THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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THE RESTITUTION
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THOMAS WILSON, Editor.

J. M. STEPHENSON, H. V. REES, B. WILSON, } Corresponding Editors.

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THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all His holy Prophets since the world began." It also advocates as a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with Him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ; and many other kindred truths. It also advocates a hearty belief of the Gospel, repentance, and immersion as prerequisites to the forgiveness of sins; and a holy life as essential for final salvation.

COMMUNICATIONS.

THE EDITOR must not be understood as endorsing all the sentiments expressed by correspondents whose articles are inserted under this head. Each writer is alone responsible for the article bearing his own signature. No personal articles will be inserted. No writer will be allowed to refer directly or indirectly to the article of another by way of criticism. If the teaching of any writer is not endorsed, an article setting forth the views of the party differing may be forwarded. Free discussion of all his doctrines on all sides will be allowed, but the Editor reserves the privilege of criticising those communications which antagonize a belief and obedience of the Gospel as a means of salvation, or which undermine its principles.

The Lord's Supper Again.

BROTHER WILSON:—

I perceive that a brother has replied in the issue of July 23, to the queries made by me on the Lord's Supper in a former number a few weeks since, and although I know it is not your general custom to admit of any strictures upon anything in your paper, except by yourself, still I would ask the privilege of a reply, so that the actual facts of the case may be fairly set before the brethren. In my article, I asked the reason why the change from the Lord's Supper to the Passover should be made, and I am answered "that there has been no change," but the Passover has been called by Paul the Lord's Supper." 1 Cor. xi. 20. That he is here speaking of the Passover is plain," etc. With all due deference, however, to this brother's ideas upon the subject, I beg leave to say, that it is not so very plain to me. He also says that the Apostle "refers right back to the night on which He (Christ) was betrayed, and by turning to the account of that eventful night, we find but one supper was *eaten*," etc.

Now by this reference we can see that the supper was quite a different institution from the passover, and was instituted *after*, or in the act of eating the passover. This difference is unmistakably set forth by the records of Matthew, Mark, and Luke. Allow me therefore to give their own language. See Matt. xxvi. 19. "And the disciples did as Jesus appointed them and they made ready the passover." Verse 26. "And as they were eating, Jesus took bread," etc. What were they eating? The passover of course, which they had made ready. What need then of introducing any remark concerning his broken body and shed blood, if it was not intended to represent something else? So much for Matthew's testimony.

The record of Mark shews exactly the same procedure, and the same remarks, in similar language; the disciples had made ready the passover. Mark xiv. 16. "And as they were eating." Again I say eating the *passover*. "Jesus took bread, and blessed and brake, and gave to them," etc. Verse 22. "And he took the cup, and when he had given thanks, he gave to them, and they all drank of it." Verse 23. Here again Mark shews it to be a different institution. Added to this we have Luke's testimony to the same effect. After giving his disciples the necessary instructions for the preparation, "tney made ready the passover." See Luke xxii. 10-12. "With desire I have desired to eat this passover with you before I suffer," etc. Verse 15. Again in verse 19. "And he took bread and gave thanks, and brake and gave unto them," etc., "this do in remembrance of me" "likewise the cup *after supper*." After what supper? The passover of course.

Thus we have the united testimony of three competent witnesses, in reference to the institution of the supper, in distinction to the passover which had been instituted more than fifteen hundred years previous, and was to be observed in memory of their deliverance from Egyptian bondage. See Exodus xii. 3–17. The institution of the supper had a different object in view, i. e., in remembrance of the love of a dying Savior, and any believer ought to be able to see that Jesus Christ Himself was the great antitype of the passover, and was so represented by the Spirit's teaching through Paul in 1 Cor. v. 7. "Christ our passover is sacrificed for us," etc., and in verse 8, it is shown to be different, and not to be kept as the old feast, or holy day. See margin. And the expression "passover" is never used upon any other occasion, since the commission given by Jesus Christ. Matt. xxviii. 19; Mark xvi. 15, 16.

But in 1 Cor. xi. 23–26, the Spirit's teaching is in exact harmony with the testimonies already given. "For I have received of the Lord Jesus, that which I also delivered unto you, that the Lord Jesus the night in which he was betrayed took bread, and when he had given thanks, he brake, and said, Take eat, this is my body," etc. "After the same manner also he took the cup, and when he had supped, he said, This cup is the New Testament in my blood, this do ye as oft as ye drink it in remembrance of me." Now it is well known that Paul did not receive his instructions with the other disciples, nor for some considerable time after them, but yet Jesus speaks to him the identical language as He had spoken to the others. What need was there for giving any of them instructions of this kind in reference to the passover? They knew all about it. Moreover, the passover was purely a Jewish festival, in memory of an event in Jewish history, and it was Jews only who had to do with it. What have Gentiles to do with the Jewish passover? Just nothing. We as Gentiles have to do with the great antitype of the passover, Christ Jesus. Paul tells us these Jewish feasts were "shadows of good things to come, but the body is Christ." See Col. ii. 16, 17; Heb. x. 1. Those Scriptures brethren would do well to consider fully, as they only belong to a dispensation which was only to exist till Christ should come. The supper belongs, on the contrary, to another dispensation, introduced by Jesus Christ Himself, after He had come, and was to be observed by all of his true followers, until his coming again. See 1 Cor. xi. 26.

A great deal more might be said about this matter. Suppose we go back to the appointment of the passover, what do we find? A lamb to be slain and eaten in a certain way, i. e., according to the directions in Exodus xii. 11. "Thus shall ye eat it; your loins girded, your shoes on your feet, and your staff in your hand, and ye shall eat it in haste." In verse 8, "With bitter herbs." But where is the wine or the cup? No living man can show that there was any wine appointed in the passover. In the supper, both cup and wine were appointed, ergo, they must of necessity be two distinct and different institutions, and I think that the accounts which we have of both ordinances, being read over, ought to show that they are two separate matters, and must appear so.

The reviewer makes an objection to the observance of the supper at ten o'clock in the forenoon. Concerning this I have said not a word, and at any rate, I am no more in favor of that time than he is, yet as a matter of accommodation to brethren who live at a distance, and could not come together at a late hour, and return home five to ten miles, I am satisfied that a meeting at that hour is perfectly allowable, as our Lord did not set any exact time, because He knew something which our brother may have forgotten, namely that the meridian under which we may happen to live, makes such a difference that no uniform hour could be established. Tross which he mentions, is some six hundred and forty-five miles northwest of Jerusalem, which would make probably an hour's difference between these two places.

But suppose the hour had been fixed in Jerusalem the centre of the world, or earth, at ten o'clock P. M., it would not be the same hour any where else on the globe, except within a distance of sixty miles (one degree;) how then could a uniform hour be fixed? The midnight meeting at Tross, and the ten o'clock meeting in the Western States would not make a vast discrepancy, there being some nine hours difference say, between Jerusalem and Milwaukee, or Oshkosh, or nearly so, therefore little if anything need be said concerning the hour of observance. It is still the supper, and our Lord has caused it to be so kindly arranged, as to make little, if any difference, about the time of observance in the various localities of meridian, in which the lot of his few scattered sheep may be cast.

The language, "Do this as oft as ye drink it, in remembrance of me," does not bind the observance to either time or place. Again, "As oft as ye eat this bread and drink this cup, ye show forth the Lord's death till he come." The passover never was intended to exist until such coming, nor as an ordinance to remember one day beyond his crucifixion, at which hour it was thoroughly fulfilled; and to extend it further, or beyond that time, is nothing else but a man-made innovation.

There are some other things stated in the review which I consider as irrelevant to the matter, and there are items of my article which have not been touched, viz: the mention of the first day of the week, in preference to any other time, and also the stay of the Apostle seven days in each of two places, Acts xx. 6, and xxviii. 14.

But do those brethren who advocate the yearly observance, really eat the passover? I trow not, according to the instructions given by Jehovah. Exodus xii. 18, 19. "In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread until the one and twentieth day of the month at even." Again the same language is used in Lev. xxiii. 5, 6. "Seven days shall ye eat unleavened bread." Do those yearly brethren keep the passover "seven days?" Now the case is simply this it appears to me, which any one can see by a comparison of both institutions, i. e., that they do not eat, either the passover, or the Lord's Supper according to the instructions given by the great law-giver, in both cases. Yours for the Truth.

THOS. CHURCHILL.

Toronto.

What of the Night?

The traveler on the highway to the Kingdom of God longs to see the signs which indicate that the dark and dreary night of sin and death is almost over, and that the day of eternal righteousness is about to be revealed in all its glory, and therefore anxiously appeals to the watchman:

"Watchman, tell us of the night,
What its signs of promise are?"

The watchman eagerly scans the Eastern sky and reports:

"Trav'ler o'er yon mountain's height
See that glory beaming star."

Again the traveler aglow with interest asks:

"Watchman, does its beauteous ray
Aught of hope or joy foretell?"

And the answer comes:

"Trav'ler, yes, it brings the day,
Promised day of Israel."

Glad news to all earth's weary pilgrims! Who are prepared to hail its approach?

What evidence have we that the night is far spent, and the day of glory at hand? The sacred Chart says:

"In the last days perilous times shall come."

That we are living in "perilous times" is not doubted by even the men of the world who have but little concern as to what shall be hereafter. I would invite your attention to an extract from the "Daily Argus," and made use of in our last issue by Bro. Donaldson of Brooklyn, N. Y. It reads as follows:

The fact that so many of these striking examples of the departure from ordinary natural phenomena occur within a short period, and indeed almost coincidently, is not to be overlooked. Whether there is any connection between these occurrences, is merely a matter of speculation. The mind is apt to conclude that these synchronous disorders are in some way linked together, but it does so not because observation warrants the conclusion. There they are, however; a mysterious visitant in the heavens, atmospheric derangements, fires and floods, crimes of novel character, social perturbations and revelations, and, in fine, signs most indicative of the fact that we are living in an age of disorder—a period of insecurity. Clouds are no longer "the playful fancies of the mighty sky." They hide within their misty folds a force and energy which mock the best endeavors and the greatest achievements of man.

This historian says it is a "fact" that "we are living in a period of insecurity," "in an age of disorder," "floods and fires of a novel character." Are they not "perilous times" then?

The next is from the Boston Daily "Herald." It says:

It is no easy matter to explain why we should feel so, but of late we have somehow come to think and to believe that this people is becoming as profligate, licentious and altogether wicked as people were during the latter stages of the old Roman Empire. Extravagance, which is only a mild definition of profligacy, is breaking down honor and virtue in home and in business circles, while the church is but little better than an emporium of fashion, where piety flashes from the gilt-edged prayers and preaching of overpaid pastors—divines who tax a congregation more money for a year's work than Paul ever received during his entire ministry.

The Chicago "Times" says:

It is getting to be rather trite to say that Chicago was never so infested with monte gamblers, confidence men, and swindling vermin of all sorts as to-day. The fact has been dwelt upon at column length in the press, and is patent to every one who walks the streets. It is quite apparent to every observer why this latter day plague has of a sudden assumed such alarming proportions in this city

The "Times" truly characterizes this state of things as a "latter-day plague," and yet this same sheet is noted for its infidelity to the Holy Scriptures and the Christian religion.

The Daily "Courier" says:

Official estimates make the number of professional villains in Chicago about 900 or 1,000 strong. These include thieves, gamblers, bunko and three-card monte men, confidence swindlers, and every species of fancy men.

Some preachers say the world is getting better. Is it so?

The Chart says that in the "perilous times" of "the last days" a class should arise

Having a form of godliness, but denying the power thereof: from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts.

The free-love Spiritualists of our day fulfill to the very letter details of this prediction. It has also badly tainted the fashionable churches. The most prominent at present is the Plymouth church, and its pastor Mr. Beecher. The public taste is so depraved that they seem to have a relish for vile scandal. Read the following from a Chicago Daily.

Of all disgusting spectacles which the century has witnessed, the gathering of the ghouls to feast on what they supposed would be the moral corpse of Henry Ward Beecher, takes precedence. From every corner they came in troops, laughing like a lot of hyenas intent upon resurrecting putridity. What a nasty crowd it has been, though, which has taken the present opportunity to revel in wantonness, and besmear the reputations of those they envied. All across the continent the Woodhull has left her slimy trail, as she hastened with her wanton sister, and contemptible affinity, Blood, to the delectable scandal feast of free-lovers.

The Chart says:

"Earthquakes shall be in divers places, and famines and pestilences."

During the past decade loss of life and property from the above causes has been appalling. Read the following extract:

Vienna, July 27.—A shock of earthquake was felt here yesterday. A violent storm of rain and hail is reported on the borders of Moravia. Several lives were lost and a large number of cattle drowned. Fifty houses were destroyed. Many vineyards were flooded and ruined at Azamry, where it is rumored that only seventy-four inhabitants escaped.

Aug. 1. The "Daily News" shows that the damage done by the storm in Moravia far exceeds the earlier estimates. Eleven villages and two towns were devastated.

Our next relates to the horrible famine in India.

Not content with a horrible famine, the fates bid fair to devastate India with the plague of cholera. It is announced that fears are entertained that this dread disease has broken out among 50,000 pilgrims assembled to attend the Juggernaut festival.

Our next from the Canton "Courier" relates to the plague of the grasshopper.

It only took the Minnesota grasshoppers about two hours to destroy forty-eight acres of wheat, which bid fair to yield twenty-five bushels to the acre, besides corn, oats and potatoes; in fact everything, even to the leaves on the trees and the grass in the fields.

The Kansas "Journal" says:

The grasshopper visitation struck a section of our State about 150 miles wide east and west, and extending probably across the State from north to south. In some places they staid only four days, yet during that time they devoured nearly everything. A farmer in Cloud County, who had 600 acres of corn, says that the grasshoppers destroyed more corn for him in twenty-four hours than 5,000 head of cattle could have done in the same time.

In one portion of India, the grasshoppers were so thick that they delayed a railroad train some five hours.

The "American Grocer" says:

Mr. Gilbert, of the firm of Myers & Gilbert, whose packing establishments is located on Staten Island, brought to our office a specimen of the terrific tomato worm. It is rapidly devouring the tomato plants along the Jersey coast from Amboy to Elizabeth, and also on Staten Island around his locality. One farmer who has between eight and ten acres under cultivation, which usually yields him from $200 to $250 per acre, offered to take $100 for the entire crop.

The Chart says:

The powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud, with power and great glory.

Are "the powers of heaven shaken?" Men of the world have discovered that they are. The "Argus" says it is a "fact" that we have "so many of these striking examples of the departure from ordinary natural phenomena within a short period," that "is not to be overlooked." It also speaks of "mysterious visitant in the heavens, atmospheric derangements," etc And that the clouds "hide within their misty folds a force and energy that mock the best endeavors and the greatest achievments of man." This "mysterious visitant" baffles the skill of the "greatest achievements" of scientific men. Little think they that it is but the forerunner of a greater "visitant," even the Son of God.

Read the following description of the condition of the heavens preceding the Pittsburgh storm, during which two hundred and nineteen people lost their lives.

About 6:30 on Sunday evening, two great black clouds came up from opposite points of the compass—one to the southwest and one to the northeast. They rose slowly like two awful demons. Their edges were ragged and black, flecked here and there with patches of of fiery colors. A dozen little promontories jotted out here and there like the heads of the hydra upon each, changing shape and appearance every moment and assuming the appearance of a bird, beast or monster, occasionally extending up across the intervening space. But all this time the two great giants, swarthed in inky blackness, slowly approached the other.

Suddenly a noise between a roar and a growl, burst from each. There was no distinct detonation like ordinary thunder, but low, terrible and continuous mumbling growls, causing the air to vibrate and the very foundations of the earth to shake as if tertian ague had seized upon the everlasting hills. A fringe of fire like an aurora borealis began to run along the ragged edges, faint at first, but growing in intensity every moment, until it looked as though the two demons had put on an armor of fire. On they came, nearer and nearer, when suddenly a mighty bolt of blinding light leaped from the central head of the demon of the northeast, burned high up in the sky and then fairly struck the opposing demon. A moment, and a deafening crash divided the hot atmosphere and made the earth tremble.

But the demon of the southwest was not even stunned, but paid back his assailant with a forked javelin of sulphurous flame, this was the opening of the grand battle. The long lines of flames that enveloped the combatants ceased to dance and flicker, and gathered into tongues of silver and blue fire. The two demon clouds met directly over the city and seemed to rock the earth to its uttermost foundation. When the two giants met in their death embrace it seemed as though a river had been unchained in the heavens and was falling bodily to the earth blow.

A similar calamity visited Eureka, Nevada.

A horrible calamity befell our prosperous mining camp on the afternoon of the 24th inst. Words are inadequate to express the grandeur and horror of the scene. Imagine to yourself a water-spout bursting on the top of a high mountain, three miles distant from you, in a canon 2,000 feet below. The stream that flowed through our town was twelve and fifteen feet deep and two hundred feet wide. Houses would shoot up and strike out from their foundations like a steamer leaving its moorings.

We might go on and relate many items of interest but space forbids. I will give two more and then close. The Chart says that in the "last days" parties should arise "without natural affection." The "Hebrew Leader" relates the account of a girl who attempted to burn an infant alive. The reason she gave was that she hated babies. A man in Chicago, set fire to the lower part of his house that he may destroy it and obtain the insurance money. A family was at the same living in the upper rooms. Mr. Disraeli, one of the sharpest statesmen in the world, says, "The crisis of the world is at hand."

Just previous to going to press the following news has come to hand:—A dispatch to the War Department from Camp Ruggles says the grasshoppers have destroyed almost the entire crop of corn, potatoes, oats, etc. Capt. Munson suggests that the Government furnish employment to the farmers to prevent suffering.—A fearful storm has just visited Rochelle, Ill., the breadth about nine miles, and length about forty. Hail stones fell larger than goose eggs, killing calves, hens and turkeys by the thousand, and destroying corn and vegetables.—At Sanfordville trees were blown down, and roofs of houses carried a long distance in the air.—At Polo thousands of acres of corn and wheat were destroyed.—At Woosung every house was damaged.—At Hudson, barn set on fire by lightning.—At Ottawa wheat and hay stacks were blown down on every farm for miles.—Disastrous floods have swept away several towns in India.—New York "Herald" is alarmed at the appearance of small-pox in that city.—A Catholic attempts to assassinate Bismark.

The Savior after foretelling what signs should precede his coming says, "Take heed, behold I have foretold you all things." Peter after describing what should take place in the "last days" says, "Beloved, seeing ye know these things before, beware lest ye also being led away with the error of the wicked fall from your own steadfastness." "Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and stablish you in every good word and work."

WM. H. WILSON.

Chicago, Ill

Is There any Gospel for a Gentile?

The Christadelphian says No. Now let us see. We have some brethren and sisters who are troubled some with these men, and perhaps have not looked at the matter carefully, so I thought I would say something about it.

Paul says in Eph. iii: 4–6. "Whereby, when ye read, ye may understand my knowledge in the mystery of Christ, which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the spirit; that the *Gentiles should be fellow-heirs and of the same body*, and partakers of his *promise* in Christ by the GOSPEL." There is Gospel to Gentiles, Mr. Christadelphian.

See Matt. xii; 21. "And in his name shall the *Gentiles* trust." Acts ix: 15 "* * for he is a chosen vessel unto me, to bear my name before the *Gentiles*, and kings, and the children of Israel." Rom. xi: 13., "For I speak to you Gentiles inasmuch as I am *the* apostle of the Gentiles; *I magnify mine office*." Then that was Paul's office. See Gal. ii: 7–8. Acts x: 45, "* * * that because on the *Gentiles also*, was poured out the gift of the Holy Spirit." Acts xi: 1. The *Gentiles also received* the word of God. Verse 18. "* * * then hath God *also* to the *Gentiles granted* repentance unto life. . . . the *Gentiles* besought that these words might be preached to *them* the next sabbath." Acts xiii: 42, 46. ". . . but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo we turn to the *Gentiles*." Acts xiv: 27. ". . . open the door of faith unto the Gentiles." Acts xv: 3. Declaring the conversion of of the Gentiles. Verse 7. ". . . God made choice among us that the *Gentiles* by my mouth should hear the *Gospel and believe*." Verse 12, 14, 19 23; Acts xviii: 6. "I am clean: from henceforth I will go unto the Gentiles." xxi: 19, xxii: 21. ". . for I will send thee far hence unto the Gentiles." xxvi: 20. The *Gentiles* should *repent* and *turn* to *God*, and do works meet for repentance." Verse 23: ". . . Christ should shew light unto the Gentiles." xxviii: 28 . . . that the salvation of God is sent unto the *Gentiles*, and they *will* hear it." Rom. i: 13. "Fruit among the Gentiles." iii: 29 "Is he the God of the Jews only? is he not of the *Gentiles?* Yes (says Paul) of the Gentiles also."

Now what say you Mr. Christadelphian, to Paul? Rom. ix. 24, "Not of the Jews only but of the Gentiles." xi. 11. "Salvation is come to the *Gentiles*." xv. 10. "Rejoice ye Gentiles, *with his people*." xv. 11, 12, 16, 27.

In the days of Paul there were Gentile churches. Rom. xvi. 4, "Unto whom not only I give thanks, but also all the churches of the Gentiles." Gal. iii. 4, "The blessing of *Abraham* might come on the *Gentiles*." Eph. iii. 8. "I should preach among the Gentiles, the unsearchable riches of Christ;" 1 Tim. iii. 16, Acts xv. 12, 14, ". . . visit the Gentiles to take out of them a people for his name." Acts xxvi. 17, 18. "Delivering thee from the people, and from the Gentiles unto whom I now send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that *they* may receive *forgiveness* of *sins*, *and an* inheritance *among* them which are sanctified by faith that is in me"

They also say that Gentiles are not sinners. Rom. iii. 9. "For we have before proved both Jews and Gentiles, that they are all under sin." Gal. ii. 15. "We who are Jews by nature, and not sinners of the Gentiles." Eph. ii. 3–13. Gal iii. 8–22. Rom. i. 15, 16. Eph. ii. 13, 11. Therefore Gentiles are sinners as well as Jews. We all must come into Christ both Jew and Gentile.

Dear brethren let us contend earnestly for the faith.

J. S. HATCH.

☞ A few days ago a steamer was burned on the Ohio river, and about thirty lives lost.

THE RESTITUTION

CHICAGO, AUGUST 13, 1874

EDITORIAL DEPARTMENT.

A Remarkable Man.

There is a wonderful man living in Indianapolis, Indiana, who imagines that everybody else is wrong and he is right. We have heard of such cases before. In Insane Asylums they are often found, and they call them monomaniacs; that is, they are insane on one point. It seems quite probable that this is the case with the poor man in question. He professes to believe in the Bible, and in man's salvation. But he has got an idea there must be no preaching, no baptism, no Lord's Supper, no anything done by any one, but all must wait for "Deity" to make them into what he calls "Abrahams." He says: "All of Deity's friends come into being and into possession of Deity's mind *without* any action upon their part." The inconsistency of the man is apparent, however, in that he issues printed documents explaining his views. What does he send these out for, seeing no action is necessary on the part of any one for the instruction and conversion of sinners? It is time and money wasted. If he finds fault with others for preaching, he must see to it that he stops preaching himself.

A short time since, we saw a short "preach" of his addressed to W. H. Hacking, in which his inconsistency is still further apparent. In the outset he says, "that you are not a son of Abraham is perfectly clear, *nor is it desirable that you should be his son at this late date.*" Yet after so declaring, he says in the very next sentence, "I shall be glad if what each is driven to say may *lead you out* of the darkness of the Gentiles." In that case, he will be *glad* to have a thing accomplished which is *not desirable.* And as a means towards this end he says further on, "Let me call your attention to what you have *not seen.*" Thus we see that this remarkable man tells his friend that "it is not desirable that he should be a son of Abraham at this late date," and that he is in darkness. Then he calls his attention to things he has not seen, evidently for the purpose of enlightening him, or enabling him to become a son of Abraham, and says he shall be glad if he is thus led out of the darkness of the Gentiles. We can see no sort of consistency in such a course.

In all of his speech, we notice that he refrains from any reference to God's Word in proof of his wild speculations, and we can readily understand why he does so, seeing that its testimony would not lend him a single support. This is not the reason he gives, however, but he says "I have given no references, because it can *do no good* to do so. One must understand Deity *in the whole Bible* or a reference is worthless, and unless Deity has caused it, no one can understand that book." So we see that a man must, in order to be able to understand the Bible, receive special power from on high, and then he will understand the *whole Bible.* This man therefore claims to understand this blessed book in its entirety. Is he not therefore a wonderful man? And although he knows so much yet he is not required to impart a single ray of light to others. If God wants a man saved, He will fill his mind with this complete knowledge of the entire Bible and he will *know* he is a son of Abraham, but can give no reason for it whatever.

This man is progressing finely. He has attained a wonderful eminence above his poor fellow creatures. He says "I live higher than the heavens, above the clouds, and the hissing of the serpent has no terrors for me." We think it would be as well for him to make a descent now and then, and take pity on the poor suffering perishing, ignorant multitude *under* the clouds, and lend a helping hand towards enlightening their dark minds. Such a great reservoir of knowledge ought to be available for others, and not selfishly kept for the use of one person.

☞ Is there any one who can truly say that he is perfectly prepared to hear the announcement, Behold, the Bridegroom cometh, go ye out to meet Him? If not, arise at once, delays are dangerous.

"The Bible Echo."

This is the title of a new religious weekly published by Messrs. Kellaway & Co, 10, Warwick Lane, Paternoster Row, London, England. It is a sixteen page periodical, is neatly printed on good paper, and all for the low price of seven shillings (English) per annum.

The subject matter of the numbers we have received is varied and instructive. It advocates the complete mortality of man, and the Gospel of immortality and the kingdom of God, to be received and inherited by Christ only. It also teaches the apostolic truth of the everlasting punishment of the ungodly in their excision from life, under which ban they will remain for eternity. Further, it seeks to reconcile men to God by the death of his Son, and promote in the Christian all that purity of heart and sweetness of life which are so lovely, of such good report, and well-pleasing to God.

We extend to this new-comer a hearty welcome, and hope that it may receive a liberal support at the hands of those who profess to love and teach the truths it advocates. It is a sad reflection, however, upon the great body of believers to know that not a single paper, thus far, advocating these truths, has been well supported. On the contrary, they have struggled for an existence, some for a longer, and others a shorter period, but always at a loss pecuniarily to the publishers. We hope better things for the "Echo."

The Spiritualist's Future State.

It is natural to suppose that as Spiritualists claim to know so much now, in the flesh, of the future in store for them, they must be superlatively blest with knowledge when they, as they say, "pass into spirit life," but the following from the "Cornhill Magazine," shows a sorrowful lack of progress in that direction by the "spirits," thus far, as developed by their "mediums." The great Apostle to the Gentiles says, (1 Cor. xiii. 9, 10, 12,) "For we know in part and we prophecy in part, but when that which is perfect is come, then that which is in part shall be done away. For *now* we see through a glass darkly, *then face to face*; now I *know in part*, but *then* shall I know *even as I am known.*" This is our expectation of our condition in the future; compare it with what follows:

THE SPIRITUALIST'S FUTURE STATE.

When we ask to be informed (beyond the testimony of sweet smiles and assurances of felicity) of the nature of the happiness of virtuous departed souls, we are confronted with narratives much more nearly realizing our notion of humiliating penance and helplessness, than of glory and freedom; of Purgatory, than of Paradise. The dead, it seems, according to Spiritualism, have not, (even after vast intervals of time) advanced one step nearer to the knowledge of those diviner truths for which the soul of man hungers, than they possessed while on earth. The hope of immortality is bound up in religious minds, with the fact that though no actual vision can ever be vouchsafed of the all-pervading spirit, yet that some sense beyond any which earthly life affords of the presence and love of the Father, will come to the soul when it has gone "home to God," and that doubt will surely be left behind among the cerements of the grave. But Spiritualists cheerfully tell us that such hopes are quite as delusive as those of the material crowns and harps of the New Jerusalem. "Nothing," says Dr. Wallace, "is more common than for religious people at seances to ask questions about God and Christ. In reply they never get more than opinions, or more frequently the statement that they, the spirits, have no more actual knowledge than they had on earth." There are, indeed, Dr. Wallace assures us, Catholic and Protestant, Mohammedan and Hindoo spirits, proving that the "mind with its myriad beliefs is not suddenly changed at death," nor, seemingly, for ages afterward. Thus, from our estimate of the spiritualistic state of future felicity, we are called on to make, at starting, the enormous deduction of everything resembling religious progress. The Spiritualist is perfectly contented with an ideal heaven wherein he will remain in just as much doubt or error as he happens to have entertained upon earth. Further, as regards his personal and social affections, does ne at least image to himself, that he will be nearer and more able to protect and bless his dear ones after death? Or that he will pass freely hither and thither, doing service like a guardian angel to mankind, strengthening the weak, comforting the mourner, and awakening the conscience of the wicked? There is, [so far as we have followed the literature of Spiritualism] no warrant for such a picture of beneficent activity. Good spirits, as well as bad — the souls of Plato and Fenelon, as well as those of the silliest and wickedest "twaddler"—as Dr. Wallace honestly describes many spirit *habitues* of *seances*—have seemingly spent all the centuries since their demise humbly waiting to be called up by some woman or child, precisely as if they were lackeys ready to answer the down-stairs' bell. In many cases we are led to infer that the dead have been striving for years and ages to make themselves known, and now for the last quarter of a century have very clumsily and imperfectly succeeded in doing so. Let us conceive for a moment a grand and loving soul—a Shakespeare or Jeremy Taylor, or Shelley, who once spoke to mankind in free and noble speech, a man among men, fumbling about the legs of chairs, scratching like a dog at a door, and eagerly flying to obtain the services of an interpreter like Miss Fox, Mr. Hume, or Mrs. Gruppy—and we have surely invented a punishment and humiliation exceeding those of any purgatory hitherto invented. If virtue itself has nothing better to hope for hereafter than such a destiny, we may well wish that the earth should prove indeed, after all, the last home of "earth's mighty nation,"

"Whose Oblivion's pall shall darkly fall
On the dreamless sleep of annihilation."

In conclusion, is it too much now to ask that we may be exonerated, once for all, from the charge of unreasonable prejudice, if we refuse to undertake the laborious inquiry into the marvels of Spiritualism which its advocates challenge—an inquiry pursued by methods bordering on the sacrilegious, and terminating either in the exposure of a miserable delusion, or else in the stultification and abortion of man's immortal hope.—*Cornhill Magazine.*

COMMUNICATIONS.

The Marriage of the Lamb.

"Write, These are they who have been invited to the marriage of the Lamb. He said to me, These are the words of God." Rev. xix. 9.

Let us consider this interesting subject for edification. Here we have the Lamb, the bride, his wife, and guests united. Paul says of Adam that he was a figure of Him that was to come—of Christ the second Man. Of the first we read: "The Lord God caused a deep sleep to fall on Adam and he slept, and he took a rib and closed up the flesh instead thereof; and the rib which he took, builded (margin) he a woman, and brought her to the man. And Adam said, This is now bone of my bone and flesh of my flesh, and she shall be called Woman, because she was taken out of man." Gen. ii. 22–24. Now we have, therefore, before us, Adam the first; next the woman is taken out of the man. Adam, after sentence of death is put on him, called his wife's name Eve, (chava) that is, living, because she was the mother of all living—all that were to live. Paul says that He—Christ—was made out of a woman; hence we hear Christ say, "I am the living one, I was even dead, and behold I am alive forever more, and have the keys of death and hades." From this it is clear that He is the one that was to live—the true one.

Let us look at this separating process. The first woman is taken out of the first man; the second man is made out of the woman. This looks like a cutting or separating process; to my mind it looks like economy, as if God meant to save at least something from the great body of death — the old stock condemned to die. The separation is effected by the word of promise. To the serpent—or first king—God said, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise its heel." Enmity! This separation is the cause of the enmity. In process of time God took Abraham out of the old stock of death, and with him and his seed—Christ — established his covenant. They—that is, Abraham, Isaac and Jacob and their seed—enjoy divine protection, favor and love. This aroused the enmity of those left out, of whom they were taken. In the fullness of time God sent his Son made out of woman, first made out of the living.

But let us look a little farther. He—Christ, made out of a woman—the Hebrew woman that was taken out of the nations. Made under the law—the law given to the Hebrew woman taken out of Egypt, which law she had broken, placing herself under the sentence of death. He—Christ — as a lamb is offered; as John says, "Behold the Lamb of God which taketh away the sin of the world." See the cutting off process—cut off on account of sins — cut off from sin's body—separated from the first man by the word of promise that comes in ahead of the law of natural generation. The word or spirit of power separates between the man of earth and the woman. She conceives—in the full-time the child is born, but He is not yet entirely loose from the man, for the woman was out of the man; but when He gives up his life, then the separation is complete. He is now separated from sin's flesh, for said Paul, "He that is dead is freed from sin." "He took not hold of angels, but he took hold of the seed of Abraham." But this was the earthly seed; this was sin's flesh; from this He was cut off, and falls into death's body. But this on his part was voluntary—the free volition of the will. The death penalty pronounced on the first man was not met freely; he still contends that he will not surely die, or be dead *de facto.* Hear Christ: "Father, if it be possible let this cup (death) pass from me, nevertheless not my will but thine." The Father's will was that the first man should die. This he does not consent to, but still stands out that death—the death penalty pronounced on him, was not the extinction of life, but a separation of parts. Jesus meets the issue between the two—God the offended, and man the offender, and sanctions the sentence, and meets the stroke. This is how Christ died for our sins according to the Scriptures. The Scriptures teach that the free will offering is acceptable to God. Hear Paul: "I delivered to you first of all, how Christ died for our sins, according to the Scriptures."

But if we wait here too long, we will not reach the great supper in this letter; but let us be sure we are right, then go ahead. We read that when the king came in to see the guests, that he saw there a man that had not on a wedding garment. Now hear Christ: "I lay down my life. No man takes her from me; I have power to lay her down, and I have power to take her again. On account of this the Father loves me because I lay down my life that I may receive her again. No one takes her from me; I lay her down that I may take her again." This language caused a division among the Jews, and they said, 'He has a demon." I give this the interlineary or word for word readings, because it harmonizes with the Book. In verse 11 He says: "I am the good shepherd; the good shepherd gives his life for the sheep." In verse 16: "And other sheep I have that are not of this fold, them also I must bring, and they will hear my voice, and there will be one flock, one fold; the two shall be one flesh. I lay down my life of myself." The life that He then lived was of the woman. He was made out of the woman; in laying down his life, He laid her down, that He might take her again. "Ye were bought with a price, the life or blood of Christ, as a lamb without spot or blemish."

Now let us look again. The sentence of death was put on the man, but the woman being joined to the man, they two are one, hence Paul says that, "the woman being deceived, was in the transgression"— was in the transgression — but the promise follows the woman. She gives issue to the seed, independent of the man. The result is, he gives up his life, and in doing this he gives her up. But Paul says the married woman is bound by the law to the living husband, but if the husband die, she is released from the law of her husband. Here they are; that is, the two men, and but one true woman. The first says that he will not die—will not meet the demand of the law—or, in other words, it don't mean just that it has no claims on my soul. The second man makes his soul an offering for sin for the sin of the woman—and as the first man does not die, he being judge, there is no need of a sin offering. He slips out and escapes the penalty. Christ gives his life for her, and as the two are one flesh, in laying down her life, He lays down his own life; and now a deep sleep falls on Him. Paul says of Him that, "He in the days of his flesh poured out strong crying and tears unto him who was able to save him out of death, and was heard, in that he feared." God gives to the woman a seed, then to that seed a promise of life and resurrection. This frees the woman from the law of her husband.

It is now demonstrated that future life depends on a resurrection from the dead, and not a slipping-out—dodging the penalty. The true witness testifies, "I am he that was dead, and behold I am alive." This settles the question in law. The first husband is in fact dead, and she is delivered from the law of that husband, and can in law be given to another, even to Him that was raised from the dead. "That I may take her up again." Take her up by a resurrection. She falls asleep in Him. "They that sleep in Jesus will God bring by Jesus."

But says one, The law that you refer to was that given at Mount Sinai. Well, that entered that the offense might abound. That law was holy, just and good, but I am carnal, sold under sin, sold out in the original transgression—sold under this mortgage, "Dust thou art, and unto dust shalt thou return." Oh wretched man! who shall deliver me from this dead body?—the old Adamic body, sin's body. "Thanks be to God who gives us the victory through Jesus Christ our Lord." Those members who consent to the justice of the death penalty, look out for a way of delivery after that penalty is met. They get into the second man as follows: buried with Him by baptism into death; then they, that is the many members that make the one body, will be taken out of sin's body of death, falling asleep in Him—in his deep sleep, in his death—a likeness of his death, will be taken out, or raised up in a likeness of his resurrection, to be presented to Him a glorious ecclesia—called-out woman—not having spot or wrinkle or any such thing. God's church — woman — or God's daughter given to God's Son in marriage. A helpmeet for Him, one that is qualified to help Him. "Husbands love your wives even as Christ loved the congregation and delivered himself up in her behalf." Ephes. v. 25. "On this account shall a man leave his father and mother and shall cleave to his wife, and the two shall be one flesh. This is a great secret, but I am speaking of Christ and the church." Verse 32.

Thus we see that everything that God did was done in respect to the word that became flesh. The Word comes in ahead of the operation of earthly generation, and the man is made—made for a little while inferior to angels. The Word takes out the woman; by the Word she is won. "Come out from among them, and be separate." She is washed in the bath of regeneration. By the Word she is sanctified. Abraham charged his servant not to give his son Isaac in marriage to one of the daughters of the land, but to go to his own kindred. Rebekah sent Jacob back to her father's house to get him a wife. It is said that when Isaac saw Rebekah, he loved her and took her in to his mother Sarah's tent. Jacob made a covenant with Laban to serve seven years for Rachel, (*Rachel*, in Hebrew, a sheep.) Hear Christ: "Other sheep I have that are not of this fold, them also I must bring. There shall be one fold and one shepherd." Leah was tender eyed and dim of sight. Leah, the elder. Eyes they had but they saw not, their eyes were dim of sight. But Rachel was beautiful and well favored, and Jacob loved Rachel.

And now let us rub our eyes and look. They, that is, the Jews, were looking for the kingdom and the glory, but they were dim of sight, or they would have seen that the fulfilment of the promises belonged to the regeneration, that it was the woman who follows him through the regeneration, who was to be the bride. The elder — the earthly — was tender eyed, old and wrinkled, and not to be given to the King. But the sheep—the Rachel—the spouse—the church of the first borns—the first born congregation from the dead — the above Jerusalem — the heavenly city — the Lamb's wife, is the woman we are looking after—the *isha* — the woman that is come down to be taken up; "I will come again and receive you to myself." The marriage first, the supper afterwards.

And now hear them shout as they celebrate this great event—the marriage of the heavenly with the heavenly—the true man or husband with the true wife — in the heavenly tent or bright cloud that rested on the mount of vision. "And I heard as it were a voice of a great crowd, and as the sound of many waters, and as a noise of mighty thunders, saying, Halelujah, because our Lord God the omnipotent reigneth. We may rejoice and exult and give the glory to him, because the marriage of the Lamb is come, and his wife prepared herself. And it was given her that she should be clothed in fine linen, bright and pure; for the fine linen is the righteousness of the saints." Rev. xix. 6–8. Thus robed in the white robe of immortality she is presented to Him, she is accepted as the loved one.

"There are three score queens, and four score concubines, and virgins without number. My dove, my undefiled is one, (one body) she, the one of her mother—she, the choice of her that bore her. The daughters saw her and blessed her; the queens and concubines and they praised her. Set me as a seal upon thine heart, as a seal upon thine arm; for love strong as death; jealousy cruel as the grave, the coals thereof, coals of fire a most vehement flame." "For love, strong as death," "Christ loved the church and gave himself for her." This one body—unit city—one church—that is, one, the choice one of her mother, is set as a seal on his heart, as a seal on his arm; the two are pronounced one. And now let factionists be their own judges. If this redeemed and glorified body is all that is to be saved, and probation ends here, where do they stand? They don't claim to be exclusive; they are liberal souls; they claim to belong to the Branch family; they claim to belong to the concubine arrangements. This had an existence on the line of the earthly, but the rib is taken out and the flesh closed up instead.

But there will be Leahs, tender eyed—dim of sight or near sighted. The Jews had overlooked the promises concerning the Gentiles, they who were far off they could not see. Thus it is with many now, they are near sighted, or blind, and cannot see afar off. "And it shall come to pass that every one that is left of all the nations which come against Jerusalem, shall even go up from year to year to worship the king the Lord of hosts, and keep the feast of tabernacles"—the feast of the tent. This great feast of the tent is to be celebrated by all that are left of the nations; celebrated with songs, music and great rejoicing. "Blessed are those that are invited to the marriage supper of the Lamb. And he said that these are the true words of God." Invited guests and no one to invite guests or to be invited, and the whole earth wrapped in a sheet of flame! Guests to be invited, and probation ended! All that are left to come up to Jerusalem, and no one to come! Surely no one is so blear-eyed as to say that the woman herself is the "they" that are invited. The invited are the friends of the bride on the one hand, and of the bridegroom on the other. "And there was a marriage in Cana of Galilee, and the mother of Jesus was there. And both Jesus was invited, and his disciples, to the marriage." John ii. 1, 2. On this occasion Jesus and his disciples were invited guests, but in the marriage that we speak of, Jesus is the bridegroom; his disciples — the church — the bride. "Arise, shine for thy light is come, and the glory of the Lord is risen upon thee; and the Gentiles shall come to thy light and kings to the brightness of thy rising. Lift up thine eyes round about and see. All they gather themselves together; they come to thee. Thy sons shall come from afar and thy daughters shall be nursed at thy side. Violence shall no more be heard in thy land, wasting and destruction in thy borders, but thou shalt call thy walls Salvation, and thy gates Praise. A little one shall become a thousand, and a small one a strong nation." Isa. lx. "And the Gentiles shall see thy righteousness, and all kings thy glory. And thou shalt be called by a new name, which the mouth of the Lord shall name; for as a young man marrieth a virgin, shall thy sons marry thee; and as the bridegroom rejoices over the bride, shall thy God rejoice over thee. And they shall call them, The holy people, The redeemed of the Lord. And thou shalt be called Sought out, A city not forsaken. And it shall come to pass from one new moon to another, and from one Sabbath to another shall all flesh come to worship before me, saith the Lord of hosts."

The Jerusalem that now is, and is in bondage with her children was taken by David the king and made the city of the kingdom; the city of the Hebrew woman on the line of the earth. It was beautified for his bride the Hebrew woman. It will be taken by the heavenly for his bride—the church—the heavenly woman. "For silver I will bring gold, for brass, silver, for iron, brass; (that leaves the iron out) and I will beautify the place of my sanctuary, and will make the place of my feet glorious. Thy children (the adopted children of the bride) shall all be taught of the Lord, and great shall be the peace of thy children. They will see the King in his beauty. Nothing shall hurt or destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord as the waters cover the sea." Africa shall soon stretch out her hand to God. He will speak peace to the heathen, and his dominion "from sea to sea, and from the rivers to the ends of the earth." "Come unto me all ye ends of the earth and be ye saved, for I am God, and beside me there is none other Savior. Oh, every one that thirsts, come ye to the water and drink! Let him that has no money come! Come buy wine and milk (wine for those of full age, milk for babes.) And the Spirit and the Bride say, Come." The bride the Lamb's wife—she is not married, but espoused—she will say, Come. Come up to the great feast, the marriage supper of the Lamb. The Spirit says, Come. Paul says the Lord is that Spirit. "Let him that hears say, Come." But says one, "Hold on, don't be so liberal, there are enough already to fill the house." But the king says to the servants, "Go into the streets, gather up the halt and the lame to come to the feast that my house may be filled."

And now I would say to those that are dim of sight, Put on the Gospel glass, and look away down through the thousand years of restitution.

"Lift up your heads, desponding pilgrims!
Give to the winds your needless fears!
He who has said redemption's nearing,
Soon is to reign a thousand years.
A thousand years, earth's restitution!
'Tis the glad day so long foretold!
'Tis the glad day of Zion's glory,
Prophets foresaw in times of old."

And let all who are going into the kingdom, say Amen.

J. C. KIMSEY.

Prescott, Kan.

Kansas Missionary Work.

BROTHER WILSON:—The late general meeting of the brethren and sisters of the One Faith near Pleasanton, not having arrived at any conclusion as to the matter of sending out an evangelist, and the necessity for such labor being apparent to all, it was suggested to a meeting held at the stone school house near Prescott, Kansas, Aug. 4, that Brother J. C. Kimsey was the man for the position. After consultation he said he would be willing to enter the field, devoting all his time, for $350. per year, which was agreed to at once, and $200. was pledged on the spot. Now brethren, won't you do your duty and help us all you can?

A. SANFORD.

Columbus, Kan.

THE GREAT SALVATION.

Or God's Purpose Concerning Man and Earth.

No. 12.

BY J. M. STEPHENSON.

Why did not one of Job's friends reprove him for the inconsistency of such despondency? Why my dear friend, he might have said, if he had believed it, do you not know that you possess a deathless spirit that will be singing the high praises of God in heaven, while worms and corruption are preying upon your dead body? In the nineteenth chapter, verses 25–27, Job answers his own question, showing where is hope for a man in the apparently hopeless condition he had so graphically described. He exclaims: "Oh that my words were now written! Oh that they were printed in a book! That they were graven with an iron pen and lead in the rock forever! For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin, worms destroy this body, yet in my flesh shall I see God. Whom I shall see for myself, and mine eyes shall behold, and not another, though my reins be consumed within me."

The following points are clearly expressed by Job in regard to his hope. 1. The time when his hope should be realized, not when he died, but at the latter day. 2. The place in which he should realize the fruition of his hope, to wit, upon the earth, when his Redeemer should stand upon it. 3. Not that a disembodied spirit should see God, but the same body that worms had eaten out, and the same flesh restored that worms had consumed, should look upon his Redeemer. 4. "Whom he should see for himself and not another." Thus teaching the preservation of his identity in the mind of God, and its restoration—that it should be the identical Job himself, and not another Job David's hope agrees perfectly with Job's, in reference to the time after death when he expected to see God; and he was perfectly satisfied to wait for its fruition until he should wake from the last long sleep. When comparing his hope with that of worldly men who have their portion in this life, he exclaims: "As for me, I will behold thy face in righteousness; I shall be satisfied, when I awake with thy likeness." Psa. xvii. 14, 15. When did David expect to wake in the likeness of God, and behold his face? When he should close his eyes in death? or when he should awake from the death sleep? Answer: When he should awake in the morning of the resurrection, or at the latter day when his Redeemer shall stand on the earth. This is the grand epoch, according to Paul when all the sleeping saints shall awake with the likeness of their Redeemer. He says, "For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body." Phil. iii. 20, 21. Thus, Job, David, Paul and all Christians have the same hope. None have expected their reward until their Redeemer comes and raises them from the dead in his own likeness.

To understand and appreciate David's hope we must read what Peter and Paul have said concerning his death. Paul says, "For David, after he had served his own generation by the will of God, fell asleep, and was laid unto his fathers, and saw corruption." Acts xiii. 3. Death and resurrection, sleeping and waking are antithetical terms; if his going to sleep denotes dying, then waking out of sleep must represent his resurrection, or re-living. 1. At which of these points of time did David expect his reward? Answer. When he shall be raised from the dead. 2. Instead of going to heaven at death, he went into corruption; but when his expectation shall be realized he will awake with an incorruptible body like the incorruptible body of his Redeemer. But Peter leaves no room to doubt as to where David went at death, whether to heaven, or the grave. He was afraid that his Jewish congregation would confound David the Prophet with Christ concerning whom he prophecied. Thus he said, "Men and brethren let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day." Inasmuch as if he had said David was not speaking of his own resurrection, for first he died and was buried, and his sepulchre is with us to-day. If you don't believe it, go and see that it remains undisturbed—but "being a Prophet he spake of the resurrection of Christ." Again the Apostle was afraid that those to whom he was speaking would understand him to teach that David had ascended to heaven, instead of Christ, thus confounding the Prophet with the one concerning whom he prophecied. Hence he said as recorded at the thirty-fourth verse, "For David is not ascended into the heavens." 1. If any man would be permitted to go to heaven at death it would have been David. 2. Where had David been during the fifteen hundred years that had elapsed after his death? According to Peter's positive statement, he had been in his sepulchre; and he expected before his death to remain there until he should awake in the likeness of God.

According to David in the eighty-eighth Psalm, God "will show wonders to the dead;" his "loving kindness in the grave," "his faithfulness in the land of destruction," "make known his wonders in the dark," and his "righteousness in the land of forgetfulness;" and as the result "the dead shall rise and praise him." In the foregoing enumeration there are six terms expressive of the condition of intelligent men, who contemplate the goodness of God, and express their gratitude in songs of praise. 1. They are dead. 2. They must rise from the dead before they can praise God. 3. They are in the grave, and the loving kindness of God must bring them out of the grave, or there is no hope for them. 4. They are destroyed, and the faithfulness of God must restore them or they will remain destroyed to all eternity. 5. They are in a dark place, and God's wonder-working power must bring them out, or they will never again behold the light of day. 6. They are in a land of forgetfulness, and the righteousness of God must restore their intellectual faculties, or they must remain oblivious forever to all they had ever known. Let those who can, reconcile such illustrations of the place and condition of the dead, as those just quoted, with the idea of all good men going to Paradise, or heaven, at death. I cannot.

Of the same import is the testimony of Isaiah. Addressing the great God he says: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isa. xxvi. 19.

1. He represents God's men as being dead. In whatever locality they remain between death and the resurrection, they are dead. 2. They are asleep. It is a sleep which is a fit symbol of death; and therefore the most profound of all sleeps, and consequently a dreamless sleep. In profound sleep there is no consciousness, 3. That which is asleep must awake before it can praise God. 4. They are not dwelling in heaven or hell, but in the dust of the earth—not on the earth's surface, but under it, and must be cast out of the earth. If they are in a subterranean region beneath the earth's surface, which some men call Paradise, then even God's people are dead, and must be waked out of the death sleep before they can sing. Surely if they had souls or spirits any where in a conscious state could they not sing just as well out of the body as in it?

As before shown, the Sadducees understood Christ to teach the unconsciousness of the dead, and the necessity of their resurrection, before they could communicate with each other. The difficulty with the seven husbands in reference to the one wife will not occur until they shall be raised from the dead. It would have to occur at death if they had been conscious. Lazarus, the widow's son, and the nobleman's daughter, had to be raised from the dead before they could communicate with their friends. We find no account of an intelligent part leaving any of these persons. They give no account of where their souls had been, or what they were doing while their bodies were dead. It is strange that Lazarus should have nothing to report to his sisters as to what he had seen and heard while his unintelligent body was dead. All the evidence thus far goes to show that the whole intelligent being dies and remains unconscious to the resurrection. Christ represents the part of man in which goodness and badness inheres, which must be the intelligent responsible man, as being in the grave, and dependent upon a resurrection from the dead in order to a reward or punishment. He said to the multitude assembled at the pool of Bethesda: "Marvel not at this for the hour is coming, in the which all that are in their graves shall hear the voice of the Son of God and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation." John v 28, 29.

According to the language of Christ the nature in which moral character inheres—the responsible part of man's nature in which virtue or vice inhere—is slumbering in the grave. All in the graves hear the voice of the Son of God and come forth; they in their graves who have done good, and they in their graves who have done bad. There can be no merit or guilt where there is no intelligence and free moral agency. Good and bad conduct, rendering men worthy of reward or punishment, must be the result of intelligent action in reference to law—intelligent action in reference to law, evidence, free moral agency. Free moral agency involves responsibility; responsibility involves merit, or demerit; all of which must have inhered in the dead men in their graves, or they that have done good and bad who are in their graves could not hear the voice of the Son of God, and come forth. Thus teaching beyond all doubt that the intelligent responsible man dies, and unless quickened to life again must remain dead.

2. "They that have done good to the resurrection of life; and they that have done evil to the resurrection of condemnation." What part of man shall be the subject of reward or punishment? Answer: the intelligent, responsible man, who reasons, wills, and acts. But this class of men are in the graves and come forth to receive the reward or punishment. Thus, all future life, intelligence, reward or punishment, hinge upon the resurrection, and not the immortality of the soul. Christ gave the bereaved sisters of Lazarus all the consolation the Gospel affords. He did not say as most ministers of the present day would have done, Your brother is not dead, he is in heaven. That would have contradicted what He had told his disciples. "Then said Jesus unto them plainly, Lazarus is dead." John xi. 14. Martha believed that her brother was dead. Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died." Verse 21. "Jesus saith unto her, Thy brother shall rise again." Verse 23. In this reply, Christ refers to the only means by which He could restore Lazarus to his bereaved sisters, to wit: the resurrection of the man who had died. Martha's hope centered in the resurrection of her brother when all righteous dead shall be raised. Her hope was resultant from the teachings of her Savior; and therefore a Gospel hope. "Martha saith unto him, I know that he shall rise again in the resurrection, at the last day." Verse 24. 1. Martha did not believe that any part of her brother survived death; but that all that constituted him a man had died, and must be raised, before she could see him. 2. She did not expect to see him until he should be raised at the last day. "Jesus said unto her, I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me shall never die." Verses 25, 26. According to the last verses quoted, the only hope for even the dead who had believed, was in their resurrection to life. But why shall those living and believing at the last day never die? The Apostle Paul answers this question. Addressing the Church at Corinth he says: "Behold I show you a mystery; we shall not all sleep, but we shall all be changed; in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." 1 Cor. xv. 51–55. Thus those living at the time of the resurrection at the last day will never die, because they will be changed from mortality to immortality, as Enoch and Elijah were without having tasted death. But the foregoing language of Martha and Christ plainly teach that the only hope for the living or the dead is either in the re-living of the identical men who died, or in a radical change of their mortal constitutions which shall make them immortal without having to die, and be raised from the dead. All that was represented by the name Lazarus was in the rock-bound cave. The stone having been rolled away Jesus "cried with a loud voice, Lazarus, come forth! And he that was dead came forth, bound hand and foot with grave clothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go." Verses 43, 44. Was all this a splendid farce? Or was the real Lazarus dead, and buried in that cave? Christ did not raise his eyes heavenward and call his soul down from heaven, and then down into the tomb and call for his body to come up; and then unite them, making one man out of the two. No, the intelligent man who heard and understood what his Lord said, was in the grave, and nowhere else. When Christ would give his Father the strongest assurance that He could give, that of all He had given Him He would lose none, on what did He predicate that assurance? The immortality of the soul? No. What stronger assurance could He have given Him, than that a part of his Father's immortal nature was in every one of them? He had no authority to give any such pledge. He suspends the everlasting destiny of all the Father had given Him upon their resurrection from the dead, which would be surpassingly strange if He believed that each man possesses a deathless spirit. Hear Him as with majesty He exclaims, "And this is the Father's will which hath sent me that of all which he hath given me I should lose *nothing*, but should *raise it up* at the *last day*." John vi. 39. This language clearly teaches that unless He should raise his people from the dead He will lose them all—thus suspending all hope of future life upon the resurrection.

Again He says, "And this is the will of him that sent me, that every one which seeth the Son and believeth on him, may have everlasting life; and I will raise him up at the last day." Verse 40. The converse of which is if He should not raise them up at the last day, they will receive no eternal life. Thus predicating all hope of the sleeping saints ever obtaining eternal life upon their resurrection from the dead. If the soul is immortal, it cannot be lost. It cannot lose eternal life, because immortality excludes the possibility of death.

☞ "I am rich enough," said Pope to Swift, "and can afford to give away a hundred pounds a year. I would not crawl upon the earth without doing a little good. I will enjoy the pleasure of what I give by giving it alive. When I die," adds the poet, "I should be ashamed to leave enough for a monument, if there were a wanting friend above ground."

DIED

At Reading, Kansas, August 2, 1874, of congestion of the brain, EDGAR THOMAS youngest son of Brother Thomas and Sister Louisa Noyes, aged four months.

We extend our sympathy to our brother and sister for the loss of their little one, and with them look forward to a time when there shall be no more death, neither sorrow nor crying, when all tears shall be wiped from off all faces, by Him who is the resurrection and the life.

Letters Received.

Wm Shepherd S D Fahrney T W Richards B Sweet 3, Jno Caldwell and others. P Finn J A Simonds David Campbell.

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Evangelist Fund.

Mary E Huff	1.00
E F and R S Cummings	7.30
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CHURCH DIRECTORY.

Meetings of the Brethren are held as follows:

AT BALTIMORE, MD.—In Antioch Hall, corner of Lexington and Pearl Streets, on Sunday morning, at 10:30.

AT TORONTO, CANADA— At the house of Brother Thomas Hastings every First-day of the week, at 3 o'clock P. M., for mutual edification and breaking of bread.

AT BROOKLYN, N. Y.—In National Hall, S. E. corner of First and Fourth Streets, (entrance on South First) every Sunday at 10:30 for proclamation of Gospel truth; at 12.30 for breaking of bread, etc.

AT GENEVA, ILL.—In their Meeting House, on Sunday, at 10:30 A. M.

AT PHILADELPHIA, PA.—In the Hall Southwest corner of Fifth and Locust Streets, at 10:30 A. M.

AT CHICAGO, ILL.—In the Church on the Northwest corner of Lake and Seymour Streets, every Sunday, at 10:15 A. M., for worship.

AT WEST MILTON, OHIO.—At our meeting house five miles west of Tippecanoe Station, on the first and third Sundays of every month at ten o'clock A. M. Visiting brethren will please address H. L. Lehman, West Milton, Ohio, ten days before coming.

AT RENSSELAER, IND.—The Congregation assemble every First Day morning to break bread. In the absence of Brother Halstead Brother Willey takes charge.

AT CLEVELAND, OHIO.—In Christian Chapel, on Ohio street, near the corner of Brownell, every Sunday, at 10.30 A. M.

AT HAMILTON, CANADA.—On the corner of James and Rebecca Streets, every Sunday, at 11 o'clock, and 6:30 P. M.

AT BUSSEYVILLE, WIS.—At 10 o'clock A. M. to attend to the Lord's supper, and at 2 o'clock, P. M. for prayer meeting. Preaching every alternate Sunday, and Bible class intervening.

AT ROSE HILL, KY.—On the firs and third Lord's Day in each month. Sunday School and Bible class every Lord's Day.

CONFERENCE NOTICES.

LIGHTNING CREEK, KAN.

If the Lord is willing there will be a general meeting of the members of the Church of God, to commence Friday before the second Sunday in September, on Lightning Creek, ten miles Southwest of Girard, at the Freed School-house. There will be arrangements made to meet those coming on the train. A cordial invitation is given to all.

GEO W. LONG.

INDIANA CONFERENCE.

The brethren of the church of God, will hold their anuual Conference at Antioch, five miles south from Plymouth, Marshall county Indiana, commencing on Thursday at four o'clock P. M., August 20, 1874, and hold over Sunday. A cordial invitation is extended to all. Let each congregation in the State be represented. Those coming on the I. P. & C. R. R. will stop off at Argos and those coming on the P. Ft. Wayne & C. R. R. will stop off at Plymouth. We hope that our friends who purpose attending the Conference, will come on Thursday, if possible.

CYRUS TABER.
ISRAEL ROBERTS.
T. MCDONALD.

Plymouth, June 30, 1874.

HOPKINS, MO.

To the brethren of Northern Missouri and Southern Iowa and elsewhere. There will be a Conference of the Church of God commencing October 23, 1874 in the Highland Church, in the Morehouse neighborhood, four miles west of Hopkins, MO.

Brethren coming on the train will get off at Hopkins, and teams will be there to convey them over to the church. All the brethren are requested to attend the Conference for a special purpose. Come, let us have a good meeting.

D. O. AMOS.

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APPOINTMENTS.

J. S. HATCH.

The Lord willing I will be at the following places. At brother Daniel Wright's Aug. 7, on Friday night and continue over Sunday; at brother Young's, near Paris. Thursday night Aug. 13. and stay over Sunday (the third Sunday). At Mr. Adams' on Friday night before the fourth Sunday, and continue over Sunday. On Thursday night before the fifth Sunday (Aug. 27,) I will be at brother Sweet's, and continue over Sunday. The first Sunday in September at brother Gardner's in Champaign county,—meeting to commence on Thursday night the third, and continue for several days.

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AT THE "RESTITUTION" OFFICE

☞ NOTICE TO ENGLISH PURCHASERS.—Parties ordering any of our publications will please remember that the American postage (which is all we can pay) is included in the price named. All that is necessary, therefore, is to ascertain the total cost, as per price list, of the publications ordered, in United States currency, and procure a Post Office order for that sum, payable to the order of WILSON, PEIRCE & Co., which must be forwarded to our address, at the time the books and tracts are ordered.

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Break from thy womb illustrious morn,
In radiant beams of light—
On the glorious Mount of Zion, Hallelujah!
And usher in Messiah's reign
With glory, power, and might,
On the glorious Mount of Zion, Hallelujah!

Attending angels round him wait,
Descending from above,—
On the glorious Mount of Zion, Hallelujah!
In robes of light his courts adorn,
And feast upon his love,
On the glorious Mount of Zion, Hallelujah!

'Tis coronation's blissful morn,
The Bride in purest white,—
On the glorious Mount of Zion, Hallelujah!
The Bridegroom with his Bride adorned,
Are crowned on Zion's height,
On the glorious Mount of Zion, Hallelujah!

Rejoice, oh virgin born, rejoice!
Messiah's reign has come,—
On the glorious Mount of Zion, Hallelujah!
And his redeemed obey his voice,
And come rejoicing home,
To the glorious Mount of Zion, Hallelujah!

Then let the law and word go forth
From Zion's lofty brow;
On the glorious Mount of Zion, Hallelujah!
Till all the haughty tribes of earth
The knee to Jesus bow,
On the glorious Mount of Zion, Hallelujah!

Then 'neath the fig tree and the vine,
Earth's weary ones are blest,—
On the glorious Mount of Zion, Hallelujah!
The promised crown the saints receive
And enter into rest,
On the glorious Mount of Zion, Hallelujah!

The trump of jubilee blow loud,
And let its echoes roll;—
On the glorious Mount of Zion, Hallelujah!
Till over vale and mountain top,
It sounds from pole to pole,
On the glorious Mount of Zion, Hallelujah!

No more shall Judah's exiled sons
Without a sceptre* roam
From the glorious Mount of Zion, Hallelujah!
And Israel's long lost tribes shall come
With shouts rejoicing home,
To the glorious Mount of Zion, Hallelujah!

Upraise the kingdom banner high,
And with its gleaming hue,—
On the glorious Mount of Zion, Hallelujah!
Triumphant wave o'er man redeemed,
And o'er the earth made new;
On the glorious Mount of Zion, Hallelujah!

N. BOND.

*Emblem of tribeship.

COMMUNICATIONS.

Gleanings.

Brother Buzzell of Wisconsin sends us on a new subscription for the RESTITUTION, and says rather pointedly that he has no doubt more money has been spent by the brotherhood for vain amusements and show, than we have sunk the past year in printing the paper, and exhorts the brethren as follows:

If this estimate is correct, it is certainly a foul blot on our character and must be removed. I repeat it, it must be removed. Brethren arouse yourselves! Gird on the armor; prepare yourselves for the conflict, the battle will soon be over, and the victory will soon be ours if we press the battle to the gate; but if we throw down our weapons and let our paper go down, that so successfully wields the sword of the Spirit, the victory may not be ours. Let us think of these things, and act accordingly. The fact is, we get articles in almost every paper, each one of which is worth a year's subscription. We need just such articles, they are cheering to us. As we come in weary and care-worn and take up the weekly messenger and read of the glories which are so soon to be revealed, it gives us new life and courage to battle on for that priceless gift—eternal life. Let us take heed lest a promise being left us, we should come short of it.

Brother W. S. Finn of Vineland, New Jersey, begins to see the effect of persistent teaching of the truth "in season and out of season," as is evidenced by the following good report:

We have meetings in Vineland every two weeks. The other Sundays in the country at different places. Truth is very unpopular here—but now and then one that will listen at all. We had the privilege of baptizing two for the remission of sins not long since, and expect two or three more will yield to the obedience of faith soon. There is nothing that stirs the ire of the orthodox like Bible truth. They say that State prison is the proper place for such disturbers of the peace, but still we run at large, willing to suffer the scoffs of those false prophets who have a form of godliness, but deny the power thereof.

Brother Isaac S. Miller of Kansas writes of the cause in his neighborhood as follows:

It may be of interest to some to learn of our progress, and of the kind of preaching we have. We have a variety of preaching—the Methodist, Reformers and N. P. churches. We have had no *Gospel* preaching for some time. Brother T. E. Adams was to visit us two weeks ago. We are glad to hear he is still in the harness, doing something for the cause of Christ. What a pity that he could not spend more of his time in publishing the glad news of the approaching kingdom. We expect to hold a meeting of some days this fall at, or near Brother Adams'. Due notice will be given through the RESTITUTION, so all can come that will, or can. We shall expect all the brethren and sisters in our reach to attend. Now get ready, brethren, the time is short, the enemy is strong; deception is being practiced more and more every day, but thanks be to God, He that has promised to come, will come and will not tarry. Christ being the rightful Ruler, will settle the controversies with the nations; all wrongs will then be made right; the faithful shall go to inherit the things promised, and the wicked shall at their time receive justice.

Brother Lewis Bush of Michigan responds to the call for more subscribers readily, as will be seen by what he says below:

Seeing Brother Wilson's remarks in the RESTITUTION on the "financial" circumstances of the paper, I think it best to say nothing more at present about another paper, either a monthly or a child's paper, but give better support and build up the one we now have. It now makes its weekly visits, and verily, of all the papers that reach us none come so fresh and so deeply laden with the truths of God's soon coming kingdom. My mother has taken this paper under all its changes of name and change of publishers since 1850. We hope to have the reading of it as long as our pilgrimage to the better country shall last, and if we are cut off by death before the Lord shall come, we hope it may sound out the great truth of Messiah's reign over the nations, till the glad time of restitution is ushered in. As for myself, my health is, and has been for many years, very poor. I lay by a small portion of the sales from my garden for purchasing tracts, or other purposes to further on the cause. I have now two dollars laid by, which I now send enclosed. Please send me the RESTITUTION for one year, and having already the reading of it, I will distribute the numbers where they will be read. That will add a small mite to aid the RESTITUTION, and distributing the numbers will be better than tracts, as they will give more variety. Hoping there will be a general response from the brethren, and the paper relieved from embarrassment, I am your brother in the Gospel hope.

"Sister Mary" writes as follows:

Yesterday I attempted to speak with a neighbor in regard to the signs of the times. She was saying that terrible things were taking place daily, and she wondered what the end would be. Thinking it a favorable moment, I told her I was looking for just such things to happen, and was prepared for more terrible times than we had ever yet seen. She looked at me in astonishment, and asked what I meant. This gathering gloom and desolation, I replied, is but heralding the near approach of a righteous ruler, our King from heaven, who will rule the world in righteousness, and destroy all the works of the Evil One, and cut off the ungodly from our land, and in fact, cleanse out and purify by fire all the dross and impurities of our world." "What a delusion you are in," said she, "how I pity you! I am sure," she continued, "I don't know what to think of all these terrible things that are taking place, but I *know* what you say will never come to pass." "No more did the people believe Noah," I replied, "and were all destroyed in consequence."

Brother Churchill of Toronto sends the following:

I have been for the last few weeks with the brethren of Owen Sound, where we had the privilege and pleasure of opening a very neat, new meeting house—a brick building, capable of seating, when fully seated, about one hundred and twenty persons—in which we held a series of meetings. Of such a commodious place of meeting, the brethren may well be proud and thankful, as they could not obtain the use of any of the "Babylonian" buildings. They have here a church of some thirty-five members, holding "the faith once for all delivered to the saints," and who have not been moved by any divisions or convulsions as in other churches. Some of the brethren have visited some of the country school-houses, and if the people become interested, their visits will continue.

I am sorry to say that Brother John Harrison has had a fire on his premises, which has caused the destruction of his planing mills and a large quantity of lumber, his saw mill, however, has been saved.

In the RESTITUTION of July 16 we credited Brother Bitner with some remarks in "Gleanings" wrongfully; it was Brother J. D. Smith who wrote us. We will apologize to either of the brethren, or both, if necessary. We got a good item out of it, and are thankful.

☞ Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and the cares of this life.

Young Men In Cities.

City life holds out attractions which continually draw young men from their rural homes into our large cities, where the enemy of souls is ever on the alert to allure them into sin by the multitudinous devices and agencies which abound in the city, and which are not suspected by the unsophisticated until too late.

We desire to save all such from ruin, and, in the furtherance of this object, wish to call the attention of clergymen, parents and friends to our rooms and privileges which can be secured to young men, strangers coming into our city, that they may have letters of introduction to us. To become acquainted with proper associates and mingle in good society upon their first arrival in the city, is a matter often of vital importance.

We are prepared to introduce all young men into any church of the denomination which they have been accustomed to attend, where they will be at home at once and under good influences.

Our association is as a vestibule to the church, to receive and distribute the strangers that come into our midst, and we shall be pleased to meet every young man that enters our city as a stranger.

Our reading rooms are at No. 148 Madison street, near LaSalle, open every day from 8 a. m. to 10 p. m., having the principal papers and magazines on file, and a well-selected library of two thousand five hundred volumes.

Our boarding house list has upon it nearly one hundred good Christian homes, from which strangers can select free of charge.

We conduct the following meetings at our rooms, to which all strangers are cordially invited, until they get settled in their own church home:

Noon-day Prayer Meeting daily for forty-five minutes; Young Men's Prayer Meeting every Saturday evening; Gospel Meeting every Sunday evening; Strangers' Meeting every Monday evening, when young men, strangers, can make the acquaintance of members from the different churches in the city, who will be present as delegates from the respective churches to look after them.

Conversational Bible Class every Sunday morning for one hour before the regular church services.

Young men wishing to spend their evenings pleasantly as well as profitably, are invited to the Lyceum for debates, music, readings, etc., every alternate Tuesday evening. Lectures after the completion of our new hall every Thursday evening. Other entertainments will be provided early in the fall, and whatever is most practical and feasible will be undertaken to supply young men with a pleasant place of resort to spend their evenings, and if possible draw them from the many avenues of amusement which are of a questionable character.

Our Employment Bureau is at No. 145 Fifth avenue, in charge of Mr. J. M. Hitchcock, who has been the Superintendent of that branch of the work for several years, and will do all he can toward finding young men employment. We would, however, suggest to young men not to come to Chicago for work, as there are at the present time thousands of persons without employment.

But our latch string is always out to all strangers visiting the city, and we cordially invite them to call.

In behalf of young men.

W. W. VANARSDALE.
Superintendent
Young Men's Christian Association

Kansas General Meeting.

Pursuant to notice published by Brother J. C. Kimsey in the RESTITUTION, a large number of the members of the Church of God assembled in Brother Perry's grove near Pleasanton, Kansas, Friday, July 31, 1874 at three o'clock p. m. No *President* was elected, or *Secretary* chosen, i. e., no formal motion was made and carried "or any such thing," but by common consent, Brother Michael Tippie was recognized as the *elder brother* present, and the writer was designated as the one to write those things which might be of interest to the body at large. Brother Z. Gower first stood up and spoke to the brethren and sisters in a very feeling and appropriate manner, and was followed by others in short, pointed addresses, exhorting the brethren to keep in the "narrow way." Union, peace and harmony prevailed.

Adjourned till evening, when at Brother Perry's house, a *conferring* meeting was held, which was opened with prayer by Brother Tippie. It seemed to me that if our orthodox friends could have just then heard that old soul-sleeper's prayer and the heartfelt "amens" of the brethren, they would no more charge that this sect which is "every where spoken against," is not in favor of prayer. But the scene was not for the eyes of the world, and I may not be permitted to raise the curtain.

Brother John Foore, after singing a spiritual song as none but he can sing, stood up and addressed the brethren upon the subject of Conferences and the Bible authority for them—the conclusion reached being that meetings of the brethren, are in accordance with the Word, but that constitutions, written by-laws, charters and worldly-titled officers, are *not* authorized in the sacred writings.

Saturday, August 1, at 9 o'clock A. M., the brethren re-assembled in the grove and after singing, prayer was offered by Brother Foore. Brother Kimsey then submitted the question "How can men get into the Christ?" which was fully considered by the brethren, who, notwithstanding it was the first time many had met together, all spake the same things, having learned from the pure Word that men are *in Christ* only when they have *heard* the Word, *believed* the "Gospel of the kingdom" and been baptized or *immersed* into the name of the Lord Jesus, in the order here stated, and that baptism or immersion *cannot* scripturally precede a hearty belief of the Gospel.

At 11 o'clock A. M., Brother Wm. J. Orem spoke from Dan ii., upon "The kingdom of God." To attempt a description of his discourse would but result in doing the brother injustice, from my inability to draw a proper pen picture of the scenery, the rivited attention of his audience, the appearance of the speaker, and masterly logical manner in which he handled the subject.

3 o'clock P. M., Brother T. E. Adams spoke from 1 Thess. iv., showing the Bible way of comforting one another. In the evening Elder Geo. M. Myers of Girard, (late District Evangelist of the Christian Church for Southeast Kansas) gave a very interesting discourse upon the "Ministration of the Spirit." The audience was held in almost breathless silence to such an extent as to be undisturbed by the thunders of a threatening storm.

Sunday, August 2. The "Social Meeting" at nine A. M., was one never to be forgotten by any present. The thought of never being able to all meet again in this age, caused tears to freely flow, which were changed to tears of joy at the bright prospect of meeting in the kingdom, never more to separate. Many brethren and sisters spoke freely one to another of "that blessed hope," and the joys of the coming age, in contrast with the trials and tribulations of this present evil age—their reliance for salvation being centered in the Lord Jesus alone. Eleven A. M. Brother John Foore preached "the Gospel" to a large and attentive audience for more than two hours, giving the truth in its purity, as it was preached by Jesus, Paul, Peter and written for our instruction and information. 3 o'clock P. M. By request of portions of the audience Brother Orem spoke again and expounded numerous portions of Scripture teaching the restoration of Israel to their own land, at the conclusion of which the parting hand was taken, as many were obliged to return to their homes, but in the evening the people came together again and were addressed by the writer upon the subject of religion, from James i. 27. Brethren Foore and Kimsey then gave short exhortations at the conclusion of which, three souls came forward demanding immersion into the Anointed One, of Brother Kimsey, which was arranged to be done on the morrow.

It was mutually agreed and understood, that about one year hence, another general meeting would be held, (the Lord willing) and that this meeting was the beginning of a forward movement in the cause of truth, yet as we separated we fervently prayed "Thy kingdom come, thy will be done on earth as it is in heaven."

AMOS SANFORD.

Reports of Churches.

OMAHA, MO.

BROTHER WILSON:—

We held a meeting at Omaha in Putnam county, Mo., which resulted in the organization of a church, styled the "Church of God" according to Gospel rule. Brother Lewis Davis, Brother Peter Summers, and myself were appointed Elders, and Brother Wm. Loe was chosen Deacon. Brother Davis and myself have been preaching the one precious faith for some time. We have sixteen members to commence with. This is the first Church of God organized in this section of country. The prospect is good for a large congregation. The glad tidings of the soon coming kingdom must be preached throughout the land, and the Abrahamic Faith must be held up before the people. Time of meeting, first Lord's Day in each month.

O. C. DENSLOW, *Clerk.*

ABUNDANT OPPORTUNITIES.—The man whose heart is set on an office will find an opportunity at every turn and corner to throw his lines around a voter. So the man who sincerely desires to bring men to Christ, will find his chance to talk to men, without cant and without whine, in the field, at the forge, behind the counter, in the court room, on the street, wherever he is thrown in personal contact with them. Only let him follw the Spirit's leading, and he will be surprised how frequent are the opportunities to sow good seed when one really *wants* to sow it.

☞ Watch ye therefore and pray

SELECTIONS.

Fragments Gathered Up.

If an angel were sent to find the most perfect man, he would probably not find him composing a body of divinity, but perhaps, a cripple in a poor-house, whom the parish wish dead, and humbled before God, with far lower thoughts of himself than others have of him.

Many talk familiarly of sanctification in the lump, who know but little of it in the piece. The readiest way to know whether you are in Christ, is to know whether Christ be in you.

Revenge hurts both offerer and sufferer; as we see in a bee, which, in her anger, loseth her sting, and lives a drone ever after.

A prudent man is like a pin; his head prevents him from going too far.

A promise should be given with caution and kept with care. A promise should be made by the heart, and remembered by the head. A promise and its performance should, like the scales of a true balance, always present a mutual adjustment. A promise attended to is a debt settled.

God crowns with mercy, but a swollen head is not fit to have that crown put upon it. A proud man is seldom a grateful man, for he never thinks he gets as much as he deserves. When any mercy falls, he says, "Yes, but it ought to be more. It is only manna large as a coriander seed, whereas, it ought to be like a baker's loaf."

"I am a home missionary," once observed a Christian mother; "six pairs of little eyes are daily watching my looks, as well as listening to my words: and I wish my children never to see in me that which they may not imitate."

Live to be useful. Live to give light. Live to accomplish the end for which you were made, and quietly and steadily shine on, trying to do good.

If we would have powerful minds we must think; if we would have faithful hearts we must love; if we would have strong muscles, we must labor. These include all that is valuable in life.

A preached gospel by men whose life is such as to destroy all confidence in them, is like tendering water in a defiled cup; it disgusts rather than pleases.

The Moon as a Giver of Light.

When I dealt with the subject of the sun, I spoke of the worshippers of the sun, who knelt down to him and regarded him as the ruler of their destinies; but there were nations who worshipped the moon, and if we inquire into the reason of such worship we very readily find it. We notice that Job speaks of the moon as walking in brightness, and he speaks, too, of the subject of the moon's worship. It was natural that men should worship the moon. The ancients worshipped any body that seemed to move upon the heavens, and, therefore, they worshipped the sun, moon, and the planets.

Now this orb that moves around the earth seems to be there in order to give light during the night-time. Let us see what astronomy has taught us. It teaches that the moon is very much smaller than the earth, with a diameter of 2,100 miles. She is distant from the earth 238,828 miles. The surface of the moon is less than the earth's in the proportion of 1 to 13 1-2. In other words, the surface of the moon is about 14,600,000 square miles, equal almost exactly to the surface of North and South America. It is also equal approximately to the surface of Europe and Africa taken together. If the moon is the abode of life there is plenty of life there, and it is an interesting question whether she now can maintain life. We know that the volume of the moon is to that of the earth as 1 to 49 1-2, while her density is rather less than that of the earth, so that her mass is to the earth as about 1 to 81.

First of all, as to the offices of the moon. If it is shown that she discharges important offices to the earth, you will see that we are no longer bound by the argument of design to recognize her as the abode of life. First, we know she serves for the division of time. She gives light by night. God set his light in the expause of heaven, the greater to rule by day and the lesser by night alternately. There is a service performed by the moon which is so regular as to suggest that perhaps the Almighty intended the moon for that special purpose.

Laplace went so far as to say if he had made the moon he would have made it more useful to man. He would have put it four times its present distance away from the earth, when it would be far enough away to be a full moon and give a regular light continuously by night. The first objection to this is an astronomical one, for of all nuisances the moon's light is one which the astronomer dislikes most, especially when he wants to study some nebulæ, or some barely visible comet; at those times the moon's brightness seriously interferes with his observations; and I am surprised, indeed, that Laplace, himself an astronomer, should have suggested so inconvenient an arrangement a that. But there are other difficulties If the moon is in that condition she would always have to be opposite the sun. The sun would go around once a year and the moon also. The moon would no longer be a measure of time, she would no longer rule the tides in the same way. She now raises a great wave called the tide-wave, represented in height by *b*. You have another caused by the sun, represented by 2. These two waves are sometimes combined in a single wave, and act together, sometimes opposing, sometimes coalescing. According to these changes, the tide varies in height from the difference of 5 and 2 to the sum of 5 and 2, that is to say, 2 the least height and 7 the greatest. That is a very important matter. It is of great service, as any one who lives by the sea-shore knows; it is of great interest to the ship-builder and merchant that there should be variable tides, that there should not always be high-tides, nor always low. That important service would not have been subserved by the moon if the consideration suggested by Laplace had prevailed. There is another very important service. The moon enables the astronomer or seaman in long voyages to ascertain the longitude, which is nothing more or less than the true time at the observer's station. If she moved twelve times more slowly she would be less fit to indicate the time in exactly the same degree as the hour-hand of a watch is less fit than the minute hand. There are other very great and important advantages of the real moon over that suggested by Laplace, which I wonder did not occur to a mathematician such as he, the only man who ever lived of whom it can be said, "He was the rival of Newton." He himself said Newton was fortunate in having lived before him. In another man it would have been rank conceit, but in Laplace it was considered as a just statement. Yet he failed to notice, when he suggested this moon's being four times farther from us, that under his condition, if spread so as to give the same light, the material of which the moon would be made would be lighter than any solid element known to us. I think it was well that the Almighty did not take counsel from Laplace in creating the moon.—*Proctor.*

The Storm at Pittsburgh, Pa.

From an intelligent German woman the following details have been learned: She was aroused at half past three by hearing a queer rushing noise, as of water passing into the cellar. She called her husband, who on going down found water up to the pavement in front. As he lived on a nigh portion of Spring Garden avenue, he could see a considerable distance around. The water below had risen to the upper stories of buildings, and when cries for aid and heart-rending screams of drowning inmates broke upon his ears, he at once comprehended the terrible situation. Presently some of the houses began to float off, and the air was filled with distressing cries of mothers and children. At short intervals flashes of lightning would reveal ghastly, terror-stricken faces thrust from windows of floating houses.

The water rose higher and higher, and buildings began to crumble and fall to pieces. Struggling forms of men, women and children could be seen in the water, battling for life. After an interval of darkness, lightning would again reveal the place, but the victims had disappeared beneath the floating debris.

Never for a moment did the wild despairing cries cease. No sooner did the screams of one cease with death than another would burst forth. And so on during the long hours of the night they could hear screams and witness dying struggles without the least power to help. At times they could see through windows of floating houses where lights still burned and mothers kneeling with children in their arms. Presently the house would topple and fall with a crash, but not too loud to drown the piercing shrieks of the poor wretches within.

The loss of property will not fall short of $1,000,000. Fully one hundred and fifty buildings have been destroyed.

A FEW HOURS DIFFERENCE.—The benevolent Dr. Wilson, Bishop of Sodor and Man, once discovered a clergyman at Bath, who, he was informed, was ill, poor, and had a numerous family. In the evening he gave a friend £50, requesting him to deliver it in the most delicate manner, and as from an unknown person. The friend replied, "I will wait upon him early in the morning." "You will oblige me by calling directly," requested the kind hearted prelate. "Think, sir, of what importance a good night's rest may be to the poor man."

☞ Mr. Disraeli expressed in the British House of Commons, referring to the strife between the Church and State on the continent, the conviction that, however tranquil might be the general state of Europe, there were agencies at work preparing a period of great disturbances.

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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P. S. All letters for the Editor may be sent to the above place.

THE RESTITUTION advocates the final "restitution of all things" which God hath spoken by the mouth of all His holy Prophets since the world began." It also advocates as a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with Him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ; and many other kindred truths. It also advocates a hearty belief of the Gospel, repentance, and immersion as prerequisites to the forgiveness of sins; and a holy life as essential for final salvation.

COMMUNICATIONS.

THE EDITOR must not be understood as endorsing all the correspondents expressed by correspondents whose articles are furnished under this head. Each writer is alone responsible for the articles bearing his own signature. No personal articles will be inserted. No writer will be allowed to refer directly or indirectly to the articles of another by way of criticism. If the teaching of any writer is not enforced, an article setting forth the views of the party differing may be furnished. Free discussion of Bible doctrines on all sides will be allowed, but the Editor reserves the privilege of excluding those communications which antagonize a belief and obedience of the Gospel as a means of salvation, or which undermine its principles.

What Is Mind?

It is sometimes painful, sometimes very amusing to hear the different answers given to this much agitated question, and the idea suggested itself to me to add to the many attempts at definition, my humble opinion. We have come across a sentence made use of by John Mason Good in his "Book of Nature," that has incited us to dictate a few thoughts. He speaks of "The essence of mind or soul" and says again "Is the essence of the human soul material or immaterial?"

The first objection we have to find with the Dr. is his confounding the terms mind and soul, and the second is the idea of an essence of mind.

What is mind? Mind is *nothing*. It is an attribute, not a *thing*, nor an accumulation of things. You may have essence of ginger, or essence of roses, but *ginger is* something, and roses are things, from which essence may be extracted. But mind is an attribute or power of the brain, and we may not have the essence of an attribute or power. The word mind is used to define our accumulation of thoughts or ideas. Showing a person a piece of your mind is a figure of speech, as we sometimes hear wags talk of "chunks of wisdom," but none but a fool or a philosopher would think of extracting the essence of wisdom, because we know that wisdom is the power of thinking rightly.

I see. Do I make anything? No, my eye has acted. I hear. Do I *make anything? No, my* ear has acted. I move. Do I make anything? No, my limb has acted. I think. Do I make anything? No, my brain has acted. The first mentioned action we call sight, the second hearing, the third motion, the fourth thought or mind. May we talk of the essence of sight and discuss whether said essence is material or immaterial? or the essence of hearing, or the essence of motion? Then why talk of the essence of mind? We might have the essence of brains, but we make no hesitation in affirming that to be a material essence. Thus we see what extraordinary confusion *we are led into by the error of taking* an attribute for an entity, an abstract idea for a thing.

But why should a man of distinguished learning make such a profound blunder? Further on we find the key to the mystery, and it is this. He says "That the mind has a distinct nature, and is a distinct reality from the body, that it is gifted with immortality, . . . and capacited for a state of separate existence after the death of the corporeal frame to which it is attached, are in my opinion propositions clearly deducible from Revelation." If a man is capable of deducing from the facts that stare us in the face from day to day, that show the utter dependance of the mind on the body, how disease of the body enfeebles it and sometimes destroys it, and how strong drink in the stomach affects it,—any person we say who can deduce from such observations that the mind is independent of the body, is quite capable of deducing like conclusions from the Bible. The fact is he likes it to be so and he will have his way.

But we rejoice to find that there are other authors who have not been carried away by the error of immortal-soulism, that seems to steal away the brain. That there are other philosophers, who as far as the mortal condition of man is concerned, are on Bible ground. "That the dead praise not the Lord;" that "the dead know not anything," that "they are as though they had not been," in short that "man is mortal," is one of the first principles of Bible truth. Like the great truth of the One God it has maintained it for ages in spite of opposition, in spite of misrepresentation, bearing it on above the clamor and the jargon of the rude multitude. As the sun that walks in splendor through the heaven that it illuminates, so onward moves through all generations the first grand truth of the unity of God. And as the moon that sheds its pallid light upon the midnight scenery, so onward comes the other truth, that man is mortal. Celestial lights of truth that are borne onward by divine omnipotence, and by the light of which all true philosophy must be illuminated.

What then is the difference between mind and soul? The soul, correctly speaking is a living organism. According to Moses it is an animal organism, but Aristotle according to Professor Bain, "applied the term soul (ψυχη) to all characteristic functions of living bodies, from nutrition up to the loftiest attributes of intellect." 1. Nutritive souls. 2. Sentient souls, and 3, intelligent beings. Moses speaks of living souls and dead souls, and of eating souls and of destroying souls, but we never hear talk of killing a man's mind, of a dead mind, or of a mind that is edible. It cannot be killed because it never was alive. It cannot be eaten because it is not a thing. In a certain sense mind can be destroyed in that it can be made to cease by changing the conditions of its existence, by interfering with and distracting that part of the organism that produces it. By way of illustration.

Come with me into yonder cathedral, and sit beneath the vast dome that seems to rise into mid heaven. Listen! What *is that low rumble?* Hush! 'Tis music. Low and deep it moans. Hark! how it rises, how it fills the vast vault above us; how it soothes our spirits. Now it languishes, now it cheers; now it fills the soul with ecstasies. What a power is music. What is music? Oh, philosophy! Thou art the destroyer of sentiment. Music is a variety of sounds, and sound is a vibration of the air, and the vibration in the above illustration was caused by a pair of bellows, that blow through a series of pipes that are arranged so as to be at the will of a person that operates on them, and this machine is called an organ. *Music is not a thing. It is a* certain commotion of the atmosphere caused by an organ or some other instrument. But you may destroy that condition of things, you may stop that commotion by destroying the instrument. Send a cannon ball crashing through those pipes and the musician may press the keys in vain.

And exactly so is it with mind; it is the music of that organ called the brain, it is entirely dependent upon a brain and not upon that only but upon certain conditions besides; for a dead brain will not produce mind, nor will a dormant brain produce it; it must be a live brain and a waking brain. A diseased brain will produce a disordered mind, unharmonious music (if such can be) it is an organ out of tune, a lute unstrung.

These truths are expressed very well by Professor Bain in his book "Mind and Body." He says, "So far as concerns our feelings and emotions it is the universal testimony of mankind, that these have no independent spiritual subsistence, but are in every case embodied in a fleshly form." Again, "The more careful and studied observations of physiologists have shown beyond question that the brain as a whole is indispensable to thought, to feeling and to volition." And yet again he says, "In actual fact it (mind) exists in company with a peculiar mass of matter containing in a very superior degree the properties known as living or organized." The same truth is still more eloquently put by the Duke of Argyle in his admirable work, the "Reign of Law." He says, "In the exercise of pure reason when by an effort of our will we turn our attention to a new question, and in the twinkling of an eye pursue a new train of thought; above all, when our affections go forth towards the object of them, in all these operations if anywhere, we feel as if we were free from mechanism, from organism, from matter in any form." So it *seems till* we are *brought face to face* with the terrible phenomena of disease, *then our delusion is dispelled and we know how frail we are.* Then we find the same stroke that paralyzes the movement of a limb may paralyze not less effectually all the power of reason, of memory, and of will. And the affections what becomes of them? These too which seem so purely spiritual, we find out to be *dependent on material structure.* The French physiologist Lelut has expressed the same idea in his book, "Physiologie de la pensei." He says: "It is—if you will—in this living body the mind that feels and that *thinks, but in the sense* of things feels not nor thinks but by the body and its organs."

These are but reiterations of the same old truth, taught by Moses and the Prophets, that man is of the earth earthy, a mere animal but endowed with rather more mental power than *the rest.*

And looking at it from my point of view the mind does not appear to be such an inexplicable mystery; in fact it is easy to understand what mind is. We can read the minds of each other, and we can express our own minds by pen or tongue, but the mystery, the amazing wonder, is in the matter, in the wonderful mechanism of the brain, the handicraft of the Great Mechanic. In thus considering it, we may exclaim with the Psalmist, "I will praise thee for I am fearfully and wonderfully made! Marvellous are thy works and that my soul knoweth right well. My SUBSTANCE was not hid from thee when I was made in secret and curiously *wrought* in the lowest part of the earth. Thine eye did see my SUBSTANCE, yet being imperfect, and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them."

J. F. GELLETLY.

Baltimore, Md.

Essentials.

DEAR BROTHERS AND SISTERS:—Much has been said about what faith is essential to salvation. We can surely over-estimate the *benefit* of a correct faith, and enlightened understanding. It is vastly important that we believe the record God gave of his Son, the promises made to Abraham, and through him to all the children of God. In fine that we believe all "the holy scriptures which are able to make us wise unto salvation through faith which is in Christ Jesus."

Surely the intellect can find no loftier subject to investigate than those embraced in the plan of man's redemption. The resurrection, (and retaining the personal identity,) of countless multitudes from the degradation of sin, and the corruption of death, to an equality with angels, the bestowing of an immortal existence upon beings made from the dust, the restitution of all things spoken of by the mouth of all his holy prophets, restoring this accursed earth to a Paradise more glorious than Eden, and as enduring as God's eternal throne; the establishment *of God's kingdom, and reign in* righteousness of his well beloved Son, the gorgeous splendors of the New Jerusalem, and its glorified inhabitants coming from the desolations of the grave, and how men may become heirs of the kingdom, members of this royal heavenly family, and receive a crown of life with the untold glories of the eternal ages, is not only all-important and heaven-inspiring, but is more exalting and ennobling to the intellect than all the treasures of classic lore.

However glorious and important this may be, can we trust to it as all that is essential to obtain eternal redemption? We often fear in getting so much head religion, we trust too much to it, and look upon it as the Alpha and Omega, the all-essential road to salvation, the one thing needful, that will carry us over every obstacle into the kingdom of God. And so we may in one sense esteem it, for a faith that is well pleasing to God will produce works in accordance with his law; but He has requested man to prove himself worthy of eternal life, before he can receive it, to develop his divine character before he receives the divine nature.

God is love, and love is an all-essential element of Christian character, the Christian's crowning grace. There is not, in the whole Bible, another thing so strictly enjoined on believers, as love—love to God and love to man. Love is an absence of selfishness. It is moral goodness, kindness, patience. *It is,* so to speak, the foundation from which flows every christian grace. It is a godlike trait of character which we must cultivate on all occasions, if we would be partakers of a divine nature and receive the priceless boon of eternal life. It matters little how intelligent we are, or how much knowledge we possess; all is vain without love. The Apostle tells us if we could speak in every language of men and of angels, yet without love we should be no better than brass that resounds, or a cymbal *that* makes a noise. And to show us how essential it is to our salvation, he tells us, "though I have the *gift of prophecy, and understand all* knowledge, and though I have all faith so that I could remove mountains, and have no love, I am nothing." Our lives spent in vain, no prospect of eternal life; all our hopes, all our prospects are, and will amount to *nothing at all.*

This is just the estimate and emphasis the inspired Apostle places upon love. Then have we not a right to consider it essential to salvation? It is the very climax of the christian graces. By its exercise we become likened to our blessed Savior, and conformed to his image, learn to shun that which is evil, and cleave to that *which is good. All who share the* honors of the world to come, must be conformed to the image of God's Son; must have a moral and spiritual resemblance in character and disposition, as well as a future physical likeness to our glorious Lord. This glorious likeness we can never possess until God sees in us a character worth preserving.

I sometimes fear we do not realize the stress which the Bible lays upon love. In Paul's letter to the Corinthians, it is set forth as the one thing necessary from which springs forth every christian grace, such as joy, peace, long-suffering gentleness goodness, *faith, meekness. And love* is fulfilling of the law. If our hearts are filled with it, there will be no room for pride, envy, evil thinking, selfishness, or any other evil work. Let us show forth the praises of God by keeping his commandments, and be ready to meet our coming Lord.

SARAH R. FURRY.

SELECTIONS.

The New Translation of Job.

[Copy of a letter to Mr. Forester Kelly, Hartford, Conn.]

Mr. Forester Kelly.

Dear Sir: Yours of Sept. 29 was received yesterday. I feel much obliged by your proffered aid in obtaining subscribers. I can not tell yet whether a sufficient number will be obtained to justify the publication.

You are aware, perhaps, that the "American Bible Union," of New *York, have put out a translation of* Job. It has been sent to me, and I have compared it with mine; and I am more than ever satisfied that mine ought to be published. The gentleman who sent it to me sent me also a copy of the "Rules for Revision" of the Bible, adopted by the American Bible Union. A part of one of the rules is, "The common English version *must* be the basis of revision." And the title page is, "The book of Job. From the original Hebrew on the basis of the common and earlier English versions." The gentleman who sent it to me had previously told me that it was not an independent version, *but that the persons employed* to do it were put under rules. And he told me he had seen one of them, and asked him why they did not make an independent version, and was answered, that he wanted to do so, but they were not allowed to do so. The version they give shows how faithfully they adhered to the rule prescribed. The glorious doctrine of the book as to the destiny of the race, is mangled and spoiled by perversions and evasions, in endeavors to make it agree with a theory of man, and *that* the theory of the great apostasy (that is, departure from the faith), Romanism, the Papacy, by which it has ruled *so-called christendom, including* so-called Protestantism, for 1300 years or more—the most enormous cheat ever inflicted on ignorance and unenquiring credulity.

In conversation with the gentleman, I spoke of the revision which was being made in England; and he answered that *that* also was being made under rules, and would not be an independent version.

Has it indeed come to this, that in this nineteenth century of the christian era, three-fourths gone, an independent version of the Scriptures from the Hebrew can not be obtained? It would seem that the class of men from whom it should be expected, are determined it shall not be had if they can prevent it. The call for a new translation has been so loud that it could not well be longer unheeded. And the class looked to for it seem to have felt that they could not well longer disregard the call. And who have undertaken to furnish a new translation. But they are so determined that the system they have so long taught shall not be disturbed, that they forbid an independent version. And, unfortunately, the greater part of the lay-world have so fully confided in the honesty and supposed learning of their professed teachers, as to receive as God's system the system taught from the pulpit; and *another class have rejected the system* taught, and the Bible, too, assuming that the Bible teaches what the pulpit does. And this latter class is multiplying rapidly.

Among letters received from persons giving their names as subscribers I have just received one ending, "Yours for truth in translations." The same letter says, "May your success be such as to encourage you in a further prosecution of the work of translation of the sacred scriptures." Can it be possible that I am the only layman who has given sufficient attention to the Hebrew to embolden him to undertake to supply to some extent, what men professing to be ordained and installed as religious teachers forbid to be given?

You inquire the price per copy, including postage. I think it can be mailed for $1.

Very respectfully, your obedient servant,

O. S. HALSTED.

Lyons' Farm, New Jersey, Oct 9, 1874.

Personal Identity in the Resurrection.

An argument used against the resurrection of the body by those who *deny the doctrine,* is that *when death* reduces the body to its original elements, they enter into other combinations and lose their identity, and what we call a literal resurrection, would be a new creation. But we think the resurrection of the body is plainly taught in the Scripture, and is a very important feature of the plan of salvation. Without personal identity it would scarcely be a resurrection, but would be more of a creation. Did we not come up in the resurrection with the same bodies which went to the grave, we would not know that we realized our Christian hope, and that we received the reward of having believed in Christ, and laid hold on "eternal life" by "seeking for glory, honor and immortality;" and as this is held out to us to strive to obtain, and to encourage us to persevere in the Christian race, it follows that when it is obtained we shall know that it is the reward of *having had faith in Christ.*

Paul anticipates the question (1 Cor. xv. 35,) or perhaps it was asked in his day, "How are the dead raised up, and with what body do they come?" He proceeds to answer, and after making an illustration of sowing grain, he says, "So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body." He does not speak of it as another body, but speaks of it as a changed body; changed from a *natural body to a spiritual one; from* a corruptible body to an incorruptible one. "So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption." Verse 42. What is it that is "sown" and "raised?" The body (verse 44,) the same that went down into the grave in dishonor, weakness, corruption, mortality. Further on in this commentary on the resurrection, (1 Cor. xv.,) Paul says, "As we have borne the image of the earthy we shall also bear the image of the heavenly." Verse 49. The same body that bears the image of the earthy now, or the mortal nature of the first man, Adam, will also bear *the image of the heavenly,* or the immortal nature of the second man, the Lord from heaven. 1 John iii. 2. "We know that when he shall appear we shall be like him, for we shall see him as he is. Then shall we bear the image of Jesus when He comes at his second appearing, when David expected to be satisfied when he should awake in the likeness of the *Lord,* and should behold his face in righteousness. Psa. xvii. 15. David could not be satisfied with the Lord's likeness, unless he had his identity of person to know that it was what he looked for when he should awake.

Job speaks very plainly of his identity in the resurrection, and of his *faith* in the coming of the Redeemer and Life-giver. "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin [illegible] flesh shall I see God, (or after I shall awake, though this body be destroyed, yet out of my flesh shall I see God,—*Margin*) whom I shall see for myself, and mine eyes shall behold." Job had strong faith that in the resurrection he should see God with the same eyes he was then possessed of, and out of the flesh which composed his body. Had he not identity in the resurrected state his hope could not be realized. Abraham too, must have a personal, identical resurrection, that the promises made to him and his seed might be fulfilled—that he and his seed may together inherit the land of promise forever.

In the Scripture history of those resurrected to life, and who are examples of the great resurrection, their identity was a distinctive feature. When Jesus met his disciples after his resurrection, and they doubted some of its being Jesus Himself, but supposed they had seen a spirit, or apparition, He said to them, "Behold my hands and my feet, that it is I myself." Then they knew that He *was the very same person whom they* had loved and trusted as their Savior. They knew Him to be the very same Jesus they had known before. Jesus resurrected is the pledge of the resurrection of his people, and as He preserved his identity, so will his people know and be known. They will be immortalized and glorified, but will be the same identical individuals they were before. The denial of identity in the resurrection, is too vague an idea to be entertained by Bible Christians. How much more comforting the thought that we shall have a literal salvation, a complete and eternal resurrection to life.—*Advent and Sabbath Advocate.*

Coolness Between Russia and Germany.

Is the cloud which now seems no bigger than a man's hand, destined in a short time to cover the whole horizon of European politics? That is *the question being anxiously asked on* all sides. The sudden coolness between Russia and Germany, springing from the fiasco of the Brussels Conference, may mark a turning point in history. At any rate, the unexpected reappearance of the Schleswig question on the scene is most significant. Poor little Denmark would never have dreamed of provoking her big neighbor, unless she had been privately assured of support and sympathy. Prince Bismarck has enough on his hands, one would think, without wantonly making a fresh enemy for Germany on her northern frontier. Hence it is scarcely likely that the fresh persecutions in Schleswig which form the staple of the complaint of the Danes, are anything more than a political move to show to Denmark that the friendship of, and probably closer connection with Germany, are more useful to her and of more immediate importance than the smiles of Russia. If Russia really fears the absorption of Denmark by Germany, she may think it politic to resist this step, which must inevitably imprison her northern fleets in the Baltic as those of the south are confined to the Black Sea; and, without waiting until France has reorganized, may try a game of conclusion with Germany, hoping, no doubt, to find a ready ally in Austria. All these clouds may pass off, but it can only be a temporary truce. The German Empire has an implacable and never-tiring enemy in the church of Rome on the one hand, and in the various schools of radicalism on the other. These two *cannot unite for any practical object,* but they can by turns rouse against the rule of the Hohenzollerns passions of various kinds, and prepare the way for its ultimate downfall.—*Sel.*

☞ This book was not sent to the priest, or the church, or the minister, *to be doled out at their discretion to* the people, but it is addressed directly to the laity, or the servants of God. The Bible is their lamp, and charter, and sword: it is their privilege to hear Christ speak in the scriptures in his own blessed voice, and not in spent echoes, diluted by man.

Oregon Bible College
Oregon, Illinois

THE RESTITUTION.

CHICAGO, NOV. 5, 1874.

EDITORIAL DEPARTMENT.

"Take Heed."

"And take heed to yourselves lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares."—Luke xxi. 34.

Who spake these words? Jesus. How well He knew the tendency of these adverse influences. How careful He is to warn his followers against them. None knew better than He the natural inclination of the human heart. It was towards self gratification; towards everything pertaining to the present life, even at the expense of carrying a heavy burden. We see worldly men madly rushing on, bargaining with each other, and striving in every way possible to gain some advantage for self. Principle is sacrificed, men's honor trampled under foot, lying indulged in, and every course is pursued if by any means they may attain unto wealth or official position. Thousands have struggled in vain, and fallen by the way, mere wrecks, yet the warning is unheeded by thousands more who are following in their footsteps. Life is too short for such men. Even those who in a measure succeed in reaching the goal of their ambition, do so often with health impaired, only to drag out the rest of their days in misery, and at last dying, leave their riches for a pack of voracious relations to squander.

When we turn from the world to that chosen flock—those whom Jesus said were "out of the world," as He had taken them "out of the world," what do we see? Are they *dead* to it? Do they give the go by to the allurements it promises? Do they turn with disdain from its proffered pleasures and wealth? How is this brethren? You know how it is with you dear reader. Are you entirely free from the load of worldly cares that so many around you are carrying? Remember the words of Jesus—"*take heed* to yourselves, lest your hearts be overcharged," etc. This word "overcharged" in the original signifies "weight, heaviness, a burden, anything grievous and hard to be borne." And the word "cares" in our text signifies "anxious interest, solicitous, that which occupies the thoughts, and we feel an interest in, and concern ourselves about." So that if our hearts are burdened, weighed down, heavy with things of the present life that we have an anxious interest in, then we may be sure of one thing, we have ignored our Lord's warning voice—we have not taken heed.

And why have we not? Is it because we like the world, feel anxious to grasp its wealth? Is it that we are not willing to be content with food and raiment as Paul exhorted us to be? Or is it not because we *lack faith* in God as a *Father*? We think the the latter. We are not willing to trust Him for anything in the present life, hence we busy ourselves as does the world, with a thousand schemes for money making. Yet this only adds to our load of anxiety. for when a sweeping disaster overtakes the world, it involves us in the general ruin. And then it is evident, if not before, that we have pursued a wrong course. It is then manifest that if we had *taken heed* as our Lord so plainly warned us, we should have passed through life much more comfortably, and at last have been eye witnesses of the disaster of others, instead of joint-participants.

Brethren depend upon it, we shall always be on safe ground if we do just what our Lord commands, and give heed to his warning voice. He knows better than we. Let us be careful then how we indulge in worldly cares. Do not take on too big a load. It will only break you down at last, and cause you to regret forevermore that you had not heeded the words of Jesus. Take heed, brethren, take heed!

Brother J. T. Ongley has been at Cowdersport, Pa., preaching the Word of the Gospel and has met with good success.

☞ Faithfulness and constancy mean something else besides doing what is easiest and pleasantest to ourselves. They mean renouncing whatever is opposed to the reliance others have in us—whatever could cause misery to those whom the course of our lives has made dependent on us.

Scientists not in Agreement.

We publish in our columns this week an article headed "Physical Science and the Supernatural" which we have clipped from the N. Y. "Independent," to which we call our readers' especial attention. It shews that however much these searchers after truth in the scientific world may theorize and speculate, or how much of demonstratable truth they may get, they all run against the wall that towers above them at the end of their investigations, recorded in the Word, "*In the beginning God created.*" Tyndall himself says, in his last celebrated address, "the whole process of evolution is the manifestation of a Power absolutely inscrutable to the intellect of man. As little in our day as in the days of Job, can man, by searching find this Power out."

Let these investigations go on, for whatever of *truth* they discover, will be found in harmony with a true exposition of the Scriptures, however much it may differ from *theology*.

COMMUNICATIONS.

A Sea Voyage and its Incidents.

For aught I know to the contrary the steerage accommodation on the steamship "England" may be as good as on any of the steamers plying between America and Europe. Much should not be expected at the passage price of thirty dollars. Every morning we were inspected by the captain, doctor, etc. The floors were swept; chloride of lime was scattered; and on the score of cleanliness, I think the officers are worthy of commendation. Our steward also was a remarkably civil and patient man. A paper was drawn up and signed by nearly all the men in the part of the vessel appropriated to the adult male passengers, expressing satisfaction with him. His post was a hard one to fill; he bore, and preserved temper, where many would not have kept their tongues from hot words, and perhaps not their hands from dealing blows. There were among the passengers, steady, sensible men, and as I am speaking of the nicer part, I will say more about them.

A young Englishman, a Roman Catholic, displayed some of the amiable traits of humanity. An invalid Irish youth was cared for by him in such a manner, that I myself, if I had been a well man, should have felt admonished. He did not seem to be at all influenced by the supposed fact of the Hiberian being a Catholic. He was attentive to me; and seemed pleased to afford me any aid or comfort in his power. (Brethren and sisters, are we mindful of the sick and weak? Let us think of our profession and responsibility; and let us take heed that men and women of *Rome* rise not up in judgment against us and condemn us.) I lent the youth a copy of the "Millenarian." He thanked me for it, and returned it with thanks. A wild young Irishman whose berth was next to mine, acted in a gentlemanly manner to me. He said he had been brought up a Catholic; but he had thought for himself. He had been presented with a publication on the state of the dead, by some Advent lady. He was athirst for reading. I lent him one or more copies of the RESTITUTION, and having a few Hartford dailies with me he was much gratified. He frankly owned that he gave way to his disposition to *spree*. He was educated and intelligent. Who knows but he may be checked in his career by reflecting upon what he read, and upon a few words I told him before he got off for Queenstown?

There were a few others with whom I conversed, and to some I gave papers. An English woman told me how her grandfather, an Independent minister, would read the RESTITUTION. There was of course but little passing between us and the cabin passengers. But hearing that a Spanish gentleman supposed to be connected with the embassy at Washington, was one of those passengers, my curiosity was stirred, and I moved to him as he walked on the deck among us. He responded gracefully, and we talked about Spain. He was a Carlist; hoped for success, but did not feel sure of it. Don Carlos is the grandson of the Don Carlos who warred with the Queen's troops nearly forty years since. The young Carlos is twenty-six years old. When I spoke to the gentleman about the drain on the country by the war, he remarked that the country was rich. This had not been my opinion, and I doubt the correctness of his impression. The Southern provinces of Spain are tranquil. He gave a reason for this, but as his English was not perfect I did not catch the reason clearly; and lest I should appear unduly inquisitive I judged best to say no more. His bow at our parting was a bow the like of which we see not among English and Americans. Spain has not been admired by you or me, but let us give credit for what of good we find in its people. I was pleased with this gentleman for bringing fruits to the children in the steerage, greatly to their joy. So something good came out of Spain.

One point in our conversation just occurs to my mind. The Franco-Prussian war was mentioned. He said that France got what she deserved; agreed with me about the foolishness of the reason Napoleon gave for starting the war. The Spaniard's mother was a French woman, but this fact did not blind her son to the folly of the French government.

But no converse *was* of interest equal to what passed between a student and myself. This young man being corrected for the Catholic priesthood, had attainments and learning which he knew how to employ in argument. He had studied deeply. So versed was he in history, that he seemed at home about anything pertaining to the church of Rome in past centuries; and his knowledge of general history was scarcely (apparently) less. A scholar in languages he was already. Thus qualified, he not only did not fear opposition, but rather seemed to desire it. At one interview he said that seeing I was a person who had to attend to business, he would not be hard with me in view of his advantage in Latin, Greek, etc. True, indeed, but I feel too much to see to for many a year to pay much attention to the dead languages; yet I retain something of them that I learned in boyhood; and I hinted to him that I was not affrighted. I freely admitted to him that if it could be certainly proved that the Catholic clergy were a body of Apostolic succession, my wisdom and the wisdom of every one outside of his church would be to become Catholics without delay. As we conversed, he expressed sympathy for me. He discovered that I had thought much; had investigated, and had suffered. He thought the way for me to find rest to my soul was to enter the church, of course the Catholic. Having a publication with me in which was an article of my own, and hearing quotations from Scripture that I presented in argument, he expressed surprise that, having to work for my living, I could have attained so much. Well, one afternoon we came to close quarters in argument. My physical debility was my disadvantage. The Irish cheered the student; but this weighed little with some who thought for themselves. I made some remarks after the cheering, and fearing I might suffer from a strained effort to speak much more, I left the company. Some words however of mine were *heard*; there may be result another day. More might I write about the interviews with the student. Long letters you do not like, and seldom do I send you one. When I saw his ground, and how his mind was made up—*Catholic*—and if that were unreliable, *infidelity at once*; I thought again as I thought before when I lived in Ireland nearly forty years since and heard intelligent Catholics argue, what a wonder the Reformation was! Although our conversation was earnest in the afternoon I speak of, I will say the student was a gentleman.

On board there were a few Italians about a dozen Swedes, and two Norwegians who occupied the berth under mine. To the credit of the men of these nations, they acted in a respectful manner to others, and were quiet and orderly throughout. The two Norwegians were men who won my respect. So far from fear of my pilfering by them, I left my bag with them in Liverpool, while I went to make some inquiry at another depot. When I returned one of them with smiling face pointed my bag to me; he really seemed glad to do me a little favor. I was curious to know the mind of the Italians (from Naples) towards Garibaldi, Victor Emmanuel, and Pio Nono. With the aid of the student we drew from the men that they abhorred Garibaldi, and did not like Victor Emanuel; the Pope was their man. As straws show what way the wind blows, we may infer that among the lower classes in Italy the Pope has many adherents, and if there be a rising thousands will take his part.

Now, having said so much about the orderly conduct of persons on board, I have to tell you something different. Profane, and otherwise bad and noisy talk, at first waking, at meals, and at night, was what I endured, and others who did not like it, endured. Well, one may say, You had Irish on board. Yes, we had, and English too; and you may form some idea of a part of them by what an English gentleman said to me; these were his words: "The English are worse than the Irish." It seems rather unpleasant to remark so about our countrymen, but giving you the exact words of my English friend, do not find fault with me for telling you what I do. My English friend said that it several of us had at first gone to the captain, and reported the behavior of some fellows, it would have been better. And here I will say, if these lines are read by any persons thinking to take steerage passage, and if on board men behave in a disgusting manner, I advise that the order loving passengers go at once to the captain. This course might prevent much abominable talk, and some creatures would learn that their "rights" were not rights to din the ears of others with their profanity and filthy utterances. A young English fellow occupying a berth in our department, seemed to try to put in all the oaths and uncouth talk he could in his words. A pious Dutch captain whose berth was opposite mine, said that the Englishman's words went through him. Still nobody liked to say a word to the fellow. A Welsh gentleman told me it was of no use speaking to the man; that if I did say anything to him, I should get blackguardism in return. The second Sunday at dinner time I did let out on him; it seemed too much to bear; and though he was a rough one, I did not get back as hard words as the Welshman thought I should, and we had some abatement of the nuisance. I was told there was another man who outdid our Englishman in vulgarity, one who occupied a berth in another part of the vessel, but I had no desire to hear oral proof. I heard plenty without hunting for it. One night when the rabble were noisy and profane over their card-playing, a young Englishman said they had a right to do so; that the few must submit to the many! He had some *democratic* ideas which reminded me of a piece I once read in the "N. Y. Express," descriptive of Louis Legio. The *togtean* reasoned that as the *people* ruled in America, and he belonged to the people, he had a right to appropriate goods in the possession of others if he wanted certain articles of provision or convenience. I gave my young countryman to understand that the "majority" had not a right to violate individual rights, at least in my view of right.

With regard to the food furnished I could not "go it" as Yankees would say. And as to feeing the steward, I felt I could not afford to take such advice after paying four dollars for bedding and utensils which I could have furnished myself with for less than half. My ticket for this "outfit" was given us at the office in New York for four dollars, but some who had known by experience about the business, took no office ticket; and one fellow passenger furnished himself for one dollar. Others, however, paid too much like myself; but a *second* steerage passage will be by them and me an *improvement* perhaps, if we recross. I once ventured to eat some pea soup—that once deterred me from another attempt. I eat some hard tack, and some crust on our rolls, and I drank some of what they called tea and coffee, and I had no burdened stomach, at least not from *quantity*.

I may be tedious if I say much more about the voyage. The motion of the vessel prevented my offering a discourse on the things of the kingdom on the second Sunday of our passage. Something however will be remembered of conversation. Seed was sown, the result is with God.

On the night of the thirteenth day after taking ship, I arrived here. I was prepared to find affliction, and I did find it. My elder sister has had two paralytic strokes. The second deprived her partly of articulation. This visitation falls heavily on my younger sister, who has to attend to the sick one, and living on a farm has heavy work besides. Kindness indeed has been shown by neighbors, but my sisters have been plundered during the affliction, and had I not learned to value the *true riches*, I should be sorely vexed at the thieving, the waste, and losses my sisters have had to bear.

Bless the living God for treasure where thieves break not through nor steal.

H. HEYES.

Cadishead, England.
October, 1874.

The Challenge.

As Brother Hicklin asked to be challenged to produce proof from ecclesiastical history that the early church took the Lord's supper on the first day of the week, I hereby challenge him. It is not denied that the early sects varied as to time of taking it, but we do deny that any history written by a disciple of the apostles says any such thing. And if they did, did not some after disciple clearly show that it was taken at the passover eve, the same as the Jews took it? Now how are we to settle the difficulty when left in such uncertainty? It is true men have wrote what is called ecclesiastical history, and said many things too absurd to notice. And as soon as we appeal to such testimony from history is it not proof that scripture is not sufficient? But still we are anxious that Brother H. at once produce his proof for the satisfaction of others besides himself.

But why are we to care what is proved by sects who have departed from the faith. And what cannot be proved by some dreamy author? Authors are to be credited for what they know, or if they are learned, their opinion of matter long since having transpired, especially if they state what makes against them, or against those whom it would offend.

If Polycarp, a disciple of John the apostle, took an active part in contending for the supper to be taken at the same time the Jews took the passover, and that as an agent for the church in Asia Minor in opposition to those in Europe, it shows that at least in that early day two sides were taken. And which deserves credit, the disciples of the apostles, or men far away of whom it is doubtful whether they were a sect or not?

The fact that sects began to exist in the days of the apostles is evident from their own writing, and is confirmed by the very earliest writers. There is abundant evidence that sects existed in the days of Clement, bishop of Rome, as will be clear by reading his first letter to the Corinthians But what they split off for is not said; and as Mosheim says, "nothing is reliable that has come down to us." Therefore it matters not what may be proved, it is the credibility of the *author* we are to look at, and his object. We not only admit that it can be proved as Brother H. claims, but the contrary can be proved too. That the disciples adopted the custom of meeting the first day of the week and having a feast and other matters, is also allowed, but that was without a commandment to do so. We find in the epistle of Barnabas, xiii. 19. "For this cause we gladly keep the eighth day," which was according to Hebrew time, but the *first* day according to Roman time. But it mattered not whether that or any other day be kept, as we find Paul addressing the Romans about "days and meats" without giving any order about it, only that each could regard them as they liked. "Let every one be fully persuaded in his own mind."

And perhaps it was because the Corinthians were in the habit of meeting on the resurrection day, and getting drunk, that Paul wrote to them about it, when he said, "When you come together into one place *this* is not to eat the Lord's supper," for he notifies them as to the *time*, that it was instituted the "same night in which he was betrayed." And why allude to *that* time but to have it attended to on the betrayal night? However bring it toward the proof as you claim Brother H., and make the most of it you can, and I hope the brethren will give due attention to the claims you make, as they merit. And further we insist that now is the time (as the question is in full headway) to properly adjust the question of when to take the supper. And we are well pleased that a kind feeling exists with most of those who have taken part in discussing it.

For the sake of truth.

B. SWEET.

The Doctrine of Universal Salvation.

BROTHER WILSON:—

I have heard and read a good deal from time to time, concerning the salvation of the whole of the human race, if not under this present dispensation, yet under some other, which the advocates of this theory do not define, and for this purpose great numbers without any true knowledge of God, or his Christ, will be raised to life again.

I have a few points to set forth on this subject, which I have never heard spoken, or seen written. One is, that it never was the intention of Jehovah to save every mortal man and woman, or why classify them from the first, as the "seed of the woman, and the seed of the serpent," and put enmity between them, which has never been removed? It becomes a question whether it would not have been much easier for Him, to send the Gospel under the present dispensation to the ends of the earth, than to take the trouble of again giving existence to the myriads of heathens and others who have died without its knowledge, by forming them from the dust as Adam was formed. For I maintain that they never can be brought into existence otherwise, there being no promise in either Old or New Testaments to that effect; nor any principle in them by which they can be raised as they have no union with Jesus Christ, nor no knowledge of Him, who alone is "the resurrection and the life." John xi. Or is it a lack of power that prevents Him from now sending the knowledge of his saving name through the earth? Few indeed, if any, would have the hardihood to make any such *bold* assertion.

Another reason is concerning the sentence passed upon the woman, Gen. iii. 16. "I will greatly multiply thy *sorrow, and* thy conception," etc. It may be noticed, that the sentence is not sorrow *in* conception, but an *increase of conception itself*; or in other language that the woman and her sex would have to undergo the sorrow and labor of bringing forth into the world, more children than would be necessary for God's purpose under the circumstances which would be introduced into the order of things, in consequence of the woman's disobedience to an easy law, given whilst yet in Eden and in innocence. This idea I am positive may be fairly deduced from the sentence without any unnatural straining, or twisting; and whatever objections may be raised against it, must apply to the language used in passing the sentence. Then if Jehovah saw fit to inflict this as a punishment, so that an excess of population might be brought into existence, where lay the obligation upon Him to save them all? I say there is no obligation whatever in the case. Indeed if there existed any such thing, I cannot see, upon that ground, how it could be considered as a punishment at all, but rather a strong expression of his approbation, or a premium for the woman's disobedience! Such an idea, however, cannot be entertained for a moment, and the recorded historical facts of God's dealing with the human race up to the present time, fully testifies the correctness of what I have now stated. And his threatened destruction of *evil doers*, frequently executed upon them, and very much of it to be further executed in the future, fully confirms the facts I now mention.

But it may be asked, What are the facts? Just these; that Jehovah has never revealed Himself to the whole of the human race to this day! I ask again, Is it for lack of power or means? It is well known that for a period covering some two thousand years, He passed by the greater portion of mankind; about the end of which time He called one man, Abraham, by whom He brought into existence a small nation. For He tells them by Moses. (Deut. vii. 6–8,) "For this cause we gladly keep the eighth day," which was according to Hebrew time, but the *first* day according to Roman time. But it mattered not whether that or any other day be kept, as we find Paul addressing the Romans about "days and meats" without giving any order about it, only that each could regard them as they liked. "Let every one be fully persuaded in his own mind."

"For thou art a holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people," etc.—"the Lord did not set his love upon you nor choose you, because ye were more in number than any people, for ye were *the least* of all people." Why this? "Because the Lord loved you," etc., etc. Why not pay attention to the rest of the world if He had purposed to save them? Much easier than raise them again, in order to save them all.

Again when He sent his beloved Son into the world, the knowledge of his advent was limited to comparatively a few, and remains so to this day! Notwithstanding the fact, that there have always existed numbers of men who have been clamoring for money *to convert* as they say, the world, and millions of dollars have been subscribed and paid over for this purpose, with the best intentions by the subscribers, and probably, by those who advocate this theory; yet all this put together shows very little result, and in fact it has been questioned, and set forth to the public in print, that not more than the *one-third* of the amount collected, ever reached its legitimate destination! I have read this myself, in English periodicals, and as far as I recollect, it stood there without any attempt at a refutation, by the accused parties. The fact is simply this; Jehovah values the mere flesh of men, as He does the flesh of other animals, and no more: except so far as they are found in obedience to whatever laws or appointments may have been heretofore set forth by Himself, or what are now the standing appointments of his beloved Son, into whose hands He has given all power, and all authority, to work out his purposes, and will. For proof of these see Deut. xxviii. 26; Jer. vii. 33; xvi. 4, and several other places, where He tells them "their carcasses shall be as dung upon the face of the earth;" and that "they shall be meat for the fowls of the air, and for the beasts of the earth." After all these threatenings and examples which have been made, there have been men, and there are now in existence men, who tell us all men will, and must be saved, or forsooth God is unjust!

And now Brother Wilson, do not start when I tell you that the Gentile, or heathen nations, *have never yielded*, are *not now yielding*, (neither professors nor profane of them) and never *will* yield a cheerful, loving, willing obedience to Jesus, even under the millennial reign. Of course this idea will be hooted down by many flaming professors, but what of that? Just nothing. For proof of the first point, it is only necessary to read the first chapter of the letter to the Romans, and see the frightful picture drawn by the Apostle Paul, showing that the heathen as such paid no attention to Jehovah, nor He to them Much easier to have sent them the Gospel at that time than to raise them for this purpose. It can be read, that Paul was prevented from preaching in certain places. See Acts xvi. 6, 7.

For proof on the second point see the present condition of the Gentiles, under a profession of the Gospel, divided as they are into more than *six hundred* sects and divisions, and not a single sect of them yielding the full obedience required by the commission of Jesus, or by the example of the Samaritans, (believing the things of the kingdom and the name). Where is there one sect, that thus believes and obeys? Not one of them which does not lack something or hold more than the book sets forth. And what has divided them thus? Not the Bible, but the opinions of men of corrupt minds, *who think and make things* out of the Bible which were never in it, nor never intended to be in it, mere human opinions.

For proof on the third point, you are referred to several passages of the Word, all of which are conclusive. For instance what means this, "ruling with a rod of iron?" Is such the rule of an obedient, willing, loving people?—Verily not, see Psalm ii., also Psalm cx. 2. "Rule *thou* (Christ) in the midst of thine enemies," What! enemies in a converted, obedient world? Nay verily. Enemies amongst the heathen nations who are kept in subjection by sheer force, or iron rule. Again, "Let us break their bands asunder, and cast away their cords from us." Jesus, and his

people must be in a position of rule before this can be said of them, and who says it? The heathen nations as a vast majority. The exception is those (people) now taken out of the Gentiles for his name. Further look at Psalm xviii. 44. "They will submit themselves unto Him,"—Margin or "yielded a feigned" (pretended) "obedience." Here then we have a clue to this "iron rule," "ruling in the midst of his enemies," and "ruling *until all* enemies are put under his feet." And last though not least, we have a clue to, and the positive reason of the last rebellion, when the whole of the Serpent tribe will be driven off the earth, "as a man wipeth a dish," (see 2 Kings xxi. 13,) when they (the Serpent's seed) shall have "encompassed the camp of the saints about, and the beloved city," and fire came down from God out of heaven and *devoured them*"—made a total end of a surplus population.

Here then we have an explanation of several passages of God's word. Who believes that a willing, loving, cheerful, obedient people would exercise in rebellion against a good government, such as will be ably administered by Jesus Christ and his associates in the affairs of the kingdom? For it is an undeniable fact that according to the word of eternal truth his people taken out of both Jews and Gentiles for his name, under the present dispensation, will have the honor in conjunction with their great head Jesus, of bringing the affairs of the world to rights, and keeping them so during the reign of their beloved Master.

May God keep us in an obedient, waiting, watching, praying position, so that at the appearing of our beloved Lord we may have the honor of being recognized by Him, as witnesses for his truth. Yours for the truth.

THOMAS CHURCHILL.

SELECTIONS.

Dives and Lazarus.

G. W. Stetson takes one "Rev." R Newton to task in the "Advent Christian Times" on his preaching, and among his (Stetson's) many objections gives him the following basting:—

On another occasion he preached on the rich man and Lazarus, made it a literal history, put the "*spirits*" of all good and bad in "*hades*," as "intermediate," with a dividing gulf between "paradise," and "the place of torment," not otherwise named by him, but by the Romanists, called "purgatory," and in Grecian fable, the "regions of Pluto." I was present to take notes, and when he finished reading his prepared subject, so carefully was it worded in Bible language, I had not a pencil mark made. But he had to talk a little, and added "I have said there was talk in hades but you must not suppose there was any sound there, for there can no more be sound without an ear, than there can be color without an eye." That was sufficient for my purpose; and I made a *note of it*, and *now* I'll "print it."

On meeting him again, our conversation turned on the sermon, and after commending his effort, I presented objections. I understand you to say, "There was no sound there for want of an ear." "Yes," he answered, "I did say so, and meant it."

Very well! that alone overthrows all your effort to prove it a literal history, and also your assumed application of it to the spirits of Dives and Lazarus; for if literal, there were tongues, and fingers, and persons, and flames there, and water was called for by these *dead persons*. If it was their spirits that were in *hades*, then they had no *eye*, and could not *see*; no *ear*, and could not *hear*; no *tongue*, and could not *taste*; no *nose*, and could not *smell*; no nervous *organization*, and they could not *feel*; and *this*, according to your own statement. Now when a person can neither see, hear, taste, smell, or feel, please tell me what can they *do*?

"Why not anything."

Very true! now how much do they know?

"Why nothing."

Thank you brother Newton, I am *glad* that you have come out on our side, for *that* is just what the Bible affirms of the dead in *hades*, and we *believe it*.

"But you carry that too far, brother Stetson."

Yes! too far to suit your theory, but no farther than your declaration, and the Bible, warrant me in carrying it.

A Child's Faith.

How straight and simple is the way a child comes to Jesus! No doubt, no hesitation, only simple faith and simple love. A little girl of my acquaintance was once looking at a picture, with which most of you may be familiar, which represents a rock in the midst of a stormy sea, bearing upon its summit a cross, to which a female figure, just recovered from the angry waves, clings, faint and exhausted, while at her feet a hand grasping a part of a wreck is just disappearing in the black water.

"What does that mean?" asked the child.

"It is called 'The Rock of Ages,'" was the answer.

"That means Jesus to whom we cling for salvation."

"You know the hymn says, 'Other refuge have I none'"

"Oh yes!" said the child, after a moment's hesitation, "but that rock isn't my Jesus; when I cling to Him He reaches down and clings to me too."

Teach the little ones of this Jesus "who reaches down and clings too," to whom we hold not so much from fear of falling, since underneath us are his everlasting arms; but because, like the trusting child whom its father safely carries, we love to cling that we may draw Him closer.—*National Sunday School Teacher.*

Talking With Jesus.

A good minister of the gospel was visiting among the poor one winter's day in a large city in Scotland. He climbed up into a garret at the top of a very high house. He had been told that there was a poor old woman there, that nobody seemed to know about. He went on climbing up till he found his way into that garret room. As he entered the room he looked round; there was the bed, and a chair, and a table with a candle burning dimly on it; a very little fire on the hearth, and an old woman sitting by it, with a large Testament on her lap. The minister asked her what she was doing there. She said she was reading. "Don't you feel lonely here," he asked, "No, sir," was her reply. "What do you do here all these long winter nights?" "O," she said, "I just sit here, wi' me light and wi' me New Testament on my knees, *talking wi' Jesus!*"

☞ The following which we extract from *Il Univers Israelite*, are choice specimens of the manner in which the minds of the rising generation in Roumania are poisoned against the Jews in that country. In a collection of arithmetical problems given by Roumanian teachers to their pupils as exercises in the four rules, are the following questions: If a small town contains 4,000 Jewish inhabitants, of whom 800 are thrown into the Danube and drowned, 900 killed, and 1,000 stabbed during the *melee*, how many after a thorough pillage will there remain to be hunted down? Another worthy (?) priest asks: If among 5,000 Roumanians there dwell 1,200 Jews, how many amongst the population may be put to death with impunity? Or worse still: If fifteen Jews were daily expelled from Roumania, in how many years and days would we be rid of them all, supposing that they number in the entire country 40,000 souls? These questions are of so base a nature, and savor so much of the barbarity and cruelty of the middle ages and the Inquisition, that it is scarcely possible to give credence to their authenticity, or to believe that such things can be perpetrated in any European country in the nineteenth century.

☞ One thing that suggests itself to the reader of Eastern travels as he turns page after page, is the marvelous accuracy of Scripture in small things. The narrative spreads itself over more than two thousand years, or at least the narrators, from Moses to John, extend along this line, no one having any communication with the other. Yet in their minutest details there is harmony. As to men, places, names, distances, how singular the concurrence! Impostors avoid details. He who compiled the apocryphal book of Enoch has shown some sagacity in keeping to general statement. He names places, but he never commits himself to relative position or distance. The Bible, in almost every chapter, commits itself to both of these; nor in any one known instance has geographical incorrectness, or even indistinctness, been detected. Each new traveler is discovering fresh examples of precision and accuracy, not merely greater than that of Jerome and Eusebius, but even of Josephus himself.

THE LIGHT LIES AHEAD.—We walked to-day under the shadow of the mountains, where the sun no longer shone upon our path, but far up the valley, beyond the range of hills, the sunlight still flooded the landscape. We were reminded how often in this life we walk through vales where some sorrow, for the time, casts its shadow over us, but beyond, the eye of faith sees the light of hope shine across the way, and we have but to go forward that we may escape the shadow and chill which would fall upon us with increasing power if we were to linger in the old places where trouble found us. They who go forward find the openings where the sunshine lies.

☞ Victor Hugo has written a letter declining an invitation to the Peace Conference at Geneva. He says peace can not be established until another war has been fought between France and Germany. He points to a deep and underlying hatred between the two countries, and declares the war will be a duel between the principles of monarchy and republic.

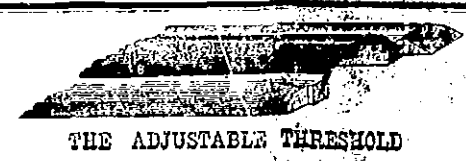

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Drones.

We cannot go back far enough with the records of the bee-history to get the biography of the first "drone" that inflicted its laziness on the sweet industry of a stinging community. What amazement, and indignant protest, what buzzing indignation meetings marked the first attempt to set the character of the drone in a bee-hive, who can tell? This much we know, that from the first droning act until now, some degenerate bee has been able to keep up the line of succession, and in it will probably continue to the end.

If drones were confined to hives we would be content to let the matter rest with them, leaving them to sting their way through the difficulty as best they can; but they have gotten into the church which is a more serious matter. If the church is a community organized for Christian work and culture, there is no seat prepared in the original plan for the drone. Then the church has no place within that can be lawfully given to the drone. Do you know what plan has been adopted by the bees? Throwing out! If the church is a ship, the christian is not a lazy passenger riding to glory on a paid ticket, but a sailor with work to do. The church is not a parlor to lounge in, but a vineyard to work out the Master's great plan for the coming harvest day. Paul says: "If a man will not work neither shall he eat." As far as this applies to labor in the Lord's vineyard we render it: "neither can he eat." If any will not work he will have but poor appetite for spiritual food, and will go groaning with dyspeptic pangs, from table to table, finding nothing to suit his taste. The rewards of heaven are for those who labored to enter into the blessed rest, and whose "works follow them." The cry of Him whose pitying eye sweeps the wide harvest field of the world, is evermore; "Go, work!" To the weary, the faint, the despondent, He says: "occupy till I come."

Rest ye toilers on the sea of life, bend to your oars, for the Master is coming through the shadows to cheer your tired hearts. And see! there lies the beautiful shore that sweeps up the green hills of the Eternal Beulah.

"Work for the night is coming
Under the sunset skies;
While their bright tints are flowing,
Work, for daylight flies;
Work, till the last beam fadeth,
Fadeth to shine no more;
Work, while the night is darkening,
When man's work is o'er."

—*Evangelical Messenger.*

☞ "*Laborare est orare*"—to labor is to pray—was a favorite maxim of a wise monk of the twelfth century; and there is a profound meaning in it. Labor is worship, because God exacts it from man by a positive law, and obedience to divine law is worship. Labor should be respected for God was the first laborer, Christ worked while on earth, and angels work for God and for man. The fact that a person has pecuniary resources so large that he is not forced to work for a livelihood, does not justify him in being idle. He should work for the benefit of others. St. Paul says he must "labor, working with his hands the thing that is good, that he may *have to give to him that needeth*."

DIED

At Lemont, Cook Co., Ill., Oct 12, 1874, RICHARD CLEAVELAND, aged seventy-seven years, and seven months.

Brother Cleveland was a member of the Chicago Congregation, having united with them some years ago. He was an intelligent and consistent brother, and beloved by those who had the pleasure of his acquaintance. He was remarkably bright for one so old. We are informed that he had been failing very fast, and some two months ago fell down cellar receiving injuries from which he never fully recovered. On the morning of Oct. 12, he was found dead in his bed, having apparently fallen asleep the night before and never awoke. Not a struggle was apparent. Our informant says he thought a great deal of the RESTITUTION, and intended visiting the church at Chicago this fall, as had been his custom for some time past.

We rejoice to know that he sleeps the sleep of the just, and when "the resurrection of the just" takes place, we expect to meet him again—not as before, but in perfect health, and bodily perfection, being made like unto our Lord and Savior, Jesus Christ. —[EDITOR.

Letters Received.

W M Epeldes A D Edenburn O Hills A A Peter D M Frink Thos Churchill R Mc Donnahan W H Donaldson N Bond John S Long R E Cleveland Z Glover John Brimmer T. Davidson J L Wilmer.

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T. J Whitesitt may be addressed at Newell, Lucas Vista Co., Iowa.

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Preaching first Sunday in each month until further notice, at Abbott School-house, near Omaha by Lewis Davis.

KOSCIUSKO, CO., IND.

The Lord willing, I will be at Henry Mosimore's Friday night, Nov. 6, and continue over two Sundays. That place is in Kosciusko county, Ind., east of Warsaw. If any others in that part of the country want my labors, they can let me know at Warsaw, and I will visit them, as I can fill appointments as I return from that point. I will pass through Howard, Miami, Cass, Wabash and Tipton counties.

J. S. HATCH.

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Brother S. S. Hayden may be addressed if desired, at Hopkins, Nodaway Co., Mo. for the present.

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☞ There is faith which tends to idleness, trusts God to do all, and leaves the soul stupid and powerless. There is a faith that worries and works, and hopes that God will help. And there is a better faith, that works mightily because it loves frequently, and never worries because it never fears. Love will, must work, and can not be idle; it comes from God, breaks out in prayer praise and service, like springs that can not be suppressed. It is spontaneous and grows by use. Faith that works by love is a tonic to the soul, girding it by bold endeavor, making it like God in active doings, in every service which can assuage a grief, relieve a pang or impart a joy.

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CHURCH DIRECTORY.

Meetings of the Brethren are held as follows:

AT COLUMBUS, KANSAS.—In the East Columbus School House, on the first Sunday in each month, at eleven A. M., and three P. M.

ALLEGHENY CITY, PA.—At "Quincy Hall" 129 Locust street, every Lord's day 10:30 A. M. and 7:30 P. M. Preaching by Elder D. B. Clawes.

AT BALTIMORE, MD.—In Antioch Hall, corner of Lexington and Pearl Streets, on Sunday morning, at 10:30.

AT TORONTO, CANADA—At the house of Brother Thomas Hastings every First-day of the week, at 3 o'clock P. M., for mutual edification and breaking of bread.

AT BROOKLYN, N. Y.—In National Hall, S. E. corner of Fourth and S. First Streets, (entrance on South First) every Sunday at 10:30 for proclamation of Gospel truth; at 12:30 for breaking of bread, etc.

AT GENEVA, ILL.—In their Meeting House, on Sunday, at 10:30 A. M.

AT PHILADELPHIA, PA.—In the Hall Southwest corner of Fifth and Locust Streets, at 10:30 A. M.

AT CHICAGO, ILL.—In the Church on the Northwest corner of Lake and Seymour Streets, every Sunday, at 10:15 A. M., for worship.

AT WEST MILTON, OHIO.—At our meeting house five miles west of Tippecanoe Station, on the first and third Sundays of every month at ten o'clock A. M. Visiting brethren will please address H. L. Lehman, West Milton, Ohio, ten days before coming.

AT RENSSELAER, IND.—The Congregation assemble every First Day morning to break bread. In the absence of Brother Halstead Brother Willey takes charge.

AT CLEVELAND, OHIO.—In Christian Chapel, on Ohio street, near the corner of Brownell, every Sunday, at 10:30 A. M.

AT HAMILTON, CANADA.—On the corner of James and Rebecca Streets, every Sunday, at 11 o'clock, and 6:30 P. M.

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SELECTED POETRY.

BEYOND.

Beyond life's toils and cares,
Beyond its joys, its weariness and sorrow,
Its deepest blights, its days of nails and tears,
Will be a long sweet life, unbroken by grave,
One bright, unending morrow!

Beyond Death's crystal stream,
Beyond the swelling wave of death's dark river,
Where Death's receding clouds and gilded gleams
Reflect in the calm and brighter ocean,
[illegible]

There, where no sin can enter,
No love of sinful joy, no fear of sickness wasted,
No dark cloud in pale through pearly air,
No sighs, no tears, but tears all the more dear,
No shade nor loss untasted.

No sun from which to hide,
No fitful gleam of glory much to glean,
But Christ, the Lamb of God, all bright and fair,
Himself the city with endless rays,
The glory and the light of heaven.

No more, I ope hath seen
The gates of that land beyond the river,
[illegible]
Unbelieving flow to roll the unchanging shore,
Around the throne forever.

But hushed to rest the song
Of rapture, whose melodious pleasure,
No heart of man hath dreamed which joy belongs
To that nation of an happy Heaven called Home
We [illegible] not to mortal

COMMUNICATIONS.

Glenmills.

Brother G. W. Young of Brooklyn, writes of the fraternal meeting in his city in glowing language as follows:—

We have just got through our Conference, and a happy time we had of it. I wish *all* the Brotherhood could have been with us. You will hear further from our Secretary.

In our Conference we fully appreciated the sentiment of Psa. cxxxiii., and I am sure God overruled all in our delightful interchange of thought to his own glory. Our hopes were (are) brightened by the word of encouragement, from those at a distance, and the united prayers of all who attended seemed to be that the prayer of our blessed Master might find an answer in our future experience, "That they all may be one." Oh my brother what have we that we have not received? and having freely received, shall we not as freely give? Yes, we say, and by God's grace assisting, we not only "say," but are determined to *do* till the Master appears to crown the labors of this pilgrimage with glory, honor and eternal life. For many years I have felt assured that the differences between brethren who having believed *the Gospel*, and who entertain the "one hope," and have shown this by obeying the command—I say I believe the "differences" have been imaginary rather than real; and if we will only lay down the old man, i. e., keep him where we laid him, in the bath of regeneration, we should *more* as we ought ever to have done, show a bold front to opposition to the simple truth, and where only a few are induced to lay down their arms of rebellion, we should see many flocking to the standard of the cross and find salvation in the blood of the Lamb. Let us then exalt Christ as a Savior, exalt Him as a Lord, exalt Him as King. Show men they must "kiss the Son," i. e., be reconciled to Him, so that in the day of his exaltation by Jehovah they may not perish from his way.

Brother Thomas Churchill of Toronto has been out proclaiming the Word of Truth, with success as shown by his words which follow:—

In the month of September, I have made a fruitless trip eastward, about three hundred miles below Toronto. I found the place to be hard and cold, and in possession of the usual amount of opposition, and old questions which have become threadbare, by answers given to them hundreds of times,—Paul's "desire to depart," "the rich man and Lazarus," "the thief going into Paradise" the same day,—just as many thieves and murderers go into heaven in the present day, as they are told. Men who are considered not fit to live in society, are fit to be swung from the gallows platform, into the very presence of God! Is it any wonder that the earth is corrupt, and fitted for destruction by such teaching? How can it be otherwise?

After my return, I was asked to go westward to Chatham. Here I had a much better time, although not quite without opposition. I domiciled with Brother John Davis very comfortably. The intention was to immerse one young man, but during my stay of two weeks, "the things of the kingdom of God, and the name of Jesus Christ," also the nature of man, and the resurrection, and other remarks upon baptism, etc., were presented and two others came forward, who had understood some of these things previously, and I had the privilege of immersing, into the six-covering Name, three persons, i. e., the young Brother referred to, named Coon, and another Brother Savage, and a Sister Snellgrove. May God keep, and preserve them, in the faith.

Report of Conference.

BROOKLYN, N. Y.

Seldom does it fall to the lot of men and women to experience such pleasure as did the brethren and sisters who gathered in conference at the meeting house of the church in Brooklyn. There was evidence among us of that christian unity which is so precious in the eyes of our Father and our Lord Jesus Christ, and which reminds us with redoubled force of the meaning of the words of our Savior, "My peace I leave with you."

On Saturday Oct. 24, at twelve o'clock M. delegates began to arrive, and at two o'clock the gathering was formally organized. It would be unnecessary to give you a detailed account of our deliberations, and it would occupy too much of your valuable space, therefore a brief record will suit all the purposes in informing our dearly beloved brethren wherever located, of the labor and success of the conference.

We had present the greater part of the church in Jersey city, who are known as Christadelphians, and a few of the same body from other sections, which, to say the very least, was decisive evidence on their part of an advance toward the all desired position of a united front of all believers in the glorious works which have been done, and the still more glorious deeds which are soon to be accomplished by the King of kings, "when he standeth in the latter day upon the earth." I said their presence was evidence of a *desire* for unity; but I have surer *proof* to show you. Several brethren connected with them gave expression in living words to their desire for renewed relationship with all who hold the "One Faith," and had been baptised into the Lord Jesus Christ, leaving all minor matters and beliefs upon secondary topics, to the care of time. All this was timely and comforting, and I may say on our part, we were not backward in expressing the same sentiments, but exerted our utmost endeavors to prove to our brethren that our desires were the same, by offering them a warm and hearty welcome, for are we not all one in Christ?

On Sunday afternoon 25 inst. we all partook of the bread and wine in commemoration of our Lord's sufferings and death for us. And Oh! Brother Wilson, what a joyful gathering it was to see so many together, inspired by the same hope, united in christian fellowship and unfeigned love, eating of the same bread and drinking from the same cup. Indeed, it was a foretaste of the joy we will experience when we drink wine with our Lord in his kingdom, and there meet Abraham, Isaac, and Jacob, and all the holy ones of old, and go no more out. We could more fully realize the beauty and simplicity of the bread representing Christ's body, and the wine his blood, and we all eating and drinking of Him by faith; in other words, actually living on Him and in Him. Words would fail me to picture the love that prevailed. It may be very imperfectly expressed by saying we were *one*.

The object of the conference was fully realized, and we feel assured that it was the work of the Lord. To Him we ascribe all the praise, all the honor and glory. I feel certain that I express the sentiments of all the brethren present when I say, that they would exhort with all love, for *all* brethren of our most precious faith wherever situated, to unite and draw near to God and each other, and show to the world that we are all children of one great family, Christ is our elder brother and the Lord God our everlasting Father. Meet more often one with another, brethren, establish conferences, and exchange words of love, encouragement, and hope, and rest assured your Father in heaven will bless the effort. May our Lord when He comes not find any one of us beating the "men-servants and maidens" of his household, but may He see us all as faithful and wise stewards giving each other meat in due season. "Blessed is that servant, whom his Lord when he cometh, shall find so doing."

Brethren Dull, Campbell, and Ennis respectively delivered lectures to which the public were invited, and to use a common and expressive phrase, "we had a crowded house." May God grant fruit for their planting, for without Him there can be no increase. Brother A. Miller presided over the conference. Officers for the next conference, which is to be held in Philadelphia, Pa., next year (the Lord permitting,) were elected as follows: Chairman, Brother Ennis of Jersey City Secretaries, Brother Gellefly of Baltimore, Brother Hoffner of Philadelphia, and Brother J. Donaldson jr. of Brooklyn. Tract committee the same as last year, comprising Brother Dull of Philadelphia, and Brother Forman of Brooklyn. It would have given me great pleasure to have given you all the names of brethren and sisters who were present, but that is impossible, as I feel certain I would not mention one third by name, consequently, I will simply say that the churches at Baltimore, Philadelphia, Elizabeth, Newark, and Jersey City, N. J., Milton, Florida, and Halifax, N. S., were all well represented not forgetting the church at this place.

Hoping that this feeble report of a great and glorious event may stir up others to "consider one another to provoke unto love and good works," and to love as we have been and are loved, I am your brother in Christ.

JOHN DONALDSON, *Secty.*

SELECTIONS.

Physical Science and the Supernatural.

"The savage saw," says Tyndall, "in the fall of a cataract the leap of a spirit; and the echoed thunder-peal was to him the hammer-clang of an exasperated God. . . . . One by one natural phenomena have been associated with their proximate causes, and the idea of direct personal volition mixing itself in the economy of Nature is retreating more and more." Thus, says Darwin: "He who is not content to look, like a savage, at the phenomena of Nature as disconnected, cannot any longer believe *that* Man is the work of a separate act of creation." And yet Darwin must elsewhere limit himself in this remark by citing the language of "a celebrated author and divine" who considers "that it is just as noble a conception of the Deity to believe that He created a few original forms, capable of self development into other and needful forms, as to believe that He required a fresh act of creation to supply the void caused by the action of his laws."

In order to avoid agreeing with those who, like Darwin, must concede that "an immediate and personal creative power" doubtless, at least, "created the first organisms and endowed them with the faculty of propagation," Buchner has declared: "We might answer these believers that the germs of all living beings had from eternity existed in universal space, or in the chaotic vapors from which the earth was formed; and that these germs, deposited upon the earth, have there and then become developed according to external necessary conditions."

And, in order to avoid agreeing with those even who, like Buchner, must refer us for the origin of all organic life, if not to a personal creative power, still to the germs of all living things assumed to have been exterrally existent, Prof. Huxley has affirmed: "Looking back through the prodigious vista of the past, I find no record of the commencement of life, and, therefore, I am devoid of any means of forming a definite conclusion as to the condition of its appearance. . . . . But, ... were given me to look beyond the abyss of geologically recorded time, ... I should expect to be a witness of the evolution of living protoplasm from not living matter."

To all of which Prof. Tyndall shall first of all respond:

"It is perfectly vain to attempt to stop inquiry as to the actual and possible actions of matter and force. Depend upon it, if a chemist by bringing the proper materials together, in a retort or crucible, could make a baby, he would do it. There is no law, moral or physical, forbidding him to do it. His inquiries in this direction are limited solely by his own capacity and the laws of matter and force. At the present moment there are, no doubt, persons experimenting on the possibility of producing what we call life out of inorganic materials. Let them pursue their studies in peace; it is only by such trials that they will learn the limits of their powers. But, while I thus make the largest demand for freedom of investigation, ... if you ask me whether science has solved or is likely in our day to solve the problem of this universe, I must shake my head in doubt. You remember the first Napoleon's question, when the *savans* who accompanied him to Egypt discussed in his presence the origin of the universe, and solved it to their own apparent satisfaction. He looked aloft to the starry heavens and said: 'It is all very well gentlemen; but who made all these?' That question still remains unanswered and science makes no attempt to answer it. As far as I can see, there is no quality in the human intellect which is fit to be applied to the solution of the problem."

And let us now likewise listen for a moment to the late and great Agassiz:

"Darwin's works and those of his followers have added nothing new to our previous knowledge concerning the origin of man, ... or, indeed, of any animal. The facts upon which Darwin, Wallace, Haeckel, and others base their views are in the possession of every well-educated naturalist. It is only a question of interpretation, not of discovery of new and unlooked-for information. . . . Indeed, both with Darwin and his followers, a great part of the argument is purely negative. It rests partly upon the assumption that in the succession of ages, just those transition types have dropped out from the geological record which would have proved the Darwinian conclusions had these types been preserved, and that in the living animal the process of transition is too subtle for detection. How these types were first introduced, how the species which have successively represented them have replaced one another—these are the vital questions to which no answer has been given. We are as far from any satisfactory solution of this problem as if development theories had never been discussed. The world has arisen in some way or other. How it originated is the great question; and Darwin's theory, like all other attempts to explain the origin of life, is thus far merely conjectural."

The foregoing citations, then, the reader first of all perceives, relate to the general subject of physical science and the supernatural, where the whole question at last touches bottom and reaches the final outrage—namely, where the problem is at officially to solve the origin of organic life, and all the various species of that life, with which the Cosmos teems.

Secondly. These citations as and by themselves considered, forthwith place the merest novice in these matters upon a perfect parity with the entire world of modern *savans* in his personal competency to form an intelligent judgment *pro* or *con*, on the relations of physical science to the supernatural in this especial field. Darwin, Buchner, Huxley, Tyndall, and Agassiz, taken all together, assuredly ought to represent that entire world both fairly and fully—first, in the exhaustive knowledge which they between them possess of all the scientific data bearing on the point, and, secondly, in the thoroughly scientific consideration which from every conceivable point of view, they have among them at one time or another given to those data.

Thirdly. If, therefore, any one individual could in his single self represent all the requisite qualifications of a Darwin, Buchner, Huxley, Tyndall, and Agassiz combined, to pronounce a final verdict in this case, what would he still be obliged to say? He would still be obliged to say simply that all hypotheses, without distinction or exception, thus far advanced by the mere physical scientist in explanation of the problem before us, are at bottom equally and only conjectural. Agassiz may say that he will undertake to solve the enigmas of the origin of life, etc., if you will merely permit him to assume, on the part of a personal creative cause, a given number of specific creative acts. Darwin may say that all he finds it requisite to take for granted in the premises is that the Deity at the outset specifically created a few original forms, capable of self-development into other and needful forms Buchner may wax builder and only crave to assume the eternal existence of the merest germs of all living things. And Huxley may only desire the concession that at some epoch or in the vast cycles of the geological past, living protoplasm became in some way evolved from not living matter. Or Tyndall may only wish to "discern in that Matter which we, in our ignorance and notwithstanding our professed reverence for its Creator, have covered with opprobrium, the promise and potency of every form and quality of life." But in either case the hypothesis begins with a mere and sheer assumption. And this assumption, be it what it may, is, as we have already suggested, not only unverified but unverifiable. For example, certain prominent naturalists—Darwinians of course—some three or four years ago announced that they had at last discovered a direct structural connection between primary types in the instance of the Mollusks and Vertebrates. But Agassiz merely looks at the Ascidians, thus confidently proclaimed to be our ancestors, with his trained and microscopic eye, and quietly avers: "To say that the first Vertebrates, or their progenitors, carried their backbones in this fashion is about as reasonable as to say that they walked on their heads. It is reversing their vertebral column where the abdominal cavity should be." Nor is this all; for Buchner would, of course, at this late day find it utterly impossible, first, to discover, and, secondly, to identify his original and eternally existent germs of life, even if they ever did exist at all. And, should Professor Huxley be required to furnish some rigid experimental proof that living protoplasm ever *was*, in fact, evolved from not living matter, he could and does merely say: "That nobody has done as yet, and I suspect it will be a long while before anybody does do it. But the thing is by no means so impossible as it looks; for the researches of modern chemistry have shown us, I won't say the road toward it, but the finger-post pointing to the road that may lead to it."

Finally. Looked at, therefore, solely from the standpoint of the physical scientist or specialist, and taking into account only the data strictly furnished in his field, the entire question of the supernatural both now is and ever must remain a most profound enigma. At bottom, every argument and every hypothesis here, and whether *pro* or *con*, can only rest upon conjecture; can only be based upon the unknown and the unknowable, the unverified and unverifiable. Seeking certain footing here, in either way, for a scientific belief about the supernatural is only like seeking certain footing on the wind or in the sea. —*Augustus Blauvelt, D. D.*

Russia and Germany.

The mistrust and jealousy with which Russia watches the growth of German power and influence often betray themselves in such utterances as the following, which we find in the "Gazette" of Warsaw, a semi-official organ: "An injury inflicted upon the Latin races," it says, "is an injury to the Sclavonian races. Prussian interference in Spain is a blow aimed at Sclavonian interests. This is the reason why Russia refuses to recognize the Madrid Government, which is merely the helpless tool of German policy."

In spite of the friendly personal relations which exist between William and Alexander, and the intermarriages between the Romanoff and the Hohenzollern families, there is, and always has been, a large and powerful party in the Czardom which is hostile to Germany and friendly to France. To the higher Russian nobility France represents all that is charming, desirable, and attractive. In its way of living, in tastes and sympathies, this class is essentially French. Its scheme of felicity is a residence in Paris. Hence the bombardment of the city by the Germans in 1870-1 was regarded as much an act of vandalism on the banks of the Neva and in the Kremlin as on the banks of the Seine. While such are the sentiments of the aristocracy, those of the democracy are equally, though on different grounds, inimical to Germany. In "Young Russian" circles the word republic is a talisman, and the continuation of the war after the fall of the empire at Sedan was therefore stigmatized as a crime against humanity. Young Russia has yet to learn that a republic is not necessarily synonymous with liberty. In addition to these classes, the abler and more influential portion of the press in Russia, represented by papers like the "Golos" and the *Moskau* "Gazette," which preached a formal crusade against the Germans during the late war, are on the side of France. On one occasion the "Golos" uttered substantially the same sentiments which we have quoted above from the Warsaw organ. "A war with the Spaniards, the French, the Italians, and even the English, could never find a hearty sympathy in the hearts of the Sclavonians. . . . . It is otherwise in the case of the Germans and Turks, and especially in that of the former. . . . . With the French, Spaniards, etc., the Sclavonians fight only as long as the war lasts; but with the Germans and the Turks they maintain a perpetual strife along the whole line on which these races come in contact with them, entirely irrespective of the relations between their respective governments. . . . . *The French are the natural friends of the Sclavonians because they are the foes of their foes.*"

Another cause for this antipathy against Germany is that the natives of that nationality monopolize many of the highest and most lucrative posts in the army, navy, and civil service of the Russian Empire. In private life, also, the Germans are noted for their superior success in trade and commerce, higher intelligence, and greater opulence—all of which contribute to make them hated by the Russians. The press, if it reflected only the opinion of the masses, would be powerless, and a hint from the Czar might suffice to silence it, for the great body of the people are still without political influence in the government. But behind the press stands a compact, well-organized, powerful political party, which includes the whole bureaucracy, the larger portion of the army whose chiefs are near the throne. The majority of the St. Petersburg Cabinet belong more or less openly to the anti-German party, and even the Imperial Princes are on that side. The Grand Duke Constantine, of whose ambitious schemes strange reports are current, seeks to obtain the control of the opposition, but he has a rival in his nephew, the successor to the throne, not to mention the formidable competition of Prince Tcherkaski, the municipal head of the city of Moskau. The heir of the crown, who has married a Danish princess, despises Western civilization, and the Germans, who are its pioneers in Russia.

In view of these facts, the current which sets so steadily in the direction of anti-German policy may become too powerful to resist. The Czar can suppress newspapers, dismiss ministers, governors, generals, and councillors of state, but the tendency remains the same. If one paper is suppressed, the party starts another. If he fills a vacancy, he must elect between a German and a Panslavist, for all Russians are in this sense Panslavists. In this way Russia drifts further away from Germany, and the gulf widens in proportion to the ascendancy which the new empire acquires in European affairs.—*Inter-Ocean.*

☞ A good conscience is better than two witnesses. It melts thy sorrows as the sun does the ice. It is a spring when thou art thirsty, a staff when thou art faint, a shelter when the sun strikes thee, a pillow in death.

The Christian's Balance-sheet.

"For I reckon that the sufferings of the present time are not worthy to be compared with the glory which shall be revealed in us."—Rom. viii. 18.

DR.

"THE SUFFERINGS OF THE PRESENT TIME."

In labors more abundant.
In stripes above measure.
In prisons more frequent.
In deaths oft.
Five times received I forty stripes, save one.
Once was I stoned.
Thrice I suffered shipwreck.
A night and a day I have been in the deep.
In journeys often.
In perils of robbers.
In perils by my own countrymen.
In perils by the heathen.
In perils in the city.
In perils in the wilderness.
In perils in the sea.
In perils among false brethren.
In weariness and painfulness.
In watchings often.
In cold and nakedness.
Besides those things which are without, that which cometh upon me daily, the care of all the churches.

Total. . . "Light afflictions, but for a moment."

CR.

"THE GLORY TO BE REVEALED IN US."

For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens.
Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things that God hath prepared for them that love Him.
That He might make known the riches of his glory on the vessels of mercy which He hath before prepared unto glory.
Henceforth, there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them that love his appearing.
When Christ who is our life shall appear, then shall ye also appear with Him in glory.
And so shall we be ever with the Lord.

Total. . . . "An eternal weight of glory."

The Apostle Paul having carefully examined the foregoing account, deliberately makes the following declaration: "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor heights, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord."

The Riches of God.

"Oh the depth of the riches both of the wisdom and knowledge of God!"—Rom. xi. 33.

When the Psalmist had contemplated God's work in the earth, air, and sea, he exclaimed: "The earth is full of thy riches." He did not say, the earth is full of plants, animals, and insects, but of "*thy riches.*" Thus will it be in the world to come. Angels as they gaze on God's complete work, will sing, "The universe is full of thy riches." Just as creation displays riches of power, wisdom, and goodness, so redemption will display, in addition to these, riches of mercy, grace, and faithfulness. This was God's original intention. The creation of matter in all its various forms, the creation of pure spirit endowed with wondrous capabilities, brought out but a small part of the riches of God. He whom God had placed at the head of creation, and raised far above the other part of his works, fails to fulfill the part assigned him in the wondrous work of creation, and then is discovered how manifold are the riches of God's mercy. Oh, the riches of the manifold wisdom, and manifold grace of God!

In heaven and earth, and air, and sea,
His greatness his fame declares,
And by his saints it stands confessed,
That what he does is ever best.

The Cross of Christ.

To bear the cross always is to do right always. It is no less than to fulfill the high commands of the Savior under all circumstances. It is to deny, control, and conquer self. It is to watch, pray, and have constant hold upon Christ. It is to glorify God before men by a holy walk and godly conversation—forgiving enemies, loving all men, aiming to do them good temporally and spiritually—in a word it is to follow Christ as far as the disciple can follow his Lord, in piety toward God, in benevolence toward man.—*Sel.*

THE BIBLE.—It is the star of eternity, whose mild rays come twinkling to the nether sphere; erring man's guide to wisdom, virtue and heaven. In comparison, Byron loses his fires, Milton his soaring, Gray, his beauties, and Homer, his majesty.

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all His holy Prophets since the world began." It also advocates as a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with Him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ; and many other kindred truths. It also advocates a hearty belief of the Gospel, repentance, and Immersion as prerequisites to the forgiveness of sins; and a holy life as essential for final salvation.

COMMUNICATIONS.

THE EDITOR must not be understood as endorsing all the sentiments expressed by correspondents whose articles are inserted under this head. Each writer is alone responsible for the article bearing his own signature. No personal articles will be inserted. No writer will be allowed to refer directly or indirectly to the article of another by way of criticism. If the teachings of any writer is not understood, no article setting forth the views of the party differing may be forwarded. Free discussion of all the Scriptures on all subjects will be allowed, but the Editor reserves the privilege of eliminating those communications which antagonize a belief and obedience of the Gospel as a means of salvation, or which undermine its principles.

Coming of the Bridegroom.

"And at midnight there was a cry made, Behold the bridegroom cometh; go ye out to meet him.—Matt. xxv. 6.

Most of us who are professedly expecting the coming of the Lord or any event very soon to occur, are more engrossed in the theoretical teachings of revealed truth in regard to the second advent, and the doctrines of the Bible in relation to human destiny, than in its requirements concerning the formation of Christian character. While we are very careful to understand doctrine, prophecy, and ordinances, we neglect the cultivation of the affections. We acquire a wealth of knowledge, but in love are beggared paupers. We converge all the shining rays of revelation on the mysteries of future existence, on the re-genesis of our earthly abode, on the universality and eternity of its future administration of government under the dominion of Messiah, and on the future glory of the church of God, but ignore almost every thing that bears upon our moral fitness for the heavenly inheritance. What a fearful awakening awaits a slumbering multitude, with their untrimmed lamps, worldly affections, and unholy dispositions, at that mystic hour that closes forever this "dispensation of the Gospel." In the graphic words of another: "That midnight cry, Behold the Bridegroom cometh," will be the death-cry to many a feeling of security and sense of readiness even in the best of Christians. When that cry is once made evident in the soul, and the solemn reality of the Savior's close proximity is upon us, there shall come with it a sudden laying open of the heart to itself, such as it never experienced before. And with that disclosure shall weaknesses and deficiencies become manifest to each one's conviction of which there was never the remotest suspicion. A flood of light, suddenly pouring into all the darkest corners of the inmost spirit, will then show every man to himself as he really is. He shall awake in a new world, where every thing is tried by new measurements and new and more searching tests. And the result will be more startling even to the very holiest than they ever previously imagined. Then shall the whole life come under quick review; the weaknesses of childhood long since forgotten, the hilarities of youth inwrought with sin, the ambition and worldliness of riper age, and every act from childhood onward, all shall rise before the conscience with every defect evident and unmistakable, and with great troops of moral ills and crimes, of which we have never dreamed, thrown out as if by magic from their hidden ambuscade to menace and overwhelm our peace. Whatever may be our attainments, we are all a great deal worse than we think we are. No living man has ever yet sounded all the depths and subtleties of his own depraved heart. No living man can take up in one grasp a just estimate of his entire history. The variety of events which succeed each other here below, and divide our life, fix our attention only on the present, and do not permit us to recollect it in the whole, or fully to see what we really are. We never regard ourselves but in that point of view in which our present situation holds us out; the last situation is always the one which determines our judgment of ourselves; a sentiment of salvation, with which God sometimes indulges us, calms us on an insensibility of many years; a day passed in exercises of piety makes us forget a life of crimes; the declaration of our faults at the tribunal of penitence effaces them from our remembrance, and they become to us as though they had not been; in a word, of all the different states of our conscience we never see but the present. It will not be so when we come to that moment of intense awakening when we are aroused to the reality that the Bridegroom's coming, with all his glorious train, is just upon us. Then shall the whole heart, for the entire life, stand out to view, with all its long-hidden depths revealed, all its unsuspected secrets suddenly laid bare, and every act, desire, word, thought, and deed, from its first feeling to its latest sigh, with the true estimate to be put on each, and the grand sum total of the entire account, made visible in a moment; and we shall see at a single glance what we never before could rightly search out,—that is, *our true selves*. Not a crime but shall then be present to us; not a departure from holiness but shall display itself; not an omission, of which the catalogue is almost interminable, nor a vile motive entertained, nor a mean compliance, nor an opportunity neglected, nor a truth avoided or a good deed undone, nor a moment wasted or a day unimproved, but shall then confront us. And the few prayers with which we now satisfy ourselves, and the few brief weekly services through which we pass with hardly interest enough to keep from falling asleep, and the few dollars given to God, and the few good acts for which we credit ourselves so largely, and that feeble round of experiences which makes up the record of most men's piety,—how shall they dwindle down from the significance which we now attach to them, and seem to change into miserable mockeries that call only for an everlasting detestation of ourselves that ever we could think of seriously relying upon them! The mere thought of how we shall then appear, startles us as we dwell upon it, and almost makes us afraid to entertain it for a moment. As we thus feebly anticipate the nature and results of that last self-searching for readiness to meet the Lord, who that does not see and feel that the fund of goodness, faith, charity, and consecration must needs be vastly ampler than that which most Christians possess, from which to garnish their lamps into fitness to join the glorious marriage-procession of the Lamb!"

We may slumber now and take our ease;—we may feid our arms in Laodicean lukewarmness;—we may set all our affections on the perishable objects of this present world, and heap up its treasures for the last days;—we may neglect all our duties to God and the cause of the Redeemer;—we may be careless about watchfulness and prayer;—have a name to live and be dead, and pass along with comparative credit in this world, but how *different all when at* the judgment-seat of Christ! Time flies, and moments are jewels. Whatever we do or neglect, let us prepare for the soon-coming Lord. And let us rejoice that it is still an accepted time and yet a day of salvation.

S. A. C.

*Dr. Seiss' Ten Virgins.

Words to Preachers.

Make no apologies. If you have the Lord's message, declare it; if not, hold your peace. Have short prefaces and introductions. Say your best things first, and stop before you get prosy. Do not spoil the appetite for dinner by too much thin soup. Leave self out of the pulpit, and take Jesus in. Defend the Gospel, and let the Lord defend you and your character. If you are lied about, thank the devil for putting you on your guard, and take care that the story shall never come true. Let your beard grow. Throw away your cravat. If you do not want to "break down," make your shirt collar an inch larger, and give your blood a chance to flow back to the heart. Do not get excited too soon. Do not run away from your hearers. Engine drive-wheels whirl fast on an icy track, but when they draw anything they go slower. It takes a cold hammer to bend a hot iron. Heat up the people, but keep the hammer wet and cool. Do not bawl and scream. Too much water stops mill wheels, and too much noise drowns sense. Empty vessels ring the loudest. Powder is not shot. Thunder is harmless. Lightning kills. If you have lightning, you can afford to thunder. Do not scold the people. Do not abuse the faithful souls who come to meeting rainy days, because others are too lazy to attend. Preach the best to the smallest assemblies. Jesus preached to one woman at the well, and she got all Samaria out to hear Him next time. Ventilate your meeting room. Sleeping in church is due to bad air oftener than to bad manners. Do not repeat sentences, saying, "As I said *before*." If you said it *before*, say something else after. Do not end sentences, passages of Scripture, or quotations with "and so forth;" say what you mean, and stop. Leave out all words that you cannot define. Stop *preaching* and *talk to folks*. Come down from your stilted ways and sacred tones, and become "as a little child." Change the subject if it goes hard. Do not tire yourself and every one else out. Do not preach till the middle of your sermon buries the beginning, and is buried by the end. Beware of long prayers, except in your closet. When weariness begins, devotion ends. Look people in the face, and live so you are not afraid of them. Take long breaths. Fill your lungs, and keep them full. Stop to breathe before the air is exhausted. Then you will not finish off each sentence*ah* with a terrible gasp*ah*, as if you were dying for want of air*ah*, as some good people do*ah*, and so strain their lung*sah*, and never find it out*ah*, because their friends dare not tell them*ah*, and so leave them to make sport for the Philistines*ah*. Inflate your lungs. It is easier to run a saw-mill with a full pond than an empty one. Be moderate at first. Hoist the gate a little way. When you are half through, raise it more. When you are nearly done, put on the full head of water. Aim at a mark; hit it! Stop and look where the shot struck; then fire another broadside. Pack your sermons. Make your words like bullets. A board hurts a man most when it strikes him edgewise. A pound of feathers is as heavy as a pound of lead, but it will not kill a man as quickly. An ounce bullet will kill quicker than a sack of wool. Do not condense too many words into a few thoughts. Make your discourse proportionate. If your talk is narrow *and shallow, do make it short*. If it is deep, and strong, the stream may run longer. Do not think every brook is deep, because you cannot see the bottom of it, nor call a man a deep diver because he always brings up mud. Have a clear head, and your words will be clear. Know what you are talking about; then you can make others understand you. Stand for God if you stand alone. Keep out of the clutches of party hacks and religious politicians. Preach a straight gospel, and live up to it. Keep your distance from sin. Do not play with edge tools, nor fool with temptations. Look to the stars instead of weather-cocks for guidance. Be in earnest, but not wild. Keep open ears, and a close mouth. Do not be a clown. Let the devil make his own fun, carry his own mail, settle his own quarrels, and foot his own bills. Make few promises. Learn *to say no very sweetly*. *Keep out of* debt. Do not let any one owe you more than you are able to lose. Speak to the people like your Master, as they are able to hear. Do not feed bones to babies. Do not abuse people for believing what you once believed yourself. Respect honest convictions. Judge no man. Be patient towards all. Make friends with the children. Be cheerful with the young. Keep clear of gluttony, dyspepsia, and pious grumbling. Remember, each sermon may be the last you shall preach, or your hearers shall listen to. Keep the judgment in view. Please God, and you will please Christians. Let others praise you. Live for Christ. Preach the Word.—*H. L. Hastings.*

GREATNESS OF LONDON.—The population of London, according to the last census, is 3,883,000. This vast multitude is more than the combined population of New York, Philadelphia, Brooklyn, St. Louis, Chicago, Baltimore, Cincinnati, Boston, New Orleans, San Francisco, Buffalo, and Allegheny City, Pa. To light its streets at night 320,000 gas lights are required, consuming every twenty-four hours 22,270,000 cubic feet of gas.

Christ Gave Himself a Ransom for All.

BROTHER REED:

I see a writer in the RESTITUTION of Nov. 5, has put forth the theory of "two seeds," which he says he has "never heard spoken, or seen written." That may be true. If so, his knowledge is limited; for several writers have employed their time and talents in presenting the same theory, in some parts of the country, for two or three years past, and have been replied to. The theory of your correspondent is precisely that promulgated by R. V. Lyon and some others, and is plainly this:"It never was the intention of Jehovah to save" only a *few* of our race: and that there are *by birth*, "two seeds," viz., the seed of the woman and the seed of the serpent; that for this last named class the Creator made no provision and never designed any salvation for them,—they were brought into being *fore-doomed* to be utterly destroyed, and that hopelessly, without the possibility of escape. Will you allow me to bear my protest against such a theory?

The theory is old-fashioned Calvanism revived, revamped, and attempted to be passed off as a new discovery. The reprobates, under the old theory, were from all eternity doomed to be damned, do what they would. Such was the theology taught sixty years ago, and shall an old man, who lived in those days, now be told such blasphemy is a veritable fact? Of the same character, only worse if possible, is the doctrine of a seed, or part of the human race, for whom Christ never died, and for whom God has no love; and yet Christ commanded the Gospel to be preached to them, because He commands it to be preached to *"every creature."*

I say nothing of the character or motives of the publishers of the theory, that I leave with Him who knoweth all hearts; but the theory is fatalism in its worst form, and calculated to destroy all confidence in God's Word; and lead some to fancy they are the favored ones who are to be saved, at all hazards, whatever risks they may run.

By this theory Cain is supposed to be the first of the "surplus," or "serpent's seed." But the record says that Cain was the son of Adam (Gen. iv. 1,) and Eve says, at Cain's birth, "I have gotten a man from the LORD;" and the record further says, "And she again bare his (Cain's) *brother* Abel." Verse 2. So the two are brothers. Are the seed of the serpent and the seed of the woman brothers? Cain was wroth because his offering to the Lord was not respected, as Abel's was. "And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted?" What! the seed of the serpent, can they *do well* and be *accepted!* Truly a marvelous utterance to a seed fore-doomed, before they were born, to be a cursed seed, and placed at birth out of the pale of salvation on any terms! Is not the Lord justly chargeable with dealing deceitfully with Cain, if he was the fore-doomed being the "serpent's seed" theory represent him to be? Does not the theory charge God Himself as the producer of this class of men thus doomed to wickedness and ruin? for the text, on which the theory is built, reads, "*I* will greatly multiply thy sorrow and thy conception." God, then, is the author of the birth of this imaginary "serpent's seed," and makes them what they are, a hopeless and cursed seed, regardless of any acts of their own, simply because mother Eve had sinned! Surely, such a view represents Jehovah as swearing to an untruth, when He says, "Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live." Ezek. xxxiii. 11. It also represents the Savior as using deception, and as acting under false pretences when He said to certain Jews, "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell." Matt. xxiii. 33. Did he know they were the "serpent's seed"—the "surplus seed"—that God brought into existence, fore-doomed to hell, and their salvation impossible by the author of their existence? If so, why tantalize them with their birth and doom? Plainly, He reproached them with their own wicked and avoidable conduct, by which they *had justly merited* the character and doom He sets before them.

The "two seeds," say the authors of the theory, are "not related to each other." Yet it is seen that they were both born of the same parents,—Adam the father, Eve the mother; and God Himself says they were "brothers." After Cain slew Abel, "The Lord said unto Cain, Where is Abel *thy brother?*" And again, the Lord said unto him, "The voice of *thy brother's* blood crieth unto me from the ground." The Apostle John says, Cain "slew his *brother*." "Not related to each other," says the theory! God says, Cain and Abel were brothers, and John says the same.

The theory of "two seeds" *by birth*, practically and theoretically denies that the Savior "gave himself a ransom for all," and was "the propitiation for the sins of the whole world." 1 Tim. ii. 6; 1 John. ii. 2. If such testimony is not true, then to "preach the Gospel to every creature" is hypocrisy, or practicing duplicity; pretending to have made provision for all men, that they might obtain life unending; while, in fact, no such provision exists. To deny this truth, is, virtually, to charge the angels who announced the birth of Christ, with a scandalous falsehood,—which the Apostle John would call being a "liar," and an "anti-christ." As no true Christian would commit such a sin, the truth must stand that "Jesus Christ gave himself a ransom for all," and "tasted death for every man." Not only did the Apostle Paul make these statements to Timothy and to the Hebrews, but presents the subject to the Corinthians in the following language: "For the love of Christ constraineth us; because we thus judge, that if one DIED FOR ALL, then were all dead; and that he DIED FOR ALL, that they which live should not henceforth live unto themselves, but unto him who died FOR THEM and rose again." 2 Cor. v. 14, 15.

The love of Christ, founded on Christ's love to him and to all men, "constrained" the Apostle to make prominent the great truth that Christ died for all; and on this fact to build another fact, viz: that henceforth men should live not for selfish ends, but unto the gracious person who had subjected Himself unto death for them, that He might deliver them from death and the dominion of sin. No stronger argument can be used to induce men to forsake and hate sin, than that Christ's love for them was so great, that, though "he knew no sin" (verse 21) "he died for all" those who "were dead in sins" (Eph. ii. 5,) and "while we were yet sinners." Rom. v. 8. To proclaim this truth successfully to men, there must be no possibility of deception in the message; for, if there is an exception, and a few or many of the family of Adam are not included in Christ's work in his death "for all," then to ask such to believe in Him is to ask them to believe a lie, because they were not included in the love of Christ *which caused Him to die for men;* and if He did not die for *all* men, then, really, *faith* is impossible in any man; for he may truly say, "I do not know that Christ died for me, as there are some for whom He did not die, and I may be one of them." To tell that man, "If you will believe you may know that you are one for whom Christ died," is but to mock him with deceitful words. Faith cannot exist without evidence first presented; and you ask him to believe without evidence, and tell him the testimony will come afterwards.

Such is the folly of any theory that denies or carries with it a doubt as to the fact that Christ gave Himself a ransom for all men of every language, tongue, nation and people. The man who does not understand this matter is not qualified to proclaim God's message of "Good tidings of great joy, which shall be to ALL PEOPLE." Luke ii. 10. The idea, therefore, that there is a portion of those we call "men," who are only "the seed of the serpent, by birth; and that Christ never died for them; and that there is no salvation for them, and God never designed they should have any thing beyond what pertains to things temporal," is to represent God's dealings with men as anything but frankness; yea, it represents Him as acting with a deception which, if found in men we would call them "hypocrites, dissemblers, liars." Shall we be guilty of placing the God of truth among such characters, even by implication, saying that Christ did not die for all men, and that no salvation was intended for a part of those we call "men?" I trust not.

GEORGE STORRS.

Suffering and Reigning.

The suffering is present. The reigning future. The suffering is in fact, the reigning in faith. But faith makes the triumph as real as the trial,—the joy as sure as the sorrow. Faith clasps the promise—"If we suffer with him we shall also reign with him," and faith sees them in every thorn and every spear, in every chain and every fetter, every faggot and every flame, the promise of eternal glory—of sublime and endless exaltation to Christ's own right hand.—The bloody block is but the threshold of the golden palace, the gory axe but prepares us for the fadeless crown, the prison is but the portal of eternal bliss, the grave but the waiting chamber whence the beauteous and immortal bride shall emerge in joyous triumph to welcome her descending bridegroom and to repose in the holy ecstacy of his fond embrace. Reader, do you suffer with Christ?

The way to the kingdom is neither flowery nor easy. Our flowers are blooming beyond the swelling flood. . . Soon shall the crown be bestowed upon the faithful saints of the most high God.—Soon shall the martyrs and apostles and saints come forth from their prison houses to reign with Christ. Reader, will you reign there?

"I or the joy that's set before thee,
Bear a momentary pain,
Die, to live a life of glory,
Suffer, with the Lord to reign."

The River of Life.

"There is a river the streams whereof shall make glad the city of God."—Psa. xlvi. 4.

Far back in the world's bright morning we read of a river that "went out of Eden to water the garden." No discription of it is given in that brief sentence but its fountain head is found in a sinless earth—it springs from the bosom of Eden, and on its banks are the trees and flowers of Paradise, while its clear bosom flashes back the beauty of those skies which no storm cloud had ever darkened. The tree of knowledge is there, and the tree of life also flourishes near its waves. The first Adam is placed amid these scenes of beauty to form a character of purity and virtue, but when temptation comes he falls before its force. Death follows in the track of sin and reigns with royal power over the sons of men. Sorrow and suffering walk hand in hand through a sin-cursed earth. The hills are smitten, the plains are blighted and the ocean tempest tossed, while the very skies frown with angry clouds

THE RESTITUTION

PLYMOUTH, IND., DEC. 9, 1874.

EDITORIAL DEPARTMENT.

To Our Readers.

In view of our having taken the Editorial management of the RESTITUTION a few words setting forth our views and plans may be deemed proper in this connection. Having been associated with the paper most of the time, under its various names for the last twelve years, we have some idea of the responsibilities and difficulties attending our present position. We know full well that we cannot meet the expectations of all our readers, and indeed such a result would be impossible for any one, seeing that there are, on certain points, differences of opinion which render universal approval impossible. What will be suited to one is not liked by another, and yet both of these parties demand a hearing on the ground that they have important truths to set forth. We will therefore here state summarily what appears to us to be the only fair and tenable ground.

We shall give all our readers a fair opportunity to express themselves through our columns, upon all Bible questions, but no writer shall be permitted to speak unkindly of others with whom he may not agree in matters of doctrine. The columns of the paper must not be burdened with long, prosy articles upon subjects of no practical bearing on the Christian life and hope. Writers should avoid, as far as possible, all crochets which tend to alienate and sever the children of God. Undue prominence to theories which seem to be fairly inferred from the Scriptures, but not directly taught, should be presented with great caution, and in a dispassionate spirit, and without dogmatism. Stick closely to the Bible, enforce no tests which grow out of speculative doctrines. Ask no one to believe that for which you cannot find a "thus saith the Lord." Try and speak to the edification of those standing in need of instruction and encouragement rather than to appear as a pioneer in some unheard of notions which further investigation will show to be untrue. In short, speak and write as far as in you lieth, according to the oracles of God. And write with a full, free heart to do good to the household of faith and to those who are yet in the ways of death.

We shall labor to produce harmony and peace, to build men up in Christ, and to diffuse a kindly spirit among all who are looking for the Blessed Hope. We stand in need of more zeal and devotion, more of that living faith which will bring us nearer to the Divine Master, and prepare us for his reign of glory and peace. Let there be more forbearance and love, and less indifference on the great questions of purity of heart and of life. Thus far our people have proved themselves "valiant in fight," and have put to flight the armies of the aliens, and have won the distinctive appellation of the *Church Militant!* During these years of conflict we may have partially forgotten the other side of Christian faith and duty, and become too combative in our zeal for the truth.

We do not wish to be understood that we are willing to yield one iota of truth for which we have contended during all these years of earnest effort. But it occurs to us that we should exhibit more of that sweet spirit which characterized our Master while setting forth that sublime message of *peace on earth and good will to men.* In view of the great events which are crowding in upon us, of the spirit of scepticism which is overshadowing the world, of the formalism and pride which have taken possession of the professed church, and our nearness to the everlasting kingdom, it becomes our earnest duty to have our lamps trimmed and burning that we may be ready for the coming Bridegroom. Let the coming year mark a new era in our history, bringing us to a higher standard of religious life, more unity of action and to greater sacrifices for the truth of heaven.

In conclusion we would ask for the fraternal co-operation of all who love the appearing of our Lord, and pray that we may be the humble means of winning men to Christ by a pure Gospel, and a life of trust in Him who is the giver of every good and perfect gift.

The Christian Publishing Association.

As our readers will be anxious to know something about the Association which has been recently organized in this State, we shall proceed to give such information as will be of interest.

The Christian Publishing Association was organized under the State laws of Indiana, Nov. 16. Brethren R. S. Dwiggins, Wm. Railsback, Cyrus Taber, Thomas McDonald, and S. A Chaplin were elected a Board of Directors for the first year. The headquarters of the Association are located at Plymouth, Ind., which is one of the most central points which could have been selected. The mail facilities are unexceptionable, there being two railroads leading to the great distributing centres of Chicago and Indianapolis, while the Eastern mail is more easily dispatched than at either of the points above named.

The capital stock of the Association for the present is five thousand dollars, which can be increased as the business may require. The shares of stock are ten dollars, which is sufficiently small to enable almost any one to become a member. About one-half of the stock is already taken, but we shall need to have the whole amount within a given time in order to faithfully prosecute the business and pay such debts as have already accrued by purchasing the entire office of the RESTITUTION, including the books, tracts, plates and subscription list. It is not expected that all the stock will be needed at once, but it can be paid by installments. Twenty-five per cent down and the balance as it may be called for by the Board.

The Association is organized strictly upon legal and business principles, and is a body corporate, and is fully prepared to execute its work according to the laws of the State. The Board of Directors are business men and enjoy the entire confidence of the brotherhood wherever known, and have good report from those "who are without." Matters of a business character had so shaped themselves as to render it important that Brother Wilson should be relieved from the care of the paper. He has borne the burden for sometime, and it is but right that others should put their shoulder to the wheel to aid the truth in these days of great events. The brethren of Indiana have taken upon them the responsibility of publishing the RESTITUTION, and it is expected that the entire brotherhood will co-operate with this movement and help onward the work. That the Association needs help in its infancy every brother well understands. It is therefore expected that assistance will come from all who have the truth at heart. Brethren here are willing to make sacrifices for the truth, provided others will work in unison with them. We hope our friends throughout the State and in other states will take this matter under serious consideration and do what they can to push forward the enterprise. In union there is strength, and in no better way can this be illustrated to the world and to our hearts than by a strong co-operative movement for the work of saving men from error and sin.

We will say in conclusion that if there are any points upon which any brother may want further explanation relative to the Association, we will cheerfully give it. In the meantime we hope all who can will subscribe for one or more shares of the capital stock, which will entitle them to a membership in the Association, and to have a voice in its proceedings. We sincerely trust that our united efforts will redound to the glory of God and to the advancement of the truth among men.

☞ From the intelligence elsewhere given, it will be seen that our dear Brother Hornaday has parted from us. An enemy hath done this. We deeply sympathize with the dear family and friends whose hearts are bleeding beneath this heavy stroke. But there is hope in this dark hour; the lights of faith shine over his lonely grave, and soon the Life-King shall come and break the cold bars which imprison our sleeping Brother. Another brave soldier has fallen, but he fell at his post, and his name shines on the golden page of the book of life, and his crown gleams in the hand of the King. We fully endorse the beautiful tribute given by Brother Halstead, and trust all our readers will act in harmony with his suggestions.

All Things New.

The world has grown old. The curse is here. Men grow old and die. The promises of the new life and of a new world are becoming old and the heart faints at the long delay. Yet the word seems more precious as the years go by. Man's life is short and the times of God are reaching far beyond human grasp. The vision tarries but the promise has gone forth, "Behold I make all things new." The old Paradise with its life-tree is seen restored in the visions of Patmos. The old heart which is given to sin must be made new; the old man must become a new man in Christ; the old heavens and the old earth will be changed to the new, and the Jerusalem now in weeds of mourning and clothed in garments of widowhood, shall become the bride the Lamb's wife, and her days of mourning shall end. She shall become the new city wherein shall dwell the elect church in the spotless linen, which is the righteousness of saints. The new heart, the new man in Christ, do not mean *another* heart and *another* man, but the same man is *changed into the new.* So with the old heavens and the old earth—and so it will be with Jerusalem *the* city of the great King. God's plan contemplates no waste in creation. The miracles did not involve new creations, but existing things were made to serve the power which acted upon them. So God will take the things which are, and from them shall come forth the blessed results foreshadowed in the divine promise and prophecy. "He that sat upon the throne said Behold I make *all things new.*" Not new things, but the things which are shall be renewed and made to shine forth in the glory of that day when the old shall cease and the new shall come. Blessed consummation! May divine love quicken the years and bring us to that morn when *all things shall be made new!*

☞ The doctrine of future endless misery is being rejected as unscriptural by some of the most talented ministers of the orthodox faith, both in this country and in England. Dr. True of the M. E. church of New York, and Newman Hall (Congregationalist) of England, are among those who have ceased to preach the terrible doctrine of ceaseless woe. From present indications it will soon be quite orthodox to preach from popular pulpits, "*The soul that sinneth it shall die.*"

☞ A discarded god of Japan is advertised in the Japanese papers in the following terms: "For sale, at Kama Kura, a very fine idol, with six arms. It is fifteen feet high, and was cast in bronze at Sheffield."

The idea of offering a god for sale through a newspaper is rather novel, but in view of the fact that this god was made at Sheffield and was cast in bronze, there can be nothing wicked about it. The points which seem to have recommended this heathen god are its *six arms* and its height—fifteen feet. It would hardly do for a missionary to present to these heathen a a god "without body or parte."

☞ In this number will be found two articles bearing upon the question of what some are pleased to call the *fair chance theory.* The views set forth in the two articles are in some respects directly opposite. We give place to these articles as we have a great supply of them treating upon the same subject, handed over to us by the former proprietors. While we believe in the utmost freedom upon questions of opinion, yet it must not be expected that we shall be able to publish all the articles now in our possession. We do not wish to abridge the liberty of our correspondents, but the size of the paper is such that we cannot allow too much discussion upon controversial subjects. We expect to publish much that we do not believe, reserving the right, however, to criticize such articles as we think may require it.

Personal Items.

Brother J. M. Fike has moved from Nebraska to West Irving, Iowa.

P. B. Morgan, formerly an Advent minister, but now a member of the Episcopal Church, is talked of for Bishop of Iowa. "They have their reward."

Brethren Barnhill and Albertson have been holding a series of meetings in Polk Township, in the (Marshall) county, and baptized twelve persons. We understand that a great interest has been awakened in that community.

We received a call from Brother D. T. Halstead on Friday last. He was on his return home from Ross' Mills, where he gave nine discourses and baptized two disciples. He recently visited Goodland and preached the Word. Two intelligent believers were baptized. The truth has some warm friends in that locality. Brother H. is an efficient proclaimer of the ancient Gospel, and we hope the brethren will hold up his hands in his work for Christ.

Brother D. O. Amos, of Kansas, after more thoroughly investigating the subject has renounced the seventh day Sabbath delusion. Christ never commissioned his disciples to preach the law, but He did command them to preach the *Gospel*, which Paul declares to be "the power of God unto salvation to every one that believeth." The law was given by Moses, but grace and truth came by Jesus Christ. The Apostles never enforced Sabbath-keeping upon the Gentile disciples.

Duties of the Hour.

Very peculiar and solemn responsibilities are now resting upon every true disciple of our Lord Jesus Christ. As individuals we have a character to form that we may be recognized as the children of God. Religion is eminently a personal matter between ourselves and our Lord. To pass the scrutiny of him who searches the hearts and tries the reins requires the exercise of the most unfaltering activity and engagedness on the part of every believer of the Gospel. We have learned from the living Oracles that our calling is a "heavenly calling"—even to share in all the honors of the "princely priesthood" in the soon coming kingdom. The coronals of glory will never wreathe the unbalanced brow. To the accepted honors of the world to come none but the pure in heart, and holy in life, will ever be exalted. We must then "give all diligence to make our calling and election sure." We also owe duties to the "Church of God." For eighteen hundred years, in widowed bereavement, has she been the object of the world's scorn, detestation, and bitter persecution. In sorrowful anxiety, in wearying labors, in ceaseless watchings, and hourly perils, has she marked the desert pathway with her bleeding foot-prints, in constant conflict with merciless superstitions, and every form of relentless unbelief. The blood of her martyred children has crimsoned the earth. Her surviving sons and daughters have pressed onward through tears, and even increasing perils, fainting, sighing, and dying all along the way. Her pathway is now through the perils of the last days. Her enemies are strong, numerous, well-disciplined and confident of ultimate victory. With diminished numbers, failing strength and fainting heart, she is now marshaling her *forlorn hope* for the last struggle in the "*conflict of ages.*" We must stand by the colors of Immanuel now. Now is the time to signalize ourselves as soldiers of the cross. Darkness gathers in impenetrable shroudings above; dangers of every conceivable form thicken around; but final victory will be on the Lord's side. Our exhortation will be to personal conformity to our Lord Jesus Christ,—to active and unremitting diligence in labor in His vineyard,—to continually and faithfully holding forth the word of life to the perishing;—and to comforting one another in these last evil times. For a crown of glory we must cheerfully sacrifice, at least, a share of worldly wealth. This dispensation nears its close.

With these few words of friendly admonition we greet the readers of the RESTITUTION. We hope to make the paper, what it has already been, a medium of instruction and comfort. We want both your aid and your prayers. May our efforts be blessed, and our readers edified.

S. A. CHAPLIN.

TORONTO, Dec. 2.—In the Provincial Lunatic Asylum yesterday, a female patient named Mrs. Nowell, an English emigrant, afflicted with the notion that her five children's souls could not be saved unless she herself died some terrible death, set fire to her clothing, and then knelt in devotion while enveloped in flames. The fire was extinguished, but the patient died this morning, after great agony.

The Ten Kings of Rome.

"The beast which thou sawest was, and is not; and shall ascend out of the bottomless pit, and shall go into perdition.

And the ten horns which thou sawest are ten kings which have received no power as yet; but receive power as kings one hour with the beast. Rev. xvii. 8, 12.

We invite the reader's attention to the following extracts from a letter written from Rome, by Joseph Medill, now editor in-chief of the Chicago *Tribune.* Mr. Medill, of course wrote this letter without any idea of the prophecy, and yet it seems to point to the same great facts as set forth by John. Rome was, then ceased to be, during the reign of the Papacy, and now exists again after a lapse of between *twelve* and *thirteen centuries*, and there are just ten kings in reconstructed Italy or Rome. But here is the letter which speaks for itself:

After this hasty and imperfect retrospect, let us take an

"ACCOUNT OF STOCK,"

and see what the profits of this fortunate season's business for Victor Emanual footed up.

Original capital invested in April, 1859:

	Square miles.	Pop.
Piedmont	14,871	5,167,330
Island of Sardinia	9,311	624,187
Kingdom of Sardinia	24,182	5,791,517
Lombardy, acquired	7,765	2,761,912
Parma, acquired	3,812	501,826
Tuscany, acquired	9,176	1,825,274
Umbria and the Marches, acquired	6,976	1,856,751
Romagna, Sicily, acquired	31,821	3,378,578
Island of Sicily, acquired	19,549	2,232,795
Total	102,461	21,550,833

There were two links still missing to complete the grand chain, viz: Venitia, with 7,765 square miles, and 2,496,442 inhabitants, yet under the iron yoke of Austria, and the Pontifical States, with 4,716 square miles, and 692,106 unwilling subjects of His Holiness, pinned down by French bayonets.

VENITIA WAS TRANSFERRED by the treaty of Prague, Aug. 23, 1866, to Prussia, who turned it over to Italy the same day, and then "gobbled" up all the North German states for her own share of the spoil, annexing "Principalities and Powers" Dukedoms and Margravates, right and left, to the number of about three dozen or two-score. Bismark thereby simplified and reduced the map of Germany to the comprehension of school-boys, which it had not previously been, but was known as the "labyrinth of geography." But the "Man of Destiny" stood by and bit his finger nails. He had been completely euchred by Bismark and Emanual.

There now only remained one sister state out of the fold to complete Italian unity; but, while that was the smallest, it was the most important of all. It was the Hamlet of the play; it was the state which had originally created the Italian Republic, and drew Italy around itself as the center of gravity, and held all the states in its fraternal embrace for 1,200 years,—the same length of time which they had been torn from the parent state.

Time ran on, and the span connecting 1866 and 1870 was a short one. Prussia was once more to befriend Italy and advance her cause. Solferino had given to Emanual Lombardy. Sadowa had added Venetia, and expelled Austria from Italy, and created a nation, but without a capital. Sedan was now to give Italy its capital and crown the edifice. The German invasion of France necessitated the withdrawal of the 20,000 French soldiers who had stood guard for the Pope and held the Romans down for eleven years, while Italy watched and waited. The hour had now struck, and the time for the delivery of Rome was at hand. The last French regiment had scarcely embarked at Civita Vecchia, before the citizens began to hand out the tri-colored flag, and send deputations to Florence urging the king to take possession of the ancient capital of Italy. As usual he was bold and prompt, and no time was lost in appearing before the gates of the ancient Aurelian wall, and demanding that they be opened forthwith. A few shots were fired in the air for form's sake, when the Pope ordered the gates to be opened to spare the effusion of blood, and the Italian army

MARCHED INTO THE ETERNAL CITY, amidst the frantic shouts of welcome of the overjoyed citizens. From every window was thrust a national flag (and, the wonder was how or when so many thousand banners were made). At night the city was illuminated until the light almost rivaled that of the day; rockets mounted into the heavens by millions; bells were rung; cannon roared and shook the city; bonfires were lighted on each of the Seven Hills; the people danced, waltzed, and embraced, and blessed each other in the streets; there was a perfect carnival of rejoicing,—for Rome, after twelve centuries of night had emerged into day, and again was the capital of Italy. Rome was occupied by the Italian army on the 20th of September, 1870; a plebiscite was ordered, and the vote for annexation was nearly unanimous,—only the monks and priests voting in the negative. On the 9th of October, 1870, the Pontifical states was annexed to the kingdom by royal decree, and Rome was solemnly proclaimed to be the capital of united Italy. The national parliament held its first session in Rome the ensuing winter, and thus the Roman senate was re-established after a lapse of nearly 1,300 years. As the King of Italy marched into the palace on the Quirinal Hill, King Pius retreated in good order across the Tiber to the Vatican, where, laying down the earthly crown, he took up his spiritual mitre.

Rejoice!

Rejoice! dear scattered band. Your sufferings are almost over. It is but a little while now—*such a little while*, until the once pierced feet shall stand upon Olivet's cleaving brow, and the dear hands, once nailed to the cross, wave a scepter of righteousness over all the earth.

O Palestine, rejoice! Rejoice! beautiful historic land, for thou wilt soon be redeemed from the curse. The conflicts that have raged within thy borders for so many ages past, will soon be over. The Roman will despoil Jerusalem no more. No more will the Crusader and the Saracen meet in deadly conflict upon thy shores, oh beautiful lakes of the Holy Land. Not much longer will the crowned monarchs of earth dispute each other's right to thy possession. The city of God will shine like a resplendent gem within thee, and the glory of the nations and their honor will be there. The covenant that God made with Abraham, will be a sure covenant. The restored Canaan will be his for an everlasting possession, and Jesus our Savior, will reign!

He is coming soon, Oh, He is coming! Our best Friend, who died for us! How the glories of this world pale before that solemn thought! How vain they seem, how trifling! It is all vanity. What need of toiling like slaves for such ephemeral treasures? We are on our way home, and our elder Brother is going to meet us and escort us to our Father's house.

Let not the wild surging waves sweep any away from the Rock. Cling to Jesus. Sow the good seed with diligence. Use well the talents given. Lay up treasures in heaven. There remaineth for the faithful rest, and a crown.

S. ROXANA WING.

Pierceton, Ind.

The Hidden Man of the Heart.

"Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit."—1 Peter iii. 3, 4.

The above language from the Apostle Peter has been deemed positive proof of the immortality of the soul and its continued conscious existence after death. It is assumed that the hidden man of the heart is the soul and that it is not corruptible, etc., which is deemed demonstrative of the position named above. But it is evident Peter is *not* talking about the nature of the soul, but of the true *adorning* which should characterize all true Christians. That this is the case will be seen from all modern translations.

WAKEFIELD. "Nor let your ornament be that outward ornament of plated hair with braided gold or of costly raiment, *but* the hidden man of the heart with the *imperishable ornament* of a meek and gentle mind."

IMPROVED VERSION, printed in 1809. "But let it be the hidden person of the heart, in the *incorruptible ornament* of a meek and quiet spirit."

MCKNIGHT. "But let the hidden man of the heart be adorned with the *incorruptible ornament* of a meek and quiet spirit."

DOUAY BIBLE. "But the hidden man of the heart in the incorruptibility of a quiet and meek spirit."

WESLEY. "But the hidden man of the heart in the *incorruptible ornament.*"

It will be seen from these various translations that it is the ornament that is called incorruptible, and this *adorning* is to be something peculiar to the child of God. If it refers to the soul of man and not to the adorning which should become the Christian, then all men both saints and sinners have the ornament and Peter's exhortation was superfluous.

As to the hidden man of the heart we think Peter means no more by this than Paul does when speaking of Christ "*dwelling in our hearts by faith*" and of Christ "*formed within*, the hope of glory." The inward man is possessed only by righteousness; the Bible does not speak of wicked men having the inward man. Hence it does not refer to the soul in any sense. The word *heart* means the mind, and the hidden man dwells in the mind or heart by faith, and what better ornament than a true Christ-like character formed within us, can we aspire to. We conclude therefore that Peter is not talking about souls but about the true ornament which Christians should have. May that adorning dwell in each of us.—*R.*

☞ The slothful man is a burthen to himself, his hours hang heavy on his head; he loitereth about, and knoweth not what he would do.

The Resurrection a Necessity.

"Why should it be thought a thing incredible with you that God should raise the dead?"

Were we to inquire of all believers in a future existence, who lose their faith upon the teaching of the Bible, How do you prove a future state of existence for the dead? Would not the uniform answer be, We prove it by showing that there will be a resurrection of the dead. This is certainly a fair and logical way of answering the question in a general way, but to be a little more explicit let us inquire a little further: 1. Is it necessary to believe in a literal resurrection? Will the same organic structure that dies be raised? Will identity be restored? Will there be no difference between the resurrected body of Moses and that of Paul? Can there be a recognition of individuals in the resurrected state? If not why talk about sitting down with Abraham, Isaac and Jacob in the kingdom? Properly speaking no two are exactly alike physically. This answers a wise purpose in the present state of existence, and reasoning from analogy, in the age to come it will be necessary to distinguish persons by the physical form, therefore identity must be restored, in other words the same physical organization that dies must live again, the change being one of nature and not of form.

In all the instances found in the Bible, where a resurrection has actually taken place, a literal reliving of the dead has been the result. Not a single departure from this rule can be shown. And in all cases where a resurrection is yet future the exact location of the dead is referred to. "They that are in their graves shall hear his voice." "And the sea gave up the dead which were in it." And to crown this grand Bible truth, take the resurrection of Jesus Christ that is given as a specimen of all the saints, who slumber in death's dark shades; For God who raised Jesus from the dead will also quicken the mortal bodies of the saints, and "we look for the Lord from heaven who will change our vile bodies and fashion them like unto his glorious body." Now the identity of Jesus was established subsequent to his resurrection from the dead; not by an exact resemblance of character or faith but by an exact physical resemblance, even the imprints of the nails and the spear wound. The idea that God will organize other matter and flesh a character upon it similar to the one developed here in altogether a different body, may suit a believer in metempsychosis, but does not satisfy my longing, to live again.

The objections urged against the foregoing literal, but very scriptural views of the resurrection of the dead, are of two kinds, viz: 1. Philosophical, and 2. Scriptural.

1. We are told that after death the materials of which our bodies are composed gradually decompose and assimilate with the earthy matter that goes to form vegetation, which in its turn forms food for animals that finally serve the human family for food, and thus in course of time what once formed a human organization has become component parts of animals and other human bodies!!! and like the Sadducees the objector asks: "In the resurrection whose body shall it be, since so many have had it?" The weight of the objection depends altogether upon the standpoint from which it is viewed. I admit if it is viewed from a human or even "scientific" standpoint the objection seems weighty!! But would not the same objection weigh if the body should be confined at death in a hermetically sealed cast steel casket that would prevent any of the particles of the body escaping. Suppose a human body to have been thus confined four thousand years ago and could to day be viewed from a human or "scientific" point, what is there in the unrecognizable mass that would warrant the belief that from this mass a human body could be formed? Nothing, simply nothing. Eternal oblivion might as well be written upon it! Let the everlasting shades of the black night of forgetfulness envelop it in its somber folds. For there is no power residing in mortals that can rearrange the atoms forming a perfect structure and even if it could where is the power to give the inanimate form life? But if the wonderful phenomena of raising the dead and giving them life is to be wrought by God, then the difficulty vanishes; for who can limit the power of Him that formed the vast globe and whose power sustains it whirling through space?

> "Tell all the waves that roll across the sea,
> With fury dashed against the shore,
> Then ask if God who raised the storm
> Can calm the dead to rest once more?
>
> When every scene on which we gaze
> By God is painted in each eye
> How can we doubt his power to raise
> The dead who for a time lie?"

Then let my faith be based upon the eternal, unchangeable Word of God, for He has spoken it and cannot lie, "I will redeem them from death."

2. The "Scriptural objection" is based upon a misapplication of the language used by Paul in 1 Cor. xv. "Thou fool, that which thou sowest is not quickened except it die, and that which thou sowest thou sowest not that body that shall be but bare grain, it may chance of wheat or some other grain, but God giveth it a body as it hath pleased him, and to every seed his own body." Verses 36-38

Now if this language is made to apply to *each resurrected body*, then, to argue for the identical body to come up in the resurrection, that goes down in death, is sheer folly!!! No such thing could result; the only argument that could be drawn from Paul's illustration on the above hypothesis is this: The human body is planted like a grain of corn; the original grain that is planted does not re-appear in the new crop, but a *number* (not an individual) of *grains* is the result, *each* grain being in shape, quality, size and nature just like the grain that was planted. Who will say that the original grain planted, is the one or rather the number produced in the new crop? Is it not plain that if the figure is applied to individual bodies, that where one BODY is PLANTED a number just like it will be RAISED? Not one of them however being the original one buried!!!

The difficulty vanishes at once if we apply the figure to Christ where it properly belongs, Christ being the typical grain, germ, or seed whose antitypical crop or harvest is the saints resurrected with bodies just like the original typical grain (Christ). This is the proposition. Now for facts to sustain it. Paul is simply using the language of Jesus as recorded in John xii. 24. "Verily, verily I say unto you except a *corn of wheat* .... into the ground and die it abideth alone, but if it die it bringeth forth much fruit." This language uttered with direct reference to his death and .s results is susceptible of but one meaning, and that meaning Paul has with logical effect woven into his argument, proving that the saints (the harvest would be raised because Christ (the germ or first fruit) had been raised. Note carefully the fact that two questions are propounded at verse 35. The first question is this: "*How* (implying cause or means) are the dead raised up?" and the second question is this: "With what body do they come?" The first question is answered strictly in accordance with the nature of the question, *i. e.*, The death, burial, and resurrection of Christ (the grain) is a grand cause; the resurrection and incorruptible nature of the saints (the crop) will be the grand effect.

The answer to the second question "With what body do they come," certainly harmonizes with the foregoing view and will not harmonize with any other. Notice carefully Paul's language, "So also is the resurrection of the dead. *It* is sown in corruption, *it* is raised in incorruption, *It* is sown in dishonor, it is raised in glory. *It* is sown in weakness, *it* is raised in power. *It* is sown a natural body, *It* is raised a spiritual body. And so it is written the first man Adam was made a living soul, the last Adam was made a quickening spirit."

This language certainly conveys the idea that the same *it* that goes down corrupt, dishonored, weak, and natural, must come up incorruptible, honored, powerful, and spiritual. Long has the difficulty of reconciling Paul's figure with a literal re-living of the dead perplexed honest Bible students, and as we hail with delight expositions that show harmony in Revelation, we submit the foregoing to the candid judgment of men and women who love the truth.

Your Brother in hope of Life.

J. F. WAGONER.

Wagoner's Station, Ind.
Nov. 22, 1874.

The Nations Shall Come to Worship in Jerusalem.

The Redeemer having, with wonderful condescension, designed to dwell with men, and his temple being rebuilt in Jerusalem, the nations are represented as coming to worship before him. "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; *and all nations shall flow unto it*; and many people shall go and say, Come ye, and let us go up to the mountain of the Lord, *to the house of the God of Jacob*; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and *the word of the Lord from Jerusalem*," Is. ii. 2, 3. This prophecy is repeated in nearly the same words, Micah iv. 1, 2. Again, "At that time, they shall call Jerusalem the throne of the Lord; and *all the nations shall be gathered unto it to the name of the Lord to Jerusalem*; neither shall they walk any more after the imaginations of their evil heart," Jer. iii. 17. "Thus saith the Lord of hosts, It shall yet come to pass that there shall come people, *and the inhabitants of many cities*: and the inhabitants of one city shall go to another, saying, *Let us go speedily to pray before the Lord*, and to seek the Lord of hosts; I will go also. Yea, *many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord*," Zech. viii. 20-22. "Because of thy temple at Jerusalem *shall kings bring presents unto thee*," Ps. lxviii. 29. "They that dwell in the wilderness shall bow before him, and his enemies shall lick the dust. The kings of the Tarshish and the isles *shall bring presents*; the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him, all nations shall serve him," Ps. lxxii. 9-11. "It shall come that I will gather all nations and tongues; and they shall come and see my glory:—and it shall come to pass that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord," Is. lxvi. 18-23. "And it shall come to pass that every one that is left of all the nations which came against Jerusalem shall even *go up from year to year to worship the King*, the Lord of hosts, and to keep the feasts of the tabernacles. And it shall be that *whose will not come up of all the families of the earth unto Jerusalem to worship the King the Lord of hosts* even upon them shall be no rain. And if the family of Egypt go not up and come not, that have no rain, there shall be the plague wherewith the Lord will smite the heathen that come not up to keep the feasts of the tabernacles. This shall be the punishment of Egypt, and *the punishment of all* nations that come not up to keep the feast of tabernacles. In that day shall there be upon the bells of the horses HOLINESS UNTO THE LORD; and the pots in the Lord's house shall be like the bowls before the alter. *Yea, every pot in Jerusalem and in Judah* shall be HOLINESS unto the Lord of hosts; and *all they that sacrifice shall come and take of them*, and see thee therein; and in that day there shall be no more the Canaanite in the house of the Lord of Hosts," Zech. xiv 16-21.

J. A. BEAN.

Paul's "Desire to Depart."

In the "Improved Version" of the New Testament, we find the following note in connection with the translation of Phil. i. 22-24. The *translation* reads: "But if *it be given me to* live in the flesh, this *preaching of Christ is* the fruit of my labor; yet what I shall choose I know not; but I am in a strait between two, having a desire to depart, and to be with Christ; for *this would be* very far better."

The words in *italics* are thus in the translation. The following is the *note* in the margin:—

"The Apostle probably thought that the advent of Christ to raise the dead was very near. See 1 Thess. iv. 13-18, and therefore judged that a quiet rest in the grave till that event, would be to himself preferable to a life of suffering and persecution; though he was content to continue in his present suffering state for the benefit of the church. At any rate he could not mean to express an expectation of an intermediate state of enjoyment between death and the resurrection; for he hints at no such topic of consolation to the bereaved Thessalonians in the passage above cited. And if he had expected that a state of felicity would have immediately succeeded the dissolution of the body, it would have been impossible for him to have declared to the Corinthians, 1 Cor. xv. 17, 18, that if the dead rise not, their faith would be vain, and that all who had fallen asleep in Christ were perished."

In the same version we find the following translation of 1 Thess. iv. 15-18:—

"For this we say unto you by the Word of the Lord, that we who *shall be* alive, and who *shall* remain to the appearance of the Lord, shall not be before those that are fallen asleep. For the Lord himself will come down from heaven with a shout, with the voice of the archangel, and with the trumpet of God; and the dead in Christ will rise first; afterward, we who *shall be* alive, *and* who *shall* remain, shall be caught up together with them into the clouds, to meet the Lord in the air; and then we shall ever be with the Lord.—Wherefore comfort ye one another with these words."

In the margin is the following note on the foregoing:—

"Observe here, that all the consolation which the Apostle administers to the bereaved and mourning Thessalonians is derived from the Christian hope of a resurrection, and from what would happen at that awful and glorious period. He takes no notice of an intervening state of perfection and felicity of which their deceased friends were even then in possession. A circumstance which the Apostle could hardly have omitted had the existence of such a state been revealed to him."

We think the foregoing sensible remarks commend themselves to every candid reader, and are in strict harmony with the teachings of the Scriptures.

Rest.

Thank God that there remaineth a rest for his people. The weary, wayworn pilgrim is to have a rest that will far more than compensate for all the toils, all the sufferings, all the griefs, that he can have to endure here. He will have a rest, which, with a body made immortal, with no proclivity to evil, will be far more than a recompense for all the vicissitudes of this mortal state.—Yes, a rest in a land where no sin shall enter; where no sorrow shall be known; where Jesus shall dwell, where all shall be peace and blessedness, is worth living for, hoping for, fighting for.

Brethren and sisters, are you all longing for that keeping of a Sabbath? Are you sighing for the day of deliverance to come? or are any of you growing cold and lifeless? Has it a lovely character of Jesus less charms for you now, than it had last week, or month, or year? Does his dying love affect you less than when you first believed? If it does, you are in a dangerous position, and unless you watch, and strengthen the things that remain, so that your works may be approved of God, you can never realize the blessedness of the rest which is for the people of God.—*Maine View Jubilee.*

From Brother Amos.

Dear Brethren, and readers of the RESTITUTION, have returned to Missouri again, and considering the bad weather we had a good meeting with the brethren in Holt Co. A good interest was manifested, and others are seeking for the truth. As we travel from place to place we have many calls for labor, the harvest is ripe but the laborers are few. We find great opposition at different places, and when we look back on the race our Savior run, and how He was persecuted it should strengthen us, dear brethren, and encourage us to bear the burden and heat of the day, that we may at last reign with Him in his kingdom.

Yours in the hope,

D. O. AMOS.

Sad Intelligence.

On the 24th day of the present month at Hartford City, Ind., our beloved Brother Wm. H. Hornaday fell beneath the hand of the destroyer—death, after a severe illness of typhoid fever. We accompanied his remains from the place of his death to Windfall, Tipton Co., the place of his former residence, where he was laid away in peaceful rest until the regathering and reunion of God's holy dead. He was in his thirty-third year, in the prime of life, full of ambition and zeal in the cause of Christ, for which he unselfishly sacrificed all. He died *poor* in this world but *rich* in faith; heir of the kingdom which God has promised to them that love Him. He fought the good fight, he finished his course, he kept the faith. Noble generous soul, beloved by all who knew him. He practiced what he preached, his living voice is no longer heard cheering the pilgrim, nor imploring with the erring and the wayward,—though dead he yet speaketh. May you and I dear pilgrim, imitate his noble and virtuous life—remembering in sympathy, in prayers and *deeds* of *kindness* our worthy Sister bereaved with her little ones, whom he has left to our care. She nobly gave to the cause we love, him so dear to her, on whom she depended for care and protection, for sympathy and support. May the blessing of the divine Father, the comfort of the blessed promises sustain her and them with all the bereaved ones, until the long dark night of sorrow and of death shall be over. May you and I greet them there. Amen.

D. T. HALSTEAD.

Literalism vs. Mysticism.

"In the day thou eatest there of thou shalt surely die," or as the margin more correctly reads, "Dying, thou shalt die."—Gen. ii. 17.

The sense evidently is, from the moment Adam sinned, he was placed in a dying state, and continued there until he died, which was nine hundred and thirty years after his creation. Gen. v. 5. This is true literalism, which needs only to be read to be understood and believed.

Mysticism justifies reading the passage thus: "In the day thou eatest thereof thou shalt surely die a spiritual death," thereby changing the penalty threatened in the case, from a real to a spiritual death, which is said to be alienation from God,—hence alienation from Him is the penalty of sin, or the result of sin is its punishment. If this be true, the penalty might have run thus: "In the day you sin, you will become a sinner!" To escape this absurdity, the mystical principle justifies the addition of *eternal death* to the penalty thus: "In the day thou eatest thereof thou shalt surely die a spiritual death, from which, if you are not freed when you die a natural death, you will be punished with eternal death, which will be unending torment in hell."

This is mysticism, and which lies at the foundation of all the false doctrines of christendom. When man had the folly or presumption to change the irrevocable decree of the Creator, from a corporeal to a moral death, he was prepared to make any perversion of the Word of God which would best subserve the cause of error.

☞ Shipments of firearms and ammunition from the United States to Europe are constant, and on a scale of magnitude that would excite surprise could the facts be known. Scarcely a week passes that large quantities of "hollow ware" are not quietly put aboard ship, appearing in the manifest as nothing more than so many "cases." These shipments for the most part are installments forwarded from the American manufacturer in execution of orders given, perhaps, years ago.

State Evangelist.

It will be remembered by the brethren who attended the Indiana Conference at Antioch last August, that D. T. Halstead was unanimously chosen State Evangelist, that he proposed to labor as such for eight hundred dollars, the ensuing year, that pledges to the amount of nothing over six hundred dollars were made at once.

The financial committee was required to appoint solicitors in each congregation, to raise funds to assist in paying said Evangelist. We made the appointments at an early day, after Conference. Quite a number of those who made pledges, have paid the first installment, one-fourth. We have had no report from a number of congregations, as yet. We have not been advised whether these congregations purpose to assist in paying brother Halstead. "The Lord loves a cheerful giver." All acknowledge that he is admirably qualified to discharge the duties required of an Evangelist.

We desire those whom we appointed solicitors in the congregations, to report to us at once, and let us know what they propose to do. If we do not get more funds brother Halstead will have to leave the field before the year closes.

It was not my purpose to give the brotherhood a moral lecture when I commenced, but merely to "stir up their pure minds by way of remembrance." Let us act according to our convictions of right and we promptly.

T. MCDONALD.
Chairman of Committee.

Letters and Receipts.

Jas Smith Jan 31 1875, P J Clark Dec 31 1874, Geo Grigsby Sept 30 1875, Mrs Brock June 30 1875, Mrs Lucinda Shelton Nov 30 1875, W T Taylor Feb 24 1875, Jacob Hammon Nov 30 1875, Edgar W Knapp 3 mos, Wm Wilson 3 mos, Emily M Fyfe 6 mos, Mrs P L Dahands 6 mos, C Austin May 31 1875, Wm Marsh 82, Wm A Prosser 81, for Bks, and 35cts for tracts, C P Graham, Cynthia Musselman $2, Rec. $1, tracts, W E Thompson 3 mos, W A Tichenor $2, Nathan Ratliff 82, Henry J Sweetland $1.10, Mrs Geo J Goodhue $1, Jas W Logan $1, Alfred Morrison $2, C M Robinson 50cts, Amos Sanford tracts 60cts, D S Morrow, J M Pike, C M Hatfield for Jno Palmer W E Shumway, H B Peirce, Robert Russell $1.50, A L John 50cts, Amos Sanford-2, D B Meech 50cts, Wm S Knight $1, A A Phelps, Daniel Haskell, A J Eychaner, P P Cody, J S Hatch, Mrs S J Wiley $1, D L P Olen $2, Isaac P Webb $2, Jackson Watkins $1.

To Cross endorsers.—A letter from Bucklin, Mo., enclosing $1.00, 60cts for the writer, and 50cts for Thomas Graves. No name signed.

A letter from Randolph Crawford Co., Pa., enclosing $1.00 has no name signed.

CONFERENCE NOTICE.

There will be a meeting commencing Dec. 25, 1874, and continuing over the Holidays, at the Hewett Schoolhouse in the Hewett neighborhood six and one-half miles southeast of Oregon, four miles north-east of Forbes Station on the K. C. & St. Joe, and C. B. R. R., Holt Co., Mo. The meeting is for the purpose of organizing a Conference. All brethren in reach, in Iowa and Kansas are requested to attend. Let us have a good attendance and have a good meeting with the brethren. Those coming on the railroad will get off at Forbes Station. Teams will be there on Thursday to meet brethren. Those coming will inquire for J. Pierson, Brunson, Dr. Hobson, and Brown, living near.

D. O. AMOS.

ANNUAL CONFERENCE IN IOWA.

The Annual Conference of the Church of God will be held at West Irving, Tama Co., Iowa, commencing on Friday evening at seven o'clock p. m., Dec. 25, 1874, and hold over Sunday. All the brethren and sisters in the State of Iowa are invited and earnestly requested to be in attendance if possible. The preaching brethren particularly invited. Brethren from other States are invited to meet with us. Come brethren, the brethren at West Irving will take care of you. Those coming by railroad on the C. & N. W. road will stop off at Belleplaine where there will be teams to convey you to the place of meeting which is four miles north of Belleplaine.

A. HUTCHER, *President.*

Ames, Iowa.
Nov. 25, 1874.

CONFERENCE.

The Lord willing, the first quarterly conference of the brethren throughout Northern Ill. and Southern Wis. will be held at Antioch, Ill., to commence Friday evening, Dec. 18, and continue over the following Sunday. An invitation is cordially extended to the brethren and sisters in the above mentioned locality and elsewhere. Large attendance and a good time is expected. Come brethren and sisters—enjoy the meeting—have a good social time—make the meeting pleasant, instructive and edifying by offering words of comfort and cheer—strengthening one another in "*the faith*." J. M. Stephenson, and other preaching brethren will be present.

Antioch is five miles north of Ashton, and three and one half miles south of Chana. Ashton is eight-four miles west of Chicago on the C. & N. W. R. R. Chana is on the Chicago and Iowa R. R. Those coming to Chana may inquire for Brother J. W. Applegard. Those coming to Ashton will be met by brethren who will convey them to the place of meeting. By order of the conference.

LYMAN BOOTH.

REMOVAL.

The Church in Philadelphia have removed from their former place of meeting to the N. W. Corner of 8th and Locust streets, entrance to hall from Locust st. ct. We expect to hold meetings regularly every Sunday, morning and evening. Visiting brethren and strangers are always welcome.

SAMUEL WILSON.

CHANGE OF ADDRESS.

T. J. Whitsitt may be addressed at Newell, Buena Vista Co., Iowa.

My Post Office for the next three months will be Eagleville, Mo.

LEWIS HOCKLIN.

Brother S. S. Hayden may be addressed if desired, at Hopkins, Nodaway Co., Mo. for the present.

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For Sale
AT THE "RESTITUTION" OFFICE

☞ NOTICE TO ENGLISH PURCHASERS.—Parties ordering any of our publications will please remember that the American postage (which in all we can pay) is included in the price named. All that is necessary, therefore, is to ascertain the total cost, as per price list, of the publications ordered, in United States currency, and procure a Post Office order for that sum, payable to the order of WILSON, FRANCIS & CO., which must be forwarded to our address, at the time the books and tracts are ordered.

☞ Parties who are desirous of procuring any work not named in the following list (whether published at home or abroad) may order the same through us. Where possible give the title of the work, the author's name, and where published.

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THE RESTITUTION

WHEN WILL HE COME?

It may be when the spring's mild breath
Awakes the buds from wintry death;
When opening flowers allure the bee,
And birds rear nestlings to the tree.

It may be when the yellow grain
In golden waves moves o'er the plain;
When gladdened reapers bind the sheaves,
And summer zephyrs fan the leaves.

It may be when the boughs are mute,
When garnered is the autumn fruit;
When the sweet rose of June is dead,
And buds to sunny climes have fled.

It may be when, at dewy eve,
The son of toil his work shall leave,
To seek his pillowed rest at home—
At close of day the Lord may come.

It may be at the midnight hour,
When locked in slumber's soothing power,
The trump may summon thee to meet
The Judge upon the judgment seat.

It may be when the dawning ray
Of rising sun first gilds the day,
Thy guardian angel thee may bear
To meet the Savior in the air.

Unknown the season, hour, or day,
When Christ will call his bride away;—
Before the close of passing year
The King of glory may appear.

O, church of God, thy falling tears
Have "watered deserts" years and years;
Lift now thy head,—for soon at home,
Thy song shall be—*The Lord has come.*

S. A. CRAFTS.

Discussion.—No. 3.

My third negative argument, or scriptural array upon the proposition, *Resolved that man retains his consciousness after the phenomenon called death*, consisted in what inspired writers say of the condition of man in death.

1. Job in lamenting his condition in affliction says that had he died in infancy, "then would I have lain still, and been quiet, I should have slept; then had I been at rest, with kings and counsellors of the earth, which built desolate places for themselves; or with princes that had gold, who filled their houses with silver; or as a hidden untimely birth I had not been; as infants which never saw light. There, (where Job then would have been, or in death) the wicked cease from troubling, and there the weary be at rest. There the prisoners rest together; they hear not the voice of the oppressor. The small and the great are there; and the servant is free from his master." Job iii. 13-19.

2. But where this quiet? where this sleep? where this rest? Spiritism and orthodoxy say in heaven, but what says Job? See xvii. 13-16.

Indeed the inspired writers harmonize; the sentence was "Dust thou art, and unto dust shalt thou return."

3. Job. xiv. 1-5. Here Job says his bounds are set, but spiritism and orthodoxy say not so, that when death takes place then man will know no bounds, that he will then be as a bird freed from a cage and at liberty to go where he may see proper.

Turn from him that he may rest. Rest where? In the dust. Job xvii. 13-16.

"For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground; yet through the scent of water it will bud, and bring forth boughs like a plant." Job here brings forth an incident in nature and makes an effort to establish by analogy a conclusion in reference to the destiny of man. But hear what the conclusion is when reached: "But man dieth, and wasteth away; yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up; so man lieth down, and riseth not; till the heavens be no more; they shall not awake nor be raised out of their sleep." Job with this conclusion before him then exclaims: "O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me! If a man die, shall he live again? all the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee; thou wilt have a desire to the work of thine hands." But where does Job desire to be hid? Spiritists want no hiding, but perfect freedom.

Job desires secrecy there in the grave; but spiritists public life in the spirit-world.

Job desired a set time when God would remember him, but spiritists set that time themselves and set it at death.

Job asks a question: If a man die shall he live again? Spiritists and orthodoxy say no, he never dies. Consequently no broken link, no living again, but a continuance of this life.

4. "Oh that my words were now written! oh that they were printed in a book! That they were graven with an iron pen and lead in the rock forever. For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."

The marginal reading of verse 26, is "After I shall awake, though this body be destroyed yet out of my flesh shall I see God," showing evidently that Job was (1) to sleep; (2) to awake, and (3) to see God, and that at the latter day when He would stand upon the earth. But spiritism and orthodoxy say no sleeping, no awaking, but a sight of God immediately after death, and that not on earth but in heaven. Which shall we follow? Spiritism, or what the Inspiration says—the inspired man.

5. Psa. vi. 4, 5. Here David, whom Peter declares on the day of Pentecost to have been a Prophet says that in death there is no remembrance of God. But the exponent of spiritism and orthodoxy says not so David, in death the memory is quickened, and man remembers not only God, but all his past actions with ten fold distinctness.

6. Psa. xxx. 9. Here David gives us to understand that when the sentence "Dust thou art and unto dust shalt thou return," is carried out, and that when the rest is in the dust that then this dust is incapable of giving God thanks, of praising God, or of declaring his truth. And again to the point.

7. Psa. lxxxviii. 10-12. There are a few points worthy of notice in this language. 1. That God will not show his wonders to the dead. 2. That as the dead cannot praise God, in the dust, neither can they ARISE and praise Him (at least till He bid the time—the resurrection morn.) 3. That his loving-kindness will not be declared in the grave. 4. That his faithfulness will not be declared in destruction (to where man goes in death.) 5. That his wonders shall not be known in the dark. And (6) that his righteousness shall not be known in the land of forgetfulness.

But further upon the inability of man in death to do homage to God we will give two more quotations. Psa. cxv. 17. "The dead praise not the Lord, neither any that go down into silence," and Isa. xxxviii. 18, 19. "For the grave cannot praise thee; death cannot celebrate thee; they that go down into the pit cannot hope for thy truth. The living, the living, he shall praise thee, as I do this day; the father to the children shall make known thy truth."

8. Psa. cxlvi. 3, 4. We would remark that we have seen from the quotations thus far made that man returns to the dust; that he rests in the dust, that he sleeps in the dust, that he then is in the land of darkness, in the land of destruction, in the land of forgetfulness, incapable of doing any homage whatever to God; and now in this last quotation, that in that very day (day of death—when his breath goeth forth) HIS THOUGHTS PERISH. Most assuredly then the proposition is lost. But that it may sink too deep ever to be exhumed in this community I will cite three other Scriptures.

9. Psa. xlix. 6-20. This Scripture is sufficiently plain without any comment, and I only desire to call particular attention to verse 8, where David declares that the soul of the character here described ceaseth forever. Then we may speculate in reference to the condition of the soul after death. but David settles this question for us. It ceases forever. No continued conscious misery in the death of the soul but an entire cessation.

10. Eccl. iii. 18-22. I will remark for the benefit of the reader that since the discussion and after returning home I have examined the rendering of the Douay Bible, a Catholic version made from the Septuagent on this text and will give it: "I said in my heart concerning the sons of men, that God would prove them, and show them to be like beasts. Therefore the death of man, and of beasts is one, and the condition of them both is equal; as man dieth, so they also die; all things breathe alike, and man hath nothing more than beast; all things are subject to vanity. And all things go to one place; of earth they were made, and into earth they return together. Who knoweth if the spirit of the children of Adam ascend upward, and if the spirit of the beasts descend downward?"

11. Eccl. iv. 3-19. This completely establishes the negative of the proposition; no need of any more testimony, nor any more comment. But we will briefly sum up from these quotations.

Man then is made of the DUST and unto DUST he returns. His rest is in the DUST. He goes into the land of DARKNESS, of DESTRUCTION, and of FORGETFULNESS. There he is incapable of offering prayer to God, of praising Him, and of publishing his law. There is no work nor device there. No wisdom there. No knowledge there. There his thoughts perish and he knows not anything.

G. M. MYERS.

Girard, Kansas.

[TO BE CONTINUED.]

"Contend for the Faith."

These are the words of the Apostle Jude, evidently written for the people of God in the "last time." In the third verse of his scintillous epistle this "servant of Jesus Christ," says: "Beloved, when I gave all diligence to write unto you, and exhort you that ye SHOULD EARNESTLY CONTEND FOR THE FAITH which was once delivered unto the saints." "Contend for the faith:" How suggestive the expression! The Apostle in looking down the vista of time, amid the perils of the last hours of this age, saw the antagonistic principle of Truth and Error arrayed in close combat, and hence his admonition to the soldier of the cross. If not before, we have now reached a crisis where we can determine the necessity of the Apostle's exhortation. The people of God are compassed with dangers, and the combat deepens. Trials always test the valor and faith of the Christian; and it is by these that many stumble and fall: still the Holy One of Israel has declared he would have a "tried people." Jude, by the prophetic Spirit, saw the Lord's children in conflict with the enemies of Truth—he saw them in violent rencounter with the powers of darkness, the beast and his image, and in addition to this outward pressure, he saw traitors and cowards in their ranks, "spots in their feasts of charity," so he cheers them on to the contest and says, "Contend for the Faith."

The man who can breast opposition in a Christ-like spirit, who can stand the shock of attack without beating an inglorious retreat, such an one is morally brave, and for him there awaits a "crown of rejoicing." The words of the Savior are, "He that endureth to the end, the same shall be saved." And again, "Strive (i. e., agonize, or strain every nerve,) to enter in at the strait gate." Says Paul, "I press toward the mark." And he exhorts the church to "Fight the good fight of faith;" "Work out your own salvation with fear and trembling;" "So run that ye may obtain;" "Strive together for the Faith of the Gospel;" "Labor therefore to enter into that rest;" "Stand fast in the faith; quit you like men; be strong."

Letter From Brother Gibson.

DEAR BROTHER:—

I have been a reader of Dr. Thomas' works for the past twelve months, and revere his memory very highly in that said works have been the cause of dispelling from my mind many errors that are taught by orthodoxy, but cannot but think that his teaching is in error in regard to the resurrection. Do not the Scriptures teach two resurrections and one judgment, and that at the first resurrection the righteous only will have part. I cannot find any mention in Scripture that at the first resurrection there will be a judgment. Did we not have the revelation of the Spirit through St. John? In the revelations we should have no record to more than one resurrection and no testimony of their being one thousand years apart. I think that the RESTITUTION teaches that at the coming of our Savior that the righteous and the unprofitable servants will both be judged, if so are its teachings sustained by Scripture? Does not the whole of Scripture teaching on the subject teach in regard to the resurrection (that is the first) that all who have part in it shall die no more, and does it teach of judgment in relation to these? My impression is that the fact of their being accounted worthy to attain to it by being raised then will be a powerful judgment in their favor, and the only one as I can see by God's Word that they undergo.

I am confident of the fact that no impressions are worthy to be entertained, if Scripture and all that it contains in relation to any doctrine, cannot be sustained by the blessed Word. In many places it speaks of the resurrection as though we should understand it as the first, the one which Paul desired to attain to. Let us see how the argument can be sustained from Scripture. In Matt. xxii. 30, it reads, "For in the resurrection they neither marry nor are given in marriage, but are as the angels of God in heaven." 1 Cor. xv. 46. "So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption, it is sown in dishonor, it is raised in glory, it is sown in weakness, it is raised in power; it is sown a natural body it is raised a spiritual body."

Luke xx. 35. "But they which be accounted worthy to obtain that world and the resurrection from the dead, neither marry nor are given in marriage, (verse 36,) neither can they die any more, for they are equal unto the angels, and are the children of the resurrection." Rom. vi. 5. "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Phil. iii. 11. "If by any means I might attain unto the resurrection of the dead." Rom. xx. 6. "Blessed and holy is he who hath part in the first resurrection, on such the second death hath no power. But they shall be priests of God and of Christ, and shall reign with him a thousand years." Rev. xx. 5. "And the rest of the dead lived not again until the thousand years were finished, this is the first resurrection." 28. John v. 28, 29. "Marvel not at this, for the hour is coming in the which all that are in their graves shall hear his voice and shall come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." In the last two verses it will be observed that the hours named above, is one thousand years apart, between the resurrection of life and the resurrection of damnation. In Dan. xii. 1, 2, speaking of the time of the end,—"At that time thy people shall be delivered, every one that shall be found written in the books. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Here also between the awakening of each class one thousand years transpires, and upon the awaking of this latter class of those who have lived upon the earth previous to the millennium (that is the unrighteous) the judgment will then commence and not before, if I am not wrong in my views. To sustain my views further, that the judgment takes place only at the close of the thousand years, I will quote Rev. xx. 11, 13. "And I saw the dead small and great, (after the one thousand years) stand before God, and the books were opened, and another book was opened which is the book of life, (I suppose by the last book being called the book of life, it would contain the record of those upon whom immortal life will be conferred) and the dead were judged out of those things that were written in the books, according to their works, and the sea gave up the dead which are in it, and death and hell delivered up the dead which were in them, and they were judged every man according to his works."

Dear Brother: I have never seen these views advocated before. They appear to me to be Scriptural and if I am in error please let me hear from you either through your valuable paper or by letter, as I feel a great interest in understanding this subject. It is truth only and light that all those who are seeking the kingdom want that they be prepared for the coming of the King.

My prayer is that He may soon come.

Truly Yours in the one faith.

W. F. GIBSON.

Milton, Fla.
Nov. 18, 1874.

The Judgment of the Dead.

"Who shall judge the quick and the dead at his appearing and kingdom." 2 Tim. 4. 1.

The penalty of the law given to Adam was death. "Thou shalt surely die." The first punishment under the gospel was death. "In sorrow, and in the sweat of thy face shalt thou eat bread, till thou return to the ground; for out of it wast thou taken; for dust thou art and unto dust shalt thou return." Adam was excluded from the tree of life lest he should eat of it and live forever. "And all the days that Adam lived were 930 years, and he died." This is the death that has passed upon all men. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.

This accounts for all the death that will ever occur in this world. If no provision had been made in the gospel to save man from death, no further notice would have been taken of the dead. There would have been no need of the judgment of the dead. But Christ died for all, because all were dead. He died to save men from death. He said, "For God so loved the world that he gave his only begotten Son to die for it, that whosoever believeth on him, should not perish, but have everlasting life," and be raised up at the last day.

This office of life, from the dead, to those who believe in Christ, removes the certainty that the first appointed death will be final to all; and puts those to whom the offer is made on a second trial, a probation. The object of this trial is to save men from being lost in death, by a resurrection from the dead. "He that believeth on the Son shall not perish, but shall have everlasting life, and I will raise him up at the last day." Under this offer of life from the dead, men have lived and died. Some have complied with the conditions of life from the dead, and some have not. They lie together in the grave; their worthiness or unworthiness is not known. This condition of the dead, and the promise that those who shall be accounted worthy, shall be raised up, render it necessary that the dead should be judged. When the Lord comes he will come to the living world. The world that has passed away will be dead. He will come to judge the living and the dead, but he will first

JUDGE THE DEAD.

"And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the judge of the quick and the dead." Acts, x. 42. The living are one class to be judged. They are those who have not died. The dead are another class to be judged, they are those who have died. Again: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick, and the dead at his appearing and kingdom."

These are the same two classes to be judged, the living and the dead. And again the same fact is stated in Rev. xi. 19. "And the nations were angry, and thy wrath is come, and the time that the dead should be judged, and that thou shouldst give reward unto thy servants, the prophets, and to the saints, and to them that fear thy name small and great." Here are the living nations to be judged, and here are the dead to be judged, and then rewarded. Then, there will be a judgment of the dead in distinction from the judgment of the living world.

2. THE DEAD WILL BE JUDGED WHILE THEY ARE DEAD.

They cannot be judged at any other time. The conditions of the resurrection require this. If we are Christ's we shall not be lost in death, but we shall be raised up at the last day. If we believe in him we shall not perish but have everlasting life, and be raised up at the last day. If we are taught of God and come to Christ, we shall be raised up at the last day. If we eat his flesh and drink his blood, we shall have eternal life, and be raised up at the last day. John vi. 39. 49. 44. 54. If the spirit of God dwell in us while we live, our mortal bodies will be quickened. If we have the first fruits of the spirit, our bodies will be redeemed. Rom. viii. 11.23. If we strive to attain unto the resurrection of the dead as Paul did, we shall attain unto it. If our conversation is in heaven, from whence also we look for the Savior, our vile bodies will be fashioned like unto his glorious body. Phil. iii. 11. 12. If we sleep in Jesus, we shall be raised from the dead. If we are included in the harvest of which Christ is the first fruits, we shall be made alive at his coming. If we are found worthy to obtain that world and the resurrection from the dead, we shall be made like the angels, so that we can die no more. Luke xx. 36. These assurances of being raised from the dead, all depend upon the conditions specified. If these conditions have not been complied with, the dead will not be raised up at the last day. The judgment of the dead determines who have complied with these conditions, and their resurrection is the award of this judgment. The judgment must precede the resurrection, for only such as are found worthy to be raised, will be raised up. The dead will not be raised up to be judged, but they will be judged in order to raise up such as shall be worthy of a resurrection. The decisions of this judgment will be according to the conditions of our probation. "He that believeth on the Son shall have everlasting life, and I will raise him up at the last day. He that believeth not the Son shall not see life, but the life of God shall abide on him." That the dead, then, will be judged previous to the resurrection of the dead, is an unavoidable conclusion.

3. THE AWARD OF THE JUDGMENT OF THE DEAD.

The Lord himself will descend from heaven; he will stop in the region of the clouds, before his feet shall stand upon the earth, and while there he will judge the dead by the word which he had spoken, or endorsed while in the flesh. He looks over the dead of all nations. He remembers the words by which they were to be judged in the last day. He may be supposed to repeat the words which have been spoken, and apply them to the dead before him, as follows: "Man that is in honor and understandeth not, is like the beasts that perish," they shall never see light; but God will redeem the righteous from the power of the grave. Ps. xlix. 12. 20. "The man that wandereth out of the way of understanding shall remain in the congregation of the dead." Prov. xxi. 16. The wicked are dead, they shall not live, they are deceased they shall not rise, but the righteous shall live, "together with my dead body shall they arise." Isa. xxvi. 14. 19. The saints are preserved forever, but the wicked have passed away; and, lo, he was not, yea, I sought him, but he could not be found. Ps. xxxvii. 28. 36. "He that believeth on the Son hath everlasting life, and he that believeth not on the Son shall not see life, but the wrath of God abideth on him." John iii. 36. "This is the will of the Father, that of all which he hath given me I should lose nothing, but should raise it up at the last day. Not to be raised up at the last day is to be lost. John vi. 39. My Father hath given me power over all flesh, that I might give eternal life to as many as he hath given me. John xvii. 2. And this is the will of God, that every one that believeth on the Son might have everlasting life, and I will raise him up at the last day. John vi. 40. Finally, all the dead of whom Christ is the first fruits, all who are accounted worthy of the resurrection from the dead, will be made alive at his coming, and be caught up in the clouds to meet the Lord in the air, and so shall they ever be with the Lord. But all who have not become Christ's and who do not belong to the harvest of which Christ is the first fruits; all who are not accounted worthy of the resurrection, will not be raised from the dead, they are perished, they are lost, they have passed away, so as to never see light or life. This judgment will be passed upon the dead while the Lord is in the air, before the saints are raised up, and before his feet will stand upon the earth.

4. THE AWARDS OF THIS JUDGMENT WILL BE FINAL.

The judgments of the Lord are true and righteous altogether. Ps. xix. 9. Therefore they will never need to be changed. If the judgment of the righteous is final,—which none deny—the judgment of the wicked also will be final, for the judgment of both classes is at the same time, and by the same authority. If to have everlasting life is a final judgment; not to see life is equally final. Those who will not be worthy of a resurrection at the time of this judgment, never can become worthy of it. "For there is no work, nor device, nor" knowledge, nor wisdom, in the grave where they lie. Eccl. ix. 10. God is immutable, therefore his judgments in the judgment of the dead, will be final to both classes. Then in this judgment will be determined the destinies of all who have died before the coming of the Lord. The decisions are obviously just. Every man is judged according to his works. All who are found worthy to live, will be raised from the dead, and live forever. And all who are not found worthy to live will not be made alive, but remain under the sentence of death which has passed upon all men. Without the resurrection they are perished, they are lost, they have returned to dust, so as to be as though they had not been.

RECAPITULATION.

1. The dead will be judged while they are dead, at the appearing of Christ, by the word which he had spoken or endorsed while in the flesh.

2. All who have complied with the conditions of the resurrection, being worthy of it, will be raised from the dead at the last day, to live forever. But those who have not complied with the conditions of the resurrection, not being worthy of it, will not be raised from the dead at the last day, but will remain under the sentence of death which has passed upon all men, as they would have done if no resurrection from the dead had been offered to sinners.

3. The awards of this judgment are true and righteous altogether, and are therefore final. They will never need to be changed, therefore the judgment of the same dead will never need to be repeated.

JOEL A. SIMONDS.

Grand Rapids, Michigan,
Nov. 1874.

Life in the Holy Land.

Extract from a letter received from the Rev. F. S. De Haas, U. S. Consul to Jerusalem, by Francis P. Harper, N. Y.

We enjoy our new position and home very much. Nothing could be more charming than life in this sacred land. Near this all the great events in the history of the world transpired. Here all the patriarchs lived, died, and are buried; here our blessed Lord redeemed us from the curse of sin, and secured our glorious resurrection by his victory over death. The whole country seems to breathe an inspiration. You never tire visiting the holy places. We live on the very summit of Mount Zion, and scarcely a day passes without our seeing the place where Christ was crucified, and the garden of his agony, or mount of his ascension, and yet the desire to see and visit these places increases with every fresh sight and visit. You can sit under one of the old olive trees in Gethsemane for hours without growing weary, and then will leave reluctantantly. So when you stroll down the Kedron, or over Olivet to Bethany, the mind becomes so absorbed in contemplation you forget everything present and only live in the past. What glorious living! From boyhood I have been singing in my heart, "Could I but stand where Moses stood." Last week I visited that sacred spot, spent the Sabbath on the *top of Pisgah*, and preached on Nebo! To describe my feelings would be impossible. The dream of my life was realized, I was standing on the very rock where the Almighty and his servant Moses once stood. The grandeur of the scenery was appropriate, and I felt like exclaiming: "Now, Lord, lettest thou thy servant depart in peace, for I have seen thy salvation." One night we camped at the ford of the Jabboth, where Jacob so gloriously prevailed with God, another at Zoar, to which Lot fled on the destruction of Sodom. We encircled entirely the Dead Sea; so, for a whole week, were 1320 feet below the level of the ocean, the lowest spot on the globe. The salt and sulphur formations here are wonderful—I can't describe them. *Mrs. Lot* is still standing a pillar of salt. The Arabs call her Ben Sheik's Lot. But I must close.

A SPIRITUAL FRAUD. A woman calling herself a spiritual medium gave an exhibition at Providence a few evenings since, and among other feats lifted a large piano with several persons seated on it. The audience were almost converted to a belief in her super-natural gifts, when a well-known citizen stepped upon the stage, and, announcing that he had discovered her secret, proceeded to repeat her "manifestations" one by one. He proved that the wonderful effects were attributed to purely physical causes, the medium being blessed with highly developed muscles. The entertainment ended with more abruptness than elegance.

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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THE EDITOR must not be understood as endorsing all the sentiments expressed by correspondents whose articles are inserted, under this head. Each writer is alone responsible for the article bearing his own signature. No personal articles will be inserted. No writer will be allowed to refer directly or indirectly to the article of another by way of criticism. If the teaching of any writer is not endorsed, an article setting forth the views of the party differing may be forwarded. Free discussion of Bible doctrines on all sides will be allowed, but the Editor reserves the privilege of withholding those communications which antagonize a belief and obedience of the Gospel as a means of salvation, or which undermine its principles.

Training for Dominion.

If there be no resurrection, and no *future state of being for men*,—MEN, we say, not "ghosts,"—Christianity is a delusion and faith is vain. In all generations the best people in the world have been the greatest sufferers; the most loyal to God have had the hardest lot on earth. Exceptional cases few and far between do but confirm the accuracy of this general statement. Let any intelligent man read—we do not say ecclesiastical history, *for that awful field is too* wide, but—the eleventh chapter in the epistle to the Hebrews, and ask himself calmly, seriously, "What does all this mean?" Here is a constellation of the devout, the holy, the God-fearing, the children of faith, and their experience is given in a series of graphic touches terribly suggestive of privation, suffering, and agony. Seen in the light of resurrection, and *a future world of honor*, dignity, and unfading splendor, the moral grandeur of this picture gallery of heaven's heroes is wonderfully imposing; but seen in the light of hard fact only, with the assumption that there is to be no return of the Lord Jesus, and consequently no rising from the dead of those who fell asleep trusting in Him, what can you make of it? Only this, the same that a clear thinker made of it eighteen centuries ago: "If there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God, because we have testified of God that he raised up Christ; whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished.* If in this life only we have hope in Christ, we are of all men most miserable;" most to be pitied, as we have risked all upon the hope of resurrection when He who is "our life" shall return.

In the chapter refered to, we have this appalling summary of the sufferings of those renowned worthies: "They were tortured; had trial of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment; they were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins; being destitute, afflicted, tormented; . . . . . they wandered in deserts, and in mountains, and in dens and caves of the earth."

And there is a companion picture to this of the Hebrew confessors, representing the first witnesses of Christ. Let us glance at that, too: "For I think that God hath set forth us the apostles last, as it were appointed to death; for we are made a spectacle to the world, and to angels, and to men. We are fools,—weak—despised. Even unto this present hour we both hunger and thirst, and are naked, and buffetted, and have no certain dwelling-place; and labor working with our own hands; being reviled, we bless; being persecuted we suffer it; being defamed, we intreat; we are made as the filth of the world, and are the offscouring of all things unto this day." "In labors more abundant, in stripes above measure, in prisons more frequent; in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness."

As there is a righteous ruler of the universe, it cannot be that a world in which men suffer for righteousness' sake has as yet realized the purpose for which it was created. Nor is it possible for men who think logically from the attributes of a personal God to rest in the conclusion of philosophical scepticism that the doctrine of a future state is simply a sentimental dream; useful, perhaps, in its way, to the common people; but not to be admitted for a moment by the magnates of philosophy. Nor, after prolonged thought on the various aspects of the subject, can we see that the idea of equity—and surely that is a divine idea—is met by the theological assurance that the souls of the righteous are now enjoying perfect happiness in heaven. This doctrine, even if it were scriptural, which assuredly it is not, would necessitate some most puzzling questions; such, for example, as:—What is meant by falling asleep *in Christ? What great object is to* be attained by the promised resurrection of the righteous? How are the meek to inherit the earth, and to be recompensed therein? In what way are the saints to judge the world? What is the meaning of appointing one over five, and another over ten cities? Is there any intelligence at all in the words, "We shall reign on the earth?" Is "the kingdom under *the whole heaven to be given to the* saints of the Most High," a mere figure of speech without any corresponding reality to justify it or make it intelligible? Why did not Paul get the crown of righteousness from the righteous Judge when he died, instead of saying it was laid up for him until the appearing and the kingdom of his Lord? Such questions could be multiplied to any extent, and correct *answers to them would be simply im*possible either on the theory of philosophical scepticism, or on that of orthodox theology. God has not done with his witnesses and confessors when they die, as the former assumes; nor are they rewarded then in a disembodied condition, as the latter has so long taught. The sceptic who will not believe what is written, and the Christian who believes more than is *revealed, are alike at fault, although* in totally opposite directions; but the man who is neither unbelieving nor credulous, will find clear revelation for the faith that when the Lord comes those that sleep in Him shall be raised incorruptible, whilst the living saints shall be changed, and both shall be installed in such spheres of permanent dignity and authority as they were fitted for by the discipline of earth. *Then it will be found* emphatically true, that the "sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."—*Rainbow.*

*"Annihilate"—"perished;" utterly destroyed so as to be incapable of rising again; annihilated; one of the thousand passages which teach directly, or by obvious implication, that without resurrection there is no future life.

Declension in the Early Church.

As we pass from Paul to Clement, and from Clement to the Fathers that succeeded him, we find the Gospel becoming less of grace and more of merit. The light wanes as we travel down the patristic road, and remove ourselves from the apostolic dawn. It continues for some time at least to be the same Gospel, but its glory is shorn, its mighty force abated; and we are reminded of the change that seems to pass upon the sun, when, after contemplating Him in a tropical hemisphere, we see him in a northern sky, where his beams, having to force their way through mists and vapors, are robbed of half their splendor. Seen through the fogs of the patristic age, the Gospel scarcely looks the same which had burst upon the world without a cloud but a few centuries before. This disposition—that of making God less free in his gift, and man less dependent in the reception of it; the desire to introduce the element of merit on the side of man, and the element of condition on the side of God—operated at last to opening the door for the pagan principle to creep back into the church. A change of a deadly and subtle kind passed upon the worship. Instead of being the spontaneous thanksgiving and joy of the soul, that no more invoked or repaid the blessings which awaked that joy than the odors which the flowers exhale are the cause of their growth, or the joy that kindles in the heart of man when the sun rises is the cause of his rising—worship, we say, from being the expression of the soul's emotions, was changed into a rite, a rite akin to those of the Jewish temples and still more akin to those of the Greek mythology, a rite in which lay couched a certain amount of human merit and inherent efficacy that partly created, partly applied the blessing with which it stood connected. This was the moment when the pagan virus inoculated the Christian institution. This change brought back a multitude of others in its train. Worship being transformed into sacrifice—sacrifice in which was the element of expiation and purification—the "teaching ministry" was of course converted into a "sacrificing priesthood." When this had to be done, there was no retreating; a boundary had been reached which could not be recrossed till centuries had rolled away, and transformations of a more portentous kind than any which had yet taken place had passed upon the church.—*J. A. Wylie, D. D.*

World to Come.

We give our readers the following beautiful extract from a writer in the "Rainbow." After speaking briefly of the development theory of modern scientists he thus continues:—

We still believe in Genesis, and see with pleasure and joy of heart the dignified origin and position of our earthly head and father. Crowned with material and moral glories, he receives a dominion over all the world. There was royalty in his constitution, and he ascended the throne for which he was fitted by his nature. He was dethroned and disinherited, and a curse fell upon the visible for his sake. The thorns and the thistles have indeed grown rank in all the fields, natural and moral, incredible labor being demanded as the only method of preserving any order, or reaping any harvest of good. The rich and the poor sigh in common for the unattainable, the oppressed and the oppressor are equally miserable, and to human vision there is no visible goal where antagonisms may cease and conflicting elements in nature and society come into reconciliation. Such a termination is only known by those who have the secret of the Lord, for the eye of reason needs the telescope of faith. Our institutes after a kingdom of justice are worth considering in their place; but they are not strong enough to give unconquerable wings to hope. She requires the sure word of promise supported by oath to give strength to her pinions, and then she can rise exultingly. He, the Supreme One, has made known the secret of his will, that in the dispensation of the fullness of the times, all things in heaven and on earth shall be headed up in one; one Lord, one King, one kingdom. Creation is in birth pangs; all creatures sigh for the liberty of the glory which cometh at the manifestation of the sons of God. In the redemption of our body, we see the restoration of the royalty and the repeal of the malediction. Lo! the recovered paradise shines out with surpassing splendor and grace; most divinely fair, and more resplendent in beauty than any ancient garden for the childhood of humanity. And at last the true kings wear the purple and the golden crowns; the men who overcame the world and overcame themselves being trained for rule and glory by suffering and patience. God has not put under the angels the "world to come," but that stately and refulgent age deploys with open doors of life when the absent nobleman cometh in his kingdom, when the holy and mighty ones descend to the "valley of decision." Not alone by sure decree of divine will, but by the fitness of things, by essential righteousness, the saints take the kingdom. The miracles of our Lord and his Apostles were outflashings from the crowning age, "powers of the world to come," prophecies of the time, when man no longer will be the slave *of earthly elements and brute forces*, but shall recover his dignity and power, his inheritance and his kingdom. There are several things pressing upon us which undeniably show that we are getting close to the dark darkness; and when that closes in upon us, how near to the gates of salvation and the threshold of the higher life! In the trans-Atlantic domain, demoniacal forces are let *loose, and have become rampant.* In the old world, the great military powers are turning against the heavy sovereigns, and will have no more wine from her plagues. It is right enough to strike the iron into the heart of the ancient superstition; it must not, however, be denied that divine truths are as much ignored as medieval fooleries. The recoil of the human mind is from superstition to atheism.

The men of science and philosophy, so-called, are marching on to the desolate country where "No God!" is inscribed on the banners. And surely no moukish superstition could be more insane than that dreadful conclusion of the *emancipated* reason. It is, however, manifest that after the ten kings, inspired by an autocratic will, a greater force behind them, have made the whore desolate and burnt her with fire, we shall see atheism full-blown; the last and worst form of organized hostility to truth, righteousness, and God. According to the measure of life enjoyed, or according to the measure of faith in possession, some may pray to escape from the theatre of evil manifestation, and some to have valor and endurance in resisting all the terrors and subtleties of the time. But, blessed be God! because we know how the terrible drama finishes, and how sublimely the power comes into the field, which has no terror save to evil workers, but is redolent of love and life. In the well-grounded hope of a glorious conclusion, may we not prove, by exceeding dignity and purity, that we *are breathing the fine air of a higher* country, and catching the stately manners of the court and kingdom to which we belong.—*G. Greenwell.*

How the Millennium is to Come.

People think they see signs of promise in the movement of reform. They think to give the church a better shape, and the state a better government, and the world a freer Bible, and that thus the millennium will come. I have no confidence in any such hopes. I see more of promise in the disguised features of the time than in all those picks and patriotic urchins. The world is perhaps more wicked now than it has been since Noah's flood—considering the light which it rejects. And yet in this very darkness I read the promise of coming light. In this very misgiving, desperation and gloom, I see the argument for the speedy springing forth of glorious and unfading hopes, not as human reason calculates, but as God purposes. I behold in it the rapid winding up of the present dispensation to give place to that better state of things of which the Prophets all have spoken. Statesmen and churchmen see in it the unmistakable evidences of unprecedented changes, though they widely differ as to what those changes are to be.

I have read somewhere, in a very sagacious writer, that when happy changes are contemplated most people erroneously turn to the quarters of light for the signs of its approach. This has ever been man's mistake when looking for the fulfillment of God's great purposes, and is the mistake of many now. People are looking for the setting up of Christ's kingdom, and the introduction of millennial glory by reforming and regenerating present modes of effort and thought. But so it will not be. God's method of progress is to make darkness the way to light, death the prelude to life, despair the introduction to salvation, and corruption and confusion the road to order and glory. It is not in what seems hopeful, but in what seems gloomy and untoward, that we are to look for the signs of the speedy forthcoming of God's wonder-working goodness. It is the stirring upon the face of the dark waters that give prognostics of the breaking forth of light and life and beauty. The bursting glories of spring come directly out of the bleak winter. It is from the corrupting seed that we obtain the harvest. The darkest hour is said to be that which immediately precedes the day. The period most hopeful is that when the apparent motives for despondency are most overwhelming. The stress of the controversy between hope and fear always falls upon the eve of triumph. Those dim hours of dismay to the scattered followers of Christ at his *crucifixion were but the preludes to* the bringing in of light and immortality for man. The bloody persecutions under the Roman emperors which threatened the extinction of Christianity were the immediate precursors of its victory over even the throne of the Cæsars. And so the Scriptures teach that it will be in the ushering in of the great consummation. "The sun must darken, and the moon withhold her light, and then shall the Sun of righteousness arise with healing in his wings.—*J. A. Seiss.*

The All-Conquering Hand.

It is related that the Duke of Wellington once ordered an officer to undertake some duty which involved great personal peril. The officer did not shrink from the danger, but said to the Duke, "Let me, before I go, have one grasp of your all-conquering hand, and I can do it."

Confidence in a commander is a source of strength and a presage of victory. But how often is that confidence misplaced and betrayed. The greatest conquerors are doomed at last to defeat. No human hand can control the elements, resist adverse circumstances, or wage victorious warfare with death, the king of terrors and the terror of kings. The Duke of Wellington is dead. The hand that the officer desired to grasp has grown pale, pulseless, powerless, and has gone to mingle with the dust from which it came.

But, thanks be to God, the Christian warrior has an unconquerable leader, an all-conquering king. Born in lowliness, partaker of our nature, tempted in all points like as we are, persecuted, hated, despised, crucified, slain,—the Captain of our Salvation has been made perfect through suffering, and lives at God's right hand to save and succor those who seek his face.

His is an all-conquering hand. He has conquered sin and Satan, disease, *palsy, leprosy*, and all manner of infirmities; He has rebuked the winds, calmed the waves, walked upon the waters, raised the dead, entered the tomb, rent the rocks, burst the graves, abolished death and triumphed over every foe. His own right hand, and his holy arm hath gotten Him the victory.

He sends us to our work. Through storms and dangers, terrors and casualities, *through the realms of desolation*, and to the very gates of death and hell; but He bids us fear not, and offers us, to assure and strengthen our hearts, the grasp of his "all-conquering hand." He says, "Lo, I am with you alway, even to the end of the world."

With such a helper who can fear? With such an all-conquering hand, stretched forth to grasp, and clasp, and strengthen and sustain us, of what can we be afraid? Danger is safety, sorrow is joy, labor is rest, and conflict is peace, while we can feel the clasp of his all-conquering hand. His commands are not grievous. His yoke is easy. His warfare ends in victory, and if He calls us to lead a forlorn hope, to rush into the face of death itself, let us plead only for the grasp of his hand, and then go forth *to do his high commands.*

We shall never do his work unaided,—we shall never ask his help in vain. The soul that trusts in Him has a shield and buckler, a rock of refuge, and a tower of strength. And to the weakest and the faintest of his servants He says, "Be of good cheer." "Fear thou not; for I am with thee; yea, I will strengthen thee; be not dismayed; for I am thy God: I will *strengthen thee; yea, I will help* thee; yea, I will uphold thee with the right hand of my righteousness." Isa. xli. 10.—*Sel.*

The Reign of Christ.

That Christ is to reign in some sense on the earth, is perhaps admitted by all who believe that He is the Savior of man. Some suppose that He has been reigning spiritually, or rather, mystically ever since He left the earth. In the same sense it is supposed by many, that He will reign in the future.

But why should not Christ's reign be literal and personal. Reason does not oppose it. It is as reasonable that He should reign personally, as that He should reign at all. It is as reasonable that He should so reign, as that Adam or any of his posterity should reign personally. The Bible does not oppose it. Every thing we find in the Bible relating to Christ's reign, goes to show that He is to reign in a literal sense. Christ as the Savior, is a personal being. The Lord told David, that "of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne." Acts ii. 30. "Unto us a *child is born, unto us a son is given*; and the government shall be upon his shoulders, ... upon the throne of David, and upon his kingdom to order it, and to establish it with judgment." Isa ix. 6, 7. "Behold the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth." Jer. xxv. 5. "He shall be great and shall be called the Son of the Highest, and the Lord God shall give unto him the throne of his father David, . . . and of his kingdom there shall be no end. Luke i. 32, 33. "Of this man's seed hath God, according to his promise, raised unto Israel a Savior, Jesus." Acts xiii. 23. "Christ our Lord which was made of the seed of David according to the flesh." Rom. i. 3, 4. "Jesus Christ of the seed of David raised from the dead." 2 Tim. ii. 8. "He not took on him the nature of angels, but he took on him the seed of Abraham." Heb. ii. 16.

Christ then, as the seed or son of David, is to reign. As the son of David He was born to be King. He lived, died, and rose from the dead personally, as David's son. As David's son He is at the right hand of the Father; gone away to receive for Himself a kingdom, and to return to set up his kingdom on the earth, to reign from sea to sea and from the river to the ends of the earth. There is nothing mystical in all this. Why should we not receive it as we have it stated? Christ is the last Adam. The first Adam was personal, and his dominion literal. So will it be of the last Adam. As sure as Christ was born David's son, so sure will He reign David's son; and of his kingdom there will be no end.—*Sel.*

The Journey's End.

We have read of the caravans of pilgrims, who after months of weary travel, approach the Holy City. They have been drenched by storms, burned by blazing suns, pinched with hunger, and choked with the dust of the desert.—Their shoes are worn out, their garments soiled, and their tottering limbs can hardly sustain their steps. Through days of suffering, and nights of sleeplessness, and constantly assailed by merciless foes, they have toiled along, until now they approach the end of their pilgrimage.

The sun, breaking through the clouds of a lurid day, is just sinking behind the hills of Lebanon. The pilgrims ascend an eminence, and lo, Jerusalem is before them! Its turrets, towers, pinnacles, and domes all blaze in golden splendor, reflecting the rays of the setting sun. A scene of almost supernatural enthusiasm ensues.

"Jerusalem, Jerusalem!" is shouted from hot and blistering lips. "Jerusalem, Jerusalem!" is re-echoed through the long lines of the rear. The lame, the fainting, the dying, are animated with new life, as they rush forward to catch a glimpse of that sacred city where the Savior bled and died.

Tears gush from all eyes. Some overwhelmed with joyous emotion, prostrate themselves upon the ground, and breathe a silent prayer of gratitude and thanksgiving. Some throw their arms into the air, and shout wildly in the outburstings of their rapture, "Hallelujah!" All past fatigues, perils, sufferings, are forgotten. The pilgrimage is ended, their goal is gained.

But O, when the pilgrim of earth, weary of the long, painful, perilous journey, arrives within sight of the celestial city,—a sight so brilliant that no mortal eye can look upon it,—as he gazes upon the splendor of the metropolis of God's empire, and listens to its choirs, and knows that in this city the Savior has a mansion prepared for him, with robe and harp and crown, and that there he shall repose in peace forever, can language tell his joy? The imagination sinks exhausted in the vain attempt to compass such blessedness.

Prayer.

Prayer does not consist in empty compliments to God, or fulsome eulogies to the Almighty. Many who ought to know better, seem to think so. They spend half the time devoted to public prayer in complimenting the Divine Being—telling Him how grand, sublime and glorious He is in his perfections. Instead of confession, *intercession, supplication and giving* of thanks, there arises as a stench in the nostrils of the Almighty, a round of fulsome eulogies from sinners. Instead of praying for the people and to God, they pray at the people, and from God.

Prayer does not consist in exhortation. Some people's prayers consist of these two parts: First, heavy and turbid compliments to God. Second, *vapid, verbose exhortations to the* people. The people are invited to prayer, and instead of hearing and uniting in sending up the voice of supplication, their ears are berated with hortatory exclamations and appeals. We have heard preachers spend one-half the five minutes some of them devote to prayer in this kind of exercise. It is not prayer. Don't know what to call it. Thousands of hungry hearts turn away from such nature, empty and dissatisfied. "Ye ask and receive not, because ye ask amiss."

THE RESTITUTION

PLYMOUTH, IND., DEC. 16. 1874.

EDITORIAL DEPARTMENT.

A Plea for the Body.

We are told that the body is not of much account. It is called the "mortal coil," the "tenement of clay" and the "soul's house." It, is condemned and abused, it is blamed for all the mischief done, and is to be deserted at death, while the soul is going forth on wings of light to realms of bliss, forever free from its cumbersome clay. Now all this may do for the poets who write much nonsense and for theologians who wish to amuse the people with their theories of mysticism. But science and the Bible, nature and common sense, show us that all such notions about the body are mere fancies. All men have bodies, and the whole career of man in life depends upon his body. Without a sound nervous system there can be no mind. Without muscle there can be no endurance. The hand that writes, the tongue that talks, the lungs that breathe and the brain that thinks are all physical and belong to the body. During the ages of superstition certain philosophers vied with each other in torturing their bodies, claiming that the imprisoned souls rejoiced over their calamities, but as Christianity dawned upon these benighted men, they learned to respect the body as a necessary part of the real man.

When God made man He gave him a body. When rewards were promised or punishments threatened the body was included in the joy or the pain. Even the death of Christ was in body, and the resurrection contemplates the change of this "mortal body" to be made like unto the glorious body of our risen Lord. It is sown a *natural body*, and is to be raised a *spiritual body*. Indeed the Bible offers neither rewards nor punishments to men without bodies. All this talk so flippantly made about an immortal soul which has no eyes, no body, no parts, and which occupies neither space nor place, may do for those who deal in mere fancies, but when we talk about the crown of life, the kingdom of God, the inheritance, and the holy city, we must conclude that the Bible idea is the only rational one which treats man as a real being, and that he will have a real existence in the hereafter. Let us then with Isaiah hope in the re-living of the dead, and rejoice with the same enthusiasm which placed him, in vision, amid the scenes and joys of immortality—"Thy dead men shall live, together with my DEAD BODY shall they arise. Awake and sing, ye that dwell in the dust; for thy dew is as the dew of herbs, and the earth *shall cast out the dead*." Isa. xxvi. 19.

Our affections, our friendships, and indeed all our ideas, bounded by human experience, are connected with the human form, which was made in the image of God. Any theory, therefore, which ignores the body and offers man life and joy without it, is unfounded, and contrary to the true science of our being.

The Great White Throne.

"And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and no place was found for them."—Rev. xx. 11

What a scene of sublimity is here. The great white throne emblemizes Power, Justice and Dominion. God will take to Himself his great power, will establish justice and set up his everlasting kingdom.

The word *white* is also used to denote purity. We have the great multitude in robes of white, the white stone, in which is written the new name, the white cloud, on which is seated the Son of Man, with the shining sickle, and the last of the seven trumpeters in the spotless linen sounds the grand consummation: The kingdoms of this world are become the kingdoms of our Lord and of his Christ, " " " and the time of the dead" is then ushered in.

When the white throne is established, the old heavens and the old earth are to flee away, sin's rule shall end, wickedness shall cease and man's empire shall be no more. They shrink back from the awful presence of Him who sits upon the throne. The sea labors through all her depths, and the dead are cast upon the shore, the graves are unsealed; the bars are broken and the prisoners come forth. Death gives up his crown, his reign is over. The resurrection takes away his subjects and his dominion comes to a final end.

What a multitude stand before the throne. The small and great are there. The king and his subject, the master and his slave, the rich and poor, Jew and Gentile, the old and young.

This scene of judgment, of the passing away of sin and death, and the removal of the old heavens and the old earth is not compressed within an hour or a day, but reaches over the grand period of the white throne dispensation: It more directly points to that age which lies between the close of the one thousand years and the finished work of the new heavens and the new earth. During this sublime epoch the books are opened and the multitudes of the dead from land and sea are judged. The books are opened! Momentous issues hang upon the sentence of Him who sits upon the throne. But, thank Heaven, another book is opened—the book of life. Mercy, Pardon and Redemption gleam in golden letters on its pages. Angel hands have written therein the names of the noble of earth: and now will come the blessed results hoped for in the days of their sorrow. The old things shall pass away, but the throne shall remain. The dead are judged and the rewards are given. The lake of fire bearing on its burning waves death and hell, shall pass with the scenes of time. The night shall be no more; pains end with the night, weeping and death shall cease when the voice from heaven cries IT IS DONE. The work is finished, the tabernacle of God shall be with men, and his glory shall fill the earth as the waves fill the sea. Redemption shall be complete, and the great multitude shall sing Redemption's song beyond the weeping and the dying when "there shall be no more curse."

Doubting Castle Invaded.

We notice that the RESTITUTION, a paper patronized by a portion of those who believe in probation after the Lord comes, has lately changed hands, and is now removed from Chicago to Plymouth, Ind. A publishing company has been organized in Indiana to whom the paper has been sold. Elder H. V. Reed is its present editor. The RESTITUTION is one of our exchanges, and we find many excellent things in it concerning the present age, but when it treats of the age to come we are filled with righteous doubts.—*A. C. Times.*

That the editor of the "Times" is filled with *doubts* we do not question, but that his doubts are *righteous* is quite another thing. If his doubts are righteous, then it follows that the "age to come" of which he speaks is wrong, but if it should turn out that they are just the editor's doubts, and not founded on the Word of God, then we may yet have faith in what Brother Burr would call *"heresy."* Perhaps it may not be amiss in this connection to let another speak who had no doubts whatever upon the subject: "Yet have I set my KING upon *my* HOLY HILL OF ZION. I will declare the decree; the LORD hath said unto me, THOU ART MY SON, this day have I begotten thee. Ask of me and I will give thee the HEATHEN for thine INHERITANCE and the UTTERMOST PARTS OF THE EARTH for thy POSSESSION. Thou shalt BREAK them with a rod of IRON; thou shalt dash them in pieces like a potter's vessel. Be WISE now therefore, O YE KINGS: be INSTRUCTED ye JUDGES of the earth. SERVE the Lord with fear and REJOICE with trembling. Kiss the Son *lest* he be *angry* and ye perish from the way, when his wrath is kindled but a little. BLESSED ARE ALL THEY THAT PUT THEIR TRUST IN HIM." Psa. ii. 6-12.

That the nations of the earth will conform to this decree of Jehovah and yield obedience to his Son who will reign in Mount Zion and in Jerusalem, after their power has been broken by the rod of iron, is evident from the song which the victors sing, after they stand on the sea of glass. Now as Brother Burr expects to stand upon that mirrored sea, we will let the Bible tell us what shall then be sung. Hear it oh ye doubting children of earth. "And they sing the song of Moses, the servant of God, and the song of the Lamb, saying Great and marvellous are thy works, Lord God Almighty, just and true are thy ways, thou King of nations. Who shall not fear thee, O Lord and glorify thy name? for thou only art holy: FOR ALL NATIONS SHALL COME AND WORSHIP BEFORE THEE, for thy judgments are made manifest." Rev. xiii. 3, 4. Now as Brother B. expects to sing that most sublime anthem we would suggest in all kindness that he certainly ought to *believe* now what he shall *sing* then. "Be not faithless but believing."

The Better Thing.

"These all having obtained a good report through faith received not the promise, God having provided some better thing for us that they without us should not be made perfect."—Heb. xi. 39, 40.

The Scriptures present many things to us by way of contrast. Things temporal are brought out in contrast with things eternal, the mortal with the immortal, and the suffering with the reigning. We have Moses and Christ—the old covenant and the new covenant. The inheritance under the law and the inheritance under the Gospel. The dispensation of Moses was the age of temporal blessings; the promises under the Gospel pertain to blessings which are eternal. Hence, says the Apostle, "The things which are seen are temporal, but the things which not seen are eternal."

Keeping in view the foregoing facts we see a volume of meaning in the *better things* mentioned in connection with the Gospel and its promise. Christ is presented to us as a better sacrifice, to confirm a "better covenant" which was established upon "better promises." And this prepared the way for the bringing in of the "better hope" which reaches forward to "a better and enduring substance," and points us to the "better country" which is to be obtained by a "better resurrection." These are the better things to which the Apostle alludes in the conclusion of this celebrated chapter to the Hebrew brethren. The realization of all these blessed promises will not take place until the saints are all brought out and made joint heirs with Christ. Then will all the redeemed be "glorified together," or as the Apostle says: "They *without* us will not be made perfect." The whole body of saints, including patriarchs, prophets, apostles and martyrs will all come forth in the morning of the millennial day and be crowned victors over death and the grave. Glorious prospect for those who are bearing the emblems of faith and hope in the valley of death, that they may reach the unfading laurels of that better country and share with the King his crown and throne.

New Publication.

THE TRUTH is the name of a new monthly just started in St. Louis. It is published by Chas. B. Cox, and edited by James H. Brookes. Dr. Brookes is a Presbyterian clergyman of eminence and a strong believer, if we mistake not, in the pre-millenial coming of our Lord. In his introductory article the editor says:

We shall also strive to comfort doubting and desponding Christians by leading them into the assurance of their acceptance, not through the fancied discovery of some goodness in themselves, but through belief of God's testimony; urging them to a higher practical holiness by walking in the light of unclouded fellowship with the Father and his Son, and by "looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ." Titus ii. 13. As it is our aim to encourage diligent and devout study of the Word of life, brief and plain expositions of Scripture will be given, with special reference to the elucidation of passages commonly regarded as obscure.

From the above it would appear that this new advocate will take advanced ground on the questions of Biblical criticism and the hope of Messiah's coming. Parties wishing specimen numbers can address the publisher, No. 212 North Fifth Street, St. Louis.

☞ The outlook for the RESTITUTION seems to be very encouraging. We have added over forty new subscribers to our list in the last ten days. Let every subscriber get at least one new name for 1875. There are a number of brethren who are not readers of the paper, and we hope to put their names on our list soon.

Personal Items.

Brother J. M. Stephenson is now laboring in Lanark, Ill., and will attend the Conference at Antioch next week. He informs us that he expects to spend a part of the winter in Canada.

Brother A. F. Dugger has given up the Seventh-Day theory, and is now proclaiming the Gospel of Christ as God's way of life to the Gentiles. We hope to hear from him occasionally.

Brother Amos Sunford of Columbus, Kansas, has just closed a very interesting debate at his place with a spiritualist. He writes that a deep interest was awakened in the community, and a better feeling toward the truth prevails among the people.

Brother F. H. Berrick will spend the winter at Lansing, Mich., having been elected to the State Senate from his District, on the Independent Ticket. While there he will have an excellent opportunity to preach the Gospel to Cesar's household.

☞ Brethren in making remittances for the RESTITUTION will please bear in mind that the postage for 1875, must be *prepaid*. The amount is only twenty cents for each subscriber. Please remember this item brethren as it will be too much of a burden on us to pay it all.

☞ We have on hand a number of articles on different subjects which we have not yet had time to read. Our contributors will be patient with us, as we have much necessary work on hand which must be attended to first.

The Present Outlook.

COMING EVENTS CAST THEIR SHADOWS BEFORE.

"Men's hearts failing them for fear, and for looking after those things which are coming on the earth."—Luke xxi. 26.

It needs no demonstration to convince the attentive observer of human affairs that feverish disquietude, perplexing anxiety, and fearful foreboding, are taking a deep hold of the public mind. Those that best understand the tendencies of the age, and the workings of all the antagonizing forces that are undermining the very foundations of every existing social compact, are predicting a volcanic outbreak in the comparatively near future. Without minutely specifying every indication that leads to this conclusion, we content ourselves with calling attention to some of the more marked *signs of the times.*

Republicanism and monarchical institutions are not only occupying a threatening attitude toward each other, but already grapple in exterminating, internecine conflict. Thrones, that seemed settled on foundations as stable as the granite basements of the everlasting hills, are toppling over as the grand swell of revolution rocks beneath. Royalty and aristocracy are becoming loathsome, intolerable nuisances to the over burdened, down trodden masses, who clamorously cry out for a new order of things. The statesman stands aghast as he contemplates the murky foldings of the gathering warcloud, surcharged with all the elements of destructive fury, that is just ready to burst upon the world. With telescopic out-looking he endeavors to descry visions of peace and rest beyond the earthquake shock of a universal war. Labor and capital occupy hostile positions, and each is marshaling its forces for a contest that will prove the ruin of both, a strife in which the "combatants will tear each other in pieces," as tersely expressed by Hyacinthe. The great ecclesiastical despotism that, in ages past, has trampled upon royalty and commonalty alike, that has established its usurpations and proved its absurd and foolish dogmas by the ultimately convincing arguments of dungeon, rack, and fire, is now abandoned by all the great forgers of her chains and executors of her inquisitorial wrath. The Franco-German war called away the last guard furnished by European kingcraft, and deprived of the sustaining bayonets of Napoleon, a hand too strong to resist seized the crown and sceptre, and mounted the throne of the Eternal City. But she has millions of superstitious devotees obsequiously ready to do her bidding. Could she obtain control of one of the leading governments of Europe, that would aid and abet her claims to temporal power, she could easily swell the numbers of an armed force to overwhelming proportions. Were France, for instance, to pledge the restoration of the temporal power, how readily her faithful adherents of every nationality would be to enlist for its accomplishment; and not for the accomplishment of this alone, but for the overthrow of Protestant Germany, which France hates for political reasons, and ecclesiastical Rome for reasons both political and spiritual. To thwart such combinations taxes astute diplomacy to the utmost. A war when such issues are at stake would involve all Europe. That a war, intensified with religious animosities superadded to long-treasured political hates, is imminent, is conceded by those who occupy a standpoint from whence they can discern the unfoldings of coming events.

The Eastern question, too, is becoming one of alarming significance to the governments of Europe. To maintain the "balance of power" has long been a difficult affair, and every complication of political relations between existing powers serves only to make it still more embarrassing. When France and Prussia were involved in the late war, Russia gave official notice that she would be no longer bound by the stipulations of the "Treaty of Paris," which excluded her fleets from the Black Sea; and no one of the great powers was in a position to enter a protest. Now comes the announcement that Austria declares her intention to treat with the Danubian Provinces independent of any connection with the Sublime Porte—Provinces that were specially made dependent by the articles of the Treaty. Surely the days of the Moslem in Europe are about numbered, and Russia is making rapid strides toward grasping the long coveted prize—the Dardanelles and Constantinople. What will result from all the commotions about to convulse the world, is the question asked but not answered by human sagacity. The sure word of prophecy discloses beyond the present abnormal, restless, dissatisfied condition of human society, a restitution of all things. For that we labor, wait, and pray.

S. A. C.

Spiritualism.

Dr. Geo. M. Beard, of New York, has recently given a lecture upon the subject of Spiritualism, in which he takes very strong grounds against the whole system. Dr. B. is a man of science, has given much attention to the subject, and is fully in earnest. Among other things he says:—

All the phenomena embraced under clairvoyance, mind-reading, and Spiritualism, so-called, may be accounted for by one or several of the following six facts:

First.—Trickery. Most of the trickery is of a cheap, vulgar, and transparent character; in no way to be compared with that of Houdin or other great magicians.

Second.—Guess-work or coincidences. Guess-work is both a science and an art, and much of the success of clairvoyants depends upon the mastery of this art, and the skillful use which they make of coincidences which happen to us all in every-day life.

Third.—Unconscious mental action.

Fourth.—Unconscious muscular action. These two facts, either singly or in combination, explain the marvels of planchette, table-tipping, mind-reading, as practiced by Brown, spiritualistic tricksters, and many amateurs. Those who have not looked into this subject will be surprised to find how many of these marvels can be explained by unconscious muscular action and unconscious mental action.

Fifth.—Physiological idiosyncracies. Under this head comes the peculiar flexibility of many persons, as the Davenport brothers, the Eddys, and their imitators, who can make their hands smaller than their wrists, and thus slip out of handcuffs and ropes.

Sixth.—Phenomena of trance, erroneously called animal magnetism. A passive state of the mind very easily excited in some persons and closely allied with somnambulism and certain types of hysteria. In this state there may be great exaltation of special faculties; but no new faculties appear any more than they appear in insanity, or sleep, or hysteria.

Assuming the justice of the above explanations, it is clear enough that no one but a physiologist or practical physician, or one who has made himself an expert in physiology or diseases of the nervous system, is capable of scientifically studying these phenomena.

A CHALLENGE.

In closing, the lecturer gave the following challenge: If there is anywhere on the globe any member of the human race who professes to have any clairvoyant, mind-reading, or second-sight power, or to be a medium through whom spirits of the departed manifest themselves to us by signs that are appreciated by the senses, or to be endowed with any new or unknown force, and he will come to New York and allow me the same opportunity for investigating his claims that I am accustomed to have in investigating other and allied questions, I will prove surely and speedily that he does not possess any such power in any degree.

Calmly and deliberately and with a full sense of its importance, I offer it to the world. The day is coming when scholarship and science must array themselves on one side or the other of a mighty superstition, and I earnestly call upon the members of my profession, and especially those who are experienced in the study of the nervous system, to give somewhat of their time and force, as the need shall arise, to the arrest of this tide of folly.

Thy Kingdom Come.

This is the cry of a pilgrim church. It has arisen alike from the city and the wilderness—from the vineyard and the desert. It has gone up from martyr fires and beds of suffering. It has been wailed out over the dying and the dead, but still the prayer remains unanswered. The golden wheels seem to tarry and the coming King to wait.

The old earth moves on her way. The curse still lingers on her landscapes and sin walks her streets in gold and purple. Science has flashed her light into the darkness, she has refined and polished the baser metals, and her devotees imagine they are turned to gold. She has fertilized the soil and they dream that she can yet remove the curse. She has girdled the earth with iron and sent her strange whispers under the sea, but crime laughs at her achievements, and avails itself of her success. Moral reformers have agitated the great whirlpool, dreaming that purity may be found in its depths. They have changed laws and mustered armies, they have canvassed parliaments and legislative halls. They have stood in the forum and the pulpit, calling upon men to set up the standard of right and unfurl the banner of truth. But human evil is too strong for man's unaided arm, and the tide of sin sweeps on unchecked. Crime ignores the pleadings of humanity and justice waits in vain for recognition even in her own halls. There are cries of peace and safety, while peace is taking her flight and safety is found only in obscurity.

There is only one remedy for sin, and that is the cross—only one bright solution of earth's problems, and that is a kingdom of righteousness and peace. Six thousand years of toil and sin and suffering have rolled away and still the church waits. God's little ones are crying "How long, O Lord, holy and true." The petition "Thy kingdom come" still arises from earnest, aching hearts. The answer has been long delayed but it will come in God's own time. Not one faint cry has failed to reach the Father's ear. Not one earnest petition shall lie unanswered. The prayers of the saints rest upon the golden altar before the throne, and soon the ministering angel shall pour upon them the fragrant incense and they shall be offered before the Most High. The answer shall not be long deferred for the very fire from the altar shall be cast into the earth and there shall be "voices and thunderings and lightnings and an earthquake." A new power shall be introduced into earth's moral chaos, for the kingdoms of the world shall become the kingdoms of our Lord and of his Christ. Oppression and wrong shall be swept from high places, for earth shall have a glorious King. The wilderness shall be glad and the desert shall blossom as the rose, for the curse is forever cancelled by God's own hand. Our loved ones shall come again from the land of the enemy—ransomed by Him who holds the keys of the grave.

The feet that have trodden earth's rocky paths and reared only beneath her rod, shall walk on the banks of the beautiful river. The eyes that have been closed during death's long sleep shall gleam with immortal life. The hands that have been folded above the still heart shall carry the palms of victory, and the brow that hath borne the white seal of the conqueror, shall wear the crown of life, *for there shall be no more death.* No sorrow is known in the glorified earth. No sighs are borne on the fragrant breezes of Eden restored. There are no sad notes in the triumphant song of the redeemed.

Thy kingdom come. Then shall the glad earth welcome her King, and the Life-giver shall pour for us the wine of immortality. Then shall He bestow the crowns and receive the sceptre of universal dominion, for God shall be all in all, and his "will shall be done on earth as it is done in heaven."

MRS. H. V. REED.

☞ A little while and our warfare shall be accomplished. Our King shall come. His all-conquering hand shall turn the keys of death, unbar the gates of the grave, pluck his saints from the prison of the destroyer, bind the old serpent and hurl him into the abyss, put down all rule and authority and power, establish his eternal empire, renew the world, restore the desolate creation, and sway forever the sceptre of peace and righteousness. "And the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end." Luke i. 32.—*The Christian.*

THE WORLD.—As you love your souls, beware of the world; it has slain its thousands and ten thousands. What ruined Lot's wife? The world. What ruined Judas? The world. What ruined Simon Magus? The world. And "what shall it profit a man if he shall gain the whole world and lose his own soul?"

Russia Reaches For Constantinople.

The diplomatic correspondence between Austria and the Sublime Porte is ended, the former declining any further communications in the matter, and declaring her intention to treat directly with the Danubian Province of Roumania.

At the close of the Crimean war, in 1856, Russia, Austria, Prussia, France, England, and Sardinia, entered with Turkey, into the "Treaty of Paris," by which they bound themselves to maintain the integrity of the Turkish dominion in Europe, to recognize the full dependence of her Danubian Provinces upon the Porte, and to maintain no naval armaments upon the Black Sea. The object of the treaty, as of the war which forced Russia into it, was to preserve the "balance of power" in Europe, supposed to be seriously threatened by the hand which Russia was stretching toward Constantinople, the Dardanelles, and the provinces on the Danube. Thus the chains of the treaty galled Russia, was patent to all, but when Alexander succeeded to the throne, in 1856, he wisely perceived that the hereditary policy of the Crown, and the need of his realm for a southern outlet, must be laid aside for the present—that the day was not yet come for their accomplishment—that he must bide his time.

The treaty was therefore signed, but Russia at once commenced her preparations for the time when the opportunity should offer for its breach. The re-organization and increase of her army, the perfection of her vast railway system, and the establishment of great military and naval depots on the rivers running into the Euxine, were vigorously pressed, and are now nearing completion. The opportunity that she foresaw found her ready for it. When France and Prussia were absorbed in the greatest war since Waterloo, she gave notice that her fleets should no longer be excluded from the Euxine. Previous to this diplomatic announcement, great surprise was manifested that she took no hand in the contest. This, her lifelong policy, was the reason. By holding entirely aloof she could accomplish her purpose. France was powerless to protest against it. Prussia had her hands full, and dared not invite a breach with the Russian Court. England dared not grapple with her alone. The work was accomplished—the entering wedge fairly fixed.

The subsequent steps have been still shrewder, and place Gortschakoff in the front rank as the diplomatic fox of Europe. The war over, and Germany united, he made his web anew. France was secured—many say by secret treaty, but more likely through non-committal promises of a future alliance. Germany is held in her old position through fear that any protest would force an alliance with France. Austria is secured through her own needs, and made the cat's paw with which to reach the chestnut—through her comes the announcement (which twenty years since would have convulsed all Europe) that the Roumanian Provinces will be treated as independent.

The Treaty of Paris is shattered, and the Turk appeals to Earth and Heaven in vain. France and Austria see their profit in the game. The mouth of Prussia is closed. England, all alone, dares not protest. Italy, the successor of Sardinia as signatory of the treaty, is too weak, and too much concerned with her own affairs to care much about it. And Turkey is "sick."

The game has been shrewdly planned, and admirably accomplished. The inevitable destiny of Russia could not be checked—so great a power must, in the nature of human affairs, have a maritime outlet. It was only a question of time, but it was hardly fancied a decade since, that the present century would witness so great a stride toward that Constantinople which is the "Key of the World."—*Cincinnati Times.*

A Coming Savior.

Over the Christian's engagements, habits and pursuits, whether social, professional, literary, scientific, or otherwise, the thought of a *coming Savior* exercises a strong control. If the love of gain beats him, the eternal riches which Christ at his coming will bestow, are to him an effectual counterpoise. If the natural bent of his mind be the love of pleasure, the anticipated joys of the second advent are calculated to quench the unhallowed flame. If the love of ease, or a lethargic indolence beset him,—if some favorite pursuit too much engrosses, or some master passion with galling bondage lords it over him; in either of these cases, and in any similar ones, what a motive is here presented to an energetic effort for deliverance. Or is he naturally ambitious? In contemplating the glories of the future, how do all the objects of human esteem sink into insignificance! Or does the love of man's applause, or the dread of man's censure—those fearfully influential principles, do these too strongly appeal to the corrupt principle within? Behold! in the anticipation of a coming Savior, a principle still more influential! For when a believing man has learned to realize the smile of an approving God, how little will he esteem the applause of his fellowmen! And when he has brought home to his soul a dread of that terrible denunciation, "Depart ye cursed," how little will he care that his name is now cast out as evil! The power of the world is disarmed by the vision of things invisible, and all its pomp and circumstance, its pageants and applause, its triumphs and its fame, all these have no glory to the mind imbued with heavenly faith, by reason of the glory which excelleth. That glory will be revealed by Christ, who is emphatically "the king of glory." This, "in his times, he will show." The heart of the Christian is full of the times; and in the many temptations to worldliness which beset him, he finds no stronger resisting power than a lively perception of the day when glory shall be revealed.—*Brock.*

The White Stone.

"To him that overcometh will I give to eat of the hidden manna, and will give a white stone, and in the stone a new name written which no man knoweth saving he that receiveth it."—Rev. ii. 27.

In primitive times, when travelling was rendered difficult by want of places of public entertainment, hospitality was exercised by private individuals to a very great extent. Persons who had partaken of this hospitality, and those who practiced it frequently contracted habits of regard and friendship for each other; and it became a well-established custom, both among the Greeks and Romans, to provide their guests with some particular mark, which was handed down from father to son, and insured hospitality and kind treatment whenever it was presented. This mark was usually a small stone or pebble, cut in two, and upon the halves of which the host and the guest mutually inscribed their names, and then interchanged them with each other.

The production of this stone was quite sufficient to ensure friendship for themselves or their descendents, whenever they travelled again in the same direction. While it is evident that these stones required to be privately kept and the name written on them carefully concealed, lest others should obtain the privileges instead of him for whom they were intended, how natural is the allusion to this custom, in the words: "I will give him to eat of the hidden manna;" and having done so, having recognized him as my guest, my friend, "I will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it;" a pledge of my friendship, secret and inviolable, known only to himself.

Christ's Coming.

What will be the state of the *world* when the Lord Jesus returns? "As it was in the days of Noah, so shall it be also in the days of the Son of Man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered the ark, and the flood came and destroyed them all. Likewise, also, as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed them all. Even thus shall it be in the day when the Son of Man is revealed." Luke xvii. 27, 30. Now since God has given such a testimony in his Word, we ought seriously to consider the remarkable fact, that the Lord Jesus is to come to this world, when things will be going on as in the days of Noah, and as in the days of Lot. The coming of the Lord Jesus is sufficient to cause fear in every heart that has not yet received forgiveness of sins, and that seriously considers the circumstances and consequences so he such as they are; for though it is very easy now to forget God, and the name of the Lord Jesus, yet in the day when He shall appear, it will be impossible to do so. In that day it will be said by unconverted men, to the rocks and mountains, "Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath has come; and who shall be able to stand?" Rev. vi. 16, 17.—*Prophetic Times.*

Evil Speaking.

This is a vice almost universal, even among those who profess godliness. It meets you everywhere. You cannot be in the company of even those considered good people long, without hearing something to the prejudice of some absent brother or sister. Some report or insinuation, or suspicion is breathed into your ear calculated to shake your confidence in some follower of Jesus. A reform in this matter is loudly demanded. The command is, Speak not evil one of another, brethren. If you have hitherto disregarded this command, ask for pardon and commence a reformation from this hour.

The man who is to enter the kingdom of God is described as he that taketh not up a report against his neighbor. No matter under whose patronage he finds the report going about, he does not take it up, he lets it die, as all false and slanderous reports will when let alone.

With such a person you feel safe,—He will not betray you. There is no danger that he will, after sharing your hospitalities, and professing for you the strongest friendship, go away and report untrue and unkind things to your injury. "If any man offend not in word, the same is a perfect man and able also to bridle the whole body."

Alarming Military Preparations in Germany.

A new law for organizing the Landsturm has just been prepared in Germany. In other words, the whole able-bodied population, from the youth of seventeen to the man of sixty, are now to be trained to military service. The "Times" says upon this—"When Napoleon III. rashly plunged France into war in 1870, he had an army of three hundred thousand men; but the German forces were three times as numerous. The result was that the French army was driven in and crushed. But the German statesmen perceive that this advantage will not be obtained so easily a second time. One thing is beyond a doubt. The new French army is immensely larger than the old one. In fact, if the plans of the French government be carried out, and the finances of the country will bear the strain, no long time will elapse before France will have a national force equal to that of Germany in 1870. If Germany is to retain its present superiority, this new law may be a necessary measure, but it is an ominous sign that this is the first time in the present century that preparations have been made for organizing the Landsturm in time of peace." The "Daily Telegraph" also regards it as a portentous event.

The organizing of these vast military hosts is in exact accordance with the prediction in Rev. xvi. 12-16, that at the present time "evil spirits should gather the nations to the war of Armageddon." The result will soon be seen in the most tremendous battles, and "the time of trouble such as never was since there was a nation even to that same time." Dan. xii. 1.—*Signs of Our Times.*

The Art of Not Hearing.

The art of not hearing is fully as important to domestic happiness as a cultivated ear, for which so much time and money is expended. There are so many things which are so painful to hear, many of which, if heard, will disturb the temper and detract from contentment and happiness, that every one should be educated to take in or shut out sounds at will. If a man falls into a violent passion and calls me all manner of names, the first word shuts my ears, and I hear no more. If in my quiet voyage of life I am caught in one of these domestic whirlwinds of scolding I shut up my ears, as a sailor would furl his sail, and making all tight, ride before the gale. If a hot and restless man begins to inflame my feelings, I consider what mischief these sparks might do in the magazine below, where my temper is kept, and instantly close the door. Does a gadding, mischief-making fellow begin to inform me what people are saying about me, down drops the portcullis of my ear, and he cannot get in any farther. Some people feel so very anxious to hear everything that will vex or annoy them, they set about searching and finding it out. If all the petty things said of one, by heedless or ill-natured idlers, were to be brought home to him, he would become a mere walking pin-cushion stuck full of sharp remarks. I should as soon thank a man for emptying on my head a bushel of nettles, or setting loose a swarm of musquitoes in my chamber, or raising a pungent dust in my house generally, as to bring upon me all the tattle of spiteful people. If you would be happy, when among good people open your ears; when among bad, shut them. It is not worth while to hear what your servants say when they have slammed the door; what a beggar says whose petition you have rejected; what your neighbors say about your children; what your rivals say about your business or dress. I have noticed that a well-bred woman never hears an impertinent remark. A kind of discreet deafness saves one from not a little apparent connivance in dishonorable conversation. It is well for those who seek for present or for future blessing, to shut their eyes from seeing evil, and shut their ears from hearing of blood.—*Sel.*

☞ It is told of a man poorly dressed, that he went to a church seeking a opportunity to worship. The usher did not notice him, but seated several well-dressed persons who presented themselves, when finally the man addressed the usher, saying: "Can you tell me whose church this is?" "Yes, this is Christ's church." "Is he in?" was the next question, after which a seat was not so hard to find.

☞ When the heart is pure, there is hardly anything which can mislead the understanding in matters of immediate personal concernment.

Report of Meetings.

I left home Nov. 5, went to Kosciusko county, commenced meeting the next evening near Henry Messimore's, had a good meeting, met Brother and Sister Wince at that place, remained over two Sundays. The people came out *en masse*, the truth has got hold of the minds of quite a number in that part of the country, and on that account the ministers of the United Brethren became very uneasy, for quite a number of their folks came out to my meeting. So they sent one of their young ministers to see me and try and get up a debate. I had written out a proposition as follows: *Resolved*, that we, the Church of God, are the only people that preach the Gospel of Jesus Christ as preached by the Apostles. They at first wanted to debate the immortality of the soul. I told them that would suit me, then one of them asked me if I had not a proposition already out. I told him I had, as above stated. They accepted and we agreed on the time and place, we were to have their meeting house. I met them according to agreement, but they would not debate my proposition, the one we agreed on they would not debate unless I would change my name, and call the church that I belonged to Advent church or Soul-sleeper church. I told him he could call me anything he liked for the sake of a debate, but I would not change my name. I then proposed to affirm anything I preached, but no. I then proposed to him to affirm that they, the United Brethren, preached the Gospel of Jesus Christ as the Apostles preached it, but he would not, but told the people that our church was not named in the history of the different denominations, therefore we were bogus. I then made a short speech to the people, telling them our church was named in the oldest history, and that history was the Bible, and all those named in his history were all of the apostacy, and there was no need of any history till they commenced departing from the faith, then the history commenced, then the sexton arose and told us the house could not be had any longer, and commenced putting out the lights, so the matter came suddenly to an end.

While in that part of the field, I received a letter from Brother Griffin to come over to his part of the country. I went over and held a few meetings, but the weather was bad at the time, but I had a good time with Brother and Sister Griffin in visiting and talking of the things of the kingdom. I also received a letter from Brother James D. Calder, but on account of the proposed debate, I did not go to his part of the country. So I returned home again after being gone twenty-three days. Found all well except my wife, she is afflicted again with rheumatism, which perhaps will keep me at home the most of the winter.

J. S. HATCH.

Obituary.

DEAR RESTITUTION:—

How oft have you refreshed us and cheered our fainting hearts in days gone by, when there were but the two of us; but now alas, one is no more. Brother Levi Hart fell asleep in Jesus on the morning of Nov. 1, sadly lamented by the church and deeply regretted by all who knew him, leaving a sorrow a young and loving wife, an aged father and mother, an only sister and four brothers, all acknowledging that he was a husband, a son, a brother, without a fault, true, kind, affectionate. Besides these, he has left an only child, a dear little girl of three years, now an orphan, without father or mother, sister or brother—being the only child of Brother Hart's first wife. May the Lord be with her, and may she grow up to know the Lord as did her father, that she may be with him in the kingdom.

Brother Hart first heard the "Gospel of the kingdom" in the winter of 1868, and before the close of the year was rejoicing in the hope of eternal life through Christ Jesus; which hope became his chief delight and conversation all through life, and his comfort and stay in the hour of death. On Sept. 5, 1871, he was baptized into Christ by Brother Jas. R. Lithgow at Halifax. In the summer of 1872, there were added unto us by baptism seven, and we formed a church which continues till this day, although numbering at present but six; yet we are not discouraged feeling satisfied that where two or three are gathered together in the Lord's name, that He will be with them.

PETER GRANT.

THE MILLENARIAN.

A number of the subscribers to the *Millennarian* having expressed a desire for its continuance, are hereby informed that it will hereafter be published by Wilson, Peirce & Co. All unexpired subscriptions will be made good by the new proprietors. The *Millennarian* will be enlarged to twenty-four pages and have a cover, the price remaining the same. It will be edited by Brother Wilson and the writer.

H. V. REED.

Letters and Receipts.

TWO DOLLARS.

John Sissons J W Sutton Austin Weston B F Heard Leonard L. ann Wm Allen George Allemann Wm M Buzzell J K Bramwell J H Lane Phillip Hess Isaac H Squires Mrs A C Sedgwick.

ONE DOLLAR.

Thomas Wright Loyal Burch M E Bergart T T Schofield Robert Ramsey Rebecca Spaulding S E Peck Mrs Lewis Rosar J S Hatch C Palmer A J Daley.

VARIOUS SUMS.

J W Fish	.50
William Stafford	.50
Hibbard Sikes	.50
Abraham Baker	.50
Mrs S H Parry	.50
Robert McChesney	.50
E W Viets	.50
Elizabeth W Dunlap	.50
Geo Young	.50
Wm Ives	.50
J H Brainwell for postage	.75
Mrs L G Ayer	1.50

TRACTS.

Wm Dresser	3.27
Wm McKinney	.10

DIED

Near Burlington, Kansas, Nov. 27, of cholera infantum, PERRY B. youngest son of Edgar W. and Augusta E. Knapp, aged four mos. and twenty-two days. Words of comfort were spoken by an Advent preacher, from Jer. xxxi. 15-17.

EDGAR W. KNAPP.

ARGOS, IND.

Elder S. A. Chaplin is to commence a series of meetings at Argos, on Christmas Eve, and continue over the following Sunday. A general invitation is extended to the friends of truth to attend if possible.

R. C. HATCHACK.
For the Brethren.

APPOINTMENTS.

On Friday night before the second Sunday in January, I will be at Indianapolis, the Lord willing, and continue over Sunday as the brethren may appoint. The third Sunday in Fountain Co., as Brother J. K. Howard may appoint, meeting to commence on Thursday night previous. The fourth Sunday in Warren Co., as the brethren may appoint, meeting to commence Friday night before.

On the third Sunday in February in Fountain Co., again, and on the fourth Sunday in February in Warren Co., again, meeting to commence Friday night before. Other weeks as brethren may invite.

J. S. HATCH.

NOTICE.

Meeting at Rensselaer, Ind.—There will be a general meeting of the brethren of the Abrahamic Faith held at Rensselaer, Ind., commencing on Thursday, Dec. 24, and continuing over the following Sunday. A general invitation is given to all who love the truth to be present. Able proclaimers of the Word are expected to be in attendance, and a good meeting is anticipated. Come all.

J. H. WILLEY.

The Lord willing I will attend the meeting at Rensselaer, commencing Dec. 24. Let there be a general gathering of the friends.

H. V. REED.

CONFERENCE NOTICE.

There will be a meeting commencing Dec. 25, 1874, and continuing over the Holidays, at the Hewett Schoolhouse in the Hewett neighborhood six and one-half miles southeast of Oregon, four miles north-east of Forbes Station on the K. C. & St. Joe, and C. B. R. R., Holt Co., Mo. The meeting is for the purpose of organizing a Conference. All brethren in reach, in Iowa and Kansas are requested to attend. Let us have a good attendance and have a good meeting with the brethren. Those coming on the railroad will get off at Forbes Station. Teams will be there on Thursday to meet brethren. Those coming will inquire for J. Pierson, Brinson, Dr. Robson, and Brown, living near.

D. O. AMOS.

ANNUAL CONFERENCE IN IOWA.

The Annual Conference of the Church of God will be held at West Irving, Tama Co., Iowa, commencing on Friday evening at seven o'clock p. m., Dec. 25, 1874, and hold over Sunday. All the brethren and sisters in the State of Iowa are invited and earnestly requested to be in attendance if possible. The preaching brethren particularly invited. Brethren from other States are invited to meet with us. Come brethren, the brethren at West Irving will take care of you. Those coming by railroad on the C. & N. W. road will stop off at Belleplaine where there will be teams up to know the Lord as did her father, to convey you to the place of meeting which is four miles north of Belleplaine.

A. HIPSHER, *President.*

Ames, Iowa.
Nov. 25, 1874.

CONFERENCE.

The Lord willing, the first quarterly conference of the brethren throughout Northern Ill. and Southern Wis. will be held at Antioch, Ill. to commence Friday evening, Dec. 18, and continue over the following Sunday. An invitation is cordially extended to the brethren and sisters in the above mentioned locality and elsewhere. Large attendance and a good time is expected. Come brethren and sisters—enjoy the meeting—have a good social time—make the meeting pleasant, instructive and edifying by offering words of comfort and cheer—strengthening one another in "*the faith.*" J. M. STEPHENSON, and other preaching brethren will be present.

Antioch is five miles north of Ashton, and three and one half miles south of Chana. Ashton is eighty-four miles west of Chicago on the C. & N. W. R. R. Chana is on the Chicago and Iowa R. R. Those coming to Chana may inquire for Brother J. W. Appleyard. Those coming to Ashton will be met by brethren who will convey them to the place of meeting. By order of the conference.

LYMAN BOOTH.

REMOVAL.

The Church in Philadelphia have removed from their former place of meeting to the N. W. Corner of 8th and Locust streets, entrance to hall from Locust street. We expect to hold meetings regularly every Sunday, morning and evening. Visiting brethren and strangers are always welcome.

SAMUEL WILSON.

CHANGE OF ADDRESS.

T. J. Whitsitt may be addressed at Newell, Buena Vista Co., Iowa.

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THE RESTITUTION

THE FIRST RESURRECTION.

The night is spent—the morning ray
Comes ushering in the glorious day,
The promised time of rest;
Hark! 'tis the trumpet sounding, clear,
Its joyful notes burst on the ear
Proclaiming things blest.

Ah! see, the graves are owning now,
The saints come forth, and every brow
Resists with a radiant joy;
To Bo Immortal they arise,
Inheritors of Paradise,
Where death cannot destroy.

Hope adorns a num[illegible] men of old—
Prophets, who have the story told
Of this transcendent day;
The patriarchs—spirits too,
Who lived and died without in view,
Collect in bright array.

Now "faithful"—for like their Lord,
Whose promise shines within the word,
His likeness they should wear;
A glittering host, like stars on high,
In glory and in majesty,
Upon the earth appear!

Value of Prophecy.

The good and gracious ends which God proposes to serve by the revelation of things to come, are twofold, according to the character of those to whom the revelation is given—the world or the church. When the revelation is made to the princes, cities, or nations, of the world, as by Balaam to the king of Moab, by Jonah to Nineveah, and by the dreams which Daniel interpreted to Nebuchadnezzar, king of Babylon, the great end in view is to teach their wicked and rebellious hearts "that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will;" and along with this lesson of God's personality and power, to teach this other lesson of his holy providence, that, unless they humble their pride and repent of their wickedness, they shall feel the rod of his anger, and the fierceness of his fiery indignation.

But when the revelation is brought unto the church, as of the flood to Noah, of the promised seed to Abraham, of the seventy weeks to Daniel in the house of his captivity, of the revelation to John in the place of his exile; the blessed end which God has in view is, to reward the faith of his servants, and to refresh the drooping spirit of his church, and to assure Israel, his inheritance, that however the heathen may rage, and the people imagine a vain thing against the Lord and his anointed, his faithfulness shall never depart, nor his watchfulness fail, from those who have chosen Him for their trust.

The Lord Almighty doth wish to abolish from his church, and, if it were possible, to abolish also from the world, the atheistical notion that men do shape out and body forth the fates of their being, by their own sage counsel and prudent ministry, and to establish in its stead, that He ruleth the world in righteousness, and the people in equity, according to the wise and gracious constitution which He has revealed in the Gospel, for the end of everlasting life to all who will be enlightened of his Word, taught of his Spirit, and obedient to his fatherly will. To accomplish which great revolution in the practical faith of men, and link the alienated world once more to the golden chain of being which hangs from his almighty hand, it was necessary to write before the eyes of the fleeting generations of men, as it were upon the hollow vault or firmament through which the stream of time sweepeth them along, such a handwriting concerning the future, as Belshazzar saw written upon the wall when the burden of his kingdom was accomplished; that when each generation looks upon the handwriting of prophecy which is for or against it, and is daily fulfilling in its sight, it might both know and feel that the destinies of men and of kingdoms are in the hand of the Lord; and in their utmost violence are governed and restrained by his will.

Such a canopy is prophecy over the head of the nations and kingdoms of the world, to teach them the personality, and power, and holiness of God, and to give them the privilige of his blessed government; or, if they refuse, to condemn them by the witness of their own obduracy.

With respect to the church, however, there can be no doubt that over her head the canopy of prophecy has ever been extended, and that prophets of the Lord have been constantly raised up to turn her wandering and unsteady eye to the sure light thereof. For the first revelations all wear the form of prophecy; and when afterwards the law was given, it was supported by prophecy of good and evil as its sanction, and was in truth but the inclosing bud of the Gospel; which, when it came, the prophecy of life and immortality came along with it, to all who should believe. For promise is nothing but prophecy, there being between these two no difference in the ends for which they are given, in the evidence upon which they rest, or in the fruits which the faith of them produces in the soul.

To look forward, therefore, hath been constantly the true attitude of the church of Christ, to expect the fulfillment of the prophetic word, and to desire it. He that runneth, may read this on every page of the history of the church, recorded in the holy Scriptures. Insomuch that Paul and Peter had to guard the churches against over eagerness of expectation, and when they refer to their own teaching, we gather that it was their custom—as, indeed, we see in all the epistles — to found the primitive churches upon the expectation of things which were to arrive in this present world. And of what main service to the church prophecy was, after the day of Pentecost, Peter's discourse in the Acts do testify, of what, in the days of our Lord's flesh the Gospels testify. And can anything be so strong a proof of the estimation of prophecy, as that the Word of God in the mouth of Zacharias, the father of the Baptist, begins the New Testament in the very language of that prophecy with which the Old Testament concluded in the mouth of Malachi, as if the echo of the harp had not died away during the four hundred years of intervening time; a thousand years being but as a day in the mind of the Lord.

One other instance indeed there is, more striking still, of the valuation and estimation of prophecy to the church, that when the Gospels, concerning the incarnation of Christ, and the Acts of the Apostles concerning the plantation of the church, and the Epistles concerning their doctrine and discipline, and practice, were all completed, and the last of the Apostles remained, the sands of his glass almost run out, and the hoary man exiled far away from the habitation of the church, to a lonely island of the sea, the Spirit of the Lord did seize upon his remnant of life, and possessed him with a prophecy concerning the history of the church from that time forward to the consummation of all things; which, being finished, the Spirit, in words of awful and terrible solemnity, closed the canon of revelation, with entreaties that all men would look forward and encourage each other to expect the time of the second coming of the Lord. "I, Jesus, have sent my angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. And the Spirit and the bride say come. And let him that heareth say, come. And let him that is athirst come. And whosoever will, let him take the water of life freely. For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. He which testifieth these things saith, Surely I come quickly; Amen. Even so, come, Lord Jesus."—*Edward Irving.*

Was Man Created Mortal?

"Words are signs of ideas," and whatever means Jehovah may have employed to impart his ideas to man in ancient times, while the canon of Scriptures was being filled up, it is certain that the *written word* is the only guide for us at this day. Christ said, that the *words* that He spake, should judge us in the last day, and all who should believe on Him through the word of the Apostles, should be saved. All of our inquiries concerning doctrine, etc., should be, "What saith the Scriptures?" We are shut up to this kind of instruction, and this method of teaching. If the time ever was, when it was necessary for Deity to inspire certain persons to be the mediums of instruction to the people, by the impartation of the Holy Ghost (spirit), or in other words plenary inspiration, that time is past. As for instance the miraculous power with which the Apostles were endowed for certain purposes only, among which, was the confirmation of the word. But to return to the question at the head of this article.

I by no means wish to enter the arena of controversy, for the sake of controversy, or enter a criticism on any essay which some of my good brethern have written who have preceded me on this question. I recognize an honest difference of opinion, and I greatly rejoice in the fact, that our brethren—the writers or correspondents of THE RESTITUTION—seem to possess cool heads and are free from that acrimony, which too much characterizes the professed followers of Christ, where a difference of views exists.

It by no means follows, that the subsequent action of our federal head (Adam) in the least changed the design of the Creator, as He pronounced every thing He had made GOOD, man included. He certainly was invested with the power and susceptibility of becoming immortal, if he had been obedient. Angels were created beings like man, with this difference: they were individually responsible, but they were amenable to law; each one must be tested; some of them must have fallen, while others have developed characters, by which they have attained immortality. Were they then created *immortal?* Were those who have fallen created mortal? Undoubtedly a negative answer will be the response. Reasoning from the above premises, we must logically come to the conclusion, that man, by virtue of his creation, was neither *mortal* nor *immortal*, but was put on trial for immortality.

I am well aware that the phrase "neither mortal nor immortal" grates rather harshly on some sensitive ears, or sounds rather uncouth, but if words are the signs of ideas, we can come to no other conclusion.

Another incident which strengthens the position I have taken, is the fact that after Adam, our federal head, had eaten the interdicted fruit, the Tree of Life was guarded by the Flaming Sword, turning every way to prevent access to it. Adam would even then have attained immortality if he had been permitted access to it; *showing conclusively that there was* no tendency in his nature towards mortality. Will our friends tell us why this Tree of Life was so strongly guarded, on the principle which they assume, viz., that man was created mortal? To me it speaks volumes that the tendency was in the opposite direction, viz., towards immortality. Another question I wish to ask right here: What force was there in the threatening of Jehovah with death for eating this interdicted fruit, if he (and his posperity included) would have died whether he had partaken of it or not? Let those answer this question who can, for I cannot.

Again, what rules of interpretation can be brought to bear against the ideas evidently intended by Deity in His language to our first parents: "in the day thou eatest thereof thou shalt surely die (or dying thou shalt die, Mar.). Permit me to institute the query, Do the words (which are the signs of ideas) convey the idea to him (Adam) of anything but a test? To say that he would have died at all events, whether obedient or disobedient, looks to me to be stretching things far beyond their utmost tension. A forced construction of the language or words employed. "Sin entered the world, and death by sin," says the Apostle. This ought to settle the question in the mind of every candid and intelligent inquirer after truth, how death or mortality entered the world,—sin (transgression of the law) the cause,—death being the consequence, following legitimately as effect follows cause. I admit that man by his fall became *mortal*, and this caused a change in his very nature,—in his constitution; hence a necessity of a regeneration and a second or new birth—a resurrection from the dead, in order to inherit the kingdom.

M. I. LEWIS.

Rascudale, Wis.

Plain Talk.—No. 1.

"But be ye doers of the word and not hearers only, deceiving your own selves."—James i. 22.

That we as a body of believers are right in theory has; I believe, been clearly demonstrated. We have at least proved it to our own satisfaction and completely foiled our opponents in their attempts to set aside our faith, and as far as we have gone may consider ourselves masters of the field theoretically. But how is it in a practical point? Does the body of believers generally show their faith by their works? Has theory and practice been combined to show that we are indeed and in truth the children of God? The righteous are compared to a city set on a hill, to a light placed in a position to benefit those around it, to salt that purifies and preserves, they are to be living epistles of the truth, they are to so live that the beautiful traits in the character they profess will be so reflected in the face of the world that it will constrain them to acknowledge such to be the children of God. That a great amount of theoretical teaching was necessary to establish our faith all must concede, the nature of the case demanded it, human tradition must be removed away and the truth planted in its stead. This course engendered a spirit of controversy that in some cases assumed finally a disposition to wage offensive war against false systems of all kinds, and in some instances this course has been similar to that of a mighty conqueror who, with his overpowering hosts, has swept through a country, overturning the existing government, but failing to establish order and law in its stead. Now I do not wish to be understood as being opposed to "contending earnestly" for the faith, but I fear there has been a sad neglecting of the practical matters belonging to our system. The importance of the subject will be more apparent when we observe how much of the inspired record has been devoted to precepts for moral training. Comparatively little of the Bible teaches theory, but that little is sufficient. How brief and simple the account of man's origin and nature! how plain the statements of his condition in death! how absolutely necessary that he should have a resurrection to life! and how fitting that he should be rewarded! and how appropriate that the earth should be his place of reward! how easy to believe that God created the earth for a noble purpose! that its existence is to be perpetuated forever! that a kingdom shall be established upon it that shall embody only true and righteous principles of government! that under such circumstances the righteous should have eternal life to enjoy such glory forever; and that wicked characters should not be entitled to such blessings but should perish and cease to exist. All these statements are easy to understand and reasonable to believe. Now how great is the number of moral precepts! how often is godliness urged as being indispensable to Christian character. How many entire letters have been written inculcating purity of life! how many positive sins have been pointed out and denounced, crimes that will shut men and women out of the kingdom of God are fearlessly held up and severely rebuked. Oh for a few bold-hearted Christians in our day with moral courage enough to denounce sin even though fortified by *church membership, and will dare* to call things by their right names. But alas! who? who in all the broad land to-day dare preach against covetousness in the church, which Paul in his day called idolatry, but in our day is rendered "a prosperous brother in business?" Who is found that will rebuke and properly name the man who before God and man pledges himself to give a certain amount of money to sustain the cause of truth and refuses to give anything? When man with his fellowman does this his status is fixed; among his fellowmen he is called a liar, religiously he is called "a negligent brother."

God commands his people to put away lying and speak the truth, and this applies just as well to a promise to assist the cause of truth with your money, as it does to a promise to do anything else. To-day the cause of truth languishes because of unfulfilled pledges on the part of those who professed to love it. To-day voices are silent that should be heard sounding out the word of life; but the means have been withheld and they are compelled to give their time to earn a sustenance for themselves and families. My brethren, these things ought not to be.

Yours for truth,

J. F. WAGONER.

Wagoner's Station, Ind.
Nov. 29, 1874.

Kingdom of Heaven.

If the church is the kingdom of heaven, or kingdom of God, what kingdom is that which is to succeed the four universal kingdoms of Dan. ii. which is to be *given* to the *saints* of the Most High? and of Dan. vii. 14. "And there was given him (Christ) dominion, and glory, and a *kingdom*, that all *people, nations*, and *languages* should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." According to Rev. xi. 15, this kingdom is not yet come, for it is the "kingdoms of *this* world that are to become the kingdoms of our Lord and of his Christ," and not till the sounding of the seventh trumpet. "Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ; for the accuser of our brethren is cast down."

One of the signs of the approaching kingdom is the sign of the Son of Man, "*coming in a cloud* with power and great glory." "So likewise when ye see these things come to pass, know that the kingdom of God is nigh." When Christ was crucified, the "kingdom" had not come, for the malefactor asked to be remembered when Christ came *into* his kingdom. "Thy kingdom come." "And I appoint unto you a kingdom." "That ye may eat and drink at my table, in my kingdom."

Let us substitute the word "church" for kingdom. If the terms "kingdom" and "church" are synonymous, will they not bear to be used interchangeably? "And saviors shall come up on Mount Zion, to judge the mount of Esau, and the church shall be the Lord's."—Obadiah. Read the context—"Thy church come, thy will be done," etc. "Blessed are the meek for theirs is the church of heaven." "Seek ye first the church of heaven and his righteousness." "Many shall come from the east, and west, and shall sit down with Abraham, Isaac and Jacob in the church of heaven." "*The church of heaven is like unto a* treasure hid in a field, which when a man hath found, he *hideth*," etc. "Come ye blessed of my Father, inherit the church prepared for you from the foundation of the world." "Whoso readeth let him understand."

Thanks be to God for a "kingdom" which hath foundations, whose maker and builder is God—a kingdom for the church—an "*inheritance* incorruptible, undefiled and that faileth not away."—*Sel.*

☞ The applications for stamps for the prepayment of newspaper postage for the first month of the new year already aggregate $500,000. The Post Office officials, however, consider that this sum exceeds the probable monthly demand. The estimate of the annual revenue from this source is $4,000,000. The Department does not expect that any considerable amount of the newspaper business will go to the express companies.

Mystery of Rev. x. and Rom. xi.

In Rev. x. 7, we find this language: "But in the days of the seventh angel, when he shall begin to sound, the mystery of God shall be finished, as he hath declared to *his* servants the prophets." The prefix of the article "the" indicates an allusion to a specific "*mystery*" that is then to be "finished" in the days after the "seventh angel begins to sound." This last expression clearly teaches, that this trumpet will, like the preceding ones, occupy a period of time, which will be filled up with events connected with the judgments of the great or final day. Many assume that this trumpet is identical with "the trump of God" of 1 Cor. xv. 52; 1 Thess. iv. 16, which brings the resurrection of the dead in Christ, but this I think is incorrect, as may be seen by a careful reference to the various places where this *trump* of God is referred to. It sounded first at Sinai and was a literal voice, which Moses and Israel all heard, and which caused them to quake and to fear, and the mountain to tremble also. This trumpet or voice is to sound again, for it is written: "Yet once more, I shake not the earth only, but also heaven." Heb. xii. 26. These events will of course be in the days of the voice of the seventh angel, and a part of what is then to occur. If this distinction is carefully kept in mind, much confusion will be saved in classifying the events connected with this subject. Before leaving it I will say with the light I now enjoy, am inclined to believe the second woe ended in the events of the French and European revolution, between the years A. D. 1789, and 1815, and that the sixth trumpet ceased in the year 1842 with the events that then occurred between Egypt, Turkey, and the European Allies, when the Sultan's supremacy departed into the hands of those Allies. Hence I infer the wars and other evils that have since occurred, are under the incipient stages of the *third woe*, and in the days of the voice of the seventh angel, and are parts of God's great and mysterious purposes, that are to usher in the sounding of the resurrection trump, now impending, as declared by his servants the prophets, of both the Old and New Testament Scriptures. Question. If these events are but the beginning of *that time of trouble*, which is stirring up the *angry nations* to such a fearful preparation for war, what will be its fruition?

Believing this, I feel an assurance, the time has fully come for the manifestation of the "*mystery*" of the text. In looking at this subject in the light of the various Scriptures connected with God's great purposes, as revealed by the Spirit, through holy men of old, I am constrained to believe it to be a culmination of his glorious purposes of salvation to the world as declared in Psa. xcvi. and others of like import. This *mystery* began to be unveiled to the church in the Apostle's day as testified in Eph. iii. 5, 6, as follows: "Which in other ages was not made known *unto the sons of men* as it is now revealed unto his holy apostles and prophets by the Spirit. That the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the Gospel." In our application of this promise and others of like import, we have limited them to the present dispensation, and have made this the *fulness of the times* of God's saving grace to both the Jewish and Gentile world. In thus doing we certainly have greatly erred; for instead of this being the age of the promised *fulness*, it is but introductory thereto, as was the law to the Gospel age. The work of this age is the taking out from "the Gentiles a people for his name" (i. e., a bride, the Lamb's wife). After this is accomplished, He "returns and builds again the tabernacle of David that is fallen down—that the residue of men might seek after the Lord, and *all the Gentiles upon whom my name is called*, saith the Lord who doeth all these things. *Known unto God are all his works from the beginning of the world.*" Acts xv. 14-16. This testimony partially unfolds the mystery of the text, and prepares the way for the examination of Rom. xi. and other portions of direct evidences. In this chapter we have the following statements, with others of like import. "Now if the fall of them be the riches of the world and the diminishing (decay or loss—*margin,*) of them the *riches* of the Gentiles; how *much more their fullness.*" "For if the casting away of them be the *reconciling of the world*, what shall the receiving of them be, but life from the dead." "For if the first fruit be holy, the lump is also holy; and if the root, so are the branches. For I would not brethren, that ye should be ignorant of this *mystery*, lest ye should be wise in your own conceits, that blindness (or hardness) in *part* is happened to Israel, until the fullness of the Gentiles be come in. And so all Israel shall be saved, as it is written: There shall come out of Sion the deliverer and shall turn away ungodliness from Jacob. For this is my covenant unto them, when I shall take away their sins." "For the gifts and callings of God are without repentance. For God hath concluded them all in unbelief *that he might have mercy upon all.*" The following points are made and sustained by these extracts, viz: 1. The fall and diminishing of Israel opens to the Gentiles, the rich assurance of the promised "fullness." 2. That this fullness is yet future, and in a resurrected state. 3. The casting away of Israel secures the reconciliation of the world to God when Israel is redeemed from death, as taught also in Ezek. xxxvii. 4. The term "lump" as here used, includes all, both Jew and Gentile, that will *then* "call upon his name." 5. Up to that time God "hath shut them all up together in unbelief that he might have mercy upon all." 6. This "*unbelief*" pertains to the mysterious purposes of God "known to him from the beginning of the world," that He would, in the dispensation of the fullness of *times*, have *mercy* upon all, as he hath declared by his servants the prophets. 7. The same *ignorance* and *high-mindedness*, of the Roman brethren, that *blinded* their minds, is still upon the church, with an increase of prejudice against even an examination of these glorious things. O how wondrously strange! Truly "darkness covers the earth and gross darkness the people;" therefore, God will speedily "arise and shine," for thy "light is come and the glory of the Lord is risen upon thee." "And the Gentiles shall come to thy light and kings to the brightness of thy rising." In view of all this promised blessedness, who can refrain in exclaiming with the Apostle, "O the depth of the riches, both of the wisdom and knowledge of God! how unsearchable are his judgments and his ways past finding out." Still He has revealed them to us by his spirit." Hence it is becoming in us to believe, and to praise Him for his goodness and his wonderful works to the children of men.

An objection or two answered and I close. It is contended by some, that it was not God's design to save, or even to extend the offer of salvation to the entire family of man, because there are two races, viz: The seed of the woman, and the seed of the serpent, created thus from the beginning, by the same God, who will be glorified in the salvation of the one, and in the eternal destruction of the other. Those who thus assume have forgotten the testimony of the Apostle in Acts xvii. 27, as follows: "Seeing he giveth to all life and breath and all things, and hath made of one blood, all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation, that they should seek the Lord, if haply they might feel after him though he be not far from every one of us." Surely, if God hath given life and breath, and made of one blood all nations of men; all must have descended from our common federal head, our first parents, and consequently, the serpent's seed, are made so not by creation, but by unbelief and wicked works like that of Cain and his descendants, the Jews, whom Christ called "a generation of vipers" and all others of like character. I do not claim that the promises above quoted, or others of like import, are to be extended to those individual persons, who after having had a knowledge of God, but did not like to retain that knowledge, and willfully rejected and purposely forgot Him, will have another probationary opportunity, but do claim that all who never had that knowledge or the opportunity of obtaining it in this or in past dispensations, will have it in the resurrection age, which will be "the times before appointed, that they should seek the Lord," which agrees with the testimony of the same Apostle in 1 Tim. ii. 4-6, as follows: "Who will have all men to be saved and come unto the knowledge of the truth. For there is one God and one Mediator between God and men, the man Christ Jesus who gave himself a ransom for all to be testified in due time." When that "due time" does come, and the testimony goes forth in God's own appointed way, "*then* the fullness of the times of his promised blessings will be fulfilled to the entire lump of both Jew and Gentile, all of whom have "been shut up together in unbelief."

P. ALLING.

Norwalk, O.
Nov. 21, 1874.

Signs of the Times.

The signs of the times are thrilling. Judgments, in the form of tremendous *fires*, floods, hurricanes, earthquakes, eruptions, famines, pestilences, disease, and plagues, are admonishing all to prepare for that day of which it is said, "It shall come as a destruction from the Almighty," that it is "great and very terrible," so great that "none is like it." Who will take warning and get ready? This is a question for each to answer for himself. A little time remains in which to work. Who will improve it? The trial of our faith is at hand; it is even here. Victories must be gained by us who have been dilatory that will cost a severe struggle. Shall we delay the entire consecration which we know we must make, if we ever see the inside of the city of God? God help us all to make it now.—*Review and Herald.*

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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After the Storm.

Very terrible are the prophetic descriptions of God's judgments on the apostate Jews and the atheistic Gentiles—the world's evil evening of which it will boast, at the close of this dispensation, as the time of its intellectual and scientific triumph over the "superstition" which believed in God and taught that loyalty to Him was the first duty of man. As in the olden time the Lord waited until the iniquity of the Amorites was full before He gave authority to destroy the rebels, so now He waits until the antichristian elements of the age shall have reached their climax and found their natural development in the person and blasphemous pretensions of the man of sin before the destroying angels of the Apocalypse are commanded to pour out God's vials of wrath upon the earth. But we shall misunderstand the severity of these judgments if we do not see in it an expression of God's opposition to sin as the antagonist of his beneficent purposes, and the deadly enemy of the human race. He will be fearful in his dealings with his arrogant enemies for a short period of sharp and decisive judgments, that He may clear the moral atmosphere of the world for a long era of gentle rule, during which unprecedented blessings—*physical*, moral, and mental—domestic, social, and national—shall come down upon loyal humanity, with all the grace and fullness of a Father's love. The lightning will flash, and the thunder will roar with a fury of which the most appalling tropical tempest is only a feeble type; but after the storm—O how delightful! What a glorious change! Heaven and earth embrace most lovingly; men breathe freely at last; at last they truly *live*; and the old, old prayer, "Thy will be done on earth, as it is in heaven," is at last answered!

It must be so. Sin and suffering, with their bitter offspring, sorrow, may not continue eternally in the dominions of Him who is holy and good—good *because* He is holy. It is simply the incredulity of atheism which asks if there is such a Being; for, apart from the numberless evidences of his eternal power and godhead which meet us on every hand, Christ has "seen him," (John vi. 46,) and He is the faithful and true witness, upon whose testimony the universe may confidently rely. Nor, indeed, is it possible to imagine the existence of the present state of things without assuming, at the same time, that God has some gracious and wonderfully comprehensive purpose from which He has never swerved, and to the accomplishment of which He is rendering all movements in heaven and earth subservient. This position, at any rate, pays a tribute of believing adoration to his wisdom, and is perfectly in harmony with the revelation of his character in the person and work of his dear Son. Creation has been subjected to vanity, Paul tells us, not by its own will, but by reason of Him who made it subject, in hope. The present condition of things, therefore, does not suggest despair. On the contrary the "vanity" is a temporary characteristic, and hope of its removal is to be cherished; for the creation itself shall be delivered from the bondage of corruption into the liberty of the glory of the children of God. If, then, when the sons of God are manifested in resurrection redemption, a long train of physical evils is to disappear, what conclusion can we reach but that the moral evils that defile the world, and distract humanity, and dishonor the Great Ruler by their active rebellion, are doomed to destruction at the time and in the mode which his perfect wisdom sees best.

The time is coming when the servants of Christ shall not have to say "Satan hindered us." I Thess. ii. 18. Too often, alas! have they reason to say that now; and the most painful part of the fact is that he sometimes employs, to serve his thwarting purposes, beloved brethren in Jesus Christ, heirs with us of the glory to be revealed. How little they think whose work they are doing when they wound a member of their Heavenly Father's family! If Satan would only employ his own "angels," the hindrance might be equally successful, but it would not be half so distressing. He is too subtle and too malignant for that. Well; let us cheer our hearts by looking at some of the pictures of earth's scenery after the storm, and bless the Lord our God for what He has in store for the world. The passages of Scripture can speak eloquently for themselves, and need no introduction from us.

"For from the *rising* of the sun even unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering; for my name shall be great among the heathen, saith the Lord of hosts." Mal. i. 11. This is a sublime generalization of what is to be. Details must be sought elsewhere by those who wish to have them. Here is the broad fact that from the rising to the setting of the sun—that is, over the entire *surface* of this vast world—God shall be reverently adored, and pure offerings shall be made to Him; statements which involve intelligence and willing-hood on the part of the worshippers. They will have light concerning the living and true God, and they will gratefully express their obligations to Him.

"I saw in the night vision, and, behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion and glory, and a kingdom, that all people, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.' Dan. vii. 13, 14. It is, perhaps, needless to remind the reader that this corresponds with our Lord's words in Matthew. "And then"—immediately after the tribulation—"shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory." Matt. xxiv. 30. "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations; and he shall separate them one from another as a shepherd divideth his sheep from the goats." Matt. xxv. 31, 32. "Hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven." Matt. xxvi. 64. But it may be needful to say that Matthew's Gospel is essentially a Jewish book. He states his object at the very outset:—"The book of the generation of Jesus Christ, the son of David, the son of Abraham." He wrote for the Jews. To prove that Jesus was the Christ is his design throughout. His is the royal Gospel, and his description of the judgment scene—xxv. 31–46—is totally misapprehended by those who import into it the idea of resurrection. It is not a resurrection scene. It is the son of David ordering and establishing his kingdom, and dealing with men in the flesh in accordance with their conduct toward the pious remnant of the Jews, his "brethren."

"He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust. The kings of Tarshish and of the isles shall bring presents; the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him, all nations shall serve him.' Psa. lxxii. 8–11. "His name shall endure forever; his name shall be continued as long as the sun; and men shall be blessed in him; all nations shall call him blessed." Verse 17. This words show the universality of the Great King's dominions—all kings, all nations serving Him, and the happiness of the world, after the storm, under the sway of the Prince of Peace—all families of the earth blessed in Him and calling Him blessed.

"Make a joyful noise unto God, all ye lands; sing forth the honor of his name; make his praise glorious. Say unto God, How terrible art thou in thy works! through the greatness of thy power shall thine enemies submit themselves unto thee. All the earth shall worship thee, and shall sing unto thee; they shall sing to thy name." Psa. lxvi. 1–4. That is something like a holy concert!—a glorious service of worship and of song! The battle of the warrior, with confused noise, must cease, and the garments rolled in blood disappear, before this jubilant adoration is heard under the whole heaven.

"O sing unto the Lord a new song; for he hath done marvelous things; his right hand and his holy arm hath gotten him the victory. The Lord hath made known his salvation; his righteousness hath he openly showed in the sight of the heathen. He hath remembered his mercy and his truth toward the house of Israel; all the ends of the earth have seen the salvation of our God." Psa. xcviii. 1–4. When shall this magnificent scene be realized? The writer tells you in the same triumphant ode:—"The Lord cometh to judge the earth; with righteousness shall he judge the world, and the people with equity."

But these are only a few specimens of many glowing prophetic descriptions of the harmonies and blessedness of the latter day, after our great King has crushed his foes by irresistible might, and settled the affairs of his magnificent empire by infallible wisdom.—*Rainbow.*

"I Must Decrease."

It is hard to come down, to take a lower place, to abandon a prized position, to feel that power and influence and reputation are slipping from our grasp. But this is the order of God. It is said that one mark of a fool is, he never knows when to stop. The old minister who, against the wishes of his brethren, resigned a position he had long and honorably filled, defended his action by saying that he wished to resign while he had sense enough to do so, and not wait till his brethren became weary of him and so removed him from a place which he was incompetent to fill.

Men must learn to yield. They are transient, they must decrease. No man can hold his position long. It is not well that he should. God pour the tide of life into new channels. Young blood flows in new veins. The new wine is in new bottles. Whether we recognize the fact or not, we are all getting out of date. Ten, twenty, or fifty years of service does its work on us, and brings the urchins from the streets up to be our equals, our superiors, our successors.

John the Baptist had stirred the Jewish nation, and bowed them in penitence and humility. Great and small men were moved by his word. "In the Spirit and power of the Highest" he had gone forth; and so mightily had he wrought for God, that among those born of women there had not arisen a greater than he. And yet he knew that he was nothing; he was but a transient sound, an echo, a voice, "the voice of one crying in the wilderness, Prepare ye the way of the Lord, and make his paths straight." No pride, ambition, vain-glory, or self-assertion found place in him. He formed no party; he founded no church; he builded no sect. He simply did his own work. Towering as high as the highest of the sons of men, he was yet willing to leave behind him no family, no followers, no name, no trace, but rather to turn everything into the rising current that flowed Christ-ward by his side.

"I am not He." "There cometh one after me that is preferred before me, for he was before me." "There standeth one among you the latchet of whose shoes I am not worthy to stoop down and unloose." Such were the words in which John exalted Christ and abased himself. In the presence of his own disciples he looked upon Jesus as he walked and said, "Behold the Lamb of God; and the two disciples heard him speak, and they followed Jesus." Thus his followers melted away, and turned their eyes toward the greater Light that was then dawning on the world; and when men came to tell him of the rising fame of one who bade fair to eclipse his glory, he answered and said, "A man can receive nothing except it be given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. He that sent the bride, is the bridegroom; but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly, because of the bridegroom's voice; this my joy therefore is fulfilled. He must increase, but I must decrease. He that cometh from above is above all; he that is of the earth is earthly, and speaketh of the earth; he that cometh from heaven is above all. And what he hath seen and heard, that he testifieth; and no man receiveth his testimony. He that hath received his testimony, hath set to his seal that God is true. For he whom God hath sent, speaketh the words of God; for God giveth not the Spirit by measure unto him. The Father loveth the Son and hath given all things into his hand. He that believeth on the Son hath everlasting life; and he that believeth not the Son, shall not see life; but the wrath of God abideth on him." John iii. 27–36.

Thus calmly and unselfishly did this mighty man tear every laurel from his own brow and lay them at the Savior's feet. "I must decrease." This was his destiny, and he accepted it without a murmur. His disciples followed a new Master. His faithfulness provoked the wrath of Herod. The burning and shining light fell under the prison's dark eclipse. Thence from the house of bondage he sent to Jesus to solve his last doubt, "Art thou he that should come? or look we for another?" And when the answer came to him: "Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the Gospel is preached; and blessed is he, whosoever shall not be offended in me," his last fear was dispelled and he had only to await the end. It came. The shameless wantonness of a dancing-girl, the rashness of a wicked king, and the spite of an adulterous woman, brought him to his death. A bloody sword, a ghastly head in a charger,—and then a few sad followers took up the gory, headless trunk of the mighty servant of the Lord, and sadly bore it to its final resting-place, and "went and told Jesus."

The good man's work was done. He had decreased till the name that rang through Palestine was only heard in saddened whispers; the voice that rolled the cry "Repent!" on the ears of the multitude by Jordan's shores, was hushed in death;—and the noble form on which all eyes had rested, lay a headless trunk, in a dark, dishonored grave.

But Jesus lived. He increased. He increases still, and "of the increase of his government and peace there shall be no end." He must increase. Nothing can prevent it. Jews, Romans, Scribes, Pharisees, men, devils, bonds, fetters, thorns, crosses, nails, spears, tombs, cords, stones, seals, soldiers, kings, princes, foes, scoffers, infidels, mockers, all may do their worst—"He must increase." Far above all heavens He sits to-day at God's right hand. But He shall come to earth again. Heaven has exalted Him; earth shall enthrone Him. His will shall be done here as it now is there. Many crowns shall deck his brow,—and the kingdoms of this world shall become our Lord's and his Christ's, and He shall reign forever and ever. "He must increase"—we must decrease. Let us learn the lesson of lowliness. Let us cast away our pride and sit in the dust. Let us lay ourselves at Jesus' feet. The hour of his might and majesty draws near, and the Lord alone shall be exalted in that day." But we who become as little children and receive the kingdom of heaven in faith, and at last are permitted to enter there, shall find that, great as was John the Baptist in the moral glory of his mortal life, yet he who is least in the kingdom of heaven, a crowned immortal conqueror, is greater than the greatest man that ever wrought the work of God in the frailty of human flesh. Then shall true greatness begin. We can wait to attain it For "it doth not yet appear what we shall be; but we know that, when he shall appear we shall be like him, for we shall see him as he is; and every man that hath this hope in him, purifieth himself, even as he is pure."—*The Christian.*

Coincidences—Moses and Jesus.

"The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken."—Deut. xviii. 15.

While Moses was watching the flocks of Jethro, his father-in-law, the Lord appeared to him in a burning bush, and announced to him that he would be the deliverer of his people, by his hand. When Christ was born, the angels announced to the shepherds watching their flocks on the hills of Judea, "Unto you is born this day, in the city of David, a Savior, which is Christ the Lord."

Moses' life was sought in his infancy; Christ's life was sought in his infancy also. Moses, after he had fled from the face of his enemies for a season, returned again to his people; Christ returned again to his people, after the death of Herod, his cruel persecutor. Moses refused to be called the son of Pharaoh's daughter, and thereby virtually refused to be made an earthly king; Christ refused to be made an earthly king also. Moses chose twelve men to spy out the land of Canaan; Christ chose twelve Apostles. Moses chose seventy elders; Christ chose seventy disciples. Moses established his religion by miracles; Christ established his religion by miracles also. Moses overcame the magicians; Christ overcame the devil and all his emissaries. Moses parted the waters of the Red Sea, and went over on dry ground; Christ walked upon the surface of the waters, and at his command the wind and rolling waves were obedient.

Moses turned the bitter waters of Marah into sweet; Christ at the marriage of Cana of Galilee, turned the water into wine. Moses cured leprosy; Christ cured several lepers. Moses fed the the people in the wilderness; Christ fed the multitude in the wilderness also. Moses' face shone when he came down from the Mount; Christ's person shone above the brightness of the sun on the Mount of transfiguration. A cloudy pillar followed Moses; a bright cloud overshadowed Christ. Moses gave the law; Christ gave the Gospel. Moses fasted forty days before giving the law; Christ fasted forty days before giving the Gospel. Moses was noted for his meekness; Christ was emphatically meek and lowly in heart. Moses was a Prophet; Christ was *the* Prophet that should come. Moses promised another prophet; Christ promised another comforter.

Moses prayed and interceded for his people; Christ prayed for his enemies, and ever lives to intercede for his people. Moses instituted the passover; Christ, who is our passover, commands us to keep it in remembrance of Him. Moses anointed Aaron High Priest of the Tribes of Israel; Christ was anointed by the Holy Spirit, as our atoning High Priest. Moses lifted up the serpent in the wilderness; Christ says, even so must the Son of Man be lifted up, that whosoever believeth in Him should not perish, but have eternal life. Moses first set up the vail in the Tabernacle, which concealed the most holy place; Christ at his death rent in twain the vail of the Temple, from the top to the bottom, thereby showing that the Mosaic dispensation was abolished, and that He Himself was now to enter into the holiest of all, and sit down on the right hand of the Majesty on high.

Justice and Love.

These are two attributes of our God which nearly all theologians so divide as to make them irreconcilable enemies. This view of the subject is much to be regretted. Justice is as much a friend to the human race as love; and they are in perfect harmony in their work for the highest good of every soul of the human race. This subject is well set forth in the article "A Dying Belief," page seventy-nine of this number of the "Examiner," which appeared a short time since in the "Christian Union." I call attention to the article not because there is anything new in the sentiments to my mind; for, thirty-four years ago I commenced the same line of argument on the same subject; but have not stopped at the one doctrine of endless misery; it bears on the entire government of God over the human race. To maintain that *this* life is the only time in which any of the human family,—no matter how unavoidably ignorant they may have been of God and of Christ,—can have an opportunity to secure an endless life, by becoming reconciled to God in Christ, is an error as opposed to the justice of God as endless torture, itself; and is nearly as horrible; and quite as God-dishonoring. Let the article be read, keeping in mind that the whole train of thought bears just as strongly against the doctrine that any man shall perish without first knowing "The only true God and Jesus Christ" and having an opportunity to secure an endless life through that knowledge. The doctrine of death, in unavoidable ignorance, with no hope of a remedy in a future life, is a twin doctrine with endless misery,—both condemned by the love and justice of God, and are a gross outrage on all God's professions of love to the world and his declarations that his "ways are equal."

I give the above mentioned article because it expresses in forcible language not only my views of the doctrine of endless misery, as held by me for more than thirty years past, but because I see the same sentiments or arguments equally support my present position that every son and daughter of Adam will have a true knowledge of "the only true God and Jesus Christ" and an opportunity to become a partaker of the great salvation there is in "Christ, who gave himself a ransom for all" men, "to be testified in due time." To deny this, is, to me, a blasphemy against God and his beloved Son. But, happily for such blasphemers, Jesus says, "All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme;" with one exception, viz: "Blasphemy against the Holy Ghost." Mark iii. 26, 29.—*Bible Examiner.*

The Power of a Holy Life.

The beauty of a holy life constitutes the most eloquent and effective persuasive to religion, which one human being can address to another. We have many ways of doing good to our fellow creatures; but none so good, so efficacious, as leading a virtuous, upright, and well-ordered life. There is an energy of moral suasion in a good man's life, passing the highest efforts of the orator's genius. The seen but silent beauty of holiness speaks more eloquently of God and duty, than the tongues of men and angels. Let parents remember this. The best inheritance a parent can bequeath to a child is a virtuous example, a legacy of hallowed remembrances and associations. The beauty of holiness beaming through the life of a loved relative or friend, is more effectual to strengthen such as do stand in virtue's ways, and raise up those that are bowed down, than precept, command, entreaty, or warning. Christianity itself, I believe, owes by far the greatest part of its moral power, not to the precepts or parables of Christ, but to his own character. The beauty of that holiness which is enshrined in the four brief biographies of the Man of Nazareth, has done more and will do more to regenerate the world and bring it to an everlasting righteousness, than all other agencies put together. It has done more to spread his religion in the world than all that has ever been preached or written on evidences of Christianity. —*Dr. Chalmers.*

An Interesting Discovery.

Rev. Dr. De Hass, the American Consul at Jerusalem, in a letter from Mount Carmel, published in the Pittsburgh Christian Advocate, gives an account of an interesting discovery which has just been made at the renowned city of Tyre whose king furnished the skilled workmen and much of the material for Solomon's grand temple. He says:—

"A very interesting discovery has just been made by Dr. Lepp, of Prussia. In digging for the remains of Emperor Frederick Barbarossa, they came upon the ruins of a magnificent Christian church—probably the cathedral erected by Paulinius, when bishop of Tyre, and for which Eusebius wrote the dedicatory sermon. The great Origen, and many of the fathers and early bishops were buried here. And what is very remarkable, not only these graves and bodies have been found with the recovery of this old church, but their vestments, jewels and robes of office, in almost perfect preservation. One of these remains is no doubt the body of Origen. How strange all this seems! When they discovered the tomb of the Emperor, at a depth of eight feet, it was found to be empty, which explains another mystery. On examining his wife's tomb a few years since, in the Cathedral of Spires, Germany, it was found to contain two skeletons, which never before could be explained. It now appears that some person, perhaps centuries ago, quietly removed the remains of Frederick Barbarossa from Tyre to Hopenstauffen, and placed them in the coffin of his wife."

Habit.

"I trust everything under God," said Lord Brougham, "to habit, upon which, in all ages, the lawgiver, as well as the schoolmaster, has mainly, placed his reliance; habit, which makes everything easy, and casts all difficulties upon the deviation from a wanted course. Make sobriety a habit, and intemperance will be hateful; make prudence a habit, and reckless profligacy will be as contrary to the nature of the child as to any of your lordships. Give a child the habit of sacredly regarding the truth, of carefully respecting the property of others, of scrupulously abstaining from all acts of improvidence which can involve him in distress, he will just as likely think of rushing into an element in which he cannot breathe, as of lying, cheating, or of stealing."

☞ There is one single fact which one may oppose to all the wit and argument of infidelity, viz: That no man, on his death bed, ever repented of being a Christian.

THE RESTITUTION

PLYMOUTH, IND., DEC. 23, 1874.

EDITORIAL DEPARTMENT.

☞ The brethren will be pleased to learn that our subscription list is growing rapidly, and that words of encouragement are coming to us from many sources. We are getting new subscribers in almost every mail, and the prospect is very encouraging. Let every brother make an extra effort and we shall soon have the paper on a self-sustaining basis.

☞ The brethren in Plymouth have just completed arrangements for holding regular meetings. They have leased for two years the old Methodist Church, which is centrally located, and large enough to seat two hundred persons. The church has been repaired, and is now a convenient place for worship. We commenced meetings in our Chapel last Sunday, and had a full house, both morning and evening. Steps are being taken to effect an organization in this community, there are about thirty believers who will unite together for the worship of God, and keep the ordinances.

The Open Door.

"I have set before thee, an open door, and no man can shut it."

These are the words of the King. They come to us from the last visions of God to man. The scenes in the Apocalypse are manifold and sublime, but here we meet with assurance and hope. "I have set before thee an *open door.*" Men may try to shut it, but He who holds the keys of death and the grave will not allow his interference. The Pope claims to have the key which unlocks this door, and the power to shut it, but the voice of the Master comes to us ever powerful and gracious, *No man can shut it!* The same glorious personage that gave this assurance has declared, "I am the door: by me, if any man enter in, he shall be saved, and shall go in and out, and find pasture." Again, says the Master, "I am the way, the truth and the life." There is but one system of truth, one fountain of life, and but one way to the kingdom of the future. Christ is that way. Human creeds and human decrees may try to hedge up the way, but it will remain God's highway for the redeemed to pass over.

When our Lord was crucified He opened the fountain, and when He was risen, He sent the tidings out to the world of nations. The door was opened wide to Jew and Gentile, bond and free. The Apostles held the keys to the kingdom, and were Christ's ambassadors, bearing the words of hope to those who sat in the valley of death. Paul and Barnabas carried the message to the nations, and published the good news in the chief cities of the Roman empire. They visited Lystra, Iconium and Antioch; and when they came to Antioch they called the church together, and "rehearsed all that God had done with them, and how he had *opened the door of faith to the Gentiles.*" This door remains open still, and will so remain until the Master shall "arise and shut to the door."

Each dispensation has had its open door, and when the dispensation closed, the door was closed. When the flood came, the door of the ark was closed. When Christ was crucified, the age of Moses came to a close. Its door was shut. Christ then opened the new door of the Gospel. When He comes again, this age will close and with it the present conditions of salvation; but He who holds the keys of David, will commence his reign, and the nations that have not heard his fame, nor seen his glory, shall behold the majesty of Him who shall reign in Zion. And a door of hope shall then be opened. The open door implies pardon. The book of life shall then be opened. The gates of the new Jerusalem shall be open, and shall not be shut at all by day, for there shall be no night there, and the nations shall bring their glory and honor into it. We should be filled with gratitude and praise for the wonderful grace displayed toward man by the divine Father. But let us not take of his mercy who offers pardon to the erring. The Word has come to us in the fulness of faith and hope, and we must obey its voice, or the door which is now open, shall be closed against us. For many shall come unto Him in that day, and say: "Open unto us," but He shall say unto them: "Depart, I never knew you." Let these words admonish us of our danger and prepare us to go in by the door, and find grace to help in time of need.

Is Death Desirable?

The idea is quite prevalent that death is the greatest of all teachers. It is argued that the soul, no sooner leaves the body, than it knows more than all the world. Now if this be so, then it follows that death is an event greatly to be desired. The child which dies, knows more in a few minutes, than the wisest statesman or philosopher, who has spent a lifetime in arduous study. Such a view makes knowledge not a matter of growth, but a *miracle!* And this is directly against every law of our being, with which we are acquainted. Christ Himself grew in wisdom. Angels, that excel in strength, are ignorant of many things, now going on in the affairs of earth. To say, therefore, that infants, and indeed all classes of finite beings, are immediately, after death, made the recipients of superhuman wisdom is to unsettle every principle of mental growth and every idea of sound philosophy. The Scriptures are most pointedly against all such notions.

Death is a negation of life, and a state of rest. It is declared to be an enemy to man, and as having come into the world in consequence of sin. Instead of the mind's becoming an immediate reservoir of wisdom, it is represented as losing its power and volition. Death is a sleep wherein the mind rests from its activities, and reposes in quiet unto the morning of the resurrection. See Psa. cxlvi. 4; cxv. 17; Eccl. ix. 6-10; Acts ii. 29, 34; 1 Cor. xv. 18.

Death is now made to fill the place of the resurrection; it sends the good and bad to their rewards before judgment, and does away with the importance of the coming of our Lord. Death was introduced by sin, is pronounced an enemy to man, and yet it is now the great friend of man, and the doorway into all the glory promised in the Oracles of God. The saints are not to shout victory at death, but at the resurrection. The crown is not given at death, but when our Lord returns. Death is associated with the curse, with sorrow and pain, and is to pass away with the things of the curse. But if it is the voice of Jesus, calling his people to his arms, then indeed it cannot be an enemy, neither should the people pray for its removal from the earth. We answer, most emphatically, that death is not desirable. It was introduced by the enemy of man, and has been his universal foe throughout all time, and we can pray, with our Lord, when on the eve of that awful hour—"Father, if it be possible let this cup pass."

Personal Items

Brother H. B. Peirce, of the firm of Wilson, Peirce & Co., Chicago, called on us Saturday, and remained over Sunday. Brother P. seemed much pleased with our new quarters, and has promised to call again. He has been connected with the RESTITUTION for a number of years, and will continue to write for its columns. We shall be glad to hear from him.

Brother D. L. P. Clem, of La Porte, was in the city on Saturday, and gave us a call.

Brother C. P. Graham, wishes to learn the whereabouts of Brother Levi Skeels. He left Waynesville, Ill., the first of September, with his family, to go South for the winter, and has not been heard from since.

By a private letter from Brother Geo. W. Green, Memphis, Indiana, we learn that he has been meeting with good success in the proclamation of the Gospel. Some thirty persons have recently embraced the truth and become obedient to the Word of Life. We hope to hear from Brother Green through the columns of the RESTITUTION.

☞ It requires more grace to suffer patiently than to serve laboriously.

Punctuation of the Bible.

In showing the necessity of a new translation of the Bible, the American Bible Union offers the following important consideration:

"The punctuation of the Bible is modern. Taylor, the celebrated editor of Calmet's Dictionary, says, "It is still much to be wished that in this respect the Scriptures were carefully revised."

"Dr. Horne asserts, as clearly proved, 'that there was no regular or accustomed system of punctuation in use, in the fourth century. The majority of the points or stops now in use, are unquestionably of modern date.

"'At the invention of printing, the editors placed the points arbitrarily, probably (Michaels thinks) without bestowing the necessary attention; and Stevens in particular, it is well known, waived his points in every edition.'

"In Luke xxii. 46, it is stated that our Savior, in the garden of Gethsemane, came to his disciples, and 'found them sleeping for sorrow, and said unto them, Why sleep ye? Rise and pray,' &c. 'And while he yet spake, lo, Judas, one of the twelve, came' &c.

"In Matthew xxvi. 45, the same event is related, in the same connection; but, in the English version, the question is changed into a command to do the very thing to which he objected. *'Sleep on now, and take your rest,'* &c. *'Rise, let us be going,* &c. 'And while he yet spake, lo, Judas, one of the twelve, came.'

"By changing what is evidently an interrogation into a command, the translators make our Lord give two opposite commands at the same time. 'Sleep on now,' 'Rise,' 'Take your rest,' 'Let us be going.' All these discrepancies would be avoided by making the first a question—*Sleep ye on now, and take your rest?—or, Do ye now sleep, and take your rest?*

"The same discrepancy occurs in Mark xiv. 41, 42.

"In John xii. 27, our Savior says: "'Now is my soul troubled, and what shall I say? Father, save me from this hour? But for this cause came I unto this hour.'

"This is consistent. He is talking to his disciples, and inquires regarding the anguish which is about to overwhelm him. 'What shall I say? Shall I say, Father, save me from this hour?' But I cannot say that, because for this cause came I unto this hour.'

"In the common version, by changing what is evidently no inquiry into a prayer, the Lord is made to ask for that which he says would be inconsistent with the whole object of his life.

"Many inaccuracies in punctuation have been pointed out by commentators, but it occupies so large a space to explain any one of the cases, and to show the reasons which render the correction necessary—that we forbear to bring forward any more. It is but justice, however, to say that the changes needed in this department are fewer than might reasonably have been expected, considering that no thorough revision has been made for so long a period of time, during which scholars and theologians have had opportunity to collate Scripture with scripture, and discover the corrections needed in one place by comparison with others."—*Christian Baptist.*

It is not generally known, not even by Bible students, that the Scriptures are not only incorrectly punctuated, but that there is a wide disagreement between different copies in their punctuation.

In a copy of the Bible printed by the American Bible Society, A. D. 1826, we find Matt. xix. 28, punctuated thus: "Ye which have followed me in the regeneration, when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." A London copy of the Douay Bible, printed A. D. 1810, has the same punctuation.

The English version of the Polyglot Bible, printed A. D. 1844, makes a slight variation in punctuating this passage, thus: "Ye which have followed me, in the regeneration, when the Son of Man shall sit in the throne of his glory," &c.

A copy of the Bible printed by the British and Foreign Bible Society, A. D. 1848, makes an important change in the punctuation of this text, thus: "Ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."

Thus it will be seen that a wide difference exists in the punctuation of this passage, between approved copies of the Bible, and this is not all; for this disagreement makes the Savior teach opposite doctrines, one of which is extremely erroneous. By placing the comma thus, "Ye that have followed me in the regeneration," &c.,—then understanding "regeneration" to mean conversion from sin, as the term is generally understood—and we are forced to the conclusion that Christ was previously a sinner, but had become converted from sin, and his apostles had followed him in this change, and *for this* cause they were promised to sit upon thrones, &c., without specifying *when* or *where* they were to be exalted!

The opposite, but correct doctrine is expressed by placing the comma thus—"Ye that have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones," &c. That is, the apostles who followed Christ in *his life,* were assured that they should be rewarded in the life to come, or in the regeneration, or restitution, under the glorious reign of Christ, with the high honor of sitting on twelve thrones, as joint rulers with him.

Heb. x. 12, is another text in which a very important difference in punctuation is seen, in approved copies of the New Testament; in some, the passage is punctuated thus: "But this man, after he had offered one sacrifice for sins, forever sat down at the right hand of God;" while other copies place the comma thus: "But this man when he had offered one sacrifice for sins *forever,* sat down at the right hand of God." According to the first case, Christ has "sat down at the right hand of God *forever*"—consequently will never come again! But according to the other case he has offered one sacrifice *forever,* therefore he will never offer himself in sacrifice again.

With a knowledge of these, and many other similar cases, which might be named, we feel justified in punctuating Luke xxiii 43, thus: "And Jesus said unto him, verily I say unto thee today, shalt thou (or thou shalt,) be with me in paradise." This sense is in perfect harmony with the forbidding circumstances under which this declaration was made. Jesus and the thief were both on the cross, and to all human appearance, the one would never have a kingdom into which to bid the other a hearty welcome. Nevertheless, the expiring Son of God most confidently made this great promise to the dying thief: "I say unto thee *to-day* (even *this very moment of my crucifixion, and of your agonies of the cross,*) shalt thou (in the future) be with me in paradise;"—or the kingdom—for I shall be raised to life eternal, and will raise you and all the saints to the same life—when I shall come again to reign with them on the earth.

The beauty and grandeur of the case are destroyed by the punctuation, as we find it in all the copies of the New Testament which we have seen. The comma is placed thus: "I say unto thee, Today shalt thou be with me in paradise;" which sense is contrary to the facts in the case; for neither Christ, nor the thief are yet in paradise, and will not be until it shall be restored.

As these inaccuracies have arisen from an imperfect knowledge of the true sense of the sacred Scriptures, or an incorrect understanding of the great economy of human redemption, we do not, therefore, expect that the American Bible Union will be able to make the necessary corrections, nor any man or association of men, of the present age of sectarian blindness. They may, however, make some amendments; we therefore wish them success in their praiseworthy undertakings. But we look not for the pure word, until it shall go forth from Jerusalem, as predicted by the prophets of the Lord.—Micah iv. 2.

The Crown of Life.

The last, best gift of Heaven, the priceless boon offered to suffering dying man, is *everlasting life.* To bestow this, is the grand aim of redemption. Christ came into the world to suffer and die, that his people "*might have life,*" and have it "MORE ABUNDANTLY." The Scriptures recognize *two lives,* the "*life that now is,*" and "*that which is to come.*" The one is limited to "*days*" in the sentence passed against our earthly parent—"all the days of thy life," being the bound of his toiling, sorrowing existence. This narrow inheritance, has diminished to a "span"—"a hand breadth,"—as it has passed to his suffering posterity.

"Our cradle rocks us near the tomb,
Infancy borders on old age,
And months and years
Are but the gates
Through which we pass
From childhood to the tomb."

"The life to come" is everlasting. The Heavenly Adam is constituted "after the power of an endless life," in all his relations to man. "Eternal life" is in God's dear Son alone; and only those "that have the Son," have this "life." To "inherit eternal life," we must be Christ's. The rich "inheritance of ages," is through time alone. "He that hath not the Son, HATH NOT LIFE" that is, the "eternal life" that is in the Son.

What a motive to faithfulness is proposed in the Gospel. "In the world ye shall have tribulation." But "these light afflictions, which are but for a moment, work for us a far more exceeding and eternal weight of glory." "Fairest flowers soonest fade" in this corruptible world.

Dying beds, shrouds, coffins, funerals, mourners, graves, and monumental marbles, the "*plurima mortis imago,*" the ever-recurring forms of mortality, warn us that this is the land of the dying. The flowers of the "faileless inheritance" are "*never withering.*" No weeping groups "stand around the death-bed of the nearest friends, and point the parting anguish," or "watch the coming of a painless sleep." The faithful will soon inherit the land of the ever-living. "The general assembly and church of the first-born," will soon wear the "crowns of glory" in the "kingdom of God." "BEHOLD HE COMETH," and "his reward is with him," to give to "every man according as his work shall be." We are hastening to the judgment, where

"——all that on earth have lived or died,"

we must meet the Judge of quick and dead,

"Arrayed in robes of purity for all the blest."

Take heed "that no man take thy crown."

The Fierce European Struggle at Hand.

The following passages in some of the speeches at the great meeting against Ultramontanism in Glasgow, show how observant thinkers foresee a great conflict at the unfolding:

Colonel Macdonald, the chairman, said—We cannot forget that it was here we heard but a few months ago those remarkable utterances, which struck so sharply on the ear of Britain, from the present Premier. Speaking in this hall of what he called "the coming commencing in Europe between the spiritual and temporal powers," he said—"I think we ought to be prepared. The position of England is one which is indicated, if danger arise, of holding no middle course upon these matters. It may be open to England again to take her stand for the Reformation which three hundred years ago was the source of her greatness and her glory; and it may be her proud destiny to guard civilization alike from the withering blast of atheism and the simoon of sacerdotal usurpation. If that struggle comes, we must look to Scotland to aid us. It was once, and I hope is still, a land of liberty, of patriotism, of religion." Another statesman of modern days, as eminent as the present Premier—I mean Lord Palmerston—said, not many years ago, that the day would come when we should again hear of religious wars in Europe. It seems as if they were not far distant. The forces are arrayed on each side, and no quarter will be given or taken. The banners display on one side the principles of order, of justice; on the other of darkness, of error, of anarchy.

Rev. Dr. Begg said—"Great statesmen have lately hinted at the probability of approaching convulsions of intense magnitude in Europe. This has no doubt a reference to the probable struggle for the restoration of the Pope to his temporal supremacy. There is every reason to believe that the late Franco-German war, following on the declaration of Papal infallibility, arose from a desire to crush Protestantism in its mightiest Continental stronghold. The result, however, was in the gracious providence of God the very reverse. France was conquered. Germany was triumphant, and the Pope was ousted from his temporal dominion. The object of the Vatican is now to reverse all this, and so soon as there is a monarchy in France, or perhaps also in Spain, the restoration of the Pope to his personal sovereignty will probably be attempted by force of arms. This will be resisted no doubt by Italy and Germany, and will probably thus end in a European war. The Romanists over Europe have made a league of St. Sebastian, ready to take part in the bloody fray.

Dr. Manning seems to glory and exult in the prospect of all this. He is reported to have said, at a meeting held in Willis' Rooms, London, on January 25th, 1874: "The excited antagonism of the nations of Europe is founded on a fact" (the temporal power of the Pope) "full of consolations." "Instead of being alarmed, or scared, or discouraged, by the great sharpening of animosity, and the great massing together of antagonists, I look upon it as the most beautiful sign." "Now, when nations have revolted, and when they have dethroned, as far as men can dethrone, the Vicar of Jesus Christ, and when they have made the usurpation of the Holy City a part of international law, when all this has been done, there is only one solution of the difficulty—a solution, I fear, impending, and that is, the terrible scourge of Continental war—a war which will exceed the horrors of any of the wars of the First Empire. I do not see how this can be averted."

Rev. Dr. Wylie, of Edinburgh, said—I have long felt and often said that when there would come the day of the Church of Rome's extremity, would come the day of our peril. It was easy to enforce that, so long as she was permitted to retain her temporal sovereignty, and the Pope was able to rank himself among the other crowned heads, that she would study to keep on something like good terms with the nations; but that, should she be stripped of all, and driven forth crownless and kingdomless, then woe to the nations; she would take a signal revenge. She may now be said to be stripped of all her temporal power, and brought down to what she was twelve hundred years ago, and now she plainly tells us the hour is come! For what? For wrapping her mantle gracefully around her and dying? No! She means us that the hour is come for a stand-up fight, and that she will fight it out to the last. But you say that is madness. With what will she fight? she has neither army nor fleet. But the folly lies with those who believe in nothing that they do not see.

Despite all the reverses that have overtaken her, the Church of Rome is still, as regards the sinews of war—as regards material force, the strongest confederacy on the face of the earth. If she can manage to raise Don Carlos to the throne of Spain, and the Prince Imperial to the throne of France, she will have the fleets and armies of at least two kingdoms at her service. But even failing in this, has she not the vast majority of the populations of these two kingdoms at her back? Has she not the majority even in Italy? Has she not fourteen millions in Bavaria; five millions in Ireland; millions more in Canada and the United States; millions more scattered up and down in Europe? Has she not, at a modest calculation, some fifty millions which the doctrine of Papal Infallibility gives her the means of uniting into one phalanx, of setting in motion by a single head, and of precipitating like an avalanche upon Christianity and liberty. Rome may well say to the Protestant, "Hast thou seen the treasures of the hail which I have reserved against the day of battle and of war?"

"We shall soon see," says the *Foi, Verite,* the organ of the Jesuits, "all Christendom divided into two camps; on the one side the champions of Christ and his church; on the other the servants of Belial. We shall pass," continues that paper, "through severe conflicts, but the history of eighteen centuries assures us of final victory." I tell you, you have to do with a power capable of forming the boldest scheme—a scheme equal to the crisis that has come upon her, and which has the courage to execute it. You have to do with a power which slowly ripens her plans, hides her time, and then suddenly leaps out of the darkness to wrap cities in civil war, and kingdoms in revolution. It is a sudden and unawares fall of that sort that overhangs at this hour all Christendom, and our own country among others. All is now in peril; and though the fight may be a hard one, we cannot decline it save at the cost of accepting something harder still—of accepting revolution *and ruin.*—*Signs of our Times.*

The Spanish Artist and the Last Supper.

A Spanish artist was once employed to paint the "Last Supper." It was his object to throw all the sublimity of his art into the figure and countenance of the Lord Jesus; but he put on the table in the foreground some chased cups, the workmanship of which was exceedingly beautiful. When his friends came to see the picture on the easel, every one said, "What beautiful cups!" "Ah!" said he, "I have made a mistake; these cups divert the eyes of the spectator from the Lord, to whom I wished to direct the attention of the observer." And he forthwith took up his brush and blotted them from the canvass, that the strength and vigor of the chief object might be prominently seen and observed. Thus all Christians should feel their great study to be Christ's exaltation; and whatever is calculated to hinder man from beholding Him, in all the glory of his person and works, should be removed out of the way! "God forbid that I should glory, save in the cross of our Lord Jesus Christ." Let the sentiment and language of Paul be ours.

The Certainty of Christ's Coming.

If Christianity can teach us any thing, or if the declarations of the Scriptures are at all binding upon us, as we profess to believe that they are, we must accept it as a truth, and rely upon it as an infallible verity, that the same Jesus who was born at Bethlehem, crucified on Calvary, and received up into heaven from Mount Olivet, is literally and personally to return again to this world, to be seen with our eyes and heard with our ears, as He was seen and heard in the day that He was taken up. If this be not true, there is no truth in language, no importation in the Bible, no substance in our faith, no reality in the Christian's hope. The methods of interpretation which can explain away this doctrine, or detach from the teachings and joyous expectations of the prophets and apostles, must, at the same rate, silence all that we have hitherto heeded as the Oracles of God, and leave us in a world of darkness with our only lights suddenly and forever extinguished. We accordingly accept and declare it, as a doctrine that must stand or fall with Christianity itself, that Jesus is literally and personally, and with great power and glory, to return again to this world, once more to tread the localities already hallowed to his church by his miracles and prayers and tears and blood.—*Prophetic Times.*

☞ God "only hath immortality." 1 Tim. vi. 16. Christ hath brought life and immortality to light. 2 Tim. i. 10. Those only will obtain immortality "who by patient continuance in well-doing seek" for it. Rom. ii. 7. To such, immortality will be given at the coming of Christ. 1 Cor. xv. 50-53. Unwise indeed, are those who do not secure this inestimable blessing.

ADVENT HYMN.

O King of kings, Thy Lord is all,
Who in lightning rule in heaven is known,
Whose righteous rule in heaven is known,
Whose will is that by people's will,
And be revealed to be the throne?

[illegible] Lord,
[illegible]
[illegible]

[illegible]
[illegible]
[illegible]

[illegible]
[illegible]
[illegible]

[illegible]
[illegible]
[illegible]

In [illegible]
Thy [illegible]
[illegible]
[illegible]

—*Christian Union.*

Feeling.

Judging from the constant reference made to *feeling* in the public discourses and private conversation of modern Christians, one might expect to find the word often mentioned in the Sacred Scriptures. It is of such frequent use now that is quite common in many parts of the country to go out of the way in order to drag it in most unparalelly into Prayer and Conference meetings, as when we hear one say, "I feel to thank God," and another, "I feel to mourn over my short comings," and another, "I feel to lament the low condition of the church." It is certainly worthy of remark, as I may be profitable, to notice the suggestive contrast between the prominence given to *feeling* by most believers of the present day, and the profound silence maintained about it in the Word of God.

According to Cruden's Concordance it occurs but twice in the entire Bible, and in neither of these instances in the sense which it is now so generally employed. The first describes the Christ-rejecting and hardened rioter "as being past feeling," (Eph. iv. 19,) and the second very sweetly advises us that "we have not an high priest which cannot be touched with the feeling of our infirmities," (literally unable to sympathize with our infirmities). (Heb. iv. 14.) but here the allusion is to Christ's feeling and not to ours. The word *feel* is found in six places. In the first Jacob expresses the fear to his mother that their deception will be discovered by the blind old father, for, says the supplanter, "my father peradventure will *feel* me." Gen. xxvii. 12. In the second, blind Samson says to the lad that held him by the hand, "Suffer me that I may *feel* the pillars whereupon the house standeth." Judges xvi. 26. In the third it is written, "He shall not *feel* (translated in the margin *know*) quietness." Job xx. 20. In the fourth it is written, "Before your pots can *feel* the thorns." Psa. lviii. 9. In the fifth, "Whom keepeth the commandment shall *feel* (translated in the margin *know*) no evil thing." Eccl. viii. 5. In the sixth, "That they should seek the Lord, if haply they might *feel* after him," (Acts xvii. 27,) the word translated *feel* being never so rendered elsewhere, but twice by the word *handle* and once by the word *touch*.

In our argument, then, driving at feeling, or a true Christian experience, and insisting on a cold, intellectual assent to the dogmas of theology, as sufficient to save? God forbid. Nothing could be more unscriptural, or more disastrous. But we do protest against the wretched folly of pumping at our dry hearts in order to bring up feeling, instead of having our thoughts wholly occupied about Christ in forgetfulness of our feeling. It is nowhere said he that feeleth good or feeleth bad shall be saved, but he that *believeth*, and believing takes us out of self into the Savior. The more clearly we enter by faith into what He has done for us, and what He is for us in the heavens, the more genuine will be the feeling within us, and the more beautiful will be the manifestation of the power of faith in our character and conduct. The measure of our likeness to Him is the exact measure of our intimacy with Him in undoubting, unquestioning communion; and if we thought less of our fitful feeling, and more of his finished work, we would oftener have the feeling we desire, without knowing, perhaps, whence it came.

We also protest against the tendency, sometimes exhibited, to rely upon experience for salvation. It is not feeling, nor experience that saves, nor yet faith, except as the hand of a starving beggar, outstretched by imparted power to receive the food freely given, may be said to save him; but it is Christ. The ground, therefore, of an intelligent, Christian hope is not that we were converted five ten, twenty, or forty years ago, but that Christ bore our sins on the cross eighteen hundred and forty years ago. A true faith then, will not be looking at experience, nor at itself, to see if it is the right kind, but at Christ, knowing that He is the right object, and that it is not the work wrought *in* him, but the work wrought *for* him, which places us before God without spot. Hence the Holy Spirit in the Scriptures does not call our attention to experience as the foundation of confidence, but always to Jesus, who says of the Spirit, "He shall not speak of himself" John xvi. 13. "He shall testify of me." John xv. 26. Let us more and more stay our mind wholly on our risen Lord, remembering that our life is hid with Him in God; and whatever the fluctuations of our feeling and experience, we can still sing with Faber:—

[illegible]
[illegible]
[illegible]
[illegible]

—*The Truth.*

Remarkable Mind-Reading.

If all reports are true, J. R. Brown, the mind-reader, has a formidable rival in the field. Frank Jr. Corry, of Galesburg, Kalamazoo county, Michigan, gave a public exhibition of his skill in that art at Ypsilanti the other evening, and a gentleman who was present, gives us the following account of the strange things he saw there:

He says that Professors Estabrook and Bellows, of the Normal School, and Dr. Owen acted as the examining committee, and that every precaution was taken to guard against deception or conspiracy, while the tests were as difficult as it was possible to make them. Having blindfolded Mr. Corry, a well-known gentleman in the audience passed down two flights of stairs, passed halfway round the building, retraced his steps, and passing around in the opposite direction, went to his store, a square or more distant, placed his false teeth in the safe, replaced them in his mouth, and returning to the hall, reported that he had secreted an article unobserved by anybody, and asked the mind-reader to lead the way to it. Without hesitation Mr. Corry grasped the merchant's wrist and started on a rapid trot out of the hall, down the stairway, followed by the committee, first round the building in one direction, then in the other, and then to the store, and going directly to the drawer of the safe where the teeth had been a few moments before, and finding it empty, passed the hand slowly up the merchant's arm to his face, with the remark, "The article is in your mouth, sir."

A different and even more difficult test was this: A gentleman stated that, before leaving his home that evening, he had written four words upon a piece of paper, and then hid the paper, with a view of having Mr. Corry find and read the words were, and then find the paper. The blindfolded revealer of secrets, taking the questions in one hand, and with the other pointing to a large cardboard containing an alphabet, deliberately spelled out four words, then stepping across the room, took from an inside pocket of an overcoat that hung across a chair, a glove, from one of the fingers of which he drew out a small slip of paper. This he handed to the committee, and to their astonishment they found written upon it the four words just spelled out from the cardboard. The questioner said those were the words he had written, and he had concealed the paper in that place, and he was as much mystified as anybody at the result of his experiment.

Several tests, similar to those applied to Mr. Brown, were made, and as our informant avers, without a single failure in the course of the evening. Professor Bellows, fixing his attention upon a certain pupil of the Normal School, asked the mind-reader to spell out the name, which our informant thinks was P. A. Reade. Mr. Corry spelled the name, and some one observing that it was spelled incorrectly, Professor Bellows explained that he had mentally added a final "e" which did not belong there, in order to see whether the mind-reader would spell it the same way. Again, one of the committee went out into the street with Mr. Corry, and during their absence another member of the committee collected a number of ladies' gloves, and laid them in a row along the front of the stage. When Mr. Corry returned, he first led Professor Bellows to the gentleman who collected the gloves, then he led the latter to one of the ladies, and ended the round by leading the lady to the stage and placing his hand upon the only glove in the whole row which belonged to her.

Such is the substance of the almost incredible story, which we give as we got it, without addition, alteration or comment.

Mr. Corry is, we believe, a mechanic, about 25 years of age, having only a common school education, and a fair kind of general information. He has dark hair and eyes, and inclines to the nervous temperament, but is not especially remarkable in his general appearance. He has for several years been aware of a peculiar power in reading the thoughts of those with whom he came in contact, but he had not given the matter serious thought or even a name until the exploits of Mr. Brown stirred him up to try the same experiments, and it seems with even better success. He offers no explanation of this, but leaves it for the scientists to investigate. He is content for the present, at least, to remain a psychological phenomenon or mysterious riddle. He is now visiting relatives in Detroit, and it is to be hoped that an opportunity will soon be afforded for further testing his wonderful powers.—*Detroit Free Press.*

The Human Life of Jesus.

In taking up an old study of the human life of Washington the other day, in which something is said about the mother of that wonderful boy, to mold the genius of the ideal person men are gradually painting out of their imagination, I was led to think afresh about the same truth in the life of Christ, and to see how in this life as in the other, there is a perpetual tendency toward the creation of an ideal Jesus to the exclusion from our thought and life of the actual, a trick of the imagination through which men see him among the clouds and splendors of heaven, while his true place all the while lies among the lights and shadows of the life we have to live on this earth. Into which we also came from God, that he might teach us the true secret of living to a high and holy purpose, and that he might inspire us through his great example, not as a God, who was above it all, while he was still in some sense in it, but as the man who had to share and sympathize in our sorrows and trials and temptations. Now and then in the monasteries of the far east they find a parchment written all over with legend and stories of saints, beautifully engrossed, perhaps emblazoned with capitals and borders of purple and gold. But looking this parchment up to the light, they detect within this splendid show the marks of an older record, and wash what is on the surface carefully away to find under it a primitive and precious text of the gospels, or a lost fragment of one of the great classics of Greece or Rome. And some such process goes on all the time with this human life of Jesus. We write out of the rich colors of the heart such things as please us, and close that hear us, if we are preachers. We make them beautiful by the arts of religion and philosophy, and then we say that is Jesus. It is no more Jesus than Murillo's matchless maid, with the angels sitting about her, is Mary sitting in her homely little room by nine chamber, and brooding over the blessed mystery of motherhood. The real and true Jesus stands within all this embarrassing, simple, sincere, perfectly human, and therefore divine.—*Robt. Collyer.*

Question.

How is it about the seventy weeks spoken of in Dan. ix.? Have sixty-nine of the weeks expired, and then stopped for want of the people and city, which must all be fulfilled upon them? At any date the city or people failed to be in existence, necessarily put a stop to it till they are replaced. How otherwise are we to understand it? No theory is true that does not let the seventy weeks come in with the "end of sin," and "everlasting righteousness," and "cleansing the sanctuary." Did the crucifixion consume sixty-two, then seven more take away the city? Will Brother Larkin please explain again on this passage.

S.

Prayer.

There is a tendency among our brethren to discard all kinds of form and ceremony. This is as it should be, if the ceremonies are mere outward ordinances, and have no scriptural authority.

But there seems to be danger of carrying this principle too far. In our rejection of all creeds and forms, it is not necessary that we should discard all kinds of order or system, in our worship and daily life. There can be no effectual organization, for the furtherance of truth, without some plan or system by which to be guided. I think our brethren as a class do not have enough temporal religion, some of them carrying this fear of forms so far as to dispense with family worship. Is this as it should be? Is it the kind of example to set before the world and your own children? How the family ties of love and confidence in each other are strengthened, as they are gathered together for family prayers, when the public curtain of night is drawn around a sleeping world. How barren are the days, when we are separated from our earthly friends, and have no words of kindly sympathy and communication, to lighten the sorrows and strengthen the joys of this life. But how much more desolate to the weary ones of earth, in the ghostly and dark day, to have no Heavenly Father to whom they may go in the full assurance of help and comfort—and in obedience to Him who has never said: "Seek ye my face in vain."

LOUISE.

Sound Reasoning.

BROTHER REED:—

In reading three Essays on Religion by the noted scientific Philosopher, John Stuart Mill, of England, I find some reasoning on the character and government of God, which should be well considered, and so I send a few of his thoughts for insertion in the RESTITUTION.

Reasoning on God's dealings with our race, has been too much discarded by the Christian world, and blind mystery adopted to sustain old creeds. This course, thank God, does not satisfy thinking minds in our day, and, indeed, never has. Good reason and the Bible agree, when it is rightly explained and taken as a whole. Our age of success in doctrinal reforms is marked by seeing more *boldness* connected by writers than ever before in condemning certain gross errors. In the "Christian Union" of October 14, 1874, an article is inserted denouncing *endless torment* in strong language and with powerful arguments. The "Christian Union," of New York, is a popular Congregational paper, and we may take courage by its admitting such articles. We have never seen the like before in popular religious papers. I hear the writer of the article is Associate Editor of that paper.

I lately read a written sermon by an able Congregational preacher of San Francisco, taking strong ground against the horrible dogma of eternal woe; and from what I read and hear, it is to be hoped that it will soon be given up by that strong denomination.

The following are the remarks by Prof. Mill referred to above:

"In the Christianity of the gospel, at least in its ordinary interpretation, there are some things of so flagrant a character as to almost outweigh all the beauty, and benignity, and moral greatness which so eminently distinguish the sayings and character of Christ. The recognition, for example, of the doctrine which represents a God who could make a hell; and who could create countless generations of human beings with the certain knowledge that He was creating them for this fate. Is there any moral enormity which might not be justified by imitation of such a Deity? And is it possible to adore such a Deity without a frightful distortion of the standard of right and wrong?

But there is another moral contradiction inseparable from every form of Christianity, which no ingenuity can resolve, and no sophistry explain away. It is, that so precious a gift, bestowed on a few, should have been withheld from the many; that countless millions of human beings should have been allowed to live and die, to sin and suffer without the one thing needful, the divine remedy for sin and suffering, which it would have cost the Divine Giver as little to have vouchsafed to all as to have bestowed by special grace upon a favored minority?

Here is sound reasoning. But the Bible when rightly explained, presents no such difficulties as this able writer rightly condemns. False creeds are responsible for these gross errors.

J. BLAIS.

Buffalo, N. Y.
Dec. 21, 1874.

The Space the Dead Occupy.

We find the following question and answer in the New York "Observer."

If all the human race, from the creation to the present day, were buried side by side, how many square miles would they cover?

Answer.—The population of the globe at the present time is estimated at nine hundred million. It is also estimated that a number equal to the entire population of the globe, existing at any one time, passes away three times in every century. As the present population of the globe has increased from a single pair, created about sixty centuries ago, *one-half* of the present population might be taken as a fair estimate of the *average* number who have passed away during *each* of the one hundred and eighty periods, or thirds of centuries, during which the earth may have been inhabited, which would give eight billion one hundred million for the whole number who have lived on the earth. Allowing an average of three square feet for the burial of each person, on the supposition that one-half the number die in infancy, and they would cover twenty-four billion three hundred million of square feet of earth; dividing this by twenty-seven million the number of square feet in a mile, and we have less than eight hundred and seventy-two square miles, which would afford sufficient room to bury side by side all who have been buried in the dust of earth—all of whom would not suffice to cover the little State of Rhode Island.

This estimate shows how widely those persons draw on their imaginations, who affirm that not a foot of earth exists on the globe that has not served as the burial place of man; or who deny the possibility of the resurrection of the body, on the pretense that the earth would not afford room for the resurrected inhabitants to stand!

THE MILLENARIAN.

A number of the subscribers to the *Millenarian* having expressed a desire for its continuance, are hereby informed that it will hereafter be published by Wilson, Peirce & Co. All unexpired subscriptions will be made good by the new proprietors. The *Millenarian* will be enlarged to twenty-four pages and have a cover, the price remaining the same. It will be edited by Brother Wilson and the writer.

H. V. REED.

DIED

Near Bethel School House, six miles southwest of Rockville, Schuyler Co., Illinois, CELESTIA A. YOUNG, daughter of H. E. and M. E. Cooper, near Fort Scott, Kansas, leaving a husband, and four children, the youngest of which was only seven days old. Sister Young embraced the Gospel and was immersed into Christ at the age of fourteen years, and lived faithful, and died in the faith at the age of twenty-three. A part in the first resurrection will be her reward.

M.

At Union Grove, Mo., RUTH WORKMAN, wife of David Workman, aged seventy-one years, departed this life May 2, 1874. She was a Methodist for over thirty years. In 1869 she heard the good message of the kingdom, as preached by Elder A. F. Dugger, and was by him immersed in the faith of the Gospel of the kingdom, in which faith she died, expecting to sleep until the coming of the Lifegiver. Her funeral was preached by Brother A. F. Dugger, Oct. 29, 1874, to a large audience from Paul's words, "If after the manner of men I have fought with beasts at Ephesus, what advantageth it me if the dead rise not; let us eat and drink for to-morrow we die." It was most clearly, scripturally and logically shown that without a resurrection from the dead there was no future existence for the righteous.

S. WORKMAN.

Letters and Receipts.

TWO DOLLARS.

P R Sharpe Alphonzo Drew Mary E Dailey Mrs Eliza E Eringer John T Evans A Marshall Isaac C Thomas Philip Sprecher Mrs Sara R Fiehs John Sprecher John Darby Hiram Shaffer C G Buck P C Cross F Hobbs S A Hoagland Ira M Vickey Mrs Rachel Reason L F Danforth L W Danforth Mosier Ward J D Sheridan W T Gullin A C Brookover W Cary Hill A Bate Hiram Anderson.

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W Cary Hill	3.00
S T Hook	.15
Smith B Cones	1.00

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Ira M Vickey	2.00

IMPENDING DISCUSSION.

A Discussion upon the nature of man, will commence January 15, 1875, in Columbus, Cherokee Co., Kansas, between Elder J. A. Murray of that place and myself. The discussion will last a week or ten days. Persons desirous of attending the discussion will be cared for.

G. M. MYERS.

APPOINTMENTS.

On Friday night before the second Sunday in January, I will be at Indianapolis, the Lord willing, and continue over Sunday as the brethren may appoint. The third Sunday in Fountain Co., at Brother J. K. Howard may appoint, meeting to commence on Thursday night previous. The fourth Sunday in Warren Co., as the brethren may appoint, meeting to commence Friday night before.

On the third Sunday in February in Fountain Co., again, and on the fourth Sunday in February in Warren Co., again, meeting to commence Friday night before. Other weeks at brethren may invite.

J. S. HAYCH.

ARGOS, IND.

Elder S. A. Chaplin is to commence a series of meetings at Argos, on Christmas Eve, and continue over the following Sunday. A general invitation is extended to the friends of truth to attend if possible.

R. C. RAILSBACK.
For the Brethren.

REMOVAL.

The Church in Philadelphia have removed from their former place of meeting to the N. W. Corner of 8th and Locust streets, entrance to hall from Locust street. We expect to hold meetings regularly every Sunday, morning and evening. Visiting brethren and strangers are always welcome.

SAMUEL WILSON.

CHANGE OF ADDRESS.

T. J. White-lit may be addressed at Newell, Buena Vista Co., Iowa.

My Post Office for the next three months will be Eagleville, Mo.

LEWIS HUCKLEY.

Brother S. S. Hayden may be addressed if desired, at Hopkins, Nodaway Co., Mo. for the present.

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For Sale
AT THE "RESTITUTION" OFFICE

☞ NOTICE TO ENGLISH PURCHASERS.—Parties ordering any of our publications will please remember that the American postage (which is all we can pay) is included in the price named. All that is necessary, therefore, is to ascertain the total cost, per price list, of the publication ordered, in United States currency, and procure a Post Office order for that sum, payable to the order of S. A. Chaplin, which must be forwarded to our address, at the time the books and tracts are ordered.

☞ Parties who are desirous of procuring any work not named in the following list (whether published at home or abroad) may order the same through us. Where possible give the date of the work, the small are name, and where published.

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Bible Pearls. These are suitable for wide distribution, and treat on the following subjects: No. 1. Gospel. 2. The Coming and Kingdom of Christ to Judge the Nations in Power. 3. Immortality a Reward. 4. The Kingdom of God. 5. Nature of Man and Punishment for Unbelievers. 6. The Two Advents. 7. What is Religion? 8. The Restitution. 9. Reality of the Wicked. 10. Baptism. Price 10 copies 50 cents, or assorted packages of a hundred for 25 cents.

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Age to Come not a Heresy. By H. V. Reed. A splendid short argument illustrative of the Age to Come Doctrine. Just the thing for circulation among a set who are of Adventists.

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SIXTEEN PAGE TRACTS.

The Hope for the World. By Joel A. Simonds, of Grand Rapids, Mich. This is a tract of sixteen pages which treats upon the subject named in a way that will not only please, but convince upon the scriptural way. Price single copy for one cent; 12 for 10 cents, and 25 for 25 cents.

The Kingdom of Christ. By Joseph Seiss, D. D. A most able and well written tract, which sets forth in beautiful language, and apt Bible quotations, the glorious truths of the Coming Kingdom.

Which is Right? By T. Wilson. Showing the Bible teaching on the question as to whether Christ's Kingdom is to be set up on earth or in heaven.

The King to His Reply. By H. V. Reed. To those who are acquainted with Bro. Reed's writings, no words need be said than this is one of his happiest efforts. Price for all 16 page tracts in 1 cts., each 15 for 50 cts. 25 for $1.00.

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Moore's Mirror. A book of Proverbs, or short comprehensive sentences, a very fine collection of original and select, by J. H. Wilson. 50 pages Price 20 cents, or five copies for $1.00.

BOOKS.

Cruden's Concordance to the Bible. Of course no student of God's Word can do without it. Price cloth binding $2.00; sheep $2.75; half calf, $3.75.

Life and Death, by Jacob Blake. This is not a new publication, but one much needed. It is full of arguments and Scripture quotations upon the subject treated of, and in many respects is a useful compiling document. Price 30 cents.

English Bibles, with references and references between the verses. They are printed on clear strong paper and well bound. Plain Roan Binding, gilt edges, $3.00. Full Turkey Morocco, plain gilt, and gilt edges, $5.00. Another one with larger type, beautifully printed and as fit for use by family or pulpit. Roan Binding $4.00; Turkey Morocco $6.00.

The Doctrine of Immortality, by James H. Whitmore This is a work that has been in market several years. But it is an exhaustive treatise upon the subject of Immortality, and sets forth the Bible view in a manly manner. Every student should have it in his library for reference, as well as one in looking to those who are feeling after truth. It contains 300 pages cloth binding and can be had from us at postage for $1.50.

Englishman Diagram containing the original Greek Text of what is commonly styled the New Testament according to the revision of Dr. G. B. Grimbach With Interlineary Word for Word English Translation; a new Emphatic Version, based on the Interlineary Translation, on the rendering of Greek tense critics, and on the various readings of the Vatican Manuscript (No. 1209) in the Vatican Library together with Illustrative and Explanatory foot notes, and a copious selection of references to the whole of which is added a valuable Alphabetical Appendix. 864 pages in two bound books in cloth. Price, Each, Extra Muslin, $6.00. Be Interesting and Political, Classical and Historical Atlas. This is an excellent and useful work, containing thirty-two maps of the modern world, nineteen maps of Historical Geography and fourteen maps of Classical Geography. It contains also a full and full description to each descriptive explanatory of the maps, and a copious index by which a child can find any point desired on the maps at once. Price by mail $1.25.

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Modern Palestine. By Wiley Jones of Norfolk, Va. This tract is what its title purports, meditations on the Parables of Christ, which are treated in a very concise and clear manner and pleasing style, 48 pages. Price single copy 12½ cts. or $1.25 per dozen.

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Moore's Mirror. A book of Proverbs, or short comprehensive sentences, a very fine collection of original and select, by J. H. Wilson. 50 pages Price 20 cents, or five copies for $1.00.

THE END IS NEAR.

Clouds of darkness gathering o'er us,
Awful tidings with them bear;
Scenes of misery spread before us—
Death, and pestilence, and war;
All, in one loud, piercing chorus,
Tell us that the end is near.

Hearts of men within them failing
For the coming woes they fear;
All their efforts unavailing—
No propitious signs appear,
Sin increasing, crimes prevailing,
Tell us that the end is near.

Selfishness is still ensnaring;
Gold the idol every where,
Worshipped by a host, confessing
Gold for all that's good or fair;
Crowds the mammon-god surrounding,
Tell us that the end is near.

Formal godliness increasing,
Power denied, and forms held dear;
Christ and fashion coalescing,
Forming now the character;
Rites to popular and pleasing,
Tell us that the end is near.

Lawlessness so vastly spreading,
Void of reverence, awe, or fear;
Sacred things beneath it treading,
Stamped with God's own signature;
Never once his vengeance dreading,
Tell us that the end is near.

War, that heart-recurse of nations,
Running on its dread career;
While the mass its desolations
Listless or applauding hear;
War, with its abominations,
Tell us that the end is near.

Saints of God all still hating,
Faithful to the name they bear,
For their coming Savior waiting,
To be caught up in the air;
Hence their rest and blessing dating,
Tell us that the end is near.

Sinner, wouldst thou in the glory
Of that "cloudless morning" share?
Wouldst thou have this hope before thee?
Wear the crown saints then will wear?
Oh! believe redemption's story;
Look to Christ! the end is near.

—*Prophetic Key.*

The Resurrection a Revealed Fact.

Peter, when first announcing the resurrection *of Christ*, felt that he might confidently appeal to this event as evidence of his Messiahship, since in their own sacred books, David had declared of this Prophet, that "His soul should not be left in hades, nor his flesh see corruption."

The *denial* of a resurrection was, however, in all probability, not peculiar to the Sadducees. All through the Gospel history sceptics on this subject made their appearance. Paul says to the Corinthians, "How say some among you that there is no resurrection of the dead?" 1 Cor. xv. 12. And Timothy is warned of men who teach that "the resurrection is past already," and, in so doing, "overthrow the faith of some." 2 Tim. ii. 18. The church of Christ in every age has had those among its members who have endeavored to so spiritualize this great event as to make it rather a subjective change than an outward reality; and probably there never was a time when such notions prevailed more widely among professing Christians than they do at the present day.

And yet a belief in *the fact* of a resurrection of the dead lies at the very basis of the Gospel; for "if there be no resurrection of the dead, then is Christ not risen;" and if Christ be not risen, then is preaching and faith alike "vain." 1 Cor. xv. 13, 14. The event itself is declared on inspired authority, to be the fulfillment of the prophecy regarding Messiah, in which God says to Him, "Thou art my Son; this day have I begotten thee." Psa. ii. 7; Acts xiii. 33. It is the proclamation by God Himself that Christ is his only Son, clothed "with power, according to the spirit of holiness," (Rom. i. 4,) and the reception of it as a truth is regarded as Scripture, not as a late attainment, or as "wisdom for the perfect," but as one of the very first elements of the Christian life. Heb. vi. 2.

Of *the nature* of the resurrection little is revealed; of its *results* much. The passages which relate to its nature are chiefly the following:—

1. Luke xiv. 14.—"Thou shalt be recompensed at the resurrection of the just," for feeding "the poor, the maimed, the lame, and the blind."

Here future reward for kindness shown to the needy on earth is distinctly recognized. The promise, be it observed, is made, not to be disciples, but to one of the Pharisees that bade Him to a feast. xiv. 1. May it not, then, fairly be asked whether such a passage does not seem *naturally* to refer to a dispensation of rewards and punishments to be entered upon at the resurrection, differing, *both in kind and in degree*, from the blessedness which awaits the elect?

2. John v. 28, 29.—"The hour is coming, in the which all that are in the graves shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of condemnation."

Here the retributive character of the world (or age) to come, is again clearly stated, although in this case it is rather with reference to the general course and character of the life than to any particular act.

3. Matt. xii. 31, 32.—"It shall not be forgiven him, neither in this world, neither in the world to come."

This text is properly regarded as in itself *conclusive* against universalism. Be it so; but is it not, then, equally conclusive in favor of the supposition that *some sins*, not forgiven in this world, will be forgiven in the world to come? Dean Alford says, "No *sure* inference can be drawn from these words with regard to forgiveness of sins in a future state." I admit this, for all inferences, *deduced from* Scripture, however necessary they may seem to us, introduce a *human* element, and should therefore never be placed side by side with a *divine* statement. Olshausen understands the passage (as many others have done) to imply forgiveness on repentance *in the imperfect state of the dead* before the judgment.

4. Matt. xix. 28-30, compared with Luke xxii. 28-30.—"Ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."

This text is commonly expounded as referring to "a renewing work of grace." The Apostles, it is said, "restored, *while on earth*, upon the royalty referred to, in their own persons, and continue it in their writings." If this be not rationalistic interpretation, it is hard to say what is. The word *paliggenesia* (regeneration) is construed, at the public schools and the universities, "in the resurrection," and there is no doubt as to that being its true meaning. Why not, then, take it as it stands, and regard it as teaching that at the resurrection the Apostles will literally be rulers, under Christ, of their nation?

5. Phil. iii. 11.—"If by any means I might attain unto the resurrection of the dead."

Is it possible to imagine that St. Paul only refers here to that resurrection which is common to all? Is it reasonable to separate this from what is said elsewhere about "the *first* resurrection?" 1 Thess. iv. 16; Rev. xx. 5,)—that prior *judgment of saints* which is to take place before the rest of the dead are raised, and which is so closely associated with their taking part in the judgment of the world, (1 Cor. vi. 2, 3,) a judgment which is *not* to decide whether they (the saints) are Christ's or not, but to allot to them rewards or deprivations, "according to their works."

The restoration to which St. Paul aspired was evidently one which implied, to him, the reception of the unfading crown. 1 Cor. ix. 25; 2 Tim. iv. 8. It is very remarkable that in the Apocalypse (chapter xx.) after a symbolic vision of thrones of judgment (verse 4,) there follows a distinct explanatory assertion,—"This is the first resurrection," just as we are told, after the casting of death and hell into the lake of fire,—"This is the second death." Rev. xx. 14.

After the actual resurrection of the Redeemer, *the doctrine* seems to assume a new form. It is now preached, not in the old form, as taught by the prophets, but as inseparable from the work of the Lord Jesus. The vexation of the Jews at the Apostles is not that the mere fact of the resurrection is taught, but that they preached *through Jesus* the resurrection from the dead. Acts iv. 2. "With great power," we are told, "gave the Apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all." Verse 33.

This topic, it is evident, occupied a very prominent place in the ministrations of St. Paul. To the heathen his message seems to have been very much summed up in this,—"He preached unto them Jesus, and the resurrection." Acts xvii. 18. It was when they heard "of the resurrection of the dead" that "some mocked" and others pondered.

In relation to the Jews, the Apostle's teaching often took a similar shape. On any other supposition, it seems difficult to see how he could say, when before the council "Of the hope and resurrection of the dead I am called in question," (Acts xxiii. 6,) for he was certainly not accused of preaching the resurrection as any other Pharisee would have done.

Shortly after, when before Felix, he repeats his belief, in common with the Jew, "that there shall be a resurrection of the dead, both of the just and unjust," and says, "For this one voice, touching the resurrection of the dead, I am called in question." Acts xxiv. 15, 21.

Before Agrippa he puts the matter somewhat differently, but still involving the same thought. "I stand and am judged for the hope of the promise made of God unto our fathers; unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you that God should raise the dead?" Acts xxvi. 6-8.

The resurrection from the dead, and the happy consummation of the hopes and prayers of the twelve tribes day and night, are regarded as one event. The triumphs of Messiah,—the fulfillment of all the promises to Abraham and the glorious prospects held out in the Prophets, are one and all linked to the resurrection from the dead.

In latter days, difficulties of another class presented themselves. They are embodied in the sceptical inquiry of the Corinthians relative to the possibility of such an event.

"*With what body do they come?*" 1 Cor. xv. 35. What is this but the question, so often put now in forms like these,—"How is it possible *so* to unite the present world and the next, as to consider the latter in any sense *the complement* of the former? The body will have dissolved in the grave. With it will have disappeared all the countless influences it exercised over the spirit. How is it possible so to bridge the great gulf which separates time from eternity, that anything corresponding to this life can be *carried on* in another world? *With what body do they come?* Discipline, and therefore probation, *must* terminate on earth, for the natural body and the spiritual body can have little or nothing in common."

To all which Paul replies,—Thou fool, didst thou never *sow* wheat and reap wheat? Is the wheat thou didst reap so different from the wheat thou didst sow? Is it not rather, in spite of the primal decay, though not the same, yet *the very same* wheat? So will it be at the resurrection.

To the inquiry, "With *what* body do they come?" St. Paul gives an answer, a portion of which seems, to a great extent, hitherto to have escaped notice. He says, in fact, that at the resurrection *bodies will differ*—"to every seed his own body." As "all flesh is not the same flesh," so all bodies in the future world, will not be alike. Just as the sun, moon, and stars differ in glory, and one star differeth from another, so in that world will it be at the resurrection from the dead. We shall all die, or be "changed." But the dead in Christ will be raised incorruptible, and the mortal put on immortality; for of *their* bodies only can it be said, they are "sown in dishonor," but "raised in glory." What other changes will take place on that day, we can only infer from the word's of the Prophet, "He will swallow up death in victory;" he will destroy the face of the covering cast over all people, and the vail that is spread over all nations." Isa. xxv. 7, 8.—*Henry Dunn.*

Time of the Advent.

I have been upon the point of writing something for the RESTITUTION for a long time, but pressure of other things has crowded it out of mind, if not out of season.

The question I wish to discuss is a very important one, being the coming of Christ, or the question of his disciples to Him concerning the restoration of the kingdom to Israel. Acts i. 6. Almost all expositors (and especially that class who believe in the second personal coming of Christ) take the position that He gave his disciples to understand that they should know of the *times* and seasons, after the power was bestowed upon them.

Now I write to object to this interpretation of Christ's sayings to them upon that occasion, and to show that He taught them the very opposite, and that his apostles were as ignorant of the precise time of his coming, as believers of the present age. While they all believed that He would come and carry out the Father's gracious purpose, concerning national salvation, resurrection, judgment, and all other things connected therewith, yet the precise time was purposely hidden from them and us.

My mind was called to this subject while visiting certain friends of "definite time" faith. They read the Scripture referred to above to prove that they (and we) should know of the time, and thus be wise and able to instruct others.

I saw plainly that the question had reference to *definite time*,—wilt thou at *this time* restore, etc. So also did the answer of Christ to them, and taught the reverse of that for which it was quoted to prove.

1. The question.—"Wilt thou at *this time*," etc.

2. The answer.—"It is *not* for you to *know* the *times* and *seasons* which the Father hath put in his own power."

Query: Did Christ tell them in the first place that it was not for them to know of the times and seasons, and in the second place tell them that they should know all about the things that were not for *them* to *know*? This would be teaching yea and nay which was not his custom.

In his answer, He tells them that it was not for them to know of the times and seasons of the restoration of the kingdom to their nation, which would change their vocation from that of witnesses to that of rulers of the twelve tribes, which would have been a glorious change, and the desire therefor a laudable one; but He tells them their chief employment would be to witness for Him unto the uttermost parts of the earth, and suffer for his name, and bide the time of the restoration, so much longed for and hoped for.

The precise time of the coming of Christ being hidden *from* the Apostles, we cannot arrive at definite time from any or all their writings.

Some one may ask; "Don't you believe that the wise will understand the time?" Yes, but not exactly. If you mean the wise among the Gentiles, no; but if you mean the wise among Daniel's people, then I say emphatically yes.

Moses parents understood that he was a proper child (to deliver Israel from Egyptian bondage) and that those years were well nigh ended, so it was necessary that he should be reared and trained for this purpose; the reader knows the sequel, and the Apostle tells us it was by faith.

The wise among Daniel's people understood that the appearance of one to rule Israel drew nigh, hence they come and ask: "Where is he that is born king of the Jews?" So we believe that the wise among Daniel's people will understand the time of the coming of that Prophet like unto Moses, to deliver them from universal bondage, and to place the twelve Apostles over them. Then their governors will have proceeded from among themselves, their officers will exact peace, and their exactors righteousness.

When this shall come to pass, the request of the Apostles will be granted, in the times and seasons of the Father, made manifest in the opening of the future ages in all their glory.

A. B. ALLERTON.

Lake Mills, Wis.

Brain and Thought.

Richmond mentions the case of a woman whose brain was exposed in consequence of the removal of a considerable portion of its bony covering by disease. He says he repeatedly made pressure on the brain, and each time suspended all feeling and all intellect, which was instantly restored when the pressure was withdrawn. The same writer also relates another case, that of a man who had been trepanned, and who perceived his intellectual faculties failing, and his existence drawing to a close, every time the effused blood collected upon the brain so as to produce pressure. Professor Chapman, of Philadelphia, mentions, in his Lectures, that he saw an individual with his skull perforated and the brain exposed, who was accustomed to submit himself to the same experiment of pressure as the above, and who was exhibited by the late Professor Wistar to his class. His intellect and moral faculties disappeared on the application of pressure to the brain; they were held under the thumb, as it were, and restored at pleasure to their full activity by discontinuing the pressure. But the most extraordinary case of this kind within my knowledge, and one peculiarly interesting to the physiologist and metaphysician, is related by Sir Astley Cooper in his Surgical Lectures. A man, by the name of Jones, received an injury of his head while on board a vessel in the Mediterranean, which rendered him insensible. The vessel, some after this made Gibraltar, where Jones was placed in the hospital, and remained several months in the same insensible state. He was then carried on board the Dolphin frigate to Deptford, and from thence to St. Thomas' Hospital, London. He lay constantly on his back, and breathed with difficulty. His pulse was regular, and each time it beat he moved his fingers. When hungry or thirsty he moved his lips and tongue. Mr. Clyne, the surgeon, found a portion of the skull depressed, trepanned him, and removed the depressed portion. Immediately after this operation the motion of the fingers ceased, and at four o'clock in the afternoon (the operation having been performed at one) he sat up in bed; sensation and volition returned, and in four days he got out of bed and conversed. The last thing he remembered was the circumstance of taking a prize in the Mediterranean. From the moment of the accident, *thirteen months and a few days*, oblivion had come over him, and all recollection ceased. He had, for more than one year, drunk of the cup of Lethe, and lived wholly unconscious of existence; yet, on removing a small portion of the bone which pressed upon the brain, he was restored to the full possession of the powers of his mind and body.—*Dr. Brigham.*

Take Care of Your Thoughts.

Sin begins in the heart. If you keep your thoughts pure, your life will be blameless. The indulgence of sinful thoughts and desires produces sinful actions. When lust hath conceived, it bringeth forth sin. The pleasurable contemplation of a sinful deed is usually followed by its commission. Never allow yourself to pause and consider the pleasures or profits you might derive from this sin. Close your mind against the suggestion at once, as you would lock and bolt your doors against a robber. If Eve had not stood parleying with the devil, and admiring the beautiful fruit, the earth might have yet been a Paradise. No one becomes a thief, a fornicator, or a murderer at once. The mind must be corrupted. The wicked suggestion must be indulged and revolved in the thoughts, until it loses its hideous deformity, and the anticipated gain or pleasure comes to outweigh the evils of the transgression.

Your imagination is apt to paint forbidden pleasure in gay and dazzling colors. It is the serpent's charm. Gaze not upon the picture. Suffer not the intruder to get a lodgement. Meet the enemy at the threshold, and drive it from your heart. As a rule, the more familiar you become with sin, the less hateful it appears; so that the more completely you preserve your mind from unholy and wicked thoughts, the better. Avoid the society where obscenity or blasphemy is heard. Cultivate the society of the virtuous.

Read nothing which is unchaste or immoral. Make a covenant with your eyes. Familiarize not your mind with the loathsome details of crime. Never harbor malicious or envious thoughts. Direct your thoughts toward pure and holy subjects. Contemplate the character of the spotless and perfect Son of God. Keep your spirit untainted, your thoughts uncontaminated, so shall your life be virtuous. As a man thinketh, so is he. Take care of the thoughts—the actions will take care of themselves.—*Sel.*

Preach Christ.

Our readers need only examine how we preach Christ to form an idea how far we are evangelical. Shall we glory in the beauty of our composition—in the flowers of rhetoric—in the force or oratory—in the harmony of periods—and leave the cross out as *unfashionable*? Thus did not Paul. Shall we glory in the teachings—in the example of Christ—and not in the cross of Christ also? So did not Paul. See! he is going into Greece, the eye of the world—and what did he do? "I determined not to know any thing among you, but Jesus Christ and him crucified." He is going to Rome, the imperial city—among sages, generals, poets, legislators, and statesmen. Will he not change the theme? Will he not there talk of the "Supreme Being—eternal providence—destiny," etc.? No. "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation, to every one that believeth, to the Jew first and also to the Gentile." And when he heard that the Galatians were about to conceal the cross, O what were his feelings. They were about to blot the sun out of the firmament, and what would they have left but darkness, desolation, and death! The cross of Christ is the grand luminary of the Gospel system, from which all its parts derive light, life, and influence. All else is darkness; and God forbid that we should glory, on earth or in heaven, in life or in death, save in Christ our crucified Lord!—*Robert Newton.*

Nature's Homage to the "Lord of Glory."

If the forces of nature formed a satellite to direct "wise men" to Jesus' birth place, and the physical firmament wore a pall of mourning for three hours at his death. If rocks were riven asunder in dreadful agitated sympathy, and the veil of the temple was rent! If the mighty power of the Spirit caused an earthquake to immediately precede his resurrection! Is it *too* much to expect that nature shall be mute when the mighty Hero returns to earth again to deliver this whole groaning creation! Zech. xiv. shows that when his feet stand upon Mt. Olivet again, a mighty earthquake will result. As the angels of God shouted for joy when this mundane system of ours was completed by the Creator, and sung an anthem of praise to celebrate the *birth* of its heir, so the voice of the mighty hero will reverberate through every grave, rock and cave where his imprisoned brethren have been chained by their enemy death.

Oh what an unutterable thrill of ecstacy and endless joy will seize each heart, when he finds himself in the blissful company of his long absent Son, and all the worthy sages of all ages, aliens and tongues.

Reader! Believe *his* Gospel; *obey* and *continue* patiently waiting and working for this *grand consummation.*—*James Luxford.*

Lost His Reason.

ANN ARBOR, Mich., Dec. 2.—Daniel Moseart, the well-known watch inventor, was to-day taken to the Insane Asylum at Kalamazoo. He has been for years at work on a watch which, without being larger than usual, was to show quarter seconds, seconds, minutes, hours, days of the week, days of the month, and months of the year. Every fifth time the watch was opened it was to wind itself. He had completed it, and had received a large offer from parties in New York for the right to manufacture it. A short time ago he took the model apart to fix. He was unable to put it together again, some part having probably been lost, and the intense mental application upon the difficulty has deranged his mind. Five years ago he was Superintendent of the Moseart Watch Company, of this city, which was bought out by the Rock Island Watch Company, of Rock Island, Ill.

☞ False happiness renders men stern and proud, and that happiness is never communicated. True happiness renders them kind and sensible, and that happiness is always shared.

The Changed Heart.

A changed heart will have change of company, if it is to be had. There is something in nature that disposeth all men to delight in that company which is most suitable to their disposition. When converting grace hath changed men, their minds are much changed too in regard to the society they seek. Oh how useless and unsavory, then, is it to them to sit or walk in the company of such that never have a word of God, or that may help them in the matters that their hearts are set upon! Their merry talk and fine discourse is to him but as the crackling of thorns under the pot. It doth but trouble him and move him to compassionate such empty souls that have no God, no Christ, no heaven to talk of, but mere unprofitable trifles; but the company of those is sweet to him that will discourse about the matters of his salvation; that will tell him how he may get more grace, and open to him more the mysteries of the Gospel, and speak to him of the riches of God's love in Christ, or tell him of the dangers that are yet before him, or the duties that he must perform. These matters are now savory to him, for these he knows do indeed concern him, and are worth the talking of. When a man is in a strange country, a thousand miles off, it doth him good to meet with his countrymen, and to talk with him about his friends, and family, and his estate, and inheritance, and home, which he must return to. One hour of this discourse is sweeter to him than a hundred with the strangers of the country about matters that are little to him. So it is here. A Christian that knoweth he is a stranger in this world, and that his God, his salvation, his home, his inheritance, are all in the world to come, had rather far discourse with a heavenly-minded man about his Father, and everlasting works and blessedness, than with worldly men about this world.—*Richard Baxter.*

World-Worship.

The object to which a man bows down and worships, leaves its own impress stamped upon his soul; and as the years roll on, he must inevitably, by the very law of his being, become more and more like the God he adores. If a man gives himself up entirely to the pursuit of wealth, pleasure, or any one of the fashions of this world they each in turn become his God, and at the shrine of each he bows down and pays his homage. Day by day he finds some one or all of these objects becoming increasingly necessary to his happiness—and even to his existence; and spurred on, as by an unseen power, he plunges forward in hot pursuit of his object, until death, that solemn sentry, bids him stand! They who saw him in life knew that "God was not in all his thoughts." He was not to be found among those who "went about doing good." The noble and godlike enterprises of the day—though they loudly demanded—did not obtain his aid and co-operation. He was *of* the world, and to *it* he gave all he *had* and all he *was*. Thus do all those who love not our Lord Jesus Christ.—*Christian Banner.*

Repentance.

Repentance *begins* in the humiliation of the *heart*, and *ends* in the reformation of the *life*.

He that repents of sin *as sin*, doth implicitly repent of *all sin*.

You cannot repent too soon. There is no time like to-day! Yesterday is gone, to-morrow is God's, not your own. And think how sad it will be to have your evidences to seek, when your cause is to be tried; to have your oil to buy when you should have it to burn!

If we put off our repentance to another day, we have a day more to repent of, and a day less to repent in.

Let the hopes of mercy encourage to the exercise of repentance.

Turn to God, and He will turn to you, and then you are happy though all the world turn against you.

If we think amiss of Christ we shall never believe; if we think well of sin, we shall never repent.

If we study to honor God, we cannot do it better than by confessing our sins, and laying ourselves low at the feet of Christ.

Reliance is the essence of faith, Christ is the object of faith, the Word is the food, and obedience the proof; so that true faith is *depending* upon *Christ* for salvation in a way of *obedience*, as He is offered in the Word.

Justifying faith is always attended with universal obedience.—*Mason.*

BERLIN, Dec. 3.—The Prussian Government has issued a circular to the provincial authorities instructing them to most urgently caution the people against the false representation of the Brazilian emigration agents, and stating that emigrants who went out under their representations continue to return to Germany in the most abject condition.

☞ Opinions founded on prejudice are always sustained with the greatest violence.

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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S. A. CHAPLIN, }
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THE RESTITUTION advocates the fact that "restitution of all things which God hath spoken by the mouth of all His holy Prophets since the world began." It also advocates as a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with Him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ; and many other kindred truths. It also advocates a hearty belief of the Gospel, repentance, and immersion as prerequisites to the forgiveness of sins; and a holy life as essential for final salvation.

COMMUNICATIONS.

THE EDITOR must not be understood as endorsing all the sentiments expressed by correspondents whose articles are inserted under this head. Each writer is alone responsible for the article bearing his own signature. No personal articles will be inserted. No writer will be allowed to refer directly or indirectly to the article of another by way of criticism. If the teaching of any writer is not endorsed, no article setting forth the views of the party differing may be forwarded. Free discussion of Bible questions—on all other—will be allowed, but the Editor reserves the privilege of criticising those considerations which antagonize a belief and obedience of the Gospel as a means of salvation, or which undermine its principles.

Coming of the Bridegroom.

"And at midnight there was a cry made, Behold the bridegroom cometh; go ye out to meet him.—MATT. XXV. 6.

Most of us who are professedly expecting the coming of the Lord as an event very soon to occur, are more engrossed in the theoretical teachings of revealed truth in regard to the second advent, and the doctrines of the Bible in relation to human destiny, than in its requirements concerning the formation of Christian character. While we are very careful to understand doctrine, prophecy, and ordinance, we neglect the cultivation of the affections. We acquire a wealth of knowledge, but in love are beggared paupers. We converge all the shining rays of revelation on the mysteries of future existence, on the re-genesis of our earthly abode, on the universality and eternity of its future administration of government under the dominion of Messiah, and on the future glory of the church of God, but ignore almost every thing that bears upon our moral fitness for the heavenly inheritance. What a fearful awakening awaits a slumbering multitude, with their untrimmed lamps, worldly affections, and unholy dispositions, at that mystic hour that closes forever this "dispensation of the Gospel." In the graphic words of another: "That midnight cry, Behold the Bridegroom cometh," will be the death-cry to many a feeling of security and sense of readiness even in the best of Christians. When that cry is once made evident in the soul, and the solemn reality of the Savior's close proximity is upon us, *there shall come* with it a sudden laying open of the heart to itself, such as it never experienced before. And with that disclosure shall weaknesses and deficiencies become manifest to each one's conviction of which there was never the remotest suspicion. A flood of light, suddenly pouring into all the darkest corners of the inmost spirit, will then show every man to himself as he really is. He shall awake in a new world, where every thing is tried by new measurements and new and more searching tests. And the result will be more startling even to the very holiest than they ever previously imagined. Then shall the whole life come under quick review; the weaknesses of childhood long since forgotten, the hilarities of youth inwrought with sin, the ambition and worldliness of riper age, and every act from childhood onward, *all* shall rise before the conscience with every *defect evident and unmistakable*, and with great troops of moral ills and crimes, of which we have never dreamed, thrown out as if by magic from their hidden ambuscade to menace and overwhelm our peace. Whatever may be our attainments, we are all a great deal worse than we think we are. No living man has ever yet sounded all the depths and subtleties of his own depraved heart. No living man can take up in one grasp a just estimate of his entire history. The variety of events which succeed each other here below, and divide our life, fix our attention only on the present, and do not permit us to recollect it in the whole, or fully to see what we really are. We never regard ourselves but in that point of view in which our present situation holds us out; the last situation is always the one which determines our judgment of ourselves; a sentiment of salvation, with which God sometimes indulges us, calms us on an insensibility of many years; a day passed in exercises of piety makes us forget a life of crimes; the declaration of our faults at the tribunal of penitence effaces them from our remembrance, and they become to us as though they had not been; in a word, of all the different states of *our conscience we never see but the* present. It will not be so when we come to that moment of intense awakening when we are aroused to the reality that the Bridegroom's coming, with all his glorious train, is just upon us. Then shall the whole heart, for the entire life, stand out to view, with all its long-hidden depths revealed, all its unsuspected secrets suddenly laid bare, and every act, desire, word, thought, and deed, from its first feeling to its latest sigh, with the true estimate to be put on each, and the grand sum total of the entire account, made visible in a moment; and we shall see at a single glance what we never before could rightly search out,—that is, *our true selves*. Not a crime but shall then be present to us; not a departure from holiness but shall display itself; not an omission, of which the catalogue is almost interminable, nor a vile motive entertained, nor a mean compliance, nor an opportunity neglected, nor a truth avoided or a good deed undone, nor a moment wasted or a day unimproved, but shall then confront us. And the few prayers with which we now satisfy ourselves, and the few brief weekly services through which we pass with hardly interest enough to keep from falling asleep, and the few dollars given to God, and the few good acts for which we credit ourselves so largely, and that feeble round of experiences which makes up the record of most men's piety,—how shall they dwindle down from the significance which we now attach to them, and seem to change into miserable mockeries that call only for an everlasting detestation of ourselves that ever we could think of seriously relying upon them! The mere thought of how we shall then appear, startles us as we dwell upon it, and almost makes us afraid to entertain it for a moment. As we thus feebly anticipate the nature and results of that last self-searching for readiness to meet the Lord, who that does not see and feel that the fund of goodness, faith, charity, and consecration must needs be vastly ampler than that which most Christians possess, from which to garnish their lamps into fitness to join the glorious marriage-procession of the Lamb!"

We may slumber now and take our ease;—we may fold our arms in Laodicean lukewarmness;—we may set all our affections on the perishable objects of this present world, and heap up its treasures for the last days;—we may neglect all our duties to God and the cause of the Redeemer;—we may be careless about watchfulness and prayer;—have a name to live and be dead, and pass along with comparative credit in this world, but how different all when at the judgment-seat of Christ! Time flies, and moments are jewels. Whatever we do or neglect, let us prepare for the soon-coming Lord. And let us rejoice that it is still an accepted time and yet a day of salvation.

S. A. C.

*Dr. Scisd Ten Virgins.

Words to Preachers.

Make no apologies. If you have the Lord's message, declare it; if not, hold your peace. Have short prefaces and introductions. Say your best things first, and stop before you get prosy. Do not spoil the appetite for dinner by too much thin soup. Leave self out of the pulpit, and take Jesus in. Defend the Gospel, and let the Lord defend you and your character. If you are lied about, thank the devil for putting you on your guard, and take care that the story shall never come true. Let your beard grow. Throw away your cravat. If you do not want to "break down," make your shirt collar an inch larger, and give your blood a chance to flow back to the heart. Do not get excited too soon. Do not run away from your hearers. Engine drive-wheels whirl fast on an icy track, but when they draw anything they go slower. It takes a cold hammer to bend a hot iron. Heat up the people, but keep the hammer wet and cool. Do not bawl and scream. Too much water stops mill wheels, and too much noise drowns sense. Empty vessels ring the loudest. Powder is'nt shot. Thunder is harmless. Lightning kills. If you have lightning, you can afford to thunder. Do not scald the people. Do not abuse the faithful souls who come to meeting rainy days, because others are too lazy to attend. Preach the best to the smallest assemblies. Jesus preached to one woman at the well, and she got all Samaria out to hear Him next time. Ventilate your meeting room. Sleeping in church is due to bad air oftener than to bad manners. Do not repeat sentences, saying, "As I said *before*." If you *said it before, say something else* after. Do not end sentences, passages of Scripture, or quotations with "and so forth;" say what you mean, and stop. Leave out all words that you cannot define. Stop *preaching* and *talk to folks*. Come down from your stilted ways and sacred tones, and become "as a little child." Change the subject if it goes hard. Do not tire yourself and every one else out. Do not preach till the middle of your sermon buries the beginning, and is buried by the end. Beware of long prayers, except in your closet. Where weariness begins, devotion ends. Look people in the face, and live so you are not afraid of them. Take long breaths. Fill your lungs, and keep them full. Stop to breathe before the air is exhausted. Then you will not finish off each sentence*ah* with a terrible gasp*ah*, as if you were dying for want of air*ah*, as some good people do*ah*, and so strain their lungs*ah*, and never find it out*ah*, because their friends dare not tell them*ah*, and so leave them to make sport for the Philistines*ah*. Inflate your lungs. It is easier to run a saw-mill with a full pond than an empty one. Be moderate at first. Hoist the gate a little way. When you are half through, raise it more. When you are nearly done, put on the full head of water. Aim at a mark; hit it! Stop and look where the shot struck; then fire another broadside. Pack your sermons. Make your words like bullets. A board hurts a man most when it strikes him edgewise. A pound of feathers is as heavy as a pound of lead, but it will not kill a man as quickly. An ounce bullet will kill quicker than a sack of wool. Do not condense too many words into a few thoughts. Make your discourse proportionate. If your talk is narrow and shallow, do make it short. If it is deep, and strong, the stream may run longer. Do not think every brook is deep, because you cannot see the bottom of it, nor call a man a deep diver because he always brings up mud. Have a clear head, and your words will be clear. Know what you are talking about; then you can make others understand you. Stand for God if you stand alone. Keep out of the clutches of party hacks and religious politicians. Preach a straight gospel, and live up to it. Keep your distance from sin. Do not play with edge tools, nor fool with temptations. Look to the stars instead of weather-cocks for guidance. Be in earnest, but not wild. Keep open ears, and a close mouth. Do not be a clown. Let the devil make his own fun, carry his own mail, settle his own quarrels, and foot his own bills. Make few promises. Learn to say *no* very sweetly. Keep out of debt. Do not let any one own you more than you are able to love. Speak to the people like your Master, as they are able to hear. Do not feed bones to babies. Do not abuse people for believing what you once believed yourself. Respect honest convictions. Judge no man. Be patient towards all. Make friends with the children. Be cheerful with the young. Keep clear of gluttony, dyspepsia, and pious grumbling. Remember, each sermon may be the last you shall preach, or your hearers shall listen to. Keep the judgment in view. Please God, and you will please Christians. Let others praise you. Live for Christ. Preach the Word.—*H. L. Hastings.*

GREATNESS OF LONDON.—The population of London, according to the last census, is 3,883,000. This vast multitude is more than the combined population of New York, Philadelphia, Brooklyn, St. Louis, Chicago, Baltimore, Cincinnati, Boston, New Orleans, San Francisco, Buffalo, and Alleghany City, Pa. To light its streets at night 620,000 gas lights are required, consuming every twenty-four hours 22,270,000 cubic feet of gas.

Christ Gave Himself a Ransom for All.

BROTHER REED:

I see a writer in the RESTITUTION of Nov. 5, has put forth the theory of "two seeds," which he says he has "never heard spoken, or seen written." That may be true. If so, his knowledge is limited; for several writers have employed their time and talents in presenting the same theory, in some parts of the country, for two or three years past, and have been replied to. The theory of your correspondent is precisely that promulgated by R. V. Lyon and some others, and is plainly this: "It never was the intention of Jehovah to save" only a *few* of our race; and that there are *by birth*, "two seeds," viz., the seed of the woman and the seed of the serpent; that for this last named class the Creator made no provision and never designed any salvation for them,—they were brought into being *fore-doomed* to be utterly destroyed, and that hopelessly, without the possibility of escape. Will you allow me to hear my protest against such a theory?

The theory is old-fashioned Calvanism revived, revamped, and attempted to be passed off as a new discovery. The reprobates, under the old theory, were from all eternity doomed to be damned, do what they would. Such was the theology taught sixty years ago, and shall an old man, who lived in those days, now be told such blasphemy is a veritable fact? Of the same character, only worse if possible, is the doctrine of a seed, or part of the human race, for whom Christ never died, and for whom God has no love; and yet Christ commanded the Gospel to be preached to them, because He commands it to be preached to "*every creature*."

I say nothing of the character or motives of the publishers of the theory, that I leave with Him who knoweth all hearts; but the theory is fatalism in its worst form, and calculated to destroy all confidence in God's Word; and lead some to fancy they are the favored ones who are to be saved, at all hazards, whatever risks they may run.

By this theory Cain is supposed to be the first of the "surplus," or "serpent's seed." But the record says that Cain was the son of Adam (Gen. iv. 1,) and Eve says, at Cain's birth, "I have gotten a man from the LORD;" and the record further says, "And she again bare his (Cain's) *brother* Abel." Verse 2. So the two are brothers. Are the seed of the serpent and the seed of the woman brothers? Cain was wroth because his offering to the Lord was not respected, as Abel's was. "And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted?" What! the seed of the serpent, can they *do well* and be *accepted*? Truly a marvelous utterance to a seed fore-doomed, before they were born, to be a cursed seed, and placed at birth out of the pale of salvation on any terms! Is not the Lord justly chargeable with dealing deceitfully with Cain, if he was the fore-doomed being the "serpent's seed" theory represent him to be? Does not the theory charge God Himself as the producer of this class of men thus doomed to wickedness and ruin? for the text, on which the theory is built, reads, "*I* will greatly multiply thy sorrow and thy conception." God, then, is the author of the birth of this imaginary "serpent's seed," and makes them what they are, a hopeless *and cursed seed, regardless of any* acts of their own, simply because mother Eve had sinned! Surely, such a view represents Jehovah as swearing to an untruth, when He says, "Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live." Ezek. xxxiii. 11. It also represents the Savior as using deception, and as acting under false pretences when He said to certain Jews, "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell." Matt. xxiii. 33. Did he know they were the "serpent's seed"—the "surplus seed"—that God brought into existence, fore-doomed to hell, and their salvation impossible by the author of their existence? If so, why tantalize them with their birth and doom? Plainly, He reproached them with their own wicked and *avoidable* conduct, by which they had justly merited the character and doom He sets before them.

The "two seeds," say the authors of the theory, are "not related to each other." Yet it is seen that they were both born of the same parents,—Adam the father, Eve the mother; and God Himself says they were "brothers." After Cain slew Abel, "The Lord said unto Cain, Where is Abel *thy brother*?" And again, the Lord said unto him, "The voice of *thy brother's* blood crieth unto me from the ground." The Apostle John says, Cain "slew his *brother*." "Not related to each other," says the theory! God says, Cain and Abel were brothers, and John says the same.

The theory of "two seeds" *by birth*, practically and theoretically denies that the Savior "gave himself a ransom for all," and was "the propitiation for the sins of the whole world." 1 Tim. ii. 6; 1 John. ii. 2. If such testimony is not true, then to "preach the Gospel to every creature" is hypocrisy, or practicing duplicity; pretending to have made provision for all men, that they might obtain life unending; while, in fact, no such provision exists. To deny this truth, is, virtually, to charge the angels *who announced the birth of Christ*, with a scandalous falsehood,—which the Apostle John would call being a "liar," and an "anti-christ." As no true Christian would commit such a sin, the truth must stand that "Jesus Christ gave himself a ransom for all," and "tasted death for every man." Not only did the Apostle Paul make these statements to Timothy and to the Hebrews, but presents the subject to the Corinthians in the following language: "For the love of Christ constraineth us; because we thus judge, that if one DIED FOR ALL, then were all dead; and that he DIED FOR ALL, that they which live should not henceforth live unto themselves, but unto him who died FOR THEM and rose again." 2 Cor. v. 14, 15.

The love of Christ, founded on Christ's love to him and to all men, "constrained" the Apostle to make prominent the great truth that Christ died for *all*; and on this fact to build another fact, viz: that henceforth men should live not for selfish ends, but unto the gracious person who had subjected Himself unto death for them, that He might deliver them from death and the dominion of sin. No stronger argument can be used to induce men to forsake and hate sin, than that Christ's love for them was so great, that, though "he knew no sin" (verse 21) "he died for all" those who "were dead in sins" (Eph. ii. 5,) and "while we were yet sinners." Rom. v. 8. To proclaim this truth successfully to men, there must be no possibility of deception in the message; for, if there is an exception, and a few or many of the family of Adam are not included in Christ's work in his death "for all," then to ask such to believe in Him is to ask them to believe a lie, because they were not included in the love of Christ which caused Him to die for men; and if He did not die for *all* men, then, really, *faith* is impossible in any man; for he may truly say, "I do not know that Christ died for *me*, as there are some for whom He did not die, and I may be one of them." To tell that man, "If you will believe you may know that you are one for whom Christ died," is but to mock him with deceitful words. Faith cannot exist without evidence first presented; and you ask him to believe without evidence, and tell him the testimony will come afterwards.

Such is the folly of any theory that denies or carries with it a doubt as to the fact that Christ gave Himself a ransom for all men of every language, tongue, nation and people. The man who does not understand this matter is not qualified to proclaim God's message of "Good tidings of great joy, which shall be to ALL PEOPLE." Luke ii. 10. The idea, therefore, that there is a portion of those we call "men," who are only "the seed of the serpent, by birth; and that Christ never died for them; and that there is no salvation for them, and God never designed they should have any thing beyond what pertains to things temporal," is to represent God's dealings with men as anything but frankness; yea, it represents Him as acting with a deception which, if found in men we would call them "hypocrites, dissemblers, liars." Shall we be guilty of placing the God of truth among such characters, even by implication, saying that Christ did not die for all men, and that no salvation was intended for a part of those we call "men?" I trust not.

GEORGE STORRS.

Suffering and Reigning.

The suffering is present. The reigning future. The suffering is in fact, the reigning in faith. But faith makes the triumph as real as the trial,—the joy as sure as the sorrow. Faith clasps the promise—"if we suffer with him we shall also reign with him," and faith sees then in every thorn and every spear, in every chain and every fetter, every faggot and every flame, the promise of eternal glory—of sublime and endless exaltation to Christ's own right hand.—The bloody block is but the threshold of the golden palace, the gory axe but prepares us for the fadeless crown, the prison is but the portal of eternal bliss, the grave but the waiting chamber whence the beauteous and immortal bride shall emerge in joyous triumph to welcome her descending bridegroom and to repose in the holy ecstacy of his fond embrace. Reader, do you suffer with Christ?

The way to the kingdom is neither flowery nor easy. Our flowers are blooming beyond the swelling flood. . . Soon shall the crown be bestowed upon the faithful saints of the most high God.—Soon shall the martyrs and apostles and saints come forth from their prison houses to reign with Christ. Reader, will you reign there?

"I or the joy that's set before thee,
Bear a momentary pain,
Die, to live a life of glory,
Suffer, With the Lord to reign."

The River of Life.

"There is a river the streams whereof shall make glad the city of God."—PSA. xlvi. 4.

Far back in the world's bright morning we read of a river that "went out of Eden to water the garden." No discription of it is given in that brief sentence but its fountain head is found in a sinless earth—it springs from the bosom of Eden, and on its banks are the trees and flowers of Paradise, while its clear bosom flashes back the beauty of those skies which no storm cloud had ever darkened. The tree of knowledge is there, and the tree of life also flourishes near its waves. The first Adam is placed amid these scenes of beauty to form a character of purity and virtue, but when temptation comes he falls before its force. Death follows in the track of sin and reigns with royal power over the sons of men. Sorrow and suffering walk hand in hand through a sin-cursed earth. The hills are smitten, the plains are blighted and the ocean tempest tossed, while the very skies foam with angry clouds above our heads. But a promise gleams across the cloud. The same voice that cursed the earth, for man's sake has declared that her vales shall bloom in beauty and her mountains be crowned with glory.

The first Adam was of the earth, earthy; and through his transgression we lost the Paradise of God—we lost the beauty of a stainless earth—we lost all access to the tree of life, lest we should eat and live forever. But "the second Adam is the Lord from heaven," and if we avail ourselves of his offers we gain through his righteousness another Eden. The tree of life which stood in Paradise lost shall bloom again in Paradise regained, and its leaves shall be for the healing of the nations. Through this second Eden shall flow another river and its waves shall never be cursed by sin nor stained with blood. The waters of the first beautified and fertilized the garden, but the waves of the second shall flow through the city of God. The fountains of the first were planted in Eden, but that which is to come shall gush from the foot of the throne. The first river still flows through a wilderness of sin and death, with no power to heal or to save—the second shall roll through a glorified earth, bearing life and immortality upon its bosom. The rivers of earth are laden with symbols of war, and the fleets of angry nations meet upon them in deadly strife, but that which cometh from God's throne is a river of peace, for on it "shall go no galley with oars, neither shall gallant ship pass thereby." Its clear waves can never be fouled for it is purified by the same blood that hath made white the raiment of the bride. Its waters can never fail for "the Lamb that is in the midst of the throne shall lead us to the *living fountains*." It shall be a river of brightness* and beauty such as earth has never known, for it is the "*water of life*" all radiant with God's glory. It shall flash beside the pure gold and the pearly gates of the city. The white-robed throng on the sea of glass shall be mirrored in its bosom. The crowned victors that have "overcome" in earth's conflict shall walk upon its banks. The feet of the redeemed shall touch its golden sands, and the glory of God, which is the light of the city, shall gleam in its crystal depths.

MRS. H. V. REED.

*The words "clear as crystal" might be more properly rendered *bright* as crystal. The word translated *clear* is "*lampros*" and is rendered *bright* in speaking of "*the bright* and morning star."

The Word of God must be nearer to us than our friends, dearer to us than our lives, sweeter to us than our liberty, and pleasanter to us than all earthly comforts.—*Mason.*

THE RESTITUTION

PLYMOUTH, IND., DEC. 9, 1874.

EDITORIAL DEPARTMENT.

To Our Readers.

In view of our having taken the Editorial management of the RESTITUTION a few words setting forth our views and plans may be deemed proper in this connection. Having been associated with the paper most of the time, under its various names for the last twelve years, we have some idea of the responsibilities and difficulties attending our present position. We know full well that we cannot meet the expectations of all our readers, and indeed such a result would be impossible for any one, seeing that there are, on certain points, differences of opinion which render universal approval impossible. What will be suited to one is not liked by another, and yet both of these parties demand a hearing on the ground that they have important truths to set forth. We will therefore here state summarily what appears to us to be the only fair and tenable ground.

We shall give all our readers a fair opportunity to express themselves through our columns, upon all Bible questions, but no writer shall be permitted to speak unkindly of others with whom he may not agree in matters of doctrine. The columns of the paper must not be burdened with long, prosy articles upon subjects of no practical bearing on the Christian life and hope. Writers should avoid, as far as possible, all crochets which tend to alienate and sever the children of God. Undue prominence to theories which seem to be fairly inferred from the Scriptures, but not directly taught, should be presented with great caution, and in a dispassionate spirit, and without dogmatism. Stick closely to the Bible, enforce no tests which grow out of speculative doctrines. Ask no one to believe that for which you cannot find a "thus saith the Lord." Try and speak to the edification of those standing in need of instruction and encouragement rather than to appear as a pioneer in some unheard of notions which further investigation will show to be untrue. In short, speak and write as far as in you lieth, according to the oracles of God. And write with a full, free heart to do good to the household of faith and to those who are yet in the ways of death.

We shall labor to produce harmony and peace, to build men up in Christ, and to diffuse a kindly spirit among all who are looking for the Blessed Hope. We stand in need of more zeal and devotion, more of that living faith which will bring us nearer to the Divine Master, and prepare us for his reign of glory and peace. Let there be more forbearance and love, and less indifference on the great questions of purity of heart and of life. Thus far our people have proved themselves "valiant in fight," and have put to flight the armies of the aliens, and have won the distinctive appellation of the *Church Militant!* During these years of conflict we may have partially forgotten the other side of Christian faith and duty, and become too combative in our zeal for the truth.

We do not wish to be understood that we are willing to yield one iota of truth for which we have contended during all these years of earnest effort. But it occurs to us that we should exhibit more of that sweet spirit which characterized our Master while setting forth that sublime message of *peace on earth and good will to men.* In view of the great events which are crowding in upon us, of the spirit of scepticism which is overshadowing the world, of the formalism and pride which have taken possession of the professed church, and our nearness to the everlasting kingdom, it becomes our earnest duty to have our lamps trimmed and burning that we may be ready for the coming Bridegroom. Let the coming year mark a new era in our history, bringing us to a higher standard of religious life, more unity of action and to greater sacrifices for the truth of heaven.

In conclusion we would ask for the fraternal co-operation of all who love the appearing of our Lord, and pray that we may be the humble means of winning men to Christ by a pure Gospel, and a life of trust in Him who is the giver of every good and perfect gift.

The Christian Publishing Association.

As our readers will be anxious to know something about the Association which has been recently organized in this State, we shall proceed to give such information as will be of interest.

The Christian Publishing Association was organized under the State laws of Indiana, Nov. 16. Brethren R. S. Dwiggins, Wm. Railsback, Cyrus Taber, Thomas McDonald, and S. A. Chaplin were elected a Board of Directors for the first year. The headquarters of the Association are located at Plymouth, Ind., which is one of the most central points which could have been selected. The mail facilities are unexceptionable, there being two railroads leading to the great distributing centres of Chicago and Indianapolis, while the Eastern mail is more easily dispatched than at either of the points above named.

The capital stock of the Association for the present is five thousand dollars, which can be increased as the business may require. The shares of stock are ten dollars, which is sufficiently small to enable almost any one to become a member. About one-half of the stock is already taken, but we shall need to have the whole amount within a given time in order to faithfully prosecute the business and pay such debts as have already accrued by purchasing the entire office of the RESTITUTION, including the books, tracts, plates and subscription list. It is not expected that all the stock will be needed at once, but it can be paid by installments. Twenty-five per cent down and the balance as it may be called for by the Board.

The Association is organized strictly upon legal and business principles, and is a body corporate, and is fully prepared to execute its work according to the laws of the State. The Board of Directors are business men and enjoy the entire confidence of the brotherhood wherever known, and have good report from those "who are without." Matters of a business character had so shaped themselves as to render it important that Brother Wilson should be relieved from the care of the paper. He has borne the burden for sometime, and it is but right that others should put their shoulder to the wheel to aid the truth in these days of great events. The brethren of Indiana have taken upon them the responsibility of publishing the RESTITUTION, and it is expected that the entire brotherhood will co-operate with this movement and help onward the work. That the Association needs help in its infancy every brother well understands. It is therefore expected that assistance will come from all who have the truth at heart. Brethren here are willing to make sacrifices for the truth, provided others will work in unison with them. We hope our friends throughout the State and in other States will take this matter under serious consideration and do what they can to push forward the enterprise. In union there is strength, and in no better way can this be illustrated to the world and to our hearts than by a strong co-operative movement for the work of saving men from error and sin.

We will say in conclusion that if there are any points upon which any brother may want further explanation relative to the Association, we will cheerfully give it. In the meantime we hope all who can will subscribe for one or more shares of the capital stock, which will entitle them to a membership in the Association, and to have a voice in its proceedings. We sincerely trust that our united efforts will redound to the glory of God and to the advancement of the truth among men.

☞ From the intelligence elsewhere given, it will be seen that our dear Brother Hornaday has parted from us. An enemy hath done this. We deeply sympathize with the dear family and friends whose hearts are bleeding beneath this heavy stroke. But there is hope in this dark hour; the lights of faith shine over his lonely grave, and soon the Life-King shall come and break the cold bars which imprison our sleeping Brother. Another brave soldier has fallen, but he fell at his post, and his name shines on the golden page of the book of life, and his crown gleams in the hand of the King. We fully endorse the beautiful tribute given by Brother Halstead, and trust all our readers will act in harmony with his suggestions.

All Things New.

The world has grown old. The curse is here. Men grow old and die. The promises of the new life and of a new world are becoming old and the heart faints at the long delay. Yet the word seems more precious as the years go by. Man's life is short and the times of God are reaching far beyond human grasp. The vision tarries but the promise has gone forth, "Behold I make all things new." The old Paradise with its life-tree is seen restored in the visions of Patmos. The old heart which is given to sin must be made new; the old man must become a new man in Christ; the old heavens and the old earth will be changed to the new, and the Jerusalem now in weeds of mourning and clothed in garments of widowhood, shall become the bride the Lamb's wife, and her days of mourning shall end. She shall become the new city wherein shall dwell the elect church in the spotless linen, which is the righteousness of saints. The new heart, the new man in Christ, do not mean *another* heart and *another* man, but the same man is *changed into the new.* So with the old heavens and the old earth—and so it will be with Jerusalem *the* city of the great King. God's plan contemplates no waste in creation. The miracles did not involve new creations, but existing things were made to serve the power which acted upon them. So God will take the things which are, and from them shall come forth the blessed results foreshadowed in the divine promise and prophecy. "He that sat upon the throne said Behold I make *all things new.*" Not new things, but the things which are shall be renewed and made to shine forth in the glory of that day when the old shall cease and the new shall come. Blessed consummation! May divine love quicken the years and bring us to that morn when *all things shall be made new!*

☞ The doctrine of future endless misery is being rejected as unscriptural by some of the most talented ministers of the orthodox faith, both in this country and in England. Dr. True of the M. E. church of New York, and Newman Hall (Congregationalist) of England, are among those who have ceased to preach the terrible doctrine of ceaseless woe. From present indications it will soon be quite orthodox to preach from popular pulpits, "*The soul that sinneth it shall die.*"

☞ A discarded god of Japan is advertised in the Japanese papers in the following terms: "For sale, at Kuma Kura, a very fine idol, with six arms. It is fifteen feet high, and was cast in bronze at Sheffield."

The idea of offering a god for sale through a newspaper is rather novel, but in view of the fact that this god was made at Sheffield and was cast in bronze, there can be nothing wicked about it. The points which seem to have recommended this heathen god are its *six arms* and its height—fifteen feet. It would hardly do for a missionary to present to these heathen a god "without body or parts."

☞ In this number will be found two articles bearing upon the question of what some are pleased to call the *fair chance theory.* The views set forth in the two articles are in some respects directly opposite. We give place to these articles as we have a great supply of them treating upon the same subject, handed over to us by the former proprietors. While we believe in the utmost freedom upon questions of opinion, yet it must not be expected that we shall be able to publish all the articles now in our possession. We do not wish to abridge the liberty of our correspondents, but the size of the paper is such that we cannot allow too much discussion upon controversial subjects. We expect to publish much that we do not believe, reserving the right, however, to criticize such articles as we think may require it.

Personal Items.

Brother J. M. Fike has moved from Nebraska to West Irving, Iowa.

P. B. Morgan, formerly an Advent minister, but now a member of the Episcopal Church, is talked of for Bishop of Iowa. "They have their reward."

Brethren Barnhill and Albertson have been holding a series of meetings in Polk Township, in the (Marshall) county, and baptized twelve persons. We understand that a great interest has been awakened in that community.

We received a call from Brother D. T. Halstead on Friday last. He was on his return home from Ross' Mills, where he gave nine discourses and baptized two disciples. He recently visited Goodland and preached the Word. Two intelligent believers were baptized. The truth has some warm friends in that locality. Brother H. is an efficient proclaimer of the ancient Gospel, and we hope the brethren will hold up his hands in his work for Christ.

Brother D. O. Ames, of Kansas, after more thoroughly investigating the subject has renounced the seventh day Sabbath delusion. Christ never commissioned his disciples to preach the law, but He did command them to preach the *Gospel*, which Paul declares to be "the power of God unto salvation to every one that believeth." The law was given by Moses, but grace and truth came by Jesus Christ. The Apostles never enforced Sabbath-keeping upon the Gentile disciples.

Duties of the Hour.

Very peculiar and solemn responsibilities are now resting upon every true disciple of our Lord Jesus Christ. As individuals we have a character to form that we may be recognized as the children of God. Religion is eminently a personal matter between ourselves and our Lord. To pass the scrutiny of him who searches the hearts and tries the reins requires the exercise of the most unfaltering activity and engagedness on the part of every believer of the Gospel. We have learned from the living Oracles that our calling is a "heavenly calling";—even to share in all the honors of the "princely priesthood" in the soon coming kingdom. The coronals of glory will never wreathe unhallowed brows. To the sceptered honors of the world to come none but the pure in heart, and holy in life, will ever be exalted. We must then "give all diligence to make our calling and election sure." We also owe duties to the "Church of God." For eighteen hundred years, in widowed bereavement, has she been the object of the world's scorn, detestation, and bitter persecution. In sorrowful anxiety, in wearying labors, in ceaseless watchings, and hourly perils, has she marked the desert pathway with her bleeding foot-prints, in constant conflict with merciless superstitions, and every form of relentless unbelief. The blood of her martyred children has crimsoned the earth. Her surviving sons and daughters have pressed onward through tears, and even increasing perils, fainting, sighing, and dying all along the way. Her pathway is now through the perils of the last days. Her enemies are strong, numerous, well-disciplined and confident of ultimate victory. With diminished numbers, failing strength and fainting heart, she is now marshaling her *forlorn hope* for the last struggle in the "*conflict of ages.*" We must stand by the colors of Immanuel now. Now is the time to signalize ourselves as soldiers of the cross. Darkness gathers in impenetrable shroudings above; dangers of every conceivable form thicken around; but final victory will be on the Lord's side. Our exhortation will be to personal conformity to our Lord Jesus Christ,—to active and unremitting diligence in labor in His vineyard,—to continually and faithfully holding forth the word of life to the perishing;—and to comforting one another in these last evil times. For a crown of glory we must cheerfully sacrifice, at least, a share of worldly wealth. This dispensation nears its close.

With these few words of friendly admonition we greet the readers of the RESTITUTION. We hope to make the paper, what it has already been, a medium of instruction and comfort. We want both your aid and your prayers. May our efforts be blessed, and our readers edified.

S. A. CHAPLIN.

TORONTO, Dec. 2.—In the Provincial Lunatic Asylum yesterday, a female patient named Mrs. Newell, an English emigrant, afflicted with the notion that her five children's souls could not be saved unless she herself died some terrible death, set fire to her clothing, and then knelt in devotion while enveloped in flames. The fire was extinguished, but the patient died this morning, after great agony.

The Ten Kings of Rome.

"The beast which thou sawest was, and is not; and shall ascend out of the bottomless pit, and shall go into perdition.

And the ten horns which thou sawest are ten kings which have received no power as yet; but receive power as kings one hour with the beast." Rev. xvii. 8, 12.

We invite the reader's attention to the following extracts from a letter written from Rome, by Joseph Medill, now editor in-chief of the Chicago *Tribune.* Mr. Medill, of course, wrote this letter without any idea of the prophecy, and yet it seems to point to the same great facts as set forth by John. Rome was, then ceased to be, during the reign of the Papacy, and now exists again after a lapse of between *twelve* and *thirteen centuries*, and there are just ten kings in reconstructed Italy or Rome. But here is the letter which speaks for itself:

After this hasty and imperfect retrospect, let us take an

"ACCOUNT OF STOCK,"

and see what the profits of this fortunate season's business for Victor Emanuel footed up.

Original capital invested in April, 1859:

	Square Miles.	Population.
Piedmont	35,553	4,720,782
Island of Sardinia	9,317	624,715
Kingdom of Sardinia	44,870	5,345,497
Lombardy, acquired	5,760	2,603,913
Parma, acquired	3,721	2,601,196
Tuscany, acquired	9,150	4,842,275
Ducatis and the Marches, acquired	6,643	1,856,521
Naples and Sicily, acquired	40,000	8,500,000
Total	109,524	25,929,602

There were two links still missing to complete the grand chain, viz: Venitia, with 7,765 square miles, and 2,496,442 inhabitants, yet under the iron yoke of Austria, and the Pontifical States, with 4,716 square miles, and 692,196 unwilling subjects of His Holiness, pinned down by French bayonets.

VENITIA WAS TRANSFERRED

by the treaty of Prague, Aug. 23, 1866, to Prussia, who turned it over to Italy the same day, and then "gobbled" up all the North German states for her own share of the spoil, annexing "Principalities and Powers" Dukedoms and Margravates, right and left, to the number of about three dozen or two-score. Bismark thereby simplified and reduced the map of Germany to the comprehension of school-boys, which it had not previously been, but was known as the "labyrinth of geography." But the "Man of Destiny" stood by and bit his finger nails. He had been completely euchred by Bismark and Emanuel.

There now only remained one sister state out of the fold to complete Italian unity; but, while that was the smallest, it was the most important of all. It was the Hamlet of the play; it was the state which had originally created the Italian Republic, and drew Italy around itself as the center of gravity, and held all the states in its fraternal embrace for 1,200 years,—the same length of time which they had been torn from the parent state.

Time ran on, and the span connecting 1866 and 1870 was a short one. Prussia was once more to befriend Italy and advance her cause. Solferino had given to Emanual Lombardy. Sadowa had added Venetia, and expelled Austria from Italy, and created a nation, but without a capital. Sedan was now to give Italy its capital and crown the edifice. The German invasion of France necessitated the withdrawal of the 20,000 French soldiers who had stood guard for the Pope and held the Romans down for eleven years, while Italy watched and waited. The hour had now struck, and the time for the delivery of Rome was at hand. The last French regiment had scarcely embarked at Civita Vecchia, before the citizens began to hand out the tri-colored flag, and send deputations to Florence urging the king to take possession of the ancient capital of Italy. As usual he was bold and prompt, and no time was lost in appearing before the gates of the ancient Aurelian wall, and demanding that they be opened forthwith. A few shots were fired in the air for form's sake, when the Pope ordered the gates to be opened to spare the effusion of blood, and the Italian army

MARCHED INTO THE ETERNAL CITY,

amidst the frantic shouts of welcome of the overjoyed citizens. From every window was thrust a national flag (and the wonder was how or when so many thousand banners were made). At night the city was illuminated until the light almost rivaled that of the day; rockets mounted into the heavens by millions; bells were rung; cannon roared and shook the city; bonfires were lighted on each of the Seven Hills; the people danced, waltzed, and embraced, and kissed each other in the streets; there was a perfect carnival of rejoicing,—for Rome, after twelve centuries of night had emerged into day, and again was the capital of Italy. Rome was occupied by the Italian army on the 20th of September, 1870; a plebiscite was ordered, and the vote for annexation was nearly unanimous,—only the monks and priests voting in the negative. On the 9th of October, 1870, the Pontifical states was annexed to the kingdom by royal decree, and Rome was solemnly proclaimed to be the capital of united Italy. The national parliament held its first session in Rome the ensuing winter, and thus the Roman senate was re-established after a lapse of nearly 1,300 years. As the King of Italy marched into the palace on the Quirinal Hill, King Pius retreated in good order across the Tiber to the Vatican, where, laying down the earthly crown, he took up his spiritual mitre.

Rejoice!

Rejoice! dear scattered band. Your sufferings are almost over. It is but a little while now—*much a little while*, until the once pierced feet shall stand upon Olivet's cleaving brow, and the dear hands, once nailed to the cross, wave a scepter of righteousness over all the earth.

O Palestina, rejoice! Rejoice! beautiful historic land, for thou wilt soon be redeemed from the curse. The conflicts that have raged within thy borders for so many ages past, will soon be over. The Roman will despoil Jerusalem no more. No more will the Crusader and the Saracen meet in deadly conflict upon thy shores, oh beautiful lakes of the Holy Land. Not much longer will the crowned monarchs of earth dispute each other's right to thy possession. The city of God will shine like a resplendent gem within thee, and the glory of the nations and their honor will be there. The covenant that God made with Abraham, will be a sure covenant. The renewed Canaan will be his for an everlasting possession, and Jesus our Savior, will reign!

He is coming soon, Oh, He is coming! Our best Friend, who died for us! How the glories of this world pale before that solemn thought! How vain they seem, how trifling! It is all vanity. What need of toiling like slaves for such ephemeral treasures? We are on our way home, and our elder Brother is going to meet us and escort us to our Father's house.

Let not the wild surging waves sweep any away from the Rock. Cling to Jesus. Sow the good seed with diligence. Use well the talents given. Lay up treasures in heaven. There remaineth for the faithful *rest*, and a *crown*.

S. ROXANA WEIGLE.

Pierceton, Ind.

The Hidden Man of the Heart.

"Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit."—1 Peter iii. 3, 4.

The above language from the Apostle Peter has been deemed positive proof of the immortality of the soul and its continued conscious existence after death. It is assumed that the hidden man of the heart is the soul and that it is not corruptible, etc., which is deemed demonstrative of the position named above. But it is evident Peter is not talking about the nature of the soul, but of the true *adorning* which should characterize all true Christians. That this is the case will be seen from all modern translations.

WAKEFIELD. "Nor let your ornament be that outward ornament of plated hair with braided gold or of costly raiment, but the hidden man of the heart with the *imperishable ornament* of a meek and gentle mind."

IMPROVED VERSION, printed in 1809. "But let it be the hidden person of the heart, in the *incorruptible ornament* of a meek and quiet spirit."

MCKNIGHT. "But let the hidden man of the heart be adorned with the *incorruptible ornament* of a meek and quiet spirit."

DOUAY BIBLE. "But the hidden man of the heart in the incorruptibility of a quiet and meek spirit."

WESLEY. "But the hidden man of the heart in the *incorruptible ornament.*"

It will be seen from these various translations that it is the ornament that is called incorruptible, and this *adorning* is to be something peculiar to the child of God. If it refers to the soul of man and not to the adorning which should become the Christian, then all men both saints and sinners have the ornament and Peter's exhortation was superfluous.

As to the hidden man of the heart we think Peter means no more by this than Paul does when speaking of Christ "*dwelling in our hearts by faith*" and of Christ "*formed within*" the hope of glory." The inward man is possessed only by righteousness; the Bible does not speak of wicked men having the inward man. Hence it does not refer to the soul in any sense. The word *heart* means the mind, and the hidden man dwells in the mind or heart by faith, and what better ornament than a true Christ-like character formed within us, can we aspire to. We conclude therefore that Peter is not talking about souls but about the true ornament which Christians should have. May that adorning dwell in each of us.—*R.*

☞ The slothful man is a burthen to himself, his hours hang heavy on his head; he loitereth about, and knoweth not what he would do.

The Resurrection a Necessity.

"Why should it be thought a thing incredible with you that God should raise the dead?"

Were we to inquire of all believers in a future existence, who base their faith upon the teaching of the Bible, How do you prove a future state of existence for the dead? Would not the uniform answer be, We prove it by showing that there will be a resurrection of the dead. This is certainly a fair and logical way of answering the question in a general way, but to be a Bible more explicit let us inquire a little further. 1. Is it necessary to believe in a literal resurrection? Will the same organic structure that dies be raised? Will identity be restored? Will there be no difference between the resurrected body of Moses and that of Paul? Can there be a recognition of individuals in the resurrected state? Is not why talk about sitting down with Abraham Isaac and Jacob in the kingdom? Properly speaking, no two are exactly alike physically. This answers a wise purpose in the present state of existence, and reasoning from analogy, in the age to come it will be necessary to distinguish persons by the physical form, therefore identity must be restored, in other words the same physical organization that dies must live again, the change being one of nature and not of form.

In all the instances found in the Bible, where a resurrection has actually taken place, a literal reliving of the dead has been the result. Not a single departure from this rule can be shown. And in all cases where a resurrection is yet future the exact location of the dead is referred to. "They that are in their graves shall hear his voice." "And the sea gave up the dead which were in it." And to crown this grand Bible truth, to-be the resurrection of Jesus Christ that is given as a specimen of all the saints, who slumber in death's dark shades; For God who raised Jesus from the dead will also quicken the mortal bodies of the saints and "we look for the Lord from heaven who will change our vile bodies and fashion them like unto his glorious body." Now the identity of Jesus was established subsequent to his resurrection from the dead; not by an exact resemblance of character or faith but by an exact physical resemblance, even the imprints of the nails and the spear wound. The idea that God will organize other matter and flesh a character upon it similar to the one developed here in altogether a different body, may suit a believer in metempsychosis, but does not satisfy my longing to live again.

The objections urged against the foregoing literal, but very scriptural views of the resurrection of the dead, are of two kinds, viz: 1. Philosophical, and 2. Scriptural.

1. We are told that after death the materials of which our bodies were composed gradually decompose and assimilate with the earthy matter that goes to form vegetation, which in its turn forms food for animals that finally serve the human family *for* food, and thus in course of time what once formed a human organization has become component parts of animals and other human bodies!!! and like the Sadducees the objector asks: "In the resurrection whose body shall it be, since so many have had it?" The weight of the objection depends altogether upon the standpoint from which it is viewed. I admit if it is viewed from a human or even "scientific" standpoint the objection seems weighty!! But would *not the* same objection weigh if the body should be confined at death in a hermetically sealed cast steel casket that would prevent any of the particles of the body escaping. Suppose a human body to have been thus confined four thousand years ago and could to lay be viewed from a human or "scientific" point, what is there in the unrecognizable mass that would warrant the belief that *from* this mass a human body could be formed? Nothing, simply nothing. Eternal oblivion might as well be written upon it! Let the everlasting shades of the black night of forgetfulness envelop it in its somber folds. For there is no power residing in mortals that can re-arrange the atoms forming a perfect structure and even if it could where is the power to give the inanimate form life? But if the wonderful phenomena of raising the dead and giving them life is to be wrought by God, then the difficulty vanishes; for who can limit the power of Him that formed the vast globe and whose power sustains it whirling through space?

> "Look all the oceans' tad ocean foam,
> With fury dashes against the shore,
> When ask if God who raised the storm
> Can into life the dead restore."
>
> Where every scene on which we gaze
> By God is painted in each eye
> How can we doubt his power to raise
> The dust who his a Creator He."

Then let my faith be based upon the eternal, unchangeable Word of God, for He has spoken it and cannot lie. "I will redeem them from death."

2. The "Scriptural objection" is based upon a misapplication of the language used by Paul in 1 Cor. xv. "Thou fool, that which thou sowest is not quickened except it die, and that which thou sowest thou sowest not that body that shall be but bare grain, it may chance of wheat or some other grain, but God giveth it a body as it hath pleased him and to every seed his own body." Verses 36-38

Now if this language is made to apply to *each resurrected body*, then, to argue for the identical body to come up in the resurrection, that goes down in death, is sheer folly!!! No such thing could result; the only argument that could be drawn from Paul's illustration on the above hypothesis is this: The human body is planted like a grain of corn; the original grain that is planted does not re-appear in the new crop, but a *number* (not an individual) of *grains* is the result, *each* grain being in shape, quality, size and nature just like the grain that was planted. Who will say that the original grain planted, is the one or rather the number produced in the new crop? Is it not plain that if the figure is applied to individual bodies, that where one BODY is PLANTED a number just like it will be RAISED? Not one of them however being the original one buried!!!

The difficulty vanishes at once if we apply the figure to Christ where it properly belongs, Christ being the typical grain, germ, or seed whose multiplied crop or harvest is the saints resurrected with bodies just like the original typical grain (Christ). This is the proposition. Now for facts to sustain it. Paul is simply using the language of Jesus as recorded in John xii. 24. "Verily, verily I say unto you except a *corn* of *wheat* fall into the ground and die it abideth alone, but if it die it bringeth forth much fruit." This language uttered with direct reference to his death and its results is susceptible of but one meaning, and that meaning Paul has with logical effect woven into his argument, proving that the saints (the harvest) would be raised because Christ (the germ or first fruit) had been raised. Note carefully the fact that two questions are propounded at verse 35. The first question is this: "*How* (implying cause or means) are the dead raised up?" and the second question is this: "With what body do they come?" The first question is answered strictly in accordance with the nature of the question, *i. e.*, The death, burial, and resurrection of Christ (the grain) is a grand cause; the resurrection and incorruptible nature of the saints (harvest) will be the grand effect.

The answer to the second question "With what body do they come," certainly harmonizes with the foregoing view and will not harmonize with any other. Notice carefully Paul's language, "So also is the resurrection of the dead. *It* is sown in corruption, *it* is raised in incorruption, *It* is sown in dishonor, *it* is raised in glory. *It* is sown in weakness, *it* is raised in power. *It* is sown a natural body, *it* is raised a spiritual body. And so it is written the first man Adam was made a living soul, the last Adam was made a quickening spirit."

This language certainly conveys the idea that the same *it* that *goes* down corrupt, dishonored, weak, and natural, must come up incorruptible, honored, powerful, and spiritual. Long has the difficulty of reconciling Paul's figure with a literal re-living of the dead perplexed honest Bible students, and as we hail with delight expositions that show harmony in Revelation, we submit the foregoing to the candid judgment of men and women who love the truth.

Your Brother in hope of Life.
J. F. WAGONER.
Wagoner's Station, Ind.
Nov. 22, 1874.

The Nations Shall Come to Worship in Jerusalem.

The Redeemer having, with wonderful condescension, designed to dwell with men, and his temple being rebuilt in Jerusalem, the nations are represented as coming to worship before him. "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; *and all nations shall flow unto it*; and many people shall go and say, Come ye, and let us go up to the mountain of the Lord, *to the house of the God of Jacob*; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and *the word of the Lord from Jerusalem*," Is. ii. 2, 3. This prophecy is repeated in nearly the same words, Micah iv. 1, 2. Again, "At that time, they shall call Jerusalem the throne of the Lord; and *all the nations shall be gathered unto it to the name of the Lord to Jerusalem*; neither shall they walk any more after the imaginations of their evil heart," Jer. iii. 17. "Thus saith the Lord of hosts, It shall yet come to pass that there shall come people, *and the inhabitants of many cities*; and the inhabitants of one city shall go to another, saying, *Let us go speedily to pray before the Lord*, and to seek the Lord of hosts; I will go also. Yea, *many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord*," Zech. viii. 20-22. "Because of thy temple at Jerusalem *shall kings bring presents unto thee*," Ps. lxviii. 20. "They that dwell in the wilderness shall bow before him, and his enemies shall lick the dust. The kings of the Tarshish and the isles *shall bring presents*; the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him, all nations shall serve him," Ps. lxxii. 9-11. "It shall come that I will gather all nations and tongues; and they shall come and see my glory;—and it shall come to pass that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord," Is. lxvi. 18-23. "And it shall come to pass that every one that is left of all the nations which came against Jerusalem shall even *go up from year to year to worship the King*, the Lord of hosts, and to keep the feasts of the tabernacles. And it shall be that *whoso will not come up of all the families of the earth unto Jerusalem to worship the King the Lord of hosts* even upon them shall be no rain. And if the family of Egypt go not up and come not, that have no rain, there shall be the plague wherewith the Lord will smite the heathen that come not up to keep the feasts of the tabernacles. This shall be the punishment of Egypt, and *the punishment of all* nations that come not up to keep the feast of tabernacles. In that day shall there be upon the bells of the horses HOLINESS UNTO THE LORD; and the pots in the Lord's house shall be like the bowls before the altar. *Yea, every pot in Jerusalem and in Judah* shall be holiness unto the Lord of hosts; and *all they that sacrifice shall come and take of them*, and see thee therein; and in that day there shall be no more the Canaanite in the house of the Lord of Hosts," Zech. xiv. 16-21. J. A. BEOU.

Paul's "Desire to Depart."

In the "Improved Version" of the New Testament, we find the following note in connection with the translation of Phil. i. 22-24. The *translation* reads: "But if *it be given me* to live in the flesh, this *preaching of Christ* is the fruit of my labor; yet what I shall choose I know not; but I am in a strait between two, having a desire to depart, and to be with Christ; for *this would be* very far better."

The words in *italics* are thus in the translation. The following is the *note* in the margin:—

"The Apostle probably thought that the advent of Christ to raise the dead was very near. See 1 Thess. iv. 13-18, and therefore judged that a quiet rest in the grave till that event, would be to himself preferable to a life of suffering and persecution; though he was content to continue in his present suffering state for the benefit of the church. At any rate he could not mean to express an expectation of an intermediate state of enjoyment between death and the resurrection; for he hints at no such topic of consolation to the bereaved Thessalonians in the passage above cited. And if he had expected that a state of felicity would have immediately succeeded the dissolution of the body, it would have been impossible for him to have declared to the Corinthians, 1 Cor. xv. 17, 18, that if the dead rise not, their faith would be vain, and that all who had fallen asleep in Christ were perished."

In the same version we find the following translation of 1 Thess. iv. 15-18:—

"For this we say unto you by the Word of the Lord, that we who *shall be* alive, and who *shall* remain to the appearance of the Lord, shall not be before those that are fallen asleep. For the Lord himself will come down from heaven with a shout, with the voice of the archangel, and with the trumpet of God; and the dead in Christ will rise first; afterward, we who *shall be* alive, *and* who *shall* remain, shall no caught up together with them into the clouds, to meet the Lord in the air; and then we shall ever be with the Lord.—Wherefore comfort ye one another with these words."

In the margin is the following note on the foregoing:—

"Observe here, that all the consolation which the Apostle administers to the bereaved and mourning Thessalonians is derived from the Christian hope of a resurrection, and from what would happen at that awful and glorious period. He takes no notice of an intervening state of perfection and felicity of which their deceased friends were even then in possession. A circumstance which the Apostle could hardly have omitted had the existence of such a state been revealed to him."

We think the foregoing sensible remarks commend themselves to every candid reader, and are in strict harmony with the teachings of the Scriptures.

Rest.

Thank God that there remaineth a rest for his people. The weary, wayworn pilgrim is to have a rest that will far more than compensate for all the toils, all the sufferings, all the griefs, that he can have to endure here. He will have a rest, which, with a body made immortal, with no proclivity to evil, will be far more than a recompense for all the vicissitudes of this mortal state.—Yes, a rest in a land where no sin shall enter; where no sorrow shall be known; where Jesus shall dwell, where all shall be peace and blessedness, is worth living for, hoping for, fighting for.

Brethren and sisters, are you all longing for that keeping of a Sabbath? Are you sighing for the day of deliverance to come? or are any of you growing cold and lifeless? Has the lovely character of Jesus less charms for you now, than it had last week, or month, or year? Does his dying love effect you less than when you first believed? If it does, you are in a dangerous position, and unless you watch, and strengthen the things that remain, so that your works may be approved of God, you can never realize the blessedness of the rest which is for the people of God.—*Mattie Soldin.*

From Brother Amos.

Dear Brethren, and readers of the INSTITUTION, have returned to Missouri again, and considering the bad weather we had a good meeting with the brethren in Holt Co. A good interest was manifested, and others are seeking for the truth. As we travel from place to place we have many calls for labor, the harvest is ripe but the laborers are few. We find great opposition at different places, and when we took back on the race our Savior run, and how He was persecuted it should strengthen us, dear brethren, and encourage us to bear the burden and heat of the day, that we may at last reign with Him in his kingdom.

Yours in the hope,
D. O. AMOS.

Sad Intelligence.

On the 24th day of the present month at Hartford City, Ind., our beloved Brother Wm. H. Hornaday fell beneath the hand of the destroyer—death, after a severe illness of typhoid fever. We accompanied his remains from the place of his death to Windfall, Tipton Co., the place of his former residence, where he was laid away in peaceful rest until the regathering and reunion of God's holy dead. He was in his thirty-third year, in the prime of life, full of ambition and zeal in the cause of Christ, for which he unselfishly sacrificed all. He died *poor* in this world but *rich* in faith; heir of the kingdom which God has promised to them that love Him. He fought the good fight, he finished his course, he kept the faith. Noble generous soul, beloved by all who knew him. He practiced what he preached, his living voice is no longer heard cheering the pilgrim, nor inspiriting with the erring and the wayward,—though dead he yet speaketh. May you and I dear pilgrim, imitate his noble and virtuous life—remembering in sympathy, in prayers and *deeds of kindness* our worthy Sister bereaved with her little ones, whom he has left to our care. She nobly gave to the cause we love, him so dear to her, on whom she depended for care and protection, for sympathy and support. May the blessing of the divine Father, the comfort of the blessed promises sustain her and them with all the bereaved ones, until the long dark night of sorrow and of death shall be over. May you and I greet them there. Amen.

D. T. HALSTEAD.

Literalism vs. Mysticism.

"In the day thou eatest there of thou shalt surely die," or as the margin more correctly reads "Dying, thou shalt die."—Gen. ii. 17.

The sense evidently is from the moment Adam sinned, he was placed in a dying state, and continued there until he died, which was nine hundred and thirty years after his creation. Gen. v. 5. This is true literalism, which needs only to be read to be understood and believed.

Mysticism justifies reading the passage thus: "In the day thou eatest thereof thou shalt surely die a spiritual death," thereby changing the penalty threatened in the case, from a real to a spiritual death, which is said to be alienation from God,—hence alienation from Him is the penalty of sin, or the result of sin is its punishment. If this be true, the penalty might have run thus: "In the day you sin, you will become a sinner!" To escape this absurdity, the mystical principle justifies the addition of *eternal death* to the penalty thus: "In the day thou eatest thereof thou shalt surely die a spiritual death, from which, if you are not freed when you die a natural death, you will be punished with eternal death, which will be unending torment in hell."

This is mysticism, and which lies at the foundation of all the false doctrines of christendom. When man had the folly or presumption to change the irrevocable decree of the Creator, from a corporeal to a moral death, he was prepared to make any perversion of the Word of God which would best subserve the cause of error.

☞ Shipments of firearms and ammunition from the United States to Europe are constant, and on a scale of magnitude that would excite surprise could the facts be known. Scarcely a week passes that large quantities of "hollow ware" are not quietly put aboard ship, appearing in the manifest as nothing more than so many "cases." These shipments for the most part are installments forwarded from the American manufacturer in execution of orders given, perhaps, years ago.

State Evangelist.

It will be remembered by the brethren who attended the Indiana Conference at Antioch last August, that D. T. Halstead was unanimously chosen State Evangelist, that he proposed to labor as such for eight hundred dollars, the ensuing year, that pledges to the amount of something over six hundred dollars were made at once.

The financial committee was required to appoint solicitors in each congregation, to raise funds to assist in paying said Evangelist. We made the appointments at an early day, after Conference Quite a number of those who made pledges, have paid the first installment, one-fourth. We have had no report from a number of congregations as yet. We have not been advised whether these congregations propose to assist in paying brother Halstead. "The Lord loves a cheerful giver." All acknowledge that he is admirably qualified to discharge the duties required of an Evangelist.

We desire those whom we appointed solicitors in the congregations, to report to us at once, and let us know what they propose to do. If we do not get more funds brother Halstead will have to leave the field before the year closes

It was not my purpose to give the brotherhood a moral lecture when I commenced, but merely to "stir up their pure minds by way of remembrance." Let us act according to our convictions of right and act promptly.

T. MCDONALD.
Chairman of Committee.

Letters and Receipts.

Jas Smith Jan 21 1876, P J Clark Dec 31 1874, Geo Grig-by Sept 10 1875, Mrs Brock June 30 1875, Mrs Lucinda Shelton Nov 30 1875, W T Taylor Feb 24 1875, Jacob Hausman Nov 30 1875, Edgar W Knapp 3 mos, Wm Wilson 5 mos, Emily M Fyfe 6 mos, Mrs P L Dalzell 6 mos, C Austin May 31 1875, Wm Marsh $2, Wm A Prosser $1, for Bks, and 3-cts for tracts, C P Graham, Cyrus Musselman $2, Bks $1, tracts, W P Thompson 3 mos, W A Pickenor $2, Nathan Hallock $2, Henry J Sweetland $1.40, Mrs Geo J Goodine $1, Jas W Logan $1, Alfred Morrison $2, G M Robinson 50cts, Amos Sanford tracts 50cts, D S Morrow, J M Fike, J M Glotfelty for Jno Palmer W E Chamtree, H B Peirce, Robert Russell $1.50, A L John 50cts, Amos Sanford-2, D B Meech 75cts, Wm S Knight $1, A A Phelps, Daniel Haskell, A J Eyebruer, P P Daly, J S Hatch, Mrs S J Wiley $1, D L P Olcott $2, Isaac P Webb $2, Jackson Watkins $1.

To Correspondents.—A letter from Bucklin, Mo., enclosing $1.00, 50cts for the writer, and 50cts for Thomas Graves. No name signed.

A letter from Randolph, Crawford Co., Pa., enclosing $1.00 has no name signed.

CONFERENCE NOTICE.

There will be a meeting commencing Dec. 25, 1874, and continuing over the Holidays, at the Hewett Schoolhouse in the Hewett neighborhood six and one-half miles south-east of Oregon, four miles north-east of Forbes Station on the K. C. & St. Joe, and C. B. R. R., Holt Co., Mo. The meeting is for the purpose of organizing a Conference. All brethren in reach, in Iowa and Kansas are requested to attend. Let us have a good attendance: and have a good meeting with the brethren. Those coming on the railroad will get off at Forbes Station. Teams will be there on Thursday to meet brethren. Those coming will inquire for J. Pierson, Brasfield, Dr. Hobson, and Brown, living near.

D. O. AMOS.

ANNUAL CONFERENCE IN IOWA.

The Annual Conference of the Church of God will be held at West Irving, Tama Co., Iowa, commencing on Friday evening at seven o'clock p. m., Dec. 25, 1874, and hold over Sunday. All the brethren and sisters in the State of Iowa are invited and earnestly requested to be in attendance if possible. The preaching brethren particularly invited. Brethren from other States are invited to meet with us. Come brethren, the brethren at West Irving will take care of you. Those coming by railroad on the C. & N. W. road will stop off at Belleplaine where there will be teams to convey you to the place of meeting which is four miles north of Belleplaine.

A. HEATHCOTE, *President.*

Ames, Iowa.
Nov. 25, 1874.

CONFERENCE.

The Lord willing, the first quarterly conference of the brethren throughout Northern Ill. and Southern Wis. will be held at Antioch, Ill. to commence Friday evening, Dec. 18, and continue over the following Sunday. An invitation is cordially extended to the brethren and sisters in the above mentioned locality and elsewhere. Large attendance and a good time is expected. Co. brethren and sisters—enjoy the meeting—have a good social time—make the meeting pleasant, instructive and edifying by offering words of comfort and cheer—strengthening one another in "*the faith*." J. M. Stephenson, and other preaching brethren will be present.

Antioch is five miles north of Ashton, and three and one half miles south of Chana. Ashton is eighty-four miles west of Chicago on the C. & N. W. R. R. Chana is on the Chicago and Iowa R. R. Those coming to Chana may inquire for Brother J. W. Appleyard. Those coming to Ashton will be met by brethren who will convey them to the place of meeting. By order of the conference.

LYMAN BOOTH.

REMOVAL.

The Church in Philadelphia have removed from their former place of meeting to the N. W. Corner of 8th and Locust streets, entrance to hall from Locust street. We expect to hold meetings regularly every Sunday, morning and evening. Visiting brethren and strangers are always welcome.

SAMUEL WILSON.

CHANGE OF ADDRESS.

T. J. Whitsell may be addressed at Newell, Buena Vista Co., Iowa.

My Post Office for the next three months will be Eagleville, Mo.

LEWIS HICKLIN.

Brother S. S. Hayden may be addressed if desired, at Hopkins, Nodaway Co., Mo. for the present.

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For Sale
AT THE "RESTITUTION" OFFICE

☞ NOTICE TO ENGLISH PURCHASERS.—Parties ordering any of our publications will please remember that the American postage (which is all we can say) is included in the price named. All that is necessary, therefore, is to ascertain the total cost, as per price list, of the publications ordered, in United States currency, and procure a Post Office order for that sum, payable to the order of WILSON, PEIRCE & Co., which must be forwarded to our address, at the time the books and tracts are ordered.

☞ Parties who are dealers of procuring any work not named in the following list (whether published at home or abroad) may order the same through us. We are possibly give the title of the work, the author's name, and where published.

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THE RESTITUTION

WHEN WILL HE COME?

It may be when the spring's mild breath
Awakes the buds from wintry death;
When opening flowers allure the bee,
And birds rear nestlings in the tree.

It may be when the yellow grain
In golden waves moves o'er the plain:
When gladdened reapers bind the sheaves,
And summer zephyrs fan the leaves.

It may be when the boughs are mute,
When garnered is the autumn fruit;
When the sweet rose of June is dead,
And birds in sunny climes have fled.

It may be when, at dewy eve,
The son of toil his work shall leave,
To seek his pillowed rest at home,—
At close of day the Lord may come

It may be at the midnight hour,
When locked in slumber's soothing power,
The trump may summon thee to meet
The Judge upon the judgment seat.

It may be when the dawning ray
Of rising sun first gilds the day,
Thy guardian angel thee may bear
To meet the Savior in the air.

Unknown the season, hour, or day,
When Christ will call his bride away;—
Before the close of passing year
The King of glory may appear.

O, church of God, thy falling tears
Have "watered deserts" years and years;
Lift now thy head,—for soon at home,
Thy song shall be—*The Lord has come.*

S. A. CHAPIN.

Discussion.—No. 3.

My third negative argument, or scriptural array upon the proposition, *Resolved that man retains his consciousness after the phenomenon called death,* consisted in what inspired writers say of the condition of man in death.

1. Job in lamenting his condition in affliction says that had he died in infancy, "then would I have lain still, and been quiet, I should have slept; then had I been at rest, with kings and counsellors of the earth, which built desolate places for themselves; or with princes that had gold, who filled their houses with silver; or as a hidden untimely birth I had not been; as infants which never saw light. There, (where Job then would have been, or in death) the wicked cease from troubling, and there the weary be at rest. There the prisoners rest together; they hear not the voice of the oppressor. The small and the great are there; and the servant is free from his master." Job iii. 13–19.

2. But where this quiet? where this sleep? where this rest? Spiritism and orthodoxy say in heaven, but what says Job? See xvii. 13–16.

Indeed the inspired writers harmonize; the sentence was "Dust thou art, and unto dust shalt thou return."

3. Job. xiv. 1–5. Here Job says his bounds are set, but spiritism and orthodoxy say not so, that when death takes place then men will know no bounds, that he will then be as a bird freed from a cage and at liberty to go where he may see proper.

Turn from him that he may rest. Rest where? In the dust. Job xvii. 13–16.

"For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground; yet through the scent of water it will bud, and bring forth boughs like a plant." Job here brings forth an incident in nature and makes an effort to establish by analogy a conclusion in reference to the destiny of man. But hear what the conclusion is when reached: "But man dieth, and wasteth away; yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up; so man lieth down, and riseth not; till the heavens be no more; they shall not awake nor be raised out of their sleep." Job with this conclusion before him then exclaims: "O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me! If a man die, shall he live again? all the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee; thou wilt have a desire to the work of thine hands." But where does Job desire to be hid? Spiritists want no hiding, but perfect freedom.

Job desires secrecy there in the grave; but spiritists public life in the spirit-world.

Job desired a set time when God would remember him, but spiritists set that time themselves and set it at death.

Job asks a question: If a man die shall he live again? Spiritists and orthodoxy say no, he never dies. Consequently no broken link, no living again, but a continuance of this life.

4. "Oh that my words were now written! oh that they were printed in a book! That they were graven with an iron pen and lead in the rock forever. For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."

The marginal reading of verse 26, is "After I shall awake, though this body be destroyed yet out of my flesh shall I see God,' showing evidently that Job was (1) to sleep; (2) to awake, and (3) to see God, and that at the latter day when He would stand upon the earth. But spiritism and orthodoxy say no sleeping, no awaking, but a sight of God immediately after death, and that not on earth but in heaven. Which shall we follow? Spiritism, or what the Idumian says—the inspired man.

5. Psa. vi. 4, 5. Here David, whom Peter declares on the day of Pentecost to have been a Prophet says that in death there is no remembrance of God. But the exponent of spiritism and orthodoxy says not so David, in death the memory is quickened, and man remembers not only God, but all his past actions with ten fold distinctness.

6. Psa. xxx. 9. Here David gives us to understand that when the sentence "Dust thou art and unto dust shalt thou return," is carried out, and that when the rest is in the dust that then this dust is incapable of giving God thanks, of praising God, or of declaring his truth. And again to the point.

7. Psa. lxxxviii. 10–12. There are a few points worthy of notice in this language. 1. That God will not show his wonders to the dead. 2. That as the dead cannot praise God, in the dust, neither can they ARISE and praise Him (at least till He bid the time—the resurrection morn.) 3. That his loving-kindness will not be declared in the grave. 4. That his faithfulness will, not be declared in destruction (to where man goes in death.) 5. That his wonders shall not be known in the dark. And (6) that his righteousness shall not be known in the land of forgetfulness.

But further upon the inability of man in death to do homage to God we will give two more quotations. Psa. cxv. 17. "The dead praise not the Lord, neither any that go down into silence," and Isa. xxxviii. 18, 19. "For the grave cannot praise thee; death cannot celebrate thee; they that go down into the pit cannot hope for thy truth. The living, the living, he shall praise thee, as I do this day; the father to the children shall make known thy truth."

8. Psa. cxlvi. 3, 4. We would remark that we have seen from the quotations thus far made that man returns to the dust; that he rests in the dust, that he sleeps in the dust, that he then is in the land of darkness, in the land of destruction, in the land of forgetfulness, incapable of doing any homage whatever to God; and now in this last quotation, that in that very day (day of death —when his breath goeth forth) HIS THOUGHTS PERISH. Most assuredly then the proposition is lost. But that it may sink too deep ever to be exhumed in this community I will cite three other Scriptures.

9. Psa. xlix. 6–20. This Scripture is sufficiently plain without any comment, and I only desire to call particular attention to verse 8, where David declares that the soul of the character here described ceaseth forever. Then we may speculate in reference to the condition of the soul after death, but David settles this question for us. It ceases forever. No continued conscious misery in the death of the soul but an entire cessation.

10. Eccl. iii. 18–22. I will remark for the benefit of the reader that since the discussion and after returning home I have examined the rendering of the Douay Bible, a Catholic version made from the Septuagent on this text and will give it: "I said in my heart concerning the sons of men, that God would prove them, and show them to be like beasts. Therefore the death of men, and of beasts is one, and the condition of them both is equal; as man dieth, so they also die; all things breathe alike, and man hath nothing more than beast; all things are subject to vanity. And all things go to one place; of earth they were made, and into earth they return together. Who knoweth if the spirit of the children of Adam ascend upward, and if the spirit of the beasts descend downward?"

11. Eccl. iv. 3–10, This completely establishes the negative of the proposition; no need of any more testimony, nor any more comment. But we will briefly sum up from these quotations.

Man then is made of the DUST and unto DUST he returns. His rest is in the DUST. He goes into the land of DARKNESS, of DESTRUCTION, and of FORGETFULNESS. There he is incapable of offering prayer to God, of praising Him, and of publishing his law. There is no work nor device there. No wisdom there. No knowledge there. There his thoughts perish and he knows not anything.

G. M. MYERS.

Girard, Kansas.

[TO BE CONTINUED.]

"Contend for the Faith."

These are the words of the Apostle Jude, evidently written for the people of God in the "last time." In the third verse of his sententious epistle this "servant of Jesus Christ," says: "Beloved, when I gave all diligence to write unto you, and exhort you that ye SHOULD EARNESTLY CONTEND FOR THE FAITH which was once delivered unto the saints." "Contend for the faith." How suggestive the expression! The Apostle in looking down the vista of time, amid the perils of the last hours of this age, saw the antagonistic principles of Truth and Error arrayed in close combat, and hence his admonition to the soldier of the cross. If not before, we have now reached a crisis where we can determine the necessity of the Apostle's exhortation. The people of God are compassed with dangers, and the combat deepens. Trials always test the valor and faith of the Christian; and it is by these that many stumble and fall: still the Holy One of Israel has declared he would have a "tried people." Jude, by the prophetic Spirit, saw the Lord's children in conflict with the enemies of Truth—he saw them in violent rencounter with the powers of darkness, the beast and his image, and in addition to this outward pressure, he saw traitors and cowards in their ranks, "spots in their feasts of charity," so he cheers them on to the contest and says, "Contend for the Faith."

The man who can breast opposition in a Christ-like spirit, who can stand the shock of attack without beating an inglorious retreat, such an one is morally brave, and for him there awaits a "crown of rejoicing." The words of the Savior are, "He that endureth to the end, the same shall be saved." And again, "Strive (i. e., agonize, or strain every nerve,) to enter in at the strait gate." Says Paul, "I press toward the mark." And he exhorts the church to "Fight the good fight of faith;" "Work out your own salvation with fear and trembling;" "So run that ye may obtain," "Strive together for the Faith of the Gospel;" "Labor therefore to enter into that rest;" "Stand fast in the faith; quit you like men; be strong."

Letter From Brother Gibson.

DEAR BROTHER:—

I have been a reader of Dr. Thomas' works for the past twelve months, and revere his memory very highly in that said works have been the cause of dispelling from my mind many errors that are taught by orthodoxy, but cannot but think that his teaching is in error in regard to the resurrection. Do not the Scriptures teach two resurrections and one judgment, and that at the first resurrection the righteous only will have part. I cannot find any mention in Scripture that at the first resurrection there will be a judgment. Did we not have the revelation of the Spirit through St. John? In the revelations we should have no record to more than one resurrection and no testimony of their being one thousand years apart. I think that the RESTITUTION teaches that at the coming of our Savior that the righteous and the unprofitable servants will both be judged, if so are its teachings sustained by Scripture? Does not the whole of Scripture teaching on the subject teach in regard to the resurrection (that is the first) that all who have part in it shall die no more, and does it teach of judgment in relation to these? My impression is that the fact of their being accounted worthy to attain to it by being raised then will be a powerful judgment in their favor, and the only one as I can see by God's Word that they undergo.

I am confident of the fact that no impressions are worthy to be entertained, if Scripture and all that it contains in relation to any doctrine, cannot be sustained by the blessed Word. In many places it speaks of the resurrection as though we should understand it as the first, the one which Paul desired to attain to. Let us see how the argument can be sustained from Scripture. In Matt. xxii. 30, it reads, "For in the resurrection they neither marry nor are given in marriage, but are as the angels of God in heaven." 1 Cor. xv. 46. "So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption, it is sown in dishonor, it is raised in glory, it is sown in weakness, it is raised in power; it is sown a natural body it is raised a spiritual body."

Luke xx. 35. "But they which be accounted worthy to obtain that world and the resurrection from the dead, neither marry nor are given in marriage, (verse 36,) neither can they die any more, for they are equal unto the angels, and are the children of the resurrection." Rom. vi. 5. "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Phil. iii. 11. "If by any means I might attain unto the resurrection of the dead." Rom. xx. 6. "Blessed and holy is he who hath part in the first resurrection, on such the second death hath no power. But they shall be priests of God and of Christ, and shall reign with him a thousand years." Rev. xx. 6. "And the rest of the dead lived not again until the thousand years were finished, this is the first resurrection." St. John v. 28, 28. "Marvel not at this, for the hour is coming in the which all that are in their graves shall hear his voice and shall come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." In the last two verses it will be observed that the hours named above, is one thousand years apart, between the resurrection of life and the resurrection of damnation. In Dan. xii. 1, 2, speaking of the time of the end,—"At that time thy people shall be delivered, every one that shall be found written in the books. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Here also between the awakening of each class one thousand years transpires, and upon the awaking of this latter class of those who have lived upon the earth previous to the millennium (that is the unrighteous) the judgment will then commence and not before, if I am not wrong in my views. To sustain my views further, that the judgment takes place only at the close of the thousand years, I will quote Rev. xx. 11, 13. "And I saw the dead small and great, (after the one thousand years) stand before God, and the books were opened, and another book was opened which is the book of life, (I suppose by the last book being called the book of life, it would contain the record of those upon whom immortal life will be conferred) and the dead were judged out of those things that were written in the books, according to their works, and the sea gave up the dead which are in it, and death and hell delivered up the dead which were in them, and they were judged every man according to his works."

Dear Brother: I have never seen these views advocated before. They appear to me to be Scriptural and if I am in error please let me hear from you either through your valuable paper or by letter, as I feel a great interest in understanding this subject. It is truth only and light that all those who are seeking the kingdom want that they be prepared for the coming of the King.

My prayer is that He may soon come.

Truly Yours in the one faith.

W. F. GIBSON.

Milton, Fla.
Nov. 18, 1874.

The Judgment of the Dead.

"Who shall judge the quick and the dead at his appearing and kingdom." 2 Tim. 4. 1.

The penalty of the law given to Adam was death. "Thou shalt surely die." The first punishment under the gospel was death. "In sorrow, and in the sweat of thy face shalt thou eat bread, till thou return to the ground; for out of it wast thou taken; for dust thou art and unto dust shalt thou return." Adam was excluded from the tree of life lest he should eat of it and live forever. "And all the days that Adam lived were 930 years, and he died." This is the death that has passed upon all men. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.

This accounts for all the death that will ever occur in this world. If no provision had been made in the gospel to save man from death, no further notice would have been taken of the dead. There would have been no need of the judgment of the dead. But Christ died for all, because all were dead. He died to save men from death. He said, "For God so loved the world that he gave his only begotten Son to die for it, that whosoever believeth on him, should not perish, but have everlasting life," and he raised up at the last day.

This office of life, from the dead, to those who believe in Christ, removes the certainty that the first appointed death will be final to all; and puts those to whom the offer is made on a second trial, a probation. The object of this trial is to save men from being lost in death, by a resurrection from the dead. "He that believeth on the Son shall not perish, but shall have everlasting life, and I will raise him up at the last day." Under this offer of life from the dead, men have lived and died. Some have complied with the conditions of life from the dead, and some have not. They lie together in the grave; their worthiness or unworthiness is not known. This condition of the dead, and the promise that those who shall be accounted worthy, shall be raised up, render it necessary that the dead should be judged. When the Lord comes he will come to the living world. The world that has passed away will be dead. He will come to judge the living and the dead, but he will first

JUDGE THE DEAD.

"And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the judge of the quick and the dead." Acts. x. 42. The living are one class to be judged. They are those who have not died. The dead are another class to be judged, they are those who have died. Again: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick, and the dead at his appearing and kingdom."

These are the same two classes to be judged, the living and the dead. And again the same fact is stated in Rev. xi. 19. "And the nations were angry, and thy wrath is come, and the time that the dead should be judged, and that thou shouldst give reward unto thy servants, the prophets, and to the saints, and to them that fear thy name small and great." Here are the living nations to be judged, and here are the dead to be judged, and then rewarded. Then, there will be a judgment of the dead in distinction from the judgment of the living world.

2. THE DEAD WILL BE JUDGED WHILE THEY ARE DEAD.

They cannot be judged at any other time. The conditions of the resurrection require this. If we are Christ's we shall not be lost in death, but we shall be raised up at the last day. If we believe in him we shall not perish but have everlasting life, and be raised up at the last day. If we are taught of God and come to Christ, we shall be raised up at the last day. If we eat his flesh and drink his blood, we shall have eternal life, and be raised up at the last day. John vi. 39. 49. 54. 54. If the spirit of God dwell in us while we live, our mortal bodies will be quickened. If we have the first fruits of the spirit, our bodies will be redeemed. Rom. viii. 11.23. If we strive to attain unto the resurrection of the dead as Paul did, we shall attain unto it. If our conversation is in heaven, from whence also we look for the Savior, our vile bodies will be fashioned like unto his glorious body. Phil. iii.11. 12. If we sleep in Jesus, we shall be raised from the dead. If we are included in the harvest of which Christ is the first fruits, we shall be made alive at his coming. If we are found worthy to obtain that world and the resurrection from the dead, we shall be made like the angels, so that we can die no more. Luke xx. 36. These assurances of being raised from the dead, all depend upon the conditions specified. If these conditions have not been complied with, the dead will not be raised up at the last day. The judgment of the dead determines who have complied with these conditions, and their resurrection is the award of this judgment. The judgment must precede the resurrection, for only such as are found worthy to be raised, will be raised up. The dead will not be raised up to be judged, but they will be judged in order to raise up such as shall be worthy of a resurrection. The decisions of this judgment will be according to the conditions of our probation. "He that believeth on the Son shall have everlasting life, and I will raise him up at the last day. He that believeth not the Son shall not see life, but the life of God shall abide on him." That the dead, then, will be judged previous to the resurrection of the dead, is an unavoidable conclusion.

3. THE AWARD OF THE JUDGMENT OF THE DEAD.

The Lord himself will descend from heaven; he will stop in the region of the clouds, before his feet shall stand upon the earth, and while there he will judge the dead by the word which he had spoken, or endorsed while in the flesh. He looks over the dead of all nations. He remembers the words by which they were to be judged in the last day. He may be supposed to repeat the words which have been spoken, and apply them to the dead before him, as follows: "Man that is in honor and understandeth not, is like the beasts that perish," they shall never see light; but God will redeem the righteous from the power of the grave. Ps. xlix.12.20. "The man that wandereth out of the way of understanding shall remain in the congregation of the dead." Prov. xxi. 16. The wicked are dead, they shall not live, they are deceased they shall not rise, but the righteous shall live, "together with my dead body shall they arise." Isa. xxvi. 14.19. The saints are preserved forever, but the wicked have passed away; and, lo, he was not, yea, I sought him but he could not be found. Ps. xxxvii.28.36. "He that believeth on the Son hath everlasting life, and he that believeth not on the Son shall not see life, but the wrath of God abideth on him." John iii.36. "This is the will of the Father, that of all which he hath given me I should lose nothing, but should raise it up at the last day. Not to be raised up at the last day is to be lost. John vi.49. My Father hath given me power over all flesh, that I might give eternal life to as many as he hath given me. John xvii. 2. And this is the will of God, that every one that believeth on the Son might have everlasting life, and I will raise him up at the last day. John vi. 40. Finally, all the dead of whom Christ is the first fruits, all who are accounted worthy of the resurrection from the dead, will be made alive at his coming, and be caught up in the clouds to meet the Lord in the air, and so shall they ever be with the Lord. But all who have not become Christ's and who do not belong to the harvest of which Christ is the first fruits; all who are not accounted worthy of the resurrection, will not be raised from the dead, they are perished, they are lost, they have passed away, so as to never see light or life. This judgment will be passed upon the dead while the Lord is in the air, before the saints are raised up, and before his feet will stand upon the earth.

4. THE AWARDS OF THIS JUDGMENT WILL BE FINAL.

The judgments of the Lord are true and righteous altogether. Ps. xix.9. Therefore they will never need to be changed. If the judgment of the righteous is final,—which none deny—the judgment of the wicked also will be final, for the judgment of both classes is at the same time, and by the same authority. If to have everlasting life is a final judgment; not to see life is equally final. Those who will not be worthy of a resurrection at the time of this judgment, never can become worthy of it. "For there is no work, nor device, nor" knowledge, nor wisdom, in the grave where they lie. Eccl. ix. 10. God is immutable, therefore his judgments in the judgment of the dead, will be final to both classes. Then in this judgment will be determined the destinies of all who have died before the coming of the Lord. The decisions are obviously just. Every man is judged according to his works. All who are found worthy to live, will be raised from the dead, and live forever. And all who are not found worthy to live will not be made alive, but remain under the sentence of death which has passed upon all men. Without the resurrection they are perished, they are lost, they have returned to dust, so as to be as though they had not been.

RECAPITULATION.

1. The dead will be judged while they are dead, at the appearing of Christ, by the word which he had spoken or endorsed while in the flesh.

2. All who have complied with the conditions of the resurrection, being worthy of it, will be raised from the dead at the last day, to live for ever. But those who have not complied with the conditions of the resurrection, not being worthy of it, will not be raised from the dead at the last day, but will remain under the sentence of death which has passed upon all men, as they would have done if no resurrection from the dead had been offered to sinners.

3. The awards of this judgment are true and righteous altogether, and are therefore final. They will never need to be changed, therefore the judgment of the same dead will never need to be repeated.

JOEL A. SIMONDS.

Grand Rapids, Michigan,
Nov. 1874.

Life in the Holy Land.

Extract from a letter received from the Rev. P. S. De Haas, U. S. Consul to Jerusalem, by Francis P. Harper, N. Y.

We enjoy our new position and home very much. Nothing could be more charming than life in this sacred land. Near this all the great events in the history of the world transpired. Here all the patriarchs lived, died, and are buried; here our blessed Lord redeemed us from the curse of sin, and secured our glorious resurrection by his victory over death. The whole country seems to breathe an inspiration. You never tire visiting the holy places. We live on the very summit of Mount Zion, and scarcely a day passes without our seeing the place where Christ was crucified, and the garden of his agony, or mount of his ascension, and yet the desire to see and visit these places increases with every fresh sight and visit. You can sit under one of the old olive trees in Gethsemane for hours without growing weary, and then will leave reluctantantly. So when you stroll down the Kedron, or over Olivet to Bethany, the mind becomes so absorbed in contemplation you forget everything present and only live in the past. What glorious living! From boyhood I have been singing in my heart, "Could I but stand where Moses stood." Last week I visited that sacred spot, spent the Sabbath on the *top of Pisgah*, and preached on Nebo! To describe my feelings would be impossible. The dream of my life was realized, I was standing on the very rock where the Almighty and his servant Moses once stood. The grandeur of the scenery was appropriate, and I felt like exclaiming: "Now, Lord, lettest thou thy servant depart in peace, for I have seen thy salvation." One night we camped at the ford of the Jabbok, where Jacob so gloriously prevailed with God, another at Zoar, to which Lot fled on the destruction of Sodom. We encircled entirely the Dead Sea; so, for a whole week, were 1320 feet below the level of the ocean, the lowest spot on the globe. The salt and sulphur formations here are wonderful—I can't describe them. *Mrs. Lot* is still standing a pillar of salt. The Arabs call her Bon Sheik's Lot. But I must close.

A SPIRITUAL FRAUD. A woman calling herself a spiritual medium gave an exhibition at Providence a few evenings since, and among other feats lifted a large piano with several persons seated on it. The audience were almost converted to a belief in her supernatural gifts, when a well-known citizen stepped upon the stage, and, announcing that he had discovered her secret, proceeded to repeat her "manifestations" one by one. He proved that the wonderful effects were attributed to purely physical causes, the medium being blessed with highly developed muscles. The entertainment ended with more abruptness than elegance.

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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Training for Dominion.

If there be no resurrection, and no future state of being for men,—MEN, we say, not "ghosts,"—Christianity is a delusion and faith is vain. In all generations the best people in the world have been the greatest sufferers; the most loyal to God have had the hardest lot on earth. Exceptional cases few and far between do but confirm the accuracy of this general statement. Let any intelligent man read—we do not say ecclesiastical history, for that awful field is too wide, but—the eleventh chapter in the epistle to the Hebrews, and ask himself calmly, seriously, "What does all this mean?" Here is a constellation of the devout, the holy, the God-fearing, the children of faith, and their experience is given in a series of graphic touches terribly suggestive of privation, suffering, and agony. Seen in the light of resurrection, and a future world of honor, dignity, and unfading splendor, the moral grandeur of this picture gallery of heaven's heroes is wonderfully imposing; but seen in the light of hard fact only, with the assumption that there is to be no return of the Lord Jesus, and consequently no rising from the dead of those who fall asleep trusting in Him, what can you make of it? Only this, the same that a clear thinker made of it eighteen centuries ago: "If there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God, because we have testified of God that he raised up Christ; whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." If in this life only we have hope in Christ, we are of all men most miserable;" men to be pitied, as we have risked all upon the hope of resurrection when He who is "our life" shall return.

In the chapter refered to, we have this appalling summary of the sufferings of those renowned worthies: "They were tortured; had trial of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment; they were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins; being destitute, afflicted, tormented; . . . . . they wandered in deserts, and in mountains, and in dens and caves of the earth."

And there is a companion picture to this of the Hebrew confessors, representing the first witnesses of Christ. Let us glance at that, too: "For I think that God hath set forth us the apostles last, as it were appointed to death; for we are made a spectacle to the world, and to angels, and to men. We are fools,—weak—despised. Even unto this present hour we both hunger and thirst, and are naked, and buffetted, and have no certain dwelling-place; and labor working with our own hands; being reviled, we bless; being persecuted we suffer it; being defamed, we intreat; we are made as the filth of the world, and are the offscouring of all things unto this day." "In labors more abundant, in stripes above measure, in prisons more frequent; in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness."

As there is a righteous ruler of the universe, it cannot be that a world in which men suffer for righteousness' sake has as yet realized the purpose for which it was created. Nor is it possible for men who think logically from the attributes of a personal God to rest in the conclusion of philosophical scepticism that the doctrine of a future state is simply a sentimental dream; useful, perhaps, in its way, to the common people; but not to be admitted for a moment by the magnates of philosophy. Nor, after prolonged thought on the various aspects of the subject, can we see that the idea of equity—and surely that is a divine idea—is met by the theological assurance that the souls of the righteous are now enjoying perfect happiness in heaven. This doctrine, even if it were scriptural, which assuredly it is not, would necessitate some most puzzling questions; such, for example, as:—What is meant by falling asleep in Christ? What great object is to be attained by the promised resurrection of the righteous? How are the meek to inherit the earth, and to be recompensed therein? In what way are the saints to judge the world? What is the meaning of appointing one over five, and another over ten cities? Is there any intelligence at all in the words, "We shall reign on the earth?" Is "the kingdom under the whole heaven to be given to the saints of the Most High," a mere figure of speech without any corresponding reality to justify it or make it intelligible? Why did not Paul get the crown of righteousness from the righteous Judge when he died, instead of saying it was laid up for him until the appearing and the kingdom of his Lord? Such questions could be multiplied to any extent, and correct answers to them would be simply impossible either on the theory of philosophical scepticism, or on that of orthodox theology. God has not done with his witnesses and confessors when they die, as the former assumes; nor are they rewarded then in a disembodied condition, as the latter has so long taught. The sceptic who will not believe what is written, and the Christian who believes more than is revealed, are alike at fault, although in totally opposite directions; but the man who is neither unbelieving nor credulous, will find clear revelation *for the faith that when the Lord* comes those that sleep in Him shall be raised incorruptible, whilst the living saints shall be changed, and both shall be installed in such spheres of permanent dignity and authority as they were fitted for by the discipline of earth. *Then* it will be found emphatically true, that the "sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."—*Rainbow.*

Αὐτόνεκρα—"perished;" utterly destroyed so as to be incapable of rising again; annihilated; one of the thousand passages which teach directly, or by obvious implication, that without resurrection there is no future life.

Declension in the Early Church.

As we pass from Paul to Clement, and from Clement to the Fathers that succeeded him, we find the Gospel becoming less of grace and more of merit. The light wanes as we travel down the patristic road, and remove ourselves from the apostolic dawn. It *continues for some time* at least to be the same Gospel, but its glory is shorn, its mighty force abated; and we are reminded of the change that seems to pass upon the sun, when, after contemplating Him in a tropical hemisphere, we see him in a northern sky, where his beams, having to force their way through mists and vapors, are robbed of half their splendor. Seen through the fogs of the patristic age, the Gospel scarcely looks the same which had burst upon the world without a cloud but a few centuries before. This disposition—that of making God less free in his gift, and man less dependent in the reception of it; the desire to introduce the element of merit on the side of man, and the element of condition on the side of God—operated at last in opening the door for the pagan principle to creep back into the church. A change of a deadly and subtle kind passed upon the worship. Instead of being the spontaneous thanksgiving and joy of the soul, that no more invoked or repaid the blessings which awaked that joy than the odors which the flowers exhale are the cause of their growth, or the joy that kindles in the heart of man when the sun rises is the cause of his rising—worship, we say, from being the expression of the soul's emotions, was changed into a rite, a rite akin to those of the Jewish temples and still more akin to those of the Greek mythology, a rite in which lay couched a certain amount of human merit and inherent efficacy that partly created, partly applied the blessing with which it stood connected. This was the moment when the pagan virus inoculated the Christian institution. This change brought back a multitude of others in its train. Worship being transformed into sacrifice—sacrifice in which was the element of expiation and purification—the "teaching ministry" was of course converted into a "sacrificing priesthood." When this had to be done, there was no retreating; a boundary had been reached which could not be recrossed till centuries had rolled away, and transformations of a more portentous kind than any which had yet taken place had passed upon the church.—*J. A. Wylie, D. D.*

World to Come.

We give our readers the following beautiful extract from a writer in the "Rainbow." After speaking briefly of the development theory of modern scientists he thus continues:—

We still believe in Genesis, and see with pleasure and joy of heart the dignified origin and position of our earthly head and father. Crowned with material and moral glories, he receives a dominion over all the world. *There was royalty in his constitution*, and he ascended the throne for which he was fitted by his nature. He was dethroned and disinherited, and a curse fell upon the visible for his sake. The thorns and the thistles have indeed grown rank in all the fields, natural and moral, incredible labor being demanded as the only method of preserving any order, or reaping any harvest of good. The rich and the poor sigh in common for the unattainable, the oppressed and the oppressor are equally miserable, and to human vision there is no visible goal where antagonisms may cease and conflicting elements in nature and society come into reconciliation. Such a termination is only known by those who have the secret of the Lord, for the eye of reason needs the telescope of faith. Our instincts after a kingdom of justice are worth considering in their place; but they are not strong enough to give unconquerable wings to hope. She requires the sure word of promise supported by oath to give strength to her pinions, and then she can rise exultingly. He, the Supreme One, has made known the secret of his will, that in the dispensation of the fullness of the times, all things in heaven and on earth shall be headed up in one; one Lord, one King, one kingdom. Creation is in birth pangs; all creatures sigh for the liberty of the glory which cometh at the manifestation of the sons of God. In the redemption of our body, we see the restoration of the royalty and the repeal of the malediction. Lo! the recovered paradise shines out with surpassing splendor and grace; most divinely fair, and more resplendent in beauty than any ancient garden for the childhood of humanity. And at last the true kings wear the purple and the golden crowns; the men who overcame the world and overcame themselves being trained for rule and glory by suffering and patience. God has not put under the angels the "world to come," but that stately and refulgent age displays with open doors of life *when the absent nobleman* cometh in his kingdom, when the holy and mighty ones descend to the "valley of decision." Not alone by sure decree of divine will, but by the fitness of things, by essential righteousness, the saints take the kingdom. The miracles of our Lord and his Apostles were outflashings from the crowning age, "powers of the world to come," prophecies of the time, when man no longer will be the slave of earthly elements and brute forces, but shall recover his dignity and power, his inheritance and his kingdom. There are several things pressing upon us which undeniably show that we are getting close to the thick darkness; and when that closes in upon us, how near to the gates of salvation and the threshold of the higher life! In the trans-Atlantic domain, demoniacal forces are let loose, and have become rampant. In the old world the great military powers are turning against the heavy sufferers, and will have no more time from her plagues. It is right enough to strike the iron into the heart of the ancient superstition; it must not, however, be denied that divine truths are as much ignored as *medieval* fooleries. The recoil of the human mind is from superstition to atheism.

The men of science and philosophy, so-called, are marching on to the desolate country where "No God!" is inscribed on the banners. And surely no monkish superstition could be more insane than that dreadful conclusion of the *emancipated* reason. It is, however, manifest that after the ten kings, inspired by an autocratic will, a greater force behind them, have made the whore desolate and burnt her with fire, we shall see atheism *full-blown; the last and worst form* of organized hostility to truth, righteousness, and God. According to the measure of life enjoyed, or according to the measure of faith in possession, some may pray to escape from the theatre of evil manifestation, and some to have valor and endurance in resisting all the terrors and subtleties of the time. But, blessed be God! because we know how the terrible drama finishes, and how sublimely the power comes into the field, which has no terror save to evil workers, but is redolent of love and life. In the well-grounded hope of a glorious conclusion, may we not prove, by exceeding dignity and purity, that we are breathing the fine air of a higher country, and catching the stately manners of the court and kingdom to which we belong.—*G. Greenwell.*

How the Millennium is to Come.

People think they see signs of promise in the movement of reform. *They think* to give the church a better shape, and the state a better government, and the world a freer Bible, and that thus the millennium will come. I have no confidence in any such hopes. I see more of promise in the *darkest* features of the time than in all these paltry and patriotic dreams. The world is perhaps more wicked now than it has been since Noah's flood—considering the light which it rejects. And yet in this very darkness I read the promise of coming light. In this very misgiving, despe*ration and gloom, I see the argument* for the speedy springing forth of glorious and unfading hopes, not as human reason calculates, but as God purposes. I behold in it the rapid winding up of the present dispensation to give place to that better state of things of which the Prophets all have spoken. Statesmen and churchmen see in it the unmistakable evidences of unprecedented changes, though they widely differ as to what those changes are to be.

I have read somewhere, in a very sagacious writer, that when happy changes are contemplated most people erroneously turn to the quarters of light for the signs of its approach. This has ever been man's mistake when looking for the fulfillment of God's great purposes, and is the mistake of many now. People are looking for the setting up of Christ's kingdom, and the introduction of millennial glory by reforming and rebaptizing present modes of effort and thought. But so it will not be. God's method of *progress is to make* darkness the way to light, death the prelude to life, despair the introduction to salvation, and corruption and confusion the road to order and glory. It is not in what seems hopeful, but in what seems gloomy and untoward, that we are to look for the signs of the speedy forthcoming of God's wonder-working goodness. It is the stirring upon the face of the dark waters that give prognistics of the breaking forth of light and life and beauty. The bursting glories of spring come directly out of the bleak winter. *It* is from the corrupting seed that we obtain the harvest. The darkest hour is said to be that which immediately precedes the day. The period most hopeful is that when the apparent motives for despondency are most overwhelming. The stress of the controversy between hope and fear always falls upon the eve of triumph. Those dim hours of dismay to the scattered followers of Christ at his crucifixion were but the preludes to the bringing in of light and immortality for man. The bloody persecutions under the Roman emperors which threatened the extinction of Christianity were the immediate precursors of its victory over even the throne of the Cæsars. And so the Scriptures teach that it will be in the ushering in of the great consummation. The sun must darken, and the moon withhold her light, and then shall the Sun of righteousness arise with healing in his wings.—*J. Scott.*

The All-Conquering Hand.

It is related that the Duke of Wellington once ordered an officer to undertake some duty which involved great personal peril. The officer did not shrink from the danger, but said to the Duke, "Let me, before I go, have one grasp of your all-conquering hand, and I can do it."

Confidence in a commander is a source of strength and a presage of victory. But how often is that confidence misplaced and betrayed. The greatest conquerors are doomed at last to defeat. No human hand can control the elements, resist adverse circumstances, or wage victorious warfare with death, the king of terrors and the terror of kings. The Duke of Wellington is dead. The hand that the officer desired to grasp has grown pale, pulseless, powerless, and has gone to mingle with the dust from which it came.

But, thanks be to God, the Christian warrior has an unconquerable leader, an all-conquering king. Born in lowliness, partaker of our nature, tempted in all points like as we are, persecuted, hated, despised, crucified, slain,—the Captain of our Salvation has been made perfect through suffering, and lives at God's right hand to *save and succor those who seek his* face.

His is an all-conquering hand. He has conquered sin and Satan, disease, palsy, leprosy, and all manner of infirmities; He has rebuked the winds, calmed the waves, walked upon the waters, raised the dead, entered the tomb, rent the rocks, burst the graves, abolished death and triumphed over every foe. His own right hand, and his holy arm hath gotten Him the victory.

He sends us to our work. Through storms and dangers, terrors and calamities, through the realms of desolation, and to the very gates of death and hell; but He bids us fear not, and offers us, to assure and strengthen our hearts, the grasp of his "all-conquering hand." He says, Lo, I am with you always, even to the end of the world."

With such a helper who can fear? With such an all-conquering hand, stretched forth to grasp, and clasp, and strengthen and sustain us, of what can we be afraid? Danger is safety, sorrow is joy, labor is rest, and conflict is peace, while we can feel the clasp of his all-conquering hand. His commands are not grievous. His yoke is easy. His warfare ends in victory, and if He calls us to lead a forlorn hope, to rush into the face of death itself, let us plead only for the grasp of his hand, and then go forth to do his high commands.

We shall never do his work unaided,—we shall never ask his help in vain. The soul that trusts in Him *has a shield and buckler, a rock of* refuge, and a tower of strength. And to the weakest and the faintest of his servants He says, "Be of good cheer." "Fear thou not; for I am with thee; yea, I will strengthen thee; be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." Isa. xli. 10.—*Sel.*

The Reign of Christ.

That Christ is to reign in some sense on the earth, is perhaps admitted by all who believe that He is the Savior of man. Some suppose that He has been reigning spiritually, or rather, mystically ever since He left the earth. In the sense it is supposed by many, that He will reign in the future.

But why should not Christ's reign be literal and personal. Reason does not oppose it. It is as reasonable that He should reign personally, as that He should reign at all. It is as reasonable that *He* should so reign, as that Adam or any of his posterity should reign personally. The Bible does not oppose it. Every thing we find in the Bible relating to Christ's reign, goes to show that He is to reign in a literal sense. Christ as the Savior, is a personal being. The Lord told David, that "of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne." Acts ii. 30. "Unto us a child is born, unto us a son is given; and the government shall be upon his shoulders, ... upon the throne of David, and upon his kingdom to order it, and to establish it with judgment." Isa. ix. 6, 7. "Behold the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth." Jer. xxv. 5. "He shall be great and shall be called the Son of the Highest, and the Lord God shall give unto him the throne of his father David, . . . and of his kingdom there shall be no end. Luke i. 32, 33. "Of this man's seed hath God, according to his promise, raised unto Israel a Savior, Jesus." Acts xiii. 23. "Christ our Lord which was made of the seed of David according to the flesh." Rom. i. 3, 4. "Jesus Christ of the seed of David raised from the dead." 2 Tim. ii. 8. "He not took on him the nature of angels, but he took on him the seed of Abraham." Heb. ii. 16.

Christ then, as the seed or son of David, is to reign. As the son of David He was born to be King. He lived, died, and rose from the dead personally, as David's son. As David's son He is at the right hand of the Father; gone away to receive for Himself a kingdom, and to return to set up his kingdom on the earth, to reign from sea to sea and from the river to the ends of the earth. There is nothing mystical in all this. Why should we not receive it as we have it stated? Christ is the last Adam. The first Adam was personal, and his dominion literal. So will it be of the last Adam. As sure as Christ was born David's son, so sure will He reign David's son; and of his kingdom there will be no end.—*Sel.*

The Journey's End.

We have read of the caravans of pilgrims, who after months of weary travel, approach the Holy City. They have been drenched by storms, burned by blazing suns, pinched with hunger, and choked with the dust of the desert.—Their shoes are worn out, their garments soiled, and their tottering limbs can hardly sustain their steps. Through days of suffering, and nights of sleeplessness, and constantly assailed by merciless foes, they have toiled along, until now they approach *the end of their pilgrimage.*

The sun, breaking through the clouds of a lurid day, is just sinking behind the hills of Lebanon. The pilgrims ascend an eminence, and lo, Jerusalem is before them! Its turrets, towers, pinnacles, and domes all blaze in golden splendor, reflecting the rays of the setting sun. A scene of almost supernatural enthusiasm ensues.

"Jerusalem, Jerusalem!" is shouted from hot and blistering lips. "Jerusalem, Jerusalem!" is re-echoed *through the long lines of the rear.* The lame, the fainting, the dying, are animated with new life, as they rush forward to catch a glimpse of that sacred city where the Savior bled and died.

Tears gush from all eyes. Some overwhelmed with joyous emotion, prostrate themselves upon the ground, and breathe a silent prayer of gratitude and thanksgiving. Some throw their arms into the air, and shout wildly in the outbursting of their rapture, "Hallelujah!" All past fatigues, perils, sufferings, are forgotten. The pilgrimage is ended, their goal is gained.

But O, when the pilgrim of earth, weary of the long, painful, perilous journey, arrives within sight of the celestial city,—a sight so brilliant that no mortal eye can look upon it,—as he gazes upon the splendor of the metropolis of God's empire, and listens to its choirs, and knows that in this city the Savior has a mansion prepared for him, with robe and harp and crown, and that there he shall repose in peace forever, can language tell his joy? The imagination sinks exhausted in the vain attempt to compass such blessedness.

Prayer.

Prayer does not consist in empty compliments to God, or fulsome eulogies to the Almighty. Many who ought to know better, seem to think so. They spend half the time devoted to public prayer in complimenting the Divine Being—telling Him how grand, sublime and glorious He is in his perfections, instead of confession, intercession, supplication and giving of thanks, there arises as a stench in the nostrils of the Almighty, a round of fulsome eulogies from sinners. Instead of praying for the people and to God, they pray at the people, and from God.

Prayer does not consist in exhortation. Some people's prayers consist of these two parts: First, heavy and turbid compliments to God. Second, vapid, verbose exhortations to the people. The people are invited to prayer, and instead of hearing and uniting in sending up the voice of supplication, their ears are berated with hortatory exclamations and appeals. We have heard preachers spend one-half the five minutes some of them devote to prayer in this kind of exercise. It is not prayer. Don't know what to call it. Thousands of hungry hearts turn away from such altars, empty and dissatisfied. "Ye ask and receive not, because ye ask amiss."

THE RESTITUTION

PLYMOUTH, IND., DEC. 16. 1874.

EDITORIAL DEPARTMENT.

A Plea for the Body.

We are told that the body is not of much account. It is called the "mortal coil," the "tenement of clay" and the "soul's house." It is condemned and abused, it is blamed for all the mischief done, and is to be deserted at death, while the soul is going forth on wings of light to realms of bliss, forever free from its cumbersome clay. Now all this may do for the poets who write much nonsense and for theologians who wish to amuse the people with their theories of mysticism. But science and the Bible, nature and common sense, show us that all such notions about the body are mere fancies. All men have bodies, and the whole career of man in life depends upon his body. Without a sound nervous system there can be no mind. Without muscle there can be no endurance. The hand that writes, the tongue that talks, the lungs that breathe and the brain that thinks are all physical and belong to the body. During the ages of superstition certain philosophers vied with each other in torturing their bodies, claiming that the imprisoned souls rejoiced over their calamities, but as Christianity dawned upon these benighted men, they learned to respect the body as a necessary part of the real man.

When God made man He gave him a body. When rewards were promised or punishments threatened the body was included in the joy or the pain. Even the death of Christ was in body, and the resurrection contemplates the change of this "mortal body" to be made like unto the glorious body of our *risen* Lord. It is sown a *natural body*, and is to be raised a *spiritual body*. Indeed the Bible offers neither rewards nor punishments to men without bodies. All this talk so flippantly made about an immortal soul which has no eyes, no body, no parts, and which occupies neither space nor place, may do for those who deal in mere fancies, but when we talk about the crown of life, the kingdom of God, the inheritance, and the holy city, we must conclude that the Bible idea is the only rational one which treats man as a real being, and that he will have a real existence in the hereafter. Let us then with Isaiah hope in the re-living of the dead, and rejoice with the same enthusiasm which placed Him, in vision, amid the scenes and joys of immortality—"Thy dead men shall live, together with my DEAD BODY shall they arise. Awake and sing, ye that dwell in the dust; for thy dew is as the dew of herbs, and the earth *shall cast out the dead*." Isa. xxvi. 19.

Our affections, our friendships, and indeed all our ideas, bounded by human experience, are connected with the human form, which was made in the image of God. Any theory, therefore, which ignores the body and offers man life and joy without it, is unfounded, and contrary to the true science of our being.

The Great White Throne.

"And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and no place was found for them."—Rev. xx. 11.

What a scene of sublimity is here. The great white throne emblemizes Power, Justice and Dominion. God will take to Himself his great power, will establish justice and set up his everlasting kingdom.

The word *white* is also used to denote purity. We have the great multitude in robes of white, the white stone, in which is written the new name, the white cloud, on which is seated the Son of Man, with the shining sickle, and the last of the seven trumpeters in the spotless linen sounds the grand consummation: The kingdoms of this world are become the kingdoms of our Lord and of his Christ, " " " and the time of the dead" " then ushered in.

When the white throne is established, the old heavens and the old earth are to flee away, sin's rule shall end, wickedness shall cease and man's empire shall be no more. They shrink back from the awful presence of Him who sits upon the throne. The sea labors through all her depths, and the dead are cast upon the shore, the graves are unsealed; the bars are broken and the prisoners come forth. Death gives up his crown, his reign is over. The resurrection takes away his subjects and his dominion comes to a final end.

What a multitude stand before the throne. The small and great are there. The king and his subject, the master and his slave, the rich and poor, Jew and Gentile, the old and young.

This scene of judgment, of the passing away of sin and death, and the removal of the old heavens and the old earth is not compressed within an hour or a day, but reaches over the grand period of the white throne dispensation: It more directly points to that age which lies between the close of the one thousand years and the finished work of the new heavens and the new earth. During this sublime epoch the books are opened and the multitudes of the dead from land and sea are judged. The books are opened! Momentous issues hang upon the sentence of Him who sits upon the throne. But, thank Heaven, another book is opened—the book of life. Mercy, Pardon and Redemption gleam in golden letters on its pages. Angel hands have written therein the names of the noble of earth; and now will come the blessed results hoped for in the days of their sorrow. The old things shall pass away, but the throne shall remain. The dead are judged and the rewards are given. The lake of fire bearing on its burning waves death and hell, shall pass with the scenes of time. The night shall be no more; pains end with the night, weeping and death shall cease when the voice from heaven cries IT IS DONE. The work is finished, the tabernacle of God shall be with men, and his glory shall fill the earth as the waves fill the sea. Redemption shall be complete, and the great multitude shall sing Redemption's song beyond the weeping and the dying when "there shall be no more curse."

Doubting Castle Invaded.

We notice that the RESTITUTION, a paper patronized by a portion of those who believe in probation after the Lord comes, has lately changed hands, and is now removed from Chicago to Plymouth, Ind. A publishing company has been organized in Indiana to whom the paper has been sold. Elder H. V. Reed is its present editor. The RESTITUTION is one of our exchanges, and we find many excellent things in it concerning the present age, but when it treats of the age to come we are filled with righteous doubts.—*A. G. Times.*

That the editor of the "Times" is filled with *doubts* we do not question, but that his doubts are *righteous* is quite another thing. If his doubts are righteous, then it follows that the "age to come" of which he speaks is wrong, but if it should turn out that they are just the editor's doubts, and not founded on the Word of God, then we may yet have faith in what Brother Burr would call *"heresy."* Perhaps it may not be amiss in this connection to let another speak who had no doubts whatever upon the subject: "Yet have I set my KING upon my HOLY HILL OF ZION. I will declare the decree; the LORD hath said unto me, THOU ART MY SON, this day have I begotten thee. Ask of me and I will give thee the HEATHEN for thine INHERITANCE and the UTTERMOST PARTS OF THE EARTH for thy POSSESSION. Thou shalt BREAK them with a rod of IRON; thou shalt dash them in pieces like a potter's vessel. Be WISE now therefore, O YE KINGS: be INSTRUCTED ye JUDGES of the earth. SERVE the Lord with fear and REJOICE with trembling. Kiss the Son *lest* he be *angry* and ye perish from the way, when his wrath is kindled but a little. BLESSED ARE ALL THEY THAT PUT THEIR TRUST IN HIM." Psa. ii. 6-12.

That the nations of the earth will conform to this decree of Jehovah and yield obedience to his Son who will reign in Mount Zion and in Jerusalem, after their power has been broken by the rod of iron, is evident from the song which the victors sing, after they stand on the sea of glass. Now as Brother Burr expects to stand upon that mirrored sea, we will let the Bible tell us what shall then be sung. Hear it oh ye doubting children of earth. "And they sing the song of Moses, the servant of God, and the song of the Lamb, saying Great and marvellous are thy works, Lord God Almighty, just and true are thy ways, thou King of nations. Who shall not fear thee, O Lord and glorify thy name? for thou only art holy: FOR ALL NATIONS SHALL COME AND WORSHIP BEFORE THEE, for thy judgments are made manifest." Rev. xiii. 3, 4. Now as Brother B. expects to sing that most sublime anthem we would suggest in all kindness that he certainly ought *to believe* now what he shall *sing* then. "Be not faithless but believing."

The Better Thing.

"These all having obtained a good report through faith received not the promise, God having provided some better thing for us that they without us should not be made perfect."—Heb. xi. 39, 40.

The Scriptures present many things to us by way of contrast. Things temporal are brought out in contrast with things eternal, the mortal with the immortal, and the suffering with the reigning. We have Moses and Christ—the old covenant and the new covenant. The inheritance under the law and the inheritance under the Gospel. The dispensation of Moses was the age of temporal blessings; the promises under the Gospel pertain to blessings which are eternal. Hence, says the Apostle, "The things which are seen are temporal, but the things which not seen are eternal."

Keeping in view the foregoing facts we see a volume of meaning in the *better things* mentioned in connection with the Gospel and its promise. Christ is presented to us as a better sacrifice, to confirm a "better covenant" which was established upon "better promises." And this prepared the way for the bringing in of the "better hope" which reaches forward to "a better and enduring substance," and points us to the "better country" which is to be obtained by a "better resurrection." These are the better things to which the Apostle alludes in the conclusion of this celebrated chapter to the Hebrew brethren. The realization of all these blessed promises will not take place until the saints are all brought out and made joint heirs with Christ. Then will all the redeemed be "glorified together," or as the Apostle says: "They *without* us will not be made perfect." The whole body of Saints, including patriarchs, prophets, apostles and martyrs will all come forth in the morning of the millennial day and be crowned victors over death and the grave. Glorious prospect for those who are bearing the emblems of faith and hope in the valley of death, that they may reach the unfading laurels of that better country and share with the King his crown and throne.

New Publication.

THE TRUTH is the name of a new monthly just started in St. Louis. It is published by Chas. B. Cox, and edited by James H. Brookes. Dr. Brookes is a Presbyterian clergyman of eminence and a strong believer, if we mistake not, in the pre-millenial coming of our Lord. In his introductory article the editor says:

We shall also strive to comfort doubting and desponding Christians by leading them into the assurance of their acceptance, not through the fancied discovery of some goodness in themselves, but through belief of God's testimony; urging them to a higher practical holiness by walking in the light of unclouded fellowship with the Father and his Son, and by "looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ." Titus ii. 13. As it is our aim to encourage diligent and devout study of the Word of life, brief and plain expositions of Scripture will be given, with special reference to the elucidation of passages commonly regarded as obscure.

From the above it would appear that this new advocate will take advanced ground on the questions of Biblical criticism and the hope of Messiah's coming. Parties wishing specimen numbers can address the publisher, No. 212 North Fifth Street, St. Louis.

☞ The outlook for the RESTITUTION seems to be very encouraging. We have added over forty new subscribers to our list in the last ten days. Let every subscriber get at least one new name for 1875. There are a number of brethren who are not readers of the paper, and we hope to put their names on our list soon.

Personal Items.

Brother J. M. Stephenson is now laboring in Lanark, Ill., and will attend the Conference at Antioch next week. He informs us that he expects to spend a part of the winter in Canada.

Brother A. F. Dugger has given up the Seventh-Day theory, and is now proclaiming the Gospel of Christ as God's way of life to the Gentiles. We hope to hear from him occasionally.

Brother Amos Sanford of Columbus, Kansas, has just closed a very interesting debate at his place with a spiritualist. He writes that a deep interest was awakened in the community, and a better feeling toward the truth prevails among the people.

Brother F. H. Berrick will spend the winter at Lansing, Mich., having been elected to the State Senate from his District, on the Independent Ticket. While there he will have an excellent opportunity to preach the Gospel to Cæsar's household.

☞ Brethren in making remittances for the RESTITUTION will please bear in mind that the postage for 1875, must be *prepaid*. The amount is only twenty cents for each subscriber. Please remember this item brethren as it will be too much of a burden on us to pay it all.

☞ We have on hand a number of articles on different subjects which we have not yet had time to read. Our contributors will be patient with us, as we have much necessary work on hand which must be attended to first.

The Present Outlook.

COMING EVENTS CAST THEIR SHADOWS BEFORE.

"Men's hearts failing them for fear, and for looking after those things which are coming on the earth."—Luke xxi. 26.

It needs no demonstration to convince the attentive observer of human affairs that feverish disquietude, perplexing anxiety, and fearful foreboding, are taking a deep hold of the public mind. Those that best understand the tendencies of the age, and the workings of all the antagonizing forces that are undermining the very foundations of every existing social compact, are predicting a volcanic outbreak in the comparatively near future. Without minutely specifying every indication that leads to this conclusion, we content ourselves with calling attention to some of the more marked *signs of the times.*

Republicanism and monarchical institutions are not only occupying a threatening attitude toward each other, but already grapple in exterminating, internecine conflict. Thrones, that seemed settled on foundations as stable as the granite basements of the everlasting hills, are toppling over as the grand swell of revolution rocks beneath. Royalty and aristocracy are becoming loathsome, intolerable nuisances to the over burdened, down trodden masses, who clamorously cry out for a new order of things. The statesman stands aghast as he contemplates the murky foldings of the gathering war-cloud, surcharged with all the elements of destructive fury, that is just ready to burst upon the world. With telescopic out-looking he endeavors to descry visions of peace and rest beyond the earthquake shock of a universal war. Labor and capital occupy hostile positions, and each is marshalling its forces for a contest that will prove the ruin of both, a strife in which the "combatants will tear each other in pieces," as tersely expressed by Hyacinthe. The great ecclesiastical despotism that, in ages past, has trampled upon royalty and commonalty alike, that has established its usurpations and proved its absurd and foolish dogmas by the ultimately convincing arguments of dungeon, rack, and fire, is now abandoned by all the great forgers of her chains and executors of her inquisitorial wrath. The Franco-German war called away the last guard furnished by European kingcraft, and deprived of the sustaining bayonets of Napoleon, a hand too strong to resist seized the crown and sceptre, and mounted the throne of the Eternal City. But she has millions of superstitious devotees obsequiously ready to do her bidding. Could she obtain control of one of the leading governments of Europe, that would aid and abet her claims to temporal power, she could easily swell the numbers of an armed force to overwhelming proportions. Were France, for instance, to pledge the restoration of the temporal power, how readily her faithful adherents of every nationality would be to enlist for its accomplishment; and not for the accomplishment of this alone, but for the overthrow of Protestant Germany, which France hates for political reasons, and ecclesiastical Rome for reasons both political and spiritual. To thwart such combinations taxes astute diplomacy to the utmost. A war when such issues are at stake would involve all Europe. That a war, intensified with religious animosities superadded to long-treasured political hates, is imminent, is conceded by those who occupy a standpoint from whence they can discern the unfoldings of coming events.

The Eastern question, too, is becoming one of alarming significance to the governments of Europe. To maintain the "balance of power" has long been a difficult affair, and every complication of political relations between existing powers serves only to make it still more embarrassing. When France and Prussia were involved in the late war, Russia gave official notice that she would be no longer bound by the stipulations of the "Treaty of Paris," which excluded her fleets from the Black Sea; and no one of the great powers was in a position to enter a protest. Now comes the announcement that Austria declares her intention to treat with the Danubian Provinces independent of any connection with the Sublime Porte—Provinces that were specially made dependent by the articles of the Treaty. Surely the days of the Moslem in Europe are about numbered, and Russia is making rapid strides toward grasping the long coveted prize—the Dardanelles and Constantinople. What will result from all the commotion about to convulse the world, is the question asked but not answered by human sagacity. The sure word of prophecy discloses beyond the present abnormal, restless, dissatisfied condition of human society, a restitution of all things. For that we labor, wait, and pray.

S. A. C.

Spiritualism.

Dr. Geo. M. Beard, of New York, has recently given a lecture upon the subject of Spiritualism, in which he takes very strong grounds against the whole system. Dr. B. is a man of science, has given much attention to the subject, and is fully in earnest. Among other things he says:—

All the phenomena embraced under clairvoyance, mind-reading, and Spiritualism, so-called, may be accounted for by one or several of the following six facts:

First.—Trickery. Most of the trickery is of a cheap, vulgar, and transparent character; in no way to be compared with that of Houdin or other great magicians.

Second.—Guess-work or coincidences. Guess-work is both a science and an art, and much of the success of clairvoyants depends upon the mastery of this art, and the skillful use which they make of coincidences which happen to us all in every-day life.

Third.—Unconscious mental action.

Fourth.—Unconscious muscular action. These two facts, either singly or in combination, explain the marvels of planchette, table-tipping, mind-reading, as practiced by Brown, spiritualistic tricksters, and many amateurs. Those who have not looked into this subject will be surprised to find how many of these marvels can be explained by unconscious muscular action and unconscious mental action.

Fifth.—Physiological idiosyncracies. Under this head comes the peculiar flexibility of many persons, as the Davenport brothers, the Eddys, and their imitators, who can make their hands smaller than their wrists, and thus slip out of handcuffs and ropes.

Sixth.—Phenomena of trance, erroneously called animal magnetism. A passive state of the mind very easily excited in some persons and closely allied with somnambulism and certain types of hysteria. In this state there may be great exaltation of special faculties; but no new faculties appear any more than they appear in insanity, or sleep, or hysteria.

Assuming the justice of the above explanations, it is clear enough that no one but a physiologist or practical physician, or one who has made himself an expert in physiology or diseases of the nervous system, is capable of scientifically studying these phenomena.

A CHALLENGE.

In closing, the lecturer gave the following challenge: If there is anywhere on the globe any member of the human race who professes to have any clairvoyant, mind-reading, or second-sight power, or to be a medium through whom spirits of the departed manifest themselves to us by signs that are appreciated by the senses, or to be endowed with any new or unknown force, and he will come to New York and allow me the same opportunity for investigating his claims that I am accustomed to have in investigating other and allied questions, I will prove surely and speedily that he does not possess any such power in any degree.

Calmly and deliberately, and with a full sense of its importance, I offer it to the world. The day is coming when scholarship and science must array themselves on one side or the other of a mighty superstition, and I earnestly call upon the members of my profession, and especially those who are experienced in the study of the nervous system, to give somewhat of their time and force, as the need shall arise, to the arrest of this tide of folly.

Thy Kingdom Come.

This is the cry of a pilgrim church. It has arisen alike from the city and the wilderness—from the vineyard and the desert. It has gone up from martyr fires and beds of suffering. It has been wailed out over the dying and the dead, but still the prayer remains unanswered. The golden wheels seem to tarry and the coming King to wait.

The old earth moves on her way. The curse still lingers on her landscapes and sin walks her streets in gold and purple. Science has flashed her light into the darkness, she has refined and polished the baser metals, and her devotees imagine they are turned to gold. She has fertilized the soil and they dream that she can yet remove the curse. She has girdled the earth with iron and sent her strange whispers under the sea, but crime laughs at her achievements, and avails itself of her success. Moral reformers have agitated the great whirlpool, dreaming that purity may be found in its depths. They have changed laws and mustered armies, they have canvassed parliaments and legislative halls. They have stood in the forum and the pulpit, calling upon men to set up the standard of right and unfurl the banner of truth. But human evil is too strong for man's unaided arm, and the tide of sin sweeps on unchecked. Crime ignores the pleadings of humanity and justice waits in vain for recognition even in her own halls. There are cries of peace and safety, while peace is taking her flight and safety is found only in obscurity.

There is only one remedy for sin, and that is the cross—only one bright solution of earth's problems, and that is a kingdom of righteousness and peace. Six thousand years of toil and sin and suffering have rolled away and still the church waits. God's little ones are crying "How long, O Lord, holy and true." The petition "Thy kingdom come" still arises from earnest, aching hearts. The answer has been long delayed but it will come in God's own time. Not one faint cry has failed to reach the Father's ear. Not one earnest petition shall lie unanswered. The prayers of the saints rest upon the golden altar before the throne, and soon the ministering angel shall pour upon them the fragrant incense and they shall be offered before the Most High. The answer shall not be long deferred for the very fire from the altar shall be cast into the earth and there shall be "voices and thunderings and lightnings and an earthquake." A new power shall be introduced into earth's moral chaos, for the kingdoms of the world shall become the kingdoms of our Lord and of his Christ. Oppression and wrong shall be swept from high places, for earth shall have a glorious King. The wilderness shall be glad and the desert shall blossom as the rose, for the curse is forever cancelled by God's own hand. Our loved ones shall come again from the land of the enemy—ransomed by Him who holds the keys of the grave.

The feet that have trodden earth's rocky paths and rested only beneath her rod, shall walk on the banks of the beautiful river. The eyes that have been closed during death's long sleep shall gleam with immortal life. The hands that have been folded above the still heart shall carry the palms of victory, and the brow that hath borne the white seal of the conqueror, shall wear the crown of life, for *there shall be no more death.* No sorrow is known in the glorified earth. No sighs are borne on the fragrant breezes of Eden restored. There are no sad notes in the triumphant song of the redeemed.

Thy kingdom come. Then shall the glad earth welcome her King, and the Life-giver shall pour for us the wine of immortality. Then shall He bestow the crowns and receive the sceptre of universal dominion, for God shall be all in all, and his "will shall be done on earth as it is done in heaven."

MRS. H. V. REED.

☞ A little while and our warfare shall be accomplished. Our King shall come. His all-conquering hand shall turn the keys of death, unbar the gates of the grave, pluck his saints from the prison of the destroyer, bind the old serpent and hurl him into the abyss, put down all rule and authority and power, establish his eternal empire, renew the world, restore the desolate creation, and sway forever the sceptre of peace and righteousness. "And the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end." Luke i. 32.—*The Christian.*

THE WORLD.—As you love your souls, beware of the world; it has slain its thousands and ten thousands. What ruined Lot's wife? The world. What ruined Judas? The world. What ruined Simon Magus? The world. And "what shall it profit a man if he shall gain the whole world and lose his own soul?"

Russia Reaches For Constantinople.

The diplomatic correspondence between Austria and the Sublime Porte is ended, the former declining any further communications in the matter, and declaring her intention to treat directly with the Danubian Provinces of Roumania.

At the close of the Crimean war, in 1856, Russia, Austria, Prussia, France, England, and Sardinia, entered with Turkey, into the "Treaty of Paris," by which they bound themselves to maintain the integrity of the Turkish dominion in Europe, to recognize the full dependence of her Danubian Provinces upon the Porte, and to maintain no naval armaments upon the Black Sea. The object of the treaty, as of the war which forced Russia into it, was to preserve the "balance of power" in Europe, supposed to be seriously threatened by the hand which Russia was stretching toward Constantinople, the Dardanelles, and the provinces on the Danube. That the chains of the treaty galled Russia, was patent to all, but when Alexander succeeded to the throne, in 1855, he wisely perceived that the hereditary policy of the Crown, and the need of his realm for a southern outlet, must be laid aside for the present—that the day was not yet come for their accomplishment—that he must hide his time.

The treaty was therefore signed, but Russia at once commenced her preparations for the time when the opportunity should offer for its breach. The re-organization and increase of her army, the perfection of her vast railway system, and the establishment of great military and naval depots on the rivers running into the Euxine, were vigorously pressed, and are now nearing completion. The opportunity that she foresaw found her ready for it. When France and Prussia were absorbed in the greatest war since Waterloo, she gave notice that her fleets should no longer be excluded from the Euxine. Previous to this diplomatic announcement, great surprise was manifested that she took no hand in the contest. This, her life-long policy, was the reason. By holding entirely aloof she could accomplish her purpose. France was powerless to protest against it. Prussia had her hands full, and dared not invite a breach with the Russian Court. England dared not grapple with her alone. The work was accomplished—the entering wedge fairly fixed.

The subsequent steps have been still shrewder, and place Gortschikoff in the front rank as the diplomatic fox of Europe. The war over, and Germany united, he made his web anew. France was secured—many say by secret treaty, but more likely through non-committal promises of a future alliance. Germany is held in her old position through fear that any protest would force an alliance with France. Austria is secured through her own needs, and made the cat's paw with which to rench the chestnut—through her comes the announcement (which twenty years since would have convulsed all Europe) that the Roumanian Provinces will be treated as independent.

The Treaty of Paris is shattered, and the Turk appeals to Earth and Heaven in vain. France and Austria see their profit in the game. The mouth of Prussia is closed. England, all alone, dares not protest. Italy, the successor of Sardinia as signatory of the treaty, is too weak, and too much concerned with her own affairs to care much about it. And Turkey is "sick."

The game has been shrewdly planned, and admirably accomplished. The inevitable destiny of Russia could not be checked—so great a power must, in the nature of human affairs, have a maritime outlet. It was only a question of time, but it was hardly fancied a decade since, that the present century would witness so great a stride toward that Constantinople which is the "Key of the World."—*Cincinatti Times.*

A Coming Savior.

Over the Christian's engagements, habits and pursuits, whether social, professional, literary, scientific, or otherwise, the thought of a *coming Savior* exercises a strong control. If the love of gain besets him, the eternal riches which Christ at his coming will bestow, are to him an effectual counterpoise. If the natural bent of his mind be the love of pleasure, the anticipated joys of the second advent are calculated to quench the unhallowed flame. If the love of ease, or a lethargic indolence beset him,—If some favorite pursuit too much engrosses, or some master passion with galling bondage lords it over him; in either of these cases, and in any similar ones, what a motive is here presented to an energetic effort for deliverance. Or is he naturally ambitious? In contemplating the glories of the future, how do all the objects of human esteem sink into insignificance! Or does the love of men's applause, or the dread of man's censure—those fearfully influential principles, do these too strongly appeal to the corrupt principle within? Behold! in the anticipation of a coming Savior, a principle still more influential! For when a believing man has learned to realize the smile of an approving God, how little will he esteem the applause of his fellowmen! And when he has brought home to his soul a dread of that terrible denunciation, "Depart ye cursed," how little will he care that his name is now cast out as evil! The power of the world is disarmed by the vision of things invisible, and all its pomp and circumstance, its pageants and applause, its triumphs and its fame, all these have no glory to the mind imbued with heavenly faith, by reason of the glory which excelleth. That glory will be revealed by Christ, who is emphatically "the king of glory." This, "in his times, he will show." The heart of the Christian is full of the times; and in the many temptations to worldliness which beset him, he finds no stronger resisting power than a lively perception of the day when glory shall be revealed.—*Brock.*

The White Stone.

"To him that overcometh will I give to eat of the hidden manna, and will give a white stone, and in the stone a new name written which no man knoweth saving he that receiveth it."—Rev. ii. 27.

In primitive times, when travelling was rendered difficult by want of places of public entertainment, hospitality was exercised by private individuals to a very great extent. Persons who had partaken of this hospitality, and those who practiced it frequently contracted habits of regard and friendship for each other; and it became a well-established custom, both among the Greeks and Romans, to provide their guests with some particular mark, which was handed down from father to son, and insured hospitality and kind treatment whenever it was presented. This mark was usually a small stone or pebble, cut in two, and upon the halves of which the host and the guest mutually inscribed their names, and then interchanged them with each other.

The production of this stone was quite sufficient to ensure friendship for themselves or their descendents, whenever they travelled again in the same direction. While it is evident that these stones required to be privately kept and the name written on them carefully concealed, lest others should obtain the privileges instead of him for whom they were intended, how natural is the allusion to this custom, in the words: "I will give him to eat of the hidden manna;" and having done so, having recognized him as my guest, my friend, "I will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it;" a pledge of my friendship, secured and inviolable, known only to himself.

Christ's Coming.

What will be the state of the *world* when the Lord Jesus returns? "As it was in the days of Noah, so shall it be also in the days of the Son of Man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered the ark, and the flood came and destroyed them all. Likewise, also, as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed them all. Even thus shall it be in the day when the Son of Man is revealed." Luke xvii. 27, 30. Now since God has given such a testimony in his Word, we ought seriously to consider the remarkable fact, that the Lord Jesus is to come to this world, when things will be going on as in the days of Noah, and as in the days of Lot. The coming of the Lord Jesus is sufficient to cause fear in every heart that has not yet received forgiveness of sins, and that seriously considers the circumstances and consequences to be such as they are; for though it is very easy now to forget God, and the name of the Lord Jesus, yet in the day when He shall appear, it will be impossible to do so. In that day it will be said by unconverted men, to the rocks and mountains, "Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath has come; and who shall be able to stand?" Rev. vi. 16, 17.—*Prophetic Times.*

Evil Speaking.

This is a vice almost universal, even among those who profess godliness. It meets you everywhere. You cannot be in the company of even those considered good people long, without hearing something to the prejudice of some absent brother or sister. Some report or insinuation, or suspicion is breathed into your ear calculated to shake your confidence in some follower of Jesus. A reform in this matter is loudly demanded. The command is, Speak not evil one of another, brethren. If you have hitherto disregarded this command, ask for pardon and commence a reformation from this hour.

The man who is to enter the kingdom of God is described as he that taketh not up a report against his neighbor. No matter under whose patronage he finds the report going about, he does not take it up, he lets it dip, as all false and slanderous reports will when let alone.

With such a person you feel safe.—He will not betray you. There is no danger that he will, after sharing your hospitalities, and professing for you the strongest friendship, go away and report untrue and unkind things to your injury. "If any man offend not in word, the same is a perfect man and able also to bridle the whole body."

Alarming Military Preparations in Germany.

A new law for organizing the Landsturm has just been prepared in Germany. In other words, the whole able-bodied population, from the youth of seventeen to the man of sixty, are now to be trained to military service. The "Times" says upon this—"When Napoleon III. rashly plunged France into war in 1870, he had an army of three hundred thousand men; but the German forces were three times as numerous. The result was that the French army was driven in and crushed. But the German statesmen perceive that this advantage will not be obtained so easily a second time. One thing is beyond a doubt. The new French army is immensely larger than the old one. In fact, if the plans of the French government be carried out, and the finances of the country will bear the strain, no long time will elapse before France will have a national force equal to that of Germany in 1870. If Germany is to retain its present superiority, this new law may be a necessary measure, but it is an ominous sign that this is the first time in the present century that preparations have been made for organizing the Landsturm in time of peace." The "Daily Telegraph" also regards it as a portentous event.

The organizing of these vast military hosts is in exact accordance with the prediction in Rev. xvi. 12–16, that at the present time "evil spirits should gather the nations to the war of Armageddon." The result will soon be seen in the most tremendous battles, and "the time of trouble such as never was since there was a nation even to that same time," Dan. xii. 1.—*Signs of Our Times.*

The Art of Not Hearing.

The art of not hearing is fully as important to domestic happiness as a cultivated ear, for which so much time and money is expended. There are so many things which are so painful to hear, many of which, if heard, will disturb the temper and detract from contentment and happiness, that every one should be educated to take in or shut out sounds at will. If a man falls into a violent passion and calls me all manner of names, the first word shuts my ears, and I hear no more. If in my quiet voyage of life I am caught in one of these domestic whirlwinds of scolding I shut up my ears, as a sailor would furl his sail, and making all tight, ride before the gale. If a hot and restless man begins to inflame my feelings, I consider what mischief these sparks might do in the magazine below, where my temper is kept, and instantly close the door. Does a gadding, mischief-making fellow begin to inform me what people are saying about me, down drops the portcullis of my ear, and he cannot get in any farther. Some people feel so very anxious to hear everything that will vex or annoy them, they set about searching and finding it out. If all the petty things said of one, by heedless or ill-natured idlers, were to be brought home to him, he would become a mere walking pin-cushion stuck full of sharp remarks. I should as soon thank a man for emptying on my head a bushel of nettles, or setting loose a swarm of mosquitoes in my chamber, or raising a pungent dust in my house generally, as to bring upon me all the tattle of spiteful people. If you would be happy, when among good people open your ears; when among bad, shut them. It is not worth while to hear what your servants say when they have slammed the door; what a beggar says whose petition you have rejected; what your neighbors say about your children; what your rivals say about your business or dress. I have noticed that a well-bred woman never hears an impertinent remark. A kind of discreet deafness saves one from not a little apparent connivance in dishonorable conversation. It is well for those who seek for present or for future blessing, to shut their eyes from seeing evil, and shut their ears from hearing of blood.—*Sel.*

☞ It is told of a man poorly dressed, that he went to a church seeking a opportunity to worship. The usher did not notice him, but seated several well-dressed persons who presented themselves, when finally the man addressed the usher, saying: "Can you tell me whose church this is?" "Yes, this is Christ's church." "Is he in?" was the next question, after which a seat was not so hard to find.

☞ When the heart is pure, there is hardly anything which can mislead the understanding in matters of immediate personal concernment.

Report of Meetings.

I left home Nov. 5, went to Kosciusko county, commenced meeting the next evening near Henry Mersimmon's, had a good meeting, met Brother and Sister Wince at that place, remained over two Sundays. The people came out *en masse*, the truth has got hold of the minds of quite a number in that part of the country, and on that account the ministers of the United Brethren became very uneasy, for quite a number of their folks come out to my meeting. So they sent one of their young ministers to see me and try and get up a debate. I had written out a proposition as follows: *Resolved*, that we, the Church of God, are the only people that preach the Gospel of Jesus Christ as preached by the Apostles. They at first wanted to debate the immortality of the soul. I told them that would suit me, then one of them asked me if I had not a proposition already out. I told him I had, as above stated. They accepted and we agreed on the time and place, we were to have their meeting house. I met them according to agreement, but they would not debate my proposition, the one we agreed on they would not debate unless I would change my name, and call the church that I belonged to Advent church or Soul-sleeper church. I told him he could call me anything he liked for the sake of a debate, but I would not change my name. I then proposed to affirm anything I preached, but no. I then proposed to him to affirm that they, the United Brethren, preached the Gospel of Jesus Christ as the Apostles preached it, but he would not, but told the people that our church was not named in the history of the different denominations, therefore we were bogus. I then made a short speech to the people, telling them our church was named in the oldest history, and that history was the Bible, and all those named in his history were all of the apostacy, and there was no need of any history till they commenced departing from the faith, then the history commenced, then the sexton arose and told us the house could not be had any longer, and commenced putting out the lights, so the matter came suddenly to an end.

While in that part of the field, I received a letter from Brother Guffin to come over to his part of the country. I went over and held a few meetings, but the weather was bad at the time, but I had a good time with Brother and Sister Guffin in visiting and talking of the things of the kingdom. I also received a letter from Brother James D. Calder, but on account of the proposed debate, I did not go to his part of the country. So I returned home again after being gone twenty-three days. Found all well except my wife, she is afflicted again with rheumatism, which perhaps will keep me at home the most of the winter.

J. S. HATCH.

Obituary.

DEAR BRETHREN:—

How oft have you refreshed us and cheered our fainting hearts in days gone by, when there were but the two of us; but now alas, one is no more. Brother Levi Hart fell asleep in Jesus on the morning of Nov. 1, sadly lamented by the church and deeply regretted by all who knew him, leaving in sorrow a young and loving wife, an aged father and mother, an only sister and four brothers, all acknowledging that he was a husband, a son, a brother, without a fault, true, kind, affectionate. Besides these, he has left an only child, a dear little girl of three years, now an orphan, without father or mother, sister or brother—being the only child of Brother Hart's first wife. May the Lord be with her, and may she grow up to know the Lord as did her father, that she may be with him in the kingdom.

Brother Hart first heard the "Gospel of the kingdom" in the winter of 1868, and before the close of the year was rejoicing in the hope of eternal life through Christ Jesus; which hope became his chief delight and conversation all through life, and his comfort and stay in the hour of death. On Sept. 5, 1871, he was baptized into Christ by Brother Jas. R. Lithgow at Halifax. In the summer of 1872, there were added unto us by baptism seven, and we formed a church which continues till this day, although numbering at present but six; yet we are not discouraged feeling satisfied that where two or three are gathered together in the Lord's name, that He will be with them.

PETER GRANT.

THE MILLENARIAN.

A number of the subscribers to the *Millenarian* having expressed a desire for its continuance, are hereby informed that it will hereafter be published by Wilson, Peirce & Co. All unexpired subscriptions will be made good by the new proprietors. The *Millenarian* will be enlarged to twenty-four pages and have a cover, the price remaining the same. It will be edited by Brother Wilson and the writer.

H. V. REED.

Letters and Receipts.

TWO DOLLARS.

John Simons J W Sutton Austin Weston B F Head Leonard L gan Wm Allen George Allenman Wm M Buzzell J H Branswell J H Lane Philip Hess Isaac H Squires Mrs A C Sedgwick.

ONE DOLLAR.

Thomas Wright Loyal Burch M E Borgart T T Schofield Robert Ramsey Rebecca Spaulding S E Peck Mrs Lewis Rowan J S Hatch C Palmer A J Daley.

VARIOUS SUMS.

J W Fish	.50
William Stafford	.50
Hibbard Sikes	.50
Abraham Baker	.50
Mrs S H Furry	.50
Robert McChesney	.50
E W Viets	.50
Elizabeth W Dunlap	.50
Geo Young	.50
Wm Ivas	.50
J H Branswell for postage	.75
Mrs P G Ayer	1.50

TRACTS.

Wm Dresser	3.27
Wm McKinney	.10

DIED

Near Burlington, Kansas, Nov. 27, of cholera infantum, PERRY R, youngest son of Edgar W. and Augusta E. Knapp, aged four mos. and twenty-two days. Words of comfort were spoken by an Advent preacher, from Jer. xxxi. 15-17.

EDGAR W. KNAPP.

ARGOS, IND.

Elder S. A. Chaplin is to commence a series of meetings at Argos, on Christmas Eve, and continue over the following Sunday. A general invitation is extended to the friends of truth to attend if possible.

R. C. RAILSBACK.
For the Brethren.

APPOINTMENTS.

On Friday night before the second Sunday in January, I will be at Indianapolis, the Lord willing, and continue over Sunday as the brethren may appoint. The third Sunday in Fountain Co., as Brother J. K. Hoard may appoint, meeting to commence on Thursday night previous. The fourth Sunday in Warren Co., as the brethren may appoint, meeting to commence Friday night before.

On the third Sunday in February in Fountain Co., again, and on the fourth Sunday in February in Warren Co., again, meeting to commence Friday night before. Other weeks as brethren may invite.

J. S. HATCH.

NOTICE.

Meeting at Rensselaer, Ind.—There will be a general meeting of the brethren of the Abrahamitic Faith held at Rensselaer, Ind., commencing on Thursday, Dec. 24, and continuing over the following Sunday. A general invitation is given to all who love the truth to be present. Able proclaimers of the Word are expected to be in attendance, and a good meeting is anticipated. Come all.

J. H. WILLEY.

The Lord willing I will attend the meeting at Rensselaer, commencing Dec. 24. Let there be a general gathering of the friends.

H. V. REED.

CONFERENCE NOTICE.

There will be a meeting commencing Dec. 25, 1874, and continuing over the Holidays, at the Hewett Schoolhouse in the Hewett neighborhood six and one-half miles southeast of Oregon, four miles north-east of Forbes Station on the K. C. & St. Joe, and C. B. R. R., Holt Co., Mo. The meeting is for the purpose of organizing a Conference. All brethren in reach, in Iowa and Kansas are requested to attend. Let us have a good attendance and have a good meeting with the brethren. Those coming on the railroad will get off at Forbes Station. Teams will be there on Thursday to meet brethren. Those coming will inquire for J. Pierson, Brinson, Dr. Hudson, and Brown, living near.

D. O. AMES.

ANNUAL CONFERENCE IN IOWA.

The Annual Conference of the Church of God will be held at West Irving, Tama Co., Iowa, commencing on Friday evening at seven o'clock p. m., Dec. 25, 1874, and hold over Sunday. All the brethren and sisters in the State of Iowa are invited and earnestly requested to be in attendance if possible. The preaching brethren particularly invited. Brethren from other States are invited to meet with us. Come brethren, the brethren at West Irving will take care of you. Those coming by railroad on the C. & N. W. road will stop off at Bellepiane where there will be teams to convey you to the place of meeting which is four miles north of Bellepiane.

A. HIRSHEY, *President.*

Ames, Iowa.
Nov. 25, 1874.

CONFERENCE.

The Lord willing, the first quarterly conference of the brethren throughout Northern Ill. and Southern Wis. will be held at Antioch, Ill. to commence Friday evening, Dec. 18, and continue over the following Sunday. An invitation is cordially extended to the brethren and sisters in the above mentioned locality and elsewhere. Large attendance and a good time is expected. Come brethren and sisters—enjoy the meeting—have a good social time—make the meeting pleasant, instructive and edifying by offering words of comfort and cheer—strengthening one another in "*the faith*." J. M. Stephenson, and other preaching brethren will be present.

Antioch is five miles north of Ashton, and three and one half miles south of Chana. Ashton is eighty-four miles west of Chicago on the C. & N. W. R. R. Chana is on the Chicago and Iowa R. R. Those coming to Chana may inquire for Brother J. W. Appleyard. Those coming to Ashton will be met by brethren who will convey them to the place of meeting. By order of the conference.

LYMAN BOOTH.

REMOVAL.

The Church in Philadelphia have removed from their former place of meeting to the N. W. Corner of 8th and Locust streets, entrance to hall from Locust street. We expect to hold meetings regularly every Sunday, morning and evening. Visiting brethren and strangers are always welcome.

SAMUEL WILSON.

CHANGE OF ADDRESS.

T. J. Whitsitt may be addressed at Newell, Buena Vista Co., Iowa.

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For Sale
AT THE "RESTITUTION" OFFICE

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☞ Parties who are desirous of procuring any work not named in the following list can better publish at home or abroad may order the same through us. Where possible give the title of the work, the author's name, and where published.

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THE RESTITUTION

THE FIRST RESURRECTION.

The night is spent—the morning ray
Comes ushering in the glorious day,
The promised time of rest;
Hark! 'tis the trumpet sounding clear,
Its joyful notes burst on the ear
Proclaiming tidings blest.

Ah! see, the graves are op'ning now,
The saints come forth, and every brow
Beams with a radiant joy;
To life immortal they arise,
Inheritors of Paradise,
Where death cannot destroy.

Stupendous scene! these men of old—
Prophets, who bore the story told
Of this transcendent day;
Apostles too,
Who lived and died with it in view,
Collect in bright array.

Now "unlocked"—for like their Lord,
Whose promise shines within the word,
His likeness they should wear;
A glittering host, like stars on high,
In glory and in majesty,
Upon the earth appear!

Value of Prophecy.

The good and gracious ends which God proposes to serve by the revelation of things to come, are twofold, according to the character of those to whom the revelation is given—the world or the church. When the revelation is made to the princes, cities, or nations of the world, as by Balaam to the king of Moab, by Jonah to Nineveah, and by the dreams which Daniel interpreted to Nebuchadnezzar, king of Babylon, the great end in view is to teach their wicked and rebellious hearts "that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will;" and along with this lesson of God's personality and power, to teach this other lesson of his holy providence, that, unless they humble their pride and repent of their wickedness, they shall feel the rod of his anger, and the fierceness of his fiery indignation.

But when the revelation is brought unto the church, as of the flood to Noah, of the promised seed to Abraham, of the seventy weeks to Daniel in the house of his captivity, of the revelation to John in the place of his exile; the blessed end which God has in view is, to reward the faith of his servants, and to refresh the drooping spirit of his church, and to assure Israel, his inheritance, that however the heathen may rage, and the people imagine a vain thing against the Lord and his anointed, his faithfulness shall never depart, nor his watchfulness fail, from those who have chosen Him for their trust.

The Lord Almighty doth wish to abolish from his church, and, if it were possible, to abolish also from the world, the atheistical notion that men do shape out and body forth the future of their being, by their own sage counsel and prudent ministry, and to establish in its stead, that He ruleth the world in righteousness, and the people in equity, according to the wise and gracious constitution which He has revealed in the Gospel, for the end of everlasting life to all who will be enlightened of his Word, taught of his Spirit, and obedient to his fatherly will. To accomplish which great revolution in the practical faith of men, and link the alienated world once more to the golden chain of being which hangs from his almighty hand, it was necessary to write before the eyes of the fleeting generations of men, as it were upon the hollow vault or firmament through which the stream of time sweepeth them along, such a handwriting concerning the future, as Belshazzar saw written upon the wall when the burden of his kingdom was accomplished; that when each generation looks upon the handwriting of prophecy which is for or against it, and is daily fulfilling in its sight, it might both know and feel that the destinies of men and of kingdoms are in the hand of the Lord; and in their utmost violence are governed and restrained by his will.

Such a canopy is prophecy over the head of the nations and kingdoms of the world, to teach them the personality, and power, and holiness of God, and to give them the privilige of his blessed government; or, if they refuse, to condemn them by the witness of their own obduracy.

With respect to the church, however, there can be no doubt that ever her head the canopy of prophecy has ever been extended, and that prophets of the Lord have been constantly raised up to turn her wandering and unsteady eye to the sure light thereof. For the first revelations all wear the form of prophecy; and when afterwards the law was given, it was supported by prophecy of good and evil as its sanction, and was in truth but the inclosing bud of the Gospel; which, when it came, the prophecy of life and immortality came along with it, to all who should believe. For promise is nothing but prophecy, there being between these two no difference in the ends for which they are given, in the evidence upon which they rest, or in the fruits which the faith of them produces in the soul.

To look forward, therefore, hath been constantly the true attitude of the church of Christ, to expect the fulfillment of the prophetic word, and to desire it. He that runneth, may read this on every page of the history of the church, recorded in the holy Scriptures. Insomuch that Paul and Peter had to guard the churches against over eagerness of expectation, and when they refer to their own teaching, we gather that it was their custom:—as, indeed, we see in all the epistles — to found the primitive churches upon the expectation of things which were to arrive in this present world. And of what main service to the church prophecy was, after the day of Pentecost, Peter's discourses in the Acts do testify, of what, in the days of our Lord's flesh the Gospels testify. And can anything be so strong a proof of the estimation of prophecy, as that the Word of God in the mouth of Zacharias, the father of the Baptist, begins the New Testament in the very language of that prophecy with which the Old Testament concluded in the mouth of Malachi, as if the echo of the harp had not died away during the four hundred years of intervening time; a thousand years being but as a day in the mind of the Lord.

One other instance indeed there is, more striking still, of the valuation and estimation of prophecy to the church, that when the Gospels, concerning the incarnation of Christ, and the Acts of the Apostles concerning the plantation of the church, and the Epistles concerning their doctrine and discipline, and practice, were all completed, and the last of the Apostles remained, the sands of his glass almost run out, and the weary man exiled far away from the habitation of the church, to a lonely island of the sea, the Spirit of the Lord did seize upon his remnant of life, and possessed him with a prophecy concerning the history of the church from that time forward to the consummation of all things; which, being finished, the Spirit, in words of awful and terrible solemnity, closed the canon of revelation, with entreaties that all men would look forward and encourage each other to expect the time of the second coming of the Lord. "I, Jesus, have sent my angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. And the Spirit and the bride say come. And let him that heareth say, come. And let him that is athirst come. And whosoever will, let him take the water of life freely. For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. He which testifieth these things saith, Surely I come quickly: Amen. Even so, come, Lord Jesus."—*Edward Irving.*

Was Man Created Mortal?

"Words are signs of ideas," and whatever means Jehovah may have employed to impart his ideas to man in ancient times, while the canon of Scriptures was being filled up, it is certain that the *written word* is the only guide for us at this day. Christ said, that the *words* that He spake, should judge us in the last day, and all who should believe on Him through the word of the Apostles, should be saved. All of our inquiries concerning doctrine, etc., should be, "What saith the Scriptures?" We are shut up to this kind of instruction, and this method of teaching. If the time ever was, when it was necessary for Deity to inspire certain persons to be the mediums of instruction to the people, by the impartation of the Holy Ghost (spirit), or in other words plenary inspiration, that time is past. As for instance the miraculous power with which the Apostles were endowed for certain purposes only, among which, was the confirmation of the word. But to return to the question at the head of this article.

I by no means wish to enter the arena of controversy, for the sake of controversy, or enter a criticism on any essay which some of my good brethern have written who have preceded me on this question. I recognize an honest difference of opinion, and I greatly rejoice in the fact, that our brethren—the writers or correspondents of THE RESTITUTION—seem to possess cool heads and are free from that acrimony, which too much characterizes the professed followers of Christ, where a difference of views exists.

It by no means follows, that the subsequent action of our federal head (Adam) in the least changed the design of the Creator, as He pronounced every thing He had made GOOD, man included. He certainly was invested with the power and susceptibility of becoming immortal, if he had been obedient. Angels were created beings like man, with this difference: they were individually responsible, but they were amenable to law; each one must be tested; some of them must have fallen, while others have developed characters, by which they have attained immortality. Were they then created *immortal?* Were those who have fallen created mortal? Undoubtedly a negative answer will be the response. Reasoning from the above premises, we must logically come to the conclusion, that man, by virtue of his creation, was neither *mortal* nor *immortal*, but was put on trial for immortality.

I am well aware that the phrase "neither mortal nor immortal" grates rather harshly on some sensitive ears, or sounds rather uncouth, but if words are the signs of ideas, we can come to no other conclusion.

Another incident which strengthens the position I have taken, is the fact that after Adam, our federal head, had eaten the interdicted fruit, the Tree of Life was guarded by the Flaming Sword, turning every way to prevent access to it. Adam would even then have attained immortality if he had been permitted access to it; showing conclusively that there was no tendency in his nature towards mortality. Will our friends tell us why this Tree of Life was so strongly guarded, on the principle which they assume, viz., that man was created mortal? To me it speaks volumes that the tendency was in the opposite direction, viz., towards immortality. Another question I wish to ask right here: What force was there in the threatening of Jehovah with death for eating this interdicted fruit, if he (and his posperity included) would have died whether he had partaken of it or not? Let those answer this question who can, *for* I cannot.

Again, what rules of interpretation can be brought to bear against the ideas evidently intended by Deity in His language to our first parents: "In the day thou eatest thereof thou shalt surely die (or dying thou shalt die, Mar.). Permit me to institute the query, Do the words (which are the signs of ideas) convey the idea to him (Adam) of anything but a test? To say that he would have died at all events, whether obedient or disobedient, looks to me to be stretching things far beyond their utmost tension. A forced construction of the language or words employed. "Sin entered the world, and death by sin," says the Apostle. This ought to settle the question in the mind of every candid and intelligent inquirer after truth, how death or mortality entered the world,—sin (transegression of the law) the cause,—death being the consequence, following legitimately as effect follows cause. I admit that man by his fall became *mortal*, and this caused a change in his very nature,—in his constitution; hence a necessity of a regeneration and a cocoon or new birth—a resurrection from the dead, in order to inherit the kingdom.

M. I. LEWIS.

Rosendale, Wis.

Plain Talk.—No. 1.

"But be ye doers of the word and not hearers only, deceiving your own selves."—James i. 22.

That we as a body of believers are right in theory has; I believe, been clearly demonstrated. We have at least proved it to our own satisfaction and completely foiled our opponents in their attempts to set aside our faith, and as far as we have gone may consider ourselves masters of the field theoretically. But how is it in a practical point? Does the body of believers generally show their faith by their works? Has theory and practice been combined to show that we are indeed and in truth the children of God? The righteous are compared to a city set on a hill, to a light placed in a position to benefit those around it, to salt that purifies and preserves, they are to be living epistles of the truth, they are to so live that the beautiful traits in the religion they profess will be so reflected in the face of the world that it will constrain them to acknowledge such to be the children of God. That a great amount of theoretical teaching was necessary to establish our faith all must concede, the nature of the case demanded it, human tradition must be reasoned away and the truth planted in its stead. This course engendered a spirit of controversy that in some cases assumed finally a disposition to wage offensive war against false systems of all kinds, and in some instances this course has been similar to that of a mighty conqueror who, with his overpowering hosts, has swept through a country, overturning the existing government, but failing to establish order and law in its stead. Now I do not wish to be understood as being opposed to "contending earnestly" for the faith, but I fear there has been a sad neglecting of the practical matters belonging to our system. The importance of the subject will be more apparent when we observe how much of the inspired record has been devoted to precepts for moral training. Comparatively little of the Bible teaches theory, but that little is sufficient. How brief and simple the account of man's origin and nature! how plain the statements of his condition in death! how absolutely necessary that he should have a resurrection to life! and how fitting that he should be rewarded! and how appropriate that the earth should be his place of reward! how easy to believe that God created the earth for a noble purpose! that its existence is to be perpetuated forever! that a kingdom shall be established upon it that shall embody only true and righteous principles of government! that under such circumstances the righteous should have eternal life to enjoy such glory forever; and that wicked characters should not be entitled to such blessings but should perish and cease to exist. All these statements are easy to understand and reasonable to believe. Now how great is the number of moral precepts! how often is godliness urged as being indispensable to Christian character. How many entire letters have been written inculcating purity of life! how many positive sins have been pointed out and denounced, crimes that will shut men and women out of the kingdom of God are fearlessly held up and severely rebuked. Oh for a few bold-hearted Christians in our day with moral courage enough to denounce sin even though fortified by church membership, and will dare to call things by their right names. But alas! who? who in all the broad land to-day dare preach against covetousness in the church, which Paul in his day called idolatry, but in our day is rendered "a prosperous brother in business?" Who is found that will rebuke and properly name the man who before God and man pledges himself to give a certain amount of money to sustain the cause of truth and refuses to give anything? When man with his fellowman does this his status is fixed; among his fellowmen he is called a liar, religiously he is called "a negligent brother."

God commands his people to put away lying and speak the truth, and this applies just as well to a promise to assist the cause of truth with your money, as it does to a promise to do anything else. To-day the cause of truth languishes because of unfulfilled pledges on the part of those who professed to love it. To-day voices are silent that should be heard sounding out the word of life; but the means have been withheld and they are compelled to give their time to earn a sustenance for themselves and families. My brethren, these things ought not to be.

Yours for truth,

J. F. WAGONER.

Wagoner's Station, Ind.
Nov. 29, 1874.

Kingdom of Heaven.

If the church is the kingdom of heaven, or kingdom of God, what kingdom is that which is to succeed the four universal kingdoms of Dan. ii. which is to be *given* to the *saints* of the Most High? and of Dan. vii. 14. "And there was given him (Christ) dominion, and glory, and a *kingdom*, that all *people, nations*, and *languages* should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." According to Rev. xi. 15, this kingdom is not yet come, for it is the "kingdoms of *this* world that are to become the kingdoms of our Lord and of his Christ," and not till the sounding of the seventh trumpet. "Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ; for the accuser of our brethren is cast down."

One of the signs of the approaching kingdom is the sign of the Son of Man, "*coming in a cloud* with power and great glory." "So likewise when ye see these things come to pass, know that the kingdom of God is nigh." When Christ was crucified, the "kingdom" had not come, for the malefactor asked to be remembered when Christ came *into* his kingdom. "Thy kingdom come." "And I appoint unto you a kingdom." "That ye may eat and drink at my table, in my kingdom."

Let us *substitute* the word "church" for kingdom. If the terms "kingdom" and "church" are synonymous, will they not bear to be used interchangeably? "And saviors shall come up on Mount Zion, to judge the mount of Esau, and the church shall be the Lord's."—Obadiah. Read the context—"Thy church come, thy will be done," etc. "Blessed are the meek for theirs is the church of heaven." "Seek ye first the church of heaven and his righteousness." "Many shall come from the east, and west, and shall sit down with Abraham, Isaac and Jacob in the church of heaven." "The church of heaven is like unto a treasure hid in a field, which when a man hath found, he *hideth*," etc. "Come ye blessed of my Father, inherit the church prepared for you from the foundation of the world." "Whoso readeth let him understand."

Thanks be to God for a "kingdom" which hath foundations, whose maker and builder is God—a kingdom for the church—an "*inheritance* incorruptible, undefiled and that fadeth not away."—*Sel.*

☞ The applications for stamps for the prepayment of newspaper postage for the first month of the new year already aggregate $500,000. The Post Office officials, however, consider that this sum exceeds the probable monthly demand. The estimate of the annual revenue from this source is $4,000,000. The Department does not expect that any considerable amount of the newspaper business will go to the express companies.

Mystery of Rev. x. and Rom. xi.

In Rev. x. 7, we find this language: "But in the days of the seventh angel, when he shall begin to sound, the mystery of God shall be finished, as he hath declared to his servants the prophets." The prefix of the article "the" indicates an allusion to a specific "*mystery*" that is then to be "finished" in the days after the "seventh angel begins to sound." This last expression clearly teaches, that this trumpet will, like the preceding ones, occupy a period of time, which will be filled up with events connected with the judgments of the great or final day. Many assume that this trumpet is identical with "the trump of God" of 1 Cor. xv. 52; 1 Thess. iv. 16, which brings the resurrection of the dead in Christ, but this I think is incorrect, as may be seen by a careful reference to the various places where this *trump* of God is referred to. It sounded first at Sinai and was a literal voice, which Moses and Israel all heard, and which caused them to quake and to fear, and the mountain to tremble also. This trumpet or voice is to sound again, for it is written: "Yet once more, I shake not the earth only, but also heaven." Heb. xii. 26. These events will of course be in the days of the voice of the seventh angel, and a part of what is then to occur. If this distinction is carefully kept in mind, much confusion will be saved in classifying the *events connected with this subject.* Before leaving it I will say with the light I now enjoy, am inclined to believe the second woe ended in the events of the French and European revolution, between the years A. D. 1789, and 1815, and that the sixth trumpet ceased in the year 1842 with the events that then occurred between Egypt, Turkey, and the European Allies, when the Sultan's supremacy departed into the hands of those Allies. Hence I infer the wars and other evils that have since occurred, are under the incipient stages of the *third woe*, and in the days of the voice of the seventh angel, and are parts of God's great and mysterious purpose, that are to usher in the sounding of the resurrection trump, now impending, as declared by his servants the prophets, of both the Old and New Testament Scriptures. Question. If these events are but the beginning of *that time of trouble*, which is stirring up the *angry nations* to such a fearful preparation for war, what will be its fruition?

Believing this, I feel an assurance, the time has fully come for the manifestation of the "*mystery*" of the text. In looking at this subject in the light of the various Scriptures connected with God's great purposes, as revealed by the Spirit, through holy men of old, I am constrained to believe it to be a culmination of his glorious purposes of salvation to the world as declared in Psa. xcvi. and others of like import. This *mystery* began to be unveiled to the church in the Apostle's day as testified in Eph. iii. 5, 6, as follows: "Which in other ages was not made known *unto the sons of men* as it is now revealed unto his holy apostles and prophets by the Spirit. That the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the Gospel." In our application of this promise and others of like import, we have limited them to the present dispensation, and have made this the *fullness of the times* of God's saving grace to both the Jewish and Gentile world. In thus doing we certainly have greatly erred; for instead of this being the age of the promised *fulness*, it is but introductory thereto, as was the law to the Gospel age. The work of this age is the taking out from "the Gentiles a people for his name" (i. e., a bride, the Lamb's wife). After this is accomplished, He "returns and builds again the tabernacle of David that is fallen down—that the residue of men might seek after the Lord, and *all the Gentiles upon whom my name* is called, saith the Lord who doeth all these things. *Known unto God are all his works from the beginning of the world.*" Acts xv. 14-16. This testimony partially unfolds the mystery of the text, and prepares the way for the examination of Rom. xi. and other portions of direct evidences. In this chapter we have the following statements, with others of like import. "Now if the fall of them be the riches of the world and the diminishing (decay or loss—*margin,*) of them the *riches* of the Gentiles; how *much more their fullness.*" "For if the casting away of them be the *reconciling of the world*, what shall the receiving of them be, but life *from* the dead." "For if the first fruit be holy, the lump is also holy; and if the root, so are the branches. For I would not brethren, that ye should be ignorant of this *mystery*, lest ye should be wise in your own conceits, that blindness (or hardness) in *part* is happened to Israel, until the fullness of the Gentiles be come in. And so all Israel shall be saved, as it is written: There shall come out of Sion the deliverer and shall turn away ungodliness from Jacob. For this is my covenant unto them, when I shall take away their sins." "For the gifts and callings of God are without repentance. For God hath concluded them all in unbelief (*margin* shut them all up together in unbelief) that he might have mercy upon all." The following points are made and sustained by these extracts, viz: 1. The fall and diminishing of Israel opens to the Gentiles, the rich assurance of the promised "fullness." 2. That this fullness is yet future, and in a resurrected state. 3. The casting away of Israel secures the reconciliation of the world to God when Israel is redeemed from death, as taught also in Ezek. xxxvii. 4. The term "lump" as here used, includes all, both Jew and Gentile, that will *then* "call upon his name." 5. Up to that time God "hath shut them all up together in unbelief that he might have mercy upon all." 6. This "*unbelief*" pertains to the mysterious purposes of God "known to him from the beginning of the world," that He would, in the dispensation of the fullness of times, have mercy upon all, as he hath declared by his servants the prophets. 7. The same *ignorance* and *high-mindedness*, of the Roman brethren, that *blinded* their minds, is still upon the church, with an increase of prejudice against even an examination of these glorious things. O how wondrously strange! Truly "darkness covers the earth and gross darkness the people;" therefore, God will speedily "arise and shine," for thy "light is come and the glory of the Lord is risen upon thee." "And the Gentiles shall come to thy light and kings to the brightness of thy rising." In view of all this promised blessedness, who can refrain in exclaiming with the Apostle, "O the depth of the riches, both of the wisdom and knowledge of God! how unsearchable are his judgments and his ways past finding out." Still He has revealed them to us by his spirit." Hence it is becoming in us to believe, and to praise Him for his goodness and his wonderful works to the children of men.

An objection or two answered and I close. It is contended by some, that it was not God's design to save, or even to extend the offer of salvation to the entire family of man, because there are two races, viz: The seed of the woman, and the seed of the serpent, created thus from the beginning, by the same God, who will be glorified in the salvation of the one, and in the eternal destruction of the other. Those who thus assume have forgotten the testimony of the Apostle in Acts xvii. 27, as follows: "Seeing he giveth to all life and breath and all things, and hath made of one blood, all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation, that they should seek the Lord, if haply they might feel after him though he be not far from every one of us." Surely, if God hath given life and breath, and made of one blood all nations of men; all must have descended from our common federal head, our first parents, and consequently, the serpent's seed, are made so not by creation, but by unbelief and wicked works like that of Cain and his descendants, the Jews, whom Christ called "a generation of vipers" and all others of like character. I do not claim that the promises above quoted, or others of like import, are to be extended to those individual persons, who after having had a knowledge of God, but did not like to retain that knowledge, and wilfully rejected and purposely forgot Him, will have another probationary opportunity, but do claim that all who never had that knowledge or the opportunity of obtaining it in this or in past dispensations, will have it in the resurrection age, which will be "the times before appointed, that they should seek the Lord," which agrees with the testimony of the same Apostle in 1 Tim. ii. 4-6, as follows: "Who will have all men to be saved and come unto the knowledge of the truth. For there is one God and one Mediator between God and men, the man Christ Jesus who gave himself a ransom for all to be testified in due time." When that "due time" does come, and the testimony goes forth in God's own appointed way, "*then* the fullness of the times of his promised blessings will be fulfilled to the entire lump of both Jew and Gentile, all of whom have "been shut up together in unbelief."

P. ALLING.

Norwalk, O.
Nov. 21, 1874.

Signs of the Times.

The signs of the times are thrilling. Judgments, in the form of tremendous fires, floods, hurricanes, earthquakes, eruptions, famines, pestilences, disease, and plagues, are admonishing all to prepare for that day of which it is said, "It shall come as a destruction from the Almighty," that it is "great and very terrible," so great that "none is like it." Who will take warning and get ready? This is a question for each to answer for himself. A little time remains in which to work. Who will improve it? The trial of our faith is at hand; it is even here. Victories must be gained by us who have been dilatory that will cost a severe struggle. Shall we delay the entire consecration which we know we must make, if we ever see the inside of the city of God? God help us all to make it now.—*Review and Herald.*

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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"My Father's House."

In comforting his disciples with these words, the Lord speaks to them as intelligent hearers. He does not give a definition of the phrases used. He takes for granted that they knew what God's house was, and that it was a house of many mansions. And moreover, He implies that their ideas and knowledge of that house were true and sound, for He says, "If it were not so, I would have told you." He allows their expectations to continue because they were well-founded; if not, He would have corrected them. Is not this the correct implication to be drawn from our Lord's words? I think it is.

The case is analogous to that in Matt. xiii. 51, where Jesus, after his parables about the kingdom, asks, "*Have ye understood* all these things?" They say—Yes! which answer the Lord accepts; and we may therefore conclude that the kingdom of heaven is not any state or dispensation, which the disciples did not, *at that time*, understand. So with the phrase we are now considering. Because there is no explanation given of it, and because the Lord implies that their ideas and knowledge were correct, we may agree that our inquiry is narrowed by this conclusion: "It can mean nothing that the disciples did not *at that time* know and hope for."

If this be true, it shows the fallacy of what I think is the generally received idea of "My Father's house" here, viz: *heaven*, or *the universe*. For there is no doubt that the Apostles understood and believed, firmly, the Lord's promise, that they should judge the twelve tribes of Israel in Messiah's kingdom. These mansions therefore which they hoped to dwell *in, had a more pointed* locality in their minds than heaven or the universe. They hoped to dwell in the City of the Great King, and inherit the land with Abraham and the fathers, as blessers of all nations, with Messiah. I do not say that the mere holding of an idea by the Apostles, at that time is necessary proof of its correctness; but it is sufficient to make us investigate the subject before condemning them; of the danger of which, we have witness enough in the ready-made accusations of the religious world against the disciples for holding *carnal* views of Christ's kingdom. Now, the Scriptures show us that their *views* on this, were not carnal, but true; and I am persuaded that their ideas of what the Lord meant by "my Father's house," will also bear the same test of Scripture examination. In truth, this is the only test by which we can try any religious idea, the first and the last process by which to arrive at truth.

What has gone before, then, has been only preliminary; we put the question in a right shape when we ask,—How do the Scriptures use and apply *this phrase*—"my Father's house?" This is the way to arrive at the meaning of our Lord's words in John xiv. 2, 3; to ask, How have the Scriptures hitherto used this term? Think of that for a little, to see whether it has been used before, and in what sense or senses.

The only way in which it is used, so far as my knowledge of the Scriptures goes, is as the name which God has given to his temple at Jerusalem. That is the only place, in heaven or *in* earth, so far as my memory serves, that is ever called, in the Scriptures, "The House of God," "The Lord's House," "My Father's house," etc., as in Psa. xxiii. 6; cxxii; Isa. xxxvii. 14, etc.

Is it in this sense then, that our Lord uses the phrase? If not, why not? Does "God's house" mean one thing all through the Scriptures up to John xiv. and then for the first time, mean something else? If it does, we must have good evidence for the change, and good authority for the new meaning, whatever that may be. An assertion, for instance, would not be enough, nor would a suggestion be sufficient *to establish a different meaning*. A distinct authority is the more requisite from the fact that the very phrase is used in its scriptural sense in John ii. 16. "Make not my Father's house an house of merchandise." Here, in chapter xiv., the narrator is the same, the speaker is the same, the phrase is the same. Is there any reason then why the meaning should not be the same? I know of none. We are shut up to the conclusion, I think, that the phrase "my Father's house," means what it did twelve chapters before, and in all previous Scriptures, viz: God's temple at Jerusalem.

This may appear a very strange and startling conclusion, and to the popular religious mind a very low idea of the Lord's words; but the question is: Is it according to the Scriptures or not? Is it true? We must suit our tastes to the Scriptures, and not the Scriptures to our tastes. I think it is scriptural, and therefore true, and that it should appear neither startling *nor low to the Scripture reader*.

It is scriptural, because it agrees perfectly *with the development* of God's purposes as declared by the Prophets. Notably with the sure mercies of David, covenanted with God's oath, and as unfolded in Isa. lv. and lvi. God promised to David that a son of his, who should be Son of God as well, would build an house for God, and would be settled in God's house forever, as well as in God's kingdom.

Now, when Jesus spoke of "my Father's house," He was speaking of his own, for He is the Son of David who shall be settled therein forever, "a priest upon his throne" as Zechariah expresses it. I presume that the temple which Ezekiel saw and describes in the end of his book, is the house which Messiah shall build for God. This at least is true, that He is the only builder whose work will endure forever. All previous temples have perished and will perish, till his *is appraised, for He is the only one fit* to build a house for God.

This is what Nathan is sent to tell David, that God had never required any of Israel's judges to build Him an house; nevertheless, David's thought was good and honoring to God, and therefore God covenants to him a weight of blessing; but the best intention and the most costly works of mortal man can never produce anything worthy of being the temple of God; whereof the Holy Spirit is a witness to us, in the appointment of a tabernacle or tent for God to dwell in. See Heb. ix. 11–14. By the ark of God, dwelling within curtains, and by God refraining to command a temple to be built, He was teaching men that his worship was in a temporary and transition state, and that the time had not yet come when the works of men's hands could honor God. True, the temple of Solomon was commanded, but like the deliverance by Moses, it has all *to be done over again*. There were only "shadows of good things to come, but the body is of Christ." Yet Moses and Solomon were highly honored, thus to be made types of Him who should come after.

This idea of temporariness we should bear ever about with us. He is the most faithful witness for God's truth who does not strive after luxury, nor seek to amass possessions in this life, no, nor yet subscribe to build a gorgeous house to worship God in. A true perception of this world's state, as compared with the world to come, opens the believing eyes to the futility of all such desires. But when Messiah comes, then dreams and shadows flee away. He brings in everlasting righteousness, and that is a foundation for all endurance. Unlike Moses, Joshua, and Solomon, He delivers his people effectually, plants them in the land forever, having an unchangeable priesthood. For He is the one foretold in Psa. xxiii. The outshepherded of God, *whose life was restored, for* He walked through the valley of the shadow of death, committing his cause to the righteous judge, who shall honor Him before all his enemies, and cause Him to dwell in God's house forever; and where He is, there shall also his people be.

"The Lord of hosts shall reign before his ancients gloriously." "I will that they also whom thou hast given me be with me where I am, that they may behold my glory which thou hast given me."

"I will come again and receive you unto myself, that where I am there ye may be also."

These three extracts belong together, and show that the Lord's brethren shall also dwell in God's house. This is what is promised in Isa. lvi. 4–7.

"To them will I give in mine house . . . . . a name and a place, etc., and make them joyful in *my house of prayer*; for mine house shall be called an house of prayer for all people."

I suppose that this is the *mother-text* of the phrase "my Father's house," as used by our Lord, and as apprehended by his disciples. This part of Isaiah's witness to Messiah, is in direct continuation of chapter lv., with its free and *universal invitation to* every one to incline the ear, come unto God, and hear for eternal life, and share in the everlasting covenant, the sure mercies of David. This promise of a name and a place in God's house, is but the fuller detail of one part of that covenant, the sharing of which is offered to every hungry, thirsty, perishing one. Now, these Apostles to whom our Lord spoke, *had* inclined their ear and set to their seal that God was true, in their confession that Jesus was the Christ. They therefore looked for God's fulfilling to them his promise of a name and a place in his *house*; and I suppose that our Lord's words, "Believe also in me," etc., was a certificate that their faith was true, and that there would be room for them all in that house which He would build for God; spacious enough for all nations to come up and worship in, and doubtless with many mansions for its priests and ministers. Moreover, *He tells that He would* prepare for them that place which God's Prophet had offered to every hearing faithful one; and *therefore* He says: "Believe also in me." Our faith should be like theirs; in Him and to this end.

This is an exposition of the passage "according to the Scriptures," and so far as my acquaintance with them serves. It is true that the passage will read well, and make good sense when understood as referring to heaven or the New Jerusalem, but that is not a sufficient test. If it had been, then Satan's quotations to our Lord would have been quite sound. The question always comes back to this: What authority have you for supplying it? However ingenious an exposition may be, let us see that it is *according to the Scripture*.

In considering this passage as before indicated, I have been more established in the truth of two great axioms; first, that the plain and literal meaning of the Scriptures is the true one; and second, that the New Testament must be understood in the light of the Old, as the unfolding and explaining of what God had before spoken, and not as a new revelation. Whatever knowledge of God and of his will we have obtained, has been got in accordance with these principles, and I think they are the teachings of God's Spirit—spiritual truths.

I speak as to wise men; judge what I say.—*D. Lindsay, in Rainbow.*

The First Advent.

"Will He come?" there are voices asking, as the years go by, and no Deliverer appears among the believing ones of the the house of Israel. Simeon waits in Jerusalem "for the consolation of Israel," and Anna fasts and prays in the temple, until it is given her to look upon his face.

There are *watchers* sitting among *the hills of Judea*, *watchers among* the wise men of the East, *watchers* among the thoughtful shepherds that are guarding their flocks through the lonely night. They have read of the Messiah. They *know* He will come. The Word of the Lord cannot fail, and so they wait.

A wonderful star blazes out in the firmament. It becomes a sign to the Magi; they follow and behold and worship the child that is born King of the Jews. Heavenly messengers are sent to the lowly shepherds, and they leave their flocks to go and look upon the babe that is laid in a manger.

And so He comes,—the Prince of Life, the Redeemer of his people; the light of the world, the trust of the Gentiles,—He comes, a helpless babe, in a feed-stall for cattle, but the waiting ones believe and accept Him, because of the signs, and because of the Word. He comes; is clothed in the frail garments of mortality, wears the seamless robes of a carpenter, and lives and walks among the humble. He announces his mission, the glad tidings of the kingdom are heard, and crowds of the common people become his disciples. By beautiful lakes and on mountain sides, in the crowded city and in the desert, in *ships on* the sea and *among* multitudes on the land, in Galilee and in Nazareth, in the synagogue and in the house of the publican, in Capernaum and in Jerusalem, in the garden and on the highway, by the well of Samaria and at the table of his friends, to Pharisee and fishermen, to ruler and beggar, to women and to children, he teaches the wonderful Gospel of peace. He opens the gates of life, He shows the way and plan of salvation, He points to the everlasting glory. "Come," He says, "I am the way, the truth, and the life, whosoever believeth in me shall not perish, but have everlasting life, and I will *raise him up at the last day*."

Disease and death flee from his steps; a word, a look, a touch of his garment, and pale, emaciated and dying forms spring back to health and life. The palsied are brought and go home rejoicing, carrying their beds. He rebukes the raging fever and causes the leper's spots to depart. The healed spread abroad his fame. Eagerly the wild maniac of the tombs tells the story of restored reason. The eyes of blind Bartemius—the seeing—follow fast after Jesus. And how exults the deaf that he may ever more hear, how joys in speech the lips of the life-long dumb! and oh, how deeper still *thrill* all the chords in the hearts of those who see when the dead are raised. Look upon the daughter of Jairus, the son of the widow of Nain, and the beloved Lazarus, as they lie in the icy embrace of death, and behold the pale lids unclose, the lips open, and warmth and bloom come back to the relaxing features, at a word from Him. What food for wonder is here! What convincing proofs that He *is* the Messiah!

His disciples are taught to pray; He stills the tempest of winds, walks on the sea, feeds the fasting multitudes on the mountain, lays his hand in blessing on the children, forgives the weeping woman who anoints his feet, heals the withered hand, casts out evil spirit, and puts to silence questioning Pharisee and Sadducean philosopher.

He teaches the grace of humility, the forgiveness of enemies, the returning of good for evil, and the blessedness of giving. The birds of the air, the lily, the grass of the field, the sparrow, the man and his house; these are the easy texts of his sermons. The sower and his seed, the wheat and the tares, the leaven and the meal, the merchant-man and the pearls, the house-holder and the vineyard, the king and the wedding, the virgins and the bridegroom, the mustard plant, the lost money, the straying sheep, the prodigal son; all these and more are the ground-work of his inimitable parables, that speak as never man spoke to the hearts of men.

He calls, and the fisher drops his net, the scribe forsakes his pen, and the tribute-taker "the receipt of custom." Friends and home, and love and fame, are left behind. The followers of the carpenter's son must not expect to reap wealth, or be crowned with glory. Fame and honor are not to be found in the path trodden by the lowly Nazarene. Nakedness and poverty, scoffings and jeers, persecutions and death, are the things promised here, and yet, they follow; for beyond the suffering and the tears, the cruel mockings and shameful deaths, there are crowns and heirships, a kingdom, eternal life, unfading glory.

But his ministry is finished, and He must be offered up. "A world of sinners lost" must be saved by his death. He looks over Jerusalem, the beautiful city of the kings, weeps at the blindness of her children, foretells in prophetic strain the dreadful overthrow that is coming upon her, shows what tribulations the church must endure, before He shall come again, institutes the supper, endures the agony of trial in the garden, is betrayed by one of his own disciples, taken by a mouly crowd to the house of the high priest, tried before Pilate, and condemned to death.

Alone He suffers, bears the cruel jeers and scourgings of his enemies, wears mockery's acanthine wreath and royal robe, and is led out to Golgotha to be derided, and to die upon the cross.

It is done with now, that hateful doctrine of king-ship and a kingdom, think high priest and Scribe and *Pharisee*. "*He, the humble Nazarene*, can aspire to David's throne no more." "We have put him to death, we shall hear no more of him." But in three days the stone is rolled away *from* the tomb, and the Messiah *lives to die no more*.

A few more lessons are taught to his followers; He goes up from the Mount of Olives to prepare a city, and men in shining raiment stand by and assert that *He is coming again*,—"COMING BACK TO EARTH ONCE MORE." And as the watchers in the old time waited for his first advent, so we must wait for his second. The time draws near.

"Only a few more shadows
And He will come."

S. ROXANA WINCE.

Avoid Extremes on All Questions.

It is a very common occurrence for persons, when they brace themselves hard to avoid extremes on one question or thing, ere they are aware, they run as far to the opposite extreme; like the vibration of a pendulum from a perpendicular line, or veering from one side of a given meridian line to the other. Let these lines represent truth, for that always lies somewhere between the two extremes, but not always equidistant from each other.

Universalism, or unconditional salvation was inaugurated to combat the God dishonoring doctrine of the papal church, and which was handed down to her harlot daughters as an heritage of abomination, viz: *eternal torture*,—not punishment. Both doctrines are erroneous, but if one error is to be preferred to another, the former of course will take precedence. The covenants of promise to the fathers, which is the embodiment of the Gospel; see Gal. iii. 7–9; Gen. xii. 1–4, 6, 7, 13; xiv. 17; Mark xvi. 15, 16, in all of these texts and indeed in every text where the Gospel *is spoken of, it expresses or implies* an inheritance in the land, a resurrection from among the dead to immortality. This last is not inherent, as is generally believed, both in heathendom, as well as in the so-called Christendom, but it is to be *sought for*, by patient continuance in well doing. See Rom. v. 5–12. Query: Will a person seek for that which he already possesses? Echo answers, Will he? Our orthodox friends (self-styled) have found out that the brimstone, in which they formerly dealt so extensively to convert sinners, has now lost its savor, and consequently they have changed their mode of tactics (to use a military figure) and gone to the opposite extreme, viz: to tell the young converts "to get religion" and you will be eternally happy, as every Bible student who is candid, and not too deeply dyed in the stygian waters of bigotry, but will say, that both positions are wide of the mark, both have crossed the meridian line of truth.

The punishments threatened to the unbeliever in the Gospel of the kingdom, or the glad tidings of the same, is condemnation—a non-inheritance in it. Know ye not that the unrighteous shall not inherit the kingdom of God; neither idolaters, nor adulterers, nor effeminate, nor thieves nor drunkards; no revilers nor extortioners shall inherit the kingdom of God. See 1 Cor. vi. 9, 10. A negative—a non-inheritance, is the punishment of the sinner, even of the worst type, this implies a non-resurrection to immortality or eternal life.

To one who can appreciate the glories of the kingdom, and to lose this, by unbelief or disobedience, must be awful indeed to contemplate. Punishment does not always necessarily imply *physical* suffering, it is more generally applicable to mental suffering. Ecstatic joy is no where held up in the Scriptures as an incentive to a Christian life, but the saint *who will attain the kingdom* and the consequent glories of it, must do it to by incurring reproach, much tribulation, persecution, self-denial. This is what Christ Himself taught. The servant would be above his master if it were otherwise. For further proof on this point, the reader is cited to Heb. xi. If our modern evangelist's assertions are true, relative to the "getting religion" as the current phrase is, in common parlance; then all the ancient worthies, from righteous Abel down to the apostolic days, must have been the most consummate imbeciles the world has ever known, for the terms on which the kingdom, and the consequent salvation is predicted, have not been changed in the least. "It is through much tribulation that we are to inherit the kingdom.

The question of "public prayer" is one in which many of our own brethren have ran into an extreme, as I think, they have witnessed the pompous, boisterous, wild and incoherent *and uncalled for prayers from the* different sects and from some wild fanatics, and have veered to the opposite extreme, i. e., not praying in public at all, and to discard it altogether. It is true, or at least I am not aware of any positive command enjoining it, nevertheless the precedent is established, both in the Old and New Testaments, which always has, with the obedient believer, all the force of a command, in the absence of it. Our faith takes cognizance of many things not positively commanded. One in particular now occurs to me, viz: the *time* of the celebration of the Lord's Supper.

Many questions will arise, the solution of which must depend on some precedent established, or on our judgment in the premises; by comparing Scripture with Scripture and thereby we are enabled to ascertain the concurrent testimony relative to any given question which may arise. *The Apostle Paul wrote many things*, not by inspiration, but by permission. To be sure we must not contravene any plain, positive command by so doing.

In order to avoid the extreme of ecstatic joy without the propelling of faith, as is often the case; we ought to be well guarded, lest we run to the opposite extreme, and become too stoic and indifferent. Faith built on the Word, and not on the impulse of the moment is the only safe conductor amidst the concussion of the moral element with which we often come in contact.

Time would fail to give even a synopsis of the many questions which arise in our minds, some of which have elicited much heated discussion. But I rejoice in what I believe to be a fact, that within the last two or three years, a marked improvement characterizes the writings of correspondents of the RESTITUTION and other kindred publications, and from what I *can learn relative to our Conferences*, but I regret that I have been unable to attend on account of the want of pecuniary means. As the Psalmist says, "Behold how good and how pleasant it is for brethren to dwell together in unity." Our brethren in their correspondence, and in their meetings view many things different even from the same standpoint, but I believe there is not that sensitiveness with us as formerly. But I greatly fear that most or all of us lack that spirituality which should characterize the followers of Christ, as Brother Wilson said in substance in his valedictory address.

Yours in hope of eternal life, when Jesus shall come the second time.

M. ETS.

Bound Volumes of the RESTITUTION, containing the purport of Abrahamic Faith, Christ's statement of the Kingdom of God and Wiley Jones, of $3.00 each.

Brother [illegible] and many others, not more than [illegible] miles

from an organized body of the one precious faith. There are a few here and there in this section of country, widely scattered, as sheep without a shepherd. We can not often heed the injunction, Forsake not the assembling of yourselves together, but I trust we all are looking for the speedy appearing of the Chief Shepherd, who shall crown all his with *immortality*; therefore let us take heed to our ways, lest thinking we stand we fall. Our trials are many, no doubt, we are beset on every side by those who hate the truth. The fact is their immortal soul theory is a blind, through which they cannot see nor understand the Scriptures. I cannot believe that I have an immortal soul, because inspiration says it is to be sought for. Rom. ii. 7. To them who by patient continuance in well doing seek for glory and honor and immortality, eternal life. Would mortal man, sane in mind tell a brother or son to seek *for something already in his possession*? I think not. See what the Master says: John vi. 40. "And this is the will of him that sent me, that every one which seeth the son, and believeth on him, may have everlasting life; and I will raise him up at the last day." And again. John x. 27, 28. "My sheep hear my voice and I know them and they follow me. And I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand."

"Behold," says the Apostle Paul in 1 Cor. xv. 51–56, "I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and *this mortal shall have put on immortality*, then shall be brought to pass the saying that is written, Death is swallowed up in victory." Many more passages might be quoted, but this is sufficient to warrant me in standing out boldly and denying that I received from Adam an eternal life principle as a son inherits name and property from his parent. To claim such, to my mind, would be to deny the office of Christ, and disbelieve his own (Christ's) statement, "I give unto them eternal life."

LINUS W. NORRIS.

THE RESTITUTION

PLYMOUTH, IND., JAN. 6, 1875.

EDITORIAL DEPARTMENT.

Coming Realities.

The Bible deals with facts and realities. Even faith is declared to be "the substance of things hoped for." The Bible hope is real and tangible; it rests on promises which cannot be broken. The Scriptures speak of God as a self-existent, all-wise Being. Christ was not a myth. The creation of man is a fact. Paradise, with the tree of life and its rivers, was a reality. The earth and sky really exist. Life and death are realities. Indeed, the whole creation is literal. The world of the future will be as real. Christ on his throne will be as real as Christ on the cross. His glory will be as literal as his suffering. His kingdom will be tangible

Abraham looked for a city which hath foundations, whose builder and maker is God. He was called to "go out into a place which he should after receive for an inheritance." Job declared that in his flesh he should "see God." David's flesh is resting in hope, and he is to be satisfied when he awakes in the likeness of Christ. Isaiah sings: "Thy dead men shall live, together with my dead body shall they arise," and that "the earth shall cast out the dead." Hosea prophecies that God will "swallow up death in victory." Daniel says those that "sleep in the dust shall awake." Our Lord promises twelve thrones to his twelve apostles, and declares that the "meek shall inherit the earth." Paul looked for a crown. John's hope was to see Christ and "be like him." Peter was waiting for his crown "when the Chief Shepherd should appear." The broken hearted and weeping church at Thessalonica, were assured that the Lord himself should descend from heaven, and those who sleep in Christ should then wake.

There are no myths about the coming life. To be like Christ, equal unto the angels, to die no more, to inherit the kingdom, to live in God's city, to behold life's river, to see Abraham [illegible] prophets, to know each [illegible] s of speech [illegible] alities.

[illegible] th [illegible] as real as the old [illegible] mar it, death shall be unknown, sorrow and weeping come not there. Names that have become dear in life's pilgrimage, shall shine in brightness on the gates of the city, and be written on the foundation stones of topaz and emerald. Paradise, the tree of life, the river and the throne, are among the realities of God's Word.

Our hope deals not in mere fancies of the imagination. It embraces the glories of a world made new, will cheer us during life's toils, and be our stay when the cold shadows of death stretch across our path. Having, then, a hope based upon such promises, and reaching forward over the valley of death to that world of life and immortality, let us be diligent that we may be placed at the right hand of the King, where there are joys and pleasures forevermore.

All For Christ.

Do we realize as we should what is implied in giving up all for Christ? It cannot mean less than an entire surrender of self, and a complete dedication of the whole heart to the work of his love. There can be no half way work in his service. Christ must be all to us. His victory must be complete. He rules as king or not at all. Men converted to his standard must do more than merely *believe*. Faith is essential, but it should be an ever-living, active, working faith. It calls for sacrifices, both of time and means. It calls upon us to bear the burdens incident to the new life begun in us, and which we are bound to reveal to others. There are crosses to be borne, sacrifices to be made, and burdens to be shared in working out the great problems of the Gospel of Christ. The demands are not only on our moral nature but upon our energy. We must make the work our business, as well as our profession. Religion is not a mere garment, to be put on and off; it becomes a part of us. Christ must dwell in us richly. We are not to lose our identity or individuality, but the new manhood is to be stamped with his likeness. The ownership becomes mutual; Christ is ours, we are Christ's; and the labor, the suffering, and the glory become mutual also. Did He become subject to the Father, and make a full surrender of his will to that of the Father? Then we also must reach that point in the new life, where we can say: "Nevertheless thy will and not mine be done." "He that taketh hold of the plow and looketh back is not fit for the kingdom of God." We cannot retreat. The motto is: "Push on to victory." We give all to Christ!

☞ "The Christian Ensign" is the name of a new monthly periodical just started in Detroit, Mich., by J. Cockroft, and edited by W. L. Strand, of Oshkosh, Wis. Its motto is: "Devoted to the exposition and defence of the Christian faith, against all counterfeits, of whatever name or nature." Sixteen pages. Terms one dollar per year.

The "Ensign" is the organ of one of the numerous factions of John Thomas. The Editor claims that he has been abused by his former brethren, the Christadelphians, which is probably true. We charitably hope that, as he has seen and tasted the bitter spirit, he may exercise that charity toward others which he has a right to claim toward himself.

☞ We would call the attention of our readers to the prospectus of the "Millenarian," published in another column. Brother Wilson aims to make it an exponent of Bible truth, and to present such subjects as will be of general interest. Those wishing a first class periodical, devoted to the exposition of prophecy and kindred questions, will find the "Millenarian" just the thing. The prospectus, however, will fully explain its objects, which the reader will please examine. Let there be a generous response in the way of subscriptions.

☞ Our meeting in Plymouth on Sunday, was one of interest. We came together as a Society of believers in the Gospel of Christ. Between twenty and thirty united together for the worship of the Divine Father, and to build each other up in the faith of Christ. We gave two discourses to attentive audiences. In the evening one came forward for baptism. We hope to see a goodly number become obedient to the Word of Life, and thereby secure a crown of glory in the coming kingdom of our Lord.

We Shall all be Changed.

If many who are sceptical concerning the teachings of revealed truth, would more closely scrutinize the mysteries of nature, it would perhaps be found that as many difficulties are to be encountered in the satisfactory explanation of all the lessons of the great volume spread out before our eyes, as in the complete explication of every doctrine of that sublime book that treats of the "unseen and eternal things." Chemistry has established the fact that the vast multiplicity of substances that compose the material universe, are reducible to a comparatively few simple elements; and that it is by a different combination of these ultimate elements that the countless varieties of all created objects are composed. The atmosphere that envelopes the earth, the waters of the ocean, the earth itself in its soils, rocks and minerals, the whole vegetable creation, from the monster Baobab of Africa, or the towering pine of California, to the tiniest plant that decks the waste, the trees of the forest, the grass that carpets the earth, the fragrant flower, the animal world in all its varieties, from the leviathan of the deep or the huge elephant, from the extinct mastodon or megatherium to the microscopic animalcula; from the condor to the smallest insect that floats upon the breeze—indeed, from man himself down through every order of being—with all that constitutes each and every individual of beast, bird, fish, insect, or blood, bone, nerve, muscle, hair, feathers, scales, and whatever else may pertain to the organization of the countless numbers that "live, and move, and have a being," are but results of combining a few simple elements in different proportions. A combination of simple elements in one proportion, gives an elixir of life—in another a most deadly poison. It is indeed impossible to conceive what infinite wisdom and power could produce from all possible combinations of elementary substances; nor can we tell how much the curse has marred the original objects that composed a creation when all was very good. The fruit of the tree of life may have been a combination of the same elements that form the substratum of all nature; while the fruit of that forbidden tree, "whose mortal taste brought death into the world," may have been another combination of elementary matter. We, in order to illustrate the change from the unglorified state to the glorified, as the result of the resurrection, call attention to the following from Dr. Nelson:

"God can make very durable and very glorious things, out of materials the very opposite of firmness or of brilliancy. He has done this. Of all the substances with which we are acquainted, we esteem the *diamond* the hardest and the most glittering. Charcoal is as black and as crumbling as any other body known to us; yet these two bodies are the *same!* The learned know—the plough-boy does not—that the difference between charcoal and diamond is, that the Creator has ordered a *different arrangement of particles!* The same materials are differently placed, that is all. If we are wishing for a body more beautiful than they now have, they may be assured that God can, if he chooses, take a part of our present fragile, corruptible form of clay, and make of it something exceedingly glorious. 'It is sown in dishonor, it is raised in *glory*.'" That most beautiful and enduring of all gems, that seems crystalized light, is only crystalized charcoal—so that *charcoal changed, or glorified*, is the diamond.

A change, then, effected by the Almighty, energizing operations of the infinite spirit, will glorify these fragile forms that go to the "dust and decay" of the grave. That beauty that the "effacing fingers" of disease removes from the "warm cheek of youth on which smiles and roses are blending," and changes into the livid pallor of the corpse, shall reappear on the love-lit countenance that glows with the radiancy of divine light and life. When the resurrection change takes place, the deformed becomes glorified, the mortal immortalized, the weak becomes powerful, and the corruptible is changed into the incorruptible and changeless. Our Lord teaches that the "children of God," who are "the children of the resurrection," become "angel-equals"—so that all the loveliness of form and feature, all the seraphic sweetness, all the cherubim beauty and perfection of the first-born sons of light and morning stars of creation, shall be the perfections of the frail children of disease and death when "*we shall all be changed.*" "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed." The living part of the church who are "*left over*" to the coming of the Lord, although they do not pass through death, will be changed "in a moment, in the twinkling of an eye." At some point the comparatively near future, or far than time's most infinitesimal point of duration, and the child of God, whether in the field or lulled in sleep, whether in the robustness of health or just sinking under the power of disease into the death-slumber, shall be quickened into the vigor of life everlasting. The dead, too, will undergo the same mysterious and surprising change. "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." "Therefore, my beloved brethren, be ye stedfast, immovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

S. A. C.

Isa. xxxv.—angel-equals literally.

The Night and the Morning.

"Weeping may endure for a night, but joy cometh in the morning."—Psa. xxx. 5.

Our text presents strong contrasts—weeping and joy; night and morning. This is the night time of life, when our pillows are moistened with tears, but soon the morning light will dawn, and with it will come joy eternal.

And what a night this has been! How it's dreary hours have dragged their weary length along, loaded with sorrow, pain and death. Scarce had creation's light dawned, ere the cloud of sin appeared and settled down upon the world, like a dark pall. Weeping then began, and it has continued ever since. Scarce had our first parents begun their life of innocence and happiness, ere they fell, and the just God said to the woman, "I will greatly multiply thy *sorrow*;" and to the man He said, "Cursed is the ground for thy sake. In *sorrow* shalt thou eat of it all the days of thy life." Sorrow was to be their lot forevermore. And so it proved. Their first born son, on whom their hopes no doubt rested, brought a flood of sorrow to their hearts when he reddened his hands in his brother's blood. The night of weeping had commenced, and all creation shared in it. The children of Adam have all inherited his sorrow. This is true individually, socially and nationally. The earth itself, yea "the whole creation groaneth and travaileth in pain together until now."

This is the night, too, of Gentile darkness and superstition. "Darkness covers the earth and gross darkness the people." Sorrow and weeping everywhere prevail. The evil passions of men are still gratified, and deeds of darkness are plentiful. The great heart of the world is sorely burdened and oppressed, and longs for the dawn of that glorious morning when joy shall come.

This is the night, also, of Zion's sorrow, and the time of Jacob's trouble. "How doth the city sit solitary that was full of people; how is she become as a widow! she that was great among the nations, and princess among the provinces, how is she become tributary! She weepeth sore in the night, and her tears are on her cheeks." Sam. i. 1-2. She, too, is looking and longing for the dawn of the morning of joy. "For weeping may endure for a night, but joy cometh in the morning." As Jeremiah truly says, "They shall come and sing in the height of Zion * * and their soul shall be as a watered garden, and they shall not sorrow any more at all." Jer. xxxi. 12.

And what shall we say of the people of God—the faithful in Christ Jesus? What a history their's has been! How many tears have been shed, how many hearts burdened, how many crosses borne, but all in patient hope, looking towards the light of that coming day when their crosses should be laid down and their crowns taken up; when their burdened hearts should swell with joy. The dark night has often been lit up with the glare of cruel fires consuming the children of God. It has witnessed the onward flow of their precious blood, which has ever since been crying out to God, "How long, O Lord, holy and true dost thou not judge and avenge our blood on them that dwell on the earth."

Even our blessed Savior himself was not exempt from the sorrows of this dark night, but is said to have been "a man of sorrows and acquainted with grief." Witness his burdened heart and flowing tears on learning of the death of his much-loved friend, Lazarus. See him again, when he approached Jerusalem for the last time, weeping bitter tears over its sad doom. And again, in the garden of Gethsemene, when in agony he cried out to his Father, "if thou be willing, let this cup pass from me; nevertheless, not my will but thine be done."

And brethren, what shall we each say of our own personal experiences? Are not our lives burdened at times with the inevitable sorrows of this long night of weeping? Is there a pleasure that is not curtailed by pain? No, the dark clouds are ever present, and will be, till the morning shall dawn.

Then "they that sow in tears shall reap in joy." The morning will surely come, though long it delays. The Sun of Righteousness will certainly arise, with healing in his beams. The night will certainly end, with its weeping, and the morning of joy will be ushered in.

Then all these sorrowing ones will be gathered—their faces beaming with joy, as they behold "the King in his beauty, and the land that is far off." "God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things" will be "passed away." Let us toil on, brethren, and keep up courage a little longer. We may now almost see the morning light creeping over the hill tops. A few more moments of weeping time, and then, oh, then our joy will come. Soon may it be.

T. W.

Our Refuge.

"The eternal God is thy refuge and underneath are the everlasting arms."

Trial and suffering are man's surest heritage. They meet him everywhere and stand beside him in all the walks of life. No rank is too high for them to reach—no station so obscure that they will not search it out. Life is a troubled sea and its waves are lashed to madness by the winds of passion and strife. There is only one refuge from the fury of the tempest—only one haven where we may find rest and be sheltered with peace. "God is our refuge and strength, a very present help in trouble. Therefore will we not fear, though the earth be removed, and though the mountains be carried into the midst of the sea. Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof." The pitiless storms beat alike upon the children of men, and the troubled waves toss our little barks without distinction of faith or character. But the humblest Christian hath an anchor which cannot fail. The Christian hope reaches to the rock of our salvation. The peace of God which passeth understanding gleams with unfailing light amid the darkness. The golden promise that cannot be broken flashes the rainbow of hope across the cloud, for the foundation of God standeth sure, and He knoweth them that are his. The corsair Death sails over the angry billows and his black flag waves in triumph on every breeze, he spares not the babe in a mother's arms nor the silvered head of age falls before his breath. The criminal is cut off in the midst of sin, and the good man is smitten down at his post. Neither faithfulness nor truth can ward off his blows or bid defiance to his power. But "as the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even forever." And across the very banner of death is written the words, "*I am the resurrection and the life.*" Even death hath no power to hold those who have made a covenant with God, for He is our rock and our salvation. Persecution may assail us in the wilderness, but glory awaits us in the city. Thorns may pierce our brows during the pilgrimage, but we shall find a crown at our journey's end. Temptation haunts our footsteps now, but victory shall crown us on the other side. The crimson waves of sin and suffering beat around our weary feet but they shall yet rest on the banks of life's river. Death may claim our loved ones now but his royal seal shall be broken by one who is greater than he, for they shall be mine saith the Lord of hosts, in the day when I make up my jewels.

The tempest of life shall be stilled upon the green shores of peace, and the waves of affliction shall be lost in the bright depths of eternity's ocean, for "behold I will lay thy stones with fair colors, and lay thy foundations with sapphires, and I will make thy windows of agates and thy gates of carbuncles, and all thy borders of pleasant stones."

MRS. H. V. REED.

General News Items.

It is proposed to allow the inmates of Wethersfield (Ct.) prison a commutation for their ration of tobacco, if they will give it up.

The Sutro Tunnel was advanced 110 feet during the week ending Dec. 22. Its present length is 8,309 feet, or 389 feet more than a mile and a half.

C. K. Ross, father of the stolen boy, offers $5,000 reward for Charlie's return, and no questions asked, he being satisfied that the abductors were killed at Bay Ridge.

San Francisco has papers in German, Danish, French, Italian, Spanish, and Chinese tongues, and there are Greeks enough in the city and its neighborhood to support a paper of their own.

The past year was a busy one with Maine ship builders, the record showing the total amount of tonnage built to be 122,549 74-100, an increase of 32,720 97-100 tons over the record of 1873.

The census of the Delaware Indians, now in the Indian Nation, has just been taken and the tribe numbers but 758 persons, all told. Five years ago when the Delawares moved to the Nation their number was 985, a decrease of 227. At this rate it will not take many years for the tribe to become extinct.

A Mormon paper at Salt Lake places the number of polygamists in the Territory at 1,000 men, 3,000 women, and 9,000 children, and the cost and loss, by legal punishment of all, at $2,000,000, and thinks that the courts would have around them 3,000 crying women and 9,000 crying children.

In San Francisco lately, at the installation of Universalist pastor, the opening prayer was delivered by a Unitarian, the Scriptures were read by a Jewish Rabbi, a Presbyterian offered the second prayer, the sermon was by a Congregationalist, the installing prayer by a Presbyterian, and the charge to the pastors and address to the people by Unitarians.

The grasshopper-afflicted homesteads are likely to be relieved by Congress by the passage of a bill providing that settlers on public lands who have suffered by the ravages of the grasshoppers, may absent themselves from their homesteads for one year without prejudice to their title or claim thereto, and extending the time of making final payments on pre-empted lands one year. This seems to be just, because it seems to be necessary.

In mining for iron ore in Lawrence county, Ind., this year, a seam of white kaolin was found, which proves to be of considerable area and over five feet in thickness. It is underlaid by two feet of excellent brown oxide of iron. Tempest, Brockman & Co., of Cincinnati, manufactured ware of this kaolin, which, in color and quality, takes rank with the best stone china of Europe.

SHERIDAN TO SECRETARY BELKNAP.

Headquarters Military Division of the Missouri, New Orleans, La., Jan. 4.—To the Hon. W. W. Belknap, Secretary of war, Washington, D. C.:

It is with the deepest regret that I have to announce to you the existence in this State of a spirit of defiance to all lawful authority, and an uncertainty of life which is hardly realized by the general government or the country at large. The lives of citizens have become so jeopardized that, unless something is done to give protection to the people all security usually afforded by law will be overridden. Defiance to the laws and the murder of individuals seems to be looked upon by the community here from a standpoint which gives impunity to all who choose to indulge in either, and the civil government appears powerless to punish or even arrest. I have to-night assumed control over the Department of the Gulf.

(Signed) P. H. SHERIDAN,
Lieutenant-General.

The Shakers.

A writer in the Hudson (N. Y.) *Register* gives an inside view into the life of the Shakers at their Mt. Lebanon community. The picture he draws of existence there, and the manner of cramping and flattening out of the individual intellect, is not by any means an inviting one. Their creed is not a positive one in any form, but what they principally believe in is Spiritualism, though of this little account appears to be taken. Members joining the community are required to renounce anything like freedom of thought, and are enjoined to absorb and digest as rapidly as convenient the dogmatic instructions of the elders, all of whom appear to possess a sanctity not unlike that of the medicine man of an Indian tribe. The confessional, too, is encouraged, the men confessing to elders and the women to elderesses. Books are not allowed in the community unless approved by the elders, and their owners are forbidden to lend them to friends without first obtaining the sanction of the godly medicine man. It can readily be imagined that by this means the leaders of the community rapidly gain control of the members, body and soul, and are thoroughly cognizant of even the minutest details of their everyday life. It is not singular that men and women alike lose all appearance of vigorous life very rapidly, and degenerate into haggard, pallid automatons. The serious sketch given from personal experience by David Brown does not give a very different impression from that made by the humorous one of Artemus Ward.

How Warren, the "Medium," Made a Fortune.

A sharp fellow, with a queer history, is the Spiritualist medium who has lately been edifying believers at Tammany hall. Years ago he found out the modus operandi of some of the more startling kinds of spiritual manifestations, and thereupon took up the business of public lecturing, with a view of displaying and exposing them. He went from place to place, but could not get audiences, could not make the thing pay, finally gave it up as a failure, and afterwards, in course of time, found himself trying to get a living by keeping a fish-stand. By and by one day there came to his fish-stand the well-known editor of a spiritualist paper, who was surprised to find the unbeliever in that business, and at last said to him: "Now, as you know all about these manifestations, and can give them to such advantage, why don't you go around giving them before Spiritual meetings, instead of running them down?" The unprincipled fishman "saw" the notion, took to it, went about as a medium in the way that had been suggested to him, and has met with such success that he is able to show $70,000 to his credit in the bank. He now laughs in his sleeve as he tells of the failure he suffered while showing up the "manifestations" which have since brought him a fortune, and holds that mankind prefer his present career to his previous one.—*Cincinnati Commercial.*

The City of Gems.

The British Museum recently became possessed of a jacinth, a precious stone of exceeding rarity. The specimen is no larger than a pea, and, says the London "Times," "dashes and glows with a luster which seems to denote the presence of fire and flame." It cost three thousand five hundred dollars.

The eleventh foundation of the wall of the New Jerusalem is of jacinth (Rev. xxi. 19, 20,) and if a "specimen no larger than a pea," is in the estimation of men worth thousands of dollars, what must be the glory of a city whose foundations are "garnished with all manner of precious stones," its gates of pearls, and its streets of gold! This city is said to have "the glory of God," and, as Dr. Cumming remarks, "When that living glory shall be reflected from the *blue* sapphire, from the *green* emerald, from the *dark-red* sardonyx, from the *deep-red* jacinth, from the *violet* amethyst, from the *pale* topaz, and from the *flashing* diamond,—no longer in fragments, but in quarried rocks high as cathedrals, massive as the Pyramids,—what a flood of splendor will pour from that bright city whose foundations are these precious stones! how justly may we expect it has no need of the sun, nor of the moon, nor of the stars! because all the light that they yield will be paled beside the intensity of that brighter light that never shall be extinguished, that glory that shall never die. Are we citizens of that city? If we are, let us rejoice that our heritage is sure, that our destiny is certain.—*Messiah's Herald.*

The orchards in Connecticut have produced two million dollars worth of apples during the past year.

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The Use of These Earnests.

"Now for a swifter race!" was the resolve of one over whose path sorrow was beginning to darken heavily. "Now for a busier and more useful life!" was the utterance of another, as he rose from his knees, after pouring out the bitterness of his grief into the ear of God.

In these cases tribulation was taking its true course and working its right end. It had gone down to the most sacred depths of the renewed heart, and was calling up buried feelings of devotedness that had remained dormant, but not extinct, under a mass of worldliness. It smote our selfishness, our narrow-mindedness, our sloth, our flesh-pleasing, and reminded us that we had no time to loiter or to sleep. Tearing off the veil which prosperous days had flung over our eyes, it pointed to the vanity of things "seen and temporal," till the vastness of the unseen and the eternal so grew upon us, that we rose up and went forth, resolving on a swifter race and a busier life on earth.

Still there was a hindrance. The very trial that stirred us up also weighed us down, unknitting our strength, and causing us well nigh to faint. The pressure stayed our swiftness, and the deep wound, still bleeding, enfeebled us. We sought to run, but were often held back; and when we would have gone forth to do the work of God, we were constrained to turn aside and go alone, that, in weeping and pleading, we might relieve our heavy hearts. We may at times seem to escape from the sorrow, and, in the fire of zeal, almost forget its bitterness; yet it returns to us in full strength, and we feel as if a chain were on our limbs. There is not indeed the bondage arising from any uncertainty as to the relationship in which we stand towards God. These fetters fell from us when we received God's record of forgiving love, and knew what it is to be freely pardoned. These fetters no amount of trial can re-impose on us, if "we hold the beginning of our confidence stedfast unto the end." Nay, it is often in a day of grief that we realize most blessedly how completely grace has set us free. But though there is no re-placement of our chains, and no bitterness of bondage again tested, still chastisement is "not joyous but *grievous*;" and "being grievous" it sometimes disheartens and disables us, so that we cannot do the same amount of service, or undergo the same degree of toil for God, as otherwise we might have done. At the *first* lighting down of the stroke this is always felt, for we are identified in the flesh, and the flesh gives way. "The spirit is willing, but the flesh is weak." And for a considerable time this continues to be experienced; shorter or longer, according to our natural characters, or according to the specialties of the trial.

Hence it is that affliction is oftenmore a season of preparation for service than a time of actual service, save only as *patience* is service, for "they also serve who only stand and wait." Let us not fret, then, or be cast down, because we feel disabled for zealous service for a time. Let it suffice us to know that we are *preparing* for this. And when the load is lifted off or becomes lighter, *then* we run with speedier foot, *then* we labor with fuller strength and freer heart. We cannot expect to be wholly free from sorrow here, for some amount of trial is always needful to keep us from forgetting that this is not our rest—that this is the night and not the day; but still these intervals of calm and sunshine are precious times—times of blessing; times of service? times for the swift race and the busy life.

These mornings here, coming after the nights that thicken over us, are most profitable. They not only relieve the 'o'er-fraugh heart," but are seasons in which we find leisure to learn lessons of wisdom and holiness, which in the time of the sorrow we had overlooked or put from us. The returning elasticity of spirit enables us to rise from our depression, now that the weight has in some measure been lifted off. Too continuous a pressure of grief is apt to make us moody, selfish, despanding, slothful. It narrows the circle alike of vision and of sympathy, and dries up the springs of our nature. But when peace returns after a season of trouble, we seem doubly fitted as well as nerved for duty. The trial, has sobered and mellowed us. It has taught us to endure hardness as good soldiers of Jesus Christ. It has rubbed off excrescences. It has made us less selfish, less contracted in soul. It has taught us to look round with sympathy upon a suffering world and a weeping church. It was as if we had been taken aside for a season into some quiet nook or dark cave, from which, while alone and undisturbed, we could look out unobserved upon the multitudes that passed and repassed. And having been thus brought to form truer, riper judgments, we are led forth again to act—to act more unselfishly, more zealously, yet more stedfastly and soberly.

Our life, after a night of trial has passed over us, should be a life of truer aims, of steadier walk, of higher level, of keener, purer vision. It not, we have suffered in vain.

During the night, much was of necessity hidden from us. But the morning discloses what the night had hidden. It shows us how desperate the struggle was between us and our God, and of which at the time we were hardly aware. It shows the amount of patience, love, and faithfulness, that have been expended on us by God. It shows the extent of the evil in us which had drawn down the chastening. It puts us in a position for bringing into practice the knowledge of the world's vanity and wretchedness which sorrow had taught us. Thus the morning carries out the lessons of the night, and gives us opportunity for exemplifying them. And thus the alternation of trial and rest which makes up our lot on earth, is in truth but a succession of lessons, and of opportunities for practicing them. "Day unto day uttereth speech, and night unto night showeth knowledge." (Psa. xix. 2.)

Thus trial prepares for service. It nerves us, it braces us for toil. It shows us what alone is worth living for, so that when the force of it is in some measure abated, we find ourselves ready to start anew for the race, ready to wield the weapons of our warfare with a firmer and more skilful hand.

These intervals of brightness, then, are the true seasons for labor. These earnests of the morning should be prized as opportunities specially afforded us by God for strenuous labor. If thus laid out, how blessed will they be found! They are brief, for tribulation is our lot on earth, not ease; but this should only arouse to new vigor; for if they be thus brief, we have no moments to idle away.

But it is here that so many stumble. In trial they call upon the Lord and vow their life to him. Through evil report and good they will follow him; on the rough way or the smooth, they will walk with him; by labor, by sacrifice, by watchfulness, by costly gifts, they will prove their love, and zeal, and constancy! Good words and sincerely spoken! Out no were the words of the disciple, "If I should die with thee, I will not deny thee in any wise." He spoke what he truly felt, but when the hour came, the resolution was not to be found. So with us. Trial calls forth many a high thought and prompts to noble purposes. Yet how seldom do these thoughts ripen; how often do these purposes die! Peace returns, sunshine brightens over us, our broken strength knits again, and we sink back into sloth! The calm hour for which we longed, that we might do something for God, has come, but it finds us nearly as heedless and selfish as before we entered into the storm.

This must not be. Why were we smitten, but just that we might be stirred up? And why were we delivered, but just that we might work more strenuously, more efficaciously? How sad, then, that both the trial and the enlargement should fail of their purpose!

These times of enlargement are times of light and gladness. In these mornings joy has come to us. It is not the mere reaction from sorrow; it is not mere familiarity with suffering; it is not oblivion of the past; it is not the calm of over-spent feeling. It is joy from the Lord. And "the joy of the Lord is our strength." He who gave us the night has given us also the morning. He who called up the storm has brought back the calm. So that it is *his* joy in which we rejoice; and this joy is our strength. Let not this strength lie idle. The calm will not last: the clouds will soon return, and it concerns us to lay out well the brief hour of light. "I must work the works of him that sent me while it is day; the night cometh when no man can work." —*Horatius Bonar.*

Conference Report.

The annual conference of the Church of God, in Iowa, convened at West Irving pursuant to notice, at seven o'clock p. m. on the 25th of December, 1874.

Bro. J. M. Stevenson preached the introductory sermon, after which the conference adjourned until nine o'clock a. m., the 26th. Convened per adjournment. Bro. Hipsher being absent, Bro. R. J. Hill was chosen president pro tem., and John Fitz secretary pro tem. Bro. L. Marsh was then chosen as a committee of arrangement. Bro. Marsh then moved that a collection be taken up to pay the balance claimed by Bro. M. Wing, as due him for evangelist labor. On considering the subject, the motion was amended, and a committee of two, Bro. White and Bro. Fish, were chosen to settle with Bro. Wing, and report at the next quarterly conference.

The election of officers for the ensuing year was then held, which resulted in the choice of Bro. A. Hipsher; of Ames, Story county, as president; John Fitz, of West Irving, Tama county, as secretary; Doctor White, of Nevada, Story county, treasurer. Bro. R. J. Hill preached from Philippians iii. 4-11, upon the necessity of christian labor and effort, after which conference adjourned until three o'clock p. m.

Convened as per adjournment, and voted that we select an Evangelist for the ensuing year, to labor in this State; also, that Bro. J. T. Prine be our Evangelist.

Resolved, That Bro. Hill appoint solicitors in each organization, and wherever there are brethren, to take subscriptions for the support of Bro. Prine, which are to be paid quarterly in advance to the treasurer. Also, that the secretary take subscriptions from the brethren now present, which resulted in raising $101.60.

At seven o'clock p. m., Bro. J. M. Stevenson preached on the design of the gospel in this and the ages to come, to a large and attentive audience. On first day morning, the brethren met at half-past nine for prayer and social exercises. A happy season was enjoyed in talking of the coming kingdom, and the glory to be brought unto us at the revelation of Jesus Christ our Lord. At eleven o'clock Bro. Prine preached on the hope of the gospel. After a recess of ten minutes, Bro. Brayton spoke on the enlargement of the Christian view of God's love, after which we adjourned until six o'clock p. m.

Convened as per adjournment, and—

Resolved, That this conference give a recommendation of standing to all its preaching brethren who are traveling; also, that a recommendation of standing be required of all preaching brethren from other States, either from their respective churches or conferences, to entitle them to our fellowship.

Resolved, That this conference request, through these minutes, all organizations of brethren in this State, to represent themselves, either by delegates or letter, to this conference at its next meeting.

Resolved, That Bro. Hipshar appoint time and place of holding the next quarterly conference; also, that the secretary be requested to send a copy of the minutes for publication in THE RESTITUTION.

Bro. J. M. Stevenson then preached a masterly discourse to a large audience, on the blessing of the nations through Abraham's seed, after which the conference adjourned, all seeming to be well paid for coming together.

JOHN FITZ, Secretary.

"Death, a Ferry-Boat."

"Death to God's people is but a ferry-boat. Every day, and every hour, the boat pushes off with some of the saints, and returns for more." —*Exchange Paper.*

Now, is no. that nice? The "boat" does not go without a *ferryman*. If so, "the devil" has succeeded to obtain "worship" from Jesus; and by persevering temptation has brought the Son of God to act servilely for his Satanic Majesty! How so? Because, he "who had the power of death"—the "ferry-boat"—" is the devil." Heb. ii. 14. But if Jesus has not consented to serve *Diabolos*, then his Satanic Majesty has to serve the "ferry-boat" *himself*. Just the business we should expect him to be engaged in; a cruel, barbarous, heartless work. But thanks be to God, Jesus will one day spoil the devil's *ferry*, dash his *boat* to pieces, and "destroy" the old *ferryman*. What, neighbor, think you, will "God's people" do when ferry, ferry-boat, and ferryman are all swept away together? Oh, now this praising *death* dishonors God, robs Christ, and exalts "the devil!" May these people learn that they owe death no homage; but that they do owe all their future and eternal life to our Lord Jesus Christ, who is the "Resurrection and the Life," and who will destroy death and the devil.—*Set.*

"Let Him Alone."

The time may come when the awful words pass from the lips of the righteous Judge, "Ephraim is joined to his idols, let him alone," and providence will let the man alone; and the Word of God will let the man alone; and his own conscience will let the man alone; and the Spirit of all grace will let the man alone. It is not for us to usurp the prerogative of the Omniscient. It is not for us to affirm of any one, let his character and conduct be what it may, that he has reached or passed the mysterious point beyond which that comes true. It is not for any one to pass such sentence upon himself. But let all of us stand upon our guard, and reflect that if for months and years we have been growing colder, deader, more indifferent to spiritual things, to the unseen and eternal realities; if conscience has been gradually losing her hold and weakening in her power; if we can listen now unmoved to what once would have impressed and affected us; if we count and daily with temptations that once we would have shunned; if sins are lightly committed which once we would have shrunk from; by these and such like marks, it is apparent that our day of grace has been declining, the shadows of its evening have been lengthening out, and that, if no change occur, if this course of things go on long, ere the sun of our natural existence go down, the sun of our spiritual day may have set, never to rise again.—*Dr. Wm. Hanna.*

DIED

Elder WATERMAN PHELPS, of Bunneyville, Jefferson Co., Wis., Wednesday night, Dec. 16, 1874, of Typhoid Pneumonia, aged 60 years.

Brother Phelps was born in the State of New York, was there a Methodist Exhorter in his youth, married and removed to Mc Henry Co., Ill., heard the message of the Coming One in connection with the delusion of the third angel's message, and for many years was a diligent laborer in that cause. About twenty years ago he removed to Wisconsin, where he continued to reside till his death. About ce years since he abandoned the seventh day Sabbath and Ellen White's delusion of the third angel's message, and began the proclamation of the Gospel of the Kingdom. His health, however, was so precarious to permit him to travel much and his labors were principally confined to his own neighborhood, and for the church of which he was pastor, a majority of whom were baptized by his own hands. His labors have been long and arduous, his sufferings, privations and trials many and hard to bear, yet he never murmured at the hand of God, but ever took up and bore his cross with cheerful alacrity. He was cheerful, kind and generous to all, and one of the few men of whom it could be said "He never had an enemy."

He died stong in the faith, leaving behind him an example of faithfulness which to his sorrowing fellow laborers is more precious than the odor of costly ointment. Without doubt a tender Father has said to him "Thou shalt rest and stand in thy lot at the end of the days." He leaves a sick wife and large family, most of whom also have families, to share the sympathy and sorrows of a host of friends throughout Wisconsin and Illinois, who will be made sad at the news of his death. But he received the messenger joyfully. Let us not sorrow but be glad that his labors are ended and he can now rest in peace till the Mighty Deliverer comes. His funeral was attended by a large concourse of people on the 20th, at Bunneyville. Sermon by the writer. Text, "There shall be no more death."

J. F. WILLCOX.

A CIRCULAR TO OUR FRIENDS.

Since the transfer of the RESTITUTION has been made, and the choice of Brother H. V. Reed as Editor, he has determined to transfer the publication of *The Millennarian* to us. There have been numerous requests for its continued issue, hence we have accepted the responsibility of its continuation, and have concluded to make some changes, and additions which we announce now:—

THE MILLENNARIA N,
EDITED BY THOS. WILSON AND H. V. REED,

Will be issued promptly once a month, and will be increased from sixteen to twenty-four pages. It will be printed from new type, and will be neatly covered for the protection of the reading matter. It will not be an organ for any party, and will contain no local or church news, notices, etc., but will be filled with choice articles pertaining to the glorious Kingdom of God—the Millennium—Israel's restoration—Coming Events, political and religious—the Life and Death questions—Destiny of the Wicked—and other great outlines of the faith as revealed in the Scriptures of truth.

Its tone will be gentle but firm, and no hobbies of any sort will be allowed place in its columns. We shall see to it that *every number is fit to place into the hands of inquirers after truth*, so that brethren everywhere may freely subscribe for it with this end in view.

Although the size has been increased, and a cover added, and although we shall, under the new law, be compelled to prepay the postage, yet we have concluded to keep the price the same. It will be sent to any address postage paid for

ONLY ONE DOLLAR PER YEAR IN ADVANCE.

Send in your subscriptions at once, and lend us the support this enterprise deserves. Remember *The Millennarian* is in no wise a rival of the *Restitution*, but works hand in hand with it. There is a field for both, and both should be well supported.

We now await a liberal response *at once*, and ask our friends everywhere to subscribe for our monthly. We want to know how many to print in January, so that all may be supplied with the first numbers, as well as all succeeding ones. Write early.

Direct all letters as follows:—

WILSON, PEIRCE & Co.
182 *Clark St., Chicago, Ill.*

TO THE OLD SUBSCRIBERS.

Owing to the labors of Brother Reed in the Gospel field for some months past, it has been next to impossible for him to issue *The Millennarian* monthly. There are three numbers due, viz., October, November and December. We will engage to supply three of the first numbers of the forthcoming volume to all the old subscribers, in lieu of the three now due, which will give them twenty-four pages more than they would have received under the former arrangement. And if any wish the balance of the numbers for the year 1875 (which of course they will) they can receive them by remitting us seventy-five cents. We have submitted this proposition to some of the *former* subscribers and they express perfect satisfaction. Let us hear from you immediately. There is no time to be lost.

CHANGE OF ADDRESS.

T. J. Whitesitt may be addressed at Newell, Buena Vista Co., Iowa.

My Post Office for the next three months will be Eagleville, Mo.

LEWIS HICKLIN.

SPECIAL NOTICE.

Having on hand a large supply of Hymn Books, "The Psalmodist," and wishing to have it introduced in all our Societies, we have concluded to reduce the price, and offer it on the following terms, which will bring the book within the reach of all.

Cloth binding		.40
Leather "	(plain)	.50
Leather "	(gilt)	.60

The brethren will see that we have reduced the price one-half. Let all who desire the book send in as early as possible.

Business Agent.

THE EVANGELIST FUND.

The Board instructed the Business Agent of the C. P. Association to send money to the following persons, who are to use it in the proclamation of the Word of *Life*.

Amos Sanford, Kansas	$25.00
J. M. Stephenson, Wisconsin	25.00
J. F. Willcox, "	25.00
S. G. Clark, Indiana	25.00
J. S. Hatch, "	25.00
Total	125.00

The Board will try and make as even a distribution as possible.

Business Agent.

Letters and Receipts.

TWO DOLLARS.

A Midkiff Wm P Winter F G North Jesse H Bean J F Huber S Durgin W H Servis J O Woodruff-2 Geo W Dean T C Armstrong L Pasco F Malcolm C P Algire T F Miller C Mann J A Bridge W G Hill Jerry Blaine Mrs P Bennett D Gans S D Peterbaugh Garner Wells A Sarbs D Lewis Horace Green S Work Chas H Logan Hugh Barnhill Miles Van Vactor Matilda Van Nieman Garret Terhune Job Acord H L Lehman A D Carter E K Barnhill W W Brick Elder A Woodruff Dorcas Koontz George Piper Thomas H Lindsay Jno Steffa J Furry Elias Siple Wm Meredith S Schenck J A Moyer Jos Moyer A Malone Mathew Newlin S T Hook S L Burk Jennie McCalvey.

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S Mull Zachary George Henry G C Wood R Hawkins Peter Stahl L C Catell P O Jones Daniel Boone H P Coburn Wm H Bartlett Harriet Underhill J C Durgin Wm D Forbes S G Cobbs John C Rowe Ulrich Rink Austin Curtis Jacob Curtis Martha Crato; Samuel D Fahrney Christinia Nealey Abel Robinson Wm Goodliff Thos McChesney F T Wilson M Frady R Smith Henry Miller A E Eslack W Tuttle W W Brick Libbie Palmer Jno Snelgrove J F Coon Harriet Covey J M Glotfelty.

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All work guaranteed first class, and prices reasonable.

Correspondence on the subject solicited.

IMPENDING DISCUSSION.

A Discussion upon the nature of man, will commence January 16, 1875, in Columbus, Cherokee Co., Kansas, between Elder J. A. Murray of that place and myself. The discussion will last a week or ten days. Persons desirous of attending the discussion will be cared for.

G. M. MYERS.

GOLDEN CITY, MO.

The Lord willing, I will preach the Word in the M. E. church, at Golden City, Mo., Sunday, Jan. 31, 1875, at 11 A. M., and half past six P. M., also on Saturday night previous. Would be glad to have the speaking brethren of south-west Missouri meet me at that time for consultation, that we may build each other up in our most holy faith.

AMOS SANFORD.

APPOINTMENTS.

Preaching at the Christian Chapel, Plymouth, next Sunday, at 10:30 A. M., and at 7 P. M.

H V REED.

Buffalo, N. Y., 528 Eagle street, Jan'y 3, Marshfield, Erie county, N. Y., Jan'y 4, Collins Center, Erie county N. Y., Jan'y 5-7, Warrenville, Wyoming county, Pa., Jan'y 10, Nicholson, Wyoming county, Pa., Jan'y 16, and over Sunday.

JOHN T. ONDLEY.

On Friday night before the second Sunday in January, I will be at Indianapolis, the Lord willing, and continue over Sunday as the brethren may appoint. The third Sunday in Fountain Co., as Brother J. K. Howard may appoint, meeting to commence on Thursday night previous. The fourth Sunday in Warren Co., as the brethren may appoint, meeting to commence Friday night before.

On the third Sunday in February in Fountain Co., again, and on the fourth Sunday in February in Warren Co., again, meeting to commence Friday night before. Other weeks as brethren may invite.

J. S. HATCH.

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THE RESTITUTION

BLESSINGS.

Beautiful drops of blessed rain,
Tapping against my window-pane,
Come ye to bless our earth again?

This blissful message ye bring to me
From distant mountain and far blue sea,
"Our God can ne'er forgetful be."

Lips that seldom are tuned to praise
Turn to Him now, in grateful lays,
While every heart its tribute pays.

And hill, and valley, and smiling plain
Swell the notes of the glad refrain,
Beautiful, beautiful, blessed rain.

Weak and helpless, we children call
Upon our Father who bleseth all,
And into his shattering arms we fall.

The crumbs from his table if He withhold,
Or a moment leave us without his fold,
We faint with hunger, or starve with cold.

He holds the sea in his hollow hand;
The mountains arise at his command;
We pitiful children helpless stand.

But his tender mercy doth never wane,
He sendeth the early and latter rain,
And our barns are filled with golden grain.

How Much Did God Love the World?

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."—John iii. 16.

This passage tells us just how much God loved the world. He loved it so well that he made provision to save it. It also tells us on what condition men can be saved—"whosoever believeth in him shall have everlasting life." And also what will become of those who do not believe in him—"They shall perish." He so loved the world that he made provision to save it, on such conditions as will secure its perpetual prosperity. He loved it as well as he could.

1. *He gave his Son to die for the whole world.*

God gave his only begotten Son to die for the world. He sent not his Son "into the world to condemn the world, but that the world through him might be saved." John iii. 16, 17. Christ gave his life for the life of the world. John vi. 51. "For the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead." 2 Cor v. 14. He gave himself a ransom for all. 1 Tim. ii. 6. He tasted death for every man. Heb. ii. 9. "He is the propitiation for our sins, and not for ours only, but for the sins of the whole world." 1 John ii. 2. He came to save that which was lost. Matt. xviii. 11.

All of this class of Scriptures speak the same thing. They are perfectly agreed in their testimony. They cover the whole ground. Nothing that was lost is left out. Christ died for all—to reconcile all to God—to pardon all—to justify all—to save all. His life was the price paid for the redemption of the whole world. This provision is the basis of all pardon and salvation. It is ample, and full, and complete. There is no other name, or way, under heaven or among men given, by which sinners can be saved. This provision to save men is for all alike. If it is sufficient to save one, it is sufficient to save all. If it is not sufficient to save all, it is not sufficient to save any.

God so loved the world that he made this provision to save it, while the world was lying in wickedness. Eph. i. 4. It was made known immediately after the just transgression, so that it might have been communicated to all, of all generations, as naturally as parents instruct their children; therefore the world is without excuse. Rom. i. 20. This love of God to the world was unconditional and universal. It was equal towards all, without partiality, and without hypocrisy. This is the provision to save the world on the part of God.

Will not this ample provision to save all men, save all men? No. It will not save any. It will not affect the condition of the world in the slightest degree. Ample provisions may be made to feed a famishing city, but unless the provisions are partaken of by the people, it will not save any from starvation. So, God has provided the bread of life for the life of the world, but it must be eaten, or it cannot give life.

The *provision* for salvation is unconditional and universal.

2. *But the salvation is always conditional.*

The same God of love, that made provision to save men, imposed the conditions upon which men can be saved. He loved the world so well that he offered to save it on such conditions, and such only as would secure perpetual obedience and prosperity. Hence the conditions of the Gospel.

"Without faith it is impossible to please God." Heb. xi. 6. Faith then must be required as a condition of salvation. "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in him should not perish but have everlasting life." John iii. 14, 16. "This is the will of him that sent me, that every one that seeth the Son and believeth on him, may have everlasting life, and I will raise him up at the last day." John vi. 40. "Go ye into all the world and preach the Gospel to every creature; he that believeth and is baptized shall be saved, and he that believeth not shall be damned." Mark xvi. 15, 16.

These testimonies are sufficient for a sample of the conditions upon which men can be saved. The whole of this class of Scriptures, are in substance alike. They are in complete harmony with our text, and with God's purpose to save the world. God has purposed to save the world, on the conditions of faith and obedience. The terms are the same to all.

3. *How many will be saved?*

All who comply with the conditions of the Gospel in every age will be saved. All who enter the strait gate, and walk in the narrow way will be saved. Matt. vii. 14. "Therefore whosoever heareth these sayings of mine and doeth them," will be saved. Matt. vii. 24. He that loveth Christ more than he loves his father or mother, or wife or children, or houses or lands, will be saved. Matt. x. 37. 39. Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife or children, or lands for Jesus' sake, will be saved. Matt. xix. 29. All the Father hath given to Christ will not be lost, but will have everlasting life, and be raised up at the last day. He that believeth on the Son will have everlasting life, and be raised up at the last day. John vi. 39, 40. All who become Christ's by believing the Gospel, and being baptized in the name of Jesus Christ for the remission of sins, and who hold the beginning of their confidence firm unto the end, will be saved. Col. iii. 29. All of whom Christ is the first fruits from the dead will be saved. 1 Cor. xv. 23. And finally, all who are found worthy to obtain that world, and the resurrection from the dead, will be saved. All of this class of Scriptures are in complete harmony, and they show that all who comply with the conditions of the Gospel will be saved.

4. *How many will perish?*

All who do not comply with the conditions of the Gospel will not be saved. All who do not repent will perish. Luke xiii. 3, 5. All who do not believe on the Son of Man will perish. John iii. 14, 16. All the wicked will perish, so that their place cannot be found. "I have seen the wicked in great power, and spreading himself like a green bay tree, yet he passed away, and lo, he was not." Psa xxxvii. 10, 20, 36. He shall be as though he had not been. Obadiah 16. All who walk in the broad road that leadeth to destruction, will reach that end. Matt. vii. 13. "Except ye repent ye shall all likewise perish." Luke xiii. 3, 5. "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Matt. v. 20. He that believeth shall not be damned. Mark. xvi. 16. "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God." Luke. ix. 62. "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." Luke xiv. 33. "The works of the flesh are manifest; which are these: adultery, fornication, uncleanness, ... I tell you again, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. Gal. v. 19, 21. "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men; that they which commit such things are worthy of death." Rom. i. 18, 32. All those described in this chapter from verse 18, to the end of the chapter will perish. "He that loveth father or mother, or wife or children, or houses or lands more than me is not worthy of me." Matt. x. 37. All such will perish. "Except a man be born of water and of the spirit, he cannot enter into the kingdom of God." John iii. 3, 6. All such will perish. "Now if any man have not the Spirit of Christ he is none of his." Rom. viii. 9. "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you." John vi. 53. All such will not "see life, but the wrath of God abideth on them." John iii. 36. They will not be raised up at the last day. If any have not the Spirit of Christ, their mortal bodies will not be quickened, or if they have not the first fruits of the Spirit, their bodies will not be redeemed. Rom. viii. 11, 23. Or if they are not looking for the Savior from heaven, their vile bodies will not be fashioned like unto Christ's glorious body. Phil. iii. 20. If they are not raised from the dead they are perished. 1 Cor. xv. 18. Once more, all who are not found worthy to obtain that world and the resurrection from the dead, and whose God is not the Lord, all such will not be raised from the dead, or become the children of God by being the children of the resurrection. But they will perish as they would have done, if no provision had been made for their salvation. These testimonies are in complete harmony. The witnesses all speak the same thing, they are of the same mind and of the same judgment concerning those that perish.

In all this testimony, no excuses are made, no apologies are offered. There is no plea made for those who did not like to retain God in their knowledge, or for the unfortunate children of the wicked. Or, for those whose understanding is darkened, and who are alienated from the life of God through the ignorance that is in them, because of the blindness of their heart. Eph. iv. 18. But on the contrary, it affirms that those who had been without the true knowledge of God, and who had been given over of God to a reprobate mind for generations, and for centuries, that they shall perish, and that they are without excuse. Rom. i. and ii.

5. *The promises to those who become righteous, and the threatenings against those who remain wicked, are alike final.*

God is immutable, his purposes change not, he cannot deny himself, his counsel shall stand, his judgments are true and righteous altogether. Therefore his promises, and threatenings will never need to be changed.

Are the class of promises, and the class of threatenings, which I have introduced, final? Do they discribe the final destiny of the righteous, and the wicked? Why not? They appear to be final. They express God's judgment in relation to both classes, with equal positiveness. There is no indication in them that they are not final. If they are not final, they do not reveal anything beyond what they affirm as a final result. Our text says, "He that believeth in the Son shall not perish but have everlasting life." If this is not final to both classes what does it mean? "The wages of sin is death, but the gift of God is eternal life." If this is not final to both classes, what is their condition beyond? "Broad is the road that leadeth to destruction, but narrow is the way that leadeth to life." If this is not a final result, what is beyond it? If, to raise men up at the last day, saves them from being lost, why does not this describe the final condition of both classes? "He that believeth on the Son hath everlasting life; he that believeth not the Son shall not see life." What is there beyond this for either class? Those who are found worthy of a resurrection will be raised up; this will leave the rest of the dead not raised up. Why will not this decide the destiny of all the dead?

All admit that the promises to the righteous are final. If this is so, how can we avoid the conclusion that the threatenings to the wicked are equally final? The same God that made the promises, made also the threatenings. The Savior said, "The word that I have spoken, the same shall judge him in the last day." Will the judgment in the last day be final to those who shall be judged? Those the words to which I have referred will be final, for they are the words by which men will be judged in the last day. If, as Paul said, the dead shall be judged at the coming of the Lord, will not this include all who have died? If the Lord comes and judges the dead, and those who are found worthy of a resurrection, are raised up, and those who are not found worthy of a resurrection are not raised up, will the same dead ever be judged again? This judgment will be rendered on both classes at the same time, by the same authority, and after they have finished their course; so that no further developments can be possible. What reason can there be why this judgment should not be final to both classes alike? If at this time any should be found unworthy of a resurrection from the dead they must remain unworthy of it forever, "for there is no work, nor device, nor knowledge, nor wisdom in the grave," where they lie. Then the conclusion is unavoidable that the promises to the righteous and the threatenings to the wicked are alike final.

HOW MUCH THEN, DID GOD LOVE THE WORLD?

1. God loved the world so well that he provided a sin offering for the whole world, while the world was lying in wickedness.

2. God loved the world so well, that he offered salvation on such conditions, and on such only as will secure perpetual obedience and prosperity.

3. He loved the world so well, that he will save all who comply with the conditions of salvation, and so well that he will not endanger the prosperity of the world, by saving any who do not become worthy to be saved, by compiying with the conditions of the Gospel.

4. He loved the world so well, that he will judge it by the word spoken. His judgments which have been written are all true and righteous altogether, therefore his love to the well-being of the world requires that his promises and his threatenings should be faithfully executed, and that the destiny of the righteous and the wicked as set forth by them should be equally final.

5. His love to the world was so great, that it can neither be increased nor diminished, whether many or few be saved or lost.

JOEL A. SIMONDS.

Grand Rapids, Mich.
Oct. 1874.

☞ The Word of God must be nearer to us than our friends, dearer to us than our lives, sweeter to us than our liberty, and pleasanter to us than all earthly comforts.—*Mason.*

A New Year's Message.

We know not how to express a better New Year's wish for those who are in Christ, than to repeat the tender exhortation of the Holy Ghost, when He says, "And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming." 1 John ii. 28.

In verse 24, of the same chapter, the word rendered *abide* is also rendered *remain* and *continue*; and in verse 24, of the next chapter, the same word is translated *dwelleth*. What is it, then, to abide, or remain, or continue, or dwell in Christ? It will suggest the proper answer to the question, if we ask, what is not to be in Christ? It is to renounce all dependence upon self, or ecclesiastical ordinances, and to trust in the Lord Jesus alone for salvation. The Holy Ghost unites us to Him by faith, giving us his place and portion in the heavenlies, and from that moment it is the privilege of the believer to know that "there is, therefore, now *no* (not one) condemnation to them which are in Christ Jesus." Rom. viii. 1. From that moment we may say, and we grieve Him if we do not say it, "Herein is our love (love with us, as it is in the margin) made perfect, that we may have boldness in the day of judgment; because he is, so are we in this world." John iv. 17.

If we would abide in Him, we must dwell in the assurance of his deep, unchangeable, perfect love for us. We must continue in the attitude of entire dependence upon Him all the journey through. We must remain stripped of all "confidence in the flesh," (Phil. iii. 3,) and rest with ever growing confidence upon the efficacy of his atoning death, and the certain fulfillment of his precious promises. He "of God is made unto us wisdom, and righteousness, and sanctification, and redemption." 1 Cor. i. 30. We must never at any time go any where else for wisdom, nor for righteousness, nor for sanctification, nor for redemption. *Our* wisdom to the end of life will be folly, *our* righteousness will be filthy rags, *our* sanctification, apart from the increasing knowledge by the Holy Spirit of what He is for us, will be a hurtful fanaticism, and our redemption is purchased solely with his blood.

He Himself says, "Abide in me, and I in you. As the branch can not bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing." John xv. 46. He does not say, Without me ye can do something, ye can do a little, but without me ye can do nothing. Our fruitfulness, therefore, depends wholly upon our abiding in Him with a simple, unfaltering trust in conscious communion. Again He says, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." John xv. 7. Our reception of what we ask, therefore, depends upon our abiding in Him; and it is shown that we abide in Him by permitting his words to abide in us, attracting our instant attention, carrying our fixed conviction, commanding our full confidence, keeping us constantly in his recognized presence, so that we can enter into the meaning of the lines,

"Childlike, attend what thou will say,
Go forth and dwell, while 'tis day,
Yet never leave my sweet retreat."

"And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming." How solemn and touching is this appeal! Christ is coming, and it may be this year, this month, this week; for no predicted event remains to be fulfilled, before his shout may be heard, calling the sleeping and the living saints to Himself. Should that shout be heard *now*, would it find the state of our heart such toward our Lord, toward our brethren, and toward the world, that we would have confidence at his appearing, or would we be ashamed before Him at his coming?

Well might the late Dr. Candlish, of Scotland, write, "Let us then be always abiding in Him; every day, every hour, every instant; even as we would wish to be found abiding in Him, were He to appear this very day, this very hour, this very instant. He is about to appear; to appear suddenly; to come quickly. Oh! let us see to it, that as we would not wish Him to come when we were in such a state as to cause shrinking from Him in shame; as we would rather that when He appears we were in a position to spring forward with keen eye and outstretched arm—to welcome in all confidence Him whom we love; let us see to it that we 'abide in Him.' Let us always be in the posture in which He who gives his little children' this counsel was Himself when He closed the book of Revelation, 'He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.'"—*The Truth.*

☞ God cannot be indifferent to sin, nor can He disregard the violation of his laws and government.

Nature and God.

BY H. L. HASTINGS.

There are men who glorify nature and rail at God. They believe in a creation without a Creator, and in laws which have no Law-giver. The world, to them, is a great machine which invented itself, and runs itself, without help from God or any one else. They reject divine revelation, and talk of the light of nature. They honor nature's "laws" as just, and complain of God's judgment as cruel and severe. They believe in a god more merciful than the God of the Bible. They cannot believe in a God who drowned the world, burned Sodom, and will punish and destroy sinners at the end—they believe in the "god of nature."

But what do they gain by the change? Are not "the laws of nature," as they term them, as immutable as those inscribed on tables of stone? Do not fires burn, floods overwhelm, waters drown, earthquakes swallow up, lightnings blast, tornadoes desolate, tempests destroy, sunbeams scorch, frosts congeal, diseases waste, pains rack, sorrows pierce, and calamities afflict mankind? Are not toil, and labor, and hunger, and famine, and pestilence, and all the nameless agonies of dying men, in accordance with "the laws of nature?" Does not "the god of nature" do all this? Pray then, what do men gain by throwing away their Bibles, which they will not believe, when they must find the same facts, and worse ones, in the book of nature, where they can neither doubt nor deny them? The facts will stand. Skeptics may deny man's fall, but they cannot escape its consequences. They cannot argue pain out of their bones, misery out of their hearts, nor death out of their families. They may deny that God has cursed the ground, but they cannot rid themselves of thorns and thistles, with all their arguing and with all their unbelief. And sorrow, and guilt, and condemnation will follow them, in spite of all their doubts and skeptical objections. What then do they gain by their efforts to get rid of God?

They gain just this: they put away the chastisement of a Father and fling themselves amid the revolving gearings of an Almighty Machine that crushes them in the dust, and then grinds them to powder. They have the same *facts* they had before, with no possible relief from them. They retain every trouble and reject every consolation. They have the same realities of sin, and sorrow, and penalty; they have only blotted out mercy, made penitence vain, and forgiveness and peace impossible. They have kept the disease, and flung away the remedy.

Let the infidel glory in the fact that he has *preserved his death-warrant* and *burnt up the pardon* that might have cancelled it; that he has kept every sorrow of earth, and rejected every joy of heaven;—but let the Christian rather rejoice that he possesses every real blessing of which the ungodly man can boast, and, added to them all, he has the presence of a Divine Father, and the sympathy of an Almighty Friend, who, while he reproves in righteousness and punishes in justice, yet pardons with such infinite and compassionate love, that the heart of the penitent turns with tears to Him as the only Savior, saying: "There is forgiveness with thee, that thou mayest be feared."—*Selected by A. Sanford.*

The Pearl of Great Price.

"Again the kingdom of heaven is like unto a merchant seeking goodly pearls who when he had found one of great price, went and sold all that he had and bought it."

All the glittering mines of Golconda held not within their depths a gem of such priceless worth, no jewel gleaming in the hand of the lapidary, can equal it in value; even the far-famed Kohinore grows dim and lustreless in comparison. Its value is untold, for it hath not entered into the heart of man even to conceive of the glories prepared by the Father for his children. Men may seek after gold, and spend all the precious years of life in striving to become rich, they may toil year after year in the treasure mines of earth, but what will it avail them at last if they seek not this pearl of great price, this gem which grows brighter and brighter the longer it is worn, and adorns the old and wrinkled form as well as the fair and youthful one, by the side of which all others sink into insignificance. Let us, too, purchase this jewel, as did the wise merchant who went and sold all that he had that he might be the purchaser; houses and lands and gold were freely given in exchange for it. Many a struggle will be fought with pride and passion and worldliness ere we decide to give up all for this pearl, but when the decision has been reached, when we have let its soft light shine down into our hearts; oh, the sweet peace that will come like a benediction, like a song of victory after the battle. The soft pure light of this pearl will brighten all the dark pathways of life, it will even penetrate the darkest cloud of trial and adversity, and its sweet and holy beams will gleam across the dark valley and shadow of death even down into the grave. How useless at the hour of death will be all the pomp and riches of life! He who has sacrificed all for the kingdom though he be the humblest of men will be richer than all the crowned princes of earth. In possessing this pearl we shall possess the glorious gift of immortality, we shall drink of the fountain of perpetual youth, we shall mingle with the great and good of all ages, no pencil can paint the face of an immortal one—the face from which the marks of pride and passion have been forever erased—the face reflecting the light of immortality, but such faces will ever beam upon us, such lovely forms will ever walk by our sides, such seraphic voices will blend with ours in singing the new song, an infinity of pleasure and happiness will be ours, and the sweet smile of the Infinite King will radiate over all.

J. A. KERR.

The Children.

They are helpless and innocent; the heart aches for them. Would that we were as innocent as they. But the tired and over-worked parent will fret and scold at their every fault. Each careless action and little failure is treated harshly, as if we older ones never made mistakes. Why expect the little ones to be men and women? Why speak cruelly, when a gentle reproving command will do? Why scold, when calm, firm, sweet words will win? Do not stand on your dignity; unbend your soul; let pity and love rule. Kindness is of pleasant remembrance. But to lay your darling away with recollections of sharp loud words and hasty uncalled for blows, will bring only bitter remorse. God pity the mother who folds the active hands, and closes the bright eyes, with a long arrear of impatience like acid and wormwood to flow into the cup of memory!

How small, how trifling a thing will cause a child to shout in gladness. A smile, a toy, a caress is all it costs to bring joy. Give these to the children now, before the dark evil days of sorrow burden the heart. Send them out doors with smiles. Part from them affectionately. Put them to bed with kisses and blessings. Never let them go with sharp, biting reproofs ringing in their ears. Hush them to sleep with loving words. They will lie down on sad pillows enough in after days, without sobbing themselves asleep now. At least let the dear ones have a happy childhood to remember, the sweet memory of which no clouded future can efface. Repress wild, naughty license, but let the little gleeful heart overflow and sing with its fullness of innocent joy. Tyrannical over indulge is to spoil, but true love never spoiled a single child.

Tell them all about Jesus. Teach them to pray, and pray with them. God bless the dear sweet children. How many millions of them arrayed in white will shine and sing in glory!—*The Christian.*

Old Trees.

From an exhaustive article in a late number of the *Atlantic*, we glean a few curious particulars regarding "Old Trees:" "The most ancient tree on record is the cypress of Somma—a town near Naples, at the base of Vesuvius. One tradition relates that this tree was planted in the year of Christ's birth; and another, that it was full grown in Cæsar's time, fifty-two years before the Christian era. The dimensions of the tree are 121 feet in height and 23 feet in circumference. When Napoleon planned the route of his great road over the Simplon, he carefully turned its line in order to spare this hoary patriarch of the vegetable kingdom. One of the trees in the garden of Chapultepec, called the cypress of Montezuma, has a circumference of 45 feet, and a height in due proportion. Four hundred years ago this tree was remarkable for its splendid stature. In the village of Atlisco, in Puebla, stands a cypress which measures 76 English feet in circumference, and has a cavity in its trunk that is 16 feet in diameter, and might shelter ten or twelve men on horseback. Another tree, of the same species, in the church-yard of the village of Santa Maria del Tule, is, according to Humboldt, 118 English feet in circumference. The estimate of the age of the oldest of these trees, is from 4,000 to 6,000 years.

A half a century ago, single specimens of the American pine were frequently met with having a diameter of six feet and an altitude of 250 feet. A pine was cut in Hopkinton, N. H., in 1844, from which a mast was hewn 110 feet long and three feet through at the smaller end. Lambert's pine, on the northwest coast, grows to the height of 230 feet, and the Douglass pine to the height of 300 feet. The age of the most venerable of these trees is reckoned at 1,400 years, while many individuals are found of the age of 1,100.

☞ It is a fact not perhaps generally known that Washington drew his last breath in the last hour, of the last day, of the last week, in the last month of the year, and in the last year of the century—Saturday night, twelve o'clock, Dec. 31, 1799.

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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Future Recognition.

BY MRS. H. V. REED.

In the days when men used to announce from the pulpit that there were infants in hell that were only a span long, they preached as a suitable accompaniment to that *theory* that there would be no future recognition among the saints.

The few who were "elected" to be saved were described as cold, shadowy ghosts, and transported to some indefinite world to spend the years of eternity with other ghosts, all of whom were perfect strangers. These important "doctrinal points" were generally discussed in connection with each other, and perhaps the second proposition was the logical result of the first, for any man who had advocated the first theory would naturally hope that nobody would know him in the next world, and he could hardly be blamed if he preferred to remain *incog* even in this. While these items come in naturally enough among the "decrees" and "secret wills" and big box pulpits of Calvin's day, they have a strange sound to our ears from a modern pulpit. We wonder greatly where any Bible-reading man can pick up such a ghastly relic of the dark ages as the theory that in the world to come we shall all be strangers in a strange place.

Not only are we to be utter strangers to each other but to *ourselves*, for it is argued that memory will be gone; we can recall nothing that has ever occurred in our life history. If this be true, we might as well be anybody else as ourselves, and the same mode of reasoning would prove the transmigration of souls, for we may have been cats or oxen instead of men and women for aught that we should be able to remember to the contrary.

Can we picture to ourselves anything more desolate than waking from the death state in a land of perfect strangers? Not one familiar face or loving voice to bid us welcome. Not one clasp from the dear hands that have ministered to our wants during the years of our pilgrimage. It may be argued that our Savior will be there to welcome us to his kingdom, and that no one can be lonely in his presence. But if memory is gone *He too is a stranger* to us; we have no knowledge of his redeeming blood, no faith in the atonement, no memory of what He has *suffered* for us. We can have no love for Him, because we know nothing of the dark hours wherein his sympathy has strengthened us, have no memory of the bitter trials wherein He has been both friend and shield, and we might walk the golden streets in perfect indifference to inquire "Who is the man Christ Jesus?"

If the grave is to hold our loves and hopes, our joys and sorrows, our memories and all knowledge of friends, surely it must remain forever the victor, for without these we should be in God's kingdom no better than idiots. We should care nothing for the crown, having no memory of the cross; care nothing for the glory, knowing nothing of the shame; care nothing for life, being ignorant of death; care nothing for happiness, having no knowledge of suffering; care nothing for Christ, having no knowledge of his dying love.

We hear a great deal about the unsatisfactory condition of the orthodox ghost, which can neither have a body or clothes, but with all deference to everybody, we would rather be a respectable ghost with a good memory, than to have a literal body with memory, friends, and consciousness lost. There may be those who have become so obnoxious to themselves that oblivion would be hailed as a luxury, and it is very likely there are some who would not want to be recognized in the other world, else this theory would never be preached, for the wish must be father to the thought. But to the most of us the kingdom would be lonely without the love of God that has been born in these years of trial; without the memory of a dying Savior, and the joy of his well-earned crown; without the grand re-union of the army of the dead, who are sleeping on their armor, awaiting the roll call that shall lead them on to victory over death.

We are assured that we shall sit down with Abraham, Isaac, and Jacob in the kingdom of God; but if we are never to know who they are, the promise as far as we are concerned, might as well never be fulfilled.

Of what avail would it be to us to be told that this man was Abraham, if all memory of his history was obliterated? We could have no interest in him if we knew nothing of his place in the promises—if we were ignorant of God's oath and covenant with him.

The Holy City itself is to bear the *names* of the twelve tribes of Israel, and the twelve apostles of the Lamb, but how is the significance of this lost upon a race of creatures, who, so far as they know, never heard of either the twelve tribes or twelve apostles. Let us not go back even behind the shades of orthodoxy into the ghastly halls of the dark ages. "Now we only know in part, *then* we shall know even as also *we are known*."

The future holds for us a kingdom and a crown. God's own word is pledged that our loved ones shall "come again from the land of the enemy," and reign triumphant over death; and we, if faithful, shall know and love them there, for God Himself is love.

We shall look into their eyes all radiant with undying glory. We shall *clasp their hands warm with the* pulse of eternal life. We shall see their cheeks blooming with unfailing health, and kiss their rosy lips all fresh with the dews of immortality. We shall sit with them under the tree of life, and talk of the years of sunshine and of shade, of joy and sorrow wherein our hearts were drawn together.

We shall see our risen Lord and know [illegible] the pierced hand and feel the wounded side, and *know* that it was done for us; we shall remember the story of the cross, and contrast it with the crown; and thus beyond the trial and the suffering, beyond the cross and bitter cup, we shall be prepared to *appreciate* the life and happiness, the glory and the crowns that God will give to those that love Him.

The Sudden Advent of Christ.

That advent will come when the world is full of living men, women, and children. No universal blast of death will have first swept across the earth, and depopulated it of its inhabitants. Living men and women and children will be all over the world when the day comes as full of strength, health, vigor, activity, thought, forethought, as at any period since God first "breathed into man's nostrils the breath of life."

It will come when men are blind to its coming, each in his own blindness, asleep—each in his own dream. The astronomer will be calculating his eclipses for years yet to come—the physician will be studying his arts, to add length of *days* to man's body—the philosopher, with his "philosophy falsely so called," will be improving and enlightening his species—the politician will be planning beautiful schemes for man's welfare in ages onward—the man of riches will be saying to his soul, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry"—the man, "that will be rich" will be toiling and laboring after his "filthy lucre," rising up early and sitting up late—the man that "liveth in pleasure" will be sending for "the harp and the viol, the tabret, and pipe and wine," to be in his "feast," regarding "not the work of the Lord, neither considering the operation of his hands"—blind preachers will be speaking their smooth things and prophesying their deceits, each in his own delusion, but all of them blinding men's eyes to the day—the king, and the noble, and the magistrate, and the farmer, and the tradesman, and the laborer—the mean man and *the mighty man*, the married and the unmarried, the people and the priest, the servant and his master, the maid and her mistress, the buyer and the seller, the lender and the borrower, the taker of usury and the giver of usury to him,—shall all be weaving their webs of distant years and distant things, turning time into eternity, thinking and speaking of time's world as never-ending, at the very instant when the day of the Lord cometh upon them as a thief.

Sinners of this generation, as it was in the days of Lot, so shall it be in the day when the Son of man is revealed. Thousands and tens of thousands of living men, eating and drinking, buying and selling, planting and building—fluttering like the butterflies in a summer's day, about the perishing flowers of a perishing world—steeping all their senses in the earthly business of the passing hour—making everything a business, whether pleasure, daily avocation, necessary labor, natural appetites, even "eating and drinking," everything made a business of, and the soul observed and quenched therein—"whose end is destruction, whose god is their belly, whose glory is in their shame, who mind earthly things." The farmer at his market! the planter with his trees! the builder at his house! the tradesman in his shop! the student at his books! the reveller at his feast! the gambler at his cards! the rake at his revels! the usurer at his gold! the nobleman at his pomp! the king at his court! the soldier in his camp! the laborer at his toil! the idler at his folly! the drunkard at his drink! the glutton at his meat! Each at his sin! each in his day-dream! each in his soul's poison! The Lord bears it no longer. His mouth has sent forth the word of all-desolating vengeance. The vengeance storm obeys, and gathers and thickens, and rolls on, and hangs over. One moment's pause—the world is still merry, and laughing and busy, and knows not. One moment's pause—the preachers are preaching—peradventure the sinners may repent. One moment's pause—hark! the pause is for the wise virgins—hark! "A shout, the voice of the archangel, and the trump of God." The Lord can do nothing till they are in refuge, being merciful unto them.

O what a day of separation—of instant and awful—will that day indeed be! Two of a household shall be in one bed, brothers, it may be, that have grown up together, eating of the same dish, and drinking of the same cup—two women of one village, sisters in neighborly love and kindness, each for her little ones—two men of the same house of worship, dwelling together as brethren in unity, and making their daily labor good and pleasant by sharing it together, shall be working in one field;—and "one shall be taken," "caught up to meet the Lord in the air," and "the other shall be left." Oh! then will be the cry of those who are left, Lord, Lord, open to us.—*Sel.*

The Truest Touchstone.

The truest touchstone by which we can approve the things which are conducive to our happiness is to consider how they will operate upon our lives. For instance, you have an opportunity of getting some great advantage by doing some vile thing; while you look only at the advantage, and think over all the ways in which it may be serviceable to your pleasure or ambition, so long the temptation may be strong; but set it at a little distance from you, and the case will be altered. Suppose the thing done and the advantage gained, and then put yourself into the posture of looking back upon the whole transaction, and see what comfort will arise from the reflection. Can you rejoice in the sight of woods and parks, if every sight of them must call to your mind an innocent man whom you had ruined in order to obtain them? Such a thought must ever be attended with a secret abhorrence of ourselves; and how happy the man is who lives under a continual displeasure with himself, let any one judge.—*Hebrew Leader.*

The Existence of a God.

The Universe burns with Deity. All nature seems vocal to declare a Great First Cause. The mighty sun, as he pursues his never ending career, proclaims the greatness of an Invisible Being. The pale and silvery beams of the sister orb, as she scatters the gloom of night, seem to woo men to acknowledge this great truth. The countless hosts of stars, as they gem the heavens, like diamonds set in the coronet of darkness, all declare that their lamps were lit at the shrine of Divinity. The hoarse voices of the angry billows, in their ceaseless rise and fall, murmur that they evidence the fact. The bone and muscle of beasts of the field, the waving of the wing of every bird of the air, the beauty of the smallest insect which floats in the breeze, attest the solemn truth. Every tree, every plant, every flower, alike witness the same fact. Everything is indelibly stamped with the impress of Deity.—*Hebrew Leader.*

Study of the Bible.

THE BIBLE A NEGLECTED BOOK.

"Our bowers well trimmed and in the gayest style,
Like armies standing close in rank and file,
Adorn our intellects as well as shelves,
And teach us authors splendid as themselves;
The Bible only stands neglected there,
Though that of all most worthy of our care;
Tells, like an infant, trouble-some awake,
Is left tasteless, for peace and quiet sake."

Four years ago we wrote and published these words:—"No book in the world was ever so generally possessed, and so little comprehended, as an English Bible in the present day. Everything in society is unfavorable to its profitable perusal: the ceaseless activities of the good, and the restless insinuations of the bad, textual preaching and tormenting criticism, the multiplication of books, and the mingling of things sacred and profane, *all* tend to keep men from feeding in green pastures, or reposing by the side of still waters. And so it comes to pass, amid many other contradictory things, that *while the Bible is more widely* circulated than ever, it is much less *read* than formerly, and scarcely at all understood. The result is,—for that which affects the people affects the priest,—that while public worship was never so well attended as at present, the pulpit was never so powerless; conduct in the counting-house never so independent of attention in the pew; scepticism never so rampant; and *happy* Christians never so rare."

We see no reason either to retract or to modify these *sad* convictions.

Sad, when it is recollected that the Book to which they relate is one to which we are indebted for more than we can well express; for all our knowledge of the greatest fact in existence,—the birth of the world in which we live; for the only authentic account we possess of the origin and infancy of its inhabitants; for all we know about the introduction of natural and moral evil into it, and for all we can rely upon in relation to the hopes and prospects which await mankind beyond the grave.

Sad, when we reflect that this [illegible] volume is the great charter of human freedom, and the sole conqueror of its excesses; that by sanctifying figures abused revolution and [illegible] our institutions have no permanent basis, and our liberties no safeguard, apart from the virtues it inculcates, and the spirit it fosters. Sad, when we remember that no study is so exciting, expanding, and ennobling as that of Holy Scripture; that every page is marked by a majesty and purity which belongs to no other composition; that no man can long breathe its atmosphere without purifying his taste, enlarging his mind, and improving his heart.

Saddest of all, when we think of it as the chief store house of divine truth; the only key to the mysteries of existence; the sure revelation of mercy to sinners; the basis of all practical virtue;—THE STATUTE BOOK OF HEAVEN.

Happy indeed shall we be if permitted to enjoy however small a measure of success, in calling attention to its claims, in removing obstacles to its comprehension, or in restoring to it that supremacy which is its rightful place, and apart from which it can never accomplish the great purposes for which it has been bestowed. In contributing what little we can towards this result, may the Father of light be pleased to vouchsafe unto us his holy guidance and benediction.—*Henry Dunn.*

Luther's Opinions.

In 1520, Luther published a defense of his forty-one propositions which had been condemned by Leo. X. In the twenty-seventh we find the following:—

"I permit the Pope to make articles of faith for himself and his faithful, such as . . . . . the soul is the substantial form of the human body; the pope is the emperor of the world, and the king of heaven and God upon earth; *the soul is immortal*, with all those monstrous opinions to be found in the Roman dunghill of decretals."—*Historical view of the controversy concerning an intermediate state.*—pp. 62, 63.

Mr. Blackburne says on page sixty-four of the same work, "Luther espoused the doctrine of the sleep of the soul, upon a Scriptural foundation, and he made use of it as a confutation of purgatory, and saint-worship, and continued in that belief to the last moment of his life."—*Ibid.*

Dr. Blackburne further says:—"Luther, in his commentary upon Ecclesiastes which was published in the year 1532, was clearly and indisputably on the side of those who maintain the sleep of the soul."—*Ibid* p. 65.

Revelation 15th and 16th.

THE SEVEN SEALS BELONG TO EGYPT. 1. The wonder is that any one should ever have conceived that these judgment scenes at the close of, could belong to and in the Gospel Age! They are described as God's "judgments."—Rev xv. 4. They synchronize with "the time of wrath—and the dead that they should be *judged*."—Rev xi. 18. They are after "the kingdoms of this world become our Lord's." Then his "throne" shall have appeared with *its* living, everlasting scenery, of cherubim and seraphim. The four living creatures and twenty-four elders are there, (See Rev. xi. 17- and xv. 6,) as the attendants on the throne or kingdom of God! By consequence, the Kingdom Age (Judgment Age) shall then have actually opened. "The time of the kingdom" is the time or age of "the judgment." Many have yet to learn that the official titles of our Lord—"Judge, Ruler, King,"—are cotaneous and concurrent. They all belong to Him in His promised sovereignty over the earth. These were the titles of supreme power over Israel in the types, and must mean as much when worn "in His times" by "The blessed and only Potentate—the King of kings."

In the progress of these vials, the angel exclaims: "Thou art righteous, O Lord. He is, He was, the holy one; because thou hast judged thus." Rev. xvi. 5. Four times amid these plagues such words compel us to see and own that they belong to "The judgment!" The whole scenery belongs to the future rather than the gospel age; in which the proper "time of wrath—of judgment," is held in abeyance.

II. These plagues, in each instance where they are named, follow the opening event of the coming age. The seven trumpets.—Rev. xi. 15-18. "The sign in heaven, great and marvelous."—Rev. xv. 1-4. The opening of the heavenly tabernacle.—Rev. xvi. 18. The rapture of the saints, (which follows "the last" or seventh trump, in this only series of trumpets) —Isa. xxvi. 18-20. The Rending up of Michael.—Dan. xii. 1. The sign of the Son of man.—Matt. xxiv. 30, and the scenery.—Heb. xi. 1-16. If an opposing view be found in the word; or let this stand.

The entrance of our Lord "within the veil," was noted and confirmed by the descended spirit, at the Pentecost. —Acts i. 9-11. Acts ii. 1-16. Heb. ix. This was the full introduction of the Gospel age, which will end by a counter movement—alike dispensational—when the heavenly tabernacle will open.

III. In this age the action of the Almighty—the proper sphere of his recognized agency—lies in the Gospel. His claim to human regard, to faith, love and obedience, is expressed in the Gospel. But the whole course of the vials has a different aspect and belongs to the Lord's action in another age.

IV. Every analogy, and every scripture statement of this subject, demands faith in "the vials," as future—following those scenes which introduce the judgment age.

The plagues on Egypt were introduced by the Lord's coming "down" to deliver Israel and punish Pharoah and his host. These plagues were the judgment of Jehovah on Egypt.

NOTE.—This series of plagues, after the Lord came down, was all miraculous. It furnishes a language for "the seven vials," and *five* times we are told that the future deliverance of Israel shall be "after the manner of Egypt."—Isa. xi. 12-16. Micah vii. 15 20.

The ark received Noah ere a drop of the deluge ascended to drown the world. So it shall again be, "as it is written: Come, my people, enter into thy chambers—till the indignation be *over past*."—Isa. xxvi. 18 20. Matt. xxiv. 37.

But I forbear. If these reasons are rejected, then others are useless. With many there seems to be no settled *principle* as to understanding "The Word,—except that they easily accept their educational ideas, their profitable and popular views. But they have yet to learn that the "word *is truth*." It is truth as it stands—unerring, unfailing and eternal *Truth!*

By consequence, the fact that "the seven vials" are assigned to "the judgment," on apostate Christendom —that they *follow* the dispensational events that introduce the kingdom—that they are *analogous* to other judgment scenes—should suffice to settle the question that they are all future.

To this view there is no objection, save that which is founded in feeling and habit of thought, and party and popular interests; because the *truth* is the only and highest reason;—unchangeable and ever consistent with the course of God's providence. The popular view confounds dispensations that are distinct, ignores the positive statements of "the word of the Lord," as to the subject in hand, and has no basis, save in the minds of a *few* leading, erring mortals.—*J. B. C.*

The True Work of Religion.

How many men I meet *who like to* study the Bible—in their way! They would so like to know what I think about the prophet's axhead, which fell into the water and sunk—whether he really did cut down a stick and cast it in, and make the iron come to the top and swim. Then, as to Balaam's ass speaking! "Do you think," they ask, "that the ass actually spoke?" There are a great many questions that come up in connection with that incident.

Then Daniel—he has been a great favorite. There are many things in that book which tempt to infinite curiosity and speculation. It is a desirable thing with them to get hold of points in the Bible with which they can run round and round, and chase a man down, or shut him up with.

Then there is the question of Cain's marriage. I once put an article in a newspaper on the subject, "Who was Cain's wife?" and I received, I think, a hundred letters concerning it. If the subject had been on "The relations of meekness and humility to the happiness of family life," I do not believe I should have got a single letter about that.

What too many people like to exercise is curiosity—intellectual curiosity—speculative and philosophic curiosity. But these things have nothing to do with Christian living. Far be it from me to dissuade men from an active exercise of philosophical curiosity. But then, that is not religion. The structure of the church is not religion. The order of the offices in the church is not religion. One, two, five, seven sacraments are not religion. The Calvanistic system of theology is not religion. No ideal statement of living can ever take the place of life into right living, right thinking, right feeling; and the way to preach to men, the true business of christian men, and christian women, and christian ministers, is to say, "What is the way of sweetening myself? What is the way *of ripening myself?* What is the way of making my life more effluent of kindness? What is the way of making Christ more manifest in my disposition to men about me than I have succeeded in doing hitherto?" That is what men mostly need to do. And he who preaches in that way will very soon have a vital sympathy in his preaching which may seem to good old sturdy warriors as an "emaculated theology," but which to God, to the divine spirit itself, is, *I think, the very marrow of preaching.*

Building men up into *perfect* men in Christ Jesus is the true work of the ministry and of religion. Just so far as a man can use a system of theology, and succeed in using it, it is useful to him; but in so far as he cannot do this with it, he is at liberty to throw it away.—*Sel.*

Matthew Henry's Testimony.

By the *creature* here we understand, not, as some do, the Gentile world, and their expectation of Christ and the Gospel, which is an exposition very foreign and forced; but the whole frame of nature, especially that of this lower world; the whole creation, the compass of inanimate and sensible creatures, which, because of their harmony and mutual dependence, and because they all constitute and make up one world, are spoken of in the singular number, as *the creature*. The creature that is now thus burdened shall at the time of the restitution of all things "be delivered from this bondage into the glorious liberty of the children of God," (verse 21) that is, they shall no more be subject to vanity and corruption, and the other fruits of the curse; but, on the contrary, this lower world shall be renewed; when there will be new heavens, there will be a new earth. 2 Pet. iii. 13; Rev. xxi. 1.

At the second coming of Christ there will be a manifestation of the children of God. And this redemption of the creature is reserved till then; for as it was with man and for man that they fell under the curse, so with man and for man they shall be delivered. All the curse and filth that now adheres to the creature, shall be done away then, when those that have suffered with Christ upon earth, shall reign with Him upon earth.—*Com. on Rom. viii. 19-23.*

THE RESTITUTION

PLYMOUTH, IND., JAN. 20, 1875.

EDITORIAL DEPARTMENT

—The Editor expects to be in Goodland, Ind., over next Sunday, Jan'y 24.

—In consequence of our removal of the office and in re-arranging the mailing list there may have been mistakes made. If any one should fail to get his paper he will please inform us at once.

—Brother Wilson writes us that he has changed the name of his monthly. It will hereafter be called *Our Rest* instead of *The Millenarian* as heretofore. The first number will be out in a few days.

—Those who have ordered books and tracts will please be patient. Brother Chaplin has been sick for some days, and was not able to attend the business of the office, and there are a number of unfilled orders on hand which will be attended to in a few days.

Our Critics.

A good brother writes from Michigan that he is fearful that the RESTITUTION will drift into the Fair Chance theory, or Universalism. Another brother, in Illinois, writes that he is afraid that the paper will go over to Adventism. While still another says that we are not quite liberal enough. Now we are satisfied that these good brethren all have the good of the paper at heart, but how they can come to such opposite conclusions, is a standing mystery. On the whole we are pleased with this state of things, for it shows that we have not yet got into any rut, and these brethren see through their glasses and not ours. We propose to print a paper that will speak God's truth, regardless of the views or hobbies of men, and shall not stop to enquire what particular label shall be put on to it. We want the plain truth, and nothing but truth; [illegible] do expect to publish many things which we do not believe. But as [illegible] them a breathing place in our columns. We need to be brought to a higher life, and we shall aim, in our work, to do all the good we can, and trust that thousands may see the light as it shines from God's open, free word. To this end let every one become an earnest worker. Good is being done; a better spirit is entertained by our brethren, and the outlook is favorable for a strong advance for the truth of Christ. Our mission is to preach the Grace of God; to bring men unto Christ, by teaching the way of Life as we find it in the Holy Oracles.

Good Tidings from Prison.

The gospel has worn fetters, been hidden in caves, locked out of the mansions of kings, crucified in synods and councils, buried in dead languages, burned in bonfires, and drowned in the sea, but it still lives. It has arisen like the two witnesses in John's vision, and has prophesied in sackcloth through the ages agone. Its faithful proclaimers have been driven to prison, and banished to the isles of the sea, but from these places of confinement, the gospel of "peace on earth and good will to men" rang out as the tiding of "great joy which should be to all people." Joseph was put in prison, but the visions of God lighted up the dark cells, and the gospel of coming victories gleamed through the darkness, unfolding the morning of peace and immortality.

Christ was taken from the prison to the cross, and from the summit of Calvary uttered those brave words: "Father forgive them; they know not what they do." Paul and Silas are thrust into the "inner prison," and in the midnight these noble men sing the songs of coming deliverance, the earthquake shook the prison wall., the doors are opened, the jailor draws his sword, and would have killed himself, but the voice rings out, "do thyself no harm, we are all here." In that night the gospel is preached, and that soul that was bound in sin, was made free in Christ.

Paul sends words of hope to the church, while a prisoner at Rome, He had fought a good fight, and kept the faith, and now writes of his hope and crown, which shall be given when the Lord appears from heaven. John is a prisoner on "Patmos' rocky isle," and from his place of banishment, he sends out the grandest messages the world has ever heard. The world's history is drawn on the map of prophecy, and the vision does not close until the church is safe beyond the plagues and death, in the city of God.

The gospel has been doing its work while wearing chains, while its heralds have been in poverty and obscurity; and the church has worn the sad, sad cross of sorrow and suffering. But its ultimate victory is assured. It is the "Word of God which *liveth and abideth forever.*" The prison house of death cannot hold its army of holy dead, for its seal has been broken and the prisoners of hope shall come forth shouting victory amid the triumphs of him, who is death's conqueror, and from whose hands shall be given the crowns of immortality.

An Infidel's Return to Christianity.

The following from Joseph Barker, will be read with interest by those who love the Bible. Mr. Barker was formerly a clergyman, afterward he became a bold, defiant sceptic. He was the leading spirit and chairman, of the great anti-Bible convention, held at Hartford, Conn., in June, 1854. He fought christianity for many years, but afterward found that he had nothing to put in its place. Scepticism offers no hope; it rolls a stone into the door of the sepulcher of the dead, and denies the resurrection; it enforces no moral law with reference to a future world, denies our Lord. Let him who has tasted the bitter waters, refrain; and he who would leave his Bible and his God, take warning. But we will give place to Mr. Barker's

PERSONAL TESTIMONY.

Listen to the testimony of converted infidels. Listen to mine. I mourn, I bitterly mourn over the days I have spent under the influence of infidelity. I think of my labors in its behalf with shame and horror. The thought of the injustice I did to God and His works, to Christ and His gospel, to the church and its ministers, fill me with sadne[illegible] The only explanation I can give of my conduct is, that the spirit of infidelity is a spirit of madness. [illegible] pursuits, was [illegible] myself. Infidelity is the last extreme of mental and moral derangement; it is madness in its most pitiable and deplorable form. And what havoc men make of the comforts and hopes of their fellow creatures when under the power of this tremendous malady. O, my good God, forgive my great and grevious error, forgive my sin; pardon the mischief I did while led captive by the evil one, and help me while I live to do what service I can to the cause of truth and righteousness.

Ah, happy day that saw me turn my face again toward Christ and his people. I give my God ten thousand thanks that I was led at length to see the folly and wretchedness of unbelief, and the truth and blessedness of the religion of Christ. I do especially thank the great Giver of all good that he brought me back to Christ before my strength began to fail me, and that I have been permitted now for eleven years, to preach his blessed gospel. The one great error, the one appalling calamity of my life, was my departure from Christianity; and my return is life from the dead. I give to my God my all, my tongue, my pen, my life, my soul, my property, my all, are his, and his alone. To preach, to lecture, and to write, to pray, and, if God sees fit, to suffer and to die in his cause, is the sole desire of my soul. God help me. If it please thee, spare me a little that I may serve thy cause, and when I die, let my name and my story be a warning to all who may be tempted to harbor the spirit of unbelief, and an encouragement to every doubter to return to thee.

God is infinite in goodness, His mercy endureth forever. O the happiness he has permitted me to enjoy since my return to his service. And while he has blessed me so bountifully in my own soul, he has made me a blessing to others. Thousands of doubters he has brought, through my labors and my example, to the truth as it is in Jesus. And thousands more has he checked in their tendency to doubt, and kept them back from ruin. And to thousands more, I believe, will his mercy make me a blessing in days to come. I praise thee, O God; I acknowledge thee to be the Lord, and in thy hands I place myself in holy and humble trust, happy in thy forgiving love, and in thy merciful, loving kindness forevermore.

The heart knoweth his own bitterness, and a stranger doth not intermeddle with his joy.

"Save Yourselves from this Untoward Generation."

As we are living in a dispensation designed to take out a people from the Gentiles, to bear the Divine Name, and partake of the Divine Nature, it becomes a very important matter to present to our generation what they must do to be saved. There can be no question with us, who submit ourselves to the simple, plain statements of scripture, that many prophecies relative to Judah, Israel, and remnants of the nations, await their complete fulfillment in a future dispensation, after the coming of the Messiah.

Our present duty, unquestionably, demands us to labor for the salvation of dying men and women whose probationary career falls in the times of our present passing gospel age. To present the coming of the Lord in person to reign on David's throne,—the doctrine that immortality, or eternal life, is bestowed only through Christ at the resurrection,—and the absolute necessity of a personal conformity to the image of God's dear Son, are responsibilities that rest with solemn weight upon every proclaimer of the Gospel.

Doctrines that build up, unite, and comfort the church, are of paramount importance in these perilous times. While at the same time we should aim to impress the minds of those out of Christ, with the indispensible requirements of repentance toward God, faith in the Lord Jesus Christ, and submissive obedience to all the ordinances of the gospel, in order to salvation. If we anticipate sharing in the honors of the "church of the first born's," it becomes us to ascertain whether we have the spirit of Christ, pre-eminently the First Born of the eternal Father. In the economy of redemption God designs to elevate a portion of our fallen race to the dignity of a Heavenly Family—to make the heirs of a mortal nature equal to the angels in perfection and glory.

In rejoicing at the prospect of one day being possessed of immortality, incorruptibility, and other perfections pertaining to our becoming partakers of the Divine nature, we must not lose sight of the fact that the *moral image* of the Son of God must first be impressed on our *moral constitution.* We must be like Christ in all our tempers and dispositions, in order to be raised in the likeness of his glorious body, and wear a crown of glory that fadeth not away. There is a time when the glory of the Lord shall fill the whole earth. God promises an inheritance in his kingdom to all that suffer for Christ's sake here. This is enough to stimulate us to consecrate all our powers and faculties to the service of God—[illegible] word of life, follow the things that make for peace, and prepare to meet in peace at last, without spot and blameless.

S. A. C.

Trine Immersion.

The advocates of trine immersion urge, as an argument for the practice of dipping the candidate three times three times under water, that, in the commission, the Greek participle is in the plural, and, therefore, the repeated performance of the act for each name, Father, Son, and Holy Spirit, is essential to the valid administration of the ordinance. This is to mistake entirely, the reason why the participle is in the plural number. We now give the rule of Greek syntax that applies to this and all similar cases.

"The participle represents the idea of the verb as an adjective idea, and is like the adjective, both in its form and in its attributive use; for it has three genders, and the same declension as the adjective, and cannot more than the adjective be used independently, but must *depend* upon a substantive, and hence *agrees with it in gender, number, and case.*" Kuhner,s Greek Grammar, Sec. 309.

In John 1st, xxviii, 31, are two instances where this same participle refers to our Lord's forerunner, as its antecedent; as the substantive, upon which the participle depends, is singular, the participle is singular also. Matt. iii. 23, is precisely a similar instance. In the commission, Matt. xxviii. 19, the particle refers to our Lord's eleven disciples, and consequently is in the plural form by the rule. To make all plain to the English scholar, we say:—John is a noun in the singular number,—hence John is a *baptiser.* Disciples is a noun in the plural number,—hence the disciples are *baptisers.* The idea of plurality grows out of the fact that more agents than one were commissioned; not of a three-fold, or a four-fold administration of the ordinance.

Our Lord empowers his apostles to become missionaries. The word rendered "go ye" is a participle plural. As *itinerants* they were to instruct all the nations and make disciples; of these disciples they were commissioned to become the *baptisers;* and, lastly, to these obedient converts, they were enjoined to become the *teachers* of divine lessons. The three ideas of *traveling, baptising,* and *teaching,* are each expressed by participles in the plural number; all agreeing with disciples, the plural antecedent noun.*

Will examine the scriptural and historical arguments in our next.

S. A. C.

*Πορευθεντες, βαπτιζοντες, διδασκοντες, are the words.

Power of the Gospel.

Review the history of our religion See it on the day of Pentecost, "beginning at Jerusalem;" melting into penitence the bigoted and cruel multitude whose hands are yet reeking with its author's blood; spreading despite the power and malice of its enemies, through Judea and the surrounding provinces; gathering its trophies in the idolatrous cities of Asia; crossing into Greece; confuting the philosophy of Athens, invading Italy; ent ring the palaces of the Cesers; flying with the Roman eagles to the farthereat corners of the earth, and reforming the habits and moulding the policy of nations the most diverse in their origin, circumstances, and laws. See its influence on the character of individuals; how it turns the proud, unsocial Jew into the disinterested lover of mankind, the persecuting Saul into the affectionate apostle, the heathen of Antioch into Christian confessors; the scoffers of Athens—the Epicureans, Stoics, and the careless votaries of folly and amusement—into penitent believers; the voluptuaries of Corinth into self-denying disciples, the idolaters of Galatia, and Ephesus, and Phillippi, and Thessalonica, into saints and martyrs. See it pouring into the bosom of the Roman, the new sentiment of humility; abolishing polygamy, slavery and the parental power of life and death; mitigating the penal law; confining, within just limits, that of divorce; and bringing back to connubial life the blessedness of Eden, by raising woman to the companion-ship, the duties, and the confidence for which she was designed.

See it, in after ages, humanizing the ferocious Britian; softening the Vandal; and teaching mercy to the Goth. See it scattering throughout Europe the seeds of truth, and justice, and humanity, and social order, from which have sprung those various institutions which render christendom so superior in government, in knowledge, in the arts and charities of life, and in all the elements of individual, domestic and national happiness, to the most favored portions of the Mohammedan and Pagan world. See it from age to age, repeating its miricles of mercy, in the transformation and improvement of human character; changing the vulture to a dove, the tiger to a lamb; teaching the vengeful to forgive, and the miser to be liberal; purifying the hearts of the unclean, the hand of the fraudulent, and the lips of the profane; making the proud man humble, and chastening the disires of the ambitious; filling the bosoms of the poor, the friendless, and the afflicted, with resignation, [illegible] and hope; converting, oftentimes, the abandoned drunkard, and profligate debauchee—the [illegible] ments of society and benefactors of mankind.—*Rev. B. F. Butler.*

Take Fair Ground.

Do not suppose that every thing is objectionable to which objections can be raised. It requires very little ingenuity in a captious caviller to raise objections against the sun, the moon, and the stars, against the earth and the seas, against the winds and the clouds, against the mountains and the valleys, against any moral or immoral thing.

Do not accept any view or theory of the divine inspiration of the Bible which is not taught by the Bible itself. Endless mischief results from exaggerating Bible doctrines. "If you put the doctrine of Christian perfection too high, you drive it out of the world," said Wesley, and if you put the doctrine of Scripture inspiration too high, you make it impossible for the friends of the Bible to maintain or prove it by honest argument. Once ascertain what the true doctrine of Bible inspiration requires the book to be, and what it does not require it to be, and you will find the defense of the doctrine, and the answers to infidel objections, comparatively easy. Some advocates of Bible inspiration, paying more regard to human theories of scripture doctrines than to scripture doctrines themselves, take positions which it is impossible to maintain, and by their embarrassment, their resort to dishonorable tactics, and their final defeat, bring discredit on the Christian cause. Take sure ground—scriptural ground,—and you may defy the world.—*Rev. Jos. Barker.*

How to be Miserable.

Never extend to your fellow man, in the hour of need, a helping hand. Sit idly down and allow your thoughts to dwell upon "the might have been." When a friend offends you in word or deed, mope it out in mullish pout. To allow self and all its sensual gratifications to predominate over your better virtues, and mistrust all around you.

Now is this the way to live? Is this the way to pass away the life that has been bestowed on us by our beneficent Creator? Can we, leading such a life as this, prepare for the great beyond? The echo of my heart answers me back, "No, no!"

Then let us be up and doing; let not the golden hours pass unheedingly by. Dwell not too earnestly upon the past; for yesterday we were, to-day we are, and to-morrow we hope to be.—*Sel.*

General News Items.

Paris it is estimated, contains 120,000 women who are dependent upon their needle for support. The highest rate of pay is about seventy cents per day, while the average pay when fully employed, is not over twenty-four cents for twelve hours work.

Don Alfonso was escorted from Marseilles to Valencia in a Spanish iron-clad vessel. He has granted an amnesty to the Carlists. The king of the Belgians has telegraphed his congratulations to Don Alfonso.

Two great hotels, the United States at Saratoga and the Pacific at Chicago, have gone into bankruptcy.

Colorado and Wyoming are doubtless the most wonderful fossil fields on the globe.

Cincinnati people spend $5,000,000 a year for intoxicating drinks, and still are greatly troubled to know how to keep the poor of the city from starving.

Capt. E. B. Ward, a prominent and wealthy citizen of Detroit, died of apoplexy in that city on the 2nd. He leaves an estate estimated at $10,000,000.

A Washington paper says that it is a lamentable fact that the number of men of and women now out of employment in the city is greater than at any former period.

The Mexican government has entered into a contract with the International Railway Company of Texas, by which that government grants a subsidy of about $20,000 a mile to the International Company. This it is believed, will insure the completion of the road, and place the city of Mexico in direct communication with St. Louis and the East.

A little canal of twenty-three miles was wanted in China in 1825. Time must be precious there though life is so cheap. Only six weeks were given in which to dig it, though it went through great forests and over extensive marshes. Twenty thousand men worked upon it night and day and over seven thousand died of fatigue.

A rupture is threatened between President MacMahon and the French Assembly, and it is not impossible that, if it takes place, it will end in the overthrow of the republic and the restoration of the empire.

Another terrible colliery disaster is reported from England. By a fire-damp explosion in Yorkshire, on Jan'y 5, ninety miners were killed.

The Bank of Spain has advanced the government treasury 40,000,000 reals.

The amount of grain in sight in the States and Canada on the 26th ult. was, 11,793,277 bushels of wheat, 3,933,643 bushels of corn, 2,547,146 bushels of oats, and 2,350,066 bushels of barley.

The superintendent of a Methodist Sunday School in Missouri is an undertaker, and there is some talk of asking him to resign, not only because he makes the children sing "I would not live alway," regularly every Sunday, but because on the back of the [illegible] cards that are given to good children he has had printed a gilt coffin with a list of his rates for funerals.

A letter from Hardyville, Arizona, says the tide of emigration is steadily increasing. All agree that a great rush is near at hand. The great point of attraction now is the Sandy country. Towns and cities are talked of, and quartz mills, new roads, ferries, and stage lines, are among the improvements of the day.

This is rattlesnake season in Texas. A letter from there says: "Thirty-one rattlesnakes were caught and caged at Elgin during the last cold spell. Two dirk-holes were attacked, and thirteen taken from one, and eight from the other. They measured from three to five feet, and some of them had as many as nine rattles."

The English shareholders of the famous Emma mine swindle do not seem to know how to enjoy the loss of $5,000,000 by the operations of speculators, as Americans do; they having sued Senator Stewart of Nevada, and Trenor W. Park, of Vermont, for that amount.

It is estimated that the Government is defrauded out of $1,000,000 annually by the washing and second use of canceled postage stamps.

The Bureau of Indian Affairs has issued a circular letter to the Superintendents and Agents of the Indian Department instructing them to notify the several bands or tribes of Indians under their supervision that they must confine themselves wholly within the limits of their respective reservations; that under no pretext must they leave them without a special permit in writing, from the Agent or Superintendent.

The grand combination of several leading railways between the East and West has come to grief. The attempt was to prevent the cutting of rates by competing lines, and save the expense of an army of middlemen. A New York dispatch announces that the combination is dead.

The through New York Express train which left Washington at 9.15 P. M., Thursday night, when running at a rate of thirty-five miles an hour, collided, by the misplacement of a switch, with a freight train. The express and mail cars were burned. One of the mail agents was burned to death in the mail car. Another man in the express car was seriously injured. The dead mail agent's name is G. T. Fayman. The mail loss is exceedingly heavy—a whole day's Southern mail accumulation at Washington being burned, including a large number of registered letters. Millions of dollars were also in the express car, it containing eight or nine safes. It is wonderful and providential that considering the speed at which the train was running, a greater loss of life did not occur.

A most daring and successful descent was made upon the First National bank of Carbondale Thursday, while the teller and another clerk were absent at dinner, leaving the cashier, James Stolt, alone in the bank. Two men came in and one of them asked change of a five dollar bill. Stolt stooped over to comply with the request, when one of the men grabbed him by the head, pinning it to the desk, and the other jumped over the counter and bound and gagged him. The robbers then hastily gathered up all the currency they could find, amounting to about $10,0[illegible] fortunately overlooking a package containing $15,000. They were disturbed by a woman coming to the front door, and retreated by the back door, crossing the river on the ice. The were seen to take a sleigh and drive off.

Chicago wholesale grocers are somewhat agitated over the sudden disappearance of the firm of Roe Brothers, extensive dealers in groceries. The members of the firm, consisting of two brothers, have gone to Canada, carrying with them about $100,000. Their debts amount to double that sum.

E. H. Roberts telegraphs from the Indian Territory that the Associated Press reports of the troubles in that region have been greatly exaggerated. The only affray, he says, was caused by an attempt to introduce whiskey by Indians, near Price's Creek, and their attempted arrest by the Cherokee Sheriff and posse. Two were killed and two wounded. No threats or moves were made to molest parties or trains at any station on the railroad.

Burned to Death on an Altar.

HONESDALE, Pa., Jan. 14.—Crissy Hocker, a religious fanatic, burned herself to death at White's Valley, this county, yesterday. She was a young and accomplished woman, the daughter of William Hocker, a wealthy farmer of the above place. She had for five or six years labored under the hallucination that she had committed grevious sins against what she termed "her Immanuel," and was in the habit of building altars in her father's fields and sacrificing lambs as a burnt offering to appease the wrath of her offended deity.

Yesterday Mr. Hocker went to Carbondale after a load of coal. His daughter having manifested signs of a recurrence of her insanity, he left a hired man to look after her, her mother being dead. The man went away at noon, and did not return to the house.

Mr. Hocker came back at about 2 o'clock in the afternoon. Entering the kitchen of his house, he was horrified to find the body of his daughter lying on the coals and ashes of what had been one of her altars, and burned to a crisp. Her face and the upper part of her body alone had escaped. She had constructed the altar of pyre out of a set of quilting frames. She had torn up a portion of the carpet and laid it on the altar, and made a pillow for her head. She reclined on her right side, and her cheek was resting on her hand.

Notwithstanding the intense agony she must have endured, her face wore a calm and peaceful expression, and there was a smile on her lips.

In the family Bible, which was found lying on the parlor table, open at the book of Job, was the following note, addressed to her father:

DEAR FATHER: My Immanuel appeared to me to-day. He reveals to me that I have committed the Unpardonable Sin; which I can only obtain forgiveness for by passing through the cleansing of fire. I will intercede for you, my dear Father. You will find my purified body in the northeast corner of the house. I wish to have my ashes buried in my Immanuel's ground at the northwest corner of the House. Good-by. Meet me in the Eternal Ground. CRISSY.

Mr. Hocker went to the corner of the house indicated in the note as the spot where the remains were to be buried, and found that his daughter had staked out a space for her grave.

Martin Prentise, Justice of the Peace, summoned a jury and held an inquest on the remains. The jury returned a verdict in accordance with the facts.—*Daily Paper.*

The Editor.

In his "New Year's Greeting," Dr. Dexter, of "The Boston Congregationalist," says of the editor:

"He cannot—like the preacher who is cornered—fall back on an "old sermon;" but must deliver his tale of new bricks—straw, or no straw. Very rarely is he able to write with full deliberation. Not unfrequently he is driven to the formation and expression of judgments on the most important questions, on partial data, and in a haste that might prevent one not trained like himself from reaching any result at all; and so, under the pressure of the imminence of publication day, he rushes into the petrification of print—to be judged as rigorously, not to say mercilessly, as if he had had months in which to balance his judgments, and the resources of the British Museum at his back for reference."

After giving some further like particulars, he concludes by declaring it to be his "judgment, that perhaps of all workmen in this wide harvest field, the Christian editor makes the most urgent requisition upon the candor and the fraternal implorations of his fellow-toilers." Which is very true. Will our own readers bear it in mind?—*Standard.*

THE RIVER OF GOD.

The River of God, how serenely it flows!
An antidote sure for our cares and our woes;
How refreshing the draught from its blossom-fringed
Giving beauty and strength that will ever abide. [tide,

Poor travelers we, on this desert plain,
Where comes but too seldom the plentiful rain,
Let us turn our weak steps to this river so clear;
And banish all doubt and each withering fear.

Blest River of God! by thy side I will stay
And hear thy dear music as life wears away;
I would join in thy song with a calm, trusting heart
Till I to the shore of the holy depart.

And there where it flowing it. River of Life,
Where come no sad thoughts, and no wearying strife,
I shall see the fond friends of my spirit once more
As they roam in the light of Eternity's shore.

Oh, theme most transporting! a heavenly home
Where earth's weary children shall, parted, [room,
Where a halo of bliss shall encircle each brow,
As before God's bright throne they adoringly bow.

—*Selected.*

The Christian Publishing Association.

A meeting of the Board of Directors of the Christian Publishing Association was held at the rooms of the Association in Plymouth, Indiana, Jan'y 18, 1875. An assessment of one-fourth of the capital stock of the Association having heretofore been made, the Board ordered the remainder to be forwarded to the Secretary of the Association at Plymouth, Indiana, as follows: One-fourth on or before Feb'y 15; one-fourth March 15, and the remainder April 15, 1875, receipts to be forwarded for all payments, and certificates of stock to be issued as soon as the stock subscribed is paid in full.

The material, consisting of type, stereotype plates, books, tracts, etc., and the good will of the office of the RESTITUTION was purchased by the Association for the sum of $2500.00. A portion of the type which was not needed in conducting the business of the Association, has been sold for $600.00. The Association has paid on the purchase $900 09, and executed its its note for $900.00. It has also assumed the payment of the Evangelist fund, amounting in round numbers to $500.00, which has been placed to the credit of the Association on purchase of the RESTITUTION. The remainder, $200.00 is subscribed, and is to be paid in stock. The indebtedness of the Association at the present time is about as follows:

Note on purchase	$900.00
Evangelist fund	500.00
	1,400.00

To pay this the Association hold note for

Material sold	$600.00
Cash on hand	650.00
	1,250.00

Over two hundred subscribers to the RESTITUTION have been added since the organization of the Association, and it is believed that the daily receipts for subscriptions and tracts will meet current expenses for the present. The stock subscribed amounts to about $2,300.00 of which $850.00 has been paid in, leaving a balance yet unpaid of $1,450.00. In order that the Association may not become financially embarrassed it is earnestly desired that the balance of stock subscribed be paid in promptly.

One hundred and twenty-five dollars has been paid out of the Evangelist fund, and the remainder will be paid to those engaged in the work as their necessities may require.

The outlook of the Association is cheering, and with a united effort on the part of those interested its success is certain.

R. S. DWYGGINS, *Pres.*
DAN'L MCDONALD, *Sec'y.*

A Tribute of Respect to Wm. H. Hornaday.

DEAR RESTITUTION.—The writer wishes to speak through your columns of the Christian character of Brother Wm. H. Hornaday, who is now in the enemy's land. I became acquainted with him when he was about 18 years of age, soon after he had been adopted into the family of God.

Having since held an intimate acquaintance with him and his family, I am prepared to speak of him as a father, husband, brother, and also as a teacher of the good news. As a husband and father, he was kind and affectionate; and as a brother, he was very kind, zealous and loving brother in and out of church capacity, always willing to sacrifice more than his share for the cause of truth. His daily walk and conversation were such as showed great respect to God and his truth. Indeed, he was the life of the meeting. Some eight or nine years ago the writer said to him, "Brother Hornaday, you and I are of different political parties" and we might, in times of political extremes, say something that would wound the feelings of one of us, therefore we will agree never to cast another vote." To this proposition he readily agreed. He kept his promise to the end of his life, and is now free from temptation, and the writer is persuaded that nothing will induce him to violate his solemn pledge.

O, what an example Brother Hornaday has set, in overcoming evil. Let us also do likewise. He has gone to his last appointment; he has sung his last song, and preached his last discourse. His sweet voice we shall never hear again, it is hushed in death. I knew not of his sickness, or I would have been by his bedside. But I stood by his grave a few days ago, all alone, and mourned his loss. And now as I write, tears roll down my cheeks. But we do not mourn as those who have no hope, for he has fallen asleep in Jesus, to await the resurrection. Blessed hope! glorious thought. It dries up my tears. Soon, soon will Brother Hornaday come forth, clothed with immortal life and glory. Let both reader and writer be ready to meet him and share with him the glory of the kingdom.

JONAH PEIRCE.

The Resurrection.

Christian men should not be "Children of the mist." They should know what they are looking for, and be able to declare the ground of their confidence. That which is our greatest concern should be our greatest certainty. In relation to the future life, that certainty may be gained; for "in the fullness of time" there came One into the world who was able to say, "I am the resurrection and the life." This was as the sound of a trumpet in the night, which no mortal could have sounded; it was a voice full of authority and full of power. The words have gone down to the deepest foundations of human nature, and among the noblest of men are treasured as a life within the life.

Philosophers had long been discussing in vain the immortality of the soul. Their words were beautiful, but evanescent. Like palaces and castles in the western sky, they were imposing, but without endurance. They were but theories. Of all who had gone down into the sepulchre, not one had returned to speak of what lay beyond it.

God teaches by facts. The resurrection of Christ was a great fact. The narrative given in Scripture of that marvelous event carries with it all the severe simplicity of truth. Ages before a voice had gone forth through the prophet Isaiah, "O death, I will be thy plagues; O grave, I will be thy destruction"; and now the word was accomplished. *He* rose, and death was abolished. No tongues of men or of angels could have given reality to the future life. It was needful that immortality should be made *visible* in the glorious resurrection of "the second Adam, the Lord from heaven." Peter speaks of this as the sure ground of certainty,—"Blessed be the God and Father of our Lord Jesus Christ, which hath begotten us again unto a living hope by the resurrection of Jesus Christ from the dead." It is as if he had said, "Our former hope we buried in the master's grave. But now we have one which cannot die, because it is grounded in life: it is a hope which will grow brighter until our inheritance be revealed.

We are not formed to be satisfied with the present. We have all *prophetic impulses* after a better order of things, serene and enduring. "Hope springs eternal in the human breast," and we still keep looking forward to a happier economy. This fact alone would seem to indicate the possible destinies of humanity.—*Sunday Morning.*

Remarkable Discoveries.

W. F. Putnam, Jr., of Salem, Mass., director of the Peabody Academy and a Vice-President of Essex Institute, has been making a scientific exploration of the Mammoth Cave of Kentucky. He took home with him several specimens of the eyeless fish which abound in the rivers of the cave, and a few fish hitherto unknown to exist there. These latter have eyes and are of a blackish color—the blind fish being nearly white. Microscopic examination of the blind fish showed, where the eyes should be, a number of delicate threads which would seem to float above their heads. These are nervous filaments by which the sense of touch is made to replace that of sight. The fish that have eyes swim close to the bottom of the water instead of near the surface, as the blind fish do. A correspondent of the New York *Mail*, who gives that paper an account of the discoveries, considers this fact a staggerer to the theory of Mr. Darwin. "If," he says, "as the Darwinians claim, the blind fish had lost the sense of sight from lack of need of it, and had been bleached out by the darkness in which they lived, these other fishes living still below, and, if possible, in a darker place than their eyeless brethren, should be quite as blind and even more colorless." Mr. Putnam found a strange variety of flora, which was pretty much all root. But the most remarkable discovery of all was that of human remains. Says the *Mail* correspondent: "Mr. Putnam has brought home several skeletons found imbedded in the soil miles within these other caves. Some few miles in, also, they noticed curious piles of stone, which had in the center a round hole, and seemed to be blackened by a charred substance. Further in they came upon bundles of fagots tied with ropes of grass, which were evidently the tapers set to burn in these cairn candlesticks. They also found moccasins of woven grass, here one and there another, in the soil, as though they had been cast off by their probably prehistoric owners; and in one place a pair tied up together by the same twine of woven grass. It is impossible at first sight to say whether these remains are hundreds or thousands of years old; but they are at any rate prehistoric, and there are indications to show that they reach far back to the antiquity of the Roman cave-dwellers. Implements and utensils are also found in abundance, such as have been discovered in European caves as well."

Earthly Bliss.

The pleasures of this world are so transitory and fleeting that it seems a crime for a man to pass his days in frivolous pursuits, or to stake, as many do, their whole mind upon what before to-morrow's sun shall go down will become as mist or vapor. The uncertainty of life; the dark veil which covers the future from the piercing eyes of man; the ignorance of what a day may bring forth, have a salutary influence upon the thoughtful, and wean them from a too great love of the world, its pleasures, or of themselves. Though there be a few who live to the age of three-score and ten, it is no guarantee that we shall live till then. Health and youth are not to be relied on, for the nipping frost often destroys in an hour the fairest flower, and the lightning from heaven often rends the sturdy oak, and the earnings of years are swept off in a day:

"The spider's most attenuated thread
Is cord, in cable to man's tender tie
On earthly bliss; it breaks at every breeze."

Is it not astonishing that the thought of "the end of these things" so seldom enters the minds of men busy with the world's cares? What merchant handling his ledger, what mechanic using his tools, what sailor looking at the passing wave, pauses to think that the book, and steel, and wave will outlast the feeble arm that now converts them to its uses; and when the brain that directs them is dust, the book will lie unopened, the steel will be in other hands, the wave will roll steadily from shore to shore?

It is conceded that no mechanism of art or of nature equals the structure of our bodies. It is granted that no skill of man has approached it in the remotest degree; and that it is as far above the finest devices of genius as those delicate constructions are above the worthless stones in the street. Yet the work of man's hands will last a thousand years, and man will not outlast the first century.

It would appear that no man looking on the strength of the ordinary brute matter, or on the imperishability of man's thoughts, could fail to ask himself if death is the end of all.—*Hebrew Leader.*

Mount Shasta.

Although Yosemite is reckoned the most wonderful natural phenomena in California, it is surpassed in many respects by Mount Shasta, which stands at the head of the Sacramento valley. Shasta has an elevation of 14,443 feet; that of Mount Blanc is but 15,789 feet. Mount Shasta once contained an active volcano; the crater is still visible. The view from the summit takes in the whole of California between the Coast and Sierra Nevada ranges of mountains, and from away beyond the Oregon boundary to the Bay of San Francisco, a distance of 460 miles. As a vast and magnificent panorama it is doubtful if this view is surpassed in the whole world. The whole country is frequently filled with great masses of fleecy clouds which hides all but the tips of the Coast Range and Sierra Nevada mountains. The view from the summit under such circumstances is grand and weird beyond description. The great Sacramento valley seems buried in piled up drifts of fleecy snow. These drifts under the sun's rays shine with an intense glitter. One of the largest living glaciers on the Pacific coast is found on the summit of Shasta.—*Trinity Journal.*

Heaven's Sympathy with Earth

"When Adam and Eve left the retiring splendor of Eden and entered into the cold shadow of a dismantled world, God did not insulate or abandon them. He left open a way of intercourse between the condition they forfeited and lost, and the condition of sorrow and sin and suffering they had too justly earned. From heaven the gospel sounded down in their hearing, and in these evangelic words: 'The woman's seed shall bruise the serpent's head.' This was the first creed of Christendom. A ray from heaven subsequently lighted on Abel's altar and consumed his sacrifice. God afterward came down and walked with Enoch and with Noah. Abraham gave hospitality to visitants from heaven. Lot entertained angels. When Jacob slept in the desert, resting his aching head on a pillow of stone, the patriarch saw a communication between heaven and earth, and the angels of God descending and ascending by it. He fell asleep in the desert, and awoke at the gates of heaven."—*Dr. Cummings.*

—Strong resolutions are needful to repel the force of temptations.

A Cheerful Home.

A single bitter word may disquiet an entire family for a whole day. One surly glance casts a gloom over the household, while a smile, like a gleam of sunshine, may light up the darkest and weariest hours. Like unsuspected flowers, which spring up along our path, full of freshness, fragrance, and beauty, so do kind words, and gentle acts, and sweet dispositions, make glad the home where peace and blessing dwell. No matter how humble the abode, if it be thus garnished with grace and sweetened with kindness and smiles, the heart will turn longingly toward it from all tumults of the world, and home, if it be ever so homely, will be the dearest spot beneath the circuit of the sun.

And the influences of home perpetuate themselves. The gentle grace of the mother lives in the daughter long after her head is pillowed in the dust of death, and fatherly kindness finds its echo in the nobility and courtesy of sons who come to wear his mantle and to fill his place; while, on the other hand, from an unhappy, misgoverned and disordered home, go forth persons who shall make other homes miserable, and perpetuate the sourness and sadness, the contentions, and strifes, and railings which have made their own early lives so wretched and distorted.

Toward the cheerful home the children gather "as clouds and as doves to their windows;" while from the home which is the abode of discontent and strife and trouble, they fly forth as vultures to rend their prey.

The class of men that disturb and disorder and distress the world are not those born and nurtured amid the hallowed influences of Christian homes; but rather those whose early life has been a scene of trouble and vexation—who have started wrong in the pilgrimage, and whose course is one of disaster to themselves, and trouble to those around them.—*Friend's Intelligencer.*

True Solace.

"Come unto me all ye that labor and are heavy laden, and I will give you rest."

Ah, ye weary ones, who have been toiling all the night without success, who have been born down by opposition, oppression, scorn and derision—ready to fall down and exclaim, "Lord, my punishment is greater than I can bear," take comfort at these words. However erring, however far your feet have strayed, your elder brother's gentle voice is always calling "come." How kind, how thoughtful, to leave such loving words behind to comfort His "little ones," while He has gone to "prepare a place for them." None know better than He to what temptations you would be subjected. Himself a man of sorrows—acquainted with grief. He knew the comfort of praying to His Father, and desired that you should know the same. Then do not give up, though the waters be oh! so heavy, and the wind contrary. Stick to your oars, ever praying, "Strengthen me, O my Lord," and you will master the tide. Jesus himself will guide you into the everlasting harbor. Cheer up Christine, howsoever old, or new, or sorrowful, God has said, "I will give you rest." Heavenly promise.

V. V. V.

Trouble.

Trouble is more frequently made than sent. If every person would take the world as it is—its joys and sorrows—and yield at once an humble reconciliation to what is unavoidable, there would be far more happiness, and infinitely less misery than there is. Six thousand years' experience ought to convince mankind that there are clouds here as well as sunshine, and the man who starts life with the expectation that everything before him will be smooth and uninterrupted, is a dreamer who knows nothing of the world's realities. Wealth cannot shield us from disappointment and affliction, and poverty is not as heavy on the heart as the cares brought on by the possession of uncounted riches.

We cannot keep death away from our door, no matter how faithful we may guard its portal; nor can we so control the mind and disposition of others that the most tender ties and associations are not at times snapped asunder. Let us take matters as they come, and try to be content. If we are prosperous, we should rejoice and give God the praise. If we fail in our enterprise and find our plans of business dwarfed and thwarted, let us submit coolly to the visitation, and try again, with renewed hope and effort. There is no use lamenting, when lamentations will do no good—or shedding tears, when they only tend to heighten our sorrows. The grave will soon cover our troubles, and there is a happy life beyond, which we can make our own, no matter how the world treats us.—*N. C. Times.*

Down the Hill.

The evening of every man's life is coming apace. The day of life will soon be spent. The sun, though it may be up in mid-heaven, will pass swiftly down the western sky, and disappear. What shall light up man's path when the sun of life is gone down? He must travel on to the next world; but what shall illuminate his footsteps after the nightfall of his journey? What question is more important, more practical, more solemn, for each reader of our journal to ask himself? That is a long journey to travel without a friend. Yet every man must perform it. The time is not far distant when all men will begin the journey. There is an evening star in the natural world. Its radiance is bright and beautiful, and cheering to the benighted traveler. But life's evening star is good hope. Its beauty and brilliancy are reflected from the Sun of Righteousness, whose bright rays light up the evening of life, and throw their radiance quite across the darkness of the grave into Immanuel's land. It has illuminated the footsteps of many a traveler to eternity. It is of priceless value. A thousand worlds cannot purchase it; yet it is offered without money and without price, to him who will penitently and thankfully receive it.—*Exchange.*

Education is a companion which no misfortune can depress, no crime can destroy, no enemy can alienate, no despotism enslave; at home, a friend; abroad, an introduction; in solitude, a solace; and in society, an ornament. It chastens vice, it guides virtue. It gives at once, grace and government to genius; without it, what is man? A splendid slave, a reasoning savage.

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J. H. LAMB.—It is all right on the List.

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APPOINTMENTS.

Lyon, S. H. Woodhull, Steuben county, N. Y., Jan. 23, 24. Swale, near Brother Titus' Jan. 25, 26. Swale, near Brother Drakes Jan. 27, 28. West Cameron, Jan. 29. Cowdersport, Potter county, Pa., near Brother Quimby's as he may arrange Jan. 30, to Feb. 5. Buffalo, N. Y., 528 Eagle St., the first Sunday in each month. Mayfield, Erie county, Feb. 8. Griffin's Center N. Y., Feb. 9, to 11.

JOHN T. ONGLEY.

On Friday night before the second Sunday in January, I will be at Indianapolis, the Lord willing, and continue over Sunday as the brethren may appoint. The third Sunday in Fountain Co., as Brother J. K. Howard may appoint, meeting to commence on Thursday night previous. The fourth Sunday in Warren Co., as the brethren may appoint, meeting to commence Friday night before.

On the third Sunday in February in Fountain Co., again, and on the fourth Sunday in February in Warren Co., again, meeting to commence Friday night before. Other weeks as brethren may invite.

J. S. HATCH.

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GOLDEN CITY, MO.

The Lord willing, I will preach the Word in the M. E. church, at Golden City, Mo., Sunday, Jan. 31, 1875, at 11 A. M., and half past six P. M., also on Saturday night previous. Would be glad to have the speaking brethren of south-west Missouri meet me at that time for consultation, that we may build each other up in our most holy faith.

AMOS SANFORD.

THE RESTITUTION

"EVEN THOUGH IT BE A CROSS."

An earthly "cross" in patient meekness bearing,
The while we wander in this pilgrim land;
A heavenly crown of matchless glory wearing,
Placed on each head by God the Father's hand.

The heavy "cross" on earth—the crown in heaven;
The sorrow here—beyond the mighty joy;
The rapture of a soul with all forgiven;
A thirst eternity without alloy.

It may be that the "cross" we have to carry
May bow our every mouth to earth with grief,
And darkly round our path wild clouds may gather,
While anxiously our spirits seek relief.

Yet when the gloom is deepest, and the heaviest
Seemeth to us the cross we have to bear,
Faith in our Father's love can rise triumphant,
And show the "crown" of joy that we shall wear.

It may be that the "cross" of suffering
Is one known only to ourselves and God;
When strongest love is powerless to aid us,
Or ease the stress of the crushing load.

Yet even then one thought may bring us comfort—
He knows our grief, for he has felt the same;
His spirit has been bowed in deepest anguish,
Who claimed the "Man of sorrows" for his name.

Then let the gloom around our spirits gather,
Let every earthly joy and comfort flee;
Blest be the "cross," though heavy, that shall bring me
Nearer to thee, my God, nearer to thee.

—*Selected.*

THE EXPOSITOR.

[Under this head we shall give important criticisms, from the ablest scholars and critics, and also insert valuable historical extracts, on such subjects as will more fully illustrate Bible truth.]

PAUL'S EARTHLY HOUSE.

The following exposition of 2 Cor. v. 1–6, we take from Thomas Belsham's Notes on the Epistles of Paul. Mr. Belsham was a very able scholar, and has given, in four volumes, the most valuable commentary upon the writings of the Apostle, that we have ever seen. His translation is rather liberal, but he aims to bring the Greek into plain English. Mr. B. held to the doctrine of the sleep of the dead, and to the literal personal coming of our Lord. His Commentary was printed in 1822. The following is the translation, with the paraphrase on the same, alluded to above.

For we know that if this tabernacle wherein we dwell, which is fixed on the ground, be taken to pieces, we have a building from God, a house not made with hands, eternal, in the heavens.

The Apostle here appears to be speaking not as he is generally understood of the human body, but of the state of man in the present life which he contrasts with the state which will take place after the resurrection. The present state of man he compares to a residence in a low and crazy tabernacle, which is fixed upon the ground, and will be shortly taken to pieces. The state of man in a future life he compares to a residence in a magnificent building, such as no human hands can form, and which will last for ever without being liable to ruin or decay, a building of which God is the architect, and which He reserves at present in heaven, from whence, at the proper season, He will let it down into this world. And here it is proper to observe, that the Apostle does not affirm that the virtuous in a future life will dwell in heaven, but only that the house, which is hereafter intended for them, is *now* in heaven, and will at the proper time descend into this world, which he more explicitly asserts in the next verse. The meaning, therefore, of the Apostle's declaration, stripped of its metaphorical dress, is this: We know that when the present frail and mortal state is passed, it will be succeeded by a state of everlasting glory and felicity, which God has prepared for all his faithful servants.

In the mean time, under the pressure of present sufferings, they look with earnest desire, not after an extinction of being, but after this happy change of state. Verses 2–4.

For truly in this tabernacle *we groan, earnestly desiring to be covered with our habitation which* is to come *from heaven.*

Under the labors and sufferings of the present life, we cannot but look and sigh for that glorious and happy state which God has prepared for us, and into which He will in due time introduce us.

Seeing that though unclothed, we shall not be found naked.

Our desires, however, are founded upon the expectation and hope that when we are removed from the present state, we shall immediately, or at least in a very short time, enter upon our new habitation; for it is not at all our wish to be excluded both from the state of trial and that of recompense, and to lie as it were unsheltered and without a name, in the silence and inactivity of the tomb.

And, indeed, we who are in this tabernacle groan, being burdened; for which reason we are desirous, not to be unclothed, but to be clothed upon, that mortality may be swallowed up of life.

In this state of frailty and suffering, we who are the heirs of the promised inheritance often groan under the pressure of affliction, fatigue, and persecution, and earnestly desire to be released from the burden. Not indeed that we desire death for its own sake, and much less do we covet that state of insensibility to which death for a time reduces us; the object of our desire is, to enter upon a new and happy state of existence, and, if possible, to escape the pains of dying, and the disgrace of the tomb, so that this frail mortal condition might be immediately and at once absorbed and lost in a state of immortality and blessedness.

Of this desire of immortality, God is the author, and the gift of the Holy Spirit is a pledge of his design to gratify it in due season. Verse 5.

Now he who hath wrought us to this very state is God, who hath also given us the spirit as the earnest of it.

It is God Himself who has excited in our breasts these holy and ardent breathings after immortality; it is God that has so clearly revealed, and so explicitly promised eternal rewards to virtue in the Gospel of his Son; and as a further proof of his merciful design, He has communicated the gifts of the Spirit to this Apostles, and through them to others, as a pledge of our adoption into his family, and of our title to the heavenly inheritance.

Desirous, as they might be, to enter upon a better and happier state, in which they should dwell with their beloved Master, they were still more solicitous to approve their fidelity to Him, whether living or dying. Verses 6–9.

Therefore, we are always of good courage, knowing, that while we are present in the body, we are absent from the Lord. For we walk by faith, not by sight. We are, I say, *of good courage, and are better pleased to be absent from the body, and present with the Lord. So then we are ambitious, whether present in or absent from the* body, *to be well pleasing to him.*

Animated by the prospect of immortality, we keep up our spirits, and persevere in our labors with undaunted fortitude and resolution. While we dwell in the present state, we cannot indeed enjoy the society of the Master whom we serve and love. Our conduct in life, and in the discharge of our ministry, must be governed by faith in the great truths of the Gospel revelation, and not by an actual perception of those glorious scenes, to the participation of which we shall hereafter be admitted. Nevertheless, although we derive so much satisfaction from the exercise of faith, we cannot but earnestly desire to be actually in the presence of Him, whom, though unseen we love, and to share in his glory and felicity. But the desire that lies nearest our heart, and which has the greatest and most habitual influence upon our conduct, the object of our best and highest ambition, is, that whether living or dying, we may approve ourselves his faithful servants, and may obtain his approbation.

The Morning Star.

Rev. xxii. 16. "I am the bright and morning Star"

This is one of the most beautiful metaphors of the Bible. It seems a happy thought that Jesus Christ, that great Shepherd of the sheep, that glorious beacon light of joy and hope to lost humanity, should in the last utterances of the book of God be styled the *bright and morning Star.* Among the many symbols and figures by which Christ is represented in the Scriptures, I think none is more suggestive and comforting than this.

A welcome guest after a weary night of watching is the star of day. It is the glad messenger of light and and joy. Night is a cover for all that is loathsome and diabolical. Murders, premeditated and in cold blood are not usually enacted in the light of the sun. The stillness and darkness of the midnight hour are more congenial to this dreadful business than the brilliant light of the noonday sun. Deep laid and complicated plans of treachery, theft and incendiarism, generally culminate under shadow of night.

The day star betokens deliverance from all this. It ushers in the day when doors are unlocked and left open, when special guards are released from their duty, and the world wears a happy appearance of peace and safety. A dark night of sin and moral turpitude has settled down upon our earth and its inhabitants. But the night has an end and the morning cometh.

Jesus Christ, of Nazareth, is the glorious morning star of the moral universe. *He is such to individuals.* Who can explain the horrors of personal guilt before God? The dark shadows of sin as they cast their blighting power into the soul of man may be realized and wept for, but can never be described nor analyzed. Sin in its generalities is not a question of much moment. But in its personal and individual character, it is a mighty problem. So long as men look upon sin only as a common and universal thing to which all alike are heir, and as a sort of arrangement of fate from which we cannot flee, so long they will not fear it, or loathe it, or seek to avoid it. But when it is brought home as a personal, individual matter, with all its crushing weight of responsibility and condemnation, then it is that we need a Savior. Then it is we need a Star of Bethlehem—a hope inspiring joy, imparting light to shine into our hearts. To all such, Jesus is not only a star heralding a day of effulgent light and glory, but also a sun, bringing the day, and with light all divine, dispersing the night, driving out every shadow, and filling all the avenues of life with joy and peace.

Jesus is a morning Star to the nations and the ages.

The wise men followed a star which pointed out the way to Bethlehem, but that was only a meteor, and led them to a shining star, whose lustre was destined to grow brighter and still brighter with the passing ages. Long ages after the meteor which led them should have faded and been lost to sight and memory, the Star of hope to which it led them will be shining in his accustomed orb with only increasing and growing brilliancy.

Jesus taught the lawyers in the temple at twelve years of age, and they marvelled at his wisdom. And when he spoke to the people, they pronounced him a prophet such as had never been before. But the past is only a hint of what is to come. His wisdom and power of knowledge thus far exhibited, is only the merest index of what is yet to come. Only a few Jews heard him and wondered—all nations are to hear him and be astonished. All people are to know him; and his doctrine is to distill like the dew, which is universal in its work.

The light that shone on Mt. Tabor at the transfiguration of Christ, was only a slight intimation of the glory that is to follow. The earth is to be filled with his knowledge, and his glory, and the peace of his reign.

Some stars that give great promise and hope, become bedimmed by thick clouds, and finally are lost entirely to sight. Not so with the morning Star of our religion. He is the *bright* and morning star. He passed under a dark shadow at Golgotha, but it obscured his brightness only for a time. He emerged from its gloom when the angel rolled away the stone from the door of his sepulcher. No other shadow has ever darkened his light or dimmed his brightness.

Stars set when the sun rises; so when Jesus becomes the *sun* of day, he will no longer be needed as the star of hope to his people.

Balaam in his wonderful prophecy of Christ, said "There shall come a *star* out of Jacob." But Malachi said in his still *more* wonderful prophecy, "To you who fear his name shall the *sun* of righteousness arise with healing in his wings." To the trembling and inquiring penitent Jesus appears as the *Star* of promise. But to the believing and trusting saint, he appears as the all-glorious sun.

In the present age of sin and moral darkness, Jesus is to the world and nations, simply a star; but as such, he is full of promise and hope to those who trust him. But in the fullness of time he will be the light of the world. His glory will cover the hills, and fill the valleys and permeate all hearts. He will then be the sun.

There is still another analogy which we may profitably trace on this subject.

The first coming of Christ as compared with his second, is as a star compared with the sun in glory. Glorious as was his first coming in its object and work, yet it was mingled with dark shadows. Great as were his moral victories, yet his life was a continual record of sorrow, trial and suffering. His life was a standing miracle, sustained at every point by the providence of heaven, and yet he was obliged to flee from the edict of a wicked king, and take refuge in a heathen land; and through the whole of his history, he was a pilgrim, homeless, and almost friendless. And finally he closed his career by the ignominy of the cross. All the allusions of the prophets to this coming of Christ are shrouded in gloom. Their pictures are all on dark backgrounds. Heavy shadows fall across the canvass, upon which the scenes of his earth life are described by the prophetic pen.

Not so, however, in regard to his future and second coming. There are no shades of sadness found in any inspired description of this grand event. He will come the conqueror and not the conquered. He will come to reign and not to suffer. He will come in judgment and not to be judged. No king's edict will then intimidate him, for the nations will become his willing subjects. No crown of rude thorns will bedeck his brow, for he has been crowned king of kings. He will no longer be subject to Satan's will, and led of the spirit into the wilderness to be tempted, for he has stood the trial and has been proven worthy of a crown and a kingdom. He will come, not in humiliation, but in glory. His friends are no longer illiterate fishermen and obscure tax gatherers, but they are the shining angels, and his worshippers the redeemed hosts. He weeps no more over Jerusalem's fallen walls and wicked children. The night of weeping is past, the morning of joy has come. To the worthy scattered flock, he is the star of morning. To the redeemed and saved Bride, he will be the "*Sun of Righteousness.*"

C. C. MARSTON.

The Age of Indifference.

This is our age. It is a marked and growing feature of our times. Not of name, or fame, or power, or lust; but of God, of the Bible, of Christ, of religion: religion of any kind, Catholic or Protestant, Jewish, Christian or Pagan; its all one to the men of this age. They don't care a straw which of the many issues current in the work is right. There is about one only thing they *do* care about—*money*—and they don't want to be disturbed in their race for it. They can't spend the time from *business*, alias *money*, to mentally decide upon the merits of any *religious* question whatever. The most of them are yet willing to pay for the maintainance of religious matters in *statu quo.* If accident or wife, or other circumstances have conspired to bring them into a certain church, they go there without a question, and remain there without intelligence. Or into any other of the established bodies the same. Their presence there don't argue interest in religion by any means; they want to be respectable, and religion is still a badge of respectability. Besides they want a place to show their finery, and their wives' finery, of a Sunday, and so they pay roundly to keep matters going. *Why* they are Universalists, or Methodists, or Congregationalists, they can't for the life of them tell. They do not understand, and do not care about the real merits of any theological or religious question whatever. The days of religious controversy are over, and it is next to impossible to get men interested in the answer to Pilates' question, "What is Truth?" If an earnest man lays bare their absurdities with a keen *blade*, they spasmodically open their eyes, get a glimpse of that troublesome thing—*the Truth*, and lazily close them again and sleep sounder than ever.

Offer them a book, however clear and logical, and attractive in style, if it attacks their absurd notions which they dignify by the name of *religion*, they will not read it, or enter at all into the merits of the question, but lazily put it aside to be handed to you on your return. They go, if a church member, to meeting from Sunday to Sunday, and doze and nod over the stale platitudes of an indifferent declaimer or reader, whom they style "Our Minister, the Rev. Blank." But he might as well talk to them in an unknown tongue, for all they care about what he is saying to them; and for that matter, for aught he cares. Supreme indifference has taken possession of preachers and people on the subject of religion.

To maintain the popular *respectable* religious institution as a badge of their own respectability, and as a sugar plum thrown to an occasionally awakened conscience, is the care of the people; to get an easy and respectable living the care of the preacher; and this is about the sum of the present religious interest. Spasmodic *revivals* sometimes take place under the pressure of an overburdened conscience, and then everybody seems to be making up lost time; Satan himself can not outdo them in zeal. They are like an idler who has wasted a day, with the burden of an unfinished task on his mind; about sunset, they set about their work with an astonishing zeal, and reluctantly leave it with the last rays of light, *but the morrow's noonday sun finds them in the bed all the same.*

There are people who talk of an impending religious war; it is possible and perhaps probable; but it will never happen, because all parties to it care not a straw for true religion. But because the priesthood of the Roman Abomination are not willing to give up the loaves and fishes.

She will not give up the place and power, the power and profit of her position on the neck of prostrate humanity, without a bloody struggle, if she can find imbecile kings and superstitious subjects enough to support her in her pretentions.

People who heartily love Christ and are deeply interested in the religious welfare of their fellows, are not the ones to take part in such a struggle; but the *indifferent* ones are the very class from which are to be recruited the zealous and bloody defenders of "religious (?) liberty." They will awake at the last moment to fight manfully for a religion for which they never cared a straw. Their religious indifference will then prove their ruin. Zeal is a good thing, indifference a damnable thing in a worthy cause. The hearty and zealous will be rewarded and applauded; the supine and indifferent will be cut off. Now if our cause is good, where is our commendable zeal? Where our spirit of sacrifice, our devotion, our fire? Let us not shame others for crimes that lay at our own doors, nor deceive ourselves with vain imaginations. This utter lack of zeal, is no more noticeable than with us. With a few noble exceptions we are asleep. Christ said, "Occupy till I come," and we are occupying the easy chair, the lounge and the bed. In the parlor lounging, instead of out in the fields at work, bearing the burden and heat of the day. If the Master was here to-day, he would *use once more his scourge of small* cords and say to us, "get these things hence. My Father's house is called a house of prayer, but ye have made it a den of thieves." Now brethern there is but one word for us all. If Christ is to remain our guide, the world must be driven out. His hand is on the latch, his foot on the threshold, weeping he implores to remain; but not with the love of the world, his enemy and ours. Which shall it be, Christ or the world? Decide now, *quick*, or the heavenly guest departs never to return. More zeal, more love, more faithfulness, more self-sacrifice, or all is lost.

J. F. WILCOX.

Ft. Atkinson, Wis., Jan. 8, 1875

I Go a Fishing.

Simon Peter saith unto them, I go a fishing. They say unto him, we also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing." John xxi. 3.

The disciples of our blessed Lord made a grave mistake when they decided to accompany Peter on a fishing voyage or occasion, in a dark night, on the sea of Tiberias. Our Lord had selected and chosen them to be his disciples, his companions, his confidential friends, to whom he made known the mysteries of the kingdom of God. Fishing was their occupation; when they forsook their nets to follow him, he told them they should become fishers of men. What a mighty stride from the low, obscure position of tax gatherers and fishermen, to become the companions and co-laborers with the Son of God, in the new dispensation, the gospel age, to both Jews and Gentiles. They had been with the Son of God for three years, traveling through the cities of Judea; they had seen the mighty power of God, with which he was endowed and the stupendous miricles he wrought. He had delegated to them a portion of the same power and sent them out to heal the sick, cleanse the lepers, cast out devils and last but not least, to preach of the kingdom of God.

Peter, James, and John were highly favored by accompanying him upon the mount of transfiguration, where was seen in a vision a minature form of the kingdom of God, as it will be in reality when set up in the immediate future age; he enjoined it upon them, "See thou tell the vision to no man, till the Son of Man be arisen from the dead;" He had told them of his suffering and death, and of his rising from the dead. We ask, can it be possible that men that had been in the school of the Great Teacher for over three years, and had been eye witnesses of the mighty power of the Deity invested in their Lord and Master, should have so soon forgotten such an array of positive testimony in favor of his true Messiahship, and turned back to their old occupation, and said, "We trusted that it had been he which should have redeemed Israel." We will not follow the narrative further, although it is full of deep and profound interest. We wish very briefly to compare the closing intereats of the present age with their beginning. We have seen from the foregoing, what a mighty work was intrusted to the introducers of the gospel age; what vast responsibilities were placed upon men of like passions, bone of our bone, and flesh of our flesh. Were their responsibilities greater than ours? Can we leave the Master's vineyard and cease to proclaim the coming and kingdom of our Lord Jesus Christ, without incurring a more fearful responsibility; they have the prophetic scriptures, which told them of the first advent of God's Messiah, of the Child born and the Son given, and all the minutia of his coming, as the man of sorrows and the one acquainted with grief. The religionists of this age dwell long and loud on the blindness and stupidity of the Scribes Pharisees, in their rejection of Jesus of Nazareth. Did they not make as fearful a mistake as the sects and denominations have now made in rejecting the second coming of the glorified Son of God in person, to assume the reins of universal empire and rule the world in righteousness, restore all things spoken by God's holy prophets since the world began.

Once more. Can the proclaimers of the good news of the immaculate coming of him, who is to judge the quick and dead, lay down their armor and go a *fishing*, without incurring a more fearful responsibility than did the disciples of our Lord? I *trow not.* While I am writing, the names of several come to mind, who many years ago, began the investigations of the scriptures with the writer, to find out the old paths, the ground upon which the apostles made disciples and planted churches. Now dear beloved in the Lord, if I call your names, it is from the purest of motives: Brother B. Wilson, it has been quite a while since anything has appeared in the RESTITUTION over you signature. I hope you are not sick and unable to write. Brother Mark Allen's "Messenger" comes no more, nor any word from him. He used to write words of good cheer. Brother T. J. Newman, a true yoke-fellow, we fought several hard battles side by side; I hope he has not grown weary in well doing. Brother Berrick, I hope he has not gone a fishing. Brother J. F. Wilcox, I have looked over the RESTITUTION, *but his signature is not attached* to any of its communications for quite a while. There are others, but I will forbear. Suffer a word of exhortation from one who is your senior by many years, bowed down by the infirmities of almost four score years; the night, not only of human life, but of Gentile times, is almost spent; we certainly are in the morning watch, is not the Master standing upon the shore, saying, "Cast the *net upon the right side of the ship.*" This subject was presented very forcibly to my mind in reading Brother J. M. Stephenson's letter, from Oregon, where he had been fishing all night, and caught *nothing.*

NEWELL BOND.

The Bride, the Lamb's Wife.

"Let us be glad and rejoice and give honor to him, for the marriage of the Lamb is come, and his wife hath made herself ready. Rev. 19:7.

There is a meaning in these words, which the mass of the religious world does not seem to understand. The mistaken idea of the various sects concerning the character and office of the Lamb's wife, has met with such a popular reception, that it is thought to be folly in any person who may have the courage to oppose it. Each party claiming to be only a fraction of the "one body" of Christ, and to have already entered upon the duties of the office of "the Bride," by sounding out the word, and persuading sinners to obedience. If the Church is now filling that important office, when was the marriage celebrated? And what does the above text mean? We learn from Paul's lesson, in Eph. 5, that there is a relation existing between Christ and the church, that is analagous to the marriage relation. Now it would be useless to point out *to any intelligent mind the true character* of a wife. For the Lord God has told us in the beginning, when he proposed giving Adam a companion, in the Garden of Eden, that He would "make an *helpmeet* for him." Gen. 2, 18. Now if there is any analogy between the two relations, and surely there is, from Paul's argument; then there will be a grand and glorious work accomplished by the union of this immortal pair. But tell me, are these bodies preparing themselves for any business in the coming age? And are they waiting in joyful anticipation for the happy era that is to be ushered in upon this now sin cursed earth; when the church shall have taken upon herself the nature of her beloved Spouse? O! no; they say that he is not coming in person, and all these beautiful things foretold by the apostles and prophets, are spiritual and have no literal meaning. But let them "not be deceived, God is not mocked, for whatsoever a man soweth, that shall he also reap."

Surely there is danger of being left out. For as sure as those holy men spoke the truth, so sure will they realize that "blessed hope at the appearing of the great God and our Savior Jesus Christ, who gave himself for us that he might redeem us from all iniquity and purify unto himself a peculiar people, jealous of good works. Titus 2: 13, 14. Then there is a *certain body*, whom he has chosen and set apart by the Gospel, to be "presented to himself," without a spot or wrinkle, or any such thing." This one body is his church, his betrothed, and not six hundred and sixty-six different bodies, all varying in character and dress. Of what a thought! Is there a husband in christendom that would sanction such an unnatural thing? No, they will say, to have a plurality of wives is polygamy, and there is no law that will protect it. Yet they think of palming of just such an absurdity upon the King of Kings. But he knows his waiting bride, "She is fairest among ten thousand and altogether lovely." but she must first pass through the refiner's fire, and "array herself in fine linen, clean and white;" not until she has made herself ready, and comes forth clad with an immortal nature like her living nature, like her living head, will she receive the title and office of wife. Think not that her term of duty has then expired; no, she has just entered with her Kingly Spouse, into the great work of restitution. With him she sits upon a royal throne "that the residue of men may seek after the Lord," and, to bless the nations with a righteous form of government. Now of friends who differ with us, I ask, will not this be glorious time? Do not think for a moment that there is no reality in all this. Unless you are one of that select number, rest assured the door will be shut against you. O, Church of God, arise from thy lethargy; put on thy beautiful garments; deck thyself in thy wedding robe; and prepare to meet the Bridegroom.

SALLIE BLACK.

☞ Hope deferred maketh the heart sick; but when the desire cometh, it is a tree of life.

The desire accomplished is sweet to the soul; but it is abomination to fools to depart from evil.

The simple believe every word, but the prudent man looketh well to his going.

In all labor there is profit, but the talk of the lips tendeth only to penury.—*Proverbs.*

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

WHOLE NO. 561. Read, PLYMOUTH, INDIANA, JANUARY 27, 1875. VOL. XXIII, NO. 4.

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The Throne of David.

BY GEORGE, DUKE OF MANCHESTER.

I shall now consider the promise to the Virgin: "The Lord God shall give unto Him the throne of his Father David." To sit upon the throne of any one, in its fullest sense, perhaps embraces the idea, not only of reigning over the particular geographical division; (as it might be said that Ahasuerus of the seed of the Medes was made king over the realm of the Chaldeans); but it would also include being the legitimate descendant; for which reason it could not be said that Solomon sat upon the throne of Saul, it being another dynasty. And thirdly, reigning over the same people is included; for example, when the Israelites were removed from their land, and the other nations brought up by a Assnapper, then it ceased to be the throne of Israel. In this passage, however, as if to prevent the possibility of any mistake, these points are all expressed:

1. The Throne "of David."

2. The Dynasty, "his Father David."

3. The people, "He shall reign over the House of Jacob;" *i. e.* the twelve tribes.....

The promise having been given to Mary, it must be made good. But Christ did not sit upon David's throne in the days of his flesh, for then he would have continued to sit there; because he is to reign "forever," and just before the ascension of the Lord, the Apostles looked forward to the restoration of the kingdom as an event still future. Nor in Christ sitting on the throne of David whilst he is in heaven; for he is sitting on the throne of God; and we must not confound the throne of God with the throne of a creature. The promise, then, remains yet to be fulfilled; which I shall further attempt to establish from the first chapter of Acts.

Our Lord, for forty days after his passion, discoursed with his apostles "of the things pertaining to the kingdom of God." This did not hinder them from asking him before his departure whether he would at that time restore the kingdom again to Israel. We must, then, conclude that our Lord's discourses for those forty days respecting the kingdom, were not inconsistent with the views involved in this question. But, on the contrary, the "therefore," shows that the question of the disciples sprang from their previous conversation with Christ about his kingdom; "being seen of them forty days, and speaking of the things pertaining to the kingdom of God; when they, *therefore*, were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?" for we have already seen that the kingdom of God, and Christ's reign over the tribes of Israel are identical.

Be it observed, moreover, that the Apostles did not seek knowledge as to the fact that the kingdom should exist, nor as to the nature of that kingdom;—we have already seen that they had by the transfiguration been informed on this subject—they simply inquired as to the time *when* it should be; hence, as we have seen that they knew about what they were talking, their question takes for granted and establishes two points:

1. That the kingdom was to be restored to Israel.

2. That up to that time the kingdom had not been restored.

The restoration of the kingdom to Israel is synonymous with re-establishing "the throne of David," which was to be not only by the power of the Lord, but in the person of Jesus; for when the Lord shall give unto him the throne of his father David, then will he reign over the house of Jacob, that is, over the twelve tribes of Israel.

Our Lord, in his answer, denying explicit information respecting the time *when* the kingdom shall be restored, implicitly but clearly confirms the fact of its restoration.

The Apostle shortly before had asked him, "What shall be the sign of thy coming, and of the end of the world?" He answered, "This Gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." So referring to the information already given, he says to this effect: "Though the kingdom will not be established when you receive the promise of the father, yet you shall then be qualified to proclaim the glad tidings of the kingdom, witnessing unto me both in Jerusalem, and in Samaria, and unto the utmost parts of the earth."* Hence, upon the outpouring of the Spirit at Pentecost, Peter declares the commencement of the dispensation of the last days, which will continue until the great and notable day of the Lord come.

Many seem to suppose that Peter quotes the prophecy of Joel ii. 28, 32, as if it were completely fulfilled and exhausted on the day of Pentecost, so as to be no longer applicable to any future period, but I think they mistake the intent of the quotation. The Holy Ghost had been poured out, and some visible effects of his miraculous powers had ensued. Upon this Peter urges the promise that in the last days there should be an effusion of the Spirit, mentioning the miraculous effects there detailed; but it is remarkable that the identicle gifts of language, which marks the ushering in of the dispensation of the Spirit, is one of the very few gifts of the Spirit not mentioned in the prediction; hence the accomplishment of Joel could not *terminate* in the gift of languages. The application of the prophecy, indeed, refers not to the detail of the effects, but to the fact of the presence of the Spirit in the church; very little of the detail in Joel having been accomplished on the day of Pentecost. The turning of the sun into darkness and the moon into blood, prior to the coming of "the great and notable day of the Lord," is as yet wholly unfulfilled. . . . .

The Apostle proceeds to show that this gift of the Spirit flows from the risen Lord:

"Jesus, the Nazarene, a man approved of God among you, by miracles and wonders, and signs, which God did by him in the midst of you, as ye yourselves also know; him being delivered by the terminate counsel and fore-knowledge of God, ye have taken, and by wicked hands have crucified and slain."—Acts ii. 22, 23.

The miracles of Christ, and the fact of his crucifixion, were undeniable. But the next proposition was the great point to be proved.

"Whom God hath raised up, having loosed the pains of death; because it was not possible that he should be holden of it.

I do not understand the Apostle in this verse to assign as a reason why God raised him up, that it was not possible he should be holden of death; this would be no argument with a Jew not willing to be convinced. Had it not been possible, physically considered, for death to hold him, it had been unnecessary for God to exert His power in raising him up. But it was not possible, in accordance with the truth of God, that he should be holden of death, because the Psalmist when under inspiration had predicted otherwise: "For David speaketh concerning him. . . . 'My flesh shall rest in hope; because thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy one to see corruption."

This is Peter's next assertion; that David by the Spirit of prophecy did speak in Psalm xvi; concerning the resurrection of Jesus. Several propositions are involved in this assertion:

1. God had promised to David that the Messiah should descend from him. (ver. 30.) 2. That the Messiah should be raised up (*i. e.* from the dead) to sit upon his throne. (ver. 30.) 3. That Psalm xvi. did speak concerning the resurrection of some one from the dead, without his seeing corruption. (ver. 31 with 27.) 4. That the individual was not David himself. (ver. 29.) 5. That this individual should be Christ. (ver. 30.) 6. That Jesus was raised up; *i. e.* from the dead. (ver 32.)

It will be seen that all the points advanced by the apostles are supported by Psalm xvi. except the matter of identity, the evidence concerning which is partly negative and partly positive; that David had not been raised up, was a matter of general notoriety; hence David had not been speaking of himself.

"Therefore, being a prophet, and knowing that God had sworn to him, with an oath, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit upon his throne; he seeing this before, spoke of the resurrection of Christ."—Acts ii. 30, 31. . . . .

The oath of God is admitted to be that mentioned in 2d Sam. vii. 12, 13, upon the interpretation of which I need not enter, the point of importance in our present inquiry being the promise that God "would *raise up* the Christ to sit upon his throne," it is here introduced to justify and strengthen that which David said in Psalm xvi. concerning one to be raised from the dead; for so Peter applies it. "He seeing this before," that is, David previously to writing the Psalm, understanding God's promise to refer to the resurrection, he therefore in that psalm "Spake of the resurrection of Christ." . . . .

"Therefore being by the right hand of God exalted; and having received of the father the promise of the Holy Ghost, he has shed forth this which ye see and hear."

The Apostle appears in this verse to advance two more propositions.

1. That Jesus is at the right hand of God exalted:

2. That Jesus has received of the Father the promise of the Holy Ghost; from which he deduces that Jesus has shed forth that which they saw and heard. The whole proof is taken from the first verse of Psalm cx. which records that He who, according to Psalm xvii. should ascend into the presence of God, was in relation of Lord to David; and secondly, that this Lord of David should sit at God's right hand. But in order to bear the weight of the Apostle's conclusion, this last proposition must take for granted two more important truths:

1. That this Lord of David is the Christ.

1. That the session at God's right hand involves the fact of all power and authority having been transferred by the Father to the Messiah.

That the Jews acknowledged David's Lord to be the Christ, is evident by Jesus silencing them by this very question,—"How, then, does David in spirit call him (the Christ) Lord?" Matt. xxii. 43. . . . . .

The inferences which I shall draw from this passage are:—

1. That the throne of David is the throne of the Annointed, or Christ.

2. That the reign of Christ upon the throne of David was to be after his resurrection; this accounts for the Apostle's, (when Jesus had risen), asking, "Lord, wilt thou *at this time* restore again the kingdom to Israel?"

3. The reign of Christ upon the throne of David was to be after the dispensation of the Spirit. Christ did not sit on David's throne, when he ascended into heaven; for then he sat on God the Father's throne, not as David's Son, but as David's Lord, when even the Holy Spirit himself was subordinate to, and dispensed by Him.

The descent of the Spirit marked the commencement of the dispensation of the last days, during which "whosoever shall call upon the name of the Lord shall be saved;" the close of the dispensation will be defined by the coming of "the great and dreadful day of the Lord;" after which will follow the reign of Christ upon the throne of David.

*As the Apostle did not learn until after this that the call extended to the Gentiles, (Acts x. 45.) they probably understood the witnessing to the uttermost parts of the earth, to be limited to the Jews who were in "every nation under heaven." (Acts ii. 5.)

The Christian's Hope.

When weary and worn with toils and cares incident to this life, how sweet is the hope of being made free from the many things "that wear out pleasure" here. We meet with so many discouragements, when we are trying our best to do what we think is right, but we may expect all this until the time comes "when Christ who is our life shall appear," to remove the curse from the earth, and restore it once more to its Eden beauty. Then all our pains, troubles, cares and fears will be in the past; no more to be remembered. Then we shall realize the hope that is so dear to us now, that gives us peace when prostrated by disease, and brought to the verge of the dark and dreary tomb, for there, even amidst the darkness gleams the glorious promise of the resurrection, to a life that shall never end. Here we are pained to see our loved friends and neighbors so careless and unconcerned about the blessed truths and promises our Lord has left for all those that love his word, to see them living as though this life was all we are to have. Let us who profess to have this "blessed hope" strive each day to live nearer to our God, that "they seeing our good works may be constrained to glorify our Father who is in Heaven."

EDNA.

The Walk of Faith.

Were I going along a path of difficulty and danger, with an invisible arm extended towards me for me to lean upon, yet now and then stumbling and falling—how very different a reflection would it be that I fell because this arm was withdrawn for a moment, or had been unable to bear my weight, from the knowledge that I had fallen just because for a moment I had ceased to lean, and trusted to my own strength. In the former case, distrust in the arm would be the result of my reflections on my fall, and I would be afraid to lean on it again; in the latter, the only natural determination would be to lean upon it again more entirely, and to watch that I ceased not my dependence upon it.

So then, in my walk with God as my Father, in that holy path in which his arm sustains me, I rejoice to know that his arm is never wearied, and that neither is it ever withdrawn; and that when I fall, I only learn that I had ceased to depend, not that He had ceased to extend the support which I needed. Knowing this, my falls never can have any other effect than to increase my childliness, and cherish dependence, and initiate me more and more into that blessed knowledge, that through Christ strengthening me I can do all things, yea, all things. There is provision in Christ so abundant, in respect of all things pertaining to life and godliness, that were we living up to it we would be as Christ was, not of the world. "As the living Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me. So, were all our acts the results of a perfect faith in Christ, and were we so dwelt in by the Holy Spirit, proceeding to us from Christ, that we thought not our thoughts and spoke not our own words, and that in short we did nothing of ourselves, but that Christ did all in us, then we would be continually more than conquerors. And for this I say there is provision, and less than this we are, only because we are not living up to that provision. Most humbling, most invigorating thought! Most humbling, because it so reproaches our unfaithfulness; most invigorating, because it reminds us of our unproved strength, our unapplied wealth, that is for us, in Him in whom dwelleth the fullness of the Godhead for us. And what is that fullness? What is this our wealth—our little enjoyed wealth? It is the mind of God revealed in the work of Christ; and the Spirit of God in Christ to enable us to enter into and sympathize in that mind of God, by taking of the things of Christ and showing them to us. Truly we have provision made for that high calling wherewith we are called, even that we should praise the Lord in the beauty of holiness; for this calling we have provision when we have redeeming love for our theme, and the Holy Spirit for our teacher.

Cease, I pray you, to dishonor God's great love by doubting it; but at once give glory to God, the Most High, by joyfully trusting it.—*F. Mc Leod Campbell.*

Cedars of Lebanon.

Dr. Coleman, in his admirable Biblical Geography, thus describes these historical trees:

"Lebanon, that 'goodly mountain,' and the cedars thereof, the pride of its forests, are so often mentioned in the history of Solomon as to deserve a passing notice.

"The cedars are about 40 miles northeast from Beirut, nearly 7,000 feet above the level of the sea, and 1,000 feet below the summits of Lebanon, which stand around to shelter and protect them on the north, the east, and the south. The little dell occupied by the cedars is not far from 210 yards diameter. They are about 400 in number, and are from 1 foot to 3, 4 and 5 feet in diameter; several are from 6 to 10, and one is 40 feet in circumference a short distance above the ground, where it soon sends off 6 immense branches, each from 3 to 5 feet in diameter, which shoot up almost perpendicularly, thus, in reality, constituting 6 trees of immense size. Many of the cedars are dual, a few triple and quadruple, slightly diverging a short distance above the ground, and forming independent trunks, straight and beautiful.

"No certain estimate can be formed of the age of these trees; but if we may rely on the circular grains as chronicling their ages, those of 6 feet in diameter may be probably some 2,000 years old. At this rate the giant trees above mentioned may have braved the tempests of 4,000 winters. Its mighty boughs spread abroad its branches before the days of Abraham, and carried even Noah himself to recline beneath its shade. The largest and oldest of the cedars (12 in number) retain little symmetry or beauty. Their majesty is now their greatest charm. None of the works of man, not even those of Karnac and Baelbec, so impress and awe the mind. They are the works not of man, but of God—'the cedars of Lebanon which he hath planted.' One aged tree, having a defect in its trunk near the ground, has thrown out a large, strong arm to another 12 feet distant, which perfectly unites itself with this arm, sustains and supports its venerable, but infirm companion."

Endure Hardness.

The soldier's life is full of toil. Absent from home, deprived of the luxuries, and even the comforts of life, he must endure what he cannot avoid, and seek to accomplish the work desired by him who has called him to be a soldier.

But the hardships of the Christian warrior's lot are far more desirable than the more coveted pleasures and indulgences which the world affords. There is safety in enduring hardness, weariness; poverty, privation, and toil. Uriah in the camp of Israel was safer than king David was at home, where, idling his time away on the house-top, he was led into sins and sorrows untold.

Many a man exalted, honored, petted, caressed, adored, and envied too by those who walked in lowliness around him, has been ensnared, dishonored and degraded, until in his secret heart he would gladly have changed places with the peasant at his toil, with the beggar on the dunghill, with the poorest, meanest, lowliest child of God, so he might have the comfort of a quiet conscience, and the silence of a forgotten grave.

Man of God, endure hardness! The bowers of pleasure are not for you. Hard, busy, earnest, honest work, is your best safeguard against sin and the sorrow it brings. Delilah's lap may be a quiet place to lay a weary head, but poor blind Sampson, shorn of his strength, mocked by his foes, clanking his fetters of brass, and turning the mill-stone in the Philistine dungeon, could tell you a tale which would spoil the pleasure of such gentle dalliance.

Endure hardness. Get acquainted with economy, hardship, poverty and toil. Lay out your strength in good, honest labor. Spurn the baits, the luxuries, the phantoms, and the snares, that are set before you for your ruin. Fast, pray, crucify the flesh, keep the body under, be temperate in all things, and be sure that the sweet sleep of the laboring man, and the hunger by which every bitter thing seems sweet, are better adapted to your temporal and eternal good, than all the pleasure, luxury, and lazy leisure which you so often envy in those that have their portion in this world. The prophets were poor, the apostles were poor, the saints have been poor, and the Son of God was poorest of them all. Be content to share their lot. If the bed be hard you will rise the earlier; if the bread be coarse, the appetite will be the keener; and if the fare is scant, then you escape the dangers of gluttony, dyspepsia and apoplexy, not to mention the hot lusts of the flesh, that "fulness of bread and abundance of idleness" have ever inflamed and fostered, from the days of Sodom down.

Endure hardness, and be strong in the grace of Jesus Christ. Count crosses, trials, and distresses as a joy and a rejoicing to your soul. And remember that poverty, bereavement, hunger, thirst, cold, and nakedness, are all easier to bear than the secret guilt or open shame, which sooner or later comes on all who, debased and enfeebled by luxury and indulgence, yield to sin and are led away into forbidden paths. Well may we endure hardness, rejoice in trials, and suffer all sorrow, pain, and even death itself, rather than be led astray from God, and thus bring reproach upon Christ's cause, and guilt and sorrow on our souls.—*The Christian.*

The Safety of Youth.

That picture in which Satan is represented as playing a game of chess with a young man for his soul—the enemy wary and furtive, the youth careless and gay, trying to save him—is graphic and to the life, in its description of the season of youth, and its decisions and perils. And the worst of it is, that the trial of it comes to the very youngliest; so that the most important decisions, and arrangements to business and family relations, in companionships, habits, residence, are often made upon one in pulse, or with little reflection.

Many a person, late in life, will say: If I made a good choice then, there was not much wisdom of my own in it; God must have guided me. The great security of the young, when passing through the sifting season, is in crying out, "My Father, thou art the guide of my youth," and in having the Savior's protection and prayers, as Peter did. Let them seek them earnestly, and they will know not hopeless fall. A wrong road taken at their age is usually a long one, without a turning. Let them look at cases coming within their own observation, and see in how many of them the character remained for life pretty much according to the turn it took in youth, and they will feel that that is indeed a sifting season. A young man's face streaked with dissipation, will be apt to show its deepened lines and hues in old age. How many a parent has seen the pleasant child unfolding sadly into the godless youth, like a sun arising in brightness, but going into a cloud; and that followed by a deepening gloom, till evening and night set in, with tempest and utter darkness! No doubt the merciful Lord would say to the young, in his emphatic words of warning, "Satan hath especially desired to have you, that he may sift you as wheat." Let their heart-cry be: Lord, pray for me, that I fail not.

Waiting.

Most people are in a hurry. Men make haste to be rich; make haste through all the business of life; hasten on to the common bourne—the silent grave. If you wish to bring some matter to the attention of a business man, the probabilities are that he hasn't "time just now;" or, he will attend to you when he isn't in "quite so much of a hurry." We travel by steam and converse by lightning, and in almost every sphere of activity there is a proportionate rush, and tear, and tension, until at last nature succumbs to the terrible strain, and paralysis, softening of the brain, or some other form of physical or nervous prostration follows.

This feverish haste in things temporal, is also seen in things spiritual. Now, while "the King's business" may require haste, and whilst an earnest devotion to His service is necessary, yet there may be zeal which is not according to knowledge; there may be a bustling activity which is of the flesh rather than of the spirit. Truly hath the prophet said, "He that believeth shall not make haste."

While everything around him is involved in the rush and whirl of this busy life, the Christian involuntarily catches the same spirit, and is drawn into the same haste, and becomes impatient of the delays of divine providence, like those of whom it is written, "Woe to them that say, let Him make speed, and hasten his work, that we may see it; and let the counsel of the Holy One of Israel draw nigh and come, that we may know it." Isa. v: 19.

When rebellious Israel departed from God they took counsel, but not of him; they sought strength, but not at his hand; and while they were assured that the help they sought should be "in vain and to no purpose," a solemn voice cried, "Their strength is to sit still," and "In returning and rest shall ye be saved; quietness and confidence shall be your strength;" and it was also declared, "The Lord is a God of judgment: blessed are all they that wait for him." Isa. xxx.

Waiting is sometimes the hardest kind of service, but it may also be the most acceptable. The Lord's time is also the best time; his way the best way. In our restlessness and haste we might go too fast, and so bring confusion and disaster. It is the part of a faithful messenger to go *when* he is sent, not *before*. Until the word comes to us, our strength is to "sit still." Obedience is better than sacrifice, and while we are kept waiting we may be learning such lessons of faith and hope, we may be gathering such a store of wisdom and experience, as we could gain by no other means;—such a store as we may greatly need in the work which awaits us in the Master's own good time. The soldier who silently stands on guard is as really doing service as the one who is in all the din and tumult of the battle. So those humble ones who are called to quiet and obscure service for Christ, are as really doing his will as those in more public or more exalted stations. And those who have learned in faithfulness to do the humble work, or in patience to "wait" for the Lord, may reasonably expect when their faithfulness and patience shall have been sufficiently tried and perfected, to be called to higher and more important duties; for he who has approved himself in that which is least, is judged to be faithful also in much: and for such at last the word will be, "*Well done.*"—*W. F. S.*

THE RESTITUTION

PLYMOUTH, ILL.....Jan. 27, 1876.

EDITORIAL DEPARTMENT.

Personal Items.

Brother J. F. Wilcox is to spend a part of the month of February in Grand Rapids, Mich., and from there he goes to Dixon, Ill.

Brother J. M. Stephenson is to speak in Buchanan, Mich., Sunday, Jan'y 31. From there he goes to Canada to remain a few weeks.

Elder D. R. and Mrs. M. S. Mansfield, formerly of Buchanan, Mich., but now of Minnicepolis, Minn., have joined the Methodists. 'Tis well.

☞ We just returned from Goodland, where we spent Sunday last, preaching three times, to interested audiences. Goodland is an active, enterprising town, located on the Toledo, Peoria & Warsaw Railway. The people are intelligent and industrious, and have shown much interest in hearing the good news of the kingdom of God. A goodly number have expressed their intentions to become identified with the Hope of the Gospel. We expect to visit them again in four weeks, and proclaim the good message of life and immortality through Christ the great Teacher.

Since our visit to Goodland in October, Sister Sarah I. Dyke has fallen asleep in Jesus. She was a most estimable woman, having the respect of all who knew her. She was baptized by the writer during his labors there last October. Her faith in the coming reign of our Lord, and that He was the Life-giver, was strong and clear. She died in the full hope of having a part in the first resurrection, and a crown of glory that fadeth not away. May we all strive for that blessed home where death comes not, and where partings cease.

The Veil was Rent.

"And the veil of the temple was rent in twain."

These are the words thrown in by our Lord's biographer, to give emphasis to the awful scenes of the crucifixion. The veil of the temple was of crimson and gold, and hung between the holy and the most holy places of the Lord's house. Beyond the second veil no one was *permitted to enter but* the great High Priest, who there held communion with the Invisible.

The veil has always been used as a covering. Under the law it was used as a symbol to keep from view the *glory of God*. Moses, when he came down from the mountain, with the two tables of stone, placed a veil over his face, because of the glory of Jehovah. When the tabernacle was reared in the wilderness, the most holy was made invisible to the hosts of Israel, by means of the veil. The temple of Solomon had the wonderful curtain of crimson which kept from mortal gaze the cherubim, the mercy-seat, and the ark of the covenant. The flaming sword at the gates of Paradise performed the sacred office of guarding the entrance to the tree of life.

Christ, the great Antitype of Moses, appeared among men as a messenger of immortal honors, bearing tidings of peace and love to the fallen of earth. The glory of God was to be manifested in greater splendor than ever before, and mighty events were crowded into the life of Jesus. Heaven's love and brightness were to shine on earth. The veil was provided. The old veil was rent in twain, the rocks were rent, the earthquake shook the ground, the sun was veiled in sackcloth, and darkness brooded over earth and sky. These were the death throes of the old dispensation. Divine glory had been shining out through the Sun of Righteousness, but its splendor was veiled in flesh. The ineffable brightness of the Invisible one was shrouded in the earth life of Jesus. As the Israelites could not behold the glory of Moses, and the veil became a necessity, so the Word was made flesh and dwelt among men, and they beheld through this veil the glory of the only begotten Son of God. A new and a living way has been provided. The glory of Moses, with the ministration of death, written on tables of stone, is done away. The veil which rendered the ark of the covenant invisible, was rent in twain. The law is dead, but the Gospel lives. The blessed message of life is now to be written on the fleshly tables of the heart, as we are under the ministration of the Spirit, and not the letter. But the veil yet remains on the hearts of many who read Moses, *which veil was done away in Christ!* 2 Cor. iii. "Nevertheless," says Paul, "The veil *shall* be taken away" when "they turn to the Lord." "Having therefore, brethren, boldness to enter *into the holiest* by the blood of Christ; by a new and living way, which he hath consecrated *for us through the veil, that is to say, his flesh.*" Christ then has passed beyond this veil of flesh, into the immortal life, and although once known in the flesh He has passed beyond its temptations and its sufferings. He is *our forerunner*, and we, even in this mortal state, can have that hope which is as an "anchor of the soul, both sure and steadfast, and which entereth into that within the veil."

The hope reaches over death and beyond all sufferings, and anchors in the blessed promises of a kingdom and eternal life. Our hope is to follow Christ, and as He has passed beyond the veil of his flesh—or mortal life, so may our hope follow Him into that within the veil of the immortal and endless blessings which pertain to his new life.

Then all obscurity shall cease, no veil shall hide from view the splendors of his kingdom and we shall see face to face, and behold as in "a glass the glory of the Lord," and shall be "changed into the same image from glory to glory, even as by the Spirit of the Lord." 2 Cor. iii. 18.

The old veil, then was rent, the glory of Moses is at end, the tables of stone and the ministration of death have ceased. The new and living way, and the new covenant belong to the "ministration of the spirit which exceeds in glory." Having then these assurances let us hold fast, firm unto the end. Our hope reaches beyond the flesh, and is anchored within the holiest of all. When that blessed state shall arrive, and the tabernacle of God shall be with men He will destroy the veil of the covering, cast over all nations, and the rebuke of his people shall He take away from off all the earth. Then will come the day of unclouded vision, and the mysteries of life shall be solved, and all those who shall be found in the living way, will behold the glory of God, beyond the veil of all things temporal, and share the things eternal.

Trine Immersion.

Another argument for trine immersion is supposed to be deduced from the trinal formula contained in the commission. Matt. xxviii. 19, 20. It is claimed that a seperate immersion into each name is required instead of one immersion into the conjoined name of the Father, Son, and Holy Spirit. That we may understand the leading idea of the commission, we must refer to other Scriptures to ascertain what relation obtains between God and his people who obey his requirements. God commissioned Moses, when he sent him into Egypt to the children of Israel, *to say*:—"And I will take you unto me for a people, and I will be to you a God." Ex. vi. 7. At Sinai he entered into a solemn covenant with them to make them "a peculiar treasure above all people,"—"a kingdom of priests and a holy nation,"—on condition of obedience. This covenant was subsequently confirmed in the manner narrated. Ex. xxiv.

This was all preparatory to an arrangement of prescribed forms by which the children of Israel might become the consecrated and acknowledged people of God, *upon whom he* would bestow the honor of bearing his name. After the tabernacle had been set up, and everything necessary to its sacred ministrations had been placed therein, after the shekinal glory of the Lord had filled its holy courts, God directed Moses to consecrate Aaron and his sons to the office of the priesthood. After sprinkling the blood and holy oil of consecration upon them, and enjoining upon them to remain within the tabernacle for seven days, they were commanded to perform certain atoning ceremonies for themselves and for the people who were gathered in one vast assembly before the tabernacle.

When the atoning sacrifices were all offered, and the ministrations of the day were all duly performed, it was the closing act of the solemn performance, *for the High Priest to come* to the door of the tabernacle, and, with hands reverently uplifted, bless the congregated people. Compare Ex. xl. and Lev. viii, ix. Now this act of blessing was for the specific purpose of placing the Divine Name upon them. Let us figure to ourselves the magnificent spectacle; the beautiful tabernacle with "the cloud of the Lord" brooding in glory over it; the *waiting thousands standing in awe-*struck admiration "under the very shadow of the Almighty;" the fearfully significant ritual services within the Holy Courts; and finally, in the moment of intensest expectation, the magnificent appearance of the High Priest, arrayed in his robes of glory and beauty, wearing the mitre and the holy crown, standing majestically before them, and with hands devoutly raised toward heaven, repeat the trinal formulary that put the name of the Most Holy upon the consecrated tribes.

"*The Lord bless thee, and keep thee.* The Lord make his face shine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace."

By this trine invocation in one grandly, glorious ceremonial the chosen nation was formally inducted into the name of their Sovereign God.

"And they shall put my name upon the children of Israel; and I will bless them." Subsequently this privilege was held in the highest regard. "And all people of the earth shall see that thou art called by the name of the Lord; and they shall be afraid of thee." Deut. xxviii. 10. "We are thine; thou never barest rule over them; they were never called by thy name" is the language used when speaking of Gentile nations. Isa. lxiii. 19.

This privilege, that was once exclusively Israel's has been extended to the Gentiles by the promises of the Gospel. At the council of the apostles and elders convened at Jerusalem, James announces the purpose of God in these words; "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name."—Acts xv, 14.

Of the Father of our Lord Jesus Christ "The whole family in heaven and earth is named."—Eph. iii, 15.

The apostles were commissioned to enter upon the work of evangelizing the world to bring believing, obedient Gentiles into the family of God—the "house of God," where they are "no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God."—Eph. ii, 19. God has "predestined us unto the *adoption of children* by Jesus Christ, to himself according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepte! *in the beloved.*" —Eph. i, 5, 6. Here it is distinctly stated that we are acknowledged as children only as we are "in the beloved." In order then to become the children of God, and attain the honor of wearing the Divine name, we must be "*In Christ.*" We get into Christ by faith and baptism; "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized *into Christ*, have put on Christ."—Gal. iii, 26, 27.) Baptism brings us into Christ; in Christ we become the children of God; becoming children, we become rightfully entitled to the Father's name, and the Divine name belonging, alik to Father Son, and Holy Spirit, is formally bestowed by a solemn invocation of each name in the ordinance of baptism.

As it was by a trinal formula that the Divine name was placed upon *Israel*, so it is by a trinal formula that the name of the Eternal Father is placed upon obedient Gentiles. Neither under the law, nor under the Gospel, is the induction into three names, but into the one Divine name, belonging alike to Father, Son, and Spirit. The best critics are agreed that the preposition should be rendered *"into" here*, (Matt. xxviii. 19,) as it is in other places, when we are said to be baptized "into death," "into one body," and "into Christ." It does not require three distinct acts to come into the filial relation, but one act, though the formula of induction be of a threefold character. We illustrate this by a reference to Luke ix. 26, where the coming of the Son of Man is the subject of discourse: "For whosoever shall be ashamed of me and of my words, of him shall the Son of Man be ashamed, when he shall come in his own glory, and in the *Father's*, and of *the holy angels.*" Literally this reads, "In the glory of himself, and of the Father, and of the holy angels." Now we ask, does it require three comings, one in each of the three glories here spoken of, in order to fulfill this declaration? No indeed, He comes *once* in the glory of Father, Son, and angels, as we are baptized *once* into the name of Father, Son, and Holy Spirit.

We will examine the "one baptism" more fully in our next. Note. Some typographical errors occurred in our last. The references to John the Baptist should read John i. 25, 31, and chapter iii. 23, instead of the way they read in the third paragraph.

E. A. C.

☞ To judge ourselves is our duty, but *to judge our brethren is our sin.*

Those words will not thaw the hearer's heart, that freeze on the preacher's lips.

Those that are the most humble and most serviceable, are really the most honorable.

Though God has made us greater than the beasts, many degrade themselves below them.

The Place of the Christian's Reward.

"Thy will be done in earth as it is in heaven." Matt. 6, 10.

It is not my object to write on the subject of prayer, or the kingdom, or how, or when the prayer in my text will be fulfilled, or to dwell on the blessed condition when the will of God is done as it is in heaven. There is no better condition of things promised in the Bible than the fulfillment of this petition. It seems to be the consummation of all the promises. We can have no higher conception of blessedness than what we conceive to be done in heaven. Therefore in this prayer is concentrated the whole of God's final purpose concerning this world.

But my object at this time is to show one single point.

THE PLACE

where all the promises in the Bible will be fulfilled. To learn this one fact unmistkably, will be a good beginning in our understanding of the Bible. When we have learned the *place* where the scriptures are to be fulfilled, we have learned one of the essential things to be understood in *order to understand them.* I will call attention to a few passages of scripture to prove this one fact, that

IT IS IN THE EARTH.

"Now the Lord had said unto Abram, get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee, and I will make of thee a great nation, and I will bless thee, and make thy name great, and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed." Gen. xii. 1, 3. The things mentioned in this promise are to be fulfilled in the land which God showed to Abram, and in all the earth. "And the Lord said unto Abram, after that Lot was separated from him, lift up now thine eyes, and look from the place *where* thou art *northward*, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of the earth; so that if a man can number the dust of the earth, then shall thy seed also be numbered." Gen. xiii. 14, 16. All of this land will be given to Abram and his seed forever, and the multiplication of his seed will take place in the land.

"And I will establish my covenant between me and thee and thy seed after thee in thy generation, for an everlasting covenant, to be a God unto thee and to thy seed after thee, and I will give unto thee, and to thy seed after thee, the land of Canaan for an everlasting possession, and I will be their God." Gen. xvii. 7, 8. "And thy seed shall possess the gate of his enemies. And in thy seed shall all the nations of the earth be blessed." Gen. xxii. 18. This covenant with Abraham concerning his seed, and concerning the nations, will be fulfilled in the land promised to him, and in all the earth. This promise to Abraham is the basis of all the promises in the Bible, and there is no intimation of any other place for its fulfillment than the earth. The earth is to be his everlasting possession.

When Moses was in trouble in the wilderness on account of the murmurings of the *children of Israel*, the Lord said unto him: "As truly as I live, all the earth shall be filled with the glory of the Lord." Num. xiv. 21. Whatever there is in this promise that is desirable and assuring to the people of God, is to be fulfilled in the earth.

To David the Lord said: Thy seed will I establish forever, and build up thy throne to all generations. Psa. lxxix. 3, 4. His dominion shall be from sea to sea, and from the river to the ends of the earth. In his days shall the righteous flourish, and abundance of peace. So long as the moon endureth, all nations shall call him blessed. And blessed be his glorious name forever, and let the whole earth be filled with his glory. Psa. lxxxii. 7, 8, 17, 19. These exceeding great and precious blessings are to take place *in the earth*, and to remain in the earth forever, as long as the sun and moon endure.

"Behold, the righteous shall be recompensed in the earth." Prov. xi. 31. The whole and the everlasting recompense of the righteous will be in the earth. "The righteous shall inherit the land and dwell therein forever." Psa. xxxvii. 29. The righteous shall never be removed from the earth. Prov. x. 30. All the promises concerning the righteous then, must be fulfilled in the earth.

"For unto us a child is born, unto us a son *is* given, and the government shall be upon his shoulder. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from hence*forth even forever.*" Isiah ix. 6, 7. The throne of David will be in Mount Zion in Jerusalem, and therefore in the earth, under the influence of this government, "The knowledge of the Lord shall fill the earth as the waters cover the sea." Isaiah xi. 9. "The twelve tribes of Israel shall dwell in the land in which their fathers have dwelt, they and their children and their children's children forever." Ezk. xxxvii. This land is in the earth.

"And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey *him.*" Dan. vii. 27. This kingdom is over all the earth.

After the Lord comes and all the saints with him, and his feet stand upon the Mount of Olives, He shall be king over all the earth. Zech. xiv. 9. Whatever is meant by his reign, it will be over all the earth.

"The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend and them that do iniquity.—Matt. xiii 41. This kingdom will be on the earth where the wheat and tares grow. Then shall the king say unto them on his right hand, come, blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."—Matt. xxv, 34. This kingdom where these nations dwell, is the kingdom which was prepared when the world was made. "There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God."—Luke xiii, 28, 29. This kingdom is in the land promised to Abraham and his seed, for an everlasting possession.

"For thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; and we shall reign on the earth."—Rev. v, 10. After the saints have redeemed to God by the blood of Christ, their reign will be on the earth.

"The kingdoms of this world will *become the kingdom of our Lord*, and his Christ; and he shall reign for ever and ever."—Rev. xi, 14. These kingdoms are in the earth. The Lord will then become King over all the earth. "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations. And there *shall* be no more curse, but the throne of God and the Lamb shall be in it, and his servants shall serve him and they shall reign for ever and ever.—Rev. xxii, 1-5.

This is after the made to Abraham has been fulfilled, so there *is no more curse.* This is in the land promised to Abraham for an everlasting possession. All the promises in the Bible will have their fulfillment in this great, and grand, and glorious consummation, when the will of God will be done in earth as it is done in heaven, and for ever and ever beyond.

THE SUMMING UP.

If Abraham and his seed are to have an everlasting possession, it will be in the earth.

If all the nations of the earth are to be *blessed*, and to serve the Lord as long as the sun and moon endure, it will be done on this globe. If the Lord wants to assure his people against all discouragements, He says: "As truly as I live, the whole earth shall be filled with my glory." The righteous shall be recompensed in the earth, they shall inherit the land and dwell therein forever.

The earth shall be full of the knowledge of the Lord as the waters cover the sea.

If the Lord is to be king, his kingdom will be over all the earth, where *all people, nations, and languages* dwell, that they may serve him for ever.

If there is a kingdom promised to the saints, it is the greatness of the kingdom under the whole heaven, that all dominions may serve and obey him.

If Abraham, and Isaac, and Jacob, and all the prophets sit down in the kingdom of God, it is in the place where the wicked have dwelt, the land promised to Abraham.

When Christ returns after receiving the kingdom, he will give to one ten cities, to another four cities, &c. These cities are in the earth.

And when all the promises in the Bible shall be fulfilled, Christ and the saints will occupy the throne of David, and have power over the nations, and the will of God will then be done *in the earth as it is done in heaven*, and of this kingdom there will be no end.

Are there any promises in the Bible which designate any other place of reward for the people of God.

JOEL A. SIMONDS.

Grand Rapids Mich., Jan. 1876.

Are You Looking for Him?

I do not ask if you know the day or the year when He is coming—whether you understand all of Daniel or all of the Revelation, or all of any of the prophets; but are you looking for Him? He who was "the coming One" for four thousand years, bids us look for him again. He is still "the coming One," and bids us now, as he has bidden his church since he went away, "watch." to "be ready," to "look for" "his appearing." He pronounces a blessing on those whom he shall find thus watching and waiting, and a woe upon those who say, "My Lord delayeth his coming."

It is not enough to say he is coming to some one or other all the time—that he comes to all at death, that the promise of his coming is figurative, and all that. He went to heaven in a bodily shape, and the words are, "He shall so come in like manner." Acts i, 11. *He shall* come with all the glory of his Father, and with hosts of angels; he shall come with the sound of a great trump which shall arouse the dead, "and every eye shall see him." For his coming we are bidden to look. Some think that just *now* there is peculiar force in the injunction—that the time is close at hand, but whether it is or not, the duty is clear to be looking for the time, and to consider well the admonition, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and that day come upon you unawares;" for those who are thus taken unawares will find the door shut, into which the bride and bridegroom have gone to the marriage feast, and if they apply for entrance they will hear a voice from within saying, "I never knew *you.*" Is it not well to be looking?

Foundling's Record.

Repentance.

FRIEND RESTITUTION:—

On first page about midway of the fourth column, in this your five hundred and fifty-ninth appearance among the people, you ask: "What is repentance?" You answer, "A turning away from that which we know to be wrong."

Then you give Scripture illustration. Matt. xxi. 28, 29. "A certain man had two sons; and he came to the first, and said, Son, go work today in my vineyard. He answered and said, I will not; but afterward repented and went."

Now my friend, I do *not* think repentance is a *turning away* from *that which is wrong* or "*that which we know to be wrong.*" If it did, it would have been unnecessary to add that "he went," saying that he "repented" would have been all that was necessary, as it would then have been a complete explanation of what took place.

Repentance *is* SORROW OR REGRET for that which *we have done*, that *we know is not acceptable* unto *God*, or in *accordance* with *his laws.* It may extend to the wishes, demands, and requirements of our fellowmen as well. We can turn away from that which is wrong, that is, we can quit doing what "we know to be wrong," and still not repent. A giving up is not repentance. We have never been asked to repent of our future, but of our past.

The selection says: "He answered and said, I will; but afterward repented." That is, he reflected, he thought of what he had done, had said,—he was sorry for it, regretted it, and, as a consequence of that regret, sorrow, thought, and reflection, "he went," showing by that, that he *did* repent, but the *turning* and *going was not* the *repentance* that took place *before* "he went."

MRS. J. A. MAXEY.

The Happy Man.

All people want to be happy. But remember my words this day. The true Christian, the believer in Christ, the converted man, he is the only happy man. Such an one is in an *ark. When the last fiery deluge is* sweeping over all things on the surface of the earth, it shall not come nigh him. He shall be caught up, and borne securely above it all. He is in christ. Such a one is in a hiding place. When God arises to shake terribly the earth, and men are calling to rocks and mountains to fall upon them and cover them, the everlasting arms shall be thrown around him, and the storm shall pass over his head. He shall abide under the shadow of the Almighty. He is in Christ.

Such a one is rich. He has treasures in heaven which cannot be affected by worldly changes. He need not envy the richest merchants and bankers. He has a portion that will endure when bank-notes and sovereigns are worthless things. He has Christ. Such a one is insured. He is ready for anything that may happen. Nothing can harm him. Banks may break, and governments may be overturned. Famine and pestilence may rage around him. Sickness and sorrow may visit his own fireside. But *still he is ready for all, ready for* health, ready for disease, ready for tears, ready for joy, ready for poverty, ready for plenty, ready for life, *ready for* death. He has Christ.—*J. C. Hyle,*

When we deal with God, we must deal on trust.

THOU SHALT DIE.

"Set thine house in order, for thou shalt die and not live."—Isa. xxxviii. 1.

"Thou year thou shalt die."—Jer. xxxii. 16.

With equal foot death strikes the door
Of royal halls and hovels poor;
Calls rifled prince and fettered slave
To equal rank in common grave.

Some eyes that read my measured lines,
Ere the bright sun of new year shines,
'Neath dewdrops sparkling o'er their bomb,
Will sightless close in joyless gloom.

Some father kind, that smooths the hair
Of prattling childhood at his chair,
Will leave that child the orphan's fate,
And wife to mourn her widowed mate.

The sunshine of some mother's face
Will leave some home a darkened place;
And broken hand, through coming years
A desert pathway wet with tears.

Some son in coffin's narrow space,
In death's last dress, will find a place,
With pale hands clasped above that breast,
Near'h which a heart has stopped to rest.

Death's spalling hand, too, will erase
The rose blush from some daughter's face,—
In the cold specter's withering shade
The fairest flute of beauty fade.

Then seek in world to cause a snare,
The spoiler's foot ne'er enters there;
No tears are shed, no loved one dies,
No graves are opied in Paradise.

S. A. CHAPLIN.

Near Rand Hill, Ind.
Jan'y 14, 1875.

Gleanings.

Columbus, Kansas.

BROTHER REED:—Monday, Jan. 11, I commenced a debate with C. W. Harvey, a Quaker, upon the nature of man, at the Burger school house, five miles from Columbus, Kansas, which was continued four nights. The interest was good, the house being filled every night, notwithstanding the extreme cold weather. Friday and Saturday nights I had the privilege of listening to the discussion between Brother Myres and Elder J. A. Murray, a Campbellite, which commenced on the 13th inst., and closed Monday night, the 18th. inst., at which time I commenced the discussion with friend Harvey, on the subject of the Kingdom of God, which closes to-night. The interest is increasing, and I hope for good results. No time to write more now.

Bev. J. C. Kinney is now in our county at work, and the people are being aroused as never before. Brother Kelley is doing good service. Pray for us. Yours in love,

AMOS SANFORD.

My meeting is still going on at Rosehill, Iowa, and the interest is so great that I have to close it. Twenty-eight have already come out on the side of truth, and have taken a firm stand to live in view of the coming kingdom; and we expect a number of others. I have procured a number of subscribers for the RESTITUTION, which I will send you at the close of my meeting. Your Brother, in hope of eteral life. A. F. DUDGER.

Antoina, Arkansas.

BROTHER REED.—I have been waiting to get some new subscribers to your paper; as they seem not to be ready, I have concluded to write in order to let you know that there is some interest manifested in our portion of the country, religiously. A few years ago I was alone in the faith. My friends and relatives would tell me that my faith was nothing more than a chimera of the brain; besides it was both dangerous and obnoxious doctrine. Now we number some twenty members. A goodly number of these had a similar opinion of the faith, but having the scales taken from their eyes, they now realize the fact that there is but one faith one Lord, and one baptism, and that without a resurrection at the coming of our Lord, man is lost.

JAMES L. CALLAWAY.

Newburgh, Ohio.

DEAR BRETHREN:—

It is not often that I write to you, but as I am renewing my subscription for the year 1875, I may be permitted to express my thoughts to the Brotherhood concerning our isolated position. It is plain to me, by reading Paul's Epistles to the church at Corinth, that we are not allowed to join any of the man-made organizations for the purpose of relief in case of sickness or death. See Paul's second Epistle to church of Corinth, sixth chapter, fifteenth and following verses. What concord hath Christ with Belial, or one that believeth with an infidel? Come out from among them and be separate, saith the Lord; touch not the unclean thing and I will receive you, and will be a father unto you, and ye shall be my sons and daughters saith the Lord God Almighty. Comments not necessary.

Since we cannot join man-made, or worldly organizations, let us unite to help each other in temporal things, as firmly as we are in the one faith and hope of the Gospel, we are the one body of the Christ, himself being the head. If one member suffer, then all the other members should suffer, our Lord and Master says. John xii. 34, "A new commandment I give unto you that ye love one another as I have loved you, that ye also love one another; by this shall men know that ye are my disciples, if ye have love one to another." 1 John iii. 16. "Hereby perceive we the love of God, because He laid down His life for us, and we ought to lay down our lives for the brethren. But whoso hath this worlds goods, and seeth his brother have need and shutteth up his bowels of compassion from him, how dwelleth the love of God in him. My little children, let us not love in word, neither in tongue, but in word, and in deed and in truth."

I see that our Brother Hornaday has fallen asleep in Jesus, and as I see in the RESTITUTION, that Sister Hornaday has need of our sympathy and help; now suppose each brother in these United States should send to the editor of the RESTITUTION ten cents and upward, according to his means, for Sister Hornaday. We should show our love by our works, and what we give to the poor, we lend to the Lord. Think of it, brethren, the Lord our debtor! however, he has bought us and paid the ransom.

A. F. JONES.

Newtonia, Mo.

I have nothing very encouraging to say of this section of country at present. Had two years in succession of half crops. Taxes and expenses high, and a great deal of complaining of hard times. We are better pleased with the climate in south-western Missouri than in Iowa, but man's days here, as elsewhere, are few and full of trouble.

I stand on the side of all men, having *one* chance of life in Christ, and see no occasion for its causing a division of the one body.

I shall do what I can to extend the circulation of the RESTITUTION, and hope it may be sustained.

Your Brother in Christ,

E. D. ADAMS.

Providence, R. I.

BROTHER REED:—

Will some of our able brethren please give through the RESTITUTION a review of Thomas Paine's Age of Reason. I have been reading the work for the first time, and find it full of inconsistencies and contradictions, and I am satisfied that there are brethren who can show it up in its true light and completely overthrow all his arguments against the Bible. I know of many p...sons myself, who, if it were not for this book, would embrace the truth as it is in Jesus. I was talking with an infidel yesterday, who said, that if he could see that Mr. Paine was wrong, and the Bible right, he would believe as I did; for, said he, you talk the most sensible of any one I ever heard. Therefore I do earnestly hope that some of our brethren will take this matter in hand at once. The book can easily be obtained. It is published in Boston, Mass., at the office of the "Banner of Light," No. 158 Washington street, and sold at 60 cents per copy. Wishing you a happy and prosperous New Year, with health and strength of body and mind to battle for the truth, and contend earnestly for the faith once delivered to the saints, I am your brother in the hope of the soon coming kingdom of our Lord.

ALEXANDER FISHER.

THE HARVEST-HOME OF HEAVEN.

The only people who share in the blessed harvest-home of heaven, are God's people—such a people as he has had in every age—a people called out from the world, marked with holy signs, set apart unto God, and signalized in faith and hope, and life, as those whose fatherland is heaven. Such were the patriarchs of former ages, who saw the promises, and were persuaded of them, and embraced them, and confessed that they were pilgrims and strangers on earth. Such were the prophets, who prophesied beforehand of the sufferings of Christ, and the glory that should follow, and searched and inquired diligently into those blessed things which also the angels desire to look into. Such were those in the early ages of the Church, who held fast the name of Jesus, and denied not his faith even when the fires burned to consume them, and the blood of confessors flowed like water. Such were those whosighed and cried, through the gloom of the middle ages, over the abominations that were done, and shook the torch of Jehovah's truth afresh, that the nations in darkness might see and live. And such are those in every land, of every tongue, of every age, who show by their lives and testimony that they seek a heavenly country, and look for a city whose maker and builder is God. Be they Africans among the burning sands, or Finns among the perpetual snows; be they Arabs in their tents, Druses in their mountains, or sons of Japhet in their costly homes; be they deep in obscurity, unknown to the world around them, or high up the steeps of renown, with their every movement blazoned over the earth; if they have turned from idols to serve the living God, and to wait for his Son from heaven, they are the children of God, and on their way to join the glad harvest-home of the new creation in the New Jerusalem.

And what a glorious assembly rises to our view as we look forward to that mighty celebration! How grand its worship! How splendid its praises! How sweet its songs!

Hark! the sound of holy voices
Chanting at the crystal sea;
"Hallelujah, hallelujah,
Hallelujah, Lord, to Thee!"

Blessed company! Blessed festival. Would God that we were there.—*Dr. J. A. Seiss.*

General News Items.

Pupils are now forbidden to study out of school hours in Philadelphia.

The Spanish government has issued orders to shoot every armed Carlist found in the vicinity of any railroad.

The English cutter Lapwing was lately burned and her crew massacred by the natives of Santa Cruz island.

The "Continental Rubber Company" has just been organized in Middletown, Conn. with a capital of $350,000.

The steamship Alice recently foundered at sea between Cardia and Constantinople. Twenty persons were drowned.

The first and second Kings of Siam, father and son, have quarrelled, and British residents are anticipating trouble.

This year's annual dividends on the stocks and bonds of the various corporations at Hartford amount to $2,618,038.

French bank notes are no longer to be destroyed by burning, but are to be torn into shreds, and afterwards used for making fresh paper.

The English bankers with whom the proposal for a Carlist loan was lodged have refused to make further advances to Don Carlos.

Spain has agreed to pay Germany an indemnity equal to the value of the Custar and cargo, even if she should be unable to make the amount out of the Carlists.

A dispatch of the 18th says the Prussian authorities had closed the Catholic seminary at Fulda, expatriated the head priest and sequestrated the property of the Bishop of the diocese.

By a new application of photography which has lately appeared in England any lace design can be transferred to silk, so that the latter material appears to be covered with delicate lace.

Gloucester, Mass., is making active preparations for the fishery business. Her fleet of fishing vessels already numbers three or four hundred, and more are to be added this year than ever before.

Colorado, according to the Denver "Tribune's" statistical report for 1874, produced $4,000,000 bullion, against Utah's $7,000,000. Nevada produced $35,402,000, and California $20,300,000, which places Utah third on the list.

Engineers of the Prussian government have made a boring to the extraordinary depth of 4,040 feet at Sperenberg, a place about twenty-five miles south of Berlin. Salt was met at 283 feet, and continued to be found at the lowest depth.

According to Madrid dispatches of the 19th Castelar had declared that he would not take his seat in the Cortes if he were required to swear allegiance to king Alphonso. The Spanish squadron had arrived at Zarana, under instructions to exact from the Carlists indemnity for the owners and crew of the Custar and the punishment of those engaged in the attack.

The disappearance of the Danube between Moehringhen and Immiodingen, on the frontier of the Duchies of Baden and Wurtemburg, is a curious natural phenomenon. For at least half a century it has been noticed that some portion of the water of the river flowed into cavities in the calcareous rocks —Jura limestone—to re-appear again near the town of Aach, in the Hobgan; now the whole body of water disappears in the vast cavities which have been formed.

A temperance meeting at Fond du Lac, Wis., has issued an address in which it is said; Our observation and experience has taught us that the temperance army can do more good by pursuing the policy that has been adopted in this part of the state than in any other manner, viz: By bringing to bear all the moral influence at our command; by unceasing personal effort; by constantly laboring to get men to reform and to return to the path of reason, right and duty; by earnest endeavors to get the young and non-drinking classes impressed with the dangers that follow habits of intoxication; in short, by working where, when, and how we know will bring good results.

The Reading (Pa.) "Times" thus refers to to the death of a local giant. On Wednesday morning Mr. Wm. Kupp, aged 21 years, residing near Douglasville, and celebrated throughout that section for his remarkable weight, died suddenly. Mr. Kupp was a wonderfully framed man, weighed 450 pounds, and some idea of his immense size may be gathered from the fact that the calf of his right leg measured 29 inches in circumference. He was five feet eight inches in height, and was, without doubt, the heaviest man in the United States. He was said to have been a singularly handsome man, and his unusual size did not seem to detract from his personal comeliness.

Guide for Holy Living.

Let us be on our guard against old self in every form, whether it be indolence, or temper, or coldness, or rudeness, or disobligingness, or slovenliness, or shabbiness, or covetousness, or flippancy, or self-conceit, or pride, or cunning, or obstinacy, or sourness, or levity, or foolishness, or love of pre-eminence.

Let us cultivate a tender conscience avoiding crotchets, and conceits, yet watching against the commission of little sins, and the omission of little duties, redeeming the time, yet never in a hurry; calm, cheerful, frank, happy, genial, generous, disinterested, thoughtful of others, and seeing we must protest against the world, on as many important points, let us try to differ from it as little as possible on things indifferent, always showing love to those we meet with, however irreligious and unlovable, especially avoiding a contemptuous spirit or an air of superiority.—*H. Bonar.*

It Will Come

Though the coming of the final consummation be slow, *it will come.* There is not another truth in God's word that is so peculiarly authenticated. All the holy prophets since the world began have foretold it. All the evangelists and apostles have inwrought it in all their writings in the Divine purpose. Jesus himself has given parable on parable, precept upon precept, and promise upon promise, all directed to this one thing. And God hath certified it to all men, in that he hath raised up Christ from the dead. But after all the rest of the canon of inspiration was finished, another book was indited, making this its particular and specific theme; and in that book is a particular vision, in which the mighty Judge himself appears, and gives forth the most intense and awful asseveration on the subject. With clouds for his garments and the rainbow for his crown —with his face shining as the sun and his feet glowing like pillars of fire—with a roll in his hand, lifted by his merit from the throne of infinite majesty, he stretches up his right hand into the sky, and *sweare*—swears by the Eternal—swears by the power which has given birth and being to all things,—that, in spite of all the mistakes, disappointments, delays and consequent doubts upon the subject what was made known to the prophets shall be, and that the time shall come when *there shall be no more delay!*

Shall we then have any doubt upon the subject? Shall we allow the failure of men's figures and prognostications to shake our confidence or obscure our hope? Shall we suffer the many and long delays that have occurred, or that ever may occur, to drive us into the scoffer's ranks? True as the life of God—certain as the divine eternity—unfailing as the power which made the worlds—immutable as the oath of Jesus—*the great consummating day will come*, when the whole mystery of God shall be fulfilled. Unbelief, away! Misgiving, be thou buried in the depths of the sea! Doubt, be shamed into everlasting confusion! "Behold He cometh with clouds, and every eye shall see Him, and they which pierced Him. Even so, Amen."

Holy One of heaven, have mercy upon us, and help us hold fast the profession of our faith without wavering; for He is faithful that promised.—*Dr. Seiss' Lectures on the Apocalypse.*

Love Not the World.

Wealth is like a bird; it hops all day from man to man, as that doth from tree to tree, and none can say where it will roost or rest at night. It is like a vagrant fellow, which, because he is big-boned and able to work a man takes in-doors and cherisheth; and perhaps for awhile he takes pains, but when he spies opportunity the fugitive servant is gone, and takes away more with him than all his service came to. The world may seem to stand thee in stead for a season, but at last it irrevocably runs away, and carries with it thy joys, thy goods, as Rachel stole Laban's idols; thy peace and content goes with it, and thou art left desperate. Honor must put off his robes when the play is done; strength, though like Jeroboam, it put forth the arm of oppression, shall soon fall down withered; beauty is like an almanac; if it lasts a year, it is well; and as for pleasure, it is like the lightening, a flash and away. The world itself is not unlike to an artichoke; nine parts of it are unprofitable leaves; about it there is a little picking-meat; and in the midst there is a core enough to choke them that devour it.

O, then, set not your hearts on these things. Let the stableness of God's mercy to us, work a stableness of our love to Him; and howsoever, like the lower orbs, we have a natural motion of our own from good to evil, yet let us suffer the higher power to move us supernaturally from evil to good. Our ripeness of Christianity must overgrow fluctuant thoughts. The God of constancy would have his to be constant. Be steadfast in your faith in him. "Continue in the faith, grounded and settled, and be not moved away from the hope of the gospel." Col. i. 23. "Be steadfast in your faithfulness to man, promising, and not disappointing." Psalms xv. 4. No man can turn Christ from thee unless thou turn thyself from Christ; for Jesus is the same yesterday, to-day, and for ever.—*Thomas Adams.*

Family Worship.

How sadly it is neglected on every hand, and even sometimes among our own people; and when attended to, how often it is cruelly perverted, and reduced to a heartless formality. An exchange thus speaks on this point:

There ought to be no sweeter hour in the day than that in which come the morning meal and family worship. Yet it is sorrowful to see what sometimes passes for the latter. A chapter of the Bible hurried through, stereotyped prayer mumbled over, and the participants rush off to the work which they enjoy a great deal better. The exercise is wrapped up in fog, instead of being crowned with heaven's light. It is a mistake to suppose that fluency or education are especially needed in conducting family worship. It wants a heart most of all. Let there not be a single petition that is not born of real desires—even if the prayer be not two minutes long. Blessed be the home where the spirit of song dwells and adds its charm to the morning worship! The exercise need not be long, but it should not be crowded. Break up the formality; carry all the soul-life you have into it; and its savor shall not go through the day alone, but among all the home memories none shall be stronger to hold the grown up children to the faith of their fathers.

The Sins of Youth.

Young men do not remember, as they might, how the early firmness, the early resistance of temptation, gives its coloring to the whole future life. They do not mean to go far. They do not mean to pollute their souls without hope of recovery. There is a kind of lurking feeling, even if they do not confess it to themselves, that one day they shall be able to put off these pleasant vices, and address themselves in all seriousness to a nobler, because a more self-denying life. And I do not question that there have been cases where the better thoughts have at length prevailed, where the spirit of God has taken possession of the heart, and the spirit of evil has been cast out. I do not deny that there have been instances where a life of early profligacy has been succeeded by a life of devotion to Christ; where even the recollection of time wasted and talents abused may have given a tenfold zeal and earnestness to the faith of the man who has been set free from his chains, and brought into the liberty of Christ. But even where it has been so, if you could read the inner history of such men, if you could see them on their knees bitterly upbraiding themselves before God for their youthful sins, if you could witness their hours of anguish, if you could hear them confessing how often and often and often the old temptations come back, come back with tenfold force because the tempter knows how often he has triumphed in the past, how often the very recollection of past sin itself is a fresh suggestion to sin—if you could see and hear all this you would not dare, any of you, to make light of sin, or trample with the grace of God. And even while we acknowledge the possibility of a restoration, of the return of the prodigal to his father, we cannot but tremble when we remember how often it has been otherwise.—*J. S. Perowne.*

Letters and Receipts.

TWO DOLLARS.

P P Cady Amanda P. Rathbun Margaret Woodward Rebecca McLane J M Smith E R Wheeler A J Lyons L Plants D Williams Wm Simpson Charlotte McFarland S P Renner J Donaldson R L Partridge J Newman J L Cleveland J Robinson J M Thorp J F Eshelman J A Simonds Lizzie C Byrne J B Sheridan A P Chase J Perkins A P Terrell J Pallett M S Higbee A Balch E Atcher W L Upton S Baker.

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POSTAGE.

D D Evans 1.00 J D Sheridan .05.

REMARKS.

Parties sending postage will please understand that it is receipted with their subscription.

Mrs A. L. Nichols.—Yours of Dec. 31, was received.

B Willard.—It came.

APPOINTMENTS.

Lyon, S. H. Woodhull, Steuben county, N. Y., Jan. 23, 24. Swale, near Brother Titus' Jan. 25, 26. Swale, near Brother Drakes Jan. 27, 28. West Cameron, Jan. 29. Cowdersport, Potter county, Pa., near Brother Quinsby's as he may arrange Jan. 30, to Feb. 8. Buffalo, N. Y., 628 Eagle St., the first Sunday in each month. Marshfield, Erie county, Feb. 8. Collin's Center N. Y., Feb. 9, to 11.

JOHN T. ONGLEY.

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THE RESTITUTION

THE BOLTED DOOR.

"Behold I stand at the door and knock. If any man hear my voice and open the door, I will come in to him and sup with him, and he with me."—*Rev.* iii. 20.

God is knocking,
Ever knocking,
At the heart's tliree bolted door,
Which we're locking,
Ever locking,
As we oft have done before,
And we hear, yet hearing, heed not,
While we faster bolt the door.

He is calling,
Ever calling,
In a soft and gentle tone,
To the fallen,
And the falling,
To the weary and the lone,
Still they answer not the summons,
Till the Spirit-voice has flown.

He's entreating,
Ever entreating,
By his mercy, by his care,
Knocking, knocking,
And repeating,
Calling, calling, this his prayer;
"Let me enter!" Hear it mortal,
Open wide the sin-locked portal.
Hear it, mortal, open quickly,
God is waiting at the door.

—*Watchman and Reflector.*

THE EXPOSITOR.

[Under this head we shall give important criticisms, from the ablest scholars and editors, and also insert valuable historical extracts, on such subjects as will more fully illustrate Bible truth.]

God has been pleased, at different times, to enter into covenant arrangements with mankind. These covenants have been ratified by the death of certain sacrificial victims. There are two ways of giving, validity to the stipulations of a covenant. By the one way the contracting parties themselves are both present and pledge a fulfillment of its terms; and by the other, the stipulations are made known and acceded to through a mediator. In Gen. xv., we have an account of the making of a covenant between God and Abram in reference to an innumerable posterity and a grant of the land of Canaan for an inheritance. Under God's direction, Abram took certain victims, and divided them, (the birds excepted) and laid the pieces one against the other. It was the custom, when both contracting parties were present, to pass between these pieces in order to give the most solemn assurance, and pledge of intention to carry out all the terms of the contract. In this particular instance, the "smoking furnace and lamp of fire," that passed between the halves, are the symbols of the Divine Being, as one party, while Abram passed in his own proper person. By this passing between the severed parts of the slaughtered victims was that covenent ratified that embraces promises requiring for complete fulfillment, not only the dispensational times of the law and of the Gospel, but the "times of the restitution of all things," and the unfolding developments of ages to come. In Exodus xix., we have the account of a covenant between God and the nation of Israel, which is made through the intervention of a mediator. God, through Moses, proffers certain honors and blessings to Israel on condition of obedience to certain requirements. Moses, as mediator, makes all known to the representative elders of the whole people; on behalf of the whole people, the elders heartily accept the terms and pledge implicit obedience to all God requires; Moses returns their answer to God, who then makes known his requirements in the ten commandments and other legal stipulations, in a book which Moses in turn reads to all the people,—to which they respond in a body: "All that the Lord hath said will we do, and be obedient." Ex. xxiv. 7. Then the covenant is ratified as described in Ex. xxiv. 8, and more fully by Paul in Heb. ix. 19. The words of Moses are: "behold the blood of the covenant which the Lord hath made with you concerning these words"—the words of the sprinkled book. This covenant waxes old and vanishes away, and God makes a new covenant made valid by more precious blood, Of this new covenant Jesus Christ is the Mediator, High Priest, and sacrificial victim. The Apostle declares that "He is the Mediator of a better covenant which was established upon better promises." Now this covenant is Paul's theme in his epistle to the Hebrews, in chapters vii. viii. ix, and x. And in chapter ix. he gives us a special account of its ratification. It is an unfortunate circumstance that our translators have introduced the terms "testament" and "testator" as though God was making a will and devising goods and chattles instead of entering into solemn covenant arrangements, which are ratified by the precious blood of a Redeemer.

We now proceed to give the translation and paraphrase of McKnight, who is sustained by many other able critics and translators.

MCKNIGHT'S PARAPHRASE.

"*For if the blood of bulls and goats,* offered by the high priest, *and the ashes of an heifer, sprinkling the polluted*, did, by the appointment of God, *sanctify to the cleansing of the flesh*, so as to fit the offender for joining in the tabernacle worship, *how much more* reasonable is it that *the blood of Christ, who* in obedience to God suffered death, and *through the eternal Spirit*, being raised from the dead, *offered Himself* a victim *without fault to God*, should have merit sufficient to *cleanse your conscience from* the guilt of *works which deserve death*; that is, banish from your mind the fear of punishment, that ye may be fit *to worship the living God* with the hope of acceptance. *And for this reason*, that the death of Christ is so efficacious *of the new covenant he is the Mediator or* High Priest, by whom its blessings are dispensed; and also the sacrifice by which it is procured and ratified; *that his death being accomplished for* obtaining *the pardon of the transgressions of the first covenant*, believers of all ages and nations, as *the called* seed of Abraham (Rom. viii. 43,) *may receive the promised eternal inheritance.*

For to show the propriety of Christ's dying to ratify the new covenant, I observe, that *where a covenant* is made by sacrifice, *there is a necessity that the death of the appointed sacrifice be produced.*

For according to the practice of both God and man, *a covenant* is made *firm over dead sacrifices; seeing it never hath force whilst the* goat, calf, or bullock, *appointed* as the *sacrifice* of ratification, *liveth.*

Because from the beginning God ratified his covenant by sacrifice, to preserve among men the expectation of the sacrifice of his Son, *hence not even the covenant of Sinai was made without sacrifice.*

For when Moses had read every precept in the book of *the law to all the people, taking the blood of the calves and goats* which had been offered as the sacrifices of ratification, *with water, and scarlet wool, and hyssop, he sprinkled both the book* of the law *itself* as representing God, *and all the people*, in token of the consent of both parties to the covenant, *saying*, while he sprinkled the people, *This is the blood* whereby *the covenant which God hath commanded to make with you* is ratified both on his part and yours."

God did not, through Moses, make a will or testament to the children of Israel,—but entered into a covenant with them made valid by sacrifices. Neither does He, in the new arrangement, makes will or testament through Christ, but makes a covenant, sealed by the precious blood of the Son of God.

The length of our article prevents giving translations and notes. If the reader will read the italicized words in the above paraphrase, he will have McKnight's translation.

Flee to the Mountains.

The time of "fleeing to the mountains" will be the subject of an article or two, which we hope to make interesting, by reasoning on the subject, taking the most literal view of the subject. It is proper to state that the question has been sprung from time to time for several years, and several writers have added a few proofs, but still enough to make it as clear to others as desirable. After we give our views let others come up and add their views, by which means only can we speedily arrive at the truth. We shall constantly aim to take the proofs literally, and see what the result will be.

We begin by quoting from Matt. xxiv. 15–23. "When you therefore see that detestable thing that makes desolate, stand in the holy place, . . . then let those who are in Judea flee to the mountains." We quote from Anderson's translation.

The "holy place" is the temple, and whatever that "detestable thing" was it must occur at the temple, in the holy place, and that occurrence was to be a token to get out of the city, field, and country, because a thing must transpire which was already written, called the vengeance. But now let us go back and see the question asked the Lord by four disciples, to see what these answers relate to. Luke xxi. 6, 7. "As for these things which you see, the days will come when there shall not be one stone left upon another that shall not be thrown down. And they asked him, saying, Teacher, when shall these things be? and what shall be the sign when these things come to pass." Here is where we wish men to make the turn, that is, stick to the question, and then the answer, which is relative to "when" the stones of the temple are to be thrown down, for we shall insist earnestly and fearlessly that the temple is to be *thrown* down, *at* the Lord's advent, by an earthquake. What the Lord gave in answer as a sign when those stones were to be thrown down, was his own appearance in the clouds of heaven, which He calls "the sign." Let us come out and say that the temple was never at any time thrown down, but invariably *burnt down;* which will not be denied, but in this case it requires to be "thrown down." No one ever said that the buildings of Chicago were *thrown* down during the fire, but burnt down in every case. Nor do men say when earthquakes *throw* down buildings, they were *burnt* down. Now do not forget that Mark and Luke both state the question plainly to the Lord, about when the stones of the temple should be thrown down. Not one intimation did the Lord give of the invasion of the Roman army, but taking the three witnesses who have reported it they were to wait for the army to encompass the city, and then the, whatever it may be, it was a thing "standing in the temple of God, showing himself that *he* is God, and *that event* is the sign to govern them about *when* to "flee to the mountains," for the reason that a thing is to happen at the house of God, where judgment is to begin—that it is like Sodom. We say they never had such warning to leave, nor can it be proved that the Christians did leave when Titus besieged the city. It is claimed by many that long before Titus came Cestius came, and then the Christians left. But all this is assumption, as there is no reliable proof of it. And even if there is proof, it is proof that they misunderstood the Lord, for never did they see any unusual occurrence happening in the "holy place.' Be patient and let us look into Josephus' history, and see what, and how things did occur. But first we should refer to another report recorded by Luke, of this same event, in "fleeing to the mountains." It is in chapter xvii. where the Lord was talking to his disciples about his coming, which would be like the lightning shining from one part of heaven to the other, and He adds: "*In that day* let not him that is on the housetop, and whose stuff is in the house, come down to take it away. Likewise he that is in the field, let him not turn back, remember Lot's wife." Verses 31, 32. Now read Matthew's report and you see when they are told to flee to the mountains," the same charge is given not to go into the house to take goods, but get out. He says, when told to flee, "Let him that is on the housetop not come down to take his goods out of his house, and let not him that is in the field turn back to take his clothing." Matt. xxiv. 16–18. Now is this the same occurrence just quoted in Luke xvii. 31, seeing the same words are used? Both relate to the same event, and we have positive proof in the latter that it is when the Son of Man is revealed, it is to be "in that day." There is no escaping this conclusion.

Now as we said we must for a while leave Scripture and examine Josephus, to see if, in the Roman war, there was any necessity for even pregnant women to escape, or any one else. It is true the six months' siege was desperate, like all such that ever happened. This is what Josephus says; "For Titus let a great number of them go away into the country whither they pleased."—Book v. chap. x. sec. 1. Then again he said, when they wounded him, "to come out upon the security that would be given them."—Chap. xii. sec. 3. Then he says in another speech made to them, pleading the good intentions of the Romans, "Unto this very time take care to have our laws observed, and almost compel those sacrifices to be offered to God which have by thy means been intermitted."—Book vi. chap. ii. sec. 1. And again he says, as the interpreter to negotiate for Titus: "If you will throw down your arms, and deliver up your bodies to me, I will grant your lives, and I will be like a mild master of a family, what cannot be healed shall be punished."—Chap. vi. sec. ii.

Here we must pause and *wonder* why it was that they were to flee from the Romans, not ever going into the house to take out anything, and this was so great a time of distress as called for pity upon pregnant women, when the truth was, no women, nor men either need have fled the country, as we shall prove yet, that no confiscation nor conscription was made. And it will not do to say that the Lord's advice to them to flee was unnecessary.

Now let us hear Josephus again, about the great distress and danger in the land. "And indeed many there were of the Jews that deserted every day, and fled away from the gates, although their flight was very difficult, since they had guarded every passage out of the city, and slew every one that was caught at them, as taking it for granted that they were going over to the Romans, yet did he who gave them money get clear off, while he who gave them none was voted a traitor. So the fact was this, that the rich purchased their flight by money while *none but the poor were slain.*"—Book iv. chap. vi. sec. 3. Why could not the Lord have told them how easy, if they had money, they could get out of the city even after the siege had lasted long, and not distress their minds with reports of the most calamitous nature that had ever, or ever would occur. And to be consistent, certainly they should have been told the truth about the Roman war, if it was that He was speaking of. You may say the temple is not there now, and therefore it cannot be as I say. So exactly the throne of David is not there, and still the fulfillment of Scripture requires it to be there. So not a whit is to fail. And it is constantly asserted that the event of the Jewish war, the siege of six months was the most distressing that ever happened. But even the little we have quoted about it proves it untrue. When the ten tribes were besieged three years and a half at Samaria, by the Assyrians, they underwent more distress in proportion to the length of time it lasted. 2 Kings vi. 25.

According to the Lord's own summing up after giving a long catalogue of events He says: "This (that, as Storrs renders it) generation shall not pass till all those things shall be fulfilled." All then He spoke of were limited to a *generation*, and in the answer to the question for a sign when the stones of the temple are to be thrown down, He says: "Then shall appear the *sign*," you asked for, when the stones of the temple and buildings of it were to be thrown down. Mark and Luke's reports both show this perfectly clear, and Matthew's, connecting the coming in the question shows perfectly clear that the disciples all knew his advent and throwing down the temple, and fleeing out of it were to be at the same time.

The subject is inexhaustable, and not a mystic passage is relied upon to sustain the same thing, even down in Moses' prophecy, then in all the holy Scriptures the idea we maintain is perfectly clear by being expressed literally. And it will be expected that we sustain our views by all the Scriptures in harmony, we so will, if the Lord will, purposely for the edification and growth of knowledge of many who have already considered the matter.

All who read this, lay it aside for re-reading, and then preserve it as from a false prophet, for events must sooner or late turn up to make this same question of the greatest importance.

Submitted to the brethren for the sake of Truth and the love of it.

B. SWEET.

[TO BE CONTINUED.]

A Letter from Sister Abby A. Perry.

To the readers of the RESTITUTION I wish to say, though I am far from all of like precious faith, yet I love all who love the truths of the Bible, and especially the great truth of the "restitution of all things, which God has spoken by the mouth of all his holy prophets since the world began." But when I hear men say and teach, that He will restore *all things* that have ever existed, or *all men*, or *all nations*, I do not believe it, for I have searched the Scriptures diligently for twenty-five years on the restitution theme, and have failed to find any such promise. God has promised to restore the throne and kingdom to Israel, but He has not promised to restore those Israelites whose carcasses fell in the wilderness; for Paul asks, "But, with whom was he grieved forty years? was it not with them that had sinned, whose *carcasses* fell in the wilderness? And to whom *swore he*, that they should not enter into his rest, but to them that believed not? So we see that they could not enter in because of unbelief." Heb. iii. 17–19. "Let us labor therefore to enter into his rest, lest any man fall, after the same example of unbelief." Heb. iv. 11. It seems very hard for men to keep on the track of truth, even after they have been once enlightened. Jesus said, "Strait is the gate and narrow is the way that leadeth unto life, and *few* there be that find it." Now, I cannot reconcile this with the idea that *all men* are to have life somewhere in the future! O to abide in the Word of God, where He has made known his will, is a great thing in these days of fables, and misrepresentations! I have long been a believer in the age, and ages to come. My views are in harmony with Brother Joel A. Simonds and many who write for the RESTITUTION. I believe God's purpose is prospective, not retrospective. I do not understand it to reach after any that have died in the past, but those who have died in faith. It seems to me if David spoke as moved by the Holy Ghost (the spirit of eternal truth) Psa xlix. and xxxviii. will convince any unprejudiced mind, that the "wicked will never see life," no matter how much he may have been honored in this life. "Nevertheless (or notwithstanding all their wealth and all their plans) man being in honor, abideth not; he is like the beasts that perish." "Like sheep they are laid in the grave." Now the conclusion, that any sane person must come to, without prejudice is, that when beasts have a resurrection, such persons will, who have died without understanding. "He shall go to the generation of his fathers, they shall never see light." How much such persons seem to enjoy in this life! "Their eyes stand out with fatness, they have more than heart can wish. They are corrupt and speak wickedly; concerning oppression they speak loftily. And they say, How doth God know, and is there knowledge in the Most High? Behold these are the ungodly, who prosper in the world; they increase in riches." And David was envious of them until God showed him in vision, their destruction. Psa. lxxiii. Again David exclaims: "O Lord, how great are thy works, and thy thoughts are very deep. A brutish (beastly) man knoweth not, neither doth a fool understand this. "When the wicked do spring as the grass, and when all the workers of iniquity do flourish; it is that they shall be destroyed for ever." Well, men say, "The Lord is good," "God is love." I believe it fully, or He would not let so many godless creatures inhabit the earth for so many generations as He has, and live upon his bounty. Nahum says, "The Lord is good, a stronghold in the day of battle, and he knoweth them that trust in him; but with an overrunning flood he will make *an utter end thereof*, and darkness shall pursue his enemies; for while they are folden together as thorns, and while they are drunken as drunkards, they shall be devoured as stubble fully dry." Matt. xiii. 30, 40–44; Joel iii.; Zech. xiv.; Ezek. xxxviii. 14–23. Those who believe in the restoration of *all things*, are wise above what is written by either Prophets or Apostles. If you give all the Scriptures their proper definition, no such thing can be proved, I affirm, without fear of successful contradiction. "Behold the whirlwind of the Lord goeth forth with fury, a continuing whirlwind, it shall fall with pain upon the head of the wicked. The fierce anger of the Lord shall not return, until he have done it, until he hath performed the intents of his heart. In the latter days ye shall consider it." "At the same time" will I be the God of all the families (or tribes) of Israel, and they shall be my people. For thus saith the Lord, Sing with gladness for Jacob, and shout among the chief of the nations, publish ye, praise ye and say, O Lord, save thy people, *the remnant of Israel.*" "Hear the Word of the Lord, O ye nations, and declare it in the isles afar off, and say He that scattereth Israel will gather him, and keep him as a shepherd doth his flock.' "Behold the days (will) come saith the Lord, that I will sow the house of Israel, and the house of Judah with the seed of man, and with the seed of beasts, and it shall come to pass that like as I have watched over them, to pluck up and to throw down, and to destroy, so will I watch over them to build, and to plant saith the Lord." Jer. xxx. 31. How many, who profess to be looking for the coming of Jesus, the rightful heir to Israel's throne and kingdom, discard all these plain prophecies, made to the house of Jacob, which Christ is to reign over when He comes, according to the angel's word to Mary, when he was sent from heaven to announce his birth and mission. It is no wonder that such should be found setting the time when He shall appear, notwithstanding Jesus said, "It is not for you to know the *times*, or the seasons, which the Father hath put in his own power," and "Watch, for ye know not when the time is." O, what inconsistencies! and yet, they seem so honest and earnest in their love for Christ, and his coming.

I am looking for a darker time than earth has ever seen in the past. Jeremiah exclaims: "Alas! for that day is great, so that none is like it, it is even the time of Jacob's trouble, but he shall be saved out of it." Jer. xxx. 7.

In view of that time, dear brethren and sisters, I would exhort you in the language of the Prophet Zephaniah. "Seek ye the Lord, all ye meek of the earth, which have wrought his judgment, seek righteousness, seek meekness, it may be ye shall be hid, in the day of the Lord's anger." Again. "Therefore, wait ye upon me, saith the Lord, until the day that I rise up to the prey, for my determination is to gather the nations that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger, for all the earth shall be devoured with the fire of my jealousy. For *then* will I turn to the people a pure language," etc. "The remnant of Israel shall not do iniquity, nor speak lies." "Sing, O daughter of Zion, shout O Israel! be glad and rejoice with all the heart, O daughter of Jerusalem. The Lord hath taken away thy judgments. He hath cast out thine enemies; the King of Israel, even the Lord, is *in* the midst of thee, thou shalt not see evil any more." My heart responds Amen and Amen.

—A gracious fear of God draws us to Him, but a sinful fear drives us from Him.

A fair statement of facts forms the honest man's best method of pleading a good cause.

Gentleness will often accomplish what violence fails to perform.

Those not satisfied with dainties, are very likely to want necessaries.

The comforts we promise ourselves are often accomplished with suffering and sorrow.

Sound Doctrine.

Brethren, I wish to arouse your minds somewhat, as to sound doctrine. What is more becoming than to see a man or woman speak the things which become sound doctrine.—Titus ii. 1. Sound speech that cannot be condemned; that he that is of the contrary part *may* be ashamed, having no evil thing to say of you. "Hold fast the faithful word that we may be able by sound doctrine to convince the gainsayer. James i, 16: "Do not err my beloved brethren." 1 Pet. ii, 10: "Honor all men, love the brotherhood, Fear God, honor the king." 1 Pet. iii, 15, 16, 17; "Sanctify the Lord God in your heart, and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear having a good conscience, that where as they speak evil of you, as of evil doers, they may be ashamed that falsely accuse your good conversation in Christ, for it is better if the will of God be so that ye suffer for well doing, than for evil doing; every good gift and every perfect gift is from above, and cometh down from the Father of lights with whom is no variableness; neither shadow of turning." Prov. xxv, 11: "A word fitly spoken is like apples of gold in pictures of silver." Prov. xxiii, 12: "Apply thine heart unto instruction, and thine ears unto the words of knowledge." Brethren, let us speak the doctrine that Paul spoke, and follow his teachings, then we will speak sound doctrine, and by so doing we can say with Paul, 2 Tim. iv, 7-8: "I have fought the good fight, I have finished my course I have kept the faith, henceforth there is laid up for me a crown of righteousness which the Lord the righteous judge shall give me at that day; and not to me only, but unto all that love his appearing."

E. O. NELSON.

Warren, Ill.

Home.

It is not the imposing majesty of a sumptuous mansion, nor the hollow glare of gaudy furniture, nor the obsequious attention of servants, nor even of children, that makes a home of a home, and keeps alive the sacred blessedness of a married life. No; but it is the steady exercise of those holy charities that soothes the sorrows and smoothes the asperities of our nature; those little evidences of sincere esteem; those spontaneous expressions of affection and tenderness; those unpremeditated smiles and tears at the acts of other's joys or sorrows; that affectionate officiousness which volunteers more readily as service becomes more difficult—these are the things that give to home its purest and most powerful attractions; where these abound the mind repeses in all the confidence of conscious safety and in the satisfaction of ample enjoyment. Mutual respect and attention between man and wife are essential to render them respectable in the eyes of their domestics and children, and also to maintain that healthy flow of soul, that cheerfulness and buoyancy of spirit, so necessary in bearing the ills and performing the duties of life. As kindness and respectful treatment are due to all persons, so they are due to ourselves as wife or husband, for we cannot love those whom we do not respect, nor can they love us in return. Let it then be a principle of established authority, like the laws of the Medes and the Persians that change not, to give each that affectionate attention which is mutually due between equals. Let everything be studiously avoided that goes to lessen either party in their own estimation or in that of other persons, and let it never be forgotten that even a smile or a frown may gild with brightness or overcast with clouds that most sacred spot on earth which you call Home! —*Hebrew Leader.*

The True End of Life.

So certainly is religion the great end of life that it may be truly affirmed of all who die without it, that however long they have lived, or whatever in other respects they have attended to, they have lived in vain. However they may have spent their time, it is, as to its higher purpose, all lost. Whatever they have been engaged in they have done nothing; but have been ingeniously negligent. They may have gained much; much knowledge, wealth, reputation, comfort, pleasure; but they have been losing all the while infinitely more than they have gained, for they have lost their soul. They have been busily employed in building up their earthly fortunes but they have been no less busy in pulling down their immortal interests. They have gained a name and a place in the temple of fame, but they have lost infinitely more reputation with God than they have gained with men. They may have lived for the temporal good of all nations and all posterity, but they have neglected to live for their eternal good; and therefore, in every view of the case, they have lived below the ends of their Creator in their existence; and if they had right views of their mistake at last, they would go down to the grave, though laden with years, and riches, and honors, uttering the melancholy confession, "Life with me has been a lost adventure."—*Hebrew Leader.*

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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Study of the Bible.

PURPOSE OF HOLY SCRIPTURE.

"Lamp of our feet whereby we trace
Our path, when wont to stray;
Stream from the fount of heavenly grace!
Book by the traveler's way!
Word of the living God!
Will of his glorious Son!
Without thee, how could earth be trod?
Or heaven itself be won?"
—*Bernard Barton.*

Every book has, or ought to have, a distinct object. What then is the object of the Bible?

The answer is at hand. It professes to enlighten us as to our true *relation* to our Creator; as to our *duties* in this world; and as to our destiny in the world to come. It has been sometimes said, and urged, too, as a reason for neglecting divine revelation, that the Bible deals with things *beyond* our experience and comprehension; that it has little to do with the everyday work of a practical man's life; that it is a book full of mysteries; and that it treats of matters regarding which nothing certain can by any possibility be known.

This is not true. Nor would it be, but for certain mistakes into which we fall into, in consequence of misunderstanding the things which it reveals, with the things it merely hints at.

Properly speaking, the Book *reveals* only that which really belongs to man—the present, *which is his possession*, and the future, which is his inheritance. To many things it only incidentally refers; speaking, for instance, of other beings and other worlds, with much beside, simply to the extent, and no further, than seems to be needful in order to our true comprehension of the position we occupy in the universe. To fix our attention on these mere *accessories*; to create difficulties out of *them*; and to neglect the immediate object of the revelation, is, to say the least of it, unpractical and absurd.

We would not, for a single moment, even in the slightest degree, underrate the importance of these incidental communications. On the contrary, we receive them with a thankful wonder. For we cannot forget that we have no other account, besides that given in the Bible, of the most important events that have educated the race, and made men what they now are.

But we say again, as these things are not the *object* of the Book, so difficulties relating to them, however formidable, can afford no good reason for neglecting, or rejecting its immediate message to ourselves, as creatures of God, destined, in one form or other, to fulfill the ends of our existence, whether in this world, or in that which is to come.

Further, the Bible always pre-supposes *other and prior revelations.*

NATURE is a revelation. "The heavens declare the glory of God; and the firmament showeth his handywork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world." Psa. xix. 1–4. It was the neglect of nature's voice which rendered the idolatry of the heathen inexcusable. "For the *invisible* things of him from the creation *of the world are clearly seen*, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse." Rom. i. 20.

The PROVIDENCE of God is again a continual revelation. Paul, in addressing the Athenians, could appeal on this ground to heathen poets: "As certain also of your own poets have said, For we are also his offspring."

Forgetfulness of this truth plunged the ancients into ever deepening error. "When they knew God, they glorified him not as God, neither were they thankful; but became vain in their imaginations, and their foolish heart was *darkened*." Rom. i. 21.

The *peculiarity* of the later revelation, that of God in Christ, is that it was embodied in a person, and that it exists for us as a WRITTEN BOOK. To its presentation in this shape, many persons fancy they see insuperable objections. We can scarcely imagine, however, that it could have been given otherwise. A direct revelation to each individual personally and separately would, *if effectual*, offer such violence to human nature, that freedom, both of choice and action, *would be destroyed by it*; while if otherwise,—making no deep and strong impression on the mind,—such a communication would soon come to be regarded as *unreal*, the result of natural causes, and the effect a disturbed imagination. Imposture, under such a state of things, would be sure to abound, and enthusiasm would supersede reason altogether.

The mode actually adopted, that of first qualifying individuals, by indisputable credentials, to instruct others, as to the will of God, and then preserving their teaching in writing, is obviously the *best*, if not the *only* method in which the work could have been accomplished. It is plainly a more secure method for conveying truth than tradition could ever be; it is freer from liability to suspicion of fraud or contrivance; it throws truth open at all times to the investigation of every man; and it has this great advantage,—it is the only natural and human method. "Every thing that is of consequence man desires to have *in writing*. By its means laws are promulgated, arts and sciences spread, and titles and estates are secured. All that we know of history comes down to us in books; tradition passes away like the morning cloud, but books may live as long as the sun and moon endure."

Add to these considerations the fact that God, although invisibly, is ever bearing witness to the truth of this written revelation by a voice within; that without other evidence than that which is *internal*, its revelations are at once recognized as realities by the "lowly heart and pure;" that it is the only key that fits the wards of human consciousness; that to the poor and uninstructed it comes home like a familiar thing, and we are forced to confess that stereotyped as it is in paragraphs and in letters, it yet bears about with it all the characteristics of perpetual life, and is capable of being made the common property of all the children of men.

We are not quite sure that the Bible was intended to be so direct an instrument in the *conversion* of the world as is usually supposed. That work seems rather to be the peculiar responsibility of the Church; to be accomplished by the living voice, and the power of a holy example. The Bible, regarded as a book, is not so much intended for the unbeliever as for the believer. Its chief aim and end is to *elevate* the Christian; to bring him closer to Christ; to teach, and to enable him, by faith in the Redeemer to live a higher life than others, a life of self-denial, of unworldliness, and of disinterested love. This seems to be the view taken of Scripture by St. Paul, when he speaks of it to Timothy, as "profitable for doctrine, for reproof, for instruction in righteousness, *that the man of God* may be perfect, thoroughly furnished unto all good works." 2 Tim. iii. 16, 17.—*H. Dunn.*

Foreknowledge.

God's foreknowledge is not simply considered the cause of anything. It puts nothing into things, but only beholds them as present, and arising from their proper causes. Knowledge in itself is an apprehension of a thing, is not the cause of it. A spectator of a thing is not the cause of that which he sees; that is, as he beholds it. We see a man write; we know before that he will write at such a time; but this foreknowledge is not the cause of his writing. We see a man walk; but our vision of him brings no necessity of walking upon him; he was free to *walk, or not to walk.* We *foreknow* that death will seize upon all men; we foreknow that the seasons of the year will succeed one another; yet is not our foreknowledge the cause of this succession of spring after winter, or of the death of all men, or any man. We see one man fighting with another; our sight is not the cause of that contest, but some quarrel among themselves exciting their own passions. The foreknowledge of God takes not away the liberty of man's will, no more than a foreknowledge that we have of any man's *actions takes away his liberty.*—*Charnock.*

The Cemeteries of Jerusalem.

Jerusalem and its environs are a vast necropolis. Not less than a hundred and twenty or thirty generations lie buried there. For a period after the establishment of the monarchy, the kings and princes were interred within the city. In later ages the great and wealthy families hewed sepulchres for themselves in the rocky declivities that surround the city. Great numbers of them still remain, open, dilapidated and appropriated to other uses,—a shelter for animals, or habitations for living men. There is not one, so far as is known, that has not been rifled, and swept of every trace of its original tenants.

The great tombs in the environs of the city, which tradition or conjecture refers to the judges, kings, the empress Helena, and other eminent personages, were, ages ago, opened and rifled, their sarcophagi broken into fragments, and the dust of those who slept in them swept forth and given to the winds. Empty, deserted, and open to the intrusion of whoever pleases, they have become monuments of the utter ruin and oblivion to which death at length consigns the great and enobled as well as the unknown. No efforts of art have hitherto succeeded in preserving a single individual of the race for more than a short period in such a form that he could be identified. The dust of the great monarchs of *Egypt, Babylon, Persia, Greece, Rome*, though embalmed and consigned to massy mausolea that were expected to preserve them intact to the end of time, have vanished from their sepulchres, and is as undistinguishable now as that of the most obscure of their subjects. Dr. Barclay says:—

"No expression could more forcibly characterize the Holy City than the term necropolis—its rocks being everywhere perforated with tombs, and its soil crowded with grave-stones. . . . .

"These myriads of sepulchres, though originally designed almost without exception, for the interment of the dead of Israel or their proselytes, have in turn served also for the sepulture of various successive races, consequently occupying the devoted city —Pagan, Moslem, and Christian. And not only have these rock-hewn sepulchres been tenanted by the Gentile dead, but by the living also. Thousands of Cenobites have no other dwelling at Jerusalem than these cold, dark, habitations of the dead. And even down to the present day the Arabs of Siloam occupy, either wholly or in part, the catacombs of the Hill of Offence, *though generally having a* small ante-room in front of the tomb. And in the Turkish burial-field, on the hill to the right of the Damascus Gate, called Turbet-es-Zahara, or Mount of Tombs, the order of nature is exactly reversed by these Troglodytes—the dead being above the living.

"The process of quarrying and blasting is so much facilitated in cliffs perforated and intersected with tombs, that the sepulchres immediately around the city are rapidly disappearing before the hands of the mason, the dark habitations of the dead being thus converted into the lighted residences of the living.

"On the east side of Olivet and the southern slope of Scopus, I discovered a few sepulchres precisely resembling some that I saw at Rome; instead of *large loculi for sarcophagi, mummies*, or corpses like the Jewish tombs, they have a great many small recesses in the sides of the room, barely large enough to contain a small cinerary or lachrymary vessel. But with that exception nearly all the excavated rock tombs of Jerusalem are undoubtedly of Jewish origin. The Jewish sepulchres, though regulated by one general principle, yet differ very much in point of capacity, finish, and internal arrangement. *Lazarus* seems to have been interred in a mere natural cave with a small mouth—such as still abound in the vicinity of Jerusalem and Bethany. And the cave of Machpelah was unquestionably in its natural condition when first used for the burial of Sarah. In the sides of some of these natural grots, loculi or roughly excavated receptacles of the dead are still found; but it is probable that in the earlier periods of the Jewish age the corpses were often merely laid on the floor swaddled in the winding sheet. Indeed there is abundant proof that such a burial has been practised in quite modern times. Usually, however, the Jewish sepulchre is a small room excavated in the solid rock, and provided with several receptacles for the dead. They are occasionally provided with an anteroom, and susceptible of unlimited enlargement, which is effected by adding room to room, laterally in the rear, on the sides, or *below*. A *perpendicular surface* is generally sought, through which a small door is cut; but the position of this door in reference to the room is very irregular—the workmen having evidently paid more regard to the grain and flaws of the rock, than to the symmetry of the room.

Hope of the Righteous.

"For the upright shall dwell in the land, and the perfect shall remain in it. But the wicked shall be rooted out of it."—*Proverbs.*

These words were spoken by the king of Israel when under the inspiration of heavenly wisdom. They *describe not the things of the present* life but tell of events yet future, and belong to the age of final rewards and tribulation. The rooting out of the wicked is essentially preliminary to the establishing of the righteous in the land. "Wait on the Lord and keep his way, and he shall exalt thee to inherit the land; when the wicked are cut off thou shalt see it." Can it be that the oft repeated promise of an inheritance in the earth finds its entire fulfillment in the joys and sorrows of this life, Has Abraham received the country, the lot of his inheritance, *covenanted to him, and confirmed by* an oath in which God swears to give him the land wherein he then sojourned as a stranger for an everlasting possession. Do the meek inherit the earth? Who more meek than the lowly Nazarene? Yet He had not a place to lay his head. The prince of this world regarded Him not among his heirs. Moses was meek yet after having been chosen to lead the children of Israel into the promised land endured the contempt and reproach of all that mighty people received not even a temporary residence in the goodly land. The most deserving of God's *servants*, together with Him who is appointed heir of all things, fulfilled the law, kept the faith, endured unto the end; declaring plainly that they sought a better country that is an heavenly. Faith and Hope transfer that glorious possession beyond the resurrection of the dead. God has reserved a more glorious dispensation of things in connection with the inheritance. The curse still lingers upon the fairest portions of earth. Briars and thorns and thistles shall it bring forth to thee. *Bloodshed and violence are abroad in* all her coasts, and her bosom groans with hidden wrongs and the cry of innocent blood. In vain do we look for that heavenly country while the one chosen to redeem the inheritance returns not. The rulers of darkness hold and sway the sceptre of oppression in all the earth. They killed the heir, they seized upon the inheritance and continue to hold the rightful dominion of the prince of peace. But blessed be the holy one of Israel who has promised to send his Son with power and great glory to destroy those wicked men and recover the vineyard, to wrest the garden and the field from the hands of the destroyer, and destroy them that destroy the earth. O, may the glorious day soon dawn that will end alike the power of Satan and the sorrows of suffering humanity. Thrice *blessed* be the great Restorer who will cause "peace to flow as a river" and righteousness as the waves of the sea. "Let the whole earth be filled with his glory." Amen and Amen.

A. B. WINCH.

Laud, Ind.

Power of Faith.

Childlike faith looks into the Holy Scriptures with an eye of penetrating power, like that of the telescope directed toward the starry heavens. It brings into view glorious things of divine revelation which escape the notice of the common eye, which are wholly invisible to the natural eye. It reduces the symmetry and displays in beautiful proportions many sublime prophecies and glorious promises involved sometimes in contradictory appearances to a superficial reader. The splendor of the starry hosts is the midnight sky, the grand constellations, the brilliant planets, the erratic shooting stars, the galaxy and its innumerable hosts, faint and bright—fill the beholder with perplexity and *with profound admiration. There is* a fair type of the appearances presented by the precious promises in the oracles of God to the natural man, who fails to study the holy volume as a work of the same hand which built the earth and the heavens and is building the city of God. In its pages are found the brightest examples and the worst, that men may follow the one and see the miserable end of the other; are found also the purest morals, the loftiest sentiments, the tenderest affection, the holiest teachings, the most wonderful miracles, *revelations, promises and prophecies*, all mixed in with the darkness of sin and wickedness, rebellion and wretchedness, making such a chaos of disorder in the temporal darkness that the learned and the ignorant are sometimes alike puzzled to see the harmony and holiness of Bible history with its testimonies and its laws. Those who read it as a common work of the press soon come to know all about it, as they think, and they lay it aside. While those who study it daily, for wisdom, for instruction in righteousness, and for spiritual nurture, love it more and more as long as they live, and continually find deeper and richer mines of *eternal* truth in its pages. To the strongest men it gives meat, and milk to babes, with honey out of the rock to every soul that fears the Eternal and desires to learn the Word of life.—*Ward's Faith of Abraham and Christ.*

Progress of Romanism.

It is very suggestive to compare the progress of the Roman Catholic faith in Great Britain for the last one hundred years. In England and Scotland there were counted in 1776, 90,000 Catholics; *in 1823, 500,000*; in 1842, 2,000,000; and in 3,380,000. England now numbers 1,895 priests, 1,453 churches, 86 monasteries for men, 286 convents for women, and 1,260 Catholic schools. England Scotland and Wales are divided into 20 dioceses. The House of Lords contains not less than 33 Catholic members; the House of Commons, 37; and the Queen's Privy Council, six. Amongst the baronets there are 77 of that creed.

Words of Jesus.

"Remember the words of the Lord Jesus, how he said:"

"I will not leave you comfortless; I will come to you" (John xiv. 13).

Does the Christian's path lie all the way through Beulah? Nay, he is forewarned it is to be one of "much tribulation." He has his Marahs as well as his Elims—his valleys of Baca as well as his grapes of Eschol. Often he is left to contend to bear the brunt of the storm—his gourds are fading when most needed—his sun going down while it is yet day—his *happy* home and happy heart darkened in a moment with sorrows which a stranger (with which often a brother) cannot intermeddle. There is one Brother "born for adversity" who can. How often has that voice broken with its silvery accents the muffled stillness of the sick-chamber or death-chamber? "'I will not leave you comfortless;' the world may, friends may, the desolations of bereavement and death may; but I will not; you will not be alone, for I, your Savior and your God, will be with you?"

Jesus seems to have an especial love *and affection for his orphaned and* comfortless children. A father loves his sick and sorrowing child most; of all his household, he occupies most of his thought. Christ seems to delight to lavish his deepest sympathy on "him that hath no helper." It is in the hour of sorrow his people have found him most precious; it is in "the wilderness" he speaks most "comfortably unto them;" he gives them "their vineyards from thence;" in the places they least expected, wells of heavenly consolation break forth at their feet. As Jonathan of old, when *faint and weary, had his* strength revived by the honey he found dripping in the tangled thicket; so the faint and woe-worn children of God find "honey in the wood"—everlasting consolation dropping from the tree of life, in the midst of the thornjest thickets of affliction.

Comfortless ones, be comforted! Jesus often makes you portionless here to drive you to himself, the everlasting portion. He often dries every rill and fountain of earthly bliss, that he may lead you to say, "All my springs are in thee." "He seems intent," said one who could speak from experience, "to fill every gap love has been forced to make; one of his errands from heaven was to bind up the broken-hearted." How beautifully in one amazing verse does he conjoin the depth and tenderness of his comfort *with the certainty* of it;—"As one whom his mother comforteth, so so will I comfort you, and ye shall be comforted!"

Ah, how many would not have their wilderness state altered, with all its trials and gloom, and sorrow, just that they might enjoy the unutterable sympathy and love of this comforter of the comfortless, one ray of whose approving smile can dispel the deepest earthly gloom! As the clustering constellations shine with the intensest lustre in the midnight sky, so these "words of Jesus" come out like *ministering angels in the deep, dark night* of earthly sorrow. We may see no beauty in them when the wor sunny and bright; but he has them up in store for us for the and cloudy day."

"These things have I told you, when the time cometh, ye may remember that I told you of them."

What We Find in Jesus.

"I have found him whom my soul loveth."

This is the joyful utterance of many a happy heart whom the Shepherd has first found and brought home to the fold. If Jesus had not first sought us, we never would have found Him. There is one side of the deepest, purest Christianity, on which Jesus is seen as doing everything for the believer; there is another side on which the believer appears as doing everything for Jesus. The two together make pity.

Conversion is *finding* Christ. The penitent soul then discovers in the crucified Savior what he never saw before; he obtains from Him what he never had before; he becomes through Christ what he never was before. Is not all this a *finding* of something entirely new?

In finding Christ we find *forgiveness*. He comes to us as sinners with the offer of pardon in his hand. It is a precious gift stained with his own blood and tears.

In finding Jesus we alone find *peace*. He is the "Lord of peace." He hath made peace by the blood of his cross. The old enmity between our offended Father and ourselves is taken away.

It is not only the peace of reconciliation, but the peace of contentment that Jesus gives. "My peace I give unto you." And how it smoothes the ruffled brow, and cools our heated pulses, and quiets our worries! A half hour of communion with Jesus does more to cool off a fit of angry passion or to restore the equilibrium to a distured mind than all the "philosophy" in the universe. What a wonderfully calm, self-possessed set of sayings these words of Jesus were! And the simple reason was that Jesus possessed their souls with his patience and kept in perfect peace the hearts that were stayed on Him.

Wisdom is also found in finding Jesus. This is something better and deeper than knowledge. It is the practical sagacity that discerns what is right—the everyday light for every day's duty. I have seen many people who not only received grace with the truth, but also a degree of good sense that they never had before. Their minds grow steadier, their judgments sounder. Their religion clears their heads as well as warms their hearts.—*Dr. Cuyler.*

Signs of Summer.

The Rev. J. C. Ryle, B. A., rector of Helmingham, Suffolk, England, is an Episcopal minister whose name is known to many on this side of the sea from his "Expository thoughts on the Gospels," and numerous small, practical works. He is a decided millenarian—earnest and out-spoken on the subject of the Lord's coming. The following paragraph from his pen deserves attention, and reminds us of the poet's statement, based on the words of Jesus in Mark xiii. 28, 29.

"Budding figtrees tell that summer
Draweth o'er the land;
Signs portend that Jesus' coming
Is nigh at hand."

"It becomes all true Christians to observe carefully the public events of their own day. It is not only a duty to do this, but a sin to neglect it. Our Lord reproved the Jews for 'not discerning the signs of the times.' Matt. xvi. 3. They did not see that the sceptre was passing away from Judah, and the weeks of Daniel running out. Let us beware of falling into their error. Let us rather open our eyes and look at the world around us. Let us mark the drying up of the Turkish power, and the increase of missionary work in the world. Let us mark the revival of popery, and the rise of new and subtle forms of infidelity. Let us mark the rapid spread of lawlessness *and contempt for authority.* What are these things but the budding of the figtree? They show us that this world is wearing out, and needs a new and better dynasty. It needs its rightful King, even Jesus. May we watch, and keep our garments, and live ready to meet our Lord! Rev. xvi. 15."

—As storm following storm, and wave succeeding wave, give additional hardness to the shell that encloses the pearl, so do the storms and waves of *life add force to the character* of man.

THE RESTITUTION

PLYMOUTH, IND.....Feb. 3, 1875.

EDITORIAL DEPARTMENT.

—We clip the following from an exchange paper. It would seem that the nations of Europe have no idea of settling peace. Preparations for war are more extensive now than ever before. Over six millions of men have been put upon a war footing by the different nations of the old world. Prepare war! Wake up the mighty men. Let all the men of war draw near" seems to be the motto of the nations. The subjoined extract shows that the implements of death are in great demand.

The manufacturers of firearms in this country are reported to be very busy. Large orders from foreign governments are now being executed. Turkey is having 500,000 of the Peabody-Martini rifles made, Prussia lots of needle guns, Russia 100,000 of Smith and Wesson's pistols, while Spain calls for all that can be made of the Winchester and other breech-loaders.

—We spent Sunday last in Warren, Huntington county, Indiana. Was called away on Saturday to preach a funeral discourse. Brother Wm. T. Guffin, grandfather of the infant son of Wm. and Eliza Hubbell came for us. We spoke in the M. E. church, to a good audience, notwithstanding the severity of the day. Our remarks were based upon the language of Paul. "Now we see through a glass darkly, then face to face." A deep interest was awakened in many minds, who saw the beauty of the resurrection hope in contrast with the mysteries of a faith which presents no tangible inheritance. In the evening we preached in a school house near Brother Guffin's. The word spoken found a place in many honest hearts and we expect at no distant day to return and carry forward the good work begun. The truth has some warm friends in that locality, and we trust there will be a company in Warren that will enroll their names in the book of life.

—While we would not detract one [illegible] from the great importance of studying the prophetic word, yet we must insist that the glories of the world to come can never be attained, only as we conform to the "law of the spirit" in the life that now is. That God has many rich blessings in store for the world of nations during the reign of his Son, we most heartily believe, but that will not release us from a life of *personal obedience*.

No one can expect to live and enjoy the blessed immunities of Christ's kingdom without a character formed in harmony with the teachings of the King. The object of the Gospel is to mould men, even now, into the moral image of Christ. And if that image of the Divine Master has not been stamped on the renewed heart, it is useless to hope for immortality. There is to be a physical change at the resurrection, but a moral change must go before it. There is a crown of royalty in his kingdom, but the royal robes must be washed and made white in the blood of the Lamb.

John Stuart Mill's Testimony.

Our readers are aware of the fact that John Stuart Mill, one of the most profound thinkers and writers which England ever produced, did not accept the Christian religion. He was opposed to almost everything supernatural, and yet he has rendered one of the most glowing tributes to the life and character of Jesus. We commend it to those who would wish to find a better example than our blessed Lord.

"The most valuable part of the effect on the character which Christianity has produced, by holding up in a divine person a standard of excellence and a model for imitation, is available even to the absolute unbeliever and can never more be lost to humanity. For it is Christ rather than God whom Christianity has held up to believers as the pattern of perfection for humanity. It is the God incarnate more than the God of the Jews or of nature, who, being identified, has taken so great and salutary hold on the modern mind. And whatever else may be taken away from us by rational criticism, Christ is still left; a unique figure, not more unlike all his precursors than all his followers, even those who had the direct benefit of his personal teaching. . . . . Who among his disciples, or among their proselytes, was capable of inventing the sayings ascribed to Jesus, or of imagining the life and character revealed in the Gospels? . . . . About the life and sayings of Jesus there is a stamp of personal originality combined with profundity of insight which, if we abandon the idle expectation of finding scientific precision where something very different was aimed at, must place the Prophet of Nazareth, even in the estimation of those who have no belief in his inspiration, in the very first rank of the men of sublime genius of whom our species can boast. When this pre-eminent genius is combined with the qualities of probably the greatest moral reformer and martyr to that mission who ever existed upon earth, religion cannot be said to have made a bad choice in pitching on this man as the ideal representative and guide of humanity; nor even now would it be easy, even for an unbeliever, to find a better translation of the rule of virtue from the abstract into the concrete than the endeavor so to live that Christ would approve of our life. When to this we add that, to the conception of the rational sceptic, it remains a possibility that Christ actually was . . . . a man charged with a special, express and unique commission from God to lead mankind to truth and virtue, we may well conclude that the influences of religion on the character, which will remain after rational criticism has done its utmost against the evidences of religion, are well worth preserving, and that what they lack in direct strength as compared with those of a firmer belief is more than compensated by the greater truth and rectitude of the morality they sanction."

Our Burdens.

Burden bearing is as extensive as the woes and sufferings of humanity. All hearts have their burdens and feel at times the heaviness of sorrow. The whole system of christian truth is vicarious. As men rise and assume new responsibilities, burdens increase. And where there is no force, no mission and no heart of sympathy, there will be no burden. The highest have the greatest burdens, and bear with brave hearts the weaknesses of others. The traces of these soul-struggles, are left after the storms have swept over, and the sun shines "o'er hill and plain."

Christ was a burden bearer. He bore our griefs, he took our sorrows, he lived our life of temptation, [illegible] made our cause his own. But he gathered strength from our weakness, and rose to a moral heroism grander than the angels, and won a name which shines in the brightness of the years of God. His mission was one of burdens, of crosses, of sufferings, and of tears; but he obtained through these the immortal honors of a throne and a crown, glory and a kingdom. Each brother in life's battle is a burden bearer. The strong are to bear the infirmities of the weak, and they who are rich in the faith of Christ are to break the bread of life to the perishing of earth. "Bear ye one anothers burdens and so fulfil the law of Christ" is a duty written on the fleshly tablets of the heart, and interwoven with the life of every child of God. The band of saints, the heirs of promise is a co-operative body, each member fills a place, has a burden, and must work for the common good of all. The plan is one, the work is one, and the destiny is one. Would you become strong and brave soldiers? Then take a place where there are duties to be performed and trials to meet. With nothing to do, with no one to care for, no heart to make cheerful in the valley of the cross, you may rest assured that no crown will gleam beyond the valley, no star will shine beyond the cloud.

Little do we know our power or place until the burdens of life are thrown upon us; Then we rise into a new life and put forth strength which before was lying dormant. We must take hold of life's realities and become workers together with God, and in this way we become ripened for that harvest which shall be gathered by angel reapers. God permits the truth to remain in obscurity and his servants to become weak, that our hands and hearts may grow strong in his service, and that our loyalty may appear. Many fall by the way simply because they have nothing to do, forgetting that the weak, the unfortunate and the poor need their ministry.

Neglected duties become swords and cut us off from the Vine. The branches must bear fruit or perish. Burdens have become a necessity in our pilgrimage and we must bear them with a loyal heart.

The child that is weak and helpless calls out the sweet spirit of the mother, so the child of God in his weakness and dependence draws blessings from the hand of the Divine Father and is protected underneath the everlasting arms. Every believer has a place in the great field which is now white for the harvest. Gather ye the golden grain into the garner of the divine kingdom. The night is coming on, the shadows of the evening are stretching across our pathway. The gospel work of taking out a people is closing.

Arise from the stupor of indifference, and take up the burdens of life, and press on; the gates of the city are open and the golden streets, the great white throne and the tree of life are before you. Happy transit at last. *Welcome*, is written over the way. At the gates of the city you lay aside your burdens, and take the wreath and palm; you lay aside the cross and take the throne. The victory is won, and the rest "that remaineth" has now come. The jubilee of peace fills the world with blessings, and the king in his beauty reigns triumphant.

Trine Immersion.

We now proceed to examine the various uses of the term baptism by way of figure and symbol. Christ's church is compared to a body of which obedient believers are the members. "So we, being many, are one body in Christ, and every one members one of another" Rom. xii. 5. Every living body has an animating spirit; consequently, we find that there is "one body, and one spirit," which enlivens this one body. Eph. iv. 4. All the members, belonging to any body whatever, are quickened by "*drinking in*," the vivifying influences of the life-spirit of that body, and are dead whenever the connection is severed. For instance, sever a finger, so that it no longer "drinks" the blood, and, with the blood, the life-spirit animating the whole system, and it dies. The way of forming this body, so as to make it entire and complete, is, to fashion its individual members, and attach them to the body; this is done by baptism. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For by one spirit are we all baptized *into one body*, whether we be Jews or Gentiles, whether we be bond or free; and have been all made *to drink into* one spirit." 1 Cor. xii. 12, 13. Now must these individual members be attached three several times? Does a surgeon, when a member is nearly dissevered, carefully attach it once, then detach it, then again nicely fix it to its place, then again break the vital connection, and only make the final adjustment in a third effort?

Again our being in Christ is compared to being branches in a vine; and our being members of his elect church, to being branches in a good olive tree; while the process of uniting foreign branches is likened to engrafting. Now does the person who sets grafts, accurately fit them, then insert them, then pull them out, again put them in place, again draw them from the cleft, and only leave them in position to unite with the vine or tree at the third insertion? Usage like this, without a careful refitting of the cion, would probably defeat the object of the workman altogether.

There is another figure frequently employed. As the temple was the earthly abode where God dwelt between the cherubim upon the mercy seat, so the church is compared to a temple built of living stones for a "habitation of God through the spirit." Eph. ii. 22. Says the Apostle: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" 1 Cor. iii. 16. Of this temple the Apostles and subordinate ministers are represented as being the builders. Now as baptism is the consummating act of placing one on the foundation, and in the building, does a "wise masterbuilder" put a stone in position three times before leaving it in its place? Did the architects of Solomon's temple, the typical building, perform their work in this way?

Once more, the baptismal process is compared to the casting material in a mould to give it a new form, with the accessory idea of leaving the dross behind. McKnight thus translates Rom. vi. 17: "But thanks to God, that although ye were the slaves of sin, yet ye have obeyed from the heart the mould of doctrine into which ye were delivered." This he paraphrases: "By thus speaking, I do not insinuate that ye have made yourselves slaves to sin; on the contrary, *I thank God, that although formerly ye were the slaves of sin, ye have willingly obeyed the mould of doctrine into which ye were cast* at your baptism." In this figure the hard and obdurate nature of the sinner is represented as being broken down and melted in contrition; he is then put into a mould to be fashioned into a new moral image; compare Rom. viii. 29, and leaves the dross of sin behind. Rom. vi. 18. He then comes forth a new creature, or as happily expressed by McKnight, "Having yielded to the forming efficacy of that mould of doctrine, is made into a new man, both in principle and practice."

There is another moulding referred to in this connection. "Are ye ignorant, that so many of us as have been baptized into Christ Jesus, have been baptized into his death? Besides, we have been buried together with him by baptism into his death, that like as Christ was raised up from the dead by the glory of the Father, even so we also shall walk in a new life. For seeing we have been planted together in the likeness of his death, certainly we shall be also IN THE LIKENESS of his resurrection." (McKnight's translation.) Rom. vi. 3-5. We are dissolved in death in order to the removal of the dross and corruption of an earthly nature, so that, being refined, we may be re-cast into the personal likeness of our Lord's heavenly nature. "And as we have borne the image of the earthy, we shall also bear the image of the heavenly." 1 Cor. xv. 49. First we are transformed or moulded, into Christ's moral image, by the appliances of the Gospel, then into his glorious personal likeness by the resurrection. Now, in moulding, does the metallurgist cast, recast, and finally cast a third time, to obtain the desired formation?

Let us now look at the symbolism of the rite of baptism. The ordinances of Christianity embody a significant representation of its most important doctrines. Baptism is an action designed to symbolize, in the most impressive manner, the death, burial, and resurrection of Christ, as well as the death, burial, and resurrection of the people of God. "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. Now if we be dead with Christ, we believe that we shall also live with him." Rom. vi. 5, 8. Neander, speaking of baptism, says: "Baptism was originally administered by immersion, and many of the comparisons of St. Paul allude to this form of its administration; the immersion is a symbol of death, of being buried with Christ, the coming forth from the water is a symbol of a resurrection with Christ, and both taken together represent the second birth, the death of the old man and a resurrection to a new life." Hist. Three First Centuries, p. 197.

We are definitely informed "that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose the third day according to the Scriptures." 1 Cor. xv. 3, 4. Also that we are "baptized for the dead;" that is, to represent the resurrection of the dead. In the [illegible] grave, Lazarus, though bound hand and foot with grave clothes, came forth alive; Christ came out of the sepulchre alive; and the dead in Christ will come forth alive, and not dead, at the last day. Now the symbol must accurately represent the facts of the resurrection. Christ died once, was buried once, and was once raised to life; the saint dies once, is buried once, and is once raised to life. In the symbol, then, the man is represented as dying to his former course of life, then as being buried in baptism, and, lastly, as being raised up to walk in a new life.

Let us now try trine immersion as a symbol. We will suppose the candidate symbolically dead, that is dead to sin; he is then buried in the name of the Father once, and while in the watery grave, remains symbolically dead; he is then raised up; and in this resurrection must either be symbolically dead or alive; if dead why raise up a dead man? His proper place is to remain in the grave till he can come forth alive. If he comes forth alive, why bury the living?

The fault of the trine baptism in symbol is,—either the person, when buried in the name of the Father, is raised up in the dead state, and then, while dead, buried in the name of the Son to be raised up a dead corpse again, to be once more buried in the name of the Holy Spirit, to finally emerge alive; thus making three burials and two resurrections of dead corpses, and one resurrection to life; or, if he comes forth alive each time, as a resurrection must certainly require he should, then the person is twice buried alive, to die two fearful deaths in the grave, and only enters upon his new life at the third resurrection when raised in the name of the Spirit. The death, burial, and resurrection of our Lord was not after this manner, neither will the grand up-rising, at the last day, be after any such mode.

But we are not left entirely to the teaching of figure and symbol. The Holy Spirit has so accurately defined the ordinance as to leave no room for mistake. We are taught that the redemptive economy is a system composed of certain UNITS. We give McKnight's translation and paraphrase of Eph. iv. 3-6. "*Carefully endeavor to preserve* the unity of the Spirit *by* the bond of peace. THERE is one body, and one Spirit, *as also ye have been* called *to* one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is over all, and *with* all, and in you all."

This he paraphrases: "*Carefully endeavor to preserve the unity* which should subsist among persons animated *by the* same *Spirit*; and do this *by the bond of a peaceful disposition*. To this unity ye are bound by many strong ties. For *there is one body*, or church which comprehends you all; *and one Spirit* which animates that one body by his gifts; *as also ye have been called to one hope* of the same blessings *by your calling*. Ye all serve *one Lord*; have one and the same objects of *faith*; and have professed that faith by *one* form of *baptism*. Ye worship *one God and Father of all*, etc." The argument is: You belong to a system where everything is a *unit*; therefore be of *one* and the same *disposition*, that your temper, or spirit may, as a *unit*, correspond with the units of the economy. If we were to change one term of one of the premises, and read, "One body—one spirit—one hope—one Lord—one faith—*trine baptism*—one God and Father of all, who would not feel the jar, and see the incongruity, of the language? Theologie would be ruined; for the *unity* of spirit is argued from the *unity* of each of the terms.

Finally the term baptism means a dipping, or an immersion; hence there is—*one* body—*one* spirit—*one* hope—*one* Lord—*one* faith—ONE BAPTISM (or one immersion, not trine dip, or trine immersion,)—one God and Father. Therefore keep the *unity* of the Spirit.

In our next we will examine the force and uses of the prepositions *in* and *into*.

S. A. C.

Duties Devolving Upon Christians.

Some seem to attach more importance to the faith than to the obedience of the gospel. The gospel was "made known to all nations for the obedience of faith." Rom. xvi. 25, 26. One of the chief designs for which the gospel was published among all nations was obedience, not only before, but after baptism. According to the great commission, the apostles were commanded to go and make disciples (margin) of, or among "all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit." But was their work completed when they had discipled those to whom they had preached? *No*; their duty had just commenced, for a disciple is only a learner. When a sinner shall have believed, repented, and been baptized, he has just entered the school of Christ. To suppose that his education is completed at this point of his history is like claiming that a pupil should graduate when he enters the primary department of the school. To leave the disciples here is like gathering a flock of sheep together in one place and leaving them without an enclosure or shepherd, to be devoured by wolves. Christ does not stop with the command to go and make disciples. He adds teaching them (the disciples) to "observe all things whatsoever I have commanded you." ver. 20. Obedience, therefore, to all the commandments of Christ, is just as essential to final salvation as faith. It is justice, that without works it is impossible to please God, as without faith it is impossible to please him. James reasons the point ably and logically. Hear him: "What doth it profit, my brethren, though a man say he hath faith and have not works? Can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, depart in peace; be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone. But a man may say, thou hast faith, and I have works; show me thy faith without thy works, and I will show thee my faith by my works. Thou believest there is one God; thou doest well; the devils also believe and tremble. But wilt thou know, O vain man, that faith without works is dead? Was not Abraham, our father, justified by works, when he had offered Isaac, his son, upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness; and he was called the friend of God. Ye see then how by works a man is justified, and not by faith only. Likewise also was Rahab, the harlot, justified by works, when she had received the messengers, and had sent them out another way. For as the body without the breath (margin) is dead, so faith without works is dead. James ii. 14, 26.

Faith is only the first unit in the sum of addition of Christian duties and graces. God proposes to *multiply* grace on his part, and asks us in return to work out the sum of *addition*, faith being the *Alpha* in development of Christian character. Christian character is not the subject of creation, but of developement. God has provided the means, and left those to whom these means are made known to work out their own salvation. His grace is multiplied through the medium of exceeding great and previous promises held out as incentives to heroic effort. See 2 Pet. i. 4. Through the moral power of these glorious promises he may triumph over the world with its corruption and lust, and finally obtain the incorruptible and immoral nature of our heavenly father and his holy angels. It is not enough, however, to shun temptation and escape the corrupting influences around us, we must add all those graces which adorned the immaculate character of him who was made perfect through suffering (Heb. ii. 8) as an example for all Christians to imitate. Thus the apostle continues, and *besides* this, giving all diligence, add to your faith, virtue; (courage) and to virtue (courage) knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness: and to brotherly kindness charity," or love. 2 Pet. i. 5, 6, 7. Thus, we commence with faith and climax with love.

James addressing his brethren says, "So speak ye, and so do, as they that shall be judged by the law of liberty. Jas ii. 12. We are not only to profess, but to do the will of God. Christ refers to a class of men who have made a loud profession, but have been deficient in corresponding good works. He says, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that *doeth* the will of my father which is in heaven." Matt. vii. 21. He then shows that not the hearer of the word only, but the doer of the word shall be saved. He says, "Therefore, whosoever heareth these sayings of mine and *doeth* them, I will liken him unto a wise man, which built his house upon a rock, and the rain descended, and the floods came, and the winds blew and beat upon that house; and it fell not; for it was founded upon the rock. And everyone which heareth these sayings of mine, and *doeth them not*, shall be likened to a foolish man, which built his house upon the sand. And the rain descended, and the floods came, and the winds blew and beat upon the house, and it fell; and great was the fall of it." verses 24, 27. The whole issue, after having heard the words of the great teacher, turns upon doing them. Christ's sayings are compared to a rock, and those who do the will of his father, by hearing and doing his sayings, are represented as building upon a solid rock; and their superstructure of faith and hope, though frail it may appear, will remain unmoved amid the last winds, and waves, and warring elements. But those who hear and obey not, are compared to the foolish man who built his house upon the sand, which however costly or magnificent must fall before the rushing winds or ebbing [illegible] great will be the wreck of [illegible] hopes, as is clearly revealed [illegible] jection of many while p[illegible] own souls being the [illegible] Matt. vii. 22, 23. Faith without wo[illegible] is like a light hid under a bush[illegible] instead of being placed upon a cand[illegible] stick, that it may give light to all [illegible] the room. Matt. v. 15. The churc[illegible] of the living God, is the moral light-house of the world. The light of faith is good works. Hence, Christ says, "Let your light so shine before men, that they may see your *good works*, and glorify your father which is in heaven." verse 16. Faith without works is like a candle-stick without a candle. The stick is of no use without the candle; and the candle is of no use, without it shall be lighted. Faith without works may be compared to a tree which is fair to look upon, but which bears no fruit. It might be difficult to prove that a fruitless tree is bad. It would be equally difficult to prove that it was good. Christ did not curse that barren fig-tree because it bore bad fruit, but because it bore no fruit at all. Good fruit is the only evidence of a good tree. Christ says, "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit, and a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit, is hewn down and cast into the fire. Therefore, by their fruits ye shall know them." verses 16, 19. Paul said concerning his Corinthian brethren; "Ye are our epistles * * known and read of all men." 2 Cor. iii. 2. Paul preached and they practiced what he preached, Paul gave precept and they example. J. M. S.

☞ Carnal hearts are apt to think they are as good as they should be, because they are not so bad as they have been.

Christ's time to help is, when he can help the helpless.

Christ admired the centurion, not for his greatness but for his graces.

Charity must begin at home, but need not end there.

Better take up a lighter cross in our way, than pull a heavier one on our head.

Brotherly love is the badge of Christ's disciples.

Better not judge at all than judge without judgment.

Bad words are soon learned, but not so soon unlearned.

Better feed five drones or wasps than starve one bee.

Better bend the neck than bruise the forehead.

A good conduct is the best answer to an evil report.

A temptation perceived is more than half conquered.

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E RESTITUTION

COME LORD JESUS!

O Lord Jesus, is our cry,
ising every groan and sigh;
each heart's unceasing prayer,
ising on the midnight air,
the rapture of our song;
the strain we would prolong;
the solace in our grief:
we bore a sure relief.

w long, thy church has stood
reels of wilderhood;
ith patience meek and scorn,
for her Lord's return;
ng with her tearful eyes,
to the eastern skies;
still the long delay,
rising King of day.

e, Lord Jesus. This has rung,
the rattling martyr's tongue;
the cruel wild-beast's den;
to the lurking rack of men;
In the damp and gloomy cell,
From the gaoler's fiery hell;
From the gibbet, and the flame
Forth to sweetest accents came

This confession unto death;
Borne upon the latest breath.
Come, Lord Jesus, cries the seer
From the seagirt Island drear;
Lord above the billow's roar,
Speaking on the rocky shore,
Comes the voice distinct and clear,
Fishing on the Christian's ear.

'Long the dreary track of time,
Floats the earnest pray'r sublime;
Echoing back in sweet refrain,
Come, Lord Jesus, come to reign;
Come in thy majestic might,
To avenge the truth and right;
To arouse the sleeping dead,
And to crown each holy head.

Coming of our absent Lord!
'Tis the doctrine of the Word!
Scoffers then may scoff in vain;
He has said "I'll come again."
Plain expression of our hope!
Not in symbol or in trope;
Fishermen of Galilee,
This same Jesus, you shall see.

JOHN L. WIS
Pierceton, Ind.

THE EXPOSITOR.

[Under this head we shall give important
clues, from the ablest scholars and critics, an
such valuable historical extracts, as such sub
as will more fully illustrate Bible truth.]

THE SPIRITS IN PRISON.

BROTHER REED:—

Give an exposition of 1 Pet. iii. 18
Query.—What spirits did Christ preac
in prison? Also chapter iv. 6. *Quer*
Who was dead and to be judged accor
to men in the flesh.

I want this subject treated full and
luastive in the RESTITUTION, for the be
of others as well as myself.

Yours for Truth.

T. R. PATTO

The subject indicated above
been one of much discussion am
Commentators and biblical critics
many years. The Catholics
quoted these texts to prove the
trine of purgatory, and others, t
tablish the theory of a *post mor*
gospel. We have examined the
ject with some care and are perfectly
satisfied that the reference is to *living*
men, and not to the departed dead.
This view of the subject is sustained
by the general harmony of the Bible
and by the best critics and scholars.

Dr. Adam Clark gives the follow-
ing note on *The spirits in prison.* "The
inhabitants of the antidiluvian world,
who, having been *disobedient*, and
convicted of the most flagrant trans-
gressions against God, were sentenced
by his law, to destruction. But their
punishment was delayed, to see if
they would *repent;* and the long
suffering of God waited one hundred
and twenty years, which was granted
to them for this purpose, during
which time, as criminals, tried and
convicted, they were represented as
being in *prison*, detained under the
arrest of Divine justice, which waited,
either for their *repentance* or the ex-
piration of their respite, the punish-
ment pronounced might be inflicted.
This I have long believed to be the
sense of this difficult passage."—
Clark's Note on 1 Pet. iii. 19.

Again, says Dr. Clark: "The word
πνευμασι spirits, is supposed to render
this view of the subject improbable,
because this must mean *disembodied*
spirits; but this certainly does not
follow, for *the spirits of just men made*
perfect, Heb. xii. 23, certainly means
righteous men, and men *still in the*
church militant; and the *Father of*
spirits, Heb. xii. 9 means *men still in*
the body; and *the God of the spirits of*
all flesh, Num. xvi. 22; xxvii. 16,
means *men not in a disembodied*
state."

I have before me the Improved
sion of the New Testament, printed
1809, and find the text translated
follows: "Being put to death in-
in the flesh, but restored to life
he spirit; by which, after he
st) was gone, he preached to the
s in prison." This translation
accompanied with the following
note: "By the holy spirit, which
his ascension, he communicated
his Apostles, he preached to spirits,
e., to persons in prison, to idola-
trous heathen, the slaves of ignorance
and vice: he thus proclaimed liberty
to the captives. Isa. xlii. 6, 7;
xlvii. 9."

If the reader will examine the texts
ove referred to he will see that
rist was to preach the Gospel to
se who are represented as being in
See also Isa. lxi. 1. "The
of the Lord God is upon me;
e the Lord hath anointed me to
good tidings unto the meek;
sent me to heal the broken-
hearted, to proclaim liberty to the
captives, and the *opening of the prison*
to them that are bound." The reader
will observe that this prophecy had
special reference to the Gospel dispen-
sation and in no way refers to a *post*
mortem gospel. That this is the case
the reader will learn by reading Luke
iv. 16; where Christ quotes this very
text from Isaiah, and applies it to
Himself.

This view is further strengthened
by a number of the best MSS. Dr.
Clark presents various readings of the
text, which confirm the view above
stated, as follows: "By which he
(Christ) came *spiritually*, and preached
to them who were in prison." An-
other MS. has it, "In which, coming
spiritually, he preached to those, who
were SHUT UP in prison."

The following from the *Coptic* ver-
sion, as translated by Wakefield, is
still plainer. "Being killed in body
but made alive by the Spirit; in
which indeed he went and preached to
the minds of men in prison; who
were also hard to be convinced in for-
mer times; as when the patience of
God continued waiting in the days of
Noah."

The following from Cobb's Christ-
ian Divinity, is a fair statement of
the case. "This work of liberating
the *Gentiles*, who were especially
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others lead a spiritual life unto God."
McKnight renders it, "For this pur-
pose hath the Gospel been preached
to the dead, that although they might
be condemned indeed by men in the
flesh, yet they might live eternally by
God in the spirit."

Knatchbull renders it, "For this
cause was the Gospel preached to
them that were dead that they who
live according to men in the flesh,
may be condemned; but they who
live according to God in the spirit,
may live."

These translations are sufficient to
show that the Gospel was preached to
those who were dead in sin, and that
they might become blessed through
the life of faith in Christ our Lord.
Nearly all commentators are agreed
that the especial reference is made to
the Gentiles.

We submit, therefore, that there is
nothing in either of these texts to
prove that men's souls are in a con-
scious state after death, or that Christ
ever preached to those who were in
their tombs. For it is written, "What-
soever thy hand findeth to do, do it
with thy might; for there is no WORK,
nor DEVICE, nor KNOWLEDGE, nor
WISDOM, in the GRAVE WHITHER THOU
GOEST." Eccl. ix. 10.

The Fullness of Christ.

The happiness we derive from crea-
tures is like a beggar's garment—it is
made up of pieces and patches, and
is worth very little after all. But the
blessedness we derive from the Savior
is single and complete. In Him all
fullness dwells. He is conversant with
every period. He is answerable to
every condition. He is a physician
to heal, a counsellor to plead, a king
to govern, a friend to sympathize, a
father to provide. He is a founda-
tion to sustain, a root to enliven, a
fountain to refresh. He is the shadow
from the heat, the bread of life, the
Morning Star, the Sun of righteous-
ness; all, and in all. No creature
can be a substitute for Him, but He
can supply the place of every crea-
ture. He is all my salvation, and all
my desire; my hope, my life, my
glory, and joy.

Whom have I in heaven but Thee?
and there is none upon earth that I
desire besides thee. My flesh and my
heart faileth, but thou art the strength
of my heart and my portion forever.
I cannot be exposed, I cannot be
friendless, I cannot be poor, I cannot
be fearful, I cannot be sorrowful with
Thee.

Immortalization of the Entire Race.

Such is the gospel or "addition to,
or new link in the gospel" of Brother
Wm. P. Shockey, of Nebraska, as set
forth in a number of discourses just
closed at Rensselaer, Ind. No mat-
ter how much they may have sinned
against light and knowledge in the
present dispensation. I present from
my notes taken a brief synopsis of his
reasons given, and positions taken.

1st. "In thy seed shall all nations,
families and kindreds be blessed."
Assumed the blessing to be the gift of
immortality.

2d. On Eph. i. 10. "That in the
dispensation of the fulness of times he
might gather together in one all
things in Christ." Assumption.—that
he would gather all creatures into
Christ.

3d. On Rom. viii. 21. "The crea-
ture shall be delivered from the bon-
dage of corruption." Assumed—the
creature to be all the balance of
creation in antithesis with the chil-
dren of God by faith.

4th. Rev. xxi. 4. "There shall
be no more death." This of all others
was the grand rallying point. As-
sumed—that *no more death*, must ne-
cessarily mean, that every creature
(of which Adam was the progenitor),
that ever had died, was then deliv-
ered, and with all others, placed be-
yond the power of death. Many
minor arguments were produced in
affirmation, that all are familiar with,
which have been exploded over and
over again; such as the pleasure, will,
mercy, goodness, and love of God. If
strong sympathy could settle a ques-
tion, then be certainly placed this
forever at rest.

Much time and hard labor were
expended in trying to remove certain
plain passages that were evidently in
the way, of which I will give suffi-
cient to show the manner.

1st. On Luke xiii. 28, 29, "There
shall be weeping . . . when ye shall
see Abraham . . . in the kingdom of
God and . . . yourselves thrust out."
This was transposed, thus: "There
shall be weeping . . . when you are
thrust out, (at the overthrow of the
Jewish polity), and you shall see (in
the restitution) Abraham . . . in the
kingdom. Lest it should be objected
still that the transposition did not
change the sense with the copulative
left in, he changed the copulative *and*
to the disjunctive *nevertheless*, thereby
making him say, notwithstanding you
are thrust out now, by and by you
will see Abraham, Isaac and Jacob,
in the kingdom of God; and they
shall come from the east, west, north
and south, and sit down in the king-
dom.

2d. In 2 Thess. i. 6, 8. "The ta-
king vengeance on them that . . . obey
not the gospel," was admitted to be
their destruction (that is of the liv-
ing), but it was the *fire* that took
vengeance on them and not God; the
fire was the fire of battle of their own
getting up.

3d. "The second death," Rev. xx.
was the same great battle. Fire
came down from God out of heaven
and devoured them, that is, from
their God, out of their heaven (politi-
cal) in shape of torpedoes, shot and
shell. The first death was the de-
struction of every wicked soul living
at the time of the flood. The result
of the great battle is the second
death, which terminates like the first,
in the destruction of every wicked
living soul,—which of course, in order
to their destruction, must gather into
the contending armies all the wicked
without exception; the extreme aged,
the cripples, blind, and diseased of all
kinds, without reference to sex or
condition. Thus assembled, they
fight until the last one is killed. Who
kills the last one, is not stated, but of
course, he or she, as the case may be,
must perform the work themselves, as
there is none other to do it. To get
rid of the idea that the second death
might have power on the *rest* (re-
mainder) of the dead, those that lived
not again until the thousand years
were finished, in contrast with those
who lived again at the first resurrec-
tion. In the statement "Blessed and
holy is he that hath part in the *first*
resurrection, for on such the second
death hath no power," The words
hath part in, did not mean those par-
ticipating in, or included among the
number of the first raised. What do
you suppose it could mean? Simply
the righteous living, *hath part* in the
kingdom and inheritance with those
first raised! The great effort was to
show there is no future retribution on
account of anything done here, and
to be consistent therewith, it was like-
wise claimed there is no future re-
ward on account of a godly life here.
Yet admitted, that action here ef-
fected the *time* of entering into life
and the kingdom, not as a reward of
virtue, but because at that time, when
Christ comes, he finds them qualified
for the position. The unqualified
live again after the thousand years,
and then die no more. Why? Be-
cause God has so decreed, and then
they are compelled to be righteous
and holy, and to come in. Who com-
pels them? God. In what manner
does he do it? This he did not pub-
licly tell, but kindly informed me,
and for the benefit of others I will
impart the knowledge. When they
are raised from the dead,—reconi-
structed—they will have perfect or-
ganizations. All in their organiza-
tion that inclined them to do evil
being now completely eradicated—
they are powerless to do evil. There-
fore, how easy it is to discover where
the responsibility is for either doing
good or evil in the past, and how un-
just it would be in God to "reward
every man according to his deeds."
He exhorted us much to freedom of
thought, to be courteous and kind, all
of which was very good; and when I
suggested that it might not be treat-
ing him courteously to occupy a por-
tion of the time in criticism, he fully
concurred, and kindly suggested that
I write out what I might wish to say
and he would publish it in his, the
only free paper; and still more kindly
consented that I might occupy a few
minutes after his last discourse. So
after speaking about two hours, he
publicly announced that Brother
Halstead would like to speak about
five minutes.

If every creature would or could
be saved from death—immortalized—
made holy and happy, we should re-
joice exceedingly. We want to see
all saved that it is possible to induce
to be saved; but inasmuch as holiness
and happiness is the result of virtuous
action, and virtue cannot result from
compulsory action. Therefore, it is
not hard to see the wisdom and mercy
of God in the past, present, and re-
vealed purpose in the future. That
transgressed law producing fixed
character in evil, and consequent un-
happiness, terminates in death as the
only relief. Yet I do not believe
that because one conceives that God
may, or will in some manner save all
in holiness, that he should therefore
be unchristianized, or is therefore
necessarily vile; but I must say that
the advocacy of anything that com-
pels men of acknowledged ability to
resort to such pettifogiug, must be, to
say the least, quite doubtful; and
further it has necessarily this practi-
cal effect on the man out of Christ.
You ask him to deny himself of all
ungodliness and get on board the
Gospel train for the New Jerusalem.
He says: Oh, no; I understand that
the regulations on this train is *self-de-*
nial, and I am assured by the conduc-
tor there is another train to come, by
and by, with much better accommo-
dations. You ask him about the de-
lay in time and consequent want of
enjoyment. He replies, it will make
no difference with me in that respect,
as I shall retire and sleep during the
time; hence it will be no delay to me.
Therefore I would suggest; would it
not be better, more practical and sen-
sible, if we have a mission here—a
work to perform in this dispensation
in saving men by turning them to
righteousness; that we go to work in
earnest at that, until relieved, and
then when our work is assigned us in
the next world—work at that.

This charity that always commen-
ces on the largest scale, and the farth-
est from home, never accomplishes
much. "Let us cleanse *ourselves*
from all filthiness of the flesh and
spirit," and then teach men now and
here, that which is written. "Be not
deceived. God is not mocked, whatso-
ever a man soweth, that shall he also
reap; he that soweth to the flesh, shall
of the flesh reap corruption; but he
that soweth to the spirit, shall of the
spirit reap life everlasting.

D. T. HALSTEAD.

Satisfied.

"As for me I will behold thy face in
righteousness, I shall be satisfied when I
awake in thy likeness."—Psa. xvii. 15.

What a volume of meaning in that
one word, *Satisfied.* All our wants
and wishes filled—nothing lacking,—
no cares, sorrows nor anxieties be-
cloud our brow, or mar our happiness.
How lovely! None can claim to en-
joy such a desirable state in this world
of sin, sorrow and suffering. Though
possessed of sufficient wealth, so that
we can afford all the comforts, luxu-
ries and pleasures of life, though
blessed with friends and honored in
society, yet there is an aching void, a
longing for something, we cannot tell
what. See the rich young nobleman
as he approaches the Savior with the
query as to what he lacked of filling
the requirements of a Christian life.
He had been obedient to his parents
from his youth up; he had, in short,
been a good, moral man all his life,
and could not think of a single fault,
but when informed by the Savior that
he must divide his goods with the
poor, see what sorrow and dissatisfac-
tion beclouds his brow. Not *satisfied*
to exchange the filthy lucre for an
inheritance in the kingdom of God.

The little prattling babe in its
mother's arms, tenderly and comfort-
ably cared for, not yet having learned
the cares, anxieties and troubles of
life, may be apparently satisfied, but
the first attractive object coming to
view will create a restlessness until
obtained. Then quiet for a time is
restored, until some other toy comes
to view, and that too must be had be-
fore quiet can again be restored.

The little boy or girl, coming up to
know more of life's pleasures and ills,
though favorably surrounded, so that
none of the comforts and necessaries
of life are lacking, yet there is a con-
tinual longing for this thing and that
thing, this toy and that piece of finery,
wishing themselves men and women,
filling higher stations in life, and so
on without a possibility of being sat-
isfied.

The young man or lady, though
possessed of all the luxuries and com-
forts of life, filling high and honora-
ble places in society, are still yearning
and longing for something, they
hardly know what; they look around
them for something to fill that aching
void. Is it some dear friend whose
society they loudly crave? No, the
most loved one of all is near by. Is
it a parent, companion, child, sister,
or brother? No, they are all here,
nothing obtainable in this present
order of things will relieve that long-
ing, aching void.

The Psalmist David, amid all his
favorable surroundings, amid all his
songs of praise and adoration to his
great Redeemer, seems not to have
been fully *satisfied*, for says he, in the
language of our text, "I will behold
thy face in righteousness, I shall be
satisfied when I *awake* with thy like-
ness." Blessed thought! Glorious
hope! There is, then, a time coming
when all our desires and longing
anxieties may be fully satisfied. The
Psalmist looked forward to this glori-
ous time, though he might sleep for a
time in the cold and silent tomb, as
the term awaking would imply, though
he might moulder back to dust again,
yet he expected to awaken at the
resurrection morn, when the curse
should be removed,—when the tree of
life should be restored,—when the
earth should be brought back to its
Edanic form, he would then come
forth in the likeness of the Son of God,
when he would be fully *satisfied.*

"Satisfied, for like their Lord,
Whose promise gleams upon his Word;
Proclaiming things best."

E. K. BARNHILL.

Items of Jewish History.

The Jews are a people of remote
antiquity, descendants from Abraham.
Abraham was chosen and called out
of the land of the Chaldeans to become
the father of this peculiar people, to
whom God expounded his law and
made known his revelations; "Unto
them were committed the oracles of
God." Rom. iii. 2. From Abraham's
time we trace their history—which to
some extent is given in the books of
the Old Testament, especially in the
Pentateuch. When their promised
Messiah came, they were divided into
various religious factions; the Phari-
sees, Sadducees, and Essenes, which
were also divided and sub-divided into
different classes. (For a full descrip-
tion of these sects and their sentiments,
see Jones' Eccl. Hist.) In modern
times, the Jews are divided into three
classes: the Caraites, Rabbinists, and
Rationalistic, Progressive, or New
School. The Caraites admit no rule
in religious matters, except the strict
letter of the law of Moses. The Ra-
tionalists add to the law the traditions
and comments of the Talmud. They
have two works which bear the name
Talmud. Talmud of Jerusalem, and
and Talmud of Babylon. The for-
mer is more ancient, concise and less
clear than the latter, which is more
extensive and lucid, and is more gen-
erally received by the Jews. Stuck-
er's Hist. p. 30. In 70 A. D. Titus
captured Jerusalem. The Jews were
then led away captive among all na-
tions, Jerusalem trodden down by the
Gentiles, and is to remain so until the
times of the Gentiles be fulfilled.
Luke xxi. 24. From that day to the
present, their house has been desolate,
and they have been the subjects of
unjust persecution. I might point
out many examples wherein the Jews
have suffered unjustly, even in recent
times. In Ooroomiah, Persia, in
1840, a Jew was publicly burnt to
death by order of the governor. Naph-
tha was poured over him, the torch
applied, and he died in the greatest
agony.

In Meshed, Persia, in 1839, a Mo-
hammedan child disappeared. The
poor Jews had to suffer for it. A
number of them were, in a merciless
manner, massacred. The rest, in or-
der to save their lives, were compelled
to embrace the Mohammedan religion,
which was offered to them as an alter-
native. In fulfillment of prophecy,
this once highly honored people have
been scattered among all nations.
They have suffered extremely, and
are found in all countries, under va-
rious circumstances. The Jews came
to this continent in 1660, and settled
in New York, then called New Am-
sterdam. They were Portugues and
Spanish Jews, from the Batavian Re-
public; to which Republic they had
previously fled, from the cruelties of
the Inquisition, in their native land.
Here they were permitted to enjoy
religious freedom and liberty. They
continued to increase in numbers un-
til they were able to erect a small
synagogue, which, up to 1827, was
sufficient to accommodate their whole
community, and now the City of New
York contains ten Jewish synagogues.
In 1780 they began to settle in Phil-
adelphia, also in parts of Virginia
and Maryland.

In this country, with the exception
of North Carolina, the Jews have
fully and impartially enjoyed the just
and inalienable rights of men. The
number of Jews in the world, is esti-
mated at about five millions. In the
United States, about seventy thousand;
Poland and Russia, one million; Aus-
tria, half a million; and other large
communities exist in the chief coun-
tries in Europe. The religious faith
of what is now termed the Conserva-
tive Jews, may be ascertained from
the creed drawn up by Rabbi Mar-
monides, who flourished in the eleven-
th century, which is as follows:

1. I believe, with a true and perfect
faith, that God is the Creator, whose
name be blessed, governor and maker
of all creatures, and that he hath
wrought all things, worketh and shall
work forever.

2. I believe with a perfect faith that
the Creator, whose name be blessed,
is one, and that such a unity as is in
him can be found in none other, and
that he alone hath been our God, is
and ever shall be.

3. I believe with a perfect faith
that the Creator, whose name be
blessed, is not corporeal nor to be
comprehended with any bodily prop-
erty, and that there is no bodily es-
sence that can be likened unto him.

4. I believe with a perfect faith
that the Creator, whose name be
blessed, to be the first and the least
that nothing was before him, and that
he shall abide the last, forever.

5. I believe with a perfect faith
that the Creator, whose name be
blessed, is to be worshipped and none
else.

6. I believe with a perfect faith,
that all the words of the prophets are
true,

7. I believe with a perfect faith,
the prophecies of Moses, our Master.
May he rest in peace; that he was
the father and chief of all wise men
that lived before him, or ever shall
live after him.

8. I believe that the law was given
by Moses.

9. I believe that the law shall never
be altered, and that God will give no
other.

10. I believe that God knows the
thoughts and actions of all men.

11. I believe that God will regard
the works of all those who perform
what he commands, and that he will
punish those who transgress his laws.

12. I believe that the Messiah is
yet to come, though he tarry a long
time.

13. I believe that there will be a
resurrection of the dead, at the time
when God shall see fit.

This is the doctrinal belief of the
mass of the Jewish people. Their
Messiah came, they knew him not but
rejected him.

He was to them as "a root out of
dry ground," there was no form, com-
liness, nor beauty in him; therefore
they hid, as it were, their faces from
him, and cried, "Away with him. We
have no king but Cæsar, crucify him;
his blood be upon us and our chil-
dren." Centuries have rolled away
in rapid succession; generation after
generation have vanished like vapor
that mantles the stream. Still Messiah
does not come. The disappointment
is bitter; "hope deferred maketh the
heart sick." Such is and has been
the condition of the exiled sons of
Jacob, for more than eighteen hun-
dred years. With hearts full of sor-
row and disappointment, in mourning
clad, they have wandered up and
down the highways of earth without a
king, either human or divine. Their
oppressions have been great, their
sorrow continued and long. Their
noble ancestors sleep, hushed in the
quiet stillness of death, while their
sons and daughters traverse the land
which is not theirs. These hopes
hang on the weeping millions, and
they no longer sing the sweet songs of
Zion; Zion's glory has departed. She
is ploughed as a field. The temple is
buried. Jerusalem is trodden down
under the feet of unsanctified Gentiles.
Master Moses in the valley of Moab
sleeps. David the holy bard is dead,
and his sepulchre remains; his taber-
nacle is fallen, and his throne in ruin
lies. But beyond this cloud of dark-
ness is seen a silvery lining, the bow
of promise, the father of hope. It is
God's set time to favor Zion and to
remember Abraham's chosen seed. In
the times of restitution Jerusalem shall
rise. Zion shall be restored; the tab-
ernacle of David raised up; his throne
re-instated; Israel brought back.
Then shall Christ on David's throne
assume the rulership of the world.
All grand and glorious will be that
day. Come, Lord Jesus, and come
quickly.

A. F. DUGGER.

OPPOSITION.—No man ever worked
his passage anywhere in a dead calm.
Let no man wax pale, therefore, be-
cause of opposition; opposition is
what we wants and must have, to be
good for anything. Hardship is the
native soil of manhood and self-reli-
ance. He who cannot abide the storm
without flinching lies down by the
wayside to be overlooked or for-
gotten.

—All genuine love takes sorrow as
a part of its portion. Only to sym-
pathize truly is to feel in our hearts
the burdens that weigh on other
hearts. And as by the cross was
wrought the crowning work of Jesus;
as by his death his love shone bright-
est and with supremest power to win
and save, so the highest work of men
for men can only be done as we go
down into the depths of trouble with
others and for others.

God's Little Whiles.

These "little whiles" of God, do they comfort us as God meant they should? or do we look one another in the face, wondering and saying, what is this that he saith? For faith's and comfort's sake let us seek the meaning and the consolation of God's "little whiles." The misery of the "little while" is a legacy to the universal church. Christ's discourse on his second coming, in Matt. 24: certain passages in the Epistles, and the closing words of Revelation: "Behold I come quickly," may all have had, and will have their influence in awakening and keeping alive this, the sweetest hope that the church can cherish—the little while of human life. "For what is your life? It is even as the vapor that appeareth for a little time and then vanisheth away."

Look at the "little while" of earthly sorrow. "Our light affliction which is but for a moment." Surely he is a stranger to human grief, who thus can speak lightly of life's woes. But listen to his own confession: "Of the Jews five times received I forty stripes save one, thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep, in journeyings often, in perils of water, in perils of robbers, in perils of my own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren, in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often in cold and nakedness; besides those things that are without, that which cometh upon me daily, the care of all the churches." So far, then, from being a novice, he is an old veteran, battle-scared and tried. But by what magic scale does he weigh such momentous experiences, that he can call them "light afflictions?" By what unknown standard of time does he gauge their continuance, that they seem but for a moment? His afflictions were not light in themselves. There were times when, to use his own language, he "was pressed out of measure, above strength, insomuch that he despaired of life," but whenever the heavy sorrows of life bore down the scale he threw into the balance a weight so mighty that the beam was instantly reversed, and that weight was the eternal weight of glory. Paul's public life was by no means brief, and during the whole period he might well say, "I die daily." As the weight of glory made the affliction light, so the eternal weight of glory made it seem but for a moment. It was then, from the time-side of the eternal, that Paul looked upon life's woes, and felt they were only for a "little while."

Rightly estimated and improved, our afflictions are our greatest mercies. They are the credentials of sonship, they are seals of the divine love, and in proportion as we strive with God's grace, to become partakers of his holiness, we shall find the world sinking in the distance, and ourselves poised on wings of faith, and rejoicing in God's time-view, estimating earth's painful hours by the eternal standard, and comforted by the thought that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us. From the remote ages of the eternal future we shall look back and see our entire earthly life, to be but a point, a speck in our immortal career.

To you, my fellow soldiers, I have these words to say: These are not times for fainting, these are not times for idling. All the world is active, the wheels of commerce are revolving at a greater rate than ever; everywhere events march with a giant stride. We have seen what our fathers dreamed not of. Now, if ever, the church of God ought to be awake. The demands of souls require our utmost diligence, the enemy is active in deceiving, we must be active in instructing and saving now, by the precious blood of Christ, who bought us. O ye believers in Christ, bestir yourselves,—if indeed ye be legitimately born from above, if the blood divine be in your veins, and if ye be the soldiers of that great Captain, who unto death strove against sin; and if we expect to wear the white robe and wave the palm of victory. In the name of the eternal and ever-living God, seek ye his Spirit and the divine energy, that ye may labor more abundantly and faint not.—*Messiah's Herald.*

Science and the Bible.

The thing to be lamented is that the moment men of science get hold of a fact they instantly begin to set it in opposition to God's Word. But the vaunted "fact" of Tuesday often takes another shape on Wednesday, and by Thursday is found to be no fact all. The truth is that geology, as a science, consists mainly of probable guesses. "That field of peat," says Sir Charles Lyell, "has probably been 7,000 years in course of formation." "No," replies a friend of his own in a published criticism, "I think it quite possible that it has only been 700 years in growing." A piece of pottery is found in the valley of the Nile, and a geologist immediately argues that it must have lain there more than 30,000 years. But an antiquarian soon points out marks upon it which show it to be less than 2,000 years old. Yet it is upon guesses of this kind, which do not amount to a tenth part of a proof, that the Lyells, Owenses and Colensos venture boldly to assert that it is clear that Moses knew nothing whatever of the subject on which he was writing. Just in the same spirit do Bunson and his followers unhesitatingly assert that the growth of languages proves that the world must be more than 20,000 years old. We refer them to the confusion of tongues described by Moses, which at once dissipates their dream. "Oh! but that was a miracle," they reply, "and we have made up our minds never to believe a miracle." Very well, gentlemen, there we must leave you; for men who make up their minds before inquiring are not acting like reasonable beings. A dozen other little juntoes are now at work in the same laudable fashion. One set is not quite certain that man was "developed" out of an ape. Well, and what was the ape "developed" out of? They do not know. Our comfort in all this is that this influenza will wear itself out like the Tractarian, or like the infidel fashion of the days of Bolingbroke. Men have been striving to get rid of the Bible and its inconvenient morality for nearly these two thousand years; but they were never further off from their end than they are at present.—*Shaftesbury.*

How He was Led.

William Leask, D. D., editor of "The Rainbow," London, England, made the following "statement," prefatory to a sermon he preached the last Sunday in October, 1869. He says:

"There is one man in the world of whom I never like to speak, and that is myself, but in this case a brief personal statement is desirable with regard so what I may call my mental history, *i. e.* my mental history respecting the destiny of the lost. I have very vivid sights of things; it is an intellectual characteristic, not acquired, and it is a fact that I look at some matters in an intense light. Many years ago, in the exercise of this faculty, I was distressed exceedingly at the thought—the appalling thought—that the overwhelming majority of human beings were to derive no benefit from the death of the Son of God. I tried to realize, according to the teachings of modern theology, the dogma that countless millions of humans are to be kept in a life of torture as long as God himself lived. I looked at his character as a God of love, who so loved man as to give his only begotten Son to a life of sorrow, and a death of ignominy and agony; I looked at his gracious appeals to us, his tenderness, his loving care for the widow, the orphan, the stranger, and the outcast, and I could not reconcile the manifest inconsistency. "It is no business of yours to reconcile it," I have been told. I beg pardon, all that is revealed belongs to me. I never pry into the unrevealed. As time went on, I found that this common doctrine of theology had made a countless number of infidels; men told us in plain language, "We cannot believe that God will everlastingly damn his creatures." I found that persons had been driven to madness by the contemplation of this awful theory. I heard men blaspheme the God I love, on account of this doctrine, but, I, like others, thought and spoke of the immortal soul and never-dying spirit. Again the subject came before me, and I examined the scripture and found to my utter amazement, that no such word appeared in the book as "immortal soul of man," or, "never-dying spirit." Here a flood of light burst upon me. If this be so; if man, as man, is simply a natural being, a mortal being, the doctrine of an immortal life in hell cannot possibly be true. I have always preached the doctrine of life *only* in Christ, but in the usual theological light, the spiritual, instead of the natural life we derive from Adam, in investigating this, I felt compelled to take this position—we must take God's work *literally*, except where parable or metaphor is found; everything that looks like a doctrinal statement must be accepted as the plain utterance of the Holy Ghost. I found this key invaluable. I saw that there are more resurrections than one—the resurrection of the lost and the resurrection of the righteous, do not take place simultaneously. I saw, too, what I have been teaching for many years past, that the kingdom and the church are two distinct things—that the coming of the Lord will supercede the present dispensation, and that the present dispensation is the era of the church. At the same time, I narrowly studied the meanings of words. Philology is important in theology. I looked at the original meaning of words, in the language in which the Bible was given, and though "everlasting" frequently expresses far more than its Greek original, I accept it literally in relation to the doom of the wicked, because irrevocable destruction of being *is* "everlasting punishment." Now, look around me, and find numbers in Germany, multitudes in America, and not a few in England, who have recoiled from the doctrine, that the devil is to triumph and have the majority—that groaning misery and blasphemy are to exist forever; recoiling from that they have adopted the theory of *restoration*. Hundreds, thousands of Protestants who protest against the Roman Catholic purgatory, have invented a Protestant purgatory, which is infinitely worse. I searched again, and came to the conclusion that restoration is unknown to the Scriptures. I cannot bear the thought that the fires of hell are to be more efficacious than the blood of Jesus. I have taught the destruction of the wicked dead for some time past, in the magazine which I have the honor to conduct, and I am glad to-night to come before you and be able to state—though I feel a deep sense of responsibility—that hundreds and thousands are meditating upon this great question.

What is Christ to Us?

He is our way, we walk in him.

He is our truth, we embrace him.

He is our Lord, we come see him to rule over us.

He is our Master, we serve him.

He is our Teacher, instructing us in the way of salvation.

He is our Prophet, pointing out the future.

He is our Priest, having atoned for us.

He is our Advocate—ever living to make intercession for us.

He is our Savior, saving to the uttermost.

He is our root, we grow from him.

He is our bread, we feed upon him.

He is our fold, we enter it by him.

He is our Shepherd, leading us into green pastures.

He is our true vine, we abide in him.

He is the water of life, we slake our thirst from him.

He is the fairest among ten thousand, we admire him above everything.

He is the brightness of the Father's glory, and the express image of his person; we strive to reflect his likeness.

He is our wisdom, we are guided by him.

He is our righteousness, we cast all our imperfections upon him.

He is our sanctification, we draw all the sources of holy life from him.

He is our redemption, redeeming us from all iniquity.

He is our healer, healing all our diseases.

He is our friend, relieving us in all our necessities.

He is our Brother, *sharing us in* our difficulties.—*N. Bishop.*

Worth of the Bible.

Of all the boons which God has bestowed on this apostate and orphaned creation, we are bound to say, that the Bible is the noblest and most precious. We bring not into comparison with this illustrious donation, the glorious sun-light, nor the rich sustenance which is poured forth from the storehouse of the earth, not that existence itself which allows us, though dust, to soar into companionship with angels. The Bible is the development of man's immortality, the guide which informs him how he may move off triumphantly from a contracted and temporary scene, and grasp destinies of unbounded splendor, eternity his life-time, and infinity his home. It is the record which tells us that this rebellious section of God's unlimited empire is not excluded from our Maker's compassions; but that the creatures who move upon its surface, though they have basely sepulchred in sinfulness and corruption the magnificence of their nature, are yet so dear to Him who first formed them, that He hath bowed down the heavens in order to open their graves. Oh! you have only to think what a change would pass on the aspect of our race, if the Bible were suddenly withdrawn, and all remembrance of it swept away, and you arrive at some faint notion of the worth of the volume. Take from Christendom the Bible, and you have taken the moral chart by which alone its population can be guided. Ignorant of the nature of God, and only guessing at their own immortality; the tens of thousands would be as mariners tossed on the wide ocean, without a pole-star, and without a compass. *Melville.*

Too Much Joking.

Slang is not wit. Neither is the misspelling of words humor. And we may go even farther, and say that the prevalent disposition to present every thing, serious as well as trifling, in a ridiculous light, is also bad as a matter of morals. Yet there are many people whose sole effort in writing and in conversation appears to be in the direction of what they consider "smartness." That constant trifling with the sad realities of human life, with the serious work of human kind, with the events of the day, and with the character of the living and with the memory of the dead, is lowering the tone not only of literature, but of morals. The world itself is not a huge joke, however some people may so effect to consider it.—*Religious Telescope.*

The Simplicity of the Bible.

The fact that God gave a revelation, not for the learned, but for all classes of men: not for any one age or nation, but for all nations; proves, that that revelation may be understood, at least as to its direct teaching, without the aid of human science. It is an instructive fact, that the Gospel was understood, and did achieve its most signal triumphs, at periods when every existing system of philosophy was fundamentally erroneous. The entire history of the Church in all ages, and in the present, sustain me in the assertion—that the gospel has lost its power over the human conscience and heart, precisely in the degree in which there has been departure from the obvious meaning of the language of the Bible, to accommodate its teaching to any science or system of philosophy. The history of the Church furnishes not a solitary exception to this general statement; indeed, one of the most convincing proofs of the inspiration of the Scriptures is the fact, that every attempt to improve upon their meaning, (and there have been many such,) has been attended with loss of power, or has exhibited a perverted and pernicious power.—*Nathan L. Rice, D. D.*

A Time for All Things.

There is a time to laugh. In youth's glad and joyous hour, ere age with its innumerable troop of cares attacks the heart, or dims the eye, or furrows the cheek; when the lips are yet strangers to guile and the tongue knoweth not deceit—*then* is the time to laugh.

There is a time to weep. When we gaze upon the lifeless form of the lovely and the beloved; when for the first time guilt writes its name upon the heart, the soul is stained with sin—*then* is the time to weep.

There is a time to die. When the heart grows sick of earth and all its vanities; when with an undimmed eye we can look across the Jordan that separates us from the promised land of rest, and when the tired soul, purified and clean, longs for its heaven and its God—*then*, then is the time to die.—*Hebrew Leader*

Christ's Return From Heaven.

Christ's return from heaven in royal majesty, sovereign power and divine glory, is not a temporary visit. *He comes to remain.* He comes, as the rightful heir to David's throne, to establish his kingdom "under the whole heavens." He comes as the divinely ordained ruler of this earth, to "put down all rule, and all authority," and thus extend his dominions "to the ends of the earth."

But while He will be hailed with joy by his chosen people, his return will meet with opposition from the world. "The kings of the earth" will "set themselves" against his authority, and "the rulers take counsel together" to extirpate his kingdom, and attempt to triumph again as they did in Gethsemane; but all in vain. "He that sitteth in the heavens shall laugh; the Lord shall have them in derision." Man once triumphed over God's Anointed, but He is the Conqueror now.

Angels, methinks, must have wept when they witnessed the agonies of Calvary; heaven must have felt the gloom that shrouded the sorrowful scenes of Gethsemane. But when God shall set his King upon "the holy hill of Zion," the heavenly welkin of joy will announce the dawn of another age—a day of triumph. When the earth shall quake and the mountains tremble in acknowledgement of his sovereignty, as He sets his feet upon the Mount of Olives, this dispensation will have ended—"the times of the Gentiles" will have expired,—"the times of restitution" have fully commenced,—Jerusalem be released from her long trodden-down state,—and the blindness which has so long veiled Israel's eyes, be mercifully removed, and they shall look upon Him and "mourn for him" with the bitterness and anguish of one who mourneth for his only son.

Oh, what love God hath for his chosen people who now appear to be cast off! "In that day shall there be a fountain opened to the house of David, and to the inhabitants of Jerusalem for sin and for uncleanness." Zech. xiii. 1. In that day shall "the Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will let him take of the waters of life freely." Rev. xxii. 17.

Surely, the contemplation of these things which are just before us, should inspire all to diligent, prayerful watchfulness, for the rising of the Morning Star.—*Wm. H. Spencer.*

THE FAMINE IN ASIA MINOR.—Constantinople, Jan. 16. The committe of relief for the famine-stricken people of Asia Minor, urgently request the English and American press to let it be known that their funds are exhausted, while distress is increasing. They state that it will be necessary to clothe, feed and give medical assistance to several hundred thousand persons until next June.

WAR IN THE EAST.—Vienna, Jan. 20. The government of Montenegro has declared war against Turkey. Both countries are rapidly arming, and foreigners are leaving in large numbers.

—To-morrow may never come to us. We do not live in to-morrow. We cannot find it in any title deeds. The man who owns whole blocks of real estate, and great ships on the sea, does not own a single minute of to-morrow. To-morrow! It is a mysterious possibility not yet born. It lies under the seal of midnight, behind the veil of glittering constellations.

DIED.

Susanah Brown, wife of Wm. Brown departed this life in Ringgold county, Iowa, Nov. 8, 1874, in the sixty-seventh year of her age. Mother Brown embraced religion some twenty years ago, and united with the United Brethren, with whom she remained until some three years ago, when she first heard the advent Christian views preached in her own house. She, like an honest seeker after truth, gladly accepted the faith of the Gospel, and has ever since endeavored by a well ordered life and godly conversation, to honor her profession. She died in the triumph of a living faith, and in the cheering expectation of soon being awakened by the voice of her Savior calling her with the rest of the saints from their dusty beds. Words of comfort were spoken on the occasion by Elder A. F. Dugger, from Isa. xxv. 11.

J. BROWN.

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APPOINTMENTS.

Lyon, S. H. Woodhull, Steuben county, N. Y., Jan. 23, 24. Swale, near Brother Titus' Jan. 25, 26. Swale, near Brother Drake Jan. 27, 28. West Cameron, Jan. 29. Cowdersport, Potter county, Pa., near Brother Quimby's as he may arrange Jan. 30, to Feb. 5. Buffalo, N. Y., 528 Eagle St., the first Sunday in each month. Marshfield, Erie county, Feb. 8. Collin's Center N. Y., Feb. 9, to 11.

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Mistakes as to Israel's Return.

The popular educational arguments against Israel's return are logical and the conclusion just, from their premises. The calling by the Gospel is from both Jews and Gentiles. It is a call to faith, repentance and baptism "into the one name—into *one spirit*, one body—Christ being the head. Acts ii. 3; xv. 17; 1 Cor. xii. Gal. iii. Now, if this be *all* that the Gospel proposes, then there can be no return of Israel or Judah; no, none at all. But what then becomes of Christ's kingdom over Israel, as often foretold in both the Old and the New Testament? Where then, is the Lord's throne in *Zion*? Where is the promised and prayed for kingdom to come? We have as yet "the kingdom of men." The government of the world *by men*, as men; in "the 4th," the Roman in its fragmentary form. Hence, as our mediator,—Messiah—our "priest after the order of Melchizedek," is still "within the veil," his kingdom must be future and after his second coming to *reign*. Amen.

In answer then, to the question, "will *fleshly* Israel be restored," I say NO—not within the circumscribed range of the questioner; not in "*this present evil world*." Yes, more; not at all as fleshly Israel, for the question involves a profound paradox—a series of impossible contradictions!

Israel "*restored*" will be Israel "saved, when the Redeemer comes to Zion." Rom. xi. 26; Matt. ii. 6; xix. 28; xxiii. 37–39. The blind man "*restored*" was no longer *blind*. Do think! Joseph's brethren, bowing to his royal will in Egypt, were no longer his betrayers. "Their sheaves" bent in willing obedience to his; for "the birthright" was Joseph's, thus they confirmed it by their *own act*. Now, when Israel shall look on *him* whom they pierced and "mourn," they will be no longer "blinded;" but his obedient *subjects* as often foretold. The question not only assumes a contradiction in terms, but that this "iron age the Roman" is final! That there will *not* be an "age (world) to come." It assumes that Jesus spoke unadvisedly, when He said, "neither in this world (age) nor in that (age) to come." Matt. xii. 32. I will not argue this truth, as to "*the world to come*;" we have it in Matthew, Mark and Luke, from the lips of Jesus. The prophets proclaimed it and the apostles echo it, scores of times. *There it is*—beyond the reach of human dogma. "The saints take the kingdom *for the age*, even the age of the ages." Dan. vii. 14, 18; Eph. ii. 7; iii. 21. It is "the world to come" that is to be SUBJECT to Christ. Heb. ii. 5; vi. 5. Then, in "the regeneration (the times of restitution) when the Son of man shall sit on the throne of his glory, the apostles are to sit on twelve thrones judging the twelve tribes of *Israel*." Matt. xix. 28; Luke xxii. 29, 30.

As some individuals of some of the ten tribes did return from Babylon, to Jerusalem, and did retain their genealogy, therefore it is *argued* that the *ten tribes* of Israel were returned with Judah, from that captivity, and that this fulfills their prophetic return. This argument, unwittingly perhaps, admits the promised restoration, and provides thus for its fulfillment. It also ignores the history of that people on this point through three hundred years, during national existance. The more pious returned again and again from the revolt under Jeraboam and his successors. Judah was greatly strengthened by large accessions from Israel. 2 Chron. xi. 16, 17; xv. 9; xxx. 18; xxxv. 18. Yet this did not then annul the nationality of Israel; therefore the *few* who returned from Babylon, *did not* annul Israel's national captivity. These persons all retained their tribal genealogy, though they were not "the ten tribes," much less "the kingdom of Israel."

It must be admitted that, "the Lamb of God will take away the sin of the world." John i. 29. Why, then, as "Jesus died for that nation," John xi. 50, 52, should "their sins and iniquities" be assumed to be too flagrant to be "remembered no more." Heb. viii. 8–12; Rom. xi. 25–29; Luke i. 69, 73. "*Be ye reconciled to God!*" Their sanctuary is desolate, but it "*shall be cleansed*." Their nationality is gone, but with as distinct a limitation, as is the absence of Jesus! "Ye shall not see me, till *ye* shall say blessed is he that cometh!" "If the *casting* away of them be the reconciling of the world, what the receiving of them, but life from the *dead*." Rom. xi. 12–15; Matt. xxiii. 38; Ezek. xxxvii. 1, 28.

"The Law—the shadow of good things (yet) to come," has its miraculous inception amid the graudeurs and terrors of Jehovah's presence on Sinai! Its temple was dedicated by the descent of the divine Shekinah! Its way was prepared by the going of Israel's God from everlasting, and all its "examples" by David and Solomon are deemed worthy of *inspired record*. How then, can the future Israel of all prophesy, that is interwoven with the Messiah and his new covenant kingdom, ooze out and be exhausted in a theological mystery? How can the crowning consummation of the Gospel, *the substance*, so foreshadowed in the law, come to pass so secretly, and so ingloriously, as to escape the notice of all history? To my feeble apprehension this thought now so prevalent, is more idle than a midnight dream.

The greater and more glorious "the restitution" by Christ, the more honorable and becoming his divine nature; and the more worthy the sacrifice of the law of God! "As the Lord liveth," the whole compass of "the law, the Psalms and prophets *must be fulfilled*." Luke xxiv. 44.

The past history of God's cause embraces Israel. The present does also; though, "*blinded*, cast away, and their holy and faithful house where the father's praised, the Lord has lain waste." The *future* is replete with the same inspired theme! Nay, it so intensines Christ and Israel, as to make them prophetically inseparable. "For unto us a child is born . . . the government shall be on his shoulders. . . . his name shall be called wonderful, (that is, his reign will be a miracle) of the increase of his government and peace, no end; upon the *throne of David* and upon *his kingdom*, to order it—with justice—forever! In those days Judah shall be saved and Israel dwell safely!" Isa. ix. 6, 7; Jer. xxxiii. 16. The Gospel groups all its glories on this line! Again, the bride, the church, is one in *Christ*, as the wife is one with her husband. It is dispensationally distinct from Israel in both calling and destiny. Only allow the authority of God, and so allow the distinctions between our "*heavenly* calling"—in Christ, to "take the kingdom," with "Israel and the left of the nations," as the *subjects*, then all is harmony. "Let the Lord speak," and we believe with the heart and confess with the mouth, then the promise is ours. Amen.

Let no one presume like poor Peter to say, "that be far from thee Lord," lest we "draw back" rather than "believe to the saving of the soul." Heb. x. 38. My whole effort centers in *one fact*. It is to show that Israel has a prophetic *future*, as certainly as it has a past history. This is proved by tracing out every leading line of prophecy. Lev. xx. 42. The "seven times" of Israel's punishment ends in God's remembering his covenant with Jacob, Isaac, Abraham and the land! Thus the terrible and prolonged agony of Israel as set forth in Deut. xxviii. to xxxii. culminates in this gracious [illegible] "Rejoice, O ye nations, (Gentiles) with his people, (Israel for you) will render vengeance to his adversaries; and will be merciful unto *his land and his people*." See Luke i. 33; xxii. 29, 30; Rom. xv. 8-12. At this [illegible] "the sanctuary will be cleansed" [illegible] the "*grace* (given) to be [illegible] at the revelation of [illegible] 1 Pet. xiii. For "[illegible] build up Zion, he will [illegible] his glory." Psa. cii. 16. This [illegible] not reached by interpretation, but "by faith" in the most definite statements of revelation. —*J. B. C. in Advent Christian Times.*

Rebuilding the Nations.

Divine [illegible] is indispensable to [illegible] and that legislation, moral, must be enforced [illegible] ever. The Law of Sinai [illegible] of Calvary, both divine [illegible] ing to this world; but "[illegible] this world" who hates [illegible] at large, and, without difficulty, gets his multitudinous subjects to trample on the one and reject the other. For proof look around you! Take all the states, and the kingdoms, and empires, all the islands and continents of the broad earth, and say whether the evidence is not overwhelming that some desperately evil and malignant power is constantly at work through the agency of men. Satan, the adversary, the devil, the prince of the power of the air, the god of this world, is unstiringly active as a liar, a spoiler, a murderer, a destroyer. It is vain to talk of improving and blessing humanity, and bringing in the reign of universal brotherhood by education, and science, and commercial interests, while this awfully evil being is lord of the kingdoms. He said to Christ that the kingdoms are in his power, and he was not contradicted. Our Lord speaks of him as the prince of this world. This gigantic foe of God and man is not to be cast down from his dark supremacy by any wisdom of statesmen, or work of ecclesiastics. He is too wise and too strong for them. A stronger than he must do that, and the honor is reserved for Him whom saints delight to honor, the Anointed of Jehovah, the Man of God's right hand, whom He hath made strong for Himself. . . . Some time ago, a gentleman quoted, for our benefit, as a proof that the church is destined to convert the world to Christ, the following words: "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

"Pray proceed," said we. "What is the result?"

"Their conversion to christianity, of course."

"Well, no; the next sentence is 'Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.' And such will be the terrible experience of the Lord's enemies when He riseth up to the long-delayed battle."

"You astonish me!" said our friend after a long pause.

"If What have I to do with it? They are the words of inspiration regarding the King that Jehovah will set upon his holy hill of Zion;—has set in 'decree,' will set in fact; and, as a christian man, you will surely agree with me in thinking that we are bound to believe them."

"Well, but, sir, our minister—"

"Hush! not a syllable, if you please. Your minister is an excellent man, whom I love, both for the sake of his work and his character; but I am profoundly impressed with the conviction that it is high time for us all to take up the Bible, and see for ourselves what God [illegible] really said to us."

Christians, living as [illegible] do, under the dispensation of grace, are too apt to forget that a time comes when the sword of justice will be drawn from its sheath to execute the long-delayed judgments of heaven. "For, behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh; and the slain of the Lord shall be many." Isa. lxvi. 15, 16.—*Rainbow.*

"He is Faithful that Promised."

"When the Chief Shepherd shall appear, ye shall receive a crown of life that fadeth not away."—1 Pet. v. 4.

"A crown of life!" What is the beggar to be raised from the dunghill, set among princes, and made to inherit a throne of glory? In dust [illegible] ashes a puny rebel, a guilty [illegible] to be pitied, pardoned, loved, exalted from the depths of despair, raised to the heights of heaven, gifted with kingly honor, royally fed, royally clothed, royally attended, and, at last, royally crowned?

O my soul! look forward with joyous emotion to that day of wonders, when He whose head shall be crowned with many crowns shall be the dispenser of royal diadems to his people, and when they shall begin the joyful ascription of all eternity. "Unto him that loved us and washed us from our sins in his own blood, and made us kings; to him be [illegible] dominion forever and ever." Will thou be among [illegible] Shall the princes and [illegible] earth wade through [illegible] a corruptible crown, and [illegible] permit thyself to lose the [illegible] ble, for barter it for some [illegible] lishable nothings of earth? [illegible] thou wouldst awake to thy high destiny, and live up to the transcendent privileges as the citizen of a kingly commonwealth, a member of the blood royal of heaven! What wouldst thou sacrifice, what short wouldst thou grudge, if thou were included at last in the gracious benediction—"Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world?"—*Sel.*

Christ the "Wonderful."

The coming glories of the despised Nazarene were never dreamed of in his day. Men whose ambition thirsted for "a name above every name," no doubt thought that the glories of the ages to come would shine out through their illustrious names. Little did they think that the crucified Galilean would outshine them all, and that the glory of the ages to come would be but as the faintest glimmerings of a taper compared with the dazzling effulgence of his glory, that he who was hooted through the streets of Jerusalem, insulted with mock royalty, buffeted and crucified, would suddenly become the most popular of all historic characters.

It is a remarkable fact that while the world is full of religious theorists, that not one of them all succeeded in arresting the attention of mankind, who leaves Christ out of his system. Even Master Strauss, the champion of "destructive criticism," finding that the world for a quarter of a century has refused to believe that he had annihilated Christ, or proved Him a myth, has reconstructed his criticism, and attacks christianity in the name of Jesus, whom he accepts as the Frenchman's model; while Renan finds Him an enthusiast, "a man with a lofty ideal, a serene and mighty soul—a hero who died to abrogate an ancient and detestable law."

Each of them has his little picture of the Judean peasant; but what miserable little daubs they are! The course infidelity of a hundred years ago that pronounced him an imposter, a mere trickster, comes now with a mendicant whine, and asks but for a little corner of the mantle of Jesus, with which they hope to conceal the blighting heresies of this philosophic and rationalistic age—heresies by which thousands have been unloosed from their moorings and moved from the sure, the only anchorage of human hope. So popular is the Nazarene to-day, that "the world has gone after him," and even that infidelity that regards humanity able to tower triumphant in its own unaided strength, and pile up its Babel towers until they smite the skies, would plant its dirty flag upon the cross of the rejected Christ the Savior, but wave it proudly over the "tried man," the peerless hero Jesus.

He is wonderful in his person. Wonderful is something that arrests the attention by its novelty, grandeur, and inexplicableness. Under circumstances well calculated to excite wonder and astonishment did a visitant from the heavenly world, contrary to the known laws of nature, announce to the holy virgin her motherhood of Jesus. Up at Bethlehem tax-gatherers and tax-payers are so intent on business that they have but time to drop a coarse remark on the startling novelty of a childbirth in a stable. The cries of the new-born babe, drowned by the din of a busy multitude without, failed to arrest even the attention of the stupid ox within, yet reach the ears of angels, and a thrill of joy wakes new and louder halelujahs in heaven. These songs that hang in his sweetest melody upon angelic lips around the throne of God are soon transferred to earth; and the plains of Judea, wrapped in midnight stillness, become vocal with the anthems of these first-born sons of God. Scarce had the echo of angelic song died away on the midnight air, when the shepherds, forgetful of their flocks, are bending their star-guided steps toward Bethlehem. In the east a star appears, and the "wise men," laden with costly presents, start out in search of a new-born sovereign. They go to Jerusalem, and find "the king troubled and all Jerusalem with him." They set out for Bethlehem, and "lo, the star which they saw in the east" leads the procession, and goes before them until it stands over where the young child was. It halls not at the palace of royalty or the home of wealth, where the young prince may recline on beds of down, but guides them to a stable, where they find "the Wonderful" cradled in "swaddling clothes," and cradled in a manger. Here, with a stable for his palace and a manger for his throne, they pay their first act of worship to Him who is destined, ere long, to rise to the throne of universal empire and receive the worship of heaven's adoring millions. Here they struck the first note in that anthem of praise whose undying echoes shall sweep down through all the centuries of time, rising and swelling into sublimer strains, until, in the world to come—

"Every kindred, every tribe
On this terrestrial ball,
To him all majesty ascribe,
And crown him Lord of all."

The Higher Ministry of Nature.

Science proper is the exact interpretation of phenomena. It has no concern for the harmony or discord of these with the canons of either metaphysics or theology, much less with efforts to prove harmony impossible. Its work is to grasp and accumulate the facts of the universe until they axiomatically group themselves into inevitable "laws." Nature thus discloses her own meaning, and mind perceives, does not invent the correlations of phenomena. But profound and eager students of nature, not content with interpreting to us the latest utterance of their great instructor, *interpolate*, tell what they think the following sentences will be. Doubtless this has been done at times with a splendid penetration that has reflected the utmost glory upon the human intellect. Nay, there are limits within which it is invaluable. But to the audience outside themselves, which scientific men seek to reach, the interpolation and the text should be distinguished. Their separate values should be frankly given, and the suppositions should relate to sequence, not to phenomena—to laws, not to facts. But this is too much lost sight of in the brilliant speculations of our day. Data real and data hypothetical are placed side by side. There is no attempt at distinction, and the whole are marshalled at the dictates of a philosophy by means of which science negatives the possibility of *all* but itself! It becomes, therefore, the duty of the christian philosopher to separate the known from the hypothetical, the real from the ideal; to disarm the ruthless, theoriser, by enabling the thoughtful and truth-seeking to distinguish between what nature has disclosed and what is merely the invention of imaginative minds; to front fearlessly the latest triumphs of research prepared to show that these disclose profounder lessons than the highest science can reach; that nature has a "higher ministry," without which, even after science has drawn from it its latest truth, it would be devoid of its noblest meaning.

Hence the importance of learning to the utmost what nature has the power to teach. It is urged that nature's ministry is two-fold,—a lower and a higher, a utilitarian and an ideal. By the one "she subserves the present individual and collective interests, makes highly civilized man what he now is, and promises to make him more than he now is and place him on the highest eminence of physical attainments." By the other, "she serves as a hand maid to religion, and becomes our servant in showing herself to be the servant of God." It is confessed that they are intimately linked, but we prefer to consider that nature has no ministry but the higher; that in her affluent response to man's personal needs, and in her aids to his physical elevation, as well as in her appeals to his highest mental nature, her ministry is one. It is selfishness that has broken the rythm and unity of her teaching. Man has luxuriated in her boundless beneficence to *him*, until mind's eye has become dull to the softer breathings, which, through his intellect, were meant to link him with the mind from whence all being sprang.

To those who are eager to exclude the Deity from the universe because He excludes their method, because they cannot find Him as they find an absorption band in a stellar spectrum, of course nature has no ministry but what is brute, no beauty that is real. But this is not philosophy, for it ignores the mental characteristics of the philosopher! It generalizes with some of the largest parts omitted. It is content wholly to omit the consciousness of humanity, and to treat with contempt the necessary laws of thought. Mind everywhere is conscious of the ethical in nature, otherwise the largest proportion of its meaning is lost. To what end the sublimity, the majesty, the glory of nature? Where the unuttered perfection [illegible] minutiæ, and the boundless [illegible]ence of its whole? If nature makes no appeal to mind, why are the purest displays of her beauty within its reach, yet defiantly and forever beyond the grasp of unaided human vision? Why has the invisible crystal such an entrancing grace of form? To what end the chasing of a [illegible] which requires our highest [illegible] aids to discover? Why have some of the minutest animals in nature a sculptured beauty which the most artistic conception cannot surpass? Is it not Infinite intelligence appealing to its finite kindred? Matter is the thought and activities of the Unbounded Mind taking visible form. Like poetry, music, sculpture, it is a language; and to understand it a like intelligence was formed. We may engender a deafness to it, we may become specialists, we may suffer an unequal development of our nature. In studying the mere frame work of creation, we may blind ourselves to its soul, as an organ may be analyzed or constructed by those who have no faculty to evoke its music. But it need not be thus. Some of the most accomplished experimentalists and investigators in every department of science are not only devout students of nature, but simple and confiding christians. We speak of that we know. Then, is not our voluntary or tolerated indifference culpable? Are we not responsible for a gift so large as that which nature offers?—*Living Age.*

Three New Things.

"And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away, and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband."—Rev. xxi. 1, 2.

"*A new heaven.*"—A sky, and clouds, and atmosphere, of higher beauty and more genial temperature than those which now surround us with their loveliness—a heaven which no more robes itself in storms and blackness, nor flashes with the thunderbolts of wrath, nor casts forth plagues of hail, and fire, and judgment, nor gives lurking-places for the devil and his angels, nor is ever again disturbed with omens of evil, or commotions breeding disaster to the dwellers under them.

"*And a new earth.*"—One which no longer smarts and smokes under the curse of sin, needing to be torn with hooks and irons in order to the bringing forth of its fruits—an earth where thorns and thistles no longer infest the ground, nor serpents hiss among the flowers, nor wild beasts, bent on destruction, hide in the forests; an earth whose sod is never cut with graves, whose soil is never moistened with tears or saturated with human blood, whose fields are never blasted by unpropitious seasons, whose inhabitants never say, "I am sick," whose ways are never marked with funeral processions or glutted with armed men on their way to war, but whose hills ever flow with salvation, and whose valleys ever resound with uninterrupted joy; an earth which glows from end to end with the blessedness of Paradise restored.

"*And a new city.*"—A heaven-built home-place for the saints of God, decked and adorned with jewelry and glory "as a bride adorned for her husband," where the Church shall rest from her long contest with ignorance and sin, and be comforted forever with the light and love of her Redeemer, John saw that city, and tells of it in terms which almost blind us with their brightness. It is not built up from earth, but comes down out of heaven, blazing with the glory of God, and girt with radiance jasper-hued but clear as crystal. It is a "great city," 1500 miles in length, and in breadth, and in height, with foundations and walls of precious jewels, gates of pearls, and streets of gold, so pure as to be like transparent glass, and needing no light of sun or moon, because illuminated with the eternal light and glory of God and of the Lamb—the true "eternal city"—the imperishable metropolis of the new heaven and the new earth.

And there, in that renovated and brightened scene of things, in that blest order when these present heavens and this present earth have passed their grand *palingenesia*, shall be that greater, higher, holier, final thanksgiving, of which these days of earthly praise remind us. And if in these old heavens, and this old [illegible] in this earthly city, [illegible] to stir our hearts [illegible] with songs of thanksgiving, [illegible] it be when once [illegible] opens up its beauties [illegible] Jerusalem has become [illegible] home?—*Dr. J. A. [illegible]*

PROVERBS.—Those children seldom prove the best, or the happiest, that are most indulged.

The more patiently we suffer, the less the bitterness in the suffering.

Those content with less degrees of comfort, are best prepared for, and most likely to receive greater.

That is never said wisely that comes of passion and anger.

Those that keep from evil in times of common iniquity, God will keep from harm in times of common calamity.

The joys of faith are the best remedies against the griefs of sense.

They that will not make the Word of God their rest, will find it a heavy burden.

They that give good exhortations, should be careful to set good examples.

THE RESTITUTION

PLYMOUTH, IND.,.....March 17, 1875.

EDITORIAL DEPARTMENT

— Brother Stephenson spent last Sunday in this community. He preached in the morning at Antioch, and in the evening in Plymouth. The audiences were large, and were deeply interested in the word spoken. Bro. S. is an able workman, and is doing good. We have known him for over twenty years, and have ever found him a brave advocate of the Holy Oracles. From this point he goes to Cedo, Iowa, to attend the State Conference.

The Oath of God.

An oath is the most solemn and impressive form of giving testimony. Paul says that "an oath of confirmation is the end of all strife." Indeed men have in all lands and ages attached the highest importance to testimony given under oath. In order to impress man with the importance of his plans and purposes, God has confirmed his promises with an oath, which at once stamps them with certainty and immutability. In the light of these thoughts let us for a few moments contemplate some of those great truths which have been confirmed unto us by the Invisible Father.

1. "*But as truly as I live, all the earth shall be filled with the glory of the Lord.*" Num. xiv. 21.

This oath refers to a time yet future, and will become true under the reign of Israel's King, Jesus Messiah. Isaiah refers to this epoch in chapter xi. "They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord as the waters cover the sea."

2. "*Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me. It shall be established forever as the moon, and as a faithful witness in heaven. Selah.*" Psa. lxxxix. 35-37.

The above oath contemplates the eternal perpetuity of the throne of David under the kingship of his royal Son, Christ Jesus.

That this is the truth and will surely come to pass is abundantly sustained from the New Testament. Peter on the day of Pentecost refers to this oath of God, and makes it apply directly to the Son of God. In speaking of David he says: "Therefore being a prophet, and knowing that God *had sworn with an oath* unto him that of the fruit of his loins, according to the flesh, *he would raise up Christ to sit on his throne.*" Acts ii. 30. See also Luke i. 31, 32; Matt. xix. 28; xxv. 31; Rev. iii. 21.

No system of figuring can ever do away with this plain testimony. Christ is the promised heir to the throne and kingdom of Israel, and when He returns from heaven, He will commence his glorious reign and bless the world. "He shall reign over the house of Jacob forever, and of his kingdom there shall be no end." Luke i. 32; See also Acts xv.

Israel's throne is now in ruins. Jerusalem is being trodden down by the Gentiles, and the nation is scattered, *but under the future reign of* Messiah, the throne shall be restored, Jerusalem shall arise and shine, and the "Redeemer shall turn away ungodliness from Jacob." These are the [illegible] of David, and will be fulfilled in the day of our Lord's glory. Let us be ready for that sublime era. With pure hearts and clean hands may we ever stand at the portals of the blessed promises, and when the King shall come, may it be said of us WELL DONE.

Death of Paul.

"*For I am now ready to be offered, and the time of my departure is at hand. I have fought the good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give me in that day; and not to me only, but to all who love his appearing.*" —*Paul.*

We all are interested in the last expressions of our dying friends. If followers of Christ, we are anxious to know whether the principles of the Gospel faith are an unfailing solace in the hour when all earthly hopes and supports avail no longer. In the above quoted language we have the confident statements of one of the most remarkable individuals whose example and teachings have had a widespread and lasting influence in human history. In the case of the Apostle Paul every worldly consideration had been sacrificed for Christ's sake.

Worldly honors, pleasures, ease, and wealth, had all been left behind as worthless things, and a life of toil and suffering cheerfully embraced in becoming a disciple and follower of the lowly Nazarene, who was Himself pre-eminently a "man of sorrows and acquainted with grief." But Paul had seen sufferings glorified. He had seen the personage, who was despised and rejected of men in this world, exalted to the first place in God's universe; and learned that the highest honors attainable, were only attainable through sufferings. Hence he embraced the cause of christianity with all the ardor of his powerful and energetic mind. He traveled long *and weary journeys, suffered hunger,* thirst, and privations of every kind; was set upon by all the fury and violence of raging mobs; was beaten, stoned, and left for dead; and now is in gloomy imprisonment, waiting for the execution of the sentence of death —and he triumphs. He had pursued no empty phantom. His life had been no failure. He had lost some perishable things, but he had won a crown of endless glory. He casts no lingering longing look behind. The things unseen and *eternal* enrapture his spirit, and all the deep gloom of the prison cannot prevent the exultant expression of joyous hope, as he anticipates the glory that is to be revealed when the Lord, the righteous judge shall appear. We have his last recorded words, words worthy to be printed in letters of gold on leaflets of silver; words that show the worth of the Christian's hope in the trying hour. Can we not all say, "Let me die the death of the righteous, and let my last end *be like his.*"

In conclusion, we give our readers an account of his execution, from Conybeare and Howson, who have gathered up the scattered fragments of history and tradition that bear upon the closing scenes of the great apostle's career. It may, perhaps, interest our readers to learn from this source, that many dear followers of our Redeemer have found their last resting-place in those very grounds that were once bedewed by the blood of the great Apostle to the Gentiles. Though there is no likelihood that Peter ever was at Rome, yet history makes it certain that Paul died there.

We hope our extract will be [illegible] reading. It follows from the author above named, whose translation of the text heads this article.

The privileges of Roman citizenship exempted St. Paul from the ignominious death of lingering torture, which had been lately inflicted on so many of his brethren. He was to die by decapitation; and he was led out to execution beyond the city walls, upon the road to Ostia, the port of Rome. As he issued forth from the gate, his eyes must have *rested for a moment on that sepulchral* pyramid which stood beside the road, and still stands unshattered, amid the wreck of so many centuries, upon the same spot. That spot was then only the burial-place of a single Roman; it is now the burial-place of many Britons. The mausoleum of Caius Cestius rises conspicuously amongst humbler graves, and marks the site where Papal Rome suffers her Protestant sojourners to bury their dead. In England and in Germany, in Scandinavia and in America, there are hearts which turn to that lofty cenotaph as the Sacred Point of their whole horizon; even as the English villager turns to the gray church tower, which overlooks the gravestones of his kindred. Among the works of man, that pyramid is the only surviving witness of the martyrdom of St. Paul; and we may *thus regard it with deeper interest, as* a monument unconsciously erected by a pagan to the memory of a martyr. Nor let us think that they who lie beneath its shadow are indeed resting (as degenerate Italians fancy) in consecrated ground. Rather let us say, that a spot where the disciples of Paul's *faith now sleep in Christ,* so near the soil once watered by his blood, is doubly hallowed; and that their resting-place is most fully identified with the last earthly journey and the dying glance of their own Patron Saint, the Apostle of the Gentiles.

As the martyr and his executioners passed on, their way was crowded with a motley multitude of goers and comers between the metropolis and the harbor—merchants hastening to superintend the unloading of their cargoes —sailors eager to squander the profits of their last voyage in the dissipations of the capital—officials of the government, charged with the administration of the Provinces, or the command of the legions on the Euphrates or the Rhine—Chaldean astrologers — Phrygian eunuchs — dancing-girls from Syria with their painted turbans—mendicant priests from Egypt howling for Osiris—Greek adventurers, eager to coin their natural cunning into Roman gold—representatives of the avarice and ambition, the fraud and lust, the superstition and intelligence, of the Imperial world. Through the dust and tumult of that busy throng, the small troop of soldiers threaded their way silently, under the bright sky of an Italian midsummer. They were marching, though they knew it not, in a procession more truly triumphal than any they had ever followed, in the train of General or Emperor, along the Sacred Way. Their prisoner, now at last and for ever delivered from his captivity, rejoiced to follow his Lord "without the gate." The place of execution was not far distant; and there the sword of the headsman ended his long course of sufferings.

Weeping friends took up his corpse, and carried it for burial to those subterranean labyrinths, where, through many ages of oppression, the persecuted *church found refuge for the* living, and sepulchres for the dead.

Thus died the Apostle, the Prophet, and the Martyr; bequeathing to the church, in her government and her discipline, the legacy of his apostolic labors; leaving his prophetic words to be her living oracles, pouring forth *his blood to be the seed of a thousand* martyrdoms. Thenceforth, among the glorious company of the apostles, among the goodly fellowship of the prophets, among the noble army of martyrs, his name has stood pre-eminent. And wheresoever the holy church throughout all the world doth acknowledge God, their Paul of Tarsus is revered, as the great teacher of a universal redemption and a catholic religion—the herald of glad tidings to all mankind.

S. A. C.

The Design of the Gospel in the Age to Come.

"And the Scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, in thee shall all nations be blessed." Gal. iii. 8.

The Scripture quoted by Paul reads thus: "And in thee (Abraham) *shall all families of earth be blessed.*" Gen. xii. 3. This promise the apostle calls the Gospel. In Gen. xvii. 18, the same Gospel promise was repeated. The Lord said, "Seeing that Abraham shall become a great and mighty nation, and all the nations of the earth shall be blessed in him." This same promise was repeated to Abraham's unit seed in contrast with a numerous seed. We read, "And the angel of the Lord called unto Abraham out of heaven the second time, and said, by myself have I sworn saith the Lord, for because thou hast done this thing, and hast not withheld thy Son, thine only Son; that in blessing I will bless, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of *his* enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." Gen. xxii. 15-18. In the foregoing declaration of the Lord's angel, we cannot fail to perceive a marked distinction between the unit seed, represented by the singular pronoun *his,* and a seed numerous as the stars and *sands. The gateway to the citadels* of the world are thrown open to this victorious seed, to whose sceptre all nations shall bow, and through the administration of whose government they shall all be blessed. A clear and marked discrimination between the unit seed and the multitudinous seed is absolutely essential to a correct understanding of the Gospel in the past and future ages. The apostle has made the contrast between rulers and subjects, the individual and national seed, so plain that none need misunderstand the import of his language. Referring directly to the promises made to Abraham and his seed, He says, "Now to Abraham and his seed were the promises made. He says not, and to seeds as of many; but as of one, and to thy seed, which is Christ." Gal. iii. 16. Thus teaching that the promise was not made to *the man, and,* but to one seed which is Christ. As joint heirs all the saints are included with Christ in the same glorious promises. Thus, the apostle continues, "And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise." Verse 29th. For Christ and his saints *to occupy a position that will enable* them to bless all nations, they must have all nations within their jurisdiction; for no king or potentate can curse or bless legitimately outside of his jurisdiction. That Abraham and his royal family will occupy this lofty position upon our planet, is evident from the apostle's exposition of this same promise in his epistle to the Romans. He says, "For the promise that he should be heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith." Rom. iv. 13. Thus, according to the testimony of the unerring word, the design of the Gospel, during all the ages past, has been to select and prepare the royal family of Abraham to rule and bless the world. Hence the saints shall all sing, "Thou has redeemed us out of every nation, and we shall reign on the earth." Rev. ix. 10, 11. We have also learned that while all the saints shall reign as kings and priests on earth, that all nations will be their subjects, whom they shall rule and bless. We have now prepared the way for the introduction of a Gospel message for the nations—a message that shall be peculiar to the coming age. John says, "And I saw an angel flying in mid-heaven, having *otionian* glad tidings to announce to those who dwell on the earth, even to every nation, and tribe, and language, and people,—saying with a loud voice fear God, and give glory to him; because the hour of his judgment is come; and worship him who made the heaven, and the earth, and the sea, and the fountains of waters." Rev. xiv. 6, 7.—Diaglott.

Eighteen hundred years ago Christ commissioned his apostles to go into all the world and preach good news of a COMING *kingdom* to every creature in view of a judgment TO COME. Mark xvi. 15; Matt. xxiv. 14; Acts. xxiv. 25. But in the proclamation *just rehearsed, it is emphatically the glad tidings* of the *age,* because both the judgment and the kingdom have already come. Paul associates the judgment of the living and the dead with Christ's appearing, and kingdom. 2 Tim. iv. 1. The Gospel of the age to come differs as widely, in its DESIGN, from the Gospel which has been preached since the beginning of the ages, as the conversion and salvation of individuals differ from the conversion and salvation of nations; and also as much as a FUTURE judgment and kingdom differ from an EXISTING judgment and kingdom. The same discrimination is made in the Abrahamic covenant, between the individual seed through whom all nations shall be blessed, and the nations thus blessed through them. Thus, the good news preached to Abraham, and confirmed with the oath of God, had two grand objects in view, viz: (1) to bless Abraham and his seed, and (2) through them to bless the world. Such a message of mercy has never been proclaimed to the nations. How different its object from that proclaimed by those who profess to be preaching the everlasting *Gospel to day. Instead of good* news to every nation, they are ringing the death knell of the world. Would it be good news to inform one of these professed Gospel preachers that an enemy was coming to make a bonfire of his dwelling and burn up his innocent wife and children because a vagabond sinner was stopping with them over night? Is it good news to every nation kindred tongue and people, to tell them that Christ is soon coming to deluge the earth with an ocean of fire, reducing all thrones, kings, nations, and dynasties to ashes, while a few saints snatched as brands from the burning, are shouting hallelujah while the world is on fire? The messengers represented by this symbolic angel will go with *mercy* in one hand and *judgment* in the other, and call upon the kings and chief judges of the world to submit to the incoming administration, and be blessed, or refuse and be crushed to pieces as worthless potters vessels. When the Son of God and his associate rulers shall be enthroned in Zion, having been invested with authority to rule the world, the great God will intercede through his Gospel messengers, *saying,* "*Be wise now therefore, O ye* kings; be instructed, ye judges of earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Suppose earth's kings and judges shall heed this message of mercy, what then will be the result? The response is, "BLESSED are all they that put their trust in him." Psa. ii; Rev. xi. 26. 27. Thus a standing *statute* of Messiah's kingdom will be death for rebels, and mercy for all loyal men. We also learn that judgments will be employed as instructors to nations in humbling the nations, and bringing them into subjection to King Jesus and his kingly cabinet, that they may be the recipients of the blessings promised them in the glad tidings of the age. Judgment will be a necessary requisite to the establishment of a righteous government upon earth. Righteousness will be the boon the world will most need when earth's great heir shall ascend the throne of empire. Before justice and mercy can culminate upon his throne, He must dash to shivers the crowns of tyrants of earth, and *emancipate struggling millions for* freedom, according David's last Psalm. Then the Son will commence his judgment for proud oppressors, mercy for the oppressed, and securing to the King's subjects shall be girt with [illegible] King David exclaims, "[illegible] King thy judgments, O God, and thy righteousness unto the king's son. He shall judge thy people with righteousness, and thy poor with judgment. He shall judge the poor of the people, He shall save the children of the needy, and shall break in pieces the oppressor." Psa. xvii. 1, 2-4. The effect of these judgments upon the people in awing them into submission is clearly expressed in glorious language, in the following description of the good time coming. He exclaims in lofty strains, "They shall fear thee as long as the sun and moon endure, throughout all generations (or according to the original, "from generation to generation.") In his days shall the righteous flourish and abundance of peace, so long as the moon endureth. He shall have dominion from sea to sea, and from the river unto the ends of the earth." Verses v. 7, 8.

Upon what great principle will he extend his dominion over the world? Answer—the principle of loyalty, though it shall be necessary to roll one wide wave of judgment from pole to pole. Christ will permit no rival king or kingdom to exist upon the face of the earth. Hence the Psalmist continues, "They that dwell in the wilderness SHALL bow before him; and his enemies shall lick the dust. Yea all kings shall fall down before him;—all nations shall serve him." ver. 9-11. That judgment will be the means employed to humble the nations, preparatory to blessing them, is further evident from the glowing description of the glories of Messiah's reign in mount Zion, by Isaiah the *son of Amos. He says, "And it shall* come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, come ye, and let us go up to the mountain of *the Lord,* to the house of the God of Jacob; and he will teach us of his ways, and will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people." What shall be the result of this rebuke? We read, "And they shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift sword against nation, neither shall they learn war any more." Isa. ii. 1-4. And Micah has written the following beautiful *adenda,* "But they shall sit every man under his vine and fig tree; and none shall make them afraid; for the mouth of the Lord of hosts hath spoken it." Micah iv. 4. According to the foregoing, before all nations shall come up to Jerusalem to worship the king, the law must go *forth from Zion with judgments and* rebukes to subjugate the strong nations; and as the result of these judgments, they will convert the implements of war into the implements of husbandry to plow the earth and prune the tree. Dark clouds whose thunders shall shake the earth and whose lightnings shall scathe the guilty nations, must mantle the heavens before the sunshine of peace shall bless our world. The world must be educated in the terrible school of judgments before they will learn "the ways of the Lord and walk in his paths." That judgments will be the efficient means of bringing all nations into subjugation to God, where they shall fear and worship him, is clear from the universal song of all the redeemed. The same innumerable host of redeemed ones who proclaimed the consummation of the design of the gospel of the kingdom in all the past ages, will proclaim the consummation of the *design* of the gospel in THE FUTURE AGE. Standing upon, as it were, a sea of glass, "They sing the song of Moses the servant of God, and the song of Lamb, saying, great and marvellous are thy works, Lord God Almighty; *just and true are thy ways, thou king* of nations (margin). Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy; for all nations shall come, and worship before thee, for thy judgments are made manifest." Rev. xv. 2-4. Thus the good tidings to every nation, offering mercy to them on condition of their fearing and worshiping God; and judgment if they shall refuse, will accomplish the design for which it shall be proclaimed. All nations shall fear and give glory to God, because his judgments shall be made manifest. The age measured off for the subjugation, saving, and blessing the living nations, will be one thousand years. When the time shall come to extend the offers of salvation to the nations, every obstacle in the way of their accepting the offers of mercy will be removed, [illegible] great Adversary will be restrained to give the nations a fair chance for one thousand years. Rev. xx. The Jews, having learned the living languages of the world, will be sent to the Isles afar off, who had not heard the fame or seen the glory of the [illegible]han Solomon, who will be [illegible] in mount Zion and before [illegible] gloriously. Isa. lxvi. [illegible] escape of the nations [illegible] the glorious holy land, [illegible] Jews. Isa. lxvi. Zech. xiv. [illegible] messengers are evidently represented by the symbolic angel whom the Revelator saw flying in mid-heaven having the glad tidings of the age to preach to every nation. They [illegible] Christ's embassadors, whom he [illegible] with the olive branch of [illegible] revolted nations. The [illegible] ultimately receive this [illegible] be blessed through the [illegible]ity. The Lord says, "A[illegible] to pass, that as ye were a curse among the heathen, O house of Judah, and house of Israel; so will I save you, and ye shall be a BLESSING." Zech. viii. 13. Through the preaching of these gospel messengers, the Gentile nations will hear of Israel's God and go with them to Jerusalem to worship before him; and thus fulfill the prophecy quoted by Christ, that his Father's house should be "called a house of prayer for all nations." Mark xi. 7. margin. "Thus saith the Lord of hosts; it shall yet come to pass, that there shall yet come people, and the inhabitants of many cities; and the inhabitants of one city shall go to another, saying, let us go speedily to pray before the Lord, and to seek the Lord of hosts; I will go also. Yea many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord. Thus saith the Lord of hosts; in those days it shall come to pass, that the men shall take hold out of all languages of the nations, even *shall take hold of the spirit of him* that is a Jew, saying we will go with you; for we have heard that God is with you." Zech. viii. 20-23. Thus, according to Paul, the Jews will be the means of greater blessings to the Gentiles in their *fullness* than they had been in their *diminution.* Rom. xi. *12.* As the gospel of the kingdom will have converted and saved every individual who shall have believed and obeyed it, so will this great national gospel save every nation that shall accept *it.* And that all nations will accept the glad tidings of the age and be saved, is further evident from the following unfulfilled predictions: "And all the ends of the world shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before thee." Psa. xx. 27. And that this world-wide salvation will be produced by the kingdom itself, and not the gospel of the kingdom. Again addressing the great God, David says, "All nations whom thou hast made shall come and worship before thee, O Lord, and shall glorify thy name." Psa. lxxxvi. 8.

Then all the ends of the earth will have seen the salvation of our God, *when the people shall be gathered to*gether, and the kingdoms, to serve the Lord. Psa. lxxviii. 3; cii. 22. Then will the sun of righteousness be a light to the Gentiles, and salvation to the ends of the earth. Isa. xlix. 6. Then will the Lord have "made bare his holy arm in the eyes of all the nations; and *all the ends of the earth* shall see the salvation of our God." Isa. lii. 10. Then shall the angels repeat in loftier strains the birth anthem of the world's savior, saying, glory to God in the highest, and on earth peace and good will to men; for the kingdom of our father in heaven will have come, and his glorious will on earth be done, as angels do it in heaven. Then shall great voices roll through heaven and earth, mingling with the clarion notes of the seventh trumpet, proclaiming that the kingdoms of this world have become the kingdoms of our God and his Christ. While the redeemed of all ages shall sing in chorus the salvation of the world. Then the kings of the earth, and the nations of them that are saved shall bring the trophies of a conquered world and lay them down at Messiah's feet, and walk in the *light of the jasper flashing walls of* the holy city. Then the curse having been rolled from the groaning bosom of the earth, it will again flash upon the brow of night like a brilliant diamond in the sky; and Paradise having been restored, mortal man will again have access to the evergreen tree of life with its incorruptible fruit to eat and live forever—to bloom in fadeless and immortal youth—while in its fadeless leaves will have been found the long sought for panacea to heal all human maladies. Then will the gate be thrown wide open and all the world be invited to come and partake of the water of life freely; for then shall the spirit and the bride say *come.* And let him that heareth say *come.* And whosoever will, let him *come* and take of the water of life freely. Amen.

We have heard from that bright, the holy land,
We have heard, and our hearts are glad;
For we seem a lonely pilgrim band,
And weary and worn and sad.
They tell us the pilgrims ever dwell there,
No longer are homeless alone;
We know that life proudly tread to fate—
Where life's pure river flow runs.

They say green fields are waving there,
That never a blight shall know;
And the deserts wild are blooming fair,
And the roses of Sharon grow.
The ever lovely birds in the bowers green—
Their songs are lillies and sweet;
And their warblings, gushing ever new,
The angels harpings greet.

We have heard of the palms, the robes, the crowns,
And the silvery band in white;
Of the city fair, of it goodly gates,
All radiant with light.
We have heard of the angels there, and saints,
With their harps of gold, how they sing;
Of the mounts, with the fruitful tree of life!
Of the leaves that healing bring.

The King of that country, he is fair;
He's the joy and light of the place!
In his beauty we shall behold him there,
And look in his smiling face.
We'll be there, we'll be there, in a little while;
We'll join the pure and the blest;
We'll have the palm, the robe, and crown,
And forever be at rest.

J. M. S.

— The reader will find an interesting article in this number from the "Hebrew Leader," referring to the colonization of the Jews. Events are rapidly preparing the way for the re*turn of the scattered nation back to* their own land. That there will be a colony of Jews in Palestine at or soon after Christ comes, seems evident from Christ's great prophecy in Matt. xxiii, xxxvii, 39, and Luke xvi. 24.

What is His Creed?

He left a load of authracite
In front of a poor widow's door,
When the deep snow, frozen and white,
Wrapped street and square, mountain and moor.
That was his deed;
He did it well;
"What was his creed?"
I cannot tell.

Blessed "is he basket and his store,"
In sitting down and rising up;
When e'er he ate, he gave the more,
Withholding not the crust and cup.
He took the lead
In each good task.
"What was his creed?"
I did not ask.

His charity was like the snow,
Soft, white, and silent in its fall;
Not like the gusty winds that blow
From shivering trees the leaves a pall
For flowers and weed,
Drooping below.
"What was his creed?"
The poor may know.

He had great faith in loaves of bread,
For hungry people, young and old;
And hope inspired, kind words he said
To those he sheltered from the cold.
For us must feed
As well as pray.
"What was his creed?"
I cannot say.

In works he did not put his trust,
His faith in words he never will;
He loved to share his cup and crust
With all mankind who needed it;
In time of need
A friend was he.
"What was his creed?"
He told not me.

He put his trust in heaven, and he
Worked well with hand and head;
And what he gave as charity
Sweetened his sleep and daily bread.
Let us take heed,
For life is brief.
"What was his creed?"
"What his belief?"

—*Selected.*

The Light of the City.

"And the city had no need of the sun, neither of the moon to shine in it, for the glory of God did lighten it, and the Lamb is the light thereof."

When the command "*Let there be light,*" was flashed through the darkness of earth, the clouds and blackness fled before it. Its glory illumined the unfinished globe and scattered blessings in its pathway. Even so shall moral darkness and the black chaos of sin flee before the face of him who is the light of the world. The clouds of suffering and sorrow that have compassed earth so long shall be dispelled by the rising sun of righteousness. The dark shadow of the curse shall be driven from land and sea, and God's city shall be set like a gem in the glorified earth.

The cities of the present may be swept away by fire or crumbled by convulsive throes; but that which is to come shall never fall, for it hath foundations whose builder and maker is God.

The cities of men are the scenes of corruption and misrule, but God's city shall be governed by the King of kings, and his laws shall be justice and his scepter righteousness—no unclean thing can pass the pearly gates or find a home within the jasper walls.

The cities of the earth may be great, but that which is to come is the metropolis of the universe—the capitol of the Lord of hosts. These count their inhabitants by hundreds of thousands, but that shall contain all the hosts of the redeemed—its population is a multitude that no man can number, for they shall be as the sands of the sea or the stars of the heaven.

The cities of earth are lighted by the sun by day and by the ingenuity of man by night, but that which is to come shall be illumined by the glory of God. It hath no need of the sun, neither of the moon, for the glory of God and the Lamb shall be the light thereof. The glory of the Lamb seems to correspond with the mild, pure radiance of the moon. Its brilliancy is softened by Calvary and the grave. But its light can never be quenched; it gleams in triumph above the tomb, the resurrection light, and the hosts of risen and glorified ones shall walk therein. It is like the pillar of cloud by day, which knew no shade, nor suffered no eclipse. It guides our weary feet through the wilderness of time, and gleams with undying glory in the haven of our rest. But the glory of God is the sunlight splendor of the city, flashing over its gold and gems such a light that the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion and in Jerusalem and before his ancients gloriously. As the Shekinah rested anciently above the mercy seat, so shall God's glory illumine the Holy of Holies within the beautiful city—so shall it rest upon the glad heights of the eternal mountains, and quiver in the depths of the crystal sea. It shall flash upon the crowns that have been won in the valley of suffering, and light up the white raiment that was washed in the blood of the Lamb. It shall shine upon the healing leaves of the tree, and flash from the bosom of life's pure river. And there shall be no night there. The stars that gleam in midnight skies are lost in the glory of the city, for they are only the porch lamps before God's throne. "And they need no candle, neither light of the sun," for the sun of righteousness shall be there, with healing in his wings, and "the Lord God giveth them light, and they shall reign forever and ever."

MRS. H. V. REED.

Evangelist Report.

DEAR REST[illegible]—

Please say to those interested in hearing, I left home Feb'y 6, for Fountain county, held meetings, continuing over two Sundays, near Newtown, where there is a small body—organized last year. Found them all firm and steadfast, showing their faith by their works, letting their light shine. Their Elder, Brother S. K. Howard, speaks to them the word of life from time to time to very good acceptance, having a good report without. The time for holding the meeting was very unfortunate, as they were just in the midst of having the measles, scarcely a family escaping, interspersed with some lung fever. Still we had throughout very attentive, though not large, audiences. Found quite a number of friends deeply in sympathy with the truth.

On our way from there to Windfall, Tipton county, called to see the church in Warren county, remained and spoke two nights, had a fair hearing of outsiders, but partially failed in our desire to have the privilege of talking to the brethren generally in reference to the importance of the "Christian Publishing Association," however, all those that were present seemed fully to concur in the idea of the practical importance and necessity of the movement.

Taking leave of them, arrived at Windfall, Feb'y 26, found all things in readiness for the meeting, the Christian church freely granted the use of their house, which is neat, good size, and every way commodious, which was well filled with very attentive hearers during the meeting, which commenced on Friday night and closed on the following Thursday—had an interesting meeting throughout, people of all denominations, came out freely to hear. Many seemed much interested in the things heard, one intelligent believer put on Christ in baptism. On Sunday morning, according to pre-arrangement, we discoursed in memory of the death of our dearly beloved Brother Hornaday, also Sister Elizabeth Legg, mother of Brother Arthur Legg, and Sister Ruth Hendrickson, both of whom fell asleep in Christ, the former Nov. 12, 1874, at the age of seventy-four, and the other Jan'y 10, 1875, at the age of seventy, both having lived faithful and devoted lives in godliness. Their loss was deeply lamented by all who knew them. All classes seemed to be much moved by the presentation of the hope laid up for the sainted dead, which we tried to show from the words of Paul in 2 Tim. iv. 8.

Friends and brethren present from Grant county were anxious that I should spend the following Sunday with them, among whom was Brother F. Roberts, a Baptist preacher, of good mind and more than ordinary ability as a speaker. I commenced meetings at their place on Saturday night. On Monday Brother Roberts was baptized in the faith of the Gospel, having sometime previously renounced the idea of natural immortality, and gained quite a clear and intelligent understanding of the Gospel, in the hope of which we left him, fully rejoicing. God grant that he may be preserved, and be the instrument of turning many to righteousness.

From thence returned to Windfall, remaining until March 3, when two more rendered obedience to the good news, being very intelligent believers. May the Lord preserve them unto his heavenly kingdom.

Shall preach here to-night, then go on to-morrow to my next appointment at Dundee, in Blackford county.

D. T. HALSTEAD.

"Famines in Divers Places."

Among the signs of "the end" foretold by the Savior, are "famines in divers places." Those who see in passing events signs of the near approach of the millennium, are confirmed in their views by the desolating famines which have prevailed in distant parts of the world. Two years ago the people of Persia, were held for more than a year on the verge of extinction for lack of food. The destruction of a still vaster population in India has just been averted by the most vigorous exertions and lavish outlay on the part of the British Government. And still more recently, the same scourge has fallen upon Asia Minor. Late letters from missionaries of the American board at Cesarea present an appalling picture of the suffering which prevails. In a region nearly as large as New England, embracing ancient Galatia and Cappadocia, in consequence of a drought last season, cutting off the grain crop, followed by an unusually long and severe winter, supplies of all kinds for man and domestic animals have been, in many places, wholly exhausted. Flocks and herds have been greatly reduced or wholly destroyed, [illegible] women and children, fleeing from their homes, have perished by the wayside, and sometime in the [illegible] which they fled for food. The missionaries in Cesarea, at the last advices, were distributing bread and soup to hundreds of all classes who come to them for help.—*Christian Statesman.*

From Bro. Keeton.

BRO. REED:—Permit me to say through the RESTITUTION to our brethren who read your valuable paper, that in Virginia is to be found a few who prefer to be guided by the beacon star of Bethlehem than such constellations as are brought from Jezebel, the wife of Ahab, to bear upon our children, though her influence is such as to deceive the unenlightened through the many and varied stars traveling from land to sea, and apparently lights of various hues, yet all emanating from the same fountain, all leading, *ignis fatus* like, into Babylon, the great. All making grand efforts to convert the world, and it is not unfrequently the case that all the varied lights, so called, are placed under the bushel while they consolidated in a grand and united effort to secure one proselyte. No sooner made than the bushel is turned, and each presents a different light, so that he or she may take their choice, each desiring to record the name that they may report to their Master, and thereby attain promotion, it may be D. D. But alas, what of the proselyte! In order that he may have no misgivings, he is by them (his teachers), instructed that there is but little difference; and in fact, the points of difference are nonessential. As your faith is, so be it unto you. We are all Evangelical, &c. For all such we can but weep, knowing that through ignorance they are made the sons of perdition, and are deprived of that light that they might become the sons of God.

I will say that there is scattered through Lunenburg and Mecklenburg counties, Va., about one hundred who are of the one faith, though they are scattered all over the counties, so that they all seldom meet together. I will say that there are about twelve members just in my neighborhood. We meet at a school house every first day, to break bread at 11 *a. m.*, and not unfrequent is it that we have an attentive audience who remain until we conclude our worship. We expect Brother Wiley Jones, of Norfolk, next summer, if the Lord will, to labor with us; and would be glad to see any of our speaking brethren of the one faith. I think that the good seed sown, that may be sown, will yet spring up and bring much fruit.

In the hope of the soon return of the Nobleman and his kingdom, I am yours.

R. P. KEETON.

Testimonial to Sir Moses Montefiore.

For many years the civilized world, more especially that portion of it inhabited by Israelites, has had occasion to observe and note with pleasure the untiring efforts of one who has ever championed the cause of the poor Hebrews in the Holy Land. Commencing in early life to observe the distressed condition of his co-religionists in various parts of the globe where fanaticism and persecution still raged against the harmless members of a thrifty and industrious sect, whose only crime was to believe and offer up prayers to one true God, ever striving to elevate and aid those who have been oppressed by religious intolerance, we behold in Sir Moses Montefiore a philanthropist, with advancing age, yet exhibiting all those characteristic traits that have marked the noble, lofty career of this venerated defender of our faith in his younger days.

With a view of perpetuating the most arduous services rendered by this distinguished Hebrew, both at home and in distant countries, in vindicating on so many memorable occasions the rights of his co-religionists, and in protecting and assisting the suffering and oppressed without distinction of creed or nationality, it is proposed to raise a memorial, which it is suggested shall be an undertaking for permanently improving the condition of the Jews of the Holy Land by the promotion of industrial pursuits, the erection of improved dwellings, and the acquisition and cultivation of land on a moderate scale, whatever profits accrue from same to be entirely devoted to the encouragement of those who are anxious to help themselves, no part whatever to be applied to alms-giving.

There is something so rational and truly patriotic in this as to appeal most directly to the true Jewish feeling and instinct of all right-thinking Hebrews. Jerusalem, whose very name recalls recollections of a nation's glorious past, hallowed by the most sacred of reminiscences, is the spot indicated where a tribute well merited that is to benefit [illegible] shall mark the work of Mo[illegible] Subscriptions have already [illegible] ced to flow in the coffers of a [illegible] tee headed by such men as the [illegible] ereud Doctors N. M. Adler [illegible] Arton, Baron Lionel De Rothschild, F. D. Mocatta, Esq., Sir Francis Goldsmid, etc., and it but remains to be seen what steps will be taken this side of the Atlantic to further so laudable a project. For the honor and credit of American Judaism, whose generosity is proverbial, let it not be said we have been unmindful of the appeal, or that we fail to appreciate either the noble work of a public benefactor or the land of our early habitation once more populated by those who alone are God's chosen people.—*Hebrew Leader.*

New Covenant.

BROTHER REED:

The subject of the New Covenant I have never seen discussed very much by our brethren, and it is evidently for some cause or other overlooked or left in the back-ground. To my mind there is no subject more interesting to contemplate than this. I have often heard it stated by our brethren, that we are not now living in the time of the New Covenant. I do not know how such a position can be sustained, nor do I see how a feasible argument can be produced in support of it. Paul in Heb. viii. 6, says, that "Christ is the mediator of a better covenant, which was established upon better promises." Again, Heb. x. 29, "Who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified an unholy thing." I would ask, can a covenant be mediated before it is made? Shall the blood of the victim be shed to confirm a covenant before the terms of that covenant are stipulated? According to the above testimony of Paul, the blood of Christ was shed to confirm the covenant. But the Savior himself, makes the matter still plainer. Luke xxii. 20, "Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you." Again, in Matt. xxvi. 28, "For this is my blood of the new testament." Christ gave his disciples, (together with all who should believe on Him through their word), great and glorious promises; together with "true laws, good statutes and commandments," promising them an inheritance if they would keep his commandments, and then sealed or confirmed the testimony with his blood, strictly charging them to keep in memory the token of the covenant. To Christ was promised the possession of earth, on condition of obedience, and He obeyed his Father's will perfectly, and in his will, He made all obedient ones, heirs and joint-heirs with Himself. He then became obedient to death. But in his death He accomplished a manifold object. He paid the purchase price to redeem a fallen earth, and to confirm the covenant, that the called out ones may receive the assurance of an eternal inheritance. Paul says, Heb. ix. 16,17, "For where a testament is, there must also of necessity be the death of the testator; for a testament is of force after men are dead." Christ died, and so I conclude that the New Testament or covenant has been made and confirmed, and is now in force. But after a will or testament is made and confirmed, it must be probated. The executor must go before court with the will and proofs of its validity, before it can be executed, or before the heirs can come into possession of their inheritance. Therefore, Christ has been raised from the dead, and is set at the right hand of the majesty of the court of heaven, there to probate the will, and mediate for the heirs named in the will; and unto them that look for Him, will He appear the second time, not as a sin-offering, but with the breast-plate of judgment, to appoint unto the heirs their positions in their inheritance. If I am not right in the above thoughts, I would thank any brother to point out my error, for it is truth that I want.

D. HOWARD.

Altamont, Kansas.

—We need to labor with our minds and hearts, as well as with our hands, in order to develop what is within us, to make the most of our possibilities and to enable us to live nobly and worthily. We need a careful balancing of our duties and relations in life and a due allotment of time and energy to each, that we may not develop into one-sided and unshapely characters, but attain the symmetry and beauty of true excellence.

—God hears the heart without words, but he never hears without the heart.

We should view all men in the clear sunlight of charity.

Those are but half-way teachers, who teach others and not themselves.

Those that reject divine revelation, have not so much as human understanding.

They cannot be secure from divine woes, who live in contempt of divine laws.

The sweetest intercourse we have with heaven, is when we have the least with this earth.

Letters and Receipts.

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"For I was an hungered and ye gave me meat. . . . naked, and ye clothed me. . . . Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me."—*Jesus.*

Church at Fonthill, Ont., 12.00 Church at Adaline, Ill., 10.00 John Boye 1.00 D H Tichenor 1.00 S G Clark .50 Lewis Brinson 5.00 Simon Phelps 5.00 L I & Rebecca Baldwin 3.00 W S Burns 5.00 Mrs I H Crabtree 1.00 Stephen Durgin 5.00 H N Downer 5.00 Samuel Driver 2.00 Mrs Chas Palmer 2.00 A Korp .50 Elder H Barnhill 4.00 P Spreeker 10.00 John Spreeker 5.00 Henry Neal 1.00 G W—— 5.00 Elias Sople 1.00 David Elton 10.00 M V Skeels 4.00 W L Skeels 2.00 D F Bowles 1.00 H L Lehman 3.00 Mary E Dentley 2.00 Rachel Beardsley 2.50.

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From Warrensville, Lycoming county, Pa., to Lincolnville, Crawford county, Pa.

JOHN T. ONGLEY.

APPOINTMENTS.

Nunda, Livingston county, N. Y. March 18, West Cameron, Steuben county, N. Y. March 18, Swale, near Brother Drake's Mar. 18, Swale, near Brother Titus' March 19, Woodhull, Steuben county, N. Y., eve of March 20, and Sunday, March 21, H A. M. Woodhull Village, Sunday eve, Ross Mills, March 24, 628 Eagle street, Buffalo, N. Y. Sunday, March 28, Homer, Potter county, Pa. near Brother Quimby's, Sunday, April 4.

JOHN T. ONGLEY.

CONFERENCE NOTICE.

The first quarterly Conference of the Church of God in Iowa, will be held at Illinois Grove school house, in Marshall county, commencing on Thursday evening, March 18, 1875, and hold over Sunday. All are invited that love the truth.

Those coming by the C. & N. W. railroad will stop all at Colo, where there will be conveyances to take them to the place of meeting.

A. HIESTER, *President.*

Feb'y 17, 1875.

Published Monthly, Price Ten Cents per Number, or One Dollar per Year, Payable in advance.

OUR REST:

A Magazine bearing on the questions of Salvation, and Prophetic Inquiry.

EDITED BY T. WILSON, AND H. V. REED.

"There remaineth therefore a Rest to the people of God. . . . Let us labor therefore, to enter into that Rest."—Heb. iv. 9, 11.

PROSPECTUS.

The object of this Magazine will be to present in as clear a manner as possible the things concerning the Kingdom of God and the Name of Jesus Christ, together with such expositions of prophecy as will be profitable to the reader. The object in greater detail may be stated as follows:

1. To introduce Bible testimony as to the nature location and mission of the Kingdom of God.

2. To show the intimate connection of the Name of Jesus with our salvation.

3. The past, present and future mission of Christ as the Savior, Priest and King.

4. The Restoration of Israel from their long dispersion, and their re-establishment in the land of Palestine.

5. The Destruction of the Wicked, as well as the Bible teaching concerning Hell.

6. The Nature of Man, and his entire dependance upon Christ for Eternal Life.

7. The word of prophecy as fulfilled in the past, and as it is now being fulfilled before our eyes, preparatory to the return of Jesus to establish His Kingdom of Righteousness and Peace on the earth.

Such is a brief outline of the design of "OUR REST." It remains for the reader to say whether or not he can consistently assist in its circulation. If he desires the instruction we shall give, or if he would convey it to others, we shall gladly enter his name upon our list upon receipt of the subscription price.

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THE RESTITUTION

He Careth for You.

Go to the Lord with all your care,
With all your sorrow, pain and woe;
Your troubled heart, and spirit rend,
Before Him all your burdens show.

As loving children boldly come,
Before your Heavenly Father's throne;
And meekly there in humble faith,
Make all your wants unto Him known.

Our God is merciful and good,
Loving, compassionate and kind.
He knows our frame that we are dust,
And all our trials bears in mind.

His watches o'er the sparrow's fall,
He is a guardian ever true;
Then cast on Him your every care,
For he surely cares for you.

Then praise the Lord, and hallowed be,
His holy name; let every voice
Throughout the earth, in loud acclaim
His praises sing, and all rejoice.

LEWIS BUSH.

Hesperia, Mich., Dec., 1874.

Be Good and Be True.

Rest, rest ye, weary child. Why will you struggle
For the glittering toys of earth?
Knowest thou not, or hast thou not yet learned,
Where happiness has its birth?
Cease your struggle for sordid gain:
Fit for yourself a higher aim;
Learn to do good; learn to be true;
Do as you'd have others do to you.

There are riches more true than the glittering gold;
There are gems worth the seeking in a mine lost in old,
That will sparkle more brightly, when brought to the light,
Than the brightest of diamonds that gleam in the night.
These gems are the *truths* that lie hid in the Word;
To possess, we must seek them,—must know them when heard:
To cut, is to love them; to polish, to do.
The richest of gems are, *Be Good and Be True.*

—*J. F. Clark.*

Christ and the Thief.

How could Christ and the thief be together as living, conscious beings on the day of the crucifixion, when the scriptures declare that Christ died and was buried. 1 Cor. xv. That he was in the heart of the earth three days and three nights. Matt. xii. 40. That he rose from the dead and became the first fruits of them that sleep. 1 Cor. xv. 20. Now if Christ continued to live on in Paradise, heaven, or anywhere else, and did not cease to be conscious, how then did he die. If in Paradise, how then was he buried, and in the heart of the earth, if alive; how then could he rise from the dead on the third day, seeing he never died. These questions demand an answer—one which will introduce harmony between immortal soulism and the Bible—for as they stand, they conflict with each other. Our opponents say the thieves died on the same day Christ died. They acknowledge that all three died, two of them went to Paradise. Now as they died first, that is before entering Paradise, it follows that they must have gone there dead. What, then, was their condition. Let the wise man answer. "The dead know not anything." Eccl. ix. 5. So they knew nothing, hence were unconscious. This admission strengthens our argument, and goes to confirm us in the belief that we have the Bible truth on the nature of man and his condition between death and resurrection. Mark says, "When the even was come, Joseph of Aramathea went to Pilate and desired the body or person of Jesus. Pilate marvelled if he were already dead, and after he had received intelligence from the centurion that he was dead, he then delivered Christ into the hands of Joseph." Mark xv. 44. Here we have plain testimony that Christ was dead; but not one word about the death of either of the thieves. We further learn that Joseph came in the even or evening, in other portions of the book explained to mean the setting of the sun. Matt. vii. 13–16, Luke iv. 40. At which time their artificial day (12 hours) and natural or solar day (24 hours) closed and a new solar day began. Lev. xxiii. 33. "From even unto even shall ye celebrate your Sabbath." Thus with the going down of the sun, Friday closed and Saturday or Sabbath commenced. 2 Sam. iii. 36, 1 Kings xxii. 33, 2 Chron. xviii. 34, Judges ix. 33, Joshua x. 27. John's testimony is, the soldiers broke the legs of thieves; but when they came to Jesus, they saw he was dead already, therefore they did not break his legs, but pierced his side. John xix. 32–33. Here we have evidence that the thieves were still living, while Christ was dead. Their legs were broken, that when taken from the cross they might not recover or make their escape. Mark this point, Christ was dead and taken down from the cross in the evening, after the day on which he was crucified had come to a close. In harmony with the same law, the thieves must be removed from the cross at the same time; therefore, being yet alive, their legs are broken, that when taken from the cross they may not make their escape. Hence, the evidence is plain that the thieves did not die on the same day that Christ died. To this point are the remarks of Dr. Smith, which I here give: "Those who were to execute this duty found that Jesus was dead, and the thieves still living." Bible Dic. p. 410. "He was crucified between two thieves or malefactors, was watched according to custom by a party of four soldiers with their centurion, whose express office it was to prevent the stealing of the body. This was necessary, from the lingering character of the death, which sometimes did not supervene even for three days, and was at last the result of gradual benumbing and starvation. In most cases the body was suffered to rot on the cross by the action of sun and rain, or to be devoured by birds and beasts." Smith, p. 179. Did the thieves did the same day Christ died? The Bible nowhere speaks of their death, but gives us to understand they were yet alive when Christ was taken from the cross, which was in the evening after the day on which he was crucified had come to a close, and history informs us that death by the cross was slow and lingering in its character. Often the strength of the criminals lingered for three days and even longer, which accounts for the surprise of Pilate when Joseph asked for the body of Jesus; he marvelled if he were already dead. I am informed that Griesbach in the margin, puts the stop after to-day. which introduces a harmony between the request and the answer, and reconciles the text with all other portions of the book. The thief referred to future time. This request was to be remembered when Christ came; not when he went away. So does Jesus refer to that time as the period when he should be with him in Paradise.

A. F. DUDGER.

Brighton, Ill.

Morals of the Bible.

Not long since I heard a spiritualist say, "The inspiration of Tom Paine, Voltaire, Jefferson, Ben. Franklin and others, was as good a code of morals as the inspiration of the Bible."

Well, perhaps to such as he (and those of the same school, and they are many) it is, for the moral precepts of the Bible do not very well agree with *their* notions of morality and virtue.

The slip-shod manner in which the Bible is studied by many who profess to be guided by its teaching, ill qualifies them to defend it, when attacked by these spiritists, who read and study it, only to find fault with it. The speaker above referred to, said the transaction in the garden of Eden, proved God to be a liar, and that the serpent told the truth; for said he, God said, "Thou shalt surely die," which is not true, man did not die. We showed the audience that he *did die*, and that the serpent told a lie, which is believed by all believers in inherent immortality, and that spiritism is founded upon the belief of the falsehood, and further, before we would receive their explanation of spiritualistic phenomena, we would require them to prove that the serpent told the truth, or that man did not die. The explanation given by them of the (so-called) spiritualistic phenomena, is like the explanation of the eclipse of the moon by the Indian, who said there was a fish trying to swallow it. That would account for it, provided he could prove the fish was there, and that he had the disposition and capacity for such an act.

But to return. If those men were as much and similarly inspired as the authors of the Bible, let it be tried awhile. When the sorest of trials; sorrow of the most gloomy kind, and the raven of despair hovers over them, and everything is as gloomy and dark as the tomb, let them read a sketch from Voltaire, a few extracts from one of Shakspeare's plays, or one of Franklin's "Poor Richard" almanacs, or Jefferson's preamble to the Declaration of Independence, I think they would derive but little comfort. Who, ever knew any one to be worse for following the precepts of the Bible? Glorious Book! Where else do we find a promise of future life—reward after death, a guide for *all* our actions in every day life, and what other book is there but what one man might learn all there is in it. But the Bible, "Search we may, for many years, till some new rich gem appears." We may have read books when young, that seemed to us that we never could know as much as was taught in them, but now they seem very common; we have got past them—know as much or more than was in them. But the Bible is always new, always interesting; passages that we have read a thousand times do not get stale. Who that loves God, has ever been tired of reading the Sermon on the Mount, or the Life of Christ, as written by the Evangelists? But I must forbear, for want of space to speak of the eloquence of prophets and apostles. FRANK PARKER.

Prof. Huxley's Estimate of the Bible.

Although this eminent scientist is not disposed to acknowledge the claims of the Bible, as presented by the church, it is still interesting to notice how impossible it is for a candid mind to disown its spiritual quality, and how strong a hold it has upon one who has once studied it, even if only in the desultory manner natural to a child reading for entertainment.

"The pagan moralists lack life and color, and even the noble stoic, Marcus Antonius, is too high and refined for an ordinary child. Take the Bible as a whole; make the severest deductions which fair criticism can dictate for short-comings and positive errors; eliminate all that is not desirable for children to occupy themselves with; and there still remains in this old literature a vast residuum of moral beauty and grandeur. By the study of what other book could children be so much humanized and made to feel that each figure in that vast historical procession fills, like themselves, but a momentary space in the interval between two eternities; and earns the blessings or the curses of all time, according to its efforts to do good and hate evil, even as they also are earning their payment for their work?

"At least, I know that some of the pleasantest recollections of my childhood are connected with the voluntary study of an ancient Bible which belonged to my grandmother. There were splendid pictures in it, to be sure; but I recollect little or nothing about them save a portrait of the high priest in his vestments. What come vividly back on my mind are remembrances of my delight in the histories of Joseph and of David, and of my keen appreciation of the chivalrous kindness of Abraham in his dealings with Lot. Like a sudden flush there returns back upon me my utter scorn of the pettifogging meanness of Jacob, and my sympathetic grief over the heart-breaking lamentation of the cheated Esau, 'Hast thou not a blessing for me also, O, my father?' And I see, as in a cloud, pictures of the grand phantasmagoria of the Book of Revelation. I enumerate, as they issue, the childish impressions which come crowding out of the pigeon-holes of my brain, in which they have lain almost undisturbed for forty years. I prize them as an evidence that a child of five or six years old, left to his own devices, may be deeply interested in the Bible, and draw round moral sustenance from it. And I rejoice that I was left to deal with the Bible alone: for if I had had some theological 'explainer' at my side, he might have tried, as such do, to lessen my indignation against Jacob, and thereby have warped my moral sense forever; while the great apocalyptic spectacle of the ultimate triumph of right and justice might have been turned to the base purposes of a pious lampooner of the Papacy." —*Messiah's Herald.*

Wind Up.

Watches run down; so do hearts. Rest in Jesus is retained only by skill in using the key of faith. Many have faith, but lack the skill or the habit to use it. They lay hold of Christ, receive a royal blessing, enter into a great peace, and then settle down, down, until peace and power are gone. They lack the art of keeping their souls in the love of God. That is more than believing; more than discerning their needs and the Lord's gracious supply; it is the habit of constantly, spontaneously, as by spiritual instinct, bringing wants and supplies together, feeling need and drawing on Jesus, detecting weakness and taking hold of strength, and taking hold in the right way, at the right place, through the right means, with the right spirit. It is the Lord's will that we use means. He ordered Moses to use the rod to divide the sea, the twigs of a tree to make the bitter waters sweet, the brazen serpent to heal the scorpion's bite. We shall keep our souls wound up when, as by instinct, we study the Bible when we ought and as we ought, pray in season, sing, when we need song, resort to social worship as a feast, sit at the Lord's table expecting sweet communion, give money to save souls or relieve distress, perform all Christian service, enjoy all Christian privilege, endure all Christian trials in a way to make them food, culture, inspiration, life. Then all the process of experience will do us good and wind us up, supply our needs and give rest.—*Baptist Union.*

The Reward of the Righteous.

The sons and daughters of the Lord Almighty shall are long receive the reward which only such a Father can bestow. For them his kingdom is reserved—a kingdom that cannot be removed. For them is a city prepared; the glory of the Lord shall lighten it, and the Lamb be the light thereof. For them shall heaven and earth be renewed, and there shall be no more curse. They shall see the King in his beauty; they shall walk with him in white, for they are worthy. They shall stand before the throne of God; they shall see their Father's face. To them, and them alone, shall glory, honor, everlasting life be given.

Not, as now, shall the inheritance, by comparison, make the inheritor insignificant—an interloper on his own estate. The sinful eye, the lying lip, the feet that run to evil, may not enter there. Dogs and sorcerers, whoremongers and murderers, idolators and whosoever loveth and maketh a lie—these find a place indeed, but not within the city. None but those who have a golden faith shall tread the pavement of the golden street; none but those who refrain their feet from evil, and their lips from speaking guile, shall follow the Lamb whithersoever he goeth, to sing the bridal song. The vile man shall no more be called liberal, nor the churl bountiful. Moth-eaten garments, cankered gold—the city of the saints contain not these; nor can the jasper walls enclose aught that is corruptible. Far, far from the gates of pearl shall tyranny and pride, avarice and luxury, in everlasting banishment bewail their bitter lot. Flee, then, ye sons and daughters of the Most High God—flee, as from Sodom's awful fire, the friendship of the world. Ye would not be God's enemies; let Him, then, not find in you any carnal-mindedness, but, contrariwise, the mind of Christ; yielding not your members as instruments of unrighteousness unto sin; but yielding yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For they who have been buried with Christ in baptism reckon themselves to be dead indeed unto sin, but alive unto God through Jesus Christ their Lord. Do not the world will hate you, even as it hated Him; yet be not overcome of evil, but overcome evil with good. Not concerning friends alone have ye received commandment —feed the hungry, clothe the naked, shelter the outcast; ye must also love your enemies, for love is the bond of perfectness. Bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you.

If thus ye do, happy are ye; for that kingdom comes for which we pray—the kingdom of our God—then shall ye be where there is neither hunger nor thirst, cold nor heat, sorrow nor sighing, darkness nor death, but blooming in immortal beauty amid unfailing riches and unclouded light, shall ye with all the saints dwell in the presence of God and of Christ, and reign forever and ever. Such is the lot of your inheritance, such the grandeur of your Father's gift, such the imperishable glory of the future age. Blessed indeed are ye who love the Lord's appearing, for yours is the kingdom of heaven.—*S. Fletcher, in Messenger, Nottingham, England.*

Degrees of Glory Among the Redeemed.

There are some who would introduce the barren and cold conception of perfect equality into the kingdom of Christ. Because the common fountain of every blessing is the grace of God in Christ, they would infer that the dignity and the blessedness of every believer will be the same. But this view is opposed to many statements of Scripture, and to every analogy of Divine Providence. The God of order delights to vary His gifts to His creatures. The God of equity, while he maintains the sovereignty of his grace, apportions the reward to every degree of faithfulness, and even to every separate act of true Christian love. The prophet and the righteous man has each his own proper recompense, and even the cup of cold water shall have some answering gift provided for it in the kingdom of God.

The people of Christ are *"trees of righteousness,* the planting of the Lord." But how various will be their stature, from the lowly hyssop to the lofty cedar of Lebanon! They are his jewels; but how various is their beauty, in kind and in measure, from the twelve that sparkled on the breastplate of the high priest to the massive foundations and pearly gates of the heavenly city! They are *members of one mystical body;* but how various their honor, from the foot to the hand or the eye! Isaiah lxvi. 3.

They are *fragrant flowers of Paradise;* but their fragrance and beauty will be as various as in the countless flowers of earth. They are *stars* that will shine forever, but one star differeth from another star in glory. They are *living stones* that will form an united temple, where every stone will have its due place. No sound of hammer or axe will be heard; but, when the signal is given by the master-builder, the dovetailing will be found complete; no error or flaw will be seen in the whole building, but the whole company of the redeemed, the church of the first-born, shall be one holy temple, perfect in every part, and divinely fitted to be the dwelling-place of the King of glory.

Now the order of Christ's kingdom will be brightly displayed in the proportion observed between the faithfulness of each Christian, and the place he will fill in the coming inheritance. He who gained ten talents shall have authority over ten, and he who gained five talents, over five cities. Those who have drunk most deeply of the cup of Christ's suffering, will stand nearest to their Lord in the exaltation. "Behold, a King shall reign in righteousness, and princes shall rule in judgment." And who shall be foremost among those princes of the better world to come? Our Lord himself has made answer, in his words on the eve of his own bitter agony: "Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me, that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel." This predicted eminence of the holy apostles is implied in the last and crowning description of the future glory. "The wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb." Luke xxii. 28, 30; Rev. xxi. 14.

How unlike the poor schemes of worldly politicians this blessed order and harmony of the kingdom of Christ, where the Son of God shall reign supreme, and the chosen companions of the Man of Sorrows in temptation and suffering shall be also the foremost in privilege and in glory! No watchword of party strife, no Shibboleth of narrow sectarianism, no question of low and selfish interest, shall there decide into whose hands the reins of authority shall be given. Where there is the highest goodness, there will be also the largest power. Whoever has excelled in the love of God, and the love of his brethren, to him the palm of superior honor will be freely given; and no envy or strife will hinder the common joy of all the redeemed in the brightness of those morning stars of the resurrection, which excel the rest in the lustre of their holy beauty. The highest in that peaceful and glorious family will be simply forgiven sinners, and the least and the lowest will be beloved children of God. Order will have its fullest triumph when "grace shall reign through righteousness," in the distribution of every blessing, and those who have sown most bountifully on earth, in suffering for Christ and in works of love, shall reap most bountifully in the kingdom of heaven. —*T. R. Birkes.*

Adam's Nature.

As there is difference existing among the brethren in regard to the question of man's future immortality, as well as to whether Adam was mortal or immortal, permit me to offer a few thoughts in regard to the subject. It may be that I can do something toward making them all see eye to eye. Viewing these subjects of discussion from my stand point can see no reason for a diversity of views in relation to them.

Some say that Adam was neither mortal nor immortal; many that he was either the one or the other; while a few others say that he was, and all his posterity are mortal, live mortal, die mortal and will rise mortal if they rise at all. It is manifest, therefore, to every one that some, if not all, are in error. Now, to guide men into the knowledge of the truth is commendable, and those efforts which shall result in making the brethren one in this matter, will surely be pleasing to God. I by no means undertake this subject with a desire to arrogate to myself greater wisdom than my brethren, but to contribute my mite toward the advancement of the body in the knowledge of the truth; reminding all that the Bible is a large volume, and one must study a long time before he can fully accquaint himself with all its teachings; and that in coming out of Babylon, many of us brought with us some Babylonish whims from which we should free ourselves.

I have never conversed with any one in regard to immortality who did not think that it consisted in an imperishable or indistructible physical constitution, and that the elements of indestructibility would abide in the immortal one. This I style a Babylonish notion at variance with reason and Bible teachings. It is the last relict of that immortal ghostology with which we were formerly carried away.

If I should ask the brethren if Adam was either obedient or disobedient before a law was given him, I apprehend they would all answer no; for any one can see that law is necessary to the existence of either. It is, therefore, true that he was neither the one nor the other; and it is also true in regard to all who have since been born into the world.

Had Adam been created immortal according to the modern view of the subject, he never could have died or been destroyed; had he been created mortal he would have died as a necessary consequence of his creation. We are taught in the word of truth that his death was the result of his disobedience; hence, neither mortality nor immortality can exist independent of law any more than can obedience or disobedience. We are taught in the word of truth that mortality or death was caused by disobedience. It is therefore the cause and mortality the effect. An effect can not precede its cause; therefore Adam, before his disobedience, was not mortal. In the same word we are taught that a patient continuance (obedience to law,) in well doing results in eternal life, (immortality). Obedience, therefore, is the cause and immortality the effect. Now, no effect can precede the cause; therefore Adam was not immortal before obedience. If he was created mortal, disobedience could not have been punished by it; if immortal obedience could not have been rewarded with it? Nothing, therefore, can be plainer than that mortality and immortality are not peculiarities of man's constitution, if they are not, what are they? Let us see:

Adam was a perfect man, mentally and physically, [illegible] circumstanced that he must act. Two states or fates were before him and his acts would determine which of the two would be his. If he obeyed the law, God's favor would be secured and he would be alive, surrounded by harmonious favors and influences that in combination would keep him always alive, free from physical disorder or mental disturbances. This is immortality—an interminable life, resulting from the harmonious action of physical forces. Adam disobeyed and incurred the displeasure of God. The earth was cursed and Adam found himself alive when his constitution was not in harmony with external influences, and the result was physical derangements, mental and vital disturbances. These inharmonious agents failed to supply the loss of physical power and vital force, and in a short time he fell a prey to the curse. This is mortality—a life or state that ends as a result of inharmonious surroundings.

The watch that lies before me is a frail piece of machinery, and can be destroyed by a blow or crushed beneath the foot; yet if God should forbid rust to assail it, continually replace what is lost by friction, and momentarily restore the loss of power occasioned by the uncoiling of its spring, it would tick away until the recording Angel would weary in marking the ages of eternity. As it is with this little watch so it is with us, and so it was with Adam. Had he secured God's favor by his obedience, his food, drink and external influence would have been nicely adapted to his constitution—supplying every loss of physical power and vital force, and he could no more have died than the watch could cease to run; yet he would have had the same constitution and powers that he had before the law and the same as he had after his transgression.

S. V. KELLER,
Medora, Illinois.

(To be Continued.)

The Light of Revelation.

"We have also a more sure word of prophecy, whereunto ye do well to take heed as unto a light that shineth in a dark place." 2 Pet. i. 19.

The world is a dark place; the apostle says it is a cave. We are living in cave of darkness. God has not lifted the roof off the cave and let full light in, but he sends a torch and put it in our hand; and however dark the cave, however devious the way, if we will take God's light and will walk by it, the pathway will conduct us to the open door that leads out into the heavenly light. It is a beautiful figure The apostle does not say, "This is a heavenly place we are living in;" he says just what it is, that it is a dark, sinful, sorrowful world; that it is full of pain, sorrow, trial and tears; that there are a thousand mysteries round about us that God himself does not solve; that there are a thousand sorrows that no light of God will take away; that there are a thousand evils that God has given us no light; that it is dark, sinful, sorrowful and hopeless in this world, are laboring under the sad fallacy of hiding the light from their eyes and then walking in their own shadow.—*Bishop Wiley.*

☞ If you cannot be an orb, be an atom; if you cannot be the sun shining in his whole round of rays complete, be a glow-worm; if you cannot give the million, give the mite; if you cannot soar with the eagle, sing with the canary.

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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The Gospel of the Kingdom of God.

God's promises to Abraham are sure to be fulfilled.

And the Lord said unto Abram after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of the earth; so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee. Gen. xiii. 14–17.

I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession. Gen. xvii. 8.

And he said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son; that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice. Gen. xxii. 16–18.

I will multiply your seed as the stars of heaven, and all the land that I have spoken of will I give unto your seed, and they shall inherit it forever. Ex. xxxii. 13.

Which covenant he made with Abraham, and his oath unto Isaac; and confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant; saying, Unto thee will I give the land of Canaan, the lot of your inheritance. Psa. cv. 9–11.

He removed him into the land, wherein ye now dwell. And he gave him none inheritance in it, no, not so much as to set his foot on; yet he promised that he would give it to him for a possession, and to his seed after him. Acts vii. 4, 5.

Jesus Christ, of the seed of Abraham, through whom the promises are to be fulfilled, will again appear in the earth.

The book of the generation of Jesus Christ, the son of David, the son of Abraham. Matt. i. 1.

That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the spirit through faith. Gal. iii. 14.

Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ. Verse 16.

This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. Acts i. 11.

And unto them that look for him shall he appear the second time without sin unto salvation. Heb. ix. 28.

At the second coming of our Lord, Abraham, and all believers in the future fulfillment of the promises, who have died, will be raised from the dead, and they, together with believers who are alive at his coming, will then receive the reward of their faith.

Now that the dead are raised, even Moses showed at the bush. Luke xx. 37.

And many of them that sleep in the dust shall awake, some to everlasting life, and some to shame and everlasting contempt. Dan. xii. 2.

Marvel not at this, for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. John v. 28, 29.

Behold, I show you a mystery. We shall not all sleep, but we shall all be changed; in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. 1 Cor. xv. 51, 52.

For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. 1 Thess. iv. 15–17.

And these all, having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect. Heb. xi. 39, 40.

Gentile believers in the fulfillment of the promises, are included in the seed of Abraham.

And the Scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed. Gal. iii. 8.

And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise. Verse 29.

And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles. Acts xiv. 27.

Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. xv. 14.

Immortality will be conferred on all who are to inherit the promises, who are to be the associates of our Lord in the establishment of the kingdom of God on the earth.

When Christ who is our life, shall appear, then shall ye also appear with him in glory. Col. iii. 4.

For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body. Phil. iii. 20, 21.

And hast made us unto our God kings and priests; and we shall reign on the earth. Rev. v. 10.

Do ye not know that the saints shall judge the world? 1 Cor. vi. 2.

The city of Jerusalem, in Palestine, will be the seat of government of the heavenly kingdom.

Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. Luke xxi. 24.

And many nations shall come, and say, Come, let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for the law shall go forth of Zion, and the word of the Lord from Jerusalem. Micah iv. 2.

And the Lord shall inherit Judah, his portion in the holy land, and shall choose Jerusalem again. Zech. ii. 12.

Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord. Zech. viii. 22.

And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles. And it shall be that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain. xiv. 16, 17.

Neither by Jerusalem; for it is the city of the great King. Matt. v. 35.

The earth will forever continue to be the inheritance of the saints.

The righteous shall inherit the land, and dwell therein forever. Psa. xxxvii. 29.

Like the earth which he hath established forever. lxxviii. 69.

Who laid the foundations of the earth, that it should not be removed forever. civ. 5.

For the upright shall dwell in the land, and the perfect shall remain in it. Prov. ii. 21.

The earth abideth forever. Eccl. i. 4.

Blessed are the meek; for they shall inherit the earth. Matt. v. 5.

Death will continue to prevail on the earth for a thousand years after the coming of our Lord, and will then be everlasting for those who are excluded from inheritance in the kingdom.

For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. 1 Cor. xv. 25, 26.

Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth. Rev. xx. 6–8.

Death and hell were cast into the lake of fire. Verse 14.

There shall be no more death. xxi. 4.

Consider and hear me, O Lord my God; lighten mine eyes, lest I sleep the sleep of death. Psa. xiii. 3.

For in death there is no remembrance of thee. vi. 5.

The dead know not anything. Eccl. ix. 5.

And to you who are troubled rest with with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and the glory of his power; when he shall come to be glorified in his saints. 2 Thess. i. 7–10.

Faith in the Lord Jesus Christ, and baptism, and holy living, are prerequisite for everlasting life in the kingdom of God.

Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. Acts xvi. 31.

Arise, and be baptized, and wash away thy sins, calling on the name of the Lord. xxii. 16.

He that believeth and is baptized shall be saved; but he that believeth not shall be damned. Mark xvi. 16.

Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins. Acts ii. 38.

Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. 1 Cor. vi. 9, 10.

For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolator, hath any inheritance in the kingdom of Christ and of God. Eph. v. 5.

Blessed are they that do his commandments, that they may have right to the tree of life. Rev. xxii. 14.

S. WORK.

Hebrew Civilization.

The peculiarity of the Hebrew civilization did not consist in the nature of the imagination and intellect, like that of the Greeks, nor in the organization of government, like that of Rome; but its distinguishing feature was *religion*. To say nothing of the scriptures, the prophets, the miracles of the Jews, their frequent festivals, their constant sacrifices,—everything in their collective and private life was connected with a revealed religion; their wars, their heroes, their poetry, had a sacred character; their national code was full of the details of public worship,—their ordinary employments were touched at every point by divinely appointed and significant ceremonies. Nor was this religion, as were the religions of the heathen world, a creed which could not be the common property of the instructed and the ignorant. It was neither a recondite philosophy which might not be communicated to the masses of the people, nor a weak superstition controlling the conduct of the lower classes, and ridiculed by the higher. The religion of Moses was for the use of all and the benefit of all.

The poorest peasant of Galilee had the same part in it as the highest Rabbi of Jerusalem. The children of families were taught to claim their share in the privileges of the chosen people. And how different was the nature of this religion from that of the contemporary Gentiles! The pious feelings of the Jew are not dissipated and distracted by a fantastic mythology, where a thousand different objects of worship, with contradictory attributes might claim the attention of the devout mind. "One God," the Creator and Judge of the world, and the Author of all good, was the object of adoration. And there was nothing of that wide separation between religion and morality, which among other nations was the road to all impurity. The will and approbation of Jehovah was the motive and support of all holiness; faith in his word was the power which raised men alike their conduct [illegible]. [illegible] divinities of Greece and Rome were often the personifications of human passions, and the example and sanction of vice.

And still further;—the devotional scriptures of the Jews express that heartfelt sense of infirmity and sin, that peculiar spirit of prayer, that real communion with God, with which the christian, in his best moments, has the truest sympathy. So that while the best hymns of Greece are only mythological pictures, and the literature of heathen Rome hardly produces anything which can be called a prayer, the Hebrew psalms have passed into the devotions of the Christian church. There is a light on all the mountains of Judea which never shone on Olympus or Parnassus; and the "Hill of Zion," is the type of "the joy of the whole earth," while the seven hills of Rome are the symbol of tyranny and idolatry. "He showed his word unto Jacob, his statutes and ordinances unto Israel. He dealt not so with any nation; neither had the heathen any knowledge of his laws." But not only was a holy religion the characteristic of the civilization of the Jews, but their religious feelings were directed to something in the future, and all the circumstances of their national life tended to fix their thoughts on One that was to come. By types, and by promises, their eyes were continually turned toward a Messiah. Their history was a continued prophecy. All the great stages of their national existence were accompanied by effusions of prophetic light. Abraham was called from his father's house, and it was revealed that in him "all families of the earth should be blessed." Moses formed Abraham's descendants into a people by giving them a law and national institutions; but while so doing he spoke before of Him who was hereafter to be raised up "a prophet like unto himself." David reigned, and during that reign, which made so deep and lasting an impression on the Jewish mind, psalms were written which spoke of the future king. And with the approach of that captivity, the pathetic recollection of which become perpetual, the prophecies took a bolder range, and embraced within their widening circle the redemption both of Jews and Gentiles. Thus was the pious Hebrew always, as it were, in the attitude of *expectation*. And it has been well remarked that, while the golden age of the Greeks and Romans was the past, that of the Jews was the future. While other nations were growing weary of their gods,—with anything in their mythology or philosophy to satisfy the deep cravings of their natures,—with religion acting rather as a barrier than a link between the educated and the ignorant,—with morality divorced from theology,—the whole Jewish people were united in attachment to their sacred institutions, and found in the facts of their past history a sure pledge of the fulfillment of their national hopes. It is true that the Jewish nation, again and again, during several centuries fell into idolatry. But from the time of their return from Babylon they were no longer idolators. They presented to the world the example of a pure Monotheism. And in the active times which preceded and followed the birth of Christ, those Greeks and Romans who visited the Jews in their own land when they lingered at the portals of the East, and those vast numbers of proselytes whom the dispersed Jews had gathered round them in various countries, were made familiar with the worship of one God and Father of all.—*Sel.*

The Partial Resurrection Theory Examined.

"Thou art weighed in the balances and art found wanting." Dan. v. 7.

We purpose to explain in this article the principle texts in the Bible, which are supposed to militate against the doctrine of the universal resurrection of the dead, and to show that the "partial resurrection theory" is not in accordance with the "law and the testimony." The first text we shall notice, is Amos viii. 14. "They that swear by the sin of Samaria, and say, Thy God, O, Dan, liveth; and, The manner of Beersheba liveth, even they shall fall, and never rise up again." There is nothing either in the text or context, to indicate that this refers to death and the resurrection, but even if it could be proved (which cannot be done), that this text referred to a literal death and resurrection, it would avail nothing, because in Young's translation, the passage reads as follows: "And they have fallen and rise not again." It does not say they shall never rise up, but speaks of their present condition. Psa. xlix. 19, 20. "He shall go to the generation of his fathers, they shall never see light. Man that is in honor and understandeth, not, is like the beasts that perish." This proof text is supposed to be unanswerable, and we must admit that as it stands in the common version it favors the idea of a limited resurrection. But when properly translated it does not afford the slightest proof. Winchester says, that the words "Never see light," in this passage, are the same as in Job. xxxiv. 36, where they are rendered unto the end. "My desire is that Job may be tried unto the end." He asks how it would seem to render the words thus. My desire is that Job may never be tried. This would be quite inconsistent with the nature of things, as well as a contradiction in the words themselves. But render the words unto a time or period, and the meaning is both plain and benevolent, but to wish him tried forever would be a most malevolent wish, and to wish him tried never, would be nonsense. We see then, that if the passage was properly translated, it would read, They shall not see light unto the end, or until the end. The end of what? Evidently the end of the one thousand years spoken of in the Apocalypse. Chap. xx. 5, 6. But it is objected tho Psalmist says, "God will redeem my soul from the power of the grave," and we are asked "if He redeems all, where is the contrast?" We answer, the contrast is in the one thousand years. They will not be redeemed when the Psalmist is. They will have no part in the first resurrection. They will not be kings and priests unto God. They will remain in the tomb until the end, when the sea, death and the grave, shall give up the dead which are in them. Jer. li. 5–7. "In their heat I will make their feasts, and I will make them drunken, that they may rejoice, and sleep a perpetual sleep, and not awake, saith the Lord." This passage is quoted as proof, positive that the wicked rulers of Babylon will not rise from the dead.

In the pamphlet "Hope for our race," we find the following excellent remarks on this passage: "This is said of the king of Babylon and his lords in their feast, when the city was taken and they were slain by the Persian army. In drunken feasts men sleep, but awake; but here their sleep was to be perpetual, simply meaning that it would not be as the drunkard's sleep, but the sleep of death. Perpetual is from the same original word (*olam*) that forever is, and is used twenty-one times, in a limited sense, as any one can see by a Concordance." I ask what proof there is in this passage that the wicked will not rise from the dead? My judgment tells me that there is none, even if there were no Bible to oppose the idea. Prov. xxi. 16. The man that wandereth out of the way of understanding, shall remain in the congregation of the dead." The length of time that this class will remain after the righteous dead are raised, is sufficient to make this declaration an important part of revelation, but it does not give the slightest countenance to the non-resurrection theory. This will be seen from Young's translation of the passage. "A man who is wandering from the way of understanding, in an assembly of rephaim, or great men, resteth." If this translation is correct, (and it is allowed to be superior to the king's version) we might as well quote from the 3d chapter of Job 17 verse, to prove that the weary would never be raised, as to quote this text in proof of the non-resurrection of the unjust.

The words of the Prophet Daniel, "And many of them who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Dan. xii. 2. Though they are plain and full proof of the resurrection of the wicked as well as of the righteous, yet they are made use of by some against it. It is observed that the prophet does not say all of them, but "many of them that sleep in the dust of the earth shall awake." It is even said that these many design only a few. In answer to which, let it be observed that the word many, may be understood universally of all that sleep in the dust of the earth, in which sense the word is used in Rom. v. 19. "By one man's disobedience many were made sinners." Here we must allow that many, means all, or else deny that all were made sinners. Young translates the passage, "And the multitudes of those sleeping in the dust of the ground do awake, some to life, age-during, and some to reproaches and abhorence, age-during." One thing is certain, beyond the shadow of a doubt, that many, or the multitude, can never designate a few; but if the righteous of all nations should be raised, they are but a few in comparison with others. Besides, the prophet says, that some shall awake to the shame and contempt of the age, which cannot be said of the righteous, but must designate the unfaithful servants. Therefore, this prophecy is so far from being an argument against universal resurrection, it furnishes us with a very considerable one for the resurrection of the unjust. Isa. xliii. 16, 17. "Thus saith the Lord, which bringeth forth the chariot and the horse, the army and power, they shall lie down together, they shall not rise, they are extinct they are quenched as tow." We fail to see what this has to do with a resurrection. The chariot, the horse, the army and power lie down together, they shall not rise. The Chaldean army is extinct and will never be raised as an army, but if they should all be raised as individuals, it would not conflict in the least with this fact.

The following is Young's translation of the passage: "Who bringeth forth the chariot and the horse, a force, even a strong one, together they lie down, they rise not, they have been extinguished as flax, they have been quenched." Truly this is a far-fetched proof of non-resurrection, and it has been well remarked, that we might as well quote the extinction of Pharoah and his army in the Red Sea, as to quote these passages in proof of a limited resurrection.

Isa. xxvi. 13, 14. "They are dead, they shall not live, they are deceased, they shall not rise, therefore, hast thou visited and destroyed them, and made all their memory to perish." All that this passage teaches, is that those wicked lords who had ruled Israel, were dead, and should not live again to tyranize over them. There is nothing in the passage to forbid their resurrection in God's appointed time. This will be seen from Young's translation, "O, Jehovah, our God, Lords have ruled us besides thee; only by thee will we make mention of thy name. Dead, they live not, Rephaim (or great men) they rise not, therefore, thou hast inspected, and dost destroy them, yea, thou destroyest all their memory." Surely, the non-resurrection theory is built upon a sandy foundation. But we will give it a "fair chance" by examining its New Testament proofs, as well as the Old Testament ones. B. E. MERRICK.

(To be continued.)

—We often omit the good that we might do, in consequence of thinking about that which is out of our power to do.

If you be *poor* in this world you should be *rich* in faith; and if you be rich in this world, be poor in spirit.

From Brother Samuel Wilson.

DEAR BRETHREN:—

I enclose herewith, check for twenty dollars, which is sent by the church in Philadelphia, in response to the appeal for help from our brethren in the far West. We are very few in numbers and not blessed with an over-abundance of worldly goods, but we cheerfully contribute our mite, and thank God that we are able to do so, and wish that we could do more. I hope the brethren will respond heartily to this appeal, and not let it be said to them: "I was an hungered and ye gave me no bread; naked, and ye clothed me not."

Yours in hope,
SAMUEL WILSON.

Philadelphia, Pa.

From Brother R. V. Lyon.

BROTHER REED:—

I have been some three months laboring in Canada for my Master, with some success, for some have embraced the Gospel. Others are stirred up to examine the doctrine we advocate. Congregations have generally been large for the country.

Times hard, and money tight, so the people say, and I think they tell the truth. But I am on the wing for our Eden home! However, I expect to return to my own sweet and quiet home before I get there. Then I will send some pay for the RESTITUTION, and by your permission, will place myself truthfully before its readers.

Yours in hope of life when Jesus our life-giver comes.

R. V. LYON.

Feb'y 24, 1875.

The Passover Supper.

The brethren of the Abrahamic faith are requested to meet at the house of P. B. Stouffer on the evening of April 19, 1875, for the purpose of commemorating the death and suffering of Christ. All who wish to keep the anniversary of our Lord's death at its appointed season are invited to be present.

The evening of April 19, Roman time, corresponds with the commencement of the fourteenth day of the first month, Abib, sacred time. Thus it can be seen how Christ could eat the passover with his disciples, at its appointed season and be crucified on the same day, viz: the fourteenth day of the first month. In sacred time the evening and the morning is the first day, etc. Hence the fourteenth day commences with the going down of the sun on the evening of April 19, Roman time, and ends with the going down of the sun April 20.

P. B. STOUFFER.

Lanark, Ill.

From Brother Sarvis.

DEAR BRETHREN:—

Once more I take up my pen to have a talk with my brothers and sisters to cheer them on in the good work. As Paul tells us in his letter to the Galatian brethren (vi. 10,) "As we have therefore opportunity let us do good unto all men, especially unto them who are of the household of faith." It is my desire to do good unto all, and, brother, it is necessary we should all have the same spirit. When Paul says, "Let us do good," he means you and me, just as much as he does a minister of the Gospel. We are bound to do either good or evil, there is no ground between the two, our influence is for one or the other.

It is cheering to hear from friends through our paper and hear the cheering accounts of their hope and faith. Brothers, time is short. Soon the trumpet will sound, soon we will be called to give an account of our stewardship. Let us ask ourselves the solemn question, Have we done good unto all men, can we see the results of that good in any way? If we have not done good we certainly will fall short of that crown which is laid up for all those who love his appearing. Some say we are too weak and unlearned to do good. I tell you, brethren, this will not be accepted as an excuse. It is not necessary that we should all be generals in this warfare. Some have to fill other positions. Let our lives be teachers in this great work. There are more souls lost by professors living ungodly lives than are ever ruined by the teachers of infidelity. Just think of this—you are either building up or dragging down. O be faithful and do good, and that Jesus, whom the heavens must retain until the times of restitution spoken of by all the holy prophets, will receive you to himself when He comes to make up his jewels.

Your Brother in hope,
WM. N. SARVIS.

Dwight, Ill.

THE RESTITUTION

PLYMOUTH, IND.....March 24, 1875.

EDITORIAL DEPARTMENT

—Brother Amos Sanford has moved from Columbus, Kansas, to Anna, Illinois, which will hereafter be his address. Our brethren in Illinois and Indiana, will without doubt find work for him in the Gospel field.

—Brother John Foore is doing valiantly for the truth in Kansas. He has baptized thirty-three persons since the first of January, and the good work is going on bravely under his ministry. While our brethren in Kansas are having sore trials, the Gospel is winning men to Christ.

—Brother D. T. Halstead has closed his labors as State Evangelist. Having carried out his part of the contract, he feels at liberty to leave the field. He will continue to preach where the door may be opened. Brother H. is an efficient minister, and should by all means be kept in the field.

—The Kansas Relief Fund now amounts to about three hundred dollars, which is being sent to those in need. There are many localities which stand in need of help, and it has been the aim of those having the matter in charge, to make the distribution as equal as possible. But little can be sent to each place, yet we trust it will be timely and acceptable.

What We Believe.

Will you please tell us through the RESTITUTION, what your articles of faith are, if you have any. There are many who do not know just what your views are on points of doctrine.
R.

We believe—"Whatsoever things were written aforetime, were written for our learning, that we through the patience and comfort of the Scriptures might have hope." Rom. xv. 4.

We believe—"Though there be that are called gods, whether in heaven or in earth, (as there be gods many and lords many,) but to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him." 1 Cor. viii. 5-6.

We believe—"Without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Heb. xi. 6.

We believe—"The righteous shall inherit the land and dwell therein forever." Psa. xxxvii. 29. "Blessed are the meek; for they shall inherit the earth." Matt. v. 5.

We believe—"The dead praise not the Lord, neither any that go down into silence. Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest." Eccl. ix. 10.

We believe—"If the dead *rise not*, then is Christ not raised; and if Christ be not raised *your faith is vain*; ye are yet in your sins. *Then they also which are fallen asleep in Christ are perished.* If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death by man came also the resurrection of the dead." 1 Cor. xv. 16-21. "Believing all things which are written in the law and in the prophets. And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, BOTH OF THE JUST AND THE UNJUST." Acts xxiv. 14-16.

We believe—"The kingdom and dominion, and the greatness of the kingdom, UNDER THE WHOLE HEAVEN, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Dan. vii. 27. "Flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption . . . So when this corruptible shall have put on incorruption; and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, *Death is swallowed up in victory, O death, where is thy sting? O grave, where is thy victory!*" 1 Cor. xv. 50-56.

We believe—"He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end." Luke i. 32, 33. See also Matt. xix. 28; Acts ii. 30; xv. 15-17.

We believe—"The fearful, the unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is THE SECOND DEATH. The wicked shall *perish*, and the enemies of the Lord shall be as the fat of lambs; they shall consume, into smoke shall they consume away." Rev. xxi. 8; Psa. xxxvii. 20. "And shall utterly perish in their own corruption. 1 Peter ii. 12.

We believe—"This same Jesus which is taken up from you into heaven shall SO COME IN LIKE MANNER as ye have seen him go into heaven." Acts i. 11.

We believe—"The grace of God which bringeth salvation, hath appeared to all men, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world; looking for that blessed hope and the glorious appearing of the great God, and our Savior Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. Titus ii. 11-14.

Time would fail us to point out in detail all those blessed promises revealed to us in the oracles of God. We hold to the essential doctrine of repentance toward God, and faith in our Lord Jesus Christ; an immersion into the name of the Anointed, in order to acceptance, and a subsequent walk in all the commands of the King. The glory of the kingdom, eternal life, companionship with angels, inheritors of the throne, reigning with Christ for a thousand years, and beyond, and all other blessings and immunities flowing from a belief in and obedience to the Gospel of the blessed God.

The consummation of this hope is nearing, the day is breaking, and soon the morning without clouds will be ushered in. Glorious prospect! Blessed victory! May we with the heart, believe unto righteousness, and with our lips make confession of Him. Then at his coming we shall have a crown of glory that fadeth not away. "Blessed are all they that put their trust in him."

The Better Resurrection.

Revelation is very clear and explicit in presenting the hope of future and eternal life to the people of God through a resurrection from the dead. It is a theme upon which the prophets dwelt with rapture; one upon which our Lord made some of his sublimest utterances; and one that called forth the most glowing descriptions from apostolic inspiration. A marked feature of "the better resurrection" is—that it is the resurrection *from the dead* in contra-distinction to the more indefinite expression—the resurrection *of the dead*. Dan. xii. 2. When literally translated, clearly presents the doctrine of an elective, and class-distinguishing, out-rising from the dead. A literal rendering of the original, after supplying the words that the construction of the sentence demands, according to the laws of the language, reads:—"And many from the sleepers in the earth dust shall awake; these shall be for life everlasting; and those shall be for revilings, for abhorences everlasting."

To paraphrase the exact meaning; "And many from among those who sleep in the dust of the earth shall awake; these—that is, *the awakened*, —shall have everlasting life; and those—that is *the unawakened*, who are left behind by those who rise—shall be the objects of abhorence and eternal contempt." In contrast with this eternal abhorence it is said of the righteous; "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." Our Lord is very definite in regard to the blessings and honors belonging to those who attain this distinguishing and peculiar class-resurrection, which is termed by him, by way of emphasis, as pre-eminently *the resurrection, the one from among*, or out of, *the dead ones*." He is showing the Sadducees, that as God is the God of the living, and not of the dead; and that their scriptures teach that he is the God of Abraham, Isaac, and Jacob, who have died; that, therefore, there must be a resurrection, in order for these patriarchs to sustain that peculiar relationship to God spoken of by Moses. We now give the language of Jesus: Luke xx. 34-36. "The children of this age marry, and are given in marriage; but those accounted worthy to attain to that age, and the resurrection, *the one out from the dead ones*, neither marry nor are given in marriage; and they cannot die again; for they are angel-equals, and are the children of God being the children of the resurrection." The preposition and genitive case, as used here, show that the resurrection spoken of, is that of a class from the *whole*, while the repetition of the article shows that it is some definite event that both parties understood. The awakening of the many to eternal life from those that sleep in death, leaving an unawakened multitude behind to become the objects of eternal scorn, is the only place in antecedent revelations that clearly indicates that the resurrection of God's people will be the out-rising of a part of the dead from the innumerable whole. Paul has the same idea in mind as an inspiring hope. In his letter to the Phillipian church he writes:—"So that I may but know him, and the power of the resurrection of him, and the participation of the sufferings of him, being conformed to the death of him, in order that by any means I may attain unto the out-rising from the dead ones." We have rendered literally in order to retain the articles of the original. The apostle compounds the original term for resurrection with a preposition that signifies "out-of,"—the compound term *out-rising* is the nearest English equivalent.

This compound term, in construction with the genitive plural, shows that the apostle contemplated an "out-rising from among dead-ones," as the coveted prize to be attained as the reward of his toilsome race. The Revelator, speaking of the resurrection of the martyrs and the holy dead says; "And these lived and reigned with Christ a thousand years; but the remainder (literally the remaining-ones of the dead-ones) of those dead revived not till the thousand years ended. This is the resurrection the first. Blessed and holy the one having a share in the resurrection the first. Over these the death the second has not power." Rev. xx. 4-6. Here again the class-resurrection is accurately stated, and the time when it takes place, as well as the length of the day of the Lord that closes with the judgment of all the dead, is also given. This better resurrection is often a theme by itself. "I shall be satisfied when I awake, with thy likeness," expresses all said of the resurrection in one connection. Psa. xvii. 15. Speaking of the flesh resting in hope, with a particular reference to the Messiah, he employs the beautiful expression, "Thou will show me the path of life" to define the egress of God's dear Son from the tomb; and by fair implication, the emergence of all God's children from the sleep of death. Closely connected with the coming of the Lord, and just previous to the punishment of evil doers, Isaiah thus speaks of the resurrection of the Lord's people as an event transpiring alone and by itself. "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isa. xxvi. 19.

These risen ones immediately ascend to the chambers, and there remain hidden "until the indignation is overpast." Our Lord not only speaks of *the resurrection* that is *the one* out from the dead multitude (those dead, all the dead), but he promises that a certain course of benevolence shall not fail of reward. "Thou shalt be recompensed at the resurrection of the just," is his blessed assurance to those that remember the poor. Luke xiv, 14. In another discourse he speaks of a class that is given to him —a class of believers—a class drawn by the Father's love—a class that partake of him as the living bread—to which he makes the four-fold promise, "I will raise him up at the last day" individually. This he effects by the life-giving spirit. John vi. 37-63.

Paul joyfully contemplates the resurrection of those "which sleep in Jesus," and the change of that portion of the church "left over" to the coming of the Lord as a special class-distinguishing event; for all participating in the awakening and change are thenceforth "forever with the Lord." We might enlarge upon this topic but we forbear. This resurrection brings us into the heavenly family. For this "adoption,—this redemption of the body"—not only those that have the first-fruits of the Spirit, but creation itself groans and travails in pain. For our weakness, it brings unfailing vigor; for our deformity, the perfection of beauty; for our mortality, a condition of deathlessness; for our corruption, undecaying forms and features; and exchanges our earthly and Adamic natures for heavenly organizations like the most glorious body of our Lord.

When he who has the keys of death and Hades unbolts the prison house of death, and the church emerges in all the indescribable glories of the resurrection state, "then shall be brought to pass the saying that is written, death is swallowed up in victory. Thanks be to God which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."
A. A. C.

"One Idea."

To Elder Burr, Editor A. C. Times:—

In last week's *Times*, under the caption of "*One Idea*," I found the following statement: "*Christ is the central object*" of all "*valid faith*," with this I most fully agree. But I ask what makes him "*the central object of all valid faith.*"

1st. Because the covenant promises only by the oath of Jehovah confirmed to Abraham, *in him*, and he thereby made the grand heir to the promised inheritance, and kingdom of God, and the *emancipation* of his brethren, even all the elect children of Jehovah.

2nd. Because he being the *emancipator* of Adam, and his race. Death, the penalty of sin was the propter antitype of the sacrifice, that was made by Abraham at the making of the covenant. Hence "*the central object*" of "*the one faith of the gospel.*"

3rd. Because at his first advent, and the cross, he as the head seed of the covenant, that in a future dispensation is to bless all the nations, and families of the earth, did die, thereby making *himself* a sacrifice, as the antitype of "*the sacrifice*" offered by Abraham and his Levitical descendents all the way down from the making of the covenant with Abraham, until the death, and especially the resurrection of Christ our adorable Redeemer, Saviour, and everlasting friend. Well may it be said then, that "*Christ is the central object of faith.*"

4th. Because He being the head seed, and also head heir, is also the *heats of the seed*," "For if ye be Christ's then are ye Abraham's *seed*, and heirs according to the promise." These last-named, are the *body seed*, and the former the "*head of the body*," and thus the *head and body* make the "*perfect man, Christ Jesus*, when fully developed, and the promise and oath having *become due*. The same seed, then commence the "*appointed*" judgment, and judge and rule the world thereafter, not only through the coming age of judgment for a thousand years, but also on forever, even forever and ever, Amen, Amen.

5th. Because the testimony of the spirit by the mouth of the prophet David saith, "*He shall*," (even after his return from his Father's right hand, where he now sits in heaven, and his "*enemies*" are "*made his foot stool*," that is, "*made subject to him*," the [illegible] divine will, and authority,) "*reign in the midst of his enemies*," and that they "*shall bow before*" his sovereign power and "*lick the dust.*" Then as the oath of Jehovah to Abraham hath said will He "*rule*" the cities and villages of his enemies, or in oriental, and ancient language "*passes*" their "*gate*," and at the same time "*see of the travail of his soul and be satisfied*," while all the nations of the earth, willingly submit to his royal sceptre and angels chant the anthems of glory, saying peace on earth and good will to man, for lo, Jesus reigns from shore to shore, and *now*, the nations "*learn war no more.*" Yes, he is "the central object of all valid faith," for no faith is valid, but the "*one faith of the gospel*" "*covenant*," "*made with Abraham*" in olden times.

6th. Because there is salvation in no other name, person, individual, or source. Therefore "*in Him*" and "*in His name*" alone, can any of sinful Adam's race find "*peace with God*"—But "*in Him*" God's elect occupy the place of his choice from the beginning, and whosoever comes "*to God by him*" HELKO, on a penitent faith "working by love," "BAPTISED *by the one spirit, into the one body*"—may "draw near" and look up to God *through him* (as one looks through a telescope) "in full assurance" of ("*a valid*") "faith" believing in his heart, that the God and Father of our Lord Jesus Christ looketh down upon him through Jesus His Son as the medium, and middle man, and beholds his soul, that was once guilty of sin, while out of Christ and dying in the wicked one now cleansed and washed in his blood, and behold in the eyes of the Father as he *sees him now in, and through Christ*, the child is pure, is justified, is holy, and without guile, spot, or blemish. Surely then he is the "*central object of all valid faith.*"

7th. Because He as Jehovah's medium, and means of salvation "*is able to save to the uttermost*," "*all that come unto God*" in his appointed way, and "by him" as "the way, the truth, and the LIFE," for God hath "*chosen us in him*," and no one *out of him*, and as men are "*baptised into him*," when their faith *in him* becomes sufficiently "*valid*," as to render itself *operative*, and its possessor *obedient to the gospel*, *in baptism* first—and afterwards obedient to the words of the Master, as a "central object of valid faith," while in this state of vanity, sorrow and trial.

8th. Because that central faith in Christ, working by love and purifying the heart, life, and practice, is the one faith of the gospel, inhering in the promises, and generating the *only valid hope*, in every intelligent believer's heart, that first hears, and then does these "*sayings*" of the Lord Jesus, and is therefore, and thereafter subject to him as Lord, Ruler, Governor, Prophet, Priest, and King forever. Thanks be to God, that we have such "a central object of faith."

9th. Because obedient and practical faith, thus centered in him finds its base in the promise "*made of God unto the fathers*," and generates the same hope that Paul and the twelve tribes had who served "*God day and night*," looking for a home on the bounty lands of promise in Eden restored, when Jesus, as the '*promised seed*," should reinstate order in this part of Jehovah's realm, and not only "*possess the gate of his enemies*," but also "*reign forever*," "where the sun doth his cessele-s courses run, hallelujah, glory to God for such faith, and such hope centering in such a central and divine object, glorious and sure, for for such a faith *is "the faith of the gospel of the kingdom of God."*

10th. Because that the promise to Abraham "*that he and his seed*," both head and body, I suppose, "*should possess the land*," and "*heir*" "*the world*," "for an everlasting possession" and "inheritance," was confirmed by the" holy "oath of Jehovah," in our Lord and Savior Jesus Christ, in the following terms, "Thy seed," head and body, I suppose, "shall possess the gate of his enemies, and in thy seed shall all nations be blessed," not blessed, however, with simply an offer of good, *as some now say*, that they never do in fact possess, obtain or avail themselves of. But with an equitable, glorious, and peaceful administration of government, established and executed by Jesus and his co-heirs the saints, that will ravish the hearts of all mankind, and also honor its author Jehovah, and be in fact a blessing to all the nations and families of his vast and peaceful empire, on all the earth, while they sit under their own vine and fig-tree, and there is none to molest, or make them afraid. For there all will be taught of, and know the Lord, from the least to the greatest of all flesh.

11th. Because He being raised from the dead, as the head seed of the body, must, and will, most surely fulfill the promise and oath, as the two immutable things in which it is *impossible for God to lie*, by raising from the dead, and changing to incorruption the living saints, and then joining the head forever with the body then prepared, being also made immortal, He appoints them princes in all the earth and by, and under His authority they reign on the earth as kings and priests unto God, and thus the judgment is decreed by Christ and executed by the saints, as the holy spirit has declared by the mouth of the prophet David, and also the apostle Paul.

12th. Because He now as head and forerunner of the body hath already entered through the vail, and is now in heaven itself, there to appear before God for us, as our propitiation, our mediator, our intercessor, and high priest alone, in the antitype of the slain goat, that was offered in sacrifice by Aaron and his Jewish successors in the levitical dispensation and before He come and suffered in the flesh ail of which makes him the central object of the faith of the gospel of the kingdom of God, as established and administered by him as the head of co-heirs, the saints, as his members, and body politic, execute his will and pleasure, among all the nations of the earth, not only in the age of a thousand years to come, but also throughout all ages, world without end.

13th. Because that it is by his loving favor, wisdom, sanctification, and redemption, that he has become, on the behalf of his people that "*his fathers*," according to the flesh, can hope to be "*his children*" by the spirit that raised him from the dead, when by the same spirit that raised him, and now leads, and stimulates his people to the obedience of his word he shall raise them also from the dead and "appoint them" his "princes," to execute his will, "in all the earth." These, *doubtless* are a part of that host that sing in the future, *as John heard* the new and glorious song, "thou hast redeemed us out of every nation, kindred, tongue, and people by thy blood, and made us unto our God kings and priests, and we shall reign on the earth. No doubt, these as the executioners of the will of their royal head, Jesus, are the redeemed saints that "live and reign with Christ a thousand years," and as this *thousand years* is God's *appointed* day of judgment, the saints, as the holy spirit says by the mouth of David, the prophet and also Paul, the apostle, of Christ, "*shall judge the world.*"

14th. Because He is represented by the fit man, to lead the live goat unto the land of separation, (margin) and this happens after He comes out of heaven, as in the type the live goat was unoccupied until the high priest came out of the Holy of Holies. So Christ does not officiate as the Melchisedec priest, until he comes out of heaven, and after he is enthroned in the city of *ancient Salem*. But now *Jerusalem* the live goat representing the Melchisedec priests offered to be executed, and Jesus the "*fit man*" to execute it. The high priest in the type confessed the sins of Israel (as a nation) over the head of the live, or scape goat, as he came out. So Christ in the antitype as He comes out, shall "turn away ungodliness from Jacob," (*Israel as a nation*) as God covenanted with their fathers, and if so is not He, whether past, present, or future, the central object of faith.

15th. Because when they "look upon him whom *they pierced*" and "*mourn for him*," and over their sin, and national blindness in putting him to death. For their fathers, as a nation did, and taught them to say, "away with him, away with him, we will crucify him, we will not have this man to reign over us." This was very cruel in them, to be sure it was. But He said Father forgive them they know not what they do, and now when their blindness is gone, and they repent most devoutly, and sincerely, and from the heart will his tender heart frown upon them, and say away with you, you blind infidels, if he had the heart of some no doubt he would. But as he teaches us to render good for evil, will He not act upon the same rule and principle when He has such a very good opportunity; my whole soul says yes, and as the word of the Lord is, that He will open to them "a fountain for sin and uncleanness," and also that God "*pours* upon them *the spirit of supplication, and of* GOOD (*favor*)" I have no doubts left. But that they will improve the favorable opportunity of embracing their hitherto rejected King, and he, Joseph-like, who was his grand type will save them from the land where they were ready to perish, and I will then restore the kingdom again to Israel, and raising David their ancient king, will make him a prince, as one of his children, by the spirit, and under himself, *over them*, to execute his will forever, and by this kindness He will show them Jehovah's mercy, as saith the apostle Paul. Rom. ii. 31. "Even so have these," (blind Jews) "also now not believed, that through your" (the gentiles as a nation, or whole) "mercy they," (the blind Jews AS A NATION,) "also MAY" (AT THE RETURN OF THEIR MESSIAH to build up David's ruins,) "OBTAIN MERCY." In this He certainly is "*the central object of all valid faith.*" For without him in his, birth, death, resurrection, ascension, mediation, and second coming to execute it, all would be a total and complete failure, and with such failure much of Jehovah's holy truth would also fail. But by faith in our "*central object*," we know that all property concerning him must and will be fulfilled. For the holy spirit by his mouth hath said it, and it will all be executed in due time, to the glory of God.

16th. Because when he restores the kingdom again to Israel, and raises David from the dead, He being Emanuel, (that is (God with us will place David a prince, or king of the Jewish nation in the flesh, restored, and the Gentiles hearing of his fame will go to Jerusalem to see his glory. Then will this scripture concerning him be fulfilled; that saith "then shall ten men out of all the languages of the nations, (*gentiles*) take hold of the skirt of him that is a Jew, saying we will go with you, for we have heard that God, (Emanuel) is with you," O how important is "the central object of all valid faith," even Jesus, in all this. Yes He is the author and finisher of all "valid faith," who when in his future kingdom, He is God to the Jews and the world, will "reign over the Gentiles," as saith the Holy Spirit by the mouth of the Apostle Paul, and also by his own mouth, when He said "all things concerning me (him) in the Scriptures of truth, "must be fulfilled," when one has been taught by the words of the Holy Spirit, and has in his heart believed all these things. He will have a wide range for his thoughtful study, conversation, and private or public teaching, and will not be necessitated to ride any "*hobby*," or be compelled to always be talking; preaching, or publishing but "one idea," whether he may write, speak or publish on the subject of "justification," "sanctification," "redemption," or "the coming kingdom of God." But not as when one *leaves* the Bible doctrine, to teach the doctrine of men.

O. F. SWEET.

Albion, N. Y.

A Sunny Temper.

What a blessing to a household is a *merry*, cheerful woman—one whose spirits are not affected by wet days, or little disappointments, or whose milk of human kindness does not sour in the sunshine of prosperity. Such a woman in the darkest hours brightens the house like a little piece of sunshiny weather. The magnetism of her smiles and electrical brightness of her looks and movements infect every one. The children go to school with a sense of something great to be achieved; her husband goes into the world with a conqueror's spirit. No matter how people annoy and worry him all day, far off her presence shines, and he whispers to himself, "At home I shall find rest." So day by day she literally renews his strength and energy, and if you know a man with a beaming face, a kind heart, and a prosperous business, in nine cases out of ten you will find he has a wife of this kind.

It is much better to fear the wrath of God than to feel it.

All Things New.

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."—Rev. xxi. 4.

The curse of thorn and plague of pain,
Emblems of death, the bier and hearse
Processions long more o'er the plain,
And yet He's promised—no more curse.

From land and sea there comes the wail
Tidings of death, alarms and fears,
Sorrow lingers o'er hill and vale,
And yet He's promised—no more tears.

The desert wild, the ice-bound shore,
War, famine and the simoon's breath,
Shall waste and blast on earth no more,
For He hath promised—no more death.

Those waves of waters, on whose wave
Conquering feet of bond and free,
Have fought and died, and found their grave
And yet He's promised—no more sea

And He who sits upon the throne,
Who-e blessed promise ever true,
Proclaims from heaven, IT IS DONE.
Behold, He maketh ALL THINGS NEW.

H. V. Rei

Hell.

Is hell the opposite of heaven? *Is it a particular place? Where is* And when was it created?

These questions presented th selves to my mind with considera force the other evening, as I sat un a description of the agonies of h as presented by a would-be orthod minister. He said there would eternal war in hell, a continued et of sinning and suffering, and t God Himself would engage pers ally in tormenting the sinner to eternity. That the devil was a p sonal being, and hell was a r place, a prison where *sinners* wo be imprisoned, not only twenty ye but for eternity. And so he went making one assertion after anoth but failed to give any Scripture, any one an opportunity to inquire light.

The Protestant idea of hell is t it is the opposite of heaven. This a mistake. Such an idea does not pear on the record of creation, neit er is it found anywhere in the Bible. We read, "In the beginning God created the heaven and the earth." Gen. i. 1. Now you have the opposite of heaven. It is earth, not hell. This chapter contains an account of the creation of all things, but does not say one word about the creation of a place called hell. It is said, God finished the creation, and pronounced everything He had made "very good." Did He create a hell to be inhabited by fiends and devils, where wicked men and fallen angels engage in eternal war? If so, why is it that the Bible is silent with reference to its creation and locality?

We might mention four different Lotis, and other supposed places for the confinement and punishment of immortal ghosts, all founded on the same basis, viz: the immortality of the soul. Remove this foundation-stone, and down comes the Pagan, Alcoran, Protestant and Papist hell. Also the Catholic's purgatory and limbo infantia must fall, just as he says old limbus patra fell, at the resurrection of Christ. Purgatory, like limbus patra, is only temporary, and will be destroyed at the judgment, but limbo infantia and hell are eternal. Hell is for the incorrigible sinner. Limbo infantia for all unbaptized infants,—both classes suffer endless misery. What a monstrous idea! We trace it back to the fathers of the immortality of the human soul.

The Pagan hell, by Pagan writers, is located under the ground. Said to be a wide, deep cave, were the inhabitants will suffer a variety of punishments of an endless duration. For a full description of this hell, see Took's Pantheon.

Some of the Mohammedans, those considered the most orthodox hold that the immortal souls of the wicked are confined in a dungeon under a green rock, where they will be tormented until re-united with their bodies, which re-union will take place at the general judgment. The fifth article of their creed is, that mankind, at the resurrection, will be distinguished into three classes—The first go on foot, the second ride, the third creep with their faces to the ground. The first class consists of those believers whose *works* have been few. The second are those who are perfectly acceptable to God. Of this class Ali affirms, They shall find prepared for them white-winged camels with saddles of gold. The third class are composed of infidels, whom God will compel to travel with their faces on the ground. Thus they collect together, and wait in their ranks for the judgment. With regard to how long they wait they are not agreed. Some believe forty years, others three hundred, and some no less than fifty thousand years. But while in this waiting condition they throng and press upon each other, and the skulls of the wicked will boil like a pot, from the action of sun, it being only a mile from them. Finally God comes, surrounded by his angels, opens the books, and all are judged within the space of half a day, or the twinkling of an eye. Those awarded to Paradise take the right hand way, while those sentenced to hell take the left, both classes must cross the bridge Al Sirat, which extends over the middle of hell, and is said to be finer than a hair, and sharper than the edge of a sword. *The wicked in attempting to pass, fall into hell, where their worm dieth not and the fire is not quenched, the body returns to dust as it was and the spirit to God, who gave it; all of which were answered by Brother Foore, to the perfect satisfaction of all the enquirers after truth. Surely Brother Foore has shown himself a workman that needeth no reproof.* Earnest in his exhortation, after he has proclaimed boldly and fearlessly the Gospel of the kingdom, with untiring perseverance.

We now number twenty-eight members. There also remaining two who desire to put on Christ soon. Many more are convinced of the One Faith which is in Christ Jesus, and are seeking after the truth that is revealed in God's word.

Your brother looking for the kingdom. S. WILKINS.

Autumn Hill, Kansas March 8th, 1875.

Notice.

To all men, and especially such as feel another's need, also sympathize with their pressing wants. Dear friends! I am in special want of about fifty dollars, and have the means to get it on condition that I can sell some of my books. Therefore I propose to send post paid, to any one that will send me twenty cents, one of "The History of the Primative Faith," and for thirty-five cents I will send two, and for fifty cents I will add one of "The Tree of Life," and "Colloquy," bound together. For one dollar, I will double the last number and send six; for two dollars I will send thirteen; for four dollars I will send twenty-seven, and for five dollars I will send thirty-four. Brother or Sister, reader, do you not want one or more, if not for youeself, please get at least one for your neighbor, or to give to some poor neglected soul, and thus do good in two ways at once with a very little of your money. In my heart I say, as I send this out, O God, may thy will be done, and I learn to suffer as well as do the same. Please direct to C. F. Sweet, Athion, Orleans county, N. Y.

Another Fraud.

Like all other cities of any pretensions, Chicago has its Katie King, who, for money, will gladly reveal to man all his past, all his future and "materialize," *ad libitum*, the spirits of the friends he has lost. Last night this Chicago K. K. (how appropriate are these initi ls!) held one of h marvelous seances. She "materi ized" Katie King, the real, old Jo King, the pirate, and nearly all t defunct ancestors of those people pr ent. Then she offered to be e amined, to show that "she had no a paratus or humbuggery about her and coming from her cabinet, a voluntarily repaired to a private roo with two ladies, authorized to mak the inspection. Soon the friends ou side heard a scuffling, and the voi of the *quasi* Katie in high tones an *profane words*, upbraiding one of t searchers. Quickly breaking in the apartment, what was seen! T "medium" standing in a threatenin attitude toward one of the ladies, w pluckily stood her ground, holding her hand a lot of rubber faces a arms! And this is the way they "m terialize" in Chicago.—*March 16 Chicago Journal.*

Idleness is the mint where mischi is coined.

Notes and Hints.

Believing that the reports of those who labor in "word and doctrine" are interesting to the brotherhood, I herewith send a brief sketch of labors and incidents. It had been with me a favorite idea to devote the entire winter to the proclamation of the Gospel, but circumstances that it is not proper to state here, caused me to abandon the much-desired plan. A review of the past winter, however, discloses the following facts: I have devoted to the cause of truth directly, about fifty days, during which time have spoken in public nearly fifty times. What fruits may result, I am sure I cannot tell, perhaps it is better for me that I cannot know this. The consciousness of having tried to set the truth before the people is to me a gratification. The grateful expressions from those whose minds have been illuminated by the truth, have been of greater value to me than all the noisy adulations that greet the scheming politicians from their blind constituents. It is pleasant to present the truth to those who appreciate it. The pleased look, the intelligent recognition when a truth is unfolded, the approving smile of satisfaction at the *reasonableness* of Deity's plan, the firm look of conviction of the truth that greets the speaker, these all tend to render this part of a faithful teachers duty a pleasant thing. The other side of the picture has shades that detract from the beauty of the picture of "one of God's teachers abroad." But as each faithful teacher has seen both sides, I refrain from further comment just now. Suffice to say that *the sacrifices* made by every child of God, who goes forth to battle for the truth are too lightly estimated, some I fear almost esteem it a luxury to be a minister! Oh! think of the ties of affection that must be riven; think of the agonized partings from an affectionate family; think of the anxiety of mind to know how loved ones at home are doing; think of the [illegible] of life that press so heavily upon those who thus devote their lives to God, for it is a truth that *wealthy* men do not *evangelize!!* The latter burden is perhaps the hardest to bear. O, brethren, *think on these things!* and ask yourselves whether you have made corresponding sacrifices on your part. Now I wish to call the attention of the brotherhood to a few things that I fear are overlooked, and knowing that it is as difficult to point out faults without giving offense, as it is to praise one's virtues without exciting vanity, I shall therefore touch lightly. A deep interest taken in the work of an Evangelist, serves as a powerful inducement to him, and is an additional argument to those whom he is laboring to benefit. During recent series of pleasant meetings, an increased interest was given by brethren and sisters, who traveled eight miles and returned, making sixteen miles, and that too, in cold weather. Others came fourteen miles to manifest by their presence the interest they have in the cause; and during a series of meetings recently held in Illinois, two devoted brothers traveled twenty miles to reach the meetings. I think it a safe rule to estimate a persons love for a system by the amount of interest they take in it. This being true, it is safe to say the persons above alluded to, love the truth. It is not with them a secondary matter, but "a seeking first the kingdom of God" through devotion to the truth. But what shall we say of *this?* It happened once upon a time, that a meeting was appointed for 11 o'clock, on Saturday, (a bad time you know to call out many of the worlds people), and by actual count, men, women and children numbered eighteen, including two speakers, and the numerical strength of the brethren was said to be about fifty! More than one third of the audience unbelievers. After all that might be set down in extenuation by bad roads, bad health, &c., still it shows a want of interest that is sad to contemplate. Brethren, suffer the word of exhortation. We *must* be in earnest, our religion *must* be a matter of the *highest* importance if it would gain the kingdom. We are not our own. We are bought with a price. Let us serve God acceptably. Quit you *like men*, be *strong*. Let us love in word and *deed*. Be yestead*fast*.

Yours in Hope

General News Items.

The Mount Lebanon, N. Y., Shakers publish a card in the Albany papers, in which they state that for the first time since their organization they are compelled to ask for assistance from outsiders. Their losses by the late fire necessitate this.

The Bible Society of England has issued 10,101 Hebrew New Testaments for Poland, 80,413 Irish New Testaments, 1,627,517 Welsh Bibles, 28,224 Arabic, 309,526 Spanish, 4,283,527 French, and 1,175,418 Swedish.

Stone fences are no longer to be regarded as a Yankee notion. They have just sprung up one in Rome, built—who knows when? and composed wholly of broken busts, shattered sculpture and fragments of superb marble vases.

One of the curiosities of the English ecclesiastical law is that while a clergyman of the Established Church may preach in the street, in a theater, or in a music hall, he may not preach in a place of worship belonging to dissenters.

The Massachusetts State Temperance Alliance offers to the clergy of the state prizes of $300, $200 and $100 respectively, for the three best essays presented before the first day of October next, on the "Evils and Cure of Intemperance."

Eight dollars now buys a ticket from Chicago to Washington or Baltimore. Good wholesome competition is proving more satisfactory than legislation, where fully demonstrated.

The Kansas State Relief Committee is in receipt of a contribution of $2,000 from Pittsburgh. This committee now has on hand about $12,000 in money. Donations of supplies are falling off rapidly.

Some days ago the bones of a mastodon were discovered on the farm of Mr. Isaac Wardell, in Cambora, near Dunnville, Canada, in perfect preservation. Practical anatomists who have seen it say that it must have weighed over 100 tons, and stood eighteen to twenty feet high.

There are 222 Baptist Churches in Sweden, but owing to the severe legal disabilities under which they labor, they have but few chapels, and are compelled to meet in private houses, barns and often in the open air. The marriage laws also are exceedingly oppressive. Large numbers of Baptists cannot enter into a legal marriage contract, on the ground that they have not been confirmed in the State church, and hence are forced, if they marry at all, to do so contrary to law.

The "Universalist Register" for 1876 shows 874 ministers—an increase of 17; 622 churches—an increase of 16; 30,903 church members—3,104 more than in 1874; 647 Sunday schools—a decrease of 14; and 57,738 Sunday school scholars—an increase of several thousands. The amount of church property is about $8,000,000.

Live hogs are now selling in Chicago for $3 per 100 pounds—*the highest* price reached this season.

The president will immediately issue stringent orders to prevent the new Black Hills expedition from entering that country. There is much dissatisfaction that previous orders have been disobeyed. "A" still better reason for not taking this gold fever, is that the probabilities are all against the truthfulness of many of the stories about gold having been found in paying quantities.

Letters and Receipts.

TWO DOLLARS.

A B Magruder Miss Nina Painter J Goodwin Hiram Bowman J C Richmond.

ONE DOLLAR.

R P Keeton J P Bailey J B Preston Ira Worthing.

VARIOUS SUMS.

J Kerr .50 E R Vermillion .55 A C Jones 4.00 Mrs R Chown 1.35 Joshua Chamberlain .60 A T Purcell.

POSTAGE.

Mary E Deatly.

BOOKS AND TRACTS.

George Westgarth .20 B E Merrick .10 C A Cook .50 T Speckman .50 John A Bliss .28 A T Purcell 1.10 H J Dingus .40 D G Robinson .50 Adelia A Kinney .50.

KANSAS RELIEF FUND.

"For I was an hungered and ye gave me meat. . . . naked, and ye clothed me. . . . Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me."—*Jesus.*

Reuben Catt 1.00 Wm G Rothe 6.00 M M N & E J S 3.00 I C Richmond 3.00 J Weisgerber 10.10 Levi Marsh 5.00 A J Lyons 5.00 Silas S Davis 1.00 Church at Philadelphia 20.00 Wm D Forbs 1.00 M J Mansfield 1.00 E P M——2.00 Wm Plummer 2.00 Calvin Plummer 2.00 J J McClelland 2.00 Nathan H Hornaday 2.00 S V Plummer 1.00 Lydia Plummer .55 William N Howard .55 W H Salmon 1.00 S Amanda Legg 1.00 Emma Legg 1.00 Frances Owen 1.00 Rachel J Hornaday .50 A M Legg 2.00 Church at Hamilton, Ont., 5.00 John K Long 1.00 Mary E Tunnell .25.

Forwarded to Lucy Coleman, Watsville, Kan., 30.00. R L Riley Woldale, Iowa, 25.00.

DIED.

Minerva E. Faunt, daughter of John and Elizabeth Richardson. She was born in the state of Illinois, March 16, 1854. Emigrated to Kansas with her parents. After coming to Kansas she was baptised into the Campbellite faith. After hearing the Gospel of the kingdom preached by the writer, she was baptised into Christ, some three years ago. Sister Faunt was married Oct. 21, 1873, and died Jan. 12, 1876, at the age of twenty years and twenty-six days. Leaving a husband and a little babe, father and mother to mourn her loss.

A sermon was preached by the writer, from 1 Thes. iv. 13, to a large and attentive audience, who never heard the truth upon the great life theme before.

Brethren let us prove faithful to the great trust committed into our hands. Our friends are leaving us one by one, but soon the King will call for them, and then the crown of glory. They sleep in Jesus, and will be in the likeness of his resurrection. We mourn not as those who have no hope.

JOHN FOORE.

Galesburg, Kan.

March 6, 1876, Daniel only child of Talmont and Charlotte Bellows, aged six months and seven days. Discourse by the writer to a large and attentive audience from, Job xiv. 14.

P. B. STOUFFER.

Lanark, Ill.

CHANGE OF ADDRESS.

From Warrensville, Lycoming county, Pa., to Lincolnville, Crawford county, Pa.

JOHN T. ONGLEY.

APPOINTMENTS.

Nunda, Livingston county, N. Y. March 10, West Cameron, Steuben county, N. Y. March 18, Swale, near Brother Drake's Mar. 18, Swale, near Brother Titus' March 19, Woodhull, Steuben county, N. Y., eve of March 20, and Sunday, March 21, 11 A. M. Woonkull Village, Sunday eve, Ross Mills, March 24, 528 Eagle street, Buffalo, N. Y. Sunday, March 26, Homer, Potter county, Pa. near Brother Quimby's, Sunday, April 4.

JOHN T. ONGLEY.

CONFERENCE NOTICE.

The first quarterly Conference of the Church of God in Iowa, will be held at Illinois Grove school house, in Marshall county, commencing on Thursday evening, March 18, 1875, and held over Sunday. All are invited that love the truth.

Those coming by the C. & N. W. railroad will stop off at Colo, where there will be conveyances to take them to the place of meeting.

A. HIPSHER, *President.*

Feb'y 17, 1876.

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OUR REST:

A Magazine bearing on the questions of Salvation, and Prophetic Inquiry.

EDITED BY T. WILSON, AND H. Y. REED.

"There remaineth therefore a Rest to the people of God. * * * Let us labor therefore, to enter into that Rest," Heb. iv. 9, 11.

PROSPECTUS.

The object of this Magazine will be to present in as clear a manner as possible the things concerning the Kingdom of God and the Name of Jesus Christ, together with such expositions of prophecy as will be profitable to the reader. The object is greater detail may be stated as follows:

1. To introduce Bible testimony as to the nature location and mission of the Kingdom of God.

2. To show the intimate connection of the Name of Jesus with our salvation.

3. The past, present and future mission of Christ as the Savior, Priest and King.

4. The Restoration of Israel from their long dispersion, and their re-settlement in the land of Palestine.

5. The Destruction of the Wicked, as well as the Bible teaching concerning Hell.

6. The Nature of Man, and his entire dependence upon Christ for Eternal Life.

7. The word of prophecy as fulfilled in the past, and as it is now being fulfilled before our eyes, preparatory to the return of Jesus to establish His Kingdom of Righteousness and Peace on the earth.

Such is a brief outline of the design of "OUR REST." It remains for the reader to say whether or not he can consistently assist in its circulation If he desires the instruction we shall give, or if he would convey it to others, we shall gladly enter his name upon our list upon receipt of the subscription price.

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THE RESTITUTION

His Coming.

"*Watch ye therefore, for ye know not when the Master of the house cometh, at even or at midnight, or at cock-crow, or in the morning.*" —*Mark xiii.* 35.

It may be in the evening, when the sunshine is fading away,
When I can sit in the twilight and watch the decline of day,
And the work of the day is ended, when the shadows are growing dim,
And the hour seems quiet and holy, with thoughts I have of him.
When I hear the tread of passers along in the busy street,
Amid those sounding footsteps may come the tread of his feet.
Therefore I am silently waiting, while the shadows are falling fast,
Watching for a token to herald that he is coming at last:
May I always be on my watch, wherever may be my home,
For it may be that in the evening is the time that he will come.

Or it may be in the midnight, when darkness is over the deep,
And I am lying in slumber in a calm and peaceful sleep;
When the sky is overclouded and the gloomy night draws close,
And all is still and lonely when the lights are out in the house,
And the fire in the grate is dying, and the embers smouldering low,
When the clock is loudly ticking, sounding so solemn and slow,
Though tired with the cares of life I sleep sound upon my couch,
Yet when I am awake, I must never forget to "watch,"
Although in the gloom and shadow of my dark and silent room,
For it may be in the midnight is the time that he will come.

He may come at the cockcrow, when the dawn appears in the sky,
While the world is silently waiting *for* the light that seemeth nigh;
When the morning stars are fading, silently, slowly away,
And the fog is gently rising from the valley, cold and gray,
And the glow of the sky announces the dawn of another day,
Oh! then may I remember the command to "watch therefore,"
For none can tell the moment when the Master will come to the door,
And it may be at daybreak, when the darkness of night is done,
Between the night and the morning that no will come.

It may be in the morning, after the dawn of day,
And the rising sun has driven the shadows far away;
When the little streams are sparkling in the rays of the morning sun,
And the warbling songsters tell me that another day is begun.
When I rise up wearily, thinking of the work there is to do,
And I see through the open door, the sunlight streaming through,
I think that he may be next to enter that open door,
To call me away from my busy work forever forever more,
As I work I must ever watch it still the day is —done,
For it may be "in the morning" that he will come.

Thus I am waiting, watching, quietly ever day;
When the great sun shines brightly, I turn from my work and say —
In my fancy—it is like the glory of his shining face,
As he looks upon the earth from his high and holy place;
And I know he is soon coming from his throne to surround me,
To inherit that pure city from care and sorrow free,
And when a shadow falls across the hills and valleys here,
I lift my head to view the clouds and ask if he is there!
And methinks an angel whispers sweetly from my future home,
"'Tis only a few more shadows and he will come.

The Catacombs of Rome.

Prof. Jules De Launay, who begins a series of articles this week, in our columns, on the Catacombs of Rome, is a native of Paris, born of Jansenist parents, and designed for the Roman priesthood. While pursuing his studies in Rome, has became deeply interested in the symbols and epitaphs of the Catacombs, the great Roman necropolis. Upon these pictorial tablets he read the faith of the early Christians, so strikingly in contrast with that which he was preparing to promulgate. The fact that Romanism is an apostasy from the primitive faith was apparent, and he became a Protestant. Indeed, he went beyond Protestantism as generally understood in contrast with Romanism; for he saw in the posthumous testimony of the martyrs of the first three centuries that they believed not in inherent immorality, not in a conscious intermediate state, but in the sleep of the saints until the morn of the resurrection.

For many years he has been traveling and lecturing in this country before colleges and churches, making them vocal with the testimony of the martyrs. His lectures are illustrated by diagrams, maps and paintings, which make them of thrilling interest. They are well calculated to inspire those who hear them with renewed faith and courage—the martyr spirit. We take pleasure in commending this brother to the churches as worthy of confidence and support. He sets no price upon his lectures, but trusts to the generosity of the churches for remuneration.

The annals of the church at Rome are crimsoned with blood. Two million of her saints fell victims of the ten persecutions. They sleep in the catacombs; the history of their faith is recorded in the rock of their tomb. Mark! the blood of martyrs was the seed of the church. Under Nero, A. D. 65, Christianity was but a speck upon bosom of the Pagan empire, and in 304, under Diocletian, it had become a *world*. The brethren that had met Paul at the Appii Forum, and the household of Aristobulus and Narcissus, and the few saints with them, became nations, peoples and tongues.

As the traveler advances through the Flaminian way from Florence, his eye singles out the desolate tomb of Nero, Paul's assassin. It marks the first approach of eternal Rome. Next is the memorable Milvian bridge, where was fought the decisive battle between Christianity and Roman Paganism—where Constantine, new Moses, lifted up, not the serpent, but the name of Christ upon the banner of empire; and by the will of this first Christian Cæsar, the blood of the martyrs ceased to flow, and the lions to bound in the Roman Amphitheatre. Here, on his way to Germany from Rome, passed an Augustinian friar, Luther. Here, before crossing the *deity river* of Rome, he paused, like Cæsar on the Rubicon —and on the last battlement of the bridge he scribbled the following:—

Venditur hic Christus, vendituntur dogmata Petri. Anne vendar ego? Perfida Roma vale!

"Here are sold to the highest bidder Christ and Peter's doctrine. Shall I be bartered too? Apostate Rome, farewell!"

From Nero's tomb and beyond the bridge to the Sabine mountains, expands the "Campagna," sarcophagus of so many *Pagan* generations. In that Campagna which is honeycombed, sleep twelve generations of *immortal* Romans, millions that were called "saints;" and the larks over the martyr's tombs are ever singing their songs of the resurrection.

But what are the catacombs, and how came they there? It is well known that Rome's foundations stand upon an extinguished volcano, the *Velobrum*, once Lake Curtius. Rome's seven hills are offsprings of volcanic fires. Italy itself is an unbroken bed of volcanoes. Its chain extends from the snows of Mount Blanc to Etna's flames. The Roman Campagna is an inexhaustible field of volcanic stone, called the *tufa*, which is soft and easy to work, and of sufficient consistency for construction. In this the Christians pierced sepulchral chambers and passages.

There early Christians left
Their darlings to their rest,
As mothers leave their little ones,
When the sun is in the west.

There, in the day of persecution, the church secreted her saints as a hen hides under her wings her chickens during the storm. The catacombs extend twenty-two miles in diameter, and reach to a depth of one hundred and fifty feet under Rome, and they form an underground city sixty-five miles in circumference.

The word "*catacomb*" was found on the tomb of a certain Eusebius Anticenus. It has not been discovered elsewhere. They are more universally known as *cemeteries*—a word that evokes a sense not of *death*, not of an intermediate state, but of *sleep*, and of resurrection, as the following epitaph declares:—

Dormit sed mans resurget.

"He sleeps, but shall arise in the morning."

It expresses a view of hope and immortality, the result of the religion of the Gospel. For a star has arisen on the border of the grave. The Gospel lifts up the veil that hangs over eternity. It announces Christ as the first-born of them that sleep.

In my next I will treat of the view of death by the martyrs asleep in that City of Peace.—*Herald of Life.*

The Lessons of Death.

How many, how constant, how powerful are they! Beneath us, around us, on every side are the intimations of mortality. We are all dying daily, some more slowly, some more rapidly, but all dying.

The candle of life that is burning is but the physical frame dying; and every day snuffs off a new portion of the wick, and leaves less remaining. In a few days more it will be burned to the socket, and the process of dying will be finished.

Every man is dying daily, but every man does not feel it, is not willing to acknowledge it. Happy are they who do feel it, and who, while day after day drops into the past, are learning to die unto sin, are forming the habit of living unto Christ and in Christ, the habit of that life which is hid with Christ in God. Happy are they, who, as every day declineth, are taking so many blessed steps towards God, for whom, while all behind is shadow, all before is glory, and whose faces gather brightness instead of blackness, as they come towards the Great Day.

But this cannot be a happy state of mind, unless we are relying upon Christ, and living in delightful communion with Him daily. If a man feels himself dying daily without Christ, it is the most gloomy and terrible conviction that can be experienced. But how desirable to have this gloom taken away! None but Christ can take this gloom away. Christ can, and will, and does, for all who put their trust in Him.

A. R. J.

Windfall, Ind., March 12, 1875.

Christian Purity.

"Keep yourselves unspotted from the world."

What a saddening, and still what a common sight it is to see those who profess to be followers of the meek and lowly Jesus, so apparently absorbed in the pleasures and frivolities of this world, that it is only by their *profession* that we learn that their treasure is laid up in heaven, and does not consist in the things of this life.

Oh, let us guard against even the *appearance* of evil, that our robes, having been washed in the blood of the Lamb, may not trail again in the mire, from which we were cleansed.

How sweet to the believer is the assurance that "ye shall not be tempted above what ye are able to bear." And again, "But when ye are tried ye shall receive a crown of life which the Lord hath promised to those that love him."

Then may we, who have looked into the perfect law of liberty, continue therein, being not forgetful hearers but doers of the work, that we may be blessed therein, knowing that a man is justified by *works and not by faith*, and not by faith only. Let our light so shine before men that they may glorify our Father who is in heaven.

"Be ye also patient, stablish your hearts, for the coming of the Lord draweth nigh."

MARY E. TUNNELL.

From Sister Tunnell.

The good work begun in this place by Brother Amos Sanford, still goes on, and on every side I hear of those who are searching the Scriptures to see if these things be so. Persons who have begun the search merely to find arguments by which to refute the doctrines of the kingdom, and the nature of man, as presented by him, tell me almost daily, sometimes almost with consternation, "Why, he really has got a great deal of Scripture for his position, and I am almost persuaded that his theory is correct after all. But it is so hard to think that I have been believing errors all my life." And the inquiry, "When will he be here again," is frequently heard and many regrets are expressed when the answer is returned, "Perhaps never." I hope if he cannot be with us again, that some other proclaimer of the Gospel of the kingdom may be sent here, to assist those who are earnestly seeking for the truth. Several have expressed a wish to be baptized, and others I think would be, did they not think that their immersion in the orthodox faith was fulfilling the command.

Though our flock is few in number we are not discouraged, but work in hope of the reward that lieth at the end of the race, even a crown of life.

M. E. TUNNELL.

Golden City, Mo., March 1, 1875.

From Brother J. K. Thompson.

DEAR BRETHREN:—

I notice by a late number of the RESTITUTION, a movement has commenced in Indiana among the brethren, with a view to relieve some of the suffering in this state, and that it has been inaugurated by some of the old time friends with whom I met and worshipped in days gone by. Little did we think at the time of our last meeting, Brother Reed, that in 1875 you would fill the editorial chair of our much loved paper in Plymouth, Ind., or that we would be among the list of those who would need the charitable assistance of those of "like precious faith" away out on the grassy undulations of the almost western border of civilization in Kansas.

That meeting was, I believe, at the Antioch Conference, in 1872, yet, today, I revisit that blessed reunion, and my heart warms anew, and its pulsations are quicker and more thrilling as I think of that, the last conference meeting I have attended; at the same time wondering if I shall ever be so situated as to enjoy communion sweet in that capacity ere the general conference of the first-born, preparatory to the labors of the judgment age. I notice also the names of Brethren Cyrus Taber, E. Helm and Father Messimore, among those generous ones who have instituted this labor of love. My mind pictures them to me as I saw them last. May you, with them, find in this work, it is more blessed to give than to receive, and eventually partake of the comforting assurance appended to the motto with which you have headed the list. We are isolated from our brethren, on account of distance, scarcity of feed, provisions and suitable clothing in which to appear before the public. Our nearest brethren are distant about thirty miles. We have lived for some time on the bounty of our eastern friends, through what is known as "State Aid," but is commonly reported supplies from this source will soon cease,—if they do, intense suffering will be the result unless they are supplied to the needy in some other way.

I observe the "help needed" by the Cowley County brethren is asked to come through the Kansas Central Relief Committe, at Topeka. My understanding of their way of doing business, gives me the idea that they will be no more likely to receive the goods sent them in that way, (unless they pay the usual freight charges), than myself or any other needy individual. It is understood here, (and I am afraid these brethren will find it true in their case), the K. C. R. Com., stop all goods marked as aid, and distribute them to the several County Committees according to the numerically proportionate destitution of each county, regardless of any "address" on or in the packages, boxes or bales, and that everything designed for an individual or individuals associated together, must be shipped and paid for at the regular rates of local freight. If we are in the wrong in this matter, will some brother please set us right?

Everything seems to bid fair for a good crop this year, and if in this part, we can subsist until harvest, we hope all will be well. Our team and cattle have lived on the prairie range all winter. Hay they would not eat, and grain they could not get, yet both look well, and without work, can continue to live during the remainder of winter. Our chief concern now, is to keep from starvation until next harvest arrives. If the fund you are creating is for individuals or individual families, please remember us in its distribution, unless others shall be found more needy or more worthy.

I am in the hope of the one Gospel, your brother. J. K. THOMPSON.

Ingalls, Kansas, March 7, 1875.

Preaching on the Kingdom.

The kingdom seems to be to our brethren the most important subject the Bible contains, and indeed, it must be an important subject as all the prophets from Enoch down prophecied concerning it, and even Christ spoke concerning his kingdom saying, that "the gates of hell should not prevail against it," and taught his disciples to take it, the same glorious strain and march forth braving even death, to proclaim to a sinful and dying world, that the kingdom would soon come, but He also told them that an entrance into that kingdom could only be effected by certain rites and not by rites alone, but by faith and good works. O, well, one will say, we are all of one mind with regard to that all by reading, be convinced that it is only by complying with the terms that we can obtain salvation; but we would reply that by reading the Bible carefully they would be convinced of their absolute mortality they could see that their only hope of immortality was centered on the second advent of Christ. You may point man to the kingdom and yet if he does not know what is required of him to obtain a possession in that kingdom he will never be brought to Christ. If the Apostles had not taken the law with them a sinful world would never have been benefitted by their teaching, but wherever they preached the kingdom they preached the law, and thus the Pagan world was made to rejoice, and ever since their day the world has rejoiced through the law and the promise only in the hope of the kingdom.

Will a man serve God by our telling him that God is the blessed and only Potentate, the King of kings, and Lord of lords who only hath immortality dwelling in the light which no man can approach unto, whom no man hath seen or can see? 1. Tim. vi. 16. Unless he is taught to give all diligence and add to his "faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity?" 1. Pet. i; 1. 7. We think not, and then while we try to imprint on his mind the beauties of the kingdom let us point him to the Lamb of God which taketh away the sins of the world, let us tell him of the great love which God has for the world; that he so loved the world that he sent his only begotten Son that whosoever believed on him might not perish but have everlasting life. Let us awaken to him his need of a Savior by showing to him his utter dependence on God, his unworthiness and nothingness in His holy presence, and wherever we preach the kingdom let us preach the way to obtain it; this will be well pleasing in His sight.

A. E. FETLACK.

The Coming One.

We are not now, neither were we ever, in sympathy with those who would set the day and hour of our Lord's appearing. But for about thirty years we have unwaveringly believed that in the most emphatic sense "the end of all things is at hand."

This belief has not all been founded on the opinions of men, but by much prayerful searching of the Scriptures, comparing Scripture with Scripture. Believing that *all* Scripture is given by inspiration, and is profitable for doctrine, reproof, correction in righteousness, and that the same Spirit that indicted the holy Scripture is given to open its sacred meaning to the humble believer.

To expect to know the day or hour, or even the year, of the coming of Jesus in the clouds of heaven, we have never thought to be within the province of other than the great Eternal. But that the humble Bible student may, by a careful reliance on the teachings of the Word, and observance of the signs of the times, *know* when the coming of the Lord *draweth nigh*, and is even at the very doors, is a truth too palpable to require comment. See Matt. xxix. 33.

Dear reader, are you in search after truth in regard to the second Advent of our Lord? That he will come again you know, because there is not a more explicit, uncontrovertable declaration within the lids of the Bible than this.

Why should not christians of the present day be like christians of nearly two thousand years since? So greatly did the christians of Thessalonica long for the speedy coming of their Lord, that instead of putting it off "thousands on thousands of ages hence" (as did a teacher in Israel with whom we were conversing), that their almost impatient desires inclined them to think it must be immediate. Paul corrects their mistake, telling them that day shall not come until certain things (of which we shall hereafter speak,) occur. James also exhorts his suffering brethren to *patience*, not by telling them that the coming of their Lord was to be protracted "thousand on thousands of ages," but by the most welcome truth, "For the coming of the Lord draweth nigh."

If the joyous anticipations of the return of the Son of man should so fill the mind's vision of the early Church about two thousand years ago, how should the believers of the present day be occupied with the subject. Christians of the present day have the Old and New Testament Scriptures. The Book of books is in the hand of every believer. Not only does it testify of Christ as a Redeemer from sin, but of Christ as a coming One. Oh, yes! with what certainty do the Scriptures tell of Jesus coming again *not as an offering for sin!* That has been done. How emphatically does Paul speak of Him who was "once offered to bear the sins of many;" and then adds, "Unto them that look for him shall he appear the *second* time, without sin unto salvation." And Titus also pointing the eye of the brethren upward, says, "Looking for that blessed hope, the glorious appearing of the great God and our Savior Jesus Christ."—*Guide to Holiness.*

What faith in Christ is able to do.

Comparatively speaking, how few there are in proportion to the vast multitude which throng this world, who rarely give this all-important subject one solemn thought, or one honest moment's reflection. Faith, which our loving Father brings so prominently before the sinner in his word, is seldom thought of, and too often ignorantly despised and set at nought by man. How sad such diversities; how it exposes the insignificance of the creature, in contrast with the sublimity of the Creator. Let us turn to the word of God, which has proved to all who seek earnestly for the deep and inexhaustable treasures contained therein, through the teaching of the Holy Spirit, that spiritual light, which is a lamp unto our feet, and a light unto our path. Ps. 119: 105. The literal meaning of faith, in God's conception of the term, is mentioned in the 11 chap. of Heb., v. 1: and there we find unfolded to our view, from the beginning to the end of the chapter, a catalogue of the patriarchs of old, who triumphed through faith; and experienced a foretaste of that heavenly communion with Christ, "whom having not seen, we love; in whom, though now we see him not, yet believing, ye rejoice with joy unspeakable and full of glory." 1 Pet. 1:8.

Faith is something more than taking God at his word; it is an act of the understanding, whereby we grasp the precious promises of God, and make them ours by appropriation.

Faith is the fountain-head of our spiritual existence; for "the life which I now live in the flesh, I live by the faith of the Son of God." Gal. 2: 20. Faith is the main anchor of the soul, which anchor will alone hold the afflicted and tempest-tossed soul, stable and secure, while the storms of life are raging, while the secret trials assail, and when the dark and gloomy hour of death in all its stern reality approaches. The word of the living God clearly testifies what faith can do for those, who, with child-like simplicity, put implicit confidence and earnest reliance and fidelity in his inspired word. See Scripture proofs. 1. It justifies the soul. Rom. 5: 1. 2. Purifies the heart. Acts 15:9. 3. Works by love. Gal. 5: 6. 4. Overcomes the world. 1 John 5:4. 5. Makes us stand. 2 Cor. 1:24. Now our feelings never could realize such results; because by nature we are too corrupt. Isa. i. 6. But the living faith emanates from God its only true source.

Let our aim be then, to search diligently, to seek repeatedly, and to pray unceasingly for this priceless pearl, this inestimable gift of divine grace, which secured for us a heaven on earth, peace as a river, joy unspeakable, and in the world to come an eternity of everlasting happiness. Observe, faith in Christ is absolutely necessary to salvation. For without faith it is impossible to please God. Heb. xi. 6. It is the connecting link between God and the sinner; it is the medium or channel by which we approach God. Rom. v. 2. Again we find in the sacred volume, what we may boldly claim through simple faith in the blood of Christ, and the results of that faith.

1. WHAT IT GIVES US. Redemption. Col. i. 13. Forgiveness. Eph. i. 7. Reconciliation. ii Cor. v. 18. Justification. Rom. v. 7. Sanctification. Heb. xiii. 12.

2. WHAT IT LEADS TO. Filled with the knowledge of his will. Col. i. 9. Grounded and settled in the faith. Col. i. 23. Established in the faith. Col. ii. 7. Complete in Christ. Col. ii. 10. Therefore, let the soldier of Christ go boldly forward, clothed in the whole armor of God, above all taking the shield of faith, and thus equipped he goes forth, not in his own strength, but in the strength of that faith, which overcomes the world; makes us more than conquerors, and nerves the christian to press "toward the mark, for the prize." Phil. iii. 13, even to the throne of Christ (Rev. iii. 21), and the crown of glory. Rev. ii. 10.—*Ed.*

—A thinking man is in a fair way to be a wise and good man.

Admit one absurdity, and you invite a thousand.

All God's providences are but the result of his counsels.

All who are deaf to reason, only show that reason has a quarrel with them.

All that keep close to God, shall be kept safe by him.

Acts of severity are seldom acts of policy.

A rebel to God is a slave to all beside.

All blood stains, but the blood of Christ; that purifies and makes white.

As nothing is more courageous than a well informed conscience, so nothing is more outrageous than a mistaken one.

Beauty and wit are very doubtful recommendations.

Better sit down losers than go on in strife.

Better fear and not sin, than sin and not fear.

Idleness is the mint where mischief is coined.

It is much better to fear the wrath of God than to feel it.

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

WHOLE NO. 569. Read. PLYMOUTH, INDIANA, MARCH 31, 1875. VOL. XXIII, NO. 13.

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The Conflict Between Bismarck and the Jesuits.

The Pope shows no symptoms of abating his hostility to the German government. He has just declared his intention to excommunicate all the Roman Catholic priests who accept appointments to parishes from the Imperial government, as provided by Bismarck's new Ecclesiastical Laws. The Jesuits are plotting to unite France, and Russia and Spain in a war against Prussia, and are *hoping to excite the Roman Catholics*, who constitute one-third of the forty million Germans, to rise in revolt against Bismarck's Protestant government.

Their unscrupulous effort to compass Bismarck's overthrow, if possible, are strikingly portrayed by the following correspondent of a London newspaper:—

"Not only has Prince Bismarck's yearning for repose, after twenty stormy years of political activity, prompted him to contemplate retirement into private life, but other and very powerful influences have been brought to bear upon him with the same object. His wife and daughter, who are fondly attached to him, have suffered a constant agony of terror, lest his life should again be attempted, ever since he was wounded by Kullman at Kissengen. They incessantly urge him to give up his perilous greatness, quit Berlin, and live quietly with them in the country, the pleasures of which he keenly enjoys. Indeed, these exalted ladies lead but a melancholy life of it here, and profit but little by the wealth, glory and station achieved by their husband and father. The Prince goes not at all into society; the only parties given at his town residence are parliamentary soirees, the *invites* to which are strangers to his family, and not at all amusing from a feminine point of view.

"The medical attendent, too, who has closely studied his constitution, has repeatedly warned him that the chronic state of excitement in which his nervous system has been kept for the last six months is materially diminishing his vital power, and, to use a conventional expression, shortening *his life. It is, moreover, unquestionably* the fact that his nerve is taken to an alarming extent. Let us not forget that he receives hundreds of threatening letters every week, many of which contain menaces of the most revolting description; that the police authorities have impressed upon him the urgent necessity of observing all sorts of irksome precautions, at home and abroad, besides exercising a surveillance upon his person which must be all but intolerable to a man of his naturally intrepid and reckless character.

"Three detectives watch his house day and night, aided by the street police, and when he goes outside his door (which is a rare occurrence), follow him, and 'keep their eye upon him.' He has been advised not to drive out in an open carriage, as was his wont for many years past, so he only uses a close carriage and sits well back in it. He has been implored not to ride in the Thiergarten or streets, so he takes equestrian exercise daily for an hour or so in the huge garden of the Ministerium des Auessern.

"All this may be very necessary, in common prudence, considering the danger his life is exposed to at the hands of the furious fanatics and frantic zealots; but it is horribly annoying, vexatious, and depressing. Such conditions of existence must in time undermine the stoutest courage and wear out the boldest temper. It is deplorable that a man who, two years ago, could not show himself without becoming the object of popular ovation, and who is still absolutely worshiped—so far as the German nature is capable of worship—by millions of his fellow-countrymen, should have *been worried and badgered until* he dare scarcely cross his threshold, lest the assassin's knife or bullet should be aimed at his heart.

"When I saw Bismarck ride in the Konigsplatz, at the inauguration of the Victory Column, in commemoration of the German conquest of France, and witnessed his enthusiastic reception by an untold multitude; had any one told me that, within sixteen months from that day, Bismarck would not venture to walk down the Linden, or canter round the Thiergarten, for fear of being murdered, I am afraid I should have been rude enough to laugh in the face of the person making so apparently ridiculous a statement. But that person would have been perfectly correct in his prognostications. Such are the consequences of the May Laws and Ecclesiastical Penal Statutes.

When Prince Bismarck last year asseverated that he was the worst-hated man in Europe, he knew very well what he was saying; but the most cruel part of the cruel truth he then gave utterence to is the painful fact that he is more bitterly and dangerously hated by Germans, his own compatriots, than he is by Frenchmen, his country's sworn enemies. Eighty per cent. at least of the villainous communications anonymously sent to him are written by German hands. It is probable that many of the enraged *Ultramontanists entertain the* hope of driving him from power by sheer intimidation. The clerical party is always well informed with respect to what goes on in its enemies' camps; and it is quite aware that a man who has been twice shot at, and had two such terribly narrow escapes of death by assassination as has Prince Bismarck, is, in all human probability, peculiarly susceptible to the effects producible upon the nerves by anonymous threats.

"Nothing more lowering to the spirits can be conceived than the sort of life led in Berlin by this greatest of Germans, and by those nearest and dearest to him. Of what avail all his greatness and his wealth to him, so long as he is constrained to fear that every mouthful he eats or drinks may contain some grain or drop of deadly poison; that every stranger he meets may be seeking his life; that thousands of men, Germans like himself, wish him dead, and are even compassing his death? Which of us would accept princely rank, supreme power, and a million of money, on such terms? Will the most earnest German patriot have any right to reproach him, if he decide upon quitting a career over-weighted with such conditions?"—*Signs of Our Times.*

The Kingdom Promised to the Saints.

"Fear not, little flock; it is your Father's good pleasure to give you the kingdom."—Luke xii. 32.

The theme of the Bible is the Gospel of the kingdom. The kingdom is the all-controlling motive of the gospel. Without the kingdom there can be no gospel of it; although without the gospel the kingdom might exist. The gospel is good news which is to *affect the condition of the kingdom.* The necessities of the kingdom measure the provisions of the gospel. To apply the promise in our text to any other kingdom than to the one which was really intended to be given to the saints, would be a total perversion of the promise. Therefore it is of first importance to understand what kingdom is referred to in our text. It is the first thing to be sought for, it is to be the first in our prayers, and it is the final thing promised to the saints. We ask them, with great earnestness,

WHAT KINGDOM IS IT?

It is a kingdom which God has promised to them that love him. It exists separate from the saints, and of which they form no part until it is given to them. The only relation they sustain to it now is that of being heirs to it. "Hearken my beloved brethren, hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he has promised to them that love him." James ii. 5.

It is the kingdom that is promised to Christ. "And I appoint unto you a kingdom, as my Father hath appointed unto me," Luke xxii. 29. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. iii. 21. What kingdom will be given to Christ? "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, and all nations shall be gathered before him." Matt. xxv. 31. It is the kingdom where all nations dwell. Again, "And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages *should serve him.*" *Dan. vii. 14.* It is the same kingdom, where all nations dwell. Again, "He shall have dominion from sea to sea, and from the river to the ends of the earth." Psa. lxxii. 8. Once more, "And the Lord shall be King over all the earth." Zech. xiv. 9. Then, the kingdom that will be given to Christ will be the kingdom over all the earth, where all nations dwell. The saints being joint heirs with Christ will receive the same kingdom. When Christ was returned having received the kingdom, He called the saints and gave to one authority over ten cities, and to another he said be thou over five cities. He also appointed to the twelve apostles to sit upon twelve thrones, and to judge the twelve tribes of Israel. "If the saints suffer with him, they will also reign with him." They *will* sit down with Him in his throne, and have power over the nations. Those who have been redeemed to God by the blood of Christ out of every kindred, and tongue, and people, and nations, will be make kings and priests unto God, and they will reign on the earth. They will reign over the same earth that Christ will reign over. "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High." Thus it is that the *same kingdom* that *will be given to* Christ will also be given to the saints. They will occupy the same throne, reign over the same all nations, and over all the earth.

THE SAVIOR'S DESCRIPTION OF THE KINGDOM.

When the Lord returns from heaven, having received the kingdom, He will stop in the region of the clouds, and raise the saints from the dead, and change the righteous living, and they together will be caught up in the clouds to meet him in the air. And after a little while the Lord will come from the place where the saints met him to the earth, and all the saints with Him and his feet will stand upon the mount of Olives, and then He will take possession of the kingdom that He received from his Father, and the saints will sit down with Him in his throne, and with Him have power over the nations, to judge them, and reward them. And the Lord will say unto the righteous of the nations, "Come ye blessed of my Father, inherit the kingdom." What kingdom? The kingdom that was set up at the day of Pentecost? No, there is nothing said about that that kingdom. Is it the kingdom that has been established in the hearts of God's people? There is no mention made of it. Is it the kingdom which is the church? No, the Savior did not so understand it. Is it the kingdom which is in heaven? No, for nothing is said about that kingdom. Well, if it is none of these kingdoms, about which there has been so much said in the church, what kingdom is it that the righteous will inherit? The Savior said, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." This is the kingdom that Christ went to heaven to receive for himself, and this is the kingdom which God has promised to them that love Him. This kingdom has always been, since the creation, and always will be the kingdom which was prepared when the world was made. In the beginning God prepared the kingdom. He made the earth to be its territory forever. He made an earthly man to be the head of a race of earthly people, to be its subjects forever. He gave him a law that was to have jurisdiction over him forever. This preparation for the kingdom He said was *very* good. Subsequent to that both died and rose, and revived, (lived again) that he might be Lord *both* of the dead and living."

But allow the writer's theory true, *then* how is God to judge the world in righteousness by Jesus Christ? Acts xvii. 31; Rom. ii. 16; 2 Tim. iv. 1; John v. 22, 27. If Christ never died in their behalf, if He be *not* "a ransom for *all*, to be testified in due time," (1 Tim. ii. 6,) by what means, in what name, and on what ground does He "*now* command *all* men everywhere to repent," and how are men everywhere to pray, *lifting* up holy hands without wrath and doubting. If they have *no* "propitiation for their sins," how can they "be reconciled?" If no "blood has been shed for them," how can they "have remission of sins?" If they have no "acceptable sacrifice," how can they "come to God?" If they have no "mediator," how can they "make covenant with God?" If there be no "new and living way" for them, how can they have confidence concerning the entrance to the holiest, and how shall they "draw near to God with *true* hearts in full assurance of faith, having their hearts sprinkled from an evil conscience," and no "blood of sprinkling for them." If no salvation has been provided for them, how can they be in fault if not saved? and if Christ has done nothing for them, on what principle of righteousness can He become their true judge, and why should they come into condemnation for not believing into Him who was never given for them? In short, what business would He have with such a class of men in any way? Surely they then might say with justice and propriety, "Thou art an austere man; thou takest up that thou layest not down, and reapest that thou didst not sow."

Our good Brother, "it seems to me," with many others, has overlooked one very important consideration, given in Rom. v. 10. "If, being enemies, we were reconciled to God through the death of his Son (stated in verses 8, 9,) by how much more, having become reconciled, shall we be saved by his life." 2 Cor. v. 19, "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them."

The whole human race unquestionably would have perished long ago in Adam's one transgression, had not God foreordained that Christ's one obedience should counterwork that disobedience. Consequently we read *in Rom. v. 12, "As through one man* sin entered into the world, (in whom all sinned,) and through sin, death; so also death passed upon all men, (verse 18,) Therefore, indeed, as through one offence, sentence came on all men to condemnation; so also, through one righteous act, sentence came on all men to justification of life, (verse 19,) for as through the disobedience of one man, the many were constituted sinners, so even through the obedience of the one (man, Christ Jesus,) the many (the same many) will be constituted righteous."—*Diaglott.*

There! that is what may be called emphatically, *square work!* That is simple justice, that is God's righteousness. Now, having been put squarely on you feet again. Stand up! Stand for your own individual self, and see well to it that you stand surely, and take heed lest you fall! Having an acceptable offering, Jesus Christ, offered once for all, having a loving Jesus, who is officiating as mediator between God and you, who having been perfected, has become the author of salvation to all that obey Him, and who is able to save *all* that come unto God by Him, and having these glad tidings preached unto you, in which you have the promise of remission of sins in his name, and eternal life with the kingdom for an inheritance, with a superabundant and eternal weight of glory, heed the message, and repent you, of all your personal sins, believe and obey the gospel. "Return unto the Lord and he will have mercy upon you, and unto our God and he will abundantly pardon." "Look unto me, and be ye saved, all the ends of the earth." "Incline your ear, and come unto me; hear, and *your soul shall live; and I will make* an everlasting covenant with you, . . for I am God and there is none else." Then, after that, *you* will have an advocate with the Father, Jesus Christ the righteous one, who, if you be overcome in temptation and sin, will make intercession for you, through the eternal spirit, and your sin will be remembered no more against you. We love Him because He first loved us, and while we were yet sinners He died for us. "And he died for *all*, that they which live, should not henceforth live unto themselves, but unto him who died for them and rose again." 2 Cor. v. 15. The declarations of the Apostle in Rom. v. 12; xviii. 19, are precisely the same, in substance, as those in 1 Cor. xv. 21, 22, i. e., By Adam's disobedience came death, by Christ's obedience came the resurrection of the dead, for as in Adam's disobedience all die, even so in Christ's obedience shall all be made alive. Consider well the last half of Phil. iii, 21, and "find wisdom."

G. W. STETSON.

Edinboro, Pa.

—Faith in God will set us above the ensnaring fear of man.

Envy is soonest and best overcome by humility.

Dangers are most fatal when least feared.

Diligence is the mother and procurer of good luck.

Denials in love are better than grants in anger.

Death favors not the rich for their riches, nor the poor for their poverty, but blends the sceptre with the spade.

First learn to read, then read to learn.

Grand Rapids, Mich.

Curious.

What will not mens theories carry them into? In the RESTITUTION of March 10, the question is raised, "For whom did *Jesus die?*" *and in* answer to his own question, the queriet gravely informs us that "His blood was shed for the *ecclesia*, or body of Christ," but "not for *all* the offsprings of Adam," except by the limitation of the "all men," to the *members* of "Christ's body." But Paul says in Rom. v. 6, "Christ died for the ungodly." In 1 Cor. xv. 3, "Christ died for our *sins.*" In 1 John ii. 2, "He is the propitiation for *our* sins, and not for ours *only*, but ALSO for the sins of the *whole world.*" In 2 Cor. v. 14, "If one died for all, then were *all* dead." In 1 John v. 19, "We know . . . . . that the whole world lieth in wickedness," under the evil one. iii. 8, "For this purpose the Son of God was manifested, that he might destroy the works of the devil." iv. 14, "And we have seen do testify that the Father sent the Son to be the Savior of the world." John iii. 16, "For God so loved the *world*, that he gave his only begotten Son, that *whosoever* believeth in him should not perish, but have everlasting life." Verse 18, "God sent not his Son into the world to condemn the world, but that the world through him might be saved." In Rom. xiv. 9, "For to this end Christ both died and rose and revived, that he might be Lord both of the dead and living." 1 Cor. xv. 3, "Christ died for our sins according to the scriptures." 2 Cor. v. 15, "And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them and rose again." 1 Thess. iv. 14, "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." Rev. i. 18, "I am he that liveth, and was dead; and behold I am alive forevermore, Amen." Now, reader, what will you do with these scriptures? Will you believe them, or will you believe the theories of men? Will you believe that Christ died for all men, or will you believe that he died for only a few? Will you believe that he died for the world, or will you believe that he died for only the church? Will you believe that he died for the ungodly, or will you believe that he died for only the godly? Will you believe that he died for sinners, or will you believe that he died for only saints? Will you believe that he died for enemies, or will you believe that he died for only friends? Will you believe that he died for the whole world, or will you believe that he died for only a part of the world? Will you believe that he died for all that were dead in sins, or will you believe that he died for only a few that were dead in sins? Will you believe that he died for all that were dead, or will you believe that he died for only a few that were dead? Will you believe that he died for all that were dead in sins, or will you believe that he died for only a few that were dead in sins? Will you believe that he died for all that were dead, or will you believe that he died for only a few that were dead? Will you believe that he died for all that were dead in sins, or will you believe that he died for only a few that were dead in sins?

Spiritualising.

The proper use of language is the communication to others of what we feel, think, or purpose; the words we *speak are the symbols of* what we think or feel; and, in order that the means may accomplish the end contemplated, it is indispensably necessary that there be a common understanding between speaker and hearer, or writer and reader, as the case may be, regarding the import of the terms employed.

In conversation any defect in this matter can be remedied by explanation, but written language, to convey the idea of the writer correctly, must be used and understood in a sense that is settled by usage and common consent; otherwise it would be impossible to have the conviction that we understood what the writer meant to express. These observations, of course, are as true of the language of Holy Scripture as that of any other writings; yet it is simply by acting otherwise that there are so many conflicting meanings put upon words spoken by the messengers of God to men.

If the Bible is a revelation of the mind and purposes of God, we surely ought to understand its terms in the same sense we would understand the same terms in any other book; yet *strange to tell, men,* apparently by common consent, treat the words of Scripture as if they were those of an enigma, rather than those of a revelation; and modes of interpretation the most capricious, empirical, and fanciful, have been applied to the blessed book; hence those whom it was meant to enlighten and save have been perplexed, bewildered, and led astray.

There are only two senses in which ordinary language is understood, namely, the literal and the figurative; but interpreters of the Bible affirm that its language is sometimes used in a third sense, which they call "the spiritual,"—a sense never sought for in the language of any other book. And what is meant by the spiritual sense? Not the figurative, which is as apparent, where it is used, as the literal; for where language is used figuratively the figure is either expressed or implied, and every term is [illegible] signification; because [illegible] of speech does not consist in the terms of a sentence, but in their application to subjects to which they do not properly belong. . . .

Were the Lord to return to our world just now, how truly would he find his words verified: "When the Son of man cometh, shall he find faith on the earth?" Faith in the hopes of the Gospel is rare indeed, and even where it exists is sadly mixed with fancy. Brethren in Christ, beware! Even among believers of the Gospel of the kingdom of God the spiritualising process finds too much favor. "Hold fast that form of *sound words,*" given for your instruction, in the Bible. Let each of us be able to say, in the face of all men, "There is no article of my faith and hope which I *cannot express correctly in the unaltered* words of Scripture; and, whatever others do, I am determined, God helping me, to cling firmly thereto."—W. LAING, *in Rainbow.*

Gleanings.

DEAR BRETHREN:—

Since my last report through the RESTITUTION, I have held meetings in Fountain, Warren, Hancock and Clinton counties with good results. My last meeting in Clinton county, resulted in the obedience of three to the truth; they were immersed into the name of Jesus Christ. The brethren and sisters encouraged to go on their way rejoicing. The church has sustained quite a loss in the death of Brother John Frier, but they sorrow not as others who have no hope. He was one of the faithful ones, attended all the meetings of the brethren, and was there to fill his place. But he rests now from his labors.

Dear brethren, I for one would be glad to see more from our brethren of like precious faith, in our paper, and less from the Rev. D. D.s. I would like to see reports from our brethren *every week, let us all be up and doing* the time is short.

Yours for the truth.
J. S. HATCH.

Brother North of Rome Center, Mich., writes:—

We are surrounded with all sorts of isms, spiritualists, seventh-day Sabbath Adventists, atheists and almost all kinds of Protestants. The seventh-day keepers have lately come among us, but we will contend for the faith once delivered to the saints. We feel sure we have the true knowledge, and that the exceeding great and precious promises belong to us.

THE RESTITUTION

PLYMOUTH, IND.....March 31, 1875.

EDITORIAL DEPARTMENT

—Dr. Chas. L. Ives, late professor in Yale College, and author of the "Bible Doctrine of the Soul," has become connected as a special contributor, with the "Bible Banner." The Dr. is fully alive to the great question of life only through Christ.

—Dr. Holland, an Episcopal minister in Missouri, has been preaching against the doctrine of endless torment. His bishop has mildly rebuked him, and says that the subject seems "purposely to have been left in a certain degree of obscurity."

The idea of eternal torment is rapidly fading from the professed church of Christ. Men can never reconcile the character of God, as a Father, with the doctrine of endless pain for a vast majority of mankind.

Dr. Dekoven, who was recently elected Bishop of Illinois, has not been confirmed, a majority of the states having voted against him. It is stated that he is one of the most ultra high church advocates in this country, and leans too much toward the Catholic church. It is stated that he retains in his public worship many of the Catholic ceremonies. Whether he has too many lighted tapers, wears robes too long, or paints his eggs for Easter too high-colored, it is not stated. High church or low church would sound strangely in Paul's day.

Pitch In!

Yes, pitch in. That's it. Pitch in. Pitch in to what? Why everything and every body. If a man writes something that you do not believe, pitch in. If he fall by the wayside, pitch in. Let every body pitch in. There is material enough out of which to save the few, and its all just as well—so pitch in. If an editor does not publish your article just as you have written it, pitch into him. Show him up. He has become domineering and popish.

There, you will say, that is not right. We should *not* pitch in. We should be kind, courteous and of a good spirit. Exactly, but then, what [illegible] pitch [illegible]? There [illegible] have room, and attention —or a *fuss!*

If some men see D. D. to a man's name that is enough to damn all he ever said or can say. Poor man. How frail is humanity. But I'll stop right here, lest some one may say, "*He's pitching into me!* I don't mean you, but those who *do* pitch in without thinking that other folks have rights as well as yourself.

The Spared Remnant.

"And it shall come to pass in that day that the Lord shall set his hand again the second time to recover the remnant of his people which shall be left."—Isa. xi. 11.

The history of God's people is a history of remnants. At the time of the flood the mass were destroyed, but a remnant was saved. When the cities of the plain were overthrown by fire and flame, a remnant was spared from destruction. Only a remnant of the Israel in Egyptian bondage entered Canaan. The same was true of the Babylonish captivity.

In connection with the closing scenes of the times of the Gentiles, there are two remnants which God has promised to spare from destruction. The one is the remnant of the church, and the other the remnant of Israel. In Rev. xii. the former is plainly pointed out. "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus." The commandments of God kept by the remnant are those given through his Son Jesus Messiah. "This is my beloved Son in whom I am well pleased, hear ye him." "The the testimony of Jesus is the spirit of prophecy." God's children in the closing years of the age that now is will be characterized by obedience to the Divine will, and possess the testimony of prophecy, which will bring out the full meaning of that saying of Jesus, "When ye see all these things come to pass, know ye that the kingdom of God is nigh at hand." This remnant will be a peculiar people, zealous of good works, and believing all things which are written in the law and in the prophets." In other parts of the Word they are styled the "elect" or called-out ones, whose redemption is rapidly approaching in connection with the great crisis, known among the wise of this world as the "Eastern question." The salvation of this remnant has no reference to the remnant of Israel, which is everywhere in prophecy kept distinct from the church or body of Christ. The text at the head of this article, is specific in its reference to the left of Israel at the time when the Ensign of the nations commences his reign. Micah refers to this same remnant in chapter ii. "I will surely assemble, O Jacob, all of thee; I will surely gather the remnant of Israel; I will put them together as the sheep of Bozrah, as a flock in the midst of their fold, ... and their king shall pass before them, and the Lord on the head of them." Verse 12. This gathered remnant will prove a great blessing to the nations of the future age, under the reign of David's royal Son. Says Micah: "And the remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men." Micah v. 7. But of those nations, who will not yield obedience to the King of Zion, and worship the Lord of hosts, it is stated that this remnant shall become as the young lion among the sheep, "which teareth in pieces and none can deliver." See Mic h v. 7–15.

Loyalty to the King of Israel will be a necessity in those days, when Jehovah takes to himself his great power and reigns. Israel will have attained the righteousness which is of faith, and will trust the Lord their God. Says Zephaniah: "The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth; for they shall feed and lie down, and none shall make them afraid." Zeph. iii. 13–20.

This will be the result of Messiah's coming to Zion, at which time he will turn away ungodliness from Jacob, and save Israel in the day of his glory. Let us be watchful of those events which foreshadow the approaching crisis, among the nations of the Roman earth. Keeping in view this, the work of saving the remnant of the church, is the first and special work of our Lord at his coming, we should be ever mindful of our duties, and be ready for the day of his return, "For in such an hour as ye think not, the Son of man cometh!" "Watch ye, therefore for ye know not when the time is."

Design of the Gospel.

"That I might by all means save some."—Paul.

"The design of the Gospel of the grace of God" is the salvation of our fellow men. It has its principles and its final results. Freedom from condemnation, or the remission of sins, is conditioned on our faith, repentance and obedience. In our reconciled, pardoned, and accepted state, we become the acknowledged children of God, and the prospective heirs of his heavenly kingdom. This is a present salvation. Subsequently to our embracing christianity we are subjected to trial and discipline, that, like the great Captain of our salvation, we may be "made perfect through sufferings,"—in order to share in his future glory;—for "if we suffer with him we shall also reign with him." A full, complete, and everlasting salvation, as a grand result and fruition of the Gospel hope, consists in attaining eternal life through the resurrection from the dead, as the gift of God through Jesus Christ our Lord, and a share with Him, as joint heirs, in all the honors, and glories of God's everlasting kingdom when it shall be established under the whole heaven, and the whole earth be filled with the glory of God and all flesh see it together. The commission was given that the Gospel might be preached in all the world, that men might hear, believe, obey, and be saved. The apostles realized the importance and magnitude of their office. The eternal interests of all were at stake. All were sinners and under sentence of death. They were the accredited bearers of a message of peace, pardon, life, and eternal deliverance from all the effects and consequences of sin to a lost world. Their position was one of awful responsibility. "Woe is me if I preach not the Gospel" was the deep-seated impression pervading their hearts, and actuating their whole lives. Now how did these inspired preachers demean themselves? With what spirit, and in what manner did they present the words of life to perishing multitudes as they addressed them on the all-important themes of life and death? Their brethren, according to the flesh, had rejected Christ,—despised all his teachings,—and finally procured his death;—and when the apostles came, and demonstrated his claims to the Messiahship from the very circumstances of his life and death, as fulfillments of the sure word of prophecy, and met the same violent opposition, what disposition of mind did these holy men manifest toward their national kinsmen, and what style of language did they employ in their continued efforts to bring them to a knowledge of the truth? In addition to the most willful rejection of evidence brought to prove the divine character and mission of Jesus Christ, the great leading sects had adopted the most erroneous views in regard to human destiny and future life, and the apostles might have employed the shafts of ridicule, and burlesqued their unfounded opinions and beliefs; they might have used harsh epithets, and called them opprobrious names, but they did no such thing. Notwithstanding their cruel opposition; notwithstanding their most inexcusable rejection of all the testimony, these messengers of salvation [illegible] in proof of the Gospel themes, the language of the apostles was conciliatory and argumentative. The intense desire for the salvation of their Jewish brethren was never supplanted by that bitter feeling of alienation and hatred that would lead the apostles to the manifestation of any spirit, or the employment of any language but that of love and good will. Though the faith of the opposition was most unscriptural, and the course of conduct the most indefensible and outrageous, "men and brethren" was the kind greeting with which Christ's apostles introduced their discourses to this class of hearers. They were ever ready to compromise things indifferent and of small moment. To the Jew, the Apostle Paul says, "I became as a Jew that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law. To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law. To the weak became I as weak, that I might gain the weak; I am made all things to all men, that I might by all means save some." Hence Paul, in condescension to Jewish prejudices, would join in the rites and ceremonies of the temple worship, even where a sacrificial offering must be made to gain the Jews, although resulting in the most dreadful consequences to himself. Acts xxi. 17, to xxvii. 31.

Even while a prisoner at Rome, the result of Jewish hatred, he [illegible] endeavors to persuade his countrymen of the truth of the christian religion, and only turns from the unbelieving with a sorrowful quotation from the prophet to address himself to the Gentile world.

In his addresses to the Gentiles he is as conciliatory as the nature of the case will admit. An inscription upon an altar, and a quotation from a heathen poet, are made to serve his turn. By argument alone, he shows the impropriety of idolotry and the reasonableness of the worship of the great Creator, God. Acts xvii. 16–29. The town clerk even pleaded in their defense, that the apostles and early ministers were not blasphemers of the cherished idol "Diana of the Ephesians," Acts xix. 37. Now the apostles contended earnestly for the faith, and pleaded zealously for the hope of the gospel; but they never shocked the prejudices, or injured the feelings of their mistaken auditors, by any unwarranted, and injurious statement of the many errors they held. These heaven-inspired men delivered the solemn utterances of revealed truth, in love, though in spirit and in power, and there rested the important matter.

In our day there are many errors to confront. Truth seems to be divided into fragments, and parceled out among the professed followers of Christ, and, these portions of truth are often so blended with mistaken ideas about other portions of [illegible] as to lose all their native and inherent beauty. And some of the most important doctrines of the Holy Oracles are ignored altogether. We, though making the claim, are very far from being all brethren of one faith in every particular. Indeed, in some very important particulars, in relation to the future destiny of the race, there is a very marked difference of opinion. Now it is very desirable for all to come into "the unity of the faith." To bring this desirable state of things about, so far as it is possible, we must "hold forth the word of life." When we conclusively show from the scriptures that incorruptibility and immorrality are attributes belonging to a redeemed, heavenly, family, and are bestowed only through Jesus Christ upon those who form a vital union with him, we set aside at once all that is said or written upon natural immorality.

If eternal life be the gift of God, through his Son, to believers only, it is a supernatural endowment, and, consequently, not an inherent principle of the natural organization. It is for us to demonstrate this, and other kindred doctrines, by fair, manly, dignified, scriptural, argument. Blustering ridicule, contemptuous sneering, or stinging invective, will never accomplish anything but to disgust the minds of those whose are thus addressed.

There is no eternal life out of Jesus Christ, and men are dying—no eternal inheritance promised to any but to the joint heirs with God's dear Son in the everlasting kingdom, and millions are failing to secure the shadow of a title to it—the Lord is soon coming, and this accepted time and day of salvation will close forever—and what shall we do? Our position is one of fearful accountibility. We should by all means try to save some.

"He that winneth souls is wise;" "And they that be wise, shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever." Let ours be a work of faith—a labor of love—in all the patience of hope—let us by all means endeavor to save some.

S. A. C.

The Christian's Hope.

Synopsis of the Sermon preached on the funeral occasion of Brother Thos. McDonald, March 28, 1875, at Plymouth, Ind.

BY THE EDITOR.

"For ye are dead, and your life is hid with Christ in God. When Christ who is our life shall appear, then shall ye also appear with him in glory." Col. iii. 3, 4.

The Scriptures present two lives. The life that now is, and that which is to come. The present life is temporal, the future eternal. In this life we have sorrow, separations and death, in that which is to come there shall be no sorrow, pain, nor death, for the former things are passed away. Men can destroy this life, disease can waste it, but the life which is in Christ is beyond the reach of human power, and cannot be destroyed. It is now the hidden life. Christ is now hidden in the invisible world with God, and our life is in Him. Our Lord has passed into the heavens, where He is the great High Priest, and who can be touched with the feelings of our infirmities. During his sojourn in the Invisible, his people are in the midst of sorrow, and death; it is the time of waiting, of cross-bearing, and of hope. During this time of waiting we have only the Adamic life, which is temporal, the time of bestowing the new life having not yet arrived. In[illegible] eternal life comes not until Christ, who is OUR LIFE APPEARS. Then this mortal is to put on immortality, and this corruptible incorruption. Then will come true the saying of the prophet: "O death! I will be thy plagues, O grave I will be thy destruction."

The appearing of our Lord and the resurrection of the holy dead, were events longed for by the Apostles and the early church. Aside from these they had no hope and expected no crown. The whole drift of Revelation tends to confirm this view. Every event deemed sacred to the Christian heart is associated with our Lord's coming again. Who does not desire a crown of glory? This is to be given when Jesus comes. Says the apostle: "There is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me at that day, and not to me only, but unto all of them also that *love his appearing*." "And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 2 Tim. iv. 8; 1 Peter v. 4.

Again: The Christian hopes for eternal life. Says Jesus: "He that believeth on me I will give everlasting life, and raise him up at the last day." This is the time when our bodies shall be changed, and made like the glorious body of our risen Lord. "For our conversation is in heaven, from whence also we look for the Savior, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body." Phil. iii. 20, 21.

God's children are in living expectation of a kingdom which shall be everlasting. We have divine assurance that this blessed era will come when He who is our life appears. For it is written: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. . . . Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. xxv. 31–40.

The throne of glory, the resurrection, the judgment of the dead, immortality, the kingdom of God, the reunion of the scattered church, the world to come, the new city, the new life, and that blessed state when there shall be no more death, all stand associated with our Lord's coming again. The precious promises were as an anchor of the soul, to our brother who now sleeps in death.

Those who sleep in Christ are resting in hope, and will awake and sing victory over death, when the voice of God shall wake the dead. Death is an enemy, but his power shall be broken, by Him who has the keys of death and of the grave. It is written among the blessed promises of our Father: "Thy dead men shall live, together with my dead body shall they arise, and thy dew shall be as the dew of herbs, and the earth shall cast out her dead." The Psalmist sings sweetly of that morning when the dead shall awake from the sleep of years. "I shall be satisfied when I awake with thy likeness." To be like the immortal King, to live where He lives, to reign where He reigns, and be in his city, and enjoy the honors of an untarnished crown. It is enough,—we ask for no more.

Well might Paul say, "Thanks be unto God who giveth us the victory through our Lord Jesus Christ." Victory is nearing. Tidings of his return who is Our Life ring through the land. He's coming to destroy death, to end war, to bless the world. Soon may He come! In the language of Bonar, whose words are so applicable to this occasion:

"Where the faded flower shall freshen,
Freshen never more to fade,
Where the faded sky shall brighten,
Brighten nevermore to shade,
Where the sun-beam never scorches,
Where the star-beams cease to chill,
Where no tempest stirs the echoes
Of the Wood, or wave or hill,
Where no streamer shall wave in gladness,
And the moon the joy prolong;
Where the daylight dies in fragrance
Mid the burst of holy song.

Brother, we shall meet and rest,
Mid the holy and the blest.

Where no shadow shall be sadder,
Where life's vista parade is o'er,
Where the sleep of sin is broken,
Where the dreamer dreams no more,
Where the bond is never severed,
Partings, claspings, sob and moan;
Midnight wailing, twilight weeping,
Heavy noontide—all are done.
Where the child has found its mother,
Where the mother finds her child;
Where dear families are gathered,
That were scattered on the wild.

Brother, we shall meet and rest,
Mid the holy and the blest.

Our brother has fallen asleep, but not as others who have no hope. His life record, his noble deeds, and Christian faith, all point to that better resurrection and the glory beyond. May we be found worthy to meet him in that day of earth's glory.

REMARKS BY BROTHER CHAPLIN.

Brother Thomas McDonald was born in Butler county, Ohio, Jan. 10, 1803. He came to Marshall county, Ind., March 28, 1836, 39 years to a day before the day of the burial. He embraced the gospel hope and was baptised by Brother E. Miller about 1848 or 1850—So far as personal reminiscences are concerned, my acquaintance with him commenced on the third Lord's day in January 1850, at the time of my first visit to Marshall county as a minister of the gospel. Of no one composing the numerous audience on that occasion have I a more vivid recollection. But the times change, and we change with them. The membership composing that church have, one by one, been vacating their places in the house of the Lord, till but a mere remnant is left to connect the devoted worshipers of that fast vanishing generation with those of the present time, who are holding forth the word of life to the world. Of the excellences of our brother, as a citizen it is needless to speak. The responsible positions in which he has been placed testify to the appreciation of his abilities, integrity, and worth, that his fellow-citizens had of him and his character. In his death the church has sustained a severe loss. Though not a demonstrative as many, he was a tireless worker for its welfare. In the darkest periods of its history he never gave way to despondling. When adverse influences were distracting and scattering, his conservative efforts availed much in restoring harmony and maintaining peace. As a parent, he was the very personification of affection and love;—and we may safely predict that his memory will be fondly cherished in the hearts of surviving relatives till those hearts too stand still in death.

The hope of future and eternal life through Jesus Christ,—to be attained through the resurrection from the dead, was the hope that inspired him in life, and sustained him as his footsteps neared the dark waters of death. Faith had fixed his view upon the incorruptible, undefiled, and fadeless inheritance; and we trust that his present deep repose is only that sweet sleep in Jesus from which none ever wakes to weep. We leave him in the house prepared for all living to rest from all his labors till the voice of the archangel and the trump of God shall call him forth with all the redeemed to be therefor h—FOREVER WITH THE LORD.

News Miscellany.

The excitement over the newly discovered silver mines at Newburyport, Mass., continues. A very respectable amount of rich ore has already been taken out, and the work of sinking shafts and crushing the rock goes satisfactorily forward.

The Italian consul at Yokohama has sent to the Italian government a box of tea seed from the province of Yamasciro. This seed will be distributed to the different farming institutions for the purpose of experimenting on the growth of the plant in Italy.

A special to the Erie *Dispatch* says that oil was struck at a depth of 654 feet on the farm of Daniel Beatty, at Warren, Pa., on Saturday morning, 19th. The gas forced the petroleum above the top of the derrick, but the capacity of the well is not yet determined. This strike develops an entirely new belt of oil territory.

The Galveston *News'* special from Corpus Christi, of the 20th, 8 o'clock p. m., says a large body of armed Mexicans attacked several ranches about seven miles from the city this evening, robbed one store, taking several Americans prisoners. An invasion of this city is apprehended. The excitement is intense. All the citizens are in arms.

Castelar writes to Spain that the country flocked around Alfonso XII., because it was assured that Alfonso meant peace, but the people have found out their mistake. War is raging more bitterly than ever; the Carlists have gained several important advantages, and are continuing to raise taxes. There is no symptom of the end of the struggle.

Prince Bismarck seems to have pressed his wish to retire from office on the score of age and necessary rest; but the emperor, in a personal interview, referred to the fact that he was himself eighteen years older than the prince, and yet could not retire, but must always hold himself subject to the obligations of duty and honor. Thus urged, the prince gave his promise to retain his post.

A terrible accident happened at Woodville, Ohio, recently. Two young men, named Weichman and Hogelmeyer, were unloading grain at Brun's grain warehouse, when the walls of the building, which were of brick, gave way and fell upon the young men and their horses. Weichman, when dug out of the debris, was still alive, but dangerously injured. The other man was quite dead. One of the horses was also quite dead.

The wild animals in the forests of the Eulengebilge, in Germany, are put to great straits for want of food. The snow is not only deep but hard frozen, and many of the poor creatures almost destroy themselves in their efforts to penetrate through the ice to the grass below. Steps are being taken to supply them with food. Eagles, taking advantage of the weakness and exhaustion of the deer, attack them while still alive.

Recent explorations show that the great Australian trees exceed in height, though not in circumference, the giants of California. A fallen tree in the recesses of Dandenong, Victoria, was measured not long since, and found to be 420 feet long; another on the Black Spur, ten miles from Healesville, measured 480 feet. The highest trees on the Sierra Nevada, Cal., yet discovered reach only 450 feet, the average size being from 200 to 400 feet in height, and from 24 to 34 feet in diameter.

Eighty convicts in the Jeffersonville, Ind., state prison, at work in the foundry, made a bold and desperate attempt to escape at 3 o'clock last Friday afternoon. They suddenly quit work, overpowered the guards, tied and blinded them, and succeeded in partially cutting a hole in the outer wall, when a general alarm was given. The outside guards rushed to the rescue and on top of the walls, forced the convicts, at the muzzle of their Spencer rifles, to desist further attempts to escape. The leaders were promptly dealt with, and all is quiet.

New Heavens, New Earth, New City.

New heaven, where day serenest gleams,
Whose sun with seven fold splendor beams;
And Luna's orb, that rules the night
Glows as our day's most lustrous light.

No black robed storms deform the skies,
Whose arches bless span Paradise;
No thunders burst, no lightnings glare,
Nor poisonous vapors taint the air.

The earth is new, where grew the brier,
The bramble, thorn, and thistle dire;
The bor, and dr, and myrtle shade,
Where sterile wastes are Elcos made.

The desert blossoms as the rose,
Through arid sands the streamlet flows;
And earth, by sinless millions trod,
Is one vast garden of our God.

A city new, whose holy towers
In grandeur tower from Beulah's plains,
God's Mountain Home, 'tis built of gems
More choice than grace earth's diadems.

O, countless are the mansions there,
Those blest abodes God's children share.
No pain, no death, no tear-drops fall,
Our God shall then be all in all.

S. A. CRAPSIE.

Near Sand Hill, Ind., Mar. 21, 1875.

The Lord's Supper.

As there are various times for the observance of this institution among the different sects in Christendom, I now offer a few thoughts to all candid Bible students for their consideration. *Some observe it* three times a year, some four, some monthly, some weekly, and some every time they meet. As none but the weekly communicants claim Scripture testimony for time, I will first notice their testimony, and see if it does not teach something besides what they use it for.

Acts ii. 42; xx. 7, are the main texts they rely on. But do they prove it. We think not, and will give our reasons. Their argument is *founded on the definite article "the,"* and the expression "break bread." In Acts ii. 42, it is said the believers continued steadfastly in the apostle's doctrine and fellowship, and in "breaking bread." I now ask weekly communicants, Does the expression "brake bread," prove they ate the Lord's supper? If it does, then verse 46 proves they ate it daily, for it is said, "They continued *daily* with one accord in the temple, breaking bread from house to house." It is evident, as we will show from the Scriptures, that the phrase "break bread," was used to express the idea of eating a common meal. Ir Matt. xiv. 19; Mark vi. 41; Luke ix. 16; an account is given of Jesus feeding the multitude. "He took the five loaves and two fishes, and looked up to heaven, and blessed and brake them." Notice the form of expression, "He blessed and brake the loaves, and gave them to his disciples." And in Acts xxvii. 35, we read that Paul "took bread, and gave thanks to God in the presence of them all, and when he had broken it he began to eat." Here were two hundred and seventy-six souls that ate of the broken bread. Was this a common meal, or the Lord's supper? Again, *in Luke xxiv. we have an account of* Jesus appearing to two of his disciples on their way to Emmaus, and while "He sat at meat with them, he took bread, and blessed, and brake, and gave to them. Then they knew him." So they returned to Jerusalem, and told their brethren what was done in the way, and how He was made known to them in breaking bread. This event took place on the first day of the week. We ask, Did Jesus eat the Lord's supper? No. See Matt. xxiv. 29. Said Jesus, "I will drink no more until that day when I drink it new with you in my Father's kingdom." Acts xx. 7. "And upon the first day (day is not in the original, but inserted by the translators) of the week, when the disciples came together to *break bread*." Was this the Lord's supper, spoken of here? I think not. It lacks one thing to satisfy my mind, i. e: there is not one word said about wine, the fruit of the vine. This is a great omission, for it does seem to me that in order to make out a clear case, the fruit of the vine, the cup, should be mentioned, because it represents the blood that was shed, the bread the broken body.

"And there were many lights in the upper chamber, where they were gathered together. And there sat in a window a certain young man, named Eutychus, being fallen into a deep sleep, and as Paul was long preaching he sunk down with sleep, and fell down from the third loft, and was taken up dead. And Paul went down, and *fell upon him, and embracing him*, said: Trouble not yourselves, for his life is in him. When he therefore was come up again, and had broken bread, and eaten." Was this the Lord's supper spoken of here in verse 11? You see it is the same form of expression as used in verse 7, and on the ship, and by Jesus with his two disciples, and also on other occasions. And as there is nothing said in Acts xx. 7, of the fruit of the vine, and in Acts ii. 42, the same *omission is made*, we therefore conclude that neither text has any allusion to eating the Lord's supper.

But if this was a feast of charity, given for the benefit of the poor, and I am inclined to believe it was, so there is no dispute between us on the article "the."

The phrase "break bread" is not applicable to the Lord's supper, but to common and social meals, as I think I have shown. Therefore the phrase "break bread," is of no weight in settling this question.

According to the popular doctrine, Friday would be the proper day to celebrate the death of Christ, and the first day, his resurrection. Although it is said in Acts xx. 7–11, the disciples came together to break bread, it is also positively stated that Paul preached until midnight, and the young man fell down from the third loft, and Paul went down and restored him to life. Then it is added, when *it was at a late hour* of the night, near day, that the breaking of bread occurred. Now if this was a social feast of charity, (Jude 12: 2 Peter. ii. 13,) the breaking of bread might have occurred when they met, and when they parted, for they were together all night.

But some say when driven from the above texts, We can eat it as often as we please, for Paul says, "As often as you eat this bread, and drink this cup, you show the Lord's death till he comes." *This is only a loose way* of holding up a tottering theory, when men can do no better. I ask, Was there ever a commemorative institution given by God, under any religious economy, that had not a fixed time for its observance? *No, Such a thing you never heard or read* of in the Bible.

I now come to the main question. In order to settle the time of eating the Lord's supper, Paul says in 1 Cor. v. 7, 8, "for even Christ our (the Christian) passover is sacrificed for us. Therefore let us keep the feast, not with old leaven, (not as it was formerly kept, but keep it according to the direction of Jesus) neither with the leaven of malice and wickedness." Now as Christ is represented *as the Christian's passover, we must* understand how the passover was kept, and also what change Jesus made when He ate the last passover with his disciples. Therefore we must go back to Exodus xii. for a starting point. Verse 2, declares the beginning of the year to Israel, which commences at the new moon, near the spring equinox. Verses 5–11, command them to take a lamb without blemish . . . and kill it on the fourteenth day of the first month, in the evening, ... to strike the blood of the lamb on the two side posts of the houses wherein they eat it. They were to eat it the same night, roasted with fire, and unleavened bread, and bitter herbs. They were to eat it in haste, for it is the Lord's passover. Verses 45, 48, says, "*A foreigner* and a hirest servant shall not eat thereof." Not a bone of the lamb was to be broken. This pointed directly to Christ. "Thou shalt keep this ordinance in his season, from year to year, which is on the fourteenth day of the first month." Ashb. It is plain to be seen from testimony, that the passover was kept yearly on the fourteenth day of the first month, in the evening. No Bible student will deny this. Says Luke ii. 41, 42, "Now his parents (Joseph and Mary) went to Jerusalem every year, at the feast of the passover. And when he (Jesus) was twelve years old, they went up to Jerusalem, after the custom of the feast." At this feast no doubt Jesus ate the passover, for He was *waxed strong in spirit, and filled* with wisdom, and the grace of God was upon Him. Now if Jesus did eat at this passover feast, He continued it through his life yearly, and if He was thirty-three years old when crucified, He ate at the passover twenty-one times. John gives an account of his keeping the feast several times. John ii. 13. Now when Jesus came to eat the passover the last time, He sent Peter and John, saying, "Go and prepare us the passover, that *we may eat it*." And He sent them into the city, and told them they would meet a man carrying a pitcher of water, that he would show them a large upper room furnished, there make ready the passover. And when the hour was come He sat down, and the twelve apostles with Him. And He said unto them, "With desire I have desired to eat this passover with you before I suffer, for I will not eat any more thereof until it be fulfilled in the kingdom of God. Neither will I drink of the fruit of the vine until the kingdom of God shall come." Here Jesus ate the Passover the last time with his disciples, in remembrance of the deliverance of the children of Israel from Egyptian bondage. After eating the passover *supper*, He *makes a change in the* elements to be used by his disciples until He returned. He takes a loaf of unleavened bread, and gave thanks and break it, and gave unto them saying, "This is my body which is given for you. Likewise also he took the cup, saying, This is the new testament in my blood, which is shed for you." He then tells them to do this in remembrance of Him until his return. Do what? Eat the unleavened bread in remembrance of his broken body, and drink of this cup, in remembrance of his shed blood. From henceforth you need not kill another lamb at your feasts, for I am to be sacrificed as the antitypical lamb. So all you need do hereafter is to use unleavened bread and the fruit of the vine, to show my death until the kingdom of God shall come.

Now, as this institution was given at a yearly feast, or passover feast, as is plainly shown, and seeing that Jesus made no change in the time, is it not plain that celebration should be kept once a year in remembrance of our Lord's death? Jesus evidently kept the passover with his disciples for several years, and at the last feast He *made a change in the* elements, but not in the time, and plainly tells his disciples to observe it—"do this in remembrance of me"—in its altered condition, until I return.

Now, suppose yourself and family had been delivered from some great calamity, and you had kept a yearly feast with them for many years, in remembrance of that great deliverance, but from some cause you have to leave your family for a great while, but at the last feast you eat with them, before you leave, you make a change in the elements, and commanded them to keep it as you altered it, until your return, in remembrance of you. Would not your family observe the feast once a year, as you had altered it, although you say nothing about time? They certainly would if they loved you, and they would have a cry, and great mourning, and long and pray for you to come home again. This is a fair illustration of the Lord's supper. When our Lord was on earth, He taught us plainly that He was the bridegroom, and was going away. Mark ii. 19, 20; Matt. ix. 14, 15. He kept a feast with his disciples for many years, who are represented as his espoused bride, see 2 Cor. xi. 2, 3; in remembrance of the deliverance of the children of Israel from Egyptian bondage. This feast was kept yearly, on the 14th day of the first month, in the evening, but at the last feast He ate with them, He made a change in the elements. They were only to use unleavened *bread, and the fruit of the vine*, they were to observe it in remembrance of his death and sufferings, until He return. Just as the woman would observe her feast as her lord had altered it, weep, mourn and cry for her lord's return, just so will every true disciple of Jesus do. They will weep, mourn and pray for the return of their beloved Lord and Master. Lord Jesus come quickly, and take thy waiting ones to thyself, and give them immortality, and crown them with that glory promised them.

This is an institution given by our Lord, when rightly observed, that will touch the loveliest and tenderest cords of the human heart. May God help all his faithful ones to appreciate this solemn feast more fully, and observe *it in accordance with the divine* teachings of our Lord and Master.

Again, the Corinthian church had left the true time and manner of celebrating the Lord's death in Paul's day. And he condemns them in their practice, by saying: When we come together into one place, is not to eat the Lord's supper? That is, you need not expect to celebrate the Lord's death in the manner you are trying to do it. Then lay the truth before them on this subject, by saying, "I received of the Lord that which also I delivered unto you, that the Lord Jesus, the night in which He was betrayed, took bread." What night was it? It was the night of the 14th of the first month, or else Jesus did not keep the law while under it.

Jesus ate the passover feast at the right time with his disciples, and that same night He was betrayed. But the Jews ate the passover the next evening, which was one day too late, for God's lamb was slain before their supper come on. The type had given away for the antitype. Yet the Jews thought they were keeping the feast on the 14th of the month; but they made a mistake one day; and killed the lamb of God, the christian passover. For Paul says: "Christ, our *passover*, is sacrificed for us, and exhorts the disciples to keep the feast. Jesus is the lamb of the feast whom God has provided. Not a bone of Him was broken. His blood was sprinkled not upon the door-posts of houses, as it was done in Egypt, but upon the *doors of believers' hearts, by* faith in his spilled blood. As Jehovah's first born was saved by the blood of the lamb in Egypt, so the believer is saved in the kingdom of God by the blood of Christ. From what Jesus says in Matt. xxvi. 29. Luke xxii. 16, 17–29 30, there will be another passover supper eaten in the kingdom of God. The Christ will be there, also the apostles, Abraham, Isaac and Jacob with all the holy prophets and many from the four *winds of heaven. What a glorious* time there will be. It will be the marriage supper of the lamb. I long to be one in that number. There all the redeemed from the earth, saved by the blood of the true paschal lamb of God, will find themselves in Canaan, celebrating their own redemption, and the overthrow of all their enemies. The bread and wine of the Lord's supper were the remains of the passover, which are to be shared by the circumcised in heart when Christ comes in *power* and great glory. Faith in the lamb of God supplies the absence of the lamb in the Lord's supper. The broken bread and poured out wine memorials His sacrifice for believers. This do in remembrance of me, until I come, keep alive the hope of *His coming, and kingdom*. But when hope becomes a reality, the Lord's supper will give place to that great passover in the kingdom of God.

Dear brethren, we must close, but of all the days in the week to break bread on in commemoration of the Lord's death let the day of his resurrection be the last one, unless you want to celebrate his resurrection day instead of His death, and the feast you can do or say, let the feast be a supper, not a dinner.

JOHN FOORE.

Galesburg, Kan.

The Kingdom of God.

The following shows how much truth can be packed together on a postal card:

ED. RESTITUTION.—

I pen a few words on the future kingdom of Christ. I will remark first, however, that a kingdom is God's divine government on the earth, we once had such a government. 1 Chron. xxviii. 4–7. This government was called the kingdom of Israel. This kingdom or divine government was to continue forever by faithful obedience *to the will of God, but those to* whom was entrusted the government or kingdom proved unfaithful rulers. 1 Kings ii. 4; ix. 2–9, and by reference to Ezek. xxi. 25, we learn that this kingdom was overturned, and will remain overturned until he comes whose right it is and I will give it him. Reference is here made to the Christ who is the rightful heir to the Throne of David. Isaiah ix. 6. Luke i. 32. Acts ii. 30. It is a plain fact that the throne and kingdom is now in ruins, Acts i. 6. but will be rebuilt when the Lord returns to earth again. Acts xv. 16. Amos ix. 11. At this time the nations will be governed with a righteous government on the earth. Psa. lxvii. 4; xxii. 28. Then and not till then will Matt. vi. 10 be *fulfilled, Thy kingdom come thy will* be done in earth as it is in heaven. Then the redeemed will sing the song We shall reign on the earth Rev. v. 10 At that time Christ will take unto himself his *great power* and reign. Rev. xi. 15–18. At that time he will execute judgment and justice in the land, Jer. xxiii, 5. God's people will then inherit the earth Matt. v. 5 and dwell therein forever. Psa. xxxvii. 29. That the kingdom of Christ is still future and will be set up when the *Lord returns is further proven by the* following scriptures: Thy kingdom come Matt. vi. 10 Those who are blessed inherit the kingdom when Christ takes the throne, which he will not do until he returns. Matt. xxv. 31. When the last signs appear the kingdom is then future. Luke xxi. 31. Christ will judge the living and the dead when the kingdom comes. 2 Tim. iv. 1. The overcomer will enter the kingdom when born from the dead. 2 Peter i. 11. Blessed hope, so may it be.

W. L. WINSLOW.

Kokomo, Ind.

From Brother Harris.

DEAR BROTHER:—

Although not a member of your church, yet I feel that we are brethren in Christ. Your paper and tracts have fully convinced me of the error of my way. Brother Halstead preached here last fall. He created quite an excitement, and I think some good was done. His explanation of *the Divine Word caused a great load* to be taken off me. I could never reconcile "eternal punishment" with happiness after death, and with the judgment. And such non-reconciliation nearly caused me to be an Infidel. But thanks to Almighty God, my eyes are opened, my ears are unstopped, and my sense of duty toward God is greatly increased. I should like for you or some brother to come and preach to us. I feel there could be great good accomplished here.

Somerset, Ind., 22, 1875.

DIED.

Sister Martha Burke, the last of January, 1876. Sister B. was a true Christian in every sense of the word. She was immersed by brother J. T. Prime, at this place two years ago last January. She was not only a devoted Christian, but an affectionate wife and mother, and a kind neighbor. She leaves a husband and five small children to mourn her loss.

Your brother in hope of eternal life.

J. E. CALLAWAY.

Havanna, Mo; March 18.

APPOINTMENTS.

The Lord willing I will visit the following places. The first day in April at Palestine, Hancock county, Ind., and continue over the first Sunday. April 16, in Dewitt county, Ill., near Waynesville, as brother Graham may appoint. The first Sunday in May in Warren county, near brother Fleming's, meeting on Friday night before. The second Sunday in May at brother Howards, in Fountain county, to commence on Friday night before. *The third Sunday in May at* Burgess Corners, in Clinton county, commencing Friday night. Fourth Sunday in May in the neighborhood of Henry Moolmore, south of Warsaw some ten miles, in Kosciusko county Friday night before.

J. S. HAYCR.

Nunda, Livingston county, N. Y. March 16, West Cameron, Steuben county, N. Y. March 18, Swale, near Brother Drake's Mar. 18, Swale, near Brother Titus' March 19, Woodhull, Steuben county, N. Y., eve of March 20, and Sunday, March 21, 11 A. M. Woonhull Village, Sunday eve. Rose Mills, March 24, 573 Eagle street, Buffalo, N. Y. Sunday, March 23, Homer, Potter county, Pa. near Brother Quimby's, Sunday, April 4.

JOHN T. ONGLEY.

Letters and Receipts.

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EVANGELIST FUND.

Jennie Page 4.30 M E Hull 1.65

REMARKS.

Amos P. Harsh.—Your subscription begins March 17, 1876, and runs one year. You are credited for Kansas Relief in March 16.

Wm. Goin.—It never got here.

KANSAS RELIEF FUND.

"For I was an hungered and ye gave me meat, . . . naked, and ye clothed me. . . . Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me."—*Jesus.*

C Brydle 5.00 Church at Rome Center, Mich. 6.00 D L P Clem 4.00 E——5.00 J Gardiner 3.00 A Malone 3.00 J W Allen .50 L Plante .50 Brunetta Warbinton 2.00 J C Lincoln 2.00 Emily E Buckman 2.00 S H Marion 2.00 C Bollows .50 Mrs P A Spencer 1.00 Mary E Knowles 1.00 Ann Parker 1.00 D Gates 5.00 E Saylor 3.00 P B Stoffer 5.00 J Glotfelty 1.50 H S Peterbaugh 1.50 E Glotfelty 1.00 J Richardson 5.00 T B Richardson 2.00 John O Branson 2.00 K McLauchlan 5.00 Newell Bond 5.00.

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OUR REST:

A Magazine bearing on the questions of Salvation, and Prophetic Inquiry.

EDITED BY J. WILSON, AND M. V. REED.

"There remaineth therefore a Rest to the people of God. . . . Let us labor therefore, to enter into that Rest."—Heb. iv. 9, 11.

PROSPECTUS.

The object of this Magazine will be to present in as clear a manner as possible the things concerning the Kingdom of God and the Name of Jesus Christ, together with such expositions of prophecy as will be profitable to the reader. The objects to be presented may be stated as follows:

1. To introduce Bible testimony as to the entire location and mission of the Kingdom of God.

2. To show the intimate connection of the Name of Jesus with our salvation.

3. The past, present and future mission of Christ as the Savior, Priest and King.

4. The Restoration of Israel from their long dispersion, and their re-settlement in the land of Palestine.

5. The Destruction of the Wicked, as well as the Bible teaching concerning Hell.

6. The Nature of Man, and his entire dependence upon Christ for Eternal Life.

7. The word of prophecy as fulfilled in the past, and as it is now being fulfilled before our eyes, preparatory to the return of Jesus to establish His Kingdom of Righteousness and Peace on the earth.

Such is a brief outline of the design of "OUR REST." It remains for the reader to say whether or not he can conscientiously assist in its circulation. If he desires the instruction we shall give, or if he would convey it to others, we shall gladly enter his name upon our list upon receipt of the subscription price.

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THE RESTITUTION

Railroad Song.

BY REQUEST.

The Gospel train is coming,
I hear it just at hand;
I hear the car wheels moving,
And rumbling through the land;
I hear the bell and whistle,
The're coming round the curve;
She's plying all her steam and power,
And straining ev'ry nerve.

CHORUS.—Get on board, get on board,
There's room for many more.

O see the Gospel engine,
She's bearing now in sight;
Her steam valves they are groaning,
The pressure is so great;
No signal for another train
To follow on the line;
O sinner, you're forever lost,
If once you're left behind.

O see the engine banner,
She's fluttering in the breeze;
She's sprinkled in the Savior's blood,
But still she floats with ease.
This is the Gospel banner,
The motto's new and old;
Salvation and Repentance
Are burnished there in gold.

She's nearing now the station;
O sinner, don't be vain,
But come and get your ticket,
And be ready for the train.
The fare is cheap, and all can go,
The rich, the poor are there;
No second class on board the train,
No difference in the fare.

I think she'll make a little halt,
To wood up on the line,
And give you all a chance to go,
But yet she'll make her time.
She's coming round the mountain,
By the rivers and the lake;
The Savior, he's on board the train,
Controlling steam and brake.

We soon shall reach the station,
O how we then shall sing!
With all the heavenly army,
We'll make the welkin ring.
We'll shout o'er all our sorrows,
And sing forevermore,
With Christ and all his army,
On that celestial shore.

"I Pray Thee Have Me Excused."

A. *Good morning*, B. come in. Glad to see you.

B. Came over to see if I could borrow a dollar. My wife is sick and we have no provision in the house.

A. I am very sorry for you; but "I pray thee have me excused" I have no money to lend, for it is very close times just now, and interest is exceedingly high. Pray to God, Brother B. He is kind and will answer our petition, "Be ye warmed and filled." Good day, Mr. B., I shall think of you often."

C. Good morning, Mr. A. Could I hire a hundred dollars of you this morning.

A. *Certainly, sir*; any amount desired.

C. What interest do you charge?

A. Twenty per cent., sir; that is the least I charge. By the way, could I not persuade you to join our church. We have such a good minister, and besides our church is becoming quite popular. The expense is out a trifle. I have been a member over twenty years, and it has not cost me over five dollars. Our minister is but little expense to us.

C. I should want to lay up in the great treasury of heaven more than five dollars in twenty years. Mr. B. is a member of your church, is he not?

A. Yes, and a faithful christian too.

C. As I passed B. at your gate, this morning; he told me his wife was very sick, and had nothing in the house to eat. Said, too, he had been to see if he could borrow a dollar of you to get some bread, but did not get it, so I gave it to him.

A. I could not spare it; there being such a call for money, and interest running so high. But I prayed to God that he might be blessed and how soon He heard and answered my petition.

C. Better have relieved his wants, as such a profession as yours would demand.

C. Good morning, A. I thought I would go and hear your minister this morning. Going down?

A. Well, no; I hardly think I will. It looks so much like rain, "I pray thee have me excused," for it will not do for me to get wet. But go, friend C., for I think you will be much pleased with the speaker; and besides I believe they are to take up a public collection for him, and your mite would help greatly, as he is in great need just now, as the mortgage which I hold on his house I must foreclose in a few days unless I receive the money from him. By the way, are you going down to widow D.'s sale, to-morrow? You had better go; things will go very cheap, I believe, as she is in great need of money, and must sell.

C. Perhaps I may. But I must go, as that is the last bell.

A. C., going down with me to the sale.

C. It rains so hard, I think it hardly worth the while.

A. What! a little rain will not hurt you, will it? I have driven my team all day in a harder rain than this to collect and make dividends of money out, and no harm came from it.

C. Yes, I will go, for I think the poor woman is in need of wood and fire. I saw she had but little wood, yesterday, as I passed on my way to church.

A. Well, I am not surprised at the result of the sale. I made it exceedingly profitable going, things went so low.

C. I should have thought it more charitable like for you to have gone for the purpose of relieving her wants, than to have added to her distresses. I believe the poor woman to be a true christian. How faithful she has ever been to the cause of charity. How very kind and true she was to the poor when she was in more prosperous days. She turned none empty away. But now she is not long for this world; but how bright are her prospects in the future.

Although there are those who "for pretense, make long prayers, and to be seen of men give alms," yet there are those who are true and noble. There can be no counterfeit without a true coin, and such as widow D. will be gathered at last as jewels of God.

C. A., going to widow D.'s funeral, this morning?

A. Well, no; "I pray thee have me excused. I have some hay out I wish to secure to-day."

With sadness and many tears, the child of God is laid in her last resting place, and she quietly slumbers on, free from pain and want, waiting the resurrection morn to be clothed with life eternal. Only a rude stone marks her resting place, but the eye of God is upon it.

C. Neighbor B., going to A.'s funeral, this morning?

B. Yes; it is the last act of kindness we can do for him. His wealth could not prolong his days, nor give peace to his mind; and I fear will not prove any advantage in the realization of that hope of future blessedness which he so long professed.

With much parade the man of the world has passed to his long home. A costly monument is raised to mark his resting place, and he too slumbers on awaiting his reward.

The bright morn of the resurrection bursts upon our world. The reapers come to gather the jewels of earth. *They enter the silent city of* the dead, and the costly marble which marks the resting place of the rich and noble is passed unnoticed. At last the angel pauses before a lone and sunken grave with nothing to mark the sacred spot save the wild flowers; no footprints of friends are seen; the spot has long since been forgotten by man, but a jewel for God is resting there. The earth parts asunder and the long forgotten widow rises and stands before her God, and the Lord speaks unto her, saying, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundations of the world. (Why?) *For* I was an hungered and ye gave me meat, I was thirsty and ye gave me drink, I was a stranger and ye took me in." Then shall the righteous answer him saying, "Lord when saw we thee an hungered and fed thee, or thirsty and gave thee drink, or saw thee a stranger and took thee in, or saw thee naked and clothed thee? In as much as ye have *done* it unto one *of the least* of these my brethren, ye have done it unto me." Matt. xxv. 31–40.

Again the reapers go forth to gather the vintage of the earth, and he who amid his riches was placed beneath the costly monument comes to life and knocks for admittance to God's kingdom saying, "Lord, Lord, have we not prophecied in thy name, and in thy name have cast out devils, and in thy name done many wonderful works? And then will I profess unto them I *never knew you* (as being what they professed) depart from me ye that work iniquity." Matt. vii. 22–23. Why? "For I was an hungered and ye gave me no meat, I was thirsty and ye gave me no drink, I was a stranger and ye took me not in, naked and ye clothed me not, sick and in prison and ye visited me not. When saw we thee an hungered, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister unto thee. In as much as ye did it not to one of the *least* of these, my *brethren*, ye did it not to me." Matt. xxv. 42–45.

How easy is it for us to say, "I pray thee have me excused." One exclaims, "I have bought a piece of ground; I must needs go and see it, I pray thee have me excused." For the love of gain and the addition of lands to lands, he desired to be excused from the great feast prepared, proving the words of Jesus to be true, when he said, "How *hard* it is for them that are rich to enter into the kingdom of God." Mark x. 24. Why? Because "they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts which drown men in destruction and perdition." 1 Tim. vi. 9.

May these words be a warning to us all that our treasures may be laid up in heaven where they cannot, as in this world, fade away, and where thieves cannot break through and steal. Another said, "I have married a wife, and cannot come." Deeming this reason an insurmountable one, he absented himself from the supper to which he was called. But why should this have been given as an excuse. Had he chosen for his companion one of the world's worshippers who was placing before him the pleasures of this life, which last but a moment and are forever gone, leaving no *shadow* of a bright future beyond? If this be the reason, how *blessed* it is to heed Paul's words when he says, "Be ye not unequally yoked together with unbelievers. 2 Cor. vi. 14.

Yet another says, "I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused." Fearing lest he had been deceived in the transaction, and wishing to know whether a good investment had been secured, he wished to be excused. Who of us will fail here? There are investments we can make, about the result of which we need have no concern.

"The poor ye have always with you." Empty thy hoarded coffers to them. Pay it to the Lord and thy investments are good and thy dividend will be received at the morn of the resurrection. Luke xiv. 13–14. It is those then who so often ask to be excused from doing their duty will be forever excused and denied the blessings of God's kingdom, and that reward which await all those who have borne the burden and the heat of the day which precede the joy and crown.

When Christ shall come to lift the dark curse from the earth and mantle it once again with beauty, clothing it as at the *dawn of creation*, casting its present mantle of shadows, tears, sickness, pain, death, filling it with joy, smiles, life, and perpetual health, rewarding the world for their deeds "whether they be *good* or *bad*." It is then that he will realize that his excuses and neglect has carried him through the summer of life, and beyond the harvest, and he will then, with a bitter cry, exclaim "I am not saved."

May we so live that this will not be our portion at last. But may we take the cross now, that at the last great day a crown of life eternal may deck our brow.

L. S. BRONSON.

Catacombs of Rome.—No. 2.

PROF. JULES DE LAUNAY.

STATE OF THE DEAD.

Christians in apostolic ages, taking a cheerful view of death, named their burial ground "Cemetery," or Place of Repose—the German "City of Peace," or Friedenstadt, the Saxon "God's Acre."

"Yes; I love that ancient Saxon phrase, which calls
The burial ground 'God's Acre.' It is just.
* * * * * * * * *
"God's acre!" yes, that blessed name imparts
Comfort to those who in the grave have sown
The seed that they had garnered in their hearts,
Their bread of life—alas! no more their own!"

That new word cemetery, so expressive of sleep, rest, repose, stamped for the ages to come the view the first believers had of the state of the dead in Christ till the morning of the resurrection. The cemeterial epigraphy of those catacombs everywhere impress the mind with the view of the unconsciousness of the intermediate state. Thus we read:—

LYCINA DORMIT IN PACE—
"*Lucina sleeps in peace.*"
DORMITIO ELPIDIS—
"*The sleeping place of Elpis.*"
DORMITIO SYLVESTRI—
"*The sleeping place of Sylvester.*"
CŒLIUS HIC DORMIT
ET DECRIA
OVANDO DEUS VOLVERIT—
"*Here sleeps Cœlius,*
also Decria (his wife,)
Till the Lord calls them from sleep."
ZOTICUS HIC DORMIENSVM—
"*Zoticus is here sleeping.*"
LAURENTIA QVAE CREDIDIT
RESURRECTIONEM—
"*Laurentia who believed the resurrection.*"

Yes; they here all sleep in silent repose only to be broken by the Lord himself when He shall descend from heaven with a shout, with the voice of the archangel and the trump of God. "Zoticus is here!" Here in the catacomb of St. Zoticus, not there in heaven; so here, here are Cœlius and Decria, not with one eye sleeping and the other awake; but like grains of corn, bodies and souls, germs and grains, until the Dayspring from on high shall melt the icy shackles of death, when the saints in their chrysalis state shall from their graves mount up on wings of starry gold to meet the Savior in the air of the new Jerusalem that is to come from above.

The Priscilla and Aquila, nor the beloved Epenetus, nor Andronicus and Sunia, nor Apelles, nor Amplius, nor Asyncritus, Phlegon, Hermas, Patrobus, Hermas and the brethren with them, were ever directed by Paul to pray to Abraham, Moses, David, Isaiah or Daniel; nor were the martyrs of the tenth persecution to invoke the apostles or the martyrs of the reign of Nero, or of that of Decius or Severus, or Caracalla. Why did not the martyrs, any more than the Jews of the old dispensation, pray to their departed heroes, the prophets and the apostles? Nine hundred miles of catacombs echo the answer—"They sleep!" Is it not an absurdity to invoke them that are sleeping? The Jews prayed not to their prophets, for the doctrine of an intermediate state or of a beatific state of the soul in death was not a part of their creed. The Popes (mark this) never directed the prayers of the faithful to those holy men before Christ. It is after the era of Constantine that the intercession of the departed was sought for. The Pagans who pressed into the church by baptism, clung to the intermediate apotheosis of their heroes, and they deserted the altars of Saturn, Jupiter, Bacchus, Diana, Vesta, Romulus, etc., for the tombs of Peter and Paul, of Sebastian, Laurence, Agnes, Cecilia, etc. Then began under Pascal and the subsequent Popes of the fifth, sixth and seventh centuries the practice of disinterring the relics of the martyrs to be deposited under the new altars. The tombs of the non-martyred saints were also stripped of their marbles to serve as stone flags of the new Basilicas; and thus perished many precious fragments of the purest ages of faith.

Twelve thousand cemeterical epitaphs had been collected from the glorious necropolis at the close of 1856. One thousand slabs with epitaphs, entire or in fragments, used to flag the modern churches, have been gathered; and with one thousand more in the catacombs themselves, they are stored up among the walls of the Vatican, being three thousand inscriptions from Pagan sepulchers. God wise and silent providence has so permitted that the sepulchral stones of the martyrs should be preserved, that priests should have collected them, and that the roofs of the Vatican should cover them as a standing evidence of the doctrine of the apostles, once obeyed from the heart amidst the glare of blood-red persecutions. Let the priests of Rome deny their departure from that obedience of faith of Priscilla and Aquila, and those saluted by the great Apostle, Rom. xvi. and the stones of their tombs would immediately cry out.—*Herald of Life.*

"Sound Doctrine."

Titus ii. 1. That is contrary to sound doctrine. 1 Tim. i. 10. Will not endure sound doctrine. 2 Tim. iv. 3. By sound doctrine, Titus, i. 9. What is sound doctrine? Where do we find it? Do we find it in the creeds of the day? Do we find it in the papers put out by the sects? What say you? I have now finished reading the RESTITUTION, and I find under the head of editorial, sound doctrine; I find Sister Reed's article sound doctrine; I read Brother Stephenson's article, I find sound doctrine; Brother A. F. Dugger's, all sound, and Brother S. A. Chaplin's sound doctrine. I find in the same paper unsound doctrine, plenty of it. Now, dear brethren, is this as it should be? I have succeeded this winter in getting some new subscribers for the paper, and it would be hard for them to determine what we do believe, after reading our paper. Now let us see, what do we find in the last paper? Let us see, and dear brethren, I am not the only one that is finding fault, but as far as I know, it is quite general among the brethren. I find the brethren are writing for the paper, but many of their articles do not appear. But on the other hand, articles from the sects are filling up the paper. But to the unsound doctrine of Bishop Wiley. He says: "Here is the touch of heaven. * * Follow it and it will lead to God and heaven; it shines out of the Father's door, and *the doorway is ajar*; follow the light for it leads to heaven and to God." Now, dear brethren, do you believe that God stands in heaven, with the door open, and inviting us to heaven and to God? I for one do not believe, and Brother Reed's article will not endorse it. Now are we so hard pressed for matter for our paper, that we have to resort to such stuff? If so, let us quit and take a paper of the Methodists or any other sect. Another article on "Wind Up," by the Baptist Union. It says: "We shall keep our souls wound up when, as by instinct, we study the Bible, when we ought and as we ought. * * Give money to save souls or relieve distress." Saying and filling souls for heaven, and God's door standing open in heaven, is very thin doctrine for a man or woman who has made the Bible a study. Again Mr. J. R. Birkes, speaking of "degrees of glory." "They are members of one mystical body." Where does the Bible speak of the mystical body? This is all sectarian trash. Now, Dear Editor, if you do not think best to give place for this in our paper, you need not do so. I am a great stickler for the truth; it is not for any ill will to any brother that I write thus, but for the love of the truth. I do love the truth with all my heart, and I will defend it to the best of my ability. Then hear me patiently. Would be glad to see this in our paper. I have written several times, but have not heard from anything that I have written. I am spending all my time in defense of the truth. Yours in the love of the truth.

J. B. HATCH.

ADHERE TO PRINCIPLE.—Let the winds and waves of adversity blow and dash around you if they will, but keep on the path of rectitude, and you will be firm as a rock. Plant yourself upon principle, and bid defiance to misfortune. If gossip, with her poisoned tongue, meddles with your good name, heed her not. Carry yourself erect; let your course be straightforward, and by the serenity of your countenance and the purity of your life give the lie to all who would underrate and belittle you.

The Partial Resurrection Theory Examined.

"Thou art weighed in the balances and art found wanting." Dan. v. 7.

Luke xx. 36. "But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage; neither can they die any more." From this it is inferred that the unjust will never be raised; but we shall see that it is an unwarranted inference. In the Diaglott this text reads as follows: "But those deemed worthy to obtain that age, and *that* resurrection from the dead, &c." What resurrection? Evidently the first resurrection, of which it is said, "Blessed and holy is he that hath part in it." This is the resurrection to which Paul wished to attain; a resurrection out from among the dead. We do not claim that the wicked will be accounted worthy to have part in that resurrection. Every man must come in his own order, or company. We see then that this passage does not afford the slightest proof that the wicked will never be resurrected.

John iii. 36. "He that believeth not the Son shall not see life, but the wrath of God abideth on him." The error of applying this to the non-resurrection of the wicked dead, will be seen when we consider that the author of the passage was speaking of the present consequences of belief and unbelief, and not of the final condition of man. "He that believeth on the Son, hath everlasting life; you hath he quickened who were dead in trespasses and sin." Again, Jesus says, "Except ye eat the flesh of the Son of man and drink his blood, you have no life in you." This certainly does not mean that they were literally dead at that time, but that they had not eternal life. And now let us read John iii. 36. "In the same manner He that believeth not the Son, shall not see eternal life." The reason is plain; life is obtained by faith, and, consequently, the unbeliever cannot see or enjoy it,—only he that believes has life, for he that disbelieves, is condemned already, and the *wrath of God abideth on him*. Believers were by nature the children of wrath, even as others. But may not the unbeliever of to-day be the believer of to-morrow? All that can be proved from the text is, that while mankind remain in unbelief, they remain under condemnation. Again it is claimed that the wicked perish in death, but the righteous only have their vital functions suspended; but this position is contrary to the plain declarations of scripture. "The righteous perish, and no man layeth it to heart." Isa. lvii. 1. "There is a just man that perishes in his righteousness." Eccl. vii. 15. "That the blood of all the prophets from the blood of Abel unto the blood of Zacharias which perished between the altar and the temple." Luke xi. 50, 51. "For it cannot be that a prophet perish out of Jerusalem." Chapter xiii. 33.

Having weighed their arguments in the balance and found them wanting, we shall now see how they contradict the plainest declarations of Scripture, in order to sustain their theory. That all *mankind are to be* raised, is a fact so fully and distinctly taught in the Scriptures, that it seems strange any should ever have called it in question. The Apostle Paul has placed this beyond all doubt in his first letter to the Corinthians. He argues against the opinion which it seems had been advanced by some of them—that mankind would not be raised, and all the terms he employs show most positively that he taught the resurrection of all. "Wind Up," by the Baptist Union. It says: "We shall keep our souls wound up when, as by instinct, we study the Bible, when we ought and as we ought. * * Give money to save souls or relieve distress." Saying and filling souls for heaven, and God's door standing open in heaven, is very thin doctrine for a man or woman who has made the Bible a study. Again Mr. J. R. Birkes, speaking of "degrees of glory." "They are members of one mystical body." Where does the Bible speak of the mystical body? This is all sectarian trash. Now, Dear Editor, if you do not think best to give place for this in our paper, you need not do so. I am a great stickler for the truth; it is not for any ill will to any brother that I write thus, but for the love of the truth. I do love the truth with all my heart, and I will defend it to the best of my ability. Then hear me patiently. Would be glad to see this in our paper. I have written several times, but have not heard from anything that I have written. I am spending all my time in defense of the truth. Yours in the love of the truth.

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not the Lord, neither any that go down into silence." The Prophet Isaiah declares that God will remove the veil that is spread over all nations and swallow up death in victory, Isa. xxv. 78. And the Apostle Paul says that God will have all men live and come to the knowledge of the truth, because Christ tasted death for every man, and gave himself a ransom for all. 1 Tim. ii. 4; Heb. ii. 9. But it is objected that the expression "God will have all men to be saved" (or to live), simply denotes the desire of the Almighty; but this does not change the matter in the least, for since it is admitted that God desires that all men should be saved and come to the knowledge of the truth, we must either concede that all men will be saved, or deny that the desire of the righteous shall be granted. Now it appears to me, that "He who openeth his hand and satisfieth the desire of every living thing," will certainly so arrange matters as to satisfy his own. Besides how does it consist with true theology, to allege that the supreme God desires a consummation which He has not purposed to effect, or that He wills a result which He does not desire.

Another proof of the doctrine of the resurrection of the unjust, is found in Acts xxiv. where Paul in his defence before Felix, represents the doctrine of the resurrection as an object of hope. "And have hope towards God which they themselves also allow that there shall be a resurrection of the dead, both of the just and unjust." This passage needs no explanation, it is as plain as language can make it. The apostle's hope embraced the resurrection of both the just and unjust. There is no avoiding this conclusion, except by ignoring all language, and rendering ourselves not only open to criticism, but adopting a rule of interpretation, which, if carried out, would deny the whole Bible. Every attempt to avoid the force of this plain, positive testimony, is only an evasion. We might multiply proofs, but as our article is already rather lengthy, we must conclude. We trust that sufficient evidence has been presented to satisfy any unbiased mind that the Bible plainly teaches the doctrine of a universal resurrection.

B. E. MERRICK.

Chicago, Ill.

A Good precept Well Told.

The following ingenious arrangement of a sentence is taken from the "Carolina Sentinel," April 4, 1818. It may be read in over two thousand ways without altering the original words, by beginning at the letter R, which will be found in the centre of the diamond.

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From Brother J. B. Cook.

DEAR BRETHREN:—

Allow me to note that Roman imagery in prophecy belongs to Roman territory, and not to the other modern nationalities outside, however analogous. *Russia is a modern power;* and as such is about twice as old as the United States of America.

The blood and bandage of Israel and "of the saints" (of this age) lies to the charge of Rome; and nothing like Russia can intervene between Rome and her foretold doom. Then there are, among many others, THREE introductory events that must open the judgment on the beast and its dependencies, as seen in Revelation. See chapter xi. 15–18; xv. 1–5; xvi. 1–17. "The time of wrath," including "the battle of the great *day*" will fill their place, according to the prophecy. Then, "AT the last trump—the seventh—the dead in Christ will rise, and with him *take the kingdom.*" Psa. lxxii. 98; 1 Cor. xv. 51; Rev. xi. 15; xvii. 14; Dan. vii. 18; Isa. xxvi. 19–21.

The grand scene will open "after the manner of Egypt." Micah vii. 15–21; Dan. xii. 1–3. "The plagues" are described in language derived mainly from those in the judgment on Egypt. In fact, the language of "Revelation" is drawn from the Old Testament generally. Then the "one thousand years" reign—"the times of restitution"—His TIMES "who is the Blessed and only Potentate"—the *sabbatismos* ("rest") that "remaineth to the people of God"—will come in their divinely-appointed order! All ultimates in the new heavens and new earth. It is best to keep in "the way, the truth, and the life"—*i. e.*, Jesus in "*his whole work.*"—*The Crisis.*

—A selfish spirit is always destructive to Christian love.

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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"The Two Advents of Christ."

Every one who receives the testimony of the Scriptures believes that "JESUS CHRIST *hath come in the flesh*," 1 John iv. 2. and also that he *is coming in the flesh*." 2 John 6. There are two advents; the first is past, the second is future. At his first advent he appeared to the Jewish people as a root out of a dry ground—the disposed representative of a line that had long sunk into obscurity, having no form or comliness to make him desirable—the powerless heir of a fallen throne. At his second advent, he will far transcend in the glory of his condition and the greatness of his power all that they had conceived respecting him. Amidst the obscurity and meanness of his surroundings at his first advent there were not wanting indications of his real estate as the Son of GOD. The angelic announciation—the appearance of the angels to the shepherds of Bethlehem—the star which led the wise men to the place of his birth—his converse with *the doctors*—the *dove-like symbol* and the heavenly voice at his baptism—the transfiguration on Mount Tabor, and the wonderful miracles he wrought, bespoke him more than man, proclaimed him Son of God. He also frequently referred, in his teachings, to a glory he had previously sustained, and spoke of his coming again in that glory. After telling his disciple of the sufferings he should endure in accomplishing the object of his first advent, and that they would also be called to suffer for his name's sake; he depicted to their minds the glory of his second manifestation, and promised them a share in that exalted condition. He said "The Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works.

He came the first time, in accordance with the purpose of God to put away sin by the sacrifice of himself. He will come the second time, according to the same purpose, to complete the work of redemption, to save and glorify his elect church, and subdue and reconcile all things to God under his government. There is abundant evidence in the Old Testament Scriptures that Christ must come twice to fulfill the purpose of God. Take the first declaration of redemption made to fallen man, in the doom pronounced upon the serpent, the devil, who beguiled Eve. "I will put enmity between thee and the woman and between thy seed and her seed. He shall bruise thy head, and thou shalt bruise his heel." Christ is the woman's seed, and the bruising of his heel indicates a condition of suffering, to be succeeded by a triumph in bruising the serpent's head. The *first* advent fulfilled the predicted sufferings; the second shall fulfill the predicted triumph. Isaiah contemplates the Messiah in two different conditions. In one he is as a plant out of a dry ground, destitute of worldly rank or power; of sorrowful mein and compassionate heart; relieving the sufferings and healing the sicknesses of mankind and by his stripes giving health and cure to the fallen and depraved. In the other he is a glorious prince, distinguished by the most exalted titles, sitting upon the throne of David and reigning over the house of Jacob. It is evident that these two conditions cannot be predicted of the same person at the same time; and since they both belong to Christ they belong to different manifestations, and require two advents for their accomplishment. These two conditions are seen in all the prophets and Psalms, showing that Christ must *first* suffer and afterwards enter into his glory. The first class of these predictions has been literally accomplished in the first advent of the Son of God; and the second class will also be most completely and literally fulfilled in its season. The advent and humiliation and suffering was the most improbable of the two; and yet strange and incongruous as it was that the Son of God should take the form of a servant in the likeness of sinful flesh and suffer the death of the cross, it was exactly fulfilled; and shall not the advent of power and glory which is consonant with his nature and relations be also literally fulfilled? Surely he who came forth out of Bethlehem as the seed of the woman in the incarnation, will come again in the clouds of heaven, as the Ancient of days, in glorified humanity, in that very body, with which he ascended into heaven. For the angels of the ascension testified to the gazing disciples, saying, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." —*J. G. W. in Prophetic Times.*

The New Jerusalem.

In ancient times, cities were always surrounded by walls; and the more important the city, the higher and stronger were the walls built, which were designed as a defense against all enemies. Having walls, it was necessary to have gates also, to furnish ingress and engress to the inhabitants; these must be in charge of faithful guardians, who would have authority to open and shut them according to the regulations of the city. In accordance with these ideas the new Jerusalem is represented, "It had a wall great and high," the strong defense and security of *Zion*, her impregnable fortifications, within which she could dwell in perfect peace, far from all alarms and dangers. The three gates on each side represent the full and free access had to the city from every quarter. It was customary to give names to the gates, as we do to our streets; and these of the holy city were named after the twelve tribes, which embraced all of God's ancient covenant people, and here denotes the completeness of the millennial church as composed of all the spiritual Israel. The twelve angels stationed at the gates denote that the city was under the immediate protection and guardianship of God. Perhaps the idea of the most perfect security is also intended. The porter or keeper of a city gate was an office of great importance, the guardianship of all within being put into his hands. It was necessary that he should be eminently vigilant and trustworthy, to give notice of any approaching danger, and keep the gates closed against every enemy. With angels, then as the sleepless, faithful porters of the New Jerusalem, the inhabitants might ever dwell in security, fearing the approach of no enemy.—*Wickes on the Apocalypse.*

"Famine in Divers Places."

Among the signs of "the end," foretold by the Savior, are "famines in divers places." Those who see in passing events signs of the nearer approach of the millennium are confirmed in their views by the desolating famines which have prevailed in distant parts of the world. Two years ago the people of Persia, were held for more than a year on the verge of extinction for lack of food. The destruction of a still vaster population in India has just been averted by the most vigorous exertions and lavish outlay on the part of the British government. And still more recently the same scourge has fallen upon Asia Minor. Late letters from missionaries of the American board at Cesarea, present an appalling picture of the suffering which prevails. In a region nearly as large as New England, embracing ancient Galatia and Cappadocia, in consequence of a drought last season, cutting off the grain crop, followed by an unusually long and severe winter, supplies of all kinds for man and domestic animals have been, in many places wholly exhausted. Flocks and herds have been greatly reduced or wholly destroyed. Men, women and children, fleeing from their homes, have perished on the roadside, and sometimes in the streets of the cities to which they fled for food. The missionaries in Cesarea, at the last advices, were distributing bread and soup to hundreds of all classes who come to them for help.—*Christian Statesman.*

A Great Man's Opinion.

Mr. Gladstone says, "There is a fixed purpose among the secret inspirers of Roman policy to pursue, by the road of force, upon the arrival of any favorable opportunity, the favorite project of re-erecting the terrestial throne of the Popedom, even if it can only be *re-erected on the ashes of the city Homes and amidst the whitening bones of the people.*"

Adventists are considered by others as alarmists, as given to the marvelous, etc. Perhaps some may thus regard Mr. Gladstone; but certainly not from the same causes. It is not likely that he draws the above conclusion from a diligent study of the prophecies. He judges from present indications, judged in the light of the history of the past. No one can read the history of the church of Rome, and not know that she will make every effort to regain lost power. The thought is contrary to her character. Hence, judging simply from a human standpoint, we may look for every effort on her part to reinstate herself.

The hatred of Papacy to Germany is evident from the fact that the Pope permits the priests to obey the ecclesiastical laws of Austria, while he forbids them to obey similar laws in Germany. And this course only intensifies Bismarck's opposition. He is well called the Man of Iron. Nothing can intimidate him; he pushes every purpose to accomplishment. The following dispatch from Berlin, March 18, records his answer to the Pope's last encyclical.

"In the Landtag to-day, the main clauses of the bill withdrawing the state grants from Roman Catholic bishops, were passed by overwhelming majorities.

An ultramontane member, amid loud protests, read the Papal Encyclical.

Prince Bismarck took part in the discussion. He insisted that it was the 'imperative duty of the state not to pay tomenters of insurrection.'"

It is not wonderful that men should regard a conflict as certain when they see two such powerful antagonists approaching each other. But we have not only the present indications which *naturally* lead to these conclusions, but the prophecies which point directly to it. The difference between Mr. Gladstone and ourselves is that, while the events which indicate the conflict do not show what the result will be, the *prophecies plainly declare it.* Babylon shall go down to rise no more, and the Prince of peace shall come to begin his eternal reign.—*Herald of Life.*

The Days of Itching Ears.

"For the time will [illegible] they will not endure sound doctrine; but after their own lusts shall heap to themselves teachers, having itching ears. 2 Tim. iv. 3.

We would by no means confine the application of this prophecy to the days in which we live. It is far-reaching. But there are times when the state of things before us is of such a character as to bring the prediction very vividly before the mind. The Rev. E. J. Drinkhouse, D. D., editor of the *Methodist Protestant* published in Baltimore, Md., obviously thought so when in a recent article on Methodism, he remarked:—

"The annual defections from Methodism in such multitudes, are due to two causes: One, the art that gathers them in, the other, the want of ballast to keep them there.

"There is, at the present period, the most deplorable ignorance of evangelical truths among large masses of Methodist church members, and this ignorance is due to the fact that those truths are seldom presented in the pulpit in such a form as to find a lodgment in the intelligence of these people.

"Masses of church members will no longer tolerate expository, didactic, or argumentative preaching. The day of itching ears are certainly upon us."

This witness ought to know whereof he affirms, and the reason he gives for the "multitudes" of "annual defections" in the denomination with which he is connected deserves to be pondered. The "art" that gathers many into all our churches is often unlike the simplicity of apostolic times, while the "ballast" of truth is suffered to remain in the Holy Scriptures instead of being shoveled into the hold of the professor's heart.—*Messiah's Herald.*

Choose Whom Ye Will Serve.

"To give wicked men in this life the assurance that they will be saved in some future age, is to set at naught the whole drift of revelation, and offer hope in open defiance of the word of God."

The above has the true ring, and to my mind is a logical conclusion drawn from the teachings of Christ and his apostles, in which they offer life to all; but leaves everyone free to choose for himself. And it also harmonizes with the teachings of the Old Testament—"Choose ye this day whom ye will serve."

To say that God is responsible for the general ignorance concerning his plan—and for all the idolatry and false conceptions that men may have of Him, is blasphemy. Who does this? The man who says that God is responsible for the *remotest results* growing out of his plan. To take this position, is to deny the operation of the will of man, and make him a mere automaton, which is predestination without a grain of free grace to season it.

The bad results growing out of his plan, are on the account of disobedience, which is man's will as opposed to God's will—these two wills coming in contact from the history of the world. God's will is that man shall obey, man's to disobey; hence the bad results which appear to grow out of this plan temporarily.

To say that God could have projected a plan to save man, and not introduce his (man's) will into the programme, is to say that He could do that which He has not done. To prove this it is only necessary to show that he has always consulted man's salvation. "Turn turn, for ye will die, O house of Israel." But unto Israel he saith, all day long have I stretched forth my hand unto a disobedient and gain-saying people. Here God's willingness is presented in his outstretched hand, which is to say, come unto me and be ye saved—again ye will not come unto me that ye might, etc. The expression "ye will not come," shows stubbornness on the part of man, and entirely on the part of God, which could not be the case if man's will were not consulted. And if he refuses to fall in with the entreatjel of God, which are manifested through love, in this age, where is the evidence that he will comply in another. Evidence is against the view; the oftener the mind comes in contact with righteous principles, and refuses to be governed by them, the less likely it is that it will ever become obedient.

Then to say that God's plan is to save all that he can in this age, and the balance in another, and more glorious one, is to say that his plan is to save everybody, which is to deny the right of man to choose their own destiny by living in obedience to certain just laws, made for the purpose of separating the obedient from the disobedient—by acts of their own choice.

God is not in love with flesh and blood because it is such, but because it is obedient to the "law of the spirit," and thus it rises above the law of the flesh and shows its *willingness* to be saved. In the beginning God conferred man to eat of the tree of life. He chose to eat of the tree of good and evil, and thus, in opposition to God's will, introduced death. God does not remove the temptation, but allows it to remain, and thus gives scope for the exercise of the choice of man, to choose life or death.

I think that his plan, as deduced from the above, is, that he intends to save all the obedient, and allow the remainder to perish. If man's will were taken into account in the plan, it must have scope for exercise, and how could his will be exercised if his salvation were absolute, and not contingent. God is not responsible for results growing out of his plan, where the will of man comes in as the immediate cause: God's will has always been for man to obey, but man has disobeyed, and where results have grown out of this disobedience, man is the responsible one.

To say that "the endless future was before God when he arranged his plan, and that, therefore, he is responsible for the *remotest results* growing out of it," is not true, for God's will in his plan is that all should arrange themselves on the side of truth, but the majority of men will not; now for any results growing out of the disobedience of man, man alone is responsible, for he has introduced a new element,—that of disobedience. While the plan of God was so arranged that disobedience might result disasterously to those who disobeyed, yet could not thwart his *purpose so far as the obedient* were concerned. Man has a purpose in sowing a field of wheat, it is that he may harvest a crop—it is no part of his plan to raise chaff—yet it is necessary to the growth and protection of the kernel, and the chaff is often the greatest pile of the two.

It is no part of God's plan to save sinners, but saints; yet he must have sinners to make saints out of, and those sinners that will not become saints answer the purpose of chaff to the wheat.

The question of Peter seems no longer doubtful,—where will the sinner and ungodly appear? Why they will be saved to!! Oh, no; they have had their chance, and refused, they can't be saved. But ain't they men? And don't Paul say that "God *will* have *all men* to be saved.

A. B. ALLEXTON.

Dawn Talcaur.

This poetic name has been assumed as the name of an island in Lake Champlain, which has been for a few months the home of a community of spiritualists and free lovers. It was heralded through Bhalt's "Crucible" and many other papers of the same stripe as a refuge from the troubles of life, a quiet, lovely home where the marriage covenant could be constantly ignored without being obliged to meet the criticisms of the world upon their conduct. The land was to be given for the purpose and those who entered this halcyon retreat were to pay a stipulated sum for expenses of which all things were to be common, everybody were to do as they pleased, and perfect bliss was expected to crown the enterprise. They boasted that the waters around them fenced out the world of agitation and left them to the enjoyment of perfect happiness. The poor creatures forgot that when they left the world to find peace that they took not only themselves but kindred spirits with them and the result was as might be expected—a general row. These immaculated creatures were accountable to nobody, they committed crime with impunity and everything was lovely until they began to make raids upon each others pockets. But this was a phase of the disease that they could not bear with fortitude. It appears from an article in the Boston "Herald," one of the leading spirits of the enterprise who is known to mortals by the name of Wilcox appropriated about seventy dollars of money belonging to one Shipman. Said Shipman had donated the land to the community and taken the money from the members. He was enthusiastic in the idea of being shut out from the cruel world, but when Wilcox entered the sacred domain of his finance he promptly materialized himself and appealing to the cruel world he had the offender arrested and put in jail. The prisoner is still in durance vile but is revenging himself by telling tales. He claims that Shipman is a confidence man and double dealer,—charges him with cruelty to his children, and says that foreclosures and attachments are coming in thick and fast upon the property. Other members of this happy family have resolved that Shipman is a fraud and has obtained money under false pretences. They have procured a warrant for his arrest and he dare not set his foot into the state of New York for fear it will be served upon him. Thus the community has broken up in a general unpleasantness after a few short months, and before half the congenial spirits reached its shores. We highly approve of the island plan and think it is a valuable idea to have them separated by deep water from the rest of the world, but we would suggest to them in their future operations that the only way for them to live in peace is for each one to have an island to himself.

An Ancient City.

The City of Nice, once so famous in church history, it seems, is one of the most beautiful cities in Europe. Colonel Forney writes one of his letters from that place, and says that a lovelier spot never came more fully finished from the hands of nature, and never was more gratefully adorned by the genius of man. A settled population of 60,000, increased by annual visitors during the winter and early spring to 80,000; its situation on the Mediterranean, with a splendid background of hills, the snow-claw mountains, more than one hundred miles off, clearly visible on a cloudless day, it seems to lie in a crescent, unvisited by fogs, and rarely by clouds, its valleys clothed with olive, orange, fig, and lemon trees, with here and there the palm and the pine. This is the 10th of February, but the floral is already exuberant. Walking through these clean and level streets, we pass elegant villas bounded with hedges of cactus, oleanders, aloes, and castor-oil trees, with tea roses in bloom, while the very air is heavy with the fragrance of mimosa and orange blossoms.

"Seasoned with Salt."

The anecdote told of a minister, who when asked by a lady "If teachers ought always to be talking about religion," answered precipitately, "No, no! let your speech be *seasoned* with salt, madam, not a whole mouthful," is worthy of thought here. The expression "seasoned with salt," is very suggestive. If one uses salt at all, he wants it well mixed with the food; so if our speech is not always *of* grace it ought to be always *with* grace. As salt seasons all the food, so grace should affect all our conversation. "Even the smallest leaf of the believer should be full of the sap of the Holy Spirit (Jer. xvii. 7–8); his conversation cheerful without levity, serious without gloom." How important is that command, "Let your speech be *always with grace.*" Alas! how many professed christians never seem to think of it. *Do we?*—*Sel.*

From Brother Myers.

BROTHER REED:—

Since writing to you last, though not many weeks since, the world has been moving on. I have had three public discussions, besides many private ones. The first was at Columbus, Kansas, with Elder J. A. Murray, of the Christian church, which commenced Jan. 13th. The second was with Elder J. W. Randall, of Montgomery county, held in the country in the south-western part of this county (Crawford), commencing Jan. 25th. The third was held here, with Elder J. A. Murray, commencing Feb. 16th. The Nature of Man was the point under discussion.

This morning I start for Montgomery county, to hold a discussion with Elder Baider, of the Christian church. The points to be discussed, are the Nature of Man, and the Time of the Organization of the Kingdom.

April 19th, I will commence a discussion with Elder R. E. Swaim, of Ft. Scott, to be held in the country, a few miles east of Ft. Scott, and continue for six evenings. The propositions for discussion are as follows:

1. *Resolved*, That man in death, loses his conscious intelligence.

1. *Resolved*, That the Kingdom of Jesus Christ was set up on the first Pentecost after the crucifixion.

There are several brethren in the vicinity of Ft. Scott, and any one from a distance, desiring to attend the discussion will be cared for.

I have a discussion in contemplation, with a Baptist minister, at no distant day, on the Design of Baptism, to be held in the north-east part of this county. So the war between truth and error moves on.

G. M. MYERS.

Girard, Kansas, March 22, 1875.

Nothing Hid.

The disclosure of transgression is sooner or later inevitable. There can be no burial of it so deep that in due time it will not have a resurrection. The voice that tells is somewere. The stain is somewhere. The sore and shame are somewhere. The avenger is somewhere. The eternal right is over all. Out of the darkness and silence; out of the misguided seat of friends; out of the eagerness of the guilty to seem indifferent and unconscious; out of the patience and sufferings of the wronged; out of the very emphasis of denial fortified by favorable public opinion; out of all concealments and subterfuges, will come eventually the revelations, the confession. The divine order brings it as sure as the rotting corpse comes to the surface of the water; as sure as the subterraneau fires are in all the earth; as sure as the movement of the universe goes on. There is no special miracle in all this, however singular seems the disclosure, but an eternal miracle through the righteousness and perfect methods of God. It is one of the insanities of the sinner to think that for him, at least, there may be an immunity; that in his case the infinitely wise and gracious constitution of things may be modified. But there is no allowance made for him, be he prince or peasant. Just as certainly as sufficient arsenic kills, so does guilt finally appear.

Earnestness.

Rowland Hill, in once addressing the people of Wotton-under-Edge, raising himself, exclaimed, "Because I am in earnest, men call me an enthusiast. When I first came into this part of the country, I was walking on yonder hill, and saw a gravel-pit fall in and bury three human beings alive. *I lifted up my voice for help* so loud that I was heard in the town below, at a distance of near a mile; help came, and rescued two of the sufferers. No one called me an enthusiast then; and when I see eternal destruction ready to fall on poor sinners, and about to entomb them irrecoverably in an eternal mass of woe, and call aloud on them to escape, shall I be called an enthusiast now? No, sinner, I am no enthusiast in so doing; and I call on thee aloud to fly for refuge to the hope set before thee in the Gospel."—*Christian Standard.*

—*Faith in God will set us above the* unmanning fear of man.

—The famine in Asia Minor is terrible. In one district of 52,000 population, 22,060 have died from want of food.

—The statistics of the famine in Persia are truly appalling. In a town near Teheran, only 290 families remain out of 1,000, and in Teheran itself, 200 persons died weekly of starvation and disease. In six districts the deaths are reported at 170,000.

THE RESTITUTION.

PLYMOUTH, IND.....April 7, 1875.

EDITORIAL DEPARTMENT.

The Great Pyramid.

The reader will find the article in this number, relating to the Great Pyramid, very interesting. Professor Smyth, Astronomer-Royal of Scotland, has brought out some strange and important facts bearing upon the sacred character of the Pyramids. It is claimed by him that Melchizedek was the builder of those magnificent structures which have withstood the ages of war and ruin. It also appears that the year 1881 is to be a year of great events in connection with the land of Israel. This mystic date of the Pyramid points to the same time as that of Daniel, in his celebrated prophecy of the 2300 days. But we shall have occasion to speak of these matters more in detail, hereafter. In the meantime, we trust our readers will examine with care the subject presented in the article above referred to. It is much longer than we desired, but its importance justifies its publication. If the points brought out in this article are true, it is one of the strongest and most convincing proofs of the authenticity of the Bible, and also shows that we are nearing the consummation.

The Approaching Crisis.

That we are approaching an eventful crisis there can be no question. Men of thought, statesmen, and philosophers, as well as theologians, are looking for great and important changes in human history. Everything in morals, politics and religion is in the terrible crucible, and the throes of revolution are portentous. It is useless for men to cry peace in the midst of events like those which surround us. Men are not at rest; they are dissatisfied with the present state of affairs, and long for some permanent and lasting change. That prophet who cries peace will receive the applause of the masses until the unexpected storm breaks in upon the world. Then will come the hour of confusion, dismay and death. Society is sick. The nations are busy preparing for war; religion has the form of godliness but denies the power; the great heart of humanity aches in view of the awful deeds of crime; betrayal and wickedness now everywhere filling the air. Forgeries, defalcations, briberies, wickedness in high places, disrespect to parents and a strange, irreverent spirit, amounting to open unbelief, pervades the masses, and yet the cry is "peace and safety" in the very midst of those awful events which drive the pure in heart to the closet and the altar.

Six million men, taken from their homes and firesides are now armed to the teeth, by the different nations of Europe. The whole German confederation presents the magnificent spectacle of a military camp. Italy is in the midst of enemies who threaten her very life. France is making bright her sword for another bloody conflict. Russia is reaching out for Constantinople, nearly two million able-bodied men await the sounding of the clarion of war. If we look at the religious condition of Europe it is no better. Catholicism is wounded but not dead. The latent spirit of hate and revenge, only awaits the moment to strike for supremacy. The emissaries of the Pope, in all the countries of Europe, are busy in shaping the impending conflict, so that the Roman Pontiff may ride upon the red waves of revolution, and be enabled once more to reign upon the seven hills. Bismarck is a great war chief, and holds the Catholic faith in derision, and esteems Protestantism as no better. Germany, the cradle of religious freedom in modern times, the birthplace of Luther, and battle field of the Reformation, is now led by a man who is bold and defiant, and who denies all faith. Indeed the whole world is now passing through great changes. Truly we are living in a grand and awful time, when to be living is sublime.

The moral, the physical, and the political world, is rocked by adverse waves. "Men's hearts are failing them for fear." Gladly would we draw a curtain over this scene of blood and battle, but we cannot. The moan of approaching events is in the very air. The world itself has become old, and groans beneath the burdens of war and misrule.

But beyond all this there rises a scene of resplendent beauty and grandeur. The war clouds shall be driven from the sky of nations; the earth shall be robed in white beyond the age of blood and death. The long night of suffering shall give way, the prayer of the waiting church shall be answered. The tidings of everlasting peace shall ring from the hills of Judea. The morning of joy shall break in with everlasting brightness. Swords shall be made into plowshares, nations shall learn war no more. Pence that is final shall rest in the valleys and dwell on the hills. Our Lord will come to reign, and fill the earth with gladness. Then earth shall rejoice with heaven, and the blessed day foretold in prophecy, and prayed for by all true hearts, will come.

The approaching crisis is just upon us. Let every soul be upon the watch tower. The day of release and of victory is soon to come. Happy are they who are ready.

Report of Travels.

A brief journal, from memory, of my labors in the proclamation of the gospel during the past three months.

Leaving out dates and details I will confine my narratives to the places and results of my labors—the status of the cause, etc. The warm reception, and the kind treatment I have received from my kind brethren and sisters everywhere, has been a source of great pleasure and personal enjoyment during the cold and dreary winter which is just past. I could not avoid contrasting the cold winds and drifted snows with the calm mild winters of California and Oregon. It has been pleasant and refreshing after having been absent for nearly three years to meet so many long cherished and warm hearted brethren and sisters in Christ among whom I had labored in former years.

My first appointment was at Lanark. Notice of the meeting had been well circulated, and the attendance during eight successive meetings was quite fair. Good interest was manifested from first to last. The little congregation of believers keep up regular meetings; and thus obey the apostolic injunction, not to forsake the assembling of themselves together as the manner of some is. As the result, they keep the fires of interest in the cause of Christ burning. They have a snug church in which to hold their meetings. By their godly walk and conversation they exert a healthy influence upon those with whom they are associated. Our Sunday there was a general gathering of brethren and sisters from Plum River, Black Wolf, and other localities. It seemed like old times to meet so many old pioneers in the cause of truth once more and feel the warm gripe of their hands. It was encouraging to learn that the interest of these brethren and sisters had not in the last abated, also to learn that the large accession of young people to the church East Pum River still maintained their integrity to Christ. May they continue faithful to the end. Accompanied by brother and sister Renner, and brother Gans and Gollifilly, I went in brother Renner's spring wagon to brother Middlekauff's house. After we had rested and partaking of refreshments prepared by sister M——, brother Gans, Mitchell and I took passage with brother Arnolt for Antioch, brother Renner and the rest of our company having to remain until the next day on account of one of brother Renner's mules being sick. We found a large congregation assembled, and waiting for our arrival, there being no one present to preach the word. It was one of the very best conferences I have been privileged to attend at Antioch. The house was well filled with attentive, and I may say apparently interested listeners of the word preached, during all the meetings. It has never been my misfortune to attend an uninteresting conference meeting at Antioch. When the weather will permit and the appointments are well circulated the congregations are generally large. Prejudice in that community is fast breaking away. As usual the interest increased up to the close of the meeting. Forbearance on points of diffrence and brotherly love abounded in all our public meetings, and private interviews. Such meetings are a blessing to all who may attend, and have a good influence in the communities in which they are held. The ecclesia in that place keep up their weekly meetings. Their interest in the blessed truth of the gospel is unabated. We greatly missed sister Myers in the meetings, and at their quiet, hospitable, and otherwise happy home. She died in the triumphs of a living faith, that she will meet her husband, children, brethren, sisters—all who shall be prepared in the last great gathering in the kingdom of God.

The next Friday I reached West Irving, where I endeavored to preach the word every evening until the next Thursday evening. Brethren and sisters were assembled from different parts of the state of Iowa, to attend their annual conference. There was not a general attendence of brethren and sisters from a distance. I missed a number of brethren whom I expected to see at those meetings—among whom I would mention brother Hipher and Briser. During these meetings I had the pleasure of listening to the exposition of the word by brethren, Hill, Braten, and Prune. I also had the privilege of renewing my acquaintance with that old pioneer in the cause, brother White. And while speaking of brother White, I will make my apology for not fulfilling my promise to attend the recent conference near Cole in Iowa. I was detained in consequence of the cars being blockaded with snow drifts until too late to reach the conference. I think from the accounts given by the papers, in reference to the continued snow storms, that the conference was a failure. To return to West Irving. I had the pleasure of forming the acquaintance of a number of brethren and sisters who had been brought into the fold of Christ during my sojourn on the coast. They are an intelligent band of believers who are zealous of good works. They are epistles read and know of all with whom they are associated. They have a house of their own in which to hold their meetings. The house was well filled on Sunday and at all the evening meetings. The best of interest was manifested throughout. I next visited Rochester, Minnesota, where I delivered ten discourses. We occupied a hall in the city on Friday, Saturday, and Sunday evenings, and the Universalist church each evening during the subsequent week. We occupied the hall on the second Sunday morning and evening, and Mr. Blisses' office on Monday evening. We had fair congregations when the weather was not too intensely cold for the people to come out. While the Universalists opened their house, most of them closed their minds against investigation by staying away from the meetings. There were, however, quite a number who attended regularly, and seemed interested in what they heard. There was a wave of excitement, however, caused by a proposition, from some of the leading Universalists, that I should debate with Mr. Crawford, one of their champion's. But when they found that we were willing they backed fairly and squarely out. I promised to return sometime during the spring, when some expect to be immersed. Brother and sister Higbee, and their two daughters, (sister Bliss and Wing), brother Wing, brother and sister Wilsie, are the only obedient believers I know of in that part of Minnesota. Brother Higbee became so impatient in waiting for some one to visit Minnesota who was accustomed to preaching the word of faith that he put on the gospel armor and has been doing efficient work ever since. His invalid daughter is gradually recovering, and they entertain hope that she may partially recover, although she will doubtless be crippled for life. Brother Higbee is afflicted with bronchitis Rouge River Valley, in Oregon, near the California line, is the nearest a specific for lung diseases I know of on the Ammerican Continent. Brother Higbee has a pleasant home, and all the comforts of life, if he can only manage to keep in check this insidious disease during the long cold winter seasons. The climate of Minnesota is said to be delightful during the summer. I avail myself of this opportunity to express my thanks for the kindness and hospitality of Mr. Bliss (whom I hope to be able to call brother ere long) and his amiable companion during my stay with them. I am glad to be able to say that wherever I have labored my brethren have contributed liberally of their means to enable me to continue in the field, and yet discharge all the duties devolving upon me. I can truly say that I have never felt more consecrated to Christ and his blessed cause than at the present time. Never have the glorious promises of the gospel appeared more precious. Never have I realized more sensibly the paramount importance of giving all diligence to make my calling and election sure. May we all be found so doing when our Lord shall return to make up his jewels, Amen.

J. M. S.

The End.

What shall be the end of these things? Daniel.

All things earthly have an end. Days end, seasons end, and human life has its terminations. Nations have their prescribed duration, and dispensations their allotted course. The utterances of prophecy are predictions of coming changes, and the records of history are only the memorials of things that have passed away. Deep-graven on the many-folded strata of our globe, and written on the granitic leaves of its age-lasting rocks, are the histories of evolutions, and revolutions, that, under the guidance of created wisdom, resulted in the formation of this earth, as the abode of an order of intelligencies capable of worshipping the Creator, and possessing the rich inheritance a heavenly Father had prepared for his obedient creatures. Sin entered; creation was smitten with a curse, and its possessors with disease and death, and what shall be the end of all the moral and physical disorder under which creation groans and frail humanity decays and perishes? Analogy and history teach impressive lessons; and revelation displays the terrific future from its unfolding scrolls, written within and without, in characters of "lamentation and mourning, and woe."

All earthly dominions are nearing a predestined end. Analogy and history are here in accord with divine revelation. The mighty empires and kingdoms of antiquity had their times of growth, maturity, decay, and dissolution, and now where the palaces and temples,—the princely residences and sumptuous abodes of wealth, made up the magnificence of cities that were the wonder of the world, and where surrounding countries teemed with population and riches,—the contemplative traveller stops amid frightful desolations, and as he stands in the great graveyards where the multitudes of buried nations sleep below, he writes the epitaph of the entombed past in his "Ruins of Empires."

Prophecy pre-doomed these kingdoms to the ruin with which they were finally overtaken. Babylon was once "the glory of kingdoms, the beauty of the Chaldees' excellency,"—but her "broad walls have been broken down, and her high gates burned in the fire." The satyr dances where the idolatrous multitudes disported, and the doleful creature burrows under the ruins of the once golden city.

Thebes, the city of vast treasures, with its hundred gates, from which the trumpet-blast of war was wont to summon 20,000 armed chariots,—"that was situate among the rivers, and whose rampart was the sea" fell under the maledictions of the holy seers. "The Lord of Hosts, the God of Israel, saith, Behold I will punish the multitude of No, and Pharaoh, and Egypt, with their gods and their kings;" and the historian records that "the Persian invader completed the destruction that the Babylonian had begun; the hammer of Cambyses leveled the proud statue of Rameses, his torch consumed the temples and palaces of the city of the hundred gates." The Arab pitches his tent today amid its crumbling columns, and drifting sands cover the ruins of its former magnificence. History is said to repeat itself. Dispensations have closed in judgment; and the great epochs of history teach by analogies. The deluge, and the destruction of Jerusalem, are historical lessons teaching us how the present age will end. The overthrow of the guilty cities of the plain, prefigure the destruction of modern Sodoms, and, especially, of that great metropolis of crime and abomination,—that seat and center of spiritual iniquity,—detestable Rome.

This dispensation will close in all the horrors and calamities of the most destructive wars among the nations of the Roman world. The arbitrament of the Italian and Eastern questions will be rendered on the battle field, and the sword will cut the knots that diplomacy has not the skill to untie. France is making every effort to regain her position as the leading, dictating, government of Europe. Germany has foes without and more deadly foes within. The noxious virus of Vaticanism is destroying every sentiment of loyality that ever, existed in the hearts of the Catholic population, and the allegience due the German Kaiser, is transferred to the Pontifical Tiara. Ultramontane hatred levels its deadly shafts at Bismarck, and between progressionists, socialists, democrats, ultramontanes, and old conservatives, the Prince Premier leads a harrassed life that fast wears away a constitution of iron. England orders her Eastern forces to be ready for the most sudden emergency; and while intensely anxious to guard her rich Indian possessions from becoming the prey of a mighty, overshadowing power, Gladstone finds a serpent of formidable dimensions coiled up in Brittania's bosom, ready to strike its poisonous fangs into the bosom that has warmed it into life. The Russian bear, and the Roman viper distract her attention, and to preserve her provinces from the depredations of the former, and her domestic peace from the intolerant aggressions of the latter, taxes the ingenuity of her wisest statesmen to the utmost.

France is devoting all her available resources to the creation and equipment of an immense army. A long coveted prize has hitherto eluded the grasp of the Northern Autocrat. For its acquisition a carefully planned scheme is about ready for execution. The Turk's days in Europe are about numbered, and Constantinople, the "key of the world," is about to be wrested from the hands of the Moslem. As to Italy, an expression of Gladstone's will suffice to show upon what a precarious throne Victor Emmanuel is seated. He says, speaking of the tone of the papal organs: "It leads many to the painful and revolting conclusion that there is a fixed purpose among the secret inspirers of Roman policy, to pursue by the road of force, upon the arrival of any favorable opportunity, their favorite project of re-erecting the terrestrial throne of the popedom, even if it can only be re-erected on the ashes of the city and amidst the whitening bones of the people." In the late massacre at Acapulco, the bloodthirsty spirit of Jesuitism cropped out, and it was there shown how ready the mother of Harlots is to put down all worship founded on the Word of God, and by her old arguments of fire and fagots compel the disciples of Jesus to abandon the Bible for her corrupt and hateful dogmas. All these things are warnings of that approaching time of trouble, such as has never been paralleled in all human history.

Europe is becoming one vast armed military encampment. The preparations for aggressive and defensive war will, it is calculated, bring an aggregate of six to eight millions of men into the ranks of warfare, armed with the most effective and destructive weapons, and trained and disciplined in the most scientific manner. The portentious clouds of the coming revolutionary storm darken the whole political horizon. The mighty men are awakening; the armories are forging the implements of death; and the shocks and onsets o. the Armageddon collisions will shake the foundations of every throne in Europe.

In the coming revolutions, the elements composing the Great Image will be ground to powder, and scattered as the chaff of the summer threshing floors by the whirlwind tornadoes of wrath. The body of the fourth beast, that frightful nondescript, that terrible megatherium, that symbolizes Rome with all its pagan and papal appendages, will finally be destroyed and given to the burning flame. The 2300 days, symbolically years, are about to terminate. A certain definite portion of this period was allotted to the Jewish nation after their complete restoration under Nehemiah. The length of this period was 490 years; and it expired at the destruction of Jerusalem, A. D. 70 or 71. The remaining part, or 1810 years, spans the time of the Gentiles, and terminates 1880 or 1881. A grand crisis in national history is imminent. The prophetical periods measure the duration of kingdoms, and were given for this purpose. None of them give the time of Christ's second coming. He comes somewhere amid the scenes of strife and trouble and brings peace and rest to the world. For that coming we must watch, as the day and hour of the second advent are hidden from the ken of mortals. Let us go forth with girded robes, and shining lamps, and labor faithfully with the church in its last work. So that when our Lord comes we may be found of Him in peace, and share the honors and glories of the everlasting kingdom.

S. A. O.

Fellowship.

EDITOR OF THE POST:—

Your correspondent, Dr. Graves, in a late number of the "Post," has made a very injurious defence of what is commonly called "close communion." It is on the ground of the difference between "*church* fellowship" and "*christian* fellowship." He fellowships all christians of every sect with a *christian* fellowship on account of their faith in Christ, which is an *internal* act. But his *church* fellowship is limited to members of his own church, and is founded upon an agreement in a certain *external* rite, i. e., baptism, or immersion. Now, if we "go to the law and testimony," or to the Bible, as he advises, we discover no distinction whatever between church and christian fellowship. When men became christians, they at the same time became members of the church of Christ, and fellowshipped each other as christians and at the same time, as members of the christian church. Their christian fellowship was founded upon obedience to the first great command of baptism, and other commands of Christ,—as upon their common faith in Christ,—indeed, the act of the will necessary to baptism is as really *internal* as faith. It is not therefore proper, to rear a superstructure of christian fellowship upon faith as *internal*, and build church fellowship upon obedience to Christ as *external*. Among apostolic christians there was but one fellowship. When Peter's hearers on the day of Pentecost cried out, "men and brethren what shall we do?" he answered, "repent and be baptised every one of you for the remission of sins." "Then, they that gladly received his word, were baptized, and the same day there were added unto them about three thousand souls." How were these persons added to the church? Through a cordial reception or belief of the word preached, repentance and baptism. Baptism, in this inspired record, preceded remission of sins, as truly as faith and repentance. "And they continued steadfastly in the apostle's doctrine and *fellowship*." This was the church and christian fellowship of baptized believers alone. It was preceded, it is true, by a genuine baptism, but, the remission or forgiveness of sins too, was *always preceded* by baptism. Ananias said to Saul, "Arise and be baptized and wash away your sins." Here, the forgiveness of sins *follows* baptism. Will you extend *christian* fellowship to the unforgiven and unreleased? Believers "are buried with Christ by baptism into his death." How gain the benefits of his death without this baptismal burial? "Planted in the likeness of his death that ye may be in the likeness of his resurrection." Rom. vi. Again Paul says, Gal. iii. 27, "As many of you as were *baptized into Christ*,—have put on Christ." We can not get into Christ,—into his body which is the church—without baptism, or put Him on in any other way.

Can you recognize as christians those not baptized into Christ—those who have not put Him on? Said Jesus, "Preach the gospel to every creature, he that believeth (the gospel) and is *baptized* shall *be saved*." Suppose they are *not* baptized, will they be saved? But many, it is said, adopt a "substitute" for baptism. Will a "substitute" save or be obedience to the Divine command? And how are the disobedient just as good christians as anybody? If those, who refuse or neglect to be baptized *for*, (or in order to) the remission of their sins, "are the dear children of God, and as dear to the heart of Jesus as any of his great family," then, they are good enough to come to the table of the Lord! Shall mortal man assume the responsibility of excluding from *his* table the many who are so dear to Him? Consistency requires that real baptism be esteemed *essential*, not only to church fellowship, but to forgiveness, christian character, and ultimate salvation, or that it is of little or no consequence.

Brother Reed, the above was written in answer to any article in the "Saturday Evening Post," of this city, (Grand Rapids). The article was by Dr. Graves, a Baptist minister. It was declined by the "Post," because its doctrine was not popular. If you think it is adopted to other latitudes beside this, you can publish in the RESTITUTION.

E. HOYT.

Kind Words.

Kind words are easily and quickly spoken, they neither burn nor blast, and we have never heard of any mental trouble arising from them. Though they do not cost much, yet they accomplish much. They help one's own good nature and good will. Soft words soften our own soul. Angry words are fuel to the flames of wrath, and make them blaze more fiercely.

Kind words make other people good-natured. Cold words freeze people, and hot words scorch them, and bitter words make them bitter, and wrathful words make them wrathful. There is such a rush of all other words, in our days, that it seems desirable to give kind words a chance among them. There are vain words, and idle words, and hasty words, and spiteful words, and silly words, and empty words, and boisterous words, and warlike words. Kind words also produce their own image in men's souls. And a beautiful image it is. They soothe, and quiet, and comfort the hearer. They shame him out of his sour, morose, unkind feelings. We have not yet begun to use kind words in such abundance as they ought to be used.

From Brother Lyon.

BROTHER REED:—

I have spent three months in Canada the past winter, preaching the word of the Gospel. Congregations in many places quite large and intelligent. Quite a number embraced the truth. I return again by the urgent request of the lovers of truth, in May next. Quite a number will then be immersed into the name of the Anointed One, for the remission of sins.

My time was spent mostly in the region where I commenced to labor twenty-four years ago the coming summer; a more pleasant reception I would not wish for. A deep interest was awakened in the minds of quite a number who had never heard us before. Sold quite a number of my works to those belonging to the nominal churches.

But my heart was made sad from the fact, that death was holding in his cold embrace some fourteen who were the fruits of my labors. Among the number was Wm. Moses, M. D., Alexander Story and John Gambell, elders of the church—men of worth. At the time I left to labor in this new field, some thirteen years ago, we could count on some seventy. I have immersed some since, but death and the removal of a number of families into other parts, has made the number thin. However the gathering day will come. Amen.

R. V. LYON.

A Curious Emblem.

One of the emblems in the coat-of-arms of the city of Glasgow, Scotland, is a fish with a ring in its mouth. Its origin is thus explained: An old man made his young wife very unhappy by his continual jealousy and upbraidings. One day in a fit of desperation, she drew her wedding ring from her finger while crossing one of the bridges, and threw it into the stream, saying, "If I am virtuous and true, this ring will come back to me." A few days after the aged gentleman bought a salmon and carried it home for his dinner. The cook, on preparing it for the table, found the ring.

Faithful Abraham.

BY REQUEST.

The morning sun rose bright and clear,
On Abram's tent it gaily shone.
While all was bright and cheerful there—
All save the patriarch's heart alone.

While God's command arose to view,
It forced into his eye a tear:
For all a father's love was there,
And nature fondly lingered near.

The simple morning feast was spread,
And Sarah at the banquet smiled;
Joy o'er her face its lustre shed,
For near her sat her only child.

The charms that please a monarch's heart,
Upon his brow had left their trace;
His highly anguished destiny
Was written on his furrowed face.

But lo! the father turned away,
And walked the lonely tent apart;
He felt his fortitude give way,
For nature whispered in his heart

Of most the son to whom was given
The promise of the blessed land,
Heir to the choicest gift of heaven,
Be slain by a fond father's hand?

Arise, my son, the cruel fill,
And stare the scrip with due supply;
For we must seek Moriah's hill,
And offer there a sacrifice.

The mother raised a sp'rkling eye,
For all a mother's love was there;
She feared the desert dr ar and dry,
she feared the savage lurking there.

Abram beheld, and made reply—
"On him from whom all blessings flow,"
My sister, e'er by faith rely;
'Tis God's command, and we must go

The smitten son, in haste obeyed.
The scrip was filled, the mules prepared,
And with the third day's twilight shade
Moriah's lofty hill appeared.

The servants at a distance wait—
Alone ascend the son and sire.
The wood on Isaac's shoulders laid;
The wood to build his funeral pyre!

While on the mountain brow they stood,
In childish wonder, Isaac cries
My father, lo! the fire and wood,
But where's the lamb for sacrifice?

No passion swayed th monarch's mind.
O! hear his answer, low and calm,
With meekly voice and look resigned—
God will himself provide a lamb.

But lo! the father bound his son,
And laid him on the funeral pile,
And then stretched forth his trembling hand
And took the knife to slay his child.

While Abram raised the blade full high,
So execute his God's command,
An angel's voice as from the sky,
Cried, Abram, spare thine only son!

But let no pen profane, like mine,
On holiest theme too rashly dare;
Turn to the Book of Books divine,
And read the faithful story there.

The above beautiful poetry, whose author is not known, I send at request of brethren for publication. "Your brother in Christ,

J. F. WAGGONER.

"For the RESTITUTION."

"The Nature of Adam."

To me it is passing strange that there should be any disagreement among men of thought, and especially those of a philosophic turn of mind. For as has been said, in *wisdom*, that if Adam had been made immortal, *why*, then it would have been sheer nonsense to have subjected him to a probation under a law, the penalty of which was death. "Truly spoken," says another. "But had Adam been created mortal, he would have died as a necessary consequence of his creation." We answer yes, unless the author of his being interposes a remedy. But says the objector: "We are taught *in the word of truth* that his death was the result of his disobedience;" yes that was the *proximate cause*. But the *remote cause* was he "was made subject to vanity," (or *decomposition*), when he came from the plastic hand of his creator. Being made in this condition, and out of the garden of Eden, where in the wisdom of God only, the tree of life was made to *grow*. The Lord took the *man*, mortal as he was, and put him into the garden. A remedial scheme was now accessable for his mortal wants, and he might avoid death by obedience or incur it by "disobedience." But as the law of God that man violated, was of a moral nature, and did not in itself effect man physically at all. If the penalty of the law was ever literally executed upon the physical mass, as God had said it should be, it is very apparent that he must be removed from access to the tree of life, as the remedy for his mortal dying *nature* as a physical being, while he was obedient to his creator, as a moral governor. Therefore he must be, and was expelled from the infallible panacea for all his mortal wants, when by his creator he was driven out of the garden of Eden, lest he continue to eat and live forever, and so he drove him out and also kept him out. I am reminded while reading the philosophic, and as they suppose, very logical productions of some of our brethren on the above subject, of a circumstance that transpired years ago in Carbondale City, Penn. I had but just finished my discourse and also closed the meeting, when I was a little surprised by a fine looking, apparently well educated, and very bold gentleman, stepping forward and looking intently at me and saying "*Sir, I understand you to say that sin was the cause of death.*" I responded, "Sir, I quoted the words of the apostle Paul in Romans where he says that "sin entered the world of death by sin," "yes," said he, "and do you call that inspiration, sir!" "I do sir," said I. "Very well" said he, "I can show from that same book that death attains *entirely* from another cause." I immediately handed him the book saying "do it sir, if you please." He hastily took the book and turned to Gen. iii. 19, and read. "For dust thou art and unto dust shalt thou return." "Now sir," said he defiantly, "if there is any meaning at all in that language, and statement, it is that the man should go to dust, because he came from dust, and not because he had sinned, and now reconcile it sir with your quotations from Romans *if you can.*" "O," said I, "that is easy if one only knows how." Then in a brief and comprehensive way I showed him that man being made by his creator a decaying and dying animal, as a physical and material being. His maker shielded him from the attacks of nature's laws, while obedient, by an access to, and the privilege of eating of the tree of life. But when Adam violated Jehovah's moral precept, that forbade him to eat of the tree of the knowledge of good and evil, that in order in the execution of the penalty, death, Jehovah had to, and did, remove the man out of the garden, and away from the tree of life, and the result was man was, as a physical and material being, in the very same condition that he would have been, if his creator had have made him, as he did, and then left him to himself without moral government, and without access to the tree of life as a preventive of decay and death by the laws of his own animal nature. "Oh," said he, "I see you make *the two causes produce the one effect.*" Most certainly said I, and he dropp'd his eyes to the floor and in a silent, meditative mood, walked out of the house, and to say the least, he was evidently convinced that the Bible, taking that view of the subject, was certainly a common sense book. Now suppose, that when that *learned* infidel, and spiritualist, for I learned afterwards that this was his religious belief, and character, in this public manner had attacked me, and assailed the authenticity of the sound scriptures as he did, if I had been bedagged with the notion that Adam was not mortal only by, and after his disobedience. What a war of words there very likely would have been, on my part growing out of my ignorance, and on his part, growing out of the lack of knowledge. Yes a war of words as we often see where infidels, spiritualists, and very zealous professors. But not highly qualified to expand the sound books, thus jangle, and both are offended, disgusted, and all for the reason that neither have, or know "*the truth.*" O how important are James' words, "My brethren be not *many masters*, for in many things we offend all," that is, "*we all err.*" May God by the gentleness of His wisdom, and spirit, lead us all into "*the truth.*"

C. F. SWEET.

Look Up!

Church of the living God! the Master says "look up," Luke xxi. 28. Do you ask me why? The soul-inspiring answer is, "because your redemption draweth nigh." Yes; eternal redemption at the putting on of immortality at Christ's glorious appearing.

Now the bowed head is the symbol of sorrow, but the uplifted head betokens joy. "Look up and lift up your heads" he commands. Or, as one renders it, "Raise yourselves, and lift up your heads." Or, as Wickliffe phrases it, "Behold ye, and raise ye your heads." Looking down begets weakness and savors of "the earth, earthy," looking up inspires courage, hope, and might. Indicates the watchful spirit, and tells the world that the heart is in heaven from whence you expect the Deliverer. You cannot fail to do this without proving disobedient to the Lord. "Raise yourselves, droop no longer, arise and be strong, have certain knowledge of the approach of the great day!" he cries. Will you do it? For centuries the bride of the Lamb has been a prey to death. Her foes have been countless, sleepless, and unrelenting; she walking her bloody, lonely path with bowed head and eyes cast down in sorrow. The grave has ever been before her, yawning to devour. But as if in expectation of a strong deliverer from the skies, she has buried her dead with their faces turned upward, and the eyes in the right direction,—up. These on opening at his bidding shall catch speedily the sight of the descending King. For the trumpet shall sound, and the good, translated skyward to meet him, shall then be like him forever. Now he is soon to arrive. We have witnessed the predicted signs. We know the proper and plainly revealed final position,—let us take it. It is the posture of expectant joy. It is the glorious privilege as well as the sacred duty of the last generation of christians, to go about with their heads lifted up. It will be their happy privilege to stand at the bar of judgment with their heads lifted, for the shame of sin will be exchanged for the boldness of holiness. It will be theirs to march through the golden gates with their heads up. "Thou, O Lord, art a shield for me, my glory, and the lifter up of my head." Psa. iii. 3. O christians, can we afford to become guilty by disregarding the express orders of our King, in refusing at the proper time to look towards the door of the heavenly tabernacle, about to swing back on its hinges and let forth the Bridegroom! The time has assuredly come. In the broad clear light of the breaking day there is no excuse for the recreant, the indifferent, the cold-hearted.

What an unfailing well of joy in trial; what a source of strength against the forces of sin and evil, what a weapon of warfare against Satan, this belief would everywhere prove to the dear church of God, if she would but open her eyes and perceive and embrace it. What an all-absorbing joy, what an unfailing hope as the conflict deepens, and the fierce, evil powers enhance its intensity. The great heart of christendom would be stirred with a mighty gladness; an exultant shout would ring out through all the camp of the weary hosts; the enemy would hear the pean of victory sounded in sonance, while the multitude of believers, united in the "one hope," would be girdled as with invincible strength from the everlasting arm of the Almighty. Then lift the head, O weary watcher. Turn the eyes to perceive the angel courers of the returning Redeemer. With ears intent, wait to catch the first signal of the mighty trumpet's blast. Look up, behold it soundeth speedily, and the bell that marks the incoming of eternity is about to strike, ONE! To the last minute do as the Lord bids, and look up. Keep the head erect, and with it the heart clean, it at the end you would be "caught up to join the Lord in the air." Watters, watchers, workers, HEADS UP!—*D. T. Taylor.*

Nature and the Bible.

Nature and the Bible: A Course of Lectures Delivered in New York in December, 1874, on the Moree Foundation of the Union Theological Seminary. By J. L. Dawson, L. L. D., F. R. S., F. G. S., Principal and Vice Chancellor of McGill University, Author of "Archaia," etc. 12mo., pp. 256. New York: Robert Carter & Brothers.

Dr. Dawson represents that portion of the school of modern science that adheres with unshaken fidelity to a belief in the plenary inspiration of the Scriptures; to the literal word of the Old and New Testaments; in the descent of mankind from the primitive pair in the Garden of Eden; in the divinity of Christ; in the authenticity of miracles, and in the efficacy of prayer. The argument running through the six lectures enclosed in the present volume endeavors to show that the Bible is in perfect harmony with the latest revelations of science; that wherever it refers to natural facts for illustrations of spiritual truths, its accuracy is remarkable,—unexampled in any other literature.

The great apparent contradiction between the Biblical narrative of the earth, and the history of its origin as determined by geology, is dissipated, according to Dr. Dawson, but the explanation that the creative days of the first chapters of Genesis really mean zons, and should have been so rendered by the translator. The reasoning by which this harmony between Genesis and geology is established is not new to the intelligent reader. It has been presented so many times that all the various propositions and deductions made use of are already well known. The table presenting concisely the parallelism of the Biblical cosmogony with the physical and geological history of the earth will be examined with interest, however, and we therefore give it entire:

BIBLICAL EPOCH.	CORRELATED PERIODS.
The Beginning. The earth without form, and void. Darkness on the face of the abyss.	Creation of Matter and Force. Condensation of nebulous and other matter to form the solar system. The earth a vaporous mass.
Day One. Creation of light (Or, institution of Day and Night.	Refused light in the solar system. The earth has a photosphere. Condensation of incoherent matter within the earth's orbit. Decay of terrestrial photosphere.
Day Second. Universal ocean. The expanse placed in the midst of the waters.	Water condensed on the earth's crust, and covered with a dense mass of vapors. The imitation of the arrangements of the atmosphere as now existing.
Day Third. The dry land appears. Vegetation introduced.	The earth's crust thrown into folds. The first continents. Pre-Laurentian vegetation, known only Paleozoic.
Day Fourth. Luminaries arranged in relation to the earth.	Beginning of the Archæan or Pre-Eozoic age of geology. Completion of existing state of the solar system.
Day Fifth. Creation of the invertebrates and fishes (chevalrin of the waters. Creation of great Tanalmia, or reptilian animals, and Birds.	*Paleozoic Time*, or age of invertebrates. *Mesozoic Time*, or age of reptiles.
Day Sixth. Introduction of mammalia as dominant. Creation of man and of the Edenic animals.	*Neozoic or Tertiary Time*—Culmination of mammals. Close of Tertiary and introduction of the Human Period.
Day Seventh. The rest of the Creator. Historical Human Period.	*Modern Time*—Age of Man.
Day Eighth. Immortality of the saints. The new Heavens and the new earth.	In the Future.

Dr. Dawson agrees with science as to the antiquity of man, accepting the testimony of geology to his existence at the period when the mammoth ranged through the forests of the Old and New Worlds. According to Pictet, ninety-eight mammals are known by their remains to have been contemporary in Europe with primitive man. Of these, fifty-seven still survive. In Britian, Dawkins estimates that fifty-three species of mammals were coeval with the mammoth. Twenty-eight of these now inhabit Britain, and fourteen have become wholly extinct. "It would thus seem," remarks Dr. Dawson, "that man entered Europe at a time when its mammalian fauna was richer than now, and when it was a densely wooded region, into which he straggled from his Edenic center of creation, with a few of the animals connected with him there."

With regard to the Bible miracles, Dr. Dawson declares that they "do not involve the suspension of natural laws, but only arrangements under these laws, or the operation of unknown laws: which, however, may be as inexplicable to us as if they were contraventions of law. Prayer, in the Scriptural sense of it, is an appeal to One whose knowledge and power over his own works are capable of effecting results to us not only impossible, but inconceivable. In maintaining the possibility of miracle and the power of prayer, along with the unchangeable law of God, the Bible is thus on *higher scientific ground* than that of any of those who call these in question."

"Probation."

What are we to understand constitutes human probation? Is it simply mortal life irrespective of mental, moral or religious culture? Webster defines it "moral trial," the state of man in the present life in which he has the opportunity of proving his character, and being qualified for a happier state. Does human life under all circumstances constitute probation? If so heathen, idiots, and infants have their day of grace and trial, regardless of moral or religious light, and pass away as supernumeraries of the race, and in the event of no future probation might rest in eternal oblivion.

But no. "All that are in their graves shall hear his voice, and come forth, some to everlasting life, and some to everlasting contempt." Are there but two classes included in this promiscuous assemblage? We read that they that are Christ's at his coming, (1 Cor. xv. 23,) will be the first resurrection (of saints) and that the rest of the dead live not again until the thousand years are finished. Now is it reasonable and scriptural to conclude that all after the first resurrection will be obdurate sinners, who have rejected the truth? or will not the greater number of them be those to whom the law had never come, and consequently not amenable, for "where there is no law there is no transgression." Rom. iv. 15. God is no respecter of persons, and hence to deal equally with all, the Gospel must needs be preached to all, or a state of probation seems justly due to all men, and if providential necessity has shut out the light of divine truth in the present life, can they be judged as probationers? This is a "desideratum" of great moment, in judging how much light is necessary to constitute one's life a probationary one. There needs no a capacity to entertain truth and then such means employed as shall present truth to the understanding.

We hear it sometimes asked if there can be two probations to one person? So far as I understand the age to come brethren, they only claim one, which will be either in this life or the life to come. Let us therefore strive to make our calling and election sure, that we may not be ashamed at his coming.

R. WILLARD.

Haddonfield, N. J., March 21, 1875.

The Question.

And now for my question: Men and brethren, will you rally around me, and stand by me, whilst holding up the doctrine of life only in the Son of God, or will you not? That is the question which I now put before you, and I ask for your decision? I know full well the prejudices in favor of doctrines we have received in childhood. I received them in the most sigit school; but now I am committed to this glorious truth, that there is eternal life only in Christ. I *have sacrificed much*—at least, it was much to me, and thereby I have at least proved my sincerity—to maintain this doctrine in the pulpit and through the press, and I am ready to sacrifice all, for what I believe to be divinely true. If you stand by me, and cheer me in this trial, the day may come when you will thank God for it; but if you think right to desert me, as some have done, and others threaten to do, do it, and may God go with you! But my position is taken. Here, as elsewhere, I have argued this with my voice and with my pen, and I emphatically state to you my firm determination that I shall continue to declare what I have this night maintained, respecting the living and the dead, the past and the future, and all that we owe to our Savior, Jesus Christ. If you stand by me, and encourage me, it is well; but if you think it right to do otherwise, perhaps it will be well, too. My course is taken, and that course I will follow, by the help of my glorious Master, who only hath immortality, and whom to know is life eternal. Amen.—*Dr. Lacake.*

Letters and Receipts.

TWO DOLLARS.

James Williams I N Bridge H H Geist L B Hatch Jas Scott Felix Hicklin B S Simonds M Whitaker G Strong Lucy Coleman G A Kazney S V Keller J Harris

ONE DOLLAR.

R Y Lyon Wm S Kells Thomas Malone S S Daggett L Hipsher H L Vickery C M Lent.

VARIOUS SUMS.

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APPOINTMENTS.

The Lord willing I will visit the following places. Low Rolling in April at Pittsburg, Hancock county, Ind., and continue over the first Sunday, April 18, in Devon colony, Ill., near Waynesville, as brother Graham may appoint. The first Sunday in May in Warren county, near brother Hastings, meeting on Friday night before. The second Sunday in May at brother Howard's, in Fountain county, to commence on Friday night before. The third Sunday in May at Burgess Corners, in Clinton county, commencing Friday night. Fourth Sunday in May in the neighborhood of Henry Meservere, south of Warsaw some ten miles, in Kosciusko county Friday night before.

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OUR REST:

A Magazine bearing on the questions of Salvation, and Prophetic Inquiry.

EDITED BY T. WILSON, AND H. V. REED.

"There remaineth therefore a rest to the people of God. * * * Let us labor therefore, to enter into that Rest."—Heb. iv. 9, 11.

PROSPECTUS.

The object of this Magazine will be to present in as clear a manner as possible the things concerning the Kingdom of God and the Name of Jesus Christ, together with such expositions of prophecy as will be profitable to the reader. The object in greater detail may be stated as follows:

1. To introduce Bible testimony as to the nature location and mission of the Kingdom of God.

2. To show the intimate connection of the Name of Jesus with our salvation.

3. The past, present and future mission of Christ as the Savior, Priest and King.

4. The Restoration of Israel from their long dispersion, and their re-settlement in the land of Palestine.

5. The Destruction of the Wicked, as well as the Bible teaching concerning Hell.

6. The Nature of Man, and his entire dependance upon Christ for Eternal Life.

7 The word of prophecy as fulfilled in the past, and as it is now being fulfilled before our eyes, preparatory to the return of Jesus to establish His Kingdom of Righteousness and Peace on the earth.

Such is a brief outline of the design of "Our Rest." It remains for the reader to say whether or not he can consistently assist in its circulation If he desires the instruction we shall give, or if he would convey it to others, we shall gladly enter his name upon our list upon receipt of the subscription price.

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THE RESTITUTION

The Great Pyramid.

Professor C. Piazzi Smyth, Astronomer-Royal for Scotland, has, within the last few months, published a remarkably work of over five hundred pages, with seventeen explanatory plates, entitled "Our Inheritance in the Great Pyramid," which appears to have a remarkable bearing on science, as well as some of the leading prophetic events of the world, but more especially in connection with Israel.

Professor Smyth, in a small pamphlet recently issued, containing some correspondence with the Royal Society of London, says: "The Great Pyramid is the highest and holiest subject that can ever occupy a scientific society, supposed now, according to an increased body of evidence, to have been erected under the eye of Melchizedek, and according to a design furnished to him by Divine Inspiration."

The Great Pyramid stands in latitude 30°, at the centre of an arc which sweeps the Delta of Lower Egypt. Isaiah appears to allude to this massive monument in the following language: "In that day shall there be an Altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord. And it shall be for a sign, and for a witness unto the Lord of hosts in the land of Egypt." Isa. xix. 19, 20. This witness testimony of the Great Pyramid, according to the Astronomer-Royal, was only to be made manifest in the Latter Days, and in accordance with what God had purposed upon mankind.

The Great Pyramid also stands in the geographical centre of all the land portions of the globe. Its base covers over thirteen square acres, and it is built upon a rock levelled for the purpose. The four corner stones are let into the main rock, and the four sides of the building face exactly the four cardinal points of the heavens.

THE SACRED CUBIT.

The ten-millionth part of the earth's semi-axis of rotation is 25 Pyramid inches, or 25·026 British inches; which was suggested by Sir Isaac Newton, in his days, to be about the correct length of the Sacred Cubit employed by Moses. Prof. Piazzi Smyth regards it as more than probable that the British inch was once the exact 25th part of the Sacred Cubit, and precisely the same as the Pyramid inch, but that through centuries it has deteriorated in length by a very small decimal.

The length of the base side of the Great Pyramid is 9,130 Pyramid inches; and this number divided by the Sacred Cubit, or 25, gives exactly the number of days, hours and minutes in the solar year; and by measuring the four sides, it gives the leap-year, there being precisely that difference in the length of one of those base sides.

HEIGHT OF THE PYRAMID.

The vertical of the Great Pyramid being 5,813 Pyramid inches (484 feet) is the radius of a theoretical circle, the length of whose curved circumference is exactly equal to the sum of the lengths of the four straight sides of the actual and practical square base of the building; and as the date of its building has been determined, by its star-pointings, as well as by internal measurements in Pyramid inches, to be 2170 B. C., it therefore displays science three thousand years in advance of its own time.

The blocks of white limestone casing-stones, which once covered its entire four sides, forming a level and smooth surface, were nearly five feet in height, eight feet in breadth, and twelve feet in length, and joined together with a film of cement no thicker than a sheet of silver paper.

Prof. Smyth supposes that the founder of the Great Pyramid knew both the size and shape of the earth exactly, and intentionally chose the unique diameter of its axis of rotation as a reference for the standard of measure in that building.

DISTANCE TO THE SUN.

Mr. Wm. Petrie, C. E., has computed from the Great Pyramid, the distance to the Sun at 91,840,000 miles; while, a few years ago, one group of astronomers computed the distance to be 91,500,000, and another group give it as 92,500,000; thus the Pyramid sun-distance, falling between the computations of those two groups of modern astronomers, is perhaps as nearly correct as human science will ever determine.

The mouth of the entrance-passage is about 49 feet above the ground on that side, and descends by a very small bore, leading in a straight line to a subterranean rock-chamber 100 feet below the centre of the base of the whole built monument. This subterranean chamber is 46 feet long by 28 broad, the sides and ceiling of which are finished, but there is no attempt at a finish of the bottom.

The ascending-passage, leading from the entrance-passage to the Grand Gallery, has its junction with the entrance-passage at the distance of about 1,046 inches from its mouth, and is 47 inches in height, and 44 inches in breadth, and is at an elevation of 26 degrees. The Grand Gallery being 28 feet in height, is seven times the height of the passage leading thereto, and is also at an elevation of 26 degrees.

Near the entrance of the Grand Gallery, there is a hole or passage, which descends almost perpendicularly to a natural grotto in the rock beneath the Pyramid's base, and from thence the passage descends still lower until it forms a junction with the descending entrance-passage, a short distance above where the entrance-passage leads into the subterranean rock-chamber, which chamber is over 140 feet beneath the lower end of the Grand Gallery.

The Grand Gallery leads to the Ante-Chamber adjoining the King's Chamber. The doorway into the Ante-Chamber from the Grand Gallery is only 42 inches high, as is also the height of the doorway entering the King's Chamber from the Ante-Chamber, while the wall of the doorway into the King's Chamber is 100 inches thick.

THE ANTE-CHAMBER.

The Ante-Chamber is 116 Pyramid inches in length, 65 inches in breadth from east to west, and 148 inches in height. The grand symbol in this little chamber on the south wall is its division into five perpendicular spaces, while on the east and west walls there is a granite leaf, with a boss on each leaf. Here we have the Sacred, or the Great Pyramid's own, Cubit divided into five in the shape of this *boss* on the granite leaf, just five inches broad. "And further, that fifth part of that cubit of the Great Pyramid's symbolical design is divided before our eyes into five again; for the thickness of this remarkable boss is one-fifth of its breadth. So there you have the division of the Sacred Cubit into five times five inches."

THE KING'S CHAMBER.

The King's Chamber is shielded from the outside heat and cold, by a thickness of nowhere less than 180 feet of solid masonry. The principle of fives is a grand tendency in the Pyramid, and is carried out even in its temperature; that is one-fifth the distance between the freezing and boiling points of water above the former. The temperature of the King's Chamber is 50 degrees, which is the mean temperature both of all lands inhabited by man, and the most suitable degree to man.

The size of the King's Chamber, in Pyramid inches, is 412 in length, 206 in breadth, and 230 in height. In this chamber there is a stone coffer of the same commensurable capacity as the sacred Ark of the Covenant, the fourth part of the cubic contents of which is equivalent to the quarter corn measure of the British farmer.

The division into five, of the wall-courses of the King's Chamber of granite, sized to an equal height, strikes the eye of the traveler, as he enters the low doorway into that magnificently finished room, which is equal to fine jewelry polish. Each course round the room is about four feet in height, except the lowest course which sinks one-tenth below the floor, so that the top of the lowest course is on a level with the top of the granite coffer. Two separate sets of measured numbers in Pyramid inches, for the length, breadth and height of the lowest course, give when divided by the coffer's contents, 50. So we have the multiple of five times five equals 25, and twice 25 equals 50. Now 50 is a prophetic or Jubilee number; and it is somewhat striking that the King's Chamber stands on the 50th course of masonry from the Pyramid's base, whereon also stands the granite coffer, a vessel with commensurable capacity proportions between its inside and out, and wall and floor in a room with five courses composed of 100 stones, and with a capacity proportion of 50 to the five of these courses.

THE QUEEN'S CHAMBER.

Fifty Pyramid inches form the one ten-millionth of the earth's axis of rotation, and consequently the one ten-millionth of the semi-axis is 25 Pyramid inches, the exact length, as already stated, of the sacred cubit. So we see that the King's Chamber is the standard of 50, or of two cubits length, while the Queen's Chamber is the standard of 25, or one cubit length, for it stands on the 25 courses of masonry composing the Pyramid. The passage which enters the Queen's Chamber is a horizontal one, leading from near the lower end of the Grand Gallery. The one grand architectural feature of the Queen's Chamber is the niche in the east wall, which symbolizes, by its amount of eccentric displacement in the room, just one cubit.

We might expect to find that one ten-millions of cubit inches are indicated by this room's contents, as against the two ten-millions of the King's Chamber, which is almost exactly the case.

WHAT JOSEPHUS SAYS.

The statement is made by Josephus that the descendants of Seth, in whose line afterwards came Noah, Shem, Melchizedek, Abraham and Moses, betook themselves to studying astronomy, with the special approval and help of Almighty God; and when they had perfected their discoveries, they set forth from their own land, (which was probably Mesopotamia) to the land of Siriad or Egypt, and inscribed their discoveries there in two pillars, one of stone, and one of brick.

SACRED ARK OF THE COVENANT.

The Ark was kept in the Holiest of Holies, and with other things, contained the Divine Autograph of the Law of God written on stone. The Ark had a crown of gold round about the rim, and there was placed over it a lid made of pure gold, called the mercy-seat, representing the throne of God. The size of the Ark, as given by Moses, is two and a half cubits long, one and a half high, and one and a half broad, outside measure; which being reduced to Pyramid inches, on Sir Isaac Newton's and Prof. Smyth's evolution of the sacred cubit, and allowing one and three-fourths inches for thickness of sides and ends, and two inches for the bottom, would yield for the inside cubical contents, 71,213 cubic Pyramid inches; which corresponds with the cubical contents of the inside measure of the granite coffer in the King's Chamber in the Great Pyramid.

"Such, then, looked at in the light of science, three thousand three hundred years after its day of construction, must have been the sacred Ark of the Covenant, built according to the inspiration command received by Moses, after he had *left* Egypt for ever."

SOLOMON'S MOLTEN SEA.

Both the Molten Sea of Solomon's Temple, and the Ark of the Covenant were what science in that day, could not possibly have devised, that is to have made them earth commensurable. The Molten Sea contained 2,000 baths, or 50 times as much as the laver, and also exactly 50 times as much as the internal cubic contents of the Sacred Ark of Moses.

It is remarkable that the lower course of the King's Chamber has been so adjusted in height, by the removal from sight of its lower five inches, that the cubic contents of that lower course amount to 50 times the coffers contents, and exactly equals the cubic contents of Solomon's Molten Sea.

"Whence, then," asks the Astronomer-Royal, "came the metreological ideas common to three individuals in three different ages; and involving reference to deep cosmical attributes of the earth, understood by the best and highest of human learning at none of those times? The answer," says he, "can hardly be other than that the God of Israel, who liveth forever, equally inspired to this end the Seth-descended architect of the Great Pyramid, the prophet Moses, and king Solomon."

SACRED AND PROPHETIC TIME.

The symbolic feature of the Grand Gallery most attractive to travelers, next after its commanding height, is the seven overlappings of its walls. This may be intended to typify the Sabbatical week. Another noticeable feature of the number seven is to be found in the passage leading to the Queen's Chamber. The last part of that passage is found to be nearly one half greater in depth than the rest; and the length of that deeper part is one-seventh of the whole length of the floor from the beginning of the Grand Gallery up to the Queen's Chamber wall itself. Also, if we take the mean in height of the passage which enters the north end of the Grand Gallery, and of the passage which exits from the south end, we find that that quantity goes seven times exactly to the hundredth, into 339.2, which is the vertical height of the Grand Gallery at a mean of 15 points in its whole length.

There appears to be a certain amount of connection between the Queen's Chamber and the Grand Gallery; for while the Queen's Chamber with its cubit-defining niche, contains cubic inches to the typical number for that cubit of ten-millionth earth reference. The Grand Gallery contains 36 millions of cubic inches, or one million to every one of the 36 inclined stones forming its long sloping roof.

ASTRONOMY OF THE ENTRANCE PASSAGE.

"In the year 2170 B. C. the Pole-star, Draconis, was three degrees and 42 minutes from the Pole of the sky, and therefore looked right down the entrance-passage, when at its lowest culmination. When the Pole star was so looking down the entrance-passage, Tauri the chief star in the Pleiades group, was crossing the local terrestrial meridian, at a point high up in the sky, near the equator and simultaneously with the celestial meridian of the vernal equinox. That whole stellar combination had not taken place for 25,000 years previously, and will not take place again for 25,000 years subsequently."

This grand quantity, or peculiar celestial cycle, is further defined by the length of the diagonals of the base, which so eminently lay out the whole Great Pyramid's position; when their sum is reckoned up in Pyramid inches.

THE SACRED TOUCHING THE GREAT PYRAMID.

"That is the end then," says Piazzi Smyth, "of the first use which the Great Pyramid's Grand Gallery, deep well, but not a water-well, and entrance-passage served.

"In the course of the summer of 1872, in a correspondence with Mr. Charles Casey, of Fullerton Castle, Carlow, (then preparing his work 'Philitis,') that straight-forward and vigorous thinker considered himself called on to tell me that while he had followed and adopted all that I had attempted as to the meteorology of the Great Pyramid being of more than human scientific perfection for the age in which it was produced, yet to call it therefore Divinity inspired or sacred, seemed to him to be either too much or too little. 'Now,' said Mr. Casey, 'unless the Great Pyramid can be shown to be Messianic, as well as fraught with superhuman science and design, its sacred claim is a thing with no blood in it.'"

THE SACRED PRONOUNCED MESSIANIC

"It was in 1865," continues Prof. Smyth, "that a letter reached me at the Great Pyramid, transmitted with some high recommendations of its author, by that most upright knightly man the late Mr. Maitland, Sheriff clerk of the county of Edinburgh. 'He is a young shipbuilder,' said he, 'a son of a shipbuilder, an accomplished draughtsman, and I hear that he lately turned out, from his own design, one of the most perfect ships that ever left Leith Docks; from his childhood upwards he has been an intense student of whatever could be procured concerning the Great Pyramid. His family surname is Menzies.'

"This Israelite, then, but no Jew, it was, who first, to my knowledge, broke ground in the Messianic Symbolisms of the Great Pyramid, so intensified subsequently by Mr. Casey, and, after long feeling his way in an humble and prayerful spirit, at length unhesitatingly declared that the immense superiority in height of the Grand Gallery over every passage in the Great Pyramid, arose from its representing the christian dispensation.

"'From the north beginning of the Grand Gallery floor,' said Robert Menzies, 'there, in southwest procession, begin the years of the Savior's earthly life, express at the rate of a Pyramid inch to a year. Three and thirty inch-years, therefore, bring us right over against the mouth of the well, the type of his death, and his glorious resurrection too; while the long, lofty Grand Gallery shows the dominating rule in the world of the blessed religion which He established thereby, over-spanned above by the 36 stones of his months of ministry on earth, and defined by the floor length in inches, (1881 inch years) as to its exact period. The Bible, fully studied, shows that he intended that first dispensation to last only for a time, a time too which may terminate very much sooner than most men expect, and shown by the southern wall IMPENDING.'

"Whereupon I went straight to the south wall of the Grand Gallery, and found that it was impending; by the quantity too, if that interests any one, of about one degree, (about six years nearly) and where Mr. Menzies could have got that piece of information from, I cannot imagine, for the *north* wall is not impending; he, too, was never at the Great Pyramid, and I have not seen the double circumstance chronicled elsewhere. The first ascending-passage, moreover, he explained as representing the Mosaic dispensation. I measured it and found it to be, from the north beginning of the Grand Gallery, the natal year of Christ, to its junction with the roof of the entrance-passage northward and below, or to some period in the life of Moses, 1,483 Pyramid inches; and when produced across that passage, so as to touch its floor, 1,542 inches.

HUMAN RELIGIOUS HISTORY.

"But the chief line of human history with Robert Menzies was the floor of the entrance-passage. Beginning at its upper and northern end, it starts at the rate of a Pyramid inch to a year, from the dispersion of mankind, (2527 B. C.) or from the period when men declined any longer to live the patriarchal life of divine instruction, and insisted on going off on their own inventions; and which is so sensibly represented to the very life or death, in the long continued descent of the entrance-passage of the Great Pyramid, more than 4,000 inch years long, until it ends in the symbol of the bottomless pit, a chamber, already mentioned, deep in the rock.

HEBRAISM AND CHRISTIANITY.

"One escape, indeed there was in that long and mournful history of human decline; but for a few only, when the exodus took place in the just ascending passage, which leads on into the Grand Gallery, showing Hebraism ending in its original prophetic destination—christianity. But another escape was also eventually provided, to prevent any soul being necessarily lost in the bottomless pit; for, before reaching that dismal abyss, there is a possible entrance, though it may be by a strait and narrow way, to the one and only gate of salvation through the death of Christ, viz: the well, representing his descent into *hades*, not the bottomless pit of idolators and the wicked at the lowest point to which the entrance-passage subterraneously descends, but a natural grotto rather than artificial chamber in the course of the well's further progress to the other place; while the stone which once covered that well's upper mouth is blown outward into the Grand Gallery with excessive force, (and was once so thrown out, and is now annihilated,) carrying part of the wall with it, and indicating how totally unable was the grave to hold Him beyond the appointed time.

"'That sounds fair and looks promising enough, so far,' said Mr. Casey, 'but it is not enough yet to be the turning-point with me, when interests so immense are at stake. We must have more than that, and something not less than proof of this order. Measuring along the passages backward from the north beginning of the Grand Gallery, you will find the exodus at either 1483 or 1542 B. C., and the dispersion of mankind in 2527 B. C., up at the beginning of the entrance-passage. Now you have already published, years ago, that you have computed the date of the building of the Great Pyramid, by modern astronomy, based on the Pyramid's own star-pointing, and have found it 2170 B. C. This date, according to this new theory, must be three or four hundred inches down inside the top or mouth of the entrance-passage. Is there then any mark at that point? For I feel sure that the builder, if really inspired from on High, would have known how many years were to elapse between his great mechanical work in the beginning of the world, and the one central act of creation in the birth of the divine Son; and he would have marked it there as the most positive and invaluable proof.'

THE CRUCIAL TEST.

"So away I went,' says the Astronomer-Royal, "to my original notes to satisfy him, and beginning at the north end of the Grand Gallery, counted and summed up the length of every stone backward all down the ascending passage, then across the entrance passage to its floor, then up its floor-plane toward its mouth, and soon saw that 2170 B. C. would fall very near a most singular portion of the passage. This mark was a line ruled on the stone from top to bottom of the passage wall at right angles to its floor. Such a line as might be ruled with a blunt steel instrument, but by a master hand for evenness. There was such a line on either wall, the west and the east, of the passage; and the two lines seemed to be pretty accurately opposite each other. When Mr. Casey required in 1872 to know exactly where, on the floor, the line on either side touched the plane, there was no ready prepared record to say. Every intervening measure by joints between the two extremes, and over scores of joints, had been covered, printed and published to the world in 1867, but just the last item required, merely the small distance from the nearest joint to the drawn line was wanting.

"So I wrote to my friend Mr. Dixon, C. E., then erecting his brother's bridge over the Nile, near Cairo, requesting him to have the goodness to make and send me careful measures of the distance of the fine line on either passage wall at the Pyramid, from its nearest one of the two quasi-vertical joints; not giving him any idea what the measure was wanted for, but only asking him to be very precise, clear, and accurate.

And so he was; taking out also as companion and duplicate measurer his friend Dr. Grant, of Cairo; and their doubly attested figures were sent to me on diagrams, in a manner that left no room for misunderstanding. With this piece of difference measure, I set to work again on my older joint measures of the whole distance, and was almost appalled when on applying the above difference, the east side gave forth 2170½, and the west side 2170 and four-tenths Pyramid inches, or years.

"'This testimony satisfies me and fills me with thankfulness and joy,' wrote Mr. Casey; 'while I never expected to have measured so closely as that, along either side of those lengthy dark and sloping Pyramid passages.'"

MELCHIZEDEK.

Now the man who built the Great Pyramid, or laid its foundation in 2170 B. C., must have been a contemporary of, but rather older than Abraham, according to the best Biblical chronology. Melchizedek was a grandly mysterious kingly character, to whom even Abraham offered the tenth of the spoils. He was king of Salem, which some consider to have been Jerusalem.

The Great Pyramid was only to be understood in the latter days of the world, and was destined then to prove the inspiration, origin, and Messianic character of its designs, to both religious and irreligious; in manifesting forth in modes adapted to these and the approaching times, the original and ineffable inspiration of Scripture, —as well as the practical reasons for expecting the return of Christ to an undoubted PERSONAL REIGN for a miraculous season over the entire earth.

THE COMMUNISTIC FRENCH METRE.

Prof. Smyth believes that in the Great Pyramid is embodied the whole metric system which God gave to the ancient Hebrews, and that the British nation being descended from, and identical with the lost ten tribes of Israel, should successfully resist the encroachments of French metricalism, and adopt the God-given, earth-commensurable system embodied in the Great Pyramid. "Some involuntary throbbing in the pulse of humanity," says he "is now telling all nations, with deeper truth than any philosophy can, that these are the *last times* of this dispensation."

Twenty-six governments have already adopted this anti-christian French metrical system, and it is stated that if Britain yields, other nations are expected to follow; "then all the nations of the world will have passed through the great French mill, whose whirling stones will never cease to grind, until, excepting only those sealed by God, it has caused all, both small and great, rich and poor, free and bond, to receive a mark in their right hand or in their foreheads; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." Rev. xiii. 16, 17.

Prof. Smyth, moreover, states that the French metric system, though not a hundred years old, is wanted by its promoters to override every other metric system in the world, of whatever age, and whatever origin; that all nations are to bow down to it; although it is found, at every essential point, full of scientific blunders, and teeming with sacrifices of the comforts and conveniences of the poor.

The Great Pyramid system, he says, on the other hand, is the oldest metrological system in the history of the world; has its traces extensively among European peoples; and is next to perfect in all those scientific points where the French fails. It is moreover full of benevolence and compassion for the poor and needy, besides teaching that their anguish and woe will last but a very few years more; for then, agreeably with the Scriptures, Christ himself will again descend from heaven, this time with angels and archangels accompanying, and will give to man at last that perfect and righteous government which man alone is incapable of; and so shall the Savior reign over all nations in the Millennial Sabbath of the world.

In fulfilment of the first prophecy in Genesis, which teaches, together with all the Prophets, that of the seed of the woman a truly divine Savior of mankind, was to arise and appear amongst men; in further fulfilment whereof, the Great Pyramid was to prove—that precisely as that coming was a real historical event, and took place at a definite and long pre-ordained date—so his second coming, to reign over mankind, will likewise be historical, and will take place at a definite and also a primevally pre-arranged date. But immediately preceding the Lord's second coming, anti-Christ shall appear personally, giving out that he is Christ, and working such signs and wonders as shall deceive, if it were possible, even the very elect.

"When the second coming has been appointed to take place, must be a most momentous question; and is one to which I can fully reply, that, so far as the Great Pyramid seems to indicate at present in the Grand Gallery, the existing christian dispensation must first close (in some partial manner or degree), the saints be removed, and a period of trouble and darkness commence." Though the Lord may have tarried long, the Grand Gallery in the Great Pyramid indicates that the judgments which are to precede his advent are very near.

OUR ISRAELITISH ORIGIN.

The deep and rapidly increasing conviction that the British nation is descended from the ancient Israelites is now becoming, day by day, more clear and unmistakable. The works of Turner, Wilson, Hine and others, as well as the operations of the lately organized Anglo-Israel Association, have largely contributed to the advancement of this view. Some of the most influential men of London, and various other parts of Britain, are at the head of this organization. One of the objects of the Association is, "to more fully develop and disseminate the truth of the proposition that the Anglo-Saxon race is descended from the Lost Tribes of Israel, and to promote research into the general history of Israel and Judah."

The idea is truly grand and wonderful, almost beyond conception, and has the sympathy, too, as has been stated of Her Majesty Queen Victoria.

I need scarcely add that it is believed that God is about to pour out his Spirit upon his covenant people, and in a miraculous way deliver and restore them to the land of their fathers.

Mr. Edward Hine, of London, author of "Forty-seven Identifications of the British Nation with the Lost House of Israel," says, "The present Parliament will retain its power for seven years, by which time we are so plainly taught by the marvellous teachings of the Great Pyramid, that our identity with Israel will be nationally established, and our country levied into most glorious and righteous time;" "while," says Piazzi Smyth, "the resemblance of our early Saxon, or *Ephraimite*, metrology to the system of the Great Pyramid, both gives us a species of 'inheritance' interest in that building, and may include something else still more noble in connection with the coming universal Messianic kingdom," when "all the ends of the world shall remember and turn unto the Lord."

The Great Pyramid points to 1881. Before then, what?

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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The Second Coming of Christ.

Sermon by the Rev. D. J. Burrell of Chicago.

The following sermon was preached by the pastor of the Westminster Presbyterian church, Sunday, April 18, 1875. It was published in the Chicago "Tribune" on the following Monday. It contains much valuable truth, and will be read with great interest. Mr. Burrell's powers of description are remarkable, and his style earnest and pure. We are pleased to get such stirring discourses from those who are in the orthodox churches.

"Where is the promise of his coming?"—2 Peter iii. 4.

Scene: The Mount of Olives. Time: Forty days after Christ's resurrection. A group of friends have come together by appointment to take a last farewell of their beloved Master. While waiting for his appearance they talk in low murmurs of the years that are past so eventful in toil and suffering and glorious promise. Down below them flows the brook Cedron; how often they had crossed it on their way to the sacred shadows of Gethsemane! In the distance are the homes and temples of Jerusalem. Whichever way they look is holy ground; the footprints of their Lord are on every path and hillside; and memories come crowding thick and fast upon the minds of the watchers of Olivet. But suddenly He stands before them!

"Peace be with you!" How eagerly they gaze upon the face that so recently was stained with blood and grave-mold! He renews the promise of the outpouring of the Spirit, and repeats the injunction "Go ye into all the world and preach the gospel unto every creature!" They gather around Him in love and wonder and reverence. He lifts his pierced hands in blessing, and slowly rises from their midst. "Earth has lost her power to keep, the waiting heavens claim him as their own. But still as he ascends through the yielding air his eyes are bent on these up-looking men."

"Ye men of Galilee, why stand ye gazing up into heaven!" Two men in white apparel are standing before them, and with these words they recall the followers of Christ from their contemplation of the voiceless skies to the demands of present duty. This is no seasonable hour for gazing upward; life with all its tasks and trials is before them. The world still shrouded in sin and darkness calls to them in the words of their great commission: "Go ye; preach the Gospel!" Make bare your arms; thrust in the sickle for lo the fields are white for the harvest! It is no time to be dreaming over the past or seeking with curious eyes to pierce the veil behind which the Lord has disappeared. "Why gaze ye upward? This same Jesus who is taken up from you shall so come in like manner as ye have seen him go into heaven!"

This, then, is not his final departure. The green earth shall once more be trodden by the feet of Him who has vanished from their sight. But for this assurance, their hearts would have been exceeding sorrowful; as it was, they looked into each other's faces with the gladness of a new and glorious hope, and, murmuring, "He shall come again, He shall come again!" they went back to Jerusalem with great joy, and were continually in the temple praising and blessing God.

From this time onward a more hearty zeal is evident in the work of these early disciples; they have *something to live and labor for.* The disguised King who had breathed his life away amid the blood and darkness of Golgotha is coming again to take unto himself his great power—coming in the clouds of heaven, and all his holy angels with Him! What strength and patience, what earnest of honor and victory, in the words with which they greet each other. "The day is at hand!" Why should they tremble at the rabbi's anathema, *or the roaring of the beasts of the* amphitheatre? The day is near at hand when the Lord shall avenge his own elect! In the not-far-off future they see the throne of Israel rebuilt and occupied by One more splendidly arrayed than Solomon in all his glory, the eagles of hated Rome dragged in the dust, and God's armies treading their enemies under foot. No doubt they fully expected to see all this in their own day and generation; but in this they were doomed to be disappointed. Twenty centuries have passed away since then, and still the eyes of the Lord's people are turned toward the clouds of heaven as they wait for his appearing. Hope deferred maketh the heart sick; and many a time when the church has felt as bitterly as Israel in Egypt the lash of the hard task-master, a cry from the depths has gone upward: "How long, O Lord, how long! Come and make no tarrying!" Yet still He waits, and the years go by and the ages with their slow-revolving wheels; and the the eyes of the watchers grow weary, and the scornful words of the ancient unbeliever have worn at length upon the patience of the church, like the long dropping of water upon a stone, till Christians, hoping against hope, begin to ask, "Where is the promise of his appearing?" It is nothing unusual for learned men to assert that the long-hoped-for advent of the Lord Jesus is to be merely a spiritual manifestation; that is, that He will come not visibly, but rather by the exercise of saving grace and the power of his spirit in the salvation of souls. This, however, is a poor equivalent for the glorious hope of the early church which led them to believe that one day the clouds would separate and Christ would come in like manner as He was taken up into heaven.

This word of promise, uttered with no uncertain sound and oft-repeated, admits of no question or perversion. He shall so come in like manner as He was taken up; they saw Him go and they shall see Him come. Then shall appear the sign of the Son of Man in heaven, and He shall come with power and great glory. We have not followed cunningly-devised fables when we made known unto you the coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. So Peter warns the disciples that scoffers would appear in the latter day saying "Where is the promise of his coming?" And to meet this objection, he reminds them how the deluge was long delayed, but came at last when men were no longer looking for it; reminds them also that with God a thousand years are as one day, and one day as a thousand years; and repeats the assurance that when the day *of the Lord does come it will come* as a thief in the night! From this it is evident that the Apostles and early Christians fully believed in the advent of the Lord Jesus, and that his coming would be in person, visible and glorious. This article of their faith was ever before them, and they urged it upon the attention of all believers as a motive to patience and gladness, and holy living. "There is laid up for me a crown," says Paul, now "ready to be offered"—"a crown which the righteous Judge shall give me at that day, and not to me only, but unto all them that love his appearing." If this testimony of the Apostles be taken in connection with the promise of the "two men in shining apparel," and with the many unequivocal words of Christ Himself, then, brethren, we may look to the skies with a confident hope that in the fullness of time the man Christ Jesus shall through them come in person to reign King over all and blessed forever.

The world that saw Him robed in the cast-off purple of a Roman magistrate, crowned with thorns, scourged, spit upon, buffeted, fainting under the burden of a cross, and "lifted up" to die in shame and agony, will yet see Him robed in the white raiment of heaven, and crowned with the diadem of the universe. The clouds that mourned in sackcloth when the quivering limbs of the dying Christ were still shall gather their brightest hosts together for the throne and canopy of Him who is alive again and liveth forevermore. The legion of angels that hovered in the darkness over Calvary, and mourned because they might not tear their dying King from his cross, shall throng his chariot wheels and cry, "Prepare ye, prepare ye the way of the Lord, for behold he cometh, and all nations shall fear before him!" And the Christ who wandered, footsore and homeless, over the hills of Galilee shall reign upon the same earth in light and and glory that is unapproachable. The same earth, and yet not the same; for it shall be made ready for his appearing. *Instead of the thorn shall* come up the fir-tree, and instead of the brier shall come the myrtle-tree, and all the trees of the field shall clap their hands, and the hills shall break forth before Him into singing. The last remnant of the curse shall have been swept away. The wicked shall have been suddenly removed by the death-angel to their own place; and the saints, "caught up into the air" during the great conflagration, shall descend again in the grand triumphal advent to reign with Christ a thousand years. This is the picture that was ever before the mind's eye of the ancient disciples. Nor was it a mere hopeful dream. Its brightest colors were caught from the visions of Prophets and Apostles. Oh, brethren, if we did but realize that all this is coming, is not afar off, our short lived day would be crowded with duties that must needs be wrought before the setting sun, and our life would seem like that passover night when Israel stood, girt and sandaled, with staff in hand ready for the journey of deliverance! But the watchword of the early church, "The time draweth near!" falls upon our ears, dulled with long listening, like an idle, oft-told tale. The oil of faith which the saints provided for their lamps when the words of promise were spoken so long ago has been well-nigh exhausted; but this also was foretold. "When the Son of man cometh shall he find faith on the earth?" It is one of the signs of his near approach when the foolish virgins lie asleep with "their lamps gone out." Darker and darker must grow the night of unbelief, till at midnight the cry will be heard, "Behold, the Bridegroom cometh!"

But for various reasons it is both needless and impossible to fix by signs and omens the exact time of our Lord's appearing. From the earliest ages there have not been wanting dreamers in the Church to cry "Lo here! Lo there!" yet Christ Himself forewarned us, "If any man shall say unto you, Lo, here is Christ or there, believe it not, for as the lightning cometh so also shall the coming of the Son of Man be!" Paul felt called upon to check the too fervid expectancy of the believers in Thessalonica by reminding them that the Lord's day would so come as a thief in the night—not by observation. In the dark days when fire and sword were let loose upon the Christians of the early Church it was everywhere proclaimed that these were the tribulations which, like the falling of the stars and turning of the sun to blood, foreboded the immediate coming of Christ. But the eyes of God's people at length grew weary of watching the clouds, and the feverish hope of the *Adventists, slowly dying out, was not* revived again until the close of the tenth century. At that time wars, and plagues, and famines, the breaking up of law and order, the doings of sin which had overspread all lands, were thought to be signs of dissolution in heaven and earth. With one consent the people of God looked upward and prepared for the advent of their King. All work was suspended. "The land was left untilled, the houses unrepaired, the right unvindicated." Henry, the German Emperor, came down from his throne, put on the monk's cowl, and went preaching everywhere. "Repent ye, for the kingdom of God is at hand!" Crowds of the people slept on the porches and under the shadow of cathedrals. Prayer was offered without ceasing, and the truce of God was proclaimed. The pulpits rang with the prophecies of Daniel and the visions of the Apocalypse. Thus they reached the last night of year 1000. All that night the streets and open fields and monastery roofs were filled with men and women watching the skies. But the hours went by, the stars grew pale, the first streak of the morning came out of the East, and then, as if a great burden had been lifted from its heart, the whole world with one glad consent arose from its paralysis of fear and turned again to the earnest duties of life. The memorable words of Sylvester, "Soldiers of Christ arise and fight for Zion," were responded to by thousands of brave men who were tired of wearing ascension robes and walking in the shadow of death. Grand schemes were devised for the conquest of the holy sepulchre and the universal diffusion of the Gospel of Christ. The world, rejoicing in its new lease of vigor and life, was girded with zeal and ambition. Everything was projected on a gigantic scale. At this time were laid the broad and deep foundations of those grand medieval cathedrals which stand to this day with their immense walls and square buttressed towers as monuments of strength and beauty; a Gothic strength and beauty *which only the glad service of* a world born anew from the overshadowing fear of doom could ever have created.

These things are spoken of only to illustrate the depressing and paralyzing force of a morbid expectation of the coming of Christ. It was to avert this that in divine providence the time of the advent was hid from the eyes of the living. It is the very uncertainty that makes us ever watchful, and therefore it was decreed that no man should know the day or the hour when the Son of Man cometh! "It is useless to puzzle the brain with prophetic arithmetic." The key to Daniel's mystical figures has never been found, and all fancied interpretations of it have thus far utterly failed. When the great darkness fell upon New England more than a hundred years ago the people thought that doomsday had surely come. But the presiding officer of the Legislature, then in session at Hartford, sent out for candles and lit them, saying: "We must not adjourn; if the Lord be coming let Him find us engaged in the discharge of duty." *In this* spirit should all Christians live. The one thing needful is devotion to present duty. Let our loins be girded about and our lights burning, and we ourselves like men that wait for the coming of their Lord, that when He cometh and knocketh we may open unto Him immediately. And if He shall come in the second watch or in the third watch, and find us so, "blessed are those servants." Be ye therefore ready, for the Son of Man cometh at an hour when ye think not. The man who is living a life of faith in the Son of God is the man whose loins are girded, and whose light is burning. Fitness for his appearing does not imply angelic perfection; it requires no man to retire into solitude and wear ascension robes. Why stand ye gazing up into heaven? The voice of duty calls us away from the clouds to scenes of guilt and sorrow, to the patience of hope, and the labor of love, to a life of doing and suffering for Jesus' sake. Why stand ye gazing upward? Go preach the Gospel unto every creature. Happy is the man who at the Lord's appearing shall be found in the act of feeding the hungry with the bread of life, or putting a cup of cold water to the lips of the least of his little ones. Busied thus, if his Lord come in the second watch or in the third watch he is ever ready to open unto Him immediately.

And, friends, let us lose none of the gladness of our hope by reason of our Lord's long waiting. For yet a little while, and He that shall come will come, and will not tarry. Though it be not right to stand gazing upward *all the day long*, yet the soul may often be refreshed by an upward glance at the skies. Perhaps these very fleshly eyes of ours shall one day see the parting of those clouds, for who can discern the signs of the times, who can tell how nearly the "little while" is ended, who knoweth the day or the hour? Under the frost of winter the roots of herb and tree, unseen by human eyes, are ever preparing for the approach of spring. So the mysterious forces of history, its wars, and tumults, and confusions, visible only to the sight of the Omniscient God, are weaving the banner for the great triumphal advent of the king. The years to us pass slowly, but with Him they are flying like a weaver's shuttle; and ever and anon his voice is heard, "Be patient, weary souls, a thousand years are one day; and behold I come quickly!" In this there is hope, and strength, and comfort, for all Christian hearts; for the day of the Lord will be for his people as for Himself a day of triumph and coronation. Beloved now are we, the sons of God, but it *doth not yet appear what we shall* be; yet we know that when He shall appear we shall be like Him, for we shall see Him as He is. And every man that hath this hope in Him purifieth himself, even as he is pure. Therefore let us not sleep as do others, but let us watch and be sober. Once He came as the slowly-dawning light, yet once again will He come as the lightning. Watch, for ye know not when the Master cometh, at even or at midnight, or at the cock-crowing, or in the morning. And He that testifieth these things saith surely, I come quickly. Amen. Even so come Lord Jesus!

—Those words are most likely to affect the hearts of the learners, that come from the hearts of the teachers.

The Bible and Creeds.

It is not to be assumed by the Christian or the infidel, that we have in fact, in our creeds and in our interpretation of the Bible, *precisely* the system which was revealed. That we *have the true record in the Bible* we are to believe, and the infidel may hold us to that; but that we have the proper interpretation of that record is not to be assumed as certain. Christianity has been transmitted to us from a far-distant age. It has come in contact with all the philosophical systems in the world. Its outward form has been much moulded by philosophy—much by its alliance with the state. The synods and councils that have determined the creeds of the church have been, like other assemblies, composed of imperfect men—often of men more under the influence of philosophy than religion; often ignorant of the plainest rules of exegesis; and often seeking rather to establish a hierarchy than to promote the kingdom of Christ. As a matter of fact, we know that during that long period there is no absurdity of doctrine or interpretation which has not been embraced by the church; almost no error which has not been sanctioned by synods and councils; almost no truth the belief of which has not exposed him who held it to persecution by the church itself.

Christianity has thus come down to us through the descent of eighteen centuries, collecting in its progress whatever of good or bad there might be that could in any way be made to adhere to it; adopting as its own the opinions in mental philosophy, and the doctrines of science, true or false, which have prevailed in the world; and uniting all in its symbols of faith—taking the church at large, a vast and monstrous conglomeration of original sacred truth, and of the errors and absurdities which the world has accumulated in the lapse of ages.

It is a ship, not now just sailing out of port, fresh, and new, and clean, but one that has sailed afar, and has collected in distant seas whatever of barnacles and seaweed that could be made to adhere to it. Those barnacles and that seaweed must be detached from it if the ship is to be made to traverse safely distant seas again. A great part of the work of the church in modern times has been to detach from it the errors and corruptions which it had accumulated in the long period of its history. This was, in fact, the main service which Luther rendered to the church, restoring it, in a great measure, to its pristine beauty, purity, and vigor.

This is the service which has been rendered by modern sacred criticism; this is the work to be done by the efforts to secure a correct text of the Bible; this is the work to be done by the application of the canons of criticism to the Word of God.—*Albert Barnes.*

The Size of the Ark.

Infidels have objected to the size of the ark; have asserted that it is absurd to suppose that ever there could be a vessel constructed large enough to hold all the creatures that must have been placed in it, with sufficient food, it may be, for six or twelve months—water for fish, corn for four-footed animals, seed for birds, and so on. Now we will take the dimensions of the ark from the records of Moses, and calculate them on the lowest possible scale. There are two definitions given to a cubit, one that it is eighteen inches, or a foot and a half, and the other that it is twenty inches, we will take it only at the lowest. Moses states that the ark was 300 cubits long. This would make it 450 feet long, of about the length of St. Paul's cathedral, London. The breadth he states to be fifty cubits; we have it seventy-five feet in breadth. He states it to be thirteen cubits high. In other words, it was as long as St. Paul's cathedral, nearly as broad and half as high. The tonnage of the ark, according to the computation of modern carpenters, must have been 32,000 tons. The largest sized English ship (of a size altogether unimaginable to those who have never seen it) is 3,500 tons burden; so that the ark must have been equal to twenty-six first-rate ships of war, and if armed as such ships are, it would have contained beyond 18,000 men, and provisions for them for eighteen months. Buffon has asserted that all four-footed animals may be reduced to 250 pairs, and the birds to a still smaller number. *On calculating, therefore,* we shall find that the ark would have held more than five times the required quantity of food to maintain them twelve months.—*Christian Advocate.*

Catacombs of Rome.

PROF. JULES DE LAUNAY.

The bodies were usually brought through the shafts for burial. They were followed by their friends with palms and olive branches, borne aloft as symbols of victory won; and the countless galleries were made vocal with the sound of exultation. As the saints step by step descended, they chanted verse by verse Psalm cxvi. The blood that gushed in streams from the martyrs' ghastly wounds, and the sponges or linen used to collect that blood, were also brought in huge vessels by the deaconesses. Did the relatives wail? Did they lament over their precious dead? Oh no! The faith of those early Christians was too strong, their visions of the glory too vivid, to mourn over the heroes who nobly fell. The black, the badge of mourning at Pagan funerals, was proscribed at the martyrs' burial.

Arrayed in garments white,
No mournful cloud o'ershadowing,
Bearing green branches in their hands,
Around the tombs they're kneeling.

This was their marching song:
"We are not by death's hand holden!"
And this their glorious funeral hymn:
"Jerusalem the Golden!"

The slab over the tomb was then sealed by the elder with the mystic name, as pledge that God's elect shall be delivered from the bondage of corruption into the glorious liberty of the children of God. Rom. viii. 21. The church every year met around the same spot to celebrate their *natalis* or anniversaries. They decorated it with crowns and palms.

There was in those days of fervor a golden stream of love that gladdened the church of the catacombs. It was through the channel of the love feasts that it flowed. The tomb of the martyrs, on each returning year, was made the table of the Lord. The *agape*, followed by the Holy Supper, was celebrated, and the service concluded in the song, "What shall I render unto the Lord for all his benefits to me?" Psa. cxvi. 12–19. Those expecting saints, continued steadfast in the breaking of bread, the tombs of their martyrs, were ever reminded of the time when the bride is to be taken up to the marriage supper of the Lamb. Every service, even the burial, began with joy; so with joy shall we be ushered into the kingdom of our God.

A picture of the *agape* found in the cemetery of St. Zoticus, presents a table of a semi-circular shape. Five guests are accommodated at that table. On a smaller table in the centre is the mystic *fish* of which all partake. Two deaconesses preside at the banquet, one personifying charity and the other peace, under the names of Agape and Irenea. There they learned how to bear each other's burdens, and were of one heart and mind. There was exemplified that living unity of the early church, that brotherhood that took the world captive. "See those Christians, how they love one another," was the constant exclamation of Pagans, and even of philosophers; and while Christians were hemmed on all sides by persecuting foes, they realized at that table the words of the Psalmist: "Thou preparest for me a table in the presence of mine enemies; surely goodness and mercy shall follow me all the days of my life." Thus the *agape* transformed the vast necropolis into a city of peace and of brotherly love, *an emblem of that New Jerusalem of* their great King. It was the vestal altar, where the early church of God kept alive the sacred fire of that law of love, the law of Christ.

The following epitaphs will serve to illustrate the glory of their faith which was their lives:

NUTRICATUS DEO CHRISTO
ET MARTYRIBUS—
Trained up for God, for Christ and for his martyrs.

LUCIA DEVOTA MARTYRUM
OBSEQUIS—
Lucia, devoted to the burial of martyrs.

JUSTE NOMEN TUUM IN AGAPE—
Oh Justus, thy name is well remembered at the love banquet!

AGAPETE SERVA DEI—
Agapeta, a handmaid of God.

The next epitaph is that upon the tomb of a deaconess who spent all her life of faith in the gloomy catacombs as a ministering angel, ministering to the necessities of the saints:

IN AGAPE MINISTRAVIT—
She has ministered at the love table.
—*Herald of Life.*

—*He smarts not under poverty* who has learned to be content; he frets not under affliction who is submissive to the Father's will, and lays aside his own. Keep your desires within bounds.

THE RESTITUTION.

PLYMOUTH, IND.....April 21, 1875.

EDITORIAL DEPARTMENT.

—Brother T. W. Woodrow, of Altoona, Iowa, wishes us to state that he expects to make a visit East before long, and will speak where his services may be desired. His address is as above.

—Before this number reaches the subscribers, we shall be in Minnesota, where we are summoned by a telegram from our parents. Father and mother have both passed the allotted age of man. May the mercy of a kind Father overshadow, guard and keep them unto that life which is eternal, is our earnest prayer.

—We spent two Sundays of the present month in Goodland. Our meetings commenced on Sunday, April 4, and continued during the week, and over the following Sunday. In all we preached twelve discourses. The interest was excellent. Six confessed Christ, and were baptized. The little band in Goodland is struggling for the crown of life. May the Divine Father keep them in the way of life and preserve them unto his kingdom and glory.

Setting the Time.

It is to be regretted that any Bible student should become so far misled as to set the day when our Lord shall return from heaven. There is no chronological period in the prophecies of Daniel, or John, which alludes to Christ's return, and yet it is constantly insisted on by many that the time is revealed.

Again. Christ's own words: "Ye know not when the time is, watch ye therefore," should forever settle the question. "Of that day and hour knoweth no man." To us it is the height of presumption to appoint any particular time for that holy and sacred event.

Elder Thurman, was sanguine that Christ would come on the passover night, April 19, and he, with those of like faith, were gathered in the city [illegible] ago, confident that they would see the Lord. The time is passed, and these mistaken but well-meaning people are yet in the flesh. They should be sufficiently impressed with the words of Christ to know that when Jesus comes, that his people will be engaged in the various occupations of life. Some are to be in the field, others at the mill, etc. The idea that they will be gathered in some city like Chicago, and from that locality ascend to meet the Lord, is without one particle of Bible proof. And were it not for a certain spirit of fanaticism which pervades the minds of those who are thus led, they could see the absolute foolishness of their position.

This spirit of fanaticism has gone so far with some honest persons as to require them to be dipped in water three times, face downwards, and this too without one Bible example. There is no Bible instance of any body ever having been dipped *three times* in obedience to the commission of Christ. But if persons of a certain excitable temperament become convinced that a "man has been raised up" to restore the ancient mode, they will swallow the whole dose, no matter whether it has a plain example or not. They reason as follows: The man is of God, therefore all he teaches is of God also. In this way they are misled and cease to use their reason or common sense. Elder Thurman was evidently sincere in his views, but he should learn that Jesus meant what He said, "*Ye know not the time.*" No specious reasoning, no translation from the original, no evasion, can efface this one positive declaration "Of that day and hour knoweth no man." Elder Thurman is a man and therefore knows nothing about it. Mrs. White, of Battle Creek, Mich., claims to have had a vision wherein she saw that the time would be revealed to the 144,000 seventh day Sabbath keepers. All this is mere guesswork, and only tends to throw distrust upon the sacred Word of God.

In view of the many wild and visionary notions of those who preach without being sent, and have no message, it is high time that men realize more than ever before the absolute necessity of sticking to the Bible. When men allow themselves to be swerved away from the Word of God into human speculations and early church history, they are sure to land on the shores of doubt and unbelief.

That we are nearing the great consummation there can be no doubt, and that the signs in heaven and on the earth are premonitory of approaching revolutions in the affairs of church and state is equally plain. We are rapidly drifting toward the great crisis. Close attention to and reliance on the Word of God, purity of life, and devotion to the sacred duties of faith, will enable us to pass the storms and anchor on the shores of eternal blessedness. Let us therefore, "Watch, for in such an *hour as ye think not the Son of Man cometh.*"

The Bible versus Universalism.

We will not enter into an analysis of all the texts upon which Universalists rely for proof that the race will finally be saved. Such texts as speak of every knee bowing to Christ, and every tongue confessing; and all things being gathered together in one in Christ fall infinitely short of proving the immortalization of the race. In Rev. xiv. 6-7 we find the record of a proclamation of mercy that shall be made to every nation, kindred, tongue, and people, calling upon them to fear and worship the Creator of heaven and earth, *because* the hour of his judgment is come. In this philanthropic proclamation to the world it offers MERCY to loyal men, and JUDGMENT to the disloyal. Thus, an appeal is made to LOVE or FEAR, clearly showing that OVERT obedience is all that is required that judgments may be averted. All are required to fear and worship God or suffer judgments. That the fear of judgment and not faith and love, will cause all the nations to come up and worship (or bow the knee to) God is evident from the song of the redeemed recorded in the chapter xv. 4. They sing, "Who shall not FEAR thee, O Lord, and glorify thy name? for thou only art holy; for all nations shall come and worship before thee; FOR THY JUDGMENTS ARE MADE MANIFEST." All the adults of Israel were required to come up to Jerusalem and worship God, or suffer his judgments; yet thousands obeyed through fear of punishment and not through faith, love, or the spirit of loyalty. If all were loyal WHY should judgment be used as an instrument of coercion? That JUDGMENTS will humble the nations, and bring them to Messiah's feet is further evident from the following description of the triumphs of Messiah's reign. "He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness SHALL BOW before him; and his enemies shall LICK THE DUST. Yea all kings SHALL FALL DOWN BEFORE HIM; ALL NATIONS SHALL SERVE HIM. Psa. lxxii. 8, 9, 11. All such texts utterly fail to prove that all men will bow the knee before Christ, or confess to him, through faith, or love, or that he will confer upon them an immortal existence. The blessings promised for overt obedience, enforced by JUDGMENTS, always have, and always will be of temporal duration. When Israel, as a nation, rendered OVERT OBEDIENCE, they were blessed. So, when all nations shall SUBMIT to Christ and SERVE him, they shall be blessed; but where in the Bible is the promise that ALL the families (nations. Gal. iii. 8) of the earth shall recieve eternal life? There is not such a promise between the lids of the Bible. From the first promised access to the tree and river of life in the blooming garden of Eden, down to the last promised access to the tree and river of life in the last page of revelation, there is no promise of eternal life or immortal existence to any, except such as shall, through FAITH and LOVE, comply with the conditions prescribed in the word of truth. Eternal life is never offered to the masses, but always to individuals.

All the universal salvations revealed in the Bible are temporal. Take for example 1 Tim. i. 6. This passage is the SHEET-ANCHOR of Universalism. Paul says, "I exhort, therefore, that first of all, supplications, prayers, intercessions, and giving of thanks, be made for ALL MEN. For this is good and acceptable in the sight of God, our Savior; who will have ALL MEN TO BE SAVED, and to COME UNTO THE KNOWLEDGE OF THE TRUTH. For there is one God, and one Mediator between God and men, the man Christ Jesus, who gave himself a RANSOM FOR ALL, to be testified in due time." Nothing is gained by those who oppose Universalism by substituting for the WILL of God, his DESIRE. This only shifts the difficulty without removing it. The unlimited adjective ALL is still left to be disposed of, because God WILL have (or desires, if you please) ALL MEN to be saved; and he wills the salvation of all men, because he gave his Son a RANSOM FOR ALL; and because he *is* the *Mediator* for (all) men. As to the word salvation, it simply means DELIVERANCE without any reference to the DURATION of this deliverance. Eight souls were SAVED from drowning (1 Pet. iii. 20) and yet all these souls subsequently died. All Israel was SAVED from Egyptian bondage, and yet every man was afterward captured by death. Some qualifying terms, expressions of duration must be used, before any reservation can be made in reference to how long this salvation shall continue. We read concerning Christ, that "being made perfect, he became the author of ETERNAL salvation unto all them that obey him." Heb. v. 9.

1. Why affirm that he is the author of eternal salvation to all them that obey him, if they shall obey him in the sense of being an heir of this great salvation? Christ in his discourse with Nicodemus teaches that faith in him is a necessary requisite to eternal life, (John iii. 14-16) and *where* is the Bible evidence that ALL men will BELIEVE on Christ?

2. Why use the qualifying adjective *eternal*, if the word SALVATION implies an endless existence? The word RANSOM relates to the price paid by Christ for the deliverance of the race from the thralldom of death. The salvation spoken of in the text under consideration only promises to deliver all men, and bring them to "the KNOWLEDGE of the TRUTH. It saves them in ignorance of the truth;" and, therefore, not through faith and obedience. This salvation will have accomplished its work when it shall have brought all men to the knowledge of the truth.

A whole eternity sweeps beyond the remotest point of this universal salvation. When brought to the knowledge of the truth, every man will be left FREE to CHOOSE or REFUSE for himself, the same as Saul of Tarsus, and all who have been brought to the knowledge of the truth since the world began. God will neither choose for them nor COERCE them to accept or obey the truth. To affirm that all will love and obey the truth is to assume the very point to be proved. With equal propriety may it be affirmed that ALL who have understood the truth, in past ages, have LOVED and OBEYED its divine precepts, and walked in its light. The first man failed and so have thousands of others. It is also begging the question at issue, to affirm that all who believe and obey the requirements of the truth will continue faithful. The Bible abounds with warnings against the danger of falling. The great apostle was afraid that while he preached the gospel to others, he himself should be a castaway. At the close of the present age there will be ungodly men who are not saved. At the end of the thousand years, when all the obedient have access to the tree of life, and enter through the gates into the city, there will be left out side, "dogs, and sorcerers, and whoremongers, and murderers, and idolators, and whosoever loveth and maketh a lie, to suffer the second death." Rev. xxii. 15, chap. xxi. 8. In the close of all the ages of probation beyond the thousand years as far as the Bible throws a single ray upon the destiny of man, we read, "And whosoever was not found written in the book of life was cast into the lake of fire." Rev. xx. 15. But it may be affirmed that the lake of fire is called the second death. True; but fire can only be death in the sense that it produces death. We call the sword a deadly weapon; but if it had not been used with which to inflict death, it would not be called deadly. What are those abominable wretches represented as being cast into the lake of fire to denote? Preservation? Does this fire preserve death and the grave? Does God propose to preserve the worst class of sinners? This lake is a symbol of DESTRUCTION, and not of preservation. Rom. v. 12-21 is relied upon as proving that the race will finally obtain eternal life. All the verses between the 12th and 14th verses is parenthetical—a point which some of our reviewers have overlooked. For the sake of explicitness we will pass by the parenthesis. We read, "Wherefore, as by one man, sin entered into the world, and death by sin; and so death passed upon all men in whom all have sinned," margin. Therefore, as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life." According to the plain reading of these verses, the same ALL against whom sentence of death, or judgment of condemnation, passed by the disobedience of one man, will be justified to life by the obedience of one man. As through the disobedience of Adam, sentence of death passed against all men; (the all) so also through the righteousness of Christ, this sentence is repealed and the same all justified to life. The MANY in the 19th verse stand for ALL MEN in the previous verse. These two words are used synonymously, and interchangeably. They are from the same Greek root, and must be understood in the same sense. This verse would harmonize with the previous verse more perfectly to render it, "For as by one MAN'S disobedience THE MANY were made sinners, so as by the obedience of one THE MANY were justified. According to the apostle's promise at the 12th verse, all were made sinners by one man's transgression, in whom all had sinned. The justification spoken of in the 18th and 19th verses is placed in direct antithesis to condemnation; It will therefore restore the same life that the death, which passed through Adam to his posterity, deprived them of. The death inflicted upon the races by Adam's transgression was temporal, the life restored to man through the obedience of Christ must be temporal also. The race lost their life UNCONDITIONALLY, on account of one man's transgression, it must, therefore, be given back unconditionally also, on account of the obedience of a man. This is as far as the FREE GIFT, the JUSTIFICATION, or the GRACE of God will go without compliance with conditions on the part of man. But where personal sin abounded over or additional to, the sin of Adam, grace has SUPERABOUNDED through the personal faith and righteous of men unto eternal life. Thus we read in the next verses, "Moreover the law entered that the offense might abound. but where sin abounded, grace did much more abound. That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." verses 19-20. Please observe (1) grace is represented as simply abounding in the 18th and 19th verses through the righteousness of Christ unto justification of life, but (2) in the subsequent verses, grace is represented as much more abounding (not through the righteousness of Christ) but through our righteousness unto eternal life. If the life coupled with with Christ's obedience in the 18th verse is eternal life, then (1) there is no MUCH MORE abounding of grace about it; for how can grace give man much more than eternal life. There are no two things named to compare, except different degrees of grace in reference to temporal and eternal life. This must be the point of contrast. And (2) if the same life is spoken of in the 18th and 21st verses, then eternal life will be conferred on man unconditionally, through the righteousness of Christ. There is no avoiding this conclusion. It is as clear as a sun beam; that grace simply abounded over Adam's sin so far as to give back to man the life which had been forfeited by Adam's transgression; but grace SUPERABOUNDED over and above the temporal life restored to man through the righteousness of Christ, so far as to give man eternal life through his own right doing. If it is the same life in both verses there is no superabounding about it. There can be no degrees in eternal life. Not only if these two verses relate to the same life, then the race will receive eternal life unconditionally through the righteousness of one man. And if this is true, Hosea Ballou is right, and restorationalism in every form goes to the board. In the verses in the parenthesis we see a marked contrast between the abounding of grace in delivering the many from death caused by one offense, and the abundances of grace in delivering personal sinners from many offenses; and those receive the abundance of grace in the deliverance from many offenses, shall reign through *righteousness*, with Christ in life. Please compare verses 16th and 17th with verses 13th and 14th. By one offense the race was involved in death; therefore, the many offenses must relate to personal sins "after the similitude of Adam's transgression." Thus again we see, that the grace of God, through the obedience of one man, will deliver the race from the death caused by the disobedience of one man. We have also learned that simple grace will restore the life lost by one offense; but that the ABUNDANCE of grace will justify man from MANY OFFENSES—that through righteousness they may reign through life through one Jesus Christ. Thus grace justifies ONE OFFENSE, but the ABUNDANCE OF GRACE justifies MANY OFFENSES. GRACE ABOUNDS UNTO TEMPORAL, and the SUPERABUNDANCE OF GRACE ABOUNDS UNTO ETERNAL LIFE. One of these lives is through the obedience of Christ, and the other through the obedience of the heirs of promise.

J. M. S.

Kingdom of God.

"But when they believed Philip, preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptised both men and women." Acts viii. 12.

Just how much persons must know about God's plan to render them proper subjects for baptism, is a question that has agitated the minds of many; and without pretending to have made a "wonderful discovery;" or made a "new departure," I submit, for the consideration of unbiased minds, the following thoughts:

1. Knowledge concerning the kingdom of God is an essential prerequisite. This is clearly evident from the commission: "Go tell the good news of the kingdom of God; he that believeth and is baptized shall be saved, and he that believeth not shall be damned." Upon this grand pivotal point hangs the final destiny of intelligent hearers of the gospel, believe it and (obey) it gives life; disbelieve, and death is certain. This is applicable alike to all who form character either by accepting or rejecting the gospel; and, were I allowed a digression here, would state, that it will undoubtedly require as much knowledge imparted, to justly damn a person, who rejects it, as it will to save those who accept it. This is all very true says one, but how much knowledge of the kingdom is necessary to constitute baptism scriptural? Answer. Just enough to intelligently understand it. The great fact that God will establish on the earth a righteous government called the kingdom of God; is simple and very easily comprehended by any who are possessed of ordinary intelligence. The minute details of such a government can only be learned by patient study and long application. In all human enterprises the general facts will be presented to those who are solicited to embark in the business, and such facts having been intelligently stated, there will be no necessity to form a *new* agreement whenever details of business arise in the further prosecution of the business of the firm. So in regard to the kingdom of God; they who had learned the facts about the kingdom, did not need a re-immersion as each detail of the great plan was learned. I to-day rejoice in the possession of truths learned since I was immersed by Brother Shuller, but they all *pertain* to the *same glorious government of God on earth.* My faith remains firm, my confidence grows stronger that the God of heaven will set up a kingdom, that will exist under the whole heaven, and will break in pieces all other kingdoms, and will stand forever. The grand fundamental truth of the Bible is the kingdom of God. Everything else is subordinate to it. It is the mighty lever that must move to action those who would share in the glories of the age to come. All that has been promised to the believer, as a motive to induce action, must be realized through the kingdom. In the darkest hours of persecution, like a beacon light it has loomed up in the distance to cheer the weary pilgrim as he toils in sorrow and tears. When the Master was about to leave his sorrowing disciples, he cheers them with the blessed promise "It is your Father's good pleasure to give you the kingdom." Precious words, may we all remember them. No one need be burdened with error concerning things not directly connected with the subject of the kingdom. The mortality of man, his unconsciousness in death, his resurrection to life eternal, the final doom of the ungodly, the destiny of earth, all of these things are indirectly connected with the theme of the kingdom. A brief summary of the "things concerning the kingdom" will involve:

1. A ruler. This includes a history of Jesus Christ, his birth, life, teachings, death, resurrection, ascension, priesthood, second coming, raising the saints, taking the throne, ruling the nations.

2. The territory. This comprehends the history of earth as revealed to man, its original formation, its history of scenes of judgment, its perpetuity, its final restitution, God's promise of it to Abraham, to all the righteous as their final and eternal home.

3. The subjects. Embracing the political history of the race, the nations of earth, their present condition, the condition they will be in as subjects under the glorious reign of Jesus Christ.

4. The laws. A ruler, territory, and subjects, could not properly represent a kingdom without laws to bind and control it; therefore, we have the announcement that from Mount Zion shall go forth the law, to be executed by the saints, co-rulers with Jesus, its effects upon the nations, a cessation of war, universal peace, earth brought back to God, after a long revolt of wickedness to be the scene of righteousness forever.

J. F. WAGONER.

Wagoner's Sta., Ind., April 4, 1875.

The Music of Home.

Every woman who has an aptitude for music or for singing should bless God for the gift, and cultivate it with diligence; not that she may dazzle strangers, or win applause from a crowd, but that she may bring gladness to her own fireside. The influence of music in strengthening the affections is far from being perceived by its admirers; a sweet melody binds all hearts together, as it were with a golden chord; it makes the pulses beat in unison and the heart swell with sympathy. But the music of the fireside must be simple and unpretending; it does not require brilliancy of execution, but tenderness of feeling— a merry time for the young, a more subsided strain for the aged, but none of the noisy clap-trap which is so successful in public. It is a mistake to suppose that to enjoy music requires great cultivation; the degree of enjoyment will of course vary with our power of appreciation, but, like all other great influences, it is able to attract even the ignorant; this is what the poets taught when they made Orpheus and his brethren the civilizers of the earth. In cases where musical instruments are not within reach, we may modulate our own voices, and make them give forth sweet sounds; we may sing those simple strains which require neither teaching nor skill, but which, if they come from one heart, are sure of finding their way to another.—*Hebrew Leader.*

The Peril of our Times.

The world is wonderfully perturbed, unrest is the marked feature of the day. No government on earth is at rest and assured of its existence for a day, in peace.

The church is disturbed as it has not been before in a century. The words of the Master, "the sea and the waves roaring and men's hearts failing them for fear and for looking after those things which are coming on the earth"—find verification, now, as at no former period.

In heathen lands, where the light of the Gospel has but dim radiance, there is a universal expectancy of some momentous event. In all India and the East, the ninth incarnation of Vishnu is now looked for, and with it the present order of things will end. And then will follow the universal reign of that deity, and his beneficence will bless the world. This is the sacred belief of millions of our fallen race.

China with her vast population, is in revolution, and is dying out with the blighting influence indulgence. While this is the case in the low countries of that vast Empire, on the table lands, where the Tartar Tribes roam in wildness, the same peril reigns triumphant.

If we look to the civilized portions of the fallen world, we find a state of things, that surely indicates that we are just on the eve of a great change.

This is beyond all question an epoch age, the world is rushing to the fast approaching, new dispensation.

The divine chart of the world's history and destiny, speaks in no uncertain language. And when we look into its heavenly illuminated pages, we see that the days of Sodom and the crimes against God and humanity, are again upon us. The times are too portentious to be mistaken. The red-handed sins of the days of the cities of the plains, again fill all lands.

The marriage relation is fast breaking down before the insidious attacks of that subtile demonism, that is fast turning the race from God—and preparing the world for the advent of the Man of Sin—the personal Anti-Christ—that "wicked one," that is to be the scourge of the last days.

The murder of children is not confined to heathen lands. Indeed that crime against nature, prevails to an extent, to appall us as we contemplate it. Change is doing its deadly work all over earth—and sorrowful as the fact may be, to look upon—the great family of man is sinking away from the light of heaven and the wooing influence of God.

The three unclean spirits, that are to be the brain of the latter time, have gone forth, in their mystic influence, and have entered into the heart of the kings of the earth, and the people, and denial of law and authority of all kinds follows. Evil has gone forth from nation to nation and a great whirlwind is being raised up from the coasts of the earth—the times are perilous beyond parallel.

Not a nation on earth but what is in trouble and many of them on the verge of revolution and many more of them surging amid the fearful throes of internecine war.

The Church—the highest and purest organization, is stricken in many portions and has no rest. It has departed from the faith once delivered to the saints—wrangles on immaterial things and has forgotten the great promises so dear to it in its purer day.

The notion of a spiritual reign of Christ for a thousand years, has taken the place of the faith of the church held for sixteen hundred years, of the *personal* reign on earth, with his saints and the subduing of the nations.

This one great, central truth of revelation, being spiritualized, the church has become greatly demoralized. And all the grand promises, to be literally fulfilled on earth are frittered away.

The promise to Abraham and his seed, "as heir of the world," is diluted down to mean blessings, to be received:—

"Beyond the bounds of time and space."

And this spiritualizing theory has turned the simple and literal words of the angel, spoken to Mary—"and the Lord God shall give unto him the throne of his father David and he shall reign over the house of Jacob forever"—into a spiritual reign in the heart of believers and to be enjoyed in a spiritual kingdom of grace.

This makes religion so unreal, so mythical, as to leave it without power. So unbelief, peril and unrest fill the world.

The great question asked by the Savior, "when the Son of man comes shall he find faith, (the) faith upon the earth," startles us when we fully realize the lack of faith among Christians—as to *the* great truth—the personal reign of Christ upon earth.

Why multiply words—these times and these perils are but the delusion of Satan—they are but the indications of that "falling away" that must come before the final advent and glorious reign on earth of the Son of man.—*J. Harper, in Prophetic Times.*

—London is ahead. It has more Jews than Palestine, more Scotchmen than Edinburgh, more Irish than Dublin, more Catholics than Rome.

The Last Good Night.

Mother, good night! my work is done,
I go to rest with the setting sun;
But not to wake with the morning light;
So, dearest mother, a long good night!

Father, good night! the shadows glide
Silently down to the river's side,—
The river itself with stars is bright,
So, dearest father, a long good night!

Sisters, good night! the roses close
Their dewy eyes for the night's repose;
And a strange damp mist obscures my sight,
So, dearest sisters, a long good night!

Brothers, good night! the sunset flush
Has died away, and a midnight hush
Has settled o'er plain and mountain height;
So dearest brothers, a long good night!

Good night! good night! nay do not weep;
I'm weary o' earth, I long to sleep—
I shall wake again with the dawning light
Of eternal day,—good night, good night!

—*Miss Helen Johnson.*

A Solid Ghost.

A Successful Experiment in Materialization.

Until lately spiritual manifestations have not been very satisfactory in San Francisco. A little while ago, however, it became bruited about that the spirits had actually succeeded in materializing through the magnetic forces possessed by an amateur medium, and quite a rush was occasioned to witness the marvelous phenomenon at the usual charge of one dollar each.

In the room in which these manifestations occurred was a large clothes closet, extending nearly to the ceiling, which was appropriated as the indispensable cabinet. Ghastly faces appeared at the round hole which had been cut in the front of the cabinet, and were distinctly seen by the dim light maintained, while strange voices were heard, as if proceeding from the air, conveying messages of varying import to those present. It was finally announced that the familiar spirit of the medium was preparing for full materialization, and would emerge from the cabinet in complete form as in life. This startling exhibition was appointed for Sunday evening, and the familiar spirit was understood to be a young Indian warrior, who had inhabited that part of the world at some remote period of antiquity. The company was found to be excellently chosen for obtaining a perfectly harmonious condition of the magnetic influences, and after the medium had taken his position in the cabinet and relapsed into the trance, weird and shadowy faces shortly flitted before the round hole in the door. The company sung successively a number of favorite songs, and at each interval watched anxiously for the opening of the cabinet and the appearance of the expected materialized spirit. They had just renewed the sweet, persuasive influence, and were singing the touching ballad of the "Poor Old Slave" with much feeling, when suddenly the harmony was dispelled by a sharp crackling, followed by a crash and the descent of a heavy body into the midst of the circle, knocking several of the members prostrate, and producing a sensation similar to that experienced at the critical instant of a steamboat explosion or railway collision. A good part of the company made a bolt for the point of egress, and dashed down three flights of stairs without tarrying to inquire the origin of the shock; others were petrified with mortal terror and retained their seats, while one or two of the most daring proceeded to determine the precise character of the phenomena. The light was restored, and the strange visitor was discovered lying on the floor, with splintered laths and fragments of plaster scattered about him. It was the medium's familiar spirit, the Indian warrior, completely and most palpably materialized. He was bleeding profusely at the nose, and was in sore distress from a concussion of the abdomen caused by his falling across the head of one of the company in his sudden descent. As soon as the unfortunate savage could recover his breath sufficiently to articulate between his groans and profane ejaculations of the most modern construction, he exclaimed, beseechingly, "Sam, go for the nearest doctor; get Silvers." By this time medium had recovered consciousness, and, emerging from the cabinet in evident chagrin and dismay, he remarked pathetically, while gazing at an enormous rent in the ceiling overhead, "What made you step between the joists? This has just bust the whole business."

—*The four great Hills of Rome* are now crowned by palaces inhabited as follows: The Vatican by the Holy Father, the Quirinal by Victor Emmanuel, the Capitol by the Italian Parliament, and the Mario by Garibaldi.

—Dr. Cumming stated, on a recent Sabbath, that without wishing to be vain-glorious, he had to take credit for the fulfillment of the prophecies which he had uttered for some twenty year previously. According to the united testimony of Mr. Gladstone and Mr. Disraeli, the whole world was upon the eve of the most tremendous conflict which had ever shaken it to its foundations, at the conclusion of which Christ would appear in his second coming.

Russian Strength in the East.

The *Cologne Gazette* of Wednesday prints an article from its well-known and well-informed military correspondent reviewing the forces which Russia has disposable for war in Asia. The troops now stationed in Asia are nearly adequate to the great work which Russia appears to have before her, and to the accomplishment of which she may be called any day. They are few in number, armed with weapons of primitive construction, many of them irregularly organized, and scattered over the whole breadth of the occupied territory. It would require many mouths to concentrate on a given spot. All in all the army in Asia comprises 28 battalions, 14 batteries, and 210 squadrons, numbering 60,500 men, 32,650 horses, and 112 guns. In addition 23 battalions and 68 squadrons of Cossack troops, scattered over the Amoor, Sabaikal, Orenburg, and Astrachan districts, and numbering 25,750 men and 9,650 horses, are available as reserves. If all these troops were ordered into the field for war service, 27 battalions, 12 squadrons, and three half-batteries, numbering altogether 30,850 men, 2,750 horses, and 28 guns, would still remain disposable for garrison duty. Russia is thus shown to command in Asia a force of about 80,000 men available for war, and all in all 110,000 men. But, as already observed, these troops were scattered far and wide over immeasurable tracts. Of the mounted force, looking so imposing on paper, all but the 12 regiments of Ural Cossacks are irregular levies. Only four battalions of sharp shooters are as yet armed with Berdan rifles; the others have the large bore Terry-Norman musket, converted from old muzzle-loaders. Two batteries of the artillery have bronze breech-loaders; the others still use muzzle-loaders, a good many not being not even rifled. The writer believes that from this evident lack of preparation for war Russia may be interred not to contemplate active hostilities. But it must be borne in mind that for such she has her excellent Circassian army near at hand, containing a numerically strong force, well equipped, well drilled, practiced in practical warfare, and all of them picked men. Moreover, Russia is organizing a sixth division of infantry, the order for the formation of which has already been issued. Whatever improvements have been introduced into the Russian army in the way of new weapons or equipmen have been first made available for these troops, on the efficiency of which Russia appears specially bent. The force reviewed would suffice, in case of war, to keep both Turkey and Persia completely in check, and still leave a sufficient contingent over to meet any British force such as could be mustered in India on equal terms. The troops have shown what they can do in the Khivan campaign. Beyond the land force, Russia is well prepared at sea. The Black Sea, the Caspian, and Lake Aral are all of them well guarded by naval forces. The Black Sea squadron comprises five screw corvettes and two yachts, of collectively 1,864 horses' power and 47 guns, with three ironclad vessels besides building. The Caspian squadron consists of 14 sailing vessels and 17 steamers, having collectively 990 horses' power and five guns; and the squadron on Lake Aral is made up of six steamers, with 190 horses' power and eight guns. Moreover there is the Siberian coast fleet, consisting of 34 steamers, of 1,820 horses' power, and with 81 guns.

Analogy of a Future Life.

There is a remarkable phenomenon connected with insect life, which has often occurred to my mind, while meditating on the subject of preparedness for a future state, as presenting a curious analogy.

Most persons know that every *butterfly* (the Greek name for which, it is remarkable, is the same that signifies also the *soul—psyche*) comes from a grub or caterpillar; in the language of naturalists called a *larva*. The last name (which signifies literally a *mask*) was introduced by Linnæus, because the caterpillar is a kind of outward covering, or disguise, of the future butterfly within. For, it has been ascertained by curious microscopic examination, that a distinct butterfly, only undeveloped and not full grown, is contained within the body of the caterpillar; that this latter has its own organs of digestion, respiration, etc., suitable to its larva-life, quite distinct from, and independent of, the future butterfly which it encloses. When the proper period arrives, and the life of the insect in this its first stage, is to close, it becomes what is called a pupa enclosed in a chrysalis or cocoon (often composed of silk; as is that of the silkworm, which supplies us that important article), and lies torpid for a time within this natural coffin, from which it issues, at the proper period, as a perfect butterfly.

But sometimes this process is marred. There is a numerous tribe of insects well known to naturalists, called ichneumon flies, which in their larva-state are *parasitical*; that is, inhabit and feed on other larvæ. The ichneumon fly, being provided with a *long sharp sting*, which is in fact an *ovipositor* (egg layer), pierces with this the body of a caterpillar in several places, and deposits her eggs which are there hatched, and feed, as grubs (larvæ) on the inward parts of their victim. A most wonderful circumstance connected with this process is, that a caterpillar which has been thus attacked goes on feeding and apparently thriving quite as well, during the whole of its larva-life, as those that have escaped. For, by a wonderful provision of instinct, the ichneumon-grubs within do not injure any of the organs of the larva, but feed only on the future butterfly enclosed within it. And consequently, it is hardly possible to distinguish a caterpillar which has these enemies within it from those that are untouched. But when the period arrives for the close of the larva-life, the difference appears. You may often observe the common cabbage-caterpillars retiring, to undergo their change, into some sheltered spot—such as the walls of a summer house; and some of them—those that have escaped the parasites—assuming the pupa-state, from which they emerge butterflies. Of the unfortunate caterpillar that has been preyed upon nothing remains but an empty skin. The hidden butterfly has been secretly consumed. Now, is there not something analogous to this wonderful phenomenon in the condition of some of our race? May not a man have a kind of secret enemy within his own bosom, destroying his *soul—psyche*—though without interfering with his well being *during the present stage* of his existence; and whose presence may never be detected till the time arrives when the *last great change* should take place? Every man should reflect whether this may not be his case, remembering that it is in his power now, through the help that is promised, to detect and destroy these secret but deadly enemies within him. —*Archbishop Whately.*

Private Prayer.

The largest part of the Christian's prayers will always be in private. If it be not more secret than public, more hidden than open—if his prayers in his closet, in his studies, in his walks, are not far more constant and important than his prayers in company and in church—he ought to doubt whether he does not pray to be seen of men rather than to be seen and heard of God. Secret prayer is the fountain of all other prayer. Where there is no habit of private communion with God there will be no earnestness in public prayer. It will be formal, dry, and consisting in endless repetitions of the customary phrases. The life of religion in the soul consists in habitual communion with God, in gratitude, in supplication, in "the flight of one alone to the Only One." This hidden, inner life must be maintained in its fullness by constant prayer, and thus it will flow out easily into all the acts of public devotion and active goodness. But when this inner life stagnates, then the outward acts of devotion become formal and rigid, and the man is like a tree, hollow at the heart, which still may maintain an outward, languid show of life.

Secret prayer is the sign and the food of this inner life; its sign—for this life is love, and where love exists it will express itself. If the heart loves God, it will commune with Him; it will habitually turn to Him, as the heliotrope to the king of day; it will lean on Him in dependence, trust and confidence.

One great advantage of private or individual prayer is its freedom of form; another, its greater range of subjects and occasions. Its form is free. It may be mental or oral, it may be only the unexpressed, sincere desire of the soul, or it may be a verbal utterance of wants and needs. It may be only

"The burden of a sigh
The falling of a tear,
The upward glancing of an eye
When none but God is near."

It may be at set times, or at any and every time, walking to and fro, sitting, kneeling, waking at midnight on the bed, in the midst of affairs. We carry this closet with us everywhere; we can always step in and shut the door. No one sees that we have gone in, unless our secret communion with our Father shows itself by "a sweet, attractive kind of grace," which such intercourse leaves behind it on the features.

His One Mighty Work.

We read in the Scriptures that Jesus Christ the immortal Son of God, has in his hands "all power in heaven and on earth." Of course He possesses the right and desire to wield that power. He that is the all-powerful one. Love infinite to save, hides in his heart; zeal, burning and resistless, animates his purpose; power, omnipotent to do, lies in his hand. But did the reader ever imagine what this mighty one is doing? Whom is He saving? Is He redeeming lost angels? The Scriptures are silent. Is He creating new worlds? It is not so declared. Nevertheless He is not idle, but ever at his work age after age.

Now the one thing our Lord is said to be doing, is saving lost men from sin and death. This King has no other business. With Him there is no plea of lack of time on account of other and pressing cares. Redemption is his one all-important mission, his all-absorbing theme. He lives for this. This blessed task, and this alone, He lovingly and untiringly seeks to accomplish. With it his great heart is burdened, his time occupied, his hand ceaselessly employed. Towards its completion all his sacred zeal, his wasteless affections, and his mighty energies are assiduously bent. On earth He had but one purpose, one work, "to seek and to save that which was lost." In heaven He ever lives, not to create new orbs in endless space, but to make effectual intercession for mankind. Before the throne He pleads as intercessor; on the throne He asks as king, and Jehovah hears his voice. Truly God has laid help on one mighty to save.

Hence it only needs that men *will* to be saved, and then how easy for prince Jesus through the apostles to save five thousand at Jerusalem, through some other servant's preaching to save a thousand in another city, and through another to save ten thousand in our own day, all in a few short months.

Jesus is sleepless and invincible. Close to the supreme throne He stays and loves and pleads. In the mercy-seat He is resistless. With intense devotion He cries, "Father, all these have sinned; turn the sinner to his injured king, and for my sake freely forgive him." O, such pitying, unfaltering love! O, such tireless long suffering! O, such yearning, agonizing solicitude! O, such mingled sympathy and might! With these attractive qualities is the breast of the King filled. Can any doubt it?

High up in the splendors of the beautiful city, surrounded by shining throngs of angels, Jesus lives, and for thee, O ungodly one, this royal potentate intercedes. O, with such a helper none need to perish. Will you persist in scorning his love and defying his power? What amazing infatuation to know that He exists but to save and bless you forever and ever, and still at the last to weep and wail, and wrapped in keen despair, bitterly exclaim, "We are not saved!"

Save a sin-ruined, dying world, O Christ, yes, save even *me!*—*D. T. T.*

Unknown to the World.

By the world our Lord was not known to the Son of God; for in his incarnation He dispensed with the glorious condition He had with the Father and took the condition of a servant. There was no personal manifestations of his Divine nature seen in his outward appearance. He was to the eye of flesh no more than man, the son of Joseph and Mary. The mystery of his conception if made known to them was not believed. Hence, though his works were sufficient evidences of the truth of his doctrines and the validity of his claims, they rejected Him. There were some who believed on Him when they saw his works, and confessed Him, and to them gave He power to become the Sons of God, by a Spiritual renewing. Now, as He was, so are all who believe on Him in this world. They are not known to be the Sons of God. No external mark is set upon them to distinguish them as such. The traits of Christian character, as developed in the faithful believer, do indeed gradually exhibit themselves in the placidity of his countenance and the gentleness of his demeanor, but no halo of glory surrounds his head. It is enough that the disciple be as his Master and the servant as his Lord. Therefore the world knoweth us not because it knew Him not. Our relation as Sons of God is not now made manifest by our condition. The world derides it as a superstition and regards the hope *of its future realization* as a delusion. But we know, by faith, its truthfulness and reliability.

This unknown state is suitable as a state of trial, in which we walk by faith. We are here as children under age, receiving education, subject to tutors and governors, differing not in externals from servants, though entitled to all the glories of the Father's estate. This subjection to disciplinary arrangements in which are included fiery trials and severe afflictions is to prove our sincerity and steadfastness, and strengthen our faith in God. And we may rest assured that it is needful or it would not have been appointed. It tends to develope and perfect the life of faith; and prepare us for the future manifestation of the sons of God. It is hereafter that our condition will correspond with our relation, and will be one of glory.

Our Lord said to the High Priest, "Hereafter ye shall see the Son of Man sitting on the right hand of power and coming in the clouds of heaven." Now He is in the unapproachable light, which no man hath seen or can see; and our life, as to its glory hidden with Him in God; and when He shall appear we shall also appear with Him in glory. Then we shall be like Him. Our bodies will be immortal and incorruptible like his glorious body. And shall be arrayed in the royal garments of God's priests and kings. Then shall we be known as the sons of God, being made One with Christ and glorified together with Him.—*Prophetic Times.*

Letters and Receipts.

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Geo Pumphry H Patton Ellen Lockwood O V Servis Wm M Winans.

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"For I was an hungered and ye gave me meat. . . . naked, and ye clothed me. . . . Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me."—*Jesus.*

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SPECIAL NOTICE.

Notice is hereby given that the third installment of the Indiana Evangelist Fund is now due, and those who have not paid in their subscriptions are requested to do so as soon as possible. Some have as yet made no payment whatever. The means are needed to meet current expenses, and we hope our brethren will be prompt and fulfill their promises. Please attend to this matter at your earliest convenience.

CYRUS TABER, } *Financial*
ISRAEL O. ROBERTS, } *Committee.*
Plymouth, Ind., April 20, 1875.

NOTICE.

The Lord's Supper, or Christian Passover will be celebrated at my residence in Anna, Ill., the evening of April 19, at eight o'clock p. m. The brethren and sisters of the One Faith are cordially invited to be present.

AMOS SANFORD.

APPOINTMENTS.

The Lord willing I will visit the following places. The first day in April at Petersburg, Hancock county, Ind., and continue over the first Sunday. April 16, in Dewitt county, Ill., near Waynesville, as brother Graham may appoint. The first Sunday in May in Warren county, near brother Fleetop, meeting on Friday night before. The second Sunday in May at brother Howards, in Fountain county, to commence on Friday night before. The third Sunday in May at Burgess Corners, in Clinton county, commencing Friday night. Fourth Sunday in May in the neighborhood of Henry Mesimore, south of Warsaw some ten miles, in Kosciusko county Friday night before.

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OUR REST:

A Magazine bearing on the questions of Salvation, and Prophetic Inquiry.

EDITED BY T. WILSON, AND M. T. REED.

"There remaineth therefore a Rest to the people of God, . . . Let us labor therefore, to enter into that Rest."—Heb. iv. 9, 11.

PROSPECTUS.

The object of this Magazine will be to present in as clear a manner as possible the things concerning the Kingdom of God and the Name of Jesus Christ, together with such expositions of prophecy as will be profitable to the reader. The objects in greater detail may be stated as follows:

1. To introduce Bible testimony as to the nature location and mission of the Kingdom of God.

2. To show the intimate connection of the Name of Jesus with our salvation.

3. The past, present and future mission of Christ as the Savior, Priest and King.

4. The Restoration of Israel from their long dispersion, and their re-settlement in the land of Palestine.

5. The Destruction of the Wicked, as well as the Bible teaching concerning Hell.

6. The Nature of Man, and his entire dependence upon Christ for Eternal Life.

7. The word of prophecy as fulfilled in the past, and as it is now being fulfilled before our eyes, preparatory to the return of Jesus to establish His Kingdom of Righteousness and Peace on the earth.

Such is a brief outline of the design of "Our Rest." It remains for the reader to say whether or not he can consistently assist in its circulation. If he desires the instruction we shall give, or if he would contrib it to others, we shall gladly enter his name upon our list upon receipt of the subscription price.

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Wait.

BY S. BOZATA WIRTH.

A thousand years is but a day
To him who ruleth all the spheres;
He calmly plans while mortals wail,
Yet numbs all his children's tears.

He heareth every secret prayer
That burdened hearts pour out to him,
And weigheth through the shadows long
To perfect that which seemeth dim.

The roll of honor not yet full,
The crown of glory not yet won,
He waiteth still within his plans
Electing many a lowly one.

But tears and prayers shall yet avail
To bring the glad millennium in,
And God's own time shall come at last
To make an end of woe and sin.

So patient we must watch and wait
Enduring all the cold world's scorn;
The Christ we love shall come again,
Then faithful be until the morn.

Report of Discussion.

A Synopsis of first proposition debated between Snider of the Christian Church, and G. W. Myers of the Church of God, in the north portion of Montgomery county, Kansas, commencing the 23d ultimo, and lasting four nights.

Prop. "*Resolved*, That the Bible teaches that death is a cessation of a conscious state of existence." Myers affirmed. Brother Myers after some appropriate remarks by way of introduction, asked the question, "What is Man?" And gave us Webster's definition, "Signifies primarily *form*." 2 Gen. ii, 7, "of the *dust*;" 3 Gen. vi. 3. "That man is *flesh*." Hence we find that *man* was *formed*. 2. *Power* put *into* the *man*. 3. *Result* produced *a living soul*. And the man being *flesh*, *blood* in the *flesh*. "The *life* is in the *blood*," not an immortal soul, or spirit. See Lev. xvii. 14. At the death of the *man* the spirit returned to God who gave *it*, and man, or the *form* returned to the *dust* as it (the form) was!

Doctor Snider's first speech. After a few remarks by way of disabusing the minds of the audience of the effects of Brother Myer's remarks, introduces Elihu's *opinion* as found in Job xxxii. 8. "A spirit in man." Death, he said, was a separation of parts. James ii. 26; Eccl. xii. 7; 2 Cor. xii. 2, and Rev. vi. 9, 10. "I saw under the altar the *souls*." These were the immortal spirits of the martyrs. The *man proper* is the spirit. He is not talking about the soul, but the spirit. Q. Does the spirit die? Did God breathe the breath of life into the animals? Dives, and Lazarus are *referred to*, to prove that spirits were conscious and had eyes, and fingers, after the body, house, or the tabernacle it dwelt in died.

Brother Myers in reviewing Gen. ii. 7. The *man* formed of *dust*, "and yet, *man* without *life*, *thought*, *light* or *knowledge*, was called *man*, until God breathed into his *nostrils* the breath of life" before "man became a living soul," and then read Gen. vi. 17. "Destroy *all* flesh wherein is the breath of life," and Gen. vii. 21, 22. "And *all* flesh *died*—fowl, cattle, beast—every *man*, all in whose *nostrils* was the *breath* of life—died." Then he dwelt upon the *law* given and *broken*, the *judgment* and execution of it upon the *man*, "dust thou art and unto dust shalt thou return." Here Snider admitted the proposition, and *it* was changed to read, "does the *entire* man die?" In proof, Job xxxiv. 14, 15. If God should gather his *spirit* and *breath*, all flesh shall perish together, and *man* shall turn to dust again, as he was before he was formed, and was in harmony of Gen. iii. 19. "Dust thou art," &c., carried out in Gen. v. 5. "And he died." Abraham, Gen. xxv. 8, 9, gave up, "*breathed out*" and was buried. Ishmael 17th verse; Isaac xxxiv. 29; Jacob xlix. 33; l. 1-13; Joseph l. 26. Snider said, "We have heard another speech! [Laughter.]

"The outer man dies, but the inner man never dies!" Quotes James ii. 26; Zech. xii. 1; 2 Cor. xii. 2, 3. "Is a corpse ever called a dead soul?" Quotes Thess. iv. 13, 14; 1 Cor. xv. 35-38. This is clear proof the *entire* man does not die. My first argument is based upon Job xxxii 8. Reads 2. Prov. xx. 27. 3. Eccl. iii. 21. 4, viii 8. 5. xii. 7. 6. Zech. xii. 1. 7. Job iv. 15, 16. 8. Job xxxii. 18. 9. Prov. xxv. 28. 10. Luke viii. 55. 11. Acts xvii. 16. "Paul's spirit stirred within him." 12. Acts xxiii. 6-9. 13. Rom. viii. 16. 14. 1 Cor. ii. 11 15. 2 Cor. iv. 16—outward we perish—the inward is "renewed day by day." Myers asked if man's skull should be crushed in upon the brain, was that man conscious until it was replaced and the brain relieved? A. "The spirit is conscious!" Myers question. "Do souls possess blood? as referred to by Snider in Rev. vi. 10." No answer. Q. As Brother Snider is a physician, and has dissected dead men, did he ever find the "*vacuum!* the immortal *soul*, spirit, or inner man occupied, while the *inner man* was in the *house?*" If so, wherein the house did he find such a space? No answer. Do never dying souls or spirits continue *under* the altar where their bodies were slain, and not go into heaven at the death of those bodies? No answer.

Snider uses about thirty-two quotations, calling them arguments, to *prove* that *man* possessed a spirit *in* him. Myers informed the audience, he (Myers) had not denied that, but admitted it from the first, yet he denied the *spirit* of man being "the *man proper*" or *improper*. And the spirit of man could not be the m..., any more than the Spirit of God could be God. Neither could the steam in the engine, be the engine "*proper*." Myers defines the inner man, and refers to Col. iii. 9, 10; Rom. vi. 1-6, and xii. 1, 2, a renewed mind, or changed mind from the love of *sin* to the love of *God*. The proposition was changed to read, does the Scriptures teach the entire man dies? It was done to please Snider. He could not answer those questions Myers had given him in regard to *man's consciousness*, and the manifestations of life in the incipient state, as inhaling and exhaling, or inbreathing and outbreathing, from a scientific standpoint.

Doctor Sniders' rendering of Luke xvi. 19-31, that the *spirit* of the rich man, after his body was dead and buried, lifted up its eyes in hell, and talked to Abraham—prayed to Abraham—and so on. Myers claimed that the word *spirit*, was not in the quotation, hence, Snider was mistaken. Snider referred to Luke xxiii. 42, 43, and said the *spirit* of the *thief* and the *spirit* of *Christ* went to paradise that day. Myers claimed that Snider must be mistaken, for the records do not give any account of the thief dying *that* day, or that his spirit left him that day. And the proper way to understand the passage, would be, that the petition of the thief was made that day, to be remembered "when (Jesus) thou comest into thy kingdom." Will Snider admit the kingdom came then? No. The answer was spoken by Jesus that day, "Shalt thou be with me in paradise?" "Shalt thou" alludes to the future, at his second coming. See 2 Tim. iv. 1. At the judging of "the quick and dead at his appearing (the second time) and his kingdom." In reference to man's condition in death, Myers referred to David's death as found in 1 King's ii. 1, 2-10; Acts ii. 29, and xiii. 36; and to Christ's death, and Stephens' to prove "*the entire man dies*," and as to man going to heaven at the death of the body; there was not one passage that intimated such a thing between the lids of the Bible. But Snider would contend that the "*soul or spirit*," and "the *inner man*" or "the *man proper* did go immediately to heaven, and was conscious from the death of the old house, the *mortal* body, until the *resurrection* of the old body." Myers asked the question: In the resurrection would the souls have two bodies? And do sinners have the inner man, spoken of by Paul? No answer. Snider said the beggar was on the Abraham side of hades, and the rich man was on the other side in torment, &c. Myers question. Is Abraham's bosom paradise, and in *hades?* When Snider had proven by Paul it was in the third heaven; and if all men's spirits return unto God, as Snider contends, how could they be in prison in the days of Noah, in Abraham's bosom, and beyond the gulf in the hot side of hades, and under the altar, all at the same time?

It must be impossible. Again, if some souls go to heaven, and some where the rich man was at the death of the body, or house, what need is there for a "judgment to come" or a resurrection of the dead? And if Snider's arguments prove that the entire man does not die, then the serpent told Eve the truth when he said, "Ye shall not surely die." God said to Adam, he should "*surely die*," and Myers believed that Adam did die. And when Jesus said, "No man hath ascended up to heaven," He spoke the truth, no matter what Snider may say to the contrary. As a matter of course, the fact that Snider produced some forty texts of the Scriptures to prove there is a spirit in man, was to some of his church a convincing argument; yet to others of his own church, confessed that Brother Myers had proved the affirmative side, logically, scientifically, and by the "*sure word*," which is the *Scriptures*. Myers informed the audience the third night of first proposition (it continued four) that he had been requested to meet his friend in debate, and until then he verily believed he had seen, been introduced to, and had been debating with the *man* called Snider. But he had learned that it was *only* the *body* of Snider. And of course he had not seen the real man, but simply the house in which Snider lived.

Though it was a busy time and large school house, and in the country, yet it was crowded so that many were compelled to stand for two hours—hard work. I would say in conclusion that the brethren may be thankful unto God, that it ever became necessary for Brother Myers to be turned out of the Christian Church, and become a member of the Church of God, for he is *able* and *willing* at *all times* to defend the *faith*.

Yours in hope of that promised life.

H.

Girard, Kan., April 5th, 1875.

The Time.

BROTHER REED:—

As a reader of the RESTITUTION permit me to say through your much prized paper, that some friend has seen proper to send me a paper published in Massachusetts. The Time Appointed, viz. 1875. This may be the fact, but for any man to designate definitely the time of our blessed Lord's return is to appear wise above what is written. For thus it is written, "The day and hour knoweth no man, no not the angels in heaven but my Father only." Matt. xxiv. 36-42. But watch therefore for ye know not what hour the Lord doth come. Now these were the words of the Anointed of the Father, and addressed to his disciples; and further, he positively declared that the Father alone had knowledge of the time of the return of his son. He spoke the things given or made known to him by the Father and as such did not claim to know the fact himself. Why was it that the disciples were instructed to watch? Matt. xxiv. 42. Luke xii. 39. 40. Rev. xvi. 15. iii. 3. If therefore thou shalt not watch xvi. 15. "Behold I come as a thief. Blessed is he that watcheth and keepeth his garments," etc. The presumption is that, if the chronology of the visions of Daniel was such as to admit of a definite calculation as claimed by some, would not the inspired Apostles have spoken of the time definitely? John in the Apocalypse having many glorious revelations made known and shown to him, yea the scenes of the last day, yet leaves the time indefinite. He is only instructed to say by way of caution *watch*. Why watch? Because ye know not what hour your Lord cometh. Thus as true soldiers we all should stand as sentinels, inasmuch as our blessed Lord will come upon us as a thief, or an enemy would, for if we knew what hour the thief would come, we would only prepare to meet him at the hour of his coming. May we not say that it is the wisdom of our heavenly Father that we should not know the day or hour. But rather that we live out our pilgrimage as sojourners in watchfulness and faithfulness to the end; inasmuch as to such will the coronal wreath and white robes be given all such as adorn their lives with meekness shall inherit the (earth) covenanted promises made to the Fathers, and to all such the Lord will not come unaware, for when they hear the Bridegroom's voice they will readily rise up, trim their lamps, and go out to meet him, for the voice of the Shepherd will be a joyful sound to the sheep of the true fold. What servant is he that would not with great satisfaction meet his master, when he knowingly had been faithful in all things committed to his trust? My brethren, should we have any misgiving in the return of the Nobleman; though the time be sealed up until the time of the end; Dan. xii. 9, "And he said go thy way Daniel, for the words are closed up and sealed till the time of the end." Verse 1st. "And at that time shall Michael stand up the great prince which standeth for the children of the people, and then shall be a time of trouble such as never was since there was a nation even to that same time, and at that time thy people shall be delivered, every one that shall be found written in the Book, and many of them that sleep in the dust of the earth shall awake," etc. Verse 4th. "But thou O, Daniel shut up the words and seal the Book even to the time of the end, etc. Verse 8th And I heard but I understood not, then said I O, my Lord, what shall be the end of these things; and he said go thy way Daniel, for the words are closed up and sealed till the time of the end." Rev. v. 9. "And they sang a new song, saying thou art worthy to take the Book and open the seals thereof for thou wast slain and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation, and we shall reign on the earth." Not knowing the day of our blessed Lord's return, my brethren, we are not disposed to say my Lord delayed his coming but rather pray thy kingdom come, and would say to all watch. In the hope of the kingdom I am yours.

R. P. KEETON.

North View, Va.

What the Spirit Saith.

He that hath an ear, let him hear what the Spirit saith unto the churches. To him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise of God. He that overcometh shall not be hurt of the second death. To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written which no man knoweth, saving he that receiveth it. And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations, and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers; even as I received of my Father. And I will give him the morning star. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out, and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God, and I will write upon him my new name. To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne.

BENJAMIN R. LAND.

The Book of Sevens.

Seven golden lampstands, seven stars, seven seals, seven trumpets, seven plagues, seven promises to him that overcomes, the seven times repeated warning. "Behold I come quickly." This wonderful scale is given to the church, a revelation of Jesus Christ, which God gave to Him to point out to his servants the things to be done.

"What thou seest write in a scroll, and send to the seven churches." "I Jesus sent mine angel to testify to you these things in the churches." "And behold, I am coming speedily, blessed is he that keeps the words of the prophecy of this scroll." "And he said to me, Seal not the words of the prophecy of this scroll for the time is near, I testify to every one who hears the words of the scroll of this prophecy. If any one add to them God will add to him the plagues written therein. The plagues written in this prophecy are fearful, but the blessings are glorious. It is written in figures and similies as he who testified these things, spoke while on earth, when he opened his mouth in parables and uttered things kept secret from the foundation of the world."

This is one strong evidence to the waiting bride that the letter come from her absent Lord. Look at Matt. xiii. where He illustrates the things of the kingdom by figures, then open this wonderful scroll and see if it is not this same Jesus talking to his disciples. The good seed are the children of the kingdom. The tares are the children of the wicked one. The seven stars are the messengers of the seven churches, and the seven lampstands are the seven churches. The seven heads are the seven mountains on which the woman sits. The woman is that great city that reigns over the kings of the earth. If the church would see herself in all her career, let her look into this faithful mirror. Here is the good and the bad—the gilded harlot in all the carnival of her downward career, from the first step where she leaves her first love, then committing lewdness with the great ones of the earth, and afterward becoming intoxicated with the blood of the witnesses of Jesus. But in the midst of her drunken frenzy she lands in the flames of judgment. Here are the pure and holy suffering, toiling, imprisoned, torn with wild beasts, trodden under foot, burning in flames, famished, lying dead in the streets of the city with the enemy holding a jubilee over their dead bodies. But from the dust she arises clad in white garments, meeting the king in the cloud. He takes her to Himself, as his bride, then as the exalted and glorified Jerusalem she comes down to take her place as queen of the world. Blessed is he that reads and they that hear the words of the book of this prophecy. But we must remember it is Jesus that is speaking, and that He is talking to his disciples, and the style is all his own. He who illustrates the kingdom by the mustard seed, the treasure hid in the field, the pearl of great price, the leaven, the tares and wheat, the drag net, the sower and the seed. Yet 'tis the same Jesus, but in his glorified nature, hence his figures and similies are of a more intricate nature. He said to the disciples, "I have many things to say to you, but ye are not able to bear them now." What He said to them while on earth He received from the Father. This last message God gave to Him to point out to his servants. The things given to the church are for her express benefit. Here she may look and see herself just as she is in all her transits. She can take her reckonings, the way marks are plain, the mile stones are all set up. But she must learn of Jesus; she must sit at his feet. His explanations she must accept. If she turns aside for the wisdom of the world she is deceived. There is not a figure used in this message, but what we find the signification of somewhere in God's book. The golden lampstand with its seven branches is used as the figure of all the congregation of God—the seven stars all the ministry of the congregations. We find the harlot woman Jezebel in the midst of the seven lamps at Thyatira but her children shall be killed with death. In the midst of the seven lampstands Jesus is seen by John in the vision, and John's visitation is in the Lord's day. And the disciples asked Him where the elect should be gathered, and He answered, Where the dead carcass is there will the eagles be gathered together.

The woman Jezebel made Rome the seat of her empire, her children are to be slain, the nations are to destroy her, and there the elect are to be gathered to Him. True as life is the figure. She is presented in the midst of the lampstands, and she has occupied the most exalted and central position of all the churches.

He who could illustrate the great and increasing kingdom of God, chose the simple figure of the lampstand that stood in the tent in the wilderness, to illustrate the state and condition of the church in all her career. In her travels in the desert those who lusted fell in the wilderness; so also this lustful multitude must fall. All that I ask of the reader is to bear in mind the position that John occupies in the vision. On the Lord's day, in advance of the vision, he turns to see the voice that spoke to him, then being turned he saw one in the midst of the seven lampstands. The center of the number *seven* is *four*—three on either side. Let us look from this central lampstand a little further. When he opened the fourth seal, I heard the fourth living one say Come and see. And behold a pale horse, and the name of him that sat thereon was Death, and hades followed after him, and there was given him power over the fourth part of the earth, to kill with sword and with famine and with death and with the wild beasts of the earth. And the fourth angel sounded his trumpet and the third of the sun was smitten, and the third of the moon and the third of the stars, so that the third of them might be darkness, and the day might not shine the third of it and the night likewise. And the fourth poured out his vial on the sun and to him it was given to burn men with fire, and the men were scorched with great heat, and they blasphemed the name of that God who has power over the plagues, and they reformed not to give him glory. In one scene are the seven lampstands burning as seven lamps of fire, and there were seven lamps burning before the throne, which are the seven spirits of God. Said Paul, every man's work must be tried as by fire. If any man's work abide he shall receive reward, but if his work is burned he shall receive a reward but he himself shall be saved, yet as by fire. In another scene we see great Babylon in the flames of her burning, and the great ones of the earth bewailing her. The secret of the book is to find out when and where the seals begin to open, the trumpets begin to sound, and the plagues begin to be poured out, and this we will try by the power of God.

J. G. KISSEY.

False Positions of Universalists.

No. 2.

5. Universalists argue that because "God is love," the whole race must ultimately be saved.

We admit that God is love, but it is only one of his attributes. He is also *unchangeable*, "the same yesterday, to-day and forever." He always was, is now and ever will be love. His love, like Himself is unchangeable. Though God is love, He condemned Adam and the race to death for sin here, deluged our world for sin here, destroyed Sodom for sin here, doomed the Jewish race to eighteen centuries of suffering and woe for denying his Son, and crucifying Him, and has swept the earth of its inhabitants by death more than a thousand times; and, if unchangeable, He will denounce "the second death" upon all the wicked throughout the cycles of an unending eternity. The logic of God's love and unchangeability, the history of God's dealings with the world in the past, and his threatenings denounced upon the impenitent in the eternal future, demonstrate that this will be the case.

If, notwithstanding his love, He has denounced death upon Adam and the race here for sin, burned up Sodom with fire and brimstone, and has heaped up death and woes against the Israelites for denying and crucifying his Son, and has brought sufferings and death upon millions upon millions of the race for sin here, that same attribute of love, will permit Him to consign to endless perdition all sinners in the world to come.

Will his love be greater there than here? He had the power to save Adam from death here. Did He do it? To save the antediluvians here. Did He do it? To save Sodom. Did He do it? The Jews from the great curse. Has He done it. The millions upon millions who have suffered and died for sin here. Has He done it? No! Famines, pestilences, sickness, suffering and death have stalked abroad o'er our world like a destroying angel, depopulating our sin-cursed world a thousand times! And, if unchangeable, all his attributes will co-operate in "the everlasting destruction" of sinners in the future world. Indeed, his veracity and power are pledged to this in the great and terrible day of God Almighty!

6. Universalists acknowledge the distinction between sin and holiness here, but teach that death will abolish it, or at furtherest it will be abolished in the far off future.

We shall answer this part of their dogma further on, and, at the same time, pay our respects to the fair chance dogma. For the present we affirm that if God makes that distinction here, being unchangeable, all his attributes are pledged to continue that distinction throughout eternity. The awful words of doom in the great day of God Almighty, will be: "These shall go away into *everlasting punishment*, but the righteous into *life eternal*." "Everlasting punishment" and "life eternal" are antithesized, and the one shall endure as long as the other. Misery does not inhere in the first, because there is no life in it, but destruction; but the other is "*life* eternal." *Zo-en*, life, is applied to the righteous; but it nor any other word implying life, is not applied to the wicked.

Kolasin, rendered "punishment" by King James' version, is defined by Liddell and Scott, to be: "1. a pruning; 2 a checking; 3 punishing; 4 chastisement; 5 correction." But, better than all, the Bible, Paul defines "the punishment" to be "an everlasting destruction." "Who shall be punished with (dionion olethron) an everlasting destruction."

The duration of the punishment or the life in Matt. xxvi. 46, depends 1. upon the definition of the adjective *aionios*, and 2. upon the state and persons to whom applied. Liddell and Scott define *aionios*, thus: "lasting, eternal." The same word is applied to God. This word like many others, it is true, is sometimes used in an accommodated sense; but, when applied to God or to beings in the great beyond, it must take on its full and literal meaning.

If, therefore, you shorten the duration of the punishment of the wicked, as do universalists, you shorten the duration of the life of the saints, do away with "eternal life," and dethrone the "eternal God." For the very same word is applied to God in Rom. xvi. 26. "But now is made manifest, and by the Scriptures of the prophets according to the commandment of the the everlasting God"—"*ton aionion Theos.*"

ALFRED MALONE.

Pittsfield, Ill., March 24, 1875.

Ephesus.

It is just twelve years since the Trustees of the British Museum inaugurated the researches at Ephesus which six years later culminated in the discovery of the Temple of Diana—one of the so-called seven wonders of the world. A firman was obtained from the Turkish Government, and Mr. John T. Wood, of London, was selected to superintend the excavations. The choice of Mr. Wood, an architect by profession, was most happy, and there have been great results from the wisdom of the selection made by the trustees. For eleven years the investigations continued, and were brought to an end, we are told, through motives of economy on the part of the British Government. Not, however, fortunately, before some of the discovered relics were safely placed within the walls of the British Museum. Before Mr. Wood began his work little was known definitely of Ephesus—one of the seven churches—and in its day a city magnificent in all its parts.

The date of founding the city was 1043 B. C. It was the ancient capital of Ionia, and was celebrated for its splendor. The first prominent result of Mr. Wood's work was the discovery of a beautiful building, fifty feet in diameter, having sixteen columns, standing in the middle of a quadrangle, believed to be the tomb of St. Luke, as a most reliable historian has stated that the Apostle was buried at Ephesus. In 1866 the exploration of the Great Theatre was commenced. This vast edifice was found to be 495 feet in diameter, and Mr. Wood calculates that it was capable of holding 24,500 persons. On the last day of the year 1869, Mr. Wood came upon the pavement of the Temple of Diana, some twenty feet below the present surface, and outside the precincts of the ancient city. At a gate of entrance two roads were found to diverge, one of which had deep ruts of chariot wheels, by following which the temple was reached. Pliny gave the dimensions of the temple as 425 feet long by 220 feet wide, but Mr. Wood found these were the dimensions of the lowest step of the base on which the building stood, the actual dimensions of the temple itself being 308 by 163 feet. Ctesiphon is named as the chief architect, and Pliny says there were 127 columns, sixty feet high, of Parian marble, furnished by so many kings. Mr. Wood found the altar in its proper position, and a sculptured figure of Diana was discovered. A vast block of marble, about eleven tons in weight, part of the friezo of the temple, elaborately sculptured with a representation of the ninth labor of Hercules, was among the "treasure trove," and may be seen, together with every other morsel of the sculpture, at the British Museum. Mr. Wood found evidence in the relics that the temple was adorned with gold and rich coloring. The discovery of a lime-kiln on the lower step of the platform, and a large heap of marble chips, is suggestive of what became of the missing part of the edifices.—*Boston Advertiser.*

—Idleness is the dead sea that swallows up all virtues, and the self made sepulchre of a living man.

—Those who preserve their purity in times of corruption, may trust God for safety in times of desolation.

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

WHOLE NO. 573. Read, PLYMOUTH, INDIANA, APRIL 28, 1875. VOL. XXIII, NO. 17.

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Again Disappointed.

The followers of Elder Thurman gathered in Chicago April 19, to the number of about two hundred, to wait for the Lord, in accordance with their leader's prediction. At eight o'clock Monday evening they sat down to partake, for the last time, as they believed, the Lord's supper, fully expecting that the next time they drank of the cup, they would drink it anew with their King in the kingdom of God. As the hours passed on the solemnity grew more and more impressive. At midnight they confidently expected to hear the summons, and see the glorious revelation of Jesus, and be caught away to meet Him in the air. The bells of the city pealed out the noon of the night, but no answering blast of the great trumpet came to their expectant ears. No white robed messengers came to conduct them to the presence of the exalted Redeemer. They waited anxiously and sorrowfully, till the dawn of the 20th day, and then with hearts full of the sadness of keen disappointment, went their way, to reflect on the short-sightedness of human calculations with the times of God.

And thus it has ever been with those who have fixed upon the day and hour of the Lord's coming. In the tenth century, at the end of the first thousand years of the Christian era, men grew suddenly and zealously religious, and proclaimed the advent of Jesus as to take place at that date. The German Emperor, Henry VII., came down from his throne, and clad in sackcloth preached to his people of Jesus. The day passed, and Jesus did not come, but the religious fever was up, and the first crusade resulted.

In 1843, Miller preached the coming of Jesus, and the destruction of the world. Many of us know what were the scenes of excitement attending that time; how the whole religious world was stirred up, but disappointment was again the result of preaching a set time. The day has been set and postponed to a more convenient season of agreement with their chronology, but all to no purpose,—the coming of the Lord is still future, and mortality is still the inheritance of the saints. Thurman issued his "Sealed Book of Daniel Opened," fixing the Lord's coming on the 10th day of September, 1868, based on astronomical cycles, and the Jewish Jubilees; and when that day came and went, he extended the time to the 19th of April, 1875, on the same figuring and basis. Dr. Thomas fixed the time of the advent as likely to occur in 1868–69, and then revised his figures, and, it is said, extended the time for a century.

Now what does all this teach? That the coming of the Lord is a myth? a chimera of faith, impossible to be realized? Nay verily; the promise of Jesus is still yea and amen; that if He went away He would return again, and take his believing little ones unto Himself. John xiv. 3. The declaration of the angels to the uplooking disciples, is still ringing throughout the world, clear and sonorous as the chimes of St. Paul's—"This same Jesus, which is taken up from you into heaven, *shall so come in like manner* as ye have seen him go into heaven." Acts i. 11. Paul's consolation to the Thessalonian brethren, concerning them which are asleep, still stands upon the page of Holy Writ, gleaming in all its brilliancy of hope and confidence: "For the Lord *himself* shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise *first*. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air." 1 Thess. iv. 16, 17.

This constant disappointment of hopes fixed on some particular day, teaches us that human figuring on God's unrevealed purposes is futile and worse than vanity. If Jesus' declarations as recorded in Matt. xxiv. 40, 41, as to the condition of man at his second coming, teach any thing, they unmistakably teach that men will be engaged in their usual avocations, or at rest in their beds, unconscious of the imminency of his advent; and on this account his exhortation immediately following in verse 22—"Watch therefore, for ye KNOW *not what hour your Lord doth come*," is pertinent and impressive. Let the Christian be at work for the Lord, discharging the duty that is *nearest to him*,—being a help to his fellows as far as he is able, rather than a hindrance, and he need not go off to Chicago, or Indianapolis, or New York, or Oshkosh, or Jerusalem to find the Lord, for He will be nigh unto him, even at the door. Let us all be like the sturdy old patriot in the colonial legislature of Connecticut when the darkness came upon them in mid day and his compeers were frightened and dismayed, thinking the "last day" had come. Standing up in his seat as presiding officer, he said: "Bring in candles! If this be the day of judgment, let the Lord find us discharging our duty." Let the Lord find us cultivating his vineyard, sowing seeds of kindness, and nursing the tender shoots thereof. *Whatsoever* we find *to do* that will better our condition, and that of mankind, let us do it heartily for the love of Jesus as well as for the love of the work itself. If we do this we shall not only be watching every day for the Lord to come, but ready at all times to lay down our present life-work and take up the next, with joy and not with grief.

SILAS.

Chicago, Ill.

Childishness in Religion.

"And Jesus called a little child unto Him, and set him in the midst of them, and said—Verily, I say unto you, Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." —Matt. xviii. 2, 3.

"That we be no longer children, tossed as waves and carried about by every wind of teaching, in the sleight of men, in craftiness that leadeth to the system of error; but being followers of truth in love, may grow into Him in all things, which is the head, even Christ."—Eph. iv. 14, 15, Alford's Translation.

Between these words of the Master and of the disciple there is no real discrepancy, for while the former exhorts to *childlikeness*, the latter expostulates against *childishness*. And need it be said that childlikeness and childishness are very different and even opposite characteristics. It is childlike to be teachable, for example, but it is childish to be "carried about by every wind of teaching." It is childlike to manifest in our words and conduct "the harmlessness of the dove,"—thus "in malice being children;" but it is childish not to possess something of the "prudence of the serpent"—so "in understanding being men." It is childlike to have strong faith, but it is childish to allow our faith to be shaken by imaginary dangers. Peter was childlike when on the lake of Galilee he said, "Lord, if it be thou, bid me come unto thee on the water;" but he was childish when, "seeing the wind boisterous, he was afraid, and beginning to sink, cried, saying, Lord, save me." Matt. xiv. 28–30. The Lord ever delights in the childlikeness of his people, but He only bears with their childishness.

The day in which we live seems to us to exhibit an increasing and portentious prevalence of religious childishness; and that this is no hasty or uncharitable conclusion will, we think, appear very clearly, if we contrast some of the more marked indications of this spiritual immaturity, with some of the most prominent phases of modern Christian experience.

1. One very distinguishing feature of religious childishness is externalism,—by which we mean the craving for an independence of outward aids for the manifestation of the spiritual life, or the awakening of religious emotions not necessarily spiritual at all. Sacerdotalism with all its arrogant claims, sacramentalism in its magical efficacy, sacred symbolism, the supposed sanctity of special places, things, and times, splendid or theatrical ceremonial,—these are at once the toils and the toys of religious childhood; the toils in which by the "craft and subtility of men" it is caught and held in bondage, and the toys with which it amuses itself after the manner of children. Since "Faith is the substance of things hoped for, the evidence of things not seen;" and seeing that as believers we are called upon to "walk by faith, not by sight;" it must surely follow that just in the measure in which we are emancipated from the need and desire for all that is external, sensuous, and visible; we have attained to spiritual manhood, and inherited the blessing pronounced by Christ Himself upon those "who have not seen and yet have believed."

Very instructive, in this aspect, is the contrast presented by Judaism and Christianity. The former, as divinely adapted to the needs of spiritual childhood, was a religion of rite, ceremony, and sacrifice. Its blood-stained altars, and white-robed priests, and symbolic temple furniture, were but the pictures and models by which God condescended to teach his little children, and, as by a schoolmaster, lead them to Christ. But Christianity, as divinely intended for the development of spiritual manhood, knows nothing, essentially, of ritual or sacrament, beyond its simple initial rite, and commemorative feast. Its sacrifices are those of the broken and contrite spirit, of praise and thanksgiving; its priesthood one common to all who share the unction of the Holy One; its only earthly temple the renewed heart, and its Shekinah the indwelling life and light of the Spirit of the Lord.

2. But again; REVIVALISM may, we apprehend, be regarded as another indication of religious childishness. The very use of the term "revival" necessarily imply previous weakness, immaturity, or decay, but the influence of such a season of spiritual agitation is not only too commonly of a very temporary character, but its after effects oftentimes exhibit a painful and instructive analogy to those produced by the excessive use of stimulants upon the bodily health.

The action of revivalism is essentially abnormal, spasmodic, and violent; like that of the lightning, the tempest, and the earthquake. But not thus are the mightiest and most potent forces of the spiritual, as of the natural world found to work; they are calm, constant, and without noise or commotion. The amount of real power exerted by the thunder-storm or the earthquake, though they strike terror through a neighborhood or destroy a city, is as nothing compared with that of the sweet and noiseless sunrise which bathes a hemisphere in its splendor, quickens the vegetation of a continent, and while calling "man to his work and to his labor," awakens the feathered choristers of the heavens, and warms the cattle upon a thousand hills. It was not,—to use the old but ever available Scripture illustration,—in the "great and strong wind," though it "rent the mountains and break the rocks in pieces;" nor in the "earthquake," though in its awful grasp the solid earth reeled like a drunkard; nor in the "fire," though before its scorching breath the forests withered, and the hills smoked as with sacrificial offerings; but in the "still small voice," that the prophet recognized the most convincing intimation of the power and presence of the Almighty. And even so, it is not the Revival—though it sweep over a nation or convulse a city—but to the Divine and unfailing energy, constant and effectual at all times, and in all places, of Him who in his risen and glorified humanity is the life-giving Spirit; that we must ever mainly look for the bestowal and increase of that Divine life which is the Father's gift in Him.

3. Another very reliable evidence of the religious childishness of which we speak is TRADITIONALISM,—by which we mean a blind and unreasoning adherence to certain doctrines or opinions, not because we have carefully and candidly examined into their evidence and been persuaded of their truth,—thus complying with the apostolic injunction to "prove all things and hold fast that which is good,"—but simply because they are embodied in the creed or catechism of our sect, were believed by our fathers, or have been in times past professed by ourselves; to say nothing of such meaner and baser motives as the fear of endangering our reputation for orthodoxy, considerations of worldly interest, or unwillingness to own ourselves mistaken,—since these would call for the application of a severer term than childishness.

It should ever be remembered,—for the fact is most important,—that there are in the world dead religions as truly as there are dead languages; and that one of the most conclusive proofs that christianity is not to be classed among such, is found in its undiminished power to adapt itself to the varied needs, increasing knowledge, and deepened moral consciousness of men. The tree clothes itself afresh each returning summer with new foliage, but it is not this year precisely what it was,—in form and development,—last year, and still less what it was ten years ago. It has been given us once for all in the life and sayings of our Divine Master, and of those whom He specially authorized. It is *the foundation*. It is, in one word which includes all, Jesus Christ Himself,—other foundation than whom none can lay. But *christianity* is the building raised upon that foundation; and this may, and indeed must be, very variously constructed. Not only will it vary in worth of material and in power of endurance, according to St. Paul's well-known illustration; but it also will and must vary according to difference of times, climates, national temperaments and habits. For in relation to the theological thought, as well to social economy, are the words of the great poet true,

"The old order changeth, yielding place to new,
And God fulfils Himself in many ways."

Christ is one,—"the same yesterday, to-day, and for ever;" but christianity, which is the manifestation of his Divine truth in our frail and mutable humanity, is like the "tree of life," of which we read in the book of Revelation, which not only "bare twelve manner of fruits," but "*yielded its fruit every month*,"—affording to every age, as to every individual soul, its needful, and appropriate spiritual nourishment.

Alas, alas! that religion which should, ideally, be the illumination of the loftiest ranges of human intellect by the brightening dawn of a divine inspiration; too often proves itself, practically, the clouding of the calm heights of reason, and the obscuration of that divine light, by the glare and smoke of the fires of human passion, fear, and fanaticism kindled in lower regions. Alas, alas! that when we ought to have attained to the strength and maturity of christian manhood, we should continue so commonly to exhibit the weakness and forwardness of religious childishness.

4. Another form of religious childishness, and it is the last to which we shall now refer, is found in THEOLOGICAL PANIC. "The church is in danger!" The Bible is in danger!" "Christianity is in danger!" How often have such cries as these been heard; how often are they still heard amongst us. But have those most ready to utter them ever reflected that they are in fact not nearly so much the expression of their zeal for divine truth, as the evidence of the weakness and childishness of their own faith therein? What! the church in danger, when Christ has said that He "will build it upon a rock, and the gates of hell shall not prevail against it?" What! the Bible in danger, when Christ has said, "Heaven and earth shall pass away, but my words shall not pass away." What! christianity in danger, when Christ has said, "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand."

And yet, let but a needed reform be commenced, and the cowardly cry, —"The church is in danger,"—is at once raised by those whose worldly interests may perchance be affected. Let but a new scientific theory be broached, and christians shudder lest the foundations of their faith should be shaken. Many examples in proof that this no overdrawn picture might be adduced. One, and that among the most recent, may suffice. Some months ago an eminent physician, who had on a previous occasion fluttered in the theological nursery, wrote an essay advocating, on sanitary and economical grounds, "Cremation," or the burning of dead bodies instead of burial. How this suggestion, should it ever be acted upon, could really affect any article of the christian faith it was not easy to see; but the dislike and even horror with which it was regarded in some religious quarters, indicated a lurking suspicion that it was somehow inimical to religion; and this fear was openly avowed when a bishop of the Established Church—and he not the least distinguished of his mitred brethren—preached a sermon recently in Westminister Abbey, in which, while indignantly denouncing cremation, he expressed his conviction that "the very first fruits of its adoption would be to undermine the faith of mankind in the doctrine of the resurrection of the body, and so bring about a most disastrous social revolution, the end of which it was not easy to foretell."

In nothing, however, is religious childishness more characteristically displayed than in its inability to distinguish between the relative importance of the dangers, real or imaginary, which excite its apprehension. As a child is terrified by every barking dog and strange object, while it neither knows nor cares that the atmosphere through which it is passing is laden with the miasma of a deadly pestilence, so does religious childhood amuse itself with its toys, cling to its dead and almost putrefying dogmas, and become panic-stricken in regard to questions which, whatever may be their importance, touch not the essential facts of christianity, while it seems scarcely to be aware that at the same time the great mission of the Redeemer, the possibility of any divine revelation; yea, the very personal existence of God, are being widely called in question. And the evil of all this is immeasurably increased by the fact that, we seem certainly to be approaching a great spiritual conflict in which such religious childishness will be a disastrous and even fatal weakness; in which, indeed, nothing can avail us but a manly christianity, girding itself with the whole armor of God, "strong in the Lord and in the power of his might," and realizing afresh that now, as of old, "our wrestling is not against flesh and blood, but against the principalities, against the powers, against the worldly rulers of this present darkness, against wicked spirits in high places."—*William Maude, Ed. of Our Hope.*

Moses.

We stand by the banks of the historic Nile 3,420 years ago, where, half hidden by rushes, a little babe is afloat in an ark. His face is exceedingly fair and his lonely situation excites the tenderest emotions of pity. Only a youthful Hebrew maid is near, to watch or care for him. But as we wait to solve the mystery, the dusky browed Thermuthis, a queenly daughter of the house of Pharaoh comes down to bathe in the river. The tiny boat attracts her attention and she dispatches one of her maidens to rescue the child. His beauty touches her heart, and though recognizing him as a child of the Hebrews, condemned by her father's edict to perish, she yet adopts him as her son, and bestows upon him the name of Moses.

So the representative of the house of Levi escapes the doom appointed unto him by Pharaoh. He grows up under the tutoring hand of Thermuthis, and becomes learned in all the wisdom of the Egyptians. Then, seeking his brethren, he finds them weighed down and fainting under the burdens of cruel taskmasters. His fiery spirit rises and he slays one of the oppressors. But his people not recognizing his authority as ruler and peacemaker, he flees into the land of Midian and lives a quiet, pastoral life for forty years. Here he marries Zipporah, the daughter of Jethro, and here in the solitude, the Lord prepares him for his future work.

Towards the close of his sojourn, while watching his flock at the farther side of the desert, near the mountain of Horeb, a thorny acacia—the symbol bush of the desert—bursts into flame, but is not consumed. Astonished at the miracle, he turns aside from the path he is pursuing, to see what it may mean; and a warning voice forbids his near approach, because the place is holy. It is the God of his fathers—the God of Abraham that calls. He must obey. He must accept the divine commission and become the leader and deliverer of his people. Yet his timid nature shrinks back. How can he, so slow of speech, bring the children of Israel out of Egypt? They will not hear him, and if they do, how is he, single-handed, to cope with such a multitude of their oppressors? But his scruples are overcome, and he departs on his mission. Mighty wonders are wrought of the Lord by his hand, grievous plagues are brought upon the Egyptians, the children of Israel are let go, the Red Sea is crossed in safety, and Pharaoh and his hosts are drowned.

The wilderness of Shur, the wells of Elim and the wilderness of Sin are passed, and Sinai looms in sight. Here he causes the hosts of Israel to sanctify themselves before the Lord and he obeys the divine call and goes up into the mount. The whole assembly hear when he utters the ten commandments out of the midst of the fire of the cloud, and believe that he is commissioned of God. Upon this mount the tables of testimony are given to him—two tables the work of God, and the writing of God, Through him, his people enter into a sacred covenant with Jehovah, and receive the law—the new legislation —"As a token of divine justice and mercy." From Mount Sinai, he led them northward to the desert of Paran and sent spies to explore the land of Canaan, but the people rebel against him, increasing his perplexity and care, and with anxious heart he calls upon the Lord and the insurrection is repressed.

Again and again the people murmur, and he leads them about through all their weary wanderings, until the obstinate, disobedient ones fall in the wilderness, and then, being led into sin himself, he is only permitted to approach the boundary of the land of Canaan, to vanquish the kings of the Amorites, and settle some of the tribes on the east of the river Jordon.

His mission, as a deliverer, a leader, and a prophet, is done. He has written it all down; has traced in a few sublime paragraphs the history of the creation and antediluvian age, sketched rapidly and faithfully the biographies of the patriarchs, painted the historical events of his own times, noted, and carefully recapitulated every particular of the law, sung a song for the ages, and given a last solemn charge to his people. The books of the Pentatuch are complete, —with the exception of a few verses; Job is written, and now the meekest of leaders, the sagest of writers, the beginner of the book, the first inspired amanuensis lays down his pen, climbs the summit of Mount Nebo, dies and is buried in a valley of Moab. What wonders God wrought by the hand of this timid, shrinking man! What an instructive history! How worthy of careful, thoughtful study! Let us all, dear readers, strive to follow the Lord, as faithfully as did Moses, and so have a part with him in the renewed land of Canaan, a sure inheritance in the kingdom of God.

S. ROXANA WING.

The Truth and the Life.

The works which should vitalize our faith, and make us "living epistles," are not always palpable to the eyes of the world.

But I thank God that I am permitted to tell the message of the kingdom to some who are willing to lend an ear. The greatest defect with those who give audience is a failure to recognize the importance of believing the truth. "*A present truth*," is to declare God's jealousy concerning the words of his mouth. This tame submission and assent to the commandments and traditions of men claiming to be filled with the Holy Ghost, has paralyzed the zeal, and lowered the knowledge of many professed followers of Christ. To be indifferent, both to *life* and *faith*, is doubly fatal to the cause of Christ. A growth in grace involves a continual repulse of all evil habits; growth in knowledge, and constant appropriations of God's eternal truth; until the chambers of the heart are filled to the exclusion of all errors.

To make the gospel our meat and drink, is to embody it in our lives, by which is furnished the infallible testimony of Christ's divine commission. To do otherwise, is to furnish the most potent auxiliary for infidelity.

To live so that the world may believe in the holy one of Israel, is the highest, holiest position of the servant of God. He may not be commanding in intellect, or eloquent in speech, but his deeds of kindness win the hearts of the needy; his integrity, the respect of the honest, and even those steeped in crime, tremble in his presence. He wields an influence for lasting good a thousand fold more effective than some who are more popular.

To be honored of men, is but a putting on of garments eaten by the moth. But to be honored of God, is to be clothed with the imperishable garments of immortality. May the love of God, in view of what he has purposed in his Son constrain us to increase our faith in Him; leading us to the great foundation of light, the source of all consolation.

Your brother, waiting for the "coming one."

A. B. WINGE.

—God's goodness in former mercies, are excellent pleas in prayer for further mercies.

Great reputation must be obtained by great merits.

God's just rebukes for our sins should not drive us from our hopes in His mercy.

God's judgments, though not executed speedily, will be executed surely.

The "Freeman's Journal," Roman Catholic, renders the following verdict against our public schools: "One thing is certain; archbishops and bishops may be multiplied, and priests ordained, and the thousands of churches built; but if our bishops do not, following the Vicar of Christ, forbid Catholics sending their children to godless schools, in fifty years from now the Catholic Church in the United States will be a shriveled and ghastly skeleton—a dry waste after a wave of European emmigration—a scattered flock that false shepherds fed and fattened on, and left unsheltered from the wolves."

THE RESTITUTION.

PLYMOUTH, IND.....April 28, 1875.

EDITORIAL DEPARTMENT.

—The Editor was summoned to Minnesota one week ago, to see his mother who was thought to be dangerously sick. By letter we learn that she was in a more favorable condition on his arrival. Owing to his absence, the readers will have to forego the satisfaction of perusing the usual editorials from his pen.

—In making remittances be careful to send drafts, money orders, or in registered letters. Quite a number of losses have occurred from a neglect of this precaution. We would say to our Canada friends that there is something wrong on the route between them and this place. Several letters have been abstracted from the mail containing remittances to this office; and some of them containing quite an amount. One brother sustained the loss of eighteen dollars. Notwithstanding all the vigilance of governments, dishonest men will get into responsible places, and escape detection for a time. We must therefore use caution.

—Some, in making remittances, send twenty or twenty-five cents additional for postage expenses. Others enquire relative to this,—saying that if it is needful, or required to send something for postage, that they are willing to do so. We should be glad to have every one of our subscribers send a sufficient amount in addition to the subscription price to pay the postage. With our limited subscription list the paper does not pay expenses, and the postage, though small for a single paper, is a large item of expenses for the year. So our friends will one and all understand, that we desire they should send twenty cents for each year as postage expenses, as all deficiencies must fall upon stock subscriptions.

—We would be glad to have all who are in arrears remit as soon as possible, as the publication of our paper depends upon the receipts. There is one thing that every honorable man will do, which is—to respectfully order a discontinuance of the paper before getting in arrears, unless the design is to continue it. It is certainly not calculated to impress publishers very favorably with regard to the stirling honest of a man, to let a paper come to his address for months after the time paid for has expired, and then receive a notice, either from him, or the Post Master, that the paper is not wanted any longer. A few such cases occur, but we will say in praise of our subscribers, not many. And will our brethren enlarge our subscription list. We have to send some papers to the poor. Who will help in this way?

The Generations and the Prophetical Periods.—No. 2.

To both Jews and Gentiles God accords a set time of visitation. The object of this visitation is "to take out a people for his name." The design of God is to associate a princely priesthood with his Son, who are to share with Him in all the honors and glory of his everlasting kingdom upon earth. The kingdom was first proclaimed to the Jewish nation, but as they "knew not the time of their visitation," the glad tidings is proclaimed to the Gentiles by the Apostles, and till their times shall be fulfilled, the annunciation will continue to be made. The visitation is not to save or convert the world, nor, indeed, any one nation of the world, but to bring out a nobility for future ages. Acting under the great commission, the apostles preach to all nations. Many are now called. As the Gospel is preached in power, multitudes hear, believe and obey. The Pagan worshipper throws away his idols, and abandons the temples of profane rites, to embrace the new faith. Entire kingdoms change their religious belief and observances. But the Gentiles prove no better than Israel and Judah. A mystery of iniquity is finally developed to usurp the place, prerogatives, and attributes of the Most High. An apostasy, foretold by the the apostle, takes place, and becomes a great world-power to waste the church for 1260 years. Its desolating career commenced under the Emperor Justinian, who reigned from 527 to 565. This Emperor "digested from the treasures of Roman Jurisprudence a code of civil law, which has been ever since the source of legal science for all civilized nations."—Hase. Hist. Chr. Ch., p. 129. Gieseler remarks: "Justinian's code was also so rich a source for ecclesiastical matters, that particular collections of church laws were made soon after his time, out of his Institutes."—Vol. I., p. 491. By formal enactments, this Emperor constituted the Roman Pontiff "Head of all the holy churches," and "first of all the priesthood." Under him also, the clergy and bishops received new privileges, and the latter were intrusted with quite a share in civil jurisdiction. The *"eternal oracles,"* as Gibbon terms the Code, Pandects and Institutes, were addressed to the senate and provinces in 533, and "declared to be the legitimate system of civil jurisprudence; they alone were admitted into the tribunals, and they alone were taught in the academies of Rome, Constantinople, and Berytus."—Gib. Vol. IV., p 332. Justinian ascribed the consummation of this great design to the support and inspiration of the Deity. Says Keith: "No earthly code of laws was ever more extensive or permanent than his; it was published 529–533; it continued to be the base of European legislation, till it began to be shaken by the revolution of France, and the code of Napoleon."—Signs of Times, Vol. I., p. 96. A. D. 533 is the date from whence "the monarchy of the Bishop of Rome gradually superseded the Oligarchy of the Patriarchate." Justinian "employed the most unjust and unchristian means of clearing the church of all heresies in the east—that of persecution, and the most cruel persecution any Christian emperor had set on foot, or countenanced. For by an edict which he issued to unite all men in one faith, whether Jews, Gentiles or Christians, such as did not in the term of three months embrace the Catholic faith, were declared infamous, and, as such excluded from all employments, both civil and military, rendered incapable of leaving anything by will, and their estates confiscated, whether real or personal. These were convincing arguments of the truth of the Catholic faith; but many, however, withstood them; and against such as did, the imperial edict was executed with the utmost rigor. Great numbers were driven from their habitations with their wives and children, stripped and naked. Others betook themselves to flight, carrying with them what they could conceal, for their support and maintenance; but they were plundered of the little they had, and many of them inhumanly massacred by the Catholic peasants, or the soldiery who guarded the passes."—Bower, Vol. I., p. 334. In the year 602. Phocas was crowned at Constantinople, and in 607, bestowed the title of Universal Bishop on Boniface, the Roman Pontiff. By the same prince the Roman church was constituted head of all the churches, thus renewing the supremacy bestowed by the Emperor Justinian. In the year 608, Phocas bestowed the famous Pantheon on the succeeding Pope, Boniface IV. The historian says: "The same feeling which had induced their heathen ancestors to deify men, now led them to regard saints as subordinate deities. Some were honored only in those localities in which they had lived, or in which their relics were preserved, but others in much larger circles. Whole orders and nations attached themselves to particular saints, and others were made to preside over certain kinds of assistance. The heathen had some occasion for ridiculing Christians on the ground that their religion had become paganized. Agrippa's cheerful Pantheon, once dedicated to Jupiter and all the gods, was now consecrated to the Mother of God and all the *martyrs*."—Hase, Ch. H., p. 152.

We return to Justinian once more to show clearly the change from the Pagan worship to the Papal. "Justinian destroyed the last intellectual world of heathenism, by abolishing the schools of philosophy, and he annihilated even those secret vestiges of it in Rome which had become concealed under an indifference to all external forms of worship. Photious alone preferred a voluntary baptism of blood in defence of freedom, to a constrained baptism in behalf of Christianity; so many religious phrases and festivals connected with idolatry were preserved in Rome, that it may more properly be said to have been incorporated into the life of the church than abolished." Hase. Ch. H. p. 106, 107. So history is clear that Justinian abolished Paganism at Rome and established Papacy; and under Phocas the transition was perfected by surrendering to the Pope the Pantheon, when the worship of Lybele, the mother of the gods, was exchanged for that of the Mother of God, and the worship of all the gods, for the adoration of all the saints. From the time that the Justinian code became the basis of European legislation A. D. 533 to the French Revolution is precisely 1260 years. This revolution changed the whole state of affairs in Europe. A new actor appears upon the stage, who introduces another code of legislation. If the Papacy was established under the code of Justinian, what has been its fate since the French Revolution and the reign of Napoleon. At the expiration of its predicted supremacy, for 1260 years, prophecy declares, "But the judgment shall sit, and they shall take away his dominion to consume, and to destroy it to the end." Dan. vii. 26. Accordingly in 1793 an important change takes place. On the 21st of January, the King of France was guillotined. Says the Historian; "A new mode of reckoning time was introduced in the autumn of the same year; all Christian morals and manners were abolished by actual legislation; marriage was treated merely as a civil contract, liable to dissolution on notice by one of the parties; all ecclesiastical utensils were sold as national property, and an idolatrous worship of reason was solemnized, in which venal prostitutes were the priestesses and godesses. Gobet, Bishop of Paris, appeared with his priests before the convention to declare that their previous lives had been a deception. The existence of God was publicly denied, his vengeance was boldly challenged, and above the cemeteries the inscription was raised, "Death is an eternal sleep." In 1798, Pope Pius VI. was deposed from his pontificate, and carried a captive into France, where he died at Valence, Aug. 29, 1799. The Roman Republic was established. Rome itself was pillaged, and the sacredotal robes of the Pope and the cardinals burned. The palaces of the Pope and the chief nobility were plundered of every article of value which they possessed. An exhaustive contribution of millions was imposed on an already overburdened city. Everything of value became a prey. The spoliation exceeded all that the Goths and Vandals had effected. ALLISON, His. Eu. Vol. I. pp. 544–546.

On the 18th of May, 1804, Bonaparte became emperor of the French. On the 26th of May, 1805, the iron crown of Charlemagne, after reposing a thousand years in the treasury of Monza, was brought forth to encircle the brows of Napoleon, who, by this coronation at Milan, became king of Italy. ALISON Vol. II. pp. 236–318. On the 17th of May, 1809, the emperor issued his famous decree which declared that the States of the church are united to the French Empire; the city of Rome declared an imperial and free city. On July 5th, the Pope, Pius VII., was made prisoner and taken to France where he remained a captive till April 2, 1814, nearly five years. ALISON Vol. III. pp. 282, 283; Vol. IV. p. 412. In 1870, inconsequence of the Franco-Prussian war, the last vestige of his temporal power departs, and Rome becomes the Capital of United Italy. The Pope's present status may be learned from article V. Part I., of the law of Papal Guarantees, passed by both houses of the Italian legislature, and which received the royal assent, May 1st, 1871.

"The sovereign Pontiff, besides the endowment established in a preceding article (a money endowment) will continue to have the use of the apostolic palaces of the Vatican and Lateran, with all the edifices, gardens, and grounds annexed to and dependent on them, as well as the Villa of Castle Gondolfo, with all its belongings and dependencies." LIVING AGE No. 1442. This is all that is left to that politico-ecclesiastical power that once controlled proud Rome, ruled over a large part of Italy, and dictated the policy of Europe. The 1260 years of Dan. vii. 26. 27. extend from A. D. 533–540 to the French Revolution A. D. 1793–1800. Here commenced its consumption, and as it required about 70 years for its more complete establishment under Phocas 607–610;—so it required about 70 years to consume its temporal dominion—or from 1793–1800, to 1870. So it is not a little remarkable that it is also a period of 1260 years from the grant of Phocas, to the year 1870. The period of Dan. vii. 25. applies, however, to its supremacy. Its consumption is prophetically placed after the expiration of the 1260 years. Here we have the application of one prophetical period to the rise, supremacy, and decline of a great persecuting power symbolized by the "Little Horn" of Daniel. As a temporal monarchy we think its days are numbered, although as an ecclesiastical power it may give the world immense trouble yet. Prophetical periods measure the duration of worldly powers in controlling human affairs. Every period in prophecy is to be thus applied. No period terminates at the second advent, and all calculations of this kind are doomed to disappointment. We will consider others hereafter.

S. A. O.

The Bible.

Wonderful Book! Pre-eminent in name and character above all other books. They are of men; but this is of God. They are human; this is Divine; and hence justly entitled to the appellation "the book." Itself a miracle, as well as a book of miracles. The work of centuries, and at the same time the oldest and the newest of books; dating back the farthest into the past, and reaching forward the farthest into the future; connecting the beginning with the end, and shedding a heavenly light on all the dispensations of which it treats.

It is the sum and substance of ancient Theophanies, and angelic visitations, and providential interpositions, and divine inspirations, and heavenly visions, and miraculous operations, and supernatural dreams. It is a cyclopedia of history and prophecy—of ethics and poetry—of proverbs and songs—of symbols and allegories—of letters and sermons—of prayer and praise. It is a complete book; to which man's wisdom cannot add anything; and from which his folly may not take any thing.

It is a treasury of priceless truths. Its merchandize is better than silver, and the gain thereof than fine gold. The lustre of the diamond pales in the brilliancy of its costly gems. And in nature's splendid garnitue there is nothing that can be compared to them. They are the brightest ornaments of heavenly minds.

This Book is the gift of God to man. It contains the only written revelation of his will, sanctioned by the broad seal of his empire. It is the Urim and Thummim of the christian dispensation. It gives the knowledge of the divine purposes. It utters in silvery tones the divine counsels. Its precepts and promises are as silver tried in the fire, seven times purified. "More precious are they than gold; yea, than much fine gold; sweeter also than honey or the honeycomb." Blessed is he that obeys them; for they will be his life; and happy is he that trusts in them; for they shall be his salvation.

In this gallery of heavenly arts and sciences are life-like pictures of the past—moving panoramas of the present, and truthful and beautiful images of the future. Here, the light of Eden's departed glory still lingers to invite earth's weary pilgrims through this vale of tears to walk with God. Here, the coming glory of the kingdom of heaven dawns to cheer the heart, and animate the hopes of the pilgrim as he sinks to repose in the shadows of death. Here, the eye of faith sees looming up beyond the present dispensation, the promised land in all the beauty and excellency of its heavenly and eternal condition.

This book begins, as was meet, with an account of the creation of the heavens and the earth, most sublime and beautiful; expatiates on the perfection of God's wonderful works, and gives a song to the morning stars, and a rapture to the sons of God; when man was made but little lower than the angels, and his dwelling was in the garden of God. It narrates the fall of man by the transgression of a *positive* prohibitory law, and pursues the history of our fallen and sinful race in the melancholy strains of weeping, lamentation and wo. It brings life and immortality to light in the work of redemption by Jesus Christ, the only begotten Son of God. It comforts the true church—composed of all believers who are regenerated and sanctified by the truth—in her labors and trials and conflict here. It exults in the anticipation of a renewed earth and a righteous age as the inheritance of the saints; and it abounds with exceeding great and precious promises to afflicted man.

It has stood the test of ages, and receives additional confirmation to its authority from the events of each succeeding period, as they severally fulfill its sublime predictions. Its prophecies are a compendious history of the world in connection with the moral government of God. Behold in this ancient record the events of the last 1800 years, written as with the finger of God! Its prophecies have been fulfilling in every age and are now evidently approaching their consummation. The already fulfilled predictions of the word of God, confirm our faith in the historical verity of all those yet awaiting their accomplishment, and furnish a sure anchorage for our hope in God, "though the waters roar and be troubled, and the mountains shake with the swellings thereof."

In these divine oracles we hear the voice of Wisdom as she "crieth at the gates, at the entry of the city, at the coming in at the doors; unto you, O man, I call; and my voice is to the sons of Adam. O ye simple, understand wisdom; and ye fools be of an understanding heart. Hear, for I will speak of excellent things, and the opening of my lips shall be of right things. For my mouth shall speak truth, and wickedness is an abomination to my lips. All the words of my mouth are in righteousness, there is nothing forward, or perverse in them. They are all plain to him that understandeth, and right to them that find knowledge. Receive my instructions and not silver, and knowledge rather than choice gold. For wisdom is better than rubies; and all things that may be desired are not to be compared to it."

This Holy Book is the rule of our faith and the law of our life. May our minds be baptized with the dews of its heavenly doctrines, and our hearts anointed with the unction of its truth. So shall we speak according to the law and the testimony, and our service shall be acceptable to God and profitable to men.—*J. O. W., in Prophetic Times.*

"Why Hast Thou Forsaken Me!"

"My God, my God, why hast thou forsaken me?" are the first words of the 22nd Psalm, and it is strikingly evident that it could hardly have been more applicable to Christ condition. We find portrayed in it the derisive scorn, the reviling mockery, the malicious shaking of heads, almost the very words of the blasphemous taunt, "He trusted in God; let him deliver him now if he will have him." It describes a man surrounded by enemies, wicked and blood-thirsty. Even the crucifixion itself is pictured; "They pierced my hands and my feet. They part my garments among them, and cast lots upon my vesture."

Suppose some poor Christian widow were asked if she was not in fear of suffering from hunger and cold, and were to reply simply, "The Lord is my shepherd;" the other words of that familiar Psalm, "I shall not want," etc., would come immediately to our minds and we should know well her meaning.

Now the Jews must have been as familiar with the whole Psalm of which Jesus used the first words, as we are with the 23rd Psalm, for the Psalms were their hymn-book. And when Jesus, with a loud voice, sounded in their ears the words "Eloi, Eloi, lama sabachthani," some of them, at least the rulers and the scribes, must have called to mind all the Psalm, with its vivid pictures, and in it seen their guilty selves accused and condemned.

But the Psalm also had words for his despairing disciples and those who "waited for the kingdom of God." There were words of trustfulness, of praise, and assurance that

> All the ends of the world shall remember
> And turn unto the Lord:
> And all the kindreds of the nations
> Shall worship before thee.
> For the kingdom is the Lord's.
> And he is the governor among the nations.

And it may be that Jesus Himself found relief in those prophetic expressions of faith, for anon through the darkness were heard words that supplemented the Psalm with his own sublime trust in God. "It is finished. Father, into thy hands I commend my spirit."

Nailed to the cross, the victim of malicious men and subjected to the taunts and jeers of a vile mob, how was it possible to rebuke this wickedness—that blasphemous scoff, "He trusted in God." And yet a rebuke was given that was like a two-edged sword. Did they ever hear that Psalm again without feeling that sword in their hearts?

How could it be harder than then to preach trustfulness in God! When could his words be more useless! And yet He did preach it in words that were heard and that could never be forgotten—words that proved to his revilers and to his disciples that He could even yet trust his Father.

Fervent and Persevering Prayer.

BY R. DONKERSLEY.

By fervent prayer, we mean that which is *warm, earnest, importunate*, as opposed to that stiff, frigid and indifferent manner which too often characterizes our approaches to the "throne of grace." Said a disturbed formalist to a little lad, "What makes your mother pray so loud? Does she think God is deaf, or far away?" And the reply came, "No, I presume not; but she is in earnest about it, and when she gets in earnest she always speaks loud, but never so loud as she does sometimes when praying for the salvation of souls."

Scripture precept and example inculcate and illustrate this principle of supplicatory fervency. Hence, such expressions as "crying," "knocking," "wrestling," "laboring," "striving." At Peniel we hear Jacob exclaiming, "I will not let thee go, except thou bless me." We hear the Syrophenician woman's brief but fervid cry, "Lord, help me!" Of our Savior it is said, "In the days of his flesh he offered up prayers and supplications, with strong crying and tears." Daniel must have poured forth the following petition with great intensity of grief, "O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God; for thy city and thy people are called by thy name!"

The necessity and importance of *perseverance* in prayer, in order to its being effectual, is abundantly set forth in Scripture. We are free to admit that prayer is often answered immediately upon its being presented. But the Bible, Christian biography, personal observation and personal experience, furnish numerous and uncontrovertible evidence that, not unfrequently, perseverence—sometimes long-continued perseverance—is absolutely and indispensably necessary to prevalence in prayer. We may here, again, refer to the case of Jacob, as recorded in Gen. xxxii. xxxiii. for his narrative is equal in illustrating persistence and importunate fervency. Elijah, at Mount Carmel (Kings xviii. 42–45) sustains the position here assumed. The case of the Syrophenician woman in behalf of her daughter is equally good for persistency as for fervency. The widow before the unjust judge (Luke xviii. 1–8) belongs to the same class of Scripture narratives. The inspired pages furnish us with numerous other cases of a kindred character. But the instances already cited may suffice, so far as Bible argument bears upon the question under consideration.

Good men are sometimes at their wit's end when they are not at their faith's end.

False Positions of Universalists.

No. 3.

Universalists try to prove their doctrine by God's foreknowledge and foreordination. They say that these attributes of God would not have permitted his making man, knowing that any part of the race should suffer and die in the great hereafter. This is mere assumption; neither harmonizing with God's word nor with his dealings with man in the past. We have before demonstrated that, if God is unchangeable, whatever he has done in the past, he will continue to do in the future. Therefore, the sufferings and woes and the death in the past, in consequence of sin, will be continued in the great hereafter. What can we reason only from what we know? God is unchangeable, and has doomed the race to death for sin here. Therefore, in the great beyond, all sinners will die "the second death." Disobedience to the law in the garden of Eden brought death to all. So disobedience to "the law of life in Christ Jesus" will doom to "the second death"—eternal death.

If the Bible or reason, or any data from these, pointed to *endless misery* for disobedience, then such doctrine would be revolting to humanity, and utterly opposed to all the attributes of Jehovah. But when the Bible only denounces "the second death," "the everlasting distruction" of the sinner's being, then there is nothing more revolting in this than there is in the doom of death here for sin. These facts stand out to be seen and read of all men. And all know that suffering and death do come upon all here for sin. Therefore, will "the second death," "everlastiug destruction" come upon all sinners in the world to come.

8. *We appeal to God's dealings with man in the past to show that it was not God's foreknowledge and foreordination that doomed man to death here, but man's own acts.* Take the case of Jonah and the Ninevites. God commanded Jonah to go and preach to the Ninevites. That, "Yet forty days and *Nineveh shall be overthrown.*" This was God's foreknowledge and foreordination, and without any expressed conditions. "So the people of Nineveh believed God." How? That this must inevitably take place? No! They believed that God, on condition of their repentance and change, would avert the doom. Therefore, the king, nobles, and people, all humbled themselves, and cried to God mightily, saying, "*Who can tell*, if God will turn and repent, and turn away his fierce anger, that *we perish not?*"

What does *this* teach? This: that God's foreknowledge and foreordination, in regard to the wicked, is based upon contingencies; for when they changed, repented, "God repented of the evil that he said he would do to them." Now, God either foreknew, or he did not, that he would destroy Nineveh within forty days. He did not foreknow it *absolutely*, without contingencies, for it did not take place. He declared that it should, and without any contingencies expressed; therefore they were *implied*, and so understood by the Ninevites. God's foreknowledge, like himself is perfect, and may never be frustrated; but the facts, circumstances, conditions and the responsibility of the Ninevites, and their perfect independence to act for themselves, were as much a part of foreknowledge as were any other part of his foreknowledge. Therefore, as the Ninevites turned and repented, God foreknew that they would, and also foreknow that he would avert the threatened doom.

A. MALONE.

Palestine, Ill., 1875.

From Brother Hatch.

Dear Brethren "of the like precious faith.

I am at home again, found all well. I visited New Palestine again with good success. I held meeting some seven days, and immersed three into the name of Jesus Christ, and others are searching the scriptures to see if the things taught are true. There are others I think that will obey soon. I find "the gospel of Christ the power of God unto salvation, to every one that believeth." I left with the promise that I would return again this season sometime.

From there I visited the brethren and sisters at Indianapolis. I found them alive to the truth. Brother Wilkins, Sister Sharp, and Sister Walker were at my meeting in Palestine part of the time. I stayed with them in the city over Sunday, and spoke to them at 11 a. m. from Heb. ix. speaking of "Christ our High Priest, that is passed into the heavens, there to appear in the presence of God for us;" and no man can enter there; but that we must wait till our high priest comes out to bless us, and then shall we appear with Him in glory. I talked to the people again at night, and after meeting, one lady called on me to immerse her; and, on Monday afternoon, we went to the water and immersed her into the name of Jesus Christ. To God be all the glory.

J. S. HATCH.

—Communicating knowledge generally enlarges the stock.

God is kind to the evil and unthankful, and why should not we be?

The Dawn.

A light in the tempest is breaking
The clouds are beginning to part;
And hope from her slumber is waking
To cheer every true waiting heart.
Sing anthems,
Sing anthems of joy every heart.

The night that was burdened with sorrow,
Rolls back her dark sables of woe;
While Faith gives her promise, to-morrow,
Her sun to full zenith shall glow.
Sing anthems,
All hearts will leap gladly to know.

The mists from our landmarks are spiriing,
Once more all their beauties appear;
The Almighty Jehovah is smiling,
The day of our triumph is near.
Sing anthems,
Our strength shall all enemies revere.

The valiant, the patient, unfearing,
Shall march to the highest degree,
By the Cross our life-boat is steering,
To anchor Lord Jesus, with Thee.
Sing anthems,
Earth, passing, shall hear we are free.

J. P. L.

—*Plymouth, Ind.*

The Future Millennial Earth, the Inheritance of the Meek.

"But the meek shall inherit the earth, and shall delight themselves in the abundance of peace." Psalms xxxvii. 11.

"Blessed are the meek, *for they shall inherit the earth.*" Matthew v. 5.

The Christian Church, with one consent, during the first three centuries, and in every subsequent period of its greatest purity, received in a plain and literal sense those scriptures which relate to the Second Advent of Christ. The great council which condemned Arianism, proclaimed its belief in the literal meaning of the promise that the meek should inherit the earth, and all such like passages.

There are, indeed, some Christians who think it derogatory to the glorious character of the promised kingdom to connect it with anything of earth. But let them remember that two out of the eight beatitudes repeat the *promise of inheriting the earth*; and in the Lord's prayer, which is left for our use until the Lord returns in glory, we pray for this future inheritance, "Thy Kingdom come, Thy will be done on earth."

In regard to the time when the inheritance shall be entered on, it seems to be at the future descent of the Lord on this earth (Zech. xiv. 4), and not at His preliminary appearing in the air, which is the first stage in His Second Advent, when He will gather up to Himself into the heavens all His saints, both quick and dead; having "changed their vile bodies, and fashioned them like unto His own glorious body." Then, as the first act of judgment, the principalities of the kingdom will be apportioned to the co-heirs, according to the diligence with which they have employed the talents entrusted to them, some being made rulers over ten, others over five, or two, or one city. His *coming down* upon the earth is an event subsequent to His *appearing above* the earth. His feet shall then stand again on the mount from which He ascended (Acts i.); and it is said (Zech. xiv. 5), "All the saints shall come with him." They must, therefore, have risen and left the earth before that time, or they could not come back with Him.

During this recompensatory judgment of the saints in the aerial heavens, the earth will be left in an awful state of anarchy; which will increase in violence till the apostate nations of the Roman earth, mustered under their papal and infidel heads, and led on by the Man of Sin, the Personal Anti-christ, will be gathered together against Jerusalem. Then will the *cry of the distressed children of Abraham* reach the ear of their Deliverer, and He will reveal Himself in flaming fire to the utter destruction of their enemies and His. This is called in Joel and Malachi, "the great and terrible day of the Lord." The wicked shall burn and melt away in the presence of the Lord "like the fat of lambs," and "the transgressors shall be rooted out."

On the Jews thus delivered, "the spirit of grace and supplication shall be poured out, and they shall look upon Him whom they have pierced, and mourn for Him as one mourneth for his only son." Zech. xii. 10. They will then be nationally converted; rebuild their city on the plain caused by the earthquake at Jesus' descent (after the pattern in Ezekiel's last eight chapters), and become missionaries to those nations as were not shared the apostasy, and had therefore escaped the first act of vengeance "Then shall the Lord be king over all the earth." Zech. xiv. 9.

By the process of fire the heavens and the earth will undergo that great renewal of which we have spoken, and to which "all the prophets have testified since the world began." Not that the earth will be utterly destroyed by fire any more than it utterly perished by water. Probably it emerged from the flood improved in fertility, and the beasts of the field and the fowls of the air came out of the ark—some more docile and others less formidable to man than before (Gen. v. 28; viii. 21; iv. 22), still all painfully under the original curse, all subject to vanity (gone astray.) Be that as it may, St. Peter makes the two cases analogous. After vengeance has been executed on the despisers of the gospel, the earth itself will be "delivered from the bondage of corruption into the glorious liberty of the children of God." The removal of the curse will probably not be completed till the close of the millenium; when, after one more awful development of the odiousness of sin and rebellion, all of the enemies of God shall be cast into the lake of fire. "There shall be nothing more to hurt or destroy in all this holy mountain of the Lord" forever. Perfect "righteousness shall dwell therein." This blighted planet shall again shine forth resplendent in beauty as a trophy of the Redeemer's love; and throughout the universe but one note of praise be heard, saying, "Alleluia, for the Lord God Omnipotent reigneth."

If any are still disposed to call this a carnal doctrine, let them picture to themselves, if they can, any brighter joy or more intense delight, than where Jesus reigns as the King of Glory, there to reign with Him, ever employed in His holy, happy service, contrasting the wilderness where we toiled with the Kingdom where we reign." It is indeed difficult to realize this glory now, where all betokens ruin, and defilement, and weariness; but let us remember that there is no natural connection between the earth and sin. The present affinity between materialism and corruption is an accident, not a necessity; it is the execution of a sentence, on what every one of the prophets declares to be a remedial disaster. God hath "given the earth to the sons of men;" and there can be no thwarting of His purpose. The supremacy of the Most High may at present appear to the infidel to be successfully disputed; but Satan shall at length be seen to be righteously deprived of his headship over the earth, and man, the original heir, shall be reinstated in his restored inheritance. "The meek shall inherit the earth, and delight themselves in the abundance of peace."

The millennial earth which the meek shall inherit will be brighter and purer. There will be no more oppressive labor. Thorns, and thistles, and weeds, and other marks of the curse bring removed, cultivation shall be bullet. Amos ix. 13. The once barren mountain shall "drop down with new wine,"—wine of an incorruptible kind, which our Lord said He should drink with His disciples in that kingdom.

This inheritance will be the fifth monarchy, typified in the vision of Daniel by "the stone cut out of the mountain;" a dominion erected on the ruins of the fourth monarchy, or ten kingdoms of the Roman earth, consumed by fire. Daniel ii. 44-46, vii. 11.—*Signs of the Times.*

The Second Coming of Christ.

May we look for the coming of Christ at any time, or are there prophecies yet to be fulfilled before that event can or will take place? I think that there are some predictions, not yet fulfilled which must be, before He comes and sets up his kingdom. I believe the Jews are to be gathered back to their own or the land of Palestine, taking with them gold and silver in abundance, and they become wealthy; so much so that the nations of the earth, especially those of the north parts, through the wars in which they will be engaged, and their love of riches, think an evil thought and say, come, "let us go up to the land of unwalled villages, and take a great spoil; where the inhabitants are dwelling without bars or gates," to accomplish which they gather themselves together under the leadership of the king of the north, who will lead them into the Holy Land, and lay siege to the city of Jerusalem. Judah will be there and fight, and when "half of the city shall have been taken, the houses rifled . . . . . and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city," then it will be that they will call on his holy name, and He will hear them. Then shall the Lord go forth and fight against those nations as when He fought in the day of battle. And *his feet* shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, (the same Mount from which He ascended up into heaven) and the saints are to come with Him; and in order that the saints come with Him, at some time while the events just spoken of are transpiring, Christ makes his appearance in the clouds of heaven, and sends forth his angels with a great sound of a trumpet, and the dead in Christ will be raised to life; and those who are alive and remain will be changed in a moment, in the twinkling of an eye, and together they will be caught up to meet the Lord in the air; and so shall they ever be with the Lord." And now they descend to the Mount of Olives, and all of the elements of the kingdom being there it is set up. Christ the King, the saints the rulers in the kingdom, Judah being the tribe to which the kings belong, it will be set up over them, which will be the mustard-seed state of the kingdom; and the armed forces of the nations are there also, which will be destroyed by each other "in the tumult from the Lord."

The nations all (except some of the isles) will have their forces destroyed, and will have to submit to the reign of Christ. "The ruins of David's throne will be set up again as in the days of old." "And out of Zion will go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people. And they shall beat their swords into ploughshares and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

So you see if I am right in my conclusions, there may some time elapse before Christ comes; yet I believe we are drawing toward the close of the present dispensation. I have omitted giving the proof for want of time and space.

Yours for Truth,
W. D. THOMPSON.

Plymouth, Ind.

Means and Ends.

It is a weakness of human nature to be occupied with present trifles, to the neglect of distant but important realities. The *primitive* worship of idolatrous nations has doubtless been to a large extent an ideal and mental adoration. But to help men's ideas, images and pictures, have been prepared to illustrate the principles and attributes which were thought worthy of reverence, and the results were that straightway the image or the picture absorbed the mind of the devotee, who worshipped the sign, and forgot the thing signified. It was doubtless this tendency of mankind which caused the Almighty to utterly prohibit any attempt at making any graven image, or any likeness of anything in heaven above, or in earth beneath, as an object of adoration. The tendency to debasement was too strong, and man could not be trusted with the symbols which he coveted as aids to his faith. Even the brazen serpent, that ancient type of Christ, by which God so wonderfully healed the Israelites, became an object of such idolatrous regard, that it was finally devoted to destruction. And the temple-worship, in the ancient sanctuary, so degenerated into a strife about places, as to whether Jerusalem or the mountain of Samaria was the proper place for Divine adoration, that God was almost forgotten in the quarrels about two hills upon which men professed to honor him. Our Savior taught the woman of Samaria that the hour was coming when neither in Jerusalem nor in that mountain should men worship the Father; but that the worship which he desired and accepted must be worship in spirit and in truth.

The tendencies of fallen humanity are the same to-day. Creeds, sacraments, ordinances, rites, and ceremonies, helpful and innocent as they may seem at first, become objects of a blind and almost idolatrous regard. As men rested in the law, which was only a schoolmaster, to bring them to Christ, so people rest in outward forms, and ordinances, and means of grace, contented with the shell, and never thinking of cracking it, to find the kernel within. They read the Bible, for it is their duty. They pray, for this is commanded. They go to church, they make a profession of religion, they sing the songs, and hear the prayers, and listen to the sermons, and seem to think the chief end of man has been attained. The traveler who found at the parting of the roads a guide-board, on which was painted, "Boston," and who sat down beside it contented, thinking that he had reached his journey's end and gained the city for which he sought, was not more grossly and sadly mistaken than they. A prayer is only good when it brings an answer and a blessing. What is a bucket worth which draws no water? A sermon is of value only as it probes, or melts, or renews the heart and life, leads sinners to the Savior, and strengthens saints for better and more effectual service here, and for glory in the world to come. What is an axe good for, if it will not cut? A Bible in itself is but ink, paper, boards and leather. We may read it, and hear it, and learn it; but if it does not lead us beyond itself, it will be of no avail. A spy-glass is made to look *through*, not to look *into*; and he who only looks *into* it, sees nothing but darkness. What were the swaddling-bands in which the King of Israel was wrapped, had there been no Savior in the manger with them? What is the *cross* when the Crucified One is left out of view? Instruments are only good as they are useful and are used; and the very things which many regard as the ultimate aims and objects of Christian life are only the helps by which that life is undertaken and pursued. It is for us to look beyond all outward and external circumstances and instrumentalities, and to count nothing as helpful or profitable that does not lead us nearer to our God, and to his Christ, into communion with the Father of spirits and into fellowship with his glorious work.—*Christian.*

Nothing in Vain.

God's universe has in it no superfluities, no unnecessary existences, which have no purpose but ostentation. For the tiniest animalcule, as surely as for the eagle and the horse, there is a use and a purpose. France was on the verge of famine because her peasants so industriously murdered the small birds, that hordes of caterpillars and insects invaded the land and threatened to devour the crops. When the dodo and dinoris had been exterminated in the Island of the South Sea, men wreaked a horrible revenge upon themselves for outraged nature, by playing the cannibal with one another. The universe wastes nothing upon mere display; it is ever lovely and sublime, but never shadowy and pretentious.

Glorious as is the tempest, it has its end and purpose, and is as much bound to the chariot of utility as the ox to the plough of the husbandman. The thunder is no more rolling of drums in the march of God's armies and the lightning is no vain flashing of heaven's sword of state. The tints of flowers cannot be said to be given only to please the eye, but they enable the plants to absorb that part of light which is most useful to them; certainly neither rose nor violet bear any appearance of having been painted for effect. Forms of beauty, varieties of perfume, melodies of sound, and delicacies of taste, have all a purpose above and beyond that which lies upon the surface; at any rate they are not like the gilt in a café, intended simply and only to attract attention.

If Judas himself should ask of wisely provident nature, as he saw her seemingly lavish expenditure, "To what purpose is this waste?" she could account for every farthing, although her sons have not yet learned to do so for her. The same truth strikes all Bible readers. We have in Sacred Writ no superfluous miracle; no wonder for mere wondering's sake; no language studied for effect of pompous oratory and the glitter of elocution; no doctrine taught without a practical end and aim. Jesus is ever the Prince of economists, and when his bounty is largest, He commands his disciples to gather up the fragments which remain, that nothing may be lost; He did not create so much as a crust for the purpose of show: there was a needs-be for all the works of his hand.

—Professor Tyndall is not going to have it permanently stand on record that he is the awful atheist and dangerous materialist that he has been written down about every day since his Belfast address, if we may judge from his latest allusion to the matter in a Manchester lecture. He had been making some beautiful experiments, showing the structural power of molecular forces, when he referred parenthetically, to the revelations of science as calculated to awaken our surprise. "We are surrounded," he said, "by wonders and mysteries everywhere. I have sometimes—not sometimes, but often—in the springtime watched the advance of the sprouting leaves, and of the grass, and of the flowers, and observed the general joy of opening life in nature, and I have asked myself this question 'Can it be that there is no being or thing in nature that knows more about these things than I do? Do I in my ignorance represent the highest knowledge of these things existing in this universe? Ladies and gentlemen, the man who puts that question fairly to himself, if he be not a shallow man, if he be a man capable of being penetrated by profound thought, will never answer the question by professing that creed of atheism which has been so lightly attributed to me.' Appreciative cheers followed this happy and presumably sincere rejoinder to those who see in Tyndall nothing but enmity toward God.

November, 1874.

Christian Profession.

A Christian profession must be:

1. Sincere and hearty. Not only must it not be basely hypocritical but in it there must not be even self-deception. It must be honestly made. In it must be no reserves, no relentings. A profession of love without love is offensive to every right mind.

2. It must be humble, not vain-glorious and ostentatious. John called on men to witness his zeal for the Lord of hosts. He was a poor, vain creature.

3. A Christian profession must be open and public. Christ made no secret of his love to us. Why should we make a secret of our love to Him? "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven."—Matt. v. 16.

4. Our profession should also be bold and fearless. We should not seem to be asking pardon for being followers of Jesus Christ. Paul says, "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth."—*Rom.* i. 16. There is an apologetic way of avowing truth, which seems to provoke opposition. We must stand up for Jesus, cost what it may. The life of the truth is more important than the life of any man upon earth. We must resist even unto the shedding of blood, if necessary.

5. A Christian profession is until death. In the war there is no discharge. "If any man draw back, my soul shall have no pleasure in him," says God.—Heb. x. 38.

—Confidence without conscientiousness is but presumption.

Letters and Receipts.

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"For I was an hungered and ye gave me meat, . . . naked, and ye clothed me, . . . Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me."—*Jesus.*

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Sent to Abram Zehner Flat Rock, Kan., 10.00. Mrs Rebecca Hayden, Nevada, Mo., 10.00.

DIED.

G. Stacy, aged 80 years, at Ione, Illinois, April, 1875. He leaves a wife, four children and a large circle of friends to mourn his loss. Funeral services at Advent Chapel by the writer.

A. F. DUCOMB.

In Blockville, N. Y., Feb'y 22, 1875, Mrs. Sarah Carpenter, aged fifty years seven months and sixteen days, after a short but severe sickness of six days with typhoid pneumonia. Mother was a firm believer in the things concerning the kingdom and was looking for the coming of our Lord and Savior. She was baptized over twenty years ago, and has taken the RESTITUTION through all its changes of names. She leaves three children to mourn her loss, but they mourn not as those without hope.

MISS GERTRUDE CARPENTER.

APPOINTMENTS.

The Lord willing I will visit the following places. The first day in April at Palestine, Hancock county, Ind., and continue over the first Sunday. April 15, in Dewitt county, Ill., near Waynesville, as brother Graham may appoint. The first Sunday in May in Warren county, near brother Flemings, meeting on Friday night before. The second Sunday in May at brother Howards, in Fountain county, to commence on Friday night before. The third Sunday in May at Hirgets Corners, in Clinton county, commencing Friday night. Fourth Sunday in May in the neighborhood of Henry Meelmore, south of Warsaw some ten miles, in Kosciusko county Friday night before.

J. S. HATCH.

Published Monthly, Price Ten Cents per Number, or One Dollar per Year, Payable in advance.

OUR REST:

A Magazine bearing on the questions of Salvation, and Prophetic Inquiry.

EDITED BY T. WILSON, AND E. V. REED.

"There remaineth therefore a Rest to the people of God. * * * Let us labor therefore, to enter into that Rest."—Heb. iv. 9, 11.

PROSPECTUS.

The object of this Magazine will be to present in as clear a manner as possible the things concerning the Kingdom of God and the Name of Jesus Christ, together with such expositions of prophecy as will be profitable to the reader. The object in greater detail may be stated as follows:

1. To introduce Bible testimony as to the nature location and mission of the Kingdom of God.

2. To show the intimate connection of the Name of Jesus with our salvation.

3. The past, present and future mission of Christ as the Savior, Priest and King.

4. The Restoration of Israel from their long dispersion, and their re-settlement in the land of Palestine.

5. The Destruction of the Wicked, as well as the Bible teaching concerning Hell.

6. The Nature of Man, and his entire dependence upon Christ for Eternal Life.

7. The word of prophecy as fulfilled in the past, and as it is now being fulfilled before our eyes, preparatory to the return of Jesus to establish His Kingdom of Righteousness and Peace on the earth.

Such is a brief outline of the design of "OUR REST." It remains for the reader to say whether or not he can consistently assist in its circulation. If he desires the instruction we shall give, or if he would convey it to others, we shall gladly enter his name upon our list upon receipt of the subscription price.

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THE RESTITUTION.

Restitution Song.

BY REQUEST.

Lift up your head, despondng pilgrim,
Give to the wind your needless fears;
He who has said "Redemption's coming,"
Soon is to reign a thousand years.

Chorus—A thousand years earth's restitution,
'Tis the glad day so long foretold,
'Tis the bright morn of Zion's glory,
Prophets foretell in times of old.

What if the clouds do for a moment
Hide the blue sky where morn appears?
Soon the glad Sun of promise given,
Bless to shine a thousand years.

Tell the whole world these blessed tidings,
Speak of the time of bliss that nears;
Tell the oppressed of every nation,
Jubilee lasts of a thousand years.

Haste then along, thou age of glory:
Haste the glad time when Christ appears!
Oh! for the faith of ancient worthies,
Oh! for that reign a thousand years.

See! all our foes are to commotion!
The very air seems filled with cheers;
But soon he'll come, our conquering Savior,
He'll come and reign a thousand years.

On David's throne, in Mount Zion,
We'll reign with him, as priests and kings.
A thousand years we'll rule the nations.
While dove like peace shall fold her wings.

The Kingdom of God in Visions and Similitudes.

"I have also spoken by the prophets, and I have multiplied visions, and used similitudes, by the ministry of the prophets."—Hosea xii. 10.

If this fact be ignored, may it not be as fatal to a proper understanding of the sure word of prophecy, as to spiritualize the literal? Yes, Jehovah has used visions, parables and similes in communicating his mind to his servants, and he that would heed Paul's admonition to Timothy, must accept the fact and study to show himself approved unto God, rightly dividing the word of truth. That which is literal accept as such, and visions and similes and parables as such.

First of all I desire to call attention to the location of visions. Daniel's first pointed to the sea. The four winds of heaven strove upon the great sea, and four great beasts came up. His second at Shushan, the palace in the province of Elam. His third and last was by the great river Hiddekel.

The visions of John are located as follows: First in that island called Patmos. Second in the place called the heavens. Third on the sand of the sea. Fourth in the desert, and fifth on a mountain. When Jesus favored the three witnesses with a vision of the kingdom of God, He lead them up into a high mountain. Let us contrast this elevated situation with that where Zecharish is placed when vision and prophecy is opened to him. I saw, says the prophet, by night a man riding on a red horse, and he stood among the myrtle trees that were in the bottom.

The scene of the glorious kingdom is located on a high mountain, because the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow to it. Said Jehovah, I will make him my first born higher than the kings of earth. But the visions of Zechariah open in the bottom or valley among the myrtle trees, or among the Jews. This rider on a red horse is located in the low lands.

This government has established what is called the Signal Service, and the approach of a storm is carefully noted. In times of war armies have their signal service departments, and signals are passed from one to another. These signs are kept from the enemy. Reader remember that the word of prophecy was designed for the church. See 1 Cor. xiv. 22. The secret of the Lord is with them that fear Him. None of the wicked will understand. But the wise shall understand. Jesus expounded his parables to the disciples, but not to the multitudes. Many an hours' labor has been lost by not following this example of Christ. But if we would learn more we must enter the school of Christ. Then we may study in the signal service. It is of but little use to tell men of the world the significaton of beasts, horns, eyes, living ones, seals, trumpets, lamps, women, waters, rivers, seas, stars, sun, moon and many other things in nature, that are used by the spirit of prophecy as tokens of the coming storms that will shake the heavens and the earth, when the desire of all nations shall come, one that shall reign in righteousness, and his dominions extend from sea to sea, and from the river to the ends of the earth.

Light-houses are erected for the safety of those that go down to sea, that do business in great waters. The storm clouds are gathering over earth, and we shall do well to look steadily to the light-house of prophecy.

Let us study first some of the signs used by the Spirit. Waters are peoples and nations. Rev. xvii. 15. Horns are kings. Verse 12. The heads are mountains. Verse 9. The woman is that great city. Verse 18. Beasts are kingdoms. Dan. iv. 17. Eyes are churches. Proof: Zechariah is told that the lampstand with its seven lamps are the seven eyes of the Lord. The angel tells John the seven lamps are the seven churches. He that hath the seven spirits of God and the seven stars—and the seven stars are the angels of the seven churches, and the seven lamps are the seven churches. John says he saw a lamb having been killed, having seven horns and seven eyes—they are the seven spirits of God. The little horn of Daniel had eyes like the eyes of man. Surely we ought to discern between the eyes of man and the eyes of God, the congregation of God and the congregation of man. Jesus said the light of the body is the eye, hence the figure: local congregations the eyes of the body of Christ—and the same figure is used when pointing out the body of anti-christ. And now for the signification of living ones. Adam called his wife Eve because she is mother of all living. The church of God is said to be the mother of us all. Gal. iv. 26. But the exalted Jerusalem is free, and she is the mother of us all. The woman of Rev. xvii, is styled the mother of the harlots, and abomination of earth, also the great city that reigns over the kings of earth, mystical Babylon, and that woman is but the simile of the apostate church. In the tent of the wilderness and in the most holy place stand two living ones, or cherubims, the one on the right the other on the left hand of the mercy seat, that was above the ark of the covenant. This tent was a pattern of the things in the heavens or kingdom of God.

The next simile that I desire to introduce is that of waters. Moses tells us that a river went out of Eden to water and replenish the garden, and from thence it was parted, and became four heads. Why do men try to make this statement of Moses literal, as though a river should go out of the garden and then run up hill into four heads. But says one, Moses says so. Yes and the disciples say that Moses and Elias appeared in the vision on the Mount, but it was a vision of the future kingdom, and in Bible figures waters are peoples and nations. This river was to water or replenish the garden, and the human pair was driven from Eden, and commanded to be fruitful and multiply and replenish the earth.

Daniel said to king Nebuchadnezzar Thou art this head of gold. Wheresoever the children of men, the beasts of the field, the fowls of the air dwell, all are given into thy hand. The God of heaven hath given thee a kingdom. After thee shall arise another kingdom, inferior to thee, and a third kingdom of brass, and the fourth kingdom of iron. These four kingdoms are the four heads of the stream of mortal flesh that has issued from the one pair that went out of Eden.

As an earnest lover of truth I submit the above introduction to a pamphlet on the subject of visions and similes, or the kingdom of God in visions and similes, to the brethren through the RESTITUTION. If it is desired, I will publish a tract on the subject, but am too low down in the world to do so without help. It can cost but little to each one, and if worth anything will be worth the price.

J. C. KINSEY.

The Catacombs of Rome.

PROF. JULES DE LAUNAY.

TYPES AND SYMBOLS.

Symbols and types were traced upon lamps, cups and tombs, and painted on the ceilings of the 1200 chapels. They formed a Bible in hieroglyphics. Like the figures of the Old Testament, which familiarized the childhood of our race with the better things to come, these of the catacombs popularized the promises of the coming kingdom to the eyes of the first converts, very few of whom were able to read. Some of these symbols were traced in the gorgeous images of Oriental life, and made truths transparent.

On a panel, four feet high, are found five slabs, each in form of a footprint. In the midst thereof is the name of Christ. On those footprints are read the brief exclamations:

IN CHRISTO—*In Christ.*
IN DEO—*In God.*
IN FIDE—*In faith.*
IN SPE—*In hope.*
IN PACE—*In peace.*

With their faith and with their hearts the saints did follow Christ—each household like a galaxy of stars revolving round the golden Sun of Righteousness, bathing in its light, and reflecting the brightness of his glory. Seals with footprints were worn on the finger rings. By these the saints made themselves known. The footprint signified their calling into the fellowship of God's Son, whom they followed, their feet being shod with the gospel of the kingdom. The footprint marked also that life in perpetual walking, a journeying toward the promised land, seen afar off, the kingdom of their patience, where Christ shall reign, and they with Him as kings and priests for ever. Moses pulling off his shoes represented the pilgrimage of this life ended, and the saints lying down to sleep, and rest from their toils till the morning of the resurrection. By this symbol they were reminded that before treading the golden floor of Christ's kingdom, which is holy ground, they were to put off all inordinate affections, which are of the earth earthy. Thus Mohammedans lay aside their sandals on entering their mosques.

Often we meet the picture of a house on tombs, to express the words, "If our earthly house of this tabernacle (the *hospita eura*) be dissolved we have a building of God, an house not made with hands, eternal in the heavens." An exceeding great and precious promise looms brightly before the Christian's footsteps; therefore does he groan to be clothed with his house which is from heaven, if so be that being clothed, he shall not be found naked.

We find in the Vatican Lapidarian Gallery a slab with the following:

FIRMA VICTORINA QUAE VIXIT AN LXV—
Firma Victorina, who lived sixty-five years,

On this slab is a ship entering the port. The mystic nave, in full sail, is carrying the precious cargo.

In the cemetery of Prætextatus, beneath the epitaph,

GENIALIS IN PACE—
Genialis in peace,

a dove is seen steering the *nave*, symbolizing the life of Genialis.

Lamps, in the symbolic form of a ship, are commonly found. They express Life launched away into the wide sea amid mist, storm and darkness, piercing her way blindly into the black, murky gloom; but her master is at the helm, and in tempest and in calm, in light and in darkness, he guides her safely on; and in that security of her faith her prow ploughs onward. "Lo, I am with you always even unto the end of the world."

The anchor, the most pleasing and soothing of all symbols to the weary soul, has been found on thirty-five epitaphs in the catacomb of St. Calixtus. Next to the symbol of the dove comes that of the anchor. It expressed the earnest, longing desire for the Lord's *personal* appearing, which was cherished by the apostolic church in a body. On this foundation only she rested her hope of the resurrection from the dead; and this hope of the gospel was a living hope. The anchor again signified a life successfully ended.

In the symbolic firmament of the cemeteries we must also signalize the phœnix or "eagle of Phœnicia." The phœnix is known to archæologists as the emblem among Pagans of a *palingenesia*, or second birth out of the ashes. On the Christian tombs, where this is found three times, it is the type of the resurrection, when this corruption shall put on incorruptibility. That eagle is mentioned in Job xxix. 18. "Then I said, I shall die in my nest, and I shall multiply my days as the sand." Or Psa. ciii. 5. "Who satisfieth my mouth with good things; so that thy youth is renewed like the eagles."

The symbol of the "five virgins" presents solemn injunction to the saints: "Watch, for ye know not at what hour the Son of man cometh."

The wolf, the lamb and the leopard, in one group upon a tomb, pointed to Daniel's prophecy of Christ's reign upon earth.

In the catacomb of Callixtus we find a type of Christ in the allegory of Orpheus (the theologian of Paganism) charming the wild beasts with the sound of his lyre. This type pointed to the peaceful reign of Christ upon earth.

The type of the Good Shepherd is the most common subject of the paintings of the sepulchral chapels. On the tomb of Septimius we see the Good Shepherd, carrying the tender lamb on his own shoulders. It recalls the words of the prophet: "The government shall be upon his shoulders"—beautiful image of the saints sweetly at rest in their innocent trust, and in the sunshine of the love of God.

On the tomb of Florens Felix, Jesus is repeating the miracle of Bethany. It tells that the power which waked Lazarus shall awake the millions lying silent in that valley of dry bones; they shall stand upon their feet an exceeding great army.—*Herald of Life.*

Israel and the Covenants

The children of Israel, who were led out of Egyptian bondage by Moses, the servant of God, and entered the promised land of Canaan, under the first covenant made at Sinai Ex. xix. were in time divided into two kingdoms, known as Israel and Judah. 1 Kings. xii. 16.

Israel containing the principal part of the tribes, was carried into captivity by the king of Assyria, and finally lost among the nations. 1 Kings. xvii. 6. Judah embraced the tribes of Judah and Benjamin and a part of the Levites, and are known as Jews to the present day.

Under the first covenant they occupied the promised land as sojourners; and even this sojourn was on condition of their keeping the covenant, which, failing to do, God drove them out of the land, and scattered them among the heathen or nations with the sword drawn out after them; bringing desolations upon their land and cities, which for centuries have been enjoying their Sabbaths according to the terms of the covenant. Lev. xxiv.

As long as this desolation lasts, and they be in their enemies' land, they are under the Sinaitic, or first covenant. What "if they shall confess their iniquity and the iniquity of their fathers, and their uncircumcised hearts be humbled?" If the punishments there attended in the covenant, do not bring them as a nation to this, why are they continued so long, and on what principle of justice are they being dealt with?

It reads "If ye will not for all this, (many punishments) hearken unto me, then will I punish you seven times for your sins." It is evident these punishments are intended, and will in the end reform them as a nation for God declares he would not cast them away, neither would he abhor them to destroy them utterly. Lev. xxvi. 44. Again he has said "Though I make a full end of all the nations whither I have scattered thee, yet will I not make a full end of thee." Jer. xxx. 11. If he should, He admits his covenant would then be broken with them. Lev. xxvi. 44. Well did the apostle exclaim "God forbid" the impious thought. Rom. xi. 1.

The covenants of promise made to their Fathers Abraham, Isaac, Jacob and David, made to them as a sure thing without conditions, Gen. xvii. 8. xxvi. 3. 4. xxviii. 14. 2 Pet. vii. 12. cannot be fulfilled without this literal and multitudinous seed; then it follows as a matter of course (to believers in God's word) that they will eventually yield and hearken unto the God of their fathers, and be ready at the appointed time, to enter the new and everlasting covenant of peace. Micah. vii. 19. 20. Ezek. xxxvii. 26.

This covenant will be made with the whole house of Israel, embracing at least a remnant of all the tribes. Heb. viii. 8. Rev. vii. 4. Thus did Paul teach, that Jesus their deliverer would turn away ungodliness from Jacob. "For," says he, "this is God's covenant unto them when he shall take away their sins." He hath concluded them all in unbelief that he might have mercy upon all." Rom. xi. 26. 27-32.

And this accords with what Israel saw concerning Judah and Jerusalem which in his time had become a harlot and filled with murderers. And the Lord said he would "turn his hand upon them, and purely purge away their dross, and take away all their tin, and would restore all their judges as at the first, and their counselors as at the beginning;" afterward they should be called the city of righteousness. Gal. i. 25. 26. In that day it reads "The branch of the Lord shall be beautiful and glorious, and the fruits of the earth shall be excellent and comely for them that are escaped of Israel. And it shall come to pass that the that is left in Zion and he that remaineth in Jerusalem shall be called holy, even every one that is written among the living in Jerusalem. When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of burning." Gal. iv. 25. At that time shall the present be brought unto the Lord of hosts of a people scattered and peeled and from a people terrible from the beginning hitherto; a nation (Israel) meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the Lord of hosts, the Mount Zion. Isa. xviii. 7. I will yet saith the Lord God for this be inquired of by the house of Israel to do it for them, and will them, after their restoration, increase them with men like a flock. Ezek. xxxvi. 37. This he has promised to do for his holy name's sake, which the children of Israel have profaned among the heathen whether they went; and then the nations shall know that I am the Lord, when I shall be sanctified in you—Israel—before their eyes. Ezek. xxxvi. 22. 23. The zeal of the Lord of hosts will perform this. Gal. ix. 6. 7. And it shall come to pass that as God has watched over them to pluck up and to break down, and to destroy, and to afflict, so will he watch over the house of Israel to build and to plant. Jer. xxxi. 27. 28. The Lord will take them from among the nations, and will gather them out of all the countries and bring them into their own land, "and they shall no more be pulled up out of their land which I have given them saith the Lord thy God." Amos ix. 14. 15. This salvation of Israel is after the fullness of the Gentiles be come in, mark this. Acts xv. 14. 15. 16. 17. Luke xxi. 24. Rom. xi. 25.

It is after the time that the gospel has been preached to the Gentiles to take out of them a people for his name, that Jesus, their deliverer comes to Zion, and turns away ungodliness from Jacob's children, Israel. His first coming did not accomplish this, but his second coming will. The apostle tells us they are still beloved for the Father's sake. xi. 28. The casting of them away was a means of reconciling the world, and the receiving of them *again* will be life from the dead. Rom. xv.

Referring to this restoration, and new covenant, the apostle says the gifts and calling of God are without repentence, 29 verse. Under this new covenant is when the multitudinous seed possess the land Gen. xxii. 17, protected by the unit seed, Jesus. The King that will possess the gate of his enemies. Gal. iii. 16-27-29.

Under this covenant will Israel enjoy the rest that yet remains for them, the people of God Heb. iv. 9. When they will be saved from all their enemies, and from the hand of all that hate them, by the horn of salvation raised up for them in the house of his servant David to perform the mercy promised their fathers and to remember his holy covenant the oath which he sweare to their Father Abraham. Luke i. 69-75. Under this favorable condition, will God multiply them until they cannot be measured or numbered. Hosa. i. 10. Gal. lxv. 20. Zech. x. 8. The promise of inheriting the land of Canaan, by Abraham and his seed has never yet been fulfilled said Stephen Acts vii. 5. and Paul Heb. xi. 39. Abraham and his brethren have not yet been made perfect in Christ the unit seed, who are to be joint heirs with Christ, previous to making the new covenant with the house of Israel. Christ's first mission was to seek and save the lost sheep of the house of Israel. Matt. xv. 24. But they would not be gathered and saved at that time.

In the terms of the first covenant we learn that after their uncircumcised hearts be humbled, and they accept the punishments of their iniquity God will remember his covenant with their fathers, and will remember the land. Lev. xxvi. 41-43. The promise of a new covenant is with the house of Israel and Judah, the decendents of Israel then the first covenant was made with after they had suffered the threatened punishments in their enimies' land, scattered to the four winds. Jer. xxxi. 31 Then comes the time that Joel saw when God will pity his people and will remember the land. ii. 18. His prophecy commences with events given as signs that the day of the Lord is at hand; which represents Israel in their last sad and forlorn condition. "Then shall the Lord go forth and fight against those nations," that are gathered against Israel, "as when he fought in the day of battle." Zech. xiv. 2. This is the time John saw heaven opened, the faithful and true one sitting on a white horse judging and making war in righteousness. Rev. xix. 11. "Then the Lord will roar out of Zion and utter his voice from Jerusalem, and the heavens and the earth shall shake; but the Lord will be the hope of his people and the strength of the children of Israel." Joel iii. 16.

This doubtless will be the final settlement of the long disturbing eastern question. And it shall come to pass in that day, that the Lord will seek to destroy all the nations that shall come against Jerusalem. Zech. xii. 9. "So shall they know that I am the Lord their God dwelling in Zion my holy mountain. Then shall Jerusalem be holy and there shall no stranger pass through her any more."

After this great deliverance will the Jews look upon him whom they have pierced and shall mourn for him as one mourneth for an only son, and will say blessed is he that cometh in the name of the Lord. Zech. xii. 10. Matt. xxiii. 39. Thus will the Lord remove far off the northern army, and will send restored Israel corn, and wine, and oil, and they shall be satisfied therewith, and will no more make them a reproach among the heathen. He will do great things for the land. And it shall come to pass afterward, while they are dwelling safely, and alone, in their own land, that God will pour out his spirit upon all flesh. Joel ii. 23. Ezek. xxxix. 29. Neither will he hide his face any more from them.

This is the time and the people, that the father has promised to pour out his spirit upon. After they gladly receive the beloved for their King, under the new and everlasting covenant yet to be made with the nations of Israel. Hosa. ii. 14-23. Ezek. xxxvi. 27. xxxvii. 24. 25. When God will place them, and set his sanctuary in the midst of them forevermore. His tabernacle also, shall be with them. Ezek. xxxvii. 26. 27. Rev. xxi. 3. The apostles were girded into all truth by their spirit baptism and such will be its influence upon the whole house of Israel, when God puts his laws into their mind and writes them in their hearts, and all will know the Lord from the least to the greatest. Heb. viii. 10.

How then shall we believe we are living under the new covenant while the people, the only party to the same are yet suffering the punishments of the first and old covenant, and the land enjoying her Sabbaths, or how shall we believe any are now being baptized by the spirit, if we have not the apostles evidence of hearing them speak with tongues, and magnify God? Acts x. 46. There is no evidence that any considerable number of Gentiles, if any, will be associated with Israel when the new covenant is made.

Gentile and Israelite believers in Christ will be declared the sons of God, previous to the making of the new covenant with Israel; and seem nowhere spoken of as the Israel that God has promised to make the new covenant with. They are neither Jew nor Greek, but one in Christ Jesus, and have a new name given them before that event. Gal. iii. 28. Rev iii. 12. Sprinkling clean water on Israel to make them clean, Ezek. xxxvi. 24. 25, will be a short work, after they have been gathered out of all countries, back to their own land, when God will take away their stony heart, and give them a new heart, and put his spirit in them. This is the spirit baptism in fulfillment of what was spoken of by the prophet Joel by which God puts his law into their inward parts and writes it in their hearts, and they shall teach no more every man his neighbor and every man his brother saying, Know the Lord. Jer. xxxi. 33. 34. Gal. liv. 13.

Peter, on the day of Pentecost, did not say Joel's prophecy was then and there fulfilled, neither could it have been. He evidently meant to affirm no more than a likeness to what the prophet saw.

It was not the time, nor was the spirit poured out upon all flesh as promised. Neither have those claiming this baptism since the apostles, given the evidence that they have been thus baptized. In the apostles preaching to their kinsmen, they warned them against impending judgments, foreshadowed in the first and broken covenant, and pointing out the way of escape in Jesus, the Mediator of the new and better covenant yet to be made.

The blood of the covenant has been shed, and the Mediator has entered the holy of holies to present his sin offering, not for Israel only, but for the whole world, interceding for his saints, remaining there until by the preaching of the gospel, a people shall be chosen out of the world for his name; Acts xv. 14, on whom he confers the privilege or right to become the sons of God. John i. 12. To be manifested when Jesus returns from heaven; who, in the times of restitution, which now follows, will be associated with Jesus, the seed of Abraham, and Abraham himself, in blessing all families of the earth. At the beginning of which God will place salvation in Zion for Israel his glory. Isa. xlvi. 13. Luke ii. 32. "When Saviour," the sons of God, "will come upon Mount Zion to judge the Mount of Esau; and the kingdom shall be the Lord's." Obe. i. 24. When God remembers his mercy and his truth towards the house of Israel, and the ends of the earth shall see the salvation of Israel's God. Psa. xcviii. 3. Luke iii. 8.

In this long promised day men will learn war no more; when the root of Jesse shall stand for an ensign among the people, to which the nations shall seek, whose rest shall be glorious. Gal. xi. 10. This will be Christ's day that Abraham saw and was glad. John viii. 56. Then will the world renaze that God has confirmed unto himself his people Israel, to be a people unto himself forever." 2 Sam. vii. 24. And David's son and Lord will be their King. This is God's set time to favor Zion—Israel's last end, when the shout of a king will be heard among them, Num. xxiii. 21, when Abraham's seed will possess the gate of his enemies, and the old patriarch himself will inherit the promises and dwell in the land.

Then will God do better unto Israel than of their beginnings. Ezek. xxxvi. 11. Thus saith the Lord God, because they say unto you, "thou land devourest up men, and hast bereaved thy nations; therefore thou shalt devour men no more, neither bereave thy nations any more saith the Lord God." 13. 14. verses.

This restoration of Israel spoken of by the prophets, God will send Jesus to accomplish. Acts iii. 19. And a refreshing time it will be to all whose sins shall be blotted out. The salvation of the world said Jesus was of the Jews, John iv. 22. and after the king of the Jews destroys those that destroy the earth, Rev. xi. 18. the gentile nations will seek his protection, and their rest from the burdens laid upon them by their wicked rulers will be glorious, Isa. 11. 10, and the earth shall now be full of the knowledge of the Lord as the waters cover the sea. Then will Israel's King govern the world in righteousness, and reprove with equity the meek of the earth, Gal. xi, and Israel will say, "the Lord of hosts is with us. The God of Jacob is our refuge, Selah. O clap your hands, all ye people; shout unto God with a voice of triumph. For the Lord most high is terrible; he is the great King of all the earth. He shall subdue the people under us, and the nations under our feet. He shall choose our inheritance for us, the excellency of Jacob whom he loved, Selah." Psa. xlvii.

Then will the kingdom be restored again unto Israel—God's kingdom will have come and his will, will be done on earth as it is in heaven. "Surely I come quickly, Amen; even so, come, Lord Jesus."

E. D. ADAMS.

Newtonia, Mo.

—Some Christians admire giving up something, under the notion of its being for Christ, when they are not called upon to give it up; which is just as if a son were, without any reason in the world, to stab himself in order to show his affection for his father. This is theatric kind of perfection, of which the apostles knew nothing.

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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The Ethics of Future Punishment.

BY JAMES H. WHITMORE.

I have no time to tell when, and where, and how this terrible doctrine became part of the creed of Christendom. It has been the prevailing belief in the church for fifteen hundred years. It has, in my opinion, been the means of driving thousands into infidelity, and of depriving other thousands of their reason. Good men like Albert Barnes, while professing to believe in it, have said, "It is dark, all dark. I can see no light in it." If it *were true*, Pessimism would be the proper doctrine to profess, for everything would be about as bad as it could be. Eternal gloom and wretchedness for myriad millions of human beings is not a very bright or cheerful doctrine to profess to believe. Men could not have a full or anything like an adequate conception of this fearful dogma and remain sane for a single hour. To realize a millionth part of its horrors in the case of a single individual, would drive reason from its throne. Many profess to believe that the majority of their fellows will suffer endless misery, but their actions that speak louder than words give the lie to their profession. *They do not believe it.* And this is the most charitable view to take of it, for if they really believed their cruel creed, and yet were gay and careless and lighthearted in their behavior, they would show themselves to be extremely cruel and heartless. One would think that men who really believed the dogma would never laugh again; yet they who *say* they believe it are often the gayest of the gay. They have time for money making, a disposition for joking, and in spite of their creed they continue to lead a very cheerful life.

The notion that men are to be tortured for "the glory of God," deserves all the loathing, contempt, scorn and hate that man can pour upon it. Nobody honors God by believing plain contradictions. To say that God can inflict forever on thousands of millions of human beings these sufferings, as a punishment, that would be universally deemed cruel among men if inflicted by them for any crime whatever, on *one* of their fellows for a single day, and yet preserve his character as a merciful Being, is to utter not only a palpable contradiction, but something very like blasphemy itself. Omnipotence is no justification of an act that would be universally regarded as the greatest cruelty if done by man. We cannot utterly dissociate the human sense of justice and right from the Divine sense of justice and right.

No theodicy ever invented by those who have kindly offered to apologise for and explain the reason and necessity of the dogma of endless misery has been in the least degree successful. God's justice needs no apologist. It is tempered with the highest mercy, the jewel "that becomes the throned monarch better than his crown."

But the long agony is nearly over. The doctrine of endless misery is a dying belief. Its doom is certain. It must soon take its place in the grim pantheon of exploded superstitions. James Anthony Froude lately declared that he knew of "but one man of more than miserable intellect, who in these modern times has dared to defend eternal punishment on the score of *justice*, and that is Leibnitz, a man who, if he new him rightly, chose the subject from its difficulty as an opportunity for the display of his genius, and cared so little for the truth that his conclusions did not cost his heart a single pang." W. R. Greg says, "All the attempts yet made to *reconcile the doctrine with divine justice* and mercy are calculated to make us sluish alike for the human heart that can strive to justify such a creed, and for the human intellect which can delude itself into a belief that it has succeeded in such justification."

Among the many attempts to vindicate God's justice in dooming men to suffer endless misery as a punishment for sins committed here, it is said that the number of the lost will be small as compared to the number of the saved. Suppose this were true, it would not remove the difficulty. What loving father would be willing to purchase the everlasting happiness of six of his children at the expense of the everlasting misery of his seventh child? Would he not choose annihilation for all of them rather than consent to the everlasting misery of one of them?

It is sometimes further urged that the everlasting misery of the few is necessary to, and increases the happiness of the many. This terribly false position is one of the worst that can be taken so far as ethics are concerned; for it is utterly indefensible. *It is well to bear in mind that this* immoral theory is a pure fiction of the advocates of the so-called orthodox doctrine. Neither in Revelation nor in reason can they find the slightest support for it. A specific evil can never be canceled by opposing to it a greater good.

Many eminent men have expressed the opinion that the miseries of the lost would heighten the happiness of the saved. Thus Thomas Aquinas says: "That the saints may enjoy their beatitude and the grace of God more richly, a perfect sight of the punishment of the damned is granted to them."

Hopkins says of the wicked, "The smoke of their torment shall ascend up in the sight of the blessed forever and ever, and serve, as a most clear glass always before their eyes, to give them a bright and more affecting view. This display of the Divine character will be most entertaining to all who love God, will give them the highest and most ineffable pleasure. Should the fire of this eternal punishment cease, it would in a great measure obscure the light of heaven, and put an end to a great part of the happiness and glory of the blessed." What a fine plan these theologians invented for utilizing the endless miseries of their wicked fellow men! How unselfish, and how kind!

This gratuitous fiction of theirs reminds one of the reply made by a Universalist preacher to an orthodox minister, with whom he was holding a discussion respecting the nature and duration of future punishment. The "orthodox" had ventured to suggest the above "utilitarian" theory, when the Universalist responded, "If you are right, and I ever get to heaven, I will petition the Almighty to divest me of the extra amount of happiness that I am to enjoy from the sufferings of the lost, and I think all the saints in Paradise will join me in the petition, unless, indeed, getting into heaven changes one's moral nature from good to bad, and converts the saint into a demon—a thought it is impossible to entertain."

That which has often made religion the handmaid of sorrow rather than of joy; that which has caused men to shudder at the innocence of childhood, and become austere and cruel to their fellow men, is the unscriptural, unreasonable and *immoral* dogma of endless misery. Yes, my brethren, I boldly denounce this doctrine as immoral in its tendencies, and as a slander upon the character of a God of love and mercy. While I have the reason with which my Creator has endowed me, I cannot for one moment admit that the Omnipotent God, the Judge of all the earth, will ever doom any of his creatures to suffer everlasting misery.—*Bible Banner.*

Expository.

"M. W." writes:—"I should like to know your opinion on Matt. xvi. 18, 19."

The conversation related in the paragraph of which these verses form part, took place in the neighborhood of Cesarea Philippi, or Cæsarea the City of Philip. It may help us to realize the reference to "rock" if we remember that Jesus and his disciples were now in the vicinity of some of the boldest and most picturesque of rocky scenery to be found in all Palestine. Here are projections or peaks of rock, covered with antique ruins of heathen temples. "High on the rocky slopes above the town," says Stanley, "still lingers the name of Hazor, in the earliest times the capital of Northern Palestine, the head of all those kingdoms. Josh. xi. 10. A few rude stone blocks on a rocky eminence mark the probable *site of the capitol of Jabin.*" "We meet with heathen temples all over these mountains," says Dr. Thomson. "Certainly no part of Syria was so given to idolatry as this region round the head waters of the Jordan. Their temples fronted the east, and were probably devoted to the worship of Baal." Proceeding northward, there are remnants of temples at various points along the slopes of Anti-Lebanon. "Some of the remains of Baalbek—probably the Baal gad of the Bible—may claim an antiquity equal to anything that Egypt can boast." The foundation stones of this vast temple are of immense size. The first tier above ground consists of stones of different lengths, but all about twelve and a half feet thick, and the same in width. Then come, over these, stones more than sixty-three feet long, the largest blocks, perhaps, that were ever placed in a wall by man. One of this class lies in the quarry—having never been removed to its situation in the building—where it can be viewed all round, and measured easily. It is fourteen by seventeen, and sixty-nine *feet long!*

The Lord frequently selected the objects before and around him as topics for the illustration of great truths. In the present instance rocks are so chosen. Speaking to his disciples, He says, "Whom do men say that I the Son of Man am? And they said, Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God." Noble declaration! glorious truth, which gives force and significance to all the other truths of Divine revelation! In asking this question, Jesus calls himself "the Son of Man," an endearing relationship to and alliance with humanity, without which the work of the kinsman Redeemer could not have been performed. Peter gladly, by implication, admits that as *delightfully true, but he says,* "Thou art more, or thou art that, because thou art more; thou art the Christ,—the Messiah,—the Son of God—the Son of the living God.' The living God! How precious is this apostolic declaration respecting God! He is no unconscious abstraction, no mere ideal word for an unknown power in nature, or for the power of nature personified, but He is a living being who thinks, feels, loves, purposes, acts.

Well, what did Jesus say respecting this prompt declaration of his disciple? It contains four parts:—that Jesus is the Christ, that he is the Son of God; and that God is a living being. The reply of the Savior is a full and glad recognition of it all, and a loving benediction on the speaker:—"Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." But this is not all. It was "from that time forth" that Jesus began to tell his disciples about his approaching sufferings and death at Jerusalem, and his rising from the dead the third day. Within view of this he bears his testimony to the man who had borne such testimony to him. And he does it thus, lovingly:—"And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." Thou art Peter (*Petros*) a piece of rock. The name I give thee is significant; thou wilt be firm, solid, decided; and thou mayest have the most perfect confidence in the issue, for upon this rock (*petra*) I will build my church.'

Which rock? Christ Himself, undoubtedly; the Son of Man, the Messiah, the Son of the living God. The *wall* of the glorious city had twelve foundations, and in them the names of the twelve Apostles of the Lamb; but the church itself is built on Christ. He is the foundation which God has laid in Zion, tried, precious, and sure. He does not say to Peter, "On thee will I build my church," but "on this rock," as, on another occasion, "Destroy this temple," but "he spake of the *temple* of his body." The designation rock, or *Petra*, is never given to men in the Old Testament Scriptures; but Peter had often read there, "He is the rock." Deut. xxxii. 4. "Who is a rock, save our God?" 2 Sam. xxii. 32. "In the Lord Jehovah is the rock of ages." Isa. xxvi. 4. "God only is my rock." Ps. lxii. 2. "He is the rock of our salvation." xcv. 1. Emmanuel, God with us, the Messiah, is the rock on which the church is built; "other foundation can no man lay than that is laid, which is Jesus Christ," (1 Cor. iii. 11,) and however men may err concerning the truth, *this "foundation of God standeth* sure." 2 Tim. ii. 19.

"And the gates of hell (hades, the grave) shall not prevail against it." Stripped of all the accretions which time, tradition, and speculation have gathered around these words, I venture to say that they mean simply this—*Death shall not defeat my purpose.* Ruined temples and scattered fragments of ruined cities lay around him. Death had prevailed, notwithstanding the rocky foundation of temple and city, and the enormous pieces of rock that had entered into the walls of both; but death should prove powerless against the society that the Lord Jesus had come to incorporate with Himself—the church, which is his body. Simply this, said I? Why, it is the grandest, profoundest, most wonderful thing that the mind can contemplate. Resurrection is the doctrine, first that of the Lord, as He told his disciples on the occasion in question, and "afterward they that are Christ's at his coming," as the apostle of the Gentiles subsequently wrote, according to the revelation given to him.

"And I will give unto thee the keys." The result of the pentecostal sermon, and of the visit to the house of the Roman centurion, verify this.

The supremacy of Peter as Prince of the Apostles and first Bishop of Rome, as claimed by Romish theologians, has no sustaining proof in this narrative. He was not the Apostle of the Gentiles, but that of the circumcision. There is no proof that Peter ever saw Rome, and none that he was the first pope of that city. The evidence is all the other way, and conclusively so. The keys at the Pope's girdle are not those given to Peter. They are of spurious metal and forged make. But let it be distinctly understood that Protestantism might admit, simply for the sake of argument, both the apostolic primacy and the first popedom to Peter, and yet utterly and entirely deny the papal claim to apostolic succession, for this absolutely conclusive reason that *the apostles had not,* and, from the very nature of their office, *could not have official successors.* Apostolic doctrine, thanks to the Lord, lives in the pages of the New Testament, and in the hearts and minds of saints throughout the world; but successors of the apostles by virtue of office there are none, and all who advance the arrogant claim are to be set aside as impostors. Rev. ii. 2.—*Rainbow.*

Egypt.

It is a remarkable country, bearing a remarkable nation, this Egypt of old, with its river of unknown origin, its culture of unknown origin, its hieroglyphics of unknown origin, and its earliest inhabitants of unknown origin.—By ancient writers it is called "gift of the Nile;" its ancient people worshiped the Nile; and its ancient history is replete with wondrous phenomena of the Nile. The ruins of its temples, pyramids and obelisks still testify to the indescribable splendor of former greatness; and the descriptions in these stupendous works of human design, enterprise and perseverence unravel many a mystery, used for centuries either cunningly or in good faith, to envelop the human mind in the somberness of fear and dependency. *Cairo* of to-day is a mere miserable village in comparison with *Memphis* of old; the splendid temple of Denderah, nearly 4,000 years old, with the zodiac on the platform of its peristyle, is a monument, speaking aloud of Egyptian culture in the remotest times of human history.

The indefatigable and most reliable *Lepsius* has presented us with many impressions of wonderful works of sculpture, most astonishingly perfect in all their details. Among others we see an evening-party of Egyptian ladies, as he has taken it from a sepulchre near Thebes. There they are seated in beautifully adorned chairs on little wheels, exactly as we have them now-a-days. The ladies appear in the finest attire and are richly decked with jewels; they have flowers or costly fans in their hands, and are attended by male and female slaves. In their immediate vicinity there is a stand with delicious refreshments of all sorts, various victuals, dressed fowl, baskets filled with fruit and bottles with beverage, probably different from water.

Hundreds and hundreds of similar copies on paper, taken by the same Lepsius, give us an idea of other kinds of social entertainments and professional occupation; as for instance: sandal-making, wine-pressing, etc., yea, even of military drilling and exercises to such a perfection, that, while we are bound to admire the accomplishment in the fine art of *sculpture, we cannot help imagining* the Egyptian archers under the disciplinary control of a Prussian military officer.

And all this 4,000 years ago!

But this is not all. Egypt is also the cradle of theologo-philosophical science of a comparatively pure and sublime nature. Not as common property, of course; but still wonderfully advanced and progressive under the cultivation of the highly gifted priests, the exclusive guardians and safe-guards of mysteries, to the knowledge of which a select few only were admitted. These priests were the writers and interpreters of the hieroglyphics, and are therefore called in the original Bible text: "*Chartummeem,*" which means "engravers of signs and images," and not "magicians," as the authorized English version translates it. They studied also astronomy as far and as much as their period permitted them, and were acquainted with the natural history of their country more and better, than many a public teacher and expounder of the Bible of the present period is.

That their superiority was respected by the people as *divine,* and by the kings as an indispensable support of their throne, is self-evident; and that they themselves were conscious of their power and influence, needs neither proof nor illustration.

Such were the prominent men and classes of the commonwealth of Egypt; and by and among such men and classes of society *Moses* was educated.—*Jewish Chronicle.*

The Truth Coming Out.

Let us now glance at the testimony of a few of the more recent expositors, and bless God that a most precious but much neglected truth of his Word is beginning to be restored to its proper place in the esteem of many of the ablest writers.

Olshausen, the distinguished German commentator, says: "The Revelation teaches in sublime imagery, agreeing perfectly with the statements of our Lord and the apostles (which are less formal, and rather take the doctrine for granted, and thus are more incidental) that a period will come in which not only, as has already been the case, the spirit of Jesus Christ should prevail in secret, and guide mens' minds, but should also gain the victory externally, and found a kingdom of peace and righteousness upon earth. Now, that with the arrival of this reign of peace there will be connected on one hand, the appearance of Jesus Christ, and a resurrection of many saints and pious men, and, on the other, a previous mighty struggle on the part of evil—does indeed follow very naturally from the fundamental idea, and the supposed development of good and evil; but these points are only incidental. The principal idea is the perfect return of the supremacy of good, the restoration of the lost paradise to an earth which has been laid waste by sin. Millions desire this most earnestly, hope and pray for it even, without ever imagining that it is the very doctrine which they think themselves bound to oppose, or at least unable to admit, without deviating from correct belief."

Hackett, whose Commentary on the Acts of the Apostles has received the warm commendation of those best able to judge of its merits, says, on chapter 3, verse 20: "The apostle enforces his exhortation to repent by an appeal to the final coming of Christ, not because he would represent it as near in point of time, but because that event was always near to the feelings and consciousness of the first believers. It was the great consummation on which the strongest desires of their souls were fixed, to which their thoughts and hopes were habitually turned. They lived in expectation of it; they labored to be prepared for it; they were constantly, in the expressive language of Peter, looking for and hastening unto it. It is then that Christ will reveal himself in glory, will come 'to take vengeance on them that obey not the gospel, and to be admired in all them who believe,' will raise the dead, invest the redeemed with an uncorruptable body, and introduce them for the first time, and forever, into the state of perfect holiness and happiness prepared for them in his kingdom. The apostles, the first christians in general, comprehended the grandeur of that occasion; it filled their circle of view, stood forth to their contemplations as the point of culminating interest in their own and the world's history, threw into comparative insignificance the present time, death, all intermediate events, and made them feel that the manifestation of Christ, with all its consequences of indescribable moment to all true believers, was the grand object which they were to keep in view as the end of their toils, the commencement and perfection of their glorious immortality. . .

It is to be acknowledged that most christians, at the present day, do not give that prominence to the resurrection and judgment, in their thoughts and discourse, which the New Testament writers assign to them; but this fact is owing, not necessarily to a difference of opinion in regard to the time when Christ will come, but to our adequate views and impressions concerning the grandeur of that occasion, and the too prevalent worldliness in the church, which is the cause of consequence of such deficient views. If modern christians sympathised more fully with the sacred writers on this subject, it would bring both their conduct and their style of religious instruction into nearer correspondence with the lives and teaching of the primitive examples of our faith.

Alford, whose Critical Commentary on the New Testament is the most masterly production of the age, and places him in the front rank of expositors, says: "The Lord will come in person to this earth; his risen elect will reign here with him. This is my firm persuasion, and not mine alone, but that of multitudes of Christ's waiting people, as it was that of his primitive apostolical church, before controversy blinded the eyes of the fathers to the light of prophecy." . . .

In the fifth volume of the Memoirs of Dr. Chalmers, which embraces much of his correspondence, we find a letter to Dr. Bonar in commendation of certain doctrines published by the latter, and then it is added: "It is not of your prophetical, but of your theological views, that I now speak, though to the former, also, I approximate much nearer than I did in my younger days," . . . "But without slacking in the least or obligation to keep forward this great (missionary) cause, I look for its conclusive establishment through a widening passage of desolating judgments, with the *utter demolition of our present civil* and ecclesiastical structures."—*Prophetic Times.*

Exhortation.

Paul's epistle to the Ephesians iv. 31, 32, he says, "Let all bitterness, and wrath, and anger, and clamor, and evil-speaking, be put away from you, with all malice; and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you. Be ye therefore followers of God, as dear children; but fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints. Neither filthiness, nor foolish talking, nor jesting which are not convenient; but rather giving of thanks. For this ye know, that know whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ, and of God. Let no man deceive you with vain words; for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them, for ye were some time in darkness, but now are ye light in the Lord; walk as children of light, for the fruit of the spirit is in all goodness and righteousness and truth, proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them, for it is a shame even to speak of those things which are done of them in secret. See then that ye walk circumspectly, not as fools, but as wise, redeeming the time (why), because the days are evil." Yes, brethren, it does not take months of study, to prove most emphatically to our minds that the days in which we live are evil. I do think that it is high time that we should with all our hearts and minds, encourage one another by exhortation, to hold fast the hope we have. Brethren, are we living to-day in such a way and manner, that if Christ our Lord should come to-morrow, that we could be perfectly satisfied that we would be accepted of him,—that this poor mortal body is ready to put on immortality, at any hour, at any minute, our Savior makes his second advent into the world? Brethren, let us remember this little word, (watch). Let us take upon ourselves the whole armor of God, that we may be able to withstand in the evil day, having our loins girt about with truth, and having on the breast-plate of righteousness, that we may guard against all evil at all times, let our conversation be as becometh the Gospel of Christ. Amen. E. O. NELSON.

Warren, Ill.

—Fools hate wisdom, so wisdom seeks better company.

From every place there is the same way open to heaven.

God does good to the just and unjust, and so must we.

Faith, if true, will excite prayer; and prayer, if not true, does not spring from faith.

THE RESTITUTION.

PLYMOUTH, IND.....May 5, 1875.

EDITORIAL DEPARTMENT.

—The Editor has not yet returned from his western tour, consequently our readers will be deprived of his usual communications for this column for the present week. Next week, as we anticipate, he will contribute the usual editorials.

—From some of our friends in arrears we are receiving thankful expressions for continuing the paper; and better still, they remit not only payment for arrearages, but advance pay on subscription. Will all do so as fast as they can. We want our subscription list much enlarged. Will our present patrons help us in this way.

—The last number of Messiah's Herald informs us that its Editor, J. M. Orrock, is to have a respite from his editorial labors for the month of May. We hope he will return to his post with renewed energies. Though greatly differing with the Herald in some things, it is one of our welcome exchanges. It is edited with marked ability.

—We had the pleasure of listening to a converted Jew on Lord's day evening in this place. His reasoning from the premises, that the Jews remain a distinct people among all nations, and that they observe the same feasts, fasts, and other religious observances, as the Bible enjoins, and as they have observed them for thousands of years, for the authenticity of the Scriptures was quite conclusive. This people has a glorious future.

—From our letter files we learn that the RESTITUTION is a most welcome visitor, not only to many households, but to many a lone isolated believer in the things pertaining to the kingdom of God. Many prize it as the best exponent of Bible truth published. While conscious that, like all things human, it has its imperfections, we hope and pray that it may be the medium through which the knowledge of some very important, though much neglected truths may be communicated. We thank our brethren for all their words of cheer.

Jesus Christ the Son of God.

The remark is very common among skeptics of all classes, that Jesus Christ was a *good* man, but that he was not the son of God, neither did he possess any supernatural power.

The whole contradictory system of infidelity can furnish nothing more absurd and inconsistent than this. If he was (as they nearly all admit,) a good man, he would claim nothing for himself that was not justly his. He speaks repeatedly of God as being his father, and also says: "I am the living bread which came down from heaven, if any man eat of this bread he shall live forever." John vi. 51. He invites the world to partake of the waters of life. In the following words: "If any man thirst let him come unto me and drink." John vii. 37. When he opened the eyes of the blind he declared himself to be the Son of God, and the man who had been blind responded earnestly "Lord I believe." John ix. 37, 38.

He announced himself as the resurrection and the life, John xi. 25, and proved that he held the keys of the grave by opening the gates of death, and bidding the sleepers come forth. He holds them still, and if his voice does not call the long roll then death must be an eternal sleep.

He declared that he came to save the world, John xii. 47, and the offer is still open to the children of men, that all who *will* may avail themselves of its glories.

He *is* the only mediator between God and man—the man Christ Jesus. He is the only hope of a fallen world—the only way of eternal life—the only shepherd of the scattered sheep, and the only head of the church.

He *shall be* the Desire of nations—the King of kings and Lord of lords and the armies which are in heaven shall follow him. He shall then be the glory of the risen host, for it is his blood that hath made white the raiment of the redeemed, and he shall be the light of the city, when the nations of the saved shall walk therein, and the kings of the earth do bring their glory and honor into it. Rev. xxi. 23, 24.

When the seals of the book shall be opened, when the golden vials full of odors shall be offered before the throne, and the new song shall be sung, both earth and heaven shall echo with the words: "*Blessing and honor and glory and power be unto him that sitteth upon the throne, and unto the Lamb forever and ever.*"

The Generations and the Prophetic Periods.

One of the grandest of symbolizations in the entire scope of prophecy, is that given in the tenth chapter of Revelation. The form of a mighty angel wreathed with a coronal of rainbows, his vestments the drapery of storms, with sun-like countenance, and feet like pillared fire, is presented as standing with one foot on the sea, and one on the land, and holding an opened book in his right hand, and as evoking the responsive utterances of the voices of seven thunders by his terrible outcry. Then in reverent attitude, with hand uplifted to heaven, declares, under the most solemn affirmation recorded in all the Bible, that "There shall be a time no longer."

The sworn testimony of this sublime witness is concerning a prophetical period. There is a scale of prophetical periods, as we have already seen, termed times, by which the duration of earthly powers, and divine arrangements, is measured. Each single period embraces 360 years. Seven times are some way assigned to Gentile supremacy over God's people.

The final period of 360 years is the duration to which the angel's oath relates, and giving God's word freely to the world, the work symbolized. Says E. Bickersteth;—"As soon as the times of the Gentiles are within the verge of one time, lest men should think the end was indefinitely prolonged, the angel swears there shall *be a time no longer*. The era of this chapter (Rev. x.), is supposed to be that of the Reformation. It was then that the little book, or the Bible, in contrast with the larger sealed book (Rev x.) of all God's Providence was first fully opened to the church, and light dawned upon Europe (his countenance as the sun)." Just as soon as the Reformation was fairly in progress, Luther commenced the great work of giving God's word to the nations of Europe in the vernacular language of the people. In 1522, the first edition of the New Testament was printed in the German language. About 1520, the first English edition was published. Thence the Bible was given to European people in the following order. French 1535. Swedish 1541. Danish 1550. Dutch 1560. Russian 1581. Hungarian 1589. Polish 1593. Modern Greek 1638. Turkish 1666. Irish 1685. Portuguese 1748. Munsk 1771. Italian 1778. Not only was the little book opened, that is translated from dead languages into living tongues, but the living ministry also "prophesyed again before many peoples, and nations, and tongues, and kings." By this prophesying again is meant the preaching of God's word in place of the exhibition of the stupid mummeries of Papal worship. The Papacy had taken away the Bible; the symbol angel gives it to the world; the voice of the Gospel messenger had long been suppressed, but living lips proclaim the glad tidings of great joy to all people. In illustration we give two extracts from Luther himself. "Printing is the latest and greatest gift by which God enables us to advance the things of the Gospel. It is the last bright flame, manifesting itself just previous to the extinction of the world. Thanks be to God, it came before the last day came." Near the time of his death, he said; "I persuade myself verily, that the day of judgment will not be absent full 300 years more. God will not, cannot suffer this wicked world much longer." Luther died in 1546, and judgment sets on the Little Horn power, as already noticed in 1793, by which it is doomed, first to, consumption, and, finally overwhelming destruction. All the Reformers regarded the brilliant unfolding of Scripture light then evolving as a "sign of the promised brighter day soon coming."

At first, the Reformation angel limited his work to European nations and their colonies, but a prophecy of our Savior indicates a world-wide spread of truth before the end of Gentile times. "This gospel of the kingdom shall be preached in all the world for a witness to all nations; and then shall the end come. Matt. xxiv. 14, accordingly in 1804, the Bible societies entered upon the great work of giving the world the word of God. They were formed *for this very purpose*. From the Report of the American Bible Society for 1871, we learn, that the Bible, in whole, or in part, has been translated into 213 languages and dialects. The whole number of versions is 252. Of these, 205 are versions prepared since the year 1804. The Scriptures have been translated into the languages of not only the more fixed, and comparatively civilized nations, but also into the barbarous tongues of wandering tribes. Those that inhabit the steppes of Asia, or dwell in the distant Indies, the dusky tribes of Africa, and the red hunters of the western continent, alike have the word of God.

It is thought by some, who have been curious in these investigations, that 6,000,000 copies would be a liberal estimate for all the manuscripts and printed editions of the Scriptures circulated previous to 1800, in about thirty different languages. Since that time, to 1871, 105,000,000 copies have been circulated in more than 200 languages and dialects. To effect this, what wonders has God wrought. Japan had no intercourse with foreign nations, and her people were totally ignorant of Divine Revelation. The United States unlock her *closed gates*, and the missionary enters with the Divine pages in her own language. The proud Moslem, with drawn scimitar threatens death to the subverter of the religion of the Prophet, and despiser of the Koran, but God dries up the strength of Islam, and light from on high reaches the realms of the Sultan. The Papacy interdicts and burns the Bible, but God palsies the defiant arm that grasps the sceptre of the Eternal City, and the Holy Oracles are read in safety under the shadows of the Vatican itself. In the land of boasted liberty it is made a penal offence to teach 3,000,000 slaves to read the messages of everlasting life, but the manacles are wrenched from their wrists by the mighty arm of war, and the Book of God put into their longing hands. Africa remains a terra incognita through the ages, but the explorer at last penetrates its unknown regions, and the Gospel is read in its jargon tongues. The islands of the sea hold intercourse in strange and peculiar dialects, but the Symbol Angel gives them the lessons of future life in the language in which they were born. A part of mankind are deprived of sight, but the "Little Book" is stamped in raised letters, and touch supplies the place of sight —*the blind feel the Gospel with their fingers*. The gift of tongues was manifested through the living speaker when the former dispensation neared its close;—now the same Spirit speaks through volumes printed in all the languages of earth as this dispensation nears its termination. From 1522, when the Scriptures were first printed in a modern language after the Reformation commenced, a time, or 360 years, extends to 1882. The 2,300 years, if we adjusted them correctly by giving 490 to the Jewish people, and the remaining 1810 to the Gentiles, expire in 1880. So there was not quite a full time of Gentile ascendancy remaining in 1522. But the august Messenger is still doing his wonderful work. At the usual rate of annual increase, there have probably been circulated more than 133,000,000 copies of the Scriptures since 1804. The work of the Symbol Angel approaches its completion. The message is about delivered, and a grand crisis in human history is emphatically near. An entire change in the government of the world, the Church's exaltation, and Israel's glory, are events at the door. Let us labor, watch and pray. S. A. G.

The Bible versus Universalism.

1. The design of Paul's argument in the fifteenth chapter of first Corinthians, was to prove the *fact* of the resurrection of the dead. Some in that church affirmed that there is no such thing as the resurrection of the dead. ver 12.

2. The apostle deduces the logical conclusion, that if there is no resurrection, then Christ could not have risen from the dead. verse 13.

3. If Christ had not risen from the dead, then their preaching was vain, and those to whom they had preached were yet in their sins. verse 14. Not only so, but that they were condemned as false witnesses because they had testified that God had raised up his Son, whom he raised not up, if so be that the dead rise not; and as a consequence growing out of the non-resurrection of the dead, those having fallen asleep in Christ had perished. The apostle assumes the fact as having been proven, that Christ had risen from the dead, and proceeds to show that his resurrection was typified by the first fruits which were offered as a wave offering before God; (ver. 20) thus showing the necessity of a great harvest of resurrected ones as the harvest represented by the first fruits. But this illustration only proves the resurrection of the righteous represented by Christ as the sample.

The resurrection of Christ, and those who are his, establishes the *fact* of the resurrection of dead men, just as much as though all the dead had been included in the illustration. Having thus shown the feasibility of the resurrection, he boldly affirms that Christ will raise all who have died in Adam. He says, "For since by man came death, by man came also the resurrection the dead." verse 21.

1. The words *death* and *dead* are used synonymously in reference to all men. They are evidently used in the same unlimited sense.

2. Adam is declared to be the *cause* of death, and Christ the *cause* of the resurrection of the dead. *By man* came death, *by man* also came the resurrection of the dead. If Adam is the *cause* of death and Christ the *cause* of life in the *promise*, they must sustain the same relation to death and resurrection in the conclusion; for it is not admissible to insert a single element in the conclusion which did not pre-exist in the premise. It will not, therefore, do to use the preposition *in*, at the 22d verse, in any sense except that of *by* or *through*. Thus, the Diaglott renders it, "For as by man all die, so by the anointed also all will be made alive. But each one in his own rank; Christ a first fruit; afterwards those who are Christ's at his appearing. Then the end, when he shall have given up the kingdom to the God and father, when he shall have abrogated all government and all authority and power. For he must reign till he has placed all enemies under his feet. Even death, the last enemy, will be rendered powerless." 1 Co. xv. 22–26. Please observe. The same *all* will be made *alive by* Christ, who had died by Adam. But *all* men die by Adam; therefore, the same *all* will be made alive by Christ. Adam is the author of the death of race, Christ will be the author of the restoration to life of the race. It does not follow because men are made alive *by* or *through* Christ, that therefore they are Christians; but from the next verse we learn just the reverse. We read about every man in his own *band* or *company*—thus, showing different ranks or companies. From the conclusion in the next verse we learn that these different ranks or companies will be raised at different periods of time. After the record of the resurrection of those who are Christ's at his appearing, it is added, "And *then* the *end*." The *end* of what? Evidently the end of the things concerning which he had been talking, to-wit, the *end* of the dead; for in the series of events named death is the last. The apostle must have referred to the series of events concerning which he had been talking, viz., the end of the dead by a resurrection therefrom. Some render TELOS, *last* or *remainder*. Thus, the resurrection of Christ, the first fruit, and the resurrection of those that are his at his appearing; and then the resurrection of the rest of the dead, when the last enemy death is destroyed.

In verses 42–44 the apostle refers to none except those who belong to the harvest represented by Christ the first fruit—those who are Abraham's seed (Gal, iii. 29) and who have borne the image of the heavenly, and who shout victory, through our Lord Jesus Christ, verses 49–57. The asseveration that every man will be raised in his own *order*, *band* or *company*, teaches conclusively that all will not be raised in the same relative position. Besides there is a marked contrast between Christ and his people, and the rest of the dead. Why the qualifying phrase, "*they that are his*;" If none shall be raised except his people? The succeeding verses clearly show that a period of time commensurate with this reign of Christ, and subjugation of his enemies, will intervene between the resurrection of those who are Christ's, and the *rest* of the dead. The period commences with the coming of Christ, and the beginning of his reign, and closes with the abrogation of death, and the emancipation of the unnumbered millions of his captives. One class will be raised when Christ commences his reign, as the independent sovereign of earth, and all the *rest* of the dead will be raised when his reign closes, and he delivers up the kingdom to his Father, having put down all interposing rule and authority.

By reference to Revelations xx. we find a measuring line defining the duration of time between these two resurrections. We read, "and they lived and reigned with Christ a *thousand* years. But the rest of the dead lived not again until the *thousand* years were finished. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and Christ, and shall reign with him a *thousand* years.

1. All the dead who live at the commencement of the thousand years are blessed and holy, and will reign with Christ.

2. The second death will have no power over them, clearly implying that it may have power over some of those who shall have part in the second resurrection, also that the two classes will have different natures, so that one cannot die, and the *other* can die.

3. A *thousand* years will intervene between these two resurrections. This is definitely stated.

4. The phrase "the rest of the dead" must include all who are left in the death state when the first class shall live. (1.) Both classes were dead when the first class referred to lived. (2) One class of these dead men lived, but the other class remained dead until the thousand years were finished. (3.) Had the Revelator referred to men who were not dead when the first class lived, there would be no left of the dead about it. For a man to affirm that he had taken a part of his wheat to market, but the rest remained in the bin, would be understood to teach, *first* that that which was taken out and that which remained, were both in the bin together previous to the separation; and *second*, that the phrase, the rest of the wheat, would include all the wheat left in the bin. The two parties referred to by John must have been dead cotemporaneously, or one could not be raised and the other left.

5. The declaration that one class *lived*, and that the other class *lived not again* when the thousand years are finished, as three times affirmed in so many words. When the thousand years have expired the rest of the dead will live again, and both small and great stand before God. The sea, death, and the grave give up their dead in them. verses 12 13. Not a dead man is left in earth or sea. The books are opened, and another book is opened which is the book of life. Why are these books opened before all the billions of the *just* resurrectional dead? Before they can be judged, justified or condemned out of the things written, they must have had the written word, and developed characters either of loyalty or disloyalty. The very idea of judgment involves *jeopardy*, and presupposes that *some* may be condemned. Allied with the book of life since the world began, has been mercy, coupled with the privilege of writing the names of all the faithful upon its unsullied pages. That all the unnumbered billions of resurrected ones have had a chance to write their names in this book, is clearly evident from the closing declaration that "whosoever (every one) was not found written in the book of life was cast in the lake of fire." Rev. xx. 11–15. Thus, fearful *jeopardy* goes with probation during all the ages past and future. This fearful responsibility must rest upon all who shall have been saved from the dead and brought to the knowledge of the truth. This will be the last judgment and award beyond the universal salvation from the thralldom of death. Why affirm that *whosoever* was not found written in the book of life was cast into the lake of fire, (that great symbol of destruction) if the names of everyone, in that vast assemblage, shall be found written in that book? Thus, to prove that all men will be saved and come to the knowledge of the truth, and to prove that all will accept, love, and walk in the glorious light of the truth, are two widely different things. The only universal salvation, of every individual of the race of man, is salvation from death; and this as shown in a former article only restores temporal life. Eternal life is no where offered man *collectively*, but always upon individual faith, love, and obedience. The following passage is quoted to prove the universal salvation of the race. It reads: "For therefore we both labor and suffer reproach, because we trust in the living God, who is the "*Savior of all men, specially of them that believe*" 2 Tim. iv. 10. Universalist expounders reverse the order of the two salvations, and have the special one first, and the universal one subsequently. This special salvation, they argue, is *temporal*, and relates to deliverance from temporal calamities, and the manifold temptations; but that the universal salvation is eternal, and relates to the final salvation of the race from sin to everlasting holiness and happiness. Just the reverse is true according to the apostle. The universal salvation is *temporal* and *unconditional*; but the special salvation will be *eternal* and *conditional*. God's plan individualizes the world (the race) and offers eternal life only to believers. Christ the great expounder of his Father's love, says: "For God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved." John iii. 16–17. The great mission of Christ was to save men, but only on conditions of a living faith, with assurance that those who do not believe shall *perish*, and not receive eternal life. As far as universal salvation is concerned, no conditions whatever are affixed. J. M. S.

Crumbs of Thought.

To leave off praying because we have so many trials, is like leaving off our shoes and going barefoot, because the road is full of thorns and stones. Endeavor to be what you wish others to think you are. Hypocisy costs more than sincerity, and many a man could live a good life with half the pains he takes to hide a bad one. Inward peace gives outward quiet. The human heart has no abiding refuge but in God; joys will fade, friends will flee, kindred will die, treasures will vanish, life will fail, earth will dissolve, the heavens depart,—only God remains, but the saint can say he is the strength of my heart, and my portion forever. He who has no refuge but God, has the best refuge in the universe, and the only one in which he can be eternally safe. Earthly trusts become earthly trials. Everything that leads us away from God, leads us toward trouble. Nothing is a misfortune that drives us to the Lord.

"I love to see my Father's hand,
Though oft it bears a rod;
'Twill lead me to the promised land,
The city of my God."

S. L. W.

Our Lord's Return.

Christ's birth of the Virgin Mary is no more explicitly and unequivocally asserted, or more certainly attested, than his return again to the earth as literally and truly as he went up out of it. Nor is there a creed in Christendom, so far as I know, which does not embrace it as an essential part of the church's faith. "He shall come to judge the quick and the dead," says the creed which bears the name of the apostles. "He shall come again with glory," says the Synod of Nice. "We believe that thou shalt come to be our judge," has been for ages sung in the Te Deum. The great confession of Augsburg affirms that "Christ shall openly come again to judge them that are found alive, and restore to life those that be dead, according to the creed of the apostles." "He ascended into heaven, and there sitteth, until he return to judge all men at the last day," says the church of England. "We do believe, out of the word of God, that our Lord Jesus Christ shall come again from heaven, and that after a corporal and visible manner as heretofore he hath ascended, being adorned with great glory and majesty, that he may appear as judge of the quick and dead," says the confession of Belgia. And with the same unequivocal fulness is this article incorporated in all our hymn-books and liturgies, celebrated in our sacred songs, woven into our very prayers, and uttered over the graves of our friends as we consign their bodies to the ground. Indeed it is one of the great mount-peaks of Christianity—one of the three grand particulars in which its sublimest substance lies. The first advent, the cross, and the second coming are the stems upon which everything distinctive in Christianity is suspended, to which its doctrinal system is adjusted, and upon which the hopes of the world depend. To strike out either one of these would be to mangle the Scriptures from end to end, to stifle the voice of prophets and apostles, to spoil the noblest of Christian utterances in the days of the church's greatest purity, and to emasculate religion itself.

If Christianity, then, can teach us anything, or if the declarations of the Scriptures are at all binding upon us, as we profess to believe that they are, we must accept it as truth, and rely upon it as an infallible verity, that the same Jesus that was born at Bethlehem, crucified on Calvary and received up into heaven from Mount Olivet, is literally and personally to return again to this world, to be seen with our eyes and heard with our ears, as he was seen and heard the day that he was taken up. If this be not true, there is no truth in language, no inspiration in the Bible, no substance in our faith, no reality in the Christian's hope. The methods of interpretation which can explain away this doctrine, or detach it from the teachings and joyous expectations of the prophets and apostles, must, at the same rate, silence all that we have hitherto heeded as the oracles of God, and leave us in a world of darkness with our only lights suddenly and forever extinguished. I accordingly accept and declare it, as a doctrine that must stand or fall with Christianity itself, that Jesus is literally and personally, and with great power and glory, to return again to this world, once more to tread the localities already hallowed to his church by his miracles, and prayers, and tears, and blood.

J. A. SEISS.

Debt of the World.

The "London Economist" has published an interesting account of the national debts of the various leading countries. The present amount of the national debt of the United States, exclusive of the bonds issued to the Pacific Railway companies, which amount to $64,623,512, besides unpaid interest, is rather less than at the date to which the calculation refers:

	Debt	Interest	Rate
France	£360,000,000	£33,000,000	3%
England	780,000,000	26,000,000	3%
United States	440,000,000	20,000,000	6%
Italy	200,000,000	10,000,000	5
Austria	200,000,000	13,000,000	6½
Spain	275,000,000	11,000,000	3
Russia	240,000,000	12,000,000	4
Germany	240,000,000	9,000,000	3½
Turkey	131,000,000	9,000,000	7
Egypt	75,000,000	7,500,000	10
Brazil	120,000,000	5,000,000	6%
Mexico	60,000,000	3,000,000	6
Brazil	32,000,000	2,000,000	6
Australasia	46,000,000	2,300,000	6
Peru	37,000,000	2,000,000	7
Holland	36,000,000	2,000,000	2½%
Portugal	28,000,000	1,120,000	3
Belgium	24,000,000	1,200,000	5
Hungary	22,000,000	1,320,000	5
Canada	20,000,000	1,200,000	5
	£4,200,000,000	£158,500,000	

—Nature will be reported. All things are engaged in writing their own history. The plant and pebble go attended by their own shadow. The rock leaves its scratches on the mountain side, the river its bed in the soil; the animal leaves bone in the stratum, the tern and leaf their modest epitaph in the coal. The falling drop makes its epitaph in the sand or stone; not a footstep in the snow or along the ground but prints in characters more or less lasting a map of its march; every act of man inscribes itself on the memories of its followers, and in his own face. The air is full of sound; the ground is all memoranda signatures; and every object is covered over with hints which speak to the intelligent.

Come and Welcome.

"So those servants went out into the highways, and gathered together all, as many as they found, both bad and good, and the wedding was furnished with guests."—*Matt. xxii.* 10.

Gather them in from the crowded street,
Gather them in from the city's hum,
Gather them in to the Savior's feet,
To him who bids you in mercy "Come!"

Gather the hearing whose ears are closed,
Gather the seeing whose sight is dim,
Awake them slumbering the sleep of sin,
Gather them all to rejoice in Him.

Gather them in, for the night comes fast,
And soon the cited morn shall rejoice our eyes.
Gather them out of the darkness past,
To crown His triumph, the Savior's prize.

Gather them "all, both bad and good"
For the marriage feast is royally spread,
Within is gladness, life, and joy,
Without,—the dying and the dead.

The Woodman and the Sandal Tree.

BY WILLIAM CULLEN BRYANT.

Beside a sandal tree a woodman stood
And swung the axe, and, as the strokes were
told
Upon the fragrant trunk, the generous wood,
With its own sweets, perfumed the cruel blade.
He then, and do the like: a soul endued
With light from heaven, a nature pure and
great,
Will place its highest rites in doing good,
And good for evil give, and love for hate.
—*N. Nicholas.*

Dogma and Charity.

All Christian thinkers wish to lay hold of truth; not one essential and fundamental truth merely, invaluable as that is, but all truth. To the wisdom of the Creator it has seemed right to give much variety to the thinking faculty in man. In some men it has great strength, breadth and depth, so that they are the born leaders of their brethren, intellectual kings by divine right. In others it is feeble, narrow, and shallow, so that it is very near the literal truth to say that they do not *think* at *all*. If of a naturally pliant or amiable disposition, they are easily led, so that the responsibility of those who lead them is increased in the ratio of their unthinking confidence. If they are naturally stubborn as well as incapable of reasoning, it is as idle to ply them with logical argument on any subject as it is to whistle for the wind; for the pride of ignorance will prompt them to say "No" to every proposition; and if in your despair you ask them to favor you with a reason for their persistent negative, the satisfactory answer is sure to be "No."

Between these extremes the types of minds are numberless; whilst education, associations, and many other circumstances influence individuals so extensively and so differently, that to expect any considerable number of men to think alike on any given subject is out of the question. Even on religious matters, though religion has a written authority to which all professes to bow, this diversity is not only found, but found in the most remarkable degree. The divisions of Christendom are no crime; and even the earnest, thoughtful, devout minority in all the Churches who are most anxious to ascertain the exact truth on certain points of great moment are unable to see alike. Whether this be a matter to mourn over, or whether, though on the face of it an evil, it tends to keep up intellectual activity in relation to the highest of all studies, and is thus a positive benefit to mankind, we do not inquire at present; but most certainly it suggests that Christian students should live under the constant influence of mutual Christian charity.

Charity, noblest and most enduring of the graces,—beautiful, immortal charity,—should live and move in the thoughts and words of his fellow Christians on religious subjects. Love is the eye without the "beam" which sees clearly how to pluck the "mote" out of a brother's eye without hurting him. Love is a clear-sighted scholar, a good interpreter, and an excellent logician; whilst as a companion in the study, in the pulpit, in the pew, and in the intercourse of men in society, it is simply admirable. Surely the essence of the gospel should be fragrant in the hearts of the redeemed although in their heads they differ about the precise meaning of some of its doctrines. If I love a man simply because he thinks with me, my charity is worthless, it is even selfish, and therefore not charity at all; for I am only loving in him the reflection of my own convictions, which is a bit of pitiful egotism; but if I love him, although he is not of my sect and differs from me in many points, simply because I see Christ in him, that, I think, is Christian charity of the royal stamp that will be the current coin of the kingdom of heaven. Call the shield silver or gold, truthfully, as it appears to you; but O, do not come to blows about it, for it is positively both silver and gold; and above all remember that it is a precious shield, whatever it is made of. The monarch who murdered his subjects because they would not think alike, learned a useful lesson afterwards when he wished to lighten the tedium of his prison by trying and failing, to make a number of watches keep exactly the same time.

We are not about to speak of killing men for the glory of God, or of butchering saints to make a Roman holiday. The world has had enough of that; and were it not that Christianity is divine, it would have perished, and deserved to have perished, *centuries ago, because of the unutterable* horrors that have been perpetrated in its name. Nor shall we recall, except by simple allusion, which well-read men will understand, the disgraceful polemics of last century and the beginning of this, when Christian men used language respecting each other over which we wish an eternal veil drawn; but we would earnestly commend to brethren who are striving to serve truth in this generation the sublime counsel, "Let all your things be done with charity."

We cannot do better than close this short paper with a letter which was never intended for publication. The fact that it is only a private communication really gives it additional interest. The wisdom and charity of the writer are equally conspicuous and praiseworthy:—

"I enclose to you the annual subscription, which about this time last year I commenced, and which I hope to be able to continue. I am pleased to send it, because I believe you are doing good service unto the truth, both by your personal testimony and by the "Rainbow." I by no means agree with *all* that I read in the "Rainbow," but I am not disposed to make you an offender for a word, or to say that you have acted unwisely or unfaithfully in opening the pages of the "Rainbow" freely to the contributions of whatever is in the mind and heart of any sincere disciple of the Lord Jesus. Yourself and others will probably be unable to see with me the things of God, or what I believe to be such, as I see them; and you will have yet further cause to perceive the force of this observation in my future communications. But what of that? I am persuaded that truth, and not victory, or a creed, or a sect, is that which rules your heart and your conduct, and I am content; for I am sure *that sooner or later our* Father will bring all his children to see eye to eye, and make them to know even as they are known. And if that may not come until Zion is restored, and until faith shall end in sight, be it so. We are in the way of learning more and more accurately the "all truth" into which the spirit was given to guide us, and surely the efficiency of the Teacher is guarantee sufficient that every scholar in the school of Christ shall learn the lesson accurately and wholly, so that in the end of the lesson all shall be of one heart, and mind, and judgment, and all hear the same testimony. The Lord in His mercy hasten that glorious day!—*Dr. Leaks in Rainbow.*

"I Expect Great Things Then."

The Lord Jesus has gone to receive a kingdom, and He intends to return. During his absence his people have to work in his vineyard, suffer in his cause, and watch for his appearing. Our work is often difficult, our sufferings severe, and watching so long becomes tedious. But as Jesus has promised to come, He assuredly will; as He has given us his word that He will not tarry, but come as soon as his work before the throne is done, we may depend upon his being here as soon as possible. As He is coming to bring us grace in a degree which we have never enjoyed, and glory such as we have no conception of, his coming should be the object of our hope, desire, and love. The thought of it should give us joy, the anticipation of it should fill us with delight. It did a poor, afflicted, suffering believer of whom I have heard, and who, when asked why he looked forward to the coming of Jesus with so much joy, said, "I expect great things then!"

Beloved, we may not have much now. Our temporal supplies may be scant, and our outward comforts but few. Our sufferings may be great, and our trials painful. Without may be fightings, and within may be fears. But Jesus is coming. Jesus, who is our brother, husband, and friend. He is coming in glory. He is coming to reign. He is coming to render reward to his servants. He is coming to fulfil all his promises, and accomplish the glorious predictions of his holy Word. His coming is the greatest event we can look forward to. It is the blessed hope of his Church. It is the desire of all his saints. Our brightest prospects and sweetest anticipations depend on that. Our groaning world appears to long for it. The sorrowful Church should daily pray for it. And every sigh that escapes from the tried believer's heart, rightly interpreted, cries, "Come, Lord Jesus, come quickly!" Well, cheer up, my poor tried brother and sister, for "He that is to come will come, and will not tarry." He is now engaged for us. His loving heart now beats with tenderest affection towards us. He would have us with him, or He would come and be with us, were it not that his Father's glory and our best interests require it to be otherwise. He said once, and He is of the same mind still, "Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory, which thou hast given me." This is the very thing we desire, and it is the very thing we shall enjoy; for He will soon come "the second time without sin unto salvation," and "we expect great things then."

What do we expect then? The sufferer expects to be free from disease and pain; for "there shall be no more pain" then. Every Christian will have a healthy body. The nerves, the muscles, the senses, will no more be the seats of disease nor the inlets of pain; but what was sown in corruption, will be raised in incorruption; what was sown in dishonor, will be raised in glory; what was sown in weakness will be raised in power; what was sown a natural body, will be raised a spiritual body. The mourner expects to be freed from the principal cause of his mourning—even sin. He will then be delivered, not only from its guilt, but from its very being; not only from its annoyance, but from its existence. Every Christian expects to see Jesus as He is. To gaze with rapture and delight on his glorified body, tracing the *thorn-prints* on his brow, and the nail-prints on his hands. The sight of Christ will eclipse the glory of everything visible, and will leave impressions which will never be erased. It will exceed all that ever was seen, conceived, or anticipated. It will fire the soul with unutterable love, and fill it with inexpressible joy. The believer will then receive a glorious crown—"a crown of glory which fadeth not away," "a diadem of beauty," "a crown of life." He will be clothed in white robes, and have the palm of victory put into his hand. He will be introduced to the "city which hath foundations, whose builder and maker is God;" to the kingdom prepared for the saints "from the foundation of the world;" to the "inheritance which is incorruptible and undefiled, and that fadeth not away." He will be elevated above his fears, exalted above his foes, and enjoy absolute certainty for ever. Are not these great things? But these and many more are the great things which the Christian may expect; for "*eye hath not seen, nor* ear heard, neither have entered into the heart of man the things, which God hath prepared for them that love Him." Well may it be called the "blessed hope." Well may primitive saints be represented as "waiting for the coming of our Lord Jesus Christ." Well may the saint "expect great things then."

My brother, is the coming of Jesus the object of your hope? Are you anxiously and prayerfully looking forward to that glorious event? If so, you will not be so much affected as some are, by the things which perish with the using. You will live above the world. You will cast your cares upon your God. You will look over many little annoyances and troubles. You will rejoice in hope when all around you is cold and dreary. You will not avenge yourself, but leave many things to be adjusted when Jesus comes. You will act as one that "must appear before the judgment-seat of Christ"—as one that must "give an account of himself to God." Expecting great things when Jesus comes, you will not be affected by little things now, but "in your patience you will possess your soul." Expecting great things when Jesus come, you will quietly carry your cross, manfully face your foes, and diligently employ your talents in your Master's service. Expecting great things when Jesus comes, you will aim in all things to "walk worthy of the vocation wherewith you are called, with all lowliness and meekness with long-suffering," lovingly bearing with the imperfections of your brethren, "endeavoring to keep the unity of the Spirit in the bond of peace." Expecting great things from Jesus when He comes, you will be desirous of doing great things for Jesus now He is away, and will be willing to suffer great things for Jesus if he may but be glorified thereby.—*J. Smith.*

"One Thing Thou Lackest."

The question often arises: What is the difference between a Christian life and that which men call a good or a moral life? Suppose a man "keeps the Ten Commandments;" is temperate, and free from all sins of the body; speaks the truth; pays his debts and wrongs nobody; works industriously at his calling; is faithful and kind in all his family relations, and a good citizen. Is anything more than this required of him?

One passage of the life of Jesus illuminates this whole subject of the relation of morality to religion. The scene is full of vivid and dramatic interest. A young "ruler" (so Luke styles him), a person of wealth and consequence, came in haste to Jesus—came *running*, says Mark—and kneeled at his feet. There he put his eager question: "Good Master, what shall I do that I may inherit eternal life?" Jesus answers him first with a counter-question: "Why callest thou me good? There is none good but one, that is God"—words thrown out like a seed for future fruit. Then, without waiting for an answer, he meets his inquiry by presenting the familiar Jewish standard of conduct: "If thou wilt enter into life, keep the commandments; Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not bear false witness, Honor thy father and thy mother." Searching tests, some of these, in the close application to the very thoughts of the heart which Jesus had given to them, and put now to a man whom the temptations of youth and wealth had beset. Nor was this all, for to these Jesus added, as Matthew tells us, the great inclusive command: "Thou shalt love thy neighbor as thyself." Yet the young man met the test fearlessly: "All these things have I kept from my youth up." Doubtless he had not grasped the full meaning, at least of the last requirement; yet his answer was no idle boast, for it is immediately added: "Then Jesus, beholding him, loved him." How much these words reveal! On the one side, a lovable nature, with the sweet attractive bloom of sustained youth and eager longing toward the highest life. On the other side, the swift reading of this young heart, and the outgoing toward it of love in its divinest form, love that rejoiced in the good already there, and yearned to lift that good into something better. A weaker nature than that of Jesus might have melted into words of complacency and reassurance to this right-minded inquirer. But Jesus instead held steadily up before him the idea of a nobler life than his thoughts had yet reached: "One thing thou lackest; go thy way, sell whatsoever thou hast, and give to the poor (and thou shalt have treasure in heaven!)"—the great promise thrown in as if he read in the listener's face his sudden wavering, and sought to win him—"and come, take up the cross, and follow me."

"And he was sad at that saying, and went away grieved; for he had great possessions." Most sorrowful ending to a story so hopefully begun!

What was in its essence the step which the young ruler was not strong enough to take? It was ceasing to live in any sense for himself, and giving his life whole and entire, as Jesus gave his own, to those who needed Him. In the best that he had reached, *there was a subtle regard for his own* happiness as paramount. Even the question with which he came to Christ, and into which his highest purposes and wishes were gathered, was: "What shall I do that *I* may inherit eternal life?" It was something for himself that he sought even in that. Not such was the motive and inspiration of Jesus. Not to glorify himself here or hereafter, but to seek and to save the lost was his supreme impulse. He summoned this questioner to a life like his own.

That is just the step that divides what is commonly called a moral or a virtuous life from a Christian life. The giving one's self, inwardly and outwardly, goods, body and soul, to help and to save others—this is what makes a man Christ-like. In substance, the same answer that met the young ruler meets every one who asks the way to the highest life. Not that every one is literally to give away in charity all that he possesses, for that would stop in an instant the great industries and enterprises on which the physical welfare of the race depends. But every man is to hold his possessions as not his own, but held in trust for doing good. And, then, there is the higher and harder requirement: "Follow me!" Follow him whose life was one unbroken succession of helpful and tender ministries to others, and most of all to those who had least help except from him. Yes, even "taking up the cross," accepting, if need be, sorrow, shame, and death, in love's work. All genuine love takes sorrow as a part of its portion. Only to sympathize truly is to feel in our hearts the burdens that weigh on other hearts. And as by the cross was wrought the crowning work of Jesus; as by his death his love shone brightest and with supremest power to win and save, so the highest work of men for men can only be done as we go down into the depths of trouble with others and for others, and, as it were, by dying bring them and ourselves to immortal life.

This ardent, all sacrificing disposition, this "enthusiasm of humanity," that gladly loses self in saving others, was what Jesus held up before the man of blameless life, of pure, upright, and even amiable character, as "the one thing needful." And we walk in Christ's footsteps just so far as we answer that call, and give ourselves and all that is ours to the service of love.

Facts About the Bible.

A prisoner condemned to solitary confinement, obtained a copy of the Bible, and by three years' careful study obtained the following facts:

The Bible contains 3,586,489 letters 773,602 words, 31,173 verses, 1,189 chapters, and 66 books.

The word "and" occurs 46,277 times.

The word Lord occurs 1,855 times.

The word Reverend occurs but once, which is the 9th verse of the 111th Psalm.

The 21st verse of the 7th chapter of Ezra contains all the letters in the alphabet except the letter J.

The finest chapter to read is the 20th chapter of the Acts of the Apostles.

The 19th chapter of 2 Kings and the 37th chapter of Isaiah are alike.

The longest verse is the 9th verse of the 8th chapter of Esther.

The shortest verse is the 35th verse of the 11th chapter of St. John.

The 8th, 15th, 21st and 31st verses of the 107th Psalm are alike.

Each verse of the 136th Psalm ends alike.

There are no words or names of more than six syllables.

CONFERENCE NOTICE.

The next meeting of the Annual Conference of the ch—h in Michigan, will be held in the brick school house in Manton, St. Joseph county, three and one-half miles north of Manton village, commencing on Thursday evening June 3. Brother J. F. Wilcox of Wisconsin is expected to attend. A large attendance of those who love the truth is desired. Brethren and sisters from out of the state will be cordially received.

E. MILLER, *Sec'y.*

MARRIED.

In Barron county, Wis., March 28, 1876, by Squire Hooker, at the residence of the bride's mother, John Wiley to Sylvia P. Barnes, *both formerly of Indiana.*

ARMINDA BARNES.

Letters and Receipts.

TWO DOLLARS.

H Middlekauff Jas Foreman Wm Emerson Amos P Bodyshell M A Buell J S Hatch

ONE DOLLAR.

A Wilkinson J L Barnes O Bolton J O Scott Isaiel Fisher J Brimmer Emily M Fyfe Mrs H W Hatchett Mrs R J Allen Mr. Mary Breish

VARIOUS SUMS.

T H Biles 3.00 E A Warner .25 Ed Wright 4.20 Hezekiah Smith Stephen Hogarth 4.00

BOOKS AND TRACTS.

S Hogarth 6.00 M A Buell .50

EVANGELIST FUND.

Mrs J H Crabtree 1.00

REMARKS.

Wm. Jenkins.—It was received.

KANSAS RELIEF FUND.

"For I was an hungered and ye gave me meat, . . . naked, and ye clothed me. . . . Inasmuch as ye have done it unto one of the least of these my brethren ye have done *it unto me.*"—*Jesus.*

P R Sharpe 2.00 J L Barnes 5.00 T H Biles 2.00 Mrs J H Crabtree 1.00 J W Sutton 2.00 Louis L Perkins 2.25 J A Bloss 1.00 Armida Barnes T Beardsley 2.50

Sent Thomas Malone, Concordia, Kansas, 25.00.

APPOINTMENTS.

The Lord willing I will visit the following places. The first day in April at Palestine, Hancock county, Ind., and continue over the first Sunday. April 16, in Detroit county, Ill., near Waynesville, as brother Graham may appoint. The first Sunday in May in Warren county, near brother Flentge's, meeting on Friday night before. The second Sunday in May at brother Howard's, in Fountain county, to commence on Friday night before. The third Sunday in May at Burgess Corners, in Clinton county, commencing Friday night. Fourth Sunday in May in the neighborhood of Henry Messimore, south of Warsaw some ten miles, in Kosciusko county Friday night before.

J. S. HATCH.

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OUR REST:

A Magazine bearing on the questions of Salvation, and Prophetic Inquiry.

EDITED BY T. WILSON, AND H. V. REED.

"There remaineth therefore a rest to the people of God. * * * Let us labor therefore, to enter into that Rest,"—Heb. iv. 9, 11.

PROSPECTUS.

The object of this Magazine will be to present in as clear a manner as possible the things concerning the Kingdom of God and the Name of Jesus Christ, together with such expositions of prophecy as will be profitable to the reader. The object in greater detail may be stated as follows:

1. *To introduce Bible testimony as to the nature* location and mission of the Kingdom of God.

2. To show the intimate connection of the Name of Jesus with our salvation.

3. The past, present and future mission of Christ as the Savior, Priest and King.

4. The restoration of Israel from their long dispersion, and their re-settlement in the land of Palestine.

5. The Resurrection of the Wicked, as well as the Bible teaching concerning Hell.

6. The Nature of Man, and his entire dependence upon Christ for Eternal Life.

7. The word of prophecy as fulfilled in the past, and as it is now being fulfilled before our eyes, preparatory to the return of Jesus to establish His Kingdom of Righteousness and Peace on the earth.

Such is a brief outline of the design of "Our Rest." It remains for the reader to say whether or not he can consistently assist in its circulation if he desires the instruction we shall give, or if he would not say it to others, we shall gladly enter his name upon our list upon receipt of the subscription price.

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THE RESTITUTION.

Consolation.

BY ADELAIDE PROCTOR.

What seems so dark to thy dim sight
May be a shadow, even bright,
Making some brightness doubly bright.

The flesh that struck thy tree—no more
To shelter thee—let heaven's blue door
Shine where it never shone before.

The cry wrung from thy spirit's pain
May echo on some far off plain,
To guide a wanderer home again.

Fall, yet rejoice—because no less
The failure that makes thy distress
May teach another full success.

It may be that in some great need,
Thy life's poor fragments are decreed
To help build up a lofty deed.

Thy heart should throb in vain content,
Thus knowing that it was but meant
As choral in one instrument.

That even the discord in thy soul
May make completer music roll
From out the great harmonious whole.

Under the Banner.

MARY ON THE MOUNTAIN.

King Jesus is our Captain,
His banner o'er us love;
And peace on earth the heritage
Of those who faithful prove.

The harvest fields are whitening,
The laborers are few;
"Go work ye in my vineyard,
The Master calls for you."

They are sitting by the wayside—
The blind, the dumb, the lame—
And waiting for the conquerors
Who come at Jesus name.

Arouse then, Christian comrades!
Gird on the armor strong;
With "Holiness" our watchword,
We'll overcome the wrong.

King Jesus is our Captain,
Our shield and sword his word;
And through his grace we conquer,
In the army of the Lord.

Fruit or Timber!

The people of God are often compared to fruit-bearing trees. The olive, the palm, the fig-tree and the vine, are the Spirit's chosen emblems to represent their service and fruitfulness in this world. Sinners and worldlings, on the contrary, are described as like the "green bay tree," "the oaks of Bashan," and other forest trees, which bear no fruit, and are only valuable when dead.

There are men who answer this description; sinners, and worldlings, living selfish lives; grasping their money, hoarding their gold, and clinging as long as possible to all they have or can get; and finally, perhaps, when death cuts them down, making generous wills, to be executed after they are gone. It is true that when one of these old, decayed, worm-eaten oaks goes thundering down, there is considerable lumber, fuel, and kindling-wood for somebody to pick up, but how different from the old apple-tree, around which the children played and danced, of which they thought when the rain beat upon their roof in the night, and to which they hurried in the early morning, sure that the first comers would find choice and precious fruit; and which, for successive generations, fed and blessed and refreshed all who came to seek its bounty; causing gladness by its life, and sorrow by its death.

Christians, see to it that you are fruit-bearing trees; do not put off your usefulness till you are dead. If the Lord sees that your money is invested, your will made, and nothing can be expected from you till you die, He may, as He hears the cry of the poor and needy, commission death to hurry on with his key, and open your coffers, and disperse your treasures, that his children may have help in their extremity. The man who tells the Lord that He cannot have any of his money until he is in the grave, may well expect death to make an early visit at his dwelling.

The farmer knows that his timber-tree is useless while it grows. And if it is not improving, or if it has commenced to decay, or if he is in haste to obtain profit from it, he lays the axe to the root of the tree, and hews it down, and sends it to the market. But the old apple-tree, bent, twisted, bowed, and decaying, and yet bearing fruit from year to year, he guards and watches with the tenderest care. Unsightly as it is, it "bringeth forth fruit in its season;" hence he fences it, props it, prunes it, and digs about it, and tries in every practical way to make it last as long as possible. Which would you choose to produce—fruit to the glory of God, or fuel for the fire? Which would you prefer to be—a fruit-tree, or a timber-tree? No fruit-tree ever grew so stalwart as the cedar, so majestic as the oak, No palm or olive ever flourished like the green bay tree; and so those men who are trees of righteousness which God hath planted, may not vie in pomp and grandeur with men who have their portion in this world, and perish at the end. But if the fruit-tree is more lowly, it is also more useful, and more safe. It feeds and refreshes, it blesses all around. The thunderbolts that shatter the forest kings, pass over the fruit-tree's humbler head. The storms that break the cedars of Lebanon, sweep high above the lowly vine and the precious olive tree, which bow and yield at their approach.

Fruit or timber? Which is it? Which shall it be? Which does the Lord expect of you? Are you withholding all your service till death shall come and compel it? Be careful, lest you invite death before you are ready to meet it. It is better to bear fruit while in life, and so make it for the interest of the Lord and his church that you live as long as possible, to benefit his little ones, and glorify Him in bearing much fruit. It was not a gay votary of fashion, nor a covetous lover of this world, that Peter recalled to life when dead, but it was Dorcas, who "was full of good works and almsdeeds that she did," and around whose lifeless form all the widows stood weeping, and "showing the coats and garments which she made while she was with them." Acts ix. 36–41.

"In this is your Father glorified, that ye bear much fruit." Make haste to do what work you can for Him. Feed the hungry, clothe the naked, instruct the ignorant, sow the good seed of truth, and let your light so shine before men, that they, seeing your good works, may glorify your Father which is in heaven. And remember this solemn word of the Great teacher:—

"A certain man had a fig-tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold *these three years* I come seeking fruit on this fig-tree, and find none; cut it down, why cumbereth it the ground? And he answering, said unto the Lord, *Let it alone this year also*, till I shall dig about it, and dung it. And if it bear fruit, well; and if not, then after that thou shalt cut it down." Luke xiii. 7–9.

False Positions of Universalists.

No. 4.

9. *God foresew and fore-expressed that Eli and his house should walk before him forever.*

1 Sam. ii. 30. "Wherefore the Lord God of Israel saith, I said indeed that thy house, and the house of thy father should *walk before me forever*; but *now* the Lord saith, *be it far from me*; for them that honor me *I will honor*, and they that despise me shall be highly esteemed." There were no contingencies expressed here, but they must have been *implied*, or God's foreknowledge was imperfect, and himself changeable.

10 *God foresaw and fore-expressed that David and his men should be destroyed at Keilah.* 1 Sam. xxiii. 10–13. David asked the Lord, *Will* Saul come down? *Will* I and my men be delivered to him? *Will* Saul destroy Keilah for my sake? To all of which God gave affirmative answers. But David and his men left. Saul did not come down. Therefore, David and his men escaped. Now, God either knew, or he did not, that Saul would come down and destroy David and his men. He foretold that they would; but all this must have been foreseen and foretold *conditionally*. Therefore, the conditions were a part of God's foreknowledge.

11 *God foreknew and foredeclared that Abraham's seed should be afflicted in Egypt four hundred years; and then be brought back to Canaan.* Gen. xv. 13. "And he said unto Abraham, know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years." Gen. xv. 16. "But in the fourth generation *they shall come hither again*." Here are no conditions expressed, but they must have been *implied*, else God did not know. For, in consequence of their disobedience, he said: "Your carcasses shall fall in the wilderness, and all that were numbered of you, from twenty years old and upward, which have murmured against me. *Doubtless ye shall not come into the land*, concerning which I swear to make you to dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nunn." xxx. "Ye shall know MY BREACH OF PROMISE." Here was a promise made that all Israel, over 600,000 men, should come hither again," but, in consequence of their sins, they did not, two only excepted. Now, God either foreknew that they would or would not. His foreknowledge was perfect and not to be frustrated. He declared they should "come hither again." But that foreknowledge was based upon contingencies *implied*. They could either obey or disobey him. They acted for themselves. God was omnipotent, and all the powers of the universe could not have prevented God from doing what he wished to do. But the people disobeyed. This contingency was foreseen, though not expressed. And hence, because God did not take the people where he promised, he called it "MY BREACH OF PROMISE."

12. *When God promises to save or destroy a kingdom or nation it is conditional, expressed or implied.*

Jer. xviii. 7–10. "At what instant I shall speak concerning a nation, and concerning a kingdom, *to pluck up* and to *pull down* and *destroy it*; *if* that nation, against whom I have pronounced, turn *from their evil*, I WILL REPENT OF THE EVIL that I thought TO DO UNTO THEM. And at what instant I shall speak concerning a nation, and concerning a kingdom, *to build up* and *to plant it*; *if it do evil in my sight*, that it obey my voice, THEN I WILL REPENT OF THE GOOD, wherewith I said I would benefit them."

Here is a plainly declared rule upon which God always acts towards nations, whether expressed or implied. His blessings or curses, are not because of his foreknowledge or foreordination, but they are based upon obedience or disobedience. His foreknowledge does not conflict with man's independence. He deals with nations as responsible beings, and not as with machines.

13. *Individual salvation or damnation is contingent upon righteousness or unrighteousness.* Jer. xxxiii. 13–16. "When I shall say to the righteous, that he shall surely live; if he trust in his righteousness, and *commit iniquity, all* his righteousness shall *not be remembered* but for his *iniquity* that he hath committed he shall surely *die for it*. Again, when I say to the wicked, Thou shalt surely *die*; if he *turn from his sin*, and *do* that which *is lawful* and *right*; *if* the wicked *restore* the pledge, give again that he had robbed, *walking in the statutes of life*, without committing iniquity; HE SHALL SURELY LIVE; he shall not die."

The basis of God's action is placed upon man's *ability* and *willingness to do*, or *not do*, to *obey* or *disobey*. God gives the law and demands *obedience*; and promises salvation upon *that*; and, if *disobedient*, pronounces *condemnation*. This is the universal principle upon which God acts. So there is *no absolute fore-ordination to life or death*, unconnected with man's obedience or disobedience. Nor does this doctrine conflict with the perfect foreknowledge and sovereignty of God. These are but a tithe of the scriptures upon this point, but these must now suffice. A. MALONE.

Palestine, Ill., 1875.

False Theology in Fiction.

That fictitious literature is one of the principal means of teaching the popular and erroneous theology of the day, cannot be denied:

1. Because it is read more than all other literature.

2. It appeals to the feelings, but seldom to the reason or judgment.

It is there taught the infant, as soon as dead is transformed into an angel, and goes to heaven, instead of the land of the enemy. He that loveth a lie is classed with him that maketh a lie. Rev. xxii. 15. Who are they that love a lie but those that spend their time reading that which they know is not truth.

My attention was drawn to a paragraph in a story containing this reasoning:

"So you were unconscious for more than two hours? Curious now it is to speculate how it would have fared with you had I listened to the fools around us, and given up my efforts to bring back signs of life. Curious to think when and where you would next have awakened; You were dead to all seeming; the soul, that vital essence, had quite departed—whither, I should like to know; and if any where, why not in full consciousness? If, relieved from the trammels of the body, as yours was, it be capable of consciousness, why cannot you, or your soul, give some account of yourself during those two hours? But for me you were actually dead. Had I not re-evoked the beating of your pulse, the next change we should have seen in you, had we stood by long enough, would have been putrefaction. Hence I say to all intents and purposes your soul had fled; and yet, being brought back, it can tell no tale—can tell nothing until reinstated in its mortal home.

Bah! my dear friend, what more proof can you want that this life is the be-all and end-all?"

"I raised my hand in deprecation of these sentiments, and shocked and grieved to hear them from the lips of a man to whom I owed my life, I turned the conversation."

Surely this a good way for those that believe in the conscious state of the dead, to meet such reasoning. Just raise your hands in deprecation, and turn the conversation. You have no better way. But he that believes Christ's words, I am the resurrection and the life; he that believeth on me, though he were dead, yet shall he live, (John xi. 25,) can admit that the dead know not any thing, (Eccl. ix. 5,) and this life the be-all and the end-all, if the dead rise not. For if the dead rise not, then is not Christ raised. Then they also which have fallen asleep in Christ are perished. 1 Cor. xv. 16, 18. M. V. S.

Our Office and Work.

In Acts xv. 14, we are informed that God at the first did visit the Gentiles to take out of them a people for his name, etc.

1. When is this visiting time? We ask people understand this to be the age in which God in his great goodness, and in his own way, is working among the Gentiles in order that they may form characters for the place they are to fill in time to come. He is doing this by proxy, or making use of men as the humble instrumentalities of doing this great work. Christ said to the apostles, "Go into all the world and preach the gospel to every creature." Mark xvi. 15. In Acts xiii. 46, we have Paul saying to the Jews, "Seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo we turn to the Gentiles." In 1 Cor. iv. 7, Paul says, "We have this treasure in earthen vessels," etc. But this great work was not to be confined to the apostles, for in Acts viii. 1–5, we find the church, all except the apostles, scattered from Jerusalem, and, being thus scattered, they went everywhere preaching the word. To preach the word is to preach Christ. To preach Christ, is to preach the gospel that Christ preached. Go into all the world and preach the gospel to every creature, he that believeth and is baptized shall be saved, but he that believeth not shall be damned. Mark xvi. 15, 16. Again, This gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come.

So we see what our office and work is. The preaching of the Gospel, in this age to the Gentiles of this age; the object of which is to take from among them a people for his name. This Gospel preaching is not to obtain subjects for the kingdom, but to obtain the ruling element for the kingdom. The redeemed out of every kindred and tongue and people and nation say, "thou hast made us unto our God kings and priests, and we shall reign on the earth." Would it not be best and most for the glory of God, and for the eternal good of men, for us to preach the gospel of this age to the Gentiles of this age? The field is large, and work abundant, and we have none too much time in which to do the work. If in coming ages God shall have a message for us to proclaim, would it not be best for us to wait, and not be premature in the work? Do every work in its time. Let us spend our time and money in doing good to the people of this age. In all kindness I would ask, even if God is to save some, or all, what great good will it do the people of this age to tell the news to them? Shall we be more successful in our work of obtaining a people for God? Suppose we preach the Gospel and say, He that believeth and is baptized shall be saved, but the that believeth not shall be damned for the age, or a time, and then all of them will and must be saved, will they not conclude that they can stand being damned for a short time? for being damned is not to live for the age, and as time is not counted with the dead, a thousand ages is but a moment. You may tell them they will only be saved in the kingdom as subjects. What of that! How many there are who would give all they have, if they could only live forever in this world as it is. Shall we tell them that though they trample the Son of God under foot, they will and must be saved at last in the kingdom in the new earth.

Brethren let us be careful what we do. If the Gospel of the age to come is not for this age, let us wait till the time and then will be time enough to preach it.

Yours for the kingdom.

S. G. CLARK.

Patience.

Be patient toward all men. The cold hammer fashions the hot iron. He who would govern others, must first learn to govern himself. Passion is blind. Cool, deliberate, and at the same time energetic action, makes itself felt in every department of life.

Be patient toward your brethren. Some good men are slow to see into things. The, want to do right, but it takes them a good while to determine what is required of them. Every member of the body of Christ is not an eye. To get out of patience with these dull ones will not help either them or you. Give them time, and they will do their duty. We all have our infirmities. Let us bear with each other.

Be patient toward sinners. Think how long God bore with you. We should bear with wicked men while God bears with them. But if we get out of patience with them, they can have no confidence in our religion. They will say they are as well off as we are, and so they will harden themselves in sin.

To be patient you must have patience. The stream cannot flow if the fountain is dry. The fruit will not grow without the tree. Resolutions alone, against impatience, will not answer. You must pray as well as resolve. Ask God, not merely to help you in your outward conduct, but to give you the inward grace. Unless you get that, you will fail as you have failed before. Be determined on victory in this. Unless you get that, you will fail as you have failed before. Be determined on victory in this respect. No matter how much money a man may make by day, he will never grow rich if he is robbed of all at night. Impatience is the thief that steals your grace, and leaves you weak and faint. Remember that peace, and gentleness, and long-suffering, are as truly fruits of the Spirit as love and joy.—*Earnest Christian.*

—Suffering well borne is better than suffering removed.

Catacombs of Rome.

PROF. JULES DE LARNAY.

SYMBOLISM CONTINUED.

In the Roman Pantheon, sat upon twelve thrones or altars the gods of Olympus by the Gentiles adored. Over them all spans the stupendous dome, round as the firmament, endless, without beginning, emblem of eternity. Through an aperature four cubits in diameter clouds have poured their rains, sun and moon their floods of light, unresisted, into that temple made by men to deify man. Thus above modern theology, pantheon of dogmas and sects, ever floats one solar doctrine, the apostles' doctrine, which martyrs steadily continued, which they adorned with their lives, which they sealed with their death.

That doctrine which neither flesh nor blood could reveal, nor the gates of hell could overthrow, was kept in mystery *sub lege aromi* (under the law of secresy.) In the chapel it was whispered from mouth to ear. To each catechuman the elder presented a white stone, usually cut on a finger ring. An alphabetical *rebus* was on it, and none could solve its meaning except he that received it, and the mysterious name was

I-X-TH-Y-S,

which means *fish*; and he that received the *stone* was declared a son of God. He was anointed in the forehead with the mark X, the initial letter of the Greek word *Xristos*, and by the Latins was called *Christian*, and by the Greeks *Christophorus*, or Christ-bearer; and thus was fulfilled towards him the promise, "And I write upon him my new name, and the name of the city of my God." That X was ever in apostolic times the seal of consecration. It was marked on the unleavened bread of the Holy Supper, also on the cup of blessing, the vial of blood, the *arcosolium*, the lamp of the sanctuary, even on the vestment of the deaconess, or on that of the humble *fossor*.

The R of the Greeks added to the X—thus XP or CHR—was called Christ's monogram, and was used for the *cemeterials*. It is the character of the vision-dream or sign seen by Constantine in heaven, and marked on his helmet and the shields of his soldiers, and the *labarum* of the Cæsars, by which he defeated the tyrants of Rome. At the entrance of each of the catacombs that name is blazoned, as that of Elohim on the frontispiece of the universe. Ever abiding in Christ, the martyr was able with meekness to answer his interrogators:—

Q. What is your name?
A. I am a Christian.
Q. What is your nation?
A. I am a Christian.
Q. What is your profession?
A. I am a Christian.

On a tomb tone from the Priscillian cemetery we see a child named "Innocentia" resting upon a huge monogram of Christ—the power of God unto salvation.

PER CHRISTUM—*By Christ.*
CUM CHRISTO—*With Christ.*
IN CHRISTO—*In Christ.*

These words offer the summary of the theology of the catacombs. Generations of martyrs agonized for this simple doctrine of the apostles, and they all carried it on the rack, in the den and the amphitheatre; and when passing through the thickening gloom they cried out, "I have kept the faith!" Here is the glory of the martyred church at Rome, ever abiding in Christ.

That monogram or name of Christ which flashes on all sides in the catacombs, the *genius loci*, expressed a world of meaning to the heart. It is the glorification of that of Jesus, which is only found seven times. The initial X, the Greek letter CH, was known as the cross of Christ, and to the day of Constantine the catacombs knew of no other cross. The Latin cross, that spell of popery, was not there. The martyrs clung to no such cross. They did not bow to any crucifixes. Not on a dead Jesus, but on a *risen* Christ as the first born from among the dead, they all built their hops of their own resurrection. It made the spirit of the martyrs high and stern. That faith, as a lever, buoyed them up, and made them up, and made them strong. The faith in a hereafter gives a certain firmness of texture to the soul. It places that soul on a high, peaceful summit which is beyond the reach of the earth's fluctuations.

What God Will Say.

Our ears are quick to hear the words of men. We are careful to retain their good opinion, and sensitive to their reproofs. Often our outward lives are shaped by regard for what men will say. Their scoff drives us from duty, their reproach covers our faces with shame. But alas, how rarely do we ask what will God think, or what will God say, of the course we take, or of the works we do. And yet his opinion is all we need to care for. If he approves who can condemn? If he condemns what matter who approves?

Grace does not run in the blood, but corruption does.

The Sting of Life.

"The sting of *death* is sin," said Paul; and Christendom assents to the statement.

And the sting of life *is* sin. It is that which has blighted and blasted fallen humanity, it is that which blights and blasts men now. It is sin that darkens life with untold gloom, and makes the sun of joy go down at noon. It is sin that dims the eye, furrows the brow, bends the form, breaks the heart! It is sin that makes strong men weak, and brave men cowardly, and which drives men from the hights of joy and honor to hide beneath a refuge of lies. It is sin that blights youth, blasts manhood, and disgraces gray hairs. It is sin that hurls down the strongest and noblest, to be a hissing and a byword, the song of drunkards and the scoff of fools. Deep in the human heart is buried the fatal sting. More fearful than exposure, than shame, than punishment, is the clanking of the unseen chain, the secret consciousness of a soul estranged from God, possessed by evil, haunted by dark and guilty recollections, and feeling,—under it may be a fair and smiling outside,—its own weakness, emptiness, hollowness, and bitterness, which no human hand can help or heal.

The sting of life is sin, and that sting is fatal. The end of those things is death. Sin when it is finished bringeth forth death. The wages of sin is death. Sin is the sting of death because it has been the sting of life. It drapes the future with darkness because it has clothed the present with gloom. The poison strikes deeper and deeper the further it goes. Here it ruins reputation, health, vigor, enjoyment, intellect, and every moral excellence,—there it shall destroy both soul and body with an everlasting destruction.

Friend, the terrible mistake of your life-time, the sting of your existence is sin. And do you still covet, and desire, and enjoy it? Are you not satisfied with what you have tasted of the wormwood and gall? Have you not felt sin's sting long enough? Are you not weary of the hidden burden, the inward conflict, the secret fetter, the deadly sting? Are you not ready to part with sin,—to sacrifice its pleasures if you may thus escape its pains? Are you not ready to be helped by Him who is the only healer of the sting of sin—whose blood is the only antidote for its baneful power?

Thoughts for Skeptics.

If the Bible is not a good rule of life, why not provide us with a better one? We have "Thou shalt love thy neighbor as thyself;" and "All things whatsoever ye desire that men should do to you, do ye even so to them," in the Bible. Now if you have anything better produce it, or else stop finding fault with the Bible.

The idea that nothing is to be taken on trust, is a favorite one with many; and is as absurd as other infidel arguments. Infidels talk of the Bible, but how much have they read of it? They talk of the Koran, the Shasters, and a lot of other heathenish trash, which they could not read a page of to save their lives. They argue about astronomy, when they do not know enough to calculate an eclipse of the moon; they disprove the Bible by geology, of which they know nothing except what some one of a dozen wrangling geologists has told them; they say the New Testament was compiled by the council of Nice, when all history shows that that council never had anything whatever to do with the matter; they quote learnedly from authors which they never saw, and could not read if they should see them; and then they pretend that they cannot be humbugged by pious cant, and that they receive nothing without due investigation.

By this rule they would not ride in a steamboat till they could build an engine; would not believe the time shown by a watch, until they knew how to make one; would not call a doctor to a croupy child till they had explored the whole domain of medicine with its "ologies" and "pathies;" would not send a telegram till they understood telegraphy; would not do anything till they knew everything.

On a thousand occasions in common life we are forced to consult those who are honest, truthful, and experienced in matters with which we are unacquainted. We do not surrender our judgment to them, but our judgment tells us that their opinion and their experience is worth our careful consideration. In nine-tenths of the affairs of life, we depend for guidance, at the first, upon those who are better informed than ourselves. To do otherwise would be accounted folly in business;—why is it less foolish in matters of religion? Surely prejudice is a poor guide; and a candid weighing of the facts in common life would silence many of the arguments of which infidelity boasts.

—God never promises to do more than he is able to perform, as men often do.

Generally the sweetest comforts are afforded after the sharpest trials.

Good men are blessings to their place, as Jacob in the field and Joseph in the prison.

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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THE RESTITUTION advocates the final restitution of all things which God hath spoken by the mouth of all his Holy Prophets since the world began." It also advocates as a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of Kings, and the immortal saints as joint-heirs with Him in the government of the nations; the resurrection of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. It also advocates a hearty belief of the Gospel, repentance, and immersion as prerequisites to the forgiveness of sins, and a holy life as essential for final salvation.

Communications.—The Editor must not be understood as endorsing all the sentiments expressed by correspondents, whose letters are inserted under this head. Each writer is alone responsible for the article bearing his own signature. If the tracking of any writer is not exposed, an article setting forth the views of the party differing may be forwarded. Free discussion of Bible doctrines on all sides will be allowed, but the Editor reserves the privilege of rejecting those communications which antagonize a belief and obedience of the Gospel as a means of salvation, or which undermine its principles.

Common Sense in Religion.

To know why one church succeeds where another fails, or why one minister becomes popular where another more scholarly and more pains-taking, draws about him only a thinly-scattered audience of those who, by long habit, have become welded to the very timbers of the church, is a question perhaps as old and as difficult of solution as the problem, "Why in the world that man married that woman."

And yet it seems to us that many of the difficulties of the question are removed, or at least are illuminated, by simply throwing upon it the light of that clear, practical common sense which we do not hesitate to apply toward other matters, and which nothing but a paganistic superstition compels us to withhold when contemplating religious problems and perplexities.

There are men and women who would consider it rank sacrilege to suggest that there was any other cause than a purely spiritual one for the lack of success which attends some ministers through life, or the dull, indifferent audiences which one is sure to find in certain churches. And yet a whining disagreeable delivery may be the cause of the former, while in the latter not all the charms of oratory could remove the inevitable results of an ill-ventilated building, even though that building be a church edifice, duly and appropriately dedicated to the use of man's higher spiritual nature, without any reference whatever to the strong, dominant claim of his animal being.

When a young minister has passed through the seven regularly indoctrinated years of study; when he has left the college walls which have, for the most part, done their best through all these years to lift him away from sympathy with his fellow man; when he has been pronounced a good thinker and a fine scholar by those who ought to know; when, moreover, his life is blameless and irreproachable, it is not a little surprising to see such bright and promising lights go down one after another, often within a single year of the time when hope beat high and the future beckoned, while pointing to the Master's vineyard.

On the other hand, when a church is built beautiful and capacious, with a minister possessing all desirable and essential qualities, and a congregation devoted and attached, it is sometimes a marvel to behold how soon the church becomes feeble, how the members, one after the other, drop away and no new ones are raised up to take their places, and the society stands for months and years on the brink of disintegration. That circumstances like these are again and again repeated, no one will pretend to deny; while that there is in most cases a cause capable of remedy we do firmly believe.

It is folly to suppose that a ship which has sprung a leak if launched on the river Jordan will not sink because set afloat on that sacred stream. She will most assuredly obey the laws of gravitation, whether upon the waters of the Jordan or the Mississippi. It is our place rather to go below and stop the leak, than to ascend the mast and pray. In all the teachings of the Bible we are taught to use the means to an end; simple, natural, and, if you please, common sense means. Nowhere are we taught to ignore or disdain the rules by which mankind is governed. And in nothing do we make a greater mistake than in supposing that the methods which were employed eighteen hundred years ago will be equally effective now; we are to make use of the principles the same, but the conditions are certainly widely different.

Many a minister would increase his usefulness more, and do God greater service, by studying elocution six months than by cramming still further in ecclesiastical history, or even theology, during the same length of time. A personal, disagreeable habit is often as great an obstacle toward usefulness as the need of a right spirit. A man has a dull, indifferent manner; he never warms up with his theme, never shows himself at all anxious that the words which he speaks should take any effect; never follows them up in any way by personal conversation, or the least appearance of solicitude for his flock; and yet he wonders that sermons which he has so laboriously prepared should produce little, if any, result.

Then, again he has no true-hearted sympathy with the members of his spiritual household; he delivers himself in conversation with them of various inquiries and platitudes, very much as a school-boy would recite a disagreeable lesson, and, having gotten through with it, throws himself back with a sigh of relief. The people very soon come to understand that there is no real interest in either question or answer; and when the same interrogation as to "your wife's health" is put half a dozen times, as we have often heard it, during a single call by the dutiful pastor, why, there is *prima facie* evidence that it means business—"simply that, and nothing more."

If a man has no real love for his fellowmen; if he does not care for their welfare, both temporal and spiritual; if he considers it beneath him to interest himself in little children; and to bestow some attention upon the difficulties which beset the most ordinary common-place life, he has wholly mistaken his vocation in assuming the clerical robes; he need not wonder that his entire ministry is a failure, even though his discourses are as finished as the orations of Demosthenes.

A minister should study as carefully as a journalist studies the signs of the times, and while he clasps the Bible with one hand, the other should be upon the public pulse. Not, however, as a journalist too often does, to bring himself down to its condition, and cater to the demand of the hour, however sickly and morbid; but that, acquainting himself with its fluctuations and its necessities, he may wisely administer the needed remedy for its infirmities.

It is not a little amusing in times of great national excitement and even peril, to hear, our regularly-grooved minister go on placidly delivering a sermon to which no one pretends to listen, upon a theme as widely remote as possible from men's present needs and distresses, as if the restless, passionate, hungering throng before him were but so many rag babies. The crowd had come together hoping for crumbs of comfort, and they have had given them instead the husks of some old scholastic dogma.

The cry of pain is hushed when the minister enters the sick-room; the game of chance is hidden away as he approaches; the sharp bargain is put aside that his health may be inquired after, and so it very often happens that no one knows less of human nature than he who ought to know most, who ought to have laid aside his *profession* and mingled as a man among men, that he might appeal to their hearts, and not to an audience whom he presumptively considers exact counterparts of himself.

The successful preacher understands humanity, its needs, its desires, its joys, and its sorrows; for without this, though his soul may be aglow with divine inspiration, it will only touch those hearts which are already enkindled by the same holy flame. Decades, and even centuries, have gone by since we were told that "the children of this world are wiser in their generation than the children of light;" and still, with this gentle admonition constantly before us, the same truth holds good to day as eighteen hundred years ago, when it was first spoken.

Why do we leave our churches cold, gloomy, unattractive, while places of worldly amusement are always warm, light, inviting? Why do we stumble along in the dark, forbidding passage which leads to the room set apart for the prayer-meetings while the entrance to the theater is open, bright, and attractive?

Is there anything wrong in the use of light, that in the city we confine ourselves to a burner or two for an evening meeting, while in the country a single kerosene lamp is all that is deemed requisite? It is only the very good and conscientious who will leave their homes filled with light, warmth, music, cheer, for the dull, damp, depressing atmosphere of the church lecture-room. And yet the older members wonder why the young people do not "come out to meeting;" they wonder why brothers A and B, always so ready to spend a pleasant, social evening, stay persistently away from the prayer-meeting.

In all other matters we understand these points, we learn quickly why people do not patronize us in mercantile pursuits. In this thing alone we lay aside all common-sense views, and attribute every deficiency to some spiritual cause. In a church edifice recently erected in Brooklyn, we were delighted to notice as first and foremost among its many attractions the one of light. Not alone in the interior, but upon the exterior the bright and beautiful illumination seems to say, "Come! there is joy and comfort and peace within; here is thy spiritual home—welcome to all!" How often have we seemed to hear a voice as we have passed the cold, dim, cloistered exclusion of many another church, saying, "Only the good are welcome here; they will come any way; they do not need light nor heat."

Again, in reference to that church of which I have already spoken, and which, apparently, possesses every essential requisite, the congregation is dropping away one by one because the society is so heavily encumbered with debt. Two sermons out of every three are sure to be begging ones, and the people know it. They might put their hands into the depths of their pockets and give—but they have already done this to the extent of their ability; the difficulty does not lie with them now, nor with the pastor, but with the simple fact that, being a small and feeble church, with a generous-hearted but still impecunious membership, they ventured to build an extravagant and showy edifice without counting the cost, believing that, as the building was devoted to spiritual uses, they had a right to be as improvident as they pleased, and that God would in some way shower down manna in the shape of greenbacks to supply their daily need.

We can not afford to remove the accessories of our spiritual life away from the regions of common sense. However much we should like to divest ourselves of all responsibility in these matters by throwing them upon a higher power, it is nevertheless our own; and we are to use that same sagacity and wisdom in affairs which pertain to the spiritual realm that we employ toward our worldly concerns. No one, surely, will understand us to mean that this alone will insure success; but without this, we are as the blind man, our eyes anointed with clay, refusing to wash in the Pool of Siloam; that we may see clearly.—*J. A. Willis.*

Smooth Words.

The men who said, "Prophesy unto us smooth things," have many imitators and successors, but the "voice crying in the wilderness" is not wholly silent; and it is an earnest call that prepares "the way of the Lord." Sentimental opinions, diluted interpretations of the holy Scripture, indifference to the primal principles of religion without regard to the analogy of faith and the history of doctrine, never yet made any positive mark in the church of God. Churches thus formed do not grow. Negative preaching does not feed the soul. Humanitarian Christianity exalts man, but lowers the scriptural ideas of God and of redemption. It boasts of its widening horizon, but its vision is earth-bound. It has no evangelizing spirit or strength. It only leaves the pagan in his blindness. The nations of earth would never have had their Bible in their own tongues, had its translation been left to the "blind guides" who ignore the great commission as persistently as they oppose the entire system of faith. We greatly mistake the tendency of human nature if those who are clamoring against theology do not rapidly drift into the same channel of inefficient religionism with those who, though they may have a name to live, are as useless and inefficient as the dead.

—Necessary censures should be managed without noise.

"Is It True?"

For this purpose the Son of God was manifested, that He might destroy the works of the devil. According to what the New Testament seems to imply, there are several stages in this manifestation, all turning upon the great fact of the incarnation: the birth of Jesus Christ was one step; the baptism another step; the resurrection was another step; the ascension was a fourth; and there is yet, if I err not, a still further manifestation—when he will be manifested in glory as the first-born among many brethren. Each one of these manifestations is a stage representing a further, and a still further development of the great scheme of LOVE.

As God works by successive stages in all operations of His power, so in the destruction of Satan's works we must expect to see the final result only reached after many successive victories. Viewing Christ's union with man as a necessary step to this final issue,—without which, indeed, it could not be attained—we should expect to find the victories gained to be first seen in the case of man.

We set out with the incarnation as the starting-point in the scheme—and, What has it done for man? Manifestly, it is to him the *gift of life*—life, *divine* and *immortal*. Controversies have been raised as to the question of *how* a sinner passes from sin into grace. Is it by a change of the old nature, whereby the old man, to take up the Scriptural phrase, becomes not dead, but entirely different to what it was? or, is it by the insertion of a nature entirely new? Is it, in a word, by conversion? or, is it by regeneration? It seems to me that Scripture with one voice says, by REGENERATION.

To obtain the exact limits of an old and new nature, while yet man continues in an imperfect state, is as impossible, I fully believe, as to mark the exact limits between the divine and the human, in Christ's own person. And to deny regeneration because we cannot define those limits, seems as rational as to deny either the humanity or divinity of our Lord, because we cannot define their limits. In both instances, I believe the task is beyond our present powers: and to follow a series of reasoning in any one direction, after a human fashion, is almost certain to lead to error.

We may well afford to hold tenaciously the doctrine of regeneration, without caring to inquire too closely, either how the new nature is given; or how, in the imperfect child of God, its development and growth proceed.

By the incarnation of Christ; by his plain and express words; by the teaching of the Apostles: by the illustrations used: we are taught as I believe, with one voice, that is by the new birth alone that we can enter into the kingdom of heaven.

The new birth,—the information of Christ within the believer,—this is it which gives to him a new nature; even the nature of God, and makes him a sharer in life eternal. *I am the* LIFE, is Christ's own word—repeated more than once. St. Paul's account of the matter is, "The gift of God is eternal life, through Jesus Christ our Lord."

It has been a wonder to me in the face of such statements, and in the face of such a word as that of Christ to his disciples, "Because I live, ye shall live also," how any believer could imagine that the question of his own eternity of glory, could be involved (of necessity) in the question of the non-eternity of punishment.

If any examine me in this matter, I say, *Christ is my life;* I live now because I abide in Him, and He in me: destroy His life, and you will destroy mine. But, if He cannot be reached by death; then, neither can I. "Thanks be to God, which giveth me the victory, through our Lord Jesus Christ!"

Now is the time during which God is gathering together an elect body—which, unless I err, is the Church—which, according to the language of of the New Testament is now being builded.

The stages through which Christ as a Son passed, His Church and people also pass, and will continue to pass, until the last stage referred to is reached; and they are manifested as the sons of God with Him in His glory. Now it is obvious that when the Church of God is perfected, and manifested in glory with Him, the destruction of Satan's works will have been effected as regards *it;* but it seemeth if this were but the *beginning* of such destruction.

There are not wanting passages which imply that when that consummation is reached, the mystery of God will be accomplished; and if that mystery be not directly the great mystery of the union between Christ and His Church, it must be at least closely connected with it. And then will be seen and manifested the great purposes for which God, through ages past, has been working secretly after the purpose of His own will.

St. Paul teaches us that the earnest expectation of the creature is waiting for the manifestation of the sons of God: and that, when that manifestation comes, the creature will be delivered from the bondage of corruption.

Here is a clear connection between the direct fruits of Christ's incarnation, and the release of a portion of creation from the bondage of corruption. And, looking on still further, it seems as if, when Christ and His Church have entered upon their glory (and not until then) will, what is called, the conversion of the world take place: and thus, again, we see how the work of destruction of the schemes of Satan, who now holds the world in bondage, *goes on further.* And, *looking still beyond*, we have brought before us a time when the earth and heavens, being yet further renewed by fire, will be wholly set free from the curse—from sorrow—from sin—from death.

And thus, in a widening and ever-widening circle, we see the light and glory of God spreading, and putting out the darkness of Satan's works.

And who shall say where the widening circle shall stop? I cannot in thought conceive it stopping short of the range of Omnipresence itself.—God must ALL in ALL. Can we forbear exclaiming—O glorious prospect! A universe without sin! without evil! without death!—from end to end of which shall never be heard through eternity one cry of pain, or seen one tear of sorrow! and to bring this to pass, is a plan worthy of infinite LOVE and almighty POWER.

It seems as though God had been, and is now, working on secretly to the accomplishment of that great mystery of godliness, God manifest in the flesh; and that onwards, from the accomplishment of that mystery, He will show by successive developments of His glorious victory over evil, thus accomplished, the purposes of His wondrous Love and Wisdom.

I cannot but feel that to take this view of man's position in God's great scheme, would give to him the two great lessons which he needs so much: the sense of His own nothingness, and yet of the greatness of his Savior's and his Father's love towards him. We cannot speak too strongly, either of man's own littleness in himself, or of the wonderful love of God's purposes to him.

How common are the views, and how popular, which represent man as the centre of Christ's doings; and that God the FATHER is induced to forgive him, and love him for the sake of Christ! How different is this from the grand scheme which God has shown; whereby he sends his Son to be united with man, that, through that union, He may reconcile to Himself His creation. Would not such a view put us, so to speak, more in harmony, and in sympathy, with the earth and its creatures; making us to understand that our dominion is for salvation, and not for destruction—even as is the dominion of God over us?

I have not dwelt on the way in which it may please God to extend the blessings of redemption. It is beside the question now: but, perhaps it may be allowed to me to remark that, there appears to be a danger in our seeking too hastily to reconcile apparently contradictory appearances in God's working, instead of being willing to hold fast certain great truths, and wait in patience, until we shall be able to know even as we are known. It may well be that there are plans and ways in the course of God's scheme, which it has not pleased Him yet to reveal, and which we could not perhaps understand, if they had been revealed. We are not at the end of revelation yet. I *know* only that as *Christ* is the *Beginning*, so he is also *the End*. But, who knows yet that end—the end of His power—the end of His wisdom—the end of His love? Surely, then, Christ is not for man; but man for Christ. Christ was not prepared for the body; but, the body for Christ. And, glancing onward to eternity, may we not suppose it possible that God, by the wondrous plan of redeeming love, shall have so purified matter from all evil, as to make it possible that future creations, without limit, may proceed—without any need for evil again to be developed? And the redeemed, who are in His presence, may see worlds without end formed, teeming with perfect life of every species, and ruled over by reasoning creatures, fitted, without learning the painful lessons which we have learned, for intimacy with God, and never-ending blessedness.*—The Rainbow.*

Christian Manhood.

One grand condition of ministerial success, is the incarnation of religion in personal character. The minister of the Gospel must embody the truth and the power of the Gospel in himself. He must inspire, win, hold, and sway men by his own manhood. Humanly speaking, sweet, sturdy, strong limbed, warm-hearted, full-orbed manhood, is an indispensible qualification for a Gospel minister. Churches do not want babies, or dandies, or ladies' men, or gentlemen of leisure, or hobby-riders, self-constituted reformers, or social dead-heads and figure-heads. They want men: good-natured, earnest men, that have common sense, that work, and wear, and win by sterling qualities. "Let no man despise thee," said St. Paul to the young minister Titus. "Be thou strong, and show thyself a man," was the dying charge of David to the young King Solomon.

We cannot preach men much beyond ourselves; but men cannot resist the dynamics of a pure, grand, glowing manhood. It is the next thing to God in moving, transforming energy. If a man preaches love, faith, prayer, liberality, holiness, he must be able to challenge the criticism of the world to himself, as the living personal mirror of those graces. If he cannot do that, he had better get down from the pulpit. He has no business there. A Christian must be above the average of common manhood. The world expects this, and has a right to expect it from him. He must be a model man, without seeming to feel or know it either. If he is only half, or quarter, or a ninth part of a man, he is not fit to be a minister. It is these bits of men, these vulgar-fractions of manhood, that make mischief with divine things. It is the privilege and duty of each minister to stand in the completeness of his own manhood in Christ Jesus; and until he does this, his preaching will be partial and unconvincing. He is a leader of men; he must be a ruler of men also. A ruler, not by authority of books of discipline, and episcopal appointment simply, but by the authority which God directly incarnates in the manhood of those who are born and consecrated for the work of preaching the Gospel.—*J. G. Bidwell in Christian.*

Easter.

By one of those anomalies of language which defy both our literary tastes and our religious sentiments, the name of the old Saxon goddess, Estera, or Eostor has been attached to the great memorial day of the resurrection of our Lord Jesus Christ.

The Jewish Passover and the resurrection of our Redeemer, took place in April at the very time of the festival of Esters, who was "the Venus of the North."

The word passover, in the Anglo-Saxon service books, is often rendered "Easter." The use of the term in the English Bible was undoubtedly one of the few unfortunate inconsistencies of the translators, who thus proved their attachment to the traditional name, and to the usages of the ecclesiastical body to which they belong. Biblical scholars will correct the error for themselves, and ordinary readers should know the history of this singular transfer of this name to the resurrection day.

In Acts xii. 4, the word appears in the versions of Tyndale, Coverdale, Cranmer, and Geneva. Wickliffe and the Rhenish New Testament transfer the Greek form, paske or pasche, bodily into the English text. The authorized version, following that of Tyndale and the earlier translations, retains the incorrect name. Yet Christianity has effectually excluded from it the association of its heathen origin. She has even sanctified it, and carried it away captive among the many spoils of her great victories. —*Christian Intelligencer.*

A Boiling Lake.

A boiling lake has lately been discovered in the Island of Dominica, or Dominique, one of the lesser Antilles. The lake is situated in the forest-covered mountain back of the town of Roseau. It is 2,500 feet above the sea, and is said to be two miles in circumference. The margin of the lake consists of beds of sulphur, and its overflow finds exit in a waterfall of great height.

—Peace and love are such valuable jewels that we can scarcely buy them too dear.

THE RESTITUTION.

PLYMOUTH, IND.....May 19, 1875.

EDITORIAL DEPARTMENT.

—From some friend or friends, in Nottingham, England, we have received a package of tracts. They are addressed—"*To all baptized believers of the Gospel of the kingdom of God.*" Many thanks for the favor.

The Gates of the City.

"Strait is the gate and narrow is the way which leadeth unto life."

This gate is on the boundary line between the wilderness of sin and the narrow path of safety. We must turn our faces away from the temptations so thickly strewn along the broad road, and make a decided start for the city before we can pass even the gateway that leads to eternal life. There is only one way from earth's sorrows to the portals of rest—only one way from sin and death to life and glory, and that is through the blood of Him who hath said: "*I am the way, the truth, and the life.*" His way was through a life of suffering and trial, it was wet with the tears of Gethsemane, shadowed by Calvary, and darkened with the cross. He found therein a purple robe, a thorny crown, and cruel grave—still He is the "living way," He broke the seal of death and took his royal keys. The path of trial is softened by his footprints, the bed of suffering is hallowed by his touch and the grave has been illumined by his presence. Then "open to me the gates of righteousness, I will go into them, and I will praise the Lord." "This gate of the Lord into which the righteous shall enter" is neither beautiful nor tempting. It has no lofty portals nor spacious arches. The pathway beyond is strewn with thorns and set with crosses, but it leads through the green pastures of peace and brings us at last to the banks of the beautiful river. Faith upholds the weary pilgrim—hope cheers his heart and God's blessing crowns him with love and peace.

The broad road with its delusive brightness is filled with disappointments and heart aches as well. It runs through the dominions of death, and sorrow trails her garments along its way; but there is found here no *balm* for the aching heart—no *trust* that can relieve anxiety—no *hope* that can illumine even the grave with its brightness. Suffering is found therein without remedy—loss without recompense, and death without the promise of eternal life.

There are crosses along the narrow path of life but they are the symbols of coming crowns—there are thorns for our weary feet but they speak of the roses of immortality—there are bitter cups to be drained but they are prophecies of the wine of life that we shall taste in the kingdom of God—there is suffering but we are chastened as sons—there are trials but we are tested as gold that shall yet gleam in the living temple. "O thou afflicted, tossed with tempest and not comforted, behold I will lay thy stones with fair colors and lay thy foundations with sapphires, and I will make thy windows of agates and thy gates of carbuncles and all thy borders of pleasant stones."

Let us then "enter into his gates with thanksgiving and into his courts with praise," for it is the narrow way that leadeth from toil to rest, from suffering to peace, from death to life and from the gate of destruction to the gates of the city. The city shall be illumined with the glory of God and the Lamb, and the river of life shall flash in brightness through its midst, having its fountain head at the foot of the throne. It shall have a wall both great and high with twelve gates and names written thereon which are the names of the twelve tribes of the children of Israel. And the building of the wall shall be of jasper and the city of pure gold. The foundations of the wall shall be garnished with precious stones, and the twelve gates are twelve pearls. God's angels shall stand by the beautiful gates and welcome through their portals the multitudes that shall walk in white raiment, with crowns of everlasting joy upon their heads. "*And the gates of it shall not be shut at all by day for there shall be no night there.*"

The Generations and Prophetical Periods.

The power that fills out the prophetical picture of Dan. viii. 9–25; xi. 40–45, and Rev. ix. 1–21, with xvi. 12–18, is the Mohammedan power. At the conclusion of the 490 years, arms stand on the part of Rome, and by this power the sanctuary of strength is polluted, the daily sacrifice taken away, and the abomination that maketh desolate set up. The Roman power was supreme in Palestine, with scarcely a limited exception, till the little horn power arose in place of the four horns of the goat, and rapidly overspread the countries that Macedonia had subdued. If Rome was first in the desecration of the sanctuary, by taking away the daily sacrifice, placing its abominations where Jehovah's worship was celebrated, and scattering the Jews, by causing them to be led captive into all nations, the Mohammedan power, that superseded the Roman government in Palestine in the seventh century, was the predicted king, destined to perpetuate the desolations and desecrations of the fourth empire, by keeping the sanctuary and host trodden under foot, the daily sacrifice from being offered, and the holy people scattered till the last end of the indignation should be consummated. The particular object of these prophecies was to make Daniel understand what should befall *his people in the latter days.* These prophecies do not apply to the Christian church, or their persecutions by the Roman government in any of its forms, Pagan, or Papal; but to the Jewish nation in all its sufferings, as commenced by Rome, and completed by the Moslem power. In a former communication, we endeavored to show the part Rome performed, in the work of destroying Jerusalem, taking away the daily sacrifice, scattering the Jewish people, and placing the abomination of desolation in the holy place, and how it persisted in all these destructive measures so long as its power continued in the east, and we now sketch an outline of the part enacted by the dominion of the false prophet against Immanuel's land, his sanctuary, worship, and people since the power of Rome was displaced in Palestine. In the year 569, four years after the death of Justinian, a son was born to Abdallah and Amina, an Arabian pair, and by them named Mohammed, from whom originated a religion that became the established form of worship, not only throughout the eastern empire, but became also the adopted religion of extensive countries both in Asia and Africa. The fundamental article of the faith of Islam is comprehended in the brief sentence: "THERE IS ONLY ONE GOD, AND MOHAMMED IS THE APOSTLE OF GOD." His first disciples were only four,—his wife Cadijah, his servant Zeid, his pupil Ali, and his friend Abubekir. Three years were employed in raising the number of proselytes to fourteen, and in the fourth year he made a banquet and assumed the prophetic office. The people of Mecca, however, were so grounded in their attachment to their old forms of superstition, and so hardened in their unbelief, that at the end of the seventh year of his mission, his converts were comparatively few. The inflexible and fierce Omar was, however, one of them; and, like some other names that have figured in history, he became to the cause of the Prophet, subsequently, a host in himself. This feeling of opposition, on the part of his countrymen, finally became so violent that the Prophet was compelled to flee to Medina, where he arrived safely, after some narrow escapes, in the year 622. At this eventful crisis, says the historian, "the lance of an Arab might have changed the history of the world;" and furthermore, that "the religion of the Koran might have perished in its cradle, had not Medina embraced with faith and reverence the holy outcasts of Mecca." Mohammed soon became established in the exercise of the regal and sacredotal offices at Medina. After a reign of six years, fifteen hundred Moslems signified their devotion to him, as warriors, by repeating their oath of allegiance under arms, and in the marshalled field. Mohammed, in turn gave assurance of protection till the death of the last member, or the final dissolution of the party. Setting out in his conquests, he proffered the terms of either friendship, submission, or battle to his enemies. His armies were finally swelled from all sides, by hordes of roving Arabs, who were allured to his standard by the hope of plunder in this world, and the promise of the enjoyment of Paradise in the world to come, to an invincible host. No sooner was his power over his own countrymen well established, than he commenced his predestined work against the Jewish people. Certain subdivisions of the Jews, termed tribes for convenience, were dwelling in Arabia. One of these tribes, termed the Kainoka, he summoned to embrace his religion, or risk the issues of battle. Their refusal to desert the religion of their fathers resulted in a conflict, in which the Jews were overcome, and their lives only spared, with extreme reluctance, by Mohammed contrary to the importunities of his allies. After confiscating their wealth, and placing their weapons in the hands of Musulmen, the wretched colony was exiled with wives and children, to seek a refuge within the confines of Syria. Another portion of the nation had joined the Koreish Arabs in a war against Mohammed, and he resolved to exterminate the hostile clan. In the conflict the Jews were overcome, and seven hundred were dragged in chains to the market place, and compelled to descend alive into the grave prepared both for their execution and burial, where the apostle beheld, with pitiless eye, the slaughter of his enemies. Their wealth and weapons were appropriated by the bloody conquerors, to aid in the further extirpation of the hated race. An ancient and wealthy town, named Chaibar, was really the seat of Jewish power in Arabia. The surrounding territory was fertile, and productive plantations and numerous herds of cattle, protected by castles of seemingly impregnable strength, were the demonstrations of Jewish thrift and wealth. After the most obstinate resistance, the castles were reduced, and Chaibar was compelled to yield to the conquerors. The chief was tortured to extort the confession of his hidden treasures; the husbandmen and shepherds were permitted to pursue their avocations, on condition of sharing equally with their conqueror all the proceeds of their labor. A few years after, the Jews of Charbar were transported to Syria by Omar, to carry out the injunction of his dying master, to permit the profession of none but the one true religion in his native land of Arabia. Thus in his own land did the prophet, as the little horn of the goat, scatter the power of the Jewish people; but this was only a part of the work assigned to the "desolator." He must not only cast down some of the host and stars to the ground, and stamp upon them, but he must also magnify himself to the prince of the host by casting down the place of his sanctuary, and, consequently, complete the profanations commenced by the Roman desolator in keeping the holy places trodden down and the daily sacrifice from ever being offered till the consummation itself.

After a series of splendid conquests the Saracens, in the year 632, for the first time invaded Syria. Victory attended the invading armies; Damascus passed under the yoke of the Moslem, and in 637 Abu Obediah addressed the following summons to the commanders and people of Aelia, the name under which Jerusalem was known to the Arabs: "Health and happiness to every one that follows the right way! We require of you to testify that there is but one God, and that Mohammed is his apostle. If you refuse this, consent to pay tribute, and be under us forthwith. Otherwise I shall bring men against you who love death better than you do the drinking of wine or eating hog's flesh. Nor will I ever stir from you, if it please God, till I have destroyed those that fight for you, and made slaves of your children." After an obstinate defence of four months, against the impetuous attacks of the Arabs, the patriarch Sophronius surrendered the city to Omar in person, who was sent for to ratify the articles of capitulation. This event transpired in 637. The Khalif, after ratifying the terms of capitulation, which secured to the Christians liberty of worship in the churches which they then had, but prohibited the building of any others, entered the city, and was met at the gates by the patriarch. Omar courteously discoursed with the patriarch concerning the religious antiquities of the place. Sophronius bowed before his new sovereign and secretly muttered: "Verily this is the abomination of desolation, spoken of by Daniel the prophet standing in the holy place!" By the command of Omar, the ground of the temple of Solomon was prepared for the foundation of a mosque. Thus one abomination displaced another. God's Holy Sanctuary has been the site of abominations till the present time. The day for a change is near. May we discern the signs of the times.

A. A. C.

(*To be continued*)

Will Christ Ever Abdicate His Throne?

Some, to get rid of what they call the fair chance theory, take the position that Christ's reign will terminate with the thousand years; and therefore there can be no probation beyond. Others claim that all have had a fair chance. Those who oppose our views differ among themselves in reference to the resurrection. Some claim that none except the righteous dead will ever be raised, and thus consign all who have died in infancy, and all the honest heathen, to everlasting destruction, because their great progenitor sinned hundreds and thousands of years before they were born. Those differing so widely upon questions of such vital importance ought to manifest mutual forbearance toward one another. Neither dogmatism nor appeals to prejudice will satisfy honest inquirers after truth. We hope never to see repeated the bitter, intolerant spirit of the Christadelphians. The Adventists are just as sensitive in reference to the doctrine of probation during the age to come, as some of our brethren with reference to probation during ages to come. With modesty would we affirm our belief that the latter have succeeded no better than the former in their efforts to figure away the same class of texts. Brethren should be willing to concede to others the same intelligence, honesty and rights which they claim for themselves. It is too late in the day for one party to assume that they have the truth, and therefore all who differ from them must be in error. Let the readers of the RESTITUTION be the jury who shall decide this question. We are not in favor of riding hobbies. We remained silent on this subject for three years. During that period those who oppose the fair chance theory were all the time pitching in. If they deprecate this investigation, let them set the example, if they possibly can, of abstinence for a time, and not ask others to keep silent while they are pitching in all the time. I very seldom preach on these peculiar views, and yet, some who differ from us, are too sectarian to invite us to visit or preach for them. And others are going so far as to write out a creed, as a kind of iron bedstead to bind the faith of others. Sectarian intolerance has ever been the *bane* of all reformations.

To resume the subject as expressed in our caption. Will Christ ever abdicate his throne? God authorized Nathan to make a covenant with David concerning the perpetuity of his throne and kingdom. He said to David, "And when thy days be expired, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will establish the throne of his kingdom forever. But my mercy shall not depart away from him, as I took from Saul whom I put away. And thine house and thy kingdom shall be established forever before thee; thy throne shall be established forever." 2 Sam. vii. 12, 13. 15, 16.

It is affirmed that Christ's throne and kingdom shall be established for ever, in contrast with Saul's throne and kingdom which were taken away from him. Thus teaching that just as certainly as Saul's kingdom was taken from him, so certainly Christ's kingdom shall not be taken from Him, and just as certainly as Saul's kingdom was temporal, so certainly Christ's kingdom shall be eternal. Referring to this covenant the great Jehovah says, "I have made a covenant with my chosen, I have sworn unto David my servant. My mercy will I keep for him for ever more, and my covenant shall stand fast with him. His seed also will I make to endure for ever, and his throne as the days of heaven. My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me. It (his throne) shall be established forever as the moon, and as a faithful witness in heaven." Psa. lxxxix. 3, 28, 28, 34–37.

1. The word throne in Hebrew and Greek denotes the *regal* position and glory of a king.

2. The throne and kingdom are indissolubly joined together all through the Bible.

3. The idea of Christ being established upon his throne must certainly involve the idea of his reigning over his kingdom.

4. Christ's throne is to endure while the sun and moon shall shine. If these bright luminaries shall never cease to shine, then will Christ never abdicate his throne, or cease to reign. Mark, it is *Christ's throne* which shall endure while the sun and moon shall shine; and the days of heaven shall roll on. What object in Christ's occupying his throne to all eternity if He does not reign?

5. The seed and throne endure during the days of heaven. If one ceases the other must cease also. If one exists through the endless ages of eternity so must the other.

If any person can reconcile the foregoing testimony with Christ's reign being limited to one thousand years, he can do more than we can. Christ will order, or reign over his kingdom from the time of its establishment forever. Isa. ix. 6, 7. Of the same import is the testimony of the angel Gabriel. He said to Mary, "And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob forever; and of his kingdom there shall be *no end.*" Luke i. 31–33.

1. To sit on David's throne, and to reign are used synonymously.

2. It is declared affirmatively that He shall reign forever, and negatively that of his kingdom there shall be no end.

Thus, his reign and kingdom will be endless. 1 Cor. xv. 24–28, does not prove that Christ delivers up the kingdom to the Father in the sense of ceasing to reign, but in the sense of subordinating Himself to the Father, or becoming a kingly subject. He thus subordinates Himself to the Father that his Father may be supreme, and the Son a royal subject. The Father gives his Son the supreme rulership of the world for one thousand years, that He may bring back this revolted world in allegiance to God. During that period, Christ will be King of kings and Lord of lords, to whom all lords and kings shall yield obedience. Rev. xix. 16; xxi. 24; Psa. lxxii. 8–11. Christ will reign supreme, and earth's loyal kings will deliver up their kingdoms to Christ, and be permitted to reign as subordinate kings under Him. Cæsar permitted those kings who would voluntarily submit to him as their umpire, to reign under him. Just so with Christ, having accomplished the work for which this high behest of power had been conferred upon Him, He will surrender the reins of supreme government into the hands of his Father, and reign subordinate to the Father through the endless ages of eternity. Then the head of all things on earth will be Christ, and the head of Christ will be God.

J. M. S.

The Living Death of Hindoo Ladies.

A correspondent of the London "Times" gives a graphic, description of the visits of some ladies connected with the "Zenana Mission" to the homes of the native families in India. Of one young married lady, who was thus visited, he says:—

"Her eyes, above all, are beautiful—bright and liquid almost beyond description; but she cannot be seen by any one of the other sex, not even by her husband's brother or father. She chafes under the hardship, and told her visitor one day with naive simplicity, that 'this sort of life was like frogs in a well—all around life and beauty, and she buried.' The young visitor said the figure was most appropriate. It was the undoubted truth. The lady often said, 'How fortunate you English ladies are—able to go anywhere and see everything!' and her questions as to English life were interminable.

"Some of the ladies visited were as ugly as this one was pretty, but the ugly ones are as carefully secluded as the pretty ones—in fact, it is a living death. The teaching time ranges from an hour to an hour and a half in each case, and these good lady teachers go from one house to another from eleven in the morning to about half-past four or five in the afternoon. Then they also teach the children in zenanas—some of these children being betrothed, and considered to be married, as early as five years of age, and hence in many cases they early become widows.

"An awful lot is that of an Indian widow who may become so in early infancy. She cannot marry again without disgrace; she can only eat one meal a day, and that of the coarsest rice, and her dress must be without ornament. An iron ring worn on the left wrist is taken away, and a red mark, which is put on day by day at the parting of the hair to denote married life, must be put there no more for ever. The woman or child is considered dead when her husband dies.

"Happily, there is a great revolt against this fearful and unnatural system, and some of the widows are finding employment as teachers and otherwise in Zenana schools. They are not, of course, allowed to go out of the house, and the Brahmoes are doing excellent work by promoting widow marriage and giving it effect wherever their influence extends."

The existence of such a frightful system of social tyranny among the 200 millions of India may well make us rejoice in the prospect of the speedy advent of Christ to establish a just and righteous government over this earth for 1,000 years, as foretold in Revelation xx. If it were not so, many generations or centuries of this social bondage and oppression might yet remain to be endured.—*Signs of our Times.*

Character and Writings of Daniel.

Daniel was, in the early part of his life, subjected to a great many difficulties. He was carried among strangers when he was only twelve years of age. His early education must have been thoroughly pious, and it was most probable that he had a godly mother. Just think of a youth who, when twelve years of age, was exposed and urged to sin, and who dares to say he will not outrage conscience or principle for any consideration. Daniel had a "purpose firm," and he was not afraid to "make it known." In our day, what a noble leader he would be of a Band of Hope! A boy who can dare to say "No" when solicited to wrong-doing, must be a great character. A young man who takes his heavenly Father for the light and guide of his youth must always be exemplary. Daniel was preeminently a man of God. That was the great and sustaining power that upheld him during all his vicissitudes and trials. Faith may be as small as a grain of mustard seed, but if it flies us to God and lifts us out of our difficulties and littleness, it makes us great and strong.

Daniel was also a prayerful man. That principle pervaded his whole life—under all the cares of State he had fixed hours for prayer. Nothing would deter or prevent him from the practice of secret prayer and devotion. He maintained fellowship with God. Any man who says he has not time for prayer let him look through that Babylonish window of Daniel's chamber, that was opened toward Jerusalem three times a day. He knew the worth and the power of prayer. Prayer "moves the hand that moves the world." While we live we should pray; for while we pray we live. Artisans have no right to say they are the only workers. Brain workers have much harder work to do. Daniel was a brain worker of no ordinary type. God intended us all to be workers; and however mistaken some men may be in the idea of degradation attaching to work, such an idea is nowhere countenanced in the Bible. Jesus himself said—"My Father worketh hitherto, and I work." May the God of Daniel be our God, so that at last, like him, we may all "stand in our lot at the end of the days."—*Signs of Our Times.*

Moses.

Moses was a warrior, a legislator, a poet, a child. He has the serene clearness of the morning, and is a stranger to obscurity. He beholds the world coming into existence, and gives us a picture of it in a few strokes of the pen. The chaos and the light, the animal-man and the perfect man, the first musician and the first song, the first navigator and vine-planter, the family of the Hebrews and their tradition, the majesty on Sinai and the hidden springs in the desert, the mystery of the sacred fire and the secret of natural clouds, the necessarily *dying* generation and the hopefully *rising* generation—this immensity of seeing and knowing and ruling and guiding, is combined in Moses, *is actually* our hero himself. He is equally great in peace and in war, in humility and sternness, in his tent and in the camp, on the mount and in the valley, in his quality as teacher and his position as leader. He gives his nation of redeemed slaves a heaven of truth in the artificially woven garb of truth from heaven, and makes the desert his grave along with those whom he wisely kept in the desert, as unfit for perfect freedom in the promised country. His prayer is child-like, short and sweet; his songs are the enthusiasm of a great heart and a master-mind; his exhortations and blessings are the prophetic outbursts of wisdom in venerable old age.

Such is Moses, the divine hero, whose cradle stood on the bank of the Nile, and whose grave is near the shores of the Jordan. The intervening desert is an odoriferous flower garden and fruitiferous orchard, ever smiling and gratifying to the traveler, in the exuberance of beauty and benignity.—*Jewish Chronicle.*

The Ruins.

In the city of New York, on Fulton street, near Broadway, stands, or did stand, as our eyes can testify, a grog shop, having over the door, the significant sign "The Ruins;" the truest inscription we have ever seen over such a doorway to death as the liquor shop is. We would that such a label was hung over every one of the multitudes that curse the land.

One has but to stand where we have stood, in front of that grog shop, to learn the truthfulness of that inscription. See that bloated, red-eyed creature, as he comes reeling forth, having stamped on his every feature and his whole person the fearful word RUIN. His clothes are in ruins, his pocket is ruined, his health is ruined, and with a ruined soul he goes to meet a ruined family, in a ruined home; and yet with such ruins staring them in the face, and meeting them at the door, we have seen other young men laughingly enter that man-trap, to be themselves in turn driven out ruined men. Oh, the madness of ruins' victims!—*Christian Statesman.*

Value of Time.

How impressive the death of Elizabeth, the talented and ambitious Queen of England. She lived three score and ten years; but, like many more, while nominally religious, her heart was set upon her wealth, and worldly pursuits occupied her thoughts, and spiritual interests were neglected. But when death came to her, she woke up to the true value of the time she had wasted in vanity. Reclining on a royal couch, with ten thousand dresses in her wardrobe, and the crown of a kingdom on which the sun never sets in her cabinet, and abundance of worldly honors clustering round her sceptre, she found them all valueless—all vanity and vexation of spirit—and expiring, cried in tones of anguish, "MILLIONS OF MONEY FOR AN INCH OF TIME." J. G. W.

—To-morrow may never come to us. We do not live in to-morrow. We cannot find it in any title deeds. The man who owns whole blocks of real estate, and great ships over all the ocean, does not and cannot own a single minute of to-morrow! To-morrow! It is a mysterious possibility, not yet born. It lies under the veil of midnight, behind the veil of glittering constellations. Therefore, improve every moment while it is yours,—to-morrow may be too late.

Changed.

"We shall be changed."—1 *Cor.* xv. 52.

"We shall be changed." Yes! we, the weak and mortal,
Shall lay this earth-robe by,—
Shall shining stand upon the eternal portal,
No tears in any eye;
For weeping shall be done—it is earth's portion,
And heaven will never hear
A single sigh of grief; exultant song
Shall fill Emmanuel's ear.

"We shall be changed." No sick and aching frame,
No weary drooping head;
The Great Physician, who foot-sore Olivet came,
His precious balm shall shed
Upon our wounds and languor; once he knew
All depths of mortal pain—
From his dear cross that root of healing grew
Which ever shall remain.

"We shall be changed." No sunk, with heavy locks
Like the white almond tree,
Shall look through darkened windows—for Christ's saved
Are young eternally.
They shall not know the falling of desire,
No fears shall haunt the way;
The incorruptible shall never tire
Through heaven's long day.

How fair and pure will be our changed faces,
When we are made like him
Whose glory fills eternity's vast spaces;
No time-blight o'er can dim
The dazzling beauty of that likeness new—
Base immortality,
What perfect bliss to bid decay adieu,
And welcome thee.

"We shall be changed." Oh! blessed change of all!
Washed in thy blood divine,
Dear Lord! no sin on our poor beasts shall fall.
We shall be thine
Eternally, beyond temptation's power
To lure away.
All hail, sweet hope! haste on, triumphant hour!
Celestial day!

Shall we have a Creed?

Yes! We must, and should have a creed. The only question is, what creed shall we adopt? Among the multitude of sectarian creeds, that constitute the platform on which they stand, we cannot find any that suits us. These creeds, from the Westminster *confession of faith, and the* thirty-nine articles of the Church of England, down to the latest human creed, embody much truth and well *expressed*. But they lack one essential quality,—they are uninspired, and hence imperfect documents,—their authority is merely human and not divine. But holy men of old have written as they were moved by the Holy Spirit; a creed which is perfect and inspired of God. "All Scripture given by inspiration of God is profitable for doctrine, for reproof, for correction and for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii. 16. This Scripture, or writing, forms a perfect creed and discipline. We can step on to this platform without any fears of falling through, because it is the "foundation of prophets and apostles, Jesus Christ Himself being the chief corner stone." Paul says, "My speech *and my preaching* was not *with* enticing words of man's wisdom, but in demonstration of the Spirit and of power." "That your faith should not stand in the wisdom of men, but in the power of God." 1 Cor. ii. 4, 5. "Which things also we speak not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual. Paul writes to Timothy (i. 13,) "Hold fast the form of sound words which thou hast heard of me." The apostle has written out this form of sound words for the benefit of the disciples to the end of the age. In the Scriptural form of sound words, we have the Gospel with *all* its doctrines and duties, as well and plainly stated as human language can do it. "The man of God is thoroughly furnished *for every good work*," by the revealed word of God. Paul said to the afflicted Christians at Thessalonica, "Comfort one another with these *words*,"—*words* about the *coming* of the Lord and resurrection. Can these words, or any other inspired words, be improved upon or made any plainer? If there are some things "hard to be understood" through the nature of the subject and our limited capacity, yet the Gospel plan is made exceedingly clear in the Old and New Testaments. We, as a people, have made great progress in the knowledge of the Scriptures in the past thirty years, by comparing "spiritual things with spiritual," and by adopting the plan of literal interpretation. When the light of the true Gospel, and of the "blessed hope" broke in upon us, it found us *in* bondage to these human creeds—shut up in these sectarian pens. But, as unruly sheep, we jumped over the fence, and have *since fed in* all the green pastures of the Bible with that perfect liberty wherewith Christ maketh free. Now, shall we return to a *similar bondage* by adopting another human creed? Shall we allow any men, however good or wise, to write out such creed article by article, and demand our submission to it on pain of excommunication? or, as a condition of entering the church of Christ? If we believe the Gospel and obey Christ, are we not baptized into the body of Christ? But some among us say, we are in a loose condition, are not doing what we should to spread the truth. Well, let us be corrected by the word—"not forsaking the assembling of ourselves together;" exhort each other as the day approaches—observe the ordinances—give as the Lord prospers, &c. The trouble with us is, not that we need to be bound together by a human creed, but that we do not believe the one we have got already, and thus feel its power and walk by its discipline. The world has crept in and choked the word, and we are unfruitful to a great extent. A new consecration is necessary. The doctrine of "the Bible a sufficient creed," has prevailed over sectarian opposition so much, that the oldest sect in the land—the Congregationalists—are giving up their creed as a test of church membership.—(See the late action of their association in Ohio.)

A few years ago the Congregationalist *ministers of this section* invited me to meet with them, and hear their essays on "the state of the dead," "on the kingdom," &c. I did so, and was *invited* to *join* in criticising these productions. My criticisms of doctrine made such a stir that they had to construct a creed for the association to keep me and all such out. Human creeds, as tests of church fellowship, or saving faith, have always in the past, and must necessrily produce vdiisions among Christians and prevent a free investigation of the revealed word. But, it is alleged in favor of a creed, that all say they believe the Bible, or Gospel, when it is evident they understand neither. Well, instruct such, and lead them to understand the true Gospel, believe and obey it. "Preach the *word*" from *the lips of Christ and the apostles*, and thus induce men to adopt a platform, every plank of which is inspired, and therefore authoritative. "*If any brother err from the truth*" or step off from the Divine platform, or "form of sound words," he can be disciplined by Divine authority, but if he denies any human creed, or "words of man's wisdom," he simply defies human authority. No brother has any right to make out an epitome of Bible doctrine, and demand that all others shall subscribe their names to it as a condition of fellowship. "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." E. Hoyt.

Silent Influence.

As I brought the cream-pail full of cold cream into the warm sitting-room, to stand twenty-four hours before churning, it awakened serious reflections. Nothing done to the cold cream but simply to bring it into the warm room, and let it stand a day and a night, and then it will be ready to churn! Would not some other process do as well for the cream? A sudden heating by placing it about the fire, or by pouring in hot water? No, each of *these methods have their* decided objections; none but the silent process is the same one. This demonstrates the point that there are *some things that can be better done* by silent influence than by any other.

This principal is beautifully illustrated in the following incident from "Strange Tales From Humble Life," by John Ashworth, Rochdale, England:

Ellen had a careless prayerless mother. Believing in the power of prayer, she had set apart ten minutes every day to plead with God for her mother's salvation. About seven o'clock every evening, the time she was most at liberty from her work, she went up stairs to her bed-room, to ask again and again for the burning desire of her heart,—her mother's conversion.

The mother had witnessed a great change in her daughter. She was always affectionate and kind, but had been *unusually so for many months*. She never seemed weary in helping, and did everything very cheerfully. Often had she requested her mother *to go with her to her place of worship*, but there was always some excuse,—she never would go. Ellen's going up stairs about the same time each evening, surprised her mother. She had noticed that sometimes, when she came down, her eyes were red with weeping, and determined to know what was going on. One evening when Ellen had gone up, the mother took off her shoes, gently went about half way up the steps, and sat down to listen; she then heard in a soft, subdued, but earnest voice, words that sent a thrill through her whole being.

On the following Friday evening, Ellen was quietly sewing by the fireside, and her mother was ironing. Without turning round, her mother said: "Ellen, have you been praying *for me?*"

Ellen was greatly astonished at this unexpected question. Her face grew red, and her eyes filled with *tears, and, when able to speak*, she said:

"O, mother, I could not help it; I could not help it! I feel so concerned for you."

Soon after this, Ellen had the unspeakable delight of walking beside her mother to the chapel, and seeing her become a Christian woman.

As the heat of the room gradually entered the cream, and in the course of hours silently brought it to its own temperature, so did the silent, obedient, prayerful course of Ellen, in the hands of God, gradually change the hard heart of her mother and assimilate her to her christian daughter.

E. S. Willard.

Haddonfield, April 23, 1876.

False Positions of Universalists.

No. 6.

16. *The fair chance raises the heathen dead to mortal life.* This, under the circumstances, would be the greatest calamity that could befall them. *Millions upon millions of them would* be raised, not among friends, without shelter, food or clothing. To realize something of such a calamity, such *overwhelming sufferings* among these, we need only turn our eyes to the recent woes in Persia during her great famine, and to parts of our own country now. The most pitiful objects, the most loathsome sights would stalk abroad all over our world, freezing the heart with terror and awful fear. The world would present an awful scene of starvation, of nude, shivering beings, lost to all shame and feeling of humanity!

But, it may be replied, God will work miracles for these as He did for the Israelites. Better prove than assume this. The philosophy the assumption is bad. Why all this work, *labor, miracles, to bring up, feed* clothe and house these millions? To give them a fair chance, you reply. Well, would they not have to be *presented with the Gospel? Assuredly.* Why not then have done it while they were living? It would have required no more power or miracle then *than now.* Indeed, not so much; for then they would not have been to raise from the dead. "Oh! God was not then ready." Why did He then bring them into being until He was ready? With all the infinite resources of Jehovah at hand, had He willed, He could just as easily have prepared the means and influences to give all a fair chance *as they first*, as to wait until dead, and thousands of years afterwards, raise them up again to give them a fair chance.

Besides, it is preposterous to talk about giving all men a fair chance, as we would define a fair chance—i. e., an equal chance. I do not urge *impossibilities with God; but as* we look at it, it would be impossible. Did the patriarchs and men of the first age of the world, have a fair *chance, an equal chance*, with the Jews formed into a kingdom of God, and all the peculiar blessings of heaven showered down upon them? Did these have an equal chance with those under the Gospel of Christ? Have we an equal, a fair chance with those who shall live under the personal reign of Christ? No! So, reasoning after the manner of men, there is no such thing as an equal, a fair chance, for the whole race.

And, if the theory were true, what good to preach it now? Whom would it benefit? The time has not yet arrived for it. If true, when the time comes, it will come thundering from the heavens, *irresistible* and world-wide.

Let us, therefore, be quick, and do nothing before the time. If it be *God's plan, when the time arrives, all* the powers of the world, the flesh and the devil, will be powerless to stay its onward march its universal triumphs. Let us faithfully warn the sinner *now*, where the Gospel is, of his awful doom, if he die an unbeliever; and let us be satified with the plainly revealed word of God, and not spend useless time upon the dogmas of theologians.

A. Malone.

Pittsfine, Ill., 1875.

—The law for the regulation of marriages just passed by the German Parliament must be regarded as one of the most revolutionary of legislative enactments. By it Prince Bismarck has dealt a blow to the power of the Church that will be severely felt, and from which it will be difficult to recover. In all Germany it does away with the services of the clergy in three great domestic events of life—that is, it allows people to be born, to marry, and to die without the intervention of the Church. Children can enter upon their earthly career without being *baptized and without being* assigned to any religious denomination whatever. It enables men and women to marry without the consent or aid of the clergy, *and thus does away* with the trouble entailed upon them in all Catholic countries. And it permits persons who die to be buried in consecrated ground, although they may have had a purely civil burial.—*Jewish Chronicle.*

Virtue and piety challenge the respect of all, and usually obtain it. You may sooner become rich by retrenching desires than by enlarging the estate.

The Resurrection.

"But now is Christ risen from the dead and become the first fruits of them that slept, for since by man came death, by man came also the resurrection from the dead. For as in Adam all die even so in Christ shall all be made alive, but every man in his own order." 1 Cor. xv. 20, 22. Christ the first fruits, the head of the church has broken the bars of death, by assuring us that He is able to bring all his saints back from the grave, though they have mouldered back to their mother dust, still they are his and will as naturally attract to Him at his coming, as the magnetic needle does to the north pole.

He is our life giver, all our future life is from Him. We lost our present life in Adam, so when this mortal life ends, there would be no hope without a resurrection from the dead. This He has procured for the whole human family. But his saints will have a *resurrection out from among the* dead, they will have a resurrection to immortality, while the rest will be left, for they have died without Christ *they never* put Him on by *faith and* obedience, therefore they have not that power of attraction any more than vice attracts to virtue. Therefore they will be, left in the state of death until the general judgment, to receive their reward, which is the second death.

Sarah Barnhill.

Report of Meetings.

Since writing before I have been to *Illinois*. Held meetings in De Witt and McLean counties, had one of the best meetings that I have had for some time. I had a good turnout all the time, and the best of interest manifested throughout. There were two immersed into the name of Jesus Christ during the meeting. The meeting held over two Sundays, and many others were convinced, and promised obedience some time soon. I have promised to return there again some time this season. Think at that time there will be others ready to obey that form of doctrine delivered to them.

From there I returned to Warren county, held meetings over the first Sunday in May, one was immersed.

From there I went to Fountain county, had meeting two nights, then *the rain stopped our meeting.* Got home May 10, found all well. Was gone some twenty-five days. Thank the Lord for his goodness.

J. S. Hatch.

From Brother Beck.

Brother Reed:—

As some of the readers of the Restitution would like to hear from me I will take this method to let them hear from me.

We arrived here *from* Kansas March 31. Found the grain looking much better than in Kansas, and everything plenty. But brethren, the Gospel as it was preached by Christ and the apostles is not known here. They know nothing about the second coming of Christ. They say He comes whenever one dies—the old song. They say I am a universalist and don't believe the Bible. But when the Scripture is put to them with thus saith the Lord they can't stand it, and say that no common man can understand it now, but the preachers, and it is their place to explain it to them, for which they pay them. Thank the Lord I do not want them to explain it to me. I will take the Word of the Lord and no other. I know that I will have a great deal *of opposition*, but I will *not give up* the faith for all the riches in the world, for what would it profit me if I should lose my soul.

Your brother in the faith,

I. N. Beck.

Frederick City, Md.

Letters and Receipts.

TWO DOLLARS.

J A Wilson T Stephens C Elvey W Harris R Parriott

ONE DOLLAR.

R Welch A Nichols E Siple U Mesimore F Malcolm

VARIOUS SUMS.

T E Adams .50 S W Burns 3.00 Ella Robinson .50 Joseph Parker .50 J E Robbins 3.00

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L Clouch .75 Henry Mesimore .25 J M Beright .40

BOOKS AND TRACTS.

J P Wilcox 2.15 J F Wilson 2.24 H Mesimore 2.50 A McLeland .15 J B Smith 4.10 J E Robbins 2.00 Mira Ober .25

REMARKS.

Emma J. Ellis.—*What is your Post Office* address.

KANSAS RELIEF FUND.

"For I was an hungered and ye gave me meat, . . . naked, and ye clothed me. . . . Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me."—*Jesus.*

Church at Grand Rapids, Mich., 8.00

Sent Amos Sanford Anna Ill 15.00 G W Myers Girard Kan 20.00 Matilda Lovewell Pleasanton Kan 10.00

CONFERENCE NOTICE.

The Third Quarterly Conference of Northern Illinois and Southern Wisconsin, will convene at East Plum River, Friday evening, June 11, at 7.30 and continue over Sunday. Those coming by rail will stop off at Lanark, inquire for Gans, Stouffer, Olotfelty and Saylor, and it would be well if they would write to any of the following persons to meet them there. S. P. Renner, M. M Mitchell, Loran, Ill. William Renner, Lanark, Ill. W. H. Renner and J S Arnold, Mt. Carroll, Ill. A general invitation is extended to all who wish to attend the meeting. I will here state for the information of all, that Brother Reed said the notice of the Second Quarterly Conference was mislaid, and did not appear. We had a very good meeting notwithstanding.

John S. Arnold,
In behalf of congregation.

CONFERENCE NOTICE.

Our next Church Conference is appointed for May 29, and 30. Services on Saturday 2 and 7.30 p. m. Sunday 9.30 and 10.30 a. m. and 7.30 p. m. *Administration of ordinances* after morning service.

G. W. Stetson.

CONFERENCE NOTICE.

The church at Pontiac, Ont., purpose holding a two day meeting, commencing the first Friday evening in June next, to continue over the following Sunday. An invitation is extended to all who desire to come and enjoy a meeting with us. There will be conveyances at Meritou Station, on the Great Western railroad, on Friday about noon to convey any to the place of meeting who may be there.

P. H. Bour.

CONFERENCE NOTICE.

The next meeting of the Annual Conference of the church in Michigan, will be held in the brick school house in Mendon, St. Joseph county, three and one-half miles north of Mendon village, commencing on Thursday evening June 3. Brother J. F. Wilcox of Wisconsin is expected to attend. A large attendance of those who love the truth is desired. Brethren and sisters from out of the state will be cordially received.

E. Miller, *Sec'y.*

APPOINTMENTS.

Will preach at Antioch, Ill., Sunday, May 28. At Ripley, Ill., May 30. And the Conference at East Plum River, Ill., June 11.

J. M. Stephenson.

APPOINTMENTS.

The Lord willing I will visit the following places. The first day in April at Palestine, Hancock county, Ind., and continue over the first Sunday. April 15, in Dewitt county, Ill., near Waynesville, as brother Graham may appoint. The first Sunday in May in Warren county, near brother Hastings, meeting on Friday night before. The second Sunday in May at brother Howards in Fountain county, to commence on Friday night before. The third Sunday in May at Burgets Corners, in Clinton county, commencing Friday night. Fourth Sunday in May in the neighborhood of Henry Mesimore, south of Warsaw some ten miles, in Kosciusko county Friday night before.

I will be at brother W. T. Giffin's the first Sunday in June, in Huntington county. Meeting Friday night before.

J. S. Hatch.

NOTICE.

We wish to announce through the Restitution, that brother John Foore, of Galesburg, Kan., is expected to hold meetings at the Indianhill schoolhouse, two miles east of Hartford, on Saturday evening before the last Sunday in May and will continue over two Sundays. The brethren here are five members of the one faith, and are showing their faith by their works. We hold meetings every Sunday and have preaching by the writer every two weeks. We number thirty members, and a number of our neighbors who have been to hear us for some time have searched the Scriptures, and now say are with us. Take courage brethren, the glad tidings of the coming kingdom is being gladly received by many.

S. Wilkins.

Hartford, Kan.

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OUR REST:

A Magazine bearing on the questions of Salvation, and Prophetic Inquiry.

EDITED BY T. WILSON, AND H. V. REED

"There remaineth therefore a Rest to the people of God. . . . Let us labor therefore, to enter *into that Rest.*"—*Heb. iv. 9, 11.*

PROSPECTUS.

The object of this Magazine will be to present in as clear a manner as possible the things concerning the Kingdom of God and the Name of Jesus Christ, together with such expositions of prophecy as will be profitable to the reader. The object in greater detail may be stated as follows:

1. To introduce Bible testimony as to the nature location and mission of the Kingdom of God.

2. To show the intimate connection of the Name of Jesus with our salvation.

3. The past, present and future mission of Christ as the Savior, Priest and King.

4. The Restoration of Israel from their long dispersion, and their re-settlement in the land of Palestine.

5. The Destruction of the Wicked, as well as the Bible teaching concerning Hell.

6. The Nature of Man, and his entire dependence upon Christ for Eternal Life.

7. The word of prophecy as fulfilled in the past, and as it is now being fulfilled before our eyes, preparatory to the return of Jesus to establish His Kingdom of Righteousness and Peace on the earth.

Such is a brief outline of the design of "Our Rest." It remains for the reader to say whether or not he can consistently assist in its circulation. If he desires the instruction we shall give, or if he would convey it to others, we shall gladly enter his name upon our list upon receipt of the subscription price.

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The brethren will see that we have reduced *the price one-half. Let all who desire* the book send in as early as possible.

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THE RESTITUTION.

Beyond this Troubled Sea.

BY REQUEST.

TUNE.—*When you and I were young, Maggie.*

We are out on the sea of life my Lord,
Where death's dark waters frown;
And beneath its ressitless tide my Lord,
Our fallen race have gone.

CHORUS.—But there's life from the dead in there, my Lord,
A life from sorrow free;
And a home for the weary tribe, my Lord,
Beyond this troubled sea.

When the breakers are thickening fast my Lord,
Thy word shall be our guide;
And when tempests surround our bark my Lord,
In thee we'll still confide.

We are waiting for thy return my Lord,
To be from sin made free;
And to join in redemption's song my Lord,
With shouts of victory.

Then we'll play of that joyous day my Lord,
Earth's promised jubilee;
When the ransomed shall reign with thee my Lord,
In immortality

R. C. SIMONDS.

The Faith Once Delivered to the Saints.

Jude, in his short epistle of one chapter, writes several items that are deeply interesting and very suggestive.

First, he calls himself "a servant of Jesus Christ," a very proper appellation, and a very proper and befitting position to assume, having been called by the great head of the church from the humbler walks of common life, to that of an apostle—one chosen and set apart by Christ to write out the balance of divine revelation, and fill up the measure of Christ's sufferings.

The next very suggestive thought—"preserved in Jesus Christ." How does the domestic do up her sweet meats to have them keep? Pound for pound. Take the thought and make the application. It is worthy of profound consideration. "The common salvation." It was not only the duty and joy, but also the burden of the holy Apostles, to write of the common or great salvation, wrought out by Jesus the Christ in his death, burial, and resurrection; thus becoming our great atoning sacrifice, by or through which men may become reconciled to God. They left nothing undone, or unsaid, to convince the world of the truth of their mission. They frequently put forth strong logical arguments, coupled with affectionate entreaties and earnest exhortations. That the church should contend for the faith once delivered to the saints, the importance of holding or having an intelligent Bible faith, cannot be over estimated. One quotation will settle this point. "Without faith it is impossible to please God." Heb. xi. 6. If we will read carefully this chapter, and believe the word of inspiration, we shall learn the importance of a correct faith, as also its results. The chapter begins with a definition of the word faith, being the "substance, or ground, or confidence of things hoped for," or as the old Methodist lady said to her minister, "It is taking God at his word."

Abraham believed God, and it (his faith) was counted to him for righteousness, being coupled with *works*, the two must not be separated. St. Paul says: "One Lord, one faith, one baptism." Jude, as in our heading, "The faith once delivered to the saints." *The* is a definite article. The faith that was once for all delivered to the saints.

In the light of these quotations, there is but the one definite saving faith, and so we affirm our understanding of the truth of divine revelation.

What was the faith once delivered to the saints? The unerring Word alone must settle this important question. We have already quoted that Abraham believed God, and it was counted to him for righteousness. He is called the Father of the faithful. Abraham believed God; what did God say to him? The record says God talked with him, and that He made a covenant with him, and confirmed it with an oath. The reader must turn to Gen. xii. xiii. xv. xvii. with the whole of Scripture teaching upon the point. The covenants of promise made to Abraham, Isaac, Jacob and David related to Abraham and his seed, the Christ possessing the land of Canaan for an everlasting inheritance. Passing strange that not an intimation is given of transporting those holy servants of the Most High God to heaven at death. But the record does say that Abraham died, and they buried him in the cave at Machpelah; and so with Isaac, and Jacob. Paul says, "These all obtained a good report through faith, not having obtained the promises, God having provided some better thing for us, that they without us should not be made perfect." But say our orthodox friends you do not believe that Christ died in our room and stead. I certainly do not believe anything of the kind; if *so*, then universal salvation is true, and we need give ourselves no further trouble about it. To be plain and place ourselves in a clear Bible light before all men, we believe and preach—Christ the anointed, as God's great atoning sacrifice, the way the truth and the life, the Lamb of God, that taketh away the sin of the world, the resurrection and the life, the Savior of the world.

A word on our faith as a people; have we the genuine Abrahamic faith and were we intelligently baptized in the things concerning the kingdom of God, and the name of Jesus Christ, and do we believe these prerequisites necessary in order to salvation, and do we not believe that this is the only way plainly stated in the Word of God whereby men and women can put on Christ by being baptized in water in the name of the Holy Ones for the remission of sins? Allow me to be plain, and press upon your attention and observance the foundation principles of our most holy christianity. If we are what we profess to be—a called out and separated people, let us be careful in our choice of salutations, and appellations, of dear brother in Christ of unwashed Gentile professors. We feel keenly upon the point. Our future, as a peculiar people, depends largely upon adhering to first principles. If we were right (I should not use an "if,") when we believed and obeyed the Gospel, let us earnestly contend for the faith once delivered to the saints. Never mind the cry uncharitable. There can be no two ways of getting into Christ. I am bold to affirm that the Scriptures teach but the one plain simple process—an intelligent faith, and a cheerful obedience, accompanied by the example of Christ and his holy apostles. O, my soul, what consternation will surprise the thousands who are building their house upon a sandy foundation, and who will be found not having on the wedding garment. The sayings of the great teacher will have their exact fulfillment—not a single utterance of the Spirit, of the holy unpolluted lips, will fail of an accomplishment.

Dearly beloved in the Lord, suffer the word of exhortation from one whose sun of human life is fast filling out, who has numbered almost four score years, and after a long and eventful life of toil, and for the last ten years, of excruciating pain from rheumatism, who still has hope toward God, and who has for over thirty years entertained that blessed hope of seeing the King in his beauty, are our garments pure? are we preserved in Jesus the Christ? pound for pound.

I cannot see with my understanding of the fulfillment of Daniel's prophecy of the papacy, in taking away the temporal power of the Pope, and the manner of Christ's second coming, why his chariot wheels should longer be delayed. Surely the vine of the earth is ripe for the sickle; the nations are ready for the great day and battle of God Almighty;—the solemn question—are we ready for the translation? Let there be great searchings of heart, and a speedy packing of satchels, and a bee-line for the station, for soon the angel will whisper in the ear of his sleeping and waking saints, "The Master is come, and calleth for thee."

NEWELL BOND.

Death, the Completion of Sin.

With all his endowments as a creature, it is not that which man is in himself, or in the constitution of his being, that clothes him with consideration and dignity, but that which he was destined to be according to the declared purpose which determined his creation, and invested him with dominion and official relationship; and more especially, in that which he shall yet become, though the power and wisdom of God in accomplishing his redemption, in the future and final overthrow of evil, that his true excellency is discoverable, and the perfection of the Divine wisdom in his constitution is so gloriously vindicated. It is, therefore, without reason, that Rabbi Lesser renders Psa. viii. 4, "What is the *Mortal* that thou rememberest him? or the Son of Man, that thou thinkest of him?" God has set his Majesty above the heavens, and his purposes are ordained in wisdom and established by counsel, "and out of the mouth of babes and sucklings hath he founded his might, because of his opponents, that he might bring to silence the enemy, and him that seeketh vengeance." It is to this end, God hath chosen the weak things of the world to confound the mighty, and the things that were not, to bring to naught the things that are. 1 Cor. i. 26–27. And in overcoming the evil which had already been introduced into his government, through the voluntary departure of his intelligent creatures, *from* their first estate, God did not *presently* and *directly* interpose by his own might, nor yet *mediately*, by "angels excelling in strength," but in the consummation of his work of creation, made provision for its final overthrow, through creatures that were lower in the scale of being than the angels, among whom the evil of sin had originated. As the tendency of evil is ever downwards, should its corrupting influence extend to man, it would then have reached its lowest level in the scale of intelligence, and be "finished in bringing forth death," and from that point, God had determined to work out its final overthrow.

In being derived from the earth, man had "no pre-eminence above the beasts," save only in that which was comprehended in the declared purpose of God in his creation and in the secret counsels, or the hidden mystery of his will, relating to his future destiny. It was rather because of his seeming unworthiness and lowly origin (as viewed from the creature's standpoint), that God was pleased to give the dominion of the earth into his hand, without even so much as a reserved right of reversion or revocation, that his goodness and self-sufficiency beyond the operation of law, might be the more strikingly made manifest. In the *possibilities* of man's apostacy, which involved his life, were included the Divine provisions for the maintenance and the immutability of his counsels, and the overthrow of sin. We did not speak of "impossibilities" as appertaining to the Divine prescience, but only as viewed from the standpoint of creature intelligence, or as contingencies arising from man's volitionary conformity to the revealed will of God, his Maker. As present to the Divine mind, God contemplated humanity as standing in "the seed of the woman," in a redeemed life, beyond the power of law, sitting in judgment upon the great adversary of God and man. But those *secret purposes* of God do not constitute the rule of life, nor change existing relations.

The trust originally committed to man, clothed him with dignity, and surrounded him with privileges and immunities far beyond any of the creatures of the earth, and is the fullest exhibition of the Divine beneficence that creation could unfold. Man held a life that in itself was as liable to the disposing power of law, as the other creatures of the earth, but through God's abundant grace, was not subject to its operation. It was furthermore secured by his ready access to the tree of life, so that in no sense was its continuance measurable by the operation of natural law. It was all purely a matter of grace—of pure bounty.

But if man by his own voluntary act should render himself subject to the law of creaturehood, there would also be *an end of sin*. The law of sin would then exact its last farthing, and in enforcing its claim would exhaust itself, and destroy its subject. The possibility of a future for humanity was a mystery beyond an angel's ken, and *certainly* was not provided for in the completed work of creation. But the redemption of humanity, from the disintegrating power of law, was the thunderbolt of God's wrath and righteous displeasure against sin that struck dismay in Satan and his hosts, when it was authoritatively announced "the seed of the woman shall crush thy head." It told him of a future judge. And since a present justification, through faith in the power and operation of God in accomplishing redemption, is even now, in the life that is under the curse of sin, accorded, we can begin to understand how the "grace that was given us in Jesus Christ before the world began," took hold upon the honor of God and had respect to the immutability of the Divine counsels, and the ultimate overthrow of sin, that had been introduced into the Divine administration through the pride and self-sufficiency of the creature. As angelic life was not rendered *mortal* by transgression, sin could not be *"finished"* in them—it never could reach an end, and there almightiness, then his efficiency would have been constrained by the creature, involving a change in his purpose. But through the mortal, a Mediator was brought in, in whom the law of sin and death had exhausted itself and after expending all its fury, he stood again perfected in a humanity over which death has no power, and the law no dominion. The victory is not simply over death, but over him that has the power of death, that is the devil, who is now to be judged by that man whose mortality he effected. And as the greater always involves the less, he who can recover his own humanity from death's cold embrace, can assuredly recover all for whom he died, so that he will ultimately destroy death and hades, and dispossess Satan as the God of this world. But Christ is not yet crowned as the Son of Man, and therefore death still ravens.

If by transgression man rendered himself mortal, he does not perish with the beasts, because at this point God interposed in redemption. But if the law now reigned, it did not frustrate the grace of God; it only made an end of sin, and over that which lies beyond, the law has no significancy. No further curse can attach, save only that which grows out of man's relation to the revealed purpose of God in redemption, or the rejection of the record, which God has given concerning his Son. This is the condemnation, that ye believe not in the only begotten Son of God. It was Satan's effort in the Edenic transgression to limit the grace and loving kindness of God toward the creatures he had made, but in Satan only developed his future judge, and not only so, through the regenerating power of the Holy Ghost, opened up for the *mortal* a higher destiny, in being made partakers of a Divine nature—sons of God by a new creation; we are no longer lower than the angels in the scale of being, but are fitted to reign over the principalities in the heavenlies, and to judge angels. The law too has been honored and its demands are all fully met ("the soul that sinneth it shall die,") and the grace of God has only the more abounded.

It is thus the foolishness of God is wiser than men, and the weakness of God is stronger than men, and an unfathomable mystery into which the angels desire to look. It was but a hellish triumph to mar God's fair creation, and to put a restraint upon the manifestation of his love toward his creatures, but it was surely a blunder on Satan's part, and inaugurated for him and his hosts the horrors of perdition. Satan saw the error when it was too late, or he never would have put it in the heart of Judas to betray his Lord.

It was God's purpose from the beginning to give the earth to the children of men; and that purpose shall yet be realized and accomplished as perfectly as though Adam had never sinned, while to the regenerate, the justified, and the redeemed, a higher destiny is provided, that as sons of God, they may reign with Christ in eternal life. The law with its murky horizon of death, is but a temporary condition, and cannot limit the hopes and aspirations of humanity, nor God's beneficence toward the man who was created for a nobler destiny. God's goodness is unsearchable and his ways are past finding out. The whole world shall yet be filled with the knowledge of his glory, in the triumph of his grace. His counsels shall stand and all his *declared or revealed* purposes shall be established. Nothing less than a "restitution of all things" can vindicate the goodness of God in the ordering of his completed creation. The Adamic constitution was *perfect* in itself, "very good," and secured the highest possible blessedness for man, as originally constituted, and this condition shall yet be realized, established and confirmed, as perfectly as though sin had never defaced the bloom of Eden. But as *mortals*, we have more privileges secured by the covenant and promise than were ever comprehended in the Adamic constitution, or were sung by the angelic choir when creation's work was done. And this is made possible only through the redemption of a life that was rendered mortal by transgression.

We fail to make the necessary distinction between the *created* and the *redeemed* life; the former was made *mortal* by transgression, the latter is already redeemed by the operation of God, and its *good condition* is made conditional upon faith in Christ, as the Son of God and the Savior of the world.—*C. S. B. in Prophetic Times.*

From Brother Kidwell.

Having just returned from a trip to Missouri, I concluded to write a few lines to the RESTITUTION, in order that the brethren may hear from the scattering few that I met with on my route.

I preached twenty-one discourses on my trip. Stopped at a sister Crawford's—preached five discourses in that neighborhood, found the people anxious to hear. I also stopped with brother Benoni Scots, whom I found steadfast in the faith, and very desirous for the advancement of the cause. He invites all travelling brethren to call. He lives near Wheatland, in Hickory county, Mo. I also found a few brethren at Bear Creek, who are anxious to be made known to the brethren at large, that they may have the advantage of the traveling brethren, who may chance to pass that way.

Brother James B. Jones, and the Baker brothers live in that vicinity. They have no preaching, but contend earnestly for the faith. May the Lord help them in their efforts to maintain and spread the truth. I also found a few brethren at Wild Cat, Ark. Preached one discourse there. Brother Wm. Percell seems to be the leading brother there.

Stopped at Fort Wayne, found no brethren, but the people seem anxious to hear, invited me very cordially to visit them again. Also stopped at a place called Shaughigh, Ark, where I met with a Christian preacher, who attacked the doctrine of the One Faith, and proposed a debate,—when we preached one discourse each, he concluded to stop until he was better acquainted with the doctrine. The people all seemed well pleased, and desirous to hear more. The Lord willing, I will visit them again this summer.

Your in the One Faith,
GEORGE KIDWELL.

The Deepest Well.

In the village of Sperenberg, about twenty miles distant from Berlin, is situated the deepest well in the world. It is for some distance sixteen feet in diameter, and is 4,194 feet in depth. It was begun about five years ago by the Government authorities with a view to ascertaining the existence of rock salt beneath the strata of gypsum occurring in the locality. At a depth of 280 feet the salt was reached, but the boring was continued to a depth of 980 feet, the diameter of the bore being reduced to about thirteen inches. The boring was subsequently prosecuted by steam until the final depth of 4,194 feet was attained. At the lowest point the salt deposits still continue, exhibiting the enormous thickness of 2,907 feet.

Report of a Discussion,

Between G. W. Myers, of the Church of God, of Girard, Kansas, and Elder Swarts, of the Campbellites' or Christian Church, so called, of Fort Scott, Kansas.

Resolved, That man in death loses his consciousness.—Myers affirms, Swarts denies.

FIRST SPEECH BY MYERS.

Gen. i. 26—"Let us make man, in our own image, after our likeness," etc. then gives Webster's primary definition of man, from God's definition, Gen. ii. 7; vi. 3. Then showed that this man that was made of dust, by the inbreathing of the breath of life, he (dust made man) became a living soul, and that there was no intimation of an immortal soul being put in the man to make him live, and that all the animals had the same breath of life, for proof of which referred to Eccl. iii. 18, 19, 20, also xii. 7. So that man had nothing more than a beast, they all had the same breath—*Pneuma*, Greek; *Ruah*, Hebrew; *Spiritus*, Latin; *Spirito*, Italian—and so ended.

SWARTS' FIRST SPEECH.

He commences by saying that he would sanction what Myers had said with reference to the breath, and gave for proof Gen. vi. 17, also vii. 20–23, to prove that both man and cattle and every creeping thing that creepeth upon the earth were destroyed. Then went on, and for a starting point, gave Gen. i. 26 to show that man could not have been made in God's image and form, when made of dust; seeing that God was a spirit; and then went on to show that it was not the being made of dust, that was in the image of God, by quoting John i. 1—"In the beginning was the word," etc.; then went on to prove the pre-existence of Christ, that Christ had the form of God before he was born of the Virgin Mary, and that was the form that man was made in, and lost that image when he transgressed, and so on.

SECOND SPEECH OF MYERS.

He takes up the seed of the woman and shows that according to friend Swarts' position that Christ was older than his mother, and there was not a woman present that would admit that she had a son older than herself. Then showed that Christ was the seed of the woman,—Gen. iii. 15; the second Adam, I Cor. xv. 45—that he was born of the Virgin Mary, and that he himself was made in the express image of his father's person. Heb. i. 2-3.

SWARTS' SECOND SPEECH.

Commences with ridicule, misrepresentations, slang and quibblings, and so on to the end of the discussion, the longer the worse. It seemed the only hold the boy had till the close of the debate. He only quoted three more passages of scripture—Zach. xii. 2; Matt. xxii. the Sadducee to the Savior; Matt. xvii. 3, Moses and Elias.

[I will omit two speeches, as it may not be interesting to the reader.]

SECOND PROPOSITION.

Resolved, That the destiny of the wicked will consist in endless misery.

Swarts affirms, and gives as first proof text, 2 Thess. i. 6–9, and said that the word destroy came from the *Olethron* which primarily meant to build up, as the word came from the Latin *Stuo* destroys, to build up, instead of pull down; he also gave Matt. xxv. 46, and a few other texts, such as Mark ix. 44—"where their worm dieth not, and their fire was not quenched." He also, in the run of the discussion, denied the inspiration of Job, and stated that Psalms was poetical, and that some of Genesis was not reliable, and so demolished the Old Testament and spiritualized the New, and made out that the whole thing was nothing but metaphors.

MYERS FIRST SPEECH.

He takes up the same texts (2 Thess. i. 6–9; Matt. xxv. 46) and shows that no one but Swarts would believe that *destroy* would mean to build up.—so the people saw the ludicrous blunders in the education of the elder of Fort Scott. He made an awful display in his Greek, his logic, and his English. Every proposition that he took, Brother Myers out-generaled him, so all the congregation could see it plainly. Myers took the position that the wicked would be destroyed by fire and brimstone, just as the Sodomites were destroyed, in *Sheol*, in *Gehenna*, in *Hades*, in *Tartarus*, which was in *Hades*, and for proof gave a number of refereuces. I will only give Psalms xlix—"like sheep;" Isaiah lvi.; Psalms xxxvii—"like the fat of lambs;" Malachi lxi.; Matt. iii. 12, also viii. 20—"on tears;" Rom. vi. 23; Gal. vi. 7–8; Jas. i. 15; Rev. xx., etc. And so the debate closed with a decided victory in favor of the truth.

Another proposition was to be discussed, viz.: That the kingdom of Jesus Christ was set up on the day of Pentecost, Swarts to affirm, but he backed square out. Myers proposed to affirm that the kingdom of Jesus Christ was yet future, but there was a general stampede among them, like a lot of Texas cattle. They were not willing to debate on any consideration, so the debate had to close on account of there being but one side; the other being "as though they had not been."

There is quite a number of good Campbellite brethern there, and I guess they will come out in favor of the truth, just as all the noble, the good, and honest seekers of truth will do and are doing. Brother Myers was once one of the Campbellite persuasion, but about six weeks ago was immersed into Christ, came out on the side of truth, and has made rather a sore spot for them, and is much to be dreaded by them, as he knows all their forts, and will hold them right to what they teach or try to teach, but cannot always do it; as in the case of Swarts, who would not stick to one thing he said; would say one thing one minute, and the next take it back and deny saying it; but he is by no means a sample man. They have good men and honest men, but I do not think that Swarts possesses any of these good qualities. I am sorry to speak so harshly; but "by their fruits ye shall know them," and very many have learned him just as I have. Would to God it were otherwise.

Brethren, it is not much honor to hold a discussion with such a man. It is calculated to create hard feelings, and had it not been for the meek, quiet spirit that was manifested by Brother Myers, the debate would have done a great deal of harm. So the way it turned out, I think it was a decided victory in favor of truth. Brethren, when you enter into a debate, see to it that you have a man, a christian and a gentleman to debate with. Your for the truth,

JOHN FOORE.

Gatesburg, Kansas.

Hearers and Doers.

"But be ye doers of the word, and not hearers only, deceiving your own selves."—James i. 22.

It is plain from the above statement that the simple exercise of faith alone, will avail nothing. By faith we mean belief, the assent of the mind to the truthfulness of a given statement. To simply confess that the Bible is true, as a revelation from God, is one thing; to obey its commandments to us, is quite another. The first requires only an intellectual exercise, the second a moral change and training in a new direction. The one may be done by a wicked person, the other requires a being who is separated from sinful practices. To be both a hearer and a doer of the Word requires a complete surrender of self and selfish propensities. A truly practical Christian man or woman will be as readily recognized by their actions as the name of the tree will be known by its fruit. This truth Jesus taught—"By their *fruits* ye shall know them," not by their loud professions, not by their "pious look," not by their smooth oily words, but by their fruits, their works, their actions. *One* of the greatest, if not *the* greatest stumbling blocks in the way of sinners, is the *great want* of practical piety found among professors of christianity. How often is the question asked when a truly good character is described, "Where do you find such persons?" and the earnestness of the question is evidence of its propriety.

We can no more manifest a Christian character without its effects being witnessed by those around us, than we could light a candle and prevent its rays being seen by those in sight of it, or build a city on a hill without it being seen. In the secular affairs of this world we say, That man is a farmer, and that is a merchant, and the other is a banker. How do we know? By their occupation, their actions, their works. Why not be able to say, That man is a Christian, that woman is a follower of Christ? Why? By their conduct, their conversation, their actions, their works. How beautifully might the follower of Christ adorn their profession by doing as well as hearing the Word. Let us not be weary in well doing.

J. F. WAGONER.

Sheol.

Brother S. the word Sheol occurs in the following places as the original word for the corresponding English terms.

Gen. xxxvii. 35; xlii. 38; xliv. 29, 31; 1 Sam. ii 6; 1 Kings ii. 6, 9; Job vii. 9; xiv. 13; xvii. 13; xxi. 13; xxiv, 19; Psa. vi. 5; xxx. 3; xxxi. 17; xlix. 14 twice, 15; lxxxviii. 3; lxxxix. 48; cxli. 7; Prov. i. 12; xxx. 20; Eccl. ix. 10; Cant. viii. 6; Isa. xiv. 11; xxxviii. 10, 18; Ezek. xxxi. 15; Hosea xiii. 14 twice.—*Grave*, thirty-one times.

Deut. xxxii. 22; 2 Sam. xxii. 6; Job xi. 8; xxvi. 6; Psa. ix. 17; xvi. 10; xviii. 5; lv. 15; lxxxvi. 13; cxvi. 3; cxxxix. 8; Prov. v. 5; vii. 27; ix. 18; xv. 11, 24; xxiii. 14; xxvii. 20; Isa. v. 14; xiv. 9, 15; xxviii. 15, 18; lvii. 9; Ezek. xxxi. 16, 18; xxxii. 21, 27; Amos ix. 2; Jonah ii. 2; Hab. ii. 5.—*Hell*, thirty-one times.

Num. xvi. 30, 33; Job xvi. 13.—*Pit*, three times. In all sixty-five times.

—Our trials brighten our graces now, and will our crown in the future.

—Our faith has a great influence on our faithfulness.

—Prosperity gains many friends, and adversity tries them.

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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THE RESTITUTION advocates the final restitution of all things which God hath spoken by the mouth of all his Holy Prophets since the world began." It also advocates as a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of Kings, and immortal saints as joint heirs with Him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. It also advocates as a hearty belief of the Gospel, repentance, and immersion as prerequisites to the forgiveness of sins, and a holy life as essential for final salvation.

Communications.—The Editor is not to be understood as endorsing all the sentiments expressed by correspondents, whose letters are published under this head. Each writer is alone responsible for the article bearing his own signature. If the teaching of any writer is condemned, an article setting forth the views of the party differing may be forwarded. Free discussion of Bible doctrine is encouraged, but the Editor reserves the privilege of criticising those communications which antagonize a belief and obedience of the Gospel as a means of salvation, or which undermine its principles.

Israel and the Covenants.

The apostle to the Heb. v. 10, approaches the subject of the Melchisedec priesthood, but hesitates to proceed, seeing they were so dull of hearing, "of whom he had many things to say, but hard to be uttered," or make intelligible to people ignorant of the first principles of the oracles of God.

It may be possible, if we are not the Hebrews addressed, that we are more or less in their condition referred to; and as the covenants of promise made to the fathers of old, are at the foundation of all that God's people expect and hope for; even at the present day; we do well in striving to come to the right understanding of the doctrines therein set forth, and by so doing come to speak the same things as commanded.

It is one of God's covenants of promise concerning Israel, that there shall come out of Zion the Deliverer who shall turn away ungodliness from Jacob. And this we are told will be fulfilled when the fullness of the Gentiles be come in. Rom. xi. 26, 27; Acts xv. 16. By examining this quotation, Isa. lix. 20, 21, we learn their Redeemer will make the following covenant with them, to-wit: My spirit that is upon thee, Israel after being restored, and my words which I have put in thy mouth, Jer. xxxi. 33, 34; Isa. xxx. 21, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seeds seed saith the Lord, from henceforth and forever.

We admit Christ to be their deliverer, but many seem to think He has already come to Zion, and has been turning away ungodliness from Jacob over eighteen hundred years past. But this seems not to be the coming the apostle referred to.

Again, it is admitted, that Christ is referred to, as the horn of salvation raised up in the house of his servant David, to perform the mercy promised their fathers, by delivering them from their enemies, and from the hand of all that hate them, that they may serve God without fear in holiness and righteousness, before Him all the days of their life, Luke i. 68.

The fulfillment of this must be looked for in the future, when Israel shall be restored and grafted into their own good olive tree again; which Paul tells us will take place after their Deliverer comes and removes their blindness, and turns away ungodliness from them, Rom. xi. 17-25. This house of Israel and Judah being turned unto the Lord, will be taught by Him, Isa. liv. 13, where great shall be the peace of their children.

Their Deliverer, Abraham's seed, now possessing the gate of his and their enemies, protects them, and a little one shall become a thousand, and a small one a strong nation. The grafted in branch, of Christ's planting, the work of his hands, that He may be glorified, Isa. lx, and the glory of his people Israel. Luke ii. 32.

They will now dwell in the promised land, with Abraham and his promised seed, who will from henceforth bless all families of the earth, Gal. iii. 8-16. Now will Israel increase until their number cannot be measured or numbered. Hosea i. 10. "There shall be no more thence an infant of days" as now, Isa. lxv.; and this everlasting covenant of peace will be made with the remnant of the broken off branches, Rom. xi. 27, and will be made and accepted as was the first, the finishing touch of the grafting in process, yet in the future. The first covenant was not made without the people first accepting the terms and promising obedience. Neither will the second, I imagine. Nor do I understand the new covenant is being made with the house of Israel and Judah, when the Gospel is being preached to the world to take out a people for Christ's name. For the apostles in their preaching had but little and seldom anything to say concerning the promised new covenant to be made with Israel, and then as a future event. The few of Israel that have believed in Christ, do not constitute the house of Israel with whom the covenant is promised. Jer. xxxi. 31. Such will become the sons of God, John i. 12, and will be associated with Christ in blessing not Israel only, but all kindreds of the earth, and at that time occupy a far more exalted position than is promised Israel under the new covenant even. The promise is not while they are scattered among the nations, dwelling in their enemies land, but after being gathered out of all nations, back to their own land, Jer. xxxi. 10; Ezek. xxxvii. 28. Now, if this covenant is anywhere spoken of by Paul, as being already made, other than a promise, is he not "calling things which be not as though they were?" The High Priest's offering in the holy of holies was a type of Christ's present position at the right hand of God. The time not having arrived for Him to sit a Priest and king upon his own throne, seems to be the reason why He would not be a Priest if He were now on earth. Heb. viii. 4. Thus proving the law dispensation has not entirely passed away with unbelieving Israel. They are suffering the curses threatened for not believing in the prophet raised up like unto Moses, who was a type of Christ.

Their fathers would not hear Moses the first time he attempted to deliver them. So Jesus is waiting until his enemies be made his footstool. It is "after those days" of waiting, that God has promised to send Jesus Christ, Acts iii. 20, to deliver them from their political enemies—restore them to their own land, and make the new and everlasting covenant with them. Heb. viii. 10; x. 12-16. And under this covenant they will have their priesthood and sacrifices of animals restored if I understand Ezek. xl-xlii. xliv. xlvi. 1-7, and those believing into Christ, during this age, enter a covenant like that made to Abraham, by the new and living way consecrated for them by Christ, whose blood is far more efficacious than that of animals, in purging the believers conscience from dead works, to serve the living God; who has become the one mediator between God and man, and by means of his death, for the redemption of the transgressions that were under the first covenant, they which are called might receive the promise of eternal inheritance, Heb. ix. 14, 15, before the new covenant shall be made with the masses of Israel. These called ones are made equal unto the angels, and enter that blissful state prepared for them, "That since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee." Isa xliv. 4. While the blessings promised Israel under the new covenant are such as the eye of man has seen and heard of ever since the beginning of the world, though measurably withheld from all, especially the called ones, previous to that age. Opposing error with error is a slow way to advance in the truth, and in nothing is it more evident than in the success had in trying to convince good men and women that God had promised a glorious future for literal Israel—restored to their own land of Canaan. The reason seems to be the admission and common belief that the covenant has already been made with them. A strange conclusion it would seem, where there is no promise of this in all the Scriptures, until after their restoration, never more to be pulled up out of their land, when they are promised a greater abundance of the good things of this life, than has ever fallen to the lot of saint or sinner, since the fall of the first pair from Eden. But if the covenant has already been made, may it not all be a spiritual myth, in harmony with the diluted Gospel of the day? Again, the promise of spirit baptism on the whole house of Israel, Joel ii. 28, was promised after the restoration and new covenant made. Now if it has been made and the spirit poured out as promised, where is the evidence? Christians, saying nothing about Israel, do not see eye to eye as promised, but need a great deal of teaching and study, to understand many of the simplest facts of the Gospel message; which is not the promised condition of things under the covenant. We should not forget that facts speak louder than words. It is thought by some that Peter said the promise of spirit baptism is unto you and your children. Acts ii. 39. But I see no reason for drawing such an inference, but rather the forgiveness of sins is promised as stated in the preceding verse. Neither did he say the pouring out of the spirit on the day of pentecost was the fulfillment of that which was spoken by the Prophet Joel, Acts ii. 16. It could not have been a fulfillment, being too soon, and not as general as promised, and was not poured out upon the class the prophet said it should be. Ezek. xxxvi. 31, 32. At that time only a few tasted the good word of God, and the powers of the world to come. Then it was like that promised—a taste by a few of what is promised the whole house of Israel, under the new covenant, after their Redeemer has turned away ungodliness from them. Now if a new covenant has been made it seems not to be the one promised the house of Israel.

The "Lamb" of God slain in type since the fall, has come and consecrated a new and living way to approach God for pardon and reconciliation, and this provision seems to be made for the house of God. Heb. x. 21. The "sheep" for whom Christ gave his life. While the house of Israel have been bowing down in unbelief, suffering the penalties of the broken law, which they still cling to, God hasten the time when they shall see Jesus again, and say blessed is He that cometh in the name of the Lord." Matt. xxiii. 39.

E. D. ADAMS.

False Positions of Universalism No. 7.

16. *Universalists teach that God is the Father of all, and then all will be saved.* Just to take a hasty glance at this position, it seems reasonable. But he is not the Father of all. He is no more the Father of the wicked than of the beasts that perish. Jesus, in John viii. 44, plainly teaches this: To the wicked Jews, he said, "Ye are of your father, the devil, and the lusts of your father ye will do." Can a man be a child of God and of the devil at one and the same time? And again; Paul affirms, "For ye are all the children of God by faith in Christ Jesus," Gal. iii. 26. If this witness is true, then none are the children of God by creation, but only by faith in Christ Jesus.

17. *Universalists try to make capital by a play upon the words "all," "the whole creation," etc.* We now show their interpretation of these words to be *wholly false*, and subversive of Bible teaching. Mark xvi. 25. "After that he put his hands again upon his eyes, and made him look up; and he was restored, and saw all men clearly." Did he see "all men" in the past, the present, and the future?

Mark xvi. 15. "And he said unto them, go ye into all the world and preach the gospel to every creature." Did Jesus command his disciples to travel all over the whole earth? No! It was "*not common*," the world, the earth enlightened within the Roman territory. Did he command them to preach to everyone of the race? No! Or their mission was a grand failure. Let Paul explain, Col. i. 23. "If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature under heaven." Did Paul or anyone else ever preach to all of the race, past, present, and future? No! It was (*pasei te ktisei*) to every creature (*hapto ton ouranon*) under heaven—to all under the Roman heavens.

Luke ii. 25. "Now when all the people were baptized." Were the whole human family, past, present, and future, baptized? But there are so many scriptures with the words "all," "every creature," "the whole creation," etc., that to quote them all would be to transcribe the greater portion of the New Testament. For the present, therefore, I will give one or two more of the strongest for universalists, and for the fair chance, to show that no one can prove either doctrine by them.

Rom. xi. 25. "And so all Israel shall be saved." Now, so far as the Jewish race is concerned, this is the strongest scripture in the Book of God. It seems sweeping, universal, as regards the Jews. How now Paul? Have you turned Universalist? No! By no means. How then do you explain this? Easy enough. Rom. ix. 6-7. "For they are not all Israel which are of Israel; neither, because are they the seed (natural) of Abraham, are they all children; but in Isaac shall thy seed be called." "That is," as Paul explains again, Rom. ix. 8, "they which are the children of the flesh, they are not the children of God; but the children of the promise are counted for the seed." But who, Paul, under the gospel, are the seed of Abraham? "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither male nor female, there is neither bond nor free: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. iii. 26-29. So, contrary to Universalism, every one is not a child of God.

Rom. viii. 22. "For we know that the whole creation (*pasa he ktisis*) groaneth and travaileth in pain until now. And not only they—"the whole creation"—but ourselves also." Here the broadest words known to the Bible, the most comprehensive, do not include the whole race; for they exclude Paul and the brethren. Therefore, if the Bible declared in a general way, that the whole creation should be saved in the eternal state, still universalism would be unproven. There are but few, if any, universal propositions in the Bible; but there are general and particular ones in abundance. Particular *salvation refers to the few* to be saved when Christ first comes, the called out ones, ready to receive him, and to be his associates in his kingdom; general promises include the great salvation to take place during his reign; but universal ones are unknown to the Bible, or are to be applied to all the redeemed of God after the destruction of the wicked.

A. MALONE.

Palestine, Ill., 1875.

—Christ's soldiers are volunteers and not pressed men.

Consecration.

"I beseech you, therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy and acceptable unto God, which is your reasonable service."

The apostle took a well known rite of that time, to impress upon their minds the necessity of a surrender to God of the entire being. As in the burnt offering, the unclean portions were thoroughly cleansed, and every part of the animal offered in sacrifice, so, to present our bodies a living sacrifice, we must be cleansed from selfishness, ungodliness, and worldly lusts, and live soberly, righteously, and temperately. Are our bodies fit for a sacrifice to God, when, for the gratification of our depraved appetites, they are so filled with breath-destroying substances, that the "whole head is sick and the whole heart faint," the intellectual and moral nature so benumbed as to be powerless to come to our relief, and we have to acknowledge to ourselves with sadness that we have not enough of the love of God in our hearts, to enable us to surmount the temptations. We cannot present our bodies a living sacrifice to God, when we are manifesting an ungodlike selfishness in almost every act of our lives. Selfishness consults only its own gratification, and is the groundwork of every sin and crime known to man. It is the soil that produces the cares of the world, and the deceitfulness of riches, which chokes the word that it becometh unfruitful. It is the basis of the dark list of crimes enumerated by the apostle, of which he says: "They that do such things shall not inherit the Kingdom of God." To present our bodies a living sacrifice, we must yield our desires and wills to the will of God, and give up whatever hinders our progress in God's service. Our appetites and passions must be brought into subjection to the divine law, for how can we present our bodies a living sacrifice to God, while we are captives to our depraved appetites? Has a slave any power to dispose of his own person? If we remain in bondage to our appetites and passions, we are prohibiting ourselves from serving God; for "no man can serve two masters." God has no use for such service. He says, "My son, give me thy heart." Anything less than that is only ministering to the love of self, and is not acceptable to God.

Man is a finite being, a candidate for immortality, his character is being formed by his daily deeds. Each voluntary act has a bearing upon his future destiny. If we obey the injunction of the apostle, and whether we eat or drink, or whatever we do, do all to the glory of God, we will cheerfully give heed to the laws that govern our physical organization;—be faithful to the trust committed to us, and so live that we can thankfully receive the beautiful things so freely strewn along our pathway by our Father's loving care.

Are we so living that, in presenting our bodies a living sacrifice, we may expect it will be said, "Well done good and faithful servant?" Are we being prepared for a place in God's building, or for the hay, wood and stubble the great day? If we are God's children, heirs of God and joint heirs with Jesus Christ to an eternal inheritance, we have no right to ignore any law that comes from God. A great many are very strict in every moral law, but think the physical laws of very little consequence. But the physical laws are made by the Creator, and are his laws, as well as those which refer to our moral nature and work in unison to make a harmonious whole, and we have no right to say by our actions, we will heed those that we choose to, and pass by the rest and call them non-essential. God has no non-essential. If by disregarding His laws, we become diseased in body and mind, unfit by our example to be witnesses for God; sinning and suffering,—knowing what is right, but permitting our appetites to rule to our injury,—how can such a sacrifice be holy and acceptable to God? I do think it is high time that we, as a people who are looking for the return of our absent Lord, were waking up in this matter, and trying to learn how to obey every law that comes from the Creator. Cultivate a spirit of filial love and obedience in every act, crucify self-love, have an eye single to the glory of God, and with prayerful trust in God, resist every temptation. Perhaps we have so often yielded that the struggle will be long and hard; but, if we remain true, our trial will be succeeded by a cloudless day of eternal glory. The prize is great; win the Kingdom of God and His righteousness forever.

MRS. S. R. FUNNY.

Alden, Iowa

Signs of the Times.

The sky presents a variety of phenomena from which, by careful observation, we may learn when to expect showers and storms. There is nothing more common than for people to regard the tokens in the sky and take observations respecting the weather: especially, if they have important business to do which might be unfavorably affected by a change; or if they anticipate a pleasure dependent upon its condition. Jesus said, "When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is. And when you see the south wind blow, ye say, there will be heat! And it cometh to pass." The Mediterranean Sea lay to the west of Palestine, and a cloud rising in that quarter showed the accumulation of vapor, and indicated a shower. Elijah understood this, when from the top of Carmel his servant saw the little cloud, like a man's hand, rising out of the sea, and giving warning to Ahab of an abundant rain, he escaped to Jezreel before it began. The Desert of Arabia lay south of Palestine, and a wind from that quarter was accompanied with heat. Knowing this, the inhabitants could use means to exclude the hot air from their dwellings. It was something to understand these signs and to profit by them. But a more important science was that of knowing the signs of the times to which they gave no heed, incurring the censure, "Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye discern not this time." It was the time of their visitation, and the concluding period of their national trial, which, on account of their culpable ignorance and unworthy conduct, was about to terminate in their national overthrow, and the destruction of their city and polity. Their lack of discernment arose from their sensuality and pride. Their unbelief was occasioned by their self-righteous formality, worldly-mindedness and hypocrisy. It was not for want of means that they were deficient in knowledge. The word of God and the ordinance of religion were theirs. It was not from any natural defect that they were so stupid. They were intelligent beings, and capable of understanding; but their hearts had waxed gross, their ears were dull of hearing and their eyes they had closed, so that they could not see nor hear nor understand. The doom could be averted only by repentance towards God and faith in Christ: but they had made themselves incapable of repenting or believing. Yet they were inexcusable. The fault was their own.

In the ordinary business of life, men are generally disposed to compromise differences, which, if pushed to a legal result, might end in ruin. A prudent man avoids danger by timely precaution. He makes peace with his adversary before matters come to the worst. We should bring the same prudence to bear on spiritual and eternal things which are of the greatest importance. We are called to the kingdom and glory of God, and urged to make instant preparation for that future state. Preparation can be made only in this life. We must work while it is called to-day; the night cometh when no man can work.

We must get ready and keep ready that whether we live or die we may be found of Christ in peace at his coming: for he will come again to ransom his saints from death and glorify them with himself. We know not the day of his coming yet there are signs which indicate its approach. It will come as a thief in the night upon a careless and indifferent world. It will take them by surprise. It will fall upon them as a snare. But if we watch and wait for it, it will not overtake us as a thief. Let us observe the signs of the times. There is a specialty in the times in which we live. We seem to be approaching some great crisis. What is it? It may be that the Lord is near. Are there no signs to indicate that the day of the Lord draweth nigh? Enough to excite in many minds apprehensions of some fearful overturnings of society in both church and state. Enough to enforce the Savior's admonition to watch. Watch, therefore, for ye know not the day or the hour when the Lord cometh.—*Prophetic Times.*

Mark xvi. 16.

"He that believeth and is baptized shall be saved, but he that believeth not shall be damned."

The conjunction "and" joins an active and passive verb; hence the "he" is active in the one and passive in the other. If passive, has the "he" any part to act in this passive further than to receive it? If this is settled as being passive, can water have anything to do with it in this connection? Does it not open the channel of ideas that believing is a progressing and increasing work, until that which we believe overwhelms, covers, immerses us? In this last we are passive, though in the first, the believing, we are active.

Again, if the belief is less than sufficient to thus immerse, it is short of salvation or life giving, when carried to this extent. Let us call this the quickening (in the idea of gestation) "You hath he quickened," etc. Now again, "He shall not be quickened who believes not." Of course he gets no baptism covering overwhelmings in the passive. Yet further in this same light of quickening. If he falls short of it, he is not quickened, and therefore falls short of life, or is a failure, or is damned.

In disciplining the nations, the apostles evangelized or announced the word or words of Jesus, which are also the words of God—"The words which I speak unto you, they are spirit (force) and they are life." John vi. 63. Believing into these words is believing into Jesus who is the life, who is also the Father, and we in him, by believing into him. "By grace (the antidote to sin) we are saved" or have life. Being in him who ministers grace, (the high priest) we are baptized, overwhelmed, immersed (passive) and thus quickened (embryollically) and shall be saved, have life, or be of the good seed and children of the resurrection.

B. B. SCHENCK.

—Despair of success hinders many a good enterprise.

The Genealogy of Jesus.

A CORRESPONDENT ANSWERED.

To the Editor of the Chicago Tribune.]

CHICAGO, May 13.—Your correspondent, "W.," in last Sunday's "Tribune," asks of Charles H. Reed three questions touching the genealogy of Jesus. Last Mr. Reed should not have the time or disposition to answer the questions, I offer "W." the following explanation, compiled mainly from the annotations of several old Biblical critics, who have long ago examined into, and, I think, satisfactorily settled, the point raised by "W." We will take up the questions in their order:

First—Inasmuch as Matthew declares the genealogy of Joseph from Solomon, while Luke traces it from Nathan, the brother of Solomon, which of these accounts, if either, is inspired?

Both are correct, if we except the names of three Kings omitted from Matthew's list, according to the authorized list, but evidently through a clerical error made in translating Matthew's Gospel from the Hebrew, in which it was written, into the Greek; the name Ahaziah in the Hebrew—or Och-Ozias in the Greek—the son of Joram, having been confounded with Azariah in the Hebrew—or Ozias in the Greek—the fourth from Joram. In like manner, and probably from a like cause, the name Jehoiakim, the son of Josias, and the father of Jechonias (see 1 Chron. iii. 15, 17), appears to have been omitted from the eleventh verse of the third chapter of Matthew. It does not follow, however, that divine inspiration was required in making up the genealogy by either Evangelist, as the opening chapters of the first book of Chronicles gave them all the information they required as to the earlier names, and the later ones the Israelitish tribal relationship and pride of ancestry possessed by each family would easily enable them to secure. The point of both genealogies, however, is to prove his lordship by both lines of descent to the Throne of David, and his ability to fulfill the predictions recorded in Luke i. 32, 33; Isaiah ix. 6, 7; and Ezekiel xxi. 27.

Second—Of what consequence is the genealogy of Joseph, since he was not the father of Christ, and how does his descent from David show that Christ was "of the seed of David"?

Much, in the eyes of the Jew; and we must remember that Matthew's Gospel was first written in Hebrew (eight years after the ascension of Jesus), and primarily to the Jewish Church, there being at that time no Gentile Church (the translation into the Greek was not made until thirty years later). By the Mosaic law, the wife and her children became heirs in due course to the inheritance of the husband (witness the story of Ruth and Boaz,) and thus Jesus in this way, if in no other, became heir to whatever inheritance Joseph had in the Throne of David.

Third—If the genealogy of Christ, on the human side, was of any consequence, why was it not traced through Mary, who was really his mother?

It is traced through Mary in the genealogy given by Luke. While the lineage described by Matthew is traced, for the reasons given, from David, through Solomon, to Joseph, that described by Luke (written A. D., 63, mainly for the benefit of the then numerous Gentile churches and addressed to a Greek Bishop) is traced through Nathan, another son of David, to Heli, the father of Mary, thus showing the Gentile churches, first, that Luke at least did not believe that Jesus had any nearer, legally, unto ancestor than his grandfather Heli, and, second, that though the lineage be traced back through the legally line of the mother, it still points to Jesus as a true inheritor of the Throne of his father David; and "W." will doubtless remember that the point that the Messiah must be the son of David is made a strong one by the Pharisees themselves, and is frequently incidentally alluded to by Luke. According to the received tradition of the Jews, incorporated into their Talmud (which national testimony there can be no good reason for calling in question,) Heli was the father of Mary, and as it was the custom of the nations then, including the Jews, not to admit the names of females into their genealogies, the name of Mary is omitted, and the next male in the line, Heli, his grandfather, is taken. The discrepancy between this statement and that of Luke iii. 23 is only an apparent and not a real one. To take the verse as it stands, one might reasonably argue that Luke stated that Jesus was (as well as was supposed to be) the son of Joseph, and it is certain the translators did not intend it to be so understood. The difference in the order of the words in the oldest copy of the manuscript (with probably one exception,)—the Vatican copy,—and in the later copies from which the received text is taken, reveals the error inveterated in the latter. The Vatican copy of the Greek reads thus: on loulos hos enomizeto tou Joseph, tou Eli, or, strictly translated "being the son, while he was supposed of Joseph, of Heli," or more freely translated, being the Son of Heli, although he was supposed to be of Joseph. The "son" here answers equally as well as a Hebrewism for grandson or of a direct kin in the same sense in which he is called the "Son of David;" the mother's name being ignored. GEORGE F. WORK.

THE RESTITUTION.

PLYMOUTH, IND.....May 26, 1875.

EDITORIAL DEPARTMENT.

—We hope there will be a general gathering at our June meeting at Antioch. Let all come who can do so. See the notice in this issue.

—We are to spend next Sunday in Harvard, Ill., our old home, and where we preached for twelve years. We hope to meet many of our old friends at this meeting.

—Brother J. T. Prime has located at West Irving, Iowa. He writes us that he expects hereafter to give his whole time to the work of the ministry. We trust the brethren will stay up his hands, and that success will crown his labors in the Gospel of Christ.

—There was one addition to the Plymouth congregation on Sunday last. Our society is gradually gaining, and we hope ere long to see a goodly number join us. Our Sunday School is increasing in interest and we expect that much good will be done by this means.

—We have just published a new tract, entitled The Ancient Gospel, written by brother Wiley Jones of Norfolk, Va. It is very clear and tersely written. They can be had at this office or from the author. Price three cents per copy or 30 cents per dozen.

—Bishop McCloskey, of New York, who was recently confirmed as a cardinal, was made the recipient of a diamond cross, worth $20,000. *This*, certainly, cannot be the cross spoken of by our Savior—"If any man will come after me, let him *deny himself* and take up his cross and follow me."

—Brother Halstead closed an interesting discussion with a Methodist clergyman at Dundee, Ind., recently. The debate was conducted in a kindly spirit and much good will result from the investigation. The subject was upon the points of difference between us and the generally received views of the churches.

—We call the attention of our readers to the excellent appearance of the RESTITUTION this week. It is now printed on new type, which greatly improves it. The old type was so badly worn that it was almost impossible to do a good job of press-work. Our printers, Messrs. MCDONALD & GENDES, are both practical men, and deserve much credit for their excellent taste in the selection of material for our new dress. This improvement is rendered doubly pleasant in view of the fact that it is done without any additional cost to the Association.

—Long articles as a rule are never read, and it is a standing mystery to us to know why some brethren will persist in sending us articles which are so long that we cannot publish, without cutting them into two or more articles, and then they are so constructed that this cannot be done without destroying their sense. We have articles before us which are as long as St. Mark's Gospel, and yet brethren wonder why they do not appear. We would gladly publish these communications but they are *too long!* We must not try to say everything in one article. We hope our correspondents will try and give us their thoughts in short, spicy articles, and do, for the sake of the printer, write so that your words can be read. Some of our manuscripts present the appearance of having been written on horseback. Give us your thoughts in good, plain language and write only on one side of the paper, and stop when you get through.

The Flaming Sword.

The sword is an emblem of war. Sometimes of power. It gleams in the hands of conquerors but sleeps in the sheath of the conquered. Men have pushed their claims forward at the sword's point, they have hewed down armies and won their way to imperial thrones. But it is written: "He that killeth with the sword must be killed by the sword." The world's history is a full confirmation of this adage.

When man had sinned and proved disloyal to his God, he was driven from Paradise to till the ground. War was declared against sin, and the man was made to feel that his treason was to be resisted. The flaming sword was the sentinel which guarded the tree of life. The cherubim and sword of fire or flame were heaven's barriers against the culprit. As long as sin remains, as long as death reigns, so long will the sword be drawn out to vindicate the Word of God.

But beyond the reign of war and battle, there rises an age of peace. Then the swords shall be beaten to plow shares and the spears to pruning hooks. The clarion will not be heard in the realms of life, and when the gates of Paradise are open once more, no flaming sword shall guard the sacred entrance. But angel voices shall welcome the redeemed, and on the bright plains of an earth made new, the tidings of victory over all foes, shall ring in the songs of salvation unto our God. Star-crowned kings, white-robed princes with golden sceptres shall come with the nations of them that are saved to the eternal city, where the day shall be forever, and the glorious Christ shall reign King of kings, in the sweep of eternal years, over a world made new.

Meetings in Goodland.

On Saturday the 15th inst, we took the train for Goodland, where we were to speak the next day. Before leaving the office we were introduced, by brother Chaplin, to a Christian minister by the name of Whitman, who took the same train and accompanied us as far as Miller's Station. Mr. Whitman brought up the subject of hell as a pleasing theme for conversation. He was anxious for us to hear *his* view of this much talked of and much dreaded place. This clergyman claims to be far in advance of most men on this subject, and goes so far as to say that there may a certain kind of *rejoicing in hell!* Wicked men will feel as much at home in hell as the saints will in heaven. It was rather amusing to us to hear this somewhat novel view of a place that has been looked upon as the abode of misery and wickedness only. Mr. Whitman was also free to inform us that the devil was bound during the time Christ was on earth; and that the one thousand years was only an indefinite period of time.

In the light of his position we asked him to explain Paul's language: "Wherefore we would have come unto you, even I Paul, once and again but *Satan hindered us.*" 1 Thess. ii. 18. Our friend stated that this meant evil principles, etc. So it seems that Satan himself is bound, but his principles are yet *loosed* Strange logic this! Whether the devil is personal or impersonal one thing seems certain, that whatever was called devil in the days of the apostles was active in opposition to the truth, and gave no indications of wearing a chain. Paul wore the chain at Rome, and the saints were martyred for their faith *in* Christ. And yet all this took place *after the devil was bound!* Such a theory carries with it its own refutation. We hope our friend may yet understand the way of the Lord more perfectly.

We reached Goodland at about two o'clock the next morning, after a tedious ride on a freight train, of nearly all night. The next day we discoursed to the people on the "Bible view of the soul." They were much interested in hearing what we had to say upon this subject. The pastor of the M. E. church at this place had been discoursing for sometime upon the immortality of the soul. Brother Stafford is zealous for his theory but not having a "thus saith the Lord" to prove that the soul is immortal, he finds it a difficult task. We know how to sympathize with him, as we once believed the same thing. But when we found that the word immortality was nowhere in the whole Bible applied to the soul of man, and that God had declared, "*the soul that sinneth it shall die,*" (Ezek. xviii. 4.) we ceased to believe the theory.

The interest was so great that we remained and preached on Monday evening upon the subject of *hell.* We took up the general view and showed that it had no place in the plan of God. The large audience present evinced the deepest interest in our expositions of Bible truth, and a number came to us after the meeting and expressed themselves fully satisfied upon the subject. The little band of believers in Goodland are full of hope and are united in their work for Christ. May they all stand firm unto the day of Messiah's coming and kingdom.

On Sunday brother and sister Halstead from Renssalaer, and a number of brethren from Remington were with us. From all directions we hear the Macedonian cry—"Come over and help us." The people are becoming interested in the ancient Gospel, and we long to see more efficient laborers in the field. Let the Word go forth with power. God will bless all those who put their trust in Him.

Kentucky has her centennial this year. One hundred years ago, Richard Henderson purchased from the Indians all of Kentucky south of Kentucky river. One hundred years ago Daniel Boone surveyed it for him. One hundred years ago Boone completed the fort at Boonesborough, Madison county. One hundred years ago his wife and daughter (sweet "boons" to him) came as the first women to Kentucky, and one hundred years ago the first sermon was preached at Big Spring, in Harrodsburg, Kentucky.

The Generations and Prophetical Periods.

We do not give our readers the continuation of our subject, in regular sequence, as anticipated. The writer defers, in order to give the following communication from Brother J. P. Weethee. We commend his article to the careful consideration of all interested in prophetical investigation. His professional standing, literary acquirements, prophetical researches, and historical reading, entitle his opinions to more than ordinary respect. We simply follow his article with some reasons and authorities for our own conclusion, as given in the paper to which our brother alludes.

REVELATION X. 6, 7.

Seeing an article in your excellent paper, giving some thoughts relative to the meaning of the above verses, allow me to express a few thoughts on the same. The book is worthy of close investigation. Truth, like pure metal, shines by use.

Let us investigate, but in kindness. Allow us to examine each other's views, and thus learn. I do not allow myself to found a theory on a false translation. It is building on the sand.

Verse 6 closes with these words:—"*ote chronos ouk estai eti*"—that time (the) is not yet. Verse 7 reads thus:—"*Alla en tais hemerais tes phones tou hebdomou angelou, hotan mellei salpizein, kai etelesthe to mysterion tou Theou, hos euengelisen tous heautou doulous tous prophetas*"—but in the days of the voice of the seventh angel, when (while) he shall be about or delay to sound a trumpet, the mystery of God shall be accomplished, as he (with declared by his servants the prophets."

The seventh trumpet has a VOICE as well as a SOUND. Between the close of the events under the sixth trumpet and the sounding of the seventh trumpet, there is a DELAY. That period is called the voice of the seventh angel, Why so denominated is not stated. Its work is the finishing of the mystery of God.

The meaning seems to be this:—The rainbow angel, with a little book open stands. Seven thunders uttered their voices. John was about to write when a voice from heaven said, Seal up those things which the seven thunders uttered and write them not. It is not now the time to make them known—the time is not yet—it is not yet the time. Between the sounding of the sixth and seventh angels there shall be a short delay, called *tachus*—quickly. Rev. xi. 14.—also the voice of the seventh angel, *from* the fact that the events of the seventh angel, or perhaps what the seven thunders uttered will be declared to the world. Then may what the seven thunders uttered be unsealed and the book of Daniel also, and all the mysteries connected therewith cleared up and finished. One point remains to be explained:—Does the word *mello*, translated in our version begin, mean DELAY? Here lies the burthen of proof. This we now propose to establish.

Mello is from *mello*, to be about, on the point of, to design, intend, be bent upon; *to be wont or accustomed;* to linger, delay, loiter; procrastinate, defer; to hesitate, demur.—*Grove.* Parkhurst says thus:—To delay.—Acts xxii. 16. This is the use of the best Greek authors. With an infinitive following, to be about to be, or to do any thing. Matt. ii. 13. Herod WILL seek the young child. Matt. xvi. 27. The Son of Man shall come—what is to come. Matt. iii. 7. Flee from the wrath to come. Matt. xii. 32; Acts xxiii. 28. Lying wait being told me as ABOUT to be. Acts xxiv. 15; Acts xxii. 16. And now why TARRIEST thou. Rev. i. 17. The things which shall be hereafter. Rev. iii. 2. Ready to die. Rev. vi. 11. That should be killed as they were. Rev. viii. 13. Angels which are yet to sound. Rev. x. 4. I was about to write. Rev. xii. 4. Ready to be delivered. Verse 5. Is about to rule all nations. The word is found one hundred and ten times in the New Testament, and means the certainty of some future event—and carries the idea of delay.

J. P. WEETHEE.

MT. AUBURN, OHIO.

Although the conclusion to which Brother Weethee comes, and the rendering of the Greek which he favors, have the support of learned and able translators and expositors, still there is some respectable authority on the side of the writer. John Albert Bengel, a learned writer on the Apocalypse, who wrote on this subject about 1740, considers the Greek term *xronos* as a prophetic period. It is true that he makes the time designated by it 1111 1-9 years. Of this writer, Dr. A. Clarke gives the following short account: "John Albert Bengel is author of an edition of the New Testament, with various readings, and such a judicious division of it into paragraphs, as has never been equaled, and perhaps can never be excelled. He wrote a very learned comment on the Apocalypse, and short notes on the New Testament, which he entitled, *Gnomon Novi Testamenti, in quo ex nativa verborum vi, simplicitas, profunditas, concinnitas, salubritas, sensuum, Calestium indicatur.* In him were united two rare qualifications—the deepest piety and the most extensive learning." John Wesley, who had the best of opportunities for acquiring a knowledge of the original language of the New Testament translates the phrase—*ote xronos ouk estai eti*—"*that there shall be no more a time.*"

Rev. E. Bickersteth translates the phrase—"*a time no longer.*"—See Practical Guide to the Prophecies, p. 140. He differs from Bengel and Wesley in making its duration 800 years, instead of 1111 years.

These writers all employ the commonly received Greek Text. For this Dr. Bloomfield says "there is little or no authority (scarcely more than Erasmus' one wretched MS.) and internal evidence is against it; since it seems to have been an *alteration* made to effect the sense contained in our Common Version." Accordingly Bloomfield edits the reading—*ou xronos eiste eteti*—The most literal translation of this emendation is—*That* (a) *time no more shall be.*

Griesbach edits this phrase in the same manner as Bloomfield; and also gives an authority for the reading—*ouketi estai o chronos mou*—which literally rendered would be: "*That there shall no more be another time.*" It is fair to say that Bloomfield favors the idea of *delay*, but he says: "This sense of *delay* cannot, I think, be proved to exist, as they imagine in the word *xronos*. It should rather seem to rest on the *tense*, which is probably used provincially for *tarries.*" How he deduces "*delay*" from a form of the verb that signifies "*shall be*" is more than I can understand.

David N. Lord renders the words in question—"That the time shall not be yet." Others concur in this rendering. We thus give our readers both sides. In a future paper, we shall have a little more to say on this in connection with Daniel's prophecies.

S. A. G.

What a Friend We Have.

"If God be for us, who can be against us? He that spared not His own Son; but delivered Him up for us all, how shall He not with Him, freely give us all things."—Rom. viii. 31-32.

When a man is surrounded with enemies, with not a friend to help him, how must his heart be gladdened at the sight of one who declares that he is on his side, and will stand by him. Like David and Jonathan, their souls will become knit together as one. This is the position we were in—enemies of the worst description surrounded us on every hand; there was "no eye to pity, and no arm to save," when suddenly God's eye pitied, and his arm saved us. He declared Himself on our side, and gave His own Son as a sacrifice for us. He even loved us to the degree of adoption into His own family as sons. Well might the poet exclaim:

Behold the amazing gift of love
The Father hath bestowed
On us, the sinful sons of men,
To call us sons of God!"

But do we realize, brethren, the full force of this expression, that God is for us? Do we attribute to it a meaning that applies to the future age only? If so, it seems to me that we fall far short of what is intended. Does it not mean that he is for us now and evermore? This would teach us to look upon Him as a God present, and not future only—as a God nigh, and not far off. I think there are many testimonies that will bear out this idea. For instance, the following from Heb. xiii. 5-6: "Let your conversation (conduct) be without covetousness; and be content with such things as ye have; for He hath said, I will never leave thee, nor forsake thee. So that we may boldly say, the Lord is my helper, and I will not fear what man shall do unto me."

This exhortation of the apostle Paul is right in point. He warns us against a covetous disposition, and declares that we must be content with such things as we have. "But," replies one, "I cannot be content with what I have got, it is not sufficient to keep me in years to come." Oh, this is the reasoning of worldlings; but true Christians will trust God, who has said, "I will never leave thee, nor forsake thee." They will regard Him as a God at hand, who will supply our present needs. And when I say our needs, I do not mean more than what the apostle Paul includes in his list when he says, "having food and raiment let us therewith be content." There are many things used nowadays by men, and those that call themselves Christians, that cannot be classed under the head of food or raiment. Tobacco, snuff, liquors, and many other superfluities, are not food. We might name many articles of adornment also, that are used on our persons, that cannot be regarded as raiment. The word raiment signifies a covering, clothing. Our needs truly are very few, but our desires are almost unlimited. It is the supplying of the needless things that causes so much anxiety, and taxes the energies and pockets of those who are not content. Depend upon it, brethren, it will be safer to obey the injunction of the apostle, than to disregard it. If we can exercise faith sufficient, it will bring us into closer relationship to God, and we shall not fear. It is the lack of this faith that makes us fear, and the presence of fear urges us on in the direction of the world. Let us practically realize that God is for us, now, and fear will depart. Comfort will come; a sweet peace and a calm confidence will possess our souls, that will be a rich possession, compared with the anxiety and constant fear of those who trust in themselves and not in God.

And if we put our trust in God, up to the end, manifesting it every day in our conduct, what will be the result? We are told that God who is for us, will, with Christ, "freely give us all things." I like that word "freely." It is characteristic of the giver. His hand opens wide toward those that put their trust in Him. He will freely give to them all things. This covers everything. "All things are yours," says Paul. What richest what bountiful supplies! what stores of glory! The utmost stretch of our imagination can grasp but the outer edge of it.

In conclusion, brethren, let us try to live out the precepts of Christ, and the teaching of His apostles. Do not let us try to quiet our consciences by applying them to the early church, and not to ourselves, as some do. What was for their good, will prove to be for ours also. The commandments of Christ apply to all, and not a part only. Do not be afraid of doing too much for Christ, of keeping too many of His commandments, or of observing them too literally. Better be found erring in our efforts to observe, than in our efforts to spiritualize away the meaning of His words. Let us not fear man, but the fear of God should always be present. "If God be for us, who can be against us."

T. W.

—Carnal hearts, in their best wishes, look no higher than carnal ends.

—Dainties are deceitful meat, we may be deceived by them more ways than one.

Eternal and Everlasting.

The words eternal and everlasting occur about 130 times in the Old and New Testaments. Some 40 times these words are found in connection with the word life; and all but one passage, (Dan. xii 2.) are found in the New Testament. There is no difference in the signification of eternal and everlasting, as they are both translated from the same Greek word, and are used interchangeably. It is generally understood, and the dictionaries define, that eternal means, endless, ceaseless, and perpetual. That this is the true meaning in some passages we admit, as for instance, when applied to the Creator, "the eternal God is my refuge;" "from everlasting to everlasting thou art God;" now to the living eternal, (or "of the ages as the original is) be honor," &c.; but the same term is connected with created things of limited duration,—as hills, mountains, habitations, doors, chains, fire, light, glory, Gospel, house priesthood, &c.; hence, we conclude that these terms do not essentially imply that which is endless or unlimited in duration. We cannot find this meaning in the original word *aeons, aionias*, the adjective form of the word *aeon, aion*, an age. The word *aionios* cannot very well be translated into English; the nearest approach that we can give is age-lasting—pertaining to, or enduring for an age. As the word is derived from the name *aion*, signifying age, it must have a similar signification. An age may be of any length, from that of the insect of a day to that of three score years and ten of a man—from the flower of a few months to the giant of the forest of thousands of years.

The Mosaic dispensation had its *aions* or ages, consisting of jubilees, occurring every fifteen years; this is sometimes called the Gospel dispensation or age; and the "dispensation of the fullness of times" is styled the age to come, (rather ages to come.—T. W. W.)

Of the same class and having a similar signification, are the phrases "FOREVER AND FOREVER AND EVER," which occur over 200 times in both Testaments. There are over 100 passages in the Greek New Testament where *aion* occurs in its singular and plural form.

Sometimes the word is translated in the common version, ever, forever, never, forever and ever world, worlds, course twice, eternal and once ages (twice, ages, Eph. ii. 7; Col. i. 2.—T. W. W.) The true and uniform rendering ought to be age or ages. And if that had been the translation given so that the readers of the scriptures had become familiar with its use, instead of the various significations given them would have been a better understanding of the words of the Holy Spirit. The words ever and forever, so frequently used, better convey the idea of endless duration, which the translators evidently had derived from their creeds, than if literally translated age, and so they warped the word to suit their theology. But the fact is, that it matters little whether we take the word *aion* or *aionios*, the radical idea is an age or the duration of an age, according to that with which it is connected or applied, whether past, present, or to come.

ETERNAL OR EVERLASTING LIFE. The word *aionios* is found in connection with the word life in the New Testament some 45 times as a qualifying term, and shows that the life spoken of, is to be possessed or enjoyed in some particular age referred to. Here it is called age-lasting life, or life of the ages. Theologians of the sectarian order generally speak of the world to come or the state upon which the soul enters at death, as the eternal world, or eternity which they describe as an ocean without a shore,—an unfathomable depth,—a limitless expanse,—and duration without an end. And, as according to their Platonic notions, the soul is immortal when it enters upon its eternal state, happiness or misery must be enjoyed or endured without the possibility of a termination. This we are glad to know is only foolishness. The Scriptures teach a different doctrine, and are more in harmony with the Divine attributes. The life and the Gospel is the life of the age to come, and the Gospel which reveals it is "glad tidings of the kingdom of God." The salvation promised is a deliverance from condemnation or death. This is equivalent to a promise of life. Hence we read in 1 John ii. 25, "This is the promise which He has promised us, even eternal life," or life in the age to come. And again, "He that believeth on the Son hath (by promise) *aionion* or age-life; and he that believeth not the Son, shall not see life (in the age); but the wrath of God abideth on him," (in the age.—T. W. W.) John iii. 36. "The wrath of (God" here spoken of, is the sentence of death under which mankind is placed by reason of sin. The believer is delivered from this curse, and is "passed from death unto life"—that is future life, to be possessed in the age to come. * * * There are many passages which speak of this future life, where the simple word, life, is only used without any qualifying word. But in nearly every case the context shows that eternal life is meant. For instance—"I am come that they might have life;" "if thou wilt enter into life, keep the commandments;" "and that believing, ye might have life," &c. These are only a few out of many texts, which clearly show that the present life is not meant at all, but that life which comes through Him who is the "resurrection and the life."

We copy the above, for we deem it very good and correct in the main. The same writer says in the appendix to his translation of the New Testament, called the Diaglott, which of course from the nature of the locality, stands more defiant to criticism. Eternal or everlasting, as generally understood, is an improper translation of *aionios*; in fact, we have no proper equivalent in the English language. Being an adjective derived from *aion* age, it cannot go beyond its meaning. We are glad to be able to find the above important concessions from the classic pen of Brother B. W. They cannot pass without weight and influence in this and all countries where he is known. A Campbell in his debate with Skinner on these terms, concedes about the same when he says, that *as we know the last aionia* rendered forever, has the same force or expresses the same duration in connection with a verb as the adjective *aonios aionios*, rendered eternal and everlasting, has in connection with a substantive. They are only different forms of phraseology to express the same thing. The former is an adverbial phrase with *aion* (age) in construction with the preposition *eis*, and is used to modify a verb; while the latter is simply the adjective form of *aion* and is used to modify a noun. Then in any context we can change either of the expressions to the other and preserve the true meaning of the language. "Everlasting or eternal (*aionios*) life" is exactly equivalent to "life for the age" (*eis ton aiona*). "He that eateth the bread which came down from heaven, shall live for the age" (*eis ton aiona*) can be changed to "he that eateth the bread which came down from heaven, shall have eternal (*aionios*) life," and *vice versa.*

Now, from the foregoing, we deduce the following very legitimate conclusions, to-wit:

1. As eternal (*aionios*) life is simply life for the age, it cannot be proven to be endless life unless it first be proven that the age (*aion*) to come is an endless age. And everything else, such as —punishment, distinction, wrath, &c., modified by the same word must be limited to the same time.

2. If the age to come is proven to be endless, it must be done independent of all lexicons and lexicographers, for they furnish no more proof for the endless duration of that age (*aion*) than they do for any other age; for they do not treat the word theologically, but etymologically.

3. The age to come cannot be endless for not only do the Scriptures speak of the age, but also of the ages to come. We are willing to admit, however, that the promise of eternal life or life for the age to come, may give ground for a legitimate inference that the life of those spoken of will be endless. But it is only an inference. If one who knows and whose word was good, should tell me I would live a thousand years, from my knowledge of human life I would very likely infer endless life from the intelligence; for the same miraculous power that could change my nature so as to extend my life a thousand years would cause me, at least, to hope that I would be preserved for all time. But, suppose he should tell me I would rest in the silent slumber of death for a thousand years, it would not be equally as consistent to infer the endless duration of that state.

The endless duration of the saints is not to be predicated only from the very doubtful and equivocal phrases eternal and everlasting life; but from the positive and unequivocal statements of the Holy Scriptures that they shall "put on immortality," that "they shall die no more" and that "there shall be no more death."

4. The age to come is the dispensation to follow this one expressed in symbolic Revelation, as "A THOUSAND YEARS" to live in which time the saints are raised to life before it begins, while the "rest of the dead live not again until the thousand years be fulfilled."

5. Hence all those passages of Holy Writ placing the saint and sinner in contrast—the one as obtaining eternal life or life in the age, and the other not obtaining it cannot be construed to arrest anything concerning either after the time spoken of, or in the ages to follow.

"These shall go away into everlasting punishment, but the righteous unto life eternal" asserts nothing about either after the age to come. "The wages of sin is death (for the age), but the gift of God is eternal life, or life for the age" has no application to the ages that are to follow. "He that sows to the flesh shall of the flesh reap corruption (for the age), and he that sows to the Spirit, shall of the Spirit reap life everlasting, or life for the age," is only to be applied in harmony with the plain Bible doctrine, that in the age to come the children of God shall live because "accounted worthy" of it, while the "remaining ones of the dead ones" live not in the thousand years, but "reap corruption" for the age.—*Gospel Banner, Selected by T. W. Woodrow.*

What a Misplaced Comma Did.

The comma (,) that little dot which is a very insignificant thing to the eye, sometimes plays an important part in language. Though the rules for its use, like its relatives, are somewhat obscure, nevertheless its function in some cases is very clear and of considerable moment, as has been discovered in a law of Congress passed in 1872. In the tariff bill which went into effect that year there was a large addition to the free list, and among the articles added were "fruit plants, tropical and semi-tropical," designed to encourage their importation and cultivation. But in the process of engrossing or transcribing the bill to be officially printed, a comma was interpolated between fruit and plants, whereby all fruits were put on the free list. The customs officers, if they "minded their p's and q's," did not mind the comma, and went on collecting the duties. At length some lynx-eyed importer discovered the comma, and demanded that it should be recognized, and customs officers had to stand on the order of Prosody and pass fruit free. The result has been that about $3,000 has been illegally collected through this interpolated comma, at which Uncle Sam will have to stop and count more than one, and refund. The Ways and Means Committee will report a bill to expunge the comma, and thus remand fruit back to the list of dutiable articles. This will prove a most expensive comma.

Through a Glass Darkly.

I cannot see—the light is dim;
But yet I feel that all is well
And that the soul that leans on Him
May always have Him near.

I do not know—the cloud is dark
That hides from me His guiding hand;
But I will trust it leadeth me
Toward the better land.

My limbs are weak—my feet are slow,
I never feel lively too and fro-gual,
Unless I take the dear Lord's staff
Who loveth so my soul.

Who loveth so my soul—and yet
When on my good heart's little force,
That I have yet one spark of faith
His tender mercy proves.

I know not where in place my feet,
Except the Day-Star shine for me;
Lord be my faith that line of light
That leadeth to Thee.

MRS. M. P. A. CROSBY.

What is Mind.

In perusing some back numbers of the RESTITUTION, my eye rested on one, dated Nov. 15, 1874, in which was an article with the above heading, signed G. F. Gelletey, in which the writer says, (to begin with) "It is sometimes painful, sometimes very amusing to hear the different answers given to this much agitated question, and the idea suggested itself to me to add to the many attempts at definition, my humble opinion." So far I agree with the writer, word for word; and for the same reason would add my humble opinion.

The writer gives us two quotations from Good's "Book of Nature," viz: "The essence of mind or soul," and "Is the essence of the human soul material or immaterial?" To these quotations, Brother G. finds two objections: the first is, "Is his confounding the terms mind and soul, and the second is, the idea of an essence of mind." I object to both terms and to the objector's objections; for both seem equally in error. What is mind? Is "this much agitated question." It is like the chemical elements of matter, undefinable; for instance, what is iron? The question itself puts an answer at defiance. All we know of it except its name is its properties, qualities, combinations with other things, and its uses. So of mind, a simple element of its qualities, effects, etc.

Brother G. complains of Dr. Wood for "confounding mind with soul." Can Brother G. separate them? Can soul exist independent of mind? What would soul be without a mind? There is such a thing as mental action none will doubt. But the soul can act only by the impulse of mind; there is, therefore, no confounding mind with soul, or separating them.

So the Doctor's theory would unite two things that never were but one; and Brother G's theory would separate two things that never were but one; and my theory will not divide or unite any indivisable thing.

What then is the human mind? It is not matter, but it cannot exist independent of matter; like gravitation, it is not matter; but it cannot exist independent of matter.

It has its qualities; in it we find all the human passions; love, hate, fear, etc., and a mysterious power. Suppose a medium sized man to weigh 150 pounds: this is the weight of so much matter, the same as if it was a stone. but the stone has no power within itself; but the living man has. He moves his 150 pounds of matter, to a limited extent, by the power of his will. Now why cannot the stone do the same?

Because the stone has no living mind. And as mind and soul are but one, if there are living minds, there may be dead ones, and we have the warrant of Scripture that there are living souls and dead souls; consequently, living minds and dead minds, as we will soon show.

In the living man the mind is connected with matter by a still more mysterious link, called life; or more philosophical, the electro vitatis. But when that link is broken, the connection ceases; the mind is dead, the will is powerless and the body of the man has no more power within itself to move itself than the stone. Therefore, as the living mind cannot exist independent of matter, it is utterly impossible *for the dead to communicate* with the living; else there is no such thing as death.

But mind, will, and action, are but one and the same thing, and when "set so justly true," constitute what is called reason which runs through all created things, and is stamped on every particle of matter, notwithstanding man boasts of being the only rational creature on earth. This is a fact which ought to be better known than it is. The question at issue is, What is mind? Brother G. answers: "Mind is nothing. It is an attribute, not a thing; nor an accumulation of things. You may have the essence of ginger; but ginger is something from which essence may be extracted. But mind is an attribute or power of the brain." . . Grant it; then the essence of ginger possesses the attributes of ginger, and the essence of matter is mind; for according to Brother G. mind is the essence of brain. And brain is matter; therefore, mind is the essence of matter. Now let us see if it is not even so. The whole brute creation is but matter, and the whole is possessed of mind, will, and action, by nature "set so justly true" as to constitute, in some degree, what is called reason in man, and in many cases a degree above the reason of man.

Man is able to provide himself with all the natural wants of life, and so are beasts, birds, fishes and insects. Brutes possess all the passions of men, love, hate, connubial affections, tyranny etc. Man takes a parental care over his own offspring. The pious mother folds her young and tender infant to her bosom from which it receives a due degree of warmth. She wraps it up in blankets to protect it from the cold, damp air. So does the equally pious hen gather her brood under her wings for the same reasonable purpose. Brutes generally take a provident care over their young, and are ready to defend them by force; or stratagem from approaching danger. Nor does this universal mind of matter stop in animated beings; or rather, should we not say, what form of matter is not animated?

In vegetables the rudimental seeds exist while in blossom. Some of these cannot bear the scorching rays of the sun; and to protect them, the mother vegetable wraps them up in the morning *in her petals and sepals.* These are her baby-blankets, used with the same degree of reason as the Christian mother uses hers. In other vegetables, the infant seeds cannot bear the cold, damp air of night. These the mother plant wraps up at evening with the same kind of blankets. Some plants of the *Helianthus genera* require all the light and heat of the sun to protect their infant seeds. In this case, the *Helianthus* mother, from morning till night, turns her young brood in the blossom to the sun. At night the blossom is presented to the west; in the morning to the east. How does the mother plant know which way the sun is going to rise; or whether her infants can, or cannot bear the light of the sun? Plants are impregned with the one electro vitatis which pervades all matter, and is alike in all to a greater or less extent, and sufficient in every form of matter, to supply its wants.

All brute animals seek their food according to the wants of their respective natures, as wisely as man who boasts of doing it by the dictates of human reason. And so do plants. The grazing herds will leave the coarse, sour grass of swampy lands to feed on dryer places, where the grass is sweeter and more nourishing. Man will leave his coarse and dry hoe-cake for roast beef and plum-pudding. And plants will do the same. In a poor soil place a quantity of rich manure, or bone *dust near the roots of a young plant* and immediately the roots will run into it. It is said that an apple tree planted near the grave of Roger Williams, in Providence, R. I., sent a root into the body and four limbs of the once living man. This is very natural. The barbarous cannibal will eat what he likes best, which is human flesh. No wonder then that uneducated vegetables should be tainted with cannibalism.

Now which possesses an intelligent mind, the plant the brute or the man? The fact is, the intelligence exists in the electro vitatis, the talent germ of life which prevades every form of matter from a grain of sand to Sir Isaac Newton; for all are of the dust and all return to dust again. Nor does the electro vitatis sleep in the dust. Crystals are made up of exceedingly minute particles of matter, so united as to form regular bodies, "originated by a certain number of plain and smooth surfaces." They are of various forms; and the process of crystallization seen by means of a solar microscope wonderfully displays the talent life of matter, under consideration.

A single drop of a menstruum, holding in it the substance dissolved, and being magnified hundreds of diameters, exhibits a circle several feet in diameter. And as the liquid evaporates, the infinitesimals of matter are seen coming together, turning over and around so as to unite in due order to form a perfect crystal.

Now by what law of mind, will and action, do they arrange themselves? Or who is the marshal to arrange them into prisms, rhombs, cubes, and a multitude of other forms? It is the talent principle of life, the electro vitatis, "the promise and potency of life" in every particle of matter. But if we call it chemical affinity or attraction, still the term is as unintelligible as electro vitatis, and more so; for chemical affinity does not always exist between different substances while the former exists in every substance, and all we know of either is their similar results, produced by one cause, or one agent.

Brutes too, besides their faculty of providing for and defending themselves, and their offsprings, possess another, still more wonderful. It is an intuitive knowledge beyond that of man. *The musk-rat* and the beaver are ahead of our learned astronomers in their foreknowledge of tides and tempest. Even the groveling swine will prepare his retreat before a storm that astronomers know nothing of. The beast is the better physician. He deals only in vegetable medicines, and has never been known to lose a patient. He is the better navigator; he will traverse sea or land, by day or by night with unerring certainty, and that without chart or compass. The bee is the better legislator; for nowhere among men do we find so wise and good a government as in a beehive.

Now we may call this instinct, or reason, just which we please; but if every man had enough of it to make him rational we should not hear authors using such a chaos of words and jumble of terms in answer to the question, "What is Mind"

ANTIOCH DISCIPLE.

Report of Restitution Relief Fund.

DEAR RESTITUTION:

For the information of those who have so nobly and generously responded to the call for help from the grasshopper sufferers; and, also, in behalf of those needy ones, who have shared the benefits of those donations, I submit the following as a brief, but correct report of the receipts and disbursements of the RESTITUTION Relief Fund:

Received from March 6 to May 17, 1875,.....	$532 27
Forwarded to the needy ones, from March 10 to May 17,.....	$340 38
For money orders, registering and postage,.....	3 89
Total amount,.....	532 27

A record is preserved in the RESTITUTION office of the names of all the contributors, with the amount of each one's donation; as also that to whom forwarded. Receipt having been acknowledge through the RESTITUTION each week as the contributions came in, and also a report made, it is not deemed necessary to report the same in detail. No regard was paid to public aid societies, but in every case the money was sent direct to the needy individuals, and, with very few exceptions the receipt of the money sent was acknowledged. Great care was observed in guarding against imposition, and possibly this may not have been wholly avoided, yet circumstances warrant the conclusion that the principal part, if not all, went to worthy and needy ones.

Noble as has been this response of the brethren and sisters of the "household of faith," to their suffering friends; yet want and suffering still continue to a great extent, and much anxiety is felt for the future welfare, of the country scourged by the grasshoppers. Individual aid cannot hold out so long, and if this state of affairs continues, some other plan will have to be adopted for the relief of the suffering. *Pestilences*, with other multiplied calamities, are prophecied, as signs of the last times," and surely this must be of that number. May the time soon come, when the curse shall be removed, and our earth once more hallowed by the footsteps of our returning Lord, is the earnest prayer of your Brother,

E. K. HARSHILL.

PLEASANTON, IND., May 21, 1875.

Be Kind to the Aged.

Age, when whitening for the tomb, is a worthy object of reverence. The passions have ceased—hopes of self have ceased. They linger with the young, and pray for the young—and O, how careful should the young be to reward them with tender affection and with warmest of love, to diminish the chill of ebbing life! The Spartans looked on reverential respect for old age as a beautiful trait of character. Be kind to those who are in the autumn of life, for you know not what sufferings they may have endured, nor how *much of it may still be their portion.* Do they seem unreasonably to find fault or murmure? Allow not your anger to kindle against them; rebuke them not, for doubtless many have seen the crosses and trials of earlier years, and perhaps their dispositions, while in the spring-time of life, were less flexable than your own. Do they require aid? Then render it cheerfully. Forget not that the time may come when you may desire the same assistance from others that you render to them. Do all that is needful for the old, and do it with alacrity, and think not hard if much is required at your hands, lest when age sets its seal on your brow, and fills your limbs with trembling, others may wait unwillingly and feel relieved when the coffin has covered you forever.

General Items.

The foreman of a Mississippi grand jury, recently had his pocket picked of $75 by another juror, while they were preparing indictments against thieves.

The New York "Tribune" editorial rooms are on the ninth floor, and when a man comes round to the author of an article, he is told that the elevator is broken. By the time he reaches the sanctum, he can be floored with a penholder.

A Kansas paper says that Indians used to eat dogs, snakes, buzzards, crows—entrails and all—and thought them good; but now, when the government is giving them beef, if it is not up to stall-fed, they want to scalp some one. There is something in the argument.

Col. D. R. Anthony, the editor of the Leavenworth "Times," and postmaster of that city, who was recently shot and dangerously wounded by the editor of a rival paper, has been a prominent leader of the Republican party of Kansas, ever since its organization. He was a brother of Miss Susan B. Anthony.

Mr. S. H. Long, a Chicago merchant, has in his possession a rare curiosity, in the shape of a petrified rattlesnake, measuring twelve feet in length, and showing distinctly the formation of twenty-five rattles and a button. The formation is perfect, and represents a snake in the act of creeping.

Do Boston women chew tobacco? That's the question. Rev. Mr. Lathrop has declared *it a fact before the Women's* Temperance Union of that city. He not only makes this charge, but, generalizing a little, claims that he can get ten men to leave off chewing, where he can induce one woman to say that she will never more use "the cut" or "sweet navy." Can such things be?

The amendment to the postal laws smuggled through at the close of the last congress for the benefit of the express companies, pans out immensely for those corporations. Under the new rate for third class mail matter, the shipment of bullion from the gold producing regions to Chicago and the East will be taken from the mails and transferred to the express companies, who will be able to exact from shippers three or four times what it cost them before.

Both political parties recognize the fact that Ohio is now the Keystone state as far as politics are concerned, and are organizing for a desperate conflict in October of this year. There are now only four states in which October elections are held, and of these Ohio is the only one that holds an election in October of this year It is therefore in some sense the battle ground of the next presidential election. The result will have a powerful influence not only on the November elections, but may practically decide the contest of 1876.

Boston offers some prodigies in the way of cats. Five kittens were born in one of its suburbs recently, each of which was joined to another after the manner of the Siamese twins. The owner, who had doubtless never heard of Barnum, had them all drowned. At the South end, the Boston "Herald" says, a lady has a kitten, now two months old, which has five heads—one in the usual place and one at each knee joint, on both front and hind legs. The tail grows perpendicularly up from the back, and cannot be bent downward without causing the animal to cry.

The longevity of toads is again under discussion, owing to a discovery made near Orway, Eng. In digging up a garden some workmen unearthed two terra cotta vases, which they at first supposed to contain treasure. On breaking them, however, two live toads were found clad in green velvet. This strange attire showed that they must be at least 200 years old, as an ancient treatise on magic and demonology mentions that at the beginning of the seventeenth century sorcerers dressed no toads in this manner for the accomplishment of certain charms. The same treatise tells the fate of an unlucky citizen of Suissons who babtized a toad, which he had gayly caparisoned for the ceremony, and was burnt alive for the sacrilege.

A curious structure is rapidly rising, or rather, sinking, in England. It is a church designed to accommodate the crowded fishing population in one quarter of the city. Land being difficult to procure, it was determined to build a church under the street. The floor of this underground edifice lies 30 feet below the surface of the road, and is reached by descending a flight of stone steps. In form, the church is a long parallelogram, 132 by 60 feet. The altar is at the north end, opposite the base of the stairs. The structure is to have an organ in the west aisle, which is divided from the nave of the columns of Bath stone. Attached to the church is a vestry-room, also subterranean. The cost of the whole building, £8,000, is borne by a clergyman of Brighton.

Important Statistics.

Inquiries are frequently sent to us respecting the statistics of the liquor traffic in this country. A correspondent of the New York "Evening Post" furnishes the following figures on this subject, claiming to have taken them from official documents.

Statistics showing the amount of money spent in the United States for intoxicating liquors during the year 1870, as taken from official records:

Imported and domestic distilled and spirituous liquors	$1,214,000,000
Brewed and fermented liquors	1,200,000,000
Pure cider and wine	150,000,000
Pure cordial wines	2,000,000
Total	$1,567,000,000

Add to this, $900,000,000, the cost of litigations, crimes, prisons, etc., caused in part by intemperance, and we have for a single year the enormous sum of $1,574,151,895.

The cost of flour and meal was	$500,000,000
The cost of cotton goods	113,000,000
The cost of boots and shoes	200,000,000
The cost of clothing	750,000,000
The cost of woolen goods	60,000,000
The cost of newspaper and job printing	40,000,000
Total	$2,005,000,000

—There were 400,000 more persons engaged in the liquor business in the United States than in preaching the Gospel and school-teaching; and from the effects of intoxicating drinks, 100,000 are annually sent to prisons, 150,000 to drunkards' graves, and 200,000 children are reduced to want. The total number of persons engaged in the business is 500,000 of which 50,000 are employed in making and selling annually 5,833,333 barrels of beer.

It is estimated that the clergy of the United States cost annually $12,000,000; the lawyers, criminals, prisons, etc., $90,000,000; and intoxicating liquors, as before said, $1,488,000,000.

—The key of the book of Job is the key of the whole Bible. In that book we have 1. a perfect man untried; 2. he is tried; 3. he falls; 4. he cries out for a "daysman;" 5. he learns this lesson, "I am vile;" 6. he is accepted; 7. his last estate is better than his first. That is the Bible history of man in epitome.

Letters and Receipts.

TWO DOLLARS.

J. B. Cook, D. K. Harris.

ONE DOLLAR.

J. T. Prime, Henry Householder, E Hood.

VARIOUS.

Joel Burgess 50, Levi Sheets 50, John Cooper 50, POSTAGE.

Thomas Malone 10.

TRACTS.

Mrs. P. A. Spencer 30 G. H. L. Crozier 600, E. Walker 50.

GENERAL MEETING.

There will be a general meeting of the Brethren at Antioch, Marshall county, Indiana, commencing Thursday evening, June 10, and continuing over the following Sunday. A general invitation is extended to all to come and help with us in this meeting. Parties coming from the East or West will get off at Plymouth, and those coming from the North or South will depot at Argos. Ample provision will be made for all who come.

CYRUS TAGUE
I. G. HOOKER
WM. HAMMACK
HUGH HARSHILL.

May 21, 1875.

CONFERENCE NOTICE.

There will be a Conference of the Church at Afton, Cloud county, Kan., 7 miles southwest of Concordia, beginning June 12, and continuing over the following Sunday. A general invitation is extended to all adjacent believers, irrespective of "differences of opinion" to attend. This will be our first Conference in northwestern Kansas, and we desire that it be as interesting and productive of good results as possible, and to this end a special invitation is extended to our brethren in the ministry. J. C. Kinsey, John Evers and J. K. Thompson are expected to attend. There will be a committee in Concordia to receive and care for all visitors from other states, or distant localities.

THOMAS MATHER.

CONFERENCE NOTICE.

The Third Quarterly Conference of Northern Illinois and Southern Wisconsin, will convene at East Plum River, Friday evening, June 11, at 7.30 and continue over Sunday. Those coming by rail will stop off at Lanark, inquire for Gans, Stouffer, Utterfelty and Saylor, and it would be well if they would write to any of the following persons to meet them there. S. P. Resner, St. M. Mitchell, Coran, Ill. William Resner, Lanark, Ill. W. H. Resner and J. B. Arnold, Mt. Carroll, Ill. A general invitation is extended to all who wish to attend the meeting. I will here state for the information of all, that Brother Reed said the notice of the Second Quarterly Conference was mislaid, and did not appear. We had a very good meeting notwithstanding.

JOHN S. ARNOLD,
In behalf of congregation.

CONFERENCE NOTICE.

Our next Church Conference is appointed for May 29, and 30. Services on Saturday 7 and 7.30 p. m. Sunday 9.30 and 10.30 a. m. and 7.30 p. m. Administration of ordinances after morning service.

G. W. STETSON.

CONFERENCE NOTICE.

The church at Fonthill, Ont., purpose holding a two day meeting, commencing the first Friday evening in June next, to continue over the following Sunday. An invitation is extended to all who desire to come and enjoy a meeting with us. There will be conveyances at Merlton Station, on the Great Western railroad, on Friday about noon to convey any to the place of meeting who may be there.

P. H. BOOK.

CONFERENCE NOTICE.

The next meeting of the Annual Conference of the church in Michigan, will be held in the brick school house in Mendon, St. Joseph county, three and one-half miles north of Mendon Village, commencing on Thursday evening June 3. Brother J. F. Wilcox of Wisconsin is expected to attend. A large attendance of those who love the truth is desired. Brethren and sisters from out of the state will be cordially received.

E. MILLER, *Sec'y.*

APPOINTMENTS.

Will preach at Antioch, Ill., Sunday, May 23. At Ripley, Ill., May 30. And the Conference at East Plum River, Ill., June 11.

J. M. STEPHENSON.

APPOINTMENTS.

The Lord willing I will visit the following places. The first day in April at Palestine, Hancock county, Ind., and continue over the first Sunday. April 15, in Dewitt county, Ill., near Waynesville, as brother Graham may appoint. The first Sunday in May in Warren county, near brother Hennings, meeting on Friday night before. The second Sunday in May at brother Howards, in Fountain county, to commence on Friday night before. The third Sunday in May at Borgets Corners, in Clinton county, commencing Friday night. Fourth Sunday in May in the neighborhood of Henry Mesimore, south of Warsaw some ten miles, in Kosciusko county Friday night before.

I will be at brother W. T. Guffin's the first Sunday in June, in Hunting ton county. Meeting Friday night before.

J. S. HATCH.

NOTICE.

We wish to announce through the RESTITUTION, that brother John Foore, of Galesburg, Kan., is expected to hold meetings at the Indianhill schoolhouse, two miles east of Hartford, on Saturday evening before the last Sunday in May and will continue over two Sundays. The brethren here are few members of the one faith, and are showing their faith by their works. We hold meetings every Sunday and have preaching by the writer every two weeks. We number thirty members, and a number of our neighbors who have been to hear us for some time have searched the Scriptures, and now say are with us. Take courage brethren, the glad tidings of the coming kingdom is being gladly received by many.

S. WILKINS.

Hartford, Kan.

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From Warrenville, Lycoming county, Pa., to Lincolnville, Crawford county, Pa.

JOHN T. ONGLEY.

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OUR REST:

A Magazine bearing on the questions of Salvation, and Prophetic Inquiry.

EDITED BY T. WILSON, AND H. V. REED

"There remaineth therefore a Rest to the people of God. . . . Let us labor therefore, to enter into that Rest."—Heb. iv. 9, 11.

PROSPECTUS.

The object of this Magazine will be to present in as clear a manner as possible the things concerning the Kingdom of God and the Name of Jesus Christ, together with such expositions of prophecy as will be profitable to the reader. The object in greater detail may be stated as follows:

1. To introduce Bible testimony as to the nature location and mission of the Kingdom of God.

2. To show the intimate connection of the Name of Jesus with our salvation.

3. The past, present and future mission of Christ as the Savior, Priest and King.

4. The Restoration of Israel from their long dispersion, and their re-establishment in the land of Palestine.

5. The Destruction of the Wicked, as well as the Bible teaching concerning Hell.

6. The Nature of Man, and his entire dependence upon Christ for Eternal Life.

7. The word of prophecy as fulfilled in the past, and as it is now being fulfilled before our eyes, preparatory to the return of Jesus to establish His Kingdom of Righteousness and Peace on the earth.

Such is a brief outline of the design of "Our Rest." It remains for the reader to say whether or not he can conscientiously assist in its circulation. If he desires the instruction we shall give, or if he would convey it to others, we shall gladly enter his name upon our list upon receipt of the subscription price.

WILSON, PERICE & CO.
186 Clark St., Chicago.

Publications for Sale at the Restitution Office.

☞ NOTICE TO ENGLISH PURCHASERS.—Parties ordering any of our publications will please remember that the American postage (which is all we can pay) is included in the price named. All that is necessary, therefore, is to ascertain the total cost, as per price list, of the publications ordered, in United States currency, and procure a Post Office order for that sum, payable in the order of S. A. Chaplin, which must be forwarded to our address, at the time the books and tracts are ordered.

☞ Parties who are desirous of procuring any work not named in the following list (whether published at home or abroad) may order the same through us. Where possible give the title of the work, the author's name, and who is published.

SPECIAL NOTICE.

Having on hand a large supply of Hymn Books, "The Psalmodist," and wishing to have it introduced in all our Societies, we have concluded to reduce the price, and offer it on the following terms, which will bring the book within the reach of all.

Cloth binding		.40
Leather "	(plain)	.50
Leather "	(gilt)	.60

The brethren will see that we have reduced the price one-half. Let all who desire the book send in as early as possible.

Business Agent.

TRACTS AND PAMPHLETS.

TWO PAGE TRACTS.

Bible Feasts. These are suitable for wide distribution, and treat on the following subjects: No. 1 The Gospel; 2. The Coming and Kingdom of Christ; 3. God's Righteousness; 4. The Nature of Man; 5. Punishment of the Wicked; 6. The Two Advents; 7. What is Religion; 8. The Restitution; 9. Death; 10. Baptism. Price 10 copies for 25 cts, or assorted packages of a hundred for 80 cents.

FOUR PAGE TRACTS.

Age in Connection a Heresy. By H. V. Reed. A spicy little tract against Heresy. By H. V. Reed. A spicy little tract against Heresy. By H. V. Reed. A spicy little tract against

THE RESTITUTION.

No More Sea.

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea."—REV. XXI. 1.—*Bible Soft Tone.*

There shall be no more sea; no wild winds bring-
ing
Their stormy billows to the rocky strand,
With its scant grasses, and pale sea-flowers spring-
ing
From out the barren sand.

No angry wave from cliff and cavern hoary,
To hearts that tremble at its resounding roar;
Breaking on shattered sail and spar the story
Of one who comes no more—
The loved and lost whose steps no more may wan-
der
Where will is one with Love in the new Abiding Gold,
For o'er his fairest where mountains rise beyond her
Along the heavenly wold.

Nor e'er again through misty clouds wending,
To the hushed stillness of the sacred room
By sharp words spoken, who re tell perhaps, Darling,
Forever the dividing sea,
Shall wild-eyed terror leave his awe-struck children gazing
In the gray boulder's single place of grave,
Beyond the low tomb where sleeps his white-haired
father,
Yet from the wake of waves.

There shall be no more sea, no surges sweeping,
Over love and youth, and childhood's sunny hair,
Naught of decay and change, nor voice of weeping
Riffle the fragrant air
Of that fair land within whose pearly portal
The golden light falls soft on found and free:
Vexed by no tempest, driven from those shores immortal
Where there is no more sea.

—*People's Journal.*

Report of a Discussion.

BEAVER DAM, Wis., May 8, 1875.

BROTHER REED:

I send you as I promised, first a brief report of my debate with Mr. Leavitt at Ft. Atkinson, and then with Mr. Jamison here.

Mr. Leavitt is a young man of talent, now pastor of the Universalist Society at Ft. Atkinson, and highly thought of by his own society, and standing well with all the people generally there. This was his first debate, and under the circumstances, he did extremely well. His position was, however, anomalous and unfortunate to himself. Of course he could only go over the old round of oft exploded arguments in favor of the immortality of the soul, but this he did in a manner quite creditable to himself. The rich man in hell and the spirits in prison gave him no trouble, but he boldly avowed himself a believer in purgatory. Taking the position that matter cannot think and conceding that the lower animals do think, he was of course driven to concede that all sensient creatures are immortal even to the bugs and worms. This he did in right manly style. I will say here that in consequence of his want of familiarity with the subject, and want of experience in debate, I consented to take the affirmative, and lead off with the proofs that man has not an immortal soul, thus working backwards not anticipating what his position in its favor might be. Of course I could safely do this, having perfect familiarity with all the arguments pro and con, and knowing every thing he could say and the positions he must take. This of course would compel him to follow me and examine the negative proofs I offered, but he declined to do so in any legitimate manner, making no effort to solve the many declarations of Scripture favoring our view. Job's testimony he got rid of by saying that it was not inspired. Not that the whole book was not inspired, but only just so much of it as I had quoted, and which clearly taught my doctrine. Moses' account of the creation was passed by as of no importance. The entire testimony of the Old Testament was discredited, as belonging to a dark age. The resurrection of the dead was positively denied, and a spiritual resurrection substituted for it.

The young man in the most illogical manner continually urged that "Christ brought life and immortality to light by the Gospel." I do not think that I succeeded in making him see that this was our position and utterly subversive of his doctrine.

Of course all parties on both sides claim the advantage, as is usual in all such cases. My object however was attained and a new interest is aroused in my own vicinity to investigate these things. I propose hereafter to speak once in two weeks there, or at least as soon as I get through with some extra appointments. One dozen copies of Eyes on the soul was readily sold, and some other books and tracts.

BEAVER DAM, WIS., May 10, 1875.

Discussion with W. F. Jamison, the Spiritualist.

I have just closed this contest for the truth and am satisfied with its results. We debated two questions: 1. That the Bible teaches that the spirits of the dead have communicated with the living, and 2. That the Bible contains a revelation from God.

Mr. Jamison is a shrewd, talented but unscrupulous opponent. He has both skill and ability but no principle in debate.

I will not tire the patience of the readers of the RESTITUTION with recounting the many absurd positions taken by him nor his many changes of front, nor the shocking blasphemies which he uttered during the eight sessions spent in debate. A brief report will suffice to give an idea of the thing.

On the first question he offered four passages of Scripture in support of the proposition. The witch of Endor, on which he spent three evenings. The appearance of Moses and Elias on the Mount. The words of the angel to John. "I am thy fellow servant," etc., and amazing to say, the appearance of Jesus after his resurrection. These were his only proof texts. As to my opposing evidence he paid me the compliment of making not the least attempt to answer, harmonize or even to notice a solitary text or fact, but freely acknowledged that the Bible most clearly teaches our views. Spiritualist-like, he affirmed that the Bible teaches ALL sides of ALL subjects.

As to the second question he paid as little attention to my affirmative arguments on it as to my negative proofs on the other. He spent his time in collecting and commenting on the several difficulties with which the Scriptures abounds. His whole argument was of the same class with the "144 self contradictions of the Bible" so ably answered by sister Reed. He offered no hypothesis to explain the phenomenon of the existence of Judaism and Christianity—if we deny their truth, made no effort to extricate himself from the many dilemmas into which such a denial throws him, would not affirm anything in relation to the matter, only to hold up with all the sarcasm he could command, David's adultery, Solomon's wives, Abraham's lie, God's cruel destruction of the Canaanites, etc. etc., to the end of the chapter.

I was disappointed in him, for I thought from the loud boasts and sneering challenges repeated by him and his friends so constantly, that they had some intention and ability to enter into the merits of the case. However, I think that good will come out of it. A class of people who rarely go to church or read anything but infidel literature have had a chance to hear and see the contrast between the two systems.

REPON, WIS., May 12, 1875.

To-night closes my special contest with W. F. Jamison. Three nights have been spent in the investigation of the following question: Resolved that man has a spirit which exists in a conscious state after the death of the body and communicates with the inhabitants of earth." One more session closes the debate. The debate has been a profitable one for the truth, at least I do not think the time spent in it thrown away. I have had the privilege of presenting the truth on this subject in a clear and connected form to people who never heard it before.

As to Jamison himself, I have found him entirely unscrupulous. His power consists not in reason or facts but in misrepresentation and ridicule. Woe be to the man who falls into his hands with a poor case and a lack of ability to give him as good as he sends. I think with a good cause and the love of Christ in his heart he would be a powerful man, but I cannot help thinking that he is too far gone to be reached by "the power of God unto salvation." He is not only a spiritualist but an infidel. Not only an infidel but an atheist. Hence nothing is gained by debating with him except what may result from the presenting of the truth to those who never have heard. This is the man who debated with Moses Hull and converted him to spiritualism. But I can say from my experience with Jamison that the conversion was previous to the debate, and the debate was only a blind, a mere pretext to furnish a plausible excuse for the change. No man anchored in the truth of man's nature as taught by the Bible could be convinced by the stale arguments, absurdities and insanities—not to say blasphemies of Jamison. One thing more I have learned in these contests with Jamison. The public generally have become heartily disgusted with spiritualism. Its innumerable frauds constantly being exposed, its abominable free-love doctrines and its absolute silliness are bringing it into universal contempt.

Jamison and other prominent advocates of the system publicly acknowledge that ninety-nine-hundredths of its so-called phenomena are "bosh." But the work of spiritism is well done. Its mission was to immortalize modern society with atheism and lust and it has too well succeeded. Looking over the entire ground I am convinced of the startling truth that we in America as in all Europe, are deeply poisoned with the horrible atheism and free-love lust of France before the revolution. There is a deep-seated and growing alienation from God and the restraints of his Word everywhere manifesting itself. So while the silly insanities of spiritualism are being laughed at, its horrible doctrines of infidelity, atheism and free lust are gaining ground everywhere, and seriously threaten to engulf our country and the world.

This is the monster we are called on to meet. And it behooves every lover of God and the Bible to be on the alert. Let all of our preaching brethren everywhere burnish their armor. Let them pest themselves thoroughly if they are not already posted in the modern tactics of the enemy; let them furnish their minds with a perfect familiarity with the innumerable arguments for our glorious faith and be ready always to give an answer to every man that asketh a reason of the hope that is in them with meekness and fear.

Some most excellent books are now appearing from the press in defense of the Bible, which by an arrangement with a Chicago house, I am able to furnish to our brethren at reduced rates. And would urge them to buy and read and be ready to meet the enemy on his own ground. Of course we cannot obtain any book entirely free from defects, but we have learned not to swallow bones, but to carefully pick the meat therefrom. A list will be furnished all who desire by application, enclosing ten cents to pay expenses.

As ever battling for truth,

J. F. WILLCOX.

—The question whether gold ranges at 130 or 160, will excite men until their brains are ready to give way; but the question, "What must I do to be saved?" is always to be regarded without emotion. The question, Whether four young men of England, can row a boat a given distance, six seconds quicker than four young men from this side can do the same thing, is important enough to throw two continents into a perfect furor of excitement but it is very improper that people should get excited over questions pertaining to their eternal welfare in the world to come.

The First Resurrection at Hand.

"Blessed and holy is he that hath part in the first Resurrection." Rev. xx. 6. "If by any means I might attain unto the Resurrection of the dead." Phil. iii. 11.

The Apostle Paul did not doubt that he should share in the resurrection of the dead. He could never have entertained an idea of the possibility of his being left behind in the darkness of the tomb, when all the nations that are in their graves "shall hear the voice of the Son of Man, and shall come forth." He looked forward to the resurrection of the dead as to a future, but divinely predicted, and, therefore, certain event. He anticipated that glorious morning, when "this corruptible shall put on incorruption, and this mortal shall put on immortality," and "when death shall be swallowed up in victory." He saw, with faith's clear sight, that, when his earthly tabernacle should be dissolved, there was prepared for him "a building of God, an house not made with hands, eternal in the heavens." And, in the hallowed rapture of that hope, he could say, "Now is Christ risen from the dead, and become the first-fruits of them that slept. O death, where is thy sting? O grave where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ."—1 Cor. xv. 20, 42, 51-58. 2 Cor. v. 1.

But, then, what is the apostle's meaning, when he also says, "If by any means I might attain unto the resurrection of the dead?"—Phil. iii. 11.

An explanation is furnished, by referring to the original Greek for the word resurrection in this passage. The word is *exanastasis*, which denotes the resurrection out from among the dead, that is, the resurrection of the righteous, exclusively, out from among the whole of the dead, both righteous and wicked. It is in short the elect resurrection or First Resurrection of the Saints, which is to take place at the Second advent of Christ, at the commencement of the 1,000 years of the millennium. Rev. xx. 5.

1. This first resurrection is the special resurrection of which our Lord speaks, when He says, "They who shall be accounted worthy to attain that world and the resurrection from the dead, neither marry, nor are given in marriage, neither can they die any more, for they are equal to the angels and are the children of God, being the children of the resurrection." And this He elsewhere calls the resurrection of the just; viz., "Thou shalt be recompensed at the resurrection of the just." This, therefore, must be styled the resurrection of the just, as distinguished from the resurrection of the unjust. And to attain it, is to receive a peculiar privilege, and to be awarded a special honor. For our Lord speaks of those who shall be accounted worthy to attain it, as the children of God being the children of the resurrection. Luke xx. 35, 36; xiv. 14.

St. Paul also announces that "the dead in Christ shall rise first." As our Lord was the first-fruits of this eclectic resurrection, so the just seem to be a kind of first-fruits of the general resurrection of the dead, as it is written, "Christ, the first-fruits, afterward they that are Christ's at his coming."

It was with this resurrection in view that the martyred saints suffered and endured, counting it all joy, "that they might obtain a better resurrection." And it is on those who attain to the same reward of grace that St. John pronounces the solemn and emphatic word of blessing, "Blessed and holy is he that hath part in the first resurrection." This, then, is the elect resurrection to which, above all things, St. Paul desired to attain. It is a prior resurrection. Those who participate in it will live and reign with Christ our King during the thousand years of millennial glory. Hence arises the importance of preparation. Hence the being counted worthy to obtain it is, indeed, a peculiar privilege. 1 Thess. iv. 16; 1 Corinth. xv. 23; Heb. xi. 35.

It will be the commencement of inconceivable happiness and glory to such as shall then rise, to be with their Lord where He is. They will "behold his glory," and see Him "face to face." They will be "like Him." As they behold Him they will reflect the beauty of his perfections. Love, joy, and peace will form their moral character, and beautify their glorified bodies. As was the Savior on the mountain of transfiguration, so shall they be. They shall be clothed in raiment "white as the light, exceeding white as snow, so as no fuller on earth can white them." They shall "eat of the tree of life," and "of the hidden manna." They shall be "crowned with the crown of life." They shall possess "the white stone with the new name written in it." They shall have "power over the nations." They shall be "made pillars in the temple of God, and go no more out." They shall "walk in white in the streets of the new Jerusalem." Never shall their names be blotted out of the book of life. And to them it shall be granted "to sit with the Savior of his throne." Such are the rewards or children of the first resurrection. 1 John iii. 2; Rev. ii. 7, 17; iii. 5, 12, 21; Mark ix. 3.

2. The wise virgins, or 144,000 sealed christians, who are waiting for and desiring the personal advent of Christ, will escape beforehand from the great tribulation which will usher in the dawn of the millennial day.

The millennial thousand years are to be preceded by a night of troubles. And that night will come suddenly upon the earth. Brief, indeed, will be the premonitory twilight. For, when the world is saying "peace and safety, then sudden destruction cometh; the day of the Lord will overtake them as a thief in the night." No more warning will be given than the thief gives of his approach. "As a snare will it come upon all them that dwell upon the face of the whole earth." Then will be the overwhelming flood. "The overflowing scourge shall pass through." For "this will be God's controversy with the nations." It will be "the shaking of all nations," it will be "the gathering of the kings of the earth, and of the whole world, to the battle of the great day of God Almighty."

Then will "the earth reel to and fro. The earth shall be utterly broken down. Fear and the pit, and the snare, will be upon its inhabitants." The breath of the Lord, when He cometh in his anger, shall be as an overflowing stream. Then "the loftiness of man shall be bowed down, and the haughtiness of men shall be made low, and the Lord alone shall be exalted in that day—then shall men enter into the rock, and hide them in the dust, for fear of the Lord, and for the glory of his Majesty, when He ariseth to shake terribly the earth." Isa. xxiv.

But deliverance out of these troubles is secured to the sealed people of God. As, in Ezekiel's vision in chapter ix., the man clothed with linen, with the writer's ink-horn, was commanded by the Lord "to go through the midst of the city, and to set a mark on the foreheads of the men that sigh and cry for all the abominations done in it," nor could the destruction come upon the doomed city until they had been sealed; even so God's servants must be sealed now "unto the day of redemption" by the Divine Spirit, that they may be delivered from the destruction which impends upon the apostate nations of christendom.

ALL THE 144,000 SEALED ONES,

the definite and selected number, who shall stand with the Lamb upon Mount Zion will be caught up into the air, and changed, when the *parousia* of the Lord takes place (that is, his coming into the air near the earth, as distinguished from his *apocalypsis* or subsequent manifestation upon the earth at Mount Olivet),—when "one shall be taken and another left," and they will be exempted from entering into the "great tribulation of 31½ years," or the final development of the Papistico-infidel power which will persecute, unto the death, the remnant of the saints of the Most High. Ezek. ix.; Rev. xiv. 1-5, 15; Luke xvii. 34.

For this is the special promise made to those who, at the sound of the Archangel's trumpet, shall be found waiting for, and desiring the coming of the Lord. They shall "escape all those things that shall then come to pass." They shall be delivered from the great tribulation. They shall stand in their lot at the end of the days. Being clothed in the wedding garment, they will be admitted to the marriage supper of the Lamb. Having oil in their vessels, they will be ready for their Lord's coming, and will enter in, like the wise virgins, whilst the foolish will be left outside the doors of the palace. It is of such that the sweet Psalmist of Israel sang, "Thou shalt hide them in the secret of thy pavilion from the pride of man," in the day of Antichrist's pride, when as the Leviathan of Job, the Assyrian and Lucifer of Isaiah, he shall finally assail the saints remaining upon the Roman earth. Matt. xxv. 1-10.

In this storm of Divine wrath upon christendom—to the translated saints "A Man shall be as an hiding place from the wind, and a covert from the tempest." Thus, in that day of trouble, Habakkuk hoped to rest; and Zephaniah said, "it may be that we shall be hid in the day of the Lord's anger;" and Malachi prophesied, "The day cometh when all the proud, and all that do wickedly, shall be as stubble." "But unto you that fear my name shall the Sun of righteousness arise with healing in his wings." Whilst Isaiah, speaking of the elect resurrection, had before prophesied, "Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself, as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity." Isa. xxvi. 20, 21.

3. These prophecies so far tend to fix the period of the first resurrection, that evidently it must take place previous to the pouring out of the Lord's anger, during the great tribulation of 3½ years upon the Anti-christian powers, *i. e.*, before the overflowing stream or deluge of wrath descends.

Noah must be in the ark before the fountains of the great deep are broken up. Lot must be out of Sodom before the fiery tempest can descend. Elijah must have ascended in his chariot of fire before the threatened evil fall upon Israel. The Christians must have reached Pella before the armies of the Romans finally beset Jerusalem. So the church of waiting believers must escape before the sword of the Lord finally devastates christendom. The salt must be taken away before the elements of destruction can ferment.—*Sir W. Wilson Marsh.*

The Michigan Conference.

As our Conference is appointed to meet again with the church in Mendon, I want to say, in behalf of that church; that although our numbers are not large, we are prepared to receive all that may come, and more than that, are anxious to have a large gathering. We want a meeting of interest and profit to all who may attend. To secure this, the first thing is numbers; the next, a fervent love of the truth. If the attendance at such a meeting is small, it so disheartens that no amount of zeal on the part of those present can make up the loss. Hence, brethren, every one, it is a first duty to be at the Conference if possible.

As we are making an effort to give greater efficiency to our organization, by a revision of our constitution, it is especially important that all parts of the state be represented. Let all believers of the one Gospel, and all who are seeking to learn our faith, come, whether residing in the state or not. Again I say, come. Strangers as to our locality, will find us on the Grand Rapids and Indiana railroad. Stop off at Mendon. Come on Thursday if possible. Let such as come with teams, bring such articles of bed covering as they can, to help us out in regard to comfortable lodging. E. MILLER.

Take Care of the Children.

You have no time to teach your children? You, a christian mother! No time to give to their mental and moral training; no time to weave around their feet the golden meshes of the web of truth, that they may not, dare not, go astray. You cannot spend the precious hours in making the "old, old story" plain to their eager, willing ears. There is so much to do. And how can they understand the "faith of Abraham?" How see into "the covenants of promise?" How learn that through the seed, or offspring of Abraham, all nations are to be blessed? That this seed is Christ? That to Abraham it was promised that Christ should "possess the gate of his enemies?" And that this possession means rulership, dominion, a kingdom?

That the land of Canaan was promised to Abraham, and through him to Christ? That that land is to be the future inheritance of all who believe and obey the gospel and thus become heirs with Christ to the covenants of promise.

How can they understand that Christ died for them?? That in him only can they have hope of future life? That through his precious blood they may obtain the pardon of all their sins, and that it is in the act of obedience, going down into the water and being buried with Christ in likeness of his death, that this blood is applied? That when baptized into Christ, we belong to him, we become a child, are adopted into the family, have hope of a resurrection unto life? That in no other way can we get into Christ, that nowhere else has he promised the remission of our sins?

And how can they, so young in years, be faithful to Christ, even admitting that they may understand and obey the gospel? How could Samuel, and David, and Timothy? Ah! but these, you say, were called of God, gifted for a particular work. Give your child to God even before its birth; show by your holy living, your daily walk and conversation, by all your acts, that you mean to fulfill your vows, as did Hannah and Elizabeth, and who knows what blessedness may fall upon your house; for what work your child may be called.

Take time. Learn the gospel story yourself and teach it to your children. While you bend in weary toil over ruinless locks, labyrinthine embroidery, delicate folds, meaningless ruffles, that you may decorate the bodies of your little boy and girl, Satan is stealing their souls, stealing them from you and from God,—and you are responsible.

Where are the sober, holy women of old, clothed in neatest apparel, who took their children to God on the strong arms of prayer, believing that he would hear? Where are the simply clad children, the modest, shrinking children, who loved the hour of prayer, who believed that they could "Remember their Creator in the days of their youth," and could give themselves to Him.

Are you like those praying women? Are your children like their children? If not, why? Is not pride and love of pleasure stealing your heart to God? You want your child to appear beautiful and attractive,—to whom,—oh, to whom? To the eyes of wicked, lecherous men, and folly loving women! For this you would give up its soul! For this, you would throw away the precious time that God has given you wherein to train it for him. And again, you want your children to enjoy themselves while they are young, you do not want them to unite with the church, it would keep them from so many pleasures, did you ever question yourselves about these enjoyments? If they are something in which a christian can take no part, is it right that you suffer your child to engage in them? Are they true pleasures, such as will last forevermore? Are there snares in the path which you choose for them? No temptations that will lead them down to death? The lessons learned in youth are hard to forget. The child that is rightly taught, both by precept and example, whose conscience is kept tender, whose feet are firmly placed upon the rock of principle will seldom be caught by the crafty devices of the evil one in after life.

Then teach your children! Make time, take time. Make no excuses. You can find time for other things, a thousand times less important. Read with them, pray with them, pray for them, and may God bless your efforts, and keep the little ones safe amid the perils of these last evil days, is the prayer of their friend.

S. ROXANA PRICE.

Integrity.

It becomes the Christian never to enter upon any course of conduct, however trivial, while a doubt of its propriety continues on his mind—never to hamper, under any circumstances with a conscientious doubt. "He that doubteth is damned if he eat, because he eateth not of faith; for whatsoever is not of faith is sin." Aim, therefore, in all things to act as "one that feareth always." Walk circumspectly and cautiously through the world, seeking purity in the midst of its pollutions. Always in a questionable matter adopt that course which is more likely to tend to the glory of God, than to the gratification of the propensities of your own deceitful heart.

Let your motives be the love of God—your aim the glory of God—and the result for which you are in search, God's blessing and favor. Let it be your endeavor, as far as possible, to give to earth, in your society, your pursuits, your affections, and unearthly characters—to breathe in it something of the holy atmosphere of heaven; to spread the sacred influence of Scriptural principle over the sphere in which you move; to win others round you to join in the same blessed course; and endeavor daily to attain a nearer resemblance to Him whom you adore, and a more intimate fellowship with Him whom you love. This is to keep yourself "unspotted from the world."—*Rev. E. Craig.*

False Security.

It is a well known fact that a proportion of every community seems to have little or no interest in the great moral and religious questions,—involving, as they do, an eternity of consequences. On what a trifling consideration, subjects the highest and grandest, relating to the most glorious hope for the faithful, and the most fearful destiny for the disobedient, are disposed of. They are allowed to flit through the mind like fugitive dreams. They are dismissed as unwelcome intruders on the business concerns and interests of the present life. Questions relating to the vanities of this age, to business, pleasure, politics, any thing and every thing, must claim our thought and attention, while the weightier subjects of life and death, of judgment and a kingdom, receive but a passing notice. If God had given no revelation of the future, but left man wholly to the guidance of his own reason; if then some man, like Socrates, or Seneca, had constructed a theory in reference to a life beyond death, the masses might be excused for not waiving the consideration of questions pertaining to the present life, in order to fix their minds on, and to investigate a theory which after all, might be purely conjectural. Men, who accept the Bible as God's word, have no such excuse. They know that it is written: "Search the scriptures," yet they neglect to heed this solemn injunction from the lips of the great Teacher.

The contrast between the manner or way in which subjects involving the most important issues, and those pertaining to worldly interests, are treated, is too painfully apparent. For example: Before men will embark on an enterprise of trade, they will look at all the sides, and all the possibilities of the speculation. Every power of the mind is taxed, the physical energies are aroused, and a deep concern is felt and shown in every step of the undertaking. Compare this with the loose and careless way in which they make up their minds about the chance of life in the age to come. How ready they are to quote some false maxim of security as a bar to an earnest and prolonged investigation of the subject. Some hastily assumed principle of religion is called up—not for the purpose of fixing their minds upon it; but with a view of diverting their thoughts from the solemn question of eternal life, and the necessary fitness for a future state of happiness. It must be observed that however thoughtless and indifferent most worldly men are about the claims, promises, and threatenings of divine revelation, they are not without some opinion in reference to these matters. They have their little systems of theology and religion, and these are so shaped by each individual, as make his future salvation look quite probable, however destitute he may be of the faith of the gospel, or of the righteousness which Paul assures us abounds unto eternal life. Without some theory of the kind, absurd and unscriptural as it may be, the most regardless of men would feel troubled about a coming destiny. However seldom the thought of a future state may enter into their reflections, however slightly it may affect them, and however soon it may give place to the more urgent vanities and interests of this life, most of men have made up their minds, have come to some settlement on this awfully important subject. This opinion, generally speaking, will serve them through life; quieting all fears within, resisting all demonstrations from without; rendering powerless the tenderest appeals, and the most earnest warnings of God's word, echoed by the voice of the proclaimer of the gospel.

This security or self-satisfaction, rests not on the fact of the lively application that Christ died for the ungodly, or that a deep interest is felt in all the schemes and enterprises which God has sanctioned for the maintenance of the christian system, and for diffusing the light of truth in the regions beyond, that all the commandments and ordinances of the Lord's house are kept blamelessly, and that prayer and communion with God are the well-springs of peace and happiness in this pilgrim state. This class of persons are too honest to claim any such thing. Their peace of mind is maintained on some other ground. Aside from the fact above mentioned, that each one of this class has his petty theory of religion, there exists this impression with self-confident ease; that the Lord's coming, with its terribly impressive scenes; its solemn sequences and consequences; its fiery sentence of wrath executed on the disobedient; with all the imposing display which will attend the apocalypse of the Great Judge; is far away in that dim future, which is always coming but never gets nearer. These things seem so far away in the background of the picture of contemplation never disturb them. They are discerned so faintly as never to carry with them the importance of a subject on hand.

Oh, sinner! sinner! on your blind and easy confidence beware! The Judge standeth at the door. Your subterfuges will not hide you, nor avert God's vengeance; in that soon coming day of wrath, when your awakened and self-condemning conscience will prompt you to cry for rocks and mountains to fall on you, and hide you from the face of him that sitteth on the throne, and from the wrath of the Lamb. Seek mercy and pardon through God's Son in the way prescribed by the goodness and wisdom of Jehovah. Believe the gospel of the kingdom, and obey its requirements in repentance and baptism, and in a continuance in well-doing to the end.

J. L. WIRGE.

—Coldness of love to God and contempt of serious piety, are sad prestages of final apostasy.

We may judge of the state of our hearts by the earnestness of our prayers. You cannot make a rich man beg like a poor man; you cannot make a man that is full cry for food like one that is hungry.

Have Read article on evolution & Emigration

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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THE RESTITUTION advocates the fact and "restitution of all things which God hath spoken by the mouth of all his Holy Prophets since the world began." It also advocates as a means to this end, the establishment of the Kingdom of God on the earth, with the Christian King of kings, and the immortal saints as joint-heirs with Him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immediate alleation of the righteous, and the eternal destruction of the wicked; eternal life only through Christ, and many other kindred truths. It also advocates a hearty belief of the Gospel, repentance, and immersion as prerequisites to the forgiveness of sins, and a holy life as essential for final salvation.

Communications.—The Editor must not be understood as endorsing all the sentiments expressed by correspondents whose articles are inserted under this head. Each writer is alone responsible for the article bearing his own signature. If the teaching of any writer is not endorsed, an article setting forth the views of the party differing may be forwarded. Free discussion of Bible doctrine on all sides will be allowed, but the Editor reserves the privilege of criticising those communications which antagonize a belief and obedience of the Gospel as a means of salvation, or which undermine its principles.

The Purpose of the Kingdom.

"And I appoint unto you a kingdom, as my Father hath appointed unto me." Luke xxii. 29.

In previous articles I have shown, 1. That the Saints will be recompensed in the earth; 2. That they will be rewarded at the coming of the Lord, and the resurrection of the dead; 3. That the one final motive or reward for the people of God will be the Kingdom; and 4. That the kingdom that will be given to Christ and the saints, is the kingdom which was prepared when the world was made, and consists of the earth and its inhabitants.

My object at this time is, to show why this kingdom will be given to Christ and the saints. What good will be secured by it, and to whom?

Why was this promise made? Why will Christ and the saints be made kings unless over the kingdom? Will it be done in order to secure the greatest good to them? Will it be that they may occupy a good, honorable, and glorious position as their reward? Or, will it be that good may come to the kingdom which is now under the curse? That all things in it that offend and them that do iniquity may be gathered out of it, that the curse may be removed, and that the inhabitants thereof may do the will of God in it as it is done in heaven? Will it be for the good of the rulers, or for the good of the kingdom as a final result, that this arrangement was made? What are governments for, for the good of the rulers, or for the good of the people? Why do the officers in our government have a good place, and why are they well paid? Is it that they may have a good place, and be well cared for? Or, is their good position given them that good may come to the people? But out the people under this government, and what would become of the good, and honorable, and well paid positions of its rulers? Why will the rulership of this kingdom be given to Christ and the saints? Will it be that good may come to them personally, or that good may come to the kingdom?

IT WILL BE DONE THAT GOOD MAY COME TO THE KINGDOM.

God's covenant with Abraham. "Thy seed shall possess the gate of his enemies, and bless them that bless Abraham, and curse him that curseth Abraham, and in thy seed shall all the nations of the earth be blessed." Gen. xii. 3; xxii. 17, 18. This position will be given to the seed of Abraham, that all the nations of the earth may be blessed.

God's oath to David. "Thy seed will I establish forever, and build up thy throne to all generations." Psa. lxxxix. 3, 4. He shall judge the poor of the people, He shall save the children of the needy, and shall break in pieces the oppressor. In his day shall the righteous flourish; and abundance of peace so long as the moon endureth. All nations shall serve Him, be blessed in Him, and call Him blessed. Psa. lxxii. This covenant and promise is, that the nations might be judged, and subdued, and blessed as long as the sun and moon endureth. Psa. lxxii.

Isa. ii. 4. "And He shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." This promise brings good to the people who have been in the practice of war.

Isa. ix. 6, 7. "For unto us a child is born, unto us a Son is given, and the government shall be upon his shoulder. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever." This government will bring to the people judgment, and justice, and peace forever.

Isa. xi. 1, 9. "But with righteousness shall He judge the poor, and reprove with equity for the meek of the earth; and He shall smite the earth with the rod of his mouth, and with the breath of his lips shall He slay the wicked. and the animals shall become docile, and the earth shall be full of the knowledge of the Lord, as the waters of the sea." This judgment brings good to the poor, and to the meek of the earth, and destroys the wicked. It brings peace to the animals, and fills the earth with the knowledge of God. Dan. vii. 14, 27. "And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him." The object of giving this kingdom to Christ is, that they may *serve* him.

Isa. lxvi. 15, 23. "For, behold, the Lord will come, to render his anger with fury, and his rebuke with flames of fire. For, by fire, and by his sword will the Lord plead with all flesh, and the slain of the Lord shall be many; and it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." The object here, is to subdue all flesh, that all flesh who were not slain, might come and worship before Him.

Zech. xiv. The Lord comes with all his saints, and is made King over all the earth. He subdues the nations, and every one of them who will not be slain in the subjugation shall come up to Jerusalem to worship the King the Lord of Hosts. Good to the kingdom is the object and the result of this reign.

In the Lord's prayer the greatest conceivable good is to come to the kingdom, so that the will of God will be done in it as it is done in heaven. In the parable of the tares of the field, all things that offend and them that do iniquity, will be gathered out of the kingdom. In this parable the final motive is the good of the kingdom. In the reign of Christ all this in the kingdom will be subdued to God. This is the object for which the kingdom will be given to Christ and the saints. In every place where the Gospel, or glad tidings concerning the kingdom is mentioned, it is the good of the kingdom that is had in view, and not the good of the rulers.

WHAT PERSONAL GOOD WILL COME TO CHRIST AND THE SAINTS?

I will bless thee, and thou shalt be a blessing. They will first be blessed, and in this they will become qualified to be a blessing. And the Spirit of the Lord shall rest upon them, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; they become godly in their characters, and in their sympathies. They become worthy of the kingdom and the resurrection of the dead. They have been tried, they have overcome. They are personally qualified to reign. Because they are thus qualified, they will be raised from the dead, and receive eternal life. They will be raised up incorruptible and immortal, so that they can die no more. They can no more return to corruption. They will be spiritual and heavenly beings like the angels. Thus they will be personally blessed.

WHY WILL THEY BE THUS BLESSED?

Christ was raised from the dead to sit down on David's throne, and have power over all people, nations and languages, that they may serve Him. The saints will be raised from the dead to sit down with him in his throne, and have power over the nations for the same reason. Christ was made a spiritual and an heavenly being in order to judge the world, the saints will be made spiritual and heavenly beings for the same purpose, to judge the world. Christ received eternal life before He received the kingdom, and in order to receive it. The saints will receive eternal life before they receive the kingdom, and in order to receive it.

WHAT GOOD WILL COME TO THE KINGDOM?

A righteous government will be established, judgment and justice will be executed throughout the earth. All things that offend, and them that do iniquity will be gathered out of the kingdom, and the righteous of the kingdom will flourish, and abundance of peace so long as the sun and moon endure. During the reign of Christ and the saints, the restitution of all things spoken by the mouth of all the holy prophets since the world began will be accomplished. And the kingdom which was once uncursed, and which has for a long time been under the curse, will again be uncursed, and the will of God will be done in it, by the nations who have been healed by the leaves of the tree of life, as it is done in heaven forever and ever under the reign of Christ and the saints.

Thus, the kingdom will be given to Christ and the saints, not that they may have a good, and honorable, and glorious position in it, but this position will be given to them that good may come to the kingdom, that all the nations of the earth may be subdued to God, and blessed, so that the will of God may be done by them in it, as it is done in heaven.

JOEL A. SIMONDS.

GRAND RAPIDS, Mich.

Rome and Jerusalem.

Rome signifies a priestly government with worldly tendencies, under the guidance of a high priest, in imitation of the tribe of Levi in Israel, and of the tribe of Aaron especially. But this imitation, my friends, has, as we shall soon learn, degenerated into a misrepresentation and supercilious arrogation of privileges, powers, and prerogatives, which the high priests in Israel never dared to assume.

Israel's priests according to the etymology of the term, were ever servants of Jehovah and the nations. Their official duties, in connection with the Levites, were entirely limited to the service in the temple, and whatsoever may have belonged to it. He who was called the high priest had especially to officiate on the day of atonement, and had a vote in the council of judges; besides this preference and some restrictions, binding *him* exclusively, he was subject to all the rules, regulations and duties of his brethren, the other priests. They owned no property of land and were of no official authority at the royal court. The ministry being hereditary, they of course had to be married, and in spite of the prominency of their position, they dared not assume the nominal or positive dignity or quality of a ruling prince. "The lips of a priest," says the prophet Malachi, "shall guard knowledge; instruction one shall seek from his mouth, for he is a messenger of the Eternal of Hosts." The Rabbis add, the high priest must be *beautiful through humility, wise by learning from everybody, invincible in the suppression of passion, and rich through contentedness.* He dared not accumulate fortune, for in his capacity as spiritual guide, he had to remain an humble servant of God and the people all his lifetime; he dared not remain single, or else how could he understand and appreciate the relative condition of a family, its joys and sorrows, its wants and needs? He had to be a man of unblemished character, seen and known and judged of accordingly by everybody; to call him "holy" or "infallible" would amount to blasphemy; on the contrary, he was considered as much subject to sin as any layman, and had publicly to atone for it, even more severely and heavier, than the common man. All the year round he was to prepare for the great Sabbath of Sabbaths, in order to be worthy of entering the most holy place, dressed in his fancy garments. Priest that people should sanctify themselves when the sacrifices were being made, and then the (high) priest entered the sanctuary to make atonement first for himself and house, and then for the people. He also made confession of his own iniquities, of the iniquities of the entire house of Aaron, and of the children of Israel. He acknowledged before God their transgressions and their sins thus:

"O, God, I now acknowledge that we have sinned, committed iniquity, and transgressed against Thee, even I, *the house of Aaron and thy people, the house of Israel.* I beseech Thee, everlasting One, to pardon the sins, iniquities and transgressions, which we have committed before Thee, even I, the house of Aaron, and Thy people the house of Israel!"

The high priest, by this confession of sin, and prayer, had demonstrated his own frailty, and paid proper homage to his creator and acknowledged the condition of human equality among all children of Israel, irrespective of position or office. Thus he was able to enjoy, in unison with them, the solemnity of the day of atonement; the joy was depicted in his face, when he left the temple: also the people were joyful; in holy devotion they had prostrated themselves in the court of the temple, when they heard the ineffable name of Jehovah pronounced by the high priests, *but when he appeared before them, they stood upright, none dared kneel down, nobody would think of kneeling before a human creature!*

That is Jesusalem, my friends, that is not Rome; that is a high priest in the holy city, but not the high priest in the "eternal city;" that is the divinity of truth, which must and will triumph over the abomination of falsehood. The *city* of Rome stands and flourishes, the clerical *government* of Rome trembles and is sure to fall and be no more; the *city* of Jerusalem is destroyed, and is no more; the *government* of Jerusalem, however, stands and lives *forever.*—*Jewish Chronicle.*

What Has Infidelity Done?

Scepticism, infidelity, false religion, and no religion at all, have had time enough and opportunity enough to do something besides boast, and ought ere this, to be able to show some substantial results; some progress that could be cited as proof of the utility of such teachings and the excellence of such inspirations. Infidelity has long ruled at Christianity; let it plead now its own cause. What has it ever done for the world, even in the realm of material benefits? What countries has it discovered? What lands has it settled? What governments has it established? What cities has it builded? What inventions has it produced? What poets has it inspired? What missionaries has it sent forth? What savages has it civilized? What school has it established? What colleges has it founded? What hospitals has it erected? What charities has it fostered? What statesmen, and orators, and patriots and examples, and heroes, has it produced?

What is the record of infidelity with all her boast of wisdom and power? Can she name a Columbus, or a Livingstone? A Bacon or a Galileo? A Shakespeare or a Milton? A Fulton or a Morse? A Whitefield or a Wesley? Where are her Penns and her Washingtons; her pilgrim fathers and her patriot sires? Where is her Plymouth Rock, around which nations stand uncovered; her sacred tombs where her martyrs' ashes repose? What has infidelity done? Where are her cities, her empires, her conquests, her triumphs, her works of art, her discoveries in science? Has she written poems? Who has read them? Has she chanted hymns? Who has sung them?

"Infidelity has no hymn books, sings no hymns, enjoys no visions of a better life than this. Christians sing of an eternal home. They lift up their eyes to the heavenly hills, whence cometh their help. They exult in the prospect of a certain inheritance where sickness, sorrow, pain and death are never known. But the infidel cannot frame a hymn of praise about his vague nowhere! Non-existence invites no song, stirs no affection, enlarges no capacity of the soul. What a poor miserable theory is that which opens no light hereafter, chains no life and joy beyond the grave; and, instead of praises and thanksgivings, utters nothing better than murmurs and criticisms from the cradle to the grave!

The great doors in history have been men of great faith in God; men whose eyes have been anointed to see invisible things, and behold eternal glories. Compared with them, infidels with all their boasting are as ciphers in the world—their belief a mere negation, their hearts without inspiration, their legions a routed rabble, without guide or head, without aim and without hope, mere camp-followers in the great warfare of life. After faith has fought the battle, infidelity comes and claims the spoils. After faith has founded an asylum for the oppressed, infidelity comes and struts through it, and boasts of her liberty. After faith has constructed society, infidelity digs, and roots, and decays, and rots, and burns, and tears down the tairest creations of faith and hope and love. After faith has planted the tree and produced the apple, infidelity gnaws a hole into the middle, eats out its heart, and claims it as a home. Faith builds, infidelity destroys. Faith plants, infidelity uproots. The Bible—ay believed and obeyed—would make any community happy, prosperous, and peaceful; infidelity carried to its legitimate conclusions, would break up families, subvert society, blast civilization, paralyze industry, and ruin the world. And if infidelity is worthless in life, what is it in death? What martyr names can it record? What death triumphs can it celebrate? What light plays above the skeptic's tomb? What glory lights the great and glad beyond? Near the end of his days, the profligate Byron wrote—

"My days are in the yellow leaf,
The flowers and fruit of love are gone:
The worm, the canker, and the grief,
Are mine alone."

Near the close of his life Paul wrote, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me at that day." Which is the better, the infidel's despair or the Christian's hope? Choose ye this day whom ye will serve. If the Lord be God then serve him, but if Baal then serve him.—*The Christian.*

False Positions of Universalists No. 8.

10. *Universalists teach the coming of Christ and judgment took place at the destruction of Jerusalem.* We are authoritatively warned to believe no one who teaches that doctrine. Matt. xxiv. 23-26. "Then (at the destruction of Jerusalem) if any man shall say unto you, Lo, here is Christ, or there, believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before, wherefore, if they shall say unto you, behold he is in the desert; go not forth; behold he is in the secret chambers; believe it not, for as the lightning cometh out of the east, and shineth even unto the west, so shall the coming of the Son of Man be."

If heed were taken to this scripture, Universalists could not make any one believe that Christ came personally at the destruction of Jerusalem. His second coming is to be like lightning, instantaneous and to be seen. Titus and his soldiery coming from Rome, on the ground, six months in coming, is no more like the coming of the Son of Man, than the flash of powder in the pan of a gun is like the terrible flash of lightning from a dark and terrible cloud. No one ever saw Christ at the destruction of Jerusalem. Josephus records the events which took place then, and they fill the bill of warning of false Christs, false prophets, signs and wonders which culminated in that event, and which conclusively demonstrates that Christ did not then come. Contemporaneous and startling events must occur at Christ's second coming, as the return of the Jews to the native land, the resurrection of the righteous dead, the establishment of the kingdom of God, and the abolition and destruction of human governments, mighty signs and wonders exceeding those which took place when God redeemed ancient Israel from Egyptian bondage. Did any of these occur at the destruction of Jerusalem?

20. *Universalists teach that the resurrection and judgment took place at that time.* They are therefore false teachers "who concerning the truth have erred, saying the resurrection is past already; and overthrow the faith of some." If universalists do not identify themselves with Hymeneus and Philetus, who, in Paul's day, taught the resurrection had past already, when they teach the same doctrine, then I confess I do not understand the meaning of language.

There are so many positive declarations describing his second coming personally, in flaming fire to destroy the wicked, his coming with the great God, coming to raise the dead, to lead Israel, scattered and peeled, back to their native land, to establish his kingdom, to break the oppressor's yoke, to reign and rule with equity and justice, to deliver a groaning world, etc., that, without them, the whole scheme of God would dwindle into utter insignificance. To be living since his return, since the resurrection of the dead and eternal judgment, and we not know it, is but the bare assumption of half-headed universalism!

21. *Universalists teach that all, no matter if they die in their sins, shall be saved in the great hereafter.* We shall now give a few of the vast amount of scriptures which are totally subversive of this assumption.

1. *Faith a condition of salvation.* Gal. iii. 26. "We are all the children of God by faith in Christ Jesus." If faith be a condition, then those who die without faith, will be lost. "He that believeth not shall be damned."

2. *Worthiness a condition.* Matt. xx. 34-36. "The children of this world marry, and are given in marriage; but they that shall be counted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage; neither can they die any more, for they are equal unto the angels, and are the children of God, being the children of the resurrection." No adult can be raised to immortality and eternal life without worthiness here.

3. *Holiness a condition.* Rom. vi. 22-23. "But now being made free from sin, and become servants of God, ye have your fruit and holiness, and the end everlasting life. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." A man must believe and obey God to become holy, and, without holiness no one shall see the Lord. As all are not holy in this life, so all shall not see the Lord, or be saved hereafter.

4. *Coming to God a condition.* Heb. vii. 25. "Wherefore he is able to save them to the uttermost who come unto God by him." None will be saved, none can be saved, at least where the gospel is preached, only those who "come unto God by him."

5. *Eternal salvation conditional.* Heb. v. 9. "And being made perfect, he became the author of eternal salvation to all that obey him." This obedience must be rendered here; for there is no promise of a *post mortem* gospel. There is not a word anywhere in God's word which says there shall be a gospel after death, mercies and pardons then offered, but, on the contrary, as we sow here, so shall we reap in the eternal world.

Eternal life contingent upon obedience here. Rom. ii. 7. "To them who, by patient continuance in well doing, seek for glory and honor, and immortality, eternal life." This must be in this life. Paul would not talk to persons about "well doing" here, and yet know that the gospel promised "eternal life" by "well doing" after death. He could not declare the whole counsel of God, as he said he did, if he omitted to tell his cotemporaries that salvation would take place after death, by obedience then, even if they died impenitent here.

7. *An immortal crown contingent upon the Christian race here.* 1 Cor. ix. 24-27. "Know ye not that they which run in a race run all, but one receiveth the prize. So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now, they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection; lest that, by any means, when I have preached to others, I myself should be a castaway."

In those Grecian games, to which Paul alluded to illustrate his doctrine, though many run, only one received the prize. He taught that we must run if we would receive the prize. But Christians need not be like the Grecians i. e. all may receive the prize if they run to the end, instead of only one. Paul said he run, fought, kept under his body to Christ all the time, lest that, after preaching to others, he might be a castaway. If Paul, an inspired apostle, had to do this in order to be saved hereafter, surely no man now can reasonably expect salvation hereafter unless they do as Paul did. Therefore universal salvation is unscriptural.

A. STALDINE.

PALESTINE, Ill., 1875.

—Many have been beggared by a foolish generosity, but never any by a prudent charity.

Am I Wrong?

Indeed, I have been wrong, many times in my life. If I am now, he who calls my attention to that fact and teaches me the truth, is my best friend. I read with much interest the letter of Brother John Foore upon the Lord's supper. The paper has "gone from me," but if I remember it correctly, I approved of the positions taken by Brother F. generally, although it is possible, that upon a critical reading, I might differ with him upon some points of minor importance.

I do not wish to discuss the matter at length, but to simply state my position, so that the question which heads this article may be appropriate. But I submit to Brother E. Miller that the statement,—"Surely Anna, Ill., is not Jerusalem,"—is neither argument nor evidence against Brother Foore's position. I agree with him that "as regards the time for eating the Lord's supper, no time is specified in the word. Then my first position is, that it may be eaten at any time. Second, "the first day of the week is not the time adapted," because "no time is fixed for celebrating the supper." Third, no day in the week is specified, but the death of the Lord occurred upon Thursday and not Sunday, and "ye do show forth the Lord's death till he come. 1. Cor. xi. 26. If the statement, "this do ye, as oft as ye drink it, in remembrance of me," (v. 25) is evidence amounting to proof "that no time is specified in the word," as Brother Miller argues. I wish to submit for his consideration this question: Was it wrong for my wife and I to sit at our own table and eat the Lord's supper, at 8 o'clock p. m., on the 13th of April last? Was it wrong for me, on the night of the 1st day of February last, immediately after the immersion of my dear old father and mother, to sit with them in a private room, in their own house at Golden City, Mo., and then and there partake with them of the emblems of the broken body and shed blood of our Lord Jesus Christ? Was it wrong for the brethren at Hero, Kansas; Carthage, Mo., and other places all over the land, to sit at the table on the night of the anniversary of the Passover Supper, and "show forth the Lord's death" by eating the Lord's supper? Was it wrong for me to publish notice in the RESTITUTION, requesting any of the "one faith" to come to my house, in Anna, Ill., and partake with me of the Lord's supper, on the 14th day of the first month, or at any other time? Brethren, let us be consistent, and "love one another, for love is the fulfilling of the law," that we may go to Jerusalem at "the time appointed."

AMOS SANFORD.

If He Come not Again.

One of the saddest features in the faith and life of the modern church of Christ is the almost utter ignorance of, indifference, and in some cases, active opposition to the second personal advent of our blessed Lord. That "evil men and seducers" and the latter day "scoffers" should hate and despise the doctrine is not to be wondered at, but it is an amazing wonder that christians should not only allow "that blessed hope" to fall into darkness and disrepute, but should array themselves against it, as though it were a strange doctrine and fraught with evil.

When we consider how the consummation of the whole purposes of God in our redemption hinges on the second advent; when we remember that no "crown of righteousness" can be given to his faithful servants (2 Tim. iv. 8), that there can be no resurrection of "the dead in Christ," no glorification of living saints (1 Thess. iv. 13-18); no millenium (Rev. xx. 4); and indeed none of the glorious things of the future concerning which our Lord speaks, what must be the folly of shutting our eyes to and opposing "the promise of his coming." For if the second personal coming of the Lord is not sure, the first coming, the garden, the cross, the sepulchre, the resurrection, and the ascension are all vain. Indeed, the second coming of the Lord is the dome of the whole structure of christianity. When he comes who is our life, then shall we appear with Him in glory, and then will his great prayer in John 17th be answered. "Even so, come, Lord Jesus."

A Florida correspondent writes to the Newark "Advertiser:" "There are many curiosities in the neighborhood of Ocala. It is the region where Osceola and his braves made a stand for their hunting grounds, and the place is historic. Here was the massacre perpetrated which broke the treaty and brought on the Seminole war, and there are plantations which were invaded and made desolate at that time, and which never recovered. The country rests, too, upon a bed of limestone, through which porous substance subterranean rivers are flowing, and these rivers have in ages past formed caves, some of which are now dry and accessible, while later the same dark flow of waters have caused the land to cave in, forming "sinks" sometimes to the depth of a hundred feet, and in these sinks there are wonderful specimens of shells from the sea and other evidences of the late formation of the peninsula. Marl also is abundant, such as is found on the coast of South Carolina. It is formed of small shells, lime, the bones of birds and fishes, and is a valuable fertilizer. Frequently it crops out to the surface, and wherever so found the soil is good.

THE RESTITUTION.

PLYMOUTH, IND.....June 2, 1875.

EDITORIAL DEPARTMENT.

☞ We hope to see a general gathering of the brethren at our June meeting at Antioch. The friends will cheerfully take care of all who come.

☞ Prof. J. Stanley Grimes gave the best definition of spiritualism that we have heard of late. He says: "Spiritualism is *infidelity with a ghost in it.*"

☞ We accidently met brother C. C. Marston while in Chicago. Brother M. is now attending the Chicago University. He is studying the languages and reports that he is making excellent progress. He is preaching every Sunday in one of the parks near the city.

☞ Our meetings in Harvard, Ill., last Sunday were largely attended. We met many of our old friends and enjoyed our visit very much. The truth has some staunch friends in that locality. We hope ere long to see some arrangement made that will enable them to have regular preaching.

☞ While in Chicago we called on brethren Wilson & Peirce. Found them busy in their work. They report that "Our Rest" is doing well. We were glad to find them doing well in their labors. Brother Wilson has been giving a series of Sunday evening lectures in Austin during the winter and spring. A goodly number have become interested in the way of life.

☞ Brother J. F. Willcox of Wisconsin is stopping with us a few days. He is on his way to the Michigan Conference. On Tuesday evening he gave our people an excellent discourse on the message to the Philadelphian Church. Brother W. reports that his recent discussions with Jamison the infidel spiritualist have resulted in good. The Bible view of man and his destiny is the only effectual method of meeting the rising system of unbelief.

The Generations and Prophetical Periods.

In a former paper, we traced the fulfillment of prophecy in the desolations of God's sanctuary and the overspreading of abominations, to the Saracenic conquest of Jerusalem in 637. In defiance of prophecy, and to falsify the predictions of our Savior, Julian, about 363, resolved to erect a stately temple on the site where the demolished Holy Places once stood, and to reinstate the Jewish worship on Mount Moriah in all its pristine splendor. To carry out this design, the Jews assembled from all parts of the empire to that holy mountain, which, in their estimation, is by far the most hallowed spot on earth; for here, according to Rabbinical tradition, was where Jacob reposed his head on the stone which he set up afterwards, and poured oil upon it in commoration of the heavenly vision recorded Gen. xxviii. This place, which he called Bethel, was also sacred in their estimation, from being the reputed spot where the faith of Abraham was so severely tried in his determination to offer up Isaac. Here was where the Divine presence had been made manifest in the Holy of Holies. The splendid temple of Jupiter Capitolinus, it seems, had shared the fate of those magnificent structures that Babylonian and Roman conquest had demolished. Although Helena and Constantine greatly adorned the city, and built church edifices over the supposed sacred localities of Calvary, Gethsemane, and on the Mount of Ascension, still the site of the temple was neglected, as it was supposed to be under the Savior's ban. Accordingly it had become, in Julian's time, covered with the accumulated rubbish of years. Under the direction of Alypius, the minister of the emperor, the gathered children of Israel set about the work of rebuilding the temple.

In this hopeful design of re-erecting the sacred edifice, the historian says "men forgot their avarice, and women their delicacy: spades and pickaxes of silver were provided by the vanity of the rich, and the rubbish was transported in mantles of silk and purple. Every purse was opened in liberal contributions, every hand claimed a share in the pious work; and the commands of a great monarch were executed by the enthusiasm of a whole people." A prophet of God had however said, that "both the sanctuary and host should be trodden under foot for 2,300 prophetic days"—or years; and One, whose word will stand though heaven and earth shall pass away, had declared, that "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled;" and both Daniel and the Lord Jesus had predicted perpetual desolations for the house of sacrifice and oblations, till the consummation of time, and the coming of Messiah in the clouds of heaven in power and great glory, and, consequently, neither the enthusiasm of the Jews, nor the power of a mighty monarch, could frustrate the designs of the Most High. The elements warred against the builders. A whirlwind swept the surface with the "besom of destruction" and an earthquake shattered the rocks of the old foundations. A fire issued from the temple mount for a whole day and, not only consumed their tools, but consumed the workmen themselves. Gibbon is compelled to record that "the Christians entertained the natural and pious expectation, that, in this memorable contest, the honor of religion would be vindicated by some signal miracle. An earthquake, a whirlwind, and a fiery eruption, which overturned and scattered the new foundations of the temple, are attested, with some variations, by contemporary and respectable evidence." After alluding to Ambrose, Chrysostom, and Gregory Nazianzen, he gives the following from Ammianus Marcellinus;—"Whilst Alypius, assisted by the governor of the province, urged, with vigor, the execution of the work, horrible balls of fire breaking out near the foundations, with frequent and reiterated attacks, rendering the place, from time to time, inaccessible to the scorched and blasted workmen; and the victorious element continuing in this manner obstinately and resolutely bent, as it were, to drive them to a distance, the undertaking was abandoned." The ground, where once stood the temple of Solomon so interesting to every Christian; which the whole Mohammedan world regard as the foundation of all architectural knowledge; and whose glories the Jews still recall, and whose loss they bewail through the ages, is, to use the language of Gibbon himself, "now covered by a Mohammedan mosque, which still continues to exhibit the same edifying *spectacle of ruin and desolation.*" What a striking comment in few words, on Daniel's prophecy. Thus, while the pagan emperor could, unimpeded, build a temple to honor an idol deity, and the Mohammedan Khalif could, without hindrance, erect a mosque in honor of a false prophet, heaven frowned in fury upon the attempt of the Jewish people to build a house for the worship of the Most High God during the interdicted times of Gentile domination.

We now return to the leading events connected with the fulfillment of prophecy in Mohammedan history. As stated in a former communication, Jerusalem was captured by the Saracens under the Khalif Omar, in 637. The bitter feelings entertained by the nominal Christians toward the Jews, had induced them to cover the sacred site of Solomon's temple with all manner of rubbish out of contempt to the unbelieving Israelites; so that when Omar would erect a mosque on the venerated rock, he found it necessary to remove a mass of filth before commencing the sacred building. After assisting, with his own hands, in the removal of this mass, thus accumulated, he erected a modern house of prayer—a plain quadrangular, large, though mean structure. A half century or so, later, Abd-el-Melek erected the splendid edifice that, to the present time, goes by the name of the Mosque of Omar, at an immense cost. It was erected in 688. The whole temple mount is surrounded with a high wall inclosing, according to Dr. Barclay, about thirty-six acres. Access to the holy grounds of the "Haram es-Sherif" as the Mohammedans term the sacred enclosure, is through carefully guarded gates; the entire locality being intrusted to a guard composed of blood-thirsty savages, the Mauritanian Africans, whose clubs and cimetars deal death to the infidel who has the temerity to intrude within the forbidden limits.

Says Dr. Barclay "It is an ascertained fact that every religious community in the Holy City has a firman from the Sublime Porte, empowering them to *kill the members of any other communities* trespassing on their premises; and that the Moslems, at least, delight to execute the decree upon any *infidel*, whether Jew or Christian, that may be caught intruding upon this sacred spot is well known." Such is the condition of the "down-trodden outcasts of Israel," and so completely disfranchised and maltreated are they, not only by their Turkish masters, but even by those who style themselves Christians and philanthropists, that it would cost any Jew in Jerusalem his life to venture into the so-called Church of the Holy Sepulchre, or even within the Outer Court of his beloved temple.

Says Barclay, "It is enough to swell the bosom of a brazen statue with indignation, and draw tears of pity from the eye of cold marble, to witness the grinding oppression under which they groan, soul, body, and spirit." He also says, "The portion of the Temple wall approached by a narrow lane through the Mogrebin Quarter, is esteemed the most sacred of all places to which they have access, on account of its vicinity to the site of the Holy of Holies, and there they repair every Friday—indeed in greater or lesser numbers every day—and weep and pray for the advent of Messiah."

The "wailing place" occupies a space of about forty yards in the wall surrounding the site of their once "holy and beautiful home;" so, we see, Jerusalem is trodden down of the Gentiles, Daniel's people are scattered, or oppressed in their own land, and abominations of desolation overspread the Holy Places of the Most High. Jewish suffering, Jerusalem's desolation, and Mohammedan supremacy have been too much ignored. We hope to make a continuation of the subject interesting.

S. A. C.

Should the Lord's Supper be Observed Annually?

God has never left his people to infer a commandment or duty. Every institution in which time is involved, the time has been as definitely stated, and as imperatively commanded as any other part of the institution. There is no exception to this rule. Every time an institution involving time is referred to the time of its observance is repeated. Take a few examples. "And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them concerning the feasts of the Lord which ye shall *proclaim to the holy convocations*, even these are my feasts. Six days shall work be done, but the seventh day is the Sabbath of rest," etc. These are the feasts of the Lord, even holy convocations, which ye shall proclaim in their seasons. In the fourteenth day of the first month at even is the Lord's passover. And on the fifteenth day of the same month is the feast of unleavened bread unto the Lord. And the Lord spake unto Moses, saying, Speak unto the children of Israel, saying, In the seventh month, in the first day of the month shall ye have a sabbath, as memorial of blowing of trumpets, an holy convocation. Also on the tenth day of this seventh month there shall be a day of atonement; it shall be a holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the Lord. And the Lord spake unto Moses saying, Speak unto the children of Israel, saying, the fifteenth day of the seventh month shall be the feast of tabernacles, for seven days unto the Lord. Also in the fifteenth day of the seventh month when ye have gathered in the fruit of the land, ye shall keep a feast unto the Lord seven days; on the first day, there shall be a sabbath, and on the eighth day there shall be a sabbath."

In the recapitulation of these feasts the time of their observance is as definitely stated as any other part of these institutions. Why was it necessary to state so minutely the time? The only answer that can be given is that time was a part of these institutions. If time had been involved in the Lord's supper it would have been as definitely commanded as any other part of that sacred ordinance. It cannot be claimed that it was an ordinance of less importance than those referred to in the foregoing quotations. The death of Christ was of infinitely more importance than all the Jewish sacrifices and ordinances. How in view of the transcendent importance of the grand and glorious event commemorated in the ordinance of the supper, can we account for the absence of a commandment, or even an intimation that the time in which Christ died should be commemorated by the bread and wine, or held in remembrance at all? If such time had been stated it would not be necessary to go to Palestine to find a data for the commencement of the first month; and then subtract the time necessary for the earth to roll its surface from any given latitude in our country, up to that of Palestine. Nor would it be necessary to infer the day of the week on which Christ died. Nor would it then be necessary to violate the law regulating the manner, time, and place of killing the paschal lamb. If the original law were in force in this country it would inflict the death penalty upon every one who had a hand in killing the passover on the nineteenth day of last April. Paul does not intimate that the Lord's supper should be observed the same night in which He was betrayed. He refers to the time in which this ordinance was instituted as a historic fact. He says, "For I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed took bread. And when he had given thanks he brake it, and said, Take eat; this is my body, which is broken for you; this do in remembrance of me." After the same manner also he took the cup, when he had supped, saying, this cup is the new testament in my blood; this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup ye do show the Lord's death till he come." 1 Cor. xi. 23-26.

1. Paul does not say that the same night in which Christ was betrayed he *commanded* his disciples to eat the bread or to drink the cup.

2. He does not say "take eat this bread, or drink this cup, in remembrance of the time Christ died or the supper was instituted," but "this do in remembrance of ME."

3. He does not say, "For as often as ye eat this bread, and drink this cup ye do show the time the supper was instituted, or the subsequent time when Christ died;" but ye "do show the Lord's death till he come." This institution has nothing whatever to do with time, but with the event of Christ's death. Those who try to weave in time misapprehend the design of the supper altogether. It is designed to show forth the Lord's death till He come. No matter what time it is observed, it shows forth the Lord's death. Whether observed weekly, monthly, or yearly, it has just one object in view, that is to show forth the Lord's death. Time is no part of this institution, nor is time embraced in its design.

Those who observe the supper weekly have the example of a church founded under the auspices of inspired apostles. The very construction of the language in Acts xx. 7, shows that it was the custom of the church at Troas to meet upon the first day of the week for the purpose of breaking of bread. It reads: "And upon the first day of the week when they met together to break bread."

1. The foregoing language is tantamount to saying upon the first day of every week.

2. For what object did they assemble? Answer, to break bread. No other object is mentioned *for* which they assembled. No one has the right to assume any other object. Paul's being present was accidental; but the church having assembled on that day was by appointment, and for a specific purpose; and that specific purpose was to break bread. Such language never occurs in reference to assembling for the first time.

It cannot be denied but what it was the custom of that church at Troas to meet together to break bread every first day. Let the advocates of the annual observance of the supper find such an example in favor of their theory, if they can. They know that there is no such an example. They know that there was no such a custom. If there ever was, the Bible is silent as the grave in reference to it. If they could only find one text where it reads, "upon the fourteenth day of the first month, when the disciples assembled together to eat the passover, with what alacrity would they quote it, and with what tenacity would they cling to it. It would be the key-note to all their reasoning. We would ask our good brother Foore to give the chapter and verses, if he pleases, where any church in apostolic times was in the habit of meeting together upon the first day, or any other day of the week to eat a common meal with a congregational capacity? Was eating a common meal a church ordinance in that day? As recorded in the second chapter of Acts, the brethren had all things common, and ate their meals by course from house to house. But did they meet together for that purpose? Was it their custom to meet together upon the first day of the week for that purpose? And is it not strange that no mention is made of meat in Acts xx, and that it should be so definitely mentioned in chapter second? The reason these Christians at Jerusalem had all things common was that a great persecution was coming upon them, when all their property would be confiscated any way. And after this persecution came, Paul raised contributions for them at Corinth and other places. The example of these Christians at Jerusalem does not teach a system of Fourierism among the churches of those days, as brother Foore would seem to teach. The Apostle Paul repudiates the custom of the brethren at Corinth coming together to eat a common meal. And did he justify the brethren in one place for doing what he condemned them for doing in other places? He says, "Then again your coming together to the same place is not to eat the Lord's supper." 1 Cor. xi. 20. Why was their coming together to one place not to eat the Lord's supper? Was it because the Lord had no supper? No. It was because every man eat first his own supper. Thus he reasons in the next verses. "For (he says) each one partakes first his own supper." How a man could partake his own supper before he partook the Lord's supper, if the Lord had no supper, we cannot conceive. It is just as though brother Foore should invite a number of his brethren to assemble at his house to partake his supper; but when they come together each man has brought and partakes first of his own supper. Brother F. would indignantly say to them, when ye came together it is not to eat my supper, because every man partakes first his own supper. Would such language prove that brother F. had not provided a supper for them? It would prove just the reverse.

In the next verse the apostle condemns the practice of eating a common meal as a church ordinance, as being a provision of the design of the Lord's supper; and then proceeds to give the true design of it, having received a fresh revelation from his Lord. He says, "Have ye not houses in which to eat and drink? Or do ye despise the congregation of God, and put to shame those who are poor? If this is not a repudiation of eating a common meal, whether paschal or any other kind as the supper which Christ instituted on the night in which He was betrayed, we know not what language the apostle could use in condemnation of such practice.

Brother Miller has handled so well the only texts which say anything about Christ being our passover, that I will pass it over. The only argument we have read looking toward the annual observance of the Lord's supper is the unwarrantable inference that because the type was observed annually that therefore the memorial should be observed annually also.

This really looks like memorializing the type instead of the antitype. The great event memorialized by the supper occured but once for all. They grope among the shadows, when we have the substance. As often as we eat the bread and drink the cup we show the Lord's death, not the *type* of his death, or the time of his death. But the argument under consideration proves too much. Christ's resurrection was the antitype of the first fruit offered as a waive offering before God. 1 Cor. xv. 20.-23. Baptism is a memorial of Christ's resurrection. Rom. vi. 3-5. Col. ii. 12. Psa. iii. 21. Now, if because the type of an event was observed annually, therefore the memorial must be observed annually also, then we should be baptized every year, because the type of Christ's resurrection was observed every year.

The death of Christ is an immovable event, how then can it travel like the sun round a tree so as to throw a shadow on each side of it?

The contexts clearly show that Paul had no reference to either eating Christ literally or by proxy in 1 Cor. v.

J. M. S.

The Substance of a Sermon,

Delivered by Elder A. F. Dugger, at the funeral of Mrs. E. Ballenger on April 25, 1875, at the U. P. Church, Maple Grove, Ill.

We have met under solemn circumstances to pay our last tribute of respect to one of our number, a daughter of Adam's race, and a faithful and devoted member of the household of faith, who has fallen a victim to the enemy death, and now lies crushed beneath its power, while friends and relatives are left to mourn as it were over broken ties and ruined hopes.

The question naturally presents itself to all reflecting minds, and one too which demands a solution. Why do people die? The aged and the infant alike die. The wicked, the righteous, the rich, the poor, the high and the low, the king upon his throne, and the peasant in his hut, all alike fall beneath death's oblivious surge.

Some regard death as a mysterious infliction of divine justice. I refer not to its remote cause, but to its approximate cause. Thus they speak of it as a visitation of providence, administered to make some sinner become a christian, or some professor become more devoted to God. On funeral occasions of infants it is quite common to hear the minister remark: "The Lord has seen fit in his providence to take your child from you, and you must be reconciled to his will." Last fall I heard a noted orthodox minister make this very remark. He further stated to the grief stricken parents that the Lord had planted their child a brilliant star in the world above, and all this he had done to wean their affections from the world, and lead them to repentance. He then called upon them to give their hearts to the Lord, and prepare to meet their child in heaven.

Thus we are taught, both from press and pulpit, that God in his Providence kills infants, men, women and children, to make some of the human family become either christians, or more devoted to his cause. Such ideas are irrational, superficial, and derogatory to the character of God; and in Scripture have not the least shadow of a foundation on which to rest. The true physiologist, with repugnance, repudiates such wicked, superstitious notions as preposterous and absurd in the extreme.

When an infant dies, or any one else, and he is unable to discover the approximate cause he does not, like the ignorant theologian, charge the death of that infant or individual upon God, but from his stock of valuable knowledge, observation, and experience, he knows that all premature deaths are traceable only to mismanagement, accidental circumstances, or physiological transgression.

Prof. Bennett, of Edinburg, in one of his elaborate lectures, says that 100,000 persons die annually in that country from causes easily preventable. Now all physiologists know their lives could be saved by an observance of the simple laws of health which are daily transgressed, and, as a result, disease and death follow.

The many ills which afflict, and rob us, not only of our time, means and pleasure, but even of our life, might be easily avoided by suitable measures. To illustrate; scurvy, once so prevalent and fatal among sailtudes, that it was thought to be unavoidable is now entirely avoided by the observance of certain physical laws—cholera, that dreadful contageous disease, at the very name of which we shudder; once so unmanageable and destructive in its character, that it was regarded as a special visitation of an over-ruling power, is but the penalty for filthy streets, bad drainage, and underground tenements, of late it is ascertained to be quite manageable and even preventable by suitable sanitary measures. These things serve to show that disease, and premature death, are not a visitation of Divine Providence, but generally the result of the violation of physical law.

Modern science teaches us that when we observe the laws of our being all the organs work in perfect harmony. Concord produces health, preserves life—but when we transgress the laws of health, which are God's natural laws the organs become deranged, and inharmonious in their action, discord, produces disease—it wastes of life—and death follows.

God who is a being of love and justice, and who deals with his creatures on the principal of benevolence does not, will the death or destruction of any one. He designed, no doubt, that we should wear out by the general decay of all the organs, and not that any one organ should give way; thus producing imperfect harmony—resulting in premature decay, and untimely death. But he designed that all should work together harmoniously until the vital force should become exhausted, and man, like a shock of corn fully ripe, be brought to the tomb.

Solomon says, "God made man upright but he has sought out many inventions. In examining the history and tradition of ancient tribes and nations, we find that those who were careful to observe the laws governing their existence were remarkable for longevity. Such were the ancient Chines, Pythagorians, Essenes, and others, which were able to impart to their posterity a robust and vigorous constitution. It is a physical fact, well understood by peisiologists, that diseases and physical defects of parents are transmitted to their children. The children suffer and die on account of the physical transgressions of their progenitors. But to return to the Bible; Abraham, the chosen one, who was obedient and faithful to the laws of his creator, died an OLD MAN FULL OF YEARS. Gen. xxvii. 8. Sarah and Rebecca too, faithful women, fully ripe in years, were laid away to rest in Machpelah's cave until the resurrection morn, when they shall be remembered and called out to inherit eternal life.

The remote cause of death is stated by the Apostle Paul in Romans v. 12; "By one man sin entered into the world and death by sin." It is worthy of remark that Adam, our federal head, while in the Garden was subject to the possibility but not to the necessity of dying. But after he had transgressed, and was driven from the Garden, being left to the operations of the laws of his own nature, it became a law of necessity that he should die God said to him, "dust thou art and unto dust thou shalt then return." Gen. iii. 19. Thus we read, "And all the days that Adam lived were nine hundred and thirty years and he died." Gen. v. 5.

We, being his children, have the seeds of death sown in our constitution, and are subject to the same waste of vital force; and in process of time must literally and surely die. Death, as styled by self righteous creed makers, is not a personality, nor an angel of light,—to conduct us to superlative felicities beyond the skies, but is a condition to which the human family have been and will be reduced—"Dust thou art and unto dust shalt thou return," is the sentence written o'er the brow of every son and daughter of Adam. In the creation God gave man the breath or spirit of life. This is all and this is all that leaves him in death Said Solomon, when speaking of the event of death, "Then shall the dust return to the earth as it was and the spirit shall return unto God who gave it." Eccl. xii. 7. Then shall the dust, not bodies, but the dust, an element out of which your body and my body is made. Then shall the spirit, not the spirits, in the plural, but the spirit one spirit, an element by which you and I live, whether righteous or wicked, return to God; and man, the intellectual, moral, responsible, agent returns, not to heaven or hell, but to the dust.

I know that popular theology teaches that a part of man does not go to dust. Let us see how much of man is embraced in the expression "dust thou art and unto dust shalt thou return." Does not the singular pronoun thou embrace the whole man without exception of parts; again how much of man is comprehended in the language, "Then shall the dust return to the earth as it was?" It will be conceded by every intelligent unbiased mind in this vast audience—that the text includes, just what was formed of dust. Moses, the inspired historian, says the whole man was formed out of the dust. His language is very concise and lucid—touching this point. In Gen. ii. 7, he says, "And the Lord God formed man of the dust of the ground and *breated into his nostrils the breath of life* and man became a living soul." Now put the two statements side by side—"Then shall the dust return to the earth as it was." "And the Lord God formed man of the dust" and you cannot fail to perceive the force of the language which is that the whole man was made of dust, and goes back to dust. The spirit which returns to God is not man nor any part of man. The spirit which God gave is to return and no other. When did he give man this spirit and what did he call it? Did he like the the theologians of the present day name it the immortal soul or "inside man?" He gave it at creation and called it the breath of life. Gen. ii. 7. The original word for spirit in Eccl. xii. 7. is rendered breath twenty-eight times, the same word is found in Psa. civ. 29., where we read "Thou hidest thy face they are troubled thou takest away their breath or (spirit) they die and return to their dust." Man in the state of death is unconscious. "His sons come to honor and he knoweth it and they are brought low but he perceiveth it not of them." Job xiv. 21. For the plain Bible reason. "The dead know not anything. Eccl. ix. 5. Such is the condition of our sister." She sleeps the unconscious dreamless sleep of death; and if the master tarry long, we must soon follow and sleep in silence under death's oblivion wave. Our sister, cut down in the morning of life, has faded from our sight. Her form we no longer see, her voice we cannot hear, her eyes are closed. She is hid from our view and all is hushed in the stillness of death. She sleeps but not forever.

We mourn but not without hope. For we are not ignorant concerning them which are asleep—But with joyful anticipation look forward to the glorious dawn of the resurrection morn when God's holy ones shall live again. "When the Lord himself shall descend from heaven with a shout with the voice of an archangel and with the trump of God and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air and so shall we ever be with the Lord. Wherefore comfort one another with these words"—What a glorious promise—sweet words of future life, glory, peace, and eternal union. O, ye desponding ones—cheer up the heart—refrain thy voice from weeping and thine eyes from tears—thy loved one shall come again. Yes she shall return from the enemie's land—the land of darkness and shadow of death—and come to Zion with songs and everlasting joy upon her head, then we shall obtain joy and gladness, and sorrow and sighing shall flee away.

These words uttered to the Apostle Paul concerning the coming of Jesus and the resurrection, which he said were words of comfort, and in fact the only words of comfort, written on the pages of inspiration concerning the dead—all words interwoven with his coming and their reliving again these words of Paul contain the very substance of all the teaching of the patriarch's prophets and apostles. They all looked forward with anxiety to the second advent of Christ and resurrection of the dead as the period when they wear the crown, enjoy the reward and be with Christ. Paul's only hope was in the coming of Christ and the resurrection of the dead. His testimony speaks in tones of thunder against the teachings of modern theology. "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness which the Lord the righteous judge shall give me at that day, and not to me only but unto all them also that love the appearing." 2 Tim. iv. 7. 8. And again he says he "labored if by any means he might attain unto the resurrection of the dead." Phil. iii. 11. And to those who thought there would be no resurrection of the dead he replied as follows: "If after the manner of men I have fought with beasts at Ephesus what advantageth it me if the dead rise not let us eat and drink for tomorrow we die." And they also which have fallen asleep in Christ are perished. 18th ver. Under no circumstances whatever can we dispense with the coming of Christ and resurrection of the dead. We believe he will come and that God's sainted dead will live again, this was our sister's hope. She died in this faith, believing that in due time the chief Shepherd would appear and that she would live again. The sweet promise which falls gently on the christians' ear is, "I will come again," John xiv. 2. and the dead shall hear the voice of the son of man and live. John v. 28. 29. Let us live for this time that whether we wake or sleep we may be Christ's at his coming—to share in the beauties and glories of his unending kingdom. Then the conflicts and disappointments incidental to this life will be over and we immortalized shall wear the crown and sing victory over death and the grave. *Reported by S. Black, M. D.*

[redacted]

…ought, a… which princes in long-forgotten years had dotted palaces and temples from far up, down to their present abode; the river which Abraham saw; and over which Moses stretched his arm in vengeance, where the golden barge of Cleopatra swept with perfumed breezes; and when, but a few years later, she was dead, and her magnificence gone: when the feeble footsteps of the Son of God, in infancy, on earth, hallowed the banks that the idolatry of thousands of years had cursed; the river of which Homer sang, and Isaiah prophesied, and in whose dark waters fell the tears of the weeping Jeremiah; the river of which all poets wrote, all philosophers taught, all learning, all science, all art, spoke for centuries. The waters at our feet, murmuring, dashing, brawling against the foundation of the palace, come by the stately front of Abou Simbal, had loitered before the ruins of Philoe, had dashed over the cataracts, and danced in the starlight of Luxor and Karnac. From what remote glens of Africa, from what Ethiopian plains they rose, we did not pause to think. We drifted slowly down the river, by the spot where tradition says that Moses was hid in the rushes, to the village of the dervweshes, that stands on the bank, among the palaces that stretch from Boulak to old Cairo.

They received *us with the utmost* politeness. There was no bigoted hatred of Christians visible; on the contrary, they gave us seats in the cool court-yard, under the trees, and brought us coffee, and talked as pleasantly as heart could desire. Fifty wild looking men stood around us, gazing curiously at our costume; but not in the least offended at our visit; and when the hour for commencing worship arrived, they conducted us into their mosque, where we took our seats on the matting.

About eighty men stood in a semi-circle with their faces to the south-west, the center of the circle on the side toward Mecca, by way of guiding the prayers of the faithful in that direction.

The service consisted in swinging backward and forward in time with *the leader, a noble-looking man,* who walked around the inner side of the circle, and uttering at each swing a violent groan, or rather a deep, strong sob. For half an hour this motion was steady; then it became more rapid. They swung the body forward, leaning down till their hair swept the floor in front, and threw themselves backward with a sudden swift bend until it again touched the floor behind them. The velocity of this motion may be guessed at, from the fact, that for the space of more than an hour, the hair never rested, or fell on the head, but continually described a *larger circle* than the head in this motion. In the meantime a man, dressed in a long white hooped dress, tight at the waist, and some twenty feet in circumference at the bottom of the skirt, slid into the entrance of the half-circle, and commenced a slow revolution, apparently as gentle and easy as if he stood on a wheel turned by machinery. After a minute, during which he swung out his skirts, his speed increased. For twenty-four minutes, without pause, rest or change of speed, he continued to whirl around like a top. The velocity was exactly fifty-five revolutions to the minute. This was not a long performance. It is oftentimes two or three hours in duration. After this man retired, another took his place; and all the time the excitement in the outer circle was increasing. Some shouted, *some howled out the name of God.* "Allah! Allah!" rang in the dome of the mosque from eighty voices; and now all the musical instruments, including a dozen large and small drums, added to the terrible noise. Suddenly the noble-looking man, the leader of the revel, turned and faced the city of the prophet; and instantly all was silent. Some fell on the pavement in convulsions; others stood trembling from head to foot, evidently past all

…an to give you a few extracts …it.

…icle 1. Concerning God. We be… that "there is one God and Father …ll, who is above all and through …d in all," that "the Lord our …e one God" "who didst make the …ns and the earth, and all things …re therein," that "He formed out … and gave us our spirits," that …ade of one blood all the nations …n to dwell upon all *the face of* …rth, that he hath determined the …before appointed and the bounds …ir habitation. We believe that "the God of the spirits of all …that He is "no respecter of per… but in every nation he that …h God and worketh righteous… is accepted of Him." We believe …He is the Father of lights, from …proceeds every good and per… gift, and with whom there is no …sleness or shadow of turning," …He is "from everlasting to ever… g the same," "the Lord God …potent," who "spreads out the …ns as a curtain, and laid the …ations of the earth," that "He set …s to the seas that they should …ss over, saying, thus far shalt …go and no farther, and there shall …roud waves be stayed." We be… that "in God we live and move, …ave our being," that "his eyes …slumber or sleep," but "his ten… …ercy is over all his works," and …He will withhold no good thing …those who walk uprightly." We …e that "the earth is the Lord's, …e fullness thereof," that "his …re over the righteous and his …re open to their prayers," that …nketh his angels spirits and his …sters flaming fire," "He maketh …ess his pavilion and walketh …the wings of the wind," "He …h up the isles as a very little …" "*He weigheth the mountains* …les, and the hills in balances," …looketh upon the earth and it …deth, He toucheth the hills and …smoke," "He shutteth up the …in his flats," and "at his pres… the perpetual hills bow them… ." We believe that "He is the …and Father of our Lord Jesus …t, of whom the whole family in …heaven and upon earth is named," that "He spake in times past unto the fathers by the prophets; but hath, in these last days spoken unto us by his Son," that "He sent his Son to be the Savior of the world," "that whosoever believeth in Him might not perish, but have eternal life," that "He has appointed Him to be the judge of quick and dead," that "at his name, every knee should bow, of things in heaven, things in earth, and things *under the earth,* and that every tongue shall confess that Jesus is Lord to the glory of God the Father. We believe that "every man shall give account of himself to God," "for God shall bring every work into judgment, with every secret thing, whether it be good or evil." Such are a mere tithe of the many things the Christian's creed teaches concerning God.

Article 2. Concerning Christ. We believe that "all power belongs to Him both in heaven and upon earth," that "He is the way, the truth, and the life, and that no man can come unto the Father, *but by Him,*" that "there is one mediator between God and men, the man Christ Jesus, who gave Himself a ransom for all, to be testified in due time," that "He is able to save to the uttermost, all that come to God by Him," and that "being made perfect, He has become the author of eternal salvation, to all them who obey Him." We believe that He has received "a name above every name," and that "there is none other name given under heaven or among men, whereby we can be saved." We believe that He is the Savior, the Messiah, the Shilo, the Immanuel, God with us; that He is the prophet like unto Moses, the seed of Abraham, the star of Bethlehem, the stem of Jesse, the root and the offspring of David, the bright and the morning star. We believe that He is a Priest forever after the order of *Melchisedec. The man whose name is* the Branch, the Lord our righteousness, the desire of all nations, the prince of the kings of the earth, the king (dejure) to rule in righteousness, the sun of righteousness arising with healing in his wings, the great shepherd of the sheep, the Savior born in the city of David, which is Christ our Lord, the chiefest among ten thousand and the one altogether lovely. We believe He is the Lamb of God, the Son of the tribe of Judah, the bread of life, the effulgence of his Father's glory, and the express image of his person. We believe He is the Apostle and the High Priest of our profession, God manifest in the flesh, the only Potentate, King of kings, and Lord of lord's. We believe that He is the amen, the faithful and true witness, whose name is called the Lord God, *the sure foundation,* the *chief corner* stone, the head of the body of the church, the true vine, and the true light, which lighteth every man that cometh into the world. We believe that He is the mediator of the New Covenant, the shepherd and bishop of our souls, the king of saints, the first born among many brethren, the first fruits of them that slept, the resurrection and the life, the Alpha and the Omega, the beginning and the end, the first and the last, the Son of mercy, the Son of David, and the Son of God. Such, dear friends, is but a brief sketch of *what is taught in the Christ*ian creed relative to two of the most prominent articles of religion. And, now, what say you to this matter? Is this Book, without any human legislation, or sufficient rule? If so, then for the sake of truth, love and unity, *throw aside those imperfect* appendages, and meet us on the Bible, and the Bible alone, as the creed of every true follower of Christ. This is the dictate of wisdom and we are constrained to believe, is the feeling of every pious heart.

Yours in faith,

WM. J. B. PENSIMORE.

-- Pretended fears are often the color of malicious designs.

Christian Union.

"Neither pray for these alone, but for them also who shall believe on me through their word; that they may all be one, as thou Father art in me and I in thee, that they may also be one in us, that the world may believe that thou hast sent me."

The union of all who believe, is not only practicable, but it is an object greatly to be desired, or the Savior would never have prayed for it. Those, then, who argue for division among the people of God, are sufficiently answered by the fact of their being directly in opposition to the Savior. Union among all true believers, is both desirable and attainable. It is desirable, because in union there is strength. This is clearly demonstrable from all the laws of nature, the history of nations and the word of the Lord. That rippling rivulet,--a genuine type of beauty and innocence--when combined with others no stronger than itself, forms a mighty torrent, that sweeps before it towns and cities, and upon whose majestic bosom floats the commerce of nations. The soft and gentle snow-flake falls harmless at *your* feet, but that one combined with others, forms a mighty avalanche that will bury a whole city in ruins.

But men tell us that there are no two persons who believe alike, although they may belong to the same church. I suppose that is true, but that does not militate against union; but, rather argues in favor of it. The apostles, perhaps, did not see all things alike, hence the convening of a council at Jerusalem to decide certain points of doctrine.

But did they fall out, and divide, and Paul set up a church of his own, and *write out a lot of opinions, and make* them the test of membership in his church; and exclude all who were not willing to own eternal allegiance to them, and have his converts known by the name of Paulites, and did the other apostles do the same? No; they were willing to let the Spirit decide these questions, and investigate them by the light of the written Word of Truth, "which was able to make them wise unto salvation." It is not the ideas that men entertain of certain Bible doctrines, but it is the fact that they write them down and make them their articles of faith instead of the Bible. But men say there is nothing in these names. Suppose you were to marry, and after the ceremony your wife would coolly inform you that she preferred to be called by the name of neighbor A. Would you not take it as an insult? But, says one, I love the name that distinguished my forefathers, and I do not like to give it up. But do you love that name better than you do the name by which the Lord said his Church should be known? Remember, the Lord--the husband of the Church--has gone to prepare a home for his wife. He has been gone for a long time, and his bride, it is feared, has forgotten him; for she has taken the names of a variety of other men. Now, when the bridegroom comes to receive his beloved, to dwell with him in that beautiful kingdom which *has been the theme of all the* prophets and holy men of God, will He own her? or will He spurn her from his presence as an unfaithful spouse, saying, I put upon you, when I left home, my own name; but now, as you have chosen to wear the names *of other men you must look to them* for protection; you can never share in my estate. There is not an honorable man in the world who would not divorce his wife should she serve him as the professed Christian church has served her Lord and Redeemer. Do you say the church must have a creed, a book of discipline, that it cannot exist without one? Well, the Lord foresaw this and gave the church a creed, and, perhaps, I could do no better their very dust went away on this wise. There is, perhaps, no place in Egypt that, could it have a voice, would utter more strange and splendid histories of men and kings than this island.

The Three-Fold Appearing.

There are three distinct appearings of the Savior, of unspeakable importance to his people, mentioned in a brief section of God's blessed word. "Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to *appear* in the presence of God for us; nor yet that He should offer himself often, as the high priest *entered into the holy* place every year with blood of others; for then must He often have suffered since the foundation of the world; but now once in the end of the world hath He *appeared,* to put away sin by the sacrifice of Himself. And as it is appointed unto men once to die, but after this the judgment; so Christ was once offered to bear the sins of many; and unto them that look for Him shall He *appear* the second time, without sin, unto salvation." Heb. ix. 24-28.

Not in the order in which they are here described, but in the order in *which they are related to each other* in the work of redemption, we have in this remarkable passage, first, a past appearing; second, a present appearing; and third, a future appearing of our Lord Jesus Christ. The first refers to the atonement He has already made; the second to the advocacy He is now carrying on in behalf of believers; the third, to his personal advent, when He shall descend from heaven with a shout to awake those whom He has put to sleep in the grave, and to change the righteous then alive, that together they may be caught up in the clouds, to meet the Lord in the air, and so shall ever be with the Lord.

First, "once in the end of the world hath He appeared, to put away sin by the sacrifice of Himself." Here the design and consequences of the first appearing are distinctly declared to be *the putting away of sin,* and the language obviously sets forth that aspect of the Atonement, which bears directly upon the honor of God's character and the interests of his government. We are prone to make our little selves the center of the universe, forgetful of the *fact that Jehovah's throne* is the center, and that the vindication of the rights of that throne, and the manifestation of his glory, are of infinitely greater moment than the salvation of men. Not only is this the plain teaching of the Scriptures, but it is cordially approved by every true Christian, who would not enter heaven if he could, unless its blessedness may be gained without tarnishing in the slightest any one of God's attributes and perfections.

Hence the Holy Ghost is constantly presenting the work of Christ, not only in its relation to us, but in its relation to his Father. Thus in the types of the Old Testament, the Ark of the Covenant, with the Mercy seat, was described and ordered before the brazen altar was mentioned, and in the sacrifices of Leviticus, the whole burnt offering, which was a symbol of the acceptableness of Christ to God as "a sweet smelling savor," stands at the head of the list, and the trespass offering at the end. So in the words before us, we are told that Christ appeared to put away sin by the sacrifice of Himself, and this would have *pleased and glorified God perfectly,* even if not one soul had been saved. There is a difference between putting away *sin* in the 20th verse and bearing the *sins* of many in the 28th verse, for the one defines the results of Christ's death towards God, as in John i. 29, John xii, 32, and 1 John ii. 2, and the other its results towards believers. The effects of that wondrous death reach out both to the visible creation below, and to the creation above, for which it could be said in the days of Job, "the heavens are not clean in his sight" (Job xv. 15), it can be said no longer, since it is written in the verse immediately preceding the passage under consideration, "it was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves, were better sacrifices than these."

But while the atonement is thus shown to be of such immense value in the sight of a holy God, it is of no avail whatever to the sinner, until it is received by faith as the only ground upon which he can stand in the presence of the Majesty on high. Nay, if rejected or neglected, it adds a heavy weight to the burden of his condemnation, and digs for him a deeper woe in the pit of darkness. When, however, he is led by the Holy Ghost to trust in Jesus alone for salvation, he has positive evidence that his sin is put away. *It is not merely that it may be, or shall* be, or is beginning to be put away, but IT HAS BEEN put away forever out of God's sight. The word translated *put away* properly means *to set aside, to displace,* and all the sin, outward and inward, of a believer is displaced, set aside, cast behind God's back (Isa. xxxviii. 17), cast into the depths of the sea (Mic. vii. 19), separated from him as far as the east is from the west (Psa. ciii. 12), a forgiven and forgotten thing.

Second, yet while this is beyond all doubt true as to our standing before God, we too often fail to walk in the light, as He is in the light, and hence our communion with him is disturbed, though, blessed be his name, our relationship as dear children can never be destroyed. It is to meet this need of our humiliating condition Christ has entered *into heaven itself, "now to ap*pear in the presence of God for us." We ought to live up to our high privilege of preventing the evil nature within us from manifesting its loathsomeness in actual sin, for the Holy Ghost very tenderly says, "My little children, these things write I unto you, that ye sin not" (1 John ii. 1); and "This then I say, Walk in the Spirit, and ye shall not fulfill the lust of the flesh" (Gal. v. 16). But alas! we are not always careful to walk in the Spirit, and if we sin--what then? Ask God to make a fresh application to us of the blood of Christ, as we often hear it expressed in our prayer-meetings? Nay, this would be to call in question the efficacy of the atonement. But "if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John i. 9); and "if any man sin (that is, any believer, of course), we have an advocate with the Father, Jesus Christ, the righteous" (1 John ii. 1). The same word here rendered *advocate* is translated *comforter* in John xiv. 16; and so abundant are the provisions made for believers, that they have an an advocate down here to keep them from sin, and another advocate up yonder to restore their broken communion with God if they do sin, by leading them to see their failure, and to confess it, and still to trust in Him as their all and in all.

Third, "unto them that look for Him shall He appear the second time without *sin unto salvation.*" His past appearance to make atonement for sin, and his present appearance in heaven as our advocate with the Father, properly engage the constant attention of his followers; but his future appearing, *and it may be in the very near future,* seems to have dropped out of the thoughts of most modern Christians. They substitute death, or the Holy Spirit's work, or startling providences, or something else, in place of his own personal appearing; and it has come to pass that a precious and prominent truth of God's word exerts little or no influence over their hearts and lives. It may well be asked by what authority do those who profess to receive that word as the man of their counsel heeds its testimony concerning the two appearings, and then *turn away from the third appearing* mentioned in the same connection, as if it were a forbidden topic? May the grace that saves teach us to stand every day, "looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ, who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works," (Tit. ii. 13-14).—*The Truth.*

TO CORRESPONDENTS.

1.—All communications for the RESTITUTION should be written in a plain, legible hand; and, before sent, carefully revised and corrected.

2.—Business notes and communications, if on the same sheet, should be written so that they can be taken apart, without defacing the communication. If necessary, a separate slip may be enclosed in the same envelope.

3.—When you send names of new subscribers, let them be marked as such.

4.—Be careful to write all names of persons and *places plainly and distinctly.*

5.—In all cases, give the name of the post-office, county, and state. When a town or village is called by one name, and the post-office by another, be sure to give the name of the post-office.

6.—When the direction of a paper is to be changed do not forget to name the office to which it has been sent. Unless this is done, it is out of our power to make the change.

7.—When subscribers remove, let us know immediately. Otherwise, the papers will continue to be sent, and to their charge, until such notice is given.

8.—When subscribers wish to discontinue, let them remember that all arrearages must first be paid.

9.—Parties ordering BIBLE returned, must prepay the postage; otherwise they will remain in the office.

Letters and Receipts.

TWO DOLLARS.

I G Roberts E H Chase S E Peck E M Cox Thos S Bullen R Hawkins

ONE DOLLAR.

Miss P G Hall James A Leach G W Benage W H Wilson

VARIOUS.

C Woolworth 5.00 C C Taylor 50 J G Branson .50 P Stahl 50 M J Mansfield 1.25

POSTAGE.

Kinsey Tarr .10 Lois Sewell .10

TRACTS.

M G Lee .50 Kinsey Tarr .50 Books at office 1.25 N D Austin .35

KANSAS RELIEF.

W S Williams 1.00 Amos Eaton 1.00 C Hilliard 1.00 *Balance House 1.70 Leach House 1.00* ——1.70

GENERAL MEETING.

There will be a general meeting of the Brethren at Antioch, Marshall county, Indiana, commencing Thursday evening, June 19, and continuing over the following Sunday. A general invitation is extended to all to come and join with us in this meeting. Parties coming from the East or West will get off at Plymouth, and those coming from the North or South will stop at Argos. Ample provision will be made for all who come.

CYRUS TARR
I. G. ROBERTS
WM. HALLENBACK
HUGH MARSHALL

May 21, 1873.

CONFERENCE NOTICE.

There will be a Conference of the Church of God, at Arion, Cloud county, Kas., 7 miles southeast of Concordia, beginning June 27, and continuing over the following Sunday. A general invitation is extended to all to come and join with us in this meeting. Parties coming from the East or West will get off at Plymouth, and those coming from the North or South will stop at Argos. Ample provision will be made for all who come.

THOMAS MALOTT.

The church at Fentbill, Ont., purpose holding a two days meeting, commencing the first Friday in June, to continue over the following Sunday. An invitation is extended to all who desire to come and *enjoy a meeting with us. There will be* conveyances at Merlton Station, on the Great Western railroad, on Friday about noon to convey any to the place of meeting who may be there.

P. H. ROSE.

The Third Quarterly Conference of Northern Illinois and Southern Wisconsin, will convene at East Plum River, Ill., Friday evening, June 13, and continue over the following Sunday. Those coming *will stop at Lanark, locate for Hans, Shet*felty, Stouffer and Saylor, and it would be well if they would write to any of the following persons to meet them there. S. P. Reuber, M. M. Mitchell, Lanark, Ill. Wm. Reuber, Lanark, Ill. W. H. Reuber, and J. E. Arnold, Mt. Carroll, Ill. A general invitation is given to all who wish to attend the meeting. I will here state for the information of all, that brother Reed said the notice of the Second Quarterly Conference was not inserted, and did not appear. We had a very good meeting notwithstanding.

JOHN J. ARNOLD.

APPOINTMENTS.

I will be at the Conference at East Plum River, Ill., June 13.

J. M. STEPHENSON.

I will be at brother W. T. Gulp's [illegible] last Sunday in June, in Huntington county. Meeting Friday night before.

J. S. HASH.

Printing and Publishing.

THE RESTITUTION

is prepared to fill orders for the printing of

BOOKS,
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Ed- Parties who are desirous of procuring any work not named in the following list (whether published at home or abroad) may order the same through us. Where possible give the title of the work, the author's name, and where published.

SPECIAL NOTICE.

Having on hand a large supply of Hymn Books, "The Psalmodist," and wishing to have it introduced in all our Societies, we have concluded to reduce the price, and offer it on the following terms, which will bring the book within the reach of all.

Cloth binding		.40
Leather "	(plain)	.50
Leather "	(gilt)	.60

The brethren will see that we have reduced the price on the list. Let all who desire the book send in as early as possible.

Business Agent.

TRACTS AND PAMPHLETS.

TWO PAGE TRACTS.

Bible Facts. These are suitable for wide distribution, and treat on the following subjects: No. 1 The Gospel; 2. The Coming and Kingdom of Christ; 3. 20,000 Baptists in 1869; 4. Immortality; 5. The Kingdom of God; 6. Nature of Man and Thoughts for Thinker; 7. The Two Advents; 8. What is Religion; 9. The Restitution; 9. Death, by of the Wicked; 10. Baptism. Price to copies for 20 cts., or assorted packages of a hundred for 50 cents.

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Age to Come not a Heresy. By H. V. Reed. A concise and short argument illustrative of the Age to Come Doctrine. Just the thing for circulation among every sinner of Adventists.

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TWELVE PAGE TRACTS.

Christian Union. By Joel A. Shumaker. Another useful and instructive tract of twelve pages, which shows the oneness of God's purpose, in the union between God, His Son, and the Church of Christ. Price, 25 cts. 5 for 50 cts., or 25 for 75 cts.

Resurrection and the Kingdom of God. By E. B. Ware. This tract treats very clearly upon the subject named, and is a good one for inquiring minds. Price, 3 cts., each; 15 for 40 cts. 30 for 75 cts.

SIXTEEN PAGE TRACTS.

The Hope in the World, by Joel A. Shumaker, of Grand Rapids, Minn. This is a tract of sixteen pages which treats upon the subject named in a way that will no doubt produce conviction upon the minds of many. Price single copy four cents; 10 for twenty-five, and 25 for 75 cents.

The Kingdom of Messiah. By Joseph Seiss, D. D. A small tract and well written. Price 10 cts. A neat tract of sixteen pages, treating upon the Kingdom of God, and the glorious truths of the Coming Messiah.

Which is Right? By L. Wilcox. Showing the Bible teaching on the question as to whether Christ's Kingdom is to be set up in the earth or in heaven.

The King of His Coming. By Jas. V. Himes. To those who are acquainted with Bro. Himes's writings, we need only say that this is one of his happiest efforts. Price for all 16 page tracts as 6 cts. each 10 for 50 cts. 25 for $1.00.

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Will the Earth be Burned up? By L. Wilcox. An argument from the scriptures showing that the earth will not be annihilated as many suppose but will be the everlasting inheritance of the saints. Price 5 cts.; 8 for 50 cts., or 25 for $1.00.

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OTHER TRACTS AND PAMPHLETS.

The Rich Man and Lazarus. By Thomas of the RESTITUTION. The subject of the title of this tract is handled vigorously, and the exposition thus opened is in harmony with all the Bible teachings. 36 pages. Price single copy 10 cts. or 12 copies for $1.

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Duration and Ruling of Papal Power. By Rev. G. Storrs, A. M. This is a very able and clear work, *which appears not* We recommend it to those who wish to learn what the Scriptures teach upon the subject. 91 pages. Price 15 cts.

Nature's Hymn. A book of Proverbs, or short comprehensive sentences, a very good collection of original matter, by J. H. Waggoner. 96 pages. Price 25 cents, or five copies for $1.00.

BOOKS.

Crudon's Concordance to the Bible. Of course we dislike most of Crudon's Works on the Bible; but this cloth binding $2.00; sheep $2.25; half calf, $3.75.

Life and Death, by Jacob Slade. This book is a new publication, but seems to be a very good one. It is full of arguments and Scripture quotations upon the subject treated of, and in many respects is a useful campaign document. Price 40 cents.

English Bibles, with marginal readings and Parallel Texts between the verses. They are printed on good strong paper and well bound. Plain sheep, long, full sizes, $4.00. In Turkey Morocco, very neat, and gilt edges, $5.00. Another size with larger type, beautifully printed and on fly leaf we will only give. same binding $6.50, Turkey antique $7.50.

The Doctrine of Immortality, by James H. Whitemore. This is a work that has been in use several years. But it is an exhaustive treatise upon the subject of Immortality, and sets forth the Bible view in a masterly manner. Every student should have it in his library for reference, as well as one in leading to those who are in the study. It contains 300 pages, cloth binding and can be had free of postage for $1.00.

Emphatic Diaglott, containing the original Greek text of what is commonly styled the New Testament; according to the Recension of Dr. J. J. Griesbach. With Interlineary Word for Word English Translation; a new Emphatic Version, based on the Interlineary Translation, on the principles of the best critics, and on the various readings of the Vatican Manuscript No. 1209 in the Vatican Library; together with Illustrations and explanatory foot notes, and a copious index of references. In the whole of which is added a valuable Alphabetical appendix. 611 pages, in neat bound double volume. Price, plain, Roan binding, $5 75.

THE RESTITUTION.

Rest in the Lord.

BY FRANCES POWER COBBE.

God draws a cloud over each gleaming morn.
Would we ask why?
It is because all noblest things are born
In agony.

Only upon mountains of pain or woe
God's sun may lie;
Each soul redeemed from self and sin must know
His Calvary.

Yet must we grave for neither joy nor grief;
God chooses best;
He only knows our sick soul's fit relief,
And gives us rest.

More than our feeble hearts can ever plead
For holiness,
That Father, in His tenderness divine,
Traineth to bless.

What though we fall, and bruised and wounded lie,
Our life is hid?
God's arm shall lift us up to victory;
In Him we rest.

For neither life, nor death, nor things below
Nor things above,
Shall ever sever us that we should go
From His great love.

Red-Hot Religion.

There is this to be said in behalf of revivalists like Varley and Moody and Sankey, that they warm up people's religion when it is cold, and put a little temporary life into it. They do not pretend to teach new doctrines, nor to inculcate new precepts. Their hearers are presumed to know, and in fact do know, all about the subject of their discourses. Their task is to revive faded impressions, rouse dormant feelings, and quicken dead emotions, and in some aspects of the case they do good. Just as vice, by familiarity, becomes less odious, so virtue, after long practice, sometimes loses its attractiveness, and by dressing it in a new garb and setting it in a new light, men may, perhaps, be won back to their first love for it. Old truths gain additional force by being presented in an unusual form, and when the soul is heated red hot in the fire of stirring eloquence it may be more susceptible to good influences than in a state of cold worldliness.

The drawback to this possible benefit is that souls get cool again as easily and quickly as they get hot. Virulent emotions are, from the very nature of the human constitution, transitory. If it were not so, revivalists would soon exhaust their field of labor. If all religious converts stayed converted, there would remain, after a while, no more work of the kind to be done. Preachers thrive upon the recurrence of sinfulness in their hearers as doctors thrive upon the repeated violations of the laws of health by their patients. Statistics show that not more than one-third of the members admitted to the Methodist church on probation persevere in their religious course, and the same fact is presumably true of other denominations. Nor does this third continue in anything like their primitive fervor. They settle down into the usual humdrum, easy-going style of Christian, and need a fresh revival as much as their backsliding and unconverted brethren.

Worse than this, after a soul has been heated red hot and then cools off, it is not so easy to warm it up again. Cast-iron melted over once or twice becomes refractory to the fiercest furnace, and men are something like it. There is a certain amount of kindling in them, and when that is burned out they defy the match. They become seasoned to the stimulus of eloquence as the toper becomes seasoned to Jersey lightning. They resist the pleadings of the orator as fruit trees blossoming out of season and then nipped by the frost resist the wooing of the summer sun. The germs of a religious life once killed, require another year in which to form, and fortunate is he to whom that additional year is granted.

Nor is this red hot religion, while it lasts, of much practical value. Life is not made up of prayer-meetings and sermon hearing. Men must do their work in the world, and women must attend to their households. It is in the trials and exigencies of every-day affairs that religious principle is really tested. It is easy enough to sing hymns and shout amen to a preacher's exhortations, but how is it about dealing honestly in business, doing justice to one's neighbor, and living generally according to the ten commandments? It may be a popular error, but there is a wide-spread belief that eminent piety in the church is no hindrance to profound rascality down town or vinegar-tempered behavior in the domestic circle. The revivalists do nothing to destroy this conviction, because they are aiming at something else. They start a work which they do not stay to finish, and unless some one else takes it up, it comes to an end. So that after all the best fruits of religion are due to the patient, steady minister, who never makes a sensation, but who attends to his daily duty, and, by words of warning, reproof and advice, faithfully cultivates the field which his Master has allotted to him."—*N. Y. Paper.*

Past and Future.

Whilst the historian is borne back to ages so remote that gray tradition cannot recollect them, and athwart oblivious centuries, in nooks of brightness and in oases of light, sees the patriarch groups clear, vivid, and familiar as the household scenes of yesterday, there is also a picture sketched for the explorers of the future. For whilst the apocalyptic curtain slowly rises—whilst through its fringe of fire, the new Jerusalem comes down from heaven; and gazing on the pearly gates, and peaceful streets, and bowers of sanctity, our planet can scarce believe that she is gazing on herself, that this is old mother earth grown young again—that this vision of holiness and bliss is nothing more than Paradise restored—that new but yet ancient earth in which dwelleth righteousness. —*Hamilton.*

Jerusalem.

Jerusalem! Name ever dear! What hallowed memories and entrancing recollections spring at the mere mention of that name! There is music and magic in the very thought! Jerusalem, the joy of the whole earth! The city of the great King! Zion, the city of solemnities—an eternal excellency! "The hill which God desireth to dwell in; yea, will dwell in it forever!" The theatre of the most stupendous events that ever occurred in the annals of the world. Jerusalem! the world-attracting magnet of the devout pilgrim of every age, and the stern warrior of every clime; a spot at once the focus and the radiating point of the strongest emotions of three powerful religions! The land of hallowed associations, endearing reminiscences, and glorious anticipations! The renowned metropolis of the children of miracle, of prophecy, of promise, and of Providence—a people near and dear unto the Lord, and still beloved for the father's sakes!

What are the recollections associated with the monuments and antiquities of Memphis, Babylon, Nineveh, Rome, London, or the cities of the Aztecs, compared with those that cluster around the city of the great King! Whose antiquity is of ancient days—even the days of the diluvian patriarch Shem!—the city where the "King of Peace and Righteousness" commenced with the "Friend of God."—when the son of Jesse tuned his soul-stirring harp, and penned his Psalms for the saints of all ages; where Solomon reared a house for the Lord of hosts to dwell between the cherubim; where the Son of God suffered and died, and rose again—whence He ascended on high, and whither He will come again on the clouds of heaven in like manner as He went up—"and his feet shall stand in that day upon the Mount of Olives," and "Jehovah of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously," sitting upon his throne in the sublime metropolis then brought near—the new Jerusalem above. Then shall the Holy City truly become "the joy of the whole earth!"

"Glorious things of thee are spoken,
Zion, city of our God!"

—*Barclay.*

Heathen Records of the Deluge.

It is a curious illustration of the folly and perversity of the human heart, that skeptics will often accept the statements of heathens who justify falsehood, and excuse or approve all manner of vice, and at the same time reject the testimony of Christians who believe that falsehood is wrong, and that all liars shall have their part in a lake that burneth with fire and brimstone. Hence what is contained in the Bible is rejected at once, as a matter of course, without examination, as priest-craft and deception, while an equally wonderful story related in heathen tradition or rapped out by the lettering legs of a dancing table, is accepted as law, gospel, and common sense. Why this is so may seem a mystery to some; others will remember that you can lead a man by a hair, wherever he desires to go.

If a man is morally and logically honest, it matters little how skeptical he may be. He may be as cautious as Thomas of old, who said "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I WILL NOT BELIEVE;" and there will be no trouble in finding evidence enough to satisfy every reasonable doubt of such a man, because you have got his terms, and can meet them. But it is impossible to bargain with a man who will never name his terms. If there is logical honesty at the bottom of a man's mind, the fabric of evidence will at last rise through the mire of doubt, when evidence enough has been dropped into its depths. But if there is no conviction, no logic, no conscience, but only an unfathomed abyss of prejudice, crookedness and unbelief, it is useless to sink foundation-stones into such a quagmire. The man needs, not argument, to convince his head, but grace, to renew his heart, purge out his hypocrisy, and make him an honest man before God.

We are all Missionaries.

Every Christian man is, by his oath of allegiance, a missionary. There is not one law for minister and another for hearer. The Gospel does not bind the preacher and absolve the people. There is not one solitary line in God's revelation which says that the one must work and sacrifice, and give, and the other may hoard and keep. You may be tied down to the dull routine of daily toil, and yet your life, hid with Christ in God, may make you one of the best preachers of righteousness in the world. You may be a great stammerer, and your life of love go to every heart. We can all give our example. A chance word of reproof, a wayside word of warning, a loving invitation, an act of Christian courtesy done in a Christian way, may lead others unto Christ. It is not so much where we are, and it is not alone what we do, but the why we do it. A man who loves the Savior must in some way be the refuge of the weary. If he speaks, it must be as one tempted man speaks to another who is battling with temptations. It is not done by fierce warnings. It is not by assailing sinners as you would besiege a city. It is the old and blessed story of God's love leading weary souls to Jesus, helping them to grope out of the dark and tangled wilderness, and cheering them at every step on the way to deliverance and safety. There is no one so poor that he cannot do something for Christ. Whether it be the widow's mite or the rich man's gift, God will bless it.

—Mutual friendship is sanctified by joint worship.

—Man's extremity is generally God's opportunity.

Startling.

The *Chicago Times* prints a letter from a Methodist minister in the course of which he says, addressing the Methodist ministry:

Brethren, is it not about time we had begun to be honest? Is it not about time we had come to ourselves? I have read the semi-liberal discourses of Hews, Swing, McKaig, and others, and so far as they go, they please me much, but in my opinion they fall far short of the mark. We do not, any of us, believe in a literal hell. Then why do we preach and hold up Christ as a Saviour to save men from a place that has no existence? If all the hell there is, is mental, then common sense and common honesty would indicate that we quit that kind of preaching, and that we hold up the teaching of Christ and all other good men, and call upon sinners to conform to these teachings, and thereby secure happiness—secure heaven. If this is the reasonable view of the case,—and I affirm it is—then away goes the dogma of vicarious atonement; of Christ being a God; and many other dogmas that are only a bar to the church.

It appears to me and it is but a short time since I came to myself) that if we are honest, we will, one and all, abandon these unreasonable things, and come straight down to our work—down to the real needs of humanity.

He must be blind indeed who cannot see that the tendency of the most enlightened thought of this age is dead set against the dogmas of old theology. Science, and I may say the true God of science, with adamantine strength has spoken, and we tremble to the very marrow.

I have said that the tendency of enlightened thought is against us. The literature of a people may be said to be a confession of their faith. If this is a fair proposition, then the dogmas of theology are doomed.

It is a notorious fact that there are no men or women of culture or enlightened sense converted in our prayer meetings. The converts are ignorant, and mostly young persons that have no minds of their own.

If the creeds that we require persons to assent to, before admitting them to our churches, are false, then I say, in the name of God, of honesty, of truth, let us abandon them, let us come to ourselves. I trust that my brother ministers of evangelical denominations will unite in calling a meeting, and unanimously make a clean sweep of the dead-wood of theology. I am sure, if they will, that there will be such rejoicing in this city, and throughout this country, as has not been heard since the surrender of Lee.

A METHODIST MINISTER.

"Brick" Pomeroy on the Bible.

In a private letter to brother Amos Sanford, of recent date, Mr. Pomeroy says:

"You are pleased to notice my belief in the Bible. There is no beautiful truth that is not found in its teachings. Did you ever see the shimmering heat rising in waves from the sun-warmed earth, telling that summer had come? From the recitals and histories of years times events and traditions, as recorded in the Bible, there rises the same inexpressible proof that that which we call the Word of God is all we have of his word and proof convincing to me that if that is not the Word of God then we have none.

There may be Bibles unwritten floating in time, laden with great truths for mortal minds to study when minds are ripe enough to understand inspiration, but the book we call the Bible is enough for me now. It suggests grave thoughts and these are the ladders by which we will reach heaven. The duty I owe to my country is a great one. The "Democrat" goes far and wide. Thus I must work, study, be earnest, vigilant and constant in my endeavors for the right. When I am able to lay aside the political harness, I wish a year or two for quiet literary work, writing mellow chapters for children in the endeavor to teach the same religion as was taught by Christ, "Peace on earth and good will to men." But I must have men more honest than now before I can make peace with all of them."

Brother S. expresses the hope that Mr. Pomeroy may yet see the truth and use his pen, which is "mightier than the sword," in teaching those things concerning the kingdom of God and the name of Jesus Christ, which will in the age to come, bring "peace on earth and good will to men." But he must learn to forgive men their trespasses and love his enemies—"all of them"—before he can be qualified for writing "mellow chapters," even for children.

Proclamation of the Truth in Austin, Illinois.

Austin is a pleasant little town, situated on the Chicago & Northwestern railroad, six miles west of Chicago, and is inhabited mostly by people who do business in Chicago. We have four church societies, viz: Methodist, Baptist, Presbyterian and Brethren of the Abrahamic Faith. The brethren at Austin, formerly composed about one-half of the church at Chicago, but left not on on account of any trouble whatever, but entirely as a matter of policy, travel being both inconvenient and expensive, and it was thought advisable to proclaim the Word in that locality.

We assemble every Sunday morning for worship, and in the afternoon to preach the good news to those without, and every Thursday evening for mutual improvement.

About Jan'y 1, we secured the Town Hall for the purpose of having brother Thomas Wilson deliver a course of lectures. Two lectures were delivered there when the Baptists offered their house on condition that we find a man to take care of it. The offer was accepted, and we have had lectures every week since that time. Brother Hoffner, formerly of Philadelphia, lectured for us two weeks ago, and is to speak again a week from Sunday. He has also consented to alternate with brother Thomas Wilson. Brother Thomas Wilson lately lectured upon the subject of the "Great Egyptian Pyramid," illustrated by diagrams, which caused some interest.

We have also from time to time circulated quite a number of tracts, which speak when we are silent.

We have encouragement to proceed as quite a number take interest in the things spoken, and with a little more labor hope to see them put on Christ by baptism, and be ready to meet Jesus when He comes.

WM. H. WILSON.

AUSTIN, ILLINOIS.

The Living Vine.

I do not know a more expressive or suggestive portrait of the true church of the Lord Jesus Christ, than that which our blessed Lord presents in the opening part of John xv. He likens Himself to the vine, full of life and vigor; He likens all true Christians, scattered throughout the world, by whatever name they may be distinguished or branded among mankind, as the living branches united to that vine. And He tells them that the fruit they bear is the evidence of their living union with Him, and gives, by His fragrance and its plentifulness, glory to Him who grafted them on the vine, and He invites to accept the blessed relationship, them that are by nature aliens, and strangers, and foreigners, without God, without Christ, without hope in the world.

It is easy to see therefore, what is true Christianity. It is no incorporation with a church, however excellent; it is not a name, however musical; it is not a profession, however loud; it is not a subscription to a creed; but it is a living, vital—the most close, the most intimate union and communion with Christ, the vine, the root, the life, the way, the truth. Are we united with Him? The best evidence that we are is the fruit we bear; and if we be not united unto Him, our privileges will only aggregate our ruin, our light will only guide our steps to misery. Were men to think less of the church they belong to, and more whether they are branches of the living vine, the whole church would be happier. Christ's cause would spread faster, and the people would make ready for the coming of the Lord. Our Lord tells us that "every branch that beareth not fruit, he taketh away."—*Cumming.*

What Is a Christian?

In faith, a believer. "He that believeth shall be saved." Mark xvi. 16.

In knowledge, a disciple. "If ye continue in my word, then ye my disciples indeed." John viii. 31.

In character, a saint. "Beloved of God, called to be saints." Rom. i. 7.

In influence, a light. "Ye are the light of the world." Matt. v. 14.

In conflict, a soldier. "Thou, therefore, endure hardness, as a good soldier of Jesus Christ." 2 Tim. ii. 3.

In communion, a friend. "Henceforth I call you not servants, but I have called you friends." John xv. 15.

In progress, a pilgrim. These all "confessed that they were pilgrims and strangers on the earth." Heb. xi. 13.

In relationship, a child. "The Spirit itself beareth witness with our spirit, that we are the children of God." Rom. viii. 16.

In expectation, an heir. "And if children, then heirs; heirs of God, and joint heirs with Christ." Verse 17.

In actual inheritance and possession, soon to be glorified in the kingdom of God. "Whom he did foreknow, he also did predestinate; and whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified." Verses 29, 30.

"What shall we say, then, to these things? If God be for us, who can be against us? For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord."

Giants.

There were the great Scripture giants Goliah and Og. The former was six cubits and a span high (1 Sam. xvii. 4) variously estimated to be from nine feet six to twelve feet. Og is supposed to have been even taller, from the fact that his bedstead is mentioned (Deut. iii. 2) as being nine cubits long. During the reign of Augustus Cæsar, we read of two giants, Edualo and Secundilla, who were each ten feet high, and after their death their bodies were kept for a long time as a wonder. During the reign of Vitellius, he sent Damlas as a hostage to Rome with presents, and among these *was a Jew* by the name of Eleazar, who was ten feet two inches high. Gabara, the Arabian giant, was nine feet nine inches high. The Emperor Maximus was eight feet and six inches high. Jacobus Damian was eight feet. William Evans, seven feet six inches high.

—A FOOT LAMP.—One of the most interesting things in the Holy Land is the fact that one meets everywhere, in daily life, the things that illustrate the Word of the Lord. The streets of Jerusalem are very narrow, and no one is allowed to go out at night without a light. Throw open your latties for worship, and in the afternoon to preach the good news to those without, and every Thursday evening for mutual improvement.

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this very remark. He further to the grief stricken parents e Lord had planted their child ant star in the world above, and he had done to wean their af- s from the world, and lead them nance. He then called upon o give their hearts to the Lord, epare to meet their child in

we are taught, both from pres pit, that God in his Providence nfants, men, women and chil- make some of the human fam- come either christians, or more d to his cause. Such ideas are al, superficial, and derogatory character of God; and in Scrip- ive not the least shadow of a tion on which to rest. The true gist, with repugnance, repudi- ch wicked, superstitious notions sterious and absurd in the ex-

n an infant dies, or any one else, is unable to discover the approxcause he does not, like the Ignotheologian, charge the death of tant or individual upon God. m his stock of valuable knowl- observation, and explrance, he that all premature deaths are e only to mismanagement, ac- d circumstances, or physiologic- gression.

Bennett, of Edinburg, in one laborate lectures, says that 100,- sons die annually in that com- on causes easily presentable. ll physiologists know their lives e saved by an observance of the laws of health which are daily essed, and, as a result, disease ill follow.

many ills which afflict, and rob only of our time, means and , but even of our life, might avoided by suitable measures. strate; scurvy, once so prevat- fatal among solitudes, that it ght to be unavoidable is now avoided by the observance of physical laws—cholera, that contagious disease, at the ns of which we shudder; once nageable and destructive in ster, that it was regarded as a visitation of an over-ruling but the bounty for filthy

Conscience an Avenger.

Conscience is an avenger. It stands at its post, ready to vindicate the majesty of broken law; it rebukes sin with stern voice, and passes its sentence on the transgressor; it is man's best friend or his dreadful enemy. There is a torture of regret felt for evil deeds, neglected duties, corrupted minds and wasted lives, which, in depth and keenness, surpasses all other suffering. It haunts a man everywhere. It is a flame kindled in his soul, which inwardly torments and consumes him. It is an eternal fact that he cannot reject the guardian cure of conscience, or escape the pains of its avenging lash. It is a gnawing worm, which secretly preys upon his vitals. Though its avenging power may not be felt at once, and though we may sin and seem to prosper, and, absorbed in the engossing excitements of the world, despise demands upon us until we think we have conquered conscience, it will come and have its debt of us, and it will claim its prerogative; it will rake over the ashes of our indifference, and rekindle the extinguished fire. In some season of thoughtfulness, in some day of disappointment and trouble, when our vanities and pride are thrown down, in some restless hour, when sleep flies from the pillow, when gain and ambition must fall to excite and satisfy the heart, that outraged friend will rise up and do its office, and lift its avenging hand.—*Selected.*

—A Catholic statistician claims that out of the 40,000,000 of souls in the United States, 5,701,242 are Roman Catholics. They occupy 6,020 stations, chapels, and churches; they have the service of 4,873 priests, six apostolic vicars, forty-nine bishops, nine archbishops, and one cardinal. That they are increasing is quite obvious. They already have eighteen theological schools, or seminaries, with nearly 1,500 students; over 2,000 schools of all grades, and more than 300 asylums and hospitals. The jurisdiction of these prelates has a very wide range, 2,00 souls in the diocese of Little Rock, Ark., to 300,000 in that of Chicago, and from the archbishopric of Oregon, comprising 20,000, to that of New York, rated at 700,000. These figures are stupendous.

Beyond.

The church says—My kingdom is at hand; my sun is about to rise; I shall soon see the King in his beauty; I shall soon be keeping festival, and the joy of my promised morning will make me forget that I ever wept.

Beyond the death-bed, and beyond the grave, she sees the resurrection. Beyond the broken hearts and severed bonds of time, she realizes and clasps the eternal love links; beyond the troubles of the hour, and the storm that is to wreck the world, she casts her eye, and feels transported into the Kingdom that cannot be moved, as if already she had taken up her abode in the New Salem, the city of peace and righteousness.—*Homer.*

—Many excuse themselves from laying out in charity, under pretence of laying up for it.

—More danger is to be feared from a smiling than from a frowning world.

—Many admire Christ's wisdom who will not be guided by it his power, but will not submit to it.

—Few look so much at the crown, that they forget the yoke and the cross.

—If a man cheat or abuse me once, it is his fault; but if twice it is my own fault.

—It is only to sensual minds that spiritual things are senseless and sapless.

—Knowledge puffs up some men, and humbles others.

out of which your body and my body is made. Then shall the spirit, not the spirits, in the plural, but the spirit one spirit, an element by which you and I live, whether righteous or wicked, return to God; and man, the intellectual, moral, responsible, agent returns, not to heaven or hell, but to the dust.

I know that popular theology teaches that a part of man does not go to dust. Let us see how much of man is embraced in the expression "dust thou art and unto dust shall thou return." Does not the singular pronoun thou embrace the whole man without exception of parts; again how much of man is comprehended in the language. "Then shall the dust return to the earth as it was?" It will be conceded by every intelligent unbiased mind in this vast audience—that the text includes, just what was formed of dust. Moses, the inspired historian, says the whole man was formed out of the dust. His language is very concise and lucid—touching this point. In Gen. ii. 7, he says, "And the Lord God formed man of the dust of the ground and created into his nostrils the breath of life and man became a living soul." Now put the two statements side by side—"Then shall the dust return to the earth as it was." "And the Lord God formed man of the dust" and you cannot fail to perceive the force of the language which is that the whole man was made of dust, and goes back to dust. The spirit which returns to God is not man nor any part of man. The spirit which God gave is to return and no other. When did he give man this spirit and what did he call it? Did he like the theologians of the present day name it the immortal soul or "inside man!" He gave it at creation and called it the breath of life. Gen. ii. 7. The original word for spirit in Eccl. xii. 7. is rendered breath twenty-eight times, the same word is found in Psa. civ. 29., where we read "Thou hidest thy face they are troubled thou takest away their breath or (spirit) they die and return to their dust." Man in the state of death is unconscious. "His sons come to honor and he knoweth it and they are brought low but he perceiveth it not of them." Job xiv. 21. For the plain Bible reader [illegible] to dwell, but Lillie was doomed to disappointment.

About noon a cold north wind arose and before night it was freezing cold, and her mama dare not expose her to it. It almost broke her little heart, and it took her a full hour to become calm and give it up.

But this was not all of Lillie's trouble.

The next Saturday came, and as it was warm and bright, the same promise was renewed to her. But soon after dinner a dark cloud was seen in the west with high wind that soon rose to a gale, followed by rain that lasted all the afternoon.

Poor Lillie was often in my mind; and how deeply was I impressed with this thought—that with every promise given a little child, should be mingled, in careful teaching, this Bible saying—"IF THE LORD WILL, we shall live, and do this or that." James iv. 15.

E. S. W.

HADDONFIELD, N. J., May 5, 1875.

Matt, the Idiot Boy.

A lady, wandering along the seacoast of an English watering-place, observed a boy intently gazing up at a small space between the clouds. Drawing close to him she said, "What are you looking at, my boy?" The child made no answer. "Boy, boy," said she, shaking him gently by the sleeve. "What are you doing?" The boy sighed, rubbed his eyes, shaded them, looked up again, and said, with earnestness, "Matt was looking for God. Matt wants to see God." The clouds closed, and, as if to comfort himself for the disappointment, he said in a more cheerful tone, "*Matt shall see God some day.*"

How God Loves.

"We love him, because he first loved us."—1 John iv. 19.

A minister of the Gospel once illustrated the love of God to one who feared God could not love him on account of the coldness of his affections. "When I leave you I shall go to my own residence, if the Lord will; and when there the first thing I expect to do is to call for a baby that is in the house. I expect to place her on my knee, and look down into her sweet eyes, and listen to her charming prattle, and, tired as I am, her presence will rest me, for I love that child with unutterable tenderness. But the fact is, to say the most for her, she loves me very little. If my heart were breaking under the burden of a crushing sorrow, it would not disturb her sleep. If my body were racked with excruciating pain, it would not interrupt her play with her toys. If I were dead she would be amused in watching my pale face and closed eyes. If my friends come to remove my corpse to the place of burial, she would probably clasp her hands in glee, and in two or three days totally forget her papa. Besides this she has never brought me in a penny, but has been a constant expense on my hands ever since she was born. Yet, although I am not rich in the world's possessions, there is not money enough in the world to buy my baby. How is it? Does she love me, or do I love her? Do I withhold my love until I know she loves me? Am I waiting for her to do something worthy of my love before extending it to her?"

We would say to our little folks this is the way God loves his children. Our heavenly Father looks down upon us, in all our weakness, and loves us with a greater love than our father or mother ever showed toward us in this world. Let us learn to love him, to us His Word, and obey his commands, and He will give us a life that will never end. S. A. C.

—The more you know the Lord, the better you will trust Him; the more you trust Him, the better you will love him; the more you love Him, the better you will serve Him.

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

WHOLE NO. 579. PLYMOUTH, INDIANA, JUNE 9, 1875. VOL. XXIII, NO. 23.

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TO CORRESPONDENTS.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his Holy Prophets since the world began." It also advocates, as a means to this end, the establishment of the Kingdom of God on the earth, with the Christian King of Kings, and the foremost rabbi as joint-heirs with Him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the translation of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. It also advocates a hearty belief of the Gospel, repentance, and immersion as prerequisites to the forgiveness of sins, and a holy life as essential for final salvation.

Communications.—The Editor must not be understood as endorsing all the sentiments expressed by correspondents whose articles are inserted under this head. Each writer is alone responsible for the article bearing his own signature. If the teaching of any writer is not endorsed, no article setting forth the views of the party differing may be forwarded. Free discussion of Bible doctrine on all sides will be allowed, but the Editor reserves the privilege of rejecting those communications which antagonize a belief and obedience of the Gospel as a means of salvation, or which undermine its principles.

Origin of the World.

The following letter from Prof. George Smith, on the Assyrian Discoveries, is of great interest to the Bible student.

LONDON, March 3, 1875.

Having recently made a series of important discoveries relating to the Book of Genesis, among some remarkable texts which form part of the collection presented to British Museum by the proprietors of the *Daily Telegraph*, I venture once more to bring Assyrian subjects before your readers.

In my lecture on the "Chaldean Account of the Deluge," which I delivered on Dec. 3, 1872, I stated my conviction that all the earlier narratives of Genesis would receive new light from the inscriptions so long buried in the Chaldean and Assyrian mounds; but I little thought at that time that I was so near to finding most of them.

My lecture, as your readers know, was soon followed by the proposal of your proprietors and the organizing of the *Daily Telegraph* expedition to Assyria. While excavating at Kouyunjik, during that expedition, I discovered the missing portion of the first column of the Deluge tablet, an account of which I sent home; and, in the same trench, I subsequently found the fragment which I *afterwards* recognized as part of the Chaldean story of the Creation, which relic I have noticed already in your columns. I excavated later on, while still working under your auspices, another portion belonging to this story, far more precious,—in fact, I think, to the general public, the most interesting and remarkable Cuneiform tablet yet discovered. This turns out to contain the story of man's original innocence, of the temptation, and of the fall. I was, when I found it, on the eve of departing, and had not time to properly examine my great prize. I only copied the two or three first lines, which (as I had then no idea of the general subject of the tablet) did not appear very valuable, and I forthwith packed it in the box for transport to England, where *it arrived safely, and* was presented by the proprietors of the *Daily Telegraph*, with the rest of their collection, to the British Museum. On my return to England I made some other discoveries among my store, and in the pursuit of these this fragment was overlooked. I subsequently went a second time to Assyria, and returned to England in June, 1874; but I had no leisure to look again at those particular legends until the end of January in this year. Then, starting with the fragment of the creation, in the *Daily Telegraph* collection, which I had first noticed, I began to collect other portions of the series, and among these I soon found the overlooked fragment which I had excavated at Kouyunjik, the first lines of which I took down in the note-book of my first expedition. I *subsequently* found several pieces in the old Museum collection, and all join or form parts of a continuous series of legends, giving the history of the world from the Creation down to some period after the fall of man. Linked with this, I found also other series of legends on primitive history, including the story of the building of the Tower of Babel and of the confusion of tongues.

The first series, which I may call "The Story of the Creation and Fall," when complete must have consisted of nine or ten tablets, at least, and the history upon it is much longer and fuller than the corresponding account in the Book of Genesis. With respect to these Genesis narratives a furious strife has existed *for many years*; every word has been scanned by eager scholars, and every possible meaning which the various passages could bear has been suggested; while the age and authenticity of the narratives have been discussed on all sides. In particular, it may be said that the account of the fall of man, the heritage of all Christian countries, has been the centre of this controversy, for it is one of the pivots on which the Christian religion turns. The world-wide importance of these subjects will, therefore, give the newly discovered inscription, and especially the one relating to the fall, an unparalleled value, and I am glad, indeed, that such a treasure should have resulted from your expedition.

Whatever the primitive account may have been from which the earlier part of the *book of Genesis* was copied, it is evident that the brief narration given in the Pentateuch omits a number of incidents and explanations,—for instance, as to the origin of evil, the fall of the angels, the wickedness of the serpent, etc. Such points as these are included in the Chaldean narrative; but of course I can say little about them until I prepare full translations of the legends.

The narrative on the Assyrian tablets commences with a description of the period before the world was created, when there existed a chaos or confusion. The desolate and empty state of the universe and the generation by chaos of monsters are vividly given. The chaos is presided over by a female power named Tiâmat and Tiamat, corresponding to the Thalatth *of Berosus; but as it proceeds the* Assyrian account agrees rather with the Bible than with the short account from Berosus. We are told, in the inscriptions, of the fall of the celestial being who appears to correspond to Satan. In his ambition he raises his hand against the sanctuary of the God of heaven, and the description of him is really magnificent. He is represented riding in a chariot through celestial space, surrounded by the storms, with the lightning playing before him, and wielding a thunderbolt as a weapon.

This rebellion leads to a war in heaven and the conquest of the powers of evil, the gods in due course creating the universe in stages, as in the Mosaic narrative, surveying each step of the work and pronouncing it good. The *Divine work culminates in the creation* of man, who is made upright and free from evil, and endowed by the gods with the noble faculty of speech.

The deity then delivers a long address to the newly created being, instructing him in all his duties and privileges, and pointing out the glory of his state. But this condition of blessing does not last long before man, yielding to temptation, falls; and the *Deity then* pronounces upon him a terrible curse, invoking on his head all the evils which have since afflicted humanity. These last details are, as I have before stated, upon the fragments which I excavated during my first journey to Assyria, and the discovery of this single relic, in my opinion, increases many times over the value of the *Daily Telegraph* collection.

I have at present recovered no more of the story, and am not yet in a position to give the full translations and details; but I hope during the spring to find time to search over the collection of smaller fragments of tablets, and to light upon any smaller parts of the legends which may have escaped me. There will arise, besides, a number of important questions as to the *date and origin of the legends*, their comparison *with the Biblical* narrative, and as to how far they may supplement the Mosaic account.

It will probably be some few months before my researches are sufficiently advanced to publish them in full; meanwhile, the interest which I know the public feel in these discoveries must be my excuse for this short and imperfect notice in your columns. When my investigations are completed I will publish a full account and translation of these Genesis legends, all of which I have now been fortunate enough to find, *some* in the old Museum collection, others by excavation in Assyria. I am, sir, yours, &c.,

GEORGE SMITH.

Suspended Thought.

Rev. Mr. Hendrix, when visiting the patients in a Canadian hospital, a number of years since, discovered therein a man who appeared to be perfectly demented, but otherwise in good health. Inquiring into the cause of his malady, he was informed that it was occasioned by a depression of the skull upon the brain, by a blow from the falling limb of a tree. Procuring surgical aid, Mr. Hendricks caused the depressed skull to be raised to its *natural* position, when the patient uttered the concluding word of a sentence that he had begun to address to his son, with whom, fourteen years before, he was splitting rails under the tree where he received the injury that deprived him of his senses: "Put in the —— wedge."

This, I think, is a remarkable example of suspended thought. For fourteen years he had lived perfectly unconscious of the loss of a moment of time. But he ate, drank, slept, awoke, and moved about; but how? Simply as a machine. Like a clock, the human mechanism had been wound up, or set in motion, and must run its allotted time, though a part of its complicated machinery, unessential to its longevity *should cease to move.* The hunger, and the act of supplying its demands, were but a part of the natural movements of the intricate machine. The whole case weighs heavily against the doctrine that man possesses an immortal soul, capable of thinking, enjoying, and suffering, independent of the body. It proves that the brain is the organ of thought.

The Achievements of the Bible.

Meteors leave their track of light heaven cast their shadows as they fall. The earth is furrowed by streams; the track of animals that roamed long, long ago over chaos is cut in stone; and even raindrops have written their history in the solid rock. What has the Bible done for man, and on man's world? Its annals—are they replete with records of good done, wrongs redressed, men saved, and God glorified? What are the facts? The book itself commands attention. The Veda, the writing of Confucius, and the Koran, are modern compared with it. When it was laid in complete form on the table of the world, it was found that forty centuries had made contributions *of their best things to it.* Its authorship is spread over sixteen hundred years. *It has been copied during* thirty centuries, and survived the wreck of empires, of mythologies, and philosophies—ministering to the true needs and deepest sympathies of humanity. It has been assailed by all evil things; yet in its turn it has borne down on them with a power that destroys them. In harmony in itself, with all the laws of God's kingdom, it moves with an energy derived from the Spirit. On opening its pages we feel as if all around were unearthly and sublime, as if we approached the throne of the eternal Author. In the very constitution of the Bible there is evidence of one divine mind acting through and above all human agents for the production of one grand result —the eternal purpose of redemption in Christ Jesus. As the sun mirrors *himself only in a calm ocean, so the* living, personal Jehovah mirrors himself in the Bible, as the God of Providence and redemption, making the one uniform claim of faith on all men, faith in the Lord Jesus and his kingdom.

The vigor, beauty and purity of the ethical parts of the Bible; the matchless simplicity and charm of its histories; the sun of purity, which has never set, but has rolled down a flood of light to our day; the poetry which, in flow and fire, in crushing force, in majesty that still seems to echo the awful sounds of Sinai, is the most superb within the breast of man—all these have made the Bible a mighty power in the world through its influence on the human mind. The God whom it teaches us to worship is the only absolutely perfect One, in holiness and love, that man has ever known; nor heaven, nor earth, nor hell has known another Savior, besides the Lord Jesus whom it reveals; and the religion which it brings is the only one on earth that does not degrade men and insult God. The Bible has encountered prejudice, storm, and enduring hate. The Veda had no foes; the Zenda Avesta no enemies: and the Greeks accepted with acclamations the poems of Homer. Why is not the Bible, with its power to inspire the loftiest intelligences with love and veneration, with its matchless morals and its sublime spirituality, the book of every class of men, and of all men? Why do men of thought often look coldly on it? How comes it that in this scientific age, there is a spirit abroad of alienation from it? The ancient classic literature, which has charmed the intellectual world for twenty centuries, is pagan in ethics and mythology, and therefore antagonistic to the Bible. Modern letters, conformed in a great degree to ancient models, and derived from these fountain heads, follow frequently the same course in disputing moral greatness; in ignoring those moral principles and sentiments peculiar *to revealed religion; in propounding* theories of life, happiness, and immortality that are not distinctively Christian; in ignoring wholly, or partially palliating, the depraved moral condition of man; and in neglecting redemption by Jesus Christ.

The struggle between the theories and spirit of paganism and the principles of the Bible is not yet over. The infamous doctrines which prevailed in France in the 18th century, notwithstanding the bloody commentary furnished on them by the revolution, are rising again in formidable array even in our own country, and they seem to aim at the uprooting of all faith in the Bible. If for twenty centuries, Holy Scripture has withstood every attempt to corrupt it, every cruel effort to wrench the signet ring of God from its finger, and every insidious war against the religious instincts of this million-peopled world, do not the hates that have pursued it, the fires that have been kindled to burn it, and the rude assaults of suspicious infidels on it, prove it divine and unconquerable? Thus they treated the Just One, and thus they treated his book. The knowledge communicated by the Bible is unique, saving, and of infinite value. No other book of any age or nation gives the same view of sin, as the violation of moral law, as an evil of infinite magnitude, as involving eternal punishment, and as evinced only in the sufferings and death of the Son of God. This is one of the discoveries that stamp the book with transcendent power and utility. The Bible is the mainspring of civilization. The immortal principle embodied in the Bible, that God alone is Lord of the conscience, has done more for the emancipation of man, for moral freedom and civil liberty, than all the efforts, sufferings, and literature of Mahommedan and Pagan nations put together.

The Bible influences and regenerates literature. If you compare in its transcendent greatness English literature to a globe, then undoubtedly, if the Bible is not its creator, it fashioned, moulded, and gave to it its substance. It alone reveals a perfect code in the form of moral law; it alone exhibits a perfect pattern in the life of the Lord Jesus. Strike down the Bible and you will have the universal debauchery of heathenism. Exchange the Bible for the dictate of unaided *reason, and for a time you may dwell* in the shade of art and play at the gymnastics of eloquence, but come at length it will, and the glory of modern society shall go up in rottenness—introducing the reign of ignorance, cruelty, sensuality, and despair. The main use of the Bible has been to originate and sustain true religion in the world. The infidel comes to rob us of our peace, and of our prospects, and to throw the shade of negation over the glory that awaits us; and for the Bible and Christ, and joy, and the resurrection life, of which he would rob us, what does he offer? A little science, some poetry, strong negations, a sigh, and perhaps a sneer. Infidelity is poor, for it has no divine revelation; it is narrow, for the creation of sense it makes the present time all; it is deaf, *for it has not the voice of God in his* Word; it is foolish, for it wars against the greatest, strongest, best things in the universe of God. Can it be that because God has not shut every avenue by which his testimony can be evaded, men in their pride will not deign to accept his mercy? The alternative is not the Bible or man made religions, the Bible or materialism. No, the awful alternative for every living man that has ears to hear is, Obey the Scriptures or you perish. Of all the facts of science none is better established than that the mind of the natural man is enmity against God. Let the pantheist bring his abstractions; the atheist his black cap of despair; the infidel the chemistry of his philosophical conceit; and the new school of materialists the atom of matter which possesses all the potentialities of life and mind, to dissolve that enmity and replace it by the love of God. "Jesus I know, and Paul I know, but who are ye?" will be the doubtful salutation. When the history of Skepticism in all its protean forms comes to be written, it will be found that it is based in, and built upon, credulity; and when the annals of the Bible work shall be completed, it will be seen that faith in the divine testimony of *the Bible*, which is the seed of the world's life, and the lamp of the world's light—that God has given us eternal life, and this life is in his Son—is a reasonable service.—*Rev. Dr. Magill.*

Speech of a Converted Rabbi.

[Rev. A. Yager, the Jewish Rabbi in Mobile who lately professed Christianity, recently delivered an address in the Baptist church of that city, from which we make a few extracts. His remarks were founded on Psalm 33:16: "I am a worm and no man."]

The world considers me now a traitor who betrayed his people. I am despised of the people, as they accuse me of denying my God; but I have the answer of a good conscience that I have not betrayed my people, still less my God. I am proud to say I am a Jew, with a Jewish heart and Jewish feelings. Christianity is nothing but the very Jewish religion; it is the consequence of Abraham and of Sinai. Christians! your prophets are Jewish prophets; your Messiah the Messiah of the Jews? your God the God of Israel. Jesus, the Christ, you could never believe on if he had not been a Jew, the son of David. The Savior of the world you could never have accepted, if he had not been in the Bible, which was *kept and guarded, and handed down to* you by the Jewish nation.

Ye Christians! do you not love the one spiritual, invisible God of Abraham, Isaac and and Jacob, the God of Sinai, more than your own lives? I believe in the Son of God, as David and the prophets plainly predict him. I have joined the Christian Church in order to be an Israelite, and not a traitor to Israel. The Christians have accepted the religion of my fathers, and I am willing to follow in the footsteps of my fathers. Yes, my Jewish brethren! I am not a traitor, still less have I forsaken or denied my God. I have not betrayed you. Here, in this spot, I am willing to die for you, if my blood can give you relief. Shed my blood and wash your eyes with it. If that can make you see. Oh! my Jewish brethren. I wish that you could see the glory of your Messiah! Oh! if I could express the joy of my heart since I saw the light of the Messiah of the Jews! Oh! if my mouth could be the instrument to uncover the feelings of my heart! My flesh is singing, my bones praising, my veins shouting, my lipped dancing, and my heart loving. Even the common objects of nature seem covered with a veil of the poetry *of Christ. Every tree seems to hold* up its arms in prayer, and its green looks like a cover of hope, which, when moved by the hallelujah shoutings of the wind, sings the glory of Jesus' love. Mountains seem to bow their heads listening to the sweet old story which is so new and delightful to me. Rivers seem to hasten their currents, in order to bring the glorious news to the wild sea, and the sea quiets its roaring, the billows lie down to hearken to the joyful tidings; the storm is over, and in place of roaring billows, we hear murmuring waters whispering love—the love of Jesus Christ. Rain is nothing but pouring grace, and the morning dew the tears of angels weeping for my blind brethren who cannot see their Messiah, and be partakers of his grace.—*Christian Observer.*

The Meeting of Emperors.

"Ye shall be scattered, O ye people, and ye shall be broken in pieces; and give ear all ye of far countries; gird yourselves, and ye shall be broken in pieces; take counsel together, and it shall come to nought; speak the word and it shall not stand; for God is with us."—Isa. viii. 9, 10.

As it was with Israel when the just God who had so long been insulted by their abominable crimes spake the terrible decree for their utter downfall as a nation, nothing could save them, so shall it be with the most mighty of Gentile rulers, yea, with "all the kingdoms of the world, which are upon the face of the earth," because they will not acknowledge as he commanded them, "the Just One, the Prince of life and peace," they *must* "drink of the wine-cup of his wrath." Do the great *Emperors, the seven* ones of earth, dread the sword of Divine Justice, refuse the cup thus pressed to their boastful lips? The hat has gone forth, "Ye shall certainly drink—ye shall not be unpunished." Be watchful, be prayerful, be sober, and yet be joyously hopeful, ye servants and handmaidens of our glorious humanuel! We may be sure that these increasing utterings of jealousy and angry nations constitute, among many, one of the distinct foretokens of his appearing whose right it is to reign. May we be ready to answer with a *shout* of unspeakable joy that "*voice*," that *shout* from on high by the Lord of hosts!

I can but beseech, Mr. Editor, for the following rather critical, or at least *candid*, survey of the present aspect of the European field of prophecy in a *recent number of the "N. Y. Herald,"* with no design however on the writers part probably, to illustrate a Divine truth; a deep interest on the part of those who are heeding the sure words of our God.

G. W. BURNHAM.

The emperor of Russia has arrived at Berlin on a visit to his uncle, the emperor of Germany. Perhaps no *meeting of sovereigns in modern times* since that on the raft at Tilsit is fraught with so many consequences to the welfare of Europe. Our modern civilization as seen in its European development has run into a phase so strange that the happiness of nations, the prosperity of States and provinces, the lives and fortunes of thousands depend upon the temper in which two men happened to meet in the capital city on the Spree. Russia and Germany are among the strongest powers in the world. They are great, free, enlightened nations. All their strength, all their wealth, all their civilization are in the Russian Alexander and the German William. We shall have all manner of narratives and explanations of the imperial visit and assurances of peace and hopes for the welfare of *Europe. But virtually, in the most* complete sense, peace or war will rest with the two emperors. There are many subjects which will render their meeting interesting. The emperors are closely related, and are said to hold each other in bonds of strong personal affection. The Russian emperor did his venerable uncle a rare service during the last war. He held his sword to *the heart of Austria* and prevented her giving France the least assistance. He publicly testified his joy in the triumphs of Germany and the feeling exists in diplomatic circles that so long as he lives German councils will be in the ascendant in the cabinet of St. Petersburg.

The situation before the emperors may well demand anxious consideration. There are many clouds in the Continental sky. The nations of Europe are arming. Countries like Spain and Turkey, which cannot pay their honest debts or the interest on their loans, are borrowing money at the highest rates to raise regiments. Germany has strained the last resources of her empire to perfect her army. All the money she can derive from taxation, all the money she wrenched from France, has gone into powder and cannon. *Austria is following her example.* France, peaceless, untiring, persistent, resolved—rich and thrifty —has made every consideration second to the re-arming of the country, and she has surprised Europe in this as in all other respects. The nation which three years ago was about to pass into the condition of a second class power like Belgium or Spain has now the second best army in Europe. Instead of destroying France, Germany has simply overthrown the empire and given France new life. It required some mighty external influence resting upon France, oppressing her, teaching the hard duties of patience, sacrifice and self-denial, to develop the Republic. France saw with unerring instinct that nothing would be more ungracious to the conqueror of Sedan *and his class than a republic. It knew* that if a republic had been deemed as in any way a possible ending of the Bonaparte overthrow the Emperor would have returned Napoleon to the Tuileries. Silently, therefore, it has founded a conservative republic—armed, angry—not obedient to divine right, and only too ready to welcome the hour of revenge.

France republican, and almost certain to become more and more so, is a problem worthy of the deepest consideration of two emperors. Republicanism in France, as its history shows, has possibilities that imperial minds are not apt to overlook. What is to be done with it? If the French would only give the pretext how easy to send Moltke and his legions *streaming out* of Metz into the Champagne region. But what is to be done with arrogance which, when you smite it on one cheek, simply turns the other and keeps on sharpening the sabre? France has stood every form of insult from Germany and will not resent it. Every day she becomes stronger. Every day sends new men into her armies and new millions into her treasury. So that Germany must stand in anxious silence looking on, seeing this prodigious power grow from hour to hour, and knowing that every look, every thought, every pulsation and aspiration is for revenge—that some day she must fight this power, and under conditions far different from those which culminated at Sedan. An emperor burdened with this reflection will have a great deal to say to his Russian nephew. He will be zealous, above all things, to know how far his nephew will venture in a new campaign how Russian interests would regard the destruction of France. He knows that the Russian mind has always had more or less sympathy with France in the past; that Russian statesmanship has deemed it wise to keep France strong, as a menace to Germany, *Austria and England. He must reason* that to weaken this feeling he must give his Russian nephew some strong inducements, for this same highly-placed relative is selfish, and must have satisfying reasons to serve even a doating uncle. He gave him the Black Sea in return for his armed and menacing neutrality during the war. What can he give him now?

We take it that if the German emperor can find any method, no matter how severe and despotic, for kindling the power of France, he will welcome it. He is not an over-scrupulous monarch, and, if war must be, then he may as well take his own time. He can fight much better at his own convenience than at that of France. And if the Russian nephew has any disposition for the venture there are *inducements enough. There is the Eastern* question, the Bosphorus and Constantinople. Prussia would as soon see the Russian flag over St. Sophia as any other. The most patriotic and poetic *German never claimed that Turkey* was a part of the Fatherland. The Eastern question can never have more than a sentimental interest to the German diplomatist. There are the principalities which are now a problem *between Russia and Austria.* There are opportunities in the east, toward India, and if Russia would like to "rectify her boundaries" in the direction of Sweden, Germany could have no serious objection. If Russia would only go zealously into the work of reducing France into a condition of helplessness there is nothing within the power of Germany that she would not grant. And while *Germany is* piously undertaking another war—the fourth within ten years, to show her "passionate yearning for peace"—there are other matters she might as well arrange. Of course France could be put under a twenty milliard indemnity. Nice could go back to Italy. Lorraine could be still more largely annexed. Navarre could go to Don Carlos or Spain. Luxemburg and *Holland and Belgium and Denmark* could be "restituted;" for are they not one and all the German Fatherland! And what fine German ports Copenhagen and Amsterdam and Antwerp would make. Here is a programme that would excite the ambition of a conqueror in his old days. This captain and king has been permitted to achieve so many wonders since his return from a London exile that he may well feel that he can bring even a stranger dream to pass.

These, however, are mere speculations. We sincerely trust that these great kings will find it in their hearts to contrive the peace. It is hard to conceive two monarchs sitting down to the bloody business of war, like the merchant over his books or the player over his game. These are humane and *enlightened princes who are keenly* alive to the spirit of the age. How can they welcome war if peace can in any way be made to answer their honor or their ambition? But the peril in all these conferences is the peril in the whole system. So long as peace or war depends upon the will of one man, who, with all of his majesty, is a mere man; so long as great nations will be governed by legends and not by common sense; so long as people as mighty and brave as the Germans and the Russians are content to be the chessmen on the table, to move and countermove as the player wishes, there can be no assurance of peace in Europe. We shall have peace surely when the nations love her for her own sake, and not because it suits the policy of a king. Let us hope that the *wisest councils will enter into the con*ference on the Spree—that the emperor will not outrage humanity by a new war. As Europe now is, the heavens reddening and flashing with electric fire, a war, no matter how narrow at first, must unavoidably draw the greatest powers into its devastating and unholy embrace.—*Moslah's Herald.*

THE RESTITUTION.

PLYMOUTH, IND., ... June 9, 1875.

EDITORIAL DEPARTMENT.

☞ Our readers will be pleased to learn that the grasshopper scourge is near over, and that our brethren in the districts of Kansas and elsewhere, who stood in need of help, are a more hopeful.

☞ Brother Amos Sanford, of ——nna, Ill., writes us that he will not be able to attend our June meeting at Antioch. He writes that he is hard at work in the Gospel field, and that good is being done. A Disciple minister by the name of Thomas J. Brandy has embraced the truth and taken sides for the ancient Gospel. Brother S. writes that some twenty-five families have become interested in that community. We hope the friends will hold up his hands while he is doing battle for the Word of the Lord. He is in a new field and is at work at his own expense. Brethren should not forget their duty in cases like this.

☞ A certain class of religious enthusiasts have been jeered by the worldly wise for setting the day for Christ to come. That Christ has said, "Ye know not when the time is" cannot be disputed, and it should silence all arguments upon the subject of setting time. But why should theologians be held up to ridicule by these men, when their own worldly leaders have appointed the day for the destruction of our world? The astronomers of Europe stated that our earth would be destroyed by a comet on the 13th of May, 1857, and they have set the time very often since, but the world yet stands. Now must we conclude that all scientists are fanatics, because their time failed? Let these wise men settle their own theories and disappointments before making merry over a few religious fanatics.

☞ We would call the attention of the reader to the article on the Dark Day of 1780, which we publish in this number. It seems that there have been a number of dark days at different times in this country. We have no idea that Jesus had any reference to the dark day of 1780 in his great prophecy recorded in the Gospels. In the first place the dark day was only partial, even in New England. Then again it did not take place in the country where the people suffered the tribulation. And finally it was out of time. The tribulation was to be upon the people whose sanctuary was to be trodden down by the Gentiles. Our Lord undoubtedly refers to the same series of events which are recorded in Joel. Events which mark the close of the times of the Gentiles and the beginning of the times of restitution.

☞ Isaiah Hornaday, who was formerly a warm and consistent believer in the promises of the Gospel of Christ now claims that he made his second personal appearance at the destruction of Jerusalem, and the apostles were then raised from the dead, and went to glory, and that was the end of the world, spoken of by Christ and his apostles. John, the beloved disciple, did not write his revelation until *sixteen years after Jerusalem was destroyed*. How does it happen that Christ took all the other apostles and left John to die a martyr? Has John had his resurrection yet? And does brother Hornaday expect a future resurrection himself? If so, then must not Christ yet come to finish his work? In view of these facts what good does it do to ride the old Jerusalem hobby? If Christ came at the destruction of Jerusalem and took the saints to glory, why did He not take the saints at Antioch, at Rome, at Ephesus, at Thessalonica and other Gentile cities? Did not Paul teach everywhere among the Gentiles, that Christ was coming to bless his people? How does it happen that all the dear saints to whom Paul wrote, among the Gentiles, were left, and only a few dead saints were secretly taken away, and the world left in ignorance of that event until brother Hornaday found it out? Undoubtedly brother H. has got up some plan that will *save himself*, for no one ever yet invented a system that would damn himself.

Eternal Life.

The phrases "eternal life" and "everlasting life" and also "live forever," are of frequent occurrence in the New Testament. They occur more frequently in the sayings of Jesus than any where else. A recent writer claims that these phrases only mean *long temporal life!* or as he expresses it, "life for the age." Now in the light of this exposition let us suppose Jesus only meant a long life, What become of our hope? "He that believeth on me, I will give age-lasting life." Is this is the true construction of the promised life in Christ, then it follows of necessity that when the age runs out *the life* ends by limitation. Now as Christ offered only age-lasting life, it involves the ignominious conclusion that the saints will either *die again* or receive *another eternal life*

Those who take this position are forced thus to reason in order to give hope to that class who die in open rebellion against God. When a theory is thus driven to wrest from the saints endless life, in order to give hope to those who have committed things worthy of death, it shows its own utter fallacy and will be rejected as unworthy of serious consideration. When Christ promised eternal life to his followers, He undoubtedly meant to offer them an existence *without end!* His promise was not merely a *temporal life*, but a life without end. And it is equally plain that everlasting punishment is the very opposite—*eternal death*, to those who reject the Gospel of Christ.

Says Paul: "He that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit, shall *of* the Spirit reap life everlasting." But if everlasting life means a long life, the reaper of the Spirit will just as surely reap corruption as the reaper of the flesh, there being this difference only; the one dies immediately, while the other has a *prolonged life!* We are assured however, that *other texts* show that the saints are *to be immortal and therefore cannot die.* If this is so, then did not Jesus mean just that when He promised *eternal life* to the believer? If He referred to an eternal state, would He use words which represent only *temporal things!* This position is untenable, unreasonable and unscriptural.

Bro. Woodrow's Question Answered.

ATTOONA, Iowa, May 16, 1875.

Question to Brother J. H. Strickenan:—What is the purpose of the re-surrection of the "rest of the dead?" A thorough and scriptural answer will greatly oblige one who greatly desires to have all Bible questions unfolded. JNO. R. WOODROW.

God evidently had a wise and benevolent design in raising the rest of the dead.

1. God's impartial love for the race, whom he "included in sin, that he might have mercy upon them all, cannot offer eternal life to whosoever believeth on his Son, without raising them all from the dead, and giving the rest of mankind the same chance to believe on his Son, that billions of others will have had. John iii. 16; Rom. ii. 32; Gal. iii. 22

2. Christ must raise the "rest of the dead," to demonstrate that he came into this world to save the world. John iii. 17.

3. It is necessary that the "rest of the dead" should be raised, that Christ, as the true light, may enlighten "every man that cometh into the world." John i. 9. The Greek word *photezei* signifies to enlighten. All except a few in every age have died in utter ignorance of Christ, or the plan of salvation; before, therefore, Christ can enlighten the rest of mankind, they must be raised from the dead.

4. The "rest of the dead" must live again, because Christ gave himself a ransom for all, and because he wills that all shall have life, (Syriac) and come to the knowledge of the truth. 1 Tim. ii. 3-6. An overwhelming majority of the race have died ignorant of the truth; therefore, before they can be enlightened with the truth, they must be brought to life from the dead.

5. "The rest of the dead" must be raised before the grace of God can repeal the sentence of death against the race, and justify to life all who have died on account of Adam's sin.

6. "The rest of the dead" must be raised that grace may abound over the sins of many (in contrast with the sin of one man) in offering eternal life through righteousness unto the same, all who had been restored to temporal life, through the obedience of one man. Rom. v. 19-21.

7. "The rest of the dead" must be raised, that Christ may be the "Savior of all men." 1 Tim. iii. 3-6.

8. "The rest of the dead" must be raised that the grace of God that gave Christ to "taste death for every man," may benefit every man as much as it has all to whom his death has been made known. Heb. ii. 9. The grace that gave Christ to die has offered pardon and eternal life to all to whom the gospel has been preached. It will offer the same blessings to every man, because Christ tasted death for every man. But every man cannot be thus blessed without a resurrection; therefore "the rest of the dead" must be raised that they may receive the benefit from Christ's death, that millions of other men have.

9 "The rest of the dead" must be raised before Christ can be the propitiation for the sins of the whole world, in contrast with his people. 1 John ii. 2. As the result of Christ's intercession, mercy, pardon, eternal life, have been offered unnumbered millions. That the same glorious privileges will be bestowed upon the whole world, is evident from the fact that Christ will render his Father propitiation *for the whole world*, besides all to whom the gospel has been preached. But before this can be done, "the rest of the dead" must be raised that they too may be included in the clemency of God.

10. "The rest of the dead" must be raised, before the last enemy, death, will have been destroyed (1 Cor. xv 23 -26; Rev. xx. 4-15) and the whole creation shall have been delivered from *the bondage of temptation and death*, to the glorious liberty of the Son's God. Rom. viii. 23.

11. "The rest of the dead" must live, that they may have privilege of writing their names in the Lamb's book of life, the same as those to whom the way of life had been made known, will have had, during all the ages past. Rev. xx. 12-15. When the rest of the dead" shall have lived—when the dead, small and great, shall stand before God—when death, sea, and hades deliver up their dead, then will the book of life (bright symbol of hope) be opened before the mighty host of resurrected ones. How long those books of record will remain open, before the final judgment, we are not told, but that every one of the host, resurrectional dead, will have the privilege of writing their names in the book of life, is evident from the fact that every one whose name is not found written in that book, will be cast into the lake of fire. No man will be destroyed for not having written his name in the book of life, who will not have had the privilege of writing his name in that book.

J. M. S.

The Watch Tower.

"In such an hour as ye think not."

A short time ago, in a conversation, the question was asked, why is it that there is such confusion and opposition and defection so frequent among professing Christians?

The writer replied, that while things were not as should be expected among them, still it ought not occasion any surprise, for those differences and defections were only foreboding, along with a host of other signs in the civil and material worlds, of the disruption and passing away of the present dispensation.

The remarks were not so cordially received, and the questioner soon disclosed the fact that he was among the numerous class whose expectations for the ultimate success of Christianity before Christ's coming were exceedingly strong and hopeful. "O!" said he, with evident satisfaction, "that is an old story of Christ's coming soon. Three hundred years ago, in Luther's time, and many times since, dates have been fixed for the second advent, but all have failed in being correct. There is far too much of this studying prophecy, and fixing of times and dates for the destruction of the world. The prophecies are too deep for men and better let for alone."

Without saying a word in reference to the indifferent and the ignorant, such is the way many intelligent and good workers for the cause of religion allow themselves to be misled in regard to the most striking truths. They can discern very well the face of the sky, the gross defections of Christians, and the decay and change of things politic, but cannot read the signs of the times, as too often, with reproach they are ready to say, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation."

It is too often taken as an argument against the possible advent of our blessed Lord, that expectations in the past have not been realized, and that the setting of times and dates and seasons by the over-zealous students of prophecy has done little short of bringing the whole subject into contempt. But it is not saying too much to declare that the grand subject of our Lord's second advent claims to-day as much thought and attention, if not more, than it ever did.

To come to the conclusion that the Lord Jesus will fail of his promise to come to this earth of ours in power and great glory at his appointed time, because weak, fallible man has erred and miscalculated, is worse than folly. To reject such a glorious promise on such a weak and trifling plea, is certainly to reject the testimony of prophets and apostles; nay, more, to reject the words of our Lord himself, who said in one of the most solemn hours of his earthly ministry,—"Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." And again in another place where he depicts the suddenness of the event,—"Watch ye therefore, for ye know neither the day nor the hour wherein the Son of man cometh."

These passages are not intended to make prophets of men, but to warn them that there is a day of assize when judgment shall be meted out, and to keep them in readiness, whether living or dying, to meet the Son of God.

The constant habit of setting aside from the thoughts such passages as these, is only intensifying the means for the fulfillment of the Savior's prophecy. Surely if people allow themselves to grow more and more careless and disbelieving in regard to the second advent, is it not what may be expected, as the more careless they grow the nearer are they brought to that time of which Christ said, "When the Son of man cometh shall he find faith on the earth?"

The last days of the Christian dispensation will be its worst days, and the defections of Christians and others will be the more and more intensified the nearer its disruption. If some were found in Luther's time to look for the near advent of the Lord, and if many since his day have eagerly looked for his appearing, far less will be found, if any indeed, to expect him on the eve of the judgment. Yes, many, even then, who long watched and waited will be slumbering and sleeping when the cry is made, "Behold the Bridegroom cometh; go ye out to meet him."

Some, as I before hinted, are kept from giving much thought on the second advent from the great results that they yet expect from the spreading of Christianity. But the Christianity of the present is too faulty to accomplish the results they so confidently anticipate. Certainly not all that is counted such is by any means capable of treasuring divine truth in the world around us.

The Christianity of to-day and the Christianity of the past *can scarcely be* called identical. The Christianity of the past mainly consisted in preaching the cross, living for Christ, and a strong upholding of the faith once delivered to the saints, but that of the present, for the most part, is far from doing this.

"In the present day Christianity is greatly corrupted by worldliness; so much so that it is difficult to distinguish sometimes between those who are connected with the church and those who are not. The line of separation is not clearly marked, and hence we too often see among professing Christians the same love of pleasures, and wealth, and dress, that we know to be common among the followers of the world.

The Christianity of the present suffers from the inroads of science. Already, with too much success, has human progress been made a part of it, and by some it is accepted only in so far as they can reconcile it with scientific or natural law.

Again, the Christianity of the present is corrupted by false doctrine. Christians at one time, notwithstanding how they differed with respect to their way of worship, were at least jealous for the great doctrines of the Bible. But now there is such freedom of thought, such latitude of opinion, among all denominations, that it is a part of heroism to call in question and doubt the true foundations of the faith. Is it a wonder then, that we see a deep shade thrown over the truth of our Lord's divinity; an evasion of the doctrines of the atonement, and a denial of the resurrection of the body? Is it a wonder, then, that many are carried to and fro by every wind of doctrine, and led to give heed unto seducing spirits and the doctrine of demons? Such a Christianity may please the world, but it will never convert it by bringing Christ into every heart. It may say peace and safety, but never truly fit men for that judgment. "When the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ."

Surely such a Christianity as exists now among us were going to bring all men to the cross, Christ never would have said, in referring to the days of Noah and Lot, "Even thus shall it be in the day when the Son of man is revealed."

Without a solitary passage more, this gives us a forcible portraiture of the apostacy of the last days; for the Lord here evidently forewarns us, that while people are living in carelessness and false security, and for the most part given up to world worship, that "he will come as a thief at night-fall, or in such an hour as ye think not."

None believed in Noah's day that the righteous few) that God was going to send the flood. But it came, and it swept them all away except those who were in the ark. The people of Sodom thought perhaps they were secure enough until the fire came from heaven and destroyed them except Lot, his wife, and his daughters. And our Savior declares that the like things will happen again at his second appearing; for it is "when men shall say peace and safety, that sudden destruction cometh upon them."

Surely if any subject, by reflection and study, can help us to watchfulness and searchings of heart, it is the second personal and sudden appearing of our great God and Savior; for so sure as judgment will be meted out to all those who know not God and obey not the gospel, so sure will everlasting blessedness be the portion of those who are found steadfast in the faith and loving the Lord Jesus Christ in sincerity and in truth "Blessed is that servant whom the Lord when he cometh shall find watching."—*Prophetic Times.*

Personal Effort.

This is the age of associations: individual effort is, in a large manner, superseded by corporate action. We do nearly all our good by committees and societies. Many, feeling unable altogether to escape from the responsibility of doing something for the cause of Christ, pay others to act as their substitutes; and thus organizations are necessitated to accomplish mechanically, as it were, what can only be done effectually by individual effort. Such organizations no doubt accomplish a vast amount of good, and it is not easy to see how, in the present state of society, they could safely be abolished; but it must be acknowledged by all who have thought deeply on the subject, that Christian work has been too exclusively directed into this channel, and that it would be well if, along with this concerted action, there were more of spontaneous and intelligent individual action.

What the world needs more than any thing else—more than gifts of money, rules, speeches, theories, organizations—is the revival of personal agency; the touch of a hand, the glance of an eye, the tone of a voice, the sympathy of warm, loving hearts, charged with all healing influences, to sow the desolate wilderness thickly with the good seed of the kingdom. We wish the sower to go forth alone, and, by individual contact with the evil of the world, to remedy it by the influence of personal faith and living love. Like Elijah, we want the servant of Christ to lay his own living body, through sympathy, upon the dead body of suffering humanity; and thus, by imparting warmth to it, prepare it for restoration to spiritual life. Like a greater than Elijah, who identified himself with the outcasts of society, and said, "Zaccheus, come down, for to-day I must abide at thy house," we want every Christian, who is a debtor to all men, to come home with the poor and the ignorant, and make their trials his own, that thus he may truly relieve and bless them. It is required that there be a real crucifixion of the flesh in the blessed labors of the Cross. Such sowing would do far more good than any other agency. He that sows and he that reaps in such a case, *would rejoice together* in the harvest. 1 Cor. iii. 8; xv. 58, xii. 7-11.—*English Tract.*

Spring.

"My beloved spake and said unto me Rise up, my love, my fair one, and come away; for the winter is past, the rain is over and gone, the flowers appear on the earth, the time to sing has come, and the voice of the turtle is heard in our land. The fig-tree putteth forth her green figs, and the vines with their tender grapes give a good smell. Arise my love, my fair one and come away."—*Song of Solomon ii. to v.*

It may be that the wise king of Israel had no reference to the long, dismal winter of seventy-four and five, but it is a fact that many of the poor of Kansas can bid adieu to the past winter without a tear of regret.

Though Solomon had no reference to the winter that has just left, as I came in from the field last night, and saw the first early wild flowers pressing up from the cold sod, his words came to mind. The flowers appear on the earth and the time to sing has come. Who is so cold hearted as to refuse to send up a song of praise to Him that has said that seed time and harvest shall not fail? But the Prophet Isaiah has said "Awake and sing, ye that dwell in dust." Perhaps this is the time that Solomon celebrates in his song. When the redeemed shall come to Zion with songs and everlasting joy upon their heads, then will the long winter of death have passed away; then will the long continued rain of persecution be in the past, then will the flowers appear on the earth, the wilderness and solitary places will be glad, the desert shall blossom as the rose. Yes, death has held the loved ones of Christ in his chill grasp, the demons of persecution raised a storm that has lasted for well nigh six thousand years, that has been more fierce than the storms of the past winter, but it will soon end. Soon will the beloved say to his loved one "Rise up my love my fair one and come away." Soon will the trumpet sound, soon will redemption's song be sung, and that, too, by tongues that are now silent in the grave. Yes, if flowers can spring out of the cold damp ground, the just by faith shall live again; they shall arise clad in the robes of immortality.

But the past winter has had its blessings as well as its trials. It has been a good time for reflection and to try your friends, and though you may be able as the spring opens to count them all on your finger's ends, yet they are all tried friends and are worth each one his weight in gold.

So let us cheer up and move on, perhaps the trumpet will sound this very year. Could I send my feeble voice and be heard all along the line, I would say to each one, let us move on a pace or two, let us take higher ground, let us live better, let us do more good and less evil, and let us who are in the weak make an extra effort to raise food and it may be that we may yet realize the truth of the statement that it is more blessed to give than to receive.

Your brother in the bonds of love.

J. C. KOSSEY.

PRESCOTT, KAS.

Voltaire Dying.

On the twenty-fifth of February, 1765, Voltaire penned the following blasphemy: "Twenty years more and God will be in a pretty plight." Let us see what was taking place at precisely the time indicated. On the 25th of February, 1778, Voltaire was lying, as was thought, on his bed of death. Racked and tortured by remorse for past misdeeds, he was anxious to propitiate the God whom he had insulted and the church which he and his band had sworn to destroy; and hence he had resolved on addressing a minister of religion in order to receive the sacrament of reconciliation. On the 26th he wrote the following to the Abbe Gaultier: "You promised me, sir, to come and see me. I entreat you to take the trouble to call as soon as possible." The Abbe went at once.

A few days later, in the presence of the same Abbe Gaultier, the Abbe Mignot and the Marquis de Villevielle, the dying man made the following declaration. "I, the undersigned, declare that, for these four days past, having been afflicted with a vomiting of blood at the age of eighty-four, and, not being able to drag myself to church, the reverend rector of St. Sulpice, having been pleased to add to his other good works that of sending to me the Abbe Gaultier, a priest, I confessed to him, and if it pleases God to dispose of me, I die in the Holy Catholic Church, in which I was born, hoping that the divine mercy will pardon all my faults. If ever I have scandalized the church, I ask the pardon of God and of the church. March 1, 1778.—Voltaire." This document was deposited with Mons. Momet, notary of Paris. It was also, with the permission of Voltaire, carried to the rector of Sulpice, and to the Archbishop of Paris, in order that they might say whether or not the declaration was sufficiently explicit and satisfactory.

Twice before, when dangerously ill, the wretched man had made abject retractions. But these he had not only rejected when restored to health, but, passing from bad to worse, he poured out fuller vials of his wrath against God and Christianity. It was then of necessity to receive the most solemn and full abjuration of past infidelities.

When Gaultier returned with the archepiscopal answer, he was refused admission to the dying man. The arch-conspirators trembled at the apostasy of their hero; and, dreading the ridicule which would fall upon themselves if it was determined not to allow any ministers of religion henceforth to visit him. Finding himself thus cut off from the consolations of religion, Voltaire became infuriated, no reproach, no curse being deemed bad enough for the D'Alemberts and Diderots who guarded him. "Begone," he said; "it is you who have brought me to my present state. Begone! I could have done without you all; but you could not have existed without me; and what a wretched glory you procured me!" And then praying, and next blaspheming, now saying, "O Christ," and next, "I am abandoned by God and man!" he wasted away his life, ceasing to curse and blaspheme and live, on the 30th of May, 1778. These facts were made public by Alcos. Tronchin, a Protestant physician from Geneva, who attended him to the last. Horrified at what he had to witness, he declared that to see all the furies of Orestes, one only had to be present at the death of Voltaire—"*Pour voir toutes les furies d'Oreste, il n'y avait qu'a se trouver a la mort de Voltaire.*" "Such a spectacle," he adds, "would benefit the young who are in danger of losing the precious helps of religion." The Marshal de Richelieu was so horrified at what he saw that he left, the bedside of Voltaire, declaring that "the sight was too horrifying for endurance." —*London Popular Journal.*

The Two Witnesses.

Brother Magruder:—I like your style of writing! You seem uncovered—easily found—comprehensive and easily understood. But in the last RESTITUTION I see you in Rev. xi. investigating the "two witnesses." I see plainly *your view*, and as I see some objections, (at least they appear so to me) and as I dislike the mode of "pitching" into every body and every thing because I do not readily agree with them on it, I thought I would simply state them to you, and you may answer me by letter, or the RESTITUTION as best suits yourself.

My first objection to their being Moses and Elijah is, that in John's future they are (or were) to prophesy 1260 years clothed in sackcloth and ashes, too long to answer the demands of the 1000 years. Verse 3.

My second is, that they can be hurt, and that *fire* proceeds out of their *mouth*, and all their enemies are in this manner killed. Verse 5.

My third is, that after 1260 years of prophesying, the beast is to *kill them*, by making *war* against *them*; which would be quite incompatible with their nature after being changed! Verse 7.

My fourth objection is in verses 8-11, their dead bodies lying in the street of the great city, and they of the *peoples* and *tongues* and *nations* see their *dead bodies* three and one-half days, which would seem a little strange if they were two literal men. And then their second resurrection seems one more than is allotted to the saints.

Now Brother, if the men are just two, and literal, does it not necessitate all things in connection with these literal too? And would not that spoil the symbolism of the vision?

I need say no more, you see my points—please answer at your leisure as you see fit, and oblige a brother in Christ waiting for the kingdom.

A. B. ALLERTON.

LAKE MILLS, WIS.

General Items.

Cardinal Manning has prevailed upon the Pope to allow English historians to search the private archives of the Vatican for historical information. Hitherto none but ecclesiastics have been allowed to have access to these precious manuscripts, Protestants being hardly able to see a single document they could name. The newly obtained privilege is expected to yield some highly interesting results.

The walnut tree is proverbially long lived, and an extraordinary instance is noted at Bonvilliers, a village at the foot of the Vaudois Jura. An old walnut tree, whose age is estimated at between three and four hundred years, is there still in a flourishing condition. Its trunk measures over twenty feet in circumference and notwithstanding its great age it produced last year over fifty bushels of walnuts.

The lower house of the Prussian Diet has passed the second reading of the bill for the suppression of religious orders without amendment. The third reading of the bill with regard to the rights of the Old Catholics to church property was passed by 202 votes against 75. It is stated that instructions have been sent to all the district administrations, according to which collections made without the sanction of the Governor of the Province to compensate Roman Catholic priests for the penalties inflicted upon them constitute offences punishable by law.

The Shah of Persia has profited nothing by his visit to Europe, so far as economy and civilization are concerned. He has just been marrying his daughter, and the affair has cost him £60,000. He has also been reorganizing his army, and has borrowed £48,000 to do it. He is also going in largely for the purchase of arms. Lately he has received a ghastly present—2,500 human heads cut from Turkomans. In this matter some economy was practised, for, in order to save the cost of transport, the skulls were cut out, and only the tanned skins were sent.

The Roman correspondent of the *Journal de Bruxelles* writes that in the course of a conversation which he had a few days ago at the Vatican with one of the Pope's medical advisers, that gentleman said to him, "Undoubtedly he is eighty-four years of age, and his department, walk, features, announce old age. But his sight, hearing, memory, intellect, vivacity of repartee, are those of a man in full vigor. His health is good, and resists incessant work, misfortunes, and vicissitudes which would bring down an ordinary constitution. He is, in fact, in perfect health, has no infirmities, and may live still for many years. I must also declare that he submits himself willingly to our prescriptions, which he did not formerly. Last week he was bled, as he is always at the changes of the seasons. His medical advisers follow the old practice, and he has not to complain of it."

—One vice is more expensive than ten virtues.

—Our rule should be to do as we would be done by, not as we are done by.

—Our comforts are doubly sweet when we can see them coming from the hand of God.

Keep.

Keep to the right as the law directs.
Keep from the world thy friend's defects.
Keep all thy thoughts on pursuit therein.
Keep from thy eyes the mote and beam.
Keep true thy deed—thy honor bright.
Keep firm thy faith in God and right.
Keep free from envy sin and strife.
Keep from the ways that bring thee pain.
Keep free thy tongue from words of ill.
Keep right thy aim and good thy will.
Keep all thy acts from passion free.
Keep strong in hope, be cheery too.
Keep watchful care o'er finger and hand.
Keep free thy feet—by justice stand.
Keep true thy work, —aim high.
Keep from the stain of the tempter's price.
Keep faith with each you call a friend.
Keep full in view the final end.
Keep firm thy courage bold and strong.
Keep up the right and down the wrong.
Keep the words of wisdom's school.
Keep warm by night, by day keep cool.

Trials—Truth—Duty.

Among Adventists are exceedingly few pastorates. There is little of the element of quiet and connected pastoral union between people and preacher. Many churches are divided and broken. There is much that is unsettled, and is it too much to say—semi-chaotic? The mournful proclivity to attempted fine definitions and determinations, is a more or less constant source of division and weakness. So, for want of being wanted, or in such a way that a man through honest remuneration, may or can afford to renounce heart-breaking secular labor that he is not able to perform, he will do this very thing, and do it year after year, that his family may have food and apparel, for a neglected is worse than an infidel, and only a moderate share of conscientiousness would set him first as a duty, to toil on, that no sarcasm or reproach might assail him for violating a rule of Scripture, a dictate of reason, and an instinct of affection.

I speak of what I might mention in an unstudied way as the positive attempted heresy of Adventism, where failure brings heart-breaking—and speak tenderly too, since experience of error in any direction should give the sufferer charity, and inspire moderation. Yet, the writer, in a recollection of mistake for the time being, would most fervently pray and study to learn from one miss—a permanent lesson of cure, and never. If God will, repent a prophetic misconjecture. The repeated precipitations and disasters of day-defining for our Saviour to come in person to earth, seems to be a cause for destructive divisions.

Some preaching brethren, in this way or in some way, look out sadly, feeling that the field of usefulness is straitened, and so go on groaning, and hoping, and waiting, for God in his supreme goodness and almighty power, to prepare a way, and prepare his servant by grace to fit, and fill, and occupy a way or a place made ready to hand.

But I wave the subject, wishing to suggest a thought in another direction. For example, there is the sleep of the dead, which we credit as inconvertible, from hints and analogies in nature and positive Scripture testimony. Still we ought to be aware of allowing any one to suppose that when he dies he will experience even unconsciousness; for as the dead know nothing, it seems upon a prudent and protracted meditation on the subject, that judgment comes immediately after death, in anything which might be dignified or defined with the denomination of experience. "It is appointed unto men once to die, and after this the judgment." Unconsciousness is wholly without any account of time in relation to a state of death. When a man dies, therefore, he does go to the judgment, and that judgment is to him immediate, although as a matter of fact it does not occur until the coming and kingdom of Christ.

It is true, therefore, that while death is not in a strict theological sense, a gate to felicity or perdition, yet there is nothing whatever that comes between death and the solemn sequel of judgment, seeing that unconsciousness, ages even, are of no account to the dead.

We thus therefore of necessity agree with our orthodox friends in the practical and experimental succession of death and judgment, but differ altogether in the manner of its accomplishment, and the order of events as fixed in the unalterable arrangements of the Divine administrator. In other words, there is no disembodied consciousness, no inherent, death-surviving life force, no immortality of mind, no undying invariness, or Adamism of any kind to be magnified or made a note of, except the Adamism of Christ at his second advent, coming to raise the dead, as is most fit for a second Adam, at the second advent.

But I must omit many things, though having many things current in my mind, which for lack of time cannot be current in my pen to say.

We need prudence, as a positive and well taught lesson, and finally settled characteristic. We need meekness, and a most God-pleasing union of zeal with moderation. Many have drunk of some cup of bitterness. Furrows chisel their way in cheeks not withered with age. Cares, sorrows, burdens, pains, and even distresses are not unknown. May God arise for us. Let us not despond, or, if we do, may we escape speedily the paralyzing power of discouragement. How much we need, or think we need such a one as Jesus to speak personally one good word, to bend upon us personally one reviving look of recognition and approbation.

Some are sorely tempted, tempted even it may be more than some martyrs who have gone to the stake or guillotine. Temptations are hard to bear, and the more especially for those who are of a sanguine or nervous temperament, and who sensitively feel either others neglect, or even yet more keenly by far, their own disappointments or imperfections, or failure in many ways to have rounded out a life that might be luminous or beautiful, as they hoped. Such are not uncommon things in the human experience.

And now in closing these very hurried suggestions, we still survey a world subject to death, disasters, contortions, convulsions and misery. There is trouble and disorder more or less, everywhere. There is no stable or profound peace, no absolute happiness or security. Creation groans, Madness often and often rules the hour. Men not as if they were immortal on the little stage where they flourish in brief and sometimes frenzied activity. All things but such as are perverted or inscrutable, stretch out their hands toward heaven for its precious treasure. Jesus, to come. Nature lifts herself up imploring. The world is sick of bondage. Bitter winds and bitter waters wear on human kind, that cannot, like rocks of granite or pillars of adamant, bear unmoved the untriendly forces of nature. Prayer bestirs itself even in the broken and downcast heart. Hope looks up, even out of sorrow, crying, how can pity forbear, or power delay, when a word from heaven can send salvation and joy among millions of the living and dead?—*C. Colgrove, in Crisis.*

He Died Rich.

Yes, he died rich—that noble Christian man that fell asleep not long ago. The banks did not indicate a large balance in his favor, for he made the most of his deposits in God's treasury, where neither moth nor rust do't corrupt, nor thieves break through and steal. His funds are safe, for the vaults are fire-proof, even amid the fires of judgment and earthquakes of revolution. There are no defaulting cashiers in the bank of Heaven, and its stocks can never depreciate in value. He left but little real estate and no extensive granaries, but he is one of the heirs of earth's wide domain, the title is already made, the deed is recorded, and his possessions are sure. His late residence was not a beautiful mansion, richly finished and furnished, but his future home shall be in the city that has foundations, whose builder and maker is God. It was said on the street that he died poor, and his estate was small, but his name gleamed in golden letters upon the book of life, and the recording angel wrote over against it "he died rich."

There were kind words and loving deeds that were written down as gold and pearls and precious stones, and placed to his credit there. The world said that his children were left unprovided for, but the God in whom the father trusted will shield his little ones from the storms of adversity. There is no fortune left to tempt them to avarice and selfishness—nothing to promote dissensions among them, but their inheritance is love and hope and faith. There was not money enough left to prepay their fare to perdition by leading them into vanity folly and vice, but there were incentives to temperance, prudence and earnest effort with the promise of God's blessing upon their labors. He died rich. He loaned his money to the Lord, and he shall reap a bountiful interest throughout the long years of eternity. His children are provided for, they are committed to the care of Him who never slumbers nor sleeps.

He rests in hope, and soon his inheritance shall be made ready. Soon the earth shall wear the bridal robes, and be wedded to the glories of eternity. Soon the pearly gates of the city shall open, and God's angels shall welcome the heir to his possessions. Soon the victor's crown shall rest upon his brow, and the victor's palm shall wave in his hand. Soon he shall join in the songs of those that walk in white raiment on the banks of the beautiful river, and receive at the hand of the King glory, honor and immortality.

MRS. H. V. REED.

Silent Forces.

What we are is always before the world, the symbol or sign of what grace has made us, or what sin has left us. No child walks along a street without learning lessons. Every sign-board teaches, every random exclamation teaches, every fugitive look on the human countenance teaches. The fact is, we are constantly under teaching to the latest moment of our lives; and what we come in contact with, is moulding and shaping our character, it may be forever. It is very difficult to persuade men that it is so, because they have the idea that there is only power where there is noise, bustle and excitement. But it is really not so. All the forces in nature that are the most powerful, are the most quiet. We speak of the rolling thunder as powerful; but gravitation, which makes no noise, has no stress, utters not a syllable, yet keeps orbs in their orbits, and the whole system in its harmony, binding every atom in one orb to the great central source of all attraction, is ten thousand times ten thousand more powerful. We say the red lightning is very powerful; so it is, when it rends the gnarled oak into splinters, or splits the solid battlements into fragments; but it is not half so powerful as that gentle light, which comes so softly from the skies that we do not feel it; that travels at an inconceivable speed, strikes, and yet is not felt, but exercises an influence so powerful that the sea is kept back by it, that the earth is clothed with verdure through its influence, and all nature beautified and blessed by its ceaseless action. The things that are the most noisy are not the most powerful. An eloquent speech will never have the effect of an eloquent life. The most conclusive logic that a preacher uses in the pulpit will never exercise the effect that piety, the consistent piety of character, will exercise over all the world. And in many congregations, the preacher who may have *low* to hear him, and where, if we heard him, we we should say that he is not the power of expressing clearly and intelligibly the great thoughts that he feels, may be comparatively dumb and ineffective in the pulpit, but in his walks amid his flock, his beautiful and holy character may be spreading an influence around him that will tell more upon the destinies of souls, than if he had wielded all the thunders of Demosthenes, or pleaded with the persuasive eloquence that flowed from the lips of Cicero.—*Selected.*

History's Testimony to Christianity's Truth.

The Divine origin and truth of Christianity is shown and proved in many ways. Its evidences may be termed legion, and all its enemies have never been able to refute them to the satisfaction of truthful, sincere, honest, and scientific minds. It comes before us with a strong prestige of universal opinion in its favor. All that is best and noblest in the world at the present day, all the best and noblest that has been in the world the last eighteen hundred years, is due to belief in this Gospel. It comes down to us with the full assent of the greatest intellects of our own country, and of thousands and tens of thousands of intellects of the second order. All the countries of the world where Protestant christianity is believed have risen to civilization and liberty; where Christianity is not is barbarism, despotism, and slavery.

We find the civilized world full of Christianity, and if we go back as far as we will in the literature and history of eighteen centuries we find historical notices of various kinds, some by heathen writers, some by Christian writers, proving the existence of Christianity in the world, and a belief in Jesus Christ as a Divine teacher, a worker of miracles, as crucified, as risen from the dead. We have extant the writings of Ignatius, Pliny, Tacitus, Josephus, and all these writers, Christian, Heathen, Jewish, show us bodies or churches of believers already existing in considerable numbers. No event of ancient history has an equal amount of historical evidence to prove it. The history of the life and death of Jesus Christ is affirmed by more irrefragable testimony than any other event in ancient history. It is interlaced with innumerable threads of profane history; and it is inconceivable that a woof of so much truth should cross a warp of falsehood. But the force of the remark is immensely increased when we recollect that this historical character of Christianity extends to many centuries before the birth of Christ, for the New Testament is based upon and makes itself responsible for, the Old Testament, and the Old Testament is as inextricably interwoven with the profane history of contemporary nations as the Gospel history is with that of Rome and Judea; so that the history of every nation under the sun contributes something in support of Christianity.

Reader, as Christianity has thus been given by God to the world to be its balm and solace, has it touched and moved you? Have you allowed it to have its legitimate influence over you?—*London Times.*

Jesus and John the Baptist.

To the preaching and the baptism of John in the wilderness, in the thirtieth year of his age, came Jesus from Galilee. John was his kinsman by birth, but the circumstances of their life had entirely separated them. John as a child in the house of the blameless priest, his father, had lived at Juttu, in the far south of the tribe of Judah, and not far from Hebron. Jesus had lived in the deep seclusion of the carpenter shop in the valley of Galilee. When he first came to the banks of the Jordan, the great forerunner, according to his own emphatic and twice-repeated testimony, *knew him not.* Though Jesus was not yet revealed as the Messiah to his great herald-prophet, there was something in his look, something in the sinless beauty of his ways, something in the solemn majesty of his aspect, which at once overawed and captivated the soul of John. To others he was the uncompromising prophet; kings he could confront with rebuke. Pharisees he could unmask with indignation; but before this presence all his lofty bearing falls. As when some unknown dread checks the flight of the eagle, and makes him settle with muted scream and drooping plumage on the ground, so before the purity of sinless life, the wild prophet of the desert becomes like a submissive and timid child. The battle brunt which legionaries could not daunt—the lofty manhood before which hierarchs trembled and princes grew pale—resigns itself, submits, adores, before moral force which is weak in every external attribute, and armed only in an invisible mail.

John bowed to the simple, stainless manhood, before he had been inspired to recognize the Divine commission. He earnestly tried to forbid the purposes of Jesus. He who had received the confessions of all others now reverently and humbly makes his own. "I have need to be baptized of thee, and comest thou to me?" The response contains the second recorded utterance of Jesus, and the first word of his public ministry, "suffer it to be so now, for thus it becometh us to fulfil all righteousness."—*Farrar's Life of Christ.*

—The great University of the Mohammedan World, at Cairo, now has three hundred and fourteen professors and about ten thousand students. The structure occupied by these professors and their pupils is an immense quadrangle, supported by four hundred marble pillars, gathered from ancient heathen temples. Its age is not accurately known, but the last addition to it was made A. D. 1762. There are no partitions in the great hall, but the spaces assigned to different nationalities are defined by the rows of pillars. The whole area is covered with matting, and is kept extremely neat. Each teacher sits with his back against a particular pillar, and the size of his class is determined by his talent and reputation. If possessed of only moderate ability, he has only one semi-circular row of young men sitting at his feet. A little greater notoriety draws two or three consecutive ranks, while the far-famed doctor of some important department has several ranks, those at the front lying on their faces to prevent obstruction to those behind.

Give, or Stop Praying.

The colored woman who with eyes closed was singing,

"My soul, thou mighty angel"

was nudged by the collector with his contribution box, while he said, "No use in singing 'Fly abroad, thou mighty Gospel,' without you give something to make him fly."

The little son of the man who had prayed one morning at the family altar that the Lord would supply the wants of the destitute and needy, said, when prayer was finished, "Father, if I had your grain-bin I would answer that prayer myself."

It is worse than useless, it is *impudent* to ask God to do what he has been asking and commanding us to do ourselves. Suppose your child should undertake to work on that plan, and when you give him his tools, his work, and his orders, should then kneel down and beg *you* to do what he was able to do, and what you had just told him that he must do for you. Such a request to a father would be an insult; what then must it be when made in the presence of the great God?

There has been too much of this and it is time it ended. The Lord is not slack concerning his promise nor negligent about his work; but he asks *us* to perform our promises, and to fulfil the duties which he lays upon us. And if we refuse to do what he commands us, it is sin to pray to God for money, or for help. Let us do our part and his aid will not be withheld.

How can we ask God for money, when we already have more than we need in our own possession? How can we pray that he may provide means to carry on his work, when the means are already provided, and in our hands? We must be honest, and consistent, and if we believe what we are talking about, we ought wisely to use what God has given us already, and then we can have confidence to ask him for more. Let us have done with whining about property, or calling upon the Lord for help, when the help desired is already granted. Let us conform our lives to our faith: "let us give more or stop praying."

That Last Cry.

It is said that the last cry that was heard on board the ill-fated "Schiller," recently wrecked, was that of *a little child in the cabin!* While the ship was being dashed upon the relentless rocks, and three hundred and fifty human beings went down to a watery intombment, the piteous cry of the little one was heard.

Alas! for our humanity, the bitter cry of children comes to our ears on every hand—children more horribly exposed than on the Schiller! Yes, somebody's child is in peril! It may be that the iron grasp of the rum-vender is upon him—or the deep-laid scheme of the gambler threatens him—or the dark-souled libertine pants for his blood. Who will rescue that child, the son of many prayers, it may be? Who will launch the life-boat, and pulling at the oars right manfully, amid the angry waves, bring him safe to land, and give him to his mother? Who?

A child was in the street, helpless, exposed, well nigh under the wheels of the vehicle. A woman sprang out hurriedly from an adjoining house, and snatched the precious one from the jaws of destruction. "Is that your son?" was the inquiry of a passer. "No," replied the noble woman, "but *it is somebody's son!*" Ah! yes; on every thoroughfare—on every sea—"somebody's son" is nigh unto death. To the rescue—Christians, to the rescue!—*Exchange.*

Notes from the Field.

It was my good pleasure to visit the brethren at Columbus, county seat of Cherokee county, and brother Amos Sanford's old home, on Sunday last, May 30, and to speak to them three times: at 11 o'clock a. m., and at 4 and 8 o'clock p. m. I found the brethren strong in the faith and evidently at work, as they had advertised, and had out a house full of hearers.

Brother Sanford has done a good work in and around Columbus. The sects, from what I could learn while there, feel considerably relieved now that he has gone.

I expect on Sunday, June 20, to visit Pevo congregation, another congregation organized by brother Sanford, and in the vicinity of brother W. Dunbar's.

G. M. MYERS.

GIRARD, KAN., June 1, 1878.

Religious Persecution in Spain.

During the three centuries elapsing between 1481 and 1781, Spain annually executed or imprisoned 1,000 of her inhabitants on account of their religious opinions. On an average, 100 persons endured martyrdom, and 900 persons suffered imprisonment each year of all this long period. According to trustworthy statistics, in these 300 years, 291,000 persons were condemned to various terms of imprisonment and to other penalties. 32,000 persons died at the stake, and 17,000 persons were burnt in effigy. Of these last, the most part, probably, died in prison or fled to other lands. A policy like this must end in the deterioration of a people. By persistently destroying and banishing its boldest and most vigorous thinkers, its most resolute and courageous men, Spain was drained of its best and purest blood, and the result is seen to the present day, in the dwarfed physical and mental stature of the Spanish race.

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Letters and Receipts.

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VARIOUS.

Leonard Adams $10 Alex Fisher 50 J A Fuller 50 A M Sell well 55.

STAGE

Jane Hastings 40

TRACTS.

James Feler 1.25 Alex Fisher 50 J H Bowe 30 Alphonso Drew 2.35 Mrs Cook 30 H Barnhill 50 A Kemp 70.

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Jesse H Bean $20 F B Southwick 2.00.

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F B Southwick 3.00
Aunt Mary B Campbell Elk Falls, Kan., 5.00.

CONFERENCE NOTICE.

There will be a Conference of the Church of God, in Adams, Grant county, Kan., 2 miles southwest of Concordia, beginning June 21, and continuing over the following Sunday. A general invitation is extended to all advent believers, irrespective of "differences of opinion" to attend. This will be our first Conference in southwestern Kansas, and we desire that it be as interesting and productive of good results as possible, and to this end a special invitation is extended to ministering brethren, J. G. Kinney, John Feary and J. R. Thompson are expected to attend. There will be a committee in Concordia to receive and care for all visitors from other states, or distant localities.

THOMAS MATHER.

The Second Quarterly Conference of the Church of God in Iowa will be held near Alden, in Hardin county, at the Liberty school house, commencing Friday, June 21, 1878, and hold over the following Sunday. Brethren generally are invited to attend, also to visit the brethren in Story county after Conference, and preach the Word. All our brethren and sisters are invited. Come one, come all.

A. HYDRICK.
President.

May 20, 1878.

POST OFFICE ADDRESS.

John T. Ongley, Lincolnville, Crawford county, Ks.

Elder Jacob Shaffer, Kewanna, Fulton county Ind.

DIED

At South Elliot, Maine, May 12, 1878, Mrs. Elizabeth Dennison, aged sixty years, one month and twelve days.

She leaves a husband, seven children, and numerous friends to mourn her loss.

Dearest mother, thou hast left us,
And gone to thy long home;
Here art thou from pain and sorrow—
Soon we'll follow one by one.

But we look for that act, at morning,
When in glory Christ will come,—
Come to gather all his people,
Come to bid them welcome home.

S. D. REMYE.

At Webb's Prairie, Ill., April 16, 1878, brother Garret Terhune.

He has left a wife and six children to mourn his loss. His age was forty-seven years. His sufferings were severe, but until them all he rejoiced in hope of immortality and eternal life at the resurrection of the just. His labors in this county will be very much missed by the brethren and the community generally. His field of labor is vacant. Who will fill it? He was respected as a neighbor and a Christian. We trust he has accomplished lasting good here.

JACOB FRANCIS.

May 12, 1878, brother S. S. Starne, aged thirty-eight years. Brother Starne embraced the faith of the soon coming kingdom, and was immersed into the Anointed something over a year ago.

W. S. PERRY.

Published Monthly Price Ten Cents per Number, or One Dollar per Year, Payable in advance.

OUR REST:

A Magazine bearing on the questions of Salvation, and Prophetic Inquiry.

EDITED BY T. WILSON, AND M. V. REED

"There remaineth therefore a rest to the people of God. * * * Let us labor therefore, to enter into that Rest."—Heb. iv. 9, 11.

PROSPECTUS.

The object of this Magazine will be to present in as clear a manner as possible the things concerning the Kingdom of God and the Name of Jesus Christ, together with such expositions of prophecy as will be profitable to the reader. The subjects in greater detail may be stated as follows:

1. To introduce Bible testimony as to the nature location and mission of the Kingdom of God.

2. To show the intimate connection of the Name of Jesus with our salvation.

3. The past, present and future mission of Christ as the Savior, Priest and King.

4. The Restoration of Israel from their long dispersion, and their re-settlement in the land of Palestine.

5. The Destruction of the Wicked, as well as the Bible teaching concerning Hell.

6. The Nature of Man, and his entire dependence upon Christ for Eternal Life.

7. The word of prophecy as fulfilled in the past, and as it is now being fulfilled before our eyes, preparatory to the return of Jesus to establish His Kingdom of Righteousness and Peace on the earth.

Such is a brief outline of the design of "OUR REST." It remains for the reader to say whether or not he can consistently assist in its circulation. If he desires the instruction we shall give, or if he would convey it to others, we shall gladly enter his name upon our list upon receipt of the subscription price.

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HE RESTITUTION.

Armageddon.

Hosannah! Hark, the rushing,
Strikes sweetly on my ravished ear;
The constellations seem ready
In echoes from each distant sphere,
Till all the wide expanse re-clangs
With "Fire-breather, King of Kings."

He comes! He comes! The heavens rend!
Floods clap your hands! Ye mountains joy!
Forests in glad obedience bend!
Earth, raise your hallelujahs high;
Let Zion wake the lofty strain—
"Live, King of Kings, forever reign!"

Ripe is the vintage of the earth;
Its clustering grapes are ripe and full;
And vengeance, staggering, bears to birth,
Sudden and irredeemable:
Mowrah comes to level realm,
The wine-press of the battle-plain.

The cry is by the cattle begun,
The struggle of the mighty ones;
And Armageddon's day comes on,
The carnival of slaughter's scene—
Wild life his helmet to his brow;
O God, protect thy people now!

Yea come, O King, and strike the spoil;
With thy confederates share the prey;
Ha! Ha! Death grins a ghastly smile;
The morning dawns—and where are they?
The flames, the flames, great Autocrat,
Spread o'er thee in Jehoshaphat.

Can Brain Think?

Organization is the basis of all thought; this is true of all intelligences. Every animal, *man not excepted* thinks, according to their organization. For instance the toad and turtle are very low in the scale of intelligence, the dog and cat much higher, the ape and ourang-outang still higher, and on to the lowest race of cannibals; thus we raise from the black to the red man, thence to the lowest race of whites, and onward to the Anglo-saxon; so we may trace from the lowest scale of intelligence to the highest and find that a peculiar organization produces a peculiar mind.

Man stands at the head of all the animal kingdom, he, being the last creature formed, is in possession of all the animal organs, his structure is made up, more or less, of the same *material; life is established* by the same animal and vegetable kingdom, he breathes the same air, dies the same, and returns to the elements the same, "so man *has no pre-eminence* above the beast" in death.

If man is an animal how can he hope, venerate, or reason? Because *he is* endowed with a *higher order of* class of organs that the lower animals do not possess, so he is not only in possession of all the animal organs but others in advance, the human, reasoning and moral, hence he is just as far in advance in intelligence and morals as he is organized and no further, take the last named classification of faculties from him and he would not be a whit in advance of the lower animals. The brain is the organ of the mind; man thinks with his brain, not with an abstract, independent, immortal entity.

We know nothing of mind or soul apart from organization, we find it only in connection with brain, never apart from, or independent of it, it is *the outgrowth or fruit* of the brain, the production of physical forces from which emotion or mind is evolved, it is entirely dependent upon the brain *for support and production, it is* simply a condition, a process, a result arising from the action of the organization. All organisms are developed from matter, and are the very essence of matter, without which we see no manifestations of mind, nothing to stimulate or support it unless matter is constantly supplied to the brain to replace the waste caused by previous thought or motion. Again; all organisms produce intelligence or mind according to their development and condition, and have no demonstrable separate existence independent and unassociated with the organism.

"Once a man and twice a child", is an old adage and a true one. When man starts on the journey of life how *frail*, how perfectly helpless both in body and mind, how weak the battery or physical structure; trace along and as the battery strengthens it gives power *to the mind or soul; a little far*ther on we see him ripening into manhood—he has reached the golden link—another decade and life is changing—he is going *down the hill*—another step—the flesh is wrinkled, the hair grey; it is evident that the battery is fading, step by step he sinks, he totters, trembles, leans on his staff, the mind or soul, memory, reason, and judgment are wrecked and cloudy; he has reached his second childhood and is rapidly returning from whence he came; the battery is worn out, the organs have ceased to act, and man with whatever powers he may have returns back to the inorganic elements.

How can thought be produced without a brain? Destroy the brain the instrument of thought or mind and thought is destroyed. Did man ever think without a brain? Will man ever think without a brain? Can thought exist without a brain? Destroy the instrument that produces music, and music can not be produced any more than mind can be without a brain. *If the soul or mind is immor*tal, eternal, and survives the dissolution of the organisms, why don't the Bible declare it on every page? Why do not science and common observation teach it? Why is it not written on the face of all nature, on every plant and leaf? For the best of reasons; to my mind, neither Bible, science nor nature teach it; death and decay are written and stamped on everything we see wherein there is life. The mental and physical forces are so intricately connected that they are inseparable. All living organisms decay; mind too, with whatever powers it may have had, must perish with the organism. How can a spirit mind have any association with matter, in *any form or condition? Can it be* imagined by what power or in what way an immortal spirit might be chained or linked together in this or *any other life with the material brain?* Steeped and supported in and with matter it is evident there would be war in the camp were this so, for "a house divided against itself cannot stand." If we conceded that there is such a spirit in man, we do not wonder at the ravings of our orthodox friends, proclaiming to the world that: "the spirit will clap its glad wings, and soar away," when it leaves this earthly, sinful tenement of clay.

Hear the words of the Law-giver: "Thou shalt surely die." "Dust thou art, and unto dust thou shalt return." "Man is mortal." "Man dieth and wasteth away." "I have said to corruption, *thou art my father*, and to the worm, thou art my mother." "If I wait, the grave is my house." "I have made my bed in darkness."

*Does this look as if the fathers be*lieved that the soul or mind survived the dissolution of the body? When the awful sentence came: "Thou shalt surely die," *did man understand that* the body only, an unimportant appendage, the cocoon or shell, was to die, or slough off, (according to the orthodox reasoning it never had any life or intelligence) and the soul passed out, bid "good-by" to its old partner; or did he understand the simple sentence that we should die, cease to exist as man, and all the component parts dissolve, man become inert, cease to live, perish, or expire?

But is there no hope for man beyond the grave? Must he sleep the eternal sleep and be forever locked in silence, *wrapped in* the dark pall of death?

Job says: "If a man die shall he live again?" "All the days of my appointed time will I wait till my change come!" *"Thou shalt call and I will answer* thee." "Though worms destroy this body yet in my flesh shall I see God." "Marvel not at this for the hour is coming in *which all that are in their* graves shall hear his voice and come forth."

They that sleep in the dust shall awake. Job will hear His voice *and* break the bands of death; it is then he will shout victory over the grave and not when he dies it is then that this mortal shall put on immortality.

W. M. LEE.

IOWA, 1872.

False Positions of Universalists.—No. 5.

8. We must suffer with Christ here in order to be glorified with him hereafter. *Rom. viii. 17. "If children, then* heirs, heirs of God, and joint heirs with Christ; if so be that we suffer with him that we may be glorified together."

In order to *eternal salvation*, we must first become a child of God by faith, and after this suffer for Christ's name, run the Christian race to the end, or we cannot be saved, glorified by Christ in the eternal world.

9. Those ashamed of Christ here cannot be saved hereafter. Mark viii. 38, "Whosoever therefore shall be ashamed of me and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed when he cometh in the glory of his Father with the holy angels."

No ingenuity of men can evade the force of this Scripture. The time is here, in this life, in an adulterous and sinful generation; it is while in the flesh when passion holds away, and *not after death* that the shame is spoken of. Nor can there be any chance of mistake as to the time Christ will be ashamed of the sinner. It is "when *he cometh in the glory of his* Father, with the holy angels." The work, the life is here; the reward of the punishment is in the great hereafter.

10. Reconciliation *in this life* necessary to salvation hereafter. Col. i. 21-23. "Yet now hath he reconciled in his body of his flesh through death, to present you *holy* and unblamable and irreprovable in his sight, if ye continue in the faith, grounded and settled, and be not moved away from the hope of the gospel."

Here the individual must first get into the faith, and then continue in it, if he would be saved in the eternal world. The death of Christ only does not save them. It is the procuring cause of salvation. But the individual must get into Christ, into the faith, and then continue in it unto the end, or there is no salvation.

11. Even Christians may fall and be lost. Heb. vi. 4-6. "*For* it is impossible for those who were once enlightened, and have tasted the heavenly gift, and were made partakers of the *Holy Ghost, and have tasted the good* word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance."

Here is an impossibil declared. What is it? To renew or save, in the eternal world, one who has been a Christian here, but who has fallen away, and died without faith and hope. And this for the best of reasons. If Jesus, his blood, his mediation, are rejected here, then heaven has no other Savior, there is no other power in God's universe to move to repentance, none to save, and such will inevitably be lost forever.

But Scriptures of this class are as numerous, that, to present all, I would have to transcribe a good portion of the *Book; and*, if these presented will not convince, such would not be convinced though one arose from the dead to declare it.

There are so many Scriptures that teach that the wicked of this life shall die the "second death," shall be "lost," shall be "damned," shall be "destroyed," shall be "devoured," shall be "burned up," shall be as though they never had been, that universal salvation is so plainly unscriptural, that it is a wonder of wonders that any one should advocate it.

Why, if true, are there so many solemn appeals in God's word to amendment of life? And why is this more necessary to eternal salvation? Why, if true, the appalling punishments which have been inflicted upon sinners in the past here? And why, if true, did Paul speak of "the terrors of the Lord?" Why warn his Hebrew brethren that striving even to blood and death, though of the most appalling character was nothing compared "to the sore punishment" of the sinner *hereafter? Why, if all will be saved* hereafter, is it taught that there is no "gain," no "profit" in a man obtaining all the honor, wealth and form of the world, if, by doing so, he should "lose his own soul?" The only answer to these questions is, that the doctrine of future and eternal punishment, is the doctrine of the Bible. We shall now give a few out of the many scriptures that teach this, and for the present conclude.

Gal. vi. 7, 8. "Be not deceived: God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the spirit shall of the spirit reap life everlasting." "Corruption" and "life everlasting" are antithesised. Both belong to the future and eternal state. *This life is the seed-time and* growth of the tares and the wheat. "The harvest is the end of the world, and the reapers are the angels." They garner the wheat *in the barn*, the righteous then enter "into life eternal." They gather the tares into bundles to be burned. "These shall go away into everlasting punishment." This text utterly subverts universalism, and strikes a death blow to the fair chance theory. The word rendered corruption here is *phthora*, and is defined destruction, ruin, perdition, death. So when this takes place, in the end of the world, in the harvest, and all the wicked are burned up, then there will be no wicked to save, no need of any more chance, either fair or unfair.

Paul says, Phil. iii. 19., "For many walk, of whom I have told you often, and now tell you weeping, that they are the enemies of the cross of Christ; *whose end is destruction.*" Paul was no universalist; for he wept over the end of sinners. Universalists laugh over their end! and ought to, if their *doctrine be true. When sufferings* and woes are crowding hard, if their doctrine be true, they should commit suicide and swing off to glory! When gaunt famine and keen hunger press upon whole families, why not set the spirit, the true man free, and enter into eternal life, unclouded bliss? Ah, why? There comes thundering from God's throne, "that no murderer hath eternal life."

Again, in Matt. vii. 13, 14., "Enter ye in at the straight gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat; because straight is the gate and narrow is the way, which leadeth unto life, and few there be that find it."

This scripture knocks universalism into *pi*. It speaks of two ways, and both in this life. One in which the living sinner is going in "the broad *way," which leads to "destruction;"* the other, in which the living righteous are treading "the narrow way" that leads "unto life." Both "life" and "destruction" go *over into the eternal* state; and, after entering there, there is no more change. And, if the righteous shall enter "eternal life" in the great beyond, so *the* wicked shall be "punished with an everlasting destruction."

Again, in Matt. iv. 1., "For behold the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch."

But universalists refer this to the destruction of Jerusalem. Yes, I know. They have Jerusalem on the brain; and, were it not for Jerusalem, they would be stranded. The coming of Christ, the resurrection of the dead and eternal judgement, eternal life and everlasting destruction are by them *made to meet in Jerusalem. But were* "all the proud" of all ages, past, present and future, burned up at Jerusalem? Were all the good of all ages saved *there? No! But few of the* wicked of all ages were there, and many of these few were saved by Titus. None of the righteous were saved; because Jesus told them "to flee into the mountains."

In the winding up of the great drama of time, when there shall be no more offers of mercy, it shall be said: "And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to his works. And death and hell were cast into the lake of fire. This is the second death." Rev. xx. 13, 14.

This ends probation, takes into the eternal state beyond the thousand years and little season. It takes to the *day of Malachi, when "all the proud,"* "all that do wickedly" shall be burned up, root and branch; to Paul's day, when death and the devil shall be destroyed; *to the great day of God Al*mighty, when fire shall come down from heaven and devour all the wicked; to the "new heaven and earth" in which dwelleth righteousness only; to the time when there "shall be no more sea," no more day and night, no more sickness, pain nor death, but when "all things shall made new." It takes to the time when righteousness shall cover the whole earth as the waters cover the mighty deep; to the time when the prayer Jesus taught his disciples shall be fulfilled; "thy kingdom come, thy will be done on earth as in heaven." To the time when God's earth shall be regenerated, when death, hell and the devil shall be destroyed; and when, in all the dominions of God *Almighty*, nothing but purity, peace, and happiness shall be known any more forever!

A. MALONE.

PALESTINE, ILL., 1873.

Pyramids of Egypt.

According to M. Dufen, a French savant who has published a monograph on the Pyramids of Egypt, containing the result of his ingenious investigations into a very abstruse subject, the builder of the largest of the four great Pyramids, called the Great Pyramid, or the Pyramid of Cheops, was Soophis the First. His Royal predecessor, *Cephrenes*, or *Suphi*, laid the foundation of the underground part of the monument twenty-nine years before his accession to power, *but Soophis continued and completed* the gigantic structure. In creating work it was the object of its author to make it "a monumental book, a sort of national library, in which were deposited the ideas of the chief sciences which the priests' colleges had acquired and on which the safety of the whole country depended."

M. Dufen refers the name Pyramid to the Coptic words Pi-re-mot, signifying the tenth part, and believes that the building itself was intended to be for all time a national standard of measurement. He also concludes that this standard served as a scale denoting a degree of the great circle; of the diameter of the equator; of the length of the earth's axis, and of the flattening of the poles; all of which facts of science were known to the Egyptians *in the time of Soophis. The so-called* sarcophagus found in the King's chamber in the interior of the Pyramid, is considered by M. Dufen to have been cut *out to such exact dimensions* that it "served as the precious standard of unity of national measure, that is to say, the Nilometric or primitive cubit," and also as a second standard of the chief geodetic measures.

By the same process of computation through which M. Dufen reaches these conclusions, he fixes the epoch of the reign of Soophis the First,—called Cheops by Herodotus. According to his date, Mennes, the first sovereign of the Egyptian monarchy, came to the throne 5,641 years before Christ, or 7,510 years before our time. The accession of Soophis the First occurred 808 years later,—that is, in the 4,833 before Christ, or 6,705 years before the summer solstice of the year 1872 of our era. At that remote period, therefore, M. Dufen dates the construction of the Pyramid of Cheops.

Dr. Cumming on the Pope's Infallibility.

A subscriber in Manchester, England, sends us the following report of a lecture delivered in October, 1870, which, even at this date will be read with interest. It is clipped from a Liverpool paper:

On Tuesday evening, the Rev. Dr. Cumming delivered a lecture in the hall of the college, Shaw street, on "The Infallible Pope." The fame of the lecturer, together with the subject chosen for the lecture, induced a tremendous rush of people to the hall, and *the consequence* was that the place was densely crowded half an hour before the time at which the proceedings were to commence. Such was the rush *to obtain admission at seven o'clock*, that it seemed probable that some accident would result, more than one lady having to shriek for assistance, through *being* jammed and *firmly fixed against* the entrance to the body of the hall. The great pressure of the crowd rendered the task of extricating those who got into such a fix a somewhat difficult one. A great number of persons were unable to obtain admission. The lecture was under the auspices of the Young Men's Christian Association. The mayor (Mr. Alderman Hubback), who is president of the association, occupied the chair.

The Rev. Dr. Cumming, who was received with loud applause, referred to correspondence which had taken place between himself and the Pope as to the attendance of Protestants at the Ecumenical Council, and said his holiness offered, if they would attend, to *have appointed for them* the most acute and eminent theologians, who would discuss with them in the congregations, and expressed a hope that the *result of such discussions would* be their conversion to the Catholic faith. He replied that he did not see why he should spend his money and his time in traveling all the way to Rome to meet eminent theologians in the congregation, otherwise committee rooms —not in the council—when for 10s. 6d. and a three hours' ride he could go to Birmingham and meet the most eminent theologian Rome had, namely, the Rev. Dr. Newman, the father of the oratory. He stated, however, that he would avail himself of the opportunity if he was allowed to invite a reporter from the "Times" newspaper to accompany him, and to take down whatever he should say, and whatever the distinguished theologian should say, as *otherwise* it would be represented in the Catholic organs that he had been fairly extinguished and become a convert to the Roman Catholic church. It *was decided by 533 voices—many of* them voices of bishops representing petty dioceses in Italy—that the Pope was infallible; and then came the great event of *the proclamation of that* infallibility. His holiness posed himself—placed himself outside an eastern window of St. Peter's, in his gorgeous robes, expecting the first rays of the rising sun to shine upon him and to cover him with an aureole of splendor. But the sun did not seem to rise to the occasion, for never was there a sky in Rome so black with clouds as on that same morning, and never was the air so murky or dim; and when the Pope rose to speak, the thunder rolled in crashing reverberations throughout the length and breadth of St. Peter's, *the lightning* flashed from pillar to pillar with unearthly splendor, and so startled was an eminent member of the Œcumenical Council that he leaped to *his feet and exclaimed* suddenly, and as if by inspiration, "God has sent down another Mount Sinai with its lightning and thunder into the midst of St. Peter's." After that a candle was brought down, as he could not get the light of the sun, and by its light he read the decision of the Œcumenical Council pronouncing *him to be infalli*ble. He (Dr. Cumming) had stated that he believed when that attribute was assumed, it would surely, if prophecy was intelligible, bring down the judgments and retributions of heaven; for it was a most striking fact that in the Apocalypse, assuming that Babylon was the representative of Popedom, which several eminent divines held, it was said—"When its chief shall say, I sit as a queen, I am no widow, I shall see no sorrow, her judgment shall come in one day." Let them look at what had transpired immediately after that *decision* was come to. They found, first of all, the Pope himself dethroned; and when his own people were asked by the plebiscite to say whether they would have the Pope or Victor Emmanuel to be their king, they by an overwhelming majority preferred Victor Emmanuel; and yet Victor Emmanuel was an excommunicated person—not entitled to Christian baptism or Christian burial. The consequence was that the Pope was sent to the Leonine city denuded of his tiara and stripped of his splendor. The Pope had stated repeatedly that the disturbers of the city of Rome were fanatic Protestants, who came into it and created disturbance for which his "beloved people" were blamed; but was it not a curious fact that he did not trust his "beloved people" for the last twenty years to defend him, but sent for zouaves—and even thieves and brigands enlisted in his armies—to defend him against his own flock? No sooner *had the Pope pronounced the dogma* of infallibility, thus assuming to himself a divine attribute, than he heard the first sounds of a war which, in its proportions, *in its area, and in its intensity*, was more a universal massacre than a war. On that very day, Napoleon—the "eldest son of the church," as he was styled—wrote to *Cardinal Antonelli* that he was very sorry, but he must draw all his troops from Rome, as he wanted every soldier he had to enable him to conquer in the campaign he was undertaking, but that he had asked—and this was the unkindest cut of all — Victor Emmanuel to take charge of the Pope whilst he was away. That war has been carried on to its terrible issues. Napoleon, who was the mightiest and most formidable autocrat in Europe, was a prisoner in Germany; his beautiful empress, who gave the tone to the manners of all *Europe*—amiable and gentle, but intense in her attachment to the Roman Catholic church—had to flee from the Tuileries at a moment's notice, and to *ask an Englishman to lend her* his yacht in order that she might find a refuge in this great land. In which freedom and humanity had always *found an advocate and a champion*, because religion had still a holy altar; and the only son of the emperor was a fugitive with his mother. To go a little further, no sooner had the Pope proclaimed himself infallible than Austria, long the dungeon of Europe, always the guardian of the Pope when no one else could be found to support him, shocked at the Pope's assumption of an attribute of Deity, tore the concordat into shreds and cast it to the winds, and renounced the Pope's jurisdiction in Austria, root and branch. As soon as the concordat was repudiated, Austria passed a law giving liberty of the press, liberty of conscience, and freedom of education throughout the length and breadth of the land. *After referring to the change* that had recently taken place in the affairs of Spain, which had given the people the same liberty of worship and liberty of *the press, the reverend lecturer next* dealt with some of the grounds upon which the Pope assumed to be infallible. He contended that even if Peter was the first Pope, and was *infallible*, there was no evidence that he appointed successors. He, however, held that Peter never instituted the Popedom, and, in fact, was never at Rome. The assumption of infallibility was the attribute of the Deity alone. The judgment for a man arrogating to himself that prerogative of the Almighty had already begun, and would spread through the whole earth. He, (Dr. Cumming), believed it would involve the sick man in the east as well as the dethroned man in the west, and that we were entering upon the time when "everything shall be tried as by fire, and nothing will stand but they who have washed their robes and made them white in the blood of the Lamb." *If there ever was a day in which it be*came us to see what we were and what our prospects before the judgment day, it was the day in which we lived. Let us ask *ourselves were they Christians;* and if they were not, why? The grandeur of Protestantism was that it came to every one and said, "Believe thou on the *Lord Jesus Christ* and thou shalt be saved." It was so strictly true that no one need not be a Christian. Protestantism was the Bible alone, and needed no atoning efficacy except the blood of Christ. (Applause.)—*Messiah's Herold.*

The Dark Day.

May 19, 1870, known in the history of New England as the Dark Day. Be*tween the hours of 10 and 11 in the* morning, the sky became obscured with dense clouds of a smoky hue, that drifted from the southwest. In most *parts of New England the gloom that* ensued was so great that it was impossible to read common print, to determine the time of day by watches and clocks, or to pursue any sort of work indoors without the aid of artificial light. In some places common print could not be read out *of doors for* several hours in succession. The fowls went to roost, the birds sang their evening songs and settled themselves to sleep in their hidden retreats, candles were lighted in all the houses, while a silence and dimness as of night rested upon the face of all nature.

For several days preceding this the atmosphere had been unusually thick and hazy, and the sun and moon looked dull and red as they rode through the heavens. On the morning of the 18th there were slight showers in certain localities, accompanied with thunder, while at different intervals through *the day there was rain in various pla*ces. The water that fell was thick, dark and sooty, and a scum as of ashes appeared on the surface of rivers and reservoirs, *while, when the tide went* out, it left a line of the smut along the shore at the width of four or five inches. On examination this surface matter seemed to be nothing more than the ashes of burnt leaves. This extraordinary darkness lasted for a period of about 14 hours.

In the transactions of the Philosophical society of Philadelphia, printed prior to 1785, there is a comment on a similar darkness that was experienced Oct. 21, 1716, O. S. On this occasion, "The day was so dark that people were forced to light candles to eat their dinners by. Which could not be from any eclipse, the solar eclipse being the 4th of that month." Nothing is said in the account of the cause of the darkness, nor are any particulars given. On the 19th of October, 1785, a remarkable dark day was observed at Detroit, and described in the Philadelphia transactions for 1785. The writer says: "Tuesday last, being the 19th inst., (i. e., of October,) we had almost total darkness for the most of the day. I got up at daybreak. About ten minutes later I observed that it got no lighter than before. The same darkness continued until 7 o'clock, when it cleared up a little. We then, for the space of about a quarter of an hour, saw the body of the sun, which appeared as red as blood, and more than three times as large as usual. The air, all this time, which was very dense, was of a dirty yellowish color. I was obliged to light candles to see to dine at 1 o'clock, notwithstanding the table was placed close by two large windows. About 3 the the darkness became more horrible; which augmented until half-past 3, when the wind breezed up from the southwest and brought on some drops of rain, or rather sulphur and dirt, for it appeared more like the latter than the former, both in smell and quality. I took a leaf of clean paper and held it out in the rain, which rendered it black wherever the drops fell upon it; but when held near the fire, it turned to a yellow color, and when burned, it fizzed on the paper like wet powder. During this shower the air was almost suffocating, with a strong sulphurous smell. It cleared up after the rain."

An officer stationed at Detroit described the same day in a letter to a friend. In his words: "The 19th of this month [October, 1785,] was the most extraordinary dark day, perhaps, ever seen in the world." The particulars *following in this account are* identical with those quoted from the Philosophical transactions. The cause of the unnatural darkness prevailing on *three several days was probably the* extensive burning of Western prairies and woodlands.—*Chicago Tribune.*

An Exposition of Phil. i. 21.

This scripture, like all others that are brought forward to sustain the popular doctrine of man's present immortality, not only conflicts with the general tenor of the Scriptures, if it be construed to favor such a doctrine, but it is also out of harmony with the context. The believer in the immortality of the soul, very confidently affirms that it was gain to the apostle to die; forgetting, it would seem, that the same apostle had said that death was an enemy; and also, that Epaphroditus, whom he called his brother, had *received mercy from the hand of the* Lord, in saving him from death. See Phil. ii. 27. But the old apostle defends himself, as well as the truth, by telling us in the proceeding verse, that this gain was to Christ, for he says, that Christ shall be magnified in his body, whether it be by life or by death, for me to live is Christ and to die is gain. But gain to whom? Paul or Christ? Let the apostle answer: "Christ shall be magnified in my body whether it be by life or by death." And now I ask, can anyone of ordinary intelligence, or a fair degree of candor, come to any other conclusion than the foregoing, other than the above? "But if I live in the flesh, this is the fruit of my labor; yet what I shall choose, I wot not." If the reader's theology has led him to believe that Paul was a compound being, composed of two natures, one spiritual, the other natural, and *that he has taught us this kind of a* doctrine in the words, if I live in the flesh (verse 22) let him compare the same faithfully with the following *Scriptures from the same author: Phil.* iii. 11; 2 Cor. xi. 22-25. But says an objecter: Does not the apostle say that he desires to depart and be with *Christ, which is far better?* Yes; but far better than what? I answer, something far better than living or dying. Do you ask for proof? Here it is: verse 22, "Yet what I shall choose I wot not, for I am in a strait betwixt two, (that is, life and death, for that is the two things the apostle has been speaking of in the preceding verses) having a desire to depart and be with Christ, which is far better." Now, if you insist that the word depart in this connection, means death, then you make the apostle contradict himself by affirming, in one breath, that he *does not* chose death, and in the next breath that he does. The truth is, the apostle had before him, in this letter, as also in all his other epistles, the re*turning of Christ as the time when he* expected ever to be with his Lord. Fortunately for the truth, the same word that is rendered depart in the above Scripture, under consideration is translated return in Luke xix. 15; hence, Paul could and did desire the returning of Christ and be consistent with what he had just said before; which was, that he had no choice between living or dying. There were, therefore, three things before the apostle's mind; life and death, and the returning of Christ, when he would ever be with him and those that love his appearing and kingdom.

I. T. PRIME.

—The Episcopalian Convention of South Carolina, after deliberating two days about it, refused, a few weeks since, to admit to representation a respectable congregation of colored Episcopalians of Charleston, that has a white pastor. Says the New Orleans "Advocate," in commenting on the fact: "We pity that convention, and *trust it has not another parallel in the* Episcopalian church of America, or of the world. This church claims to be the only true church of the world, with the only true apostolical ministry. Now, as the majority of the people on this earth are more or less colored, that congregation probably being a fair example as to different shades, we can not see how that the South Carolina convention expects its church to do its mission. We suspect that the majority of that convention looked no farther than their own unchristlike prejudices against the African race.

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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THE RESTITUTION advocates the final restitution of all things which God hath spoken by the mouth of all his Holy Prophets since the world began." It also advocates as a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with Him in the government of the nations; the restoration of Israel: the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. It also advocates a hearty belief of the Gospel, repentance, and immersion as prerequisites to the forgiveness of sins, and a holy life as essential for final salvation.

Communications.—The Editor must not be understood as endorsing all the communications appearing in correspondents whose articles are inserted under this head. Each writer is alone responsible for the articles bearing his own signature. If the teaching of any writer is not calculated, in the Editor's setting forth the views of the party differing may be forwarded. Free discussion of Bible doctrines on all sides will be allowed, but the Editor reserves the privilege of criticising those communications which antagonize a belief and obedience of the Gospel as a means of salvation, or which undermine its principles.

St. Bartholomew.

Who has not heard of the massacre of St. Bartholomew? All that hinders a repetition of such horrors is the want of power. The high dignitaries of Rome are bound under solemn oath "to seek out and oppose, persecute, and fight against heretics and schismatics *against our Lord the Pope.*" We append an account of the slaughter that followed the breach of the peace of St. Germain; which guaranteed to the Huguenots *freedom of conscience*, rights of worship, and equal political privileges. All Protestant leaders were invited to Paris to celebrate the nuptials of the marriage of Henry of Navarre to the king's sister. This high carnival of blood took place on the night of the 24th of August, 1572, under the following circumstances: "At length Charles IX., casting his half-closed eyes on the floor, gave the fatal order for the murder of his subjects. The alarm-bell of St. Germain was instantly rung, and in a moment the palais, the Tuileries, the banks of the river, the public places, the streets, the churches and offices of Paris, were brilliantly illuminated.

Guided by those terrible lights, *which enveloped the capital as in a* circle of fire, they distinguished the dwellings of heretics by the crucial marks. *'Open, by command of the king,'* was the order given by the murderers. Some hastened to obey, and their lives were extinguished with the lights which they brought to see who called them; others, opening their windows to discover who knocked at so unreasonable an hour, fell, struck by twenty balls at once; another, burying himself in the bed-clothes, would pretend to be fast asleep; his door was shattered in pieces, and two or three assassins, separating from the rest, ran and slaughtered him in his bed. Sometimes they left the house unstained with blood; but, dragging *the victim from his couch into the* street, they gave him up to the weapons of the populace. As the spoils of the doomed were to belong to those who should despatch them, a thousand blades were raised at once over the unfortunate wretch, whose death, swift as lightning, left no time for pain. Happy they who were surprised in their first sleep; their sufferings were brief; but when the hands of the murderers became wearied with slaughter, the agony of the sufferers was prolonged for hours.

While blood was thus spilt in torrents *before the eyes* of the queen-mother, the bell of the Palais rung, and the general massacre began.

At this signal, Lavennes and the duke of *Nevers drew their swords*, crying, 'kill! kill!' The night-guards, the citizens among whom arms had been distributed, the whole tribe of murderers, sallied *forth from their* lurking-places, repeating, 'kill! kill!'

The shrill sound of the bells, the clatter of arms, the vagabond tramp of the assassins, the flickering glare of torches, were mingled with shouts, which the night-echo rendered still more horrible. The massacre then became general; there was no pity for sex, age, or condition; no blood came amiss, provided that it circulated in *heretic* veins; and these were the signs by which the heretic was distinguished:—whoever shuts his door at the approach of an armed band is a heretic; whoever refuses to answer, or begs his life, is a heretic; whoever has not a white badge on his arm is a heretic; whoever does not come when the murderer calls is a heretic. The assassins had no need to speak; there were no judges—all were executioners; but, if words did now and then drop from their lips, it was to complain to one another of their fatigue, or to insult the sufferers; nay, it was often an infernal laugh that greeted his last sigh.

Pursued on all sides by these insidious flames with which the capital was lit up, driven like a flock of sheep, tracked like deer, in vain did the Protestants *endeavor to fly from fate.* If they would have sought refuge in the Catholic churches, armed men guarded the doors of the sanctuary; if they approached the Louvre, the Suiss awaited them with presented muskets; if they burst open the prison doors, to conceal themselves among the malefactors whom the justice of men had condemned, the jailors denounced or drove them out by main force. If they attempted to gain the banks of the river, the implements of destruction were quite ready; boat-hooks to catch them in their flight, and to *knock them on the head*, poles to thrust them into the water. If they took shelter in the dark, they fell into the snares of an assassin lurking for *human prey; if they sought the light*, the light was as deadly as the darkness; death was everywhere—in their beds, in their house-tops, within, without, in the public places, and in the very waters of the river.

They were flung into the Seine, and dragged out to be plunged in again; if the unfortunate creatures, struggling against the current, contrived to reach the shore, invisible hands, armed with sharp spikes, thrust them back into the stream, which drove some upon the sand of an islet facing the Louvre, and carried others toward Chaillot, *Auteuil, St. Cloud*, and the *adjacent* parts, to which these carcasses carried death and infection. The grave-diggers were too few in number, or worked *to death. The Prevot des Marchands* and the echevins were obliged to double their wages to induce them to go to those distant places to bury the corpses of heretics; a column of them started, carrying along with *them* all the ordinary implements of their calling, and it was several days before they returned to Paris. It is calculated that in this interval about eleven hundred drowned persons were interred. The boatmen distinguished themselves in this abominable night. Standing up in their light barks, they cleft the water with the rapidity of lightning, *striking* the heads that rose above the surface, separating the hands grasped in the last prayer, and lifting up bodies by the garments and *dropping them back into the abyss*, till they were sure that the victim was suffocated. Suspended, not interrupted, the carnage recommenced at eight in the morning, but with colder and still more ingenious cruelty than before; if the victims were multiplied, so were the executioners. Darkness no longer shrouded the abode of the heretic from the eye of suspicion; there was now no inaccessible retreat, and places were ransacked to which the light of day never penetrated. How many of the Protestants now regretted that darkness had fled, and deplored the *return* of that light which they had so earnestly solicited of God in their prayers! The sun, it is true, beamed upon the vengeance of some *of those who sold their lives dearly*, and stained the thresholds of houses with the blood of the victors. Almost all expired with folded hands and faces turned toward the palace of the sovereign.

Such were the last scenes of the ever-memorable drama of St. Bartholomew. A month after St. Germain's bell had given the signal, all the dead were not buried. Some were yet floating in the Seine, to which fishermen resorted for the purpose of picking them up and selling them to any who chose to buy them. For a long time there was an auction of *corpses* on both banks of the river, which was publicly cried, and at which the lots were adjudged to the high st bidder. *Some buyers hurled their purchases by* night in sequestered spots; others burned those whom they loved while living, and collected their ashes in urns which afterward constituted ornaments of their habitations. For above a year, people durst not pass at night along the banks of the river; some said that they had seen earth quake there, others had beheld spectres gliding along the water; fishermen had asserted that invisible hands loosed after dark the boats moored to the shore, and propelled them toward the islets in the Seine, which sent forth *moans like those of human voices. In* some old historians, we read that young females, murdered on St. Bartholomew's day, wandered about after *dusk in Paris, covered with* long veils, which they lifted when they perceived the murderer, showing him the wound afresh, and calling him by his name. *The grave Do Thou has not* disdained to collect some of these popular traditions.

There is no reason to doubt that the Pope was privy to the intended massacre. Cardinal Alexandrin, nephew of the late pope, had made no secret of expecting intelligence of a great victory gained over the heretics, and exclaimed, when it arrived, 'The king of France has kept his word!' 'Good news! good news!' cried Gregory XIII., who had been crowned about two months before the catastrophe, 'all the Lutherans are massacred except the *condemned, whom the king has par*doned for his sister's sake.' That term he applied contemptuously to the three princes of the house of Bourbon-Vendome, the king of Navarre, and the princes of Conde and Conti. At night the guns of the castle of St. Angelo were fired, and bonfires blazed in every street of Rome. The Pope ordered a *jubilee* and a solemn procession, which he accompanied himself, to thank God for this glorious success. He sent a nuncio extraordinary to France *to congratulate the king on having* so easily caught all the heretics in the same net. Medals, were struck at Rome, in approbation of the massacre, *and to perpetuate the memory of the* happy event: on one side was the portrait of the pope; on the reverse the destroying angel, holding a cross in one hand, and in the other a *sword*, with which he is slaughtering the Frenchmen called Protestants; and having this legend, HUGONOTORUM STRAGES—the slaughter of the Huguenots. In short, no demonstration of this great triumph of the Church of Rome, of the church militant, over her enemies was omitted; and that Becon Compagno might keep his work incessantly before his eyes, he had a large *picture of the massacre* painted and hung up in the vatican. A scroll at the top of it contained these words: PONTIFAX COLIGNI NECEM PROBAT—*'The Pontiff approves the murder of* Coligni.' 'To this day,' says Brizard, whose work on the massacre appeared in 1790, 'the French who visit Italy behold, not without indignation, this picture, which, though half effaced still portrays but too faithfully our calamities and the excesses of Rome.'

The cardinal of Lorraine was at Rome when the news of the massacre of St. Bartholomew arrived there. He was so transported with joy at the success of a plan which he justly considered as in part his work, that he gave a thousand gold crowns to the *gentlemen sent by his brother*, the Duke of Aumale, with the welcome intelligence. At his instigation, the pope and the cardinals ordered a general jubilee and public processions. He went in procession himself to the church of St. Louis, the patron saint of France, where they attended with all the nobility of Rome. The cardinal officiated in full pomp and splendor. On the front of the church was a long inscription, purporting that the Cardinal of Lorraine, in the name of the most Christian king Charles IX., was returning thanks to God, and congratulating our holy father the pope Gregory XIII., and the sacred college of cardinals, on the astonishing and incredible success which had attended *the counsels given by the Holy See*, the success which it had sent, and the prayers which his holiness had never ceased to offer for the last twelve years."—*Dr. Cumming.*

Predestination.

What a horrible thing! But who knows anything about it? Pope has well said,

"What can we reason but from what we know?"

Man is a talkative creature, and whenever a subject is up, he can talk about it whether he knows anything about it or not. So we hear men talk enough on the immortality of the soul to fill a volume, and yet know nothing about it. Such talkers are like our big *steamers—they go with railroad* speed through the ocean, cutting a wide swath and making a great swell, but leave no trace behind, no evidence of their existence. So of predestination; one esteems it a divine truth; another brands it as "blasphemy against the administration of the government of God." Both spin out their long yarns, page after page, but leave no proof behind that such a thing as predestination exists.

But as the word is found in Scripture (Rom. viii. 29, 30; Eph. i. 5), some think the proof of it exists in its Calvanistic sense; but far from it. It is only the *will* of God concerning all things which he has made, and is coexistent with his foreknowledge; *therefore Paul said, "For whom he did* foreknow, he also did predestinate to be conformed to the image of his Son." Here we have the proof that God acts on the principle of his foreknowledge. He did not predestinate before he foreknew whom to predestinate and to what to predestinate him.

Then it may be said, as he foreknew everything that comes to pass, that he predestinated everything which comes to pass; and if he predestinated nothing, then he foreknew nothing. But neither of these metaphors will satisfy the inquiring mind. What then is to be done? *It is simply to allow a* middle wall between foreknowledge and predestination, and allow God to foreknow everything, and that his foreknowledge does not in the least influence our conduct; then, and not until then, are we accountable to him for our actions. But if he predestinates our conduct, we may defy the world to prove the existence of sin.

The unlimited foreknowledge of God is an element in his divine being, without which he could not be perfect. His foreknowledge is, therefore, a principle on which he acts in the government of the universe. And as he is a perfect Being, among whose attributes there is no jar or discord, his will must harmonize with his knowledge, and *he who denies his omni*science denies his existence, and is an atheist. And since he has given to his creature man a mind and will to move him to action, *the only question is*, did he bind his will as fast in fate as he has his nature? If so, man is a machine, and that operates it, and it must surely go right, and sin is but a phantom. But if the human will is free, it can not be under the influence of predestination or foreknowledge of God; therefore predestination, in the popular sense, does not exist. It has been contended with the foreknowledge of God by a class who find it less trouble to talk than to think.

Now, the whole may be illustrated by a single text: "Go ye into all the world, and preach the Gospel to every creature; he that believeth not is baptized *shall be saved; but he that* believeth not shall be damned." Before the Gospel was preached, God knew as well who would believe and who would not as he will afterward; but he did not predestinate one to believe and another to disbelieve; for that would throw faith and obedience out of the plan of salvation, and obviate the necessity of preaching, and even the need of a Savior.

What then is predestination, which appears so horrible in the eyes of some? It is the predetermined will of God to save all who, of their own free will and accord, *believe and obey* the Gospel of his Son, and to condemn all who will not. And if one can find any fault with this, it is because he loves *sin better than righteousness, and is* therefore unworthy of salvation and unfit for happiness; for true happiness can only be found in righteousness.—*E. Campbell, in Herald of Life.*

What Shall Christians Sing?

It is difficult to discover why a certain eminently intelligent and evangelical sect of Christians insist on singing only David's Psalms, when there is no express command of Christ on the subject. The people referred to believe in and employ extemporaneous prayer; and this in the seeming violation of the Savior's words, *"After this manner*, therefore, pray ye," or, as in Luke, "When ye pray, *say* Our Father," etc. If by inference a portion of the Old Testament is held to be the sum total of scriptural praise in the exercises of worship, public and private, *how is this specific injunction on the* subject of prayer to be understood? Is praise a more sacred exercise than prayer? Or why should there be liberty for human composition of sentences in the one case and such rigid adherence to the letter in the other, even admitting (which we do not) that Rouse's version of the Psalms is an inspired rendering of the original?

Some of the Psalms are historical, others exhortatory, others petitioning, others imprecatory, while many of them are rich in fullness of praise and thanksgiving to the Most High. But all are not alike adapted to the service of song in the public congregation or at the family altar. And to use any of them more or less transposition is *necessary, to arrange and adapt* the words in accent and in rythm to music. The original Hebrew must come into our modern English, and this, to begin *with, is human interference. Besides*, the ordinary King James' version, too prosy for metered tunes, must still further submit to the compacting or expanding of phraseology into measures suited to the human invention of melody. Rouse has reduced the hundred and fifty Psalms into a uniform common-meter version. We do not believe that he had any right to elect and fix this particular versification, rather than that of long meter, or sixes, or sevens, or peculiar long meter doubles. The poet claims no divinity or absolutism in the item of meter. *But without some such ex*pedient the Psalms would be silent to-day in many churches where they have grandest outpourings of heart and soul and voice; for the psalm-singing churches, it must be acknowledged, have most admirable and effectual congregational singing. And they could, if they would, make still richer harmonies by blending the sweetly-flowing accents of Wesley and Watts with the antique rendering of Rouse. How delightful it would be to hear the dear name of Jesus—

"——the name high over all
In earth or hell or sky"——

resounding in cadence and echo through these vast congregations, who now venture toward the hallowed appellation but in types and metaphors! May the glad day soon come when the devoted people, who so reverently mention the Savior by name in their prayers, sermons, Sunday school instructions, and home lessons, shall break forth into singing it, in company with all the redeemed hosts of earth and heaven.

There is magic in the syllables of the Savior's name. The name so dear *at the mercy-seat, the name so glorious* in the anthems of angels, "Christ the Lord," is worthy of distinct and hearty utterance in our songs of worship. And this blessed name has been given among men.

But Rouse, it seems to us, did not really contribute to the church's facilities for edifying and elevating expression in praise, when he restored the *merely* historical and imprecatory Psalms for *use* in the Christian dispensation. These passages have their meaning and power; but it cannot be that they are given for the voice of *praise and adoration in public congre*gations in this land and in the present age. Such interpretation is essentially and severely ritualistic. As well undertake *to sing a poetical arrangement* of the records in the Book of Chronicles. For instance, some years ago, in a country place, in the time of harvest, beauty, bounty, healthfulness and peace, when God was smiling in benedictions everywhere from earth to sea and sky, a minister of mournful mien and dyspeptic habits introduced a Sabbath-morning service by saying, "Let us praise God in the use of the seventy-eighth Psalm," and announced the following stanzas from Rouse's version:

"Those lakes and rivers everywhere,
he turned into blood;
So that nor man nor beast could drink
of standing lake or flood.

"He brought among them swarms of flies,
which did them sore annoy;
And divers kinds of filthy frogs
he sent them to destroy.

"Their vines with hail, their sycamores
he with the frost did blast;
Their beasts to hail he gave, their flocks
hot thunderbolts did waste."

It is barely worth while just here to note the fact that Rouse took a little human liberty in this translation. King James' Bible reads Psa. lxxviii. 45: "He sent divers sorts of flies among them, and frogs which destroyed them." It was natural, perhaps—scientifically, if not theologically speaking—for Rouse to make the frogs *divers*. Instead of the flies! But the question will intrude: Was it quite *fair for Mr. Rouse, in rounding out* his rhymes to the best of his meter to introduce a criticism on frogs and pronounce them "filthy?" The word is *not so mellifluous* in sound as *to add* sweetness to the sentiment and it savors a little of slander on the handiwork of the Almighty. The Hebrew's frogs might have been immensely numerous and obtrusive; but where is the warrant for berating them with any of the infirmities of fallen humanity? And yet a large and cultured Christian community will suffer Rouse to put "filthy frogs" into their mouths as the voice of praise, while utterly refusing to join in such sanctified words as

"Jesus, lover of my soul,"

or

"Rock of Ages, cleft for me!"

Is it any wonder that some people wonder?

In former generations a version of rhymed Scriptures known as "Sternhold and Hopkins," was used in the dissenting churches. In some respects it was equal if not superior to Rouse, although generally and gradually withdrawn when the latter came in reach. In those solemn days of old it was the custom for the precentor to "line out" the psalm or paraphrase, the tone of the reader gliding highly into the key of the tune, and so see-sawing through the service with the congregation. Orthodoxy required that but one line should be taxed on the people's memory at *once; and, of course, the rhymes* would seem remote and the thought be fragmentory all the tedious service through. The absurdity of the practice had illustration, many a time, in such lines as

"The Lord will come—and he will not
Keep silence—but speak out."

Or what would be the effect nowadays of the following verses announced deliberately from the pulpit as a song just after the sermon?

"Ye monsters of the bubbling deep,
Your Maker's praise sound;
Up from the sands ye codlings peep
And wag your tails about."

*While a lamentable amount of dog*gerel and sentimental nothingness have crept into modern Sunday School hymnology, and while Methodists *especially have been rebuked by the* psalm-singers for their effervescent and repetitious choruses, it might be a question, after all, whether reform on the subject of Christian song is not an end most devoutly to be wished by all. A wise winnowing would be well; and then a hearty, enthusiastic, universal utterances of praise.—*Independent.*

Scripture Illustration.

"Two women shall be grinding at the mill; the one shall be taken and the other left."—Matt. xxiv. 41.

Fine meal, i. e., corn or grain ground or beaten fine, is spoken of as far back as the time of Abraham, Gen. xviii. 6; hence mills and mortars must have been known before his time. The mill, *common among the Hebrews*, scarcely differed at all from that which is used at this day in Egypt and the East. It consisted of two circular stones, two feet in diameter and half a foot thick. The lower one was called רֵחַיִם and רֶכֶב Deut. xxiv. 6; Job xli. 24. It exhibited a slight rise or elevation on the centre, and was fixed in the floor. The upper one was called פֶּלַח Judges ix. 53, was movable, and fit in order to make it fit precisely to the nether one, was slightly hollowed. In the middle of it was a hole through which the corn to be ground was *admitted*. The *upper stone had a handle* attached to it, by which it was moved upon the lower, and the corn and grain were in this way broken. There were *gloves attached to the mill*, which separated the flour from the bran; the bran was put into the mill again and ground over. The gloves were made of reeds; those made of horse-hair were a later invention, not earlier than the time of Pliny.

Since there were neither public mills nor bakers, except the king's, Gen. xl. 2; Hosea vii. 4–10, each one, by consequence, owned a mill himself; hence it was made an infringement of the law for a person to take another's mill or millstone as a pledge, Deut. xxiv. 6; for without his mill, there being no public ones, he would have been in a bad situation. At first barley alone was ground, but afterwards wheat more commonly, as the poor alone used barley. Barley bread answers better in the warm climate of the East, than among us. On the second day it becomes insipid and rough to the palate; and this is the case also, in warm climates, with wheat bread. Hence the necessity of baking every day; and hence, also, the daily grinding at the mills about evening. The sound of the millstones, probably at *this time*, is spoken of by the prophet. Jer xxv. 10. The mill was commonly turned by two persons, the lowest maid-servants. They sat opposite to and facing each other, the one on one side, the other on the other side. One took hold of the mill-handle and impelled *it half way round; the other then* seized it and completed its revolution. Exodus xii. 5; Job xxxi. 10, 11; Isa. lxvii. 2. The labor was severe and menial; frequently enemies, taken in war, were condemned to perform it. Judges xvi. 21; Lam. v. 13.

The business of baking was performed anciently by women, however high their stations. Gen. xviii. 6; Lev. xxvi. 26; 2 Sam. xiii. 6, 8; Jer. vii. 18, 19. When luxury afterwards prevailed among them, the matrons and their daughters gave it up to their maids. 1 Sam. viii. 13. These maids *were so numerous in the palace of* David, that a portion of bread, etc., was distributed to them, the same as to a large multitude of men. 2 Sam. *vi. 19. In Egypt there were kings'* bakers very early; they make their appearance in Palestine also, but at a much later period, Hosea vii. 4–7; Jer. xxxvii. 21.

The Discipline of Suffering.

It is the leading business of man, as he deems it, to shun the path of affliction. Were he to choose, he would never be found walking along its rugged way. The great aims of his life are either to fortify himself against the coming of trials, or to mitigate *their* severity. It seems to have been forgotten that there is a discipline in the trying visitations of Providence, which God sees to be necessary for us, *and which He in mercy sends*, in spite of our opposition. It is for this reason in part, that life is represented as choosing his people "out of the furnace of affliction." It is there that the dross of sin and of the world is commonly melted away and consumed.

The most illustrious saints that ever lived, those whose names we delight to honor, were those whom God had refined as silver, by processes of his own appointment, which are often so hard for flesh and blood to bear. Even Christ, "the Captain of our salvation," is declared to have been made "perfect *through suffering.*" *The road that* leads to destruction is broad, and often strewn with flowers. That which conducts us to "pleasures forevermore" at *the right hand of Jesus*, is one of wisely and mercifully appointed tribulation—mysterious as, to us mortals, it appears. God's ways in all this "are not as our ways, nor his thoughts as our thoughts."

When will our faith teach us that Jehovah is wise, as He is supremely good, in all the dark clouds that settle upon our pathway from earth to heaven? When shall we learn that it *is his to appoint the discipline of life* —that discipline which is needful to prepare the subject of it for heaven? Why should we shrink from the ap*pointments of a Father*, who *is taking* us at last to himself, is qualifying us for that rest which He has in store for all his dear children.

The discipline of suffering, according to the sacred Scriptures, is founded in divine wisdom and love. Indeed, in every feature of human suffering, disquietude and disappointment, there is a divine reason of goodness and mercy. God orders all events for man's good. We are being tested and educated. This life is given to us, not that we continue what we are, but become what we should be. The host *that is led to a great warfare, is fitted* for victory by enduring hardness;" so must every Christian be fitted by the discipline of suffering. If he would *fight* the great battle of life successfully, and receive a crown of glory in the world to come. Indeed, we are told in the Revelation, that John saw a great multitude in heaven, "which stood before the throne of God and before the Lamb, clothed in white robes, and palms in their hands; and cried with a loud voice, saying, salvation to our God which sitteth upon the throne and unto the Lamb." The question was asked, "What are these which are arrayed in white robes? and whence came they?" The response was, "These are they which came out *of great tribulation, and have washed* their robes and made them white in blood of the Lamb." How grand! They have "come up out of great tribulation," distressing trials which they endured with patience for Christ's sake, for his kingdom and glory "Made them white in the blood of the Lamb;" cleansed from sin and made righteous in the atoning blood of Christ—"the Lamb of God that taketh away the sin of the world."—*Evangelical Messenger.*

—It is stated on good authority that with the passage of every hour in these United States seven poor helpless inebriates drop into that dreadful grave, *from which*, the Bible declares, there is no heavenly resurrection. There is certainly a large and important field for all temperance workers.

THE RESTITUTION.

PLYMOUTH, IND., ... 10, 1876.

EDITORIAL DEPARTMENT.

☞Brother J. M. Shackelford wishes us to state that the next meeting of the Confederate Christian Association, will convene at [illegible] Hardin county, Ju. e 25th.

☞The Annual Conference of the State of Indiana is to be held hereafter, and will commence on Thursday, Aug. 12. The Christian Publishing Association is also to convene at the same time and place. Brother Speers will speak next week.

☞Our annual meeting at Antioch passed off most pleasantly. While there was a very large attendance of people who seemed deeply interested in the great *truths of the Gospel*, there was no spirit of strife in the meetings, and all seemed to be desirous of more edification in the Master's work. The preaching was mostly upon practical topics, which *argues well for our* preaching brethren. As a rule our annual gatherings should be characterized by earnest preaching upon such subjects as will feed men's religious natures. In short, all preaching should be practical as well as doctrinal. The truth is gaining many strong friends in this community, and we hope that many honest hearts may find eternal life in Christ our Lord.

The Thistle.

The Canada thistle is gradually working its way westward, having now reached Iowa and Kansas. It has appeared in Indiana and Illinois several times, years ago, but vigorous measures were taken on the part of those States, and the warfare is constantly kept up. Men are employed at regular wages to dig and burn the plants, it being ineffectual to leave them on the surface of the ground to dry and die. Whenever this thistle gets a foothold in a community, the damage is said to amount to ten per cent. on all the *farming* land at a fair valuation.

The fields of men are kept under constant watch to keep away these destructive weeds. Men cannot bear the thought of having their fine farms spoiled by these *noxious thistles*. But do they realize that there are other thistles which are threatening all modern society; habits which cannot be rooted up for a generation? There are thistles in the human heart which are a lasting plague. Intemperance, slanders, false swearing, and a multitude of other sins which must be extirpated, or the great moral fields, now white for the sickle, will be ruined. Let God's reapers go forth, put in the blade, and labor with all honest zeal to totally destroy these sins which, like thistles, poison the heart.

The God of the Living.

Dr. H. A. Storrs, of New York, recently preached a sermon from these words, "I am the God of Abraham, the God of Isaac, and the God of Jacob. God is not the God of the dead, but of the living." The object Mr. Storrs had in view was to prove that immortality of the soul and its continued consciousness separate from the body. Mr. Storrs is an earnest man and a clear thinker, and we greatly wonder that he should offer this text as proof of natural or innate immortality. That the text proves a future life we most heartily believe, and that our Lord triumphantly confuted the Sadducees is most clearly established, but upon what ground did he prove a future life? Was it upon the hypothesis that men's souls are immortal and therefore cannot die? We think not. [illegible]

Let us look at the points brought out in this triumphant discourse. The Sadducees denied a future resurrection of the dead. This point is plainly brought out in their question concerning the woman who had seven husbands. They ask, In the resurrection whose wife shall she be, for they all had her to wife? It will be seen that they did not ask who should be theirs in the intermediate state. If the woman's soul and the seven souls of the seven husbands had all passed into a state of consciousness, and they were cognizant of each others personal identity, why could not the question bear upon the present condition of the case? But this we will let subject be calmly passed by, and the whole stress of the question is laid upon the *resurrection*. [illegible]

Notice again the position taken by these skeptics, "In the resurrection whose wife shall she be?" No notice is taken of the existence of the soul, nor is there one word about its [illegible] Indeed the word soul is not mentioned in the whole conversation. This being *true*, we are prepared to look at the answer given by our Master. "Ye do err, not knowing the Scriptures nor the power of God. [illegible] For in the resurrection they neither marry nor are given in marriage, but are as the angels of God in heaven." [illegible] Now, in order to understand what Jesus meant when he spoke unto you of that which was spoken unto you by God, saying, I am the God of Abraham, the God of Isaac, and the God of Jacob. He is not the God of the dead, but of the living. Ye therefore greatly err. Have ye not read

Afterward.

Now, the sowing and the weeping,
Working hard and waiting long;
After—of the golden reaping,
Harvest home and grateful song.

Now, the panting, sharp, unsparing,
Scathing blades, bleeding about;
Afterward, the glorious bearing
Of the Master's pleasant fruit.

Now, the long and toilsome duty,
Sleepless other lovers and living;
Afterward the perfect beauty
Of the palace of the King.

Now, the tasting and the tension,
Waiting with ever-abated strong;
Afterward, the grand accession
Of the hallelujah song.

Now, the spirit conflict-riven,
Wounded heart, unequal strife;
Afterward, the triumph given,
And the Master's Enter thou!

Now, the toiling, strange and lowly,
Quenchless zeal and tireless now!
Afterward, the service holy,
And the Master's Enter thou!

—*S. B. Herrgott.*

God's Anvil.

Fate's furnace-heat within me quivers,
Upon it breath upon the fire doth blow,
And all my heart in anguish shivers,
And trembles at the fiery glow;
And yet I whisper, "As God wills!"
And in his hottest fire hold still.

He comes and lays my heart, all heated,
On the bare anvil, labored sore;
Into his own fair shape to beat it,
With his great hammer, blow on blow;
And yet I whisper, "As God wills!"
And at his fiercest blows hold still.

He takes my softened heart and lets it;
The sparks fly off at every blow;
He turns it o'er and o'er, and beats it,
And lets it cool, and makes it glow;
And yet I whisper "As God wills!"
And, trusting to the end, hold still.

He kindles, for my profit purely,
Affliction's glowing, fiery brand;
And his tenderest blows are surely
Inflicted by a master hand;
So I say, trusting, "As God wills!"
And hope in him, and suffer still.

Hope.

"All the days of my appointed time will I wait till my change come." Job. "We shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye at the last trump, for the trumpet shall sound, and the *dead shall be raised incorruptible, and* we shall be changed." Paul. How perfectly harmonious are the utterances of the Holy Spirit, though spoken thousands of years apart, and through the man of Uz and the man of Tarsus! Job and Paul had the one soul-inspiring blessed hope of, having a part in the first resurrection; on such the second death would have no powers, or, in the words of the beloved John, of seeing Jesus and being made like him. How consoling and how heart-cheering to the wayworn and care-worn pilgrim whose lot it is to live in the closing days of Gentile time to have the same blessed hopes, and to know for a certainty that if we *remain* it will be but a very little while, or if we sleep it will be the sleep from which none awake to *accept* How striking the contrast between the hope of those inspired servants of the most high God and the teachers of modern theology. They all died in the faith, not having received the promise, God having provided some better thing for us, that they should not be made perfect. David could say he should be satisfied when he awoke with or in Christ's likeness. The hope of an unending life through Jesus and the resurrection from the dead was the hope of all the inspired writers of the old and new testament Scriptures. Any other hope than this is like a spider's web. A hope so much divine! may trials well endured purge our souls from every sin, as Christ the Lord is pure. "Behold, I come as a thief; blessed is he that watcheth and keepeth the garments, lest he walk naked and they see his shame." *Startling announcement! fearful indeed to the unready*, but joyful and glorious beyond expression to the watching, waiting, weary saint. Our weary pilgrimage ended, our anxiety all gone, our hope swallowed up in full fruition. "Come, ye blessed of my Father, and inherit the kingdom prepared for you from the foundation of the world." Fearful events are upon us. Among the foremost is the blindness of the men of this generation. Truly the Ninevites will rise up in the judgment and condemn them. "Oh, my soul, enter not thou into their counsels, lend not thine aid in speeding the false cry of peace and safety, for sudden destruction will come upon *them*, and they shall not escape. Hope deferred maketh the heart sick, but when the desire cometh it is the tree of life.

For thirty long years has our blessed hope been deferred, often have our hearts been sick, and even now what is the outlook? From our standpoint it *is fearful to contemplate*. The *nations* are arming and preparing for the last great conflict. It will be for the dominion of earth. These shall make war with the Lamb, and the Lamb shall overcome them; for he is Lord of lords and King of kings, and they that are with him are called, and chosen, and faithful. Soon the desire of all nations will come and oh, how sweet and delicious will be the fruit plucked from life's fair tree, which grows on either side of the river in the midst of the paradise of God.

NEWELL BOND.

FLAT ROCK, N. C.

From Bro. Clifton.

BROTHER BOND:—By chance I happened to get acquainted with Brother Hatch, son of Brother J. S. Hatch, and from him became acquainted with your paper, which has interested me very much, as it is the first I have seen for years that corresponds with my belief, and *vindicates the truth as I understand* Christ and the apostles to *teach* it. At the age of nineteen years I joined the Christian Church in Iowa, under the preaching of Aaron Chatteton. Josiah Clifton, my father, was a Christian preacher. I made the Bible my study, and at the age of twenty-three I held a three days' debate with Brother Chatfetôh, "H" Oschalusiu, on the immortality of the soul and the *resurrection of the dead*. The result was, the Church claimed that I was getting up dissentions and vindicating doctrines they could not sanction, and I was silenced. I see that Brother Myers was silenced. Brother Shockey, and several others also. I was preaching the truth as I *understood* it, and as a matter of course I submitted to the powers that be. They silenced me in the church, but they could not silence my tongue; I have continued to teach the word of God as taught by our Lord Jesus Christ and his apostles in its purity. I have made the word of God my study, and although standing alone, without any church, I have grown strong in the faith, and have made my way, thus far through life, trusting in the promises of the Lord, and laboring under the same commission that he gave to his disciples when he told them to "go into all the world and preach the Gospel to every creature." Taking this for my authority, I have preached Christ and him crucified, regardless of all sectarian and man-made creeds. I have spent the most of my time on the frontier of the west; am now on the North Loup, in Nebraska. Have commenced a church here, and learning that there was a church of my belief, I will apply to you to know if you will recognize a Church of God taking the New Testament for its rule of faith, and will help me to establish one in accordance with your rule, and send me the proper instructions.

I have an appointment on the Cedar River, for a three days' meeting, about thirty miles from here, where I expect to meet with some success.

Have already drawn this communication out to a greater length than I intended. Hoping and praying that God will prosper and bless his people, I remain yours in the faith.

F. M. CLIFTON.

WEST SPRINGS, NEB.

The Scarlet.

"The spectacle of an ecclesiastical dignitage in the streets of New York, ruddy from the scarlet crown-button of his red cap to the pink of his holy slippers, and the vermillion of his buggy wheels, will be a display to excite the wonder of the gamins, and afford ammunition for the light artillery of the wits. We shall doubtless, think of the "scarlet woman" of the Apocalypse. But if any one imagines that this is a silly show, after the manner of John Robinson or P. T. Barnum, he will signally fail of appreciation of Roman Catholic policy and shrewdness. The red millinery will as surely set High-*Church ambition in a fever* as that gilt confectionery will dazzle the eyes of a child.

What is a Cardinal? Nothing less than a Prince of Rome, standing next to a potentate who claims universal empire, both civil and ecclesiastical. It will speedily appear that the dazzling apparition is well adapted to make weak heads dizzy. America has never before had a cardinal. England has had none from the reign of Elizabeth to the year 1860. But just at that time the Tractarian controvesy was bearing its sad fruit. Newman had entered the Roman communion, and started the Congregation of the Oratory. The moment was auspicious for Rome, and it was wisely used. Dr. Wiseman, Vicar Apostolic, went across the channel, and came back Archbishop of Westminster and Prince Cardinal of the Holy Roman Empire.

The fruit of that appointment may be seen in the England of to-day—seen in the advance which Romanism has made among the nobility, and which will be seen in like manner among those weak-headed Americans, whose highest ambition is to be considered representatives of blue blood on this side of the water. And here is a nucleus, a central orb for the American court—a prince who dates back his royal flowers to a period more remote than the most ancient reigning family.

When the kingly hand of Pius sows the divine seed in heretical soil, he does it with a purpose, and with a belief that the soil is fit to receive it. He knows well the weakness of our aristocratic circles in society. He plants *one scarlet flower and expects to reap* many golden ones, in which expectation if he is disappointed, he will be no more so than we.—*The Interior.*

Interesting Discoveries.

A piece of oak, fossilized, which had evidently, when in condition of wood, had been artificially cut, with square edges, to a shape some twenty inches long by fourteen wide and five deep, has recently been found in the South Fork tunnel, near Forrest City, Sierra county, 1,200 feet from the mouth of the tunnel with 800 vertical feet of the mountain above it. This relic of human artifice in the far away back prehistoric period, was found in what was the west bank of the great river which ran across the present courses of the Sierra river system. How many thousands of centuries have passed since it was shaped, and, how many it had lain undisturbed in its deeply covered grave, is a suggestive subject of study and conjecture. Other discoveries indicating the existence of man in very remote ages, have been made in various sections of this old river course; and in 1858 a number of fossilized pine logs, seven feet long and four in diameter, that had been neatly sawed and piled up together, *were found in the Alleghany tunnel* under the bed of "Old Blue River." The recently found relic has been forwarded to the State University.—*Contra Costa Gazette.*

—A reader of the "Bible Echo," to show us the identity of meaning between *"hell" and "grave," as understood* by our forefathers, communicates the following for our information:—"In East Suffolk, to cover up beets or potatoes with earth is called *hilling*,—a hale of beets. In Lincolnshire, the same thing is called a *grave*,—a grave of beets, or a grave of potatoes." This is worth knowing.—*Bible Echo.*

There is no Place Like Home.

This poetic phrase is no less beautiful than true. We find that the fond attachment of home pervades all ranks and classes of society. The wandering Scythians, with no abiding habitation, maintained great regard and veneration for the place where the bones of their forefathers slumbered. Even the rude and untutored denizen of our own forest, whose dauntless spirit never quails before a foe, has, nevertheless, a heart which beats with the warmest love towards his friends and for the spot where stands his wigwam. But in civilized society, what is it that binds every sympathizing feeling of the heart around the cottage where our fathers dwelt? Is it because *there is more intrinsic worth* attached to it?—or is it those heaven-born associations which connect each brook or rill, each hill and dale, with some joyful recollection of happy hours spent in the company of a youthful friend who now, perhaps, sleeps beneath the cold sod of the valley? Yes, it lends more firmly to rivet the ties of affection, to paint to the imagination scenes which occurred at home, and to call up from the wrecks of the past hours sacred to memory.

Yet these associations, joyous as they are, would sink into comparative nothingness if from that circle where we spent our youthful days in the sunshine of pleasure was *removed—a mother!* Yes, home, sweet as it is, would be like a temple stripped of its garlands were it not for the sacred name of mother to consecrate its portals. Like the evening dew, which scatters its fragrance while all else is wrapped in the slumber of night, the mother, while every other ear is deaf, is attentive to our griefs, mingles her tears in the cup of our misfortune, and soothes our dying agony.

What a solemn place for contemplation is the grave of our mother! Then is it that the soothing words that fell from her lips, the sweet smiles that wreathed her countenance, and the *warm sentiments which* breathed from her soul, came flecting along like heavenly visions. Alas! never will we comprehend the charms that are conveyed in that word MOTHER, until the grave has hidden her from our view!—*Hebrew Leader.*

Men Out of Their Places.

There is a place for every man; his own proper place, where he ought to be. God has designed him for it, and it belongs to him, and to no one else, and every man may know and find his place if he will. It must be his sincere desire to be in his place, and he must *go to God heartily praying, Lord, what* will thou have me to do? Where will thou have me to be? Let him surrender his own will to God's will, and God will lead and guide him; and he shall make no mistake.

And it is a blessed thing to be in one's own place. God will be with him here. He will cheer, and strengthen and sustain him. He may have trials; but he meets them in the path of duty, and God's grace is sufficient for him. The same compassionate God, who was with Daniel in the den of lions, and with the three Hebrews in the burning fiery furnace, will not leave him, nor forsake him. Being in his own *proper place, he may go to God* with confidence, and he shall be comforted and supported. He shall be joyful in all his tribulation.

There is place for every man, and God intended each to find and to fill his place. The trouble is, most men aspire to places they cannot fill. They want to be presidents, commodores, or captains, when they are only fit for the ranks. Some want to be poets or painters, when they are only prosy pumpkins. He is the happiest man who finds the place he is fitted to fill, and fills it well, however humble it may be. The one who knows himself, his faults, and how to overcome them *—his* virtues, and how to increase them—who knows the uses and abuses of the organs of mind and body, and exercises them in the fear and love of God—is the happiest man.—*Illustrated Annual.*

Stand Still.

Faith can stand *still*. There are times in the Christian's history when the greatest thing to do is to do nothing, and the grandest stand that can be made is to stand still; and faith is strong enough for all this. Strength oftentimes manifests itself in impatience, but the greatest strength is that which can be patient. In quietness and confidence (or faith,) lies our truest strength. Though the Red Sea be before us, and there be no bridge, no sail, nay, not a raft nor a plank on which to float over, when on either side of us are mountains that we cannot climb, and behind are Pharoah and his avenging hosts;—then to stand still and see the salvation of our God, simply because God hath bid us do so, that is the sublimest exercise of faith, for it is the most complete renunciation of self, and the most thorough dependence upon God. Such faith as that shall not have long to halt. For such faith God will open "a way, *even though it be across the bed of the* sea, and "go forward" shall be the cry. Whatever the night may be, in the morning faith will start the timbrel and the dance, calling joyously for a song unto the Lord, who so gloriously hath triumphed on behalf of his own. When we see how nobly, how greatly faith can act, and the blessed results that follow, we are not surprised that the inspired apostle should say of faith that it is the gift of God. The power calmly, quietly, patiently, confidently to wait and to endure, could come from none other than the all-patient and almighty God.—*The Waymide.*

Many men, without being hypocrites at heart, surround themselves with an atmosphere of insincerity in the intercourse of life which destroys to that extent their faith in the reality of others. Let us not pretend to more than we have and are. Those who have homes should especially seek to keep them free from everything that is false.

Prayer.

By explanation, the simplest things become obscure. Hear the physiologist explain the nature of life, or the metaphysician define self-consciousness, and their explanations will only confuse. It is so with prayer. The labors of divines to simplify that which is already perfectly simple, have created much confusion in the minds of many. Prayer is simply the "offering of our desires to God for things agreeable to his will, with confession of sins and acknowledgment of mercies." The heavenly Father wishes to hold family intercourse with His beloved children, and he promises to hear our confessions when we have gone astray, our thanks when we receive gifts, and *our requests when we have wants*. He is never so engrossed in the affairs of the universe but that he can sympathize in our sorrows, our joys and our wants. If, through prayer, we accept His sympathy, he will assuage the first, deepen, increase and perpetuate the second, and supply our real wants. But He is the judge, not we. This is the secret of prayer. It is a mystery, simply because the Divine nature is a mystery. Let us not, while seeking to fathom and understand its nature, lose the benefits and blessings attached to prayer.—*Christian Observer.*

—God's children may be cast into the furnace, but only lose their dross.

—Good promises are good things, but not without good performances.

General News.

The homeopathists have at last won their twenty one years' fight in Michigan, the legislature, at its recent session, having passed a bill creating a homeopathic college in connection with the State University.

The traces of Maximillian's short reign in Mexico are rapidly passing away. Even the *place* in the City of Mexico which he confiscated and presented to Marshal Bazaine upon the occasion of the latter's marriage is now to become the site of an American hotel.

It is supposed that Dr. Rastoul and his companions, the French Communists, who escaped from the Island of New Caledonia, perished on the water, as no tidings of them have yet been received, and fragments of the boat in which they were have been found.

—*In Rome a law has been passed* condemning persons guilty of blaspheming God, or Christ or the Virgin and saints in the streets to a month's imprisonment for the first offense and six months for the second.

The Portuguese government has decreed the speedy abolition of apprenticeship, the last surviving form of slavery in its dominions.

England has 4,800 miles of navigable rivers and canals, with a floating population of 100,000, of whom 40,000 are children. Most of these children live on the boats altogether, and often the hardest work is put on them by their almost brutal parents.

The public debt of France now stands at 84,600,000,000, and the interest is over $165,000,000, being considerably the largest which is paid on any debt in the world.

A large business in kangaroo skins is carried on in Australia. Though very tough, the leather made from them is very soft, which makes excellent boots, gloves, &c.

In three years the cotton crop of the South has yielded 11,750,000 bales, of the estimated value of $725,000,000. The value of the crops for the three years preceding the war, was 531,000,000.

A correspondent of the Chicago *Journal* says that he lived in Central New York in 1834, and that on the morning of May 16th of that year, the snow was eight inches in depth. He says that the apple blossoms were frozen, though the corn afterwards came up and bore a good crop.

The imports of wool at Boston for the first quarter of this year reached 5,816,280 pounds, valued at $1,300,645 —an increase of 2,028,231 pounds, and $1,000,418 in value, over same period last year.

The state library of Virginia has been presented with a portrait of Pocahontas, which is said to be an exact copy, made by the Elder Sully in 1830, of the Indian Princess during her visit to England between the years 1616 and 1617. It has been in the possession of the descendants of Pocahontas up to the present time.

—This year the southern counties of California sent to San Francisco 5,880,000 oranges, 620,000 lemons, and 60,000 limes.

The Missouri riv.—is having a June rise; and is bursting its banks and flooding the country.

The gold coinage for May amounted to $2,884,000, all in double eagles; silver coinage, in trade dollars, $600,000; fractional silver coins, $210,000.

The forest fires in Upper Ottawa, Canada, are doing an immense amount of damage to the timber limits, and already more pine has been destroyed than the lumberers would cut in three years.

—"It is a remarkable fact," says Dr. Brookes in *The Truth*, "that in the epistle to the Philippians the word *sin* does not occur, but the words *joy* and *rejoice* are found eighteen times. "Rejoice in the Lord alway: and again I say, Rejoice." (Phil. iv., 4.) The Holy Ghost does not bid us rejoice in our circumstances, nor in ourselves, but in the Lord, and that alway, no matter what our circumstances, or how loathsome we are in our own sight. Yet how can we rejoice in the Lord alway, if we are alway in doubt of our salvation? Truly, the secret of joy is found only when we can say, 'I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.' (2 Tim., i, 12.)"

TO CORRESPONDENTS.

1.—All communications for the RESTITUTION should be written in a plain, legible hand, and, before sent, carefully revised and corrected.

2.—Business matters and subscriptions, if on the same sheet, should be written so that they can be taken apart, without defiling the communication. If not clearly, a separate slip may be enclosed to the same purpose.

3.—When you send names of new subscribers, let them be marked as such.

4.—Be careful to write all names of persons and places plainly and distinctly.

5.—In all cases, give the name of the post-office, county, and state. When a town or village is called by one name, and the post-office by another, be sure to give the name of the post-office.

6.—When the direction of a paper is to be changed do not forget to name the office to which it has been sent. Unless this is done, it is out of our power to make the change.

7.—When subscribers remove, let us know immediately. Otherwise, their papers will doubtless be sent, and to their charge, until such notice is given.

8.—When subscribers wish to discontinue, let them remember that all arrearages must first be paid.

9.—Parties ordering MSS. returned, must prepay the postage; otherwise they will remain in the office.

CONFERENCE NOTICE.

The Second Quarterly Conference of the Church of God in Iowa will be held near Alden, in Hardin county, at the Palmer school house, commencing Friday, June 23, 1865, and hold over the following Sunday. Brother J. H. Shepherson is invited to attend, also to visit the churches in Story county after Conference, and preach the Word. All our brethren and sisters are invited. Come one, come all.

A. HUFFAKER.

May 25, 1865. *Secretary.*

POST OFFICE ADDRESS

John T. Unger, Lincleville, Crawford county, Pa.

Elder Jacob Shafer, Kewanna, Fulton county Ind.

APPOINTMENTS.

There will be preaching at the Carter school house, 10 miles west of Maryville, Nodaway county, Mo., commencing the 2d of July, 1865, and continuing over Sunday. All are invited. Brother A. F. Draper will be there.

D. S. ARNOLD.

Obituary.

Died at the residence of her father, Sister Jemima Hubbell, daughter of W. T. and N. Gubbs. She was born December 25th, 1843, was baptized by S. N. Chaplin in her fifteenth year; was married to Benjamin Hubbell in her twentieth year, and lived a devoted Christian till her death. She was a kind companion, a dutiful child, and beloved by all that knew her. There was a large turnout at her funeral. She leaves a kind father, mother, husband, and two sisters to mourn her loss. She also leaves a little girl one year old. In her last few hours of consciousness, she talked to her father, mother and companion in regard to the coming of Jesus, and would say, "Father, when Jesus comes and all get now but us others who have no hope. Funeral services by the writer, from 1 Thes. iv. 13-18. Brother and Sister Gubbs have had nine children, and but two spoken. May the promises of God sustain them in their affliction. She died July 4th 1865, aged 21 years, 6 months and 17 days.

J. B. HAVEN.

Published Monthly, Price Ten Cents per Number, or One Dollar per Year; Payable in advance.

OUR REST:

A Magazine bearing on the questions of Salvation, and Prophetic Inquiry.

EDITED BY T. WILSON, AND H. V. REED.

"There remaineth therefore a Rest to the people of God, . . . Let us labor therefore, to enter into that Rest."—Heb. iv. 9, 11.

PROSPECTUS.

The object of this Magazine will be to present in as clear a manner as possible the things concerning the Kingdom of God and the Name of Jesus Christ, together with such expositions of prophecy as will be profitable to the reader. The subjects to be treated of will be stated as follows:

1. To introduce Bible testimony as to the nature, location and glories of the Kingdom of God.

2. To show the folly and sin of the Church in not looking for the personal appearing and kingdom of Jesus with our salvation.

3. The past, present and future mission of Christ as the Savior, Priest and King.

4. The Apostasy, its rise, progress and duration.

5. The Restoration of Israel, their long dispersion, and their future glory in the land of Palestine.

6. The Destruction of the Wicked, as well as the Bible teaching concerning Hell.

7. The Nature of Man, and his entire dependence upon Christ for Eternal Life.

8. The Work of Prophecy as fulfilled in the past, and as it is now being fulfilled before our eyes, preparatory to the future of those to establish the Kingdom of Righteousness and Peace on the earth.

9. The Resurrection of the Just, and the change of the living Saints at the coming of the Lord.

10. The Judgment, and the Rewards and Punishments of the future state.

11. The Millennium, and the Restoration of all things spoken of by the Prophets.

12. The New Heavens and the New Earth, and the Eternal Inheritance of the Saints.

Such is a brief outline of the subjects of OUR HOME. It remains for the reader to say whether or not he can conscientiously assist in its circulation. If he desires the restoration we shall give, to it as much support as we can upon receipt of the subscription price.

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THE RESTITUTION.

From Sweaburg, Ont.

BROTHER REED:—

Permit me to make a brief statement, through the RESTITUTION, of the church at Sweaburg.

The cause of Christ here is in rather a prosperous condition, notwithstanding the opposition it meets with from the so-called Christian churches. Truth, as it always has done, floats far above the waves of opposition, no matter how low they roll. The traditions of men prove unavailing when brought against the immutable utterances of Jehovah. The theory of no-substance men, and a no-substance inheritance for them, or of immaterial subjects, (nothing) and an immaterial kingdom (none) has no longer a place in the candid thinking minds here. Common sense forbids the entertainment of such metaphysical absurdities. Just think of a man without body or form or existence, and a kingdom without bounds or space or locality!! A brilliant conception!

The truth here being held up in contrast with such nonsense, has had the desired effect. For while it has enlisted the seeds against us, it has led the honest to read the Scriptures, and know the truth, which Jesus says shall make men free. And with this freedom and boldness, we are, I trust, building a superstructure on the foundation—Christ Jesus—laid by the great apostle, that Satan will not be able to throw down.

The church of this place was organized in 1861, and for all the strifes and difficulties it has had—internal as well as external, being harrassed by certain dogmatical elements from within, who had crept in apparently for the purpose of pressing views contrary to the doctrine they had heard, and those on the outside conspiring for its overthrow, by burning the only place of worship, by interruption, by using their influence to keep hearers away—it is living yet, and bids fair to live on unhurt amid the war of elements and marshalling of hosts. It is composed of the right sort of men, who have not only had a hand in the cause of truth but a heart, and it is to such that God promises success. They have not had regular preaching, but have been visited by passing brethren, who have called and held meetings occasionally, during the thirteen years. I visited the church here for the first time last January, and held a series of meetings, which I believe has done considerable good. By the earnest solicitation of the brethren, I came here again May 15, and have held another succession of meetings, during which time I baptized four, and entered their names upon the list, and expect others to follow shortly, and manifest their faith in a risen Savior, by being buried with Him into death and risen to walk in newness of life. And may God bless the resolution, and grant his Spirit to direct their future course of life, that they may be vessels of honor and instruments of service to Him, in letting their light shine before men.

I have agreed to meet with the church once in every two months, for the purpose of strengthening them and keeping a spirituality existing that will cause them to be knit together in perfect unison of faith and love. To keep up a spiritual life, we want, as much as possible, to keep up a spiritual feast, in assembling together for that purpose. "Whereseever two or three are gathered together in my name, there am I in the midst," are the words of the Master, and we want to regard them fully, for upon such occasions we have the promise of being in the very best of company. No fellowship equal to that of Christ.

L. C. KERR.

HIGHLAND CREEK, ONT.

Armageddon at Hand.

The San Francisco "Chronicle" says: "A careful survey of the existing European situation seems almost sufficient to justify a belief in the prediction of the enthusiasts, who declare that the true interpretation of John's Apocalyptic vision shows that 'the battle of the great day of God Almighty at Armageddon,' is actually at hand. All Europe is at present like one vast camp. The nations are arming, from the British Channel to the Ural mountains; from the Mediterranean to the Baltic, as if with a prophetic understanding that a terrible and portentous crisis is at hand. According to the Paris "Republique Francaise," a German camp of manœuvres for one hundred and fifty thousand men is about to be formed near Treves, under the immediate command of the emperor.' According to the "Kolnische Zeitung," (Cologne Journal) the French are about establishing a similar great camp for drill and military manœuvers, near the German frontiers. The nations are becoming armies; the general masses of the people are being turned into soldiers. Russia has a greedy eye on India and the Sick Man. Austria has long coveted a portion of the territory of Turkey. France is said to be still cherishing feelings of bitterness, and revolving schemes of revenge.

"There are also those who predict a great Ultramontane combination for the restoration of Rome and the temporal power of the Supreme Pontiff. Rumors of schemes of conquests, of plots, conspiracies, and new alliances fill the circumambient air, as mere people a sunbeam. The arsenals are busy shaping more deadly implements of destruction than was ever before known. The founderies are casting colossal cannon, compared with which those heretofore used in warfare are but children's toys. The powder with which these mighty engines were to be charged was not thought to have sufficient power, but the world is now given to understand by the Battle Gazette that the German Government has succeeded or secured the secret of a new explosive power, far more powerful, and which is immensely superior to any used or known elsewhere in Europe.

"When we contemplate the present warlike attitude of the Continental powers, when we estimate the vast numbers of their standing armies; when we consider the amount of interruption to the arts of peace, and the crushing burdens upon the people, which they entail; when we see Germany and France arming to the teeth, and by their vast preparations compelling their neighbors to strain every nerve and tax every resource for the same purpose, in order to be ready for the fearful crisis which all seem to anticipate—when we see these things we may well feel thankful that our happy position on the American continent, with no powerful nations upon our border, exempts us from such necessities; that with a feeble navy, and a standing army inferior to that of any fourth-rate power of the whole world, we still draw peaceful breath, and sleep untroubled by dreams of danger from any external foe."

The ex-Premier, Mr. Gladstone, says; "There is a fixed purpose among the secret inspirers of Roman policy to pursue, by the road of force, upon the arrival of any favorable opportunity, the favorite project of re-erecting the terrestrial throne of the Popedom, even if it can only be re-erected on the ashes of the city (Rome), and amidst the whitening bones of the people."

The "Illustrated London News," referring to the recent war rumors, says: "Within the last few days a slight political earthquake has been felt on the continent, which, although of brief duration, attested the existence, and, to a certain extent, the activity of pent-up volcanic agencies, that, at no very distant period, may possibly exert a destructive power.

"Just now Prince Bismarck has enough on his hands. The conflict which he is waging against the Papacy is one which, whatsoever may be the issue, sufficiently taxes his energies. The influence of the Church of Rome over the Latin races is not to be despised, and it is highly probable that, under any circumstances, Germany will have to bear the brunt of the struggle alone. She cannot afford to provoke other opponents. She may possibly bring into the field against her not merely France, but France more or less intimately allied with Austria, Italy and Spain.

A writer in the "Baptist" of April 22d, says: "To me two things are beyond all question, that a terrible European war is looming in the distance, and secondly, that the present race of foreign diplomatists (including those of Great Britain) are not by any means equal to its prevention.

"The elements of strife and violence are rapidly increasing between France and Germany, and in a scarcely inferior degree, between Prussia and the Vatican; or, to state the matter more distinctly, between the friend and foe to the temporal power of the Pope. The orthodox Catholic with true Jesuitical cunning and strategy, has sullenly submitted to an inevitable and unavoidable necessity, but it is well known that he has secretly been sharpening his weapons against the day of purposed revenge. The day is nearer than English Protestants imagine, and it is of growing importance to enquire how shall Protestant England keep herself free from the deluge of human blood?

"Honestly, I see no resource but in earnest wrestling prayer. What if churches and the ministry appointed set seasons for united prayer, for this special purpose? Is it not promised to us that the nations 'shall learn war no more?' Then why not exercise mighty prayer for the fulfillment of this promise?"

We may remark on the above excerpt from the "Baptist," that no amount of prayer can avert the predicted war of Armageddon, when God shall bring it as a final judgment upon the nations; but we can pray for its speedy accomplishment, and the consequent introduction of the millennial reign of the Prince of Peace, when swords shall be beaten into ploughshares, and they shall learn war no more.—*Signs of Our Times.*

A Cardinal's Oath.

The oath which a Roman cardinal is required to take, and which, as we presume, Cardinal McCloskey has taken commits him to the absolute supremacy of the Pope in both his pontifical and civil character. Among other things, he must swear that he "will be faithful and obedient to St. Peter, the Holy Apostolic Roman Church, and our most Holy Lord, the pope, and his successors;" that he "will give them any assistance in retaining, defending and recovering the Roman Papacy and the Regalia of Peter with all my (his) might and endeavor;" that he "will resist unto blood all persons whatsoever who shall attempt anything against them;" that he "will seek out and oppose, persecute, and fight against heretics and schismatics against our Lord the Pope;" that he will maintain "the constitution of the blessed Pius of 1560, and the declarations of his successors, particularly those of Innocent IX., 1591, and those of Clement VIII., 1592;" that he will maintain the Papal claims to various Italian cities; and that he "will not seek absolution from any of the articles enumerated in his oath.

Such are some of the particulars embraced in the oath which Cardinal McCloskey has taken, committing him in the most complete and abject devotion to the Pope and his successors in office as ecclesiastical and civil potentates. It is well known that Pius IX. has never acquiesced in the suppression of the former States of the Church to the Kingdom of Italy, that he still claims to be their (temporal) sovereign, and that he has placed Victor Emmanuel under the ban of excommunication for having deprived him of his temporalities. Papacy in the person of the Pope has not relinquished a single one of its pretensions to the civil power. What has been lost in this respect has been lost against its consent, and with no other concurrence than that which necessity has forced. The Pope still insists that he is by right a temporal sovereign, and the cardinalate is theoretically a secular as well as a religious office, and in both aspects it acknowledges the duty of absolute allegiance to the supreme and infallible authority of the Roman Pontiff.

In this view of the question we are not a little at loss to see how Cardinal McCloskey can reconcile his official oath as a cardinal with his duties and obligations as a citizen under the constitution of the United States and of the state in which he resides. If the Pope should attempt to recover his so-called possessions from the King of Italy, if filibustering expeditions were organized in this country to aid his Pontifical Majesty in the effort, and if the president, as it would be his duty to do, should issue his proclamation forbidding all such organizations, what would Cardinal McCloskey do in such a contingency? Would he merge the citizen in the cardinal, and thus keep his faith with the Pope; or the cardinal in the citizen, and obey the executive authority of the United States? Would his Eminence "resist unto blood all persons whatsoever who" should by force dispute the civil authority of "our Most Holy Lord, the Pope?" Would he help "in recovering the Roman Papacy and the Regalia of Peter with all" his "might and endeavor?" How about seeking out and opposing persecuting, and fighting against heretics and schismatics against "our Lord the Pope?"

These may not, probably never will, become practical questions with the American cardinal; yet they are fair questions to test the nature and scope of the oath which he has taken. The oath itself might do very well for the *Dark Ages*; but in the nineteenth century and in this country it hardly fits the age or the place. The American people have happily come to the conclusion that popes, cardinals, bishops, priests, and all other ecclesiastical functionaries have no civil duties to perform except those of citizens, unless elected or appointed to offices according to the laws of the land. Cardinal McCloskey, whatever he may be in the theory of the Roman Papacy, is simply a citizen of the state of New York and of the United States of America, possessing the same powers and subject to the same obligations as all other citizens. The religious character of his office our institutions freely tolerate, but its secular character in this country is a mere sham and is rapidly becoming a sham everywhere else. It is at best a faded and worn-out figment of the past. The world moves, even if the Papacy does not.

We say these things in no disparagement of Cardinal McCloskey. We do not suppose the country to be in any danger because Pius IX. has seen fit to turn the archbishop into the cardinal, nor would it be if the cardinal should happen to be the next Pope and establish the seat of the Roman See in the free City of New York. There is room enough here for a Pope; and were he here, rather than in the Holy City, all his rights as a citizen would be defended and all his responsibilities as such would be enforced.—*Independent.*

The War Agitation.

Louis Napoleon once indulged in the remark that when France was satisfied the rest of the world might rest in peace. At the present time France is not at all satisfied, yet it is very anxious to have peace. But the map of Europe has been reconstructed since Napoleon's grandiloquent remark, and in the present disturbed condition of affairs in Europe, France is but a passive cause, and all war sensations are against her protest. The continent today is more of a military camp than ever before since the first empire. The elements are ready for a more tremendous struggle than has ever taken place on earth. In a recent essay by a military authority of high rank an estimate is made of the number of men maintained in the great continental armies, and the expenses involved. Including the reserves that may actually be called into service, it is stated that these military establishments number about 6,600,000 men, of whom about 4,500,000 are allotted to Germany, France and Russia in nearly equal proportions, with 1,000,000 to Austria, and 750,000 to Italy. One idea pervades all these establishments, and that is that a general war is certain to come in the near future. The chances between the several participants or combinations are so evenly balanced that the only advantage to be gained now is preparatory training. Hence all Europe is under military discipline and training.

France figures in these affairs in a role not very different from that in which she appeared for more than three-quarters of a century prior to Sedan. She is to a great extent the cause of this wonderful military absorption, but she does not want war. Her avowed purpose to have vengeance against Germany keeps millions of men in different countries in arms, yet she wants peace. Her greatest fear is that some one may precipitate the crisis, and force her into the struggle before her thorough preparations are complete. She has recently developed a remarkable degree of patience under provocation, and has allowed nothing to withdraw her attention for a moment from the great purpose before her, nor cause her to forget that peace is most essential in order to give her time for recuperation.

Prudence does not originate or circulate any of the war rumors now so prevalent in Europe. They all come from Germany. The French newspapers refer to them contemptuously, and declare them to be unfounded. The nation desires peace so earnestly that no credit is given to anything indicating that peace may soon give way to war. The matter of the Prussian note to Belgium ignored as far as possible in France. The French cause is imperiled by the agitation of war rumors, and Paris is [illegible] to have any such rumors flying about as have been flying about of late. Hence the [illegible] is no apparent pretext for hostilities, but with the desire present there is seldom any necessity to wait long for a pretext. While there may not be any immediate cause for the alarm recently felt very generally on the continent, it seems scarcely possible that the great contest will be long delayed. It may come at any moment. The position of the two nations is like two wild beasts glaring at each other, or two men standing each with a pistol loaded and cocked in his hand. The most trivial circumstance may develop hostile and fatal action. While such action may be delayed for sometime, it must come before a general disarming and disbanding of the military organizations can take place. When it does come it will be terrible beyond all precedent, and the most that can be hoped for is that it may be delayed until after the settlement and healing of ecclesiastical troubles in Germany so that the world may be spared the additional horrors which always attend a war in which religious questions figure prominently. —*Chicago Times.*

The School Question.

The Roman Catholics in many parts of the land are agitating the school question. Universal knowledge does not please them. They are great lovers of special knowledge, knowledge of Catholic history, Catholic literature, Catholic doctrine. They wish their part of the school tax to be turned over to Catholic guardians that it may be exhausted in filling young heads with the Catholic part of the world's facts and fancies.

That any state can become so corrupt as to aid thus a sectarian education, is hardly credible. The state deals in universal facts, such as arithmetic, grammar, reading, writing, geography, and so on, and can no more levy a tax for teaching church ideas, than it can levy a tax to hold church festivals, or foot the bills of a sewing society. The special work of churches must be done by the churches, for the state does not deal with men as Presbyterians, or Unitarians, or Catholics, but as human beings, and hence in its school it teaches universal ideas. If the Catholics do not like to have their children read the world's history, they should have been more careful about the kind of facts they put in those books. If the history of the infallible popes is not a kind of reading that promotes Romanism, the United States cannot help that. The article in a late "Christian Union" about a certain martyr is not fitted to kindle any new zeal over Presbyterianism, but the government cannot make any arrangement by which school children may be kept in ignorance of that bad chapter. All the state can do is to educate its youth so that they can read and write and thus escape the manipulations of bad men, and may become not only voting beings but thinking beings. If in getting such an education the youth should find out what a hard set their Catholic and Protestant ancestors were, and what follies they were guilty of in the name of God, the blame should fall far back upon those who were guilty of the follies and crimes.

It is possible the common school education does not do the most for the churches. Professor Patton confesses the public education to be an enemy of true religion, in that it breaks up the Calvinistic schools and places the truths of the world above the truths of Christianity. But the state is not attempting to make Christians, but good citizens, and hence the church must add its peculiar instruction to that of the public school.

This seems to us plain, but it is greatly to be feared that votes will be bought here and there until some of these states based upon simple human truths will become the teachers of Roman Catholic notions, and thus leave behind them the fundamental law of their life.—*Chicago Alliance.*

The Rest.

One of the confident assurances of the Scriptures is, that God has in reservation a rest for his people. This rest has been a subject of anxious waiting and longing desire through the ages agone. Weary and sad ones have been cheered and strengthened by the divine promises of rest in the life to come. Prophets and kings, apostles and martyrs have alike shared in this blissful experience. The testimony of "Paul the aged" aptly illustrates the splendid application to Christian experience, of which this subject is capable; and which is so clearly intimated in the gospel. His active and useful life was nearly ended. With great diligence and unfailing fidelity had he devoted the best years of his life to the onerous duties of an evangelist. If such a thing were possible, surely Paul had literally earned a heavenly crown and a heavenly rest. "I have fought a good fight" he says, as he goes down into the "valley and shadow" of the enemies' land; "I have kept the faith," he continues, as he glances back to the scene of many a hard fought battle for the truth and right. "Henceforth (this is the keynote of the passage) there is laid up for me a crown of life, which the Lord the righteous Judge shall give me at that day; and not to me only, but to all them also who love his appearing." There are no regrets or repining at the hard lot to which the apostle had been appointed in life. The battle was over—the work was done;—now comes the rest and victory. The glory of the future so perfectly eclipsed the sadness of the past, that the triumphing martyr deigns to give his life of work and trial only a mere mention, while his soul seems to feel and feast on the untold raptures of the brilliant beyond.

It is sometimes supposed that the heavenly world is to be a place of entire cessation from all species of work. There will be something to do even in heaven, for it is with this view that [illegible] to think that eternity is to be spent in perfect and undisturbed indolence. We rejoice to believe that it is not true. And yet the employment of the heavenly state, beyond the resurrection, will be tireless and restful. Immortality will not be subject to fatigue. It will be a state of restful labor. God led Israel by a remarkable series of gracious interpositions into Canaan, the reputed land of rest. But this was only typical and imperfect. The true rest is yet to come. Joshua, though he led Israel across the Jordan and established the chosen people in the land of promise; was not permitted to give perfect rest; it was left for Jesus, the antitypical Joshua, to lead true Israel across the Jordan of judgment into the eternal land of promise, and to this "rest that remains for the people of God." This rest comes when the redeemed hosts cross over. Then shall Israel come to Zion with songs and joy.

C. C. MARSTON.

CHICAGO, June 2, 1875.

Preach Christ.

Our readers need only examine how we preach Christ to form an idea how far we are evangelical. Shall we glory in the beauty of our composition, in the flowers of rhetoric, in the force of oratory, in the harmony of periods, and leave the cross out as unfashionable? Thus did not Paul. Shall we glory in the teachings—in the example of Christ—and not in the cross of Christ also? So did not Paul. Seat he is going into Greece, the eye of the world, and what did he do? "I determined not to know anything among you, but Jesus Christ and him crucified." He is going to Rome, the imperial city—among sages, generals, poets, legislators and statesmen. Will he not change the theme? Will he not there talk of the Supreme being, eternal providence, destiny, etc.? No. "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation, to every one that believeth, to the Jew first and also to the Gentile." And when he heard that the Galatians were about to conceal the cross, O, what were his feelings! They were about to blot the sun out of the firmament, and what would they have left but darkness, desolation, and death! The cross of Christ is the grand luminary of the Gospel system, from which all its parts derive light, life, and influence. All else is darkness; and God forbid that we should glory, on earth or in heaven, in life, or in death, save in Christ our crucified Lord! —*Robert Newton*

War and the Church.

John G. Whittier, in a recent letter says: It is cheering to note the general favor with which the plan of arbitration has been received by statesmen and civilians in this country and Europe; but there are other signs of the times well calculated to occasion solicitude on the part of every lover of peace. The menace of danger seems to come from the professed church of Christ. At this moment the peace of all Europe is threatened by the secret plots and monstrous public pretensions of ecclesiasticism. If war comes in consequence, if the fairest harvest fields of the world are made the arena of battle, men who claim to be especially the priests and representatives of the gospel of peace will be held responsible. Woe to that church which, for the sake of power and dogma, breaks the truce of God among the nations, makes its missionaries assassins, and mingles blood with its wine of sacrament. It is high time that the Christian church awakens to a full sense of its responsibility. If after the dreadful experience of 1800 years, it fails to perceive the necessity of shaking itself free of the barbarism of war, it has equal claim upon the world's respect and confidence. Its leaves are not for the healing of the nations.

The Church Surrendering.

T. De Witt Talmage, speaking of the present position of the churches, says:—"I simply state a fact when I say that in many places the church is surrendering and the world is conquering. When there is one man brought into the kingdom (?) of God through Christian instrumentality, there are ten men dragged down by dissipations. Fifty grog shops are built to one church established. Literary journals in different parts of the country are filled with scum, dandruff, and slang controlled by the very scullions of society, depraving everything they put their hands on. Three hundred and ten newspapers, and journals, and magazines in New York, and more than two hundred of them depraving to the public taste, if not positively inimical to our holy Christianity.

Look abroad and see the surrender. Look at the [illegible] of what pretend to be Christian churches to Spiritualism and Unitarianism, and the forms of devilism? Is Satan afraid in his pulpit and say that sermon you be hers, again you will be took do not the tight kid gloves of the Christian, diamonds bursting through, go on to their foreheads in humiliation?"

Luther's Views.

In commenting in Eccl. ix. 5—"the dead know not anything"—Luther uses the following language:

"St. Jerom may quite ingeniously applies this passage to the dead in purgatory; for Solomon here indicates that the dead are sleeping; and I believe that this is one of the clearest passages against those who talk much about what the dead and deceased are doing, and teach others to call upon the saints, and about purgatory; whereas God has not revealed anything more about what the dead and deceased are doing, than we find in his Word."

Upon verse 10, of this chapter, which declares that "there is no work nor device, nor knowledge nor wisdom, in the grave (sheol) whither thou goest," he thus remarks:—

"This passage also [illegible] to regard to the dead, that they sleep. The Holy Spirit has not revealed, in the Scriptures, what the deceased are now doing, but teaches clearly that we shall be raised from the dead. The deceased sleep neither days nor years. Hell, Scripture call that secret and hidden place, which is outside of this natural life, years, days, hours, time, whither the soul goes, which we cannot comprehend with our reason. But where and what that is, is not revealed, and nobody therefore can know anything about it; for the Scriptures say nothing about it until God raises the dead and brings everything to light.

The Pope.

Pope Pius IX celebrated on Thursday, May 13, his eighty-third birthday, and if he lives until the 17th of June next, he will have completed the twenty-ninth year of his pontificate. Other Popes have lived to a greater age than the present head of the Catholic Church, twelve of them having reached eighty-four, but the number of years of his pontificate surpasses that of any of his predecessors, even that of St. Peter, to whom tradition assigns twenty-five years' rule of the church. The present Pope was born May 13, 1792, received holy orders in 1818, was made an Archbishop in 1827, and a Cardinal in 1840, and on June 17, 1846, after the death of Gregory XVI., he was chosen Pope, being proclaimed the next day. There were then in the Sacred College sixty-one Cardinals, only eight of whom are now living, and but one of them, the Archbishop of Fermo, is older than the Pope, he being four weeks the senior. Pius IX., during his reign, has created ninety-nine Cardinals, of whom fifty have since died, and the College now numbers fifty-seven.

In a sermon delivered last Sunday, a prominent Congregational minister of New York city said that the children of the foreign-born inhabitants of this country—*Irish, Scotch, Italian, French, Norwegian, German* and so on—enter the public schools as representatives of these and all the nationalities which contribute to the composite population *of the United States*, and that they come out of them, at the close of their term of study, as Americans. This is, to a great extent, true, and it is one of the strongest arguments not only in favor of the system, but in favor of holding it to strictly American standards. The common schools of the country might not inaptly be termed manufactories of American citizens, and as such they are to be jealously guarded against all encroachments. In this spirit were certain resolutions adopted a few days ago by the Methodist Episcopal Preachers' Association of New York, against the proposal of the Roman Catholics to incorporate their parochial schools, under certain conditions, with the public schools. The preachers say that "while the common school system is not the ideal best that various religious bodies may severally imagine, it is, beyond comparison, the best that can be imagined under existing circumstances," because, among other reasons, it assures "homogenity and patriotic national spirit to the American Republic of the future." They therefore regard this proposal of the Roman Catholic as "insidiously dangerous to the liberties and welfare of the commonwealth."—*Indianapolis Journal.*

—One vice is more expensive than ten virtues.

—Rashness generally makes work for repentance.

—Reproofs are most profitable when least provoking.

—Wherever Abraham had a tent, God had an altar.

—Our own company we cannot avoid; make it then as good as possible.

—None could bear the sins of others except He who had no sins of his own.

—Our putting off the thoughts of Christ's coming will not delay it for an hour.

—Settlements and shelters of our own choosing, often prove uneasy to us.

—Exaggeration is the rule. We are neither so happy nor so wretched as we think.

—If you cannot reason or persuade a man into the truth, never attempt to force him into it. If love will not compel him to come, leave him to God, the Judge of all.

—Some people tell lies to children with a view of enjoying a laugh at their credulity. This is to make a mock at sin, and they are fools who do it. The tendency in a child to believe whatever it is told, is of God and for good. It is lovely. It seems a shadow of primeval innocence glancing by. We should reverence a child's simplicity. Touch it only with truth. Be not the first to blanch that lovely truthfulness by falsehoods.

General Items.

The [illegible] worm that appeared in many of the fields of Kendall county, Illinois. It is difficult to state what the damage will amount to.

A steer jumped from the rear window of a car on the Minneapolis and St. Louis road, near Minneapolis, on Saturday evening, and was killed.

Thousands of trees have been planted in and around Kiesota, Minn., this spring, and that hitherto almost bare prairie will soon present the appearance of a grove.

Wisconsin is suffering from the ravages of the chinch-bug in the wheat fields. In Dane county, and in the western part of the state in particular, the bug has assumed complete control of wheat fields, and has commenced its work of destruction at the roots of the grain. Many farmers have plowed up their wheat and have planted corn instead.

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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Letters for the Editor should be sent to the same place.

TO CORRESPONDENTS.

THE RESTITUTION advocates the final restitution of all things which God hath spoken by the mouth of all his Holy Prophets since the world began." It also advocates as a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of Kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the church, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. It also advocates a yearly burial of the Church in penitence, and immersion as prerequisites to the forgiveness of sins, and a holy life as essential for final salvation.

Communications.—The Editor will not be understood as endorsing all the sentiments expressed by correspondents whose articles are inserted under this head. Each writer is alone responsible for the article bearing his own signature. If the teaching of any writer is not endorsed, an article setting forth the views of the party differing may be forwarded. Free discussion of Bible doctrines on all sides will be allowed, but the Editor reserves the privilege of criticising those communications which antagonize a belief and obedience of the Gospel as a ground of salvation, or which undermine its principles.

Letters to a London Minister.

JOHN STUART MILL ON IMMORTALITY.

MY DEAR FRIEND:—In my last letter I stated that there was upon the part of man a conception of and a desire for immortality such as did not exist in any degree among the lower creatures, and this was so general and so spontaneous as to justify us in calling it an instinct. The history of man as a religious animal justifies me in saying this. In the absence of what I consider the scriptural doctrine of a future eternal life, as resulting from resurrection, man, left to himself, invented the theory of the immortality of the soul, and so satisfied, at least partially, in his own way, his desire for an after-existence. Even if we should suppose that his ideas of after-life were derived from an original tradition from the Creator, dimmed and distorted more or less by the corrupt channel through which it was transmitted, this would not much, if at all, abate the force of the very common belief in the idea. That which was held fast amid darkness and ignorance, and in spite of all outward appearance that death was to man what it was believed to be to all beside, the final close of existence, could only have been thus held fast because it was in truth an idea suited to the natural constitution of man. I then reckon the desire for immortality among the natural impulses, propensities, and instincts of man, and will consider what its existence among those instincts leads us to infer. I will first speak of what it seems with certainty to lead to, and then what it may lead us to consider as possible or probable.

The existence of this instinct after immortality in the human heart seems beyond any question to establish this, viz., that man, as he was created and made, was intended to live forever. When we find it to be the general rule that every natural instinct exists for a good end, and has a corresponding provision in nature for its gratification, we can not reasonably suppose that an instinct of so high a nature as this was planted in the heart of man unless it was intended to find its corresponding provision, and its only corresponding provision is *immortality*. Feeling, as he could not help feeling as a deep student of nature and its ways, the power of the general inference from an instinct to its gratification, and yet unwilling to go the apparent length to which the inference would lead, Mill attempts to show that human instinct after life finds its sufficient answer in the possession of that life which man now has. "What is called the desire of eternal life," he says, "is simply the desire of life; and does there not exist that which this desire calls for? Is there not life? And is not this instinct, if it be an instinct, gratified by the possession and preservation of life?" (P. 203.)

To suppose the yearning after immortality to find any suitable gratification in the possession of life for three score years and ten, or for as great a length of time as the antediluvians were possessed of, is a vain idea. The whole history of the human mind on this question in the history of its dissatisfaction with the possession of life only for a time. That which does not satisfy the instinct cannot with any propriety be called its suitable gratification. "Thus the desire for food is *only met by the supply of food of a* kind and quantity sufficient to keep man alive. The supply of food in such insufficient quantities, or such unsuitable quality as would merely protract for a little while a miserable existence would only be called the mockery, not the gratification, of the instinct of hunger. And in the very same way the instinct after *eternal life* met with the *gift of life for any limited period* would be the mockery of the instinct, not the answer to it. And we therefore lay it down as the undoubted conclusion of our reason, that the existence of the instinct after immortality in the human breast proves that man was originally made to live for ever.

But is this all? Does it prove no more than this? Does it not also establish with an equal force that man *will live for ever?* Of what use would anything less than this be to us?

Unsatisfactory as anything less than this would be to man, still we are compelled to say that the only thing which the instinct after immortality *proves* is that man was originally made to live for ever; but not that he will live for ever. For we must take all the facts of the case into our consideration. One of those great prominent facts is that *all men die.* Now let us take what different views we please of death, whether as the total or partial cessation of our life, there is no doubt that the general instinct of man turns strongly and with the utmost repugnance away from this death. Familiar as it is to us, visiting as it has every past generation, sure to visit every one of ourselves some day or other, all this familiarity has not removed or abated in the smallest measure our intense instinct against death. We shun it, we abhor it; nothing but terrible suffering ever makes us wish for it.

Now here to the thoughtful mind is a very strange condition of things. Here is an apparent, or rather an undoubted, conflict of instinct with fact. Man instinctively yearns after immortality; man instinctively turns away from death: and yet death inevitably comes to man! There is, in this whole history of our longing and our aversion and our actual condition, one of the strangest, if not the very strangest of problems that meets us all as we reflect upon ourselves. It points strongly to something wrong,—to something grievously out of place,—to something in a great and once perfect machinery out of its order.

But one thing this great fact of death proves beyond question is, that the great instinct after life eternal in the future does not give us any certainty that we will ever obtain it in any way. If the instinct leads us to suppose it will, the fact that our instinct against death is never gratified, shows us that here, for whatever reason, we cannot trust our instinct. This anomaly in the case of man and his instinct—an anomaly nowhere found in the history of the lower creation—would seem to point to this inevitable conclusion, that in regard to man there has been some departure from the original constitution of things, and that the only thing we can with certainty say is, that man was at first made for immortality, but that all his present yearning after it can prove is, that he may be regretting and pining for that which, so far as nature can tell him, he may have lost forever.

But is there not in the continued possession of this instinct after life ground at least for *hope* that it may be in some way gratified? Death may prove that there has been a loss, more or less, of that for which man at first was made; but may it not be permitted to hope that that which we desire so strongly may be restored to us? I suppose that its possession may reasonably lead to such a hope as this; but I doubt very much that our hope could justly be one of any strength. It would seem all to depend upon the continued feelings towards man of the Being who had first given him existence, and the voice of nature here would speak in very uncertain tones.

The faintness of the hope that reason permits us here to have of immortality from our desire of it will be further seen from another consideration which must not be lost sight of in this question. The desire for immortality is sufficiently general and sufficiently spontaneous as to rank it among human instincts; but it is certainly also the case that the desire for immortality is by no means an universal wish. Account for it how we will, there is among very large classes of men a positive desire for its opposite, viz., annihilation. The Buddhist religion embraces a greater number of votaries than either Christianity or Mohammedanism does, and it holds out as the highest prize for virtue in this world the prospect of ultimate annihilation in the next.

It may be said that the desire for annihilation exists only in debased and grovelling minds. To a very considerable extent, no doubt, this is true. We have no doubt that as a general rule, the higher and purer the order of mind the more does it stretch forward to the grand idea of immortality. But we cannot see that this weighs much in the present argument. It remains a fact that a very large proportion of mankind have come, from whatever reason, to regard annihilation as the most cherished of their ideas. This is a very serious set off against the instinct on the part of others for immortality.

But it is a very great mistake to suppose that it is *only the debased and the* grovelling to whom annihilation appears to be a boon. The writer who has suggested to us several of our present thoughts considers the desire to be one cherished by "philosophers" rather than by "the common order of mankind." (P. 122.) The history of his own mind, as presented to us in his "Essays," shows us this. It is a sad history. It shows us the miserable uncertainty and veering to the most opposite points of the compass of the very noblest human mind, when it has cast off its faith in the God and Father of our Lord Jesus Christ. For this purpose, as well as for its bearing on the immediate point before us, I will present a brief view of the opposite aspects of John Stuart Mill's mind towards the grand subject of man's immortality.

Take him in one mood. The prospect, however faint, of immortality is *his only stay. Rejecting the ordinary* Platonic arguments in favor of it as unworthy of serious refutation, and finding no acceptance with reasonable men,—rejecting the argument in favor of it arising from the instinct after it in the human breast,—as a matter of course, rejecting the testimony for it in the Christian revelation,—holding that for this, the grandest idea of humanity, there is no proof whatsoever, either in nature or revelation,—he yet, in one of his moods, clings to it fondly and desperately *as a hope.* Of this hope he speaks in the following touching way: "It's beautiful effect," he says, "is far from trifling. It makes life and human nature a far greater thing to the feeling, and gives greater strength, as well as greater solemnity, to all the sentiments which are awakened in us by our fellow creatures and by mankind at large. It allays the sense of that irony of nature which is so painfully felt when we see the exertions and sacrifices of a life culminating in the formation of a wise and noble mind, only to disappear from the world when the time has arrived at which the world seems about to begin reaping the benefit of it. The truth that life is short and art is long is from of old one of the most discouraging parts of our condition; this hope admits the possibility that the art employed in improving and beautifying the soul itself may avail for good in some other life, even when seemingly useless for this. But the benefit consists less in the presence of any specific hope than in the enlargement of the general scale of the feelings; the loftier aspirations being no longer in the same degree checked and kept down by a sense of the insignificance of human life,—by the dissatisfied feeling of *not worth while.*" (Pages 249-50).

Such is our author in one mood of his mind. It is his noblest mood, we feel; but still it is only one mood of a variable mind. For John Stuart Mill in one funny pleading for the bare hope of immortality as essential to sustain the efforts of man after excellence, we have him in another calling upon annihilation as the sorely-needed relief from the burden of existence. He supposes that after periods of existence of various lengths such a desire would come to all men. They would have had enough of existence, and would gladly lie down and take an eternal rest. The mere cessation of existence, he supposes, would be to them no evil, all its evil consisting merely in the illusion of the imagination of the living when they contemplate it at a distance. The one and only calamity which he will allow to belong to the theory of annihilation is that it shuts out all hope of reunion in life with those whom we loved here. This loss, he says, "is neither to be denied nor extenuated." (Pp. 119—121.)

Mill is anything but singular in the view that annihilation is to be regarded as a blessing. The Buddhist creed, embracing a greater number of mankind than any other faith, proposes it as the reward for virtue. And we thus see the real aspect of the human mind towards this whole question of immortality. It is far indeed from being universally believed in, or universally regarded as a blessing. Some ardently desire it; some as earnestly hate it. Some believe it; others reject it. If we were to give to human feelings a decisive voice in this great question—such a voice as they would give them *who would from man's hope for immortality* argue that immortality awaits him,—we would, it rather seems, as the most legitimate conclusion, suppose that immortality was the destiny of some, and annihilation of others. This, we may remark, was anything but an uncommon idea among the heathen. We have it, for example, fully and clearly expressed in an address of Titus to the Roman soldiers at the siege of Jerusalem, as recorded by Josephus.

The conclusion we would put to our readers, as that which should be fairly and legitimately arrived at, is, that this whole question is one for *Revelation to decide.* Such is the conclusion to which the acute mind of Mill led him after all his research. He says, "All inference and legitimately be drawn from these premises in favor of a future life." And his answer is, "It seems to me, apart from positive revelation, none at all." (P. 208.)

For nature seems here to speak not merely with various, but with inconsistent and contradictory voices as well. We have going forth from the human heart the longing for immortality, and *longing for* its exactly opposite, and these two opposing emotions expressed in every variety of phrase. To decide which is true, or whether there may not be in both, views their respective element of truth, appears to us to be just one of those great questions which we should expect to be answered for us in the case of a revelation from God. And that which we hold to be the most probable and reasonable conclusion from the whole judicial argument of the human mind in its contemplation of the subject, viz., immortality for *some* and not for *others*, is exactly what the Scriptures tell us we read it, teaches on its every page. Immortality as the issue of patient continuance in well-doing, not to be attained in any other way, and therefore not to be attained by all. (Rom. ii. 7.)

In concluding our few remarks upon this grand question of immortality and eternal life, we would wish to make a few remarks upon *one very* material difference between the view which is taken of it in God's Revelation and that in which it is regarded by a very large section of mankind.

Eternal life or immortality throughout Scripture is regarded as being essentially a *blessing.* It is put before the mind as the prize, the possession of which will repay a thousand fold every sacrifice we can make for it during our present life. In contrast with this a very large section of mankind regard immortality as a curse, and annihilation as a blessing. Whence does this contrariety of view arise?

The Buddhist and the philosopher *regard immortality from the aspect of this present life.* This present life, from various reasons, they regard as a burden. Hence eternal life, supposing it to be of a similar nature with the life here passed, they would regard, altogether intolerable because it was to continue for ever.

But Scripture, in speaking of eternal life and immortality, does not speak of it in this light at all. Life, as Scripture speaks of it, *is life as it comes from God*, not as it has been altered, lowered, shuttered by human sin. Scripture never contemplates life as it comes from the Source of life as anything but joy. Nature, as we view it, presents to us all the lower creatures as possessed of a life of enjoyment. She presents to us *one* exception—a great one—our own race. Why there should be this exception she cannot tell us, but Scripture does.

Once, our fables tell us, there was not this one exception which so much confounds and perplexes our minds. The "very good" which was said of every order as it came into being did not cease to be said of man when he walked forth upon the earth its lord and master. (Gen. i. 31.) Rather, the noblest in intellect and power was the highest in enjoyment. This highest order of creature fell from his first estate, and hence his subsequent life has been such as it is. But this one exception was not to be perpetuated.

Nature has now and then among its lower classes a lusus, a monster. We gaze at them in wonder in our anatomical collections and museums. The calf with five legs or two heads astonishes us. Probably these monstrous productions are meant to show us how readily, without some controlling power, the whole animal world might become one great collection of horrible, misshapen figures, inspiring disgust in the beholder. But we see that invariably death steps in and prevents the propagation of such monstrosity. What is thus seen in the lower creatures is seen also in God's dealings with man. The Scriptural doctrine of the destruction of sinners comes in as the exact parallel. Death is to remove the monsters of the higher order as it removes those of the lower order, and to leave in life only those which are beautiful, graceful and rejoicing. And it is therefore that eternal life is never contemplated in Scripture in any other light than as a thing of blessing. God's highest boon and blessing is enunciated in the simple expression, "eternal life," because it is life as all life comes from a good Creator, accompanied with all joy suitable to the capacity of the creature. God knows of no eternal life which is not also eternal blessedness.—*Eleutheros in Rainbow.*

The Jews and the Near Coming.

From the same authorities that teach me to believe that *Christ* will personally come again, I learn that the Jews as a distinct people will then be in existence, and that this keeping of them as a distinct people till then is for some special and important purpose to which there is frequent, distinct and plentiful reference in the prophecies. On this subject I do not "Judaize" any more than "Moses, the man of God," David, the man "after God's own heart," Isaiah, hallowed from the womb of heaven, Jeremiah, into whose mouth God said he had put his own words, Daniel, the "man greatly beloved" of heaven, Jesus, who is "God over all, blessed forever," Paul, the unsurpassed apostle, and John, "that holy disciple whom Jesus loved." If receiving the words of these holy teachers of the race taken in their literal grammatical sense, and if believing, holding and teaching what those words must teach to those who have no theories to maintain or pre-judgments to consult, is "*Judaizing*," then I am a *Judaizer*, but only then. If God has cast off the Jew finally and forever, and will never again send out to him any providential discriminations *or proposals, far be it from me to find* fault with him. He is the Lord, and doeth whatsoever he pleases; and blessed be his name forever and ever! But when he tells me over and over in his unfailing word, that he is not yet done with the seed of Abraham's loins; that in the dispensations to come he will be merciful to their unrighteousness "for the father's sakes," may, graft in again those same "natural branches" which because of unbelief were broken off to reclaim in blindness till "there shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob;" and that this is *his covenant unto them*, and one which as "faithful repentance," what am I, that I should interpose my prejudices, pride of opinion, fears of being called a hobby-rider, or anything else, to set aside what he has been pleased to tell me he intends to do with the Jewish race hereafter? Shall I be his meddler *in every other case, and yet turn* dictator to my God, or repudiator of his literal word, so soon as it comes to the matter of having to do again specially and peculiarly with the Jew? Willingly would I "cast away forever" any more "Jewish fable," provided I be not asked to cast away the word of my God, which cannot pass away, but abideth firmer than the mountains."

Neither am I reduced to the absurdity to which some of my brethren have ventured to conclude and assert, when I with all say "very emphatically" that those who suppose the Jews must be restored, re-nationalized and universally converted before Christ can or will come again, are resting upon what has no shadow of foundation in the Scriptures of truth. We have only to note the important patristic rule, so necessary to the right interpretation of God's word, in order to see that there is no inconsistency whatever in the two propositions. The rule is, "Distinguish the times, and the Scriptures will harmonize,"—parcel out the distinct things predicted into their right chronological relations and places, and everything comes into full and literal position in the grand scheme of God.

It cannot be too deeply impressed upon anyone's mind and heart, that there is nothing whatever in the prophecies of God, the fulfillment of which is to be placed between us and the coming again of the Lord Jesus. The signs may deepen and grow in intensity, but there is not one that is not already here and fulfilled to an extent putting it out of the power of any man, from God's word to say, that Christ may not come this very year 1875. But the coming of Christ does not instantly close up everything on earth, and suddenly end all its history! The coming is itself a complex event, stretching through various administrations and acts. The prophecies which foretold Christ's first coming can by no possibility be all referred to one precise day, hour, year, or scene, but distributes themselves over a period of more than thirty years. Christ *came* when he was born at Bethlehem; he *came* when called out of Egypt; he *came* when John presented him to the people as the Messiah; he *came*, when he announced himself at Nazareth; he *came* when he rode into Jerusalem on the ass; he *came* when he reappeared after his resurrection. All these separate presentations at different dates and places are comprehended under what the prophets, and we still, denote both separately and together by the general expression of his *Coming.* And as I am assured that it will be in the fulfillment of the several predictions of his still future *Coming.* It is not a singular and simple thing, all accomplished in a moment of time, but necessarily distributes itself over a variety of scenes, events and manifestations. We can by no manner of means do justice to the language of inspiration, and yet interpret all that is said of the second advent of one and the same thing in one and the same instant of time. Christ cannot come "as a thief in the night," and at the same time openly displayed in the clouds of heaven with "every eye" gazing upon him. It is not in the nature of things that his coming for his saints—the gathering of them up from their graves and fields and beds—should be identical in time and character with his coming "*with* his saints to execute judgment." The precise coming spoken of in the epistles to the seven churches, or that referred to in Rev. xvi. 15, cannot possibly be the same portrayed in Rev. xix. 11-16. The Scriptures also distinguish between a simple *parousia* or *presence*, and his *Epiphaneia* or *appearing*, manifestation. There may be *parousia* without *Epiphaneia*, though an *Epiphaneia* always implies presence, but distinguishes that presence as apparent, manifest, visible. And the chart of the whole matter which God has in mercy given us in the book of the Apocalypse, *demonstrates* that there are many and various events, phases, manifestations, and administrations, running through years and years, all of which belong to the one predicted future forthcoming of our Lord in the setting up of his eternal empire upon the regenerated earth, all of which are designated, sometimes separately and sometimes together, by the one wide expression of his coming. In that same chart we also find at what point in his series of transactions it is that the Jews again come forward as a distinct people. It is not *before* Christ is present at all, or while the present church period lasts, but after the church period has ended, and after *some of the greatest acts of the judgment* times have already been transacted. See the latter portions of Rev. xvii and xix.

And that same Paul, who tell us of a fulfillment and ending of the times of the Gentiles, to be followed by *the receiving again* of that natural seed of Abraham, so diminished, and broken off, and given up to judicial blindness during all this dispensation, also tells us something about the *when* and the *how* this reception, and grafting in again, and recovery from their blindness and divination, is to take place. As the ancient prophets, and Christ himself also, have indicated, it is to be by the miraculous and personal manifestation of Christ in his glory. It was so that Paul was converted; and he specifically expects that he was in this like an untimely child—one "*born before the time*"—as the clear meaning of the words is. How born before the *time?* Many conversions were occurring in his day and before; but his was the only one wrought by the miraculous personal manifestation of the glorified Jesus. And his conversion in this manner having been *before the time*, the inevitable implication is that there is a *due time* when conversions after this manner will be accomplished on a large scale. Nay, he distinctly tells us that his peculiar and undue conversion after this manner was specially intended to show how the thing was afterward in the *due time* to be. His words are: "For this purpose I had mercy shown me, that in me (in my case) first Christ might show forth all that long-suffering, for *an example of those who should (in the future) believe on him to life eternal.*" 1 Tim. i. 16. I give the exact rendering of the original. Paul was not the "*first*" convert, either in time of dignity; but he was the "*first*" convert by the personal appearance of the glorified Savior. His conversion is not a pattern, example, type, of Christian conversions in general, either of his own times or since. Who was ever converted after the style and facts in St. Paul's case. To this day that conversion stands out as something unique and peculiarly distinct from all others. And yet it was *a pattern* case occurring *before the time*, according to which there are to be multitudes when the *due time* comes. That due time for conversions of mad and murderous Jews by the personal manifestation of Christ, is the time appointed for his personal manifestation, and cannot possibly be any other time. Not *before* Christ's coming, then, but in some period of his manifestations and administrations in the ongoing series of events denoted by the general and comprehensive phrase of his *coming*, are the predictions of the conversion and grafting in again of the now blinded "natural branches" of Israel's stock to take place. It may be "fable" to some people; but it was not "fable" to Paul, nor Christ, nor to the heavenly powers whence came the Apocalypse, nor to the ancient prophets. I cannot, therefore, agree to cast it away as a fable, because some of my advent friends choose to abandon the principles of interpretation which they deem sufficient in other instances, in order to eliminate from God's plans and purposes what he has so plainly told us *is embraced in them. There* were those of old who lost their high calling by their boastful confidence against the bringing in of the Gentiles, and there are those now who need to look well to their ground lest by their boastful confidence against the Jews they be found trampling God's word under their feet. At any rate their damaging mistakes put forth with equal confidence respecting *the time* of the blessed coming, ought to teach them a little modesty as to how they write down Christ's ministers as hobby-riders and teachers of Jewish fables for presuming to believe that God means what he says with regard to the Jews as a race, just the same as when he tells us of the coming again of his Son, the resurrection of the dead, and the new heavens and new earth. Having been proved dreadfully mistaken in some of their main points of prophetic interpretation, they are just as likely to be as far wrong on "the Jew question" also, notwithstanding their confidence, and their impatience with students of the divine word just as honest, and as competent, and as anxious to get at and follow the pure truth of God, as any of themselves.—*Dr. Seiss.*

Ignorance of Scripture.

The ignorance of people of supposed culture of the most familiar passages of the Bible is well exhibited by the following from the Burlington "Hawkeye:" "There are always two sides to a question, and sometimes more," was the remark made by a man the other day, as he stepped into the court room during recess, and found the entire counsel in the Curtz will case wrangling over the Lord's Prayer. They each gave a different version of it, and finally referred it to the judge, who in turn shifted the responsibility to the clerk, who went down stairs and got a Bible, and after looking all through the Old Testament for it, gave it up and called in a Sunday School scholar who repeated it as it should be, and developed the startling fact that of the twelve or fifteen lawyers who had entered into the controversy, every one of them had been in the wrong.

—On the Public School question aptly says the "Churchman:" "We can afford to give our Ultramontanes a whole college of cardinals, red hats and stockings; acres on Fifth Avenue; nay, throw in a dozen ritualistic churches, rectors, acolytes and all; but this one school grant—never!"

THE RESTITUTION.

PLYMOUTH, IND.....June 23, 1875.

EDITORIAL DEPARTMENT.

☞ Our meetings in Goodland last Sunday were very interesting, and will prove to be of lasting benefit to the truth. The congregations were larger than ever before. A goodly number were convinced of the truth and will, we trust, obey the Gospel. We have not time to say more this week, as we are now going to press.

☞ *We have received the first* number of the "National Protestant," a new paper published in New York City, 67 Liberty St., at one dollar a year. It is a large quarto of sixteen pages, and its object is to maintain the position of "a high-toned, persistent, yet consistent anti-Roman-Catholic Journal." The crusade of Roman *priests against our common school system*, receives considerable attention in the first number. A more formidable crusade against human rights, and republican institutions, is contemplated by the hierarchy of Rome. Hence the publishers lift up this standard against this enemy that is now coming in like a flood. We think the publication of this serial timely, and wish it success, as our liberty to read the Scriptures, worship God, and proclaim our convictions of truth, depends upon the maintenance of our civil freedom.

Speculations.

In this number we publish an article from brother A. G. Shockey, upon the final salvation of the race. The arguments presented are those which have been presented over and over again by the Universalists. It appears strange to us that any Bible student should be led away *from the plainest statements* of the Holy Scriptures into the vagaries of the final salvation of the most hardened and prodigate characters. Brother Shockey admits that the penalty for sin is *literal death*, and that the wicked have fallen under God's great displeasure, but he has a loop-hole in some far away age, beyond the one thousand years for these men to come in. We can stretch our faith through the millenium, and plant our feet on the new earth beyond, but we see no hope for those who have trodden under foot *the* blood of the covenant and whose names are not found written in the book of life, but who are to be cast into the lake of fire which is the *second death*. The death to be destroyed is the Adam-death, but no account is given about a resurrection from the second death, which is eternal. *If we destroy the second death* we bring back

1. The Beast and False Prophet.—(Rev. xix.)
2. The Dragon.—(Rev. xx.)
3. The Grave.—(Rev. xx.)
4. Death.—(Rev. xx.)
5. "And whosever was not found written in the book of life." But who would *try* to bring all these characters back again and re-enact the awful scenes through which the world has passed?

All these different characters are represented as being cast *into the lake* of fire which seems to be a symbol of final and complete destruction. Now any argument that will release the wicked will also bring back the dragon and the beast, the grave and death. Will dead men be raised out of the new earth? Will sinners be put on trial in the new earth? It seems incredible. After *the one thousand* years, we have the final judgment and the destruction of all evil, then the new and perfect state. Those texts, therefore, which allude to all nations and families as being blest, must find their fulfillment in the Millenial Day of Christ's Reign.

To offer hope, therefore, to wicked *men in this life*, that in some far distant age, after the one thousand years, they will be made holy and happy is to preach a gospel unknown to Christ and his apostles. We cannot reconcile such a theory *with the many earnest* appeals of our Lord. Neither can we limit the awful threatenings of God to a mere temporal abode in the grave, with the added assurance, that they shall all come to the city in safety, after having had another trial. Such reasoning may do for speculation but it must beget in men a spirit of indifference *as to an immediate preparation* for eternal life.

The theory referred to converts the tares into wheat after they have been bound in bundles and burned; it makes the bad fish, in the net, into good ones, after they have been thrown away; it makes the goats into sheep after having been driven to the left hand. In short, *it converts* wicked men and demons into saints after the judgments of God have destroyed them from the earth.

The whole setting of divine teaching seems to be against this theory, and we earnestly hope that our brethren will preach to sinners that NOW is the accepted time. Did Christ or his apostles ever preach to ungodly men that they would ultimately come in even though they rejected Christ now? *If we follow their example* our course will be approved of heaven.

All Nations.

The phrase "all nations" is of frequent occurrence in the Holy Scriptures. It is stated in many passages that God will bless all the nations of the earth, etc. Statements like this *have led some to the conclusion* that all men will be saved. Those who take this view seem to confound the idea of *national* blessings with *personal* salvation, which will not bear the light of candid criticism. The Bible very frequently speaks about all nations being destroyed, wasted, scattered, rooted up, etc. But does any one infer that because a nation as such has been destroyed that therefore every individual is destroyed? Certainly not. Now if the destruction of a nation does not destroy each and every person *composing it, then is it* good reasoning to claim that every individual will be saved in an eternal state because all nations are to be blest? To us this reasoning is most fallacious. In Isaiah it is said: "Of a truth, Lord, the kings of Assyria have *laid waste all the nations* and their countries." Again, in Zechariah it is stated, "And it shall come to pass in that day that I will seek to *destroy all the nations* that come against Jerusalem." If the reader will take the trouble to read the context of these two quotations he will find that all the persons comprising the nations were not destroyed. It follows, therefore that a nation as such may be destroyed and yet many of the persons composing the nation survive.

The same is true of national blessings. Israel, as a nation, was saved from Egypt, and yet all the original persons *composing the nation* were destroyed except two. We claim, therefore, that it is most triumphantly established that a nation or *all nations* may be blessed in Abraham, but this will in no way prove the personal salvation of each individual. A little discrimination on this point would save much confusion in the study of the sacred Word.

One class are trying to prove that probation will entirely cease, when our Lord comes, and they base their argument upon those texts which refer to *the destruction of the nations* at that time. But we have seen that man's personal destiny is not involved necessarily with the breaking up of a national government. On the other hand another class are to prove the personal and eternal salvation of all men because God is to bless all nations. This view is just as unscriptural as *the other*. *They* are the two extremes which should be avoided by all Bible men. Let God's Word explain itself and all is plain. Let no one confound national salvation or destruction with personal salvation or destruction. Then we shall see divine harmony in the oracles of our Father which lead to *life* evermore.

The Generations and Prophetical Periods.

There is no question, pressing itself upon the public mind for attention, *entitled to more careful* consideration than the political one known as "The Eastern Question." The Moslem and his end is a subject of far more than ordinary interest, not only to the student of prophecy, but also to the diplomatist, who anxiously endeavors to forecast the effect that the dissolution of Ottoman supremacy might have upon the stability of other thrones. There are strange mysteries in this world of ours; often as the fated individual nears the termination of life, and treads close upon the confines of the tomb, its depressing chill reaches the heart of the doomed one, and becomes a premonition of approaching death. So when a grand crisis in human history is imminent—"the coming event casts its shadow before"—and the hearts of men fail under the forebodings of coming calamities. A nation's death, like that of most individuals, *has strange premonitions*.

The Crescent is fast waning, and will soon disappear forever from the political heavens. When it has gone down into the blackness of darkness, the "Star out of Jacob" will rise in splendor, and Jerusalem's desolation be ended, and Zion's warfare be accomplished. To man there is an appointed time upon earth, and his bounds that he cannot pass are set. Nations have their periods of existence, and anti-christian powers their times and seasons. From Papal hands the sceptre of temporal dominion has been wrested, and a giant arm now reaches for the Sultan's crown. The destiny of nations is *mysteriously interlinked*; and if the Turkish heart trembles as the foot-falls of coming fate are echoing upon the ear, the throned monarchs feel that the bolt that demolishes the seat of the Moslem's power, is but a single shaft from a dark tempest that will burst in *fury* over the Roman world, and leave only the wrecks of nations behind.

These direful foreboding are by no means groundless. The downfall of Mohammedan power is the signal of a world-wide and final revolution. The mystic numbers connected with its duration are found in the twelfth chapter of Daniel. The application of those numbers to Papal Rome has resulted in sad disappointments. They, unfortunately, have been supposed to teach the definite time of the resurrection of the saints, and of the second advent of Jesus Christ; but their true application is to Mohammedan and Jewish history. We defer a consideration of them till we shall have given *some conclusions upon* foregoing predictions in the preceding chapters.

In the seventh chapter of Daniel the history of successive earthly kingdoms is symbolized under the appearance of certain beastly monsters upon the stage, with their representative appendages. In this prophetic delineation Western Rome and the Papacy are the more prominent objects. The times of Papal supremacy, its cruel persecutions of the saints, its blasphemous utterances against the Most High, the gradual consumption of its power, and its final perdition, are the more particular designs in view in giving this prophecy. Here the career of the *great Western anti-christ* is fully delineated. In the eighth chapter of this book Eastern powers and Mohammedan supremacy particularly, are the leading objects of symbolization. The rise and downfall of the Persian and Macedonian monarchies are first symbolized, then the divisions of the Macedonian, and finally the rise, dominion, and downfall of Mohammedanism, or the Eastern anti-christ. Pagan Rome commenced a work of devastation, both in the East and the West, that succeeding wicked powers were to consummate. Pagan Rome destroyed Jerusalem, burned the temple, caused the daily sacrifice to cease, and scattered the remnant of the Jewish people, that survived the destructive war, into foreign lands; Mohammedanism succeeds Rome in trampling both the host and sanctuary under foot, in restraining the re-establishment of the Jewish worship, and in destroying the mighty and holy people. It is the power that continues the desolations, commenced by Pagan Rome, through the last end of the indignation. The Pagan and the Moslem are a unit in the work of taking away, and keeping away, the ancient, divinely appointed sacrificial worship from Jerusalem. Pagan Rome also commenced the work of endeavoring to extirpate the church of God, in the Western part of its vast empire, and in this work has been succeeded by the Papacy, which, in its horrible persecutions, has left to its Pagan prototype a character of comparative harmlessness, and innocency. A careful reading of Daniel's prophecy discloses three systems of abomination—Paganism, Mohammedanism, and the Papacy,—and the symbols of the latter two are,—*little horns*—one of which, on the head of the beast, denotes *the Papacy*, and the other, on the head of the goat, Mohammedanism.

We will now endeavor to trace out the application of prophecy to each of these abominations—to Mohammedanism particularly.

So far as *the vision of the eighth* chapter of Daniel is concerned, commentators are unquestionably right in explaining the symbols of the ram and he-goat as applicable to Medo-Persia and Macedon. The two horns of the ram represent the two dynastic branches of the one great national power, before which, under such leaders as Cyrus, no other national power was able to stand. Westward, northward and southward it was victorious. But kingdoms have their times, and prophecy foretells a succession of empires. A monarchy, symbolized by the rough goat, rises in the West, and, under the leadership of Alexander, overthrows *the monarchy, before whose prowess* Babylon had succumbed. When Grecia had waxed very strong, the great horn was broken, and four others arise in its place; to these, as the last great power reigning over the territories where the monarchies represented by the ram, goat, and preceding horns had dominated—"in the *latter time* of their kingdom"—finally succeeds the "little horn, which waxed exceeding great, toward the South, and toward the East, and toward the pleasant land." There can be no question that Mohammedanism has been the exceeding great and controlling power over the countries that formed the various kingdoms which succeeded the empire of Alexander. Like the bishop of Rome, its power was small at first; but like the Papacy, in assuming spiritual prerogatives, it soon became exceeding great. A mighty power arose from nothing. Powerless, and without prestige at the first, Mohammed soon gave law to millions. "At the end of the first century of the Hegira," says Gibbon, "the Caliphs were the most potent and absolute monarchs of the globe. Under the last of the Ommiades the Arabian empire extended two hundred day's journey from East to West, from the confines of Tartary and India to the shores of the Atlantic ocean."

The solid and compact dominion from Fargana to Aden, from Tarsus to Surat, was four or five months march of a caravan. One hundred years after his flight from Mecca, the reign of the successors of Mohammed extended *from India to the Western* shores at Europe, embracing Persia, Syria, Egypt, Africa and Spain. Subsequently Asia Minor and Greece became the conquests of Ottoman power and since 1403, the Sultan has been seated on the throne of Constantine. Truly he has also waxed great to, or rather against the host of heaven, and this too by reason of transgression. The disobedient Jew and the apostate Christian have alike been cast down before him; and the stars, or rulers, of the host have been stamped upon by him. Principalities and bishoprics have alike fallen under his despotic sway. He stood up also against the *Prince* of the host—*the Prince of* princes. He acknowledged the mission of Christ as a prophet, but professed himself one greater. Teaching his followers to entertain a high and mysterious reverence for the Son of Mary, as an apostle of God, and conceding the immaculate conception of his mother, a doctrine borrowed from the Koran by the Latins, he, nevertheless, represented Him as a mere mortal. He also taught that Christ was not crucified in reality, but that a phantom or criminal was substituted in his place, and that Christ, as *an innocent saint*, was translated to the seventh heaven. He also claimed that the predictions of Moses concerning a future prophet, and of Christ concerning the *Paraclete* or comforter, were fulfilled in him, as *the last and greatest of the apostles of* God.

He thus set himself up to subvert the Christian religion by the substitution of his own, and by these arrogant claims endeavored alike to destroy the Jewish hope of the Messiah, and the Christian's anticipations of a glorious kingdom under the administration of the Son of God.

As our paper is becoming somewhat long, we leave our further expositions for another time. S. A. C.

Report of Labors.

The discussion announced in the RESTITUTION, to commence at Coopertown, Brown county, Ill., is numbered with the things that are past.

My opponent, Mr. Scott, failed the most signally of any man whom I ever heard attempt to discuss any question *before the public*. He occupied most of his time in ridicule and everything else except argument. Adduced nearly all the texts usually quoted to sustain his side of the questions, but failed to make the points usually made by able debaters. The result was good. Many friends were made for the truth. The prospects are very fair of many accessions to the friends of truth, as the result of this discussion.

The attendance was large, and the interest from first to last very good. *Our friends* and brethren talk of building a house of worship at Coopertown. They will never have a better time. Many of those without will assist them. We can get no place in Coopertown in which to hold meeting. The Baptists, with whose minister I debated, control both the meeting houses and the school house. I hope our brethren will improve the present opportunity, and avail themselves of the interest created by the triumphs of truth, to build a fine church or hall in which to hold meetings. J. M. S.

From Sister Parry.

BRO. REESE:—Several months have passed away since the readers of THE RESTITUTION have seen anything from my pen, but it is not because my interest is waning in the soon-coming kingdom of God, when the rightful heir to the throne of David, (and "Solomon, who sat on the throne of the Lord, and prospered, and all Israel obeyed him," 1 Chron. xxix. 23), shall *return to reign*, and execute judgment and justice in the earth.

"Well, dear pilgrims, I am looking and hoping for that day to come; that shall *in due time* put an end to sin and death. The past winter has been a sad *one to me, and the spring, more so;* I have sat alone much of the time, with my sick husband, and have seen him pine away *and die*. He died the first day of May, in hope of life eternal in the kingdom of our Redeemer. It was blessed to see with what composure he met the tyrant, death. A neighbor and his wife came in to see him just before his breath stopped. The man sat down by his bed, supposing him unconscious, and put his finger on his pulse, when he opened his eyes and asked calmly, "Very low?" The neighbor said, "Yes, I don't feel any." "I can't live much longer, then, can I?" said the dying man. "No," said the neighbor, "I think not; how do you feel about it?" "All right," he answered, with emphasis, "and I want to meet you all in that blessed kingdom." All in the room were much affected to witness his calmness and resignation in view of death. The *popular church*, think we who do not believe that man has an immortal soul that soars away to the skies at death, cannot die peacefully, or triumphantly, as they are pleased to call it. I wish all such had seen my husband die. A Congregational deacon came from an adjoining town to our house a few days before my husband died. He saw that he must die, and tried to comfort him by *telling* him of the better country, (heaven.) "There will be indeed a *better country*," said the dying man, "when Jesus comes to remove the curse from this earth, and *fit up a home* for his people. There will be no sickness nor death there," he said, "and if I die I expect to lie down in the grave, and wait till Jesus comes." The deacon could not say anything more to him, but probably pitied him to think he had not yet a better hope to comfort him. But, dear friends, the apostle calls *it a blessed* hope, and I feel that it is truly such. It is blessed in life, amid all its trials and perplexities, to sustain and comfort. Oh, what could I, poor *mortal*, do without such a hope? Since I embraced the doctrines of the Bible I have been called upon to part with a dear father and mother, and three children, (all I had,) and now my husband is laid away in the silent grave! *Do I not know* how to prize the hope of a resurrection? I feel that I do, dear friends. The *blessed hope* grows dearer and more blessed to me. The Lord has not suffered me to be left alone, or without friends, praise His name! I have an adopted daughter, (adopted when she was six years of age), who has three children that are a comfort to me in my widow-hood; and I have another 10 years old that I took to take care of two years ago. So by trying to do good to others I find I am doing good to myself. O, that Golden Rule! "Do unto others as you would have others do to you," has proved GOLDEN in my case, as it will in all *others*.

I am isolated from all of like faith, out of my own family, but that does not discourage me, and I am trying to sow the seeds of truth "beside all waters," or wherever I find opportunity, praying the Lord to bless His own truth. My prayer is, that Jehovah will bless all who are engaged in spreading the glad tidings of the coming kingdom of our Lord Jesus Christ, and cause men who have the means to sustain them in "their work of faith, and labor of love."

ABBY A. PERRY.

Scripture Illustrations.

A terra cotta vase lately discovered at Illilah, near the site of ancient Babylon, now in the British Museum, is probably a divining cup. It has an elevation or boss in the middle—a peculiarity of that utensil—and a magical inscription around the inside in square characters, and dates most likely from the times of the later Jewish schools at Babylon. The manner of divining is not known. The Talmudists say by striking—a sort of spirit-rapping as old as Joseph; but, from the Hebrew word for divination, it was probably by a muttered incantation. In Gen. xxx. 27, our version wrongly renders this word. Laban says: "I have consulted divination, and the Lord hath blessed me for thy sake." But our version strangely renders it: "*I have learned* by experience that," etc. Our translators evidently followed the Vulgate "*experimento didici*" with a misapprehension. The true meaning of *experimento* is "by augury," as in the usual Latin phrase "*experiri augurio*"—*e. g.* Livy, *I. 36.* The word for cup, both in the Hebrew and in the Latin, in Gen. xliv. is not the ordinary word, but one specially signifying, according to the old authorities, a cup of the sort used in religious or magical exercises.

According to H. Fox Talbot, the Mazzaróth of Job is probably to be interpreted as the constellations which marked the watches of the night by coming to the meridian. He reasons therefor are the meaning and use of the word Mazzaróth, of perpetual recurrence on the Assyrian astronomical tablets, meaning "a watch," and the finding of its plural, or Mazzaróth-Shath, on one of the tablets, which reads "He did not watch the stars of heaven nor the Mazzaróth"—*i. e.*, not the watches. The verb from which these nouns come is of frequent use in Assyrian and occurs in Hebrew (and Syriac) as, *e. g.*, Psalm cxli. 3.—"Watch the door of my lips."

In Rawlinson's "Inscriptions," Vol. IV., pl. vi. l. 37, according to George Smith, occurs a very curious illustration of a chapter in Revelation. Rev. xxi. 15, reads: "And he that talked with me had a *golden reed to measure* the city, and the gates thereof, and the wall thereof." The cuneiform (Assyrian) passage above referred to reads: "1. *A golden reed*, very long; a reed very precious. 2. the splendid *measur of the gods*. 3. It was a *reed of pure gold*, whose scale was cunningly divided." Here the word for "reed" is the same with the Hebrew used in *Ezek. xl. for the measuring "reed,"* the well-known word that appears in various languages and in our English "cane." The word for "pure gold" is the Hebrew "*paz*," which occurs several times in the Bible with the same meaning. The word for "scale" is the same word used in the Bible for *Jacob's scala* or ladder. The Assyrian *pasur* is often mentioned and said to be made of pure gold; but, further than this technical use, its meaning seems not to be settled.

No Compromise with Popery.

Every true Protestant will most assuredly say, Amen to the following sentiments, expressed by Rev. J. S. Willis from the pulpit of the Seventh Street M. E. church, in this city: "The Bible is eyes to the blind, feet to the lame, comfort to prisoners in their gloomy dungeons. The Bible has unfassed the chains of slaves, *has made* the wilderness to blossom as the rose, and through strife and agony and grief and the din of life has taught lessons of duty; and our fathers put into our schools a book so noble and inspiring. Our Republic is the highest exponent of human liberty, the loftiest thought of centuries, the result of the principles of the golden rule filtering down through society. We want to continue our glorious American Republic. We can't do it without the Bible. There is no reason why it should be excluded from our schools. The Bible is part and parcel of our American civilization. It is charged that it is a Protestant Bible. It is not a Protestant Bible; it is an American Bible—a republican Bible. Is it not an invasion to attempt to take it from the schools? The Catholic says, 'I have a conscience, and protest against the Bible in our schools.' The Protestant says, 'I have a conscience, and protest against the Bible being taken from our public schools.' Here is conscience pitted against conscience. Who is this that is clamoring about invasion of rights? It is the Roman Church. Such talk does not come well from this source. This is the church that has cut off tongues and toes and applied hot pincers to the flesh and *fried heretics on gridirons*. Clamoring about the invasion of rights does not come well from the representatives of the church that burned Wycliffe and the glorious old martyrs of the past; that perpetrated the atrocities of St. *Bartholomew's Eve in Paris; that to*day furnishes three-fourths of our paupers and nine-tenths of our convicts; that got up the Kim Park and Orange riots, and that sent emissaries here with the blood-red terretta to set up a principality among republicans. The engines of the Inquisition are still fired. We ask moral and not religious teaching. The true issue is not the Bible. The first step is to get the Bible out of the schools and then put in parochial Roman teachers. Let there be no temporizing and no compromise. The Roman Catholic church never temporizes except with the fagot and fire and drawn sword and rack and dungeon. Let there be one Bible, one faith, one baptism, one God."—*National Protestant.*

NEW YORK, June, 1875.

The Early Triumph of Christianity.

"A being, known to the world only as a Jewish peasant, delivered a system of doctrine which overthrew, not merely some foolish philosophy or some harsh superstition, but both the theory and establishment of the state religion, guarded and fought for by the armed strength of the most powerful government of the greatest of all empires.

Thousands and tens of thousands owed their daily bread to their connection with that religion. Millions on millions had identified it with all their conceptions of life, of enjoyment and of that obscure hope in which the heathen saw a life to come. The noble families owed to it a large portion of their rank and influence.

The Emperor himself was the High Priest. Old tradition, invigorated into *living belief*, made it the pledge of safety to the empire; a sacred protector, without which the glories of Roman dominion were destined to inevitable ruin. Yet against this colossal and haughty edifice—the consumate *work of sublimity and strength*—stood forth a solitary being, and at his word the whole pile fell; the great fortress that towered up to heaven, came, wall and gate, to the ground. And by what means had this been done? By nothing *that can find a parallel in the his*tory of human impulse. Signal authority, enthusiasm, wealth military genius, the promise of splendid success, visionary doctrines, the display of a sensual paradise, have made proselytes in barbarous ages, or among the loose creeds of contending heresies. But the founder of Christianity cast away all those weapons of our lower nature. He shrank from no declaration of the most unpalatable truth. He told the Jew that his spiritual pride was a deadly crime. He declared that the cherished impurity of the Gentile was a deadly crime. He plucked up the temporal ambition of *his followers by the roots*, and told them that if they were to be great, it must be through the grave. In the full view of unpopularity, desolation and death, He pronounced to the Jews the extinction of their national existence; *to the disciples their lives of* persecution. At the time of his death his name had scarcely passed beyond his disciples' province; and when at length it reached Rome, it was known only in contemptuous connexion with that of a crowd of unfortunate men condemned to the rack and the flame. Yet within the life of a man, his religion constituted the worship of emperor and people; his doctrines were acknowledged as inspirative, and the civilized world bowed down before Him as the God whom the heaven of heavens cannot contain. These wonders are familiar to the Christian; but they are still wonders; the mightiest *phenomena on which* the *spirit* of man can gaze; the stars of our moral twilight, and worthy of our loftiest admiration, till the gates of the grave shall be unbarred, and the vision of glory shall spread before us without a cloud."—*Crosby on the Apocalypse.*

With all the Heart.

That was a striking thing said of one of the kings belonging to the Hebrew royalty, when the work and the results of his successful reign were being summed up: "He did it with all his heart and prospered."

This doing things with a hearty enthusiasm *is often* what *makes the doer* a marked person, and his deeds effective. It is so everywhere. The most ordinary service is dignified when it is performed in that spirit. Every employer wants those who work for him to put heart into *the toil*. He soon picks out those whose souls are in their service, and gives them evidences of his appreciation. They do not need constant watching. He can trust them in his absence. The places of honor and profit naturally fall to them. They are the rising members of the toiling brotherhood. They grow. They succeed. They are honored. They are in demand. They rebuke indifference and inspire fidelity in others by their example. They prosper, for they work in harmony with the law which God has established and maintained in the world.

In the sphere of religion this heartiness *is service is specially needful* and vital. What is not done heartily here is hardly done at all, as God estimates it. He wants sincerity, resolution, persistence, enthusiasm—not merely the consenting word and the formal act. A service that begins and ends with the letter is never acceptable service with him. The Pharisee's tithes of mints and anise and cummin are often an offence; the publican's penitent cry, and the poor woman's gift of two mites, wear a right royal glory in his eye, because he sees the wholesouled devotion that lies behind them. —*Morning Star.*

Textual Distortion of Truth.

The Hon. W. E. Gladstone, in his new pamphlet makes incidental allusion to narrow and partial ideas or Christianity derived from the interpretation of *isolated texts, and remarks: "Is not* the function of the church to study the Divine Word as a whole, and to gather into the fact of her teachings the rays that proceed from all its parts? Is not this narrow, sterile, *willful textualism* the favorite resort of sectaries, the general character of all license and self-will that lays waste the garden of the Lord? Is it not this that destroys the largeness and fair proportions of the Truth, squeezing here and stretching there, substituting for the reverent jealousy of a faithful guardianship the ambitious aims of a class, and gradually forcing the heavenly pattern into harder and still harder forms of distortion and caricature?"

—Conscience is a judge placed in the interior of our being.

—God allows room for repentance, and so must we.

The Rock that is Higher than I.

ELVIRA S. TENNISON.

While in affliction's dark'ning night
I drift upon a stormy sea,
The clouds of gloom obscure my light,
And hide the sheltering Rock from me.

O'erwhelmed my heart, depressed my soul;
My sinking spirit lifts the cry—
While wave on wave of sorrow rolls—
Where is the Rock that is higher than I?

The raging storm abates at length,
And finally through the mist I see
A bow of purest hue—an arm of strength—
Is reaching still from the Rock to me.

Still doubts and fears fain struggling long,
My frail bark tossed by wind and tide,
Would soar to the Rock so high and strong,
Fain drop the anchor, and there abide.

Guarding me 'gainst the fulfilling ear,
While o'er head star of hope is set,
And pushing toward the star-lit shore,
Safe to the Rock that's higher than I.

Though other lights and hopes may flee
On which my faith and love rely,
There shineth ever true to me,
The Star—the Rock that's higher than I.

O Rock of ages—Rock sublime!
Cleft for us—fallen, helpless, lost;
Unmarred by storms, unchanged by time—
We will cling to thee forevermore!

—*Rochester, N. Y.*

Are the Saints with Christ Between Death and the Resurrection?

L. G. KERR.

From the extreme popular view of immortal-soulism some have dissented, claiming that souls do not go to heaven at death, but only to paradise or hades, and that this is a subterranean region in the interior of the earth. Yet among the many speculations on this subject they have never been able to show the entrance to it, or give a satisfactory *description thereof. Some of late* think they have discovered the entrance gate to it—upon the investigation of the Great Pyramid of Egypt. It is said that there is a throat in this pyramid which leads down into the heart of the earth, to the intermediate state, *and this is the place by which Christ* entered paradise with the thief on the day of his crucifixion, and into which the good of all ages have been passing at death. This is quite a discovery for the advocates of that theory, and will doubtless relieve their bewildered minds some. But if they would only turn to the word of God, they might be delivered from this unnecessary *trouble much more easily.*

Geologists say that the whole interior of the earth, save only about thirty miles or so of the outer surface, is an internally heated mass, in a condition of molten fluidity, which leaves no place in it for a paradise for the *righteous to inherit or a hell for the* conscious existence of dead men. Yet it is claimed that the interior of the earth is a receptacle of saints and sinners at death, when they are rewarded and punished according to the deeds done in the body. Upon this point, however, the *Bible* is so plain that there is no room for misapprehension. It forbids the existence of a burning hell until the judgment, and also the punishment therein, or the entering of Paradise until that time.

If men are rewarded or punished before the day of judgment, they are rewarded before they are judged, for John says, when "the kingdoms of this *world* become the kingdoms of our Lord and his Christ" (which has not come yet), "the time" comes that "the dead should be judged and that thou shouldest destroy them which destroy the earth." Rev. xi. 15–18. This cannot be true if the theory above referred to *is true, and to this agrees 2 Cor. v. 10:* "We must all appear before the judgment seat of Christ, that every man may receive the things done in his body, according to that he hath done, whether it be good or bad." Why such language if men receive for the things done in the body before that? There is a mistake somewhere, and if the Bible is right, the mistake is in the *theory, which rewards and punishes prior* to the judgment.

Some set up the claim that Peter's "spirits in prison" prove the punishment of the wicked before judgment. But let us see how that will agree with their own teaching upon the subject. Peter says: *"By which (spirit) he* (Christ) went and preached unto the spirits in prison." 1 Pet. iii. 19. We are told that "spirits in prison" signifies sinners in the burning hell in the heart of the earth, and that Christ descended from the cross into this hell and preached to impenitents who were writhing in torments, which preaching was of three day's duration, at the end of which time he came back and resumed the house, the body, and took it along with him. Now how will this tally with the common assertion that Christ and the thief went not to Gehenna fire, but to paradise the same day he hung on the cross? Or is it *intended to teach that paradise and* hell are both one and the same place; and to have the thief go to hell after all.

But we are told again that the thief is now in company with Christ. Then it follows that paradise is not in the earth, for Christ is in heaven, and has been ever since his ascension. Stephen saw him standing on the right hand of God, Acts vii. 56. The angels said he was "taken up into heaven." Acts i. 11. Peter said that "the heavens must receive him until the time of restitution of all things," which time has not yet come. These passages prove to a demonstration that paradise is not where *some say it is, in the intermediate state* in the earth, but is in heaven.

In the "Herald" for February 24, 1876, an article appeared on the coming of Christ, in which article the writer speaks of the death of the body, and at that time "we shall depart and be with Christ." Many have become skeptical of immortal soulism, as it is commonly taught, with the idea of men being *ushered into the presence* of God at death, and have modified their views a little by sending them into the intermediate state, and this writer seems to be one of them. But it will be seen that when hard pressed to prove the latter theory that souls go to an intermediate state—*they have to use the* same arguments they would in support of the former, which does really prove too much for that theory.

If "to depart and be with Christ" means personal presence, then we are *nearer him while* on the earth than though we were in it or under it. And then for this text to prove anything, it must prove that after death saints are in the very presence of Christ in heaven, and how will this agree with the Scriptures. Let us see.

Said Jesus to the officers, "Ye shall seek me and shall not find me; and where I am there ye cannot come." John vii. 34. It cannot be argued that this meant that wicked men as they were could not come, but it is harmonious with another statement upon the same subject, as recorded in *John iii.* 13, "no man hath ascended up to heaven," for the good reason that it was not in the divine economy to take man to heaven at any time, but to bring heaven to man upon earth. For he created the earth for man, and "created it not in vain," but to *be inhabited* (Isa. xlv. 18), and he gave it to man (Psa. cxv. 16), and when man dies upon it and is buried in it, a resurrection from the dead is essential to make him live upon it again. That those who are fallen asleep in Christ are not in heaven, present with him, enjoying something that never was promised to them, but are awaiting the sound of the *trump* of God, when they will be raised to immortality, and then they "will be" present "with the Lord," and not before. 1 Cor. xv. 52–53; 1 Thess. iv. 16–17.

We conclude then, *from the foregoing*, that the dead saints are not present *with Christ personally, neither in* heaven or earth. For to be in the intermediate state in the earth would not be present with him, for he is in heaven, and no man can go there, any more than they could in the type go into "the Holiest of Holies," while the high priest was *performing the work* of atonement for the people. No man was allowed to enter into the tabernacle made with hands, which was a pattern of the true tabernacle in heaven (Heb. viii. 1–5), and the anti-type demands this. "For Christ is not entered into the holy places made with hands, *which are the figures of the true,* but into heaven itself, now to appear *in the presence of God for us.* And unto them that look for him (as they did for Aaron) shall he appear the second time without [a] sin [offering] unto salvation. Heb. ix. 24–28.—*Advent Christian Times.*

"A Fair Chance."

I understand the advocates of the *"fair chance"* question to argue that the blessings promised through Abraham's seed to all the kindreds of the earth is simply to "hear the gospel," or "have a chance to be saved." Now brethren, it seems to me, if your conclusion is correct, that the blessing *would prove to be a curse, instead of* a blessing to a majority of mankind. For the masses that have the Bible within their reach do reject it. More than this, if I understand matters correctly, some classes have had more than one chance already. For instance, Judah, *who rejected the offer,* went into captivity to Babylon, and returned to their own land. And through the instrumentality of the Son of God the offer was made again; and yet the majority rejected it.

But if the promise, which was made with an oath, to all the kindred of the earth, consists of merely a chance to be saved, why a chance to be saved is all *there* is of it; and all that have had the chance have got the blessing. Abraham had the chance: therefore he got the blessing! But the apostle says "he died in faith, not having received the promise." Heb. xi. 13.

But again, if a chance for the bless*ing is the blessing itself, then all that* availed themselves of the chance from Abraham down to Christ got the blessing contrary to God's ordained rule, for it was to come through Abraham's seed, and that seed is Christ. Gal. iii. 16. Surely it was not obtainable before the seed came.

I understand that the promised blessing is in the great future; which even the ancient worthies have not yet obtained, whatever it may be; and it will embrace every human being, yes, "all the kindreds of the earth." Says the Psalmist: "All nations whom thou hast made shall come and worship before thee, O, Lord, and glorify thy *name.*" *Ps lxxvi. 9. This is the same* language used in the oath to Abraham, "all nations." And Peter says it embraces "all the kindreds of the earth." Acts iii. 25. It is the will of God to have all men to be saved and come to a knowledge of the truth. 1 Tim. ii. 4. Does God desire a *thing* He can *not* accomplish? "Thy will be done in earth as it is in heaven." Matt. vi. 10. Would Christ instruct His disciples to pray for a thing that never will be? or will not the Lord cause His will and pleasure to be done? Hear what the prophet says: "My counsel shall stand, and I will do *all my pleasure.*" Isa. xlvi. 10. God is able to do all His pleasure, and *no doubt will, for we think His grace* abounds at least equal to the offense. The offense has affected every human being, and will not His grace reach as far? Is there no balm in Gilead? Can not the Great Physician remove the cause and destroy its effects? Let us see. "Therefore *as by the offense of one* judgment came upon *all* men to condemnation: even so by the righteousness of one the free gift came upon *all* men unto justification of life. For as by one man's disobedience many (all) were made sinners, so by the obedience of one shall many (all) be made righteous. Moreover, the law entered that the offense might abound. But *where sin abounded, grace did much* more abound, that as sin hath reigned unto death, *even so* might grace reign through righteousness unto eternal life by Jesus Christ our Lord." Rom. v. 18 to 21. All were affected by the offense. All must be affected by the "free gift," *and that is unto justifica*tion of life?"

Can it not be true, brethren, that the disobedient will suffer the penalty of their sins, and yet be saved in the "ages to come?" It seems to me they can. *Is there any place in the Word* that threatens the sinner with *endless* misery, *endless* punishment, *endless* destruction, or *endless* death? I feel sure our brethren are too well posted on the words, everlasting, forever, eternal, etc., to claim endlessness from any of them. Even the word *perpetual does* not signify endlessness. "Eternal life" does not of itself imply endless duration, but simply "life of the age." Men who live in the "age to come," which is called "everlasting life," will die. The Sodomites suffered the "vengeance of eternal fire," (vengeance of the age,) but not endless fire, for they will be re*stored* back to their old estate. Ezek. xvi. There was a time when they worshipped the God of heaven, and thus I understand to be their "former estate," or at least they were "confederate with Abraham." But there is life without end, which is definitely *expressed by the* word "endless." Heb. vii. 10. But "endless death" is not in the Bible.

We believe Judah and Israel will be restored. And Ezekiel says that they were more wicked than Sodom. We should not be slow to believe anything that is plainly written in the *Bible.* The prophet says: "And it shall come to pass in that day that the Lord shall *punish* the host of the high ones that are on high, and kings of the earth upon the earth. And they shall be gathered together as prisoners are gathered in the *pit* (dungeon) and shall be shut up in the prison, and after many days shall they be visited." Isa. *xxiv. 21–2. Doubtless these* are wicked characters that oppose the Lord when seated on His throne. Yet there is a promise left them that they shall be visited after many days. If the Lord will, who will object?

Again, the Bible teaches us that *Christ is the second Adam. Then all* that was lost in the first Adam must be regained in the second Adam. Can He be the second Adam in fact without reaching the lost ones of the Adamic race? Surely not. How, then, does he reach them? "For as in Adam all die, even so in Christ shall all be made alive." 1 Cor. xv. 22. The same *all* that die in the first Adam shall be *made alive in the second.* I see *no* chance of getting away from this conclusion, for "The last enemy that shall be destroyed is death." Can death be destroyed while a single one of Adam's posterity remains under its gloomy domain? I think not.

Brethren, let us look at it in kindness. Weigh it with reason. Believe it if true.

Yours, desiring truth,
A. G. SHOUKEY.

BROWNSVALLEY, IND.

Temperance.

No Bible Christian can afford to treat this subject with indifference. The divine sanction seems so signally attached to this movement, both in its history and origin, that he who would be in sympathy with God and his cause must find a warm approval in his heart for the cause of temperance.

The eighth National Convention has just been held in Chicago. There were in attendance six hundred and eighty-eight accredited delegates, besides a host of visitors. The large audience that assembled at each session of the convention are a fit evi*dence of the patriotism of Chicago* to the worthy subject under consideration. Still when we consider that there are eight thousand men in this city, engaged directly in the retail sale of intoxicating liquor it will be apparent that with all the zeal and enthusiasm that exists, *the work is not yet* nearly accomplished.

Vice President Wilson said in his speech during the first day:

"Forty years of experience and of observation have taught me that the greatest evil of our country, next, at any rate, to the one that has gone down in fire and blood to rise no more (slavery) is the evil of intemperance *in our land.*"

Ex-Vice President Colfax said in his letter excusing his absence:

"Every year's observation only strengthens my conviction that the foe against which you war so unselfishly is the most insatiable and most ruthless enemy of *mankind and wo*mankind, and especially for the poor; that it is the cause of more wretchedness, destitution, unhappiness, pauperism, insanity, and crime than the triple furies of war, pestilence, and famine combined; that its banishment or extirpation would fill the world with indescribable happiness; and that every restraint that is put upon it *carries joy and peace and hope to* many agonized hearts and tempted victims."

It is so rare that men in high positions are life-long temperance advocates that we consider these testimonies worthy of preservation side by side.

In the address of welcome the speaker entertained the hope and expressed the wish that the day would come ere long when in all this great land, not one man would be found to sell or drink liquor. In the light of the past how futile is this hope! Some will be saved, but the extirpation of the evil will undoubtedly be left for another age.

The great danger in our humble opinion, before the cause of temperance at present is that it will become a political concern. A very spirited discussion took place on this subject. Finally the following resolution was adopted:

Resolved: That we recommend all citizens to take the temperance issue "without concealment, without compromise," to the caucus and the polls; to nominate and vote for such candidates only, State and National, as will unqualifiedly indorse and sustain the prohibition of the liquor traffic; that in every State, county, town and Congressional district in the United *States Prohibition Leagues be organ*ized; also, whenever suitable nominations are not otherwise made, that independent prohibition candidates be nominated for the suffrages of all thoughtful citizens; and that the Prohibition party should have the undivided support of all temperance voters in each State and Territory, wherein their judgment, such political action is the best method of securing the enactment of sufficient prohibitory laws.

I close with the following eloquent paragraph from D. Cuyler as to the duty of Christians:

"The issues of the great conflict with the demons of the decanter and the dram-shop really lie in the keeping of God's people. If the church and *the pulpit are silent, no power on* earth can check the floods of drunkenness. If God's salt lose its savor, wherewith shall a wicked world be salted? Intemperance never will be stayed, the dram deas never will be closed, the drinking usages of society never can be revolutionized until the followers of Jesus Christ do their uttermost duty."

Respectfully submitted,
C. G. MARSTON.

CHICAGO, ILL., June 4.

Teaching Children to Lie.

They do not mean to do it, those fond, doting parents. They would be horrified if you were to accuse them of teaching their children to lie, but watch them awhile in their dealings with their little ones and see if this is not the case. Some promise is made, but amid the horrid business of the day it is forgotten. Threats are made that are never put into execution—that were never intended to be put into execution. The child soon learns that you will not throw it out of the window because it cries, that a bad dog will not come to bite off its arm, and *that its ears will remain whole,* however much you may threaten to cut them off. It soon finds out when you slip out of the back way, and go shopping, visiting, or calling, that you intend to deceive it. You lie to the child by *your* actions, and you must not wonder *if it lies* in return.

You break with impunity the promise you make to your child, and it will break the promises it makes to you.

If you want your children to reverence the sacredness of truth, keep your word inviolate. Never fool or deceive them, even in fun. Lying, *a lying,*—if it is but in sport, and the most *dreadful consequences may follow.*

Your children lose confidence in you, they distrust you, and come to despise you, your subterfuges, your authority, when you have once deceived them, and before they reach a dozen years, they are masters in the art of duplicity, and are making rapid strides in the road of crime; and are preparing for you a heart-sickening *array* of trouble and tears.

The beauty of your child will weigh nothing in the estimation of the good against its want of principle. You may pet and praise it as much as you please; but the dark stains are not covered—*it is a liar,* and the doors of *usefulness and honor are barred* against it. All its present life is darkened, and more dreadful than all else, it is shut out of the world to come.

Truth is universally admired. We love and trust God because He is a God of truth. The very foundations *of society, of government, rest upon* truth, and totter and fall when truth is forsaken.

Then teach your children to reverence the truth, by making no promise, no threat, but what you intend to fulfill. Be true to them in your words, in your actions, in every *thing.* Be true to each other. The wife must not deceive the husband, nor the husband the wife, nor must either be false in their relations to, and their dealings with society.

I shall always respect the man who drove a mile or two out of his way to get his children some candy because he had promised it to them, and would *not break his word.*

And I shall always see as one of the most beautiful pictures of memory, my little school-fellow, Eugene Trask, springing to his feet one Friday afternoon, (when the teacher had read him out "perfect,") and saying, "Oh, Mr. Fay, you forgot; I was cut out on the ice one day at noon, and did not get in until after school had taken up."

May God bless each one of the household and save the "little ones," and all when Jesus comes!

S. ROXANA WING.

—A beautiful answer was given by a little Scotch *girl.* When her class was examined, she replied to the question, "What is patience?" "Wait a wee, and dinna weary."

—The slanders of libellers may be *compared to fuller's earth,* which though it may seem dirt to you at first only leaves you more pure and spotless when it is rubbed off.

Letters and Receipts.

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EVANGELIST FUND.

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DIED

At Mt. Carroll, Ill., June 13, 1875, sister ALICE NELSON, of inflammation of the bowels, aged twenty-six years, eight months and thirteen days.

Sister Nelson laid very low for six weeks and suffered very much, but bore it all with patience to the last. A large circle of friends mourn her loss. May they all get ready to meet her in the Kingdom of God, where parting will be no more. Knowing that there is no assurance of life here, let us one and all live close to our profession, that we all may meet in the Kingdom where we will be blessed forevermore. Funeral services by the writer, subject the death state and the resurrection.

J. S. ARNOLD.

On Wednesday, June 2, 1875, at nine o'clock A. M. our beloved sister EVA MUSE, wife of brother Wallace Bark.

Sister Eva lay sick about four months, died of a disease known as Marasmus, or more plainly speaking "wasting of flesh." She was taken sick about the time her sister Martha Bark died, whose obituary notice was given through the HERALD OF JAN. in February last. Sister Eva, always patient, kind and affectionate, died as she had lived, a devoted Christian. She was immersed in the spring of 1869, by old brother W. M. Howard. I conversed with her freely the day before she died. She told me plainly her hope was in the first resurrection. She fell asleep in Jesus. We laid her gently in the cold cold grave, *beside her sleeping sister Martha.* Words of comfort were spoken by the writer, to an attentive audience. Let us who knew her best imitate her daily and godly conversation, and finally when Christ who is our life shall appear, may we meet her in the kingdom.

J. E. CALLAWAY.

BERLIN, Me., June 9, 1875.

PREACHING NOTICE.

I am ready and willing to go anywhere in "all the world and preach the Gospel to every creature," who *will come and hear me* "at the time appointed."

Having no means of my own, my traveling expenses will have to be met from some other source. Let the friends of truth in Southern Illinois, and at an eligible point in Kentucky, Arkansas and Missouri, who desire a course of Biblical Lectures, address me early, at ADEN, Union county, Ill.

AMOS HARPOLE.

CONFERENCE NOTICE.

The Annual Conference of the State of Indiana will convene at Rensselaer, Jasper county, Thursday, August 12, 1875.

A hearty welcome is extended by the brethren of Rensselaer to all who favor the Conference to be holden, in all who desire to be present at this yearly convocation.

JOHN L. WISER, *Secretary.*

TO CORRESPONDENTS.

1.—All communications for the RESTITUTION should be written in a plain, legible hand; and, to save mistakes, carefully revised and corrected.

2.—Business notes and communications, if on the same sheet, should be written so that they can be taken apart, without dividing the communication. If necessary, a separate slip may be enclosed in the same envelope.

3.—In the extra list of names of new subscribers, let them be inserted as such.

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6.—When the direction of a paper is to be changed do not forget to name the office to which it has been sent. Unless this is done, it is out of our power to make the change.

7.—When subscribers remove, let us know immediately. Otherwise, their papers will continue to be sent, and to their charge, until such notice is given.

8.—When subscribers wish to discontinue, let them remember that all arrearages must first be paid.

9.—Parties ordering Misc. returned, must prepay the postage; otherwise they will remain in this office.

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JOHN T. ORGAN, Lincolnville, Crawford county, Va.

ELDER JACOB KHAFER, Kewanna, Fulton county Ind.

APPOINTMENTS.

There will be preaching at the Carter school house, 10 miles west of Marysville, Rockway county, Mo., commencing the 3d of July, 1875, and continuing over Sunday. All are invited. Brother A. F. Duggen will be there.

D. O. ANDS.

Published Monthly, Price Ten Cents per Number, or One Dollar per Year, Payable in advance.

OUR REST:

A Magazine bearing on the questions of Salvation, and Prophetic Inquiry.

EDITED BY E. WILSON, AND H. V. REED.

"There remaineth therefore a Rest to the people of God. * * * Let us labor therefore, to enter into that Rest."—Heb. iv. 9, 11.

PROSPECTUS.

The object of this Magazine will be to present in as clear a manner as possible the things concerning the Kingdom of God and the Name of Jesus Christ, together with such expositions of prophecy as will be profitable to the reader. The object in greater detail may be stated as follows:

1. *To introduce* Bible testimony as to the nature, location and mission of the Kingdom of God.

2. To show the intimate connection of the Name of Jesus with our salvation.

3. The past, present and future mission of Christ as the Savior, Priest and King.

4. The Restoration of Israel from their long dispersion, and their re-settlement in the land of Palestine.

5. The Destruction of the Wicked, as well as the Bible is taking concerning Hell.

6. The Nature of Man, and his entire dependence upon Christ for Eternal Life.

7. The word of prophecy is fulfilled in the past, and as it is now being fulfilled before our eyes, preparatory to the return of Jesus to establish His Kingdom of Righteousness and Peace on the earth.

Such is a brief outline of the design of "OUR REST." It remains for the reader to say whether or not he can consistently confer in its circulation. If he desires the instruction we shall give, or if he would convey it to others, we shall gladly enter his name upon our list upon receipt of the subscription price.

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THE RESTITUTION.

The Night Cometh.

Time's sun is fast setting,
Its twilight is nigh,
Its evening is fading
In cloud of o'erhanging sky;
Its shadows are stretching
In endless gloom;
Its midnight approaches,
The night of the tomb.

Then haste, sinner, haste! there is mercy for thee,
And wrath is preparing—flee, flee, flee.

The vision is nearing,
The Judge and the throne!
The voice of the angel
Proclaims, "It is done!"
On the wind of the tempest
Its ruler shall come,
And the blaze of his glory
Wrath cast from its gloom.

Then haste, sinner haste! there is mercy for thee,
And wrath is preparing—flee, flee, flee.

With clouds he is coming!
His people shall sing,
With gladness they hail him
Redeemer and King.
The iron rod wielding,
The rod of his ire,
He cometh to kindle
Earth's last, fatal fire.

Then haste, sinner, haste! there is mercy for thee,
And wrath is preparing—flee, flee, flee.
—*Selected.*

The Blessed Hope.

Think which was a "blessed hope" in the beginning of this dispensation is a "blessed hope" still. Indeed, it is the only hope that Christians who take the Scriptures for their guiding light dare cherish, for the simple reason that those Scriptures warrant none other. Hope for the regeneration of society, and the conversion of the world, from the efforts of all the Churches, there is none. It is not the law of the case. It does not fit in with God's plan. And he needs no suggestion from us, and will accept no "amendment" of ours to any resolution of his. Our place is to stand reverently with closed lips and open ears when he makes known his purpose regarding the ages; and when he has done speaking, our duty is to hasten to obey, without asking any questions regarding the probable or possible results of our obedience. If we are to teach and preach, to proclaim the acceptable year of the Lord, to feed the lambs and the sheep of the gracious and beloved Shepherd and Bishop of our souls, and to show forth the praises of him who hath called us out of darkness into his marvellous light, by all means let us enjoy the honor and the privilege of doing these things heartily, lovingly, promptly, without asking the question, What will be the result of our obedience? The question is impertinent, both in the proper sense of being beside the mark and in the popular sense of irreverence. We have no right to ask it. A servant does not ask his master why he is required to do a given thing; duty is the law of his position; and if he faithfully discharge that he will be deemed a good servant, whatever may be the effect on his master's interests of the duty he has discharged. The master himself is the best judge of that. So our Master asks us to be faithful, to shine as lights in the world, to bring forth fruit unto God, to be a separated people, and to live not to ourselves but to him; but he has nowhere told us that our testimony will meet with universal acceptance, that the nations will surrender to him at our bidding, or that the fruit of our labor will be a regenerated world and a Millennial Sabbath from the rising to the setting of the sun. An elective dispensation, which we are assured this is (Acts xv. 14), precludes the idea of universal conversion so long as it lasts; and even if we suppose every man upon the face of the earth a Christian, the blessed hope to which Paul directs our thoughts would still have to be cherished, for that is not a Christianized world, but "the glorious appearing of the Great God and our Savior Jesus Christ." Titus ii. 13.

Until he appear who is our life, the resurrection incorruptibility and glory promised to his Body the Church cannot be realized. "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Col. iii. 4. If all nations were absorbed into one vast Christian commonwealth, and if every member of this enormous community were a true disciple of Christ, however fascinating such an imaginary picture may be, creation would still groan and travel in pain, and all the inhabitants of the world would have to say, "And not only they but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to-wit, the redemption of our body." Surely such a state of things as that cannot be the end contemplated by Infinite Wisdom. No; the coming of Christ, and the resurrection and manifestation of the sons of God in his life and his likeness, are parts of the original purpose, from which there has been and can be no departure. It is truly a glorious purpose, so wonderfully glorious, indeed, that when we look at ourselves and feel that we are poor, helpless, ignorant, dying creatures, we are tempted to think that it cannot be true; but then when we remember that even this looking at self is a thing to be avoided, and that looking unto Jesus *is the law of the case*, we take the courage of faith and see that it must be true; for he, the Savior of the body, its Head and its Life, is worthy of it all. Strictly speaking it is not we who are to be thus glorified when the Lord comes, but he in us; and it is this that makes us glad and helps us to credit fully all the revealed wonders that accompany and follow his advent. Too much cannot be done for him; and if the Father intends to shed the lustre of his Son's likeness on the many sons whom he is bringing to glory, that they, in turn, may reflect that lustre upon the countless multitudes that are yet to inhabit the earth under the reign of the great King, we can but say, adoringly, Amen; so be it; let us have this *great honor* that we may lay it at *his* feet!

"He shall come to be glorified *in* his saints." To the grateful Christian heart, this is a most delicious revelation. Our best labors for him have so many imperfections, our holiest consecrations have so many spots, and our warmest zeal for his honor has so many flashes of strange fire, that when we discharge the needed duty of self-examination, we are filled with shame and sorrow, and can only cry for pardon; but the time is coming when all this will be changed for the better, and this blessed change will continue for ever. We shall not go back to the days of our imperfection, but shall be, as the Master, without spot before God. Then indeed Christ will be glorified in us. It will no longer be a question, no longer open to doubt, whether we are his or not. All who see us will know at once that the glory that is upon us is from him, and he will be honored. That is the joy of the prospect! Our services are poor and feeble now; they will be splendid then; but let us not forget that those who will be advanced to positions of regal influence in the kingdom of God are just the men who are faithful in a few things during this preparatory dispensation.—*Sel.*

Our Earthly House.

For we know that if our earthly house of this tabernacle (dwelling) were dissolved, we have a building of God, a house not made with hands, eternal in the heavens."—2 Cor. v. 1.

Modern theology explains this earthly house to be Paul's natural body. Is this correct? We think not, for various reasons. This argument gives Paul two bodies—the earthly, his natural body; the house from heaven, his spiritual body. So when Paul leaves the earthly house or body, he goes to heaven and enters into his house not made with hands, or spiritual body. Now, is this earthly house or body to have a resurrection? Modern theology says it will. Can Paul inhabit two bodies at the same time? Surely not. Which one, then, is to give way? If the natural body, why then did God raise it from the dead? If the spiritual body, how then is it eternal? These questions demand an answer—one that will introduce harmony and consistency in the theory itself, and reconcile the Scriptures therewith.

"For in this (earthly house) we groan earnestly desiring to be clothed upon with our house from heaven. If so be, that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened not for that we would be unclothed but clothed upon that mortality might be swallowed up of life." The grammar of the text forbids the would-be exposition which we are venturing to reject. Mark these points: "We," in the plural, earthly house or tabernacle in the singular. If either the earthly house or tabernacle represents the natural body, as "we" means more than one, it may have, for aught we know, a hundred immortal souls dwelling in it, which lays the foundation for the doctrine of the transmigration of souls. In our investigation of the Word we find that the words "body" and "flesh" are used in various ways, sometimes to represent a sinful state; also to denote a state of mortality and corruption. So in this connection "earthly house" and "tabernacle" are used to denote a state of mortality and corruption in which the church of God is now dwelling, and laboring for deliverance. Hence the propriety and consistency of the expression used by the apostle when he saith, "In this we (Christians who compose the church), groan earnestly desiring to be clothed upon with our house which is from heaven." Mark this point. Paul was not, as many are at the present day, desiring to go up to heaven, but *he was* desiring something "from heaven." He also says, "We that are in this tabernacle do groan, being burdened not for that we would be unclothed." So then he was not groaning for the immortal soul to shake off its mortal body and thus unclothe itself and soar away on eagles' wings beyond the bounds of time and space. This was not his desire, but his desire was to be clothed upon. How clothed upon? He answers "that mortality might be swallowed up of life." When will this take place? The same writer informs us: "Behold, I shew you a mystery. We shall not all sleep (or die) but we shall all be changed. In a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound, and the dead shall be raised incorruptible; and we shall all be changed; for this corruptible must put on in incorruption, and this mortal shall put on immortality." So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, "death is swallowed up in victory." 1 Cor. xv. vi. 4. Here we learn that it will be at the last trump, when death is swallowed up in victory, then will mortality be swallowed up of life, at which time the resurrection will take place, for he affirms that then the dead shall be raised, and "we (the same persons he represents as groaning in the tabernacle), shall be changed," which change will be *from* a state of corruption to incorruption, from mortality to immortality. Now if this "we" spoken of as dwelling in this earthly house or tabernacle is already immortal, how can it be changed to immortality at the coming of Christ and the resurrection? Answer this question, or else be silent about the "we" in the earthly house meaning immortal souls. "Therefore we are always confident, knowing that whilst we are at home *in* the body we are absent from the Lord." The word "body" denotes a state of mortality and corruption; while in such a state we are absent from the Lord. Why? Let Paul answer: "Flesh and blood can not inherit the kingdom of God, neither doth corruption inherit incorruption."—1 Cor. xv., 50. He also assigns a reason in the text itself: "For we walk by faith, not by sight." When shall we walk by sight? The answer is given in 1 John, iii., 2: "Beloved, now are we *the sons of God*, and *it* doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is." Then we shall walk by sight, and be present with the Lord—then and not until then. We all agree that the living saints are absent from the Lord, but disagree in relation to the condition of the dead saints. It is claimed that they are present with the Lord. Now I propose to prove that they are just as much absent from the Lord as the living saints are. Then to the law and testimony, for if we speak not according to this it is because there is no light in us. Peter says of our father David, that he is dead and buried and that his sepulchre is with us unto this day. "For David is not ascended into the heavens, but he saith himself, The Lord said unto my Lord, sit thou on my right hand until I make thy foes thy footstool."—Acts ii., 29 to 34. His argument is, Christ is in heaven, in the presence of God, but David is not there; hence David is not present with the Lord. Now what is true of one saint in death is true of all. In the eighth verse Paul expresses his willingness to be absent from this body of corruption and mortality, and be present with the Lord in his glorified state. And this certainly is and should be the desire of every Christian heart fully inspired with the glorious hope of life and immortality to be given at the appearing and kingdom of Christ.

A. F. DUDLEY.

Binding Burdens.

It is a well-known feature of all false religions that they chiefly consist in outward observances, rites and ceremonies. Their founders being unable to conceive of a God who is alone pleased with inward purity and love, and wholly indifferent to the outward forms, yet being conscious that something is due to Him from his creatures are solicitous to propitiate Him by gifts, offerings, observance of days, religious rites of various kinds, self abasement and the like; precisely as they would propitiate an offended earthly potentate.

It is also a well marked feature of Christianity in its decay. Every form of apostate Christianity is notably loaded down with rites and outward observances; so that the degree of such apostacy can almost be determined by the amount of burdens imposed by the religious guides upon the people. Just as men love the inward grace they increase the outward burden. Precisely as when the life of the body has fled it becomes an object of great tenderness, so that even its enemies lose their hatred and become gentle towards it.

When the Jewish system waxed old and was ready to vanish away to be superceded by a better; when priests and people had lost sight of the real significance of their institutions, and the spirit was lost in the letter, the religious guides began to multiply burdens until they were indeed intolerable. "They bind heavy burdens and grievous to be borne, and lay them on mens shoulders" said the Master. So when the Galatians began to depart from the simplicity of the Gospel, Paul rebuked them and said, "Ye observe days and months, and times, and years, I am afraid of you lest I have bestowed upon you labor in vain." And exhorted them to "stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." This love of slavery, so manifest in old ages, among all nations, in all religions, is certainly a most curious fact and yet not impossible to understand. Men are born in ignorance of God, and few, if any, ever attain in this life to a proper conception of the real character of our heavenly Father. But to give the world a correct knowledge of Himself, and thus to win them *to* Himself and fit them for his eternal associates and obedient servants, seems to have been the constant aim of God in all the various dispensation of his will. Yet man is slow to learn that "God is love." Even the crowning evidences of that fact given to the world in the Christian scheme, have never to any great extent been comprehended. Slowly and laboriously, hesitatingly and reluctantly men recognize the fact that God is not a slave holder wielding the lash, but a living Father full of gifts. At the very dawn of that system of bondage which his wisdom thought best to impose until the time of reformation, (perhaps because he saw they *would* be slaves and were not yet fit for freedom). He tenderly appeals to them, as though his hands reluctantly bound the chains they greedily desired, upon their limbs, "What doth the Lord thy God require of thee but to deal justly, love mercy, and to walk humbly with thy God." As if He had said, "If ye *will* be children when you ought to be men, if ye *must* be slave when ye may be free, then take this system of bondage and be slaves of one God rather than of many, and serve me in the observance of days and months, and times and years, in feasts and fasts, in washings and sacrifices and obligations; bear this yoke of grievous bondage if you will till "the Son shall make you free," and then "you shall be free indeed." But their love of slavery like that of all other is clearly referable to two sources: First, their inability to conceive of God as freely giving pardon and eternal life and everlasting love, *because* of that very love and requiring nought but love in return, and secondly, because of the natural pride of man which prompts him to become to a greater or less extent an instrument of his own salvation. This thought was very forcibly expressed (if not elegantly) by the infidel Jamelson, at Beaver Dam, not long since, in this wise: "I would rather be decently damned than to sneak into heaven on the merits of another."

Men seem incapable of realizing that salvation, eternal life, is the *gift* of God through Christ, and so they go about continually to buy with their shabby observances a right to that which God has freely given them. They are like a recently manumitted slave, they cannot realize the situation, but go about hat in hand bowing and crying, and saying, massa, massa. Christianity to them is but a change of masters. A change for the better it is true, but still bondage. And so they must observe a holy day with awe and solemnity. With bated breath and downcast eyes, they slowly and solemnly go about till the children declare they don't want to go to heaven, if it is one eternal Sabbath. They must wear their hair a certain length, and their garments of a certain color or fashion. Must have no buttons on their coats, nor trim their beards. Their children should have been born with cotton caps on their heads. Or they must wash their feet at stated times and devote just so much time to prayer, must be very *regular* and precise in their worship. Or they must be very conscientious about what they eat. The very rite by which they are joined to Christ must be performed by some one, properly and *authoritatively* appointed. A simple Christian who knows the way, cannot instruct his fellow and baptize him into Christ; there would be too much freedom about it. And then the rite must be performed under just such circumstances and in a precise manner. Even the Lords supper, the very badge of our freedom must be made into a grievous yoke and be administered by *authority* at *regular* periods once a week or once a year, and will not be valid nor acceptable otherwise. Just as if it was an offering made to an angry God who demands the most punctilious observance of a prescribed mode or he would flout the offering, however sincerely made, instead of a joyful privilege of the saint and his family at any time or place, at home or abroad, alone or with the family, or the public (the church) as an efficient means to enliven his memory and warm his heart, and strengthen his faith, to be repeated "as oft" as you please or circumstances require, and the oftener the better.

I seem to hear our Father saying, "*Will* my children never know me?" "What doth the Lord thy God require of thee but to deal justly, love mercy and walk humbly with thy God." "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."

J. F. WILCOX.

LAZARE, ILL., June 18, 1875.

Controversy.

The first controversy had its existence in the paradise of Eden, between the serpent and the word. The spirit of truth was engaged upon one side—the spirit of evil on the other. With mankind the spirit of evil seemed to have the best of the argument. Adam decided the issue in its favor. In consequence thereof "*he died*," and every living son and daughter of Adam is to day in a dying condition. "Thou shalt surely die" said the word; "Ye shall *not* surely die" declared the serpent. The whole world was engaged in that controversy. The whole world is in controversy now. However much men may deplore controversy, there is no way to avoid it. They may cry "peace, peace, but there is no peace," in the sense of having no controversy—nothing to do. In the church of God there is peace. "My peace I give unto you" said Jesus to the disciples, and Paul exhorts to "be at peace among yourselves." Those in "the faith of Jesus"—the "one faith" are, and will be, at peace, but they are engaged in a grand controversy. In the contention between truth and error, there is no compromise. The spirit of truth, which Jesus sent, says to his friends, "Ye should *earnestly contend for the faith once delivered unto the saints.*" Only those *in* "the faith" will contend *for* it, and consequently *against* every other faith. Those not in the "one faith" may cry "peace and safety," but it is in vain, for "then sudden destruction cometh upon them, * * and they shall not escape," says Brother Paul. The controversy may seem to be unequal. Indeed, it is, in point of numbers. The "few" who find the narrow way "which leadeth unto life" are *earnestly* contending against the "many" in the broad way, "that leadeth to destruction."

The conflict is irrepressible. The lines are between Christ and his "few"—Anti-Christ and the "many." But the victory is certain for the *united* "few." Thank God! the enemies of Jesus are divided. Said he, "suppose ye that I am come to give peace on the earth? I tell you nay; *but rather division.*" When on the earth "there was a division among the people because of him." There is division among the people now, else the brethren of the "one faith" would be "slain with the sword" or going about "destitute, afflicted, oppressed with evils, wandering in deserts, mountains, caverns and dens of the earth." Comparatively they have peace through the division of their enemies, and it enables them to keep up the controversy, "For the Lord hath a controversy with the nations; He will plead with all flesh; He will give them that are wicked to the sword, saith the Lord." And now comes the editor of the "A. C. Times" and puts in a plea for abatement, for the purpose of suppressing controversies. He wants no controversy and publishes his leading editorial under that head in the issue of the 24th inst. Like Grant he seems to be saying, "Let us have peace," and like *Jeff. Davis*, he wants to be "let alone." Evidently some of the "one faith" contenders whom he denominates "theological gladiators," have been attacking him with the "sword of the spirit" and controverting his "advent faith." He doesn't seem to care so much for Himself as for his flock whom he advises to have no "controversy" with "theological gladiators," but to patiently endure "the trying ordeal." He tells them that "the spirit of God is not a spirit of controversy or contention," strange as it may appear, in the very same issue, under the head of "What next?" the editor enters into a controversy with his brethren, Dr. E. H. Barbour and Wm. C. Thurman. The former he denounces as a "fanatical leader on definite time," and speaks of his disappointed Brother Thurman in a manner calculated to stir up feelings of unkindness instead of brotherly love. With their controversy I have nothing to do, for the reason that it is about the "advent faith," and not the "one faith." But one can not help reflecting that Adventism had its birth in 1843-4. It was begotten by its partisan leader, "Father Miller," and brought forth by its mother, "Definite Time." The "Times has heretofore endorsed "Thurman's Chronology," and assented to the probability of his '76 definite *time* calculation being correct. Now that the time is past, and these honest, earnest believers in *Adventism* are smarting under the failure in their calculations of the prophetic periods, isn't it a little unkind in friend Burr to cast the same in their teeth?

But the RESTITUTION demands short articles, and in conclusion, let me urge the brethren of the Abrahamic faith to continue the *controversy for truth*, in the spirit of *love*, at the same time not forgetting Brother Paul's advice to Timothy (1 Tim. vi. 3-5 *Anderson's Translation*). "If any one teaches other things, and does not assent to the sound words of our Lord Jesus Christ, and to the teachings which is according to godliness, he is mad with conceit, knowing nothing, but has a morbid fondness for questions and contentions about words, out of which come envy, strife, railing, evil suspicions, and wranglings, on the part of men who are corrupt in mind, and destitute of the truth, who suppose that godliness is a source of gain. *From such withdraw yourself.*"

AMOS SANFORD.

ATTICA, ILL.

The Mind and the Soul.

In considering the above subject, it ought to be borne in mind by the reader, that although it is not for a moment supposed that doctrines of physiology, and the mortality of man are to be considered as Gospel, yet they are negative truths that are useful, very useful, in the consideration of other subjects that are of greater importance. If it is not building, it is clearing away the rubbish of the old shanty of human traditions for the foundation of the solid structure of the Gospel of the kingdom.

The object of this paper then, is to get at a clear understanding of man and his constitution, and the words we use to define him and his. I have in two former papers endeavored to give out some thoughts on these subjects, the first of which has been criticised by one of the brethren, who *signs himself "Antioch Disciple."* I am not sorry that the views have been opposed, for two reasons: 1. It will advertise the subject before the brethren. 2. Opposition always throws light on, and reveals the weak points in an argument, if there are any, as well as brings the strong points into still greater relief. I would have liked much better if Antioch Disciple had read my article "is spirit matter or mind?" for then I think he would have understood my position better, for I must lay it to his charge that he makes me affirm in one instance what I never affirmed. This resulted, in my opinion, from superficial reading, and not from any intended misrepresentation.

With the permission, then, of our brethren, the editors of the RESTITUTION, I will again endeavor to clear up that much muddled subject; and it is not, in my opinion, that the subject is not naturally as clear and pellucid as the mountain stream, but the muddle is caused by the mixing of terms. People stumble on their own language as little boys trip themselves up with their own shoe laces.

Let me then define the terms I use; and to do this it is not necessary to go into a chemical or anatomical analysis, but only define them sufficiently well to be understood by the average reader or preacher, as, when we wish to identify a person, it is not necessary to give all the details of his height, weight, color of eyes, number of hairs on his head, and an unabridged history of his relations. If I want to talk of brother Reed, which Reed? you will say. Why H. V. Reed, Editor of the RESTITUTION, I reply, and the identification is complete, and all who know brother Reed, would know exactly who I spoke of. And so with any other term. Antioch Disciple mentions iron. I think iron could be identified in the same way, or any other well known substance without entering into any lithical detail. And it is thus that I would define the term soul, I am one soul and Antioch Disciple is another soul. We are substantial solid and opaque objects, weighing something over one hundred pounds, composed chiefly of bone, flesh and blood in a highly organized condition, and capable of living and possessing various powers; such as locomotion, speech, sight, hearing, thought or mind. A soul, according to my understanding, is an animal or person, an organized body capable of conscious individuality. This is the original meaning of the word soul according to the Mosaic and prophetic usage. There are secondary meanings applied to it sometimes, but that does not alter the primary meaning.

Now that we have got at a definition of the term soul, let us proceed with *mind*.

Mind has neither form nor weight. It is merely one of the attributes of the soul, as motion or digestion is. You ask me "to separate them," well, I must confess, it is rather hard to draw the line of separation between a person and his digestion, or his mind; nevertheless, they have been defined separately, even as we would define between a man and his face. You ask me "Can a soul exist independent of mind?" It certainly can. You ask me "What would a soul be without mind?" Either dead or asleep. "But the soul can only act by the impulse of the mind," says Antioch Disciple. Perhaps so, brother, but we cannot see how that affects the argument; for the soul only sees by the "light of the eye," or hears by the hearing of the ear; and even if it were impossible to separate a man, or a person, or a soul, from his own sight, or hearing, or digestion, or mind, yet it would be very awkward, if we had those terms mixed up, so that we could not tell the difference between sight and soul, or mind and soul.

"According to brother G.," says Antioch Disciple, "mind is the essence of the brain." Such an idea never crossed me, brother. I know not where you derived the idea from, except that I said that I supposed you might have such a thing as the essence of brains,—adding, that I had no doubt that it could be a material essence. I might have further added, that very likely the said decoction would be somewhat of the consistency of calf's foot jelly. I certainly never intended to say that mind was the essence of brains, any more than a smile is the essence of a face, or a gesticulation the essence of arms, or a revolution the essence of a wheel. These are only the names that we give to the action of the above mentioned structures.

As far as human research has gone, as yet it has discovered that man, and the lower animals collect, by means of the five senses, information of the outside world, and secures it. This power of holding facts is called memory, or knowledge. Besides this, they have the other power of adjusting those facts, and placing a relative value on each; which power is reason, or judgment. These two powers are what I should call mind, or mental power.

This power, among all the creatures of God that come within the range of our association, is most fully developed in man; that the lower animals possess it in a lesser degree is certain; but that plants possess this power, in any degree, is a theory, that in my opinion, is contrary to all human experience. Some plants possess sensation, as the sensitive plant, the vine in its tendrils, the sun flower, etc., but their actions are directly automatic, much similar to the action of a thin sheet of horn which curls on the application of heat, or like the sensitiveness of the photographers plate, or the thermometer or barometer.

As to the wonderful arrangement in plants for the propagation of their species, this cannot possibly be accounted for on the ground of their intelligence. There is nothing wonderful in the vegetable kingdom, or in the lower animal kingdom, in regard to their generation, or excelled in the generation of their own species; and be it specially observed, that the process of generation is carried on without the intelligence and sometimes in spite of the will of the mother. The preservation of the offspring in our own species up to a certain date, is automatic. Where the highest order of intelligence is developed, it is found to have no control in regard to this; and by what logic are we to deduce that the generation of the plant, be it ever so wonderful, exhibits any mind in it? The power that acts, and the mind that directs in this case, is the might and the spirit of the great Creator. "As thou knowest not the way of the Spirit or how the bones do grow in the womb of her that is with child, even so thou knowest not the works of God who maketh all." Eccl. xi. 5. The part that the animal or vegetable has in the work is as the hammer and tongs in the hands of the workman. "Consider the lilies of the field," says Christ; "they toil not, neither do they spin," "Your heavenly Father feedeth them." Here is the solution of the mystery. Tis the God of heaven that creates, and Sir Isaac Newton, and a worm is his handiwork. The works of God are in direct communication with his eternal throne. With a faith like this we can lean back comfortably, and repose on the arm of the Creator. There is no necessity for guardian angels round the head the hairs of which are numbered by Omnipotence. The promise and potency of life in every form of matter which has been quoted by *Antioch Disciple from* Tyndall, I hope to be able to reply to at some future period, in an article entitled "The Word of God."

J. L. GILLETLY.

Truth is Important.

"What if it is true?" we are often asked when pressing the claims of some great Bible doctrine on the attention of our religious neighbors. Widen the question and put in the mouth of an infidel: "What if the Bible *is* true? *Is* God's word." Then infidelity as a lawful conclusion, is a monstrous lie, and everyone holding the infidel creed is exposed to the wrath of that God whom the Bible reveals. If such a fearful result follows the rejection of the Book as an inspired system of truth, and the acceptance of it simply as a *revelation* from heaven, does not make one a Christian, then it is true that some things taught in it as the ground of faith and the rule of obedience must be absolutely essential to salvation. There is, therefore, great danger of standing out against truth vital to Christianity. The least truth—if I may so speak—in God's word, is important, and the error or falsity which might supplant it in the mind of man, would be entirely worthless if not pernicious. The great truths of revelation have been bartered for monstrous errors, which, when embodied in religious systems, have blasted and blighted the nobler faculties of man's nature. The history of the church shows this. Evil communications corrupt good manners, says Paul. To say the resurrection was past, was a word or discourse which "eat as a canker" and, "overthrew the faith of some." To embrace the doctrine of the soul's immortality in lieu of the resurrection, as some did at Corinth, involved the question of future salvation. In view of the above statements, what shall we say of the professed Christian church of to-day, who, claiming that they have immortality by creation and birth, reject the promise of life in Christ, and to such extent make void the covenant. This is a very serious matter.

JOHN L. WITHEE.

Get pure hearts if you desire pure lips and pure lives.

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My Prayer.

With Thee, my God, alone
I bow before thy throne.
And all my sins confess—
My faults and waywardness—
My coldness in the cause—
Digression from thy laws—
My want of fervent love
To Thee, my God above.

Through Him who died for me
I make this humble plea;
His precious blood alone
For sin and guilt atone.
O God, through Him forgive
My sins, and let me live;
Oh, cleanse and make me pure,
May I, O Lord, endure
The trials by Heaven sent
Knowing for good they're meant;
Whate'er their shape or form—
Tempest or cloud or storm—
Bereavements, want, distress,
Are sent by Thee to bless.

I offer now to Thee—
Though small it all may be—
The words of grateful praise—
The strength of vouthful days—
The service of my life
In labor, toil, and strife.

Now for thy church I pray:
Through all the evil day,
May thy protecting care
Guard from the tempter's snare—
Keep from the paths of sin—
Oh make her pure within;
Death and worldly pride—
May they be crucified;
For truth may she contend
Until her conflicts end—
Until the cross gives way
To crowns of that bright day,—
Until the spotless bride
Is by the Bridegroom's side.

JOHN L. WILCE.

—*December 1, 1874.*

The Two Witnesses.

ISRAEL AND THE CHURCH.

1. The Book of Revelation abounds in symbols, signs or representations of moral things, by the properties of natural things, a mode of instruction frequently employed by all the "holy men of God, who spoke (or wrote) as they were moved by the Holy Ghost." And so of the "two witnesses," who were to prophesy "a thousand two hundred and three score days," (a day for a year) "clothed in sack cloth;" (mourning and distress) "who are the two olive trees, and the two candle sticks standing before the God of the earth?" Rev. xi. 3, 4.

2. At what time these "two witnesses" commenced their prophecy, or testimony for God, in the Apocalyptic programme of future events, "according to the eternal purpose which He purposed in Christ Jesus our Lord," (Eph. iii. 11.) we can not determine with exactitude. But somewhere, doubtless, between A. D. 493, and 533; the former being the date of the establishment of the Saracen empire over Asia and the Holy Land, and the latter, that of the erection of the Mosque of Omar, on the very site where ones proudly stood the temple of God.

3. Since this complete "overspreading of abominations," (Dan. ix. 27.) Israel and the church, "clothed in sackcloth" have been Jehovah's only "two witnesses." His only "two olive trees." Precious plant. See Jer. xi 16; Hos. xiv. 6–7; Rom. xi. 17. And his only "two candlesticks." Light heavens to the Nations. See Rev. i. 20.

4. "These have power to shut heaven." To Israel and the church only, have belonged miraculous power; and to them it will yet pertain in greater fulness than formerly. The apostles possessed but "the first fruits of the Spirit." Rom. viii. 23; Joel ii. 28–32.

5. They will soon "have finished their testimony." The Beast (an ecclesiastico-politico-power, soon to be developed,) "shall make war against them, and shall overcome them, and kill them." (Disfranchised and ostracised, with dreadful persecutions, for the prophetic period of "three days and a half.") When "they that dwell upon the earth shall rejoice over them, make merry," &c. But "the triumphing of the wicked is short."

6. The initial of the development of this Beast "out of the bottomless pit," no doubt, is now seen in the present attitude of the Pope and Bismark. Though, thus killed,—rendered powerless, without influence,—Israel and the Church "will not be put in graves,"—will not be hidden from view. But "their dead bodies shall lie in the street of the great city, which is spiritually called Sodom and Egypt, where our Lord was crucified,"—the government of the Beast, the perfected Anti-Christ, the full grown Man of Sin, "whom the Lord will consume with the spirit of his mouth, and shall destroy with the brightness of his coming," at the end of the "three days and a half." 2 Thess. ii. 8.

7. "And after three days and a half the spirit of life from God entered into them, and they stood upon their feet; and they heard a great voice from heaven, saying unto them, Come up hither; and they ascended up to heaven in a cloud," &c. Which symbolically represents the exaltation and honor of Israel and the church above and over their enemies. As the Lord swore to Abraham, "thy seed shall possess the gate of his enemies."

8. Then follows "a great earthquake,—a terrible shock and consternation among the allied powers of the Beast. "The tenth part of the city" (mystic Babylon) falls, and "seven thousand" of her men are slain. "For, behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh; and the slain of the Lord shall be many. For strong is the Lord God that judgeth her." Isa. lxvi. 15, 16; Rev. xviii.

9. Then shall be heard from every valley, hill, and mountain top, the jubilant acclaim, "The kingdoms of this world are become the kingdoms of our Lord and his Christ; and He shall reign forever and ever."

10. Then the kingdom of Israel will be restored, the church glorified by the crucified One, and a thousand promises and prophecies made in behalf of Israel and the church within the last three thousand years, be glorified in the accomplishment of this one,—"Arise and thrash, O daughter of Zion; for I will make thine horn iron, and I will make thy hoofs brass; and thou shalt beat in pieces many people; and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth." Micah iv. 13. D. F. SALLEY.

MIDWAY, ARK.

Anti-Christ.

To nearly every Christian, there is subject which has called and received considerable attention, and that is "Who or what is Anti-Christ?" Many and super-abundant have been the proofs adduced, both from Scripture and history, showing beyond a peradventure, that the anti-christ is nothing more nor less than papacy. What with the prophesied period of its use, and the bowing before and support of it by the kings, the making of war by it, and the subduing of the saints, and the shedding of the blood of saints and martyrs and becoming drunk therewith. The taking of the name, which alone and only belongeth to God the Father: "Our most holy Father," and "Our most holy Lord the Pope," thus "opposing and exalting itself above all that is called God." And still unsatisfied with this blasphemy, declares to an astonished world that he is "infallible." If all this cannot convince us who as to anti-christ is, I fear we never will be convinced. Has he not sat in the "Temple of God?" "Know ye not that ye are the temple of God?" 1 Cor. iii. 17. "For ye are the temple of the living God." 2 Cor. vi. 17. If we (the church) then are the "temple of God," has not the Papacy sat therein, and claimed to be our "head" which Christ alone is? Have we not obeyed the voice which said, "Come out of her my people?" Is it not the very city wherein it was foretold anti-christ would sit, namely Rome. "That great city which (then did) reigneth over the kings of the earth." Rev. xvii. 18. Nay is not the very grandeur described with which it bedecks itself? Nay morell is not the very colors in which it is arrayed foretold? "Purple and scarlet color." All this and much more has been spoken and written, time and time again, and much more satisfactorily than I could ever undertake to do. But it is possible that I am betraying my ignorance, that I trust to a good purpose,) when I say I have never heard spoken of, or seen written about, what I conceive to be one of the main links of the great chain of evidence. Nay more, it sharpens the very finger that points toward the Papacy as anti-christ. The apostle John wrote, "And every spirit that *confesseth* not Jesus Christ is come in *the flesh* is not of God, and this is that spirit *of anti-christ* whereof ye have heard that it should come and even now already it is in the world." 1 John iv. 3. "For many deceivers are entered into the world, who confess not that Jesus is come in *the flesh*. This is a deceiver and an anti-christ. 2 John v. 7.

I may state that of late I felt somewhat desirous of knowing to a certainty what the Roman Catholic doctrine of the "Immaculate Conception" really was, and was fortunate enough to purchase (for the book is scarce) the Pope's Bull defining the dogma. Previous to this I had always supposed that it was the conception of Christ that was alluded to as being immaculate, and yet I thought it singular that if it was that, why somuch ado about it? But here I have only shown my ignorance. It was not Christ that was born without the aid of a man, that is alluded to at all; but it is that the Blessed Virgin Mary, was born immaculate, of different flesh, and of a different nature from the rest of mankind. To give the whole "Bull" to you to publish, would consume too much of your space and might spoil your appetites; but I will give you only some of the "tenderest steakes" from his ponderous body. You will understand, of course, the bull itself is in Latin, but I have it in four languages, and among them the English, translated by John McHale, Roman Catholic Bishop of Tuam, Ireland. The italics and emphasis are mine. The first I give, are are a few treating upon the point of Mary being free from original sin. The church has honored her:

"By a specially appointed mass, by which the *singular* prerogative of the Virgin, her complete exemption from every *hereditary sin*;"

and

"The Blessed Virgin Mary, who through the prevenient grace of the Holy Ghost, had been preserved free from *original sin*;"

and

"So far, and away surpassing *all others*, her purity, sanctity and entire *freedom from every stain of sin*."

And again to show that the Papacy makes her a new kind of creature, see:

"That the soul of the Blessed Virgin Mary, during *her creation*, and at the moment of its infusion in the body, was enriched with grace of the Holy Ghost, and was *preserved free from original sin*."

"And that all *body by nature*, and entirely unconscious of any stain, she came like the morning star into the world, all splendid and sparkling, in *her immaculate conception*, to stand forth a miracle which could not be described, coming *from the hands of God*, may the center and sun of *all other miracles*—a mother worthy of even God himself."

And,again, to prove that the Roman church believes her higher in her creation than any other creature:

"Immaculate, and in every respect immaculate (innocent) and the most perfectly innocent, undefiled and completely undefiled, holy, and entirely removed from all contamination of sin, all pure, all inviolate, may the model itself, it may be said, of purity and innocence, more beauteous than beauty itself, more graceful than gracefulness, *more holy than holiness, that she alone was holy and most pure in mind and body.* As she soared above integrity and virginity, and wholly constituted the abode of all the graces of the Holy Ghost, and, *with the exception of God alone, she is superior to all created beings*; fairer and more beauteous, and more holy than even the *cherubim and seraphim and the entire host of angels*."

"The church has in truth held up the conception of this Virgin Mary as singular, wonderful, and completely foreign to and far away from the original conception of the rest of mankind, and in itself entirely holy and deserving of worship."

I fear I have already trespassed, or I would show you how they even go to show that the Virgin Mary was even superior in her creation, to Eve *before the fall*. That her blood, and her flesh, was the source from whence Christ derived his, and was consequently superior to ours, thus proving, if true, that he did not come in the flesh at all; but that he was clothed with a kind of flesh which we cannot understand nor comprehend; consequently not the flesh that constitutes Christ as the Son of Man. Another question I will ask and then I am done. What becomes of the doctrine set forth by some, that anti-christ will deny Christ altogether? That anti-christ will come declaring himself to be Christ? My Bible teaches me that he will claim the porogatives of Christ by exalting himself, yet agreeing that Jesus is Christ, but denying his birth to have been in the flesh. Does not the Papacy fill the bill? Does he not claim to be "head of the church?" Does he not constitute himself a mediation between God and man? Does not the Pope come in *the flesh*, to do for us what Christ in his superior creation could not do? namely, speak to us as the *Son of Man*. All praise to God, for our Lord Jesus Christ was "made of a woman, made under the law," (Gal. iv. 4) "touched with the feeling of our infirmities, and was in all points tempted like as we are, yet without sin." Heb. iv. 15. This Son of Man, was also by virtue of his Father, the Son of God, and my prayer for, and exhortation to all is, "Let us come boldly unto the throne of grace that we may obtain mercy, and find grace to help in time of need," and without going to Rome to get it.

Your brother in *this* Christ,
JOHN DONALDSON, JR.

BARNESVILLE, June 18, 1875.

Presbyterian Sentiment.

The following resolutions relating to the common schools of the country were introduced during the late session of the Presbyterian General Assembly, held at Cleveland, Ohio. They were offered by Rev. J. S. Noble, of New Jersey, and have the right ring:

Resolved, That the continuous, persisted, and repeated efforts of the Papists throughout the country, under the tutelage, direction, and advice of the Papal hierarchy, to obtain control of the school funds in the several States of the Union, or to have a portion of said school funds diverted from the legal and legitimate uses to which said funds are pledged, in order to devote the money to the support of Papistical schools, demand from all Protestant Christians of every denomination, and every citizen of the United States opposed to a union of church and state, resolute, determined, and combined effort and unceasing watchfulness to prevent the success of insidious attempts now being made in all sections of the country, by the adherents of the Papacy, to secure control of the school money. And it is hereby recommended by the General Assembly of the Presbyterian Church that all attempts to subvert our school funds or divert any portion of the various school funds in any of the states in the Union to, or for the use of, any church or sect, shall be resisted and prevented by all legal and honorable means.

Resolved, That the outcry of the Papal hierarchy against what they call our "Godless schools," can with far more justice and greater propriety be applied to the schools they have instituted. In the common schools of our country the pure Word of God is read without comment, while in the Papistical schools the Bible is excluded, and dogmas and traditions of men are substituted for the commandments of God."—*National Protestant.*

Conference Report.

Conference met according to appointment, June 3, at six P. M., Brother E. Hoyt spoke on the saint's victory. 1 Cor. xv. 54, 57. "Death is swallowed up in victory." "But thanks be to God who giveth us the victory through our Lord Jesus Christ."

E. Miller, E. Hoyt, and D. F. Spencer were appointed a committee of arrangements.

Friday, met at nine A. M., for Conference. At half past ten brother J. A. Simonds spoke on the one motive of the Gospel. In the afternoon business meeting, introduced by singing and reading the Word. The secretary and treasurer's reports were read and accepted. It was moved by O. R. L. Crozier that the executive board be limited to $1.50 per day as compensation for evangelist labors. The motion passed, but was re-considered, and the following substitute passed in its place: "That executive board are instructed to employ an efficient evangelist to devote his time to the work at such compensation as it may require, and that they employ such of our resident speakers to assist in the work as they may deem proper at a compensation not exceeding $1.50 per day. The report of the committee on revising the constitution was read and adopted.

A five P. M., Friday brother Crozier spoke on the subject embodied in 1 Cor. xv. 1–3.

Saturday morning business meeting. A resolution was introduced by brother Crozier, "That we are more than ever convinced of the evil and mischievous tendency of *human creeds*, and of the sufficiency and convenience of the Bible alone as a definition and guide for religious opinion and practice." This resolution was passed almost unanimously by a rising vote—no one voting against it.

The Conference then proceeded to the choice of officers, electing for President, E. Cheseboro; Secretary, E. Hoyt; Treasurer, E. Miller, Jr.

Saturday afternoon brother Wilcox preached "on the liberty wherewith Christ maketh us free." Showing from the history of the church the evil tendency of creeds outside of the Bible. At five P. M., brother W. spoke again on "justification by faith."

On Sunday morning we repaired to the water, when brother Miller immersed for the remission of sins, a young sister Hopkins. Had an interesting time. After the reading of the Word had a good Conference, brethren and sisters exhorting each other in view of "the approaching day." This was followed by brother Wilcox on the subject of the inspiration of the Bible. His arguments for the truth of the Scriptures commended themselves to a large and attentive audience. At one P. M., brother W. gave a clear and original account of "life and immortality brought to light through the Gospel. The death of the Lord was then celebrated in his appointed way.

Our last meeting was at six P. M., Brother Wilcox preaching an appropriate discourse, and leaving an appointment for the next (Monday) evening. He continued his labors for several days with good effect. The only report of evangelical labor during the year was made by brother Miller. The severity of the winter prevented much being done. It is earnestly hoped that more will be done to publish the good news in our state the present year. E. HOYT, *Sec'y.*

Letters and Receipts.

TWO DOLLARS.

Wm H Knolle R F Shirley James Johnson Job Mel[illegible] H S Mercer Enoch Thorp A Jones Abby A Perry Wm E S Lewis A E Magruder George M Chamberlin.

ONE DOLLAR.

J Snell Austin Curtis Hamlett Shirley C Shively P Williamson Rebecca Shanklin A S Clough G W Smith D T Kendiann D Campbell.

VARIOUS.

C M Adams 2.00 Hayes 1.00 Thos P Hopkinson 1.00 Fletcher 2.00 Kupinsky 25 John Kauke 25.

PAMPHLET.

C J Lee 50 J M Pike 25.

TRACTS.

N J Mosely 3.00 J M Harlan 2.00 J Shaffer 50 A Curtis 35 O K L Crozier 75 Wm H Knolle 1.00 W T Gibson 50 H Meadmore 25 Books sold at office 6.00 Mrs Cook 50 M C Lee 50 Mrs Kate Cleveland 50 W T Hoskins 1.00.

A SERIES OF MEETINGS.

Brethren A. F. Duggers and D. C. Robbins will hold a protracted meeting at the Center school house, in Leather Lined Bucks neighborhood, four miles south from Gowen City, near Modena, in the southwestern part of Mercer county Mo, beginning on the Saturday night before the first Sunday in August. Enquire for David Mark. Remember time and place. At the close of this meeting they will come to Havana, Mercer county, Mo, and begin a meeting on the Friday night following, and continue several days. Brother Dugger will make Havana, Mo, his head quarters for at least two months from the first of August. During his stay here he will visit any place in Putnam and Harrison counties, Mo, and Wayne and Decatur counties, Iowa, as the brethren in those counties may request. You may address him on and after August 1, at Havana, Mercer county, Mo. With brother Dugger please write me as soon as he sends notice.

J. E. CALLAWAY.

—*Havana, Mo., June 17, 1875.*

PREACHING NOTICE.

I am ready and willing to go anywhere in "all the world and preach the Gospel to every creature," who will come and hear me "at the time appointed."

Having for some of my wife, my travelling expenses will have to be met from some other source. Let the friends of truth in Southern Illinois, and at accessible points in Kentucky, Arkansas and Missouri, who desire a course of Biblical Lectures, address me early, at Anna, Union county, Ill.

AMOS CLIFFORD.

CONFERENCE NOTICE.

The Annual Conference of the State of Indiana will convene at Beaucleve, Jasper county, Thursday, August 12, 1875.

A hearty welcome is extended by the brethren of Beaucleve unto whom the Conference is to be holden, to all who desire to be present at this yearly convention.

JOHN L. WILCE, *Secretary.*

TO CORRESPONDENTS.

1.—All communications for the RESTITUTION should be written in a plain, legible hand; and, before sent, carefully revised and corrected.

2.—Insert no notes and communications, at on the same sheet, should be written so that they can be taken apart, without dividing the communication. If necessary, a separate slip may be enclosed for the name and address.

3.—When you send names of new subscribers, let them be marked as such.

4.—Be careful to write all names of persons and places plainly and distinctly.

5.—In all cases, give the name of the post-office, county, and state. When a town or village is called by one name, and the post-office by another, be sure to give the name of the post-office.

6.—When the direction of a paper is to be changed do not forget to name the office to which it has been sent. Unless this is done, it is out of our power to make the change.

7.—When subscribers remove, let us know immediately. Otherwise, their papers will continue to be sent, and to their charge, until such notice is given.

8.—When subscribers wish to discontinue, let them remember that all arrearages must first be paid.

9.—Parties ordering MSS. returned, must prepay the postage; otherwise they will remain in this office.

POST OFFICE ADDRESS.

John T. Ongley, Lincolnville, Crawford county, Pa.

Elder Jacob Shaffer, Kewanna, Fulton county Ind.

APPOINTMENTS.

At New Palestine, Friday night, July 2, and continue over Sunday.

J. M. HATCH.

There will be preaching at the Carter school house, 10 miles west of Marysville, Scalaway county, Mo., commencing the 24 of July, 1875, and continuing over Sunday. All are invited. Brother A. F. Dugger will be there.

D. O. AMOS.

Published Monthly, Price Ten Cents per Number, or One Dollar per Year, Payable in advance.

OUR REST:

A Magazine bearing on the questions of Salvation, and Prophetic Inquiry.

EDITED BY T. WILSON, AND H. V. REED

"There remaineth therefore a Rest to the people of God. * * * Let us labor therefore, to enter into that Rest."—Heb. iv. 9, 11.

PROSPECTUS.

The object of this Magazine will be to present in as clear a manner as possible the things concerning the Kingdom of God and the Name of Jesus Christ; together with such expositions of prophecy as will be profitable to the reader. The object in greater detail may be stated as follows:

1. To introduce Bible testimony as to the future location and mission of the Kingdom of God.

2. To show the intimate connection of the Name of Jesus with our salvation.

3. The past, present and future mission of Christ as the Savior, Priest and King.

4. The Restoration of Israel from their long dispersion, and their re-settlement in the land of Palestine.

5. The Destruction of the Wicked, as well as the Bible teaching concerning Hell.

6. The Nature of Man, and his entire dependence upon Christ for Eternal Life.

7. The word of prophecy as fulfilled in the past, and as it is now being fulfilled before our eyes, preparatory to the return of Jesus to establish His Kingdom of Righteousness and Peace on the earth.

Such is a brief outline of the design of "OUR REST." It remains for the reader to say whether or not he can consistently assist in its circulation If he desires the instruction we shall give, or if he would care to see it in others, we shall gladly enter his name upon our list upon receipt of the subscription price.

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Nb. Parties who are desirous of procuring any work not named in the following list (whether published at home or abroad) may order the same through us. Where possible give the title of the work, the author's name, and where published.

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THE RESTITUTION.

Here and There.

Here there are tears of sadness,
And fright hard to bear;
There all is joy and gladness,
Without a passing care.

Here there are heavy crosses,
Which weigh the spirit down,
There every brow is circled
With an immortal crown.

Here wars, and strifes, and tumults
Rage on, and never cease;
There not a thought can ruffle
The deep celestial peace.

Here worn with anxious toiling,
Our brows weary grow;
There rest is one with service,
And work is but repose.

Here fairest buds of promise
Droop in the stormful showers;
There, in their perfect beauty,
Are never-fading flowers.

Here there are separations
That almost break the heart;
There loved ones never part, and never
Know what it is to part.

Here oft in bitter anguish
We weep from day to day;
There God's own hand so gently
Wipes all our tears away.

Here sin and imperfection
The purest actions blight;
There holy as the angels
Appear each white-robed saint.

Here we a little longer
Must life's brief story tell;
There in the many mansions
We shall forever dwell.

Stone Witnesses.

WHAT SOME OLD STONES SAY ABOUT AN OLD BOOK.*

[The following is the substance of a Lecture delivered a few years since "to some working men and working women, in the Ragged School Union Lecture-house," England, by Harriett Tilyard, Honorary Secretary to the Manchester Ragged Schools. When delivered it was illustrated with numerous engravings. It has been published in book form by Morgan and Scott, London, and from their work we copy.—EDITOR.]

INTRODUCTORY.

I purpose telling you what some old stones say about an old book; and as I do not wish to mystify you, but to speak plainly, I may say at once, that *the old book is none other than* the Bible.

Now, do not turn away under the mistaken notion that I am about to give you a dry sermon. It is quite an error to fancy that no one can speak of the Bible without "preaching." Only those who do not know the Bible call it a dry book. To know it, is to love it; to love it is to be happy, for it tells us of those things that make for our peace and add no sorrow.

It has become fashionable in this nineteenth century to cast a doubt upon portions of its history, and to deny many of its facts. We have arrived at a perilous time. Notions are now openly advocated that formerly some men would have shuddered to have thought of. It is, in fact, an age of open infidelity, or of secret doubt. Now all this is the result, in a great measure, of professing Christians having acknowledged certain points of doctrine and belief, without knowing upon what those points have rested; taking things upon trust, as it were, or upon the mere statement of another. They hold to them, simply because *they have been brought up in them*, having learned them from their parents. They have never searched for themselves, so as to be able to give a reason for the hope that is in them; and so, when cavillers and would-be sceptics arise, proposing the most unreasonable doubts and superficial difficulties, they have eagerly grasped at them, and founded upon them a reason for indifference or positive unbelief.

If we were only candid, we should at once acknowledge that, upon whatever class of evidence we may choose to rely, there is no book which can bring such a mass of concurrent testimony in its favor as the Bible. Whether external or internal, direct or circumstantial, every kind of evidence only tends to prove its complete truthfulness. In spite of all attempts by clever infidels or learned sceptics, the glorious facts remain indisputable and unconvertible. Whilst theory after theory has exploded and vanished in thin air, facts and circumstances have arisen and come up every day, all testifying that "Thy Word, O God, is truth."

Now, I want you to travel with me in thought to Bible lands, and there to recall Bible facts. I want you to read upon the very spot, "line upon line, *here a little, there a little*," all blending and forming one harmonious whole—a clear line of testimony to the truth of "Moses and the prophets." The stones shall be our teachers, and modern science shall be our interpreter. Heathen kings and Arab tradition shall tell us strange things; and the men of Nineveh, the kings of Assyria, the god's of the heathen, shall all bear witness to the truth of God's Word. And as we travel in these interesting paths, let us ask the aid of the Holy Spirit, not only that we may be interested and instructed, but that we may be able to testify with the Psalmist of Israel, "The entrance of thy Word giveth light."

THE STONES OF EGYPT.

Let us suppose ourselves to have travelled from the noisy city of Cairo, up the Nile, as far as Memphis—once the capital of Egypt—now a green plain dotted with groves of palm trees.

Scarcely a vestige of its *former* greatness remains, unless it be that colossal figure of Rameses, the great and mighty conqueror, now laying on its face amidst a group of palm-trees—*broken and debased, like the power of* bygone Egypt. "How are the mighty fallen!" instinctively rises to our lips: and when we remember the proud tyrant in his greatness and grandeur, how terribly true the prophet's words now read: "Son of man, I have broken the arm of Pharaoh, king of Egypt; and, lo, it shall not be bound up to be healed." Ezek. xxx. 21. Looking out beyond, over the African range, we see the Pyramids—those "desolate places" of Job—that the kings and princes of Egypt loved to build. There they are in groups—Dashur, Sakkara, Abousir, Ghizeh—the Sphinx guarding them with battered visage, like some grim sentinel.

We choose Sakkara, and make our way to the greatest pyramid of the group, the tomb of Pharaoh Apophis. By its side is the tomb of a prince, whose name and titles are in hieroglyphic writing. The name is "*Eltsaph*," and *from amidst his many* titles we choose two, "Director of the king's granaries," and the other is an Egyptian title "Abrech."†

This signifies a sort of viceroy or high officer—*if not the highest officer* of the state. He was something approaching to our lord mayor, and like him, was distinguished by a "chain of office" and a signet ring.

What has this to do with the old Book?

Pharaoh Apophis reigned in Egypt in Joseph's time; and if we turn to our "old book" (Gen. xlii.) and read the history of Joseph, we find how, "because the Lord was with him," he rose from the degraded position of a dungeon slave to the highest point of honor in the land of Egypt, was made "Director of the Royal Granaries," rode in the king's second chariot, attired in his state robes of silk, with his chain of gold about his neck, the signet-ring *upon his finger*, and before whom the royal heralds cried, "Abrech," to announce his approach.

And still further is the name "Eltsaph" an indication of identity:—it means "he came to save." And if we look at the name given to Joseph—it was Zaphnath-Paaneah, a word, like Abrech, that our translators failed to understand, because it is purely Egyptian—it means "Savior of the Age." And it was fitting that he who saved the country from famine, and made his name to be known among all nations, he to whom the proud Pharaoh had said "Only on the throne will I be greater than thou," should have a tomb next that of the king in his death.

But how could Joseph's tomb be in Egypt, when his body was buried in Shechem? To this I reply, that the kings and princes built their tombs during their lifetime; and in more than *one instance, where the builder* died before its completion, he had been buried amidst his unfinished work. So Joseph would have his tomb; and at his death the physicians embalmed his body, "put him in a coffin in Egypt," and there it remained until "that night"—that dreadful night of the Exodus—when in spite of all the terrible surroundings, and amidst all the hurry and distress, the Israelites did not forget his dying injunction; for "Moses took the bones of Joseph with him," and carefully were they tended and borne through all their dreary wanderings, until they reached Shechem. Where they buried him. This, then, is what one old stone says about the old book.

Next we enter one of the royal tombs. It is hardly possible to realize the wonderful appearance presented by the interior of these tombs; the colors, glowing in all the freshness of *the varied tints, seem but as the work* of yesterday, whilst "the eye becomes involved in endless processions of Jackal-headed divinities, mummies, serpents, meandering above, below, around; white and blue, and red and blue, legs and arms and wings, spreading in enormous forms at last over the ceiling, beneath which lies the granite sarcophagus, and within that the coffin of the king."‡

But in the one we have now entered is a painting, beyond all the others distinguished by its peculiarity. It represents an ark or boat or rushes, floating on the river Nile, and within it lies an infant with the head of a hawk.§

Now by this we understand the painting to mean, that a wonderful child was thus discovered—the hawk's head signifying the highest wisdom and at once our thoughts are carried back to the narrative of the old book, where we read of the little Hebrew child placed in an ark of bulrushes, and laid among the flags of the river Nile, found by the tenderest and carried to the king's daughter, and by her named Moses, and adopted to be her son: and who was trained in all the wisdom of the Egyptians, and became "mighty in words and in deeds."

But that is not all, for at Thebes we find an obelisk, on which is written a *female name—rather a rare occurrence*—"Termuthis," who was Regent—at a period identical with the narrative of our old book; and her titles are given as "Great Royal Sister," "Pharaoh's daughter." Next we ask what *these* old stones say about an Old Book?

* * * * * * *

We are now at Thebes, which by some is said to be derived from Thebi, "an ark," and we know its ancient name was "No," "No-Amon," "populous No" (Nahum iii. 8,) after Noah. Here too was the seat of the worship of Noah, which was strangely blended with that of the sun.

Here also are the three gigantic statues so well known, and so fully described—the mighty statue of Rameses, fallen and broken, his face disfigured to make millstones for the Arabs; and the two sitting figures of Memphis III., which were reproduced so admirably in the Crystal Palace, but *have since been unfortunately* destroyed by fire.

Passing by these, we come to a cluster of ruins and sculptured pillars that once formed the magnificent temple of Karnac. Here *amidst the many scenes* of Pharaoh's exploits, we choose one pillar that has the picture describing Sishak's victories. He is represented with a string of captives, and one of them bears his name, in hieroglyphic writing, "Yahouda Melek," king of Judah. Now, in 1 Kings xiv. 25, 26, we read, "And it came to pass in the fifth year of king Rehoboam, that Shishak king of Egypt came up against Jerusalem; and he took away the treasures of the house of the Lord, and the treasures of the king's house; he even took away all." Here then is the old stone pillar's account of the same event.

Next let us enter the tomb of Roskeere. He was high officer of Pharaoh's court, overseer of public works and buildings. On the walls of this tomb is represented a painting, now well known to all who are interested in these things. There are laborers at *work, engaged in brick-making—some* carrying clay, others placing the finished bricks in stacks or carrying them away. The majority of the countenances are decidedly Jewish, but there are also some few Egyptians. The persons depicted are dirty and ragged, and degraded in appearance, and are watched over by an Egyptian taskmaster, who, with uplifted rod, is chiding one for being dilatory.

Now this was in the days of Thothmes. It was he who "made the lives of the Israelites bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field," and "did set taskmasters over them to afflict them with burdens" (Exodus i.) It is probable that some of the Egyptians who had incurred the displeasure of Pharaoh were placed to work with the Israelites, and that we have them so engaged. We know that a "mixed rabble" went out of Egypt with the Israelites, *and we have here an explan*ation of the otherwise unintelligible fact of how it came to pass that the Egyptians should mix themselves with the degraded Hebrews; and we also obtain a clue as to who were the "mixed rabble" who went forth with the Israelites at the Exodus. This surely is plain enough in speech to us.

"Oh, that we could only see some of these very bricks!" do you say? Well then, come to the British Museum, and there they are, with Thothmes' own signet upon them; and if you look upon this broken one, you will find it has only a very little chopped straw in it. Why so little? Let the 7th verse of the 5th chapter of Exodus answer,—"Ye shall no more give the people straw to make brick as heretofore; let them go and gather straw for themselves. And the tale of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish *aught thereof.*"

THE EXODE.

The time came for Israel's deliverance from this cruel bondage, and Moses was sent to be their guide. His proud spirit had been humbled, and had been trained by meditation and quiet study in solitude for the office of leader of his people. Under the tuition of his father-in-law, Jethro, his learning and wisdom had been developed, and, perhaps aided by the counsels of the priest, coupled with the traditions handed down from his birth, he may have written the book of Genesis. Thus fitted, he went to the proud Pharaoh with the message from Jehovah. We all know how, by his hand, God wrought signs and wonders which culminated in the death of the first-born and "one night" the children of Israel went up out of the land of Egypt, "about men, besides children, and a mixed multitude went up also with them, and flocks and herds and *very much* cattle."

First they pitched at Succoth, then at Etham, and lastly at Pi-hahiroth, on the border of the Red Sea, (Exodus xiv. 2,) now called Wady Mousa ("Valley of *Moses.*) *If you travel to the spot*, as nearly as the description would indicate, you find a large "cavity" or valley capable of holding two millions of people, and the Arabs call it Wady Tarabeh (the Valley of *Nocturnal* Travelers.) The "night" of the Exodus was to be "observed of all the children of Israel in all their generations," (Exodus xii. 42,) and here is the spot of their resting, after their nocturnal journey, clearly marked by its Arab name.

Let us note another stone ere we leave the land of Egypt. On a monument we find recorded that the Pharaoh who reigned at the time of the Exodus had *a son* who died, and that he was succeeded by his second son. *Now* the elder son died it does not say, but we can supply the facts. On that dreadful night of death, the angel of the Lord went throughout the land and smote all the first-born of Egypt, "*from the first-born* of Pharaoh that sat on his throne unto the first-born of the captive that was in the dungeon," (Exodus xii. 29,) and stranger still, on the great Sphinx of Ghizeh is written in *glowing terms a description* of Pharaoh's character, "and then" and there it stops. Why stop so suddenly? Was not his course suddenly stopped, when, amidst the surging waves of the Red Sea, in the midst of his chariots and horsemen he sank to rise no more?

Taking our leave of Egypt we pass over the Red Sea, and at the spot where the dreadful catastrophe probably occurred, just opposite to Pi-hahiroth, is a bay, the north cape of which is called Ras Musa (the Cape of Moses,) and that part of the sea is called by the Arabs "Bahar Kolzum" or the Sea of Destruction. Curiously enough the word Kolzum is but a synonyme for the Hebrew word Bala, which we *find used in Exodus xv. 12.* Now "Bala" is from an Egyptian root; so is the Arab word "Kolzum." The word used by Moses in describing the event is synonymous with that used by the Arabs in distinguishing the scene where it occurred; and as we see this remarkable coincidence we read with increasing interest the brilliant description Moses has given of the miracle, because we find the "testimony of the rocks" speaks the same thing in nearly the same words.

We now cross the Red Sea, and arriving on the other side, find ourselves surrounded by traces of Mosaic history. Take the six landing-places, and interpret their Arabic names:—

1. Ayun Musa.
"The Wells of Moses."
2. Wady Rahoub.
"The valley of the people."
3. Wady Kudeirah.
"The valley of the Multitude."
4. Wady El-Arabia.
"The valley of the Pilgrims."
5. Wady Sudr.
"The valley of those who came out of the water."
6. Wady Wardan.
"The valley of descent into the water."

"It is needful to say a word for these names, given to these places, not by Bible readers, not by Jews, but by the Arabs, believers in Mahomet and his Koran?

* Lepsius. † Rosellini. ‡ Stanley's Sinai and Palestine. § Rosellini.

The Cardinal's Oath Again.

His Eminence the Pope claims to have eight millions of loving subjects in the United States. Under pretence of giving them pleasure, but really with a view to strengthening the Papacy in this country, he has given them a Cardinal in the person of McCloskey. In accepting the Cardinalate, the Archbishop was, of course, obliged to conform to the usages of Rome, and take the oath prescribed for those who become princes of *the Church. What was the nature of that* oath? In what position does it place the American Cardinal towards his own Government? How does it affect his status toward Protestantism in this country? What new obligations has that oath imposed upon him? The obligation was administered in private by Abdegate Roncetti, and its nature has not been made public. The nature of that oath has been confined to the immediate participants, and a very few of the Church dignitaries who were admitted to the ceremony.

The questions we have propounded interest others besides Catholics. Protestants of every denominational name have a right to understand the form and nature of that oath, and how it is to affect themselves or coming posterity. It is too much to expect that Cardinal McCloskey, or the few who were present when the Pope's trusted Envoy administered the oath, will undertake to satisfy our curiosity. Happily, we are not left entirely in the dark. In 1850, Lord Palmerston submitted to the English Parliament the oath taken by Cardinals on assuming office. It contains promises to be faithful and obedient unto St. Peter, the Holy Apostolic Roman Church, the Lord, the Pope and his successors canonically and lawfully elected; to faithfully preserve all secrets entrusted *to him as such; to give all* possible assistance in retaining, defending, and recovering the Roman Papacy and the regalia of Peter with all might and endeavor, so far as the rights and *privileges of his order allow; to direct*, defend, and co-operate with the legates and nuncios of the Apostolic See in the territories, churches, and monasteries under his keeping; to strive by every way and by every means to preserve and augment the rights, honors, privileges, and authority of the Holy Roman Bishop, the Pope, and to observe all decrees and ordinances as to visiting the thresholds of the Apostles at certain prescribed times. The following are the concluding words of this strongly binding oath: "I will seek out and oppose (persecute and fight against) heretics, schismatics against the same our Lord the Pope and his before-mentioned successors with every possible effort."

Romanism is the same the world over. Its purpose is the same everywhere. The Pope stands committed, as have been his predecessors, against freedom of conscience and popular rights. *He denounces as heretics and* schismatics all who do not yield him obedience, and pronounces upon them the punishment and woe of the second death. Pius IX. is not in love with a republican form of government or with republican institutions. It is not, therefore, to be supposed that he has made an exception in favor of the United States by permitting the newly-created Cardinal to take an oath dissimilar to all others. When Lord Palmerston submitted the oath to Parliament, the servants of Rome contended that the vow against heretics was a matter of form handed down through centuries, and was not considered binding in the extreme meaning of the words. When, we ask, in all sincerity, *did Rome change?* "A mere matter of form"—handed down through centuries." Was it a matter of form when the Pope excommunicated the English Barons and attempted to annul MAGNA CHARTA, *the foundation* of English liberty? Was it a matter of form when the Papacy carried fire and sword among the Albigenses—when it massacred the Huguenots—when it burned Wycklifites and Hussites at the stake? Or was it mere matter of form when Lutherans were persecuted for conscience' sake? The spirit of the past dwells in the bosom of Pius IX. Hildebrand was not more arrogant and unyielding. Shut up in the Vatican, he gnashes his teeth with rage, and puts in motion all the machinery at his command against those who oppose him. He hurls his maledictions against all who would preserve civil government and the rights of *conscience, and denounces them as* "hell-born miscreants and devils."

The Pope is infallible. According to Catholic belief, he cannot err. To him all Protestants are schismatics and heretics. An *anti-Catholic in the* United States is quite as obnoxious to the Pope as a dissenter in England, France, Spain, or Germany. All are under his harp; and Cardinal McCloskey has taken an oath to obey his Lord the Pope in all things, even to the extirpation of all who do not subscribe to the doctrines of Rome and conform to her worship. His Eminence may not be able to set up an inquisition in New York, or erect the stake and kindle the fagot in Central Park, but he is under obligation so to do whenever the blasting hand of Romanism becomes strong enough to elevate the spiritual above the temporal government.—*National Protestant.*

From Brother Weeks.

BROTHER HEAD:—

One Sunday evening about twelve months ago, our little gathering was agreeably surprised, on assembling to *break bread, to meet a man who had* journeyed some two hundred miles with the object of being baptized; our Brother Magruder complied with his request that afternoon, and he returned next day with a light heart to his home in the mountains.

This man was our Brother James Harris, of Lonaconing, and from then till now, he has kept the things concerning the kingdom steadily before his neighbors, in the midst of much opposition, and standing alone in his testimony.

Encouragement came at last, however: two of his neighbors and two of his own family expressed a desire to obey the truth in baptism, but meanwhile sickness had brought him very low. He was unable to take these first fruits of his labor to the water, and so it was that he sent us word to come over and help him, and that your correspondent, at the request of the brethren here, left Baltimore Saturday morning, June ——, on the most agreeable mission.

It was a journey which occupied the entire day, over a road leading through scenes of surpassing beauty; winding *along the broad valley of the Shenan*doah, creeping slowly over great bridges that span its swift but shallow waters, rattling through the gloomy tunnels to emerge again in the *uncertain shadows of the high hills*, whose rocky walls rose to a perpendicular height above us; great monuments are they of a past age, stately and sublime, and though, in these sandal days of speculation, their base is smirched over with the unseemly puffs of the modern quack; yet appealing to those nobler instincts of our nature, and pointing us upward in silent reverence to Him who spreadeth out the heavens as a tent to dwell in, and layeth the foundations of the earth.

We had a book before us issuing from the school of Darwin, Spencer & Co., on the origin of created things, but it ill accorded with the evidences around us; of a truth "the heavens declare the glory of God and the firmament sheweth his handy work!"

Half past 8 o'clock in the evening, brought us to Lonaconing, where Brother Harris was awaiting our arrival, and having refreshed ourselves *after our journey, in the house of our* (now) Brother Smith, we adjourned to the school house, where, according to appointment, we spoke on the glad tidings of the kingdom. Quite a number were gathered together, the majority of whom proved to be "Campbellites," and much general discussion followed our remarks.

On the following morning, being the first day of the week, at half after 10 o'clock, we assembled for baptism. It was on the bank of a mountain stream, at the foot of a dam; around us were the great mountains of the Alleghany with their stores of mineral wealth, which affords employment to the town of Lonaconing and its surroundings. Assembled to hear us, were, perhaps 150 persons, who gave us their marked attention while we explained the nature and purpose of the act in which we were about to participate. Amidst the greatest silence and most earnest *attention of all assembled, we stepped* down into the water, and there, on the confession of their faith in the glad tidings of the kingdom of God, and in Jesus of Nazareth as the Christ, we *baptized* the wife and daughter of our Brother Harris, and our (now) Brother Smith and his wife. It was a time of rejoicing among us and mutual congratulation. Weak in body, scarcely able to stand by us, our Brother Harris beheld in those four as they rose from the waters, a goodly recompense for his past labor, and an encouragement for the future. Filled with gratitude to the great Giver of every good and perfect gift, and with renewed faith in his wisdom and love, we adjourned to Brother Smith's house, and there for the first time in Lonaconing, remembered the Lord's death and resurrection in the breaking of bread.

At half after 1 o'clock, we held a meeting in the school house, for the purpose of discussing the question of the constitution of man. A meeting, which, from the great earnestness with which these questions were considered, I trust, was profitable to all *concerned. That evening our* brethren, Smith and Harris, introduced us to the mysteries of a coal mine, and sitting in one of the chambers hewn by our Brother Smith, from the solid coal, we talked together of the wondrous agreement of God's word and works, of his creative power, of the order of his creation, and our brethren recounted some few facts which have come beneath their notice in the depths of the earth's strata, which confirm the Genesis of Moses.

And so our share in the work came to an end. We left our brethren and sisters in their mountain home, a feeble body, but strong in faith, to hold up the standard of our Lord, to fight the good fight, and we trust lay hold on eternal life in the coming kingdom.

Should any brethren happen to come in the neighborhood of Cumberland, (Baltimore & Ohio railroad), a short *trip up the mountains on the* Pennsylvania and Cumberland railroad, to Lonaconing, would gain for them a hearty welcome from our brethren, while they would find a field of labor which would well repay their effort.

Should any such chance that way, please enquire for James Harris, he is a man to whom few are strangers.

T. C. WEEKS.

BALTIMORE, June 2nd, 1870.

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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TO CORRESPONDENTS.

THE RESTITUTION advocates the final restitution of all things which God hath spoken by the mouth of all his *Holy* Prophets since the world began." It also advocates as a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with Him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the transmutation of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. It also advocates a hearty belief of the Gospel, repentance, and immersion as prerequisites to the forgiveness of sins, and a holy life as essential for final salvation.

CHARACTER OF.—The Editor must not be understood as endorsing all the sentiments expressed by correspondents whose articles are inserted under this head. Each writer is alone responsible for the article bearing his own signature. If the teaching of any writer is not endorsed, an article setting forth the views of the party differing may be forwarded. Free discussion of Bible doctrines on all sides will be allowed, but the Editor reserves the privilege of criticising those communications which antagonize a belief and obedience of the Gospel as a means of salvation, or which undermine its principles.

Future Destiny of the Earth.

The following extracts are taken from a sermon preached in Chicago, Sunday, June 27, by Dr. J. O. Peck, pastor of the Centenary M. E. church.

"Nevertheless we, according to his promise, look for new heavens and a new earth wherein dwelleth righteousness."—2 Peter iii. 13.

We all live, and recognize the phenomena of life; but the wisest philosophers among us are totally ignorant of what life itself is. We are conscious of life, see it in animal, bird and flower, but no man ever solved the mystery of its essence. There are some things, then, here, *that, in our present capacities*, we are not able to know. The limitations of private knowledge is an interesting problem and the recognition of the fact would stop the impudent assumption and reckless reasoning of inbitted minds.

Is it strange then that it is impossible to communicate in finite thought and still more finite speech, the transcendent truths of the celestial state? Why! you all have had thoughts burning in your brain and sentiments thrilling in your emotional nature *which you could not communicate in words.* You have longed to tell them; you have yearned to make your dearest friends know the deep sweet love or joy you feel, but have shrunk back in pain and disappointment—almost in anguish—that it was impossible. It would be such a comfort and satisfaction to utter the pent-up emotions of the soul. There is music and poetry and thought and love unutterable in some souls.

We count the broken lyres that rest
Where the sweet wailing singers slumber;
But o'er their silent sister's breast,
The wild flowers, who can number?
A few may strike the magic string,
And noisy Fame is proud to win them;
Alas! for those who never sing
And die with all their music in them.

The earth has undergone many transformations already, improving its condition, adapting it each time to the happy existence of successive higher orders of plants and animals. It is, therefore, rational, scientific as well as scriptural to expect a still further and higher transformation of the earth, adapting it to the happiness and existence of spiritual and immortal and holy beings. No man can say it is impossible, and we have found it probable, not to say certain. The most gorgeous imagery of nature is employed in scripture to describe the future state of the earth. Figuratively, a glorious city prepared by God, comes down to the earth. Its massive foundations are precious stones, its walls *jasper, its gates solid pearl,* its streets pure gold, like transparent glass. The Lord God Almighty and the Lamb are the glorious temple of the city. Not the sun and moon, but the glory of God, enlightens it, and *the Lamb* is the light thereof. From the throne flows the river of the water of life, clear as crystal, and along its banks grow the great trees of life, with twelve manner of fruits—one fruit for each month. I understand all this merely to indicate the splendor and perfection of the drapery of the new heavens and the new earth. If God has ordained this *old earth,* some day, to be inhabited by holy, happy immortal beings, rest assured He will fit it up in palatial splendor befitting the spiritual dignity and holy character of His ransomed family. Can we, who now see matter, in forms of ruby and diamond, in lily and rose, in carmined cloud and autumnal foliage, in the microscopic beauties of a butterfly's wing or the delicate plumage of a ring-dove's neck, question that God can fit up the matter of our globe into subtle and refined and beautiful forms and conditions, fit for the habitations of mortals.

As easily as the same opaque matter in charcoal becomes the flashing diamond; as easily as common dirt is transmuted into the delicate petals of the violet; so easily can God transform our gross earth into a spiritual realm of transcendant beauty. Such I understand the new heaven and earth will be. The details are not given, because, probably, in our present state, we could not comprehend them.

Now, if this earth be thus renovated and garnished with all the opulent splendor and richness of which the Creator of worlds is capable, what objection to making it our eternal abode? I do not dogmatically assert it, but suggest it as a glorious possibility; yes, a rational and scriptural probability. I perceive the queries and objections that may be urged against it. I answer them all in a bundle, "*I don't know!*" *Then I turn on* the questioners the *ad hominem* interrogation: "How do you know that it won't be so? Are you in the secret counsel of God that you know all He will or won't do? Then you are omniscient—that is God! For if there is one thing about the future that you don't know, that one fact may be the renovation and rehabilitation of the earth." Let me now lean back on the granite strength of distinguished minds to support my own thoughts. The great Tholuck says: "The idea that the perfected kingdom of Christ is to be transferred to heaven, is properly a modern notion." President Hitchcock declares: "The wide-spread opinion that heaven will be a sort of airy elysium where the present laws of nature will be unknown, and where matter, if it exist at all, will exist only in its most attenuated form, is a notion to which the Bible is a stranger." "The earth will be renovated by the final conflagration and become the home of the righteous." Dr. Knapp in his work on theology says: "We expect *a new heavens and* a new earth, wherein dwelleth righteousness, is an entirely new, altered, and beautiful abode for man to be built from the ruins of his former dwelling place, as the future habitation of the pious. This will be very much the same way as a more perfect and immortal body will be reared from the one we now possess." President Griffin writes: "It is a most animating thought that this visible creation which sin has marred, —which the polluted breath of men and devils has defiled, and which, by *sin, will be reduced to utter ruin*—will be restored by our Jesus—will arise from its ruins in ten-fold splendor and shine with more illustrious glory than before it was defaced by sin." The learned Dr. John Pye Smith says: "I cannot but feel astonished that any serious and intelligent man should have his mind fettered with the common, I might call it the vulgar notion of a proper destruction of the earth; and some seem to extend the notion to the whole solar system and even the entire universe, applying the idea *of extinction of being,* a reduction to nothingness. . . . . But I confess myself unable to find any evidence for it in nature, reason, or Scripture. . . We according to his promise, look for a new heavens and a new earth wherein dwelleth righteousness." Wesley discusses the question elaborately and thus summarizes: "For all the earth will be a more beautiful paradise than Adam ever saw. Hence will arise an unmixed state of holiness and happiness far superior to that which Adam enjoyed in paradise." After all this, *if I should be wrong in my notion,* I am quite proud of the distinguished company I am found in. It is quite assuring for ordinary men threading the realm of mysteries, to feel the kindly touch and hear the sympathetic words of renowned spirits. But does the Word of God still more cheer us? Revelation by John gives us more suggestions of the celestial world than any other Scripture, and that seems to lean to our view. The very anthems of eternity resound with our doctrine. The new song is vocal with it. The redeemed in bliss are singing it. "And *they sung a new song saying,* Thou art worthy; . . . . . for thou wast slain and hast redeemed us to God by thy blood, out of every kindred and tongue and people and nation, and hast made us, unto our God, kings and priests, and we shall reign on the earth." Mingling thus with the adoration of Christ, is the announcement that the new earth is to be their abode. There is no intimation of home in some distant and foreign world but a happy residence in the old renovated homestead.

Again hear the revelator: "And I saw a new heaven and a new earth, for the first heaven and the first earth were passed away and there was no more sea, and I, John, saw this holy city New Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and he shall dwell with them and God himself shall be with them and be their God." The natural inference of this passage, is that the enriching bliss of the future state comes down from heaven to earth. There is no intimation that the righteous will be translated from earth to some airy Elysium in some unknown region of the universe. God tabernacles with men. God Himself shall be with them. Christ went to prepare a place for us. The city descended "*prepared as a bride adorned for her husband.*" What amazing scenes! What unconceived splendors now greet each other! The new earth, beautiful in bloom, garnished in glory, greets the descending *New Jerusalem*—perhaps as the glorious capital of the perfected kingdom—and over this effulgent empire, populated with redeemed immortals God our Savior reigns in majesty and glory! Things begin to mass themselves in new and consistent harmonies!

What more fit place for the King of *kings, in a material body now spiritualized* and glorified, to reign over his saints in material bodies now spiritualized and glorified, than this ancient empire of material earth, were its redeemed and they regenerated and resurrected, now spiritualized and glorified in all the splendor and beauty amid which the Father would honor and enthrone *his* adorable Son and emparadise his saints? Take away the sin and curse from our earth; let God by some evolution, after or through conflagration, purify, re-combine, and re-beautify *it with more* than the loveliness of its bridal morning; let Him expiate over it the splendors and garnishments expressive of his glory and power. Again invoking the song of morning stars, and the exulting shout of the sons of God, let Him again fill it with the fullness of his own glorious presence, communing *with man face to face;* let the slimy trail of the old serpent be obliterated, and every trace of corruption be wiped away; let us know that there will be beauty to delight the eye, and music to regale the ear, and truth to ennoble and enrich the soul; let it be realized that there will be no more sickness or sorrow, or disease or death, trials or tears; let it be fully felt that there we meet all that are dear in love and sacred in friendship, to enjoy rapt intercourse in blessed converse, gladdening each other with benignant smiles, *touching and thrilling each other's* heart with the soft and soothing melody of old familiar accents; and this earth will be fair enough for the saint's eternal delight, pure enough for their everlasting abode! We would ask no better heaven, and the enraptured soul cries out, "It is enough! I shall dwell forever in the Paradise of God and beneath the pavilion of his glory.

And to my thought there are reasons why this earth would be preferable, as our final abode, to any world above us. Here we are born, live, love, and die. *Here we are born again and here is the* scene of our conflicts. Here is the terrific battlefield of destiny; and where could the victorious warriors enjoy sweeter rest than in the realm in which they conquered? Here happened the great catastrophe which plunged our race in sin and ruin. Here was accomplished the great salvation which reconciled us with God. Here to-day the glorious Gospel struggles toward its ultimate triumph; and when the final victory comes I can conceive of no place more fit and satisfying, to enjoy its everlasting blessedness, *and shout our paeans of joy, and* crown and celebrate the praises of our conquering King! A poetic sense of fitness and justice compels me to this. To my thoughts, for Christ to abdicate this earth is a surrender to Satan. Here he dragged men into revolt. Here he has tempted, and seduced, and destroyed. To admit the popular conception that this earth is to be utterly destroyed, that the vast expanse of worlds to be broken up and buried in dreadful chaos, amid the universal wreck of matter and crash of worlds; *that yon blazing canopy which Jehovah* wears as a garment of glory is to be rent asunder, torn in shreds and flung in tatters on the wild tempest of desolation, is too horrible a concession to the triumph of the princes of darkness! Could America give up Bunker Hill, and Lexington, and Yorktown? Could she surrender the soil crimsoned with the blood and cemented by the heroism of her sons? Will Christ think less of the battlefields and martyr scenes of his church? Here, where for so many centuries the destroyer has had *his empire* and throne; here is the direst place for the Kingdom and throne of the Deliverer. How inspiring the conception that where sin has blasted the joys and debased the souls of men, here holiness should have blissful dominion in everlasting healing! How grand the thought that on the very spot where death now triumphs and robs us of our dearest, there the resurrection and the life should reign in endless immortality! How completely this idea answers to the voice of the enthroned Christ, "Behold I create all things new."

John Foster on "Decision of Character."

John Foster's truly capital "Essay on Decision of Character" is a book that might be very profitably read by all our readers. In our opinion it abounds in a vast amount of good sense. His Letter IV. in this Essay, speaks of courage as an essential part of a decisive character. We extract a portion of the letter of which we write:—

"After the illustrations on the last article, it will seem but a very slight transition when I proceed to specify Courage as an essential part of the decisive character. *An intelligent man,* adventurous only *in thought,* may sketch the most excellent scheme, and after duly admiring it, and himself as its author, may be reduced to say, 'What a noble spirit that would be which would dare to realize this! A noble spirit! is it I?' And his heart may answer in the negative, while he glances a mortified thought of inquiry round to recollect persons who would venture what he dares not, and almost hopes not to find them. Or if by extreme effort he has brought himself to a *resolution of braving the difficulty,* he is compelled to execrate the timid lingerings that still keep him back from the trial. A man endowed with the complete character, might say, with a complete consciousness, as remote from the spirit of bravado as it is from timidity, 'Thus, and thus, is my conviction and my determination; now for the phantoms of fear; let me look them in the face; their menacing glare and ominous tones will be lost on me; I dare do all that may become a man. I trust I shall firmly confront everything *that threatens* me while prosecuting my purpose, and I am prepared to meet the consequences of it when it is accomplished. I should despise a being, though it were myself, whose agency could be held enslaved by the gloomy shapes of imagination, by the haunting recollection of a dream, by the whistling or howling of the winds, by the shriek of owls, by the shades of midnight, or by the threats or frowns of man. I should be indignant to feel that, in the commencement of an adventure, I could think of nothing but *the deep pit by the side of the way where* I must walk, into which I may slide, the mad animal which it is not impossible that I may meet, or the assassin who may lurk in a thicket of under wood. And I disdain to compromise the interests that rouse me to action, *for the privilege of an ignoble security.*'

"As the conduct of a man of decision is always individual, and often singular, he may expect some serious trials of courage. For one thing, he may be encountered by the strongest disapprobation of many of his connexions, and the censure of the greater part of the society where he is known. In this case, it is not a man of common spirit that can show himself just as at other times, and meet their anger in the same undisturbed manner as *he would* meet some ordinary inclemency of the weather; that can, without harshness or violence, continue to effect every moment some part of his design, coolly replying to each ungracious look and indignant voice, 'I am sorry to oppose you; I am not unfriendly to you, while thus persisting in what excites your displeasure; it would please me to have your approbation and concurrence, and I think I should have them if you would seriously consider my reasons; but meanwhile, I am superior to opinion, I am not to be intimidated by reproaches, nor would your favor and applause be any reward for the sacrifice of my object. As you can do without my approbation, I can certainly do without yours; it is enough that I can approve myself; it is enough that I appeal to the last authority in the creation. Amuse yourselves as *you may, by continuing to censure or* to rail; I must continue to act.'

"The attack of contempt and ridicule is perhaps a still greater trial of courage. It is felt by all to be an abominable thing, when it can in no degree be ascribed to the hardness of either stupidity or confirmed depravity, to sustain for a considerable time, or in *numerous instances, the looks of scorn,* or an unrestrained shower of taunts and jeers with perfect composure, and proceed immediately after, or at the time, on business that provokes all this ridicule. This invincibility of temper will often make even scoffers themselves tired of the sport; they begin to feel that against such a man it is of poor sort of hostility to joke and sneer; and there is nothing that people are more mortified to spend in vain than their scorn. Till, however, a man shall become a veteran, he must reckon on *sometimes meeting this trial in the* course of virtuous enterprise. And if, at the suggestion of some meritorious but unprecedented proceeding, I hear him ask, with a look and tone of shrinking alarm, 'But will they not laugh at me?'—I know that he is not the person whom this essay attempts to describe. A man of the right kind would say, 'They will smile, they will laugh, will they? Much good may it do them. I have something else to do than to trouble myself about their mirth. I do not care if the whole *neighborhood were to laugh in a chorus.* I should indeed be sorry to see or hear such a number of fools, but pleased enough to find that they considered me as an outlaw to their tribe. The good to result from my project will not be less, because vain and shallow minds that cannot understand it are diverted at it and me. What should I think of my pursuits, if every trivial, thoughtless being could comprehend or would applaud them; and of myself, if my needed levity and ignorance for their allies, or could be abashed at their sneers?' . . . .

"But there may be situations where decision of character will be brought to trial against evils of a darker aspect than disapprobation or contempt. There may be the threatening of serious sufferings; and very often to dare as far as conscience or a great cause required, has been to dare to die. In *almost all plans of great enterprise,* a man must systematically dismiss, at the entrance, every wish to stipulate with his destiny for safety. He voluntarily travels within the precincts of danger; and though it be possible he may escape, he ought to be prepared with the fortitude of a self-devoted victim. This is the inevitable condition on which heroes, travelers, or missionaries among savage nations, and reformers on a grand scale, must commence their career. Either they must allay their fire of enterprise, or *abide the liability to be exploded* by it from the world.

"The last decisive energy of a rational courage which confides in the Supreme Power is very sublime. It makes a man who intrepidly dares everything that can oppose or attack *him within the whole sphere of mortality;* who will still press toward his object while death is impending over him; who would retain his purpose unshaken amidst the ruins of the world.

It was in the true elevation of this character that Luther, when cited to *appear at the Diet of Worms,* under a very questionable assurance of safety from high authority, said to his friends, who conjured him not to go, and warned him by the example of John Huss, whom, in a similar situation, the same pledge of protection had not saved from the fire, "I am called in the name of God to go; and I would go, though I were certain to meet as many devils in Worms as there are tiles on the houses."

A reader of the Bible will not forget Daniel, braving in calm devotion the decree which virtually consigned him to the den of lions; or Shadrach, Meshach, and Abednego, saying to the tyrant, "We are not careful to answer thee in this matter," when the "burning fiery" furnaces was in sight.—*Bible Echo.*

The Jordan.

There is no river in the world like the Jordan; none so wonderful in its historic memories, none so hallowed in sacred associations, and none so remarkable in its *physical geography.* It is emphatically "the river" of the Holy Land. It has been more or less intimately connected with all the great events of Scripture history from the patriarchs to the apostles. Its banks have been the scene of the most stupendous miracles of judgment, power and love, the earth ever witnessed. When the fire of heaven had burnt up Sodom's guilty cities and polluted plain, the waters of the Jordan rolled over them and buried them forever from the face of man. Thrice was the swollen torrent of that river stayed, and its channel divided to let God's people and prophets pass over "dry shod." Once, at the bidding of the man of God, the iron ax rose buoyant from its deep channel, and floated on its surface. Once its waters gave forth healing virtue, as if to prove to the proud Syrian chief the fallacy of his sneering exclamation, "Are not Abana and Pharpar, rivers of Damascus, better than all the rivers of Israel?" Greater still were these miracles of our Lord, which the evangelists have grouped *thickly on and around the* central lake of the Jordan. There did the storm-tossed billows hear and obey his voice; there did he walk upon the face of the deep; there, obedient to his will, the fishes filled the disciples' nets; along these shores the lame walked, the deaf heard, the blind saw, the sick were healed, lepers were cleansed, the dead were raised to life again. But the most glorious event the Jordan ever witnessed was Christ's baptism; for when he was baptized "the heavens were opened unto him, and he saw the *Spirit of God descending like a dove,* and lighting upon him;" and when the divine Son was perfectly equipped for his great work of redeeming love, when just about to set out on his glorious mission, the voice of the divine Father pierces the vault of heaven, and proclaims to the astonished and joyful disciples on Jordan's banks the divine approval of both work and worker: "This is my beloved Son, in whom I am well pleased." Surely then we may say that every spot along this stream is "holy ground," and that the name Jordan is not only emblazoned on the page of history, but is enshrined in the Christian's heart.

It would almost seem as if nature, or nature's God had from the first prepared this river to be the scene of wondrous events, by giving to its physical geography some wondrous characteristics. Its principal fountain, bursting from the base of Hermon, is like the mouths of other rivers, on the level of the ocean. In descends rapidly through its whole course, and at length empties into the Dead Sea, whose surface has a depression of no less than 1,312 feet. The whole valley of the Jordan is thus a huge rent or fissure in the earth's crust. Though it is not much over a hundred miles in length, at its southern end, along the shores of that mysterious lake we have the climate and products of the tropics, while at its northern end we have a region of perpetual snow.—*Herald of Life.*

THE RESTITUTION.

PLYMOUTH, IND.....July 7, 1875.

EDITORIAL DEPARTMENT.

☞ We are to preach at Remington, Ind., next Sunday. Hope the friends in that vicinity will attend.

☞ Robert Dale Owen, the great exponent of Modern Spiritualism has become hopelessly insane. The deception perpetrated upon himself and others in the Hume and Katie King fraud, was more than his mental powers could stand. Mr. Owen was a man of broad culture, possessed many noble qualities and was undoubtedly honest in his views of Spiritualism. But when it became apparent that his supposed proofs for spirit-life were mere tricks of dishonest mediums he became hopelessly insane.

☞ We spent Sunday, July 4th, with the church in Plymouth. The day was excessively hot, but a goodly number came out to hear the Word. After the morning service we went to Pretty Lake, some three miles distant, and immersed two believers in the name of Christ. In the evening we preached from Gal. i. 11, 12: "But I certify you, brethren, that the Gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." At close of the discourse we celebrated the death of our Lord. Our society is gaining slowly in numbers and is exerting a good influence in the community.

☞ A brother in New York writes us, that we are not sufficiently comprehensive in our view of the restitution of all things. He not only believes that all men will be restored, but that the whole animal world will gain ultimate victory over death. He quotes in proof of his position, the same texts which are relied upon by our brethren of the restoration view. We shall, therefore, turn him over to their tender mercies. The sacred Word declares of certain characters, that they are "natural brute beasts, made to be taken and destroyed," and that they "shall utterly perish in their own corruption." The same argument that will restore the wicked men, will probably restore the animal world. Our brother is, therefore, respectfully referred to our Universalist friends, who will undoubtedly, extend to him great consideration for his comprehensive view of the mercies of God. As for us, we cannot quite see what particular use there is in raising to life potatoe bugs, grasshoppers, crocodiles, and vultures. Indeed there is no promise of such a state of things, and it is only an extraneous view of certain texts which will lead to such conclusions. It might not be out of place here, to state that John Wesley, the founder of Methodism, rather endorsed this view of the final return to life of the whole animal world. Freeman Clarke, also, the great Unitarian minister of Boston, now teaches that animals hav immortal souls, which will find a place in the future life. Our brother is in quite respectable company, but his view is not supported by the Word of God.

At Hand.

Some have supposed that the kingdom of God must have come on the day of Pentecost, or within a short time thereafter, from the fact that John preached that the kingdom of God was at hand. The same is true of the preaching of Christ. "Repent for the kingdom of heaven is at hand." Others claim that the kingdom of God was set up at the time of the destruction of Jerusalem. They also base their argument upon this expression.

If we look at this phrase as used in other parts of the Bible we shall find that the above stated positions are wholly unfounded. The phrase "at hand" may allude to events hundreds of years distant from the time the expression is made. In Isa. viii. 6, it is stated, when referring to the destruction of Babylon: "Howl ye; for the day of the Lord is at hand, it shall come as a destruction from the Almighty."

This prediction was not fulfilled for nearly two hundred years afterward, and yet it is stated the day of the Lord is at hand. See also Joel ii. 1, 2. The idea in this place seems to refer more to the *certainty* of the event than to the nearness of time. The same is true of Peter iv. 7, "But the end of all things is at hand; be ye therefore sober and watch unto prayer." Here the time or nearness of the event does not seem to be so much the idea as the absolute certainty of its coming. It is surely coming! There were those in apostolic times who seemed to think that the day was just upon them, and it was this which gave rise to that word of caution by the apostle. "That ye be not soon shaken in mind, or be troubled neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand." Here the phrase "at hand" is from another Greek word and denotes more nearly the idea of *real presence*. In the phrase "the kingdom of heaven is at hand" the original word for *at hand*, is *eggizo*. This word occurs in the following passage. "For the law made nothing perfect, but the bringing in of a better hope did; by the which we *draw nigh* unto God." And again: "*Draw nigh* to God and he will *draw nigh* to you." The same idea is brought out in Luke x. 8, 9. "And into whatsoever city ye enter, and they received you, eat such things as are set before you; and heal the sick that are therein, and say unto them *The kingdom of God is come nigh unto you*."

The kingdom was near that city in the same sense in which we *draw nigh* unto God and He *draws nigh* unto us. The word does not, in these cases refer to nearness as to time, but nearness in the sense of union with God and conformity to his will. So the kingdom was proclaimed to men, it was brought near unto them in the blessed revelations of the Gospel of Christ, and they were made to feel that they could become heirs of an eternal inheritance and sharers of the glorious kingdom. May it not be in this sense that Jesus used the phrase: "The Kingdom of heaven is at hand." If we take into consideration the fact that he coupled with this statement the preparatory work of repentance it appears to be the most probable meaning. "*Repent* ye for the kingdom is at hand." Not at hand in point of time but nigh then as a means of hope, as God is nigh unto all them that call upon Him. This view is further strengthened by the additional fact that the Pharisees had shut up the kingdom of heaven against men. They cut off all means of approach, but under the blessed light and truth of the Gospel of Jesus the kingdom was brought nigh unto all who desire to share in its glories. It is made available through his teachings and mission, and those obstructions thrown in the way by the Pharisees are now removed. This exposition in no way conflicts with the meaning of the original term, but is in strict harmony with it. But if we take the view advocated by those referred to in the beginning of this article, and are to infer that the kingdom was at hand in point of time, then the difficulties increase on our hands. For after the day of Pentecost, and even after the destruction of Jerusalem this expression continues to be used. says John in the Revelation "The time is at hand." "Behold I come quickly." Please read Luke xxi. 31; Rev. i. 3; xxii. 10. We submit therefore that the most reasonable view is that which brings the kingdom of God within the reach of all who desire to share in its glories. And as flesh and blood cannot inherit that kingdom, the heirs thereof must be changed from mortality to immortality, to participate in its blessings and immunities. This is to occur at the resurrection of the holy dead and the return of our blessed Lord.

Probation.

Work out your own salvation, with fear and trembling.—Phil. ii. 2.

Christianity comes to man in his individual character. The salvation achieved through Jesus Christ is not the salvation of organized bodies, or associations. Churches are not saved in the aggregate. To belong to a denominational corporation guarantees endless life to no man. One of the pernicious errors of Romanism is, salvation in an organization, instead of salvation in Christ. Christianity singles out the man or woman, and claims faith and obedience on the ground of individual necessities. To each separate person, as individually ruined, it proffers a personal salvation. All the conquests of Christianity are effected through individual regeneration. Our connection with great associations, claiming to be churches, instead of being the means of our spiritual advancement and final salvation, is, on the contrary, sometimes calculated to insure our certain condemnation and final destruction. "Come out of her, my people," is the imperative command of God to those who may be found connected with the membership of the great apostasy, though she may claim to be the only true and universal church. To live within her pale is to be adjudged as partaking of her sins, and the result to all such will be, to partake finally of her plagues. A church, under the gospel arrangement, never embodies more than a single congregation of obedient believers, acknowledging no Head but Christ, and no system of doctrines, or code of morals and law, but the Scriptures. Christ has promised to be with such congregations, even if consisting of not more than two or three, convening in his name. Associations formed in any other way are not churches, but organizations on a human basis, wholly worldly like Rome, or of a mixed character like some Protestant denominations.

The ministry of the word has to deal with isolated responsibility. It must regard each man in the singleness of his obligations to God. Each one, in the journey of life, must be addressed as a lone pilgrim, who may, of choice, take the narrow way of life, or, with the multitude, throng the way to destruction. Christianity has nothing to do directly with institutions, governments, or human associations, as such, of any kind. Its work is to mold the individual. Low down in the "abysmal depths of personality," that no measuring line of philosophy has ever sounded, that finite penetration has never explored, or described, it does its mighty work. From the mine of humanity it quarries and fashions single "living stones" for the future temple of God. There, singly and alone, they are fitted and polished for their proper place in the glorious edifice.

Christian congregations then can only be helps, but the moral character, and consequent destiny, of every individual is wrought out in isolation. The great transactions, on which the destiny of each and every one for eternity is suspended, must be conducted in probationary seclusion. The very term *probation* implies insulation. In the all-important concerns of salvation each one acts for himself; every man, woman, or child, stands alone, and gaining, or losing, a crown of glory, is a purely personal matter. Changes of character, and the critical transitions in our moral state and relation, for which the gospel makes provision, are effected in solitude. Preaching itself has a solitary aim. The proclamation of the glad tidings is to be made to "*every creature*" and the *individual* "shall be saved," who believes and obeys.

This is a peculiarity of the gospel message. It speaks to you, to me, to every other one, each in his individual capacity. Each one in the singleness of his identity, must work out his own salvation. All preaching should impress, on each one addressed, his separate responsibility, with directness, earnestness, and faithful solicitude. Each one, in view of a judgment to come, should be dealt with as the only lost being in the universe, and each one, addressed by the gospel, should work as though he were the only one privileged with the opportunity to secure life everlasting. Churches are only good as composed of holy men and women; and churches are not finally saved in the aggregate, but holy, individual men and women out of churches. We do not know that the Eunuch ever joined any particular congregation, or church.

The innumerable company of the redeemed will not be composed of churches saved *en masse*, but of individuals "of all nations, and kindreds, and peoples, and tongues"—a vast multitude whose robes are washed and made white in the blood of the Lamb.

The Gospel is a scheme for the salvation of individuals: and, as individuals, we must, each for himself, make our calling and election sure. By thus doing, an entrance will finally be administered to us abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ. If the pathway lead through much tribulation, may we all endure as seeing him that is invisible, and gain the kingdom at last.

S. A. C.

The Conference at Alden Iowa.

As the report of this meeting will appear in the RESTITUTION, we will only refer to such things as left their impress upon our mind. We were glad to meet a goodly number of brethren and sisters, some of whom we had not seen for years. There was a larger gathering from a distance than could have been expected considering the almost constant rains, bad roads, and swollen streams. Good attention was given to the word spoken. All moved along smoothly and harmoniously, except a small wave of excitement which was started by T. Woodrow. Whatever doubts any may have had in reference to his religious status, must have been completely dispelled. He gave us a rehash of Hosea Ballou, with some things which were far from being an improvement on his plan of universal salvation. He boldly and dogmatically advocated the unconditional immortalization of the race. He claims that the entire fifteenth of first Corinthians, touching the resurrection of the dead, relates to the entire race of man. He affirmed that all the dead would be raised incorruptible, glorious, powerful, spiritual, and, having put on incorruptibility and immortality, they will shout victory over death and the grave, through the Lord Jesus Christ. He affirmed that not one of all the dead will be raised mortal. He also affirmed that the antideluvians and the people of Sodom, who were destroyed, had suffered the penalty; and therefore, the Law of God had no further claims upon them; thus when raised, they will be raised independent of Christ or pardon. From these examples we conclude that all men settle their accounts with God at death, and will have no need of a Savior or pardon. *All*, he argued, are under condemnation now, and will through these efficient instrumentalities be brought to honor and submit to Christ. He makes condemnation the greatest blessing which can be conferred upon mortal man, judging from its beneficial results. He had better stop preaching the Gospel and preach damnation, because the Gospel has not produced obedience in half who have heard it, but damnation, according to Mr. Woodrow, will convert and save every body. He has billions of immortal babies raised from the grave to grow up into the full stature of men and women. He left us in the dark as to whether adults who do *not* belong to Christ's royal family, will be born again in their original babyhood. Nor has the head-center of this view, Wm. P. Shockey, been any more fortunate in making those who heard him in Des Moines, understand his precise views on this pivoted point. Mr. W. reached the conclusion by a series of logical sequences perfectly clear to himself, we presume, that Christ could not be a father without having a wife, and she could not be a wife without having children. I suppose Mr. W. never saw, or heard of a wife who was not a mother. According to this logic, the Great God cannot be our father without having a wife—thus Spiritualists are consistent in praying to father God and mother God. He affirmed that Christ's bride will *not* have literal children after her resurrection, because they that shall be accounted worthy to obtain that age, and the resurrection from among the dead, will neither marry nor be given in marriage. He then assumed that she must be the mother of children by raising them from the dead. He failed to refer us to a single text to sustain this singular position. He applies to the Saints the language of Christ to his apostles, that they should do greater works than he had done. He had before affirmed that the bride of Christ would have the same nature of her royal Consort. He next affirmed that the children of the Lamb's wife would all be in the image of their mother, and that she will be incorruptible and immortal; therefore, her children, which will embrace the entire race, except the bride, will possess incorruptible and immortal natures also. According to this logic, man must have been incorruptible and immortal at the beginning, without having to wait at least six thousand years unto the resurrection for it—because he was made in the image of God. Such *utopian* views we have seldom ever heard advocated.

Wm. P. Shockey, preached the same views in the Universalist Church, in this city. The Universalists as a class, will not endorse his views relative to the nature of man, and the resurrection of the dead. Nor will he be able to convert many of them to the doctrine of the future personal advent of Christ to remain with man on earth to all eternity. We doubt whether he will succeed in converting one out of fifty of the Universalists to the unconditional salvation of the race. Nearly all of the better class of Universalists advocate a system of restorationism suspended upon compliance with the conditions prescribed. True, when all else fails, they fall back upon the fixed decrees of God. We made a brief reply to Mr. Woodrow. Two or three felt bad at the way the meeting closed, but all the rest rejoiced that such erroneous views, and such wild speculations, were exposed. It probably did not occur to Mr. W's friends that the responsibility rested upon the shoulders of Mr. W. who fulminated these antibible views upon the meeting.

J. M. P.

Criticism.

As we avoid in person, dress or manners, anything that may give disgust or pain, so must we do in our conversation. We must no more use vulgar expressions than we would wear vulgar garments. Our talk should be as clean as our fingers. We should no more bite one with our words than with our teeth. An angry word is as bad as a blow, and a satirical word is like a sting. If we are never to say anything to a person that will give him disgust or pain, we must be even less careful not to say anything of any one which will injure him in the estimation of others. Playful, good-natured criticism upon the little follies and peculiarities of others may do more harm, and may even be useful, but it ceases to be good-natured when it gives pain.

Bards of the Bible.

The following passages occur in "Gilfillan's Bards of the Bible."

The Bible is a mass of beautiful figures; its words and its thoughts are alike poetical; it has gathered around its central truths all natural beauty and interests; it is a temple with one altar and one God, illuminated by a thousand varied lights, and studded with a thousand ornaments. It has substantially but *one* declaration to make, but it utters it in the voices of the creation.

Shining forth from the excellent glory, its light has been reflected in a myriad of intervening objects. Till it has become at length attempered for our earthly vision. It now beams upon us at once from the heart of man and the countenance of nature. It has arrayed itself in the charms of fiction. It has gathered new beauties from the works of creation, and new warmth and new power from the very passions of clay. It has pressed into its service the animals of the forest, the flowers of the field, the stars of heaven,—all the elements of nature. The lion spurring the sands of the desert, the wild roe leaping over the mountains, the lamb led in silence to the slaughter, the goat speeding to the wilderness, the rose blossoming in Sharon, the lily drooping in the valley, the apple-tree bowing under its fruit, the great rock shadowing a weary land, the river gladdening a dry place, the moon and the morning star, Carmel by the sea, and Tabor in the mountains, the dew from the womb of the morning, the rain upon the mown grass, the rainbow encompassing a dark place, the light God's shadow, the thunder his footsteps,—all such varied objects are made as if naturally designed from their creation, to represent him to whom the book and all its emblems point. Thus the spirit of the book has ransacked creation to lay its treasures on Jehovah's altar, united the innumerable rays of a far streaming glory on the little hill of Calvary, and woven a garland for the bleeding brow of Immanuel, the flowers of which have been culled from the garden of a universe. The power of the Bible over man has been long and obstinately resisted; but resisted in vain. For ages has this artless, loosely piled little book been exposed to the fire of the keenest investigations, a fire meanwhile which has consumed contemptuously the mythology of the Iliad, the husbandry of the Georgics, the historical truth of Livy, the fables of the Shaster, the Talmud and the Koran, the artistic merit of many a work of philosophy and science. And yet there the Bible lies unhurt, untouched with not one of its pages singed, with not even the smell of fire having passed upon it. Many an attempt has been made to scare away this fiery pillar of our wanderings, to prove it a mere natural product of the wilderness; but still night after night rises, like one of the suns and ever shining stars in the vanguard of the great march of man, the old column gliding slow, but guiding certainly to future lands of promise, both in the life that is, and that which cometh hereafter.

While other books are planets shining with reflected radiance, this book, like the sun, shines with ancient and *unborrowed* rays.

Other books, after shining their little seasons, may perish in flames fiercer than those which destroyed the Alexandrian library; this must in essence remain fine as gold, but inconsumable as asbestos in the general conflagration.

Flesh and Blood.

"Flesh and blood cannot inherit the kingdom."—1 Cor. xv. 50.

There are several other similar expressions in the New Testament. Matt xvi. 18. "Flesh and blood hath not revealed it unto thee,"—i. e., man—no human being hath revealed this; and though the text is literal enough, yet all should know that this is a Hebrew periphrasis for man. See Dr. Clark. Hence the text might read, man has not revealed it. Gal. i. 16. "I conferred not with flesh and blood,"—i. e., with man. Eph. vi. 12. "For we wrestle not against flesh and blood," i. e., not against men, but against their errors. Flesh and blood cannot inherit the kingdom—man in a natural state cannot; or by virtue of being children of the first Adam, who was of the earth, no one can obtain the kingdom. They must be related to Christ, the second Adam, in order to share with Him in the kingdom. On no other principle, as we conceive, will any one inherit the kingdom, either in this age or that which is to come.

—Specular religion is what the "Graphic" calls the ecclesiastical parades and exhibitions of millinery, in which the Roman Catholic church has of late been indulging.

Newman and Manning.

M. D. Conway, in one of his [illegible] to the Cincinnati "Commercial," [illegible] that he has good authority for the following story:

"Soon after John Henry Newman had gone off to the Church of Rome, with some of his followers, and the minds of the young men who are now leaders were profoundly agitated by the contrarious winds of doctrine, two of those, who had long been intimate, were engaged in earnest conversation. One of them said to the other: 'What think you of these men who have gone off to Rome? Is there any mental or moral characteristic common to them, any *ethos*, any uniform trait among them?' 'Yes,' replied the other, 'there is one feature they all have—a lack of moral honesty.' The man who asked the question is now the Right Hon. W. E. Gladston.: he who gave the startling reply is now the Catholic Archbishop of Westminster. About two years after the conversation Manning had joined the ranks of the class he had *so sweepingly impeached*."

Mr. Conway quotes Dr. Newman's remark, that it is the Jesuites who have alienated from the church "so religious a mind" as that of Mr. Gladstone, and adds: "This singular phrase has a double significance. It is a confirmation of the fact I have already stated in this correspondence that Gladstone has been very near to the Church of Rome—probably about the time that his sister entered it. Gladstone's deep religious sentiment was received from his devout mother, who held a mild, evangelical faith, but gave him no dogmatic training. While he was at Oxford, there was a period when Pusey was looked at askance for his ritualism and J. H. Newman for his low evangelism!"

Sins Blotted Out.

"I have blotted out as a thick cloud thy transgressions, and, as a cloud, thy sins. Isa. xliv. 22.

I do not know of an image that could more emphatically express the entireness of God's forgiveness. On some sultry summer day I have seen a dark cloud gather in the west. Gradually it rises and spreads till it covers the whole heavens, and hangs like a pall of darkness over field and forest. Soon the great harbinger drops begin to fall, and then comes the pouring rain until the clouds are emptied. And now the westerly wind springs up and sweeps away every vestige of cloud, leaving the sky as blue and stainless as though not a cloud had ever flecked it. And the setting sun throws its radiance over the landscape, which was just now covered with darkness and gloom. The change is perfect. The thick clouds are blotted out, gone, swept away. Beautiful image of the change through which the soul passes in coming into the experience of God's forgiving love. The consciousness of sin rises as a heavy cloud and hangs over the soul dark and threatening. The thunders of divine wrath are heard. But while the soul trembles and looks in vain for a hiding place, the breath of God's forgiveness scatters the clouds, and the heavens, just now black and threatening, are bright and cloudless, and the Sun of Righteousness sheds his bright beams over all, and a voice is heard within the soul, saying, "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins."—*Rev. Wm. Lawson.*

Man Lifeless and Alive.

"The Lord formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul."—Gen. ii. 7.

No careful reader of this verse can fail to see that the creation of man is described in two distinct stages, in each of which he is spoken of as man, though his condition in these two stages is widely different. The first stage is the creation of the organized body and figure in a lifeless state: "God formed man of the dust of the ground." Here we have the figure as it lay lifeless and thoughtless. And yet this figure was man. We cannot dispute this, for God tells us so Himself. It was man before he could think, or feel, or breathe.

That we are not straining language with any desire to accommodate it to a theory is evident from the fact that writers and reasoners of the highest ability, and whose opinions on the subject of our present work, differ altogether from ours, have taken the very same view of it that we do. "Man," says Bishop Hall, in his "Contemplations," "God did first form, then inspire." "Man," says Augustine, "was up to this only body." "He was already man," says Tertullian, "who as yet was but earth."—*American Paper.*

—The fact that men have misinterpreted the Bible is no more argument against it than the fact that men have misinterpreted nature is an argument against a true science.

Good Tidings.

How sweet are the tidings that greet the pilgrim's ear,
As he wanders to exile from home;
Soon, soon will the Savior in glory appear
And soon will his kingdom come.

Chorus:—
He is coming, coming, coming, soon I know,
Coming back to this earth again;
And the weary pilgrim will to glory go
When the Savior comes to reign.

The mossy old graves where the pilgrims sleep
Shall be opened as wide as before,
And the millions that sleep in the mighty deep
Shall live on this earth once more.

There we'll meet all our loved ones in our Eden home,
Sweet songs of redemption we'll sing;
From the north, from the south, all the ransomed will come
And worship our heavenly King.

Hallelujah amen! hallelujah amen!
In a little while we shall be there,
Only faithful, be hopeful, be joyful always,
To wear a crown of bright glory we'll earn.

—*Lyric T. Hall.*

Spirit Baptism—What is It?

This question settled, would help greatly to settle the whole controversy on the subject. "Holy men of old spake as they were moved by the Spirit," which was something of the same nature of spirit baptism, though never spoken of as such by the inspired writers. John the Immerser was thus moved by the Spirit, when he informed his auditors that one more exalted and worthy than himself would appear, who would baptise them with the Holy Ghost and with fire.

The prophets had foretold of a time when God would pour out of his spirit upon all flesh, and as a consequence "Your sons and your daughters shall prophesy, and your young men shall see visions and your old men shall dream dreams." An enlightening influence, causing the watchmen to see eye to eye, not needing to be taught, as now, when all will know the Lord, from the least to the greatest. This by some is supposed to have been, and is but partially fulfilled during the "times of the Gentiles." But the predictions seem to point to, and belong to the world to come; which a few in the beginning of the present age, were privileged to receive—"Tasting the good word of God and the powers of the world to come," —something like, instead of a fulfillment of, what the prophets saw. Heb. vi. 5; Joel ii.; Acts ii. 17. Apollos was fervent in the Spirit and mighty in the Scriptures before knowing of spirit baptism.

And Philip was sent by the Spirit to Samaria after he Spirit baptism, to preach the Gospel and baptize believers in water, who rejoiced in the hope of salvation and pardon of sins, and still not knowing anything of Spirit baptism. From these and similar facts, and a want of a thus saith the Lord that Spirit baptism is for the remission of sins; we conclude the baptism that precedes the remission of sins, and required as a condition, is the same as that instituted by John, with this difference. The candidate is required to believe that Jesus is the Christ the Son of the living God, "The lamb of God which taketh away the sin of the world" His disciples, while He was among them, preached this good news to their countrymen, immersing believers in water for the remission of sins, as John had done—may we not conclude? Suppose John did tell the people that his Follower (ver. 6) should baptize them with the Holy Ghost and with fire? How do that prove that Spirit baptism takes the place of water baptism for the remission of sins? or that a person cannot be saved without Spirit baptism? A man ought to be in a safe condition when his sins are forgiven.

Let us not forget that Apollos and others knowing only the baptism of John, which, bear in mind, was appointed by high heaven for the remission of sins, have been fervent in the Spirit, led and guided by it as truly, as one baptized by the Spirit. Giving the Spirit in a degree or measure, requiring to be expressed by the word immersion, Christ states plainly, to his disciples, what it would be for. John xiv. 26. They were troubled at the idea of his leaving, but He assured them He would not leave them orphans. *For, says He, "I will ask the* Father and He will give you another helper, and this helper, the Holy Spirit which the Father will send, in my name, shall teach you all things, and remind you of all things, which I said to you,"—Diaglott. And just before his ascension He reminds his disciples of this promise, and tells them to wait in Jerusalem, until they received this help or power from on high.

Accordingly, ten days after, as we read, "There suddenly came a sound from heaven like a violent wind rushing, and it filled the whole house where they were sitting, and divided tongues appeared to them like fire, resting on each one of them. And they were all filled with the Holy Spirit, and began to speak in other languages as the Spirit gave them utterance." This is an inspired description and record of what Spirit baptism is.

Nothing is said here about its being for the remission of sins, but sent to glorify those illiterate disciples of Jesus for the great and arduous task of "wrestling against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." An enlightening influence that qualified them for work. Not having the bible as cheap and plentifully as at the present day, these Spirit baptised believers became living epistles of the word of God known and read of all men, and the fact that they all continued to baptise in water, is good proof that they did not understand that Spirit baptism was to supersede it. Then from whence cometh that wisdom that teacheth that "water baptism is the harlot's great enchantment, that needs *to be utterly demolished?*" *This* wisdom was long ago manifested in changing the ordinance to make it more convenient, and more recently has succeeded in demolishing it utterly; a wisdom that seeks to improve on infinite wisdom, dissecting and spiritualizing the plainest Scripture to destroy its true and obvious meaning, drawing inferences and building theories and doctrines upon assumptions that contradict the practices of the apostles. How loath like the insinuation is put forth, that the "candidate, in baptism, is passive," and hence, it follows that water baptism has nothing to do in this connection, as a saving ordinance. Mark xvi. 16.

Naaman's reasoning was not less objectionable, or more unwise, for he secured not unwilling to wash, provided he could do it in the rivers of his own country. Such seem to be seeking rest in a dry place. Matt. xii. 43. Seeking to find another door to enter the fold of Christ. The candidate in baptism is no more passive than was the blind man in washing the clay from his eyes. John ix. 7. This wisdom holds out the idea of being saved without works, "by grace through faith." Seeming to ignore the fact that we must have a faith made perfect by works, (James ii. 21 22,) before we can become "the passive recipients of God's promised favor," the salvation promised. It was a small work, the touching the border of Jesus' garment by the woman afflicted with the bloody issue, yet she was made whole by this simple act—the manifestation and evidence of her faith. Jesus' rule, in bestowing blessings, seems to have been, "according to your faith be it done unto you." So when there was no evidence of faith, as in the case of the blind man referred to, he required an act or work to perfect the faith.

Then, brethren, having been made free from sin by obeying from the heart the command to be baptized for the remission of sins, a form of the doctrine representing Christ's dying for our sins; his burial and resurrection the third day according to the Scriptures, let us strive to make our calling and election sure, and let no man deceive us with vain words. *Should we fall in this, then shall* we have believed in vain, and consequently have no part with the first-born at the coming of Jesus.

E. D. ADAMS.

NEWTONIA, Mo., June 23, 1875.

From the Scaffold to Heaven!

It is a noticeable fact that nearly all criminals die penitent and hopeful. As soon as it is finally and irrevocably settled that they shall pay the penalty of their atrociousness by ignominy and death, they immediately set about the work of repentance and faith. So long as there is hope of a reprieve from the governor or by a new trial before a newly selected jury they are not usually anxious about their soul's eternal interests, but when it is decided beyond the reach of protest, and the last ray of hope for life in this world vanishes, they apply themselves with most commendable zeal to the important work of fitting themselves up for the "life beyond death."

Recently the papers gave us a fine illustration of this. A man had been fairly convicted of murder in the first degree. *But he entertains* hope that he may yet be pardoned, although the day even of his execution is fixed. Earnest efforts are made by his friends but all without avail. Finally his attorney informs him that *there is no hope*—that he must die as appointed. From that moment he becomes serious (?) and religious. In a few days he is converted and happy, and spends the remainder of the time in rapture, rejoicing at the glorious prospects before him. Spiritual advisers administer to him in holy things, and it is amazing what a rapid "growth in grace" that murderer realizes during the few brief weeks of his divine experience, as evidenced by his statements to the reporter on the day of his execution. He ascends the scaffold not as a "criminal" but "an real."

With blazonfaredness he declares before heaven and earth that he never committed the crime. And then asserts that he dies happy. The pearly gates are all open to receive him. Gabriel and all the rest are coming down to welcome him home. The sheriff—angel of mercy—carefully adjusts the rope, and this Christian martyr is speedily ushered into more blissful surroundings.

What a ridiculous farce indeed is all this! Religion is a humbug or else this kind of experience is. It is not fair to quote the "thief on the cross," in extenuation of the scaffold religion of dying murderers. It must be remembered that the "thief" did not commence to repent as soon as he was nailed to the tree. For a while he reviled the Savior with the other malefactor. He continued to do so, indeed, until by the wonderful sights which he saw, he was convinced that Jesus was the Son of God. Then he repented and found forgiveness even at that late hour.

It is certainly proper for ministers of the Gospel to wait on condemned criminals and point them to the Lamb of God, who saves "to the uttermost," if haply they may find mercy and acceptance with the divine Father. It is also proper for these messengers of God to impress upon these justly condemned murderers that God is gracious and very compassionate, and will often forgive what a fellow man would condemn. But I think it should also be urged that a man who has coolly taken the life of a fellow being must not expect forgiveness without thorough repentance. And further that it is no good sign of a genuine work of grace in such a person to stoutly affirm his innocence of the crime when it has been fully proven that he is guilty. Humility of demeanor, and self abasement would much better become the occasion.

Certainly it is a dreadful thing to execute an innocent man, and without doubt many such have paid the death penalty which belonged rightly to another. But with the facilities for obtaining justice that abound at present, such cases must grow less and less as each year passes.

It can but be admired in a man to declare to the last his innocence if he is innocent. It is a species of moral heroism that is worthy of notice and honorable mention. But is has become so common for condemned criminals to avow their innocence on the fatal day, that but very little attention is given by the public to their dying statements, and very little sympathy is aroused by the most emphatic denials of guilt, or by the most penitent profession of repentance and faith in the Lord Jesus Christ.

In some cases these men have referred to Christ as an example of suffering. "He was crucified," they say, "and we are hung." What blasphemy, for a man whose hands are wreaking with the blood of a fellow being, to make such a comparison. I heard a minister preach the funeral of a man who had been killed in a drunken carousal in a gambling hell. One of his comforting (?) remarks was—"We place the bleeding man alongside of a bleeding Christ." Until it could be proven that Christ received his wounds in a carousal at the card table, the comparison was naps, debasing, blasphemous."

C. C. MARSTON.

CHICAGO, July 5, 1875.

Modern Unbelief of the Resurrection.

BY REV. J. PANTON HAM, ENGLAND.

Christian philosophy of the nineteenth century, rejects the total decease of the conscious being in death, because it cannot square such a doctrine with its vague notions of personal identity. And Christian sentimentality rejects it, for the very self-sufficient reason, that it does not like it. This latter prefers the dreams of poets and painters, to the deliverances of prophets and apostles. It is useless to argue against a faith which is begotten of the fancy, and is the mere foster-child of the feelings. But of our philosophic friends we would ask, is your philosophy of identity so definitely shaped to your own perception, that you can venture to say that our interpretation of death and resurrection denies the preservation of personal identity in the being which dies and rises again? Let our objectors publish their philosophy of personal identity, and furnish irresistible evidence of the proposition that God cannot extinguish consciousness, and rekindle the identical consciousness again at his pleasure. Until this proposition be proved, the hackneyed objection falls to the ground. Will our objectors deny that God first created self-conscious, thinking being from nothing? He who could say, Come, ye children of men from the nothingness of the past, can surely say, Return ye children of men to your original nothingness, and, Come again, ye children of men. A hundred years ago, both writer and reader had neither consciousness nor existence; that Power, then, which has given both can surely take them away, and restore the identical gift again. Away with the flimsy objection about personal identity. Away with the impertinence which balances man's ignorance against the wisdom and power of the Almighty. If our inability to comprehend a profound mystery is to be the reason for repudiating that mystery, then consistency ought to oblige us to a universal skepticism, for, as one has well said, "Everything is mysterious, or nothing is mysterious."

To restore the Christian doctrine of the resurrection of the dead to the modern creed, it is first of all necessary to accept the Scripture theology of the constitution of man as a being, in no sense endowed with immortality or deathlessness but dependent on organization for existence and all the functions of an intellectual, moral, and emotional nature. Proud man must bow his head in humility before the universal challenge, "What man is he that liveth and shall not see death? Shall he deliver *his soul* from the hand of the grave?" He must acquiesce in the scripture philosophy, which teaches that "the dead know not anything, neither any that go down into silence;" that "the dead praise not the Lord;" that "in death there is no remembrance" of Him—"no work, nor device, nor knowledge, nor wisdom in the grave" whither he are going. He must understand better that memorable deprecation by David and David's Lord, when he said, "Thou will not leave *my soul in hades*, neither will thou suffer thine Holy One to see corruption." And while he needs more knowledge and humility in reference to this terrible fact of death—the wages of sin—he must cherish more faith in the word and power of God, by which the faithful are assured that, though, like their Lord, they die, *yet they shall live again, when he, "the* Resurrection and the Life," and the Holder of "the keys of hades and death," comes "the second time for salvation."—*Examiner.*

Many Shall Run To and Fro.

In the prophecy by Daniel (xii. 4), it is said, "*In the time of the end* many shall run to and fro, and knowledge shall be increased." We believe events ever thickening, warrant us in regarding ourselves as living in the time of the prediction. Speaking of the prophecy just quoted, Dr. Adam Clark says:—

Many shall endeavor to search out the sense (of the prophecy) and knowledge shall be increased by these means.

Matthew Henry says:—

They shall read it over and over, shall meditate upon it, sift out the meaning of it, and thus knowledge shall be increased.

Dr. Gill says:—

Many shall run to and fro, and knowledge shall be increased; that is, toward the end of the time appointed, many shall be stirred up to enquire into these things delivered in this book, and will spare no pains or cost to get *a knowledge of them;* . . . . will carefully peruse the writing of such who have lived before them, who have attempted anything of this kind, and will go far and near to converse with persons that have any understanding of these things; and by such means, with the blessing of God upon them, the knowledge of the book of prophecy will be increased, and things will appear plainer and clearer the nearer the accomplishment of them is; and especially, when prophecy and facts can be compared.

MARRIED.

EVERETT—ALLEMAN—In Plymouth, Ind., July 4th, 1875, at the residence of George Alleman, by Eld. R. A. Chaplin, Mr. Jesse B. Everett and Miss Catherine M. Alleman, both of Marshall Co., Ind.

POST OFFICE ADDRESS.

John T. Ogsley, Macedonia, Crawford county, Pa.

Elder Jacob Shaffer, Kewanna, Fulton county Ind.

DIED

Near Woodfill, Ind., Feb. 23d, 1875, Samuel S. Fox, on the 75th year of his age; he leaves a wife and three children to mourn his loss, though we do not mourn as those that have no hope. Father has been a strong believer in the Abrahamic Faith for a number of years. He did not fear death, although he had a strong desire to live until Christ should come, which he thought would not be long. *Funeral preached by Brother Hildreth from 1 Cor. xv. 51.*

Near Elen P. O., in Atchison county, Kansas March 29, 1875, Ivy P. Rockets, aged 7 months and 12 days. Also May 16th, 1875, Sarah Mable Rockets, aged 2 years, 6 months, and 13 days; children of Luther Peter, and Sister Ella Rockets. The parents feel their bereavement keenly, but are comforted in the belief that Rockets children shall come again from the land of the enemy, and inhabit their own borders, and, like the Shunamitish woman, and upon the same principal (that of faith) can say it is well.

The writer was called upon to deliver a funeral discourse in memory of the dear little ones, which he did on the second Sunday in June, to a large and attentive audience, from these words, "Some men will say, how are the dead raised up and with what body do they come?"—arguing that the resurrection is a millenial, eradicated of faith, and that Infants take the condition of the parents. May Brother and Sister Rockets, and all the Church of God, live up to their high calling and be found worthy to obtain that world and the resurrection from among the dead, and get their little ones back as a part of their reward, is my prayer.

WM. J. HUNTER.

ATCHISON, Kan.

Letters and Receipts.

TWO DOLLARS.

Amos Jarvis, S Meidenhaler, E Fleming, M Southwick.

ONE DOLLAR.

L M Haller, Chester Woolworth, Wm Schuster.

VARIOUS.

Mrs H Williamson, $3, Wm Goin 3.00, H E Hudson, John L Wiere 4.00.

EVANGELIST FUND.

Elder Middleton, 5.00

APPOINTMENTS.

We are requested to state that Brother J. F. Wilcox is to preach the third Sunday in this month, at Lamont, Ills.

The Lord willing, I will be at the following places: The third Sunday in July, in Pontiatic county, at Brother Howard's near Sprout. Meeting to commence Friday night before. The fourth Sunday, in Warren county, at the brethren may appoint, on Friday night before. The first Sunday in August, at Brother Henry Meadhouse's, seven miles south of Warren. Meeting on Friday night before. The second Sunday, in Brother Gaskin's neighborhood, as he may appoint. Friday night before.

J. S. HAYDE.

A SERIES OF MEETINGS.

Brethren A. F. Dugger and D. C. Robison willhold a protracted meeting at the Center school house, in brother David Beck's neighborhood, four miles south from Goshen City, near Modena, in the southwestern part of Mercer county, Mo., beginning on the Saturday night before the first Sunday in August. Require for David part. Remember time and place. At the close of this meeting, they will come to Bavaria, Mercer county, Mo., and begin a meeting on the Friday night following, and continue several days. Brother Dugger will make Bavaria, Mo., his head quarters for at least two months from the first of August. During his stay here he will visit any place in Putnam and Harrison counties, Mo., and Wayne and Decatur counties, Iowa, as the brethren in those counties may arrange. You may address us this week and after August 1st Bavaria, Mercer county, Mo. Will brother Church please write me as soon as he sees this notice.

J. F. CALLAWAY.

—*Kirksville, Mo., June 22, 1875.*

CONFERENCE NOTICE.

The Annual Conference of the State of Indiana will convene at Rensselaer, Jasper county, Thursday, August 12, 1875.

A regular session will be held by the brethren of Rensselaer, with whom the conference is to be resident, to all who desire to be present at this yearly convocation.

JOHN L. WISE, *Secretary.*

There will be a Conference Meeting of the people of the Church of God, four miles south of the Osage Mission, in Neosho county, Kansas, at the South Liberty school house. Meeting to begin Saturday before the first Sunday in August, 1875. A general invitation is given to all, and especial invitation to those of the preaching brethren, Kinney, Glover, Bligen, Green, Pickett, Harlen, Wilkins, and all others not named in this. And we want a delegate from each church in the south-west. W. N. Smith and Sons think it will be expected. Come one, come all; let us have a good time together before the general shuffling of the great harvest. Brethren, there is no unity here for you, to pay your traveling expenses, but we will try to have something to eat for you. Nausea is nearly destitute of preachers. There appears not to be enough money here, or which we give all the old veterans (ladies and gents) the wheel of God, be something else to destroy everything. As some of our dear brethren will have to leave us on the account of the party, we would one more notice this season of them to this age, before we part, perhaps to meet with them no more, until we may meet in the Kingdom of God. Let there be a general rally for the truth contending for the faith; for Jesus and the kingdom.

JOHN TODD.

TO CORRESPONDENTS.

1.—All communications for the HERALD OF TRUTH should be written in a plain, legible hand; and, before sent, carefully revised and corrected.

2.—Business notes and recommendations, if on the same sheet, should be written on that they can be taken apart, without dividing the communications. If necessary, a separate slip may be enclosed to the same effect.

3.—When you send names of new subscribers, let them be marked as such.

4.—Be careful to write all names of persons and places plainly and distinctly.

5.—In all cases, give the name of the post-office, county, and state. When a town or village is called by one name, and the post-office by another, be sure to give the name of the post-office.

6.—When the direction of a paper is to be changed do not forget to name the office to which it has been sent. Unless this is done, it is out of our power to make the change.

7.—When subscribers remove, let us know immediately. Otherwise, their papers will continue to be sent, and to their charge, until such notice is given.

8.—When subscribers wish to discontinue, let them remember that all arrearages must first be paid.

9.—Parties ordering MSS. returned, must prepay the postage; otherwise they will remain in this office.

PREACHING NOTICE.

I am ready and willing to go anywhere in "all the world and preach the Gospel to every creature," who will come and hear me "at the time appointed."

Having no means of my own, my travelling expenses will have to be met from some other source. Let the friends of truth in Southern Illinois, and at accessible points in Kentucky, Arkansas and Missouri, who desire a course of Biblical Lectures, address me early, at Ames, Union county, Ill.

AMOS SANFORD.

Published Monthly, Price Ten Cents per Number, or One Dollar per Year, Payable in advance.

OUR REST:

A Magazine bearing on the questions of Salvation, and Prophetic Inquiry.

EDITED BY T. WILSON, AND M. T. REED

"There remaineth therefore a Rest to the people of God. . . . Let us labor therefore, to enter into that Rest,"—Heb. iv. 9, 11.

PROSPECTUS.

The object of this Magazine will be to present in as clear a manner as possible the things concerning the Kingdom of God and the Name of Jesus Christ, together with such expositions of prophecy as will be profitable to the reader. The objects in greater detail may be stated as follows:

1. To introduce Bible testimony as to the nature location and mission of the Kingdom of God.

2. To show the intimate connection of the Name of Jesus with our salvation.

3. The past, present and future mission of Christ as the Savior, Priest and King.

4. The Restoration of Israel from their long dispersion, and their re-settlement in the land of Palestine.

5. The Destruction of the Wicked, as well as the Bible teaching concerning Hell.

6. The Nature of Man, and his entire dependence upon God for Eternal Life.

7. The word of prophecy as fulfilled in the past, and as it is now being fulfilled before our eyes, preparatory to the return of Jesus to establish His Kingdom of Righteousness and Peace on the earth.

Such is a brief outline of the design of "OUR REST." It remains for the reader to say whether or not he can consistently sustain its circulation. If he desires the instruction we shall give, or if he would contribute it to others, we shall gladly enter his name upon our list upon receipt of the subscription price.

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THE RESTITUTION.

Thy Will be Done.

We see not, know not; all our way
Is night; with thee alone is day.
From out the torrent's troubled drift,
Above the storm our prayer we lift,
Thy will be done!

The flesh may fail, the heart may faint;
But who are we to make complaint,
Or dare to plead to Him like these
The weakness of our love of ease?
Thy will be done!

We take with solemn thankfulness
Our burden up, nor ask it less,
And count it joy that even we
May suffer, serve, or wait for thee.
Whose will be done!

Though dim as yet in flesh and line,
We trace thy higher life's wise design,
And thank thee that our age supplies
The dark relief of sacrifice.
Thy will be done!

And if in our unworthiness
Thy sacrificial wine we press,
If from thy ordeal's heated bars
Our feet are scarred with crimson scars,
Thy will be done!

If, for the age to come, this hour
Of trial hath vicarious power,
And, blest by thee, our present pain
Be liberty's eternal gain,
Thy will be done!

Strike thou, the Master, we thy keys,
The anthem of thy destinies!
The minor of thy sorrow share,
Our hearts shall beat the old refrain,
Thy will be done!

—Whittier.

Notes From Boat Life in Egypt and Nubia.

BY WILLIAM C. PRIME.

There are some places on this old earth where antiquity sits throned and crowned, compelling homage to its old but radiant splendor. Thebes is a greater wonder than the Pyramids. The reader can with difficulty obtain an idea of the extent of the temples. It was not storm nor decay that overthrew the temples of Egypt. What then worked the ruin? The answer is with God. Conjecture vainly seeks to account for the ruin. Probably the conquering armies of invading nations wasted their power in the vain attempt to efface the memory of the conquered. I am more than ever infused with the conviction that the ancient Egyptians built temples for immortality. That they expected in their own proper persons to return to these plains, to worship at these altars, possibly with the visible presence of their Gods. For this they sought tombs in the solid mountain, whence they could walk out in later days, and view the redemption of the land of Misraim. For this they embalmed the dead, that in the resurrection they might know each other, and souls might not wander in deep darkness seeking a clay tenement.

Maabdeh is not the site of an ancient city. But it is the nearest point on the river to one of the most remarkable of the ancient catacombs of Egypt. Seven miles from the shore, beyond the eastern mountains, are the celebrated pits, which many travelers have attempted to explore. None, I think, have succeeded so thoroughly as myself. Sitting on the hill by the dim candle light, I overhauled Gods and men, with sacrilegious hand. It was a strange, wild and awful scene. Among all the pictures that my memory has treasured of wandering life, I have none so fearful as this. It was hell—a still, silent, cold hell. All these bodies lay in rows, in close packages, like so many souls damned to eternal silence and sorrow in this prison. Five bodies of men that I drew out of the mass lay before me, and cursed me with their hideous stillness and inaction. I dared them to tell me in words, the reproaches of which their silent forms were so liberal; reproaches for entering their abode and disturbing the repose of twenty or forty centuries. These were of the poorest and most common sort, wound in coarse cloth and laid in the grave with the beasts that were sacred to their God.

The Pyramids and sphinx are old acquaintances to all readers of books of travels, history, philosophy, and religion. They have done service by way of illustration so many thousand years, that they seem old friends, even to those who have not seen them face to face. It has been often said that they are not mentioned in the sacred Scriptures. It is, indeed, somewhat surprising that they are so seldom alluded to, but I cannot think they are entirely omitted. Moses, we suppose, wrote the book of Job.

The great law-giver was born and educated under the shadow of Cheops, and I have no doubt, had those vast tombs in his mind, when he placed in the mouth of Job, wishing for death that expression—"Then had I been at rest with Kings and counsellors of the earth who built desolate places for themselves." How we looked into a hundred vacant resting places of the old dead, and pondered much on the power of time, and the oblivion with which ages wrapt nations as with a grave-cloth and a grave, out of which their voices come in sepulchral tones; how at Cenih we climbed Cheops once more and swept our eyes over the plain, and up the Nile, and far away over the Libyan desert to the dim horizon that seemed as distant as the days of Moses.

New Light Sprung Up.

Elder A. F. Dugger of north-west Missouri, visited this place (Cornings Grove, Ills.) a few days ago, with a view of delivering a few lectures on temperance. While listening to preaching of the orthodox school he felt called upon to raise and unfurl the Gospel banner of truth, which he did to the entire satisfaction of a great many. To-day I rejoice in new light. I see new beauties and glories in the Word of God, which I never saw before which imparts to me new courage, and a zeal which is according to knowledge.

The Christian church in this place numbers about three hundred members. At first Elder Dugger occupied their house, though they profess not to be bound by any creed, yet they became uneasy, and manifested an unwillingness for him to occupy it any longer. The school house was offered, and accepted and the meetings continued uninterrupted, notwithstanding the busy season and the shortness of the nights. Every night the house was densely crowded and many out doors, and better order and attention never before known.

Not willing to attack him with the material on hand, they telegraphed for Elder Sweeney, who when he came said he had been fighting this thing and universalism for the last forty years. In his first speech he spoke with a great degree of positiveness, and with great boldness defied brother Dugger to prove certain points. His friends cheered him and seemed much lifted up. When brother Dugger followed, he removed every prop from under him, and met every objection. The points were taken up and met in such a way that Elder Sweeney's failure to evade or meet the argument, was seen by all. I think I am safe in saying, that the opinion outside of the Christian church is universal that Elder Sweeney met with a signal failure, and was glad to retire from the field of battle.

Truth is mighty, and will prevail. It looks beautiful when placed by the side of error. We expect brother Dugger to return to this place again this fall or winter, when we expect to organize a church, and perhaps build a house for worship. There are a number now ready to walk out and take a decided stand for the truth—myself and others. I have for years been interested in the study of the Word. I am more interested than ever now, and am determined by the grace of God to do all I can for the spread of the truth. Shall send to you for books, tracts and papers. I want to get me a good library of the right kind of books, and study the Word, to show myself a workman that needeth not to be ashamed, rightly dividing the Word of truth.

Yours in hope of eternal life.
A. B. Ross.

From Brother Smith.

Dear Brethren:—I feel very much interested in the welfare of our dear paper. I feel that for one I could not do without it, although it contains many articles that are non-essential, and that are untaught. Many articles of late have appeared from our able brethren pro and con on the proper time for observing the (Lord's supper, as both parties are pleased to call it.) Now, I submit to the Brethren on both sides, wherein the Word are the emblems of the broken body, and shed blood of Christ that we are to eat and drink as a remembrance of the death of Christ until He comes, called a supper or the Lord's supper? I have been both a yearly and a weekly observer; but for some time past I occupy the ground of Brother Amos Sanford. I do not see that eternal life is at stake, but a duty that all Christians will gladly participate in. My late companion and myself, were agreed on this matter, and for years when brethren came to our house, regardless of the day of the week, or season of the year, we gathered around our table and partook of bread and wine in remembrance of the death of our absent Lord.

Brother Read, I wish you to publish this article in condensed form, also the address of our aged Brother, David Campbell, of Minn., with the request for him to continue his pieces on prophecy. I spend much of my time in talking to the people of the things concerning the kingdom of God, while some accept our views, many say that I am beside myself. But I tell them not; at least forth the words in truth and soberness. Your brother,

G. W. SMITH.

Emporia, Kas., June 15.

Immortality Through Christ Alone Safe and Salutary.

BY PROF. C. F. HUDSON.

The whole theory of conversion by terror is a great and radical error. The theory, as such, is indeed being now more and more abandoned. But Christendom is not yet escaped from the influence of it, as we see in that oft repeated misquotation, "Knowing, therefore, the terrors of the Lord, we persuade men." Christians are yet too much alarmed for the safety of the universe if their doctrine of penalty should be untrue, and are too prone to think of man as "desperately wicked" instead of desperately weak,† to cause their reliance on overwhelming fear as a leading influence in the changing of men's hearts. The title of that fearful sermon preached during the last century, and bringing the hearers to their feet for terror,—"Sinners in the hands of an angry God,"—still represents too much the sentiment of those to whom the Gospel of grace is committed. A great and auspicious change of sentiment is begun and is far advanced. But the reform is retarded by the fact that many who proclaim that God is Love have affirmed the salvation of all. It will still require much time and labor for the church to give the divine love its true interpretation and its just supremacy. We simply remark here, that God is not and cannot be Love if any of his creatures suffer forever. He may be loving and kind, if He saves a share of his children at the expense of deathless anguish to others. But such a limitation of goodness makes the attribute no longer central and ruling—it no longer represents or contains the true idea of GOD. And all preaching of the Gospel along with the doctrine of causeless anguish, loses immensely the proper power of the Gospel. In volving the most grievous misrepresentation and calumny of the divine character, as unloving or as impotent, it must often arouse feelings most unpropitious to conversion.‡ Many rejecting the doctrine, will say, and have said, "Your God is my devil." Others will be only heardened. There are brave and bold natures whom, the more you threaten them, the more you may. Many such were provoked into an attitude of defiance. Others receive the doctrine with little heart and less thought, until it develops in a morbid scepticism. "They preached the hell-fire doctrine," said one who was rejoicing in Christ as his hope of immortality, "until I believed it; and I believed it until it made me an infidel." How many have been driven away from God and from hope, into a forlorn feeling that Heaven is not their friend nor the friend of the universe, and that punishment is a police regulation, guarding the welfare of the elect, not rather the warming protector of life to all who love not death,—how many have failed to love God because they could not know Him as Love—eternity alone can tell.

How, then, it may be asked, shall we account for the apparent effect of the Gospel, as it has been preached for centuries, in leading men to Christ? The answer is: the doctrine of eternal suffering has been practically held mainly as a *hyperbole*. Men easily confound the immense with the infinite. The pulpit discourses of centuries past have *contained* the truth, in setting forth Christ as the only Savior for an eternal life, and from an utter ruin, and what is the substance of the glad tidings of life and hope. What has been added respecting eternal misery, has commonly had the effect of mere words. The words have been easily uttered and repeated. The arguments on the subject have been more or less current. But they have been only that verbal reasoning with which men often please or for a time deceive themselves. An able writer has told us that he was once a strong defender of the doctrine in question. His thought the fact and justice of eternal suffering all clear and plain. But as he came to know his own thoughts better, the whole dropped away as a sheer logical figment which had never been a part of his real mind or heart. And we must a short time since a fine instance showing how short a time may pass for as good as endless duration. A friend remarked that if the glorified state of the saints did not begin until the final resurrection it seemed hardly worth living for. The interval was his eternity. The infinite beyond eluded his thought.

And this may explain the fact which so much amazes and distresses many devout men—the indifference of men generally respecting the danger they are supposed to believe. "I confess," says Albert Barnes, "when I look . . . upon the world of woe, filled with hosts to suffer forever; when I see my friends, my parents, my family, my people, my fellow citizens; when I look upon a whole race, all involved in this sin and danger, and when I see the great mass of them wholly unconcerned, and when I feel that God only can save them, and yet He does not do it,—I am struck dumb. It is all dark, dark, dark to my soul, and I cannot disguise it." Here it must impress our minds that the great mass of men are "wholly unconcerned" about this supposed danger, when they seem to believe it, because they do not and cannot comprehend infinitude. They only grasp the finite. And the thought of eternal suffering may sometimes only weary the mind, when it does not stagger the faith.

* Our translation reads, "terror" but the original is "fear." The verse is, "Fearing the Lord," etc. See Christ our Life, pp. 56, 57.

† The original is weak, which denotes not a substantive *noun*; as an adjective *feeble*, *weak*, *unreliable*. We might render the phrase "desperately human."

‡ If evil is to be eternal, it must be because God lacks either the right or the will or the will to bring it to an end, or let it die of itself. The third and true will are conceded by all. The right is controversially denied indirectly, on the ground that evil is glorified in one form would appear or be aggravated in another form, which involves a denial of the right. See "Love and Grace," pp. 2, 4; and "The Rights of Wrong."

Evangelistic.

Having just returned home from an evangelizing tour, I submit a short report of the same for the readers of the RESTITUTION:

I left home Friday, May 28th, for Sparta, Wis., where I held a two days meeting with the church at Angelo. The occasion was in the main interesting and profitable. On Sunday, the 30th, we repaired to the water and immersed one willing soul into Christ. May God grant that he grow in grace and in the knowledge of the truth, and remember that he is now Christ's freeman, and in bondage to no man, sect or creed; but a learner in the school of Christ, and is under obligation to know "the truth, the whole truth, and nothing but the truth," as far as in him lies. Elder D. S. Clark, pastor of the Advent Church at Sparta, preaches every two weeks at Angelo. I am glad of this, and desire our brethren there to give him a good hearing. For first, whatever of good he has, they will thereby receive. It belongs to them let them rejoice in it. And second, by showing their love without dissimulation, and their fair, impartial, and unprejudiced mind, they may be able to teach their teacher many things he does not now apprehend. I hope and trust both he and they will always remember that *truth*, and it alone, will make us free; and jointly labor to know the whole truth without fear. Monday night, I bid my friends and brethren farewell for a time, and took the night train for Chicago, *en route* for Plymouth, Ind., where I arrived Tuesday noon. Brother Chaplin met me at the depot, and extended the Christian hospitality of his home to a very weary pilgrim. Notwithstanding a heavy rain and still threatening weather, a fair congregation met in the pleasant chapel belonging to the society at Plymouth, Tuesday night, for worship. A cold on my lungs, caught Sunday night at Angelo, and a feeling of weariness from overwork and want of sleep, prevented me from enjoying the delivery of an otherwise interesting subject for investigation. I hope the congregation enjoyed it better that I did.

Wednesday and Thursday I rested at Plymouth, mostly at the pleasant home of Brother Reed, under the sisterly care of his wife. Friday evening I reached Mendon, Mich., via Fort Wayne, Ind. As an official report of the conference which met here will be furnished, I do not need to give an informal report. For myself, I can say, that the conference was to me a very enjoyable one, and I trust it will prove a profitable one to the Michigan church and the cause of truth generally.

Three nights after the conference, I spent in the neighborhood holding meetings. The attendance was good, for a farming community in the hurrying season, and during the week days. A good degree of interest was manifest throughout, and I have hope that some who have never manifested much interest in the Bible before, will come out on the side of truth.

Thursday night found me at Chicago, at the Massasoit House, sick with a severe attack of my nervous sick headache. Friday night, midnight, I reached Lanark, Ill., to find Brother Saylor in waiting for me at the depot. After a few hours of semi-consciousness, in which I seemed to be watching myself trying to sleep, I started in company with Brother Glotfelty and our young brother, Renner, for Plum River, the place where the Northern Illinois and Southern Wisconsin conference was then in session. Here I had the pleasure of meeting once more many old and tried friends, this side of the kingdom, and of speaking to them "the things concerning the kingdom of God and the name of Jesus Christ." The attendance was larger than ever before in that place, and the interest much greater than I ever witnessed there.

Four bore witness to the truth by immersion, and the meeting broke up Sunday afternoon. An almost universal desire to have an evening meeting, was overruled by a better judgment, and we reluctantly took the parting hand in time to avoid a drenching rain. Four nights and the following Sunday was spent in laying before the people of Lanark the evidence on which the Christian faith stands. We never had so good an attendance and interest in Lanark; and the brethren who have labored there, against the most discouraging circumstances, are now revived in hope that their labors are soon to bear fruit unto God.

Tuesday morning found me once more with my family, grateful that a kind Father had preserved us, once more to meet in gladness in this world of care. I was absent from home just 24 days, traveled over a thousand miles, and preached 22 times to eager multitudes the "words of this life." May God's blessing attend it and rest on all who are engaged in like labors of love.

Your brother in patient waiting for Christ. J. F. WILCOX.

Sins of the Tongue.

The tongue is the glory of the human frame. Psa. xvi. 9. Acts ii. 26. It can be put to the choicest and holiest uses. It speaks the glory of the Most High God. It utters his lofty praise. It tells of all his righteous acts and wondrous works. It proclaims the story of his love. It unfolds the wondrous tale of Christ's sacrifice for sins. It declares the fullness of his redemption. It shouts the glad tidings of peace from the mountain tops. It proclaims pardon to the dying and life to the dead. It confesses before men Him by whom we hope to be confessed before the Father and his angelic hosts. It shall finally lift on high the song of triumph, victory, and peace, when redemption is accomplished and toils and conflicts are forever past.

Such an instrument as this is of vast importance, and no wonder that Satan seeks to control it and pervert its action. How fearfully does he do this!—until the tongue which should be touched as with a coal from the altar of the Most High, becomes a devastating flame, which setteth on fire the course of nature, and is set on fire of hell.

How many sins come from a misgoverned tongue. Without its agency there would be no quarrels, no slanders, no blasphemies, no flatteries, no evil speakings, no foolish speeches, no bitter, sinful, taunting, sneering, idle words; and none of the evil consequences that attend them. Words have broken hearts, blighted hopes, desolated homes, overturned nations, seduced the unwary, deluded the simple, led astray the wayward, stumbled the weak, discouraged the tempted, debased the virtuous, beguiled the intemperate, ruined prospects, blackened reputations, wrecked health,—yea, they have destroyed life itself.

No wonder that the Psalmist said, "I will take heed to my ways that I SIN NOT WITH MY TONGUE; I will keep my mouth with a bridle while the wicked is before me." Psa. xxxix. 1.

Words once spoken cannot be recalled. Often words are spoken carelessly, or upon false information, which do incalculable damage to others. No man can fully know the mischief wrought by the tongue. How many lies it cast down, how many afflicted, how many destroyed.

We speak of words as light, and cheap, and vain, and empty. But speech is our most spiritual act; it most fully shows our true character. By our words God reckons all our character. "Out of the abundance of the heart the mouth speaketh." "By thy words thou shalt be justified and by thy words shalt thou be condemned." "For every idle word that men shall speak, they shall give account thereof in the day of judgment."

Oh, these sins of the tongue. How they shall bow the soul in the awful judgment day. "In the multitude of words there wanteth not sin." And what multitudes of words are poured out on every hand from hour to hour.

Let us pause. Let us pray, "Set a watch, O God, before the door of my lips!" Let us take heed that we sin not with the tongue; remembering that, "if any man offend not in word, the same is a perfect man, and able also to bridle the whole body." And let our cry be that of the Psalmist, "Let the words of my mouth, and the meditations of my heart, be acceptable in thy sight, O Lord, my strength and my Redeemer." Psa. xix. 14.—*Selected.*

—Unmeaning sentences in high sounding words, are simply ridiculous.

—The report that 250,000 Polish Catholics have resolved to pass over to the Greek church is confirmed. A memorandum to the Emperor of Russia acknowledges the secession, and justifies it by "the moral impossibility of accepting the dogma of infallibility."

Sacred History Verified.

The account given by the prophet Daniel of the fall of Babylon has been said to be incorrect, inasmuch as good authorities asserted that at the time of the city's overthrow there reigned a king called Nabonedus, and not Belshazzar; moreover that he was absent at the time, and was not killed, but kindly treated by his captors. But a cylinder discovered some eight years since clears up this difficulty by proving that Belshar-ezer, as he is thereon denominated, was the eldest son of this Nabonedus, and associated with him in the government. Mr. Rawlinson goes on to say, "The fact that the Babylonian throne was at this time occupied conjointly by two monarchs is indicated in the sacred narrative by a curious casual touch. Belshazzar, anxious to obtain the interpretation of the miraculous 'handwriting upon the wall,' proclaims that whoever reads it shall be made 'the *third* ruler in the kingdom.'" Dan. v. 7. In every other similar case, the reward is the elevation of the individual who does the service to the *second* place in the kingdom, the place next to the king. The only reason that can be assigned for the variation in this instance is, that the first and second places were both filled, and that therefore the highest assignable reward was the third place." Thus from the dust of ruined cities buried two thousand years ago come facts to confute the skeptic and prove the Bible true.

Kansas Relief.

Report of money, provisions and clothing, received by the undersigned, and distributed among the brethren suffering in consequence of the grasshopper plague, this being the earliest report that could be made, as the donations have just ceased coming in: Total cash receipts, $113.55; goods received per freight: W. D. Townsend, one box containing produce and flour, all spoiled. One box and three barrels wheat, reported as sent, but never received. W. H. Wilson, one case of clothing, all right. One box clothing from Mrs. R. Wray, all right. F. R. Stees, sixteen barrels flour, three barrels seed wheat. One box clothing reported from M. R. Lee, not received, and probably lost. A portion of the flour was sold to pay freight; $73.50 being paid out in that way.

We tender our thanks to the brethren for their kindness in thus contributing so liberally, by which many hearts have been made glad, and many pangs of hunger have been relieved, and truly hope and pray that they may receive a rich reward in the "Sweet by and by."

Yours in hope of sharing a part in the kingdom of God,

A. J. YEATON.

HARTFORD, KAS., June 3, 1875.

Spontaneous Combustion.

The Sonora (Tuolumne county) "Independent" of June 12, relates the following wonderful story: "Last Saturday Judge Morkey, of Merced, discharged one of his hired men, who was a confirmed drunkard. The man stayed in Merced City until the following Monday, when he departed for La Grange, taking the precaution to take a gallon of gin along. Nothing was seen of him after this until Wednesday, when two small boys living just outside of La Grange, ran into their father's house in great alarm, saying there was a man on the road who was burning up. Such proved to be the case. The unfortunate man by his excess in drinking had destroyed his vital energies, and chemical agents had obtained the ascendancy, so the hydrogen of alcholic drinks had combined with the phosphorus of the body, forming phosphuretted hydrogen, which ignited spontaneously, and the wretched man died a most appalling death."

Increase of Catholics in the United States.

The "Christian Union" says: "The Pope has appointed seven new bishops for his church in this country, and has raised the dioceses of Boston, Philadelphia, Milwaukee, and Santa Fe to the grade of archdioceses. The Boston diocese will probably include the New England States, where Catholicism has grown quite rapidly within forty or fifty years. In 1825 there was one priest in Massachusetts, one in Maine, and one in New Hampshire. In 1835 there were in New England twenty-seven priests and twenty-two Catholic churches. In 1844 the number of Catholics in New England was about sixty thousand, and there were thirty priests and thirty-seven churches. In 1875 there are about one million of Catholics, with one archbishop, five bishops, four hundred and forty-one priests, and four hundred and thirty-two churches."

—How far that little candle throws his beams! So shines a good deed in a naughty world.

THE RESTITUTION

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

WHOLE NO. 584. Read PLYMOUTH, INDIANA, JULY 14, 1875. VOL.

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TO CORRESPONDENTS.

THE RESTITUTION advocates the Restitution of all things which God hath spoken by the mouth of all his Holy Prophets since the world began." It also advocates as a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the resurrection of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. It also advocates a hearty belief of the Gospel, repentance, and immersion as prerequisites to the forgiveness of sins, and a holy life as essential for final salvation.

Communications.—The Editor must not be understood as endorsing all the sentiments expressed by correspondents whose articles are inserted under this head. Each writer is alone responsible for the article bearing his own signature. If the teaching of any writer is not endorsed, an article setting forth the views of the party differing may be forwarded. Free discussion of Bible doctrines on all sides will be allowed, but the Editor reserves the privilege of excluding those communications which antagonize a belief and obedience of the Gospel as a means of salvation, or which undermine its principles.

Brothers of the One Faith.

Never, in all time, has there been such evidences manifested, in every part of the world, of the near advent of Christ, as in this age. Never before have able and pious writers brought to light so many hidden treasures in the Word of God.

According to the best of our approximate insights into chronology—for God, in his wisdom, has not yet suffered us to attain to precision in it, else we would fix the day and hour—"the jubilee of jubilees" is at hand, and the six thousand years are almost expired. Now, looking from this standpoint, O ye loved watching ones, will you become weary, faint, and slumber on the ground? No; a hundred times no! Lest the Master, coming suddenly, finds you sleeping. He says to all, you individually—"watch!"

"Watch, for ye know not what hour your Lord doth come." Matt. xxiv. 42.

"I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved." Hab. ii. 1.

"The vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it; because it will surely come, it will not tarry." Hab. ii. 3. May our hearts be directed in the patient waiting for Christ. Remember, those who wait for the Lord will clap glad hands and be caught up out of living houses and open graves, to join the celestial escort, and see the King of kings. "Lost in the world, lost in the glorified bands, lost in the sunbright sky." Descending with Him to the rejoicing hills of Palestine, we shall evermore share in the joys and glory of his blessed reign on earth. O ye weary and sad, cheer up. Ye sick and suffering be of good comfort. Ye whose hairs are white with the snows of many winters, and whose footsteps are feeble, hold on a little while longer and the victory is yours forever. Just a few more sighs, struggles, tears, temptations and trials, then there cometh that unspeakable glory and everlasting rest. O rapturous thought! To-morrow, in my flesh, though not corruptible, I may see God! O how comforting the thought that we are complete in Jesus!

Reader, are you without this hope? If you have never yet believed the Gospel and been baptised, let me affectionately say to you what the Savior said to a certain lawyer: "Go, and do likewise." Give yourself wholly to the service of the Lord—ere to-morrow it may be too late. Yes, attend to this interesting affair even before the means of obtaining food and clothing are agitating the mind. "Seek ye first the kingdom of God, and his righteousness." You have every inducement and encouragement to embrace the Christian life, both in Luke xi. and Matt. xxiv. Please read them,—they are worthy of your consideration. The following are loving appeals: "Come unto me all ye that labor and are heavy laden and I will give you rest." "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." "But in lovingly believing the things concerning the kingdom of God, and the name of Jesus Christ; and going down into the baptismal waters, you will come forth leaving your sins behind you." You will then be enabled, with joy unspeakable, to "rejoice in hope of the glory of God."

We believe that the Gospel calls men to repentance. Now we do not suppose that when a person submits to the laws of faith in immersion that the end is reached. By no means. The work, comparatively speaking, is just begun, when the believer puts on Christ. That is the time when the Christian soldier enlists for the war, "to fight the good fight of faith." The race is only commenced "a race for an incorruptible crown"—and we are so to run that we may obtain.

"The obedience of faith" includes a carrying out of all things commanded for the disciples to observe. It calls for obedience to the laws which have been given to regulate our private, public and social life, and teaches us to live soberly, righteously and godly, denying ungodliness and worldly lust, looking for the blessed hope, and glorious appearing of our Savior.

A hope so great and so divine,
May trials well endure;
And purge ourselves from every sin,
As Christ himself is pure.

It comforts our hearts to reflect on the day
When sorrow and sighing shall vanish away;
Whilst the angels who sung the glad song of
his birth,
Shall gather the saints from the ends of the
earth.

Yours in hope of the kingdom.

CYNTHIA MESSMOR.

National Normal School.
Lebanon, Ohio.

Blameless, Not Faultless.

No Christian is or can be faultless before the Lord. Blameless all may and ought to be. The child that does its needlework faithfully is commended, though not a stitch is perfect. The child is blameless, but the work is not faultless. The Christian who lives up to his light and ability is blameless, but in God's sight faulty. He is not conscious of his defect, his eyes are not as sharp as God's; his best efforts are like the needlework of the little girl, well done for her, but so defective in fact that every stitch must be removed and done again by a more skillful and experienced hand.

Saints sometimes judge themselves perfect because they are not conscious of sin. They may be innocent, but surely not perfect. With more light and culture they would discern defects. Others of more experience observe them now, but they see them not, because not sufficiently educated or advanced in wisdom. The novice that paints a daub thinks it beautiful; and it is well done for him. He has done his best, and is blameless, but a few months of training makes him hide his earlier works in shame. Jesus keeps blameless, trusting souls, and step by step leads them up to higher culture, richer wisdom, purer tastes, until they attain his likeness in glory. —*Selected.*

Testimony to the Truth of the Bible.

Tyre from its ruins, Sodom from its ashes, Rome in her apostasy, Jerusalem in her degradation, the Arab in his tent, the Jew upon our streets, all living and lasting, even if unconscious, witnesses, proclaim that this Book has God for its Author, truth for its matter, as it has immortality and glory for its issues. Let me suppose, for a moment, that a number of persons in different ages and places had been engaged in making various parts of a marble statue; suppose a person in Petersburg made a finger, a second in Rome a hand, a third in Edinburg an ear, a fourth in Athens the body, and so on till the whole was completed, but all without communication with one another, and in different ages as in different lands. Suppose, that when all the fragments were brought together, they formed that magnificent statue, called the Apollo Belvedere; would you not say that some superintending statuary must have guided and given an impulse to every chisel; that some *been ideal*, some great archetype, must have been placed before each of them, after the form of which they were inspired constantly to work? In other words, that they composed the parts, not as their own fancy prescribed, but as the presiding power directed? This is the fact in reference to the Scriptures. Let us take the portrait of our Blessed Lord. Isaiah describes his sorrows, Malachi his triumphs; the dying Patriarch proclaims his empire, and the sweet Psalmist of Israel the extension of his kingdom; one prophet gives one feature, and one gives another; and looking at the parts in detail, irrespective of the original, and comparing one with the other, we should say that they are so contradictory that they can never belong to the same being. At last Bethlehem and Gethsemane rise above the horizon—Calvary lifts it awful head—the Son of God appears upon the cross—what prophets said is compared with what Christ is; and lo! all the parts delineated by the pens of prophets in distinct and different centuries, and under different circumstances, at first apparently contradictory, come to be put together, and they constitute the "brightness of the Father's glory, and the express image of his person." By this alone it is proved that the prophets "wrote as they were moved and guided by the Holy Spirit," and that Jesus of Nazareth is the Messiah.—*J. Cumming, D. D.*

The Lord's Prayer at Different Dates.

This is the Lord's Prayer in the English of former times, and it shows how the language has changed:

A. D. 1258.—"Fader ure in heune, haleweide beoth thi neune, cumen thi kuneriche thi wille beoth idon in heune and in erthe. The euerych dawe bried gif ous thike dawe. And forzif ure delites as vi forzifen ure detteoures. And lede ous nought into temptatioun bot delyvor ous of yvel. Amen.

A. D. 1360.—"Fadir our in hevene, haleweded be thi name, thi kindoin come. Thi wilie be done as in havene in erthe. Ones urche dayes bred give us to-day. And forgive us oure dettes, as we forgive our detteoures. And lede us not into temptation, bote delyvere us of yvel. Amen.

A. D. 1582.—"Our father which art in heaven, hallowed be thy name. Let thy kingdom come. Thy will be done in earth, as it is in heaun. Giue vs this day our dayly bread. And forgiue us our debts as we forgiue our debtors. And lede us not into tenestation, but deliur vs from euil. For thine is the kingdome, and the power, and the glory for ever. Amen."

Prejudice.

Were your ever at sea in a thick fog, when you could not discern between a cloud and the land? Then you know what prejudice is. Those who form their opinions of others by what has been told them, or by merely seeing them pass by, look only through a thick fog, and cannot discern the true character. You may be a friend of ours; we may speak hard things of one you do not know, and on this account you are prejudiced against him. Is it right? There are scores of excellent men, shunned and disliked by those who know nothing derogatory to their character, but who have had their minds turned by some one who spoke a thoughtless word.

Be careful. Never speak lightly or contemptously of another on account of the prejudices of a friend. Men of sterling minds are not guilty of this breach of good manners.—*Sel.*

—An exchange pertinently inquires: "Is it an exaggeration to say that the professed churchmen of a city like New York, the people who kneel at our chancels and communicate at our altars, spend more on their wines than on their religion?" and ventures its opinion. "We believe that the statement is far within the truth. Their amusements cost them far more than their churches. Their luxuries receive their dollars; their charities carefully count their pennies."

—Friendship is the only thing in the world concerning the usefulness of which all mankind are agreed.

From Brother Thompson.

BROTHER REED:—

Another glorious time of refreshing has just transpired, away out on the western wilds of Kansas; one more union of the brethren and sisters, awaiting the speedy advent of our Lord and Savior; another blessed reunion of loving ones whose hearts and aims are one, "having the same Spirit of Faith." We refer to the conference meeting at Arion, Kansas, June 17th, 18th, 19th and 20th. On Thursday evening, Elder J. S. Thorpe spoke on the universal and the general salvation, basing his arguments on 1 Tim. iv. 10. The school session of Friday deferred further exercises until the evening, when Brother W. J. Orem, of Severance, Doniphan county, addressed an attentive audience, on the subject of Christian duty and development, from 2 Pet. i. 1—11; and was followed by the writer on the return of the Lord and the reign of the saints.

Saturday morning met in conference session and considered the following subjects, viz.: 1. How can we best send forth the gospel to a perishing world? 2. How can we best assist our needy brethren in Eastern and Southern Kansas? It was agreed by the conference that the former question be laid by for three months, till we could ascertain the result of our efforts to realize crops, etc.; and that then Brother L. Glover and T. Malone correspond with Brother W. J. Orem, of Doniphan county, with a view to secure his services as evangelist for Northern and Western Kansas. Preliminary to an attempt to relieve the grasshopper sufferers, it was directed by the conference, that the brethren who are in want be requested to report themselves by letter to Thomas Malone, Arion, Cloud county, Kansas, with a view to their assistance, if the crops of Western Kansas fill their present promise. A season was then spent in exhortations to earnestness in studying the Scriptures, relative to the "Faith" once delivered to the saints; and kindred topics.

The last day, (Sunday) a large audidence assembled in a grove, with baskets of provisions, prepared to remain during the day, and were addressed in the forenoon by Brother Orem, on the Kingdom of God, and in the afternoon by the writer, on the unity of the gospel and its comprehensiveness.

Excellent order and attention prevailed during the entire series of meetings. Unity, harmony, and brotherly love, were thoroughly manifested and practically inculcated by the brethren and sisters living at Arion, and those assembled there. All present were deeply impressed with this,—our first conference in Western Kansas. We had long waited for it, and enjoyed it to the fullest extent. We expect to meet again in about three months, if the Lord wills.

Yours for the truth,
J. K. THOMPSON.

Unnoticed Labor.

Many Christians have to endure the solitude of unnoticed labor. They are serving God in a way which is exceedingly useful, but not at all noticeable. How very sweet to many workers are those little corners of the newspapers and magazines which describe their labors and successes; yet some who are doing what God will think a great deal more of at the last, never saw their names in print.

Yonder beloved brother is plodding away in a little country village; nobody knows anything about him, but he is bringing souls to God. Unknown to fame, the angels are acquainted with him, and a few precious ones whom he has led to Jesus know him well.

Perhaps yonder sister has a little class in the Sunday School; there is nothing striking in her class; nobody thinks of her as a rer. remarkable worker; she is a flower that blooms almost unseen, but she is none the less fragrant.

There is a Bible-woman; she is mentioned in the report as making so many visits a week, but nobody discovers all that she is doing for the poor and needy, and how many are saved in the Lord through her instrumentality. Hundreds of God's dear servants are serving him without the encouragement of man's approving eye, yet they are not alone—the Father is with them.

Never mind where you work, care more about how you work. Never mind who sees, if God approves. If He smiles, be content. We cannot be always sure when we are most useful. 'Tis not the acreage you show; it is the multiplication which God has given to the seed which will make us the harvest. You have less to do with being successful than with being faithful. Your main comfort is that in your labor you are not alone, for God, the Eternal One, who guides the marches of the stars, is with you.—*Spurgeon.*

The Want Met by Christ.

Strauss neglected in his work the point which should have been most essential—the origin of Christianity, the supreme and critical epoch in which the doctrine arose. Liberty and the republic had died in Rome. The philosophers of Greece had been converted, with the Stoics, into practical moralists. Jerusalem, which always endeavored to preserve its God apart from the world, experienced the desire of the Sadducees to give him in communion to all nations and make him known to all the world. The deserts were filled with saints, with ascetics and hermits, who clamorously demanded the dew of heaven for their desolate, thirsting souls. In Egypt, wherever there passed a conqueror, a tribune, or a poet, the people asked if this was he they hoped for. Alexandria brought together the ideas of the East and West, as if to form a new dogma. The Ebionites Essenes were scattered about Jerusalem, making public profession of poverty, with the presentiment of the rich renovation of the spirit. The Gnostics brought in vague echoes of the Oriental religions, reflections of the early twilight of the religious conscience. And all this crisis was collected and personified in a youth of the most benighted region, the most oppressed people, the divine Youth who annihilated religious caste and gave his life for the two grandest ideas of future civilization, for the moral liberty of souls and religious equality before God for all men.—*Emilio Castelar, in Harpers' Magazine for May.*

Dry Goods Christians.

There seems to be in the churches a great strife raging. It is an Austrelitz of ribbons. The carnage of color is seen all over our religious assemblages. Along on the outskirts of the Sabbath audiences you see, here and there, a picket of fashion. But down in the middle of the church are the solid columns, blazing away all through the service. Five hundred "broken and contrite hearts" covered up in rainbows and spangles. Followers of the "meek and lowly Nazarene" all a-jingle and a-flash. Ten cents for the missionary cause and two hundred and fifty dollars for trappings. Church of God hung by the neck with gold chains, and diamond-locketed. Unsophisticated person traveling on two yards of silk, dragged by the lady going up the aisle in front of him. Diamonds enough to give all India the Gospel. The item of dress among Christian people on the Sabbath day is an outrage on the Christian religion.

For graceful and beautiful apparel we have admiration. But the strife in Christian circles as to who shall excel in costly millinery, and who shall dash up to the church door in goyest turnout, and who shall make the most embarassment of wardrobe, is one of the great hindrances to religious advancement. Our ladies' hats and shawls are so fine that on rainy days we are afraid to go to church lest we get a drop on them. Our head gear is worth more than our souls. We teeter and swagger up the aisle, to the disgust of good men and the grief of angels. Enough money is expended by Christians of our city, in excess of the requisite outlay for dress, to relieve all the poverty, and educate all the ignorance, and balk all the crime. Much of piety of our churches is being smothered under shirred basques and jabot ruffles and toulsines. Some of our Christian gentlemen have boots so tight they can hardly walk in paths of righteousness, and they feel in church more like swearing than praying, because their corns hurt; and our Christian women shut out the Sun of righteousness by twenty-dollar parasols, lace trimmed, silk lined, silver mounted. The poor are kept out of the church because their plain apparel looks so bad in contrast.

We w... matter... contrac... cocks ... your ... est cost... apparel... goods on... climb into ... the harbor ... ging as that.—*Dr.*

Righteousness.

It was the incorruptible integrity of Job, and, in a higher sense, of the redeemer himself, that saved them from the temptations of the devil. And it is as true now, that no one can successfully meet the power of temptation unless he is righteous, as that a soldier could not defend himself against a foe without such a coat of mail.

A want of integrity will leave a man exposed to the assaults of the enemy, just as a man would be whose coat of mail was defective, or some part of which was wanting.

The king of Israel was smitten by an arrow sent from a bow drawn at a venture, "between the joints of the harness;" and many a man who thinks he has on the Christian armor is smitten in the same manner. There is some defect of character; some want of incorruptible integrity; some point that is unguarded, that will be sure to be the point of attack by the foe. So David was tempted to commit the enormous crimes that stained his memory, and Peter to deny his Lord. So Judas was assailed, for the want of the armor of righteousness, through his avarice; and so by some want of incorruptible integrity in a single point, many a minister of the gospel has been assailed and has fallen. It may be added here that we need a righteousness which God alone can give—the righteousness of God our Savior—to make us perfectly invulnerable to all the arrows of the foe.—*Dr. Albert Barnes.*

Golden Rule.

The blessed Golden Rule ... BOOK TRACTS. ... during the particular ... conduct, or life for ... vior, exemplified in every-day ... thought, word and deed, rend... the inhabitant ... selfishness, all slavery, all op... of Christ over ... the spirit of caste, all hatred, ... statement of the ... emulations, wrath, strife, sedi... God and the ... and causeth the earth to blossom as ... Price ... the rose. "For all the law is fulfilled ... in one word, even this: Thou shalt ... love thy neighbor as thyself."

"This is the sum of every part,
To love our God with all our heart;
That we should love our neighbor too.
And what we wish from him, should do.

'Tis short and sweet, and good and plain,
Easy to learn and to retain;
May grace divine our souls renew,
And 'twill be sweet to practice too.

A Definition of an ...

In a volume of G... called, published in ... out the owner's ... on the value of ... the soul the wo... what is it? ... without for... side, no in... the body ... and parts. ... Let him w... tion of *nothing*. ... *Crisis.*

—Zion's ... of education ... colleges and ... gain control ... from the ex... fonso, a devot... The Universal... put into rapport with ... course of study being ... 'contain nothing at var... with the Catholic dogma,' ... several professors who refused to fall in with the reactionary policy, have been sent into exile. The new Minister told the students that they must 'turn over a new leaf.' That is what the Pope is saying, with respect to our public schools. A new leaf? Alas, it is not one of the leaves of the tree of knowledge."

—A good conscience is to the soul what health is to the body; it preserves a constant ease and serenity within us, and more than countervails all the calamities and afflictions which can possibly befall us.

—Philip, of Macedon, declared that he considered no fortress impregnable into which a mule laden with gold could find entrance.

...TION.

...July 14, 1875.

...L DEPARTMENT.

...last Sunday at Rem... is comparatively s... ...ttle having ...ublic produ... ...life. Bros ...nslow have ... these peo... ...light on ...ingdom of ...the dead. ...ne, very ...much so ...closed ...st Bro. ...the Pres... ...ns left us ...to present ...e gospel of ...Rabb, finally ...d. Wagoner, from ...in the village, whose heart ...s opened so that he attended ...things of the faith, and is ...residing with his wife in the ...el of Christ. Bro. and Sr. Engle... ...e are now ready to go forward in ...bedience to the commands of Christ. ...his gives us a place to preach the ...ord without letters in Remington. ...There are many good earnest hearts in ...his community, who will yet rejoice ...n the light, and will know what is ...meant by that blessed saying of our Lord, "If the Son make you free, then are ye free indeed."

At the close of our second meeting two came forward for baptism. We look upon Remington as an encouraging field for labor, and hope the friends who reside there may be patient and earnest in their work. A goodly number of brethren and friends from Goodland, Rensselaer and Salem were in attendance, and did much to help forward the work which we believe has commenced in earnest in many honest hearts. May God bless the people with the ancient gospel, and lead them to life and immortality.

Little Things.

Little streams make rivers. Little deeds make character. Now and then a man strikes out and makes a bold effort, which immortalizes his name, but the great bulk of human influence is made up of little deeds. These little kindnesses, little gifts and little attentions, are what make life a road strewn with flowers, and lead one to the gates of the city. The world's des... on the constant outflowing ...ell in thanksgiving but they ... of human life. ...life does not cling to the bus... ...cause he has done one great ...ble act, but because his life is ... little acts which shine as stars ...he heavens of our earthly life. Christianity appears to us the sweetest, when we look at these little events in the life of its Founder which glow like settings of diamonds in the crowns of kings. The words of cheer, the simple parables, the divine maxims, and the earnest, simple life of Christ, will live on through all ages. Blessing the little children, healing the sick, forgiving the erring, are the most ... because they come to us ... sympathy and love. ...hrist, standing alone ...e of sacrifice and ...se incidents bear... ...ness of human ...perience, would ...irit struggling ...rowed in its ...st life, the ...heroic ef... ...certain de... ...ding on to ...rens make ...ough these ...the bow of ...ging their ...o one great ...generations ...f man in a ...en wait not ...ct and then ...problems of ...e demands of ...of their magnitude. The fo... ...l show that your unfailing life ma... ...ressed within it the seeds of immortality which shall bloom in the paradise of God.

Catholic Power and Numbers in the United States.

In "Harper's Weekly" of July 3d is the first of two communications entitled, "Mitred Tyrants," from a Roman Catholic clergyman. The entire article is too lengthy for THE RESTITUTION, and we therefore must content ourselves with some extracts. The object of making these, is to show our readers the enormous force, in these United States, which is perfectly, blindly, and unresistingly, at the disposal of a foreign potentate, who is a most deadly enemy to our most cherished institutions. We propose to lay *before* our readers the rise, progress, and present status of Romanism in this country from, Catholic authority. The clergyman situated to gives these facts and figures from the "Catholic World." He says:

"It may surprise many persons to learn that the Catholic population of the United States was probably 8,200,000 in 1850. This does not appear from the census returns, but it is nevertheless true. The census of religious bodies is, at most, an approximation; the returns are usually made up according to church accommodations or sittings. But while this rule may give us approximately the numbers of Protest denominations, because there is only one congregation to every Protestant church,—it is quite misleading when applied to Catholics. In the larger cities and towns Catholic churches are crowded every Sunday by two, three, four, or five distinct congregations; , and therefore the church sittings furnish no accurate account of the Catholic population. To get at the real numbers the sittings should be twice or three times multiplied. We Catholics have a ready way of fixing the amount of our population, which experience proves to be in the main correct. We allow an average of 2,000 people for each priest; and as we know the number of priests almost to a man, we have only to multiply the number by 2,000. There are, at least, 4,500 priests in the United States. These figures, multiplied by 2,000, give us a population of 9,000,000. Some put the estimate higher, and say 10,000,000 to 12,000,000. I will say 8,500,000 to be below the mark; and though statistics are dry reading, I will take a brief retrospect of the growth by which the church has attained these grand proportions.

The roots of the Catholic church reach away back to the beginnings of American history. Bancroft tells us: "The first permanent efforts of French enterprise in colonizing America preceded any permanent English settlement north of the Potomac. Years before the Pilgrims anchored within Cape Cod, the Roman Catholic church had been planted by the missionaries from France in the eastern moiety of Maine. But it was the colony of Maryland, founded by Lord Baltimore in 1634, that became the nucleus of Catholic development. At the date of Independence, Catholics numbered about 25,000. In 1785 they were 30,000, *in a total population of 3,000,000*, or one one-hundredth of the whole. It was in 1789 that the church was regularly established on American soil by the erection of a bishopric at Baltimore. The work done up to that time was in the nature of missionary enterprise. In 1808 Catholics were 100,000, in a total population of 6,500,000, or one sixty-fifth of the whole; in 1830 they were 450,000, in a total of 13,000,000, or one twenty-ninth of the whole; in 1840 they were 800,000, in a total of 17,070,000, or one-eighteenth of the whole; in 1850 they were 1,400,000, in a total of 21,000,000, or one-seventh of the whole; in 1860 they were 3,500,000, in a total of about 30,000,000, or more than one-fifth of the whole.

Thus has the Catholic church grown by colossal strides in the United States. For a period of forty years—1810 to 1850—Catholics more than doubled their number from census to census; that is to say, the church received a decennial increase of more than one hundred per cent., while the general population increased in the ratio of about thirty-five per cent. Wonderful as the fact seems, it is easily accounted for when we recollect the swarms of people that immigration brought to our shores. From 1820 to 1850 over 2,000,000 Irish emigrants came to the the United States, not to mention German and other nationalities, and of these the great majority professed the Catholic faith. Other causes likewise might be recited. But it is enough for my purpose to show the present numerical strength of the church in America.

Of course bishops and priests increased in a manner corresponding to the increase of the people. The first bishop was appointed for Baltimore in 1780. In 1808 there was one at New Orleans, one at Louisville, one at Boston, one at New York. In 1830 there were eleven bishops; in 1840, sixteen; in 1850, thirty-three; in 1860, forty-three; in 1870, sixty. The whole establishment now consists of one cardinal, seven archbishops, fifty-seven bishops, 4,500 priests, and 8,500,000 people.

How are the Catholics of America governed? The fact is, the Catholics of America—more than one-fifth of the population—are governed by absolute, irresponsible power, centered in the class of bishops, and wielded by them without regard to any law, civil or ecclesiastical. And so supreme is the arbitrary will of every individual bishop within his diocese that there is no appeal from his fiat."

We have given the above that our readers may know, from trust-worthy sources, the numbers, and strength, of that power that is in conflict with true religion, and modern civilization. The first point of attack is the American school system. If the school system could be completely subverted, civil liberty, religious toleration, and human rights generally, as defined in the *Magna Charta* of American Independence, would not escape the attacks of the Jesuitized church, whose policy of conquest is thus significantly stated in Papal terms: "In the struggle against the enemies of the church, no victory is so felicitous as that in which there are no more combats to succeed the triumphs." That is, Rome wages a war of extermination. To fully know what is under the law of Rome, we will close with some extracts from an encyclical letter published by Pope Leo XII., bearing date May 5th, 1824. "There is a sect which cannot be unknown to you, injuriously arrogating to itself the name of philosophy, that has resuscitated from their ashes the scattered pl maxes of every species of error. This sect, outwardly presenting the flattering appearance of piety and liberality, *professes toleration*, thus it is named, or rather *indifference*; and extends not only to civil affairs, of which we do not speak, but even to those of religion, in teaching that God has given to man perfect liberty; in such wise that each one may, without endangering his salvation, embrace and adopt any sect or opinion as best pleases himself, according to his private judgement. What shall I say more? The iniquity of our enemies has augmented so much, that besides the deluge of pernicious books, opposed to the faith, they have attained the point of wresting the Holy Scriptures, to the detriment of religion, which were given from on high for general edification.

You are aware, venerable brethren, that a society, vulgarly called BIBLE SOCIETY, audaciously spreads itself over all the land, and that in contempt of the traditions of the holy fathers, and against the celebrated decree of the Council of Trent, they aim, with all their strength, and by every means to translate, or rather to corrupt, the Holy Scriptures in the vulgar tongue of every nation, and which give a just cause of fear that it may happen with every other translation, as it has with those already known, mainly, that it is therein found, by a foul interpolation, instead of the Gospel of Christ, they give the Gospel of men, or rather of devils' * *

Thus our paper not only gives the numerical strength of Romanism in these United States, but from these extracts from Leo's Encyclical, its character, and disposition toward civil and religious freedom, are freely and fully set forth. Bible Societies are particularly hateful to Rome. With us the Bible alone is authoritative in matters of faith and practice,—and—"GOD ALONE IS LORD OF THE CONSCIENCE."

S. A. G.

Gieseler's Church History of the Popes—Vol. 3, p. 150.

The Signs of the Times.

So many times for the coming of Christ have been set, followed by failures and disappointments, that it is high time that expositors of prophecy should look well to the foundation of their hope. And while some are readjusting their chronology, others are examining the character and applications of the signs of the times. The signs of Christ's coming and kingdom, foretold by our Lord in Matt. xxiv., Mark xiii. and xxi., are passing through the ordeal of criticism. And while some are investigating the character of these signs, we propose to criticise the views held by some relative to the class whose deliverance is portended by these signs. *It is believed by most* Adventists, that Christians have been the subjects of the great tribulation, and will be the subjects of the deliverance foretold. To this view we demur, and now we propose to give a few reasons. We believe that the nation of Jews were to be the subjects, of both the tribulation and the deliverance so graphically described by our Lord. The three witnesses above referred to are in perfect accord in reference to the *time, place, and subjects* of both the tribulation and the deliverance therefrom. This tribulation was to commence at Jerusalem, not Rome. It was to commence when Jerusalem should be encompassed with armies, not when the Pope of Rome should inaugurate the great persecution against the church, more than five centuries after Jerusalem should be destroyed. The subjects of this unprecedented tribulation were to be Jews, and not Gentile Christians. According to Matthew, Christ says, "When ye, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (who so readeth, let him understand). Then let them which be in Judea flee unto the mountains: let him which is on the house top not come down to take anything out of his house: Neither let him which is in the field return back to take his clothes. And woe unto them that are with child and to them that give suck in those days. But pray ye that your flight be not in the winter, neither on the Sabbath day. For then shall be great tribulation, such as was not since the beginning of the world to this time; no, nor never shall be. And except those days should be shortened, *there should no flesh be saved; but for the elect's sake* those days shall be shortened. Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken." Matt. xxiv. 15, 29, 20.

Mark represents Christ as saying, "But when you shall see the abomination of desolation spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand), then let them that be in Judea flee to the mountain. And let him that is on the house top not go down into the house, neither enter therein to take anything out of his house. And let him that is in the field not turn back again to take up his garment. But woe to them that are with child, and to them that give suck in those days. And pray ye that your flight be not in the winter. For in those days shall be affliction such as was not since the beginning of the creation, which God created, unto this time, neither shall be. And except that the Lord had shortened those days, no flesh should be saved; but for the elect's sake, whom he hath chosen, he hath shortened the days. But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall, and the powers that are in heaven shall be shaken." Mark xiii. 14, 20, 24.

As recorded by Luke we read, "And when ye shall see Jerusalem compassed with armies, then know that the desolation is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. For these be days of vengeance, that all things which are written may be fulfilled. But woe unto them that are with child, and unto them that give suck, in those days; for there shall be great distress in the land, and wrath upon *this people*. And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles shall be fulfilled. And there shall be signs in the sun, and in the moon, and in the stars, and upon the earth distress of nations with perplexity, the sea and the winds roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of the heavens shall be shaken. Luke xxi. 20–26.

1. The most casual reader cannot fail to see that the three foregoing witnesses refer to the same series of events. According to their concurrent testimony, the great tribulation was to commence at Jerusalem and Judea, and to fall upon the Jews. According to their united testimony, the abomination of desolation spoken of by Daniel the prophet, and the Roman army are one and the same power. In reference to the place and time of this tribulation, according to Matthew, this affliction, according to Mark, and these days of vengeance, according to Luke, were to commence at Jerusalem, not Rome; and when Jerusalem was compassed with armies, and not more than five hundred years subsequently when the emperor of Rome should invest the pope with power to persecute Gentile Christians. Then (not five hundred years subsequently) were in Judea, (not Italy, France, Spain and Germany,) were to flee to the mountains. Then was to be great distress in the land of Judea, and wrath upon this people (the Jews), and they were to be led away captive into all nations. Never was a prophecy more literally fulfilled than was this remarkable prophecy in relation to Jerusalem, Judea and the Jews. And never was a prophecy more perverted in all its essential parts than has been this prophecy, by the theory which has applied it to Rome, the popes and Christians. But it may be claimed that there cannot be two unprecedented tribulations, and that the Papal tribulation having been much greater than the Jewish tribulation, it must be the one foretold by our Lord. To which we would reply (1) that it is not true either in respect to the duration or the rigor of this tribulation, that the latter of the two fell upon the church. Let any unprejudiced person read the history of the persecution, by all the nations of the earth, of the Jews for eighteen centuries, or the predictions concerning them, and he will never again make this assevernation.

2. It is true that there cannot be two unprecedented tribulations upon the same people, but there may be upon two distinct classes of people. The Jews were to be the subjects of such tribulation as never had been inflicted upon them and as never shall be again. They will have had their unprecedented tribulation antecedently to Christ's coming; and the Gentiles will have theirs when Michael, (Israel's Prince, shall stand up for their deliverance. Hers will be subsequently to the coming of Christ. Dan. xii. 1. The former has been inflicted by the Gentiles, but the latter will be inflicted by God. It is further objected to the application of this prophecy to the Jews from the fact that the subjects of the great tribulation are called the elect. Paul, speaking of his brethren and kinsmen, according the flesh, whose condition during this dispensation is so hopeless that he would die the accursed death of the cross for their salvation, calls them the "*election* beloved." Rom. ix. 2: xi. 28. He also affirms that the "adoption, and the *glory*, and the covenants, and the promises" belong to the natural branches. Rom. ix. 4. God commanded the prophet Ezekiel to say to the children of Israel, while in bondage in the enemies land, "But I have pity for my holy name, which the house of Israel had profaned among the heathen, whither they went. And I will sanctify Israel, and they shall be my people." Ezek. xxxvi. 21; xxxvii. 27, 28. God calls "Israel his people." Ezek. xxxiv. 30. He also calls Israel his "holy flock." Ezek. xxxvii. 28. Whether among the nations or in their own land; whether loyal or disloyal, they are of God's chosen, or elect people.

J. M. S.

"The Two Advents of Christ."

Every one who receives the testimony of the Scriptures believes that "Jesus Christ *hath come in the flesh*," 1 John, iv. 2, and also that he "*is coming in the flesh*," 2 John 7. There are two advents; the first is past, the second is future. At his first advent he appeared to the Jewish people as a root out of a dry ground—the despised representative of a line that had long sunk into obscurity, having no form *nor* comeliness to make him desirable—the powerless heir of a fallen throne. At his second advent, he will far transcend in the glory of his condition and the greatness of his power all that they had conceived respecting him. Amidst the obscurity and meanness of his surroundings at his first advent there were not wanting indications of his real estate as the Son of God. The angelic announcement—the appearance of the angels to the shepherds of Bethlehem—the star which led the wise men to the place of his birth—his converse with the doctors—the dove-like symbol and the heavenly voice at his baptism—the transfiguration on Mount Tabor, and the wonderful miracles he wrought, bespoke him more than man, proclaimed him Son of God. He also frequently referred, in his teachings, to a glory he had previously sustained, and spoke of his coming again in that glory. After telling his disciples of the sufferings he should endure in accomplishing the object of his first advent, and that they would also be called to suffer for his name's sake; he depicted to their minds the glory of his second manifestation, and promised them a share in that exalted condition. He said "The Son of Man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works.

He came the first time, in accordance with the purpose of God to put away sin by the sacrifice of himself. He will come the second time, according to the same purpose, to complete the work of redemption, to save and glorify his elect church, and subdue and reconcile all things to God under his government. There is abundant evidence in the Old Testament Scriptures that Christ must come twice to fulfil the purpose of God. Take the first declaration of redemption made to fallen man, in the doom pronounced upon the serpent, the devil, who beguiled Eve. "I will put enmity between thee and the woman and between thy seed and her seed. He shall bruise thy head, and thou shalt bruise his heel." Christ is the woman's seed, and the bruising of his heel indicates a condition of suffering, to be succeeded by a triumph in bruising the serpent's head. The first advent fulfilled the predicted sufferings; the second shall fulfill the predicted triumph. Isaiah contemplates the Messiah in two different conditions. In one he is a plant out of a dry ground, destitute of worldly rank and power; of sorrowful mien and compassionate heart, enjoying the sufferings and healing the sicknesses of mankind and by his stripes giving health and cure to the fallen and depraved. In the other he is a glorious prince, distinguished by the most exalted titles, sitting upon the throne of David and reigning over the house of Jacob. It is evident that these two conditions cannot be predicted of the same person at the same time; and since they both belong to Christ they belong to different manifestations, and require two advents for their accomplishment. These two conditions are seen in all the prophets and the Psalms, showing that Christ must first suffer and afterwards enter into his glory. The first class of these predictions has been literally accomplished in the first advent of the Son of God; and the second class will also be most completely and literally fulfilled in its season. The advent of humiliation and suffering was the most improbable of the two; and yet strange and incongruous as it was that the Son of God should take the form of a servant in the likeness of sinful flesh and suffer the death of the cross, it was exactly fulfilled; and shall not the advent of power and glory which is consonant with his nature and relations be also literally fulfilled? Surely he who came forth out of Bethlehem as the seed of the woman in the incarnation, will come again in the clouds of heaven, as the Ancient of days, in glorified humanity, in that very body with which he ascended into heaven. For the angels of the ascension testified to the gazing disciples, saying, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen *him go into heaven*."—*J. H. W., in Prophetic Times.*

Modern Witch Hunting.

SUPERSTITION IN WESTERN KENTUCKY.

The Columbus (Ky.) "Messenger" says: There came up in Clinton county last week a very peculiar trial for this enlightened age and this land of boasted Christianity, bringing vividly to mind the narrow-minded superstitions of the Puritans and the days of Cotton Mather. There lived a few miles from Clinton, in this county, a well-known and respected family by the name of Berry, the eldest of which had been married, and lived in the edge of Ballard county. This daughter has poor health, and it seems must be at least partly deranged. This daughter told the family that a man by the name of McDonald had died near Charleston, Mo., and that he had since appeared to her in the form of an angel, and made various revelations to her; that he had told her the nature of her disease, and what to do to effect a cure; and that she had followed the directions given and been relieved, thus proving the reliability of the spiritual communication. She also told them that on another occasion this spirit had informed her that certain neighboring ladies were witches, and that they would come to the house in the form of cats and do them some great injury.

The family were believers in the power of spirits to communicate with physical beings, and their minds were so wrought upon that they fully believed the insane story of their daughter. The Holy Scriptures were searched for confirmatory proofs in prophecies and in parallel cases of history, as well as for authority as to what should be done with the witches. Here they convinced themselves that "witches" should be put to death.

In the meantime the ladies who had been accused of witchcraft were apprised of the state of mind existing in the Berry family, and became alarmed beyond endurance. Finally one day while the two boys in the family were out getting wood, a couple of cats came running and caterwauling near by. The boys, to use their own words, "thought the witches had them," and scampered into the house. The elder boys, aged probably 16 or 18 years, took a gun and went out to shoot the cats, or whatever they might be; but, failing to find them, he began making threats against the ladies, whom he supposed were identified with the cats, for he firmly believed that these ladies could transform themselves into cats, and again resume their human forms at will. Some reports say he actually went to their homes in search of them, making threats by the way.

Having gone thus far, other neighbors interfered and caused the arrest of the family, consisting of Mr. John Berry, his wife, and two sons. Being themselves put under oath, they testified that they solemnly believed these stories of witch-craft, and that in justice and obedience to the Scriptures, these witches should be killed.

One or two attorneys and some other citizens told them that such belief was insanity, and if they persisted in it they would have to be sent to the insane asylum. After considerable reasoning they admitted that they might be mistaken, and they were released on giving bond in the sum of $500 for good behavior.

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Watchwords of Life.

Hope,
While there is a hand to strike!
Date,
While there's a young heart brave!
Veil,
While there's a lock unwrought!
Trust,
While there's a God to save!
Learn,
That there's a work for each!
Feel,
That there's a strength in God!
Know,
That there's a crown reserved!
Wait,
Though heads cloud and rod!
Love,
When there's a foe that wrongs!
Help,
When there's a brother's need!
Watch,
When there's a tempter near!
Pray,
Both in word and deed!

The Cosmogony of Moses.

The Mosaic account of Creation has by some been treated as a myth, in which there may be some faint allusion to geological periods, embracing the formation of thousands of years; by others it has been discarded altogether as a false theory, the fabrication of ignorance and deceit. These conclusions are based upon the hypothesis that Moses relates the production of matter and the original formation of the universe; and, not being in accord with the deductions of science, his account must be rejected or understood in a tropical sense. A third class, with commendable zeal for the honor of God's word, though mistaken in regard to its teachings, maintain that the Mosaic narrative must be received as the only veritable account of the original production of matter and formation of the universe despite of all geological and astronomical theories. The result is that a conflict has been inaugurated between science and revelation, which engages fearfully on the latter. This is deplorable, as there is no occasion whatever for any such conflict, inasmuch as the Cosmogony of Moses does not relate to the origin of matter and its primitive formations, but to a reconstruction of what is termed the heavens and the earth, or the conditions of this globe and its atmospheric surroundings, with new orders of plants and trees, new kinds of animals and a new race of intellectual beings.

The production of matter and primitive formation of the universe may be put as far back as scientists claim, and allowance be made for the many changes which have doubtless taken place, as indicated by the footprints of time, without affecting the verity of the Mosaic record. The strata of our earth indicate not only their gradual formation through many ages, but also their disturbance, at long intervals, by violent convulsions, through the action of fire and water, whereby the surface of the globe was greatly changed and at times, submerged with water. Now, in all probability, such a convulsion of the earth had happened not long previous to the date of the Mosaic account as is indicated by Gen. i. 2, "And the earth was without form and void, and darkness was upon the face of the deep," for these words describe the condition of the earth before the six days creation began, before God called forth the light which was the operation of the first day. The earth was covered with water and the atmosphere was incapable of supporting life or transmitting light. And all the pre-Adamic inhabitants had perished. All was in darkness and death when the six days work of reconstruction began.

Gen. i. 1 and ii. 1 relate to the same organization; the former being the presential statement of what is particularly described in chap. i. 3-31, and the latter the summing up of the same. The terms "heavens and earth" are not used in these passages for the substance of the universe, but for the condition of our globe and its surrounding and with special reference to this globe, and its inhabitants. The substance of the universe is eternal, the condition of its various parts is changeable. The "heavens and earth" of Gen. i. 1, and ii. 1, are the same as the "heavens" and "earth" of 2 Pet. iii. 5, which passed away when God destroyed the world by a flood, and gave place to the "heavens and earth which are now," ver. 7; and which also must pass away to give place to the "new heavens and new earth" which we look for, ver. 13. Now these "new heavens and new earth" which we look for according to his promise, Isa. lxv. 16-25, is there described as a creation by the same word used in Gen. i. 1, which shows that to create does not signify to produce the substance of things, but to reconstruct their condition. And the Cosmogony of Moses simply narrates one of these reconstructions of the condition of the globe and its surroundings to prepare it as a habitation for man. This leaves to scientists as many millions of years previous as they can demonstrate were required to effect the changes and formations indicated in the several strata of our globe. Nor is there the least ground for the conflict which on this subject has been waged between theologians and scientists. There is no difficulty reconciling the teachings of the Scriptures with the legitimate deductions of science. The Bible is not responsible for either the mistakes of its advocates or the misconceptions of its opponents. It stands, in all the sublimity of revelation, unimpeachable.—*J. W. W. in Prophetic Times.*

The Personality of Man.

ITS ELEVATION.

We are now prepared to set *our hope* before us in a light that must be specially welcome to all whose sympathetic sigh over a groaning creation is prolonged and deepened by a sense of personal frailty that slumbers seldom and never sleeps. We hope to be other men than we yet are, and much nobler men. Extensive as our hope is—ramified through the circle of our heirship of all things, it is intensive to a degree fully corresponding. We are to be made capable of sustaining such an amazing weight of glory. Our destination is to be uplifted in the scale of being. Our hearts are to be made pure, and our characters to be perfected. But high as is such an expectation, it is not all that we are warranted to look for. No! our characters are to be raised and made secure upon a far higher pedestal. In a word, our personality is to be remoulded and ennobled. It is to be reframed after a new type.

The proof of this lies concentrated in that wonderful paragraph in 1 Cor. xv. 42-49. It is all there; and we cease to wonder how it has come to pass that we should not sooner discover it, only when we reflect on the blinding effect of an ineffective and discontented translation. When we grasp the force of the contrast between Adam and Christ, as the first and second Adams, as that contrast is set forth by the two pairs of terms *psychē, psychikon*, and *pneuma, pneumatikon*,—only then, depend upon it, do we seize the full power of the Apostle's great argument. If men will have the vilifying term "natural," let them be consistent and carry forward the apostle's statement by further rendering: "And so it is written, The first man Adam was made a living *natural*!" By what right can we snap in twain the connected contrast of Paul's statement, and turn his "no" into a "not so!" Better far go the whole length of barbarism, and render the first half of the contrast: "There is an animal body, ... and so it is written, The first man Adam was made a living animal!" At all events the noun and the adjective must be made to answer to each other; or, let men talk about inelegance as they will, the mere English reader is hopelessly cheated. If we must be elegant, let us rather transfer the Greek words, and say:

1. "There is a *psychical* body,

2. "And there is a *pneumatical* body;

"And so it is written—

3. "The first man Adam was made a living *psyche*,

4. "The last Adam was made a life-giving *pneuma*."

Then, indeed, though it be through a tantalising veil of pedantry, the face of truth could be seen. Had we not better show a little strong common sense, that fears not to be laughed at, even though with a little awkwardness the bucket should be let down? Down let it go, for we are not very thirsty?

1. "There is a *soulish* body,

2. "And there is a *spiritual* body;

"And so it is written,—

3. "The first man Adam was made a living *soul*,

4. "The last man Adam was made a life-giving *spirit*.

Only let the correspondence between links (1) and (3), and (2) and (4) be firmly grasped, and we may go on our way, rejoicing with our prize.

The apostle's teaching is:—

a. That there are two archetypal men, Adam the first, and Adam the second;

b. That the second Adam has a higher personality than the first had; and

c. That, as we are created in the image of the first adam, so are we to be redeemed into the image of the second Adam.

Thus is our very personality to be elevated. For, consider, it is the person, not the character or work of the second Adam, that is here set forth as the higher. The first Adam *was*, the second Adam *is*; what the first Adam was, that are we already; and what the second Adam is, that are we to be by-and-bye.

The personality of Adam is divinely described, when he is called "a living soul;" and the personality of Christ (we assume, the *risen* Christ) is with equal precision described when He is called "a life-giving spirit."

The conclusion is, that we too are to become life-giving spirits.

In order to even a feeble realization of the greatness of the change, let us reflect: The first Adam, being characteristically "a living soul," had a soulish body, possessing no immediate kinship with spirit. Its was of the earth earthy. Its foundation was the dust. Though it was not dust only, or dead dust, still it was dust. Gen. iii. 19. And this was an infirmity which God knew and remembered in his considerate pity. Psa. ciii. 14. Adam was not, like the risen Savior, characteristically spirit. He had a spirit; but spirit had not penetrated and moulded him into a spiritual man. Flesh—the lobbed contrast to spirit—preponderated in him, probably before the fall, certainly after. And these radical defects have been inherited by us. Our bodies are developed in advance of our minds. We are creatures of appetite and passion. Soul in scripture is the seat of lust. True, God's Spirit, speaking in and through ours, strives with us, pleads in us. But it is a prolonged and desperate warfare.

Redeeming love designs for us a higher state—even a reconstructed and elevated personality.

Our *God*—our new and mighty kinsman—has the work in hand. He, for Himself, has already won the prize. Startling as it may seem, He must once have been a soulish man, or He could not have been "made like unto his brethren." "The Word was made (became) flesh." But He conquered at every point. He received without stint the everlasting Spirit of God, Luke iii. 22; iv. 1; John iii. 34; Heb. ix. 14, and in his strength He prevailed. His victory was perfected on the cross; and so ended "the days of his flesh." Heb. v. 7. Thereupon He was made alive in spirit. 1 Peter iii. 18. His soul was not abandoned to hades, nor his body to the grave. Acts ii. 31. He arose a reconstituted man. His humanity was elevated. He had still a body and a soul as before; but these were henceforth in closest sympathy with his spirit; aye! and unquestionably became the prompt and potent organism of the spirit dwelling in Him. His person, through and through, was penetrated by his spirit; so that He should both have life in Himself, and have within Him the inherent capacity to bestow life on others. John v. 26, 27. He has now dwelling in Him, as a personal prerogative, the power to subdue all things unto Himself. Phil. iii. 21. And the time is coming when, with this life, He will fill all things. Eph. i. 23; iv. 10.

And we are to be made like Him, in the range of our being we are to be raised nearer to God. The divinest element in our personality is to assume the dominion. We are to become spiritual men. Our bodies are to be spiritual bodies. Inherent power and manifest glory are to be their normal condition. We are, in a word, to bear the image of the Heavenly Adam. Amazing prospect! we too are to become life-giving spirits. We are not only to have life for ourselves, in plenitude of power and glory, but we are to diffuse and sustain it beyond ourselves. We are to become the organism through which our Head will fill all things. Eph. i. 23. The prospect becomes dark through excess of light."

Let us, however, lay one thing well to heart; the process of transformation begins now. Our resurrection will be only the fitting crown to our regeneration. "That which is born of the Spirit is spirit." John iii. 6. "The Spirit itself bears witness with our spirits that we are the children of God." Rom. viii. 16. "He that is joined to the Lord is one spirit." 1 Cor. vi. 17. Even now the spirit within us craves for its destined dominion, and thereby counteracts the craving of the flesh. Gal. v. 17. Let us, then, by all means, press forward in pursuit of sanctification; let us strive after perfection of character; but let us do this in the quickening faith that we are thereby ensuring the ultimate, permanent, and glorious elevation of our very personality.—*J. B. Rotherham, in Our Hope.*

The Bible.

O friends! if there is one great thing in this world, it is the Bible of God; great in origin, great in thought, great in promise, great in beauty, great in purpose, great in power, great in its result! It hangs us by a golden cord from the throne of the Highest, and all heaven's light, life, love, and sweetness come down into it for us. It hangs there like a celestial harp. The daughters of sorrow tune it and awake a strain of consolation. The hand of joy strikes it, and it feels a divine note of gladness. The sinner comes to it, and it discourses to him of repentance and salvation. The saint bends an ear to it, and then it talks to him of an intercessor and an immortal kingdom. The dying man places his trembling hand on it, and there steal thence into his soul these words, "Lo, I am with you always, even unto the end of the world." When thou passest through the waters, they shall not overflow thee; and through the fire, thou shalt not be burned." "Be of good cheer, I have overcome the world!" "The last enemy that shall be destroyed is death." "This mortal shall put on immortality, and this corruptible shall put on incorruption, and death shall be swallowed up in victory." Where is promise, where is philosophy, where is song like this? Magnify the word of God!—*Bible Banner.*

CONFERENCE NOTICE.

The Annual Conference of the State of Indiana will convene at Bear Creek, Jay county, Thursday, August 12, 1875.

A family tent is to be used by the brethren of the valley with the view of the Conference to be held in Bear Creek so that the people may attend the yearly convention.

JOHN L. WILCE, *Secretary.*

The object for which this Conference has convened from year to year, is not only to *confer* together, but to co-operate, or work together, all being mutually interested in the great cause of Divine truth, and each equally responsible (according to ability) for the promulgation of that truth, which promulgation, like every other enterprise committed to the hands of mortal men for prosecution, requires, and absolutely must have, *money* or fail of successful accomplishment.

Thus far in the history of the past, we have done comparatively but little, almost a failure. For the last two years we have done much more than formerly, still it comes far short of what it should be, or would be were it some enterprise simply for our temporal welfare. Now brethren, this ought not to be so, and need not be. Why is it? Is it because the sin of covetousness is so generally prevalent? or is it for want of interest in the cause? These reasons might fully solve the query so far as some few individuals are concerned, but to be forced to believe that this is a fair solution of the trouble so far as the great body is concerned would be painful indeed.

From year to year as we come together, there are many noble souls, with hearts filled with the love of truth, come forward and do the extent of their ability, and many of them more that after all they are comparatively few) the mass of the brotherhood remain at home,—the Conference is over—those that were there as individuals did all they could, and thus the matter rests (with little exception) to be repeated again another year.

Some congregations have always been noble exceptions to this, but this has been the general rule, hence there is no co-operation.

Now let me suggest to each and every congregation in Indiana, that a practical way to bring about co-operation and a sure way, would be to call a meeting of your congregation *at once*—confer together—say how much you are willing to do, $50, $100, $200, $300, $400, as the case may be, select some one to represent you at the Conference,—thus all will be represented, and no longer will it be true that the few with comparatively little means, are bearing the great burden of the battle, while the more able are looking after their hundreds of acres, their stock, their dividends, etc. etc. Thus furnishing the means you will be represented in the field of labor at large in the State, by a more efficient worker or workers. The cause will prosper, God will bless us, we will take courage and rejoice together. God help us to be faithful and share in the great reward.

D. T. HALSTEAD.

There will be a Conference Meeting of the people of the Church of God, four miles south-west of the Osage Mission, in Neosho county, Kansas, at the South Liberty school house. Meeting to begin saturday before the first Sunday in August, 1875. A general invitation is given to all, and special invitation to those of the surrounding brethren, Kinney Cleary, Dingus, Orear, Perrett, Hyde, Wilkins, and all others not named in this. And we want a delegate from each church in the south-west. W. N. Smith and Isaac Black will be expected. Come one, come all; let us have a good time together, before the general ingathering of the great harvest. Brethren, there is no money here for you, to pay your traveling expenses, but we will try to have something to eat for you. Kansas is easily destitute of preachers. There appears not to be enough among here, to rivet one splint of the old scripture shackle, and get on the whole armor of God, be ready for the north-east. So Brother Myers, Sanford, and Hickerson etc. And we cannot hardly blame them, as there is no bug or grass-hopper of something else to destroy everything. As some of our dear brethren will have to leave here on the account of the pests, we want one more good time with some of them on this age, before we part, perhaps to meet with them no more, until we meet them in the kingdom of God. Let there be a general rally for the truth contending for the faith; for Jesus and the kingdom. JOHN FOUKE.

PREACHING NOTICE.

I am ready and willing to go anywhere in "all the world and preach the Gospel to every creature," who will come and hear me "at the time appointed."

Having to travel by private conveyance, my appointees will have to be left from some other source. Let the friends of truth in Southern Illinois, and all accessible points in Kentucky, Arkansas and Missouri, who desire a course of Biblical Lectures, address me early, at Alton, Union county, Ill.

ANN GUTHRIE.

Letters and Receipts.

TWO DOLLARS.

$11 Rees, F R Mees, James Allen, J O Scott, Edward Wolf, Isaac Keadle, S S Hale, L Adams, Wm H Taylor, John Lamson.

ONE DOLLAR.

J P Smith, M L Lewis, Reuben Andrews, Martha Cyphers, John Flaegel, Henry Kaufmann, Samuel Price, James Brown, Arvilla E Haney, S D Fahrney, Wm Herbert, H Hossack, Jesse B Everett, E Meyl, Harriet Cover...$ Pitts.

VARIOUS.

J G Kimball $50, S F Thompson 2.0, Rufus H Coil 1.00

POSTAGE.

Lucinda Wolfe .20, F R Mees .40, Arvilla E Haney .50, C Howard .30

TRACTS.

F R Mees 6.00, C W Bridford 25, Geo Price 6.00, Henry Mosshamer .40, Edward Wright, Philander Krause .20, Arvilla E Haney .20, Jesse B Everett, 5 Pitts, 1.00

CHILDS PAPER.

F R Mees .50.

EVANGELIST FUND.

F R Mees 3.00, Arvilla E Haney 1.00, C Howard .20, Emily Spencer 4.00.

MARRIED.

DUGGER—MILLER—June 24, 1875, in Iowa, at the residence of Capt. N. Miller, by Elder D. P. Amos, Elder A. F. Dugger to Miss V. M. Miller.

We congratulate Brother Dugger upon his new departure, and extend our cordial greeting to his wife and bride. May they both, with all the believers in Christ, be present at the marriage of the Lamb, and may each of us have on the wedding garment, which alone will fit us for that eternal and shared union.

EDITOR.

DIED

Departed this life on the 15th of June, 1875, Brother Francis Dickinson, aged 48 years. He leaves a wife and four children, brothers and sisters to mourn his loss; but we mourn not as those that have no hope. He was a firm believer in the Kingdom of God at the Coming of Jesus Christ. As many of the readers of the INSTITUTION know, he has been afflicted for several years; but he suffers no more, but sleeps the sleep of death. We would say, sleep on, dear brother, Jesus is coming to raise the dead and change the living from mortality to immortality. I conversed with him in reference to death. He said that he was ready and willing to die.

We shall sleep, but not forever,
In the cold and silent grave,
We shall be the Lord that raiseth,
Blessed be the Lord that gave.

For that bright eternal city,
Death shall never more come,
In his own good time he'll call us,
From our rest to Home, sweet Home.

JESSE DICKENSON.

LOUISBURG, Ken., July 5, 1875.

Died at the residence of his father, at Eureka, Wilmington county, John J. Jacoby, after a very long illness. He was 31 years, 7 months and 5 days old. He leaves a wife and three children and other numerous relatives and friends to mourn his loss. Brother Jaeger embraced the faith of the soon coming kingdom, and was immersed into the Anointed, about 12 years ago, and has endeavored to conduct himself in a christianlike manner ever since. We endeavored to obtain the services of Brother Stephenson to preach the funeral sermon; but upon inquiry, ascertained that he was somewhere in Michigan, and could not be reached in time, so a chapter was read by Brother Jo. Ault, when he was carried to his resting place to await the coming of our Lord and Master.

P. A. JAEGER.

POST OFFICE ADDRESS.

John T. Ongley, Lincolnville, Crawford county, Ky.

Luther Jacob chafer, Kewanna, Fulton county, Ind.

APPOINTMENTS.

We are requested to state that Brother J. F. Wilcox will preach in the third Sunday in this month, at Lanark, Ills.

The Lord willing, I will be at the following places: The third Sunday in July, in Sweetzer county, at Brother Howard near Appolot. Meeting to commence Friday night before. The fourth Sunday, in Warren county, at the brethren my appoint, on Friday night before. The first Sunday in August, at Brother Henry Meadamore's, seven ten miles south of Warren. Meeting on Friday night before. The second Sunday, in Brother Curtis's neighborhood, where may appoint. Friday night before.

J. H. HATCH.

A SERIES OF MEETINGS.

Brethren A. F. Dugger and H. G. Bricker will hold a protracted meeting at the Center school house, in brother David Wirk's neighborhood, four miles south from Sheridan City, near Medora, in the south-western part of Mercer county, Mo., beginning on the Saturday night before the first Sunday in August. Meeting for Lord's Day morning and 2nd and 3rd place. At the close of this meeting, they will come to Ravanna, Mercer county, Mo., and begin a meeting on the Friday night following, and continue several days. Brother Dugger will make his home, Mo., his head quarters for at least two months from the first of August. During his stay here he will visit any place in Putnam and Harrison counties, Mo., and Wayne and Decatur counties, Iowa, as the brethren in those counties may arrange. You may address him on and after August 1, at Ravanna, Mercer county, Mo. Will brother Dugger please write me as soon as he sees this notice.

J. R. CALLAWAY.

—*Ravanna, Mo., June 28, 1875.*

TO CORRESPONDENTS.

1.—All communications for the INSTITUTION should be written in a plain, legible hand; and, before sent, carefully revised and corrected.

2.—Business and all communications, if on the same sheet, should be written so that they can be taken apart, without dividing the communication. If necessary, a separate slip may be enclosed in the same envelope.

3.—When you send names of new subscribers, let these be marked as such.

4.—Be careful to write all names of persons and places plainly and distinctly.

5.—In all cases give the name of the post-office, county, and state. When a town or city is called by one name, and the post-office by another, be sure to give the name of the post-office.

6.—When the direction of a paper is to be changed, do not forget to name the office to which it has been sent. Unless this is done, it is out of our power to make the change.

7.—When subscribers remove, let us know immediately. Otherwise, their papers will continue to be sent, and to their charge, until such notice is given.

8.—When subscribers wish to discontinue, let them remember that all arrearages must first be paid.

9.—Persons ordering MSS. returned, must prepay the postage; otherwise they will remain in the office.

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OUR REST:

A Magazine bearing on the questions of Salvation, and Prophetic Inquiry.

EDITED, BY T. WILSON, ADA M. T. WILSON

"There remaineth therefore a Rest to the people of God." Heb. iv. 9. "Let us labor therefore, to enter into that Rest." Heb. iv. 3, 11.

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2. To show the intimate connection of the Name of Jesus with our salvation.

3. The past, present and future mission of Christ as the Savior, Prince and King.

4. The Restoration of Israel from their long dispersion, and their re-settlement in the land of Palestine.

5. The Destruction of the Wicked, as well as the Bible is doing concerning Hell.

6. The Nature of Man, and his entire dependence upon Christ for Life, Being, Existence.

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Resurrection and the Kingdom of God. By … Hoyt. This tract treats very clearly upon … subject named, and is a good one for inquiring … to circulate. Price three cents each, 12 for 30 cents, 25 for 50 cents.

SIXTEEN PAGE TRACTS.

The Hope for the World. By Joel A. Simonds. This tract treats upon the subject named in a way that will no doubt produce conviction upon the minds of many. Price four cents each, 12 for 40 cents, 25 for 75 cents.

The Kingdom of Messiah. By Joseph Seiss, D. D. A most able and well-written tract, which sets forth in beautiful language and appropriate illustrations, the glorious truths of the Coming Kingdom.

Ready to Fight! By T. Wilson. Showing the Bible teaching of the question as to whether Christ's Kingdom is to be on the earth or in heaven.

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Will the Earth be Burned Up? By T. Wilson. An argument from the Scriptures, showing that the earth will not be annihilated, as many suppose, but will be the everlasting inheritance of the saints. Price seven cents, eight for 50 cents, 15 for $1.00.

Whosoever Overcometh; or the Voice of God against Spiritualism. By H. V. Reed. A tract that … meeting on the Friday night following, and continued several days. Brother Dugger will make … his home, Mo., his head quarters for at least two months from the first of August. During his stay here he will visit any place in Putnam and Harrison counties, Mo., and Wayne and Decatur counties, Iowa, as the brethren in those counties may arrange. You may address him on and after August 1, at Ravanna, Mercer county, Mo. Will brother Dugger please write me as soon as he sees this notice.

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J. R. CALLAWAY.

—*Ravanna, Mo., June 28, 1875.*

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THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

WHOLE NO. 585. Read, PLYMOUTH, INDIANA, JULY 21, 1875. VOL. XXIII, NO. 29.

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TO CO-RESPONDENTS.

THE RESTITUTION advocates the restitution of all things which God hath spoken by the mouth of all his Holy Prophets since the world began." It also advocates as a means to this end the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and its immediate admission into fellowship with Him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the final annihilation of the rebellious, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. It also advocates a hearty belief of the Gospel, repentance, and immersion as prerequisites to the forgiveness of sins, and a holy life as essential for final salvation.

Communications.—The Editor must not be understood as endorsing all the sentiments expressed by correspondents whose articles are inserted under this head. Each writer is alone responsible for the article bearing his own signature. If the teaching of any writer is not endorsed, an article setting forth the views of the party differing may be forwarded. Free discussion of Bible doctrine on all sides will be allowed, but the Editor reserves the privilege of refusing those communications which antagonize a belief and obedience of the Gospel as a means of salvation, or which undermine its principles.

Justice in Relation to Sin.

To make an *example* of an evil doer, is so to punish him as that others may fear, and be deterred from committing a similar crime. Thus a child at school is sometimes made an example of; at least, such used to be the case in my school days, and it had a wholesome effect. But what would be thought of a master who, having administered an ordinary dozen to some culprit "for an example," should torture the next offender somewhat after the most approved style of the Inquisition? Would any body call the one punishment an example of the other? And if the master had intended to torture future offenders in a *diabolical* manner, ought he not, in "making an example" of the first boy, to have shown the school an example of the punishment all such culprits should receive?

A magistrate "makes an example" of some one by giving him 30 days' imprisonment; but if a subsequent similar offender was given 90 days *forment*, who but would be astounded at the judge's idea of "making an example?" Again, the would-be murderer has a wholesome dread of the gallows, or of the death punishment in any form. He has seen, or read of *examples* of men suffering the extreme penalty of the law. Undeterred by these, however, he becomes a murderer, is tried and convicted. The judge sentences him to suffer not only what *the law demands*, and what other murderers under the same law had suffered, but something *illegal* and unprecedented, compared with which the hanging, or other legal penalty, is as nothing! Who would say the judge did right? or that former murderers had been made *examples* of?

Now, I know the Judge of all the earth does right, and cannot lie, and will not mislead; and all who know him are persuaded that in the matter of punishment for sin, he will not go beyond what his law plainly threatens offenders with; and if God's Word declares that certain persons who have suffered certain things are examples to others, we may rely on that Word, whatever men may say to the contrary. Well, then, God's Word testifies that the *destruction* of the world of the ungodly by the flood, and the *destruction*, or "overthrow as a moment" by "everlasting fire" of Sodom and Gomorrah, are God's own *examples* of his righteous judgments upon pre-eminently wicked men. From the time of their occurrence onwards, "the old world," and the Sodomites were "set forth" for examples, being frequently in the Scriptures referred to as such. But, if any subsequent transgressors are to be tormented for ever in "regions of everlasting woe," as described by Bunyan, Spurgeon, and others, who profess to know God, what becomes of God's *examples*? Can the brief sufferings of the antediluvians, or of the Sodomites, be compared to the eternal sufferings of the damned in hell-fire, that kind-hearted gentleman tell of from their pulpits? If not, how could Peter and Jude, and our Lord, refer to these old *earthly* judgments as *examples* of judgments to come? Examples! Why would the sodomites endured a less fearful degree of torment if their punishment had been but a few years of everlasting fire," as Jude testifies they did, was nothing when compared with what those of Matt. xxv. 46 are to suffer throughout eternity? If the orthodox exposition of that text can be believed.

Greater and surer punishments than Solon's have been, and will be, inflicted on more privileged offenders; but one and all of God's judgments close with the death and destruction of transgressors; and *the earth is the arena of them all*, future as well as past; in which respect, therefore, the flood and Sodom are examples. The evidence of this is found everywhere in Moses and the Prophets; and in the New Testament, when understood in the light of the Old, as it only can be. The New Testament doctrine of rewards and punishments must be Bible-like than a reproduction of the old doctrine; for what the prophets of old time had prophesied, the apostles preached, and they must harmonize.

"Behold the righteous shall be recompensed in the earth, much more the wicked and the sinner." This is not generally believed, because few understand that such has been God's purpose from the beginning. The earth, not heaven, is the place where the righteous shall be recompensed. The earth, not a hell in some other part of the universe, is the arena of the punishment of sin. Else who can explain the above Scripture? And what mean these Scriptures?—"The meek *shall inherit the earth*," (Matt. v. 5.) "Evildoers shall be *cut off*. But those that wait upon the Lord, they *shall inherit the earth*." "Such as be blessed of him *shall inherit the earth*; and they that be cursed of him shall be *cut off*." "The wicked shall *perish*, and the enemies of the Lord shall be as *the fat of lambs*; they shall consume; into smoke shall they *consume away*." "The upright shall dwell in the land, and the perfect shall remain in it; but the wicked shall be *cut off from the earth*, and the transgressors shall be *rooted out of it*." These and many similar testimonies, and the general teaching of the Bible, have satisfied my mind that this very earth on which we dwell, and which has witnessed all God's judgments upon wicked men in the past, will witness all divine judgments in the future. As far as we can learn from the Scriptures, sin and sinners, and physical evils—such as sickness, pain, headaches, heartaches, sorrow, sighing, tears, and death,—are found only on this earth. If sinners and evils exist elsewhere in God's universe, the Bible tells us nothing of them. But it clearly reveals, as we see, a time when sinners shall be consumed out of the earth, cut off from it, rooted out of it, perish, and be no more! Then it shall be the inheritance of the meek and righteous, and God's will shall be done on earth, as it is in heaven. Thenceforth, there shall not be a *school*, or *gehenna*, on earth or elsewhere, for man, at least. When the sin of the world shall be taken away, "there shall be no more death, neither sorrow, nor sighing, nor pain," in the earth, yea, we may believe, in the universe of God; and the tabernacle of God shall be with men, and he will dwell with them, and they shall be his people, and God shall wipe away all tears from their eyes; God shall be "all in all" *of earth's inheritors*, in those happy ages of ages for the earth and man, of which the Bible speaks. The "world to come" is not heaven, but the earth in an *age* to come. That age to which our Lord refers when he says, "they who are counted worthy to obtain that *age* and world, and the resurrection from the dead, neither marry nor are given in marriage, but are equal unto the angels, and are the children of God, being the *children of the resurrection*."

Eternal misery! What an extraordinary delusion! A thousand millions of years of misery, for each second of the sinner's life-time! And even that would be far from filling up the measure of his sufferings. Think of it, ye who preach it; and ask yourselves, "do we really believe what we preach?" What lamentable ignorance of the God with whom we have to do, does the profession of such a faith display. How strange it seems to me that intelligent people, having facilities for becoming acquainted with the Bible, should accept such a new idea, and never half a thought as to what the teaching involved, or whether it could be made to agree with any of the Scriptures concerning the end of the ungodly. If they did, they would find that every one who is desirous of knowing the truth would gain a clear insight of the subject of Revelation, and learn from Moses and all the prophets" why God has said about the punishment of sin, and ponder well the *examples* of his making use therein recorded as a warning to future generations. It appears to me it would be difficult for an honest man to do this, and not be convinced that *extinction of being* is the end of all the unsaved, whatever may be the use to that end. The Cross, rightly so which attention has been directed—the destruction of the ungodly by the flood, and fire from heaven—are surely strong evidence that *not* everlasting misery, but "everlasting destruction," is the punishment of all who "know not God." And such, sad to say, are the "many" of our sinful race, of whom God by his son Jesus says:—"Wide is the gate and broad is the way that leadeth to *destruction*, and *many* there be that go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Understand by "destruction" in this text, judgment terminating in eternal death, or extinction of life forever, as it's teaching is credible, and is in harmony with God's Word spoken of old by his prophets; but, understand from it that the "many" of mankind go to hell and burn for ever, and you may cease to wonder there are Universalists and unbelievers!

Before proceeding to consider further Scripture evidence as to the nature and duration of divine punishments, let us see what the texts referred to have taught us.

1. We have learned that the earth is the place of man's punishment—all Scripture agreeing with Prov. xi. 31.

2. That the "everlasting fire," the Scriptures speak of, comes down from heaven to the earth: which confirms lesson No. 1.

3. That this everlasting fire "destroys," overthrows as in a moment," the ungodly who "suffer its vengeance." Compare Jude 7; Lam. iv. 6; Luke xvii. 29.

4. That the flood and the overthrow of Sodom, are examples of divine judgments upon very grievous sinners.

If, now, we have learned these four truths, we have probably unlearned those three fables:—

1. That a region of everlasting woe, away from the earth, where, no one knows, is the place of man's punishment.

2. That the "everlasting fire," the Scriptures speak of, has been for ages doing its work in the region aforesaid.

3. That this everlasting fire does not *destroy* the ungodly, but preserves them for ever in misery.

My object in writing on the God with whom we have to do, more particularly on his judgments, is to illustrate his attributes and harmonize his Word, by quoting, comparing, and reasoning therefrom. "The Lord is gracious, and full of compassion; slow to anger, and of great mercy." The Lord is good to all; kind even to the unthankful and the evil; and his tender mercies are over all his works. His sun rises on the evil, and his rain comes down upon the unjust. In his all-pervading spirit, all men live, and move, and have their being. Thus, he "is the Savior of all men, especially of believers;" *but* "all the *wicked* will he *destroy*." God is love. God is no respecter of persons, but only of character. He will have all men to be saved. He sent his Son to be the Savior of the world. He gave him up to death, even the death of the cross, that there might be redemption through his blood, even the forgiveness of sins; and that those who believe and obey him should not perish (die for ever), but have *everlasting life*, God's gracious gift *through* Jesus Christ. Yet men whose will is *not* to be saved, shall not. Men who *will* not come unto Christ, that they may live for ever in the ages to come, shall not *see life*, but the *wrath of God*—which returns man to the dust—*abides* on them. As Moses proclaimed, and Peter preached, "every soul which will not hear Christ, shall be *destroyed* from among the people." Paul declared of some in the church at Philippi, whose *walk* made them "enemies of the cross of Christ," that their *end* would be *destruction*. The burden of all these Scriptures is preserved by understanding *destroy, perish, destruction*, in the light of the *examples* already given of the perdition of ungodly men; but, understand by these expressions, that "all the wicked will God torment for ever;" and that "all who do not believe in his Son, will be eternally in misery;" and what becomes of God's "great mercy" and the "sounding of his bowels?" and his reference to "the waters of Noah?" Why set forth the godless as "examples" of men "suffering the vengeance of eternal fire," if future transgressors were to suffer an infinitely greater punishment? Let us cease then to read God's Word with our understanding darkened by popular fables and superstitions, which pass current for Bible doctrine. Let us cease to read it through the glasses of a false theology, or in the dim religious twilight of this or that creed, or as interpreted in the huge quarto of some favorite divine. Whosoever now-a-days when there are no living Apostles or Prophets, or inspired men to teach us, would know any divine doctrine, must search the Scriptures diligently as for hid treasure, and seek to grasp their teaching as a whole, comparing Scripture with Scripture, and making the Bible its own dictionary. In so doing, the entrance of God's word gives light; God becomes your teacher; you have him speaking to you, as it were, face to face, telling you of his doings in the past, and of his purposes to be accomplished in the future. You thus become acquainted with the God of the Bible, who, I am free to say, is not the God of popular Christianity.

In writing on divine punishments, I regret to have to use so often that profane, ungodly word *hell*, for which there is, as it is now understood, no equivalent in the Hebrew Scriptures; but I do so as forced on me in contending the fables connected with it, and with which the peoples' minds have been indoctrinated. So general is the belief in a "region of everlasting woe," that it is almost useless to state simply the *truth* as to the place and nature of divine punishments and judgments, without at the same time referring to the *myths* which have supplanted it; as Paul foretold would be the case. Before a man can heartily believe, for example, that the wicked shall be recompensed in the *earth*, he must disbelieve that they shall be recompensed in a place that is remote from, or at least not in, the earth. Hence, as my object is to open peoples' eyes to the truth, regardless of consequences which deter some from speaking out, I see the need of going to the *root* of the matter, and of showing what the hell of the Bible really is.—*Rainbow.*

(Concluded next week.)

The Two Witnesses: Are they Moses and Elias?—No. 2.

Pursuing the enquiry suggested in my first number in THE RESTITUTION of May —, it seems necessary to enquire, Is there any sound foundation for the interpretation generally received, that these witnesses have been continuously in the world and on earth bearing their testimony, from the period of our Lord's ascension to his return from the Father's right hand? Is it not taken for granted, and not proven, that in person, or in spirit, or in their prophetic testimony, they have been giving witness for Jesus and his truth, during all this long interval?

It is difficult to discern any sufficient foundation for this general assumption. It seems clear, on the contrary, that they are yet to appear, perhaps to re-appear, and "finish their testimony" as witnesses, and that the time of the extraordinary events which attend the delivery of their testimony is yet future. Even so careful a modern writer as J. J. Andrew, of London, falls into the error of supposing the Jansenists of the 17th century, who gave so much trouble to the Romish church by their testimony against their abominations were "*a part* of the two witnesses."

Now when we turn to Rev. xi. 2, 3, we see that the witnesses do not receive power to prophesy *until* the *forty-two months* of the times of the gentiles, in which we are now living. This fact, if true, effectually overturns all existing interpretations, and obliges us to take a new point of observation and departure in our investigations.

Again. It is important to observe that the witnesses were not only to bear testimony but also to prophesy—to foretell coming events.

And it is further manifest that they appear on the stage of action in the interval between the sounding of the sixth angel, the 2300 days, and the sounding of the seventh angel, (Rev. xi. 15,) and as the latter event is immediately followed by the establishment of the kingdom, and the personal and glorious reign of the great King of Israel and of the saints, we see in this a further proof that the career of these witnesses belongs not to the past, or even present time, but exclusively to the future.

* * * *

I had written thus far when I saw in THE RESTITUTION of June 9th, the queries propounded and the apparently forcible objections to the positions suggested in my first number, by our intelligent brother, N. B. Allerton, of Wisconsin. I comply most readily with his suggestion and offer my reply, and as kindly and courteous criticism enables me to consider the points he makes while pursuing the general argument and collating the testimony bearing on the subject, I shall attempt to meet his objections as they are presented, now and here, and in the order in which they come.

Meanwhile, however, and that we may remove obstacles from the path of the investigation to be pursued, let us enquire whether the assumption of our brother, in common with the orthodox and generally received exposition of prophetic times is safe and sound in this instance, viz., that the "days" of Rev. xi. 3, represent "years," and not literal days. If indeed they be the latter, then so much of his interpretation as may be based on the opposite interpretation would seem to be erroneous. This definition of days as years is based on Ezek. iv. 6: "I have appointed each day for a year." I venture to suggest that there seems to be no reason to adopt this rule except as to the prophetic periods of the Old Testament, to which it may properly apply. I do not remember, nor can I find on examination, any instance in which the day for a year theory of interpretation is used in the New Testament or is applied to the Gentile times. It seems to have been applied by the prophets of the Jewish age, and I am not aware of any of these who so used it but Ezekiel and Daniel. If there are others of the Old Testament prophets who have so used it in the computation of prophetic time, I should be glad to be corrected. If the rule does not apply, then, to the New Testament prophecies, we are furnished with an easy answer to our brother's first objection, that the two witnesses cannot be Moses and Elias because "they were to prophesy twelve hundred and sixty years, clothed in sackcloth and ashes, which is too long to answer to the one thousand years." My brother will pardon me for citing him to the passage in question. Rev. xi. 3, to correct his transcription of the text. It is twelve hundred and sixty days, not years, and our witnesses are not said to be clothed with ashes. Now suppose we take the days to be, as it simply affirms, twelve hundred and sixty literal days. We then have the time of their prophesying to be just three years and six months, and, as we have seen, in a period yet future. Does not this effectually remove that objection?

The second objection, that the witnesses "can be hurt," seems to be answered by the text itself (5th verse.) It reads: "If any man will hurt them, (i. e. wishes to hurt them,) fire proceeds out of their mouth, and kills and devours their enemies." Just as Peter slew Ananias and Sapphira, and Paul blinded Elymas, the sorcerer, by the destroying word from the mouth of the apostles, the effect being produced in each case by the fire of God's anger communicated through them. These witnesses, we thus learn, possessed in the power given them of God the means of preserving their own lives in spite of the evil machinations of their enemies, until they had delivered their prophetic testimony and fulfilled their mission.

The third objection is, that "after the twelve hundred and sixty years of prophesying, the beast is to kill them by making war against them, which is incompatible with their nature, i. e., the nature of Moses and Elias, after being changed—v. 7.

Again, we shall perhaps gain a clear insight of the subject by turning to that infallible source of divine knowledge, the law and the testimony. Does not the argument assume what is to be proved? It is argued that because in verse seven it is said that the witnesses shall be overcome and killed by their enemies, "after they shall have finished their testimony," they cannot be Moses and Elias because death would be "quite incompatible with their nature after being changed." But let us ask, in reply, Where is it written that Moses and Elias have been "changed in their nature?" Of Moses it is simply recorded that he died and that the Lord buried him. Nothing is added as to any change in him as yet, and may we not add that no such change is to be expected until his resurrection, which is yet future? His appearance in vision on the Mount of Transfiguration, does not prove anything as to his change, and as Jude tells us afterward that his body was in the especial custody of the arch-angel Michael, we may readily suppose it is so preserved *for a purpose*. Why may not that purpose be to produce him in this very scene of the two witnesses when the time shall come? It is obvious that the career and the destiny, so far as we know as yet, of both Moses and Elias is exceptional, and not like that of other and ordinary men, and must not be judged by common rules.

As to Elias, where is the proof that he is changed in his nature and cannot suffer death? On the contrary, let me suggest that as he did not die on the earth, but was transported to heaven in his mortal body, and it is hardly credible that he has died there, what stands opposed to the conclusion that he is still alive in the flesh, and that in the purpose of God he shall yet suffer death by martyrdom, and, like Peter, thereby "glorify God." John xxi. 19.

If it is objected that as Moses did actually die, the theory of his appearance as one of the witnesses necessitates his dying twice. Granted. Did not Lazarus and others raised from the dead by Elijah, our Lord and the apostles, die a second time? Such a thing, then, has already happened, and as Moses died in the friendship and peace of God, on Pisgah, and the Lord took his body afterward into special custody, may he not be yet reserved, and to be restored again to mortal life, that he may "finish his testimony" and glorify God by a willing martyrdom to the truth in the end of this Gentile age, and just preparatory to the sounding of the seventh angel and the glorious coming and reign of the Blessed Master?

As to the fourth and last objection of Bro. Allerton, that "the dead bodies" of these martyr-witnesses are to lie in the streets of the great city, "for three and a half days," in the sight of the peoples, tongues and nations who are then in the great city referred to. The objection urged is that this cannot be applicable to Moses and Elias. But, I ask, why not? If we admit that that great city is Jerusalem, (verse 8 declares it was "where our Lord was crucified,") which at that time was and is still under Gentile occupation and rule, and if the representatives of all modern Gentile nations shall be then and there, what hinders the conclusion that these slain witnesses may be Moses and Elias, whose enemies will not even accord to them the rights of sepulture for the space of three days and a half, after which the Lord miraculously restores them to life and takes them back to Heaven in the very sight of their enemies, who then are visited by the terrible wrath of an angry God? (13th verse.)

But the testimony to be offered yet will need another number.

ALLAN B. MACQUEEN.
BALTIMORE, MD.

Suppose the poor men who spend much of their money for strong drink and tobacco, and other needless and more or less injurious indulgences, spent the same for the necessaries and comforts of life, and suppose that all who are ill clad, and addicted to the same indulgences, saved the money thus spent to pay the interest on their borrowed money, or to liquidate the principal, would there not be less complaint about hard times? The unproductive capital used in the vices of the people is far more injurious to their prosperity than the extortion or oppression of capital held by the rich. The monopoly of vice is far more burdensome than the monopoly of capital.

THE RESTITUTION.

PLYMOUTH, IND.....July 21, 1875.

EDITORIAL DEPARTMENT.

☞ We are to spend next Sunday, July 25, with the society in Plymouth.

☞ We hope our brethren throughout the state will arrange to attend the annual meeting at Hensselaer, August 12. We want a general representation of the brotherhood, so don't fail to come.

☞ We welcome to our columns an article from the pen of Bro. J. B. Cook, who has written many blessed thoughts on the subject of Israel and the nations under the reign of Christ. We hope Bro. Cook may find it in his heart to write again. We have always enjoyed reading articles from his able pen.

☞ Our meetings at Goodland, on Sunday, were well attended, and a strong sentiment prevails in many minds in favor of the truth. The people of Goodland are liberal in their views, and seem willing to hear for themselves. This is most commendable. The prospects are favorable for a number of additions to the society soon.

☞ Brother G. M. Myers, from Kansas, arrived in Plymouth last Saturday. We are glad to welcome him into our midst, and hope that he may find an agreeable home among the brethren in Indiana. Brother M. is a practical printer as well as preacher, *and we hope he may find it pleasant to* remain with us. His Post Office address for the present is Plymouth, Ind.

☞ We are in receipt of a letter dated July 1, from brother E. M. Adams, of Moberly, Mo., who is desirous that some good speaker, who is able to set forth the things pertaining to the kingdom, and the nature of man, as taught in the Bible, should visit them, and hold a meeting. Brother Adams represents that many are in sympathy. Brother J. C. Kinsey, of Kansas, visited Moberly last winter and sowed much good seed, and it now remains for some one to reap the harvest. Will some one respond? If so, correspond with brother Adams preparatory to a meeting. Moberly is becoming to some extent a railroad center, a town of several thousand inhabitants and an important point, and we hope that *some* of our preaching brethren will respond to the call.

Where are the Dead?

Much depends upon a Scriptural answer to this question. Job asks, "man giveth up the ghost and where is he?" Not where is the ghost, but where is he, the man? Are our dead in heaven? If so, the Bible should be very explicit leaving no room for doubt. A doctrine fraught with so much importance should be uttered in language so plain that none could misunderstand it. But instead of this we have the plainest testimony that the dead are not in heaven. Let us here introduce *a few witnesses* bearing directly upon this point.

Says Job, "Oh that thou wouldst hide me in the grave, that thou wouldst keep me secret, until thy wrath be past, that thou wouldst appoint a set time and remember me." Job. xiv. 13. The same point is brought out by David in Psalms vi. 4, 5, "Return, O Lord, deliver my soul; oh save me for thy mercies' sake. *For in death there is no remembrance of thee;* in the grave, who shall give thee thanks?" Job expected to be kept secret until the appointed time when God should send his Son, who was to stand upon the earth in the latter day, and David says, "I shall be satisfied when I AWAKE with thy (the Lord's) likeness."

That the dead are not in heaven, but in their graves, is further evident from the language of Peter in Acts ii. 29-34. "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. * * * For David is not ascended into the heavens; but he saith himself. The Lord said unto my Lord, sit thou on my right hand until I make thy foes thy footstool." No language can be more explicit than this. It not only declares that David is in his grave, but that he has not gone into the heavens. This should settle the question in any candid mind. But there are many other proofs bearing directly upon this point. Solomon says, "Whatsoever thy hand findeth to do, do it with all thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest." Eccl. ix. 10. Here it is shown that men not only go to the grave, but that there is no knowledge nor wisdom in that place where the dead are. The word here rendered grave, is *sheol* in the Hebrew, and means, the world of the dead. We might go on and show from many texts in other parts of the Word, proving the above positions; the above, however, is sufficient for our purpose. The dead then are not in heaven, they are not in some halfway place awaiting judgment, but unconsciously in their graves awaiting the trump of God, which shall call them from the dust of death at the resurrection. Christ is to judge the dead at his appearing, and not before. In the light of these testimonies we can see much importance in a resurrection, and also in the blessed promise of our Lord that he is coming to raise his people from the grave, and give them life and immortality, then will come the shout: "Oh *death*, where is thy sting? Oh grave, where is thy victory?" May we, dear reader, be ready for that resurrection and the victory.

Part of a Letter to a Conference on Definite Time Errors.

Ever since the origin of what is often denominated "the Advent movement," there has been a more or less frequent and powerful tendency to a designation of some set and special period, when the Second Advent not merely *might* but *must* occur. It may be very truly said that this peculiarity was simply the evolution and expression of honest and dominating conviction,—that it was the issue of a course of reasoning, that it was the fruit of study and investigation. But the event has never yet in any instance verified the calculation. The whole series of prediction has been constantly marked by failure in this particular. And hence, in the retrospect, it is that pain and sorrow are engendered, when the aggregate of disappointments and disasters is surveyed, or the picture glides in panoramic vividness of miscalculations and miscarriages before the mind. How can it happen otherwise than that a sentiment of levity and contempt should be encouraged and strengthened among the ungodly, or that ridicule and reproach should find a powerful incentive, if not an actual justification, among those who love not the appearing of our Lord Jesus Christ? Should not the ears of those who love that appearing, but who grieve at the dogmatic and erratic protestations of the special time-statistics tingle with the blood of intermingled sorrow and shame? The correction of tables and amendment of reckonings is a feature so familiar, that the merest allusion to it is sufficient. Will it be maintained that God ordained these errors of computation for some unseen or unknown good,—or even to verify the prediction of that scoffing which should be characteristic and perhaps diagnostic of the last times? He does indeed permit these errors to occur, but is his permission to be construed as an authorization? It seems to me an interpreter, balked in his schemes and defeated in his arithmetical and prophetic enterprise, however truly it might have been to him a labor of honor, or conscience, honesty and charity, would scarcely venture to allege the Divine endorsement of his action, with the instance or instances of his shortcoming vivid and afflicting in the view of himself and his brethren.

The fact is, it is one of the most singular features of this history, that any man, once involved in any such arithmetical and prophetic error of *time*, should ever allow himself to run the hazard of *another* discomfiture, by embarking in a new enterprise of interpretation of like character. One capital defeat, the natural result of defect in human knowledge and finite capacity, should seem properly to serve as an actual restraint against indulgence in the same or similar ventures of prediction. One failure in this field of experiment, if such it should be called, would seem to include or entail a remedy against its occurrence. But if not, is there not some just occasion for lookers-on to stigmatize the apparent dogmatism in vicissitudes of time as a species of mania? But there is that singular fact or feature in this matter,—call it a fascination or a fatality—enterprise or infatuation—a heavenly ardor or intellectual restlessness—enthusiasm or conceit—holy-hoping and high-born faith, and possible ambition of knowledge or position not absolutely pure,—there is this feature, that the error repeats itself in spite of all the lessons and admonitions of past discomfiture. What is this peculiar trait of the human mind? How shall we attach to a fervent and noble longing for the appearing of Jesus, infallibility of knowledge in assigning the date for its achievement? Does not the lesson of past inability discourage the repetition, and disprove the propriety of this positiveness? Look at the wreck of hopes—see the shattered fragments of expectation, which have marked the past. Far be it from me to speak otherwise than kindly or courteously, since I myself am so intensely conscious of fallibility and dependence.

There is, in all our inquiries and considerations on this subject, one evident fact worthy of attention; that there is this peculiar weakness and ever-recurring temptation of some minds, *to suppose themselves specially favored and illuminated with Divine light.* This is an infirmity of human nature, which God is able and I doubt not willing to forgive, when it is detected and repented of; but that it exists and is frequently developed, seems a fact indisputable in the sphere of observation. And when this idea or conceit becomes firmly rooted in the mind, it often proves difficult and nearly impossible of eradication. It is this imagination of what might be called favoritism with God, which constitutes the foundation for the supposed title to leadership in a new campaign of Advent horology. It is this, along with the honest belief in the necessary correctness of a course of careful reasoning and the value of thorough study, which again and again leads to a new embarkation of hope and fortune, interest, welfare, life, and everything, in a career of special preparation and special expectation in reference to a particular year, month, week, day, or even perhaps hour, for Messiah to come and claim his favorites thus seasonably warned and intensely looking for his coming. We do not overlook for one moment the pure desire, the ardent longing, the entire consecration and devotion, of many at least who have thus unreservedly enlisted all in a scheme and campaign where specific time was the basis and inspiration, the life and strength, the origen and terminus of all their action or conduct. There may be not only an appearance, but an element of something like moral grandeur in the earnestness of believers in some instances, but there was after all, in every case heretofore, the harrowing if not heart-breaking feature of failure, and therefore necessarily incorrectness. The conclusion failed, therefore the reasoning was erroneous, in the particular respect (of course, we mean) of specific time.

Why, then, should this policy be still so pertinaciously pursued? Why should the venture be again and again renewed? Why should hopes be again and again raised, to be again and again disappointed and shattered? Why should men rise up and claim to be leaders and teachers, with authority of inspiration, or intellectual acumen, or scriptural research, sufficient to justify a new claim to a new following, in a new career, whereof positive and particular time is the glory and power, the foundation and strength, the beginning and fruition? Is it not most painfully evident that this more or less constantly recurring question is a fruitful agent of disastrous divisions, an element of discord, a prolific source of weakness, and, I might say, reproach? Is it not a cause of profound discouragement to very many brethren who cannot embark in these repeatedly recurring campaigns, inaugurated by men, if honest, yet fallible? Is it of no consequence that churches are divided and broken? Is it a small matter that small societies once flourishing and united have become reduced in numbers, weakened in resources, and almost paralyzed in action? Is it possible to see glory and beauty in the process of division and disintegration, or to suppose a special store of credit or honor in reserve for the dividers? Has not division proceeded hitherto sufficiently far, and reduction advanced, until at last it has threatened almost to culminate in something like *reductio ad absurdum?* What a spectacle of denominational separatism throughout all nominal Christendom; and when a body, weak and few at the best, is still further and further reduced and divided, is it any wonder that hope and courage and enthusiasm should be put to their tension among those who love the Lord and his appearing?

And again, when some new failure of some new proposition or prophecy of the Advent has led some estimable brethren into some peculiar and unscriptural entanglement, some hypothesis of a resurrection already past,—for example, like that which the apostle himself lamented and reproved in his day—how can it be otherwise than that there should be superinduced both astonishment and regret at this expedient seized for escape from a dilemma, or refuge sought as a balm for a spirit wounded or sore from unrealized hope.

Brethren, let us beware of all the dangers of the way. They are many, and it may be, increasing. We need to be as gus-eyed and hundred-handed, clothed and armed, watchful and wise. How great a virtue is discretion! If we ourselves err, *some of us can say,* no doubt—O, how true and profound is our sorrow and pain, to have erred in one least degree, or in one smallest particular, misled one another! Who cannot point to some folly or some vagary,—some error, which perhaps in almost an excess of self-reproach he imagines to have bordered on madness; not necessarily in the prophetic or interpretative field, but in a hundred or a thousand incidents and experiences of common life?

And in this view, the greater appears the marvel of that singular obliviousness, by which any person once overtaken in an interpretative mistake, should almost straightway rush into the same arena, and grapple anew with the hitherto insoluble problem of positive and definite time, to renew the exhibition of human infirmity, and, might I even venture to say, presumption? We should naturally look for that noble and becoming modesty that should restrain the explorer in this field from sudden declarations of achievement and correctness, when he is just fresh from an experiment of disaster and discomfiture. Modesty is then and there a most amiable and proper quality. He who, penetrated and prostrated with a sense of his error, regains his feet to walk more cautiously, may be no less beloved than if he had never mistaken; but he who learns no lesson of care from previous misadventure, but confidently renews his declaration of conquest over all difficulty, and presses on in imminent hazard of another disaster, undertakes more than the established dictates of prudence could be construed to justify.

But time fails, and I must pause. The letter, such as it is, I send, hoping that it may serve some possible good, though written with some haste, and no particular preparation. Very truly yours, C. COLEGROVE.

SCHENECTADY, N. Y., *June 19, 1875.*

Restoration of the Kingdom.

"When they, therefore, were come together, they asked of him saying, Lord, will thou at this time restore again the Kingdom to Israel."—Acts i. 6.

Now, as I proceed in the investigation of the above text, the first question of importance that seems to arise in the mind is, *What do the apostles mean by the word 'restore?'*

The very next word explains what they mean. "Again the kingdom to Israel," shows that the apostles understood the kingdom of Israel had once been in an organized state, with a king over them. But, at the time they were in a disorganized state. And they expected that the Messiah, the Anointed of God, with whom they were then talking, was the personage to bring about this great work. That was what drew out the question, 'Will you restore it now?' Now, if Christ had not been the personage they believed him to be, it would have been a good time to relieve them of their mistaken view of the subject. But, instead of doing so, he said, "It is not for you to know the times or the seasons, which the Father hath put in his own power."

Now the next question that presents itself to mind is, *What Israel is it, that is to have the kingdom restored to them?* Is it the different sects of the day, made up of Gentile believers, all claiming to be 'Israelites indeed?' Now, I ask in all candor, Are these churches the Israel refered to in the text? Were they ever organized into a kingdom with an earthly monarch to rule over them? I trow not.

But, say you, if that is not the Israel refered to, what Israel is it? That is a very important question, and I will try to answer it.

Turn with me to Gen. xv. 13, if you please. "And he said unto Abraham, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years." Read Exodus xii. 14, 10, 40, 51, and we shall not fail to see that the going down of Jacob into Egypt with his children, answers to what God says to Abraham in the above.

Now, turn to Acts vii. 6. Read the whole chapter, and we shall see at once that the family of Jacob, that left the land of Canaan to go into Egypt to get corn, was the very people alluded to in the 6th verse. In this chapter we learn who it was that God raised up to lead his people Israel out of the land of Egypt, back into the land that God had promised to give to Abraham and his seed, for an everlasting inheritance. That Moses was the man, there can be no doubt. Deut. xxix. 5. And he led them 40 years in the wilderness, and after telling them that the Lord would raise up a prophet from the midst of them like unto himself, he delivered them into the hands of Joshua, and then died. And after his death, the Lord spake unto Joshua, saying, "Moses, my servant is dead; now, therefore, arise, go over this Jordan, thou and all this people unto the land which I do give to them, even to the children of Israel." Josh. i. 2. In the 6th verse, God tells Joshua to be strong, and divide the land *which he 'swore unto* their fathers to give them.' Josh. iii. 11, 12, shows that Joshua obeyed God. 17th shows they all got safe over Jordan. Josh. xxi. 43, 44, 45,—And the Lord gave unto Israel all the land which he sware to give unto their fathers; and they possessed it, and dwelt therein." Acts xiii. 19. "And when he had destroyed seven nations in the land of Canaan, he divided their land to them by lot. And after that he gave unto them judges by about the space of four hundred and fifty years, until Samuel the prophet. And afterward they desired a king: and God gave them Saul the Son of Cis, a man of the tribe of Benjamin, by the space of forty years." Now, who did Saul reign over 40 years? That very race of people that Moses led out of the land of Egypt, to go into the land of Canaan.

Now, in view of the above testimony, we see Israel organized into a kingdom with an earthly king over them. But, for disobedience, God saw fit to remove him, and placed David, the son of Jesse, over them. Psa. lxxix. 20. "I have found David my servant; with my holy oil I have anointed him." Read on to the 37th verse. All goes to show the establishment of the kingdom, with the oath of God, as long as the Sun and Moon endure.

How long did David reign over Israel?

2 Sam. v. 5. "In Hebron he reigned over Judah seven years and six months; and in Jerusalem he reigned thirty and three years over all Israel and Judah."

Who ruled over that same people, next after David?

1 Kings i. 32, 33, 34. "And King David said, Call me Zadok the priest, and Nathan the prophet, and Benaiah the Son of Jehoiada. And they came before the king. The king also said unto *them*, Take with you the servants of your Lord, and cause Solomon my Son to ride upon my own mule, and bring him down to Gihon; and let Zadok the priest and Nathan the prophet anoint him there king over Israel; and blow ye the trumpet, and say, God save King Solomon." Now, dear reader, I think we have found the family with whom God has promised to set up and establish the throne and kingdom of Israel forever.

Now, that this people, from the days of Solomon to the days of Zedekiah king of Israel, had many kings that ruled over them, of which Zedekiah was the last, there can be no doubt. But they rebelled against "the Holy One of Israel." And notwithstanding God raised Jeremiah to plead with them, and to warn them of the danger to which they were exposing themselves, even the danger of being left of God in the hands of their enemies, to be carried away captive into Babylon. But they would not hear; so God left them, as he declared he would, in the hands of the king of Babylon. See Jer. xxxix. 1-9. Here we learn that the kingdom of Israel was overthrown in the 8th year of the reign of Zedekiah.

Now, we have shown conclusively, that when Israel organized themselves into a kingdom, Saul was their first king, and Zedekiah was their last. The question now is,—

Will it ever be restored again? And if so, by whom?

Ezek. xi. 25, 26, 27. Here God declares, by the mouth of the prophet, that he "*will overturn,* and *overturn* it, [the kingdom of Israel,] until he come" that it belongs to, and he, God, "will give it to him."

The next question that seems to arise in the mind is,—

Who is to sit next on David's throne, the throne of Israel?

Luke i. 31-33. "And behold thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Matt. ii. 1-6. What question did the wise men that came from the East to Jerusalem ask? 2d verse. "Where is he that is born King of the Jews?" What had they seen? "For we have seen his star in the east, and are come to worship him." How did this effect Herod? "He was troubled, and all Jerusalem with him." Why was he troubled? Because he knew if the king of the Jews was born, his reign in the land of Judea would soon come to an end; or at least, he expected that would be the result. What did Herod say this king's name was? "He demanded of them where Christ should be born." Where did they tell him? "In Bethlehem of Judea; for thus it is written by the prophet, and thou Bethlehem, in the land of Judah, art not the least among the princes of Judah; for out of thee shall come a governor, that shall rule my people Israel."

Now, dear reader, in view of the above testimony in favor of the restoration of the kingdom to Israel, let us see to it that we make our "calling and election sure." If we do this, we shall have an abundant entrance ministered unto us into the everlasting kingdom of our Lord.—*Hope of Israel.*

From Brother Mallory.

BROTHER READ:—

As I have saw nothing from the debate held at this place between brother Stephenson and Elder Scott, I thought I would say it passed off to the entire satisfaction of the brethren, and the truth in this place stands vindicated. Brother S. put forth the truth so able and forcible that those who heard it, will have, in the judgment, no cloke for their sins. They cannot say "I never heard the Gospel," this debate has sealed hundreds for either life or death. There are hundreds by means of this debate heard the Gospel who would not have heard only in this way, this much good was done by the debate, and I am glad to say a few intelligent persons are believers by it, and would obey if they had an opportunity.

The debate has had another effect,—it has raised the hostilities of our opponents to a degree never seen before. it has even affected trade. There are many who would not buy goods of what they call an "Advent" under any consideration, and unless the brethren to a man, and those of the faith, stand by, and patronize our merchants, they will go under; and I am sorry to say some of the brethren have failed to do their duty in this respect. But I for one will be content to suffer for truth's sake, if I never see another dollar's worth of goods. Whether the time has come or not, Rev. xiii. 17, seems to be fulfilled in this place to the letter, and also the "division" that Christ spoke of has occurred.

I suppose the cause of this ill feeling is that elder Scott is the oracle of the Baptist church in this place, and elsewhere, and to see their champion handled so easy, and with so much ability, by what they call an "Advent," is too much to endure. This ill feeling has even got in school. As for instance a Baptist's child says "Yes, you will go to that old 'Advent' and buy goods!"

Now, it is bad to see such a state of affairs, but we have made up our minds to suffer all things for the truth and leave the result with the Lord. We must suffer with Christ if we would reign with Him, and if we are ashamed of his truth here, He will be ashamed of us before his Father.

Before the debate, we had the promise of the Baptist house for brother S. to preach in once a month during the year, but since then they have gone back on their promise, and say we can't have it. Well, thank God they cannot shut up the "groves," "highways and hedges." We need a house of our own and must have it if possible. We are talking the matter up, and I hope we will succeed in the work. I pray that God may put it in the hearts of the people to help us in the good work to build Him a house. Amen.

J. P. MALLORY.

COOPERSTOWN, ILL.

Superiority of the Bible.

What other works of human genius will bear such minute study, verse by verse, as the Scriptures? Will the Iliad or the Divine Comedy, or Hamlet, or Paradise Lost? Why does this great superiority belong to a collection of Hebrew books? The question suggests the answer. God is in them, in manner and degree, as in no others. Holy men of old wrote as they were moved by the Holy Ghost. The history was written, as it was enacted, "in the light of God." Always and everywhere human nature is essentially the same. The story of Israel told in history, song and prophecy, will not lose its value while God, according to unchanging principles, governs nations and individuals and laws. Be it Judaism or Christianity, the great principles and methods of the Divine government are the same. By natural and enforced similitudes recognized by the plainest and most prosaic minds, the historic facts of the first covenant are types of realities of the second. Thus, each in its own way, the Old Testament and the New are profitable for instruction, reproof, and discipline in Christian living. Manifold in form and method, the Scriptures are one in essence, and one in their central theme—Christ, and the life in him the light of men. In varied forms suited to varying conditions, we may find in the Scriptures teaching, warning, consolation or encouragement, according to our need.—*Advance.*

—If we look for great things in the next world, we should be content with mean things in this.

—If others will not do their duty to us, we may have the *comfort of having* done ours to them.

—If you gain wisdom by and experience, improve it.

The Victor's Song.

I fear thee not, O Death,
For though this fleeting breath
At thy approach must cease, and this cold clay
Low in the silent tomb be laid away,
Yet our victorious King
Has taught His saints to sing,
"O grave where is thy victory?
O death, where is thy sting?"

He conquered thee, O death,
When He rifled His breast,
And in the sepulchre of *Joseph* slept;
While, lone and sad, His stricken followers wept.
Thy bond, O Death, He breaks!
The wounds, O Grave, forsakes!
"O grave, where is thy victory?
O death, where is thy sting?"

"He's risen—He's not here!"
O word, of glorious cheer!
Christ, the first has risen from the dead,
And we are one with our exalted Head.
Faith writes upon our prison,
"Not here, not here, but risen."
"O grave, where is thy victory?
O death, where is thy sting?"

We fear thee not, O death!
Come, stop this panting breath,
The better life in Christ thou touchest not.
And e'en this body, raised without a spot,
Shall at His coming shine,
Where no rude touch of thine
Can to the grave consign.
Then, where's thy victory, O grave?
And where, O death, thy sting?

Report of Conference held near Alden, Iowa.

Per agreement conference convened on Friday, June 25th, at 10 o'clock a. m. There being no special business before the conference, a sermon was delivered by Brother J. M. Stephenson, on Gal. iii. 7-9 verses inclusive, embracing faith in God and *obedience to Him*; whereupon conference adjourned till three o'clock p. m.

Per agreement conference convened about 3 o'clock. Being nothing before the conference at present, a sermon was delivered by Brother Stepenson on Matt. vi., on the subject of prayer. Whereupon conference adjourned till Saturday 10 o'clock a. m. On Saturday conference assembled per agreement, Brother Elmy arose and moved that Brother A. Hipsher act as committee of arrangements; whereupon Brother Hipsher arose and stated that he did not like the idea that "Brother Hipsher" should be "little pope." Brother Stephenson then arose and suggested that a committee of three be appointed, which resulted in the appointment of Brother Jos. Furry, Brother A. Hipsher and another brother, whose name I neglected to take down, and which I do not remember. After consultation the committee came in with the following arrangements for Saturday: Brethren J. Prime and Brinton were to preach in the forenoon, and Brethren R. J. Hill and J. M. Stephenson to occupy the afternoon. After some reflection, Brother J. T. Prime arose in his usual humility and timidity, and offered his objection to the arrangement of the committee, as they put *him* in the front rank. The committee then gave him the right, if he declined to speak, to appoint a substitute, which resulted in the appointment of Brother Stephenson; after an introductory song, *Brother Stephenson gave an* able discourse on the authenticity of the Bible, bringing up and harmonizing those texts which Infidels allege contradict each other—such expressions as the following: "God rested and was *refreshed*," "God faileth not, neither is *weary*." "Moses talked with God *face to face*;" "No man can *see God* and live, *whom no man can see*," &c., &c. Brother Stephenson argued, and that very ably, that these statements are made concerning two distinct and separate beings called God, while one, infinite in power, in wisdom and in whom there is no variableness *nor shadow of turning*, the *other is* finite in power and in wisdom, and in whom there is variableness and *shadow of turning, or in other words*, Brother Stephenson argued that there are two Gods spoken of in the Bible; one term being applied to a race of beings called gods (*elohim—angels*). The other being applied to the great God who is infinite in power and wisdom, who changeth not, and in whom there is no variableness nor shadow of turning, who is a unit being. This we concede to be the true exposition of those *seem-to-be* conflicting passages and write from the Infidel world, their petty hobbies and source of support. Brother Stephenson was followed by Brother Brinton, on the importance of earnestly contending for the faith, and to have our daily walk to correspond with our faith. There being no further *business, conference adjourned till* half past 2 p. m.

Per agreement conference convened at *half past two. A sermon was* delivered by Brother R. J. Hill, on Rom. xv. 4, and was followed by Brother *Stephenson. After further arrange*ments conference adjourned till Sunday half past 9 o'clock. On Sunday conference convened per agreement. Brother J. T. Prime was called upon to give a statement of the money that he had received and spent. (I will state here that I intended to copy his statement from his book, but it slipped my memory, hence I cannot give his statement.) Conference next took up the Mr. Wing claim. It seems that some forty odd dollars were due Mr. Wing when he changed cars from the faith to Sabbatarianism; but the conference held that the forty odd dollars claimed by Mr. Wing, was made during his transition, therefore, did not feel disposed to pay the man's fare, hence ruled it out of conference. It was moved by Brother Hill that the next conference be held near Pleasantville, Marion County, Iowa, beginning Thursday evening before the second Sunday in *September, carried. There* being no further business before the conference, the committee read the ar*rangements of the day*, which was as follows: Two discourses to be delivered in the forenoon and two in the afternoon. Two of which to be delivered by Brother J. M. Stephenson, and two by T. W. Woodrow.

JOHN R. WOODROW,
Sec. Pro Tempore.

ATTOONA, Iowa, July 31, 1873.

The Penitent Thief.

AMOS SANFORD.

In the March number of the "Bible Banner," in an article entitled, "Water *and Spirit Births*," by *Chas. L. Ives*, M. D., I find this statement: "Born of water certainly does not refer to baptism, else our Lord denies admission to the penitent thief and other unbaptized believers; 'they cannot enter into the kingdom;' * * The reference must be simply to the first birth; our mode of entrance into the present life."

I do not design to reply to the learned professor's able argument to sustain his position that water birth is the natural birth, but simply to call attention to two points which I think are not well taken.

First: Baptism "for [or "in order to"] the remission of sins," was not instituted or commanded until after the resurrection, and therefore our Lord will not deny "admission to the penitent thief" simply for not being baptized with a *baptism which* at the time of the supposed promise of the Savior to the thief, had no existence. *How was it possible for the penitent* thief, or any other unbaptized believer, to be "baptized into his death," (Rom. vi. 3;) *before the death of our* Lord. It *is* possible that the thief was baptized with John's baptism, which was "with water *unto repentance*," (Matt. iii. 11,) for there "went out to him Jerusalem, and all Judea, and all the region round about Jordan, confessing their sins." (Verses 5 and 7.) The word "all" does not include every individual inhabitant of the places mentioned, but was used in a general sense to represent the masses of the people. Luke vii. 30, shows that some were "not baptized of him." The thief may, or may not, have been immersed by John. The Scriptures being silent upon that point, *I will not indulge in speculation. But* if he was, I contend that he was not required to be baptized again, *before the commission* (*Mark xvi. 16.*) was given, while it is a matter of record (Acts xix. 1-7.) that twelve Baptists of the *regular* "John the Baptist order, who were also called "disciples," (being followers of Jesus in the best light they had), were "baptized (re-immersed) into the name of the Lord Jesus." They were then "born of the water', the second time, but the first baptism *was then* (*i. e.* after the resurrection of Jesus,) invalid, for under the Christian dispensation there is but one baptism, (Eph. iv. 5.) which must in every case be preceded by the "one faith" in the "one Lord," in order to a participation in the "one hope," and admission into the "one body," "the church of God."

Second: But why use the phrase, "*penitent thief*?" *Is there any* evidence to prove that the thief repented of his sins? If so, let us have book, chapter and verse. There *is* evidence clearly proving that one poor sinner "repented himself, * * saying, I have sinned in that I have betrayed the innocent blood." (Matt. xxvii. 3-4.) Poor Judas! He not only repented, but his sorrow was of such depth that he "went and hanged himself," and yet orthodoxy consigns him to endless hell torments, while Adventists—more merciful, thank God—teach his destruction or annihilation in "the lake of fire." But again I ask for proof. Verily I say unto you, *all sins shall be forgiven* unto the sons of men, * * but he that shall blaspheme against the *Holy Ghost hath never forgiveness*," (Mark iii. 28, 29.) and I ask, may not penitent Judas "enter into the *kingdom of God*" in "*the ages to* come?" I am not asserting that he will, but I do assert that there is more scripture to sustain the proposition than that the thief went to heaven or will be remembered when the Lord comes into his kingdom. The proof is demanded of those who assert that he will not. If the record is silent as to the *final* salvation or condemnation of Judas, then we should be. The same rule applies to the *celebrated* "thief on the cross." If it is true, as Methodism says, that he went to heaven on the day of the crucifixion, let us have the proof, and not rest the case solely upon mere assumption. If it is true, as Adventism asserts, that he will enter "into the everlasting kingdom of our Lord and Savior Jesus Christ;" *when* the Son of Man shall come in his glory, *and all the holy angels with him*," I, for one, am very willing to believe it, but not without evidence. The as*sumptions of Adventism are no better* than the assumptions of Methodism. "Those things which are revealed belong unto us and to our children." But "the secret things belong unto the Lord our God." It seems to me that the *final destiny* of the *impenitent* thief and *penitent* Judas is not among those things which are revealed, and were it not for the groundless assumptions in favor of the one and against the other, it would be unnecessary to again call attention to this subject. But since I have written thus much, I feel constrained to follow it up with another article, and in the meantime submit to *Prof. Ives, and others, this question*: "Is Luke xxiii. 43, of undoubted genuineness in the original Greek manuscripts?" I would like to see more light brought out upon this question than I have yet been able to see. What I want is what I suppose we all want —*the truth.*

ANNA ILL.

Rev. 22 10.

"Then saith he unto me, See thou do it not; for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God."

This passage of sacred scripture is often erroneously used in two cases:

1. As being an evidence that the spirits of human beings can and do return and communicate with persons in the "earth life." And why? Because when the angel says: "I am * * of thy brethren the prophets," they understand *the angel to mean that he* was one of the old prophets who once lived on earth. And then, if the angel *was once a prophet*, the above passage is a proof of spirit communications.

2. As being an evidence that the spirits of men become angels after they leave this world. But let us examine it. I believe it is correctly translated; but I think the translation would be plainer, though not as smooth, to give every word in full which is understood. For instance, the word "*sundoulos*," fellow-servant, is understood twice, being followed by two genitives to which it belongs. It would then read thus: "And he saith to me, See (that thou worship me) not; for I am a fellow-servant of *thee*, and a fellow-servant of the brethren of thee, the prophets, and a fellow-servant *of them who keep the sayings of this* book: worship God." Here we learn that the angel, instead of being the *spirit of one of the prophets*, was only a servant, i. of John the Revelator; 2, of the brethren of John, the prophets; 3, of them which keep the sayings of this book; that is, the angel was sent by the lord God of the holy prophets to show (see verse 6) to them the things which must shortly be done. Such was the employment of angels. The Bible is full of it. But there is not an instance from Genesis down to Revelation where a "departed spirit" was ever employed as a servant. "They rest from their labors," said the Revelator. They rest. Their work is done. What a thought, that when a man lays down his work he may never resume it again. There is no work, no device, no knowledge, no remembrance, *no praise, no prayers*, no pardon passed in the silence of Sheol.

Such was once the employment of *angels*. They were sent with messages to the prophets and apostles when God was handing down his revelation to man. But that time has gone by, and we may never expect another message or even an utterance from heaven again. And be assured that those who will not accept the present message, and will not hear Moses and the prophets, and Christ and the apostles, would not be persuaded though one rose from the dead.—*I. H. Lord.*

Old Reading.

The following free rendering of Rev. i. 9-10, is from an old translation, shown us by Brother *Peter Hough, of* Cascade, Iowa. The title page was gone, and the corners of the book was *so rounded off with use, as to measure* about two inches on a circle. We think the book was studied more faithfully than most people read their Bibles at the present day. It was brought from Germany. The passage read as follows:

"I, John, your fellow-christian, fellow-sufferer, and fellow-expectant, of the future glorious kingdom of Jesus Christ, being in the island Patmos—an exile there for my attachment to the revelation of God, and for my profession of the Gospel of Jesus Christ, was on that day in which our Lord rose *from* the dead, endowed with the allatus of the Spirit."—*Ex.*

The Dead Unconscious.

"For if the dead rise not, then is Christ not raised; and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable." 1 Cor. xv. 16-19.

This text teaches that a future life *to the Christian is wholly dependent* upon the resurrection of the dead. That if the resurrection should not take place, there is no *hope* for the Christian after he is fallen asleep, but he is perished. He is forever cut off from life and hope. If the dead rise not, he has hope in Christ "in this life only."

If the soul were immortal, this testimony could not be true. If the dead in Christ are in a state of conscious happiness, should there be no resurrection, they are not perished. If the soul, the real man, is independent of the body for its existence, and is destina*ted to endure to eternity, it is a thing of* very little importance whether the body is ever raised. But Paul makes *the hope of the Gospel as nothing and* worse than nothing, provided the resurrection should fail to be realized.

It is of no *avail* to quibble around this text by saying that the resurrection of Christ was a leading fact in the Gospel, and if that is not sustained, the Gospel would prove a lie, and consequently those who had died in the faith of Christ are condemned to eternal misery without a resurrection. The apostle is arguing the future resurrection of the dead, because some among the Corinthians had said that "there is no resurrection of the dead." He refers them to the resurrection of *Christ as an established fact*, and assures them that the resurrection of the dead is rendered sure by this fact—*that the resurrection of Christ is a* pledge of the resurrection of the saints —consequently, to deny the future resurrection of the dead, was to deny the established fact that Christ was raised from the dead. This, he argues, would be a legitimate conclusion from the promise assumed that the dead rise not. And another conclusion would be equally sure, namely, "Then they also which are fallen asleep in Christ are perished," and that the Gospel hope is limited to this present life, and that a future life is altogether dependent, not on the immortality of the soul, but on the resurrection of the dead.

This is still further confirmed by verse 32. "If after the manner of men I have fought with beasts at Ephesus, what advantageth me, *if* the dead rise not? let us eat and drink; for to-morrow we die." Death would be the final end *of man's existence, if the dead rise* not."—*Ex.*

From Brother Lewis.

BROTHER REED:—

The RESTITUTION is indeed a welcome visitor every week, and I should hardly know how to get along without it. The prophet Malachi says "They that feared the Lord spake often one to another, and the Lord hearkened and heard them and a book of remembrance was written for them that feared the Lord and that thought on his name." A promise is also in reserve for all such, that they shall be his, in the day when the jewels are made up. But it seems to be a pertinent question to ask, Can this be done by us who profess the "one faith," situated as we (or at least the greater part of us) are, isolated from each other without a written correspondence either with each other, individually or through the medium of the RESTITUTION, or other periodicals? It is refreshing for me to hear from the brethren and sisters, either in their essays, or what are termed the gleanings; in either case the correspondence is generally replete with instruction.

It is very pleasant to hear oral testimony, and greet each other face to face, with shaking of hands, but this cannot always be done, and the next best thing is to resort to the pen or the press, and I feel truly thankful that we can avail ourselves of these facilities. It becomes *us*, as students of prophecy, to keep an eye on the passing events which are ominous of the near approach of that day, for which all other days were made.

The great central thought with us is the coming of Christ and the establishment of the kingdom.

Yours for the truth as it is in Jesus.
M. J. LEWIS.

ROSENDALE, Wis.

Letters and Receipts.

TWO DOLLARS.

Johnsdelgreen, Mrs Mary V Ballard, C L Gasson, James E Quimby, H M Sabin.

ONE DOLLAR.

Mary Ann Vandefinder, Mary M French, Ira Allen, son, O T Hollo, Ira Warbling, *Hiram Lewis* Reed, Washington Fellis, Wm Hardwood, Mrs Wilkins Johnson, J F Mallary, Lesli P Clark, Mary A Hilson, J W Allen.

VARIOUS.

D T Halstead 4.00, J J Carr 1.50, H Heyer 9.00.

POSTAGE.

Wm H Taylor.

TRACTS.

Wm T Hobbins 15.00, H S Shannon .10, J Stevens .50, J J Carr .50, Moses Hanson .50, O T Hollo .25.

CONFERENCE NOTICE.

The Annual Conference of the State of Indiana will convene at Remedeer, Jasper county, Thursday, August 14, 1873.

A hearty welcome is extended by the brethren of Remedeer with whom the Conference is to be held, to all who desire to be present at this yearly convocation.

JOHN L. WISER, *Secretary.*

There will be a Conference Meeting of the people of the Church of God, for miles southeast of the Osage Mission, in Neosho county, Kansas, at the South Liberty school house. Meeting to begin Saturday before the first Sunday in August, 1873. A general invitation is given to all, and special invitation to those of the preaching brethren, Kinsey Howe, Bingo, Otoe, Pickett, Hedges, Wilkins, and all others not named in this. And we want a delegate from each church in the southwest. W. N. Smith and Hope Black will be expected. Come one, come all; let us have a good time together, before the general *ingathering of the great harvest*. Brethren, there is no money here for you, to pay your traveling expenses, but we will try to have something to eat for you. Kansas is surely destined for preachers. There are yet not be enough saving here, as has one gets at the old sectarian shackles, and gets on the whole armor of God, he starts for the northwest, as Brother Myers, Branford and Hicklet did. And we cannot kindly blame them, as there is a big up grasshopper or something else to destroy everything. As some of our dear brethren will have *to leave here on the account of* the locusts, we want one more good time with some of them in this age, before we part, perhaps to meet with them no more, until we may meet in the kingdom of God. Let it be a general rally for the truth pertaining to the faith; for Jesus and the kingdom.

JOHN TOMBS.

PREACHING NOTICE.

I am ready and willing to go any where in "all the world and preach the Gospel to every creature," who will come and have me. I am "in the line appointed."

Having no means of my own, my traveling expenses will have to be met from some other source. As the friends of truth in Southern Illinois, no it is impossible *for me to locate in Southern Illinois*, and not travel, also desire a course of Biblical lectures, address me and I will go.

ALVIN SANFORD.

APPOINTMENTS.

We are requested to state that Brother J. F. Wilcox is to preach the third Sunday in this month, at Lanark, Ills.

The Lord willing, I will be at the following places: The third Sunday in July, in Fountain county, at Brother Durnal Ivey appoint. Meeting to commence Friday night before. The fourth Sunday, in Warren county, at the brethren may appoint, on Friday night before. The first Sunday in August, at Brother Henry Beatmore's, some ten miles south of Warsaw. Meeting on Friday night before. The second Sunday, in Brother Dunn's neighborhood, as he may appoint. Friday night before.

J. S. HAZEN.

A SERIES OF MEETINGS.

Brethren A. F. Dugger and B. C. Robison will hold a protracted meeting at the Center school house, in Bentley Grove, Liberty Neighborhood, four miles south from Goshen City, near Modena, in the southwestern part of Mercer county, Mo., beginning on the Saturday night before the first Sunday in August. Depetts for Hamel Bank. Remember time and place. At the close of this meeting, they will come to Savanna, Mercer county, Mo., and begin a meeting on the Friday night following, and continue several days. Brother Dugger will make Savanna, Mo., his head quarters for at least two months from the first of August. Inviting his many *friends* will visit any place in Putnam and Harrison counties, Mo., and Wayne and Decatur counties, Iowa, as the brethren in those counties may arrange. You may address him or any other Saint in Savanna, Mercer county, Mo. Will Brother Dugger please write me at once as he can see this notice.

J. E. CALLAWAY.

—Savanna, Mo., June 24, 1873.

TO CORRESPONDENTS.

1.—All communications for the RESTITUTION should be written in a plain, legible hand; and, before sent, carefully revised and corrected.

2.—Business notes and communications, if on the same sheet, *should be written* so that they can be taken apart, without dividing the communication. If necessary, a separate slip may be enclosed in the same envelope.

3.—When you send names of new subscribers, let them be marked as such.

4.—Be careful to write all names of persons and places plainly and distinctly.

5.—In all cases, give the name of the post-office, county, and state. When a town or village is called by one name, and the post-office by another, be sure to give *the name of the post-office*.

6.—When the direction of a paper is to be changed do not forget to name the office by which it has been sent. Unless this is done, it is out of our power to make the change.

7.—When subscribers remove, let us know immediately. Otherwise, their papers will continue to be sent, and to their charge, until such notice is given.

8.—When subscribers wish to discontinue, let them remember that all arrearages must first be paid.

9.—Parties ordering MSS. returned, must prepay the postage; otherwise they will remain in this office.

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OUR REST:

A Magazine bearing on the questions of Salvation, and Prophetic Inquiry.

EDITED BY T. WILSON, AND E. V. REED

"There remaineth therefore a Rest to the people of God. * * Let us labor therefore, to enter into that Rest."—Heb. iv, 9, 11.

PROSPECTUS.

The object of this Magazine will be to present in as clear a manner as possible the things concerning the Kingdom of God and the Name of Jesus Christ, together with such expositions of prophecy as will be profitable to the reader. The object in view, it shall endeavor to establish

1. To introduce Bible testimony as to the nature location and mission of the Kingdom of God.

2. To show the Bible to be a revelation of the Name of Jesus with our salvation.

3. The past, present and future mission of Christ as the Savior, Priest and King.

4. The Restoration of Israel from their long dispersion, and their re-settlement in the land of Palestine.

5. The Destruction of the Wicked, as well as the Bible teaching concerning Hell.

6. The Nature of Man, and his entire dependence upon Christ for Eternal Life.

7. The word of prophecy as fulfilled in the past, and as it is now being fulfilled before our eyes, preparatory to the return of Jesus to establish the Kingdom of Righteousness and Peace on the earth.

Such is a brief outline of the design of "Our Rest." If it remains for the reader to say whether or not he can consistently assist in its circulation. If he desires the instruction we shall give, or if he wants cash in its stead, we shall gladly enter his name upon our list upon receipt of the subscription price.

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THE RESTITUTION.

God's Beautiful City.

Far, far away, and realms of light,
Hid deep in the azure beyond our sight,
Stands a beautiful city, so high and so bright,
Where is known no sorrow, nor death, nor night.
Beautiful city!
O blest abode! O, home of the!
Whose streets by the feet of the shiner are trod

They roam through the gardens of endless spring,
They crowd all the portals on rushing wing;
While the echoing domes of the jasper ring
With the hymn of the angels that flout and sing.
Beautiful city!
Hark! hark, again! the seraphic strain,
As gleams through the crystal that burnished pane

There the lifeless lie down and burn and roll
Over diamonds that sparkle, o'er sands of gold
Where to breathe the sweet air yields a soul unfold,
And the dwellers immortal shall never grow old.
Beautiful city!
We pine for the skies with longing eyes,
And yearn to be, by the golden gates.

It is said that the King, in his power sublime,
When the last sands drop from the glass of time,
And our world shall be moved in her Eden prime,
Will bring down that city to gladden earth's climes.
Beautiful city!
Bright capital where saints will dwell,
And reign on the throne with Immanuel.

As jewels flash on the breast of a queen,
As the jasper and ruby in rapture are seen,
God's city, wrapped in its silver sheen,
Will be set like a gem in the new earth's green.
Beautiful city!
City of flowers and beaming bowers!
Calm down and illumine this dark world of ours.

I have heard it: the city they wait for me;
That its gates stand open and ne'er to be
That the ransomed the King in his beauty may see,
And live in his presence eternally.
Beautiful city!
In resplendent bliss I mansions will fill,
And beckon on through the pearly gate.

I shall go where the summers will always bloom;
I shall wait no more sighs and sorrow;
I shall bid farewell to the wakefully tombs;
I shall deck my brow with the conqueror's plumes.
Beautiful city!
Let me enter in a crown to win!
Our words but half tell of the glory within.

Israel; The Teacher's Danger.

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings."—2 Tim. ii. 15, 16.

Here all teachers are bound to confine their testimony to the sphere of the word of God. Nay, they are bound to divide it "rightly," or be "ashamed," and not "approved unto God." They must speak as the oracles of God, or be made ashamed.

All human teachings in contrast are accounted as profane and vain babblings that increase unto more ungodliness. They are ruled out of court.

By this standard we may estimate ourselves and others, and conclude so far, as did St. Paul, whether we shall be approved or ashamed, or be as workmen wholly disowned."

I. By this rule we must discriminate between the patriarchal, Mosaic, Christian and judgment ages. We must rightly divide the word of promise, to the patriarchs, "from the shadow of good things to come," by Moses; and the personal revelation of Christ—his death, resurrection, and gospel of the kingdom from his second coming, and "the restitution of all things spoken."

Then we shall see and say that Zion desolated can not be the site of the throne and kingdom, till the times of the gentiles are fulfilled. Luke xxi. 24; Rom. xi. 24-29; Dan. ix. 27; Ps. cii. 13-22; "His times follow." 1 Tim. vi. 15.

Then further, we cannot confound "fleshly Israel" with "Israel restored;" nor yea, yea, with nay, nay.

II. By "rightly dividing the word," we see that the "kingdom to come" can not come except as revealed, in the world to come!" Its chronology must be future, as certainly as its geography is Jerusalem and Judea, for Rome rules till then. Dan vii.

III. By "rightly dividing the word" we shall not deny Christ's coming "to salvation, restitution and regeneration." For he has so joined these ideas and terms together that "no one can put them asunder." Heb. ix. 28; Acts iii. 19-21; Matt. xix. 28. These and kindred terms embrace Israel, Zion, the throne of David; posterity of three generations in one text. And thence on through that age (forever). Ezek. xxxvii. 25-28; Zech xiv. 11-19; Ps. lxxii. 16. Nay, all these and a hundred fold more express but the yet forthcoming purpose of God to "bless and *save the world*." Gen. xxii. 17-18; John i. 29; xii. 47; 1 John, iv. 14.

IV. In "rightly dividing the word" we shall not deny the seed, (Christ and all in Christ,) their reign with Christ. Rev. xx. 5—7.

This "seed" shall possess the gate (the seat of government), and bless the world to the full measure of expressed new covenant favor. "In thee and in thy seed shall all the nations of the earth be blessed." Israel, as distinct from the church or bride of Christ, is often specially named, in these abounding blessings.

V. The honors of the "first-born" were taken from Israel and are to be given to the "holy nation—the royal priesthood—the many brethren" of him who is "the first-born." (Matt. xxi. 43; 1 Pet. ii. 9; Rom. viii. 29; Jas. i. 18) Christ and his saints.

But all who "rightly divide the word of truth" must confess that the first-born of Israel did not take Israel's place. They did not supercede or set aside that nation. No, no, the distinctive honors and heirship of the first-born were proportioned to the population, the wealth and wisdom of the nation. If the nation as such had not been honorable, neither would the first-born have been.

The terms are altogether corrective. Heresy now can "rightly divide the word" who presume to isolate the church of the first-born from its official position as sons, and heirs, and princes, priests, and kings. Nor can these official titles be other than idle and empty terms, "profane and vain babblings,"—except as Israel is to be restored, and the twelve tribes, with the nations, exist, to be the basis of these official honors; for no titled class can constitute the kingdom.

Not to insist on the kingdom of God under David and Solomon, in type, with their subject kings and peoples. (2 Chron. ii. 17; ix. 23-28;) I need only refer to the kingdom seen in the mount; Luke ix 27-33; here were the king in glory, Moses and Elijah, who appeared in glory; and Peter, James, and John, not glorified, who found it good to be there. Here is the remnant.

But all this goes for nothing to the profane and vain talker that rejects all the gospel of the kingdom, except what is inferred from the gospel ministry of this age. This class presumes to circumscribe the plan of salvation, or "restitution of all things spoken by the prophets," to their erring apprehension of it, as it appears in this cross-bearing, martyr age! As if "their unbelief could make the faith of God of no effect!" Rom. iii. 3.

VI. How profane and vain must be the conceit that makes it too much for God's grace to purge Jerusalem, cleanse the sanctuary, and regather that downtrodden people according to promise, and let "the nations know that I, the Lord, do sanctify Israel, when my sanctuary shall be in the midst of them for evermore;" Ezek. xxxvii, 28; Dan. viii. 11-19; Isa. iv. 2-6; while yet it owns that "the whole creation shall be delivered from the bondage of corruption into the liberty of the glory of the sons of God." Rom. viii. Is this "rightly dividing the word," to make that part a greater difficulty to God than the whole?—Indeed greater than the globe?

Let such teachers be consistent, and make man's failure final all through, as they do that of the Jews. Then the loss of Eden would forbid that Paradise should be restored. And the Christian church, having made "the man of sin" the chief of Christendom, (or the like), should be abandoned! But no; the failure of Adam, and Israel, and the church, to "continue in God's goodness" has been the occasion, each time, for God's special intervention, in grace. So that while "sin has abounded (at each stage), grace hath much more abounded." Rom. v. 20. Nay, more, God hath demonstrated his ability to raise the dead and overrule evil for good; and in the end root it out, and bring and bind all in the bands of universal and eternal love. 1 John ii. 2; 1 Cor. xv. 24-27; Rev. xxi. 1-5.

The grandest truth taught by all of these failures is that of divine independence and creature dependence. The creature cannot go alone, except to hell; but must repent and own his dependence on the Creator, to enjoy the highest good. Hence, "faith is approved of God, and he that believeth shall not be ashamed." But all argument against Israel's place in prophecy in the age to come, under Christ and his saints, is idle and empty, "profane and vain," like all objections to the fulfillment of God's promise.

To men of no faith, all the promises are alike invalid; "but with God all things (revealed) are possible;" yea, necessary to his plan.

To conclude: The zealots against Israel's promise make God's word secondary and subordinate to their vain objections.

Their zeal has no parallel save that of the Jews 1800 years ago, against the gospel to the gentiles. 1 Thess. ii. 14-16. But, by how much it is indulged against greater light, by so much is it more "profane." The apostolic alarm applies to you, brethren, who indulge it. "Behold, ye despisers, and wonder and perish; for I work a work in your days which ye will in no wise believe, though a man declare it unto you." Acts xiii. 40-41.

What is this wondrous work? He has sustained that people, notwithstanding their sin, dispersion, and national degradation and death, through 2300 years. Dan viii. 11-19; Ezekiel xxxvii. 1-28.) And is he now to be cruel out of the crowning glory of all such prophecy? "Behold, ye despisers!" this alarm sounds for you!

Note: If "the Redeemer come (not) to Zion to turn away ungodliness from Jacob," you perjure Paul and Isaiah. Rom. xi. 26; Isa. lix. 19.

Note again: There is not one ancient prophecy of the gospel age so palpably plain as are scores like these to Israel. They are interwoven with the name and work of Christ, and with the name, and oath, and life of God; Hence your zeal must end in dishonor, like all else that is in "vain" opposition to Him.

J. B. Cook.

[NOTE.—The general subject of "Israel" is reserved here, as in most of Paul's epistles. No one Judaizer who writes or speaks as did the apostle in the light of both Testaments; but those who accept and indulge their ingenuity to oppose their work, stand opposed. The question should be one of fact. Does the apostle, after exalting Israel as God's national people through the gospel age, name them in connection with the Redeemer's coming to Zion?" Rom. xi. 12-15 25-29; See also Matt. xxiii. 37-39; Luke i. 31-33, 68-74; ii. 32; xxii. 30; xxiv. 21; Heb. viii 8-12. Rev. vii. 1-4.

We should work as did Jesus and his apostles. Then would we keep the wheat and let the chaff go. J. B. C.]

The Scriptures as a Rule of Faith.

It is not enough to say, that we take the Scriptures as our only rule of faith and practice, for all who claim to believe the Scriptures, say the same thing. This very saying comes from all the sects, however much they may differ. To say that we take the Scriptures for our rule does not prove that we do take them; neither does it indicate what our faith is, so that it is not enough, for we always have to explain what we understand them to teach. To say that we have no written creed does not prove that we have no creed. We all have a creed. It is quite amusing sometimes to see how anxious those are, who claim to take the Bible alone for their faith, to explain what the Bible means. This shows that there is a necessity for a statement of their faith. They never can satisfy anyone what their faith is by reading the Bible alone.

The Scriptures require that we strive together for the faith of the gospel. But they do not tell us in detail just how we must do this.

The do require us to do that which cannot be done without money. But they do not, in detail, tell How to get the money. They do require us to give as the Lord has prospered us; to give so that one be not eased and another burthened, but by equality. But they do tell us how to come at that equality. They do require us not to forsake the assembling of ourselves together. But they do not tell us how to manage to carry out this exhortation.

They do require us to be workers together with God. But they do not tell us just in what way to work with God. They do, however, tell in a general way, how to do all these things. They say that, as we have yielded ourselves to sin, even so we should yield ourselves to God. We know how to yield ourselves to other objects; in the same way we are to yield ourselves to God; exercising the same judgment, the same wisdom, the same discretion, and the same tact, that we have been accustomed to exercise in other matters.

Thus, in a general way, we are instructed how to behave ourselves, under all the circumstances in which we may be placed, how to yield obedience to all the requirements of God.

The Scriptures are indeed able to make us wise unto salvation, and they contain all the doctrine, and all the reproof, and all the correction, and all the instruction in righteousness, that is necessary to make the man of God perfect, and thoroughly furnished unto all good works.

But they need to be studied, in order to be understood, and rightly divided, and rightly applied.

Joel A. Simonds.

Grand Rapids, Mich., July, 1875.

Watch, Wait and Be Ready.

"While the bridegroom tarried, they all slumbered and slept."—Matt. xxiv. 5.

There is nothing that tests character more than time; and many persons who can behave brilliantly on a crisis, break down completely when required to show constancy and perseverance. There are few things like delay to try the sterling character of either faith or watchfulness. So it was proved with Abraham. He could believe the promise of a son, though all expectation of a family had been long since abandoned. He could in after life bind that son on the altar in the full hope of a resurrection; and in both of those great crises he was "strong in faith, giving glory to God;" but when tested by delay he broke down; and giving up hope of a seed by Sarah, he offered the unbelieving wish, "Oh, that Ishmael might live before thee!"

And as it tests faith, so does time try watchfulness. A watchful spirit is kept alive by expectation; and if *hope* is long deferred, the heart becomes sick and the eye begins to slumber. It needs much oil to make the lamp burn brightly during the long nights of winter, and we require much of the unction of the Holy Ghost to keep the soul in a bright, wakeful and watchful spirit, while we tarry long for the return of our Lord. It is just this which often makes the parent's prayers grow languid while pleading faithfully, but pleading long, for the change of heart of some wayward child. It is this that sometimes seems to exhaust the zeal of ministers. They commence their work full of hope and energy, attempting great things, and expecting great results from God; but years roll on, and they find the stubborn heart stubborn still, and the unconverted man still unchanged by the grace of God. Then comes the testing time for the minister. Then he must watch well against the apathy of discouragement. Then he needs the prayers of his people that his own lamp may be kept burning. Then he needs to be much before God, lest, under the deadening influence of long delay, he should gradually begin to slumber, and at length be found sleeping at his post. Just so it is with the coming of our Lord. If we contrast the strong and lively expectation described in the epistles, with the present amount of life in the church of Christ, it is impossible not to perceive that a vast amount of unbelief and languor has crept over the great body of his professed disciples. It is but a little flock who are really looking for their Lord, and there are multitudes even of those who are not scoffers, who are ready to say, "Where is the promise of his coming?" For 1800 years the bride has been waiting, but the Bridegroom is not yet come. The students of prophecy have pointed out the signs of his appearing, and the observers of history have thought that they have seen these signs in various stages of the world's course. But the calculations have failed, the earthquakes have passed away, the storms have settled into calms, and the world has pursued its wonted course, till at length the scoffers begin to doubt the whole matter, and even the children of God begin to lose the vividness of their hope, to grow languid in their expectation, and to be in great danger of being caught as slumberers when the cry is made, "Behold the Bridegroom cometh." But such slumbering is not from faith but nature. The return is promised, though the time is not revealed; and the man of God must not allow his faith in the known promise to be shaken by the disappointments of those who have formed an opinion as to the unknown time. Man's misapplication of prophecy can never affect the certain truth of God's promise, and on that truth we lean. We know His word is truth. We believe God, that it shall be as it is told unto us. We know, therefore, that "He that shall come, will come," and we desire to be found in the earnest, watchful, and believing attitude of the Psalmist: "I wait for the Lord, my soul doth wait; and in his word do I hope."—*Sel.*

From Sister Bradley.

Dear Restitution:

In looking over your columns, I often see letters from brethren and sisters of different localities, which I think is such a pleasant way of introducing one another. There I became acquainted with Brothers Stevenson and Nelson, Brother and Sister Reed, and a host of others, from whom I have recieved many lessons of instruction. All are very dear to me. How eagerly I look forward to the time when we shall meet face to face, if never in mortality, soon in the "sweet by and by" we shall "meet ne'er more to sever." It has been one year since any of the preaching brethren have visited this place. Two years ago Brother Foore established a little church here. Some have moved to different localities. One dear sister has fallen asleep, and now only six remain. Father is quite feeble, suffering from a severe stroke of palsy, and he is aged as well as feeble; he knows that if the Master tarries long, that he must soon be brought to the tomb. And oh, how it would cheer him for some of the brethren to visit this place and proclaim the word. Now Brethren Foore and Kinsey, cannot one or both of you come to this place. We will meet you at the nearest railway station, which is Coffeyville. We are very weak financially; we cannot promise you great recompense, but the Master says you shall be recompensed. Now dear Restitution, if you deem your fifteen years old correspondents article worthy a place among the gems that cluster among your pages, you will oblige your well-wisher and devoted reader. Almira Bradley.

Paris Creek, Kan.

Tom Paine on the Spirit-Life.

What a wonderful age we live in! A constant succession of physical, intellectual, and moral miracles follow each other with such bewildering rapidity that humanity of the common hum-drum sort can do little else than stand with open mouth and projecting eyes wondering "what next!" The Arabian Nights are only worthy of contempt, as insipid tales beside the greater wonders of the actual facts now setting the word agog.

The steam engine, electricity, the printing press, George Francis Train and the Beecher scandal, though all miracles in their way are chased into contempt and forgetfulness by the greater wonders of Mrs. Colby, Tom Paine and the Chicago "Times." What can the world now do without this sublime Trinity. Tom Paine the great apostle of reason; the sublime hero who first introduced a priest-ridden Bible-cursed world to an "Age of Reason;" who rid the world of the superstition of religion, and filled the hearts of his joyful disciples with the sublime hope of nihilism; whose gorgeous telaptic now rears its majestic front in classic Boston, resplendent with the gold and silver of his self-sacrificing followers, a fit abode for the spirit of the great emancipator, deified at last by the tardy justice of human reason; whose wisdom and virtue American clergymen are persuaded at last to recognize and eulogize; Thomas Paine; after an unexcusable silence of nearly a century has at last spoken. His epitaph said to have been written by himself is no longer true.

"Poor Tom Paine; here he lies,
Nobody laughs, and nobody cries;
Where he's gone, or how he fares,
Nobody knows, and nobody cares."

Thomas has unsealed his lips, broken the spell and "expressed himself." The long agony is over; the mystery solved—Thomas Paine is "safe in the promised land." But of what avail would it have been for Thomas to agonize, if Mrs. Colby had not appeared. Doubtless he has long desired to respond to the frantic cries of his worshippers. He has not been ungrateful, has not been "on a journey, nor asleep." It would be an everlasting, burning disgrace to the deified spirit of St. Thomas were he unmoved by the sacrifices incident to the erection of such a temple for his worship as the "Paine Testimonial Building" in our modern Athens; the blame lies on other shoulders; the *law of spirit communication* has been so confoundedly rigorous, and like the *Potter Law*, so difficult to comply with, that's what's the matter. In the the good old days of New England witchcraft, ghosts could come and go and snap their fingers at *law*, spiritual or mundane, but "times ain't as they once was." From some unexplained reason "conditions" have multiplied, laws in "spirit land" like Wisconsin laws have undergone a change, and Thomas must comply.

But Mrs. Colby came and Thomas came with her, and through her happy organs "expresses himself." But of what avail would he Thomas, burning to speak, and Mrs. Colby like "Barkis" "willin," if it were not for a Chicago audience? And what would an insignificant Chicago audience amount to among the millions of anxious disciples longing to *know*, if it was not for a "Times" reporter and a "Times" newspaper? But with the aid of the reporter and printer the generous "Times" completes the worshipful Trinity and the world is at peace.

Mrs. Colby opens her mouth and St. Thomas incidentally remarks that "The Bible, to him, was a very incorrect book when taken as the priesthood demanded it should be taken. To read it as he would a history satisfied him well enough; but to take it as a God-given book was impossible." Now, as coming from Thomas, the world sees nothing remarkable in this. It has long been satisfied "them's his sentiments;" but it cannot help remarking that, although the "spirit land is a progressive country, none of its inhabitants ever progress beyond a disbelief of the Bible. But, well-known and trite as the information is, it yet must be immensely consoling to his worshippers to know that Tom hasn't changed a jot. It sometimes requires immense resolution to keep the eyes closed and ignore the flood of light modern research is pouring upon the subject of Biblical antiquities and resist the evidences of its truth now pouring in from every quarter; and to know at last that the deified Thomas hasn't changed an atom is better than whistling to keep up one's courage.

But, St. Thomas tells us further that "He had known of crime and intemperance, and sin, and adultery, and licentiousness, from the *experience* he had had in earth life." Of this fact the world at large outside his worshippers never had a doubt, but what will *they* say now that Thomas is in the confessional. Hadn't they better make way with this wretched Mrs. Colby, lest she make yet more damaging revelation. *Hustle her out.* But Thomas *will* continue to talk. "He had passed into the home of spirits" (Thomas is said to have been fond of spirits), "and he wished to investigate those things then." Yes, that's like him; Thomas had an enquiring mind. The subjects were appropriate too, a new proof of the noble doctrine of *affinities*. But, as might have been expected, "The result had been startling. He had never passed a day from that time to this without *investigating* these conditions." No doubt the information thus vouchsafed, is very *startling* if any one has been expecting anything different from the sainted Tom. But you know that

"Vice is a monster of such frightful mein,
That to be hated needs but to be seen;
But seen too oft, familiar with her face,
We first endure, then pity, then—*investigate*."

But Tom's "investigations" compelled him to declare that "He had never seen anything that compared with it. There was nothing in earth-life anywhere that could give any idea of the crime that began in licentiousness, that began in intemperance, that began in evils of various kinds to be found in the spirit land. He could see it all about him, and read their natures." O, Tom, Tom, Thomas! what part of the "Happy land of Canaan" did you immigrate to? Is it possible! O horrible! dreadful! Thomas; did you, could you, have you, (what's happened to my grammar) gone to *tother place*! But "just like him." Tom is a "*reformer*" still. That is *some* relief. "It was his work to help bring them up out of the blackness and darkness and ignorance into which they were plunged." There is hope yet. He hasn't gone to "*tother place*" quite. Tom was never an extremist. He didn't go quite to blank atheism, he was prudent enough to stop at deism. And so "*just like him*," he has stopped off at another station, the "half-way house" of some of our unpledged divinity doctors. So let the trustees of the "memorial fund" continue their benevolent work and pass around the hat again, for the relief of Thomas Paine. And as the temple is erected for his worship, now that communication is at last opened, let Mrs. Colby be at once installed as the priestess of the new religion. Let her take up her abode at once in the temple, let a "Times" reporter be detailed for the service and be constantly on hand, and let the world congratulate itself that through the efforts of those who, living or dead, are the sworn enemies of the Bible they have at last an undeniably *divine* revelation; always open for communication, ready and anxious to answer questions, and solve all mysteries, from the authorship of the Bible to that of Mother Goose' Melodies, from the age of the world to that of your grandmother. Twenty-five cents admission; children half price.

J. F. Wilcox.

"In every place 'tis good to pray,
At rising morn or close of day;
For God is present everywhere,
And in all places answers prayer.

When sorrows and afflictions roll,
And like a flood o'erwhelms our soul,
How sweet to know that even there
The Lord will hear and answer prayer.

When friends desert and foes assail,
Our comfort and our courage fail;
And we are almost in despair,
'Tis good to bow to God in prayer."
—*Golden Rule.*

Correction.

Brother Reed:

In my article in the Restitution, "The Two Witnesses—Israel and the Church"—the last sentence in paragraph third, should read "light *bearers* to the nations," instead of "light *heatens*," etc. Also in the sixth line of paragraph tenth, it should read "the *fulfilled*," instead of "the *glorified*," etc., as "heavens" in the former, and "glorified" in the latter, were "mistakes in the printer." D. F. Sallee.

Midway, Ark.

—There are a hundred successful men where there is one contented man. I can find a score of handsome faces where I can find one happy face—happy in all weathers, and radiant with the sunshine of the heart. I can even find a score of working, zealous christians where I can encounter a single christian, who, under the o'erbrooding love of God, sits as a robin does on its bough, singing and swinging, without one trouble in its heart, or one discord in its minstrelsy. A down-right contented christian is rare, and all the more attractive for his rarity. What did Paul mean when he said, "I have learned in whatever state I am, therewith to be content?" He meant that he was perfectly willing to be where God had placed him, and to do what God told him, and to suffer what God laid on him, and to work, through manifold pains and persecutions, his mighty mission to his race. He was not content without work, but content with work.—*Sel.*

—Christians should be ashamed to to faint under less trials, when they see others bear up under greater ones.

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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THE RESTITUTION advocates the final restitution of all things which God hath spoken by the mouth of all his Holy Prophets since the world began." It also advocates as a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the eternal overthrow of the devil; the transformation of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. It also advocates a hearty belief of the Gospel, repentance, and immersion as prerequisites to the forgiveness of sins, and a holy life as essential to final salvation.

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From England to America.

Thank God for a life immortal promised to believers. The excitement of the scene attending the landing on the Scythia brought to mind the love of excitement when a youth. To be in the midst of bustle and business was formerly my element; and fain would I now have been youthful. But the fact could not be altered. The prime of manhood, youth and beauty were before me, and I, was infirm, though strength for the occasion was graciously afforded me. Yet what an ingrate should I have been had I murmured. Oh! what blessedness flows from affliction! Feeling my own infirmities so that when viewing the noble forms of men and women a sense of abasement came on me; and were this life all, what a poor soul was I in this world! My mind then turned to the Man of Sorrows. How would He have been viewed among this company? He suffered: He was scorned, despised. Civilization, strength, politeness, refinement, and a scene of feminine beauty indeed remarkable—Columbia might have challenged Europe, and *vice versa*; all this was present, and, how long? If for a thousand years such beauty, such strength, could be possessed and enjoyed by persons now having them, it would seem wise to "live while we live," according to the epicurean motto. Strong is the spell of a few fleeting years; overwhelming would be the idea of a Millenary, speaking naturally, when thinking of the pilgrim's journey. But this blooming company is of mortal flesh; and though its presence is potent, or would be so were the things unseen absent from the thoughts; the fact is so. Years, disease, death, are long change the aspect and the circumstances. Yet among the possessors of worldly riches there is here and there one whose mind is not so occupied with things seen, that reflection shining not. A conversation with an American lady the first day of our voyage proved this. She was the wife of an Episcopalian clergyman, and was expecting the Advent. Her husband in New York held forth the doctrine of Christ's coming, and his coming so near he thought it doubtful if his wife would return to him ere the Lord had called for his saints. So there may be faith in things unseen where all seems engrossment in the present world. Our second day on the Scythia was Sunday. Another Sunday like it I wish not. While I look not on the day as once I did, I see the business going on not with pleasure. A boon has a day of rest out of seven been to Britain and America; and be the day itself holier than others, or not, it has been a preservative of society, and though a day of self-indulgence to many, it has been the especial time of Christian assemblage, the time for the presentation of truth to mankind.

Think of British and American liberty compared even with intellectual Germany, saying not a word about her less exalted neighbors. Here in Queenstown harbor, passengers are taken on board from Ireland. The mail is waited for, the tow-boat is plying, and there is but little seen to distinguish this from another day. The mail comes, and the piles of bags may afford some comprehensive idea of the intercourse and commerce between Europe and America—John Bull having the lion's share of the trade.

As we proceed on our voyage, men, women and children are sick, but many (our company is large) are strong. I am myself sick, and how some men can devour dish after dish of soup, fish, flesh, pastry, dainties &c., is a wonder before my eyes. I have to leave the table and go to bed. I suffer more than on any previous voyage. After awhile I take my seat at the table again; but my carefulness about what little I eat is amusing to three men opposite me, who actually devour more at dinner than would suffice myself and wife for three days. And the titanic eaters have also breakfast, lunch and supper. Verily, facts are stubborn things.

Saturday, June 12.

Up to now the wind has been against us nearly all the way, yet our boat makes good headway. Though not so well to-day, having been troubled with sleeplessness, I realize a certain improvement in health. At no time in seven years do I think I felt so well as I did yesterday. This is a blessing I know how to value. What I have left of mortal life must be the Lord's. May my every step be divinely directed.

We have many cabin passengers,—mostly Americans,—and of these there are some who evidently consider themselves of the *elite*. To be silent about the gospel hope would be condemning to me. So I have conversed with several, and have lent tracts and papers. I am thought rather a strange man. But I told a Chicagoan I was veteranized, and but little moved by peoples' opinions, and I must give my opinion at proper times, so as to enjoy a conscience void of offense. An invalid gentleman is interested in my conversation. He has looked into the subject of the advent, and being acquainted with some "Plymouth Brethren," has learned their sentiments, and seems inclined to agree with them.

Should any one reading this communication think to cross the Atlantic by a Cunarder, I would advice him to see his luggage safe in his state-room. On the day (Sunday) after our start I was in a fix I had not calculated on. On previous voyages, having had free access to all my luggage, I had no thought of aught otherwise on a Cunard boat. But to my mortification my trunks had been packed in the hold, to remain there until we reached New York. I had been perspiring, was uncomfortable and unwell. I told my complaint before the purser and others, and was greatly favored by orders being given to open the hold—which was a job indeed—and after a laborious search my trunks were found and raised to the floor; so I took a bath, and enjoyed the luxury of a change.

The cost of a cabin passage I did not like, but to risk the steerage would have been folly. I need the conveniences and comforts I have, though were I strong, the steerage would do for a short voyage.

On Sunday forenoon, passengers were notified that service was to be held. The captain read the prayers, portions of scripture, &c., as arranged in the prayer-book. The scene was interesting. The gay and thoughtless, as well as the staid and aged, attended, though here and there was form, power being but little thought of. I did in my mind contrast the outward respect yet paid to nominal religion by many Americans and British, with the more open irreligion of France and Germany. Had the vessel belonged to either of these nations, card-playing and gambling would have gone on this day as on other days, perhaps more ardently. The captain showed good taste when an Episcopalian clergyman, 24 years since, showed bad taste. When I came to the United States the first time it was in an American Packet ship. The clergyman, a native of Canada, was invited to conduct the service, Capt. W. being the clerk. When the clergyman came to the prayer for the rulers he read, "our most gracious Queen Victoria," ignoring another personage. Another Sunday came, and over. The custom house officers take the American captain declined being clerk. Our English captain of the Scythia becomingly included the president of the United States. He duly considered his American company. I felt a desire to present a portion of the gospel to the poor on the steerage, some of whom would have been interested in hearing it. One of the crew thought the captain would not object; but he said I must not preach, as by the Company's rules but one service was allowed on the day; so I dealt out some reading, and was thanked.

Probably the amount received by the company from cabin passengers exceeds $15,000. This sum affords abundant supplies. Viands of luxury, dainties in profusion, are before us. However, my breakfasts have been toasty of oatmeal porridge, and my plan of two meals a day appears best for me, removed by the jokes of those who eat four or five times a day.

Home, sweet, home! On my steerage passage the cleanliness and other comforts of home were missed, though in in this splendid saloon there is about everything provided to please the eye and gratify the appetite. Some in the vigor of manhood skze the gratification before them; but the weakly and the aged realize that this is not a place desirable for a long stay. Nothing can match a quiet home, though it be an humble cot.

A pleasing trait in our humanity I will here mention. An employee has taken a little English orphan. The contented appearance of the child has attracted notice. She is beloved; and an American gentleman has contributed something himself and induced others to contribute, so that the child has twenty pounds to be placed to her credit.

The waste of food is sad to think of. I venture to say that if the money cost of all the waste from the several Atlantic steamboat companies were saved, it would be enough to free some whole counties in England from poor rates. The fishes and the gulls have many a nice treat.

The mingling of people of several nations is always a matter of interest to me. Spanish, Russian, German, Swiss, Scotch, Swede, Irish, Welsh, English, American—here are they. A little Russian girl—not a word can I understand from her, and she not a word from me—has been my pet. She shows much fondness. The children of a Spanish family do not exhibit liveliness as our young Russians. The last evening was one of merriment, fun and jesting, young and old alike. This voyage will be remembered by many as the good voyage. I hope thankfulness to the Supreme is in some hearts, though there is but little expression of it.

The pilot brought New York papers with some unwelcome news. Passengers' baggage is to be searched more particularly than ever. A heavy sum will doubtless be collected by the custom house officers. Should any be caught cheating, they may have to smart for it.

The case of a poor German emigrant with a wife and two children has come to the knowledge of some cabin passengers. The unsophisticated laborer was robbed of his money by another German in Liverpool. A little has been done for him, and but little, because an influential party on board did not do as he promised; men's promises are often worthless.

Profanity among officers and crew is but little heard on these steamers. On American vessels the case is sadly otherwise. In justice to England I will say that her people are not as profane as Americans. Nine-tenths of the males here are swearers. I think I may say that of Britons not one-half are profane.

Extensive tours have been taken by most of the Americans on board. They can afford the custom duties, vexed as they are about them. All are caught, and jokes about imprisonment pass freely.

On Tuesday afternoon, June 15, we arrived at dock, having left Liverpool on Saturday, June 5th. Had it not been for a long detention at Queenstown and Quarantine, our passage would have been shorter by nearly twelve hours. Not an accident worth mentioning has occurred. Thank God for his goodness and care.

There was hurry and excitement enough as our baggage was hauled over. The custom house officers take some "compliments" coolly. But civility was a duty there as elsewhere, and I was politely treated, though I squirmed at a demand I had to meet. I think the Scythia, on her late visit, enriched Uncle Sam.

I was surprised at the general prosperity I saw in England. Affliction at our old homestead, and my feeble state while there, prevented any long journey; but what I did see in Lancashire and Cheshire, convinced me that there was more comfort among the people than exists in society here. Were it not for intemperance it seemed that almost every family might have enough and to spare. And such families! Our English mothers are noble. They bear children bravely, and the deadly crime of foeticide is unthought of by them, if this villainy is practiced, it is in very, very few cases. True as a God of justice lives, will American society be scourged for its fiendish iniquity.

Long ago I purposed, if I saw my native land again, to see the spot where my parents lie, and where my first wife rests. I could not realize the flight of years. Nearly half a century had gone since I was in the churchyard where my parents are; and 35 years since I saw the resting place of my devoted Alice. She and myself were bathed in affliction; our child was born in trouble, and in eighteen months after we were united, my dead wife was conveyed to the church where so short a while before we had pledged for better or for worse. Her memory is dear; amiable she was born—amiable she lived; her dust is with the Creator. My daughter is living and married. After nearly 34 years' absence I saw her. Meeting my only child was an occurrence in life which parents long absent from children may conceive of in realization of interest; none but parents can.

I must not speak favorably of the moral condition of my countrymen. While Britain has within her the best of mankind, skepticism and immorality (absent) Methodism, which once was potent, seems to have lost its power. And no wonder, when glaring inconsistencies are so manifest. I will not dwell on this fact, though fact it is, and though I might say much in proof.

It was gratifying to see a little interest, though but little, about the things of the kingdom. The gospel, faithfully presented, is a sweet savor to God. Our duty must be done; and if the Word is rejected, the fault is not ours. Failures in "reform" schemes are evident. I met a person from a colliery district, where I was acquainted long ago. Perhaps teetotalism had nowhere more influence according to population than there. I asked about the place, and one piece of information was, *drunkenness worse than ever.* In the pugilistic village where my early days were spent, the same characteristic was manifest that existed as long back as I can remember, though Methodism here had put forth its zeal, and had the religious hold of the neighborhood. Brandy is everywhere; but this is less heinous than another crime on this side of the ocean. While I might, had I sufficient time and health, extend observations, I will close my communication. Britain, the favorer of all nations, has abounding wealth and also abounding evils; and what I said to individuals there, I here repeat; the only hope for mankind is Christ's personal advent.

H. HEYES.

HARTFORD, CT., July, 1875.

The Trinity.

The word trinity is defined, by Webster, as follows: "(*L. trinitas, tres* and *unus, unitas*, one, unity.) In theology, the union of three persons in one Godhead, the Father, the Son and the Holy Spirit." This is the only definition and I quote it literally. It will be readily seen that the author does not give the definition upon his own authority. It originated "in theology"—so-called—and has no meaning outside of the Catholic and Protestant churches. Its Latin derivation shows that it was first used in the Latin Church, and has been handed down to the "harlots," by "the mother,"—"the great harlot that sits on many waters, with whom the kings of the earth have practiced lewdness, and with the wine of whose lewdness the inhabitants of the earth have been made drunk." (Rev. xvii. *Anderson's Translation.*) In further proof of this, I now quote from "The Little Catechism" of the "mother" (Catholic) church:

"*Q.* What is God?

A. God is the Supreme, and infinitely perfect being.

Q. Has God a body?

A. No; God has no body, He is a pure Spirit.

Q. Is there more than one God?

A. No; there is only one God.

Q. Is God only one person?

A. There are three persons in God, but only one essence.

Q. How do we call these three Divine persons?

A. They are named: 1. The Father; 2. The Son; 3. The Holy Ghost. [NOTE:—"They," *i. e.* all three," are named" "Father," all three. "Son" and the same "They" the "Holy Spirit." What nonsense!] The Father is of Himself; the Son is begotten of the Father; the Holy Ghost is not begotten, but proceeds equally from the Father and Son. (How could the Holy Ghost proceed from the Son before He was begotten of the Father?) All three are alike uncreated and eternal. (Then the Son is just as old as the Father and infinitely older than his mother. Incredible!)

Q. You say there is only one God in three persons; what must we understand by this?

A. We must understand that, although, in some manner, we can distinguish in our thoughts and in our prayers between the Father, and the Son, and the Holy Ghost, yet it is necessary to believe that these three are only one and the same divine being, having only one mind, and one will. This is a great mystery, but God has not yet revealed Himself to us more clearly than this."

Please notice the word "mystery" in the last sentence and then read what John says: (Rev. xvii. 3-5.) "I saw a woman sit upon a scarlet colored beast, full of names of blasphemy * * * and upon her forehead was a name written, MYSTERY, BABYLON THE GREAT." *

Comment is unnecessary.

Protestantism endorses all the teachings of Catholicism in the questions and answers I have already quoted. Why not confess it likewise?

"*Q.* How do we confess the Holy Trinity?

A. We confess our belief in the Holy Trinity every time we bless ourselves with the sign of the cross, by touching our forehead, our breast, and our shoulders, and saying: 'In the name of the Father, and of the Son, and of the Holy Ghost, Amen.'" ("Little Catechism," pp. 292-269). The "Reformed Church" in her Catechism says, "The God-head is incomprehensible."

"Incomprehensible," is that which "cannot be comprehended or understood; beyond the reach of human intellect; inconceivable." The doctrine of the Trinity, as taught by the Reformed Church, is exactly like that of the Catholic church, and I am sure I cannot comprehend or understand that which is "inconceivable" and "beyond the reach of human intellect."

But I take up the discipline of the M. E. Church, and I find this trinitarian "mystery" upon the "forehead" of Methodism.

In her "Articles of Religion" the very first sub-division is "of faith in the Holy Trinity," and reads as follows:

"There is but one living and true God, everlasting, without body or parts, (Just what "mother" says, "God has no body." It necessarily follows that a God "without body" who has "no body," is nobody), of infinite power, wisdom and goodness. (This is true of the "true God," but the Catholic and Methodist God is nobody, and is of no "power.") The maker and preserver of all things, visible and invisible. And in unity of this God-head there are three persons, of one substance, power, and eternity, the Father, the Son, and the Holy Ghost."

"The Son * * the very and eternal God * * very God and very man. The Holy Ghost * * very and eternal God."

"Incomprehensible!" Yet it is necessary to believe." No wonder infidels are gaining ground. No wonder Catholics and Methodists close their doors against heretics. No wonder that thinking men, like Thomas Paine, become deists.

Paine declared his belief thus: "I believe in one God and no more," and then tells why he believes it. Hear him: "Everything we behold carries in itself the internal evidence that it did not make itself. Every man is an evidence to himself, that he did not make himself; neither could his father make himself, nor his grandfather, nor any of his race; neither could any tree, plant, or animal, make itself; and it is the conviction arising from this evidence, that carries us on, as it were, by necessity, to the belief of a first cause eternally existing, of a nature totally different to any material existence we know of, and by the power of which all things exist: and this first cause man calls God." Pretty good reasoning, for an infidel! I commend it to the careful consideration of Col. R. G. Ingersoll, and his infidel followers, with the hope that they may cease to deny the existence of the Great First Cause who made them, for certainly it is true that even the Colonel "did not make himself." Thomas Paine says so, and no true infidel will dispute him. They ought to have inscribed upon the Paine hall, in Boston, the doctrine of Paine, in the golden words of Paul, "PAINE IS ONE GOD." But, Ingersoll-infidels are as far from this sublime truth, proclaimed in Revelation and supported by reason, as are the unreasonable and unscriptural creeds and catechisms of Protestants and Catholics. Read the Bible Union, version of 1 John v. 7, 8, and learn that the mother and daughters have interpolated into the Rheims and English versions, the statement concerning the heavenly witnesses, for the manifest purpose of sustaining their ridiculous dogma. I quote *Anderson*, vs. 6-8, "This is he that came by water and by blood, Jesus the Christ; not by water only, but by water and *by* blood; and it is the Spirit that testifies, because the Spirit is truth. For there are three that testify, the Spirit, and the water, and the blood; and the three agree in one." There is nothing in this to sustain the trinitarian view, but "much every way" to disprove it. Now read the reasonable statement of Paul: 1 Tim. ii. 5. "There is one God, and one mediator between God and men, the man (not God) Christ Jesus." And "when he shall appear, we shall be like him." "Blessed hope," precious promise, to "be like him" whose name (in fulfillment of the prophecy of Isaiah ix. 6), is "called * * the mighty God, the everlasting Father."

ANNA, ILL. AMOS SANFORD.

Truth.

Radiant truth, by its mild and heavenly influence will light man's steps through the benighted paths of error, to the luster of unclouded days. Truth is that grand virtue which deals plainly and honestly in all actions without disguise, without falsehood and without hypocrisy. It comprehends all that is wise and good, it is the vital spirit among men where the name of God is sanctified, where his ordinances are duly attended, where good laws are enacted against immorality, and these laws diligently executed; in short, where that celebrated rule is the standard of dealing, that every man do to others as he would they should do to him. These may be said to execute judgment and seek after the truth. The man that does good and speaks truth resembles the deity whose essential properties are goodness and truth. Truth presents us with a rule to ascertain what virtue is, and guides us into its personal possessions. Truth inspires its unclouded perception of duty, with the sympathizing voice of love. It is the greatest law of their being, and the main-spring of their action. Its robe is the spotless vestment of sincerity, snow-white and lustrious. It is an attribute of deity, and has been made attainable to man, that his race might be blessed and improved. Truth rises like a day-god upon the scene, and every object is flooded with beauty and loveliness; and a blessed influence is breathed through every portion of society.

Divine wisdom teaches us to love truth; to write it on the tables of our hearts so that we may find favor and good understanding in the sight of God and man. Life's journey is indeed eventful; it is full of difficulties; we must beware how we proceed in it; we must take the true path as pointed out by our guide; strait is the way and narrow is the gate that leadeth to life; yet comparatively few travel that way; but along the broad path that leadeth to destruction what multitudes rush. Yet throughout and at the end of one are peace, truth and pleasure, while in the other, beautiful it may seem to the eye, are turmoil, sorrow, and death. Death in its most frightful shape—not physical, but moral death—lurks constantly by the wayside, and the fiends of darkness skulk at every turn to lead and drag their victims down to ruin and dispair. Follow thine honest guide, TRUTH, and when thou art done with the cares of this world, you will be crowned with everlasting life.

T. P. JACKSON.

THE RESTITUTION.

PLYMOUTH, IND.,.....July 23, 1874.

EDITORIAL DEPARTMENT.

☞ Our meeting at Plymouth last Sunday was attended with good results. The audiences were large and seemed deeply interested in the Word spoken. One was added to the society.

☞ The outlook for the RESTITUTION continues to be encouraging. We have of late added quite a number of new names to our list. We hope every brother will make an extra effort to increase our list during the coming fall.

☞ We hope our friends throughout the State will attend the Conference at Rensselaer, commencing August 12, and holding over the following Sunday. The brethren at Rensselaer are prepared, and will be glad to accommodate all who may desire to attend. In view of the fact that much important business, in behalf of the cause will come before the meeting, it is earnestly desired that all who can will attend the Conference.

☞ By request we publish this week a history of a trip from England to America, by brother Heyes. It is quite a lengthy article, but contains many points of interest, which we commend to our readers.

Military Christians.

The Christian church has all varieties of men. In it we find poets, who are carried away by the lofty descriptions of Isaiah. We have also logicians, who glory in Paul and read his brave words with supreme delight. Others are held by the sweet spirit and simple story of the beloved John. Another class, with varied temperament, build on Peter, and claim to use his keys in unlocking the door of salvation to sinners. Men with vivid imaginations become enraptured by the visions of Daniel and John, and fly away, by the aid of prophetic scenes, to the grand re-union of heaven and earth.

But there is still another class of Christians, who take a military type, and read with perfect zest the wars and victories of Israel. They live in *camp*, they have on the *armor*, use the *sword*, *contend* for the faith. They lift the battle-axe and cry "no quarter." If they sing, it is the good old hymn, "*I have fought my way through*." Indeed they are soldiers of the cross, and their whole life is a warfare. That the church needs these brave knights of the cross, is plain, but there is a proper time for battle. Men should not feel, that because they are the warriors, that, therefore, they must fight their friends as well as their enemies; neither should they turn a prayer meeting into a military drill. Our military brethren must remember that the martial trumpet is to be laid by and that swords are, some day, to be beaten into plow shares. The Bible proclaims peace on earth and good will to men. There is a point where hostilities cease and peace reigns in blessedness. Another very important point is, that the foes are not always without, they are also *within*. One poet has said:

> "That of all the foes we meet,
> None so apt to turn our feet,
> None betray us unto sin,
> Like the foes we have within."

This interior battle field is the most hazardous. Here the enemy gains his greatest victories, and here is where lies our greatest danger.

In contending for the faith, we must not forget that doublings, temptations, trials, and pride, may be sweeping us away from our steadfastness in Christ. We believe in war on all the enemies of truth, we believe in war upon every passion and vicious habit in our own bosoms; but let us not destroy, in zeal for war, the lambs of the fold, or discourage the weary prodigal on his way back to the Father's house. Ever remember the Master's axiom: "I send you forth as sheep among wolves. Be ye therefore as wise as serpents, but as harmless as doves." With prayerful adherence to these blessed words, we shall gain the final victory and rest with Christ.

Hurt to Please.

There are people who seem to be unconscious of the fact that nobody nor anything can please them. They go to church and return home only to growl; they eat their meals with long faces and leave the table unsatisfied, they go to their business full of quirks and crochets and look as though they had lost every friend in the world. When children playfully greet them they cry out, "go away." They have no time to talk, are always busy and yet sit still and brood over total depravity and original sin. The are always expecting poor crops, and think "there's going to be a famine." They know the hearts of all men but their own. Twenty-five per cent. brings out an occasional grin, but they soon begin to mourn over the circumstances, and say, "it might have been more." The newspapers do not please them. The articles are too long or short, or the sentiments are wrong. The man who wrote the article has a handle on his name, and that ruins his chances for salvation. If a sinner is pricked to the heart and applies for admission into the church, he is suspicioned as having wicked designs on the elect fold. In short, everything goes wrong with these chronic fault finders. No one can please them, no one can live in peace with them. They live in the tombs of society and mourn over the follies and foibles of other men. We have always pitied these unfortunate beings and would be most happy to pour sunshine and peace into their sad aching hearts, but the avenues are all locked up and over the gateway to their sympathy is written, NO ADMITTANCE. People in this condition have religious dyspepsia and will die of melancholy. Life with them is a road of thorns, and they have ever walked in the shadows of the grave.

That there are times to weep, times when the heart should beat in sympathy with the suffering children of earth, we most fully believe, and we would not inflict one additional pang to the weary aching heart. But we cannot believe that the Christian life is a funeral procession. Neither do we believe that we should always be singing:

> "Hark from the tombs a doleful sound,
> My ear attends the cry."

There are bright spots in the desert of life, there are flowers as well as thorns, there are rejoicings as well as weepings. Israel shouted when the red sea was passed. Angels rejoice when sinners turn to God. The plains of a world made new will resound with tidings of great joy. Sorrow and sighing shall flee away, while shouts of victory will ring through the world from the palm-bearers beside the throne.

Did not Jesus say, "Be of good cheer, I have overcome the world?" And, again, "Rejoice and be exceeding glad?" When the prodigal returned from the wilderness of sin to the Father's house, was there not rejoicing and music? The future world is pictured to us in visions of beauty. At the right hand of the King there are "joys and pleasures forevermore." "Let not your hearts be troubled," says our absent Lord.

Life is an earnest field, and we must cheerfully and manfully fill our place and await the blessed morning of joy when the reapers shall bear the sheaves as wave offerings before the King in the golden harvests of crowns and immortality.

The Signs of the Times.

According to Luke, the great tribulation commenced with compassing of Jerusalem with armies, and for its subjects the Jews, and will continue until the times of the Gentiles shall be fulfilled. These facts are clearly stated by Luke. He says, "And when ye shall see Jerusalem compassed with armies, then know that the desolation is nigh. Then let them which are in Judea flee to the mountains * * * for these be the days of vengeance, that all things which are written may be fulfilled * * * for there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations, and Jerusalem shall be trodd down of the Gentiles until the times of the Gentiles be fulfilled." Luke xxi. 20-24.

NOTE 1. This tribulation was to commence when Jerusalem should be invested by the Roman armies, A. D. 70.

2. There was to be great distress in the land of Judea, and wrath upon that people—the Jews. Or as Luke records it, "Great distress in the land, and wrath upon the people.

3. This great tribulation, or these days of vengeance, were to continue "until all the denunciations of the Scriptures (Campbell) should be fulfilled.

4. This, according to the foregoing, will span the times of the Gentiles, or what is called the Gentile dispensation. The position that the subjects of the predicted judgments, captivity, and deliverance, are the literal Jews, is too clear to need argument to sustain it. Who according to the immediate context, were to be in captivity, to need deliverance? Answer — the Jews. The captivity and deliverance, the judgments and mercy, all belong to the same people. If so, the signs which foretoken the deliverance, must also relate to the Jewish people. According to Matthew, the first of these signs will not be seen until after the tribulation of those days. He says, "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the power of the heavens shall be shaken, and then shall appear the sign of the Son of man in heaven. Matt. xxiv. 29-30.

Thus, the sign of the Son of Man will not appear until after these days of tribulation. According to Luke "these days of vengeance," or the tribulation of those days, will continue until the times of the Gentiles are run out. Thus the signs of Christ's coming will not appear until after the times of the Gentiles; and of course the signs of his coming must precede his coming. Those who apply the darkening of the sun to A. D. 1793, are at least 82 years too soon. But few men, who were old enough to be warned by that event, are now living. Not only so, but the extent of the darkness did not meet the demands of the symbol.

The sun illuminates half the globe all the time. Darken the sun and the whole earth would be robed in Egyptian darkness. According to the same symbols in Revelations, one-third part of the sun, moon and stars represents one-third part of the organized world, with its emperor, cabinet, and subordinate rulers. Rev. viii. 12. If a third part of the sun, moon, and stars represents a third part of the world, then the whole sun, moon and stars would the whole world. Who would think, from reading o Saviors prediction, that forty years would intervene between the darkening of the sun and moon, and the falling of the stars? Why were the first and second of these signs synchonous, and the third so many years subsequently? Most of those who had witnessed the first two, would pass away before the third would occur. And, at the present time, there is probably not a man living who was old enough to be warned by it eighty-two years ago. The generation of people who shall see the first of these signs, are told to lift up their heads and rejoice, knowing that their deliverance is at hand. How many of the men now living who witnessed the dark day in 1793 may know that their deliverance is at hand?

The following is Luke's account of the signs of Christ's coming. He says, "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth, the anguish of desponding nations; and the roarings in seas and floods; men expiring with fear, and apprehension of those things, which are coming upon the world; for the powers of the heavens shall be shaken. Then they shall see the Son of Man coming in a cloud, with great glory and power. Now when these things begin to be fulfilled, look up, and lift up your heads, because your deliverance approaches." Luke xxi. 25-28. Campbell.

1. Who is in slavery to know their deliverence was at hand? Answer—the Jews.

2. Could they know that their deliverence was at hand, or at the door, more than eighty years before their hopes would be realized? The ones who see the first of these signs may know with just as much certainty, that their deliverence is at hand, as we may know that summer is near when we behold trees in the spring putting forth their tender buds. We will now quote a predicted fulfillment of this sublime prophecy, which will occur at the right time and place, and relate to the right people. God says, "Behold in those days and in that time, when I shall bring again the captivity of Judah and Jerusalem. I will also gather all nations, and will bring them down into the valley of Jehosaphat, and will plead with them there for my people and for my heritage, Israel, whom they have scattered among the nations, and parted the Land." Joel iii. 1-2.

It was Judah, Jerusalem, and that people who were to be captured and trodden under foot until the the times of the Gentiles should be fulfilled. When God brings back the captivity of Judah, the Jews, and Jerusalem, he will plead with judgment against the assembled Gentile nations. Then will be an unprecedented tribulation upon the Gentiles. The Jews have been trodden down and oppressed by all nations, and for this reason God will gather them together in the valley of Jehosaphat, and pour out his judgments upon them. All nations will be assembled against the Jews. Ezek. xxxviii. and xxxix.; Zech. xii. 7-9.

The overthrow of all nations will be a necessity, in order to Israel's deliverance. Their deliverence will be national; therefore the signs of their deliverence will be national also. Those expositors who teach that the sun, moon, and stars, and the powers of the heavens which shall be shaken, will be literal, are environed with insuperable difficulties. What analogy between the shaking of the powers of the heavens as the cause, and the anguish of desponding nations as the effect? But if the shaking of these great luminous bodies, and their being veiled in darkness, denote the overthrow of the emperors, queens, kings, and chieftains of the world, and blotting them from the constellations of the nations, then the analogy is perfect. That these heavenly bodies are used as symbols, to represent the rulers of the world, is further evident from the fact that the heavens and earth, including, of course, the sun, moon, and stars, are represented as passing away in contrast with God's word, which shall not pass away. If the literal heavens and earth do not pass literally away, then the sun and moon will not be rolled in literal darkness, and the literal stars will not fall. The heavens and earth include all things in them. If these pass literally away, there will be nothing left. That the passing away of heaven and earth, or the signs in the sun, moon, and stars are used as symbols to represent the overthrow of the assembled rulers and armies of earth, we will now proceed to prove. The prophet Joel continues, "Proclaim ye this among the Gentiles; prepare war, wake up the mighty men, let all the men of war draw near; let them come up: Let the heathen be wakened, and come up to the valley of Jehosaphat; for there will I sit to judge all the heathen (Gentiles) round about. Put ye in the sickle, for the harvest is ripe; come get ye down; for the press is full, the vats overflow; for the wickedness is great. Multitudes, multitudes in the valley of decision; for the day of the Lord is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake; but the Lord will be the hope of his people, and the strength of the children of Israel." Joel iii. 9-16.

When describing the same shaking of heaven and earth, and darkening the sun, moon, and stars, in the previous chapter, the prophet represents the Lord and his army as the grand cause of the same consternation and overthrow of the rulers and armies arrayed against Israel, which he so graphically describes in the foregoing quotation. He says, "The earth shall quake before them; the heavens shall tremble; the sun and the moon shall be dark, and the stars shall withdraw their shining: And the Lord shall utter his voice before his army; for his camp is very great; for he is strong that executeth his word; for the day of the Lord is great and very terrible; and who can abide it." Joel ii. 10-11.

According to the foregoing, the sun, moon, and stars symbolize the word, represented in Palestine, by the assembled emperors, kings, and armies of earth. And the passing away of heaven and earth symbolize the overthrow of the assembled nations, with their royalty, before the Lord and his army. And the subjects of the deliverence foretold, are God's people, Israel, and the signs of their deliverence are the final overthrow or their enemies, in the last great battle of God Almighty. When Israel beholds the combined armies of earth, with the kings and chief captains of the world melting like mist before the rising sun, before the powers of King Jesus and his army, they may know that their deliverence is at hand, the same as the five millions of slaves knew that their freedom was at hand, when they saw Grant and his victorious armies pressing in on one side, while the heroic Sheridan was sweeping down the Shanandoah valley and the brave Sherman and his armies were pressing in from Raleigh.

The same symbolism is employed by our Savior to represent the kings and armies of earth, whose overthrow will be evidence to God's chosen people, that their final deliverence is at hand, is presented by his messenger in Revelations. He says, "And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heavens departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand. Rev. vi. 12-17.

According to the foregoing, the same symbols presented in Matt. xxiv; Mark xiii., and Luke xxi., are used to represent the "Throne and him that sitteth upon it—King Jesus—and the ushering in of the great day of his wrath. Thus, again the darkening of the sun and moon, and the falling of the stars, and the shaking of the powers of the heavens, or the rolling the heavens together as a scroll, represents the great white throne, and him that sitteth on it, before whose face heaven and earth shall flee away, (Rev. xx. 11) or the same effect produced by these signs in the sun, moon, and stars, and shaking the powers of the heavens, to-wit: The anguish of desponding nations, as fitly represented by the kings, chief captains and mighty men calling for the rocks and mountains to fall upon to screen them from the overwhelming wrath of the Lamb.

J. M. S.

Lazarus and the Rich Man.

EDITOR RESTITUTION:

You don't seem to take the right view of "the rich man and Lazarus," taking the tract written by Wilson to be a standard of your people. I have endeavored to read up all the views of the societies taking a material view of the future life, in reference to this subject, and I have found few that have ever come near the true explanation of it in my estimation. But by taking portions of each writer's views, and the entire of none, with some additional ideas, I think the right idea can be found.

That it was to reprove the money-loving Pharisees as the writer (W.) suggests, I agree. And that it grew out of the last mentioned parable, i. e. the unjust steward, as he suggests, is undoubtedly true. But in his "definition and use of parables" there is, to my mind, something left out of view, and what that is I will endeavor to explain.

A part of Webster's definition of a parable is, "a fable or allegorical relation or representation of something real in life or nature, from which a moral is drawn for instruction." But in order to make it real in life or nature, the figure must be real or something which the parties addressed believe to be a reality. Consequently we are driven to an investigation as to how their belief agreed with the idea of futurity expressed in the parable. And in order to find their belief we are compelled to turn to Josephus, and there we can plainly see Abraham's bosom, and we can also see how Lazarus was carried by angels; we can see, too, how Dives could "lift up his eyes, being in torments;" we can see the impassable, the flame with which the rich man was tormented, and the need for cooling his tongue with water, he being dragged "into the neighborhood of hell itself."

Now a query might arise, Why not make the scene to occur after the resurrection, and thereby enforce the judgment? The answer is this: The Pharisees did not believe in a resurrection from *hades* of the unjust—I mean a resurrection into this world from *hades*, although, according to Josephus, some of them did believe in a resurrection of the unjust in some sense,—in the same sense as they did that of the righteous, thereby making the resurrection itself entirely separating forever any view or communication between the just and the unjust. And in order, that the scene represented in the parable should answer the purpose of a reproof, and at the same time agree with the Pharisaic belief, it was necessary that Abraham and Dives should be within speaking distance of each other. And it is an absolute fact conceded by all, that in order to effectuall enforce reproof, we must resort to what the party reproved takes as his standard of right and wrong, and his standard of belief as to the consequences resulting from his right or wrong actions.

And again, when the party first decides your own doctrine, in order to reprove them or enforce a reproof, the only wise thing you can do is to take them on their own ground.

And again, with regard to derision, if we cannot with one sweep completely overturn it, the only other best thing is not to pay any attention to it.

The conclusion, therefore, is, that he teaches no doctrine to his disciples, but uses the Pharisee's own doctrinal view to reprove them for covetousness. But on the other hand we hear him saying beware of the doctrine of the Pharisees. And our Savior is not responsible for the wrong view the people have taken of the parable. If so, he is responsible for the cheat of Rome's eating the literal flesh at communion. This I write to call out a correct view from able writers on this subject.

H. S. SHANNON,

MOUND CITY, Mo., July, 1874.

The Oneness of the Book of Prophecy.

That was a beautiful extract from the writings of Dr. Cumming in THE RESTITUTION for July 14. I want to copy the two last paragraphs, and make it an illustration of the oneness of the Book of Prophecy as a whole—the Old and the New Testaments, when patiently compared.

The figure which the Doctor uses is that so often used by Paul—the human anatomy—for illustrating the unity of believers in one body, and it is equally pertinent to the unity of all parts of prophecy in one harmonious whole. Here is the extract:

Let us take the portrait of our blessed Lord. Isaiah describes his sorrows; Malachi his triumphs; the dying Patriarch proclaims his empire, and the sweet Psalmist of Israel the extension of his kingdom; one prophet gives one feature, and one gives another; and looking at the parts in detail, irrespective of the original, and comparing one with the other, we should say that they are so contradictory that they can never belong to the same being. At last Bethlehem and Gethsemane rise above the horizon—Cavalry lifts its awful head—the Son of God appears upon the cross—when, at prophets said is compared with what Christ is, and lo! all the parts delineated by the pens of prophets in distinct and different centuries, and under different circumstances, at first apparently contradictory, come to be put together, and they constitute the "brightness of the Father's glory, and the express image of his person." By this alone it is proved that the prophets "wrote as they were moved and guided by the Holy Spirit," and that Jesus of Nazareth is the Messiah.

D. C.

CLEAR WATER, MISS.

Report of Labor.

Dear Brethren:—

Since my last report, I have visited New Palestine again. Had a good meeting. Some of the sisters from Indianapolis were at my meeting, and the few at New Palestine were encouraged to go on the way rejoicing.

From there I went to Indianapolis, and held two meetings in the city park, at eleven and four. Had a small gathering in the forenoon. There were some three hundred or more at the meetings, and several were interested in the things spoken. I intend, (the Lord willing) to be there again the last of August. At the close of the meeting, one man presented himself for baptism, and he immersed by brother Cox soon. The Christadelphians are doing all they can to trouble the brethren and sisters with their doctrine, they say to them there is no Gospel for Gentiles, no law for Gentiles, and the whole Bible is fulfilled, from Genesis to Jude, and there is nothing for any of us, and they have succeeded in getting some to believe it. This is what we may expect in the last days. Some will depart from the faith, may God help us to stand firm; the time is short, let us be up and doing. Dear brethren and sisters, if there ever was a time that we should be firm it is now. There are a few in Indianapolis, thank God, who are determined to stand firm. May God help them so to do. Oh, may the King in his beauty soon come, and restore again the kingdom to Israel.

Lord may it soon come.

J. S. HATCH.

A Baked Bible.

There is a Bible in Lucas county, Ohio, which at one time contained some very warm Scriptural texts. It belongs to Mr. Scheboldt, a native of Bohemia. It was formerly the property of his grandmother, who was a very devout Protestant. During one of those unfortunate periods when religious persecutions were common in Austria, a law was passed at the instance of the Roman Catholics that every Bible in the hands of the people should be surrendered to the priests to be burned. Mrs. Scheboldt determined to save hers, and, when the party came to search her house, she had just prepared a huge batch of dough for the oven, and taking her precious Bible, she wrapped the yielding dough around it, and quickly deposited it in the oven. Here it was thoroughly baked, but was saved uninjured from the fiery furnace of the priests. It has passed through several generations as a memorial of the days when men were not allowed to worship God in accordance with the dictates of their own consciences.—*Louisville Courier-Journal.*

The Advance Guard.

The above is the title of a paper the prospectus of which we have received, to be published as a weekly journal at Indianapolis.

The prospectus reads "It is intended to be a five column quarto, having one department devoted to the Independent Order of Good Templars, one to the Womans Christian Temperance Union, another to political reform, and another to Religious and Literary Miscellany; each Department to be in charge of its respective editor, and the whole to be under the control of J. J. Talbot, Grand Worthy Chief Templar of Indiana."

Among the dozen and one or thirteen contributors mentioned, which are to contribute to its columns, appears the name of Hon. Schuyler Colfax. Terms $2.00 per year. Address

J. J. TALBOT,
Mason House, Indianapolis, Ind.

The Two Testimonies.

[illegible]

[illegible]

[illegible]

THE RESTITUTION.

Come, Labor On!

Come, labor on!
Who dare stand idle on the harvest plain,
While all around him waves the golden grain,
And to each servant does the Master say,
"Go, work to-day?"

Come, labor on!
Claim the high calling angels cannot share—
To young and old the Gospel gladness bear;
Redeem the time; its hours too swiftly fly.
The night draws nigh.

Come, labor on!
The harvest are few, the field is wide,
New stations must be filled, and blanks supplied;
From voices distant far, or near at home,
The call is "come!"

Come, labor on!
The enemy is watching, night and day,
To sow the tares, to snatch the seed away.
While we in sleep our duty have forgot,
He slumbered not.

Come, labor on!
Away with gloomy doubts and faithless fear!
No arm so weak but may do service here;
By feeblest agents can our God fulfill
His righteous will.

Come, labor on!
No time for rest, till glows the western sky,
While the long shadows o'er our pathway lie,
And a glad sound comes with the setting sun,—
"Servants, well done?"

Come, labor on!
The toil is pleasant, the reward is sure;
Blessed are those who to the end endure;—
How full their joy, how deep their rest
shall be,
O Lord, with Thee!

—*Selected.*

A Major Proposition and its Results.

"Where no law is, there is no transgression."—Rom. iv. 15.

All arguments when stated in regular form, according to the the rules of logic, require three things, viz.: A major proposition, a minor proposition and a conclusion. As for instance, Major P. Everything that has life, sense and motion, is an animal.

Minor P. This fly has life, sense and motion.

Conclusion. Therefore this fly is an animal.

But very little of the argumentation, either in the Bible or out, is stated in this formal way. Paul was a master reasoner, and doubtless familiar with this syllogistic method of reasoning, as all his writings show; for he often comes as near this formal statement as the spirited character of his subject and the style of his composition will allow. For instance, in 1 Cor. xv., in his famous argument on the resurrection of the dead, he lays down this major proposition:

"If Christ be not raised,—they which have fallen asleep in Christ are perished." Then he follows with the minor proposition.

"But now is Christ risen from the dead." Then the conclusion. If stated formally, it would stand thus, "Therefore, they which have fallen asleep in Christ have not perished." But he pursues a more spirited and beautiful way, and gives us the conclusion with a shout, as it were.

"And become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead." He has by a clear statement of facts and arguments before proved both of his propositions to be true, and then most triumphantly draws his conclusion that they which fall asleep in Christ will be raised from the dead.

But Paul's arguments are not always so regularly drawn. Often a series of major propositions are laid down in quick succession each depending on the preceding one, the writer venturing out boldly on the intelligence of his readers to supply both the minor propositions, and to draw the right conclusions. Or, after supplying both, perhaps, either before or after, in another connection. Deep, rapid, reasoners like Paul, are much given to such bold strokes. They talk for granted that their readers and hearers can see the conclusion with the same clearness as themselves, and do not think it necessary to state every step in the argument in a formal manner. Some sublimely results from this bold, eager, way of reasoning, and I think that whatever uncertainty rests about Paul's meaning in any of his writings, (save that arising from the deep recondite character of his subjects often) comes from this source.

Now, my text is a major proposition and stands alone. Neither minor propositions nor conclusion are connected with it. We are left to supply both, and our conclusion will depend wholly on the character of the minor proposition which we supply. Very grave results indeed depend on that minor proposition; let us be very careful how we fix on one, and be very sure that we get the right one. Now, let us make the attempt.

Major P. "Where no law is there is no transgression."

Minor P. There is no law in heathen lands, or where there is no Bible.

Conclusion. Therefore, there is no transgression in heathen lands.

So we see that we have proved that where men are ignorant of the Bible or of God's revealed will, they are sinless. It follows that it is a great mercy to withhold the Bible. And further that the whole heathen world would stand in no need of a Savior, are quite independent of Christ, as he himself declares that "he came not to call the righteous but sinners." Their salvation is, therefore, secure beyond peradventure. And yet, further had Christ and the Bible been withheld from the whole race, all would have been equally sinless and equally safe. If it be argued that Adam had law and we share the penalty of his violation of it, and the death of Christ was necessary to remove the Adamic sin and its penalty; the answer is that the death of Christ does this work unconditionally, absolutely and universally. It is not affected by our faith or unbelief, by our knowledge or ignorance of its provisions. But our personal transgressions are entirely unbenefitted by it, except on the condition of faith. Now if knowledge of law by which men are made responsible is entirely dependant on the introduction of the Bible, it is manifest that if the Bible had been withheld, all would have been sinless, and being personally sinless they do not stand in need of faith. Hence, the best possible thing to be done is simply to withhold all knowledge of what the Bible teaches, for, in so doing, men are left in their sinless and safe condition. But this is what logicians call *reductio ad absurdum*. Nothing can be more absurd and contrary to fact, than the conclusion to which we arrive simply by supplying a false minor proposition. The whole scheme of christianity, the entire warp and woof of all the Bible has to reveal presupposes that man is a sinner before what the Bible has to say reaches him. It was for a world of sinners that Christ died; to a world of sinners that he is preached. The things revealed in God's redemptive plan, as historically laid down in the Holy Scriptures, are absolutely necessary to relieve man from not only the Adamic penalty, but also from the consequences of his own personal transgression. But our major proposition declares that "Where no law is there is no transgression."

Now, as we have proved that all men are sinners, and as the Scriptures is very clear and emphatic in its declarations to that effect, what are we to supply as the minor proposition? Most clearly that there is no place without law. The whole argument would then stand thus:

Major P. "Where no law is there is no transgression."

Minor P. But there is no place without law.

Conclusion. Therefore there is no place free from transgression.

But Paul has not left us to thus reason out the minor proposition and the correct conclusion, but he has previously laid them both before us and proved them in a most masterly manner. Indeed, the evident purpose of what the apostle has written in the first three chapters of Romans, is to reach in a fair and logical manner just the very conclusion to which we are forced by the syllogism as we have arranged it. Now let us see. It will not be denied that the law was given by Moses to the Jews alone.

Now says Paul, (Rom. ii. 14, 15), "When the Gentiles which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves; which show the work of the law written in their hearts, their conscience also bearing witness and their thoughts the meanwhile accusing or else excusing one another. Now the whole race are either Jew or Gentiles; the Jews have a law written on stones and on parchment, the Gentiles one "written in their hearts." Both then have law, and of this law both are transgressors. In the first chapter Paul devotes much space to proving the Gentiles sinners. He declares that, "That which may be known of God is manifest in them, for God hath showed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and God-head; so that they are without excuse." Then he mentions the abominations of which they are guilty, devoting the remainder of the chapter to it; closing with the declaration, "Who knowing the judgment of God that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them." He proceeds in the second chapter to prove the Jews also sinners, and introduces more at length the fact that the Gentiles have law. In the third chapter he refers to his argument and sums it up with the following conclusion. (ii. 9): "What then? are we (Jews) better than they? (Gentiles). No, in no wise; for we have before proved both Jews and Gentiles that they are all under sin. As it is written: There is none righteous, no not one, no not one." The argument, therefore, must stand as we have arranged it in both propositions and in its conclusion.

Now very important consequences follow. But before attending to them it will be necessary to explain some things which Paul afterward said, so that a harmony may be apparent, and the consequences we refer to may be more clearly seen. In Rom. v. 13, Paul says, "For until the law sin was in the world, but sin is not imputed where there is no law."

At first sight there seems to be something in this statement contradictory to the conclusions we have before reached. For we have proved that there is no place "where there is no law," and yet the above implies that the world was without law till Moses. Let us then carefully analyze the text. "For until the law,—" said Paul. What law? evidently the Mosaic, the written, the revealed law; for the words refer to a specific time, "until," and therefore to a specific law; and none other can be meant, for none other was ever given. "The law was given by Moses;" "sin was in the world,"—continues Paul. But "where no law is there is no transgression," therefore, where there is sin there must be some law, and as sin was in the world from Adam to Moses, therefore, law of some kind was in the world from Adam to Moses. Now, what law was in the world from Adam to Moses? Paul has already informed us; "For when the Gentiles which have not the law do by nature the things contained in the law, these having not the law are a law unto themselves." "But," adds Paul, "Sin is not imputed when there is no law." Now, can we accept Paul's words here without any qualification whatever? Evidently not for it would make him contradict himself. What law does he now mean?

Manifestly that to which he referred before, viz.: The written law. Let us then add, as we are clearly entitled to, (indeed compelled to) the word written, or revealed; it will then stand thus: "But sin is not imputed when there is no written or revealed law."

We next enquire, what does the apostle mean by the word "imputed?" Are we to understand him to teach that from Adam till Moses men were innocent of all transgressions? Clearly not; for the second reads, "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." So great that the waters of Noah's flood could alone wipe out the stain. The world *before the flood* then, were sinners, great sinners, transgressors of law; "law written in their hearts" under sentence of death for their crimes, and the last generation of them executed before the natural close of their lives. The same may be said of Sodom and her sister cities. Clearly they were held responsible for their crimes in a sufficient degree to justify their condemnation to death. What then does the apostle mean by that word? A difference in responsibility is clearly indicated between those with, and those without, written or revealed law. That difference is indicated in the next succeeding verse. "Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression."

Here is the secret. They had sinned, but not against revealed law, as did Adam. God had expressly forbidden the act for which Adam was condemned. He did not expressly forbid anything from that time till Moses. The responsibility is, therefore, not the same, and the punishment must not be the same. Now, what is the difference in the after treatment? Let Paul himself answer. Rom. ii. 12. "For as many as have sinned without (written) law, shall also perish without law, and as many as have sinned in the law, shall be judged by the law (verse 16) in the day when God shall judge the secrets of men by Jesus Christ according to my Gospel."

The conclusion is, therefore, irresistable, that from Adam to Moses, from Moses to Christ and from Christ to the end of the world, those who have only the light of nature, as it is called, *i. e.* the whole antediluvian, patriarchal and heathen world who have not had God's revealed word, but who have, nevertheless "sinned without law," shall never be raised from the dead. They are not entitled to life, nor worthy of the second death. Hence, God does not hold them amenable to a future judgment, but "as natural brute beasts they utterly perish in their own corruption."

Now, if there is a flaw in this argument of the Apostle Paul, I am unable to find it, and I most earnestly invite all advocates of the popular Fair-Chance theory to give it their close attention, subject it to a fair and thorough criticism, and if there is a flaw in it, point it out at once and by so doing, greatly oblige

Yours for the Truth,
J. F. WILCOX.

Port Arthur, Wis., July 20, 1875.

What is Mind?

Brother Gelletly:—With much interest I have read your strictures on an article of mine, in a recent number of the RESTITUTION, and was pleased with the Christian courtesy exhibited. But I confess I do not see clearly the line of distinction between mind and soul, as qualitative agents. In the numerous texts of Scripture in which the word soul is found, it is something which is grieved, vexed, discouraged, abhors, hates, loves, praises, etc., and that every living thing possesses a soul. All there is in man, all but the passions of the mind.

It is, therefore, a very nice point to distinguish between soul and mind, and very doubtful whether it can be done without finer optics than is possessed by man in this present state.

We are continually in the habit of giving different names to the same thing under different circumstances, or different inflections. We speak of gravitation and weight; but the latter is only the measure of the force of the former. How shall we separate the terms so as to make two things. We have seven names for the rays of light; but they are only so many different vibrations of the same one thing. We have also five names for our senses (or more philosophically, for our sense, in the singular number), all of which are vibrations of so many nerves, all together amounting to sensation. We have also water, ice, snow, rain, hail, steam and vapor, all reducible to one thing. And the most we know of electricity, galvanism and magnetism, is, they are modified inflections of one and the same thing. If thing it is, or the effect of a thing or things. But in giving my former article to the public it was not my intention to get up a philosophical discussion; far from it. I had a higher object in view, viz., one touching the future condition of the righteous; when they shall become "equal unto the angels". It involves the power of mind over matter, as in the instance of the living man, and in the want of mind in the stone. The subject, too, will lead to further light on the resurrection of the dead. "How are the dead raised up?" Are they coming up out of the midst of the sea, and desert parts of the earth, unclothed, unprotected and uncared for? or how are they to be "born again?" Is God under the necessity of creating new laws of nature, or to impress new properties upon old matter to bring about these things? or did He finish his work of creation before He rested? These are questions not to be turned away by a "may be," or a "don't can;" we want his Word for it. Angels have come to the earth and returned without steam cars, or steamboats, and by no new law of nature. And Christ by the power of his will or soul or mind, ascended to heaven with the same body that was nailed to the cross, to descend again in like manner in some future time.

With few exceptions, almost any man, by the power of his mind, can ascend up clear from the earth a few inches at least; but drop back again immediately. This is ascension in part; but I admit is a very small part. "But when that which is perfect is come, then that which is in part shall be done away." God does all things well. "Very good." He gives all his creatures what they need, and when they need; but nothing to lay up in store houses to be used at some future time. Christ did not make the wine for the wedding party until the time came to use it, nor has He taught us to pray to-day for bread to-morrow.

Man is a progressive creature. He does not arrive at his perfect state all at once; therefore he does not need all the divine light at once. Christ did not give it all to his disciples at once, but a little at a time, as they could bear it. The first glimmering rays of light given to man were very feeble. "The seed of the woman shall bruise the serpent's head." This was, no doubt, as much light as the infant family of man could bear at that time. Milk for babes before they can bear strong meat. But if the family of man had kept their eye on those twinkling rays, as they grew brighter and brighter, from that time to this, our divines would be wiser than they are now. But the traditions of men, like the *ignis fatuus*, has led them astray into a miry swamp, until they are lost and bewildered, and is fully unable to find their way out.

We are living in a lamentable time, when men seem to be afraid of a new idea, fearing it may not be true, and therefore condemn it without investigation; and yet all the real truth possessed by the churches was gained by diligent investigation, and it is bigoted folly for any man to flatter himself that he has all the truth and not one error. And where is the danger of investigation? or of treating the people with both sides of any religious question?

The truth will never suffer by coming in contact with error, for it is destined by its own divine nature to burn its way through the highest mountains of error. But to keep the people from free investigation of religious subjects, is the papal game nearly played out in the East, and ought not to be played over again here in the West.

So then, brother G., if you think I err, give your reasons why, and no harm will be done and no hard feelings created.

Your brother in Christ, seeking for truth, ANTIOCH BECHLE.

Question.

MR. EDITOR:—What is the meaning of Matt. xvi. 28; Mark ix. 1; and Luke ix. 27. Yours in search of truth,
W. I. STEELE.

LOCUST GROVE, Bedford Co., Texas.

We suppose that the trouble upon this Scripture is in reference to the phrase, "Till they see the Son of Man coming in his kingdom." The Diaglott rendering of this Scripture as given in Matt. xvi. 28, is as follows:

"Indeed I say to you, That there are some of those STANDING here, who will not taste of Death, till they see the SON of MAN coming in his ROYAL MAJESTY."

The renderings in Mark and Luke are substantially the same. That there is some authority for this rendering, we give below some of the lexicons upon this word *Basileia* rendered *kingdom*, in the King James Version, and *Royal Majesty* in the Diaglott.

Greenfield—Kingdom, realm, *i. e. the region or country governed by a king*; kingly power, authority, dominion, reign; royal dignity, the title and honor of a king.

Pickering—A kingdom, realm; dominion, royal authority; hereditary monarchy.

Boneyan—Sovereign rule, royalty; government, a diadem.

Bagster—A kingdom, realm, the region or country governed by a king; kingly power, authority, dominion, reign; royal dignity, the title and honor of a king.

Boger—On this text, quotes D. Heinsius, as follows: "The ancients interpret this of Christ's Transfiguration, whence they connect this with the beginning of the following chapter as it is at Mark ix. 2; Luke ix. 27."

Lange—On this this text says: "Chrysostom and many others hold that the limit, *until they see the Son of Man coming*, etc., refers to the history of the Transfiguration immediately following."

With this rendering, and the definition and comments before us, then connect Matt. xvi. 28 with the xvii. 1-9, where it properly belongs, and it is easily seen that Peter, James, and John in vision saw the Royal Majesty appear in glory. G. M. MYERS.

Gleanings.

As will be seen from the following letter, Brother Halstead, our Evangelist, expects to be at home—Romulus—during our state conference:

WARREN Co., Ind July 12, 1875.

H. V. REED:

My Dear Brother:—Myself and wife arrived here on Saturday the 10th. Had meeting yesterday. Shall remain a few days and visit with the brethren before journeying further. Wife is still gaining slowly, as we think, and if she continues to do so, while we remain here, we will not go west, at least while she continues to improve; but will return through Indiana, visiting some few points where we think there is most probability of accomplishing good. If we remain in the state, we will try to get around home to be at Conference. Shape all your arrangements so as to be there.

The following letter from Brother W. H. Radcliff, of Montour, Tama county, Iowa, speaks for itself, and tells of the faith and zeal of brethren there:

By appointment, the brethren and sisters of the one faith met at the house of Brother Adam Carter, at 2 o'clock, July 10th, for the purpose of confirming a former organization, and to build one another up in our most holy faith. Meeting opened by prayer, and a short discourse by Elder Webb from Col. iii. The brethren and sisters then carried on the meeting. General good feeling prevailed, and love seemed to reign, and all rejoicing in the soon coming of Christ our King. William A. Webb, acting elder, and Lafayette Hankle, deacon. We meet every first day to listen to the preaching of the word and attend to all the things commanded. Any of the preaching brethren traveling through this part of the country, is cordially invited to meet with us. We meet at the Rockvalley schoolhouse, five miles north of Montour, Tama county, Iowa.

Resolved, That a copy of these minutes be sent to the RESTITUTION for publication.

WILLIAM H. RADCLIFF,
Secretary, *pro. tem.*

Below we publish some extracts from a letter from a young brother upon whom the truth is beginning to have an effect as a light that shineth in a dark place:

DEAR BRETHREN:

I united with the Christian (sometimes called Campbellite) church about one year ago. They claimed to stand on the Bible, and on the Bible alone.

And I, like all, or nearly all the world at the present day, joined the church not knowing very much about what I ought to do. Things moved on smoothly until about five months after, when brother T. A—— gave me a few passages of Scripture to read. I read them, not thinking much about them at the time, but I read them again and again, and have studied them until I am enabled to go on my way rejoicing. I hope that I may yet grow in grace, and a knowledge of the truth as I grow older. . . . .

The Christian church claims that when one joins the church he is in the *Kingdom of God*, which I think is a *very poor* kingdom, when another church comes along and breaks it in pieces. If God's kingdom is no stronger than that, I desire no protection under it. But we read that the Kingdom of our Lord will be an everlasting kingdom, and one which cannot be destroyed; all the fiery darts of satan will have no effect on it; all he can do will avail nothing, for the Lord, the Anointed of the Most High, will be on the throne of his father David, and all dominions shall serve and obey him.

Yours, J. M. HARLOW.

SHARPSVILLE, Ind., July 19, 1875.

The following letter is received from one who is living where the "the sounding of the grinding has been low, and the grasshopper has been a burden" It speaks for itself. The last of the relief fund has been sent to her aid:

BRO. BARNELL:

I received the $10 you sent me in yours of May 17th, and am truly thankful to you for the same. I am truly thankful that there is a band of believers in the Lord Jesus who care one for another, and administer to the wants of the widow and the orphan. I am in a land of destitution, with four small children, and stand very much in need of help. If you can relieve my present wants it will be thankfully received. The grasshoppers left here some three weeks ago, after eating all the gardens, potatoes, corn, and, in short, everything that was growing they liked. So we must wait with patience till the earth brings forth her fruits. May God help us to earnestly contend for that faith which was once delivered to the saints. I often look forward to the time when the Deliverer shall come to redeem his people and change this vile body and fashion it like unto his own glorious body. I desire to be an heir and a possessor in that Kingdom which is to be established under the whole heavens, and which is to fill the whole earth. Then there will be no more begging of bread, but every one will sit under their own vine and fig tree, nothing to fear or molest; for earth will bring forth in her fullness, and will be full of the knowledge of the Lord, as the waters cover the sea.

Your sister in Christ,
T. A. LOVEWELL.

PLEASANTON, Kans., July 17, 1875.

Challenge.

We are requested by Brother Lyon to give place in THE RESTITUTION to the following:

MR. I. C. CURE:

Will you meet me in Swedesburg at some future time that we may fix upon, and in the spirit of Jesus discuss the following propositions?

I. *Resolved*, That the Scriptures of the Old and New Testaments teach a future gathering and conversion of Judah and Israel, or a portion of the literal or natural posterity of Abraham or Jacob, and their final settlement in Palestine.

II. *Resolved*, That the Scriptures of the Old and New Testaments teach that the promise made to Abraham, "In thy seed shall all the nations of the earth be blessed," has been fulfilled, or will be in this age or dispensation, before Jesus comes.

III. *Resolved*, That the Scriptures of the Old and New Testaments teach the resurrection to life of the entire race of the first Adam.

IV. *Resolved*, That the Scriptures of the Old and New Testaments teach that "Jesus of Nazareth, a man approved of God among Israel," who was born of Mary, the wife of Joseph—died upon the cross—whom God raised from the dead, and made both Lord and Christ, existed as a distinct and conscious being with God, ages before his conception and birth, which occurred about 1875 years ago.

Book, chapter and verse shall be given by each disputant.

I will take the affirmative of the first, and the negative of the three last.

H. D. LYON.

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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All business letters, or communications must be addressed as follows:—

THE RESTITUTION,
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TO CORRESPONDENTS.

THE RESTITUTION advocates the final restitution of all things which God hath spoken by the mouth of all his Holy Prophets since the world began." It also advocates as a means to this end, the establishment of the Kingdom of God on the earth, with the Christian King at its head, and immortal saints as joint-heirs with him, to the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. It also advocates a hearty belief of the Gospel as preached, and intercedes as prerequisites to the forgiveness of sins, and a holy life as essential to final salvation.

Communications.—The Editor must not be understood as endorsing all the sentiments expressed by correspondents whose articles are inserted under this head. Each writer is alone responsible for the article bearing his own signature. If the heading of any subscribed an article setting forth the views of the party offering same to be rejected. Free discussion of bible questions will be allowed, but the Editor reserves the privilege of withholding those communications which antagonize a belief and obedience of the Gospel as a means of salvation, or which undermine its principles.

Creeds.

A creed is a brief summary of what we believe. Any system of principles is called a creed; as a political creed. A creed is either good or bad, as it is true or false. It is praiseworthy or blameworthy, according to the use that is made of it. It does not follow that because a false creed has worked evil, a true creed will do the same, or that we should have no creed, or that because many people have had a false religion, no one should have none, or, because many people have been called John, therefore all people who are called John are bad. We might as well oppose all religions as to oppose all creeds, for religion has been used as falsely as creeds. Even the word Christianity itself has been made to cover much evil. As well might we refuse to do anything, because some people have done wrong in trying to do something.

A creed is not certainly good or certainly bad. Every consideration that will show an erroneous creed to be bad, will also show a true creed to be good. That which renders a creed that is not true powerful for evil, will render a creed that is true powerful for good. Therefore there is no ground for the prejudice we have entertained against creeds.

It is not true that we have no creed. All religious people have a creed, either written or unwritten. The unwritten creed exists before the written can exist. What a man believes is just as really a creed before it is written as afterwards. It is equally as liable to perversion before it is written out as afterwards. The writing out a creed does not not change it. Its purpose remains the same still. Its influence over the man will be the same. There is no reason why a written statement should influence a man to do wrong more than an unwritten purpose. We could cite to examples of wrong under both forms of creed. There is no reason why a written creed should be more sectarian in its influence than an unwritten one. Under both forms of creed we have all seen the fruits of the purest sectarianism. The written form is no more opposed to investigation, or to progress, than the unwritten form. It is no more a yoke of bondage, or the cause of division, or a test of fellowship, or of Christian character, than is the unwritten creed. They are exactly alike. There is no difference. It takes the Scriptures as really for our only rule of faith and practice, as does an unwritten creed. The examples are abundant under both forms of creed for illustration. Even in our own body there are those who have not, apparently, got out of the ruts they used to travel to twenty years ago, and who have not been known to take one step of progress during that time. The same is true of some who have been under a written creed. These circumstances do not necessarily follow either form of creed, but they are incident to both, and of frequent occurrence. If, when men became corrupt who have a written creed, it is because they have a written creed, that when men become corrupt who have an unwritten creed, it is because they have an unwritten creed. Therefore both should be rejected, if either.

It is not a written creed that makes a division, but the corruption of the in the church. I refer you to the history of the church for proof. When any church or sect becomes sectarian, or opposed to investigation, or to progress, and who have only the form of godliness and not the power, and who cry peace when they are inactive, and sluggish and stagnant, what is the effect of preaching an active, progressive and efficient policy? It will divide, but why will it divide? Because the church is sectarian and anti-progressive. If the church was in an active, progressive state, there would be no division. Who is responsible for the division? The mother church. Christ came not to send peace on earth, but rather division. But what is this? Did not the angels sing at his birth, "peace on earth?" Yes. Why then this division? Because the people to whom he preached peace refused to follow the doctrines of peace, hence the division between those who follow the light and those who remain in darkness. It is in this way that division has been made in the church from that day to this, between the agitators and those who say, "let us have peace." It is not because men have got up written creeds that divisions have come in the church, but because the men of progress have been driven out of the church by its peaceful inactivity, and sectarianism, and written creeds are the result of such divisions.

So far as creeds have caused divisions, they have been unwritten creeds, which have afterwards been written out.

Written creeds are legitimate, and essential to the greatest efficiency of an organized body. This is the experience and testimony of all the organized bodies in the civilized world. It is always proper that the object for which a body is organized should be stated. This statement is its creed.

Our real faith, whether written or unwritten, is always our test of fellowship, and of Christian character. The statement often made that we do not make our faith a test of Christian fellowship is a mistake. We cannot help doing so, if we would. In all the respects I have named, there is no difference between a written and an unwritten creed.

But a written creed, a statement of our faith, is more efficient, because it is better understood. We can be united in the faith only as we understand it, and as we understand each other. In a well defined faith we can all agree, and it will tend to correct the faith of the church, and to secure unity of purpose in all the work of its members.

The above is respectfully submitted to the candid attention of the brotherhood. JOEL A. SIMONDS.

GRAND RAPIDS, MICH.

Extracts from a Letter on Creeds.

FROM THE WORKS OF WM. E. CHANNING, D. D., AMERICAN UNITARIAN ASSOCIATION, BOSTON.

Thinking the following admirable thoughts might be interesting and valuable at the present time, I have taken the trouble to copy them from the above book for the readers of THE RESTITUTION.

J. F. WILCOX.

"My aversion to human creeds as bonds of Christian union, as conditions of Christian fellowship, as means of fastening chains on men's minds, constantly gains strength. My first objection to them is that they separate us from Jesus Christ. To whom am I to go for my knowledge of the Christian religion but to the Great Teacher, to the Son of God, to Him in whom the fullness of the divinity dwelt? This is my great privilege as a Christian, that I may sit at the feet not of a human but divine Master; that I may repair to him in whom truth lived and spoke without a mixture of error; who was eminently the wisdom of God and the light of the world.

And shall man dare to interfere between me and my heavenly guide and Savior, and prescribe to me the articles of my Christian faith? What is the state of mind in which I shall best learn the truth? It is that in which I forsake all other teachers for Christ in which my mind is brought nearest to him: it is that in which I lay myself open most entirely to the impressions of his mind.

Let me go to Jesus with a human voice sounding in my ears, telling me what I must learn from the Great Teacher, and how can I listen to him in singleness of heart? All Protestant sects, indeed, tell the learner to listen to Jesus Christ, but most of them shout around him their own articles so vehemently and imperiously, that the voice of the Master is well nigh drowned. He is told to listen to Christ, but told that he will be damned if he receives any lessons but such as are taught in the creed. He is told that Christ's word is alone infallible, but that unless it is received as taught by infallible men, he will be excluded from the communion of Christians. This is what shocks me in the creed-maker. He interposes himself between me and my Savior. He dares not trust me alone with Jesus. He dares not leave me to the word of God. This I cannot endure. The nearest possible communication with the mind of Christ is my great privilege as a Christian. I must learn Christ's truth from Christ himself, as he speaks in the record of his life, and in the men whom he trained up and supernaturally prepared to be his witnesses to the world. On what ground, I ask, do creed-makers demand assent to their articles as conditions of church membership or salvation? What has conferred on them infallibility? Show me your proofs, I say to them, of Christ speaking in you. Work some miracle. Utter some prophecy. Show me something divine in you, which other men do not possess. Is it possible that you are unaided men like myself, leaving no more: not to interpret the New Testament than myself, and that you yet exalt your interpretations as infallible standards of truth and necessary conditions of salvation? Stand out of my path. I wish to go to the Master. Have you words of greater power than his? Can you speak to the human conscience or heart in a mightier voice than his? What is it which emboldens you to tell me what I must learn of Christ or be lost?

I cannot but look on human creeds with feelings approaching contempt. When I bring them into contrast with the New Testament, into what insignificance do they sink! What are they? Skeletons, freezing abstractions, metaphysical expressions of unintelligible dogmas; and there I am to regard as the expositions of the fresh, living, infinite truth which came from Jesus! I might with equal propriety be required to hear and receive the lispings of infancy as the expressions of wisdom.

Creeds are to the scriptures what rush lights are to the sun. The creed-maker dignifies Jesus in half a dozen lines, perhaps in metaphysical terms, and calls me to assent to this account of my Savior. I have less of Christ by this process than I should learn of the sun by being told that this glorious luminary is a circle about a foot in diameter.

There is but one way of knowing Christ. We must place ourselves near him, see him, hear him, follow him from his cross to the heavens, sympathize with him and obey him, and thus catch clear and bright glimpses of his divine glory.

Christian truth is infinite. Who can think of shutting it up in a few lines of an abstract creed? You might as well compress the boundless atmosphere, the fire, the all-pervading light, the free winds of the universe, into separate parcels, and weigh and label them, as break up Christianity into a few propositions.

Christianity is far more illimitable than the light or the winds. It is too mighty to be bound down by man's puny hands. It is a spirit rather than a rigid doctrine—the spirit of boundless love. The infinite cannot be defined and measured out like a human manufacture. It cannot be reduced to a system. It cannot be comprehended in a set of precise ideas. It is to be felt, rather than described. The spiritual impressions which a true Christian receives from the character and teachings of Christ, and in which the chief efficacy of the religion lies, can be poorly brought out in words. Words are but faint, rude hints of a Christian's mind. His thoughts and feelings overflow them. To those who feel as he does, he can make himself known; for such can understand the tones of the heart; but he can no more lay down his religion in a series of abstract propositions than he can make known in a few vague terms the expressive features and inmost soul of a much loved friend.

It has been the fault of all sects that they have been too anxious to define their religion. They have labored to circumscribe the infinite Christianity, as it exists in the mind of the true disciple, is not made up of fragments, of separate ideas which he can express in detached propositions. It is a vast and ever unfolding whole, pervaded by one spirit, each precept and doctrine deriving its vitality from its union with all. When I see this generous and heavenly doctrine compressed and cramped in human creeds, I feel as I should were I to see screws and chains applied to the countenance and limbs of a noble fellow creature, deforming and destroying one of the most beautiful works of God.

From the infinity of Christian truth of which I have spoken, it follows that our views of it must always be very imperfect, and ought to be continually enlarged. The wisest theologians are children who have caught but faint glimpses of the religion; who have taken but their first lessons; and whose business it is "to grow in the knowledge of Jesus Christ." Need I say how hostile to this growth is a fixed creed, beyond which we must never wander? Such a religion as Christ's demands the highest possible activity and freedom of the soul. Every new gleam of light should be welcomed with joy. Every hint should be followed out with eagerness. Every whisper of the divine voice in the soul should be heard. The love of Christian truth should be so intense as to make us willing to part with all other things for its comprehension, if it. Who does not see that human creeds, setting bounds to thought, and telling us where all inquiry must stop, tend to repress this holy zeal, to shut our eyes on new illumination, to hem us within the beaten paths of man's construction, to arrest that perpetual progress which is the life and glory of man.

It is another great objection to creeds that, wherever they acquire authority, they interfere with that simplicity and godly sincerity on which the efficacy of religious teaching very much depends. That a minister should speak with power, it is important that he should speak from his own soul, and not studiously conform himself to modes of speaking which others have adopted. It is important that he should give out the truth in the very form in which it presents itself to his mind, in the very words which offer themselves spontaneously as the clothing of his thoughts. To express our own minds frankly, directly, fearlessly, is the way to reach other minds. Now, it is the effect of creeds to check this free utterance of thought. The minister must seek words which will not clash with the consecrated articles of his church. If new ideas spring up in his mind not altogether consonant with what the creed-monger has established, he must cover them with misty language. If he happen to doubt the standard of his church, he must strain its phraseology, must force it beyond its obvious import, that he may give his assent to it without departing from the truth. All these processes must have a blighting effect on the mind and heart. They impair self-respect. They cloud the intellectual eye. They accustom men to tamper with truth. In proportion as a man dilutes his thought and suppresses his conviction, to save his orthodoxy from suspicion; in proportion as he borrows his words from others, instead of speaking in his own tongue; in proportion as he distorts language from the common use, that he may stand well with his own party; in that proportion he clouds and degrades his intellect, as well as undermines the manliness and integrity of his character.

How deeply do I contemplate the minister who, in the warmth and freshness of youth, is visited with glimpses of higher truth than is embodied in the creed, but who dares not be just to himself, and to make to echo what is not the simple, natural expression of his own mind! Better were it for us to beg our bread and clothe ourselves in rags, than to part with Christian simplicity and frankness. Better for a minister to preach in barns or the open air, where he may speak the truth from the fullness of his soul, than to lift up in cathedrals, amidst pomp and wealth, a voice which is not true to his inward thoughts.

If they who wear the chains of creeds once knew the happiness of breathing the air of freedom, and of moving with an unincumbered spirit, no wealth or power in the world's gift would bribe them to part with their spiritual liberty.

Another sad effect of creeds is that they favor unbelief. It is not the object of a creed to express the *simple* truths of our religion, though in these its efficiency chiefly lies, but to embody and decree those mysteries about which Christians have been contending. I use the word "mysteries," not in its Scriptural, but popular sense, as meaning doctrines which give a shock to the reason, and seem to contradict some acknowledged truth. Such mysteries are the staples of creeds. The celestial virtues of Christ's character, these are not inserted into articles of faith. On the contrary, doctrines which, from their darkness or unintelligibleness have provoked controversy, and which owe their importance very much to the circumstance of having been fought for or fought against for ages, these are thrown by the creed-makers into the foremost ranks of the religion, and made its especial representatives. Christianity as set forth creeds is a propounder of dark sayings, of riddles, or knotty propositions, of apparent contradictions. Who, on reading these standards, would catch a glimpse of the simple, pure, benevolent, practical character of Christianity? And what is the result? Christianity becoming identified by means of creeds, with so many dark doctrines, is looked on by many as a subject for theologians to quarrel about, but too thorny or perplexed for common minds, while it is spurned by many more as an insult to human reason, as a triumph of fanaticism over common-sense."

An Explanation.

It cannot be denied and is much to be deplored that we are sadly lacking in order as a people. I am satisfied too, that much of our labor is wasted and money squandered in consequence of this lack. Our societies seem to be too loosely united for concerted action, and no efficient financial scheme seems as yet to have been adopted. It is not easy to remedy the evils under which we labor, and I do not see as we are getting any nearer the solution of the difficulty, notwithstanding much thought and well-meant labor has been expended in that direction. I have always been an earnest advocate of church order and have wrought, perhaps not wisely, but according to the light I have to that end. I have done my best to bring the societies which are under my personal influence into Gospel order, and induce them to contribute systematically for the progress of the truth. Some are doing so with good results, others have refused absolutely to come into order, or submit to system or discipline of any kind, thinking their Christian liberty will thereby be curtailed, and are suffering the evil consequences of such a course. I had gone so far indeed as to develop a complete scheme for the organization of churches and their union into one compact body with a financial scheme having the tithing system as a basis. This was all carefully written out and all the details thoroughly studied, and finally submitted to some prominent brethren for their opinion. Others also have labored in the same direction and particularly the brethren in Michigan have done their utmost to bring about something of the kind, but all plans thus far have failed to satisfy any considerable portion of the body and all doubtless have been essentially defective in some important particular. The last effort in this direction in Michigan, was adopted at the late Conference, by reason of the ill-advised but well-meant endeavor of certain brethren to bring the body to the adoption of a creed as the basis of church order and concerted action if not of Christian fellowship.

In all my own efforts to accomplish or in any way aid to bring about a better state of things among us, I have recognized the fact that we are a free people, and the impossibility and undesirableness of inducing any considerable portion of the body to voluntarily return to the bondage of creed. There had been no especial occasion to bring out any marked avowal of sentiment on my part on this subject of creed, till the attempt referred to in Michigan. I there conscientiously opposed the attempt and did my part to defeat it. And, if I remember, I distinctly avowed my hostility to that feature alone of the scheme of organization. As to the financial part of the programme, I said then and repeat now, that any plan which meets the commendation of the body or any considerable portion of it will receive my hearty co-operation, and I will not oppose any attempt in that direction, but am willing to submit my own preferences to the maturer judgment of others, and will assist with my best powers in perfecting any scheme that proposes to end the chaos in which we now are. But any attempt to fasten the chains of creed on the church or any member of it, I then and now, and ever shall oppose. Having hitherto co-operated with prominent Michigan brethren to perfect and bring about the general adoption of a scheme of organization, it seems that my assistance was confidently counted on to carry forward the plan involving the adoption of a creed at the late Michigan Conference; and that notwithstanding my express declaration of that feature of the plan given in private correspondence on the subject. Very strangely my active opposition at that time was attributed to my having first chanced to fall into the company of others, as earnestly opposed to the idea as myself on my arrival in Meadon, and having been "captured" by them. It is true that we had conversation on the subject previous to any opportunity for action on my part, but subsequent to the virtual defeat of the plan the day previous; but it is not true that such conversation contributed to my action in the matter, as my private letters will testify long before the time of the Conference or any invitation to attend had been given to me.

I have stated that I was formerly in favor of adopting a system of tithing, and it is but just to say, that after submitting my draft of scheme involving that idea to the brethren aforesaid, and more mature thought in that direction, I have wholly abandoned it as inconsistent with the spirit of Christianity. And for the same reason am not in favor of enforcing on any man or society by law, or, what is the same, the will of the majority, any scheme by which he or they are compelled to contribute a per centage, large or small of their income. Christianity is a system of the largest liberty with all its corresponding responsibility. It is not a system of law, but of liberty. "Do as you choose and take the result," is its language. Give liberally and receive liberally, or give sparingly and receive sparingly, is its financial scheme. That this fundamental idea is capable of direction and regulation on some per-centage plan, I do not doubt; but would have it wholly voluntary on the part of every one. I have, therefore, never expressed nor do I now any opposition to any effort in that direction, but will heartily co-operate. I have thought that this explanation is due myself because some brethren seem to suppose that in consequence of my course in Michigan, that a sudden and radical change took place in my sentiments on the occasion referred to. One brother writes me, "your course this year gave your influence to the opposition, showing you this year to be pulling down what you were last year anxious to build up. We were very sorry for your change of sides."

I trust I shall now be fully understood by all who have any interest in the matter. I cannot see any occasion for feeling in this matter. I trust we are all equally concerned in the progress of the truth, and ought not to be so wedded to a plan of our own devising as to be unwilling to submit to the judgment or decision of others. Brethren let us co-operate earnestly and lovingly for our common faith, and rather encourage each other to do greater things on any plan or no plan at all, than to waste our energies and sour our minds by contending about the way in which it ought to be done. Order, unity of action, is desired, and even essential to the best results, but if we cannot all work on one plan let us waste no time, but all work earnestly and zealously for Christ. If we cannot agree as to the best way of rescuing the drowning man, let us have a care lest he perish while we are deliberating and contending.

Yours for the perishing,
J. F. WILCOX.

THE RESTITUTION.

PLYMOUTH, IND.....August 4, 1875.

EDITORIAL DEPARTMENT.

☞ We are to preach in Plymouth next Sunday, at the usual hours, morning and evening.

☞ Brother Stephenson writes us that he will attend the annual Conference at Hensselaer next week.

☞ Brother A. B. Magruder, of Baltimore, will please accept our thanks for copies of his tract, entitled: "Certain Christadelphian Doctrines compared with Scripture." The tract was published in England, and is a most satisfactory exposition of the subjects of which it treats.

☞ We have received the August number of the "Phrenological Journal." It is one of the most liberal and readable magazines in this country. We have been a reader of the "Journal" for many years, and always found many things of great interest in its pages. We most cheerfully commend it as a salutary magazine, and one that will tend to elevate and purify society.

☞ The recent storms have been most disastrous to the crops in many of the Western States. The rainfall has been heavier than for many years before. Railroad bridges have been washed away, whole fields of grain submerged in water, houses undermined, and much property destroyed. Everything in nature shows us that man has no abiding hope, only in the eternal promises of life through our blessed Lord.

☞ A good brother in Wisconsin, writes us that he will have to part company with the RESTITUTION, because it fights *definite time*. This brother became deluded with Thurman's notions on time, and forgot the words of his Lord: "Watch ye therefore, for ye *know not when the time is*." Had he stuck to his Bible he would not now claim that we are in the day of the Lord, and have been since Thurman's time run out in April last. All threats have a convenient way of explaining that their time was right, but they were mistaken as to the *event*. True candor would suggest an open confession of such wild speculations, and bring these erring mortals to realize that the Bible nowhere reveals time. But, it is hard to confess mistakes

Hold Your Tongue.

Men can guide ships, bridle horses, tame lions, run telegraph cables under the ocean, navigate the air, signal the storms and tunnel the mountains, but the tongue remains unconquered.

The tongue was made to speak words of hope, to sing anthems of praise, to console the broken-hearted, to encourage the doubting, and to proclaim the beauties and glories of an immortal world. Its words were to distill like the dew, and to be as sweet as honey, but how perverted. It is sharper than a sword, stings like the viper and wounds the hearts of men. Words of blasphemy, of distrust, of despair are uttered, when there should be only words of hope, of truth and of love, falling like the rain drops on the new mown grass.

It was the tongue of an eloquent Greek which calmed the stormy passions of the multitude. It was the tongue of an angel that proclaimed the tidings of love and hope to the fallen of earth. It was the tongue of our blessed Lord that pronounced the world's forgiveness in his name. And we behold cloven tongues of fire ready to proclaim the pentecostal gospel, when the tidings of life were to go forth to the nations. Unknown tongues were heard in the infant church, and uttered the wonderful words of the Father's love.

But there are times when the tongue should be silent. Men are to be judged by their words. When two men are in a quarrel, hold your tongue; when you have nothing good to say of others, hold your tongue; when your words are to be carried by feet that are swift in running to mischief, hold your tongue.

Remember that the seven sins of the body include the sinful tongue. Says Solomon: "These six things doth the Lord hate; yea, seven are an abomination unto him: A proud look, a *lying tongue*, and hands that have shed innocent blood, a heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness, and he that soweth discord among brethren." Prov. vi. 16-19. He who would see long days, enjoy the comforts of truth, be ready for angel-greetings, must refrain his tongue from evil, and his lips, that they speak no guile.

The tongue is indeed a little member, but it boasteth great things. Let the heart be imbued with love and purity, then from its abundance of goodness the tongue will utter words of hope for the fallen, and messages of peace to those who sit in the valley of death.

De-cription of the Savior.

It is a remarkable fact that the four Evangelists give no account of Christ's personal appearance. Indeed, nothing is said about his personal appearance in any of the Epistles. There are some traditional accounts which seem to be very ancient. The following, from "Foster's Encyclopedia of Illustrations," we do not remember to have before seen in print:

The following is a correct translation of an epistle sent by Publius Lentulus to the Roman senate: There appeared in these days a man of great virtue named Jesus Christ, who is yet among us; of the Gentiles accepted for a prophet of truth; but his disciples call him the Son of God. He raiseth the dead, and cureth all manner of disease. A man of stature somewhat tall and comely, with a very reverend countenance, such as the beholder must both love and fear. His hair the color of a chestnut full ripe, plain to the ears, whence, downward it is more orient, curling and waving about his shoulders. In the midst of his forehead is a stream or partition of his hair, after the manner of the Nazarites; forehead plain and very delicate; his face without spot or wrinkle, beautiful, with a lovely red; his nose and mouth so forked as nothing can be reprehended; his beard thick, in color like his hair, not over long; his look innocent and mature: his eyes gray, quick, and clear. In reproving, he is terrible; in admonishing, courteous and fair spoken; pleasant in conversation, mixed with gravity. It cannot be remembered that any have seen him laugh, but many have seen him weep; in proportion of body most excellent; his hands and arms delectable to behold; in speaking, very temperate, modest and wise; a man of singular beauty, surpassing the children of men.

An Infidel Objection Answered.

"If there is a God, why does he not interfere in behalf of right?"

This has been the battle cry of atheism—over and over again the old taunt has been hurled in the face of Christianity. If there is a God of purity, why does he permit a carnival of crime? If there is a God of justice why does he suffer tyranny to exist? If there is a God of might, why does he allow his name blasphemed, his word sneered at, and his promises ridiculed? If there is a God of mercy and truth, why does he allow the innocent to be injured, and his own children persecuted?

The pages of earth are stained with blood, and the very laurels of her chieftains have taken root among the bones of dead men. Sin walks the earth in gold and purple while virtue often hath not where to lay her head. The creeds of men are powerless to stay the hand of crime. Professed Christians wear the robes of formality and self-righteousness. And the sceptic stands amidst this moral chaos and asks, "If there is a God in heaven, why does he permit such things to be?" We answer, *because the time has not yet come when He shall vindicate His power in the earth.*

As we look upon the half finished plan, only one page of God's universe is visible to our eyes. We stand like little children in an unfinished building and wonder at the confusion around us, many of us only half believing that the Great Architect can bring order out of chaos and beauty out of deformity.

The earth herself was born amidst air and water. There was the sweeping of tides and currents—the smoke and steam of submerged volcanoes—the warm ground of seething continents—the heat of subterranean fires and the darkening clouds of vapors. If the sceptic could have stood among the desert places and watery wastes of chaos—if he could have listened there to a beautiful prophecy, of sun-lit vales and snow-crowned mountains—of crystal lakes and rolling streams—if he could have heard of the fragrance of flowers and the songs of birds, how like a fairy tale it would have sounded in his ears. How he would have taunted us with the chaos and the darkness—he would have told us that the rumbling earthquake and throbbing mountain were poor evidence of sun-lit landscapes and peaceful seas—he would have said, "If God can create a finished earth whose vales shall be flooded with beauty, and mountains crowned with sublimity, why don't he quiet these restless surges, and bring the helpless land out of their grasp?"

But in his own good time, he wrought out the problem of creation—the waters fled away from his presence, giving up earth's hills and valleys, where trees and flowers sprang to life, and at last the beautiful prophecy was fulfilled.

In like manner he shall yet work out the great moral problem of humanity. Earth is apparently lost in the wild ocean of crime and misrule, *but a strong hand is at the helm*, and as who shaped her mountains and hollowed her seas—who melted her ores in his furnace and her metals in his crucible, shall yet lead her into the glorious light of Eden restored.

This is the age of discipline and the age of suffering—the age in which men are developing characters for eternity. But we are not left alone in the struggle and the warfare. Every cry of humanity reaches God's ear—every pain of his children is felt in his heart, and every act of injustice is written in the book of his remembrance. As the spirit of God "moved upon the waters" of the chaotic earth, so in his own good time a new power shall be introduced amid the restless waves of humanity.

He who said "Let there be light" shall send into the moral darkness of the present age, the "Light of life" and he shall divide the light from the darkness and bring out the truth and purity that have dwelt in the wildness of sin.

Then shall the wrongs of innocence be avenged and the tyrants of earth be crushed by Infinite power. The seething volcanoes of moral corruption and political strife shall fade before his eye. The dross of hypocrisy and self righteousness shall be melted in his furnace and the pure gold of loyalty to God shall gleam with seven fold brightness. Looking upon earth's sin and sorrow—looking at the helpless throes and weary brow, we see only one fragment of the grand eternal whole. But when the vast design is finished—when the grand scheme is completed, and earth herself is flooded with glory, we shall see with undimmed eyes the wisdom and justice, the power and love of the Infinite Father.

MRS. H. W. REED.

Pretended Physiological and other Objections to a Resurrection Considered.

Pretended physiologists affirm that there can be no such thing as a resurrection of the body, the identical man who lived and died, because that body changes, loses entire new bodily every seven years, at least.

Physiology teaches no such absurdity, no such untruth, because physiology is nature and allied to nature's God, as well as to the God of revelation. For the same Being who is the God of nature, is also the God of revelation. Physiology teaches no more than this: From birth to death there is a continual throwing off of effete, worn out matter and a re-supplying of new material to be appropriated by chemico-vitality to the re-building of worn out tissue. From birth to manhood, not only a re-supplying, but a continual growth, and from manhood to death, no growth but a decadence.

But a living organized being is the same at birth, during life, and at death. Living organized material is always the same. Bulk and weight, large or small, does not destroy identity. Configuration, size and texture of the brain, nervous and other tissues, make all the difference we see in men and women, give them their identity all through life. That this is true, we demonstrate from the following facts:

1. The infant, after configuration, features, color, etc., are fixed, it matters not how young, if thoroughly daguerreotyped upon the mind, may be certainly recognized at any time in after life, especially if seen frequently during growth. Now, if it changed every seventh year, this could not be the case; for it would not be the same infant, the same man. A universal fact, then, gives the lie to this pretended physiological theory.

2. Facts and circumstances presented to the very young, making their impress upon the sensorium, are as vivid after the lapse of half a century, as if presented yesterday. Indeed much more vivid. I am past fifty-six years old, and I can remember more distinctly things that transpired fifty years ago, than those that happened but yesterday. This is the general experience of the aged. Now, if I were not essentially the same being, if I had not the same cerebro-configuration and texture, this would be an utter impossibility; for these facts and occurrences would not have been presented to myself, but to some other being, and therefore utterly unknown to myself. According to this false physiological theory, I have changed, utterly changed, more than six times.

But the same chemico-vitality which had then arranged my configuration, texture and identity, differing from all others, and so like, have continued that identity. All these have grown, but identity still continues, and will continue until death, and after the resurrection, if a child of God, will continue forever and ever.

3. If this were not so in all cases, then at the end of every seventh year, identity being lost, perception, memory, reason, etc., would be lost. All that were learned during the seven years, would have to be re-learned or forever unknown.

4. False physiology, as well as bald-headed infidelity, not only strikes a death-blow to revealed religion, but if acted upon and carried out in society, would abolish kindred, blood, and ties, families, the marriage relation, and make it impossible to punish for crime or reward for virtue, either in this life or in that to come. Because,

1. At the end of every seventh year, A and B being brother and sister, losing their identity, would be so no longer.

2. C and D being husband and wife, losing their identity, would be so no longer. And living together in that relation, unless married, would be living in adultery. Our society and laws are better than this perverted physiology.

3. All relation between husband and wife, parents and children, would be abrogated, and children would be unprotected, uneducated, unprovided for, and cursed upon society as ignorant waifs.

4. Debts contracted would be unpaid, and the debtor would come into court and dare the collection of the debt. He would plead that he did not contract the debt; that it was done some seven years before, and when he was not in existence! What a plea! And just such a foolish one is the false physiological one against the resurrection of the dead!

5. The husband and wife tiring of their conjugal ties would separate and form new affinities, render their children illegitimate, give them no protection, education or property, and leave them to lawlessness, crime and degradation.

6. Crime, murder for instance, would go unpunished; for the murderer evading the law and punishment for seven years, would step into court and dare the law, judge and jury to condemn him. He would plead that he did not commit the crime, could not have committed it, for he was not in existence when the crime was committed.

Would courts listen to such pleas? Are these false physiologists, these pleaders for the loss of identity every seven years any better? Arguments and facts of this nature might be lengthened out almost *ad infinitum*, but these are enough to show that this science falsely and wickedly so-called, would overturn the whole structure of society, and make our world the theater of confusion, crime and deep degradation.

2. But infidel physiologists when overthrown upon this point, assert that a resurrection is impossible; for bodies remanded to the earth for thousands of years, or drowned, or burned, or destroyed by wild beasts for thousands of years, cannot be raised from the dead.

All this is utter ignorance, false assertion, and made by the unenlightened, unsanctified heart. Scientists admit there can be no such thing as annihilation of matter. It may be changed, but not annihilated. Death does not annihilate men as matter, but changes, destroys as man. But, if a Christian at death, his life is hid with Christ in God, and when Christ who is his life appears, then will these disorganized materials be gathered up, re-arranged, and identity and life be restored. The scriptures abundantly teach this. So, too, do they teach, that the wicked shall be raised, judged, and forever destroyed.

This doctrine is not at all unreasonable. Chemists can destroy and re-create. Weak, fallible man, understanding the laws and science of chemistry, can disorganize and reorganize. Now, cannot God, the great Chemist, he that made the universe, and who knows and understands all its materials who, in the first place formed, fashioned, arranged and made man, and who disarranges organization in death, re-arrange, re-organize and give life again to the same materials, the same identity? He who would negative this not only shows his own ignorance, but is an atheist of the deepest dye—denies to the Omnipotent Jehovah, the great Creator, the mighty Chemist, that he awards to fallible man! The certainty of the resurrection of the dead and their identity resolves itself into these questions:

1. Has God the wisdom to bring about the means for their resurrection?

2. Has he the power to put into effect these means?

3. Has he promised their resurrection?

4. Has he the will, the disposition to do it?

Upon these questions, I need not now stop to argue. I have not now the time, nor disposition. Nor is it necessary. Upon the first question this must now suffice: He who had the wisdom to arrange in his own mind all the unnumbered worlds that roll in universal space, and before they were made, surely has wisdom to keep in memory all the materials of the dead, and, in that memory, before the event transpires, to re-create and give them eternal life.

He who had power to create a universe, to create man, surely has the power to re-fashion, re-create from the materials of the dead immortal man and give him identity, so that he may know he is the same man, who in yonder age, believed and obeyed the gospel. Also to raise from the dead the wicked, giving them identity, so that they may know that they are the same, who in yonder age refused obedience to the gospel, and to punish them with "an everlasting destruction" for that disobedience.

I need not stop to argue his promises; for the Bible is full of them. The resurrection is the great central, pivotal point of religion, and without it there is no hope, no eternal life, no God, and no truth in the universe!

And need I stop to argue about his willingness? He who gave his only begotten son to die the death of the cross, who pauperized heaven to obtain a sacrifice worthy to redeem and save fallen man, who, for nearly six thousand years, has been drawing upon heaven's love, wealth, and power, in order to purify the heart, to prepare man for the paradise of God, will most undoubtedly glorify his own name in the culminating piece of man's redemption—the resurrection of his dead saints and their glorification.

ALFRED MALONE, M. D.

Year-Day Theory.

The question was raised long since as to the use of a day for a year in prophecy. I replied, and as some are still enquiring, I forward my reply to meet such enquiry, as far as it may.

J. B. COOK.

In reply much might be said; but the sum of the proof may be briefly stated. The manner and measure of Revelation, on all points, may admit of doubt! Nay, it is all doubtful and doubted by all doubters! "When the Son of man cometh shall he find faith on earth?" This implies but very little faith, in contrast with a world full of doubt—"as it was in the days of Noah." Of course we need not expect to be overwhelmed by evidence on such a point of Scripture truth. The salient points alone are noted now.

1. Writers against "the year-day theory"—against taking 2300, 1260, and 1335 days, to represent so many years—move one side of, and away from, the facts in the case. They dwell on the doubtful aspects of it, and insist on instances where day is only "a day," and year is also a full year; which is all easily said, without reaching the merits of the question.

2. The designation of time by hour, day, and year, are not only always given with precise limitation. John v. 25-28; Gen. ii. 4; Luke iv. 10. "This hour" is the whole range of the hearing of the voice of the Son of Man. "The day," the entire creation period, and "the year" is all of "the acceptable years of the Lord," &c.

3. We are then obliged to accept God's use of terms, so far as we believe his Word, at all. Hence we ask, Does God give us examples of his use of days so as to tally with year? And does he fulfill his word by so many years, where "day" is the term used to express the time in prophecy?

4. "*The* DAYS of Adam were 930 *years*." Gen. v. 5. Thus days tally with years, TEN times over in this one context. (See whole chapter.)

Laban said to Jacob, "Fulfill her *week*—serve with me *seven other years*!" Gen. xxix. 27-30. Here in a historical text, a "week is answered by seven years."

"The space (days) of the seven Sabbaths of years shall be forty-nine years!" Lev. xxv. 8. The seven times seven "*days*" tally with the forty-nine full "*years*." See Ezek. iv. 4-8. "I have appointed unto thee each *day* for a *year*." Thus from the first man, Adam, to the time of Daniel the Prophet, we have days and years used as tag and tally! Nay, we have the duration of the "2300, 1260, and 1335 *days*" extending through as many "years," in the fulfillment of prophecy!! Without the least special pleading, I note the undoubted fact that "the time for the sufferings of Christ and the glory that should follow," (1 Peter i. 10, 11,) seem to embrace "the seventy weeks," and the 2300 days of Dan. viii. and ix. The subject of the prophecy, the revealing angel and the range taken in its accomplishment, make it unmistakably true, that the apostle refers to Daniel. Then the first period did embrace the first advent of Messiah; and Dan. viii. 14, reaches to "*the end*—the time appointed." Dan. viii. 17-19; Acts xvii. 31.

As certainly as "the time was fulfilled" for Christ to commence his ministry, (Mar. i. xv; Dan. ix. 25,) so faith affirms "the end of the times of the Gentiles," when "the time appointed—the 2300 days" expire and "the glory" becomes due.

True, I cannot explain every lota, as I can measure so many feet, or weigh so many pounds; but I do see and say, "with all boldness," that the grand outline of prophecy is as unmistakable as the cardinal points of the compass.

But if any insist on my making the matter plainer still, I refer them to the prophecy accomplished—in detail—down to "*the time of the end*." Dan. vii.

This is the truth, as a whole, or we are compelled to abandon faith in God's Word! It is this, in its sum, or we have *nothing* left on which faith can rest! For Rome did rule the world at the first advent, and thence on till now, when it is declining to its foretold doom." Rev. xvii. to xix.

But allow that Rome is "the fourth kingdom," as it is the last in every symbol-series; then the truth that "the days" do represent so many "years" is inscribed by the finger of God's Providence on the face of creation. Then also "*the fourth*" symbol, (Dan. vii; Zech. i. 18-22,) cannot be construed literally of some future "oppressor," but by assuming that God will empower one more infuriated—by some thousand fold—than all the Roman Neros, of which the Word of God says nothing! *Rome is the fourth and last.* This the world has had. Now its doom impends. Amen.

How It Works.

We have lived in the city of Grand Rapids four years; we have held meetings in the old way about one and one half years, every Sunday. We made no progress. We did not become any more efficient. Things were so discouraging that we gave it up. What we did was done by guessing, and but little at that. We were no more a compact, working body at the close of our meetings than at the beginning. We could not tell what the matter was. We had good preaching. There was no division among us; but we worked without system, without order, without any particular manner of obligation to the body, in fact there was no body. We were afraid of the means necessary to come into a compact, united and well organized body. We worked—worked hard—but without any marked good results. Our efforts did not seem to tell on the cause, for good. We gave it up as a hopeless case, waiting for something to turn up. Last winter we made an individual effort to get Brother Wilcox here to hold a series of meetings, hoping to get started in some such way, but we did not succeed. We felt isolated and alone, as if there was no nucleus to gather around. We did not know what to do. We did not know how to go to work. We were like parties who would like to make a bargain, they talk on the matter frequently, and are agreed on both sides that they want to make a bargain. They do everything that is necessary to make a bargain, only they are afraid to say to each other, we will do it. They failed to say we will agree to the proposition. Thus we worked month after month, without making the bargain. But after a good deal of study, and deliberation, and excitement, and opposition and scars. We whose names are now attached to our organization, made a careful statement of what we wanted to do, and were very particular to have it just exactly what God has proposed to do, and we made another statement as to how we would strive together to do it. In this statement we were very careful to have it according to the general principles laid down in the New Testament, and when we had fully made up our minds what we wanted to do, and how we wanted to do it, we agreed to do it. We pledged ourselves to each other that we would work together upon the plan agreed upon. This was all done in writing. We are all under the most solemn bonds to do this, but we like to do it, so that we do not feel the chains that bind us together. The result is, we begin to love each other, we begin to sympathize with all the members of the body, we all begin to realize that we belong to the body, we begin to share its responsibilities, and we begin to recognize our obligations. We all attend every meeting of the churches, and pay into its treasury the first of every month according to our articles of agreement. Out of our first contribution, we sent $6.50 to the grasshopper sufferers; out of the second we sent $6.00 for the same object; out of the third we sent $5.00 to the conference; out of the fourth we furnished every family in the church with the RESTITUTION who were not taking it, and we have still money in the treasury, and it is increasing. The leading brethren in Jamestown have adopted our plan of finance. They pay one per cent. on living expense monthly, and the net income beyond this, five per cent. at the end of the year.

J. A. SIMONDS.

The Home of the Blessed.

Altered from "Home of the Soul;" words and music will be found in "Gospel Songs," by P. P. Bliss. For sale at the Office of the RESTITUTION.

I will sing you a song of that beautiful land,
The glorious home of the blessed,
Where the storms never beat on that glittering strand,
While the weary ones ever shall rest.

Oh! that home of the blessed in my visions and dreams
Its bright jasper walls I do see,
Till I fancy but dimly the vail intervenes
Between that fair city and me.

There the great tree of life in its beauty will grow,
And the river of Life flloweth by;
For no death ever enters that city you know,
Nor nothing that maketh a lie.

That unchangeable home is for you and for me
Where Jesus of Nazareth stands,
The King of all kingdoms forever is he,
And he holdeth our crowns in his hands.

Oh! how sweet it will be in that beautiful land,
So free from all sorrow and pain,
With songs on our lips and with harps in our hands,
To meet one another again.

J. F. WILCOX.

Worthy of Death.

Whatever may be said of death as a natural necessity—the debt of nature—we believe our Maker had a motive and a just object in consigning all men to death; in short, no man dies improperly or without a cause, which makes him worthy of death. But for an equally just cause some are worthy of redemption, after being holden in death and its corruption in the grave for a set time. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." All receive the wages, but after a time the gift is substituted, and the death is abolished for those worthy of the gift.

"What fruit had ye in those things whereof ye are now ashamed? for the end of those things is death." Service to sin and the iniquity of uncleanness, at the termination of life ends in death. The service of God also at life's termination ends in death; and so far both end in the same manner and the same condition. But while at the end of their mortal life, death begins and becomes the end of the ungodly, there is another end to the servants of holiness. They die and go to corruption like the others, but this is not their end; but their death ends at last in life.

Can this difference be destroyed, so that the end of the ungodly, which is death, shall have another end, which is life? If so, the end of those things of which the Roman Christians had become ashamed, is not death. And if the end of the practices of iniquity is to have another end, what is the propriety of a boast of the gift of life as the fruit and end of holiness to the followers of holiness? "For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the spirit shall of the spirit reap life everlasting." Is there any harvest or reaping but corruption for the sowers to the flesh? Is there some things—some sort of life—awaiting the reapers of corruption? The corruption sown to the spirit: but it is sown in corruption, to be raised in glory, or life everlasting. Shall the reaping of the sower to his flesh ever be changed by any possibility to a reaping of life everlasting? No! comes the answer; the end of these things is death. And if that be the end, there is no other end; it is not possible to make or substitute another end.

All these statements and many more, have a significant force for the hopelessness of any sort of reaping—any other end—any other fixedness than death, in the intensity of its duration, for the ungodly; which is equalled only by the expressive word, *perished*.

"For I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth."

Salvation is by the power of God, and the Gospel is the exposition or statement of that power in the resurrection. And so also, "The preaching of the cross is to them that perish, foolishness; but unto us which are saved it is the power of God." "He was crucified in weakness, but he liveth by the power of God. For we also are weak in (with) him, but *we shall* live by the power of God toward you." That is to say, we are weak in mortality as he was, but we shall live by the power of God, when it is exerted to raise you out of your graves to salvation. So the preaching of the cross or crucifixion is the statement of the death and the life by the power of God, and the life also unto salvation of every one that believeth, or, as stated in another place—"And what is the exceeding greatness of his power to us-ward who believe according to the working of his mighty power, which he wrought in Christ when he raised him from the dead, and set him at his own right hand." Eph. i. 19-20. We can, with these explanations, understand Paul's meaning of the Gospel and the cross being in their main topic the assertion of the power of God, in restoring life to the dead, unto salvation.

Now, a question presents itself. Will the power of God which he wrought in Christ, and which also is to be wrought unto salvation to every one that believeth, ever operate unto salvation to them that have perished, or to them whose end is death—whose only reaping is corruption—or to any who believe not, of any sort?

The thing is so incongruous—that in addition to every one that believeth, shall be added millions, every one of whom never believed—who shall likewise be the subject of the power of God unto salvation,—that the answer comes in the strong accents of negation, *from the lips of him who made* the declaration of the strait gate, and the few there be that find it, when asked,—"Lord, are there few that be saved?" And of the broad way and the wide gate that leadeth to destruction at which the many go in.

That "God is love," does not afford an affirmative answer to the question, for an authority equally high has said, "Our God is a consuming fire." God is not, then, all love, in all cases. But he "so loved the world that he gave his only begotten son, that whosoever believeth in him should not perish but have eternal life. God sent not his Son to condemn the world " " he that believeth not is condemned already." "He that believeth not the Son shall not see life; but the wrath of God abideth on him," If the wrath of God abideth on unbelievers, will they not abide in death? Will they ever come to life? Not according to the statement of the love of God, in the third chapter of John.

It need not be alleged here that all who are in the grave shall come forth. That all is so restricted and limited that it need not and should not be misunderstood. Christ was speaking of giving life and executing judgment also, because he is the Son of Man, as is seen in the two verses preceding. And they all, who are in the graves, having done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation, shall hear his voice and come forth. This is the whole extent of the resurrection taught here, and the "all" are only such as are to receive life from the giver, who has *life* in himself, and those who are to receive condemnation or damnation from him then authorized to execute the judgment. These "all" of the latter description do not arise for "a fair chance," or a better chance, but for a deeper woe than the great and massive majority of men whose undisturbed end is death. Nor is the power of God exerted for the resurrection of one of them unto salvation. Some, at least, of the time that Christ taught in Judea, must weep and gnash their teeth, when they see Abraham and all the prophets in the kingdom of God, and themselves thrust out. And in order that this may be, they must all of this sort arise to that damnation at least.

Let us repeat the question: Will the power of God so exerted for the resurrection unto salvation of one—yes, even one—that has not believed? Patience, brethren. Some of you have tried to prove the affirmative by loosely quoting a number of passages of apostolic words, such as the following: "Who will have all men to be saved and to come unto the knowledge of the truth." Now, if the Universalist's sense of this passage is true, the passages that speak of death as the end—of going to destruction—of reaping corruption—and of perishing—admit of no explanation, and they cannot be true. They cannot be made to harmonize with that sense of the passage. If it means a willingness, then it will agree with the scriptures generally, and in particular with God's declaration, "For I have no pleasure in the death of him that dieth, saith the Lord God; wherefore turn yourselves and live." It agrees with his sending his Son, that whosoever believeth in him should not perish. But those (whosoever), are all whom he will really save. People say that God is able to have his will done. The point is not his ability. But we know he does not have his will done; that his will is of such a nature that he can dispense with it in many cases, as—"Not every one that saith unto me, Lord, Lord, shall enter the kingdom of heaven; but he that doeth the will of my father, which is in heaven." If it is his will that all men should be saved and come to the knowledge of the truth, the great majority do not do his will, and therefore cannot be saved. Matt. vii. 21. And—"For therefore we both labor and suffer reproach, because we trust in the living God, who is the Savior of all men, especially of those that believe." Christianity is for all men, as Christ is the ransom for all men. But millions have been pagans, as Chinese, Brahmins and Mohammedans. The ransom for all can go no further than the Christianity, which is equally for all. And the two were offered to all when apostles preached the Gospel to every creature throughout the world. This is all. The ransom and the Gospel go together, and stop together.

The apostles suffered reproach from the Jews for preaching that Jews must embrace Christ, and for preaching to Gentile nations that Gentiles might be saved. And as the Gospel and Christianity are for all men, but specially, only for those that embrace both; so the Savior of all men is only really the Savior of those who believe the Gospel and become Christians.

"And he is the propitiation for our sins: and not for our sins only, but also for the sins of the whole world." This, as also the passages above, were written by Jewish apostles, who had awakened to the great truth that Christ was not merely the Savior in Judea, the propitiation for one of the Jewish nation's sins—but also equally available for Gentiles throughout the whole world. But to the Jewish people who refused to receive the propitiation, he who was the propitiation said: "If ye believe not that I am he, ye shall die in your sins." Therefore thousands of the Jews died in their sins, for refusing to believe that he was the Messiah propitiation. And Gentiles also throughout the whole world have died in their sins, notwithstanding the general expiation, which is "Even the righteousness of God, which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference;" that is, between Jews and Gentiles.

In like manner, "He tasted death for every man," though it is quite apparent that the expression, "every man," relates entirely to the many sons to whom he is the Captain of salvation, and who are following him to glory, as in the next verse taught. And though many, are few compared with all men.

Another insisted on is this: "Because that if one died for all, then were all dead." Our judgment is the same as the apostle's. But did he judge that all would live, because one died for all? His words about this are: "And that he died for all, that they which live should not henceforth live unto themselves, but unto him that died for them and rose again." Not by any construction does he say that all are going to live, but only they that live to him in the present life.

A. W. BUTTON.

(To be continued.)

Gleanings.

Bro. R. F. Peake, of Marmidon, Kansas, seven miles south-west of Ft. Scott, on the M. K. & T. R. R. writes that he is desirous of a meeting, and that there are several other members in that vicinity.

Also a letter from Edwin Roll, of Hyattsville, the next station south-west on the same road, states that a meeting is desired in their neighborhood, and that there are several interested in the truth.

Will bro. Jno. Foore, on his visits to or from Ft. Scott, attend to these calls?

Bro. Amos Sanford, like the faithful soldier, ever true to his country, is still active and in the field, as the following letter, of the 24th ult., will show:

From July 12th to 18th I gave nine lectures near Sulphur Springs, Williamson county, Illinois, with good results. Bro. Henry M. Cooke has lived here for seven years, without the privilege of meeting with any of the "One Faith" proclaimers. He did what he could for the truth, but for some time past has been too feeble to read and expound the Scriptures to his neighbors. He came here from Mississippi, where he he heard Dr. Thomas preach the first principles of the Gospel of Christ, in which he is well instructed, and his amiable, intelligent family show forth the fruit of his labors for the truth. On Sunday, at his house, an *Ecclesia* of 12 gathered around the table and commemorated the crucifixion of Jesus. Precious season. "Praise the Lord."

AMOS SANFORD.

Again we learn by a letter of the 20th ult. that in response to Bro. B. M. Adams' Macedonian cry for help, Bro. Amos Sanford will visit Moberly, Randolph county, Missouri, and commence a series of Bible meetings on Thursday, Aug. 12, 1875, as Bro. Adams may arrange. And from there he will be ready to visit any accessible points where his labors may be desired.

We say let the brethren in Northern Missouri keep Brother Sanford busy; and forget not *the one thing needful* to the preacher. Bro. S. speaking of late trials of others as well as those experienced by himself, says: "It seems to be the fate of all those who come into the "One Faith" to soon know what it is to pray, 'Give us this day our daily bread.'"

Bro. J. C. Kimsey, of Prescott, Kansas, under date of the 24th ult., writes that Bro. Z. Gower, so long known, tried and loved by the brethren in that locality, sold out and moved to Texas. And also that since Hicklin, Sanford, Myers and Gower have left the state, he feels quite lonely, but will contend earnestly and as strongly as he can for the faith once delivered to the saints.

We had a letter recently from Bro. S. S. Hayden, of Nevada, Vernon Co., Mo. Bro. Hayden is an efficient laborer, and knows how to divide the word of truth; and is ready to do service within reach. Let the brethren of Western Missouri and Eastern Kansas avail themselves of his labors. He is a laborer that is worthy of his hire.

A letter recently received from young Bro. Ayler, Taylor Co., Iowa, speaks of the abundant crop of grain growing there this season; but tells of the destitution of the country religiously. No one to sow the pure and unadulterated seed of *the kingdom*, from which a crop might grow.

We will say to this young brother, as he is only twenty years of age, to read study the word, and preach by example, and from house to house by *word*, and when opportunity offers, sow the seed broadcast.

A letter from Bro. John Hull, Mt. View, Benton Co., Mo., gives intelligence of a few of the faithful ones at that place for whom he is preaching, and who have embraced the truth under his labors. We judge from his letter that he is a faithful worker, contending for the truth against all opposition, Spiritualism included.

The following is a letter from Bro. Coddington which speaks for itself; after writing for tracts and books, he says:

I cannot close without adding a word of encouragement to you and the true and faithful brethren of your place. The blessed Lord selected me out of a small M. E. Church of this city a year past by that word of life, and the Lord has wrought a wonderful work since by calling out from the Baptist, Methodist and other Spiritual classes some seventeen souls, and such, I trust, as shall finally be saved.

We are now in quite good working order, and are located at 807 Fulton Ave., Downing Hall.

Please inform all those who wish to communicate with us to address all communications to J. Coddington, Sec., 718 Gates Ave., Brooklyn, N. Y.

Called in Question.

Twenty-one years ago last February an aunt of mine came to visit her sister, (another aunt of mine), with whom I was boarding, and reported that two men had been preaching very strange doctrines in her neighborhood, calling in question the dogma that the soul of man is immortal, and asking in confident terms for the text of Scripture affirming the doctrine so commonly believed.

"The soul not immortal! That is strange!" I said. I made an effort to call to *mind a passage*, yes, one, that positively and explicitly stated the doctrine. Not one of this class of texts could I call up. I wanted the Scripture that said the soul is immortal, deathless, or undying, for that would settle the question. I felt strange enough, confronting for the first time in my life the tremendous thought shaped in point-blank denial of a long-cherished view.

The soul not immortal! True, I did not embrace the negative then and there, but the charm of my old faith was gone, and my dream was broken by a clap of thunder. I had just passed my minority. I had been reading papers and books eleven years, and a part of this time hearing preaching, yet not once had I read or heard of men doubting or denying the popular view on this point. My faith or credulity had flowed on without a counter current. When my position was questioned I felt it my duty to examine the ground of my old belief, and the new. Result —"life only in Christ, my well-grounded hope."

Holder of the popular doctrine, please examine the reasons of your hope. It may lack Scripture proof.

JOHN. L. WINCH.

The Christian Publishing Association.

Notice is hereby given that a meeting of the Stockholders and Board of Directors of the Christian Publishing Association will be held at Rensselaer, Indiana, on Saturday, August 14, 1875, A general attendance of all interested is earnestly desired.

H. E. DWIGGINS, President.

Attest: D. McDONALD, Sec.

NOTICE.

Brethren expecting to attend the Conference of the Church of God at Rensselaer, August 12th, 1875, will please notify Brother J. H. Willey, that arrangements may be made for transportation from the railroad to the place of meeting. Brethren coming by the New Albany & Chicago R. R. will stop at Francisville. Those coming by T. P. & W. at Remington. Please state at which place you will leave the cars. Inclosed rates will be accepted with the back fares for all whose rates otherwise provided for.

Come all who love the truth.

By order of the Church.

J. H. WILLEY.

Letters and Receipts.

TWO DOLLARS.

J H Willey, A S Cubley, Caleb Ready, Maria Thompson, Joseph Barnes, Mrs. Julia Freeman, John Cameron, C Holdread, B B Schenck, J G Bell, S S Hayden, Joel F Spriggs, Silas P Barnes.

ONE DOLLAR.

J H Stevenson, W A McCrackin, L Cuttit, Thomas J Herriet Sr, H Bowman, Harmon Cyfrentz, Wm K Northcutt, E C Carter, John W Ayler, M L Steele, Chas A Bacer, E C Wilcox, F P Hamblett, Robert Welch, James H Batey, B M Yount, J R Bobner, S A Chapelle, Jane Hastings.

VARIOUS.

Henry Strager, 50 cents; James M. Mayors, $2; Wm Bramel, $4; H P Osborn, 10 cents; Amos Sanford, 20 cents; Silas P Davis, 45 cents; Mrs Harriet Easterlily, 15 cents; John A Thomas, 50 cents; O P Judd, 50 cents; John Hale, 50 cents; E Johnson 65 cents; J P Manning, $5; H Hayes, 25 cents.

POSTAGE.

Mrs Johnson, 2 cents; Thomas J Horner $1, 20 cents; Miss Julia Freeman, 25 cents.

TRACTS.

J M Harlan, $1; M E Sharpe, $1; Amos Sanford, 25 cents; M E Sharpe, Stevens C J Bowman, $1.25; J. Coddington, 50 cents; E. E. Stacy, Elder A. Young Fitch, 75 cents; J H Holmes, 3 cents; J P Manning, $5; James Robinson, $1.

EVANGELIST FUND.

Mrs Johnson, $1.15; Mrs D Chapman, $1.

RELIEF FUND.

Miss Julia Freeman, $2

POST OFFICE ADDRESS.

John T. Gogey, Lincolnville, Crawford county, Pa.

Elder Jacob Shaffer, Kewanna, Fulton county Ind.

CONFERENCE IN KANSAS.

On August 28, 1875, the brethren of the Church of God will hold a series of meetings at Empire. The brethren are all near, and especially the preaching brethren, are invited to attend. Brethren Adams and Owen come if you can. Bro. John Foore has been engaged.

By order of

U. W. SMITH.

CONFERENCE NOTICE.

The Lord willing, a general meeting of the brethren and sisters of the Abrahamic faith, will be held (Bro Reader Henry M. Cook's residence, two miles west of Sulphur Springs, Williamson county, Ill., commencing Friday, August 27th, at 2:30 p. m., and continuing over the following Sunday. All all the friends of Jesus, who "love his appearing," come to this first conference in Southern Illinois. Adventists of all classes are especially invited.

AMOS SANFORD.

The Annual Conference of the State of Indiana will convene at Remsselaer, Jasper county, Thursday, August 12, 1875.

A hearty welcome is extended by the brethren of Rensselaer with whom the Conference is to be holden, to all who desire to be present at this yearly convocation.

JOHN I. WISER, *Secretary.*

NOTICE.

All who will go to the State Conference, and will start from Kokomo, will please report to me at once, that we may know how many passes to get, and I will report to Brother Winslow. It is important to know about how many will go. Now, brethren, report at once and let me hear for the meeting.

Direct to S. O. CLARK.

WINSLOW, Tipton Co., Ind.

PREACHING NOTICE.

I am ready and willing to go any where in all the world and preach the Gospel to every creature, who will come and hear me "at the time appointed."

Having no means of my own, my traveling expenses will have to be met from some other source. Let the friends of truth in Southern Illinois, and at accessible points in Kentucky, Arkansas and Missouri, who desire to have me hold Bible Lectures, address me care Jas. Jones, Union county, Ill.

AMOS SANFORD.

APPOINTMENTS.

The Lord willing, I will be at the following places: The third Sunday in July, in Fountain county, or Brother Howard may appoint. Meeting to commence Friday night before. The fourth Sunday, in Warren county, as the brethren may appoint, on Friday night before. The first Sunday in August, at Brother Henry Blankmore's, seven ten miles south of Warren. Meeting on Friday night before. The second Sunday, in Brother Gibbs' neighborhood, as he may appoint. Friday night before.

J. S. HAYES.

NOTICE FOR PREACHING.

The Lord willing, an assembly of the Church of God, may be expected to be held at the new house erected on Braddock street, Winchester, Va., commencing on Saturday, August 28th, at 3 P. M., and continuing over the following first day of the week, and, perhaps, longer. A. S. Maurer and other brethren from Baltimore and elsewhere may be expected to preach the "gospel of the Kingdom of God and the things concerning the name of Jesus Christ." The people—one and all—are invited to come and hear the "new things" and the "strange doctrine," as they appear to this generation, with Bible in hand to search and see if these things are so, and thus "prove all things and hold fast that which is good." Seats free and no collection.

As a co-operation of all true believers in the Gospel of the Kingdom of God, and the name of Jesus Christ, is the object of the meeting "in order to the obedience of the Gospel, whether known or unknown will and a hearty welcome, and withdrawn of all other denominations are especially requested to come and see for themselves. All who come by rail, on getting at Winchester depot will at once inquire for the writer, who will be there to receive them and conduct them to his house.

N. J. MORGAN.

WINCHESTER, Va.

Published Monthly, Price Ten Cents per Number, or One Dollar per Year, Payable in Advance.

OUR REST:

A Magazine bearing on the questions of Salvation, and Prophetic Inquiry.

EDITED BY T. WILSON, AND M. V. REED

"There remaineth therefore a rest to the people of God. . . . Let us labor therefore, to enter into that Rest."—Heb. iv. 9, 11.

PROSPECTUS.

The object of this Magazine will be to present in as clear a manner as possible the things concerning the Kingdom of God and the Name of Jesus Christ, together with such expositions of prophecy as will be profitable to the reader. The subject in greater detail may be stated as follows:

1. To restore to Bible testimony as to the future location and mission of the Kingdom of God.

2. To show the ultimate completion of the Name of Jesus with our salvation.

3. The past, present and future mission of Christ as the Savior, Priest and King.

4. The Restoration of Israel from their long dispersion, and their re-settlement in the land of Palestine.

5. The Destruction of the Wicked, as well as the Bible is making concerning Hell.

6. The Nature of Man and his entire dependence upon Christ for Eternal Life.

7. The word of prophecy as it is and is to be past, and as it is now being studied before and as preparatory to the return of Jesus to establish his Kingdom of Righteousness and Peace on the earth.

Such is a brief outline of the design of "Our Rest." It remains for the reader to say whether or not he can consistently sustain its circulation. If he desires the Instructions we shall give, or if he would contrast it to others, we shall gladly enter his name upon our list upon receipt of the subscription price.

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The brethren will see that we have reduced the price one half. Let all who desire the book send in as early as possible.

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The Restitution. By E. Miller. Showing the purpose of God as to the earth and its inhabitants. Price seven cents, eight for 50 cents, or 80 for $1.00.

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THE RESTITUTION.

Dead.

Dead! That is the word
That rings through my brain till it crazes!
Dead, while the May-flowers bud and blow,
While the grass creeps over the white of the snow,
While the wild-woods ring with the song of the birds,
And the fields are abloom with daisies.

See! Even the clod
Thrills, with life's glad passion shaken:
The vagabond weeds, with their vagrant train,
Laugh in the sun and weep in the rain.
The blue sky smiles like the eye of God—
Only my dead do not waken.

Dead! There is the word
That I sit in the darkness and ponder!
Why should the river, the sky, and the sea
Babble of summer and joy to me,
While a strong, true heart, with its pulse unstirred,
Lies hushed in the silence yonder?

Lord! Lord! how long
Ere we rise to thy lights supernal?
Eia the soul may read what the Spirit said:
"Life that must fade is not life, but death,
Lift up thine eyes, O soul! be strong;
After death comes life eternal!"

Objections Answered.

RELATIVE TO THE RETURN OF ISRAEL.

The Word of the Lord touching Ismel's return, lies largely imbedded in both Testaments. Thus when God divided the nations, He set the bounds of the people according to the number of the children of Israel, for the Lord's portion is his people; Jacob (Israel) the lot of his inheritance. Deut. xxxii. 8, 9. The people shall dwell alone and not be reckoned among the nations. Num. xxiii. 7-10; xxiv. 1-9. He that scattered Israel will also gather him and keep him as a shepherd his flock. (Jer. xxxi. 10, 11, 31, 31; Rom. xi. 25, 29; Heb. viii. 8, 12,) and as I count the names of their city, land and nationality, they occur over 1500 time; and hundreds of times they make the primal parts of prophecy itself. These terms, through all history, are the same as those in the prophecy, so that if wrested out of prophecy we lose the marrow and back bone of the Bible and of history itself. Both are then alike bereft of their value, because bereft of their truth and importance. Those who accept these terms as true in history, are challenged respectfully to employ them, as inspired men and angels do, when quoting prophecy. Then, like Paul, they will teach the faith they now persistently toil to destroy. This plain and righteous test is above suspicion. It is based on the proper and unmistakable facts of the case; which these brethren would rejoice to apply to all opponents of the second advent and resurrection, in discussing these points of gospel truth.

On these premises I remark

1. That Dr. Field's other objections do not lie against us as if we made up our own quotations. They do not say that we conjure up Scripture to suit our purpose. In other words they see and own the Scriptures we quote, and only labor to break their proper force, to our faith. Hence, our difference lies here; we believe these large and plain portions of the Word in their proper terms and relations to Christ and his gracious reign, but they disbelieve and reject them from prophecy, though compelled to read and believe and teach them as they occur in all history, and in the shadow of good things to come. Surely they should stand self convicted. For if used in the shadow, they do belong to the substance of the good things to come. They are thus incorporated in the primary terms and in the very structure of the prophetic plan of God. Hence ye would do well to believe them also. Amen.

2. The objectors do not claim that we use Israel, Judah and Jerusalem of Zech. i. 18-22, in an improper or unscriptural sense; because the facts of history demonstrate their legitimate use here as subjects to the four Gentile powers. By consequence they should be consistent and concede the literal meaning of these terms at the close of Gentile times; when the Gentiles are to be cast out, and they themselves and their land delivered.

3. But they do claim, as a main basis of their objections, that in the gospel calling, there is neither Jew nor Gentile. There they are right. We are glad to agree with them so far, and if they would listen and learn how we discriminate between this age and the age to come, they might agree with us all through to the gospel of the kingdom.

The kingdom to come has no place but in the age to come. Heb ii. 5; vi. 5; Matt. xii. 32; Mark x. 30, 31.

This present evil world, (age) is evil in the sense that the devil is its god. Gal. i. 4; 2 Cor. iv. 4. The word for evil is the sum of the phrase wicked one, five times over in John ii. 13, 14; iii. 12; v. 18, 19.

In contrast, Christ will come, raise his saints and reign with them, to bless, restore and glorify, according to promise, in the world to come.

In this present evil world, the devil and his angels are the organizing power for evil, but in the age to come, Christ and his saints will organize and administer for good—for glory to God in the highest, and on earth, good will to men.

4. The doctrine of the age to come does not alter an iota of the gospel calling—the church, in this age, nor the fact of the second advent; and the resurrection and change of the saints. No indeed. The age to come, is to be the sphere of nine parts of Messianic promise, as compared with the past. The great burden of the Word of the Lord, belongs under Christ as King in Zion.

The age to come only adds to the glory of Christ's second coming and reign. It alone gives us the sphere and time of the abounding blessings of the kingdom, so often set to music in the Psalms and Prophets. Psa. lxxii. Isa. lv. It is to be the sphere of the greatest glory of the saints. Eph. ii. 7; iii. 21. Hence, if the objectors could have their mind and way in this matter, they would undermine, or contravene their own greatest mercies. Matt. xix. 28; Luke xii. 32; xxii. 29, 30; Eph. ii. 7; Rev. xx. 4-6. They would upset their own throne.

5. They object, as if it were a real objection, that they are not all Israel, who are of Israel. But it should suffice to say, in answer; that they are not all Christian who are of the church. For they know that the church will be saved. Yes, and I know that Israel will be saved; for a like good reason; God hath said it. Rom. xi. 26, 29. Christ hath died to secure it. John xi. 50, 52. And the world's hope seems often bound up in it. Psa. lxxii. lxxxix. 31-37; xcviii. 3-9; cii. 13-22; Luke ii. 29-32; Rom. xv. 8-13.

6. Unbelief arises from darkness, and is always full of doubts. Thus it was with the Jews, as to the calling in of the Gentiles. So it is now with Gentiles, against all that God hath said of the restoration of Israel under Christ.

All such doubts should be relieved by Rom. xi. 30, 31. The sovereign mercy that reached the Gentiles after having been sunk thousands of years in idolatrous debasement, is to return to Israel. This dispensational truth. And as God's thoughts and ways are heaven-high above ours, I ask all objectors, Who are you, that you reply against God? Rom. ix. 20. Your puny will against the Divine, is less than the spider's web before the lion.

No apology need be made for human error or imprudence on these subjects. But it is your duty and mine also, to believe in God, and believe his prophets. Luke xxiv. 25, 44. "O fools and slow of heart to believe all that the prophets have spoken."

J. B. COOK.

The Apostolic Fathers on Immortality.

"The fathers," known by the names of Barnabas, Clement, Hermas, Ignatius, and Polycarp.—"These five writers," says Dr. Clarke, "constitute the whole of what are called the 'Apostolic Fathers.'" We know, if we did not find the proposition sustained by the writings of these fathers, all efforts to establish the doctrine by the opinion of uninspired men this side of them, would only be labor lost, as when one beats the air; hence we determined to go carefully and look over every thing written by them on this subject; and still further, if we did not find the doctrine in their writings it would be very strong evidence that the apostles never taught it to the church of Christ; and if they did not teach it, it would be equally certain that Christ did not teach it to them; and then it would most clearly follow, that it is not a Bible doctrine.

The apostolic fathers flourished between A. D. 71 and A. D. 140. They immediately succeeded the apostles, and wrote before the time of Justin Martyr. The first of these, Barnabas, was a companion of Paul, who says of him, "He was a good man and full of the Holy Ghost and of faith." Acts xi. 24. Clement of Alexandria denominates him, "The apostle Barnabas . . . . . the apostolic Barnabas, one of the seventy, and fellow worker with Paul;" hence it appears he was one of the "seventy" sent out by the Savior. His writings were held in great esteem by the early Christian churches and are often quoted by them; and as he lived in the time of St. John, intimately associated with Paul, and with others who had learned the doctrine of christianity from Christ and the apostles, it looks very reasonable that he should write the same doctrine that they taught.

If Christ and the apostles instructed their hearers that man has an immortal soul that lives on in a conscious state after his death, we shall expect to read it in the writings of this apostolic father. What are the facts? In all his writings, we cannot find a hint that man has by nature an immortal soul. He does not intimate that the wicked are to suffer eternal misery. In the fifteenth chapter, he says: "For he who does such things shall be glorified in the kingdom of God. But he that chooses the other part, shall be destroyed together with his works. For this cause there shall be both a resurrection and a retribution." He teaches plainly that there is no reward till Jesus comes, and no punishment till after judgment. We find nothing about disembodied souls or spirits which are alive in *hades* or any other place, but plain teaching to the contrary.

We turn to Clement, the second of apostolic fathers. He was Bishop of Rome, and is thought to be the one whom Paul mentions among his fellow laborers whose names are in the book of life." Phil. iv. 3. There is a spurious epistle attributed to him, which is thought to have been written in the fourth century. He wrote about the time that St. John lived. In the seventh chapter he says: "It is written, The merciful shall inherit the earth . . . . but the transgressors shall perish from off the face of it." In chapter eighteen he says: "What can mortal man do? or what strength is there in him that is made out of the dust?" In all the writings of Clement, we can find nothing about immortal souls or spirits, or about eternal misery.

We pass to examine the writings of Hermas, the third of the apostolic fathers. In his second vision he says: "Happy are they that do righteousness: they shall not be consumed forever."

Again he says in the third vision, verse 86, he who abstains "from all evil works, believing that if he shall contain himself from all concupiscence he shall be the heir of eternal life."

In the Sixth Command he says: "The evil way has not a good end. . . . it is rugged and full of thorns, and leads to destruction." Again, in the Twelfth Command he says: "Whosoever therefore shall depart from all evil desires, shall live unto God; but they that are subject unto them shall die forever."

In the Sixth Similitude, when speaking of those who "have blasphemed the name of the Lord," he says: "These kind of men are ordained unto death."

In the Tenth Similitude he says that he who neglects the commands, "shall not live forever."

In all his writings we find nothing about eternal torment, immortal souls or spirits.

We next turn to the writings of Ignatius, the fourth of the apostolical fathers. He was bishop of Antioch, in Syria, the latter part of the first, and the beginning of the second century. Some say he was the one whom the Lord took in his arms and set in the midst of his disciples. Ignatius was martyred by being thrown to wild beasts for being a Christian.

In his epistle to the Magnesians, second chapter, he says: "It ye united to your bishop, and those who preside over you, to be your pattern and direction in the way to immortality."

In his epistle to Polycarp, he says: "Be sober as the combatant of God; the crown proposed to thee is immortality."

We can find nothing in all his writings about immortal souls or spirits, nor any thing about eternal misery for the wicked.

We now turn to Polycarp, the last of the apostolical fathers. Eusebius, the earliest church historian, says of him: "Polycarp, disciple of the apostles, who received the bishopric of the church in Smyrna from the eye witnesses and ministers of the Lord."—Euse. B. C. 36. In his epistle to the Philippians, second chapter, when speaking of pleasing the Lord, he says: "Whom if we please in this present world, we shall also be made partakers of that which is to come, according as he has promised to us, that he will raise us from the dead." Polycarp says nothing concerning immortal souls or spirits existing as conscious entities between death and the resurrection; neither do we find a word from him about eternal torment.

After looking over all the writings of the the apostolical fathers, and not finding one word about immortal souls or spirits, or that the spirits of men are conscious beings between death and the resurrection, we inquired of the "Doubting Castle" managers, with much earnestness, "Why have you caused it to be stated that the primitive Christians from the days of the apostles believed that disembodied human spirits existed in a conscious state, when there is not one such statement in all the writings of the apostolical fathers?" And to their blushes of confusion, echo answered, "why?"

As these fathers received their doctrine from the apostles and those who were instructed by Christ, it appears clear that they learned and taught nothing concerning conscious, disembodied human spirits; therefore the doctrine is not sustained by them.

Faith and Religion.

The words forming the caption of this article appear to be taken by some people as synonymous terms, and that whoever has the one has per consequence the other. My experience, personal and otherwise, shows to me a wide difference between the meaning of the terms practically.

A man or woman may have faith and yet not have a particle of religion, though they cannot have true religion without having faith to some extent. Faith is a matter of the head, the reason, while religion is of the heart, the affections, almost wholly. The first is the effect of testimony, without which it is impossible to have faith, while one may have a good deal of religion without much testimony. In fact a real warm-hearted religionist does not ask for testimony, but is swayed by his impulses and affections. He is good and kind, because he loves to be so; and he does not stop to ask, "What is promised for this?"

Paul says, "Without faith it is impossible to please God," but it is possible to displease Him, and have faith. Peter gives an admonition to the ones scattered abroad who had with him "obtained like precious faith," to *add* to their faith "virtue, (courage), to virtue knowledge, to knowledge temperance, (self-control), to temperance patience, to patience godliness, to godliness brotherly kindness, and to brotherly kindness, charity, (love)." 2 Peter i. 5-7.

Faith is first, but without these additions no "abundant entrance" will be administered unto those who have the faith, into the kingdom. It is the whole chain that binds us to God. Faith and obedience are but two links, and they bind us to God's justice. Having heard the testimony offered, we have believed; having believed, we have voluntarily obeyed the requirements by which we place ourselves under God's laws, and are certain of one of two things, its rewards or its punishments. We may have the first, if we add to our first two steps those that Peter exhorts us to; but if we stop where we began, though we know all things, we shall surely get the latter.

Paul says, in 1 Cor. xiii., "though I have all faith so that I could remove mountains, and have not charity (love), I am nothing." "And now abideth faith, hope, charity, but the greatest of these is charity."

What is this charity, or love, that comprehends and covers so much? Paul says, Rom. xii. 9, 10, 13, 16, "Let love be without dissimulation; abhor that which is evil, cleave to that which is good. Distributing to the necessity of saints; given to hospitality. Be of the same mind one towards another. Mind not high things, but condescend to men of low estate."

These definitions are plain enough for any one to see what is essential for a Christian character. Paul defines this charity to be long-suffering, kind, not envious, vaunting or puffed up, of good behavoir, not selfish or easily provoked; thinketh no evil, and rejoices in truth, and not in iniquity.

One whose character reflects all these traits—and if one is gone it has lost so much of its lustre—is, indeed, a rare jewel, and proves the possessor to be one who has been with Jesus, and learned of Him.

What is religion? James says: "Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affictions, to keep himself unspotted from the world."

To visit the widow and the fatherless in their affections—not to distress them by enforcing some claim, usurious or otherwise, against the little estate the husband and father left them, and which claim he could not pay, but to minister to their wants and necessities. To keep oneself unspotted from the world, is to keep aloof from its entanglements, not to be caught and dazzled by its glare of fashion, and like it look down with coldness or contempt on a less fortunate brother in the world's chase after daily food.

James says, too, that any man's religion is vain, who, seeming to be religious, bridles not his tongue, but deceives his own heart. The tongue is an unruly member, and runs riot sometimes, and does no end of mischief, but there is a power back of it which sets it going or holds it in check, according as it is disposed. No one has an unruly tongue of itself. It is a harmless member when not controlled for evil speaking, and no one having the graces of the Spirit, as enumerated in Gal. v. 22, 23, will ever be troubled with this worse than poison—an unruly tongue.

The word "religion" is said to be derived from two Latin words, *re*, again, and *ligo*, to bind. "To bind again." Is therefore the meaning and force of the word. Man was once attached to God, bound to Him by the laws of His creation; but the ligature was obedience, and it was broken when man became disobedient. The plan was then adopted to re-bind man to his Creator, and that re-binding process is obedience, and in order to get the full benefit of God's love, a full and complete attachment must be made. Faith is the first step in the process, and that cannot be taken until we first hear what proof there is that we have been cut loose from our Creator, and what is necessary to re-bind us to Him. That is testimony, and upon that testimony we found our belief or disbelief. If we accept the testimony as sufficient, we believe it, hence have faith. Then, having believed, we have taken the first step, and ask what further have we to do, and are told to "cleanse and wash away our sins, calling on the name of the Lord." This is the second step, and is a voluntary one, and we have then forged the chain that binds us to God's justice. If we stop here we are worse off than if we had never moved from our first position, for with our faith and obedience alone, we are in the condition of the man with the buried talent, doomed to punishment and spoliation of what he has. But if, having gone thus far, our hearts are touched with God's love and mercy, if our affections are drawn out towards our Lord and Master, who has done so much for us, and we feel constrained to do for others as much as we are able, then will we add to our already acquired treasure of possibilities, the richer possessions of courage, knowledge, temperance, patience, godliness, brotherly kindness, and charity, and be crowned in the kingdom of our Lord Jesus Christ, kings and priests for one thousand years' reign on the earth, over its nations and peoples, to bless them, rather than to destroy.

Who will fail of this rich legacy made sure to the faithful followers of Jesus, by the oath and promise of Jehovah? Not one, I hope, at least, of all those who have taken the first and second steps in the road to the kingdom.

H. H. PEIRCE.

GENEVA ILL., July 28, 1875.

A Sum in Addition.

"And beside this, giving all diligence add to your faith virtue," (courage or fortitude), for you will stand in great need of it. You may be compelled to renounce a spurious faith, leave the church of which you have long been a member, or perhaps an honored minister, abandon a good salary, forego ease, bear reproach and preach an unpopular doctrine, and perhaps support yourself while so doing; you may have great things to bear, and you will need courage; then be diligent to add it. And to courage, knowledge. Remember when you enter the school of Christ you become a student for life. Then never think you have learned it all. The Bible is an inexhaustible fountain of living truth; whatever was written is for our instruction. Avail yourself of it, for you will need all you can learn, to strengthen yourself, to instruct the ignorant, and refute the contentious.

"And to knowledge temperance," or self-control. If you allow yourself to become a victim to self-indulgence, your progress and usefulness is at an end; then learn to practice self-control.

"And to temperance, patience." "For ye have need of patience, that after you have done the will of God ye might receive the promise." Be patient therefore, brethren, establish your hearts, for the coming of the Lord draweth nigh." This is the age of evil; what can't be cured must be endured. If you continually fret and chafe over the disagreeable and the evil, your temper will become sour, you will become hateful and hating, you will utterly lose the spirit of Christ, and finally the crown.

"And to patience godliness," or piety. Learn to love God under the cloud, as well as in the sunshine; when he frowns as when he smiles. Study God, and you will know him; knowing him, you will love him.

"And to godliness (piety, or love to God), brotherly kindness." From loving God you will learn to love your brother. You ought to love your brother because God loves him, because he, too, loves God. You know that as we approach a common center we draw near each other. Let God be the common center of all your affections, and you will increase more and more in mutual love manifested in brotherly kindness.

"And to brotherly kindness charity," or love. Let your heart be continually enlarged and expanded: from loving your brother (in Christ), learn to love the race of man. Remember that God loves the world, or race, saints and sinners. Guard against that narrow selfishness that would confine your affections and generosity to your own family, or sect, or nation. "If you love them that love you, what thank have ye?" Embrace all for whom Christ died, in the scope of your affections. This will give you a noble large-heartedness like unto God, and will give a zest to your benevolence. You will be anxious to do for all. A soul saved in China will give you equal joy with one saved in America. You will be a brother to man, a true philanthropist or lover of mankind. "For these things being in you and abounding they will not permit you to be inactive, nor unfruitful in the knowledge of our Lord Jesus Christ." 2 Pet. i. 3-8

J. F. WILLSON.

WIDE AWAKE.—The second number of this new juvinile magazine surpasses if possible, the first. The illustrations and reading matter are first-class. The opening story, "Two Fortune Seekers," by the "Little Classics" man, Rossiter Johnson, is charged with boys' humor and men's philosophy. Mrs. Clara Doty Bates, who, by the way, is one of the best writers of children's poetry in the land, contributes "Tony." "Young Rick," Miss Eastman's serial, is excellent. "Benjamin Franklin," by Rev. Dr. Chapin, is appropriate, contemporarily. "A May Marriage" is a graceful poem. Miss Farman's "Cooking Club" enjoys itself hugely. "How to Amuse the Babies" is charmingly written and charmingly illustrated. "A Queer People."—"Their Children" is worth perusal. "Frankie's Troubles," "Grandma's Pocket," and "Where did it go?" are each veritable bits of child-life. The Guessing-People and the Singing-People are each well served. Price $2.00 per annum. D. Lothrop & Co., publishers, 38 and 40 Cornhill, Boston.

A Singular Missionary.

A singular missionary preacher is passing through Southern Illinois, and a great deal is said about him; but just what his religion is, I have been unable to ascertain from the many conflicting rumors concerning him. He wears a red cap, and a long black gown. Some represent him as a Jesuit, some as a Russian and others as a Turkish priest. I did not see him as he passed through this place. He was not permitted to speak in this place on account of the prevalence of small pox. Here is what the Jonesborough "Advertiser" says of him:

"The Rev. Periovant, a Bulgerian priest from Turkey, was in our city on Saturday last, and delivered two lectures. Owing to his speaking English so brokenly, his second lecture was not very largely attended. His mission to this country is to incite the Christians of this country against the Turks, and make an attempt towards taking the holy land from their control."

Yours, &c.,

AMOS SANFORD.

ANNA, Ill., July 3, 1875.

Ignorance a Sin.

I have known some persons who purposely avoided the reading and studying of the Scripture in order that they might remain in ignorance of God's plan, and the obligations he has imposed on man through a revelation of his will.

The person who thinks that self-imposed ignorance will weigh anything in his favor by mitigating the severity of the sentence, or by changing it entirely in that day when the secrets of the heart shall be laid bare, will be woefully deceived.

The real quality of sin is involved in the act of rejecting the light in this way. Some of this class are esteemed good and moral in the light of the world's moral code. But what of that? This does not lessen the peril of their situation. That heart is obdurate and rebellious which refuses to hear and be instructed through the only medium which sheds light on the great questions of human obligation and destiny.

Sinner of this class, let me say to you that your respectability and good behaviour toward men will avail you nothing in the great day of rewards in the presence of the Judge, whose word spoken in the past condemns or acquits in the final decision. God's word demands of you a definite faith, faith in the Gospel, a hearty obedience to all its requirements, and a life of piety and devotion such as you do not now manifest. You may say this is a yoke and a burden. So it is. But Christ says: "My yoke is easy, and my burden is light." Yokes and burdens have become synonyms of tiredness, but here are a yoke and a burden the wearing and bearing of which affords rest to the soul. They are "easy and light," is the reason the Savior assigns. How very easy and light compared with the ritual of Moses, the various forms of human legalism and service of sin. Whatever suffering and affliction belongs to the cross are light weighed against the "eternal weight of glory."

JOHN L. WIRE.

More Words to Preachers.

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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TO CORRESPONDENTS.

THE RESTITUTION advocates the final reestablishment of all things which God hath spoken by the mouth of all his Holy Prophets since the world began." It also advocates as a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of Kings, and the immortal saints as joint-heirs with Him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. It also advocates a hearty belief of the Gospel, repentance, and immersion as prerequisites to the forgiveness of sins, and a holy life as essential for final salvation.

Communications.—The Editor must not be understood as endorsing all the sentiments expressed by correspondents whose articles are inserted under this head. Each writer is alone responsible for the article bearing his own signature. If the teaching of any writer is not endorsed, an article setting forth the views of the party differing may be forwarded. Free discussion of Bible doctrines on all sides will be allowed, but the Editor reserves the privilege of rebuking those controversial methods which antagonize a belief and obedience of the Gospel as a means of salvation, or which undermine its principles.

Are the Two Witnesses of Rev. xi, Moses and Elias, No. III.

Of the the things written in Nos. 1 and 2 this is the sum:

1. That Moses and Elias have already once appeared as witnesses of the majesty of God in the person of Jesus, in the representative scene on the mount of transfiguration, Luke ix.; 1 Pet. i.

2. That these witnesses are to "finish their testimony," and hence must reappear.

3. That they cannot be two principles, of civil and religious liberty as some suppose, nor the Old and New Testaments, nor the law of the prophets as others think; for Rev. xi. 10, expressly declares them to be "two prophets," which like Moses and Elias knew that they had power to turn water into blood and smite plagues in the earth, as Moses did in Egypt; and to shut heaven that it rained not, as Elias did in the days of Ahab.

4. That the forty and two months, and the twelve hundred and sixty days are literal days of literal length, and not so many years.

5. That consequently the time of their testimony and prophecy is just three years and a half, and when slain as martyrs, they are to remain unburied in Jerusalem ("It cannot be that a prophet perish out of Jerusalem, saith Jesus) for three days and a half, when they are again to stand on their feet, and ascend up to heaven.

6. That the witnesses are yet to appear, and their career and mission are yet future, for both are to be enacted between the sounding of the sixth and seventh trumpets; and the latter sounds in the end of the "times of the Gentiles," and just before the glorious advent of the king of Israel and of the saints.

The fourth verse of the ninth chapter, calls for some consideration. Here the two witnesses are compared to or represented by "two olive trees and two candlesticks." These figures are aptly descriptive of two such eminent prophets as Moses and Elias. The province of olive trees is to supply oil, in the East, is to feed the flame of the candle stick or light stand, and thus to diffuse light and give knowledge; and the effect of this is to expose the wickedness of the rulers of the darkness of this world, and thus draw down on the witnesses the wrath of their enemies who are thus "tormented" by their testimony against them. v. 10.

That these events have yet to happen, and consequently are not fulfilled, seems further manifest from a collation of chap. x. 6; and xi. 2. The angel that sweare that "there shall be time no longer," refers doubtless to Gentile and not to Jewish times. In chap. xv. 4, John is bold "not to write" certain things, but to "seal them up." These were the utterances of the seven thunders. If these were not good reasons [illegible]

"God winked at." Such times are now transpiring before us. Is it not true that the populations of Asia, Africa, Europe and America, in the mass, are under times of ignorance, as to God's word and laws? It is only individuals that come under condemnation for knowing and rejecting the gospel. As to the nations, then, as there is no appreciable intelligence among them as to Divine things, the word declares, as to them, "there shall be time no longer." Hence in chap. xi. 2, the angel who measures "the temple, the altar, and them that worship therein," (who are the Jews exclusively) is expressly required to leave out and not measure the court of the Gentiles. But we must not thence infer, that the terminus of Gentile times is lost to God's view, for Paul expressly informs us, in Rom. xi. 25, that "blindness in part is happened to Israel *until* the fulness of the Gentiles be come in, and so all Israel shall be saved."

Acts xv. 13-17 is authority for the position that Gentile time is now allowed only for individual selection to the kingdom, when set up, and that when the tabernacle of David is restored, and Israel is returned to Mount Zion, then the nations of the earth shall learn wisdom and righteousness and share in the blessedness of that restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began.

In the next, I shall seek to show the position of the saints on earth when the two witnesses appear on the scene.

ALLAN B. MAGRUDER.

The Great Tribulation.

"Fo then," says our Lord, "shall be great tribulation, such as was not since the beginning of the world to this time, no nor ever shall be." This passage presents some difficulties at the first view, but a careful examination, and thorough discrimination, will dispell them all. J. M. S., in the RESTITUTION for July 14, has given us, in an article of some length, light on this point. If allowed to do so, the writer will present some important considerations, which J. M. S. has omitted or overlooked.

As he truly says, the "Jews were to be the subjects of both the tribulation and the deliverance so graphically described by our Lord." Paul adds that "tribulation shall fall upon Jew first, and also upon the Gentile." This idea is admitted by J. M. S., but the further idea I wish to offer is, the great tribulation which began upon the Jews at the destruction of their city by the Romans, is not to terminate until antichrist is destroyed, when all nations are gathered against Jerusalem, as foretold by Zechariah, and when the two witnesses must finish their prophecy. With no other view can we harmonize the sayings of our Lord. There can be but one greatest of all tribulations, and our Lord adds, "This generation shall not pass till all be fulfilled." It is so rendered.

One other idea which tends greatly to clear up all difficulty. It is that the prophets nowhere interpose time or events between the first and second advents of our Lord. Neither does our Lord himself in this instance, as reported by Matthew and Mark. J. M. S. failed to discriminate between these two reports, and that recorded by Luke. The two former reports were given from what our Lord said on the Mount of Olives to a select few of the disciples. The report by Luke was from what he had previously heard said in public, at the temple. There are many important points of difference here, and very instructive if duly observed.

Let us contrast a few of these points. Matthew and Mark report these words of our Lord: "When you see the abomination of desolation spoken of by Daniel the prophet, standing in the holy place," etc. Luke reports "When you see Jerusalem surrounded by armies." This was not spoken of by Daniel the prophet, but by Zechariah the prophet, and the events immediately to follow, are nearly two thousand years apart; but as before remarked, they are coupled together like the two advents in Matthew and Mark, as though they were to come in one generation. And so they must in some sense, or we have a [illegible]

[illegible] fulfilled [illegible]

understand, swift as eagles," etc. See full description, Deut. xxviii. Notwithstanding that Luke refers to the "armies" of Zechariah, the event still future, history tells us it was taken as a warning by the Christians in Jerusalem before besieged by the Romans. The city was first surrounded and then the army withdrawn for some unknown cause; and Christians fled. A similar flight must take place when anti-christ breaks his seven years' covenant with the Jews in the midst of the week, and "all nations come against Jerusalem to battle."

Luke alone, in chap. xxi. gives us a series of events, which must occupy a space of time, calling it the "times of the Gentiles," during which time Jerusalem is trodden under foot by the Gentiles, and according to Luke, it is after these times of the Gentiles, that the signs are to appear in the heavens; which to an unobserving reader, Matthew and Mark would place immediately after the destruction of Jerusalem by the Romans.

But Matthew and Mark do not really so place them. They place the signs in the heavens after the abomination of desolation spoken of, is set up. The Romans never set up that abomination in the holy place, in the temple. They never took away the daily sacrifice three years and a half, as the man of sin will do. The sanctuary was burned up, before Titus could reach it on taking Jerusalem.

It is very easily shown as J. M. S. has done, that all these things have nothing to do with Rome. But this is not all we have to do with the subject. We want a complete and harmonious understanding of all that these Scriptures teach. It is from a wrong understanding of these Scriptures, that has arisen all the Babel-like theories respecting the second coming of our Lord. Some say the second advent was at the destruction of Jerusalem by the Romans; because our Lord said all these things should be fulfilled on this generation. To harmonize all scripture—of, some—length, light on this point. If allowed to do so, the writer will present some important considerations, which J. M. S. has omitted or overlooked.

As he truly says, the "Jews were to be the subjects of both the tribulation and the deliverance so graphically described by our Lord." Paul adds that "tribulation shall fall upon Jew first, and also upon the Gentile." This idea is admitted by J. M. S., but the further idea I wish to offer is, the great tribulation which began upon the Jews at the destruction of their city by the Romans, is not to terminate until antichrist is destroyed, when all nations are gathered against Jerusalem, as foretold by Zechariah, and when the two witnesses must finish their prophecy. With no other view can we harmonize the sayings of our Lord. There can be but one greatest of all tribulations, and our Lord adds, "This generation shall not pass till all be fulfilled." It is so rendered.

One other idea which tends greatly to clear up all difficulty. It is that the prophets nowhere interpose time or events between the first and second advents of our Lord. Neither does our Lord himself in this instance, as reported by Matthew and Mark. J. M. S. failed to discriminate between these two reports, and that recorded by Luke. The two former reports were given from what our Lord said on the Mount of Olives to a select few of the disciples. The report by Luke was from what he had previously heard said in public, at the temple. There are many important points of difference here, and very instructive if duly observed.

Let us contrast a few of these points. Matthew and Mark report these words of our Lord: "When you see the abomination of desolation spoken of by Daniel the prophet, standing in the holy place," etc. Luke reports "When you see Jerusalem surrounded by armies." This was not spoken of by Daniel the prophet, but by Zechariah the prophet, and the events immediately to follow, are nearly two thousand years apart; but as before remarked, they are coupled together like the two advents in Matthew and Mark, as though they were to come in one generation. And so they must in some sense, or we have a [illegible]

[illegible] fulfilled [illegible]

J. M. S. I am seeking no point of controversy; only wish to guard his remarks from misapprehension, by those who are claiming that the resurrection is already past, and those who claim that the second advent is in the past also.

I have a further object in view. I am anxious that the readers of the RESTITUTION should enter upon an entire re-examination of the whole book of prophecy; until they discover the beautiful harmony of the whole subject. All who do this will be in no further danger of running after the one and another who are switching off the straight track of truth; those who are ever learning, but never coming to the knowledge of the truth. There are too many of these unstable minds. We have all come up through so many winding paths in pursuit of truth, and we still have so much of the relics of old prejudices clinging to us, we all need caution against the wiles of ingenious errorists.

I know how hard it is for us to escape entirely all the influences of our educational prejudices. A degree of honesty may be clearly wedded to these prejudices, but how great the gain to such as can shake off all such prejudices, and supply their place with the pure truth.

Among these prejudices a very strong one is found in the shape of the popular notion that the dispensation in which we live is the ultimate of christianity. This notion leads to the supposition, that some how or other, the prophecies of the Old Testament are fulfilled in this age. To make such prophecy applicable to this age, all sorts of inventions must be resorted to. Because the typical portions of Daniel's visions were fulfilled in the history of four great empires, down to the time that John the Baptist proclaimed that the kingdom of heaven was next in order, there seems a little plausibility in the scheme, to look for a continuous chain of the fulfillment of prophecy among the nations since that time. Whereas the whole work of fulfilling prophecy until our Lord comes to set up the kingdom which his herald proclaimed, is suspended. No note of time is given. For ought we know, the kingdom next in order after the Roman, then at the zenith of his power, would have been immediately set up, had not the herald proclaiming it, been beheaded, and his chief crucified. At any rate all further attempts to establish that kingdom has been postponed until the crucified chieftain returns.

During the last half of our Lord's ministry, because he knew what was about to happen, began, by dark parables, to disclose the mystery of God, by giving the several likenesses of certain preliminaries of the coming kingdom. This preliminary dispensation is called by several names: Mystery of Godliness—Gospel of the grace of God—Kingdom of patience of Jesus Christ, etc., all of which is to be succeeded by the revelation of Jesus Christ.

As before remarked, nowhere in the Bible, is this intervening dispensation recognized, except in the seven parables of Jesus, and his seven epistles, sent to the seven churches, standing as the typical representation of all the church until he comes. Then the disciple is call up to receive his new commission, and to send back so much of its contents to the churches, as we find in the Apocalypse commencing at chapter iv.

The contents of the little book, and the utterances of the seven thunders, are reserved for a future testimony. Then we shall know how this great tribulation will come to its close.

D. C.

—The Roman Catholic clergy of Lawrence have issued a card, condemning the riot, and expressing the hope that the ringleaders may be made to feel the enormity of their crime. How much better it would be for the Roman Catholic clergy to instruct their people beforehand that such outrages are not in harmony with the Church of Christ. They have no hesitation in teaching their people that to eat meat on Friday is sin; could they not contrive also to intimate to them in some delicate way that to murder peaceful Protestants on the 12th of July, is not only the proper thing for Christians to do. A gentle [illegible]

The Church.

The Church is represented in the New Testament as a compact body, fulfilled together. "In whom all the building fitly framed together groweth unto a holy temple in the Lord, in whom ye also are builded together for a habitation of God through the Spirit." "For we are laborers together with God, ye are God's husbandry, ye are God's building." "From whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." "For as the body is one and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For, by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into one Spirit. For the body is not one member, but many. If the foot shall say, because I am not the hand, I am not of the body, is it, therefore not of the body? And if the ear shall say, because I am not the eye, I am not of the body. Is it, therefore, not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members in the body, as it has pleased him. And if they were all one member, where were the body? But now are they many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee: nor again, the head to the feet, I have no need of you. Nay, much more those members of the body, which seem to be more feeble, are necessary. And those members of the body, which we think to be less honorable, upon these we bestow more abundant honor: and our uncomely parts have more abundant comeliness. For our comely parts have no need; but God hath tempered the body together, having given more abundant honor to that which lacked. That there should be no schism in the body, but that the members have the same care one for another. And whether one member suffer, all the members suffer with it, or one member be honored, all the members rejoice with it. Now ye are the body of Christ, and members in particular." "Ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ," "Submitting yourselves one to another in the fear of God."

Thus, the church is compared to a building fitly framed together, a holy temple in the Lord, as being builded together, as a body fitly joined together, to a human body with all its members necessary, and in sympathy with each other, if one member suffer all the members suffer, if one be honored all the members rejoice; as lively stones built into a house, all supporting each other, and all the members submitting to each other. This is the picture of the Church as shown in the New Testament. How beautiful it is? What a unit body it is? How the members all support each other? And how they all work for the body? How the more feeble ones are cared for? What particular sympathy flows out toward all the members of the body? How strong it is? How permanent it is? being built on the foundation of the apostles and the prophets, Jesus Christ Himself being the chief corner stone? How compactly it is built? How perfectly it is joined together?

My brethren how do you like it? Do you think it was well organized? Do you think they were perfectly joined together in the faith that was once delivered to Abraham? Did they believe that Jesus Christ was the seed of Abraham that was to bless the world? Did they believe that when Christ returned from heaven, having received the kingdom, He would raise the saints, and give them eternal life, associate them with Him in his throne, and then and not till bless the world? Will such a people as they were be worthy for such a position, and be qualified for such a work? Do I hear your hearty Amen? Shall we be worthy? Do we fill the picture as we ought to? Are we as well organized as we ought to be? Are we as much [illegible] for each other that we ought to? Do we contribute of our substance according as God has prospered us as we ought to? Do we strive together for this faith as we ought to? Can we not respond to these questions by a hearty renewal of the consecration of our life to God?

May it be so. Amen.

JOEL A. SIMONDS.

GRAND RAPIDS, MICH., July 1875.

A Personal Coming a Satisfying Hope.

Nothing less than a coming in person of the Lord Jesus can satisfy the earnest longing of the Christian literalist. Nothing short of this will meet the demand of his faith and hope. The teachings of inspiration shut him up to this. "Whither I go ye cannot come" was addressed as emphatically to the loving disciples, as to cavilling Jews. John xiii. 33; vii. 34. And "no man hath ascended up to heaven," (John iii. 13), stands against the notion that patriarch and priest, however good, had gone there, up to the time of this utterance.

That is a fair theory which pictures men scaling the heights of heaven and crossing the threshold of the great antitypical holy of holies.

The attitude of the true church is like that of ancient Israel standing without, waiting for the high priest to go, or with the blessing. With this type in view, Paul wrote: "Unto them that look for him, shall he appear the second time." Heb. ix. 28. The design of this appearing is the salvation of those looking for him—whose sins he bore. The supposed coming at the edge of Jerusalem (of Universalists) the coming in providences, or at the death, (of popular churches) and the coming in power and providence through all ages of the church, (of Bishop Hurd)—none of these answer the description of the apostle. Away with such allegorizing! The personal coming of Christ, as an antecedent event in the future drama of salvation, followed immediately by supernatural gifts and blessings to the church, is the style in which the New Testament especially sets forth the various phases of our glorious hope. All are contingent upon that event. It opens to us the exceeding riches of God's grace.

Do we hope for a resurrection. Paul couples it with the coming of Christ: "For the Lord himself shall descend from heaven * * * and the dead in Christ shall rise first." 1 Thess. iv. 16. "Afterward they that are Christ's at his coming." 1 Cor. xv. 23. All the the divisions of the blessed hope stand connected with that event—change of this vile body, eternal life, incorruptibility, crown of righteousness, rest, the kingdom, and glory—all are to be given to us then, not before. The plainly expressed hope of the church, touching the time when she shall enter into the enjoyment and realization of all these things, points to the Lord's coming. The faith and hope, the conversation and conduct, the attitude and bearing of popular Christianity, contrast strangely with that of the Apostolic church. Primitive believers found their only consolation, under bereavement, in the precious promise of the Lord's return. For it they watched, and waited, and prayed; looked for, longed for, and loved his appearing. It armed them for the conflict of life, and sustained them when persecution came in like a flood. Every humble and teachable child of God, to-day cries, come, Lord Jesus. This is the cry of faith. We want to see him, of whom we have read so much in the history of his early life, and of whom so much is predicted on the page of prophecy. We want to see that same Jesus who went up from Olivet. We shall, if faithful, see him who so loved us that he died for us. He *loved* us. We enjoy this love by faith; but we are anxious to feel, and experience, and come in contact with the acts and things which constitute the fulfillment of the promises in him. When here, he sent, by word or touch, the life forces dancing through the veins of the dead. We want to taste this power of the world to come, as it thrills through our whole being, disrobing us of the mortal, with all the ills and defects which belong to it, and investing us with the immortal and its accompaniments. Then beyond that, in the presence of Jesus, in the company of [illegible] The [illegible]

THE RESTITUTION.

PLYMOUTH, IND.....August 11, 1876.

EDITORIAL DEPARTMENT.

☞ Young Joe Smith is down in Maine preaching the gospel of Mormonism to the Yankees. Young Joe believes that the prophetic spirit and mantle of his father fell on him. The Plano prophet would have made a fair farmer, but his prophecies are very much like his father's—*they never come to pass!*

☞ Proof texts for the immortality of the soul must be getting rather scarce, when a Presbyterian clergyman like Prof. David Swing, of Chicago, will offer $50,000 for one text to prove it. The offer is very liberal. Now let some man become a mighty hunter, like Nimrod, and find the text. We might state in advance that the supposed proof will be found in heathen mythology, but not in the Word of God. The resurrection of the dead is the Bible doctrine for a future life.

☞ A number of spiritualists have been laboring to prove, through the newspapers, that Robert Dale Owen's insanity was not caused by spiritualism. If they had kept still people would have forgotten all about it, but their zeal in behalf of "the cause" makes one think that there is much ground for the charge. If Mr. Owen were the only man who had become insane by dabbling with necromancy, these zealous friends might argue the case with more reason, but the cases of insanity are too numerous to be reasoned away. Spiritualism is not sound theologically, mentally nor morally.

☞ An imported clergyman, from New York, by the name of Carroll preached in Chicago on Sunday last, upon the immortality of the soul. This theological Solon, not finding any proof in the Old Testament, makes the following strange announcement:—

But let us here sum up in brief what we may have discovered concerning the faith of the Jew. We may use, in part the conclusions of others, and even their language, at least where our views coincide. We find then that "The future life, as a doctrine, occupies no prominent place in the religion of Moses and the prophets. The immortality of the soul is neither argued nor affirmed. The resurrection of the body is kept in the background. At first sight, and on a cursory examination, there seems to be no advance upon the Pagan systems, so far as the article of faith is concerned. In the near prospect of death the other world is given to the faithful, full of gloom and terror. The dead are without sensation and without hope, forgotten of God and unable to praise Him. It cannot be denied, then, that so far as any distinct knowledge of a future life went, the Jew had little advantage over the Gentile."

If Mr. Carroll will examine the New Testament with the same impartial care, he will find no evidence for the heathen dogma of natural immortality. It is a favorable sign of our times that many of the leading men in this country, and in Europe, are giving up the notion that the soul is immortal.

A Rare Offer.

We call attention this week to brother Wilcox's proposition which will be found in another column. He proposes to furnish the RESTITUTION for one year and SMITH'S BIBLE DICTIONARY—a valuable work—simply for the price of the book. We advise those who have not the book to avail themselves of this offer.

The Warring Elements.

The present year has been one of disasters. Fires, floods, failure of crops, shipwrecks, and financial distress. Men are laboring to devise schemes to prevent these things, but they continue to increase. The papers are burdened with tidings of woe from all lands. Read the following from the Chicago *Tribune* of Monday last:

What is the matter with nature? What has got into the elements? Every mail from Europe shows that the disastrous storms and convulsions of nature we have been experiencing, are not confined to us, but reach all round the world, with the possible exception of Africa. The Cologne *Zeitung* reports that the vineyards in that section are irretrievably ruined by the disastrous storms, which have not only destroyed the vines, but washed away the soil itself, leaving bare rock. On the 9th of July, the towns of Molsungen, Gonsungen, and Haven were visited by fearful rain and hail storms, which nearly destroyed them. On the same day, the Genova hail storm laid waste the entire harvest for miles around. Trees a century old were broken like reeds, and hundreds of birds were killed by the hailstones. A week later, a violent shock of earthquake was felt at Heckingen, Germany, and this was followed by destructive storms and floods. On the 5th inst., a waterspout burst over the town of Kiro, in Rhenish Prussia, inundating the whole place, sweeping away houses and bridges, and drowning thirty persons. A dispatch dated the same day from Calcutta says: "Disastrous floods have occurred in the northwestern provinces. Many of the dwellings of the natives have been destroyed, and it is feared that serious loss of life has occurred in the interior." The latest Chinese advices also report fearful storms along the coast, destroying much shipping. Why do not the savants explain this great commotion, and tell us when and where it will stop?

Death a Substitute.

It is remarkable that death is now considered the most important event in human destiny. Indeed death is the friend of man. One poet has said:

"Why should we mourn departed friends,
Or shake at death's alarms;
'Tis but the voice that Jesus sends,
To call us to his arms."

In the light of this sentiment, let us hear what the Bible says upon the subject of death. "Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. v. 12. "For the wages of sin is death." Rom. vi. 23. "The last enemy that shall be destroyed is death." 1 Cor. xv. 26. "And deliver them who through fear of death were all their lifetime subject to bondage." Heb. ii. 15. "The soul that sinneth it shall die." Ezek. xviii. 4.

The foregoing texts are sufficient to show that death is not the "voice of Jesus," neither is it a friend, but an enemy. It came into the world in consequence of sin, was ordained as a punishment upon those who violated the divine law and is represented as a judgment from God. Now in the light of all these facts, is it not most wonderful that professed teachers of the Gospel of life will refer to death as the best of friends, and claim that it is the doorway through which our friends pass into glory?

In the days of the prophets, the resurrection of the dead from the dominion of death, the coming of Christ, who is our life, and the final destruction of the grave were looked for with earnest prayer and hope. Why this, if death, which was introduced by Satan, and inflicted as a penalty, is the greatest of blessings and bestows the crown of glory without a resurrection? Death is now substituted for the resurrection. It is made to take the place of our Lord's coming, and does away with the necessity of a future Kingdom.

There is nothing in the Bible to justify those wild speculations, but much to condemn them. We are instructed to look forward to the coming of Messiah, the establishment of his kingdom and the re-living of the holy dead as the time of gaining the victory over death and the grave. If death is a friend how can the saints shout victory over it? If it is the "voice of Jesus," how could Paul exclaim: "O wretched man that I am! who shall deliver me from the body of this death?" The whole Bible is arrayed against the modern theory of death, and we look with confidence for a general abandonment of that system which makes death a substitute for the resurrection of the dead, and curing of our blessed Lord.

The Restitution.

Not having the time, through a pressure of business and cares, to write an article of editorial correspondence for this week's paper, we give place to an article from Brother Wilcox. The subscription list of the RESTITUTION should be largely increased. Many of its patrons could send out the paper for six months, or a year, to some relative, or friend, and thus benefit both the recipient of the favor, and the general cause of truth. Our tracts are running low, and donations to the tract fund, if only in small amounts, are very desirable, and much needed at the present time. Our stock of books ought to be increased to the amount of $500 dollars at least.

The destitution in Kansas was detrimental, to some extent, to the interests of the paper; as brethren then had all they could do to provide the necessaries of life, without paying for any periodical, and brethren elsewhere devoted surplus means to their assistance, that, in other circumstances, in part, at least, might have been appropriated to publishing the RESTITUTION, tracts, etc. The subscription list is slowly on the increase, but ought to be doubled at once. Times are hard, and it is only by each doing a little that we can hope for immediate success. If one half of our subscribers would, in addition to their own subscriptions, send a copy for one year to some friend, it would essentially assist the association.

It is so near the time for the paper to go to press that we have no time to make the start Brother Wilcox speaks of:—We present it to our brethren. The writer will carry one subscription for a friend, and pays in for this purpose one dollar. Many brethren have done all they well can in taking stock. Please, brethren, give this matter immediate attention. Where a friend can not do much, a small amount to the tract fund will be acceptable. A "young friend" has already started off in the line of donations. "God loveth the cheerful giver." S. A. C.

WILL YOU DO IT?

You have friends and relations out of Christ, many of whom are ignorant of the way, who would read the RESTITUTION if furnished to them, but who are too indifferent at present to pay for it; can you do them a greater favor or a more acceptable work for Christ than to send them the RESTITUTION a year?

Often, again and again, one single number contains enough truth to banish the gross errors of a life-time, and restore the reader to sound mind in Christ Jesus. Frequently a solitary article is worth more than the entire subscription price, and in its quiet access to the mind and attention of the reader will do more good than a dozen sermons. Many of us are indebted to a stray number of our paper, or a wandering tract, for our knowledge of the truth. God in his Providence sent it to us, and we are rejoicing in the light; now He asks you to become willing instruments in his hands for good *in the same way.* Will you do it? When Dr. Franklin did a man a favor upon a certain time, the recipient deplored his inability to return it. "It is a matter of no account," said the philosopher, "assist the first man you see in need, and tell him to do the same, and thus pass it around," in that way, one little act of kindness may be made to do immense service in the world. How many hearts may be made glad by the light of life, of all who have been instructed by the RESTITUTION, and its predecessors, will make a little effort for the salvation of their fellows, and send them the means to learn the way. A tract is often read, laid aside, and forgotten, where the weekly visits of our excellent paper, being a constant sermon, a continual reminder, a tireless instructor, will finally fasten the truth in the mind, and result in the salvation of the reader. You know of poor brethren and sisters whose hearts would be rejoiced if they could only have access to the paper. And such are generally good workers, too, and make the most of their means of good. They will read and then lend to their neighbors, and finally send to a distant friend the paper which you have, perhaps, not taken the trouble to read at all, and it lies to day with its "jacket" on in an old closet up stairs with plenty of other rubbish. But they can't pay for it. Will *you* do it? But you answer, "*I can't afford it.*" I know better, and God knows better; and—*you*—know better. Come now, what does your tobacco cost you yearly? Not less than $10.00 if it does a cent. Just as likely as not $20.00, or even more. I have seen you spoiling a pure atmosphere by your odious smoke and defiling the virgin snow by your filthy spittle, and thought and sometimes *said*, (If God will forgive me for my neglect, I will say no more), that it was a shame for a steward of God to thus defile the *temple* of God, and waste the *substance* of God to the neglect of the *cause* of God and the disgrace of the *name* of God. Now, you have manliness enough to break away and devote the money thus saved to the truth in the way indicated. Will you do it? Do we not all know that our tea, *coffee*, tobacco, and other useless, if not sinful luxuries, and extravagance, cost us more as a nation, than our necessary food, clothing, schooling, etc., with religion and charity thrown in. Now, my brother, you know where you spend the most money for useless luxuries, will you use a little good Christian sound sense, and self sacrifice, and break off at once, using the means so saved to send the Gospel to perishing multitudes weekly, and by so doing, perhaps, save many an honest soul in the coming glorious kingdom; get to yourself a great blessing in the present and a crown of rejoicing in the world to come. Will you do it?

For myself, I say *not another penny of useless expense, but the whole thus saved into the "Restitution Missionary Fund"* hereby started with $1.00. Who will follow?

Your fellow servant for Christ's sake,
J. F. WILLCOX.

PORT ATKINSON, WIS., July 30, 1876.

The Signs of the Times.

It is our purpose to commence this article where we left off in our last. In this discourse, Christ evidently uses the sun, moon and stars, and the powers of heaven synonymously. He also represents the anguish and despondency of the nations as a result produced by the shaking of the powers of the heavens. These two events, therefore, must sustain the relation to each other of cause and effect. What analogy between a disturbance among these heavenly bodies and a disturbance of the nations of earth. If Christ refers to calamities which will involve all men individually, why speak of them in a national capacity? But, if the powers of heaven are used as bold figures to represent the organized powers of earth, then the analogy may be easily understood, and appreciated. The commencement of those terrific judgments which shall result in the complete overthrow and destruction of Israel's enemies would be unmistakable signs that their emancipation was at hand. But if these signs are literal, then the literal heavens and earth must pass literally away; for Christ says that heaven and earth shall pass away. But if Christ used these terrestrial and celestial bodies to represent the great powers of earth, then all is plain and harmonizes perfectly with the same symbols so graphically described by Joel and the Revelation. According to the former these sublime symbols represent the Lord's army, before whose prowess all foes gather blackness; and the assembled nations, with their crowned heads are utterly destroyed, while the Lord is the hope of his people, and the strength of the children of Israel. And, according to the latter, the blackened heavens, the crimsoned moon, and falling stars, represent the kings of the earth and the mighty ones of the world, who call for dissolving rocks and crumbling mountains, not to hide them from these wonderful sidereal phenomena, but from the manifestations of the power and wrath of Him who sits upon the throne; for the great day of his wrath is come, and none except Israel of all the assembled nations will be able to stand.

According to Paul, heaven and earth (of course including the sun, moon and stars), represent the kingdoms of the world; and their terrible shaking represent revolution upon earth which will continue to shake until all movable kingdoms shall be removed; that Christ and his saints may receive an immovable kingdom, which having superseded all other kingdoms, shall stand forever. He says, "Whose voice then shook the earth, but now he hath promised, saying, yet once more I shake not the earth only, but also heaven. And this word, yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be moved, let us serve God with reverence and Godly fear: for our God is a consuming fire." Heb. xii. 26-29. Please observe

1. Heaven and earth are the things which are shaken.

2. The things which are shaken are removed.

3. The kingdoms of earth, in contrast with the kingdom of God, are the things which are removed: Therefore, the heavens and the earth represent the kingdoms of the world, and their being shaken, the removing of these kingdoms out of the way preparatory to the establishment of the kingdom of God upon earth.

That the "sun, moon and stars," or "the powers of the earth," or "heaven earth," which includes all these terrestrial and celestial bodies—we say that all these are symbols representing the governments of the world, whose overthrow will prepare the way for the establishment of the kingdom of the Messiah, is evident from the relation of these signs, as the cause, sustain to the expectation inspired in the minds of those who shall see them, that their deliverance is at hand. Christ says: "And there shall be signs in the sun, and in the moon and in the stars; upon the earth distress of nations, with perplexity; for the powers shall be shaken." Luke xxi. 25, 26. Notice:

1. The signs in the sun, moon and stars are the direct cause of the anguish and fearful apprehensions of the nations in reference to "those things which are coming on the earth."

Now that all these signs that portend the deliverance of Daniel's people relate

1. To fearful judgments upon the nations is evident from their anguish, perplexity, and despondency as the effects of these anticipated judgments; and

2. That the infliction of these predicted judgments upon the nations produces the two-fold results of filling the nations with anguish and despondency on the one hand, and of inspiring God's chosen people with hope on the other hand, that the time of their deliverance has come.

This is further manifest from the following prediction in which Christ adds, "And when these things begin to come to pass, then look up and lift up your heads; for your redemption (deliverance—*Campbell.*) draweth nigh. Verse 28.

And that these signs of their deliverance will involve the overthrow of all nations, assembled in Palestine at the appearing of Christ, Joel iii. 1, 2, 14-16, Zech. xiv. preparatory to the establishment of the kingdom of God, (the same as the quotation from Hebrews xii.) is clearly evident from the following prediction:

"So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand." Verse 31.

"According to the foregoing, the heavenly bodies, or the powers of heaven, symbolize the nations, while the judgments upon these nations, which result in their final overthrow, are the signs to the Jews that their deliverance is at hand, and also that the kingdom of God will supersede the kingdoms of the world as the culmination of the hope of this long oppressed people.

Referring to the same great change in the administration of the affairs of the earth, or the passing away of the kingdoms of the world, preparatory to the establishment of the kingdom of God in their place, Christ says, "Heaven and earth shall pass away, but my words shall not pass away." Verse 33. Thus Christ and Paul agree in representing the governments of the world by "heaven" and "earth;" and these being shaken until they shall be removed, according to the latter, or passing away, according to the former. The passing away of the old heavens and earth, as foretold by Peter, were designed to represent the same great change in the administration of the government of the world.

Heaven and earth are used as figures to represent the world of ungodly men who were destroyed by the flood, and the world of ungodly men who will be destroyed at the close of the present dispensation, preparatory to the establishment of a new order of things upon earth, or the creation of a new heavens and earth. The literal heavens and earth were not destroyed by the flood, nor will they be destroyed by the overwhelming judgments which shall be inflicted upon the world of ungodly men.

The creation of the heavens and earth commence with the restoration of Jerusalem and the Jews or the metropolis and the subjects of Christ's kingdom. According to the language of God himself, he creates a new heavens and a new earth by creating "Jerusalem a rejoicing and her people a joy." Please read Isa. lxv. 17-19. In Rev. xxi. 1, the old heaven and earth are represented as passing away to give place to the new heaven and earth. why do not our brethren who make the signs described by Christ literal, teach that the literal heaven and earth will pass away, and that the new heaven and earth will be made out of new material? Mr. Scott, with whom I debated at Coopertown, Ill., was consistent enough to take that position. It does not meet the demands of the language to affirm that great changes will take place in reference to earth and heaven.

It is affirmed by our God that heaven and earth shall pass away, in contrast with the word of God, which shall not pass away. It is also affirmed of them when thus removed that no place can be found for them. Such expressions must be taken in either a literal or a figurative sense. If the literal, then the literal heavens and earth must be annihilated. *There is no avoiding this conclusion.* But if we understand these expressions in a figurative sense, then the symbolic heavens and earth must pass away; and if the symbolic earth passes away, it must be the symbolic sea which passes away with it.

The first thing John refers to in his sublime description of the new heaven and earth is the metropolis of the kingdom, the same as the prophet Isaiah. And having described the capital, he represents the nations without as bringing their glory and honor to the metropolitan city.

There can be no doubt but what the new heavens and earth denote a new order or arrangement, and not the literal heaven and earth. At the conclusion of the thousand years we read that the nations of the earth are gathered around the holy city and the camp of the saints, and fire comes down and devours them. Rev. xx. 4-9. Here we find a graphic description of the last great destruction of the nations arrayed against Christ and his people. This destruction is described as a matter of fact transaction. the same as many accounts of the destruction of nations at the closing up of this dispensation. After the Revelator had seen the literal powers of earth literally destroyed, he next beholds the same facts in symbol by the passing away of heaven and earth. Thus he reclaims, "And I saw a great white throne, and him that sat on it, from whose face the earth and heaven fled away; and there was found no place for them." Rev. xx. 11.

There is a beautiful harmony. Thus we have seen a harmony and uniformity in Bible symbolism representing the glorious apocalypse of the Son of God, the overthrow of the assembled nations and crowned tyrants of the world, and the emancipation of Israel's enthralled millions.

Lord haste the day.

J. M. S.

Correspondence.

TO THE RESTITUTION:—

As an inquirer after truth as it is revealed in the Holy Scriptures, I desire to ask, and do request the writer of the article in No. 29, headed "Restoration of the Kingdom," and signed "Hope of Israel," if he can be induced to go a little further upon the same subject.

He has shown to my satisfaction that it was an organized kingly government, and that that kingdom and government had been overturned. Now the question which I desire to have answered is, To whom will it be restored?

1. Will it be restored to Israel as a nation, as it existed before its overthrow? or

2. Will it be a select few or remnant of the national Israel? or

3. Is it to be the righteous—spiritual Israel?

If to the last, who are to be the subjects ruled, as it is said that there will be kings and priests that will rule with Christ a thousand years.

Yours in hope of the kingdom.

P. G. MORGAN.

PETERSBURG, Va., August 5, 1876

TO THE RESTITUTION:—

I drop a line out of a sort of a habit I have, and from a feeling that those who love the truth should communicate often with one another.

On a flying trip through the country, I stopped off at this place. On Sunday I searched out the church of our people. I found the building, but no people. The light seems to have gone out or to have been hid under a bushel. Over the silent house is painted "To the poor the Gospel is preached," but the voice was silent. The great synagogues were filled, and wealth and fashion were to be seen on every hand. It just seemed to me like the picture drawn in the Apocalypse of the Laodicean church, "I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched and miserable, and poor, and blind, and naked." And because it is so, Christ says, "I will spue thee out of my mouth," and then I thought of that clause that follows—"Behold I stand at the door."

Just as in the days of his first coming the Jewish nation were deceived in the character of his coming, so will the world and the church of the present day be deceived in the character and manner of his second coming. The talisman with them is the word "spiritual." It is spiritual life, and spiritual existence, and spiritual being, and spiritual coming.

Blind leaders of the blind. Unless this ignorance and blindness were a matter of prophecy, we could hardly believe it, it is so dense. When I think of it I lose faith in all human thought and human capacity of reason.

How wonderfully prophecy is fulfilling, and how fast! Flood and fire, famine and pestilence, crime and enfamity, distress of nations, commercial paralysis, and every form and manner of public desolation. Men are waiting almost breathless for the next event, and at the same time prophesying "peace and safety."

Is it not glorious to be living in these days, and shall we be able to stand when He comes?

I spent some time in Erie, and attended the meetings of the little band gathered there. Brother John T. Ongley holds forth the Word of Life, to a little band of eight or ten. May God bless the efforts of the little flock there to the salvation of many.

Your brother, in the hope of life beyond this.

HENRY S. SEAMAN.

CLEVELAND, O., August 4, 1876.

—John Howard, the philanthropist, never neglected the duty of family prayer, though there were but one, and that was a servant, to join him, always declaring that where he had a tent, God should have an altar. Wherever he was when the time came, the duty was attended to. The presence of no one was allowed to interfere with it; and every call of business must wait outside the locked door till it was ended.

—Dr. Hunt's "Outline History of the Church" gives these figures: Adherents of christianity, 367,000,000; of Buddhism, 340,000,000; of Mohammedanism, 200,000,000; of Brahminism, 175,000,000; of Confucianism, 80,000,000; of Judaism, 7,000,000, of other religions, 174,000,000. Of the Christians he assigns 200,000,000 to Roman Catholicism, 121,000,000 to Protestantism, and 70,000,000 to the Oriental Church.

City of God.

My feet are worn and weary with the march
Over the rough road and up the steep hillside;
Oft'n at our God! I fain would see
Thy pastures green, where peaceful waters glide.

My hands are weary, toiling on,
Day after day for perishable meat;
O city of our God! I fain would rest—
I sigh to gain thy glorious mercy seat.

My garment travel-worn and stained with dust,
Oft rent with briars and thorns that crowd my way,
Would fain be made, O Lord, my righteousness!
Spotless and white in heaven's unclouded ray.

We eyes are weary, looking at the sun,
Impiously as I seem upon the earth:
O city of our God, within thy walls
All—all are clothed again with thy new birth.

My heart is weary of its own despair—
Sinning, repenting, sinning still again;
When shall my soul thy glorious presence seek,
And find, dear Saviour, it is free from stain?

Poor, poor, poor soul! the saviour's feet were worn
The Master's heart and hand were weary, too;
His garments stained and travel-worn and old;
His vision blinded with a paying dew.

Love thou the path of sorrow that he trod:
Toil on, and wait in patience for thy rest;
O city of our God! we soon shall see
Thy glorious walls—home of the loved and blest.

The Gospel of the Age to Come.

In the RESTITUTION of May 8th, Brother A. B. Clark concludes an article in these words: "If the gospel of the age to come is not for this age, let us wait till the time, and then will be time enough to preach it." I endorse the sentiment, for it is evident that if any one is preaching such a gospel, it must be "another gospel"—differing from the one Brother Paul preached. No such gospel is mentioned in the Bible as "the gospel of the age to come." Where did Brother C. get this phrase? What is meant by it? Many people use the phrase "age to come" without knowing its meaning. The Adventists of this section call me an "age to come preacher." One of their principal elders said to me one day, "I don't know what 'age to come' means." I remarked to him that he never would understand fully the revelation of God's word respecting the age or "world to come," without study. He then said he didn't want to know anything about it, and yet, upon every occasion, he is preaching against the "age to come doctrine" as he calls something, but what, he neither knows nor cares to know.

I hear many Adventists remark that they didn't want to hear about the "age to come;" but they want "meat in due season"—something about this age, how to live, etc., so as to be ready at the coming of Jesus. The only objection I have to this, is that it countermands the orders of the "the Captain of our salvation," who, through Peter, says, "Add to your faith virtue, (fortitude) and to virtue knowledge." Persons of this class virtually say, "We have the truth—all that is necessary to be known—and you must not dare to learn anything more than we have learned." But the greatest evil resulting from such a proposition is, that it induces its advocates to reject "the gospel." To illustrate. To the same effect I have alluded to, I quoted the text, "And the Lord God shall give unto him the throne of my father, David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end;" and then asked, "Do you believe that?" to which he promptly replied, "No." "How then," I asked, "can you be a believer of the gospel and deny the words of inspiration respecting Jesus, 'the author and finisher of our faith?'"

"O," said he, "I believe what the Bible says about it, but I don't believe your construction of it." I had not construed it at all. I only read it as it is. But I presume that Brother C. believes that Jesus is to reign on the throne of David, and I simply ask: When? Is he reigning now? No. Will he reign in this age? No. Again I ask, *When will Jesus "come and reign?"* I answer, *In the age to come.* Hence no man can preach "the gospel"—"this gospel of the kingdom"—without speaking of the "age to come," and a man who does not want to hear of "age to come," simply don't want to hear "the gospel;" and when a man willfully and knowingly rejects "the gospel," "it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea," before he ever heard of "Christ, and him crucified." I join Brother Clark in saying: "Brethren let us be careful what we do.

AMOS SANFORD.

ANNA, Ill.

—The nominal professions of religion, with which many persons content themselves, seem to fit them for little else than to disgrace christianity by their practice.—*Milner.*

THE IMPENDING CRISIS.

Indications of the Approach of a Religious Crisis.

No one who is acquainted with the present tone of thought in Christendom can hide from himself the fact that an intellectual, a religious crisis is impending.

In all directions we see the lowering skies, we hear the muttering of the coming storm. In Germany, the national party is arraying itself against the ultramontane; in France, the men of progress are struggling against the unprogressive, and in their contest the political supremacy of that great country is well nigh centralized or lost. In Italy, Rome has passed into the hands of an excommunicated king. The sovereign pontiff, feigning that he is a prisoner, is fulminating from the Vatican his anathemas, and, in the midst of the most convincing proofs of his manifold errors, asserting his own infallibility. A Catholic archbishop with truth declares that the whole civil society of Europe seems to be withdrawing itself in its public life from Christianity. In England and America, religious persons perceive with dismay that the intellectual basis of faith has been undermined by the spirit of the age. They prepare for the approaching disaster in the best manner they can.

The most serious trial through which society can pass is encountered in the extirpation of its religious restraints. The history of Greece and the history of Rome exhibits to us in an impressive manner how great are the perils; but it is not given to religions to endure forever. They necessarily undergo transformations with the intellectual development of man. How many countries are there professing the same religion now that they did at the birth of Christ?

It is estimated that the entire population of Europe is about three hundred and one million. Of these, one hundred and eighty-five million are Roman Catholics, thirty-three million are Greek Catholics. Of Protestants there are seventy-one million, separated into many sects. Of Jews, five million; of Mohammedans, seven millions.

Of the religious subdivisions of American accurate numerical statement cannot be given. The whole of Christian South America is Roman Catholic; the same may be said of Central America and of Mexico, as also of the Spanish and French West India possessions. In the United States and Canada the Protestant element predominates. To Australia the same remark applies. In India the sparse Christian population sinks into insignificance in the presence of two hundred Mohammedans and other Oriental denominations. The Roman Catholic church is the most widely diffused and the most powerfully organized of all modern societies. It is far more a political than a religious denomination. Its principle is that all power is in the clergy, and that for laymen there is only the privilege of obedience. The republican forms under which the churches existed in primitive Christianity have gradually merged into an absolute centralization, with a man as vice-God at its head. This church asserts that the divine commission under which it acts comprises civil governments; that it has a right to use the state for its own purposes, but that the state has no right to intermeddle with it; that even in Protestant countries it is not merely a co-ordinate government but the sovereign power. It insists that the state has no rights over anything which it declares to be in its domain, and that Protestantism, being a mere rebellion, has no rights at all; that even in Protestant communities the Catholic bishop is the only lawful spiritual pastor.

It is plain, therefore, that of professing Christians the vast *majority* are Catholics; and such is the authoritative demand of the papacy for supremacy, that, in any survey of the present religious condition of Christendom, regard must be mainly had to its acts. Its movements are guided by the highest intelligence and skill. Catholicism obeys the orders of one man, and has therefore a unity, a compactness, a power, which Protestant denominations do not possess. Moreover, it derives inestimable strength from the souvenirs of the great name of Rome.

Unembarrassed by any hesitating sentiment, the papacy has contemplated the coming intellectual crisis. It has pronounced its decision, and occupied what seems to it to be the *most* advantageous ground.

This definition of position we find in the acts of the late Vatican Council.

Pius IX., by a bull dated June 20, 1868, convoked an Ecumenical Council to meet in Rome, on December 8 1869. Its sessions ended in July, 1870. Among other matters submitted to its consideration, two stand forth in conspicuous prominence—they are the assertion of the infallibility of the Roman pontiff, and the definition of the relations of religion to science.

But the convocation of the Council was far from meeting with general approval.

The views of the Oriental churches were, for the most part, unfavorable. They affirmed that they saw a desire in the Roman pontiff to set himself up as the head of Christianity, whereas they recognized the Lord Jesus Christ alone as the head of the church. They believed that the council would only lead to new quarrels and scandals. The sentiment of these venerable churches is well shown by the incident that, when, in 1867, the Nestorian Patriarch Simeon had been invited by the Chaldean Patriarch to return to Roman Catholic unity, he, in his reply, showed that there was no prospect for harmonious action between the East and the West; "You invite me to kiss humbly the slipper of the Bishop of Rome; but is he not in every respect, a man like yourself—is his dignity superior to yours? We will never permit to be introduced into our holy temples of worship images and statues, which are nothing but abominable and impure idols. What! shall we attribute to Almighty God a mother, as you dare to do? Away from us, such blasphemy!"

Eventually, the patriarchs, archbishops, and bishops, from all regions of the world who took part in this council, were seven hundred and four.

Rome had seen very plainly that science was not only rapidly undermining the dogmas of the papacy, but was gathering great political power. She recognized that all over Europe there was a fast spreading secession among persons of education, and that its true focus was North Germany.

She looked, therefore, with deep interest on the Prusso-Austrian war, giving to Austria whatever encouragement she could. The battle of Sadowa was a bitter disappointment to her.

With satisfaction again she looked upon the breaking out of the Franco-Prussian war, not doubting that its issue would be favorable to France, and therefore favorable to her. Here, again, she was doomed to disappointment at Sedan.

Having now no further hope, for many years to come, from external war, she resolved to use what could be done by internal insurrection, and the present movement in the German empire is the result of her machinations.

Had Austria or had France succeeded, Protestantism would have been overthrown along with Prussia.

But, while these military movements were being carried on, a movement of a different, an intellectual kind, was engaged in. Its principle was, to restore the worn-out mediæval doctrines and practices, carrying them to an extreme, no matter what the consequences might be.

Not only was it asserted that the papacy has a divine right to participate in the government of all countries, co-ordinately with their temporal authorities, but that the supremacy of Rome in this matter must be recognized; and that in any question between them the temporal authority must conform itself to her order.

And, since the endangering of her position had been mainly brought about by the progress of science, she presumed to define its boundaries, and prescribe limits to its authority. Still more, she undertook to denounce modern civilization.—*Jewish Chronicle.*

(To be continued.)

Will the Earth be Burned Up?

"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein, shall be burned up."—2 Peter, iii, 10

This text of scripture is understood by some as teaching that the earth and all the planetary system will be totally obliterated in the great final conflagration, when this beautiful system of ours with all its suns, planets and satellites, shall roll in one grand oblivion, and pass away in one awful flame, and the space which is now filled with these grand spheres, shall roll in the blackness of darkness for ever and ever.

Will this earth, in which its author displayed his mighty power, goodness and wisdom in its formation, and after pronouncing it "very good," with one blast of his nostrils, be totally annihilated?

Those who advocate this "do greatly err not knowing the scriptures nor the power of God." There is *no* element in this Scripture that shows that the earth is to be reduced to nothing. The earth-burning theorists use the term "burn up," in the sense of annihilate when the term implies no such thing. These teachers ought to be informed that *fire* cannot annihilate anything. It may change the exterior or corporeal form of matter, but the matter itself will remain in no less or no greater quantity. Suppose that the earth will burn and burn till it goes out of its own accord, what will become of its decomposed elements? Will they fly at random throughout the universe of God? Let reason and natural philosophy answer. These decomposed elements will be controlled by the law that governs matter which fire cannot consume, and by this law these elements will gradually assume their original form. Hence this globe will still remain; but it may be qualified by the adjective "new," according to Peter.

I admit that Peter has the earth "burned up," but I deny that he means by this term the common interpretation. In verses 5, 6, 7, we have the following declaration:

"For this they willingly are ignorant of that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was being overflowed with water, perished. But the heavens and the earth which are now by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men."

By this Scripture we learn:

1. That certain parties were willingly ignorant that by the word of God the heavens were of old, and the earth standing out of the water and in the water.

2. The heavens and the earth which are now are kept in store.

The phrase, "The heavens and the earth which are now" is in contrast with "the heavens and the earth which were then." If the adjective "new," modifying heavens and earth proves that a new sphere is to be brought into existence, the adjective "old" modifying heavens and earth proves that the heavens and the earth which are now are not the heavens and the earth which were then.

Peter does not mean by the term "heavens" the starry realms that girt our earth. I understand him to mean the political divisions and institutions of the earth. To understand him to mean the literal heavens, we run ourselves into an inextricable difficulty. For the "heavens," modified by the adjectives "old" and "new," are to be understood in the same sense; and if a literal "new heavens" are to be brought into existence, then the literal "old heavens" were swept away by the flood waters.

JNO. R. WOODHOW.

ATHENS, PA., Aug. 1, 1873.

Gleanings.

A recent letter from Brother John Poore, of Galesburg, Neosho county, Kansas, states that he is still in the field evangelizing, with success and many more calls than to which he can respond. He desires to continue his labors as Evangelist, but fears that he cannot without some assistance from abroad.

Bro. Amos Sanford will commence a meeting in Moberly, Mo., the 12th, and continue as the occasion may require. He writes that thereafter he will be ready to attend to calls in Northern Missouri, wherever Bible meetings are desired. Bro. Sanford will in his travels solicit subscriptions for THE RESTITUTION.

Sister Mary Cooper, of Ripley, Brown county, Ill., calls for aid. She says by letter that her husband has had recently a stroke of palsy, and is entirely unable to do any work for the support their family; and any aid would be thankfully received. Any one who can aid them, can send addressed P. A. Cooper, Ripley, Brown Co., Ill.

Smallpox in Jerusalem.

For more than a year smallpox has been exceedingly prevalent in Jerusalem, Jaffa and other towns in Palestine. There are unfortunately many native customs and prejudices which militate against a cessation of the epidemic. In the first place, vaccination is almost entirely neglected. There is no attempt to isolate smallpox patients while the sufferers are carefully guarded against the access of fresh air, by which means the atmosphere in the apartments and the clothes of the persons therein become saturated with the poison, thus greatly facilitating the communication of the disease. Again, the prejudice against adopting medical treatment is almost universal, while the general insanitary condition of the towns and villages is notorious. On the whole the mortality does not seem as great as might have been expected, if we desire the instruction we shall give, or if he would convey it to others, we shall gladly enter into same upon our list upon receipt of the subscription price.

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OBITUARY.

Died, at Oakley, Monday, June 23rd, 1873, Old Sister Wagner, in her 73th year.

The deceased for into Israel was brought to Ogle county, her former place of residence. She was baptized by the writer into the faith of the Gospel of the kingdom, about twelve years ago; and lived and died in the faith and hope of the soon-coming King. A discourse from 1 Cor. xv. 35 was given to a large concourse of people.

SAMUEL JAMES.

ADELINE, Ogle Co., Ill.

RECEIPTS.

TWO DOLLARS.

A J Daly.

ONE DOLLAR.

A Hipsher, John Dove, Abel Larkin, J V Alderman, Miss Green, Lois Sewell, John Hilson, Joseph Ogilby.

VARIOUS.

Mrs Crane, 50 cents; Stephen Rogers, $1 25; H E Goodell, 50 cents; James Perrett, $1 00.

TRACTS.

A T Hook, 25 cents; L Hudson, 75; J V Alderman, $1 25; Wm Brewer, 1 25; James Rowen, Dennis E Miller, 50 cents; John Miller, Jr., 10 cents.

RELIEF FUND.

P T Bond, $5.

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"My fortunes never come singly," and my present financial embarrassments result from my efforts to secure the publication of the above-named magazine. Having about four hundred copies of numbers 1, 2, and 3 on hand that might help to pay some cost, I declare to-day that I will forward them free to any address on receipt of postage—three cents per copy.

Address all orders to

ABNER SANFORD,
Anna, Ills.

CONFERENCE NOTICES.

The third quarterly conference of the Church of God in the state of Iowa will be held near Pleasant Hill, Boone county, commencing on Thursday evening at 7 o'clock before the second Sunday in September, 1873, and close with the Sunday following.

Brother Dains will give notice at what railroad station brethren and friends will be met and conveyed to the place of meeting.

All are invited.

A. BROOKS, P. C.

AMES, Iowa, July 31, 1873.

The Michigan Church Conference will hold a grove meeting in Jonesboro, Calhoun county, Michigan, one and a half miles west of the Union, commencing on Friday, Aug. 29, in the new tabernacle, and hold over the following Sunday.

A cordial invitation is hereby given to all brethren and churches to attend, and exchange visits so as to prepare ourselves and exhortations before the Lord.

Bro. Wilcox is expected to be with us in the meeting.

Also the executive committee, and all who have an interest in the spread of the Gospel should be in attendance to consult upon the propriety of the employment of an Evangelist.

Friends coming from the south should come on the Grand Rapids and Indiana Railroad to Grand Rapids, and take the C. & K. R. R. to Hickson Station, where I shall be in waiting. Those from the west should come on the C. & I. R. R. to Hudson. Those from the east should come on the D. & M. to Jackson & Grand Rapids Railroad.

Let there be a grand rally from all parts of the state of those who are looking for the return of the Nobleman.

E. HOTT, Sec.

On August 28, 1873, the brethren of the Church of God will hold a series of meetings at Emporia, Kansas. The brethren far and near, and especially all preaching brethren, are invited to attend. Brethren Adams and others come if you can. Bro. John Poore has been engaged.

By order of

O. W. SMITH.

The Lord willing, a general meeting of the brethren and sisters of the Abrahamic faith, will be held near Brother Henry H. Cook's residence, two miles west of neighbor Springs, Williamson county, Ill., commencing Friday, September 12th, at 7:30 p. m., and continuing over the following Sunday. All the friends of Jesus, who "love his appearing," come to this first conference in Southern Illinois. Advocates of all others are especially invited.

AMOS SANFORD.

The Annual Conference of the state of Indiana will convene at Somerset, Fayette county, Thursday, August 21 1873.

A hearty welcome is extended by the brethren of Fayette and with whom the Conference is to be holden, to all who desire to be present at this yearly convocation.

JOHN L. WILSON, *Secretary.*

ANNOUNCEMENTS.

Notice is hereby given that a meeting of the Stockholders and Board of Directors of the Christian Publishing Association will be held at Rensselaer, Indiana, on Saturday, August 16, 1873. A general attendance of all interested is earnestly desired.

H. H. DWIGGINS, President.

Attest: D. MCDANIEL, Sec.

I am ready and willing to go anywhere in "all the world and preach the Gospel to every creature," who will come and bear me "at the time appointed."

Having no means of my own, my travelling expenses will have to be met from some other source. Let the friends of truth in Southern Illinois, and at accessible points in Kentucky, Arkansas and Missouri, who desire a course of Biblical Lectures, address me each at Anna, Union county, Ill.

AMOS SANFORD.

POST OFFICE ADDRESS.

John T. Ongley, Lincolnville, Crawford county, Pa.

Elder Jacob Shaffer, Kewanna, Fulton county Ind.

Published Monthly, Price Ten Cents per Number, or One Dollar per Year, Payable in advance.

OUR REST:

A Magazine bearing on the questions of Salvation, and Prophetic Inquiry.

EDITED BY T. WILSON, AND H. V. REED

"There remaineth therefore a Rest to the people of God. * * * Let us labor therefore, to enter into that Rest."—Heb. iv. 9, 11.

PROSPECTUS.

The object of this Magazine will be to present in as clear a manner as possible, things concerning the Kingdom of God and the Name of Jesus Christ, together with such expositions of prophecy as will be profitable to the reader. The object is gratis: detail may be stated as follows:

1. To introduce Bible testimony as to the nature occasion and subject of the Kingdom of God.

2. To point out its intimate connection of the Name of Jesus with our salvation.

3. The past, present and future mission of Christ as the Savior, Priest and King.

4. The Restoration of Israel from their long dispersion, and their re-settlement in the land of Palestine.

5. The Destruction of the Wicked, as well as the Bible teaching concerning Hell.

6. The Nature of Man, and his entire dependence upon God for Eternal Life.

7. The word of prophecy as fulfilled in the past, and as it is now being fulfilled before our eyes, pertaining to the return of Jesus to establish his Kingdom of Righteousness and Peace on the earth.

Such is a brief outline of the design of "OUR REST." It remains for the reader to say whether or not he can *consistently* assist in its circulation. If so desires the instruction we shall give, or if he would convey it to others, we shall gladly enter into same upon our list upon receipt of the subscription price.

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THE RESTITUTION.

The Bride's Petition.

Come, Lord, and tarry not;
Bring the long looked-for day:
Oh why these years of waiting here?
These ages of delay?

Come, for thy saints still wait;
Daily ascends their sigh:
The spirit and the bride say, Come!
Dost thou not hear the cry?

Come, for creation groans,
Impatient of thy stay;
Worn out with these long years of ill,
These ages of delay.

Come, for the foe are strong;
With taunting lip they say,
"Where is the promised advent now,
And where the dreaded day?"

Come, for the good are few;
Thine are the voice in vain:
Faith wanes fainter on the earth,
And love is on the wane.

Come, for the truth is weak,
And error goes abroad
Its subtle poison o'er the earth—
An earth that hates her God.

Come, for the grave is full;
Earth's tombs no more can hold;
The sated sepulchre cries,
And groans the heaving mould.

Come, for the corn is ripe,
Put in the sickle now:
Reap the great harvest of the earth;
Sower and Reaper thou!

Come, and make all things new.
Build up this ruined earth,
Restore our faded paradise,
Creation's second birth.

Bonar.

Ballooning.

On Thursday, July 15, 1875, Prof. Donaldson and Mr. Grimwood, accompanied in the balloon P. T. Barnum, from Chicago. The wind carried them N. E. over the lake at twenty miles an hour. At 8:20 P. M. they met a violent storm in mid-lake which undoubtedly destroyed them. The ascension was grand beyond description. Gracefully and majestically the balloon rose skyward with its precious cargo of human freight, while anxious thousands watched it with prayerful interest from below. But alas! it was a fatal voyage. No more will Donaldson sail through aerial space, sustained by treacherous gas, and guided by uncertain winds. The elements have overcome his brave soul, and without doubt he has sunk in Lake Michigan. Perhaps with his balloon riven by a thunderbolt, he was precipitated from a great height into a watery tomb. In which case he was killed by the fall. Or, perhaps, his gas having failed, and coming to the surface of the water, he was destroyed by the fury of the wind and the waves. In either case, horrible must have been his death. While we can but admire the bravery and daring of this intrepid man we must believe that the enterprise of navigating the air is largely one of foolhardiness, unwisdom and impracticability. It seems like tempting and daring Providence. But there is no cure. Even the tragic fate of Donaldson puts no quietus on the work. The very next day another balloon went up from this port, through wind and flood, with a human on board. And the papers bring us word of an ambitious German, who has invented an air ship in which he hopes soon to sail across the stormy Atlantic, with fifteen passengers and several bags of U. S. mail. Woe be to rail and steam ships if this enterprise proves successful.

A matter worthy of mention in connection with the sad fate of Donaldson is the utter failure that noted spirit mediums have made in their attempts to give reliable information as to the manner of the balloon's destruction. One medium brought from the spirit of the departed aeronaut this message:

"The balloon will be picked up and you will hear from it to-morrow. All hands are lost. Write to the Chicago *Times* and *Journal*, that the balloon is lost, and we are lost. Also that we threw out ballast, supposing we were near the land, when we suddenly dropped into the lake and could not rise the second time."

It is a little queer that casting out ballast should cause a balloon to *sink*. Donaldson has doubtless learned many new things since he has fallen into the hands of spirit mediums. In another seance, it was shown that the balloon had been torn to shreds in the tree tops of the Michigan pineries and the passengers met thus a horrid death. Another represented them as alive, wandering in these pineries, living on berries, and said they would soon be found alive and well, except a slight scratch which one received as their air ship was descending. It is strange that Donaldson's spirit should give so many differing accounts.

But this shows that J. G. Saxe was right when he penned the following pithy advice to spirits:

"If in your new estate you cannot rest,
But must return, grant us this one request:
Come with a noble and celestial air,
And prove your titles to the names you bear
Give some clear token of your heavenly birth;
Write as good English as you wrote on earth;
And what were once superfluous to advise,
Don't tell, I beg you, such egregious lies."

There is some difference of opinion as to the value of aeronautical voyages. Some regarding them as of vast importance to the human family, others looking upon them as useless and dangerous, and yielding no good result. I incline to the opinion expressed in the following paragraph from the N. Y. *Times* of a recent date:

"But, for all practical purposes, the information is as valueless as would be the anatomy of the minutest animalcule. Indeed, one of the ablest and most thoughtful aeronauts, Mr. Glaisher, admitting the practicability of aerial navigation, says that the usefulness of the balloon is chiefly that of an observatory so far removed above the ordinary disturbances of earth that the phenomena of the atmosphere may be scanned with an exactness nowhere else attainable. What value these observations may have is quite another question.

When we consider the problem of navigation of the air, however, we find absolutely nothing gained in all the experiments of centuries. The flying machine is apparently as far from realization as ever. Inventions numberless and promising have been brought out, but failure has overtaken them all. To be sure, a ship to voyage the skies would not seem to us a greater wonder than the inventions of Watt, Fulton, and Stephenson would have to the early settlers of this continent; and we are continually reproached by hair-brained inventors, with being as stupid sceptics, as those who derided Morse, Brunel, and all other daring inventors. The success of these men continually beckons on the dreamers who lumber the patent office with models which have no working counterpart in science or mechanics."

The following on the history of ballooning is of interest:

The first balloon was sent up by the brothers Stephen and Joseph Montgolfier, June 5, 1783. It was not long before men were found to venture their lives on such a journey into the air; even to the year of its discovery there were several ascents made by different persons, and with safe results. The balloons used were at first the ordinary hot-air Montgolfiers; but a few months were necessary to utilize the hydrogen gas, whose superiority was evident, on account of its greater lightness. In 1785, occurred the first fatal accident from the use of a balloon. Two young men attempted to cross from France to England in a hydrogen balloon to which a hot-air balloon was attached. The latter took fire, both were consumed, and the two men fell on the coast of France and perished.

The most eminent aeronaut was an Englishman named Green. His career extended over thirty-six years, during which time he made 1,409 ascensions, crossing the North sea three times, and falling into it twice. On one occasion he traveled a distance of 500 miles in eighteen hours. This was, however, surpassed by Wise and La Mountain's great trip in 1859, when they passed from St. Louis to Henderson, N. Y., a distance of about 1,500 miles, in less than twenty hours, or at an average velocity of a mile per minute. This was, we believe, the longest aerial voyage ever made, while the highest ascent was made by Glaisher and Coxwell, who reached the remarkable elevation of 37,000 feet, or about seven miles above the earth. They were soon disabled by the intense cold prevailing at that altitude, lost the use of their limbs, and Coxwell was obliged to pull the valve string with his teeth, in order to release the gas and return to a warmer region.

Certain emergencies have occasionally made the balloon very useful. It was employed during our civil war to watch the motions of the enemy in and around Richmond. Gen. Porter was once watching the rebels from a captive balloon, when the cable broke and he was carried over the confederate lines; but on pulling the valve the machine descended, and a favorable wind took him back to his own forces.

The most notable use ever made of balloons was during the siege of Paris by the Germans, in the last war. When the city was completely invested, the project of sending out a mail balloon was conceived and put in execution, the first one leaving Paris Sept. 23, with 227 pounds of letters, and descending at Evreux. Until the close of the war balloons were constantly being dispatched, some carrying letters, others passengers. More than sixty in all were sent out, most of which were utilized by the postoffice department, which forwarded in all about 2,500,000 letters. Among those who took this means of escaping from the devoted city was Gambetta. Many of these ballons were carried far beyond the French boundaries, one landing in Norway, 800 miles north of Christiania, while some fell into the hands of the Prussians. One, in passing over the Prussian lines, was fired at so often, that the aeronauts became much alarmed, and were forced to ascend several hundred feet to escape the balls which whistled around them. It is difficult to conceive a more frightful situation than that to which those travelers were exposed.

As to accidents by ballooning, the following from a veteran aeronaut is of interest:

It may be deemed a hazardous mode of investigation to sail up into the air three or four miles high, but when we take into comparison the number of air voyages made, and the accidents related to them, we shall find as favorable results as in sea voyages. I have accounts of thirteen balloons that exploded while high in the air with their occupants, two of them with myself, while above the clouds, and in none of these was any one injured. The law of atmospheric resistance is as certain as the law of atmospheric buoyancy. I even controlled the collapsed descending balloon from falling into a piece of woodland, by lightening the weight in the disposal of ballast, and thus skirted beyond the trees.

So far as I have investigated accidents with balloons, not a single case occurred from any intrinsic principle of danger connected with the art. Not so with the sea-ship. These two elements, wind and water, coming in conflict, cause the destruction of the vessel. Water, nearly a thousand times denser than air, and the air moving against the ship with the velocity of a hundred miles per hour, and the immense mast leverage, must necessarily bring a tremendous force upon its framework. Not so with the air-ship. It has but one element around it, and, once free in the air, it matters not, so far as its ability to stand the strain is concerned, whether the wind moves one mile or one hundred miles per hour. Even with the latter velocity, your vessel glides along so smoothly and gracefully as not to ruffle a cob-web suspended from its flagstaff. Did you not perceive objects on the earth receding and approaching, it would be impossible to discern that you were moving at all. I traveled forty miles in forty-eight minutes in the midst of a cloud stratum, without being aware that I had moved forty rods before landing.

When accidents have occurred with balloons, they were always attributable, either to defective construction or a want of ordinary skill in the persons operating them. It is a deplorable truth that many, if not most, persons who use balloons are not scientific. And yet, this class have generally the most marvellous stories of blood oozing from their finger ends, and the balloon turning topsy-turvy, and the miraculous escapes they have made, to relate.

Prof. S. A. Wise in a paper read before the Franklin Institute claims that:

"The phenomena of the clouds are full of interest. Some are dense, and some are attenuated. Some are warm, and some are cold. Some are light and some are dark. Some are charged with ozone. Passing through an ozone cloud causes hoarseness; it acts upon the mucous membranes, and is first perceptible by smell, and the twinging sensation it produces upon the cuticle of the hands and face.

When it is considered that we do not know, to this day, from whence the source of electricity in cloud phenomena—whether in storms it is a primary or a resultant; whether there is one kind or two kinds developed in a thundergust; whether the thunderbolt makes its detonation forcing its passage through the air, or in its percussion upon more solid matter; whether the bolt darts from one cloud to another, or whether it invariably darts to the earth—we should see all reasonable means to find out. The European scientists shot arrows into the air to learn something of atmospheric electricity. Franklin, always practical, not being able to get up into the clouds himself, set up his representative, the kite, and, in a moment, demonstrated a fact, which, for a thousand years, had been held in abeyance—the identity of cloud and machine electricity. The great philosopher, fearing the ridicule of the unlearned over a man flying a kite, went clandestinely out to Bush hill, under cover of his son, to try the mission of his aerial messenger, and it proved and settled the long mooted question."

Respectfully submitted.

C. C. MARSTON.

CHICAGO, ILL.

—A resident of Pottsville, Pa., has a coin which has been decided to be a Hebrew shekel of the date of 335 B. C. It has on one side a representation of Aaron's budded rod, and on the other a priest's censer with incense. The same gentleman has an old Saxon coin, an Elizabethan shilling of 1601, and an English coin of 1623.

More Words to Preachers.

Speculation is poor stuff for the pulpit. "It is possible that this may be true," can be offset with, "It is possible that it is not true." What would have taken place if certain things had not happened, is nothing to anybody; for they *have* happened, and, therefore, what *has* taken place is what is to be considered. Men who are in danger, or who require instruction in righteousness, are in infinitely too great peril and have far too urgent need of knowledge, to hear a palaver about whether the stars are inhabited or not. Don't propound theories and bewilder souls. Don't, by philosophy (falsely so called), make more protracted or difficult the settlement of the question, "What is truth?" You call yourself a preacher, then *preach*. Proclaim. Stand and cry facts. Do not let your ingenuity turn and twist, and adapt, and accommodate Scripture until people lose sight of its primary meaning. Use the Book fairly. Do not phantomise the promises until all the reality is gone from them. When people cry for bread, they do not want the corn served up to them in distilled-spirit form.

When we say preach, we do not mean screech. As for whining and intonations, they are both unmanly. A dreadful face is repulsive. Business men hate cant and shuffling; and be sure, if you are up to either of these things, they will know it. There is much talk in the counting-house about the affectation of Parson So-and-so. Preach naturally; and be earnest in speech, because you feel earnest at heart.

Be informed. There were good preachers in the world before Will Shakspeare came upon the stage of life; so that he is not indispensable. The guesses of the old Grecian philosophers and the subtilities of mystics are so much refuse to one who is determined to preach the preaching which God bids.

Have something to say before you begin to make a say. It is astounding impudence for a man to rise to talk life and death matters, and not know what he will advance. To get up unprepared, cloudy in one's own understanding, augurs badly for the congregation who must sit and listen while you stammer out some strange incoherencies, with no logical consistency. Trusting to the Spirit when you do not know the letter of Scripture, is pious folly. If you would be informed for yourself, "Seek ye out of the Book of the Lord, and read." Give attention to your reading. Meditate upon the Scriptures day and night. Compare spiritual with spiritual. Interpret words in their philological sense. Use a classical dictionary if you do not understand certain Hebrew or Greek idioms. Avoid theological dictionaries, for in some cases they give senses to words which have been coined for them to suit error that has arisen. Give every man who may proffer you assistance in your studies credit for good will; but remember that good intention does not ensure absolute truth; so test all you hear by the Word of God.

Declare your convictions boldly. Mix prudence with courage. Who would thrust his head between the jaws of a lion, and risk its loss, without a contra possibility of gain? But do not excuse yourself from ever speaking what you believe to be important truth, because Jesus said to his disciples, "I have many things to say unto you, but ye cannot bear them *now*." If you dare not speak the truth, come down at once from the rostrum, and let a better man take your place. In all things, "Trust in God and do the right."

Personally, be generous in all your business transactions. Do not give men reason to say that the minister is the least satisfactory of his customers. Live by principles, and walk according to the Scriptural rule. Don't do what you condemn. Observe every plain commandment of Jesus; and don't say of any, "It is unimportant." Have your own house a model, wife and children all in subjection to Divine principles,—all in harmony with you. Hear, as a son of Abraham, what was spoken to your father in faith: "Walk before Me, and be thou sincere." Pray with implicit trust in God. Do not ask God for things contrary to his promises and the very opposite of his predictions. Sing joyfully to God, with soul and understanding. Beware of countenancing the worse than trash that is at present so captivating.

Do nothing purposeless. Do everything thoughtfully. Be completely ruled by the will of God. Live the same kind of life upon earth as Jesus lived.

In all matters of food and clothing study health rather than taste and custom. Be sensible first; and fashionable or unfashionable, as the case may be.

And as you may pursue the way of righteousness in word and behavior, we wish for you "God speed."—*Bible Echo.*

The Higher and the Highest Life.

We are discussing the question of holiness and consecration. Some of us use one class of terms and similes, and others a different phraseology. The most common is called the higher life. There are two kinds of "higher life" people—the one we like, and the other we dislike. Those who boast much of the possession of it, who run about with a Bible conspicuously in their hand, forcing their ecstatic experience upon people on all occasions, ever on the search for meetings and Bible readings, impatient with ordinary Christians, are to us more and more and more distasteful. We do not find them engaged in Sunday schools, or regular at prayer meetings, or to be depended on for help in church movements. It is their religion to feel good and to tell others how good they feel. We would not give the shoes of one of the old-fashioned Christians for fifty of these religious gad-abouts. Their coming is to us a grief, their departure a rapture.

The "higher life" which we admire is that which, putting full trust in God, goes out to work for him; does not talk much about itself, but a great deal about Christ and the attractiveness of his religion. We know scores of them, hard at work. You may always depend on them. They are ever to be found at the devotional meetings. They contribute liberally of their money instead of taking their service out in talk and prayer. The enthusiasm and perpetuity of their Christian doing tells their elevated experience more than though their lips announced it. That is the kind of "higher life" we admire—yea, that is the highest. We have but little interest in Christian people who go about telling how much they have of the love of God, yet doing little or nothing to evidence that fact. We have heard of half-grown schoolboys who boast of how many slices of bread they have eaten—some of them ten, some of them twenty-four. We have more admiration for a man who will eat two or three slices, and put the strength derived therefrom into practical effectiveness. There are many persons in this day advocating what they call the "higher life." We advocate the highest.—*Talmage.*

Our Department.

The Christian has a noble calling and a glorious destiny; and his department should correspond with the sublime idea of Christianity. Like a mirror, our lives may reflect the light of God's word. We have a rule of life in the Bible, and our department should correspond with this. The Bible teaches us to be a meek and lowly spirit; and so, by the help of the Lord, we should fashion our lives. The Bible teaches us to be humble; therefore humility should crown our lives, and all pride and self-esteem should be banished from the heart. Pride is one of our most deadly enemies, from which we should flee for our liver. Revenge is a part of fallen human nature, and has no part in a Christian life. To forgive, to return good for evil, is to love our enemies, and to pray for those who despitefully use us, often seems very hard for many people; yet it is a grand and beautiful part of the Christian system, and a glorious proof of its divine nature. When a person objects to this principle of Christianity it is an evidence that they have formed no correct idea of God-nature. Love for our enemies and the forgiveness of injuries is very hard, we may say impossible, if we trust in our own strength, but easy if we trust in a higher power, and rely upon the grace of Jesus.

As the crowning glory of the Christian character, we should cultivate in our lives the Christian virtues, such as righteousness, godliness, faith, love, patience, meekness, temperance, and brotherly kindness.

Do we want a pattern for our deportment in life? Let us follow Jesus; the department of Christ, while among men, both in the presence of his friends and bitter enemies, strikes our minds with its beauty. How pure and gentle and kind, yet firm and often startling in the rebuke of iniquity. We have the example of many good men whose deportment in life was in harmony with the divine word, and whose influence lives to-day, though they have long ago gone to their reward.

Our example and our influence will live when we have passed from mortal life. As an image of every object that falls upon the chemically prepared plate of the artist is left there; so our lives will leave an image in the hearts of those with whom we associate. Though the images we leave in the hearts of men may sometimes be invisible, yet subsequent events will cause them to flash forth; and their influence will be there for good or for evil. How important that our deportment in life should leave its influence for good in the hearts of all with whom we associate. Let godliness and purity of heart beam forth from the life of the Christian, and leave their blessed influence in the hearts of men.—*Golden Censor.*

Catholic Apostolic Church.

It is understood that the Catholic Apostolic congregation of London will soon leave its present room in the Opera House building, for one more convenient and accessible in Spring street, near Asylum avenue. This religious body has some practical methods which may be worthy of general adoption. All the expenses of worship are met by tithes and offerings; the former being put into a common fund, and applied to the support of the ministry; the latter are used for all other outgoes. No solicitation for pecuniary aid are ever made outside of the body it self, it being a principal acted upon that whatever is given to the Lord should be given voluntarily and of good will. All the customary means of raising money by fairs festivals, subscription papers, and the like, are rejected; nor is there any sale of slips or pew rents. The seats are free to all. All tithes and offerings are specially dedicated to sacred purposes before being used. The services of worship in the congregation here have necessarily been very imperfect, but will, its members hope, be enlarged as their number increases and the requisite ministers are set in their places. A full service can be only where there is a full organization, and in that case there would be service of prayer morning and evening each day of the year. Whether the change of location is to bring any immediate enlargement of the worship is to be determined.

Then and Now.

One of the most interesting features of the excavations in the buried city of Pompeii is the discovery of many homely domestic articles, of which we have counterparts. It is astonishing how many things in common use now were in use then. Here you see almost every kitchen utensil—portable cooking-stoves, jelly, cake and butter molds in the imitation of birds and bowers, pots, kettles, crocks, dishes, cups and saucers, spoons, knives and forks, dippers, skimmers, sauce-pans, frying-pans, lamps, lamp-stands, flesh-hooks, braziers for charcoal—in a word, pretty much every kitchen, dining-room, or chamber article found in modern use, entered into the economy of the daily life of Roman antiquity. All the articles of a lady's toilet, including jewelry of all kinds, gold and silver ornaments, corals and precious stones, were found in the houses of Pompeii. Taken from the retail shops were steelyards, balances, weights and measures. From a doctor's office were recovered a full set of surgical instruments, including "pullikans" for extracting teeth, and trepans for drilling holes in the skull. There are any number of shoemaker, tailor, carpenter, and blacksmith tools, and, indeed, implements of almost every present mechanical operation. The collection of articles taken from the dead city is a surprising revelation to everyone showing that the ancients invented and perfected 10,000 implements and articles of common life which we still use with little improvement thereon, and without giving them credit for.

Translation.

DEATH OF GEN. BLAIR.—At half past eleven o'clock, last night, all that was mortal of Francis P. Blair, Jr., passed from the earth to the better land.

This record of the "death of General Blair" is from the St. Louis "Democrat." But what a fearful mixing up of things we have in this paragraph. First it is the "death of Gen. Blair," then "all that was mortal passed to the better land." We are left the conclusion from this that after death Gen. Blair was transported to heaven. It certainly must have been that which is mortal that died, and that part went to the better land, according to the account. This editor find better read his Bible a little, and he will find that death and translation are not interchangeable terms. The doctrine of translation we find illustrated in three distinct cases. But the parties did not realize it by "tasting death," but the contrary—by being immortalized.

C. C. MARSTON.

Transmigration.

The Hindoos still believe extensively in the transmigration of souls, that is, that when a person dies his soul passes into the body of another animal. The Maharajah of Cashmere was informed by the priest some time after the death of his father, Golab Singh, that the soul of the deceased king had passed into a fish. On hearing this the Maharajah decreed that no fish should be caught or eaten in his dominions. As the people of Cashmere live largely on fish, this was a great calamity. The priest therefore soon announced a new discovery, viz: that the soul of the late king had now migrated from the fish into a bird, and the Maharajah was relieved from the fear of eating his father.

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

WHOLE NO. 590. Read PLYMOUTH, INDIANA, AUGUST 25, 1875. VOL. XXIII, NO. 34.

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E. A. CHAPLIN,
J. M. STEPHENSON,
THOMAS WILSON,
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THE RESTITUTION,
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TO CORRESPONDENTS.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his Holy Prophets since the world began." It also advocates as a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with Him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. It also advocates a hearty belief of the Gospel, repentance, and immersion as prerequisites to the forgiveness of sins, and a holy life as essential for final salvation.

Communications.—The Editor must not be understood as endorsing all the sentiments expressed by correspondents whose articles are inserted under this head. Each writer is alone responsible for the article bearing his own signature. If the wording of any writer is not endorsed, all article setting forth the views of the party differing may be furnished. Free discussion of Bible doctrines on all sides will be allowed, but the Editor reserves the privilege of rejecting those communications which antagonize a belief and obedience of the Gospel as a means of salvation, or which undermine its principles.

Galileo.

When Rome raises her treacherous hand to strike down our common schools and offers us in their stead her own parochial schools, as superior by reason of combining the truly religious with the truly scientific it is well to remember that Rome has shown herself in the past to be the bitterest enemy of both, and Rome never changes. She is to-day the same uncompromising foe of progress she ever was; and for the best of reasons, intellectual and religious liberty, by which alone progress is possible, is the inveterate foe of Rome. Heaven and hell are not more opposed than Rome and freedom of thought. Her motto is "Ignorance is the mother of devotion." She well knows that the only safeguard of Rome lies in the impenetrable ignorance of the masses. Hence she first declaims against the use of the Bible in our common schools under the specious pretence that its use there favors sectarianism. By this cry she enlists sympathy and aid from a class of shallow pates who are unfriendly to the Bible, and are unable to penetrate the designs of this arch plotter against the liberties of mankind.

Having rid the schools of the Bible, she next claims, with admirable consistency and incredible impudence, to a portion of the school fund for the establishment of her separate parochial schools under the claim that our common schools are infidel in their tendency, as they do not combine religious with scientific instruction. Her evident aim is to overthrow all public instruction of the masses, and dole out to our children her driveling insultins instead.

It is not real instruction of any kind that she wants; she would catechize our children in her abominable creed, and in a single generation reduce America to the condition of Spain, Portugal or Mexico,—bound hand and foot and lying helpless at her feet. Let the Bible be excluded from our common schools, and in another generation she will be imprisoning our Galileos and burning our Brunos. Our land will be filled with spies and informers, the holy inquisition will be in full blast, and the blood of the friends of the Bible and of science will mingle in a common stream which will flow to the horses bridles.

Little do the sceptical and indifferent class who join in the outcry of Rome against the use of the Bible in our schools realize how completely they are playing into her hands and assisting in the ruin of our country. Let the friends of human freedom then, rally round our common schools, and the free and unsectarian use of the Bible therein. And for want of a better let the name of that remarkable man which stands at the head of our article be their watchword and battle cry. Rome bound and imprisoned Galileo, and in so doing she warred on all subsequent human progress. The world is more indebted to the genius of that wonderful man that is generally known or recognized.

"There is scarcely a branch of mechanical labor that has not felt the influence of his practical skill, or a modern inventor that has not owed something to his creative power. Of the vast network of machinery that sustains the fabric of modern civilization, there is no part that has not its trace of the labors of Galileo. He invented, improved, or embellished the barometer and thermometer, the pendulum and the magnet, hydraulic and military machines, the compass, the telescope and the microscope. A throng of less renowned instruments and engines, prepared by his delicate touch and unprecedented skill, flowed from his workshop. His treaties on mechanics, fortification, and the law of motion excited the emulation of Europe, and it was by his rare accomplishments as a practical mechanic that he was enabled to create that wonderful instrument whose revolutions have founded a new science, and penetrated the starry heavens."

When Rome raises the standard against the Bible in our common schools, let the battle cry of the friends of human freedom and progress be "Remember Galileo!"

J. F. WILLCOX.

"There is a Flaw."

BROTHER REED:—

In the RESTITUTION of July 28, there is an article written by J. F. Willcox, of Wisconsin, in which he seems to feel there is no flaw, and wishes if there is, it may be "pointed out at once."

His article opens as follows:

A MAJOR PROPOSITION AND ITS RESULT.

"Where no law is, there is no transgression."—Rom. iv. 15.

All arguments when stated in regular form, according to the rules of logic, require three things, viz: A major proposition, a minor proposition and a conclusion. As for instance,

Major P.—Everything that has life, sense and motion, is an animal.

Minor P.—This fly has life, sense and motion.

Conclusion.—Therefore this fly is an animal.

He then uses these propositions to prove that all men are sinners, without regard to any circumstances of unavoidable ignorance, so that all heathen of every age are sinners.

Without going into discussion with our friend on that point, suppose it is granted; does his conclusion follow?

Here it is:

The conclusion is, therefore, irresistable, that from Adam to Moses, from Moses to Christ and from Christ to the end of the world, those who have only the light of nature, as it is called, i. e., the whole antediluvian, patriarchal and heathen world who have not had God's revealed Word, but who have, nevertheless "sinned without law," shall never be raised from the dead. They are not entitled to life, nor worthy of the second death. Hence, God does not hold them amenable to a future judgment, but "as natural brute beasts they utterly perish in their own corruption."

What shall we think of a "conclusion" which, so far as relates to the heathen, overlooks and ignores the whole scheme of human redemption by Jesus Christ? Where does this writer see or take any notice of that illustrious personage who came "into the world, not to condemn the world: but that the world through him might be saved?" John iii. 17. Where in his article and "conclusion" shall we find any place for the apostle's declaration, "Where sin abounded, grace did much more abound?" Rom. v. 20. The main reason why the ignorant heathen all utterly perish, it would seem by our friend's mode of argument, is because their sin did not "abound more;" as it would have done had they possessed the "written law."

The question is not how much or how little men have sinned; but, Has God provided a remedy for sin? and has He determined to make known that remedy to all sinners? At this point our friend has made a tremendous "flaw:" he lost sight of love and mercy in Jesus Christ in giving his son to be "the propitiation for our sins; and not for ours only, but also for the sins of the whole world." 1 John ii. 2. He lost sight of "the Lamb of God which taketh away the sin of the world," (John i. 29,) and of the fact that "Jesus Christ gave himself a ransom for all men," (1 Tim. ii. 6,) and that God has pledged himself, by the mouth of the apostle, that this fact shall "be testified in due time" to all men. "The times and seasons," for this work, "the Father hath put in his own power;" and it is not for us to say that He is confined to this age or life to do the work which He has sworn to do in his own time.

Let us now show our friend's "flaw" by the use of his syllogistic method of major and minor propositions and conclusions:

1. "In due time Christ died for the ungodly."—Rom. v. 6.

All the heathen have been and are ungodly.—J. F. Willcox.

Therefore.—Christ died for them.

2. "Behold I bring you good tidings of great joy, which shall be to all people."—Luke ii. 10.

The heathen go to help make up "all people."

Therefore.—The heathen must hear the good tidings.

3. "Go ye into all the world, and preach the Gospel to every creature."—Mark xv. 15.

The heathen are included "among every creature."

Therefore.—The Gospel is to be preached to them all.

4. "The Son of God was manifested that he might destroy the works of the devil."—1 John iii. 8

Sin and death are works of the devil.

Therefore.—Sin and death will be destroyed.

5. "In thee and in thy seed shall all the families of the earth be blessed."—Gen. xii. 3; xxviii, 14.

All the families of the earth have never yet been blessed in Abraham and his seed.

Therefore.—It remains that they shall be in the future.

6. "Look unto me, and be saved, all the ends of the earth; for I am God and there is none else. I have sworn by myself, the word has gone out of my mouth in righteousness, and shall not return; that unto me every knee shall bow and every tongue shall swear."—Isa. xlv. 22, 23.

Every knee has never yet been bowed, nor every tongue confessed to God.

Therefore.—It shall be done in the future.

7. "God hath highly exalted Christ, and given him a name that is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father."—Phil. ii. 9-11.

But this has never yet been done.

Therefore.—It remains to be fulfilled.

8. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John iii. 16.

Faith in Christ is absolutely essential to an endless life.

Therefore.—An opportunity to exercise faith is secured, by the plan of redemption, to every man that is born into the world.

9. Multitudes of the human race have never yet had an opportunity to believe in Christ.

"God will have all men . . . . . to come unto the knowledge of the truth." 1 Tim. ii. 4.

Therefore.—The Gospel shall be preached "to every creature," that all may have an opportunity to gain an endless life by faith in the Redeemer.

According to friend Willcox, the whole heathen world is to perish hopelessly. He says:

"The whole antediluvian, patriarchal and heathen world who have not had God's revealed Word, but, who have nevertheless 'sinned without law,' shall never be raised from the dead . . . . . as natural brute beasts they utterly perish in their own corruption.

In the previous part of this article he said:

"The death of Christ removes the Adamic sin and its penalty, unconditionally, absolutely, and universally. It is not affected by our faith or unbelief, by our knowledge or ignorance of its provisions."

Which of the above statements shall be believed? One or the other would seem to have a "flaw" in it, and a bad one too. Again he says:

"It was for a world of sinners that Christ died: to a world of sinners that He is preached. The things revealed in God's redemptive plan, as historically laid down in Holy Scriptures, are absolutely necessary to relieve man from not only the Adamic penalty, but also from the consequences of his own personal transgression."

How true the first sentence of this extract; let it ever be kept in mind. And shall the vast portion of the "world of sinners, that Christ died for," "perish utterly, as natural brute beasts," as my friend says they will—without ever having had an opportunity to know that Christ died for them?

The last sentence of the extract, above, seems to make a large "flaw" in his conclusion at the end of his article. If the "things revealed in God's redemptive plan are absolutely necessary to relieve man from the consequences of his personal transgression," then they must be "revealed" to all men, or made known to them, or Christ's dying for them was in vain, and God's love for them was not sincere: and his providence in keeping the knowledge of the fact that "Christ died for a world of sinners" is too dark to be explained; for, He allows "the whole heathen world utterly to perish, like natural brute beasts," says our friend. So they perish for the lack of knowledge which God did not and would not give them, notwithstanding He loved them so much as to give his Son to die for them.

I think my friend must be quite willing to mend some, if not all of these apparent "flaws" in his position; and if he will join in the first petition in the Lord's Prayer, viz: "Hallowed be thy name," he will strive with us to show our fellowmen that God's love for "the world of sinners", will not let them perish utterly like natural brute beasts till He has at least made known to them how great his love is, and given them an opportunity to accept that love by accepting Jesus Christ as their redeemer from sin and death. But few for whom Christ died have ever had such an opportunity; but God is pledged, that "in due time," —his own time,—they shall have one; and a "multitude, which no man can number, of all nations, kindreds, people, and tongues," will be seen "before the throne, and before the Lamb," who "have washed their robes, and made them white in the blood of the Lamb." Rev. vii.

This innumerable company is not the "little flock" to whom the kingdom is promised as "heirs;" but as such as have been brought to the service of God by the manifestation of Abraham and his seed, chosen out of the world, in the present and past dispensations, to be laborers in God's great redemptive plan; in the working of which, "Christ "will see of the travail of his soul and be satisfied." Isa. liii. 10. Then will the "serpent's head be crushed," and "the works of the devil be destroyed;" evil will have an end.

This great work is to be accomplished in the ages to come, after God has prepared his workmen, and the marriage of the Lamb has taken place; then "the Spirit and the Bride say come," and "whosoever will," may "take of the water of life freely."

As to Sodom, etc., let my friend read Ezek. xvi., and learn that Sodom's final destiny is not fixed, any more than Jerusalem's. But on this point I must not now dwell. God's promises must all be regarded as truth.

GEO. STORRS.

BROOKLYN, N. Y.

Money on Interest.

Can a Christian lend money on interest? See Ex. xxii. 25; Lev. xxv. 36, 37.

INQUIRER.

What is interest? Webster defines it to be "Premium paid for the use of money." In the texts referred to, the word usury is used in the sense in which interest is now understood. Webster defines usury as follows:

1. Formerly, interest; or a premium paid, or stipulated to be paid, for the use of money.

Usury formerly denoted any legal interest; but in this sense the word is no longer in use.

2. In present usage, illegal interest; a premium or compensation paid, or stipulated to be paid, for the use of money borrowed or returned, beyond the rate of interest established by law.

3. The practice of taking interest.—*[Obs.] Bacon.*

A Bible Dictionary says: "Usury, as employed by our version of the Bible means only interest. When our translation was made, the word usury had not assumed the bad sense which it now has."

In a Bible sense, usury is only interest and interest is usury. Let the question then be stated, "Can a Christian lend money on usury?" and who will take the affirmative? The Hebrew law declared: "Thou shalt not lend upon usury to thy brother; usury of money, usury of victuals, usury of anything that is lent upon usury. Unto a stranger thou mayest lend upon usury; but unto thy brother thou shalt not lend upon usury." Deut. xxiii, 19, 20. The texts cited by "Inquirer" positively prohibited usury among God's people. "But I say unto you which hear, Love your enemies, ... give to every man that asketh of thee, ... and as ye would that men should do to you, do ye also to them likewise . . . . and if ye lend to them of whom ye hope to receive, what thanks have ye? for sinners also lend to sinners, to receive as much again." Luke vi. 27-34.

How superior the words of Jesus to those of the law! Is there any doubt He prohibited all usury or lending upon interest among his followers? I think not.—*Amos Sanford, in Bible Banner.*

"The Coming Man."

It is something over forty years that I have been a tolerably diligent reader and competent judge of what is going on in the world. But if this expression, which is now so common, is not of comparatively recent date, it has entirely escaped my observation, and I should be indebted to any reader of the *Record* who could date it very far back.

If this is the case, then men have recently begun to turn their eyes towards some one who is coming—some particular one—some great one—some one who is to do some great things above and beyond anything ever yet done—perhaps put an end to all strife and corruption and abuses of all kinds—drive sin and sorrow from the earth, and bring man back to the state in which God created him; such a man would be worth looking for.

Now there are one or two curious things to be noted in this connection; just such a state of things obtained more than 1800 years ago. All men were looking for and talking about the "coming one," and finally, one appeared whose course seemed to show that he was something more than man, so that on various occasions the question was put to him: "Art thou the Coming One?" And he clearly admitted that he was, especially when he rode in triumph into Jerusalem and permitted the multitude to proclaim before him: "Blessed be the Coming King."

Another fact in this connection: No sooner had this "coming man" disappeared, having ascended in a cloud to heaven, than it was announced that he "shall so come in like manner as ye have seen him go."

Now, lastly, some think, and the number is increasing, that the "coming man" is this very same one who is to come the second time, and no more so far as we are told—that he is to come suddenly—as a thief in the night—that when he comes there will be no time to prepare to receive him—that those who are not ready, whether in the church or out of it, will be great losers.

These views are confirmed by what is said of him in the closing pages of Scripture where he is repeatedly spoken of as he "that was, and is, and is to come;" i. e., "the coming one," or "the coming man," the very same expression used concerning him before his first coming.

These things being so, whenever we hear or read of the "coming man," should we not say to ourselves, "Be ye also ready," and heartily add, "Even so, come, Lord Jesus?"—*Footmilling's Record.*

—The love of money made Ahaziah unite with the enemies of God, to his destruction; it made Achan violate an express command of the Almighty, which occasioned both his own death and that of all his family; it occasioned the fatal lie of Ananias, and under its influence Judas betrayed our Lord.

Hints on Preaching.

If a minister, through the blessing of God, would be powerful in converting men, let him abandon the idea of preaching for the mere purpose of preaching. Let him prepare and preach his discourses with a straight aim! Prettiness is not in place in the pulpit; certainly not in a revival. It is not the highest ideal of a sermon that it is precise and dignified and offends nobody's taste! Foster complained of Blair that he kept his thoughts so long standing to be dressed, that they were chilled through before leaving his hands. Sermons may be elaborated until they are spoiled. They may be so "perfect" as to be perfectly worthless! Some sermons appear to be

"—correctly cold, and correctly dull,
Faultily faultless, icily regular, splendidly dull."

Tholuck would call these literary properties "dried sweetmeats in a glass jar." Such sermons are good enough to lay away as embalmed beauties, but they are totally unfit to be preached to a living congregation. Souls never cry out under them. When ministers are full of the Holy Ghost they do not preach thus. The moment they are in earnest they preach in any way rather than this. And many a revival has been checked, and prematurely brought to a close, by not preaching plain and homely and solemn truths in a weighty and downright earnest manner. How few of us preach as if standing on the brink of eternity, with a God-given message for death-doomed sinners!

Imputed Righteousness.

If Christ's righteousness is imputed to fallen men to their salvation, could not the sins of the world be imputed to Christ as an exchange?

N. F. NASON.

The hypothetical part of the query contains a false assumption, which vitiates the entire sequence of the argument. It is not true that the righteousness of Christ is imputed to believers. The doctrine is found in the Westminster confession, but there is not a word of it in the New Testament. As this is not true, of course the conclusion drawn from it, that the sins of the world could be imputed to Christ in exchange, does not follow, neither is it taught in the Scriptures. —*Bible Banner.*

Correctly answered. The only means through which any of the benefits of Christ's atonement are to be obtained, is by believing what he has said, and obeying what he has commanded.

Jesus has brought life and immortality to light, through the Gospel.

He that believeth on me hath (prospectively) eternal life. Jno. iii. 36.

He that seeks for glory, honor, and immortality, God will render to him eternal life. Rom. ii. 6, 7. These affirmative declarations logically have their corresponding negatives. Therefore let no one depend upon the imputed righteousness of Christ, but upon his promises. M.

The Inexhaustible Book.

What a wondrous book this Bible of ours is! When you have read it through a score of times, you may have only strolled over the surface, looked at the land, or ploughed at most the upper soil. If you take one passage and dig deep for the treasure that coucheth beneath, you will find it inexhaustible. The Book has in it a matchless fulness. It were as possible to measure space, or to grasp the infinite in the hollow of your hand, as to investigate the entire compass of Holy Scripture. It is high; I cannot attain unto it. It is broad; I cannot reach its boundary. But oh, what an abundance of provision, and what a fullness of comfort there are stored up in the promises of God's Word.—*Spurgeon.*

Six hundred thousand dollars have been subscribed to start a paper in Vienna, from the editorial departments of which all Jews or "persons of Israelitish extraction" are excluded. All the other Vienna papers are, in a great degree, in the hands of this race.

A copy of the edition of the Bible printed by Guttenberg, at Mayence, between 1450 and 1456, recently discovered in the vestry of a church in Saxony, has been purchased by an English collector for £450. It is printed partly on paper, partly on parchment. It was presented to the church in 1072, and had lain nearly 200 years among the psalm-books and Bibles, being mistaken for a manuscript Bible.

THE RESTITUTION.

PLYMOUTH, IND.....August 25, 1875.

EDITORIAL DEPARTMENT.

☞ We are to spend next Sunday with the society in Plymouth. Preaching morning and evening.

☞ J. M. Stephenson is expected to be in attendance at the Northern Illinois and Wisconsin Conference, to be held at Union meeting house, Winnebago county, Ill., Sept. 10.

☞ A man in Massachusetts has written a book to prove that there will be two heavens—one for the women, the other for the men. The writer says nothing about *two hells* for the rest of folks.

☞ We spent last Sunday with the church at Goodland. The interest in the word of the kingdom remains unabated. Arrangements have been made for a series of meetings following our next appointment in four weeks from Sunday last.

☞ H. L. Hastings, editor of the *Christian*, published in Boston, has been preaching in London for some two months. The *Bible Echo* reports favorably of his labors, and says that he has won many friends by his visit to England. The *Echo* states that he will soon return to America.

☞ Just published at this office! a tract of sixteen pages, entitled "THE NEW BIRTH," or "A BIRTH OF WATER AND OF THE SPIRIT," by Josiah Pierce, of West Liberty, Ind. In this tract is found some good thoughts upon this subject. It can be had at this office at five cents per copy, or six copies for twenty-five cents.

☞ Our stock of leaflet tracts has been running low, until the last few days. We now have just had about fifteen thousand printed and are prepared to fill all orders. Distributing these tracts into the world is a cheap and an effectual way of preaching the truth, and brethren who are able to do so ought not to neglect sending in for them to hand out to their neighbors.

☞ Ira Fancher, an Adventist of Sandy Hill, N. Y., claims that the expression in Isaiah lxv. "A child shall die an hundred years old," refers to the American Republic, and that it will collapse on the day of the centennial, July 4, 1876; at which time the age will close. Seventh day Adventists claim that our government is the beast with two horns spoken of in Rev. xiii. A Methodist clergyman has written a large book to prove that the Mississippi valley is the Armageddon of prophecy. And still another speculator claims that it is the "land shadowing with wings beyond the rivers of Ethiopia." There seems to be no end to wild speculations among those who are unacquainted with prophecy.

☞ Just received from London, a supply of the work entitled "Bible Triumphant," by Mrs. H. V. Reed. Being a reply to a work entitled "One hundred and forty-four self-contradictions of the Bible," published by the Spiritualist, Andrew Jackson Davis. Of the merits of the work we give the following, in the words of Henry Constable, M. A., late Prebendary of Cork, Ireland. He says: "I have read 'The Bible Triumphant,' by Mrs. H. V. Reed, and considers it a very valuable work. It shows conclusively that the infidel boasting over the alleged 'self-contradictions of the Bible,' is without foundation. To all who may be troubled with doubts upon the subjects of which it treats, I cordially recommend this little volume. I would also recommend it to parents, to place in the hands of their children in these days of daring unbelief."

The World to Come.

But few people have any correct ideas of the Bible phrase, "The world to come." It is generally thought to be a vague realm, wherein intangible spiritual entities exist, having nothing especial to do but to sing and pray. the following lines, perhaps, express it better:

"Where congregations ne'er break up,
And Sabbaths have no end."

Everything literal and tangible has been reduced to mere figure, by this system, which deals merely in poetic fancies, and with the imagination.

The world to come, as revealed to us in the prophets, in no way resembles such a world as is alluded to above. They speak of realities. A city having foundations, was looked for by Abraham, a landed inheritance was included in the everlasting covenant, made with the fathers.

In that prophetic sweep of vision, which took in the everlasting kingdom of God, the prophets spoke of Zion and Jerusalem, of crowns and thrones, of hills and rivers, of trees and fruits. Names made sacred during the ages of suffering, are written on the gates of God's city and engraven on the foundations of its walls. Shall we have all the sufferings literal, and the glory nothing but metaphors? Was not paradise, wherein man was placed after his creation, a perfect type of that future kingdom promised all who overcome? And is it not promised that he who shall overcome shall eat of the tree of life in the midst of the paradise of God?

That view of eternal life which converts heaven into a big meeting-house with all the solitude of the Jewish Sabbath around it, is not desirable. The Psalmist informs us that at the right hand of the divine Father there are "joys and pleasures forevermore." He expected something more than a mere ecstasy of vision. His hope was that he would live in the presence of God's Anointed One, have all the blessings and immunities incident to a kingdom of peace. Indeed the promise is, that *those* who suffer with Christ are to reign with Him. In view of associations like these there is meaning in the words: "I shall be satisfied when I awake in thy likeness."

"The world to come," literally means in the Greek, the age to come; in other words it is another dispensation beyond this, wherein the church, which has been bowed down under the weight of the cross shall be exalted to wear the crown and share the honors of her Lord's kingdom. To see Abraham and all the prophets in the kingdom of God, as promised by Christ, is not a mere dream. To see the King in his beauty, to be in his city, and to enjoy companionship with angels, cannot be considered as mere fancies of the imagination or figures of speech. If the promised exaltation and blessings of Christ are worth anything they must be received as realities, as something tangible, otherwise the language is illusive, and the hope of the Gospel a mere speculation.

Particular Notice.

The success of the designs of our association absolutely demands the utmost prudence and economy in the management of its financial department. Some of our subscribers are getting so far in arrears that we shall reluctantly be compelled to part company with them, and drop their names from our mailing list, unless we hear from them without delay. Each one of our subscribers can easily ascertain the time to which his subscription is paid, by examining the date on the small directing slip attached to each paper. We shall revise our list before another issue. The names of those who have become remiss or neglectful in remitting dues, must of necessity be erased from our books. All who desire a continuance of the paper can at least prepay for the short term of three months, after paying past dues. We wish to do all we possibly can for our brethren and friends, but our expenses must be carefully provided for. Will all give this their speedy attention.

Our Bible Class.

Lesson for Aug. 29th: Matt. viii. 11-12.

Textual Language—And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven: But the children of the kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth.

Leading Thought. Kingdom of heaven.

ANALYSIS:

1. *What is it?*—Read Ez. xxi. 25-27; Luke i. 32-31; Jno. xviii. 33-34; xix. 20; Acts i. 6-7; Matt. xix. 27-28; xxv. 31-32.

2. *When Organized?*—Read Acts i. 6-7; Luke xix. 12-13; 2 Tim. iv. 1; Luke xxi. 24-31; Dan. ii. 44; vii. 21-22; Matt. xix. 27-28; xxv. 31-32.

3. *Where Organized?*—Read Ez. xxi. 25-27; Hosea iii. 4-5; Amos ix. 8-15; Psa. ii. 6; xlviii. 1-2, 11-14; Isa. ix: 6-7; Dan. ii. 44; vii. 21.

4. *Who Cast Out?*—Read Matt. xxi; 33-43; Heb. iii. 11-19; iv. 1-9; Rom. xi. 1-25.

5. *Who Take Their Place?*—Read Rom. xi. 13-25; Acts xv. 13-17.

6. *How Enter In?*—Read Jno. iii. 3-8; Matt. xvi. 18-19; Acts ii. 20-38; 2 Peter i. 5-11; Dan. vii. 27; Acts xiv. 22; Rev. iii. 21; ii. 26-27; v. 9-10.

G. M. MYERS, Teacher.

—Resolution shuts and bolts the door against temptation.

—Many melt under the word, but harden again before cast into the new mold.

—Nature gave us two ears, that we should hear both sides before we pass judgment.

The Baptism.

The great things spoken of in prophecy, embracing the Gospel plan of the resurrection, the kingdom of God under the whole heaven, and the peculiar honors of the princely priesthood in the ages to come, were some of the interesting topics discussed by the proclaimers of God's Word, at Rensselaer, during the session of the late annual conference at that place. With all the impressiveness and authority of inspired truth, they addressed these themes to the assembled multitudes, who listened with the most profound attention, to a delineation of the promised blessings which all God's children are to inherit when the resurrection of all things spoken of by the prophets shall have been accomplished.

Those ministers spoke of the church in its resurrection glory; of the earth's re-genesis; of its surpassing beauty and loveliness when all shall be made new; of its fruitfulness when the tree of life shall once more blossom, and bear its monthly harvests. In a world-wide paradise; of the good government of King Messiah, when each shall sit under his own vine and fig tree, and none to molest or make afraid; of the preciousness of the promises made to Abraham and his seed; of the way by which the Gentiles might become fellow-heirs with the once suffering, now exalted, and soon coming Christ of God.

Under the exhibition of these sublime doctrines some hearts were touched. They learned that those that walk in the ways of righteousness, and love wisdom shall INHERIT SUBSTANCE. The substanceless bauble of an immaterial heaven vanished away. The irrepressible desire to become an heir of God, and a joint heir with our Lord Jesus Christ, to an inheritance so heavenly, brought some mentally to make the solemn inquiry: "What must I do to be saved?"

The invitations to yield the obedience of faith, as discourse after discourse was preached to listening audiences, were complied with on the part of a few, as the solemn praises of concluding hymnals ascended heavenward. The good confession—that Jesus is the Christ, the Son of God, and Savior of all who trust in Him—was made before many witnesses. They fully recognized in Him the one all-sufficient sacrifice for sin, and the one through whom God is to fulfill all the promises. They professed an entire willingness to become his disciples, and to commend themselves wholly to his guidance and keeping until the day of redemption.

The Lord's day dawned upon the world, and a crowded congregation convened at the house of worship. The minister spoke on the subject of the conversion of the Philippian jailor with pathos and effect. The morning services closed, and the crowd wended its way to the banks of the Iroquois, a tributary of that great Father of Waters, the mighty Mississippi. Nature's groves in their brightest robes of green foliage, shaded the multitude, and hung out their branches dependent over the river. The day was one of that tempered harmony of light and shadows, emblematical of the joys and sorrows of human life, and so prophetically representative of that sky, part clear, and part clouded, that overarches the desert pathway of pilgrims journeying toward the heavenly country. During a preparatory delay, the easy terms of acceptance and reconciliation were ably and feelingly set forth. At length the form appeared upon the margin of the stream, who had determined to enter into the divine relationship, to lead the God-like life, and wait for the coming and kingdom of Jesus Christ.

Robed for the watery burial was a young sister, who, in the bloom and beauty of youthful prime, had determined to consecrate herself to One, who, when he loves his own, loves them to the end. The administrator led her down into the flowing current, and, repeating the formula of the great commission, in its relation to that only name given under heaven by which we must be saved, the name of Jesus, placed her under its cover, for the remission of sins, and a translation into the church of the living God. Noble daughter of the Lord Almighty! She was the first to heed the heavenly call at the meeting. May it be hers to sing among the *morning stars*, amid the grandeurs of the new creation.

The next was a young man who had learned that God would bring about a restitution of all things, and grant a resurrection to eternal life, to all the holy dead. He was desirous to be numbered among the faithful here, that he might inherit with them hereafter. He too was placed under the merciful atoning name to wait the coming of the world's Ruler and Deliverer. Another came forward; a venerable man upon whose temples the snows of age had fallen. He had been connected with one of those denominations who look for a heavenly bliss in that far-away region beyond time and space. But he heard of Immanuel's land; the Abrahamic inheritance; of earth made new, and filled with the glory of God, and he felt a desire to go in with all the children. He too was buried in the waters of holy baptism and came into the name of the confirmer and fulfiller of God's covenanted blessings. The whitening locks of age were a needed set off to youthful loveliness.

Then came one in manly strength, in all the robustness of middle life. In symbolism and modal representation, he obeyed a form of doctrine significant of the Redeemer's resurrection, and of the future great out-rising of the saintly dead.

At length all stood on the shore. The tributary of the river of men*, in its passing waves, rolled onward to the great water, the father of floods.† After receiving the welcome and congratulations of the brethren and sisters of the Great Father's household, the assembly dispersed. The day, like all other days, retreated into the shadowy past, to be lost in the gone-by eternity, like the years beyond the flood.

The maiden, the young man, the man of years, and the man of middle life, have separated to meet beyond the vale of tears. When the fadeless crowns shall be given, in the kingdom to be established under the whole heaven, may they and we share in the undying life and honors of the world to come. Some others were almost persuaded to become Christians, but they went away from that meeting unsaved and in their sins. The Gospel message will soon find a wearer for the last crown of glory. Whose will it be?

A. A. C.

*Illinois: the line—River of men.
†Mis-si-sip-pi—Father of floods, in the Indian dialect.

Paul's Logic.

There is not a single example, in Paul's writings, of a formal statement of a syllogism. He sometimes deduces a conclusion from the premise in a logical form; but he generally affirms the premise and conclusion, without the process of inductive reasoning. He frequently affirms a premise which is axiomatic. No argument or logic can make such statements plainer or more cogent. Such is the case in the passage before us. Assuming as a fact that that there are men without law, he deduces the conclusion that such have not transgressed law. He continues repeating the same asseveration to the close of his great argument. Thus he says: "For as many as sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law." Rom. ii. 12. Here it reads "without law" and "in the law." The contrast is between law and no law. The qualifying phrase "as many" demonstrates that not all who were without law disobeyed; and that not all with law obeyed. Why use the phrase "as many as sinned without law," if all without law sinned? In that case there would have been no "as many" about it.

Where we read that "As many as were ordained to eternal life believed," are we to understand that all men were ordained to eternal life? But the following text just as clearly proves that one class obeyed without law, as the foregoing proves that another class sinned without law. It reads, "For when the Gentiles, which have not the law, do by nature the things contained in the law, these having not the law, are a law unto themselves: Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another," verses 14-15. Please observe:

1. To do the things contained in the law was certainly to obey the law.

2. The class of men who did the things contained in the law did not have the law.

3. "As law" is spoken of in contradistinction to "the law."

4. The phrase "the law" in every occurrence relates to the written or revealed law.

5. It was the law that was written in the hearts of the Gentiles. They showed forth "the work of the law written in their hearts." The work was not written in their hearts; it was written in their actions. "The law," which related to and determined the quality of their works, was "written in their hearts." The subject of the verb written, is law, qualified by the definite adjective "the." Both of these classes of Gentiles, to whom the apostle refers in these passages, were instructed in reference to the law, having learned the principles and precepts of the law from the Jews.

Thus the apostle continues in an unbroken chain of argument: "Behold, thou art called a Jew, and rested in the law, and makest thy boast of God; and knowest his will, and approvest the things that are more excellent, being instructed out of the law; and art confident that thou thyself art a guide of the blind, (Gentiles) a light to them which are in darkness. An instructor of the foolish, a teacher of babes, which hast the form of knowledge of the truth in the law. Thou, therefore, that teachest another, teachest thou not thyself? Thou that preachest, a man should not steal, dost thou steal? Thou that sayest that a man should not commit adultry, dost thou commit adultry? Thou that abhorrest idols, dost thou commit sacrilege. Thou that makest thy boast of the law, though breaking the law, dishonorest thou God? For the name of God is blasphemed among the Gentiles through you as it is written. For circumcision verily profiteth, if thou keep the law; but if thou be a breaker of the law, thy circumcision is made uncircumcision. Therefore, if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision? And shall not uncircumcision which is by nature, if it fulfill the law, judge thee, who by the letter and circumcision dost transgress the law." Rom. ii. 17-27.

In summing up the foregoing testimony of the apostle, we wish it distinctly understood that the phrase "the law" invariably refers to the Jewish law:

1. "To do the things contained in the law." ver. 14.

2. To "keep the righteousness of the law." ver. 26.

3. To "fulfill the law," ver. 27.

4. To "have the law written in their hearts." ver. 15.

The foregoing phrases denote the knowledge, the love and obedience, by the Gentiles, of the law which was "written law." The foregoing texts cannot be reconciled with any position except that the Gentiles, to whom the apostle refers, had been taught the principles and precepts of the law; and that the knowledge of these principles and precepts had been written in their hearts, in contrast with the letter of the law written in the book. (ver. 27, last clause.) And when the circumcision "did by nature the things contained in the law," "kept the righteousness of the law," or fulfilled the law written in their hearts," they should be justified; but when the circumcision, or Jews who had the letter of the law (ver. 27) should transgress, they should be condemned. vers. 22-23.

2. According to the foregoing quotations, the Jews were the "teachers," "instructors," "teachers" from whom the Gentiles learned the law, which was written in their hearts. Among the moral lessons which the Jews had taught the Gentiles, was one teaching that it was sacrilege to worship idols, also that theft and adultry was heinous sins. But the glaring inconsistencies of these teachers in practicing the same vices from which they taught the Gentiles to abstain, had caused the name of God to be blasphemed among these Gentiles. ver. 24.

We have an extract from history, stating that in the days of the apostles the Jews were settled among all the nations of earth. They were the nucleus of every church founded by the apostles. They had prepared the Gentiles, through the teachings of their Scriptures, to receive the preaching of of the apostles wherever they should go, so that they could understand the apostles' appeals to the law and the prophets. Upon any other hypothesis, the constant appeals of the apostles to the Old Testament Scriptures to confirm their testimony, would have been as meaningless, as appeals to the Koran among a people who had never heard of such a book. That the Gentiles had been thus instructed is further evident,—

1. From the declarations of the apostle that they held "the truth in unrighteousness," Rom. i. 18.

2. For "when they knew God, they glorified him not as God * * * they were vain in their imaginations, and their foolish hearts were darkened," ver. 21.

3. They had "changed the truth of God into a lie;" and for this cause God had "given them up unto vile affections." vers. 23-24.

4. Did uninstructed heathen "know the truth and righteousness of God?" Had they forgotten God? Had they "turned the truth of God into a lie?" Did they have "the law of God written in their hearts?" If they had the knowledge of God, the truth of God, and the law of God written in their hearts, they knew enough to save them if they lived up to all this light, or if they rejected it, to make them amenable to the second death. They were more enlightened than ninety-nine hundredths to-day, who have the Bible.

But according to the position of some, relative to the law to which the Gentiles were amenable, the evidence is just as clear that one class obeyed the law, as that the other class disobeyed it. If to sin is to transgress the unwritten law, then to "do the things contained in the same law, is certainly to obey that law; and if non-resurrection is the penalty for sinning without the written law, then resurrection must be the reward of obeying without the written law. Or will it be claimed that the same penalty will be inflicted upon obedient Gentiles that shall be upon the disobedient? If this position is true, all the heathen, and all the infants, will suffer the same penalty that those who reject the gospel shall suffer; for everlasting destruction, or everlasting death, can have no degrees. In misery there may be degrees, but in death there can be no degrees. The mere incident of man having died one death previously, will not change the nature of everlasting death. Those who sin in "the times of restitution" will only die one death for their personal sins; and yet they will suffer the same penalty that those who die the second death shall suffer. All that our opposers say about men being saved in ignorance of God, or the Bible, or independent of the death of Christ, or in reference to a "second death" is purely *ad captandum*. They ought to know that we advocate but one fair chance, and that through the faith and obedience of the gospel. They teach a second chance for all to whom the gospel has been preached in every age. According to their position, the race have had a fair chance, independent of the knowledge of Christ, the atonement, the gospel, or Bible. If this is so, has not God given billions a second chance by giving them his revealed will? Did not the apostles give the heathen world a second chance by preaching the gospel to them? Will not the heathen world have a second chance during the coming age? Either the position that the light of nature has given the heathen world a fair chance, is true, or it is not true. If it is true, then the revealed word of God, seers, prophets, angels, Christ, his apostles, the spirit, and all gospel preachers, have given unnumbered billions a second chance. There is no avoiding this conclusion. All the logic in the world cannot deliver the opposers of the fair chance theory from this dilemma. And what is the most unfair and palpably partial, is that this second chance offers eternal rewards for loyalty, whereas the first chance offers no rewards at all; but condemns infants, adults, young and old, good and bad, to one common end. For argument sake we will concede his right to coin any word or words he may choose, and read them into Paul's major propositions, and into his minor propositions, and the conclusions deduced therefrom; but he must abide the consequence of reading these same qualifying words in wherever the law occurs qualified by them, from the beginning to the ending of the apostle's argument, and especially in the passages he quoted, refering to one and the same law. To accommodate our opposers, we will read in the qualifying adjective written or revealed: "But sin is not imputed where there is no written or revealed law." Thus, where there is no written or revealed law, there is no transgression. Why is there no transgression where there is no law. Answer—sin is not imputed where there is no revealed law. Infants and heathen have no revealed law; therefore no sin is imputed to infants and heathen. Thus, those who sin without "written or revealed law shall perish without written law; and those who do the things contained in the written law shall be justified." ver. 13. At least they shall not be condemned; for "where there is no written law, there is no transgression;" because sin is not imputed where there is no revealed law. Thus, the qualifying words, revealed or written, condemns the theory they are quoted to sustain. But nothing is clearer than the fact that Paul refered to a class of apostate Gentiles.

J. M. S.

Our Sunday School.

In attendance at our Sunday school at the Christian Chapel, in Plymouth, Aug. 1: Teachers, 7; scholars, 22; visitors, 1.

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Aug. 15: Teachers, 4; scholars, 27; visitors, 2.

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Dr. Andrew A. Bonar, of Glasgow, Scotland, referring to "the wave of blessing now passing over" Britian, says: "We may well ask in what is this amazing work to end? Are not the four angels holding back the four winds of the second death. They were more enlightened than ninety-nine hundredths to-day, who have the Bible.

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Dr. Andrew A. Bonar, of Glasgow, Scotland, referring to "the wave of blessing now passing over" Britian, says: "We may well ask in what is this amazing work to end? Are not the four angels holding back the four winds of desolating judgment, while the sealing angel is marking in their foreheads those who are to be preserved from the impending tempest? Then will follow the terrific storm that ushers in the coming of our Lord.—Rev. vii."

There are now eleven Roman Catholic archbishops in the United States.

Waiting.

Long for my Savior I've been waiting,
Long time have watched by night and day,
Feared lest my faith and hope abating,
I should lose courage by the way.

CHORUS:
Jesus soon is coming,
This is my song,
Cheers the heart when *joys* depart,
And foes are pressing strong.

Here in this vale of sin and sorrow,
I have been wandering many years,
Still looking for that happy morrow
When God would wipe away my tears.

Oft times the tempter comes in power,
Fain then would lead my steps astray;
But when the clouds begin to lower,
Hope turns the darkness into day.

Oh, it will be but little longer,
I shall these many woes endure,
Then be my faith and hope grow stronger,
My Father's promise still is sure.

—By request T. H. Hawk.

Something for Thought—Especially for Bible Men.

Some brethren, whom I have known only to love and admire for their manly and Christian qualities, seem to me to be living now under a strong bias of mind, that leads them to reject the great "burden of the word of the Lord," in promise and prophecy."

And as I remember how blind I have *been*, and "slow of heart to believe all that the prophets have spoken," I wish to consider myself, and do for them as I would have them do for me. That is, be patient, speak the truth in love, and let all be done in charity.

Brother N. Fields, in a private letter opens his heart so frankly that it seems nothing ought to be needful but that the truth be made plain, as to his theme, touching Israel, to insure its reception by him.

Indeed, our best Advent brethren,—editors and preachers,—seem never to have reached the subject of Israel except as cast away everlastingly; and with the mistake that the gospel age is final, and that all mercy proper circumscribed to the church within it.

A cluster of such misapprehensions was nourished in us all. So that the gospel of the kingdom was narrowed down to the gospel of the church.

Then the second advent was to crush out all HOPE to Jew and Gentile, and all hope of life beyond! It was reversal from salvation to destruction. It was made not to fulfill the law or the prophets, but to destroy (subvert) them. The Redeemer was to come to Zion, not to turn away ungodliness from Jacob, but to blast them out of being at once! The great sabbath, the 1,000 years, the Lord's day, was lost or evaporated into eternity! Thus the first fruits were taken for all the harvest.

My paper might be filled with statements of such profound contradictions of the truth and grace by Jesus Christ; but enough if I have arrested attention to some primal parts of the gospel system that seem thus to have been overlooked, in their essential features, as they apply to "Israel and the left of the nations." Zech. xiv.

To these brethren I confess that if I occupied their position as to the finality of the gospel system in this present evil world, I should be compelled to their low and lean views, of course. But as they need the "law and the testimony" further to enable them, "in God's light to see light" beyond; I now waive the direct assertions of inspired men, and ask a hearing to what seems unmistakable truth as it is interwoven into the primal and most profound facts, and phrases, and figures, and illustrative personages throughout the Bible.

I. The Redeemer of the New Testament has no name that is more endearing to the mind and heart of these brethren. But we trace this charmed title of Jesus back to all that is most attractive, most winning, most humane and most divine in the character and good offices of God's ancient people. Read the book of Ruth.

Boaz was redeemer, deliverer, protector, friend and near kinsman to Naomi and Ruth. The tender affection, the loving care, the kind provision, the honorable guardianship and godly fidelity, to restore the family of the dead, transcends our present human nature, except as it was there enlightened and exalted to set forth the loftier theme of human redemption by Jesus, our Redeemer.

As this thought came, and I read the book of Ruth, and the law of redemption, my heart melted to tears. I felt like weeping aloud with many *fears* of loving trust in God, who hath ever loved us with an everlasting love, and sent Jesus to be above Boaz in his yet unfolding purpose of love to man; and earth his inheritance! "Herein is love, not that we loved God, but that He loved us," and sent us a Savior, "to be the Savior of the world." 1 John iv. 10-14.

If this one sweet word and gracious office of Redeemer is appreciated, brethren, beloved!—if the primary office of redemption by Boaz did deliver and not ultimate in destruction to the family of the dead, how can the heavenly Redeemer fill his highest sphere, on his throne of power, by condemning the people! condemning the world he came to save!!

Note. The agonies of Israel under the Gentiles, Dan. viii. 11, Matt. xxiii. 37-39, the travailing groans of the whole creation, like those of Naomi's family by Boaz, are to end in the redemption of the purchased possession. Eph. i. 14, Rom. viii. 22; xi. 26-29; Mat i. 21; ii 6; xix. 28; Heb. viii. 1-12. The "Redeemer shall come to Zion (as deliverer,) and turn away ungodliness from Jacob: for this is my covenant with them, when I shall take away their sins." "Jesus died for that nation: and not for that nation only—in his days Judah will be saved and Israel shall dwell safely—His name is the Lord, our righteousness." Jer. xxiii. 5-6; John xi. 50-51; Isa. lx. 5-7. Balaam and Balak, with all their enchantments could not recall "the commandment to bless." Of course we should join in and work with God's purpose, and pray for the peace of Jerusalem, and accept the attendant promise. In the spirit of Christ I ask who can resist such redemption?

II. The first born obtained his official importance from his relation to the household, the people of whom he was the first-born. The birthright was Joseph's. 1 Chron. v. 1-2.

Did not Joseph forgive his murderous brethren, and act the part of shepherd to all his father's house? And can we deny the hundred fold assurance that Jesus will act a corresponding part toward those he stands pledged to redeem? "O that the salvation of Israel were come out of Zion! When the Lord bringeth back the captivity of his people, Jacob shall rejoice and Israel shall be glad." Ps. xiv. 7. The person of Jesus and Israel and Zion must be alike real or nothing.

III. The first fruits sustained the like relation to the harvest. It was the pledge of blessing, and the earnest of the harvest. A mere reference should suffice to carry the Christian's head and heart into cordial co-operation with the primary idea, and the all-pervading doctrine as to Christ the "first fruits of them that slept," and his saints "the first fruits of God's creatures." Jas. i. 18. The entire scope of all such scriptures has but one significance—which forestalls your doctrine of "condemning Israel," &c.

IV. The Judge was the vindicator, deliverer, and sovereign of Israel. Judges ii. 16-18. Thus our Lord, the Faithful and True in righteousness, will judge and make war—Rev. xix. 1-11 to xxi. 5—to overcome obstacles to his blessing.

The king was only the more permanent and hereditary sovereign, to reign, deliver and bless. David against Goliah may illustrate the great king to come against the pope—the grand Turk and the devil! But the fundamental doctrine is deliverance. Zeph. iii. 8-9; Ps. cii. 13-23; He overcomes in order to bless.

V. The high priest, at the annual atonement, did "put away sins" representatively, and then culminated his official service, not by cursing, but by his three-fold blessing. Numbers vi. 22-27.

Jesus' closing and crowning work "within the veil" fills salvation with the glory of his reign with his saints 1,000 years, &c.

Thus all these primary forms of truth teach one prolonged lesson of mercy, and forbid your final outcome in condemning Israel and the world. The sin and the curse are to cease, and his glory fill the earth.

The sum of the seed; Gen. xxii. 17-18; Gal. iii. 26-29; the perfect (new) man; Eph. iv. 12-13; the climax of the Christhood; 1 Cor. xii. 12; the unity of of the Godhead, in sanctified humanity; John xvii. 20-24, should fill their place here to our minds in order to see the fulness of the first fruits, and their official agency to close and crown the gospel plan with God's abounding blessings!—with unmingled mercy!

Your mental horizon is wrath, the outcome of sin! But which is rather *incidental to God's ulterior object!* My horizon is in the cloudless glories of Messiah's almighty and everlasting triumph. Amen and amen. Psa. lxxii. Rom. xi.

Much is omitted.

J. B. COOK.

Brooklyn churches, it is said, spend $170,850 annually for music, average $750 to each church.

The church of Rev. De Witt Talmage of Brooklyn, has the largest membership of any Presbyterian Church in America.

The Sultan of Zanzibar has been presented with a copy of the Bible in Arabic by the British and Foreign Bible Society. In expressing his gratification, he said that he was aware of its contents, and that the words of Jesus were always acceptable to his people.

Blessings.

An encouraging letter from Mrs. Ann E. Guerin, of Myers P. O., Howard county, Mo., has just been received. Brother Myers, on his way from Kansas to Plymouth stopped at that point—his old home—and made two discourses, and since his arrival here has sent several papers back there. This letter speaks of a general interest as having been aroused, several now advocating the mortality of man and the doctrine of the future kingdom of Christ on earth, and a general call for more papers.

The following report of labor from brother Hatch will be encouraging to many. He says:

I left home July 2, visited brother Messimore's neighborhood, in Kosciusko county, held meetings some days, with good attention. During the meeting there were two immersed into the name of Jesus Christ; others I think will obey soon.

From there I visited brother W. T. Gullin's part of the country; held meetings a few days with good attention, and think there are some who will obey the Gospel soon. I found brother and sister Gullin warm in the truths of the Bible. May God bless them in their efforts to keep up an interest in their place.

The church near brother Messimore's now numbers eleven, when I visited them something over a year ago, there were but three in that part of the country that had obeyed. May God bless them, and may they be faithful unto the end. J. S. HATCH.

The following letter from Brother Wright speaks of his firmness in the cause:

Myself and wife are alone in the faith in this place, but we are doing what we can to hold up the truth. Next Sunday I am to speak in the M. E. Church upon the promise made of God unto the fathers, or the better day that is coming.

We have been expecting and still hope that Brother Degger or some other able speaker will visit us before long.

We are well pleased with the RESTITUTION. We would have been glad to have met with the brethren at Rensselaer, as I have enjoyed those meetings in days that are past; but hope we may all meet soon in the kingdom of God.

Yours, in hope,

THOS. WRIGHT.

RIVERTOWN, Iowa, August 17.

The following letter from a section of the country from which many will like to hear is so comprehensive that we give it entire:

BRO. MYERS:—Your card of Aug. 5th, is received and in reply will say: The cause of the glad tidings of the coming kingdom of God is prospering in this part of Kansas.

One year ago there were ten believers here in this part; now we number thirty. Brother Wilkins preaches regularly for us. Bro. John Foore will be with us the 4th of September to hold meetings one week. We had made up our minds to get you to come to our meeting with Bro. John Foore when we learned through the RESTITUTION that you had left Kansas. We formed your acquaintance at the Linn Co. conference, Aug., 1874. Bros. G. W. Smith, H. Updegraff, Norberry and myself were there.

Grasshoppers have done but little damage in this part of the State. The wheat, corn, oats, and potato crops are good. We have had heavy rains all through July; for the past two weeks pleasant dry weather.

Yours, THOMAS PEYTON.

HARTFORD, Linn Co., Kan., Aug. 16.

The following letter speaks for itself, and tells of the work the RESTITUTION is doing, and furnishes an argument to the brethren in favor of its wide circulation. The following is the letter:

ED. RESTITUTION:

I am a constant reader of your noble paper, and feel that there is great virtue and power in the doctrine it promulgates. I feel as though it was my duty to do all I can to spread its truth. I have never heard a Christian sermon preached. But I did not know this until the RESTITUTION came into my hands through the influence of a friend. I thank God for the light it has given me in understanding the word of God, which I could not do under the prevailing theories of the day. I had almost come to the conclusion that the word of God was a fable, but now I glory in its truths.

But I cannot write for want of education; but you can see from what I have said that I have more hope than one entirely without light and knowledge.

You will please send the RESTITUTION to my brother living at Bethany, Harrison county, Mo. I want him to know the truth as it was taught by the apostles of Christ. He has enough of man-made theories, and must learn something of God's will.

Yours in hope,

J. A. WILSON,

HAMMA, Woodson, O., August 17.

Correspondence.

DEAR BRETHREN:—

I am involved in debt considerably on account of sickness in my family of late, and of last winter's distress, so that I can hardly get along in this life's affair. Will any brother open up his bowels of mercy to assist me in my distress in the way of money? You have helped me some two years ago, and some last year, which relieved my wants for the time being. May the Lord grant his mercy in time of need, and in the end eternal life to inherit the earth forevermore in the everlasting kingdom of Christ, and of God. Who any one assist me?

Yours in the hope of eternal life in God's everlasting kingdom.

DANIEL W. FIKE.

CRAWFORD POST, Iowa, Aug. 16th, 1875.

BROTHER REED:—

For a good while I have contemplated writing a word of acknowledgement of your kindness in continuing to me the RESTITUTION. I have had an interest in its contents, which has steadily increased as I have become more acquainted with its contributors. I designed continuing my contributions to its columns, but various things beyond my control have prevented.

I have now been prostrated and confined to the house nearly two months with a paralytic affection of the back, suffering in no small degree, being unable to exercise much mentally or physically. But I am now improving, though slowly, and am much interested and edified in reading up the back numbers of the RESTITUTION. Especially have I been interested in the articles touching the future of Israel and the nations. The near future looms up gloriously before me, and I long for the times of restitution to commence, and the great and blessed work of the ages to come be inaugurated. Then will our sufferings be ended, and our hope be turned into endless reality. Then truly shall we be "workers together" with Christ in blessing "all the families of the earth." My hope embraces nothing short of the consummation of that Abrahamic promise, the substance of which has been so often repeated in the pages of inspiration. And my heart burns with joy that evidence is so abundant and conclusive that we are in the closing hours of the times of the Gentiles, and the morn of the times of restitution will soon dawn, and the Bright and Morning Star rise upon our sin-cursed world. Let us haste the glad hour with our prayers. May I have your prayers in my present affliction?

Yours in Christ,

WM. H. SPENCER.

ROCHESTER, N. Y., Aug. 24, 1875.

TO RESTITUTION:—

Looking abroad on the state of things in these days, it seems to me that all the world is out of joint; in words, religion, nature, science and government, all seems in commotion, strife and contention. When and how it will end, God only knows. Surely we must be in the last days of this groaning earth; were it not for the Bible and its prophetic declarations, we should be indeed in the dark as to the future, and be ready to give up all hope for better days in despair. I have for many years felt great interest and affection for what is called the Advent cause, but of late years there has been such discord, bigotry, malice and uncharitableness in many of its leaders, that the very name is become a reproach amongst the people in the churches and in the world. This state of things has driven many to give up all faith and trust in the cause, and go back again either into the orthodox churches, indifference to all religion, or to stand alone as a mere spectator of the storms and tempests that shake the foundations of the churches—happy to be free from the trammels of sectarianism.

Another great hindrance to the Advent cause is, the frequent failures of the definite time movements. The natural result of this is to shake the faith of many in all the peculiar doctrines of the party, and involve the whole system in ridicule and contempt. I see there is a new movement in this direction that appears to me the most weak and foolish of any yet invented. "The child shall die one hundred years old." This child, it seems, is the United States, and it is to be destroyed, and all the world with it, on the 5th of July, 1876!! Psa. xxvii. 22.

Dr. Barber endorses all time movements; the resurrection is now in progress, but nobody knows anything about it. How came he to know? When our Lord comes, will he find faith on the earth? Not much I fear; these are the days to try men's souls. Oh for faith and patience to wait the Lord's time—we know it not, and therefore, must ever watch and pray. come Lord Jesus, come quickly.

Yours in hope,

T. PARRY.

SANDY HILL, N. Y., Aug. 19th, 1875.

RECEIPTS.

TWO DOLLARS.

J A Wilson, Elizabeth Young, David Halstead, Ira Casterline, Uriah Patten, Wm Simmons, Sarah Morgan, Chas Rooney, G Shepherd, John Aynes, Henry Fink, C H Pleasant, C B Dakin, R M Pedigrew, Mrs A Pinnegar, Mrs Bedford, David A Crawford, Frank Crain, Alice Scrat, Thos Waller, Mrs Plan McDonald, Mrs Geo Palmer, L W Thompson, Sarah A Tribbey, J R Shockey, Waldo May, P Parry.

ONE DOLLAR.

Solomon Reib, J H Fait, J J Kellerman, E B Durham, W H Fault, Wm Hill, John Feagan, H W Adams, D Shaw, Thomas Wright, Samuel Bartlee, Washington Rainfield.

FIFTY CENTS.

John Barnhill, Robert Barnhill, Minerva Cook, Eliza Ball-Rock, Charlotte Johnson, Sarah J Ebel, Sylvanus Brown, G F Bowen, A P Green, H Sherman.

VARIOUS.

Catherine VanVactor, $1 50; S A Chaplin $3 20; Mary Taylor, $1 20; J H White, $1 00.

TRACT 4.

Geo E Colton, Seventy-Seven; James M Haynes, 30 cents; Simon P Benner, $1 40; Thos Mauvelle, $1; Jacoby Myers, $3.

ANNOUNCEMENTS.

Quarterly meeting in Elkhorn, Pennsylvania, on Saturday and Sunday, September 11th and 12th, 1875. Love Feast, 9 o'clock A. M.

A full attendance of the brethren on Saturday afternoon I especially desire, as important business will come up.

G. W. STATTON, Pastor.

The Annual Conference of Northern Illinois and South-ern Wisconsin will meet at Rockford (Union two miles west of Rockford), in the township of Burritt, county of Winnebago, and state of Illinois, on the 10th day of September, 1875, at 2 o'clock P. M., to continue over Sunday.

I would suggest that those who wish to be met at the railroad should drop a line, directed to Brother H. P. Hastly, Rockford, Illinois, to that effect, that he can make arrangements to meet them. They should state to what place they will come, whether to Rockford or Pecatonica. Those coming on the Galena Union will stop at Davis, and those coming on the North-Western will stop at Pecatonica.

J. S. ARNOLD,
In behalf of the Congregation.

To all the Brethren who attend the Iowa Conference:

The Conference will be held near Pleasantville, Marion county, Iowa, on Thursday, September 30th, 1875.

Those coming by railroad will please come on Thursday, the 9th, and stop at Otley on the R. V. R. R., Marion county, Iowa, where there will be conveyances ready to take them to the place of meeting. Trains arrive from the west at 9 o'clock A. M.; from the east at 2:15 P. M.

N. B.—Those coming by railroad would confer a favor if they would drop a line to my address a few days before the meeting.

JAMES M. HAYNES,
Pleasantville, Marion County, Iowa.

The third quarterly conference of the Church of God in the state of Iowa will be held near Pleasantville, Marion county, commencing on Saturday evening at 7 o'clock before the second Sunday in September, 1875, and hold over the Sunday following.

Brother Haines will give notice at what railroad station brethren and friends will be met and conveyed to place of meeting.

All are invited.

A. HUTCHER, P. C.

AMES, Iowa, July 24, 1875.

The Lord willing, a general meeting of the brethren and sisters of the Abrahamic faith, will be held near Brother Henry M. Cockle's residence, two miles west of Sulphur Springs, White county, Ill., commencing Friday, September 10th, at 7:30 P. M., and continuing over the following Sunday. Let all the friends of Jesus, who have his appearing, come to this first conference in southern Illinois. Adventists of all classes are especially invited.

AMOS SAFFORD.

There will be a meeting of the brethren at Maudlin's grove, eight miles south of Mt. Ayr, Ringold county, Iowa, commencing on Friday, September 3d, 1875.

Brother J. H. Bitner, of Kansas, is expected to be in attendance.

Persons attending and desiring information, enquire of Eli. Maudlin, or Nathaniel Miller.

H. J. MILLER.

I am ready and willing to go anywhere in "all the world and preach the Gospel to every creature," who will come and hear me "at the time appointed."

Having no means of my own, my traveling expenses will have to be met from some other source. Let the friends of truth in Southern Illinois, and at convenient points in Kentucky, Arkansas and Missouri, who desire a course of Biblical Lectures, address me and I will come. Address, Anna, Union county, Ill.

AMOS SAFFORD.

ALTOONA, Pa., Aug. 1, 1875.

HIGH SCHOOL,

PLYMOUTH, INDIANA.

The fall term of the Plymouth High High School will open on

Monday, September 6, 1875.

A superior corps of teachers has been engaged, with a single exception those teachers were selected on account of long and successful experience.

The following kinds of work will be done:

1. Preparatory for College.
2. Normal training. Special advantages offered in this department.
3. High School Proper.
4. Commercial studies.

5. For the benefit of those who wish to attend but a short time, or for the purpose of reviewing. No pains will be spared to adapt the classes to the convenience of those who have had inferior advantages and are somewhat backward in their studies.

The High School was ordered by the State Board of Education, as one whose certificate of examination will be accepted by the State University.

New and magnificent building.

Send for circulars to

R. A. CHASE, Sup.

August 25, 1875—w3.

MOUNT UNION COLLEGE,

Late Achievements—The Museum and Other Extraordinary Enterprises—Economy of Living—Estimates of Property Benefiting Students.—Remarkable Advantages to Teachers—A College for the People—The Centennial Offerings.

The following was adopted at the recent annual meeting of the Trustees:

Resolved, That we increase college property to over a million dollars, by securing five hundred and fifty thousand dollars as the American Centennial offerings.

The late Chief-Justice Chase, as Trustee, touched the key-note: "Mount Union, being among the best colleges in the land, should the most freely and widely extend its superior advantages equally to our country's worthy poor as well dependent."

College year just closed shows remarkable progress. Graduates in science, literature and arts, 28; freshmen college, 51; Music, 21; fine arts, 21; Master of Arts, 5; one in Master of Philosophy, and one in Bachelor of Arts, *per saltum*; three in Science of Nobility, *per saltum*. Students in College Department past year, 1,217; different students from first, 10,737, as whom 1,719—one third ladies—have taught public schools; of these, 1,114 are graduates of Normal Department; total graduates in Baccalaureate degree, 373. Over 2,000 commercial students now all good situations. The Faculty numbers twenty-seven experienced professors. The college, by liberal credit and furnished good buildings, keeps loans with a room, at about $2 per week—self and fuel found much less. Tuition but a trifle in any department; no contingent or extra charges. Apparatus and Specimens worth over a quarter of a million of dollars to illustrate science. Students enter at any time in term at proportional rates. College property, including museum, worth four hundred and fifty-one thousand, two hundred and seventy-six dollars; income last year, twenty six thousand, five hundred and forty dollars, also aids students. Many students, without failure behind their classes, earn their college expenses of teaching during winters, attending the regular college year of fall, spring and summer terms, beginning last Tuesday of August, and February, and middle of May. The special winter term, beginning last Tuesday of November, accommodates students not teaching, &c.—all-a healthy, moral, accessible,—15 railroads deliver by omnibus from Alliance Union Depot,—the junction of the Pittsburgh, Ft. Wayne & Chicago Railroad with the Cleveland, Wheeling & Pittsburg, and the Lake Erie, Alliance & Wheeling Railroads.

For descriptive catalogue, address Pres. O. S. Harshman, D. D., Alliance, Ohio.

Bayard Taylor recently said: "The museum of Mount Union College is among the best I have visited anywhere, and the natural specimens are the most select and valuable I have seen in any country." Others are taking to buy the superb Alliance College cabinet; also to erect a capacious museum to fill it.

Aug. 4—w1

This tract is what its title expresses, meditations on the Parables of Christ, which are treated in a very concise and clear manner and pleasing style. Forty-eight pages. Price 12½ cents, $12.50 per hundred.

Modern Spiritism. By C. C. Marston. This is a complete expose of the greatest delusion of the age—Spiritualism. It shows its objects and tendencies, from the confessions of those who were once among its most advocates. Fifty-six pages. Price 15 cents.

A Vindication of the government of God over the children of men, or the promise and oath of God to Abraham. By George Storrs. Seventy-two pages. Price 20 cents.

Hope for your Race, or Gospel to the church and the world; God's government vindicated. By Jacob Hills. One hundred and ninety-two pages. Price 30 cents.

The Herald of Messiah's Reign. By J. H. Stephenson. A book of ninety-six pages, closely and ably written. Price 15 cents, eight for $1.00.

The Bible Doctrine of the Soul. An answer to the question: Is the popular conception of the soul that of Holy Scriptures? By Geo. I. Bell, M. D., Professor of the theory and practice of medicine in Yale College, 1873. One hundred and nineteen pages. Price 25 cents.

Intuition and Nature of Future Punishment. By Henry Constable, A. M. This is an able and clearly written argument. We recommend it to those who wish to learn what the Scriptures teach upon this subject. Sixty-seven pages. Octavo. Price 50 cents.

Sisters Mirror. A book of proverbs, or short comprehensive sentences, a very fine collection of original matter. By J. H. Walton. Eighty pages. Price 25 cents five for $1.00.

BOOKS.

Cruden's Concordance to the Bible. Of course no student of God's Word can do without it. Cloth binding $2.00, sheep $2.50, half calf $3.75.

Life and Death. By Jacob Hain. This is not a new publication, but none the worse for being old. It is full of arguments and Scripture quotations upon the subject treated of, and in many respects is a useful campaign document. Price 25 cents.

English Bibles, with marginal readings and reference between the verses. They are printed on clear strong paper and well bound. Plain Roan Binding, gilt edges, $2.50. Full Turkey Morocco, gilt edges, $5.00. Another one with larger type, beautifully printed and easily read by failing eyes. Roan Binding $3.75. Turkey Morocco $7.00.

The Doctrine of Immortality. By James H. White-more. This is a work that has been in market several years. But it is an exhaustive treatise upon the subject of Immortality, and sets forth the Bible view in a masterly manner. Every student should have it in his library for reference, as well as use in dealing to those who are feeling after truth. Seventy-six pages. Paper covers, 40 cents.

Emphatic Diaglott containing the original Greek Text of what is commonly called the New Testament, according to the Recension of Dr. J. J. Griesbach, with interlineary word for word English Translation; a new Emphatic Version, based upon the interlineary translation, on the principles of eminent critics, and on the various readings of the Vatican Manuscript (No. 1209 in the Vatican Library) together with illustrative and explanatory foot notes, and a copious selection of references to the whole: to which is added a valuable Alphabetical appendix, 150 pages, 12 mo., bound neatly in muslin. Price $3.50. Extra binding $4.00.

THE RESTITUTION.

PLYMOUTH, IND.....August 25, 1875.

EDITORIAL DEPARTMENT.

☞ We are to spend next Sunday with the society in Plymouth. Preaching morning and evening.

☞ J. M. Stephenson is expected to be in attendance at the Northern Illinois and Wisconsin Conference, to be held at Union meeting house, Winnebago county, Ill., Sept. 10.

☞ A man in Massachusetts has written a book to prove that there will be two heavens—one for the women, the other for the men. The writer says nothing about *two hells* for the rest of folks.

☞ We spent last Sunday with the church at Goodland. The interest in the word of the kingdom remains unabated. Arrangements have been made for a series of meetings following our next appointment in four weeks from Sunday last.

☞ H. L. Hastings, editor of the *Christian*, published in Boston, has been preaching in London for some two months. The *Bible Echo* reports favorably of his labors, and says that he has won many friends by his visit to England. The *Echo* states that he will soon return to America.

☞ Just published at this office a tract of sixteen pages, entitled "THE NEW BIRTH," or "A BIRTH OF WATER AND OF THE SPIRIT," by Josiah Pierce of West Liberty, Ind. In this tract is found some good thoughts upon this subject. It can be had at this office at five cents per copy, or six copies for twenty-five cents.

☞ Our stock of leaflet tracts has been running low, until the last few days. We now have just had about fifteen thousand printed and are prepared to fill all orders. Distributing these tracts into the world is a cheap and an effectual way of preaching the truth, and brethren who are able to do so ought not to neglect sending in for them to hand out to their neighbors.

☞ Ira Fancher, an Adventist of Sandy Hill, N. Y., claims that the expression in Isaiah lxv. "A child shall die an hundred years old," refers to the American Republic, and that it will collapse on the day of the centennial, July 4, 1876; at which time the age will close. Seventh day Adventists claim that our government is the beast with two horns spoken of in Rev. xiii. A Methodist clergyman has written a large book to prove that the Mississippi valley is the Armageddon of prophecy. And still another speculator claims that it is the "land shadowing with wings beyond the rivers of Ethiopia." There seems to be no end to wild speculations among those who are unacquainted with prophecy.

☞ Just received from London, a supply of the work entitled "Bible

The Impending Crisis.

INFALLIBILITY OF THE POPE—THE ITALIAN GOVERNMENT — AFFAIRS IN PRUSSIA—ACTION OF THE PRUSSIAN GOVERNMENT—THE CHURCH A POLITICAL POWER—DUAL GOVERNMENT IN EUROPE—INTENTIONS OF THE POPE.

(From "History of the Conflict between Religion and Science.")

On July 19th, the votes were taken. Of 601 votes, 451 were affirmative. Under the majority rule, the measure was pronounced carried, and five days subsequently the pope proclaimed the dogma of his infallibility. If has often been remarked that this was the day on which the French declared war against Prussia. Eight days afterward the French troops were withdrawn from Rome. Perhaps both the statesman and the philosopher will admit that an *infallible* pope would be a great harmonizing element, if only common sense could acknowledge him.

Hereupon, the king of Italy addressed an autograph letter to the pope, setting forth in very respectful terms the necessity that his troops should advance and occupy positions "indispensable to the security of his Holiness, and the maintenance of order;" that, while satisfying the national aspirations, the chief of Catholicity, surrounded by the devotion of the Italian populations, "might preserve on the banks of the Tiber a glorious seat, independent of all human sovereignty."

To this his Holiness replied in a brief and caustic letter:

"I give thanks to God, who has permitted your majesty to fill the last days of my life with bitterness. For the rest, I cannot grant certain requests, not conform with certain principles, continued in your letter. Again, I call upon God, and into his hands commit my cause, which is his cause. I pray God to grant your majesty many graces, to free you from dangers, and to dispense to you his mercy which you so much need."

The Italian troops met with but little resistance. They occupied Rome on September 20, 1870. A manifesto was issued, setting forth the details of a plebiscitum, the vote to be by ballot, the question: "the unification of Italy." Its result showed how considerably the popular mind in Italy is emancipated from theology. In the Roman provinces, the number of votes on the lists was 167,548; the number who voted, 135,291; the number who voted for annexation, 133,681; the number who voted against it, 1,507; votes annulled, 103. The Parliament of Italy ratified the vote of the Roman people for annexation by a vote of 239 to 20. A royal decree now announced the annexation of the Papal States to the kingdom of Italy, and a manifesto was issued, indicating the details of the arrangement. It declared that "by these concessions the Italian Government seeks to prove to Europe that Italy respects the sovereignty of the pope in conformity with the principle of a free Church in a free state."

In the Prussia-Austrian War it had been the hope of the papacy to restore the German Empire under Austria, and make Germany a Catholic nation. In the Franco-German war the French expected ultramontane sympathies in Germany. No means were spared to excite Catholic sentiment against the Protestants. No villification was spared. They were spoken of as Atheists; they were declared incapable of being honest men; their sects were pointed out as indicating that their secession was in a state of dissolution. "The followers of Luther are the most abandoned men in all Europe." Even the pope himself, presuming that the whole world had forgotten all history, did not hesitate to say, "Let the German people understand that no other Church but that of Rome is the Church of freedom and progress."

Meantime, among the clergy of Germany a party was organized to remonstrate against "a man being placed on the throne of God," against a vice-God of any kind, nor would it yield its sentitle convictions to ecclesiastical authority. Some did not hesitate to accuse the pope himself of being a heretic. Against these insubordinates excommunications began to be fulminated, and at length it was demanded that certain professors and teachers should be removed from their offices, and infallibilists substituted. With this demand the Prussian Government declined to comply.

The Prussian Government had earnestly desired to remain on amicable terms with the papacy; it had no wish to enter on a theological quarrel; but gradually the conviction was forced upon it that the question was not a religious but a political one—whether the power of the state should be used against the state. A teacher in a gymnasium had been excommunicated; the government, on being required to dismiss him, refused. The Church authorities denounced this as an attack upon faith. The emperor sustained his minister. The organ of the *infallible* party threatened the emperor with the opposition of all good Catholics, and told him that, in a contention with the pope, systems of government can and must change. It was now plain to every one that the question had become, "Who is to be master in the state, the government or the Roman Church? It is plainly impossible for men to live under two governments, one of which declares to be wrong what the other commands. If the government will not submit to the Roman Church, the two are enemies." A conflict was thus forced upon Prussia by Rome—a conflict in which the latter, impelled by her antagonism to modern civilization, is clearly the aggressor.

The government, now recognizing its antagonist, defended itself by abolishing the Catholic department in the ministry of public worship. This was about mid-summer, 1871. In the following November, the Imperial Parliament passed a law that ecclesiastics abusing their office, to the disturbance of the public peace, should be criminally punished. And, guided by the principle that the future belongs to him to whom the school belongs, a movement arose for the purpose of separating the schools from the Church.

The Jesuit party was extending and strengthening an organization all over Germany, based on the principle that state legislation in ecclesiastical matters is not binding. Here was an act of open insurrection. Could the government be allowed to be intimidated? The Bishop of Ermeland declared that he would not obey the laws of the state if they touched the Church. The government stopped the payment of his salary; and, perceiving that there could be no peace so long as the Jesuits were permitted to remain in the country, their expulsion was resolved on, and carried into effect. At the close of 1872 his Holiness delivered an allocution, in which he touched on the "persecution of the Church in the German Empire," and asserted that the Church alone has a right to fix the limits between its domain and that of the state—a dangerous and inadmissible principle, since under the term morals the Church comprises all the relations of men to each other, and asserts that whatever does not assist her oppresses her. Hereupon, a few days subsequently (January 9, 1873), four laws were brought forward by the government: 1. Regulating the means by which a person might sever his connection with the Church; 2. Restricting the Church in the exercise of ecclesiastical punishments; 3. Regulating the ecclesiastical power of discipline, forbidding bodily chastisement, regulating fines and banishments, granting the privilege of an appeal to the Royal Court of Justice for Ecclesiastical Affairs, the decision of which is final; 4. Ordaining the preliminary education and appointment of priests. They must have had a satisfactory education, passed a public examination conducted by the state, and have knowledge of philosophy, history, and German literature. Institutions refusing to be superintended by the state are to be closed.

These laws demonstrate that Germany is resolved that she will no longer be dictated to nor embarrassed by a few Italian noble families; that she will be master of her own house. She sees in the conflict, not an affair of religion or of conscience, but a struggle between the sovereignty of state legislation and the sovereignty of the Church. She treats the papacy not in the aspect of a religious, but a political power, and is resolved that the declaration of the Prussian Constitution shall be maintained, that "the exercise of religious freedom must not interfere with the duties of a citizen toward the community and the state."

With truth it is affirmed that the papacy is administered not sacramentally, not as a universal Church, for all the nations, but for the benefit of some Italian families. Look at its composition! It consists of pope, cardinal bishops, cardinal deacons who at the present moment are all Italians; ministers and secretaries of the Sacred Congregation in Rome, all Italians. France has not given a pope since the middle ages. It is the same with Austria, Portugal, Spain. In spite of all attempts to change this system of exclusion, to open the dignities of the Church to all Catholicism, no foreigner can reach the holy chair. It is recognized that the Church is a domain given by God to the princely Italian families. Of fifty-five members of the present college of Cardinals, forty are Italians—that is, thirty two beyond their proper share.

The stumbling-block to the progress of Europe has been its dual system of government. So long as every nation had two sovereigns, a temporal one at home and a spiritual one in a foreign land—there being different temporal masters in different nations, but only one foreign master for all, the pontiff at Rome—how was it possible that history should present us with anything more than a narrative of the strifes of these rival powers? Whoever will reflect on this state of things will see how it is that those nations which have shaken off the dual form of government are those which have made the greatest advance.

He will discern what is the cause of the paralysis which has befallen France. On one hand she wishes to be the leader of Europe, on the other hand she clings to a dead past. For the sake of propitiating her ignorant classes, she enters upon lines of policy which her intelligence must condemn; evenly balanced are the two sovereignties under which she lives, that sometimes one and sometimes the other prevails; and not unfrequently the one uses the other as an engine for the accomplishment of its ends.

But this dual system approaches its close. To the modern nations, less imaginative and less superstitious, it had long ago become intolerable; they rejected it summarily at the epoch of the reformation, notwithstanding the protestations of Rome.

Russia, happier than the rest, has never acknowledged the influence of any foreign spiritual power. She gloried in her attachment to the ancient Greek rite, and saw in the papacy nothing more than a troublesome dissenter from the primitive faith.

In America, the temporal and the spiritual have been absolutely divorced—the latter is not permitted to have anything to do with the affairs of state, though in all other respects liberty is conceded to it. The condition of the New World also satisfies us that both forms of Christianity, Catholic and Protestant, have lost their expansive power; neither can pass beyond its long-established boundary-line—the Catholic republics remain Catholic, the Protestant, Protestant. And and among the latter the disposition to sectarian isolation is disappearing; persons of different denominations consort together without hesitation. They gather their current opinions from the newspapers, not from the church.

Pius IX., in the movements we have been considering, has had two objects in view:

1. The more thorough centralization of the papacy, with a spiritual autocrat assuming the prerogatives of God at its head.

2. Control over the intellectual development of the nations professing Christianity.

The legal consequence of the former of these is political intervention. He insists that in all cases the temporal must subordinate itself to the spiritual power. All laws inconsistent with the interests of the church must be repealed. They are not binding on the faithful.

In the preceding pages I have briefly related some of the complications that have occurred in the attempt to maintain this policy.

I now come to the consideration of the manner in which the papacy proposes to establish its intellectual control; how it defines its relations to its antagonist, Science, and, seeking a restoration of the mediæval condition, opposes modern civilization, and denounces modern society.

(To be Continued.)

Creeds.

Are "written creeds legitimate and essential to the greatest efficiency of an organized body?"

So say: Bro. Simonds.

As he has appealed his cause to the "candid attention of the Brotherhood," it becomes necessary to examine his logic and see if it is sound. Correct reasoning from a correct premise is sound, but if the premise is wrong a false issue is made, and the reasoning, however plausible, does not support the true issue.

Bro. S—— starts out with an incorrect definition of creed, and argues in favor of written creeds that nobody is opposed to. Nobody objects to his writing out a brief summary of what he believes. But when he presents that brief summary of his belief to me and demands my assent to it, as an inexorable condition of Christian fellowship, or admission into his new church or sect, I shall firmly ask to be excused, "world without end." Let us then keep in sight the real issue at stake, which is, an uninspired summary of doctrine that is made the basis of a church organization and which all its members must subscribe or solemnly assent to in order to be members. Bro. S—— has written such a creed, organized a church on such a foundation, as its chief corner stone, with a 1 per cent. —3 per cent. money basis for the other corner. All who could climb over both these walls have arrived safely in his church, and he represents them as peacefully and lovingly feeding in the new pasture, or resting in the fold.

Let us look on both sides of this matter.

It is true, we had not made much progress, for reasons similar to those which have hindered the truth in many other places, especially in large towns. Our hall was inconvenient and far away from most of the church, so that they could not well attend. Our congregation was made up in part of Seventh-Day Baptists, who sympathized with us in much of the truth. We never celebrated the Lord's death as a church. After a considerable time the Baptist friends dropped off—could not rest two days—had to do their washing and other work on Sunday. Several families that met with us moved away. Bro. S—— proposed an end of the meetings. I appointed meetings in a grove near the residence of a large part of the brethren. They, with many others, attended with interest through the summer. Although we did not make much progress in persuading men to believe the gospel, we held up a light as the Savior commands, and it may appear at the last day that some good was done. We recommenced meetings where the brethren lived and their constant attendance was secured before they were organized into a new sect. Since that we are told that they are interested in paying their monthly dues, and Kansas has reaped the benefit of $12.50, the *conference* $5, and certain families supplied with the RESTITUTION. Allow me to say that one of the outsiders, not rich, has sent nearly fifty dollars to Kansas, paid for his own RESTITUTION, and assisted other brethren more than *five* per cent. required, in fitting up a home for a poor and aged brother with his blind wife.

But the dark side of the picture is, that the body of Christ has been divided by the creed and money test about in the middle, and Christ has been crucified afresh in the house of His friends. Much backbiting and sectarian feeling has resulted.

A tree that bears such bitter fruits ought to be cut down. Four, leading brethren in Jamestown have adopted the money scheme merely, while some 30 or 40 other brethren and sisters can not conscientiously adopt either of the schemes.

There is a solemn responsibility resting upon the real author of these divisions. An attempt is made to shift it on to the mother church. "It is not the written creed that makes division, but the corruption of the mother church," he says, and appeals to history. History shows that the Catholic church, after becoming in a measure apostate, made the first authoritative creed, at the council of Nice, A. D. 325, and excluded all who would not bow the knee to the doctrine of the Trinity. The Protestant sects have followed the example of the "holy mother," church in excluding those who would not bow assent to their creeds.

Now, if we, as a people, had assembled at some modern Nice, and, by the combined wisdom of all the elders and brethren, had framed a creed for the Brotherhood, that progressive brethren or any others could not adopt, then they would have been justified in remaining outside, a sect by themselves, and, if established on the Bible alone, they would be the old "sect of the Nazarites." And they could justly throw the responsibility on the "mother church" of division with all its evils, and we should be humble imitators of the Catholics and Protestants. But what is the fact in this case? The son has excluded his mother, instead of the mother her son.

Bro. S—— has had full liberty to write and preach his peculiar views, and no one has sought to abridge his liberty in the least. "It is not the creed that makes division, but the corruption of the mother church." Does he mean to say that the rest of us are corrupt—that he must rally what he can around him and his creed and leave? This is the argument. If the brethren of the one faith throughout the land are corrupt, he is doubtless justified in launching a bull of excommunication against all who will not sign his creed, and all the division he can make is perfectly right on his part.

If the fact is otherwise, and if others have the gospel as well as he, then he is in the wrong.

All the talk about written or unwritten, a false or a true creed, has nothing to do with the question at issue. That question is, whether a human creed, imperfect at best, shall supplant or be tacked on the divine, perfect creed, and thus be made the instrument of dividing the "church of the living God."

It is alleged that we do test a man by his faith, whether written or spoken—"the written creed is more powerful." In reply, I allow a man's character is to be tested by his creed in the sense of belief, as well as by his works, and one may properly withhold fellowship from one whose creed is fundamentally wrong. But suppose he is a believer in the great truths that constitute the gospel, and yet does not agree with me exactly in reference to the resurrection of the wicked, or the great burning day, or the birth of children to all eternity, or the second death, or a dozen other questions I may think of considerable importance, and essential to my system of theology, but not to his salvation; shall I therefore disfellowship him whom the Lord received? Shall I write out a creed and make him acknowledge it, putting in what I know he does not believe, or debar him from church fellowship? But suppose I am more liberal, and put in the creed only what all Christians believe; then the creed is entirely unnecessary.

The only proper test, of any authority, is the Revealed Word, interpreted according to the settled laws of language. We can test a man's faith without a human creed. If it were said the written creed shaped into an "iron bedstead" is more powerful than the unwritten to cause alienation and division among brethren, it would be *perfectly true*. It is not true that we "can take the Scriptures as our *only* rule of faith and practice, and have a written creed" adopted also as a rule of faith and practice, unless our creed is the Bible, or of equal authority.

He says "some of our brethren have not been known to take one step of progress in the last 20 years." Well. If these brethren have been "steadfast and immovable"—"not moved away from the hope of the gospel" embraced 20 years ago, it is better than to be blown about by every "wind of doctrine."

But the creed policy is a long step backward, as far at least as the beginning of the dark ages.

Again it is said, "what a man believes is just as really a creed before it is written as afterwards." True, it is just as much a belief unwritten as written.

"There is no reason why a written creed should be more sectarian in its influence than an unwritten one." True, in the sense of mere belief.

"The written form is no more opposed to investigation or progress than the unwritten." Not unless the written form is made a test of church membership. It is not expected that the articles of any church or sect will be called in question, and a member is hustled out who dares to do it. We had just a little experience in that line. To be turned out of the church onto the "devil's common" with heathen and publicans pasted on your back for embracing the blessed hope, is not without some sacrifice.

Again he writes, "it is no more a yoke of bondage, or the cause of division, or a test of fellowship, than is the unwritten creed." The sophistry of all these assertions is in dodging the true issue. It is admitted every time, that a creed in the sense of mere belief is no more a test or yoke written out, than a belief which is simply spoken. But when a man writes out his belief and demands my submission to it in order to the privileges of the church it becomes more of a test than the unwritten creed, and if I am foolish enough to yield to his demands, it becomes what all creeds have been, "a yoke of bondage."

"What is the chaff to the wheat?" saith the Lord, "To the law and the testimony, if they speak not according to this word it is because there is no light in them." The word is nigh thee, even in thy mouth and in thy heart, that is the word of faith which we preach, that, if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." Rom. x. 8.

"Hold fast the form of sound words, (inspired words,) which thou hast heard of me, in faith and love which is in Christ Jesus." 2 Tim. i. 13.

Yours, for the Word and union,

E. HOYT.

Three Thousand Years Ago.

Mr. Conway tells, in a recent letter, of a gentleman of Halifax, England, who, being in Egypt a few years ago, brought back for its museum a number of Alexandrian mummies—a mummied Ibis, cat, and several heads taken from human mummies. These heads were brought in separate small boxes, and one of them some way got soaked in salt water on the voyage. When it was opened by Mr. Layland, a distinguished antiquary of Yorkshire, in the presence of a number of other gentlemen, they were startled—even astounded—to find that the flesh on the face had recovered its outline, the cheeks and chin were plump and rounded, the open eyes looked upon them, and even seemed to move. The gentlemen hastened to call others from all parts of the museum to observe this wonderful phenomenon. For a few minutes they beheld an unmistakable Egyptian countenance, with a pleasant, composed expression—the face of a man who lived at least three thousand years ago. They could only conclude that the powerful aromatic gums which had been used had arrested the decay which the salt water had now rendered possible, and which speedily set in after the head was taken from its box and wrappings. But several gentlemen who saw it have assured me that they can never forget the life-likeness of the face before the swift decay of flesh which followed. The skull was shown me, and the bones of it were remarkably white and clear, in strong contrast with the darkness of other mummy heads beside it.

The Word of God.

The late Mr. Wm. Greenfield was once in company, at the house of a friend, with a gentleman of deistical principles, a stranger to him, who put to him the following among other questions: "Can you give me the reason why Jesus Christ is called the Word? What is meant by the Word? It is a curious term." Mr. Greenfield, unconscious of the motive of the skeptical inquirer, replied, with his usual simplicity and decision of character: "I suppose, as words are the medium of communication between us, the term is used in the sacred Scriptures to demonstate that He is the only medium between God and man. I know of no other reason." The deist's mouth was shut.—*Gray.*

There are 1,900 convents and monasteries inhabited by 21,000 monks and nuns in Belgium. The income of the religious orders in that kingdom is one hundred millions of dollars.

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his Holy Prophets since the world began." It also advocates as a means to this end, the establishment of the Kingdom of God on the earth, with its Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. It also advocates a hearty belief of the Gospel, repentance, and immersion as prerequisites to the forgiveness of sins, and a holy life as essential for final salvation.

CORRESPONDENTS.—The Editor must not be understood as endorsing all the sentiments expressed by correspondents whose articles are inserted under this head. Each writer is alone responsible for the article bearing his own signature. If the teaching of any writer is not understood, an article setting forth the views of the party differing may be forwarded. Free discussion of Bible doctrines on all sides will be allowed, but the Editor reserves the privilege of criticising those communications which antagonize a belief and obedience of the Gospel as a means of salvation, or which undermine its principles.

The Spirit.

Whenever the word spirit is applied to man in the Bible, it refers to that part of him which was breathed into him by Jehovah, who is the only source of all bodily and mental life to all men, and of spiritual holy life to the regenerate. When this spirit is looked at as to its source, it is called "the spirit of God!" but when looked at as as dwelling in man, it is called "the spirit of man."

This spirit of Jehovah is the sole author and sustainer of all life, whether animal, vegetable, mental or spiritual. Wherever he is there is life though the manifestations of it may be various, without him and his immediate workings, not one of operations and laws of nature could be counted on: were he to withdraw his spirit to himself, so to speak, and be as he was before anything or person was created, all nature would be at a stand still; there would be no motion, no cohesion, no attraction; no life anywhere in nature. Whenever he is pleased to withdraw his spirit from any living thing or person, the material part of that thing or person falls into its original state of unorganized matter. To every living thing he imparted a portion of his spirit, according to the necessity of each, and when his spirit leaves it, death necessarily ensues. Now, this portion of God's spirit thus imparted to each being, thing or person, can never die, until his spirit leaves the thing or person in whom it has dwelt. It returns to God who gave it, because man made in the image of God was capable of a portion of his spirit or life which was imparted to him, and per consequence, made him a living soul, knowing and loving him of almost indefinite progress, and of union and communion with him, therefore that large portion of God's spirit which he imparts to every man, as much allies him to the deity as his body does to the earth. It is this spirit of man and not his soul, that returns to the God who gave it. When his body returns to the earth as it was, each goes to its own source, earth to earth and spirit to spirit.

But let any one find out the many passages parallel to 1 Cor. ii. 11, where there is so much distinction made between the spirit of man and man himself, as there is between the spirit of God and God himself, and yet we know the spirit of God and God himself do not make two spirits; so man and the spirit of man do no constitute two men.

L. T. ZEIGLE.

WARREN, ILL.

WE ARE THE BUDS.—A Sabbath school teacher was trying to make his class understand the dependence of the branch on the vine. He said:

"Jesus is the vine, we are the branches; we get all our life and happiness from him."

"Yes," said a little fellow, "Jesus is the vine, grown-up people are the branches, and we are the buds."

An Honest Confession.

In one corner of the *Investigator*, an infidel paper published in Boston, we find the following sad truth:

"Because it is not possible that we should arrive at the good of knowledge without having surveyed the nature of things: but as children in the dark tremble and are afraid of nothing, so we, miserably groping in the darkness of ignorance, fear phantoms that are but of fabulous existence, and fancy to ourselves notions of things that shall happen. It is necessary, therefore, that this terror and darkness of the mind should be dispelled by impressions derived from reason."

This is the spontaneous utterance of an aching heart groping in the darkness of unbelief, fearing phantoms and fancying things which may or may not happen. No ray of divine light illumines his pathway—no well founded hope of the future finds a place in his bosom—no anchor of faith holds his helpless bark from being dashed upon the rocks of despair. And what does he appeal to for help in his loneliness and danger? Not to the pitying eye and outstretched arm of the eternal Father, for he recognizes no such power. Not to the golden promises that reach from earth's heartaches into the haven of rest, for he ridicules the only chance of salvation that is offered him; but he says "It is necessary that this terror and darkness should be dispelled by the impressions derived from *reason*." Reason alone is cold and pitiless—aside from christianity it is as utterly helpless as man himself.

The writer of the above sentiment is adrift upon a sea of speculation—the cold waves of unbelief beat against his aching heart, and the clouds of oblivion are fast closing around him. The life-boat is hovering near, willing and glad to bear him to the shores of life, but he scorns its aid and appeals to *reason* to dispel his fears and bring relief. And thus he will probably continue to *reason* until the weary brain fails, and the helpless hands fall and the dark waters sweep him down into the halls of death.

And yet in the face of all this, a writer in another column declares that "the believer in infidelity has the advantage over every man in the world. He is filled with joy and peace. Death he looks upon as a deliverance from all care." Infidelity is a religion without a faith—a system of worship without a God—a philosophy without logic, and its advocates are preachers without a message, and yet its believer is said to be filled with joy and peace. Is he rejoiced because earth's problems await a glad solution—because He who seeth the end from the beginning holds evenly the scales of justice, and right at last shall triumph? Is he rejoiced because his beloved dead shall be gathered back from the land of the enemy, and he shall meet them beyond the reign of death and suffering? Is he rejoiced that his pilgrimage is almost done—that he shall soon lay by his battle-stained armor and wear the victor's crown? Ah no, but because *he looks upon death as a deliverance from all care.* And this is the hope he offers us—*eternal death.* This is the end of our hoping and loving—this is the result of our watching and waiting—this is all—only death, decay, oblivion. Earth's wrongs are never to be righted—innocence can never be vindicated—justice can never be crowned—truth can never triumph. Earth's heartaches can never be healed, the sin and woe of six thousand years can never be blotted out—the tears of the children can never be wiped away by the hand of infinite love. Crime hath no penalty and virtue no reward. Our loved ones are slipping out of our arms—forever. No hope illumines their graves—no promise hovers over the golden head—no resurrection can crown their brows with beauty and tinge their lips with love. Oh infidelity! is this the hope you offer? If this is your joy and peace where is your gall and bitterness? If this is hope what is despair? If this is happiness what is torture? Your very light is darkness compared to the Christian hope. You may spend your time if you will in pointing out the errors and inconsistencies of human creeds but it will avail you nothing. They have no place in God's book—no part in his plan. The Bible offers you a home beyond the wilderness of sin, and life beyond the reign of death. It offers a haven from the storm and an age of glory and peace when life's broken threads shall be gathered up and her silver cords renewed. It offers a bright solution to the dark problems of humanity—a smoothing of its tangled web, and the wing of the peace angel across its troubled waves. It flashes its ray through the darkness of the tomb, and gilds with glory the promised morning when the sleeper shall be called to life. It offers a crown of life and an entrance through the pearly gates of the city—it offers the wine of immortality at the marriage feast of the Lamb, the fruit of life's tree on the banks of the beautiful river.

MRS. H. V. REED.

Are the Two Witnesses of Rev. xi. Moses and Elias. No. IV.

With the promises now before us, let us see when these witnesses are to appear, and what at that time is the position of God's servants. Ever since Pentecost, God's people—the saints, (when there have been such), have been witnesses to the truth. The apostles "first," as Paul says, and afterward the saints. Everywhere, whether scattered abroad or in churches. But as we see in these times of the Gentiles, with but little success; it will so remain until the end. But as we learn from the blessed words, that in the days of Noah and of Abraham, and Lot, and in the days, too, of Israel, through the ministry of John, God always gave fair warning of his coming wrath, so that the wicked and rebellious might be without excuse for their impiety and iniquity when his just indignation should overtake them, so it shall be in the closing "times of the Gentiles." Jesus says, expressly "as it was in the days of Noah, so shall it be in (or as to) the coming of the Son of Man." As they did not heed the warning voice of Noah and Lot, and John, the baptist, so they have not heeded, so far, the word spoken through God's servants. To give the nations yet another and further demonstration of the truth and reality of God's impending vengeance, two special prophets, two eminent chosen witnesses shall be sent unto them—men of renown, men whose history they should know, even Moses and Elias shall appear in their midst, and bear their testimony amid the wonders and miracles they are commissioned to perform. "These have power to shut heaven that it rain not in the days of their prophecy, and have power over waters to turn them to blood," etc., 6th verse.

Moses is a most fit agent for such a work, by his former mission to Pharaoh, in Egypt, and Malachi expressly points out Elijah as destined for this work. Chap. iv.

These witnesses then are to appear in the world openly and visibly, and testify in Jerusalem among their countrymen when gathered into their own land and city. Verse 8. This necessitates a previous return, and in gathering of Israel and second exodus of the scattered people from the places of their previous long dispensation, doubtless, under the favoring auspices and assistance of the gentile powers of Europe, as we already see approaching under the rapidly developing policy of the Gentile rulers, rendered inevitable by the crumbling decrepitude of the Turkish empire which holds at present in its feeble grasp the tottering sceptre of power over that land. Turkey, we see, is rapidly passing away. Palestine cannot long be held by the Moslem. No one of the European powers will be permitted to hold it, but all will agree that the Jews, now rapidly coming into favor with the Gentile powers, and preparing to reconstruct their nationality, may occupy and possess it, under a joint protection, for all the powers will desire that a land and climate so fruitful and salubrious, as recent explorations have shown it to be, should be populated, filled up and cultivated, and all its resources developed for the general good. This will be the signal for many Jews to return to their native land and re-establish their long suspended nationality. Even now we see the movement inaugurated by Sir Moses Montefiore, with the sanction and approval of the Great powers. There is little doubt, that with the means and resources of rapid transportation and modern improvements in all the arts of civilization it will require but a brief time to re-people the land and with the great wealth of the Jews, speedily make it another "garden of the Lord," abounding in all the elements of abundance and prosperity. A few years only, will suffice for this purpose, with the facilities of steam and telegraphic communications with the broad highway of the Suez canal, and the railways to Cairo, now in operation, and one from Joppa to Jerusalem, now in contemplation, and which will soon be accomplished.

It will, no doubt, be objected to this view, that it postpones the coming of the Lord indefinitely, and thus takes away the hopes and consolation of the early deliverance of the saints from this present perishing state. Even if this result follow, it is not for us to force Scripture reasoning to suit our conclusions. If logically and Scripturally true and sound in our premises, no accurate reasoner draws back from results. "Let God be true, but every man a liar" saith the faithful and courageous apostle to the Gentiles. But this objection leads us to survey another part of the field of prophecy, in which the position and destiny of the saints at this rapidly approaching crisis of the world's history, are clearly stated and defined.

As this, however, requires a full citation of the testimony, as the basis of our reasoning, we prefer to postpone the further pursuit of the subject to the next number.

A. B. MAGRUDER.

Faith.

"When the Son of Man cometh shall he find faith on the earth?"—Luke xviii. 8.

How often and how justly is this question asked. It seems that the love of self, and the desire of the present age for something new, has almost cast into oblivion the simple paths and true worth of the Scriptures.

Men are continually seeking for some new convenient method of doing everything. They must needs carry this into their religious life and belief in the Bible. If they can throw all responsibility from their own shoulders it will relieve them of a great burden. It is so much easier and more congenial to our depraved natures to have no restraint placed on our words and actions, than to live the life of a humble Christian.

Ignorant men, who only lack the brains to make them philosophers, finding no other excuse for their own misdeeds, are continually picking flaws and contradictions in the Bible. One believes that it teaches fore-ordination; therefore he cannot help committing sins, and argues from this that there is no need of religion, as it can do no good; and according to his logic and own inclination, degrades himself as much as possible.

All good people will concede there are discrepancies in our common version of the Bible. It is our duty and privilege to study and try to make them harmonize; not try to make defects more glaring by presenting them in a wrong light. If there are things in our Heavenly Father's plan which we do not fully comprehend, are there not enough plain declarations and promises which we cannot fail to understand? Are there not evidences all around us, in nature, science and revelation, to proclaim with unerring testimony, "The hand that made us is divine?"

Many of these difficulties would be solved if we had more faith in the atoning blood of our Savior. If we would only look to God as a Father and friend—one that looks with love and mercy upon his erring children.

More religion of the heart and not so much of the head, is the great need at the present time. We need more simplicity of faith. A religion that will manifest itself in deeds. "By their works ye shall know them." When we see men who profess godliness, following day after day in the steps of the destroyer, we are prone to doubt the sincerity of his pretentions. Rather would we take the place of the meek and lowly ones of earth, who, although they may be unable to clothe their thoughts in glowing language, have a simple relying faith in the love of Jesus, who has said: "Except ye become as little children, ye cannot enter the kingdom of heaven." He called the poor of this world, the rich in faith, fishers and men of low estate, rather than the rich and learned. He came to save publicans and sinners.

All through the trials and life of our blessed Savior, there is a vein of sympathy for the weakness of poor fallen humanity.

If we throw away this pearl of great price, what shall we receive in its place? What have the infidel and unbeliever to offer us? What reward do they expect to reap, who worship at the shrine of the god of nature? If we do not go to the true and living Fountain, what shall we have to support us on the desert sands? Let us go to the Bible as the source of life, and drink freely of its living waters.

Look Before You Leap!

I was standing on the banks of the river a few days ago, over the surface of which the flies were sporting; and ever and anon a fish would jump and catch an insect, and flash back into the stream. Presently a disciple of Izak Walton came, and throwing a fly dexterously into the ripples, soon hooked a fine bass, and after some good skirmishing landed him on the bank beside me. He brushed up his fly and made another cast, and soon another fish made a rush and snapped up the deceitful fly; but in his struggles the hook tore out of his lip, and he escaped. Again the fisherman cast his line, and no sooner had it touched the rippling surface of the water, than a large bass rose at it, and with one snap of his huge jaws, the line parted and he went off with the hook down the stream.

As I watched the proceedings with much interest, it struck me that those who are looking for the return of the Lord Jesus, are much like the bass who jumped at the flies.

Many of us have been looking his return, lo! these many years, and we have outlived in our minds what things and events *must* precede and accompany his coming. Such and such a combination of events must be necessarily effected, according to our teaching and understanding, before the Redeemer *can* come to Zion. Some of us have been foolish enough to set the time, and some are content to look for it any time; but all have been watching for the signs—as we ought—and we have jumped for *anything* that happened *in the East*, and many times have got the hook in our jaws.

When the Crimean war was declared, some jumped at the fly and swallowed it "hook and line, bob and sinker." The Lord was at hand surely, and "the time of end" had come. Alas! it was the fishermans fly we caught. The men in Europe, ever since, have been jumped at by more or less of us, as the last final struggle that should usher in the day of jubilee. The Austrian-Prussian conflict was a fly of large dimensions, and many got hooked with it, but Sadowa dispelled the illusion. The pope lost power, but was not overthrown. When Victor Emanuel and Garibaldi won Italian unity, we went into ecstacies, thinking our redemption was near, but the hook pulled out and left us still afloat in our natural element—speculation.

When France marshalled her hosts and boasted of her intention to make the Rhine her frontier, surely the grand upheaval had come then; but the Fatherland called her confederate sons together, and the Saxon banners flouted the skies, while the Gallic-lilies, were trailed in their native mud. No sister nation came to the help of poor France, and she was torn by war, and mauscled with debt.

The last "fly" that has been cast is the Right Hon. Gladstone's second pamphlet against the papacy, and the Italian elections. The ex-premier fancies he sees a tremendous endeavor in the Romish Church to foist and force its creed and authority upon England and the continent; and the Italian elections have resulted in a large clerical majority in the Italian Parliament. Cries came up from all over the land that the Ultramontanes had revolutionized Italy, and would, as Gladstone asserts vehemently, have things all their own way; but later dispatches show that the election issues were merely local ones about improvements and the consequent taxation, and so this fly has proved to be a hook, which has pulled out.

The figure has not been fully carried out, for while the fishermen did land one prize, no one of us has as yet been *landed* by any of our flies, though some, alas! have got away with the hook, and have been stranded.

Now, is it not time for us to be a little more careful, and like the fish in the middle of the stream, who caught the flies and quietly digested them, take those occurrences and scan them carefully, before we "hook" onto them, and swallow the whole thing? The fish that were hooked struggled terribly, and so do we when we find the barb in our jaws, and we get rid of it only with pain and mortification; and the more so as we have been more or less free in slicing our "fly."

It is possible that we may be looking for too much to occur *before* He comes, and that much we have been looking for to occur, is natural, and not political events. If so, we are bound to be disappointed in our expectations of seeing certain signs of his coming. We need to *watch* for the signs, and in my humble judgment, those who are really so watching, will not be mistaken when they do occur. I do not believe God will speak to his children in ambiguous terms, but will speak so plainly that all of them who run, may read and understand. Consequently there is no need of catching at every political upheaval in Europe, or turn of the party wheel, and say "Lo, here is the Christ!" but carefully noting the events both in politics and nature, let us be about our Father's business which is always near at hand, and heed the injunction, "Be kindly affectioned one to another with brotherly love; not slothful in business; fervent in spirit, serving the Lord." Then shall we be ready and waiting when the Lord does come, and go in with Him to the marriage supper of the Lamb.

H. B. PETRIE.

GENEVA, Aug. 18, 1875.

Show.

The world is crazy for show. There is not one, perhaps, in a thousand, who dares fall back on his real, simple self, for power to get through the world, and exact enjoyment as he goes along. There is no end to the aping, the mimicry, the false and superficial airs. It requires rare courage, we admit to live up to one's enlightened convictions in these days. Unless you consent to join in the general cheat, there is no room for you among the great mob of pretenders. If a man desires to live within his means, and is resolute in his purpose not to appear more than he really is, let him be applauded. There is something fresh and invigorating in such an example, and we should honor and uphold such a man with all the energy in our power.

A Man Without an Enemy.

We believe in the man or woman who has enemies. This don't sound sound, but it is sound. Your milk and water people, who content themselves with doing no harm, at the same time never do any good. They are mere negatives in the world. Your man of force does not wait for a stone to get out of the way, but manfully rolls it over, may unintentionally hurt somebody's toes in the act; but thousands who have to travel that way will thank him for it. The man who has no enemies is generally a cowardly creature, caring for no one but himself—sniffing and creeping his unchallenged way to the obscurity he merits. He adds nothing to the common stock; does no good in the world, and and is lowered into his six feet of earth without one sincere regret from any one.—*Banner of Holiness.*

"Why," asked a governess of her little charge, "do we pray God to give us our *daily* bread? Why don't we ask for four days, or five days or a week?" "We want it *fresh*," replied the ingenious child.

Exercise.

The amount of exercise to be taken will always differ with various individuals. It should always be just sufficient to produce slight weariness. Exercise taken in this way is one of the most valuable means of securing rest at night. The reason why many people cannot sleep nights is that they have not done anything which entitles them to sound sleep. If a person wishes to rest, he must first get weary. One who will not exercise when able to do so, has no right to sleep.

God accepts man's hearty desire, and the will for the deed, when they have not power to fulfill it.

THE RESTITUTION.

PLYMOUTH, IND.....Sept. 1, 1875.

EDITORIAL DEPARTMENT.

☞It is expected that Bro. D. T. Halstead will speak in Plymouth at the Christian Chapel next Sunday, Sept. 5th, at the usual hours in the morning and evening.

☞Wm. L. Himes, formerly editor of the *A. C. Times*, has turned a theological summerset, and joined the Protestant Episcopal Church. Hereafter he will wear long robes, sprinkle babies, and join the children on Easter in coloring eggs. William is a clever gentleman, and will be efficient in reading the prayer book. *Exit*, William.

☞Our meetings in Plymouth on Sunday, were well attended and a good interest in the Gospel of the kingdom was manifested. In the afternoon we repaired to Pretty Lake and baptized a young man by the name of Arthur Underwood, who has been connected with the RESTITUTION office as compositor, ever since the paper was published as a weekly. There are others, we trust, who will ere long become obedient to the Word of promise.

☞A correspondent in Colorado wishes to know our views upon the subject of dancing. It appears both from the Bible and profane history that dancing was quite generally practiced by all nations in ancient times. Among the Israelites, the men and women danced in two separate parties; there is no evidence of promiscuous dancing except at the erection of a deified calf or false god. The word "dance," in the original means *a leap for joy*, and was expressive of that feeling of ecstacy which characterized the people at their feasts and in the celebration of their victories. The allusions made to the subject in the Bible, would hardly justify modern frolics, where evil habits and bad associations frequently destroy what pleasure might be derived from an otherwise simple amusement. Cicero says, when referring to the Roman dances, "No one dances unless he is either drunk or mad." In view of this remark, dancing must have become associated with the lowest habits of the people of his times. It would appear from history that in proportion as people have become educated and christianized they have ceased to derive pleasure from such performances. Separately considered we can see no harm in the amusement, but when viewed in the light of the many evil associations now thrown around it, there can be no propriety in Christians seeking pleasure from it.

Spiritualism.

Spiritualism has assumed all sorts of phases since it put on its swaddling bands at Rochester, N. Y., 1848. Those who love the mysteries of the unknown, and are entertained by stories of haunted houses, have had their fill of spiritual revelations. Dark circles, table tippings, rope performances, trance speakers, and materialized ghosts, have had their day. Each one of these theories has been exploded, and the credulous multitude of hungry phantom hunters have been driven away unsatisfied. A new phase of the disease has now developed itself. A class of spiritualists claiming to be more advanced than the general mass, have adopted the name of spiritual scientists, and have commenced the publication of a weekly paper bearing that name. Hereafter, those who hold converse with ghosts, and perform tricks, and are led by spiritual impressions, will be known as scientists! This new class of spiritualists, however, set up the claim that nine-tenths of the pretended communications reported in the *Banner of Light* and similar publications are bogus. Seeing that these gentlemen are scientific and apparently candid, would it not be well to go the whole figure and denounce the other tenth? Until this is done, they will get but little credit as men of science. In view of the many changes through which spiritualism has past within the last few years, it reminds one of a rogue who makes frequent changes of garments to avoid detection.

The True Method.

It would seem from a casual reading of Paul's writings, that he felt much interest in the question of preaching. He told Timothy to "preach the word." If men in our day would only heed this command, much good would be the result. But they preach themselves too much, and the word too little. Some preach with abusive words, and, instead of preaching the truth in the love of truth, they spend their time abusing other people, showing up their errors, and using bitter invectives. All this may show that they have the "gift of tongues," but it will poison the very air, and ruin the preacher's influence. Men must be treated with candor, fairness, and respect. "Speaking the truth in love," is a divine maxim, and should be heeded by all who would save men. Broad-axes swords, knives and stones may do for those who are in error, but not for those who are preaching Christ. Remember that "he that winneth souls is wise." No soul can be won by cold abuse or ridicule. Men go to hear you preach, not to be abused. The commission to preach good news to the fallen, erring children of earth, does not mean "Go into all the world and abuse folks." If you would save men, *preach* the gospel as the power of God unto salvation, and prove to men that you are trying to better their condition, both morally and religiously. Let these principles apply to our whole life work and we shall see much noble fruit gathered in the golden harvest of God's day of peace.

The Altar.

"We have an altar, whereof they have no right to eat which serve the tabernacle." Heb. xiii. 10.

The world has its altar, where the rich pour out their oblations to the god of fashion and pride. The heathen have altars where they offer their sacrifices and make their vows. Indeed the world's history is but a history of altars and sacrifices. When the Roman legions invaded Carthage, two hundred children, of the first families, were offered to the god of war; but it staid not the hand of death. Hamilcar sacrificed himself to save Carthage, but ruin came. Altars of gold, of marble, and of wood have been reddened with the blood of victims slain. Noble soldiers, and beautiful maidens, and children, as well as the beasts of the field and fruits of the earth, have been offered to appease the wrath of offended deities, but the swift judgments came and the tides of war were not staid. Old Abraham stood upon Mount Moriah and erected an altar on which to slay his son. Noah made his offerings after the floods were abated. Jacob reared of stone an altar unto God, and called it "the gate of heaven." In the wilderness of sin, during Israel's sojourn in Canaan, and while the peerless temple of Solomon stood, altars were smoking with the blood of victims slain. But these altars are fallen down. Ages have swept between us and their times. Devastation sits where once the voice of song and praise was mingled with the evening sacrifice. The flocks no longer gather, the high priest has ceased to wear the breast-plate of judgment and forgiveness. Still we have assurance that there is an altar where the pure in heart may bring their offerings, and where the shekinal glory blazes in undimmed splendor around the throne of grace and truth. We need not come to this altar with hands wet with blood. No slain lamb, or turtle dove is required. The altar was made and the sacrifice provided, when the Son of God wet with his own blood the summit of Calvary, and wrought for us the crown of immortality. It is through the name of this glorious Christ, who stood as a brave knight to win for us the victories of faith and hope. He now stands as the great High Priest in the heavens, and will receive with love the offerings of earth's children. No walls bar our entrance, no creed can exclude us. It can be approached by night or by day, and he who stands in the presence of God for us, will ever bear our name before the Father and his angels. Blessed altar! Blessed sacrifice! Let us come boldly unto a throne of grace, that we may find help in time of need.

The Work of the Restitution.

Several months since a copy of the RESTITUTION fell into the hands of a young man living in Taswell county, Central Illinois, which gave him a glimpse of the truth, and interested him to the extent that he determined to see more, and subscribed for the paper. Since, it has made its weekly visits to him, and instructed him to the extent that he, following its directions resolved to attend the Rensselaer meeting, where he might for the first time in his life have an opportunity of hearing the ancient faith set forth by a living speaker. So according to appointed time for the meeting his resolution was put into action, and after a journey of 150 or 200 miles, he found himself at the appointed place, and his hopes realized in the meeting. And when opportunity was offered at the close of a discourse by Elder S. A. Chaplin, he confessed his faith in Jesus of Nazareth, and on Sunday in the hands of Brother D. T. Halstead, sank beneath the yielding waves, and arose to walk in an emblematical new life. May his faith never grow weaker, nor his hopes be darkened, but onward to the highlands of Eden and the kingdom of God with continued zeal move.

Aside from the interest of the scene above presented, and the young man's faith, this speaks a volume for the paper and its work, and tells us not to withhold it from the world. Brethren, step forward and put it into the hands of your friends and neighbors, and in days to come it will to your hearts bring joy and consolation.

G. M. M.

His Name Shall be Called Wonderful.

Of all personages and names that figure in the world's history, the name of Jesus is most remarkable. No one like him ever appeared upon the stage of action before or since his times. He came into the world in the most humble and unostentatious manner, without any of the advantages of rank or wealth, and yet, by the simple force of his moral character and teaching, has won a distinction unapproached. For his condescending humiliation and obedience, God has given him a name surpassing every name in its glorious renown. On the world's roll of worthies it is the most exalted and honored. Wherever the name has been made known it has made its impression. Superstitious and apostate as his professed followers may have become, still the name Jesus is loved and adored; and the fondest associations and traditions cluster around it. It is a name that stands alone in all that constitutes true excellency of character. In unwearied earnestness, in disinterested benevolence, in unfaltering forbearance, in perfect righteousness, in guileless innocency, in kindest condescension, in spotless purity, and in perfect submission to the Divine will, the name of Jesus pre-eminently out-ranks every other name.

The Mohammedan reverees as sacred the name of Issa.

It is a wonderful name. It is a name that makes itself felt—a name that impresses the human mind as no other name ever has. On some it has a melting, subduing, transforming influence. Go into that house of Christian worship. There is a simple, plain table spread. There is nothing upon it but a white unleavened loaf, and a vessel filled with the red juice of the grape. Men and women of different ranks and conditions in society are gathered around that memorial repast. Some of them are persons of singular culture and refinement. Some of them possess worldly wealth. Some of them are the poor of this world. Tears are coursing down the saddened cheeks of all. Some one, in fervent and earnest diction, is calling the name of Calvary's Sufferer to remembrance. The world's history records instances of many who have suffered and died horrible deaths in the interests of their people, but the human heart wells over in tears only at the recital of the sufferings of the Man of Sorrows. There is some mysterious connection between the once agonized Martyr, and the participants in the emblems on that board;—*his name is felt*. There is another gathering in another place. Some of these too possess scientific culture, and worldly wealth and distinction. It is an infidel club. A visitor discourses learnedly about Confucius, or Zoroaster, or Mohammed. He may praise the Chinese philosopher and teacher; may speak of the Magian, as did the Greeks of old, as the great Master of all human and divine knowledge; or may highly laud the Arabian prophet; and there will be no heart-feeling manifested. But let one give the simple narrative of Jesus of Nazareth, and all the depths of depraved nature are stirred. The spite and hatred of the heart be-cloud the countenance with frowns. *The name is felt*,—but in another manner than by those around the sacramental emblems. Wonderful name! The French infidels themselves felt that it had some mysterious linking with human destiny;—for life—or for death.

In that room, where noise is hushed into stillness, is one who is very far gone into the death state; the pale cold hands can no longer respond to the grasp of nearest friend; the name of son and daughter is spoken into the ear of that father whose heart the names of children once thrilled; the parent hears not; the loved name of wife is addressed to the failing senses; its mention once stirred central emotions, but the laboring heart is too near standing still to be quickened by human love; the name *Jesus* is finally breathed into the ear of the dying Christian; the heart pulsates with joy at the sound, and the pallid countenance gleams once more with a smile that the ecstasy of love causes to play, for the last time, over the features. *The name was felt*, and life went out in sunset radiancy. There was another death-bed scene; the horrors of a night of despair were shutting down on the closing day of one who had lived in pleasures and been wanton; with his boon companions he had derided the name of earth's Savior; the grim spectre stood at his bed-side, and, with skeleton finger, pointed to an open tomb; the dying dissolute writhed in agony; one spoke of the Blessed Redeemer; *"Hold, you wound me; that is the rock on which I split; I denied his name!"* exclaimed the dying man. Poor Altamont; in death he felt the power of the name that he had despised through life. That name has affected the weal and woe of nations. For its rejection Judah was broken and dispersed, but, under its redeeming influence, all Israel shall one day be gathered, and rejoice as the first of nations.

European civilization owes all its ameliorating influences to the blessed name of the Christ of God. But the great blessedness of all nations, in this name above every name, is to be realized in the ages to come. When Paradise is world-wide, and the city of gold, pearls and gems, towers in Divine magnificence, as Earth's metropolis; then will the Bride, the Church, steal the eternal honors of that name for which it has borne reproaches here. The cross here—the crown hereafter.

S. A. C.

The Signs of the Times.

"Now learn a parable of the fig tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh. So likewise ye, when ye shall see all these things, know that he (margin) is near, even at the door? Verily I say unto you, this generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away." Matt. xxiv. 32-35.

1. If the signs referred to in the foregoing language of Christ, are to be understood as relating to the literal sun, moon, and stars, and the literal earth, then these celestial bodies, and this terrestial body must literally pass away; because heaven and earth shall pass away. And as shown by the Revelator "no place can be found for them." Or according to another description, they pass away with a great noise. Also, according to Paul, heaven and earth are shaken, and the things shaken are moved out of the way. It will not do to affirm that these bodies are simply changed, and not literally moved. As well may it be claimed *that a man is literally banished from* his country when his many colored jail clothes are changed for the purple robes of royalty, while he still remains in his own country. To change the surface or dress of the earth, and for the earth to pass away is quite another thing. This is equally true of the heavenly bodies. No law of language, except that which governs symbols and highly wrought figures, will license any such use of terms. But as clearly proven in former articles, the signs of the deliverance of the Jews; and the cause of the anguish of the desponding nations, or the deep wail which shall ascend from the tribes of earth, will be the Lord's army, or the great white throne and him who sits on it, and the overwhelming wrath of the Lamb of God.

Or, according to Paul, the shaking of heaven and earth (including, of course, the sun, moon, and stars) represent the whirlwind of revolution which shall remove from the territory of Messiah's kingdom, the assembled kingdoms of the world, preparatory to the establishment of a kingdom which never can be moved. Thus, the Bible being its own expositor, the signs in the sun, moon, and stars, the shaking of heaven and earth; and the passing away of heaven and earth, represent the complete overthrow and extirpation of "the kingdom of men," to make way for the deliverance of Israel and the establishment of the kingdom of Messiah. The coming of Christ, the restoration of Israel, and the overthrow of the nations arrayed against them, are events inseparably joined together, in the conclusion of our Lord's discourse on the Mount.

2. The fig tree belongs to the Jews and their holy land. It is a beautiful symbol of their nationality. Christ cursed the Jews, and as a nation, they perished. But they were only to perish for the age. They did not perish without a sweet promise that they should see him again, and hail him as their long expected Messiah and Deliverer. Matt. xxiii. 39. When he comes the second time, he will come as they expected him at his first advent. He will come not as the babe of Bethlehem, and the despised Nazarene, but as King of kings and Lord of lords. Not in the oxen's manger, wrapped with swaddling clothes, and associated with the beasts of the field; but vested with the royalty of heaven and earth, with all the holy angels, and all the redeemed of earth as his associates. Not wearing the crown of thorns now, but many crowns will be seen gleaming on his brow, the glorious insignia of his rightful position as the universal sovereign of earth. The very same reason the Jews refused him at his first advent, will be the reason they will receive him at his second advent. They rejected him because he did not come with the pomp and pageantry of an earthly potentate, to abase with the dust imperial Cæsar, and deliver his chosen people. The death and revival of the Jewish nation is beautifully symbolized by their own native fig tree. Christ cursed the fig tree, and it withered and died. Again, he will bless the fig tree, and the tender leaves and buds will indicate its restoration and fruitfulness.

4. When the Jews shall see all the signs of Christ's coming and deliverers, they may know that their deliverance is at hand, with just as much certainty as they might know that summer was nigh, when they should see the fig tree putting forth its branches and leaves.

3. The generation which shall see all *these signs, shall not pass away until* Christ comes and delivers Israel and establishes his kingdom. Some render the original word translated generation, race. To this we object,—

1. Because it implies that when all these things are fulfilled, the Jewish race will pass away. The Bible teaches the entire perpetuity of the house of Jacob. Luke i. 32-33. The ordinances of heaven and earth will sooner pass away, than that the seed of Israel should cease to be a nation forever. Jer. xxxi. 31 37.

2. The generation living cotemporaneously with these signs is not to pass away until all be fulfilled.

3. The first of these signs will not appear until subsequently to the times of the Gentiles, as has been clearly proven.

4. The generation which is not to pass away until all these signs are fulfilled is to be eye witnesses of all these signs; it cannot, therefore, relate to a generation who will have lived antecedently to the first of these signs, i. e. the termination of the Gentile times.

5. There would be no object in presenting the signs of their deliverance to any generation except the one that shall be subjects of this predicted deliverance. The generation living cotemporaneously with Noah and the flood were warned. The generation cotemporaneously with the destruction of Judah and Jerusalem saw the signs of judgments and deliverance. Just so in the case before, the generation living and seeing the signs immediately preceding Christs coming and kingdom, will not pass away until all these things shall be fulfilled.

6. The demonstrative adjective, this, refers to the generation that sees these predicted signs, not the generation living when Christ uttered these predictions. Refering to the generation living cotemporaneously with Christ, he says, "this generation," because it was the generation nearest from his standpoint. But having traced the history of that people down to the termination of the times of the Gentiles, he plants his feet there and then describes the subsequent signs of the deliverance of the very people who had been held in slavery during that period of time. Standing right there and speaking concerning the generation living at this time, and seeing these signs, Christ says, "this generation shall not pass," etc. If, from this standpoint, he had refered to the generation living at the beginning of this dispensation, instead of its ending, he would have said that generation shall not pass till all be fulfilled. This, denotes the event nearest by, and that, the event most remote. Christ, as before said, was predicting events to occur at the close of this dispensation; when therefore he refered to the generation who should witness these events, he uses the adjective this, to point out this generation.

Thus, this generation—this ye—who shall see these events, shall not pass away until they shall be fulfilled. The generation who saw the first events described by Christ in this prophecy, passed away, so may the generation, who shall see the last named events pass away.

J. M. S.

☞Bro. W. J. B. Fennimore, of Lincoln, wishes us to say that he will preach, as the friends may arrange, in Goodland, on Saturday evening before the second Sunday in September. We suppose also, over Sunday.

☞Bro. T. E. Adams, formerly of Kansas, gave us a call on Wednesday. He has concluded to settle at Argos, about nine miles from Plymouth. The church at Argos will now be able to have preaching oftener than heretofore.

A Singular Incident.

A curious incident is related by the Newport, R. I., postmaster. A few days ago a letter arrived there directed to a gentleman who owns a lock-box. Upon looking at it, without opening it the gentleman said that it did not belong to him, and it was advertised. By some means, however, the letter was again placed in his box; this time the owner opened the envelope, and found that it contained information of the sickness of a child who bore the same name as one of his children who had died some years ago, and the name of the writer was the same as that of his first wife who had also departed this life some time ago. In other particulars the letter would have been just what the first gentleman might have received years ago.

Can it be possible that the letter above referred to was written to the husband by the spirit of the departed wife. Many are the incidents given forth to the world by spiritualists less curious than this. This indeed would be a splendid text for them were it not for the following, which we have detached from the above extract and place below these remarks: "The letter has since been delivered to the rightful owner."

A Denomination.

The word, denomination, is not found in the common English Bible. Neither is the idea therein contained, except it be the "bundles" of Matt. xiii. 30. The "true vine" and "the branches," are clearly defined in John xv. 1-5.

A denomination cannot be a branch of the true vine—an individual way. "I am the vine, ye (the disciples) are the branches," says the "Son of Man."

Who will appeal from his decision? Many persons belong to a denomination without realizing it. Not long since a member of the Advent Christian Church, said to me, "You need not think you can draw us away from the Bible." "Bless your heart," I replied, "I don't want to draw you away from the Bible, I was only telling you as a reason why I don't join your Church here, that it has an unscriptural name like all other "denominations." "Denomination! We Adventists don't belong to any denomination. The Bible is our 'only rule of faith and practice,' for our covenant says so," was the rejoinder.

I have no doubt that many honest persons belonging to that class of Adventists represented by the *World's Crisis*, do not know that their "chief priests and elders" have labored for years to build up a denomination, which they now claim to have succeeded in doing. In that paper of the 10th of May, is an article by I. C. Wellcome, author of their leading denominational works, in which he quotes from *Zion's Herald* the following statement:

"From being a simple cry in the wilderness, 'Prepare ye the way of the Lord,' 'Second Adventism' has become a denomination, with its regular organization and established creed and ordinances."

Other quotations follow to prove that the "denomination" is becoming popular, and having the right hand of fellowship extended to it by the daughters of Apocalyptic Babylon. I once labored to build up "a denomination" in Kansas, known as the "Advent Christian Church," but as soon as I saw the truth I left all for Jesus, and then the "denomination" had no more use for me. I returned, in as good order as possible, and with the "sword of the Spirit" I have ever since been trying to be "a good soldier of Jesus Christ" in the grand army of the Lord. I am laboring now to get men and women to become disciples like those postles ones who were "first called Christians at Antioch."

O, that others of my Advent friends would do likewise and obey the warning voice of Revelation. "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." This text implies that some of the Lord's people are in Babylon, and so I believe that many in the Advent ranks are of the "One Faith." But as the "denomination" draws from the world, its hold is loosed upon the "called and chosen, and faithful," who shall have "part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years" over "the nations which are in the four quarters of the earth" in the glorious age to come. So mote it be.

AMOS SANFORD.

ANNA, ILL., June 19, 1875.

The British government has applied for 6,500 square feet of additional space for British exhibitors in the machinery hall of the Philadelphia exposition. The amount of space originally granted to Great Britian was 25,000 square feet.

A sister of ex-governor Santer, of Tennessee, fell into a trance so closely resembling death that she was prepared for burial. Upon revival she said she had been with her father, who had been dead many years.

Just as 2,700 licensed victualers sat down to a special dinner at the Sydenham Crystal Palace, the other day, the waiters struck for higher wages. The waiters came off victorious.

The Christian Watchman.

A HYMN.

Watchman, tell me, does the morning
Of fair Zion's glory dawn?—
Have the signs that mark its coming,
Yet upon my pathway shone?
Pilgrim, yea; arise, look round thee,
Light is breaking in the skies;
Gird thy bridal robes around thee,
Morning dawns! arise! prize!

Watchman, see! the light is beaming
Brighter still upon the way:
Signs through all the earth are gleaming,
Omens of the coming day.
When the Jubal Trumpet, sounding,
Shall awake from land and sea,
All the saints of God, now sleeping,
Clad in immortality.

Watchman, hail the light ascending
Of the grand Jubilatic year,
All with voices loud proclaiming
That the Kingdom's very near.
Pilgrim, yes, I see just yonder,
Quaint's glorious heights arise;
Salem, too, appears in grandeur,
Towering neath its cloudless skies.

Watchman, in that golden city,
Seated on his jasper throne,
Zion's King, enthroned in beauty,
Reigns in peace, from zone to zone.
There on spirit hill- and mountains,
Golden beams serenely glow;
Pearly streams and crystal fountains,
On whose bank- sweet flow'rets grow.

Watchman, see the land is nearing,
With its vernal fruits and flowers.
Oh! just yonder, O, how cheering.
Blooms forever Eden's bowers.
Hark! the choral strains there ringing.
Wafted on the balmy air!
See the millions! hear them singing!
Soon the pilgrims will be there.

Published by request.

Our Bible Class.

Lesson for Sept. 4th; Matt. viii. 10, 17.

Textual Language—When the even was come, they brought unto him many that were possessed with devils; and he cast out the spirits with his word, and healed all that were sick; That it might be fulfilled which was spoken by Esaias the prophet, saying Himself took our infirmities, and bare our sickness.

Leading Thought—Miracles.

ANALYSIS—*Topics for Discussion:*

1. *What is a Miracle?* Definition—Written by each member of the class.
2. By whom performed?
3. Have any now the power to perform miracles?
4. By what power performed?
5. In what does a miracle consist?
1. In the production of the effect? or,
2. In the *acquisition of the power* necessary to the effect?

Secondary Thoughts—1. Devils; 2. Infirmities borne.

Devils—1. Who or what were they?
2. How gain possession of the subject?
3. How cast out?

Infirmities—1. What are they?
2. Who bears them?
3. How transferred?

G. M. MYERS, Teacher.

Human Physiology.

The great question proposed to the world by the Idumean sage, repeated by farsel' bard, and quoted by him who sat at Gamaliel's feet, and afterward thundered forth from Mar's *Hill* in the name of the unknown God, "What is Man," is not only a theological question, but it is a chemical question, and likewise a physiological question.

Then as a physiological question we propose offering, through the RESTITUTION, a few short articles for the consideration of its readers.

It is generally thought, and also taught, that the immortal soul, or spirit, is the organ of thought, reason, and all intelligence. This idea has been held and cherished so long, and so dear, that one is thought to be almost insane, and tending rapidly the downward road to infidelity, who dares to call it in question. But be the decision of the world as it may, in the absence of testimony to that effect, and in the presence of so much to the contrary, we must call the position in question.

And in support of our convictions upon this point, we quote from R. T. Brown, M. D., chemist in chief department agriculture, Washington, D. C. In his work on Physiology, published by Wilson, Hinkle & Co., Cincinnati, on page 90, he says: "The spinal cord and brain, considered as a single organ, performs at least three distinct and independent functions:

1. It is the source, either directly, or indirectly, of all muscular motion.
2. It is the seat of sensation.
3. It is the organ of thought."

With these statements before us, we will arrange them in the order of physiscar action. Then the spinal cord and brain considered as a sigle organ, is,—

1. The seat of sensation, receiving the impressions from the outside world through the sensory nerves.
2. It is the source either directly, or indirectly, of all muscular motion, after the reception of the sensations from without, in return sent out upon the motor nerves.
3. It is the organ of thought—taking these impressions from without, and combining them into one.

Since then we find, that the brain is the seat of sensation or impressions, and the organ of thought, combining two or more of these impressions into one, are we not warranted in arising one step higher, and taking the position that the brain likewise is the organ of reason, raising two or more thoughts, comparing, and combining them.

And again, since the reception of the sensational impressions, and the returned action upon the motor nerves are physical acts performed by the brain, are we not justified in the conclusion that thought and reason likewise are physical acts of the same organ. G. M. M.

Indiana Conference.

Notice of the annual meeting of the conference of the Church of God, in Indiana, on the 12th day of August, 1875, at Rensselaer, Jasper county, Ind., having been given through the RESTITUTION. Members began to arrive on said day, but for the reason that many could not get there until late in the day and night, the conference was not organized until 9 a. m. of the following day, when Br. S. Dwiggins was called to the chair, and the writer hereof appointed secretary. In a brief but pointed speech, the chairman thanked the conference for the honor conferred upon him, and declared the readiness of the meeting to transact business, and expressed the hope that all business would be transacted promptly and harmoniously.

On motion of Bro. D. T. Halstead, visitors from other states were invited to participate in the business of the conference. On motion, brethren Chamberlin, Taber, and Miller, were appointed as a committee to arrange the order of business and select speakers.

On motion of Brother Taber, a committee consisting of one or more from each church represented in the conference, was appointed to arrange all business which reference to evangelical labors.

Adjourned to meet at 9 a. m., August 14th, at which time the directors of the Publishing Association, being engaged in a meeting, it was decided to occupy the time in social worship and to meet again in conference at 2 p. m.

At 2 p. m. conference met as per adjournment, and the chair declared the readiness of the meeting to receive the report of the committee on Evangelical labors. The said committee then made in substance the following report: That Brother D. T. Halstead, state Evangelist for the past year, labored as such Evangelist for six months, during which time he immersed nineteen into the Christ, and that he received for his labors $434.35. That they approve the mode of Evangelizing here-afore employed, and recommend its continuance, and the appointment of solicitors, whose duty it shall be to solicit, collect and forward to the state finance committee, in quarterly installments, beginning October 1st, 1875, subscriptions to the Evangelical fund, and to report to the said finance committe by the 16th day of September, of said year, the amounts subscribed. This report and suggestions being approved, the following brethren were appointed solicitors: Plymouth, W. D. Thompson; Antioch, Israel D. Roberts; Argos, Wm. Bullshack; Tyner, Hugh Barnhill; German township, Marshall county, Hugh Barnhill; Fairmount, Mason Maxey; Windfall, A. M. Legg; Little Wildcat, A. J. Lyons; Burgetts Corners, Wm. H. Fryar; West Lebanon, J. W. Smith; Big Wildcat, A. McClellan; West Liberty, F. M. Roberts; Goodland, Wm. Mills; Salem, Geo. O. Pumphrey; Rensselaer, J. H. Willey; Rich Valley, Geo. W. Colder; Jackson township, Kosciusko county, J. L. Wince; Hartford City, Ira Casterline; Dunkirk, C. D. Daken; Dundee, Nathaniel Roby; Claysville, Huntington county, J. L. Wince; Cole Creek, Fountain county, S. J. Howard; Anderson, S. G. Clark; Lincoln, J. F. Wagoner; Indianapolis, J. Cox; Remington, H. M. Babb; Summerset, Josiah Miller; Sand Hill, Fulton county, Alphonso Drew.

The chair then declared the readiness of the conference to hear the report of the finance committee; and the following report in substance, was submitted and approved: Received $466.86; paid D. T. Halstead, $434.35; balance on hand, $31.50. Cyrus Taber, J. G. Roberts and Wm. Bullshack, were then appointed as the state finance committee for the ensuing year.

The conference then ordered that Bro. F. M. Roberts receive letters of recommendation as a minister of the Gospel.

The directors of the Publishing Association then gave through their president, a verbal report of their business, showing that the stock of the Association is not all taken; that the subscription to the RESTITUTION had been increased 600 copies, and is now nearly on a self-sustaining basis, and suggesting that an effort be made to secure increased subscriptions for stock, and also for the RESTITUTION. Fifty additional copies of the RESTITUTION were at once subscribed for.

It was then ordered that those who were appointed as solicitors for the Evangelical fund, also, solicit subscriptions for the stock of said Association, and for subscriptions to the RESTITUTION. It was then resolved that Brother Chaplain be appointed to solicit, collect, and disburse a fund for general Evangelizing. It was further resolved that a conference be held quarterly during the year, as shall be arranged by the finance committee. Adjourned to meet at the call of said committee.

Your secretary would say farther by way of remark, that the attendance was large, and that the greatest harmony prevailed in the transaction of all the business, and that the feeling of all present from a distance, was that the brethren and sisters of Rensselaer had done their utmost to render all present comfortable, and their stay as pleasant as possible; and were, therefore, entitled to the thanks of all who had enjoyed their kind hospitalities. May we continue to enjoy a recurrence of such meetings until the Master comes.

A. M. LEGG, Secretary.

Gleanings.

A good brother in New York city writes:

"I am confined very closely to my business, and can only preach through the RESTITUTION. If I had means I would pay for one thousand copies and circulate gratuitously."

This brother is already taking four copies.

Bro. D. C. Robison, of Ayersville, Putnam county, Missouri, writes from Havanna, Mo., as follows:

"We are having a grand meeting here at Havanna. Bro. Dugger is present with us. Bro. Orem was here and preached for us a few days ago. The people seem to be anxious to hear the truth preached.

"I live some twelve miles east of this in Putnam county. I am alone in the "One Faith" where I live, and find the RESTITUTION a great help and comfort to me. If any of the brethren pass this way, they are requested to call. I am surrounded by all the sects who are laboring to build up Satan's falsehood, "Thou shalt not surely die." We prefer to believe the truth which our Savior says will make us free.

Your brother in hope of eternal life,
D. C. ROBISON.

AYERSVILLE, Putnam Co., Mo.

The following letter from Bro. Jno. A. Thomas, of Silver Lake will be an item of news and interest to many of our readers:

Dear brethren and readers of the RESTITUTION, as we like to hear from each other, I thought I would write and tell you how we are getting along here. Bro. Hutch came here a year ago last February, and remained several days, and preached what the people called a new doctrine. He has visited us several times since, and the result is that some of the people have gladly received the word, and have been baptized into the Christ, and are now trying to follow "The Lamb that taketh away the sin of the world."

We met last Sunday at Bro. River's, and read and talked on the Christian hope. Bro. J. L. Winse will preach there next Sunday. The following are the names of the members of our congregation:

Henry Messmore and wife; Henry Tillman and wife; Samuel Briser and wife; Martin Deny and wife; Cyrus Musselman and wife; Cynthia Messmore, Osibed Thomas, and J. A. Thomas.

Bro. Eli and Sister Emma Stucker, of Malvern, Osage county, Kan., write that they cannot well do without the RESTITUTION, in their isolated condition, being twenty miles from the congregation, Indian Hill, Colfy Co., where their membership is. They write that there is a fine opening for good to be done in the neighborhood by a good speaker who will go in and present the things pertaining to the kingdom of God and the name of Christ. There appears to be a congregation of 1st day Adventists in this vicinity which need only to be taught a little more perfectly concerning the *intervening age*. Can some of our preaching brethren in Kansas visit them?

The following lines from Old Father Gower, formerly of Mapleton, Kansas, we publish, as they may prove to be interesting to many:

Now a few words to the readers of the RESTITUTION. I will start Monday, Aug. 23, for Texas, if the Lord is willing. If there are any readers of the RESTITUTION in Texas, please to write as quick as convenient to Farmington as I expect to be there a few days. I expect to make my home in Texas, and am going there with the expectation of making, as unpopular as it may be, a few "soul-sleepers." I can not tell exactly where I will locate, but I expect to leave here preaching and land there at the same business.

A few lines from Bro. J. C. Kimsey, of Prescott, Linn Co., Kansas, shows his faith still to be strong, and at work preparing for the press a small work on Prophecy. Bro. Kimsey has devoted much of his time for the last few years to the study of prophecy, and we are satisfied that his work will be a readable one.

Correspondence.

DEAR BROTHER REED:

Our unfortunate friend, (now a brother in the Lord), arrived safely yesterday morning, with your letter of introduction.

He expressed himself anxious to obey the requirements of the Gospel; so we repaired to the water in the evening, and Bro. James baptized him.

This morning he went on his way rejoicing—homeward bound. We furnished him with enough of the needful to see him home.

This evening we again resorted to the water, where I was afforded the extreme pleasure of baptizing into Christ a young friend here by the name of Albert L. Ordean, who is a worthy and exemplary young man. He took much interest in learning the truth. He has been a subscriber to the RESTITUTION for about a year. His accession to our small band will furnish us effective help.

So the good work is slowly but surely progressing—one by one God's children are being called out by the blessed Gospel, which serves as God's power unto salvation. Soon the last of the royalty shall have been called out, and the Saviour come to make up his jewels. May we be among that happy concourse is my humble prayer. Our faith and hope have the power to sullyen, and are sustaining in their nature; they are fixed on things that are real, substantial and enjoyable—adapted to the real wants of humanity—not the result of mere fancy or imagination, but rest for their foundation upon the plain and immutable promises of God.

This week's RESTITUTION received to-day. In glancing over its pages I am forced to the opinion that it is a good number, above average. I however failed to see the report of the Rensselaer conference, which was promised in last week's issue. Did you omit it? Who were the three persons baptized there?

We had a fire here on Monday afternoon—part of our works burned to the second floor, for a distance of about 400 feet. Loss about $9,000, amply insured.

Bro. Bond, of Cleveland, expected to visit us this week, and remain over Sunday, but he sends us word that on account of sickness he is prevented from doing so.

With kindest regards to yourself and those about your home and the office, I remain, as ever,

Your Brother,
A. D. ESHELMAN,

CANTON, O., Aug. 27.

TO RESTITUTION:—

Dear brethren in Christ I would like to say a few words through our noble paper to the scattered ones of the Church of God, that I am still battling with the world of sin and superstition to overcome them. There are but few of us located here, yet not in an organized capacity, but we still love to talk of the better thing when the Redeemer comes. We wish some good preaching brother would come here and give us a series of lectures. We have a good field here for an opening to sound out the Word of Truth. Many are becoming more enlightened upon the impending danger of their situation; the churches of the present day giving but little encouragement and less hope.

We love to read those articles of light in our blessed paper from such able writers as Brother J. F. Wilcox, A. W. Button, J. A. Simonds, and many others, too numerous to mention. We are rejoiced to see the articles elucidated from your own pen every week, and the noble stand you have taken in behalf of the Truth and its dissemination. And I beg leave here to express my warmest congratulations to Brother Wilcox for his endeavors in producing such sound logic as was manifested in his article, "A Major Proposition and its Results," and that I have given the subject a thorough examination and find no flaw whatever in it.

Our hearts are enlisted in the cause of our Master, and we would gladly do more to sound out the word of truth if we were able. But we must labor hard daily for the things our bountiful Father provideth, always giving Him thanks and praises; also daily praying for the kingdom to come, and the chief Shepherd to appear. Even so come, Lord Jesus, and come quickly.

JOSIAH M. FIKE.

GARRISON, Iowa, Aug. 19th, 1875.

Father Hyacinthe.

This reformer of modern Catholicism, who enjoyed such an ovation in this country a few years ago, has lately baptized his baby. The ceremony is thus described by an eye witness:

"And then, after the baptism, when the little child had not only been baptized, but anointed on the forehead and breast, and signed with the sign of the cross, and touched with saliva on ears and nostrils, and had received salt in the mouth, and a white robe, and a lighted candle, the soul of the father overflowed in a prayer that was not in the liturgy, and which sounded like the song of Zacharias in the Gospel of Luke."

A paper commenting objects to this use of Zacharias, as undoubtedly that venerable priest was never engaged in that kind of business.

What an imposing ceremony! Wetting the ears and nose of an innocent babe with saliva in the name of the Lord! Putting salt in its mouth and a candle in its hand to typify, no doubt, that some time that babe would be for salt and a light to a decaying and benighted people! But, in the name of religion and good sense, what foolery! Jesus blessed little children, but when did he ever put salt in their mouths or spit in their ears and call it a religious ordinance?

C. G. MARSTON.

God's children are like stars that smile brightest in the darkest night; like gold, that is brighter for the furnace; like incense, that becomes fragrant by burning; like the chamomile plant, that grows fastest when trampled upon.

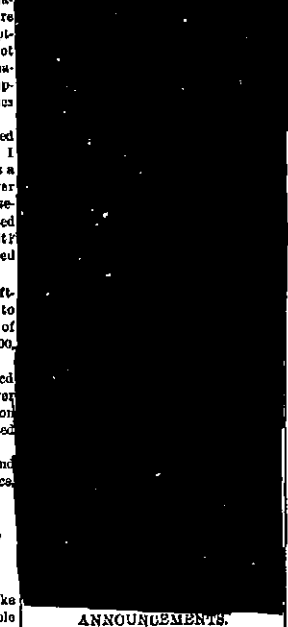

ANNOUNCEMENTS.

The Annual Conference of Northern Illinois and Southern Wisconsin will meet at the Howard Union meeting-house, near Brother Elliott's, in the township of Durand, county of Winnebago, and state of Illinois, on the 15th day of September, 1875, at 10½ o'clock, a. m., to continue over Sunday.

I would suggest that those who wish to be met at the railroad should drop a line, directed to Brother H. P. Elliott, Pecatonica, Illinois, to that effect; that he can make arrangements to meet them. They should state to what place they will come; whether to Durand or to Pecatonica. Those coming on the Western Union will stop at Davis, and those coming on the North-Western will stop at Pecatonica.

J. S. ARNOLD,
In behalf of the Congregation.

To all the Brethren who attend the Iowa Conference:

The Conference will be held near Pleasantville, Marion county, Iowa, on Thursday, September 9th, 1875.

Those coming by railroad will please come on Thursday, the 9th, and stop at Otley on the I. C. R. R., Marion county, Iowa, where there will be conveyances ready to take them to the place of meeting. Trains arrive from the west at 9 o'clock a. m., from the east at 2:15 p. m.

N. B.—Those coming by railroad would confer a favor if they would drop a line to my address a few days before the meeting.

JAMES M MAYNE,
Pleasantville, Marion County, Iowa.

The third quarterly conference of the Church of God in the states of Iowa will be held near Pleasantville, Marion county, commencing on Thursday evening at 7 o'clock before the second Sunday in September, 1875, and hold over the Sunday following.

Brother Mayne will give notice at what railroad station brethren and friends will be met and conveyed to place of meeting.

All are invited.

A. MITCHAM, P. C.

AMES, Iowa, July 24, 1875.

The Lord willing, a general meeting of the brethren and sisters of the Abrahamic faith, will be held near Brother Henry M. Corey's residence, two miles west of Sulphur Springs, Williamson county, Ill., commencing Friday, September 10th, at 2:30 p. m., and continuing over the following Sunday. Let all the friends of Jesus, who "love his appearing," come to this first conference in Southern Illinois. Adventists of all classes are especially invited.

ABNER HANFORD.

I am ready and willing to go anywhere to "all the world and preach the Gospel to every creature," who will come and hear me "at the time appointed."

Having no means of my own, my traveling expenses will have to be met from some other source. Let the friends of truth in Southern Illinois, and at accessible points in Kentucky, Arkansas and Missouri, who desire a course of Biblical Lectures, address me at AMES, Union county, Ill.

ABNER HANFORD.

AMES, Ill., Aug. 1, 1875.

PUBLICATIONS FOR SALE AT THE "RESTITUTION" OFFICE

☞ NOTICE TO EVERGREEN PURCHASERS.—Parties ordering any of our publications will please remember that the American postage (which is all we can pay) is built in to the price named. All that is necessary, therefore, is to ascertain the total cost, as per price list, of the publications ordered, in United States Currency, and procure a Post Office Order for that sum, payable to the order of J. A. Chaplin, which must be forwarded to our address, at the time the books and tracts are ordered.

☞ Parties who are desirous of procuring any work not named in the following list (whether published at home or abroad) may order the same through us. Where possible give the title of the work, the authors name, and where published.

SPECIAL NOTICE.

Having on hand a large supply of Hymn Books, "The Praiseoll," and wishing to have it introduced in all our Societies, we have concluded to reduce the price, and offer it on the following terms, which will bring the book within the reach of all:—

Cloth binding.....40
Leather binding (plain).....50
Leather binding (gilt).....60

The brethren will see that we have reduced the price one-half. Let all who desire the book send in as early as possible.

TRACTS AND PAMPHLETS.

TWO PAGE TRACTS.

Bible Pearls. These are suitable for wide distribution, and treat on the following subjects:—1. The Gospel. 2. The Coming and Kingdom of Christ by *Jesus* Baptists, in 1609. 3. Immortality. 4. The Kingdom of God. 5. Nature of Man and Thoughts for Thinkers. 6. The Two Advents. 7. What is Religion. 9. Destiny of the Wicked. 10. Baptism. Price 10 cents for 6 cents, or assorted package of a hundred for 30 cents.

FOUR PAGE TRACTS.

Age to Come not a Hereny. By H. V. Reed. A splendid short argument illustrative of the Age to Come Doctrine. Just the thing for circulation among a certain class of Adventists.

Can You Believe? By H. V. Reed. A series of pointed questions on the Life and Death question.

The Sight of Man in Death. This tract contains an abundance of proof-texts. Price of all four page tracts, nine cent cents, 25 for 20 cents, 50 for 35 cents, or 100 for 60 cents.

TWELVE PAGE TRACTS.

Christian Union. By Joel A. Simonds. Another useful and instructive tract, which shows the oneness of God's purpose, and the unity between God, His Son, and the Church of Christ. Price, single copy three cents, 12 for 30 cents, and 25 for 50 cents.

Regeneration and the Kingdom of God. By E. Hoyt. This tract treats very clearly upon the subject named, and is a good one for inquiring minds. Price three cents each, 12 for 30 cents 25 for 50 cents.

SIXTEEN PAGE TRACTS.

The Hope for the World. By Joel A. Simonds. This tract treats upon the subject named in a way that will no doubt produce conviction upon the minds of many. Price four cents each, 12 for 40 cents, 25 for 75 cents.

The Kingdom of Messiah. By Joseph Seiss, D. D. A most able and well written tract, which sets forth in beautiful language, and apt bible quotations, the glorious truths of the Coming Kingdom.

Which is Right? By T. Wilcox. Showing the Bible teaching of the question as to Whether Christ's Kingdom is to be on the earth or in heaven.

The Lamp in His Hands. By H. V. Reed. Just the thing to circulate every where. Price of 16 page tracts five cents each, 12 for 50 cents, 25 for $1.00.

TWENTY-FOUR PAGE TRACTS.

Will the Earth be Burned Up? By T. Wilcox. An argument from the Scriptures, showing that the earth will not be annihilated, as many suppose, but will be the everlasting inheritance of the saints. Price seven cents, eight for 50 cents, 20 for $1.00.

Witchcraft Unveiled; or the Voice of God against Spiritualism. By H. V. Reed. A tract that is in season, and one that cannot be too widely circulated. Price seven cents, eight for 50 cents, 20 for $1.00.

Les Evangiles des Riches Outre. A German tract on the Kingdom of God. Price five cents, 10 for 30 cents.

The Scriptures. By Joel A. Simonds. A new tract, and clearly written. Price five cents, 12 for 50 cents, 25 for $1.00.

THIRTY-TWO PAGE TRACTS.

The Restitution. By E. Miller. Showing the purpose of God as to the earth and its inhabitants. Price seven cents, eight for 50 cents, or 20 for $1.00.

Examination concerning the reign of Christ over Israel and the Nations, or a brief statement of the things concerning the kingdom of God and the Name of Jesus Christ. By Wiley Jones. Price 8 cents, 15 for $1.00.

A Letter to a Friend. By Mrs. C. C. Woodruff, which treats upon the following subjects: The nature of man. The promises of God. The reign of Christ. The destiny of the wicked. The restoration of Israel, etc. This is what it purports to be, "A Letter to a Friend," and is written in a familiar and comforting style. Price eight cents, 15 for $1.00.

OTHER TRACTS AND PAMPHLETS.

The Rich Man and Lazarus. By Thomas Wilson. The Parable of the Rich Man and Lazarus, the title of this tract, is handled vigorously, and the exposition throughout is in harmony with the bible teaching. Thirty-six pages. Price 10 cents, 12 for $1.00.

Meditations on the Parables. By Wiley Jones. This tract is what its title purports, meditations on the Parables of Christ, which are treated in a very concise and clear manner and pleasing style. Forty-eight pages. Price 12½ cents, $1.25 per dozen.

Modern Spiritism. By C. C. Marston. This is a complete expose of the greatest delusion of the age—Spiritualism. It shows its objects and tendencies, from the confessions of those who were once among its ablest advocates. Fifty-six pages. Price 15 cents.

A Vindication of the government of God over the children of men, of the promise and oath of God to Abraham. By George Storrs. Seventy-two pages. Price 20 cents.

Hope for our Race, or Gospel to the church and the world; God's government vindicated. By Jacob Klein. One hundred and ninety-two pages. Price 30 cents.

The Herald of Messiah's Reign. By J. M. Stephenson. A book of ninety-six pages, neatly and ably written. Price 15 cents, eight for $1.00.

The Bible Doctrine of the Soul. An answer to the question: Is the popular conception of the soul that of Holy Scripture? By Chas. L. Fox, M. D., Professor of the theory and practice of medicine in Yale College, 1874. One hundred and nineteen pages. Price 35 cents.

Annihilation and Nature of Future Punishment. By Henry Constable, A. M. This is an able and clearly written Argument. We recommend it to those who wish to learn what the Scriptures teach upon this subject. Sixty-seven pages. Octavo. Price 20 cents.

Nature's Mirror. A book of proverbs, or short comprehensive sentences, a very fine collection of original matter. By J. M. Wilson. Eighty pages. Price 50 cents five for $2.00.

BOOKS.

Cruden's Concordance to the Bible. Of course no student of God's Word can do without it. Cloth binding $2.00, sheep $2.50, half calf $3.50.

Life not Death. By Jacob Klein. This is not a new publication, but being the worse for being old. It is full of arguments and scripture quotations upon the subject treated of, and in many respects is a useful campaign document. Price 50 cents.

English Bibles, with marginal readings and references between the verses. They are printed on clear, strong paper and well bound. Plain Sheep binding, gilt edges, $1.50. Full Turkey Morocco, gilt edges, $3.00. Another one with larger type, beautifully printed and easily read by failing eyes. Sheep binding $4.75. Turkey Morocco gilt.

The Doctrine of Immortality. By James H. Whitemore. This is a work that has been in market several years. But it is an exhaustive treatise upon the subject of Immortality, and sets forth the bible view in a masterly manner. Every student should have it in his library for reference, as well as use in locating to those who are feeling after truth. It contains 300 pages. Paper bound, 50 cents.

Emphatic Diaglott containing the original Greek Text of what is commonly styled the New Testament, according to the Recension of Dr. B. F. Griesbach, with interlineary word for word English Translation; a new Emphatic Version, based on the interlineary translation, on the readings of eminent critics, and on the various readings of the Vatican Manuscripts (No. 1209 in the Vatican Library) together with illustrative and explanatory foot notes, and a copious selection of references, to the whole of which is added a valuable Alphabetical appendix. 583 pages, 18 mo., bound neatly in muslin. Price $3.00. Extra binding $5.00.

THE RESTITUTION.

Make Haste to Live.

BONAR.

Make haste, O man, to live!
For thou so soon must die,
Time hurries past thee like the breeze;
How swift the moments fly!
Make haste, O man, to live!

Make haste, O man, to do
Whatever must be done,
Thou hast no time to lose in sloth!
To-day will soon be gone.
Make haste, O man, to live!

To breathe, and wake, and sleep,
To smile, to sigh, to grieve,
To move in idleness through earth,
This, this is not to live.
Make haste, O man, to live!

The useful, not the great;
The thing that never dies,
The silent toil that is not lost,
Set these before thine eyes.
Make haste, O man, to live.

Make haste, O man, to live!
The time is almost o'er.
O sleep not, dream not, but arise,
The Judge fast at the door.
Make haste, O man, to live!

Meeting of the Brethren at Winchester, Virginia.

In accordance with previous notice an assembly of the Church of God gathered from the counties of Frederick, Shenandoah, and adjoining country, was held at the new "House of the Brethren" at Winchester, Va., on Saturday, 7th inst., and the following Sunday, Monday, and Tuesday.

The undersigned gladly complied with the earnest invitation of our brother, N. J. Morgan, and other brethren, to be present. It was a most gratifying occasion, long to be remembered with thanks to the Father of Mercies, for the encouragement and consolation it afforded to all.

I regret that time and space are wanting to record the labors of love and the patient continuance in well-doing of our earnest companion and untiring brother, Morgan, in his contention for the truth, in the face of heated opposition, and the bitter reproaches of the religious sects and their allies. Suffice it to say, that taking to himself "the whole armor of God," and solitary and alone, without other help than a firm and abiding faith in the all sufficiency of the oracles of God, Brother Morgan has been breasting the tide of reproach and obloquy for nearly twenty years, in that country, steadily living down opposition by patience and an upright life, has at last succeeded in planting the banner of truth firmly in the very midst of former enemies and persecutors. Within the compass of about eighty miles around Winchester, he has introduced the knowledge of the truth, and secured the intelligent obedience to the gospel of the kingdom of God, of nearly one hundred worthy persons, of good and honest hearts—both men and women—who chiefly came out of the darkness and confusion of the sectarian Babylon, and who now, like Candace's treasurer, go on their way rejoicing in the truth as it is in Jesus, and in the faith once for all delivered to the saints.

It was my great satisfaction to become personally acquainted with many of those who had traveled far and over bad roads and swollen streams, to meet with those of like precious faith. It was a joyful union of kindred hearts, warmly beating in love to God and love to each other, in the strongest of all fraternal bonds—and we were truly glad thus to greet one another, and thank God and take courage in the midst of the conflict we wage with this evil generation. By a steady perseverance and persistence in the right course, Brother Morgan has obtained from the brethren and friends of truth, the necessary means to erect a new and commodious building to hold meeting in, which by common consent we agree to name *"The House of the Brethren."*

It is adjoining Brother M.'s own residence, in an elevated part of the city, and in full view of the beautiful scenery of the valley of Virginia. It seats comfortably, more than two hundred people, and on this occasion was well filled with most attentive audiences, embracing many of the most intelligent of a community remarkable for its culture and refinement, among whom was the mayor of the city, eminent members of the bar, some of the clergy, and the most respectable and intelligent citizens may be mentioned. Here we discoursed of the good things of the kingdom and of the glad tidings of future blessedness in store for our race and world, under the gracious reign of God's king, and the saints; which makes the Gospel the power of God for salvation to all who believe it.

Better attention and better appreciation of these grand and lofty themes could hardly have been evinced. The effect and interest of these presentations of the word of truth, kindly but boldly urged may be inferred from the notice by one of the city papers, of the peculiarities—some of them which I herein enclose—that distinguish us, and which it would gratify the brethren and friends in that region where your paper is read, and will be more freely taken to see published in the RESTITUTION.

The meeting was one of brotherly love, pure and simple; of fraternal fellowship and sympathy among the members of the household of faith. There was no legislation—no making of rules and regulations, no attempts at church organization, no schemes for making or saving money, or selling the truth. The brethren present were united on these points, and will, it is hoped, so continue to the end. Not that they do not feel and recognize the duty and honor of providing by their means, for the faithful preaching of the word. On the contrary, they remind and exhort one another to this effect, and hold up the hands by a liberal sustentation in money or means, of those, and the families of such as labor in the word and doctrine; but this they do voluntarily, not by constraint or by contract; hence they need not to impose annual taxation. No church rates, no president, no secretary or other official almoner to minister their charity, with a treasury in every congregation, created by weekly contributions, strictly and conscientiously "laid by in store as God has prospered" each, and this not by dimes and pennies, but by liberal assessment they can always have a fund on hand which they can increase and enlarge as occasions of duty especially require. They recognize and comply with the apostolic precept and the primitive practice and enable others, if more competent than themselves, to go "everywhere preaching the word." This they maintain, is God's plan, and they dare not invent any other.

It would be a labor of love to record here the names and personal history of many of these saints and servants of God, some very aged, and all of good and honest hearts, who rejoice in the truth; but space forbids, except to record that the swift judgments came, as tides of war were not staid. Jeroham stood upon Mount Hogid erected an altar on which to his son. Noah made his offerings After floods were abated. Jacob of stone an altar unto God, and it "the gate of heaven." In the ness of sin, during Israel's sojourn Canaan, and while the peerless of Solomon stood, altars were ing with the blood of victims But these altars are fallen down. Give swept between us and their By Devastation sits where once hope of song and praise was min- all the evening sacrifice. The no longer gather, the high priest to wear the breast-plate of ut and forgiveness. Still we surance that there is an altar the pure in heart may bring fferings, and where the shekinal blazes in undimmed splendor the throne of grace and truth. d not come to this altar with wet with blood. No slain lamb, o dove is required. The altar ds and the sacrifice provided, the Son of God wet with his own the summit of Calvary, and t for us the crown of immor-

It is through the name of this s Christ, who stood as a brave to win for us the victories of nd hope. He now stands as the High Priest in the heavens, and of ever-increasing grace and precious promises, and announced to all men who hear it for the obedience of faith among all nations.

5. That the world will never be converted to truth and righteousness by preaching the gospel. That the means and instrumentalities for this end must come from God, and that this high destiny of reclaiming man and the world from his sin and revolt against God, is reserved for Jesus and his resurrected saints, who will accomplish this purpose by his personal reign over all the earth, in great power and glory, and that in view of the speedy coming of our Lord, to that end he is now "choosing out from among the Gentiles, by the preaching of the word, (Acts xv. 14) a people for his name."

ALLEN B. MAGRUDER.
BALTIMORE, MD.

A PECULIAR PEOPLE.

The following is the paper refered to, in the Winchester "News," of Aug. 14th. The editor probably did not know that the Bible calls the Lord's servants a "peculiar people." A. B. M.

As an item of news and interest to our readers we chronicle the somewhat recent appearance in our community, of a religious body whose faith and practice make them a peculiar people. A meeting has been recently held by them, and a series of lectures been delivered in this place by one of their speakers, Mr. A. B. Magruder, of Baltimore, which attracted the attention of our citizens, who evinced their interest in the novel and strange doctrines they advance.

Through the efforts of Mr. N. J. Morgan, a citizen of this place and one of their number, a neat and commodious building for their use had been erected, adjoining his residence, on the corner of Washington and Pall Mall streets, where the meetings were held. Members of the community from this county, Shenandoah and adjoining counties attended, and the occasion drew together large and interested audiences of strangers and citizens. Upon inquiry we learn some of the peculiarities of their faith which indicate a wide divergence from the commonly received opinions.

They accept no name other than one of Bible coinage, calling themselves individually, disciples, saints Christians, believers, brethren, etc., and, collectively, the Church of God or Church of Christ, refusing to accept or acknowledge any name not inscribed in the Bible. They declare their adherence to the Bible alone as their guide in religion, and they reject altogether, as untaught in the scriptures, the doctrine of the immortality of the soul, the translation to heaven or hell at death, or at any time, of the dead, and the eternal torment of the wicked in hell or elsewhere. They maintain that there is no immortality for man out of Christ; that the wicked, who are those that sin against light and knowledge, will not live forever, but will be utterly destroyed after enduring a previous punishment according to their deeds; that the earth will never be destroyed but become the everlasting abode of the righteous; that on this earth the righteous will be rewarded, and the sinner judged and punished; that the resurrection is the only hope of future life; that two deaths and two resurrections are taught in the Bible; that Christ will return to this world, put down and subdue all existing kingdoms and governments over man, and on their ruins erect His divine kingdom, and reign with his immortalized saints, visibly, and in great power over all its inhabitants; that all the nations now or in the past, who have lived in times of ignorance, and consequently having no opportunities, have no responsibility, and will never rise from the dead; that all men's responsibilities before God are to be measured by their opportunities; that God will punish the wicked less than they deserve, and reward the righteous far above their just deserts; that the twelve tribes of Israel will be restored to their land and become the Immediate subjects of Christ's reign, in Jerusalem. Then, on David's throne reconstructed, seated, whilst his empire, as King of a white race, will extend over the whole earth, filled with which will then be Paradise restored. They have no clerical order among Men and do not preach nor teach for conditioney or on salaries. They hold that ary male member is at liberty to ch and preach the faith once delivered to the saints, as time and opportunity is afforded. They do not call on worldly outside of their own brotherhood for give money to help their cause; but maintain that on the people of God being the duty and privilege of supporting and maintaining the church of God, calling ich they recognize as the pillar and ground of the truth. They refuse to record bear or bear arms; and whilst carefully obeying all the laws enacted by state, they do not vote nor take active part in public affairs, awaiting the time to come in God's providence and at his pleasure, when he will supersede the present government of the world, and establish his kingdom terious earth, and rule over men in the ognizance of his Son and the saints associated with him.

name they are congregationalists, each arate church or body taking the le as the guide, and meeting together every first day of the week, to break worship and keep the ordinances of the Lord's house, to preach the gospel of kingdom, and encourage and exhort another to continue in the faith ter, or to the end.

Chinese Mr. Morgan, we understand, is a to speak for the respectful hearing given by Greeks audiences during the meetings, and ll lecture at his house, next Sunday all morning, at 10½ o'clock, and also at may light.

Antique Volumes.

A recent number of *Potter's Magazine* contains a description of what is claimed to be the most ancient bound volume in existence. It is a copy of the Old Testament, written nearly three centuries before Christ. It was found in the year 241 B. C., and has since then remained in the possession of the high priests of the Samaritans, who have successively guarded it with jealous care. It was shown in 1866 to Mrs. Eliza Rogers, by its then custodian, Selamah. The sheets are strongly bound together with stout cords firmly fastened. The outer cover, which is of papyrus, like that on which the book is written, save that it is a little thicker, does not extend across the back, but wooden frames at top and bottom hold the binding firm. The volume is nearly four inches thick, and, except that the exterior is somewhat worn with handling, it remains in the exact condition in which it was first discovered.

A psalter from the monastery of St. Hubert, in Ardennes, (Luxemburg,) and known as the psalter of Louis the Good, has been lately sent to Paris by an English book-seller, who purchased it for 30,000f., and hopes to sell it for 6,000f. more. The book was described by Mabillon, in the 17th century, but for upwards of 75 years the book has been missing, and was finally regarded as lost. It is written in gold uncials, and contains verses in honor of the king to whom it was presented. One half of the cover is of ivory exquisitely carved, and the other half is of wrought silver, representing the king who owned the manuscript. The work is one of the marvels of mediæval calligraphy.

Assyrian Libraries.

The excavations prosecuted in Nineveh have revealed to us the fact that the ancient Assyrians were a book-reading people, that public libraries were sustained for their instruction, and that these were conducted very much after the fashion of similar institutions of the present day. The Assyrian libraries were under the care of a librarian, and the books were ranged upon shelves, and were catalogued for convenience much as in modern collections.

The first librarian whose name has come down to us, was Mul-Anna, the don of Gandhu. He superintended the library of one of the early kings of Ur, "a city of the Chaldees," which is mentioned in Genesis as the birthplace of Abraham. The signet-cylinder of Mul-Anna has been recovered, and is now in Europe, and the probability is that it was stamped upon books of which its owner had charge more than 4,000 years ago.

As the civilization of Babylonia was older than that of Assyria, its libraries were of a more ancient date, and served as models for those established in the latter country. Indeed, the books that made up the collections in the Assyrian cities were the greater part of them copies or later editions of Babylonian works.

But these old-time books were not the finished specimens of the printer's and binder's art that are drawn by the reader from libraries of to-day. They were rude, clumsy affairs, made of sheets or bricks of clay called tablets. These bricks were of different sizes, the largest measuring about 9 inches by 6½ inches, and having a flat surface. The smaller ones were slightly convex, and some of them were scarcely more than an inch long. On both sides of these bricks the writing, or the print, as it may be properly called, was stamped while the clay was moist, with a metal stylus, after which the brick was hardened in the sun or by fire.

The cuneiform system of writing was the invention of the primitive population of Babylonia, and was derived from them by the Assyrians. Its wedge-shaped characters were stamped upon the bricks, and, although sharply defined, were often so fine as to be scarcely distinguishable by the unaided eye. As a crystal lens was found on the site of Nineveh, it may be surmised that the Assyrian books were printed and used by the aid of magnifying glasses. At any rate the discovery proves that lenses were in use by two of the oldest among the historic nations.

Each important city of Babylon and Assyria had at least one great library, and this was accommodated in rooms of the king's palace. No excavations have been made in Babylonia, but Mr. Layard found the "Royal Library of Nineveh," in two rooms in the palace of Sennacherib and of his grandson Asshurbanipal, or Sardanapalus. The following inscription discovered on one of the tablets, shows that the library was kept open to the people: "Palace of Ase-hur-pani-pal, being of the world king of Assyria, to whom the god Nebo and the goddess Tasnit, (the goddess of knowledge,) have given the ears to hear and the eyes to see what is the true foundation of government. They revealed to the kings, my predecessors, this cuneiform writing, the manifestation of the God Nebo, the god of supreme intelligence. I wrote it upon tablets; I signed and arranged them; and I placed them in the palace for the instruction of my subjects."

The greater portion of this library was deposited in the British Museum, and cuneiform scholars have long since been engaged in deciphering its contents. The books being many of them copies or later editions of Babylonian works, it is expected that they will throw light upon the history of both the great nations of Mesopotamia. The library comprises treatises on agriculture, astronomy, and grammar, "collections of ancient proverbs, tables of laws and precedents, contracts and leases, public dispatches and private correspondence, prayers and beast fables, didactic treatises and hints on government, tables of cube roots and other mathematical formulæ, lists of animals and stones, of countries and towns, of gods and temples, of foreign products, and above all, annals and historical documents."

When the Chaldean or early Babylonian kingdom was subdued by the Lemites or Assyrians, not only was its culture appropriated, but its language was extirpated by the conquering people. Thus in process of time the extensive literature it had created and stored in its libraries was buried in the grave of a dead language. This language, now known as the Acadian, had consequently to be studied by the Assyrians as the classics are studied by the scholars of modern time, for the treasures of knowledge sealed up in them. To aid the Assyrian student in his work of reviving an extinct tongue, grammars, dictionaries, and phrase books of Acadian, and Semitic Assyrian were compiled, and these, preserved to the present day, enable our savants, to recover the long lost language of Chaldea,—the priestly caste of Babylonia.

Among the text-books of the Acadian language now in the British museum, there is a vast encyclopedia of Assyria-Babylonian grammar, consisting of five parts:

1. A lexicon of the Acadian language.
2. A dictionary of Assyrian synonyms.
3. An Assyrian grammar.
4. A dictionary of the characters of the Anarian cuneiform writing.
5. A second dictionary of the same characters.

The tablets or leaves of this work are numbered, and were probably arranged in cases in the order of their paging. Manuals of mathematical and astronomical science are also abundant in the collection. These sciences undoubtedly originated with the Chaldees, and by them were imparted to other nations. Several treatises on arithmetic were found in the library, and in a fragmentary condition a multiplication table like that which has given so much honor to the name of Pythagoras.

A long work on astronomy and astrology, covering 70 tablets, was drawn up for a king of Babylon who reigned about 2,000 B. C. "The Catalogue of this work mentions separate treatises, on the Pole-star, on comets, on the movements of Venus, etc., and at the end tells the reader to write down the number of the tablet he wishes to consult, and the librarian will thereupon hand it to him." Among the religious writings there is a collection of hymns to the gods, which in style have much resemblance to the Hebrew Psalms. There is also a vast collection of fragmentary myths and legends thrown into a poetical form. One of these epics consists of 12 books, each book answering to a sign of the Zodiac, and narrating the adventures of a solar hero. "The books were originally independent lays, and the eleventh is the story of the deluge, which bears a remarkable resemblance to the account in Genesis. Another group of legends contains one which describes very fully the building of the tower of Babel; while a third group presents us with a history of the Creation, and the Fall of Man, similar to that of the Bible. More details, however, are furnished than can be found in the Mosaic narrative."

There is reason to believe that the Assyrians sometimes made use of parchment or papyrus, in writing, but no bit of this perishable material has survived the destruction of their cities and palaces. But Layard states that in the Nineveh library there were discovered a number of pieces of fine clay, bearing the impression of seals, like modern official seals of wax, to documents written on leather, parchment or papyrus. The documents themselves had perished. In the clay seals may still be seen holes for the strips of skin by which the seal was fastened to them.

Mohammedanism.

People are accustomed to regard Mohammedanism as an effete and disappearing system. The conclusion is an erroneous one. It is still vigorously spreading, although no longer by the all-conquering sword. In China it is making rapid gains. It is estimated that in Nankin alone there are now 50,000 Mohammedans. We congratulate China. To swap paganism for Mohammedanism is a great gain. To exchange a multitude of gods for one God is incontestably a profit. The Christian system is indebted to Mohammed and his followers for the unreckonable work of flashing back the northern vandals, and placing Europe under unitarian rule. A religion that did this, and, although surrounded on all sides by the grossest heathendom, has kept its hundreds of millions of followers for over a thousand years in the undeniable doctrine of one God and one God only, may well, notwithstanding its errors, be regarded by the Christian world with uncommon respect. What its mission may be in China, of course no one can foresee, but we may all agree that God has something important to do there, or he would not send it thither.

The Catholic population of Pennsylvania has doubled since 1860. It is now 600,000. They have 922 churches, chapels, etc., and 541 priests.

—Nothing is more contagious than an ill example.

—One good action will make a greater figure in God's book than twenty great ones.

—Some cross or other is frequently appointed to be an alloy to great enjoyments.

A Glance at Jerusalem.

Let us look at the Jerusalem of to-day. Seen from without, with her girdle of walls crenulated and flanked with towers, above which appear minarets and white cupolas, clearly cut in the unchangeable blue of the Syrian sky, she presents from whatever side you approach one of the most picturesque sights. She seems small, indeed, to the traveler arriving from the north or west, but when you behold her from the top of the Mount of Olives she is truly imposing and displays herself with so much majesty on the slopes of her hills that she appears greater than she really is. It is to be remarked, besides, that the Oriental cities always make more of a picture than European cities. This is not merely owing to the style of the buildings, to the absence of red or gray roofs, and to the quantity of cupolas. Its principal cause is the want of suburbs. The approaches of our cities are blocked up with wood-yards, with docks, with gas works, and with country houses, which do not let you see where the cities begin or where they end; but in Palestine, where they rarely venture to build isolated houses the cities appear clearly in the landscape with well-finished outlines, like those which you see on the old maps. This is especially the case with Jerusalem.

You know in turn that the interior of Oriental cities does not answer at all to the idea you would get in looking at them from without. Jerusalem is no exception; she is, I think, the most wretched of all. The houses are, however, built of good materials; they are not of brick, as in Egypt, but of great cubes of rock. Moses, in fact, promised the Israelites a country "whose stones are iron, and out of whose hills thou mayst dig brass." You do not often see on the outside fronts those little windows with wooden lattices which ornament the houses of Cairo; as a rule the houses have no other opening than the door. A European who should be transported all at once into certain streets of Jerusalem might go about there a long while without suspecting that he was in a city.

The sweepings of the houses piled up before each door make veritable sewers of the streets. The dogs and jackals are the only scavengers of Jerusalem, and on them lies the care of freeing the public way from the carcasses of domestic animals that rot on the open street. You walk besides in the midst of the dust of the ruins and at every step strike against some broken-down wall. You would say that the city had just been taken by assault. The Jerusalem that is has shot upon the ruins of those that preceded it, as the mosses and mushrooms grow on the remains of an old oak. When they build a house they commonly place the foundation on ground formed of ruins. In 1841, when the English began to build their church on Mount Zion, they wished to settle it in the rocks and they had to dig in the ruins to a depth of forty feet. I myself saw a like fact during my stay in Jerusalem; they dug at the corner of the "Via Dolorosa" (Way of Grief) for the foundation of a large and fine house meant to serve as an abiding place for the Austrian pilgrims, and they did not find bottom until even a greater depth.

Jerusalem is divided into four great quarters: the Christian at the north-west; the Armenian on the southwest on Mount Zion; the Jewish at the southeast, and the Mohammedan at the northeast. It is necessary to count, besides, as belonging to the last, the little quarter of the Maugrabins at the east of the Jewish quarter and the old enclosure of the temple, called to-day "El Haram." The "Haram" by itself makes more than a fifth part of the city, and stretches over more than half its eastern face.—*From the French by Felix Bovet.*

Farther accounts from the recent volcanic eruption in Iceland represent the damage done as very great. A large part of the central portion of the island has been laid desolate. A letter in the New York *Sun* states that several districts of the best part of Iceland are destroyed. Ashes are lying so thick that it is estimated that 15,200,000,000 bushels must have fallen on an area of 21,000 square miles. There are lava heaps at the spots of eruption as much as 14 miles long and from 500 to 1,000 fathoms broad. From another source a newspaper published at Akureyral, in the north part of Iceland, at the time of the explosion, we find that the noise of the boiling of the crater could be heard twenty miles away; and an immense red glare filled the sky at night. The writer describes the lava as being thrown in a compact column some three hundred feet high before breaking, accompanied by a bluish stream which whitened and rose straight into the air many hundreds of fathoms in spite of the strong wind.

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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TO CORRESPONDENTS.

THE RESTITUTION advocates the dual "restitution of all things which God hath spoken by the mouth of all His Holy Prophets since the world began." It also advocates as a means to this end, the establishment of the Kingdom of God on the earth, with the Christian King of kings, and the immortal saints as joint-heirs with Him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other Medieval truths. It also advocates a hearty belief of the Gospel, repentance, and immersion as prerequisites to the forgiveness of sins, and a holy life as essential for final salvation.

Communications.—The Editor must not be understood as endorsing all the statements expressed by correspondents whose articles are inserted under this head. Each writer is alone responsible for the article bearing his own signature. If the teaching of any writer is not endorsed, an article setting forth the views of the party differing may be forwarded. Free discussion of Bible doctrines on all sides will be allowed, but the Editor reserves the privilege of excluding those communications which antagonize a belief and obedience of the Gospel as a means of salvation, or which undermine its principles.

Hints on Prophecy.

BY THOS. G. WEEKS.

To discover what shall come to pass hereafter, is an impulse common to mankind; it is an impulse borne of curiosity, a curiosity peculiar to the human family, aroused on the one hand by superstition, on the other inspired by faith. It is a task of some difficulty. Yet not an impossible one to accomplish provided the inquirer rightly avails himself of the prescribed means of information.

It has been argued that it is reasonable to suppose that the Creator of intelligent man should make to his creature an intelligible revelation of Himself. We believe that revelation is contained in the Holy Scriptures, for seeing that events are there foretold ages before they occurred, and that they were so foretold by various men, at various times, under vastly different circumstances, and that no unassisted human intellect is capable of making such revelations; we are constrained to believe that they are the inspired utterances of "holy men of old who spake as they were moved by the Spirit of God.

The history of the Jewish nations as recorded in the Holy Scriptures, especially demonstrates this fact, and we can reasonably repose confidence in the declarations of the several Hebrew prophets which they make concerning the future, when we bear in mind how faithfully their predictions have been fulfilled in the history of the past; a faith at once strengthened and confirmed by the fact of the existence of the Hebrew race among us in the present day, is itself a fulfillment of prophecy, Deut. xxviii. 64, and denoting that they are reserved for some purpose of Jehovah to be accomplished in the future. The Jew is God' witness, Isa. xliii. 8-12 whom he has chosen, we neither desire or can we offer a more convincing evidence of the truth of his word.

That the Bible requires to be literally interpreted has been the opinion of many thoughtful men, and the value of such a system of interpretation has been fully tested by the brethren in these latter days. By a "literal interpretation" we mean that all words should receive their primary meaning, except in such instances where without qurations they are used to express a figure of speech, or to lend force to a metaphor, thus for example, when our Lord says, "I am the DOOR of the sheep." John x. 7. The word "door" is used evidently to express a figure of speech, but when David exclaims "be ye lift up, ye everlasting DOORS." Psa. xxiv. 7. We hold that he refers to a literal gate or entrance through which the Lord of Hosts is to "come in."

The great obstacle to the proper understanding of the text and Scripture lies in the so-called "spiritualism" to which it is subjected; in relation to the questions concerning the constitution of man and the kingdom of God, our brethren have long abandoned the spiritualizing process, and have learned that "Zion" means Zion, and "Jerusalem" means Jerusalem; but it is a serious question, whether they have not retrograded somewhat into the old paths when dealing with other portions of revealed truth. Thus, for example, when it is recorded that the waters of the great river Euphrates are to be dried up. Rev. xvi. 12. Upon what authority do we say that this means "spiritually" a wasting decay of the Turkish empire? Is the Turkish empire ever spiritually called "the great river Euphrates?" A certain city where our Lord was crucified, is spiritually called Sodom and Egypt. Rev. xi. 8; Isa. i. 10; Jer. xxiii. 14. And this is the only true "spiritual interpretation" which the Book warrants. What is generally called a spiritual interpretation, is in fact, only a dangerous perversion of the plain meaning of the word to suit some pet science of fulfillment of man's invention.

Jeremiah commanded Seraiah to tie a stone to a certain book, and cast it into Euphrates; to typify the fall of Babylon, (Jer. li. 63,) it would be the height and also width, to say that "Euphrates" here, means the Turkish empire, or anything else than what it says, viz.: the river upon which Babylon was built, then why should it mean something else in Revelation? It may be answered, "because the Revelation is a book of symbols," there are, without question, many symbols used in the revelation; but as we have said above, a figure of speech is one thing, a spiritual interpretation another. There is a "woman" who "sitteth on many waters," (Rev. xvii. 1,) that woman represents a "great city," verse 18, and the waters "peoples, multitudes, nations, and tongues," (verse 15); these then are figurative; but again, it is said that "there were voices and thunders and lightnings, and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great, and the great city was divided into three parts and the cities of the nations fell." Rev. xvi. 18, 19. Upon what authority shall we "spiritually" interpret this, to mean that there were great national political convulsions? Clearly, a woman seated on a scarlet colored beast of such unnatural proportions is symbolical, even were we not expressly so informed; but is there anything symbolic in so natural a convulsion as an earthquake? And wherein the Word is a political convulsion ever spiritually called an earthquake?

The fulfillment of prophecy in the past teaches us one fact of the greatest importance, as a guide to what may be expected in the future, and that is that it is in all instances accomplished to the letter, that Revelation as a rule, has an individual character. Thus, for example, supposing the prophecy of Isaiah, "and he made his grave with the wicked, and with the rich in his death," (Isa. liii. 9,) had not been accomplished in the history of our Lord. Now might it not have been interpreted? We might have been informed that this had a general and spiritual meaning, that the "wicked" here had reference to the fallen condition of the human race generally, as contrasted with the "rich" who represented that class whose riches were in heaven; riches, the inheritance of which was gained through the portals of the grave. Indeed, these or similar ideas might have been elaborated by those with more fertile imaginations than we possess, until it might be demonstrated to the greatest satisfaction that the whole prophecy was highly symbolical and figurative. The simple fact that He was to be crucified between two thieves, and be buried in a sepulchre owned by a wealthy man, would in all probability be rejected as too common place, and too trivial to require the notice of prophecy; but prophecy deals with what we often esteem very common place matters, and we may expect to find inconsiderable events particularly noticed; that it speaks of plain facts in a plain way, and says just what it means as directly in all cases, as was done for instance in that prediction of David's, "They part my garments among them and cast lots upon my vesture." Psa. xxii. 18.

The accomplishment of prophecy in the past further admonishes us that the subjects of whom the things predicted, are predicated are those and those only to whom it will be found to apply in its fulfillment; that we do well to pause and make a similar enquiry to that of the Ethiopian Eunuch, "of whom speaketh the prophet thus? of himself or of some other man?" Acts. viii. 34. Thus, for example, if when John says in Rev. viii. 4, that "there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel." We say that this means the spiritual Israel, or means anything else than just what is written; we must expect to make the prophecy of none effect by our traditions. Or again, if when we read of a great city, "Babylon" we say Babylon means confusion (?) and Papal Rome is confusion; therefore, Papal Rome is Babylon, we clearly make a similee of a similee, a most unwarranted course, and without question, liable to lead us into a labyrinth of confused ideas. Babylon is not Rome any more than Rome is Jerusalem; to say it is, is to question the ability of John (taught by the Spirit), to say what he meant.

We must beware too of going to extremes, if we have learned that the "immortal soul" does not go to heaven when man dies. We must not in our anxiety to assert this truth, run to the other extreme, and say that man never goes there, while we have instances on record that men have done so. Kings ii. 11; Gen. v. 22; Heb. xi. 5. And it is prophesied that men shall do so again, (John xiv. 1-3; Thes. iv. 16, 17,) or if we have learned that the "immortal soul" does not enter on endless hell torments when man dies, must we, therefore, assert that there are no hell torments for man in the future. Rev. xiv. 10, 11.

Neither must an enquirer into prophetic truth form a theory, and strain the Scriptures to support his theory, omitting one set of facts and accepting another; the structure of prophetic purpose is undoubtedly complete in all its parts, and rightly adjusted by the divine architect. Piece by piece it must be put together, and each piece in its proper order. The Holy Scriptures are capable of explaining themselves if properly divided, and requires no extraneous aid from the records of heathen authors. They are the complete revelation of God to man, and He is an author who needs no patching at the hands of human scribers.

We cannot expect, however, that to one man shall be given to comprehend the whole counsil of God, such is a privilege which even inspired men have not fully realized, and in view of the many errors made by consultators in the past, we should learn to advance opinion timly yet cautiously, and weigh well the opinions of others, even should such opinions clash with our own. The priceless gems of truth lie hidden in these days beneath the rubbish of tradition, and no one searcher brings them all to light.

BALTIMORE, Aug. 1875.

Can Two Walk Together Except They be Agreed.

The above is a very important question for us of the One Faith, to ask ourselves, especially in these perilous times. It has been running in my mind, and I thought I would just drop a line upon the subject. To walk together implies an intimate association; and how can two be intimately associate: together except they be agreed? Enoch walked with God (was intimately associated with God) and was not, for God took him, they were agreed. We of the Church of God, if we are what we profess and are not hypocrites, are seeking first the kingdom of God, are making that the prominent thing of life, and will obey the apostles injunction, that whatsoever we do, do all to the glory of God. 1 Cor. x. 31. And, again, whatsoever ye do in word or deed, do all in the name of the Lord Jesus. Col. iii. 17. This then brings to view this thought, that Christ should always be uppermost in the mind and in every act or walk of life. We should first enquire, can this be done in the name of the Lord Jesus or by the authority of him (for "in the name of, means by the authority of)." It matters not what the act may be, it may be of a business nature, or civil, social or matrimonial, or what not in every case the inquiry should be made, and if it cannot be done in the name of Christ and for the glory of God, then it must not be done. * * * What part hath Christ with Belial, or what part hath he that believes with an infidel, 2 Cor. i. 15, (and all are infidels who do not believe the Gospel.) What would we think of a man who professed to be our friend and at the same time associated with more, and enjoyed the company better of our avowed enemies than our friends, we should certainly look upon him with suspicion if not regard him as an enemy altogether? So it seems to me with the professed believer. If he is what he professes, he will love the association of Christ, and the disciples of Him, and cannot love the association of the outside world at the same time any more than a man can serve two masters: "he will hate the one and love the other," besides the constant association with unbelievers will lead the mind away from the things of God. But, says one, no one can cause me to turn against or make me forget my Bible. Don't be too sure! Have you a stronger mind or greater advantages than Solomon or Sampson? Mark their sad fate. But, says one, must I give up all my old associations? Yes, if they are unbelievers; "ye are not of the world, as I am not of the world," said Christ. And who were his intimate friends? Believers every time; instance, the Bethany family. True He done good to all, and so should we. But to make them intimate associates is another thing. Says another, suppose these associations were formed before I became a believer? In that case the other parties must change or the tie must be broken; please read Matt. xix. 29; x. 37; also Luke xiv. 26, and compare with 1 Cor. vii. 12, 13, 14, 15, and see if I am not correct in saying that all these associations must be broken off, even to the closest tie of all the marriage tie, unless the unbelieving party accepts the new relation as provided for in 1 Cor. vii.; and in that case the relation must have existed before marriage, for mark, the believer must not leave if the unbeliever be pleased to stay, showing under what circumstances they may still live together, and under what they may not.

Can two walk together except they be agreed? Nay! Then, if these associations existing before we become believers must be broken off, can new ones of the same nature be made? Nay, verily! Be not deceived; evil communications corrupt good manners. 1 Cor. xv. 33. Brethren, these are perilous times; watch and pray, lest you enter into temptation.

W. J. OREN.

SEVERANCE, KAN.

Height of the City New Jerusalem.

Students of the Holy Word have frequently found themselves perplexed with respect to the *height* of the city New Jerusalem; because in the common text, and authorized translation of the same, we are told that "the city lieth foursquare, and the length is as large as the breadth; and the angel measured the city with the reed, twelve thousands furlongs. The length and the breadth *and the height* are equal." According to this, the city New Jerusalem is *fifteen hundred miles high!*

How a city can be so high, it is almost impossible to conceive. One can scarcely believe seriously that it will rise story on story to the immense altitude given; for allowing one hundred feet to each story, we should have no less than 79,200 such floors or apartments raised one upon another to reach to the prefected sense. Nor can it be believed that the city will run up to a peak in the center of such tremendous loftiness, for the steeps of this mountain top would be awful to contemplate.

The thing that strikes a thoughtful reader, who realizes as he reads, is, that there is a mistake somewhere—and this is the fact, as we shall presently show. Before we arrived at satisfaction on this point, we comprehended the meaning of the words as in our version, and determined to suspend our judgment until we had more light, rather than utter some rash speculation on the subject.

There have not, however, been wanting men who have said some very absurd things on the height of this "great city," imagining by bold assertion to make up for real information. This is to be deplored. Of the various theories that have obtained, there are two that are principal. One is, that the city goes up to a point in the center like the pyramids of Egypt, and that the apex is distant one thousand five hundred miles from the earth's surface. This pinnacle-theory is in our judgment ridiculous. It, however, has respectable names as its enunciators, one of whom, we are told, recently delivered himself to an audience in a popular church, to the fact that he *knew* this was the right way to understand the passage, because he had been an architect! Another view is, that the city goes up inside the wall in circular form, something like a round tent, and at the top is covered in as the crown of a hat. In this very foolish speculation, the wall of the city forms a kind of rim to the city, and has been illustrated to us as similar to the rim of a hat—only that the wall was four-cornered instead of circular. This opinion was held and grandiloquently uttered by a late editor of a monthly paper.

But we dismiss these speculations and interpretations as incredible to men of common sense. Practical and reasonable Scripture readers cannot be satisfied with such imaginations.

A little more light upon the state of the text of this passage in the original Greek word would have saved these men and others from adopting such far-fetched visions. We give the remarks of Granville Penn, Esq., upon this Scripture (Rev. xxi. 15-17,) as they may be of use. They are as follows:—

Its length and its breadth are equal.—There is self-exposed vitiation in these verses, as they stand in the common texts; since they state the *height* of the wall of the city to be, at the same time, both 12,000 *furlongs* and only 144 *cubits*. The Vatican and Moscow MSS, read, verse 16, ἐπὶ μέγεθος καὶ, &c.; and omit καὶ τὸ τεῖχος—"*and the wall thereof*," at the end of verse 16, (Greek 15,) they omit also κονάτων ἑκατὸν, in verse 17, (Greek 16.) The Cod. 35, (*Magd. Oxon.* sec. xi.) omits τὸ ὕψος—"*the height*," before ἴσα ἐστί—"*are equal*." The Vatican and Moscow MSS. further omit ἀγγέλου in verse 18, (Greek 17.) From combining these several variations of the text with its matter, we may critically conclude that it stood originally thus:—

Καὶ ὁ λαλῶν μετ' ἐμοῦ εἶχε μέτρον κάλαμον χρυσοῦν, ἵνα μετρήσῃ τὴν πόλιν, καὶ τοὺς πυλῶνας αὐτῆς.

Καὶ ἡ πόλις τετράγωνος κεῖται, καὶ τὸ μῆκος αὐτῆς ἴσον τὸ πλάτος· καὶ ἐμέτρησε τὴν πόλιν τῷ καλάμῳ ἐπὶ σταδίους δώδεκα χιλιάδων· τὸ μῆκος καὶ τὸ πλάτος αὐτῆς ἴσα ἐστί.

Καὶ τὸ ὕψος τοῦ τείχους αὐτῆς, ἑκατὸν τεσσαρακοντατεσσάρων πηχῶν.

And he that spake to me, had for a measure, a golden reed (or rod) to measure the city, and its gates:

And the city lieth four-square; and its length is the same as its breadth; and he measured the city with the reed 12,000 furlongs; its length and its breadth are equal:

And the height of its wall is 144 cubits.

Thus, the *length* or *extent* of the wall encompassing the city, is measured by *stadia;* but its *height* by *cubits*. Bengel, who was not aware of the various vitiations of the text, was urged to conjecture that the numbers 12,000 and 144 intended the same measure, by different modes of computation: and he even wished to expel the word πηχῶν, *cubits*, though it is found in all the copies consulted by Birch and Matthæi, in Rome and Moscow. The 144 "cubits" constitute the *altitude*, "*east* altitude," ascribed to the wall in verse 13, (Greek 12.) Neither Erasmus, of the early annotators, nor Burton, Bloomfield, or Trollope, of the most recent, notice this passage.—*Supplemental Annotations to the Book of the New Covenant. By Granville Penn, Esq., London; James Duncan, 1838. On Rev. xxi. pp. 128-9.*

The Death of Adam.

"And the Lord commanded the man, saying, Of every tree of the garden thou mayest freely eat; but of the tree of knowledge of good and evil, thou shalt not eat of it; for in the day thou eatest thereof thou shalt surely die."—Gen. ii. 16, 17.

We are popularly informed that the death here mentioned was a fourfold death, viz:

1. Death moral.
2. Death spiritual.
3. Death temporal.
5. Death eternal.

But the text says nothing about a fourfold death. It is simply, "THOU shalt surely *die*." What kind of death was meant? Simply the death of "thou."—Adam. Not the death of thy soul spiritually or morally, but the death of the living man. God breathed into this being, to whom He was now speaking, the breath of life, and man—Adam—became a living soul; in consequence of his act of disobedience God designed to take away his breath again, and then the man would be a dead soul, and turn back to dust again, out of which he was taken. And this is virtually the exposition which God gives of his own words.

"And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return." Gen. iii. 17-19.

And here, in the ground, man would eternally remain were it not that "the second Adam, the Lord from heaven," has "brought life and immortality to light" through his own resurrection. And hence, "as in Adam all die," the death that he died—physical death—"so in (or by) Christ shall all," good and bad, "be made alive;" but every man in his own "order," (troop or company,) in the day of the Lord, and receive according to their deeds, good or bad, reward, or the second death, from which there is no resurrection. So it seems to me.

But it is said, Adam did not literally die on the very day that he ate the fruit prohibited. Let us look at this matter a moment. The literal Hebrew reading, according to the critical ones, is, "in the day thou eatest thereof, dying thou shalt die." The idea is, Thou shalt then become a dying creature, and shalt finally really cease to live. If I say to a man, I will go to Boston to-morrow, it does not follow that I shall get to Boston on that day, in order that I tell the truth, I only must needs start for Boston on that day, and he regards me a man of truth; and the whole Scripture on this point shows that the dying process commenced in the man on that very day.

Tobacco and the Gospel.

Yes, tobacco and the Gospel! The former costs the people of the United States one hundred million dollars, while the preaching of the Gospel only costs them twelve millions. Of course, then, the tobacco ought to be stated first, and the gospel afterward. Isn't it the strangest thing in the world that men, on an average, will spend eight and one-third dollars for tobacco, for every one they give to sustain the gospel? Indeed it is strange, passing strange, that men will use the vile weed in any form. In the purchase of tobacco, men get just what they bargain for—a narcotic substance, the effects of which produces numerous and varied constitutional effects—"consisting of giddiness, sickness, vomiting, dyspepsia, vitiated taste of the mouth, diseased liver, congestion of the brain, apoplexy, palsy, mania, loss of memory, amaurosis, deafness, nervousness, emasculation, and cowardice."

Says Dr. Pratt. "Surely, if the dictates of reason were allowed to prevail, an article so injurious to the health, and so offensive in all its forms and modes of employment, would speedily be banished from common use."

But those who make up the $12,000,000 for the preaching of the Gospel, are the worst cheated of the two classes, so far as the bargain is concerned. They pay their money, but do not get value received. The gospel is not preached by the man who annually receive this large sum, except, perhaps, in a few isolated cases. On the contrary, they preach "another gospel," other than that which Paul preached. More injurious in its effects, it is to be feared, than the hundred million dollars worth of tobacco. The use of tobacco does not prevent men from coming out to hear the "gospel of the kingdom;" but the twelve million dollars worth of preaching in the United States, blinds people to the truth, causes them to turn a deaf ear to the sound of "the gospel," and induces them to speak evil of the way of truth.

A. SANFORD.

THE RESTITUTION.

PLYMOUTH, IND.....Sept. 8, 1875.

EDITORIAL DEPARTMENT.

☞Brethren Stephenson and Wilcox are both expecting to attend the Conference of Northern Illinois and Southern Wisconsin, which convenes at the Howard Union meeting house, in Winnebago county, Illinois, Sept. 10.

☞Brother Halstead, of Rensselaer, is spending a few days in this community visiting the brethren. On Sunday Brother H. preached in Plymouth, and gave two most excellent discourses on the practical duties of the Christian life.

Feet-Washing.

A brother in Pennsylvania desires to know why we do not "observe feet-washing as a Church ordinance." We might answer in brief, that no command or example requires us to perform feet-washing as a Church ordinance. There are many references to the forms of worship of Christian assemblies in the New Testament, but in *no instance* is feet-washing mentioned as having been a part of such worship. Indeed, there is but one reference to the subject in all the writings of the apostles after the resurrection of Christ, and then it is not mentioned as an *ordinance*, but is associated with the acts of hospitality. Here is the quotation: "Let not a widow be taken into the number under three score years old, having been the wife of one man. Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have diligently followed every good work." 1 Tim. v. 9, 10.

Dr. Clark gives the following note on this text: "This was an office of humanity shown to all strangers and travelers in the eastern countries; who either walking *barefoot*, or having only a sort of a *sole* to defend the foot, needed washing when they came to their journey's end. Pious women generally did this act of kindness."

Some have inferred from John 13th that Jesus instituted the washing of feet as an ordinance of the Church and that it was to remain a permanent institution in the Church. But this view seems to have no confirmation from the acts of the apostles, there being no instance of its observance. This circumstance should satisfy us that it was not intended to be a part of Christian worship. It is argued, however, that the washing of feet was instituted in connection with the communion, therefore its observance is of equal importance and of the same duration. Now if this position were sustained by the *practice* of the apostles, the argument would be good; but the facts are, that we have frequent references to the disciples coming together to break bread, *but in no one case is there any account of feet-washing.* This fact alone should place the question beyond all doubt. The example of our Lord teaches a lesson of great humility, and shows his willingness to take upon himself the most humble offices, in order to impress his disciples with due regard for each other. When viewed in the light of an example of humility, it becomes one of the most touching incidents in the life of Jesus, but if viewed in the light of an *institution*, it seems to lose much of its simplicity. All the Oriental nations practiced the washing of feet, and looked upon it as an act of great hospitality, but in no case was it ever enforced in Israel or the other nations as an ordinance to be observed in religious assemblies.

The Signs of the Times.

"And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth." Luke xxi. 34, 35.

1. Christ commences this prophecy with a word of warning to his disciples. "And He said take heed that ye be not deceived, for many shall come in my name, saying, I am Christ; and the time draweth near. Go ye not therefore after them." Luke xvi. 8. Christ next describes great commotions among the nations, earthquakes in many places, famine, pestilence, fearful sights and signs from heaven; and then adds, "But before all these things they shall lay their hands on you and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my namesake." Verse 12. How different the circumstances and the instructions given his disciples who were living at the time this great prophecy was uttered, and the circumstances surrounding those who should be living just before its consummation. This distinction must be ignored by those expositors who claim that all the events predicted were to be fulfilled during the natural lives of the then living generation of men.

2. All the events antecedent to, and suggested with the destruction of Jerusalem, so far from being the end, are declared to be only "the beginning of sorrows." Matt. xxiv. 6, 7, 8.

3. Luke gives the events in the consecutive order in which they were to occur. (1.) The encompassing of Jerusalem with armies. Luke xxi. 20. This was literally fulfilled under Titus and the Roman armies, A. D. 70. (2.) The escape of the Christians in Jerusalem and Judea to the mountains. This, too, was literally fulfilled. (3.) The destruction or desolation of Jerusalem. This was literally fulfilled, A. D. 70. (4.) There was to be great distress in the land of Judea, and upon that people, the Jews. All these things were literally fulfilled. (5.) They, the Jews, were to fall by the edge of the sword. During the wars in Judea, the seige and destruction of Jerusalem, more than a million of Jews perished. (6.) Those who should survive this destruction were to be led away captive into all nations. This, too, was literally fulfilled. (7.) They were to remain in captivity, and Jerusalem be trodden down by the Gentiles until the times of the Gentiles should be fulfilled. This prophecy has been in process of fulfillment during the past eighteen hundred years, and will continue until the times of the Gentiles be fulfilled. Thus, all the events so graphically described in our Lord's prophecy, have been fulfilled to the letter. And apart from the judgments which were to fall upon the apostles, all the predicted judgments were to be inflicted upon the Jews, either in their own land or scattered among the nations. Without a single broken link in this consecutive chain of events, or a single transition from the Jews to another people, both the judgments and the deliverance, related exclusively to them; therefore, all the signs of deliverance must also have exclusive reference to them. Christ assured the generation of the Jews who should see all these signs, that they should not pass away until all these things (including his coming to their deliverance, and the establishment of his kingdom) be fulfilled. Having thus traced the unbroken history of the Jews through the times of the Gentiles to their final deliverance, and organization in the kingdom of Messiah; He goes back and gives a word of admonition to his Church, which will be living at the time of his advent. There is the most marked transition from one class of people to another; also from one class of events to another at the 24th verse. In this verse nothing is said about captivity or signs of deliverance. Nothing is said about great national signs or the passing away of heaven and earth including the passing away of the sun, moon and stars, which symbolize the emperors, cabinets, kings and rulers of the world.

True, these great national signs of the emancipation of the Jews from the national thralldom of eighteen centuries, will, if understood, be signs to Gentile believers. Michael may be standing up now in behalf of Daniel's people before the kings and cabinets of the world disposing them favorably toward this despised and persecuted race. Dan. xii. 1. The accumulative signs of the deliverance of Daniel's people are so many evidences of the change of dispensation, or the filling up of Gentile times, and the transition from the present to the future age. "Coming events cast their shadows before." So the signs of the last great conflict among the Gentile nations evidence that the coming and kingdom of Christ are at hand. But, inasmuch as the kingdom of Messiah shall be organized with the Jews, their restoration must precede the reign of Christ and his cabinet—the saints.

The warning of Christ from the 34th verse to the close of the chapter, is peculiar to Gentile believers, who are living in constant expectation of his immediate appearing. These signs do not relate to the convulsion of nations or the blotting out of the political luminaries of the world. They relate to individual temptations and expectations, in which each man must stand or fall for himself. The first danger named to which the professed Christian will be exposed, is a superabundance of the good things of the present life. The next is drunkenness, not with wine or alcohol; for those who are looking for the coming of Christ will not belong to the great army of drunkards. They belong to the class represented by the thorny ground hearers of the word. "The cares of this world and the deceitfulness of riches choke out the word." Matt. xiii. 23. They are drunken with prosperity. Prosperity is more dangerous than adversity. Care, anxiety, and worldly mindedness increase with riches. It is true that the poor have cares, but Christ associates the cares of this life with a superabundance and drunkenness, as a snare. Verse 35. The greatest snare in the world is riches. The most deceitful and dangerous of all tempters are riches. Thus, the commandment to "Watch, ye therefore, and pray always that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man." Verse 36. But we cannot do justice to this great theme in one article.

We will close by affirming that a want of discrimination between those portions of our Lord's prophecy which relate to the Jews as a separate people, and those portions which relate to Christians has caused great confusion.

J. M. S.

Correspondence.

BRO. CHAPLIN:

Yours of the 22d ult. was received with joy, and only those who have been placed in like condition can appreciate such kindness. It is encouraging to us, as we journey along life's rugged way, to know there are hearts full of sympathy for us in our affliction. We are truly thankful for the RESTITUTION. I have been a reader for a number of years—when it was published by Bro. Wilson, at Chicago, Ill. It has always been an excellent paper, and I love it more than ever when I pick up some religious papers published by the sects; they are as idle tales to me.

Our love and gratitude to all of like precious faith, hoping that Jesus may soon come to reward the faithful.

Your sister in hope of a glorious deliverance through Christ.

MARY COOPER.

RIPLEY, BROWN CO., ILL., Sept. 3.

Having been constantly in the field the past five years, "preaching the things concerning the kingdom of God and the name of Jesus," and the past two years with a tent, and finding that the hard times in this region were against us, I have let the tent go into other hands, as I did not wish to have it lay idle and act the dog in the manger. Therefore I have let R. F. and M. J. Clark, *missionaries*, of Kansas, have it, at quite a sacrifice, hoping that good may result; and myself lay idle until some way opens. If I, like others had been fanatical enough to preach definite time, and no age to come, I might yet be sustained and in the field. But my message for years has been, "the Gospel of the kingdom as a witness," and now I await an opening, praying God to direct me for his glory.

I have advertised three months past in relation to the tent, and also offered it for sale, and requested those who aided us in getting up said tent to notify us as I offered to return their proportion of the proceeds, if sold; and I have seen 43 out 52 of the Pennsylvania subscribers, and all but three of them have relinquished their shares in said tent. I would be glad to hear from all in the matter, wishing to do what is right.

Now, brethren and sisters, let me hear from you as soon as you see this notice. Some of the brethren say that I have already notified them sufficiently, but I shall feel better satisfied if I can hear from you, yea or nay.

If any wish my labors also write me. And if any will help me by sending to me for "The Primitive Christian Faith," or "The Tree of Life," by C. F. Sweet, they can have them for $1.50 dozen. Retail, 20 cents, postage two cents per copy; and thereby help a little toward supporting my family.

Direct to Lincolnville, Crawford Co., Pennsylvania.

Yours in hope,

JOHN T. ONGLEY.

BROTHER MYERS:—

I received your card last Friday. I was away when it came; glad to hear from you. I have just returned from a tour in Northern Missouri; arrived at Eagleville, Harrison County, Aug. 1st.; gave four discourses about three miles out of town, in brother Harrold's neighborhood; subject, the church, the practical duties of members, its object, its wants, and how to get into it. Had a good hearing. I then went to Ravenna, where Brother Dugger was holding a meeting. I gave a funeral discourse on Sunday, in memory of a little child of Brother Johnson's; subject, "Now are the dead raised up." Monday evening spoke again on the nature and time of setting up the kingdom, in continuation of Brother Dugger's discourse Sunday evening, on the restoration. Met some kind and familiar faces there, that have a place in my heart that time cannot efface. Returned again to Eagleville, and upon a failure to get a house, the brethren went to work and with poles and brush made a very comfortable place to hold meetings, and it seemed to us to be very appropriate, that as we profess to have the ancient religion, that we should have a building of the ancient mode of architecture. Commenced meetings on Friday evening before the third Sunday in August, and continued on until I had given eleven discourses, with but one intermission, which was occasioned by Robbin's "Vanity Fair." There was so much confusion in town that we thought it not prudent to hold meeting out doors that night. The meetings were well attended, good order prevailed, and some interest was manifested, and I think perhaps several would have come out had they been urged; but I prefer that people should act calmly and upon their own judgment in such cases; give them time to reflect and then they are more likely to stand the test of persecution. I made some kind friends, whose memory I shall ever respect, and undoubtedly made some enemies too. I left for my home on Monday, the 23d of August, with many kind farewells by brethren and friends, and some urgent requests to return, which I want to do at the earliest convenience; but should I never see them again this side of the coming of the Lord, I have hope that there will be a few found in and about Eagleville, who will have their names in the Lamb's Book of Life. "With charity for all and malice toward none," I close.

W. J. OREM.

As reports from the brethren are encouraging, I would say, I left home soon after our conference. I went to Palestine, Hancock county, held meeting some five days; at the close of the meeting there was one immersed into the name of the Christ, and I think there are others who are convinced. The few in the place are determined to let their light shine before others by their walk and conversation, that those among them may learn the truth. There were two new subscribers for the RESTITUTION at that place; they want Brother Reed to visit them as soon as convenient. I think there can be good done in that place.

From Palestine I went to Indianapolis, was with the little flock a few days visiting among them, and had a few meetings. Sister Sharp and daughter will leave there in a few days for California, where her son and brother are. She intends to make that her home for the future. May God bless them wherever they may be. Brother and sister Erringer, also, are going to leave the city, and for the present are going to the South for awhile. On Sunday afternoon I meeting in the City Park in the afternoon, at four o'clock. There were quite a good many present to hear. After I was through there were several questions asked; the same old ones that are often asked by the sects, and that kept us on the ground till late; cannot Brother Reed visit them soon?

Dear brethren, I find the people as anxious to hear the truth as at any time since I have been in the field proclaiming the truth of God, and every brother that can go out, should go; the harvest is great, but the reapers are few.

Dear brethren, you that are traveling and proclaiming the truth, let us hear from you through the RESTITUTION. It is cheering to hear from you. When I get our paper, the first thing I look for, is responses from our brethren; to hear of the success of the truth. May God bless us all in the cause of truth.

J. S. HATCH.

"Description of the Saviour."

"Prove all things; hold fast that which is good." 1 Thes. v. 21. "Before profane and old wives' fables." 1 Tim. iv. 7.

Under the above title there appeared in the issue of the RESTITUTION of August 4th, what purported to be a "correct translation of an epistle sent by Publius Lentulus to the Roman Senate." Whether Publius Lentulus wrote the letter we are unable to determine, if he ever saw Jesus of Nazareth, is equally uncertain; all that we know is that the letter in question does not contain the truth in regard to appearance, of our Lord; in respect to his actions as recorded in it, the four historians of his life acquaint us with them with far greater certainty.

Publius Lentulus is said to testify that Jesus of Nazareth was "a man of stature somewhat tall and comely with a very reverend countenance, such as the beholder must both love and fear."

Isaiah says, "he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him." Isa. liii. 2.

Publius Lentulus says "his face was without spot or wrinkle, beautiful, with a lovely red; his nose and mouth so forked as nothing can be reprehended; —— in proportion of body most excellent; his hands and arms delectable to behold." Isaiah says "his visage was so marred more than any man, and his form more than the sons of man." Isa. lii. 14. "He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from Him; He was despised and we esteemed Him not." Isa. liii. 3. David says, "for I am a worm and no man, a reproach of men and despised of the people." Psa. xxii. 6. (See John ix. 28.)

We know nothing of Publius Lentulus; whatever he may have been, he at least stands an unsupported witness: we have good evidence that the prophets of Israel spoke the truth, the events of the life of Jesus confirmed their predictions concerning Him. Our Lord has left it on record that He "received not honor from men." John v. 41. And that while "the foxes had holes, and the birds of the air had nests, the Son of Man had not where to lay his head. Luke ix. 58. The sorrowful experiences of his life, together with years of toil at his trade (Mark vi. 3) was not likely to make his "hands and arms delectable to behold" or his "forehead plain and very delicate;" but on the contrary, would necessarily tend to prematurely mark him with those signs of frailty to which our human nature is subject.

To sum up, we reject the testimony of Publius Lentulus as improbable, unreliable and untrue, and stand to the sure word and testimony of those "holy men of old who spake as they were moved by the Holy Spirit."

THOMAS C. WEEKS.

BALTIMORE, Aug. 31, 1875.

A Modification.

"The Lord is risen indeed." What a world of comfort is involved in these few and simple words! What treasures of grace do they embody! How tremendous the issues that hang upon their truth! If Christ be not risen," says the apostle, "your faith is vain, ye are yet in your sins.

It is very difficult, perhaps impossible, for us to enter into the feelings of the few loving followers of the Redeemer who had seen their master laid in the silent grave. Their intense sadness can find no other expression than this: "We trusted that it had been he who should have redeemed Israel." The implication is: "Our trust is gone; it lies buried in the tomb of Joseph."

How deep, then, must have been joy when the sun rose upon that night of darkness; when "their eyes were opened and they knew him," and returning to Jerusalem, exclaimed, "The Lord is risen indeed." The revelation was to them the re-birth of their divinest hopes. It is to us the justification of our faith, the evidence of final victory, the pledge of our immortality. "Because I live, ye shall live also."

Perhaps one of the signs of the present decay in living faith is the lamentable fact that in the experience of so many the resurrection is not what it once was. They doubt its consolations. They do not see that it is a keystone.

All hope worthy of the name hangs upon the rising again of the Prince of Life. If the evening of our days were not succeeded by a morning dawn, says Tholnck, how poor and insignificant everything would appear to me. "Oh, then, my Lord and my God, let me feel within my soul the power of that resurrection which has brought life and immortality to light. Give me, at the open grave of Jesus, a consciousness of victory and peace. Make me to feel that I am no longer in bondage through fear of death. Grant, oh, my God, that this peace of the resurrection morn may rest upon my whole life. So in His rest and in His quiet peacefulness shall I be blessed through eternity."

The Lock.

A lock was shown to Gotthold, constructed of rings, which were severally inscribed with certain letters, and could be turned round until the letters represented the name *Jesus*. It was only when the rings were disposed in this manner that the lock could be opened. The invention pleased him beyond measure, and he exclaimed: "Oh that I could put such a lock as this upon my heart!" Our hearts are already locked, no doubt, but generally with a lock of quite another kind. Many need only to hear the words *Gain, Honor, Pleasure, Riches, Revenge*, and their heart opens in a moment; whereas, to the Savior and to his holy name, it continues shut.

Lord Jesus, engrave Thou Thy name with Thine own finger upon my heart, that it may remain closed to worldly joy and worldly pleasure, self-interest, failing honor, and low revenge, and open only to Thee!—*Christian Scriter.*

A branch of the Mormon Church, with a newspaper called the "Advertiser," has been established in Clarksburg, West Virginia. There are several members of the sect in that vicinity.

The Character of Jesus.

In Dr. Horace Bushnell's unique little volume, "The Character of Jesus," he presents the following thoughts on some of the principal distinctions of the superhuman character of Jesus Christ:

"We have seen him unfolding as a flower from the germ of a perfect youth; growing up to enter into great scenes and enter into great trials; harmonious in all with himself and truth, a miracle of celestial beauty. He is a Lamb in innocency, a God in dignity; revealing an impenitent but faultless piety, such as no mortal ever attempted, such as, to the highest of mortals, is inherently impossible. He advances the most extravagant pretensions, without any show of conceit, or even seeming fault of modesty. He suffers without affectation of composure and without affectation of pride; suffers as no mortal sensibly can, and where, to mortal view, there was no reason for pain at all; giving us not only an example of gentleness and patience in all the small trials of life, but revealing the depth even of the passive virtues of God, in the agony and patience of his suffering love. He also undertakes a plan, universal in extent, perpetual in time; viz: to unite all nations in a kingdom of righteousness under God; laying his foundations in the hearts of the poor, as no great teacher had ever done before, and yet without creating even a faction, or stirring one partizan feeling in its followers. In his teachings he is perfectly original, distinct from his age and from all ages; never warped by the expectation of his friends; all in a balance of truth, swayed by no excesses, running to no oppositions or extremes; clear of all superstitions, and equally clear of all liberalism; and presenting the highest doctrines in the lowest and simplest forms; establishing a pure, universal morality, never before established, and, with all its intense devotion to the truth, never anxious, perceptibly, for the success of his doctrine. Finally, to sum up all in one, he grows more great and wise, and sacred, the more he is known—needs, in fact, to be known to have his perfections seen. And this, we say, is Jesus, the Christ; manifestly not human, not of our world—some being who has burst into it, and is not out of it. Call him for the present that Holy Thing, and by this we believe that thou comest from God.

Tacitus.

This Roman historian of much note, who flourished in the first century, gives the following definite testimony concerning Christ:

"The name (Christian) was derived from Christ, who, in the reign of Tiberius, suffered under Pontius Pilate, the Procurator of Judea." The Annals of Tacitus, B. XV., Sec. 44.

What could be more perfectly in accord with the New Testament history than this account? And in order to appreciate it we must remember that Tacitus was an inveterate foe to Christianity, which at the time of his writing was making rapid inroads into the empire, and even into Rome itself. But the facts in the case, so familiar to every enlightened person of that age forced the infidel historian to admit two of the principal claims of the Gospel, viz: that there was such a being as Jesus Christ, and that he suffered at the hands of Pilate. Here, then, is valuable proof of the correctness of the Bible. It is hardly to be imagined that the Evangelists should tell the truth on these points and be mistaken in all others.

Tacitus goes on to say that this tragic end of the founder of Christianity was a heavy "blow, which for a time checked the growth" of the system; "but it revived soon after, and spread with recruited vigor, not only in Judea, but even in the city of Rome." Peter speaks of the same revival. "Begotten again to a lively hope by the resurrection of Jesus Christ from the dead." No doubt as Tacitus says the death of Christ was a severe stroke, one that well nigh ruined the entire plan, and for the time filled his best friends with doubts and discouragements; "but it soon revived." The resurrection of Jesus was the cause of the "recruited vigor" with which the blessed cause went on its heavenly mission afterwards. It is foolish to suppose that his friends would have circulated the report of his resurrection as a cheat when they knew it involved so much, and exposed themselves to persecution and death. Men are not so fond of self-deception and martyrdom for a fraud as this.

C. G. MARSTON.

An estimate has been made of the number of persons that the great cathedrals of the world will hold with the following results: St. Peter's 54,000; Milan, 37,000; St. Paul's, London, 25,000; St. Sophia, Constantinople, 24,000; Notre Dame, Paris, 21,000; Pisa, 13,000; St. Marks, Venice, 7,000.

The Unprofitable Servant.

In a napkin smooth and white,
Hidden from all mortal sight,
My one talent lies to-night.

Mine to hoard, or mine to use,
Mine to keep, or mine to lose;
May I not do what I choose?

Ah! the gift was only lent,
With the giver's known intent,
That it should be wisely spent;

And I know he will demand
Every farthing at my hand,
When I in his presence stand.

What will be my grief and shame,
When I hear my humble name,
And cannot repay his claim?

Some will double what they hold,
Others add to it tenfold,
And pay the shining gold.

Would that I had toiled like them,
All my sloth I now condemn;
Guilty fears my soul o'erwhelm.

Lord, O teach me what to do!
Make me faithful, make me true,
And the sacred trust renew.

Help me, ere too late it be,
Something yet to do for Thee,—
Thou, who hast done all for me.
—*Hurst New Yorker.*

Man's Immortality and Consciousness After Death.

But few subjects have been written upon and yet so little understood by the masses as the above. Man's immortality and consciousness was taken for granted, from the fact that a corrupt church (Rome) had admitted into its communion many learned philosophers, who, without the spirit of truth to guide them, had adopted the Platonic idea of an immortal soul. All the nations of the earth had their fabled gods, and truly the Hebrews were a peculiar people, worshiping only the true and living God.

One of our first hints at immortality was as early as Darius, who established an order of priests, called Druids, who were to encourage and cheer the soldiers to deeds of valor, with the promise of being immortalized and made equal to the gods.

The victorious armies of Rome, at the time of our Lord's descent upon earth, had subjected a considerable portion of the known earth, and every country had its peculiar gods. The teachers of error and base deluders of a wretched and ignorant people. The pontiffs or priests represented religion as consisting in the performance of certain ceremonies, and the gods as superior to man only in their immortality and power. The Jewish nation at this period had introduced absurd superstitions and the grossest corruptions into their worship. The principal sects after their return from Babylon and at about Christ's time, were the Pharisees, the Sadducees, Essenes and Pagans as above mentioned. The Pharisees asserted the immortality of the body and soul and future punishment. Sadducees denied the existence of angels and spirits, also the resurrection and future state. The Essenes asserted future rewards alone to the soul: that the body was malignant matter, and the prison of the immortal spirit.

In the midst of this general corruption, the Jews were generally zealously attached to the laws of Moses, and anxious to preserve that respect and veneration which was due to its divine authority.

We learn by examining ancient writings, that the Pharisees were the learned people of the Jewish nation, but had got engrafted into their religion many Pagan notions, as already stated, which was not found in the Mosaic law. And not until the coming and resurrection of Christ, and the early preaching of his disciples, do we learn of future life only through Christ, and as understood by the prophets. And Paul, when arrested for preaching Christ, says I am a Pharisee, the son of a Pharisee; of the hope of the resurrection of the dead I am called in question—am being judged. He says not a word about immortal soul But this I confess unto thee, that the way which they call heresy (a sect) so worship I the God of my fathers, believing all things which are written in the law and the prophets, and having hope toward God which they themselves allow, that there shall be a resurrection of the dead, both of the just and unjust. My manner of life .... at Jerusalem, knew all the Jews. I lived a Pharisee; why should it be thought a thing incredible with you that God should raise the dead? I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth. I continue witnessing .... none other things than those which the prophets and Moses did say should come, That Christ should suffer, that he should be the first-fruits that should rise from the dead.

We have seen by Paul's persecution that he was a seceder from the Pharisees and preached life only through Christ, and a resurrection of the dead. We will now appeal to the record and see what that says, and see if it agrees with Paul's—that in Christ is everlasting life—out of him is death, and which the Scriptures call the second death. Who by patient continuance in well doing seek for glory and honor and immortality, eternal life. Rom. ii. 7. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord. Rom. vi. 22, 23. Shall mortal man be more just than God? Shall a man be more pure than his Maker? Again Paul says, In this tabernacle we do groan, being burdened: not that we could be unclothed. Not groaning for the immortal soul to shake off this mortal body, and thus uncloth itself, and pass away beyond time and space, but to be clothed upon. And how clothed upon? Answer: That mortality (not immortality) might be swallowed up of life. Life fed with Christ, so that when he appears we will be like him. Behold I show you a mystery: we shall not all sleep—or die—but be changed in a moment, in the twinkling of an eye. When changed? At the last trump. For the trumpet shall sound and the dead shall be raised incorruptible; for this corruptible must put on incorruption and this mortal shall put on immortality. 1 Cor. xv. Now if his soul, the full organized man, is represented as groaning in the tabernacle is immortal, how can it be changed to immortality at Christ's second coming and the resurrection. Again, Paul speaking of the saints: And if Christ be not risen, then is our preaching vain, and your faith is also vain. For if the dead rise not then is Christ not raised. Then they also which are fallen asleep in Christ are perished. But now is Christ risen from the dead and become the first-fruits of them that slept. None were ever raised to life before Christ; he was the first. For as in Adam all die (in the day thou eatest thereof thou shalt surely die) so in Christ (I am the resurrection and the life, he that believeth in me though he were dead, yet shall he live) shall all be made alive. But every man in his own order, band or company, Christ the first-fruits, afterward they that are Christ's at his coming. Then the end or rest of the dead. For it is appointed unto man once to die, after this the judgment. For the Father raiseth up the dead and quickeneth them (the rest of the dead) even so the Son quickeneth whom he will (those that believe on him.) And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. I can of mine own self do nothing; as I hear I judge, and my judgment is just because I seek not mine own will but the will of the Father which hath sent me. He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life, but the wrath of God abideth on him. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. And many of them that sleep in the dust of the earth shall awake, some to everlasting life and some to everlasting contempt. Man, thou changest his countenance and sendest him away. For that which befalleth the sons of men befalleth beasts. As one dieth so dieth the other; yea, they have all one breath. His breath goeth forth, he returneth to his earth. In that very day his thoughts perish. The dead praise not the Lord. Neither any that go down into silence. Thou hidest thy face, they are troubled. Thou takest away their breath, they die and return to dust. (Future.) Thou sendest forth thy spirit, they are created. And thou renewest the face of the earth. Thou shalt quicken me again, and bring me up again from the depths of the earth. All they that go down to the dust shall bow before him, and none can keep alive his own soul. So man lieth down and riseth not. Till the heavens be no more they shall not awake nor be raised out of their sleep. O that thou wouldst hide me in the grave, that thou wouldst keep me till thy wrath is past, that thou wouldst appoint me a set time and remember me. If a man die shall he live again? All the days of my appointed time will I wait, till my change comes. Thou shalt call me and I will answer. Why died I not from the womb. For now should I have lain still and been quiet, I should have slept, then had I been at rest. There the wicked cease from troubling, there the weary be at rest. For the grave cannot praise thee. Death cannot celebrate thee, they that go down into the pit cannot hope for thy truth. The living the living, he shall praise thee as I do this day. The father to the children shall make known thy truth. For there is no device nor knowledge, nor wisdom in the grave whither thou goest.

But says the objector, these passages only refer to man's body, and not to his soul. We will examine a few of the many passages, and see how the Scriptures treat the soul.

And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life. (Hebrew—lives) and man became a living soul. The full organized man. Whatsoever soul that eateth any manner of blood, even that soul shall be cut off from his people. And thou shalt love the Lord thy God with all thine heart and with all thy soul and with all thy might. My soul chooseth strangling and death rather than life. My soul is weary of my life. And the soul of the wounded crieth out. He keepeth back my soul from the pit. Let the enemy persecute my soul and take it. My soul is sore vexed. Who hath not lifted up his soul unto vanity nor sworn deceitfully. He spared not their soul from death, but gave their life over to pestilence. And Christ says, Now is my soul, troubled and what shall I say. Father save me from this hour, but for this cause came I unto this hour.

It is unnecessary to refer to more passages regarding the soul. In fact the Scripture recognizes the soul as the full organized man.

We will look and see where, in the great expanse of of God's universe, man is found, if outside of the grave, except in the remembrance of God.

And Moses returned unto the Lord and said: Oh this people have sinned a great sin. Yet now if thou wilt forgive their sin and if thou blot me, I pray thee out of thy book, which thou hast written. And the Lord said unto Moses: Whosoever hath sinned against me *him* will I blot out of my book. And they that feared the Lord spake often one to another. And the Lord hearkened and heard it, and a book of remembrance was written before him, for them that feared the Lord and thought upon his name. The judgment was set and the books were opened, and at that time thy people shall be delivered, every one that shall be found written in the book. My fellow laborers whose names are written in the book of life. I will not blot out his name out of the book of life. And I saw the dead, small and great, stand before God, and the book was opened, and another book was opened, which was the book of life. And the dead were judged out of those things which were written in the books according to their works. And whosoever was not found written in the book of life was cast into the lake of fire. Rev. xx. 14, 15. And death and hell (grave) were cast into the lake of fire. This is the second death. Cessation of life. And they sung a new song, saying, Thou art worthy to take the book and to open the seals thereof, for thou wast slain and hast redeemed us to God by thy blood out of every kindred and tongue and people and nation.

I think any rational man who will take the Scriptures and examine them in truth and honesty, regardless of sect or creed, and with thoughtful prayer will at once see that the soul is not immortal, and must be changed, or as Paul says, clothed upon with life; and he is lead in remembrance through the dark night of death by a true and loving Father, who holds the seas in the hollow of his hand and even the hairs of our head are numbered, and even the sparrow falleth not without his recognition and care. And each one of us is placed in his great book of life or death, and all are called from their dusty bed at the resurrection, there to take his or her place in the great drama. Not a word will be spoken, but each pass to his reward either eternal life or eternal death at the judgment, and evil will be done away from the earth, and the tabernacle of God shall dwell with men. He shall be their God, and they shall be his people, for the Lord said: "As truly as I live all the earth shall be filled with the glory of the Lord."

C. H. ADAMS.

—Chicago, Ill.

The Synod of Northern Illinois, having dropped Prof. Swing's name from its list of members, are now about to cut off his church, the Fourth Presbyterian, of Chicago. The church is one of the strongest in the state, and its pastor is greatly beloved and respected both for his talents and his Christian character. The Synod will be the only losers.

Seaside resorts, under the direction of the churches or their representatives, are springing up all over the Eastern and Middle states. The Baptists have opened two, one at Martha's Vineyard and the other on the coast of New Jersey; the Presbyterians one, near Cape May; while those under the direction of the Methodists are, as the auctioneer says, "too numerous to mention." The idea of such places has grown into great favor.

Gleanings.

The brethren at Rool Settlement, near Lincolnville, Crawford county, Pa., have arranged to have their Sunday school at 10 o'clock a. m., and breaking of bread at 3 p. m. Brother John T. Ongley will address them on the occasion of breaking of bread.

The following lines are from a friend (C. H. Adams) who lives in Chicago, and who has an article this week upon the first page of our paper. To the Editor of the RESTITUTION:

I have been for a long time a reader of your paper, and formerly took it, and shall again as soon as I get settled down to business. I think the truths brought out are the most pure scriptural truths of any religious paper I know of.

A young brother (C. A. Fairley) of Ravanna, Mo., writes that through the aid first of some lectures delivered by Brother Jno. Foore about two years ago, and secondly the instruction received through the RESTITUTION as a weekly visitor, and lately a few discourses delivered by Brother Dugger, he has been brought into the light concerning the coming kingdom of the Christ, and has taken the necessary steps to become an heir of the inheritance.

We have a report of travels and labors sent us by Brother Amos Sanford too lengthy for our space at present. May publish it in the future. But the following for the present we glean from the reports:

The meeting commenced in Moberly, Mo., Aug. 12th, and continued for several days resulting in stirring up some opposition and also some notices from the press. The following is one of them:

"Mr. Sanford hoots at the idea of the immortality of the soul, and says he don't expect to go to heaven. We fail to see any object in his preaching, if these things be so. That's soul-sleeping in the superlative degree, and yet he professes to be a Christian!"

It also resulted in leading some sixteen or seventeen persons to clearer views of the gospel of the coming kingdom who now express their readiness to obey when opportunity offers.

From Moberly, Brother Sanford returned by the way of St. Louis and delivered four lectures; three to Adventists in private houses, and one in a public hall. The following is a report given by a news reporter of the lecture:

"Last evening at Avenue hall, Amos Sanford, a gentleman from Illinois, delivered a lecture on the subject "What is Man?"

"He had rather a slim audience, but this fact did not appear to dampen his ardor, and he at once proceeded to enlighten his hearers on a subject which has been an open question since the creation. Could all accord with Mr. Sanford's views, of course the question would be speedily settled, but fortunately or unfortunately, as the case may be, this will probably never be.

"The speaker denies the immortality of the soul, and while regarding man as a superior beast, yet thinks he neither goes to heaven nor hell when he dies, but simply returns to dust as other animals do. The spirit of man referred to in the Bible he defines to be the air that is breathed, and it is that, he says, which returns to God when man ceases to breathe.

"He is a believer in the Bible and all it teaches, but contends that the preachers of the day are all wrong, and preach just what it does not teach—the immortality of the soul. He called on anyone in the audience to point out a single passage wherein such a doctrine is taught. Continuing, he said if people would lay aside their prejudices, they might hope to hear the gospel preached from the painted houses wherein the contrary was now taught. Christ will return to raise men from their graves; Christ and the resurrection is the only true religion. Man is like a watch; wind it up and it will run, and when the motive power is spent the watch remains, but nothing immortal has left him. Thought is the result of combination, and does not come about by reason of the existence of a soul—at least such a soul as popular superstition attributes to man.

"The speaker defined the word soul as used in the Bible to mean man, his material form and not an immaterial being. He condemned in strong language the preaching of the present day, and said the gospel was not preached by any minister in the city; they all, he said, adhered to the doctrines they taught, not because they believed them, but simply because to deny them would be to take away their means of existence.

The speaker quoted from the Bible to substantiate his views, and advised his hearers to study the precious volume, and not to trust to the interpretations of others. He said the great mistake Tom Paine made was in taking the views of popular preachers concerning the Bible, instead of studying it for himself. Many of the views presented by the speaker were new and original, and he was listened to with attention, though it was evident the audience were rather amused than convinced."

From St. Louis, Brother Sanford visited Fredericktown and delivered several discourses and immersed two—the wife and daughter of Brother Geo. Plummer—one of our preaching brethren. The entire tour was made at an expense to Brother Sanford above receipts of $10.

LITERARY.

A Concise History of the Primitive Faith: or, the Gospel as held by the Apostles and Primitive Fathers, in a small compass. By C. F. Sweet, of Alden, N. Y. Printed by W. H. Spencer, Rochester, N. Y.

The above named pamphlet contains fifty-one pages of solid reading matter, written in a plain, forcible style, and gives a vast amount of information upon the subject of the early history of the Gospel Faith Bro. Sweet has shown conclusively in this little work that the modern idea of a temporal millenium before Christ comes was not entertained by the early church. We shall order the work and keep it for sale. The brethren will find it a valuable pamphlet. Price, we presume, is 20 cents.

The Phrenological Journal for September has been received, and so well does a perusal reward us for the time expended therein, that we advise our friends to read it. What is it about? These are the principal topics in our opinion: David A. Wells, the American Economist, with an excellent portrait: Paul or Apollos—Which is Right? Silas of Ignorance; Hans Christian Andersen, the Danish author; Controlling Circumstances, Our Country Schools, Illustrated; Absorbing Power of Interest on Money, with Tables—a powerful argument which our farmer-friends should read; Count Waldeck, who died at one hundred and nine; Responsibility of Criminals, by Prof. L. N. Fowler; The late ex-President Andrew Johnson, with two portraits; besides valuable miscellaneous items and editorial matter, all very interesting. Price 30 cents, or $3 a year. Address S. R. Wells & Co., 131 Broadway, N. Y.

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This list is subject to additions and corrections as may be required.

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James Forman, 50 cents.

BOOKS.

Ira D Kellogg, $1; D H Mckinnon, 35 cents; Noah Longacreker, 30 cents; Henderson Murphy, 15 cents; Reuer Forman, $1; J C Hubbins, $4.45; J E Calloway, 60; Josiah M Pike, $1.65; H M Cooke, $2; John Gleason, $1; Dan Ake, Jr., $1.50.

EVANGELIST'S FUND.

J D and M M Benger, $8.30.

ANNOUNCEMENTS.

I expect to preach in Brother Henry Mesteveu's neighborhood on Saturday evening before the 4th Sunday in this month, and also over Sunday. Let all attend who can do so.

O. M. MYERS.

The Annual Conference of Northern Illinois and Southern Wisconsin will meet at the Howard Union meeting-house, a.e Brother Elliott's, in the township of Durand, county of Winnebago, and state of Illinois, on the 10th day of September, 1875, at 9½ o'clock, a. m., to continue over Sunday.

I would suggest that those who wish to be met at the railroad should drop a line, directed to Brother H. P. Elliott, Pecatonica, Illinois, to that effect; then he can make arrangements to meet them. They should state to what place they will come, whether to Davis or to Pecatonica. Those coming on the Western Union will stop at Davis, and those coming on the North-Western will stop on at Pecatonica.

J. K. ARNOLD,
In behalf of the Congregation.

The third quarterly conference of the Church of God in the state of Iowa will be held near Pleasantville, Marion county, commencing on Thursday evening at 7 o'clock before the second Sunday in September, 1875, and hold over the Sunday following.

Brother Hanes will give notice at what railroad stations brethren and friends will be met and conveyed to place of meeting.

All are invited.

A. HUTCHEN, P. C.

ANNA, Iowa, July 26, 1875.

The Lord willing, a general meeting of the brethren and sisters of the Abrahamic faith, will be held near Brother Henry M. Cocke's residence, two miles west of Sulphur Springs, Williamson county, Ill., commencing Friday, September 10th, at 7:30 p. m., and continuing over the following Sunday. Let all the friends of Jesus, who "love his appearing," come to this first conference in Southern Illinois. All true saints of all classes are especially invited.

ANOS SANFORD.

I am ready and willing to go any where in "all the world and preach the Gospel to every creature," who will come and hear me "at the time appointed."

Having no means of my own, my traveling expenses will have to be met from some other source. Let the friends of truth in Southern Illinois, and at accessible points in Kentucky, Arkansas and Missouri, who desire a course of Biblical Lectures, address me and get me to Anna, Union county, Ill.

ANOS SANFORD.

ANNA, Ill., Aug. 1, 1875.

PUBLICATIONS FOR SALE AT THE "RESTITUTION" OFFICE.

☞ NOTICE TO ENGLISH PURCHASERS.—Parties ordering any of our publications will please remember that the American postage (which in all cases must be included in the price named. All that is necessary, therefore, is to ascertain the total cost, as per price list, of the publications ordered, in United States Currency, and procure a Post Office Order for that sum, payable in the order of H. A. Chaplin, which must be forwarded to our address, at the time the books and tracts are ordered.

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THE RESTITUTION.

Martyr's Hymn in 1520.

[The following lines were composed by the Earl of Surrey, who was called to suffer a martyr's death, in the reign of Henry VIII., and wrote them in prospect of that solemn event.]

My life's a shade, my days
Apace to death decline;
My lord is life he'll raise
My dust again, e'en mine.
Sweet truth to me
I shall arise
And with these eyes
My Saviour see.

My peaceful grave shall keep
My bones till that sweet day,
I awake from my long sleep.
And leave my bed of clay.
Sweet truth to me
I shall arise
And with these eyes
My Saviour see.

My Lord—his angels shall,
Their golden trumpets sound,
At whose most welcome call,
My grave shall be unbound.
Sweet truth to me
I shall arise
And with these eyes
My Saviour see.

I said sometimes with tears,
Ah me! I'm loth to die,
Lord, silence thou these fears;
My *life's* with *Thee* on high.
Sweet truth to me
I shall arise
And with these eyes
My Saviour see.

What means my trembling heart,
To be thus shy of death?
My life and I shan't part,
Though I resign my breath.
Sweet truth to me
I shall arise
And with these eyes
My Saviour see.

Then welcome, harmless grave;
By thee to heaven I'll go,
My Lord—his death shall save
Me from the flames below.
Sweet truth to me
I shall arise
And with these eyes
My Saviour see.

Prophecy.

"A time and times and the dividing of time." Dan. vii. 25.

Prophecy must interpret itself. Commentators agree "that a time is 360 days, and those days mean so many years of 365 days;" but what does prophecy give. in Dan. iv. 25–32, "and seven times shall pass over thee." I believe all persons agree that seven times are just seven literal years. So may it be.

Now if seven times mean seven years, how long is a "time, and times and the dividing of time?" Let us count "a time" one year, "and times" two years, "and the dividing of time" one half year; total, three years and a half. Now if Daniel proves itself as shown above, we can also understand, for Dan. xii. 10 says, "the wise shall understand;" but understand what? "How long to the end of these wonders," (ver. 6) is the question. Answer—"For a time, times and a half," or a part. But does other prophecy sustain Daniel? Yes; see Rev. xii. 6, "A thousand and three score days." Again, ver. 14, "For a time, and times, and half a time." Now turn to Rev. xi. 2, "And the holy city shall they tread under foot forty and two months," and those forty-two months, multiplied by thirty days for a month, makes the amount found in the 3d verse, that is, "a thousand, two hundred and three-score days." Now then, must we believe the Advents' private and public interpretation, that "one thousand, two hundred and threescore days means years!" Now, my brother, how can you, after examining Daniel and Revelations understandingly? It is not a wonder to my own mind that our brethren coming out of the Christian Church, and all others, should use the phrase, "Lord's day" in speaking of Sunday, or of the Old and New Testaments, when referring to the prophetic or apostolic writings. Why? Because the Christian Church and others (though orthodox) use those terms! Now, if "a time, and times, and a half of time" is just 1260 literal days, and not so many years, as the Advents assert everywhere, then 1260 days must be forty and two literal months, and just three and a half years, and corresponds with Dan. ix. 27; and in the midst of the week. What week? Let us count again; in ver. 24 we have "seventy weeks;" and in ver. 25 we read, from the going forth of the command—unto the Messiah the Prince seven weeks, and threescore and two weeks, equal sixty-nine weeks. And after threescore and two weeks shall Messiah be cut off. ver. 26.

Now if a prophetic week is seven years, then "threescore and two" "and seven," would be 483 years. Then from the "commandment" going forth to, and, "And (Jesus) saying, the time (or years) is fulfilled," (Mark i. 15) would be, according to the Scriptures, sixty and nine weeks, or 483 years, literal years. Then we find, "And after threescore and two weeks Messiah shall be cut off"—not in the midst of any week, prophetic or otherwise! It is not so in prophecy. If it is, I would thank some one to point it out.

I have never found in the prophecy of Daniel, that the "Messiah" was "cut off" in the "midst of the week," but I find in ix. 26, "And after threescore and two weeks shall Messiah be cut off." Will someone tell where we find anything done in the seventieth or last of the prophetic weeks, that are determined upon Daniel's people? Is it to be found in the Scriptures what things are to take place in this week? Yes, emphatically; Dan. ix, 24:

1. "To finish the transgressions,
2. "To make an end of sins.
3. "To make reconciliation for iniquity.
4. "To bring in everlasting righteousness,
5. "To seal up the vision and prophecy.
6. "To annoint the Most High."

Here we have enumerated six things in one verse. But when we come to consider, after reading Dan. vii. 25, of a king diverse from the first ten kings, etc. 26 ver. "And he shall * * * wear out the saints of the Most High, for they shall be given into his hand, until a time, and a times, and the dividing of time," which I have proven to be three and one-half literal years. And I believe it will be found in the future and in the seventieth week of Daniel's prophecy, and in that week we have a space of 2,300 days (not years). Why? Because there is but seven years in a prophetic week recollect. Will we also find, besides the "time," etc., spoken of above, "a thousand, two hundred and ninety days," and "the thousand, three hundred and five and thirty days." Now by not wresting these days, and making them so many years, we can allow all these to come to pass about the time (or year) Daniel stands in his lot and a little before "The end of the days." May all of us be able to stand there.

S. S. HAYDEN.

NEVADA, Mo.

The Abrahamic Covenant.

The covenant of Abraham contains the outlines of the Christian system;—and in order to a just and proper understanding of that system, we should duly consider the important principles so clearly presented to our minds therein. Does the Gospel teach that we should believe the record which God hath given of his Son? We have it most beautifully illustrated in the case of Abraham, all that was stated to him in regard to the seed, which was *Christ*, and the numerous posterity as well as the locality in which that posterity should ultimately be consolidated and made one.

Hence he is styled the head and father of all them that believe, in an eminent degree. The words of the covenant are as follows: "And Abram passed through the land unto the place Sichem, unto the plain of Moreh; and the Canaanite was then in the land." Gen. xii. 6–7. "And the Lord appeared unto Abraham, and said: Unto thy seed will I give this land." Then again, Gen. xiii. 14–17: "Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward; for all the land which thou seest, to to thee will I give it, and to thy seed, *forever*."

We learn in the above declarations, 1st, that the inheritance was to be a literal one; and, 2d, that Abraham and his seed was to enjoy it *forever*. Again, it is called in Gen. xvii. 8, an *everlasting possession*. Therefore, as the promise can only be fulfilled in an immortal or eternal state, the word *everlasting* must be taken in its literal and grammatical sense. Nothing would be gained by saying, it is to be understood in an accommodating sense, and therefore extends to the end of the world or age. For in that sense it is not true, neither Abraham nor his seed have possessed it, even up to the present time, and Abraham not at all! Yet he is to have it for an everlasting possession. Therefore we state again, it must be fulfilled in the immortal or *everlasting* age.

Thus we find, after the promise of God to Abraham, and his faith in that promise, was clearly manifested; he then attends to the offering of the sacrifice, as the Lord had directed him, and in the offering of that sacrifice the covenant was enlarged and made sure to him and his seed *forever*, "saying, unto thy seed have I given this land, from the river of Egypt to the great river Euphrates." Again, this is made more apparent to every candid mind, by the offering of Isaac, of whom it was said. "In Isaac shall thy seed be called;" accounting that God was able to raise him from the dead: from whence also he received him in a figure." Heb. xi. 17–18. Is it not more than intimated in the above text, that it was only by a resurrection of the dead Abraham expected the covenant of God to be fulfilled to him and his seed.

Then also in the case of Paul before Agrippa, Acts xxvi. 7–8, "And now I stand and am judged for the hope of the promise made of God unto our fathers, unto which promise our twelve tribes instantly serving God day and night, hope to come, for which hope's sake, King Agrippa, I am accused of the Jews."

From this text also we learn that the promise of God to the fathers contained the hope of the resurrection from the dead; and that the twelve tribes so understood it, and served God with the hope of gaining that blessed state. Once more, Abraham looked for "a city which hath foundations whose builder and maker is God." Heb. xi. 10. This city St. John saw coming down from God out of heaven, prepared as a bride adorned for her husband. "And I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men, and he will dwell with them, and be their God." Rev. xxi. 2–3. The apostle Peter, in his second epistle, iii. 13, brings to view the same principles:—"Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." These declarations give us most clearly to understand the sense in which the apostles understood the original promise made to Abraham, that they can only be fulfilled in an eternal or immortal state. They will be fulfilled therefore, "when the kingdoms of this world shall become the kingdoms of our Lord and his Christ." Abraham and his seed, as joint rulers with Christ shall reign forever and ever." "For if the *inheritance* be of the law, it is no more of promise: but God gave it to Abraham by promise." Gal. iii. 18. "If ye be Christ's, then ye are Abraham's seed, and heirs according to the promise. Gal. iii. 29.

This gives us to understand why the Apostles and primitive Christians dwelt with such peculiar delight on the *inheritance* of the saints. They preached, you will perceive, a gospel having a kingdom, or inheritance, in which was vested the motive power to obedience and great self-denial: even to the sundering of the dearest relations of life: "So that an abundant entrance might be ministered unto them into the everlasting kingdom of our Lord Jesus Christ.—*Rev. A. C. Barnes in W. M. Protestant.*

The Highlands of Edom.

At the southeastern border of Palestine is a well-defined region, always historically connected with the chosen people. It is a mountainous tract extending north from the Gulf of Akaba to the Dead Sea, bounded on the east by the great desert, and on the west by the long deep trench called Ghe Arabah, the southern continuation of the Jordan Valley. It takes its name from "Esau, the father of the Edomites," who we are told, (Gen. xxxii. 3.) went off with his family and retainers, and property, and took forcible possession of Mount Seir, driving out the Horites (cave-dwellers) who were the original inhabitants. Here his descendants remained for centuries undisturbed, Moses not being allowed to cross their territory on his way with Israel to the promised land. Long after this, the divine prohibition was removed for we find Edom subdued and made tributary by David and several of his successors. But subsequently they threw off the yoke and became independent, in which condition they were found by Nebuchadnezzar, with whom they co-operated in the overthrow of Jerusalem. In this they appear to have shown peculiar bitterness and ferocity, to which repeated reference is made in the Scriptures. Afterwards they spread out over the Negeb or South country of Palestine, and their original territory was occupied by descendants of Nebaioth (Esau's brother-in-law,) who founded a little kingdom called by the Romans Arabia Petræa, which subsisted until the Mohammedan conquest, soon after which all became desolate.

The modern traveler under, the escort of a certain Bedouin Sheik, can now traverse this entire region from end to end, but no one ever makes the journey without being filled with wonder. Edom is mountainous, or rather a series of mountains, covering a territory from twenty to twenty-five miles in breadth, but these are intersected in all directions, but mainly north and south, by wide valleys; sometimes opening out into extensive plains. For the first day or two's march, a man must content himself with the execrable water of Akaba, but after that, springs are found in abundance; grass and small patches of grain are not unfrequent; traces of old terraces are seen on the hillsides; heaps of squared stones indicate ancient settlements; and signs of former roads are easily discernible. But no houses are seen, no inhabitants encountered; all looks as waste and deserted as an untrodden wilderness in our own continent. After some day's journey the visitor arrives at the singular city of Petra (the Selah of Scripture) long lost from the knowledge of men, and only discovered or identified in the early part of this century. Here the numerous dwellings are cut out of the rock. A natural basin in the mountain has been artificially enlarged until everywhere around it are houses, temples and even a theatre, excavated in the soft lime-stone. Here evidently lived a numerous people. The structures which still remain do not exhibit any noteworthy taste, but they show large resources and an advanced civilization in these successors of the ancient Troglodytes. Yet they have left none to take their places. Nobody lives in Petra, and the only use now made of these costly excavations is to pen sheep or goats. Various tribes of Beloudins are in the vicinity, but they live in tents, and apparently set no store by the rock-hewn city.

It is not easy to see or consider these wastes without recalling the words of the prophets. Take one instance from Jeremiah xlix. 16.

"Thy terribleness hath deceived thee, the pride of thy heart, O thou that dwellest in the clefts of the rock, that holdest the height of the hill. Though thou shouldst make thy nest high as the eagle, I will bring thee down from thence and Edom shall become a desolation. As in the overthrow of Sodom and Gomorrah, saith the Lord, no man shall abide there."

Now it is true that these were words addressed not to the region itself, but to its inhabitants; and these, the hereditary and bitter foes of the covenant people, ages ago met their deserved doom, and other races occupied their homes. Still it can hardly be accidental that these homes, the interstellate inhabitants having perished should now present the picture they do of unrelieved solitude and decay; the land a desert for want of cultivation, the cities all in ruins, the castles hewn out of the solid rock dismantled and abandoned,—no hum of industry, no sign of traffic, thorns coming up in the palaces, nettles and brambles in the fortresses, the only human inhabitant an occasional shepherd with his flock, or a predatory Arab lying in wait for his foe. It surely seems as though God had stamped his judgment upon the very ground to remind men in all coming time of the fearful wages of sin.

The Edomites, in their spite and bitterness against the people of God, stood pre-eminent among the nations, and hence are fit representatives of all the Lord's foes. As such they are repeatedly set forth by Isaiah, especially in the grand dramatic passage where the prophet sees the conqueror coming back from the conflict, his raiment dripping with the blood of the foe.

"Who is this that cometh from Edom with dyed garments from Bozrah, this that is glorious in his apparel, traveling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like one that treadeth in a wine-press? I trod the wine-press alone, and of the nations there was not a man with me."

Edom and Bozrah were thus trodden beneath the feet of God as a righteous avenger. And the proper impression to be made by a sight of the gloomy solitudes which stretch from Akaba to the Dead Sea, is not, what great sinners were these children of Esau; but how surely shall all sinners, all oppressors of God, be overthrown, no matter what their numbers, or wisdom or resources; nay, even though they set their nests as high as an eagle's eyrie, or rise to be among the stars. (Obad. 4.)

There is no natural reason why this land should lie waste. Its soil might be made to support a dense population, solid highways like those of old Rome might traverse its valleys, and long caravans carry back and forth, as in ancient days, the products of the East and West. Ships, too, might proceed from the gulf of Akaba as they do from Suez, and divert in this direction the great India trade. Nothing in the necessary condition of the country hinders such a restoration. Yet it is not attempted, not even dreamed of. Trade, culture, capital, social institutions, all have gone, seemingly never to return. And there lies the land, with its hills and valleys, its monuments and ruins, its past memories and present desolation, a living witness to the truth of God's Word, and a memorial of his righteous judgment.—*Golden Censer.*

The Low Church Episcopalians have entered a new field of usefulness in the city of New York, in inaugurating a series of out-door services, the mayor having granted "the House of the Evangelists" permission to use for that purpose certain streets and squares. The "Church Journal" says there can be no question but that such services are needed, in view of the fact that there is only sufficient church accommodation for one-fourth of the population of the city.

From the Bible Examiner.

The Two Resurrections.

REVELATIONS xxii. 20.

Upon this passage the Dean Alford, the eminent commentator, makes the following remarks:

I cannot consent to distort the words from their plain and very obvious sense and chronological place in the prophecy, on account of any considerations of difficulty or any risk of abuse which the doctrine of the millennium may bring with it. Those who lived next to the apostles, and the entire church for three hundred years, understood them in the plain literal sense; and it is a strange sight in these days, to see expositors, who are among the first in reverence for antiquity, complacently casting aside the most cogent instance of consensus which primitive antiquity presents.

As regards the text itself, no legitimate treatment of it will extort what is known as the spiritual interpretation so much in fashion. If, in a passage where two resurrections are mentioned, where certain persons lived at the first, and the rest of the dead only at the end of a specified period after that first—if, in such a passage, the first resurrection may be understood to mean spiritual rising with Christ, while the second means literal rising from the grave—then there is an end to all significance in language, and Scripture is wiped out as a definite testimony to anything. If the first resurrection is spiritual, then so is the second, which, I suppose, none will be hardy enough to maintain; but if the second is literal, so is the first, which, in common with the whole primitive church and many of the best modern expositors, I do maintain and receive as an article of faith and hope."

Those, then, who hold the doctrine that there are two resurrections, the one at the beginning, and the other at the end of the millennium, need not be disturbed when told that they are regarded as eccentric or crazy; for, according to the testimony of this distinguished scholar, they stand "with the whole primitive church and many of the best modern expositors."

Bishop Newton, also, after stating that the passage "teaches a particular resurrection preceding the general one at least a thousand years," goes on to say:

"This prophecy, therefore, remains yet to be fulfilled, even though the resurrection be taken only for an allegory, which yet the text cannot admit without the greatest torture and violence. For with what propriety can it be said that some of the dead who were beheaded lived and reigned with Christ a thousand years, but the rest of the dead lived not again until the thousand years were finished,' unless the dying and living again be the same in both places, a proper death and resurrection? If the martyrs rise only in a spiritual sense, then the rest of the dead rise only in a spiritual sense; but if the rest of the dead really rise, the martyrs rise in the same manner. There is no difference between them; and we should be cautious and tender of making the first resurrection an allegory, lest others should reduce the second into an allegory, too, like those who whom St. Paul mention in 2 Tim. ii. 17, 18, 'Hymeneus and Philetus, who concerning the truth have erred, saying that the resurrection is passed already; and overthrow the faith of some.'"

The Kingdom "At Hand."

BROTHER HEED:—

With your permission, I will write a few lines on the above words. The expression, "at hand," would seem to convey an idea of something near, not two thousand years in the future. But we know the kingdom is not set up yet. From the fact the kingdom was said to be at hand, has led many to suppose that it was set up on the day of Pentecost, and with some reasonable show of consistency. The commonly received opinion, to-wit.: "the next in order," that is, the next after the Roman Empire, the last of the four universal kingdoms of earth (Dan. ii.) has been accepted as the true sense of the text, "at hand."

From the fact that the prophets spoke nothing about the "Christian dispensation" of our time, we are led to believe that they expected the kingdom would be developed at the first coming of Messiah, and as the apostles and Jews knew nothing of the kingdom, except what they learned from the prophets, they too looked for the same, as will appear from the text quoted, as follows:

The wise men who saw the star asked the question, "Where is he that is born king of the Jews?" This announcement of a king troubled Herod, and why? Because it would interfere with his kingship, and hoping to put an end to this king who was born in Bethlehem, in the land of Judea, he sent forth and killed all the young children of a certain age. Is it not clear that Herod expected this king to supersede him as "king of the Jews." If, as the sects say, he was to reign in heaven above the stars, what would Herod care for that? If he did not interfere with him on earth he might reign any place else as long as he pleased.

Herod was not only troubled himself about this matter, "But all Jerusalem with him." Why was Jerusalem troubled? Answer: "If we let him thus alone, all men will believe on him; and the Romans shall come and take away our place and nation." John xi. 48. "If thou let this man go, thou art not Cesar's friend. Whoever maketh himself a king speaketh against Cesar." John xix. 10–13.

This is sufficient to show what the Jews thought, as a nation, about Jesus as king of the Jews. It goes to show that they expected his reign was to begin then, or in a short time. In their time; and as Cesar was universal monarch of the world, they were afraid the Roman army would again invade the country and add another link to the chain of their slavery. There was another class of Jews, who expected when Shilo came, the kingdom would be taken from their enemies, and restored to Israel, as in the days of David and Solomon, as will appear from the following testimony:

"But we trusted that it had been he which should have redeemed Israel." John xxiv. 21. "After these things." What things?—That Christ had been crucified, and put to death by the Jews and Roman soldiers, the disciples trusted "that it had been he which should have redeemed Israel." But after his death, all hope was lost.

"Simon Peter saith unto them, I go a fishing; they say unto them, we go with thee." John xxi. 2.

Thus again we read Acts of Apostles what his own chosen apostles thought about the setting up of the kingdom, which proves they were ignorant of the time "and seasons" which God himself alone knew. "When they, therefore, were come together, they ask of him, saying, Lord wilt thou at this time restore again the kingdom to Israel." Acts i. 6. It is clear from this text, that the apostles thought the kingdom would be set up at his first advent. The entire nation believed this also. "Our twelve tribes instantly serving God day and night hope to come." Acts xxvi. 7. Hope for what to come? Why, the "kingdom restored again to Israel,"—alike as it was when in its glory under David.

Good old Simeon also "waited for the consolation of Israel," and when he saw the Lord Christ, he wished then to depart in peace. Is it therefore any wonder we find John the Baptist and all the apostles saying, "the kingdom of heaven is at hand!" But again, "as it is written," "Fear not daughter of Zion, behold thy king cometh sitting on an ass's colt. These things understood not his disciples at first, but when Jesus was glorified, then remembered they that these things were written of him." John xii. 15–17.

David caused Solomon to be seated on his best mule and proclaimed king of Israel. Likewise "behold thy king cometh sitting on an ass's colt." When Solomon was proclaimed king, his reign was "at hand." If the Jews had accepted Christ at his first coming, the kingdom would have been set up. It is evident God's ways depend upon the ways of men. See Jer. xviii. 7–11. He, God, proposed to set up a kingdom under Messiah when he come; but the Jews set aside their king, ignorantly, when he came to "his own," and they received him not as their king. This rejection was to pave the way, (in the mind of the great God, but unknown to the prophets and apostles till Christ was glorified) for the calling of the Gentiles; therefore, the calling of the Gentiles was a consequence of the rejection of Messiah by the Jews. If the Jews had received Christ, Gentile times would have not been, but the kingdom would have been set up; and in this way the kingdom was "at hand." It is said to have "come nigh unto them," but it was deferred in consequence of them "not knowing the times and seasons." There was a mystery attached to the calling of the Gentiles that even the angels desired to investigate, and Peter with the "keys of the kingdom," refused to "go to the Gentiles" with the gospel, because Christ told them not to "go in the way of the Gentiles, but rather go to the house of Israel."

John the Baptist and all the apostles preached the "kingdom at hand," prior to Christ being glorified, because they thought the time "at hand." But when they received power and knowledge, after Christ's execution, we hear no more about the kingdom being "at hand." And this view will account for the expression "at hand." It was to be, if man accepted; otherwise not; in the mind of God all was clear, not so in the mind of man.

J. P. MALLORY.

Obstacles to the Truth.

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his Holy Prophets since the world began." It also advocates as a means to this end the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with Him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. It also advocates a hearty belief of the Gospel, repentance, and immersion as prerequisites to the forgiveness of sins, and a holy life as essential for final salvation.

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The River of Living Water

BY EDWARD TURNEY.

The prophet Ezekiel has devoted the last eight chapters of his book to a description of an order of things upon the land of Palestine, of which we have no counterpart in Jewish history. He begins with a narrative of a vision which he saw of the temple and city Jerusalem. And after going m[illegible] and setting at the programme of the new order of worship to be observed in that future temple, he closes his prophetic account, with a particular notice of the partition of the land among the then restored tribes, apportioning a magnificent plat in the midst or center, for the metropolis and residence of the Prince Royal and part of his household.

Now, it is with the prophet's description of a certain river that we are more immediately concerned. At the top of the column in which is the beginning of the forty-seventh chapter you will notice these words:

"Vision of the Holy Waters."

Let us follow the prophet in his survey of these waters and their banks, there can be no doubt as to the intended reality of that which the prophet portrays. This river seems to us quite as real as the Thames, Severn, or the Trent. How precise he is in marking its rise. He says:

"Behold waters issued out from under the threshold of the house eastward: for the forefront of the house stood toward the east, and the waters came down from under, from the right side of the house, at the south side of the altar."

I am not aware that anything of this kind existed during the standing of any of the temples which have adorned the city of Jerusalem. Unless, then, the language be parabolical, it must point to a future condition of things there which will involve great physical changes. It scarce needs to be observed that no such waters are rising and flowing in that locality to-day, and there are no evident signs, that such is likely to become a fact. But the almighty, by his prophets, frequently speaks of things that be not as though they were. And we know that so many wonderful predictions having found their faithful fulfillment, there is no reason whatever to be sceptical that this, strange and new as it sounds will not also be fulfilled. Marvelous as it undoubtedly is, it is not more so than several things which have been very accurately accomplished according to certain ancient prophecies. If we had been residing in Jerusalem two thousand years ago, with its grand palaces, massive and frightfully high walls, its rich gardens, pools, and fountains, its wealthy and proud thousands thronging its streets and public ways, we should probably have paid little or no attention to fearful prognostications declaring that it would, in a generation or two, become an utter ruin and a desolation; all its inhabitants gone, either to the grave by war, pestilence, and famine, or driven as slaves into the already over-stocked slave markets of foreign nations. I say, few of us, had we lived twenty centuries ago, would have given credence to these terrible threats. However, the facts themselves are now so old that few take any interest in them. It would hardly be incorrect to say that not one person in a thousand takes the least notice either of the prophecies concerning them or of the historical accounts of the manner of their fulfillment, nor even of the sad results still before their eyes.

Seeing that these things cannot be gainsayed, it requires no great stretch of faith to confidently expect the exact realization of the prediction concerning these waters. The source of this new and large river was remarkably small, or there would not have been room for it in the place where the prophet saw it, viz; at the south side of the altar" inside the temple. And we should not imagine it to be subject to material fluctuation, for it would be a source of great inconvenience to the temple itself. It seems to be one steady measured outflow of pure sparkling water, winding its way beneath the steps or threshold of the house, something, perhaps, like those translucent springs we find in certain parts of Wales or Derbyshire, pouring their unfailing volumes of living water from under some piece of rock upon which you may conveniently stand and watch their gurgling, gathering course until lost in the wide flood of a navigable stream.

The new river, the prophet observed, widened and deepened at stated intervals. At a thousand cubits, or about 500 yards from the altar, it was still only ankle deep; a mere rippling brook. But when "the man with the measuring line in his hand" had marked off [illegible] thousand, the waters [illegible] to be knee-deep; at the third thousand they rose to the waist; and at the end of the fourth could only be passed by means of swimming or a boat—they were become "a river that could not be passed over."

The angelic guide then said to Ezekiel, "these waters issue out towards the east country, and go down into the sea." This is the Dead Sea; for that lies in an easterly direction from the source of this remarkable river. In the next few sentences the prophet chronicles some most wonderful facts. He observes that "the waters being brought forth into the sea, the waters (that is, of the Dead Sea) shall be healed. And it shall come to pass that everything that liveth, which moveth whithersoever the rivers shall come, shall live; and there shall be a great multitude of fish, because these waters shall come thither: for they shall be healed; and everything shall live whither the river cometh. And it shall come to pass that the fishers shall stand upon it from Engedi even unto En-eglaim; they shall be a place to spread forth nets; their fish shall be according to their kinds, as the fish of the great sea, exceeding many."

Now, you all know something of that wonder of the world—the Dead Sea. In its vicinity stood those notoriously wicked cities, Sodom and Gomorrah. It lies in one of the most remarkable valleys upon our globe, the valley of Jordan. The whole of this valley is depressed below the level of the earth's surface. In the northern portion of it is the lake of Tiberias. This lake lies about 382 feet below the level of the sea, and the surface of the Dead Sea has a depression of 1312 feet. Its length is something like 40 miles, with an average breadth of 10 to 12. The waters are largely impregnated with salt and bitumen, so that they are much heavier than ordinary water, and unfit for the existence of any living thing. It presents a very still, barren and desolate appearance; no creatures, not even birds, have any inducement to visit its shores. It is indeed a *Dead Sea*. It is scarcely safe to trust yourself upon its surface; the atmosphere is said to be most unhealthy. And as to the water, if you fell into it, you would come out almost pickled, experiencing a most unpleasant prickling sensation of the skin, while it is so dense that you can with difficulty get under the surface. It would be difficult to sink in it. In fact, its waters cannot be fathomed by the lead.

The Jordan flows 120 miles from its rise by two springs in the mountains of Antilibanus, one near to the ancient Cæsrea Philippi, the other at Laish, or Dan. This sea has no known outlet. The Jordan, a considerable river, rapid in its flow, and sometimes in the spring 100 feet wide, has been running into it for thousands of years, with hardly any perceptible effect. It also receives several other streams, one of which is the river Arnon. But all this supply of fresh water does not affect it. It is not at all purified thereby. There are no fish, not even insect life. What a glorious transformation scene is painted by the prophet! He notes that it abounds with fish like the fish of the Great Sea or Mediterranean. He sees in vision thriving fishing stations on its shores. Men are busy spreading their nets, and every sign of peace, happiness and prosperity mark the district for nearly fifty miles where at this moment a dismal silence reigns unbroken, save by the voice or step of some intrepid tourist.

You will mark that the prophet says the waters of the Dead Sea are healed, "because these waters" from "the south side of the altar" flow thither." This is a most extraordinary fact. It appears that what the Jordan and other rivers have not been equal to for ages, will speedily be effected by the vivifying influences of this new supply. This, then, in a peculiar sense, may be styled "living water."

The mention of the Great Sea and its variety of fish is at once suggestive of a communication from it with the Dead Sea. And it would appear that such communication was foreseen, and is foreshown by the Hebrew prophets. Zechariah speaks of this very thing in the fourteenth chapter, and informs us that it is to be brought about by means of an earthquake. This earthquake is to occur upon the return of Jesus to Mount Olivet. We remember that an earthquake is recorded to have [illegible] and there is to be another on His return. Let us read what Zechariah says: "And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east; and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west: and there shall be a very great valley, and half of the mountain shall remove to the north and half of it toward the south. And ye shall flee to the valley of the mountains, for the valley of the mountains shall reach unto Azal."

When you look at the mighty rush of the Mediterranean waters right across the country, to say nothing of the general terror, caused by an earthquake of sufficient power to open so great a valley, there is obvious ground for the panic and flight here noted. The name Azal is much like that of a town a little south of Jerusalem on the Mediterranean sea board—viz: Ascalon. If you take the "sc" for "z," and then cut off the termination "on," you have "Azal." The other two places—En-gedi and En-eglaim, or Engallim—are upon the borders of the Dea Sea. Hence there seems to be a literal exactness in the geographical data with the terms of the prophecy. The prophet Joel, writing evidently upon the Messiah's second appearing, gives corroborative testimony. In iii. 18 he says: "In that day there shall be a fountain go forth out of the house of the Lord and water the valley of Shittim." This is shown on our maps to be just above the Dead Sea. Now, it would be hard indeed to spiritualize all these circumstantial statements. And when you contemplate the glorious results that their literal fulfillment is to bring, it seems to me that one has no motive for trying to perform such a feat of "divinity." Some writers have been able to see in the abundance of fishes vast shoals of believers! Let us be content with what our eyes reveal. Let us be satisfied with this large supply of good fish, giving food and employment to the populations then inhabiting the shores of those living waters. Zechariah says, "in summer and in winter shall it be."

Now, it has been conjectured that this inlet of the Mediterranean waters will immediately, by their furious velocity, cause a tremendous rise and swirl in the Dead Sea, and that when this gyration subsides the power of the falling waters will be so great that they are sure to open for themselves an old river bed leading into the Gulf of Akaba, and thus communicating with the Red Sea, which bed has been choked up with sand drift for 4,000 years. This looks very plausible at all events, and it would at once make Jerusalem the emporium of the world. By sea she would be accessible to India, China, Japan, North and South America, Europe and Africa. She would be the very star of the earth.—*Bible Echo.*

The Bell in the Sea.

It is said that off the coast of Wales a large bell has been placed in the sea to warn vessels against too near an approach to the shoals above which it swings. It is so arranged that at every motion of the waves, however slight, it sends forth its admonishing sound. The inhabitants of a town that lies along the shore, more than a mile distant, may not hear it amid the din of business; or if they hear, they may not heed it, because accustomed to its unceasing tones as the ticking or striking of a clock in our room is after awhile totally unnoticed. But whether forgotten or remembered the bell is pealing out its signals of danger or its softer notes, day after day, and night after night, and hour after hour.

Sometimes when the gale has rushed across the bosom of the Atlantic it rings a wild and rapid alarm; sometimes it almost seems to shriek amid the sullen moanings of the storm; sometimes at the touch of the rippling breeze, it tells of gladness, like the chime of marriage bells; and sometimes as the wind is sinking into a great calm its melody steals over the water like sweetest music. Merchant vessels may speed along the track of trade; tempest tossed mariners may struggle to gain the port; pleasure parties may sail around it with laugh and shout; funeral barges may pass it with the remains of the dead; but its voice is never silent, and to all it [illegible] lesson if they have ears to hear.

No one can fail to perceive in this an appropriate symbol of the "Word of God, which liveth and abideth forever." 1 Peter i. 23. Although too often unheard or unheeded, it is sounding its solemn warnings and its tender entreaties each succeeding moment. Many regard it as the disturber of their peace, but without it man would be inevitably stranded and wrecked upon the dark shores of a hopeless eternity. Its most terrific denunciations of the wrath of God against sin are after all but the loud alarum of the bell in the sea, when struck by the breaking billows; and the sinner, admonished in love, should lift his heart in adoring gratitude to Him who is "not willing that any should perish, but that all should come to repentance." 2 Peter iii. 9. If a bell ringing above the shallow water had told of peril, when the Schiller was groping its way in gloom to be broken in pieces upon the Scilly Islands, its friendly voice would not have been despised by the passengers as the disturber of their peace.

"The wicked are like the troubled sea, when it can not rest, whose waters cast up mire and dirt." Isa. lvii. 20. But when Jesus arises in his grace and might, and says "Peace, be still," to all this uproar, how like "dulcet symphonies" come the assurances and the promises of the word to the believer! From that moment, if faith is in exercise, notes of silvery sweetness are always floating across the waters to delight the child of God. They are heard every morning as he renews his voyage heavenward; every evening as he lies down to slumber, a day's sail nearer home; in every hour of perplexity; in every night of sorrow; in every time of trial: animating, comforting, directing, sustaining him, and ringing out more and more clearly as he approaches "the shining shore." May the Lord lead his people to listen to the word, only to the word, constantly to the word, until they recognize in it his own voice, and yield to his will an unquestioning and happy obedience in all things! "Blessed is the people that know the joyful sound." Psa. lxxxix. 15.—*The Truth.*

—Fools hate wisdom, so wisdom seeks better company.

—God keeps time in performing his promises; we should do so in obeying his precepts.

—Let none expect to do ill and yet fare well.

The Children of Promise.

"Now we, brethren, as Isaac was, are the children of promise."—Gal. iv. 28.

The discrimination between the bond-woman—Hagar, and the free-woman—Sarah, is absolutely unmistakable. So is that also between the two covenants and all those who are born after the flesh, in contrarity to them who are born after the spirit. We see this, and we want to maintain this contrarity, because of its primary truth. No intelligent faith can ever confound these contrarities that exist in the constitution of things, and hence reach from the top to the bottom, from the beginning to the end of God's great and all-comprehending system. Good and evil, Christ and Belial, God and devil, are never mixed up as to either means or ends, and merged into one.

Our noble and precious brother, N. Field, M. D., sees this. It is good for us to agree, and it seems only needful to get one step further in this fundamental way of truth, to extend this agreement to the profoundest depth and greatest length of our subject—Israel's destiny.

He said in his last to me, "If you are after the children of the free-woman, that is another matter!" He was arguing, and as it were feeling his way along that line, the only line of promise, and I say Amen and Amen! Here you see we find the fellowship of the spirit touching our theme, and that is a good augury. As honey is sweeter to our apprehension than heartsease, so good will gets on easier in the argument than aspolty.

Now, in the sweet spirit of promise, we advance along the line of the "new covenant," and both of us are after the children of the free-woman. How good it is for brethren to dwell together and get the unity of the spirit in the bond of peace! Thus we brethren—the doctor and I—as Isaac was, are children of promise. This is Amen.

That is, as Isaac was the child of God's repeated promise, as that promise

Sins of the Tongue.

The tongue is the glory of the human frame. Psa. xvi. 9; Acts ii. 26. It can be put to the choicest and holiest uses. It speaks the glory of the Most High God. It utters his lofty praises. It tells of all his righteous acts and wondrous works. It proclaims the story of his love. It unfolds the wondrous tale of Christ's sacrifice for sins. It declares the fullness of his redemption. It shouts the glad tidings of peace from the mountain tops. It proclaims pardon to the dying and life to the dead. It confesses before men Him by whom we hope to be confessed before the Father and his angelic hosts. It shall finally lift on high the song of triumph, victory, and peace, when redemption is accomplished and toils and conflicts are forever past.

Such an instrument as this is of vast importance, and no wonder that Satan seeks to control it and pervert its action. How fearfully does he do this!—until the tongue which should be touched as with a coal from the altar of the Most High, becomes a devastating flame, which setteth on fire the course of nature, and is set on fire of hell.

How many sins come from a misgoverned tongue! Without its agency there would be no quarrels, no slanders, no blasphemies, no flatteries, no evil speakings, no foolish speeches, no bitter, sinful, taunting, sneering, idle words; and none of the evil consequences that attend them. Words have broken hearts, blighted hopes, desolated homes, overturned nations, seduced the unwary, deluded the simple, led astray the wayward, stumbled the weak, discouraged the tempted, debased the virtuous, beguiled the intemperate, ruined prospects, blackened reputations, wrecked health,—yea, they have destroyed life itself.

No wonder that the Psalmist said, "I will take heed to my ways, that I sin not with my tongue; I will keep my mouth with a bridle while the wicked is before me." Psa. xxxix. 1.

Words once spoken cannot be recalled. Often words are spoken carelessly, or upon false information, which do incalculable damage to others. No man can fully know the mischief wrought by the tongue. How many has it cast down, how many afflicted, how many destroyed.

We speak of words as light, and cheap, and vain, and empty. But speech is our most spiritual act; it most fully shows out true character. By our words God reckons all our character. "Out of the abundance of the heart the mouth speaketh." "By thy words thou shalt be justified and by thy words shalt thou be condemned." "For every idle word that men shall speak, they shall give account thereof in the day of judgment."

Oh, these sins of the tongue! How they shall bow the soul in the awful judgment day. "In the multitude of the words there wanteth not sin." And what multitudes of words are poured out on every hand from hour to hour.

Let us pause. Let us pray, "Set a watch, O God, before the door of my lips!" Let us take heed that we sin not with the tongue; remembering that, "If any man offend not in *word*, the same is a perfect man, and able also to bridle the whole body." And let our cry be that of the Psalmist, "Let the words of my mouth, and the meditations of my heart, be acceptable in thy sight, O Lord, my strength and my Redeemer." Psa. xix. 14.—*Golden Censer.*

The Bible a Neglected Book.

Many years ago we wrote and published these words: "No book in the world was ever so generally possessed and so little comprehended, as an English Bible in the present day. Everything in society is unfavorable to its profitable perusal; the ceaseless activities of the good, and the restless insinuations of the bad,—textual preaching and tormenting criticism,—the multiplication of books, and the mingling of things sacred and profane, *all* tend to keep men from feeding in green pastures, or repairing by the side of still waters. And so it comes to pass, amid many contradictory things, [illegible] and speculations, as all understood.

"The result is—for that which affects the people affects the priest,—that while public worship was never so well attended as at present, the pulpit was never so powerless; conducting the counting-house never so independent of attention in the pew; scepticism never so rampant; and *happy* Christians now so rare."

We see no reason either to retract or to modify these sad convictions.

But when it is recollected that the Book to which they relate is one to which we are indebted for more than we can well express; for all our knowledge of the greatest fact in existence,—the birth of the world in which we live; for the only authentic account that we possess of the origin and infancy of its inhabitants; for all we know about the introduction of natural and moral evil into it; and for all we can rely upon in relation to the hopes and prospects which await mankind beyond the grave.

Sad when we reflect that this neglected volume is the great charter of human freedom, and the sole controler of its excesses; that by saving us from discord, revolution and crime, it has more than once proved that our institutions have no permanent basis, and our liberties no safeguard, apart from the virtues it inculcates, and the spirit it fosters.

Sadly we remember that no study is so exciting, expanding, and ennobling, as that of Holy Scripture; that every page is marked by a majesty and purity which belong to no other composition; that no man can long breathe its atmosphere without purifying his taste, [illegible] ing his mind, and improving his [illegible]

Saddest [illegible] when we think of it as the chief [illegible] use of Divine truth; only key to the mysteries of existence; the sure revelation of mercy to sinners; the basis of all practical virtue; the Statute-book of heaven.—*The Study of the Bible.*

The "Advance" describes Plymouth Church, Brooklyn, of which Henry Ward Beecher is pastor, as "the inner center of lax preaching and easy practice."

There are four Protestant churches in Salt Lake City—Methodist, Presbyterian, Congregational and Episcopal, the latter having the largest membership.

THE RESTITUTION.

PLYMOUTH, IND.....Sept. 15, 1875.

EDITORIAL DEPARTMENT.

Drying up of the Euphrates, or the Downfall of Turkey.

And the sixth angel poured out his vial upon the great river Euphrates, and the water thereof was dried up that the way of the kings of the East might be prepared.—Rev. xvi. 12.

Expositors of prophecy are generally agreed that the above prediction refers to the downfall of the Turkish power. Under the previous or fifth vial the kingdom of the Roman See is represented as suffering great judgments, and as lying in great pain. It is also stated that the kingdom is full of darkness. During the last few years we have seen the remarkable fulfillment of this judgment vial. We may go back as far as A. D. 1708, and from that time to this the Catholic power has been gradually decaying. This state of things continued until September, 1870, at which time the church lost all of her civil power.

The next scene in the order of events is the dismemberment of the Turkish power. The Roman world was divided into two parts, Eastern and Western, Constantinople the capital of the East, and Rome the capital of the West. These two divisions are aptly represented by the two iron legs of Daniel's metallic man, which was seen by the king of Babylon in his mystic dream. Each one of these Roman divisions has a religious as well as a civil phase. We have two apostate religions in these two parts of old Rome. The Catholic apostacy in the West, and the Mohammedan apostacy in the East. The Catholic power came up first and ran its course during the mystic days from A. D. 610, when the great pantheon was dedicated to the Virgin Mary to A. D. 1870, when Victor Immanuel at the head of the ten Roman or Italian kingdoms, entered Rome and deposed the pope, thus filling up the three and a half mystic years. The Mohammedan power arose ten years later, viz: A. D. 620-22, and must continue longer than the apostacy in the West. The treading down of the holy city for forty-two months dates with the years of Mohammed, or the *hejira*, which was A. D. 620-22. This being the case, we are led to look to A. D. 1880-2 as an important epoch in the affairs of the S[illegible]ta. A. D. 1880 seems to [illegible] at that point. The same is true of the astronomical symbols of the great pyramids of Egypt. The mystic points from the entrance passage have led Prof. Smith, Astronomer Royal of Scotland, to conclude that the ending of the great cycle will occur A. D. 1880.

Another point is that of the perihelia of the four great planets, Jupiter, Uranus, Saturn and Neptune. These planets become co-incident in 1880. Astronomers are greatly interested in this. The four planets will be at their nearest approach to the sun in or soon after 1880.

From all of these facts it would seem that the year above named would be one of great events. We not think that any one of the prophetic periods refers to the Messiah's coming, but they mark as important epoch in the affairs of Israel and the Holy Land.

It would also seem that the Turkish power would meet with some great change or overthrow at that time. The signs in the affairs of Turkey all point unmistakably to its final disruption within a few years. After the passing away of this power we shall enter upon a series of events the most sublime ever witnessed. The confederation of the nations of the old Roman earth and the battle for the world's supremacy; this will involve Christian liberty throughout Europe, and bring the Jewish people into great persecutions. That the power symbolized by the great river Euphrates, will cease, and that the East will perform an important part in the approaching crisis, there can be no question. The leading statesmen of the old world, as well as the voice of prophe[illegible]sure us of this impending conflict. Making allowance, therefore, fo[illegible] uncertainty of human chron[illegible]we firmly believe that not far f[illegible]e year 1880 we shall witness [illegible]ost sublime events which have [illegible] occurred during the times of the Gentiles. But practically, whether these events are just upon us, or more remote, we must ever keep in mind the words of the world's future King: *"Behold I come as a thief. Blessed is he that watcheth and keepeth his garments lest he walk naked, and they see his shame."*

☞ The Chicago *Times*, of Sept. 7th, gave a list of thirty-one crimes in the short space of one column and a half. Those who consider that the world is growing better would do well to pass by the criminal calendar.

Endurance.

"He that shall endure unto the end, the same shall be saved."

The Scripture allusions to the circumstances and events connected with Christ's second coming, all pre-suppose an indefinite period, during which, his faithful servants, whom He will find alive at his return, will have to patiently wait. This period of waiting watchfulness will be longer than they anticipated when, with girded loins and burning lamps, they set out to meet the Bridegroom. This unexpected delay is well calculated to test the faith, hope and stability, of that last remnant of the true church of God, that is left over to await and welcome the Lord of glory to the throne of earth's dominion. Some become weary and seek repose in those denominations where the offence of the cross is unknown; some relax in watchfulness, prayer, and sacrifice for the truth's sake, till they only have a name to live; while others abandon christianity altogether.

A few, however, endure through all trials and discouragements. Like the faithful Philadelphian brotherhood, they keep the word of patience in assurance of coming deliverance and a crown of glory. The present time manifests all these traits and peculiarities. Now, what valid reason can be given for persistently expecting the coming of Jesus Christ as a proximately near event, and for concluding that this Gospel dispensation nears its close. Is a grand crisis in human affairs really imminent?

To queries like these our answer, at this time, will be brief; though worthy of the attention of all who feel any degree of interest in the future destiny of this world or its inhabitants. The leading events of this age proclaim that the Lord is at the door. The questions of the times, that engross the attention of statesmen, legislators and politicians, are two: The Roman and the Eastern questions.

The solution of these questions involves the continuance in power, or the immediate overthrow, of two politico-religious, though anti-christian despotisms, that fill a large place both in prophecy and history. Indeed, they fill the very foreground of the inspired picture delineating the concluding periods of the times of the Gentiles. As a sign of the coming of God's eternal kingdom, the wasting away of these powers, under peculiar circumstances [illegible] decisive evidence that the sixty years assigned to the Papacy as a ruling dynasty, dissimilar to all other sovereignties, as being a priest-kingdom, after which its temporal rule should be consumed and destroyed. As a matter of historical fact, in minute and marked fulfillment of prophecy, the pope is no longer king in the Eternal City, as it has been locatingly termed. A strong hand has wrested the sceptre from his grasp, ejected him from his throne, and scathed him down from the ranks of royalty, to mourn over departed greatness in peevishness and poorly simulated imprisonment. From the spiritual control this power exercises over the consciences of so many millions of its hopelessly blinded devotees, it will probably enact a most fearful part in the coming time of trouble; but the temporal dominion of the little horn is gone forever. Its struggles to regain the Roman throne will only precipitate its final submergence into overwhelming perdition. Compare Dan. vii. 26, and Rev. xviii. 4-24.

Another notable sign is the rapid evaporation of the mystic Euphrates, or, in other words, the decadence of Moslem power. The symb[illegible] presenting Turkish rule in its [illegible]tages of decay, is found in Apocalyptic vision. Rev. xvi. 12. "And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared." On its fulfillment we will give an extract from a letter of correspondence to the *Irish World* of Sept. 11, of the current year:

"TURKEY GOING RAPIDLY TO DECAY," is a significant sentence placed at the head of this piece of correspondence, which thus proceeds:

"Political Europe is once more in a state of convulsion. A very important province, which has long been under the dominion of the firmal Turk, has broken out into open rebellion. This province, Herzegovina, that has raised the standard of home rule, is a narrow strip of land on the Adriatic coast, and adjoins the emperor of Austria's dominions. The province is composed, in a great measure, of Christians. The governing classes and the landlords of the land are Turks, Mahommedan in religion. The Christians are belonging to the Greek Catholic church, and that is the national and established church of Russia. Suppose the Protestant landlords of Ireland enforcing exactions upon their Catholic tenants, and suppose the latter "out" in open rebellion, and we have the case of this Herzegovina insurrection plainly before us. In the mean time, Turkish troops are being poured into the disturbed districts. The insurgents, however, are being reinforced from other disaffected Turkish provinces not far off; such as Montenegro, Servia, and Bosnia. From every neighboring Christian land volunteers are pouring in to join the insurgents; and the battles between THE CROSS AND THE CRESCENT may once again irrigate the earth with the best blood of Europe.

Now it is a fact that some sixty millions of the people of Europe, including the inhabitants of Russia, Servia, Bohemia, and a large proportion of the Sultan's own subjects, belong to the Slavonic race, speak dialects of the Slavonic tongue, and, for the most part, profess the creed of the Greek church. The Christian people of Herzegovina, and, in fact, of other parts of Turkey are Sclavonic, and its journalists, orators, and fighting men have flung themselves into the fray. That the Turkish empire is going to decay is pretty evident. Greece escaped some fifty years ago. Egypt has substantially escaped. Now comes half-a-dozen of provinces which make common cause against the "mother country." Every day the Turk is losing that warlike activity and wild enthusiasm which enabled him, in past days, to encounter Christendom in arms, and subject some of the finest races and fairest lands in Europe to his sway."

There is a telegram in the paper referred to of the following purport: "The Western Powers have already, through the leading journals of London and Paris, given the Sultan to understand that he has nothing to expect from them. France very sensibly declines to trouble herself in the present condition of affairs with a matter more momentous to England than to her."

Thus the Euphratean river is evaporating, and becoming discontented pools. At the consumption of Papal dominion, the end is near; while, at the complete decay of Moslem rule, it is imminent. The unclean spirits of demonism are exciting the war-passions of kings and cabinets for a final conflict; that conflict is the "battle of the great day of God Almighty." In this crisis of human history the Saviour's warning voice proclaims: "Behold I come as a thief. Blessed is he that watcheth, and keepeth His garments, lest he walk naked, and they see his shame." It is no time now to seek place or popularity. Our experience must be a counterpart of the Savior's, who entered not upon his glory till He was perfected through sufferings. To the depressed, feeble, and afflicted church the cross is bequeathed as its portion in this world, with the assurance, that according to our patience, long-suffering, and steadfast fidelity under all these trials we are to rise to honor and glory in the world to come. A place among the royalties and princedoms of eternity is bestowed only upon those who experience the discipline of suffering in this life. In the grand Empire of God, the crown will be given for the cross, the sceptre and throne for sufferings, and exalted princedoms for toil and reproach. The church is doing its last work. The gospel day is at its sunset—and the Lord is coming—and coming soon. It is our privilege and responsibility to be living

"In a grand and awful time."

The primitive church honored its position, though one of trial. Shall the last virgin remnant dishonor its solemn trust? The trial is upon us.

S. A. C.

Human Physiology No. II.

In our first article under the above caption, we learned that the brain is the seat of sensation, the source of action, and the organ of thought. We now quote from the same author (Mr. Brown on physiology) in reference to consciousness.

Mr. Brown, on page 94 of his work, says: "By this (the nervous) arrangement every part of the body that is liable to be injured by foreign substances is kept in constant communication with the *brain* where *consciousness resides*, and from whence proceed all voluntary motion."

Again, under the head of the "Mystery of Sensation," he says: "This power of feeling is a wonderful endowment. An impression is made on a looped extremity of a sentient nerve in some remote part of the body. Instantly, the filament of a nerve thus impressed communicates the impression along the nervous cord, where this particular filament is entangled and interlaced with a thousand similar ones; and yet the impression is not communicated to them, but is confined to the individual filament; it passes through the interior white matter of the brain, and finally reaches the grey substance, *where perception or consciousness appears to reside.* This perception not only locates the precise spot where the impression was made, but also determines the nature of the impression, and within certain limits, the character of the substance or agent making it."

Now if Mr. Brown is correct in his statements that the *brain* is the seat of sensation, the source of action, the organ of thought, and the seat of consciousness, does it not follow that these functions of mind for their existence depend upon the action of this part of the human system. And that when the brain ceases to act, these functions of mind will likewise cease. Remove the seat of sensation and sensation must necessarily cease. Remove the source or fountain, of action, and all action nessarily must stop. Remove the organ of thought, and thinking will be no more. And take away the seat of consciousness, and consciousness must come to an end.

If this position be not correct, but the idea entertained by the world generally, that "the spirit retains consciousness after death" is, and consciousness is made to depend upon thought, and thought upon impressions, and impressions upon sensation, and sensation upon a nervous system, then will it not follow that there must be a spiritual brain to act as the seat of consciousness and sensation, to act as the organ of thought and the source of action. Also that there must be a spiritual nervous system to receive intelligence from without; and likewise a spiritual muscular system in order to motion. Then give to the spirit brain, nerves, and muscles,—a complete organism—and render it susceptible of enjoying happiness, or enduring misery, and it will entirely supersede the Bible doctrine of a resurrection of the mortal body and a judgment to come.

A. S. H.

Gleanings.

Sister Wheeler writes from South Wright, Mich., under date of Sept. 10, as follows:

DEAR BRETHREN IN CHRIST:—

Among the first things I read, when I get the RESTITUTION, are the gleanings; and thinking that others were as much interested in them as myself, and that I might induce some of the preaching brethren to come this way, I write.

We have lived here now nearly three years, and them has not been [illegible] I do not think anyone here ever heard the gospel of the kingdom before we came. I have induced every one to read the RESTITUTION that I could, and have improved every opportunity to give a reason of my hope.

There are three houses of worship in this vicinity, one Methodis, one Disciple, and one United Brethren; so you see that sectarianism has a strong hold, but they are at variance with each other, and their meeting are poorly attended.

I think that there a number here that are interested in the truth; but we need an able speaker. Will not Brother Reed, Wilcox or Hatch, come out here and preach the word to this dying people? Come to Hudson, Mich., by railroad; from there to South Wright by stage, on Tuesday, Thursday or Saturday. Enquire for B. E. Wheeler in South Wright.

Yours respectfully,
LUCY A. WHEELER.

The following words of encouragement are from Brother Amos Sanford:

BROTHER MYERS:—The work goes bravely on. I am doing all I can for the cause. Send me some extra papers and tracts if you can. Our county fair commences on the 14th, and I will spend three days then in getting subscribers and distributing tracts and papers. The following is from the "Anna Union:"

"The Restitution' is the title of a weekly religious paper published by an Association at Plymouth, Marshall county, Ind., at $2.00 per year. It advocates restoration of Israel to their own land, and the return of Jesus as the 'King of the Jews' to 'reign on the throne of his father David,' over the mortal nations of earth. Mr. Sanford of this place is the agent."

I hold meeting next week ten miles east of here. Have plenty of calls for work now.

After by letter enquiring of Sister Matilda A. Lovewell, of Pleasanton, Kansas, of her circumstances in life, she replies, that her husband died in April last, leaving her with four children, the oldest only eleven years of age, without any means of subsistence, not even a cow to give them milk. Sister Lovewell in her letter acknowledges the receipt of $10 from Brother *Hayes*, $3 from Brother *Dowell*, of Cleveland, Ohio, and $1 from Sister Sharp, of Indianapolis. She has also received some assistance from the Kansas relief fund. This fund is now exhausted, and Sister Lovewell will still need assistance. Let those who can assist do so, remembering that in a future day Jesus will say, "I was a hungered and ye fed me: athirst and you gave me drink; naked and ye clothed me." And that this administration to the Savior is made by administering to his disciples. Assistance can find its way to Sister Lovewell by being sent to her direct, or by sending to Brother S. A. Chaplin, of this place, who by appointment is agent for the relief fund.

Sister Lovewell says: "I am truly thankful to those who have assisted me, for their attention and kindness. And now may union and love pervade among the dear ones of Jesus, till every root of bitterness is destroyed, and the whole family of God is bound in one cohesion bundle of love, and thus hasten the time when all shall know the Lord; and spread forth his knowledge until it shall cover the earth as the waters do the sea, and gather all his people into one fold, where there shall be one shepherd and one king—even Jesus, who shall rule over them and whose dominion shall extend from sea to sea, and from the rivers to the ends of the earth, and of whose kingdom and dominion there shall be no end." MATILDA A. LOVEWELL.

PLEASANTON, KANS., Aug. 24, 1875.

We give the following from one who addresses us as though he was not yet a member of the body; whose words may be of benefit to all, in admonishing them to heed the old proverb, "Whatever is worth doing, is worth doing well."

FRIEND REED:—In reports of meetings, I read that good was done at such and such places, and that on return to that place, in one, two or three months hence, some will put on Christ, etc. Now I would like to know who gives the minister license to make such arrangements, or permit such delays? Do these persons desire to live awhile longer in sin, so that they will be better prepared to put on Christ? The book saith "he that gathereth not with me scattereth abroad." Now suppose these persons were to die before the minister returns, what would be their fate? Are they Christians or sinners? And if sinners, will not the responsibility, to some extent, rest upon the minister for not remaining at the time, at the place, and assisting these persons to greater light and obedience? Yours.

GEO. LONG.

RIVERS CORNERS, PENN., Aug. 23, 1875.

The Inquisition in Spain and the Banishment of the Jews.

Until Innocent IV. (1243), there was no special tribunal against heretics, distinct from those of the bishops. The Inquisition, then introduced, in accordance with the centralization of the times, was a general and papal tribunal, which displaced the old local ones. The bishops therefore viewed the innovation with great dislike, considering it as an intrusion upon their rights. It was established in Italy, in Spain, Germany and the southern provinces of France.

The temporal sovereigns were only too desirous to make use of this powerful engine for their own political purposes. Against this the popes strongly protested. They were not willing that its use should pass out of the ecclesiastical hand.

The Inquisition, having already been tried in the southern part of France, had there proved to be very effective for the suppression of heresy. It had been introduced into Aragon. Now was assigned to it the duty of dealing with the Jews.

In the old times, under Visgothic rule, these people had greatly prospered, but the leniency that had been shown to them was succeeded by atrocious persecution, when the Visigoths abandoned their Arianism and became orthodox. The most inhuman ordinances were issued against them—a law was enacted condemning them all to be slaves.

It was not to be wondered at that when the Saracen invasion took place the Jews did whatever they could to promote its success. They, like the Arabs, were an Oriental people, both tracing their lineage to Abraham, their common ancestor; both were believers in the unity of God. It was their defense of that doctrine that had brought upon them the hatred of their Visigothic masters.

Under the Saracen rule they were treated with the highest consideration. They became distinguished for their wealth and their learning. For the most part they were Aristotlians. They founded many schools and colleges. Their mercantile interests led them to travel all over the world. They particularly studied the science of medicine. Throughout the middle ages they were the physicians and bankers of Europe. Of all men they saw the course of human affairs from the most elevated point of view. Among the special sciences, they became proficient in mathematics and astronomy; they composed the tables of Alfonso, and were the cause of the voyage of Bethama. They distinguished themselves greatly in light literature. From the tenth to the fourteenth century their literature was the first in Europe. They were to be found in the courts of princes as their physicians, or as treasurers managing the public finances.

The orthodox clergy in Navarre had excited popular prejudices against them. To escape the persecutions that arose, many of them feigned to turn Christians, and of these many apostatized to their former faith. The papal inquisition at the court of Castile raised a cry for the establishment of the Inquisition. The poorer Jews were accused of sacrificing Christian children at the passover, in mockery of the crucifixion; the richer were denounced as Averroists. Under the influence of Torquemada, a Dominican monk, the confessor of Queen Isabella, that princess solicited a bull from the pope for the establishment of the Holy Office. A bull was accordingly issued in November, 1478, for the detection and suppression of heresy. In the first year of the operation of the Inquisition, 1481, two thousand victims were burned in Andalusia; besides these many thousands were dug up from their graves and burned; seventeen thousand were fined or imprisoned for life.

Whoever of the persecuted race could flee, escaped for his life. Torquemada, now appointed Inquisitor-General for Castile and Leon, illustrated his office by his ferocity. Anonymous accusations were received, the accused was not confronted by witnesses, torture was relied upon for conviction; it was inflicted in vaults where no one could hear the cries of the tormented. As, in pretended mercy it was forbidden to inflict torture a second time, with horrible duplicity it was affirmed that the torment had not been completed at first, but had only been suspended out of charity until the following day. The families of the convicted were plunged into irretrievable ruin.

Sforente, the historian of the Inquisition, computes that Torquemada and his collaborators, in the course of his eighteen years, burnt at the stake ten thousand two hundred and twenty persons, six thousand eight hundred and sixty in effigy, and otherwise punished thirty-seven thousand three hundred and twenty-one. This frantic priest destroyed Hebrew Bibles wherever he could find them, and burned six thousand volumes of Oriental literature at Salmanca, under an imputation that they inculcated Judaism. With unutterable disgust and indignation, we learn that the papal government realized much money by selling to the rich dispensations to secure them from the Inquisition.

But all these frightful atrocities proved failures. The conversions were few. Torquemada, therefore, insisted on the banishment of every unbaptized Jew. On March 30th, 1492, the edict of expulsion was signed. All unbaptized Jews, of whatever age, sex or condition, were ordered to leave the realm by the end of the following July. If they revisited it, they should suffer death. They might sell their effects, and take the proceeds in merchandise or bills of exchange, but not in gold or silver. Exiled thus suddenly from the land of their birth, the land of their ancestors for hundreds of years, they could not in the glutted market that arose sell what they possessed. Nobody would purchase what could be got for nothing after July. The Spanish clergy occupied themselves by preaching in public squares, sermons filled with denunciations against their victims, who, when the time for expatriation came, swarmed in the roads, and filled the air with their cries of despair. Even the Spanish onlookers wept at the scene of agony. Torquemada, however, informed the ordinance that no one should afford them any help.

Of the banished persons, some made their way into Africa, some into Italy; the latter carried with them to Naples ship fever, which destroyed no fewer than twenty thousand in that city, and devastated that peninsula; some of them reached Turkey, a few England. Thousands, especially mothers with nursing infants, children and old people, died by the way. Many of them in the agonies of thirst.—*History of Conflict between Religion and Science.*

—The petty persecutions of professed brethren, who should be our warmest friends, are galling to the spirit, and help to make this life, God knows, troubled enough already, still more painful. Would they but stop a moment and remember that evil done to God's people can do no good, whereas it does the flock much harm, they would perhaps relent. O when will men bearing the Christ's name cease to treat each other with imperious cruelty!

Behold He Cometh.

The judgment herald's voice sublime
Proclaims aloud in every clime
Messiah's reign, and closing time.

Startled, the virgin bands awake;
And oil, and lamps, and vessels take,
And Babylon in haste forsake.

Nine-serving, proving watchmen cry
A peace and safety era nigh,
And, heedless, pass the warning by.

All, since the fathers passed away,
Remains as at earth's natal day;
No change is coming,—scoffers say.

Though in death's direful fate enrolled,
The proud oppressor heaps up gold,
If poverty's heart-blood be cold.

Grimier, such as God once buried deep
Neath fire or flood, and revels keep,
Till vengeful bolts from heaven leap.

The slackened sun,—the moon in gore,—
The falling stars,—the seven's roar,—
Attest "Time upon shall be no more."

The Gentiles' time is nearly past,
The mystic things are closing fast,
The signal fig-tree buds at last.

On clouds of glory comes again
The Son of Man—death's iron chain
Fall from the saints—hail Jesus' reign!

S. A. C.

Religious News Items.

HOME.

We are to preach in Goodland next Sunday. Hope the friends in that community will generally attend.

In attendance at our Sunday School on Sunday last, Sept. 12, was, scholars, 50; teachers, 8, and visitors, 5.

We spent Sunday last with the Church in Plymouth. In the morning we discoursed upon the subject of our Lord's coming. In the evening, our subject was, *New Things*. Our remarks were based on Matt. ix. 10, 17. The congregations were large and showed a deep interest in the word of truth. An aged lady came forward for baptism. Readers of the RESTITUTION will be pleased to know that we are gaining ground in Plymouth. May the hearts of the people be turned toward the blessed light of the Gospel of Christ is our prayer. We have many calls for labor in different places and will do all we can to hold up the word in these days of great events. Let every true believer work in earnest. The day is coming on.

GENERAL.

The annual Convention of the Episcopal Diocese of Illinois, will be held September 14th. The question of electing a bishop will come up again. It is said that the friends of Dr. DeKoven will present him once more as a candidate.

A Berlin dispatch to the *Times* says a force of Russians has taken the field against Kholand. The repetition has spread to the southern districts of Russian Turkestan. The town of Kohjend is in the hands of the insurgents, whose priests are proclaiming a holy war against the infidels.

The insurgents in Herzegovina have established a national government, and matters in Turkey look more serious every day. It is very probable that all the provinces will be in rebellion before long, and it is difficult to see how Europe is to escape a general turmoil.

There are now eleven thousand Jews in Jerusalem.

There is a religious controversy going on between the English Ritualists and among the specimens of language used, we quote the following from *The Church Times*, for August 20th: "We are for putting down abuses of every kind whatever; but we see no reason for letting the Bishops

'Compound for sins that they're inclined to,
By damning those they have a mind to.'"

According to a parliamentary return, the annual revenue of some of the prelates of the English Church from the estates belonging to their sees are as follows: The Archbishop of Canterbury receives $75,000; the Archbishop of York, $50,000; the Bishop of Durham, $40,000; the Bishop of Ely, $27,500; the Bishop of Gloucester and Bristol, $25,000; the Bishop of Lincoln, $25,000; the Bishop of Worcester, $25,000; the Bishop of Carlisle, $22,000; and the Bishop of Peterborough, $22,500.

The Universalist papers refused to publish another word from their two quarrelsome ministers in Philadelphia; whereupon the one who had not had the last word wrote to all of them that this enforced silence must not be understood as any concession on his part as to the matter in dispute. The other one now writes to them that it was hardly fair to publish the disclaimer, and that they must announce that he too sticks to every word he has said. Now will they not "dry up?"

At the Convention of the Y. M. C. A., held at Richmond, Va., the Rev. A. D. Byers made this statistical report of his visits to the prisons during a period of six years. "Of 2,120 convicts 20 per cent. were orphans, 67 per cent. were uneducated, 74 per cent. had never learned any useful employment, 69 per cent. were intemperate, 34 per cent. had never attended Sabbath-school, and only 3 per cent. had attended the Sabbath-school regularly."

The Sir Moses Montefiore testimonial for the benefit of the Hebrew residents of the Holy Land is growing larger daily. Indeed, it is becoming quite a phenomenon in the way of collections. The whole world seems to be interested in the movement, and to desire restoration of peace and prosperity to the Palestinian Jews. Already, France, Germany, Italy, Russia, and the United States are in communication with the head committee in England; and instead of the interest declining in this country, bazaars to augment the fund are being arranged in all the great centres of commerce. Sir Moses, the venerable old gent in whose name the money is being gathered, will arrive in Jerusalem some time before we publish our paper. Telegrams have been received from him as he has progressed from stage to stage in his journey, which have been most satisfactory. We shall all watch this event with unspeakable interest.—*Bible Echo.*

The Children of Promise.

"Now we, brethren, as Isaac was, are the children of promise."—Gal. iv. 28.

The discrimination between the bond-woman—Hagar, and the free-woman—Sarah, is absolutely unmistakable. So is that also between the two covenants and all those who are born after the flesh, in contrarity to them who are born after the spirit. We see it, and we want to maintain this contrarity, because of its primary truth. No intelligent faith can ever confound these contrarities that exist in the constitution of things, and hence reach from the top to the bottom, from the beginning to the end of God's great and all-comprehending system. Good and evil, Christ and Belial, God and devil, are never mixed up as to either means or ends, and merged into one.

Our noble and precious brother, N. Field, M. D., sees this. It is good for us to agree, and it seems only needful to get one step further in this fundamental way of truth, to extend this agreement to the profoundest depth and greatest length of our subject—Israel's destiny.

He said in his last to me, "If you are after the children of the free-woman, that is another matter!" He was arguing, and as it were feeling his way along that line, the only line of promise, and I say Amen and Amen! Here you see we find the fellowship of the spirit touching our theme, and that is a good augury. As honey is sweeter to our apprehension than heartsease, so good will gets on easier in the argument than asperity.

Now, in the sweet spirit of promise, we advance along the line of the "new covenant," and both of us are after the children of the free-woman. How good it is for brethren to dwell together and get the unity of the spirit in the bond of peace! Thus we brethren—the doctor and I—as Isaac was, are children of promise, and this is proved by the spirit He has given us. Amen.

That is, as Isaac was the child of God's repeated promise, as that promise implied and expanded to Abraham's faith and took in the Messiah, so that he rejoiced by faith to see his day! Furthermore, as the same divine promise of the anointed Savior is still more abounding, to the faith of St. Paul, embracing Jesus the Christ in person, and all who are, by a like living faith baptized into his name, and made to drink into his spirit, (1 Cor. xii. 12, 13; Gal. iii. 16, 26–29,) so now we see that the promise; not yet exhausted, but being still in the course of progressive fulfillment, rolls its title of heavenly life along to the fullness of the church of the first-born, the heavenly Jerusalem, and all their dependencies.

Observe that all this is obviously embraced in the promise; and thence looking still on in the light of the type and antitype, the shadow and the substance, we see that as Isaac was so are we to be the heirs or inheritors, not of ourselves, but according to promise! (Gal. iii. 20–29; Gen. xxii. 12, 18.

Isaac was heir to all of his father's honor, princely estate and household. So we brethren, all as members of the church of the first-born, with Christ the head, are to inherit all things. The twelve apostles will sit on twelve thrones, over the twelve tribes of Israel, and others become princes in all the earth. Some over ten cities and others over five cities. Luke xix. 17–19; xxii. 29, 30; Psa. xlv. 16; Rev. xx. 3, 7; xxi. 7.

But this infinitude—this still opening vista of the unspeakable riches embraced in the gospel, pre-preached to Abraham (Gal. iii. 8,) is thus noted by the way, and as they lie entirely within this large range of the glorious future of our world, and of our high calling of God in Christ Jesus.

While my present subject only requires that I notice, this one obviously pivotal point, namely: The promise in Isaac, did reach on to Jesus; and thence it extended still on, and intertwined the several members of his body, the church, his co-heirs and his bride—when he shall reign on the throne of David, over the house of Jacob, of the increase of whose government there will be no end. "The zeal of the Lord of hosts will perform this." Luke i. 33; Isa. ix. 6, 7.

1. This is the scope of the promise, and hence it secures the new covenant and all its attendants.

2. Its subjects are always, and everywhere, Israel. Or to give its most precise terms, Israel and Judah.

3. The first-born, the Rebecca's, Jesus (with his body—all the anointed 1 Cor. xii. 12, 13; John xvii. 20–24,) is himself the mediator of this new covenant.

4. As Moses and Zipporah were not confounded with or taken for Israel; so Jesus and his bride are not, except as reason and Revelation, are abandoned. Moses was the Mediator of the old covenant, between God and Israel. Jesus is the Mediator of the new covenant, as it lies in the line of promise in Isaac and the free-woman.

5. Please look over the Scriptures and mark how uniformly Israel is named as the second party in this new and everlasting covenant. The bride—the church—is merged into the name and state of the bridegroom; to bear her part in the honors of the kingdom and sustain her share in all the official dignities of the divine administration!

This is her high, her heavenly calling in Christ Jesus. Phil. iii. 14; Heb. iii. 1; Rev. xix. 7, 9; Eph. i.-v. In contrast we find the everlasting covenant six times with Israel. The new covenant in contradistinction to the old is most solemnly asserted in both Testaments. "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel and the house of Judah." Jer. xxxi. 31–33; Heb. viii. 8–11; Rom. xi. 26–29; Luke i. 54, 55, 67–74; Psa. cxi. 9; Matt. i. 21; ii. 6; Luke ii. 32. In varied terms, these texts are further and often sustained and made essential parts of Bible truth.

6. Against this fundamental and all pervading truth, we find a dispensational conceit arrayed, in disregard of St. Paul's warning, and the fatal example of the Jews who stumbled nationally over the same stumbling stone. Rom. xi. 1. They presumed that all mercy must come in accord with Mosaic ritual, etc. Now the professing church, and some adventists too, presume that mercy must only be dispensed by the poor and present gospel ministries, as based on the first advent of Christ, and hence must end at the second coming.

This age is to them their mental and moral horizon of Divine Mercy's dispensation! Thus the king and the kingdom, of type, Psalm and prophet, is ignored. Thus the Gospel of the kingdom that fills out the sum of New Testament preaching, parable and prayer, is made an impertinence. Having no basis in the past and no promise for the future. With deep sorrow I must add,

7. That poor jejune theory of the Gospel, that leaves out Christ, as King on David's throne, has so much of the mystery of the apostacy in it, that no sufficient light is left to shew that the new covenant—the children of the promise through Isaac, and the consequent fullness of assured blessing, are all alike absolute and out of the range of Christian hope. But no! The promise is yea and amen to the glory of God, and must needs be fulfilled.

CONCLUSION.

Of the things now spoken this is the sum:—In Isaac shall thy seed be called. This gives the fullness of theocratic purpose—the sum of Abrahamic promise. It embraces the chosen seed, the new and everlasting covenant, by the children of the free-woman, and the city that hath foundations, and the better and heavenly country.

The shadow of good things to come, Heb. viii.-xii; the Psalms and prophets, Luke xxiv. 44; the Gospel of the kingdom by Jesus and his apostles, Matt. xxii. 14; Heb. xi. 8–10, take precisely this lofty and extended range.

The church has generally taken a circumscribed boundary of faith and hope; based on our present Gospel ministry, to gather a people to Christ (Acts xv. 14,) as if there could be no place or importance for the blessed and only potentate to reign in righteousness, and execute justice and judgment in the earth, save Israel and Judah. Jer. xxiii. 5, 6. Cleanse the sanctuary, (Dan. viii. 11–13,) and restore the covenanted throne and tabernacle of David. Psa. lxxxix. 3–37; Ezek. xxxvii. 25, 28. And also the whole burden of the Word of the Lord touching the kingdom.

But all such Scripture fits into this promise by Isaac, as the cords and ligaments of the human body link into and around the socket joint on which the head revolves and regulates the whole.

However, such imperfect and crude views prevail, the objectors, with strange inconsistency, after rejecting Israel literally, and the Messianic reign through the one thousand years, the Sabbatic period of the world (Heb. iv. 1–9,) and all the like, persist in uniting the above glowing views, which they have, in theory, made impossible, as well as absurd.

Come brethren, join us in faith and hope, and then only all such Scripture will be to you appropriate.

J. B. COOK.

Perihelion and Pestilence.

If there is anything in 'astrological eriology,' we are approaching one of the most pestilential periods in earth's history. Since the commencement of the Christian era, the perihelia of the four great planets of the solar system—Jupiter, Uranus, Saturn and Neptune—have not been coincident. But this is about to occur, and, in the language of Dr. Knapp, who has traced the history of the greatest epidemics that ever afflicted the human race to the perihelia of these planets, there will soon be "lively times for the doctors." The theory is, that when one or more of the large planets is nearest to the sun, the temperature and condition of our atmosphere are so disturbed as to cause injurious vicissitudes of weather, extreme heat, excessive cold, terrible rains, prolonged droughts, etc., resulting in the destruction of crops, and pestilences among human beings and domestic animals.

Dr. Knapp has collated a mass of statistical data, all going to show that perihelion periods have always been marked by unusual mortality, and that sickness and death have invariably corresponded with the number of planets in perihelion at the same time. The revolution of Jupiter around the sun is accomplished in a little less than twelve years, of Saturn in a little less than thirty, of Uranus in about eighty-four years, and of Neptune in about one hundred and sixty-four years. If it be true, therefore, that the perihelia of these planets occasion atmospheric conditions unfavorable to life pestilential periods should occur once in a dozen years, and aggravated and still more wide-spread epidemics at longer intervals. In tracing the history of epidemics for more than two thousand years, Dr. Knapp finds the facts in all cases to validate the theory. Thus, in the sixth and again in the sixteenth centuries, three of these planets were coincident in perihelion, and those were the most pestilential times of the Christian era.

But soon we are to have, for the first time in two thousand years, all four of these planets against us. They will be at their nearest approach to the sun in or soon after 1880, so that for a few years; say from 1880 to 1885, the vitality of every living thing will be put to a severe and trying ordeal. Some persons think they see, in the signs of the times, evidences of the great disasters, in the immediate future. The excessive heat of last summer, the unexampled cold of last winter, the prevalence of flood and disasters at sea, the general failure of the potato crop, the wide-spread chill fever among human beings, and the equal prevalence of the epizootic among animals, are mentioned as among the premonitions of the rapidly approaching of the perihelion.

Well, "to be fore-warned is to be fore-armed." Accidents excepted, we know very well that the persons of more vigorous constitutions and more hygienic habits will have the better chance to survive whatever adverse influence the extraordinary perihelia will occasion. It is well known to physicians that, in all pestilences, plague, typhus, small-pox, cholera, murrin, etc., the intemperate, the dissipated, and those whose sanitary conditions were bad furnished the victims.

We do not write to alarm any one, or to make a sensation. We state the facts which all history attests. The readers of the *Science of Health* can judge for themselves what importance to attach to the subject. That the conjoint perihelion of all the large planets of the solar system, one of which, Jupiter, is a thousand times as large as the earth, must disturb our atmosphere and temperature very considerably, is probable, that this disturbance must be injurious to health and life is certain, and that these periods have heretofore been pestilential, is a matter of record. How much we shall suffer during the next dozen or fifteen years, depends very much upon how nearly we live a life in accordance with the laws of life.—*Wisconsin.*)

Dunn County News.

Follow not the dictates of passion but enlist yourselves under the banner of reason.

—A new style of old Catholicism has recently been started in Italy called "The Italian National Catholic Church," which has already brought down upon the head of its founder, Domenico Pannelli, a wrathful fulmination from the Pope. The Holy Father stigmatizes the organization as "an impious sect or faction, with the title of *Chiesa Cattolica Nazionale Italiana*, having prepared for the government of the same a constitution called *dommatico-organico-disciplinari.*" After stating further the false and heretical character of Panelli's sect, the Pope thus blazes at him:

We with our supreme apostolical authority condemn and reprove the schismatical and heretical faction that takes the name of the Italian National Catholic Church, which, by its act, denies that the faith is one, the church one, and one its visible head, so constituted by Christ, the Lord. It dares to raise a new and profane edifice of human religion, with elements of the world and the depraved maxims of the present century. With the authority of God omnipotent, and the holy apostles, Peter and Paul, as well as our own, we solemnly excommunicate and curse (*maledicimus*) the apostate Domenico Panelli, who dares to become an insidious agent for the ruin of the people of God, he, bound in iniquity with the associates of his apostasy and temerity, who in whatever manner have lent him or may lend him aid, counsel, consent or favor; to him and the others, we order, decree, and denounce, as separated from the body of the church, and to be avoided by all.

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SPECIAL NOTICE.

As there are quite a number of our subscribers who have not yet made us a settlement for the current year, and not knowing whether they desire the paper continued or not, we have concluded to send a statement of account to each of the delinquents. We ask it as a favor, that, should there be any mistake on our part, the same be notified at once, so that the proper correction may be made. Persons owing on their subscription will confer a great favor upon us by remitting at once. If not heard from by October 15th, the name will be erased from the list.

THE CHRISTIAN PUBLISHING ASSOCIATION.
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Mr. Byron J. Green will please give us his address, postoffice, county and state, as he desires the RESTITUTION.

LETTER RECEIPTS.

Letters from the following persons have been received, found to be correct, and the business attended to:

Wm Mills, Whitson Nelson, Aras Sanford (3), George E Hackett, D S Clark, T M Atherton, Harmon Hendrix, Charles Reed, B F Herrick, J L Auld, J K Climer, George Greenwell, W L Sherell, G W Nelson, Horace Green, H J Sweetland, Free Healing Home, Little Rock, Arkansas, J V Alderson, E Archer, Edgar Chesebrough—name for James Skeels, and Mrs N Thompson, Wm Trotter, George Lapp, J B Rose, Abel Hollinger, C H Mintz, J Leith, J A Selina, H Robertson, M S Dyer, Lucy A Wheeler, John C Venable, John Donaldson, Jas H Potter, H H Gray, B J Meister, Joel F Scripps, W M A Beleler, N C G I. Peterson, H S Shaw, F B Southwick.

ANNOUNCEMENTS.

The brethren of the Church of God will hold a Quarterly Conference at their meeting-house, six miles north of West Lebanon, Warren county, Indiana, commencing October 16th, 1879, and will continue over the following Sunday. A general invitation is extended to all. H. V. Reed and other able ministers will attend this meeting.

By order of COMMITTEE.

The fraternal conference meeting which was held at Brooklyn, N. Y., in October, 1878, adjourned to meet in Philadelphia, Pa., on the Saturday preceding the last Sunday in October, 1879.

Order of each meeting is hereby given. There will be if the Lord will, a fraternal gathering of brethren in Christ,—believers in the Gospel of the Kingdom of God—at 1518 Arch-st., Philadelphia, beginning at 2 o'clock P. M. on Saturday, October 25, 1879, and continuing to the following Monday, (and longer if found necessary,) in the hall on the north-west corner of Eighth and Locust streets, entrance on Locust street.

All believers who confess and accept the unity taught in Philadelphia (c. 7–7, are most cordially invited to attend, and may report to Rev. J. K. Duff, 1635 Lombard street, or 6 North Seventh street, United States, Pa.

WILLIAM ELLIS, Chairman

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☞ NOTICE TO ENGLISH PURCHASERS.—Parties ordering any of our publications will please remember that the American postage (which is all we can pay) is twice as much on the price named. All that is necessary, therefore, is to ascertain the total cost, as per price list, of the publications ordered, in United States Currency, and procure a Post Office Order for that sum, payable to the order of E. A. Chaplin, which must be forwarded to our address, at the time the books and tracts are ordered.

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THE RESTITUTION.

PRISON.

BY DUDY PORTER.

O, prison bars, when will you break?
'Gainst which my weak wings bleeding beat
To reach the far od skies blue deep,
And feel the thrill of freedom sweet.

O, dungeon dark when will your gloom
Let in the days' glad summer light,
The birds' sweet song, the flower's breath,
And silver glow from stars of night?

Sad captive wait till o'er the hills
The morning breaks in splendor rare,
The prison doors shall be unbarred,
And songs of gladness fill the air.

A happy freedom open wide,
Through shining hours of endless day,
A mighty peace like sunshine fall
And blessings bloom by every way.

Sweet love divine with boundless wealth
Will fill the soul's deep longing pain,
And graves where hope's dear treasures lie
Will bloom into life again.

O, prison bars, O, midnight gloom,
I raise no more despairing cries,
For faith points to the morning star,
And glory soon shall fill the skies.

CHICAGO, Ill.

Christ's Coming as a Thief.

L. K. writes, "Query: The second coming of Christ is declared to be thief-like, (1 Thess. v. 2; Rev. iii. 3,) but viewed in the light of other Scriptures (1 Thess. iv. 16; 2 Peter iii. 10; Rev. vi. 14-17,) is it not a forced conclusion, to say that his coming will be secret, and his doings also secret, after He comes? True, He will take one and leave another, (Luke xvii. 34-36,) for in whatever way He should come, He would not do otherwise; 'the Lord knoweth them that are his,' and these only will He take to himself. Please give an answer that the Scriptures do not gainsay."

The second coming of Christ will occupy a considerable period of time called the day of the Lord; not a natural day, but a dispensational one, the length of which is known only to Him who hath determined the times before appointed. Prophecies relating to this period refer to events which will take place at different intervals, and though seemingly in conflict, when regarded as belonging to the same event, are in perfect harmony as distinct parts of an extended period. Again, events often have different aspects, and predictions relating to the same event may apparently disagree when viewed in but one aspect, and yet are entirely consistent in their distinct relations.

The term second coming of Christ, [illegible] a dispensational period that covers probably more than a hundred years and embraces many events, some contemporaneous, others consecutive, and some having different aspects. If these events appear to us to be in conflict, we may know that we are viewing successive events as contemporaneous, or we are confounding different aspects of the same event.

The second coming of Christ, as an event, will be characterized by two particular epochs or stages, clearly defined:

1. The coming from the holiest of all to the atmosphere of this earth, where his saints will meet Him, and He will manifest himself to them and not to the world.

2. The coming from the air to the earth with his saints; for when He shall appear, or be manifested to the world, they shall also appear with Him in glory.

At the first stage of his coming the dead saints will be raised and the living saints changed and caught up together in the clouds to meet him, and remain with him in the air, unseen by the world until the second stage of his coming.

It is the first stage of his coming which, in the first class of texts referred to, is said to be thief-like, and that because, first, as a thief comes at an unexpected time, and in an unobserved manner, so will this stage of Christ's coming be to an ungodly world and a secularized church. 1 Thess. v. 1-3; but the prepared and watchful Christian will not be overtaken by it, verse 4. Second, as a thief takes something out of the house, so Christ will take the saints out of the earth to meet Him in the air. Up to this point the coming will be to the world as a thief in the night. And Rev. iii. 3, is an admonition to all who profess to be Christ's, to watch lest, otherwise, He should come upon them as a thief, and they should be left with the hypocrites and unbelievers. So also, Rev. xvi. 15. "Behold, I come as a thief. Blessed is he that watcheth and keepeth his garment, lest he walk naked, and they see his shame;" for the shame of all such will be exposed by being left in the earth when the saints are taken out of it.

Now, in the second class of texts referred to, there is no contradictions of the conditions of the first class; for they relate to conditions of a different time and aspect of the coming. Hence, when Paul, in 1 Thess. iv. 16, says that "the Lord, himself shall descend from heaven with a shout, with the voice of the arch-angel and with the trump of God," he speaks of conditions belonging to the second stage of the coming, when "them that sleep in Jesus shall he brought with him." Verse 14. The argument is that if all the saints shall be brought with Christ when He appears at the second stage of his coming, they must all be first raised and changed and caught up to meet Him in the air. The Greek word *proiou* in this passage is not used to indicate that the dead in Christ will be raised before the rest of the dead, for that has no bearing on the argument, but that they must be raised before they can come with Him at his revelation from heaven; and at the same time the living saints will be changed. So that the shout the voice and the trump belong not to the thief-like stage of the coming, but particularly to the second stage of it, as may be seen by Jer. xxv. 30-33; Zech. ix. 14; xiv. 1-5.

Nevertheless, when the saints shall have been taken out of the earth, there will be great consternation among the people as to what has become of them; and then, as the master of the house knows by the loss of his goods and the state of his house that the thief has been there; so the world will know by the translation of the saints that Christ has come to the air where they are to meet Him. And this will be the first ring of the shout, the first echo of the voice, the first clangor of the tramp, by which will be announced the coming of the day of the Lord. It will be the sign of the Son of Man in heaven, the evidence that He hath come to the air, and hath taken his saints to himself, and will cause many to prepare for his coming with his saints. But after a while they will sink into a general forgetfulness of it, so that the second stage of his advent will come upon them as unexpectedly as the first; as illustrated by the parable of the ten virgins. Hence the declaration by Paul and Peter "that the day of the Lord so cometh as a thief in the night," while it unquestionably applies to the initial steps of the first stage of the coming, has an application also to the unexpectedness of the second stage, when, at the sacking of Jerusalem, "the Lord shall be seen over them, and his arrow shall go forth as the lightning," and He shall come and all the saints with Him.

The passing away of the heavens with a great noise, the melting of the elements with fervent heat, and the burning up of the earth, are figures employed to denote the overthrow and termination of all worldly governments, the reduction of all their official grades to the common mass and the subversion of all their possessions; to be succeeded by the kingdom of heaven, the exaltation of the saints with Christ as kings and priests unto God, and the possession of the whole earth as their territory, and all nations as their subjects; being the new heavens and new earth which according to his promise we look for.

In conclusion, we see that the figure "as a thief in the night" has its appropriate application to the initial steps of both stages of Christ's coming; and does not conflict with the effects and manifestations which follow in the progress of the coming and are represented by different but appropriate figures.—*Prophetic Times.*

"Bought" and "Redeemed."

The term (*agorazo*) in the original was derived from the word that signifies market-place, (*agora*) and supplies to the mind the ample idea of a mercantile transaction, in which a certain price is paid for something without reference to any special condition in which the thing paid for existed at the time of transaction. The term "redeemed" (*lutroo*) in the original is derived from the word that signifies to loose, or release (*luo*) and thus supplies to the mind the additional idea of release from captivity through the price paid for the one in question. The terms therefore are not convertible, and their use in Scripture is very exact, and most interesting and important to notice.

All men have been bought by the Lord Jesus, and the price paid for them is his blood, and hence they all belong to him in that way. The merchantman, in the parable, bought the whole field to get the treasure in it, and the field, we are told, is the world. So Christ, in the way of price, gave himself a "ransom for all," and upon this ground the gospel goes out to all men, as that which is available for them if they will receive it. In this connection we read of those who deny "the Lord that *bought* them, and bring upon themselves swift destruction," speaking of those who reject Christ, and refuse the value of his blood. All this is a question of being "bought" in the way of a mercantile transaction, and does not necessarily involve salvation, as the verse quoted above proves.

When salvation is in question, those bought are spoken of as "redeemed," because in their case the price paid,—the blood of Christ, stands in relation with the idea of release, as the means by which they are brought out from under the power of the one that held them in captivity: as when we speak of a slave being redeemed from slavery. Hence when Peter speaks of believers he says, "Forasmuch as ye know ye were not *redeemed* with corruptible things as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot."

Christ has title over all men in two ways: 1st, as Creator, and 2d, as Purchaser; but He is the Redeemer only of those who believe in Him, of those who can say, "In whom we have *redemption* through his blood, the forgiveness of our sins."—*Sound Words.*

Obstacles in the Truth.

Among the obstacles to the prevalence of the truth we may enumerate the following:

1. *Prejudice.*—The judgment is often formed without light—without evidence. And should the truth be presented to a mind thus pre-occupied, before it can lodge there it has an obstacle to encounter and remove of a very formidable magnitude. The strength of prejudice is amazing. Though assailed by reason, and argument, and revelation, it often remains as deeply rooted and vigorous as ever. Nay, it is frequently nourished by the very efforts which are made for its destruction.

2. *Pride of Opinion.*—When a man has formed an opinion and committed himself to its support, his mind is fortified against the reception of evidence showing that his opinion is false. Though he may feel himself unable to answer the objections which are urged against his views, he still clings to it with the most obstinate tenacity. His pride of opinion revolts at the thought of a change. It would be to him a weakness, a degradation to which he cannot submit.

3. *Authority.*—There are but few minds which *think for themselves*, and *form their judgment independent of others.* Whether they will acknowledge it or not, almost every man has his *Magnus Apollo*, to whom he listens as to an Oracle. And whatever changes the responses of his Oracle may undergo, he changes with it, and echoes its last dicta.

4. *Education.*—When the mind is in its forming state, it takes readily the impressions which are made upon it, and retains them through after-life in all their distinctness and vigor. Hence erroneous impressions early made are apt to be enduring. And it is here that truth meets the firmest resistance.

5. *Interest.*—What multitudes are governed by calculations of profit and loss, in forming their opinions! And by habitually acting upon these sordid principles, are given over to believe a lie.

6. *Personal Attachments.*—Man is a social being, and has his favorites, who insensibly exercise a control in the formation of his opinions.

7. *Personal Aversions.*—When the truth comes from the lips of those we hate, the resistance to it is far greater than if it proceeded from a different source.

8. *Consciousness of Error.*—This often prevents men from coming to the light, lest their deeds should be reproved. They love darkness rather than light, because their deeds are evil. And though conscious of their error, they are not willing to confess and forsake it.

9. *The Dread of Ridicule.*—How many are prevented from entertaining the truth because it will expose them to the ridicule of their companions. They had rather endure the pangs of a wounded conscience than the scoffs of the wicked.

A Bath in the Dead Sea.

Mr. C. A. Kingsbury writes as follows, in "Forest and Stream," of a bath in the Dead Sea:

Reaching at last this most remarkable of all the seas and lakes on our globe, we prepared to take a bath—and such a bath I can hardly expect ever to take again. I had previously bathed in numerous seas, lakes and rivers, but never did I enjoy such a bath as this. The specific gravity of the water is such from its holding in solution so large a proportion of salt that one floats upon its surface like a cork. At the time there was only a gentle ripple upon the sea, and being a good swimmer I at once struck out into deep water. I soon found that I could not only swim and float with wonderful ease, but that I could actually walk in the water, sinking only to the arm-pits. Discovering this fact I made for the shore, and taking by the hand one of our party who could not swim, led him out where the water was many fathoms deep. At first he was quite reluctant to follow me, but he soon gained confidence on finding there was no danger of sinking, and enjoyed the novel bath as much as if he had been an expert swimmer. Should the bather allow water to get into his eyes or mouth he would suffer considerable abatement in his enjoyment, on account of its extremely salt, bitter and irritating nature. No fish can live in this sea; but various kinds of ducks abound here at certain seasons of the year. The water was as clear as ordinary sea water, its temperature was agreeable, and it has an oily feeling, and altogether its action on the surface of the body was such as to develop those pleasurable sensations pertaining to the sense of touch, accompanied by the most delightful exhilaration. Of all the baths in the world, give me a bath in the Dead Sea.

Exploration in Palestine.

The surveyors of Palestine are now engaged in the south, which they expect to finish off before the summer. The winter has been one of unexampled severity, and field work was necessarily suspended for some time. As regards the collection of names, Lieut. Condor reports that he has, up to the present, a list of nearly 2,000 in Arabic. The most important of the recent identifications proposed in his last letters is that of Bethabara, the place where John baptized. The word means simply the "house of the crossing over," or ford, and therefore might apply to many points in the course of the Jordan. The place has generally been identified with Bethnimrah, but Lieut. Condor shows that this site is too far south, one condition being that Bethabara should be within a two days' journey of Cana in Galilee. Upwards of fifty fords of the Jordan have been found in the progress of the survey, only eight of which appear in the latest map. Among them, at a distance of twenty-five miles from Nazareth, is one called Makhadet Abara, the "ford of the crossing over." It is described by Lieut. Condor as one of the principal northern fords; the great road descending Wady-Jalud on its northern side, and leading to Gilead and the south of the Hauran passes over it; the river bed is more open than at other places, and the steep banks of the upper valley further reduced, leaving a broad place for the collection of the great crowd which followed John the Baptist. There are no traces of the ancient village on the spot, but then there are hardly any ruins, except of Christian times, in the Jordan valley. If the identification is accepted, another difficulty in Biblical typography will be removed. Lieut. Condor thinks the Bethabara of the Book of Judges must not be confounded with the Bethabara of the New Testament. The new number of the "Quarterly Statement" of the Palestine Fund, now in the press, contains his paper on this site. Among the other papers are an account of the German excavations in the Muristan, those of Mr. Henry Maudsley on Zion, showing the old scarp of the rock and the course of the first wall; the complete survey of Tell Jezer, where M. Clermont Ganneau discovered the boundary stones of Gezer; and a paper on a subject rarely touched upon, the mediæval typography of Palestine.—*Academy*

Unanswerable Objections.

If the soul is immortal, or an undying part of man,—it must survive the death of the body.

It *is*, or it is *not*, the *conscious* part.

If it is *not*,—then the dead are dead, soul and body, and both are mortal.

If it *is* the conscious part,—it is the only part God ever spake to; how, then could he say to immortality—thou shalt surely die?

If the soul is *immaterial*, it is not *material*. Immateriality cannot die a material or literal death.

If the soul dies a spiritual death, it must be spiritually mortal. For nothing can die, except what is mortal.

If the soul is a spiritual thing, and immortal, it must have *spiritual* immortality; then it cannot die a spiritual death.

If literal death destroys a literal thing,—spiritual death destroys a spiritual thing.

Again, if the soul is the conscious part, it is the only part capable of sinning, and the only part that incurs or suffers the penalty of the law. This penalty is death.

A death that does not kill, is no death at all. Neither does it mend the matter to say the soul is spiritually killed; for if the soul is spirit, it cannot be killed any other way than spiritually. And spiritually killing a spiritual thing, is the same as literally killing a literal thing. So the penalty of the law is death. If it is not just that, it is just nothing, as we have shown, and we are at liberty to sin without fear of punishment of any kind.—*Age of Gospel Light.*

Family Troubles.

Among all the follies of the present day, none are more marked than the matrimonial infelicities that so curse the world. People who are miserable when they are apart, think they will be happy when they are together; and then finding themselves miserable when together, they think they will be happy if they can only get apart. So they shift the bed, and keep the pain. The fact is, the devil is in them, and they are miserable anywhere, whether single, married, or divorced. And the most of the misery they enjoy is the fruit of their own faults or follies. Good husbands make good wives, and good wives make good husbands; and any man who regards his wife as his inferior, or boasts of his superiority over her, will do well to remember that he showed something of the extent of his wit in picking out a fool for a wife, while wives making the same complaints may participate in the same consolation.

"Trouble in the family!" Well, who does not have trouble in the family! Do not all people have troubles, trials, and vexings, and temptations, and faults to deal with? But is that any reason why people should make fools of themselves, and quarrel, and separate, and spread scandal and discord on every hand? We all have troubles; let us bear them with patience and love, and let us remember that in married life as everywhere else, we are to overcome evil with good, and conquer all difficulties in the spirit of Christian fidelity and tenderness.

A gentleman who did not live very happily with his wife decided to procure a divorce, and took advice on the subject from an intimate friend, a man in high social standing. "Go home and court your wife," said the wise adviser, "and then tell me the result." They bowed in prayer and separated. When another year had passed away the once complaining husband came again to see his friend, and said: "I have called to thank you for the good advice you gave me, and to tell you that we are as happy as when first we were married. I cannot be grateful enough for your good counsel." "I am glad to hear it, dear sir," said the other, "I hope you will continue to court your wife as long as you live."

A fortnight of honest, careful, loving effort on the part of husband or wife, would heal nine-tenths of the family broils and sad troubles that curse the world to-day; and if both would join in the endeavor, they could as a rule, settle their difficulties in fifteen minutes, and be at peace among themselves as long as they live.—*The Christian.*

The Bible and Creeds.

It is not to be assumed by the Christian or the infidel, that we have in fact, in our creeds and in our interpretation of the Bible, precisely the system that was revealed. That we have the true record in the Bible we are to believe, and the infidel may hold us to that; but that we have the proper interpretation of that record is not to be assumed as certain.

Christianity has been transmitted to us from a far distant age. It has come in contact with all the philosophical systems in the world. Its outward form has been much molded by philosophy—much by its alliance with the state. The synods and councils that have determined the creeds of the church have been, like other assemblies, composed of imperfect men—often of men more under the influence of philosophy than religion; often ignorant of the plainest rules of exegesis; and often seeking rather to establish a hierarchy than to promote the kingdom of Christ. As a matter of fact, we know that during that long period there is no absurdity of doctrine or interpretation which has not been embraced by the church; almost no error which has not been sanctioned by the synods and councils; almost no truth the belief of which has not exposed him who held it to persecution by the church itself.

Christianity has thus come down to us through the descent of eighteen centuries, collecting in its progress whatever of good or bad there might be that could in any way be made to adhere to it; adopting as its own the opinions in mental philosophy, and the doctrines of conscience, true or false, which have prevailed in the world; and uniting all in its symbols of faith,—making the church at large, a vast and monstrous conglomeration of original sacred truth, and of the error and absurdities which the world has accumulated in the lapse of ages.

It is a ship, not now sailing out of port, fresh, and new, and clean, but one that has sailed afar, and has collected in distant seas, whatever of barnacles and sea-weed could be made to adhere to it. Those barnacles and that sea-weed must be detached from it if the ship is to be made to traverse safely distant seas again. A great part of the work of the church in modern times, has been to detach from it the errors and corruptions which it had accumulated in the long period of its history. This was, in fact, the main service which Luther rendered to the church, restoring it in a great measure to its pristine beauty, and purity, and vigor.

This is the service which has been rendered by modern sacred criticism: this is the work to be done by the efforts to secure a correct text of the Bible; this the work to be done by the application of the canons of criticism to the word of God.—*Albert Barnes.*

"That the Spirit may be Saved."

"Paul...over such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus."—1 Cor. v. 5.

This text is often quoted to prove that the spirit, *abstractly* considered, is to be saved; or, in other words, that the spirit, *without the body*, possesses consciousness, and is capable of being saved in that separate state. But this conclusion cannot be reasonably deduced from the text, for it does not read, "That the spirit may be saved at *death*;" but "*in the day of the Lord Jesus*;" and in that day the spirit and body are to exist in an *unclothed state*, as our opponents admit; hence, the whole man is to be saved at one and the same time. If the spirit is not saved till the "*day of the Lord Jesus*," it cannot be saved in a *separate* state, for body and spirit will then be together; hence, the text contains no proof of the *separate existence* of the spirit.

Selected.

What Language Did Adam Speak.

Prof. Bush, the distinguished Hebraist, in his "Notes" on Gen. xi. 1. "And the whole earth was of one language, and of one speech," has the following interesting remark:

"The language there spoken therefore, was in all probability the language of Noah, and the language of Noah can scarcely have been any other than that of the antediluvians; and that this was the Hebrew cannot well be doubted, if we consider that the names of persons and places mentioned in the early history of the world are as pure Hebrew as the names of Abraham, Isaac and Jacob, or those of Solomon or Malachi. Thus Adam, Eve, Cain, Seth, Abel; Eden, Nod, Enoch, etc., are all words of purely Hebraic form, structure, and signification, and there is not the least evidence of their being interpretations, as some have suggested, of primitive terms."

To Avoid Calumny.

"If anyone speaks ill of thee, said Epictitus, "consider whether he has the truth on his side; if so, reform thyself, that his censures may not affect thee." When Anaximander was told that the very boys laughed at his singing, "Ay," said he, "then I must learn to sing better." Plato, being told that he had many enemies who spoke ill of him, said, "It is no matter; I will live so that no one shall believe them." Hearing at another time than an intimate friend of his had spoken detractively of him, he said, "I am sure he would not do it if he had not some reason for it." This is the surest, as well as the noblest way of drawing the sting out of a reproach, and the true method of preparing a man for that great and only relief against the pains of calumny—a good conscience.

—The duty of personal independent investigation is thus significantly set forth by an English writer of repute: "He who refrains from inquiry lest it should involve unpleasant consequences to himself; lest it should alienate some whom he loves, or bring reproach upon his own good name, is loving himself better than the truth; and shrinking from that particular form of self-denial which is essential to the exercise of true charity towards those whom he believes to be in error. Tenderness to the weak, though a high duty, is by no means the highest nor is it the only one that has a just claim to be regarded."—*Selected by W. H. S.*

A veteran observer says, "I never place much reliance on a man who is always telling what he would have done had he been there. I have noticed that somehow this kind of people never get there."

An English barrister who was accustomed to train students for the practice of law, and who was not himself a religious man, was once asked "why he put students, from the very first to the study and analysis of the most difficult parts of the sacred scriptures?" "Because," said he, "there is nothing else like it in any language, for the development of mind and character."

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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The Resurrection of Christ.

The words of the Lord, that he must go up to Jerusalem and die (Matt. xvi. 21-23), were not acceptable to the disciples. They wanted the golden splendors and triumphant pomp of the promised visible kingdom; but they were not willing that such glories should come through darkness and suffering. In the weakness of the flesh they shrank from any baptism in blood, or in water.

Hence Peter—the ardent and impulsive—took the master to task, "Be it far from thee, Lord; this shall not be unto thee;" and was humbled by the stinging reply, "Get thee behind me, satan, (adversary), thou art an offence unto me; for thou savorest not the things that be of God, but those that be of men."

Kingdoms of men which originate upon earth—kingdoms of iron force and cruel fraud—may be established either by congress, conquest, or colonization; and in their best forms they are imperfect and transitory. But the great kingdom of justice and truth, wherein liberty and law find perfect reconciliation, must be founded first in spiritual form in the human soul; for the materials which are to endure through eternity require vast moral preparation. But neither prophets nor apostles erred in declaring, as a fact, the coming of a visible political dominion—extending from sea to sea, and from the river to the ends of the earth,—wherein all the dreams of prophets, poets, and sages, may find more than accomplishment in immaculate justice and divinest freedom; the throne glorious and unsullied, the people loyal, peaceful and blessed forever. Indeed, the truth which regenerates and takes root in the human heart would be wanting in the prime element of power, if it failed in the end to subdue and transfigure to itself all external things. The foolish declamation of preachers about the rapture and glory of the disembodied, contains neither philosophy or divinity, but is equally hostile to reason and revelation.

Men's minds have been turned away from labor in the legitimate province, and their time and strength have been wasted by seeking to glean in a field where there is nothing but stubble. Revelation does not introduce us into vapor and cloud-land, but distinctly reveals that in the present we are training not only for spiritual blessedness, but for august power and royal dominion. Hence, according to our advancement in the life divine, and in substantial service rendered to humanity and to God, we are promised dominion over five cities or ten when the Lord appears in the Resurrection Kingdom. The little flock are not to fear, for it is the Father's good pleasure to give them the Kingdom. They are kings and priests, and in power and consecration shall reign on the earth.

There is a chapter in John, rich in the moral sublime, which makes known how the True Shepherd of humanity would be revealed, and how he might be Exalted. All that came before him were thieves and robbers, who came but to mangle and to steal; ambitious self-seekers, who gather around them materials for the burning, that deceivers and deceived may perish in one ruin. The sheep did not hear them. But the true shepherd came by the door of self-sacrifice. "The good shepherd giveth his life for the sheep." There never was love like his love, and there is clearly such preparation of the soil, such nurture of heart and soul in the training school of God, that the sheep can distinguish the voice of the good shepherd, and will not follow a stranger. Their senses are fully exercised, and their spiritual instinct is sure; and they follow him into a pasture where the emerald is unfading and the water of life perpetual.

But there is in the chapter a glimpse of resurrection as well as sacrificial death. Christ said of his life: "No man taketh it from me, * * * * I have power to lay it down, and I have power to take it again."

We see, then, how the divine persons concur in the scheme of redemption. God the Father raised him up, as many passages declare. The Spirit of holiness quickened him. But he likewise had equal share in the resurrection work. It was not possible that he should be holden of the bonds of death. He manifested his power by taking life again. He laid down that life a voluntary victim; he closed his eyes in death, and was enclosed in the rock; but the illustrious prisoner knew that he must open his eyes again at the appointed hour, and when that hour struck he shook off the lethargy of death and came forth victorious from the grave.

The Gentiles, especially the most cultivated, were slow to apprehend the idea of resurrection from the dead.

Their Elysian fields, for disembodied souls to wander in, stood in the way. The body was little better than the unsightly grub which was to crack and let out the winged thing of gold and purple for the glory of the summer life.

While Paul once waited at Athens, his spirit was stirred within him when he saw the city wholly given to idolatry. The philosophers of the Stoic and Epicurean schools encountered him. The Stoics had added as little to divine virtue as the Epicureans had to solid pleasure, but they concurred in considering Paul as a futile babbler, and looked upon him as a setter forth of strange gods, "because he preached unto them Jesus and the resurrection." So dimly did they apprehend the matter, that they supposed he was setting forth two additional gods, Jesus being one, and the *Anastasis*, or resurrection, the other.

In Paul's memorable discourse, delivered at Areopagus, one important phase of the resurrection is presented. The resurrection of Christ from the dead is the public pledge or assurance, given by God to all men that there shall be a solemn winding-up period—a righteous judgment day:

"God now commandeth all men everywhere to repent; because he hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men in that he hath raised him from the dead." Acts xvii. 30-31.

The resurrection reality was not easily held fast by those whose minds he had debauched by Gentile speculations, for it was not a thing which philosophy could prove or reason explain. Hence Hymenæus and Philetus were subverting the faith by teaching that the resurrection was past already, and the apostle had to deliver them unto satan that in the penal and cold darkness outside they might learn not to blaspheme.

In like manner some of the Corinthians were drifting away from their moorings by saying that there was no resurrection of the dead. Paul shows most powerfully the consequences of such a conclusion, for it followed by necessity that if there was no resurrection of the dead then Christ had not risen, the preaching of the Gospel was vanity and falsehood; the faith of the converts superstition and delusion; forgiveness a dream, and eternal life a lie; for the living were yet in their sins, and the dead had utterly perished. It is likely that this exhibition of consequences would alarm the speculators, and that they would draw back with horror from the gulf they were approaching.

There is another view of the matter presented in the Epistle to the Ephesians well adapted to nourish quiet confidence and abounding gladness of heart. The apostle says that we may know "the exceeding greatness of God's power towards us, according to the working of his mighty power which he wrought in Christ when he raised him from the dead." Ephesians i. 18-21.

In periods of exceptional blasphemy and rebuke, in days of sore tribulation and great darkness, we sometimes half doubt the reality of the hidden power which is to strike down the mystery of evil and quell the giant forces of sin and ruin. Occasionally a desolate feeling creeps over us, as if we were well nigh forsaken, and the earth abandoned to the revel of wrong-doers. In Ephesians the needed consolation is provided. The scale is given for the measurement of power, and according to this scale we may judge "the exceeding greatness of God's power which he wrought in Christ when he raised him from the dead and set him at his own right hand." In similar majestic working shall the power of God shine forth, victorious over every hostile force, that the kingdom of eternity may be revealed in withering bloom and lustre.—*Our Hope.*

The Final Residence of the Redeemed.

Where is it? Is it on high? Up yonder? Above the sky? On some remote orb? So we are often told. But we are no wiser; for, after all, no locality is designated.

The final residence of the redeemed is this earth. That is the doctrine of the Bible, everywhere. Not this earth, as it now is, polluted by sin and blighted, and burned by the cursed, but this earth as it shall be after the devil and his angels, sin and death and the grave, have been cast into the lake of fire and brimstone, and is restituted to purity, beauty, and glory, surpassing those in which it shone when it emerged from the plastic wing of the Spirit brooding over chaos,—sparkling with brighter jewelry than the pristine dewy brilliants of holiness, bridal-robed in the smiles of Him who redeemed it with his blood, and vocal with his praise, never to be disturbed by the sin of man; then this earth will be the fit and final home of the redeemed.

This is distinctly taught in God's covenant with Abraham, when he says, "I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan *for an everlasting (eternal)* possession; and I will be their God." This land Abraham and his seed have not yet got; but, to secure the fulfillment of this covenant, God has sworn that he will bring them up out of their graves that they may possess it. From this covenant with Abraham, and which was renewed with Isaac and Jacob and their seed after them, it is manifest that this earth is to be their everlasting residence. Could God have declared it in stronger terms? If they are to inhabit the earth forever, after they are raised from the dead, or come up out of their graves, if then it is to be given to them for an everlasting possession, it is evident this earth must be the place of their everlasting residence. So says Ezekiel xlii. 8-25. "And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children (perpetual generations) forever (to eternity), and my servant David (or the beloved, that is, Christ) shall be their Prince forever (or eternally)." If language could teach eternal residence of the resurrected children of Abraham in Canaan upon this earth; for it is most positively declared by Jehovah that they and their children's children, through unceasing generations, shall dwell therein forever. But all the saved are to be with Abraham, Isaac, and Jacob in the kingdom; consequently this earth will be the kingdom and the final residence of the saints.

The same doctrine is clearly taught by Dan. vii. 27, "The Kingdom and dominion, and the greatness of the Kingdom under the whole heavens shall be given to the people of the saints of the Most High, whose Kingdom is an everlasting Kingdom, and all dominions shall serve and obey him." The Kingdom under the whole heaven must mean this earth, for we know of no other kingdom under the heaven, and the Bible speaks of none, and this kingdom is to be given to the saints. It is peculiarly worthy of notice that this kingdom is not on high, nor away up yonder, as the Kingdom of the saints is frequently said to be, but under the heavens. Here is the common teaching of men and that of the Spirit of God are in direct conflict. Men say the final residence of the redeemed is on high,—above the heavens—somewhere (but they know not where) in the unexplored regions of space; but Daniel, by the Spirit, positively teaches it is under the heavens; that is, the Kingdom which the God of heaven shall set up upon this earth, and which shall never be destroyed, but which shall break in pieces and consume all these kingdoms upon earth, and which shall stand forever or to eternity. The same doctrine is taught by John in Rev. xi. 15. "The kingdoms of this world (earth) are to become the Kingdoms of our Lord and his Christ; and he shall reign forever and ever." It is a common saying, and oft a used to conceal our ignorance, "Where Christ is, there will be heaven." We admit the truth; it is herein taught that the kingdoms, not of a world on high, or above the sky, but of this world, earth, are to become the Kingdom of Christ, and that here he is to reign forever and ever, or to eternity and eternity. If, then, Christ is to be on this earth forever, when renewed, and his dwelling place is to be the dwelling place of the redeemed, then beyond all controversy this earth is to be the final dwelling place of his saints.

This doctrine is everywhere taught in the Prophets, the Psalms, the Gospels, the Epistles, and Revelation of John; but we shall not attempt at present to present it nor exhibited in these. Enough has been said to convince every unprejudiced student of the Bible that this earth, restituted at the time of the restitution of all things, will be the final home and everlasting dwelling place of the redeemed.

Instead, then, of looking for home beyond the skies, to which we are to be taken by Christ after the Judgment, of which the Bible says not a word (for it never says that Christ will leave this earth after he comes to judgment) let us be looking for the renewal of this earth, which shall be accomplished at the times of the restitution of all things which God hath spoken by the mouth of all his holy Prophets since the world began, and for which Prophets and Apostles, according to the promise of God, with one hope, and faith looked; for this will be our glorious dwelling place forever. Then his tabernacle will be with us, and our communion with him will be more intimate than that of Adam and Eve with him in Paradise before the fall. Here, on this earth, the second Adam, the Lord from heaven, with his glorious Bride,—the redeemed children of men,—will dwell forever and ever.—*Selected by H. J. Miller.*

Where I Stand.

In a recent number of the RESTITUTION I saw a short article purporting to set forth the past and present theological whereabouts of Isaiah Hornaday, which does not fairly represent him; but I do not charge any misrepresentations intentionally, but not knowing, and with the Editor's permission, I will, for their benefit and the satisfaction of others, make a correction of some things contained in said article.

He says that I claim that Christ made his second personal appearance at the destruction of Jerusalem, raised all the apostles from the dead and took them to glory and that was the end of the world spoken of by Jesus and his apostles.

Isaiah Hornaday will state what he does verily believe and that is this:

When Jesus arose from the dead the graves of many of the old saints were opened and they came out and went into the city and were seen of many and I believe they were taken into the heavens and are now there and that after near the destruction of the Judean commonwealth and city, Christ gathered together his elect, all the Abraham's living and dead from Abel to that time, who had not been previously taken (except the apostle John) changed them from mortality to immortality, and took them into the heavens with himself, and with them came in power and great glory visible to his saints—his elect, but invisible to the Jewish world in general, and Titus with his armies were their instruments to execute the judgments decreed and written against that nation of hypocrites and whited sepulchres, and He thus judged and ruled them until the powers of their heavens (political) were shaken, their sun turned into darkness, their moon into blood and their stars fell to the earth; and thus ended Deity's world of worlds and nation of nations, that He created out of the loins and flesh of Abraham, and the Bible from the 12th chapter of Genesis to the last epistle of John is simply a brief history of the dealings of Deity with that nation religiously and politically in covenants in promises in blessings in curainge, in punishments and reverses; but lastly by the administration of Jesus and his brethren that order of things has closed, that world has ended, and they put under the foot of the Gentiles until their times are full. Then Israel will come to the surface again, and tread down the Gentiles for a thousand years.

But a few words in relation to the personal coming of Jesus.

Did He promise a literal personal coming to any but his saints? Evidently not. Hear his last words as He left them: "Ye men of Galilee, (his disciples followed him) why stand ye gazing up into heaven; you shall see this same Jesus descend in like manner" And so they did, when He came and took them into the heavens with Him, but if He ever made such declarations to his enemies, I have no recollection of it. But they should see Him as they saw Deity in the armies of Nebuchadnazzar, when he laid waste and desolate their land and city, and led them captive into Babylon seventy years. Was Deity there? Yes. Did they see Him in person? No. Did God perform these works? Yes; through the instruments He had selected, just as He has always done and will do in the future. To my mind it is nonsense to presume that Christ will come to earth in person, clothed with immortality and a divine nature, and take up his abode with mortal men, and sit on a literal throne as the Czar of Russia, and walk and talk, mix and commingle with mortals as He did while clothed with the flesh of Mary. Is that the way Deity has heretofore accomplished his purposes? No. When Israel had become rebellious, and He wanted them chastised He did not select one of his immortal ones in the heavens, but selected an old heathen idolatrous king of Babylon that had neither knowledge of God or his purposes, and made him do it. When He wanted them returned back to their land, He selected another earthly king for the purpose, and made him do it. When He wanted the children of Abraham delivered out of Egypt, He did not send Michael to do it but selected Moses, one of their own nation, and accomplished it through him. When He wanted a former ruler for Israel He did not dispatch an immortal messenger from the heavens, but sent Samuel the prophet, to the house of Jesse, and called in a shepherd boy from minding his father's sheep, heard and made him the king and the sweet singer of Israel.

Have we got to believe that the Father, Jesus and the angels cannot operate, govern and control nations and kingdoms, turn and overturn the same without being personally present? When David ruled Israel did he do it or did the Lord do it through him? God ruled invisibly hid in David, but manifest in power and wisdom through him.

When Israel is to be ruled again Deity will select one from their own nation, as a second David, and will invisibly in person, but visible in power and wisdom rule them for one thousand years.

Let me here frankly admit that after having canvassed this subject over for the last twenty years, I never expect nor look for Jesus to come to earth in person, and no mortal eye will ever behold Him in person, that mortality and immortality do not dwell together or live in the same locality, and they that are looking for Him to come in that way and manner will be terribly disappointed in the future as many have been in the past.

But the Editor asks why did Jesus take all the rest of the apostles and leave John to die a martyr?

That was the very thing that troubled the rest of the apostles when they asked Jesus how it was that He had said that John should not die. He told them He did not say so. But if I will that he tarry till I come what is that to you? John xxi. 23. And the history clearly proves to my mind that he did keep and preserve John until his coming and the destruction of Jerusalem and placed him in the Roman earth together with the remnant of the church that had not ripened ready for the harvest and placed John over them as their teacher, and to them through John Jesus made known to them in brief the history of the Roman or Gentile world, religiously and politically, from that time to its close, together with the restoration of Israel, and their government over the Gentiles for one thousand years. If that is not why He did not take John with the balance I have failed to see it.

Again the Editor says: If Christ came at the destruction of Jerusalem, and took all the saints to glory why did He not take the saints at Antioch, at Rome, at Ephesus, at Thessalonica and other Roman cities? One would naturally conclude from the above questions that he expected Jesus to personally come to Jerusalem and get the saints that were there, then personally travel to Antioch and get those that were there, then to personally travel to Rome and get those that were there, and from there to Ephesus and get those that were there, and so on until He had personally visited every city where there had been a church established. While I read that it was to be done by the sound of a trumpet and the voice of the archangel that was to awake them, and they to meet Him in the air. Again I read that He shall send his angels, and they shall gather together his elect from the four winds from one end of heaven to the other.

Again the Editor says, How did it happen that all these things took place, and no one but brother Hornaday found it out? Doubtless, he fixed out some plan by which to save himself. In regard to the latter he is much mistaken for I will here say I do not expect to be either saved or lost, for these phrases are not applicable to us, for I will not be saved or lost before I could be saved or lost, for no knowledge of ever having been lost, therefore I cannot be saved, but the nation of Israel to whom these declarations had been made, had been covenanted to Deity and had become sinners, and unless redeemed and saved, they must of course be lost and that is the very good reason why Jesus and the apostles were sent out to preach the Gospel to them, for there had been an offering made for them for the first time in their nation's history, that could take away sin.

Now I have written the above as an outline of the things I do believe, without giving but little quotations from the Bible, but if the Editor will publish this and give me the liberty, I will furnish plenty, as plain and simple as the English language can make it, for it was the burthen of all that Jesus and the apostles taught, and it is evident that they fully believed that some of the churches they wrote to would live to see the consummation of the whole matter, and they themselves immortalized,

ISAIAH HORNADAY.

INDIANA POLIS, IND.

Prayer is a power to which the Divine agency condescends to submit itself, and which in some measure seems even to share with God the empire of the universe. Before such a view, unregenerate reason stands appalled. It involuntarily raises every possible objection against a doctrine which, nevertheless, pertains to the very essence of religion; but, to the heart converted and subdued, how natural and necessary does it appear! How eagerly does it embrace it, and hasten to place it among the number of its dearest convictions!

—The excesses of youth are drafts on old age, payable with interest forty years after date.

—The shows of religion however fair, will not be accepted without the substance of it.

THE RESTITUTION.

PLYMOUTH, IND.....Sept. 22, 1875.

EDITORIAL DEPARTMENT.

A Religion Without a Hope.

It will be remembered by our readers, that sometime ago we called attention to the peculiar views of Josiah Hornaday, of Indianapolis, and gave some Bible reasons for rejecting his very unscriptural positions. Mr. Hornaday states that we did not clearly understand his position, and now claims the right of giving his views in his own language, which we do in this number of the RESTITUTION.

It may be well to remark, before noticing the points in Mr. Hornaday's article, that the positions taken by him are neither original nor novel. They were written out in full and published in a book by Alpheus Crosby over twenty years ago. The positions may be stated in the following summary:

1. Christ has never promised to appear *personally* to any one but his saints.

2. He came and took his saints at the time Jerusalem was destroyed, and is now reigning with them in heaven.

3. He will never personally appear on earth again. All the promises from Gen. xii. to the last epistle of John have been fulfilled.

4. The book of Revelation is the history of Gentile times from the destruction of Jerusalem to the end of their age.

4. That Peter's burning day alludes to the downfall of the Jewish state, which was the passing away of the old heavens and earth, etc.

The foregoing Rems express in brief the sentiments of Mr. Hornaday as we understand them both from his article and from personal interviews.

Now let us compare these points with the Word of God.

NOTE 1. "Christ will never appear personally to any one but his saints." This position flatly contradicts our Lord's own words: "*Ye* (Jewish people) shall not *see* me from henceforth until ye shall say: Blessed is he that cometh in the name of the Lord." Matt. xxiii.

Again, "They shall look upon him whom they have pierced, and shall mourn for him." Zech. xiii.

Again "Behold he cometh with the clouds, and every eye shall see him, and they also that pierced him." Rev. i. 7.

Then shall appear the sign of the Son of Man in heaven; then shall all the tribes of the earth mourn, and THEY SHALL SEE THE SON OF MAN coming in the clouds of heaven with power and great glory." Matt. xxiv.

In addition to these plain points, we may add that Jesus appeared to Paul in person on his way to Damascus while yet in the bonds of iniquity.

In the light of all these facts it seems that nothing but a theory would ever so blind the mind as to affirm what is affirmed by Mr. H.

NOTE 2. The idea that Jesus came at the destruction of Jerusalem, and took his saints away with him to glory, is simply making assumptions. Mr. H. might just as well have said that Christ came and took the saints to Jupiter, and from there to Saturn. It is a profound mystery to us how any man claiming to rely upon his Bible for proof, should make such extravagant statements. Does not Peter say that the heavens are to retain Jesus until the times of the restitution of all things spoken of by the prophets? Will Mr. H. contend that these times began when Jerusalem was destroyed, and the people led away into captivity?

Has the promised regeneration come and is Jesus on his throne of glory, reigning with the twelve apostles over the twelves tribes of Israel? And further: Is the promise fulfilled? "The Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever and of his kingdom there shall be no end?" Luke i. Did Jesus ever promise his disciples a joint reign with Him in any other place, and over any other people, than the people of this earth? It seems almost incredible that any sane man should be so far misled, by wild speculations, as to take positions like those referred to above. And yet this is the unenviable dilemma into which Mr. H. places himself.

NOTE 3. "Christ will never appear on earth personally." This is also in direct opposition to the sure word of prophecy.

"His feet shall stand in that day upon the Mount of Olives." Zech. xiv. This prophecy refers directly to the close or the times of the Gentiles, which Mr. H. himself believes.

Job says: "I know that my Redeemer liveth, and that he shall stand at the latter day, upon the earth." Job xix.

In the book of Revelation it is stated that Jesus is to stand upon Mount Zion with an hundred and forty-four thousand harpers. This can have no reference to Mr. H.'s Jerusalem coming, for he himself admits that the book was written years afterward. The coming of Jesus is repeatedly stated in this book which at once shows the absurdity of the proposition under notice.

NOTE 4. "The book of Revelation is a history of Gentile times, from the time Jerusalem was destroyed," etc. This being the case, then we are yet to look for a new heaven and a new earth; the redeemed are to reign with Christ, and that reign is to be upon the earth. Mr. H.'s position here completely upsets his views of Peter's burning day. For the new heavens and the new earth do not appear until the end of the times of the Gentiles, whereas the theory of Mr. H. has the old heavens and earth mean the Jewish state and that they came to an end 1800 years ago. We are therefore driven to the position, that there has been no *old world* for 1800 years, or else the new heavens and earth have been in existence for that length of time. The new earth looked for by Peter is certainly the one described by John.

Now as Mr. H. has the present world since the flood destroyed, when Jerusalem was destroyed, we are either in the new earth now, or else we are in the old. If the latter, then the whole theory of our friend is without foundation. If we are in the new earth, then we are beyond the reach of sin and death. In either case the position taken by Mr. H. is most absurd.

The theory is lame in both feet, and our only astonishment is that such views should be entertained by any intelligent man. But we are assured by the apostle that in the latter days men will depart from the faith giving heed to fables, and truly there is no greater fable than that under examination. We submit that the theory is a mere chimera, and that it can but beget just such a state of mind as is apparent in the article referred to, which leaves the subject in a condition where he "*can neither be saved or lost!*" May Heaven protect all true hearts from such soul withering delusions.

There are a number of other points set forth in the article which we might notice, but they are unsupported by testimony, and are words which tend to darken council. We will therefore not weary the reader by a further examination at present.

Human Physiology.

By way of continuing our subject we quote again from Mr. Brown, p. 247.

Under the caption entitled "Relation of Mind to Matter," he says: "Many well disposed persons object to referring the mental manifestations, in any case to the proper development and healthy action of brain, because of a supposed tendancy to materialism. But the relation of mind to matter is a question of fact, and is independent of all theory.

Nothing is clearer than that all our knowledge of an outward world as well as our knowledge of the thoughts and actions of other minds, reach us through sensation; and on the other hand that we can transfer our thoughts to other minds only by muscular motion.

In addition to what Mr. Brown has said relative to the relation of mind and matter, we will give a quotation from Alfred Smee, F. R. S., London. On pp. 63, 64, in his work entitled, "The Voltaic mechanism of man," or "Electro Biology," he says:

If we take a review of the functions of animal life, we find that all sensations, the registration of impressions, thought, action and other phenomena of animal life, are voltaic effects, and are solely obedient to physical laws; and to the idea of the performance of these functions we assign the idea of vitality. Life, therefore, is one word used to signify a number of changes. It is no independent reality apart from the matter which exhibits the phenomena. Neither is it an imponderable attached to matter; nor is it an all pervading ether, or *anima mundi*, as some philosophers would have us suppose.

Life, mind, memory, reason, thought, come from organization, are purely physical phenomena, and cease at death."

These men who have devoted years of study upon this subject talk very much like the men of olden times, who professed to have been divinely inspired in what they said.

Moses says: 1. "That God formed man of the dust of the ground."

2. "That God breathed into his nostrils the breath of life."

3. "That he (man) became a living soul."

The functions of life as described above by these men, were not in man when first created, nor were they in the breath of life before it was breathed into his nostrils. But they were the results produced by the movement of the power (breath of life) upon the organism (man.)

And as these men above state that these functions cease at death, so does the Inhuman sage write in the book of Job xxxiv. 14, 15. "If he (God) set his heart upon man, if he gather unto himself his spirit (Ruach) and his breath (or containing the Ruach) all flesh shall perish together, and man shall turn again unto dust."

David—Israel's lord—in Psa. cxlvi. 4, says of man: "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish."

Solomon in his book of *Ecclesiastes* ix. 5, 6, says of man in death, that his love, his hatred and his envy is perished, and that his memory is forgotten.

Again in the 10th verse of the same chapter he speaks of the condition of man in death, and says, that there is no work or device, (Douay rendering—reason) nor knowledge, nor wisdom in the grave (sheol—hades) whither thou goest.

If death takes away sensation, the registration of impressions, thought and reason, and consigns man to a place where there is no work, where there is no reason, where there is no knowledge and to where there is no wisdom, what can be his condition otherwise than that described by the patient man of earth in his book (Job x. 21, 22,) where he speaks of man in death as going to a land of death, a land of darkness, and without order.

G. M. M.

Herzegovina.

For several weeks in the past there has been almost daily a small paragraph in the European news about the insurrection in Herzegovina. One day it was "spreading;" the next it was "put down;" again, Austria, backed by Germany and Russia, had sent a diplomatic note to Turkey to warn her of the consequences if not suppressed at once. Then we heard that Turkey had dismissed one minister and installed another more energetic and warlike, who was going to crush the rebellion at once. And lastly, we hear that the consuls of the different great powers of Europe have met and are trying to heal up the difficulties.

All this, we presume, has been of but little interest to the most of the readers of the daily papers; but to the observer of European politics, and to the student of the prophetic word, it has been of deep import, and has given promise of becoming of absorbing interest. One our ablest daily papers said in speaking of it: "There is kindling wood in Turkey;" and to an interested student of prophecy, the question has arisen: Is this the spark that is to kindle the flame; that is to cause the great powers of the Roman Earth to rush into the last great conflict, for which they have, all so unconsciously, been preparing themselves during the last generation. The balance of power is so nicely poised at this time in Europe, that a very small event would be all that is needed to destroy the equilibrium; and the more especially if that event was connected with the Eastern question; for there is nothing that will send the cold shivers over the monarchs of Europe so quickly and so violently, as a reference to that much dreaded topic.

But where is Herzegovina and what is the cause of the present outbreak? It is the extreme north-western province of the Turkish empire, and of little smaller area than the state of Massachusetts. Between it and the Adriatic is the narrow province of Dalmatia, belonging to Austria. To the east of it are Bosnia and Servia, semi-dependent provinces of Turkey. All these three provinces are very mountainous, and the chief occupations of the people are agriculture and grazing. The majority of the inhabitants belong to the nominal Christain church the most of them being members of the Greek church.

The revenues of these provinces are farmed out by the Turkish government, and once a year the tax collectors, aided by a squad of Turkish soldiers, make a tour of them to gather up their money. They make an arbitrary assessment on the population generally, taking all they can wring out of the poor inhabitants. This year the crops have been nearly a failure; and without giving anything to the collectors, the prospect looked hard to the poor people, for "keeping the wolf from the door." But the Turkish officials came as haughty and insolent as ever, and proceeded to levy their tax. The people, maddened at the prospect of seeing the bread taken from their children's mouths to enrich the proud infidel, flew to arms and thus brought on the present rebellion.

Will it flame up into the last great conflict, and usher in the great day of God's wrath upon the Gentiles? I would not be dogmatic, but it seems to me that we cannot look for the Lord as long as Turkey holds the Holy Land in her grasp. She is the Gentile power that has "trodden down" the sanctuary; she holds the territory of the "kingdom of God"—for Judea is the kingdom of God proper—all outside being the dominion. Her name is the synonym of oppression, blood thirstiness, lust and anarchy, the world over. Even the savage tribes of the interior of Africa have a proverb, "That no grass will grow where the Turks bear rule." Although she has a large army, and is really still a powerful nation, yet she is honey combed with corruption, and her treasury is bankrupt. Should a revolt become successful within her borders, it must surely reopen the Eastern question: and that once fairly opened must—from every human standpoint—eventuate in the great battle of God Almighty. The nations are "waking up the mighty men," and though all hesitate to begin the strife, yet the torch will probably be applied by this or a similar outbreak.

Meanwhile two societies, supported by the two great Anglo-Saxon nations, are busily at work surveying and exploring the Land of Israel, and mapping out her boundaries, all unconsciously preparing it for the possession of its rightful king; and the sons of Israel are returning and settling in the land of their fathers as never before since the fall of Jerusalem, in A. D. 70.

These things all speak of coming deliverance; they tell us that the long night of Israel's dispersion is coming to its morning. Let us all watch carefully the "signs of the times," and ever pray that the crescent may continue to wane, until it is swallowed up in the resplendent glories of the rising Sun of Righteousness.

H. F. THOMSON.

SPRINGFIELD, MASS.

Brief Notes of Travel.

Since our last report we have attended the Iowa, Indiana and Illinois conferences. It has never been our privilege to witness more zeal, interest and harmony among the children of Abraham. There was a general attendance of our brethren and sisters at each of these annual meetings.

There seemed to be but one object in attending these meetings, and that was to unite in the promotion of those means which will most efficiently promote the cause of our Lord and Savior Jesus Christ.

These interviews and interchanges of views in the spirit of kindness and forbearance were profitable to us. The preaching was more practical than most of our preaching in former years. The influence of these meetings in the communities in which they were held has been most salutary.

This is equally true of the local meetings we have attended. We have visited Antioch, Ripley, and Cooperstown stately. We have also visited Buchanan, Muddigan, and Eureka, Wisconsin, several times. Our meetings were generally well attended. The congregations have been large wherever there had been sufficient notice. Baptisms have been of frequent occurrence. At Eureka, Antioch, Ripley, Coopertown, and our recent conference in Illinois, some were obedient to the faith. I make these statements not for the purpose of parading numbers, but to encourage all who are laboring in our Father's vineyard, that they may persevere in their efforts, and not weary in well doing.

At no period since I engaged in the promulgation of the Gospel have there been so many ears to hear, or more zeal among the friends of truth. There seems to be a general waking up among the brethren in reference to the importance of our position as a people who are waiting for the speedy return of our absent Lord. There seems to be an expectation that some great event is just upon us. The world seems to be on tip-toe of expectation that the present stirring events portend the grandest era the world has ever known. The question is being asked, in some form or other, by the millions, "Watchman, what of the night?!" A notice that offers any clue to the nature of coming events will call out a multitude everywhere to hear.

"We are living, we are dwelling
In a grand and awful time."

J. M. S.

Correspondence.

In April, by special request, I visited Warren county, Iowa, where I delivered two funeral sermons and several discourses on the restitution—to the dissatisfaction of some of the wonderers and despisers of the covenant of promise God made Israel. Several Gentile preachers in the place, contrary to the apostolic injunction, "beast against the branches," but for some reason they did not oppose me while there. After I left, however, they spit out their venom, and I presume are still engaged in the work of opposing the truth in a rancorous, malignant spirit which is not of Christ. "If any man have not the spirit of Christ he is none of his."—Rom. viii. 9. Neither can he belong to Christ and reject the truth, for we are to be sanctified through the truth.

While there I learned that many years ago Elders Robert Chowen, Henry Collins, and Rathbun used to preach in the place, and were the first to introduce the truth among the people.

The doctrine of the soon to come second advent has been forgotten by some, and ignored by others, yet I found some open-minded persons who were disposed to receive and expressed themselves favorably impressed with our position.

I found a pleasant home with Mr. Glass, Mr. Watson, and Joseph Pine, the latter an elder in the Advent church. I shall never forget their kindness.

I would like to accept the invitation to return there some time this fall or winter, could I find the time, for I think a good work can be done in that place and the surrounding country. The interest and prospects are good, not withstanding the opposition of the Gentile priests, who have taken away the key of knowledge, enter not in themselves, and are a hindrance to those who would enter. They have departed out of the way, and caused many to stumble at the truth; have corrupted the covenant of Levi—Mal. ii. Yea, you have been partial in the law of God; have declared the things concerning the name of Christ, but have hid or concealed the things concerning the kingdom.—Malachi ii: Acts viii.

Jesus is king anointed of Israel, So said Peter when he used the key of knowledge to unlock the mysteries of the kingdom.—Acts ii. 30; which key the Jewish priests had taken away. Gentile priests are guilty of the same. They deny that Christ is to reign king of Israel. Yet the angel Gabriel says he shall reign over the house of Jacob. This cannot mean Gentiles. The house of Jacob was not composed of immortal saints. Jacob never had such a house. The twelve tribes of Israel—with Jacob as their father—alone constitute Jacob's house. As the twelve tribes are now scattered, the house of Jacob is therefore in a disorganized state. Hence, before Christ can reign over the house of Jacob it must be reorganized. God says he will bring them again, and that they shall be one nation, one kingdom and one king shall be over them.—Ezekiel xxxvii. 32. Christ is the one that is to restore again the kingdom to Israel"—not to the Gentiles, for they never possessed it.

The times and seasons of the restoring of the kingdom of Israel the Father hath put in his own power.—Acts i.; which is the time of restitution,—Acts iii. 21.

Paul says all Israel shall be saved,—Rom. xi. 26. Gentile priests say that all Christians. In the 25th verse we read of Israel's blindness until the fullness of the Gentiles be come in—at which time the same blind Israel is to be saved. Then on their hypothesis these Gentile priests are all blind Christians and cannot see afar off, and have forgotten that they were purged from their old sins.—2 Peter i. 10.

Christ says, "If the blind lead the blind, both shall fall into the ditch."—Matt. xv. 14. The truth of the matter is, God has spoken glorious things concerning Israel. The time is at hand for their fulfillment — Gentile times—are about to close.

Let us be sober, and hope to the end.

A. F. DUGGER.

Gleanings.

The following lines from Bro. Corbaley will, we have no doubt, interest many of our readers:

BRETHREN:

On the 22d of August last I organized a church of eighteen members at Independence School House, five miles north of Healdsburg, in Sonora county, California. This is the first and only church of our faith I know of on this coast. There is a prospect of our membership being increased ere long. On last Sunday evening we partook of the Lord's Supper.

R. CORBALEY.

We give below a letter from Bro. Hatch:

BRETHREN:

Since my last report through the RESTITUTION, I have visited the brethren near Paris, Edgar county, Illinois, but was quite poorly all the time, I have not been well since our conference. I am now at home, not able to get out. How long I may be confined at home I cannot tell.

I have calls on every hand to go and hold meetings. The day before I went to Paris, I received a letter from D. Wright, of Clark county, Illinois; and the day I left I received a letter from brother Joseph Gardner, of Champaign county, Illinois; but my health will not admit of my attending to these calls at present.

J. S. HATCH.

We glean the following words from a letter written us by Father Gower, formerly of Kansas, now in Texas:

BRETHREN:

This letter leaves me in Texas, among strangers, with nothing to console us, as I expected when I reached this place to meet the RESTITUTION. I commenced reading the "Gospel Banner," and have read it through, all its changes, and now what a welcome visitor the RESTITUTION would be in a strange land.

Let me state to some of its readers, such as Kinney, Frame, Sanford, Hayden, Green, Hicklin and others, my condition. I arrived here the middle of the week—on Wednesday—and on the following Saturday evening the Christian church, the decision called Campbellites, commenced a meeting. On Sunday at 11 o'clock the speaker took up as a subject the Organization of the Church and Kingdom; when he closed, I asked permission to speak at 3 o'clock in the afternoon, upon which a grave looking old man arose and asked me if I had anything that would sustain a character. I answered no, but could have if necessary. This raised quite an excitement after I had made a few remarks. The people seem anxious to hear.

I have a large acquaintance among the brethren; those who see this, and think me worthy and qualified, will immediately respond to the demands. There is no preaching (so far as I can learn) of the Gospel of the coming kingdom in this country.

If there are any readers of the RESTITUTION they will do me a kindness to write to me immediately and let me know their whereabouts. I had no thought, when I started here, of feeling so lonely; but I am determined to fight it out on this line.

I remain your brother, waiting for Christ and the kingdom, when tears which are many will be wiped away.

Brethren write to me.

Z. GOWER.

Iowa Conference.

Our meeting which convened in Moullin's Grove, Iowa, Sept. 3d, closed on the 5th. Owing to the recent heavy rains, the attendance from abroad was not so large as anticipated, for which we thought it best to defer the organization of a conference until we could meet under more favorable circumstances, and confer with more of the brethren.

Visiting brethren and friends present were: Dr. Black, of the Brighton Water Cure, Illinois; Wm. M. Dugger, C. D. Cortright, Eld. S. Baldwin, Lorenzo J. Baldwin, Lucy J. Dugger, and Ella Dugger, of Iowa; Bro. Barber, Miss Barber, Miss Oatman, Eld. A. C. Long, of Missouri.

Notwithstanding the inclemency of the weather, we had a very good meeting.

Saturday morning Elder Baldwin discoursed on the value of the Scriptures. In the evening our highly esteemed friend, Dr. Black, by special request delivered a very able lecture on Health and Health Reform, which was listened to with marked attention. He drew his arguments from physiology and the Bible, and maintained in a lucid and forcible manner that it was the duty of every person to heed the injunction, "know thyself."

Sunday morning A. F. Dugger addressed a large audience on the Keys of the Kingdom. At 3 p. m. A. E. Estlack, followed by H. J. Miller, spoke on the Bible hope. He showed that our only hope was in the coming of Christ and the resurrection from the dead. The rain Sunday evening broke up our meeting appointed in the grove for night. But at the house of my father, Nathan Miller, about 30 present, by request Dr. Black delivered another very fine and interesting lecture, after which we sung choice harmonies expressive of our faith and hope.

The next morning we took the parting hand, perhaps not to meet again until we meet in the kingdom of our Father, where we shall live forever, and paradise shall be made vocal with the songs of the redeemed.

MRS. M. V. DUGGER.

—Every temptation to draw us from duty, should but quicken us the more in the discharge of it.

—Character is made up mostly of little actions.

—Daily work cannot be done without daily bread.

—Decent civility is a great ornament to real piety.

The Call and Reply.

Just as thou art—without one trace
Of love, or joy, or inward grace,
Or meekness for the heavenly place,
O guilty sinner, come!

Just as I am—without one plea,
But that thy blood was shed for me,
And that thou bid'st me come to thee,
O Lamb of God, I come!

Thy ship I hore on Calvary's tree:
The stripes thy due were laid on me,
That peace and pardon might be free—
O wretched sinner, come!

Just as I am, and waiting not
To rid my soul of one dark blot,
To thee, whose blood can cleanse each spot,
O Lamb of God, I come!

Hear'st not with guilt, would'st thou be blest?
Trust not the world; it gives no rest;
I bring relief to hearts oppressed—
O weary sinner, come!

Just as I am—though tossed about
With many a conflict, many a doubt,
Fightings within, and fears without,
O Lord, of God, I come!

Come, leave thy burden at the cross:
Count all thy gains but empty dross:
My grace repays all earthly loss—
O needy sinner, come!

Just as I am, poor, wretched, blind;
Sight, riches, healing of the mind—
Yea, all I need, in thee to find,
O Lamb of God, I come!

Come hither, bring thy boiling fears,
Thy aching heart, thy bursting tears:
'Tis mercy's voice utters these cares:
O trembling sinner, come!

Just as I am, thou will receive,
Will welcome, pardon, cleanse, relieve;
Because the promise I believe,
O Lamb of God, I come!

"The Spirit and the bride say, Come!"
Believing souls re-echo Come:
Who thirst, who thirsts, who will, may come:
The Savior bids him, Come.

Just as I am—thy love unknown
Has broken every barrier down;
Now, to be thine, yea, thine alone,
O Lamb of God, I come!

General News.

A great cannon, lately built at the works at Obonkowsky, has cost 805,000, and weighs 40 tons. It is a breech loader, entirely in crucible steel, 20 feet 6 inches long; its largest ring is 67½ inches in diameter, and the tube has thirty-six grooves.

There are in the cities of Buenos Ayres and Montevidio sixteen Protestant places of worship, in twelve of which the English language is used and Spanish in the remainder. More than fifty thousand copies of the Bible in Spanish have been circulated in South America in late years.

Forty-five Jesuits arrived in New York from Germany, on the first of August. They undoubtedly have a mission in this country, which time will reveal, in the proselyting of negroes, or in a well-drilled army of Irish and German voters.

"Mohel" David Klein, of New York, says he has recently performed the rite of circumcision on 38 Christian adults who have desired to be admitted to membership in the synagogue. But a rich bride was the cause of some if not all of these 'conversions.'

The population of Jerusalem is estimated at 21,000, of whom 5,000 are Moslems, 5,500 Christians, mostly of the Greek church, 10,000 Jews, and about 500 Europeans, chiefly Germans. The Jewish population has increased about 2,000 within the last two years; and German settlers also arrive in considerable numbers. The manufacture of soap is the chief native industry.

Dr. I. I. Hayes, who attended the millennial in Iceland a few months ago, and who is consequently in a position to speak intelligently of everything pertaining to the island, has written a letter to the New York *Herald* concerning the recent volcanic eruptions. He estimates that one-third of Iceland has been rendered uninhabitable. The present eruption has been raging with greater or less violence since Christmas. Three large craters are incessantly roaring and thundering. As we have already noticed, the people fear most the ravages of scorbutic diseases, which will inevitably appear if the supplies of fresh meat, milk, etc., are cut off. Dr. Hayes earnestly seconds the appeals that are being made in England for the relief of the destitute and afflicted people. He hopes that the United States also will contribute something to this worthy cause. There certainly ought to be some money in America that can be spared for the poor people of Iceland, and perhaps our government can now be induced to look more favorably on the scheme for the emigration of Icelanders and their settlement in Alaska. All that they ask to decide them in this matter is a promise of free transportation,—which perhaps the American government might afford as a work of mercy, if not as an economical enterprise.

Turkey.

THE MEDIATORS.

CONSTANTINOPLE, Sept. 17.

No news has been received from the Consuls on their mission of peace to the insurrectionary districts since their arrival at Scutari yesterday. Telegrams to their embassies, during their journey stated that they met with a warm reception everywhere. Several insurgent chiefs had accepted their mediation. Some, however, declared their mistrust of Turkish promises, and demanded a formal guarantee and indemnity.

LONDON, Sept. 17.

A dispatch from Vienna says the reports of victories by Servian bands near Novo Warosch are all untrue.

A corps of invading volunteers compelled the Christian inhabitants of Grulowa, near the Dalmatian frontier, to revolt. A fierce fight occurred last Wednesday with the Turkish inhabitants, in which the insurgents were defeated.

Authentic accounts received from the Zubet district say that the Turks are advancing slowly, and that the insurgents are discordant. A majority of the volunteers have returned to their homes.

The Catholics of Mostar presented a declaration to Dervish Pasha in which they say they have no reason to complain of the Turkish government.

In Albania all the Turkish militia have assembled. Twenty Syrian battalions have arrived and proceeded to the Montenegrin frontier. All frontier posts have been strengthened and provisioned.

ROME, Sept. 17.

In the papal consistory to-day, the Pope, after delivering an allocution, announced that Monsignore Antici, Pattei Bacci, Randi, Simeoni, Vitelleschi, and the Archbishop of Rennes, whose names he reserved in pectore at the consistory last May have been created Cardinals. He also appointed several Bishops and Archbishops. The consistory concluded with the ceremony of conferring the ring and title on Cardinal McCloskey.

SPAIN, Sept. 17.

The families of some of the most influential partisans are endeavoring to induce Don Carlos to conclude peace.

Bands of Carlists encamped near Tolosa refuse to fight. Their commander has been arrested.

France.

THE BONAPARTISTS.

NEW YORK, Sept. 17.

A dispatch from Paris states that the formal conference of the Bonapartist party, at Arenburg, has been abandoned. The cause assigned is that the popular excitement was so threatening that it was considered more prudent to remain quiet for the present. The Bonapartist organs and leaders preserve the strictest silence in regard to the affair. The Government is closely watching the movements of the Bonapartists, and is prepared to act with vigor should circumstances require.

LONDON, Sept. 17.

A Berlin special says that the trial of persons accused of participating in the revolutionary propaganda in Russia has been postponed to 1876.

Germany.

MILITARY REVIEW.

NEW YORK, Sept. 17.

A special from Leipsitz says that Quartermaster General Mega, of the United States, with his son and Lieut. Newcomb and Cols. Dickerson, Woodruff, and Delaney, and Floyd Jones, of the United States army, witnessed the Autumn maneuvres of the German army, which were upon a very grand scale.

THE BAVARIAN ULTRAMONTANES.

LONDON, Sept. 17.

A telegram from Berlin states that the Ultramontane majority in the Bavarian Diet are preparing to censure the government. By a vote they will ask the King to change his ministers, because they do not possess the confidence of the people.

The Two Witnesses.

Are Moses and Elias the two witnesses? I took the position in 1868, that Enoch and Elijah were the two witnesses spoken of in Rev. xi. 3, and I have never had reason to change my mind. I look for Enoch and Elijah to come before Christ comes. The two witnesses are called two prophets, the two anointed ones, that stand by the Lord of the whole earth. John says: "These are the two olive trees, and the two candlesticks standing before the God of the earth." I am pleased with Brother Magruder's position on the two witnesses, except that Moses being one of them. It is so much better than the old position of being the Old and New Testaments, held by some of our brethren. I understand Moses is dead, and not standing by or before the God of the earth, but Enoch and Elijah were taken away from the earth without seeing death, and will come again and finish their testimony. They will come and prepare a people for his name, that is Christ's name. As John was the forerunner of Christ's first advent, so Elijah and Enoch will be of his second advent. Jude says, "And Enoch the seventh from Adam prophesied" of the Lord's coming. Enoch commenced his testimony before he left the earth, and is standing by the God of the earth, and will, with Elijah, come and finish his testimony. When they shall have finished their testimony, then they will be put to death. Some take the position that John was the Elijah, but Luke records it thus: "And he shall go before him in the spirit and power of Elias," not in the person of Elias.

And this is the record of John, "And he confessed, and denied not, but confessed, I am not the Christ. * * * Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered no." Then if John told the truth, he was not Elijah. Then what was his mission? He was the voice of one crying in the wilderness, as the prophet Isaiah had said. When John made his appearance the Jews did not know who he was, they saw the promises of God in Isa. ix. 6-7, in regard to the child born and son given. See also Isa. vii. 14. The Immanuel was to come; see Mat. iv. 5. When John came they were anxious to know who he was, and he told them, "I am not Christ." Zach. iv. 11-14 reads thus: "Then answered I and said unto him, what are these two olive trees upon the right side of the candlestick, and upon the left side thereof? And I answered again, and said unto him, what be these two olive branches which through the two golden pipes empty the golden oil out of themselves? And he answered me and said, Knowest thou not what these be? And I said, no, my lord. Then said he, these are the two anointed ones, that stand by the Lord of the whole earth." They stand by, or before the Lord of the whole earth. I for one look for the two witnesses to come and prophesy three years and a half, or twelve hundred and sixty days, and the holy city shall they tread under foot forty and two months. The Gentiles will tread under foot the same length of time that the two prophets are prophesying. With all this testimony before me I must look for these two witnesses before I can look for Christ. They are to be sent to Israel, and when they come, then we can tell something near when the Lord shall come.

J. S. HATCH.

Arkansas Conference.

The following report of the Arkansas Conference has been placed in my hands to prepare for publication, and note as I may think proper.

And I will remark that while I am decidedly opposed to written human creeds, yet I am as decidedly in favor of co-operation, concert of action, and thorough organization, which is the life of all causes and systems. Yet it is very difficult for brethren to talk over, agree upon, and *write out* a plan in reference to a point of expediency by which they may work in harmony, without some one seeing in it a creed. And it may be that some heresy hunter will find a creed in the following "Resolves." Yet we have no idea that these "resolves" were made with any such intention in the minds of these brethren; yea we are perfectly satisfied upon this point. And more than this, we believe it would be the next thing to impossibility for any one, we care not what his ability might be, to force upon these brethren a written creed. This much then in reference to the "resolves."

Now, in reference to the wording of some of these resolutions it might possibly have been bettered, and it might have been better possibly to have left No. 3, 4 and 5 out entirely. But these brethren have commenced a good work, and we do not intend throwing obstacles in their way. As advances are made in grace and knowledge all things will be regulated. O. M. H.

CONFERENCE REPORT.

The brethren of the Church of Christ in North-Western Arkansas in accordance to notice, met at Wild Cat Church, Washington county, Sept. 6th, 1876. After deliberation the following resolutions were offered and adopted:

1. *Resolved*, That we, the Churches of Christ, establish an annual conference, to be known as the North-Western Arkansas Conference.

2. This conference will be composed of all the Evangelist in the bounds of the conference, and each congregation to be entitled to three representatives, and one representative from any settlement sufficiently strong to form a congregation, to have a place for preaching.

3. No Church to be established with a less number of members than ten, unless otherwise thought advisable by one or more Evangelist.

4. All the Evangelists connected with this conference shall be furnished with credentials by this conference, and said credentials to last their lifetime, or during good behavior.

5. Any person wishing to become a minister of the Gospel with us, will receive license from us to do so, or from the hands of an Evangelist or Church to last till the next annual conference.

6. This conference shall be organized to elect by a president, a secretary, and a treasurer, who shall hold these offices until the next annual conference be organized.

7. The object of this conference will be to cultivate union, to give advice, and to have a concert of action in devising ways and means to sound out the word of truth, to have the Gospel spread as far as in our power lies; also to attend to any business that the conference may think proper to be attended to.

The conference was organized by electing J. H. Philips, president; C. Righlsell, secretary, and J. C. Thompson, treasurer.

The report of Elder H. Robertson was read and received, and ordered to be sent to the RESTITUTION for publication.

It was agreed that H. Robertson be our Evangelist for the ensuing year, and that we will try to sustain him in his labor in the good cause in which he is engaged.

The next annual conference will be at Zion Hill, near White River, twelve miles south-east of Fayetteville, Washington county, Arkansas, and to commence Saturday before the first Sunday in September, 1876. Preachers from a distance are invited.

EVANGELISTS' REPORT.

To the North-Western Arkansas Conference now in session, I make the following report of my labors. Since the middle of June last, I have traveled over a large part of Washington county, and over a part of Benton and Madison counties; I have visited alone twenty different places, preached some sixty discourses, conversed with many on the subject of the kingdom, and eternal life through Christ. I have had a good hearing, by large and attentive congregations. I trust that the good seed has been planted in many good and honest hearts, and that a rich harvest will be the result. I have been received and well treated where I have stopped to refresh myself, and to stay of nights, and I will now take this opportunity of expressing my thanks to the many who have opened their houses for my reception, and have treated me with so much kindness in my travels through their country. May the Lord bless them and give them a rich reward.

Brother Kidwell has been with me a part of the time, who is a strong man for his age, and is doing good service in proclaiming the Gospel; some have believed and obeyed the Gospel, and are now, we trust, like the Eunuch, going on their way rejoicing. I have had some opposition by a few of the Christian order, and from a few of the Methodist preachers, but I ask them but little difference, so long as I have the truth, and they have their fables. I will now say from experience, that if Evangelists would carry with them a package of tracts from the RESTITUTION office, and sell them at cost to the people in their travels, there is no telling the amount of good that the tracts would do in establishing the faith among inquiring minds. The conference, I think, would do well to look to this matter, and furnish the Evangelist with all the tracts that could be disposed of if it could possibly be done.

H. ROBERTSON.

A DECLARATION OF FAITH.

As many persons would like to know our peculiar views as a religious people, we will give the following as some of the items of our faith, not as a creed, but for information to those who desire to know:

1. We believe that Jesus is the Christ, the Son of the living God, and that He is, according to the covenants of promise, heir to the throne and kingdom of David, and to the land of Canaan, and the whole earth for an everlasting inheritance.

2. We believe that the kingdom spoken of by the prophets, and preached by Christ and his apostles, is yet in promise; is yet to be established; that it will be set up on the earth; that it will be a government to govern the house of Israel, and the nations of the earth forever and ever; that Christ will be the only potentate, the King of kings, and Lord of Lords, and his saints subordinate rulers with Him in the kingdom.

3. We believe that man is mortal, and that when he dies he is dead, and knows nothing, that he has no immortality existing in a conscious state while dead; but that he is beholding to the resurrection for life and consciousness.

4. We believe that eternal life is the gift of God through Jesus Christ; that the obedient believer has this life in promise, and he will put on immortality when Christ comes, and he is raised from the dead.

5. We believe that in order to salvation the sinner must believe that Jesus is the Christ, the son of God; the things concerning the kingdom of God, must repent of his sins, and be baptized in the name of Jesus Christ for the remission of sin; must then live soberly, righteously and godly, in this present world, looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ.

—Education does not commence with the alphabet. It begins with a mother's look; with a father's nod of approbation or a sign of reproof; with a sister's gentle pressure of the hand, or a brother's noble act of forbearance: with handfuls of flowers in green dells, on hills and daisy meadows, with birds' nests admired, but not touched; with creeping cats, and almost imperceptible cannots; with humming bees and glass beehives; with pleasant walks in shady lanes; and with thoughts directed in sweet and kindly tones and words, to nature, to beauty, to acts of benevolence, to deeds of virtue, and to the sense of all good, to God himself.

PREACHERS' DIRECTORY.

This list is subject to additions and corrections as may be required.

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J S Hatch, Crawfordsville, J H Hendrickson, Windfall
J H Lee, Petroleum, P T Hibbard, Rensselaer,
W L Winslow, Kokomo, J F Wagoner, Wagoner Station.
T M Roberts, Point Isabelle, J H Ewbank, Lincoln
J M Legg, Winfield, Geo W Green, Memphis,
Jonas Porter, West Lib- T L Adams, Sharpsville,
erty, D L Wiese, Pierceton.
A McClelland, Kokomo, B Revel
Hugh Barnhill, Argos, Josiah Miller, Sommerset,
H V Reed, Plymouth, A Lee, Tipton,
S A Chaplin, Plymouth, Levi Hicks, Lewisville,
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J W Lawson, Carthage, S S Hayden, Neosho,
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ARKANSAS.

H Robertson, Fayetteville,

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J M Stephenson, Chicago, S I Jacobs, Antioch,
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NEW YORK.

C F Sweet, Albion, Jos Parry, Sandy Hill,
J B Cook, Brooklyn, W H Spencer, Rochester.

OHIO.

A D Fahelman, Canton, N Bond, Cleveland.
J F Fahelman, Canton,

IOWA.

H J Miller, Inyant Grove, A F Dugger, Inyant Grove,
A K Ethard, Inyant Grove,

BUSINESS DEPARTMENT.

SPECIAL NOTICE.

As there are quite a number of our subscribers who have as yet made no remittance for the coming year, and not knowing whether they desire the paper continued or not, we have concluded to send the present number to each one with the request that subscriber will at once inform us, that, should there be any mistake on our part, the same be rectified at once, so that the proper correction may be made. Persons yet owing on their subscriptions will confer a great favor upon us by remitting at once. If not heard from by October 15th, the name will be erased from the list.

THE CHRISTIAN PUBLISHING ASSOCIATION.
O. M. STEER, Business Agent.

LETTER RECEIPTS.

Letters from the following persons have been received, found to be correct, and the business attended to:

J A Moyer, L W Page, D T Leavens, J A Bowen, F Y Wilson, J M Stephenson 2, Stanford 2, A McLelland, R Collier, S J Greene, D Shaw, C Brasher, Josiah Miller, Emily M Pike, J W Applegrant, F B Bradley, Rebecca A Bidwell, S Wilson, Wm Ballew, W M Devlin, A Hunter, Jas J Black, Richard Corboley, J T Ousley, G W Kline, S Gower, A F Dugger, Geo Elder, H M Lake, Cordan Brown, Ada Kent and A J Eschbaugh.

ANNOUNCEMENTS.

J. M. Stephenson expects to visit for the purpose of holding meetings as follows:
Durand, Illinois, September 26.
Malden, Illinois, October 2.
Hadley and Benton's Station near Cooperstown, Illinois, October 10.
The next forty-six at West Lebanon, Indiana, October 19.
Lanark, Illinois, October 23.

There will be a meeting of the Brethren at Antioch, Illinois, commencing October 6th, in the evening, and lasting until Sunday evening, October 10th, 1875.

Those coming by rail will stop at Chana or at Ashton.

The following is a list of the subjects to be investigated:

1. Faith and Works.
2. The Importance of Church Order.
3. Christian Love.
4. Singing and Prayer.
5. Signs of the Times.
6. What are we Doing for the Master?

We hope that every brother who can at all come prepared to say something of instruction or encouragement upon each of the above themes. Do not come prepared to fight over points, but to help one another's business, and to establish a spirit of brotherly love.

All are invited. Let us have a good time.

Can Brother Stephenson postpone his coming to the time of the meeting? I will fill his appointment October 24, if he can.

For the Church.
A. J. ESCHBACH.

The brethren of the Church of God will hold a Quarterly Conference at their meeting-house, 4½ miles north-of West Tallassee, Warren county, Indiana, commencing October 15th, 1875, and will continue over the following Sunday. A general invitation is extended to all. H. V. Reed and other Bible speakers will attend this meeting.

By order of COMMITTEE.

The fraternal conference meeting which was held at Brooklyn, N. Y., in October, 1874, adjourned to meet in Philadelphia, Pa., on the Saturday preceding the last Sunday in October, 1875.

Notice of such meeting is hereby given. There will be the usual annual fraternal gathering of brethren to shake hands, talk over the affairs of the Kingdom of God—at Philadelphia, beginning at 2 o'clock, p. m., on Saturday, October 30, 1875, and continuing to the following Sunday (and longer if found necessary), in the hall on the second floor over Eighth and Locust streets, entrance on Locust street.

All believers who confess and accept the unity taught in Ephesians iv. 4-6, are most cordially invited to attend, and any report to Wm. J. H. Doll, 506 South Eighth street, or 6 North Seventh street, Philadelphia, Pa.

WILLIAM ESSIG, Chairman.

PUBLICATIONS FOR SALE AT THE "RESTITUTION" OFFICE.

Notice to Scottish Purchasers.—Parties ordering any of our publications will please remember that the American postage stamp is all we can pay for here on the price named. All that is necessary, therefore, is to ascertain the total cost, as per price list, of the publications ordered, in United States Currency, and procure a Post Office Order for that sum, payable to the order of S. A. Chaplin, which must be forwarded to our address, at the time the books and tracts are ordered.

Agents. Parties who are desirous of procuring any work not named in the following list (whether published in book or pamphlet) may enquire the same through us. Where possible give the title of the work, the author's name, and where published.

SPECIAL NOTICE.

Having on hand a large supply of Hymn Books, "The Pentecostal," and wishing to have it introduced in all our churches, we have concluded to reduce the price, and offer it on the following terms, which will bring the book within the reach of all:—

Cloth binding.....40
Leather binding (plain).....50
Leather binding (gilt).....60

The brethren will see that we have reduced the price one-half. Let all who desire the book send in as early as possible.

TRACTS AND PAMPHLETS.

TWO PAGE TRACTS.

Bible Parable. These are suitable for wide distribution, and treat on the following subjects:—1. The Gospel. 2. The Coming and Kingdom of Christ or Second Advent. 3. Immortality. 4. The Kingdom of God. 5. Nature of Man and Those who are for Think-ers. 6. The Two Advents. 7. What is Religion. 8. Destiny of the Wicked. 10. Baptism. Price 10 copies for 6 cents, or assorted packages of a hundred for 30 cents.

FOUR PAGE TRACTS.

Age to Come not a Hereafter. By H. V. Reed. A splendid short argument illustrative of the Age to Come Doctrine. Just the thing for circulation among a certain class of Annihilists.

Our Two Policies. By H. V. Reed. A series of pointed questions on the Life and Death question.

The Right of Man to Health. This tract contains an abundance of practicals. Price of all four page tracts, one cent each, 25 for 20 cents, 50 for 35 cents, or 100 for 70 cents.

TWELVE PAGE TRACTS.

Christian Union. By Joel A. Simonds. Another useful and instructive tract, which shows the oneness of God's purpose, and the unity between God, his Son, and the Church of Christ. Price, single copy three cents, 12 for 20 cents, and 25 for 50 cents.

Resurrection and the Kingdom of God. By E. Hoyt. The first tract ever clearly upon the subject named, and is a good one for inquiring minds. Price three cents each, 12 for 20 cents, 25 for 30 cents.

SIXTEEN PAGE TRACTS.

The Hope for the World. By Joel A. Simonds. This tract treats upon the subject treated in a way that will no doubt produce conviction upon the minds of many. Price four cents each, 12 for 40 cents, 25 for 75 cents.

The Kingdom of Messiah. By Joseph Seiss, D. D. A most able and well written book, plainly sets forth in beautiful language, and apt Bible quotations, the glorious truths of the Coming Kingdom.

Hasten to Right. By T. Wilson. Showing the Bible teaching of the question as to whether Christ's Kingdom is to be on the earth or in heaven.

The Kingdom of God. By H. V. Reed. Just the thing to circulate everywhere. Price 40 to page tract five cents each, 12 for 20 cents, 25 for 30 cents, 50 for 50 cents, 100 for $1.00.

The Kingdom of Messiah. By H. V. Reed. An able and clearly written. Price five cents, 12 for 40 cents, 25 for $1.00.

THIRTY-TWO PAGE TRACTS.

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THE RESTITUTION.

The Prayer and the Lit

Do I mean the prayer I offer,
Do I feel the words I say,
When before our heavenly Father,
I kneel down from day to day;
When at morning and at evening
I incline to seek his face,
And my voice goes up in pleading
To his glorious throne of grace?

When my voice goes up in pleading,
Does my heart go with it too?
There are many things I ask him,
That his might and grace may do;
Petition on petition
Goes up to meet his ear;
Oh, are they such petitions
As our Father loves to hear?

I tell him of my wants—my needs;
But when I turn away
Do I think of what I asked for?
Do I watch as well as pray?
Do I strive against temptation?
Do I ask like Christ to live?
Do I use aright the blessings
That so freely he doth give?

My prayers are with much speaking—
Yet, when I leave the spot
How quickly are its memories fled;
How soon those prayers forget!
Oh, if the thought that gave them birth
So lightly treasured be,
How can I think God's mercy
Will remember them for me?

Yet one petition further, Lord!
Will thou not deign to hear?
O, let my spirit breathe anew
Through all my daily prayer;
Then help me, as I pray, to live,
Kept by thy grace divine,
And the glory of the prayer and life,
Alike, O Lord, be thine.

—*Sel. by J. G. Oaks.*

Testimony to the Truth of the Bible.

Tyre from its ruins, Sodom from its ashes, Rome in her apostasy; Jerusalem in her degradation, the Arab in his tent, the Jew upon our streets, all living and lasting, even if unconscious, witnesses, proclaim that the Bible has God for its author, truth for its matter, as it has immortality and glory for its issues.

Let me suppose, for a moment, that a number of persons in different ages and places have been engaged in making various parts of a marble statue; suppose a person in St. Petersburg made a finger, a second in Rome a hand, a third in Edinburg an ear, a fourth in Athens the body, and so on till the whole was completed, but all without communication with one another, and in different ages as in different lands. Suppose, that when all the fragments were brought together they formed that magnificent statue, the Apollo Belvedere; would you not suppose that some superintending statuary must have guided and given an impulse to every chisel; that some *beau ideal*, some great archetype, must have been placed before each of them, after the form of which they were inspired constantly to work? In other words, they composed the parts, not as their own fancy prescribed, but as the presiding power directed? This is the fact in reference to the Scriptures? Let us take the portrait of our blessed Savior. Isaiah describes his sorrows, Malachi his triumphs, the dying Patriarch proclaims his empire, and the sweet Psalmist of Israel the extension of his kingdom; one prophet gives one feature, and one gives another; and looking at the parts in detail, irrespective of the original, and comparing one with another, we should say they were so contradictory, that they can never belong to the same individual.

At last, Bethlehem and Gethsemane rise above the horizon, Calvary lifts its awful head, the Son of God appears upon the cross, what prophets said is compared with what Christ is: and lo! all the parts delineated by the pens of prophets in distant and different centuries, and under different circumstances, at first apparently contradictory, come to be put together and they constitute "the brightness of the Father's glory, and the express image of his person." By this alone it is proved that the prophets "wrote as they were moved and guided by the Holy Spirit," and that Jesus of Nazareth is the Messiah.—*J. Cummings.*

Christ and the Resurrection.

Who is this amazing figure of purity, of wisdom, of dignity, of calm and balanced courage, that amid the rank growths of contemporary unwisdom and superstition stands up in such immeasurable superiority above his generation,—nay, not above his generation only, but above all generations? Who is this that, in the incredibly short space of three years, regenerated and redeemed a rapidly dying out and corrupting race? Who is this that—not for a throne, or a war horse, or from some literary pedestal of honor—but from a gibbet, has ruled over eighteen centuries, has transformed a world decaying under Roman Cæsarism into the fresh youth and vigorous life that characterizes modern Christendom, and has even forced from the lips of the most advanced critics and philosophers of our own day such confessions as these, almost identical with the language of Mr. John Stuart Mill?

"The teaching of Jesus carried morality to the sublimest point attained, or even attainable, by humanity. The influence of his spiritual religion has been rendered doubly great by the unparalled purity and elevation of his own character. Surpassing in his sublime simplicity and earnestness the moral grandeur of Chakyamouni, and putting to the blush the sometimes nullied, thought generally admirable teaching of Socrates and Plato, and the whole round of Greek philosophers, He presented the rare spectacle of a life, so far as we can estimate it, uniformly noble and consistent with his own lofty principles, so that the 'imitation of Christ' has become almost the final word in the preaching of his religion, and must continue to be one of the most powerful elements of its permanence."

Such acknowledgements appear to us to concede almost all that we could desire; and we feel strongly inclined to ask pardon of our author for every hard word we have said of him. After all, "Thou, O Galilean, hast conquered!" If this much can be said, if this absolutely amazing moral and historical miracle can be honestly allowed we feel the most entire confidence that a little farther reflection will not permit our author to stop where he now is. Jesus of Nazareth is, assuredly, either a great deal more or a great deal less than the words just quoted claim for Him. His pretensions were clear. He did not aim merely to found a new moral philosophy, or to add one new link to the ever lengthening chain of ethical speculation. He claimed to found a religion—a thing which alone can bring the highest morals home to the poor, to the slaves, to the vast uneducated and uncivilized masses of mankind.

Now the beauty and power of Christ's example having been fully conceded, it only remains to point out that one thing, and one alone has given authority to his teaching and has transformed it from a "philosophy" into a "religion," seizing with a divine force upon the imagination of mankind. And that one thing is his resurrection from the dead. If that be not true, christianity at once shrivels

christ resurection 2

up into a disputable system of ethics. But if it be true, then christianity lays its hand upon us and thrills us, as though it were with the hand of God. All other miracles may then be freely canvassed. Gospels may then be keenly criticised. Old Testament authorship may be thoroughly sifted; various readings and other literary phenomena learnedly descanted upon; history cleared of legends and falsehood; church mechanisms reformed and improved.

All these things, to one who has accepted Christ's resurrection, are as welcome and as free as air. For the key to the whole battle field has been mastered, the clue to the vast labyrinth of human problems has been gained, the question of questions has been answered the mystery of mysteries has been solved.—*Edinburgh Review on Supernatural Religion.*

Geology and the Bible.

Some people condemn geology as setting aside the dictum of the Scriptures, and representing the world as a great deal older than is set down in Genesis. They say that facts of its own finding actually condemn its own assumptions; for instance, one of the remote periods of geology is the cretaceous, or age of chalk. Between that time and this, incalculable ages have come and gone, say some geologists. This is sheer assumption, for deep-sea soundings prove that chalk is now being deposited in the Atlantic Ocean; to-day is the chalk-age, and your long-drawn periods of time are pure myths! Again some geologists set the carboniferous epoch so far back that the six thousand years of Hebrew history sink into insignificance. But this is set at naught by the fact that the wooden supports in certain of the Hartz mines in Austria have been converted into lignite since they have been put in, only a few centuries ago. This shows that the production of a carboniferous strata does not necessarily require a greater length of time than the Bible gives as the age of the world. The action of certain chemicals will convert wood into coal in a short time. Again, in the South Sea, the corals of to-day are forming strata that are the exact counterparts (fossils excepted,) of—say—the Trenton limestone. In other parts of the world sand deposits are now forming, such as composed the Potsdam sandstones. Why not say therefore, that the silurian period is a figment of the imagination?—*Compiled.*

While some condemn geology because it disagrees with the Bible, others discard the Scriptures for the same reason. But this is a great mistake. It is only the interpretations of each that disagree. When properly interpreted and understood they are in perfect harmony.

Future State of the Jews.

There are many expressions in the Old Testament which may lead us to expect not only the conversion of the Jew, but their national restoration from their present dispersion, to their own land. The late Mr. Scott thus summed up his own views on the subject, in his work on the Restoration of Israel. He says:

"It is now becoming more and more the opinion of serious Christians, that when Israel shall be converted to their long-rejected Messiah, they will be gathered from their dispersions, and reinstated in their own land; which being rendered as fertile as in times past, (perhaps much more so,) and extended to the utmost limits of the grants made to the Patriarchs, will yield them in rich abundance, all things needful and comfortable for this present life. It is also thought that they will live in this land under rulers of their own nation, as the vicegerents of the Messiah, of David, or the Son of David, in entire peace and security, free from invader or oppressor, and from the fear of any; and that, along with all spiritual blessings in rich abundance, they will be voluntarily regarded by all other nations, then truly converted, with peculiar love and gratitude, and honor, as the source of all their spiritual blessings, and especially as most nearly related to their common Messiah and Savior, who is the light of the Gentiles, and the glory of his people Israel."

The following is a collection of promises concerning the calling of the Jews and the glory which shall be in the latter days, taken from Powel's Concordance, published in 1673:

"1. The Jews shall be gathered from all parts of the earth where they are now scattered, and brought into their own land. For this see Isa. 11: 11. Isa. 27: 12, 13. Isa. 43: 5, 6. Isa. 49: 11, 12. Isa. 60: 4. Compare Jer. 3: 18. Jer. 16: 14, 15. Jer. 23: 3. Jer. 30: 10. Jer. 31: 7, 8, 10. Jer. 32: 37. Hosea 11: 10, 11. Zech. 8: 10. Zech. 8: 7, 8. Zech. 10: 8, 9, 10.

"2. They shall be carried by the Gentiles to their place; who shall join themselves with the Jews, and become the Lord's people. Isa. 40: 22. Isa. 14: 2. Isa. 60: 9. Isa. 66: 18, 20. Isa. 2: 2–4. Compare Jer. 3: 17. Jer. 16: 19. Ezra 47: 22, 23. Micah 5: 3. Zech. 2: 11. Zech. 8: 20–23.

"3. Great miracles shall be wrought when Israel is restored as formerly, when they were brought out of Egypt, viz:

1. Drying up the river Euphrates. Isa. 11: 15, 16. Zech. 10: 11. Rev. 16: 12. Hosea 11: 15. Micah 7: 15.

2. Causing rivers to flow in desert places.—Isa. 41: 17-19. Isa. 43: 20, 21 Isa. 43: 19, 20.

3. Giving them Prophets.—Isa. 60: 18–21. Hosea 12: 9, 10.

4. The *Lord Christ* himself shall appear at the head of them.—Isa. 35: 4. Isa. 52: 12. Isa. 58: 8. Hosea 1: 10, 11. Micah 2: 12, 13.

"4. The Jews, being restored and converted to the faith of Christ, shall be formed into a state, and have judges and counsellors over them as formerly; the Lord Christ himself being their king, who shall then also be acknowledged King over all the earth. Isa. 1: 26. Isa. 60: 17. Compare Jer. 23: 4. Jer. 30: 8, 9, 21. Hosea 3: 5. Ezek. 34: 23, 24. Ezek. 37: 24, 25. Isa. 54: 5. Obad. 21. Zech. 14: 5, 9. Psa. 22: 27, 28.

"5. They shall have the victory over all their enemies, and all kings and nations of the earth shall submit unto them. For which see Isa. 11: 13, 14. Isa. 14: 1, 2. Isa. 41: 14–16. Isa. 49: 23. Isa. 60: 12. Isa. 25: 10–12. Joel 3: 7, 8, 19, 20. Obad. 17, 18. Micah 4: 6–8, 11–13. Micah 5: 5–7. Micah 7: 16, 17. Zech. 2: 13. Zech. 9: 13–16. Zech. 10: 5, 6. Zech. 12: 6. Num. 24: 17. Isa. 60: 10-16. Isa. 66: 19, 20.

"6. The Jews restored, shall live peaceably, without being divided into two nations, or contending with one another any more. Isa. 11: 13, 14. Isa. 14: 1, 2. Jer. 3: 18. Jer. 50: 4. Ezek. 37: 21, 22. Hosea 1: 11.

2. They shall be very numerous, and multiply greatly. Isa. 27: 6. Isa. 44: 3, 4. Isa. 49: 18–21. Isa. 54: 1–3. Isa. 61: 9. Jer. 23: 3. Jer. 30: 18–20. Jer. 31: 27. Ezek. 36: 37, 38.

3. They shall have great peace, safety and outward temporal prosperity. Isa. 32: 16, 17, 18. Isa. 33: 24. Isa. 54: 13–17. Isa. 60: 18, 21. Jer. 33: 3–6. Jer. 30: 10. Jer. 31: 34–40. Jer. 33: 6 9. Jer. 60: 19, 20. Joel 3: 17, 18. Micah 7: 18–20. Zeph. 3: 13. Zech. 3: 9, 10.

4. They shall be very glorious, and a blessing in the whole earth. Isa. 19: 24, 25. Isa. 31: 9. Jer. 33: 9. Ezek. 34: 26. Zeph. 3: 19. Zech. 8: 13.

"7. The Land of Judea shall be made eminently fruitful, like a paradise, or the Garden of God. Isa. 29: 17. Isa. 35: 1, 2, 7, 9. Isa. 51: 3, 16. Isa. 54: 11–13. Isa. 55: 12, 13. Isa. 60: 13, 17. Isa. 65: 25. Ezek. 34: 26, 27. Ezek. 36: 26. Joel 3: 18. Amos 9: 13, 14.

"8. Jerusalem shall be rebuilt, and after the full restoration of the Jews, shall never be destroyed, nor infested with enemies any more. Isa. 52: 1. Isa. 26: 1. Isa. 60: 18. Isa. 33: 6. Joel 3: 17. Obad. 17. Zech. 14: 10, 11. Jer. 31: 38–40. Ezek. 38: 11.

"9. A little before the time of the Jews' call and conversion, there shall be great wars, confusion and desolation throughout all the earth. Isa. 34: throughout. Joel 3: 1–10. Zeph. 3: 8, 9. Ezek. 38: 25, 26. Haggai 2: 21–23. Jer. 30: 7–10. 2 Chron. 15: 3–7.

"So that we may say, as Balaam did, prophesy of that very time; '*Alas, who shall live when God doeth this!*'" Num. 24: 23.

It appears, from a careful consideration of the whole series of prophecy in the Old Testament, that, of the prophecies delivered before the captivity, many have even a chief reference to a yet future return of Judah and Israel to their own land. The returns from Babylon both of Judah and Israel, were very limited, but especially those of the ten tribes, so as not to meet the promises in any literal fulfillment.

The expressions in Deut. 30: 1-5, (following that remarkable prophecy of their dispersion among all nations) naturally leads our minds to a return from their present dispersion to their own land. Josephus says, (Book 11, chap. 5,)—"The entire body of the people of Israel remained in that country; (where they were carried captive) wherefore there are but two tribes in Asia and Europe subject to the Romans, while the ten tribes are beyond the Euphrates till now, and are an immense multitude not to be estimated by numbers.

The declaration, (Isa. 10: 11,) that "The Lord will again put forth his hand a second time to recover the remnant of his people that remaineth, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea," received not, as far as we are informed, a full literal accomplishment in the return from Babylon; neither did that recorded in Jeremiah, chapters 30 and 31, where the distinction made between the captivity of Israel and of Judah. (30: 3,) leads us to expect the return of Israel, an event which appers yet to be accomplished. The apostle, (Rom. 11: 26,) quotes Isa. 59: 20, as referring to their future conversion, and thereby justifies our taking such a view of that prophesy, and others of a similar kind. The whole series of chapters, Ezekiel 36 to 39 inclusive, with several other instances, might be added, as prophecies that have yet, as far as we can at present judge, to receive their chief accomplishment.

The rejection of the Jews is foretold in language so plain and literal, and has been so minutely accomplished and they have been so widely scattered, that nearly all men that dwell on the face of the whole earth have sensible and visible witnesses before their eyes of the truth of God's Word, the purity of his law, and the certainty of his judgments.

And can we suppose that the judgment and righteousness in the threatening shall be so literally accomplished, and the mercy and loving kindness in the promise not be also fulfilled literally and exactly? This is not the method of him whose name is Love! The very sight of their present scattering and degredation, may be to us who believe God's Word, a palpable evidence of the reality of their future restoration and honor, and show us how to interpret the innumerable plain predictions which foretell this their future glory.

The extraordinary fullness of Scripture is most wonderful. When do we seem to get wholly at its unsearchable riches! O, how like it is to the divine mind as manifested in the works of creation! There are inexhaustible treasures of grace in its sacred contents to enrich the humble and patient inquirer from age to age!

Many of the prophecies of the Old Testament show a very important, humbling, and afflictive course of dealing with the Jews, on their return and before their final glory. Zech. 13: 14. Joel 2: and 3. Isa. 66.

The New Testament brings before us divine truth in its spiritual character. The object of our Lord's first coming, however, was not, we are told, "to destroy the Law or the Prophets but to fulfill," (or complete.) Without, then, setting aside the prophecies of the Old Testament, the New adds to them those spiritual elements which are the highest glories of the whole church. This view accounts for its comparative silence on the literal glories of the Jewish nation.

In the New Testament, therefore, little is said on that subject; but there is nothing to throw doubt upon our hopes respecting the Jews; and two strong passages, in oblique hints, however, rather than by positive assertions, confirm this hope. Both proceed from our Lord. One is, "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."—Luke 21: 24. The other is his reply to the inquiry of his disciples, "Wilt thou, at this time, restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power."—Acts 1: 6, 7.

Every book almost of the New Testament contains expressions which show that God has not cast away his people Israel.

Respecting the future conversion of the whole Jewish nation, as distinct from their national restoration, the prophecies are clear and decisive. "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim. Afterward, shall the children of Israel return, and seek the Lord their God, and David their King, and shall fear the Lord and his goodness in the latter days."—Hosea 3: 4, 5.

The New Testament does not here speak obscurely. As when Moses went in before the Lord he took the veil off, Exod. 34: 34, so shall it be with the Jewish nation; "Nevertheless, when it shall turn to the Lord, the veil shall be taken away."—2. Cor. 3: 16.

If They have in part now fallen, *their fulness* shall hereafter come in.—Rom. 11: 12. If they are now *cast away* they shall be *received;* (verse 15) If they have been *broken off*, they shall be *again grafted in;* (verse 23) and so *all Israel shall be saved*, (verse 26.) How cheering are such promises! and they are accompanied with the delightful assurance that their recovery shall be a blessing to the world, even *as life from the dead.*

The salvation of Israel is connected with the coming of the Savior. Paul shows, that "all Israel shall be saved; as it is written, There shall come out of Zion the Deliver."—Rom. 11: 26. So Isaiah declares, "Behold, your God will come with vengeance; even God with a recompense; he will come and save you," Isa. 35: 4; and in his eleventh chapter, he connects the restoration of Israel with the reign of Christ.

Daniel also foretells, "At that time shall Michael stand up, the great prince, which standeth for the children of thy people; and there shall be a time of trouble such as never was since there was a nation, even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book."—Dan. 12: 1. So in the Psalms it is predicted, "When the Lord shall build up Zion, he shall appear in his glory."—Psa. 102: 16.

We read in Zechariah 12: 9, 10, "It shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem; and I will pour upon the house of David and the inhabitants of Jerusalem the spirit of grace and of supplications; and they shall look upon me whom they have pierced; and they shall mourn for him."

And again; "Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle; and his feet shall stand upon Mount Olivet," Zech. 14: 3; and presently afterwards, "the Lord my God shall come, and all the saints with thee." And so, in the closing book of Revelation it is declared, "Behold, he cometh with clouds, and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him."—Rev. 1: 7.

These varied quotations all bear to one point, that the Lord Jesus will personally and visibly come, not only for the destruction of his enemies, but also in mercy to his people Israel.

That announcement, which the angel made to Mary before his birth, "The Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end,"—Luke 1: 32, is still to be fulfilled; our Lord Christ has never yet had the throne of David, nor reigned over the house of Jacob, which includes the twelve tribes of Israel.

Their future history is to be the very contrast of their present state. They are all to be sought out, gathered together, and restored to their own land. God himself will take this work especially under his own care. Ezek. 34: 11-13. The nations of the earth are described as assisting in it. Isa. 49: 22. Isa. 60: 20.

When thus gathered from all lands, and re-assembled once more in their own country, they will be placed under the care and government of our Lord Christ. "I will set up one shepherd over them, and he shall feed them, even my servant David. Ezek. 34: 23. Luke 1: 32, 33. Who can conceive the joy of that Shepherd, who wept over their desolation, in the recovering again of those his lost sheep. Or who can imagine their joy, after all their wanderings, terrors, dangers and miseries, in being thus sought out and restored, governed and forever blessed by Him?

In that full and minute description given by Ezekiel of the latter-day glory, of the the city, the temple, and the promised land, the Prophet closes all by stating, "The name of the city from that day shall be, The Lord is there." Ezek. 48: 13.

Again, "Thou shalt be called, Sought out, A city not forsaken," (Isa. 62: 12,) is a part of their promised glory. The very expression, *city*, shows gathering together, and national restoration, both union and a kingdom. And when Zion is thus *a city not forsaken*, that prediction will be realized, "Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations,"—Isa. 60: 15.

Great are the blessings to be bestowed upon Israel; and what shall be the issue of all this? Glory will be given to God in the highest, and universal joy diffused among all holy beings.

The conversion and salvation, the restoration and glory of Israel, will eminently display the honor of Jehovah. What riches of forbearance, patience, long suffering, and faithfulness, will it manifest in our heavenly Father! How wonderful the glories of his love in once rebellious, and then recovered Israel! What efficacy in our Redeemer's blood! What a prevalency in his intercessions for his worst and bitterest enemies! Oh, what a bright and valuable jewel in the Redeemer's *many crowns*, (Rev. 19: 12), at the latter day, will be converted Israel, holy and joyful in their own land!

What joy also in heaven! If the angels joy *over one sinner that repents*, (Luke 15: 10,) what will be their joy over the restoration of the long lost, the ancient people of God?

The very ancestors of these Jews cannot be uninterested in the remnant to be saved. Oh, how will hallelujahs refresh resound through all those glorious mansions, when their own descendants, after so many ages of delay, at length return to the Savior, and yield themselves to him!

Nor will the nations of the earth be without their share in this general joy. "The Gentiles are to rejoice with his people."—Deut. 32: 43. Songs of glory will at length burst forth from every land to the divine Redeemer. When we are told, "He has remembered his mercy and truth towards the house of Israel," it is added, "And all the ends of the earth have seen the salvation of our God. Make a joyful noise unto the Lord, all the earth; make a loud noise, rejoice and sing praise."—Psa. 98: 3. And so "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."—Hab. 2: 14.

The whole history of the Jewish church, foretold and illustrated by prophecy, presents many a striking lesson. It shows us the sovereign, righteous, and merciful government of Jehovah; the fatal consequences of unbelief; the infinite importance of knowing the day of salvation, and rightly improving our privileges. It holds forth many an affecting illustration of the wisdom and power, the forbearance and loving kindness, the justice and compassion of the great Lord of all."—*Bickersteth on the Prophecies.*

A brief cable dispatch lately brought the announcement that the Turkish Government had given its consent to the circulation of the Bible in Turkey. A letter from Rev. Dr. Bliss in the *Congregationalist* gives further details of the concession, and shows it to be a very important victory for the missionaries. By it the Turkish government authorizes the printing of the book, and also the insertion upon the title page of a statement to the effect that this authorization has been given, so that nobody can stop its sale in the empire. A persistent demand was made at the very last on the part of the officials that the book should be labeled "For Protestants," or "Protestant Translation." Had this point been conceded, any colporter caught selling the book to Turks might have been stopped, and pointed to the title-page, and told that the book was for Protestants, and must be sold only to them alone. "But," argued the officials, "something must be appended to the statement of authorization to prevent the people saying that the Mohammedan government is responsible for the book. Finally it was agreed to put on the title-page, in addition to the authorization, the name of the printer and the name of the Bible Society under whose auspices the book is published. This saves the point the officials made, while the official authorization secures the right to sell to *anybody* who wishes to buy.

—The majority is no certain rule to judge of equity by.

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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H. V. REED, Editor.
S. A. CHAPLIN, J. M. STEPHENSON, THOMAS WILSON, } Corresponding Editors.
G. M. MYERS, Business Agent.

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HOW TO ADDRESS LETTERS.

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TO CORRESPONDENTS.

THE RESTITUTION advocates the doctrine of restitution of all things which God hath spoken by the mouth of all his Holy Prophets since the world began." It also advocates as a means to this end, the establishment of the Kingdom of God on the earth, with the christ as King of kings, and the immortal saints as joint-heirs with Him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through christ, and many other kindred truths. It also advocates a hearty belief of the Gospel, repentance, and immersion as prerequisites to the forgiveness of sins, and a holy life as essential to final salvation.

Communications.—The Editor must not be understood as endorsing all the sentiments expressed by correspondents whose articles are inserted under this head. Each writer is alone responsible for the articles bearing his own signature. If the reading of any writer is not endorsed, an article setting forth the views of the party differing may be forwarded. Free discussion of Bible doctrine is on all sides will be allowed, but the Editor reserves the privilege of criticising those communications which antagonize a belief and obedience of the Gospel as a means of salvation, or which undermine its principles.

The Size of the Holy City.

In the *Bible Echo* for July 30th, something is said about the supposed dimensions of the New Jerusalem and the supposition of its pyramidal form is spoken of as ridiculous; but what more likely form could be conceived for a city whose height was reckoned by thousands of furlongs, while less than a hundred and fifty cubits measured the height of its wall. The really ridiculous thing is to suppose that such a wall surrounding such a city, could be called great and high, and the "thoughtful reading" of those words long ago convinced me "there must be a mistake somewhere," either in the text or the interpretation. It also struck me that possibly a similar mistake had been made regarding its length and breadth, in which there seemed an unreasonable expenditure of divine energy, especially when compared with a city having much the same features, and to which the same or similar purposes were assigned both in nature and extent. The suspicion that a critical comparison of the two would reveal their kinship, was strengthened by reading the following from page 202 to 205 of Begg's Scriptural Evidence of Christ's Speedy Return in Glory, etc., second edition, London, James Nisbet, 1850:

"In all the works we have seen which treat on this point, a great discrepancy is indeed supposed to exist between the statement of the prophet and that of the apostle. But this mistake has arisen from an oversight of the fact, that while the one states the circumference, the other informs us of the square measurement. Ezekiel says, 'It was, round about, eighteen thousand measures' of the angel's reed, which was 'six great cubits' long, of twenty-two inches each. Being a square, each 'side' was 'four thousand and five hundred measures' of the reed. Ezek. xlviii. 32. But John does not specify its length or breadth, but having mentioned that it is square, he gives the measurement accordingly: 'And the city lyeth four-square, and the length is as large as the breadth; and he (the angel) measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal.' Rev. xxi. 16, 17. It was not the length, or breadth, or height, which the angel measured. These he declares to be 'equal,' but the twelve thousand furlongs' is not the dimensions of each or any of its sides, as is commonly supposed, but of 'the city'—'four square.' Considering this, therefore, as neither the length nor the breadth, but as the measurement of the area of the city, and reckoning by the Jewish furlong of 206⅔ cubits, as stated by Maimonides, on extracting the square of the measurement of the circumference of the city given by Ezekiel, we obtain a view by which the statements of the prophet and apostle are found to correspond very nearly, and which would probably correspond exactly if Maimonides' standard were perfectly accurate, thus confirming the view of their identity. * * * From the account of the descent of the New Jerusalem being placed in John's vision after that of the final resurrection and general judgment, it has been supposed by some to be the place of blessedness after the millennium. But the order of insertion is of itself no criterion of the order of time. When the apostle has carried forward his narrative of one class of events, he refuses to take up another or to explain particular parts which would have occupied too much space in the narrative itself. The whole book is constructed on this principle; and thus, long after the announcement of the kingdoms of this world having become the kingdoms of our Lord and of his Christ, we have again brought before us the existence and success of antichrist. But, in all such cases, a key is given for the elucidation of the prophecy, and for determining the relative periods of the several parts. In the case before us, the New Jerusalem descends to the new earth, and this is connected with the millennium by the prediction of the prophet Isaiah. Its relation to time and the things of time is farther evident from the fact, that 'the kings of the earth do bring their glory and honor into it;' it must, therefore, have a reference to this world, while the relation subsists between kings and their subjects."

The size of the city as calculated by Begg, would be 91¼ miles each way, or 37 miles round. It will be seen that he does not trouble himself about the height. An ardent Bible student, well known to some of your readers, Joseph Hollingworth Wood, understood not that the height was equal to the length or breadth, but that there was no inequality in the height, length or breadth of any of the four sides. Supposing the words, whose authenticity is questioned by Granville Penn to be an interpolation, may not that have been the interpolator's meaning?

S. FLETCHER.

Nottingham, England.

The Man of Sin! Who is He?

Commentators of considerable ability contend that "the Pope is the Man of Sin." Let us turn to Daniel and we notice that the "vile person" spoken of obtains the kingdom just after the tax-gatherer comes to his end neither in anger or in battle. And this "vile person" becomes "the king of the north" and contends in battle with "the king of the south." Now if the tax-gatherer who comes to his end so queer, has ever existed, then we are able to tell who his successor was, or is. Surely if these personages have existed there must be some history of them, and if so, where are their deeds and lives recorded. Yes, "the king of the north" is to make war with "the king of the south." But when? Ans. —Just before, "and at the time (or years of the end." Also at the time of the end shall be the vision; (Daniel saw) and at the time of the end the king of the south shall (not may but shall!) push at him:" the king of the north, or the vile person referred too. "And at that time Michael may stand up." When? "The king of the north shall plant his tabernacle between the two seas; (not in Rome) but in the glorious holy mountains, and he (the vile person) shall come to his end and none shall help him." How can anything in prophecy be plainer?

Well, Paul declares "the Man of Sin must be revealed." If so, then it must be hereafter, and he must be a personal man, and not a power or a succession of powers, but a personal antichrist, and as Christ was and is to be personal Savior, so must his opponent be personal and without a successor. For he is to exhalt himself (as no one else does it for him) above everything that is called God, and he is to sit in the temple of God, etc. Now as to that temple being a congregation of believers of another gospel, whether Jew or Gentile, Italian or German, bond or free, I dare not take such a position, for then I might admit the old Pope to be the "Man of Sin," which I cannot do, with the faith of the gospel as delivered by Paul.

We read in scripture, of Solomon building a temple unto the Lord and dedicating of it, etc. Again Zerubabel also erects the temple; and one being built just before Jesus came preaching the gospel of the kingdom of God. Now brethren, if those three were literal temples, so must the one be that the "Man of Sin shall sit in." It can not be figured away or symbolized either, you need not try. Well, after a temple is erected, where Solomon's once stood in all its glory, and containing the shekinah, so I verily believe, another temple, on the same spot, will be erected, and the "Man of Sin sit in that, and declare himself God, and worship a God his fathers knew nothing of. And this same "Prince that shall come," or as Jesus terms him, "the Prince of this earth," and as Paul has it, "the god of this world." I believe he is the prince, and "he shall confirm a covenant with many for one week." Now, I ask, what week is that? Ans.—The seventieth one, found in Daniel's prophecy. And in which we find this Prince "in the midst of this week, causes the sacrifice and the oblation to cease," for a certain purpose. And in that week or seven years, we learn the saints is given into the hands of the Little Horn, "for a time, (one year) and times, (two years) and the dividing of time," (six months) to wear them out, and the same length of time, which is 1,260 days, or 42 literal months. God gives power to his two witnesses, whoever they are, to prophecy clothed in sackcloth. Now, when two persons so clothed, and prophecying, and doing such wonders before "the beast." The "man of sin," the "vile person," the "Prince of this world," we certainly will know it.

Let no one deceive you, for if we are the children of the light, we need not grope around in darkness; but rather let us walk in the light, as God is in the light. But if we follow the wisdom of this world, and not the wisdom of God's prophets, will we be blinded just as far as we are led. In my first letter on "time," I enumerated six things to be done in the seventy weeks determined upon Daniel's people. And of the 2,300 days, the 1,260, the 1,335, and the 1,290 being literal days, and in that last week spoken of in prophecy, when it shall be said, "there shall be time no longer," that is the end spoken of, comes within that year the acceptable one of the Lord, when he shall remember Zion and his people, "Judah and Israel" shall return unto Zion, etc.; and shall enter into that "rest" that is "glorious," for God will be there, and everlasting peace and joy will be upon their heads. And all the saints will be there, and the world's jubilee have come, and such a glorious gathering will be "in that day," eye hath not seen, ear hath not heard, neither can ye think how or what it shall be. But God will have the glory of the universe after the last week has past, and the "Man of Sin" revealed, and comes to his inglorious end, and none to help him. Though he slays the two witnesses of God, and they lie in the city three days without a burial, but the Spirit of God raises them up—oh, such sublimity, amazing wonders, when they are past, then the kingdom of God—and his will done on earth as in heaven—amen.

S. S. HAYDEN.

The River of Life.

I notice in an article by Edward Turney, copied from the "Bible Echo," into the last number of the RESTITUTION, on this subject, that the writer takes the position of Major Scott Phillips, that this river, spoken of by the prophets as healing the waters of the Dead Sea and filling it with multitudes of fish, is caused by an earthquake valley from Jerusalem to the Mediterranean Sea; or rather from sea to sea, by which the waters of the Great Sea come rushing through and down the declivity of 1317 feet into the Dead Sea, and with a mighty torrent, sweeping away all barriers till it finds an outlet in the Red Sea at the Gulf of Akaba; thus making Jerusalem at once the emporium of the world, the commercial metropolis of the globe. This may be a harmless conceit in itself; but as it is being followed by not a few, and stands in the way of a proper understanding of some important things stated concerning the ages to come, I think proper to call the attention of the readers of our paper and possibly of Mr. Turney himself to the facts.

In the first place, all the prophets agree in making Jerusalem the source of these waters. They do not begin at the sea coast and flow through and past Jerusalem; but they rise within the city itself, and flow opposite ways, one half going down to the Dead Sea, and the other half to the Mediterranean, Zech. xiv. 8. Hence Jerusalem the source of the waters, is higher than the surrounding country; and this is expressly affirmed by Zechariah, who says that the country from Geba to Rimmon, one on the north, other he calls "Jehovah Shammah," or "The Lord is there." Through this city "in the midst of its broad street" the western branch of the River of Life wends its way. Its majestic wall and golden streets, form an impassible barrier to the profane vessels of trading Gentile merchants. They may moor their barks upon the coast and possibly replenish their barrels from the healing stream at its mouth; but their keels shall never pass its channel, much less shall they cast anchor in its harbor. Isaiah expressly affirmed that "Then the glorious Lord will be unto us a place of broad rivers and streams wherein shall go no galley with oars, neither shall gallant ship pass thereby." Isa. xxxiii. 20-21. Two cities in the land, the Old and the New Jerusalem, one the political and religious, but not the commercial capital of the world; the other the princely abode of Jesus and the Redeemed Saints, hidden from all profane eyes by the over-shadowing cloud; both watered by the healing stream and fed by the trees of life are most clearly brought to light in the Scriptures. May that river "the streams whereof shall make glad the city of our God, the holy places of the Tabernacles of the Most High soon send out its healing waters to refresh and enliven the land promised to Abraham, and gladden the whole earth." Amen.

J. F. WILLCOX.

Standing Armies.

Five millions men are under arms in Europe. These five million include the very flower of the population, those least liable to death under the natural and normal conditions of life, and it is proved, beyond doubt by army physicians, that in our military hospitals, as, for instance, in that of the Val de Grace at Paris, that the mortality of soldiers is double and treble that of the remainder of the population of civil life. How much of valuable labor does this system take away from the work shop, the hearth, and the family? And during this time what becomes of the 5,000,000 women who ought to be companions of these men, and of the families which should be the fruit of their marriages?

When throughout the surface of the civilized world, we see every year the return of spring, and renovated life everywhere, then also at the sound of the drum, and at the summons of the trumpet, the young men, our laboring youth are called to present themselves, in each district, before the representatives of the central authority of the country. They come in parties with ribbons in their hats. These young men are but food for cannon, and those representatives of authority are only ordered to judge of the quality of the supply. And when they have them ranged like beasts for sale, they compel them to take off the garments which protect their modesty, and to do violence to their feelings of shame. They make them naked in each other's presence, like brutes. Then they examine them, they handle them, they turn them about, they open their mouths as if they were horses or dogs, in order to see their teeth, and finally they draw them up in two flocks like the sheep and goats in the Gospel parable. On the one side are the robust, the handsome, the agile, those whose hands are clever in the use of tools, and whose vigorous blood is fitted to multiply upon earth a strong and healthy race: and on the other side are the weak, the lame, the maimed, the deaf, the one-eyed, all those who may be considered as the ones to be eliminated (if it were permitted to use the term in speaking of the sacred subject of human nature.)

And all this accomplished, then the public authorities assume a grave countenance, and pronounce those youths, whom they have so carefully selected, as the best to be found "good for slaughter" ("*Bon pour Boucherie.*") Yes, good for the slaughter of the battlefield, and for the deadly demoralization of the barracks.

And then they say to the others, to those whom they do not deem fit for the bullet or for the bayonet thrust, "You are good enough for marriage, and for labor!" Alas! that such things should be done in this nineteenth century, and amongst the "greatest nations in the world, amongst Europeans calling themselves civilized and Christians! These things show the reason why the population of France is not increasing, or, at least, why it increases so slowly. And yet we wonder at the misery and degredation of our populace, at their suffering, and their vices.—*Speech by M. Pouyy, of Paris.*

A Jewish Empire in Russia.

During the second half of the tenth century a Jewish empire existed in Southern Russia, known by the name of the Chasari-Empire. It was very extensive and powerful; its true history, however, has been shrouded in obscurity. The utmost that was known was, that up to the time of the victorious contests of Swjatoslaws—964-965—it comprised a large extent of territory on the Caucasus, in the Taurian peninsula on the Don and the Wolga; but its real dimensions could not be determined. Recent literary discoveries justify the hope that light may be thrown on the subject. Chisdai ibn Shabrut, who occupied a high position at the court of the Spanish Kalif Abdarrahmans III., had received information of the existence of a Jewish empire in a foreign country, and he believed that the dynasty at the head of the Jewish Empire would be successful in re-establishing the empire of the lost ten tribes. Delighted at this idea and anxious to have better information, he addressed a long communication to the Jewish king, which letter duly reached him. The letter of the Ibn Shabrut is full of interest, but of greater importance still is the reply of King Joseph. All that was known of his correspondence was an extract published in 1577, but the full text has been discovered in the manuscript collection of the late Karaite savant Abraham Firkowitsch; he had brought it from Egypt, and the scholars, who have examined it pronounce it genuine. It furnishes a valuable contribution to the knowledge of the extent and history of the Jewish Empire. Of course some of the geographical appellations occurring therein will be very difficult to explain, but scientific research will no doubt solve these problems. Russian students have already gone to work at it with zeal and assiduity. The well-known scholar, Dr. A. Harkavy, has lately published an article on the subject in the *Russian Review.* He produces both letters in German translation, with explanation. The same scholar is preparing a book on the subject in the Russian language, which is now being published in numbers. It will be interesting to have the light of authentic history thrown on a subject which has thus far lived mostly in the obscurity of tradition.—*N. Y. Jewish Times.*

The Herzegovinian War.

A little war has broken out in the westernmost province of European Turkey which may spread into a wide conflagration. Herzegovina contains a population of 200,000, of which 150,000 belong to the Greek church, 48,000 are Catholics, and 62,000 Mohammedans. The area of the province is nearly equal to that of Massachusetts. Massachusetts has 1,600,000 on her soil, which is a proof that Herzegovinam is thinly populated.

The country is mountainous, and therefore breeds a hardy and brave race. They have been under Mohammedan rule for the past 250 years, but they have always detested it, yet, of course, they had to submit to superior force.

The Christians not only detest the Mohammedan religion, but they still more detest Mohammedan taxation, which is always onerous and cruelly collected; that is, the tax-gatherer would take from the peasant almost his last bushel of grain. The Turks have had such difficulty in collecting taxes in Herzegovina that back taxes had accumulated into quite a pile. This year the sultan's necessities compelled him not only to try to collect the taxes of the present year, but the accumulative taxes of the past years. But the crops of the Herzegovinians have been poor, and they could not pay these exactions without extreme distress, perhaps starvation. So they concluded it was perhaps better to die on the battle field than to starve in their cottages; hence the rebellion.

The Herzegovinians have fought with the courage of despair, and on every occasion have defeated the Turks. This success has naturally given them warmer allies in the surrounding Slavonic races; so the Croatians, the Bosnians and the Servians are joining them.

It is estimated that the rebellion has already spread among three millions of people, most of them of the Greek faith; and if Turkey does not succeed in putting it down in 1876, it may spread to all the provinces north of the Balkan Mountains, which contain a population of 11,000,000, only one million of which are Mohammedans, the residue being Greeks and Roman Catholics. In that event it would be impossible for Turkey to put it down. Then new complications would arise. Austria, Russia, and England would become the interested parties. England desires to preserve the integrity of the Ottoman empire, not only because her capitalists hold a large amount of the Turkish bonds, but because the English believe that Turkey is the sole barrier against the progress of Russia towards British India. Austria longs to annex to her empire the Turkish provinces to the south of her, while Russia wants Bulgaria, which would bring her to the foot of the Balkan Mountains. If England should show any signs of active hostility Austria and Russia might offer Germany a slice of northern Turkey, and then England would have to keep quiet.—*Rural Weekly Wisconsin.*

Bottom Truths.

BY JAMES WILLIAM KIMBALL.

One of the ancients says, "Happy is he who knows the causes of things," which is much the same as to say, he is a happy man who knows bottom truths. That is what we all want; all sensible men, at any rate. In whatever department of science we are engaged, we want to get at the foundations. Everything that is anything rests on something; and we want to find that something, and know all about it.

Thus, for an example, there is such a thing as friendship and fellowship with God. It has its foundation in the will of God. This is matter of record: "And God said, let us make man in our image, after our likeness,—so God created man in His own image,"—and having thus made man, He announced to him the law of his being—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, mind, and strength; and thy neighbor as thyself."

God laid the foundation for man's friendship with Himself in man's likeness to Himself; man could see and appreciate, love and hate, choose and refuse; in short, apportion his like and his dislike, as God Himself does, to the merit or demerit of every object. On the same scale he could and would seek the good and repel the evil. God Himself is the supreme good. Man is so made as to recognize this; and he is endowed with a will to choose according to intrinsic worth. This will of man cannot be overcome by force. So, then, if man is ever found choosing aught below the Supreme Good, we shall find irrefragable evidence that he has fallen, and by his own choice. As none can bring good out of evil, if man is ever reclaimed it must be by the Supreme will; and by and through the Supreme Benevolence imparting to man a specific for his reclamation. That specific is faith. For it is evident that man made in God's image could be swayed neither for nor from God mechanically; but by the application, the bestowal, rather, of some power that could prevail to sway the will, and that power is faith. So, then, it is written: "He that cometh to God must believe that He is; and that He is a rewarder of them that diligently seek Him."

—Dr. James Guthrie in his autobiography gives the following advice to young minister.: "Observe either to draw your pen entirely through, or alter any passage which you find it very difficult to commit to memory. A thing is easily remembered which is striking, and retained which is striking; and what does not impress your own mind in these ways, and therefore is committed with difficulty, you may be sure won't tell on the minds of young hearers. Mind the three P's. In every discourse the preacher should aim at proving, printing, and persuading; in other words, addressing the reason, the fancy, and the heart."

THE RESTITUTION.

PLYMOUTH, IND.....Sept. 20, 1875.

EDITORIAL DEPARTMENT.

The Gospel in Goodland.

Agreeable to our announcement, we commenced meetings in Goodland, Sunday, Sept. 19th, and continued through the week and over the following Sunday, speaking every night and twice on each Sunday. Our meetings were well attended during the week, although it was a busy season with many who came. We took up the subject of the Gospel, and tried to present the true hope set forth in promise and in prophecy, showing that Jesus Messiah is the central character of the plans and purposes of the Father; that aliens can only secure eternal life and its blessings through the name of Jesus. In all we delivered ten discourses, which resulted in much good.

On Thursday we repaired to the water and immersed five believers in the gospel of the kingdom of God; and on Sunday we again went to the water, where eleven more were baptized into Jesus Christ, making in all sixteen who made the good confession. Among the number were six young men, who have been investigating the promises since last October. The society now numbers about forty. There are many intelligent people in the community, who are deeply interested in the blessed gospel of Jesus Christ. Our meeting closed on Sunday night. It was estimated that four hundred persons listened to our discourse upon the Reason for our Hope. During the last year, we have delivered in all, fifty-four discourses upon the great questions of Life and the Kingdom of God, in Goodland. May those who have become obedient to the word of promise continue faithful unto the Perfect Day, is our earnest prayer.

The Living Way.

Under the teachings of Christ we have the assurance of life in almost every form of expression and doctrine. Indeed life seems to be the emblem used by all who have come into communion with the Gospel of Christ.

If we speak of our approach toward God, the assurance is, that it is by a new and a *living way*. Those who hunger and thirst after righteousness are blessed with the *living bread*, and the *living water*. When doubts cloud the sky and darkness obscures the way, it is then that we feel the preciousness of the *lively hope*. The great offering which we are to make to God places our bodies upon the altar as a "*living sacrifice* holy and acceptable unto God."

The message which brought to us the blessed news of redemption is declared to be the "word of God which *liveth* and abideth forever." The saints are compared to a magnificent temple shining in the brightness of God's own light. In this temple there are *lively stones* most precious.

Instead of being bound by the Legal ceremonies of Moses we are to be led by "the law of the spirit of *life*." These foretastes are to us assurances of that *eternal life* which is promised to all who obey the *lively oracles*.

When the truth has *quickened our* hearts we are to be buried in the likeness of Christ's death, and beyond this, there is a rising up into *the newness of life*.

Indeed the whole outline of inspired truth comes to us as a vitalizing power. The very words, spoken by our Lord, are declared to be "spirit" and "life;" they will impart a living faith, renew the heart, place us in the living temple and make us heirs of eternal life which shall be given when death is swallowed up in victory, and when we shall be led to living fountains of water.

The Ten Commandments a Covenant.

There are those who seem to think that the ten commandments were not a COVENANT. The object of denying this seems plain, when we consider that the seventh day Sabbath is included among those precepts which were written on stone. If it can be shown by indubitable testimony that the ten commandments were called a covenant, then it will be easy to learn whether we are under that covenant, or some other institution brought into force by the Son of God. Let us turn to the Scriptures and see what is said upon this point.

"And the Lord spake unto you out of the midst of the fire; ye heard the voice of the words, but saw no similitude; only ye heard a voice. And He declared unto you HIS COVENANT, which he commanded you to perform, EVEN TEN COMMANDMENTS; AND HE WROTE THEM UPON TWO TABLES OF STONE." Deut. iv. 12-13.

If there is any force in language, or if words are the signs of ideas, then it follows that the ten commandments were called a covenant, that it was not a mistake on the part of Moses is evident from other testimonies. In the ix. chapter of the same book, he says: "And it came to pass at the end of forty days and forty nights, that the Lord gave me the two tables of stone, EVEN THE TABLES OF THE COVENANT." Paul understood that these tables of stone contained the words of the covenant, as will appear from Heb. ix. 3-4: "And after the second veil, the tabernacle which is called the Holiest of all; which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod, that budded, and the TABLES OF THE COVENANT." These testimonies are sufficient to establish the proposition that the ten commandments were called or known as the covenant. No sort of reasoning or sophistry can evade the force of the language.

This covenant was made with Israel through Moses at Horeb, and was not known before as a covenant. This will appear plain to the reader from a quotation from Deut. v. 2-3. The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day. The Lord talked to you face to face in the mount out of the midst of the fire, (I stood between the Lord and you at that time, to show you the word of the Lord; for ye were afraid by the reason of the fire, and went not up into the mount;) saying." From this point he proceeds to give the ten commandments in their order. Here then it is plain that the Decalogue is not only called the tables of the covenant, but it is called the covenant even before it is given to Israel by the hand of Moses. It is also plain that this covenant was made with that generation in Horeb and not before. These points being settled by the word of God, we shall now proceed to show that we are not under that covenant. In order to make the subject clear, we will place the testimony of Paul before the reader with a quotation from Moses to which he alludes.

PAUL'S STATEMENT. 2 Cor. iii. Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the spirit of the living God; NOT IN TABLES OF STONE, but in fleshly tables of the heart. v. 3. But if the ministration of death WRITTEN AND ENGRAVEN IN STONES was glorious, so that the children of Israel could not steadfastly behold the face of Moses, for the glory of his countenance; WHICH GLORY WAS TO BE DONE AWAY." How shall not the ministration of the spirit be rather glorious? For if that which is done away was glorious, much more that which remaineth is glorious * * * And not as Moses which put a veil over his face, that the children of Israel could not steadfastly look to the END OF THAT WHICH IS ABOLISHED; but their minds were blinded; for until this day remaineth the same veil untaken away in the reading of the OLD TESTAMENT; (covenant) WHICH VEIL IS DONE AWAY IN CHRIST

That Paul alludes directly to the giving of the ten commandments in the language quoted, will appear plain by reading—

MOSES' ACCOUNT. Ex. xxxiv. 27-29. "And the Lord said unto Moses, write thou these words; for after the tenor of these words I have made a covenant with thee and with Israel. And he was there with the Lord forty days and forty nights; and he did neither eat bread nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments. And it came to pass, when Moses came down from Mount Sinai with the two tables of testimony in Moses' hand. When he came from the mount, that Moses wist not that the skin of his face shone while he talked with him. * * * *And till Moses had done speaking with them, he put a veil on his face.*" v. 33-35.

This makes the matter so plain that no one can be at a loss to understand it. Paul's reference is to this very quotation which we have here given. In this are all the points mentioned by the apostle. The covenant of ten commandments written on stone, the glory of Moses, the veil on his face, and the incidents of coming down from the Mount Sinai. And it is explicitly stated by the apostle these are all DONE AWAY, ABOLISHED, DONE AWAY IN CHRIST. What can be plainer? And upon what hypothesis can men undertake to enforce the keeping of the old covenant system, which has plainly ceased to be obligatory.

Many of the commands under the old covenant were outward, while the doctrines of the new are to be written upon the fleshly tables of the heart Hence says Jesus: "Ye have heard that it was said by them of old time, thou shalt not kill; and whosoever shall kill shall be in danger of the judgment; but I say unto you, that whosoever is angry with his brother without a cause shall be in danger of the judgment." Matt. v. It will be seen from this that Jesus goes beyond the letter and places his law in the *mind*, where God said he would write the laws of the new covenant, "upon their minds will I write them." Truly the "letter killeth but the Spirit giveth life." The laws of Moses controlled men's outward conduct, but the teachings of Christ were intended to apply, more especially, to the hearts of men.

But we are told that we have no moral law, if the ten commandments are done away. We would say that the ten commandments are nowhere called a moral law. Again, it is said that we can sin and do that which is wicked if there is *no law*. Paul says: "What then? Shall we sin, because we are not under the law, but under grace? *God forbid.*" Rom. vi. 15. Again, "Bear ye one another's burdens, and so FULFILL THE LAW OF CHRIST."

The Signs of the Times.

Watch, therefore: for ye know not what hour your Lord doth come.—Matt. xxiv. 42.

Definite-timests, to evade the force of this language affirm that Christ did not say that none would ever know the day or year when he would return. But that this very language had direct reference to his second coming is evident from the commandment to watch for his coming. Why watch 1800 years before an event may be expected. He had just told them that no man knew the day or the hour when he should come; also that it shall be as it was in the days of Noah and Lot when the Son of Man shall appear. And because his people living when he shall come will not know the time of his coming, he commands them to watch. If they should know the definite time they could not watch until the time appointed, because of course they would not look for him before they expected his coming, and they could not expect him before the time appointed.

The following similitude, illustrative of the relative position of his people when he comes excludes the idea of knowledge relative to the time of his advent. Christ adds: "But know this, that if the good man of the house had known in what hour of the watch the thief would come, he would have watched, and would not have suffered his house to be broken up." v. 43.

The foregoing clearly teaches:

1. That the church will pass through an indefinite period of time antecedent to his coming. If they do not expect his coming until the commencement of the last watch, of course they neither could or would watch for him during the three previous watches. Just so, in reference to the watches preceding the one during which they expect the return of their absent Lord. And even though the time of his coming should be appointed for the last day of the night, they could not watch until the commencement of that day. If a wise man should apprehend the approach of a thief, on a certain night, and should not know the exact time, he would prepare before dark, and then commence watching as soon as the shades of night began to gather about him, lest coming in unawares he would find him unprepared, or off his guard, and would break into his house and take his goods.

2. If there is the least probability of Christ coming during the approaching night, it would be a wise precaution to make the entire preparation during the light of day; or if not admonished until twilight was casting his gloom around us, so much the more need of vigilance, lest being found unprepared we should be cut off with hypocrites and unbelievers.

Referring to the importance of being prepared when the bridegroom shall come, he subjoins the following commandment: "Therefore be ye also ready; for in such an hour as ye think not the Son of Man cometh;" v. 44. What a sad plight his bride would exhibit, to not have on her bridal robes furnished by her royal consort, when he comes. But how much more sorry the plight to have no wedding garment in which to appear before the hymeneal altar.

A person is not ready for the cars until the preparation is complete. While there remains a thing to be done or duty to be performed we are not ready for the cars. To be ready we must be standing on the platform, our baggage checked, and ready to step on board the moment the cars stop. But in the simile before us, if not prepared for the first train the next may pick us up. The royal palace car will pass through the world but once. It will be a special train, prepared for the King's beautiful bride. Other trains may pass for subjects, but none for the royalty.

There will be no time for preparation when the voice of the archangel and the trump of God shall reverberate through earth and air, calling the redeemed millions to meet their descending Lord mid heavens. That we may be among that glorious throng, let us be sure and have on the wedding garment, lamps trimmed and brightly burning, and be prepared to meet the bridegroom.

4. Having made the requisite preparation, let us commence watching with the first watch of the night, and continue to watch, that whether our Lord shall come the first, second, third or fourth watch he may find us ready and waiting. On such he pronounces a blessing. He adds: "Blessed is that servant whom his Lord when he cometh shall find so doing." Such, too, shall share the glory and honor of Christ's royal house. Concerning such he says: "Verily, verily, I say unto you that he shall make him ruler over all his house."—46 47.

But to those who become impatient and fretful, and maltreat their fellow-servants, and choose instead of the good and virtuous of earth, pugilists, and drunkards he says: "But and if that evil servant shall say in his heart my Lord delayeth his coming; and shall begin to smite his fellow-servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his position with the hypocrites: there shall be weeping and gnashing of teeth."—48-51.

1. Two things are necessary to delay: first, time must be set; second, set time must pass without the hopes of those who were expecting anything being realized. If the cars should arrive in advance of the time appointed, there would be no delay. If they should arrive on time, still there would be no delay. But if they should not arrive on time, then it might be said the cars delay their coming.

2. Still the disappointed would not despair unless the cars should tarry long. But if the agent should go on selling time after time, and disappointment should succeed disappointment, he should not be astonished if some of the more restless should become impatient and curse him, and leaving lost self-control, they should curse and abuse their more patient brethren.

This is a *fac simile* of the real state of affairs. Time after time has been set, delay has succeeded delay, disappointment has succeeded disappointment, until many, in despair or skepticism, give up the Bible, and in their desperation fill up the description Christ has given of the foolish virgins. One extreme produces another. Credulity when often disappointed, and hopes are long deferred often ends in either despair or skepticism. Timests have fulfilled a class of prophecies that never could have been fulfilled had not the time of Christ's coming been set; and had not the time appointed run out without the hopes of the timests being realized. But this does not prove these time moves to have been of God. Papacy and the great Catholic church fulfilled more prophecies than any other power of earth, and were they therefore of God? Christ having given the history of the wisdom and folly of two classes of expectants of his coming, one timests, and the other patiently waiting till he comes, then introduces the parable to illustrate the wisdom of one and the folly of the other. When parables are not interpreted, the only clue to their meaning must be gleaned from the context. Two facts appear upon the face of this parable: Two classes will be looking for the coming of Christ —that one of these classes will be wise and the other foolish. The wisdom of one will consist in being constantly watching and constantly ready. The folly of the other, in neglecting these precautions. And Christ will find the latter unprepared. Relying upon human calculation and times, will have had much to do with their disappointment. Of all who are looking for the coming of Christ, only about half will be ready when he shall come. May we be wise unto salvation.

J. M. S.

Immortality.

Human consciousness gives an emphatic testimony to the souls inherent immortality. Observation confirms our consciousness in this affirmation. How exquisitely the soul is revealed. in the attitude, guilelessness and beaming features of happy childhood. Thoughts, playing upon lovely faces, speak of a living immortal principal within, what is this that so skilfully touches the material structure, and produces the marvelous modulations of articulated sounds, that lingers upon the face in each picture of passion and hope; or when thought is intense, that starts the life blood through each vein, or when we sail over tranquil seas, that diffuses a sweet serenity upon the external features? The soul! The soul awakes the "music beaming from the face." The soul is the intricate framework of these bodies, but it is not of that material structure. What is the painter's skill? Is it not to catch the evanescent play of light from the soul, and produce it upon the speaking canvas? What is the fascination of the gifted orator, but the revelation in that illuminated face, of a soul moved by its deep convictions.

But we do not stand, like the philosopher of distant centuries, amid doubtful speculations. God has spoken. Light, soft and delicious as the breath of heaven, has lifted the clouds of human folly. How conclusive is Scripture. What mean these soul yearnings woven in the texture of Holy Writ. the heart and flesh failing, but God the the portion forever; absent from the body and present with the Lord; fearing them which kill the soul; the celestial visit of Moses and Elias in the Mount—what mean all these, if the soul be a mere attenuated form of matter, or only "an effect of several molecules endowed with force." Not No! Out of the depth of human nature, is the voice, which perverted reason may never hush; along the pages of Revelation are sublime teaching, which human pride may never challenge.

The soul is immortal; it is thus gifted by the infinite will; no accumulation of guilt can extirpate this original endowment. Fearful, then, is the condition of sinners. Two worlds are weighed in a balance of immortal souls. An atom, a thought, a prejudice may sink the scale, and plunge them into hell; a prayer, a penitential cry, may lift them to eternal bliss.—*Cowman's Herald. Sept.* 1, 1875.

The writer of the above, evidently presents it as an argument on the soul's immortality. Taking a negative view, we will weigh his evidence.

He says, "Human consciousness gives an emphatic testimony to the soul's inherent immortality." This is a broad assertion in the affirmative; the writer evidently understands the weakness of his structure, and endeavors to lay broad foundations for it. As it is a mere affirmation, we need but urge a denial of its truth, and appeal to every unbiased mind, if mere consciousness (apart from prejudice engendered by the teachers of the popular doctrine) would impress our minds with a belief of the soul's immortality.

"Observation confirms our consciousness in this affirmation. How exquisitely the soul is revealed in the attitude, guilessness and beaming features, of happy childhood." Here the writer drops the subject of the soul's *immortality*, and presents an argument on the soul's *existence*; as we do not deny the soul's existence, we cannot see that "observation confirms the affirmation of the soul's immortality." The phrases "attitude, guilessness and beaming features;" "thoughts playing upon lovely faces;" "the marvelous modulations of articulated sounds;" "that diffuses a sweet serenity upon the external features;" "music beaming from the face;" "evanescent play of light," and "revelation in that illuminated face," are all very pretty expressions, but they do not contain a particle of evidence of the soul's immortality.

"But we do not stand, like the philosopher of distant centuries, amid doubtful speculations; God has spoken." Our friend (unintentionally perhaps) designates all his foregoing evidence as doubtful speculation, and proposes, now, to introduce Scriptural evidence. Yea! God has spoken, and we will see what He says; the teachings of the Spirit are not contradictory; a direct affirmation from Him is worth all the doubtful speculation and inferential testimony that can be produced.

Now unto the king eternal, immortal, invisible, the only wise God, be honor and glory forever and ever. Amen. Who hath immortality, dwelling in the light, which no man can approach unto; whom no man hath seen, nor can see; to whom be honor and praise everlasting. Amen. 1 Tim. i. 17, and vi. 16.

"How conclusive is Scripture. What mean these soul yearnings woven in the texture of Holy Writ, the heart and flesh failing, but God the portion forever." It was not presumption on the part of David to say, "God is my portion forever;" as he was assured of God's favor, and relied on his promises of a future Savior, and a glorious resurrection; but it would be presumptive if not worse in us, to ignore the life-giving Savior and say, Lord by virtue of my inherent immortality, thou art my portion forever.

"Absent from the body and present with the Lord." Our friend evidently forgets that he is presenting Scriptural evidence of the soul's inherent immortality, and not evidence of the soul's existence; because a thing can exist and not be immortal. By a double assumption and an inference, added to the text he forms a compound, from which he extracts weak inferential evidence. He assumes,

1. That the pronoun *we* represents an abstract entity (the so-called immortal soul) considered apart from the body.

2. He assumes that the Spirit through Paul, asserts the existence of this abstract relation, this entity; and then infers that if the Spirit through Paul acknowledges the entity's existence, then it must necessarily be immortal.

Paul in the subject under consideration, as seen in the context, is contrasting mortal existence with immortality or life *eternal*, and "groans being burdened," desiring that mortality might be swallowed up of life—the eternal life derived from Christ the life giver, and not from inherent immortality.

Our friend goes on with his conclusive Scripture "fearing them which kill the soul."

We congratulate our friend, on the amount of proof of the soul's immortality, that is contained in this quotation: we have always been taught that immortality meant deathlessness, incapability of dying, and yet an affirmation, that the soul may be killed, is offered as a proof of its immortality! Our friend should not misquote Scriptures; he should say, "And fear not them which kill the body, but are not able to kill the soul;" (Greek Psuche rendered life forty times in the New Testament) "but rather fear him which is able to destroy both soul and body in hell (Gehenna) Matt. x. 28.

Our friend evidently construes the terms, kill and destroy, to mean to preserve alive in torment; but such construction violates the laws of language, and is inadmissable.

Our Savior evidently was endeavoring to impress the minds of his apostles, that they should not fear men that could kill them, but not affect the preeminent life that was given them, and which entitled them to a resurrection, through faith in Jesus Christ; but they should fear God who could destroy them and their hopes of future existance, if they neglected their duty.

One more conclusive proof of the soul's inherent immortality: — "The celestial visit of Moses and Elias in the mount—what means all these if the soul be a mere attenuated form of matter, or only an effect of several molecules endowed with force."

We feel a little disposed to demur, to the careless use of the term celestial; it betrays a reprehensible carelessness, in one engaged in theological discussion. If the visit was made it was a terrestial and not a celestial visit.

We must regard the evidence here presented as inferential and not direct; built upon a bundle of assumption and inferences, added to the text, upon which is erected the inferential proof. It is assumed first, that Moses and Elias actually visited the mount.

2. It is assumed that as they had been dead, so many years, they could not have made the visit, except as disembodied spirits.

3. It is inferred that as these spirits must have existed several hundred years, therefore, they are immortal.

4. If these disembodied spirits are immortal, all disembodied spirits are immortal.

5. As Moses and Elias were men, and had immortal spirits or souls, then all men have immortal souls.

As the whole structure of our friends evidence rests on the first assumption, that the spirits or souls of Moses and Elias actually visited the mount, and literally stood and conversed with Jesus. We will show that the assumption is false; and the evidence we present is the words of our Savior Matt. xvii. 9.

As they came down from the mountain, Jesus charged them, saying, tell the *vision* (*opama*) to no man, until the Son of Man be risen from the dead.

Here our Savior expressly denominates the occurrence as a vision. We place His word in opposition to man's assumption. Which is true? Let our friend present as strong evidence as our Savior's word, that the soul is immortal and we will believe it.

As corroborative testimony, we offer the many instances of Scripture, in which God communicates his revealed will to his chosen ones by visions,—Cornelieus' and Peter's visions for instance. Acts x

As this is a vision, and not a reality it follows that Moses and Elias were not present corporeally nor spiritually, in the sense our friend assumes, and all his inferential testimony fades in the light of revelation and truth.

We can join our friend in saying, "How conclusive is Scripture;" and in conclusion will also say, that the belief of the soul's mortality, may be held without embracing or holding that, the soul be a mere attenuated form of matter, or only, "an effect of several molecules endowed with force;" such so-called philosophical deductions are the mere outgrowth of the gnostic heresy of the soul's inherent immortality.

E. A. C.

Rama and Calvary.

BY S. A. C.

Detested King! thy cruel hand
In infant blood deep bathed its brand,
The chill of days in death lies low,
Felled by the slaughtering soldier's blow.

Soft woe, by warm affection spread,
Where innocence reposed its head,—
Which mothers' forms in love bent o'er,
Were crimsoned with the sleepers' gore.

Like lovely buds of vernal mee,
By frosted breath in spring time *froze*,
These fairer blooms did ne'er unfold,
Chilled by a fiercer frost-night's cold.

As drops the clouds' last-falling rain,
Fell Rachel's tears o'er Rama's plain;
When mother-grief for those that died,—
"My child is not!"—in frenzy cried.

But he whom Herod sought to slay
In Egypt's land was far away;
O noble Rod, of Jesse's stem,
Thy death was not in Bethlehem.

Thy mother mourned o'er thee her loss
O Man of Sorrows, on the cross;
Where Spear that drained Christ's crimson tide
Pierced through the heart in Mary's side.

'Tis nature's self affection feels,
When Mother's heart it's love reveals;
'Tis nature's self that mourns when fate
The mother's heart makes desolate.

From that rock-grave that Joseph built,
Where Christ was laid for human guilt,
Has life-light dawned upon the gloom
Of that black night that palls the tomb.

O Bethlehem, thy children slain
To their own border once again—
From the foes' land released shall come
And Paradise shall be their home.

PLYMOUTH, Sept. 23, 1875.

Correspondence.

BRETHREN:

'This morning our dear brother, B. B. Glover leaves us for his father's, at Ava, Noble county, Ohio, where he expects to make his home. He and his sister, who also accompanies him, heard the truth last January, and united with the Rosehill congregation, of which they remain faithful members up to the present time. We hate to give them up, and shall miss them from our circle. Bro. Glover gives me $2 to pay for the RESTITUTION.

He says there are none of our faith and hope in that section. May they continue to grow in grace and increase in the knowledge of the truth; and may the RESTITUTION be blessed in its weekly visits to that county—may it be the means of bringing others to see the true light, as it is revealed in Christ.

I am truly glad to see the RESTITUTION in such a prosperous condition; it seems to grow better and better.

The cause in this section is looking up; new laborers are entering the field. Bros. H. J. Miller and A. E. Estlack, who also united with the Rosehill congregation last January, are now both in the field preaching the Word with a zeal which is according to knowledge. Just four years ago there was not one of our faith to be found in this section of the country; we now have two churches and three preachers. Opposition is giving way, which at first was strong; people are beginning to read and think for themselves, and the claims of sectarianism are being cut loose, to some extent, yet we have some who, like Ephraim, are bound to their idols, and have more faith in dreams and visions than in the Word of God.

A. F. DUCKER.

INDEPENDENCE GROVE, Iowa.

BRETHREN:

The RESTITUTION is worthy of a good support. Believers in the Gospel, the coming of Christ and the kingdom to come, are fed with strong meat, as well as with milk also. For one I am fond of the apostles' controversy, for without it we become dull and rusty, and those apparent mysteries are left covered and hid from us and our children. The criticisms we often find in the RESTITUTION are profitable. They sharpen our minds, and cause us to search more carefully the Word of God; and besides this, the letters we read from our old, tried friends are like water from the clear, cool fountain, invigorating the thirsty soul. Many of our old veterans of the true Gospel have passed from this vale of tears to their silent rest, waiting for the redemption of their bodies to that inheritance which is incorruptible, and the restitution of all thing. But here and there is one left to tell the story of him crucified, concerning his return again in his kingdom and glory.

We are nearing the haven of our final rest, and while our beacon light shines brighter and brighter, we are stumbling along over the rugged path of life, sustained in our hope and faith only by the living word of God's promises. O how precious the truth is! God's covenant with Abraham and his seed, "if ye be Christ's, then are ye Abraham's seed, and heirs according to promise,"—O how precious! believing in him of whom Moses and the prophets did write, and tell us concerning his coming again; his dominion and glory and kingdom; that he shall take to himself his great power, and reign as it is written of him that "all people nations and languages shall serve him." "His dominion is an everlasting dominion which shall not pass away and his king that which shall not be destroyed."

To become an inheritor of this kingdom is our great desire; for if we fail of this inheritance the Abrahamic promise is lost to us; and if we fail of an inheritance with Abraham and his seed in the kingdom to come, where is our hope for the rest that remains to the people of God?

E. R. SUTHERLIN.

Gleanings.

Bro. Malone, of Palestine, Illinois, lately has visited Russellville, in that state, and delivered four discourses on the kingdom and name, and immersed at the close of his meeting one who became a believer.

He says: I met there with a very intelligent believer lately from Kansas, where he had lost all, or about all his worldly goods.

Through the solicitations of Bro. D. P. Allison, as well as that of Dr. Broyls who belongs to the Christian (by derision Campbellite) church, I visited the place. Bro. Allison's wife is a very intelligent believer, though as yet she has never been immersed into the Christ, and therefore does not by law—the law of Christ—belong to the royal family, to whom all the promises are made. Though she promised that if I could come back again she would be immersed.

There are others also there, who, I am sure, at the next opportunity, will become obedient to the faith.

I am in the practice of medicine; for months past I have been riding almost day and night, and cannot tell, when I make an appointment, whether I can fill it or not. Latterly I have to disappoint the brethren near Paris, Ill., and at West Lebanon, (I think it is called), Ind. This meeting their eye will be a solid excuse to them.

If I live and can, I will visit them soon.

I am doing all I can gratuitously in the way of preaching, anywhere in reach where it costs me nothing but loss of time, and that time to me is worth from $5 to $15 per day. I have lost so much money within the past year or so, having a family to support, that I cannot afford to do more. When I go a distance from home I only ask that my expenses be paid.

Yours, in the hope of the bright dawning.

ALFRED MALONE, M. D.

Bro. Chapman, of Newtonia, Newton county, Missouri, writes:

Our little band of workers at this place (all subscribers to the RESTITUTION) are at work for the truth wherever we can find fit subjects for the kingdom. Several are interested, and good is being done.

Bro. Servis, of Pierce City, preaches for us some times. I regard him as a very able worker, who should have a more extended field for work. We are so much scattered in this part of the state that we do not have conferences. Bro. E. D. Adams battles for the truth and is ever at work with pen, tongue, and tracts, in spreading a gospel that is good news in reality.

Ever yours in Gospel hope,

E. A. CHAPMAN.

Bro. Amos Sanford, of Anna, Ills., writes:

The meeting at Brother Cocker's closed on Sunday night, 10th inst. Sickness in the country prevented a large attendance.

The Adventists refused to meet with us in conference or general meeting. One of them had said he would give me a mule if I would join the Advent conference, and I gave him a chance to "come and let us reason together" to see if it would be right for me to accept the mule on those conditions.

The brethren of the "one faith," few in numbers, had a good meeting.

A letter of recent date from Brother John Foore, of Galesburg, Kansas, speaks of the illness of his family; four sick at one time. He says:

On Tuesday, 22d inst., I expect to begin a public discussion with J. W. Randall, to be held in Crawford county, near Walnut Station, on the Mo. Kan. & T. R. R.

The propositions for discussion are:

1. Do the Scriptures teach that man has an immortal soul or spirit that lives in a conscious state between death and the resurrection either in happiness or misery?

2. Do the Scriptures teach that the kingdom of Christ was set up on the day of Pentecost, and that the church is that kingdom?

J. W. Randall affirms both propositions.

Br. H. M. Coke, of Sulphur Springs, Southern Illinois, writes:

Bro. Sanford is with us, (Sept. 20). We have had a small but very interesting meeting. Bro. Sanford will begin to lecture this evening at sulphur Springs, and will remain with us this week.

It is unreasonable to believe that with the great zeal and knowledge he possesses he can fail to do much good. I believe if the brethren knew his real worth they would keep him in the field. And could they but keep him there a short time, I believe he would build up congregations which would give him a support.

We are alone here in this country. Only a small household of faith; and should we lose Bro. Sanford's labors it would be a sad misfortune to us.

Pleasantville Conference.

Notice was given that the conference would commence on Thursday, Sept. 9th, 1875. But owing to high waters and bad roads, the brethren did not arrive until late Friday night, therefore, our meeting did not begin until Saturday at 11 o'clock a. m. There being but few brethren from other localities present, the business was waived until the "annual conference." It was moved by Brother J. T. Prime, that said conference be held at West Irving, Tama county, Iowa, beginning Thursday evening before the third Sunday in December; carried.

There being no further business before the conference, Brother Hipsher announced the arrangements of the day, which was as follows: Brother T. W. Woodrow was to deliver a discourse in the forenoon, and Brother J. T. Prime, spoke in the evening, concerning the "Restoration of Israel;" after further arrangements conference adjourned till Sunday, half past 10 o'clock.

On Sunday conference convened per agreement. A sermon was delivered by T. W. Woodrow, on the "relation of the Gospel to the kingdom." After which meeting adjourned until half past two, when Brother Woodrow delivered a lecture on the "Four Universal Kingdoms." At 7 p. m. Brother Prime delivered a discourse on the "Birth of the Spirit," giving it a thorough explanation, after which meeting adjourned until Monday evening.

On Monday evening conference convened per agreement, Brother T. W. Woodrow read a proposition to the brethren, and requested that it should be published in this report. The proposition reads as follows: "I do most positively challenge this conference to furnish a man to support in public debate the following very unequivocal proposition, viz: 'The Holy Scriptures teach endless punishment.' Time and place of said discussion, whether oral or written, to be arranged according to the best convenience of all concerned."

After reading the above proposition, he gave an able discourse on "the world to come." We had large and attentive audiences throughout the meetings. Quite an interest was manifested. Several brethren were expected that did not come.

JAMES M. HAYNES.

PLEASANTVILLE, Iowa, Sept. 14, 1875.

Miscellany.

A day's journey was thirty-three and one-fifth miles.

A Sabbath day's journey was about an English mile.

A cubic is twenty-two inches, nearly.

A hand's breadth is equal to three and five-eighth inches.

A finger's breadth is equal to one inch.

A shekel of silver was about fifty cents.

A shekel of gold was $8.09.

A talent of silver was $338.32.

A talent of gold was $13,800.

A piece of silver, or a penny, was thirteen cents.

A farthing was three cents.

A mite was less than a quarter of a cent.

A gerah was one cent.

An epha, or path, contains seven gallons and five pints.

A bin was one gallon and two pints.

A firkin was seven pints.

An omer was six pints.

A bab was three pints.

The salaries of the different monarchs of Europe are given as follows, by a German statistician:

Alexander II., $8,500,000 or $25,000 a day.

Abdul Aziz, $5,000,000 or $18,000 a day.

Francis Joseph, $4,000,000 or $10,050 a day.

Fred. William I., $3,000,000 or $8,210 a day.

Victor Emmanuel, $2,400,000 or $6,840 a day.

Victoria, $2,200,000 or $6,270 a day.

Leopold, $400,000 or $1,643 a day.

In addition to this salary, each of these individuals is furnished with a dozen or more first-class houses to live in, without any charge for rent.

The Catholic Church in the United States probably numbers eight million communicants. The Catholics occupy 6,020 stations, chapels and churches; they have the service of 4,874 priests 6 apostolic vicars, 49 bishops, 9 archbishops, and 1 cardinal. They have 18 theological seminaries with nearly 1,500 students; over 2,000 schools of all grades, and more than 300 asylums and hospitals. There are more than 7 different orders of monks and friars, 12 of nuns, 8 different institutions such as Jesuits and Redemptorists, 12 congregations of priests and brothers, and 30 sisterhoods.

We are emphatically in the age of profanity, and it seems to us that we are on the topmost current. One cannot go on the streets anywhere without having his ears offended with the vilest words, and his reverence shocked by the most profane use of sacred names. Nor does it come from the old or middle-aged alone, for it is a fact, as alarming as true, that the younger portion of the community are most proficient in degrading language.

Boys have an idea it is smart to swear, that it makes them manly; but there never was a greater mistake in the world. Men, even those who swear themselves, are disgusted with profanity in a young man, because they know how, of all bad habits, this clings the most closely, and increases with years. It is the most insidious of habits, growing on so invisibly that almost before one is aware he becomes an accomplished cursor.

It is a notable fact that while not one ex-president of the United States is living, the wives of five of them survive—Mrs. Polk, Mrs. Fillmore, Mrs. Tyler, Mrs. Lincoln, and Mrs. Johnson.

Ladies are decking their bonnets with scarlet, though it is summer. What strange impulse has seized them? Red is for winter, when bright, warm colors are becoming, but it has suddenly appeared in summer. What does it mean? Simply this: we have a Cardinal in the land. Is he not a sprig of royalty? Is his cap not red like fire? Are not ladies always sensitive to the glitter and show of aristocracy? Is there not a subtle power in these tides of fashion which they find it difficult to resist? The Cardinal wears a red cap, and Catholic ladies, of course, will have red upon their bonnets. Will Protestant ladies follow in the wake? Ribbons are of small account, but this sensitiveness to regal influences sent us from Rome, is symptomatic, a sign of undercurrents, the beginning of a power which will make us trouble in the future.—*Baptist Union.*

Spoiling Ministers.

The tendency is in some quarters to make the minister namby pamby. He gets an idea that he is to be nursed and softly handled, as though he were not able to take care of himself and be a man as well as a minister. As a result of this treatment we have known ministers who could not preach until they had a lump of white sugar melt in their mouth, nor close a service till they had first sucked a lozenge. They are led to feel themselves so feeble of structure that they must be wrapped in furs and dippets, and overshoes, and have hot bricks made for their feet, and warming pans in their beds; and by fifty years of age they become ecclesiastical grannies.

We want a robust and manly ministry. Give us plenty of healthy food to eat, and treat us as though we were soldiers of Jesus Christ, made for long marches and heavy fighting. We know in the ministry of the Presbyterian church a clergyman who carries his cat with him when he goes off to spend his summer vacation. He can not bear to leave the poor creature behind. His overfond congregation have stroked all the vigor out of him, and now he strokes a cat. There is nothing more revolting to us than religious namby-pambyism.—*Christian at Work.*

POST OFFICE ADDRESS.

John T. Ogsby, Hiscellaville, Crawford county, Pa.

Elder Jacob Shaffer, Kewanee, Fulton county Ind.

OBITUARY.

SYPHER—Jacob Sypher, of Twin Grove, Green Co. Wisconsin, Sept. 18, 1875.

Bro. Sypher was born in Union Co, Pa., June 14, 1830, and was therefore rising of 46 years old. He moved into Green county about 20 years ago, sick with the consumption. For this long period he has been a great sufferer, till at last his fine constitution gave way and he fell a victim to this terrible disease. He was baptized by Elder Henry Collins 18 years ago, and has been a steadfast Christian till the hour of his death. The community lose a valuable citizen, the truth a faithful witness and the family a loving husband and a tender father.

He was greatly prized, and will be sadly missed.

He leaves a wife and two grown daughters to mourn his loss.

Words of comfort and instruction were spoken by the writer, from, John xi. 11: "Our friend Lazarus sleepeth."

J. F. WILLCOX.

HERN—Bessie Hern, son of Bro. and Sister Allison Hern, fell asleep at Lot's Grove, Mo., March 6, 1875, aged 8 years and one month.

Bessie was an exception to most boys. He seemed to take great delight in the Scriptures. He could quote quite a number of texts on life, death and the resurrection, and give book, chapter, and verse. He was a promising boy, and his parents and those who knew him set great store by him, but, alas! the cruel enemy, death, has taken him from our embrace.

The writer addressed a large audience from John v. 28, which was Bessie's favorite text while living.

May the Lord of life and glory soon return to earth again, restore to us our jewel, wipe out the serpent's trail, and reign King over all the earth.

A. F. DUCKER.

HUDSON CITY, Mo.

PREACHERS' DIRECTORY.

This list is subject to additions and corrections as may be required.

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BUSINESS DEPARTMENT.

As there are quite a number of our subscribers who have as yet made no remittance for the ensuing year, and not knowing whether they desire the paper continued or not, we here conclude to send to a statement of account to each delinquent subscriber. We ask it as a favor, that, should there be any mistake on our part, the office be notified at once, so that the proper correction may be made. Persons receiving on their subscriptions will confer a great favor upon us by remitting at once. If not heard from by October 15th, the name will be erased from the list.

THE CHRISTIAN PUBLISHING ASSOCIATION.
O. M. MYERS, Business Agent.

SPECIAL NOTICES.

BRO. MASH, West Irving, Iowa—Letter received Aft 17th.

BRO. BECKER, Polo, Ills—You are right.

BRO. J. F. NOBLEMAN—Former letter received.

LETTER RECEIPTS.

Letters from the following persons have been received, found to be correct, and the business attended to:

Mrs. S B Wince, J R Gilkin, J T Ogsley, Wm Bates, E Nokes, A H Woodruff, Lucy Willey, Jonas S Aber, J F Willcox, J R Buckley, Wm S Horne, J M Hayers, Alda Freelis, Mrs C Felen, J W Bishop, H Isham, R F Hatfield, D C D Camp, Albert Balch, W R Putnam, A F Dugger, Anna Parker, Julia F Kelley, John Donaldson, John Foore, Amos Sanford, J A Fuller, G Weigarth, T D Newman, Lemon Hisaber, N J Morgan, Chris Sweet, R F Birch, Elijah Lloyd, J P Robinson, Isaac Renner.

J. M. Stephenson's address now is 181 South Clark street, Chicago.

Allen B. Magruder's address is changed from Baltimore, Md., to Winchester, Va.

ANNOUNCEMENTS.

J. M. Stephenson expects to visit for the purpose of holding meetings as follows:

Eureka, Illinois, September 26.
Antioch, Illinois, October 3.
Ripley and Norton's Station near Cooperstown, Illinois, October 10.
The conference at West Lebanon, Indiana, October 15.
Lamark, Illinois, October 21.

There will be a meeting of the Brethren at Antioch, Illinois, commencing October 8th, in the evening, and lasting until Sunday morning, October 10th, 1875.

Those coming by rail will stop at Chana or at Ashton.

The following is a list of the subjects to be interrogated;

1. Faith and Works.
2. The Importance of Church Order.
3. Christian Love.
4. Singing and Prayer.
5. Signs of the Times.
6. What are we Doing for the Master?

We hope that every brother who comes will come prepared to say something of instruction or encouragement upon each of the above themes. Do not come prepared to *hold* every brother, but to bear one another's burdens, and to exhibit a spirit of brotherly love.

All are invited. Let us have a good time.

Can Brother Stephenson postpone his coming to the time of the meeting? We will all be appointment October 8d, if he can.

For the Church.

A. J. EICHENBERGER.

The brethren of the Church of God will hold a Quarterly Conference at their meeting-house, six miles north of West Lebanon, Warren county, Indiana, commencing October 15th, 1875, and will continue over the following Sunday. A general invitation is extended to all. M. V. Reed and other able ministers will attend this meeting.

By order of COMMITTEE.

Persons attending the conference coming by railroad, will open to West Lebanon, where teams will be in attendance to convey them to place of meeting. Train does not West Lebanon is between 8 and 9 o'clock, p. m.

The fraternal conference meeting which was held at Brooklyn N. Y. in October, 1874, adjourned to meet in Philadelphia, Pa., on the Saturday preceding the last Sunday in October, 1875.

Notice of such meeting is hereby given. There will be (if the Lord will) a fraternal gathering of brethren in Christ,—believers in the Gospel of the Kingdom of God—at Philadelphia, beginning at 3 o'clock, p. m., on Saturday, October 30, 1875, and continuing to the following Monday, (and longer if found necessary) in the hall on the north-west corner Eighth and Locust streets, entrance on Locust street.

All believers who confess and accept the unity taught in Ephesians iv. 3–7, are most cordially invited to attend, and may report to Bro. J. H. Lull, 1634 North Eighth street, or 6 North Seventh street, Philadelphia, Pa.

WILLIAM ENNIS, Chairman.

PUBLICATIONS FOR SALE AT THE "RESTITUTION" OFFICE.

☞ NOTICE TO ENGLISH PURCHASERS.—Parties ordering any of our publications will please remember that the American postage (which in all we can pay) is twice as in the price named. All that is necessary, therefore, is to ascertain the total cost, as per price list, of the publications ordered, in United States Currency, and procure a Post Office Order for that sum, payable to the order of E. A. Chaplin, which must be forwarded to our address, at the time the books and tracts are ordered.

☞ Parties who are desirous of procuring any work not named in the following list (whether published at home or abroad) may order the same through us. Where possible give the title of the work, the author's name, and where published.

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Having on hand a large supply of Hymn Books, "The Restoration," and wishing to have it introduced to all our Societies, we have concluded to reduce the price, and offer it on the following terms, which will bring the book within the reach of all:—

Cloth binding	.40
Leather binding (Sheep)	.50
Leather binding (gilt)	.60

The brethren will see that we have reduced the price one-half. Let all who desire the book send in as early as possible.

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TWO PAGE TRACTS.

Bible Briefs. These are suitable for wide distribution, and treat on the following subjects:—1. The Gospel. 2. The Coming and Kingdom of Christ by Which Baptists, in 1656. 3. Immortality. 4. The Kingdom of God. 5. Nature of Man and Thoughts for Thinkers. 6. The Two Advents. 7. What is Religion. 8. Destiny of the Wicked. 10. Baptism. Price 10 cents for 24 sets, or assorted packing of 24 a hundred for 30 cents.

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Age to Come not a Heresy. By H. V. Reed. A splendid short argument illustrative of the Age to Come Doctrine. Just the thing for circulation among a certain class of Adventists.

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The Hope for the World. By Joel A. Simonds. This tract treats upon the subject named in a way that will no doubt produce conviction upon the minds of many. Price four cents each, 12 for 40 cents, 25 for 75 cents.

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Evangelism concerning the reign of Christ over Israel and the Nations, or a brief statement of the things concerning the Kingdom of God and the Name of Jesus Christ. by Wiley Jones. Price 8 cents, 15 for $1.00.

A Letter to a Friend. By Mrs. C. C. Woodruff, which treats upon the following subjects: The nature of man. The promises of God. The reign of Christ. The destiny of the wicked. The restoration of Israel, etc. This is what it purports to be, "A Letter to a Friend," and is written in a familiar and convincing style. Price eight cents, 15 for $1.50.

OTHER TRACTS AND PAMPHLETS.

The Rich Man and Lazarus. By Thomas Wilson. The Parable of the Rich Man and Lazarus, the title of this tract, is handled vigorously, and the exposition throughout is in harmony with the Bible teaching. Thirty-six pages. Price 10 cents, 12 for $1.00.

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The Bible Doctrine of the Year. An answer to the question: Is the popular conception of the soul that of Holy Scriptures? By Chas. I. Ives, M. D. Professor of the theory and practice of medicine in Yale College, 1873. One hundred and nineteen pages. Price 25 cents.

Location and Nature of Future Punishment. By Henry Constable, A. M. This is an able and clearly written argument. We recommend it to those who wish to learn what the Scriptures teach upon this subject. Sixty-seven pages. Octavo. Price 25 cents.

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Life and Death. By Jacob Beals. This is not a new publication, but hope the worse for being old. It is full of arguments and Scripture quotations upon the subject treated of, and in many respects is a useful campaign document. Price 50 cents.

Englishman's Bible, with marginal readings and references between the verses. They are printed on fine, strong paper and well bound. Plain Book Binding, gilt edges, $4.00. Full Turkey Morocco, gilt edges, $5.00. Another one with larger type, (excellent,) printed and neatly bound by Bagster. Bound binding $3.75. Turkey Morocco $5.00.

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Englishman's Greek containing the original Greek Text of what is commonly styled the New Testament, according to the recension of Dr. S. P. Tischendorf, with interlineary word for word English Translation; a new Englishe Version, based on the interlineary translation, on the readings of eminent critics, and on the various readings of the Vatican Manuscript (the best in the Vatican Library) together with Elzevir notes and explanatory Greek notes, and a copious selection of references, to the whole of which is added a valuable Alphabetical appendix. 800 pages, 8vo, bound neatly in muslin. Price $5.00. Extra binding $6.00.

THE RESTITUTION.

All, All is Known to Thee.

My God, whose gracious pity I may claim,
Calling thee Father, sweet, endearing name!
The sufferings of this weak and weary frame,
All, all are known to Thee.

From human eye 'tis better to conceal
Much that I suffer—much I hourly feel;
But oh, the thought does tranquillize and heal;
All, all is known to Thee.

When in the morning unrefreshed I wake,
Or, in the night, but little sleep can take,
This brief appeal, unbidden I make;
All, all is known to thee.

Nay, all by Thee is ordered, chosen, planned;
Each drop that fills my daily cup; Thy hand
Prescribes for ills none else can understand.
All, all is known to Thee.

And this continued feebleness, this state
Which seems to unnerve and incapacitate,
Will work the cure my hopes and prayers await,
That can I leave to Thee.

And welcome—precious can His Spirit make
My little drop of suffering—for His sake.
Father, the cup I drink, the path I take,
All, all is known to Thee.

Christian Sins.

In one sense—and that a very important sense—there cannot be a Christian sin. Sin is most thoroughly anti-Christian. It is against the example and against the command of Christ. It contradicts the fundamental idea of discipleship, and one of the mottoes which, according to Paul, is on the seal of God: "Let every one that nameth the name of Christ depart from iniquity." It sets at naught the whole conception of the mission of Christ to this world; for John says: "He that committeth sin is of the devil. . . . For this purpose the Son of God was manifested, that He might destroy the works of the devil. Whosoever is born of God doth not commit sin." The two words, then, which one might last think of connecting, would be Christian and sin. The Bible definition of a Christian would seem to be, one who does not sin. And the least that this can mean must be, one who does not practice it, one who hates it in himself and in others, one who repents of it, one who gains the victory over it by the grace of Christ. Hence the phrase Christian sin is much like that of light darkness, or bitter sweetness.

And yet we may descriptively or historically allude to the sins which are seen in professed and in real Christians as Christian sins. And the expression gains in appropriateness when allusion is had to forms of sin which particularly taught professors of religion, which take them on their weak side. It is a noticeable fact, that sinful tendencies are like running water, which, stopped from flowing in one direction turns in another, and finds an outlet somewhere; dam it up at one level, and it rises till it pours over at a higher level. We see this in cases of outward moralities and proprieties. There are men who need to drink to excess, or who depended more or less on the excitement of alcohol to carry them through their labors of the body and mind. They have ceased from that habit, but they satisfy the craving of their nervous system in another way; they use a large amount of tobacco. Indeed, there are a multitude of temperance men who have never been addicted to strong drink, and who from principle will not touch a drop of anything which intoxicates, but who are notorious chewers and smokers. They find in tobacco a substitute for alcohol; the artificial stimulus which others gain from the latter they derive from the former. In their case, one might say that tobacco using was a temperance sin. They do not like to drink, and so they smoke; it answers the same purpose as to nervous excitement, and as to sociability with men, whom they meet. So also physicians (and boarding house keepers) testify that many total abstinence advocates make up in eating for what they lose by not drinking. They avoid drunkenness, to fall into gluttony! They do not die of *delirium tremens*, but of dyspepsia! A temperance sin again! It sounds contradictory, but is quite real.

And so, in more spiritual matters, the Christian, in avoiding certain gross sins which characterize the wicked, is in danger of slipping into others which he is tempted to think venial, though they are quite as inconsistent with the spirit of the Gospel, and are even condemned by name in the New Testament. Thus, a professed Christian who would shrink from vice, and who conscientiously avoids what he has been taught to consider worldly forms of pleasure, will indulge in covetousness, or an inordinate and selfish love of money, without scruple. He shows no spirit of consecration in the matter of property. A benevolent use of wealth, as of an instrumentality placed in his hands for the good of the world and future advancement of the cause of Christ, is an idea quite foreign to his mind. He no more lives under its influence than does the man who is in the next store or office, and who makes no profession of religion. He gives a trifle, the tithe of a tithe (or less), of his income, and dies, leaving behind an estate which astonishes his Christian friends and makes his pastor fear for the account which he will have to render of his stewardship. Yet there is the plain inculcation of liberality in the Bible, and the equally plain denunciation of covetousness as idolatry. One might say that covetousness was the sin which the man, deemed it safe for him, as a Christian, to commit, though theft, or drunkenness, or adultery would damn him! We fear the conclusion is not safe.

And so a lady who, as a church member, thinks she must not attend the theatre, or go to balls, or even dance in the parlor, to say nothing of doing criminal acts, sometimes falls into habits of temper which make an entire household unhappy, or into a carping, or backbiting, or slanderous use of the tongue, in the way of gossip, which works incalculable mischief in the community. The evil of the sins which she avoids, and in which some irreligious ladies indulge, she clearly sees and often reprobates; the deformity of the sins in which she allows herself she scarcely suspects, and is ever ready to palliate. But the world perceives her inconsistency, and is ready to say that her talking is quite as unchristian as other people's dancing and theatre going.

It is desirable that no form of selfishness shall be thought to be compatible with Christian character. Let us settle it that love is the essence of religion. And love is a very positive thing, intent on doing all the good it can, and on preventing all the evil. It provides no place for any sin, but rather says with Paul, "Reckon ye also yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord."—*Chicago Advance.*

Our Resurrection.

A little girl died. The sister, five years old, was exceedingly unhappy, and would go to the grave and weep there. She said to her mother:

"Mamma, I am so unhappy; sister is gone. Shall I ever see her again?"

"Yes, my child, she will rise from the grave, and you will see her again, by-and-by."

"It can't be so," the little girl answered.

Her mother opened her hand. In it was a little seed. She said, "Now, my dear, take that little seed and go out and put it in the ground, and go every day and see what happens."

The child sowed the seed, and every day went to look, but for awhile there was nothing to be seen. At length, one morning, after a rainy night, she went to the place and saw the tips of two little leaves just coming out of the ground. The little girl saw it and said, "That is just like sister. She has been sown in the ground, and she will come up again like these two leaves." She kept the leaves to remind her of her sister's resurrection, and they comforted her, and led her to be a Christian.

Would to God, my dear brother, more had the faith of the little girl, and placed their faith just where God has put it, not when we die, but when Christ, who is our life, shall appear; how much of the glory of Christ is taken away by substituting death for the glorious appearance of the Son of God, whose manifestation the groaning creation waits for, that it may receive the promised deliverance. I heartily rejoice in the declared truths, "Because I live ye shall live always;" "I am the resurrection and the life;" "I give unto my sheep eternal life, and they shall never perish;" "I will raise him up at the last day," and many other blessed promises, which to the way-worn and tempest-tossed pilgrim act as true beacon-lights, lighting up the world to come with a solid radiance ending in glory, honor, and immortality.

Paul, on a certain occasion said, "Thou art inexcusable, oh, man." And it seems to me the same may be said to those who read the blessed Bible, and heed not its clear language on the subject of the resurrection, taking and appropriating for doctrine the teachings of uninspired man in seeming preference.

Only think of it! Not one solitary text within the lids of the Bible that affirms, or even hints at, the immortality of a part of man called soul, or spirit, or mind; but from beginning to end does in the most emphatic manner affirm the mortality of the entire man; and the resurrection from the dead the only possible chance of his living again. Job did propound an important inquiry, "If a man die, shall he live again?" and with the light he then had, he answers his own question. "All the days of my appointed time will I wait till my change come; thou shalt call, and I will answer thee."

Oh what a solemn call will that be when the dead shall hear the voice of the Son of God, and they that hear shall live; yes, live, not for a day or any number of days, but raised with the power of endless life, like him who raises them, they live forever and ever. They are made conquerors through him that loved them, and gave himself for them.

Would to God, I repeat, that men would cease from man, and learn to put their whole trust in Him who hath given to the Son to have life in himself, with all power to give the same, to as many as the Father gave, or shall give him; and instead of looking to death as the deliverer, they would look to Christ as the Great Emancipator of all who are his, by resurrection from the dead. Thank God for the soul-cheering words of Paul, "We shall not all sleep;" "The dead in Christ shall rise first;" "We shall not prevent (anticipate, go before) them which are asleep." The gathering of the sheaves it is hoped, is near at hand. The breaking of every yoke, and the letting of all oppressed go free, is nearer than when we first believed. Who is there that can idly and dumbly sit and feel no concern in the coming of our Lord Christ with all his saints? Who is there, who are undesirous of seeing the revealed majesty of the new creation? Who is there that cannot feel the heart throb with the joy of anticipation in view of the coming of "the holy one?" To me it's a veritable reality! "He that shall come, will come, and will not tarry." In Pauls' day it was "a little while," surely in our days it is emphatically less time than then. "Now" as then, "the just shall live by faith," and the soul that draws back, surely never knew what it was to have that "full assurance of faith" which alone can enable the believer to hope to the end for the grace to be brought to us at the revelation of Jesus Christ, whom not having seen, we love; and surely, if we love Him, we will not only keep his commandments, but with the lovely John cry with the prayer of the importunate, "Come, Lord Jesus, come quickly."

I am sure we can better settle this question, now agitating many minds,—whether man is mortal or immortal, by an appeal to the word of the Lord, allowing God to be true, and every man a liar; if once the Bible has—does—sanction the current view, viz.: The inherent immortality of the soul, then spiritualism may be true, and the entire outgrowth of this latter day system of fraud and deceit. May all truth lovers find the pearl of great price, and find life from the dead through Jesus Christ our Lord. G. W. YOUNG.

Wm. Tyndale on the Resurrection.

A declaration made by Wm. Tyndale touching the resurrection of the bodies and the state of the soul after this life, abstracted out of a preface of his that he made to the New Testament, which he translated and set forth in the year 1534. He says: "Concerning the resurrection, I declare before the world, God and our Savior Jesus Christ, and universal congregation that believeth on Him. That I believe according to the open and manifest Scriptures and Catholic faith, that Christ is risen again in the flesh which He received of his mother, the blessed Virgin Mary and body wherein He died, and that we shall all, both good and bad, rise flesh and body, and appear together before the judgment seat of Christ to receive every man according to his deeds. And that the bodies of all that believe, and continue in the true faith of Christ, shall be endued with like immortality and glory as is the body of Christ. And I declare before the world, God and our Savior Christ, and all that believe in Him, that I hold of the souls that are departed as may be proved by manifest and open Scripture, and think the souls departed in the faith of Christ and love of the law of God to be in no worse case than the soul of Christ was from the time that He delivered his spirit into the hands of his Father, until the resurrection of his body in glory and immortality."

Nevertheless, I confess openly that I cannot be persuaded that they be all rewy in the full glory that Christ is in; or the elect angels of God are in. Neither is it any article of my faith, for, if it was, I see not; but then the preaching of the resurrection of the flesh were a thing in vain. Notwithstanding, yet, I am ready to believe it if it may be proved with open Scripture.

Prof. Paine on Immersion.

The recent examination at the Congregational Theological Seminary in Bangor, Me., took a new departure in ecclesiastical history, as the following questions and answers give full proof:

"What was the apostolic and primitive mode of baptism?" "By immersion." "Under what circumstances only was sprinkling allowed?" "In cases of sickness." "When was the practice of sprinkling or pouring generally introduced?" "Not until the fourteenth century." For what reason was the change adopted?" "As Christianity advanced and spread in colder latitudes the severity of the climate made it impracticable to immerse."

Such an examination very naturally called forth some criticism in the denominational papers as well as in private circles. The Vermont "Chronicle" expressed its surprise, though without attempting to controvert the doctrine taught. This criticism called out Prof. Paine in defense of his teachings, in which he frankly says:

"But why 'surprised?' Either because the answers are not true, or because, if true, they are allowed to go for truth in a Congregational seminary. Now it happens that they are true, and we cannot yet believe, even with the exclamation point before our eyes, that the "Chronicle" doubts it. But what then shall be said of the other horn of the dilemma? We do not know how the Congregationalists of Vermont would run a theological seminary, but we can assure the "Chronicle" that we in Maine are not afraid of historical truth."

Professor Paine goes on to say:

"It may be honestly asked by some, was immersion the primitive form of baptism, and, if so, what then? As to the question of fact, the testimony is ample and decisive. No matter of Church history is clearer. The evidence is all one way; and all church historians of any repute agree in accepting it. We cannot claim even originality in teaching it in a Congregational Seminary. And we really feel guilty of a kind of anachronism in writing an article to insist upon it. It is a point on which ancient, mediæval, and modern historians alike, Catholic and Protestant, Lutheran and Calvinist, have no controversy. And the simple reason for this unanimity is that the statements of the early Fathers are so clear, and the light shed upon these statements from the early customs of the church is so conclusive, that no historian who cares for his reputation would dare to deny it, and no historian who is worthy of that name would wish to. There are some historical questions concerning the early church on which the most learned writers disagree, for example, the question of infant baptism, but on this one of the early practice of immersion the most distinguished antiquarians, hold a common language. The following extract from Coleman's antiquities, very accurately expresses what all agree to.

"'In the primitive church, immersion was undeniably the common mode of baptism. The utmost that can be said *of sprinkling* in that early period is that it was, in case of necessity, permitted as an exception to the general rule. This fact is so well established that it were needless to adduce authorities in proof of it.' As one further illustration we quote from Shaff's 'Apostolic Church;' 'As to the outward *mode* of administering this ordinance, immersion, and not sprinkling, was unquestionably the original, normal form.' But while immersion was the universal custom, an abridgment of the rite was freely allowed and defended in cases of urgent necessity, such as sickness and approaching death, and the peculiar form of sprinkling thus came to be known as 'clinical' baptism, or baptism of the sick. It is somewhat significant that no controversy of any account ever arose in the church on this question or the form of baptism, down to the Reformation. And hence it is difficult to determine with complete accuracy just when immersion gave way to sprinkling as the common church practice. The two forms were employed, one as the rule, the other as the exception, until as Christianity traveled northward into a colder climate, the exception silently grew to be the rule.

"As late as the thirteenth century immersion still held its ground, as is shown by a passage in the *Summa Theologica* of St. Thomas Aquinas, where the arguments in favor of the two modes of baptism are compared, and the conclusion is drawn that immersion is the *safer* because the more *common form* (*quia hoc habet communior usus*). Three centuries later, in the time of the reformers, sprinkling had become common, and even quite universal; though Calvin speaks of the different forms of baptism in a way which seems to imply that immersion was by no means obsolete. So that Dr. Shaff puts the date quite early enough, we think, when he says that 'not until the end of the thirteenth century did sprinkling become the rule and immersion the exception.' It is to be remarked also that this change occurred only in the Western or Latin church. In the Greek church immersion has remained the rule to the present day."

Extract from the Misunderstood Prayer.

It is melancholy to reflect on the amount of error that has been promulgated thus in the name of Jesus and his illustrious prophets and apostles. The holy oracles have been made more enigmatical than those of ancient Greece. The true sayings of God have been reduced to inexplicable riddles by the perverse ingenuity of professed expositors. The verities of heaven have been removed from the statute roll to make room for the whims of a reinless imagination. The plainest book in human language has been turned into a mountain of mystery by the capricious annotations of scholastic theorists. The light of heaven has been compelled to reach us through the colored media of theological artists instead of falling upon our understandings in its own native brilliancy. Hence we have been perplexed and bewildered, instead of walking erect with cheerfulness in our eye, and a song upon our lips. The food of heaven, which should sustain us, and the water of life, which was intended to refresh us in our journey, have been presented us in vessels of such construction, that we cannot get enough, and are consequently compelled to cry out, Alas! our leanness, our leanness! The sun of light has been shorn of his beams, and we plod along with miserable lantern in our hands, which any passing breeze may extinguish. In proportion to our convictions of the necessity of faith, is the depth of our perplexity what to believe. The dim old formula, "Thus saith the Lord," with its positive certainty and Divine grandeur, has been exchanged for the shrill cry of "Thus saith the sect," with its palpable uncertainties and human littleness.

The sure word of prophecy was sent down from heaven with the sacred injunction, "Take heed to it;" but instead of walking in its serene light, the multitude are either climbing the mountains of vain speculation, or exhuming the dust of the fathers in the search for ecclesiastic relics.

And when an earnest man here and there throws himself in the breach, and cries to the wanderers to reassemble around the Son of David, and to take the Lord of life at his word in unquestioning faith and childlike simplicity leaving it to him to conquer all difficulties, and to realize his own magnificent purposes in his own perfectly wise manner, men stare, and say with the sons of Jacob, "Behold this dreamer cometh."

Let who has resolved at all risks that his faith shall not stand in the wisdom of men, but in the power of God, will act wisely to lay his account with side glances, instead of the direct look of open confidence which greeted him on the day when he walked with the multitude. If he says that all seats are too narrow to hold him, and that the Bible alone is the platform of his theology, he may expect for awhile to work single-handed; but let him take courage, for the cause is that of God and humanity, of truth and eternity, and though he fall in the struggle, he shall not have struggled in vain.

The rectification of one error is a great thing; the redemption of one forgotten truth from beneath the pile of human tradition is greater still; and the successful appeal to men to rally around Christ the Savior-king, is the greatest of all.

May this loftiest of honors wreath the brow of every man who is holding out the Bible to poor wandering humanity, and crying, "Lo! it is the proclamation of God that he intends setting up a glorious kingdom upon this long-distracted and bleeding planet.—*Wm. Leask, D. D.*

Bogus Confession.

The ministers tell us the way of salvation is very easy; and we have only to confess our sins, and Christ is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. The truth is, however, that nothing is so hard as to confess sin. A real, genuine confession is about the rarest utterance one ever hears. We know some excellent people who never in their lives, never, at all events, since their maturity, have gone frankly to the public, the church, or their own most intimate friend, and said: "I was wrong; I am sorry; forgive me." As a matter of curiosity, we wish the reader would stop right here, and see if he can recall one instance in which he has done this.

There is plenty of bogus confession; but of real, honest confession, very little.

There is the *confession commendatory*. "I tell you," says Mr. A., "I have got an awful temper. It flames up mighty quick; don't last long; but its hot while it burns. There is considerable lion in me, and I suppose there always will be. I often say things I am sorry for afterwards. But I cannot help it. It's in me, and it's got to come out." He thinks he has made a confession. Not at all. He has been patting himself on his back, and pluming himself on his sin. The peacock is not prouder of his tail than this man of his pet passion.

There is the *confession general*. The man catches up the general confessions of public prayer, and repeats it over and over in prayer meeting, in family prayers, and at his own bedside: "I have done the things I ought not to have done, and I have left undone the things I ought to have done, and there is no health in me." Now, the confession of a congregation must be in general terms, but the confession of an individual to his own conscience and his God ought to be particular. If Harry were to come to me Monday night with, "I have done the things I ought not to have done, have left undone the things I ought to have done, and there is no health in me,—good night, Father," and again on on Tuesday night with the same, and on Wednesday night I should stop him and say, "Hold here a minute; tell me what are some of the things you have done you ought not to have done, some of the things you have left undone you ought to have done." I should ask him, in the language of the lawyers, to give me a bill of particulars. Confession in mere general terms of general sinfulness is no confession at all.

It is very easy to brag of our sins, or to roll off by rote formal confession of sins, or to incorporate in our creed a general recognition of the sinfulness of mankind. But these are all bogus confessions.

To go to God and say, "In that business transaction I was mean; in that one I lied; in that word to my wife I was cruel and barbarous, and might better have struck her a cruel blow with my hand than with my tongue; in that punishment of my child I was tyrannical and unjust; I have been selfish, proud, vain, false, mean"—that may be a simple matter, but it is just the hardest thing any man is ever called on to do. No penance imposed by pope or priest, no pilgrimage by Mohammedan devotee, but would be easier to average humanity. And it is only this sort of confession that means anything.

The Old Scotchwoman's Faith.

An English paper brings this anecdote:

By the side of a rippling brook in one of the secluded glens of Scotland, there stands a low, mud-thatched cottage, with its neat honey-suckled porch facing the south. Beneath its humble roof, on a snow white bed, lay, not long ago, old Nancy, the Scotchwoman, patiently awaiting the moment when she should fall asleep in Jesus; experiencing, with holy Paul, "We know that if our early house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." By her bedside, on a small table, lay her spectacles, and her well-thumbed Bible—her "barrel meal and her cruse," as she used to call it—from which she daily, yea, hourly, spiritually fed on the "Bread of Life." A young minister frequently called to see her. He loved to listen to her simple expression of Bible truths; for when she spoke of her "inheritance, incorruptible, undefiled, and that faileth not away," it seemed but a little way off, and the listner almost fancied he heard the redeemed saying, "Unto him, that loved us, and washed us from our sins in His own blood."

One day the young minister put to the happy saint the following startling question: "Now Nannie," said he, "what if, after all your prayers, and watching and waiting, God should suffer your soul to be eternally lost?" Pious Nannie raised herself on her elbow, and turning to him a wistful look, laid her right hand on that "precious Bible," which laid open before her, and quietly replied, "Ae, dearie me! Is that a' the length ye has got yet, mon?" and then continued, her eyes sparkling with almost heavenly brightness, "God would hae the greatest loss. Poor Nannie would but lose her soule, and that would be a great loss indeed, but God would loss his honor and his character. Haven't I hung my soul upon His 'exceeding great and precious promises?' and if He break His word, He would make Himself a liar, and a' the universe would rush into confusion!"

By faith the old Scotchwoman had cast her soul's salvation upon God's promise in Christ by the gospel. In every sorrow she had found him a "very present help in trouble;" and now, about to leave the weary wilderness for her everlasting home, could she think that he would prove unfaithful to his word? No. Sooner than poor old Nannie's soul would be lost, God's honor, God's character, God himself must be overturned, and "a' the universe would rush into confusion!" Dear old pilgrim!

—Better bend the neck than bruise the forehead.

"What shall we believe"

THE RESTITUTIO

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEG

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Observations.—The Editor must not be understood as endorsing all the sentiments expressed by correspondents whose articles are inserted under this head. Each writer is alone responsible for the article bearing his own signature. If the teaching of any writer is not endorsed, an article setting forth the views of the party differing may be forwarded. Free discussion of Bible doctrine on all sides will be allowed, but the Editor reserves the privilege of criticising these communications which antagonize a belief and obedience of the Gospel as a means of salvation, or which undermine its principles.

Perverted Science and the Second Advent.

[The Rainbow.]

"There shall come in the last days scoffers, saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." 2 Peter iii. 3, 4.

In modern times there has arisen a school of thought which turns the reasoning of the scoffer into an axiom of pretended science, and makes the constancy of the laws of nature its plea for setting aside the great hope of the Christian church, and denying the solemn certainties of the second coming of Christ, the resurrection of the dead, and eternal judgment.

The creed of the scoffer implies that the laws of nature exist of themselves, without the fact of a supreme Lawgiver, and that all things continue and must continue as they have been from the creation, because there is no power capable of suspending or reversing the firm and settled course of things. Ungodly science will clothe its icy creed with the icy flowers of fancy, and speak elegantly of a power which

"Warms in the sun; refreshes in the breeze;
Glows in the stars, and blossoms in the trees;
Lives through all life, extends through all extent;
Spreads undivided; operates unspent."

But belief in a living God is rejected. Now, it is plain that the scientific theory, that the course of nature admits of no disturbance, is fatal to the reception of those great doctrines which Scripture prophecy proclaims. ..... The maxims of pretended science, and the lively hope of the Lord's coming, cannot dwell together in the same heart.

But since perverted science will dare to set itself up against the revealed warnings of Jehovah, the apostle ventures boldly into her domain, wrests her own weapons from her puny grasp, and turns them into arrows to pierce the conscience, and alarm the stout-hearted sinner into repentance and godly fear. The heavens and the earth which now are, are stored with fire, he tells us, against a day of judgment and perdition of ungodly men. The agencies do not require to be created which the Almighty will employ, to clear the earth from the dominion of evil, and introduce the promised kingdom of righteousness and peace. From Adam to Noah the waters were already in existence by which the flood was brought on the world of the ungodly, and when once the signal was given, and the windows of heaven were opened, and the fountains of the great deep broken up, they came forth spontaneously to do the bidding of him who had treasured them against the time of the judgment.

And so also, from Noah until now, the heavens and the earth are already stored with treasures of fire, which are ready to execute the threatenings, and to fulfill the counsel of the Almighty.

"What is creation else
But a capacious reservoir of means,
Wrought by his will, and ready for his use?"

What is the secret of the two main discoveries which have stamped their character on the present age of advanced science and eager enterprise? LATENT HEAT AND LATENT ELECTRICITY.

But these watchwords of science, the talisman of her power, by which she has wrought wonders, suggest a deeper meaning to thoughtful ears. All creation, yes, every drop of water, as science in her triumphs is compelled to bear witness, is stored with treasures of secret fire, and one of her latest confessions, after full research, is that this hidden electricity of each single drop of rain is equal to the production of a violent thunderstorm.

All creation, then, down to each dew drop and blade of grass, is stored with the hidden fire of electricity; and it needs but one touch from the finger of the Almighty, one secret, imperceptible change of its laws, or even, perhaps, without a change of law, some unforeseen and foreappointed accumulation of its hidden powers, to produce a tempest of fire that would consume the whole human race, and completely change all the physical features of the planet on which we live. It is a childish science which treats such a catastrophe as impossible and incredible. It is a proud and stouthearted folly, which, having merely wetted its feet in the spray of the great ocean of natural laws, pretends to have sounded their unfathomable depths, and dares, in the confidence of its own foresight, to reject the solemn warnings of a judgment to come.

But perhaps some may urge that the long period which has elapsed since these warnings were given, and given as of an event near at hand, may well abate our confidence in their truth, and justify the doubting inquiry—"Where is the promise of his coming?" Have not sixty generations passed away with no trace of the Messiah's return, though the first generation of believers were taught to expect it in their own lifetime? Here, too, the apostle supplies us with an answer. The length of the delay confirms, instead of weakening, the certainty of the judgment.

This is the time of God's long suffering. And just as, in the history of Joseph, seven years of plenty were purposely given, because the famine that would follow would be intense and severe, so also it is a part of the wisdom of God that a judgment, solemn beyond all example, should be introduced by the richest, fullest, and most enduring display of grace and forbearance towards sinners. This is the true secret of generations of the calm constancy of the laws of nature, and the silent course of sixty generations of mankind since the Son of God returned to the bosom of the Father from which he came.

This long-suffering of God is our salvation. It is by this long delay that his elect are gathered in, and the message of his gospel is sent to the utmost bounds of the human family. But the time will come when the voice will go forth from the throne in heaven, saying, "It is done," and the mysterious delays of grace be followed by the hour of open judgment.—Revelations xvi.

We have many signs around us which may well lead us to the conclusion that this judgment, so long delayed, is near at hand. The Gospel is once more being preached in all the world, for a witness to all nations. The fig tree begins to blossom, in the new awakening among the Jewish people, and the numerous converts who have been gathered from among them into the fold of Christ.—Matthew xxiv. 14, 32, 33.

The moral conflict which has been carried on for ages, first between Christianity and heathen idolatry, Popery and Mohammedanism—enemies without and secret corruption within—is passing over into the East again. And if the evil passions of mankind become again unchained after a long peace, by the sounds of war, who can tell what bitter fruits of a rejected gospel may reveal themselves in these last days of Gentile dominion? In our own favored nation we hear almost daily the sorrowful report of hateful crimes that should make us blush with shame, and tremble with fear, lest Sodom itself should rise against us in judgment, to condemn our more aggravated abuse of mercy.

And if once the baleful infection of infidelity should spread more widely through all Christian lands, so that the Gospel be rejected with scorn by sensual profligates and covetous oppressors or philosophical unbelievers, and Christianity itself be regarded as a worn-out and worthless thing, a secret voice will then be addressed to the Son of holiness to his waiting people, "Come, my people, enter into thy chambers, and shut thy doors about thee; hide thyself for a little moment, until the indignation be overpast. For behold, the Lord cometh out of his place to punish the inhabitants of the world for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain.—Isaiah xxvi. 20, 21.

How solemn is this certainty of a judgment to come, when once we realize the true force of the Divine warning! The laws of nature, though sure and constant, are not so sure and unchangeable as that perfection of the Almighty Lord of providence which involves the moral necessity of a coming day of retribution. The stars in their silent course are measuring out, one by one, the appointed hours of merciful delay. The heavens and the earth which are now, are stored with treasures of fire, against the season when the Lord shall come out of his secret hiding place, and call to the heavens and to the earth, that he may judge his people.

Beyond it there is a vista of eternal bliss and glory to all the children of God, and ages of recovered beauty and holiness to our fallen world. But before that glory can dawn, there is a day of darkness and gloominess, a day of clouds and thick darkness, and strange and fearful judgment to the workers of iniquity. O how needful to be sheltered in that hour, and to have the blood of the true Passover sprinkled upon the lintels of our hearts, that the destroying angel may pass by. Prophets, long ago, have trembled in themselves, that they might find rest in the day of trouble.

But an ark of mercy is now open before us. In Christ there is safety and full deliverance. Whosoever believeth in him shall not be confounded. Whoever builds on this foundation is securely sheltered and safe for eternity. The rain may descend, the winds may blow, the floods may rise and beat on that house, but it cannot fall, for it is founded on a rock.

May we build on this Rock of Ages, instead of relying on the vain, delusive promises of science, falsely so-called, the presumptuous ignorance of the scorner, which sets itself in array against the truth of God, and tells us that all things must continue as they were from the beginning of the creation. May we listen for the approach of the true King and Judge, and catch the distant sound of his returning chariot wheels.

Amidst wars and rumors of wars, and the fermenting changes of a sinful world that is never at rest, but wearies itself for very vanity, may we catch the dawning beams of the day-spring that will soon visit the earth once more, and when these things begin to come to pass, "look up and lift up our heads, because our redemption is drawing nigh."—*Prof. Birks, Trin. Col. Cambridge.*

Eminent Testimonies In Behalf of the Bible.

I have examined all, as well as my narrow sphere, my straitened means and my busy life would allow me; and the result is, that the Bible is the best book in the world.—*Hon. John Adams, second President of the United States.*

The first and almost the only book deserving universal attention, is the Bible. For pathos of narrative; for the selection of incidents that go directly to the heart; for the picturesque of character and manner; for copiousness, grandeur, and sublimity of imagery; for unanswerable cogency and closeness of reasoning; and for irresistible force of persuasion, no book in the world deserves to be so unceasingly studied and so profoundly meditated upon, as the Bible.—*Hon. John Quincy Adams.*

The pure and noble, the graceful and dignified simplicity of language, is nowhere in such perfection as in the Scriptures and Homer. The whole book of Job, with regard to simplicity of thought and morality, exceeds, beyond all comparison, the most noble parts of Homer.—*Alexander Pope, the Poet.*

The most learned, acute, and diligent student cannot, in the longest life, obtain a knowledge of this one volume. The more deeply he works the mine, the richer and more abundant he finds the ore. New light continually beams from this source of heavenly knowledge to direct the conduct, and illustrate the works of God and the ways of men.—*Sir Walter Scott.*

I have regularly and attentively read the Holy Scriptures, and am of the opinion that this volume, independently of its divine origin, contains more true sublimity, more exquisite beauty, more pure morality, more important history, and finer strains both of poetry and eloquence, than could be collected from all other books.—*Sir Wm. Jones, the Linguist.*

The most wonderful volume in existence is, beyond a doubt, the Bible. It is wonderful for its daring chronology, its positive history, its prophetic declarations. It is wonderful on account of its sublime philosophy, its magnificent figures, its overwhelming language of description.—*Prof. O. M. Mitchell, the Astronomer.*

Let others dread and shun the Scriptures for their darkness; I shall wish I may deserve to be reckoned among those who admire and dwell upon them for their clearness. There are no songs comparable to the songs of Zion, no orations equal to those of prophets, and no politics like those which the Scriptures teach.—*John Milton, Poet and Statesman.*

That the Holy Scriptures are one of the greatest blessings which God bestows upon the sons of men, is generally acknowledged by all who know anything of the value and worth of them.—*John Locke, the Philosopher.*

I have read it (the Bible) through many times. I now make a practice of going through it once a year. It is the book of all others for lawyers as well as divines; and I pity the man who can not find in it a rich supply of thought, and rules for conduct.—*Daniel Webster.*

I have always said, and always will say, that the studious perusal of the Sacred Volume, will make better citizens, better fathers, and better husbands.—*Thomas Jefferson.*

I find more sure marks of authenticity in the Bible than in any profane history whatever.—*Sir Isaac Newton.*

Let this precious volume have its proper influence on the hearts of men, and our liberties are safe, our country blessed, and the world happy. There is not a tie that unites us to our families, not a virtue that endears us to our country, nor a hope that thrills our bosoms in the prospect of future happiness, that has not its foundation in this Bible. It is the charter of charters, the palladium of liberty, the standard of righteousness.—*Hon. Jos. C. Hornblower, late Chief Justice of New Jersey.*

Characteristics of the Kingdom of God.

"For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." Rom. xiv. 17.

This text is often quoted to prove that the kingdom of God is already set up and is purely spiritual in its nature, and that those do greatly err who look for it as a visible kingdom yet to come, and to be established on the regenerated earth in connection with the second coming of our Lord Jesus Christ.

Those who thus quote it fail, however, to observe that if "righteousness, peace and joy in the Holy Ghost" do of themselves constitute the kingdom of God, then that kingdom instead of being "set up" at the first advent of Christ was set up nearly six thousand years ago, and has existed in our world from the days of "righteous Abel" (Matt. xxiii. 35) until now; and moreover that "righteousness, peace and joy," as present possession, have been the theme of patriarchs and prophets, as well as of apostles. See Job xxix. 14; Psa. xxiii. 2; Isa. xxiv. 3; lxi. 10

As these gracious elements have existed so long and been the portion, to a greater or lesser extent, of every child of God, when the God of heaven promises to set up a kingdom after four universal worldly kingdoms have been brought into existence (Dan. ii. and vii.), it is obvious that something else is intended than the introduction among men of "righteousness, peace and joy in the Holy Ghost." There is no good reason to conclude that the fifth kingdom will be any less real than those which have preceded it, though it will be of an entirely different character.

Never lose sight of the fact that "the kingdom of God" is explicitly and repeatedly declared in the Scriptures to be the everlasting inheritance of the saints—the final home of the saved. Read Dan. vii. 17-18-27; Matt. xxv. 34; Luke xii. 32; xiii. 28-29; 1 Cor. vi 9-11; xv. 50-54; Eph. v. 5; James ii. 5; Pet. i. 10-11.

The *metonomy* is a common figure of speech both in the Bible and out of it. It is that figure by which the thing containing is put for what is contained in it, or where the proper name is used for a place, cause, effect, source or scene with which it is intimately connected: as when we say of a person "he has a clear *head*," meaning a clear mind, or "he sets a good *table*," referring to the food that is laid on it; and so in Scripture, eating "the *vineyard*" is put for eating its fruits (Isa. iii. 14); the name of a *place* stands for its inhabitants (Isa x. 29), a *house* for the family or descendants (Isa. ii. 3), and a *cup* for its contents. 1 Cor. xi. 26.

The kingdom of God, then, in the text before us is put by metonomy for the characteristics of the kingdom—the moral qualifications which every one must possess in order to enter the kingdom when it shall come. That qualification does not consist in a careful observance of the rules pertaining to "meat and drink" which existed under the law, but in "righteousness, peace and joy in the Holy Ghost; for he that in these things serveth Christ is acceptable to God and approved of men." Dr. Gill thus expresses the idea: "The kingdom of glory—which is the kingdom of God because of his preparing, giving, calling to, and putting into the possession of—is attained unto by righteousness; not the righteousness of men, but the righteousness of Christ imputed by God and received by faith; and through peace made by the blood of Christ, and rejoicing in him, without having any confidence in the flesh, which is a branch of the Spirit's grace in regeneration.

An English writer a few years ago gave a forcible illustration of the passage, which we introduce here: "Some months ago the French empire was lying in tranquility. Her commercial relations with the other nations of the earth seemed nearly perfect. Her political situation wore a most serene aspect. No inward troubles convulsed her; she was free from complications with her neighbors. Not a war-cloud, or the vestige of one, darkened the sky of her national and imperial prosperity. All was peace and quiet; all was calm. Then the French emperor opened his mouth, and his significant words were, *'The empire is peace!'* Wires flashed it hither and thither. Journalists iked the volatile announcement, and sent it in print to their subscribers. But did Napoleon III. mean by this that the real empire, the literal France, the soil of the Franks, had changed from its substantiality into the mere immaterial abstract quality of 'peace?' Did he mean that the soil had lost its solidity and had become a condition. No editor said so. No man thinks so now. All understood the emperor to mean that the element that ruled the national life was peace, and that France desired amicable and friendly feelings with all, in order to 'keep the peace.' So the apostle must be understood. He does not deny the real kingdom of God; but tells us its main characteristics and prominent principles. He does not reduce it to a kingdom of condition, but speaks in the text of the moral and social conditions of the kingdom.—*Messiah's Herald.*

Remarkable Shower of Ice.

At Potter station, on the Union Pacific Railroad, recently, a train was just pulling out from the station when a storm commenced, and in ten seconds there was such a fury of hail and wind that the engineer deemed it best to stop the locomotive. The hailstones were simply great chunks of ice, many of them three and four inches in diameter, and of all shapes—squares, cones, cubes, etc. The first stone that struck the train broke a window, and the flying glass severely injured a lady on the face, making a deep cut. Five minutes afterward there was not a whole light of glass on the south side of the train, the whole length of it. The windows in the Pullman cars

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TRACTS AND PAMPHLETS.

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from a hammer. During the continuance of this terrific fusillade, which lasted fully twenty minutes, the excitement and fear among the passengers ran very high. Several ladies fainted, and one lady, Mrs. Earle, wife of the superintendent of the Mountain division of the road, went into spasms, from which she did not recover for over an hour after the cessation of the storm. Several persons sitting on the south side of the cars were more or less injured about the head and face.

As soon as the storm abated a little, the matting in the cars was hung up in front of the windows, and the train moved ahead, the drifted hailstones proving an obstacle for some miles. At the next station, strips of tin were procured and fastened over the windows the entire length of the train. The cars have been run into shop for repairs, and the damage will amount it is estimated, to several thousand dollars.—*Denver News.*

Drones.

We cannot go back far enough with records of bee history to get the biography of the first "drone" that inflicted its laziness on the sweet industry of a stinging community. What amazement, what earnest protests, what buzzing indignation meetings, marked the first attempt to act the character of a drone in a bee-hive, who can tell? This much we know, that from the first droning act until now, some degenerate bee has been able to keep up the line of succession, and it will probably continue to the end.

If drones were confined to bee-hives, we would be content to let the matter rest with them, leaving them to sting their way through the difficulty as best they can; but they have gotten into the church, which is a much more serious matter. If the church is a community of believers organized for Christian work and culture, then there is no seat prepared in the original plan for the drone. Then the church has no place within that can be lawfully given up to the drone. Do you know what plan has been adopted by the bees? *Throwing them out!* If the church is a ship, the Christian is not a lazy passenger riding to glory on a paid ticket, but a sailor with work to do. The church is not a parlor to lounge in, but a vineyard to work out the Master's great plan for the coming harvest day. Paul says, "If a man will not work, neither shall he eat." As far as this applies to labor in the Lord's vineyard, we render it: "neither can he eat." If any will not work, he will have but poor appetite for spiritual food, and will go, groaning with dyspeptic pangs, from table to table, finding nothing to suit his taste. The rewards of glory are for those who *labored* to enter into the blessed rest, and whose "works follow them." The cry of Him whose pitying eye sweeps the wide harvest field of the world, is evermore: "Go, work!" To the weary, the faint, the despondent, He says: "Occupy till I come."

Ho! ye toilers on the sea of life, bend to your oars, for the Master is coming through the shadows to cheer your tired hearts. And see! there lies the beautiful shore that sweeps up to the green hills of the Eternal Beulah.

"Work, for the night is coming
Under the sunset skies;
While their bright tints are glowing,
Work, for the daylight flies.
Work, till the last beam fadeth,
Fadeth to shine no more;
Work, while the night is darkening,
When man's work is o'er."

—*Evangelical Messenger.*

—Kind words are the bright flowers of earth's existence; use them, and especially around the fireside circle. They are jewels beyond price, and powerful to heal the wounded heart and make the weighed down spirit glad.

A good preservation from sin, is [illegible] be afraid and ashamed of nothing [illegible] sin.

All we win by prayer we must w[illegible] by praise.

…s felt upon the subject of trusting …n God. Our daily bread, the sunshine, the rain, and indeed every good and perfect gift is from above, from the Father of lights with whom there is no variableness, neither shadow of turning. Some men even claiming to be led by the word of truth seem to show a spirit of utter indifference toward God and treat him merely as a law-giver. But the whole drift of divine teaching is to the effect that God is a Father, that He is in sympathy with his children, and that even the hairs of our head are all numbered. We must not think that God has gone …n journey and left the world to run itself. "All things are of God," says the apostle, his free spirit pervades the entire universe, and we are the creatures of his handiwork. With these assurances there must be on the part of man an earnest faith which ever lives on the blessed promises of Him who sustains us.

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Out of his storehouse of God there is to be brought things new and old. The old things are the promises made, the new things are the promises fulfilled. The old is the basis of the new. After the old covenant there comes the new. We have the old way and "the new and living way," the "old man" and the "new man," and the "new name" in place of the old, the old Jerusalem and the new, the old heaven and the old earth, beyond which rises in eternal splendor the new heavens and the new earth. The old songs gave way to the new song which shall gladden the world: "*We are made unto our God kings and priests, and shall reign upon the earth.*" When the old shall cease the new will come. Then, peace and victory.

The Truth of God.

It is indeed interesting to contemplate the various methods employed by the Divine Father, in communicating his word and purposes to man. We have only to examine the Mosaic, Prophetic and Christian Scriptures to learn how wonderfully this great truth has been exemplified.

God has spoken to man through all the senses. His truth has been seen in symbols; heard in songs, prayers and earnest pleadings; tasted in the bread and water of life; revealed in the fragrant incense upon the golden altar, and felt in all pure hearts by the indwelling spirit of love and faith.

The truth has been written on parchments, in books, and on stones. It has been spoken by men and angels, it has been proclaimed from the altar and the throne, from the valley and the mountains, from temples and from prisons. The sun, the moon, and the stars have been clothed as symbols of its glory and beauty. Clouds have borne it on their wings: rivers and seas have lifted up their voices in its praise. The children of the needy have talked of its goodness, and kings have won the sceptre by its power. It is written in blood upon the cross, and will shine victorious upon the crown.

Trust in God.

It is one of the most common sayings that "man is a dependent creature" and yet most men act as though they were independent of all outside power or influence. If we accept the Bible as a revelation from God, we must admit that we live, move and have our being in God; that He is not very far from "every one of us." Indeed, the whole tenor of divine teaching is to the effect that man not only owes his origin, but his continuance in life, to the will of our heavenly Father. It is then in the nature of things incumbent on man to look toward a higher power for aid. Even Jesus, a personage possessing more grace and living in closer relations to the Father than any other man, declares to us, "without thee I can do nothing." If our Lord and Master was so much dependent upon the Father, how can we become indifferent to that life of trust everywhere enforced by precept and example? "Trust in the Lord and do good," is the language of the Psalmist. And again: "Blessed are they who put their trust in Him." To suppose that God is indifferent toward his children, and that He will not shield them under his pavilion is to undeify Him and render worthless his Fatherhood. God can be trusted; his truthfulness, his goodness and love make him the object of our highest praise and trust. "I will not forsake thee" is as true to-day as when spoken to Israel. The ears of the Lord are open unto the prayers of the righteous, and He will attend unto their cry. "Ask and ye shall receive, knock and it shall be opened unto you, seek and ye shall find." "Wherefore, if God so clothe the grass which to-day is, and to-morrow is cast into the oven, how much more shall He clothe you, …e of little faith." "We trust in the … God."

…e testimonies are sufficient to …ow deeply Jesus and his apos-

A Question Answered.

Is the resurrection the new birth? If so, what class will experience this birth?

J.

The mere act of raising a man from the dead is not the new birth. If this were so, then Lazarus was born again when raised. The new birth implies a *new life* and a *new nature*. To be "born of spirit," and becoming spirit, are terms which carry along the idea of a change in the *nature* of that which is born. Those who are not in harmony with the incorruptible word, by which we are begotten, cannot expect a birth of spirit. "That which is born of flesh is flesh, and that which is born of spirit is spirit." Living saints are to be born of spirit without seeing death. They will be changed from the mortal, dying state, to the immortal, undying state. This will take place at the time of the resurrection. The word "birth" means "the act of coming into life," and when the immortal life is communicated to those now dead, and to the living, it will change them from flesh to spirit. This great event will take place when the holy dead come forth in the immortal life, or are raised *incorruptible*. The *act* of rising, alone, is not the birth, but the emergence into the *incorruptible nature*, which takes place "in a moment, in the twinkling of an eye," will constitute spirit-borns. Christ was the "first-born from the dead," and all who are in him will also be born from the dead in an incorruptible spirit life. In order to be ready for this birth of spirit we must experience the spirit's begetting in this life by the Gospel of Christ.

Immanuel's Land.

What associations, historical and prophetical, are connected with Palestine. Scripture testimony is not wanting to prove that Eden in its wider acceptation occupied the identical territory since known as the land of promise covenanted to Abraham and his royal heir. In Ezek. xxviii. 16, the King of Tyrus is said to have been in Eden the garden of God. In chap. xxxi. 9, the same is said of the Assyrian monarch. Eden was a large province of most beautiful country, the holy land of creation, of which Paradise, the garden abode of our first parents, was the hallowed, or most holy place, for the manifestation of the divine presence. Paradise was really a temple place of lovely trees, and flowery beauties, where unfallen man might have direct intercourse with the great Creator. Within this narrower inclosure the Shekinal presence of the God of heaven and earth revealed itself to Adam and Eve, the sinless worshippers who needed to bring no sacrifice but the tribute of grateful hearts. When man had fallen, and was expelled from the sacred bowers of this garden temple, the Shekinal presence was not withdrawn. Cain and Able erected their altars in the outer sanctuary of the Edenic holy places and received oracular responses from the Divinity inhabiting the interdicted Most Holy inclosure guarded by cherubim and flaming sword.

So in reality "the groves were God's first temples." Thus this land was constituted the grand center of the world's worship at the very beginning. Since the flood the Nature-Temple no longer exists; but the land remains a divinely marked locality. To this land Abraham was directed to remove from distant Mesopotamia, and, with Isaac and Jacob his immediate descendants, worship therein. On this consecrated soil that solemn covenant, that was ratified by the contracting parties, passing between the severed halves of the sacrificial victims,—Abraham in person, and the Shekinal presence in the similitude of a burning lamp,—was made, whose stipulations, in their unfoldings, embrace the whole economy of human redemption as including Israel and all the nations of the earth.

In this land Melchisedec the Priest King worshiped, after whose official dignities in their typical order, the Messiah is to reign a priest upon his throne, and bear the glory of an unchangeable priesthood during the endless succession of ages. In this grand center of religion, and land of the altar, devotion was put to its severest test in requiring the Father of the faithful to place his only son, the heir of promise, upon the sacrificial wood, ready to be drenched with his blood, and then consumed to ashes with the loved victim: and only when the unwavering fidelity of the friend of God was demonstrated, was a less worthy victim substituted by the divine direction and providence. Here Isaac held communication with the Lord, who renewed with him the covenant made with his father, and here he built his altar and called upon the name of Jehovah. Here Jacob in mystic night visions learned that from this land, as its earth termination, the pathway, traveled by celestial visitants, led to the gate of heaven. To this consecrated territory were the descendants of these honored patriarchs conducted by divinely appointed leaders from their Egyptian bondage and sojournings.

To these consecrated regions the tabernacle of witness, made after the heavenly pattern, was brought, and a moving tent became the abode of the presence of the Most High during the times of the judges and while Saul and David reigned over God's chosen nation. Finally, on the most sacred spot of sanctuary ground, Solomon built him a house, that temple, which, for magnificence of conception, richness and costliness of material, and beauty of design and finish, was the wonder of the world in its times, and, though destroyed, has, from its descriptions, remained the admiration of all succeeding ages. In its most select and hallowed court, on the mercy-seat, between the cherubim, was enthroned the only manifestation of Israel's God. To this land, his own inheritance, Christ came. Here he lived, taught, suffered and died. From one of its sacred mountains he ascended into heaven. As Immanuel's land extends from the sea to the great river Euphrates, and includes the land of the south, it embraces the entire district in which the divinely appointed altar-worship has been observed. In its southern districts Job erected his altar. No divinely authorized sacrifices were elsewhere offered.

It was the land where God made his revelations to mankind. The holy prophets received their communications from heaven only in this land and its border districts. No door to heaven has opened over any other place on earth. God talked with our first parents in the holy garden. To Jacob he showed the stair-way to the heavenly gate ascending from the earthly Bethel to the Father's house of many mansions. To communicate his laws to Moses, and, through him, to Israel, the Lord descended to Sinai, an out-post mountain of the holy land. To Isaiah he revealed himself on his heavenly throne through the opening heavens over the land of promise, and from these portals of the sky the captive prophet Ezekiel, on the out-skirts of the old Edenic land, saw the wonderful visions of that chariot of the Almighty that traveled on clouds of fiery hue through a firmament of terrible crystal.

To the beloved John, in a later age, the door into heaven was opened, and the throne, seen by Isaiah and Ezekiel, revealed itself to the Seer banished to Patmos, an out-post isle in the great sea on the west. From the heavens above this land Messiah will descend in power and great glory to earth, and bring about the promised restitution of all things. Then the abominations of desolation that have defiled the sanctuary dwelling-places of the Most High shall be swept off with the besom of wrath, and the holy places shall be cleansed, and the place of the Lord's sanctuary shall once more be beautified. The Heavenly Jerusalem shall finally be located in this land. The nations shall go up from year to year, in millennial times, to worship the King, the Lord of hosts, and, finally, when the New Jerusalem shall be located on ancient Eden's sacred soil, in Immanuel's land, the nations of the saved shall walk in its light, and bring their glory and honor into it. This land of worship, of the altar, of prophecy,—of the tabernacle, temples, and the holy books, shall ever more become the land of sacred dwellings. God's most holy temple will once more lift its glittering spires heavenward from these holy grounds.

Apostate Rome claims to be the center of worship, but, during this Gentile Interregnum, the only manifestation from heaven is a spiritual one, in living believers of the truth. Where two or more meet in his name, who believe and obey his requirements, the divine Jesus has promised his presence. The Son of Man walked among the golden candlesticks in holy vision. Those candlesticks were separate churches in Asia, that never knew anything about Rome, or her usurped supremacy. These churches are, to some certain extent, representative. The churches of the entire dispensation are addressed through these revelations. "I, Jesus, have sent mine angel to testify to you these things in the churches." Rev. xxii. 16.

These Revelations concern the church general, composed of golden candlesticks set out in the darkness of this world. They hold forth the word of life. The light of God's word shines forth from every true church. But although the gates of glory have been closed from the times of the Seer of Patmos, they will ere long open over Immanuel's land. The church of God will be gathered to Zion, and the city of the Living God. Immanuel will be with them in person, the Great High Priest of the heavenly worship. His people shall share his priestly honors. The center of worship will once more be in Immanuel's land—in Paradise restored.

S. A. C.

The Miscellaneous Signs of Christ's Coming.

"Ye can discern the face of the sky, but can ye not discern the signs of the times." Matt. xvi. 3. "But as the days of Noe were, so also shall the coming of the Son of Man be. For as in the days that were before the flood, they were eating and drinking, marrying and given in marriage, until the day that Noe entered into the ark. And knew not until the flood came and took them all away; so shall also the coming of the Son of Man be." Matt. xvi. 3: xxiv. 37, 38, 39. "Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed them all. Even thus shall it be in the day when the Son of Man is revealed." Luke xvii. 28, 29, 30. If the generation living contemporaneously with Noah and the flood, had understood the signs of the times in which they lived, many would, in all probability, have heeded the note of warning from Noah, and thus have escaped destruction by the flood. But they were borne on and on by the eddying tide of excitement and had no time for reflection. Their minds were filled with love of sensual pleasures, leaving no room for sober thought. Not that there was sin in eating and drinking to satisfy hunger and thirst. Not that marrying and being given in marriage were necessarily sinful. But to eat to gluttony and drink to drunkenness, and to marry for the gratification of lustful passions were sinful. And doubly so to have their time wholly occupied, and their thoughts wholly absorbed in sensual pleasures to the neglect of that preparation which was absolutely necessary to avert overwhelming destruction. What would we think of a family who should be engaged in amusements and hilarity when their house was on fire, and the roof might at any moment fall in and bury them in its burning ruins? It would evince no more insanity than for men and women to be whiling away their precious time with vain amusements or sensual pleasures on the trembling crater of destruction.

The same is true of the people of Sodom and Gomorrah. There was no sin in buying and selling for honest gain; but to be engaged in these pursuits for dishonest gain, and eating and drinking for carnal pleasures, while the heavens above were lurid with flames which would soon reduce them to ashes, was the acme of folly. But we may be told that the old world and the inhabitants of the doomed cities of the plain, were in utter ignorance of these impending judgments. True; but they might have known had they only heeded the warning of the messengers of God. Had they then as much concern about their future well being as they were in reference to present gratification, they would have understood the signs of the times. It is just so to-day. Men seem to understand everything except that which should concern them most. They understand the laws of trade and commerce. They can navigate all rivers, seas, and oceans, and circumnavigate the earth. They can weigh the stars in scales and tell their relative positions and distances. They can harness steam and lightning, and traverse earth, air and sea. They can delve far down into the solid earth and bring up gems of knowledge, rich and rare. They can analyze the elements of earth, air and water, and tell their component parts. They can read the natural signs which are hung out in heaven and upon earth, indicative of fair or foul weather; but they cannot understand the signs of the times. And without time, attention, and investigation, they will not understand until sudden destruction shall come, with its thunders, lightnings and earthquakes. Had the Jews understood the times in which they lived, they would not have crucified the Lord of life and glory. Nor would their city and commonwealth have been desolated with judgments. That people will never realize what they have lost until the great truth flashes upon their minds that He whom they rejected and crucified, is their long expected Messiah. Referring to the times in which we live Gabriel declared that the wise should understand.

We are living in an age of so many grand and startling events, that the most astounding wonders cease to be wonderful. All thinking men apprehend that some great event is just upon us. But what is coming they have no definite idea. None understand the signs of the times except those who give heed to the sure word of prophecy as to a light shining in a dark place. Those are able to read with some degree of certainty our latitude and longitude upon the great ocean of time. Such can see clearly in the present social and moral status of the world the perfect counterpart of the old world and the cities of the plain. The dark picture drawn by the Apostle Paul representing the social and moral status of the churches—the professed conservators of the morality and religion of the world—demonstrate that we are living in the last days.

Surely the professed churches of Christ are fair exponents of the condition of the world socially and morally.

The following crimes so graphically portrayed by the apostle are patent to all men with their eyes half open.

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good. Traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof. From such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts. Ever learning, and never able to come to the knowledge of the truth. Now as Jannes and Jambres withstood Moses, so do these also resist the truth; men of corrupt minds, reprobate concerning the faith. But they shall proceed no further; for their folly shall be manifest unto all men, as theirs also was." 2 Tim. iii. 1-9.

The foregoing needs no comment. The word of all is that there is no hopes of reformation, or a better state of society during the present age; for the great, the popular, and influential churches, which mould to a great extent the social and moral sentiments of the civilized world, are ever learning, but never able to come to the knowledge of the truth. They are both deceiving and being deceived. The life and power of godliness are gone. Nothing but the form or carcass remains. If the seventeen charges alleged by the apostle do not belong to this generation, the Lord have mercy upon the generation to which they do belong. They never can be more perfectly fulfilled. This being true, the evidence is clear and unquestionable that we are living in the last days of the present dispensation. The following inspired picture of the latter days is drawn to the life. Paul says:

"Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth." 1 Tim. iv. 1-3.

The Spirit speaks the foregoing expressly for the benefit of the people living in the latter time. The charges in the first and second verses are not confined to avowed spiritualists. They embrace the immortality of the soul by whomsoever taught. There never has been a time when the falsity of this dogma has been brought more prominently and forcibly before the churches and clergy than to-day. Twenty millions of spiritualists are forbidding to marry and teach abstinence from meat.

J. M. S.

Human Physiology—No. 4.

The thought is pretty generally entertained that the marked difference between the animal kingdom and man, is, that man possesses a soul, while the animal kingdom does not. But unfortunately for those who are wedded to this view, we fail to find any evidence in its support, either in the Bible or general physiology.

Then, to the Bible first we turn for its teachings upon this subject; and we read in Genesis i. 20; "And God said, let the waters bring forth abundantly the moving creature that hath life (*for life*, in the Hebrew we have *nephsh*—Greek *psuchen*, in English, literally *soul*,) and fowl that may fly above the earth in the open firmament of heaven."

Again in the same chapter and verse 30, we have, "And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, (literally *soul*) I have given every green herb for meat; and it was so."

We might multiply quotations upon this particular point, but these are sufficient.

Next, we notice in reading the Bible closely, that the same principle (element) put into man (the breath of life) in his creation likewise is possessed by the animal kingdom. Read Gen. vii. 15, 21, 22. "And they went in unto Noah into the ark, two and two of all flesh, wherein is the *breath of life*."

"And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man; all in whose nostrils was the *breath of life*, of all that was in the dry land died."

With these Scriptures before us, then most significant indeed is Solomon's assertion in Eccl. iii. 19, 20. "Man hath no pre-eminence above a beast; for all is vanity. All go unto one place; all are of the dust, and all turn to dust again."

Again in the same book, and chapter, verse 21, Solomon asks the question, according to the Douay rendering, "Who knoweth if the spirit of man goeth upward and that the spirit of the beast goeth downward to the earth?" Gesenius in his Hebrew Lexicon defining the word *ruach*, (rendered in King James, spirit) says: "That the principle—spirit—in this verse, Eccl. viii. 8; xii. 7, is the principle possessed in common by both man and beast; that which was received from God in the beginning, and which at death is given back to him."

Since then we find that in common with man the animal kingdom possessed souls—were made living souls, received the same breath of life, and had the same spirit in kind, the question arises, wherein consists man's pre-eminence?

For an answer to the above question we turn to general physiology. We quote from our author, Mr. Brown, pp. 138-9.

He says; "To suppose that the power of thought belongs alone to the human race is perhaps, the most common mistake of the subject, (mental functions). There is unmistakable evidence that the inferior animals think, and that in them the power of thought is more or less perfect according to the degree of brain development.

In the vertebrate animals, as we ascend the scale from fishes to reptiles, from reptiles to birds, from birds to mammals, and finally to man, we find at every step an advance in the perfection of the nervous system; but this advance effects chiefly the cerebrum. Fishes have a very perfect spinal cord, the rudiments of a cerebellum, but nothing that deserves to be called a cerebrum. With them, thought is little more than an instinct of self-preservation. In reptiles, the cerebrum, though very small, can be clearly distinguished; and as the advance continues, intelligence keeping pace with it, till it culminates in man."

"But even in the mammalia, the class to which man, as an animal, belongs, the proportion of the cerebrum to the cerebellum varies very much. In the lower orders of this class, such as the sloth, the ant-eater, and the opossum, the cerebrum is but little larger than the cerebellum; but, in man, it is from seven to ten times as large. This fact has led physiologists to infer that the cerebrum is the proper organ of thought, and the inference is probably well founded."

"There is another feature in which the human brain differs from that organ in inferior animals. The proportion of gray matter is much greater in the brain of man than in that of any of the lower animals. But here, again, we find an ascending scale corresponding to the degree of intelligence in the animal. This is so uniform, that it may be regarded as establishing a general rule, that the proportion of gray, as compared with the white matter in the cerebrum, measures the sagacity of the animal."

However humiliating to many persons this view may be, yet, it is the lesson taught us by physiology and the Bible, save that the Bible brings to view a resurrection and a future life through Jesus Christ for the man who is worthy to obtain that world, while there is no promise of such to the animal.

O. M. M.

—Wicked hands always readily find wicked tools.

—We should take more care to keep our integrity, than how we shall vindicate it.

Bethlehem.

BY S. A. C.

The flocks were all gathered and lay on the green,
And the shepherds were lost in the r dreat :;
When a far-away glory, disclosing its sheen,
Shoots through the star-splendors its beams.

O what can it be that in Palestine's night
Grows brighter o'er shepherd and fold?
'Tis the glory of God,—that ineffable light.—
That shines from the city of gold.

On that ladder of brightness the angels come down
And sing their sweet hymnals to earth;
For Bethlehem city, prophetical town.
Has given Immanuel birth.

O fear not nor tremble; glad tidings I bring
Which shall be to all nations around;
In a manger lies cradled a Heavenly King,
The babe is in swaddling clothes bound.

Thus sang the tone herald,—when sudden there came
The morning-star songsters that sang
In the choirs at creation to Elohim's name
When sweetly their golden harps rang.

All glory to God each musical voice
In melody hymns the Most High;
Henceth peace to men, be ye glad and rejoice,
Sing the multitude bands of the sky.

To the city of David, the infant to view,
The shepherds repair with delight;
To their dwellings in heaven the angels withdrew,
And again fell the curtains of night.

LAFAYETTE, Ind., Sept. 27, 1873.

Conference Report.

According to notice the annual conference of Northern Illinois and Southern Wisconsin, met at the Union Church in Durand township, Winnebago county, Illinois, September 10th, at 7 o'clock p. m.

After singing and prayer, Bro. J. M. Stephenson delivered an able discourse on Faith.

On the following morning a goodly number of brethren met for business.

On motion Bro. J. S. Arnold was chosen chairman, the writer as secretary, and Bro. Elliott for the arrangement of business.

A report of the congregations represented was called for. Many were represented as being in a prosperous condition.

Bro. Stephenson gave us quite a lengthy report of his labors in the vineyard since he left the Pacific coast. He says he never saw the people so willing to hear the truth as at the present.

On motion the meeting adjourned till half past 2 o'clock p. m.

At the appointed time the meeting assembled, and was called to order by the chairman. The subject of the fellowship was taken up and freely discussed, but no plan for collecting means was adopted save the following recommendations, viz: We do recommend that each congregation shall constitute an independent evangelical association, and that they appoint a treasurer, whose duty it shall be to solicit subscriptions for the purpose of sounding out the truth.

On motion J. S. Arnold was chosen chairman, and Isaac Bridge secretary of the conference for the ensuing year.

On motion it was made the duty of the chairman to appoint the next conference and give due notice of the same through the RESTITUTION.

On motion conference adjourned to meet again upon the call of the chairman.

At the usual hour in the evening, Bro. J. M. Stephenson preached a discourse, to a large audience, upon the promises made to the fathers.

Sunday morning we met on the margin of Rock Run, where we beheld three humble souls put on Christ by baptism. We then repaired to the church, where Bro. Stephenson discoursed to us upon the Savior's conversation with Nicodemus. This discourse he followed with another at 3 p. m. upon the same subject, and in the evening with another upon the Lord's (or Disciple's) prayer, Matt. vii. 9–16. After the discourse, we attended to the breaking of bread, sang a hymn and went out; and thus ended our meeting, which was a pleasant one, and one long to be remembered by all present.

ALBERT RENNER,
Sec. pro tem.

Gleanings.

Intelligence from Brother Foore, of Galesburg, Neosha county, from brethren of Columbus, Cherokee county, and Brother Vermillion, Fort Scott, Kansas, shows that notwithstanding the abundant crop, and the absence of the grasshoppers, that the people of southeastern Kansas are still afflicted—not well persons enough in many families to care for the sick. This lovely land with the balance of earth rests under the curse pronounced upon it in the days of Adam, and will thus rest until He comes who is to restore all things. We hope that bright day is nigh at hand.

The following letter from sister Messmore will be of interest to many readers as it gives an account of the faith and steadfastness of the brethren in Kosciusko county, Ind:

BRETHREN:

Owing to the blessed meeting held in our school house, in Jackson township, Kosciusko county last Saturday evening, also Sunday forenoon and afternoon, I am inspired to write a few words to the RESTITUTION; that its readers may know we are still in hope of the soon appearing of our Lord and Savior, Jesus Christ.

Saturday evening we were addressed by Brother Wince. His theme was "The Misinterpretation of the Scriptures," in which he contrasted the true mode with the popular mode. It is a very interesting subject—one that should occupy the mind of every true believer.

Oh, brethren and sisters, God forbid that Christ should speak to us at his coming as He did to Cleopas and his friend at the time of his resurrection; "O fools, and slow of heart, to believe all that the prophets have spoken." For, "all things must be fulfilled, which are written in the law of Moses and in the prophets, and in the Psalms concerning me."

On Sunday forenoon Brother Wince again spoke to the people. His subject was the first and second coming of Christ; he considered both the same; that is literal. His remarks were followed by a few from father Andrews, of Michigan; also by some very encouraging thoughts from Brother Gutlin. In the afternoon we had a social meeting which was exceedingly interesting. Almost all the brethren and sisters took part by telling each other their hopes and fears, singing songs, and encouraging one another in the faith once delivered to the saints.

The meeting closed and all went to their separate homes, rejoicing in the soon appearing of our Savior.

"Saints, lift up your heads, that day is near,
When your Redeemer shall appear,
To take the kingdom and the crown,
And make his ransomed bride his own."

Yours for the kingdom,

CYNTHIA MESSMORE.

The following letter from Brother Fike may prove interesting to many, hence we transcribe the entire letter:

BRETHREN:

I love to read the RESTITUTION, for therein I find food that is wholesome to all classes if they would only try it. Yes, it is strengthening to the weak—it will bear us up to become a full grown man or woman in the Christ. It will heal our infirmities. Brethren, let us be up and doing while it is called to-day; let us not harden our hearts as in the days of the provocation. For soon the Judge will stand at the door to sever the sheep from the goats; the sheep He will place on the right hand that they may enter into the joys of our Lord, but the goats will be banished into eternal death or destruction.

Brethren let us strive to be among the sheep, that we may have a right to the tree of life in the everlasting kingdom of God, for Christ will reign on David's throne and over the house of Jacob forever; and of his kingdom there will be no end. Let us study God's word more that we may become workmen, rightly dividing the word of truth.

I would also say that I have so far only received two dollars toward relieving my wants; will not some more of the brethren assist a brother that standeth in need? Oh, may the Lord soon come to gather his saints to reign with Him in the everlasting kingdom over the nations of earth. I am a thousand times obliged to these two brethren that have aided me in my distress. May we meet together on the plains of Eden at the revelation of Christ, to part no more from life's beautiful river and our fair Eden home with God as our Father, and Jesus our brother and king of saints, is the prayer of your unworthy brother. Looking for that speedy coming of Christ. Amen. D. W. FIKE.

GARRISON, Iowa, Benton County.

The Name of Jesus Christ.

This name I do love. And I love the RESTITUTION, because it puts sinners into the sweet saving name of Jesus.

By repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of the resurrection of the dead, and of eternal judgment. And this will we do if God Permit.—*Hebrews vi. 1-3.*

The name of Jesus Christ comprehends all that is affirmed of him, and is therefore the summary of his character as a prophet, sacrifice, priest, and king. Hence, in order to understand his name, we must know what is testified of him in the Abrahamic covenant—of the promises to Abraham and to his seed after him, which Paul says is Christ. We must search the Law and the Prophets to know who Shiloh's name is, and also the name of the Branch.

And the name Emmanuel, which is God with us.—*Matt. i. 23.*

God also hath highly exalted him, and given him a name which is above every name. That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth.—*Phil. ii. 9, 10.*

My friends, do you not know that fornicators, idolators, adulterers, effeminate abusers of themselves with mankind, thieves, covetous, drunkards, revilers, extortioners. Let all such sinners stop and think, and be in a hurry to repent, and be "washed, be sanctified, be justified, all in the name the Lord Jesus, and by the spirit or truth of our God."—1 Cor. vi. 8–11. Oh, sinner, be in earnest to get out of the old Adam by getting into the new Adam, by faith, repentance, and baptism into the name of Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Spirit.

"Keep the ordinances as I (Paul) have delivered them unto you.—1 Cor. xi. 2. How did Paul baptize his converts? He buried them in the name of the Lord Jesus. See Acts xix., Rom. vi. Christ preached in parables so that they who are without should not understand. See Matt. xiii. 33; Mark iv. 34. But after he ascended to the Father after that he through the Holy Spirit had given commandments unto the apostles whom he had chosen. See Acts i. 2. The Comforter, which is the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance whatsoever I have said to you. So we see that the Holy Spirit has taught the apostles how to minister the commandments unto unto their brethren; but, says one, how are we to administer the ordinances to our brethren? Well, I will tell you. Who were to be Christ's witnesses to all nations? The apostles. See Luke xxiv. 47; Acts v. 32. They gave us the Gospel, which is the power of God unto salvation to every one that believeth. Now let us read that Gospel, and obey it, and keep the commandments as Paul delivered them unto us. For if an angel from heaven preach any other let him be accursed.

DR. R. L. MACKEY.

To the Young.

It is well for the young to pause frequently and exercise that prudent forethought so necessary to insure a safe and happy voyage over the sea of human life. The inexperienced pilot will often cast a forward glance upon the sea to catch the first appearance of danger, in order to avoid what might otherwise cause his ruin. So the young, standing in the vestibule of this busy world, just ready to launch off upon the sea of life, should look forward to catch the sound of the distant breakers and avoid the rocks and quicksands that lie in their way. However bright the morning of life may appear, yet as the ocean at times is swept by the wing of the tempest and its waters plowed into mountain waves, so the sea of human life, must be disturbed by the tempests of disappointment, and the storms of misfortune will roll over it, making shipwreck of the unwise and improvident, and, to some extent, blasting the hopes and anticipations of the wisest and best. There is a work to be accomplished in the morning of life—a work of paramount importance. The season of youth is too generally regarded as a sort of play-day, having but little responsibility, care and labor. The young live in the future, and are thoughtless of the present. In my judgment, there is no period in human existence so important and so full of interest as the season of youth. In the first place, it is important because it is the starting-point in life, and in every human enterprise it is essential that we begin right. The first step controls the second, and the second the succeeding one, and so on through life.

An error at the beginning of life may pave the way for greater sins to follow; may be the beginning of a great comedy of errors, while mistakes at the close of life will lead to but few succeeding ones. In solving a long and complicated mathematical problem, a mistake of one figure at the beginning, and that of the least relative value, may prove a serious error at the close. The blunder, slight at first, runs through the entire work, increasing at every step and leading to other and greater errors, and in the result its magnitude is truly fearful. Had that mistake occurred near the close of the process, the result would have been much less. So the errors of our youth, though trivial in themselves, may run through the whole problem of life, increasing in magnitude all the while and that which in the morning of life seemed like a little cloud no larger than the hand, may multiply and spread until it darkens the whole heavens. Let the young, then, beware of the smallest sins, and shun all error and wrong, so shall their future years be bright and peaceful, and blessings follow them to the grave. Happy, thrice happy is that young man who stands firmly on the rock of virtue, resisting successfully the syren influences of all worldly temptation. Woman is sheltered by fond arms and loving counsel, old age is protected by its experience, and manhood by its strength, but the young man stands amid the temptations of the world like a self-balanced tower. Happy he who seeks and gains the prop and shelter of morality. Let no one, then, regard the season of youth with indifference. Let the young improve it well, and lay up treasures for coming years. "In the morning sow thy seed, and in the evening withhold not thy hand."—*Phrenological Journal.*

Buddhism and Romanism.

The Abbe Huc, a most devout Catholic, in his "Travels in Thibet," points out so naively the parallel existing between Buddhism and Catholicism that his work was rewarded by being placed on the "*Index Expurgatorius.*" He says:

The cross, the mitre, the dalmatics, long white gown, with sleeves worn over the alb, the pluvial that the grand lamas wear during ceremonies outside the temple, the service of two choirs, psalmody, exorcism, and the censer swung by five chains, and opening and closing benedictions given by the lamas, who extend their right hand over the heads of the faithful, the rosary of beads, ecclesiastical celibacy, spiritual retreats or convents, the worship of saints, fastings, processions, litanies, holy water,—are so many things that the Buddhists have in common use with us."

The Abbe might also have added the chanting of the religious services in Sanscrit—a dead language—relics, the tonsure, the confessional, the pope or grand lama, vicegerent of Buddha on earth, and the burning of incense before the image of "the queen of heaven." Father Grebillon was so dumbfounded by these facts that he lost his scholarly wits, and committed an anachronism of more than five hundred years! He declared that Buddhism was an outgrowth of Nestorianism. Father Gremaire was more logical in ascribing the whole thing to the devil himself.

Buddhism, as it exists to-day, dates from Sakya, called in Sanscrit, Gautema. He died B. C. 648. It prevails in Thibet, Ceylon, China, Siam, Burmah, all the countries between China and India, several trans-Gangetic countries, part of Russia, and Chinese Tartary. It numbers nearly or quite four hundred million devotees, and with Brahminism, which it greatly resembles, it may be fairly called the religion of half the world.—*Appleton's Journal.*

The Proposed Railway Tunnel Under the English Channel.

The preliminary arrangements for the commencement of this great work are progressing favorably, and there appear to be good prospects for its execution under the combined auspices of the English and French governments. Preliminary surveys of the best routes have been made by eminent engineers, who have become satisfied thereupon that no especial difficulties are likely to be encountered. The length of the tunnel will be about 23 miles.

The subject came up for discussion recently before the British Association when Sir John Hawkshaw, who is one of the engineers of the work proposed, gave a variety of interesting particulars:

The channel waters, he said, were a mere fish-pond. They were only 180 feet deep. Borings have been made to a depth of 600 feet on each side of the Channel, and also in the Channel bottom at many points on the line, and it has been experimentally ascertained that the tunnel would pass through a chalk formation for nearly the whole distance. The tunnel would be 220 feet below the bottom of the Channel. And with this large amount or material existing between the bed of the tunnel and the ocean above, there was little danger of any trouble from the ingress of water.

—Whatever duty we call others to, we must oblige and excite ourselves to, also.

—When vice is daring, let not virtue sneak.

Literary.

We are in receipt of a communication, selections, pamphlets, etc., from S. Fleischer, Nottingham, England. Also of a pamphlet from the Editor of the JEWISH CHRONICLE, Baltimore, Md.

A very instructive and valuable number is that of THE PHRENOLOGICAL JOURNAL AND LIFE ILLUSTRATED for October. It discusses Dwight L. Moody and his work in England, and gives a good portrait of the evangelist; presents an elaborate exposition of the Nature of the Will, at once very clear and convincing; contains a series of admirable character sketches in Men, Women, and Dogs, and offers much practical instruction in the Temperaments, illustrated. Among the other subjects worthy our readers' attention in this excellent magazine are: Wou Again, a social sketch; House and Window Gardens, illustrated; Comfort for Diffident Young People; Francis E. Spinner, late U. S. Treasurer; A Lesson in English Finance; Some of the Institutions of San Francisco; Emanuel Kant; Not all Gold that Glitters; Business Mismanagement; The Lesson of the Great Floods; Accidental Hints, besides the well stocked Menterial Department is well worth a careful reading. Price of this number, 30 cents, or $3.00 a year, postpaid, with the last three months of this year offered as a premium to new subscribers for 1874. Address S. R. WELLS & CO., Publishers, 753 Broadway, New York.

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This list is subject to additions and corrections as may be required.

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BUSINESS DEPARTMENT.

Will the readers of the RESTITUTION be kind enough to examine the labels on their papers this week. These labels mark the year, the month and the day to which you have paid for your paper. We have been on account of short crops in many localities the last year, hard times and disasters carrying many names long beyond the date of expiration. These we will now have to drop; not because we desire to part with them, but in order to the future life and usefulness of our paper we must guard its interests peculiarly. This will be the last number we shall send out to those whose time expired preceding July 1. About the middle of October numbers will be sent to those whose dates expired up to August. And soon we must erase our list and keep it pruned up to within thirty days of date.

BUSINESS AGENT.

October 6, 1873.

LETTER RECEIPTS.

Letters from the following persons have been received, found to be correct, and the business attended to:

R Smith N D Wright John Bates L M H Stillwell Ellen Griffeth Wm Bixler G W Quimby M E Bogart Mrs Forman J J Brosson D W Albert Squire Green A Sanford W Brewer J Friar.

POST OFFICE ADDRESS.

J. M. Stephenson's address now is 181 South Clark street, Chicago.

Allen B Magruder's address is changed from Baltimore, Md., to Winchester, Va.

John T. Ongley, Lincolnville, Crawford county, Pa.

Elder Jacob Shaffer, Kewanna, Pulton county Ind.

ANNOUNCEMENTS.

J. M. Stephenson expects to visit for the purpose of holding meetings as follows:

Eureka, Illinois, September 26.
Antioch, Illinois, October 3.
Shipley and Morton's Station near Cooperstown, Illinois, October 12.
The conference at West Lebanon, Indiana, October 18.
Lamark, Illinois, October 24.

There will be a meeting of the Brethren at Antioch, Illinois, commencing October 4th, in the evening, and lasting until Sunday evening, October 19th, 1873.

Those coming by rail will stop at Chana or at Ashton.

The following is a list of the subjects to be investigated:

1. Faith and Works.
2. The Importance of Church Order.
3. Christian Love.
4. Singing and Prayer.
5. Signs of the Times
6. What are we Doing for the Master?

We hope that every brother who comes will come prepared to say something of instruction or encouragement upon each of the above themes. Do not come prepared to fight every issue, but to bear one another's burdens, and to exhibit a spirit of brotherly love.

All are invited. Let us have a good time.

Can Brother Stephenson postpone his coming to the time of the meeting? I will fill his appointment October 25, if he can.

For the Church.

A. J. EYCHANER.

The brethren of the Church of God will hold a Quarterly Conference at their meeting-house, six miles north of West Lebanon, Warren county, Indiana, commencing October 18th, 1873, and will continue over the following Sunday. A general invitation is extended to all. H. V. Reed and other able ministers will attend this meeting.

By order of COMMITTEE.

Persons attending the conference coming by railroad, will come to West Lebanon, where teams will be in attendance to convey them to place of meeting. Train time at West Lebanon is between 8 and 9 o'clock, a. m.

The fraternal conference meeting which was held at Brooklyn, N. Y., in October, 1872, adjourned to meet in Philadelphia, Pa., on the Saturday preceding the last Sunday in October, 1873.

Notice of such meeting is hereby given. There will be (if the Lord will) a fraternal gathering of brethren in Christ,—believers in the Gospel of the Kingdom of God—at Philadelphia, beginning at 7 o'clock, p. m., on Saturday, October 25, 1873, and continuing to the following Monday, (and longer if found necessary) in the Hall on the north-west corner Eighth and Locust streets, entrance on Locust street.

All believers who confess and accept the unity taught in Ephesians iv. 2–6, are most cordially invited to attend, and may depend on Bro. J. R. Duff, 1635 North Eighth street, or 6 North Seventh street, Philadelphia, Pa.

WILLIAM EWEN, Chairman.

PUBLICATIONS FOR SALE AT THE "RESTITUTION" OFFICE.

☞ NOTICE TO ENGLISH PURCHASERS.—Parties ordering any of our publications will please remember that the American postage (which in all we can pay) is included in the price named. All that is necessary therefore is to ascertain the total cost, as per price list, of the publications ordered, in United States Currency, and procure a Post Office Order for that sum, payable to the order of S. A. Chaplin, which can be forwarded to our address, at the time the books and tracts are ordered.

☞ Parties who are desirous of procuring any work not named in the following list (whether published at home or abroad) may order the same through us. Where possible give the title of the work, the author's name, and where published.

SPECIAL NOTICE.

Having on hand a large supply of Hymn Books, "The Psalmodist," and wishing to have it introduced in all our Societies, we have concluded to reduce the price, and offer it on the following terms, which will bring the book within the reach of all:—

Cloth binding.....60
Leather binding (plain).....80
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In consequence of which we have reduced the price per half. Let all who desire the book send in as early as possible.

TRACTS AND PAMPHLETS.

TWO PAGE TRACTS.

Bible Words. Three arrangements for Bible distribution, and tract on the following subjects:—1. The Gospel. 2. The Coming and Kingdom of Christ. 3. Infant Baptism, in brief. 4. Immateriality. 5. The Kingdom of God. 6. Nature of Man and Thoughts for Children. 7. The Two Advents. 8. What is Religion. 9. Destiny of the Wicked. 10. Repentance. Price 10 copies for 6 cents, or assorted packages of a hundred for 30 cents.

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Age to Come not a Dream. By H. V. Reed. A splendid short argument illustrative of the Age to Come Doctrine. Just the thing for circulation among a certain class of Adventists.

Can You Believe? By H. V. Reed. A series of pointed questions on the Life and Death question.

The State of Man in Death. This tract contains an abundance of proof-texts. Price of all four page tracts, one cent each, 25 for 20 cents, 50 for 35 cents, or 100 for 60 cents.

TWELVE PAGE TRACTS.

Carleton Union. By Joel A. Simonds. Another useful and instructive tract, which shows the oneness of God's purpose, and the unity between God, his Son, and the Church of Christ. Price single copy three cents, 12 for 30 cents, and 25 for 50 cents.

Regeneration and the Kingdom of God. By E. Hoyt. This tract treats very clearly upon the subject named, and is a good one for inquiring minds. Price three cents each, 12 for 30 cents 25 for 50 cents.

SIXTEEN PAGE TRACTS.

The Hope for the World. By Joel A. Simonds. This tract treats upon the subject named in a way that will no doubt produce conviction upon the minds of many. Price four cents each, 12 for 40 cents, 25 for 75 cents.

The Kingdom of Messiah. By Joseph Bela, D. D. A most able and well written tract, which sets forth in beautiful language, and apt Bible quotations, the glorious truths of the Coming Kingdom.

Which is Right? By T. Wilson. Showing the Bible teaching of the question as to whether Christ's Kingdom is to be on the earth or in heaven.

The King in His Beauty. By H. V. Reed. Just the thing to circulate everywhere. Price of 16 page tracts five cents each, 12 for 60 cents, 25 for $1.00.

TWENTY-FOUR PAGE TRACTS.

Will the Earth be Burned Up? By T. Wilson. An argument from the Scriptures, showing that the earth will not be annihilated, as many suppose, but will be the everlasting inheritance of the saints. Price seven cents, eight for 50 cents, 16 for $1.00.

Witchcraft Unveiled; or the Voice of God against Spiritualism. By H. V. Reed. A timely tract in season, and one that cannot be too widely circulated. Price seven cents, eight for 50 cents, 16 for $1.00.

Das Kommen des Herrn Gottes. A German tract on the Kingdom of God. Price five cents, 10 for 30 cents.

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The Restitution. By E. Miller. Showing the purpose of God as to the earth and its inhabitants. Price seven cents, eight for 50 cents, or 20 for $1.00.

Kingdom concerning the reign of Christ over Israel and the Nations, or a brief statement of the things concerning the Kingdom of God and the Name of Jesus Christ. By Wiley Jones. Price 8 cents, 15 for $1.00.

A Letter to a Friend. By Mrs. C. C. Woodruff, which treats upon the following subjects: The nature of man. The promises of God. The reign of Christ. The destiny of the wicked. The restoration of Israel, etc. This is what it purports to be, "A Letter to a Friend," and is written in a familiar and convincing style. Price eight cents, 15 for $1.00.

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"There Remaineth a Rest."

LORAN BYAM.

There remaineth a rest for the people of God,
When time shall be no more;
A rest beyond this world of strife,
On Canaan's peaceful shore.

There, 'mid the beauties of Eden so bright,
The Paradise restored,
The saints of God will dwell in delight,
Forever with their Lord.

In that ever bright and happy land,
No sickness ever comes;
No breaking hearts, no death-bed sighs,
Among God's chosen ones.

But all is joy and gladness there,
No bitter tears are shed;
No parting from the loved ones more,
No weeping for the dead.

The eye of faith sees just ahead,
A bright and shining shore;
And we long for that bright and heavenly land,
Sought for by saints of yore.

We long for the sinless, peaceful home,
And that glorious city bright;
The city that hath foundations pure,
The city of golden light.

DAVENPORT, Iowa.

What Shall We Believe.

As without faith it is impossible to please God, and as whatsoever is not of faith is sin, it follows that all acceptable obedience must come from an acceptable faith. As faith comes by hearing, and hearing by the Word of God, an acceptable faith must be a faith which is according to the Word of God. As the value of our faith depends on what we believe being true, so a faith in what is not true is of no value, it is vain.

The Scriptures enjoin upon us to believe the Gospel, the Gospel of the kingdom, the Gospel of God, the Gospel of Christ, the Gospel of our salvation, and the faith of the Gospel, and yet the Apostle Paul assures us that there is but one Gospel. Then all these different designations of the Gospel must mean the same one Gospel. A belief in this Gospel is made the condition of our salvation. "He that believeth the Gospel and is baptized shall be saved, and he that believeth not shall be damned." "Though we or an angel from heaven preach any other Gospel than this let him be accursed."

Our question then assumes an importance equal to that of our salvation. Can we attain unto a knowledge of what we must believe in order to please God and be saved? or must we be ever learning, and never able to come to the knowledge of the truth? Where is it to be found? In the Old Testament or in the New? or is it all there is in both? Is it plainly revealed so that men of common minds may understand? Is it a system which is in harmony with itself, and with the whole Bible, and which can be distinguished from everything else? How may we know that we are of and that we have the truth? Where shall we begin our investigations?

In answering these questions we will take the New Testament as our guide. We will follow its pointings until we arrive at the truth.

The Apostle Jude exhorts us to contend earnestly for the faith which was once delivered to the saints. Jude 3. He describes the faith as being once, at some particular time, delivered to the saints. The Apostle Paul said, There is but one faith, and exhorts us to stand fast in one spirit, with one mind, striving together for the faith of the Gospel. Eph. iv, 5; Phil. i. 27. As there is but one faith, this faith of the Gospel, and the faith mentioned by Jude must be the same.

He said further, "I now stand and am judged for the hope of the promise made of God to the fathers. Acts xxvi. 6. As there is but one hope, Paul's hope must be the same as the one mentioned in connection with the one faith. Eph. iv. 4. Peter calls Abraham, Isaac, and Jacob the fathers. Acts iii. 13. The promise for which Paul hoped was made to the fathers who were Abraham, Isaac, and Jacob. Now to Abraham and his seed were the promises made. Gal. iii. 16.

And when God made promise to Abraham, because He could sware by no greater, He swear by himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee. And so, after he had patiently endured he obtained the promise. For men verily sware by the greater; and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold of the hope set before us. Which hope we have as an anchor of the soul, both sure and steadfast. Heb. vi. 13, 19.

In this passage the apostle refers us to the promise made of God unto Abraham, and confirmed to him and his seed by an oath, that he might show unto the heirs of promise the immutability of his counsel, and that we might have a strong consolation who have fled for refuge to lay hold of the hope set before us in this promise. This promise is not only the hope of Paul, but it is the hope of all Christians.

This promise of God to Abraham and his seed Paul said, was the Gospel preached to Abraham. Again, In the first verse of the New Testament it is said, that Jesus Christ is the Son of David, the son of Abraham, thus securing all the promises which were made to Abraham and to his seed, to David's son, which is Jesus Christ. Therefore, if we would know what is the mission of Christ into the world, we must learn what is said concerning the seed of Abraham, and the seed of David.

The angel said to Mary, the mother of Jesus, that her Son would be great, and should be called the Son of the Highest, and the Lord God should give unto him the throne of his father David. And Zechariah said, that God had raised up a horn of salvation in the house of his servant David, to perform the mercy promised to our fathers, and to remember his holy covenant, the oath which he sware to our father Abraham. Luke i. 32, 69, 73. In these passages the child was born to fulfill the covenant made with Abraham and with David.

After Christ was raised from the dead, Peter said that God had sworn with an oath unto David, that of the fruit of his loins he would raise up Christ to sit on his throne. Acts ii. 30: xiii. 32, 33. In these passages Christ was raised from the dead in fulfillment of God's covenant with Abraham and with David. If Christ was born for this purpose, and if he was raised from the dead for this same purpose, his whole mission must be to fulfill the promises concerning the seed of Abraham and the seed of David.

Thus, the whole New Testament agrees in pointing us to the covenant which God made with Abraham and his seed, as being the faith which was once delivered to the saints, and as being the promise which God made to the fathers, which was Paul's hope, and as being the immutable counsel, which God confirmed by an oath, for the hope and consolation of all his people who are the heirs of the promise, and as being the one faith of the Gospel which was preached to Abraham, and which must be believed, as Abraham believed, in order that we become the children of Abraham and heirs according to the promise. And as revealing God's immutable purpose concerning the world, which Christ came to accomplish.

What then must we believe? We must believe

THE GOSPEL OF THE KINGDOM, AS PREACHED TO ABRAHAM.

What are the leading points of this wonderful covenant?

The leading points are the following:

1. All the nations of the earth shall be blessed as a final result.

2. The seed of Abraham will be the instrumentality by which this work will be accomplished.

3. This work will be done, when the seed of Abraham shall possess the gate of his enemies, and when the seed of David shall be established upon his throne, and when all the land of Canaan shall be given to Abraham, and to his seed for an everlasting possession, and God shall be their God.

4. Under this dominion and reign of the seed of Abraham and the seed of David, over the nations of the earth, those that bless Abraham will be blessed, and those that curse Abraham will be cursed, and as a final result, all the nations of the earth will be blessed instead of being cursed as now.

5. Abraham believed God and it was accounted to him for righteousness. The conditions upon which his seed we be counted righteous are the same. The children of Abraham must do the works of Abraham, they must walk in his steps, they must believe God and obey him as Abraham did. They must not withhold from him their son, their only son, their son whom they love.

These are the leading points in this covenant. There may be others, but I think they will be found subordinate ones. This covenant furnishes us a rule by which we may come to the knowledge of the truth, and not be of those who are ever learning, but never able to come to a knowledge of the truth.

LET US APPLY THIS RULE.

1. When we read that all nations shall serve him, that unto him every knee shall bow, and every tongue shall confess that Jesus Christ is Lord to the glory of God the Father, that the whole earth shall be filled with the knowledge and the glory of God, that the will of God will be done in earth as it is done in heaven, and that the nations which are saved, and which have been healed by the leaves of the tree of life, will be so blessed that there shall be no more curse upon them, we know that all these and such like promises are in fulfillment of God's promise and oath to Abraham, that all the nations of the earth shall be blessed.

2. When we read that thy seed will I establish forever, and build up thy throne to all generations, and that he shall judge the poor of the people, and shall save the children of the needy, and shall break in pieces the oppressor, that in his days the righteous shall flourish, and abundance of peace so long as the sun and moon endure, that men shall be blessed in him, and all nations shall call him blessed, that Christ was born to sit on the throne of his father David, and to perform the mercy promised to our fathers, and to remember his holy covenant the oath which he sware to our father Abraham, that he was raised from the dead for the same purpose, that he went to heaven to receive for himself a kingdom, and to return, that when he returns he will sit upon the throne of his glory. And when we read that the saints also are the seed of Abraham, and joint heirs with Christ of the promise made to Abraham, that they will be raised from the dead to sit down with him in his throne, and have power over the nations, I say, when we read these and similar promises, we know that they are for the fulfillment of the promise made to Abraham, that his seed shall take possession of his enemies, and bless all the nations of the earth. We know that this seed is the only name mentioned in this covenant by which we can be saved, and all nations be blessed.

3. When we read that the Lord will come with strong hand, and his arm shall rule for him, that his reward is with him, and his work before him, that when the Son of Man comes in the clouds of heaven, there will be given to him dominion, and glory, and a kingdom, that when he comes and all the saints with him, and his feet shall stand upon the Mount of Olives, and the Lord shall be King over all the earth, that when he comes in his glory, then shall he sit upon the throne of his glory, that the heavens must retain him until the times of restitution, that when he comes the second time he comes to save those that look for him, to give crowns unto all them that love his appearing, to judge the living and the dead, to reward every man as his work shall be, to raise the righteous dead, and to gather out of his kingdom all things that offend, When we read such promises as these, we know that they are given to reveal the time when the promise that the seed of Abraham shall possess the gate of his enemies shall be fulfilled.

4. When we read that he will judge the people righteously, and govern the nations upon earth, that he will execute judgment and justice in the earth, that of the increase of his government and peace there shall be no end upon the throne of David, that he will gather out of his kingdom all things that offend, that he must reign till he hath put all enemies under his feet, and subdued all things unto God, that the kingdoms of this world shall become the kingdom of our Lord, and he shall reign over them forever and ever. I say, when we read such promises, we know that they are to fulfill the promise which God made to Abraham, saying: Thy seed shall possess the gate of his enemies, and I will bless them that bless thee, and curse them that curseth thee, and in thy seed shall all the nations of the earth be blessed. That this work of subjugation of the nations will take place after the seed of Abraham shall take possession of his enemies, and under the reign of Christ and the saints.

5. When we read that he that believeth shall be saved, that without faith it is impossible to please God, that the just shall live by faith, that being justified by faith we have peace with God through our Lord Jesus Christ, that they which are of faith, the same are the children of Abraham, and heirs with him of the same promise, that except a man forsake all that he hath he cannot be my disciple, that he that loveth father or mother, wife or children, houses or lands more than me, is not worthy of me, we know that these are the same conditions that were enjoined upon Abraham. Abraham believed God and it was accounted unto him for righteousness. And the Lord said, by myself I have sworn, because thou hast done this thing, and hast not withheld thy son, thine ONLY SON, WHOM THOU LOVEST from me, that in blessing I will bless thee, and in multiplying I will multiply thee. He confirmed the promise he had made to Abraham by his oath. Because Abraham believed God and obeyed his voice.

Thus I have shown that it is not necessary to be ever learning and never able to come to the knowledge of the truth. But

1. We may know that the covenant which God made with Abraham, and confirmed to him by his oath, is the one faith of the Gospel which is enjoined upon us by the authority of the whole of the New Testament.

2. We may know that God's purpose as stated in that covenant is to bless all the nations of the earth, by the seed of Abraham, when this seed shall possess the gate of his enemies, and that under the reign of this seed those that bless Abraham will be blessed, and those that curse Abraham will be cursed, until all the nations of the earth shall be blessed. And that this covenant was made with Abraham, because he believed God and obeyed his voice, and this same covenant will be made on the same conditions with all who shall be counted for the seed, or for the children of promise.

We may know that this plan will never be changed, for God is immutable, that this covenant is the framework of God's purpose concerning the world.

CONCLUSION.

From our brief examination of this subject we learn, that it is not the whole Bible that we are to believe as a condition of salvation, but that it is a particular faith contained in the Bible.

That this faith consists in God's covenant with Abraham and his seed, and which he confirms to him by an oath.

That this brief covenant comprehends the whole Gospel system.

That all the promises in the Bible are for the accomplishment of the purpose of this covenant.

That Christ was born to fulfill the same purpose, and that the apostles preached the same promise and oath, as the consolation and hope of all the people of God.

JOEL A. SIBLEY.

Sept. 24, 1888.

Interesting Paragraphs.

One of the more prominent English Ritualistic clergymen, Dr. F. G. Lee, of All Saints', Lambeth, has lately published two big volumes, entitled "Glimpses of the Supernatural," in which a large number of stories are told in a very credulous manner. The "Spectator" reviews the book severely and somewhat wittily. Dr. Lee has, it says, "collected with great industry and recorded in a lively and interesting way two volumes [of anecdotes, of which the vast majority assume that the dead are still animated by those lower passions which must needs be extinct in the grave, and yet have somehow lost those nobler and purer affections which—if anything in us can survive dissolution—must surely live forever." The review closes with this inquiry: "Regarding the remainder of Dr. Lee's volumes, which are filled with wildest histories of magic and witchcraft, we can really make no remark beyond asking the question: Is the respected vicar himself an instance of the return of departed spirits? Surely, the man who penned many of these pages must have been born, at the very latest, in the seventeenth century."

An Englishman, Mr. James Heywood, has been offering prizes for the best essays in favor of the disuse of the Athanasian Creed. The "Examiner," which is not very orthodox, says:

"The prize offered by Mr. James Heywood for the best essay on the disuse of the damnatory clause of the Athanasian Creed would seem to have drawn a host of competitors. As many as one hundred and sixty-seven essays were sent in, and the judges report that, with a few exceptions, they were well-written papers. The prize of £60 was awarded to Mr. Charles Pebody, of Bristol; and a second prize of £25 to Mr. C. S. Kenny, Fellow of Downing College, Cambridge. The prize essays are to be published shortly and we shall be curious to see whether the stimulus of competition has produced any new reasons why we should not damn everlastingly everybody who differs from us."

"There is a prospect," says the 'World,' "of a large central library at Rome, under the active efforts of the Italian minister, Signor Bonghi. The Jesuit College confiscated by the government, with its ground, has been appropriated to the new library, which is to be called 'Biblioteca Vittorio Emanuele.' Sixty-three thousand printed volumes and 3,000 manuscripts belonging to the college are the nucleus of the library, besides 350,000 volumes and a large number of manuscripts taken from the now defunct monasteries and nunneries of Italy. The new additions are to be of a different character and will supply Rome with works on modern science and literature."

The Rev. Isaac Hillman thinks himself commissioned to give the following invitation through the "California Christian Advocate."

"The Lord's dinner table is spread. Come, for all things are now ready. Come, says the Lord, and I will sup with thee, and thou shalt sup with me!"

That can be nothing less than heaven and salvation, we should think; but two lines further down we find that it is nothing but a speculation in lots in a camp meeting ground. He proceeds from the tone of the mad exhorter to that of the auctioneer with startling suddenness:

"Buy a lot on the grounds, 30x60 feet in size, for the sum of $50, $75, or $100. I have been upon forty or fifty camp grounds; but this excels them all for beauty, health and comfort. If you ever see it you will say, like the Queen of Sheba, 'the half had not been told me!' Don't wait, friends; but purchase at once."

The editor adds his endorsement: "The auction takes place to-day, but purchases can be made after the public sale," etc., etc. And this auction sale is blasphemously announced as the "Lord's dinner table!" "Come, says the Lord, and I will sup with thee!" etc. It is such disgusting exhibitions as this that make religion distasteful to hard-headed business men in California.—*Independent.*

The value of religion was illustrated by a woman returning from church recently, who declared that "when she saw the shawls on those Smiths, and then thought of the things her own poor girls had to wear, if it wasn't for the consolation of religion she did not know what she should do."

The title of "reverend," now in litigation in the English courts, is likely to cause much poking for precedent amongst the ashes of antiquity. "Learned counsel" cited the following from the churchyard of St. Leonard's, Foster Lane, Cheapside, bearing date 1750:

"Beneath this sable stone is laid
A sorry, antiquated maid,
Who from her cradle toil'ed till death.
And ne'er before was out of breath."

But the learned judge said that the existence of such epitaphs as that only went to show the laxity of those who were the guardians of the churchyards. Our legal adviser suggests that the learned judge has still left it in doubt whether the charge of laxity referred to the epitaph or to that particular sort of candidate for burial therein mentioned.

Thus, when a barber and a collier fight,
The barber beats the luckless collier white;
The dusty collier heaves his ponderous sack,
And, fily with vengeance, beats the barber black;
In comes the brickdust-man, with grime o'erspread,
And beats the collier and the barber red.
Black, red, and white in various clouds are lost;
And in the dust they raise the combatants are tost!

In the winter of 1838 a fire broke out in a seminary for girls at Limoges, France, and spread with alarming rapidity. Suddenly there was a cry that one little girl had been left in her room. While the excited spectators were beginning to pray for the unfortunate child, a tall girl, with dishevelled hair and flowing night-gown, rushed through the crowd, crying, "I'll save her," and dashed into the burning building. Presently a loud shout, and the pale-faced girl was seen bringing the terrified child through the flames. A few days afterward King Louis Philippi sent the heroine a gold medal for her bravery, and a captain of the French army, who had witnessed the girl's pluck, begged an introduction. The captain is now president of France and the brave girl Madame M'Mahon.

A gathering of the descendants of John Eliot, the apostle to the Indians, recently took place at Guilford, Conn. The town of Guilford is one of the oldest in the state, and there Joseph Elliot, second son of the apostle, settled, and preached to his little colony. John Eliot landed in Boston in November, 1631, and he was the original ancestor to all who bear the names of Elyett, Elyot, Elyotte, Eliot, Elliot, and Elliott. Having a strong desire to improve the condition of the Indians, he commenced his labors among them in 1646, and continued until his death, in 1690. His great work was his translation of the Bible into the Indian language—an immense labor. There are now only sixty specimens of the work in existence, the last one sold bringing the extraordinary price of $1150. Of this Bible it has been well said that money may buy it, but no one can read it, the only man alive capable of doing so, being Mr. J. Hammond Trumbull, of Hartford, Conn. At the recent reunion there about 200 people. There was a variety of interesting exercises, and many quaint and curious relics of olden times were brought for examination.

The most ancient known bound volume of the Old Testament was written some time earlier that B. C. 285; the sheets pressed smooth and strongly bound together into a volume nearly four inches thick. The cords across the back are stout and firmly fastened: additional strength is imparted by wooden frames at either end. The outside cover, which does not go across the back, is simply papyrus, precisely similar to that on which the book is written, except that it is a little thicker. It was certainly bound B. C. 241, for it was found in that year just as it is now (except that handling has worn the sides, and they are somewhat torn, though the inside is intact), and has since been guarded with jealous care by the successive Samaritan chief priests. It was shown in 1868 by its custodian, Selameh to Mrs. Eliza Rogers, by whom it is minutely described.—*Potter's American Monthly.*

The early reports of the destruction of life and property by the Texas cyclone are fully confirmed by later advices. A New Orleans dispatch to Cincinnati "Times" says that out of 300 houses at Indianola, only five remain standing. During the night of Thursday, Sept. 20th, while the storm was at its height, the water in the city rose over six feet in two hours, the wind blowing eighty-eight miles an hour, driving the water and breakers through the city at the rate of fifteen miles an hour, sweeping everything in its way, and covering the plain in the rear of the city for ten miles to a depth of several feet. Several small settlements, numbering a total population of 150, were also swept out of existence, making with the 250 lost at Indianola, a total of 400 lives lost. The gentleman conveying this information gave a most harrowing account of the destitution of the survivors. When he left Indianola, Monday afternoon, ninety bodies had been recovered. The stench in the city from the putrefaction of these bodies, and with the stench from dead animals, was almost intolerable. It is also stated that a party of Mexicans, Sunday, began robbing the dead bodies washed to the plain, four to six miles back of the city. The scoundrels chopped fingers, hands and ears from men and women to obtain jewelry. As soon as this was heard of in the city, a party of citizens went out and killed five Mexicans whom they found engaged in the work.

The India Rubber Tree.

The India rubber tree is found in parts of Mexico, Central and South America, and in the East Indies, and is one of the noblest and most picturesque of all the trees of the forest. In Assam beyond the Ganges, it is found in inexhaustible abundance. It is either solitary, or in two or three fold groups; is large and umbrageous, and may be distinguished from other trees at a distance of several miles by the striking beauty of its dense and lofty crown. The main trunk of one of the Assam trees measured 74 feet in circumference and the area covered by its expanded branches had a circumference of 610 feet. The height of the central tree was 100 feet. It has been estimated that there are over 43,000 such trees in one district within an area of thirty eight. It grows on the slopes of the mountains from the valleys up to an elevation of 29,000 feet. The raw seeds are poisonous to man and quadrupeds, but macaws eat them, and they are used as bait for fish. Long boiling deprives them of their poison.

A large proportion of the quantity of rubber or caoutchouc furnished to commerce comes from Brazil. The process of gathering the juice is very simple. The tree is tapped in the morning, and during the day a gill of fluid is scalved in a clay cup placed at each incision in the trunk. This when full is turned into a jar, and is ready at once to be poured over any pattern of clay, the form of which it takes as successive layers are thus applied. It comes from the tree purely colorless, like milk, but when dried by the sun it is white within and a yellowish-brown without. Its drying and hardening are hastened by exposure to the smoke and heat of fire, and it thus acquires its ordinary black color. Complete drying by the sun requires several days' exposure; during this time the substance is soft enough to receive impressions from a stick, and is thus ornamented with various designs. The natives collect it upon balls of clay in the forms of bottles and various fanciful figures, in which shape it is often exported. The clay mold over which the bottles are formed, being broken up, is extracted through the open neck Usually it has been brought to this country in flat cakes: but a method has been devised by which the liquid is shipped in air-tight vessels of tin or glass just as it comes from the tree.

A sinner begets a sinner, but not a saint a saint,

Dangers are most fatal when least feared.

Those are commonly most ambitious of preferment who are least worthy of it.

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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THE RESTITUTION advocates the Bible restitution of all things which God hath spoken by the mouth of all his Holy Prophets since the world began." It also advocates as a means to this end, the establishment of the Kingdom of God on the earth, with the Christian Elect as kings, and the immortal saints as joint-heirs with Him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. It also advocates a hearty belief in the Gospel, repentance, and consecration as a prerequisite to the forgiveness of sins, and a holy life as essential for final salvation.

Communications.—The Editor must not be understood as endorsing all the sentiments expressed by correspondents whose articles are inserted under this head. Each writer is alone responsible for the article bearing his own signature. If the teaching of any writer is not endorsed, an article setting forth the views of the party differing may be forwarded. Free discussion of Bible doctrine on all sides will be allowed, but the Editor reserves the privilege of criticising those communications which misrepresent a belief and obedience of the Gospel as a means of salvation, or which undermine its principles.

The God of the Bible.

"The fool hath said in his heart there is no God."

If all the men at this present stage of the world's history who say there is no God are fools, then there are a great many fools in the world, and they are becoming more numerous every day. Those who believe there is no God and consequently no rewards and Punishments in the future, are by no means few, and a more numerous, still are those who, while believing in a God of some kind, or a higher order of being than man, reject the Bible as a revelation from him.

Seeing these things are so—and every true, watchful Christian knows that they are, and has been looking for just such a time, for the prophets have foretold it, it becomes us as good Christian soldiers to sharpen up the weapons of our mind, or as the apostle says, clothe ourselves with the breastplate of righteousness, and take the shield of faith and that sharp two-edged sword, "the Word of God," and be ready to meet this old enemy becoming now so formidible.

That there is a God every Christian believes, and also that the Bible is a revelation from him, containing his will toward us, and what he would have us do and what he is going to do for us. That he has a reason for this belief, not founded on mere credulity and blind faith, but on sound reasoning and true logic, I will endeavor to prove.

The strongest evidence that there is a God who is the great architect and creator of all things, is found in his visible works. All things in nature show the handiwork of intelligence. Nature is an intelligent effect, and must have been produced by an intelligent cause. We know that the ancient Egyptians were an intelligent people, because we can read it in the works which they have left us; the ruins of their great cities and various relics which have been found which experience teaches us no savage could produce, therefore we reason, and correctly too, that they were produced by an intelligent and educated people. We say the same of the Assyrians and Babylonians, all these nations have left us works which show that they were enlightened beyond the attainments of the savage. The statuary and literature left us by the Grecians prove beyond a doubt that they were a highly educated and refined people. Writers say that this country has been inhabited by a race of people of greater intelligence than the natives found here at its discovery. They arrive at this conclusion from the fact that works have been found of greater intelligence than those produced by the natives. Thus we always reason from the effect to the cause. If the effect is intelligent the cause must be.

To carry the reasoning a little further let us take some of the effects of man's handiwork—a watch for example. In this little work we find what at first sight appears to be a complicated machine, and yet on looking close we find that these little intricate parts each have an office to perform, for which they were designed and made by intelligence. We find the key exactly fits the little pivot, and when we turn it winds the watch and sets it in motion. We say that the key was designed to wind the watch. Both the hands come together at the figure twelve. We say that is designed to tell us the time when the sun is in mid heavens, and so throughout the watch every part was designed by an intelligent designer for the work it performs. In this we see an intelligent effect which could not have been produced otherwise than by an intelligent cause. Now let us carry this same reasoning a little higher—to man himself, who is capable of producing such an intelligent effect as this watch.

In man we behold the greatest work that has ever been produced upon this earth, yet every part of him is designed. There is not the minutest part of our body but what has its use, and was designed for the purpose for which it is used. Our eyes—what a wonderful work they are, and what a blessing to us! are designed for us to see; our legs and feet that we may travel about, and how well they perform their office. Our ears that we may hear; our tongue and vocal organs that we may communicate with each other; our teeth that we may masticate our food, and how wonderful and perfect our digestive organs; our hands that we may gather our food and perform the thousand and one other uses for which we find them adapted, and so throughout the details of the body. But above all the action of the brain in producing thought, and enabling us to design and produce works of intelligence.

You would laugh the man to scorn, and call him a fool indeed, who should say that a watch came together of itself, without designer or maker. Then how much greater fool must he be who says man came together of himself without designer or maker. Surely then the wise man was right: "The fool hath said in his heart there is no God."

The question comes home to us very emphatically then, who was the maker of so wonderful a work? Who was the cause, for the cause must have been of greater intelligence than the effect. Man cannot make man, he cannot make anything that can begin to compare with man, he cannot create the minutest thing that has life. Therefore we reason there must be a higher order of being, who is man's designer and maker.

Like causes produce like effects. We have an intelligent effect, it must have had an intelligent cause. Who is this cause? The Christian responds, The God of the Bible, and reason, says Amen.

Man is not the only work which teaches us of this being. We find his works on every hand. The animal the vegetable and mineral kingdoms of nature all show the work of an intelligent creator. The trees the grass the flowers, who can begin to make any thing to compare to them. If we take one of the paintings of a great master and place beside it a daub by an amateur we say at once, the man who produced the master piece is of greater intelligence than he who produced the other. So take one of the beautiful gems of nature in all its morning freshness, and place beside it one of the best imitations that art can produce, and how great the contrast! Is not he who produced the beauty of nature of greater intelligence than he who produced the miserable imitation?

When we consider that this earth, with all its seeming vastness, is but a mere speck in the universe, the work of his hands. When we think of the sun and the planatory system revolving around it, and know that this system with all its immensity is but one of thousands, we are lost in the contemplation of the magnitude of the creation, our finite minds cannot begin to grasp it. If then the effect is so great, what must be the cause? If the work is so great what must be the Almighty Maker, for maker and designer there must be, for such stupendous works, with such perfect systems and regularity in their workings, could never have come together by chance. Surely none but a fool, a man devoid of the first principles of sound reasoning only could say in his heart "There is no God."

This great intelligence, this almighty maker and controller of all these wondrous works is whom the Christian worships as his God, and if there is any reason in anything, surely he has a reason for so doing. Praise be to his holy name for condescending to exercise his lovingkindness upon such insignificant worms of the dust as man must be in his sight.

J. W. WILSON.

ACTON, Ill.

Mind and Matter.

It is pretty generally admitted that heat, light, force, electricity, magnetism, and even life force, are the same in essence, only differing in form.

Bonaparte was among the first to suggest that the spinal column constituted a galvanic battery; as a consequence of this theory the nervous system is a system of telegraphy, so as the Frenchman says, when a whale is struck by a harpoon, the nerves telegraph to the head, and the head telegraphs back, "hoist full, and smash the boat."

Here is the difficulty with the great thinkers, such as Huxly, Tyndal and others. Their situation is painful, even pitiable. They know without a peradventure that mind, which is simply thought, depends absolutely on certain physical developments properly cultivated. They know in exact proportion to these developments and their culture, is exhibited the mind force. Per contrary, in the same proportion as these are deranged, so is the mind disturbed.

Now the difficulty rests in the fact that this leads to materialism, and if at materialism is put down as rank infidelity. This may not be so painful to a cool speculative mind like that of Herbert Spencer, but is felt most keenly by such cultured and warm-hearted minds as Tyndal. For he sees with vision clear the inseparable connection between mind and certain forms or conditions of matter. And he sees with vision equally clear, clear as the prophet's vision, that there is a Mind not only governing but absolutely directing not only worlds but each microscopic atom in the vast universe, forming worlds, cubes and crystals in amusing beauty. In spite of this, according to the religious teaching of the day he is obliged to rank himself on the side of infidelity, or go directly contrary to his own positive convictions, and play the role of a hypocrite.

What is the matter? Why this terrible howl within the past year? Darwin is almost out of sight, lost in the dust kicked up about Tyndal. The truth is, so-called religious teachers of the day have out-Heroded Herod; with the grasp more tenacious than Socrates with the bowl of hemlock in his hand, the false teachers of religion promulgate the dogma of man's immortality, with all the assumed confidence of the gods—a doctrine which their own Bible denies, from Genesis, where it is declared "thou shalt die," to the declaration concerning the wicked, "they shall be as though they had not been." The writer of this would be safe in offering ten dollars for each text of Scripture proving the immortality of the soul, when an orthodox minister of Chicago offers $50,000 for one such text.

"'Tis passing strange" that Bible teachers will stick to a doctrine, and make it the most prominent of all, when not one direct text can be found in the Bible for it, and so to speak it is crammed full of direct texts against it. But stop, I call to mind one, the serpent said, "thou shalt not surely die." Our opponents may take that and make the most of it.

This subject does not exclusively belong to the dry bones of dogmatic theology, but grasps the great fundamental principle of mental philosophy; and what is of vastly more importance it asks the question what it has pleased God to reveal to man in his Word about his present condition and future prospects.

God says we are dust, and Job was no mean philosopher when he said, "all flesh is grass." My father and mother partook of the ordinary elements to sustain life, furnished by the soil, I have continued to do the same, hence my existence. My parents, who are dead and returned to dust, have no more existence than they had before they were formed from dust, in the universe of God.

Man being formed from dust, "Dust thou art, and to dust shalt thou return," is the inevitable decree. Recollect, not one direct Scripture have we to authorize us to say that it is a part of us, the shell, the adobe house that tumbles back to earth, but the language is as positive as language can be, "thou."

One of the apostles spoke of Christ who "endured such contradiction of sinners," It is the false teaching of religionists who take up with pure pagan philosophy, disregarding, yea, denying the positive philosophy of the Bible, and teaching for doctrine the Egyptian and Grecian tradition: for with the Greek it was all uncertainty.

It is the old, old story or scientific thought standing in opposition to the false teaching of religion, or, as in the case of Tom Paine uniting against the corruption of the church.

Let philosophic thought come to the rescue and emancipate from the Bible the false teachings of its confessed friends, and all will be right.

How is it? Is the God who reveals himself in the formation of a crystal, in direct conflict with the God who reveals himself in the "Law of the Lord?"

So much for man in this "present evil world." What of the future?

Philosophy pretended to know nothing, could only at its most sanguine estate, "hope." Aristotle positively denied future existence.

But listen to that old sheik of the desert: "O that my words were now written, * * * that they were graven with an iron pen and lead in the rock forever. For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin, worms destroy this body, yet in my flesh shall I see God."

Listen again to that prime minister of Babylon, who had a clear vision of the history of the world to the end of time:

"And many of them that sleep in the dust of the earth, shall awake, some to everlasting life, and some to shame and everlasting contempt."

The great apostle of the New Testament sets the matter of future existence forever at rest. "Who will render to every man according to his deeds. To them who by patient continuance in well-doing, seek for glory, honor and immortality, eternal life; but unto them who do not obey, indignation and wrath." The Great Teacher says: "All that are in the graves shall hear his voice and come forth, they that have done good to the resurrection of life, they that have done evil to the resurrection of damnation."

Man was once made of dust; Will that be done again? Yes, all the millions of earth are being made of dust now. But when returned to dust, can it be brought back to life? Grant the power, will it be done? There's the rub. Just here comes in the grand sublimity of faith. Will he remember each clod of the valley? Has the Christianity of these latter days that much faith?

In view of the monstrous error of the religious teaching of these latter days, how melancholy sounds the question of the one soon to return. "When the Son of Man cometh, shall he find faith in the earth?"

We conclude by saying that the Bible and the most advanced stages of science perfectly agree that man is formed of dust, and had no existence before thus formed. Man returns to dust, therefore can have no existence after returning to his mother dust, until called by the voice and trump of God, from the earth and the greedy sea

WM. DRESSER.

Questions Concerning Church Organization.

Is it the duty of believers to organize themselves into churches at all? Should they have their names enrolled as members of the church? Is it right for them to pledge to each other, that they will take the whole Bible as the rule of faith and practice, or that they will take a particular faith that is revealed in the Bible as their guide and define that faith? Is it right for them to pledge to each other, that they will work together for a definite faith? Is it right for them to insist on a test of membership? Is it right to main ain discipline [illegible] extent of excluding a member? Does the Lord add members to the church without action of the members, and of the elders? Or does he do it through the action of both? Does he exclude members without the action of the church? Or does he do it through or by the action of the same? Does he join the saints together perfectly in the same mind, and in the same judgment, in some mysterious or invisible way; or, does he do it through their own instrumentality, in the use of the means he has appointed?

Is the church as now organized as efficient as it ought to be? Is its strength as available as it should be? Are the complaints made by editors, by Evangelists, by ministers generally, and by all who have to do with the raising of funds, well founded? Is it so? If it is, is it right for individuals to feel seriously grieved over this state of things? Is it right for them to make earnest individual efforts for improvement? Is it right to make associated effort for the same object? Is it not time, that reforms always begin with the few, and never with the many? Then, is it wrong for a few believers in any given place, (if all cannot be induced to do it,) to agree to work together on some plan which would seem to promise the needed improvement? If this is not right, how is it possible to correct existing evils? If a reform measure must not be adopted by any, until all consent to it, when will the first step be taken?

When it is deemed necessary to unite together for the accomplishment of an object, is it wrong to make a statement of that object so that it can be understood by all? Is it wrong to state the conditions of membership, the officers, the rules by which they will work, to agree upon a plan of finance, and to pledge the members to a faithful performance of their duty as members of the body?

If the Bible is to be made the text book, and if to proclaim the faith of the Gospel as taught in the Bible, is the object of being joined together; is it wrong to state and define this faith, so that it can be understood by all? Is it enough to say that we take the whole Bible, or the Scriptures, as the object of our union? Can we show what our object is, by reading the Bible alone? Can we show what our plan of operation is, or how we will work together, or how we will arrange our meetings, or how we will come at a righteous equality in our contributions, or what we will do with our funds, by simply reading the Bible? Is it wrong or unscriptural to use the same judgment, the same wisdom and understanding, the same tact or skill, in working out the objects of the Gospel, that we have been accustomed to exercise in the accomplishment of other objects?

The above questions are presented for the consideration of the brethren, and in hope that some one, who thoroughly understands the subject, will answer them, and give us a correct Scriptural view of church organization. Such a reply to the above would be read with great interest by many readers of the RESTITUTION.

JOEL A SIMONDS.

GRAND RAPIDS, Mich., Oct. 19, 1875.

Indian Spiritualism.

There seems to be no end to the mischief which the doctrine of the conscious existence of man after death is capable of working, and does work throughout the world; in civilized and in barbarous lands.

Heathen and Christian alike are the willing victims of this superstition; and it would exhaust the power of all the writers and printers on earth for a decade to recount a tithe of the abominable and mischievous doctrines, and practices which grow out of it.

One of the least known, yet, by our frontiersmen most severely felt, is the desire to appease the restless spirits of the deceased ancestors of some "Indian Braves" by the propitiatory offering of the scalp of a white man. The natural desire for revenge is, by them interpreted to be the continuous promptings of the spirits of their dead for vengeance on the pale face. A young Indian, a family or a whole tribe, sometimes becomes stricken with this idea, starting out under its inspiration, woe be to the unlucky white, old or young, who first crosses their path. Religious enthusiasm says he must die, and be he friend or foe, his blood must pay the forfeit of the superstition.

Not five years since this superstitious call came to a tribe on one of the Nebraska Indian reservations—a tribe as nearly civilized as Indians ever become under the fostering care of American civilization, having been the recipients of religious instruction for twenty years. How the revelation came from the spirit world to a squad of young braves demanding a white man's scalp that the troubled spirits of their dead whose bones lie buried on the hills about might be put at rest. Five in number, they sallied forth one day, and killed the first white man they met—a Nebraska farmer—who was peacefully following his plow, but a few miles from the reservation. His scalp was taken back to the tribe, and when in a few days the murderers were arrested and the scalp demanded by the Indian agent, it was brought into his headquarters from every part of the reservation, in pieces no larger than a sixpence. Each family lodge, so far as possible, had secured a piece to keep away the evil spirits from their wigwams, and give rest to the souls of their forefathers. "Regular preaching, Sabbath schools and training in day schools could not uproot this superstition from among them." Says the Chicago Evening *Journal:* The murderers now lie in the Nebraska state prison sentenced for life, punished as they feel, for fulfilling a religious duty while nearly every member of the tribe was accessory.

But, why has American civilization and its religious instructions been unable to extinguish this superstition? Why must the frontiersman and his family every little while be offered up unwilling sacrifices upon its horrid altar? Why should the Hon. Commissioners, who the other day met in council with the chiefs of the Sioux, for the purchase of the Black Hills, run such a terrible risk of losing their lives through the treachery of Little Bad Man; the Indian chief who has declared from the first that he must have the scalp of at least one commissioner with which to appease the spirits of his ancestors? Why? Because the superstition is intrenched in the very civilization which seeks to overthrow it. Why? Because the religion taught them has for its chief corner-stone this doctrine of the continued existence of the dead and their interest, and acting in the affairs of the living. Let the Indian be taught the Bible truth, that "The dead know not anything," but that all future life comes by faith in Christ Jesus through a future resurrection of the dead, and it will not take two decades of preaching and Sabbath school instruction to root out effectively and forever this bloody superstition, founded on the doctrine of the immortality of the soul which work so disastrously to those brave men and their families, who are striving to make "the wilderness rejoice and blossom as the rose." When will the eyes of the professedly Christian world be opened to the fact that paganism is paganism, whether believed and practiced by the Chinese, Hindoo, American Indian, Modern Spiritualist, or orthodox Christian.

J. F. WILLCOX.

HARWARD, Oct. 3, 1875.

Character.

No two leaves in the forest are exactly the same form and texture. No two grains of sand from the seashore or the great African desert are identical in bulk and outline. Even the two drops of water most alike in the universe will exhibit some marks of distinction when submitted to a powerful microscope. The law that excludes duplicates from the visible kingdoms of nature is also a law of the moral world. From Adam to the last man, no two faces will be found exactly alike; and variety in trait and lineament of human character is as inexhaustible as in man's outward appearance. The power which in one man's moral composition is ardent, demonstrative, predominant, in another lies dormant or dead. The cravings which in one breast concentrate upon itself the whole mind and will, before its voice can be silenced or its yearnings appeased, is never felt, scarcely understood, by a being of different organization. The weakness of the weak man is laughed at, in scorn, by the strength of the strong; moral pulp and steel travel side by side, and souls of fine porcelain and delicate crystal [illegible] in the near appearance of granite.—*Dr. Cumming.*

THE RESTITUTION.

PLYMOUTH, IND.....Oct. 27, 1875

EDITORIAL DEPARTMENT.

☞Joseph Barker, who was for many years a bold defiant skeptic, and afterward returned to Christianity, is dead. He died in Omaha, Neb., Sept. 13th, in the 63th year of his age. He was chairman at the great Infidel Convention, at Hartford, Conn., in 1853. A number of works against the Bible were written by him. But for a number of years past, Mr. Barker has been an earnest advocate of the Holy Scriptures, and has done all in his power to counteract the cold, heartless system of Infidelity. Among its closing and beautiful incidents of his life, he called his children to his bedside and bore witness to the precious truths of the Word of God, and the blessedness of the Christian hope. Infidelity bears no fruit but gloom and death.

☞From a number of our exchanges we notice that the Universalists, East, are on the eve of a new departure. It is proposed that a series of "revival meetings" be held in all their churches for the conversion of sinners to Christ. It has been demonstrated that merely believing in universal salvation is not enough. Men must not only confess Christ, but obey his commands. This practically removes the theoretical part of the system and enjoins on men the necessity of a new life, in order to be saved in Christ. A revival meeting in a universalist church is something almost unheard of, but its importance and necessity will not be questioned. A good text to begin with would be: *"Except ye repent, ye shall all likewise perish."*

Our Bodies.

How often we hear it said that "the body is a tenement of clay," "the house we live in," and many other phrases of similar import. One poet has gone so far as to say that when the body, with its "stammering tongue, lies mouldering in the grave," that he will praise God with "nobler powers." All this may do for poetry and it may fill the mind with emotions of joy, but, it in point of fact, is most pernicious, inasmuch as it leads men to place no value on the body. People are prone to ignore the claims of the physical nature and spend their whole time in cultivating what is called the spirit. The spirit is to get religion; the spirit is to live on without the body; the spirit is to have all the joy and the body is to bear all the pain. Everything is for the spirit. Poets, philosophers and theologians seem to unite in clothing the human spirit with excellencies. Certain ancient philosophers went so far as to say that the body was made by the devil while the spirit was of Divine creation. Others equally zealous tormented the body in order to better the condition of the spirit in the next life. Gregory Nyssen calls the body "a fuliginous ill-savored shop, a prison, an ill-savored sink." And many well-meaning people in our day desire to "bait this house of clay." But the Bible nowhere teaches such inconsistent theories. The body is represented as of the greatest importance. Paul teaches that our bodies are to be made "living sacrifices, holy and acceptable unto God." It is represented as a temple for the indwelling of the Father. We are to glorify God in our bodies as well as in our spirits. The body is to be changed and made like unto the GLORIOUS BODY of our Lord. The natural body is to be raised a spiritual body. Indeed, the whole drift of Divine teaching is to the effect that man shall receive for the things done in body. When we contemplate the wonderful mechanism of the human frame, its fibres and nerves, its possibilities and endurance, we must assign it a higher place in the order of creation than a mere prison-house for an invisible force called spirit. Had it not been for the disloyalty of man, his physical nature would have reached the highest nature, through the medium of the life-tree, which would, by a natural law have imparted immortal vigor and placed him beyond the reach of death. We must not now undertake to evade the consequences of sin and argue that death is a gate through which the real man is to escape all the calamities incident to the first transgression. If death is the "gate to endless joy," then indeed, God inflicted *no penalty* on man for his transgression. The effect of the modern view of the spirit's destiny independent of the body is, to do away not only with the death penalty, but to deny the resurrection of the dead. Bible men want to stand on Bible ground and claim the full salvation of what was lost in Eden. Death must give up our dead and the body must live again. "Thy dead men shall live, together with my DEAD BODY shall they arise." The Apostle Paul includes it all in his grand argument in Romans: "For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first fruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption, to-wit: THE REDEMPTION OF OUR BODY." Rom. viii. 22, 23.

There is no promise of life, of joy, of rest, of peace to a bodiless spirit in the world to come. The whole man was involved in the terrible penalties which denied him access to the immortal tree in Eden, and which remanded him back to dust, the redemptive scheme contemplates saving the whole man in that coming life where the curse shall be no more.

Responsibility.

Every one of us shall give account of himself to God. Rom. xiv. 12.

The Bible teaches the doctrine of human accountability. Man is in possession of moral faculties; and responsibility is not only a doctrine of Revelation, but it enters into the very feelings of ourself-consciousness. All the propitiations of every false system of worship are demonstrations of how deeply engraven upon the human heart is the persuasion of the truth of the apostle's declaration. We give the sentiments and conclusions of some minds of no ordinary standard.

Says John Pye Smith: "God has written the lesson of responsibility and retribution upon the large scale of affinity and sequence, through the whole empire of nature. The felicities of holiness and the punishments of sin are not arbitrary inflictions, but grow out of the necessary constitutions which the All-wise Sovereign has fixed for the good order of his universe. Hence, it is not less an inevitable certainty, from physical truths and rational evidences, than it is a primary doctrine of the Bible, that 'they who hate knowledge and choose not the fear of the Lord, who reject his counsels and despise his reproofs, shall eat the fruit of their own way.' Prov. i. 26-31.

Revelation also informs us that our whole course of conduct is a matter of record. Nothing is more calculated to appal the guilty conscience, than the fact of one day meeting a full and perfect display of all the enormities of a sinful career in the presence of an omniscient Judge of perfect purity and rectitude. Let us attend to some of the deductions of philosophers on this point.

Says Mr. Babbage, in his chapter "On the Permanent Impressions of our Words and Actions on the Globe We Inhabit:" Laplace has observed "that the curve described by (the motion of) a single molecule of air or any fluid is subjected to laws as certain as those of the planetary orbits; there is no difference between them, but that which arises from our ignorance."

Mr. Babbage pursues the idea, and shows "that those aerial pulses, unseen by the keenest eye, unheard by the acutest ear, are yet demonstrated to exist by human reason.——If man enjoyed a larger command over mathematical analysis, his knowledge of these motions would be more extensive: but a being possessed of unbounded knowledge of that science, could trace every minutest consequence of that primary impulse. Such a being, however far exalted above our race, would still be immeasurably below even *our* conception of INFINITE Intelligence.—— Whilst the atmosphere we breathe is the ever-living witness of the sentiments we have uttered, the waters and the more solid materials of the globe bear equally enduring testimony of the acts we have committed. If the Almighty stamped on the brow of the first murderer the indelible and visible mark of his guilt; he has also established laws by which every succeeding criminal is not less irrevocably chained to the testimony of his crime; for every atom of his mortal frame, through whatever changes its several particles may migrate, will still retain, adhering to it through every combination, some movement derived from that very muscular effort by which the crime itself was perpetrated. The negro—whose fettered body, from the living charnel-house of his infected prison, was thrown into the sea to lighten the ship, that his *Christian* master might escape the limited justice at length assigned by civilized man to crimes whose profits had long gilded their atrocity, will need, at the last great day of human account, no living witness of his earthly agony. When man and all his race shall have disappeared from the face of our planet, ask every particle of air still floating over the unpeopled earth, and it will record the cruel mandate of the tyrant. Interrogate every wave which breaks unimpeded on ten thousand desolate shores, and it will give evidence of the last gurgle of the waters which closed over the head of his dying victim, confront the murderer with every corporeal atom of his immolated slave, and in its still quivering movements he will read the prophet's denunciation of the prophet king, "Thou art the man."—Ninth Bridgewater Treat., chap. ix.

But the arm, the tongue, the brain, are but the organists of the *mind*; and for the mind with all its machinations God has made equally effective registers; "and the Books WILL BE OPENED."—The Holy Scriptures and Geological Science, pp. 361, 362.

Is this deduction of philosophical reasoning indeed true? Are all our deeds, both good and evil, daguerreotyped upon the ever-during pages of the great book of nature. Are revelations and nature one in their assurances of a future judgment and retribution? Reasoning upon a "judgment to come" might well make Felix tremble. Redemption alone provides the remedy for guilt. Miserable will be the doom of the unpardoned sinner. Let us flee for the covert of atoning blood.

The deductions of science that our conduct is self-registering may seem impossible; let us add what we have seen in human achievements. When in the city of New York two years ago, we visited the room containing the instruments for ascertaining the data for prognosticating the probabilities of the variations in the weather in advance of its changes. The delicate machinery there registered the force, velocity, direction, and fitful changes of the wind for all the passing minutes of the 24 hours. No one had to be present. The superintendent was not present at the time of our being there witnessing the automatic movements of the unconscious recorders of the inconstant winds. Whether the fierce tempest traveled by in fury, or the gentle zephyr scarcely fanned the earth, the records told all in the morning. God is infinitely wiser than man. Our wickedness will confront us unless pardoned. Be careful of the records.

S. A. C.

The Bible Use of the Words Forever, Everlasting and Eternal.

This is not only a question of the duration of the punishment of the finally impenitent, but of the endless life of God, and of his saints—also whether the everlasting covenant, inheritance and kingdom will be limited to an age. From Genesis to Revelation forever, eternal, and everlasting, are used to express the duration of the reward of the righteous. In hundreds of occurrences they denote the life of God, the immortalized saints, the promised inheritance, and the kingdom. If these words do not express endless duration, there are no words in the Hebrew, Greek, Latin, or English, which can convey such an idea to the mind. The mind cannot conceive of time without an end, any more than an ocean without a shore. The mind can have no conception of a straight line without an end. Nor can it comprehend the idea of an endless succession of events, or measured periods. The very idea of measurement supposes limitations. The singular form of the word age is used more emphatically to express the idea of unmeasured, or endless duration than the plural form ages. Many examples may be given to demonstrate the truthfulness of this declaration. The singular word man, denotes all men, whereas, the plural noun men, denotes only a limited number of men. The singular noun tree, denotes all of the class or species referred to, while the plural noun trees, denote only a part of the whole. The definite word sea, in the following language is unlimited, whereas the indefinite word seas may be limited to two of the smallest seas upon earth. We read, "And the sea gave up the dead which were in it. In this passage we find a singular noun and pronoun. The word sea is used in an unlimited sense to denote all water in which the dead are slumbering. See Rev. xx. 13. The phrase "the grave," in the margin of the same verse stands for every grave upon the broad earth. That the singular noun age, is more unlimited than all ages, is demonstrable from the language of that classical scholar, the Apostle Paul. He says, "Unto him be glory in the church by Christ Jesus throughout all ages, (*aionios*) age without end. Amen." Eph. iii. 21. 1. The foregoing clearly proves (1) that the singular noun age is unlimited, or without end, or endless. 2. All ages are so many small circles within a large circle, or all ages included in one age, the same as the whole embraces all its parts. The position that the noun age is limited, because singular, dashes to pieces the hope of the people of God in all ages of the world. It also limits the existence of God, and all the promised rewards of his faithful servants. Inasmuch as forever, everlasting and eternal are from the same roots, we will not discriminate between them. Let us take the first example of the word forever in the Bible. "And now, lest he put forth his hand, and take also of the tree of life, and eat and live for an age." "Why limit his life to an age if he should live through endless ages had he obeyed?" If a man gives his note for a thousand dollars, the man to whom the note is given has no claims for a penny more as principal. If a man leases his farm for ten years the tenant has no claims for a day beyond the term of years for which he had leased the estate. If the promised life to Adam, or which was cut off for transgression, was limited to an age, then he would have died when the limited period had run out whether obedient or disobedient. The life associated with eating of the tree of life was either limited or unlimited. Which? There is no avoiding this issue. Is God's covenant with Abraham and his seed limited to an age? We will read in age wherever forever, everlasting and eternal occur, and we will see how it looks and sounds. God says, "And I will establish my covenant between me and thee and thy seed after thee in their generations for an age lasting possession." Gen. xvii. 8. Thus an age measures the duration of Christ's and saint's title to the land of Canaan, just as much as a lease of ten years would limit the title of a tenant to the tenure of the grant or premises. God may intend the grant, but an age is the utmost limit of the title. Is the adjective everlasting in this covenant limited or unlimited? This everlasting covenant was repeated by Jacob on his dying bed. "And Jacob said unto Joseph, God Almighty appeared unto me at Luz in the land of Canaan, and blessed me, and said unto me, behold I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee for an age lasting possession." Gen. xlviii. 34. We must conclude from the foregoing translation that Jacob's seed possessed the land of Canaan for an age, and therefore, have no further claims upon God in the future. But let us try another example. We read, "And Abraham planted a grove in Beersheba, and called there on the name of the Lord the age lasting God." Gen. xxi 33. The prophet Isaiah exclaims: "Hast thou not known? Hast thou not heard, that the age-lasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary?" Isa. xl. 28. Of the same import is the following language of Paul. He exclaims in the convulsion of his letter to the Romans, "Now to him that is of power to establish you according to my Gospel, and the preaching of Jesus Christ, according to revelation of the mystery which was kept secret since the world began, but now is made manifest, and by the Scriptures of the prophets, according to the commandment of the age-lasting God." Rom. xvi. 25, 26. Were we not exposing views which we believe to be as false as they are pernicious, we would be forced to the conclusion that a rendering of the strongest words in the Bible on the immortality of God, his kingdom, and redeemed ones, is blasphemous in the extreme. We purpose in future articles to trace the words which stand at the head of this article through the Bible, that we may have the sense in which Bible writers use them.

J. W. S.

The Tabernacle of David.

About seven hundred and sixty-seven years before the birth of Jesus, the Lord by his spirit moved upon his servant Amos, causing him to write: "Behold, the eyes of the Lord God are upon the sinful kingdom (Israel) and I will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob, saith the Lord. For lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth. All the sinners of my people shall die by the sword, which say, the evil shall not overtake nor prevent us."

"In that day (when God pleads with them and purges out the rebels,) will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will build it as in the days of old: that they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the Lord that doeth this." Amos ix. 8-12.

That this promise to rebuild the tabernacle of David was not fulfilled in the return of the forty-two thousand Jews from Babylon, is very evident from the language of the apostle James, in his address to the apostles when consulting in reference to the call of the Gentiles, in the year A. D. 51. He says:

"Men and brethren, hearken unto me. Simeon (Peter) hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; (the above prophecy written by Amos) as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up; that the residue of men might seek after the Lord, and all the Gentiles upon whom my name is called, saith the Lord, who doeth all these things." Acts xv. 13-17.

And further, that the fulfillment of this promise to rebuild the tabernacle of David is *yet* future, is evident from the language in the last quotation: "After this I will return," &c. But question, after what? Answer, after he takes out of the gentiles "a people for his name."

This then places the erection of the tabernacle of David, which is an act chronologically parallel with the establishment of Christ's Kingdom, this side of the notable day of Pentecost, (for even Peter's preaching to Cornelius and his house was subsequent to Pentecost,) yet future, and at the close of the Gentile age. Then when a sufficiency from among the Gentiles is taken out to fill the vacant places made by the fall of the Jews the blindness which in part is happened unto the Jews will be removed, the deliverer will descend upon Mount Olivet, Zech. xiv., march from there into Jerusalem to Mount Zion, Psa. xxiv. 3, 7-10; and from Mount Zion in his decrees move forward and turn away ungodliness from Jacob. Rom. xi. 25, 26; and then re-establish the tabernacle of David.

Now a word or two further in reference to the tabernacle of David. Are we to expect the re-erection of a literal tabernacle? I confess that I see no difficulty in a literal interpretation of the language. The question then arises, What became of the tabernacle of David? For an answer to this question, we will call your attention to the Apocrypha of the Bible, the second book of Maccabees ii. 1-8, which is as follows:

"It is also found in the records, that Jeremy the prophet commanded them that were carried away to take of the fire, as it hath been signified; and how that the prophet, having given them the law, charged them not to forget the commandments of the Lord, and that they should not err in their minds, when they see images of silver and gold, with their ornaments. And with other such speeches exhorted he them, that the law should not depart from their hearts."

It was also contained in the same writing, that the prophet being warned of God, commanded the *tabernacle* and the ark to go with him, as he went into the mountain, where Moses climbed up, and saw the heritage of God. And when Jeremy came hither he found an hollow cave, wherein he laid the *tabernacle*, and the *ark*, and the *altar of incense*, and so stopped the door. And some of those that followed him came to mark the way, but they could not find it. Which when Jeremy perceived, he blamed them, saying, as for that place it shall be unknown until the time that God gather his people again together, and receive them unto mercy. Then shall the Lord shew them these things, and the glory of the Lord shall appear and the cloud also, as it was showed unto Moses, and as when Solomon desired that the place might be honorably sanctified."

With this history of the tabernacle before us, there seems to be but one other objection to its literal re-erection, and that is the preservation of its timbers of which it was composed. Aside from the miraculous power of God in its preservation, this objection is removed by reference to the following scrap of history pertaining to the preservation of the same kind of timber of which the tabernacle was composed, (the chiltim wood.)

ANCIENT TIMBER.

Probably the oldest timber in the world which has been subjected to the use of man is that which is found in the ancient temples of Egypt. It is found in connection with the stone work which is known to be at least 4,000 years old. This wood, and the only wood used in the construction of the temple, is in the form of ties, holding the end of the stone with another in its upper surface. When two blocks were laid in place, then it appears that an excavation about an inch deep was made in each block, into which an hour-glass shaped tie was driven. It is, therefore, very difficult to force any stone from its position. The ties appear to have been the tamarisk or shittim wood, of which the ark was constructed, a sacred tree of ancient Egypt, and now rarely found in the valley of the Nile. Those dovetailed ties are just as sound now as on the day of their insertion. Although fuel is extremely scarce in that country, these bits of wood are not large enough to make it an object with the Arabs to heave off layer after layer of heavy stone for so small a prize. Had they been of bronze, half of the old temples would have been destroyed years ago, so precious would they have been for various purposes.

With these facts before us, then, we see no difficulty whatever in the literal re-erection of the *tabernacle* and the restoration of the ark of the covenant, and the golden altar of incense, to their proper places. And as the Jews anciently kept the passover, and the disciples of Christ now keep the breaking of the loaf, as monumental institutions so will the feast of tabernacles be observed by the obedient mortal ones of earth; Zech. xiv. 16-19. May the Lord hasten that glad day. G. M. M.

Conference Report.

According to appointment the conference met at the Fairview church, Warren county, Ind., on Friday, Oct. 15, 1875.

On motion, John C. Lincoln was chosen chairman, and Wm. T. Evans secretary.

But few being present, we engaged in social exercises, Brothers Miller, Pugh, Smith and others making remarks of encouragement. At night bro. J. M. Stephenson delivered a discourse.

On Saturday, 16th, the meeting was called to order and proceeded to business. In addition to our former numbers, bros. Reed, Halstead, Tabor, Richardson, Gardner and others were in attendance.

On motion bros. Halstead, Smith, Pugh, Frame and Tabor were appointed a committee of business.

After consultation they reported the following resolutions for adoption:

Resolved, That the action of certain brethren in the formation of what is known as the Christian Publishing Association, have our most hearty approval as a conference.

Resolved, That we are mutually interested in the object and maintenance of the same; therefore be it further

Resolved, That we earnestly recommend each individual member of the body of Christ to co-operate with the same by influence and means, as ability will permit.

An effort being made, $170 in stock to the association was subscribed.

The preaching on Saturday and Sunday, by bros. Reed, Halstead and Stephens was of a practical nature and highly interesting.

On motion the meeting adjourned.

JOHN C. LINCOLN, Chairman.
W. T. EVANS, Secretary.

ED. RESTITUTION:

For the encouragement of the brotherhood, please say through our paper that the meeting at Antioch, Ills., Oct. 8-10, was a success. The rain prevented many from attending who would otherwise have been present; yet there was a fine attendance.

Among those who were at the meeting we mention brethren Dewey, Lovens, Richard Appleyard, Dr. Jacobs and J. M. Stephenson.

Faith, works, singing, prayer, church order, signs of the times, Christian love, and what are we doing for the Master? are the subjects upon which we conversed, and the brethren generally took part in the investigations, so much so that the time proved too limited for many to say all they wished to.

Sunday evening was devoted to social meetings—exhortations, prayer and singing.

After some appropriate closing remarks by the president of the meeting—bro. Appleyard the meeting was dismissed.

Many expressed themselves as highly pleased with the meeting, and we all went away feeling encouraged and strengthened. There were no "isms" to fight about, but many golden promises read from the Bible to think upon. There were no creeds of men to exact credulity and mar our peace, but we read the promises, the basis of our faith and hope as delivered in the lively oracles.

Unity and brotherly love were manifest throughout the meeting, so you may tell the household, if you will, that we had a good time.

A. J. EYCHANER.

The Noises of Earthquakes.

Prof. Lake writes in the *Popular Science Monthly*: Great subterranean noises and reports resembling thunder—these occur more or less during all earthquakes. Father Kircher describes them as "a horrid sound, resembling that of an infinite number of chariots driven fiercely forward, the wheels rattling and the thongs of the whips cracking." Sir Hans Sloane, in Jamaica, as "a hollow, rumbling noise, almost like that of thunder." At Colares, near Lisbon, in 1755, during the great earthquake, the sound is said to have been "like that of chariots, which increased till it equalled that of the roar of cannon;" and at Lisbon "a rattling as of coaches in the street, with a frightful noise under-ground resembling the rumble of distant thunder." At Madeira the same earthquake was preceded "by rumbling noises in the air like that of empty carriages, which died away like a peal of distant thunder." On the 16th of September, 1849, there was an earthquake at Burra-Burra, in South Australia, where the noise is said to have resembled the rolling of heavy carriages. The shock was followed by a flash of lightning that illuminated the whole atmosphere.

A Morning Song.

I wake this morn and all my life
Is freshly mine to live;
The future with sweet promise rife,
And crowns of joy to give.

New words to speak, new thoughts to hear,
New love to give and take,
Perchance new burdens I may bear,
For love's own sweetest sake.

New hopes to open to the sun,
New efforts worth the will,
Or tasks with yesterday begun
More bravely to fulfill.

Fresh seeds for all the time to be
Are in my hand to sow,
Whereby for others and for me,
Undreamed-of fruit may grow.

In each white daisy, mid the grass
That turns my foot aside,
In each meanwhile fern I pass,
Some sweetest joy may hide.

And if, when eventide shall fall
Its shade across my way,
It seems that naught my thoughts recall
But life of every day;

Yet if each step in shine or shower
Be where thy footstep trod,
Then blessed be every happy hour
That leads me nearer God.

—*Cheshire Journal*

Interesting Items.

They are having a war on the west coast of Africa. The Liberians and the barbarous tribes are at war. It is stated that five engagements have been fought, in all of which the Liberian army has been victorious.

It is proposed to establish a pigeon post between Europe and the United States for carrier service, and a bird has been discovered in Iceland which is said to be able to fly at the marvelous rate of one hundred and fifty miles an hour.

The watchers at the Berlin observatory have discovered another planet. It is of the 12th magnitude, in right ascension 23 degrees 44 minutes, south debination 6 degrees 36 minutes, with a daily motion south of four degrees.

Two hundred Hindoo pilgrims were recently drowned at the Malahingam shrine on the Tinnevelly frontier, by the sudden flooding of the dry bed of a mountain torrent in which they were bivouacking for the night.

The pope is about to commemorate the adoption of the dogma of infallibility, by the erection of a monument. A site has been chosen in the Piazza of San Pietro. The memorial is prepared, and will soon be erected.

The Montreal *Witness* lost about 1,000 daily circulation by the "ban" of the Catholic Bishop, issued on account of that paper's strenuous opposition to the Roman Catholics. It is working up again

A lie always *needs* a truth for a handle to it, else the hand would cut itself which sought to drive it home upon another. The worst lies, therefore, are those whose blade is false, but whose handle is true.

By flowers, understand faith; by fruit, good works; as the flower or blossom is before the fruit, so is faith before good works; so neither is the fruit without the flower, nor good works without faith.

A Bible drill at the breakfast table is a good thing in a Christian family. It may precede the eating, or the two may proceed together. A good substitute for useless conversation or for uninteresting silence may thus be found. Let the head of the family say "Genesis," the next follow with "Exodus," and so run through the books. Topics, golden texts, dates, facts from the lessons, etc may all be polished up in this way.

There are some who hope in the Lord; but yet in vain, because they only smooth and flatter themselves that God is merciful, but repent not of their sin; such confidence is vain and foolish, and leads to destruction.

Prof. James R. Gage, a geologist and scientist of Washington City, states that in the course of recent explorations some eighteen miles east of Port Gibson, Mississippi, he has discovered remains of an extensive wall supposed to have been constructed by the ancient mound builders. It is built of *limestone, is twenty feet wide, and has* been traced a distance of six hundred feet. From traces of the wall found in other localities, Prof. Gage estimates that it embraced an enclosure of not less than four hundred square miles. The discovery is exciting much interest in scientific circles, and is considered the most remarkable of the kind yet made on this continent.

Correspondence.

DEAR RESTITUTION:

I am so rejoiced at the weekly visits you make to our *far-off shores*. We have no teachers in this country who are true and bold advocates of *all* that was spoken of Christ by the prophets of old, how that the heavens must retain him until the times of the restitution. No, say the religious teachers, he is only coming at the end of the world, to burn up all things, and then take the souls of the good to heaven with him.

I would like to *help do something* to keep the RESTITUTION alive, but I am unable to write anything that would interest the brethren, when there are so many able writers. I take three copies this year, and hope I may be able to take four next. I think I can find some one to read it, although I find but few now who will read it. But when I find one that will read, I lend him some of mine.

Could I say anything to encourage anyone to aid you in your efforts to establish the truth, I *should* be glad to do so. I have been writing to brother Campbell, editor of the *Christian Messenger*. He would not publish my articles, but returned some of them with short answers. I will send them to you, that you may see in Indiana what some of us think on this coast of the doctrines of the Bible. You can read them if you have leisure, Mr. Editor; if not, pitch them aside for something of more importance.

I have never had the pleasure of seeing but two or three brethren that hold to the doctrine taught by the RESTITUTION. I have been a learner of the good things contained in the Bible for over thirty years, and have found in that time many things new to me. My early teachers had studied but very little of Bible, having a few stereotyped sermons. They were sure they knew enough, and any one who would offer to go further, must be wrong. But as I understand that a disciple of Christ must grow in grace and a knowledge of the truth day by day, as he lives. My first lesson was this. I learned that there was one Lord, one faith, one baptism, and one God, the Father of all.

When I had learned this much, and that Jesus was the Savior of sinners, and commanded all believers in him to repent and be baptized into his name, for the remission of sins, I obeyed, taking his name and the Father's also. I then believed, and do now, that by so doing my position was changed from an alien sinner to an heirship through Christ to an everlasting inheritance among the sanctified. For many years I had no correct idea of how being in Christ was to make me Abraham's seed, and an heir according to God's promise, I being a Gentile. This is now more clear to me than when I first believed. In all this time I have learned many new things, but I cannot think it my duty to be baptized for every new view I get, as some in the RESTITUTION. I have been baptized once. I wish to know my duty, and obey. Married to Christ once, but never divorced.

Z. S. BRYANT.

MARSHFIELD, Oregon, Sept. 22.

The following is one of the letters referred to by Brother Bryant. We are fully aware that the letter was not written for publication, and that had it been it would not have reached us. But being so well acquainted with Brother Campbell, having heart him preach frequently, for years, and having been a student in school under him years ago, in North-western Missouri, we are satisfied that he will take no exceptions in us giving it publication. And still, in its publication, we have another object in view,—it is this: Brother Campbell, standing as a representative in the Christian Church, it reflects clearly the views entertained by that body upon the points mentioned, which we desire to bring before our readers. E. M. M.

BROTHER Z. S. BRYANT:

Dear Sir:—Yours of 16th ult. came duly to hand. A press of professional business has delayed the answer.

Many questions rise in the mind as we advance in our investigations, both in nature and revelation, which we are unable to answer. The finite cannot comprehend the infinite. Hence we must be content to receive the things which are revealed, and leave the secret things to the Lord our God. The profit or effect of being baptized into Christ is a change of relationship, constituting him an heir to all things, including the life that now is, and the life to come. I do not know what is the condition of the dead between death and the resurrection. There is not a word said about a man's being rewarded or not rewarded at death, and any discussion of such a subject must be the vaguest conjecture. Every lover of truth must regret to see the wrangling now going on about the conscious or unconscious state of the dead. The resurrection is clearly taught, but whether from a conscious or unconscious state of the spiritual nature of man is not revealed. My own opinion is that it will be from a conscious condition. Yet it is nothing but an opinion. If another is of opinion that it will be from an unconscious condition, why should I fall out with him; he can no more prove his position than I can mine. The only thing either has to rely upon is inference.

What shall immediately precede the millennial state I am unable to tell. The meek inherit the earth now; for they *alone enjoy* that peace and joy which is found in doing the will of the Lord as revealed, without annoying themselves over untaught questions. I know and care but little about eternal punishment. It was never intended to affect a righteous man. I have no more dread of hell than I have of the penitentiary. I do not intend to make myself a fit subject for either. Yet I know I could form such a character that it would be an act of mercy to be permitted to hide myself in hell from the gaze of the pure and the presence of God, who would be a consuming fire. As to whether the punishment shall be limited or perpetual, is with me individually a matter of little concern, since I do not propose to have anything to do with it. Yet I know that the strongest words in every language to denote perpetual, unceasing, and unending duration are applied to it. If it is not represented as eternal, then there is no language that can present that thought. To destroy does not mean to annihilate. Perhaps the word death is the more difficult to comprehend in its true import, and tends to more confusion than any other in the language. It effects not the elements of anything. It is the same in all kingdoms. It severs, or is the result of severing, the vegetable from the earth, the source of its life, or the spirit from God, the source of its life. But in no case are the primordial elements of the vegetable, animal or spirit changed. Nothing that has life in itself can die. It is only that which derives life from something else that is subject to death.

But our salvation, our life and bliss, does not depend upon these abstract questions. You will never find any man wise enough to solve all the difficulties you may encounter either in nature or revelation. We may say with Young, "The patriarch pupil may be learning still, and dying leave his lesson half unlearned." We must wait the great teachers—Death and God.

T. F. CAMPBELL.

MONMOUTH, Oregon.

Review of T. F. Campbell's Letter.

We desire to notice a few points in the above letter, and will take the liberty to do so, knowing that Brother Campbell will not think it any injustice to him.

1. He has well said: "We must be content to receive the things which are revealed, and leave the secret things to the Lord our God." In this we heartily concur, and ask the question, why do so many people teach that at death persons are carried immediately to Heaven, while the Bible never once mentions such a thing? But to the contrary Peter says of David, a man after God's own heart, as for David, we know that he has not ascended into the heaven. Paul says of David that he fell on sleep and saw corruption. Acts ii. 34; xiii. 36. Jesus says: "No man hath ascended up to heaven, but he that came down from heaven." John iii. 13. And to the apostles, "Little children, yet a little while I am with you. Ye shall seek me; and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you."

2. "I do not know when the patriarchs will or did receive the promises." We suppose Brother Campbell here is to be understood as not knowing when the patriarchs will or did receive the things promised. Paul says they (the patriarchs) died, not having received the promises (the things promised) and that they were not perfected without the apostles and primitive Christians; Heb. xi. 13, 39-40. Jesus teaches that the reward is at the resurrection of the just. Luke xiv, 13-14. Peter teaches that the crown is to be given when the chief shepherd appears. 1 Peter v. 1-4. Jesus teaches that it is when the Nobleman returns. Luke xix. 11-27. Also that his reward is with him when he comes. Rev. xxii. 12. The apostles are to be rewarded when Jesus sits upon the throne of his glory. Matt. xix. 28. Jesus will sit upon the throne of his glory when he returns with his angels. Matt. xxv. 31-46. Then one may know the time when the faithful will be rewarded. The time is clearly revealed.

3 "I do not know what is the condition of the dead between death and resurrection," says Brother Campbell. But what does revelation say of the dead? Let the Bible speak for itself upon this point, for it puts forth no uncertain sound:

1. It describes Abraham, Isliuneal, Isaac, Jacob, Joseph, and many of the ancients as yielding up the Ghost (for Ghost, Heb. *Ipun*, literally, breathed out) and being buried. Gen. xxv. 7-9, 17; xxxv. 29; xlix. 33; l. 20.

2. It describes a man as going to a land of darkness and the shadow of death, and a land without any order. Job x. 20-22.

3. Job desires to be hid and kept silent in the grave (grave comes from Heb., *Sheol*; Greek, *Hades*). xiv. 13.

4. Job says, man's rest is in the dust. xvii. 21-16.

5. David says, for in death there is no remembrance of God; in the grave (Hades) who shall give the thanks. Psa. vi. 5.

6. David says again: The dead praise not the Lord, neither any that go down into silence, (silence is from Hades). Psa. cxv. 17.

7. Again David says of man: "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish. Psa. cxlvi. 4.

8. Solomon says; "The living know that they shall die; but the dead know not anything. Ecc. ix. 15.

9. Again: "Whatsoever thy hand findeth to do, do it with all thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave (Hades) whither thou goest." Ecc. ix. 10.

As it is almost universally held by the Christian Church, that, not the body, but the spirit goes to *Hades* at death, we have confined our quotations almost entirely to texts where *Hades* in the Greek occurs that the condition of that which goes to *Hades*, whether it be body or spirit, may be seen. And that *Hades* where I have marked, is in the Greek, President Campbell is fully competent to test.

4. "There is not a word said about a man's being rewarded, or not rewarded, at death." This is well said: and we might add, neither is there a word said yea, or nay, about the reward being given at birth, at the age of fifteen years, or that of forty years, entirely another time being plainly taught, (see note 2) these periods of course are never mentioned.

5. "The resurrection is clearly taught, but whether from a conscious or unconscious state of the spiritual nature of man, is not revealed." This is admitting a great deal, a resurrection from a conscious state of the spiritual nature not revealed!! Why then the next sentence? "My own opinion is that it will be from a conscious condition." We ask, if the doctrine is not revealed in the Bible upon what can the opinion be founded? Evidently upon something outside of the Bible and independent of revelation altogether. Then we care not even so much as to ask of Brother Campbell upon what, or whose teachings his "opinion" is founded. It is of no concern to us; it is our business to stay within the limits of revelation. With revelation before us, our faith (not opinion) is that it is a resurrection from a state of unconsciousness. Evidence, note 3, quotations from 1 to 9 above, Job xix. 23-27; Psa. xvii. 15, and Ezekiel xxxvii. 1-10. Notice in verses 5, 6, 8, 9, 10, the spirit there breath) is not called back from Heaven, Hell, Tartarus, or Paradise, but from the atmosphere.

6. "The meek inherit the earth now." We reply that there are full one-half of the meek who have no landed or real estate whatever. And when the meek do inherit the earth that their inheritance is to be forever, and the wicked are to be cut off and rooted out. Psa xxxvii. 9, 10, 11, 18, 20, 22, 29, 34; Isa. lxv. 17-25; Amos ix. 8-15.

7. Brother Campbell upon future punishment says: "I know or care but little about it." Again: "Yet I know that the strongest words in every language to denote perpetual, unceasing, and unending duration, are applied to it." All this is correct, but it fails to meet the difficult point in the subject. Let us explain Scripture by Scripture, as Peter says, "No scripture is of any private interpretation." Then we throw side by side two texts. (Matt. xxv. 46). "These shall go away into everlasting (Greek *aionion*) punishment." Heb. vi. 2. "Not laying again the foundation of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal (Greek *aionion*) judgment."

Now are we to understand from the latter text that the work of judgment is to be in continuance through eternity, that Jesus will never get through judging humanity? Or, that the judgment once past is final, and from it to a higher court there is *no appeal*? So of the former text; that when once punishment is inflicted it is effectual, from it there is no recovery. Not that through eternity these persons are suffering the punishment any more than in the other case they are ever being judged.

But we have lengthened out our strictures long enough for one issue. More, and upon the subject of death *next week*.

G. M. MYERS.

Three More United to Christ.

It is with much pleasure that I am enabled to announce to the readers of the RESTITUTION the good news expressed in the caption of this article.

On Monday afternoon, Oct. 19, brother Thomas Wilson and the writer went to Oakwood, a suburban town south of Chicago, for the purpose of assisting three individuals to put on Christ by baptism, namely brother and Sister Rice, and brother Malone. Sister Rice is a daughter of our aged brother and sister Lewis, of Harvard, Ill., and no doubt their hearts will be greatly rejoiced at the step their children have taken.

Brother Rice has been an orphan from early boyhood, and was brought up by an uncle, a Methodist clergyman. His uncle has been much pained at thought that his nephew should so far depart from the faith of orthodoxy as to believe that eternal life is only through Christ.

Brother Malone is a neighbor of brother Rice, and has received much instruction from him

Monday was a very unpleasant day, cold and stormy. The winds for a few days pervious had considerably agitated the lake, the waves roared and plunged with tremendous fury rendering it almost impossible to perform the object of our visit to its shores. While performing the sacred duty, it several times carried us from our feet.

Sister Rice has been rather delicate for some time and her nervous system was much weakened thereby. As we approached the water she remarked, "I am naturally afraid of water, but I have no fear now." Her moral courage overcame the weakness of the flesh. I could but admire the courage of the sister and hope that she may be able to overcome every obstacle that may present itself in her Christian warfare.

"Sorrow-ston, my happy home!
My soul still pants to see;
Blest city! Through rude and stormy scenes
I onward press to thee."

That they may all successfully live the Christian life and finally gain the eternal rest is our earnest desire.

WM. H. WILSON.

CHICAGO, Ill.

DIED.

HOWELL.—After an illness of about one week, with fever and sinking chills, sister Howell, aged 43 years, 5 months and 28 days, fell asleep in Jesus, Oct. 8.

Brother Cromwell Hayke delivered a funeral discourse from Job xiv. 14. Sister Howell was a firm believer in the second coming of Christ and the establishment of his kingdom, and also a warm friend of the RESTITUTION.

WM. W. CALKINS.

ADAMANT, Neb., Oct. 18, 1875.

PREACHERS' DIRECTORY.

This list is subject to additions and corrections as may be required.

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IOWA.

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BUSINESS DEPARTMENT.

ACKNOWLEDGMENTS.—The article published in the RESTITUTION last week, "The Old Testament the Mirror of the New," was sent by brother S. Fletcher, of Alfred st. C. Nottingham, St. John.

A pamphlet has been received entitled, "The creation, condition, and destiny of man," by E. Hayes, 112 pages, 25 cents a copy.

A specimen sheet of news, furnished weekly to newspapers that subscribe and pay yearly in advance for the same, from "The Prospect and American News Bureau" Paris, France.

LETTER RECEIPTS.

Letters from the following persons have been received, found to be correct, and the business attended to:

E L Mackey Warden Dunbar Rufus Cole Wm N Smith Saml T Allen B S Merrick A Betts J M Hazlett Getty Markham L H Hasten Wm A Prosser H Rennie H S Shannon Hiram Bowman S Brown J A Smith Isaac Miller Thos Young Joel Hayworth Jas Perrin Jas A Parks Milton Eychaner Hyrie Pearson Matilda A Lotzerell Mrs P A Spencer Mrs G J Seaphine Henry Mathews Mary Dye Thos Wilson Geo Rice J A Griggs Chester Church J J Henson J E Robbins J W Helm D M Andrews Jno A Hughes Mrs E M Lockwood Wm Mills W Lindsay S E Wilson A B Wilson.

ANNOUNCEMENTS.

Brother J. M. Stephenson will commence a meeting at Lanark, Ill., on Friday evening, Oct. 22, to hold over Sunday.

He will also lecture on Saturday evening at Ogee, Wis., before his appointment at Eureka, the first Sunday in November.

Brother J. S. Hatch will be at brother Meadmore's for meeting the fourth Sunday in October.

He will commence a meeting on Thursday evening before the first Sunday in November, at New Palestine, east of Indianapolis, as brother Hook may arrange.

He will speak in Indianapolis the second Sunday in November.

And will commence a meeting on Thursday before the fourth Sunday as brother C. P. Graham may arrange in Beall county, Ill.

The brethren in Linn county, Kansas, expect to hold a conference at the Coal Valley school house, four miles east of Mound City, commencing on Saturday before the second Sunday in November. Brother John Foreman, J. G. Kinney will be in attendance.

J. M. STEPHENSON.

For the Church.

PUBLICATIONS FOR SALE AT THE "RESTITUTION" OFFICE.

☞ NOTICE TO ENGLISH PURCHASERS.—Parties ordering any of our publications will please remember that the American postage (which is all we can pay) is twice as large as the price named. All this is necessary, therefore: is to ascertain the total cost, as per price list, of the publications ordered, in United States Currency, and procure a Post Office Order for that sum, payable to the order of S. A. Chapin, which shall be forwarded to our address, at the time the books and tracts are ordered.

☞ Parties who are desirous of procuring any work not named in the following list (whether published at home or abroad) may order the same through us. Where possible give the title of the *work*, the *author's name*, and *where published*.

SPECIAL NOTICE.

Having on hand a large supply of Hymn Books, "The Pentecostal," and wishing to have it introduced in all our Societies, we have concluded to reduce the price, and offer it on the following terms, which will bring the book within the reach of all:—

Cloth binding.....40
Leather binding (sheep).....50
Leather binding (gilt).....60

The brethren will see that we have reduced the price one-half. Let all who desire the book send in as early as possible.

TRACTS AND PAMPHLETS.

TWO PAGE TRACTS.

Bible Hints. These are suitable for wide distribution, and treat on the following subjects:—1. The Gospel. 2. The Coming and Kingdom of Christ by Jesus Baptist, in 1874. 3. Immortality. 4. The Kingdom of God. 5. Nature of Man and Thoughts for Thinkers. 6. The Two Advents. 7. What is Religion. 8. Destiny of the Wicked. 9. Baptism. Price 10 copies for 6 cents, or assorted packages of a hundred for 30 cents.

FOUR PAGE TRACTS.

Apollo Clears out a Heresy. By H. V. Reed. A gold-mine short argument illustrative of the Age to Come Doctrine. Just the thing for circulation among a certain class of Adventists.

One Fee Unfolded. By H. V. Reed. A series of pointed questions on the Fate and Death question.

The Story of Dan in Jewish. This tract contains an abundance of proof-texts. Price of all four page tracts, one cent each, 25 or 30 cents, 50 for 35 cents, or 100 for 60 cents.

TWELVE PAGE TRACTS.

Christian Union. By Joel A. Simonds. Another useful and instructive tract, which shows the outcome of God's purpose, and the unity between God, the Son, and the Church of Christ. Price, single copy three cents, 12 for 20 cents, and 25 for 50 cents.

Regeneration and the Kingdom of God. By E. Hoyt. This tract treats very clearly upon the subject named, and is a good one for inquiring minds. Price three cents each, 12 for 30 cents 25 for 50 cents.

SIXTEEN PAGE TRACTS.

The Hope for the Horld. By Joel A. Simonds. This tract treats upon the subject named in a way that will no doubt produce conviction upon the minds of many. Price four cents each, 12 for 40 cents, 25 for 75 cents.

The Kingdom of Messiah. By Joseph Seiss, D. D. A most able and well written tract, which sets forth in beautiful language, and apt Bible quotations, the glorious truths of the Coming Kingdom.

Which is Right? By T. Wilson. Showing the Bible teaching of the question as to whether Christ's Kingdom is to be on the earth or in heaven.

The King in His Beauty. By H. V. Reed. Just the thing to circulate everywhere. Price of 16 page tracts five cents each, 10 for 6 cents, 25 for 25 cts.

TWENTY-FOUR PAGE TRACTS.

Will the Earth be Burned Up? By T. Wilson. An argument from the Scriptures, showing that the earth will not be annihilated, as many suppose, but will be the everlasting inheritance of the saints. Price seven cents, eight for 50 cents, 20 for $1.00.

Witchcraft Considered, or the Voice of God against spiritualism. By H. V. Reed. A tract that is in season, and one that cannot be too widely circulated. Price seven cents, eight for 50 cents, 20 for $1.00.

Das Königreich das Nicht Gehen. A German tract on the Kingdom of God. Price five cents, 10 for 20 cents.

The Sabbath. By Joel A. Simonds. A new tract, and clearly written. Price five cents, 12 for 50 cents, 25 for $1.00.

THIRTY-TWO PAGE TRACTS.

The Restitution. By E. Sinker. Showing the purpose of God as to the earth and its inhabitants. Price seven cents, eight for 50 cents, or 20 for $1.00.

Evangelium concerning the Reign of Christ over Israel and the Nations, or a brief statement of the things concerning the kingdom of God and the Name of Jesus Christ. By Wiley Jones. Price 5 cents, 12 for 50 cts.

A Letter to a Friend. By Mrs. C. C. Woodruff, which treats upon the following subjects: The nature of man. The promises to Gentile. The reign of Christ. The destiny of the wicked. The resurrection of Israel, etc. This is what it purports to be, "A Letter to a Friend," and is written in a familiar and convincing style. Price eight cents, 15 for $1.00.

OTHER TRACTS AND PAMPHLETS.

The Rich Man and Lazarus. By Thomas Wilson. The Parable of the Rich Man and Lazarus, the title of this tract, is handled vigorously, and the exposition throughout is in harmony with the Bible teaching. Thirty-six pages. Price 10 cents, 12 for $1.00.

Meditations on the Parables. By Wiley Jones. This tract is what its title purports, meditations on the Parables of Christ, which are treated in a very concise and clear manner and pleasing style. Forty-eight pages. Price 15 cents, $1.25 per dozen.

Modern Spiritism. By C. C. Marston. This is a complete exposé of the greatest delusion of the age—spiritualism. It shows its objects and teachings, from the confession of those who were once among its ablest advocates. Fifty-six pages. Price 15 cents.

A Presentation of the government of God over the nations of men, or the promises made of God to Abraham. By George Storrs. Seventy-two pages. Price 20 cents.

Hope for Our Race, or Gospel to the church and the world; their government illustrated. By Jacob Blain. One hundred and ninety-two pages. Price 40 cents.

The Messiah of Messiah's Reign. By S. M. Merriman. A book of ninety-six pages, clearly and ably written. Price 15 cents, eight for $1.00.

The Bible Doctrine of the Devil. An answer to the question. Is the popular conception of the soul true or Holy Scriptures? By Chas. L. Ives, M. D., Professor of the Diseases of the Nervous System in Yale College, 1874. One hundred and ninety-six pages. Price 40 cents.

Discourse on the Nature of Future Punishment. By Henry Constable, A. M. This is an able and clearly written argument. We recommend it to those who wish to learn what the Scriptures teach upon this subject. Sixty-seven pages. Octavo. Price 20 cents.

Mary's Mirror. A book of proverbs, or short moral sentences and maxims, a copy for reflection on religious matter. By J. H. Walton. Eighty pages. Price 20 cents five for $1.00.

BOOKS.

Cruden's Concordance to the Bible. Of course we need not speak of God's Word can be without it. Cloth binding $1.50, sheep $2.25, half calf $3.75.

Life not Death. By Jacob Blain. This is not a new publication, but none the worse for being old. It is full of arguments and Scripture quotations upon the subject treated of, and in many respects is a useful campaign document. Price 25 cents.

Englishman's Hebrew, with marginal readings and references between the verses. They are printed on clear, strong paper and well bound. Plain cloth binding, gilt edges, $4.50. Full Turkey Morocco, gilt edges, $8.00. Another one with larger type, beautifully printed and neatly bound by Bailey & Co. Board binding $6.25. Turkey Morocco $12.00.

The Doctrine of Immortality. By James H. Whitmore. This is a work that has been in print several years. But it is an exhaustive treatise upon the subject of immortality, and sets forth the Bible view in a masterly manner. Every student should have it in his library for reference, we will be use in loaning to those who are reading after truth. It contains 300 pages. Paper covers, 60 cents.

Emphatic Diaglott containing the original Greek Text of what is commonly styled the New Testament, according to Recension of Dr. S. P. Griesbach, with interlineary word for word English Translation; a new Emphatic Version, based on the interlineary translation, on the principles of canonical critics, and on the various readings of the Vatican Manuscript (No. 1209 in the Vatican Library) together with illustrative and explanatory foot notes, and a copious selection of references, to the whole of which is added a valuable Alphabetical appendix. 800 pages, in compact readily to handle. Price $7.50, gilt binding $8.00.

A Hymn of Judgment.

TUNE—Jesus I my cross have taken.

Righteous God, whose merciful visit
All our fears and thoughts exceed,
Big with woes and fiery trials,
Hanging, burning o'er our head;
While thou visitest the nations,
Thy selected people spare,
Arm our cautioned souls with patience,
Fill our humbled hearts with prayer.

If thy dreadful controversy
With all flesh is now begun,
In thy wrath remember mercy,
Mercy first and last be shown;
Plead thy cause with sword and fire,
Shake us till the curse remove,
Till thou com'st, the world's desire,
Conquering all with sovereign love.

By the signals of thy coming
Soon, we know, thou will appear,
Evil with thy breath consuming,
Setting up thy kingdom here:
Thy last heavenly revelation
These tremendous plagues forerun,
Judgment ushers in salvation,

Earth unhinged, as from her basis,
Owns her great restorer nigh,
Plunged in complicate distresses,
Poor distracted sinners cry:
Men, their instant doom deplorine,
Faint beneath their fearful load;
Ocean working, rising, roaring,
Claps his hands to meet his God.

Every lovely alarming token
More confirms thy faithful word,
Nature (for its Lord hath spoken)
Must be suddenly restored:
From this natural confusion,
From this ruined earth and skies,
See the times of restitution,
See the new creation rise!

Vanish from this world of shadows,
Pass the former things away,
Lord, appear, appear to glad us
With the dawn of endless day:
O conclude this mortal story,
Throw this universe aside,
Come, eternal King of glory,
Now descend and take thy bride.

Charles Wesley, 1788.

The Two Witnesses.

Allow me to make a few remarks upon this subject, through the columns of THE RESTITUTION. Not for the sake of controversy, but truth.

I have noticed several sketches in your paper, setting forth something new—new to me at least,—in trying to identify "the two witnesses" of Rev. xi. with Moses and Elias; and in the last No., Sept. 22, I saw another short article, calling Enoch and Elias "the two witnesses." Now, as I desire truth and nothing else upon this, let me offer a few reasonable objections to this interpretation, for I consider both wrong, for the following reasons:

1. It is symbolical language, as can be seen by the 8th verse, which reads thus: "And their (the two witnesses') dead bodies shall lie in the street of the great city, which spiritually, is called Sodom and Egypt, where also our Lord was crucified." Now, what literal city was our Lord crucified in? Not one. But we can see how he was spiritually crucified, as shown in Heb. vi. 6, which crucifixion is the same as that spoken of in Rev. xi. 8. By comparing Scripture with Scripture, we learn that it is further proven to be symbolical.

2. These two witnesses prophesy "a thousand two hundred and three score days," the same length of time that the holy city is trodden under foot (verse 2), which is forty-two months, prophetic time, or 1,260 years,—just the time that the Roman beast of chapter xiii. 5, had power to continue, and is in the past.

3. Immortal men cannot die. Enoch did not die, but "was translated that he should not see death," (Heb. xi. 5), and so was Elias. And I understand by this that they were immortalized, or how could they escape death? If they were mortal men after their translation, they were not out of the reach of death. Mortality signifies a state subject to death, liable to die, (from *mors*-death) and if these two prophets were in a mortal state, and subject to death, it could not be said that God took either of them so that he should not see death. If they are not mortal,—not subject to death—as is really the case—they are, unmistakably, immortal, and cannot die, and then *this* statement, "the beast that ascendeth out of the bottomless pit shall make war against them and shall overcome them, and kill them," (verse 7), cannot be applied to these! Or, will it be argued that God will bring them back to a mortal state again, for the purpose of having this Satanic monster triumph over those who have once overcome the devil and death? Let us be consistent, brethren, and let the word of the Lord interpret itself. It teaches that when a man shall have overcome the world and the devil and in consequence, changed from death to life, that he "dieth no more, death hath no more dominion over him," (I know that this is said of Christ, but we learn that he is a sample of the changed and can die no more, just because "death hath no more dominion over him;" which was the very reason that Enoch "could not see death.") And upon the same principle, Moses can not die again, unless he is to have a mortal resurrection, and that would prove that he is not Christ's, for Paul says that all the dead who are Christ's at his coming shall be resurrected to an immortal life, (see 1 Cor. xv. 23), and he is the first fruits of all them who sleep in [illegible] as a corollary they must be raised immortal, else he is not the first fruits! And if this point is established, those who bear this resemblance to him, "can die no more." Moses don't yet, but Enoch and Elias do.

With this view of the matter, then, those personages will not answer to the witnesses of Rev. xi. 3. But as we do not wish to darken counsel, or take away the key of knowledge, that is to rebuke an investigating spirit, we will try to offer a few suggestions upon it in the light of revelation. And will present them in all kindness, hoping they may be of benefit, if not to our brother, who has been searching for truth, probably, to some others. We do not boast of ability in this direction; no, no; but sometimes we may learn from the simple.

In the first place we learn by going to the context in Zechariah iv. 6, that these two witnesses are called "the word of the Lord," sent unto Zerubbabel, saying, "Not by might nor by power, but by my spirit, saith the Lord of hosts." They are called "the two olive trees" and "the two candlesticks" (in verse 4 of the 11th chapter), which stand "before the God of all the earth." And in Zech. iv. 3, we find the same two candlesticks and olive trees, brought to view, in which I think they are really symbolical. We notice that there is first one "candlestick all of gold with a bowl upon the top of it, and seven lamps thereon, and seven pipes to the seven lamps," and by this candlestick are placed the other two—the witnesses—one on each side; and of this symbolic arrangement we learn that the seven lamps do not represent seven literal lamps, but "the seven spirits of God." See Rev. iv. 5. Now, if the one is a candlestick, and bears the seven spirits of God, the other two being candlesticks—representing something which contains light—must possess like functions. As olive trees they pour their "oil into the gold" (candlestick), and thereby supply light. From which we can only learn that these two witnesses are instrumental in causing light to shine; for they furnish to the candlestick before the throne of God, that which makes light—oil, and this oil gives light through the seven lamps, which are upon the candlestick, thus forming in all its parts a perfect complication.

If, then, these seven lamps may be understood to be "seven spirits," or messengers of God, and the olive trees likewise representing that which causes these lamps to give light, I can conceive of no other meaning for them—the two witnesses—than the one given by the angel, that they are "the word of God." In the case here, in Zech. iv., it is "the word of the Lord unto Zerubbabel," and if "the word of the Lord," then unto him, why not apply with equal force now unto others, as "the word of the Lord," which would agree with the interpretation that the Old and New Testaments are the two witnesses. I know not whether this is correct or not, but I remark, that it looks like it. I am not writing to bolster up any theory whatever, but I want the truth. However two men can not answer to the two candlesticks here.

In the position taken by the brother, he thinks Elias has to first come, before we can look for Jesus. But, let us reason together out of the Scriptures upon this. In Malachi's prophecy (chapter iv.) we find that the Lord is to "send Elias before the great and dreadful day of the Lord come," and he is "to turn the hearts of the fathers to the children," etc., just the work allotted to John the Baptist, (See Luke i. 17,) "And he (John) shall go before him (Christ) in the spirit and power of Elias, to turn the hearts of the fathers to the children and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord." By which the prophecy of Malachi is once fulfilled, and I do not see any demand for its repitition. And in further demonstration of this fact, we hear Jesus after he had come down from the mount of transfiguration, when asked by his disciples, why the scribes said that Elias must first come. Now, hear the answer coming *from* the Lord, "Elias truly shall first come and restore all things. But I say unto you that Elias is come already, and they knew him not, but have done unto him whatsoever they listed." * * * "Then the disciples understood that he spake unto them of John the Baptist." Matt. xvii. 10-13. But John says he is not the Elias, (John i. 21) and if he had not said so, I would as far as personage is concerned, for we know that Elijah was born many centuries before John the Baptist was; and it would be a preposterous notion to suppose that Elijah being born into the world once of natural parents, and after arriving at manhood, translated and changed from mortality to immortality, and then coming into the world again in the same manner that he did at first, by being born of a woman, making two natural births. No this is not according to reason or revelation. So that John the Baptist and Elias were not one in person. Well, then, how do you reconcile the sayings of Jesus and John? Very easily. We will let Luke do this. "He (John) shall go before him in the spirit and power of Elias." Chapter i. 17. This elucidation of the subject is, to me, very clear. In the capacity of reconciliation he was the Elias, as Jesus said, and not the individual person, as he said himself. Which really fulfills this prophecy once, and answers to the demand; unless it is insisted upon, that the fulfillment must be repeated, and we very seldom see this done. God never fulfills a prophecy the second time, because some people don't know that it was once fulfilled.

And in conclusion, Jesus never told us of any such sign, and He gives us signs clear down to his coming. After enumerating the events, all that should precede the advent, he says: "When ye see all these things come to pass, then know that the kingdom of God is near, even at the doors." Matt. xxiv. 33; Luke xxi. 31. Truly, if this prophecy concerning the advent of Elias were to be fulfilled preparatory to the coming of the Lord the second time, and it being an event of such vast importance, He would not, nor could not have left it out, and said that when all these other signs were fulfilled, to them expect the kingdom of God. No; but he would have said, "When all these things come to pass, then know that the coming of Elias is nigh at hand, and after he comes then know that the kingdom of God is nigh even at the doors." But he does not even intimate it, but on the other hand forbids its place among the other precursors by locating the last of them proximating his own coming. He says of the signs, "Immediately after the tribulation of those days (days of persecution upon God's elect) shall the sun be darkened, and the moon shall not give her light and the stars shall fall from heaven, and the powers of heaven shall be shaken and then shall appear the sign of the Son of Man in heaven." Matt. xxiv. 29, 30. Which signs, excepting the last one, are all in the past, as has been witnessed. But whether they are in the past or not, is not material to the question, as we are only referring to the announcement, and not the fulfillment of them; and we believe that Jesus announced in this prophecy of consecutive events all the important and necessarily conspicuous signs of his near coming, which if he did, the advent of Elias can not precede that of Christ, and neither will it succeed it, because it is in the past, and needs not to be re-fulfilled.

L. C. KERR.

HIGHLAND CREEK, ONT.

In the Church.

"Behave thyself in the house of God." 1 Tim. iii. 15.

By the church here, I mean local a church; a body of Christians, uniting together to worship God. I believe in Christian fellowship, in church organization. It seems suitable that there should be such institutions. Man is a social being. He was not made to live alone. He seeks companionship. Having broken off from worldly attractions and associations, by embracing the hope of a coming kingdom, he now seeks for companionship in another direction. He desires to find a society whose faith, sentiments, and spirits, accord with his own. He cannot wander about from place to place. He must have a home somewhere with the people of God, where he can hear the gospel preached, and exercise his own talent for the salvation of others. Like attracts like. When a man becomes a Christian, he seeks Christian society. He says, with David, "I am a companion of them that fear Thee." These fall in with his new views, and hopes, and joys, and sorrows. These are now his fellow-learners, fellow-travelers, fellow-laborers, fellow-soldiers; yea, whosoever now doeth the will of his father in heaven, the same is his brother, and sister, and mother.

In association with those of like precious faith there is consolation. Among all the organizations, where men are brought under obligations to care for, and to sympathize with each other, none can compare with this. Christians love each other; not because they have taken secret oaths, nor because money is the motive that prompts them; but because the love is in them, and it flows out naturally and freely. Here there is sympathy, tenderness, long-suffering, brotherly kindness, charity. I am not speaking now of real professors, but of real Christians; and I know that there is no such love and consolation in any other institution, as among the true followers of the Lord and Savior.

Here is safety. Out in the world, away from religious influences, a person is exposed to temptations; is liable to suspicions, and may be drawn into some hidden snare of the enemy. We need the restraints of good society, the instruction and watch-care of those who love us. In Christian union and fellowship we have it. How many times have young converts gone to meeting sorely tempted and almost discouraged; but when some aged brother or sister arose and related their experience, telling how they had been tried, and how the Lord gave them the victory, the temptation was broken, and they have resolved that they would press on, and overcome every difficulty. All who have had any experience know that it is much safer to be united in Christian fellowship, to have some religious home, than it is to be floating about from one church to another, really anchored and settled nowhere. No doubt many to-day are living in a backslidden state because they were not united with Christians where they could have the watchcare and instruction which was needed.

Usefulness is a consideration which should not be overlooked. In union there is strength. If there were no organized bodies, no concert in Christian action, very little could be accomplished toward establishing truth in any community. When Christians have selfish interests, and side issues, the world laughs; but when they pull together, the world trembles.

Are you connected with any local church? Strive to promote unity among its members. Labor for its prosperity. Whatever your position in the church, fulfill the duties of that position as a Christian. Seek not the highest seat. Be clothed with humility. Be earnest, active, spiritually-minded. Keep wide awake. Pray for your pastor. Pity the poor; seek the erring; be punctual at the prayer-meetings. Profit by the preaching. "Be not wise in your own conceits." Behave yourself as one who must give an account.—*J. T. Thomas.*

The True Punishment Terrible.

From the beginning, we have taught and contended, that to a creature, the loss of life forever, after resurrection and judgment, is a sentence very terrible and greatly to be feared. We have said that the preaching of this as the alternative of salvation with eternal glory, is quite sufficient to arouse all whom it is possible to move by fear in a salutary manner, and that the additional horrors of everlasting blasphemy and misery, are not only untrue and injurious, but absolutely unnecessary.

Our opponents, however, have frequently denied us to our face, that there is anything horrible in eternal extinction, and that destruction of body and soul in Gehenna is so dreadful. Indeed they have affected at times that it is no punishment whatever; but that utter extermination is rather something to be desired by the wicked. They have professed to see nothing in the deprivation of certain men of the life which they now have in possession, and their incapacitation, by the righteous action of God, of a share in all the life which stretches away endlessly into the future. This, they appraise at nothing. The cutting off of the soul, and the loss of the life of the world to come, is nothing! Can it be? O, surely, it is only a theological perversity that makes men so talk.

When men realize what death eternal means, when the true natural feeling prevails, when they are no philosophers but men, then they feel that to lose the vital spark, and to be excluded the eternity to come, is an awful, inexpressible weight,—a doom to be shunned, a punishment to be escaped. Then "the death that never dies,"—not the sinner that never dies—becomes an oblivion that the soul shudders at, is wrath from which the creature seeks to flee.

At such times annihilation is truly dreadful, as punishment should be and is. When in such a frame of mind, Halyburton wrote as follows: "Annihilation is so horrible to human nature and has so frightful a visage to men who have a desire of perpetuity inlaid in their very frame, that none can look at it seriously without the utmost dread. I have been credibly informed that a gentleman of no contemptible parts, who had lived as if indeed he were to fear or hope nothing after time, being in prison and fearing death, fell to thinking seriously on annihilation. The fears of it had so deep and horrible an impression on his mind, that he professed to a gentleman who visited him in prison, and found him quite dejected, that the thoughts of annihilation were so dreadful to him, that he would rather think of a thousand years in hell."

To escape the loss of his life, and to be allowed to live on, we have here the case of a man who would be willing to endure a thousand years of such torment as is pictured in hell forever—if that were possible to humanity. And let us remember, that it was to such a class of men, of much the same state of mind as regards hope and fear, that the gospel first came with its glorious news of deathless life; or, as an alternative, the death that men dreaded, but after the judgment of the great day.

We have seen other cases, where thoughtful men, thinking over the true penalty of sin, have been alarmed at its dreadfulness, and have desired to have out of the fulness of the Son of God that virtue which, making them holy in this life, will secure to them the blessedness of those on whom "the second death shall have no power."

In spite of what some say, we believe all considering men must feel, that so dreadful a cutting off as God threatens to the wicked, is a punishment that will have great influence when it is properly and solemnly put. —*Bible Echo.*

The Raising of Lazarus.

Let us pause here to answer the not unnatural question as to the silence of the Synoptists respecting this great miracle. To treat the subject fully would indeed be to write a long disquisition on the structure of the Gospels; and after all we could assign no *final* explanation of their obvious difficulties. The Gospels are, of their very nature, confessedly and designedly fragmentary, and it may be regarded as all but certain that the first three were mainly derived from a common oral tradition, or founded on one or two original, and themselves fragmentary, documents. The Synoptists almost confine themselves to the Galilean, and St. John to the Judean ministry, though the Synoptists distinctly allude to and presuppose the ministry in Jerusalem, and St. John the ministry in Galilee. Not one of the four Evangelists proposes for a moment to give an exhaustive account, or even catalogue, of the parables, discourses, and miracles of Jesus; nor was it the object of either of them to write a complete narrative of his three and-a-half years of public life. Each of them relates the incidents which came most immediately within his own scope, and were best known to him either by personal witness, by isolated written documents, or by oral tradition; and each of them tells enough to show that he was the Christ, the Son of the Living God, the Savior of the world. Now, since the raising of Lazarus would not seem to them a greater exercise of miraculous power than others which they had recorded—since, as has well been said, no *semitometer* had been then invented to test the relative greatness of miracles—and since the miracle fell within the Judean cycle—it does not seem at all more inexplicable that they should have omitted this, than that they should have omitted the miracle at Bethesda, or the opening of the eyes of him who had been born blind. But further than this, we seem to trace in the Synoptists a special reticence about the family at Bethany. The house in which they take a prominent position is called "the house of Simon the leper;" Mary is called simply "a woman" by St. Matthew and St. Mark; and St. Luke contents himself with calling Bethany "a certain village" although he was perfectly aware of the name. There is, therefore, a distinct argument for the conjecture that when the earliest form of the Gospel of St. Matthew appeared, and when the memorials were erected which were used by the other two Synoptists, there may have been special reasons for not recording a miracle which would have brought into dangerous prominence a man who was still living, but of whom the Jews had distinctly sought to get rid of as a witness of Christ's wonder-working power. Even if this danger had ceased, it would have been obviously repulsive to the quiet family of Bethany to have been made the focus of an intense and irreverent curiosity, and to be questioned about those hidden things which none have ever revealed. Something, then, seems to have "sealed the lips" of those Evangelists—an obstacle which had been long removed when St. John's Gospel first saw the light.

The Sanhedrin met in a spirit of hatred and perplexity. They *could* not deny the miracle; they *would* not believe on him who had performed it; they could only dread his growing influence, and conjecture that it would be used to make himself a king, and so end in Roman intervention and the annihilation of their political existence. And as they vainly raged in impotent counsels, Joseph Caiaphas rose to address them. When Caiaphas rose, and with shameless avowal of a policy most flagitiously selfish and unjust, haughtily told the Sanhedrim that all their proposals were mere ignorance, and that the only thing to be done was to sacrifice one victim—innocent or guilty he did not stop to inquire or define—one victim for the whole people—ay, and St. John adds, not for that nation only, but for all God's children scattered throughout the world—they accepted unhesitatingly that voice of unconscious prophecy. And by accepting it they filled to the brim the cup of their iniquity, and incurred the crime which drew upon their guilty heads the very catastrophe which it was committed to avert.—*Farrar.*

The Single Eye.

The French philosopher D'Alembert, was once called on by a young man who brought him a novel demonstration of some problem in mathematics. When the work had been examined and approved, the young man said, "I have done this for the sake of having a seat in the academy." "Sir," replied D'Alembert, "with such dispositions you will never earn one. Science must be loved for its own sake, and not for the advantages it affords."

Hear what this skeptical philosopher saith, and let us, Christians, learn the lesson of single-eyed, simple-hearted, following of the truth,—of him who is himself the embodiment of all truth. There are many who believe that in seeking to "flee from the wrath to come," or to keep the commands of God, that they may entitle themselves through their obedience, to the rewards of heaven, they are doing all that is required of them. But the worship and the service that our Father seeks, is that of the heart and "in spirit," not *for a reward.*

There is a righteousness that exceeds the righteousness of the Scribes and Pharisees: and it is that of those who follow the Lord Jesus, not because of foreseen results or rewards, but of choice and heartily, "with good-will doing service." Such was the service of the Master "who for the joy that was set before him, endured the cross despising the shame."

Men say within themselves, "We have kept his commandments, therefore we shall have the reward." God says, "*In* the keeping of his commandments there is great reward."—*The Wayside.*

Influence of the Bible.

It was a noble and beautiful answer, that of Queen Victoria, the monarch of a free people, reigning more by love than law, that she gave to the African prince who sent an embassage with costly presents, and asked her in return to tell him the secret of England's glory. The beloved queen sent him, not the number of her fleet, not the number of her armies, not the account of her boundless merchandise, not the details of her inexhaustible wealth. She did not, like Hezekiah, in an evil hour, show the embassador her diamonds, her jewels, and her ornaments, but handing him a beautifully bound copy of the Bible, she said: "Tell the prince that this is the secret of England's greatness."

In our own beloved land, the secret of our national greatness may be traced to the influence of this blessed, this God-given book. It is said that the first liberty pole ever erected in America was erected by the people of Massachusetts, and that they surrounded it with an immense pile of Bibles. No wonder that the people of that grand old state have always been the champions of liberty.

The act of Congress in 1777, providing for the importation of Bibles, evidently has had much to do with our national greatness. The influence of the Bible on men's hearts and lives more fully displays the power of the Bible. The seeds of truth may spring up long after being sown.—*Christian Record.*

The Corruption of the Romish Priesthood.

Miss Emily B. Gould, writing from 107 Via Babuino, Rome, gives this account of clerical morals in the "Eternal City:"

"My lot has been cast for nearly fifteen years under the shadow of the Vatican, and I know how deep and baneful is that shadow; that if slavery has destroyed its thousands, Vaticanism has ruined, soul and body, its tens of thousands. I know that so corrupt are the highest in clerical dignity in this city that decent women will not live as servants in the house where they visit, because they fear their outrageous insults. I know that an ecclesiastic, who has stood for years on the steps of the Papal throne, neither knows nor cares how many children he has. That their name is legion he and everybody else here knows. I know that a young American girl who was copying in the Vatican had her rights disputed by an Italian woman, who based her pretensions on the simple fact that she was a cardinal's plaything. I know that a Roman artist of distinction was condemned to long years of poverty because his wife would not break her marriage vow for one of these same red-petticoated corrupters of society. I know—what do I not know of the horrors of this church here, in its center, in the shade of its head?"

—Most people live to eat; few eat to live.

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his Holy Prophets since the world began." It also advocates as a means to this end, the establishment of the Kingdom of God on the earth, with the "rod of iron" of which, and the immortal saints as joint-heirs with Him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. It also advocates a heavily belief of the Gospel, repentance, and immersion as prerequisites to the forgiveness of sins, and a holy life as essential for final salvation.

Communications.—The Editor must not be understood as endorsing all the sentiments expressed by correspondents whose articles are inserted under this head. Each writer is alone responsible for the article bearing his own signature. If the teaching of any writer is not endorsed, an article setting forth the views of the party differing may be forwarded. Free discussion of Bible doctrine on all sides will be allowed, but the Editor reserves the privilege of criticising those communications which antagonize a belief and obedience of the Gospel as a means of salvation, or which undermine its principles.

The One Baptism vs. Three Dips.

"Baptizing them unto (Greek *eis*) the name of the Father, and the Son, and of the Holy Spirit." Matt. 28:18. "Keep the ordinances as I delivered them unto you" (1 Cor. 11: 2), "for the time will come when they will not endure the sound teaching, but according to their own desires will to themselves heap up teachers, having itching ears; and they will turn away their ears from the truth, and will turn aside to fables." 2 Tim. 4: 3, Bible Union. "See that thou make all things according to the pattern." Heb. 8: 5.

Bapt-izo, Βαπτίζω, is a Greek verb of the first person, singular number, active voice, and means *I baptize i. e. immerse*. It is derived from *bapt-o*, which means I dip. Carson with great research has written a portly volume on baptism, and he says, "Some have alleged that the termination *ize* makes *baptizo* a diminutive; but utterly without countenance from the practice of the language. Others have erred as far on the other side, and equally without authority make *baptizo* a frequentative. The termination *ize* has no such effect on either class as these writers suppose; and the history of the word, both in sacred and classical use, justifies no such notion." p. 18. *Bapt-izo* in the infinitive mood is *bapt-izein*, meaning to "immerse, immerge, submerge." And "Webster's High School Dictionary" says that the syllable *ize* in English is from the Greek *izein*, and is "A termination of verbs from the Greek, or of verbs formed on the same model, and denoting to make, to cause to be, to become;" as equal-*ize*, to make equal; civil-*ize*, to cause to become civil. Hence if we take the adjective *bapt-os* which means *dipt*, and turn it into the verb *bapt-izo* or *bapt-izein*, we have a word which means to make or cause one to become dipt or baptized. Thus we see that *bapt-izo* in its religious use carries with it the idea of some permanent and abiding moral effect, for although baptized over twenty years ago, the result has not ceased for I can still say that I am or have become a baptized man. The relationship into which that baptism brought me still abides upon me.

In speaking of the purifications, or dippings under the law, which were transitory in their effect, and had to be often repeated, we find that *bapto* and not *baptizo* is used in the Old Testament. Lev. 4: 6-17; 9: 9; 11: 32, (instead of "put into water," it is literally "dipt into water," *bapto* being used); 14: 5, 10, 51. In some of these places we find *bapto* connected with an action to be done seven times—"dip his finger in some of the blood and sprinkle it seven times." Ruth was invited to "dip (*bapto*) her morsel in the vinegar," an act often repeated during the meal. Ruth 2: 14. And Nebuchadnezzar after many drenchings or soakings from the heavy oriental dews during seven years, was said to have been "wet" (*baptō*) by the dews of heaven Dan. 5: 21.

We do not find, however, that *baptizo* is used one, and I think only once, in the Old Testament (Apocrypha excepted) where Naaman dipped *baptizo* himself seven times in Jordan. 2 Kings 5: 14. And this was the proper word in his case, for the effect was permanent, and he did not have to repeat the dipping a short time after, but so far as we know was permanently cured of his leprosy. Coming to the New Testament we find that *baptizo* is mostly used, and that *baptizo* occurs but three times, and is never applied to the gospel act of baptizing. "Dip the tip of his finger." Luke 16: 24. "When I have dipped it." John 13: 26. "Dipped in blood." Rev. 19: 13. This is according to the Greek concordance.

We infer from these facts that neither *bapto* nor *baptizo* contains in itself the idea of repeated dippings; but where the context points out repeated dipping, the word *bapto* seems to be used in preference to *baptizo*. A writer says that in reference the various purifications under the law, that *bapto* is used, "but in speaking of the continual repeating of these things, Paul used *baptizo*. Heb. 6: 2: 9: 10." This however is a great mistake, for Paul used the noun *baptismos*, and not the verb *baptizo* in the two verses referred to, also in Mark 7: 4, in reference to washing cups, etc.

It is claimed that *baptizo* is a frequentative word, and means "to dip repeatedly, or to dip often." But the English word glutton is frequentative in its nature, and does not mean one who three times in his life eat too much, but one who is continually from day to day eating too much. Should we be continually getting dipped as a religious ordinance! It is claimed that four lexicons define *baptizo*, "to dip repeatedly," while scores of lexicons do not give it this meaning." Were they all divinely inspired men who wrote the lexicons, we would say that there is no conflict here, and that the four only tell us a little more of the truth than the others. But none of them are inspired, and since the others certainly must claim to have given the full and complete definition of the word, we may conclude that the four have given more than its full and complete meaning. If a three dipper should have a bill presented to him by a large mercantile firm purporting to be a full and complete statement of his account, and certified to by "scores," i. e. at least 40, of the merchant's employees, that he owed $100, would he be so ready to accept the opinion of four of those employes who would say that the proper bill instead of being $100 was $300? But neither of these "four" lexicons gives "to dip repeatedly" as the only meaning of *baptizo*, but rather as one among a number of meanings. Thus by Liddell and Scott says, "*Baptizo*, to dip repeatedly, dip under, to bathe, to steep, to wet, to pour upon, drench, to dip a vessel, draw water, to baptize," Bretschneider, "properly, to dip in frequently, to bathe frequently; thence (1) to bathe, wash simply; (2) to immerse into water, to submerge."

Donnegan, "to immerse repeatedly into a liquid; to submerge; to soak thoroughly; to saturate."

Passow, "(1) to immerse often and repeatedly; to submerge; hence to moisten, wet, water; (2) to draw water; (3) to baptize, mid., to bathe one's self, to wash."

Now it is a well known rule that when a word has more than one meaning we must select that meaning which will best suit the context. The word *chorizo* means "properly to feed or fill with grass, herbage, etc., as cattle;" but it is also of persons and means "to satisfy with food, fill, satiate, satisfy the eager desire of any one." And hence in Matt. 5: 6, we translate it "filled" in its highest and best meaning, as the context requires. Now we are not left to our own uncurbed and willful fancy as to which meaning we should select for *baptizo* as the religious use of that word. We are pointed to the right meaning by the unerring finger of inspiration. Indeed so plainly has the Bible defined this word that if it could not be found at all in lexicons, we might easily discover that, so far as water is concerned, it means to immerse, and not repeatedly, for the symbols or patterns under which baptism is described, afford a complete and sure definition of it. And whatever may be the common meaning of the word, that meaning must in its religious use, be analogous to, and modified by these defining symbols.

These patterns or symbols are five:

1. The birth of an infant, "born of the flesh,"—once, John 3: 5.

2. The planting of a seed in the ground—once, Rom. 6: 5.

3. The burial of a dead body in the grave—once, Rom. 6: 4; Col. 2: 12.

4. The resurrection of a dead body from the grave—once, Rom. 6: 5; Col. 2: 12; 3: 1.

5. The deluge of water over the world—once, 1 Pet. 3: 21.

And to make assurance doubly sure, as to the "one baptism," it is to act in a great constellation of once and declared to be "one baptism," or as the American Bible Union translates, "one immersion." Eph. 4: 5.

The Bible abounds with types and symbols of instruction. Indeed a great part of the Mosaic law (that great schoolmaster to bring us to Christ, Gal. 3: 24) was "a figure." Greek, parabola. Heb. 9: 9.

On that memorable day when John directed his disciples to follow the greater than John, what more expressive or impressive words could he have used than "Behold the Lamb of God." John 1: 29-36.

Baptism is a solemn command, and a sacred duty, and to make it plain to every comprehension it is hedged about with symbolic illustrations that render it almost impossible for an unprejudiced mind to mistake its meaning. Were the words of John any less important for his having used the symbolic expression, "the Lamb?" Were the great truths of the gospel as preached by the blessed Savior, any less obligatory and important, from being spoken under the pattern and symbols of the beautiful parables which he uttered? So too the varied symbols used to explain baptism to us, only serve to increase our estimate of the legal and binding force of the ordinance.

Three dippers admit that baptism is the "form of doctrine" in Rom. 6: 17. But of what doctrine is it the "form" or "type?" for that is the Greek word which Paul uses—*tupos*. As one act is a beautiful form or type (in being "born of water"), of our entering upon a new life of purity and holiness as the innocent babe in the one act of birth enters upon its young life. Here the great doctrine of conversion and moral regeneration is aptly and vividly set following the heavenly pattern pointed out to us by the Savior himself, when he compared baptism to being "born of water."

As one act is a vivid form or type of that doctrine which teaches that in the waters of baptism we "wash away our sins" and leave them behind us, as the old grain when planted is left behind to rot in the earth. And as the new germ springs up from the earth, so the person baptized arises from the baptismal waters "a new creature in Christ Jesus," to bud and blossom in all "the beauties of holiness."

As one act, it is a type or picturing forth of our faith in the great doctrine that Christ died for our sins, and was buried, and was raised again from the dead. It also shows our faith in the doctrine that even if we die and are buried, we "shall rise again in the resurrection at the last day." These are essential doctrines fully worthy of being shown forth in "form" or "type" at the very beginning of the Christian life. And since baptism points to the resurrection morning, we see that not the Lord's supper only, but baptism also, is an ordinance that will "be fulfilled in the kingdom of God."

As one act, it symbolizes our putting off our former evil ways, as the earth by the one deluge put off its wicked inhabitants, but if we return to the same course of life, we will bring upon ourselves at least that fiery indignation which will devour the adversaries.

Let us go again over these five great symbols, each one of which is like an inspired lexicon given to teach us the meaning of *baptizo*. These symbols are bulwarks of defence for the "one immersion," and against such bulwarks the arrows of tradition and sophistry, shot from the bows of the three dippers, rattle harmlessly and in vain.

1. "Born of water" (Greek, *ek hudatos ex hudatos*, out of water). No sophistry can prove that a child is more than once born into the world in the natural way, and yet that one emergence into the world ushers him into all the varied relationships of this life. Why dwell on such a plain subject when we know so well that it is not to be "the second time," and the anguish is to be remembered no more in the case of any infant ever born. John 3: 4; 16: 21. The birth of Spirit, I think, will be one act also, and will take place after approval, so that the "mortality" in them "may be swallowed up of life," and when they come forth "out of the midst" of that "great cloud" they will be "living creatures," and not dying creatures as now. And they will have "the likeness of a man" which I suppose to signify "the Man Christ Jesus;" for "when we see him we shall be like him," and he will fashion our bodies "like unto his own glorious body." This birth of Spirit is illustrated, I suppose, Ezek. 1: 4-5; see also 2 Cor. 5: 4-10; 1 John 3: 2; Phil. 3: 21. "Then indeed a righteous nation will be raised in a day."

2. *The planting.* This symbol, like that of birth, is world-wide, and ought to be understood by all. "Planted together in the likeness of his death." The word death here evidently includes the whole of his death-state while in the tomb, as the prophet says, "He made his grave with the wicked and with the rich in his death." He was not with the rich in his death, except while in the tomb with Joseph. Isa. 53: 9; Matt. 27: 57-60. We plant a seed out of sight once, and let it remain in the ground, and see no more of it until the new sprout appears above the ground. This is true among all nations and in all ages, whether it be a grain of wheat, or corn, or whether it be a grape seed or an acorn that produces the mighty oak. So that we may say, "doth not nature itself teach" one immersion? The sower requires "deepness of earth" for his seed if he would raise a successful crop. Matt. 8: 5. What theory of baptism can find fault with these facts of agriculture but a theory brought to such straits as to be already defeated, whether it be a three-dipping or a no-dipping, but simply a sprinkling theory.

3. *Burial.* This, too, is a familiar symbol. We bury our dead once, and even that is the act of a short period, and contrending duties pertaining to this life. Sometimes indeed as exceptional cases, persons have suffered that anguish twice when they had to disinter their dead from some battle field, and transfer them to the family cemetery. But this exception proves the existence of the rule. "Burial, the interment of a deceased person; an office held so sacred, that they who neglected it have in all nations been held in abhorrence." Enc. Religious Knowledge. "The Romans in the most ancient times buried their dead. * * * Under the Empire burning was almost universally practiced, but gradually discontinued as Christianity spread. * * * The Greeks believed that souls could not enter the Elysian fields till their bodies had been buried." Smith's Dict. of Gr. Ro. Antiquities. As for the Jews, we know that burial was understood and practiced among them, from the time that Abraham buried Sarah until they bought the potter field to bury strangers in. Paul in writing to his Christian brethren used a word current among them, and therefore they must have understood him when he talked of a burial, for he declares that he used "great plainness of speech." How could they have known what was meant by the burial of Christ, unless they had known the meaning of the word bury? They certainly did not understand that the body of Christ had been burned to ashes. His burial was among the first great truths that Paul proclaimed everywhere he went. 1 Cor. 15: 4.

(To be Continued.

Bible vs. Geology.

By some Christians, the science of geology is considered, in its nature and teachings, semi-infidel. The science of astronomy, at first, shared the same treatment. Many very worthy persons array their notions of Bible teaching against science. The truths and facts of nature have God for their author as certainly as the truths and facts of Revelation. The Bible is God's second volume; nature is his first. When properly understood, they harmonize perfectly. Apparent contradictions arise from the want of properly understanding the two volumes.

Christians, uninformed in science, assume the age of the earth to be about six thousand years. When, therefore, the geologist gives the earth a much greater antiquity, he is accused of teaching principles subversive of the Bible and is called an infidel. Others, in attempting to harmonize the teachings of geology with such a youthful world run into very great absurdities. The error is in assuming that the Bible teaches the earth's age, and that that age is about six thousand years. I study both volumes, teach both books, and believe both volumes to be of Divine origin, and harmonize in all their parts and details.

Does the Bible teach the age of the earth? If so, I should be pleased to learn where. Each volume carries within itself the evidence of its own age, but neither that of the other.

The Bible has its chronology; so has the earth. What, does the Bible profess to teach relative to the age of the earth? Nothing. Does it not say, "In the beginning God created the heavens and the earth?" It does. But it does not say when the beginning was. It declares who created the earth. It did not come by chance, nor create itself.

It might have passed through a thousand epochs before it reached the state described in the second verse of Gen. i. But as man has nothing to do with those changes, they are left out of the second volume, but fully recorded in the first. The second volume does not repeat the facts and truths of the first volume; it simply asserts God to be its author. To learn the age of the earth, we must consult its own chronology.

At the beginning, this earth was much smaller than at present, as we learn from its stratified exterior. The thickness and age of these strata are learned from geological teachings. Commencing at those strata lining the fiery gulf, and ascending to the surface and noticing the internal evidence as we pass outward, we ascertain with some degree of accuracy, the length of time for the formation of each stratum to the surface of the earth. By adding these periods we are at the probable age of the earth.

The first verse of Genesis covers those ancient geological eons and not included in the six days, creation, or putting up of the earth. The six days describe the fitting and furnishing the earth for man's home.

What strata have been formed since the creation of man? Take our own country. Where I reside, we have ancient mounds. These mounds have no traditional history. They extend back to very great antiquity; and, yet, the drift era is more ancient than the age of man.

We do not pretend to say that strata are not now forming, or, that man is not older than some limestone—sandstone formations; but is man as old as the Potsdam sandstone? Geology divides the age of the earth into five parts:

1. *Azoic time*—which includes the earth in its infancy, before it became the home of any living organism. How long this period continued is not revealed, as it is without any chronological data.

2. *Paleozoic age.* The ages of the most ancient forms of life, divided into Silurian, Devonian and Carboniferous ages.

3. *Mesozoic time.* Including the age of reptiles.

4. *Cenozoic time.* Or mammalian age.

5. *The Era of Mind.* By examining one of these ages, we can form some idea of earth's great age.

Take, for example, a part of the carboniferous ago—the coal measures. These formations are alternated by shales, sandstones, limestones, fire clay and iron ore. Of these, in a vertical section of six hundred feet, I can count seven horizons of stone-coal, fifteen horizons of shales, eleven horizons of limestone, eight horizons of iron ore, and ten horizons of fire clay—in all 51 horizons.

By horizons we understand that each stratum, as deposited from and under water (except the coal measures) and then elevated above water forming for a series of ages the surface; the surface then sinking under the surface of an ocean, and remaining there till another formation was deposited. To form so many horizons, there must have been nearly the same number of elevations and subsidences. In Nova Scotia there are 80 strata or horizons of stone coal.

All these are confined in Ohio to six hundred feet, and yet, the thickness of all the strata of the earth's crust are 254,000 feet. Facts teach us that the first volume gives the history of our globe—through many epochs—each epoch, extending over many centuries.

If we study both volumes with a view to make them harmonize, we shall become much wiser and better.

J. P. W.

Siloam.

A little way below the Jewish burying-ground, but on the opposite side of the valley, where the Kedron turns slightly westward, and widens itself considerably, is the fountain of the Virgin or *Um-ed-Derej*, near the beginning of that saddle-shaped projection of the Temple-hill supposed to be the OPHEL of the Bible, and the *Ophlas* of Josephus. At the back part of this fountain a subterraneous passage begins, through which the water flows, and through which a man may make his way, sometimes walking erect, sometimes stooping, sometimes kneeling, and sometimes crawling, to Siloam. This conduit has had tributaries which have formerly sent their waters down from the city pools or Temple-walls to swell Siloam. It enters Siloam at the north-west angle; or rather enters a small rock-cut chamber which forms the *vestibule* of Siloam, about five or six feet broad. To this you ascend by a few rude steps, under which the water pours itself into the main pool. This pool is oblong; about 18 feet broad, and 19 feet deep; but it is never filled, the water either passing directly through, or being maintained at a depth of three or four feet. The present pool is not the original building; it may be the work of crusaders perhaps even improved by Saladin, whose affection for wells and pools led him to care for all these things. Yet the spot is the same. This pool, which we may call the *second*, seems anciently to have poured its waters into a *third*, before it proceeded to water the royal gardens. This *third* is perhaps that which Josephus calls "Solomon's pool," and which Nehemiah calls the "King's pool" (ii. 14). The expression in Isaiah (viii. 6), "waters of Shiloah that go softly," seems to point to the slender rivulet, flowing gently, though once very profusely, out of Siloam into the lower breadth of level, where the king's gardens, or royal paradise, stood, and which is still the greenest spot about the Holy City. Siloam is a sacred spot, even to the Moslem; much more to the Jew. It was to Siloam that the Levite was sent with the golden pitcher on the "last and great day of the feast" of Tabernacles; it was from Siloam that he brought the water which was then poured over the sacrifice, in memory of the water from the rock of Rephidim; and it was to this Siloam water that the Lord pointed when He stood in the Temple on that day and cried, "if any man thirst, let him come unto me and drink."—*Dr. William Smith.*

Caiaphas.

Joseph Caiaphas, son-in-law of Annas, was appointed high-priest by the Roman procurator about 27 A. D. He held the office during the whole administration of Pilate, being deposed 36 or 37 A. D. Under the Roman Government high-priesthood, originally an office for life, was filled by creatures of the Roman court, who were appointed or removed at the pleasure of the Roman governor. In one hundred and seven years there were twenty-seven appointees. It was perhaps with reference to this degeneracy of the office that John describes Caiaphas, with delicate sarcasm, as high-priest for that year. It was Caiaphas who counseled the arrest and execution of Jesus, and who subsequently presided at his trial; and it was before him that Peter and John were carried after the miracle of healing at the beautiful gate of the Temple. Of his history subsequent to his deposition nothing is known. At the time of Christ the priesthood was generally filled by Sadducees, who alone affiliated with the Romans, and both Annas and Caiaphas appear to have belonged to this sect, the unbelievers of Palestine. Both are spoken of as high-priests, a fact which has given rise to some perplexity. The probable explanation is, that while Caiaphas held the office he was really controlled by his father-in-law, who had formerly been high-priest and seems to have retained the title, and, in some measure, the power of that office, which was held in succession by five of his sons.—*Abbott.*

—Keep out of harm's way, if you wish not to be harmed.

THE RESTITUTION.

PLYMOUTH, IND.....NOV. 8, 1875

EDITORIAL DEPARTMENT.

☞"We now have on hand a quantity of Bibles and Greek Concordances which we have just received from H. L. Hastings. Our brethren east can obtain these books from Boston cheaper than we can send from here. Those who live in the Middle States or in the west can order of us. Almost any style of a Bible can be obtained at fair rates.

Meetings in Ligonier.

We spent last Sunday with the people of Ligonier, a thriving town located on the Michigan Southern Railway, about twenty miles from Goshen. The religious community is composed principally of Disciples, Methodists, Lutherans and United Brethren. During the last summer the Seventh Day Adventists have been stirring up the people, and a ving unto the people that it was needful to "keep the law," or they could not be saved. A number of the citizens became bewildered with their sophistry, and this brought out more or less excitement upon the general question. By a special invitation from J. B. Stoll, editor of the *National Banner*, we visited Ligonier and presented the Bible view of the Sabbath question. This invitation was extended to us last June, but the pressure on our time has been so great that we could not arrange to go until Sunday last. Brothers Daniel and Platt McDonald, and sisters Thompson and Dickson, went with us and added much to the interest of the meeting by their excellent singing. The people turned out liberally to hear what we had to offer upon the Sabbath question; and we believe that we do not overstate the matter when we say that the great majority of those present were perfectly satisfied that the reasons offered by the Sabbatarians for keeping the seventh day are without foundation in the word of God. A goodly number of intelligent persons, who had doubts on the subject, expressed themselves as settled. We took up Mrs. White's visions and showed from them that she admitted that all honest First Day Christians would be saved who died previous to the year 1844. And yet she professes to believe that Sunday keeping is the mark of the Beast. Eld. Lane, the Sabbatarian preacher, was present, and took notes. The reading of Mrs. White's visions was not very satisfactory to his mind, there being some points brought out which made the whole subject look ridiculous in the minds of the people. On the whole we feel highly gratified with our visit at Ligonier and with the happy results attending it. We formed many pleasant acquaintances, which we shall always hold dear. During our sojourn we enjoyed the kind hospitalities of Mr. and Mrs. Stoll, and Mr. and Mrs. Fleming. May the truth of Christ bless, guard and keep us all for that eternal rest which shines before us in the kingdom of peace.

One More Ascended.

On Thursday morning, Oct. 7, the Rev. Thomas Ryder, pastor of the Stoney Street Baptist Church, Nottingham, England, passed into the Higher Life at the house of Prof. C. E. Stowe, Hartford.

So writes Mrs. Stowe in a recent number of the *Christian Union*. This is a fair specimen of the way men and women speak about persons dying. The spiritualists put obituary notices under the head of the *new birth*, while orthodox Christians call death the "higher life." Death came by sin, therefore, sin opened the way to the "higher life." According to this view the "higher life" is merely soul-life out of the body. Further on in the same article Mrs. Stowe says, when speaking of Mr. Ryder's death: "The next morning he was found, as in a tranquil sleep, with a smile upon his face; from the dream of life he passed away to the reality of heaven." This tells the whole story. Heaven is obtained without any resurrection and without a body. The naked spirit is in bliss and the body in the grave. How striking is this language in contrast with Paul, who gave an obituary notice of the Patriarchs: "These all, having obtained a good report through faith, RECEIVED NOT THE PROMISE; God having provided some better think for us, that they without us should not be made perfect." Heb. xi. 39, 40. For if the dead rise not, then is Christ not raised; and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ ARE PERISHED. 1 Cor. xv. 16-18.

Mr. Ryder, according to Mrs. Stowe, is now in heaven: he got there through the gate of death, and was in no way dependent on the resurrection which Paul declares to be a NECESSITY. It is to be regretted that men and women will thus ignore the plainest doctrines of the Bible, and offer as a substitute for the resurrection the heathen dogma of going to heaven at death. But the true light is breaking in many minds, and it will not be many years before we shall see all Bible men using Bible language, when speaking and writing on these questions.

Mrs. Stowe commits another mistake when she says that Mr. Ryder ASCENDED. This squarely contradicts Peter's testimony about David: "For David is NOT ASCENDED INTO THE HEAVENS." Acts ii. 34. See verse 29.

Language like the above forever puts at rest the idea that men go to heaven at death. The resurrection, and not death, is the time when we shall gain the "higher life," when this *mortal* shall put on *immortality* and death is swallowed up in victory.

An Open Sea.

Dr. I. I. Hayes, the great Arctic explorer, has recently written a letter to the New York *Herald*, in which he claims that there is an open sea at the north pole. In concluding his letter he says:

Let us hope that the same fate may not be in store for the English ships Discovery and Alert, even although they do not carry the American Eagle to a quarter where Americans only have penetrated. Their chances seem to me to be exceptionally good. And of this we find evidence in the fact that comparatively little ice was encountered in Baffins Bay by Pandora. This is due to the great prevalence of northerly winds during the past spring and winter. One result of this is the great danger in navigating the North Atlantic on account of icebergs lying off the banks and in latitudes where ever seldom seen before. They are a product of the Greenland glaciers, and being formed of snow upon the land are fresh, sometimes rising 300 or 400 feet above the surface of the sea, and are seven times deeper beneath. They present broad surfaces, often a half a mile to the wind, and are driven rapidly to the south when the wind prevails long from the north. The field ice follows the same direction, and hence the North Atlantic has this season been unusually crowded with ice, while Baffin's Bay is free. And I still believe as I have always believed since my first voyage thereto, that near the pole there is an open navigable sea in summer; that it may be reached by ship or boat by way of Smith sound, and that the north pole is within reach of any nation that will spend money enough to get to it.

A number of Bible scholars have been of the opinion for years that there is not only an open sea at the north pole, but many contend that beyond the great ice range there is a land of surpassing beauty and fertility. Who knows but what another new world will be discovered beyond the glittering cities of icebergs and snow-clad hills.

Theology.

Theology is a word derived from the Greek. It is compounded of the two primitive terms θεος, God, and λογος, discourse; and θεολογια, *theologia*, etymologically signifies a discourse upon God. A fuller explanation defines the word: "The science of God and divine things; or the science which teaches the existence, character, and attributes of God; his laws and government, the doctrines we are to believe, and the duties we are to practice. Theology consists of two branches, *natural* and *revealed*. *Natural theology* is the knowledge we have of God from his works, by the light of nature and reason. *Revealed theology* is that which is to be learned only from revelation."

Theology is, and ever must be, the sublimest subject upon which the human faculties can be employed. Revelation, in lofty diction, ascribes creation to God; it is the first inspired utterance of the Book of books. "In the beginning God created the heaven and the earth," is a sentence that, perhaps, for embodying the most meaning in the fewest words surpasses any other expression ever written. "Lift up your eyes on high, and behold who hath created all these things, that bringeth out their host by number; he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth." Isa. xl. 26.

The astronomer, with his accurately formed, and nicely adjusted instruments, and his subtle and infallible mathematical analysis, learns the mechanism of not only these lower heavens with which our system is connected, but he also resolves the immensely distant "isles of light" into systems, and systems of systems of astral glories, that are voced in the praises of God. The resolution of the white galaxy, to which the solar orb, that pours forth its ocean of splendor, is attached as a mere unit star, becomes in the observer's telescope a "heaven of heavens." Countless millions of suns and systems compose this milky zone; yet this is only one lone stratum of the distinct, and far-sundered, "island universes" that make up the amazing whole of God's creation.

A German poet, contemplating the grandeur of creation, soars off on the wild wings of imagination in the following strain of descriptive imagery: "God called up from dreams a man into the vestibule of heaven, saying, 'Come thou hither and see the glory of my house.' And to the servants that stood around his throne he said, 'Take him and undress him from his robes of flesh; cleanse his vision, and put a new breath into his nostrils; only touch not with any change his human heart—the heart that weeps and trembles.' It was done; and, with a mighty angel for his guide, the man stood ready for his infinite voyage; and from the terraces of heaven, without sound or farewell, at once they wheeled away into endless space. Sometimes with the solemn flight of angel wing they fled through Zaarahs of darkness, through wildernesses of death, that divided the worlds of life; sometimes they swept over frontiers, that were quickening under prophetic motions from God. Then, from a distance that is counted only in heaven, light dawned for a time through a sleepy glut; by unutterable pace the light swept to *them*, they by unutterable pace to the light. In a moment the rushing of planets was upon them; in a moment the blazing of suns was around them. Then came eternities of twilight, that revealed, but were not revealed. On the right hand and on the left towered mighty constellations, that by self-repetitions and answers from afar, that by counterpositions built up triumphal gates, whose architraves, whose arch-ways—horizontal, upright—rested, rose—at altitudes by spans—that seemed ghostly by infinitude.

Without measure were the architraves, past number were the arch-ways, beyond memory the gates. Within were stairs that scaled the eternities below; above was below—below was above, to the man stripped of gravitating body; depth was swallowed up in height insurmountable, height was swallowed up in depth unfathomable. Suddenly, as thus they rode from infinitude to infinitude, suddenly, as thus they tilted over abysmal worlds, a mighty cry arose—that systems more mysterious, that worlds more billowy—other heights and other depths—were coming, were nearing, were at hand.

Then the man sighed, and stopped, shuddered, and wept. His overladen heart uttered itself in tears; and he said, 'Angel, I will go no farther. For the spirit of man acheth with this infinity. Insufferable is the glory of God. Let me lie down in the grave and hide from the pre-occupations of the infinite; for end, I see, there is none.' And from all the listening stars that shone arose and issued a choral voice. 'The man speaks truly; end there is none that ever yet we heard of.' 'End is there none?' the angel solemnly demanded; 'Is there indeed no end?—and is this the sorrow that kills you?' But no voice answered that he might answer himself. Then the angel threw up his glorious hands to the heaven of heavens, saying, 'End is there none to the universe of God. Lo! also there is no beginning.'"—*Planetary and Stellar Worlds, pp.* 287, 288. *O. M. Mitchell.*

Well might the Psalmist say, in contemplating the perfections of God, that "Great is our Lord, and of great power: his understanding is infinite," when he reveals to us that "He telleth the number of the stars; he calleth them all by their names." Psa. cxlvii. 4, 5.

Revealed theology declares that God spread abroad the heavens with all the grandeur of their shining constellations; that he upholds them by the word of his power; that he enthrones himself in the amazing amplitudes and infinitudes of boundless splendor.

Natural theology can only borrow the language of revelation and respond: "The heavens declare the glory of God; and the firmament showeth his handiwork."

Revelation spoke of the "ordinances of heaven," and of the "sweet influences" and "bands" that tie the constellations together, thousands of years before Newton and Laplace demonstrated the theory and laws of gravitation in their world-renowned productions—The Principia, and Mecanique Celeste. Copernicus and Kepler have immortalized their names, the one by unfolding the true system of the universe, and the other by demonstrating the laws of elliptical planetary motion, but revelation long ago declared that God "hangeth the earth upon nothing," and that earth and heaven both continue "according to his ordinances." The Bible knows of no chains that bind the orbs and systems of the universe together, but the "sweet influences" that the great Creator has impressed upon them to guide, direct, and control the whole. Philosophy has given these concordant attractions the name of gravitation.

The nature, character, and attributes of the high and lofty One that inhabiteth eternity, are revealed in his word: and the "Word of the Lord will abide forever." The great book of nature, too, reveals the Creator: and this is an eternity-enduring volume. The word and the works of the Lord will forever glorify him. Earth will one day speak the glories and goodness of God to heaven, and the heaven of heavens will respond in glad acclaim.

What though to solemn silence all
Move round this dark terrestrial ball?—
What though no real voice nor sound
Amid their radiant orbs be found?
In reason's ear they all rejoice,
And utter forth a glorious voice;
Forever singing as they shine,
"The hand that made us is divine."

S. A. C.

Christ's Words vs. Man's Words.

One writer affirms, without giving a text to sustain the assumption, that the Sodomites had abundance of light, that Lot warned and instructed them. Will the writer, referred to, give us one thus saith the Lord, for this bold assertion? The text does not occur to our mind in which it is declared that Lot warned or instructed the Sodomites. Adultery and fornication were the chief sins of the Sodomites. Did Lot teach by precept or example the sin of adultery and fornication? Did he teach by precept or example the virtue of purity? He taught by precept and example the reverse. He even offered his own daughters for purposes of prostitution, and subsequently was guilty of incest with his own daughters. In his commercial transactions he maintained his integrity to truth and justice, while they bought and sold for unrighteous gain. But as far as purity and chastity were concerned, his moral status was very low. Noah was a preacher of right doing, but we have no evidence that Lot preached at all. And if the destruction of the Sodomites was a finality, then God did just what he told Abraham he would not do, viz.: to destroy the innocent with the guilty, for it will not be claimed that the infantile portion had "abundance of light, or was warned, or guilty. The adjective eternal, qualifies fire, not suffering. Fire is an eternal element. Everything that has been destroyed by fire, and which remains under its power, is suffering the vengeance of eternal fire. The vengeance of fire is to destroy combustible substances. The temple of Jerusalem is suffering the vengeance of eternal fire. Does this prove that it will never be restored? The same is true of Jerusalem, and will not both Jerusalem and the temple rise phœnix like from their ashes, and shine in eternal excellency? Yet the Bible as clearly and illuminatingly teaches the restoration of the Sodomites as it does the restoration of the Jews and Israelites. In Ezekiel xvith chapter, the prophet presents three sisters, Jerusalem, Samaria and Sodom. The idea that this prophecy was confined to three literal cities is preposterous. Was the literal city of Jerusalem led away into captivity? Did these literal cities commit whoredoms, and have multitudes of harlot children? Or did the people represented by these cities, commit these crimes? Was the district of country adjacent to Sodom and Gomorrah destroyed by fire? Is this land all that is represented by the harlot daughters of Sodom? To restore the daughter of Sodom, according to one writer, is simply to restore the land about this ancient city to its former fertility. To restore the daughters of Jerusalem and Samaria, according to another writer, is simply to restore these cities to their former glory. Thus the two elder sisters represent two literal cities, and the younger sister represents a district of country. One of these writers figures away the restoration of the Jews and Israelites, and the other figures away the restoration of the Sodomites. To be consistent, the latter must make the same application of the two younger sisters that he does of the older sister. These three sisters are to be restored at the same time and evidently in the same manner. The restoration of these three sisters will be either literal or figurative, which? If the resettlement of the land of Sodom by other people will fulfill the prophecy relative to the elder sister, then the resettlement of Palestine and Samaria by Turks, or any other people, will fulfill the prophecy in reference to her younger sisters. There is no avoiding this conclusion. These two writers agree in the eternal banishment of the oldest daughter, notwithstanding, the prophet declares that her sins were not half as heinous as those of her adulterous sisters. By the same rule of interpretation, Dr. Field, and most Advent expositors figure away the restoration of Jews, Israelites and Sodomites. The two writers referred to in the foregoing take precisely the same position that P. T. Russell took in his debate with me at Old Union. They are so afraid that all will have a fair chance that in a little while they will give nobody any chance at all, except the few who will have happened to hear the Gospel antecedent to Christ's coming and the resurrection of the righteous. THE WORDS OF CHRIST VERSUS THE WORDS OF MAN.

Christ. "Verily I say, unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city." Matt. x. 15. x. 15.

A more flagrant perversion of Christ's language never was made. Christ says that "It shall be more tolerable for Sodom and Gomorrah in the day of judgment than for this city;" thus carrying all the parties named forward to a future judgment. He not only waives the force of the future tense of the verb which carries the Sodomites forward to a future judgment, but substitutes the past tense of the verb which carried them away back into the history of the past, and has these predicted judgments inflicted two thousand years before the Savior uttered the prophecy; thus reversing the order of events and having the prophet foretell past events. By this flexible rule of interpretation all future events may be crowded back into periods antecedent to the time they were foretold: thus effectually dispensing of Christ's coming, a future kingdom and the resurrection as well as a future judgment. It tells what Christ means. Who authorized him to tell us what Christ or any other inspired writer means? If they did not mean what they said, who is qualified to tell us what they did mean? Words are the signs of ideas. Wave or destroy the meaning of words and they become powerless to teach or prove anything. We record our protest against all such tampering with the language of Christ or any other inspired writer. The aid of no translator is invoked, because there are none to sustain such daring perversions. Desperate must be the cause which demands such desperate means. What language could Christ use to divide the future rising up in judgment of the Sodomites if that which he did use does not clearly express such an idea? But few men understand the force and meaning of words better than the subject of these criticisms. He admits the full force of the future tense of the verb, but claims a necessity for transposition and substitution of other words of very different significations from those used by Christ. "Just and unjust" in plain English are simply just and not just. The Latin word *an* is the equivalent of the English adverb not. All are either just, or they are not just. If non-resurrection is the penalty of sinning without law, what is the reward of obeying without law? It must be a resurrection. Did God appoint the death of infants because of malformation? Is the death of infants of divine appointment? Were they included in the condemnation.

J. M. S.

Conference Report.

Some of the readers of the RESTITUTION may desire to know something of the conference held at Jamestown, Mich., the last week of August. Allow us to say that a goodly number of brethren and sisters met together, and exhorted each other in view of "the approaching day." The whole of Saturday forenoon was spent in a conference of great interest. The spirit of union and love prevailed over all sectarian influences. Brother Willcox did the preaching, which was very instructive and acceptable. He was employed to labor as evangelist in the state as he may be able. The churches wishing his services should correspond with him.

By request I attended a conference on the 8th inst., at Raisin, Mich., in the neighborhood of Brethren L. H. and Artemas Chase. It was a conference of churches in that vicinity. The brethren docks at Rome Center, Morenci, and Clayton, were represented by good and true men and women. The preaching consisted of a series of discourses, each one preparing the way for the other. The great doctrines of the second coming, resurrection and kingdom, with their practical effects were proclaimed to good and attentive congregations. There was an unusual attention of Quakers and others to hear the word. There was nothing to mar the harmony and interest of the meeting. Christ, the prophets and apostles preached through God's servants. There were no "hobbies," and none to ride them. There was no "business," organizing or reorganizing to use up the brief time, that was devoted wholly to the spiritual welfare of those present. All seemed to derive benefit from the exercises of the meetings. The church at Raisin, under the pastoral care of the Bros. Chase, comes as near being a model church as any in the state. They have a convenient house, which they talk of enlarging, for the better accommodation of extra meetings. In manners and harmony they are probably not excelled. They have a well trained choir of singers, with a good leader. The truth was sung as well as spoken, and with good effect. As a church, they seem "compacted" together by the word and not by creeds of men. They are of "one mind and judgment" in reference to "the exceeding great and precious promises of the Bible." Every first day, they meet for breaking bread and worship, and in connection each member contributes as the Lord has prospered, carrying out literally the apostolic teaching. Thus is kept on hand a considerable fund to help the poor brethren everywhere, and for evangelical purposes. They propose to hold frequent conferences for mutual benefit, in that vicinity. Nearly all who will attend them, could not travel an expensive journey to attend a conference in distant parts of the state, yet they need the benefits of those assembling together. The Lord be with them and make them a light in all that region. Brother Watkins did good service in expounding the Word. Yours in the bonds of the gospel.

E. HOYT.

Correspondence.

The following letters we give a place in our columns. We are satisfied that there are hundreds of others in the Christian church who are almost educated to the point where they will leave and walk out into the full light of the truth and of the Gospel:

WILSON, PURCE & CO.—I came across an old copy of the RESTITUTION, some time since which I like very much. If it is still published, please send me sample copy, as I would like to subscribe the next year.

A few good tracts would be very acceptable.

I hold membership with the Disciples, but do not believe in their sky kingdom, immortal soulism and a great many other isms, to which they adhere.

Yours in the hope of immortality.

JOS. W. DARNEY.

PETERSBURG, Va.

BRETHREN:—I have been examining a few copies of the RESTITUTION and am well satisfied with it. My attention has been directed to the the principle subject treated in it for some time and I have been preaching some upon it and the more I investigate the Word the more am I convinced of the truth concerning the glorious restitution. I wish therefore to take it for three months and if I still approve its general sentiments will renew. I should esteem it a privilege also to send an occasional article.

ELDER E. A. MATSH.

CLARKSVILLE, Iowa, Oct. 21, 1875.

"The Coming Man."

It is something over forty years that I have been a tolerably diligent reader and competent judge of what is going on in the world. But if this expression, which is now so common, is not of comparatively recent date, it has entirely escaped my observation, and I should be indebted to any reader of the *Record* who could date it very far back.

If this is the case, then men have *recently* begun to turn their eyes towards some one who is coming—some particular one—some great one—some one who is to do some great things above and beyond any thing ever yet done—perhaps put an end to all strife and corruption and abuses of all kinds—drive sin and sorrow from the earth and bring man back to the state in which God created him; such a man would be worth looking for.

Now there are one or two curious things to be noted in this connection; just such a state of things obtained more than 1,800 years ago. All men were looking for and talking about the "Coming One," and, finally, one appeared whose course seemed to show that He was something more than man, so that on various occasions the question was put to Him "Art Thou the Coming One?" And He clearly admitted that he was, especially when he rode in triumph into Jerusalem and permitted the multitude to proclaim before Him "Blessed be the Coming King."

Another fact in this connection: No sooner had this Coming Man disappeared, having ascended in a cloud to heaven, than it was announced that He "shall so come in like manner as ye have seen Him go."

Now, lastly, some think, and the number is increasing that the Coming Man is this very same one who is to come the second time, and no more as far as we are told;—that He is to come suddenly—as a thief in the night—that when He comes there will be no time to prepare to receive Him—that those who are *not* ready, whether in the church or out of it, will be great losers.

These views are confirmed by what is said of Him in the closing pages of Scripture where he is repeatedly spoken of as He "that was, and is, and *is to come*;" i. e. "The Coming One." or, "The Coming Man," the very same expression used concerning Him before his first coming.

These things being [illegible] whenever we hear or read of the Coming Man, should we not say to ourselves, "Be ye also ready," and heartily add "Even so, come, Lord Jesus?"—*Foundlings Record.*

What's the Use!

(Dedicated to S. E. Wilcox).

What's the use of singing over
All those old and time-worn songs?
Singing still at morn and even,
Nothing but those old, old songs?
What's the use of reading over
That old Book a hundred times?
Like as children read their stories,
Or repeat their childish rhymes?

Ah! the soldier springs to battle
To the arm he loves so well.
'Tis the old and time-worn marches
On a soldier's heart that tell!
And he loves when home returning
Still to drill the old ans o'er,
Thinking of the glorious mem'ries
That each war-tune holds in store.

And it is the old old banners
That the victor soldier loves;
Chosen colors of his country
That to deeds of valor move.
Emblems these of freedom, glory,—
Storied fields of battle won,
Tokens of an honored service,
Duty well and bravely done.

And the same old flag protects us
'Neath a far and foreign sky:
Show its colors on the ocean,
Save your speed the armed fleet by.
All the wide earth knows the symbol,
Knows the hidden strength behind,
That broad emblematic banner,
Binding States, as hand to hand.

And the *Bible* is our ensign,
It goes with us through the war,
We have fought beneath its colors,
Shown its glorious lines afar.
It in many a siege has saved us,
Lighted all our toilsome way,
Throwa its sweet protection o'er us,
Safely guided day by day.

Ah! that strange and quaint old banner
Key of life and key of fate!
Lamp and chart and compass to us,
Door to joy's enduring state.
How we love its blessed pages,
So unlike the flags of Thor!
Foil on bold for cycled ages,
Leading man to bloodless war.

Emblem of the King who sent it,
Of the service we are in,
Of our blessed heavenly country,
And the glories we may win.
Not an earthly monarch knoweth,
What that banner shall unfold,
When its soldiers all are victors,
And are wearing crowns of gold!

Can we? can we now desert it?
From the scoffing foeman flee?
Lay the old books in our closets
When so near the victory?
No! we'll sing the songs of Canaan,
Read the Bible o'er and o'er,
Till within the blessed kingdom,
We are anchored evermore!

S. ROXANA WISER.

Review of T. F. Campbell's Letter Continued—Death.

We would not continue the review of bro. Campbell's letter further, were it not for his remark upon the subject of death; a subject so much mystified, and around which there seems to be more of the sectarian mazes collecting.

Upon the subject of death bro. Campbell remarks:

"Perhaps the word death is more difficult to comprehend in its true import and tends to more confusion than any other in the language."

We ask why is it that this word is not well understood? We reply, simply because there is a theory taught concerning man's nature that *must* be sustained at all hazards, and to sustain that theory a definition of the word death entirely foreign to the teachings of the Bible and daily observation must be sought.

Again he remarks: "Nothing that has life in itself can die. It is only that which derives life from something else that is subject to death."

All this we concede to be correct. But the question now arises, Where, aside from Deity, is this independent life found? Does the so-called immortal soul or spirit possess it? If so, then let us look at some of the conclusions which must necessarily follow:

1. That the so-called spirit with life, and the functions of life—some of which are thought, reason and consciousness—has existed along with Deity from eternity.

2. That these pre-existent spirits must have some locality in which to dwell.

3. And as we have no knowledge of our pre-existent state, a veil intervening between that state and the incarnate, may not a veil intervene between the incarnate and the disembodied?

But who aside from the spiritualists are willing to follow the ancients into these wild speculations, which aside from the silence of the Bible upon them, bear inconsistencies upon their face? But to such inconsistencies must one be driven who takes bro. Campbell's view.

Let us look again. Then, if the so-called immortal spirit has not from eternity possessed these functions, there must have been a time when it began to possess them; when it began to think; when it began to reason; and when it became a conscious being. Therefore it must have derived these functions from some source. Hence not an independent but a dependent life; and therefore according to bro. Campbell's remark is subject to death.

Now it is held, if not entirely, almost universally by those upon bro. Campbell's side of the question, his own brethren included, that death is simply a separation from that which gives life. Then, with this definition before us, separate the so-called spirit from that source from which it obtained thought, reason and consciousness, and necessarily these functions of life will be at an end; just exactly the condition reached which Webster defines as death primary:—"That state of a being, animal or vegetable, but more particularly of an animal, in which there is total and permanent cessation of all the functions, when the organs have not only ceased to act, but have lost the susceptibility of renewed action."

This is just the death taught in the Scriptures wherever the word occurs; and that it was death natural, literal, physical, and primary pronounced upon Adam—the federal head of the human family—for the violation of the law given, we believe from the following reasons, viz:

1. It is a universal law in language, necessarily so, and without one single exception, that all words when first introduced are used in their primary sense.

2. Adam could have understood the word in its primary sense, having witnessed death primary; see Gen. iii. 21, but in no other.

3. From the significancy of the term *life* standing antithetically to the *death*, as a qualifier of the term tree—tree of life. That tree of life was not placed in the garden to sustain moral life needs no argument whatever, but to sustain physical life, enabling Adam to overcome the principle of decay and death implanted naturally in his system. This much it would have done, even after his transgression, could he have had access to it; see Gen. iii. 22-24. Adam evidently was 1, constitutionally subject to decay and death; 2, without transgression, a pauper—the tree of life—was furnished him; and 3, by transgression, and for transgression this panacea was removed and he was thrown back upon his original condition, with the principles of decay resting naturally in his system to work out their course—death.

4. Our fourth reason for believing the death pronounced upon Adam a physical death, a literal death, and death primary, is from the sentence pronounced upon him for the violation of the law. There are a few points here in the history worthy of our attention for awhile.

The man formed or made in God's image (not necessarily of the same material) in Gen. i. 26, is the same man whose nature and make-up we have described in Gen. ii. 7; vi. 3; 1 Cor. xv. 47. The same man to whom the law was given. Gen. ii. 16, 17. The same man that violated the law, iii. 6. The same man that hid himself; that God visited; against whom God brought the accusation; that pleaded guilty; and upon whom the sentence was pronounced, "dust thou art and unto dust shalt thou return." Gen. iii. 19.

Civilly, when a law is given, and for the violation of that law a penalty is annexed, and the law is violated, the violator is arraigned, tried, found guilty, and the verdict rendered, it is expected that the sentence will specify plainly the manner of the execution of the penalty. If it is a criminal case, and murder in the first degree, and the penalty says death, then the sentence read out by the court must specify the manner of the death—and say whether the party is to be shot, stoned to death, burned at the stake, drowned or hanged. Just so in Adam's case. Not a single word said about a moral death; not a single word said about a spiritual death; not a word said about the popular definition of death, Webster's tenth meaning of the word—"separation or alienation of the soul from God;" but death by a return to the dust from whence he was taken.

To this, the plain, the practical, and the common sense view of the subject of death, there is not a single Scripture to the contrary. But to make good this last affirmative it might be well enough to briefly notice a few texts in the apostolical writings.

Then first we will notice those which refer to Adam's death. In 1 Cor. xv. 21-23, we have the death introduced by Adam and the life to be introduced by Christ placed in contrast. Is the one moral death? If so, the other is moral life. Then, as is generally done, give the broad application to the language of verse 22, and we have a universal resurrection or restoration to moral life. And in verse 23, in order for Christ to become the first fruits moral condemnation must have rested upon him. Again, if moral death be the death in kind, it follows from the expression "they that are Christ's at his coming," that none can be made morally alive until Christ returns to earth. But this view upon this Scripture is too absurd, and needs to be pressed no further.

Next, to the second and only other allusion to Adam's death, is in Rom v. 12, which reads as follows: Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for all have sinned: (Margin—in whom all have sinned.)

To this Scripture, with a great deal of confidence our opponents rally as the bulwark of their position. But that they are wrong upon this, we are led to believe from the followi g considerations:

1. We are informed that death is a separation, and in this case a separation from God.

2. That this separation is caused by sin.

3. Then the apostle says sin is a transgression of law.

With these points before us it follows, then,

1. That in the absence of law there can be no transgression.

2. That where there is no transgression, there is no sin.

3. That where there is no sin there is no moral separation from God, and consequently no moral death.

To be brief, then, those who lived from Adam to Moses were not under law, had no law to condemn their actions; their actions remaining uncondemned were not imputed to them (not set to their charge,) therefore they could not have died a moral death. But the death introduced by Adam did reign over them; verse 14. Therefore, that death must have been other than moral separation from God. It must have been physical death; death primary.

The next Scripture that demands our attention perhaps is, 1 Jno. iii. 14, which reads: "We know that we have passed from death unto life because we love the brethren." The question now arises, what kind of death is referred to here? We answer physical death,—death primary. Jesus said in John iii. 18, "He that believeth on me is not condemned; but he that believeth not on me is condemned already. Simply, by reason of relationship to Adam the death penalty—condemnation to death has passed upon all—but by believing upon Christ, by obeying Christ and by loving Christ's disciples one has the promise of a restoration from the power of that penalty, as the Rheims version expresses Jno. x. 28. "And I give unto them (my sheep) eternal life, and they shall not perish forever," and again Jno. xi. 26. "And whosoever liveth and believeth in me shall not die forever." The death then overcome, was natural or primary death triumphed over by faith and promise, and the life referred to, was the prospective life from the grave, the relieving, by a resurrection, living as a child of God, See Luke xx. 36. "And are the children of God, BEING the children of the resurrection." The next text in order is Ephesians ii. 1. The above remarks upon 1 Jno. iii. 14, are directly in place here.

Next, Matt. viii. 22. "But Jesus said unto him (a disciple) follow me; and let the dead bury their dead." To paraphrase this text, let those who rest under the unexecuted penalty of death bury those upon whom the penalty has been executed. The death in each case is the same in kind, death primary. And so of the woman who lived in pleasure, and was said to be dead while she lived. Like the criminal who has been arrested, tried, condemned and had the sentence of death read to him in which it is specified that in one year he shall die, is said to be dead though alive. He is dead in law, and when the law is carried out and the force contained in the word death is spent upon him, it brings him to that condition described by Webster, and by God to Adam. G. M. M.

Gleanings.

Sister Sarah Greenour, of Lowell, Ind., says:

I can not very well do without the RESTITUTION. I am contending for the faith, but am almost alone here. I talk to the people in the churches and out of them concerning "the hope of the fathers." A few discourses here would, I think, do good.

Bro. Hooper, of Nemeha, N. J., writes us of the history of a RESTITUTION. He says:

BRETHREN:—It may interest you to know the history of one of your papers after leaving your office. The only copy I know of taken in Nemeha is taken by Brother D. H. Tichnor. He has kindly given it to me for about eighteen months, and we call it the best paper that comes into our house. We do not throw it down carelessly after reading it, but keep it moving, and finally give it to Bro. Lee, who sends it to his parents at Coventry, England, who, he says, are glad to get it.

Brother Nelson, of Warren, Illinois, writes:

I cannot get along without the RESTITUTION, if I have to let all other reading matter go. I love the paper, and must try and take it as long as I can get it. I cannot get a chance to go to our meetings very often, but am a firm believer in the Gospel as preached by Christ and the apostles, and my wife, who died upon the 18th of June last, was a firm believer. Oh! what a happy time it will be when we can all meet to part no more. May the time soon come. May we have on the breast-plate of righteousness so that we may be accepted of him who is to be the King of the whole earth.

Your brother in the Gospel,

E. O. NELSON.

Brother Amos Sanford writes of his labors as follows:

Monday, Oct. 11.—Yesterday I spoke to a few persons in the city hall at Anna, Ill., and at night I had a fair congregation of intelligent free-thinkers. Hereafter I am to hold meetings three times on the first Sunday in each month. Prejudice is strong, and with the Methodists, Baptists, Catholics, German Reformers, Lutherans, Presbyterians, Thomas Paine Infidels and Spiritualists all working against the truth, it is difficult for one poor soul like me to make much rapid progress. Pray, brethren, for the success of the word at this place, and that the Lord may add to the church such as may be saved.

My family are not yet recovered, but the doctor thinks I may leave them with safety, and I go to-night to St. Louis again to hold a series of meetings.

Brother Asa N. Rice of Chelsea, Province of Quebec writes: I have been here two years striving to spread the truth among the people. The sword of the spirit is dividing houses and causing a great hurricane among the divines. They burn and destroy my tracts and papers when they meet with them, and threaten putting me out of the country; yes even threaten death to me. But thank God I am yet alive and testifying to old and young concerning my Master. There are some, however, like King Agrippa, almost persuaded to become Christians. But when the seed is sown then comes along an enemy which sows tares. I think that could some good speaker who could declare the whole counsel of God come this way and speak for us that good could be done.

Brother Smith of Severance, Kansas, after renewing his subscription writes: I expect to make the RESTITUTION a regular visitor to my humble home as long as I live, or till the Lord comes and calls us to a more important work in the redemption of humanity. The work of the Master in this vicinity is not very encouraging; the seeds have it nearly all their own way, and because iniquity abounds the love of many brethren waxes cold. Brother Orum is away most of his time preaching. He is a very able speaker and ought to be kept in the field all of the time, and better supported than he is; but all of the brethren that have the cause at heart I suppose do all they can; and that there are now, and always will be nominal members in all classes of society, is as much a melancholy fact to-day as it has been for a long time in the past.

Yours in hope,

J. D. SMITH.

SEVERANCE, KAN., Oct. 12, 1875.

The following letter brother H. Oatman, of Eagleville, Mo., has sent us from his son for publication, thinking it would be of benefit to some as an item of news and also a source of gratification:

DEAR PARENTS:—I arrived here to-day in company with uncle Clement Oatman and others of the brethren. I withdrew from the clerk's office more than a month since, and went from Plano to Center Point, Kerr county, where uncle Clement was delivering a course of lectures, after the close of which I went to Hickory Creek, Blanco county, where cousin B. F. Oatman is now living, and came from there here. Four obeyed at the close of the lectures at Center Point, making about seventeen who have obeyed since July 1. Uncle Clement spoke forty-one hours at Center Point all included. I also delivered four short lectures there, and four at Hickory Creek, the subjects of which are as follows: 1. The Gospel, it is about the blessedness of nations. 2. The natural body, and the spiritual body compared—the natural body being a "living soul"—the spiritual body being material and tangible 3. Where will Christ reign, and where will the saints be rewarded? 4. The subjugation of the nations by Jesus Christ and the resurrected and immortalized saints, or the kingdoms of this world are to become the kingdoms of the Deity and his Anointed, who shall reign with the saints for a thousand years, when death will be destroyed, and the whole world will be filled with the glory of the Lord, God being all and in all, thus ending the creation, he seeing the end from the beginning.

Uncle Clement listened to the last, and pronounced it satisfactory. I will send you the substance of the second lecture when I get time to write it off. Uncle Clement is to deliver a course of lectures here. I shall also lecture as opportunity presents itself. We think we will get a large hearing. At the close of the lectures here, I shall go to Center Point, and from there to Plano, where I will remain only a few days.

S. H. OATMAN.

The following letter from a brother in Arkansas is an item of interest and information. The brother says:

In reply to your interrogations, there is a small congregation of disciples in my neighborhood, near Donaldson Station, on the St. Louis, Iron Mountain and Southern railroad, about fifty miles southwest of Little Rock. We have occasional preaching by elder D. F. Salley. I desire place his name in the RESTITUTION on the list of public speakers (Midway P. O.)

Yours in hope,

JAMES R. HAM.

DONALDSON, ARK., Oct. 21, 1875.

Errata.

BROTHER REED:

Please correct a verbal error of the printer in my article, in your issue of Oct. 13th: Article "Worthy of Death, No. 3." The word erroneously printed is "totem," an Indian word equivalent to "fetich," and means an idol or symbol of divinity.

The word "token," which is three times substituted for "totem," hardly makes sense.

Also, the lectures of Dr Manning, which are in his book entitled "Half Truths and the Truth," instead of "Holy Truths," &c.

Your Brother,

A. W. BUTTON.

BUSINESS DEPARTMENT.

ENQUIRY.—Elder D. P. Sharpe, late of Indianapolis, Indiana, now of 220 Sixth Jove avenue, San Francisco, California, desires bro. Ben. Wilcox's address. Will bro. Wilcox please respond? Also she desires a call from any preaching brother who may be passing through San Francisco.

LETTER RECEIPTS.

Letters from the following persons have been received, found to be correct, and the business attended to:

H W Barnhill, Anderson Wilkinson, W J Cook, W P Ryland, L J Mallard, G W Curtis, C Brantley, J W Lorrey, E B Fraus, A Sanford, T C Weeks, J C Calvins, V D Dickerman, J E Hobbins, Adella Chatham, H S Robertson, R Collier, M s J H Mackling, Moses Hawes, A B Griffith, J W Reiger, George Doule, B Cornaby, A Hale, E A Marsh, E Hood, W H Taylor, M J Mansfield, F G Hicklin, Jos Ewing, David Elam.

ANNOUNCEMENTS.

Brother J. F. Wilcox will speak at Eureka, Wis., next Sunday. Filling J. M. Stephenson's appointment.

Brother J. S. Hatch will speak in Indianapolis the second Sunday in November.

And will commence a meeting on Tuesday before the fourth Sunday as brother C. P. Graham may arrange in Dewitt county, Ill.

The brethren in Linn county, Kansas, expect to hold a conference at the Coal Valley school house, four miles west of Pleasanton, commencing on Saturday before the second Sunday in November. Brother John Foore and J. C. Kinney will be in attendance.

J. M. SERGENT.

For the Church

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☞ Parties who are desirous of procuring any work not named in the following list (whether published at home or abroad) may order the same through us. Where possible give the title of the work, the author's name, and where published.

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Having on hand a large supply of Hymn Books, "The Praise Gift," and wishing to have it introduced in all our Societies, we have concluded to reduce the price, and offer it on the following terms, which will bring the book within the reach of all:—

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The brethren will see that we have reduced the price one half. Let all who desire the book send in *as early as possible.*

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The Sanctuary of Immortality. By James H. Wilkinson. This is a work that has been in market several years. But it is an exhaustive treatise upon the subject of Immortality, and sets forth the Bible view in a masterly manner. Every student should have it in his library for reference, as well as one in looking to those who are feeling after truth. It contains 300 pages. Paper covers, 40 cents.

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What means this eager, anxious throng,
Which moves with busy haste along;
These wondrous gatherings day by day?
What means this strange commotion, pray?
In accents hushed the answering reply:
"Jesus of Nazareth passeth by."

Who is this Jesus? Why should he
The city move so mightily?
A passing stranger, has he skill
To move the multitude at will?
Again the stirring notes reply:
"Jesus of Nazareth passeth by."

Jesus! 'tis he who once below
Man's pathway trod, 'mid pain and woe;
And burdened ones, who sought he came,
Brought sight unto the blind, and lame,
The blind beheld to hear the cry:
"Jesus of Nazareth passeth by."

Again he comes! From place to place
His footprints we can trace.
He patient sits at our threshold—nay
He enters—condescends to stay.
Shall we not gladly raise the cry:
"Jesus of Nazareth passeth by?"

Ho! all ye heavy laden, come!
Here's pardon, comfort, rest and home.
Ye wanderers from a Father's love,
Return, accept his proffered grace.
Ye troubled ones, there's grace nigh—
"Jesus of Nazareth passeth by."

But if you still his call refuse,
And all his wondrous love abuse,
Soon will he sadly from you turn,
Your bitter prayer for pardon spurn.
"Too late! too late!" will be the cry,
"Jesus of Nazareth has passed by."

Questions and Criticisms for the Public.

A correspondent of a popular monthly in an article headed—I Shall Be Satisfied—says:

"Fallen as we are, the cravings of our immortal nature cannot be satisfied with less than full perfection."

Question 1. If God is immortal by nature, and therefore divinely self-existent, and not subject to change, or creature complaints, as a result, can a creature, yea, a fallen creature that craves full perfection, be immortal by nature? And if the imperfect creature is immortal by nature, why does not the same nature produce the same results in the one being as in the other—viz: exemption from change and creature complaints. If the results are not the same, is it not an indubitable evidence that the nature is not the same, but that the creature is by nature a craving, dying and perishable being, on probation for, and to be rewarded with, an imperishable, undying, self-existent, divine and immortal nature as the gift of God, to reward the faithfulness of his loyal creatures, or otherwise not possessed? So at least it seems to me, in spite of the reproach that follows the truth.

Question 2. Does the immortal nature of the Deity render him absolutely perfect, and yet the same immortal nature in man be conscious of sorrow, want and its cravings not satisfied with less than full perfection? Or, in other words, is not the immortal nature a divine, holy and absolutely perfect nature, whether in God, angels or men? And if not in the latter class of beings, where is the certainty that either angels or men shall ever be happy, holy, *and absolutely perfect*, even in the eternal future? Or will length of time and duration of years change the unchangeable, divine and immortal nature of the divine being which inherently possesses no principle of alteration? And if so, who can tell what may happen in the eternal future even to God, the universe, angels or saints? If under any circumstances the immortal nature of the self-existent and divine being, whether existing in God as the divine giver, or in his creature as the divine gift, is liable to change or imperfection, then woe to the future; for the prospect is gloomy. But if to attain the divine nature, as the result of faithfulness in a life of mortal probation, is also the attainment of an absolutely perfect, holy and unchangeable nature, viz: the immortal nature, then the glorious future looms up with distinct brightness, immortal life, and endless felicity, and presents itself to the believing mind as an object to be sought for, and also attainable by a patient perseverance in obedience to Jesus Christ, only through his redemption from death and the grave, by the blood of his atonement. And if the immortal nature is coherent with the atonement as a gift of reward to the obedient only, then it is not coherent with human conception, or the original creation of man—unless a gift of reward at the judgment, and inherent nature are the same; which I presume no one will affirm. For notwithstanding some claim that rewards are given and judgment is executed at death, I know of no one who affirms that judgment is executed and rewards given at creation, conception, or birth. And if not, then the immortal nature is either not a gift of reward, or else it is not coherent with human nature in mortal probation, then no thanks to the atonement for the redemption from death of that which could never, no, never die.

C. F. SWEET.

—Known unto God are all his works and all our too.

—Let our desires be always under the conduct and check of reason and religion.

Chautauqua, N. Y. this Season.

BY O. F. HENSHEY.

The grounds have been greatly improved this season. Many new cottages of beautiful and artistic design have been erected, and everything in the management evinces a lovable mind in its conception, and a master hand in execution. Hundreds of white tents are set all through the grounds. The first thing the eye falls upon on nearing the dock is a correct specimen of an oriental house, with court, chambers upper rooms, and flat roof, with harems, beds, divans, curtains, and persons in Eastern costume, reclining or engaged in the usual domestic affairs of the East.

The lower story is a grand bookbazaar, where every needed help for Sabbath school workers or Bible students, maps of the holy Land, with chromos and all the requisites for normal class work are shown in great perfection.

Just a little farther to the right is the famous Park of Palestine, on a scale of two feet to a mile of horizontal distances, and a foot to 400, vertical measure, from data found on the map *of Von de Velde and the ordnance* survey of the British Government. This miniature park, last year, was the educator of many thousands who found through this object lesson a better acquaintance with the *entire location* of all the cities towns, seas, mountains, lakes, and rivers, so interesting to the Bible student, and necessary in teaching the lessons in the Sunday school. Better facilities are given than by an actual visit to these Bible lands, because the eye takes in the whole scene, and fixes the locality of the important places.

As I write, not less than fifteen hundred persons are standing on the mountains and treading the valleys of our Palestine, while Van Lennep, the Turk, in Eastern costume, with shepherd's crook in his hand, is giving a lecture illustrating Bible scenes and the customs incident to the country.

This may be witnessed every day at 4 o'clock. Throngs gather with ever-increasing interest. The model of Jerusalem, which is one three-hundredth of the size of the original, is surrounded at all times with a crowd who linger to view the mosques, synagogues and temples of this walled city of olden time, and as one stands on the brow of the hill, he is, in thought, carried back 1800 years ago, when Jesus wept over the wicked city.

Palestine and Jerusalem in miniature were both planned and built by the Rev. W. W. Wythe, of Erie, Pa., who has been on the ground and at work for months. The miniature tabernacle, a model one half the size of the original, containing three thousand square feet, with its outer court, brazen posts, its inner court, its Holy of Holies, sacred veil, golden candlesticks, ark of the covenant, and all its sacred appurtenances, is invested with great interest, and it furnishes opportunities for intelligent and profitable study. pastors, superintendents, teachers and others may be found here. A section of one of the great pyramids of Egypt is represented, showing the internal arrangement, with the king's and the queen's chamber, etc.

Rev. J. S. Ostrander, with thirty-six trained assistants in oriental costumes, illustrates Eastern manners and customs to a crowd of thousands. Maps, ancient and modern, mummies, specimens of Eastern wood and flowers, waters of Jordan, and everything that can in any way illustrate oriental style or Bible scenes and incidents are here in great variation.—*Illustrated Bible Studies.*

An old and very unwelcome visitant has made its appearance in the marshy districts between the Tigris and Euphrates rivers. It is the old fashioned plague, which, under the name of black death, destroyed in Europe, between 1348 and 1351, about twenty-five millions of people. Who was it that said, "There shall be famines, and pestilences, and earthquakes in divers places," and what time did he refer to?

A number of tablets, written upon and carefully arranged in an ivory box, have been discovered in the ruins of Pompeii. They contain receipts for payment of money and bear the consular date, with the name of the day and the month, and the amount paid. The tablets are evidently accounts, and from the way in which they are kept there can be no doubt that the spot where they were found was the site of a Roman banker's house.

A hawk recently alighted in a barn near Ottawa, Ont., seized a large turkey and about stripped it of feathers, when a little boy, ten years of age, advanced boldly to the rescue. A fierce fight ensued, in which the hawk was vanquished, and the boy bore his prize into the house in triumph.

Significant Names.

Did you ever consider the significance of the names of places connected with the earthly career of Jesus? He was born at Bethlehem, the house of bread. He is the living bread for our souls. He was brought up at Nazareth, the place of shrubs or sprouts. He is a tender shoot out of the stem of Jesse. He agonized at Gethsemane, the oil press. He trod the wine press alone, and of the people there was none with him.

The Jews in the Caucasus.

A foreign correspondent of the *Jewish World* writes:

Among the many races which inhabit the country between the Black Sea and the Caspian Sea, I may name two who strictly retain all their original habits, mode of living, and religion, viz: the Tartars or Mongols, and the pure Caucasians. An equally distinct race is the Jewish, which, from time immemorial, and perhaps ever since the destruction of the first temple, has inhabited these regions. It is believed that at the time of the Babylonian captivity, a part of the captives were transported to this country, and the present name of Gurja, being the Grusinian equivalent for "Jewish country," has been retained ever since first settlement of the Jews there. It is, however, most likely that they had settled there after the loss of their political significance.

The number of the present Caucasian Jewish population exceeds 25,000 souls, divided according to the respective districts into Grusinian, Persian, and Tchechenian Jews. The first named live in Tiflis and in Kutais, the second in the province of Daghestan, and on the borders of the Terek and Kuban, and the last named in Baku.

Uneducated and untouched by the light of European civilization, their manners and habits are similar to those of other mountaineers. They can only be distinguished by their religion, which, however, is not based upon Talmudical traditions or Rabbinical philosophy, but is simply founded on the precepts of the Pentateuch. As they do not possess a good translation of the Bible, it may be expected that they have only a weak perception of the spirit of the Bible, and of the religious duties which bind them as Jews. Their religious ceremonies consist merely of prayer, and service is conducted by their spiritual leader in a sort of synagogue. This leader, or chief, who is at once shochet, teacher, and judge of the community, is himself very ignorant, and has but a meagre knowledge of the Jewish religion and the fundamental spirit of Judaism. To this general ignorance, there is no exception, as is shown by a traveler who visited a Caucasian rabbi and begged him to show him his library, on which he received the reply that besides the usual prayer book and the "Shulchan Aruch" (a copy of which had been presented to him by a Jewish tourist) no other book was to be found neither with him nor within the whole district.

Although, however, the educational status of the Caucasian Jew is of a very low character, their physical and moral condition is very fair. They are of high stature, strongly built frame, and distinguish themselves among the other mountaineers by their warlike courage and dauntlessness. The arms, which they use with great dexterity, are their inseparable companions; they, however, only use them in defence of their persons, and never to practice robbery. Great energy, shrewdness in all their operations, hospitality and benevolence are their characteristics. They prefer to live in fields and among the mountains, and all endeavors of the local government to induce them to settle in towns have proved fruitless.

The Resurrection of the Just.

The promise of our Savior (Luke xiv. 14) to the Pharisee, whose guest he was that for calling "the poor, maimed, lame, and blind" to his feast, he should *"be recompensed at the resurrection of the just,"* indicates that the just will have a resurrection peculiar to themselves. Otherwise, it would have said, "Thou shalt be recompensed at the resurrection." But when he added "of the just," he taught a distinct resurrection for the just.

That remarkable discourse of our Lord's, recorded in the sixth chapter of John, is exceeding strong on this point:

Verse 39. "And this is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up at the last day."

Verse 40. "And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life, and I will raise him up at the last day."

Verse 44. "No man can come to me except the Father, which hath sent me, draw him; and I will raise him up at the last day."

Verse 54. "Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day."

These four statements in one discourse promise each of them to the children of God, and to no others, on those conditions, a *resurrection* "at the last day." If it belongs alike to all mankind to be raised up at the last day, why this special promise to certain characters, and in view of that character? The obvious import of the words is, that the just shall have a resurrection at that time, peculiar to themselves, in which the wicked shall not participate. This being the obvious import, there is, to say the least, *nothing* to be deduced from these texts in opposition to the doctrine of a distinct resurrection for such character.—*Life's Discussion on the Millennium.*

The Moral Effects of Hurry.

To the thoughtful the moral consequences of traction and hurry are very saddening; to the physician, their physical results are a matter of profound concern, for their grave evils come under his daily observation. No evolution of force can take place with undue rapidity without damage to the machine in which the transformation is effected. Express railway stock has a much shorter term of use than that reserved for slower traffic. The law is universal that intensity and duration of action are inversely proportional. It is, therefore, no matter of surprise to find that the human nervous system is no exception to the law. The higher salubrity of rural over urban life is not entirely a matter of fresh air and exercise. Rural life involves leisure and pause in work, which are very essential to the maintenance of the nervous system in a state of due nutrition. Unremitting spasm ceases altogether. The high tension of life produces weakness at the very place where strength is most needed. The damage done to the be ith of the most valuable part of the community, the best trained thinkers, most useful workers, is incalculable.

Work and worry, though not proportional, are closely connected, and an excess of the former soon entails an increase of the latter beyond the limits which the nervous system can bear with impunity, especially under the conditions under which work has to be done. The machinery for organizing the work of a community has to be right and inflexible, and in the strain involved in bringing a changing organism into harmony with a machine, the former must inevitably suffer.—*London Lancet.*

Christian Growth.

A true Christian's course is progressive. It is as much his duty to grow in "knowledge" as to "grow in grace," and when Christians cease to grow in grace and knowledge, a spirit of prejudice supplants that spiritual power which was to be with the church militant to the end of this age. Growth is a progressive work. Paul, the special recipient of revelations, was for leaving the things behind and reaching on to those before. But his advancement was not without impediments. He met with most bitter and determined opposition. This may be truly said to have been the heritage of all reformers, social as well as religious, and all truly growing Christians to-day can scarcely expect exemption from the same kind of opposition to the advancement of light which their Master experienced, and which culminated in the heaven-pitying scenes of Calvary. The cause of this opposition to investigation and religious advancement is very evident; *for not a very minute examination* is necessary to see that it springs from a desire to defend their religious tenets, instead of possessing, on the contrary, a deep and earnest desire to know if they are true.

The apostle Paul has affirmed that "we know only in part;" hence, admitting this apostolic declaration to be true, it follows that none in this state of imperfection can attain perfection of knowledge. Could such a condition be possibly reached by any, they would truly become doctrinally infallible, and might claim a degree of justification for opposition to investigation of scriptural subjects.

No one is in a condition of Christian growth until he loses sight of self, and supremely desires to please God. As we advance step by step in Christian knowledge we should examine our conclusions candidly and critically, and thus shall we make sure and rapid growth.

Let us follow on to know the Lord—earnestly press forward in biblical research, and more will God's character, in its true light, be unfolded to our vision; and our hearts shall rejoice in contemplating him as a being of supreme compassion and love for poor frail, erring children of dust—a being whose character can but attract to closer fellowship and deeper love—*Wm. H. Spencer.*

Sublime Courage.

Men have been martyrs for a mistake and willingly suffered death for a false belief, but it would be hard to find the instance of heathen devotion that could match for lofty and triumphant daring this story of self-sacrifice by an early Christian:

A great many years ago a Roman emperor said to a Greek architect—

"Build me a coliseum, and when it is done I will crown you, and I will make your name famous throughout all the world, if you will only build me a grand coliseum."

The work was done. The emperor said, "Now we will crown that architect. We will have a grand celebration."

The coliseum was crowded with a great host. The emperor was there and the Greek architect, who was to be crowned for putting up this building. And then they brought out some Christians, who were ready to die for the truth, and from the doors underneath were let out the lions, hungry, three-fourths starved. The emperor arose among the shouting assemblage and said:

"The coliseum is done, and we have come to celebrate it to-day by the putting to death of Christians at the mouth of these lions, and we have come here to honor the architect who has constructed this wonderful building. The time has come for me to honor him, and we further celebrate his triumph by slaying these Christians."

Thereupon the Greek architect then sprang to his feet and shouted, "I also am a Christian." And they flung him to the wild beasts, and his body, dead and bleeding, was tumbled into the dust of the amphitheater.

A Breathing Cave.

In the range of mountains in Western North Carolina, known as the Fox Range, is a most singular phenomenon. It is a breathing cave. In the summer months a current of air comes from it so strongly that a person can't walk against it, while in winter the suction is just as great. The cool air from the mountain in the summer is felt for miles, in a direct line from the mouth of the cave. At times a most unpleasant odor is emitted upon the current, from dead carcasses of animals sucked in and killed by its violence. The loss of cattle and stock in that section in winter is accounted for in this way: They range too near the mouth of the cave, and the current carries them in. At times, when the change from inhalation to exhalation begins, the air is filled with the hair of various animals; not unfrequently hoofs and whole carcasses are found miles from the place. The air has been known to change materially in temperature during exhalation, from quite cool to unpleasantly hot, withering vegetation within reach, and accompanied by a terrible roaring, gurgling sound, as a pot boiling. It is unaccounted for by scientific men who have examined it, though no exploration can take place. It is feared by many that a volcanic eruption may break forth there some time. Such a thing has occurred in places as unexpected.

The Late Rev. Emlie Cook.

At one of the revival meetings recently held in Edinburgh, Mr. Moody spoke of the importance and power of faith in prayer. Dr. A. Thomson read a letter he had received from a lady in Edinburgh, narrating a series of incidents, in connection with the rescue of the passengers of the shipwrecked Loch Earn.

"After the Trimountain left them, and they had examined their ship, they feared they would never see land again. They could not navigate the vessel, and were left to the mercy of the wind and waves, or rather to the care of him who ruleth wind and waves. Two ministers were left on board the Loch Earn. One, M. Cook, a truly good man, did all he could to encourage his hearers. Every day at noon he gathered them together, and earnestly by prayer strove to lead them to the Savior. The day before they were rescued he told them he had no doubt they would be saved; that even then a vessel was speeding to save them; God had answered their prayers; and that next day, as morning dawned, they would see her. As morning dawned, every eye was strained to see the promised ship. There truly she was, and the British Queen bore down upon them. One thing, is remarkable—the officer in charge on board the British Queen had a most unaccountable feeling that there was something for him to do, and three times during the night he changed the course of the vessel, telling the watch to keep a sharp lookout for a ship.

The congregation of a Methodist church in New York have decided to have a lady as their permanent pastor.

A Hindoo Oracle on Man.

For all our days are passed away in Thy wrath; we spend our years as a tale that is told.

"This year has been to me as a fabulous story; like the repetition of a dream, my days pass away. The beginning of life is as the dewdrop upon the tender herb; in ten moons it assumes its shape, and is brought forth; it lies down, it crawls, prattles, walks, and becomes acquainted with science. At sixteen, he is a man; goes forth in the pride of his youth, gets a wife, and becomes the father of children. The husk of his rice he refuses to part with, and his wish is to enjoy all. He thinks by living cheaply, by refusing to support charities or to dispense favors, he is of all men the most happy. He is regardless of the writing on his forehead (fate), and is like the lamp which shineth, and ceaseth to shine; pour in oil, and there will be light; take it away, and there will be darkness. In old age comes the rheumatics, the jaundice and obesity; the eyes are filled with rheums, and the phlegm comes forth. His body becomes dry, his back bends, his wife and children abhor him, and in vision he sees the death car and horse. The place of burning says, 'come, come;' and his family say, 'go, go.' His strength is gone, his speech falters, his eyeballs roll, and his living soul is taken away. The people then talk of his good and evil deeds, and ask, 'is this life?' The funeral rites follow; the music sounds forth, and the dying carry the dead to its place of burning." Thus sang the devoted *Arana-Kirigar.*—*Roberts.*

Beecher on The Ten Commandments.

Take the ten commandments. It is true that by a very liberal construction you can make them cover about everything in creation, as by beating gold with gold beaters' skin you can make a piece as big as my hand cover an acre or so. The ten commandments stand where men emerge from the lowest conditions, and in the dawn of the recognition of God's authority. They have to do with the commonest vices of men, and with their plainest duties in society. They are the charter that imposes conditions, *without* which there could not be rectitude, or the proprieties of life, or the sanctities of the household. But they are all negative. All that which is called in the New Testament "the fruit of the Spirit" is left out of them. Of the glow of interior illumination, there is not a ray in them. Far back they stand in the beginning of the history of the world, and far down in that history which reproduces itself in every generation. They are adapted to the building up of a lower style of man. Their cry is, "Thou shalt not," "Thou shalt not." Woe to that man who has lived among the churches and Bibles and preachers and has not got higher than the ten commandments! And yet we see them emblazoned in the house of God as though they expressed the highest ideas to which men have reached. They say to men, "Thou shalt not steal, thou shalt not bear false witness, thou shalt not commit adultery; the grosser and more bestial forms of sin are forbidden by them; but those moral virtues and spiritual attainments which belong to a developed manhood are not enjoined in them.

Evidently the *Christian* has seen something of the world, or it never could have found out so many sins that need to be preached against as it condenses in a few paragraphs. It says:

We want a religion that banishes small measures from the counters, small baskets from the stalls, sand from the sugar, chickory from coffee, alum from the bread, and water from the milk-cans.

The religion that is to save the world will not put all the big strawberries at the top and all the little ones at the bottom.

It will not make one half a pair of shoes of good leather, so that the first shall redound to the maker's credit, and the second to his cash.

It will not put Jouvin's stamp on Jenkin's kid glovet; or make Paris bonnets in the back room of a Boston millinery shop; nor all-wool delaines and all-linen handkerchiefs be amalgamated with clandestine cotton; nor coats made of old rags pressed together be sold to the public for real broadcloth.

It does not put bricks at five dollars a thousand into chimneys it contracts to build with seven-dollar material; nor smuggle white pine into floors that have paid for hard pine; nor leave yawning cracks in closets where boards ought to join; nor make window blinds of slats that cannot stand the wind, and paint that cannot stand the sun, and fastenings that may be looked at, but on no account touched.

The religion that is going to sanctify the world pays its debts. It does not consider that forty cents returned from one hundred cents given is according to the gospel, though it may be according to law. It looks on a man who has failed in trade, and who continues to live in luxury, as a thief."

THE RESTITUTION.

Good Article By Wiley Jones on One Baptism or Three.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

WHOLE NO. 598. Read. PLYMOUTH, INDIANA, NOVEMBER 10, 1875. VOL. XXIII, NO. 48.

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TO CORRESPONDENTS.

THE RESTITUTION advocates the final restitution of all things which God hath spoken by the mouth of all his Holy Prophets since the world began." It also advocates as a means to this end, the re-establishment of the Kingdom of God on the earth, with the Christ as King of Kings, and the immortalized saints as joint-heirs with Him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. It also advocates a hearty belief of the Gospel, repentance, and immersion as prerequisites to the forgiveness of sins, and a holy life as essential to final salvation.

Communications.—The Editor can not be understood as endorsing all the sentiments expressed by correspondents whose articles are inserted under this head. Each writer is alone responsible for the article bearing his own signature. If the teaching of any writer is not endorsed, an article setting forth the views of the party differing may be forwarded. Free discussion of Bible doctrine on all sides will be allowed, but the Editor reserves the right to refuse those communications which antagonize a belief and obedience of the Gospel as a means of salvation, or which undermine its principles.

The One Baptism vs. Three Dips.

BY WILEY JONES.

But a three dipper enquires, "How can a baptism into the death of Christ, (Rom. v. 3,) be a baptism into the Father who never died?" The answer to this is one of the plainest truths of Scripture—but for the death of Christ there could be no approach to the Father, and no future redemption for us. "We were reconciled to God by the death of his Son." Rom. v. 10; Col. i. 22; Rev. v. 9. Christ is the "door," and no man cometh unto the Father but by Him. Jno. x. 9; xiv. 6. And hence when by one act we are baptized into the death of Christ we thereby enter into that enriching relationship to the name of the Father, Son and Spirit, which nothing but his death could procure for us. While the death of Christ is not all that the "one immersion" represents, yet his death is the *foundation* of those other precious truths which that immersion represents. Seeing that no man can come to the Father but by the Son, and without the shedding of blood, there can be remission of sins, we might return the question in this form—how can there be a baptism into the Father unless the same act be also a baptism into the death of Christ, by whom alone we can come to the Father? Acts ii. 38; Heb. iv. 22.

We dare not try to climb up some other way, for Christ alone is the door and the way, and unless we "come unto God by Him," there is no salvation for us. Jno. xi. 9; xiv. 6. It is only "through Him" that both Jews and Gentiles "have access by one Spirit unto the Father." Ephes. ii. 16, 18.

4. *Resurrection.* As truly as the "one immersion" into the water represents a burial, so truly the one arising from the water represents our moral rising now to walk in newness of life, and our physical rising in the resurrection, as Christ arose, to die no more. For as "Christ being raised from the dead, dieth no more;" neither shall we, when once emerging from the grave, be subject to a "second death." If approved at the judgment seat. All this is fully set forth by the divinely appointed "one immersion." Rom. vi. 5, 9; Col. ii. 12; iii. 1, 4.

5. *The Deluge.* Peter, speaking of the deluge whereby "the world" was "overflowed with water" and eight souls were saved in the Ark, says "the like figure whereunto even baptism doth also now save us." 2 Pet. ii. 5; iii. 6; 1 Pet. iii. 21. Campbell's Translation reads—"The antitype, immersion, does also now save us." And in parable he says, "The word *tupos, type*, denotes a thing that is so formed as to convey an exact image of itself, by impression on another substance capable of receiving the impression. In Scripture it signifies a pattern, according to which a thing is made. * * * The word *antitupos, antitype*, denotes the thing formed in imitation of the *type* or pattern." Hence, as the old world with its heavy weight of sin and sinners upon it was submerged in the deluge, and emerged from the flood to enter on a new career, so the old character and sinful habits are purged away and laid aside in the baptismal waters through the merits and efficacy of the blood of Christ and from those waters we arise to "walk in newness of life."

An ancient writer about A. D. 300 aptly expresses this idea when he speaks of "the waters of the deluge, by which the old iniquity was purged—after the baptism, so to say, of the world." Thus we see that the one immersion was foreshadowed about 2344 years before being commanded in Matt. xxviii. 19, just as the Paschal lamb, 1500 years before the crucifixion, foreshadowed that a bone of Christ should not be broken. Ex. xii. 9, 46; Num ix. 12; Jno. xix. 36. There was but one deluge, and the beautiful rainbow in the cloud is a reminder that there shall not be a second or a third (Gen. ix. 11, 15), and as it was but once that the great globe seemed to sink beneath the rushing waters and to arise once from that liquid grave so we have here a ground, beautiful and sublime symbol of the "one baptism."

These five symbols or patterns are authorized by Holy Scripture as the true analogies of baptism, and hence they prove something. But fanciful, far-fetched and forced analogies or comparisons prove nothing in respect to this ordinance, because they are not declared by Scripture to be fit and proper comparisons. Those who rightly handle "the word of truth" will neither seek to "put asunder" what God "hath joined together," nor to join together what He hath put asunder.

The "one baptism," being a *type* or "form of doctrine," must not be mutilated, for in mutilating the type you make it fail to set forth the doctrine which it was intended to teach. Of what doctrinal use is a symbol except so far as it resembles or pictures forth the thing symbolized? Breaking a bone of the Paschal lamb, or cutting it into three parts and making a broth of it, would have been unlawful, because this mutilation of the symbol or type would have prevented it from teaching what it did concerning Christ. Justin Martyr says that the lamb was "roasted and dressed up in the form of the cross. For one spit is transfixed right through from the lower parts up to the head, and one across the back, to which are attached the legs of the lamb." Died with typhu, exl. How vivid the symbol! And so too it must be unlawful to cut up the "one baptism" into fragments (not according to the pattern), and have it so mutilated as not any longer to picture forth the new birth, the planting, the burial, and the resurrection. To picture forth these things it must be one act of submersion under the water, and one act of emergence from the water. And who can say that the eloquent formula in Matt. xxviii. 19, is not perfectly consistent with this in its true and real grammatical meaning? By the inspired writer the one word "baptizing," is used once in connection with the three names; just as the one act of immersing leads us into spiritual relationship to all of the three names. "The God of Abraham, and the God of Isaac, and the God of Jacob" is one God in relation to the name of Abraham, and of Isaac, and of Jacob. Then why should not baptizing into the name of the Father, and of the Son, and of the Holy Spirit, be one immersion in relation to the name of the Father, and of the Son, and of the Holy Spirit? Certainly there is some resemblance in the grammatical form of the two sentences. Luke xx. 37. And notice that the holy name, "God," occurs three times in the one sentence; while the word "baptizing" occurs but once in the other. "Of water" in one action we are "born" into relationship to "the name of the Father, and of the Son, and of the Holy Spirit." A child in being once born is ushered into a family relationship to the name of his father, and of his mother, and of all of his earthly kin, whether these kinsman be renowned for wisdom, wealth, or great titles of honor. By one coming into the world, I was born into (1) the county, and (2) the state, and (3) the United States. A foreigner is not naturalized 36 times for once for the name of each state before he becomes a citizen of the "United States."

In this country a child by the one act of birth becomes politically related to the name of the president, and of the governor, and of the mayor (if born in a city). That the merest infant born in this country does obtain political claims upon those three official names, is evident from the fact that the parents of that infant may, if necessary, call upon all three of those officials to use their united governmental powers in protecting the life of the infant, if that little life is threatened by one or more law-breakers. A house is the joint property of A, and of B, and of C, but a builder charges a thousand dollars for putting an addition to the house; does the mean that when he comes to settle up he must be paid three thousand for the work, i. e., one thousand for each of the three owners of the house? Well, the union of Father, Son and Spirit is more intimate and perfect than any earthly partnership can be. It is the Father in the Son by the Spirit; and in being once immersed for all of the three names, we do among other truths show our faith in that union. So intimate is the union between the Father and the Son, that the Son hath said "I and my Father are one; he that hath seen me hath seen the Father; I am in the Father and the Father in me." Jno. x. 30; xiv. 9, 10. And I see not how this profound union was produced except by the Spirit which the Father giveth not by measure unto the Son. Jno. iii. 34. By acknowledging this union of the Father in the Son by the Spirit, we can understand how the apostles in strict obedience to the meaning of the command in Matt. xxviii. 19, could baptize people "into (*eis*) the name of the Lord Jesus" without any separate and distinct mention in the latter formula of either the Father or the Spirit. Acts viii. 12, 16; xix. 5. Certainly the apostles understood the formula in Matt. xxviii. 19, and must have been acting in exact obedience to it, when they baptized "into the name of the Lord Jesus." This was the "one baptism" for both Jews and Gentiles between whom the Lord had now "put no difference," having "broken down the middle wall of partition." Acts xv. 9; Gal. iii. 28; Ephes. ii. 14; iv. 5. Thus the more enlightened disciples of John, as well as the Samaritans who had formerly worshipped they knew not what, were alike baptized "into the name of the Lord Jesus," after Pentecost. Jno. iv. 22; Acts xvii. 23. We conclude, therefore, that just as preaching "Christ" is equivalent to preaching "the things concerning the kingdom of God and the name of Jesus Christ" (compare in Acts viii. the 5th and 12th verses), so baptizing "into the name of the Lord Jesus" is equivalent to baptizing "into the name of the Father, and of the Son, and of the Holy Spirit." The name of the Father, and of the Spirit must, therefore, be deposited and contained in "the name of the Lord Jesus," who is the great Exponent or name-bearer, in the work of redemption. In the Father's placing his name in the angel who guided the hosts of Israel, I think we have an illustration or foreshadowing of his placing his name in Christ. (And not only was the Father's name placed in the angel, but also in the temple, which temple typified Christ, and the Father dwelling in Him. Ex. xxiii. 21; 2 Chron. vi. 20; xx. 9). If then an angel was worthy of being thus honored by the Father, how much more worthy is the only begotten and dearly beloved Son who is "made so much better than the angels," and whom all the angels are commanded to worship? Heb. i. 4, 6. No marvel then if the Father's name is contained in "the name of the Lord Jesus," "for it pleased the Father that in Him should all followers dwell." Col. i. 19. Yea, in Him "dwelleth all the fullness of the Godhead bodily." Col. ii. 9. He "of God is made unto us wisdom, righteousness, sanctification and redemption." 1 Cor. i. 30; See Jer. xxiii. 6, where the Father's name is placed upon Him and He is declared "The Lord our righteousness," i. e, *Jehovah-tsidkenu* as the margin explains. "God hath highly exalted Him, and given Him a name which is above every name that is named, not only in this world, but also in that which is to come." Phil. ii. 9; Ephes. i. 21. "We are complete" in Christ (Col. ii. 10), for a person being once "baptized into Christ" (Gal. iii. 27), is of course "in Christ Jesus," and hence he is "a new creature" (2 Cor. v. 17), to whom there is "no condemnation" so long as he shall "walk not after the flesh but after the Spirit." Rom. viii. 1. Hence when by the one dip, i. e., the "one immersion," we become "in Christ," we are safe because Christ Himself is already "in the Father." Jno. xiv. 10

Hence, I conclude that the ordinance would be equally valid and proper whether we say "into the name of Father, and of the Son, and of the Holy Spirit;" or whether we say "into the name of the Lord Jesus," provided that in both formulas we perform it by one dip, adhering strictly to the "one immersion."

For the sake of plainness, however, and adaptation to the modern comprehension of the subject, I think the formula in Matt. xxviii. 19, is to be preferred. And the one immersion will suit both formulas, but according to the defining symbols, three immersions will suit neither.

But a three dipper enquires "what does Paul mean by the doctrine of baptisms in Heb. vi. 2?" I answer that he does not mean to contradict the "one immersion" enjoined upon us in Ephes. iv. 5. The "comprehensive commentary" supposes the word "baptisms" to mean "either the various legal washings * * * or John's baptism, and that of Christ, which were distinct from each other, or the traditional baptisms of the Pharisees;" and it adds, "the Syriac here has the singular. Barrington understands the phrase of the baptism of water and the effusion of the Holy Spirit, by which the first disciples among the Jews, and the first converts among the devout and idolatrous Gentiles, were initiated." Adam Clarke says, "I am inclined to think that all the terms in this verse (Heb. vi. 2) as well as those in the former, belong to the Levitical law; and are to be explained on that ground. Baptisms—ablutions of the body in water, sprinklings, and washings, were frequent as religious rites among the Hebrews." It is affirmed under "No. 17" in "Time Appointed," October, 1874, that in this place (Heb. vi. 2) Paul was "admonishing the Hebrews to leave the washings under the law." But whether it refers to the baptisms under the law, or the baptisms of John, or the traditional baptisms of the Pharisees; we see that it was necessary to teach some doctrine at that time concerning these various baptisms, in order that the Hebrews might rightly value and understand the "one baptism" of the Gospel dispensation.

(To be Continued.)

The Christian Era.

It is a source of satisfaction to be able to refer to authority which is at once truly scientific and devout on so important a matter as the true date of the Christian era. Thinking that the following quotation from "Ferguson's Astronomy," would not only be interesting, but instructive to many of your readers, I therefore, send the following for the RESTITUTION:

"The vulgar era of Christ's birth was never settled till the year 527, when Dionysius Exiguus, a Roman Abbot, fixed it to the end of the 4713 of the Julian period (but did not come into public use until the eighth century, W. D.) which was four years too late. For our Savior was born before the death of Herod, who sought to kill him as soon as he heard of his birth. And, according to the testimony of Josephus, (b 17 chap 8) there was an eclipse of the moon in the time of Herod's last illness; which eclipse appeared by our astronomical tables to have been in the year of the Julian period 4710, March 13th, at three hours past midnight at Jerusalem. Now, as our Savior must have been born some months before Herod's death, since in the interval he was carried into Egypt, the latest time in which we can fix the true era of his birth, is about the end of the 4709th year of the Julian period.

There is a remarkable prophecy delivered to us in the ninth chapter of Daniel, which, from a certain Epoch, fixes the time of restoring the state of the Jews, and the building of the walls of Jerusalem, the coming of the Messiah, his death, and the destruction of Jerusalem. But some parts of this prophecy in our version are so injudicially pointed that, if they be read according to those stops, they are quite unintelligible. But will give the whole of the prophecy according to the learned Dr. Prideaux. 'Verse 24. Seventy weeks are determined upon thy people, and the Holy City, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and the prophecy, and to anoint the most holy. Verse 25. Know therefore and understand, that from the going forth of the commandment to restore and build Jerusalem unto the Messiah the Prince, shall be seven weeks and three score and twenty weeks, the street shall be built again, and the wall even in troublous times. Verse 26. And after three score and two weeks shall Messiah be cut off, but not for himself, and the people of the Prince that shall come, shall destroy the city and sanctuary, and the end thereof shall be with a flood, and unto the end of the war desolations are determined. Verse 27. And he shall confirm the covenant with many for one week, and in the midst of the week (the Dr. says, that this ought to be rendered, the half part of the week, not the midst), he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate even until the consumation, and that determined shall be poured upon the desolate.'

This commandment was given to Ezra by Artaxerxes Longimanus, in the seventh year of that king's reign. Ezra vii. 11-26.

From this accomplishment till the time when Christ's messenger, John the baptist began to preach the kingdom of the Messiah, 62 weeks or 434 years. From thence to the beginning of Christ's public ministry, half a week, or three and a half years.

And from thence to the death of Christ, half a week, or three and a half years; in which half week he preached, and confirmed the covenant of the Gospel with many. In all, from the going forth of the commandment till the death of Christ, 70 weeks, or 490 years. And, lastly, in a very striking manner, the prophecy foretells what should come to pass after the expiration of the 70 weeks; namely, the destruction of the city and sanctuary by the people of the Prince that was to come; which were the Roman armies, under the command of Titus, their prince, who came upon Jerusalem as a torrent.

Now, both the undoubted canon of Ptolemy, and the famous era of Nabonassar, the beginning of the equinox. For Josephus expressly says (Antiq l. 3. chap. 10): The passover was kept on the 14th day of the month Nisan according to the moon, when the sun was in Aries. And the sun always enters Aries at the instant of the vernal equinox; which in our Saviors time, fell on the 22d of March. The dispute about the year of Christ's death, is limited to four or five years at most. We have shown that he was crucified on the day of a paschal full moon, and on a Friday, all that we have to do, is to compute in which of those years there was a passover full moon on a Friday. * * * And I find by calculation, the only passover full moon that fell on a Friday for several years before or after the disputed year, was on the 3d day April, in the 4708th year of the Julian period, which was the 460th year after Ezra received his commission from Artaxerxes according to Ptolemy's canon, and the year in which the Messiah was to be cut off, according to the prophecy, reckoning from the going forth of that commission; and this 490 years was the 33d year of our Saviors age, reckoning from the vulgar era of his birth; but the 37th, reckoning from the true era thereof.

The 4714 year of Julian period, which we have astronomically proved to be the year of the crucifixion, was the 4th year of the 202d Olympiad; in which year, Phlegon, a heathen writer, tells us, there was the most extraordinary eclipse of the sun that ever was seen. But I find by calculation, that there could be no total eclipse of the sun at Jerusalem in a natural way in that year. So that what Phlegon calls an eclipse must have been the darkness at the time of our Saviors crucifixion; a darkness altogether supernatural as the moon was then, and must have been, in the opposite part of the heavens, therefore, could not possibly darken the sun."

So as far as Biblican research is considered, this is not 1875, but 1870.

WM. DRESSER.

PERRY, YORK Co., PA., O.S. 15, 1875.

From Whence the Functions of Life?

Some of the functions of life we find to be sensation, registration of impressions, thought, reason and consciousness.

The question that we desire to spring, is the one that stands as the caption of this article, "From whence do these functions arise?" From the many elements chemically considered, of which man is composed, do these functions arise out of one element, or out of the combination of the many?

One of the two positions above referred to must be taken; from the choice there can be no possible escape.

Then shall we make our choice, and take the position that the functions of life arise out of one element found in man, and that, that element is Spirit?

With this position selected, and before us, let us for a moment or two reflect.

Then as conclusions growing out of this position,—

1. We must expect to find these functions possessed by this element under all circumstances and in all conditions. Otherwise this element might be subjected to conditions which would destroy them.

2. If this element, Spirit, possesses these functions in all conditions and under all circumstances, then it possessed them before it became incarnate as well as while combined; else it is made to depend upon combination for them. If this be true, then pre-existent life.

3. Then can we argue pre-existent life and consciousness as easily as future dis-embodied life and consciousness.

4. And by analogy, if our pre-existent life and consciousness at incarnation was by a vail shrouded in darkness from our present view, may we not expect the present to be hid when that element reaches the dis-embodied state?

5. If this element, and this element alone possesses these functions, then may we expect to find its presence wherever we find these functions. We find these fuctions in the entire animal kingdom, and therefore its presence.

6. If this element Spirit will in a dis-embodied state perpetuate these functions for man, why will it not for the horse, the ox, and the dog?

But for all these conclusions arising out of our proposition, we are hardly yet prepared, and kindly ask to be excused while we look again.

Then to the second position that, the functions of life arise out of the union or combination of elements.

But we know that the perpetuity of any principal arising out of a combination of elements is made to depend upon the continuation of that combination; and that whenever a power is brought to bear upon that principal, sufficient to resolve it back into its primary elements that that principal is at an end.

Illustration. We take the two gases, oxygen and hydrogen, in certain proportions and unite them. The article formed is not oxygen, nor is it a gas at all, but it is water. Now the continuation of that water is made to depend upon the continuance of this chemical union; and whenever a power is brought to bear upon it sufficient to resolve it back into its primary or native elements then the water is no more.

Likewise, if sensation, registration, thought, reason and consciousness arise out of a combination of elements, then their continuation must necessarily depend upon the continuance of the combination. And whenever a power, as death, is brought to bear upon that union of elements sufficient to break it up, then must sensation, registration, thought, reason and consciousness come to an end.

Such is man when chemically viewed.

C. M. M.

Of the modern crowns of continental Europe, perhaps the most remarkable is the triple crown or papal tiara, or perhaps tiaras, for there are four of them. The tiara is seldom worn by the pope; it is carried before him in procession, but, except on rare occasions, he wears a mitre like an ordinary bishop. Of the existing tiaras, the most beautiful is that which was given by Napoleon I. to Pius V II. in 1805. It is said to be worth upwards of £70,000. Its three circlets are almost encrusted with sapphires, emeralds, rubies, pearls and diamonds; and the great emerald at its apex, said to be the most beautiful in the world, is alone valued at 12,000 francs.

THE RESTITUTION.

PLYMOUTH, IND.....Nov. 10, 1875

EDITORIAL DEPARTMENT.

☞The reader will find in this issue, a full report of our meetings in Liconfer, which we clip from the *National Banner* published in that city.

☞By the force of circumstances we are obliged to publish several long articles this week. As the paper is small brethren must learn to abridge, so that we can have a greater variety. There are subjects, of course, which seem to demand more space than others, but in such cases the articles should be sent to us in numbers.

☞Bro. Myers spent last Sunday at Argos. He reports that his meetings were well attended and a deep interest is manifested in the new life. We commenced meetings at Argos on Tuesday, and shall remain until Friday.

☞After a five weeks campaign in other parts of the state, we were permitted to meet with the brethren in Plymouth on Sunday last. We gave two discourses upon the great questions of the Christian Hope. The house was well filled with intelligent hearers, who seemed much interested in the Word of Life. In the evening about fifty partook of the emblems of our Lord's broken body and spilled blood.

☞Prof. Swing is soon to sever his connection with the Fourth Presbyterian church of Chicago. Mr. Swing is a man of broad views, and feels too much cramped in the thirty-nine articles he harness. It does not need a prophetic spirit to foretell the inevitable breaking away from the old creeds which only tend to hamper a true religious spirit.

☞The insurrection in Bosnia and Herzegovina is growing in importance. The Turkish power seems to be unable to crush it. The latest news indicates that Russia is in full sympathy with the insurrectionists, and is desirous of moving her capital from St. Petersburg to Constantinople. The signs throughout Europe are ominous of great changes. That Turkey will some day fall and become Russian, and that the Czar will hold the key of seas is the voice of God through the prophets of Israel. Politicians also look upon this as one of the most certain events of the future. A few more years will bring students of prophecy nearer together upon all those questions which bear up the ending of Gentile times and the beginning of the Messianic kingdom. To us is plain that Turkey must be removed as a power, and that the Holy Land must pass into the hands of the Jews. Everything now points strongly in that direction.

The Happy Family.

There seems to be some difference of opinion among Infidels and Spiritualists as to which is the happier family. The following from the Boston *Investigator* takes off the Spiritualists in a way at once truthful and amusing:

Mr. Editor:—I notice in the new paper, the *New Age*, that one Prof. William Denton says that Spiritualism contains the true philosophy of life; that Materialism promotes disquietude of mind; makes existence a failure without an object or an aim; and that the Spiritualists are the only happy people.

I have an idea that the true philosophy of life consists in knowing the truth, which is the basis of Materialism, rather than being imposed upon by delusion and trickery, of which spiritualism is mainly composed. I never heard of any impostors in Materialism, but spiritualism is full of them—so much so, that it might properly be called the philosophy of pretension and monomania.

The Professor (I never heard what college conferred upon him his title) says the Spiritualists are cheerful and happy. Are they? Let us see. Randolph, the medium, lately committed suicide; R. D. Owen and Gerrald Massey went crazy; Woodhull and her tribe have gone into free love; Olcott and the *Banner of Light* are at loggerheads; the "Gentle Wilson" has sued Jones of the *R. P. Journal* for defamation of character; Moses Hull gets his head broke in a row at a spiritual camp-meeting; and the Spiritualists generally are such a quarrelsome set that they cannot unite and build a temple in Boston as the Materialists have done.

Really, Spiritualism promotes harmony, union, and cheerfulness—"over the left." I think the professor must have been under the influence of "evil spirits," if any, when he was writing this "philosophy."

COMMON SENSE.

The Bible.

That collection of books termed "THE BIBLE" is, unquestionably, the most wonderful volume in existence. It is a book of not only the most venerable antiquity, but at the same time a record claiming a divine origin. And a production too, that in its high pretensions, professes to reveal the existence and attributes of that Almighty Spirit to whom it ascribes the creation of the universe, the formation of man, and the continued supervision of all things. Its daring chronology ascends to *the beginning*,—that far distant point in the gone-by duration, that antedates the measureless astronomical and geological ages—nay more,—to that unbeginning eternity that is only filled with the infinite existence of the eternal God. Though written in the language of common daily life, and in modes of expression the most intelligible to ordinary comprehension, thus adapting it to the instruction and guidance of the unlearned, yet its figures are surprisingly beautiful, its poetry rich in exquisite embellishment, its philosophy accurate and sublime, its history positive and correct, and its prophetic declarations magnificent and wonderful. Those prophecies, in their all-comprehending unfoldings, stretch onward into the immeasurable coming eternity, and, complementing its histories, link the interminable future with the limitless past. Its writers differed greatly in all their circumstances of life, as well as in their natural and acquired abilities. The king, the courtier, the scribe, the shepherd, the husbandman, the physician, and the humble fisherman—men who lived in different times and in different countries, who spoke different languages,—employed their pens in its composition; and yet it is, as a book, a perfect and harmonious whole. Its illustrations, figures, metaphors, and symbols, are drawn from every department of human knowledge. Its conceptions of the grandeur and magnificence of the physical universe are of the most lofty character; yet, written in a style of inimitable simplicity, they are within the comprehension of all; and thus wonderfully adapted for the instruction of men of all ranks and orders in the doctrines and duties enjoined for belief and practice in every part of the sacred volume. These compositions, being written under the guidance of the omniscient Spirit, contain revelations fitted to all capacities, places, and times.

The Bible, from its diametrical opposition to every form and species of vice and wrong, has exposed itself to attack from all quarters. Scientific men have labored to subvert its teachings; geology, history, chronology, and astronomy, have been appealed to for evidences to impeach its veracity, but in vain. During the three thousand years since these records have been in being,—in whole or in part,—they have exercised such a sway over the opinions and conduct of multiplied millions of the learned and intelligent part of mankind as no other writings have ever done. The revelations of this wonderful book have swept away the mythologies of Greece and Rome; and the fabled gods of Olympus have no longer, even an imaginary existence, outside the poetic fictions of those lands who penned their supposed existence and doings in all the sweetness of harmonious verse. The pomp, ritual and sacrifices, of Pagan worship have forever disappeared from lands where magnificent temples once lifted their spires above the altars smoking with the victim-offerings of countless devotees. The languages in which it was written receive the sacred deposit of revelation, and cease to be spoken as living tongues; but the Bible lives on. Graven stones and lettered bricks disclose to the inquisitive explorer the records of perished nations in the hieroglyphics of a hoar antiquity;—and these mute witnesses depose to the truth of Bible facts.

The disenterred ruins of mighty cities,—the coins, the medals, the sculptured rocks, and memorial columns—all bear testimony to the authenticity of the Book of books. All the proud empires of history have passed away, and that volume, in which prophecy had foreshadowed their overthrow and desolation, lives on as the guide and director of all that is noble in national civilization, or individual excellency. From Moses in the wilderness of Sinai, to John on the isle of Patmos, was a period of about 2,000 years; and during this period the sacred canon was composed, and its finished contents completed and sealed up. A book,—disclosing the nature and range of human duty, unfolding all the obligations and responsibilities under which humanity is placed, portraying the difficulties and trials of a life of virtue, bringing to light the retributions of the future, and the ultimate destiny of the two great classes of moral agents,—it is without a peer or rival. These compilations, differing as they do in style, method, and arrangement, all treat of one great subject—the manifestation and mission of a Redeemer and Deliverer, through whom the salvation of man, and the restitution of all things coming within the scope of its wonderful predictions, should be effected. Its pre-intimations of the sufferings of the Redeemer have all been fulfilled to the letter, and its prophecies of glory and honor awaiting the same Divine personage are sure of accomplishment in due time.

S. A. C.

The Terms, Forever, Everlasting and Eternal.

It has been shown, that to limit the terms everlasting and eternal to an age, will limit the existence of God, the immortalized saints and the everlasting inheritance. Thus, to argue the temporal punishment of the finally impenitent from the etymological construction of these words evidences either ignorance of the Bible use of these words or recklessness in reference to the consequences growing out of such an unwarrantable position. Moses, when referring to the great God says: "The eternal (AGE LASTING) God is thy refuge, and underneath are the everlasting (AGE LASTING) arms." Deut. xxxiii. 27. Thus limiting the existence of the eternal God to an AGE.

Referring to the duration of Christ's throne and kingdom the prophet Samuel says: "Ho (David's royal Son shall build an house for my name, and I will establish the throne of his kingdom forever (FOR AN AGE). And thine house and thy kingdom shall be established forever." (FOR AN AGE) thy throne shall be established FOREVER (FOR AN AGE.") 2 Sam. vii. 13, 16. Also, 1 Chron. xviii. 12, 14.

The foregoing view limits God's everlasting covenant with Abraham, Isaac and Jacob. In his song of thanksgiving, David exclaims, "Even of the covenant which he made with Abraham, and of his oath unto Isaac; and hath confirmed the same to Jacob for a law, and to Israel for an everlasting (AGE LASTING) covenant." 1 Chron. xvi. 16, 17. When referring to the immortality of God, the Psalmist says: "Surely he shall not be moved (FOREVER (FOR AN AGE) the righteous shall be in everlasting (AGE LASTING) remembrance." Psa. cxii. 6. Thus, teaching that at the end of an age God shall be moved, and shall forget his people. "But (saith David) the Lord shall endure forever" (FOR AN AGE). Psa. ix. 7. Again, in Psalm xxxvii. he says, when speaking of the duration of the inheritance of the saints, "The Lord knoweth the days of the upright; and their inheritance shall be forever," (FOR AN AGE.) Also at the 28th verse when referring to the endless preservation of the saints, he says, "For the Lord loveth judgment, and forsaketh not his saints; they are preserved forever," (FOR AN AGE.) Also the next verse, when referring to the inheritance of the saints, he continues, "The righteousness shall inherit the land, and dwell therein forever" (FOR AN AGE.) The Psalmist compares the eternal perpetuity of the name of Christ with the duration of the Sun. He says' "His name shall endure forever; (FOR AN AGE) his name shall endure as the Sun; and shall be blessed in him—and blessed, be his glorious name forever; (FOR AN AGE) and let the whole earth be filled with his glory." Psa. lxxii.

Thus, teach according to the view under investigation, that the Sun in the heavens shall be blotted out and the immortal Son of the living God shall cease to exist; and that his glorious name shall cease to be held in grateful remembrance. In the following verses, FOREVER and FOREVERMORE are used synonymously, and interchangeably. They measure the duration of the Sun, Moon and the endless ages of heaven. The great God says, "I have made a covenant with my chosen, I have sworn unto David my servant, thy seed will I establish forever," (FOR AN AGE.) Thus at the end of an age God's oath and covenant with David concerning the perpetuity of his throne and kingdom will be abrogated and his son himself shall cease to be.

The eternal Jehovah continues, "Also I will make him my first born, higher than the kings of earth. My mercy will I keep for him FOREVERMORE, (AN AGE MORE) and my covenant shall stand fast with him. His seed also will I make to endure forever, (FOR AN AGE), and his throne as the days of heaven. My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever, (FOR AN AGE) and his throne as the days of heaven. Selah." Psa. lxxxix. 3, 4, 27-29, 34-36. From Genesis to Revelations the same terms are used to denote the duration of the punishment of all incorrigible sinners that are used to represent the duration of the rewards of the righteous. This penalty is placed in antithesis to the promised words. This reward for obedience and punishment for disobedience of the same law, are qualified by the same terms expressive of duration. The same measuring line is also used to represent the existence of God. The same rules of interpretation which will limit the threatened penalty, will also limit the promised reward. Wherever these terms are used to denote limited periods of time, these limitations are plainly stated.

S. M. S.

Correspondence.

BRETHREN:—I wish to say a word or two concerning the church in Cleveland. Some have supposed, because the meeting house was moved away so that the brethren did not meet in it, that their light had gone out, while others who did not know it was disposed of, still supposed that the church in Cleveland had a house of their own.

Now I wish to say that neither is true. For reasons which I need not state here, they sold the meeting house, but they now meet in Beck's Hall, corner of Woodland and Case avenues, on the first day of the week to break bread, at 10½ a. m., which they find to be better in every respect except that there is no shed for the teams.

Perhaps it is not generally known that there are but very few brethren in Cleveland, most of them living from three to twelve miles away. Though I am sorry to confess that some—and those mostly the older members—seldom meet with us, yet we have some live members who are nearly always in their places, who would be glad to meet with any brother or sister who may pass this way.

I notice also that our brother Reed, in the list of preachers, has accredited to Cleveland. Now it is true he has spent a few weeks in Cleveland, during the summer, but he has again returned to his home in North Carolina.

GEORGE FLTON.

Gleanings.

Brother R. V. Lyon of Suspension Bridge, N. Y., reports Oct. 27th, that a few months ago he immersed eleven into Christ, and recently seven others. He says further: "I wish the RESTITUTION success in proclaiming the Gospel. I am deeply interested in many articles appearing in it.

The following letter we give in full in our gleanings, believing it will be read with interest:

BROTHER REED:—For so I will address you, though I have not been immersed into the Christ since I have believed in the faith once delivered to the saints, and am not, therefore, by law—the law of Christ—a member of the royal family.

My husband has taken the RESTITUTION, and we are both readers and believers in the precious truths taught in the columns of that paper. We are alone in the faith here. The RESTITUTION is all the preaching we have. My husband has often wished he could hear some of your evangelists preach. If we had the means we would pay the expenses for some one to come and hold meetings and immerse us. I have desired to be an obedient believer of the word of life ever since I have been a reader of the RESTITUTION. We take great comfort in having God's Word made plain to us through the columns of the paper. We were both baptized when quite young; I was at the age of sixteen years baptized by the Baptists, and was taught that if we believed in Jesus and was baptized, we should go to heaven when we die.

I am deaf and cannot hear preaching, so your papers and tracts are a great comfort to us. Remember us in your prayers.

L. B. CHAMBERLAIN.

NORTH WILBRAM, CONN., Oct. 18, 1875.

Upon the above we will remark, that since the Bible does not teach apostolic succession, nor does history sustain an unbroken chain of transmitted authority, from the apostles to the present, but a broken chain in twenty-six places, therefore, the validity of the ordinance of baptism does not depend upon the character of the administrator, but upon the faith of the candidate. This being true, we would say to brother and sister Chamberlain that in the absence of any one to administer the ordinance, go to the living—running water and the husband administer the ordinance to the wife, and in turn the wife to the husband.

G. M. M.

The Reign of Christ.

We hear much about the spiritual reign of Christ on the earth; that he is even now reigning in the hearts of men, and that this spiritual reign is the coming of Christ so frequently spoken of in the Scriptures!

How strange the delusion! when the Scriptures so repeatedly and unmistakably refer to the personal reign of Christ on the earth in the same body in which he ascended to heaven! How strange that the church, the bride, the lamb's wife, should be so well satisfied with the absence of her lord!

What would an absent husband think if he should learn that his wife, who professed great love for him, was perfectly satisfied with his absence, having no desire for his return on the assumption that he was present in spirit. The woman who washed the feet of Jesus with her tears, and then wiped them with the hairs of her head, could not have been satisfied with his spiritual presence, which she undoubtedly had. The spiritual presence, as it is called, may satisfy those who had experienced no trials or sorrows, and are living at their ease, but the afflicted ones who are suffering from disease, or annoyed with debts, toiling for a scanty subsistence, all such rejoice in the glorious hope that Jesus will again come to this earth in person to break up oppression and tyrany of every kind, and alleviate the condition of the suffering every where, and reward every man according to his works.

Among the professed followers of the Lord Jesus, at his coming, there will be unspeakable joy or the deepest anguish. By a sudden change, in the twinkling of an eye, the bodies of many will be made immortal; they will realize that for them "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away."

But this happy change will not be experienced by all the professed followers of Jesus; there will be weeping and wailing and gnashing of teeth among those who have lightly estimated the value of that priceless gift of God, eternal life. All such will realize that they cannot escape the punishment of death, and that everlasting.

We are saved by faith, but faith in the Lord Jesus Christ involves the belief in the oft repeated declarations of Scripture that Jesus will return again to this earth, and establish an everlasting kingdom, the saved ones to be associated with him in the government of the earth. The kingdom of God like every other kingdom will embrace both rulers and subjects, but the rulers will be immortal, eternal life be theirs only. The subjects of the kingdom may have a prolonged life, according to their obedience, but eventually they are to die forever. The strong delusion of an immortal soul will have vanished.

Reader, eternal life can be secured by seeking for it, although "few there be that find it."—*Recently Visitor.*

Sadducees and Pharisees.

Thanks to the researches of Jost and others, something like a satisfactory account can now be given of the origin and nature of the two great Jewish parties, Sadducees and Pharisees. The Sadducees were really a political party consisting of the descendants of Aaron and the distinguished lay families, who were conservative and averse to change. Unless a man belonged by birth to this close and compact aristocracy, he could not be a Sadducee, however much he might sympathize with their political and religious views. They first appeared under the Asmonean princes, and it is probable the tradition which derives their name from Zadok, a contemporary (probably) of Jonathan, the brother of Judas Maccabeus, is correct.

The Pharisees were rather a religious party than a social or political one. The word pherism means separated, and was applied to them from their scrupulousness in avoiding those whose contact might make them ceremonially unclean. They were especially popular and democratic, and included not only the mass of the people and the Scribes, but also many of the wives of Sadducees, and even some priests who had shaken off the prejudices of their caste. The Pharisees insisted upon the minute carrying out of all the injunctions of the law, together with the interpretation or tradition with which it had been overloaded by the Scribes. The tradition was placed on a footing with the law, and many doctrines, such as the Zoroastrian conception of angels and evil spirits, or the transmigration of souls, rightly regarded as novelties by the Sadducees, were superadded to the teachings of the Old Testament. The controversies between the two parties show that the Christian fathers were in error who, like Tertullian, asserted that the Sadducees admitted none of the Old Testament except the Pentateuch. As a matter of fact they admitted even the traditions stamped with antiquity, though they did not value them so highly as did the Pharisees. Their rejection of the belief in immortality was based partly upon the obscurity with which it is covered in the Old Testament, partly on the ground that the Pharisees had derived the doctrine from the Persians. However, as was to be expected in an aristocratic political party, the Sadducees had no theological system of their own. They were conservatives, and determined to cling firmly to the power they found in their hands. The Pharisees, on the other hand, exalted the Scribe above the priest; multiplied the ordinances and ceremonies of their religion; did not shrink from admitting foreign elements into it, if they thought its interest required them; and not only endeavored to limit the privileges of the priesthood, but tried to extend to the whole community duties the priests claimed for themselves.—*The Independent.*

Items of Interest.

The archbishop of Canterbury, receives $75,000 a year.

The yearly Peter's pence collection in Dublin, on a recent Sunday, amounted to $3,000.

The Marquis of Bute has leased to Monsignor Capel his ancient family seat at Cardiff, with its picturesque park and grounds, comprising several hundred acres, for the use of the Roman Catholic church.

Four of the great hills of Rome are now crowned by palaces inhabited as follows: The Vatican, by the Holy Father; the Quirinal, by Victor Emmanuel; the Capitol of the Italian parliament, and the Mario by Garibaldi.

Old Catholicism is spreading in Italy. It has constituted itself a denomination under the name of "Italian National Catholic Church," and is represented by 3,000 members.

Ninety Musselmen, Jewish and Christian prisoners, confined for debt in the prisons at Constantinople, were recently released at the request of the Sultan's mother, Her Highness paying the fines, amounting in all to about $5,000.

Women are more like flowers than we think. In their dress and adornments they express their natures, as the flowers do their petals and colors. Some women are like the modest daisies and violets, they never feel better than when dressed in a morning wrapper. Others are not themselves unless they can flame out in gorgeous dyes, like the tulips or the blush-rose. Who has not seen women just like white lilies? We know several double marigolds and poppies. There are women fit only for velvets, like the dahlias; others are graceful and airy, like azaleas. Now and then you see hollyhocks and sunflowers. When women are free to dress as they like, uncontrolled by others, and not limited by their circumstances, they do not fail to express their true characters.

SAN FRANCISCO, Cal., Oct. 8.—The memoranda of the steamer Great Republic report that during the latter part of her passage, with a moderate breeze, there was a heavy swell from the northwest. Reports from various points on the coast, from Santa Cruz to Cape Mendocino, mention a similar heavy sea, without wind, the waves rolling upon the beach from 100 to 300 feet beyond the usual high water mark, in some instances with sufficient force to carry coasters from their moorings. These facts, in conjunction with the recent slight earthquake shocks felt in this city and vicinity, are thought here to indicate a great convulsion in some distant quarter of the globe.

The Berlin correspondent of the *London Times* telegraphs that a small Russian force has been sent to Karateghin, 150 miles south of Khokand. The English claim, according to their official maps, that Karateghin is in Afghan territory. Afghanistan, it will be remembered, is the one strip of territory lying between the Russian outposts and the frontier of British India. It is also the strip of territory whose independence one of Victoria's ministers promised, about six months since, should be defended and preserved intact at all hazards. Really the Czar is pushing forward at a more rapid pace than anybody could have foreseen; and if his troops have garrisoned Karateghin, it is very probable that England will alter her "official maps" rather than dispute his claim. But where will it end?

Origin of the Word "Protestant."

With the month of April is associated the derivation and denomination in a formal and official manner of the designation of Protestant. The Emperor Charles the Fifth called a diet at Spires in 1529 to request aid from the German princes against the Turks, and to devise means for allaying the disputes growing out of Luther's rebellion against Catholicism. The diet condemned the reformers and issued a decree in support of the doctrines of the ancient church. Against this decree six Lutheran princes and the deputies of thirteen towns of the empire formally protested on April 17, 1530. From this act the designation of Protestant, which then was given to the followers of Luther, is derived. The Calvinists were subsequently included, and the title became general for all the sects outside the original Christian church. The six protesting princes were John and George the electors of Saxony and Brandenburg, Ernest and Frances, the two dukes of Lunenburg; the Landgrave of Hesse, and the Prince of Anhalt.

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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S. A. CHAPLIN,
J. M. STEPHENSON,
THOMAS WILSON,
} Corresponding Editors.

G. M. MYERS, Business Agent

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TO CORRESPONDENTS.

THE RESTITUTION advocates the Restitution of all things which God hath spoken by the mouth of all his Holy Prophets since the world began." It also advocates as a means to this end, the establishment of the Kingdom of God on the earth, with the christ as King of Kings, of the immortal saints as joint-heirs with Him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. It also advocates a hearty belief of the Gospel, repentance, and immersion as prerequisites to the forgiveness of sins, and a holy life as essential for final salvation.

Communications.—The Editor must not be understood as endorsing all the sentiments entertained by correspondents whose articles are inserted under this head. Each writer is alone responsible for the article bearing his own signature. The teaching of any writer is not endorsed, an article setting forth the views of the party differing may be forwarded. Free discussion of Bible doctrine on all sides will be allowed, but the Editor reserves the publicity of criticising those communications which antagonize a belief and obedience of the Gospel as a means of salvation, or which undermine its principles.

The One Baptism vs. Three Dips.

BY WILEY JONES.

An effort has been made to prove that three dips belong to the Gospel dispensation by the following vague and incongruous method: It is argued that all whom John baptized had been once "baptized unto Moses" as Levi paid tithes in Abraham; then John's baptism would be the second; then it is claimed that Christ baptized none but those whom John had baptized, and that this makes the third dip.

But the Scripture says that "Jesus made and baptized more disciples than John, (though it was not Jesus himself, but his disciples who immersed."—*Campbell's Translations.*

"Disciples" here, is in the nominative case (*hoi mathetai*) showing that they are the actors, not the acted upon—Jno. iv. 1, 2. In baptizing more than John, they must needs have immersed some whom John had not immersed.

Three dippers appeal to history, but the Lord has not made our salvation depend on the writings of erring and uninspired historians. It is an old maxim that "the Bible and the Bible only, is the creed of Protestants." Acts xx. 32. Even the Episcopal church has declared in article vi. that "1. By Scripture contained all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite or necessary to salvation." But let us see how history helps their case. Tertullian, about A. D., 200, says, "we are thrice immersed, making a somewhat ampler pledge than the Lord has appointed in the Gospel."—*De. Cor. c. 3, Clark's English edition, Edinburgh*, 1809.

In his debate with Rice (who advocated sprinkling), Campbell quotes Lemborch as calling baptism "a mere pledge." Debate, p. 472. Campbell also says, in reply to Rice, "The gentleman tells you of the trine immersion of Tertullian. * * * And what have we to do with these eccentricities? It only makes the argument stronger; for, if they thus submitted to three immersions instead of one, how strong their faith in immersion. The Gospel commands one immersion, but it seems they got to three." Debate, p. 248.

In a work, however, which notices the reader that it "is not final," I find this extract from Tertullian translated thus—"we are immersed three times, answering something more than the Lord in the Gospel appointed." There seems but little real difference in the meaning, for if the one immersion which the Lord has appointed in the Gospel is "the answer of a good conscience," (1 Pet. iii. 21,) then of course the three immersions would be like "answering something more" than He appointed. *Respondentes*, rendered "answering," is the participle of *respondeo*, one meaning of which is *Antitheti's Ainsworth*," is, "to act suitably;" hence Tertullian's "*amplius aliquid respondentes quam*," would indicate that he was guilty of the monstrous notion of trying to act somewhat more suitably than the Lord has appointed, or trying in some way to amend the Lord's ordinance"; This was the sin of the Pharisees trying to amend the Lord's ordinances, and to do "something more" or ampler" than He had ordained; thus "making the word of God of none effect through their traditions." Mark vii. 7, 13. But why does Tertullian take such a monstrous position? The context proves that he was trying to justify oral tradition; for, after naming several other things "ampler" or "something more" than the Lord has appointed, he says, "If, for these and other such rules, you insist upon having positive scripture injunction, you will find none. Tradition will be held forth to you as the originator of them. * * * These instances, therefore, will make it sufficiently plain that you can vindicate the keeping of even unwritten tradition when it has been established by custom." This assertion of Tertullian, however, is so grossly unscriptural as hardly to need serious refutation. It is about as absurd as for a sinner who has grown old in crime to say that his course has become justifiable from the fact of his having been so long at it! Watson mentions "that disposition to improve upon God's ordinances, for which even the close of the second century was remarkable, and which laid the foundation of that general corruption which so speedily followed." Institutes p. 442. If the three dips could be traced even to Apostolic times, this would not prove the practical and Apostolical right; for many heresies arose even while the apostles were living, as Acts, the Epistles, and the messages to the seven churches prove. Acts xv. 5; xx. 29, 30; 1 Cor. xv. 12; 2 Thes. ii. 7; Rev. ii. iii. Speaking of Tertullian's times, Rice says: "If those days objected to one immersion as decidedly as to pouring or sprinkling. Indeed, they considered it a matter of such importance, that in one of the early councils, as Dr. Gale informs us, it was decreed, that a bishop should be deposed if he ventured to baptize a person by one immersion only." Debate with Campbell, p. 252. Here we have even historical evidence of the existence of the "one immersion" at that "early" day, and hence that Munzer in 1522 could not have been the originator of it. If it had not been in existence, how could laws have been made against it by the "early councils" of the growing apostacy? "The Edinburgh Encyclopedia" says: "Baptism in the Apostolic age was performed by immersion. * * * Immediately after the Apostolic age, however, trine immersion was introduced." Vol. iii. 1832. Of course then this "trine immersion," as it is called, cannot be of Divine authority, but must be merely a human tradition, if it was not introduced until "immediately after the Apostolic age."

We say then, let us "hold fast the form of sound words," even the wholesome words of Holy Scripture, which plainly teach that "there is one body, and one spirit, and also ye were called in one hope of your calling, one Lord, one faith, one immersion, one God and Father of all." 2 Tim. i. 13; Ephes. iv. 4, 5. "A. B. P."

NORFOLK, Va., Sept. 1875.

The Seed of Abraham According to the Flesh, and According to the Promise.

Having looked over articles in the *Advent Christian Times* and in the RESTITUTION, on the above subject, I desire space in the RESTITUTION for two or three articles on the same: as I can not have a hearing in the *Times*, and have no claims upon either paper, I shall be compelled to venture on the good will of the editor of the RESTITUTION.

Will the Jews, as a people be restored back to the same old land of promise, and in mortal flesh have portion in the kingdom of God?

To me this looks like a strange controversy for Bible readers to raise. I have no issue to make with the people called Adventists, on the above, as far as the present gospel age is concerned. They were broken off and thrust out among the nations, and stand on a level with them. But what is the future purpose of God concerning them? How could the Deity, by his prophets, predict the calling of the Gentiles when he was held and firmly bound in the covenant of Sinai to make them a kingdom and a priesthood, and to make them the head of all nations? If rejection was to come at the time of the setting up of the kingdom, there is nothing after. But the chosen obtain it and the rest were blinded. Romans xi: 7.

They could seek consistently for what was promised in their covenant, that is, to become kings and priests in God's kingdom, the head of all nations.

Hear Paul, Romans xi: 12: "But if their fall is the wealth of the world, and their failure the wealth of the Gentiles, how much more will their full acceptance be?" Here it is positive and clear that the same persons who blundered and fell will be accepted again. The throne fell first, (See Ezekiel xxi: 25, 26,) then the priesthood and judgship, then the tribes were scattered, and now for the order to be observed in setting up this tabernacle of David that is fallen down.

That the throne will be occupied by the Christ, the Christ, there is no dispute. The question is in respect to the resettlement of the twelve literal tribes, their place in the kingdom, and the position to be occupied by the glorified body, the heavenly, the royal house of David. If the following texts do not settle the return of the twelve tribes, then no amount of evidence could:

Isaiah xi: 12-15; xviii: 2-7; xxx: 18-24; xxxv: 10; lx: 9-11; lxi: 4, 5, 6; lxvi: 13 to end. Jer. iii: 16-19; xxiii: 3-9; xxx: 15-23; 130, 20; Ezek. xx: 39 to 45; xxviii: 25 to end; Hosea iii: 4-5; Amos ii: 14, 15; Rev vii: 1-8.

Be it remembered that this sealing of twelve thousand out of each of the twelve tribes of Israel takes place after the Lord's day comes.

The world wanders after the beast, and the world has been taught that when Jesus comes probation ceases; hence they are prepared to wait because of him. It is them that cry for rocks and mountains to fall on them.

But beyond this there is a glorious future for the tribes of Israel and the left of the nations; and if all this array of prophecy is conditional, then, indeed, we had a conditional Bible and it all failed when Israel stumbled. Here is God's kingdom restored, and the riches of the world of which Paul speaks: the Messiah on David's throne, the twelve tribes resettled in that old land, surveyed off to them according to their tribes, (see Ezek. forty-eighth chapter), the sanctuary in the midst of the land, (see Ezek., forty-fifth chapter), priests and Levites taken from among them, making their offerings, Ezek. xliv: 15 to end; Isa. lxvi. 21; Mal. iii: 3-7.

Yes, sir, offerings in the age to come, because there will be probation; there were offerings made to God from the days of Abel till the Christ made the one offering of himself for the age, for by one offering he permanently perfected those being sanctified. Heb. x: 14.

"Having therefore, brethren, confidence concerning the entrance of the holies, by the blood of Jesus, which way he consecrateth for us through the vail, (that is, his flesh recently killed and yet is living;) and having a great Priest over the house of God. Heb. x: 19-21.

Jesus is the High Priest of the house of God, the house of Abraham, the house of Judah, the house of David; by promise this house is the new and heavenly, the regenerated, the royal house of David that rules over the literal or fleshly seed of Abraham, and then all nations.

Here is the wealth of the world, instead of a kingdom of God in a little strip of country in Asia, defined by the river on the north, the river of Egypt on the south, the sea on the west and on the east—the dominion under the whole heavens. And when Jesus comes, having obtained the kingdom, his princes are prepared, having been called out of the Gentiles by the Gospel, for this very purpose. While here he formed a nucleus, the little band, gave them the promise of twelve thrones over the twelve tribes of the restored kingdom of Israel; then, having made the purchase of the forfeited dominion of his father David, he gave them their commission, to the nations, and when a people are taken out who are to be made princes in all the earth. See Psalms xiv: 14 to end.

Behold a king shall reign in righteousness and princes shall rule in judgment. Isaiah xxxii. 1.

I saw a great white throne, and him that sat thereon. Rev. xx.

Let it be remembered that in this book of similitudes white is the emblem of righteousness; the white robes is the emblem of saints. The white throne of this chapter is the one of Isaiah. He says: A king shall reign in righteousness, and princes shall rule in judgment. John says: I saw thrones and they sat on them, and judgment was given to them. This is the throne of the age lasting judgment that Paul speaks of in Hebrews, as one of the first principles of the doctrine of the anointed. Surely, men ought to know the first rudiments of a thing before they go out to teach others.

By the fall of fleshly Israel the Gentiles gained the rich Gospel of the Kingdom. By their fulness the world will gain a glorious government. The reign of righteousness lasts for that period of time called by John a thousand years; by Paul, for ages of ages; by Gabriel to Mary, for the ages; by the prophets through all generations it will last till the seed of Abraham shall be multiplied as the sands of the sea, and the stars of heaven. John says that the little ones and the great ones stood in the presence of this throne and were judged each one according to his work, and whosoever was not written in the book of life was cast into the lake of fire. I am prepared to prove, if any doubt it, that not in this article, for I have not the space, that not one literal resurrected party enters into this judgment. But let us have the testimony of Jeremiah, thirty-first chapter, from the 28 verse to the end of the chapter. I give the 28th, 29th, 30th and 31st verses, as follows:

And it shall come to pass that like as I have watched over them, to pluck up and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them to build, and to plant, saith the Lord. In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge. But every one shall die for his own iniquity: every man that eateth the sour grape his teeth shall be set on edge. Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah.

This is just where John places it. All men die now, because of the transgression of the first man, and this is the first death, the Adamic penalty. But this runs no farther than his dominion runs. When the second Adam is seated on the throne of righteousness, then the soul that sins, it shall die, for its own sin; not the first death, a gradual wasting of years, but shall be destroyed, cast into the lake of fire—an emblem of destruction. And this is the death, the second, the death, (that is, the 1st is no longer.) Then he that does that which is right and lawful—keeps the new covenant—he shall live, he shall not die. Oh, the glorious future!

But let us hear the purpose of the Deity:

Thus saith the Lord, If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth; then will I cast away the seed of Jacob, and David my servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac and Jacob; for I will cause their captivity to return, and have mercy on them. Jer. xxxiii: 24, 26.

Mark this language. It may be said to be conditional, but the "if" is dependent on the breaking of the ordinances of heaven and earth, day and night. Here it is declared that God will take the seed of Jacob and David to be rulers over the seed of Abraham, Isaac and Jacob. Here we have Israel after the flesh, and Israel after the promise, rulers and the ruled. I challenge all the Adventists of the continent to set up the kingdom of God and leave out the twelve tribes of Israel according to the flesh. We would have the Messiah seated on this throne to reign over the house of Jacob, and the house not there. We would find the twelve apostles seated on the twelve thrones to be the judges of the twelve tribes of Israel, but no tribes there. The judgship restored in Israel, as at the beginning, and the beginning, and the day of judgment in the past for their theory places the judgment i. e., before the Lord reigns in Mount Zion. But in order to evade and overthrow the plain and literal statements of the old prophets concerning the restoration of Israel, and proration in the age to come, they appeal to the Book of Revelations, and yet as I now believe that it is highly figurative. One of their main texts is in Rev. xxii: 4, where John is made to say that there shall be no more death. I give here the reading of the Diaglott:

And he will wipe away every tear from their eyes, (from the eyes of his people,) and the death shall be no longer.

But I would ask, which death? For in this book, and in this book alone, the second death is spoken of; and there cannot be a second death without a first, any more than there can be a second Adam without a first. And now which, the first or the second death? John said, The death is not longer. It has run its course, and expired. The first Adam, as ruler of the world, runs his course, and gives place to the second, who is from heaven. John says, The sea is no more. But which sea? the Pacific, Atlantic, Mediterranean, or the sea of glass that the conquerors of the beast put down under their feet. Let them remember that in this book waters are peoples and nations. See Revelations, 17th chapter. The sea would be the greater body as that dominion of the apostacy. This goes under last, for the saints take the kingdom.

J. C. KINSEY.

(To be continued.)

A Few Plain Scriptural Truths.

"God only hath immortality."—1 Tim. vi. 16.

Immortality, or eternal life, is a gift of God through Jesus Christ:—a gift to be conferred on all who by patient continuance in well doing seek for it. Rom. ii. 7.

God who cannot lie has promised to Abraham all the land of Canaan—the land in which he then dwelt—to be inherited by him and his seed forever This promise was repeatedly made, and can admit of no other meaning than that the land on which Abraham walked is yet to be possessed by him and his seed for an everlasting possession. Any attempt to spiritualize away these plain promises, coming from God direct, cannot but be offensive to him, as it is saying virtually that God has not spoken the truth. Gen. xiii. 14-17; xvii. 8; xxii. 16-18; Psa. cv. 9-11; Micah vii. 20; Acts vii. 4, 5; Heb. vi. 9; xiii. 39, 40.

The promises made to Abraham and his seed includes the Gentiles, to whom the door of faith has been opened through Jesus Christ. God is now visiting the Gentiles, taking out from among them a people for his name, and blindness in part is happened to Israel until the fullness of the Gentiles be come in. Gal. iii. 14 16, 29; Acts xv. 14; Rom. xi. 25.

Jesus the Christ, the Son of God, the seed of Abraham, who has suffered death on the cross, and was raised from the dead, and received into heaven, will come again in like manner as he was seen to go into heaven. The heavens must receive him until the times of restitution of all things. Acts i. 11; iii. 20, 21.

The Son of Man shall come in the glory of his Father with his angels, and then he shall reward every man according to his works. Read Matt. xxi. 27.

The Lord Jesus at his coming will raise from among the dead, and change from among the living, all who are to be honored with the gift of eternal life, and their bodies will then be fashioned like unto his glorious body. Phil. iii. 20, 21.

The Lord Jesus will then establish the kingdom of God on the earth, and will sit on the throne of his father David, and will be King over all the earth. Zech. xiv. 9; Luke i. 32, 33; Acts ii. 30.

Jerusalem, now being trodden down of the Gentiles until the times of the Gentiles be fulfilled, will be the city of the great King. Luke xxi. 24; Matt. v. 35.

All who are honored with the gift of eternal life will reign with Christ in the government of the earth. They will judge the world, and reign on the earth as kings and priests. 1 Cor. vi. 2; 2 Tim. ii. 12; Rev. v. 10; Dan. vii. 18, 27.

The nations of the earth will go from year to year to worship the King, the Lord of hosts, in Jerusalem. Any rebellious nation will be scourged by drought Jer. iii. 17; Micah iv. 2; Isa. lx. 12.

The unrighteous, the murderer, the adulterer, the fornicator, the thief, the liar, the drunkard, the unforgiving, the covetous, and all who have no faith in God's promises, will be shut out from immortality, or eternal life in the Kingdom of Christ and God. Gal. v. 19-21; Eph. v. 5.

Death will continue to prevail on the earth during the days of judgment until the expiration of a thousand years' reign of Christ and the saints, after which there shall be no more death. Christ must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. 1 Cor. xv. 25, 26; Rev. xx. 6; xxi. 4.

The righteous shall never be removed, but the wicked shall not inhabit the earth. The earth abideth forever. The righteous shall inherit the land, and dwell therein forever. The meek shall inherit the earth. Psa. xxxvii. 29; Eccl. i. 4; Matt. v. 5; Prov. x. 30.

To be saved, or to obtain salvation, is to inherit the gift of eternal life in the kingdom of God; this will be accomplished by the change of the body from the mortal to an immortal state. This wonderfully glorious gift of God will be received by the saints at the coming of the Lord.

To believe that Abraham and his seed, by a resurrection from among the dead, through his Son Jesus the Christ, is to believe the gospel. Faith in God's promises will lead to baptism for the remission of sins. The faith that saves will be accompanied by good works, for by their fruits ye shall know them.

These plain scriptural truths conflict with the doctrine of the immortality of the soul, a doctrine not taught in the Scriptures, but so universally believed, that to doubt or question it will cause the Christian to be shunned as a disturber of the peace of the church. If the doctrine of the immortality of the soul be true, then God's promises to Abraham and his seed, of the land of Canaan for an everlasting possession, were of no value whatever.

The immortal soul believer lives in expectation of that which God has never promised to give, a kingdom in the skies, where a resurrection of the dead, so earnestly preached by Paul, can be entirely dispensed with, and where all the glorious things spoken of the future Jerusalem on the earth, can be to them a matter of no importance.

Dear reader, the immortality or eternal life revealed in the Scriptures is worth the seeking. It is God's gift, and therefore cannot be mean.

The Scriptures are full of glowing descriptions of the future earth, made more beautiful by the glorious appearing of its inhabitants, and where there will be no more pain, or tears, or death, but where joy and gladness will everywhere abound, and this state is to continue throughout all ages, forever.

SAMUEL WOOD.

BEVERLY, N. J.

Verbal Vices,

Indulgence in verbal vice soon encourages corresponding vices in conduct. Let any one of you come to talk about any mean or vile practice with a familiar tone, and do you suppose, when the opportunity occurs for committing the mean or vile act, he will be as strong against it as before? It is by no means an unknown thing that men of correct lives talk themselves into crime, into sensuality, into perdition. Bad language easily runs into deeds. Select any infidelity you please; suffer yourself to converse in its dialect, to use its slang, to speak in the character of one who relishes it, and I need not tell how soon your moral sense will lower down to its level. Becoming intimate with it, you lose horror of it. To be too much with bad men and in bad places, is not only unwholesome to a man's morality, but unfavorable to his faith and trust in God. It is not every man who could live as Lot did in Sodom, and then be fit to go out of it under God's convoy. This obvious principle of itself furnishes a reason not only for watching the tongue, but for keeping ourselves as much as possible out of the company of bad characters.—*Ref.*

THE RESTITUTION.

PLYMOUTH, IND..... Nov. 17, 1875

EDITORIAL DEPARTMENT.

☞ The attention of our readers this week, is directed to the notices in the business column.

☞ We have just issued a new supply of tracts, and received a full stock of others, such as "The Bible Triumphant," "Whitmore on Immortality," "Ives on the Soul," and "Constable on Future Punishment." Also a full supply of English Bibles, Diaglotts, and Greek Concordances. We are now prepared to fill all orders.

Moody's Revivals.

Some people have an idea that those who embrace Christianity under Moody's preaching, get a better kind than can be obtained elsewhere. We would not in any way disparage any effort which tends to build men up in a higher and purer manhood; but we seriously question whether true Christianity ever gained anything by too much excitement. The following from the *Covenanter*, published in Londonderry, Ireland, reviews the Moody and Sankey work in London, in the following manner:

"A very suggestive document is now before the public, which has been called 'The Revival Balance Sheet.' It is the financial account of the committees who had charge of the movement in London in which Messrs. Moody and Sankey were central figures. The receipts reached a total £20,250 from 2,750 subscribers. One gave £500, seven gave £100 each, twelve £50 each, forty-six £10 each, thirty-six £10 10s each, two hundred and nine £5 each, sixty-nine £3 5s each, and four hundred and sixty-nine £2 each. Only twenty-seven sent in a half-a-crown each, and stronger still, only fifteen contributed a shilling each. The significance of these figures cannot be exaggerated, and the feeling they are calculated to excite is deepened when we remember the daily advertisements of the committee calling on those who had received benefit to contribute. We read of the thousands, nay, hundreds of thousands, who filled the places of assembly, of the multitudes who crowded the 'inquiry rooms.' If a hundred thousand had sent in a shilling each the balance sheet would have surprised us less. But what of the spiritual results? These can only be known by their effects. We have seen that the money raised came from a comparatively small number, and these among the wealthy classes. The prayer-meeting has dwindled down almost to nothing. Where thousands assembled when Moody, Sankey, and American organ were present, only from 150 to twenty are to be found. The requests for prayer, which took so long to read that they had to be classified, have all but ceased. A large increase of church membership was expected, particularly in the north of London, round the Agricultural Hall, where the meetings were so crowded. But, instead, the ministers report an actual decrease in the number of those seeking the membership of the church. During the past two years about a quarter of a million has been expended on the work of these Americans. We look for results in vain. If the same amount had been expended on the ordinary means of grace, some solid and lasting results would have been obtained. In four months, in London alone, a sum has been expended more than six times the income of the Home Missionary Society, and more than one-fourth of the entire revenue of the London Missionary Society. The worst of all this is that the money that used to be given to these most beneficial societies, and to others of the same class, has been lavished on this so-called revival."

Sardis.

"Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy."—Rev. iii. 4.

In ascertaining what the true moral condition of any church may be, we must have reference to the dispositions and conduct of its individual members. We can best learn this by following them in their dispersion through the week. It is not so much how they may appear in their collective capacity when gathered for public and social worship, but let us ask how they act when thrown upon their own resources in their daily transactions with the world. What use do they make of time that most precious of all trusts? The dying queen of England learned its worth when too late, as she exclaimed in anguish, "*Millions for a moment of time!*" "I must work the works of him that sent me, while it is day; the night cometh, when no man can work," is an expression of our Savior showing the value he set upon time. What use do they make of the surplus means with which God has entrusted them? "To do good and to communicate forget not; for with such sacrifices God is well pleased" is a solemn admonition of the apostle to his brethren.

Riches are a dangerous snare. Let us hear the apostle again on this subject: "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." Men must not trust in uncertain riches, but in the living God which giveth us richly all things to enjoy. And the Word of God enjoins upon all that have wealth, to do good, to be rich in good works; to be ready to distribute; to be willing to communicate, and thus lay up in store a *good foundation* against the time to come; and thus, too, to lay hold on eternal life. Multitudes are, in our day, laboring for a crown of eternal glory for the perishable pelf of this life.

But, again, how do individual church members transact their business? Are they prayerful and thankful to God for all his mercies? Are they persons of truth and honor in whom all can have implicit confidence? Are they really the servants of Christ who regard his cause as paramount to all others? Is the Word of God, in which the people of God anciently took so much delight, neglected, and all their energies given to business, sensual delights, or pursuits wholly worldly? Have they any likeness to Christ who came not to be ministered unto, but to minister, and give his life a ransom for many.

These are a few of the questions that help to determine the condition of a church, which can only be a living, spiritual, body in the aggregate, as it is composed of living, spiritual members.

Sardis, as a church, had a name to live, and was dead. The last publications of its spiritual life were found in a little few names that had not defiled their garments; to whom the Lord promised that they should walk with him in white, for they were worthy. Were the Savior to pronounce on the moral condition of the churches of these last days, what would be his decision? Let us not think that we are not subjected to the scrutiny of him that searches the heart, and tries the reins, because we have no secular denomination of the fact. There is not a church of baptized believers upon earth, that escapes his scrutinizing inspection. If we have lost our first love, if we have become entangled in the world, if we have become disheartened and disgusted on account of repeated failures, or even if we have fallen into sin, we have a great and faithful high priest that can be touched with the feeling of our infirmities. All his words to the churches are words of admonition and comfort. Garment, as a figure, represents character. To keep our garments unspotted, is to maintain purity of character. The fine, white linen, is only a figure for righteousness. It is the Sardian few, of the spotless raiment, that will join the white-robed company of the redeemed in the soon coming day of deliverance. May we be of the number.

S. A. C.

✕ Luke XXI. 33. Generation.

"Verily I say unto you, this generation shall not pass away till all be fulfilled."

A brother writes: I would like an explanation of the text, "This generation shall not pass till all these things be fulfilled."

Y. D. B.

1. Some have supposed that the prophecy given in Luke is not the same as that given as recorded by Matt. xxiv, inasmuch as Luke records the casting into the treasury by the rich and the poor, verses 1-4, and the prophecy, verses 5-28, without mentioning any walk from the temple to Olivet as intervening, while Matthew describes the prophecy as having been spoken to the disciples while on Olivet. But this idea is refuted when we consult Matthew's and Luke's records in connection with Mark's. Mark records the casting into the treasury xii. 41-44; the moving out from the temple to Olivet, and the conversation on the way, xiii. 1-2; and the completing of the conversation while on the mount, vs. 3-37. Therefore, the prophecy as recorded in Matt. xxiv.; Mark xiii.; and Luke xxi., is one.

2. Many, in order to escape from the force of the language of Luke xxi. 31, upon the organization of the kingdom; and others to escape the doctrine of a literal coming and judgment of Jesus, claim that the entire prophecy was fulfilled when Titus led the Roman army against Jerusalem; and as proof, cite the word "immediately," Matt. xxiv. 29. But as in the case above, let us interpret Scripture by Scripture.

Turn to Matt. xxiv. 29: Immediately after those days,

1. The sun shall be darkened.
2. The moon shall not give her light.
3. The stars shall fall from heaven.
4. The powers of the heavens shall be shaken.
5. The sign of the Son of Man in heaven shall appear.
6. The tribes of the earth shall mourn.
7. They shall see the Son of Man coming in the clouds of heaven in power and great glory.

Now as in the former case, Mark gave an account of the intervening walk from the temple to Olivet, thus harmonizing Matthew and Luke, so Luke throws in some intervening incidents at this point, enabling us to interpret Matthew and Mark. As intervening incidents between the distress upon the Jews at the destruction of their city, and the signs enumerated by Matthew, we have, in Luke xxi. 24:

1. "They shall fall by the edge of the sword." This was fulfilled of course in the destruction of their city.

2. "And shall be led away captive into all nations." History informs us that this was not done until after the city fell.

3. "And Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." This could not have commenced until the Gentiles took possession of it under Titus. Also this Gentile authority continues yet, and will continue until there is a fulfillment of Acts xv. 14 - a sufficient number taken out of the Gentiles as heirs of God and joint heirs of Jesus to establish the Kingdom.

Chronologically then comes the signs as given by Matthew which were to immediately follow the great tribulation. If there is an intervention between the tribulation and the signs then the incidents given by Luke must fill up that period. But if the signs are joined hard upon the tribulation, as the word "immediately" seems to indicate, then the tribulation must reach to the removal of Gentile authority from the city. See Zech. xiv.; Daniel vii. 1-3.

But a question we will drop here. If the tribulation reached to the close of the seige by Titus, as is generally admitted, and these six points as enumerated above, given by Matthew, were to come between the tribulation and the coming of the Savior, how could the the coming of the Savior have been at the destruction of the city? And how could Titus' army have been the angels? Impossible. Impossible for that which is third in order to be first.

2. Another position is, that some certain generation—age—would live to see all these signs fulfilled, and that the first—the "darkening of the sun,"—took place May 19, A. D. 1780, ninety-five and a half years ago.

But to the view that, May 19, 1780, was the dark day referred to in the prophecy, the following difficulties suggest themselves:

1. There have been other dark days as appalling in their nature, and as extensive over territory as that of May 19, 1780, which would seem to have as great claims to prophetic fulfillment.

2. The prophecy does not confine the darkness which was to be observed to any particular locality, much less to New England.

3. Why should the people of New England be so peculiarly favored by a presentation of this sign to the exclusion of of the remainder of earth's inhabitants? Or did the Savior recognize that finally Boston was to become the "hub of the world?"

4. The Sav or says: "When ye see," that is, disciples see. This sign then was to be seen by disciples. We do not intend by this remark to convey the idea that the world were not to be observers, but that the Savior said the disciples should see. Now persons do not frequently become intelligent and observant disciples before about the age of fifteen years. Then such an one would have to be one hundred and ten years of age to have as a disciple beheld that phenomenon and be living to-day. Can the advocates of that theory find one such upon the continent of America? Can they find one half dozen persons now living who have the fullest recollection of seeing the phenomenon?

5. If ninety-five years have been employed in the fulfillment of two or three of the seven points, how old would one have to be, at the same rate, who saw the first, to see the seventh? Between two and three hundred years of age.

4. But now to the word "generation," we direct attention; and first we will give a definition of the word. Our lexicons do not number their definitions as they give them, but for convenience we will give them in the order they are presented and number them in that order.

PICKERING.—*Genea*—1. birth, 2. generation, 3 parentage, 4. stock, 5. race, e. g. Of this race and blood I boast to you that I am, Ph. Pl. vii, 211, 6. a lineage, 7. a family, 8. descent, 9. age, 10. the age of man, etc.

DONEGAN *Genea*—1. generation, 2. procreation, 3. birth, 4. period of birth, 5. race, 6. the ordinary space of man's life, 7. An age—thirty years, 8. posterity, 9. progeny.

GREENFIELD.—*Genea*—1. a family, 2. generation, 3. descent, 4. an age, 5. race, 6. generation of men, including upon the average a space of thirty years.

Now for a definition of the word *Genea* in the text, shall we select Pickering's 10; Donegan's 6 and 7, and Greenfield's 6; or shall we select Pickering's 6; Donegan's 5, and Greenfield's 5. This selection must be determined by the context in which the word *Genea* stands. Seeing that we are not justifiable in selecting the first or primary meaning, if primary it may be called, as given by any one of these authors.

Then, Luke says, xxi. 32, "This generation shall not pass away till all be fulfilled.

Mark records, xiii. 30, "This generation shall not pass, till all these things be done.

Matthew says, xxiv. 34, "This generation shall not pass till all these things be fulfilled.

We are left then to select our definition of the word by determining the amount of ground covered by the phrase, "These things." Does the phrase "these things," cover simply the seven points contained in the prophecy as enumerated above? If so, then the phrase refers to the rapid succession of these events which were to follow the removal of Gentile authority from the city, and justifies us in defining the word according to Pickering's 10, Donegan's 6 and 7, and Greenfield's 6: "Generation—age of 33 years."

But I am, from the expressions "Till all be fulfilled in Matt., "Till all these things be fulfilled," in Luke, and "Till all these things be done," in Mark, led to believe that the other definition should be selected—Pickering's 5, Donegan's 5, and Greenfield's 5—Race. The phrase "these things," appears to cover more time than the seven points occurring subsequent to the removal of Gentile authority from the city.

That such a definition is justifiable further, we refer to Matt. xxv. In verses 1-12, we have the virgins watching with their lamps trimmed when Jesus returns. And in verse 13 as these virgins, the apostles are addressed. The word "ye" then applies to all disciples, and covers the whole time, from the days of Jesus' ascension till his coming again. Also in verses from 14-30, we have the word servant covering the same time.

To this view, that the word generation—*Genea*—in this scripture means race, and refers to the Jewish people, there can be but one plausible objection urged. That objection is, that the word "until" is a word of limitation, and denotes a reverse in the existing order of things when its limit runs out; and, therefore, would denote the cessation of the Jewish people as a race, which is contrary to Bible teaching. But there are very few rules to which there are no exceptions, and as exceptions to this we mention, 1. Luke xvi. 16: "The law and the prophets were *until* John, etc. The law and the prophets were in existence not only till John, but till the death of Christ. See Col. ii. 14; Rom. vii. 1-6. 2. Rom. v. 13: "For until the law sin was in the world," etc. Sin has continued in the world since the law was given as well as before. Also the text before us we cite as an exception, let us chose either definition of the word "generation." If the text contemplates the people who are to witness the seven points as given by Matthew, following in rapid fulfillment the removal of Gentile authority from the city, then it contemplates many disciples as beholding these signs. Now we ask the question, will these disciples who behold these signs ending with the advent of the Savior, pass away? Let the apostle answer this question and the objection is entirely removed. See 1 Cor. xv. 51-52; 1 Thess. iv. 15-17.

G. M. M.

Correspondence.

MR. EDITOR:—The RESTITUTION was brought to my notice sometime since by brothers Smith of St. Louis, Mo., and Sanford of Avon, Ill. Since subscribing for and receiving several copies of the same, I desire to state, in a word, that I am exceedingly well pleased with it.

My object, however, in writing at this time, is to spread before your readers as briefly as I may, a few facts relating to the journeyings and labors of our esteemed brother, Amos Sanford, whose acquaintance it was my good fortune to make in St. Louis, on or about the 9th of last month where it was my opportunity to hear him speak some three or four times; which suffered, however, to beget on my part an earnest desire to hear more of the good news relating to the kingdom and concerning the gospel plan of salvation. Therefore as his work for the time was about closed in the city, and that without any marked results, which was I may safely say for the same reason that Paul was unable to revisit certain brethren, though he greatly desired to do so. 1 Thess. ii. 18.

Under these circumstances, being about to return to my home, I invited brother S. to accompany me, where we arrived on Wednesday morning, Oct. 13.

The same day, our brother visited a Baptist church near here, where he labored for one week very acceptably. A goodly number are very much interested in his expositions and all are desirous of hearing him further on these matters.

On the 20th ult. brother S. commenced a course of lectures at this place, continuing the same for eight nights.

Our congregations were all of the time small, and consisted of Catholics, Methodists, Baptists and non-professors. Notwithstanding some hot shots were dispensed good attention and order prevailed throughout the entire course the result of which we may state in a few words:

Three of us accepted, and obeyed the Word relating to the gospel plan of salvation hence we are feeling as ever more to rejoice in the hope of Israel.

Nearly a half dozen more were, we think fully persuaded as regards their duty, yet as it is too often the case they decided to wait another opportunity, which, the providence of God permitting, we trust they may have in a few weeks, inasmuch as brother S. has promised to visit us again next month, when we hope that not only these but many others may not only be persuaded but inclined to do their duty.

H. BEADLE, M. D.

BOIS BRULE, MO., Nov. 10, 1875.

The time for our annual meeting is drawing near, and we wish to call the attention of the friends of like precious faith to the importance of having this meeting well attended. It is the desire of the friends of Bible truth at West Irving, to have this meeting a success, and to this end we invite all who have in earnest started for the kingdom of God, that possibly can, to be present with us at this annual gathering.

Come brethren, with your hearts all aglow with love for the truth as it is in Jesus. Come with an eye single to the glory of God and the salvation of mortals from death. Come with words and deeds that will say for us that we are trying to promote the cause of our blessed Master and not self.

May nothing be done through strife or vain-glory, but in meekness let us esteem others better than ourselves. In short, let us come together filled with that wisdom which is from above which is first pure then peaceable, easy to be entreated, full of good fruits.

If we thus work together as one man in one common cause, the result will be that God will be glorified, sinners converted, believers comforted and made to rejoice in hope of the glory of God. Amen.

J. T. PHIPIE.

WEST IRVING, IOWA, Nov. 6, 1875.

The RESTITUTION continues to make its weekly visits laden with the good news of the kingdom which the Father hath promised to all those that obey him. We prize it next to the Bible and could not for a moment think of being deprived of it the longer we take it the better we like it.

The truths of the kingdom are fast gaining ground in this section. We are now holding a series of meetings at Hudson City, and nine have signified their determination to obey the gospel and live for the promised region spoken of by all the holy prophets of God since the world began—all heads of families, and we expect others. The interest is such that the house does begin to accommodate the audience. May the good work continue and may many be enlightened in the things concerning the kingdom and name of Jesus.

We are certainly living in the last days. Times of peril are upon us. Let us all be faithful workers in our Master's vineyard, looking unto him for help who is the author and finisher of our faith that when he shall appear we may share a part with him.

MRS. V. B. DUNCAN.

To J. F. Willcox.

Your grateful request to hear from me (through the RESTITUTION of Oct. 20) has just met my eye (I had been absent and not seen the papers regularly). In answer, it may be proper to state that my attention was called to this point by conversation with G. S. and I. Grim, in Philadelphia, the year prior to its introduction, as a special doctrine, by the editor of the "Bible Examiner."

The question then raised, related to the grammatical value of the terms in Acts xxiv. 15, etc., and I did my best to get at the root of the matter; so when the "non-resurrection" theory was resolved on, and made the special doctrine of the "Examiner," I made my statement of "the truth" taught in that text, based on the most precise import of its terms—so far as I could grasp it.

This fact is noted only for the purpose of showing how I was led to examine this point in God's ever abiding word. I wanted to know "the truth." His "word is truth." John xvii. 17.

My testimony was published in that serial; and so far as I know, it has never been controverted, except in a general way, by advocating the opposite, in a like general way; all which left the teachings of that text, to my mind, at least, palpably plain, positive and unmistakably certain. "There shall be a resurrection of the dead, both of the just and unjust." Amen. The first clause, "the dead," includes more than "the just;" and then the supplemental terms,—"both of the just and unjust,"—render its import as absolute as any judicial document. Furthermore, taken as it stands, it can not contravene other texts, that teach the death of the honored hea hen; with no notice save a denial of their resurrection! Psa. xlix. 12 20; Isa. xxvi. 13, 14; as contrasted with the dead, under the light of Revelation, vers. 19-21. "In their time of sudden changes." I hope to be kept from all changes, except such as are involved in an advanced Christian life; in running the Christian life; or the required growth in grace and the knowledge of our Lord and Savior Jesus Christ." 2 Pet. iii. 17-18; Rev. xii. 1-8. Some seem to have no anchorage; and are ever afloat and at the drift of the ever changing waves. They seem to have no first "principles of the doctrine of Christ;" and it follows of course, that they never "go on to perfection." But as was said of one on inquiry, "his conversations have been so sudden and so often, that he may not know which end is up." Such displays of both human weakness and folly should humble us all.

The soul that is anchored within the veil; that has attained the assurance that God's word is truth; (and of course consistent and unchangeable, like its Almighty Author) has a divine keeper in "the Shepherd and Bishop of souls." John x. 11-16; Rev. iii. 10.

But those who make themselves, or some other poor mortal, their standard; or who take one class of texts to suppress another, have no anchorage in "the rock of ages," the "immutable things" of God's promise and oath! However, "the foundation of God standeth sure. The Lord knoweth them who are his." Though the wayside, thorny and stony ground hearers, are yet as three against the one which comes to anything at "harvest." This view, like every other rational view, should prompt the prayer, "Thy kingdom come, thy will be done, in earth as it is in heaven!" Amen.

Yours in hope of life everlasting,

J. B. COOK.

ROCHESTER, N. Y., Nov. 10, 1875.

Revival.

The revival we need is not only a revival of sounder Scriptural preaching, but a revival of Christian living. We have had quite a surfeit of the religion which luxuriates in the devout favors of the prayer meeting and the camp ground, which sings sweet hymns and applauds sweet sermons, and then goes straight off to its money-grasping and its pleasure-seeking and its panderings to self and sin. God forbid that we speak lightly of true spiritual emotion! But the Christianity which Christ demands is something deeper than a song or a sermon or a sacrament. It is the holy and humble imitation of himself.

The revival, then, which we need, is a revival of the religion which keeps God's commandments; which tells the truth and sticks to its promises; which pays twenty shillings to the pound; which cares more for a good character than a fine coat; " " " which denies ungodly lusts and which can be trusted in every stress of temptation. A revival which will sweeten our homes and cleanse our press and purify our politics, and cleanse our business and commerce from roguery and rottenness, would be a boon from heaven. A revival which will bring not only a Bible knowledge, but a Bible consciousness to all, is what the land is dying for. The world's sorest want to-day is more Christ-like men and women. The preaching it needs is more sermons in shoe.—*Cuyler.*

Facts in Natural History.

Frogs, toads and serpents never eat any food but that which they think is alive.

When a bee, wasp or hornet stings, it is nearly always at the expense of its life.

Serpents are so tenacious to life that they will live six months or longer without food.

Turtles dig holes in the sand and bury their eggs, covering them to be hatched by the sun.

A whale suckles its young, and is therefore not a fish. The mother's affection is remarkable.

Toads become torpid in winter, and hide themselves, taking no food for five or six months.

Serpents of all species shed their skins annually, like

The Last Supper.

JOAQUIN MILLER.

"And when they had sung a hymn they went out into the Mount of Olives."

What song sang the twelve with the Savior
When first had the Sacrament wine?
Were they bowed and subdued in behavior,
Or bold as made bold with a sign?

Were the hairy heads strong and defiant?
Were the naked arms brawny and strong?
Were the bearded lips lifted reliant,
Thrust forth and full-throats with song?

What song they? What sweet song of Zion,
With Christ in their midst (like a crown)
While here sat St. Peter, the Iron,
And there, like a lamb, with head down,

Sat St. John, with his silken and raven
Rich hair on his shoulders, and eyes
Lifting up to the face unshaven
Like a saint to a child's in surprise.

Was the song as strong fishermen swinging
Their nets full of hope to the sea,
Or low like the ripple wave singing
Sea-songs on their level Galilee?

Were they sad with foreshadow of sorrow,
Like the kind that sing low when the heavens
Is hung in with a pale of to-morrow—
With earthquakes and shaking of seas?

Ah! soft was their song as the waves are
That fall in low, mid-sea moans;
And sad I should say as the winds are
That blow by the White Grave-stones.

News.

The Jews, because of their talents and their money, are more powerful in Hungary than in any country I know. Few as they are, they are everywhere the chief tradesmen and bankers, and they have an overwhelming influence with the public journals of the day.—*Inquirer.*

A letter from Odessa to the *Volks* says that the Jewish population of that town has been agreeably surprised by the recent promotion of a young Israelite to the grade of officer, this being the first application of the article of the new military law granting to Jews the right to the epaulette.

The first Masonic Lodge of Jerusalem is a beautiful illustration of the cosmopolitan nature of the principles of brotherly love in practical operation. The Master is an American, the Past Master an Englishman, the Senior Warden a German, the Junior Warden a native, the Treasurer, a Turk, the Secretary a Frenchman, the senior Deacon a Persian, and the Junior Deacon a Turk. There are Christians, Mohammedans and Jews in the Lodge.

The President of the Turkish Branch of the Alliance, Senor Fernandes, addressed a letter to the Wali of Smyrna, to which he requests this functionary to punish with all the severity of the law the rioters of Melas who have lately brought a false charge against the Jews, accusing them of having kidnapped a Christian child, terribly ill-used a number of them, and destroyed a large amount of property in the Jewish quarter.

News comes from Spain that the government, in a note to the Vatican, has declared that international engagements render it impossible, for grave reasons of State, to re-establish Catholic unity in Spain; and that while admitting that the Concordant has been violated, it is nevertheless compelled to accept accomplished facts, and therefore must respect the modification introduced with respect to religious toleration

Roman Catholic Testimony.

Catholicism will one day rule America, and religious freedom will be at an end.—*Roman Catholic Bishop of St. Louis.*

That the Catholic vote should be cast solely for the Democracy at the coming election is undoubtedly true: It is the only possible hope to break down the school system.—*Tale s Catholic Review.*

It will be a glorious day for the Catholics in this country, when, under the laws of justice and morality, our school system shall be shivered in pieces.—*Catholic Telegraph.*

If the school laws be modified to secure denominational education for all, Catholics will cheerfully pay their proportion of the school fund. If this wise amendment cannot be made, taxation for school purposes must cease.—*Catholic Telegraph.*

Resolved, That the public schools, ignoring all supernatural authority, and making God the first, knowledge the last thing to be learned, is a curse to our country, and a floodgate of infidelism, and of sensuality, and of evil, social and national corruption.—*Resolution passed by Irish Catholics at St. Louis, Oct.* 17, 1853.

Saying Grace.

It is interesting to see how universally the custom, of "saying grace" at meals is observed in England. The queen, in the absence of her chaplain reverently asks a blessing. The children do the same at their lunch. The very beggar on the curbstone, as he eats his crust looks up and says: "The Lord be thanked for this ful." The Lord provided for him at [illegible]. He is joined

by the two sheriffs, and any strangers who may happen to be present. In his magisterial garb his lordship, without cant or pretense, offers a brief grace before the food is touched. At the Lord Mayor's dinner, at Guildhall, grace is sung by the entire company, rising to their feet, and singing the lines which have been sung for the same purpose since 1515. When the custer-mongers, street-sweepers, boys from the ragged schools, and street walkers, are brought together for tea, at each gathering grace is sung by the entire company, and thanks returned in the voice of song.

How to Serve God.

"And he called his ten servants, and delivered them ten pounds, and said unto them, occupy till I come." Luke xix. 13. 18. 23. What would be a wise and faithful use of this money, if rendered to God, would be acceptable service.

"Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain." 1 Cor. ix. 24. As men run a race; so, we should serve God and obtain the reward.

"Be patient, therefore, brethren, unto the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh." James v. 7, 8. When the husbandman has performed all the conditions of his expected harvest, he waits patiently for it. So we, when we have performed the conditions of salvation, and while we continue to walk in newness of life, we should look for that blessed hope, and wait patiently for God's Son from heaven.

The Apostle Paul compares his Christian life, to a fight, to a course, to an engagement. He says, "I have fought a good fight, I have finished my course, I have kept the faith, hence-forth there is laid up for me a crown of righteousness, which the Lord the righteous judge will give to me at that day; and not to me only, but unto all them also that love his appearing." 2 Tim. iv. 6, 8.

Thus, we have the rule established, that if we yield ourselves to God, with the same devotion, with the same ability and with the same faithfulness and skill, that we have yielded ourselves to other things, we shall serve God acceptably. This we know how to do from our experience.

APPLICATION.

The first duty enjoined upon us in the Bible is, "To believe the Gospel." This implies that we understand it, and that we have studied it. This duty may be stated more fully, thus: Study to understand the Gospel, and then believe it. The Gospel is a proposition of good, on certain conditions. We know how to study, and how to understand, and how to believe. We have practiced this process all of our lives. Everybody does this. A proposition of some good is presented to us, on certain conditions. We consider the good proposed, and the means by which it is to be secured. After weighing the whole subject sufficiently to enable us to decide, we accept it with its conditions, we yield ourselves to it, we say we will do it, we believe it is the best thing we can do. This is faith. This is what has controlled us all our lives. This faith is the same, whether we yield ourselves to God, or to sin. It is the same in all. It is when we believe which determines our course of life.

I WILL BUILD ONE.

A home in a new country is presented for our consideration. We carefully in our plan of home all the good we hope for in life. It is to us the great end of life. Such a home is not just what we want. But it is cheap, and we can make it what we desire it to be in time. We shall have to submit to the privations incident to a new country. Such as lack of buildings, of improvements, of fences, of roads, of bridges, of school houses and of churches, but we can supply them all in time, and as we have but a little to invest in a home at first, on the whole, all things considered, we decide upon the home in the new country, we accept it with its conditions, we yield to it, we say: This object shall henceforth control our lives. This is our faith. A home in an old country is presented to our minds. We consider how much we have to invest in it, how much this home will cost, how many privileges we shall receive, and after full deliberation we decide to accept the proposition with its conditions, we yield ourselves to it, and say this shall be the object of our life. This is our faith. A home in the City is the object presented. The same questionings, comparisons, considerations and final decision to make our home in the city. The same yielding ourselves to this object the same purpose to do it. We accept it with its conditions. This is our faith. This home in the city shall be the object of our life. This faith is always the same. It has for its object some good, and accepts the conditions necessary to secure that good. The objects of faith are various. Our faith always guides us in the direction of the objects of our hope. It always determines our character. Our faith is the all-controlling power of our lives. As we have yielded ourselves servants unto these and all other objects, so now we should yield ourselves servants unto God. We should accept the good God has promised on the conditions he has named. We should pursue this good with the same devotion and faithfulness that we have been accustomed to practice in the attainment of other objects.

The faith of the Gospel is one faith. Each one is to believe this one faith. But this is not all that is required of him. We are all to be one. We are to be perfectly joined together in the same mind, and in the same judgment. We are to strive together for the faith of the Gospel. We know how to do this. We have had large experience in uniting ourselves together for the accomplishment of objects, which could not be accomplished by individual effort. We have joined ourselves together to increase our power and influence in the temperance cause, in the abolition cause, in the grange movement. We have joined ourselves together for the purpose of manufacturing, and for building railroads, and for establishing governments, etc. We have formed these unions more or less compactly according to the nature of the objects to be secured. In all of these associations a general rule has prevailed, according to the judgment of the civilized world. The object of the union is stated, the terms of membership, the officers, the rules by which they will be governed, etc., as we have joined ourselves together to increase our power and efficiency in accomplishing the objects we have had in view, so now, we are to join ourselves together, for the purpose of striving together for the faith of the Gospel. The object is of vastly greater importance than any for which we have heretofore made united effort. Therefore, we *should yield ourselves together in a* closer, more compact, more perfect, and consequently more efficient union, than we have ever done before. As our former unions were adapted to the [illegible] objects we had in view, so now we should yield ourselves together in a way adapted to promote the objects of the glorious Gospel of the blessed God, which is committed to our trust, in the most efficient manner. All the elements of efficient organization in their simplest form, should be adopted by us. The principles laid down in the New Testament should be rigidly adhered to. The objects for which we join ourselves together should be distinctly defined, so that they can be understood by all. The terms of membership should be distinctly stated. The officers should be named, how to be chosen, how long to hold their office, and their duties defined. The rules by which we will be governed, as an organized body, and a plan of finance based on a righteous equality, according as food has prospered us, and which shall provide how to determine this equality. We should then pledge ourselves to each other in the most solemn covenant, that we will faithfully perform the duties contemplated in our organization.

We should yield ourselves to the work of carrying out the objects of our association, with the same devotion, the same ability, the same judgment and discretion, and the same faithfulness and skill, that we have been accustomed to do in our associations for other objects.

I have thus briefly described in the light of our text, how we ought to serve God in our individual and associated capacities, and perhaps the simplicity of this subject could not be better expressed than it is in the language of the text. As you have yielded your members, as instruments of unrighteousness unto sin, so now yield your members, as instruments of righteousness unto God.

JOEL A. SEBRING.

MARRIED.

ANDER—FULLER—At the Union Church in Green Co., Wis., on the 23rd inst., by Rev. Wm. Ellis, Rev. W. Ander, of Janesville, Wisconsin, and Miss Sarah J. Fuller, of Berlin, Wisconsin.

Tidd—At the fourth meeting of the elder Baker's family who has entered the marriage relation, and the third at whose house the ceremony was performed.

DIED

BROWN—John H., son of John A. Brown, deceased, died in Lily Dale, Chautauqua Co., N. Y., Nov. 6, 1853. Aged 22 years, one month and 2 days.

Hemphill—Died in this city, on the 9th inst., Mrs. Mary Hemphill, wife of Mr. Wm. Hemphill, aged 58 years.

Hall—The fourth member of the Baker family who has entered the marriage relation, and the third at whose house the ceremony was performed.

Hall—The fourth member of the elder Baker's

The River of God.

The river of God, how serenely it flows!
An antidote sure for our cares and our woes;
How refreshing the draught from its blossom-lined side,
Giving beauty and strength, that will ever abide.

Poor travelers we, on this desert plain,
Where comes but too seldom the plentiful rain,
Let us turn our weak steps to this river so near,
And banish each doubt, and each withering fear.

Blest river of God; by thy side will I stay,
And hear thy dear music as life wears away;
I would join in thy song with a calm trusting heart,
Till I to the clime of the holy depart.

And there, where is flowing the River of Life,
Where comes no sad thought, and no wasting strife,
I shall see the fond friends of my spirit once more,
As they roam in the light of Eternity's shore.

Oh, these most transporting! a heavenly home,
Where earth's weary children shall partition,
Where a host of the shall cluster each know,
As before God's bright throne they adoringly bow.

Lot—An Indictment and Defense.

A hasty and inconsiderate writer in our paper in a criticism on my article in relation to Sodom, ventures to bring charges against the character of Lot, which a regard for the purity of morals and the integrity of the Holy Scriptures, demands should be disapproved. The object of thus maligning the character of this remarkable man is clear. I argue that the Sodomites had an abundance of moral light; and for proof, give, among other reasons, the fact that "righteous Lot" dwelt among them, and must have been as any righteous man is, compelled by the very force of his moral nature to be, "a preacher of righteousness." That is if he was righteous he must have protested against the horrible flood of vice which was bearing everything before it. To have held his peace would have been to approve their crimes and become a partner in their guilt. But to get rid of this moral light it must be put out; and so the indictment is read which charges him with the foul crimes of his companions, from whose fate he was, therefore, unjustifiably preserved. But how stands the indictment?

"He taught by precept and example the reverse of purity."

"But as far as purity and chastity were concerned, his moral status was very low."

Proof. "He even offered his own daughters for purposes of prostitution and was subsequently guilty of incest with them."—J. M. Stephenson.

Truly, this is a most fearful charge, and the evidence ingeniously applied. It would be worthy the acutest and foulest disciple of Tom Paine. And inasmuch as the same book, which records without note or comment the series of the events from which the proofs of the indictment are gathered, also calls him "Just Lot," declares that he was vexed with the filthy conversation of the wicked. "For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds;" 2 Pet. ii. 7, 8; the charge against Lot is also an indictment of the apostle Peter, and by implication, of the Bible itself. For Lot is nowhere condemned in its pages, but positively and commended by inspiration itself, in Peter's words. If, therefore, "his moral status was very low," then the moral status of the book which commends him is also very low. Such serious charges as these cannot be lightly passed over. They savor too much of giving aid and comfort to the enemies of the Bible, to be allowed to pass in silence. I, therefore, take it upon me to defend Lot from his inconsiderate accuser. Let us then carefully examine the counts in this fearful indictment.

I. "He taught the reverse of purity by precept."

Now what does this writer mean by precept? Of course he uses it in its common invariable sense. He means by it what every writer and speaker in the world, who uses the English language, means by it. And he understands what that is, or he would not use it at all. Let the authority in that language then tell us what the writer means by saying that Lot taught impurity by precept.

Webster defines the word to mean "Any commandment or order intended as an authoritative rule of action, especially a command respecting moral action." He gives as synonyms the following words: "Commandment; injunction; mandate; order; law; rule; direction; instruction; doctrine; principle; maxim."

Lot then taught the Sodomites to be unchaste. He instructed them to commit adultry. He directed them to practice fornication. He commanded them to practice Sodomy. This was his principle, doctrine, maxim, rule of moral action; and he taught it by words and commands; and Peter declares that he was "just," "righteous," and had a righteous soul. Could Tom Paine desire a clearer case against God's book. Surely now his soul must rest in peace as the cause he listed has been slain in the house of its friends.

But what are the proofs. None are offered. Not a word he ever uttered, not a command, not a doctrine, maxim, rule, precept or law can be produced sanctioning such horrible crimes. The charge then is as baseless as it is abominable, and as abominable as it is false. But he not only taught it by precept, he practiced it himself; for the second count in the indictment is that "He taught impurity by example." The proofs offered of the whole charge is directed alone in support of this count. "He even offered his own daughters for purposes of prostitution, and was subsequently guilty of incest with them."

Now let anyone read the nineteenth chapter of Genesis, and he will doubtless find the fact stated that Lot did under certain circumstances offer his daughters a victim to the lust of the Sodomites. But his accuser claims that he did it feloniously and with evil intent. He did it in pursuance of his doctrine. He did it in illustration of his teaching, in enforcement of his rule of life, in support of his instructions. He did it because he believed and taught that it was right and proper so to do. In a word, "He offered his daughters for purposes of prostitution." Now what are the facts? It is stated that on the evening of the day of the angel's visit "Lot sat in the gate of Sodom." Now why is such an apparently trivial circumstance mentioned? Evidently because such was his custom. But what is there about the custom demanding record? Because he sat there for purposes of hospitality. He sat there as Abraham "sat in his tent door in the heat of the day," and for that reason was ready to welcome and entertain the strangers who spent the night with Lot.

But why did Lot sit in the gate of the city rather than in his own door. Evidently that he might be the first to accost any traveler and take him to his own house. By who so anxious to entertain travelers and strangers at his own expense? Evidently that he might save them from the fate which would befall them if they lodged in any other part of the city. This is further shown by the fact that "He pressed them greatly when they are at first refused to accept his hospitality, but announced their intention to "abide in the street all night." He evidently supposed them ignorant of the real character of his neighbors, and being greatly solicitous for their safety "pressed them greatly" till they consented. It is also finally decided that such was his object by his own recorded words, when the men of Sodom demanded the strangers who lodged with him: "Unto these men do nothing, for therefore came they under the shadow of my roof." But we may here ask how were they safer under the shadow of his roof, if "he taught impurity both by precept and example?" But it is recorded that he sat in the gate of Sodom for another reason also. The judges of the people in those times had their seats of justice "in the gate of the city," and here is proof that Lot was a judge of the Sodomites, and therefore a teacher and instructor in righteousness. This view of the case is confirmed, when on that memorable night he stood between "the men of the city, both old and young, from every quarter," and their intended victims. Doubtless they had often listened to his rebuke and instruction in silence, that they might reap the benefit of the justice and impartiality of his decisions, and silently endured while they hated him; but when he stood at the door of his house and held the whole city back from the gratification of their damnable lust on the persons of those whom he was bound by what was by him considered as the most sacred of rights, the right of hospitality; to protect to the utmost of his power, they openly repudiated his authority, and said in open defiance and rebellion, "This one fellow came in to sojourn, and he will needs be a judge; now we will deal worse with thee than with them."

But he not only waited for the strangers, and took them under the shadow of his roof for the purpose of protecting them from violation, but he openly rebuked the midnight marauders, and besought them "not to do so wicked," risking his very life in their defense. Now in this junction "he even offered his own daughters"—*for what*—"for purposes of prostitution." Palsied be the tongue that utters such a gross slander.

He offered his daughters as Christ offered himself, to save strangers. But "He was subsequently guilty of incest with them." Well, the account certainly says that his daughters had each a son by their father. But the account certainly throws the blame of the matter wholly on the daughters. Their father was old and doubtless stupified by the terrible blow that had just befallen him. Properly, home, wife, children, all were gone except the two daughters who were with him. And it is not improbable that he might ever have shared the misapprehension of his daughters that the whole world had shared the fate of the cities of the plain, and that besides himself there was not a man upon the earth. Now thus sitting solitary, sombre, and sad, stricken to the very earth with grief and fear, his daughters persuaded him to drink wine. Doubtless they made him believe it was for his stomach's sake, to recruit and strengthen him about his great calamity. They had, however, another purpose, which though laudable, or at least justifiable, under their views of the case, that by the direct judgment of God, their father was the only male on earth, was nevertheless literally incest. But of this purpose and its accomplishment, Lot was equally ignorant and therefore was innocent. His wrong (if it was a wrong) was in drinking too much wine, and in that alone. Of all else in the transaction he was, and will be, held innocent by the verdict of heaven itself, who by the mouth of Peter pronounced him "just" and "righteous."

Thus all the counts in this fearful indictment fall utterly and without remedy in every proof offered. And we trust such inconsiderate words will be withdrawn by their author, and the fact that Lot was a living protest against the awful crimes of his cotemporaries recognized. Surely a man whose privilege it was to entertain angels unawares, and he suffered to escape with all connected with him, even his ungodly sons-in-law, to whom the offer of escape was allowed to be made, when all about him were consumed with fire, and "made an example to them that should afterward live ungodly," must have been as Peter calls him, "Righteous."

Of the fate of the children consumed in that awful destruction, I shall have further to speak in another article.

J. F. Willcox.

Ft. Atkinson, Wi.

The Other Side.

Brother Simonds calls for "a correct Scriptural view of church organization," from some one "who thoroughly understands the subject." I hope the many in our ranks who do understand this simple matter, will pour a flood of light through the paper into his mind. He seems very anxious for light, yet one would think from his course, that his great concern was to convert as many as possible to his well settled views, by a continual agitation of the subject. But, we will assume that he wants light on the subject of "Church Organization," that he, as well as others, may know how to act. Well, what is it to organize a church? Is it to bring a church into existence, or to "set things in order" in a church already existing? The Bible says nothing about organizing a church, any more than it does about "getting religion." How much better it would be to use Bible phrases to express Bible doctrine. If it is held that a church comes into existence by organization, then, we can easily know how the apostolic churches were organized. How did Jesus build his church on "this rock," so that "the gates of *hades* should not prevail against it?" Did He systemize an uninspired creed for his disciples? Did He sum up all his doctrines in a theological set of articles, and number them and require a formal assent to them as tests of membership? He did no such thing. He taught his disciples, by a great variety of illustration, the great truths that constitute his Gospel. When they showed by their works that they believed those teachings, they were in full fellowship. Every man who heard his sayings and did them, built his house upon the rock where the storms of the last day will not disturb them. Thus were they united to Christ and to each other. We read of no formal organization of the fishermen into a church. The ties of faith, hope and love, bound them to the Master and each other. These proved stronger cords and bound them more "compactly" than any mere human creeds they could have got up among themselves. They were content with the teachings of Jesus as He taught them, and we have the same teachings in the very words of the Teacher who "came from God." Are they not a sufficient creed? Do we need any additional creed beyond the one given by Christ to the original disciples? On the day of Pentecost, before the descent of the Spirit, we read that "the number of the names (of the disciples) together were about 120." Perhaps those names were written—enrolled. It seems to be an example for enrolling the names of those who become Christians now, as they did then. But as they were not then written below a human creed, they should not be now.

Read the history of the churches everywhere brought into existence by the preaching of the apostles, and you will see that in no instance were they organized on the basis of a human creed, but rather on the Divine word which "defines" itself. According to the Divine plan, when a believing, repenting sinner was "baptized into Christ," he "put on Christ,"—"was baptized into his death." So that became available for his forgiveness. In this way a forgiven sinner gets into Christ and by getting into Christ, gets into his church. This was the mode of "joining" the church on the day of Pentecost. "As many as gladly received the word, were baptized, and "the Lord added to the church daily such as should be saved." When the Lord adds to the church, shall man undertake to say, they don't belong to the church—that there is no church? In this sense of organize God organizes every true Christian church by the means He was ordained to bring men to believe the Gospel, repent of sin, and be baptized into Christ, and wherever few or many believe and obey the Gospel—do not forsake the assembling of themselves together, but meet to exhort each other and keep the ordinances, they are a church in the New Testament sense. When any are added to the church, God adds them, through the same faith on their part as the primitive converts.

But, if organize means to "set things in order" in existing churches, do it as the apostles did. "Ordain elders in every church," appoint other Scriptural officers and make the necessary regulations in respect to meetings, etc., and have the "number of the names," if you please. But, shall we not agree on a creed or declaration of the faith that we will support? Yes, let us agree to take the apostolic creed—not the one adopted by the Romans and Episcopalians, but the genuine article found between the lids of the Bible—all the Scriptures given by inspiration of God. But the Bible is not plain and definite enough,—we must subscribe to man's definition of God's word. Paul says: "That we might know the things which are freely given us of God." Which things also, we speak, not in words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual." We have the same words which the Holy Spirit taught the apostles—they are plain and definite, and by comparing these words, we gain a divine definition of the faith, and "he that runs may read" and understand the numerous definitions of the Gospel found in the great storehouse of truth. It is objected that all say they believe the Bible, but when we try them by our standard, they don't really believe it. We reply, those who "wrest the Scriptures to their own destruction, could just as easily twist your creed and not go to destruction either" The Divine creed is sacred,—the human is not. If you add or take away anything from the word of God, you expose yourself to the plagues written in the Book, but you may take away all the human creeds in existence and God will be pleased. Now, for the questions.

"*Is* it the duty of Christians to organize themselves into churches at all? Yes. "set things in order." Should they have names enrolled? A. Yes. "Is it right for them to pledge to each other that they will take the whole Bible as the rule of faith and practice, or a particular faith that is revealed in the Bible as their guide?" etc.

I say, take the "whole Bible," not "a particular part." Is it right to pledge to work together for a definite faith? Yes. That exceedingly definite one found in the Scriptures of truth. Is it right to insist on a test of membership? Yes, the word of God. Is it right to maintain discipline? etc. Yes, by the word. The Bible is our only Book of discipline. Does the Lord add members to the church without the action of the members and the church. A. Just such action on the part of both as is described in the 2d chapter of Acts, and so of exclusion. Follow the word. "Is the church, as now organized, as efficient as it ought to be?" A. God's organization is good enough. Set things in order if order is lacking, and wake up the church to duty if they are asleep, and don't organize them to death. You may have the perfect "form of godliness" and deny the power. Human creeds are "sufficient" to divide. The questions that follow are so plain that they need no answer. No matter whether reforms begin with the few or many. Creed-making is not a reform, but has always deformed the church and been its greatest curse. Is it not wrong to make a "statement" of the object of uniting together on the conditions of membership, if your statement and conditions are only what the Bible requires? God has given us a perfect plan of finance. No other is of any authority. "As a man purposes in his heart, so let him give," "not grudgingly" —"the Lord loves a cheerful giver,"—"he that soweth bountifully shall reap bountifully." These instructions are plain enough, and, with other similar rules, constitute the law of Christ on that subject. The per cent. laws all belong to the old dispensation, when they had "to tithe their mint and cummin" which they scrupulously did, to the neglect of the weightier matters of the law—"judgment, mercy and faith." "The law of liberty" demands no per cent., but makes every one his own judge of the amount and object of his gifts, he or she being accountable to God alone for complying with the above revealed principles of giving.

Again, he inquires, "if to proclaim the faith of the Gospel, as taught in the Bible, is the object of being joined together, is it wrong to state and define this faith?" Define the faith of the Gospel as much as you please when you proclaim it, or write it, but it is wrong to make your definitions of the Gospel the basis of a church organization and compel all to accept of them, and subscribe to them or remain outside of the church. The words of prophets and apostles constitute the foundation of the true church, while Jesus, in his sayings, is "the chief corner-stone" of the edifice. Another question: "Is it enough to say that we take the whole Bible or Scriptures as the object of our Union?" Most emphatically, yes! "Can we show what our object is" in reading the Bible alone?" Yes, "The Scriptures are able to make us wise unto salvation." They do "thoroughly furnish the man of God for every good work,—not for any bad sectarian work. A man is furnished for that kind of work by the multitude of creeds extant, around which are rallied selfish, contending parties, doing most effectually Satan's work of dividing the people of God, and thus rendering the world infidel. We had supposed that 680 sects were enough to suit his Majesty, till the 681th was born! And, now, men and women in these parts, are actually pursuaded to arise in public assembly and withdraw from the "church of God," set in order years ago, for the purpose of joining this new sect, which its founder calls "the church at Grand Rapids," or "Jamestown." I admire the consistency of not calling it "the church of God."

As the Father, spiritually, of most of these seceding brethren and sisters, I would earnestly beseech not to divide "the living child." F. Hoyt.

Matthew XXIV: 3.

Tell us when these things will be? and what will be the sign of thy presence, and of the consummation of the age?

Verse 25—Remember, I have foretold (or forwarned) you.—Diaglott.

It has long been a well established axiom that the best way to interpret scripture is to interpret scripture by scripture; and although our Savior did not apparently give a direct answer to the above question, he did in reality give positive answers.

Then "God has revealed even to us through the spirit. For the spirit searched all things, even the depths of God." 1 Cor. ii: 10.

"What will be the sign of thy presence?"

The 29th verse is usually quoted to show what the signs are, which is manifestly wrong: "Sun obscured, moon withheld her light, stars fall, powers of heaven shaken." The 30th verse says "The sign of the Son of Man will then appear." After the above events, and distinct from them. Where will that sign be seen? In Heaven.

What was his sign in his first appearing? Matt. ii: 2. "We have seen his star," which, although observed by astrologists, was a positive sign, no equivocation, we have seen and come to worship, is the simple but positive declaration. As nothing else is given to embarrass our minds, we should take this without hesitation.

Now, nowhere in the Bible or elsewhere, do we find a miracle where the common course of nature will suffice, and it is the positive conviction of that able and good man, Dean Alford, that this star of the Magii was simply a conjunction of the two largest planets, which, when critically examined, appears to answer all the purpose of pointing to him who was born king of the Jews.

For the moment, I wish to make a digression. Instead of the editor apologizing for the length of the pyramid article last April, I do most heartily thank him for it.

If, as I am willing to endorse, the conjunction answered the purpose, to point out the infant King in his humility, what should we expect when he comes in power? If we have to do with facts, not miracles, in this case, why not examine them?

As in the first sign there were several conjunctions of Jupiter and Saturn during the year, so we find on the same astronomical calculations that during the years 1881 and 1882, there will be such a conjunction [illegible] has not occurred during [illegible] dispensation, to-wit: the whole planetary system will be on one and the same side of the sun,—a thing that would be most assuredly contemplated by intelligent men with apprehension, had it not occurred before without destruction to the whole solar system.

I wish for a moment to draw the attention of the readers of the RESTITUTION to another subject, the recent discoveries of the physical nature of the sun. For the last six or eight years more has been learned about the sun than all that was ever known before. The visible face of the sun appears to be composed of the most intensely heated gasses, and forever convulsed and agitated in the most violent manner. Jets of hydrogen gas are thrown up for 200,000 miles, at the rate of 12,000 miles per minute. Such violence in nature has never been contemplated before; figures fail to give anything like an idea of such amazing convulsions. Again, it has been noticed that terrestrial magnetism is affected by these commotions of the sun's photosphere. Every mariner's compass throughout the entire globe has been known to be disturbed simultaneously with these outbursts of the sun's surface.

Again it is believed by those competent to judge, that earthquakes are sometimes produced by the same cause that is, terrestrial magnetic disturbances produced these terrible convulsions of the sun.

This brings to light the hidden mystery of the sun spots, which have of late appeared to have been periodical and these periods have appeared to coincide with planetary conjunctions, and these periods correspond with unusual seasons, affecting the crops and health of the world. So we begin to see "our interest," not only "in the pyramids of Egypt," but in the disturbed condition of the hydrogen gas of the sun.

Now, if the whole surface of the sun, perhaps down to a large portion of the sun's body, is susceptible of such violent disturbance, and that the position of the planets effect largely this disturbance, what may we expense when the entire solar system is thrown entirely out of balance?

Does this throw light on those mysterious words of our Savior, "the powers of heaven will be shaken"?

Especially, when our Savior says, "the sign of the Son of Man will then appear in heaven." Notice "will" not, "shall;" he has nothing to do with it, does not decree it, simply says "it will." If the conjunction of two caused a sufficient sign, how much more conspicuous will be the conjunction of all the planets.

Don't forget the immediate connection of the powers of the heavens being shaken, and the sign of the Son of Man in the heavens." Joined together, how significant the idea!

The circumstances of our Savior's second advent will be many, and our fault is in bringing them to one point instead of spreading over much time and space, yet we have some sure landmarks, and I think we have in the above a distinct landmark as well as in Matt. xxiv: 14.

"These glad tidings of the kingdom will be published in the whole world for a testimony to all the nations, and then will the end come."

This is surely a good landmark.

The above speculations, for they are nothing more, correspond with those of the great pyramid.

Brethren of the waiting kingdom, such things are not accidents. If we God, as is most certainly the case, that the political heavens are red and lowering, shall we be justly called hypocrites for not discerning the signs of the times?

Do not the most able statesmen in Europe represent the nations as sitting over a magazine ready to burst at any moment? And are not the crowned heads actually preparing for such a catastrophe? This is not sensationalism but simple fact.

Brethren, at some unexpected hour there will be a cry, "Behold the Bridegroom, go out and meet him." "And they that will be ready, will go with him to the marriage." But oh, think of it, and the door will be shut to all who are not ready.

William Dresser.

Conceit.

The miller imagines that the corn grows only to make his mill turn.—*Goethe.*

An eagerness and zeal for dispute on every subject, and with every one, shows great self-sufficiency, that never-failing sign of self-ignorance.—*Lord Chatham.*

There is more hope of a fool than of him that is wise in his own conceit.—*Bible.*

Be not wise in your own conceit.—*Bible.*

Man believes himself greater [illegible] he is, and is esteemed less [illegible] worth.—*Goethe.*

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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TO CORRESPONDENTS.

THE RESTITUTION advocates the Restitution of all things which God hath spoken by the mouth of all His Holy Prophets since the world began. It also advocates as a matter of the first importance the Second Coming of the Messiah, the Christian King of Kings, and in connection therewith as joint heirs with Him in the age to come of the saints, the resurrection of the just, the literal resurrection of the dead, the immortalization of the righteous, and the final destruction of the wicked, root and all, and through Christ, and many other kindred truths, advocates the only belief of the Gospel, acceptance, and conversion as prerequisite to the forgiveness of sins, and a holy life as prerequisite to final salvation.

CORRESPONDENTS.—The Editor will not be held responsible for the sentiment contained in articles by correspondents, nor articles so designated will be distinctly stated. Each writer is also responsible for his article bearing his own signature. If the teaching of any writer is understood, an article setting forth the views of the party differing may be furnished. Free discussion of the subjects on it after will be allowed, but the Editor reserves the privilege of affixing these comments editorially which he may consider a belief and doubt, or the Gospel as a means of salvation, or which under no circumstances.

Materialism.

The present article was suggested by hearing a presiding elder of the M. E. Church—Doctor Kee—make some statement relating to materialism in his discourse. I cannot conjecture as to the subject in alluding to it, unless it was to stigmatize the doctrine and those who [illegible] it, it was curiously [illegible] to the subject at his discourse; as a text being, "Fear not little flock; for it is your Father's good pleasure to give you the kingdom." It was well known that I had spoken in the Christian Union Church the same day, and also what my views were, and hence I considered it my duty to disclaim any connection with modern scientific views concerning man sent to deny his general allegations publicly. In his remarks he made the sweeping declaration that materialism was a great temptation, and that all men had been tempted to as Eve it. David, the psalmist, was tempted in the same way, but rose triumphantly above it, and some learned Bible scholars thought that when Jesus was tempted to fall down and worship the devil by the offer of all the Kingdoms of the world, it was a temptation of his character. Now, as no temptation is from God, but from the adversary, or our own sinful desires, it follows that this "great temptation" to materialism is of evil origin if his *ipse dixit* is to be believed. But I think the statement to be erroneous, and shall endeavor to briefly show that it is entirely groundless. He also characterized those who held it as possessing a "low type of mind," which can be successfully denied. Again, that it was a "mushy pashy kind of theology." I think when a man uses such slang expressions, they are at a loss for an argument. That it was a "hybrid or cross between French materialism and the Gospel," hence but little better. I propose, however, to show how greatly he was in error in making such an absurd statement. Once more, "that in believing man to be unconscious between death and the resurrection, and that a large portion of the human race would be as though they had not been, it was degrading to his manhood." That man is unconscious between death and the resurrection can easily be proved from the Scriptures, and in regard to it certain class that "are to be as though they had not been;" his objection is against the Bible, and does not affect my opinions in the least, and he will have to amend Obadiah 16th, if the wishes to remove that degrading belief from the minds of those who believe the Bible. This applies to all others who refuse to believe the same statement of Scripture. Leaving at present the object of and his object [illegible] we will briefly [illegible] the doctrine of materialism.

[illegible] quirers [illegible] us to ask, what does the word, as [illegible] mean? "Great bigness, great [illegible], weight, substance or anything." Materialist: "One who denies the existence of spiritual substances." From this brief definition, we learn that material out of man; for, when applied to material substances and that's matter; but is "one who denies the existence of spiritual substances." This latter definition, when looked at from a theological standpoint, is rather too arbitrary, as it is [illegible] generally claimed that God is a being "without body or parts" and therefore, intangible, and that when man dies, he too becomes a spirit entirely without form, and hence, it is difficult to apply the expression "spiritual substance" to those spirit beings as the term, substance, expresses the existence of material in some form. There being a presence extended to the faithful of being made spiritual beings at the resurrection, I believe in their spiritual existence at that time, though in a bodily form, and therefore according to Webster, am not a materialist, but waiving the technical meaning of the term, we pass to a definition of the term, *immaterial*, and find it defined, "not consisting of matter," from this it follows that as everything that exists must have some property, and it to identify it to prove its existence, and as it could not be so in that it existed without being composed of matter of some quality or quantity, therefore, an immaterialist must be one that denies the existence of material things," and in beings "not consisting of matter," and therefore, in some sense, [illegible] to reduce the definition to a mere simplicity. I would define an [illegible] as something and immaterial as nothing, hence a materialist is one who believes in *something*, and by a parity of reasoning an immaterialist is one of which we in nothing; therefore I prefer to use the title [illegible] which indicates a materialist. I wish now to show that a great difference and wide contrast exists between the views of one class of modern materialists and here of er, although the person I am reviewing, tried to show there was a close connection between the two. He alluded to French infidelism, and as they believe "that death is an eternal sleep" and we believe that "man lieth down and riseth not till the heavens be no more, they shall not wake," it or be raised out of their sleep," which will be at the time th "heaven are rolled together like a scroll" or, the resurrection when the "earth shall disclose her dead and no more cover her slain, "therefore, our view is only a modification of theirs. I would be justified in calling his assault to the intelligence and learning of many able and eminent Christian men, but pass it by and will now make some observations on a progressive class of materialists, who claim to be scientists of the school of Darwin, Tyndall & Co. I shall quote also the language of an able writer, H. S. Hastings, of Boston, Mass., in the progression of there scientific men.

PROGRESSION.

"Man is held to be progressive in his tendencies: the age is progressive; the world is progressive; and, in a little while the "great time" will have come, and the world will be saved without a Redeemer, and renewed without a God. Of course, a discussion of the progression of the race involves the question as to their primal condition,—their starting point. Hence certain ones—philosophers, too wise to believe in the existence of a creating Deity, and too shrewd, to accept any article of faith which is not perfectly reasonable to them—have in some way learned or concluded that man originally was a marine creature, a mollusk, an oyster, a clam or something of that kind. After ages of "progression" the race improved, until the ancestors of these sages arrives at the high estates of tadpoles or tadpoles, and at length attained to the superior dignity of the amphibia, in the shape of full grown bullfrogs. Proceeding upward, the next grade led them within the confines of monkeydom, where after assuming the various relations of "freedmen," "copperheads," "priests and rulers," or lords, ladies, sages, courtiers and [illegible] they [illegible] [illegible] and [illegible] [illegible] [illegible]

THE RESTITUTION.

PLYMOUTH, IND.....Nov. 24, 1875.

EDITORIAL DEPARTMENT.

☞Brother Chaplin spent last Sunday with the church in brother Messimore's neighborhood, in Kosciusko county. He reports that an excellent interest is awakened in the community, and a great anxiety exists to hear the word of truth.

☞Moody and Sankey have closed their evangelical labors in Brooklyn, and commenced meetings in Philadelphia. It is reported that many thousands of people assembled in the city of brotherly love to hear these men expound their views of religion. So far as we can learn the moral condition of Brooklyn is not much improved by the "revival movement." These men are undoubtedly in earnest and mean to do good, but they should not forget that religion has an intellectual as well as an emotional side. That they have been instrumental in awakening the emotional nature seems evident, but there seems to be a sad lack of intellectual expansion. Men must be taught the principles of truth as set forth in the Gospel, and then, when all excitements are past, they will have something to stand upon besides their feelings.

☞Our meetings at Argos were very interesting, and resulted, we trust, in much good. The meetings commenced on the evening of the 9th, and continued until the 19th, during which time ten discourses were delivered. The people turned out liberally and seemed much pleased. Five were added to the congregation and many more became satisfied that we have the truth upon the subject of the Christian life and hope. During our stay in Argos we were called upon to preach the funeral discourse of Mrs. Nortie Hudson, of Lincoln, Ind., who died while visiting her parents in Argos. Funeral services were held in the M. E. church. A large concourse of people assembled to express their sympathy with those in bereavement. Many attended the funeral who have had more or less prejudice against our views, but we trust that the simplicity and [illegible] of the Christian hope [illegible] at present. The brethren in Argos feel much encouraged to push the work forward. We shall arrange to return as soon as convenient and hold another series of meetings. Let us all work while the day lasts and thereby be prepared for that eternal future just before us.

✶ Getting Religion.

How much we hear in these days about "getting religion," as though it was some gift entirely outside of man. It is also said there are definite times when you can get religion, as though it were something that came with the seasons of the year and went away again. We must confess that we have not so understood the words of the Great Teacher. To us it is plain that religion is not a miracle, in the sense of obtaining it, neither are we to infer that men get it by some peculiar excitement of the nerves. Religion is a system of truth, unfolded to us in the Divine word, and illustrated to us in the lives and examples of Christ and the apostles. It is intended to educate the understanding, to enlighten the intellect, and to teach men how to live. It reveals God as our Father and Christ as his Son. It also presents promises, inspires hope, and opens before us the possibilities of the eternal future. To say that the whole religious idea can be born in the soul at once, or that a man can experience religion in a moment seems to belittle that sublime conception of its magnitude and importance, so clearly expressed in the Word of God. We can understand how men get an education, and how they become good. Getting religion is upon the same natural principle. Faith comes by hearing the Word of God, it changes our views of duty and responsibility. We are to transfer our allegiance from sin to righteousness, from the adversary to God. Men may be so wrought upon by the Gospel of Christ as to flee at once for refuge in Divine love, but this is the beginning, not the whole of the new life. The man who becomes a soldier must do more than enlist; he must go through the drill and endure the discipline necessary for the campaign. So it is with those who become quickened by the all-powerful word of God.

Indeed, there is no such phrase as "getting religion" to be found in Scriptures. The apostle informs us in brief what pure religion is. And let it be noticed that this definition of religion carries it far beyond a mere excitement of the emotions. "Pure religion and undefiled before God and the Father is [illegible]

Origin of Marginal Readings and Scriptural References.

Many persons who heartily accept of what is called "The King James Translation of the Scriptures," and believe the translators to have been, if not completely inspired, guided at least by a special providence, reject the marginal readings. That this is frequently done by not knowing the origin of these references and marginal readings I am fully satisfied. But that we do not possess all the work of the King James translators without these references and readings will be seen from the following extract which we clip from *The Christian:*

"In order to facilitate a knowledge of the Scriptures, it was among the instructions to guide the translators of our present Bible, the so-called "King James Version," begun in 1607, and printed at London in 1611; that marginal notes should be affixed, explanatory of Greek, and Hebrew words that could not be briefly and fitly explained in the text. References also to parallel places were to be set down in the margin.

"It cannot be said therefore that we have the version of the forty-seven able, and Christian scholars, who made the version in the reign of James I, in its entireness, without the marginal readings, if not the references. They regarded them as a component part of their work, and the readings to be of equal authority with the text. And yet a very small proportion of all the Bibles printed contain these readings, and references. They are however of very great value to the student for ascertaining the precise meaning of any text. It is wonderful how much light is sometimes thrown upon a doubtful passage by turning to other [illegible] cated by the references; and some of the marginal readings are by able critics said to be better than those in the text."

The following from the same article will serve as an explanation of the marks pointing to these references, and show to some extent their value:

"These marginal readings, as printed by the American Bible Society, and as distinguished from the marginal references, are of two kinds. One is indicated by a dagger (†), and gives a more literal translation of the original Hebrew, Chaldee, or Greek. Thus for example, 1 Sam. xxv. 5. In the text, "Go to Nabal, and † greet him in my name." In the margin, † Heb., "ask him in my name of peace." In Job. v. 7. In the text, "As the sparks fly upward." In the margin, † Heb., "the sons of the burning coal lift up to fly."

Another mark, parallel lines (‖), represents in the margin a possible different rendering from the text, where the sense of the original is from any cause doubtful. Thus, 1 Sam. xxii. 6. "Saul abode under a ‖ tree in Ramah," is in the text; but the margin has, "‖ Or grove in a high place."

We also find that both these marks ‖ are used to designate the different renderings and meaning of proper names; and sometimes precede the word "Or," and "That is," in the margin, as exceptical of the text.

Thus for example, Gen. iii. 20. In the text, both marks precede † ‖ Eve. In the margin, † Heb., Chavah. ‖ That is living. In Gen. iv. 1. In the text, Cain. In the margin, † That is, gotten, or acquired. In Gen. iv. 2. In the text, † Abel, † Keeper. Margin, ‖ Heb., Hebel, ‖ Heb., a feeder. In 1 Sam. xxv. 25. In the text we read, Let not my Lord † regard this man of Belial. In the margin, † Heb., lay it to his heart. Text, ‖ Nabal is his name. Margin, ‖ that is fool.

In Ruth i. 20. In the text, "Call me not Naomi." In the margin, that is pleasant. Text, "Call me ‖ Mara; Margin, that is, bitter.

"The ‖ law, (or doctrine, margin) of the Lord is perfect, ‖ converting (or restoring, margin) the soul, the testimony of the Lord is sure, making wise the simple." Psalm xix. 7.

We have followed in these illustrations what seems to be the plan of the American Bible Society. In some editions, as the Oxford, the figures 1, 2, 3, are used to refer to the marginal readings, and in Bagster's Bibles the letters of the Greek alphabet are employed for that purpose.

It is our desire in these suggestions, to recommend the daily use of the reference Bible to all who desire to know what God has revealed to us by his inspired messengers. These references are indispensible in the study of the Bible. It is the testimony of Dr. Scott, after years of experience in preparing his comentary of the Old, and New Testament, that "consulting well selected marginal references, forms one of the best helps for fixing the word of God in the memory, leading the mind to a just interpretation of it, and in [illegible] rendering it more affecting [illegible] as they now read, is [illegible] find the best commentary in the margin."

To the above collection of marginal readings we append the following, showing the importance of these readings. We give the textual readings enclosing the marginal reading in parenthesis immediately after the word differently rendered.

1. Gen. i. 20. And God said, Let the waters bring forth abundantly the moving creature that hath life, (soul) and fowl that may fly above the earth in the open firmament of heaven.

2. Gen. i. 30. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life (soul) I have given every green herb for meat: and it was so.

3. Num. xix. 11. He that toucheth the dead body of any man (soul of man) shall be unclean seven days.

4. Job xxxi. 39. If I have eaten the fruits thereof without money, or have caused the owners thereof to lose their life (caused the soul of the owners thereof to expire, or breathe out.)

5. Job xxxvi. 14. They die (their soul dieth in youth and their life is among the unclean (Sodomites.)

6. Psa. xlix. 19. He (the soul shall go shall go to the generation of his fathers: they—the soul—shall never see light.

7. Job xxvii. 3. All the while my breath is in me, and the spirit of God is in my nostrils. (the breath which God gave me, is in my nostrils.)

8. James ii. 20. For the body without the spirit (breath) is dead, so faith without works is dead also.

9. Heb. xi. 4. By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it he being dead yet speaketh (is yet spoken of.)

For the value of references we refer our readers to the careful reading of the texts and contexts pointed out by the letters from i to g. Isa. ix. 6, 7; p to s, Isa. xxiv. 21–23; e to k, Jer. xxi. 5–8; l to s, Dan. vii. 25–27; e to h, Obd. 20, 21, and n, b, Luke xxiv. 27–29. These references are a grand key to the entire Bible, and of special importance in reference to the nature of Christ's Kingdom.

O. N. M.

Just received at this office, in the last few days, a large assortment of English Bibles, containing these references and marginal readings.

Alexander Campbell on the Restoration of the Jews.

PROPHECY CONCERNING THE JEWS.

The predictions concerning the Jews are so very minute, literal and graphical, extending through the greatest lapse of time, and occupying the largest number of prophets, living through many centuries, that it is most astonishing that any rational being can examine these and the history of this people, and doubt the inspiration of these prophets. Even Moses, in the thirty-second chapter of Deuteronomy, gives the whole prospective history, reaching down to the times yet unborn.

We may, perhaps, call your attention to this prophecy. But at present we shall pass on, with two or three brief notices, to other matters of more direct bearing.

Jeremiah xxxi. xxxii. expressly declare that the national constitution under which they then stood should be vacated, and a new one of different provisions instituted. But in connection with this explicit promise and prediction, the Lord declares that sooner will the sun, moon and stars cease to exist, than Israel cease to be a nation or people before him. His words are: "Thus says the Lord who gives the sun for a light by day, and the ordinances of the moon and stars for a light by night; If those ordinances depart from my presence, says the Lord, then the seed of Israel shall cease from being a nation before me forever." Thus adds the Lord, "If heaven above can be measured, and the foundations of the earth can be searched out beneath, I will also cast off all the seed of Israel for all that they have done, says the Lord."

This prediction is now nearly twenty-five hundred years old; and the children of Israel remain, even in their dispersion, a separate and distinct people. They have not amalgamated with any nation, nor can they.

It is now nearly four thousand years since God made promise to Abraham, concerning his seed, which have been accomplished, and are still accomplishing. They continue a separate and distinct people; and although the great and mighty empires of the Assyrians, Persians, Macedonians, and Romans have wasted away, still the seed of Abraham remains a people.

That the Jewish Scriptures which contain these prophecies, read before [illegible] as they now read, is Philadelphus was completed nearly three hundred years before the birth of the Messiah; and thus the Greeks were in possession of these oracles as well as the Jews. The version of the seventy Jews was read in all the synagogues of the Jews where the Greek language was spoken: they were public property ages before Jesus Christ was born. John the Baptist or any of the persons recorded in the New Testament history. No person could have any motive to interpolate them in favor of these persons. They wanted motive as well as opportunity. Admitting, then, these oracles read before the coming of the Messiah, only one hundred years before his birth, as they read now, no man can with any pretensions to rationality, resist the claims and pretensions of Jesus Christ. For he is as obviously the scope, drift and termination of these prophecies, as ever did a conclusion flow from any premises. Now that these oracles were universally read by Jews and by Greeks, as they now read, ages before the birth of Jesus, is as well established as any historic fact in the literature of the world. It was then read and known centuries before the birth of the Messiah that God had said that the sun, moon, and stars would cease to shine in the heavens sooner than this people cease to be a nation. No conquest nor dispersion, then, could ever annihilate their [illegible]. They yet continue; and if there was not another prediction, this one alone is sufficient to convince them that are not so blind as not to see the force of reason, nor to judge of the weight of testimony beyond all rational objection.

It would appear that nothing is wanting to gather this people into their own land, but the destruction of the Ottoman empire. This the prophecies seem to indicate. They are ever prepared to return. Their expectation is to return; and who can say that evidence in favor of such an event is at all doubtful, or the event itself improbable?

"Blindness," says Paul, "has happened to them in part, till the times of the Gentiles be fulfilled" (or over), then all Israel shall be saved; then the Jews shall be consolidated, and shall become the light of the whole world. And so all Israel shall yet be saved. "For if the casting of them away has been [illegible] reconciling the nations to the love of God, what shall the restoration of Israel to the favor of God be, but, as it were, life from the dead?" Then shall the funeral song of infidelity be sung. The destruction of the Mohammedan and antichristian kingdoms, and the restoration of the seed of Abraham to the favor of God, are all that is necessary to the introduction of the millennium. And that these events are upon the eve of being born, no man acquainted with the present history of the world, or with the Christian prophecies, can doubt.—*Our Rest.*

The above excellent article recently republished in *Our Rest*, concerning the restoration of the Jews to Palestine, their much-loved and long-desired home, is from the pen of Alexander Campbell. Many articles from the pen of this great man appeared in his *Millennial Harbinger*, published at Bethany, Va., fifteen to thirty years ago, relative to the gathering of the Jews to their land. And it was with great interest that he watched the movement of the European powers, during the Crimean war in 1854-5-6, bearing upon the Eastern question, the settlement of which he regarded as necessary before the Jews could re-inhabit their land.

Nor was Father Campbell alone in the Christian church in the advocacy of the replanting of the Jews in their land to be pulled up no more. Elder John T. Barkley who was selected and sent as missionary to Jerusalem, wrote many articles which appeared in the *Harbinger*, as expositions of prophetical declarations pointing directly in the same direction. And in a work published by Elder Matthews, of Bedford, Ind., entitled, "The Western Preacher," there appears a discourse upon "The Kingdom of the Heavens," by Elder James Challen, ably written, advocating the same doctrine. In this discourse Father Challen says that the Savior's reply to Peter's question, "what shall we have?" has never been fulfilled, and never will be, till Jesus returns to Earth, collects the Jews, and establishes his kingdom. He further remarks, that such a thing as a spiritual millenium was hardly thought of in the church until in the days of James Whitby, of the church of England.

These articles we heartily recommend to our old brethren of the Christian church, with whom we for more than fifteen years stood identified, for their careful reading and study. We [illegible]

the apostles and prophets, but have you not departed from the teachings your elder brethren? "Remove not the ancient land-marks."

O. N. M.

Expository Notes.

1. We are come to . . . the spirits of the just men made perfect. Heb. xii. 22, 23.

This passage, properly read, says nothing about the perfecting of spirits, whatever may be here meant by the term, but the perfecting of just men. A glance at the original shows this, and a more correct, because unambiguous rendering would be (the spirits of perfected just men") (*pneumasi teteleiomenon.*)

There is, therefore, no ground here for the teaching of the Westminster confession, that "the souls (which, by the way, are not the spirits) of believers are at death made perfect in holiness."

The perfecting of just men, all scripture declares, will not be attained before "the resurrection of the just." The perfecting alluded to, moreover, being thus still in the future, it is evident, that the words "ye are come" must be understood either in a secondary sense, meaning "ye have to do with," or as spoken by that Divine anticipation, so frequent in the Scripture, of that which by and by will be attained.

2. I am thy fellow-servant, and of thy brethren the prophets, and of them who keep the saying of this book. Rev. xxii. 9.

This saying of the angel who showed John the things which he recorded (verse 8), has been sometimes used to support some strange speculations. I have known it appealed to as a decisive proof that good men go to heaven at death. Others, more scripturally instructed on the state of man in death have found in the angel the prophet Elijah, who, centuries before, had been carried up into heaven without tasting of death.

Now, both these theories go on the assumption that the angel (or messenger) declares himself to be of the human race; but a slight consideration should suffice to show on what slender grounds this is assumed.

Be it observed that, in order to get this idea from the passage, a slight addition is tacitly made to the angel's words, and he is understood to say "I am one (or of the number) of thy brethren the prophets. I do not think that the construction of the original will admit of this addition, but on this point I am open to correction. It is worthy of notice, however, that in such passages as Matt. xxiv. 73—"Thou art one of them"—and Rev. xvii. 11—"of the seven",—where such an addition is admissible and requisite, the construction is entirely different from what we have here. In both of those passages we have the preposition *ek*; in this it is wanting.

But waiving this point, any English reader may see that if we must have some addition to the angel's words, there is another ready to our hand in the passage itself, which is just as likely to be the proper one. Supplying it, the saying would be, "I am thy fellow-servant, and fellow-servant of thy brethren the prophets." That such is the real sense, I have no doubt whatever, more especially when the Greek is found naturally to run thus, without any addition whatever: "I am a fellow-servant of thine, and of thy brethren the prophets.

This could well be said of one of the angelic host. He disclaimed the offered worship, being no more worthy of it than the apostle himself, or his brethren the prophets, or any other servant of the Almighty, to whom alone such homage was due.

There is a passage in Rev. xix. 10 very similar to the one now considered, and these remarks may apply equally to it.—*M. W. Strang, in The Rainbow.*

Perversions and Denials of Scripture.

It is a perversion of Scripture to affirm that when God created man he made a living and immortal soul within a body of dust, and that that same earth-compounded body was but the shell in which the true man lived.

The Mosaic account of man's creation says nothing of the kind. On the contrary, it clearly relates how God made man out of the dust of the ground, and by breathing into him the breath of life, the earth-formed man became a living soul or person.

2. It is a perversion of Scripture to affirm that it is this breath, or spirit of life, as possessed by man that gives him pre-eminence over all creation besides, inasmuch as the very birds of the air and beasts of the field share this spirit of life in common with man. Gen. vii. 22. So also, according to Moses, the beasts of the earth and the fowls of the air possess souls as well as man. See Gen. i. 20–30.—Marginal reading.

Paul also affirms man to be "of the earth earthy," in contrast with that [illegible] Scriptures, man is regarded as a physical organization, mortal and perishable as the grass of the field, fleeting as a shadow that continueth not.

3. It is a perversion of Scripture to assert that because man is said to have been made in the image of his Maker, he is therefore immortal as his Maker. Scripture no more predicates immortality of man in his present condition than it does omniscience or omnipotence. Immortality is said to pertain to God alone, and hereafter to be bestowed on some who will be raised out of their graves. Bible immortality for man is made to pertain to the raised body, and is never said to be an attribute of the soul as distinct from the body.

4. It is not merely a perversion of Scripture to affirm that man is or has a never-dying soul, or that he must live forever; it is a flat contradiction of the plainest Scripture statements. It was Satan who first dared to assert that man should not surely die, when God had said he should. Again and again do we read, "the soul that sinneth it shall die." See Ezek. xviii. and xxxiii.

5. It is a perversion of Scripture to say that because death is sometimes applied to man in his present moral or judicial condition before God, therefore the death threatened as the wages of sin is also a condition of living existence. Death as the wages of sin is explained by God Himself when He first declared—"Dust thou art, and unto dust shalt thou return."

Also by the apostle Paul, in Romans, wherein he shows it to be the consummation of his moral condition, and as much a physical death as that our Lord experienced. Rom v. vi. vii. and viii.

It is a fearful perversion of Scripture to affirm that when God threatened death to Adam, He meant by it, not destruction of his being, but the endurance of unheard-of suffering in hell torment.

6. It is a denial of Scripture to affirm that the threatened destruction of sinners does not mean as literal a destruction of their physical being as that experienced by those destroyed by the flood, the inhabitants of Sodom and Gomorrah, or those on whom the Tower of Siloam fell. Our Lord tells us the destruction will be as real and absolute as theirs.

7. It is a denial of Scripture [illegible] sert that the substitutional sufferings of Christ were not as much of a physical nature as of soul-suffering at the Hands of His Father before bowing His head in death. However terrible the soul-suffering might have been, the very essential element of the atonement consisted in death itself. Without the shedding of blood there could be no remission of sins. "He gave His flesh"—"Himself"—"poured out His soul unto death,"—"gave His life" as a ransom for many. "We are sanctified through the offering of the body of Jesus Christ once for all."

8. It is a denial of Scripture to assert that when Christ comes again He will not burn up the wicked like chaff or stubble. To affirm that He will keep them alive forever in the burning, is to deny the general teaching of the whole Bible. The Scriptures everywhere teach that "the Lord preserveth them that love Him, but all the wicked will He destroy." Like the morning cloud and early dew will they pass away, "be as though they had not been."

9. It is a denial of Scripture to assert that because the fire is said to be unquenchable, and that the worm dieth not, therefore the fire will not consume, or that the sinners will live on as well as the worm. God says, sinners shall be consumed and that they shall die. To say that they shall not is to make God a liar.

10. It is a denial of Scripture to affirm that after the first death the ungodly are to be raised in order that they should be cast into the lake of fire to experience a second life there; on the contrary, their doom is to be a "second death. So say the Scriptures.

11. It is a perversion of Scripture to accept parables and scenic representations in a literal sense, when by so doing they are made to contradict the obviously literal and most distinct utterances of divine inspiration. Parables, symbols, and allegorical representations can only be understood in the light of the more apparent Scripture teaching.

Friend—Consider the things you have been reading. Do not pretend to accept as a part of your creed that which to believe would be to madden. Do not be misled by the apparent meaning of two or three misunderstood texts, when these texts, as usually interpreted, prove subversive of the plainest Bible truth. Do not accept for doctrines the commandments of men. "Prove all things, hold fast that

Future Life.

J. S. HATCH.

O, I would live always, when carnage shall cease,
When strife shall be hushed in the silence of peace;
When trouble shall vanish, and sorrow be o'er,
And the accents of mourning be sounded no more.

O, I would live alway, when Eden shall bloom,
And fragrance delightful the air shall perfume;
When robes of rich verdure shall mantle the plain,
And beauty transcendant, unceasingly reign.

O, I would live always, triumphant o'er death,
Where life is unending, and not a mere breath;
A dying creation no longer shall groan,
Where age is as childhood, and death is unknown.

O, I would live always, when Zion shall sing,
With renewed enraptured to Jesus its King;
One Lord shall be crowned for the empire of earth,
And the ransomed of ages attain the new birth.

O, I want to be ready when Jesus shall come
To gather his people to Eden their home;
O, let me be numbered amid that bright throng—
Salvation and glory, the conqueror's song.

The Seed of Abraham According to the Flesh, and According to the Promise.

BY J. C. KINSEY.

The question, Whose is this great nation or kingdom that is to be a blessing to all nations?—has, I must confess, been answered more consistently by the other sects than by the Adventists. The others answer, The church; but the Adventists say that the Kingdom is to be set up on the earth, and then just when the blessing could flow out from this center to all nations, they stop the wheels and dry up all the fountains of life. At this point their machine stops. But that does not annul the covenant of God any more than the blunder that the Jews made, and they stumbled at that stumbling stone of the faith, overlooking the fact that their covenant of Sinai did not annul the faith, they sat it by works of law alone, and not by the hearing of the faith.

Was their fall a finality? Yes, say ten thousand gentiles, and Paul's voice echoes along the line of the ages, saying, God forbid,) but rather through their fall salvation is come to the Gentiles to provoke them to emulation.

But in what sense is the church the kingdom in the present or future and prospective? Peter does say to the church, Ye are a chosen race. More clearly taught in the Book than that the kingdom was due to them when the seed should come. John, the messenger of the Messiah, meant just what he said to them, that is, The kingdom of heaven is at hand. Jesus meant just what he said when he came out of Galilee, and said to them, The time is fulfilled, and the kingdom is at hand; as much as to say, The kingdom is due to you. Suppose they had accepted the seed, and the kingdom had been set up, could not Christ have still been a light to the Gentiles and the glory of God's people, Israel?

I am aware that it is argued that God, by his foreknowledge, foresaw that they would reject the Messiah. But it is not necessary to make mean dodges. The plan of Deity was laid in wisdom. The covenant made with Abraham concerning the blessing to all nations, that made with David concerning the throne and the dominion of all nations, could have been carried out had the kingdom been then set up. The covenant of the law that secured to them the kingdom and priesthood on conditions was appointed on account of transgressions till the seed should come to whom the promise related, was made with them as a body. The entire house of Jacob in mass, entered into the covenant. From that time forward the Lord dealt with them in so far as the covenant is concerned as a body, as a house, as a race. Moses was over this house of Israel, and he was faithful in all this house, for a witness. But Christ is a son over his one house, which house are we. If now we have two houses, two families, two bodies, —and this is dealing fairly with those who differ with us—as body they entered into the covenant of the law. This was appointed to hold them as a house till the seed should come. This covenant of Sinai, on condition, gave them the kingdom and priesthood, but did not give to them the land.

We are forced, then, to go back and look up the old record, and see where and in whom the title to the land is vested, and see where they stumbled and fell. In doing this, I submit to the consensus of opinion in the [illegible] curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: That the blessing of Abraham might come on the Gentiles through Jesus Christ: that we might receive the annunciation of the Spirit through faith.

In this same chapter Paul affirms that the blessing to the nations, the blessing contained in the Abrahamic covenant, is in Christ—that the law issued 430 years afterwards did not invalidate the promise. For if the inheritance be by law it is no longer by promise, but God gave it to Abraham by promise.

The cross ends thus: "Blessing for the nations and the inheritance of the land are in Christ. The blessing is not due till the land is given in possession.

What was it that Christ redeemed us from? The law, the curse of the law; for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. It was written, Cursed is every one that hangeth on a tree. They that were under the law were under the curse. They were all under the law, having as a body annexed to the law. They were all held and firmly bound by the law of sin and death till an offering should be made that should take away their sins. For this purpose Jesus was made out of a woman, made under the law, in order to redeem them that were under the law. Isaiah said, All we like sheep have gone astray, and the Lord hath laid on him (Christ) the iniquity of us all. The "us" of this prophecy embraces the whole house of Israel. All went astray, and the Lord made the iniquity of all to meet on him. As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water. Zech. ix: 11. And I took my staff beauty, and cut it asunder that I might break my covenant that I had made with all the people, and I cut asunder mine other staff binders that I might break the brotherhood between Judah and Israel; and I said to them, If you think good, give my price; so they weighed for my price the thirty pieces of silver. Here we have two shepherd staffs broken and three shepherds cut off in one month; the priest in his official relation to the people was a shepherd; so was the prince and king, and so was the judge. These three officials held the offices in the commonwealth of Israel, and we will find the priest and the judge in the restored kingdom of Israel.

The Jew turned up his orthodox nose at the Gentile dog, and the Gentile turns up his at fleshly Israel.

The fact is established that Christ was under the law, and this being the case, if he makes an offering at all he must make it according to the law, and the law was not taken out of the way; it was not annulled till he was nailed to the cross. The law required that the offering should be brought to the priest; the law required that every male that opened the womb should be redeemed with a price. Christ, when eight days old, was redeemed by his mother and Joseph, with a turtle dove. From that time forward, if he keeps the law in its true spirit and intent, it has no claim on him, and he is entitled to the things of this covenant—to the kingdom and priesthood. But the commonwealth was under the curse of the law, for they had not continued in all things which are written in the book of the law to do them. The kingdom and priesthood being under the curse of the covenant, must be redeemed. No one annuls or adds conditions to a covenant previously ratified. So said Paul. The covenant made with Abraham concerning the inheritance of the land was ratified by blood; but that clause in the covenant securing the blessing to all nations was ratified by the oath of God. That made with David, securing to the seed the throne and dominion of all nations, was ratified by the oath of the Eternal. The covenant of the law of Sinai, that secured to them, on conditions of obedience, the dominion and priesthood, was ratified in blood.

Who can add conditions to those two covenants ratified by God's oath? The inheritance and the blessing to all nations were based on the faith of Abraham; that faith was perfected by works of obedience, not obedience to the law made through Moses, but to the commands of the law under which he lived.

The same things were included in the covenant of the law, but on conditions that they kept the law. The law did not set aside the conditions of the previously ratified compact, and that was the faith.

In order then, for them to have secured the things of the covenant, it was necessary for them to have the faith of Abraham had, that is, to be doers of the law: for by works of the law no flesh is justified: not the hearers of the law but the doers of the law are blessed. It is clear that the law alone did not secure the blessing, but the faith of Abraham before the law, then the faith and obedience of the law whilst it had a legal standing. When that was taken out of the way, we fell right on the old line of faith again, independent of the law. Hence they that have the faith of Abraham are counted for the seed and heirs and heirs according to the promise. The promise is, that God will curse Abraham and his seed a great and mighty nation, and make this seed, this great nation, a blessing to all nations. Has it been done? Yet where is this great nation? From what center does this blessing flow out to all nations?

(To be continued.)

Correspondence.

DEAR BRETHREN:—I am at home again. Found all well as common. I held meeting at New Philadelphia one week, with good effect, although there were no additions. The Campbellites closed their house against us this time, but our brethren got a hall, and we had a good meeting. The Methodist minister was out one night, and by invitation talked about half an hour, finding fault with my position, that the saints would inherit the earth, and in support of the texts that are usually quoted to prove that people went to heaven at death. I met them all fairly, and he left the house before I had got quite done. From Palestine I went to Indianapolis, and held meeting over the next Sunday. I held meeting in the senate chamber. The weather was bad, but still we had a tolerably good hearing. The little few in the city are determined to let their light shine. There had been kept up an interest in the Park ever since I was there in August last. One Bro. Griggs has had a controversy with a Methodist minister for some time, and the Methodist minister finally quit. Brother Griggs is an able man, and the brethren are quite well pleased with his efforts. Since I left all the brethren at Dyson's, I visited the brethren at Brother Mossimore's, and held some meetings some four miles from Brother J. L. Wince's, with good attention. Brother and Sister Wince were present. May God bless them and all the dear ones, in that part of the country.

J. S. HATCH.

BRETHREN:—I wish to inform you of a preaching tour I made through a portion of this state and Missouri.

I left home June 3, and returned Nov. 4. Preached sixty discourses, baptized twenty-seven persons, and organized two churches—one at Wildcat and the other at Hiea. I also had three debates, one with a Campbellite on the immortality of the soul. I took the position that immortality was through Christ only, and he that souls are immortal and can never die. The next with two preachers at Hiea—one Methodist, the other Baptist. After three days they left the field, and I baptized sixteen of their members and one Roman Catholic.

When I returned I found that my little girl, four years old, had died, but if I am faithful I expect to greet her in the kingdom.

Brother Ryland is contending for the truth against great opposition. He is now sixty-four years old, but he still meets with the brethren every Sunday to break bread, sing, read the Word, etc. Brother Ryland was the first man to organize a church in this state, and the only one who has succeeded in keeping one together. I am going to Hiea to stay a year.

Your brother in the faith of the kingdom.

GEORGE KIDAHL.

MIDWELL, Ark.

Questions.

1. When the time comes for Christ to reign over the house of Jacob forever, Luke i: 32, 33; Isa. ix.: 7; and the saints to reign with him, 2 Tim. ii. 12; Rev. xx. 4, 6, will not the saints also reign over the house of Jacob?

2. And if so, as we read that the saints are to be joint heirs, Rom. viii. 17; to have power over the nations; Rev. ii. 26, 27; to sit with him in the throne; Rev. iii. 21; to be kings and priests; Rev. v. 10; how can the house of Jacob and the saints be identical? Will some of our scribes answer?

T. E. ADAMS.

Soothsayers and Necromancers.

It would be surprising to most people to know how many ancient superstitions still survive under new forms and a new nomenclature.

We laugh or shudder at the outbreak of Salem witchcraft and its melancholy consequences. But probably every element of that sad delusion is still in full force in every town in the land, excepting possibly the one point of belief in Abraham's bosom. That [illegible] of the air. Let the belief in a personal and malignant devil again be revived, to such an extent that he is imagined as a constant and powerful enemy of mankind, to whom men and women may deliver themselves for the sake of advantages which they desire, or by whom they may be taken captive to execute his evil designs, and we still have at hand all the other materials out of which to manufacture another delusion as revolting as any recorded in history.

There are now [illegible] wise intelligent, who still [illegible] openly believe in magical incantations, in obsession by evil spirits, in revelations, in ghosts, and astrology. There are those who expect to see evolved from the "stark ooze of nature" and the mysterious beforehand of the unknown useful and [illegible] witchcraft and every other form of astrology and soothsaying which will commend themselves to the wide-awake, practical mind of a free times and vastly enlarge the resources of the intelligent operator.

No defect or disappointment has power to disenchant the mob-beguiled public for sensations. It is with a queer sensation that one reads the newly-found record of ancient and wonderful superstitions which have had power among long-forgotten savage tribes and then stumble upon the same [illegible] in full force in some hidden nook almost at his door.

We once attended at court where evidence was brought to show that the plaintiff must be of unsound mind because he had conducted his business for years by advice of the necromancers. The plaintiff testified that he had done so, but had learned to his sorrow that he had never profited by such advice because the spirits of the dead would not allow themselves to be used for his temporal advantage. He was now stripped of all of his possessions; but although ruined by his relations with the dead, he avowed still his implicit confidence in them.

Here is a problem which must have patient and wise treatment for many years before we can boast of our civilization and enlightenment.—*Liberal Christian.*

MARRIED.

ANDS—GODDARD—Nov. 3, 1875, at the bride's father, Bi Mercy Co., Mo., by Joel Hendee, J. P., Elder D. G. Ands and Miss Martha Goddard.

BUSINESS DEPARTMENT.

By order of the board of directors of the Association, we are directed to prune the subscription list of the REPUBLICAN, and keep it pruned to within thirty days of date. Will our subscribers please to examine the labels on their papers, and if they are not properly credited, inform us immediately that we may make the proper corrections? And will those whose time is about to expire, who desire to continue to have our paper, inform us, that their names may be retained on our list?

LETTER RECEIPTS.

Letters from the following persons have been received, heard to be correct, and the business attended to:

J A Barker, C W Berry, B H Maddox, J S Lancaster, F H Watkins, G J Bowman, L C Collins, Wm Allan, Jno Swoope.

ANNOUNCEMENTS.

By order of the committee of arrangements, the next quarterly conference of the Church of God in Indiana will be held with the congregation in Peru, Miami county, on Thursday, December 23d, and continue over the following Monday.

The order of the meeting will be, preaching, the word, social exercises, and the discussion of general topics of interest to the body,—such as the Sunday School interest, tabernacle work, and more thorough organization of the body upon scriptural ground. A general invitation to brethren abroad and in other states is extended.

Also, in connection with the above meeting, on Monday, December 27, the stockholders of the Christian Publishing Association will hold their annual meeting.

It will be the business of this meeting to hear, to receive, and to act upon the report of the past year's work, and to select a board of directors for the ensuing year.

Let all the stockholders who possibly can, be in attendance; and those who stand heavily interested should instruct the secretary of the Association—E. R. Marshall—to cast their votes in the selection of the board for them. Our vote is the share of stock is the basis of representation.

There will be a meeting at what is known as the Lone Walnut Church, one mile east of Greenville, Ind., commencing on Friday night before the 4th Sunday in December, to continue over the following Sunday.

The saints are requested to attend.

Come in hope of eternal life.

JONAS A. PARIS.

The Annual Conference of the Church of God in Iowa will be held at West Liberty, Tama county, commencing on Thursday, December 16th, 1875, and holding over the following Sunday. All are invited to attend. We have the promise that Brother H. V. Reed will be present.

Those visiting by the C. & N. W. Railroad will stop at Belle Plain, where there will be conveyances to take them to the place of meeting.

Those coming on freight, or otherwise, not on regular route, should report at Belle Plain or Hilton's grocery store in Belle Plain, where they may be found.

As there be a full attendance, that we may have a profitable writing and looking for that appearing of the great God and our Savior Jesus Christ.

A. HIPSHER, President.

Per L. MASON.

Bro A. P. Dugger will visit the following places as follows:

Maryville, Mo., Dec. 12; Pickering Station, Mo., Dec. 14; Highland, Mo., Dec. 15; Mount Vernon, Mo., Dec. 20; Rosehill, Iowa, Jan. 1; Harlem City, Iowa, Jan. 11; Newton, Iowa, Jan. 21; and will hold meetings in the city and country as Brothers Avills and Lychner may appoint.

Bro Dugger says: "I will leave for Illinois via Chariton and Newton; to others who may desire my services along this line will please write to me."

A. P. D.

The first quarterly conference of Northern Illinois and Southern Wisconsin will commence with the evening of Sunday, the 5th day of December, 1875, at [illegible] o'clock, p. m., at what is called the Lindenhill school house, in Green county, Wis., to continue over Sunday.

Those coming on the Western Union Railroad will stop at [illegible] and keep a line to [illegible]

[illegible]

[illegible]

[

The Refiner.

'Tis sweet to feel that he who tries
The silver, takes his seat
Beside the fire that purifies,
Lest too intense a heat,
Raised to consume the base alloy,
The precious metal to destroy.

'Tis good to think how well he knows
The silver's power to bear
The ordeal to which it goes;
And that, with skill and care,
He'll take it from the fire when fit
For his own hand, to polish it.

'Tis blessed—yes to know that he
The place he has begun
Will not forsake till he can see—
To prove the work well done—
An image by its boldness shown,
The perfect likeness of his own.

But ah! how much of earthly mould,
Dark relics of the mine,
Lost from the ore must he behold;
How base must be refine,
Ere in the silver he can trace
The first faint semblance of his face.

Thou Great Refiner, all thou by,
The promise to fulfill:
Move but thy hand, beneath thine eye,
And melted at the will,
O, may thy work forever shine,
Reflecting beauty pure as thine?

Who will not be Blessed or Saved?

BY R. V. LYON.

Upon my return from Canada, where I have been preaching the past two months, I found upon my table a magazine, advocating what a certain few who would be wise above what is written, a "fair-chance" theory, the universal salvation of the entire human family. And as some of this class have claimed to be taught by the same spirit with the opposite of this, namely, the non-living of the wicked—the transgressors of civil and divine law, I have concluded that it was my duty to not let my pen lie any longer silent.

That the number saved will be innumerable, as I have shown in my published works, I firmly believe; but the Bible justifies no one in harboring the thought that all the human family will be saved, or that those who knowingly reject either civil or divine law, will ever have a resurrection to life, in order that they may have another chance to be saved, or that the Lord may know whether they are goats or sheep.

In Gen. iii. we have a record of the penalty of a law which Adam and Eve transgressed, a part of which I will quote:

"And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee." Verses 15, 16.

Here we have positive testimony that there was to be a race born that never would have been, if sin had not been introduced into the world—a surplus seed—two distinct families, two kinds of children: the seed of the woman, and the seed of the serpent; consequently not related to each other. A surplus race that never would have been born, if man had not sinned, hence a part of the curse! Therefore they are not embraced in the plan of salvation, from the fact that God has put enmity between them. And the seed of the wicked one was to bruise the heel of the woman's seed, by taking the animal or blood-life! And it has done it in putting to death Jesus and the martyrs; but the woman's seed was to bruise the serpent's head, or utterly destroy the surplus seed—the children of the devil.

It is said of Cain, the eldest child of the serpent's seed, that he was of that wicked one and slew his brother; "because his own works were evil, and his brother's righteous." John iii. 12. Therefore he was an enemy of the woman's seed; and it is recorded "that they shall be cut off" from life, "from among the children of men," the children of God. Psa. xxi. 10; xxvii. 28.

Their depravity is graphically portrayed in Psa. xiv. 1–4; Isa. i. 5, 6; Rom. i, 18–32.

"The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good. The Lord looked down from heaven upon the children of men to see if there were any that did understand and seek God. They are all gone aside, they are altogether become filthy; there is none that doeth good, no, not one. Have all the workers of iniquity no knowledge? who eat up my people as they eat bread, and call not upon the Lord. Why should ye be stricken any more? ye will revolt more and more; the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores; they have not been closed, neither bound up, neither mollified with ointment. * * * * And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenantbreakers, without natural affection, implacable, unmerciful; who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them."

David informs us, Ps. lviii. 3, 4, that "The wicked are estranged from the womb; they go astray as soon as they are born, speaking lies. Their poison is like the poison of a serpent; they are like the deaf adder that stoppeth her ear; which will not hearken to the voice of charmers, charming never so wisely." Because they have no innate love of truth and righteousness; have no aspirations for anything that is heavenly or God-like! No desire to be associated with the pure and blessed of all past ages, in the world to come. No eligibility to eternal life. They are not of God, therefore they cannot hear his word. John viii. 47. Hence Jesus is to them, "as a root out of dry ground; he hath no form or comeliness, no beauty, that they should desire him." Isa. liii. 2. Consequently they have a strong aversion to him. And when "the Ethiopian changes his skin, or the leopard his spots, then may ye also do good, that are accustomed to do evil. Therefore will I scatter them as the stubble that passeth away by the wind of the wilderness." Jer. xiii. 23, 24.

Solomon considers them as having no pre-eminence above a beast. And he asks God to manifest them, that they might see that they are *beasts*! That one thing befalleth them; that they die alike; because they have no hope of a resurrection. They have one breath—spirit. They are vanity, they all go to one place, they are all of the dust, and they all turn to dust again; and that is the end of them. Eccl. iii. 18, 19.

David, in speaking of them, says they are "like the beasts that perish." And "like sheep they are laid in *sheol*, the grave, they shall never see light." Psa. xlix. 12-20.

Are beasts to have a resurrection and be saved, or to be put on trial, in order that the Lord may know that they are beasts? Jesus calls them "tares," and "goats," "children of the wicked one." And no man makes himself a tare or a goat. That they "were of their father the devil." Matt. xiii. 38; xxv. 32; John viii. 44. In Matt. iii. 7; xii. 34, he and John the immerser, calls them "generation of vipers."

Respected friends! Can you make a sheep out of a goat, or wheat out of tares, or disciples of Jesus out of vipers?

Here comes in the unerring foreknowledge of God, who knew the end from the beginning; therefore he knew his own children. Isa. xlvi. 10. Trial, therefore, is not to add to his knowledge. So in the ages to come, there can be no need of putting any on trial whom he knows is not eligible to salvation. What folly to resurrect a goat, or a tare, or a viper to put on trial to see if they would not turn out to be a sheep, or wheat, or a child of God.

Trial does not create a character, it only develops one which already exists in embryo. If a person possesses the latent germ of rectitude, trial will bring it out into the likeness of God in Christ Jesus. Matt. xii. 20. But there is no way known by men or angels, neither has God revealed any way to get that out of a man which is not in him; or put that into him which he has no capacity to receive, appreciate, or retain.

Peter and Jude have given a vivid description of their character and final doom, leaving them in the empire of death, without any hope of life, either limited or eternal, in the future. 2 Peter ii. 10-17; Jude 10-13.

"But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, self-willed, they are not afraid to speak evil of dignities. Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord. But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption; and shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day time. Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you; having eyes full of adultery, and that cannot cease from sin, beguiling unstable souls; an heart they have exercised with covetous practices; cursed children; which have forsaken the right way, and are gone astray, following the way of Balaam, the son of Bosor, who loved the wages of unrighteousness; but was rebuked for his iniquity: the dumb ass speaking with man's voice forbad the madness of the prophet. These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved forever." * * * *

"But these speak evil of those things which they know not, but what they know naturally, as brute beasts, in those things they corrupt themselves. Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core. These are spots in your feasts of charity, when they feast with you, feeding themselves without fear; clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness forever."

If this is to be their character and condition, you ask why are they to blame? I answer in the language of St. Paul, Rom. i. 18-25; ii. 12-15. "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse; because that when they knew God, they glorified him not as God neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things; wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonor their own bodies between themselves; who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed forever. Amen."

Thus we learn "that the invisible things of God from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so they are without excuse." Therefore they will not be resurrected in order that "they may have an opportunity to reject Jesus, and die a second time, as some teach. For St. Paul has informed us, that "it is appointed unto us once to die, but after this the sentence."

Again he informs us that "as many as have sinned without law shall perish without law; and as many as have sinned in the law shall be judged by the law; for not the hearers of the law are just before God, but the doers of the law shall be justified. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves; which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts meanwhile accusing or else excusing one another." Rom. ii. 12-15. The law was given to Israel, not to the Gentiles. Rom. ix. 3, 4. "Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises. And by it they will be judged; that is, it will be decided subsequent to the coming of Jesus, who among them have knowingly and willfully sinned in the law; and who among them have kept the law; the latter will be judged worthy of a resurrection: the former doomed to remain in the congregation of the dead! For Solomon has asserted by the authority of Abraham's God, that "The man that wandereth out of the way of understanding shall remain in the congregation of the dead." Prov. xxi. 16.

And the Gentiles who have sinned without the revealed law of God, shall perish without it, for they show by their works the law written in their hearts, by instituting a penal code of laws, by which families and nations are to be governed. Therefore, they are a law unto themselves. And those who live up to this code, or try to, out of love to purity, and Godlikeness, like Socrates, the great Gentile philosopher, give indubitable evidence, that they would embrace the Gospel if it had been presented to them, or should be. Hence, they will be judged worthy of a resurrection to the same nature that Adam possessed prior to his fall, that they may embrace Jesus the life-giver, and the only be saved. But those who transgress this law knowingly; and for the want of innate love of truth, righteousness, holiness and Godlikeness, have rejected the Gospel in its purity and consistent fulness, in other ages the order had been forfeited.

2. The precepts are plain and positive as to the preaching of the word—repentance, faith, baptism, Lord's supper, and many points of Christian and social intercourse; and yet so much is left to the piety, judgment, and discretion of each individual or church that no leader or body has been able to formulate an authoritative system of church order, save in the apostasy, in Rome and her daughters.

The free spirit of the Gospel, "the simplicity of Christ," allies us to God. Its fellowship is with the Father and Son, Jesus Christ, 1 John i. 3. The effort of grace is to lift the believer, in spirit, out of "this world" and into sympathy with that "which is to come." And there is no need for much form, or show of official authority where professors "live in the spirit—walk in the spirit and have no confidence in the flesh."

The misery of our churches comes from their want of "the mind of Christ," and their excessive "confidence in the flesh." The Divine element is deeply wanting! The human is prevailing! Hence there can be no general change, till Satan shall be bound and the promised kingdom of Christ shall come, by the second coming of "the king of kings!" In Christian love yours,

J. B. COOK.

To Brother R. V. Lyon.

Your exposition of Ezek. xvi. 53, has long been mine, and may be compared with Jer. xlviii, 47; xlix. 6-39, where Moab and Ammon, Edom and Elam (or Persia) are mentioned, as "Sodom and her daughters" are in that text, and subjects of restoration.

Nationalities are personified; and this personification (*prosopopeia*) embraces and applies to their geographical position!

The principle comes out in Isa. i. 2; Jer. xxii. 29; Ezek. xxxvi. 4; Micah i. 2. As to the earth—"Oh, earth, earth, earth! hear the word of the Lord!"

Let this fact stand. The earth may be addressed under the figure called personification! Then, what follows? This follows of course: "All things spoken by all the prophets" shall be restored. Then Judea and all the surrounding nations, or geographical localities, and "the earth," as a whole, will be embraced.

This leaves other texts to teach the judgment of God on individuals; and classes of the human race. There is no truth that collides with truth; but it is often as "high as heaven" above our still darkened minds.

J. B. COOK.

To Brother Joel A. Simonds.

Your questions as to church government may be easily answered; as I think. But as others treat the subject, it has not been, nor never can be, answered. Many have reasoned out an answer from analogy, based on the old dispensation—on our republican system—or on the general principles of human precedence; and thus, all Christendom is filled with schism.

The difficulty lies in not taking "the revelation of God," and being governed by it, in regard to the edifying of "the body of Christ." Eph. iv. 11-14. Let the epistles of Timothy and Titus; with the commission, (Matt. xxviii. 19, 20; Mark xvi. 15-16; Luke xxiv. 47, and the acts of the apostles, Chron. ii. etc.

In early times, the rules to govern in divine worship and service, were given with particularity and precision. The altar, the sacrifice, the priesthood, the tithes, the sanctuary, and the temple ritual, were matters of minute and legal exactness.

But under "the Gospel—with unveiled face,—beholding the glory of the Lord," it is not so. Now, our apparel; our place of worship; our gifts to sustain and extend it; our assembling of ourselves together, to exhort and edify one another; our frequent or infrequent observances of the ordinances, (as in 1 Cor. xi. 23-26, "As often as ye eat this bread and drink this cup, you do show the Lord's death till he comes!") Our appointment of officers to conduct the services, "decently and in order;" our church edifices "upstairs or down-stairs," or in the tented grove—with no edifice—seem left on purpose to be decided by the spirit and providence of God, and the "wisdom and prudence" of the brotherhood. It may be that the strongest and prevailing test of our loyalty to Christ, lies just here—in our loving "obedience of faith" to him, with no specially prescribed rules as to much of the details in Christian life an labor. We all may know something of the multitude of professors who fall and fall below the Gospel standard, while yet there is no absolute law by which to convict and condemn them. Thus it is with congregated churches, of all orders and varied names, from Rome to Utah, in the Rocky mountains of America. There is great diversity as to doctrine and discipline, even in Rome; in the Church of England, and other ecclesiastical bodies; so that discipline is made difficult in dealing with single churches, as well as with individuals.

The cause (aside from human frailty) lies in the two fundamental facts:

1. There is no act of church organization and government recorded in the New Testament, [illegible]

2. The precepts are plain and positive as to the preaching of the word—repentance, faith, baptism, Lord's supper, and many points of Christian and social intercourse; and yet so much is left to the piety, judgment, and discretion of each individual or church that no leader or body has been able to formulate an authoritative system of church order, save in the apostasy, in Rome and her daughters.

The free spirit of the Gospel, "the simplicity of Christ," allies us to God. Its fellowship is with the Father and Son, Jesus Christ, 1 John i. 3. The effort of grace is to lift the believer, in spirit, out of "this world" and into sympathy with that "which is to come." And there is no need for much form, or show of official authority where professors "live in the spirit—walk in the spirit and have no confidence in the flesh."

The misery of our churches comes from their want of "the mind of Christ," and their excessive "confidence in the flesh." The Divine element is deeply wanting! The human is prevailing! Hence there can be no general change, till Satan shall be bound and the promised kingdom of Christ shall come, by the second coming of "the king of kings!" In Christian love yours,

J. B. COOK.

Reflections.

The Lord is a rock—a sure foundation, which no political revolution can shake, no waves of persecution overflow. He is the foundation of truth, of right and of power. The believer in Jesus builds on this foundation and shall abide forever. And when the wicked are in power, and the ungodly taunt him as one that is without refuge, or the timorous advise ignominious flight and resort to earthly defences, he can say, "In the Lord put I my trust: how say ye to my soul, Flee as a bird to your mountain! For lo, the wicked bend the bow, they make ready their arrows upon the string, that they may privily shoot at the upright in heart."

There are times when the people of God are in extreme peril, secretly assailed by the wicked, and without redress or protection from the rulers of this world, who subvert the principles of justice for earthly gain, and regard not the rights of man nor the laws of God; times when the righteous seem to be shut up and delivered over to oppression and slaughter, and the question seems pertinent enough, "If the foundations be destroyed, what can the righteous do?" Nothing; they can do nothing but in well doing commit the keeping of their souls to God as unto a faithful creator. And that they can confidently do; for, "The Lord is in his holy temple, the Lord's throne is in heaven; his eyes behold, his eyelids try the children of men." All are under his inspection; all are subject to trial. Few think of God at all or remember that he searcheth their hearts, and taketh account of their ways. But "the Lord trieth the righteous;" for their good, careth for them in their afflictions, and will save them through trial; "but the wicked and him that doeth violence his soul hateth," and though now prosperous they are not blessed, for their end is destruction. "Upon the wicked he shall rain snares, fire and brimstone, and a horrible tempest; the portion of their cup." Ah! what a portion! How terrible their doom! How fearful the examples! In the days of Noah they disregarded all warning until the flood came and took them all away. In the days of Lot they practiced their ungodly deeds till the Lord rained fire and brimstone upon them out of heaven: and so shall it be in the last days; they shall say, peace and safety; but sudden destruction shall come upon them and they shall not escape.

But as Noah was saved from the flood which overwhelmed the wicked; and as Lot was saved from the fiery tempest which destroyed Sodom; so the righteous shall be saved from the perdition of the world; "for the righteous Lord loveth righteousness; his countenance doth behold the upright." They shall be hidden in the day of his anger; in the secret of his tabernacle will he hide them.—*J. G. W.*

The Second Coming of Christ.

"And as he sat upon the Mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the signs of thy coming, and of the end of the world?" Matt. xxiv. 3.

The "coming of the Son of Man" and "the end of the world" are two of the most solemn and awful subjects found in the word of God. In the text, the disciples associate the coming of Christ with the end of the world, and enquire of the signs which shall foreshadow these events, substantially asking the questions: 1. When shall Jerusalem be destroyed? 2. What shall be the sign of thy return to the earth? 3. When shall be the end of the world?

[illegible] the destruction of Jerusalem to all [illegible] clouds and with the holy angels, but that he will not return to the earth; that he will set his throne in the air, there summon the universe before his tribunal, and, after burning up the earth and pronouncing the sentence of eternal punishment on the wicked, he will gather his saints and take them to heaven from whence he came, and thus come and go without having set foot upon the earth.

The Scriptures assures us that Christ is to return to the earth, that he shall stand upon the earth, that "he shall reign with his saints upon the earth." He is to return to that from which he departed. He did not depart from the air, but from the earth. Here on this earth, where he was born, where he lived thirty-three years, where he died, and from which he ascended, to this very earth he is to return, not to annihilate it, be to pass it through its baptism of fire, and bring it out a "new earth." This earth that gave him a manger will, upon his return, give him a throne. This earth that drank his tears and blood will by acclamation proclaim him "King of kings and Lord of lords. And in such an hour as we think not will he come.—*J. H. Lightbourn.*

The Coming of the Lord Draweth Nigh.

The imminent necessity for the world's reformation and purification I take as a proof of the fact that "the coming of the Lord draweth nigh."

That God is coming with his judgments among the nations I cannot doubt. Look at the floods on both sides the sea. France going down under the wave; the wealth of nations swept off in a day; harvests, vineyards, villages unmoored. Look at the insectiferous assault which was first considered hardly worthy of a small item in a newspaper; but the grasshopper, and the Colorado bug, and the army worm have gone on until public fasts have been declared, and the Lord Almighty invoked to arrest the public calamity. Look at the marine disasters and hear the voice of the shipwrecks. Listen to the roar of the unparalleled conflagrations in Chicago, and Boston, and London. See the toppling over of great commercial establishments everywhere. I tell you that God's controversy with the nations has begun. "The coming of the Lord draweth nigh. *T. De Witt Talmage.*

Dangers are most fatal when least feared.

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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The Seed of Abraham According to the Flesh, and According to the Promise.

BY J. C. KINSEY.

I ask all candid Adventists, and I am sure that there are many such, to take their stand and tell us which death expires at the time spoken of by John. The covenant of law legally expired when Jesus cried, "It is finished," and gave up the ghost, and the vail of the temple was rent. It began at Sinai, and it ended at the Cross. If the death spoken of has an end, it must also have had a beginning. Jesus did not give to the disciples the cup, the token of the new covenant, until after Judas had bargained with the chief priests, to deliver him up, and that covenant was to this effect: You are they that have continued with me in my trials, and I covenant for you a kingdom, even as my father hath covenanted for me a kingdom, that you may eat and drink with me at my table, in my kingdom, and sit on twelve thrones, judging the twelve tribes of Israel.

Covenants ratified by blood are firm, and this is the only one of which we have any account that Jesus made with his disciples. This is the blood of the new covenant, "this cup shed for you and for many, for remission of sins."

The law is clear. He that runs may read. This cup belongs to the one body that are seeking positions in the kingdom. Israel did not obtain it. The thing sat a royal priesthood, a holy nation, a people for a purpose. See 1 Peter 1: 5: "Ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."

This house is to be builded of living stones—stones that have life—for the Father has life in himself, and gave to the son to have life in himself, and to give to the son authority to give eternal life to as many as he wills. The Son says, "I will give to him eternal life, and will raise him up at the last day,"—the last day of this age.

This life is due to the heirs of the promise. Then they who have the faith that Abraham had will constitute this spiritual house, this royal priesthood, this people for a purpose—and that purpose is that through and from them the blessing to all nations shall flow out.

"For I have said, Mercy shall be built up for ever: thy faithfulness shalt thou establish in the very heavens. I have made a covenant with my chosen, I have sworn unto David my servant, Thy seed will I establish forever, and build up thy throne to all generations." Ps. lxxxix: 2-4.

But how can this be done, if generation ceases at the time of the Lord's coming? At that time the throne lies in ruins.

I also will make him, the first-born, higher than the kings of the earth. My mercy—ah, mystery to the theologian—also will I keep for him for ever more. My covenant shall stand fast with him. His "seed" will I make also to endure, and his throne as the days of heaven. They shall "endure as long as the sun and moon endure throughout all generations." Com.

Do the generations of the present age bear him?

"He shall have dominion also from sea to sea, and from the river unto the ends of the earth." Ps. lxxii: 8.

Dominion over whom? Let Advent folly answer.

The kings of Tarshish and of the Isles shall bring presents. The kings of Sheba and Seba shall offer gifts; yea, all kings shall fall down before him. All nations shall serve him.

But whom?

And he shall speak peace unto the heathen, and his dominion shall be from sea to sea, and from the river to the ends of the earth.

"Sing and rejoice, O daughter of Zion; for, lo, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and shall be my people; and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee." Zech. ii: 10, 11.

What! are many nations to be joined to the Lord in that day when he comes to dwell in the midst of the daughters of Zion? Is this one of the Adventists conditional prophecies? See Zech. ii: 12:

"And the Lord shall inherit Judah, his portion in the holy land, and shall choose Jerusalem again."

Let us look at the Lord's portion in the holy land. See Ezekiel xlv. 1:

"Moreover, when ye shall divide by lot the land for inheritance, ye shall offer an oblation unto the Lord, a holy portion of the land: the length shall be the length of five and twenty thousand reeds, and the breadth shall be ten thousand. This shall be holy in all the borders thereof round about."

But this is one of their conditional prophecies; and thus makes Isaiah and all the prophecies conditional, for all are linked together.

"It was round about eighteen thousand measures: and the name of the city from that day shall be, The Lord is there." Ezekiel xlviii. 35.

"And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord: we have waited for him, we will rejoice and be glad in his salvation." Isa. xxv: 9.

"Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously." Isa. xxiv: 23.

Unless all in the Book is conditional, then, after the Lord comes and dwells in Zion, many nations will be joined to the Lord (in covenant). No nation has been joined to him since that of the Hebrews was joined to him at Sinai; and as a nation they were broken off, and the only question that honest men can raise is, Will they be one of the many that are to be united?

If the Book does not settle this in the affirmative, then I shall call upon Adventists to settle it for me. Not one of the Gentile nations has been *joined to the Lord, as a nation.* It is true that they are joined to the harlot of Rome: but not to the Lord of hosts, who is to reign in mount Zion, and in Jerusalem, and in the presence of his ancients gloriously.

The Gentiles were visited to take out of them a people for his name. If it is a fact that the forfeited kingdom of Israel and the promised territory of the kingdom was purchased by the blood of Jesus Christ, which was forfeited by the natural seed, was redeemed by the one seed of the promise, Jesus did not, or could not, minister to the nations till the covenant with Israel was abrogated. Hear him:

"For the Son of Man is come to seek and to save that which is lost." "I am not sent but to the lost sheep of the house of Israel."

Not one of the Gentile nations ever did or ever will exist as a commonalty under any one of the covenants. They have had and will continue to have an existence until the second Adam shall come. Under the old Adamic creation and the Adamic law they are an ordinance of God under the old creation.

But the kingdom of Israel did exist under the covenant of God made at Sinai, and all of God's covenants have to do with the promise. The kingdom of Israel set up at Jerusalem is the restored kingdom. The seed after the flesh forfeited the inheritance, and the judgments [illegible] and the Gentiles [illegible] gain that which was lost.

The twelve tribes were there in their high organizations, when the kingdom of Israel established also the kingdom of God was established, and Christ sat on the throne of the Lord and reigned in dominion over all Israel. And now for the restoration of his kingdom.

1. The throne:

"He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." Luke i: 32-33.

"And I will restore thy judges as at the first, and thy counselors as at the beginning: afterward thou shalt be called The city of righteousness, the faithful city." Isa. i: 26.

"And I will cause the captivity of Judah and the captivity of Israel to return, and will build them as at the first." Jer. xxxiii: 7.

And this is to be in the day that God performs that good thing promised to Judah and to Israel. And at that time the branch of righteousness is to grow up to David, and to execute judgment and righteousness in the land. Jer. xxxiii. 14, 15.

"Considerest thou not what this people have spoken, saying, The two families which the Lord hath chosen, he hath even cast them off? thus they have despised my people, that they should be no more a nation before them." Jer. xxxiii: 24.

The Adventists have said this thing. This is just what is said right. Testily Israel that [illegible] and David [illegible] pain till now, waiting for the adoption and the redemption of our bodies; for the creation itself shall be freed from the slavery of corruption into the glorious freedom of the sons of God. The seed of Adam, from Cain to the latest born, is the creation. The old creation, the children of the promise, are the re-creation, constituted the sons of God by resurrection and regeneration. This body is the blessing to all nations, promised in the Abrahamic covenant. Then those who may live under the living dominion, will live or die, as their actions may determine. The moment you resurrect the Adamic dead, they then become the re-created, and are not the creation that groans and is in pain to be delivered.

There is one straight line of truth in God's Word; and I earnestly hope that those who have this truth, and who have the means and ability to set it before the people, will spare neither time nor means in the great work. The conflict will soon end: and then, beyond the expiring groans of falling thrones and dominions, the peace, joy and light of the new-born creations will flash from sea to sea, and from the river to the ends of the earth.

Amen.

Fierce Opposition to Christ at his Second Coming.

BY D. PITCAIRN.

"Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure."—Psa. ii. 1-5.

Nothing that happened to the Lord Jesus Christ himself, during the short period of his first advent; and nothing that has befallen his true Church since that period, during the many centuries which have elapsed, has fully realized or accomplished the events and circumstances which are prophetically described in the opening verses of this psalm.

We know that kings and people, both Jews and Gentiles, did confederate against Jehovah and his Christ, and did succeed in bringing the Son of God, the King of Zion, to an ignominious death. And inspired apostles have assured us that what God spoke of old by the mouth of his servant David, prepared them for the persecuting opposition which was made to Christ himself, and likewise to themselves, and to other believers, because of their connection with him. But the occasion on which this psalm was written, and the subject of which it treats, in its historical reference to the literal David, must be our guide in fixing the time and the events in the history of the spiritual David, when, and in which, its predictions shall be exactly and awfully fulfilled.

None of the persecutions that David suffered at the hand of Saul, after Samuel had anointed him to be King, at all answers the descriptions given in the psalm. No, Saul the Benjamite, was a solitary persecutor, and David, in the life time of Saul, was living as a private individual. And in like manner after the death of Saul, when the tribe of Judah acknowledged and anointed David again as king at Hebron, we read, "Now there was long war between the house of Saul and the house of David; but David waxed stronger and stronger, and the house of Saul waxed weaker and weaker." 2 Sam. iii. 1. In the first instance, Saul himself, and afterwards the house of Saul, waged a ceaseless warfare against the anointed of Jehovah. But up to the period when all the tribes united once more in anointing him as king of Israel, we hear of no hostile movements among the heathen against David. And without doubt, David was so manifestly a type of Christ in his character of the mighty warrior—the militant king, we may be certain that these three different anointings which David received, and these three different conditions into which these anointings brought him must be typical of some corresponding circumstances in the development of the royal power and prerogatives of David's great Antitype.

The Son of Jesse did not at once and immediately come into the possession and exercise of the sovereignty to which God had chosen and anointed him. And Israel, indeed, was the count of his power, and the extent [illegible] preparation going forward for that great confederacy of kings and peoples which the psalm so graphically describes.

1. Why do the heathen rage, and the people imagine a vain thing?

2. The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his Anointed, saying,

3. Let us break their bands asunder, and cast away their cords from us.

Here is not only a description of kingdoms in commotion, and of armies congregated, and of rulers and statesmen consulting together, against Jehovah and against his Anointed; but the question is asked, "Why?—why are all nations thus raging, and all things thus taking counsel?" And whilst the inspired reply does not directly explain the reason, yet it unfolds the results:—

4. He that sitteth in the heavens shall laugh: the Lord shall have them in derision.

5. Then shall he speak unto them in his wrath, and vex them in his sore displeasure.

We must now turn to the pages of unfulfilled prophecy, for additional proofs that events of such magnitude and importance, as we suppose the Psalmist here predicts, are really to be expected in the last times of this existing dispensation; and especially in connection with the promised coming of the Lord Jesus to "make all things new." But the passages which might be quoted are so numerous, we can only select a few, and on these our remarks must be limited.

"The Assyrian," of whom Isaiah prophesies—(chap. x. xiv.)—was in his day the head of what has been designated an universal monarchy. His one sovereignty embraced a multiplicity of tribes and states, of kings and princes. This mighty monarch, this king of kings, was the instrument in the hand of God for overthrowing the kingdom of Israel; and on him in his turn the judgments of heaven were foredoomed. If time and space permitted, it might be shown that these predictions have as yet received only a partial or inchoate fulfillment, and that this Assyrian is the type of a still future head of many nations—the great personal antichrist of the last days, under whose auspices there will be a still greater confederation of kings and peoples against Messiah and the saints of God, than that which assailed Samaria of old; and that his end shall be awful beyond what any Assyrian monarch ever personally experienced. "The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed so shall it stand: that I will break the Assyrian in my land, and upon my mountains tread him under foot." This judgment, it will be observed, is to be executed by Jehovah himself; and it is to be executed in that locality which he calls "my land," and "my mountains." And when the Assyrian is thus broken, it is added, "then shall his yoke depart from off them, that is, the people who inhabit the land and the mountains which Jehovah claims as his, and his burden depart from their shoulders." Isa. xiv. 24-25. Now, it is notorious that never since the Assyrian destroyed the cities of Israel, and carried the inhabitants away as captives to other countries, have the Israelites (the ten tribes) been delivered from the yoke of burden and their oppressors, or have been permitted to return to their land, which God calls his, and which he gave to them. This prophecy must, therefore, have reference to a deliverence yet to come; and, that the prophecy embraces other lands besides Palestine, and other peoples besides the Israelites, is obvious from the verse which follows the quotation already given: "This is the purpose that is purposed upon the whole earth; and this is the hand which is stretched out upon all the nations."

In the writings of the same prophet, we also find many things predicted of Babylon and Tyre, and Edom, of which it cannot be affirmed that an exact and perfect accomplishment has yet taken place. All of these, at some particular period, or in some particular way, were the powerful enemies and oppressors of God's ancient people. And in that character we seem to be warranted in viewing them as types of enemies and oppressors yet to be revealed, the fierce opponents of God's anointed King of Zion, and of all his subjects, the natural and the spiritual seed of Abraham. But with them it shall fare as it did of old with Babylon, and Tyre and Edom. The Lord will hold them in derision. He will laugh at their vain attempts to defeat his purposes, and will overthrow them with an everlasting destruction.

To undertake an explanation of any of these most important prophecies comes not within our present intention, and would occupy far more space than can be afforded. It may, however, be well just to notice that the king of Babylon, over whose fall so remarkable a proverb or taunting is taken up, is named, "Lucifer Son of the Morning;" (Isa. xiv. 12) and then the strongest statements are made of his proud and blasphemous aspiring. In the margin, the word "Lucifer" is translated "Day-Star." And surely in this very extraordinary title we can not fail to perceive an assimilation to the real "Morning-Star," a title which the Lord Jesus Christ takes to himself and promises to his faithful servants, when he is about to be manifested in his kingly glory—when he comes to terminate the long night of misrule and oppression, and injustice, which has brooded over our sinful world, and to usher in the brighter and better day of heavenly rule among men. So, likewise, whether this title is assumed by the king of Babylon, or merely conferred upon him by his admiring and lamenting votaries, it plainly intimates such an ambitious desire to stand in the stead of Christ himself, as may well befit the personal antichrist of the perilous times which are coming upon the world.

(To be Continued.)

Better a thousandfold sacrifice elegance than fervor; better have the outward forms of devotion imperfect and inartistic, than lose the spirit that alone gives them value; better that music should be discordant than soulless, the prayers broken and rugged than cold and undevout, the altar bare and unattractive than the fire that ought to burn on it extinguished.

We learn that a disastrous conflagration has occurred in Memel, Russia, principally inhabited by Jews, of whom 8000 have been rendered homeless; many Jews have been burnt to death, and hundreds injured. The German Jewish journals are publishing appeals for rebuilding the synagogues and schools which have been totally destroyed.—*Jewish World.*

THE RESTITUTION

PLYMOUTH, IND.....Dec. 8, 1875

EDITORIAL DEPARTMENT.

☞ Some of our brethren have now had a free and fair opportunity to express their views upon certain questions bearing upon the destiny of the ancients. Enough is as good as a feast. Here the matter ends. It is a matter to be regretted that we should be so much concerned about the destiny of the ancients, of the heathen, when the fields all around us are ripe for the harvest. Men are perishing to-day. All we can say or do, will not effect the dead. Our mission is to help men now. We sincerely hope that our brethren will give us articles upon living truths. Let dead men and dead subjects alone. Christ said: "Let the dead bury their dead; but go thou and preach the kingdom of God." He taught questions and speculations which lie beyond the plain, "thus saith the Lord," should be let alone. This is especially true as regards those subjects which do not concern men who are now dying for want of the Gospel of life. Give us God's truth in the love and fear of Christ, and let hobbies alone.

Moody's Doctrinal Views.

Mr. Moody is a strong believer in the personal coming of our Lord. The following extract from the *Christian Union* will show he stands upon one of the most important doctrines of revelation. It appears that nearly every earnest worker for Christ is looking for the coming of him who is the Way, the Truth, and the Life:

"The fundamental idea of Mr. Moody is, that Christ is to come a second time to reconstruct the world, and that that coming may be at any hour—this year, this month, to-morrow, perhaps, that the world will never be made any better by any or all human influences, and will go on from bad to worse till Christ comes with power to destroy and rebuild; that all labor in building up society as such, and all laws, governments, industries, institutions, will fail to ameliorate the condition of the great world which 'lieth in wickedness,' and that we can do no more than to snatch as many as possible from impending ruin, without any thought or waste of time upon human society. To him the world is a wreck, fast foundering. It is no use trying to save it. Its leaks cannot be stopped. It is steadily settling. It can never be towed into harbor. It must inevitably go under. All that can be done is to get a life boat to it, and save as many of its passengers as possible. Everything else is labor thrown away

Opposition.

Nothing is more natural than to dislike being opposed. All men like to have their own way because they think their way is the right way, and it is very natural, indeed inevitable, that they should regard those who oppose them as opposing the right. With this fact before us, it is easy to see whence arises all the bitterness of controvesy. It is ill honest; the noble protest of the right against the wrong. They who maintain the wrong thinking it the right, are noble in exact proportion to the energy and zeal they manifest. Paul in persecuting the Christians was commendable for the zeal he showed, and so are all men to be praised, who zealously pursue what they think is right, whether it really is so or not. More than this, a man is to be dispised, who, believing himself in the right, will not maintain it. Now, let us consider that we are unable to determine a man's motives by his acts, hence we are compelled to regard every one as honest in his profession of faith, till, by his conduct, we are able to determine otherwise. If we do this, we will be compelled to regard with admiration every honest opposer; and the greater his zeal the more we should admire. What then is to be condemned in controversy? Not zeal, not earnestness, energy, or activity; but—*want of charity*. This is evidently the reason for the injunction to "speak the truth in love." Men are ignorant, and have a zeal for God which is not according to knowledge. Let us then contend earnestly for the truth, but do it in love. "Be patient toward all men, apt to teach."

A Protest.

I herewith enter my solemn protest against the idea, that because the Bible records the faults of its heroes that, therefore, it endorses them. Some things done by Old Testament worthies, cannot be justified by the New Testament standard of morals, polygamy, concubinage, the idolatry of Rachel, the adultery of Rahab, Sampson and Judah, the conduct of Lot and David, are recorded in the Bible without being endorsed. From Genesis to Revelations, the Bible condemns *fornication*, adultery, incest and idolatry. Custom, ignorance and hospitality, may be urged in palliation, but never in justification of these sins. No man has ever done these things, or endorsed them in others without either committing sin of being accessory to their commission in others. I enter my protest against any argument or inference, that, because Lot was hospitable, that therefore, it was a virtue or right for him to offer his innocent daughters to be defiled by foul libertines. Or, that a realization of the great loss he had sustained would justify him in getting drunk a second time, and committing that awful crime of incest. To attempt a justification of the guilty daughters is still less excusable. I have no fellowship with any book, paper, or man, who justifies such conduct. We cannot close our eyes to the fact that God permitted things in the old dispensation, which he will not permit under the clearer light of the new. J. M. S.

1 Corinthians XV. 29.

BAPTISM AND THE RESURRECTION.

Else what shall they do which are baptized for the dead if the dead rise not at all? Why are they then baptized for the dead?

Mr. D. P. Kauffman writes: "I am a reader of the RESTITUTION, and a believer of the great truths it advocates, although I have not yet been buried with Christ in baptism. I am yet praying at the gates of light, trying to force them open that I may know my duty, and perform it understandingly.

"1. Will you please give an explanation of the above Scripture, 1 Cor. xv. 29?

"2. Is the proposition "for" correctly rendered? In the German it is *over* (*uefer*) the dead.

"3. What is the relation of baptism to the resurrection?"

To answer one of the above questions is to answer all of them, and to give an explanation of the Scripture cited.

The Greek preposition in the text is *huper*—*huper*—and by Greenfield is said to mean, upon, above, over, concerning, respecting, in respect to, in relation to, for, in behalf of, on the side of, in the place of, instead of, etc.

For the correct word or adjunct to insert in the text, we must, out of the thirteen above given, select according to the sense and influence of the text, the context and the general scope of Scripture. And perhaps the immediate text, after the traditional ideas have been forced upon the minds of the world from youth to manhood by the Catholic teaching that "the living saint is to be baptized for the benefit of the dead friend or relative who had neglected the ordinance," is easier to explain in that way than any other. But that such is not a correct exposition of the text, I offer the following reasons:

1. God has never, by any lawgiver, prophet or apostle, authorized worship by proxy.

2. God promised anciently mercy to those, and only those who loved him and *kept* his commandments. Ex. xx. 6.

3. Jesus bases an admission into the kingdom upon obedience and that obedience by the party who enters. Matt. vii. 21–25.

4. Peter bases an admission into the kingdom upon a culture of the Christian graces by every one who enters. 2 Peter i. 5–11.

5. The act of the father cannot affect the character and standing of the son, nor the act of the son affect that of the father. But the soul that sins is to die. Ezr. xviii.

6. In the commission as recorded by Mark, xvi: 15–16. Baptism is required of every party who believes.

7. Peter, upon the day of Pentecost, replies to the enquiring multitude, "Repent and be baptized, every one of you, in the name of Jesus Christ for the remission of sins. Here the act is distributed to every party. It is just as reasonable that one should repent for another as to be baptized for another.

8. We all must appear before the judgment seat of Christ; that every one may receive the things done in his body according to that he hath done, whether it be good or bad." 2 Cor. v. 10. Here judgment is based upon the action of the party himself, and not upon an act done for him by another.

A second position in explanation of this Scripture is, that it is a baptism upon the part of a proper candidate in behalf of, or for, Jesus who was crucified. But this hardly fills the language of the text. Notwithstanding Jesus had been crucified, yet at the time Paul addressed the Corinthians, Jesus had revived, and was living at the right hand of God. Again, baptism upon the part of the candidate is not in behalf of Jesus in any sense, nor can it be said to be for Jesus, or for the benefit of Jesus, only indirectly, just as faith or repentance upon the part of a prospective heir of God, and joint heir of Christ can be said to be for Jesus. These acts when performed are directly for the benefit of the candidate; but as the candidate when prepared, perfected and glorified, enters directly into the work appointed by the Savior, it may indirectly be said that the preparatory acts are for him. But we think that this indirect work for Jesus is too remote to fill the demands of the text, and therefore for a better explanation we look further.

Every descendant of Adam on account of his relationship to him, is, as Adam was, placed beyond access to the tree of life, with the principles of ... naturally implanted in his constitution left to work out their result—death. Thus all rest under the penalty of the Adamic law—condemned to death—and are said by the figure of speech—*prolepsis*—to be dead. That death is thus used in a prospective sense in Bible language, see Ex. xii: 33; x: 28; 1 Kings ii: 36.

It is then for the candidate himself, who rests under the Adamic penalty—death, and is by *prolepsis* dead, that he is to be baptized.

Now Paul's argument in the text is in line with his conclusions stated in verses 12 to 22, drawn upon the supposition that the dead do not rise. If the dead (candidate for baptism) is not to have a resurrection from the dead, why is he then baptized? As much as to say, that there would be no necessity for the baptism if he was not to have a resurrection. Thus we see that the two acts stand related to each other; the last made dependent upon the former, as he argues in his letter to the Roman brethren, telling them that if they have been planted together in the likeness of his (Christ) death they shall also be planted together) in the likeness of his resurrection. Rom. vi. 5.

Now this would seem to be making this act of baptism of vast importance; but we understand that this act in and of itself, without the necessary antecedents—faith and repentance—is of no benefit whatever, and thus administered to him is of no value. But when administered to one whose heart is properly prepared by faith and repentance, it introduces the candidate into the death of Christ, Rom. vi: 3–4. And thus being introduced into the death of Christ he is brought in contact with his blood, (for it was in Christ's death that his blood was shed) and therefore obtains remission of sin, and is quickened emblematically to new life, Col. ii: 13, "all trespasses having been forgiven him."

It is by faith, and faith working by love that the affection to the old state of sin is destroyed and the heart in its desires is purified, it is by repentance, bearing forth its fruits that the old state—man—of sin is destroyed in action. Thus we have an emblematical death to the old or Adamic state, but not an actual, till death in its primary sense comes upon the man.

In baptism we have an emblematical burial and putting off of the old man of sin, or Adamic nature, but not an actual till we come to the tomb itself. We have in the act an emblematical quickening together with Christ to a new life, but not an actual until the trumpet sounds and the dead are awakened. Ezek. xxxvii: 9, 10; 1 Thess. iv: 13–18.

We have also in the act an emblematical resurrection to walk in a new life; but it is a walk by faith.—not by sight. 2 Cor. v: 7. It is a death and a life by faith, not actual yet. Rom. vi: 8, 11. The heirship also is not actual, but prospective, and made contingent. Rom. viii: 17; Luke xx: 36. Thus we have the one cluster of acts emblematically representing the other, and the last cluster, so far as scripture brings the matter to view, made dependent upon the first.

Now no one alone, nor all of the first cluster of acts combined, depositv, or begets in the man any physical principle that will enable him at the last day to come forth from the valley of death, as the chit in the grain of corn or wheat enables it when subjected to the laws of vegetation to send forth its stalk. There is no physical connection whatever, so far as the human mind with the present development of science, can reach, existing between the first and second cluster of acts. Human nature and science do not reveal the possibility of a resurrection. The chasm must be bridged by faith. The relation then existing between the two clusters of events of which we have been writing is not a physical relation, but a legal one; the first cluster of acts standing as a great naturalization law, or law of adoption into the family of God, and therefore made heirs of Abraham and of the promise. Just as the naturalization laws of the United States, when complied with by a foreigner, brings him into a legal relationship to the government whereby he can claim recognition and protection of the government, so do these acts—faith, repentance and baptism—bring one into that legal relationship to God where he promises to recognize them and to bring them up in the great day of reward.

O. M. S.

Expository Notes.

"We are confident, I say, and willing rather to be absent from the body and present with the Lord." 2 Cor. v. 8.

I always turn to "The Berean Casket" with pleasure, and I am invariably edified by its contents. This month's casket contains some specially good things, and in common with many of your readers, I perused with interest your able remarks on the text at the head of this letter. I have, very recently been led to see the fallacy of the dogma of of man's inherent immortality, and I rejoice in the comforting assurance conveyed in the words of our Savior to Martha, as recorded in John xi. 25–26: "I am the resurrection and the life; he that believeth on me though he were dead yet shall he live: and who-never liveth and believeth in me shall never die;" i. e., shall not die forever.

I quite agree with you that "absolute certainty as to what was in the minds of the sacred writers in every sentence they wrote cannot be reached;" and that for the reasons assigned by you (375 ante). I have heard 2 Cor. v. 8 quoted again and again, to prove that the soul of the believer quits the body at death an., is immediately present with the Lord in its disembodied state: and although I have been, for some months, convinced that the soul is in its own nature mortal, this text has puzzled me exceedingly.

You rightly say that "whatever these words really mean, that meaning must be in harmony with the general teaching of Scripture;" and I would venture to suggest that the meaning of the apostle Paul may be most satisfactorily ascertained by reference to others of his epistles, and to other portions of this—his first to the Corinthians.

Eph. i. 22–23 reads: "And hath put all things under his feet, and gave him to be the head over all things to the Church, which is his body, the fullness of him that filleth all in all."

1 Cor. x. 17: "For we being many are one bread and one body."

Rom. xii. 5: "So we being many, are one body in Christ, and everyone members one of another.

1 Cor. xii. 27–28: "Now ye are the body of Christ, and members in particular. And God has set some in the Church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps governments, diversities of tongues."

Eph. iv. 11–12: "And he gave some, apostles; and some, prophets; and some evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

Eph. v. 23: "For the husband is the head of the wife, even as Christ is the head of the Church: and he is the Savior of the body."

Col. i. 18 and 24: "And he is the head of the body, the Church: who is the beginning, the first born from the dead; that in all things he might have the pre-eminence. Who now rejoice in my sufferings for you, and fill up that which was behind of the afflictions of Christ in my flesh for his body's sake, which is the Church."

From these texts and many others which I forbear to quote, because I am desirous not to trespass on your valuable space, it is clear, I think, that, by "the body," the Apostle Paul means "the Church," and we find the same apostle referring to his absence from the Church to whom he was writing, and of his being sometime present with them.

2 Cor. x. 1 and 11: "Now I Paul myself beseech you, by the meekness and gentleness of Christ, who in presence am base among you, but being absent am bold toward you: let such an one think this, that such as we are in word by letters when we are absent, such will we also be in deed when we are present."

2 Cor. xiii. 2 and 10: "I told you before, and foretell you, as if I were present, the second time; and being absent now, I write to them which heretofore have sinned, and to all other, that, if I come again, I will not spare: therefore I write these things, being absent, lest being present, I should use sharpness, according to the power which the Lord hath given me to edification and not to destruction."

Phil. i. 27: "Only let your conversation be as it becometh the gospel to Christ; that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the Gospel."

Gal. iv. 18–20: "But it is good to be zealously affected always in a good thing, and not only when I am present with you. I desire to be present with you now, and to change my voice, for I stand in doubt of you."

From these texts it appears to me that when the apostle wrote of being absent from the body he had no thought of the separate existence of his soul after the death of his body, but refered to his bodily absence from the Church; and this view is entirely in harmony with Phil. i. 23–26: "For I am in a strait betwixt two, having a desire to depart, and be with Christ, which is far better. Nevertheless to abide in the flesh is more needful for you. And having this confidence, I know that I shall abide and continue with all your furtherance and joy of faith; that your rejoicing may be more abundant in Jesus Christ for me, by my coming to you again."

1 Cor. xv. 16, 17, 18, 32: "If the dead rise not, then is not Christ raised, your faith is vain, ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? Let us eat and drink, for to-morrow we die." Modern theologians would not use this language. If what is almost universally taught us from the pulpit be scriptural and true, we should have expected the apostle to say, We shall indeed be benefited in some way by the resurrection, seeing that then our bodies will be re-united to our souls; but should there be no resurrection, our frail bodies only will perish, our disembodied souls, being immortal in their own nature, can never die; we will therefore hope that, whether there be a resurrection or not, we may spend a blissful eternity in heaven.

What disparagement is this of the glorious doctrine of the resurrection as taught by our Savior and his apostles! How different from the language of the apostle Paul!

The verse immediately following the text at the head of this letter is also confirmatory of this view; the two verses taken together are very forcible and full of meaning: "We are confident, I say, and willing rather to be absent from the body, and be present with the Lord. Wherefore we labor, that, whether present or absent, we may be accepted of him." 2 Cor. v. 8–9.

William Ellison, in Baptist.

The Christ In Reason.

When the Greek artist undertook to represent on canvass the tragic scene of the sacrifice of Iphegenia, he employed every secret of his talent in heightening the expression of grief upon the faces of the assistants; but when he came to that of Agamemnon, he drew a vail over it, for he felt that the depth of a father's despair under such circumstances was beyond the reach of the pencil.

There is one other character, gentlemen, in Scripture, which should be presented to you now as a summary of all that I have said, but I dare not make the attempt. What language can delineate, or pretend to give an idea of perfection? What early maturity! While yet a child, he astonishes the wisest by his learning. What docility to his parents! What affection for his friends! What indulgence to the fallen! What sympathy with female weakness and infant innocence! What faultless purity of life! With all this gentleness, what unshrinking severity for vice! With all this innocence, what unerring sagacity! In this lowly condition, what power of thought, what elevation of sentiment, what elevation of sentiment, what grace and what charm of language! "Never man spake as he spake." In his doctrine, what *before* unheard of, unthought of wisdom—the wisdom not of books, but of the heart! "I give unto you a new commandment, that ye love one another." In conduct, what unaffected self-sacrifice! "Father forgive them; they know not what they do." Whence, then, comes this moral phenomenon, still more strange, and, on ordinary principles, more inexplicable than the one just alluded to? If the history be true, how happens it that the most unpropitious circumstances have brought out this grand result? If false, how is it that a few illiterate persons have invented a character, which to invent would be, in one form to realize? Answer, once more, infidelity! Answer, once more, skepticism! Infidelity, skepticism, have answered. The force of truth long since tore from the lips of one of their ablest champions the reluctant confession. Hear it in the words of Rousseau:

"Socrates lived and died like a philosopher; Jesus Christ lived and died like a God!"

—Alexander H. Everett, in Phrenological Journal.

Correspondence.

BROTHER REED:—Brother Miller and myself are still battling for the truth, and I think we are gaining ground. The M. E.'s have just closed a two week's meeting here, which was unsuccessful in the extreme, not getting a single convert. The preacher taught that sanctification was prerequisite to gaining heaven. And the sanctified (?) ones believed it all! Begone, with such doctrine. This is my idea of sanctification: I think the apostles were baptized with the Holy Ghost, and sanctified or set apart for a special work. They were authorized by Christ himself to go into all the world and preach the gospel, and baptize all who believed. And in order for them to accomplish the most good, they were invested with power to talk with tongues, cast out evil spirits, cure all manner of diseases, and if necessary, to raise the dead.

It was essential that the apostles should have that power, and by receiving it, they were enabled to place things more forcibly before the people. It was for them to establish the fact that Christ was not an impostor, and that he died, came to life again, was with his apostles forty days, and then ascended to his Father. They established the fact. Consequently we have no need of such power; hence it is not essential.

But when the blessed Jesus comes to claim the kingdom as his own, then he will raise up, immortalize us, and sanctify us, or set us apart to execute his laws and judgments. Then we shall be instruments in his hands, in breaking to pieces all other kingdoms, and establishing our great, glorious, and universal kingdom. Then we shall see the king in his beauty, and we shall be like him.

I requested the preacher to oblige me by preaching from this text: "The righteous shall receive their recompense of reward on the earth, much more the wicked and the sinner." He, as a matter of course, wished to be excused. I think there is a good opening for good to be done in the name of Jesus, at this place, if we had a suitable worker.

W. K. HARRIS.

SOMERSET, Ind.

DEAR BRETHREN:—The tabernacle was set up in the wilderness of Lano, Lano county, Texas, in 1850, by persons mostly of Kane county, Illinois, and the truth has since radiated to the surrounding counties of San Saba, Burnett, Blanco, and Kerr, and there are many scattered here and there, in Travis, Bastrop, Fayette, Caldwell, Bexar, Bandera, Williamson, and Lampasas counties. Most of these counties have Austin for their terminal point, which place may be reached by rail from all parts of the United States, with mail track lines to most of the other counties.

From over fourteen years residence in Texas, I think the state offers a good field for sowing the seed of the kingdom, as there are many good and honest hearts there. Let no one be afraid of the bad character of the people, as represented by political newspapers. I think the good, in that state, are as good as can be found in any state; but the bad are as evil as the worst, any where. But if a preacher, in that country, will live up to his profession of religion, morally, and confine himself within the sphere of his vocation, the evil men will not only not molest him, but, such is southern chivalry, many of them would be disposed to protect him.

J. W. Oatman (whose letter appeared in a late number of the RESTITUTION), reports good success at Flatonia, Fayette county,—five immersed and prospects still good. Also a great lack of preachers or lecturers in Texas. The cry there seems to be: "Come over into Macedonia and help us." Clement Oatman is old, very infirm, and cannot preach much, if any longer. Except him, there is no other preacher in Southwest Texas, but L. W. Oatman, who is very young, and just commencing. If Brother William Orea, or some other forcible, or logical speaker, or speakers will go into that country, I think they might do much good, and be sustained as well, if not better, than elsewhere.

It seems to me that the time is short in which "to turn many to righteousness;" that the harvest is great, the laborers few, and hurry is necessary. I believe that the fig tree putteth forth leaves; nay, that "the sign of the Son of Man" doth now appear in the political heavens; and the true believer ought to hear the admonition, "Behold I come as a thief in the night," and ought ever to pray, "Come Lord Jesus."

Let us keep our garments white and clean, and have oil in our lamps, that we may be counted worthy to stand before the great King, at the marriage supper.

H. OATMAN.

EAGLEVILLE, Mo.

It would be a strange sight to see the Mormons, moving from America to settle in Palestine, yet Dr. Manning, the general manager of the London Tract Society, writes from Utah that "the project is a serious one and is not unlikely to be consummated. One of the last acts of the late Geo. A. Smith, First Vice President of the Mormon church and state, was to visit Palestine, in company with the Mormon Superintendent of emigration. They were reported to be well received by the Turkish Viceroy, who doubtless has no special prejudices on the polygamy question. It remains to be seen whether such a project can be carried out, even if it is undertaken."

Land of Promise.

We are waiting, sighing, mourning,
For the blessed resurrection morning,
When the earth shall be restored,
And the saints all safely moored
In the land of promise.

When the field shall bloom afresh,
And the saints shall be at rest,
We'll sing his praise on harps of gold,
When all are gathered home once for all
In the land of promise.

In the land the Lord has trod,
In the city of our God,
Where the tree of life shall grow,
Where the river of life shall flow,
In the land of promise.

The nations with their kings—
Shall their glory and honor bring,
And lay their offerings at his feet,
When the saints of ages meet
In the land of promise.

Eden then will be restored,
And God Himself alone adored:
The curse of sin will never blast—
The earth, the same—as home at last,
In the promised land.

J. P. MALLORY.

Cooperstown, Ill.

News Items,

A Mormon church was opened Sunday, Nov. 28, in London, Ontario.

The United States army consists of 1,540 officers and 24,531 enlisted men.

There are in the United States besides those in Alaska, 100,000 civilized Indians; semi-civilized, 125,000; barbarous, 81,000.

The schooner Sunshine, from San Francisco for Coos Bay has been wrecked at the mouth of Columbia river and forty persons are supposed to have perished.

The capital in the Suez canal company is divided into 400,000 shares. It is alleged that Great Britian has purchased of the Khedive of Egypt his interest in the canal, amounting to 177,000 shares, for four million pounds sterling.

After General Kaufman had left Namangan for *Khojend*, the Kiptchaks rebelled and surprised the former town. They invested the citadel and the Russian camp. The Russians resisted successfully for three days, when General Skobeleff returned and attacked the Kiptchaks, who fled, leaving 2,500 dead on the field. Anarchy prevails throughout Khojend.

The English revisers of the Old Testament held their 34th session October 3. The first revision of Isaiah was completed, and that of Jeremiah carried as far as chapter 2, verse 31. The New Testament revisers held their 53d session October 12. Their work extended to the middle of the ninth chapter of the First Epistle to Corinthians.

Great Britain appears to be girding up her loins to be ready for any emergency which may arise out of the Eastern question. The Mediterranean squadron has been strengthened, and the vessels stationed at Malta have been ordered to cruise in the Adriatic. Diplomacy of late years, especially since the seizure of Danish territory by Prussia, has been so uncertain that the British are apparently unwilling to be caught napping on the present ominous occasion.

The fact has been long and well known that the Congregational churches in New Hampshire, Vermont, and Maine are dying out. In a large number of towns where Congregationalism once existed in great power, the old houses are closed and deserted, or worship is maintained by different denominations, often including Universalists and Spiritualists. Some of the churches in Maine are, for the first time in fifty years asking aid, and it is feared missionary work in the west will be contracted, and the funds spent at home.—*Examiner and Chronicle.*

It is said that in the midst of the changes wrought by the hard, stern pressure of the present times the *Golden Age*, the paper started by Theodore Tilton when he left the *Independent*, has disappeared from view. It was sold by Tilton some years ago, and has made no mark since. The five thousand dollars which Mr. Beecher advanced to Mr. Tilton, in the days when he was keeping that gentleman afloat, has gone into the gulf, and has also helped in the dissemination of some very pithless and unattractive heresies. "Free Religion" finds it a desperately hard task to keep an "organ in existence."—*Presbyterian.*

The first regular and complete census of India which has ever been taken was in 1871. British India, including the feudatory states, was found to have an area of 1,450,744 square miles, or about one-third the area of the United States, and its population was 238,830,958, or about six times as large as that of the United States. There are in India vast tracts of forest and waste land, so that the vast density of population in the inhabited districts is greater even than would be indicated by the above figures. In Bengal the average is 397 persons to the square mile; for the northwest provinces, 430, and for Oude 468. The population per square mile in Great Britain and Ireland, taken together, is only 295. Therefore, it may be readily imagined how crowded India is.

The deepest sea soundings yet effected were obtained by the Challenger this year in the abysses of New Guinea, depths which leave occasioned a sharp line of demarcation between the fauna of Asia and Australia. The "lead" weighed 4 cwt., and struck bottom at the tremendous depth of 4,429 fathoms, or about 26,700 feet. The bottom net, by which specimens of the bottom are brought up, was full of mud, and both the thermometers that had been sent down were smashed to atoms by the enormous pressure of the superincumbent water. A previous unsuccessful attempt to reach the bottom, out in which 4,345 fathoms were sounded, showed the temperature at that depth to be 35½ degs. Fahr. uncorrected.

Messrs. Moody and Sankey have made an excellent beginning in Philadelphia. At the opening service, Sunday morning, Nov. 21st, the great building prepared for the meetings—formerly used as a freight depot, and now seating 10,000 persons—was filled, in spite of a chilly rain. The great audience sang, "All hail the power of Jesus' name," and Mr. Moody read the fourth chapter of John, finding that his voice could fill the great hall without difficulty. His sermon was upon "the fields white already to harvest." At the afternoon meeting it was estimated that 15,000 people sought admission in vain. In Brooklyn, special services are continued since the departure of the two evangelists, including the "young men's meetings" which have been markedly successful and which will now be under the charge of George S. Hall, of the Y. M. C. A. in Washington. The Sunday afternoon meeting at the Rink showed very little diminution in numbers. The general comment upon the work in Brooklyn seems to be that its effect has been most conspicuous among church members, in heightening their fervor, and uniting members of the various denominations and churches in a wonderful harmony and enthusiasm. Mr. Moody, it is said, altogether declined to attempt any numerical estimate of the conversions—another instance of his admirable sense. Notwithstanding the great publicity given to his work, nothing is more noticeable than his avoidance of sensationalism of every kind. There is, on his part, no boasting of results, no artificial excitement of any sort, but a genuine and earnest concentration upon real work. —*N. Y. Witness.*

Russia and the Turkish Revolt.

Advices from the Turkish provinces are not so indicative of a speedy adjustment favorable to the Turks as they were a week or so ago. At that time the best authorities seemed to unite in regarding the Herzegovinian affair at an end, whatever might be the result in Servia, but the dispatches lately changed their character, and it now looks as if the insurgents would be able to hold out for an indefinite period. It is also said, moreover, that voluntary subscriptions in aid of the insurgents have suddenly increased, especially in Russia, so that quite a large amount has been placed at the disposal of the Russian consuls for the aid of refugees and kindred purposes. This may account for a late dispatch stating that the Herzegovinians have received a thousand breech-loaders from Montenegro, and have convoked an assembly for the purpose of organizing a national government. This does not look like the Turks were to have their own way, and the telegraph confirms this version by announcing that Austria has been invited by the northern powers to name the guarantees which, as the most interested of the great nations, she thinks should be required of the porte. It is believed that Turkey will be unable to suppress the insurrection, and that by a general consent Austria will be authorized to interfere within a few months. —*Christian Union, Nov.* 10.

It is at least an odd coincidence that the Russian sympathy with the revolt in Northern Turkey should have received an impetus almost simultaneously with the following imperial order, issued at St. Petersburgh, Nov. 8th:

"The territory on the right bank of the Syr-Darin, from the Russian frontier to the river Nareen, hitherto belonging to Khokand, is annexed to Russia."

Of course this will arouse more or less panic in England, for although the territory in question is of no special importance, its formal annexation is a step toward the favorite Muscovite plan of rectifying the southern frontier, and threatens indirectly the jealously guarded British possessions in Northern India. At the same time a religious war is on the point of breaking out at Perak, on the Malayan peninsula. The British presidency has been attacked, and there is every prospect that force will be required to reduce the natives to submission. If this should happen to grow into a religious war, the Prince of Wales and his friends may have a chance to distinguish themselves.—*Christian Union, Nov.* 17.

Another Great Tunnel.

This decade seems to be an era of great feats in engineering, in which Europe and America strive in emulation. Now we are informed that a submarine tunnel is proposed to connect Europe and Africa under the Strait of Gibraltar. The excavations are to begin three miles from the sea on each shore, in order to provide convenient approaches. This is necessary, because the cliffs on either side are over 3000 feet high, while the channel itself is 1000 feet deep. The tunnel, it is thought, will have to be bored at least 1000 feet under the bed of the sea. The route proposed is from Tarifa and Algesiras, in Spain, to Tangier, on the Morocco coast. While the actual length under water is but nine miles—not half that of the proposed English channel tunnel—yet it is said the cost of this work will be much greater, on account of the difficulties in constructing the approaches. This may be a mere suggestion on the part of some great contractor who wants a job, as such a tunnel seems scarcely needed for the trade at present between Spain and Morocco. Africa, however, is comparatively a new field for enterprise and development, and possesses grand possibilities, whose maturity might be hastened by such a tunnel.

The Coming One.

The fact that Christ will literally return from heaven to earth, is evident from many passages of Scripture. Both the Old and New Testaments abound with promises of his second coming.

It will be my object in this short article to examine the testimony relative to the second advent of our Lord, showing that his appearing will be real, literal and visible; and not that he comes at the death of a righteous man—termed, by some, a spiritual coming.

I will first introduce the angel's testimony, Acts 1: 11: "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus who is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Here we have a plain and positive declaration that the same Jesus should come as he was seen to go away.

About forty days after his resurrection, while being assembled, for the last time till he shall return again, with his disciples, he was taken up; and a cloud received him out of their sight.

Daniel beheld in a vision, "One like the Son of Man coming in the clouds of heaven;" and John, "behold he cometh with clouds; and every eye shall see him, and they also who pierced him; and all kindreds of the earth shall wail because of him." Dan. vii. 13; Rev. i. 7.

These testimonies are all to the point, viz: that the same Jesus is to come back again; that he is to come as he went away, "in the clouds of heaven," and his coming will be a real, literal and personal appearance, so that "every eye shall see him."

If he comes spiritually, at the death of a good man, how could every eye see him? and would that be coming as he went away?

The prophets foretold Christ's second coming; his teachings tell of his coming again; and after he left the earth, the apostles wrote of his coming again.

I will leave what the prophets say for a future article, and come at once to the New Testament. Christ says: "Watch, for ye know not what hour your Lord doth come;" and "be ye also ready, for in such an hour as ye think not the Son of Man cometh." Mat. xxiv. 42. He told his disciples that it was needful for him to go away, but he would come again; to be ready; to watch; keep sober, and not to say that my Lord delayeth his coming.

And so Paul wrote, "The Lord himself shall descend from heaven," and to the troubled ones, "to rest with us when the Lord Jesus shall be revealed from heaven;" and to the Hebrews, "unto them that look for him shall he appear the second time without sin unto salvation." Also James would exhort his brethren to be patient "for the coming of the Lord draweth nigh."

Hence, we can see that the coming of Christ is a reality; that all those having crowns laid up will, like Paul expected, receive them then; that not one will be rewarded till Jesus does come; and that at his coming he gives his followers eternal life.

May we not, then exclaim, as John did, "Come, Lord Jesus, come quickly."

EDWARD WRIGHT.

Pulpit Joking.

There is a time to weep a time to laugh, and a time for wit. Just how much wit is admissible in the pulpit, is difficult to decide. Temperaments differ, and with some the most serious address will sinctillate with quaintness, action is a bait upon the sharp hook Pat is flung out to catch souls. It is not well for those who lack wit to censure those who overdose with it. Neither is it well for the latter to allow it to become lawless and unbecoming. No ex cathedra can be taken but the counsel of Dr. John Hall, in his Yale lectures:

"A certain gravity is expected," he said, "through a right human instinct in ministers. Not that the particular attitude of the facial muscles is of any spiritual significance, one way or the other, but men feel that when handling grave and most serious matters we ought to be serious. Did ever we see the pilot take a slip through a perilous passage? He is grave. Have we seen the surgeon's knife drawn across the limb where an error of an inch would have been a terrible mistake. He was grave. I have heard a conscientious judge weigh and set out in the utmost fullness the evidence in a murder case, as earnestly bent on putting everything fairly as if his own life depended on the issue. Any levity here would be out of place; and on the same principle, by the average of mankind, gravity will be looked for in us who deal with matters of life and death, and speak for God."

A Child's Paper at Last!

I have decided to issue a paper for our children. The subscription price will be 50 cents per year, in advance. Postage has been demanded and received by the publisher for some of the issues of the sole but full threads, and of course the publication will be discontinued.

No. 1 proposes to issue a paper for the first of monthly, beginning with the next year, Jan. 1st. Seventy-five copies will be printed, and if by the publication which will not feel the loss like the publications referred to proceed to make it a success.

The first number will be issued early in December and those will be sent to every subscriber for the first issue. This will give all a chance to see the paper before subscribing.

Each subscriber in advance for shall try to issue a paper well worth the money asked for. If and every on the receipt of the paper he is.

But to succeed I must have a list of two thousand subscribers. This number can be obtained if all of our interested in the matter, we advocate taking hold at once and push it. A day or two spent by our young friends in canvassing for it after the first issue will, will more than repay the desired number of names.

It will be published at the Disciples office, Plymouth, Ind., under the management of the Christian Publishing Association; but all communications for the paper, and all subscriptions must be sent to the undersigned, Fort Atkinson, Jefferson Co. Wis.

The price of the paper will be about 12 16 inches, folio, of 4 pages, size of Apollo-Gazette and pages of music in the usual manner. I can afford it for 50 cents per year, and hope the paper will enable me to be enlarged at the price before the second year.

For the present, however, it will be sent at the following rates:

5 minute copy, 60 cents a year; and at the same rate for any no ber of copies under ten.

Ten copies, and any larger number under forty, one to one address, 50 cents.

To Canada subscribers at the same rate.

Contributions for its columns are solicited from all of our friends old and young. Bible questions, puzzles, enigmas, odds and ends, anecdotes, etc., all will be welcome. I intend to try to make it a spicy, entertaining, instructive and welcome visitor to our young folks every where.

J. F. WILLCOX,
Fort Atkinson, Wis.

BUSINESS DEPARTMENT.

LETTER RECEIPTS.

Letters from the following persons have been received, found to be correct, and the business attended to:

S B Baker, Josiah Chamberlain, G J Benson, C P Mills, J and A Stinson, A W Woodford, Nelson Morris, J W Bermudez, C W Berry, Peter Wilkins, D S Morrison, C H Case, M Case, Silas Lake, H H Prescott, Wm Bierce, C F Dyke, Jno Freeman, Mrs Cowen, James Estep, J H Wilkes, B M Wilson, E A Marsh, Levi Chase, Mahlon Cooper, Adam Miller, Mrs Wallace Hunt, O W Calder, Thomas Wilson, F Alling, S Hayes, L F Watson, Richard Ford, J Fisher, O W Hudson, W H Taylor, E E Kent, D Campbell, Chas Smith, M A Young, W C Taylor.

ANNOUNCEMENTS.

To the Michigan Brethren:

It will be impossible for me to begin work in your state until after New Years. Duties connected with my brother's family, and the child's papers, utterly prevent. After Jan. 1st, I may see nothing to prevent my laboring for some time with you, and hope that arrangements can be made with the brethren in general there.

J. F. WILLCOX.

By order of the committee of arrangements, the next quarterly meeting of the Church of Christ in Scotland will be held with the congregation in Plymouth, commencing on Tuesday, December 23d, and holding over the following Monday.

The order of the meeting will be preaching the word, social exercises, and the discussion of general topics of interest to the body, such as the Sunday school interests, missionary work, and how thoroughly organization of the body upon scriptural ground. A general invitation to brethren abroad and to other states is extended.

Also, in connection with the above meeting, on Monday, December 22, the stockholders of the Christian Publishing Association will hold their annual meeting.

It will be the business of this meeting to hear, to receive, and to act upon the report of the past year's work, and to select a board of directors for the ensuing year.

Let all the stockholders who possibly can, be in attendance; and those who cannot possibly attend should instruct the secretary of the Association—E. M. Ritchill—to cast their votes in the selection of the board for the year. Give votes to the share-holders in the hands of responsible.

The Annual Conference of the Church of God in Iowa will be held at Westfield, Texas county, commencing on Friday evening, December 16th, 1875, and holding over the following sunday. All are invited to attend. We have the promise that Brother H. V. Reed will be present.

Those coming by the C. & N. W. Railroad will stop at Belle Plain, where there will be conveyances to take them to the place of meeting.

Those coming on freight, or otherwise, not so regular trains, should report at Hollis A. Hartman's grocery store in Belle Plain, where they may be found.

Let there be a full attendance, that we may have a profitable writing and looking for that appearing of the great God and our Savior Jesus Christ.

A. HITSHEW, President.

Per L. MARSH.

Bro. A. F. Gugger will visit the following places as follows:

Maryville, Mo., Dec. 16; Pickering Station, Mo., Dec. 17; Highland, Mo., Dec. 18; Mount Vernon, Mo., Dec. 20; Rose Hill, Iowa, Jan. 3; Benton City Iowa, Jan. 14; Newton, Iowa, Jan. 21 and will hold meetings in the city and vicinity as Brethren Aulls and Eychaner may arrange.

Bro. Gugger says: I will leave for Illinois via Charlestown and Newton; brethren who may desire my services along this line will please write to me.

A. F. G.

NEW ADVERTISEMENTS.

It Pays. It Pays.

WHAT PAYS?

IT PAYS EVERY MANUFACTURER PUBLISHER, MERCHANT, MECHANIC, INVENTOR, FARMER, OR PROFESSIONAL MAN, to keep informed on all the improvements and discoveries of the day.

IT PAYS THE HEAD OF EVERY FAMILY to have in his house such a paper that is the source to which the children can resort for information, and promotes thought and conversation on subjects of the day.

THE SCIENTIFIC AMERICAN

Which was established in 1845, is the best, the largest, and by far the most widely circulated weekly newspaper devoted to the Mechanic Arts, New Inventions, and Scientific Progress of the world. Splendid engravings, illustrating new inventions and new discoveries, are given in every number, and every number contains a large amount of new and reliable information, in the form of practical papers, by writers who are masters of the subjects of which they treat. Reports of all the Patents issued from the United States Patent Office are published weekly, and every number contains a list of all the inventions patented during the week, with the name and residence of the patentee. Every number contains one hundred original and practical receipts, of great value to every family, in every department of household life. Every number contains practical articles on Agriculture, Horticulture, Science and Industrial Progress, published in the world.

The practical receipts are well worth ten times the subscription price. And for the shop and the home they will save many times the cost of the publication.

The best writers in mechanics, engineering, chemistry, manufactures, chemistry, horticulture and science, contribute to the columns of the SCIENTIFIC AMERICAN, and it is the favorite paper of all the leading manufacturers, inventors, engineers, and all classes of intelligent workmen, in the country. It is the oldest, largest, cheapest, and best weekly illustrated paper devoted to mechanics, manufactures, chemistry, natural science, and industrial progress published in the world.

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Every number contains one hundred original and practical receipts, of great value to every family, in every department of household life. Every number contains practical articles on Agriculture, Horticulture, Science and Industrial Progress,

The New Life.

Buried with Christ, and raised with him too,
What is there left for me to do?
Simply to cease from struggling and strife,
Simply to walk in newness of life.

Risen with Christ, my glorious Head,
Holiness now is the pathway I tread;
Beautiful thought, as I walk therein,
He that is dead is freed from sin.

Living with Christ who dieth no more,
Following Christ who goeth before,
I am from bondage utterly freed,
Reckoning self to be dead indeed.

Living for Christ, my members I yield,
Servants of righteousness evermore sealed,
Not under law, I'm now under grace;
Sin is dethroned, and Christ takes its place.

Growing in Christ; no more shall be named
Sinful things whereof I am ashamed,
Fruit unto holiness, now will I bear,
Life everlasting, the end shall I share.

Questions Concerning Church Organization.

"Neither pray I for these alone; but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee; that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me, I have given them; that they may be one even as we are one."

Is this prayer for all who believe in Christ through the apostle's words? Is it that they may all be one as Christ and the Father are one? Is it that they all may be one, that the world may believe? Has the glory of being one, even as Christ and the Father are one, been given to those who believe the Gospel?

Will they all be one, because Christ prayed that they might be one? Or, will they be one through their faith in the Gospel? Do all who believe the Gospel, believe it so that there is "nothing lacking in their faith?" Then, are they one as Christ and the Father are one? Are all Christians one in this sense? Ought they to be one? Is it the duty of all Christians to be what Christ prayed they might be? Can they be one farther than they believe the Gospel? Did Christ pray that they might be one in any other way, than through their faith in the Gospel? Can they be one without using the means necessary to bring them together? Can many become one without being joined together? Can many members work in one body without some sort of organization? Will not the degree of their efficiency, depend upon the degree of the completeness of their organization?

Then, as the oneness of Christians should be the closest and most intimate known among men; and as its object is the most important, even the salvation of men. Is it not their duty to join themselves together in the most efficient way possible, in order that the world may believe and be saved?

"Unto the Church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon his name,—I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that ye be perfectly joined together in the same mind and in the same judgment."

Is not this exhortation of the apostle, in perfect harmony with the prayer of Christ? Does he not address all the saints in every place? Does he not urge them by the authority of our Lord Jesus Christ, that they all speak the same thing, in relation to some subject? And does he not urge them to be perfectly joined together in the same mind and in the same judgment, in reference to the same subject? Does the apostle ever manifest more earnestness than he does in this exhortation? Can such a union as this be attained without a very complete organization? For what object are all the saints in every place to be thus completely joined together?

"Only let your conversation be as becometh the Gospel of Christ; that ye stand fast in one spirit, with one mind, striving together for the faith of the Gospel."

Is not "the Gospel of Christ,"—"the faith of the Gospel," the object for which they are to be joined together, and for which they are to strive together? Are they not to strive together in all the work necessary to be done to promote the Gospel? Can such a union be secured without an organization with especial reference to this work,—the striving together for the faith of the Gospel?

WERE THE CHURCHES THUS ORGANIZED?

"Ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." Of which building Christ was "the chief corner stone." 1 Pet. ii. 5, 6. "In whom all the building fitly framed together groweth unto an holy temple in the Lord. In whom ye also are builded together for an habitation of God through the Spirit." Eph. ii. 21, 22. "As we have many members in one body, and all the members have not the same office; so we, being many, are one body in Christ, and every one members one of another." Rom. xii. 4, 5. Is not the church compared to a house built up of stones? With this difference, the stones of which their house is built are live'y stones? In a stone house, do not the stones mutually support each other? Without this mutual support of the stones, could there be a house built up of stones? Are not the saints represented as being fitly framed together, as being builded together so as to be a temple for the Lord to dwell in? Are they not compared with the members of the human body? as many members in one body? as members one of another?

Then, if the saints are fitly compared to stones built into a stone house, and to timbers fitly framed together in a wooden building, and to the members of a human body, which are so closely connected with the body and with each other, "that if one member suffer, all the members suffer with it, or, if one member be honored, all the members rejoice with it." I say if these comparisons are good, and represent what the church should be, were not the churches the most completely organized bodies known among men? Is it possible to attain to such a perfect union without a most thorough organization, and a faithful administration of wholesome discipline by those who bear the fruits of the spirit?

If the saints in every place are to be perfectly joined together, in the same mind and in the same judgment, and to speak the same thing, concerning the faith of the Gospel, that the world may believe, does it not necessarily involve the most thorough and efficient organization? If the saints have failed to become organized so completely as to reach that perfect union which is enjoined upon them, does this failure become the standard of organization, instead of the requirements of God?

But it may be said, "the Bible does not say that we must organize ourselves into churches, but it does say that we are all baptized into one body." This may be so. But, did not Paul say to Titus, "For this cause left I thee in Crete, that thou should'st set in order the things that are wanting, and ordain elders in every city, as I had appointed thee." He does not tell us what things were wanting, or how to ordain elders. Does not this enjoin upon him to do just what we understand by organization? Was not this setting in order the things that are wanting, and the ordaining elders done after they had been baptized? Was the single act of baptism, all that was done to perfect the union of the churches? Does not the setting in order the things that are wanting, include everything that is necessary to perfect the union of the church, and make it efficient in its work?

It may be said further, "that we take the Bible as our only rule of faith and practice, therefore, we cannot do anything that is not distinctly enjoined upon us in the Bible." Then you will never set in order the things that are wanting, for they are no where stated in the Bible. But do we not do many things that are not enjoined upon us in Bible language? Do we not organize conferences, appoint officers, and executive committees not mentioned in the Bible? Do we not pass resolutions, and provide means to carry them out, not recognized in the Bible? Do we not make all our subscriptions for this cause, and attend all our general meetings without any plain direction in the Bible to do so? Do we not hold our prayer meetings, our conference meetings, our preaching meetings, and conduct them without any direct precept to do as we do? Do we not do almost all that we do, religiously, without any explicit direction from the Bible to do so? If, in so many things we act without special direction, why should we refuse to organize ourselves into compact working bodies in the best and most effectual way known among men?

Are we satisfied with the present organization of this cause? Are we satisfied that the churches are as well organized as they ought to be? Are we willing to remain as we are, without any effort at improvement?

The above is submitted to the candid, and earnest consideration of the brethren. JOEL A. SIMONDS.

GRAND RAPIDS, Mich., Nov. 19, 1874.

The Bible a Revelation from God.

That there is a being with life and intelligence who is the great creator and governor of all things, nature abundantly teaches. It cannot be otherwise. All the beauty, harmony, and majesty of nature could not possibly have come together by chance. It everywhere shows the work of intelligence and design; and where there is design, there must be a designer. Every effect is produced by some cause, and "like causes produce like effects." In a clock, or watch, or any other machine, we behold the effects of man's intelligence; effects of his inventive genius; and he now would be thought a fool, indeed, who should think, or say, that these simple things come together by chance, or were not designed and made by intelligent beings. How much more, then, ought we to think him a fool, who should say, that man himself, or any other of the wonderful works in nature, come together without the guiding hand of an intelligent being. Every part of our body is designed and made for some practical purpose, and that which is designed must have had a designer. There must be, therefore, a being greater than man, who has made him; and being his creator, has the absolute right to teach and govern him, and command his respect and obedience to his laws.

That it is possible for the Creator of our minds to communicate with them, no one will dispute; and it is reasonable to suppose, that, having created us beings of intelligence, capable of receiving instruction, understanding, and appreciating any communications which he might make, he would reveal to us his will for our guidance and instructions in those things which pertain to our welfare, and our duties to him as our Creator.

It is more reasonable to suppose that he has made such a revelation, than it is that he has not, and as no one can produce any positive proof that he has not, we are inclined to accept that which is not reasonable.

Nature teaches us that God is a being whose attributes are goodness, justice, faithfulness and love, possessing all power, all knowledge, and who is all wise. Man, as we behold him, is in a degenerate condition; his tendencies are to do those things which are hurtful to himself and to his fellow men, and dangerous to his peace and happiness. This being his condition, he is greatly in need of the interposition of some power, greater and better than himself, to lead him into a higher and better life. God knows this, and he must, as our Creator, have a desire for the work of his hands, and for him to allow that work to destroy itself without a word of remonstrance, or interposing a helping hand to save, would be contrary to those attributes of character which nature teaches us belong to him. Therefore, we conclude, that God has made, or should make a revelation to us, warning us against that which is evil and encouraging that which is right. Again, the nation, tribe or clan, of whatever grade of intelligence, whether savage, half-civilized, civilized, or enlightened, is yet to be found, who do not have some form of religion, and who do not worship something as a God. This interest, if it may be so called, is as universal as the race, and forms a part of our nature, and phrenologists will point out to you the organ of the brain from which it springs, which they call "spirituality." This instinct was placed in us by our Creator for some purpose; for he is all-wise and has made nothing in vain. It is true, it may be used for other purposes than that for which it was designed, just the same as any other organ of our body or mind can be. Our hands were made for a good purpose, but when we use them to take that which belongs to another, or to take the life of a fellow creature, we are using them for another purpose that for which they were designed. So with this organ of the mind. God has implanted it in our nature for the evident purpose that we might seek after and worship him. Having then designed this organ for this good and useful purpose, is it reasonable to suppose that he would leave us in total ignorance as to how it should be exercised, leaving it to grope about in total darkness, following after every superstitious fancy,—for worship something it must, if not the true God, it will invent gods of its own, and bow down to them. For God to do this, would be unjust and contrary to his attributes of goodness and wisdom, therefore we conclude, that he has made a revelation to us, for the purpose of teaching us that he, and he alone, is the object of worship, and also containing his law as to how we should worship him.

It being, then, probable that God has made a revelation to us, the next step is to find it and render obedience to its dictates. The Bible is the only book which claims with any degree of authority to be this revelation. Its claims then are all we have to investigate. If we find its teachings in accordance with what reason teaches us we ought to expect in a revelation from so great a being, then we must admit its claims and render obedience to its laws with humble submission, for they come from him who is the author of our being, and, consequently, has the right to rule, reward, or perish. If, on the other hand, we find them not in accordance with what nature and reason teach us, a revelation from God should be, then we will have to accept the alternative and conclude that God has left us in darkness and mystery, without a ray of light to guide our wandering footsteps.

To test the claims of the Bible, we must in the first place decide what kind of a revelation we would naturally expect, and then compare with the teachings of the Book. A revelation from such a God as nature teaches him to be, a God of goodness, wisdom, and love, must be in accordance with his character. As one of the reasons why we should expect a revelation from them is on account of man's degenerate nature, requiring such teaching to lead him to a higher and nobler life. We would, of course, expect a revelation in accordance with this idea, teaching men to practice the virtues and reject the vices, and to live pure and upright lives; to be kind to each other, love one another, and to follow after all those things which tend to produce peace and the greatest amount of happiness; to bring the character of man nearer to God's own pure and holy life.

If you, dear reader, are a man of honor, loving justice, goodness and faithfulness, better than life itself, and you have children, is it not your most earnest desire that they should grow up like you, and would you not, at every opportunity, try to stamp as firmly upon their minds the love of those virtues which you prize so highly, by the teachings that you, in your greater experience, and more mature knowledge, are capable of giving? Is God less righteous and loving than we are? All nature forbids the idea. A revelation from God, then, should be such a one as would strive to pursuade us to abandon sin, and live purer and holier lives. Does the Bible accord with this idea? Most emphatically, yes. All its teachings are efforts to induce men to lead lives nearer to the perfection of God's character. It strives to lift men up to a higher platform of morality, and make him better in every respect. This it does by the strongest motives that move men to action, viz.: the desire for reward, and the fear of punishment. It promises him, if he will only obey its teachings, the greatest possible rewards, so great, indeed, that the mind of man unaided by revelation, could never have conceived of them. They are the greatest rewards that man could possibly desire, and, what is more, they are exactly in accordance with our nature, what we most desire, it promises us. Men all desire wealth; it is promised in abundance if he will follow its teachings. Not such wealth as we receive at present, which, at the most, we can enjoy but a little season, and which we are liable to have taken from us at any time; but to use the words of the promise, it is "an inheritance incorruptible and undefiled which fadeth not away," and it is on this earth too: "Blessed are the meek, for they shall inherit the earth." Men all desire to live forever; you and I never want to die. This boon is also promised; to live forever, to enjoy this inheritance. Men all like glory, honor and praise; this is one of the promises of obedience, not such little, petty glory as men do so mightily strive after at this time, but "an eternal weight of glory." Again, we all desire to be happy; it is also promised, and, like the rest, it is not a temporary happiness to be stricken from us without a moments warning; but is eternal. There shall be no more tears, no more sorrow; "God himself shall wipe away all tears from off all faces." No more hunger or thirst; no more partings with loved ones stricken by the hand of death; death itself shall be destroyed. "O, think of these things, and decide if the mind of man could imagine such great rewards; eternal wealth, eternal life, eternal glory and eternal happiness. Can there possibly be greater inducements offered? Does not the very magnitude of the rewards teach that they were made by a being, who not only has the power to make, but to fulfill?

The Bible also accords with the idea that a revelation from God should condemn that which is evil; and those persons who persistently practice those things which are contrary to the peace and happiness of mankind; by its warnings against the wicked, of judgments to come; and, the more to convince men that its words of warnings are true, give examples of past punishments which have come upon them for their disobedience.

Another argument in favor of the inspiration of the Bible is found in its prophecies. We are all desirous of knowing what is to become of us in the great hereafter, and also, what is going to transpire upon this earth in future years; and, therefore, would naturally desire, and expect God, who having made all things, must know what he intends to do with them, to teach us of these things. We find that the Bible is in perfect harmony with this idea. It professes to reveal to man his future destiny, and also the future of the earth. By these glimmers of light we see, first, a dark and terrible picture, a time of "trouble for the nations such as there never was since there was a nation," the time of God's judgments upon wicked men, and the indications of the times seem to teach that these prophecies are true, and beginning to be fulfilled. There never was a time of peace when so many armed men were prepared to destroy each other, as are now massed in the nations of Europe. We might almost say to a certainty, that the prophecy of God is being fulfilled, "Beat your plowshares into swords and your pruning-hooks into spears; prepare war, call up your mighty men." Almost the whole energy of the nations seems to be directed to massing troops, and invention and manufacture of weapons of war; vieing with each other which can raise the largest armies and arm them with the most effective weapons of destruction. And besides this, the defiant and aggressive attitude of that terrible power, the "Church of Rome," all indicate that the predictions of this Book are faithful and true, and are the words of God. But beyond these dark days it shows us a bright and glorious picture. The Prince of Peace (Jesus, the Son of God) seated upon his throne in Mount Zion, the King of all the earth, backed by the almighty power and glory of the Creator of the universe, "teaching strong nations afar off," causing them to "beat their swords into plowshares, and their spears into pruning-hooks;" when "nation shall not lift up sword against nation, neither shall they learn war any more;" fulfilling the promise of the angels at his birth "peace on earth, good will to man." It shows, also the righteous dead awaking from the sleep of death, clothed in the glorious robes of immortality, no more to die, but live forever to enjoy the glory and happiness which God has promised them. It also shows us the blessing of God upon the nations, which he promised centuries ago, should come through Abraham and his seed; when all mankind will be raised to that higher morality, and manhood, which a revelation from God should, and the Bible does strive to lead men up to.

J. W. WILSON.

AUSTIN, Ill.

What is Truth?

This is a very convenient heading for any subject we may choose to discuss. It was propounded by Pilate, a Roman governor over the province of Judea, at the trial of the Son of God! God is the author and the originator of all truth; Jesus the Christ, the Son of the Eternal Father, is the full embodiment of truth, for he was the brightness of the Father's glory, and the express image of his person—God the Eternal Father—is a positive. His fiat goes forth; his word is spoken, his purpose is accomplished; does the Son possess the attributes of the Eternal Father, positive, absolute, uncreated, original? If so, what are we to understand by Matt. xxviii. 18. "And Jesus came and spoke to them, saying, all power is given unto me in heaven and and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world, (age, or dispensation,) Amen." It is not our purpose in this article to discuss the Sonship of Jesus the Christ; yet we believe it may be studied very much to profit by us as a people.

It appears very clear that all the power invested in the Son, is delegated by the Father; yet he speaks, or commands with authority; "go ye, therefore, and teach all nations, (or make disciples or Christians; margin), baptizing them in (or into) the name of the Father, and of the Son, and of the Holy Spirit," etc. Was this water baptism? We answer unhesitatingly, yes; and nothing else. The apostles were baptized in, or with the Holy Ghost, or spirit, that's the prerogative of the Eternal One—never delegated to mortals; they were commanded to tarry in Jerusalem until they were endued with power from on high. "And when he had said this, he breathed on them, and saith unto them, receive ye the Holy Ghost." John xx. 22. The apostles were anointed with the Holy Spirit for a specific work, viz.: to preach the Gospel, heal the sick, raise the dead, and do divers kinds of miracles, for a confirmative of their mission, viz.: to fill up the measure of Christ's sufferings, and write out the ballance of Divine revelation. This they did in the spirit of their Divine Lord, and to the full extent of the authority invested in them; and we repeat, that none but God anoints or baptizes in or with Holy Spirit. The Spirit proceeds and comes forth from the Father, in exact fulfillment of the promise of the Son; for the Father and Son are one in agreement touching this important matter. And those who are writing and teaching that Matt. xxviii. 19 is, or was a spirit baptism, and was fulfilled on Pentecost had be ter look a little more careful at the reading of the word. NEWELL BOND.

Words to Preachers.

Make no apologies. If you have the Lord's message, declare it; if not, hold your peace. Have short prefaces and introductions. Say your best things first, and stop before you get prosy. Do not spoil the appetite for dinner by too much thin soup. Leave self out of the pulpit, and take Jesus in. Defend the Gospel, and let the Lord defend you and your character. If you are lied about, thank the devil for putting you on your guard, and take care that the story shall never come true. Let your beard grow. Throw away your cravat. If you do not want to "break down," make your shirt collar an inch larger, and give your blood a chance to flow back to the heart. Do not get excited too soon. Do not run away from your hearers. Engine driving wheels whirl fast on an icy track, but when they draw anything they go slower. It takes a cold hammer to bend a hot iron. Heat up the people but keep the hammer wet and cool. Do not bawl and scream. Too much water stops mill wheels, and too much noise drowns sense. Empty vessels ring the loudest. Powder isn't shot. Thunder is harmless. Lightning kills. If you have lightning, you can afford to thunder. Do not scold the people. Do not abuse the faithful souls who come to meeting rainy days, because others are too lazy to come. Preach the best to smallest assemblies. Jesus preached to one woman at the well, and she got all Samaria out to hear him the next time. Ventilate your meeting room. Sleeping in church is due to bad air oftener than bad manners. Do not repeat sentences, saying, "as I said before." If you said it before, say something else after. Do not end sentences, passages of Scripture, or quotations, with "and so forth;" Say what you mean and stop.

Leave out words you cannot define. Stop preaching, and talk to folks. Come down from your stilted ways and sacred tones, and become as a little child. Change the subject if it goes hard. Do not tire out yourself and every one else. Do not preach till the middle of your discourse hurtles the beginning, and is buried by the end.

Beware of long prayers, except in your closet. Where weariness begins, devotion ends. Look people in the face. Live so you are not afraid of them.

Take long breaths. Fill your lungs and keep them full. Stop to breathe before the air is exhausted. Then you will not finish each sentence-ah with a terrible gasp-ah, as if you were dying for want of air-ah, as some good people do-ah, and so strain their lungs and never find it out-ah, because they are not told by their friends-ah, but are left to make sport for the Philistines-ah. It is easier to run a saw-mill with a full pond than an empty one. Be moderate at first. Hoist the gate a little way. When you are half through, raise it more. When you are nearly done, put on a full head of water.

Aim at a mark; hit it! stop and see where the shot struck; then fire another broadside. Pack your sermons. Make your words like bullets.

A board hurts a man most when it strikes him edgewise. A pound of feathers is a heavy as a pound of lead, but it will not kill a man as quickly. An ounce bullet will kill quicker than a sack of wool.

Do not condense too many words into a few thoughts. Make your sermon proportionate. If your talk is narrow and shallow, do make it short. If it is deep and strong, the stream may run longer. Do not think every brook is deep because you cannot see the bottom of it, nor call a man a deep diver because he brings up mud. Have a clear head, and your words will be clear. Know what you are talking of, and other will understand you.

Stand for God, if you stand alone. Keep out of the clutches of the party hacks and religious politicians. Preach a straight Gospel, and live up to it. Do not play with edge tools, nor fool with temptations. Look to the stars instead of weather-cocks for guidance. Be earnest, but not wild. Keep open ears and a close mouth. Make few promises. Learn to say No, sweetly. Keep out of debt. Do not feed bones to babies. Speak to the people like your master, as they are able to hear. Do not abuse them for believing what you once believed. Respect honest convictions. Judge no man. Be patient. Be cheerful with the young. Remember that each sermon may be your last, and the last your audience will hear. Keep the judgment in view. Please God, and you will please Christians. Let others praise you. Live for Christ. Preach the Word.—*The Christian.*

THE RESTITUTION.

Contrast: Manna in Wood Years Gods

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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THE RESTITUTION advocates the final restitution of all things which God hath spoken by the mouth of all His Holy Prophets since the world began." It also advocates as a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with Him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. It also advocates a hearty belief of the Gospel, repentance, and immersion as prerequisites to the forgiveness of sins, and a holy life as essential for final salvation.

Communications.—The Editor must not be understood as endorsing all the sentiments expressed by correspondents whose articles are inserted under this head. Each writer is alone responsible for the article bearing his own signature. If the teaching of any writer is not endorsed, an article setting forth the views of the party differing may be forwarded. Free discussion of Bible doctrines on all sides will be allowed, but the Editor reserves the privilege of criticising those communications which antagonize a belief and obedience of the Gospel as a means of salvation, or which undermine its principles.

Fierce Opposition to Christ at his Second Coming.

BY D. FITCAIRN.

"Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure."—Psa. ii. 1-5.

But now I shall quote passages from some of the prophets whom God raised up subsequently to Isaiah, in order to show what gathering of kings and peoples, meditating hostility—what assembled multitudes, inwardly impelled to outward action against the work of God, and of his Christ, are to be looked for, especially in reference to the restoration and establishment of the Jews in Palestine. And I begin with Zephaniah. He wrote about 630 years before Christ, long after the kingdom of Israel had been subverted, and shortly before the fall of Jerusalem and the captivity of the Jews.

Zephaniah was commissioned to warn his countrymen of the coming judgment of heaven, on account of their continued iniquities and provocations. But whenever there is judgment denounced against the chosen, though erring people of God, we always find some cheering promises of mercy and deliverance. Thus in chap. iii. 8, the Lord himself addresses them in these gracious but awful words, "Therefore, wait ye upon me, saith the Lord, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour out upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy." No doubt the nations and the kingdoms here meant are those who have set themselves in opposition to Jehovah and His Anointed. And the object for which this great confederation is determined by God, is to pour upon them "all his fierce anger," and to teach them what a vanity it is to fight against the king whom Jehovah has set on his holy hill of Zion. So when their enemies are spoiled and defeated, the servants of God—the subjects of God's anointed king, are invited to sing and rejoice: "Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all thy heart, O daughter of Jerusalem. The Lord hath taken away thy judgments; he hath cast out thine enemy; the king of Israel, even the Lord, is in the midst of thee; thou shalt not see evil any more" (vers. 14, 15). But who can say that this time of final deliverance, or this cause of triumphant rejoicing, has yet arrived? The return from Babylon did not fulfill this prophecy. For 1800 years past, Zion and Jerusalem have lain desolate, and their inhabitants have been in sadness and suffering—strangers to joy and gladness. But when Jehovah shall remember his covenant with Abraham, and arise against his enemies, and restore comfort to his people, "in that day it shall be said to Jerusalem, Fear not thou; and to Zion, Let not thine hands be slack. The Lord thy God in the midst of thee is mighty: he will save; he will rejoice over thee with joy; he will rest in his love; he will joy over thee with singing" (vers. 16-17).

Let us next glance at the prophecies of Joel. He lived about 800 years before Christ, and was raised up to speak in the name of the Lord at a time when the country was devastated by locusts. This was a great calamity; but he predicts much heavier calamities of a different nature, and warmly exhorts to repentance. Part of his prophecy is mentioned by St. Peter as having been fulfilled on the day of Pentecost, when the Holy Ghost was miraculously given to the disciples of Jesus. (Acts ii. 16-18). But of course we must conclude that the remainder of the prophecy was in nowise fulfilled up to that time nor is there any reason to think it has been fulfilled up to this hour; and indeed every portion of this prophecy is so linked with the other portions, that we may be confident, that, at some future period, the whole of it shall receive a plenary fulfillment, of which anything that happened at Pentecost can only be regarded as the droppings which precede a plentiful shower, or as the adumbrations of a glorious reality. How often does it happen that the spirit of prophecy leaps over long intervals of time, and in one sentence connects together the commencing and concluding events of a concluding age or dispensation! Of this we have an example in Joel; for whilst the out pouring of the Spirit, on the day of Pentecost, prepared the apostles and disciples of our Lord, in a supernatural manner, for the great work to which they were appointed, and added many to the number of those who believed in Jesus, the other part of the same prediction remains still to be accomplished. God says by his servant Joel, "And I will show wonders in the heavens, and in the earth, blood, and fire, and pillars of smoke; the sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come." (Joel ii. 30-31). According to the literal language, no such signs and wonders were displayed on that occasion, nor, even with a figurative interpretation, can it be said that the existing powers and authorities of the then world were overturned and annihilated. It is besides added in the prophecy, "And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered. For in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call" (ver. 32).

Now it is undeniable that the Jewish people have a principal concernment in this prophecy; and as they had not been brought into the great national tribulation on the day of Pentecost, so it cannot be said that at that time they experienced deliverance in Mount Zion and in Jerusalem. It is true that repentance and forgiveness were preached in the name of Jesus, even to those who with wicked hands had crucified their Messiah. In their fury against him they had cried out, "His blood be upon us, and upon our children." And that prayer was awfully answered forty years afterwards, when the Romans overthrew their temple and destroyed their city. From that day to this the wrath of heaven has come upon that people to the uttermost. But wonderful changes are in store for them, "For behold in those days and at that time," that is, when God pours out his Spirit in a miraculous way, and shows wonders in the heavens and in the earth, "when I shall bring again the captivity of Judah and Jerusalem," saith the Lord, "I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people, and for my heritage Israel, whom they have scattered among the nations, and parted my land." Again, "Proclaim ye this among the Gentiles: prepare war, wake up the mighty men, let all the men of war draw near," etc. (Joel iii. 1, 2, 9.) Here we have a scene similar to that described by Zephaniah,—a great gathering of "all nations." But Joel specifies where this gathering takes place. It is called "the valley of Jehoshaphat;" and afterwards in verse 14, "the valley of decision," or of threshing. "Multitudes, multitudes in the valley of decision; for the day of the Lord is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining." This is the place where the Lord will bruise and break in pieces the congregated and confederated multitudes of his enemies; even as the crowds of of Ammonites, Moabites, and Edomites when they came up against Jehoshaphat king of Judah, as recorded in 2 Chron. xx. It is added, "The Lord also shall roar out of Zion, and utter his voice from Jerusalem." The Lord shall roar, not out of heaven, but "out of Zion." This is a remarkable prediction because it connects the actual presence of the Lord in Zion, with the time when his enemies are finally overthrown, and when "the Lord will be the hope of his people, and the strength of the children of Israel." Then, when these events synchronize, the strongest assurance is given that in Mount Zion and in Jerusalem shall be deliverance. "So shall ye know that I am the Lord your God, dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no stranger pass through her any more." (vers. 16-17). And if we are rightly to understand the allusions to Zion in this and many other prophecies which relate to the battles of the Lord, previous to the kingdoms of this world becoming his kingdom forever and ever, it is necessary to keep in mind that, when the second Psalm was composed and chanted, not only was King David, as the typical representative of Messiah, sitting on Zion, but on that holy mount there had also been set up the ark of the testimony, which was the symbol of the gracious presence of the God of Israel.

The careful study of these prophecies of Zephaniah and Joel, at which we have merely glanced, will convince the unprejudiced reader that they refer to many events of the highest importance which have as yet not become historical; and that it is impossible to arrive at any correct Scriptural understanding of the nature of these events, or of the time and place of their development, unless in our interpretations we give to God's ancient people that pre-eminence which is given in them to the prophetic revelation of God's plans. Similar remarks are applicable to other Old Testament prophecies, and especially to chaps. xi. and xiv. of Zechariah, in which many particulars bear strong resemblance to the outline of events revealed in the second Psalm. But on those wonderful displays of the intended future dealings of God with the chosen seed of Abraham, and with the nations of the earth in connection with them, we cannot at present enter.

(To be Continued.)

Questions Concerning the Finances of the Church.

Can the church fulfill its mission without funds? Are all the members of the church equally interested in the objects for which the funds are to be used? Is there any reason why every member of the church should not contribute to its funds equally according to his ability? Is there any more difficulty in doing this, (if there be a willing mind) than there is in paying our taxes according to our ability?

If one member has an income above his expenses of $20 a month, another $40, another $60, another $80, and another $100, is it difficult to see, that if the first member ought to pay $1.00 the next one should pay $2.00, the next $3.00, the next $4.00 and the next $5.00? Could this contribution be guessed off correctly without comparing the several incomes with a uniform rule? Then, is it not necessary to have in the church some rule by which to regulate the contributions of its members? And more, does not equal justice, and equal good will, demand that a rule bearing equally upon all the members of the church should be established? And does not our need of discipline demand that a rule be established that will require us to do unto others as we would have them do unto us in our contributions? Let us then, examine the Scriptures to see if this necessity of the church is provided for there.

"Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostle's feet, and distribution was made to every man according as he had need." Acts iv. 34, 35.

Were the multitude of believers required to do this? Is it probable that they did this thing without previous arrangement and agreement? Did they not contribute equally according to their ability?

"Now, concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first of the week let every one of you lay by him in store, as God has prospered him, that there be no gatherings when I come." 1 Cor. xvi. 1, 2. Was it the duty of the church to make this collection? Was it the duty of every member of the church to do this? Were they to contribute as God has prospered them? Did not their prosperity consist in their income and expenses? Could this be ascertained without keeping account either in writing or in memory? Does not this rule require an equal proportion of their prosperity? Was not this contribution to be made statedly? And in order to have a fund on hand ready to be used when occasion should require? From this record may we not learn the principle upon which we should act in our contributions?

"How that in a great trial of affliction; the abundance of their joy and their deep poverty, abounded unto the riches of their liberality. For to their power, I bear record, yea, and beyond their power they were willing of themselves. Praying us with much entreaty that we would receive the gift, and take upon us the fellowship of ministering to the saints. And this they did, not as we hoped, but first gave their own selves to the Lord, and to us by the will of God. Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also. Therefore, as ye abound in faith, and utterance, and knowledge, and in all diligence, and in your love unto us, see that ye abound in this grace also."

Can the saints who have great affliction, have abundance of joy, and from their deep poverty, can they abound in the riches of their liberality? If, under such circumstances, they were willing to do all that belonged to them to do and more, too, who among us ought to complain? If the poor ought to abound in their liberality, how much more the rich? Did they not first give themselves to God, and to each other by the will of God? Did this gift include their property? Or was their property left behind? Although the church at Corinth abounded in everything, in faith, in utterance, in knowledge, in diligence, and in love to the apostles, yet they lacked the grace of liberality, and it was necessary that Titus should instruct and perfect them in this grace also.

"For, if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. For I mean not that other men be eased, and ye burdened. But by an equality, that now at this time your abundance may be a supply for their want, and their abundance may be a supply for your want that there may be equality.

Are not believers required in this passage to contribute by equality, so that one be eased and another burdened? Is not this right? Ought not all to be satisfied with this? Can there be any other rule given that ought to satisfy? If more than we have is required, would this be right? If an equal proportion of what we have is required of all, is it wrong? Would any other rule than this be right? If a less proportion of what we have is accepted, while a larger proportion of what others have is required of them, would not this be a just cause of complaint? Would any other rule than the one in the passage under consideration lead us to love our brother as ourselves, or lead us to do unto others as we would have them to do unto us? In what other way is it possible to make our contributions, so that one be not eased and another burdened? Is it not then, indispensible to have a uniform rule by which to compare the contributions of the members of the church if we would be just?

Again, the apostle said, "Ye have well done, that ye did communicate with my affliction. Now ye Philippians know also, that in the beginning of the Gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only. For even in Thessalonica, ye sent once and again unto my necessities. Not because I desire a gift; but I desire fruit that may abound to your account. But I have all, and abound; I am full, having received from Epaphroditus the things which were sent from you, an odor of a sweet smell, a sacrifice acceptable, well pleasing to God," and will be fruit that will abound to their account. JOEL A. SIMONDS.

GRAND RAPIDS Nov. 23, 1875.

This Same Jesus.

"And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel. Which, also said, ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." —Acts i. 10, 11.

Love to the Master is one of the grand characteristics of the disciples of Christ. When they thought that Jesus would be stoned to death in Judea, the time he went there to raise Lazarus, Thomas said, and probably his language expressed the feelings of the rest of the disciples as well as his own, "Let us also go, that we may die with him." And when Peter was questioned relative to the strength of his affection, by the Lord, he exclaimed, "Thou knowest all things, thou knowest that I love thee." Hence, the two men clothed in white apparel—that stood by the disciples while they were watching their ascending Lord, spake as they did. Their words were not numerous, but certainly very suggestive.

"Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Here they are not only informed that their beloved Lord would return again to the world from heaven, but also, that he would return the "same Jesus."

From the language—this same Jesus—we learn that the royal personage who bears the honorable title, King of kings and Lord of lords, and who will return to the earth, accompanied with myriads of angels, in power and great glory, is the same being that in his first advent entered the world in the form of a human babe; that was a friend to publicans and sinners; that took little children in his arms and blessed them; that conversed with the woman of Samaria at Jacob's well; that in the house of Simon permitted Mary to wash his feet with her tears and to wipe them with her hair; that was baptized by John in Jordan; that went about doing good, in instructing the ignorant, in pardoning the guilty, in healing the sick, in raising the dead, and in comforting the distressed. His separation from the world, and his exalted position in heaven, at the right hand of the Father, will have produced no change in the character of Jesus.

When he comes "in flaming fire taking vengeance on those that know not God, and that obey not the Gospel of our Lord Jesus Christ," he will be the same Jesus that wept at the grave of Lazarus, and over the doomed city of Jerusalem, and that welcomed the heavy laden to him and refreshened them with his free and pardoning grace. Ages spent in the heavenly mansions and in the society of angels, by whom he will have been worshiped and adored, will not detract in the least from any of those traits of character which made our Lord, when on earth, the approachable friend and reliable Savior.

This same Jesus, is the Son of Man still, in all his glory and majesty. Joseph is classed among the types of our Lord. The story of his exaltation in Egypt is highly suggestive, and supercedes the necessity of any tales of fiction to paint the strength of a brother's love, under the most severe trials and temptations. "A brother is born for adversity." Psa. xvii. 17. Such a brother was Joseph, and such also was Jesus.

From the condition of a prisoner, Joseph was raised to a position, in Egypt, but little below that of the king himself. "And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck; and he made him to ride in the second chariot which he had; and they cried before him, Bow the knee; and he made him ruler over all the land of Egypt. And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or foot, in all the land of Egypt." Gen. xli. 42-45.

Such was the high degree of honor to which Joseph was promoted. But as his principles were those of genuine piety, they preserved him from vanity and revenge, though, he had strong temptations to these dangers.

Neither the unkind treatment which he received from his brethren, nor the distinguished honors he had obtained from Pharaoh, could chill the flow of brotherly affection that coursed through his tender heart.

Whether there is anything really typical, in this part of Joseph's history or not, it is suggestive. He was still the faithful "brother born for adversity," though exalted to the honors of a prince. So with our blessed Lord. Though he has gone far up into the heavens, and received a name above every name,

"His tender heart is still the same,
And melts at human woe."

As it will be the same Jesus that will come, in the clouds of heaven, with power and great glory, that the disciples saw taken from them in a cloud, and that was with them all the time of his public ministry, performing the duties of the most devoted friends, and the work of an all-sufficient Savior, instructing the ignorant and pardoning the guilty; so it is the same Jesus that now occupies the mediatorial throne, and who still lives to save, that once was here on earth and who endeared so many to him by the miracles of mercy which he wrought, and by the words of eternal life which he taught.

While everything around us changes, he changes not. His love changes not. His power changes not. He still "hates iniquity," and "loves righteousness."

In the light of the unchangeableness of our Redeemer, what encouragement we all have to confide in him. We sometimes almost envy those who lived in the times of his incarnation, and who enjoyed the many advantages of his friendship. But what advantages had they that we have not?

He may be all to us that he was to them, since he is the same Jesus now, nineteen centuries after his ascension, that he was when on earth, and will be the same Jesus when he comes again that he was when he left.

CYNTHIA MESSIMORE.

WARSAW, Ind.

The *Congregationalist* has hit a folly in the churches in the following sentence:—"Spirit-tasting is an art carried, it is said, to great perfection, but only a few samples can be tasted continuously, as the organs of taste soon become blunted, and can only regain their power by an interval of rest. It would be well for vacant parishes to get a hint here for their guidance. Not unfrequently they keep on tasting candidates till all power of discrimination is gone."

THE RESTITUTION

PLYMOUTH, IND.....Dec. 15, 1875.

EDITORIAL DEPARTMENT.

☞Bro. Watkins writes us from Clayton, Mich., to the effect that there is a growing interest in the truth in that community. Bro. W. immersed two recently.

☞The stockholders of the Christian Publishing Association must not forget to be present at the annual meeting which convenes in Plymouth in connection with the quarterly conference, next week.

☞We held meeting with the society in Plymouth, on Sunday last. Preached two discourses to large and appreciative audiences. Four united with the Church. The out-look in Plymouth is very encouraging indeed.

☞*Sunshine*, the child's paper will not be ready until next week. Bro. Willcox has been delayed for a time on account of not getting the heading for the paper. We hope our friends will all take an interest in *Sunshine*, and give it a liberal subscription.

☞Bro Stephenson writes us that he will attend our conference in Plymouth, commencing Dec. 23. We hope our friends throughout the state will make an extra effort to attend. Ample provisions will be made to accommodate all who come.

☞Excessive labor in the Gospel field for the last six weeks has so exhausted our physical energies as to render it imprudent for us to attend the conference at West Irving, Iowa. We very much regret this, as we were very anxious to meet our dear brethren in that state.

☞The revival spirit seems to have taken hold of all classes of religionists down in Boston. The Unitarians, Universalists and Liberals are all holding revival meetings. Miss Smiley, the Quakeress, and Mrs. Van Cott, the Methodist, are besieging the Boston churches. Indeed all the great cities are under seige. It is to be hoped that good will result from the general agitation.

☞Our Brethren in the East have inaugurated a very commendable move. They propose to have a centennial conference in Philadelphia sometime in July or September of next year. We are glad to see this matter started so early as it will give us time to correspond and get matters into proper order. Our brethren West will be glad to co-operate with this movement, and will enjoy meeting those of like faith in the East.

☞Our meetings in Argos closed on Sunday evening last, having been continued nearly four weeks. The interest was excellent throughout. Persons who have not been in the habit of attending meetings for years came out to hear the word of life, and were deeply moved by the glad tidings of coming rest. Our brethren in Argos feel greatly encouraged to push the work along while the day lasts. Twenty came out on the side of the new life. Bro. Willcox was with us a part of the time and aided in preaching the word. He closed the meeting on Sunday evening, and left an excellent spirit among the people. Our prayer is, that the Church may remain steadfast, unmovable, always abounding in the work of the Lord.

☞It is claimed that the soul remains in a conscious state between death and the resurrection, and yet that it will not be judged until reunite with the body. If this is so, then it is fair to presume that it has *no fixed destiny* until after judgment. Now as the soul is conscious and not yet assigned to its final state, why may it not have the benefits of faith and repentance, seeing that probation cannot end until the judgment? It must be clear to all that every soul should have the opportunity of being saved up to the time of judgment. The Catholics, therefore, would seem to have some reasonable ground for their purgatory, if the soul remains conscious between death and the resurrection. But the plain word of God sets this matter at rest, and shows that if "the dead rise not, then they which are fallen asleep ARE PERISHED."

The Ten Virgins.

Bro. Culveyhouse, of Ligonier, Ind., wishes to know whether the parable of the ten virgins can be made to apply to the advent movement of 1844,—as claimed by Sabbatarians. We answer most confidently that it cannot. The whole scene of the parable lies at the close of this dispensation, at which time the kingdom of God is to be established. Let us read the first verse: "Then shall the kingdom of heaven be likened unto ten virgins which took their lamps and went forth to meet the bridegroom." Matt. xxv.

The reader will observe that it is the kingdom of heaven that is likened unto the ten virgins. Now, Sabbatarians themselves do not believe that the kingdom is yet in existence, neither will it be until the coming of our Lord How, then, can the parable apply to scenes and events which have occurred long before the Kingdom does come? The whole system of William Miller proved false. He preached that Christ would come and destroy the world, and out of its ashes make a new world. All this was untrue. It is not said that the church is the kingdom, neither is it said that the movement of the church shall be compared to ten virgins; but the kingdom shall be likened to ten virgins. This must allude to events which take place in connection with God's kingdom.

If the parable applies to Miller and his co-laborers, why did they not go into the marriage feast? It is said, "they that were ready went into the marriage supper, and the door was shut." Did the adventists go into the supper in 1844? Were they not all on earth after the time passed? If Mr. and Mrs. White were among the "wise," why did they not pass into the marriage? "Then they were ready went into the marriage." Now, either the marriage has not taken place, or else none of the adventists is included among those who are ready. There is no escape from this dilemma. To us it is plain that the parable has reference to events yet future, in connection with the kingdom of heaven. At some future time we shall take up the parable and present the points in detail.

The Sanctuary.

Bro. Culveyhouse wishes to know what sanctuary is referred to in Dan. viii. 14. The text reads as follows: "And he said unto me unto two thousand and three hundred days; then shall the sanctuary be cleansed." It is claimed by the Sabbatarians that the sanctuary here mentioned, has reference to the one in heaven, and that Jesus is to cleanse it by his own blood, etc. Let us for a moment examine this position. If Daniel refers to a sanctuary in heaven, he will certainly make it plain. By reading the 17th verse of the 8th chapter, we shall see what sanctuary is referred to. "Now, therefore, O our God, hear the prayer of thy servants, and his supplications, and cause thy face to shine upon thy SANCTUARY THAT IS DESOLATE, for the Lord's sake." At the time Daniel made this earnest prayer Jerusalem was in ruins, the people, or the best, were in captivity, and the sanctuary and the altar were desolate. He was solicitous about the future of Zion and Jerusalem. Daniel knew nothing about the sanctuary in heaven, neither does his questions refer to it. It was the sanctuary now *desolate*.

Again. The sanctuary to be cleansed is the one which was to be destroyed by the people of the prince or Roman power. This will appear plain from the angel's answer. "And after three score and two weeks shall the Messiah be cut off; but not for himself; and the people of the prince that shall come, shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war *desolations* are determined."

Here the city and sanctuary are both involved in a common ruin for a given length of time. No sophistry, no theory can evade. The sanctuary is none other than the one located in Jerusalem, and was destroyed by Titus, the Roman prince. The Jewish host was scattered, the city was destroyed and the holy house was made desolate as foretold by the prophet. Now, how long was this desolation to continue? The answer is at hand. "Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

It is useless for men to evade by saying that some other sanctuary is intended. Our Lord alludes to the same series of events in Luke xxi. "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." When these times expire, and Jerusalem is redeemed from the oppressor, then will Daniel's prayer be answered, the host will again worship at the altar of the Lord.

Design of the Articles Forever and Eternal.

The design of the above named articles were not to prove that forever and eternal, are always used in an absolute sense in the Bible. Surely no one could be so short-sighted as to so understand our design. Criticism is always premature until a speaker or writer shall have reached his own conclusion. Our design has been to show that these words are uniformly used in the same sense, by Bible writers, when speaking or referring to the same things. If such were not the case, the use of the same words in different senses when speaking of the same things would be calculated to deceive the reader. We affirm, and appeal to the hundreds of occurrences of these words, and their synonims, to demonstrate this asseveration, that in every passage in which these words are used with reference to the existence or attributes of God, the promised life or reward of the saints, or the duration of the reign and kingdom of Messiah, these terms are to be understood in an unlimited sense. And in every occurrence in which they are used with reference to things that must pass away or come to an end, they must be understood in a limited sense. The duration of these words is not so much determined by their etymology as by the duration of the nouns, systems, persons or things to which they relate. Thus, the everlasting hills, the everlasting priesthood, and ordinances of Mosaical system, denoted periods which would continue just as long as these things would continue, and no longer.

Just so in reference to the punishment and destruction of the finally impenitent, the terms forever, everlasting and eternal, denote periods which will continue as long as their punishment or destruction will continue. If it can be clearly proven that God, his Son, his people, and his everlasting kingdom will cease to exist, or come to an end, then of necessity, all the words used expressive of their duration, must be understood in a limited sense, otherwise they must be understood in absolute or unlimited sense. Just so in regard to the duration of punishment of the wicked, if it can be proven by clear and unequivocal Scriptural testimony that the punishment of the ungodly will be limited or finally and forever terminate, then of necessity these words must be understood in an unlimited sense, otherwise they must by all the force of contrast with all the rewards promised the godly, be unlimited. The same words, or measuring line which inspiration has furnished to measure the duration of the rewards of the righteous, are used to measure the duration of the punishment of the wicked. The strong presumptive evidence therefore, is that where the same words used to denote the duration of the reward of the righteous are used to denote the punishment of the wicked, that they are used in the same sense and express the same idea. The moment we admit that a word is used in different senses we destroy the power of the etymology to prove anything. In such cases we are dependent upon the etymology of other words to prove anything. The onus of proof rests upon those who deny the endless punishment of the wicked to prove that their punishment will be limited or come to an end. We must have a definite rule by which to determine the duration of the words used hundreds and hundreds of times to express the immortality of God, Christ, and the saints. It will not do to affirm that these words are always unlimited, or always limited. Determine their duration by the duration of the persons or things to which they relate, and all is plain, but upon any other hypothesis all is conflict and confusion. The idea that the future life and rewards of the saints are limited in the hundreds upon hundreds times, these words are used with reference to them, is preposterous.

J. M. S.

The Formula in Baptism.

Remarks on exposition of MATT. XXVIII 19; ACTS II. 38; VIII. 16; X. 48; AND XIX. 5. *Why a different form of words used by the apostles than authorized by the Master?* NEWELL BOOTH, Flat Rock, N. C.

All languages, from that of the most savage tribes, to that of the most highly civilized and polished families of earth abound in figures of speech. Some of these figures are Parables, Hyperbolies, Comparisons, both extended and suppressed, Metonymies, and Synechdoches. A Synechdoche is a figure where sometimes the whole of a thing is put for a part, and sometimes to the reverse, a part is put for the whole:

A few texts in which a Synechdoche of the latter kind occurs, we give below:

1. After the seven deacons (as they are commonly called) were selected in Jerusalem, it is said that "The word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were *obedient* to the *faith*."

Here it is evident that the historian does not refer to *faith as an act* to which many of the priests became obedient, but to *faith as a rule of action*, meaning all the commands to be obeyed connected with the Gospel. We have the same word *faith* used by Synechdoche, and used as above, in Rom. i. 5, where Paul says: "We have received grace and apostleship, for *obedience* to the *faith* among all nations." And also, again in Rom. xvi. 26. "But now is made manifest, (the secret), and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the *obedience of faith*."

2. "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the *faith* which was once delivered unto the saints" Jude 3. Here instead of the word faith signifying simply an act, by Synechdoche it comprehends all of the promises contained in the Gospel delivered unto the fathers and apostles.

3. Paul preaching to the Athenians, declared from Mar's Hill concerning their former ignorance that then God passed them by, but now he commands all men everywhere to *repent*. Acts xvii. 30. It is not to be understood that in this Scripture, repentance is used in its primary sense, signifying only a change of the heart, or the will, independent of faith preceding, or obedience following, but that it covers the whole ground of obedience from first to last.

4. Of the commission given by the Savior after his resurrection, to the apostles, we have the following records:

"As my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, receive ye the Holy Ghost. Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain they are retained" John xx. 21, 22.

Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations." Luke xxiv. 46, 47.

"Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark xvi. 15, 16.

Go ye therefore and teach (Margin—make disciples, or, Christians of all nations) all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matt. xxviii. 19.

Now it is evident that, repentance of sins by John, repentance and remission of sins by Luke, and, faith and baptism by Mark, are used by Synechdoche, and are equivalent to disciple all nations by Matthew. And furthermore, to comply with the requirements of the commission as given by one, is to comply with the requirements as given by all.

These examples prepare us fully for the case before us.

To baptize then "in the name of Jesus Christ," Acts ii. 38; "in the name of the Lord Jesus," viii. 16; xix. 5; and "in the name of the Lord," x. 48, is by Synechdoche, and by Synechdoche comprehends all that is in Matt. xxviii. 19. "in the name of the Father, and of the Son, and of the Holy Ghost." While we are greatly in favor of order, and order appears to be God's first law, yet we cannot see that the formula pronounced in the administration of the ordinance effects its validity in the least. We cannot see as to the validity of the ordinance whatever, any difference in the accompanying expressions, I baptize you John Thompson, I baptize you my brother, or I baptize you. The validity of this ordinance is not made to depend so much upon the particular collocation of these words as upon the condition of the heart of the candidate. And while in the administration of the ordinance I use the full formula as given in Matthew, yet I would feel sad indeed if my coat was so small as to compel me to disfellowship all who use only "in the name of the Lord Jesus." We need more charity and less hair-splitting, and theorizing.

Further, Jesus says to the apostles, "He that heareth you, heareth me; and he that heareth me, heareth Him that sent me." Then to perform an act in the name of an apostle, is to perform it in the name of Jesus; and to perform it in the name of Jesus, is to perform it in the name of the Father. Thus the Father speaking and commanding through the Son, and the Son through the apostles, qualifying them by the Holy Spirit, interweaves the authority of the Father, Son, Holy Spirit and apostles in such a manner as to render them inseparable.

G. M. M.

Variety.

Nature loves variety. Of all the innumerable objects of nature no two are exactly alike Each has its marked individuality. each, one or more peculiarities which distinguish it from all others of its kind. And this is as eminently true of man as of everything else; no two are alike. We each have (we hope) some good points, and each has his sphere of action. Perfection does not reside in the individual, but (if at all) it may be looked for in the aggregate. We each are but imperfect fragments of one perfect whole. And the very differences and peculiarities of each makes it possible for each to have a place in the one complete, grand temple of the race. It is this very variety of nature which constitutes its beauty. But again, it is this variety in the gifts and powers in man which renders progress possible. Without it the race would forever remain on the plane upon which it was first projected; be it high or low, there it would stay. The differences among us produce a clash of opinions, this clash of opinions invites controversy, investigation, a stirring up of the intellectual waters; hence discovery, progress. Those races or nations whose individuals or members most nearly resemble each other make the least progress in the world. China, whose citizens are almost as nearly alike as two rats, has remained nearly stationary for almost 2,000 years. Western Europe and America, where the population is a conglomerate of every race under heaven, leads the van in the world's progress.

What then can be more painful to a truly philosophic mind than to see irritation, bitterness, rancor, hate arise between two men or parties because of the existence of that variety which constitutes the beauty and value of both. But "it is only the strictly philosophical mind that can justly estimate another, and be content to accept him as he is. We all need to cultivate this philosophical reasonableness; we need to learn the lesson of toleration—nay, more, we should add to our code of morals that self-restraining principle which shall enable us to let each other alone. For toleration implies condescension, not unmixed with contempt, but 'letting alone'—there is no one word which answers the purpose—though it need not denote faith in the result, does imply trust in every man's ability to speak and act for himself. There is no religion in life that is not more perfect in proportion as each shows a thorough respect for the other's individuality. As we desire to be strong and self-reliant ourselves, so should we rejoice in the fearless independence of another."

Only let a loyalty to truth, *truth*, truth in the abstract, truth as such, be manifested, and the highest esteem, nay, the warmest affection is entirely compatible with the widest divergence, the greatest variety in thought, opinion or natural gift. Indeed this variety will connect affection and render our communion with each other the more agreeable. J. F. WILLCOX.

Expository Notes.

THE RICH MAN AND LAZARUS.

Our blessed Lord just before he entered this parable, said, "that which is highly esteemed among men is abomination in the sight of God." Luke xvi. 15. He then proceeded to delineate in parabolic language this doctrine which was highly esteemed by the sect of the Pharisees; but which was abomination in the sight of God, concluding with a fearful warning against those by whom offences come. Luke xvii. 1, 2.

There is no authority for saying that the Jews believed the doctrine expressed in this parable before the Babylonish captivity; but it is a well-known fact that after their return, when the voice of prophecy was silent, they began to incorporate this heathenish doctrine into their traditions; and so marked that burning rebuke of our Master:

"Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men." Matt. xv. 7, 9.

Many regard this parable as shadowing forth the thrusting out of the Jews—for a time only—from the Abrahamic covenant, and the receiving of the Gentiles into all the privileges of sonship. There seem to be many powerful arguments in support of this supposition; but we think it can be so only in a secondary sense: its primary meaning being to condemn the popular belief of the Pharisees, in a parabolic representation of their own views; for we remember the words of the Lord Jesus, how he bade the disciples to beware of the doctrine of the Pharisees (Luke xii. 1), a conclusive proof that he did not endorse this doctrine in the parable, "which was so highly esteemed by them.

We would here point out a few contradictions in connection with this parable, between the teachings of those who advocate the conscious state of the dead, and the teachings of the Holy Spirit, and of the Lord Jesus.

1. We remember that Isaiah, speaking by the Holy Spirit, said, "Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not." Isa lxiii. 16. This is a plain, literal statement. However, according to some these words indicted by the Holy Spirit could not be quite correct; for say they, Jesus taught in the parable of the rich man and Lazarus, that Abraham was not—and is not—ignorant of his nation.

2. When our adorable Redeemer appeared to his disciples after his resurrection, they were terrified, and thought they saw a spirit; but he immediately corrects their error, saying, "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have." Luke xxiv. 36-39. Yet in the face of this decisive testimony we are told by some that Jesus taught—although in direct opposition to his definition of a spirit—in this parable that immaterial spirits have eyes fingers, a tongue, and a bosom, and everything appertaining to a human body.

3. Again we are told by some, that our blessed Lord taught by this parable, that the spirits of good men are carried by angels "to the paradise of hades," and not "straight into heaven, as taught by others, as to "sudden a translation from earth's darkness to the full blaze of the Divine glory would be hurtful and injurious" to them. Alas! then, for those who are alive at the coming of the Lord Jesus, for they must of necessity be carried to the paradise of hades for a short time—instead of being caught up together with their risen brethren in the air to meet the lord of life and glory—to prepare themselves for "the full blaze of Divine glory." Surely this is enough to make "the heart of the righteous sad, whom the Lord hath not made sad.'

We see no authority in Scripture for the above sentiments, however soothing they may appear to the dying saint. The testimony of the holy Spirit is directly opposed to such teaching. "For in death there is no remembrance of thee: in Sheol (or hades,) who shall give thee thanks? Ps. vi. 5. "There is no work, nor device, no knowledge, nor wisdom in Sheol (or hades) whither he goest." Eccl. ix. 10. "None can keep alive his own soul." Ps. xxii. 29. Here are three passages out of numerous others, which state, in the most positive terms, that the inmates of hades or sheol, have no memory, neither can they give thanks; also that they have no knowledge, nor wisdom, and that it is impossible for any one to keep alive his own soul. What further proof need we of the unconscious state of the dead?

With this testimony we are pained to see in the words of a beloved brother, that of hades we "shall enjoy the beatific vision," and, doubtless, the frequent presence of our beloved and ever-loving Savior. It is likely that our adorable Savior will go on a visit to the land of silence and corruption, where there is no remembrance of him. We remember he told us that where he was we could not come until he came and fetched us; but nowhere remember that he said he would visit us in hades.

Besides which we remember that in the revelation he gave unto his servant John, he said, "and death and hell (hades) delivered up the dead which were in them." Rev. xx. How comes it then that when our Master says, all that are in hades are dead, any one should say that they are not dead, but still alive, waiting "in the bowers of paradise" in "ecstatic joys of expectant hope" for the resurrection—not of the body they once lived in, but another body expressly made for their immaterial soul; so that the body which endured many hardships in this life, gets no reward for service done for Christ, except utter annihilation, but has to give place for another body with which the immaterial spirit has had no acquaintance. Truly a soothing doctrine!

The divergence in the above teachings from those of the Holy Spirit are so wide as to need no comment what ever.

Our Master defined death as a sleep (John xi 11), which definition we can not do better than accept; for assuredly we cannot improve upon it. God forbid that we should in any way whatever wrest his words from their proper meaning; but we cannot see how in the face of this testimony there can be any wide-awake souls in hades.

I would conclude in the words of the apostle:

"Beloved, let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God." John iv. 7.

Yours in hope of eternal life.

CHAS. FOOKS.

The chain of habit is commonly too light to be felt until it is too strong to be broken.

He is the happiest, be he king or peasant, who finds peace in his home.

The love of Christ brings us to the Bible. The love of the Bible brings us to Christ.

Justifying faith is always attended with universal obedience.

Be True.

BY BONAR.

Thou must be true to thyself,
If thou the truth wouldst teach.
Thy soul must overflow, if thou
Another's soul wouldst reach.
It needs the overflow of heart
To give the lips full speech.

Think truly, and thy thoughts
Shall the world's famished feed;
Speak truly, and each word of thine
Shall be a fruitful seed;
Live truly, and thy life shall be
A great and noble creed.

News Items.

The inhabitants of Pictou, Nova Scotia, are in a very destitute condition, starvation threatening many of them.

Four vessels bound from Quebec to the Magdalen Islands, with supplies, have been lost, together with many lives.

In spite of grasshoppers, Minnesota will be able to sell 825,000,000 bushels of grain this season.

The *Times*, of India, says 20,000 people have been rendered homeless by floods in the neighborhood of Ahmedabad, in the province of Guzerat.

The Tremont Temple (Baptist) church, in Boston, of which Dr. Lorimer is pastor, contains 1,200 members, 300 having been baptized within the two years of the present pastorate.

The conquest of Abyssinia by Khedive's troops, is not so easy a matter as the capture of Magdala by the British. Twelve hundred Egyptians, with seventeen officers, have just been surprised and killed by the Abyssinian troops.

A special dispatch from Berlin to the London *Times* states that the negotiations between Austria and Russia respecting the reforms to be recommended to Turkey, have failed to produce any result, and are practically ended.

Chicago handles about 90,000,000 bushels of grain annually, and has now in operation eighteen steam elevators, (valued at about $55,000, exclusive of land,) with a capacity of 15,550,000 bushels, or more than the average product of 1,000,000 acres of the fertile wheat producing lands of the continent. Their capacity varies from 200,000 bushels to 1,500,000.

A telegram from Berlin to the London *Times* reports that Montenegro is getting a force of 11,000 men ready with the view to a decisive encounter, which is expected around Gerausko and Gatchsko. The prince of Montenegro has informed Austria that his people would perhaps take part in the conflict, and Austria curtly answered that the prince was the best judge of his own actions.

Rev. E. E. Hale, in the *Christian Union* says:—"The difference between Universalists in America and Unitarians, so called, seems to be purely external or historical. I know no person who would attempt to divide the two communions by any doctrinal statement. In fact, there is constant interchange of pulpits between them, and all other tokens of common life and mutual sympathy.

Dr. Field writes from Rome to the *Evangelist*, that recent excavations at the Coliseum "have made fresh discoveries. The whole arena has been dug down many feet, and shows a vast system of passages underground, not only those through which wild beasts were led into the arena, but conduits for water, by which the whole amphitheatre could be flooded and turned into a lake large enough for Roman galleys to sail in; and here naval battles were fought with all the fury of a conflict between actual enemies, to the delight of the Roman emperor and people, who shouted applause, when blood flowed freely on the deck, and dyed the waters below."

Syria has suffered greatly from cholera. At Antioch, after the population had been reduced by panic to about 8,000, there were from fifty to eighty deaths daily. At Damascus, the oldest city in the world, business was almost suspended. The daily average of deaths were reported at 160, and yet it is believed the actual number was much larger. It is a cause for gratitude that none of the various missions in Syria have suffered seriously from the pestilence, further than the interruption of the work in their schools.

Dr. Cuyler in the *Evangelist* thus sums up the results of the labors of the evangelists in Brooklyn: "During these twenty-six days, over one hundred meetings were held. At a fair allowance for the frequent attendance of many, it may be estimated that three hundred thousand persons heard the pure gospel of Calvary preached or sung! This is equal to the whole population of a city like Chicago. The committee issued 125,000 tickets of admission during the last twelve days. Of the multitudes who thronged the Rink, the vast majority were church members. All the entreaties of Mr. Moody could not prevent thousands of Christians from packing the seats that were intended for the unconverted alone. Some consciences, by this time, ought to smart.

Intolerance.

The history of humanity is a history of intolerance. This spirit has manifested itself in all organizations whether Secular, National, or Ecclesiastical. This is the selfishness of humanity cropping out, and sometimes sapping the very foundations of liberty and freedom upon which these organizations profess to have been builded. It is the selfishness of man rising up and saying you must think as I think, and act as I act. It is the desire to be recognized as infallible. This is the history religiously of Paganism, Roman Catholicism and Protestantism. Wherever any party religiously or politically have felt themselves agrieved and oppressed by any creed, and these grievances have been deemed a sufficient cause for resistance and disentanglement, their subsequent history, however strange it may appear is but the re-production of the history of the former party.

As an evidence of this, we give below a part of the early code of Connecticut, known as "The Blue Laws."

Were it not for the principles above referred to, surpassingly strange indeed, it would appear how a people oppressed, and for conscience' sake driven from their native country, could so soon enact such a code. It is but the reverse of the moral ethics of the noble Nazarene, "Do unto others as you would have them do unto you."

G. M. H.

THE "BLUE LAWS" OF CONNECTICUT.

The following is a transcript of principal part of the celebrated code, known as the Blue Laws, by which it is said the first colonists of Connecticut were governed for a considerable time.

The governor and magistrates, convened in the general assembly, are the supreme power, under God, of this independent dominion.

From the determination of the assembly no appeal shall be made.

The governor is amenable to the voice of the people.

The assembly of the people shall not be dismissed by the governor, but shall dismiss itself.

Conspiracy against this dominion shall be punished with death.

Whoever attempts to change or overturn this dominion shall suffer death.

The judges shall determine controversies without a jury.

No one shall be a freeman or give a vote unless he be converted or a member in free communion in one of the churches in this dominion.

No food or lodging shall be afforded to a Quaker, Adamite or other heretic.

No one shall cross a river without an authorized ferry-man.

No one shall run of a Sabbath day, or walk in his garden, or elsewhere except reverently to and from the church.

No one shall travel, cook victuals, make beds, sweep houses, cut hair or shave on the Sabbath day.

No woman shall kiss her child on the Sabbath or fasting day.

A person accused of trespass in the night shall be judged guilty, unless he clear himself by his oath.

No one shall buy or sell lands without permission of the selectmen.

Whoever publishes a lie to the prejudice of his neighbor, shall sit in the stocks or be whipped fifteen stripes.

Whoever wears clothes trimmed with silver or bone lace above two shillings a yard, shall be presented by the grand jurors and the selectmen shall tax the offender at the rate of £300 estate.

Whoever brings cards or dice into this dominion shall pay a fine of 5 £s.

No one shall read common prayer, keep Christmas or Saint's day, make mince pies, dance, play cards, or play on any instrument of music, except the drum the trumpet, and Jaws harp.

When parents refuse their children suitable marriages, the magistrates shall determine the point.

The selectmen, on finding children ignorant, may take them away from their parents and put them into better hands, at the expense of the parents.

A man that strikes his wife shall pay a fine of 10£s.; a woman that strikes her husband shall be punished as the court direct.

Married persons must live together or be imprisoned.

Every male shall have his hair cut round, according to a cap.

A Chinese teacher told Dr. Dean that the Bible could not be so ancient a book after all, because the first chapter of Romans gave an account of Chinese conduct such as the missionary could only have written after full acquaintance with the people.

Bible vs. Universalism.

An extract from the forth-coming "Reply to 212 questions without answers, by the Universalist preacher, Abel C. Thomas, by J. F. Wilcox.

QUESTION 184. Is it true that God punishes us "for our profit that we might be partakers of his holiness?" Heb. xii. 10.

Q. 185. *Would endless* punishment be for our profit?

Q. 186. Would endless punishment "afterward yield the peaceable fruits of righteousness unto them who are exercised thereby?"

Q. 187. Is there an afterward to eternity. Heb. xii. 11.

Answer 184 to 187 inclusive.

The argument involved in these questions may be briefly stated thus: "All divine punishment is designed to reform the sufferer, but endless punishment cannot reform the sufferer, therefore, no divine punishment cannot be endless."

The fallacy of this argument lies in the major proposition, which asserts that all punishment is corrective.

We deny this proposition and offer the following reasons for so doing.

1. That the Scriptures teach that God sometimes inflicts punishment with a view to reform is freely admitted; but such corrective dispensations are mostly confined to the people of God, in distinction from others. The passages quoted from Hebrews refer to God's discipline of His children; correcting their faults by chastisement, and hence do not apply to "the wages of sin which is death." Capital punishment is not designed to reform the criminal. But besides this chastisement of his believing children, it is freely granted that he brings various calamities on individuals and nations in this life for the purpose of reforming them. The Jews were often punished for their idolatries with a view to their reformation. But because God corrects his children to render them more faithful, or punishes sinners during their natural life to bring them to repentance, to infer from thence that all punishment under all circumstances is corrective, is to draw a conclusion much broader than the premises. The present dispensation of good and evil is designed to be disciplinary as a whole; but "He, that being often reproved hardeneth his neck, shall suddenly be destroyed and that without remedy." Prov. xxix. 1. Destruction does not reform.

2. I object to the idea that all punishment is corrective because it entirely overlooks the sinner's desert. What the sinner deserves as a punishment for his sins, and what he needs as a remedy for his spiritual disease, are two entirely distinct considerations. To suppose that all punishment is designed to make the sinner better, is to say that he deserves no punishment as a remedy for his sin, but only needs it as a remedy for his disease. But this is to deny the true character of sin, indeed it is to deny its existence (for voluntary transgressions alone is sin), and to affirm that sin is only a misfortune, a disease. Hence properly there can be no such thing as punishment; what is called such is only medicine for the sick; and the amount of medicine he is to receive does not at all depend on what he deserves, but upon what he needs. But that this is a false view of the nature of sin, Universalists themselves admit, for they are continually telling us that the sinner will get no more punishment than he "deserves." And the Scripture uniformly represents the sinner as guilty and deserving of punishment, and that by faith and obedience of the Gospel he is saved from its infliction. Gal. iii. 13, "Christ has redeemed us from the curse of the law, being made a curse for us." By the curse of the law must be meant death, "the wages of sin." But all die, therefore, it must be a future,—called by John, the Revelator the second,—death. But this death is only inflicted on those whose names are not found written in the Lamb's Book of Life, and is the reward of their crimes. Of those whose names are recorded there it is said, "On such the second death hath no power." "They shall not be hurt of the second death." Rev. ii. 11; xx. 6. Now, if punishment is designed only to reform; to be saved from punishment is to be saved from an effectual means of reformation; it is to be prevented from taking necessary medicine for our recovery, and Christ in "redeeming us from the curse of the law," has instead done us an ill turn. Rom. v. 9, "Much more then, being now justified by his blood, *and* shall be saved *from* wrath through him." Matt. iii. 7, "Who hath warned you to flee from the wrath to come." 1 Thess. i. 10, "Jesus who hath delivered us from the wrath to come." In all these and many other Scriptures Jesus is represented as saving the believer from punishment. That is, from the Universalist stand-point, *from* the only efficient and gracious means for his reformation and recovery. But let us look at some of the threatenings of God against the sinner, and see how they will conform to this idea of punishment. 2 Thess. i. 9, "Who shall be punished with everlasting destruction." Mal. iv. 1, "Behold the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall be stubble, and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Matt. iii. 12, "He will burn up the chaff with unquenchable fire." Isa. i. 28, "And the destruction of the transgressors and of the sinners shall be together, and they that forsake the Lord shall be consumed." Psa. civ. 35, "Let the sinners be consumed out of the earth, and let the wicked be no more." Psa. cxlv. 20, "The Lord preserveth all them that love him, but all the wicked will he destroy." 2 Pet. ii. 12, "But these as natural brute beasts shall utterly perish in their own corruption." Gal. vi. 8, "For he that soweth to his flesh shall of the flesh reap corruption."

These will suffice as a sample of the way in which the Holy Scriptures speak of the punishment of the ungodly; and to affirm in view of them, and the scores of passages like them, that all punishment is designed to reform the sinner, is an insult to common sense and an inexcusable outrage on the Bible.

3. I object to this view of punishment because it overlooks the great means of the reformation of the sinner, which the Scriptures insist on and which the Universalist himself contends for, viz., the love and goodness of God and the moral power of the gospel. If punishment is converted to as a means of reformation, it must be only after all other means have failed. If this succeeds, then is punishment more efficacious than all other means. The gospel is preached without effect, its "exceeding great and precious promises" are powerless to reform; the story of "the great love wherewith he hath loved us," returns void to him that tells it; even the threatenings of coming judgment are unheeded and despised. Now if, after all this, the sinner is to be reformed by punishment, then must wrath do more toward winning the sinner than mercy; then must hell-fire be more efficacious than the blood of Christ; then will the great mass of the saved be more indebted to the pains of purgatory for salvation than to all other means put together, which God employes to bring men to repentance. But in contending for this principle Universalists are inconsistent with themselves and clearly abandon one of the main principles of Universalism, viz., that love is the only proper incentive to obedience. Now declaim so loudly against the idea that any man ever was or can be saved through fear of the punishment which await the ungodly; and yet by holding to the corrective design and nature of punishment, as they do, they make this very dread of punishment the strongest incentive to reformation which can be brought to bear on wicked man. "Punishment becomes the sinners last safe hope, which will surround him and force him in, when he shall have broken through every other barrier to ruin." Thus, while no class of people declaim so vehemently against the fear of punishment as an incentive to obedience, yet none depend so much upon its efficiency in securing the sinner's salvation. They must either cease to urge the corrective design of all punishment, or abandon the idea that love and mercy are the chief incentives to obedience and go to preaching hell torments as the means of bringing men to repentance.

4. But admitting that all punishment is designed to be corrective, it by no means follows that all will be corrected by it and be saved. The "goodness of God" is also designed "to bring men to repentance," (Rom. ii. 4) but Universalists must concede that in the majority of cases it fails. If the gospel accomplished the reformation of all, or ever could do so, there would be no room for corrective punishment; but the gospel does not reform all men, and there is therefore no proof that punishment will do so. Besides it is well known that punishment often hardens men; they sometimes, as the Scriptures teach, harden themselves against calamities which are designed, confessedly, to reform them, and grow worse and worse under its infliction. Punishment, then, does not always reform; hence, if the doctrine of eternal misery is false, (as it assuredly is), God has no recourse except to destroy them, which he will do "and that without remedy."

Correspondence.

BRETHREN:—Last Sunday I commenced a series of lectures at this place which is yet in progress, with some interest, notwithstanding the united opposition of Catholics, Protestants, and Infidels of all grades. The enemy's "best hold" has been to keep the people away, by raising the old cry of "heresy, fanatic," etc. But mystic Babylon is getting aroused. It may be that some of their "elder priests and elders" will yet come out of their fortified strongholds and undertake a fair fight against the truth in an open field. I clip the following from the *Anna Union* of this date.

Yours in hope, A. SANFORD.

SECOND COMING OF CHRIST.

Mr. Sanford, restorationist, of this city, is said to believe that the "second coming of Christ" will be during this generation... He thinks that many now living will witness it, and that the pressing duty of all mankind is to prepare at once for the great event.

Mr. Sanford knows as much about the "second coming of Christ" as your correspondent, and perhaps that is not very much. This is a generation of vipers, and we scarcely think the world is ready to receive the King of Glory quite yet. Mr. Sanford will do well to preach the gospel of glad tidings, and abstain from wild speculations which never fail to render talkers absolutely ridiculous in the eyes of sensible people, and end in a trip to the mad house by those of weak nerves and weaker minds. No one knoweth the time when the Son of Man will make his second advent on the earth, and such predictions only resolves themselves into idle profanity calculated to injure and degrade the cause of our blessed religion among the children of men. Away with all such nonsense and give us that sort of spiritual food and comfort which elevates the immortal mind and brings it nearest the awful Throne of Him who doeth all things well.

GOSPEL PRACT.

A Child's Paper at Last!

I have decided to issue a paper for our children where the need can be found such a great deal of talking and writing to relation to it, but hitherto no action. Find we have been disappointed and even grieved, necessary to the issue of the paper, yet the subscribe fell through, and of course the pledges forfeited.

Now I propose to issue a paper for the little ones monthly, beginning with the new year, Jan. 1878, at 50 cents a copy for subscription and rely on the goodness of God which ever present among us freely of a paper known and into the hands of his own and his neighbors children, which will not lead them into the snares and falsehoods so too prevalent to make it a success.

The first number will be issued early in December and a copy will be sent to every subscriber for the Restitution. This will give all a chance to see the paper before subscribing.

I shall be needed in advance but shall try to issue a few or well worth the cost, only asked for if and rely on the receipts of the paper itself.

Shall so succeed I must have a list of two thousand subscribers. This number can be obtained if all who are interested in the truths we advocate take hold and push it. A day or two spent by any person friendly in canvassing for it after the first copy is issued will soon roll up the desired number of names.

It will be published at the RESTITUTION office, Plymouth, Ind., under the auspices of the Christian Publishing Association; but all communications for the paper, and all subscriptions must be sent for the present to my address, Fort Atkinson, Jefferson Co., Wis.

The size of the paper will be about 12x16 inches viz., of 4 pages, and will be illustrated and pieces of music introduced as often as I can afford it. If the response is liberal and prompt, the paper will either be enlarged, or the price reduced the second year.

As the paper is not, however, it will be sent at the following rates:

Single copy, 60 cents a year; and at the same rate for any number of copies under ten.

Ten copies, and any larger number under fifty, when sent to one address, 45 cents.

Fifty copies, and any number over fifty, when sent to one address, 40 cents.

To Canada subscribers at the same rate.

Contributions for its columns are solicited from all of our friends old and young. Bible questions, enigmas, rebuses, odds and ends, anecdotes, etc., all will be welcome. Let us all try to make it a spicy, entertaining, instructive and welcome visitor to our young folks every where.

J. F. WILCOX,
Fort Atkinson, Wis.

BUSINESS DEPARTMENT.

LETTER RECEIPTS.

Letters from the following persons have been received, found to be correct, and the business attended to:

L H Marsin, O A Bradley, A M Atkinson, Austin Curtis, W S Flint, G W Kenin, W D Townsend, Joseph Bradley, Robert L Neal, Jos Ogilby, J P Mallory, W Bittitt, Fred A Caswell, Elizabeth Tyler, J M Hunter, John Bowson, Wm Brooks, J A Barker, Elmer Keller, J O Meadows, W S Flint, C Douglass, N D Seldon, Jas Bittenger, J M Stephenson, J R Preston.

ANNOUNCEMENTS.

To the Michigan Brethren:

It will be impossible for me to begin work in your state until after New Years. Duties connected with my business, my family, and the child's paper, utterly prevent. After Jan. 1st I see *no* hindrance to prevent my laboring for some time with you, and if arrangements can be made earlier feel to begin in Grand Rapids.

J. F. WILCOX.

By order of the committee of arrangements, the next quarterly conference of the Church of God in Indiana will be held with the congregation in Plymouth, commencing on Thursday, December 27th, and lasting over the following Monday.

The order of the meeting will be preaching the word, social exercises, and the discussion of general topics of interest to the body,—such as the Sunday school interests, missionary work, and more thorough organization of the body upon scriptural ground. A general invitation to brethren abroad and in other states is extended.

Also, in connection with the above meeting, on Monday, December 27, the stockholders of the Christian Publishing Association will hold their annual meeting.

It will be the business of this meeting to hear, to receive, and to act upon the report of the past year's work, and to select a board of directors for the coming year.

Let all the stockholders who possibly can, be in attendance; and those who cannot possibly attend, should instruct the secretary of the Association—E. K. Barnhill—to cast their votes in the selection of the board for them. One vote to the share of stock is the basis of representation.

Bro. A. F. Dugger will visit the following places as follows:

Marysville, Mo., Dec. 12; Pickering Station, Mo., Dec. 14; Highland, Mo., Dec. 15; Mount Vernon, Mo., Dec. 26; Rockhill, Iowa, Jan. 1; Darlem City Iowa, Jan. 16; Newton, Iowa, Jan. 21, and will hold meetings in the city and country as Brethren Aulls and Eschamer may arrange.

Bro. Dugger says: "I will leave for Illinois via Chariton and Weston; brethren who may desire my services along this line will please write to me."

A. F. D.

NEW ADVERTISEMENTS.

McDONALD & BRO.,

STEAM BOOK & JOB PRINTERS,

And Publishers of

"The Plymouth Democrat,"

PLYMOUTH, IND.

Estimates furnished, and all orders from a distance carefully attended to.

THE RESTITUTION is printed by them. *ourself*

PUBLICATIONS FOR SALE AT THE "RESTITUTION" OFFICE.

☞ NOTICE TO ECONOMY PURCHASERS.—Parties ordering any of our publications will please remember that the American postage (which is all we can pay) is twice of in the price named. All that is necessary, therefore, is to ascertain the total cost, as per price list, of the publications ordered, in United States currency, and procure a Post Office Order for that sum, payable to the order of E. A. Chaplin, which must be forwarded to our address, at the time the letter, and tract are ordered.

☞ Parties who are desirous of procuring any work not named in the following list (whether published at home or abroad), may order the same through us. Where possible give the title of the work, the author's name and where published.

SPECIAL NOTICE.

Having on hand a large supply of Hymn Books, "The Psalms of Zion," and wishing to have it introduced in all our Societies, we have concluded to reduce the price, and offer it on the following terms, which will bring the book within the reach of all:—

Cloth binding.....40
Leather binding (gilt).....50
Leather binding (gilt).....60

The brethren will see that we have reduced the price one-half. Let all who desire the book send in as early as possible.

TRACTS AND PAMPHLETS.

TWO PAGE TRACTS.

Bible Tracts. These are suitable for wide distribution, and treat on the following subjects:—1. The Gospel. 2. The coming and Kingdom of Christ by Signs Illustrated, in Verse. 3. Immortality. 4. The Kingdom of God. 5. Nature of Man and Thoughts for Unbelievers. 6. The Two Advents. 7. What Shall we Do. 8. Destiny of the Wicked. 10. Baptism. Price 10 copies for 10 cents, or assorted packages of a hundred for 30 cents.

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Christian Union. By Joel A. Simonds. Another useful and instructive tract, which shows the success of God's purpose, and the unity between God, His Son, and the Church of Christ. Price, single copy three cents, 12 for 30 cents, and 25 for 60 cents.

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The Hope for the World. By Joel A. Simonds. This tract treats upon the subject named in a way that will be to a positive conviction upon the minds of many. Price four cents each, 12 for 40 cents, 25 for 75 cents.

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TWENTY-FOUR PAGE TRACTS.

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Witchcraft Exploded; or the Voice of God against Spiritualism. By H. V. Reed. A tract that is to the point, and one that cannot be too widely circulated. Price seven cents, eight for 50 cents, 20 for $1.00.

Der Kampfplatz des Heiligen Gottes. A German tract on the Kingdom of God. Price five cents, 10 for 50 cents, and any larger number under fifty, when sent to one address, 40 cents.

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Emphatic Diaglott containing the original Greek Text of what is commonly styled the New Testament, according to the Recension of Dr. B. F. Griesbach, with interlinear word for word English Translation; a new Emphatic Version, based on the interlinear translation, on the readings of eminent critics, and on the various readings of the Vatican Manuscript (No. 1209 in the Vatican Library) together with illustrative and explanatory foot notes, and a copious selection of references to the whole of which is added a valuable Alphabetical appendix. 578 pages, 12mo. bound neatly in muslin. Price $5.00. Extra binding $6.00.

T KINKEDOAP.

Such will the King stoop to and embrace,
Who, when they no hope or path can trace,
Sick at his feet,
And grace and guidance from His hand entreat.

Such the King with blessings will secure,
Who, when they behold one scorned and poor,
Who is Christ's own,
Revere him more than princes on a throne.

Such the King will evermore defend,
Who accept the burden he doth send,
And calmly sit,
Trusting to him to raise it when 'tis fit.

Such the King will ever deign to teach,
Whereon profit can by children's speech,
And gladly know
That they are only learners here below.

Contrast.

MAN VS. GOD.

MAN'S WORD.—The Soul of Man is Immaterial and Immortal, and can subsist independently of the Body."—*Dr. Adam Clarke.*

"Man is endowed with an immortal spirit, which shall exist as long as God endures: either blooming in the Paradise of God, or eternally withering, not dying, in the regions of despair."—*Prof. Harkey, of the Illinois State University.*

GOD'S WORD.—"Till thou return unto the ground, for out of it wast thou taken; for dust thou art, and unto dust shalt thou return." Gen. 3: 19.

"Shall mortal Man be more just than God." Job 4: 7.

"How much less in them that dwell in Houses of clay, whose foundation is in the dust, which are crushed before the moth." Job 4: 19.

"For he remembered that they were but flesh, a wind that cometh away and cometh not again." Psa. 78: 39.

"He knoweth our frame: he remembereth that we are dust." Psa. 103: 14.

"How much less man that is a worm, and the son of man which is a worm." Job 25: 6.

"The Incorrupted and only Potentate, the King of kings, and Lord of lords, who only hath Immortality." 1 Tim. 6: 15, 16.

MAN'S WORD.—

"A never dying soul to save,
And fit it for the sky."

Charles Wesley.

GOD'S WORD.—"The Soul that sinneth it shall die." Ezek. 18: 4.

"He spareth not their souls from death, but gave their lives to the pestilence." Psa. 78: 50.

"The wages of sin is death." Rom. 6: 23.

MAN'S WORD.—"Death disengages the Soul from the trammels of the Body, and gives expansion to its powers.——All those passions and propensities which belong to the Body will, of course, accompany it to the silence of the grave; but all that belongs to the soul, as Anger, Malice, Revenge, will not only be retained in the disembodied state, but require greater capacity and power for action."—*Amer. Tract Soc., Tract No. 371.*

GOD'S WORD.—"For the living know that they shall die, but the dead know not anything, neither have they anymore a reward; for the memory of them is forgotten. Also their Love, and their Hatred, and their Envy, is now perished," etc. Ecc. 9: 5–6.

"His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Psa. 146: 4.

"The dead praise not the Lord, neither any that go down into silence." Psa. 115. 17.

"For in death there is no remembrance of thee: in the grave (Heb. *Sheol*, or state of the dead,) who shall give thee thanks?" Psa. 6: 5.

"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave (Heb. *Sheol*) whither thou goest." Ecc. 9: 10.

"For the grave (Heb. *Sheol*) cannot praise thee; death cannot celebrate thee; they that go down to the pit can not hope for thy truth. The living, the living shall praise you as I do this day." Isa. 38: 18–19. See also Job 14: 21; Psa. 88: 10, 11, 12; Isa. 63: 16; Job 3: 11–19, and 10: 21–22; Luke 16: 24; 1 Thess. 4: 13–15.

MAN'S WORD.—"The souls of believers at death do immediately pass into glory."—*Presbyterian and Methodist Catechisms.*

GOD'S WORD.—"Henceforth there is laid up for me a crown of righteousness which the Lord the righteous Judge shall give me at that day; and not to me only, but unto all them also that love his appearing." 2 Tim. 4: 18.

"And when the chief shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Pet. 5: 4. See also John 6: 40–44; 1 Pet. 1: 3, 13; 2 Tim. 1: 12; Col. 3: 4; Rom. 8: 23.

MAN'S WORD.—

"He'll in a moment call thee hence,
To Heaven or down to Hell."

Hart.

GOD'S WORD.—"The Lord knoweth how——to reserve the just unto the day of Judgment to be punished." 2 Pet. 2: 9.

"Who shall be punished with everlasting destruction——when he shall come to be glorified in his saints." 2 Thess. 1: 8–10. See also Rev. 11: 18; Matt. 13: 30; Mal. 4: 1–3.

MAN'S WORD.—"Eternal redemption is to be regarded as involving an equally eternal enslavement. Heaven is only Heaven while there exists a Hell." *Dr. Hamilton.*

"Oh miserable state of the damned! In it they utter as many blasphemies against God as the happy souls in heaven shout hallelujahs to his praise." —*Amer. Tract Soc., Tract No. 237*

"God is therefore himself present in hell to see the punishment of these rebels against his government that it may be adequate to the infinity of their guilt: his fiery indignation kindles, and his incensed fury feeds the flame of their torment, while his powerful presence and operation maintain their being, and render all their powers most acutely sensible, thus setting the keenest edge upon their pain, and making it cut most intolerably keen. He will exert all his divine attributes to make them as wretched through eternity as the capacity of their nature will admit." —*Benson*, the eminent Methodist Commentator.

GOD'S WORD.—"For behold the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch——And ye shall tread down the wicked, for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." Mal. 4: 1–3.

"But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they shall consume: into smoke shall they consume away." Psa. 37: 38.

"When the wicked spring as the grass, and when all the workers of iniquity do flourish, it is that they shall be destroyed forever." Psa. 92: 7.

"But the transgressors shall be destroyed together: the end of the wicked shall be cut off." Psa. 37: 38.

"What fruit had ye in those things whereof ye are now ashamed? for the end of those things is death." Rom. 6: 21.

"Who (the wicked) shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power." 2 Thess. 1: 9.

"Behold all they that are incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish: they that war against thee shall be as nothing; and as a thing of naught." Isa. 41: 11–12.

"They (the wicked) shall be as though they had not been. Obadiah 16."

See also Ezek. 23. 31; Psa. 145: 20; 101: 8; 37: 9; Prov 13: 18; 21: 16; Isa. 10: 16–17; 1: 28; 5: 24; 33: 11–12; 57: 16; Job 21: 3; Zeph. 1: 2; Matt. 7: 13; 13: 30; Rom. 6: 23; 8: 5, 9, 13; 2: 12–16; 2 Cor. 2: 15–16; Gal. 6: 8; Phil. 3: 19; Heb. 10: 27; 6: 6; 1 Tim. 6: 9; 2 Pet. 2: 12.

You have here set before you Man's Word and God's Work. Which will you believe?

"Let God be true, but every man a liar." "God is not a man that he should lie." "Add thou not unto his words lest he reprove thee, and thou be found a liar." Prov. 30: 6. "If any man shall add unto these things, God shall add unto him the plagues that are written in this book." Rev. 22: 18. But do you not perceive a striking discrepancy between the words of God and the words of men? The contents of this tract plainly show that there have been considerable additions made to God's Word and without his authority.

Reader, art thou a believer in Christ? O prize the precious volume. It contains words of life. Do not allow men who are "wise above what is written," to destroy its simplicity and its preciousness by obtruding their "vain traditions" in its place.

Art thou still out of Christ? O, be persuaded to come to him, that thou mayest have life. The precious Word of Life gives thee every encouragement to come. Delay no longer, lest the dark night of an eternal death engulf thee in its awful gloom.

Be Consistent.

In this age of inconsistency, it would be well if every Christian in the land, could have a banner with these words inscribed thereon, upon which he could gaze at every uplifting of the eyes. All Christians ought to be consistent, but alas! how few we find that are really so. Paul in writing to Titus, says, "In all things shewing thyself a pattern of good works, in doctrine, uncorruptness, gravity, sincerity, sound speech that cannot be condemned, that he that is of the contrary part may be ashamed having no evil thing to say of you." This exortation, although written to Titus, will apply equally as well to every true Christian. Each one ought to feel that it is his or her duty to be a pattern of good works in all things; studying to be "a workman that needeth not to be ashamed, rightly dividing the word of truth, so that the gain-sayers may be put to silence, and the truth of God prevail. However, let this be done with all good fidelity and in meekness: in love, telling the whole truth, clothing our word with kindness: and letting our daily walk and conversation be such that no evil thing can be said of us: so that by our good influence and example we may be instrumental in leading others to Christ. The great aim and object of every true Christian ought to be, to so live and work, no matter how humble the sphere may be, so that the greatest amount of good can be accomplished. The ability may differ, the sphere and work also, but all, in order to effect this purpose, must be consistent.

There is much truth in the old saying, that "actions speak louder than words;" for if we say one thing and then do another, our actions nullify our words: and therefore, can have little or no influence for good upon the minds of an intelligent community. Let the words ever be sound, and the actions agree: so "that he that is of the contrary part may be ashamed having no evil thing to say of you." All that are acquainted with the means of salvation, know that God has a final and definite plan, where man can be saved: and that only those who have willingly complied with the conditions upon which this salvation is proffered, are recognized as his children. These then being members of the same household, are equally entitled to all the benefits and privileges of the Lord's house. Would it be consistent then to call a man a brother, and yet deny him that right to which he is entitled by virtue of his relationship?

An objector may say, we can call a man a brother, and yet not mean a brother in the Lord. Very true. A lawyer may call another member of the bar a brother, and he is instantly understood to mean a brother in the profession: so when we call a professed Christian, no matter what his faith may be, a brother, he certainly understands us to mean a brother in the Lord. It is no difference what we mean at heart, we are letting him be of this opinion, and consequently deceiving him; and furthermore, we virtually acknowledge that his faith, no matter how contrary to the Word of God it may be, has placed him into Christ, and is all sufficient to secure his salvation, when we know that the opposite of this is true. This half-way compromise may be made, through fear of giving offence to the party, or from a lack of courage on our part; but whichever it is, it does positive injury, to the person as well as to the cause of truth. Would not he be all the more offended, if we should decline an invitation to commune with him? Is it showing kindness towards any one to give them a wrong impression, or let them be of a wrong opinion? Besides this, how can we convince any one of the fact, that there is but one Gospel, and that the things contained therein must be believed in order to salvation, when by our very actions we show that it is immaterial, and that we can be a brother without complying with these conditions? There are many good and honest-hearted people in the world whom we love deeply, and yet we have no right to invite them to the Lord's table, because we know that they have not complied with the conditions upon which they can be adopted into the family of God. We must then endeavor to show our love to them by kindly enlightening them as to their condition; and if offences do come, let them come from a sense of duty, rather than by an inconsistent step, which may hinder others from coming to the light and becoming heirs of salvation. Whatever we do, let it be done with an eye single to the glory of God; and wherever the word of God draws a line of demarcation, let us meekly abide by it, and not seek to compromise truth with error; deceiving ourselves with the thought that this is charity. May we all remember that our actions are watched daily by those without, and that if we wish to win them to Christ, we must act consistently in all things, and be a pattern of good works; ever taking heed to the admonition of our Savior—"Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven."

ANNA.

CANTON, O.

Selections.

LONGING FOR IMMORTALITY.

"It is sometimes said that the intense longings we have for immortality prove that man is immortal. That there are such longings I do not dispute; nor do I dispute that they come from God's Spirit. But I have yet to learn that to long for a thing proves the possession of it. The very fact of longing for a thing implies that we have it not. Still, this longing does prove that we are capable of immortality, and may obtain it if we set to work in a right manner. It seems to me that God very graciously puts into our breasts this unceasing longing for immortality to make us reflecting men; to induce us to inquire about it from the only Book that can teach us rightly concerning it; to induce us to seek it, and when we get it to hold it fast."

HOW TO ATTAIN IMMORTALITY.

"The doctrine we maintain is this—that when God made man, He made him capable of immortality upon the fulfilment of certain conditions. Immortality was, and is, a gift of grace; not a natural endowment to be inherited by natural means. I use the phrase 'conditional immortality' to indicate that, in our opinion, no man will live for ever on account of any intrinsic quality which he has, but on account of a vital faith, by means of which the true Christian is brought into union with the Source and Giver of all life. We wish to be clearly understood: and I repeat that no man is naturally immortal, and that if he would be so he must be content to accept it as a gift of God through the atonement of Christ. It appears to me, our friends suppose they derive their immortality from the flesh—perhaps I had better say from God as their Creator, through the medium of their natural birth. This is one amongst the innumerable blessings purchased for us by our adorable Redeemer, the Son of God. He shed his precious blood in order to buy back this and other blessings, which we by our sins had forfeited. Therefore, if you and I would find this immortality, we must, as the second of Romans tells us, 'seek for it by patient continuance in well doing;' and if we would obtain life for ever, we can so obtain it only by being united to Christ, as the branch to the vine. As He is the source of life, we gain immortality as believers in Him and as members of his mystical body. Our opponents seem content to receive it from God as the Creator: we say we receive it from the cross of Christ, on condition of our union with God through Christ, and of our continuance in that union."

NEPHESH; OR, SOUL APPLIED TO MANY THINGS.

"But what you will be most surprised to hear is, that nephesh is applied to something or other which the ladies of that day used in their toilet. In Isaiah iii.—which the ladies, and especially the fast ladies of the present day would do well to read over—the twentieth verse speaks of the 'bonnets, and the ornaments of the legs, and the head bands, and the *tablets*, and the earrings.' The original for 'tablets' is 'houses of the soul;' and many have been the conjectures of expositors as to the meaning; and one of them was not far wrong when he proposed that 'bethi ha nephesh' should be rendered, 'smelling bottles;' for the cognate verb to nephesh, means to snuff up, or to smell. If however modern so-called orthodoxy be true, then this luxurious appendage of a lady's toilet should be called in our language 'a house for an immortal soul,' although it was something a lady could put upon her toilet table, or carry in her pocket. These are some specimens to show how the Holy Spirit uses the word *nephesh* or soul in the Bible; and I put it to every thoughtful person, whether, if God had wished to teach the immortality of the soul, he would ever have used a word to teach it which he applies to beasts, dead bodies, fish, idols, trees, and to articles of a lady's toilet? And especially when he had other words which would exactly have expressed the doctrine if he had designed to teach it? Seeing God's book is a revelation concerning the nature and future destiny of man, we may be sure that if our souls were unconditionally immortal, he would have told us so in words which could not be mistaken."

OFFICIAL PERVERSION OF THE BIBLE.

"I wish to make an observation about the word 'annihilation.' I protest against its use, whether it come from friend or foe. Annihilation is the destruction of particles. Extinction is the destruction of parts. There is no such thing as annihilation; but extinction goes on every day. I contend for the word extinction, because it is a Scriptural word, found in Isaiah xliii. 17. Speaking of the wicked, he writes, 'they are extinct, they are quenched as tow.'"

The Title to Life.

The exception taken by not a few Christians to the view entertained so strongly by others as to the unconsciousness of the intermediate state, is grounded, in part, if not mainly, upon the idea that the everlasting life spoken of in John v. 24, and other passages, is a life now presently bestowed, and actually possessed; instead of being one to which a title only—as yet unrealized—is conferred upon the believer. With logical consistency, the argument maintained upon such a basis of interpretation amounts to this—that the eternal life, thus already begun, is incapable alike, under any conditions of termination, or of even a temporary suspension. Will you allow me to bear an humble private testimony to the result of what, I trust, God Himself has plainly taught me with reference to this subject? I have lately found that, in the system of life and immortality, as it is laid down in New Testament Scripture more particularly, there is a very special difference put between life spiritual and life eternal, or everlasting: that, although these stand intimately co-related, as cause and effect, yet, that they are as distinct in character as they are also not simultaneous in their realized operations and results. Eternal life, during the present earth and time states, is, on our side—wholly, future and objective—the subject of divine promise—it is, with us, the object, and this only, of faith and hope: to be believed in, hoped, and patiently waited for as being still future: a gift in reserve (Rom. vi. 23) a reward, to be distributed variously, and in different degrees, in the hereafter, Mark x. 29–31. It will become ours for the first time, at the coming of the Lord, and in and through a resurrection-reception which will inaugurate it. It will consist, also, largely, of such elements of material, intellectual and moral blessedness, as will meet the several requirements of two of the necessary constituents of the human being proper—viz., the body and the soul. On the other hand, spiritual life, as it is set forth in Scripture, is of a nature entirely subjective; one of like present bestowal, and present inward experience. It is the work of the Spirit of God in and upon the mind and heart—i. e., the ideas and affections of the believer; a work realized, because already begun, during the dispensation which now is; and, qualifying the recipient for the use and enjoyment of that other life, the everlasting, which awaits its development in a Divinely-arranged future. Were the foregoing distinction more clearly seen and generally recognized than it seems to be, it might, possibly, help to obviate one of the grave objections urged against the non-existence (theory) of departed saints in the interval between death and resurrection. They are not as yet come into the promised inheritance of millennial, still less of the subsequent eternal life. While, therefore, the spirit of each believer, on its returning at death, to the Great Parent of spirits, may—not only in regard to his future purpose—but also, actually presently, remain alive unto and before him, it appears to be not only compatibly, but also probably, true, that all consciousness of any kind or degree of life, must, on the human side, decrease at death, together with those thoughts and affections—the source of all identity and consciousness—which then and there—according to inspired authority—do, most certainly, "perish." Psa. cxlvi. 4; Ecc. ix. 5–6.

The Purifying Hope.

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him, for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he (Christ) is pure."—1 John iii. 2, 3.

1. The hope referred to is the coming of Jesus. It is in harmony with the hope presented all through the Scriptures. There is "one hope" in the plan of God. Hope is made up of desire and expectation. All that have this hope in them are not only desiring but expecting the Lord Jesus to come according to his promise to his disciples: "If I go away I will come again, and receive you unto myself, that where I am there ye may be also."

Paul, in looking for the appearing of the great God and our Savior Jesus Christ, calls it a "blessed hope;" and he says, "Our conversation is in heaven, from whence also we look for the Savior, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like his glorious body according to the working whereby he is able to subdue all things unto himself," David says, "I shall be satisfied when I awake in thy likeness."

When this hope is consummated, we shall be like Christ, having glorified bodies, and mortality shall be swallowed up of life. "For this corruptible must put on incorruption, and this mortal must put on immortality; then shall be brought to pass the saying that is written, death is swallowed up in victory." No wonder, with such blessed results attending when this hope is consummated, that Paul calls it a "blessed hope."

2. This hope—the coming of Jesus—is the purifying hope; for "every man that hath this hope in him purifieth himself." We must have it in the heart before that heart can be purified. How natural for a person with such a hope—"looking for and hastening unto the coming of the day of God"—to "cleanse himself from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." Those who are whole—holy—will not be afraid to meet a holy God; will not be afraid to hear of the coming of the Lord of life and glory.

The apostle of the Corinthians thanked God in their behalf for the grace that was given them, so that they came "behind in no good gift, waiting for the coming of our Lord and Savior Jesus Christ, who shall also confirm you unto the end, that ye may be blameless (pure—holy) in that day." "And the Lord make you to increase and abound in love one toward another, and toward all men, to the end that he may establish your hearts in holiness before God, even our Father, at the coming of the Lord Jesus Christ, with all his saints." "And the very God of peace sanctify you wholly, and I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ."

Thus we see how inseparable these two doctrines are. It is a coming of the Lord and a preparation to meet him. "Without holiness no man shall see the Lord." Holiness, or wholeness, is pre-requisite to salvation. We must first become holy, pure, saved from sin, before we can have salvation in the kingdom of God. If we would be pure, let us feed on this manna—this hope of a coming Christ to put death under our feet—as we bow around the sacramental board and show the Lord's death till he come, thus manifesting our faith in his death and hope of his coming. Oh, let this "blessed hope" burn and glow in our hearts. I know of no doctrine more sanctifying and quickening than the second advent of Christ. I know of none more calculated to draw us from the world, and make us whole-hearted and joyful Christians.—*Banner of Holiness.*

Tobacco and Insanity.

The following facts have been compiled from a French publication, and are startling enough to have restraining influence on those who are not already confirmed tobacco-users:

"From 1812 to 1842 the tobacco tax in France produced 28,000,000 francs, and the lunatic asylum contained eight hundred patients. The tobacco revenue has now reached 180,000,000 francs, while there are forty-four thousand paralytic and lunatic patients in the hospitals, showing that the increase of lunacy has kept pace with the increase of the revenue from tobacco. These statistics, presented by M. Jolly to the Academy of Science, in connection with the closing words of his speech, contain a frightful warning to those forming the pernicious habit of smoking, now increasing so rapidly. The moderate use of tobacco, and more especially of the pipe, produces a weakness of the brain, and in the spinal marrow, which causes madness."—*Ex.*

An Interesting Relic.

There is in the possession of Dr. J. C. Waugh, of Fleming county, Ky., a Bible which is 262 years old, and was brought to this country two centuries ago. It came to this country in the possession of Betsey Ireland, from Ireland, and has been handed down from generation to generation of her descendants. Originally bound in leather it was rebound in cloth, and now has its third set of covers, being bound in fawn skin. It has never been out of the possession of the family for a sing e day except for repairs. It is now so worn that it is seldom taken from its place, and has been tied up with the same string since 1817.

The 9th of Ab.

August 10, 1875, the anniversary of the destruction of the temple of Jerusalem, was celebrated by conservative Jews throughout the world as a day of mourning, for on that day the first temple was destroyed, and, by a remarkable coincidence, on the 9th of Ab, the second temple was razed and burned by the hand of Nebuchadnezzar. In subsequent centuries, on the 9th of Ab, Jerusalem too was totally destroyed by the hands of Titus.

Half a century afterwards on the same 9th of Ab, Bethar, the stronghold and place of refuge of the Jewish people, was stormed, and the blood of thousands failed to satisfy the inhuman vengeance of the emperor Hadrian.

The 9th of Ab has indeed been a gloomy period, and must form a dark and bloody page in Jewish history. No wonder the day has been set apart for fasting and prayer by that people.—*J. H. Clark.*

When the late President Day, of Yale College, first had his attention called to Spiritualism, a quarter of a century ago, said he, "Either nothing is in it, or the devil is in it." Dr. Day was generally right and we think he was not far from right in this instance. The subsequent history and fruit of Spiritualism confirm the soundness of his judgment.

We should never learn to interpret duty by success. The opposition which assails us in the course of obedience is no evidence that we are mistaken.

Subject of Prayer

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

WHOLE NO. 504. Read PLYMOUTH, INDIANA, DECEMBER 22, 1875. VOL. XXIV, NO. 2.

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E. A. CHAPLIN,
J. M. STEPHENSON, } Corresponding Editors.
THOMAS WILSON.

G. M. MYERS, Business Agent.

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TO CORRESPONDENTS.

THE RESTITUTION advocates the Scriptural "restitution of all things which God hath spoken by the mouth of all his Holy Prophets since the world began." It also advocates, as a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as priest-rulers with Him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. It also advocates a hearty belief of the Gospel, repentance, and immersion as prerequisites to the forgiveness of sins, and a holy life as essential for Annihilation.

Correspondence.—The Editor must not be understood as endorsing all the sentiments expressed by correspondents whose articles are inserted under this head. Each writer is alone responsible for the article bearing his own signature. If the teaching of any writer is not endorsed, an article setting forth the views of the party differing may be forwarded. Free discussion of Bible doctrines on all sides will be allowed, but the Editor reserves the publicity of criticising those communications which antagonize a belief and obedience of the Gospel as a means of salvation, or which undermine its principles.

The Glorious Future.

"Behold a King shall reign in righteousness, and princes shall rule in judgment."—Isa. xxxii. 1.

Here Isaiah brings vividly to view a time when "a King shall reign," not as other kings have reigned in unrighteousness, but righteously; "and princes shall rule in judgment." Hence it is a prediction of something that was to transpire in the future, and therefore, a prophecy. What is prophecy? Perhaps as simple a definition as could be given, would be a prediction of future events, and if written, "history written in advance," or a history of events given in advance of their occurrence. The difference between history and prophecy is this; that while history acquaints us with circumstances and events in the past, prophecy withdraws the veil that obscures the future and permits us to view the gradual unfoldings of the divine plan.

History, then, is the fulfillment of prophecy. All true prophecy is intended as a promise to those who are favored of God and obey his requirements, and hence may be considered in part conditional or as a threatening or warning to those who rebel against him. It may be divided into literal, symbolic, discussive and consecutive prophecy. Literal prophecy is to be literally understood, and will be literally fulfilled, *e. g.* Isa. xxxiv. 5, 10-17. A prophecy concerning Idumea, which according to reliable historians has had a most striking fulfillment, "and the testimony of an infidel was the first to show how it has been realized." There are numerous prophecies respecting nations and individuals, which must be interpreted in the same way.

"Symbolic prophecy is that in which the objects expressed are used to represent the one intended to be presented. Beasts, mountains and rivers are used to symbolize nations, events, and other things," *e. g.* Rev. xii. 1-18. "Discussive prophecy is that which presents the predicted events irregularly; not regarding their chronological order." Consecutive prophecy is that in which the predicted events are arranged in regular order, as first, second, and third, etc.

The author of propecy must be possessed of two qualifications: "First, power to comprehend and understand the future. Second, power to control all coming events according to fixed laws." This power God alone possesses, and he is able to view the future as well as the present and past, and eternity also unfolds its vast extent before him. He reveals through human agencies his great designs concerning the earth and the race, and we become in this way acquainted with the otherwise hidden future. In imparting this information to man, he has conferred a great favor, and it should be acknowledged in every way possible. The ignorant and finite condition of man prevents him from knowing anything of the coming years, and hence he is dependent upon the infinite and universal knowledge of God. He alone is in possession of omnipotent power and omniscient knowledge. The wonderful unfoldings of the plan of Deity, as shown in history, and the exact accomplishment of the prophetic word will ever stand as an impassable barrier between Christianity and infidelity. The fulfillment of many of the predictions in the Old and New Testaments is also an assurance of the realization of the words of our text. When prophetic announcements are made concerning nations or individuals by the inspired writers, they may be depended upon as reliable; *his word shall not return* unto him void, but will accomplish that whereunto he hath sent it. Though men may misunderstand or misapply them, they will nevertheless be fulfilled. God has moreover implanted a desire in the human mind to know more in regard to the future, and it is commendable in those who believe the prophetic utterances to search more diligently the Scriptures to ascertain what they teach concerning it. It is compared to a "light that shineth in a dark place." Truly it is a bright and glorious light, illuminating the pathway of the Christian, and cheering him on his pilgrimage journey. As "no prophecy came in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost," it is an assurance that we "have a more sure word of prophecy; whereunto ye do well that ye take heed."

Furthermore, a correct knowledge of the future is of great importance as it reveals events to come which we can anticipate and be prepared for. It tells us of Jesus' coming, and certainly a preparation is needful for receiving him. It tells of events which must transpire before he comes, and when they occur—if familiar with the prophecies in regard to them—we understand our relation to them, and our position in the stream of time. It tells of events past which history proves true with certain circumstances connected with the present, and to come. It tells also of the reign of an all-powerful King who shall rule the world in righteousness, and bring in everlasting peace. Then will be fulfilled the sublime declaration of Ezek. xxi. 25-27, concerning the overthrow of the kingdom of Israel under Zedekiah and its re-establishment under the reign of Christ. When such statements are made concerning a kingdom they will certainly be realized. There is, however, a disposition among many who ignore the rights and exalted position of the Jewish people to evade the force of some of the prophecies that foretell their future greatness. This is done by making them conditional. But prophecy of this character is designed to inform mankind what shall be, not what may be if men do so and so, and it would be as consistent to say history is conditional. Hence, when God so expressly declares that the kingdom of Israel shall be restored, and that Christ will rule over it righteously, we are compelled to believe it. What dependence can be placed in that which has been foretold "by holy men of old," if there is unexpressed conditions connected with these prophecies? Why, none at all. But, says one, has not God said he would do certain things, and has not performed them? Certainly; but they have been promises conditioned on obedience, not unconditional declarations; hence the necessity of distinguishing between a prophecy and a promise. These introductory remarks prepare us for the consideration of our subject.

1. "Behold a King shall reign." Who is he?

2. "And princes shall rule." Who are they?

3. The manner of his reign is "in righteousness."

4. The manner of their rule is "in judgment."

Who is the King? I answer, Jesus the Christ. You demand the proof, it will be given.

Isa. xi. 1, compared with Acts ii. 30, proves that David, who was the king of Israel, is the progenitor of Christ, so he belongs to a kingly race. See also Psa. xlv. 1-6; Heb. i. 2-4; Luke i. 32, 33. Anciently, kings acted as arbitrators and judges, and so it is affirmed of him that "he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears, but with righteousness shall he judge the poor and reprove with equity for the meek of the earth." Isa. xi. 2-4. The testimony of Jer. xxiii. 5, is proof also, of Christ's reign, and the manner in which he will govern the world. For further proof, consult Zech. ix. 9; vi. 12, 13; Luke xix. 38, and John i. 49. The testimonies thus far adduced is in perfect harmony, and testify to his kingly authority, priestly office, and character as judge. We next enquire, who are the princes spoken of? In answering this, we will quote a part of the great redemption song, (Rev. xxii. 5,) as sung by the emancipated throng, "Thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests, and we shall reign on the earth." How long? "And they shall reign for the ages of the ages!"—Diaglott. It will be seen by this glorious song that the redeemed of earth, the disciples of the Lamb, are to be kings and priests.

A prince is a prospective king, or is associated with a king in his reign, and subject to him as principal ruler. The reign of Christ and his cabinet is plainly taught, and show us that the apostles (Matt. xix. 28,) and the saints, (Dan. vii. 27) are to be invested with authority as associate rulers. The same kind of proof may be adduced from numerous other passages of Holy writ, *e. g.* Rev. ii. 25, 27; Psa. cx. 5, 6; Isa. xxxii. 1, and Rev. xx. 4. I might prolong this examination indefinitely, but will not at present; leaving it to the judgment of my readers to decide on the conclusions I have arrived at. I long for his reign to begin, when wars shall cease, and peace pervade the entire earth, and, in the language of the poet, can say:

"Haste the day, and speed the hour,
When, with awful pomp and power,
And with trumpet's rolling sound,
Christ shall come, in glory crowned!
Then shall Paradise appear;
Then shall beauty blest and cheer;
Voices ring o'er earth and main
Jesus reigns! He reigns!"

E. A. MARSH.

CLARKSVILLE, Iowa.

Will He Come Again?

BY REV. LYMAN ABBOTT.

The doctrine of the second coming of Christ has been so entangled with fruitless speculations, so veiled in mysticism, so held fanatically, that it has fallen into a ill-deserved repute. I propose in this paper to enquire, and partially to answer, the question, What does the New Testament, especially what does Christ himself teach about his second coming? I leave out of consideration altogether the horns, and beasts, and scarlet woman, and angels, and thousand years, etc., of Revelation, partly because I do not pretend to understand them, and partly because I prefer here not to enter into doubtful disputations, but simply to set in order before the readers of the *Christian Union* the plain teachings of the New Testament on this subject:

1. Christ will come again. In what guise, at what time, is a question to be further considered; but that at some time and in some guise is not a question. Christ's own teaching is full of this second coming. His kingdom is like a vineyard, whose owner let it out to husbandmen and went into a far country, and who will come again to call them to account for their treatment of his servants and his son. It is like a wedding feast, the virgins waiting through the long night for the coming of the bridegroom to his bride. It is like a man traveling into a far country, giving his servants each a portion of his goods, and "after a long time," returning to reckon with them what they have done. Read, even casually and carelessly, the teaching of Christ in Jerusalem during the Passion week, recorded most fully in Matt. xxi. to xxv., and judge for yourself whether the disciples were dull or stupid in believing, as they evidently all did, in a real re-appearing of their ascended Lord. Paul believed it, and spurred laggard Christians with the expectation. Peter believed it, and argued against skeptics that scoffed with the question, Where is the promise of his coming? John believed it, and inspired hope with the faith of the Lord's appearing. James believed it, and bid the oppressed to be patient till the Deliverer come in power and glory.

2. That coming will be open, public, manifest. It will be in such form that those who are without spiritual life and without spiritual perceptions, and accordingly are entirely oblivious of a purely spiritual presence, will see and recognize the coming of the Lord. "As the lightning cometh out of the east and shineth even unto the west, so shall the coming of the Son of Man be." He will come, "sitting on the right hand of power," "in the clouds of heaven," "with all his holy angels with him." As he ascended when a cloud received him out of the disciples sight, "so shall he come in like manner as ye have seen him go into heaven." He shall descend from heaven with a shout with the voice of the archangel, and with the trump of God." There "shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth." "And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman shall hide themselves in the dens and in the rocks of the mountains; and shall say to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb."

Symbolic language this? Certainly it is. We cannot conceive a trump that should be heard, or a heavenly vision of glory that should be seen on both sides of a round globe at once. The sun cannot well turn black, and the moon into blood at the same time, and be visible to all peoples at the same moment. But symbolical of what? Symbols teach something. And certainly the patent meaning of these symbols is this; that whereas Christ comes now, as it were, *incognito*, then will he be known and recognized of all men; whereas he now hides his divinity, then he will throw off the cloak that conceals it, and his divine nature will shine forth. Interpret these symbols as you will, or leave them, as I prefer to do; uninterpreted, still this much is clear: they mean such a second coming of the Lord as that his presence and power will be unmistakable, known and felt alike by friend and foe, by the seeing and by the blind, by the living and by the dead. If they do not mean this they are thoroughly and radically misleading.

3. When he comes again it will be to judge the world. He will sit on the throne of his glory, and before him will be gathered all nations, and he will separate them as a shepherd separateth the sheep from the goats. He tells us distinctly that he now comes not to judge; he tells us as distinctly that then he will come to execute judgment. In other words, that coming will be different not only in appearance, but also in purpose.

We do not see the whole of Christ's character now. We see only one phase of it. Glimpses of a different and a sterner aspect are afforded: In the majesty of his mein when, single-handed and alone, he expels the tradesmen from the temple; in the moral power which enables him to pass through the mobs at Nazareth and Jerusalem unharmed; in the breaking forth of his divinity, before which the soldiers that came to Gethsemane to arrest him fell backward to the ground. But these are only glimpses. It is this aspect of his character, now hidden, then manifested, which will shine forth when he comes to judge the people with his truth. It was this aspect of his character that was prominent when John saw him in the isle of Patmos, and his feet were like unto fine brass, and his voice like the sound of many waters, and out of his mouth went a sharp sword.

4. The time of his coming is absolutely unknown. No calculator can even approximately determine it. It is not known to man, nor to the angels, nor was it even known to Christ in his earthly estate. It is not for us to know the times or the seasons which the Father has put in his own power. So *when he comes his coming will be* unsuspected. He will come as the rain of fire and brimstone on Sodom and Gomorrah, as the deluge on the early race of men, as the thief in the night, as the bridegroom to the sleeping virgins. The apostles thought he would surely come in their lifetime. They were mistaken. The second Adventists have repeatedly fixed the year and even the day, and have egregiously blundered. In our common thought we postpone it to the remote future. We thus also fix a time. We thus also repeat their mistake. Of the day or the hour knoweth no man. "What I say unto you I say unto all, Watch."

5. Of course, I am not ignorant that some Christian scholars think these and other kindred passages of Scripture are fulfilled by the destruction of Jerusalem. Others think they are fulfilled by the gradual spiritual apprehension of Christ by the world, through faith. I enter here, however, into no argument. I wish to propound no theory. I simply undertake to set forth the fundamental truths respecting the second coming of Christ as taught by the simpler and less enigmatical teachings of the New Testament. It seems to me very clear that one who reads them without prejudice, and without a purpose to make them fit a previously adopted theory, can hardly doubt that they teach at least this much: that Christ will come again; in a public, manifest and undisguised manner; to judge, not to pardon and redeem; and at a time when his coming will be wholly unexpected by mankind. And to this interpretation a majority of the best, the latest, and the most independent Biblical scholars appear generally to agree.—*Christian Union.*

Christ Living in His People.

The man who is in Christ is sublimely independent of circumstances. His is a right royal state, unaffected by health or sickness, wealth or poverty. He may welcome all that comes to him with perfect equanimity; for whether it be rough or smooth, painful or pleasant, it is only a transient experience which no more disturbs his filial relationship to God than the changing seasons disturb the mountain whose summit is above the region of storms.

"I am persuaded," writes a man whose words are infallibly true, "that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor hight, nor depth, nor any other created thing, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." This persuasion, or settled assurance, being in-breathed by the Holy Spirit, is, of course, an everlasting fact, shining out in its own unchangeable splendor amidst and above the manifold changes of time. The love of God to his people is "in Christ," the force of the persuasion has a double element of strength which no conceivable occurrence can weaken.

Happy people! But this is not all. The Scripture also teaches that Christ lives in those who live in him; and this, though utterly mysterious to "them that are without," is nevertheless apprehended by the children of God as a truth of inestimable value. Thus Paul puts it, in one of those wonderful sentences which glance, upon a whole continent of revelation in a moment.

"I have been crucified with Christ; and it is no longer I that live, but Christ that liveth in me; yea, the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me."

Human nature lives in the person of Christ in heaven; the divine nature lives in Christians on earth. He has thus taken possession of both heaven and earth already, although the time has not yet come for all nations to know that he has been chosen of the Father to universal sovereignty. He is on the right hand of God, the head and representative of his people; they, on the earth, are the representatives of his life before the world. Virtually, they are in heaven where he is, for God sees them in him; virtually, he is on the earth where his people are, for men see him in them.

Going thus, so to speak, to the very heart of the Divine arrangement respecting the Son and the "many sons," we cannot fail to be struck with the extreme importance of practical Christianity, or in other words, a life of godliness. What is it? Formalism? Conformity to church rules? Habitual compliance with what is supposed to be required by a given creed? No; men in whom Christ does not live can do this; and they are respectable and in many ways worthy, people by whom the creed, or the church, or the form is fairly enough represented; but the representation is not that of Christ, and cannot be, for the simple reason that it springs not from his life in the heart, but takes its rise from something external, which has no life of any kind in it either divine or human. The voice of Scripture on this subject, as on all others of supreme interest to men, is transparently intelligent, commending itself to the understanding and the heart. It is just a thing of cause and effect. Here are illustrations: "He that saith he abideth in him ought also to walk, even as he walked." 1 John ii. 6. "Follow his steps." 1 Pet. ii. 21. "Let this mind be in you which was also in Christ Jesus." Phil. ii. 5. "I have given you an example that ye should do as I have done to you." John xiii. 15. "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye except ye abide in me. I am the vine, ye are the branches; he that abideth in me and I in him, the same bringeth forth much fruit, for apart from me ye can do nothing." Jno. xv. 4, 5.

It is needless to multiply passages. Conformity to Christ—Christliness—is living Christianity, and there is no possibility of securing this except by Christ living by his Spirit in men. The sacredness of this matter does not lift it above the common law of cause and effect. Indeed, the divine action towards men proceeds upon and illustrates this law. "We love him because he first loved us;" and "because I live ye shall live also;" are instances in point, to which the intelligent reader can add many more. Christ is the Life-giver; and the law of the case, as well as the grace of the case, requires those to whom he gives it to exemplify its genuine effects; in other words, to show that Christ lives in them, to the glory of the ever-blessed God, his Father and theirs. He was without sin, neither was guile found in his mouth; they are to be blameless and harmless, the sons of God, without rebuke in the midst of an ungodly world. —*The Rainbow.*

Fine Feathers at Church.

Harper's Bazar is certainly not very Puritanic on questions of dress. Perhaps the good people who are more under bondage to fine dressing than they suppose, will like to know its opinion on this subject of dressing for church.

The best bred people of every Christian country but our own, avoid all personal display when engaged in worship and prayers. Our churches, on the contrary, are made places for exhibitions of fine apparel and other costly and haunting compliances with fashion by those who boast of superior wealth and manners. We shall leave our gewgawed devotees to reconcile humiliation in worship with vanity in dress. This is a problem which we confess we have neither the right nor the capacity to solve.

How far fine clothes may effect the personal piety of the devotee, we do not pretend even to conjecture; but we have a decided opinion in regard to their influence upon the religion of others. The fact is, that our churches are so fluttering with birds of fine feathers that no sorry fowl will venture in. It is impossible for poverty in rags and patches, or even in decent but humble costume to take its seat, if it should be so fortunate as to find a place, by the side of wealth in brocade and broadcloth. The poor are so awed by the pretension of superior dress and "the proud man's contumely," that they naturally avoid too close a proximity to them.

The church being the only place on this side of the grave designed for the equal rich and poor to meet together in prostration before God, it certainly should always be kept free for this common humiliation and brotherhood. It is so in most of the churches in Europe, where the beggar in rags and wretchedness and the wealthiest and most eminent, whose appropriate sobriety of dress leaves them without mark of external distinction, kneel down together, equalized by a common humiliation before the only Supreme Being. The adoption of a more simple attire for church on the part of the rich in this country, would have the effect, certainly of not diminishing their own personal piety, but probably of increasing the disposition for religious observance on the part of the poor. —*Selected.*

THE RESTITUTION

PLYMOUTH, IND.....Dec. 29, 1875

EDITORIAL DEPARTMENT.

☞The Boston *Investigator*, an Infidel sheet, claims that there is no God and no future life for man. And yet it is refreshing to know that when it speaks of NATURE as the great first cause, it spells the word with a big N!

☞It is remarkable how old thoughts, clothed in the same words, will come back to us. An idea which has only lived in books will gain a place in the new forms of thought after centuries of forgetfulness. This point is well illustrated by Herbert Spencer. In writing about God and the future, he has adopted the words, THE UNKNOWN. His form of expression is not new. It was the exact phrase used by the ancient Greek philosophers. We even have an altar bearing this remarkable inscription: TO THE UNKNOWN GOD. It would seem that Mr. Spencer has just reached that period of philosophical mysteries where he can talk learnedly about things which to him are unknown and unknowable.

☞An intelligent correspondent wishes to know why such ordinances as feet-washing and the holy kiss are not kept up in the church. If the Bible taught that these customs were ordinances of the church, the question would be very difficult; but that is the very point where the trouble begins. The Bible nowhere recognizes them as *ordinances*. Feet-washing is a sanitary duty, and can be done at home much better than in a church. Even those who claim to practice the ordinance take good care to have clean feet before they attend church, which renders the subsequent acts of that kind unnecessary. So far as the holy kiss is concerned, its promiscuous practice in modern times would greatly embarrass the more sober and earnest Christians. Any effort, therefore, to cramp an ancient custom into a church institution would at once destroy its sacredness, and render formal that which otherwise will regulate itself. Men should show the same sober sense in matters of religion that they exhibit in every other sphere of life. Feet-washing and kisses of charity do not belong to the ceremonies of the church—neither can they be adopted as such, without destroying the objects for which they were practiced in ancient times.

The Former Things.

"For the former things are passed away." Rev. xxi. 4.

The thorn yet grows in the field. The seas are restless. Storms yet fill the air. Death holds the keys to the grave, and opens it for our dead. Famine stalks abroad at noon-day, while pain makes pallid the cheek. Wars rage on, fires consume, the frosts are biting, and desolation reigns over the earth. But is there no relief? Must sorrow linger still and forever? Is death to triumph? Will the sea have no rest? Beyond the tumult and the dying, beyond the pain and heartache, there arises in eternal brightness a land of beauty, glory and peace. "He that sat upon the throne said: Behold, I make all things new." The sea shall be no more! The briny surge gives place to the lighted landscapes of paradise. Death shall be no more! The graves yield up their dead. His dominions have been conquered by an Immortal King, who is the Resurrection and the Life. Pain shall be no more, the weeping ends at the gates of the city,—and the pure in heart behold the joys of a world redeemed. Thorns give way to myrtles, sorrows to rejoicings. The curse shall be no more. Blessed vision! The light now gleams in the valleys, and over the hills we behold the coming day of God. The great white throne, the jasper city, the river of life, the immortal tree, with its golden harvest, and the great multitude in robes of white and shining crowns; all these arise amid the realities of the world to come. When these are our inheritance, then shall it be forever true, "*The former things are passed away.*"

The Oath Question.

A brother in Kansas desires to know how any disciple can take the oath as required by the homestead law, in order to get 160 acres of land, and yet claim to be not of this world. He also desires to know how any one claiming to be a Christian can vote or hold office under the present government or constitution of things.

So far as holding office is concerned, we find that Daniel, under the Babylonian kingdom, was promoted to the most important position by the king and then solicited certain honors or offices for his three Hebrew fellow-captives. There was nothing inconsistent with the faith of God in these promotions to places of honor. If a man desires a home in Kansas, and seeks the protection of the laws of the state, there certainly can be no wrong in his taking upon himself such duties or obligations as will bring him clearly under the state's jurisdiction. We know not what the particular form of the oath may be, but there can be no impropriety in one's taking some form of responsibility upon himself in view of the protection and benefits derived from "the powers that be which are ordained of God." Rom. xiii. No government, mild in form, requires a violation of conscience on the part of its religious subjects. When Daniel took upon himself the office of the third ruler, he must have passed through all the forms of inauguration common to the courts of kings. We do not apprehend that he did anything inconsistent with his convictions as a loyal heir to the kingdom of God. Neither can we see any impropriety in a brother's taking an office under the present order of things. But to assume the character of a political demagogue and make this world the end and aim of life will at once deprive him of that position known in the Word as an HEIR OF PROMISE. We have been thus frank in expressing our views on a subject where there seems to be some difference of opinion. But in no case would we trench upon another's conscience in matters of this sort.

Christmas.

With most persons, the word at the head of our article calls up the fondest associations. Childhood rejoices at the prospect of presents, and riper years in the anticipated renewal of long continued friendships, in the glad greetings, and cordial receptions, of this day of joy and welcome. Jesus loved and blessed the little children, and who, that has a parent's heart, would disappoint the longing expectations of those little silken-haired, rosy-faced cherubs, that prattle around the home hold hearth, and feel a delight in receiving their Christmas presents that enraptures little hearts that, alas, ere long will be filled with the bitter sorrows of human existence.

The roses of June have blended their incense breathing petals with the dust, the spring-time of buds, blossoms, and rich foliage, has vanished like Eden's days of bloom and beauty; the gold and crimson glories that deck the grand old forests during the second short and fleeting summer of the year, have fallen, and lie scattered in bleaching decay; still Christmas has its joyousness.

If the day comes mantled in clouds, it brings its benedictions. Though there is not the least evidence that Christmas is the true anniversary day of our Redeemer's birth, still we can rejoice, on this day, that a Redeemer has been born, and exult in the angelic announcement of the "good tidings of great joy to all people."

Truly "a Savior, which is Christ the Lord" has made his advent into our world. It is the memory of that glad day that fills the Christians heart with rapture. "Darkness had covered the earth, and gross darkness the people;" and, in the advent of the Babe of Bethlehem, we hail the birth of one destined to be the earth's deliverer. In that infant, cradled in the manger, was wrapt up the undeveloped energies that should one day achieve a complete and eternal victory over the powers of darkness. Those tiny hands were pre-ordained to unlock the grave, and wrest the sceptre from grim death himself.

The rich brought the heavenly stranger no presents; the skilled fingers embroidered for royalty, in precedency, above celestial thrones no soft, silken, gilded tapestry; the royalty and nobility of earth paid no homage to the One born to the rich heritage of an eternal dominion; but the hymnals of heaven were chanted at the nativity of the Son of God. The event wakened the music of the Morning Stars, and evoked the melodies of the choir that chanted over the glories of a new-born creation.

Let the children find their hearts pleasures in the day commemorative of the coming of the true child of destiny, who is, one glad day, to emancipate our world from the curse, and its inhabitants from tears, pain, and death.

We who are descending the last declivity of life's journey, as the flight of years brings us very near to the vestibula of that house prepared for all living, may look back with emotions of sorrow to those Christmas days, that memory links with the reminiscences of life's sweet spring-time, and sorrow that the hearts that loved us, and the hands that were placed in blessing on our childish heads, have gone to "dust and decay" of the grave; yet we may nevertheless, rejoice, that earth has a Saviour that will soon come, and bring our earth eternal gladness.—A happy Christmas to all the dear readers of the Restitution.

S. A. C.

The Visions of God's Prophets.

I have also spoken by the prophets and I have multiplied visions, and used similitudes, by the ministery of the prophets.—Hosea xii. 10

There is perhaps more confusion on this subject than any other in the Bible. A misunderstanding of the visions of prophesy has led many to set the time of the Lord's return. But he did not come, and their blunders have emboldened scoffers, and tended to lull the watchers to sleep. Yet it is written in living lines, "The wise shall understand." But understand what? Answer, the very thing that the angel speaks of—the visions of prophecy, the only subject upon which the angel is speaking.

But this department of God's great Book was not then finished. The words were withheld—sealed up—till the time of the end. The words withheld from Daniel were given to John, and he filled up the Book of prophetic visions, and said, "It is finished. If any man add to these things, God shall add to him the plagues written in this Book."

These things must be studied in their connections, one with another. Leave one single link out of the golden chain, and confusion reigns, with misapplication, and we are left in the fog.

But now, if there is still enough interest left to make one more effort we will try, by God's help, to trace out the line. And we may profit by the mistakes which others have made; and here is one of them. It is to events, and not to dates, that Jesus directed the disciples to look, saying, "When ye see all these things come to pass, then lift up your heads" etc.; and not when ye have reached the end of certain days.

Here is another mistake: The Book of Prophecy was written for the servants of the household, and not a judgment message to the world. None of the wicked will understand it. Then why preach it to them. "As a snare shall it come on all them that dwell on all the earth." "But ye, brethren, are not in darkness, that that day should overtake you as a thief."

Again, "I, Jesus, have sent my messengers to testify unto you these things in the churches;" not to the world.

Again, "A resurrection of Jesus Christ, which God gave unto him to point out to his servants the things that must shortly come to pass."

Here is his message—and the only one of this age—to the world: "Go ye, therefore, into all the world, and preach the gospel to every creature." This gospel of the kingdom must first be proclaimed in all the habitable world, for a witness to all the nations," etc. The "gospel of the kingdom," and not some special judgment message, belongs, of right, to the world.

When Moses first began the Book of Prophecy, four great Gentile kingdoms lay between the pilgrims and their home. Down through these the church was to wend her way to the kingdom of God. Down through these the chain of prophetic visions runs. This was looking ahead—a seeing the future. This is the uniform testimony of the prophets: "I saw, I looked, and lo! after these things I saw;" the veil of the future was lifted, and future events were seen, one of which I will here introduce:

"Verily I say unto you, There be some standing here which shall not taste of death, till they see the Son of man coming in his kingdom." Matt. xvi: 28.

"While he yet spake, behold, a bright cloud overshadowed them; and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him." Matt. xvii: 5.

"And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man till the Son of man be risen again from the dead." Matt. xvii: 9.

This seeing of the Son of man coming in his kingdom was to be in the vision. The similitude of the vision was the white cloud, the covering of light. In the visions of prophecy this token appears again, just where we might expect. Bear in mind that it was to be a seeing of the Son of man coming in his kingdom, and then we can trace out the connecting link. Here it is:

"And I looked, and, behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle." Rev. xiv. 14.

This is the same personage and the same cloud seen by the three witnesses, Peter, James and John in the visions on the mountain. But this sure token of the cloud is but a part of the coming seen by the three witnesses. The other appearance of the vision connects elsewhere, and must be noticed in its proper place.

Dear brethren and sisters in Christ, I desire to place in your hands a pamphlet treating on these things, provided you have interest enough to cast in your mites to help pay the printer. I shall take up the visions of prophecy in their order,—Daniel's, Zechariah's, John's, and Ezekiel's, in their connections. I shall endeavor to show that they are inseparably connected, and that the things (scenes) of these visions are the things that the wise will understand, be that number small or great. But I am too poor in this world's goods to do anything more than write out the pamphlet at my own expense. If you want it, send on what you can, and if enough is but made up, your money shall be returned to you.

Yours, in the patience and waiting for the Christ.

J. C. KIMSEY.

PASCOTT, Linn Co., Kan.

Sign of the Coming of the Son of Man.

"Tell us what shall be the sign of the coming" Mat. 24:3.

Christ had evidently instructed his disciples in relation to the fact that he was about to be personally separated from them and also concerning the fact that he would come again; and it was upon this point that the disciples were particularly interested.

"And then shall appear the sign of the Son of man in heaven," Math. 24, 30.

The words "of the coming" require to be supplied in order to render it a complete answer to the above question; therefore I have supplied them, with a view to the better understanding of this subject on the part of the reader, who may never have considered the matter in this light.

It is a notable fact that Christ does not here, nor yet at any subsequent period give the least intimation as regards what shall constitute the "sign," which is not only to herald his second coming, but to indicate that it is nigh at hand.

In the first place as regards sign's,—Webster says—a sign is a token; something by which another thing is shown or represented: Any visible thing, appearance or event which indicates the existence, or approach of something else."

Signs may also be regarded as signals which are not only designed to give notice, but to impart information to whom-soever shall understand them. To this end signs are employed between man and man and also between God and man; yet they are of no practical value only so far as they are understood on the part of those to whom they are addressed or manifested.

Hence the necessity on the part of all who are looking for the return of Christ, that they should seek to know or obtain right conceptions as regards what is to constitute the sign of his coming, otherwise it might be duly witnessed without imparting any information or giving the least intimation as regards the notable event it is designed to portend or foreshadow.

In view of the great importance which attaches to this sign or rather to the subject to which it relates; are we to suppose for a moment that Christ has left his disciples without any possible clue, or means of understanding this matter? Nay verily.

In the first place it will be in order to notice the sign of, together with some of the circumstances relating to his first advent; which will afford, or lead us to some scriptural, and reasonable information as regards what will constitute his second coming.

Certain it is that reason, conjecture or speculations, outside, or separate and apart from inspiration or the "word of God," can ever solve this question:

Therefore we will read: "Now when Jesus was born in Bethlehem of Judea, in the days of Herold the King behold, there came wise men from the east to Jerusalem. Saying where is he that is born King of the Jews; for we have seen his star in the east, and are come to worship him. Math. 2-1,2. It is further recorded that "Herold was troubled" and all Jerusalem with him." It appears that the advent of the "wise men" making such inquiry, and statements produced a great sensation in the Holy City, and among the notables of earth. The King consulted the Chief Priests and Scribs as to when Christ should be born; they tell him in Bethlehem of Judea; ascertaining thus this fact, he inquired diligently or very particularly of the wise men, as to what time the star appeared. "Then he sent them to Bethlehem. Thus were the wise men furnished the information they desired. "And when they had heard the King, they departed and lo the star which they saw in the east went before them, and, "when they saw the star they rejoiced with exceeding joy." Math. 2-12.

From the foregoing it appears that the sign in the providence of God, was the vision connects elsewhere, and temporarily withheld from the wise men, otherwise they would have had no occasion for making inquiries in Jerusalem. God however, had a design, a purpose to accomplish. He would thus notify Herod that the Jews had a King born unto them, and to the Jews that their long looked for Messiah had come, and furthermore but for this public announcement, a certain prophecy relating to his first coming could hardly have had a fulfillment.

"They rejoiced exceedingly," why? Because the reappearance of the star gave them renewed assurance as regards the birth of their long looked for King, or Massiah.

To this end the star was given as a sign, whereby they understanding the same might know the things which had come to pass, and that they might be the first to worship him, and also to provide him with the means necessary to the holy family, in view of the long journey they were about to take.

A practical question presents itself here; what scriptural authority (no other can be admitted) had the wise men for regarding the star, as the sign of the first advent of Christ?

We find the answer given by the prophet Balaam. There shall come a star out of Jacob, and a sceptre shall rise out of Isreal, Numbers 24-17. The fact has already been noticed at length, that a star, (or a light bearing a resemblance thereto) whereby the fact of his first coming was made known to the wise men, and by them announced to the world.

That Balaam, in the chapter above noted is uttering important prophecies relating to Christ, and his several advents admits of no doubt; the whole of the verse out of which is taken the foregoing reads. "I shall see him, but not now. I shall behold him but not nigh: There shall come a star out of Jacob and a sceptre shall rise out of Isreal, and shall smite the comers of Noah, and destroy all the children of Seth. Again he says: "Out of Jacob shall come he, that shall have dominion, and shall destroy him that remaineth of the city." Certainly such prophetic language can have relation only to Christ.

In view of the foregoing and particularly of the fact, that a star, a literal and visable phenomenon was the sign which heralded the first advent of Christ, may we not both scripturally and reasonably conclude that a sceptre, an equally literal yet more conspicuous phenomenon placed in the heavens will as certainly and truly constitute the *sign* "of his coming" of the Son of man, the second advent of Christ.

Such at least is the writers firm conviction.

The sign, is spoken of as one among the several events that are to proceed his coming; for we read verse 33 same chapt: So likewise ye (to his decibles) when ye shall see all these things, know that it, (his coming) is nigh even at the door.

They were instructed to know this with the same assurance they have of the approach of summer; as shown by the parable of the fig-tree; when his branch is yet tender, and puteth forth leaves, ye know that summer is nigh. So likewise ye, when ye shall see all these things, know that it is near even at the door. 31,32. Therefore may we not well conclude that the people of God may and will have perfect understanding as regards this token whereby they may not only know that their redemption draweth nigh, but that it is "even at the door."

The sceptre is a sign or badge of royalty, an emblem of authority and power which will prominently appertain to the King of Kings and Lord of Lords.

Therefore when he shall be about to take upon himself this great power and authority; he will according to the scripture place the sign of his coming in the heavens; which will be as already noticed, a *sceptre* of such appearance and in such location, or positions that, as the earth revolves on its axis all of the inhabitants of the earth may behold it by day or by night.

A practical thought in this connection. This "wonder" or sign will be a token of good, and of power towards the willing and obedient, yea, and unto all who shall "love his appearing" inasmuch as to such it will testify that their deliverence is at hand.

It is recorded in Holy writ that on a certain occasion the King Ahasuerus held out the "golden sceptre" unto esther, betokining favor, whereby an immediate deliverance was wrought in behalf of the chosen, or peculiar people of God, who through the machinations of the "adversary" were near being (to all human appearance) involved in other destruction; which may be regarded as pre-figuring the possible if not probable condition of the church of God at the time when the sign shall appear, which shall make known unto it the fact of the near approach of their deliverance; when the saints of God will look up and rejoice, as did the "wise men" of old with "exceeding joy."

HIRAM BRADLEY.

Bear Brake, Perry Co. Mo.

The Landmarks.

"Remove not the ancient landmark,—some render the landmark."—PROV. xxii. 28; Job xxiv. 2; Deut. xix. 14; xxvii. 17, Hos. v. 10.

The mere-stone, or stake, was the ancient boundary between neighbors. Our fences are our more secure substitute for land-marks as used in the early history of Israel.

This law, enforced by the Divine anathema, (Deut. xxvii. 17,) was needed to prevent fraud: as the land-mark was easily removed. The principle of it applies to the boundaries of kingdoms, and in the light of other equally plain and positive precepts it guards the revealed "times and seasons of the ages." The patriarchal times were prolonged through the "430 years" to the memorable night in Egypt, where Israel's bondage ended. Ex. xii. 40-42.

The law was added—"till the seed should come, to whom the promise was made"—the Messiah. Gal. iii. As nine-tenths of all the types, promises and prophecies, of Messiah's achievements, remain to be accomplished, they point still onward to his second coming and kingdom! "Not a jot or tittle shall pass till all be fulfilled." Matt. v. 17-19.

"The prophets searched—diligently—what, and what manner of time, the spirit of Christ, which was in them, did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." 1 Pet. i. 10-13; Dan. vii. 25; viii. 12-19; ix. 24-27; Acts xvii. 31; Rev. xiii. 5; Dan. xii. 6-13. These references embrace "the times of the Gentiles—till He come—the King of kings—to judge the world in righteousness and the people with his truth." Psa. cxviii.; 1 Tim. vi. 15; Luke xxi. 24. These Scriptures "set the bounds of the peoples' and give the number of the kingdoms of men—till the Lord come" 1 Cor. iv. 5; Dan. iv. 17; ii. 31-45; vii. 13, 14.

A volume is needed to fill out the sum of "these times and bounds before appointed." Acts xvii. 26. But let this brief statement suffice to furnish the basis of the application of the grand and all-pervading truth taught by "the land-marks," that "the Lord hath set."

The application fairly made, ought to correct many misapprehensions as to ecclesiastical organization and Gospel ministry, and the reign of the saints. Please note—There is an order even for day and night, and the four seasons of the year. The clock, conforming to these land-marks in nature, cannot count out the high noon hours of day till the finger's point reach five. "The sower goes forth to sow" in seed time, in order to reap in "the time of harvest." All is distinctive.

In like regard to order, as the stones of Solomon's temple, were prepared in the mountains and then brought together and constructed without the sound of hammers, according to the pre-arranged plan; so under the Gospel "the living stones of the living antitypical temple, are still being so ready for the contemplated construction of the antitype—"the habitation of God through the Spirit."

Now, as no one would have his clock strike twelve at sun-rise as no one would sow his seed on the snow of winter; as no one would have had "the temple of the Lord" erected out of place and time on the mountains from which the stones were prepared; so no one should indulge the idle and erring notion that the Christian class, "now scattered over the earth, can be organized as "the body of Christ," in the absence of Him who is "the head!" He, at his coming, will raise those of his who "sleep in the dust of the earth! change those who are alive and remain;" and send a convoy of angels to the four winds of heaven to gather them. Matt. xxiv. 31; 1 Thess. iv. 13-18. Then, and not till then, will "they be (as) one, that the world may know" God's love to them; and their royal honors, as co-kings and priests, to reign with Christ 1,000 years; and thence on through "the age of ages," Dan. vii. 18; (forever, the age, and forever and ever,—the age of ages. Eph. ii. 7; iii. 21; Rev. xi. 15.

Till then the worthies of Heb. xi; from Abel to Abraham; and from the patriarchs to the apostles—with all the heirs of the blessed hope, under the Gospel—await the first or better resurrection—"the resurrection of the just."

Then, "the times of restitution,—the times of refreshing from his "presence," will be in order.

"Then the times of the Gentiles—this world; (age) and the work of the Gospel ministery; and the taking from the Gentiles, a people for his name and his bride, will end! This is God's land-mark! Then, "the world (age) to come," will come, and be subject to Christ and those "one in Him." Heb. ii. 5-8; Rev. xx. 3-7.

The tares grow with the wheat, till then. The apostasy abounds till then; every line of light from the prophetic word discloses "the subtlety of the serpent," in church and state till then! Hence, there is no hope of "the better thing," till then. Notions of church union and organization, and the kingdom, in ignorance of God's land-marks, are as seed "sown to the wind, to reap the whirlwind." Remember the land-marks.

J. B. COOK.

The Day.

"Ye see the day approaching."

Steadily, sternly, it marches on;
At each sun's setting a step i won;
At each sun's rising 'tis nearer yet,
We cannot its sure approach forget,
For the long procession is filing past,
And soon will it come, the great, the last.

We see it coming; our shrinking eyes
Are drawn to its splendor across the skies.
We fain would hide from its blinding glare,
Or hinder it by a sad, wild prayer;
But ever relentlessly on it comes
To our shadowed hearts and our darkened homes.

What thought we banish with mirth and song
The sound of its coming? It sweeps along.
It will not stay for our many fears;
It will not halt for our many prayers;
And every season of blessedness
Is making the distance ever less.

But why should we tremble and fear the day
Christ is in it, he comes this way.
Little of all the pompous show,
The gloom, the splendor, our eyes shall know.
For we shall see in the heaven above
The Friend we long for, the Lord we love.

Then let us sing, as we pass along,
A cheery measure, a hopeful song.
Better than all the times shall be
That glorious time when the King we see.
So let us watch, and wait, and pray,
For the approaching of that day.

Signs of Christ's Coming.

As the day commemorated for the first advent of the world's Redeemer occurs on the week of the issue of this number of the RESTITUTION, we have thought proper to select the following to attract the attention of our readers to the most important matter that can claim the attention of this generation. That Redeemer is about to make his second advent to our world. Unmistakable signs of the imminence of this grand event stand out in bold relief on the great political and moral canvas of the pictured history of nations as delineated by the pencil of prophecy. Let us watch and pray. S. A. C.

It was a very natural ques. on which the disciples addressed to our Lord, at the close of his ministry, when they asked him, "what shall be the sign of thy coming?" They took it for granted that an event of such startling solemnity, so fraught with momentous interests both to the church and to the world, would not be permitted to take place without some notes of warning given to prepare men for it. And this was certainly a very reasonable expectation on their part. It was founded on a knowledge of God's ordinary dealing with his people, as the same may be observed both in the working of nature and the records of history. Nature in her operations, always gives significant and intelligible signs before her great and important events takes place.

Before the sun rises in the morning, there are tints of purple and gold spread out along the eastern horizon, sure harbingers of coming day. Before the sun sets at night and leaves the world in darkness, the mountains, the hills, the trees, the houses we inhabit, all the objects around us, and even our own bodies as we move from place to place, cast their lengthening shadows across our path; and what are these darkening shades but silent yet eloquent reminders of the speedy coming on of night? "Behold the fig-tree, and all the trees," said our blessed Lord; "when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand." The changing foliage and the falling leaves of autumn are the natural signs, understood by all, that winter is coming. Before the storm bursts in its fury, the towering clouds that gather in the sky, and the thunder that mutters hoarsely in the distance, are nature's signs of the advent of the storm. And even when these visible indications are not granted, atmospheric changes take place, and these, though the eye may take no direct cognizance of them, yet, as they make their impression on the barometer, sending down the mercury in its truth-telling tube, are understood at once by the wary mariner, as the signs by which the storm-king, in marching on his way, gives telegraphic tidings of his coming.

And *history* unites with nature in furnishing illustrations of the same feature, as marking God's dealings with the children of men. Before the waters of the deluge were allowed to sweep in desolation round the globe, Noah was sent, as a preacher of righteousness, to warn the world of the coming flood. And as he preached on the Sabbath, and wrought patiently on the ark during the working days of the week, both his preaching and working were signs to the men of that generation of the coming of vengeance.

Before the plague of hail was let loose on Egypt, timely warning was given of its approach, and even the command issued to the Egyptians to shelter their servants and their cattle from its violence. And the sacred historian adds, "And he that regarded the word of the Lord, among the servants of Pharaoh, made his servants and his cattle flee into houses. But he that regarded not the word of the Lord, left his servants and his cattle in the field. And the hail smote throughout all the land of Egypt, all that was in the field both man and beast." In the same way, before the Passover-Angel took his flight in silent, solemn, fearful judgment over the land, breathing death in the face of all the first-born of Egypt, due warning was given of his approach, and gracious intimations afforded, by attention to which the stroke of his fatal sword might be warded off.

And every one remembers how striking an illustration of this same kind was afforded in the case of Jerusalem's overthrow. Fifty years before the awful scenes connected with that sad catastrophe transpired, Jesus gave his people a sign by which they might know that the threatened calamity was at hand, and so escape before it came. He said, "When ye shall see Jerusalem [illegible] with armies, then know [illegible] desolation thereof is nigh [illegible] them that are in Judea flee to the mountains." Luke xxi. 20-21. The Christians in Jerusalem, before its overthrow, watched for this sign, and acted upon it. When Titus was about to invest Jerusalem, a division of his army encamped around the city for a short time, and then suddenly and unexpectedly withdrew for a season. This furnished the followers of Jesus, then, with the sign of which he had spoken. It also gave them the opportunity of profiting by it. They were not slack to do this; and, when the final, fatal siege of Jerusalem began, it is said that there were no Christians left among its inhabitants.

And what is the legitimate inference to draw from this hasty glance at nature and at history? Clearly, that it is an established principle of the divine government, in dealing with men, to give significant indications, or warning signs, before the approach of any important event. And if this is true in regard to events of minor importance, much more may we expect to find the principle hold in reference to events of very great importance. But the return of Christ to our earth, all will admit, is an event transcending in importance anything that has yet occurred in connection with it. The day on which that coming will take place may well be spoken of as, "The great day for which all other days were made."

It is the most reasonable and natural of all things, then, to expect that the coming of an event so unspeakably solemn, and important, in its character, would be indicated by signs so distinct, intelligible, and palpable in nature, as to admit of no doubt, querulosity or mistake on the part of those who are earnestly and carefully looking for the coming of the Son of Man. The question is, Did Jesus give his people any such signs? and if so, what are they?—*R. N. in Prophetic Times.*

(To be Continued.)

Fraternal Words from Brother Magruder.

DEAR BRETHREN:

Give me room to express through your columns the satisfaction with which I have read the late manly, clear and appropriate defense by our brother, J. F. Willcox, of the upright, moral character of the patriarch Lot, that "just" man, "whose righteous soul was vexed" at the enormities of his debased countrymen, and who, as Bro. Willcox showed conclusively, was not guilty of intentional wrong in the transaction, in respect to which he was arraigned. May we not agree with the Holy Spirit to Peter, and presume not to call "that common or unclean which God hath cleansed"? Acts x.

I admire, too, Bro. Stephenson's pointed protest against any complicity or responsibility of the Living Oracles for any short-comings or derelictions of any man "whose breath is in his nostrils;" and I venture to add that I hail with pleasure the editorial announcement that perhaps we have had enough of the side issues and debates of matters external to the faith that saves us. "To the law and to the testimony" is still a wholesome admonition to which we do well to take heed, leaving matters of speculative opinion to the fuller light, and more copious developments of the great future, just before us.

May I be excused for availing myself of the opportunity here afforded of acknowledging the kindly, fraternal good wishes of the RESTITUTION, and of other dear brethren for the success of my efforts to aid in building up the blessed cause of truth, righteousness and salvation in my new location in Winchester, VA. Among these I venture to mention, with especial gratification, the personal visit and co-operation of our earnest and faithful aged brother, Newell Bond of North Carolina, long to be remembered with pleasure and profit.

I am happy to think that with the faithful and efficient co-operation of Bro. N. J. Morgan and friends in this vicinity, we have succeeded beyond expectation in awakening and securing the attention of intelligent persons here, of good and honest hearts to the obvious mistakes and illusions of this polytheistic age, and that we are enabled to rejoice in some fruit of our joint labors in the willing submission of some few, already, to the authority of the great King, whose speedy coming, in great power and glory, will show, "in his time, who is the blessed and only Potentate, the King of kings and Lord of lords who only hath immortality," etc.

We have recently been made to rejoice by the voluntary obedience to the claims of truth, by four, both men and women, in the liquid grave of baptism, one of whom traveled hither from the state of Maryland for the express purpose, and the three others from the interior of this county, where we had been holding meetings. It was gladdening to see them afterwards, like the Ethiopian treasurer, "going on their way rejoicing" in the conscious and happy possession of the pearl of great price—that their names had been written in the Lamb's Book of life. Being well instructed in "the truth as it is in Jesus," we may confidently indulge the hope and offer the earnest prayer that they may never be "blotted out."

Faithfully and fraternally, in the hope of the gospel.

ALLAN B. MAGRUDER.

Rolla Floyd of Syria.

The following appears in a secular paper as an extract from the Damascus correspondence of the *American Traveler*. The one to whom it refers having been numbered among our subscribers for a few years past, we are pleased to receive so good a report of him and of his companion:

"*Then he'll do it,*" exclaimed the man to whom I had said that we had engaged Rolla Floyd to accompany us from Damascus to Jaffa. "You have been fortunate in securing that mysterious man. His name is worth a hundred rifles against any tribe in Syria."

Floyd was one of a colony of Americans who left the pine forests of Maine, in the United States, some ten or a dozen years ago, to settle in the Holy Land, to be there ready to greet the blessed Redeemer at his second coming. But dissensions, most bitter and irreconcilable, arose among them at Jaffa; they were looked upon with hate and suspicion by Jews, Arabs and Mohammedans; their crops were stolen as fast as they ripened, and many of the men falling out with work took to drink. They lost their lands bordering on the plains of Sharon, near Jaffa, by a fine point of Turkish law, and through the combined effects of death, ill luck and licentiousness, the members became mad, drunk, and reckless, and all that devoted, praying band, every member of which, when leaving America, was justly famed for piety, faith and virtue, there only remains in Palestine, so far as I could ascertain, Rolla Floyd and his worthy and amiable wife.

These two unwavering Christians remained true to Christ and true to themselves. Mrs. Floyd made friends among the natives, by her needle, her medicines and her patient tenderness with all who were afflicted, while Mr. Floyd started the pioneer express of Syria by carrying letters and packages between Jaffa and Jerusalem, on week days, and preaching the Word of God, without money and without price, on Sunday.

His fine athletic form and his wonderful strength, coupled with his invariable kindness of heart and mild temper, soon made a marked sensation among the natives; finding them in a personal quarrel and rolling in the dust like fierce mastiffs, he frequently rushed into the crowd and grasping the two combatants by the napes of their necks—one in each hand—slowly walked down to the sandy shores of the Mediterranean, and soused them into the briny surf until promises of peace and reconciliation were given. Frequent attempts were made to rob his express of valuable packages, but he always managed to capture one or both of the bandits, and compelling them to listen to an impressive sermon on honesty, he always let them off on promising reformation. By this kindness in not turning his prisoners over to Turkish vengeance, and his entire fearlessness, he became as great an idol among the desperate thieves and cut-throats as he was among the most upright.

With a memory that seems without limit, he soon became entire master of the Arabic, so that he speaks it with an accurate fluency, acquired by but a few not born on the desert. In his familiarity with the Bible he surpasses all men I have ever seen, quoting from memory almost any verse that may be called for between Genesis and Revelation. Those who have known him for years say they never saw him display anger, surprise or boisterous mirth. Traveling as a missionary, over all of Palestine, and becoming familiar with every lake, hill, valley, stream and mountain mentioned in the Bible, he is the best informed in Biblical history and topography of any man living. The American government has twice offered him a consulship; but his reply has been, "I shall make less money, but do more work among the poor children of God by remaining in the field."

Once every month he appears in Jerusalem, and takes his seat in the east, as the W. M. of the Royal Solomon Mother Lodge, F. & A. M., which position he has long held by the unanimous votes of all the members."—*Mississippi Herald.*

Sectarianism Yet Lives.

How unlovely is sectarian spirit, under whatever disguise it may present itself! and especially when it takes on the garb of ecclesiastical authority. In this country we only smile at the assumption, on the part of a religious organization, neither more intelligent nor more Christlike than its neighbors, of a right to call itself "the church," and to brand other churches as schismatic. But in England this assumption, while it is not less amusing, is more troublesome on account of the connection with the state of the church setting up such a claim, and the power of annoyance thus acquired. We read in an English paper of a Vicar who, as "a successor of the apostles, has felt it necessary to denounce dissenters, to deny the validity of their ministry, and to visit some of them on their sick beds and urge them to receive the sacraments of the only true church, a the hands of the regularly-appointed clergy, or, on pain of refusal, to suffer the divine displeasure and endanger their hopes of heaven." In the same paper our attention is called to an exposition in an Episcopal paper by another Vicar, of the "church proverb," "Where God has his church, the devil will have his chapel." In the course of his exposition the writer says:

"For some men it would be Satan's policy to put a gin palace near the church gates, and for other men a gambling house, and for others a casino. But his master-stroke of policy is to put something as like to a church as what are called tares, and what are really a wild sort of wheat, were like good wheat. Satan comes most dangerously when he comes in the garb of an angel of light. 'If you must needs worship, (and I really se no reason why you should not), then turn aside into this snug chapel of mine, and be comfortable and easy—do.' This is what Satan says to the young man with a tittered conscience, or the young woman with a desire for church privileges. No matter to Satan how he gets hold and keeps hold, so long as he lends captive at his will. He can put up chapels of his own quite as fast as churches are set up for him to oppose and be troubled by. He can appear as fair as an angel and as holy as a saint when it suits his purpose."

Here Episcopal houses of worship are assumed to be of God's appointment, while the chapels of the dissenters are described as agencies of Satan for ruining souls! Is it to be wondered at that honest men are easily made infidels by such a spirit? Does not such bigotry tend to reconcile many men to the tendency of science to overturn churches and their ministers?—*Christian Union.*

The British Purchase of the Suez Canal.

Mr. Disraeli has achieved a decided sensation. He has bought, or has virtually secured, the Suez canal, with the secrecy if not the sharpness of a Jew merchant, and all the world is wondering at the motives which have controlled the operations. The London *Times* admits that "the advantage of the bargain materially is a secondary question," and that the purchase was made for political purposes." It would seem, therefore, that something more was thought of than getting control of the nearest route to India, although that was no doubt taken into the account.

British India is now an immense empire, comprising about 240,000,000 of inhabitants, with resources of indefinite development. In this vast aggregate of native races are scattered some 110,000 Europeans and Americans. It is evident, therefore, that the little group of British rulers and traders in India may need to be reinforced at any moment of danger, with the utmost promptitude, and with the slightest possible risk of interruption. Hence the desirability of controlling the Suez canal.

The principal direction of speculation over this movement, however, is toward Turkey. For the last quarter of a century the impression has been taking shape, though with great fluctuations, yet all the while gaining ground, that Turkish rule in Europe is doomed. The "sick man" is, according to the popular phrase, "getting no better very fast," and the British government not improbably anticipates the day when Russia will come down and take possession of the long-coveted Constantinople, and Austria will extend her borders by annexing a liberal slice of Turkish territory. England wants none of the provinces of Turkey, but in the day of partition she wants a commanding position in the neighborhood, which will secure the right she deems important, and will make her voice potential in the reconstruction of the map of Europe. Besides, she is a great owner of Turkish bonds, and the time may come when she will think it advisable to foreclose her in srigage by taking possession of Egypt. The English organ above referred to regards the acquisition of such an interest in the Suez canal will [illegible] by lead [illegible] British government [illegible] ople to "concern themselves [illegible] ually with Egypt;" and those who have remarked the history of such movements in the past know what the end is likely to be.—*Boston Journal.*

OBITUARY.

—PALMER—Dec 3, 1875, at Mediaeville, Va., of typhoid fever, May aged 12, second daughter of Bro. Hiram and Sister Elizabeth Palmer.

Bro. Palmer's family, only a few weeks ago, mourned from affl-c-ion, [illegible]. Their brethren and friends will sympathize deeply with them in their bereavement among strangers.

N. R. FERRY.

ALDEN, IOWA, Dec. 12.

OUR REST:

FOR 1876.

THOS. WILSON & H. V. REED, Editors.

This valuable monthly magazine has so far earned the reputation of being one of the very best religious magazines published in this country. Those who received it for 1875 are rapidly renewing their subscriptions, and say they would not be without it for twice the sum. Its contents are eminently suitable for wide circulation among inquirers, besides being edifying and instructive to the brotherhood. Typographically it is unsurpassed, and no one need fear to subscribe for it, or loan it to friends for perusal.

Remember, the terms are as BEFORE, ONLY ONE DOLLAR A YEAR, payable in advance. Subscriptions for a shorter period will be received at the same rate!

Address letters plainly thus:

WILSON PEIRCE & CO,
152 Clark St., Chicago, Ill.

A Child's Paper at Last!

I have decided to issue a paper for our children. There has been some demand and a good deal of talking and writing in relation to it, but hitherto no action. Pledges have been demanded and some given as a guaranty to the issue of the paper, but the scheme fell through, and of course the pledges forfeited.

Now I propose to issue a paper for the little ones monthly, [illegible] with the new year, Jan., 1876, at 50 cents single subscription, and rely on the promise need which every parent among us feels for a paper to put into the hands of his own and his neighbors children, which will not lead them into the monstrous falsehoods now so prevalent to make it a success.

The first number will be issued early in December and a copy will be sent to every subscriber for the Messenger. This will give all a chance to see the paper before subscribing.

I ask no pledges in advance but shall try to issue a paper well worth the money asked for it and rely on the merits of the paper itself.

But to succeed I must have a list of two thousand subscribers. This number can be obtained if all who are interested in the truths we advocate take hold at once and push it. A day or two spent by our young friends in canvassing for it after the first copy is here d, will soon roll up the desired number of names.

It will be published at the RESTITUTION office, Plymouth, Ind., under the auspices of the Christian Publishing Association; but all communications for the paper, and all subscriptions must be sent for the present to my address, Fort Atkinson, Jefferson Co., Wis.

The size of the paper will be about 12x16 inches folio, or 4 pages, and will be illustrated and pieces of music interspersed, as often as I can afford it. If the response is liberal and prompt, the paper will either be enlarged or the price reduced the second year.

For the present, however, it will be sent at the following rates:

Single copy, 50 cents a year; and at the same rate for any number of copies under ten.

Ten copies, and any larger number under fifty, when sent to one address, 45 cents.

Fifty copies, and any number over fifty, when sent to one address, 40 cents.

To Canada subscribers at the same rate.

Contributions for its columns are solicited from all of our friends old and young. Bible questions, puzzles, enigmas, odds and ends, anecdotes, etc., all will be welcome. Let us all try to make it a spicy, entertaining, instructive and welcome visitor to our young folks every where.

J. F. WILLCOX,
Fort Atkinson, Wis.

BUSINESS DEPARTMENT.

ANNOUNCEMENTS.

To the Michigan Brethren:

It will be impossible for me to begin work in your state until after New Year's. Duties connected with my business, my family, and the child's paper, utterly prevent. After Jan. 1st, I now see nothing to prevent my laboring for some time with you, and if arrangements can be made desire first to begin in Grand Rapids.

J. F. WILLCOX.

By order of the committee of arrangements, the next quarterly conference of the Church of God in Indiana will be held with the congregation in Plymouth, commencing on Thursday, December 23d, and lasting over the following Monday.

The order of the meeting will be, preaching the word, social exercises, and the discussion of general topics of interest to the body,—such as the Sunday school interests, missionary work, and more thorough organization of the body upon scriptural ground. A general invitation to brethren abroad and in other states is extended.

Also, in connection with the above meeting, on Monday, December 27, the stockholders of the Christian Publishing Association will hold their annual meeting.

It will be the business of this meeting to hear, to receive, and to act upon the report of the past year's work, and to select a board of directors for the ensuing year.

Let all the stockholders who possibly can, be in attendance: and those who cannot possibly attend, should instruct the secretary of the Association—S. E. Hart-hill—to cast their vote in the selection of the board for them. One vote to the share of stock is the basis of representation.

Bro. A. F Dugger will visit the following places as follows:

Marysville, Mo., Dec. 12; Pickering Station, Mo., Dec. 14; Highland, Kan., Dec. 15; Mount Vernon, Mo., Dec. 26; Rockhill, Iowa, Jan. 1; Daviess City Iowa, Jan. 18; Newton, Iowa, Jan. 21, and will hold meetings in the city and country as Brothers Aulls and Richmond may arrange.

Bro. Dugger says "I will leave for Illinois via Chariton and Newton; brethren who may desire my services along this line will please write to me."

A. F. D.

NEW ADVERTISEMENTS.

McDONALD & BRO.,

STEAM BOOK & JOB PRINTERS,

And Publishers of

"The Plymouth Democrat,"

PLYMOUTH, I. IND.

Estimates furnished, and all orders from a distance carefully attended to.

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PUBLICATIONS FOR SALE AT THE "RESTITUTION" OFFICE.

☞ NOTICE TO ENGLISH PURCHASERS.—Parties ordering any of our publications will please remember that the American postage (which is all we can pay) is included in the price named. All that is necessary, therefore, is to ascertain the total cost, as per price list, of the publications ordered, in United States Currency, and procure a Post Office Order for that sum, payable to the order of S. A. Chaplin, which must be forwarded to our address, at the time the books and tracts are ordered.

☞ Parties who are desirous of procuring any work not named in the following list (whether published at home or abroad) may order it the same through us. When possible give the title of the work, the author's name, and where published.

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Having on hand a large supply of Hymn Books, "The Psalmodist," and wishing to have it introduced in all our Societies, we have concluded to reduce the price, and offer it on the following terms, which will bring the book within the reach of all:—

Cloth binding.....$1
Leather binding (plain).....$1
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The brethren will see that we have reduced the price one-half. Let all who desire the book send in as early as possible.

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Bible Pearls. These are suitable for wide distribution, and treat on the following subjects:—1. The Gospel. 2. The Coming and Kingdom of Christ by 30,000 Baptists, in 1877. 3. Immortality. 4. The Kingdom of God. 5. Nature of Man and Thoughts for Thinkers. 6. The Two Advents. 7. What is Religion. 8. Destiny of the Wicked. 10. Baptism. Price 10 copies for 6 cents, or assorted packages of a hundred for 30 cents.

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Life not Death. By Jacob Blain. This is not a new publication, but none the worse for being [illegible] is full of arguments and Scripture [illegible] upon the subject treated of, and is [illegible]

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The Book of Books; or Concordance to the Bible. Of great value to the student of God's Word can do without it. Cloth binding $2.00, sheep $2.25, half calf $2.50.

Englished Bibles, with marginal readings and references between the verses. They are printed on clear, strong paper and well bound. Plain Roan binding, gilt edges, $3.50. Full Turkey Morocco, gilt edges, $5.00. Another one with larger type, beautifully printed and easily read by failing eyes. Roan binding $3.75. Turkey Morocco $5.00.

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Emphatic Diaglott containing the original Greek Text of what is commonly styled the New Testament, according to the Recension of Dr. S. P. Tischendorf, with Interlineary word for word English Translation; a new Emphatic Version, based on the Interlineary translation, on the readings of eminent critics, and on the various readings of the Vatican Manuscript (No. 1209 in the Vatican Library) together with Illustrative and explanatory foot notes, and a copious collection of references, to the whole of which is added a valuable Alphabetical appendix. 848 pages, 16 mo. bound neatly in cloth. Price $4.00. Morocco Gilt, $5.00.

The River of Time.

Roll on, thou mighty river,
Roll onward to the sea,
The ocean of forever—
Immense eternity.

Thou bearest on thy bosom
All things that live and die;
The hopes that bud and blossom,
And all too soon must fly.

The cares of kings and nations,
The woes that war imparts;
The hidden desolations
Of broken homes and hearts.

The joy, the fear, the trouble,
The envy, love, and strife,
That color this vain bubble
That mortal men call life.

Roll on, thou mighty river;
Relentless in thy course;
For none can stem thy current,
Nor aught oppose thy force.

Roll on, thou mighty river;
At last thy fate will be
To close thyself forever
In that eternity.

MARION BERNSTEIN.

Fierce Opposition to Christ at his Second Coming.

BY D. PITCAIRN.

"Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure." —Psa. ii. 1-5.

There is, however, a memorable prediction of Gog and Magog by Ezekiel, which claims a passing notice, and furnishes a fresh proof of that grand confederation of kings and peoples against Jehovah and against his Anointed, in the latter days, which, as we have seen, form the burden of so many other prophecies.

Ezekiel was one of those influential persons who were carried captive along with Jehoiachin, the king of Judah, when the servants of Nebuchadnezzar came against Jerusalem for the first time. It is supposed he was about twenty-five years old, and in the fifth year of his captivity, when in the land of Chaldea, by the river Chebar, he was favored with a glorious vision. (See Ezek. i.) "The hand of the Lord was upon him." He received the gift of prophecy, which he continued to exercise for upwards of twenty years. Thus his prophecies embrace a most eventful period of Jewish history. Whilst Judea had already become tributary to Nebuchadnezzer, and her king was now a mere vassal, Ezekiel not only warned his countrymen of the impending judgment which within a very few years terminated in the siege and destruction of Jerusalem, and in the captivity of Zedekiah the king, with the remaining princes and nobles; but in reproving them for their obstinate disregard of every warning, and in exhorting them still to seek the Lord in the way of repentance, he also spake comforting things respecting the restoration. As a further encouragement, he predicted the sweeping calamities in which all their enemies and oppressors should be involved. But as it is evident that the restoration which Ezekiel predicts in chap. xxxvii., is of a very different character from that which was experienced after the expiration of the Babylonish captivity, and has never yet been accomplished; so the prophecy of Gog and Magog, which stands in immediate connection with the still future restoration of "the whole house of Israel," must be viewed as descriptive of new enemies who will not be confederated, and of new events which will not be developed, until these promises of the Lord God shall have been fulfilled. "Behold, I will take the children of Israel from among the heathen whither they be gone, and will gather them on every side, and bring them into their own land. And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations." "And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, they, and their children, and their children's children forever; and my servant David shall be their prince forever."

From these few leading particulars which we have selected from the latter part of the chapter, there is reason to conclude that the prosperity which was [illegible]l, when all the tribes of Israel united in anointing David to be their king, is typically illustrative of that greater prosperity which is here prophetically depicted, when the long divided houses of Judah and of Ephraim shall again be reunited as one nation and one kingdom, and when one prince shall be for ever over them, whom God reveals by name as "David my servant." Now, as it was without doubt the rapid prosperity of the Israelites under the reign of the literal David that caused the heathen to rage, and their kings to combine, and their rulers to take counsel together against Jehovah and his Anointed, so we may believe that, when the Lord in mercy remembers the outcasts of Judah and the dispersed of Israel, and miraculously interposes for their deliverance and restoration, the envy and hatred of earthly potentates will be raised against them. After having been brought forth out of the nations, it is said, "And they shall dwell safely all of them." This is their happy condition, when it is predicted of Gog and all his mighty army, "Thou shalt ascend and come like a storm: thou shalt be like a cloud to cover the land, thou, and all thy bands, and many people with thee." (chap. xxxviii. 9.)

The whole prophecy contained in chaps. xxxviii. and xxxix. most strikingly describes, on the one hand, the safety and security of God's chosen Israel, blessed as they are now supposed to be under the reign of the David who never die, and having the tabernacle of God set in the midst of them forever more; and, on the other hand, the vastness of the preparations made, and of the multitudes congregated, under the headship of Gog, with a determination to effect the utter extinction of that people whom God has so signally blessed, and again to dispossess them of that land, of which God said to Abraham of old, "I have given it to thee and thy seed for an everlasting inheritance." But he who sits in the heaven shall laugh at this last and greatest of all confederacies, as he has done at all others which have preceded it. The Lord shall hold in derision Gog, the chief prince of Meshech and Tubal, and all the princes and peoples who are assembled around him. Then shall he speak to them in his wrath, and vex them in his sore displeasure. "And it shall come to pass, at the same time, when Gog shall come up against the land of Israel, saith the Lord God, that my fury shall come up in my face." "And I will call for a sword against him throughout all my mountains, saith the Lord God; every man's sword shall be against his brother." "Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord."

The period at which this fierce assault, and this overwhelming discomfiture will take place, it is said to be "in the latter days;"—corresponding with the declarations of other prophets. And the place is even more expressly revealed than the period,—"the mountains of Israel." On this point the opinions prevalent among Christians in general are erroneous. Because Christianity has at present its chief seat and stronghold in those countries of Europe which are called Christendom, we are apt to look with too exclusive an eye to those countries as furnishing the grand theater for the fulfillment of prophecy; and to attach an almost exclusive importance to transactions within the Christian churches as the very sum and substance of prophetic Scripture, so far as unfulfilled. But, whether we examine the pages of Isaiah, or Zephaniah, or Joel, or Zechariah, or Ezekiel, or any of the prophets, we are constantly taught one and the same truth, that it is not in European Christendom, but in that portion of Asiatic Syria which heretofore has been signalized by so many wondrous scenes and occurrences, that this mighty effort shall be made against Jehovah and his Christ, and his people. Palestine shall be the battle field. The mountains of Israel are to witness the overthrow of Gog and all his confederate bands. It is there that God is to give him "a place of graves," which shall henceforward be called "the valley of Hamon-Gog." Even among those who are expecting a personal antichrist to arise, it may be that their expectation are in many respects erroneous, because they do not sufficiently connect the time and the purpose of his manifestation, as well as the place and the manner of his destruction, with the state and condition of the Jews. And perhaps nothing has tended to obscure the literal language of prophecy, and to encourage a system of spiritual or figurative interpretation, than the desire which has so long and so extensively prevailed to explain the Apocalypse of St. John as if it were a prophetical history of the Christian church, from the ascension of our Lord until he comes again. According to this mode of interpretation, the Jews have neither part nor lot among the persons and events that are symbolically presented to us by the enraptured Apostle, although the symbolical language in which he describes these persons and events is so exclusively of a Jewish character. Every term and expression which wears a Jewish aspect is tortured into a Christian signification; and Christendom is made the site and scene of all the later and more important parts of the prophecy, especially those which are thought to describe the antichrist.

This method of interpretation is unsatisfactory. For, ever since the call of Abraham, with whom God was pleased to establish his covenant, and in whose seed it was promised that all the earth should finally be blessed, the history of the Christian church as an election out from the world, and the history of the world itself, so far, at least, as detailed in prophetic Scripture, is closely bound up with the destinies of his chosen people. The Old Testament prophecies, of which so large a proportion remain unfulfilled, make oft-repeated allusions to the Gentile nations, in the way both of threatened judgments and of promised mercies. But it is undeniable that they are chiefly occupied with the concerns of that singular people, who, from their first beginnings down even to the present times, have so strangely been separated from all others. And I do feel thoroughly persuaded that without an acknowledgment of the decided pre-eminence which is assigned in prophecy to Israel, still beloved for their father's sakes; and without, at the same time, a careful attention to the movements of Providence in reference to them, we are not likely to attain, from a study of the prophetic word, a scriptural understanding of God's plans and purposes in regard to the Christian church or to the world at large.

Subject of Prayer.

Prayer to Almighty God is one of the most interesting, solemn, and exalted exercises which fall to the lot of mortal man; though considered by many a simple matter, its nature and use are much misunderstood. Being the most frequent act of worship among Christians, its proper employment should be thoroughly known.

From the prevalence of prayer, in connection with all religions and among all people, it may be presumed that it is a tendency or impulse arising from a source of need and belief in a supernatural power. Prayer implies want, and is an expression of that want to one who we are persuaded, has the ability to give relief.

In the commencement of the history of prayer, we have no direct statement of God's willingness to listen to the voice of supplication, but the confidence with which the first recorded prayers appear to have been offered, (Gen. iv. 26) suggests that communications had been made to man upon the subject; the answers to those prayers testify that they had the divine sanction (Gen. xx. 17).

But in the progress of revelation, we find the Scriptures abound with encouragement to address Jehovah for all needful mercies, until no room for reasonable doubt remains that it is the ordinance of God that He should "be enquired of" by his children, that He may bless them; more particularly do the Psalms breathe these thoughts, in such sentences, as "This poor man cried, and the Lord heard him, and saved him out of all his troubles: The eyes of the Lord are upon the righteous, and his ears are open unto their cry: The righteous cry, and the Lord heareth" (xxxiv. 6, 15, 17). "Call upon me in the day of trouble; I will deliver thee" (l. 15). "Verily God hath heard me; he hath attended to the voice of my prayer" (lvi. 10). And we sometimes sing, "O thou that hearest prayer" (lxv. 2).

But the strongest proof of the readiness of the Deity to listen to prayer, is seen in the fact that Jesus, the Son in whom He delighted, teaches and commands us to pray, and was himself the greatest example of a prayerful man; in view of this, we cannot doubt that prayer is a divinely appointed means of obtaining blessings, which it is the good pleasure of our Heavenly Father to bestow. Such being the case, can we imagine that God inspires hope only to disappoint it,—that He bids us make our requests known unto Him without any intention of regarding them,—that He raises a vain expectation in our breasts?—No. He desires to satisfy our longing hearts.

If all this be true, the inquiry arises, how is it that, apparently, very few prayers are answered? Myriad petitions are uttered with little or no effect; the men, who, like Abraham, Isaac, and Jacob; Moses, Joshua, Manoah, Samson, David, Hezekiah, and Elijah, could point to special facts, as the results of addressing God, are rare indeed. The difficulty will be removed, if we consider one or two things which should always be kept in mind. Numbers, it is to be feared, pray, who have no right to that privilege; others pray, but have not, because they ask amiss, while much prayer is offered which is not according to the will of God, and cannot therefor receive a response.

The questions, "Who should pray, How should we pray, and What should we pray for? are of the utmost moment. For instruction, let us appeal "to the law and to the testimony."

1. Then, who should pray? Does God hear the prayers of all men? Certainly not. "The Lord is nigh unto all them that call upon Him, to all that call upon Him in truth" (Psa. cxlv. 18). "He that turneth away his ear from hearing the law, even his prayer shall be abomination" (Prov. xxviii. 9). "The Lord is far from the wicked; but He heareth the prayer of the righteous" (xv. 29). "If I regard iniquity in my heart, the Lord will not hear me" (Psa. lxvi. 18). From these passages, it is evident that "God heareth not sinners;" the correctness of this conclusion is borne out by the dealings of the Almighty with Israel, in their backslidings. By Isaiah, he declared, in consequence of their transgressions, "When ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear; your hands are full of blood" (i. 15). By Jehovah, he said, "Though they shall cry unto me, I will not hearken unto them;" (xi. 11) and the prophet himself is addressed in these solemn words, "Pray not thou for this people, neither lift up cry, nor prayer for them, neither make intercession to me; for I will not hear thee. Seest thou not what they do" (vii. 16, 17). This was the manner of Jehovah's dealing with the house of Israel, and can we suppose that He has changed his mode of procedure? No,—we believe that they do not submit to his laws, are not heard when they pray; and we remember that Jesus said to his disciples, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." John, also writes, "Whatsoever we ask, we receive of Him, because we keep his commandments, and do those things that are pleasing in his sight." Thus we are taught that persons who have the privilege of seeking favors from God, are those who obey his precepts. Such are exhorted to "pray without ceasing," in everything by prayer and supplication with thanksgiving," to let their requests be made known unto their Heavenly Father, to "pray everywhere," and "for all men."

What an honor to be allowed to speak to God! Can we lay claim to that honor? If so, how distinguished our position; we have power with the Highest Power, we have an influence of the greatest importance. Shall we treat it as valueless, by leaving it unemployed? What may not be accomplished by its exercise! In no other way can such incalculable benefits be secured. If we pray for doors of utterance to be opened to the preachers of the Gospel, the result may be the conversion of many who otherwise would not be saved; if we pray for our fellow-saints, they may increase in blessings both spiritual and temporal; and if we pray "Thy kingdom come," that happy day may be hastened, and the world's travail cease; all this, and much more may be hindered if we neglect to pray. Would that with the same solicitude for each other's welfare, that Samuel manifested on behalf of the rebellious Israelites, we could each take up the language of the ancient seer, "As for me, God forbid that I should sin against the Lord in ceasing to pray for you" (1 Sam. xii. 23). Surely, the sweet incense should constantly ascend from our hearts to the heavens.

Dear friends, there can be no consistency either between prayerlessness, or want of warmth in our prayers and Bible-teaching; he who has the right spirit, will have strong desires, which he will constantly be expressing to God; out of the abundance of his heart he will speak, and in proportion as he drinks in "the rejoicing" of the Christian hope does he become more and more earnest in his supplications, not only that he himself may obtain grace to help in every time of need, but that others also may be "partakers of the benefit." The public prayers of the brethren will not fully satisfy such a man; but, like the Master, he will retire at times from the presence of all, and be alone with God.

Not by a sense of duty only should we be actuated, for they who pray simply from a conviction of duty, are at a low ebb of spiritual life. Strong desire to hold communion with the Father of mercies is an indication by which we may estimate our love and appreciation of that faith which we profess. Those, therefore, who profess to know the truth and are not prayerful, have yet to learn the lessons which induced the Twelve to say, "we will give ourselves continually to prayer, and to the ministry of the word." The apostles did not make prayer as a secondary or incidental matter, but prayed "always with all prayer and supplication in the spirit, and watching thereunto with all perseverance."

2. Let us consider farther—How we should pray. The practice of praying, people generally seems to pray in any way; so long as you do pray, the mode is of no consequence. The sons of God, however, prove their sonship by being led of the Spirit, and the Spirit leads by the Word. There is a striking contrast between those to whom we have just referred, and the mind of men who said to the Lord, "teach us to pray, as John also taught his disciples." The Scriptures furnish ample instruction for our guidance in this particular, instruction intended to be followed.

Jesus said, "after this manner pray ye," and gave a brief form of prayer. The sentences of which it is composed, are eminently concise; the language is suitable to address Him who knows what we have need of before we ask Him. There are no vain repetitions, no attempts at oratory; it breathes the spirit of the exhortation, "Be not rash with thy mouth," * * * "let thy words be few" (Eccl. v. 2).

We may note that the style of this prayer is not exceptional, but characteristic of the prayers found in the sacred writings; they are all remarkable for an absence of "much speaking." We are taught to approach God in our relationship as children, and to say, "Our Father." The things concerning the Future Age are the first subjects of request; after these, we may ask the supply of our daily wants, the forgiveness of our trespasses, direction and deliverance from evil. Can we lose sight of the Savior's words, "after this manner pray ye."

Jesus subsequently enjoined his disciples to offer their petitions in his name, saying, "whatsoever ye shall ask the Father in my name, He will give it you" (John xvi. 23). In all our prayers, therefore, we shall plead the name of Jesus, relying on his own assurance of acceptance through Him.

A certain amount of faith is necessary to render our supplications effectual. We are to be "without doubting," since "without faith it is impossible to please God; for he that cometh to God, must believe that He is, and that He is a rewarder of them that diligently seek Him." There must be no wavering, "for he that wavereth is like a wave of the sea, driven with the wind and tossed. Let not that man think that he shall receive anything of the Lord."

Another condition of being heard is the right state of our feelings towards others. An unforgiving spirit prevents the reception of our prayers. This is plain, from various passages. "When ye stand praying, forgive if ye have aught against any," is the exhortation of Jesus, and the solemn warning is added, "if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Paul appears to counsel freedom from anger as a needful preparation of the heart: "I will," the apostle tells Timothy, "that men pray everywhere, lifting up holy hands, without wrath and doubting."

Jesus inculcates perseverance in prayer, by the parable of the widow and the unjust judge. That we should be importunate, and faint not, is a lesson repeatedly enforced by the Savior.

It is worthy of notice, that fasting is a help to fervent prayer. To keep under the body, and bring it into subjection, is conducive to spiritual health and vigor. Although fasting is not commanded, it will be found a means of promoting the concentration of our thoughts.

Prayers may be divided into two classes, public and private. Promises are attached to both, but, we venture to think, that the prayers uttered in private are the most successful, since when alone there is less to distract the attention; he who prays in secret discloses more of his heart, dwells longer upon the wants and aspirations that affect him most; and feels less the importance of the phraseology employed. In public, there is an inducement to pray as pleasing men, to touch on different themes for their gratification, and to study forms of speech, but the restraint imposed by concern about the opinion of men destroys the spirit of prayer.

3. Passing from this, let us enquire, What ought we to pray for? But first, we ask, is there a boundary to our requests? Yes, we believe that the revealed will of God is both the reason and the measure of our prayers; we can say with John, "this is the confidence that we have in Him, that if we ask anything according to his will, He heareth us." The compass of our prayers must be regulated by the maintenance of harmony with the teachings of his word. In conformity to his design, miracles have ceased; therefore, to implore a miracle to be wrought, is contrary to the mind of Jehovah. Our prayers must be consistent with the divine purposes. No Christian can Scripturally pray for the return of his youth, or change in his stature or complexion, because such matters have no bearing upon the moral government of the Deity; nor should he entreat for riches, since he is instructed that self-denial and contentment ought to be the rule of his life. Our petitions must agree with our hope, and have a relation to the promised and glorious future. From these considerations we may learn how vain are the utterances of men who pray for the gift of the Holy Spirit, for the remission of sins without baptism, admittance into heaven at death, and so forth. Ignorance of God's purposes unfits us for acceptable worship; knowledge of his will is indispensable to the offering of that homage by which He is honored. The prayers recorded in the sacred volume will assist us to understand this subject. For instance, the oft-repeated words, "Thy will be done on earth, as it is in heaven." None can suppose that Jesus ever suggested a prayer which was not in accordance with the purposes of his Heavenly Father; yet multitudes take the sentence on their lips who do not believe that the time indicated will ever come.

The prayers of men endorsed with Holy Spirit are suitable to be offered by us, provided similar circumstances obtain in our duty.

4. Lastly, we would call attention to the use of the word Amen at the conclusion of all our prayers. In congregational worship, it is employed to express the concurrence of the hearers, and their desire that the petitions presented may be granted. Amen signifies, so be it, and as a response, is perfectly scriptural. In the book of Deuteronomy we find that, upon the announcement of the twelve curses, which were subsequently proclaimed from Mount Ebal, the people were commanded, after the enunciation of each, to say Amen. In 1 Cor. xiv. 16, Paul writes, respecting prayers not understood, "How should he that occupieth the room of the unlearned say Amen at thy giving of thanks?" Thus supplying us with the information that the early churches had recourse to this brief form of speech to denote unanimity and fervency. From its frequent recurrence in the New Testament, it must have been a term in common use to imply agreement with the wishes or requests of another.

We should, therefore, do well to cultivate this practice, for it has the Divine sanction, and will, if properly employed, promote the growth of spirituality in any community. When we unite with a brother in public prayer, it is meet and desirable that all the church should say Amen.—*E. Brierley.*

The House of Israel.

NATIONALITY OF THE JEWS.

We have long ceased to dwell in the land of our fathers in any considerable numbers. Our nationality is in effect destroyed; our throne is crushed; our independence as a people exists no longer. We have, like other races, cast our lots with the nations whither our sires were long ago scattered, and to which in effect we belong. And yet, unlike other races exiled from their original territory, we have preserved a distinctive embodiment. We have not become absorbed with other races. We present to the world and to history the singular and unprecedented spectacle of a people fulfilling patriotically every duty of citizenship in the land of our birth, fused with our fellow countrymen in every service and duty of the state, and yet preserving a certain idiosyncrasy so pronounced, that if the banner of the Millennium were raised, and the trumpet of the Messianic Redemption sounded, our people, be they Britons, Frenchmen, Germans, Americans, Persians, Tunisians, Chinese, would gather together to resume the nationality which one day will surely be restored. What other race in the world presents this remarkable ethnological and physiological characteristic—a characteristic which is quite an anomaly and almost a paradox? Who can trace to his home and origin the Finn of the North, the Magyar and Basque of the South, the wandering Zingars? Who can now separate the Frank from the Gaul in France, the Etruscan from the Umbrian or the Vandal in Italy, the Kelt from the Norman, the Dane, or the Saxon in the motley population of Great Britain? There are two causes of this peculiarity of our race. The first and superior cause is our Faith and its institutions; the second and inferior cause is the defined existence of the land of our fathers, and the interest still taken in it by numbers of our brethren.—*Jewish Chronicle.*

The general council of the Evangelical Lutheran church, of North America, recently met at Galesburg, Ill., and a paper on the exchange of pulpits with non-Lutheran ministers, concludes in the following words: "The rule which accords with the word of God and the confession of the church is, Lutheran pulpits for Lutheran ministers only; Lutheran altars for Lutheran communicants only."

The way to enjoy a good night's sleep, is to retire with a good conscience.

The living know that they must die but few care to think often of it.

Wickedness is great when great men are wicked.

THE RESTITUTION.

Parables of the Prodigal Son.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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TO CORRESPONDENTS.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his Holy Prophets since the world began." It also advocates as a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of Kings, and the immortal saints as joint-heirs with Him in the government of the nations: the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked: eternal life only through Christ, and many other kindred truths. It also advocates a hearty belief of the Gospel, repentance, and immersion as prerequisites to the forgiveness of sins, and a holy life as essential for final salvation.

Communications.—The Editor must not be understood as endorsing all the sentiments expressed by correspondents whose articles are inserted under this head. Each writer is alone responsible for the article bearing his own signature. If the teaching of any writer is not endorsed, an article setting forth the views of the party differing may be forwarded. Free discussion of Bible doctrines on all sides will be allowed, but the Editor reserves the right to refuse those communications which antagonize a belief and obedience of the Gospel as a means of salvation, or which undermine its principles.

My New House.

I have just moved into a new house; at least, it seems new to me, though I am told that it was built a long time ago. And what a marvel of a house it is! Go where you will, it is all joy and peace; not a discordant sound is ever heard within its walls; no unwelcome foot can ever enter.

The house is well stored, too, with everything needed—the choicest wines—wines on the lees well refined—the clearest water, of which if a man drink he shall never thirst; the rarest bread—right from heaven—who could imagine such a thing! And the wardrobes are stored, too, with all sorts of garments, which fit me to a charm, and every ornament any one need desire. And I have got a life lease of the house! Do you wonder that I like it?

But it is so strange that, almost every day, somebody tries to get me out of the house. No one can come in without my permission—indeed, I am not allowed to let any one in; it may seem a rather hard condition, but when one gets a house, rent free—and such a house!—he may well put up with what, at first blush, seems somewhat hard. But though they can't come in, they get speech with me, and it would be curious if I could tell all they say.

Soon after I moved in an elegant gentleman called to see me—a man of rare polish and culture. I had never seen his like; his manners were most captivating; his voice silvery, his language the most choice—in fact, he seemed more like an angel of light than like a man. I could not let him in, as observed before, but that did not seem to embarrass him in the least, and we conversed through the window. You might ask, "What was to hinder his entering the window?" But a strong man, armed, kept the house, and there were guards outside, as well, of which more anon. Besides he made no show of any desire to get in.

After the customary generalities, and a pretty wide rambling over the usual topics of conversation, he fell to admiring the house and its appointments, so far as he could see them—he could not fail to observe the delicious fragrance passing through the open window, nor the bursts of melody which, ever and anon, reached his ear. He enquired who built the house, who owned it, etc., and when I told him all, as well as I could, as I described to him the various appointments of the house, he seemed much interested; and when I explained to him that I could let no one in, neither was I permitted to go out myself, he listened without a sign of displeasure. He was not only interested, but delighted, in all that I said; took me to be the most highly-favored of mortals, and lavished quite as much praise on me as the occasion called for. From the house, its appointments and tenant, the transition was easy to the surrounding country, the beauty of which he described with the greatest eloquence and enthusiasm. "Just a little way," he said, "from the house—just over the hill, which lies almost within reach—there were sights of ravishing beauty, and sounds of entrancing melody, to be enjoyed, which, to a person of your taste and culture, would be a rare feast." He set them forth in a very moving way, and I was more than once fain to go, but the thought of the condition of my lease held me back. I do not know but he read my thoughts, for he said, "There can be no danger in the world in your leaving the house for a short time, as I see it is remarkably well guarded both within and without, and, that condition in your lease, that you should never leave the house, must certainly be a figurative one, and to be taken with some latitude. If the owner is half as wise as you take him to be, and I have no doubt he is," he said, with a very respectful inclination, "he must know very well that occasions arise, every day, when a man must leave his house." He argued the case with great plausability and power, but to no purpose. He saw that I was firm, and, being too polite to press the matter, took his leave, saying that he would call again, with my permission.

After he had left, I sat musing. I recalled all that had passed between us, and, though I could remember nothing to occasion any regret, yet, for some reason unknown to me, there was an unpleasant savor left—an uneasiness that I could neither account for nor dispel—a sensation as if I had been exposed to some great danger and had had a narrow escape. I pondered in vain, however, till I sought Him who giveth wisdom liberally, and then it came to me clearly enough—I had his very photograph in my house, in fact, and I stood amazed at my blindness. It was the "Prince of the power of the air" who had sought to seduce me from my pleasant abode, my strong fortress. "Oh!" thought I, with a shudder, "had I listened to him, rather than to my dear Lord, who gave me this house, where had I been now? Surely lonely and bettered beyond a doubt. May I never see him again!"

He did come again, though, and plenty soon enough, too. This time he presented himself in a very different guise. He made no attempt at being pleasant, much less refined and gentlemanly. Having utterly failed before, by flattery and persuasion, to get me out of the house, he pursued quite a different course now, and sought to work upon my fears, and thus drive me out. He said the house was all a sham from top to bottom, and that it must tumble down soon, as it was wholly without foundation. I knew better, and told him so—it was founded on a rock; indeed, more than that; every rock in the world would sooner or later be dissolved, but that on which my house rested would never pass away. He then suggested doubts about my title; had the presumption, in fact, to say that the house was his, and so was I, and that he would suffer no one to deprive him of his rights. In good sooth I did belong to him once, but was his no longer, having been ransomed at a great price; and as for the house, I told him he never owned an inch of it, and never should; that it was a gift from my Lord and Master, and that with his help, I was prepared and resolved to hold it against all comers; that the title was good enough for me, and no one else was concerned about the matter.

Then he fell to abusing me, and said that I was not fit to live in such a house—that I was of low extraction—had been the vilest of slaves, and was putting on too many airs to be dressed up so fine, pretending to be a king, and keeping myself so secluded. I told him that there was no dispute about my origin, and that while I was in his power, I was indeed the vilest of slaves, and the most wretched, too, for I was fed on nothing but husks, which the very swine refused, and that as for my wages, they were nothing but death; but every thing was changed now; I had been adopted into the family of a Great King, and wore the apparel of the royal family; that I had had a new song put into my mouth, and that if he did not like what he heard and saw he had better move on.

Finding words of no avail, he made a pass at me, and had well nigh got hold of me, but the strong man armed was within call, and when I raised my voice he fled away apace.

After this he sent cunning servants of various names and kinds—anything to get me out of the house—then I should be at his mercy—fears and doubts and cares, so that, had I listened to them, the house would not have been tenantable at all, and the quest but would have been far preferable; but I was prepared for them all. There was a special weapon for each one, and I had only to lay about me with a will, and the coast was clear at once. When fear pressed me sore, I remembered the words of the Lord, "Fear not; I am with thee." How preposterous to think that I could be moved by fear. A host of fears could never disturb my confidence. When cares pressed sorely upon me, I cast them all upon him that careth for me, and so was soon quit of them. Then my enemy—for he no longer pretended friendship—would ever and anon make all my sins to pass before (thinking that he could drive me out of the house with very shame) or I should rather have said the pictures—the photographs of my sins—for the sins themselves were beyond his reach; my Father had thrown them all into the depths of the sea, and had separated them from me as far as the East is from the West. How this vile fellow ever got those photographs I cannot imagine; but there they were, and horrid enough, too; but I told him to begone with them: I hated them now as much as I once loved them, and more too; that their stain had all been washed from my soul in priceless blood; that they were blotted out as a thick cloud from the memory of my Master, whom alone I was desirous of pleasing—that so far from driving me from my new house, they made me all the more resolved to abide there forever. I taunted him finally to get rid of him, and told him that he was as weak as he was vile, and and sang to him this song of triumph and exultation:

"Nay, in all these things we are more than conquerers, through him that loved us. For I am persuaded that neither life nor death, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord."

So he left me for a season; in fact was out of sight before I got half through.
—*N. Y. Foundlings' Record.*

God's Ways Harmonious.

In the second book of Kings, nineteenth chapter and verses 9-12, and 15, we read, how Elijah, driven from Jerusalem by Ahab, and bowed down with grief and apprehension, complained to Jehovah that the people had digged down his altars and slain his prophets, and he, (Elijah) only was left, and they sought his life. Jehovah commanded Elijah to go into the mount, and there a terrible tornado, a mighty earthquake and a devouring fire passed by successively, and then a still small voice. Jehovah spoke not from the tornado, the earthquake or the fire, but in the still, small voice. Elijah recognized the Great Jehovah, and he bowed himself before the Supreme presence. Then the Lord Jehovah spake, and said he was left unto himself. Seven thousand in Israel who had not bowed the knee to Baal, worshipped his image. This was a lesson to Elijah, that God did not always come with pomp and ceremony, and that, although Elijah did not see any one coming up to his altars with burnt offerings and sacrifice, yet there were those beside himself who had not worshipped Baal, but clave to the God of Israel, in secret and quiet places; and that God worked quietly without outward display, as well as with observation.

And thus does God ever work. See Him in nature, for his plans and purposes and laws are the same in nature as with intelligent man. Though the mighty forces of nature are all controlled by laws of God's making, at the first when they were called into being; yet He does not always employ these agencies to do his work. The mountains were not all heaved up in gigantic convulsions of earth, but many of them have been formed by the action of the earth's surface during the subsidence of the internal heat, in the slow process of ages. Many rivers, many of them were before the mountains, and as the mountain ridges slowly rose the rivers planed the rocks and maintained their first estate, and now, after the lapse of countless ages, are where they first run their silvery course, but with the mountain tops thousands of feet above them. The ruins of centuries have beaten down the rocks, and the glaciers have ground and pulverized them, and mixed them up, and the earth rose from the ocean depths and fell again into a watery grave, to rise again, and be again immersed during the grand succession of cycles, until at last after numerous deaths and resurrections it emerged and was fitted, beautified and adorned for the grand masterpiece of creation, for whom it was made—intelligent man.

The sea brings forth the fishes and monsters of the deep; the earth produces fowl and beast in regular succession and order, with art, confusion or display. Everything works quietly and orderly, and with no grand and imposing conflict or upheaval. The lowest forms of life appear first and are succeeded by higher and more complex forms. Progress is marked on all ages, and is read in the rocky records of the past with unerring accuracy.

See his dealings with man, how they harmonize with his works in nature. Man, as far as we know of him by authentic history, has progressed slowly and gradually through the history of the race from Adam to the present time. God gave him life, and the superb and wonderful mechanism of his being commenced its action. But, Adam was without experience, and consequently character. God, all-wise, and all-powerful as He is, could not in accordance with his divine plans and laws, give Adam these, for if He did, his free agency and the power to work out his own destiny in obedience to those laws, would have been nullified, and he would have been a mere machine in the hands of his Creator. Per consequence, see how light the burden is laid upon Adam. He is required to be obedient to one command—so says the record.—but he fell at the first temptation, and suffered for his sin. The same imperfection we find all the way down the stream of time, till we reach God the only *begotten* Son, who in the midst of trial, persecution and temptation, proved obedient and sinless. Noah, Abraham, Lot, Isaac, Jacob, Judah, Samson, Jephthah, David and Solomon, all prominent characters, and blessed of the Lord, were imperfect and sinful; but *they were the best material God had for his purposes* and He used them. As the race accumulated, experience gave it light, the tests were more severe, and acts that once were overlooked on account of the ignorance of men, were condemned in the greater light that had come to them.

Thus man picked up from age to age a little experience here and a little there, and gave it to the next generation who added a little to the inheritance and sent it down to the next for its accretion, until the sum of human experiences had reached to the manger at Bethlehem, and then on the banks of Jordan, the Christ erected his grand standard of morality and religion, and all men everywhere were commanded to reform. Then rang out that grand, angelic anthem, "Peace on earth, good will to men," which has been the burden of every song and sermon of the disciples of Christ ever since. Then were introduced those better promises; then was brought to light the sublime possibility of every human being—immortality; and then too, were laid upon him the tests of faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity, against which there is no law. By that standard men are now judged and will be judged by the Lord Jesus in the day of his appearing.

Perfection cannot be attained in a day or year, but only by slow, patient endeavor, as long as life shall last. The examples of the ancients show us that imperfect and ignorant as they were, yet it was possible to rise to the glory of acceptation with God, and we should be encouraged to persevere unto the end, confident that He who has promised all things to the faithful ones, will most assuredly, fulfill to the letter all his pledges. H. B. PERRY.
GENEVA, Ill.

Our prayers and God's mercies are like two buckets in a well: while the one ascends, the other descends; so, while our prayers ascend to God in heaven, his mercies descend to us upon the earth.—*Hopkins.*

The Beautiful Land.

BY O. W. BURNHAM.

How many times have we seen beautiful pictures, with soft blue skies, and clouds of purple and gold, and the landscape, with its far-off hills and feathery foliage dimly seen through the soft hazy atmosphere, so tender and dream-like, as to seem almost ready to melt and vanish away in the blue ether beyond; with perhaps a silver stream winding its way along through flowery meadows, or a beautiful lake whose placid waters reflected with the clearness of a mirror every object upon its shores filling the middle distance; the rich and varied greens, and deep brown shadows of the trees in the foreground, with here and there a bright ray of sunlight streaming in through the openings among the branches; and a soft mossy knoll, sprinkled over with wild flowers, looking so downy and inviting to tired, wearied limbs, that we could fain throw ourselves down there and enjoy a season of rest, or lave our aching brow in the crystal waters of the little purling brook rippling along its base. Perhaps we detected a beautiful mansion embowered among the trees, and as we gazed, we may have thought, "O, if I could only live in such a home as that, I should be happy!"

We may none of us ever enjoy in this world the possession of such a home. And, even were it ours to enjoy, that enjoyment would be brief. The leaves would fall from the trees, the flowers droop and die, the beautiful tints of the distant hills turn to a dull leaden hue, the glorious clouds lose their gorgeous coloring, the grass wither, the purling brook dry up, and the whole landscape be changed. We, too, would soon pass away: and the splendid mansion fall into decay and tumble to the ground a ruined heap. Says the prophet Isaiah, "Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner." And the apostle Paul, in the first chapter of his letter to the Hebrews, speaking in the language of the Spirit to the Son, says, "Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of Thy hands. They shall perish but thou remainest; and they all shall wax old as doth a garment; and as a vesture thou shalt fold them up, and they shall be changed."

But though these earthly scenes are ever changing, and none of earth's beauties enduring, yet, there is a land promised of God, where none of the changes which are so often seen and felt here, will ever come. When the curse which now rests upon the earth is removed and all things are made new, then may we enjoy the delights of a land where there will be no tired limbs, nor aching heads or hearts, nor where one of the inhabitants shall ever say, "I am sick;" where the beauties of the landscape will never fade, nor the glory of its skies grow dim; where the flowers will no more droop and hang their heads at the approach of winter, nor the water-brooks cease their rippling and be dried up, or the fountains fail. "It shall blossom abundantly, and rejoice even with joy and singing, the glory of Lebanon shall be given up unto it, the excellency of Carmel and Sharon." The beautiful mansions that are fitted up for the reception of those who did dwell there will never fall into decay or need repairing. There, on the banks of life's river, we may repose in the glorious sunlight of eternal day, and inhale the fragrance of deathless flowers, and pluck and eat from the trees laden with luscious fruits, and drink, and lave hands, feet, and brow in the crystal waters flowing at our feet; and, with hearts swelling with love and wonder, thank God for the cloudless skies, the glorious sunshine, the beautiful never-fading flowers, the sweet, refreshing, cleansing waters, the luscious fruits, the splendid mansion, and above all, the eternal life amid the enduring glories of the kingdom of God, with our Savior—the sight of our Redeemer being the best pleasure.

Reader, may you and I be there to share its glories and realities! All may share them who will. To the poor, the friendless, the down-trodden and oppressed, the homeless wanderer, the outcast from among men, the wretchedest, vilest sinners, sunk in the low depths of degradation, misery, and shame, the haggard sons and daughters of wretchedness and want, tired even of life, the invitation is given to come and rest in this home. Come, poor weary wanderer! Jesus has shed his blood that this home might be yours! Come to Him, and his blood will wash away every stain from your soul, and you shall dwell with Him forever in that "beautiful land."

I Counsel Thee.

Who counsels me? I want to know who gives me advice before I take it? Christ says, "I counsel thee." Ah, I know he is infinitely wise and good. What dost thou advise me to do? I counsel thee to buy of me gold. Buy gold of Christ? Does he sell gold? Yes, he advises me to buy gold of him and I shall be rich. Ah, Lord, how can I buy gold? What have I to buy with? Listen, soul of mine, to the spirit voice telling me what to bring to buy this gold with—thy poverty. The reason many do not buy this gold is, they are not poor enough. O, let us make haste to be poor, that we may buy, for this gold will pass current in another world. This is gold for eternity. And raiment is spoken of. Can I buy raiment of Christ? Yes. White robes are waiting for me to wear now, and I give for the same poverty, miserableness, blindness, nakedness; truly he might well say, "Not as the world giveth, give I unto thee." The world never gives on these terms. How often have we had occasion to say, "I would buy but I cannot afford it." Spiritually there is no reason why any one should be poor. We may be rich; the shame of our nakedness need not appear, for raiment is provided. We may have good spiritual eyesight, for eye-salve is offered us. Now who will be rich? Who will be clothed? Who will be anointed?—*Ex.*

Stick to the Foundation.

Our lot is fallen in times when, on the one hand, the very foundations of the faith are shaken by those who ought to be its chief defenders; and on the other a superstructure of wood, hay, and stubble is raised upon that foundation, almost equally perilous to the safety of those who trust themselves upon it. And men are asking where is there any resting-place amidst this deluge of unbelief and false doctrine with which the whole earth is overspread? But why such a question? Is not the ark of God's word floating high above it, offering a secure a permanent resting-place to every weary and heavy-laden soul that seeks a refuge in it? Is not the ark of God's testimony spread before you?

Keep close to God's own word. Let no man call himself what he will, move you from the foundation. And amidst all the varied interpretations of the word, keep to that which a prayerful, earnest, and diligent perusal of it carries home to your conscience. When you stand before the bar of God hereafter, no dependence on human teaching will be your vindication for not having acted upon God's word as he gave it to you. He who allows any man to come between him and God's message to him, must take the consequence of preferring man's word to God's.—*Dean Goode.*

The Holy Scriptures.

The Scriptures have been translated into one hundred and forty-eight languages and dialects, of which one hundred and twenty-one had, prior to the formation of the British Foreign Bible Society—never appeared. And twenty-five of those languages existed without an alphabet in an oral form. Upward of forty-three millions of these copies of God's work are circulated among not less than six hundred millions of people.

The first division of the Divine orders into chapters and verses is attributed to Stephen Langton, Archbishop of Canterbury, in the reign of King John, in the latter part of the twelfth century or beginning of the thirteenth. Cardinal Hugo, in the middle of the thirteenth century, divided the Old Testament into chapters as they stand in our translation. In 1661, Athias, a Jew of Amsterdam, divided the section of Hugo into verses—a French printer had previously (1551) divided the New Testament into verses as they now are.

The Old Testament contains thirty-nine books, 929 chapters, 23,214 verses, 592,439 words, 2,728,100 letters.

THE RESTITUTION

PLYMOUTH, IND.....Dec. 29, 1875

EDITORIAL DEPARTMENT.

☞We are to preach in Plymouth next Sunday, morning and evening.

☞The lateness of this number is due to the fact that the conference and association took our time. It will be out on time next week.

☞We are now adding many new names to the subscription list. Let every one make an extra effort to obtain new names at the beginning of the year.

☞The following item we clip from the *Christian Union*. Too much care cannot be taken in the selection of books for the young. The world is flooded with base, trashy literature, and its only tendency is to lead the mind away from all that is pure and good. The reading of bad books is one of the preparatory steps to many of the evil habits now cursing society. But here is the item:

Mr. James T. Fields has interviewed Jesse Pomeroy, the boy-murderer, and discovered that the wretched child has read sixty dime novels and other highly wrought stories of violence. We hope that the publishers of such literature may be duly impressed with the enormity of their offense against morality; but, as prevention is better than cure, our hopes go out most earnestly toward the managers of Sunday-school libraries, who outnumber the wicked publishers a thousand to one, and who, more than any one else, must be looked to, that harmless books that are attractive may be so easy of access that bad ones will not be desired.

Our Christmas Meeting.

The quarterly conference commenced in Plymouth on Friday, and continued, in connection with the Publishing Association, until Monday evening. There was, considering the very bad weather, a liberal gathering of brethren from various parts of the state. The meetings, in the main, passed off very pleasantly, and the best of feelings prevailed. The preaching was instructive and impressive, and was well received by the people. The Christian Chapel not being large enough to hold the people on Sunday, arrangements were made for the Lutheran church, which was well filled, morning and evening, although a heavy storm prevailed most of the day. We feel grateful to our Lutheran friends for their kindness.

While Bro. Stephenson was preaching in the Lutheran church, Sunday evening, upon that most excellent theme, Faith, Hope, and Charity, Bro. Wilcox filled the pulpit for the pastor of the M. E. Church, Mr. J. C. Stephens. Mr. S. is a gentleman of most excellent spirit, and seems willing to extend every courtesy to those who may differ with him upon points of theology. In view of the fact that we are not considered quite evangelical, we hail with pleasure such indications of confidence on the part of our more Orthodox brethren. Bro. W. discoursed upon a topic of practical interest, and left a good feeling upon the minds of his hearers, who expressed themselves well pleased with his discourse. Bro. E. Miller, from Michigan, was with us during the conference, and added much to its business interest. On Christmas morning he preached an appriate discourse upon the birth of Christ, taking for his text the words; "Peace on earth and good will to men." Bro. M. was the first to proclaim the tidings of life in this county, some thirty years ago, and a number of those who first heard him, were present on Christmas to hear him proclaim the same blessed words. On the whole, we believe the conference was productive of much good, not only to the brethren, but to the community.

The affairs of the Association were carefully examined by the stockholders and found to be in a healthy condition. As the proceedings appear elsewhere we shall not elaborate here. It is to be hoped that every brother and sister throughout the state, will take a deep interest in the prosperity of the Association during the coming year, and extend the circulation of the RESTITUTION as far as possible. A united and vigorous push now, will do much to increase our numbers and strengthen the hands of those who are struggling to place the work upon a firm foundation.

The Present and Future Position of Christ.

I next propose to investigate the present and future position of the Son of God.

1. As the anti-type of Aaron, he is interceding for his people in the heavenly sanctuary. See Hebrews, 8th and 9th chapters.

2. He is exalted with the right hand of God to be a Prince and a Savior to Israel and forgiveness of sins. Acts v. 31.

John, in describing his present position, represents him as being "the prince of the kings of the earth." Rev. i. 5. As the anti-type of Aaron, he is not king, but simply a priest to offer sacrifices and intercede for his people. As the royal son of David, he is now heir to his father David's throne, and consequently a prince royal. As such he is not a king, but a prince; does not possess a kingdom, but is heir to its future possession. But in opposition to the foregoing, it is urged that Christ is now a king, and that he now possesses a kingdom, for the following reasons:

1. He is the head and lawgiver of the church.

Answer—He is not the regal, but the ecclesiastical head of the church.

He does not exercise civil authority in any sense. He is not only heir to the civil head-ship of the kings and kingdoms of the world.

His church is not a civil or political organization, but purely ecclesiastical. As such it does not conflict with the civil authorities of the world. Hence, churches may be organized, and exist in all countries, and under all forms of government. Not so with a kingdom; it could not exist cotemporaneously in the same locality with any other kingdom, unless in a subordinate position. Hence, before the kingdom of God can fill the world it must break in pieces the interposing kingdoms thereof, as an essential prerequisite to such a kingdom.

Again, kings rule by force, but Christ as the moral, not civil, the ecclesiastical, not political head of the church, rules by motive, by moral suasion, and not by force of arms. He is not an original law maker, but only an agent, acting with delegated authority. Matt. xxviii. 18. Hence, his Father is the proprietor and he the agent. The Father the law maker and the Son the expounder, and administrator of his Father's law. John v. 22, 23, 27.

2. "Christ shares his Father's throne, therefore he reigns with his Father." The simple fact of his Father's throne does not prove that he reigns in any sense with his Father. This position may be honorary, the same as an honorary member of any organized body. That such is the case is evident—

1. From the fact that Christ is not a king, but a prince.

2. He is not reigning with the Father, but interceding between the Father and the penitent criminal, as an advocate, and not as a judge. He cannot be judge and advocate at the same time, and for the same party.

3. As a nobleman he has gone to his Father "to receive kingly authority," and to return and exercise that authority, or reign,—not in the far-off country, but in the locality from which he went away.

4. The only kingdom ever promised the Son of God, (the kingdom of Israel,) is now overthrown and desolate. It does not now exist to be subject to the conjoint reign of the Father and Son.

5. The only kingdom over which the Father ever reigned, as far as this earth and all the promises to Christ are concerned, is now in ruins.

Objection 3. "That Christ terminates, instead of commences his reign, at the second advent is evident from the fact that at that time he delivers up the kingdom to the Father, and becomes subject to the Father's rule. 1 Cor. xv. 24-28.

It is argued, in contrariety to the plain import of Paul's language, which commences the reign of Christ subsequently to his coming, and the resurrection of those who are his, that he ceases to reign at that epoch, because the Father will make his foes his footstool previously to his coming. Ps. cx. 1; Acts ii. 35. But those who urge this objection attach more importance to this language than legitimately belongs to it.

It is one thing for Christ's foes to be made his footstool, and quite another for him to place his feet upon them. One is the work of the Father, the other of the Son. That the Father makes Christ's foes his footstool by investing him with authority to rule over them, will be seen in the light of the following testimony:

1. The Father makes his foes his footstool, by sending the rod of his strength (Christ) to rule in the midst of his enemies. Ps. cx. 1-3.

2. The Lord at the Father's right hand, (i. e. Christ,) shall strike through kings in the day of his wrath. He (the Lord at his right hand) shall judge among the heathen and fill the places with the dead bodies. He (Christ) shall wound the heads (kings) over many countries. Ps. cx. 5-6.

Ps. ii.—1. The Father sets his Son upon his holy hill in Zion. vs. 6.

2. He gives his Son the dominion of the world. vs. 8.

3. The Son rules his enemies with a rod of iron, and breaks them in pieces like a potter's vessel. vs. 7.

4. It is with the Son that the kings and judges of the earth are called upon to sue for mercy, lest they perish when his (the Son's) wrath is kindled but a little.

5. All those are blessed who put their trust in him.

Rev. xix.—1. The son judges and makes war. vs. 11.

2. The Son smites the nations and rules them with a rod of iron. vs. 15.

3. He comes as King of kings, or imperial ruler of the world. vs. 16.

4. The kings of the earth and their armies are gathered together to make war against him (Christ) and against his army. vs. 19.

Luke xix.—1. Christ as a nobleman is gone to his Father "to procure for himself royalty, (Campbell's translation) and then return. vs. 12.

2. When he returns vested with royal power he commands those servants to be called to whom he had committed the money that he might know what every one had gained. vs. 15—Campbell.

3. His enemies who would not have to reign over them, he commands to be slain in his presence. vs. 27.

From the foregoing evidence it is clear that the Father makes Christ's foes his footstool by investing him with power to subjugate them, and that Christ exercises this power, as the sovereign of earth in putting his enemies under his feet. But the Son returns to earth before he subjugates his enemies. He rules in the midst of those enemies whom he puts under his feet. Ps. cx.

The correct rendering of 1 Cor. xv. 23-26 is as as follows: "But every man in his own rank; Christ the first fruits; afterward they that are Christ's at his coming. Afterward the end, when he shall have given back the authority to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death."

The Greek adverb *eita*, which is rendered "after" in the previous verse, according to Greenfield signifies, "then, afterwards, after that." And according to the Englishman's Greek Concordance, "after that, afterward, furthermore, then." Thus (*epeita*) afterward they that are Christ's at his coming. "After that the end." "Afterward, furthermore, or then the end." &c.

In reference to the foregoing Scripture, please observe the following order:

1. The coming of Christ, and the resurrection of those who are his.

2. His reign, and the work of subjugating all his enemies, and putting down all interposing rule, power and authority.

3. The destruction of the last enemy, Death.

By reference to Rev. xx., it will be seen that between the coming of Christ and the resurrection of the pious dead, and the final destruction of death, will intervene one thousand years. During this period the saints will reign with Christ, and assist him in the great work of subjugating the nations, and bringing back this revolted world in allegiance to the great God. Having thus consummated the grand design for which the sovereign power of the world was delegated to him, he gives back this supreme power to the great original, that God may be all in all, that is, supreme, and the son becomes subordinate to the Father. Ptolemy, king of Egypt, gave up his kingdom to Cæsar, but was permitted to reign subordinate to him in his own realm. Christ having acted with discretionary power in the conquest, and bringing back of the world, will voluntarily lay the trophies of all nations and kingdoms at his Father's feet, and own him Lord of all, and become a kingly subject to all eternity.

J. M. S.

Conference Reports.

INDIANA.

Pursuant to notice issued by the executive committee the quarterly conference of Indiana met in Plymouth, at 11 o'clock a. m. Friday, Dec. 24, 1875. Meeting was introduced by S. A. Chaplin, by reading, prayer and remarks. Social meeting was engaged in by Chaplin, Willcox, Drew, Barnhill, and others.

In the absence of the regular officers chairman and secretary—on motion J. F. Willcox was chosen chairman, and G. M. Myers, secretary, *pro tem.*

On motion Dickson Thompson, Cyrus Taber and G. M. Myers were appointed a committee for the arrangement of business for the conference.

On motion the meeting adjourned till evening.

In the evening the meeting was entertained by a discourse from J. M. Stephenson, on the proper study of the Bible. As a plan the speaker recommended its study by subjects, as an attorney would give to his client all the statutory law pertaining to his particular case without burdening him with the contents of the entire statute. He also recommended the study of words, and the application of the same laws of language as applied in the study of other volumes. The meeting adjourned to meet at 9:30 o'clock on the 25th.

Saturday at 9:30 o'clock a. m., the meeting assembled and was called to order by the regular chairman—R. S. Dwiggins. The 24th Psalm was read read and prayer offered by G. M. Myers.

Church organization as a topic for deliberation was taken up by the meeting, and the following resolution was introduced by J. F. Willcox, freely discussed, and adopted:

WHEREAS, In the judgment of this meeting, the cause of truth demands the union of the scattered churches of our faith into a more compact organization, and

WHEREAS, The time has come to take the preliminary steps to effect such organization, therefore

Resolved, That a committee be appointed to draft a plan for such an organization, and report the same at the next meeting of this conference.

The following was the committee appointed: J. F. Willcox, of Wisconsin; J. M. Stephenson, of Illinois; B. Miller, of Michigan; H. V. Reed, of Indiana; and A. D. Eshelman, of Ohio.

On motion the meeting adjourned to meet at 2:30 o'clock p. m.

After noon, at the hour appointed, the meeting was called to order, and as a topic for discussion the Sunday school interest was taken up and discussed at length. The following resolutions by G. M. Myers were introduced and adopted by the meeting:

Resolved, That we, as a conference, desire to impress upon the minds of our brethren every where the importance of the Sunday School interest, and recommend to them that a Sunday School should be organized wherever there is a possibility of its being sustained; and

Resolved, That the brotherhood be and are requested to correspond with an agent whom this conference may designate in reference to the Sunday School interest, and especially upon the matter of Sunday School statistics.

J. F. Willcox was selected as the general Sunday School agent.

On motion the conference adjourned.

Discourse in the evening by J. F. Willcox, on Jesus as the light of the world. The speaker demonstrated that the Bible was not the light of the world upon the subject of geology, astronomy, or any of the sciences, but the light of the world on the subject of a future life by a resurrection from the grave.

R. S. DWIGGINS, Pres.
G. M. MYERS, Sec. *pro tem.*

IOWA.

The annual conference of the Church of God in Iowa, assembled at West Irving, Tama county, on the evening of Dec. 16, 1875, as per previous notice. Bro. J. F. Wilcox preached on the subject of Christ the light of the world. Bro. Wilcox being here as a substitute for Bro. H. V. Reed, whose ill-health prevented him from attending, as previously arranged. On Friday morning at 11 o'clock, Bro. Wilcox preached from 1 Cor. iii. 3-9, showing the difference conclusively between working together with God and working for God. Convened at 3 o'clock for conference business. Bro. Hipsher, president, in the chair. On motion, Bro. L. Marsh, Bro. R. J. Hill, and Bro. Carr were chosen a committee on arrangements. The indebtedness of the conference to Bro. J. T. Prime for evangelistic labors was then called up and laid over till next day. We then proceeded to elect officers for the ensuing year. Bro. Hipsher being nominated, declined, saying he preferred a change. Bro. Hipsher's request was granted, and on motion Bro. J. F. Prime was chosen president for the ensuing year. On motion John Fitz was chosen as secretary, and Bro. J. Griffith as treasurer, for the ensuing year. On motion Bro. White reported his action as treasurer for the past year, which was received and accepted, and in connection with Bro. Prime's report to the second quarterly conference indebted to him in the sum of $23.34, after which we adjourned until half past 2 o'clock on Saturday.

In the evening Bro. Willcox preached from 2 Cor. v. 17-20, to a large and attentive audience. On Saturday at 11 o'clock, Bro. Willcox delivered a lecture on the present and future reign of Christ.

Conference convened as per adjournment, at half-past 2 o'clock. On motion voluntary contributions were taken, sufficient to pay the indebtedness to Bro. Prime; after which Bro. Willcox presented to the conference a statement of the condition and claims of the Christian Publishing Company, of Plymouth, Ind., urging the brethren to co-operate with the company to make the paper self sustaining and set it on a sure basis; after which the following resolution was adopted:

Resolved, That we fully sympathize with the Christian Publishing Company in their efforts to maintain the weekly publication of the RESTITUTION, and will do all in our power to further that object.

A collection was then taken to defray the expense of Bro. Willcox in visiting us.

On motion a committee of five were appointed by the chair to select time and place for our next meeting. Brethren Hill, Butcher, Meredith, Marsh, and Griffith were appointed. The committee selected Hickory Grove four miles southwest of Colo, Story county, as the place, and the evening of March 9, 1876, as the time for holding our next conference; after which the conference adjourned.

In the evening Bro. Willcox preached from Heb. ii. 1-3. At half-past 10, Sunday morning, Bro. R. J. Hill preached from 2 Tim. iv. 2, "Preach the word." At half-past 2 o'clock the brethren met for social exercise which was very interesting, and was protracted until nearly time for the evening discourse, which was delivered by Bro. Willcox on the nature of the kingdom of God. Bro. W. gave a masterly exposition of this important subject to a densely crowded house.

The meetings throughout were well attended, and with one exception a perfect success; and it is hoped by the writer that the cause of this may be averted in future by a more earnest spirit of investigation on the part of all concerned. With charity to all, let us exercise the same spirit of Christian forbearance to others that we demand for ourselves.

JOHN FITZ, Sec'y.

WISCONSIN AND ILLINOIS.

Pursuant to published notice, the first quarterly conference of the Church of God for the Southern Wisconsin and Northern Illinois, met at the Fairfield school house, in the Southern part of Green county, Wisconsin, on Friday evening, December 10, 1875, at 7 o'clock. Bro. J. S. Arnold opened the meeting with prayer and then spoke from Eph. ii. 8. Met again Saturday morning, at 10 o'clock, and listened to a discourse by Bro. Mitchell from Heb. xii. 28, followed by old Father Clark, who is 80 years old, on the subject of the kingdom of God. After a short recess, Bro. Gans spoke from Heb. xii. 28.

Bro. Arnold then followed with a short discourse on the subject of being born again. Adjourned till evening. At 7 o'clock in the evening Bro. Arnold spoke from Rev. xxii. Bro. Mitchell followed in a feeling exhortation. Met Sunday morning at 11 o'clock in the capacity of a social meeting. After social meeting we listened to a discourse by Bro. Arnold from Rom. i. 16. At 1 o'clock p. m. Bro. Gans spoke from the same text, followed by Bro. Mitchell on the same subject. Sunday evening Bro. Arnold spoke from Luke xv. 11-24, followed by Brethren Mitchell and Gans. The parting hymn was then sung, the meeting dismissed, and we bade adieu to each other and separated with a warm brotherly feeling.

ISAAC N. BRIDGE, Sec'y.

A Transposition of Halsted's Job.

LA FAYETTE NORRIS.

1. There was a man in the land of Uz named Job, and he was a man that was upright and just, and feared God, and turned aside from evil.

2. And there were born to him seven sons and three daughters.

3. And his possession was seven thousand small cattle, and three thousand camels, and five hundred pairs of oxen, and five hundred she asses, and a household exceedingly numerous and he was a man great above all the son of the East.

4. And his sons went and made a banquet at the house of each, in his day. And they sent and invited their three sisters to eat and drink with them.

5. And it was so that when the days of this feasting had gone round, Job sent and consecrated them; and he arose early in the morning and offered burnt offerings according to the number of them all; for Job said, Perhaps my sons have cursed God in their hearts in this manner did Job all those days.

6. And it was day when the sons of God came to stand before Jehovah that the accuser came also among them.

7. And Jehovah said to the accuser From where art thou come? And the accuser answered Jehovah and said, From running up and down in the earth, and from going along in it.

8. And Jehovah said to the accuser, Hast thou set thy mind upon my servant Job, that there is not another like him in the earth; a man perfect and upright, fearing God and turned aside from evil?

9. And the accuser answered Jehovah, and said. Does Job fear God for nothing?

10. Fencest thou not round him, and round his house, and round all belonging to him? Round about the works of his hands hast thou blest, and his possession is spread abroad in the earth.

11. But indeed stretch out thine hand, I pray thee, and smite all belonging to him, and perhaps he will curse thee to thy face.

12. And Jehovah said to the accuser: All belonging to him is in thy hand; only on him shalt thou not stretch out thy hand; and the accuser went out from the face of Jehovah.

13. And it was that day when his sons and daughter were eating and drinking wine in the house of their elder brother.

14. And a messenger came to Job and said, Those oxen were plowing, and the she asses were pasturing near them.

15. And the Sabeans fell upon them and took them, and those servants they smote with the edge of the sword, and I only am escaped alone to tell thee.

16. As this one was speaking, another came and said, Fire of God fell from heaven and burned up the sheep and servants, consumed them, and I only am escaped alone to tell thee.

17. As this was speaking, another came and said, The Chaldeans set their bands of soldiers, and they rushed upon those camels and took them, and those servants smote with the edge of the sword; and I only am escaped alone to tell thee.

18. While this one was speaking, another came and said, Thy sons and daughters are eating and drinking wine in the house of their elder brother.

19. And lo, a great wind came from over the desert, and smote that house on its four sides, and it fell upon those young people and killed them; and I only am escaped alone to tell thee.

20. And Job arose and rent his upper garment, and shaved his head, and prostrated himself on the ground and adored:

21. And said, Naked came I forth from my mothers womb, and naked shall I return thither; Jehovah gave and Jehovah hath taken away, let the name of Jehovah be blessed.

22. With all this Job sinned not nor uttered impiety towards God.

Second Advent Glimpses.

This is the title of an article in one of our English exchanges, from the pen of the Rev. E. H. Bickersteth author of the grand poetical work, "Yesterday, To-day, and Forever." Mr. Bickersteth is a decided, outspoken pre-millennialist, but differs from us on "the Jew question," and some points touching the nature of the millenium. In the article referred to he speaks of a group of events "immediately preparatory to, or connected with, the coming of our Lord into the air," and suggests that in that group "may reasonably be included:"

"1. *The preaching of the Gospel for a witness to all nations.* This rests on the words of our Lord: 'This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.' Matt. xxiv. 14. The gospel preaching of the first century has its counterpart in our day, which has well been called 'the era of Evangelical Missions.' The vision seen by St. John in Patmos is being fulfilled before our eyes: 'I saw another angel fly in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, and to every nation and kindred and tongue and people.' Rev. xiv. 6.

"2. *The further subsidence of the Mohammedan power*, as very shortly preceding the Second Advent. This is argued from the sixth vial. We read 'the sixth angel poured out his vial upon the great river Euphrates (the symbol of the Turkish power, see Rev. ix. 14); and the water thereof was dried up that the way of the kings of the East might be prepared.' Rev. xvi. 12. The drying up of the mystic Euphrates denotes the decay of Islamism, and is the immediate precursor of the fall of Papal Rome, as the drawing of the literal Euphrates was of the fall of ancient Babylon before Cyrus and the tributary kings from the East who fought under his banner. Now the wasting of Mohammedism during the last fifty years is a fact of history. The very existence of Turkey as a political power depends on the arbitrament of Christendom: so low are the waters of the great river running; but they are not yet dried up.

"3. *The fall of the Roman Babylon.* The warning note of this is struck immediately after the vision of Evangelic missions, 'Babylon is fallen, is fallen, that great city,' etc. Rev. xiv 6-8. This is the chief burden of the seventh vial, 'And Great Babylon came in remembrance before God to give unto her the cup of the wine of the fierceness of his wrath' (Rev. xvi. 9); and this described with graphic terror in Rev. xviii. 1-24. This terrible destruction of Papal Rome, probably by volcanic fire, is quite distinct from the casting down of the Papal antichrist to Gehenna, which an after prophecy describes in Rev. xix. 20. The exact time, however, of this event in relation to the other events here enumerated cannot be positively fixed."—*Messiah's Herald.*

Christmas.

BY A. J. EYCHANER.

Softly fell the touch of twilight on Judea's silent hills,
Softly crept the peace of moonlight o'er Judea's trembling ills.
Gentle dews distilled their sweetness on the heritage and the flowers,
And the winds made low, sweet music on Euphratah's olive bowers.
Slowly o'er the hills and valleys, from the mountains to the sea,
Night laid long her somber mantle round the sleepers, bond and free,
And as shades of night grew deeper from the twilights purple hue,
One by one the stars grew brighter in the pearly concave blue.

Shepherds watched their flocks that evening on the verdant plains afar,
When lo! o'er Bethlehem's vales appeared a bright and wondrous star.
Softly looking through the darkness till the coming of the morn.
It told the shepherds and the magi that the Prince of peace was born.
On that silent, peaceful evening, long ago, a song began.
Sung by angels in the heavens: "Peace on earth, good will to man."
"Message now of joyful tidings came through angels' word,
"To all men is born a Savior, to the world a King and Lord.

Softly falls the morning sunlight on the distant mountain peaks,
And a Christmas morning twilight to the valleys creeps.
Yes, a beauteous Christmas morning! Wake, O, earth! and join the strain!
Let Judea's hills and valleys ever echo the refrain!
Let the world join in the anthem that the angels sang that night,
Till earth's darkness shall be scattered by the glorious Gospel's light,
And the earth be robed in beauty and our Eden bloom again,
And God's will, as done in heaven, shall be done on earth by men.

Correspondence.

The RESTITUTION comes to us every week laden with its store of good things, and we prize it all the more, since so many of our brethren have moved away, and there are none of like precious faith in several miles of us. It seems so strange how people will close their ears to the truths of God's word. When we have had meetings people will not turn out to hear; both preachers and people seem to fear investigation—but whenever the subject of life, only through Jesus and the resurrection, is broached in the community, the preachers will intrench themselves behind their pulpits and cling to their "immortal souls" with all the tenacity of a drowning man catching at a straw. We had up for discussion at the lyceum, last week. Resolved, that the Bible teaches the doctrine of the immortality of the soul. There was a large hall pretty well filled, but scarcely a church member present. They were so horrified that such an awful doctrine was to be promulgated, that they appointed a prayer meeting at the same hour, to try to avert, the calamity of any one believing it. They dare not face it, but they take every opportunity to fight it when no one can reply. At one of the churches this morning, the preachers read three or four chapters (very much more Bible than I ever heard from his pulpit before) to show the power and majesty of God; the whole sermon went to prove how far above our comprehension was God, that He filled immensity of space, that He had no form, that it was very grovelling to compare man to God in bodily formation, that it was simply impossible so great a being should be composed of material substances, that man, being made in the image of God, meant duration of existence. He told us the Bible was like its author, far above our comprehension; that finite minds could not understand the words of infinite wisdom, and if the Bible was not far above his comprehension, he would throw it away. Such preaching seems very little like the sincere milk of the word. My husband and myself is all of the one faith that is left in Alden, of what was once quite a large church. We hope to hold fast our confidence to the end, and be ready to welcome our blessed Savior. SARAH R. FURRY.

ALDEN, Iowa, Dec. 5.

Since my last report through the RESTITUTION I have visited Illinois. Was there some three weeks. I had a good meeting, though there were no additions; still, there was a good interest manifested. I held meeting in De-Witt and McLean counties. There was a large turn out all the time. Brother Graham wrote to me to come prepared to have a discussion with a Campbellite minister, for they had a man ready and waiting. When I got there they were notified, and two propositions were sent to him, but he was not ready, and in fact, they did not want to debate. Then they told me at Hayworth, in McLean county, they would find a man to meet me, but that also failed. I went to the town and held meeting in the Christian meeting house, from Thursday night till Sunday night; there were some of the ministers there each night, but they did not offer to debate. I think there can be something done there in the future; the prospect is good. Brother Graham keeps the truth alive in that part of the country; he is able to defend the truth with any of them. I will return there again some time soon. I am now in Clinton county, holding meeting (in our state), will return here again the second Sunday in January, 1876. J. S. HAYDEN.

BRETHREN:—Since you published the attack of a correspondent upon me in the *Anna Union*, (which I only sent for your information at the office), it may not be out of place to let the brethren read the following, which appeared in the succeeding issue of the same paper:

RESPONSE BY MR. SANFORD.

In your issue of December 8th, you make mention of "Rev. Sanford," and while I am aware that no unkindness was intended, I beg leave to enter my protest against the use of the word "reverend," or its abbreviation, as a prefix to my name. My reasons are:

1. That I am not "worthy of reverence," being only a humble follower, or disciple, of him who said, "Be not ye called Rabbi: for one is your Master, even Christ, and all ye are brethren." (Matthew xxiii. 8.) There is no authority in all the Bible for elevating one disciple above another.

2. The title is only once found in the Sacred Writings, and there it is applied to Deity: "Holy and reverend is his name." Ps. cxi. 9. I do not see how any Bible Christian can permit himself to be called by so sacred a title, without objection. Notwithstanding, it is of common occurrence with the world and the Gentile churches.

Jesus said, "I receive not honor from men," (John v. 41), and in his words (v. 44) I would ask the clergy of these "perilous times," "How can ye believe, which receive honor one of an other, and seek not the honor which cometh from God only?" Webster says: "We style clergymen reverend; a bishop is styled right reverend; an archbishop, most reverend. In England a dean is also styled a very reverend. In Roman Catholic countries, the members of the different religious orders are styled reverend." But I can find no such style as Rev. John, Rev. Peter, Rev. Paul or Rev. James in the Bible, which should be the only rule of faith and practice for all the followers of the anointed Jesus. On the contrary Peter (2 Peter iii. 15) writes of Paul as "our beloved brother Paul." The endearing name of brother is the Scriptural word to be used by all the brethren of Jesus (Mark iii. 35), when speaking of or addressing each other. A few words with reference to the article of "Gospel Phact" on the "Second Coming of Christ," in the same issue of your valuable paper. I make no reply, but simply wish to call attention to the fact that the writer admits that he "knows not very much" about the subject upon which he writes—a fact that every Bible reader would readily observe by his use of such unscriptural phrases as "the gospel of glad tidings," "the immortal mind," etc. For his information, however, I may add that I am proclaiming "the glad tidings of the kingdom of God," (Mark viii. 1) "the gospel" which Jesus and his apostles preached more than eighteen hundred years ago, and if he will come and hear me, he will be enabled to make himself better acquainted with what I am "said to believe." If I am in error he will find no necessity for hiding behind a *nom de plume*, but with truth upon his side he can subscribe his full name, as I always do when I write for press. AMOS SANFORD.

DEAR RESTITUTION:—How I miss your welcome visits. I will just say that I am trying to preach the gospel of the kingdom, in Oregon, and the people are glad to hear the glad tidings, and some of them think it the most reasonable doctrine they ever heard. I have more calls than I can fill, for the reason I have to work for a living, and cannot devote my time as I would wish. Still I shall do all I can in the good cause. If there is any brethren in Oregon, please give me the address of such; and for their benefit, if there is any, just say that my address is Lafayette, Yamhill county, Oregon. Hoping to meet all in the kingdom, I am yours, H. C. PLEMMER.

BRETHREN:—Thinking there might be some of the readers of the RESTITUTION that would like to hear from me, I will try to write a few lines, and if you think them worthy, you may give them a place in its columns. I love the pages and the truths it advocates, and am trying to live so as to form a character that will be accepted of Christ at his coming, for unto them that look for him will he appear the second time without sin unto salvation. And his reward is with him to give to every man according as his work shall be. I believe that time is short, and that it is necessary for us to take unto ourselves the whole armor of God, that we may be able to stand in this the evil day, for wicked men and seducers are waxing worse and worse, deceiving and being deceived, and the love of many is waxing cold. Dear brethren and sisters, let us watch and pray that we be not of that number, but seeing we have purified our souls in obeying the truth through the spirit unto unfeigned love of the brethren; see that we love one another with pure hearts fervently, and so fulfill the law of Christ. Let us consider one another to provoke unto love and good works, and be more willing to bear one another's burdens and excuse faults; each one of us has our own peculiar disposition and circumstances to contend with, and then we know not our brother's heart. And I beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake, and be at peace among yourselves. 1 Thess. v. 12-14.

The brethren here are few in number and live so far apart that we do not meet very often, and so have no regular meeting. November 29th, the brethren met at the house of Brother Baldwin, and after necessary preparation repaired to the water, where father immersed Sister Loretta and husband. In the afternoon met at Brother Cattington's for social meeting and breaking of bread. I wish we could have regular meeting, for I feel that we ought not to neglect the assembling of ourselves together, to exhort and encourage one another to hold fast the profession of our faith without wavering. Father has preached at several different places during the past summer and fall, and we trust that his labors have not been in vain. But prejudice has such a strong hold on the minds of the people that but few are willing to come out to hear the truth. They do not like to have their pet theory of immortal soulism overthrown. We hope to be able to have a series of meetings here this winter, and, if so, trust that we may see some brought to a saving knowledge of the truth as it is in Christ Jesus.

I notice in our last weeks paper that the brethren are holding meetings in Argos. May the Lord bless them and add to their number such as shall be saved. We should enjoy being with them and hearing the gospel preached, for it is the power of God unto salvation to every one that believeth. In love and hope of the soon coming kingdom, I am your sister,

REBECCA A. BARNHILL.

CLAYTON, Mich.

STILL AT WORK.—Want of means prevents us from going abroad to proclaim the glad tidings, but I am still at work. At Bois Brule, Perry county, Mo., and at Bro. Cocke's, in Williamson county, Illinois, my expenses were met and something more. Indeed, at each of those places the generosity of the friends of truth was all that could be desired. In every other instance where I have lectured abroad, I came home with less money than I started with. But I do not complain of those who were willing to hear, for as a rule they were poor and did what they could. May God bless them and give them an abundant entrance into the kingdom. I receive numerous letters asking me when I am coming again; and my heart is troubled when I have to inform them that I am in debt for the last sack of flour, and don't know where the money is coming from to pay up and buy the next, which, of course, precludes the idea of traveling a hundred miles or more by rail to reach them. In all such cases I urge them to search the Scriptures, believe and obey the gospel, "looking unto Jesus the beginner and finisher of our faith." If there were only twenty good brethren in Southern Illinois who would contribute as liberally as "our beloved brother," H. M. Cocke, it would keep us at work nearer home, in a small circuit, for one year. At home I gave some lectures in my own house, as there were no means with which to hire a hall. Among the Adventists here I found one brother, who, although immersed by Elder T. Burr, of the *A. C. Times*, says he had the faith of the gospel before his baptism, and hence looks for the coming of Jesus to reign on the throne of his father David over the house of Jacob forever, and hopes to reign with him over the nations a thousand years. The most of the adventists, however, oppose me most bitterly, being advised so to do by their chief priests and elders. A few meetings were held at this brother's house, and then a saloon keeper tendered us the use of a hall, if we would seat it, which has been done and a course of one week's lectures resulted in bringing together a very respectable congregation of noble Bereans, who now meet regularly twice every Sunday. Next Sunday we meet to organize a Berean Sunday school, and propose to gather in the poor children of the city, who cannot afford to wear clothes good enough to enter the so-called sacred walls of the Gentile synagogues. At present, then, I am preaching twice every Sunday at home, but am at liberty to give a course of five nightly lectures at points of easy access from my home between Sundays. Will the brethren remember that I am living and laboring in "Egypt," amid the most intense mental and moral darkness, and aid me in this missionary work? AMOS SANFORD.

The All-Seeing Eye.

One day the astronomer Mitchell was engaged in making some observations on the sun, and as it descended toward the horizon, just as it was setting, there came into the range of the great telescope the top of a hill about seven miles away. On the top of that hill were a large number of apple trees, and in one of them were two boys stealing apples. One was getting the apples, while the other watched to make certain that nobody saw them, feeling that they were undiscovered. But the eye of Prof. Mitchell, seven miles away, with the great eye of his telescope directed fully upon them, seeing every movement they made as plainly as if he had been under the tree with them. So it is often with men. Because they do not see the eye which watches with sleepless vigilance, they think they are not seen. But the great open eye of God is upon them, and not an action can be concealed. There is not a deed, there is not a thought unknown to God.

Old Sins.

Dr. Guthrie says: "I have read of brave, stout captives, who have escaped from prison, but who brought away with them swollen joints or festering wounds, as marks and injuries of the cruel fetters. And do not old sins continue to hang about a man even after grace has delivered him from their dominant power? Who does not need every day and hour to resort to the fountain of cleansing, and wash his heart in the blood of Christ, oftener than he washes his hands in water? We need to be renewed day by day; converted as it were, not once or twice, but every day. Surely, the happiness of a child of God lies mainly in this—that sin though it remains within his heart, has ceased to reign there, and that, made perfect at length in holiness, he shall enter at last into the full and glorious liberty of the children of God.

OBITUARY.

WOODWORTH.—Sister Woodworth, wife of Christopher Woodworth of Millfield, Ohio, fell asleep in Jesus December 17, 1875.

I immersed Sister Woodworth and her husband in October, 1858. Since that time she has been a faithful believer and advocate of the one faith.

Before her death she selected the hymns and passages of Scripture expressive of her faith, which she requested me to read and use at her funeral. The hymns were 225 and 235 of the Christian Psalmist. The Scriptures were Deut. xxxiii. 25; Isa. lxv. 20; Rom. viii. 11; 1 Thess. iv. 13-17; Rev. xxii. 20. The doctrines brought to view in these passages are the following:

1. Dissolution.
2. State of death and its continued power to the resurrection.
3. Promise of a resurrection through Jesus.
4. Manner of the resurrection.
5. The blessed hope.

These are topics of such interest as to require at least a passing notice.

1. *The Dissolution.*—Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it. Eccl. xii. 7. The Bible investigates man analytically and synthetically. It teaches us who made man; of what he was formed, and how he was put together. Our text gives us his analysis—he is to the earth, and the spirit (breath) heavenly, etc.

Dissolution is not to annihilation. The loop of dust earth shows us the results of our dissolution. Not that the breath is any part of the human organism, its presence is essential to a living organism. Disease is the work of death; pain is the telegram to the brain, and a cry for help. The process of dissolution is exceedingly varied. It sometimes attacks the lungs, and slowly dissolves them, and through them every member in sympathy, till the whole person lies in ruins. At another time the brain is involved, insanity follows, and death is its fruit. Other members may be the first involved. Man is fearfully and wonderfully made, and the judge and throne in the process of dissolution are terrible.

His resurrection is graphically expressed in Eccl. xii. 6. The spirit (breath) does not leave the body while it is a living organism, as we learn from the above chapter, but simply as breath departs. And in the resurrection it returns in the same way. The command is to the four winds or spirits.

The dissolution in death is complete. It leaves no organ intact. The brain—the seat of thought—is equally involved. Eccl. ix. 10. No work, nor device, nor knowledge, nor wisdom in sheol—the grave. Dissolution is a state in which there is no work, for the working system is in utter ruin. You might as well expect a watch to go on in its timeless ping with its wheels and springs spread out on the watch maker's table, as to look for any work from man in death. There is no device in death. Man is here always for calling, always at brain work. But in death his train dissolves. There is no memory—no wisdom. The notion that man thinks and acts better without a brain than with it, is as sublime as it is absurd.

The dead are not in that state for a few moments only, but, like the fallen tree, they have no power to change condition till the resurrection. The infidel may follow us so far. His views of the nature of man and his condition in death may so far coincide with ours. But from this point they diverge. The infidel leaves man in death as in an eternal sleep. The Christian's sleep is but a moment. He hears Jesus say, "I am the resurrection and the life."

The spirit that raised up Jesus shall quicken our mortal bodies." Rom. viii. 11.

The order of the resurrection is clearly set in 1 Thess. iv. 13-18. How comforting are these words! The blessed hope, and the believer's response are faithfully brought to view in Rev. xxii. 20. Facts so sure are the Scriptures that express our sister's faith and hope.

The motives her life to found in God (v. 12, "What she had to do, do it with all thy might." Though in the possession of ample means, she was an example worthy of imitation in physical labor. Her hands were ever either she sought work and always found it. She understood and practiced Christian benevolence. Though afflicted for years with an incurable disease, she was not discouraged, but rather stimulated to more active Christian work, knowing that her time for work was short.

In her life and in her death we have a bright example of the influence of our faith and hope.

To those who do not understand our faith, the idea of remaining in an unconscious sleep till the resurrection, is full of gloom. When fully comprehended, all gloom vanishes. For between the last thought in this life, and the first thought in the resurrected state, there is no space. We fall asleep, and awake in the same moment, to us, though really ten thousand years might intervene.

J. P. WALTHALL.

LAMBERT.—Dec. 4, 1875, 15 miles east of Nevada, Mo., J. F. Lambert.

Brother Lambert had suffered for the past five years of painful illness. He bore his sufferings during that long period with Christian patience and fortitude. He seemed resigned from the first. I was intimately acquainted with him though he lived 18 miles from this place. He had been a member of the Church of God for years before the death of his first wife, she being a powerful preacher of the One Faith for about 14 years of her life.

Brother Lambert was one of those believers that could go all around the dwellers of his friends and of unbelievers, in a convincing manner, and I have often thought more efficiently than I could from the pulpit.

We, and the few of the One Faith in this section, will miss our brother's mourning smile and loving, persuading voice, always ready to give an answer for the hope within him. When I think of his heart-broken wife, bereft of her husband, and his two little boys made fatherless, their loss is indeed heavy but I console them to Him who is a husband to the widow, and a father to the orphan.

Brother Lambert was in his 46th year, and when I think of him a few years in the past in his manhood—and now in his grave, I am forced to acknowledge that "death is not the gate of endless joy," but a terrible enemy. And in commending our brother to his resting place, which Job calls his house, I would repeat the following lines for all to read, and to have a hope that death cannot destroy:

Unveil thy bosom, faithful tomb!
Take this, our brother, to thy trust,
And gives these sacred relics room
To slumber in the silent dust.

Nor pain nor grief, nor anxious fear,
Invade thy bounds; no real ills
Can reach the brother sleeping here,
While angels watch his soft repose.

So Jesus slept; God's only Son
Passed through the grave, and blessed the bed
Rest here, brother, till from his throne
The morn shall break and pierce the shade.

Brother L. desired the 15th chapter of Job read, and prayer offered, but he was utterly opposed to funeral preaching.

S. S. HAYDEN.

NEVADA, Mo. Dec. 13, 1875.

Christian please copy, by request of the widow.

BUSINESS DEPARTMENT.

LETTER RECEIPTS.

Letters from the following persons have been received, found to be correct, and the business attended to:—

John S Cole, G W Baldwin, L Applegate, Allen Thorp, J B Freshwater, Geo W Leonard, Thos G Cosey, John Newell, Saml Work, J M Gledhill, Wm Kennedy, Jno Fortenberry, John Mellgrether, S A Vanatta, J W Isenbarger, A H Korp, Eulinda Fleming, Mrs E A Bates, J N Fletcher, J T Pyland, John Steele, F P Cady, L H Llewelyn, James Case, Joseph Fish, Thos Hollie, Devan Koontz, C H Manning, J C Hazelhill, Thos Wilson, Mrs G A Ketterling, Valentine Newton, A L Brannan, Joshua Shotsey, Horace Green, J E Robertson, M Hemberry, C Sweet, Miss M E Lockwood, Jonathan Varner, J Fish, G W Dean, W H Forbes, W A Jackson, J H Smith, Lottie M Pearce, G G Bickley, E E Southworth, H. C. Plummer, Mrs J. H Crabtree, H W Randhill, H Hitchcock, J Finch, Warren Smith, Charles Chase, Stephen Reynolds, C Howard, G. T. Wilson, G. R. Fletcher, J. C. Jaeger, J M Gledhill, R B Neal, Geo Dougherty, Peter Burkle, Abram Pontius, Sallie Burton, Hezekiah Shiltz, Wm Marsh, J J Cook, H H Snapp, H E Fellows, J H Richardson, J N Darby, Chas Campbell, Eli Vermillion, S E. Chubbuck, S J Anderson, Jas Gardner, E Wright, H N Downer, Mary A Bolen, Leander Tallman, H H Williams, Wm Belthaw, Jr, D Bender, Mrs Newton W Blanc, J H Lane, Sam Hamilton, Rachel Fuller, Levi Fogle, Edward Asher, J A Wilson, F B Stee, L Dyer, Geo W Kline, L W Page, H Duffel, Wm Harrold, John Stevens, Mary A Vandenbinder, Lyman Booth, Mrs J G Adams, R Smith, W Hankins, Martha Craton, John Page, F Hoffland, H C Tabor, A Dyer, John Woodrow, E A Marsh, J O B McDaniels, Jno Darby, H M Bibb, Absalom Babb, Absalom Hoover, A P Chase, H W Forrer, L S Hatch, Geo W Leonard, H L Lehman, C Shoulman, Sallie Sackett, John F Pierson, Arelli Clark, Margaret Buckley, W J Vanderford, J L Wilcox, James Foreman, Solomon Zehner, J P Gibson.

ANNOUNCEMENTS.

G. M. Myers will meet with the brethren in Henry Meeklenee's vicinity, the fourth Saturday and Sunday in January.

G. M. Myers will meet with the brethren near West Lebanon, Warren county, Ind., the 5th Saturday and Sunday in January, and several days following.

J. H. Stephenson will visit Goodland, Ind., January 1st and 2d. West, Lebanon, Ind., January 8th and 9th.

Bro. A. F. Dugger will visit the following places as follows: Rockhill, Iowa, Jan. 1; Pavilion City Iowa, Jan. 14; Newton, Iowa, Jan. 21, and will hold meetings in the city and country as brethren Ahlts and Eychauer may arrange.

Bro. Dugger says "I will leave for Illinois via Chariton and Newton brethren who may desire my services along this line will please write to me."

A. F. D.

OUR REST:

FOR 1876.

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Prayer.

BY RICHARD CRASHAW.

Two went up to the temple to pray.
Two went up to pray? O rather say
One went to brag, the other to pray.

One stands up close and treads on high,
Where the other dare not lend his eye.

One nearer to God's altar trod;
The other to the altar's God.

At Evening.

BY TENNYSON.

Lovely, shadowy, soft and still
In the eventide.
Ah! if but my heart and will
Evermore might so abide!
God, thy presence can alone
Make this lovely calm my own.

Bible Thoughts.

Come let us reason together. Isa. i. 18.
In the beginning God created heaven and the earth. Genesis.

God.—The original Hebrew is Elohim. It is a remarkable word, occurring for the most part in the plural, and yet generally, as here, a verb in the singular. The English word, God, is from the German, Gott, is of Anglo Saxon origin, and is supposed to be a contraction of good. God and good are considered correlative terms. The word denotes rank, authority, eminence, majesty. Jehovah Elohim (or Lord God), implies the eternal self-existence of the Most High. It is equivalent to the august name (Ex. iii. 14) I am that I am. The true import is also clear (Rev. i. 8) which was and which is to come. And I appeared unto Abraham, Isaac and Jacob by the name of Jehovah, or original Yehovah, was I not known. The Jews attached so much reverence to the name that in reading the Hebrew Scripture they substituted "Adonai," which is frequently applied to Deity, and is also rendered in our version Lord. The Scriptures themselves afford no warrant for this extreme scrupulousness. If it was lawful for Moses to write the name, it was equally so for his descendants to use it, unless expressly forbidden. Lord is an English word, from the Anglo-Saxon Hlaford contracted into Lovard, and finally into Lord. Therefore Jehovah, or Yehovah, Anglo-Saxonized into Lord, and implies giver of bread, or him who sustains his creatures.

The word Lord, when applied to the universal Benefactor, is very appropriate, yet it is to be regretted that Jehovah was not retained.

And God (Elohim) said let us make man, as if by consultation, and formed man from the dust of the ground, and breathed into his nostrils (Hebrew—breath of life,) possessing the vegetable life of plants, sensitive life of animals, and that higher rational life, humanity. We are merely to understand by it a special act of Omnipotence, imparting power or respiration to the animal he had formed, in consequence of which the fully organized man became a living soul. We will not raise the point of an immortal soul, as the Scriptures do not recognize such a state of man, (it is only inferred), until after the resurrection. We shall touch upon this point at another time, showing its early origin, also when and how it crept in to be one of the tenets of the church.

And the Lord God said, It is not good that man should be alone. (Hebrew—not good is man in his separate or solitary state.) And God caused a sleep, ecstacy, or trance to fall upon Adam, and took one of his ribs, and made a woman. (Hebrew—builded her to a woman, and presented her to man.) And Adam said, This is now bone of my bone and flesh of my flesh. Can a mother forget her offspring, that is of her own flesh and blood? Neither could Adam forget her. They were both one flesh. And he said she should be called Isha—signifying manness.

The Anglo-Saxon is wombman. And the Lord God planted a garden eastward in Eden, and Adam and Isha lived and basked in the sunshine of their innocence. Oh! happy state! nothing of care and trouble, no disease, nor death—but innocence and purity! How long this happy couple thus lived and enjoyed their beautiful garden home, associating in the society of God and his holy angels, we cannot tell. But we know it was long enough to understand and know God, and for God to endow Adam with knowledge, so that God passed the animals in review before him, and as he named them, so it was.

We learn from the Sacred Word that there was war in heaven (Rev. xii. 14). That one of God's brightest spirits set up his will and power against the great Creator of all things, (Luke x. 18,) and was overcome by the blood of the Lamb, and cast out into the earth with great enmity to God and man, (Rev. xii. 10). And the weaker vessel, Isha, was to be the victim, through her weakness and his great malignity and wickedness towards God. Satan, looking down through the long ages, could see that to impregnate evil into the human family would give him great power over the creatures God had made and placed in this garden, and only through the woman could he germinate and cause to bring forth evils which are the lusts of the flesh.

Serpent.—The Samaritan copy reads, cacash, a liar or deceiver. The word serpent is from the Latin *Serpo*, to creep. The Hebrew term has no relation to the form or external attributes of the serpent. It is a term descriptive solely of mental properties, signifying to search or scrutinize closely, to find by experiment. The name is therefore more appropriate in its original to a rational being than to a reptile. The question resolves itself down to a plain matter of fact, or a visionary tale, and if we apply the Bible rule, (1 Tim. ii. 13, 14; 1 John iii. 8-12; John xii. 44; Luke x. 18;) we may rest assured of the literal meaning of the narrative. We know from Scripture of no other time in the history of this arch fiend when transformation was so likely to take place as at this period, when perhaps he assumed the form of a winged serpent which in Scripture is called a seraph or seraphim, from their luminous, burning, glowing, appearance, very naturally suggesting the phrase, angel of light. Here was set before the woman the great problem of life and death.

Sufficient to have stood, but free to fall.

Satan's only hope was to rule or ruin. And Patrick says this is the secret (or mystery) of the holy language that a serpent is called seraph, as an angel is called seraph, and then, after quoting Num. xxi. 8, adds that the Scripture calls serpents seraphim because they were offspring of the old serpent. I understand this as a matter of great concernment which can have no meaning I think, but this, the devil, whom St. John calls (Rev. xii. 9) the old serpent, is this serpent counterfeited, a glorious seraphim and seduced Isha (Eve) to give credit to him, thereby bringing evil, death and destruction into the world, which will reign from the corruption of Cain to the resurrection. Josephus tells us that Cain, who, as John says, was of that wicked one, was not only a murderer but was the establisher of weights and measures of lands, and laid tribute upon his brethren, and oppressed them for his own sinful lusts. Thus the seed of that wicked one had passed into the human family and death is the final result. We now notice the change of name from Isha as a wife to Havah (or Eve) as a mother, (meaning life,) the mother of all living. It is unnecessary to trace the history of woman from that little irregularity in the garden of Eden down through the long ages of time to the present. We have but to turn our eyes to the distant East and read its manners and customs to learn the the truth. I will greatly multiply thy sorrow and thy conception. Thy desire shall be to thy husband—(Hebrew—Subject to the will and pleasure of thy husband; Arabic—The direction of thee shall be with thy husband; see 1 Tim. ii. 14-15.) Thus Constable says that Eve having fallen, Adam, with his great love and pity for her, would not leave nor forsake her, but threw himself into the vortex. Without her he would not live, and with her he would die. Therefore he became a partaker of her sin and sorrow. Had we the time we could trace this stream of evil down through the human family, showing how it passed from generation to generation to the flood, and had it not been impregnated in the flesh, blood, and life of the human family, evil would have done away at the flood. But Noah and his family had the old virus in them, and brought it over the water. It has existed from Cain, and will exist until Christ will come to destroy evil from off the face of the earth, and set up a kingdom wherein dwelleth righteousness. For God has sworn by himself that out of of the loins of David (Ps. xxxxii. 11; lxxxix. 3,) he would raise up a seed who should judge his people righteously, (Ps. lxxii. 4-8, 17-19), and shall establish his kingdom in the earth (Rev. xxi. 3-24). We have shown that evil came into the world through the seed of that old serpent (John viii. 44), and we have the promise that the seed of the woman shall bruise the head of that old serpent, and finally exterminate evil from the face of the earth.

C. H. ADAMS.

What is Truth?—No. 2.

All power is given unto me in him, and in earth; go ye, therefore and teach (or make disciples or Christians) men of all nations, baptizing them in (or into) the name of the Father, and the Son, and the Holy Spirit, teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even to the end of the world (age or dispensation). Matt. xxviii. 19, 20, 21. Baptizing them in, or into the name of the Father, and of the Son, and of the Holy Spirit; into the name of the Father—our Father which art in heaven; how appropriate and endearing the appellation, and how befitting the occasion, when we forsake the service of the world, the flesh and the devil, and engage in the service of God our maker—preserver—and bountiful benefactor, to have the name of our heavenly Father called upon us. God is our Father by creation, for we are his offspring or children; but he is our Father in a higher and more perfect sense, when we consider the great scheme of human redemption. He is pre-eminently our Father, as the originator of men's salvation, by and through our Lord and Savior Jesus Christ. Here the Father and the Son, and the Spirit, are at perfect agreement; let us then have the whole name called upon us, that we may, indeed, be the children of our Father, which is in heaven, redeemed by the precious blood of the Son of God, taught by the Spirit through the word, which is able to make us wise unto eternal salvation.

Jewish prejudice was very strong against Jesus of Nazareth, even Peter and Paul had to be taken through a thorough course of training and experience, before they could see and understand God's mind and purpose in the call of the Gentiles. Salvation is of the Jews; this is truth. Nevertheless, the first shall be last, and the last first. It was a hard thing for a Jew to understand, and still more so for him to admit that the Gentiles, those hated dogs, were to be exalted to fill the high position of kings and priests in the kingdom of God. Herein is contained a good and sufficient reason why the apostles held up so prominently the Lord Jesus, the Son of God; but never in any instance detracting or falling from the character and attribute of our eternal Father. In the name of the Father, Son, and Holy Spirit, trinitarians hold that this text proves the personality of the Holy Ghost, the third person in the adorable trinity. But will the Scriptures warrant such a conclusion? We answer, no. And when he had said this, he breathed on them, and saith unto them, "receive ye the Holy Ghost." John xx. 22. Did he breath into his apostles a personal being? Question: What is the root, or original, for spirit? Wind, air, or breath, so says an orthodox divine. The same author affirms that the Spirit came personally into the world on Pentecost, and is in the world now, though invisible to his children. Truly, this lacks consistency to say the least of it. After a careful consideration of this important subject, we come to the conclusion, that Matt. xxviii. 19, is a water baptism, a positive command of our Lord that Peter used a *synecdoche*, taking a part for the whole, and those who are baptized into the name of the Father, Son, and Spirit, are Scripturally baptized.

NEWELL BOND.

Elk Horn, N. C.

Our World, and What It Is Composed of.

Owing to the indefatigable investigation of the analytical chemists, and to their zeal in the cause of science, there is scarcely a substance in the world that has not passed through the ordeal of their crucibles and test tubes. From them we learn that our world is made up of comparatively few substances; so few, indeed, that we are struck with astonishment when we consider the innumerable variety of form and character into which these elements are capable of being molded. We have all the animate and inanimate creation, the plants, the animals; we have the rocks, the earths, the air and water, in their endless variety; and yet the substances of which they are composed do not exceed sixty. On closer examination our wonderful increases when we learn that of these elements no less than forty-six are metals, in the ordinary sense of the word; five are gaseous, bodies, like the air—which, indeed, consists of two gases out of these five; and the remainder are substances of an intermediate character, of which sulphur and charcoal are the types. Therefore everything that we can see or touch pertaining to our world is composed of one, two or more of these six elements; and in a general way there are rarely more than two or three blended together to produce one result. Thus, the white of an egg is made of six elements; a flint stone of only two; a piece of wood contains three elements. Those three materials are the types of the portions of the world to which they belong. Though one stone differs from another stone, and one wood from another wood, and one flesh from another flesh, yet their composition is similar, and of nearly the same elements. It is the nature, quality and property of these several elements that constitute the study of chemistry—not medicine, for that is but a mere branch of chemistry—the composition of all things. By analogy, the analytical chemist can state with certainty the principal qualities and composition of everything placed in his hands, what use to make of it, and how it is to be applied for the welfare and benefit of his fellow man.—*Sel.*

Immortality by Creation.

A few weeks ago I had the opportunity of hearing once more this popular doctrine defended by an able orthodox minister. His arguments were based on inferences which the positive and explicit statements of God's word contradict. Plain declarations must yield to inferences drawn from texts, which on a critical examination, are found to lend no support to the conclusions drawn from them, but, on the contrary, in several instances, are found sustaining the very opposite conclusions. This shows that the man is either dishonest, or that his preconceived opinions blind him to the truth. Of course I take the charitable view of his case. The speaker appealed to the texts always quoted to prove the immortality of the soul, but brought out nothing new in the argument. I shall offer some criticisms on his view of certain passages, and, for this purpose, will cit the texts from which he drew his conclusions. I will begin with 1st Thess. iv. 14: "For if we believe that Jesus died and rose again, even so, them also which sleep in Jesus, will God bring with him." He remarked that these sleeping ones were in heaven, consequently must be the living souls of the dead; that they are with Jesus, otherwise they could not be brought with him. It is certain that this exposition is no solvent of the difficulties in which, as the speaker supposed, our view involved the passage; and it is just as certain, that it cumbers his own theory with difficulties which it would be hard for him to clear up. Let us see: These souls, according to this theory under examination, are in heaven. Paul affirms that they are asleep. The language implies continued sleep, without intervals of waking such as belongs to the present life. No time, then, for playing on golden harps or joining with the heavenly hosts in acts of homage to the Great Creator. Indeed, the earthly condition of alternate sleeping and waking is not in harmony with the Orthodox notion of the heavenly state, for they have asserted time and again that the soul requires no such recuperative process as sleep to restore wasted energy, for it suffers no waste or diminution of power. If sleeping and waking does not coincide with the popular view, as a matter of course, continued sleeping does not. What, then? Paul's affirmation stands, then that sleep in Jesus. Theologians assure us that this means that souls sleep in heaven. A prominent presiding Elder, whom I heard, after berating and ridiculing materialists, styling them soul-sleepers, appealed to this text in proof that the dead are alive. I felt like retorting, "you are a soul-sleeper." This would have been no misnomer, but an odious name; and I deemed it not courteous or kind to indulge in such a practice. The term, sleep, in this connection, has a meaning. It is either used in a literal or else in a tropical sense. It is conceded by all, that it is used in the latter sense, that is, as a figure of speech; but the common exposition of this text makes the word, as a figurative expression, carry a meaning forced and unnatural; and without any sanction, by precedent. In any other part of the Bible; a meaning that attaches to it no where in any composition except where consciousness in death is the subject under consideration at the hands of its advocates. The meaning forced upon it is: the highest degree of wakefulness, and, therefore, as any one can see, the farthest removed from any and every condition to which the word is applicable in its literal or figurative use, outside of the exception noticed above. Sleep, as employed here by Paul in figure, is a metaphor, a short simile, or comparison without the signs of the comparison. 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Now, where is the resemblance, between this state of suspended functions, and the Orthodox death which, instead of suspending any of the functions of thought, or feeling, or perception, only frees them from weakness and inability, and sends them forward on a plain of intense activity. Who ever heard of such a sleep, outside of popular theology? Said the minister to whom I have alluded, and others

The Meeting at West Irving, Iowa.

After the close of the meeting at Argos, Ind., Bro. Reed being somewhat worn out and threatened with lung difficulty, I yielded to his earnest solicitation and filled his appointment to meet with the brethren of Iowa, at their conference at West Irving, the 14th inst. This was my first visit into Iowa, although a western man for twenty-three years. The meeting was a good one and full of interest, and I am very glad I attended it. I had an opportunity of meeting face to face, brethren whose names were familiar as household words, and clasping hands with them this side the kingdom. There was a pretty general representation from various parts of the state, and a good degree of interest manifested for the precious truths which God has committed to our keeping. The people of the vicinity turned out well and filled the house. The meetings were all full of interest, and the conference meeting of Sunday afternoon was especially so. Many of the members of the various churches adjoining took part in the exercises and showed that among all classes of men bearing the Christian name, there was a common bond of sympathy—a personal love for the Lord Jesus. Whatever may be the differences in other matters, all who sincerely love the Lord Jesus Christ, are one. And it is my experience that the more prominent this personal fealty to Christ becomes, the more hearty and irresistible the union. Every one who loves Christ is irresistably drawn to every other one who loves him; and if we will but keep this love alive in our hearts and be loyal to truth, having no bobbies to ride, nor axes to grind, all important differences between men bearing the Christian name will soon vanish from among us. May the day soon come.

J. F. WILLCOX.

"Till He Come."

In the churchyard of Hurstmonceaux, not far from the venerable ruin of that name, is a short quotation from Scripture on the tomb-stone of one well known and loved, whose life is so graphically pictured in "The Annals of a Quiet Life." "*Till he come*," was the simple yet pregnant inscription. Well did it express the faith, hope and love of the departed!

"Till he come." The body sleeps in the quiet grave until that day when the Lord shall come. "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." What a glorious hope!

Death is not the hope of the Christian. Falling asleep is but an incident. We look for the Savior, the Lord Jesus Christ, who shall change our body of humiliation, that it may be fashioned like unto his body of glory.

There is a great difference between holding the doctrine of the second coming and "waiting for his Son from heaven." One may hold the doctrine very clearly and intellectually, nay, combatively, and be but a tinkling cymbal "To wait for his Son from heaven," as did the Thessalonians, manifests a power of walk and conversation and holiness. "He that has this hope in him purifieth himself even as he is pure." "Wherefore, beloved, seeing that ye look for such things, be diligent, that ye may be found of him in peace, without spot, and blameless."

—*Sel.*

Mr. Haley's Book.

Having read several very favorable notices of Mr. Haley's book entitled, Alleged Discrepancies of the Bible, I devoted some moments to an examination of it. The design of the author was to satisfy a demand on the part of the friends of the Bible for a work would present together in the compass of a small volume all the alleged discrepancies of divine revelation, with a clear and concise explanation of the difficulties involved. How well he has succeeded would be a disputed point among his reader. Among his orthodox friends his work will give general, if not almost universal satisfaction. With us, who are not of this class, his solution of doctrinal difficulties, in many cases, will be totally unsatisfactory; and his manner of speaking of us in some instances putting it mildly bordering on contempt; and his false charge of our clinging to a "bald literalism," by which we means language without figures of speech, are not calculated to bias us in favor of his unique volume. But I will say a word in its praise. While it contains some chaff, it also contains a great amount of wheat; and we have learned how to separate the two. It must be expected that a work emanating from the pen of any man, touching in a greater or less extent upon the great issues of faith will bear the stamp of the man's views, and those of the party to which he belongs. Then making this allowance I can commend the book to the brethren as one that fills a place in Bible literature which no other single volume does.

JOHN L. WIKOFF.

(To be Continued.)

Recognition in Glory.

Not to believe in mutual recognition beyond the resurrection seems to me to be a far more reprehensible unbelief than that in the resurrection itself. I can well understand how a man should not believe in any life after death. I will confess that although probabilities are for it, the appearances are against it. But that a man, still more a woman, should believe in the resurrection of the very same body of Jesus, who took pains that his friends should recognize him therein; that they should regard his resurrection as their one ground for the hope of their own uprising, and yet not believe that friend shall embrace friend in the mansions prepared for them, is to me astounding. Such a shadowy resumption of life I should count unworthy of the name of resurrection. Then indeed would the grave be victorious, not alone over the body, not alone over all which made the life of this world precious and by which we arose toward the divine—but so far victorious over the soul that henceforth it should be blind and deaf to what in virtue of loveliest memories would have added a new song to the praises of the Father, a new glow to the love that had wanted but that to make it perfect. In truth I am ashamed of even combatting such an essential falsehood. Were it not that here a weak soul is paralyzed by the presence of the monstrous lie, and we dare not allow sympathy to be swallowed up of even righteous disdain, a contemptuous denial would be enough.—*Dr. Geo. MacDonald.*

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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S. A. CHAPLIN, Associate Editor.

SPECIAL CONTRIBUTORS.

J. M. STEPHENSON. | THOS. WILSON.
A. B. MACRUDER. | H. M. MYERS.
J. F. WILSON. | J. S. CLARK.

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TO CORRESPONDENTS.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all His Holy Prophets since the world began." It also advocates as a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with Him in the government of the nations. The restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths, it also advocates; a hearty belief of the Gospel, repentance, and immersion as prerequisites to the forgiveness of sins, and a holy life as essential for final salvation.

Nonresponsibility.—The Editor must not be understood as endorsing all the sentiments expressed by correspondents whose articles are inserted under this head. Each writer is alone responsible for the article bearing his own signature. If the doctrine of any writer is not endorsed, an article setting forth the views of the party differing may be forwarded. Free discussion of Bible doctrines on all sides will be allowed, but the Editor reserves the privilege of criticising those communications which antagonize a belief and obedience of the Gospel as a means of salvation, or which undermine its principles.

A Sermon

Delivered by A. F. Dugger, Nov. 7th, 1875, on the Funeral Occasion of Bro. Wm. Marsh.

"I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." 2 Tim. iv, 6-8.

BRETHREN AND FRIENDS:—We have assembled to-day under a solemnity entailed upon us by Adam, our federal-head. Death to him was a direct punishment, but to us, a calamity. To illustrate: Suppose this government had power for certain crimes to inflict banishment. A man and wife render themselves obnoxious, and are banished to some remote island; in which condition they rear up a family. Banishment to the parties banished, would be a direct punishment, but to the children a calamity entailed upon them by their parents. Just so, our parents stand related to us. We die not as a punishment for Adam's sin, but as a calamity entailed upon us through the transgression of our first parents by whom sin and death entered our mundane sphere; since which time death, that relentless disturber of all human affairs, has been carrying its victims to the tomb. Death, unmoved by appeals to sympathy, insensible to the distress of others, knows no tender tie; values no earthly connections. The humble and the proud, the saint and the sinner, the philanthropist and the misanthrope, the young and the old, must alike bow to the King of terrors; and be brought to the grave, the house appointed for all living. Is it any wonder that Paul should call death "an enemy?" This grim monster, death, has taken from our fond embrace our much loved and aged brother, Wm. Marsh; a respected citizen, a kind companion, a loving parent, and a devoted follower of Christ. Though some months have passed since we laid our brother away to rest in quiet sleep, in the dark, silent tomb, until the light of the glorious dawn of the resurrection morn, so long foretold by holy seers of old; still melancholy effects linger in our memory. Such afflictions are not soon forgotten. Deceased was a brother to the late and much lamented Elder Joseph Marsh, of Rochester, N. Y., editor of the *Bible Expositor*, devoted to the great cardinal truths of Christianity. When a mere youth, many a night, have I sat over the midnight lamp, and perused its pages which always pointed to the "Word of God" as the only rule of faith, doctrine, and practice. Though, he, too, has passed away, and now rests in the sleeping chamber of the dead. The seeds of truth which he scattered broad cast over the land, are bringing forth fruit. The paper still lives and prospers under the title, the RESTITUTION," and is ably edited by our highly esteemed brother, H. V. Reed.

When the apostle gave utterance to my text, he was under the sentence of death, and knew that shortly he would be put to death. As is natural under such circumstances, he takes a retrospective view of his past life, after which he triumphantly exclaims: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." What a glorious victory over sin and the flesh. What a grand terminus to life's toils and labors. The work—faith, the labor of love, and patience of hope, all finished,—just now to fall asleep—in the arms of a loving Savior, to rest in Jesus' keeping, free from the cares, toils, and perplexities of this life. How bright and clear is the testimony: "I have fought;" "I have finished my course;" "I have kept the faith." The battle has been severe, the struggle long; I have had fightings without, and fears within; I have wrestled not against flesh and blood, but against principalities and powers, against spiritual wickedness in high places; I have been beaten with rods of the Jews; five times received I forty stripes save one; "I have been in perils of waters in perils of robbers, in perils by my own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren," 2 Cor. ix, 24-26. Under all these circumstances, the apostle proved faithful. None of these things moved him from the faith of the Gospel. For the hope of Israel he was bound with a chain. In hope of the promised inheritance, he stood in judgment in the presence of Agrippa. In hope of the resurrection of the dead, he was called in question. All this he meekly bore, knowing that "he who had promised, was faithful; and, that our light affliction, which is but for a moment, would work for us a far more exceeding, and eternal weight of glory. Thus he stood the test, and won the prize to be given, not at the end of the race, but in that day, specified in the first verse, when "Jesus Christ shall judge the quick and the dead at his appearing and kingdom." Then will our brother Paul, that noble apostle, be crowned. So will our brother, who now sleeps in the cemetery. While others over him weep, with him, the battles of life are over. He has fought the good fight of faith, finished his course, and died in the triumphs of a living faith. He sleeps, but not forever. There will be a glorious dawn, the dawn of the better day, on that bright morrow, the resurrection morn. God's dead men shall live again. The language of inspiration, adressed to the dead, is, "Awake, and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." When the long, dark wintry night of death is past, and the spring morn of the resurrection shall have dawned, through the dews of God's creative power, their lifeless forms shall feel the power of an endless life. Job asks the interesting question; "If a man die, shall he live again?" Christ the Life Giver, answers: "I will raise him up at the last day." Martha believed in the teaching of Christ, and she said of her brother, who had died: "I know that he shall rise again in the resurrection, at the last day." Our only hope of future life is in Christ. He is "the resurrection, and the life." He testifies; "I am he that liveth, and was dead, and behold, I am alive forevermore. Amen; and have the keys of hell, and of death." The power is his to throw open the cruel gates of the grave, and redeem us from its power. This work he will accomplish at the time appointed by the Father. When the trump of God shall sound, "the dead shall be raised incorruptible, and we shall be changed." Then shall the saints, of all ages and nations, receive immortality. Death swallowed up in victory, they will then shout, "O, death, where is thy sting? O, grave where is thy victory?" Forever free from sin and death, they sing the new song, saying: "Thou art worthy to take the book, and to open the seals thereof, for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; and we shall reign on the earth." Rev. v, 9, 10.

Such was our brothers hope. He died in the faith and hope that Christ would raise him up at the last day, to live and reign with him on the earth. This hope has unchange ground. It is an anchor to the soul—both sure and steadfast; taking hold of that within the vail. It is the only hope that takes hold of Christ, the only hope that will anchor us in the haven of eternal rest, to be enjoyed in the kingdom of God, located on the plains of Eden restored. The hope, that takes hold of Christ, grows out of the promises of God, concerning the church, Israel, the nations, and the earth; to be fulfilled under the personal reign of Messiah, on the throne of his father David. Any other hope is a "spider's web, and shall be cut off." The true hope is defined, "The hope of Israel." Acts xxviii, 20. "The hope of the promise." Acts xxvi, 6. "The hope of eternal life." Titus i, 2. "The hope of the resurrection." Acts xxiii, 6. These different elements, taken as a whole, constitute the "one hope" Eph. iv, 4. In hope of the resurrection, our brother died. We fully believe, with our father Abraham, that God is able to raise him from the dead, and fashion his vile body like unto Christ's glorious body. This is the Bible hope; and will be consummated at the personal advent of Messiah. Hence, the apostle writes: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him, for we shall see him as he is. And every man that hath this hope, in him purifieth himself, even as he he is pure," 1 John iii, 23. When this grand event transpires, then, and not until then, will Paul, and all others of like precious faith, receive the crown. Else Peter made a mistake, when he said: "And when the chief Shepherd shall appear, we shall receive a crown of glory that fadeth not away" 1 Pet. ii, 4. If we are to receive the crown when the chief Shepherd appears, we are not to receive it before he does appear. Paul, the author of the text, corroborates this view, when he says: "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Col. iii, 4. If it is then, at the coming, that we receive glory, it is not this side of his appearing. Our Divine Redeemer, while here in the flesh, unfolding the way of life and immortality, taught, that the reward would be given at the "resurrection of the just." Luke xiv, 14. Said Christ: "Behold I come quickly, and my reward is with me, to give to every man as his works shall be." Rev. xxii, 12. If his reward is with him, it is not without him. If the reward comes when the Master comes, we can not receive it prior to his coming. It is evident, the apostle took this view of the subject, from the consideration, that, in the text, he points out the coming of Christ, as the period when he expected to receive the crown. Under no circumstances, whatever, can the church dispense with the coming of Christ, and the resurrection of the dead. The second personal advent is the hub in the grand wheel of truth, around which all other truths cluster. If Christ fails to visit this planet, earth, again, as he has promised, the second time, without (a sin offering) unto salvation, all is lost. This is clear from what Paul says to the Hebrews, (Heb. ix, 28,) also to the Corinthians: "If, after the manner of men, I have fought with beasts at Ephesus, what advantageth it me if the dead rise not? let us eat and drink; for to-morrow we die." 1 Cor. xv, 32. Paul's argument is; that those who have died, are dead, not alive; are unconscious, not conscious; and in order for them to live again, and possess consciousness, it will necessitate a resurrection from the dead,—a positive reliving again. It is plain that Paul's only hope was in the coming of Christ, and the resurrection of the dead. To the Philippians, he says, he labored, "If by any means he might attain unto the resurrection of the dead." Phil. iii, 11. Wheaton, in his notes on this text, says: "Paul seems to pass over the intermediate state very lightly." Yes, I think so does; so lightly that he does not teach it at all. That is just how lightly he passes it over. The prophets and the apostles knew nothing of an intermediate state of consciousness. Such an idea is heathen in its origin, and foreign from the Gospel. The second coming of Christ, the resurrection, and the kingdom, was the burthen of the prophets, and the theme of the apostles. The sum and substance of the teachings of the holy prophets of God, are incorporated in these words of Paul: "The Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we, which are alive, and remain, shall be caught up together with them in the clouds, to meet the Lord in the air, so shall we ever be with the Lord. Wherefore, comfort one another with these words." 1 Thess. iv, 16, 17, 18. To those called to mourn, now bowed down in grief, we offer these words of comfort,—words of consolation: "Refrain thy voice from weeping, and thine eyes from tears." Thy loved one shall come again. We shall behold him among the vine-clad hills of Eden restored, where the rude billows of death shall forever cease to roll,—where the glory is for all, and all are glad. May this be one happy lot; to meet the good and holy of all ages, and, with them, unite in singing the new eternal song: Death, the last foe, is vanquished,—God is all in all. Amen.

The Standard is one of Character and not one of Belief.

The above is a statement made by Mr. Hunting in the Unitarian conference, convened at Janesville, Wis. "The widest liberty in Christ" is the Unitarian watchword. Although it is not the motto, as yet, inscribed on the banner of the self-styled Orthodox sects, there is a disposition shown, and a effort, more or less systematic, being made by them to break down the division walls, to overstep the narrow bounds of creeds for the purpose of massing the religious forces for the more rapid conquest, and the more speedy realization of their dream, the world's conversion. Union prayer meetings, union Sabbath schools, union revivals, union papers, and the recently inaugurated holiness meetings, and the evangelical alliances, are so many straws showing which way the wind blows. "In union there is strength." But will this talent and liberal spirit be carried so far, on the part of the so-called Evangelical Christians, as to allow them to shake hands and make common cause with unorthodox liberal sects.

Whenever they can endorse the proposition of Mr. Hunting, there will be very little in the way of this broader fellowship and co-operation. But this matters nothing to us; inasmuch as we believe that they all are antagonizing God's great system of faith; and the extent of our charity, only concedes that they are moral reformers. The broad, charitable and simple creed of Unitarianism may come to the rallying point of the professed Christian world, but it can never be the platform of the few who have promised fealty to God in faith and obedience. Mr. H. of course does not mean to be understood as sinking all faith out of sight in the question of Christian character. He would demand faith in the existence of God and in his attributes without raising the inquiry whether He is one God—or three equal God's in one. That would be a matter of indifference to him. He means that faith in the dogmas which have made and divided Christian sects, shall not be a bar to their union and fellowship in worship and labor. With this view a very large part of the Gospel, embracing nearly all the exceeding precious promises in Christ, would be treated as speculative opinions, with nothing vital to Christianity, or essential to salvation, belonging to them. He and all such would esteem us good Christians, entitled to their sympathy and fellowship. It would not be possible for us to reciprocate their regards in the same manner, holding as we do, that the Gospel is the power of God unto salvation to every one who believes it. We dare not narrow down this Gospel in order to widen our charity. God demands faith in this only Gospel, followed by obedience in the act of baptism, which inducts into Christ.

Then comes the development of Christian character by continued obedience to the requirement of God's word. The standard is one of faith. All that the Christian does, in rendering service to God, is in the realm of faith; consequently the character is of faith and this must rest on the commandments and promises of God, and not in the conjectures and vagaries of men. Everywhere, and from all sides, our ears are greeted with irreverence toward God in these words: "It makes no difference what we believe, if only the heart is right." The heart that utters such a sentiment is not right having never been purified by faith. No difference what we believe! So Tilton, Beecher, Frothingham, and some denominations, styling themselves Christians, utter the infidel sentiment: "No resurrection of the body except the blooming flower, spreading oak, and trailing vines." Science has subverted their faith in this great leading doctrine of the Gospel. Paul would call such perverters, overthrowers, and deniers of the faith. Nearly every promise of the Gospel has been supplanted by some heathen notion slightly remodeled by the Catholics, and further changed when adopted into the Protestant creed. Preach to men the unvarnished truth in the very words of the Holy Spirit and very likely you will incur the odium of two-thirds of the congregation, but called a false prophet and many other hard names. Very few have any faith in what God has said in reference to eternal life, the kingdom, the coming of Christ, the resurrection of dead men, and many other things brought to view in the word of God.

JOHN L. WINCH.

Our Heavenly Calling.

BY O. W. GREEN.

We live in anticipation. Glancing onward, the eye of the mind lays hold of some object. We act from motive. To act otherwise were to act without reason. Man looks forward, hoping for prosperity and enjoyment. What ever gives promise of happiness, is cherished in the archives of memory. Take away man's hopes of the future, and you leave him an aimless, meaningless wanderer upon the face of the earth. With neither aim nor object in view, and naught to stimulate him onward, he would sit down wearily, and rust away in idleness. Let him have a glittering object of hope to cheer his journey through life, and we find him with an incentive to activity. The prospect of success in life is the motive power that moves him onward. Zeal and faithfulness are recognized as essential to success by all who deserve to succeed; and he who fails through the lack of these, has little human sympathy.

But man needs to look beyond this life. Could hope pass not beyond the dreary tomb, we should indeed be miserable. But God in mercy has given his word to man as the ground of hope beyond this vale of tears. A kingdom looms up, grand and glorious, in the distance, when a king shall reign in righteousness, and princes shall rule in judgment. The mighty scepter of earth's rulership shall pass forever from wicked hands; and God's anointed King, with his princes will shower blessings on the world. Nay, more. We need not stop here. Our ground of hope beckons us onward to this kingdom, and consoles us with the prospect of immortality. Rapturous thought! To live forever in the paradise of God! Further, no ill shall reach that blessed land whose walls shall be called salvation, and whose gates shall be called praise. In that heavenly country, the weary saint will be made like unto his glorious Lord, for he shall see him as he is; and he will be overshadowed with glory.

"Thy sun shall no more go down; neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous; they shall inhabit the land forever, the branch of my planting, the work of my hands, that I may be glorified." Isa. lx: 20-1.

"The tabernacle of God shall be with men, and he will dwell with them, and they shall be his people; and God himself shall be with them and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away." Rev. xxi. 3-4.

Surely God hath given "exceeding great and precious promises" to his waiting children, to encourage them by the way. Let us not falter or make shipwreck of faith; but walk worthy of the vocation wherewith we are called with all lowliness and meekness, with long-suffering, forbearing one another in love, endeavoring to keep the unity of the spirit in the bond of peace; and in due time we shall reap if we faint not.

There is no other calling so high as the Christian's; and there is no other calling that promises as much to man. Stranger to the covenant of promise, why not walk in this calling? Why not enjoy the Christian's hope, and share his joys in the smiles of our Redeemer? The Gospel invites you to accept salvation. Why refuse Come! O come to Christ and live!

What of the Night?

If ever there was a time for true watchmen it is now. Now is the time for true men. Men who will be faithful to duty and stand firm at their post. We know that it is not a time of war but of peace, and all the signs tend to lull the careless into quiet rest. This calm, now brooding over the world, weighs down in awful gloom.

The moral darkness was never so great. True, no battle cry comes from the hills, no moan of anguish comes from the field of blood. But this dead calm, who can interpret it? Men's hearts are filled with dread. The gloom thickens, and the swift current seems to be hurrying, as into a dense cloud of blackness.

Kings on their thrones tremble. Philosophers are amazed. Moralists stand speechless before the revelations of disloyalty, corruption and wickedness in high places. The great heart of humanity is burdened beneath its load of grief. Men, who once stood upon the watchtower, and cried: "Behold, the Bridegroom cometh," are now indifferent and still. Their voices are hushed in this universal calm, which holds the winds of judgment. The night has been long, the waiting has grown weary, and the church and world are wedded in the same quiet repose. The cry of peace and safety, and "my Lord delayeth his coming," has become the opiate. All are asleep. The days of Noah have returned. Sodom again repeats its shame and defames God. Iniquity abounds—the love of many has waxed cold. Formality has taken the place of earnestness, and conformity to the world answers the demands of the church. Infidelity is bold and defiant, and flaunts its treason into the very face of heaven. Christianity is rocked in the world's cradle, and is made secure by fair promises. A change must come. This suspense cannot last. There must be a crash. Justice will not sleep forever, neither will judgments always slumber. "Behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity." The cry from the desert, and the prayers of the humble, have arisen as incense to the throne, and from the altar in heaven there will soon gleam the awful lightnings of judgments staid. The words of the watchman yet ring in solemn warning. "What of the night?" The answer is ever ready, "The morning cometh, so also the night." The morning of peace to the humble, trusting child of God; but the night of death, to him who is not shielded beneath the pavilion of mercy.

The Oldest Manuscripts.

The two most ancient manuscripts of the Bible known, are the Codex Sinaiticus of the imperial library at St. Petersburgh, and the Codex Vaticanus of the Vatican library at Rome, both of which are believed to have been written about the middle of the fourth century, A. D. The Sinaiticus, so called because it was obtained (in 1860) from the convent of St. Catharine on Mount Sinai, is supposed by Tishendorf, its discoverer, to be one of the fifty copies of the Scriptures which the Emperor Constantine directed to be made for Byzantium, in the year 331, under the care of Eusebius of Cesarea. It consists of 354½ leaves of very fine vellum, made either from the skins of antelopes or of asses, each leaf being 14⅞ inches high by 13½ inches wide. The early history of the Vatican manuscript is not known, but it appears in the first catalogue of the Vatican library in 1475. It is a quarto volume, containing 146 leaves of fine, thin vellum, each 10½ inches high and 10 broad. Both manuscripts are written in Greek uncials, or capital letters, are without spaces between the words, and have no marks of punctuation.—*American Cyclopædia.*

THE RESTITUTION

PLYMOUTH, IND.....Jan 13, 1876

EDITORIAL DEPARTMENT.

☞We are to spend next Sunday with the Church in Goodland, Ind. Shall be glad to see as many as possible at the meeting.

☞We are indebted to Bro. Samuel Fletcher, of Nottingham, England, for a number of papers of a recent date, containing many valuable news articles bearing upon the Old World.

Decline in Faith.

The following from the New York *Independent* shows how men feel upon the subject of religious faith. The picture must be a sad one to those who are looking for a millennium before the Lord comes. The word of God assures us that men will become formal and indifferent toward Christ as the age of the Gentiles is closing. But here is the extract:

There are a good many things just now to make people ask what constitutes genuine preaching. On one hand, there is a decided decline in attendance at church. Granting all that is claimed for the fact of awakened religious interest throughout the country, it is still the few and not the many who feel any movement of interest. As you go from town to town, the churches, as a general rule, are thinly attended. The regular ministers do not seem able to win good attention. In many places the churches are slowly dying out. There is no longer felt any special responsibility to sustain them. A large number of very respectable people of the class who were faithful churchgoers a generation ago have now learned to stay at home on Sunday and spend the day in reading and quiet social enjoyment. The fact shows itself in a score of ways that preaching as commonly heard does not hold the attention of the people.

Another Heretic.

Mr. Macdonell, pastor of the most influential Presbyterian church in Canada, and really the most able clergyman of that denomination in the Dominion, recently preached a discourse upon the Hereafter. In his charitable view of the goodness of God, he overstepped the bounds of the thirty-nine articles, and claimed a more hopeful view than eternal misery. The Presbyterian clergymen of Toronto at once took Mr. Macdonell to task for his heresy. He met the question in a brave, manly way, and frankly expressed his doubts upon the subject of an eternal hell for sinners. The chastising clergymen have given Mr. M. an opportunity to reassert his adhesion to the old Westminster Confession, on or before the next meeting of the Assembly. Thus, one by one, the ablest, purest and most honest orthodox clergymen are leaving the old iron-bound creeds, and asserting their liberty. The time is not far distant when the doctrine of endless misery, so abhorrent to all the better feelings of mankind, will be expunged from the hearts, if not from the creeds, of all who love God,—because he is love. Men with liberal views, and in holy communion with God that is pure and good cannot entertain sentiments which blacken the character of God, and make life a burden. Old dogmas, founded in the dark ages, must give way to the light of heaven, which glows in love toward men. Mr. M. has our warmest sympathy in the struggle before him, but if he has tasted of the sweet spirit of Christianity, the creeds of men can no longer hold him. "The path of the just is as the shining light, that shineth more and more unto the perfect day."

Church Union.

An intelligent correspondent wishes us to give our views upon the subject of church union. In other words, is there a common ground upon which all Bible Christians can unite in worship? If by Bible Christians is meant all those who accept the Bible alone as their rule of faith and practice, and who have become obedient to the Gospel, we would say they are one. It does not require whereases and resolves to make them one. No mechanical system of councils is needed to unite those whose hearts and hopes are fixed in the Gospel of Christ. If, on the other hand, church union means the union of all the names and denominations of modern Christendom, then we must confess to serious misgivings. The word union, means agreement, or concord. Where this agreement does not exist, there can be no union. There may be toleration and liberty of speech, but not union. Some people have no higher ideas of church union than for a mass of people of conflicting views, to organize mechanically upon some plan for co-operation. Such a view dwarfs the whole scheme of human redemption into an organic system with the power of truth left out. It is the truth that makes free, it is truth that sanctifies, and it is further recorded: *"Thy word is truth."* The word of God then, is the only basis of union. No man, made free by the Gospel of Christ, can surrender his faith in the word of God for the sake of a mere human organization. Bodies of men have fulminated decrees, made articles of faith and creeds, upon men to subscribe to, or be damned. Fortunately for those who are branded as "heretics," the decrees of synods are as harmless as the by-laws of a lyceum. As a rule, those who clamor for union on the mere organic plan, desire others to surrender their *personal faith*, and their distinct individuality and subscribe to a church organization whose doctrines and plans are opposed to the simplicity of the truth. This, no intelligent heir of promise can endorse. Where men have a common sentiment upon the great essentials of truth, they are one, whether they are organized or unorganized. Men may organize, or belong to the same church, and in no sense be partakers of that oneness in Christ our Lord. There is a broader, a higher and a holier union than mere organization. The spirit of truth, the love of truth, yea the truth itself must underlie all true oneness, or union. Without it there can only be wars, dissensions, pride and ambition. When men submit to the Divine word and avoid human entanglements, they are free and belong to that invisible brotherhood scattered now, but soon to be gathered in the holy union of a family having one faith, one Lord, one spirit, one hope, one calling, one baptism and one God.

Decline of Turkey.

The evidences of Turkey's downfall grow stronger as we approach that sublime era, known to the student of prophecy as the end of Gentile times. Between now and then there will come some great change in the affairs of the Sublime Porte. As long as Turkey holds Palestine, so long will the times of the Gentiles continue; but when that power is driven out, we may know that we are hearing the consummation.

The following, from the N. Y. *Witness*, is interesting in view of the new complications in Turkish affairs:

There cannot be the slightest reason for doubt that at any moment the great powers of Europe may precipitate the fall of Turkey. None of the empires, Germany, Austria or Russia, desires the death of the dying man just at present. Not one of them has any love for him, and still less respect. These long years the organs of the Czar have at intervals burst into a wail of indignation and sympathy over Christian subjects of the Porte, and at avidly kept alive the hostility to Turkish rule which now excites alarm. The Russian ambassador at Constantinople makes no secret of his views of the frailty of the tenure by which the Turk retains a foothold upon the continent of Europe. He asserts that Servia and Montenegro could, at any time, be let loose upon the Turk; and the flames of revolt would spread to Bulgaria. This would be the destruction of the rule of the Turk. The Porte cannot delay the evil day. 'A liberal Sultan and a liberal Pope,' says a French Journalist, are equally impossible.'

Russia has no intention of being shut up in the Black Sea. It was seen that when Great Britain bought up the Suez canal, sent a strong fleet to the Mediterranean, and placed Gibraltar and Malta on a war footing, something had been left out of consideration in the Eastern Question. The speech made some time ago by Mr. Disraeli, at the dinner given by the Lord Mayor of London, is now worth reading over again. His prediction that peace would be probably maintained, and that British interests would be carefully guarded in case of the settlement of the Eastern Question, covered a world of knowledge. The purchase of the Suez canal by Great Britain startled Gortschakoff from his repose, and brought him to Berlin. A new method of dealing with Turkey was the result of the visit to Bismarck.

* * * * *

She now hopes that some complication may ensue which will favor a spring upon Turkey. The Russian people strongly sympathize with the provinces in Turkey lately in insurrection, and a war against the Porte would be very popular among all classes in the dominions of the Czar. With this Eastern question ready to explode at a moment's notice, like a mine, all Europe one large arsenal, and Great Britain contemplating making soldiers of her entire population capable of bearing arms, many express the greatest apprehension for the peace of the continent, and the fear appears to be well grounded, that the next European war will be terrible indeed.

Christian faith and Christian practice mutually befriend each other.

Unitarians and The Truth.

The philosophy of the spiritual world is not uniform with Unitarian believers. Some have it nicely drawn out and can make pictures of it, while with others it lies vague and undefined. But all that I know agree in rejecting the crude notion of the resurrection of the physical body, and in denying any necessary union between the soul and body after death has parted them. Most Unitarians believe in the recognition of departed friends: that souls which have been joined on earth in love will still keep union in the spiritual world; that in the disembodied world here are no sacrifices, families and kindreds, though the physical ties exist no longer. There are some who think and speak of heaven as a place; but the faith of the wisest treats heaven as a state, which may be as real on the earth as beyond the earth.

The above paragraph we clip from a published sermon, preached by Rev. C. H. Brigham at the installation of Rev. J. N. Pardee in Jackson, Mich., Oct. 20, 1875. Mr. Brigham is one of the most popular and orthodox clergymen in this country, and we may safely say, that, he is a representative man among the Unitarians.

There is one sentiment in the above paragraph which seems to us to be in direct conflict with the word of God. We refer to the following sentence: "But all that I know agree in rejecting the crude notion of the resurrection of the physical body," etc.

Here then is a plain outspoken denial of any bodily resurrection. Mr. Brigham professes to take the Bible as his rule of faith and practice and to be governed by its teachings. And yet strange as it may appear, he accepts the doctrine of the natural immortality of the soul, which is no where mentioned in the Bible, and openly rejects the resurrection of the body, which is taught in hundreds of passages. How can this be? If the Bible is our standard of faith must we not believe what it teaches? There can be but one answer to this question. Now we are prepared to ask, *what do the scriptures teach upon the subject of the resurrection of the dead?*

In answering this question we must be governed by the same rules of language which apply to all human testimony. Aside from the Bible there is nothing certain or satisfactory upon the subject of human destiny. In view of this fact we should be loyal to its promises. What then is said upon this question of the resurrection. Can the texts bearing upon this subject be so twisted away as to mean only the transition of the soul from the body, or a mere spiritual exaltation in Christ in this life? Let us examine a few passages. "And they found the stone rolled away from the sepulcher. And they entered in and found not the body of the Lord Jesus. And it came to pass, as they were much perplexed thereabout, behold two men stood by them in shining garments: And as they were afraid and bowed down their faces to the earth, they said unto them; why seek ye the living among the dead?" Luke 24:2-5

"Certain women approached the sepulcher with spices but they found not the body of Jesus. If this testimony is worth anything it proves that our Lord's body had been removed from Joseph's tomb. The question is, who removed it? Three days before this event is said to have happened an honorable man had taken the body of Jesus from the cross and placed it in his own new tomb. It is now taken away. Some power, human or divine has removed the body. Was it done by the gardner? Did the soldiers take Jesus away? Or shall we accept the Jews version of the affair and say the disciples stole his body while the soldiers were asleep? No Bible man can take any one of [illegible]. But one other position remains, God raised Jesus bodily from the dead. Any system of reasoning which does away with this conclusion stands equally opposed to the testimony. To say that the Apostles were honest but mistaken, that the whole affair was an illusion, or a dramatic dream is a polite way of denying what was affirmed under the most solemn and impressive circumstances. The proof is pointed that our Lord's body was removed from Joseph's tomb. Some one took it away. And it was taken away on the third day; the very time that Jesus said he would rise again. The disciples did not see Jesus alive until the third day. Now if his real personality was not involved in his death upon the cross why did he wait until the third day before showing himself to his disciples. All the incidents bear upon the third day and the resurrection is said to have taken place at the tomb of Joseph. Again, his subsequent appearance, the showing of his hands and of his sides proved identity, and indeed every other circumstance, such as eating with his disciples after his resurrection, shows that he was the identical person raised that was placed in the grave. To deny this is to deny the record and set at naught the whole scheme of christianity. It is then established that one being has been raised literally from the dead. No sophistry can evade it, no cunning interpretations can explain away the facts. For thus it is written.

If the doctrine of a bodily resurrection is a "crude notion" to be rejected, what shall we do with the case of Lazarus. Did not Christ raise him from the dead? Did not the event occur on the fourth day, at the grave, and did they not loose him and let him go? Was this also a farce? Did the apostles dream this? Again. A procession is stopped at the gate of the city of Nain, and a certain young man, the only son of a widow, is raised from the dead in the presence of the whole multitude. Was this a vision? The prophet declares: "Thy dead men shall live, together with my *dead body* shall they arise. Awake and sing ye that dwell in the dust for thy dew shall be as the dew of herbs and the earth shall cast out the dead." Is. 26:19. Indeed the whole drift of Bible language upon this subject necessitates the conclusion that those who are dead shall some day come to life. They are to be raised from the *sea*, from their *graves*, from *death*. The resurrection is to occur when a multitude will come forth at the same time. Mortal bodies, are to be quickened by the spirit of God. But it is useless to array textual proofs upon this point. There is only one side to the question.

Therefore if the resurrection of the body is a "crude notion" the Bible is responsible for it. And we may try to twist the language as we please it will ever stand among the plainest truths of Revelation that those who are in *their graves will come forth*. We know that scientists reject the doctrine. Philosophers reject it, they did in Paul's day. When the philosophers at Mars' hill, heard of the resurrection, some mocked, men mock now. But "why," says Paul "should it be thought a thing incredible with you that God should raise the dead?" The question to the Roman king is pertinent now. But is it not strange that this question has now to be pressed upon a class who claim to be Christians? Let Unitarians pause before they plunge headlong into the position of the Athenians at Mars' hill.

Good News from India.

The following from the London *Christian World* of Dec. 3, will show the wide-spread interest in the doctrine of future life in Christ alone. In far distant India, it seems, it is becoming a theme of serious consideration and investigation. As an article of intelligence from a remote quarter of our world, we trust it may interest our readers:

A great many of our readers will know that *The Friend of India* is one of the most influential and reputable of the English journals published in our eastern empire. It was founded by Mr. Marshman, the great missionary pioneer, and was owned and edited for many years by his son, Mr. J. Carey Marshman. Although not a strictly religious paper, it has always taken account of the religious movements of the country, and sympathised with all the educational and missionary efforts for the benifit of the native races. The gentleman who has control of the paper at the present time is Mr. Knight, who has had thirty years' experience of editorship in India, and may, therefore, be supposed to know what are the subjects, bearing on Christian thought and life, that have an interest for the public of Calcutta, and the other cities of the empire. He evidently judges that the question of "The Future Destiny of Human Spirits" is one of these subjects, for several recent numbers of *The Friend of India* have been largely occupied with letters and articles thereupon, all of them of a very earnest and decided tone.

It would seem, from the number of the paper we have seen, that the controversy began by a declaration on the part of the editor, of his acceptance of the doctrine of what is called "Life in Christ;" which, as perhaps most people know by this time, teaches that the human soul is not immortal, in its own nature, but may become so by a union with the Lord Jesus Christ; that the soul of no unbeliever will exist, in its own personality, for ever, but be utterly destroyed after a certain period of tribulation beyond the grave. Several correspondents thereupon gave their reasons for believing such a doctrine to be unscriptural. Some defended the orthodox teaching of never ending torment; and others pleaded for a more comprehensive and more merciful reading of the divine word. Defending his position, the editor endeavored to make his orthodox correspondents realize what is meant by "ever-ending torment" by quoting some of the fearfully horrible and heart rendering representations of the condition of the lost, found in the writings of theologians who did not shirk from the logic of their ghastly creed; and then having done his best to make the notion of an eternity of fire and brimstone simply unbelievable by any rational being, he set himself to examine the scripture texts which speak of "life" and "death," "immortality" and "destruction." Insisting that the writers meant literally what they said, and not something else.

The advocates of this doctrine in England, who can boast of such illustrious names as Edward White, Samuel Minton, Dr. Leask, R. W. Dale, Dr. Weymouth, Dr. Parker, Arthur Mursell, Stowell Brown, must have rejoiced to find in Mr. Knight so bold and able a champion of their cause, which they all, we must entirely believe, hold to be in very deed not their cause but the cause of divine truth.

If it be a true doctrine of Christianity that the Almighty destines untold millions of the human race to the horrible doom which the infallible church has provided for them, no honest man will tell the people of India that Christianity is glad tidings. The great difficulty is to be honest with ourselves in these controversies. We refuse to look steadily at the real character of the doctrine we profess to be believing; and we persuade ourselves that we are honoring God by pleading falsely to Him with ourselves." With great force he asks men and women how they can justify for one instant the marriage relation if this doctrine be true? "The man," says he, "is an atrocious criminal who becomes the father of a child, if he really believes this doctrine to be true." Having no scruple in marriage, he concludes that men and women do not really believe the doctrine, however much they may profess it.

The wide-spread interest taken in England in the subject of future life, is evidenced by the fact that scarcely a week passes without the publication of a new book treating of one or other of its many aspects and problems. Two volumns, by clergymen of the Episcopal church, came into our hands, even while penning the last words of the previous paragraph:—"Scripture revelations of the life of man after death," by the Hon. and Rev. W. H. Lyttleton, Rector of Hagley, Worcestershire; and Religion and science, their relations to each other at the present day," by the Rev. Canly T. Gibson, B. D., Rector of Saudon, Essex, the latter being an octavo book of nearly four hundred pages. Mr. Gibson repudiates the doctrine of the everlasting misery of the wicked, and reasons out the subject with great ability and much moderation of language.

The Dispensations.

In the Scriptures, two dispensations, or economies, are specially noticed. One is termed the "dispensation of the grace of God," and the other the "dispensation of the fullness of times." The era of the first is that swiftly passing period, termed the Gospel age. Its object is, that God, by the ministry of his word, may take out a people from the Gentiles for his name; to share, with his own dear Son, in all the glories and honors of his everlasting kingdom. It had its commencement, and must have its close. What sublime events are connected with its histories. During the 1800 years of its continuance, all the startling phenomena, and varied events, that make history often stranger than fiction, have occurred. As we reckon the brief span of life, more than fifty generations have appeared upon the stage, and acted their parts in the theater of existence. Each of these generations has embraced multiplied millions; swelling, probably, to a grand aggregate of 50,000,000,000, in number, of responsible beings. Over all the joys and sorrows of this mighty host, its years have swept by; hurrying past the births and burials; the cradles, altars, and tombs; the sick-beds, wars, famines, plagues and pestilences; the deeds of wickedness that have darkened earth, and clouded heaven; and the excellencies of the just whose virtues have appeared, amid the massed-up iniquities of ages, as the sparsely scattered particles of gold, or the few precious gems amid the immense earth formations of the globe; and, like the wind-winged tempest, its course has been by the blessings, enjoyments, responsibilities, woes, agonies, sufferings, and deaths, of the vanished, and vanishing multitudes to the present day. It has looked upon the world-wide grandeur of Imperial Rome; and it, too, has seen the Hunn, the Goth, and the vandal, wrest the sceptre from her hand, and subvert her iron rule. Since its circling years commenced, Jerusalem has been destroyed, the temple burned, the chosen tribes scattered, Palestine made a desolation, and instead of the chosen people being "a name and a praise among all the people of the earth," JUDEA CAPTA has been inscribed amid the spoil-symbols of destruction, over the figure of a weeping woman, on the conqueror's triumphal arch. In its epochs it embraces the downfall of Pagan idolatries, to be superseded only by the overlowering Apostacy of the West, and the splendors of the waxing Crescent in the East. And, during the last few years, it has seen the consumption of the temporal rule of the one, and the waning of the light of the other, to the very verge of extinction. It has looked upon the Church of Christ in the tortures and consuming fires of Pagan Rome,—then languishing and dying in the imprisonments, and tortments, on the racks, and in the burnings of the Inquisitorial executioners. In Asia Africa, and Europe, the followers of the Man of Sorrows have been tradured, belied, and persecuted to death, with unrelenting fury. It has seen all the horrors of the Dark Ages, and the outburst of the glorious Reformation.

O, it has been a solemn dispensation! A strange mixture of clouds and sunshine, of gloom and glory. During all its passing ages, the Gospel has not been preached in vain. Humanity has not all gone down, like a broken wreck, into the waves of oblivion to be remembered and seen no more. Though the glad tidings of the grace of God have been treated with opposition, scorn and mockery, and though persecution and death have been the portion of God's called-out ones, still the Gospel has triumphed in gathering some of the Lord's nobility from the multitudes of each passing generation since this heavenly economy was committed to a human ministry. During the time of this visitation of the Gentiles, God has been, if slowly, yet surely, taking out a people for his name. The apostles preached in the power and demonstration of the Spirit, and gathered many precious jewels in their times. The noble army of martyrs, who loved not their lives to the death, bore faithful witness to the truth, sealing their their testimony with their blood, and won over multitudes to await the host of God's elect.

The ministry of later times have held forth the word of life, and, through the presentation of truth, the names of many sons and daughters of the Lord Almighty, have been enrolled in the records of his adopted children.

The labors of the heralds of "the Coming One are not in vain. Some still hear the Gospel of the Kingdom, believe, and obey; and through faith and patience become heirs of the promises. A definite number, known to God, will compose the princely priesthood. This dispensation will last until the membership of the elect church is complete and full. For the last crown of glory a worthy wearer will sooner or later be found, and then the door of admission to God's royal family will forever be shut. To bring out the individuals, by the proclamation of God's revealed truth, who are to constitute the bride of Christ, and share his throne is precisely the object of this economy of grace to the Gentiles. The time of accomplishing this purpose is the Gospel age. The persons who are to share in the throne and priestly honor of the glorified Savior are unknown to human ken.

Although the world knoweth them not, they will one day be owned before the angels of God, and an assembled world, as the purest, the noblest, and most Christ-like beings that the perfecting discipline of earth, and the blest influences of heaven, have brought forth. While we hope for ourselves, and those with whom we share in the intercourse of fellowship, in the Church of God, we must bear in mind that God's elect are, every way, a peculiar people. Like Christ they are loving trustful, and self-sacrificing; humble, candid and pure; forming a lowly estimate, of themselves, though the children of the highest.

They have been chosen from the ranks of the poor, from sufferings, prisons, and martyrdoms; though a few have been called in from the higher ranks of life,—and, one day, will come forth, and stand confessed as the aristocracy of the ages to come.

S. A. C.

—We may compare the troubles we have to undergo in the course of this life to a great bundle of fagots far too large for us to lift. But God does not require us to carry the whole at once. He mercifully unties the bundle and gives us first one stick, which we are to carry to-day, and then another that we are to carry to-morrow, and so on. This we might easily manage if we would only take the burden appointed for us each day; but we choose to increase our troubles by carrying yester-day's stick over again to-day, and adding to-morrow's burden to our load before we are required to bear it.—*John Newton.*

Sorrow's Joys.

The thorns are sharp, yet I can tread on them;
The cup is bitter, yet He makes it sweet;
My face is steadfast toward Jerusalem:
My heart remembers it.

I lift the hanging hands, the feeble knees,
I,—precious more than seven times molten gold.
Until the day when from his store-houses
God shall bring new and old.

Beauty for ashes, oil of joy for grief,
Garment of praise for spirit of heaviness:
Although to-day I fade as doth a leaf,
I languish and grow less.

Although to-day he prunes my twigs with pain,
Yet doth his blood nourish and warm my root;
To-morrow I shall put forth buds again,
And clothe myself with fruit.

Although to-day I walk in tedious ways—
To-day His staff is turned into a rod—
Yet will I wait for him the appointed days,
And stay upon my God.

—*Words of Hope.*

Ferguson's Proof of the "Christian Era."

Our brother, Wm. Dresser, sends us in the RESTITUTION of November 10th, an extract from "Ferguson's Astronomy."

I do not propose to enter on a discussion concerning the date of our Lord's death, for I am not one who thinks prophetic truth is dependent on our exact knowledge of that date, but as Professor Ferguson has abused the prophecy somewhat, on which he mainly depends to prove—or, at least support—his position, and as far higher truths hinge on that prophecy, I propose briefly to offer a few suggestions for the consideration of the brethren.

I don't know that they are new suggestions, by any means, in fact I do know, that to many they are not, but I make bold to advance my belief, that in the prophecy known as the "seventy weeks of Daniel," lies the key to prophecy in general.

Professor Ferguson well says this is "a remarkable prophecy," but what is more remarkable, is, how men have striven to alter and amend the interpretation of King James' version, to suit their preconceived ideas respecting its fulfillment.

Dean Prideaux, in his version—in many respects strained and absurd—(see Clark's Com. vol. 4,) does not materially alter the text, and does not in any way affect the general sense; neither as far as I have been able to learn, do any of the various translations, of which there may be some twenty or thirty. Books have been written, and chronological tables formed, to prove variations in the succession of the Persian dynasty, and Tomes of prophetic interpretation have been based on what this prophecy was supposed to teach.

Now, this argument of Professor Ferguson's, gives me an opportunity to question briefly the popular conception of this prophecy.

Dan. ix. 25, reads: "Know therefore, and understand, that from the going forth of the commandment to restore and build Jerusalem unto Messiah the Prince, shall be seven weeks, and three score and two weeks," (i. e. 69 weeks).

Professor Ferguson says: "This commandment was given to Ezra by Artaxerxes Longimanus, in the seventh year of that king's reign." Ezra vii. 11 -26.

Now, where is there anything said about a command to restore and build Jerusalem, from the 11th to the 26th verses of the vii. of Ezra? Nowhere! Professor Ferguson then is wrong in the commencement of his data, and away go all his fine calculations respecting the Sun, Moon and Stars which are things requiring considerable accuracy.

The command to build Jerusalem was given to Nehemiah, not to Ezra, (Neh. ii. 6-11,) it was a command to build the city that Daniel refers to, the city of Jerusalem, not the temple. If this fact, the text affords convincing proof, "the street shall be built again, and the wall, even in troublous times" (verse 25,) confirmed by the facts as recorded by Nehemiah. Neh. iv. 16-10.

Professor Ferguson says: "From this accomplishment—building Jerusalem—till the time when Christ's messenger, John the Baptist, began to preach the kingdom of the Messiah, was 69 weeks, or 483 years."

The prophecy says nothing of the kind; it says: "From the command to restore Jerusalem to Messiah the Prince," (not to John the Baptist) should be 69 weeks, or 483 years.

I shall not diverge here to prove, that "to Messiah," means to the advent, and not to some particular epoch in his career.

The Professor says, from John's advent as a preacher, "to the beginning of Christ's public ministry, was half a week, or three and a half years, and from thence to the death of Christ half a week, or three and a half years in all, from the command to restore the city, to the death of Christ, 70 weeks, or 490 years."

Why does he say that John preached three and a half years, and Jesus preached three and a half years, making the required 70th week—and that Jesus died at the close of that 70th week? Simply because he knows not the Scriptures; the prophecy says Messiah shall be "cut off" after the three score and two weeks," which is the closing period of the total 69 weeks, and not where the Professor and others would have it, at the close of the 70 weeks.

Professor Ferguson says, that in his half of the week, "Christ preached and confirmed the covenant of the Gospel with many."

The prophecy says, the covenant to be confirmed with many, is for one week, (i. e. seven years) Is the covenant of the Gospel a seven years covenant, or an "everlasting" covenant? Clearly the latter, then the covenant and the 70th week, to be confirmed by the "He" for seven years, is clearly not the "everlasting" Gospel covenant, and therefore, not the one which Professor Ferguson says Christ confirmed.

The professor says, "after the 70 weeks, the city and sanctuary were to be destroyed.

The prophecy says, this was to happen after the 69 weeks, not after the 70th, ver. 26.

No wonder there are so many wild calculations, so many very doubtful chronologies, when the word is so heedlessly divided; the fact is, the "70 weeks of Daniel" read as follows:

1. From a certain specified command, to Messiah the Prince, was to be 69 weeks, total 483 years; (ver. 25) without controversy, that is a fact.

2. After this time, during a period of, say, 70 years, from the birth of Jesus, to the destruction of Jerusalem, (and therefore not in the remaining 70th week of 7 years, because exceeding that period nine times) two notable events occurred, concerning Daniel's "people and holy city," (to which alone this prophecy has reference) those events were, the death of their Messiah, and the destruction of the city, by the "people of the prince who shall come." ver. 26.

3. "He," or the prince that shall come, shall confirm the covenant of a week, with many of Daniel's people—Jews—but in the midst of the week, or after 3½ years, he shall cause "the sacrifice and oblation to cease," and shall cause a final overthrow of the city, in the "overspreading of abominations," with which he shall make it desolate, "until that which is determined shall be poured upon the desolator" (margins, ver. 27.

Here are the three divisions of the prophecy, first, the 69 weeks, second, the interregnum, or "times of the Gentiles." Rom. xi. 25, third, the 70th week, yet to be accomplished.

I believe, all the prophets could be marshalled, to support and confirm this plain, straightforward reading of the Scriptures; but necessarily, such a task is not to be undertaken here.

In closing this criticism, however, I call attention to these pertinent facts: These 70 weeks are the allotted periods of Jewish time: if they were accomplished at the death of Jesus the Anointed, then Jewish time is complete: a view, which I do not think would be found to accord well with prophecy in general. Again, that the peculiar division of the prophecy, is in itself an evidence of a purpose, and no purpose so reasonable as a division of its fulfillment.

THOS. C. WEEKS.

MT. PLEASANT, MO.

"A typographical error in Bro. Dresser's article, makes the Professor say 'seventy-two weeks, or four hundred and thirty-four years.' His after calculations show plainly that it should be as we state above.

New Things.

We all like new things, such as new clothes, new shoes, new houses, new books, new pictures, and new sights. And we like new things sometimes, because they are better than the old ones ever were. But all cannot have new things; they cost too much money, and so they have to put up with the old ones. I will tell you of some new things which you can all have. They are worth more than money, but all can have them free. Here are some of them.

1. The Lord's mercies. "It is of the Lord's mercies that we are not consumed, because his compassions fail not. They are new every morning; great is thy faithfulness. Lamen. iii. 22-23.

How thankful should we be for such mercies, which come to us fresh and new every day. Our life, health, reason, food, clothes, sunshine, rain, air, and all good things that we enjoy, are always new.

2. A new heart and a new spirit. "A new heart also will I give unto you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them. Ezek xxxvi. 26-27.

Every sinner needs a new heart and a new spirit, just as much as these Israelites, and we may all have it. We may be renewed in the spirit of our minds. We may be transformed by the renewing of our minds. If we will pray as David did. "Create in me a clean heart, O God; and renew a right spirit within me." (Psa. li. 10), God will hear our prayers, and we shall have joy instead of sorrow, love instead of hate, and shall love to do right as well as ever we loved to do wrong, because God has made our hearts and our spirits new.

3. A new creature. "Therefore, if any man be in Christ, he is a new creature: old things are passed away; behold all things are become new." 2 Cor. v. 17. So we are told to "put on the old man, which is corrupt according to the deceitful lusts, and be renewed in the spirit of our minds; and that ye put on the new man, which after God is created in righteousness and true holiness." Eph. v. 24-25. So we are to put away lying, and stealing, anger, and lust, for these are the works of the old man, and we are to put on truth, and love, and peace, and purity, and righteousness, and so not be the vile, wicked sinners we have been, but each turn over a new leaf, when we become new creatures. God will make us new all through. If we will only give up all to him, to do and suffer all his righteous will.

4. A new body. "Our conversation is in heaven, from whence also we look for the Savior, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body." Phil. iii. 20-21. These poor, old, feeble, crazy frames shall be changed to immortality in a moment, in the twinkling of an eye: or if we be dead and turned to dust, we shall rise up in glory when Jesus comes at the last great day. Now we are made new inside. Then we shall be new all through, spirit, and soul, and body.

5. A new earth. "Behold I create new heavens and a new earth." Isa. lxv. 17. "We according to his promise look for a new heavens, and a new earth, wherein dwelleth righteousness." 2 Pet. iii. 13. "The meek shall inherit the earth, and shall delight themselves in the abundance of peace." Psa. xxxvii. 11; Matt. v. 5. That will be a good world: there will be no sin, sorrow, pain, or death there. Let us seek a home there.

6. A new Jerusalem. "I, John, saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." Rev. xxi. 2. What a blessed city that will be, and all the redeemed shall dwell there.

7. All things. "Behold I make all things new. He that overcometh shall inherit all things." Rev. xxi. 5-7.

What blessed new things these are. We may have new mercies, a new heart, become new creatures, new men, have new bodies, a new earth, a new Jerusalem, and all things new. May the Lord prepare us to receive all these things.—*Bible Standard.*

Discussion.

As some of the brethren might like to know what I am doing, I would say that I have just closed a discussion with J. W. Randall. This discussion was under contemplation last September, but has been delayed on account of sickness. But in November we closed it up with a decided victory in favor of truth—or, at least, many of the people present thought so and so said.

The Nature of Man.

This was the first proposition. Mr. Randall, in his first speech, took the position that the image referred to in Gen. i: 26-27, was the spirit-man; that is, the thinking part of man; and from Gen. ii: 7, that God, in the creation, formed the body out of the dust, and then breathed into man's nostrils the breath of life, and the body became a living soul. So you see, says he, we have got a body and soul; the soul being the life of the body. Then we have a living animal. Then he put into the soul a spirit; so you see we have got a body, a soul, and a spirit; and the soul, being the life of the body, can be destroyed; but the spirit being the life of the soul, cannot be destroyed. Why? because the spiritual part of man, which is the image of God, that is, in short, a part of God, is the real man; or really the thinking part of man. Giving for proof 1 Thess. v. 23; Matt. x: 28, and Rev. vi: 9; also the rich man and Lazarus, and the thief on the cross, but, in fact, he just acknowledged all that we teach—that there is no life out of Christ, and that none but the righteous have the promise of eternal life:—thus destroying all he had said before.

Brethren, his arguments were *thin*; so I will make my report short.

In my first speech from Gen. ii: 7; iii, 22-24; 1 Cor. xv. 45, I showed the two families;—the earthly family, and the spiritual family. I also showed the two seeds—the natural and the spiritual;—one the first Adam; the other the second Adam; and that as it is in the natural, so it is in the spiritual.

I wanted to close the debate on his admission that there is life only through Christ, and should have done this, but I wanted to get all the scripture before him that I possible could, I did get over 80 passages before the people; which was answered with the admission that he believed in the resurrection of the dead. I asked the question, whether a man would be resurrected that did not die: and whether; if the body be only the house that the real man lives in,—there could be a resurrection of the real man,—and that if this were the thinker he must perish: for in the very day that his breath goeth forth his thoughts perish. Ps, cxlvi. 4.

On the second proposition, that the Kingdom of Jesus Christ is yet in the future. My first argument was based on the restitution of all things spoken of by the mouth of all the holy prophets since the world began. Acts. iii, 19.

My second argument was based on the promises of God to the fathers. I also showed that the past dealings of God had a great deal to do with the future; and that God made covenant with Abraham with regard to the land of Canaan which was promised to Abraham and his seed; that he confirmed the same to David and his seed, Christ being that seed—and that Christ had the promise to set on David's throne. The promise to Abraham; Gen. chs. xxii-xii—to Isaac. Gen. xxvi—to Jacob Gen. xxiii and to David and his seed, Isa. lv. 3—Luke i, 31—and that Dan. ii. 44,—would not refer to Pentecost, because that was the time symbolized by the legs of the image,—and the Kingdom could not be set up till we got to the feet.

In Mr. Randall's first speech he made Col. i, 12-13,—Rev. i, 9, his strong tower.

At last he acknowledged that the meek shall inherit the earth, and that Abraham will inherit the land of Canaan; although he first stated that Caleb and Joshua had inherited it. But finally agreed with Stephen, Acts vii. But enough. I had an easy task. May the day speedily come when men will cease to pervert God's word.

JOHN FOORE.

Galesburgh, Kan.

Union Movement in England.

The following declaration of faith is sent to us by a brother, in England, with the request that we publish it in the RESTITUTION. The declaration has signed to it one hundred and thirty names. We have not had time sufficiently to examine the points set forth in the four propositions presented as the basis of union. However, we cheerfully give place to the declaration:

UNION OF EFFORT FOR THE RESTORATION OF APOSTOLIC DOCTRINE.

This form to be signed by all who are willing to be recognized as Co-workers in trying to bring about a unity of effort for the restoration of apostolic doctrine, and who can subscribe to the four following points of doctrine, not as *conditions* of faith, but as *results* of faith, caused by and drawn from a true knowledge of Gospel teaching, which are as follows:

1. That the Scriptures teach that Jesus is the Christ, the Son of the living God. That he came from God, and was manifested in the flesh as Jesus of Nazareth.

2. That the Scriptures teach that Jesus Christ came to give eternal life to all of them who should believe in him.

3. That the Scriptures teach that all those who willfully and knowingly reject Christ "shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."

4. That the Scriptures teach that the "same Jesus," who, after death and resurrection was "taken up into heaven," shall come again and establish his kingdom upon the earth.

At a recent Sunday-school convention held at Birmingham, Conn., after extended discussion, the following resolution was adopted: "That this convention earnestly recommend to all churches within this district the holding of but one preaching service, and a Bible service in place of the second, in which pastor and congregation may join with the Sunday-school in the study of the Scriptures."

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Errata.

Last line, first column, editorial page, following the adverb "not," and before the word "Israel," read give repentance thus: "to give repentance to Israel."

Twenty-fourth line second column, leave out the adverb "not," and read thus: "he is only heir to the civil headship."

About two inches above the middle of the second column, instead of the phrase, "the simple fact of the Father's throne" read: "the simple fact of his sitting on his Father's throne." J. M. S.

OBITUARY.

BAKER.—Near Mapleton, Bourbon county, Kansas, November 30 1875, Squire Baker fell asleep in Jesus, in his 53d year.

His quiet, kind, Christian conduct won for him the respect and confidence of the community.

LEWIS HICKLES.

CHASE.—Father Chase, died, Dec. 17, 1875, at Eaton, Lenawee county, Michigan, from apoplexy. Bro. Artemas Chase, [illegible]

Brother Chase's health had been failing for about two years previous to the time of his death he was able to be about. On the morning of his death he arose [illegible] his fire as usual; retired himself from before the fire, he clapped his hands to his head, and exclaimed, "Oh, my head!" then staggered across the bed, he said to his wife, "I am dying!" these were the last words he was able to speak and he died in about thirty minutes

Thus fell asleep in Jesus our much-loved brother. He leaves a companion, two sons, an adopted daughter, a large circle of relatives, and the church, to mourn his loss. But they mourn not as those who have no hope, for they believe that he now sleeps in Jesus, and all that sleep in Jesus will God bring with him.

Brother Chase was formerly a resident of the state of New York, and when Brother L. H. Chase went there some fifteen years ago, to visit him, and preached the good news of the kingdom of God he believed, and obeyed the Gospel. About three years afterward, he moved to Eaton with his family, where he continued to reside until his decease. Since learning the truth, he has ever lived a consistent Christian life. Laboring in word and in doctrine as opportunity presented, through his efforts, and those of his brother above mentioned, a body of believers has been called out, numbering about fifty, who abide in the promises of the Gospel. They meet every first day of the week, to hear the Word, and attend to the ordinances of the Lord's house. Here our brother will be missed, as Brother L. H. Chase is nearly 70, and his health is fast failing him.

The funeral services were held at the meeting house of the Friends, who kindly offered their house for this they have our many thanks. The house was a large one, and was well filled. The writer delivered the funeral discourse, from John xiv: 3, showing that the Lord had gone to prepare a place for his people, and that he would come again to resurrect the righteous dead—those who sleep in Christ—and change them that are worthy, make them immortal, and give them the victory over death and the grave, that they might sing the songs of the redeemed, and reign with Christ on the earth. And while we look for these things, we with patience wait for them, knowing that if we fall under the hand of death, and fall in Jesus, when he who is our life shall appear, we also shall appear with him in glory. And then, and not till then, shall we meet our loved ones who are now sleeping in Jesus. In view of these things, with the Revelator, we cry out, "Come, Lord Jesus, and come quickly. Amen. Even so, come, Lord Jesus."

JAMES WATKINS.

CLINTON, Michigan.

MARRIED.

SMITH—FOX—Oct. 27, 1875, at the residence of the bride, in Neosho county, Kansas, by Elder John Foore, Brother G. W. Smith, of Lyon county Kan. to Sister Cordi Fox.

LETTER RECEIPTS.

Letters from the following persons have been received, found to be correct, and the business attended to:

Martin Frank, A Sanford, I Mann, Nathan Hill, J S Hatch, D F Selley, Richard Parrott, J A Foller, F J Denny, Ira Allen, Joseph Hoshal, Daniel Kelly, Mary Hook, W M Martin, Wm Cole, R Harris, O H Hackney, Jas Robinson, James I Richmond, P Plan, Willard Pugh, Elias Stout, Newell Boal, James Wickelson, Warren Wilson, Mrs F H Rutherford, Thomas S Martin, Mrs H B Richardson, A Sheffield, A Wilkerson, J H Brewer, A D Ridelman, Mauldin, J A S Snedgrove, John Bates, Z Smith, J M Hayes, Stephen Inscio, Nancy Terr, O H L Crozier, Louis Hickelin, L J Kimball (Forwarder) Mr Abbey Moore, L P Hatton, Cecil Hilford, H Hayes, Samuel Herod, G W Cheney, W H Norris, Mrs D Oster, L C Armstrong, A F Duggar, Wm Wallis, A D Fahrney, Hannah E Vickery, S L Jackson, Phillip Spreckley, W T Roth, Phillip Arnold, Mrs E G Ayer, Mrs A L Noble Jr, W G Taylor.

ANNOUNCEMENTS.

There will be meetings held by the Church of God at Fairview school house, in the town of Waynesville, Ills., during the year 1876, as follows:

The third Sunday in January, at 11 o'clock, sharp, and from that time every second Sunday.

All who are disposed to comply with the rules of the church are invited to attend and participate in worship. If, on account of the inclemency of the weather, or any other cause, we should not meet on any one or more of these days, the others will be held at the above stated times. In case of funerals, protracted services, and for the accommodation of strange preachers of any denomination, we will, by mutual agreement, temporarily give way, as becometh Christians.

C. P. GRAHAM, Secretary.

January 5, 1876.

Brother A. Drew wishes us to say that he will preach at Rochester, in the court house, commencing on Friday evening, Jan. 28th, and continuing over the following Sunday.

Bro. A. F. Dugger will visit Durham City Iowa, Jan. 15; Newton, Iowa, Jan. 21, and will hold meetings in the city and country as Brethren Ault and Kershner may arrange.

Bro. Dugger says "I will leave for Illinois via Chariton and Newton; brethren who may desire my services along this rice will please write to me."

A. F. D.

G. M. Myers will meet with the brethren in Hengy Meadow's vicinity, the fourth Saturday and Sunday in January.

G. M. Myers will meet with the brethren near West Lebanon, Warren county, Ind., the 5th Saturday and Sunday in January, and second days following.

NOTICE.

After the fourth Sunday in January, I shall be ready to visit any part of the country to which I may be called. I am going to Clinton county to spend some three weeks; and after that time will be ready to attend to any calls for labor.

J. H. HATCH.

OUR REST:

FOR 1876.

THOS. WILSON & H. V. REED, *Editors.*

This valuable monthly magazine has so far earned the reputation of being one of the very best religious magazines published in this country. Those who received it for 1875 are rapidly renewing their subscriptions, and say they would not be without it for twice the sum. Its contents are eminently suitable for wide circulation among inquirers, besides being edifying and instructive to the brotherhood. Typographically it is unsurpassed, and no one need fear to subscribe for it, or loan to friends for perusal.

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BOOKS.

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Mourning Lied.

TO CYNTHIA M.

"Favor is deceitful, and beauty is vain, but a woman that feareth the Lord, she shall be praised."

Go, turn the panoramic page
Of distant far historic age;
Mark how it fared with him who hung
On flattering words of kingly tongue:
How at the jealous despot's frown
His own familiar friend went down;
How fickle thousands praised to-day,
To-morrow turned the head away;
How oft the proud, old world beguiled
His cheated devotee, and smiled.

How beauty held the gaping throng,
And reigned a queen in hearts of song;
Or drew as captives to her side
The frozen sons of stole pride;
Till Time at last resentful strown,
Had o'er beauty's graces thrown
A veil of wrinkles dark and cold
And called her stupid, bent and old,
The while she turned her eyes to rev.
Her courtiers vanished utterly.

Ah! true the prophet's words of old,
Wrought out in sentences of gold!
For earthly favor is but dross
Though bought with years of pain and loss,
Too oft those years of service prove
The fatal theft of envious love;
And Faith and innocence implore
In vain at heartless tyrant's door;
Who deserves much of royal praise,
With life the debt of Fate pays.

But loving favor from our God,
Though often proved by chast'ning rod,
Is all unlike the grace of kings
Or changing voice of fickle rings;
It changes not—if we be true,
But ever grows more rich and new.
For fool, for wise, for young, for old,
'Tis better chosen far than gold.
There is the Rock of strength for man,
The one sure goal of every plan.

Though Beauty fade and love decay,
God's loving grace endures for aye;
And she who most our Father fears,
Who loves him most and most reverers,
Shall win most true and heart-felt praise
Through all these toil-some, fleeting days.
Ah! love such praise as this be thine,
Dear loving child of Truth divine!
A woman praised for fearing God,
For treading where the Savior trod!

S. ROXANA WINCH.

The Two Witnesses. Are they Moses and Elias?—No. 5.

The interval between the numbers of this series has afforded opportunity for presenting through the RESTITUTION, opposing views. Hence it has been suggested by some, that the two witnesses were the old and New Testament, and by others Enoch and Elijah. Interpretations offered to remove or avoid difficulties which were supposed to be insuperable against the the conclusion that they were Moses and Elias.

Let us try these positions by the unerring word of truth, and the light of reasonable probability.

1. Are they the Two Testaments or Covenants. The law and the gospel?

It would seem to suffice to cite the record in Rev. xi. in refutation of this assumption. They are there said to be "killed"—"Their dead bodies" are said to "lie unburied in the streets of the great city" and they are called "two prophets,"—descriptions which apply only to the living persons or beings. Hence we infer they must be men, not inanimate things.

2. Can they be Enoch and Elijah. Because these were translated without experiencing death, it is supposed that they were thus reserved miraculously to appear in the closing scenes of Rev. xi. This is the one argument for choosing Enoch instead of Moses, to be associated with Elijah, on the occasion of this last day attestation for Jesus. But when we remember how little we know of Enoch, as a prophet, or witness for God—and that he flourished before Abraham was called and before the Jews became the chosen people of God, we can hardly accord to him any superiority over Moses, the great law giver to Israel and the declared type of the Christ, and we can hardly suppose Enoch to appear in a place a scene among a people to whom he would be a stranger. Besides Moses' record as the servant of God, is not surpassed by any other prophet, as we learn from Deut. xxxiv-10, and I take it to be almost certain that the two witnesses to Jesus on the Mount of Transfiguration were the same who reappeared and finish their testimony as in Rev. xi-7. and with the testimony already presented before.

From these premises then, we conclude that before the Lord comes to set up his Kingdom, as declared in 15th, verse. Moses and Elias, his two witnesses, shall appear on earth, in Jerusalem, and "finish their testimony," begun in Israel, continued on the Transfiguration Mount, and finished" by thier tragical death at Jerusalem, as related in 7-10 verses, and according to the rule prescribed in the sure word of prophecy.

Against this conclusion, it may be objected that v. 3, declares that the witnesses "shall prophesy, 1260 days, clothed in sack cloth," that, on the generally accepted theory of a day for a year calculation in prophecy. The duration of their prophesying will exceed the limits of any human life of which we read in scripture, therefore, that the argument proves too much. But let us in this instance, count this as literal time. If so then 1260 days are three years and a half, corresponding with the duration of our Lord's own testimony, and in Jerusalem, of which this seems to be the antitype. That this is a natural and proper interpretation would seem to appear from the fact stated in verses 8-10, that their "dead bodies shall be unburied in the streets of the city (then in the possession and power of their enemies,) for three (literal) days and a half." The literal interpretation being necessitated in order to make good the statement in verse xi, that then "they are to stand on their feet and live again," by the spirit of life from God entering into them,—a process and result which could hardly take place without a special miracle, after they had been three years and a half unburied. After such a long time, and in that tropical climate, their dead bodies unburied would have passed into dus..

It is submitted to the candid reader that the context and all the circumstances of the scene described, plainly show that the narrative is literal, and that the days of this prophecy must be literal days.

We can hardly conclude that in these latter days, and at a period yet future, so long a period as 1260 years of prophesying is yet to occur; and all this to happen, too, before the Lord's coming and kingdom, for it is evident, from verses 15-18 that these events—this unfinished career of the witnesses—is previous to the kingdom.

It seems clear, then, that these two witnesses are to appear and testify before the establishment of the Lord's kingdom, but it must not thence be concluded that they are to occur before his coming to his saints. Many passages in the Bible show that these events are to be separated by some interval of time, the length of which has probably not yet been revealed to us.

Daniel ix: 24, 25, expounded in the light of history, shows that the seventy weeks are not yet fully accomplished—for they were determined "upon thy people" (Israel, as well as "upon thy holy city," (Jerusalem), and were to extend up to Messiah, the Prince." Now, although they embraced the era of the birth, work, death and resurrection of Jesus, they were to extend up to Messiah, the Prince," whose career as King of Israel and Prince of peace had not yet begun. Seeing that his priestly functions at God's right hand era not yet finished, and must continue until he takes the sceptre and comes as David's King and God's Son on Zion.

We learn from Daniel x: 24-27, that all the events therein predicted require seventy weeks for their accomplishments—490 years. Among these events is the anointing the Most Holy as Messiah, the Prince. We repeat, this has not been done. He has been already anointed as Prophet, and as Priest, but not as Prince and King. This last, and perhaps highest and greatest development of his Messiahship is in the womb of the future. Thus we see that although seventy weeks indicate the period allotted by his Father for accomplishing the events enumerated in the prophecy, it by no means follows that the seventy weeks are to be continuous, or in close succession, one directly after the other until all expire. This is proven in ix: 24 to end; for there we see the period of seventy weeks, fractured into two subdivisions, seven weeks and three score and two weeks. This disposes of sixty-nine out of the whole term, leaving only one week remaining; and then the 27th verse seems to dispose of one half of this remainder, in the words, "in the midst (or middle) of the week, or three years and a half, which was exactly the length of our Lord's life and career as a prophet or public teacher in Israel. It is significant that the remaining one-half—three years and a half—is just the period assigned to the time of the two witnesses in Rev. xi.

Here the question naturally arises What becomes of the long interval of time elapsing between the sixty-nine, or sixty-nine and one-half weeks of verses 26 and 27, and the end of the prophecy?

To answer this, it is necessary to advert to the well-established Bible distinction between Jewish and Gentile times. The former embraces the period elapsing from the calling of Abraham—which was the origin or beginning of Jewish times—onward to the fulfilling of the promises made to him, which are yet future; whilst the latter embraces the time included from the calling of the Gentiles, (Acts xv,) to the "fulfillment of the times of the Gentiles," (Rom. xi: 25,)—a period yet in the future, but now about to expire.

After the calling of Abraham, the Gentiles lived, as Paul told them at Athens, (Acts xvii) in times of ignorance which God winked at,—did not regard them as his people, but gave them up to their idolatrous worship. So, on the other hand, after the calling of the Gentiles at the house of Cornelius, God turned his back on the children of Israel and gave them up to their willful blindness and perverse rejection of the Messiah. Hence Israel now abides in times of ignorance, and the Gentiles in times of knowledge.

Thus the first have become last, and the last, first. But this relative position of the two will not long remain for Paul testifies that "when the fullness of the Gentiles is come in (expired; all Israel will be saved." God's favor and mercy will then return to his ancient people, and this remnant of three days and a half Daniel's remaining week, and of John's 1260 days will be absorbed and consumed and then Messiah, the King and Prince, will establish his throne and kingdom as in Rev. xi: 15. and elsewhere in the sure Word of Prophecy.

This conclusion seems further strengthened and fortified by Rev. x. 6, when the angel, standing on sea and land, lifts up his hand to heaven and sweareth that "there shall be time no longer," that is, Jewish time. because the Gentile time had then commenced to run.

From these premises, are we not justified in concluding that the Jewish time of seventy weeks was all concluded at the final overthrow of the Jewish commonwealth—the destruction of Jerusalem—except the three and a half years remaining after Daniel's sixty-nine and a half weeks, and that that remainder will be occupied by the two prophets—who will be Jewish witnesses for Jesus, and will finally seal their testimony by martyrdom in the streets of the city of the Great King?

Their miraculous resurrection as related in v. 11, will be the token and immediate precursor of the end of the Gentile powers and governments, and of their utter destruction by the coming and kingdom of Messiah, the Prince, in irresistible power and great glory.

The position and relation of saints to these events which seem to be so imminent as to be expected to burst upon us at any moment, will next receive our earnest attention, lest they come upon us unawares, and find us sleeping when we ought to be wakeful and watching. Being forewarned, let us be forearmed, for it would be a calamity never to be sufficiently deplored, if, like the foolish virgins we be found unready, and so denied admission to the marriage supper of the Great King.

All scripture concurs in describing the fearful judgments which our offended Creator will speedily pour upon the nations who have so greatly sinned and whose punishment is necessitated by Divine justice. It is the indispensable means of bringing them to their senses and enforcing their subjection to the authority of the Great King whom God hath appointed to rule them in righteousness. It is written, "When the judgments of the Lord are in the earth, the nations will learn righteousness." It is pretty certain they will never learn in any school less stern.

Now, will the saints then on earth be exposed to these calamities and sorrows, or will they be taken out of their reach? At present we know that God's people are exposed to the same sufferings that afflict their fellow-men. The ravages of pestilence, the horrors of war and the terrible evils of famine affect all alike. It is impossible to read the prophetic judgments, threatened and yet fulfilled on the people before the kingdoms of the world are overthrown by power from above, without seeing that all previous chastisements from heaven are not to be compared, in violence and intensity, with those which are to follow in these latter days. Where, then, will the servants of God be when this great wrath commences?

Judging the future by the past we naturally conclude that as God mercifully protected and delivered Noah and Lot, Israel in Egypt, his servant Daniel and others in Babylon, and his saints at the destruction of Jerusalem, he will not permit the disciples of his Son in these latter days to be involved in the general ruin. In this connection we may recall many divine promises and pledges of relief and deliverance, recorded for the consolation and comfort of those "who have fled for refuge to the hope set before us in the Gospel." We cite as samples of these, one from each Testament: Isaiah xxvi. and John xiv. Construing the first in its context with the xxv. and especially recurring to the 12th and 20th verses of the [illegible]xvi., we read in view of this impending vengeance, "Lord, thou wilt ordain peace for us," etc.; and "Come, my people, enter thou into thy chambers and shut thy doors about thee; hide thyself, as it were, for a moment, until the indignation be overpast, for behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood and shall no more cover her slain." In Jno. xiv. the words of Jesus are reassuring and full of comfort, to the same effect. "Let not your heart be troubled. Ye believe in God, believe also in me. In my Father's house are many mansions. If it were not so I would have told you. I go to prepare a place for you, (doubtless in one of these many mansions,) and if I go and prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also." No, too. Paul tells us that when the Lord comes to his saints they shall be caught up to meet him in the air—that our gathering together will be with him—that he shall come with all his saints, and they shall be ever with the Lord. Now, to come with his saints, they must previously have been with him. Taking all the testimony into the account it seems clear that before the Lord comes to judge the nations and award to them their proper retribution, he must come to his saints—their gathering together must be to him. They will be summoned to meet him "in the air—in the clouds," both quick and dead, when he will take them out of the way of God's impending judgment to that "place he hath prepared for them in the mansions of his Father's house, whence, in due time, he will come with them to the earth, to judge the contemporary nations and rule over them in his kingdom, power and glory, thus fulfilling his own prophecy in the last clause of what we call the Lord's Prayer.

Amen and amen!

ALLAN B. MAGRUDER.

The Deep Importance of the Re-standing From the Dead.

BY H. ASHCROFT, M. A.

"If in this life only we have hope in Christ, we are of all men most miserable." 1 Cor. xv. 19.

It may be said that the sacred writers in thus uniformly representing death as a sleep speak only of the body, and do not intend by such language to intimate that the slumber extends to the whole personality. Here I will again summon "Archbishop" Whately to my assistance,—taking the opportunity or acknowledging my great indebtedness to the writings of that truly thoughtful and judicious man. He says, "I never could learn what is meant by that expression 'sleep of the body,' for the words convey to me no distinct sense. We understand what is meant by a man, or any other living creature, being asleep; but we never speak of a stone, or a clod of earth, or a piece of bone, or any other inanimate substance, sleeping; and so to speak, would appear quite unmeaning. Now a dead carcass is (as far as regards the present question) nothing more than a clod of earth. * * * To speak of a carcass thus decayed, decomposed, and dispersed in all directions, as asleep, seems to me a use of language which destroys the purpose for which language was designed: namely, to convey a distinct meaning." The sacred writers must therefore have intended to convey the impression that the whole man lapses at death into the condition which they describe by the word "sleep." Hence, we have them making such assertions as the following: "In death there is no remembrance of Thee; in the grave who shall give Thee thanks?" "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth (and there is nothing else that does go forth), he returneth to his earth; in that very day his thoughts perish." Now if it were true that a man at death carries with him all the recollections of a lifetime, and begins then to think as he never though before, it seems to me that such language as this compresses and conceals a tremendous truth, while at the same time it gives prominence to what is (on this supposition) self-evident, and exceedingly unimportant. We can hardly imagine that these holy men of old, who spake as they were moved by the Holy Ghost, would have so written concerning the death-state, if the real facts were so widely different from what they were representing.

Most of us must have felt some difficulty in harmonizing to our own satisfaction Paul's language when speaking of the dead in Christ as asleep, and the terms in which he contemplates his own dissolution. When he refers to those who have died, he uniformly represents them as being really dead or asleep, awaiting the resurrection. But when he comes to speak of himself as confronted by the solemn issues of this mortal life, he adopts a very different style of expression. With himself, absence from the body means presence with the Lord. To die is gain. He has a desire for the returning, and the being with Christ, which is far better than to remain longer in this world of care and sorrows. Now, how is this? Certainly Paul could not expect to have greater privileges granted to him in respect of this matter, than were the lot of others who might have been equal to him in fidelity to the great Master; he could not expect to be enjoying conscious blessedness in the presence of Christ, while all who had died previously to him were asleep in the dust of the earth. How then are his apparently conflicting statements to be reconciled? We know but one answer to such a question that is at all likely to commend itself to your judgment, and that is this: To a person who is in a state of perfect unconsciousness there is no interval whatever between the moment of his falling into that state, and the moment of his awakening from it. Time(to his perceptions) is annihilated. If death be such a condition, then, to the person himself, sudden death is sudden glory, albeit a thousand or ten thousand years may intervene between the one and the other. To survivors (of course) the length of time which to their friends appears dreary and sad—that all this while they should be without remembrance—incapable of praising God—having neither wisdom, nor knowledge, nor device—that David should not have ascended into the heavens—that it should only be "touching the resurrection of the dead," that God declares himself the God of Abraham and of Isaac and of Jacob, thereby intimating his purpose and determination to bring them forth again on some future day; all this appears very gloomy doctrine when we give the imagination alone full play. But when we bring the understanding to bear upon the subject, we view it in a far different and much more consolatory light. Paul was perfectly justified in saying, "To die is gain," because to him death would be immediately succeeded by a glorious resurrection. He used no unwarrantable language when he spoke of being "absent from the body and present with the Lord;" because the very instant he breathed his last would, to his own perceptions, be at once followed by the sound of the last trumpet which shall summon all the holy dead into the presence of their Lord and King. Our favorite author, whom we have already quoted, (and who adopts this line of argument with great force) makes this quite clear, reminding us that, "Reason tells us (the moment we consider the subject) that a long and a short space of time are exactly the same to a person who is insensible. The long interval then between death and the day of judgment (supposing the intermediate state to be a profound sleep) does not exist at all except in the imagination. The faithful Christian may be practically in paradise the day he dies." This may account for the fact that Paul, when speaking of believers who had died, represents them as being asleep; while when referring to his own death, he seems, (on a superficial view) to speak as though he did not expect to wait until the resurrection, until he realized that presence with Christ he so ardently desired, and gained the crown of righteousness which was to be bestowed "in that day."

The apostle's argument then, was, that unless the resurrection takes place they that are thus asleep in Jesus are perished. I trust the view just taken of their condition will help to restore to its own place of importance a doctrine which has been too much quietly ignored, and nullified by theories which Paul does not in any of his epistles so much as once recognize, and which greatly tend to make the gospel of our salvation void.

Notice again, Paul regards the resurrection as of such supreme importance that, if it is not to occur, he considered that he was in no sense advantaged. He had all along been undergoing grievous suffering on account of the faith, but all would go for nothing unless the resurrection took place. "What advantageth it me if the dead rise not?" Now if Paul's happiness in a future state was in any sense (or for any period of time) independent of the resurrection, this question was quite beside the mark: and there was no sense in his supplementing it by the heathen motto: "Let us eat and drink, for to-morrow we die." Think of a man of Paul's manifold labors and distresses being on no higher a vantage ground than any epicure whose god was his belly, and whose glory was his shame! Just imagine all that rigid discipline and self-denial and subjection of the body which he practiced, "if by any means he might attain unto the resurrection from among the dead," all of no use whatever! Had we no other argument before us to prove the certainty of the resurrection than that which is supplied us by Paul's noble unselfish life, that of itself would be quite sufficient to convince us. Is such a man to be in no sense advantaged after all? Yes, if there is no resurrection of the dead.

Finally we come to the argument of our text. If the resurrection is not to be, then Christians "have hope in this life only." "Hope is a light shed down from heaven to cheer a dark and troubled scene. It is like moonlight borrowed from the sun to mitigate the darkness which it cannot dispel." Sad must that condition be in which there is no hope. Many have hope, but it is "in this life only." Of the revealed future they know nothing, and therefore their anticipations of what is to be must needs be built upon conjecture and guess. Most people believe in a hereafter of some sort; but Paul went so far as to say, that if the dead rise not, then there is no hereafter of any sort; and Christian men and women are reduced to the level of the most ignorant and degraded of their species who have hope "in this life only." Many heathens had hope which reached out beyond the present life; but because their hope was not in the resurrection, it was a hope that was doomed to perish and make them ashamed. If you follow the teaching of Paul, you will cherish no expectation of a future life that are disassociated from the resurrection of them that sleep in Jesus. This masterly argument simply shuts us up in his gospel who proclaimed himself "the Resurrection and the Life." We must either be in Christ, or we must forego all blessed anticipations whatsoever that go beyond this life only. Are you prepared to accept the alternative? Some false versions of the gospel there are which do not thrust matters to so palpable an issue, and which will let you cherish "hope in Christ" without any reference to that great event to which Paul so absolutely joins it. You are at liberty to determine whether you will build your house upon the rock or upon the sand. But, remember, you do the latter in view of the impending storm; and Christ himself has faithfully warned you of the result: "And immediately it fell; and the ruin of that house was great."

Whoever is disposed to account such a subject as this tedious and uninteresting, or without any good practical tendency,—whoever is inclined to consign to the realm of uncertainty and speculation a truth which has been reasoned out so clearly and conclusively by one who had seen Christ Jesus the Lord, and who had received this special communication from him,—whoever has this light near to him and yet refuses to walk in it, and through prejudice or sheer indolence, or both, remains contentedly ignorant of that which the spirit has so manifestly revealed,—may well suspect his own spiritual state, and doubt whether he will be accounted worthy to obtain that age, and the resurrection of the dead. If the subject is not important, I should like to know what there is in the whole domain of human thought that is important! If we can attain nothing like certainty concerning it, I should like to be told the reason which led the apostle into all this elaborate argumentation. If you would come to a knowledge of the truth, you will require to spend less time on dress, and eating, and drinking, and paying mere complimentary visits to each other's houses, and reading books which are no manner of profit. You will need to be determined that, cost what it may of theological reproach—hurled at you from every quarter by an apostate and unbelieving orthodoxy,—cost what it may of patience and candor and diligent research, you will get wisdom, and that with all your getting you will get understanding.

Foreign Notes.

The latest news concerning the diplomatic crisis, which has for its immediate center of interest the eastern end of the Mediterranean and for its remote consequences no one knows what, are delightfully non-committal. Bismarck and Gortschakoff have been in consultation, and have, it is said, agreed not to raise the eastern question—which is quite capable of raising itself, should occasion demand. Nor do they favor an international conference regarding the Suez canal. From Vienna it is announced that the proposals of the three Northern powers, having been amended to suit the ideas of the Porte, were definitely agreed to on Friday. These stipulations, nominally require the establishment of perfect equality between Christians and Turks. The representatives of the Western powers at the sultan's court are to be informed of contemplated acts, touching questions at issue, so that their respective home governments may have opportunity to advise or remonstrate as the occasion seems to demand. If there is the usual basis of truth to support these dispatches, it would appear that the powers are concocting something that will greatly curtail the independence of the sultan. He is, however, busily preparing for war with all the resources at his command, and so is Montenegro, the latter country having effected a loan of a million dollars, believed to be guaranteed by Russia. The Herzegovinians, it is said, have refused to consider the proposals of Turkey. Semi-officially it is intimated that England will favor the repeal of the treaty of Paris, so that the Western powers may feel more at liberty to interfere in Turkish affairs.

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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H. V. REED. . . Editor.
S. A. CHAPLIN, Associate Editor.

SPECIAL CONTRIBUTORS.

J. M. STEPHENSON. | THOS. WILSON.
A. D. MARBURGER. | H. M. MYERS.
J. F. WILCOX. | J. B. COOK.

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TO CORRESPONDENTS.

THE RESTITUTION advocates the final restitution of all things which God hath spoken by the mouth of all His Holy Prophets since the world began." It also advocates as a means to this end, the establishment of the Kingdom of God on the earth with the Christ as King of kings, and the immortal saints as joint-heirs with Him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the transmutization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. It also advocates a hearty belief of the Gospel, repentance, and immersion as prerequisites to the forgiveness of sins, and a holy life as essential for final salvation.

CORRESPONDENCE.—The Editor must not be understood as endorsing all the sentiments expressed by correspondents whose articles are inserted under this head. Each writer is alone responsible for the articles he over signatures. If the teaching of any writer is not endorsed, an article setting forth the views of the party differing may be forwarded. Free discussion of Bible doctrines on all sides will be allowed, but the Editor reserves the privilege of criticising those communications which antagonize a belief and obedience of the Gospel as a means of salvation, or which undermine its principles.

The Wages of Sin.

The wages of sin is death. Rom. vi. 23.

My subject suggests three leading points of inquiry:

1. What is sin?

2. What law has been sinned against?

3. What is its punishment?

1. "Whosoever committeth sin, transgresseth also the law; for sin is the transgression of the law." "For where no law is, there is no transgression." Then there must be law before there can be sin.

2. *What law has been transgressed?*

The law that was given to Adam in the garden of Eden.

This is the only law which existed before sin, and is therefore the only law that could be sinned against. It consists in a few brief words said to Adam. "And the Lord took the man whom he had formed, and put him in the garden of Eden. And he commanded him, saying, Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it, for in (or after) the day thou eatest thereof thou shalt surely die."

This law required complete and perpetual obedience, and for transgression in a single point the penalty was death. This was the death that has passed upon all.

"Wherefore, as by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned." "The wages of sin against this law is death."

This is the only law that punished every transgression with death. Moses' law appointed to death only for a few special crimes. So also of human laws. But this law appoints to death for every transgression.

There are no grades in the penalty for transgressing this law. The only punishment it threatens is death. By this fact it can be distinguished from every other law known to human history. This is the only law that existed before sin entered the world, and is therefore the only law that made it possible for man to sin.

The jurisdiction of this law.

Was this law given to Adam to have jurisdiction over him alone, or was it to have jurisdiction over his race? "God had said to them, Be fruitful, and multiply and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."

Evidently the law given to Adam was to have jurisdiction over him and over all his posterity as long as he had provided for them to live, and to have dominion over all the animals below him, and over all the earth. If Adam had not sinned he would not have died, but would have lived forever under this law, by eating freely of the tree of life.

When Adam sinned, he did not go out from under the jurisdiction of this law, but was held to its penalty. And as the death penalty of this law has passed upon all men, its jurisdiction must be over all men, and wherever death is found.

This is the law that God prepared for the kingdom when he made the world, and therefore its jurisdiction must be as extensive and as perpetual as the kingdom itself.

3. What is the death threatened in this law? What does it mean?

"Thou shalt surely die," is the simple description of its punishment. If we can ascertain what this description means in a single instance, we shall know what it means in every instance under the jurisdiction of this law.

This death is affirmed of the whole man.

The Lord said, Let us make *man* in our image. He formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul. He put the man he had formed into the garden of Eden, to dress it and to keep it. And he commanded the man, saying, Of every tree of the garden thou mayest freely eat, but of the tree of the knowledge of good and evil, thou shalt not eat of it, for in (or after) the day thou eatest thereof thou shalt surely die.

This is the only man and the whole of the man mentioned in this history. This is the man who was to live by breathing the breath of life, and by eating the fruits of the earth. The fruits of the earth were no part of the man. The breath of life was no part of the man. The man was made of dust—not of dust and breath, nor of dust and breath and food; but he was made of dust alone. If there is any other man, or part of a man not included in this sentence, the history makes no intimation of it. The second time the subject just as it the man made of dust was the only man intended to be punished. Therefore we conclude that this death is affirmed of the whole man.

This death was the whole of the punishment.

"Thou shalt surely die," is all the punishment mentioned. If this is not all the punishment that was intended, we know not what the rest of it is, for there is nothing said about it. We therefore conclude that the death described in this law is the whole of the punishment.

This death was final.

The punishment in this law is just as final as the penalty of any other law so far as the record is concerned. The declaration that, for transgression, Thou shalt surely die, is just as final in its sense as is the declaration that for murder thou shalt surely be hung. As nothing is said in this account about any further punishment, we do not know that any was intended; if there is to be any further punishment, we do not know what it is, for the record is silent upon the subject. Therefore we conclude that the punishment described is final.

The death, then, is the death of the whole man, and the whole of his punishment, therefore it is final.

What does this death mean?

The first explanation is this: "And to Adam he said, because thou hast hearkened to the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, thou shalt not eat of it, cursed is the ground for thy sake, in sorrow shalt thou eat of it all the days of thy life. Thorns also and thistles shall it bring forth unto thee, and in the sweat of thy face shalt thou eat bread till thou return to the ground; for dust thou art and unto dust shalt thou return."

It was the same man that was made of death, that was to return to dust again. This explains what death means. Thou shalt surely die, means to return to dust again.

His sorrow was to be during the days of his life, and not after them. He was to earn his bread by wearisome toil until he returned to the ground from which he was taken. This explains the conditions of his life previous to, and while under sentence of death.

The second explanation.

In order to secure the execution of the sentence passed upon Adam, "God excluded him from the tree of life lest he should eat of it and live forever." This shows that the meaning of this death is, not to live forever.

The third explanation.

"And all the days that Adam lived were nine hundred and thirty years and he died." This shows that the meaning of this punishment is to die so as not to live. That all the days that he was to live had passed away before his death occurred. He was to live out his life, which was to be cut off by death. Thus we have three explanations of what this death means which are in complete harmony. The words, "thou shalt surely die," are explained to mean, dust thou art, and unto dust shalt thou return. Not to live forever, and to die so as not to live. If this death means anything else, there is nothing said about it in this second, and therefore, we do not know anything about it. Does the statement, "Thou shalt surely die," mean more than "to return to dust," or "not to live," "and he died."

Then was not all that was threatened against Adam for transgression, executed upon him? Has the law any further demand upon him? Has he not returned to the ground from which he was taken? Is he not as though he had not been? Is not this the death that has passed upon all men? Then, is it not true that the full wages of sin is death?

Has this law ever been changed? Has it ever been amended? If God's judgment in this law was just and true, and righteous altogether, then, will it ever need to be changed? If God is immutable, can it ever be changed?

JOEL A. SIMONDS.

The Old Covenant.

Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah. Jer. xxxi. 31.

For this is the covenant that I will make with the house of Israel, after those days saith the Lord; I will put my laws into their mind, and write them in their hearts; and I will be to them a God and they shall be to me a people. . . . In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away. Heb. viii. 10, 13.

BRETHREN:—I often hear and read that the new covenant was made over 1800 years ago.

Now let us go back in the Bible to the time that Jehovah—I am that I am—stretched forth his hand to fulfill the promise made to Abraham four centuries before.

Well, after he, through Moses, led Israel, according to the flesh, out of Egypt, through the Red Sea, unto Mt. Sinai, or Horeb, he there informed them that if they would obey his voice and keep his covenant they should be a peculiar people unto him. See Exod. xix. 5.

By what kind of reasoning or philosophy can any one claim, teach and preach that that if and the sequences were actually a covenant, called by prophets and apostles the old covenant? Let us see.

Again, after such an unscriptural declaration as I consider the above one to be, to claim that the Gentiles are under the covenant God made with the house of Israel! Astonishing!

Now let us notice the parties to this covenant. In Exodus xix. 5, the "if" is spoken, and a due preparation or sanctification by all Israel, then under Moses' instructions they assemble at the foot of the mount to hear "my voice" utter "my covenant," or "ten words," as recorded in Exodus xx. and in Deut. v. Then, and not till then, did Israel hear "my covenant," which they had promised to obey.

Q. Who heard the voice from the top of the burning mount?

The whole house of Israel, assembled at the foot of the mount.

Who are the parties to that covenant?

God upon the part of the first part; His voice utters the covenant; and Israel, upon the part of the second part, hears and promises to obey. Moses is the mediator of the covenant, between God and Israel.

What was the object of that covenant?

The land promised, and to which they were journeying at that time.

Were those ten words or ten precepts, or ten commandments called at that time of God through Moses a covenant?

Yes. See Exodus xxxiv. 28; xxxi. 18; xxxii. 15, 16; compare with Deut. iv. 13; x. 4; and by reading Ex. xx., and Deut. v., you will find the ten words, and why he added no more at that time.

What was written on the two tables of stone by the finger of God?

And he wrote them the ten words in tom two tables of stone, and delivered them to me. Deut. v. 22.

What were they called then?

The tables of the testimony.

Where were they placed?

In the ark made of shittim wood, under the mercy seat.

What was that ark called then and ever afterward, in the Scriptures?

Ark of the covenant. See Deut. xxxi 9, 25, 26; Num. x. 33; Josh. iii. 3.

Can this covenant, written by the finger of God, upon two tables of stone, and given by Moses to be deposited in the ark, under the mercy seat, be the law written by Moses in a book and commanded to be put by the side of the ark of the covenant of the Lord, saying, Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee? Deut. xxxi. 25, 26.

No, for this reason: The law, consisting of commandments, statutes and judgments, was given to Moses in the mount after the covenant had been uttered from Sinai's burning summit, in the day of the assembly.

Were not the ten commandments, or the covenant, in the book of the law?

I believe they were, but not a part of the law, for this reason: When Jesus was asked by the lawyer, "which is the great commandment in the law?" Jesus said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment, and the second is like unto it. Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." The covenant might have been placed as a preface, or appendix, as the constitution of the United States and the declaration of Independence are found in the same book with our statutes, though no part of the statutes, at all, by no means.

Are not the ten commandments the moral law?

They are never so called in the Scriptures, by prophets, or apostles, or Jesus.

Well, then, of what does the law consist?

Of all commandments, statutes and judgments, as found in Exodus, Leviticus, Numbers and Deuteronomy, beginning thus: "And the Lord said unto Moses, Thus shalt thou say unto the children of Israel, etc." See Exod. xx. 22.

But did not Moses give a law to the children of Israel?

No; he had none to give; but he was the mediator of the covenant that God had made with Israel, and as they failed to hear judgments and penalties connected with the violation of that covenant, Moses was commanded to say unto the children of Israel "Thus saith the Lord.

S. S. HAYDEN.

The Millennium.

To the Editor of the Herald, Baltimore, Sir:—In reading over the editorial in the *Herald* of the 4th of January on the "Millennium" one could not but be struck with the fact that the writer had been so preoccupied with other studies that he considered major importance, or that he considered the subject that he was then dealing with of such minor importance that he has not "posted" himself sufficiently to be able to give a correct view of it.

The first error that he falls into with regard to the Millennium is the confounding of it with millerism. The semilarity of the first syllable in the names has led to some confusion, the writer thinking evidently that they were both Mill-something-or-other. But two greater antitheses cannot easily be found notwithstanding this coincidence, Mr. Editor. On the one hand Miller (the founder of Millerism) taught that the earth on which we dwell, was, by a sudden and imminent conflagration to be wiped out of existence in the universe of God. On the other hand the ancient and well known doctrine of the Millenium teaches that on this same planet of ours there will be 1,000 years of peace, plenty, and prosperity, during which nation shall not lift up the sword against nation neither shall they learn war any more.

On the one hand Millerism is a recent invention founded on the popular error that the earth is to be consumed and destroyed by fire. On the other hand Millenarianism (if we may use the term) is a doctrine well known to have been promulgated by the most ancient christians (for proof of which we may refer to Gibbons' well known chapter on Christianity in the "Decline and Fall") and which is founded on the scriptural doctrine that the earth endureth forever.

Millerism teaches in perfect accord with popular nations on the subject—the immigration of all the righteous to some other sphere in the milky or other way. While Millenarianism teaches the ultimate reign of Jesus of Nazareth over our earth then peaceful and happy during his benign administration. Thus we see that the syllable Mill is by no means a conjunction to connect the two subjects.

To the denunciation of the writer aforesaid with regard to the weak-mindedness and wickedness of the doctrine of the Millennium we might reply that the world would be astonished upon further investigation of the subject upon whose heads he has poured his vituperative decision. Not proceeding at present to give the scriptural argument and the testimony of prophets and apostles, we might mention the well known fact that the doctrine of the Millennium was taught by the most eminent of the ancient Christians namely such as are known to moderns as the "Church Fathers." In more modern times we have such men as John Milton, the celebrated statesman, pamphleteer and poet. We have such men as Joseph Priestly, the physosopher and friend of President Jefferson, and known to science as the father of modern chemistry whose centennial was celebrated a few months ago both in this country and England. And such men we find are denounced by this writer as weak-minded and wicked. Men whose talents have swelled the admiration of two continents and whose lives and morals were above reproach.

But apart from all such personal considerations is it foolish or unreasonable to suppose that the earth on which we live is the work of a great and omnipotent intelligence in opposition to the theory that it tumbled together somehow and formed itself into shape. And is it a sign of weak minds to suppose that the same omnipotence will ultimately "take himself this great power and reign" through His representative, Christ, in opposition to the doctrine that the beautiful planet of ours has been chucked into space whirling and left to be run by wicked men. There is no doubt that professors of theology have made many and grave errors in their surmises with regard to the glorious times on which is founded their hopes; namely the advent of the King of the Jews. But do such errors prove that there is no King? No "peace and good will among men?"

How was it in the science of testimony with regard to the distance of the sun for instance. First in early times it was supposed to be a few miles above our heads, then it was found to be a few hundred miles, next it turned out to be thousands and now we have it millions and we don't know whether it will be billions soon or not. But still we confidently believe there is a sun, at least those of us that have the blessed gift of sight and we are not apt to have our faith shaken that there is a sun and also that the sun is somewhere even if Professors A, B, or C, cannot tell the exact distance or find out the exact spot. And can those that profess the name of Christ and believe in the words of his apostles doubt the return of him that loved them and that washed them from their sins in his own blood, because theologians cannot date his advent? Because Mr. Miller got excited forsooth, or Dr. Cummins, of London, had a theory of time that was false, therefore shall our brightest hopes be blighted, and therefore shall our night of sorrow never be illuminated by the "Bright and the Morning Star." Because, alas! some folks have been secured into a lunatic asylum by the preaching of Mr. Miller that our planet was to be exploded like Thomas-sellus barrel of dynamite touched off probably by the tail of a comet. Therefore Mr. Editor shall the lion of the tribe of Judah never return; and therefore shall the lamb that was slain forever absent himself from his weeping and wailing bride and she be left to mourn in sadness and despair?

J. F. G.

Justice and Equity.

I have been a tolerably close observer of matters and things in passing thus far through life, and among other things I have observed that some men support religion just as long as religion supports them; others profess religion as long as it costs them nothing, and abandon it as soon as a draft is made on their purses for building meeting houses, or sustaining preachers, or entertaining strangers, and in general the burden has to be borne by a few in every congregation. Now those upon whom the burden falls ought not to complain, for they are the only ones that will be prepared for settlement when the Lord comes—they are the only ones that can give an account of their stewardship. But the man who values religion on account of the support he derives from it, and the man who considers it worth nothing, are both at fault; and such men will be found without a passport when they come to pass the strait gate. The only passport that can be depended upon must read as follows: "I was hungry, and you gave me food; I was thirsty, and you gave me drink; I was naked and you clothed me: I was sick, and in prison, and you visited me; I was a stranger, and you entertained me," &c. These things you have done to my disciples, which is the same thing as though you had done them to me. The foregoing is the substance of the passport which men should obtain in order to pass through the strait gate, which leads to life eternal. How foolish men will look who approach the gate without the passport; they will be like the foolish virgins, who had lamps, but no oil in them, at the hour of midnight, when the bridegroom came. The fact is, that religion has been made to consist too much theory, and too little of practice. There is too much said about head and heart-felt religion, and too little about practical religion. The best proof a man can give of his religion is by his works; this is the way Apostle John recommended, and with him no religion would pass as pure and undefiled but that which relieved the distresses of fatherless children and widows.

But when I began to write, I intended to say, that as meetings which lasts two or three days or more, I am of opinion that a table should be spread at the common expense; or, in other words, that the expense should be defrayed out of the treasury, and that while thus worshiping we should have all things common—I mean all that we eat and drink during the time. Does not Paul hint at something like this in one of his letters to the Corinthians? and was not this the practice of the Jerusalem church while they continued to worship from day to day? They held the longest protracted meeting, perhaps, that has ever been held in any place, and during the whole time they had all things common; but after the meeting broke up we have no proof that the common stock continued. For afterward we read of poor saints in Jerusalem, which should not have been the case had all things remained common among them. All must have been poor alike, or else there could have been none poor. Affectionately your brother in Christ.

SAMUEL FRANKENBERGER, M. D.

What War has Done.

Dr. Fridaux states that, in fifty battles fought by Cæsar, he slew one million one hundred and twenty-two thousand of his enemies. If to this number we add the loss of troops on his side, and the slaughter of women and children on both sides, we shall probably have a total of two millions of human beings sacrificed to the ambition of one man! If we assign an equal number to Alexander and the same to Napoleon, which we probably may do with justice, then to three military butchers we may ascribe the untimely death of six millions of the human family. Sir Walter Raleigh says, "It may be affirmed that the number of those that have been slaughtered by their fellow creatures exceeds the number of inhabitants that were at any one time living upon the face of the earth; yet very few of this infinite number, untimely slain, were ever masters of the grounds of the disputes for which they suffered, or the true reasons of their being led to battle; the truth, with much artifice, being kept from all but those who were parties to the designs resolved on."—*Selected.*

THE RESTITUTION

PLYMOUTH, IND.....Feb. 23, 1876

EDITORIAL DEPARTMENT

☞The following letter of John Wesley we clip from the last number of *Littell's Living Age*. In writing upon the subject of itinerant ministers, he says:

"For fifty years God has been pleased to bless the itinerant plan, the last year most of all; it must not be altered till I am removed, and I hope it will remain *till our Lord comes to reign upon earth*."—*A. D.*, 1788.

☞C. W. Wendte accepted a call to become pastor of a Unitarian church in Cincinnati, on condition he should not be called upon to administer the Lord's supper. In view of the fact that Mr. Wendte does not believe that Christ will ever come again, and when we learn that it is to show for Christ's death *until he does come*, we think he should *not* administer the supper "whatsoever is not of faith is *sin*." Paul.

☞We hope our readers will subscribe for the child's paper, *Sunshine*. It is really the most readable and instructive child's paper that we have ever seen. Brother Willcox needs the encouragement of every friend of truth, and we hope they will favor him with at least one subscription. The paper is not only handsomely printed, but is well illustrated. It is just *the* paper for the young. See Bro. W.'s notice in this number.

☞A part of the time we were in the Advent chapel, and a part in the Methodist, the Presbyterians uniting, and also the Christian preacher. We think a careful observer would have been puzzled to tell to which denomination each one belonged. Our hearts were united by ties stronger than creed bonds—the love of Jesus.

So writes M. G. junior editor of the *World's Crisis*. We have no objection to Bible union, but we are at a loss to know how any believer in the Bible view of man and the personal coming of Christ, can so manage his words as to be taken for an *orthodox!* or all the orthodox talk the plain Bible? If we understand the Bible, there is a difference between the language of Ashdod and Canaan.

☞The ground on which the title "Rev." is allowed to dissenting ministers by the recent decision of the Judicial Committee of the Privy Council in England is that the word is not a title of honor or courtesy which can be claimed by the clergy of the Established Church as a *right*. The judges hold that it is simply an epithet, "an adjective used as a laudatory epithet," a mark of respect and of reverence, but nothing more.—*Exchange*.

From the above it appears that the clergy have been defeated in their attempt to force all dissenting ministers to abandon the word "Reverend." It seems rather hard for the courts to take away the only distinguishing badge these gentlemen of "the cloth" possess. All common sense people are coming to the conclusion that Christianity is a system of principles and not of titles. Now let the word "elder" cease to be used as an epithet, and we shall come nearer to the Gospel rule.

Do Sceptics Agree?

Sceptics make merry over the fatally feuds of Christian churches, and, at the same time claim to be a happy and united brotherhood, fighting to free the world from priest-craft. As a rule, sceptics have never organized or united to build up anything, their mission has been to undermine faith in the Bible. For some years, however, all shades of infidels, free thinkers, liberals and religion haters, have been trying to unite and build a memorial hall to be known as THE PAINE HALL, Boston, as the modern Athens, was to have the wonderful altar, with the ancient inscription, TO THE UNKNOWN GOD. The whole army of Bible haters have been working with commendable zeal to erect a monument, but before they have an opportunity to enjoy the results of one love feast together, they become malignant and irascible. Mr. Leavers, editor of the Boston *Investigator*, infidel, pitches into Henderson, a correspondent of the *Truth Seeker*, another infidel sheet, in the following style:

We think that we are in duty bound to add in justification of Mr. Underwood, that considering from whom the report of his conversation comes, it is not entitled to any credit, because we know that the informer Henderson is addicted to misrepresentations. He said, for instance, in the *Truth Seeker*, so called, that upon one occasion which he previously named, "Mr. Mendum swore by the holy smoke!" A sillier or more untruthful story was never invented. Mr. Mendum is not a fool, even if Henderson takes extra pains to appear like one. Again: Henderson published that we said he was "a d—d meddlesome Scotchman!" This is another of his wicked imaginings, and not at all characteristic of us. We are not a swearer, but if he had represented us as saying that he is a presumptuous Scotchman, or an unscrupulous Scotchman, or a vain and arrogant Scotchman, he would have got our style and told the truth also. The trouble with Henderson is, "he draws upon his imagination for his facts," and of course his facts are imaginary, existing only in his fertile but disordered brain.

So it seems that even scepticism is not a complete cure for the ills of human nature. The leaders of the Paine Memorial Hall are leaving pain to complete it, but as they believe there is *no cure for pain*, they will have to stand it.

The Stone of Israel.

In last week's issue we publish an article from a correspondent upon the above subject. The writer claimed that another great personage is to arise whose mission, under Christ, is to gather the nations, etc. The only text which seems to favor that idea, is Gen. xlix. 24, "But his bow abode in strength and the arms of his hands were made made strong by the hands of the mighty God of Jacob; from thence is the shepherd the stone of Israel.'

We do not understand that the shepherd, the stone of Israel, is to come from Joseph, but from God. Some early critics were in doubt as to the true antecedent, but it is now generally agreed that no reference is made to Joseph. Dr. Clarke translates the words as follows:

"By the hand of the mighty one of Jacob, By the name of the Shepherd, the Rock of Israel."

The Douay version has it, "His bow rested upon the strong, and the bands of his arms and his hands were loosed, by the mighty one of Jacob: thence he came forth a pastor, the stone of Israel."

To say that a great personage is yet to arise from the line of Joseph, seems to us to be rather far fetched. The view has been set forth at great length by the Mormons, who hold that another personage is yet to arise, and gather the nations, but at best it is an unsupported hypothesis, and is not maintained by the plain word of the Lord.

Abraham, the Father of Both Circumcision and Uncircumcision, or Jew and Gentile.

One included just as much as the other, in the Abrahamic covenant. Rom. iv, 6-12; Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works, saying, blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin. Cometh this blessedness, then, upon the circumcision only; or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness. How was it then reckoned? When he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet, being uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them, also. And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had, being yet uncircumcised. Therefore it is of faith that it might be by grace; to the end the promise might be sure to all the seed, both Jew and Gentile. Not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all.

1. In all the apostles' writings, in reference to the Jews and Gentiles, as distinct classes, he uses the circumcision to denote Jews, or Israelites, and the uncircumcision to denote the Gentiles. He never uses the words Jew and Gentile, synonymously. He never calls a Jew a Gentile, nor a Gentile a Jew. As shown in a previous article, he unites these two old bodies into one new body—organization—and gives the new body a new name, which distinguishes it from all other bodies, viz.: Christians, or Christ's body, or the seed of Abraham. In this new arrangement, there is neither Jew nor Gentile, but they are both one in Christ. They are Abraham's seed by being Christ's, not by being either Jews or Gentiles.

2. The covenant was made with Abraham before he was circumcised, that he might be the father of both the circumcision and the uncircumcision, or of Jew and Gentile. Thus, neither class has any peculiar or exclusive claims upon Abraham as their father. Neither nationality or genealogy constitutes either class the children of Abraham, but the faith of Abraham, or the faith of Jesus, which is the same thing. Gal. iii, 7-9; Rev. xiv, 12.

3. The oath and covenant of God make the same promises sure to all the seed, whether they belong to the circumcision or uncircumcision, or Jew or Gentile.

4. This covenant confirmed with an oath, constitutes all the children of Abraham, not through the law, but through the righteousness of faith—the joint heirs with Christ of the world. Rom. ix, 13.

We read, "For the promise that he (Abraham) should be heir of the world, was not to Abraham, or the seed, through the law, but through the righteousness of faith." Thus, repudiating the position that the law, or its righteousness, gives any peculiar or exclusive claims to the Jews over or above the Gentiles. But the apostle goes a step further and boldly affirms that the position that makes the Jews, or they of the law, heirs through the righteousness of the law, makes the faith void, and the promises of none effect; ver. 14. "Therefore," he concludes, "it is of faith, that it might be by grace; to the end the promise might be sure to all—Jew and Gentile—the seed; not to that (seed the Jews) only which is of the law; but to that (seed, the Gentiles) also which is of the faith of Abraham, who is the father of us all, both Jew and Gentile; ver. 16.

Thus, again are we plainly taught that that great national barrier, the law that had so long separated Jew and Gentile, is now leveled with the dust, so that both may have access to the Abrahamic covenant, on precisely the same conditions, and be made equal heirs to the same glorious covenant. So far from the law giving any title to the promises covenanted to Abraham and his seed, it nullifies every title, and must be abandoned before there can be any hope of attaining such a title at all.

But we are told that the Gentiles never had the law. If he refers to the Sinaitic law, it is fully granted. Nor did Abraham, Isaac and Jacob, nor the twelve tribes of Israel, for four hundred and thirty years after the Abrahamic covenant was made, and confirmed with the oath of Almighty God have that law. But did the law nullify the covenant, or make its promises void? Emphatically, no! Hear Paul on this point, also: "And this I say, that the covenant that was confirmed before, in Christ, the law which was four hundred and thirty-two years after, cannot disannul, that it should make the promise of no effect. For if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise. Wherefore, then, serveth the law? It was added because of transgression, till the seed should come to whom the promise was made." Gal. iii, 17-18. The law was no part or appendage of the Abrahamic covenant. It existed four hundred and thirty years before the law system was inaugurated, and has existed eighteen hundred years since its abolition. The law system was only a temporal arrangement, designed to restrain the overt actions of the men for whom it was instituted, until Christ should come; and though his twelve apostles and their associate preceptors proclaim the Gospel or the covenant made to Abraham, to all nations, Jews and Gentiles, as the great law of faith, justification, and joint heirship of the the world. Gal. iii, 8; Rom. ix, 13. All the promises affixed to the law were temporal. Obedience to all the commandments and ordinances, only gave the promise long life, and prosperity in the land.

Referring to the promise of eternal life, through the Abrahamic covenant, alone, the apostle says: "For if there had been a law given, which could have given life, verily righteousness should have been given by the law. But the Scripture hath concluded all, both Jews and Gentiles, under sin, that the promise by faith of Jesus Christ might be given to them (whether Jew or Gentile) that believe." Ver. 2-22.

It is further claimed that Christ died only for Israel, and not for Gentiles. Paul triumphantly answers and confutes this objection. He says: "Christ hath redeemed us from the curse of the law, being made a curse—stigma—for us; for it is written, cursed is every one that hangeth on a tree." Ver. 13. Why did Christ die the accursed death of the cross? For the exclusive benefit or salvation of the Jews or Israelites? No. He adds, "That the blessing of Abraham might come one the Gentiles, (not a few Gentiles,) but the Gentiles as a class, in contrast with the Jews as a class. But we are told by those who manifest the same prejudice against the Gentiles that another class manifests against the Jews, that the Gentiles had no school master to bring to Christ. To which I would reply: 1. That the Jews, as a nation or a people, have to this day rejected the instructions of their school master. As well have no school master as not to heed his teachings. 2. Gentiles have the same school master, as for instructions relative to everlasting life, and the everlasting inheritance, through the promised seed, and heir of the world, that God's people had before the law was added to the covenant, underlaying this whole system with all its types and shadows, was the Gospel as the great law of faith and an endless life. 3. The Gentiles have him of whom all the law and prophets spake—the great antitype of all the types in former ages. Christ is the school master in this dispensation, to teach both Jew and Gentile. Having been vested with the authority of heaven and earth, he commanded his apostles to make disciples, or organize schools for him in every part of the habitable earth, teaching his pupils or learners, to observe all his rules, or commandments. Mat. xxviii. 18-20. The great law of faith, justification, righteousness, and salvation, in His school, is the covenant made with, or the Gospel preached to Abraham, before he was circumcised, that he might be the father of both Jew and Gentile, united in one school.

In this dispensation, there is one law, school and teacher, for Jew and Gentile, viz.: The Gospel. Paul refers to this rule of faith and righteousness in Rom. i, 16-17. He says: "For I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth; to the Jew first and also to the Greek. For therein is the righteousness of God revealed from faith to faith; as it is written, the just shall live by faith." By comparing verses 15 and 16 it will be seen that Greek and Gentile are spoken of synonymously.

According to the foregoing the Gospel is the law, or rule of faith, justification, life, and salvation, both for Jew and Gentile. Of the same import is the following language of the apostle. He says, "And the Scripture foreseeing that God would justify the heathen through faith, preached before the Gospel to Abraham, saying in thee shall all nations be blessed."—Gal. iii, 8. Thus, the Gospel preached to Abraham is the law of faith, or the rule of faith and justification for the Gentile world. Paul places the law of faith in contrast with the law of works, as the only rule of faith and practice in this dispensation. He says, "But now the righteousness of God, without the law, is manifested, being witnessed by the law and by the prophets." To declare, I say, at this time, his righteousness; that he might be just and the justifier of him which believeth in Jesus. Where is boasting then? It is excluded by what law? Of works? Nay; but by the law of faith. Therefore, we conclude that a man is justified by faith without the deeds of the law. Then to prove that both Jew and Gentile are amenable to the law of faith, or the Gospel he exclaims. Is He the God of the Jews, only? Is He not God of the Gentiles, also? Yes, of the Gentiles, also. Seeing it is one God which shall justify the circumcision (the Jews) by faith, and the uncircumcision (the Gentiles) through faith."—Rom. iii, xxi, 26-30. Thus, in this dispensation there is one God, one Savior, one Gospel law of faith, for Jew and Gentile.

Addressing a church composed of Jews and Gentiles, Paul commands them to "bear one another's burdens and so fulfill the laws of Christ."—Gal. xi, 2. Referring to the old law system with its bondage, and its civil penalties in contrast with the great law of faith. Paul says, "For the law of the spirit of life in Christ Jesus, hath made me free from the law of sin and death."—Rom. viii, 2. That old legal system affixed no mercy, no grace, on conditions of faith, or any other conditions.

J. M. S.

Matthew xvi. 19.

"And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven."

Brother A. D. Carter, of Buttersville, Tama county, Iowa, writes: "I desire an exposition of Matt. xvi.

Not knowing the exact point of difficulty existing in his mind relative to this verse we will be under the necessity of answering more at length than otherwise would be necessary. This shall be our apology for the length of our exposition.

Then to the principal topics in the verse. And first we call attention to

THE KEYS OF THE KINGDOM OF HEAVEN.

KEY—This word is used as a symbol of authority frequently in the Bible. See Isa. xxii. 22; Rev. i. 18; iii. 7. Campbell on the keys of the kingdom says, "stewards always wore the keys; and the giving of a key was a token of this office." Also upon this word we find in the Diaglott a foot note which reads: "It is said, that when the Jews made a man a doctor of the law, they used to put into his hands the key of the closet in the temple where the sacred books were deposited, and also tablets to write upon; signifying that they gave him authority to teach and explain the scriptures and law of God to the people."

NUMBER—It is generally supposed, as the term here is used in the plural that Peter was invested with two symbolical keys. One authorizing him, to preach the glad tidings of the resurrection of Christ to the Jews on Pentecost day and the other to the Gentiles; and as evidence for this position Acts xv. 7, is quoted, where Peter in the general council of elders, apostles and the church of Jerusalem, arose and said, "Men and brethren, ye know how that a good while ago, God made choice among us, that the Gentiles, by my mouth, should hear the word of the gospel, and believe." But there is no more evidence that Peter here in this council in A. D. 40 had reference to the conversation near Cesarea in A. D. 32, than there is that he referred to the vision while in Joppa upon the house top in A. D. 41. Again, when we compare Acts ii. with Acts x, we find that in substance the same things were declared, and the same things were required—faith and obedience—upon both occasions. Not two laws, but one law of induction to both Jew and Gentile.

WHEN USED—If the plural form of the word key is to be understood as relating to two parts in the commission given to Peter, then it must have reference to the *finding* and the *loosing* in the text; one key used in finding on earth and in heaven, and the other in loosing on earth and in heaven. Both keys used in the deliverance of every discourse. One "in he that believeth and is baptized shall be saved," and the other in he that believeth not shall be damned."

OF THE KINGDOM OF HEAVEN—It is sometimes thought from the remark of the Savior here to Peter that he was the first who ever proclaimed to the world the law of induction into the kingdom and that many of those to whom he proclaimed it actually entered into the kingdom. But that the kingdom of God or heaven is not yet established is very evident when the following scriptures are read in the order in which I here give them: Luke xvi. 16, compared with Luke xix: 11, 13; Acts i. 6, 7. Now as these three texts are read together, read in the same way Col. i. 13 with Acts xiv: 21, 22; Luke xxi: 24, 31; xxii. 24, 30; Matt. xix. 17-28 with xxv. 31-34. Then Peter's charge must have been simply to proclaim to the world a law by which they might become heirs in the kingdom when it is established. Peter was not the first to proclaim to the world the terms of heirship in the kingdom, for the terms of heirship in the kingdom to a patriarch were known by Abraham, the terms of heirship in the kingdom to the Jews under Judaism were known by Moses, Aaron, Joshua, David, Solomon and all the faithful Jews. Then his charge was simply to introduce the terms of heirship for the Gentile age.

TERMS OF HEIRSHIP.

The terms of heirship into the kingdom in all ages—Patriarchal, Jewish and Gentile, have been, and still are, faith in the coming kingdom and obedience. But the commands under each have differed from the other. The terms proclaimed by Peter for the Gentile age are to be found either in specific or comprehensive terms, or both in his first discourse after his qualifications by the holy spirits descent upon him. The specific terms mentioned in the discourse after faith are found in Acts ii. 38. The comprehensive terms are found in the same chapter and ver. 40.

To learn then what is contained in the expression "with many other words did he testify and exhort," we will refer to other terms upon which heirship is specifically stated. Then in addition to, (after faith). Repentance and baptism in ver. 38, we have Acts xiv. 21, 22 "much tribulation. 2. In Rom. viii. 17, we have the joint-heirship suspended upon the condition, "if so be that we suffer with." 3. In John iii. 3, 5, we have the heirship suspended upon a birth of water, and a birth of the spirit. 4. In 2 Peter i. 5-11, we have in addition to faith as terms of heirship into the kingdom, virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity, and by these, and through these, not before a calling and, an election to the heirship made sure. Then following the election, not before, comes the abundant entrance into the kingdom.

PETER'S PRE-EMINENCE.

A great deal has been said and written upon pre-eminence. But this pre-eminence does not consist, 1. In his being the foundation of the church. For inspiration does not sustain such an idea. But to the contrary James and John occupy with Peter the same position in the metaphysical building see Gal. ii. 9. Again all the apostles and prophets occupy in the metaphysical building an equal place with Peter Ephe. ii 19-21. Further Christ is that foundation, and no man, not even the Pope can lay any other. See 1 Cor. iii. 11. And lastly, the text does not justify such an idea. The word Peter in Matt. xvi. 18 comes from the word *Petros* a noun in the masculine gender, and the word rock comes from the word *Petra* a noun in the feminine gender, and therefore they cannot mean the same thing. The church then is not builded upon Peter, but upon THE CHRIST.

2. Peter's pre-eminence did not consist in receiving more power than the other apostles; for they received the the same commission and the same qualifications as he. See Matt. xviii. 18; John xx. 21-23; Luke xviv. 45-49; Acts i. 4-8; ii. 1-14.

3. Peter's pre-eminence did not consist in becoming bishop over the mother church—the first established by the apostles—the church in Jerusalem; for all history contedes this to the apostle James.

4. Peter's pre-eminence did not consist in having a position in the church at Rome, for there is no positive proof that Peter ever was in the city of Rome.

5. Peter's pre-eminence did not consist in having a successor to apostleship; for notwithstanding all that the Romish or English church may claim there are twenty-seven links missing in the chain of succession. See A. Campbell's and Bishop Purcell's debate. Furthermore Judas Iscariot was the only apostle who ever had a successor. Inspiration as evidence. See Acts i. 15-20.

Question.—If ministerial authority to establish churches and to administer the ordinances of the Lord's house acceptably, is to be derived through the apostolical succession from Peter, what about all the churches established, and work done by Paul for three years after his conversion? See Gal. i. 15-19. Here Paul who was the apostle to the Gentiles received not his commission from Peter to whom the keys were given, but from the Lord Jesus Christ himself.

Corollary.—Then Peter's use of the keys was not to confer ministerial power upon any one.

Further, in planting of churches Paul's work far exceeded that of Peter's. Again, in the importations of the miraculous power of the spirit to primitive church officers we find that other apostles were his equals. See Acts vi. 6; viii. 14-18; xix. 6; 1 Tim. iv. 14; 2 Tim. i. 6.

Peter's pre-eminence then by the reception of the keys did not consist. In becoming the fou[illegible] church. 2. Not in the [illegible] greater power than the other apos[illegible] 3. Not in becoming bishop of the mother church planted by the apostles. 4. Not in becoming bishop of the church at Rome. 5. Not in having a successor. 6. Not in the conference of ministerial power.

But simply in becoming the honored one to first proclaim to the world under the Gentile age the terms for heirship in the coming kingdom. When this duty was discharged upon the day of Pentecost, then his pre-eminence ceased.

G. M. M.

Local Libraries.

DEAR BRETHREN:—Upon consultation upon the subject of having a local library composed of such tracts and books, in small lots, best calculated to advance the cause of truth, in regard to the kingdom of God in all its details, we have come to the conclusion to try the experiment, with the confident expectation that it will realize our hopes, if persistently followed up as any other business must be in order to succeed. We propose to procure a variety of works in tract and book form, that we may be enabled to furnish readers information upon all the leading topics of the Bible concerning the plan of salvation. These tracts and books are to be kept by a librarian, and taken out and duly returned by readers and inquirers after truth. We also propose to connect this library with a school of investigation, either in the form of a Sunday school or a Bible class. The librarian is to see to loaning out the books and having them returned.

Therefore, Be it resolved; that the editors of the RESTITUTION send us samples of all such books and tracts as they may possess that may pointedly teach the leading doctrines of the Scriptures; and in sending samples they are directed not to send books exceeding fifty cents a volume in price; for which the payment according to a price list will be duly forwarded. From this sample list we will make out our complete order for our library.

And we, the undersigned, do most heartily recommend this plan to all the churches of God scattered abroad.

Signed:—Martin V. Burnside, Perry Parson, John Knife, Henry Kinfe, George Links, H. L. Lehman, J. P. Wagoner, Daniel Lehman, J. P. Knife, Wm. Eller.

P. S. We are closing a series of meetings conducted by Bro. J. F. Wagoner, an able expounder of God's Word, and, as a result of rightly dividing the word of truth, in its ancient purity, eight intelligent men and women have been brought into Christ, to walk in newness of life induced by the rich recompense of reward, to deny the deceitful lusts of the world; to God be all the praise. Yours for the truth.

H. L. LEHMAN.

The Sympathy of Jesus.

The sympathy of Jesus—who
That ever sobbed one sorrowing breast
On some kind bosom, fondly true—
Some human bosom, like our own,
And felt how much those lips close pressed.
That hand close clasped, could calm our fears,
Can turn turn oo this far toolerer breast.
Without a gush of thankful tears?

The earthly heart on which we lean,
May have its separate griefs to bear—
Griefs, though unspoken and unseen,
Yet rankling all the deeper there.
Its fathers strength may seat -tain
The torture of an own distress;
And still we add our burdening pain,
Unconscious how the weight may fall.

But he whose human feet have trod
Earth's hills and valleys—He who knew
No sympathy but that of God,
Though linked with all, that erred it, too—
Knows all our yearning, all our need,
Not strong to bear our inmost smart—
He loves to feel the throbbing head
Close laid against his pitying heart.

To Him, that on the throne of thrones
He wears one lowly nature still!
To think that amid the loftiest tones
That through the eternal mansions thrill,
Earth's humblest pleader he will hear,
That only tears his anguish tell,
That sobbing voice falls on his ear
More sweet than Gabriel's ever fell.

Then, sorrowing spirit, take the grief
Thou ne'er to mortal couldst disclose,
And he will give thee sure relief,
Touched with the feeling of thy woes:
And thou shalt understand how sweet,
How filled with more than human bliss,
How dear, how tender, how complete
The sympathy of Jesus is!

Faithful.

MRS. M. D. A. CROZIER.

Jesus Christ, the same yesterday, to-day and forever.

Thou art the same—my poor soul changes oft,
Now near, now far from thee;
Thou art the same—thy faithfulness to-day
Repeats the yesterday.

Why learn I not this truth? Why fail I so
Thy constant love to see?
Why can I not as true be to that love
As thou to me?

Forever—'tis not thou forgettest me,
But I thy wondrous grace;
'Tis mine own sin that draws the curtain down
Before thy face.

Duality Theology.

What a striking contrast exists between the teachings of the Bible and orthodoxy! The following summary will show the points at issue, which to say the least, are sufficient to cause one to think seriously of orthodoxy.

1. Orthodoxy presents two hopes, one to be realized at death, by the spirit, the other to be realized by the body at the resurrection. Whereas, the Bible teaches but "one hope," which embraces the coming of Christ, the resurrection of the dead, and the fulfillment of the "promises made of the fathers." Proof, Eph. iv. 4; 1 John iii. 2-3; Acts. xxiv. 14-15; Acts xxvi. 6-9; Gen. xiii. 14-18; Gal. iii. 15-19.

2. Orthodoxy teaches that man will have two rewards,—one will be given to the spirit at death, the other, ("the full reward") will be given at the judgment. The Bible teaches but one reward, which is now reserved, in heaven, and will not be given till Jesus comes, who will bring it with him; instead of men going to heaven to obtain it. This reward will be an inheritance of the earth forever, in an immortal state. Proof, Matt. v. 12; 2 Pet. i. 2-5; Rev. xxii. 12; Col. iii. 2-4; Isa. lx. 20; Rev. v. 9-10.

3. Orthodoxy teaches two judgments; one takes place when the soul goes before God, and then they have another when the "soul re-unites with the body at the judgment day;" thus making two. The Bible teaches that nothing is to be judged "before the Lord comes," and that God "hath appointed a day in which he will judge the world" by his Son. Proof, 1 Cor. iv. 5; Acts xvii. 31; 1 Tim. iv. 1-3.

NOTE.—Has God ever promised two trials for one life of probation? Why judge a man twice for the same acts? It is not God's way of proceeding.

4. Orthodoxy also presents two kingdoms, one to be enjoyed in this life, the other is above the heavens, or as the poet has it,

"Beyond the bounds of time and space,
We look forward to that happy place,
The saints' secure abode."

This kingdom is to be given at the judgment. The Bible teaches that Jesus has gone to "receive for himself a kingdom and to return," which is to be given to the saints at his second coming. And this kingdom will be "under the whole heavens," and not above, as poets say. Proof, Luke xix. 11-15; 2 Tim. iv. 1; Rev. xi. 15-17; Dan. vii. 13, 14, 17, 18, 27. Proof, 1 Tim. ii. 5; John xv. 26.

5. Orthodoxy presents "two hells,"—one is the intermediate place wherein the soul is retained until judgment. The second hell will not be until after the judgment, and that will be eternal. On the other hand the Scriptures teach but one place of punishment, and that is to be on the earth, at the end of the millennium, at which time the wicked will be "destroyed forever." Proof, Prov. xi. 31; Job xxi. 30; Psa. xci. 7; Rev. xx. 1-15.

NOTE. The Bible no where teaches that the wicked are to change hells! Neither does it teach that they are to stay in one till the judgment, and then be cast into another. The destiny is "death." Rom. iv. 23; Ezek xviii 4, 20; James v. 20.

6. Orthodoxy teaches two second comings of Christ, one when good men die, the other at the final judgment; one figurative, the other real. God's Word talks about a second coming of Christ, but nothing about two more. That coming is to be personal and visible. Proof, Heb. ix. 26 28; Acts i. 11; Dan. vii. 13; Matt. xxiv. 29-30; 1 Thess. iv. 13-17.

7. Orthodoxy claims that man has two natures—the soul which is immortal, and the body mortal. The Scriptures teach that the soul is subject to death as the body, and that it dies And that immortality is not put on till the resurrection, and then by those only who have sought for it. Proof, Josh. x. 28. 37, 39; Josh. xi. 11; Psa. lxxviii. 50; Ezek. xviii. 4; James v. 20; 1 Cor. xv. 53-54; Rom. ii. 7.

8. Orthodoxy also talks of two baptisms, sprinkling and immersion. The Bible presents one baptism, which is a planting in the likeness of Christ's death, a burial, a going down into the water. Proof, Rom. vi. 1 4; Acts viii. 36-39; Eph. iv. 1-4.

9. Orthodoxy tells us about a "double sense," being attached to the Bible; that is to say, there is a literal sense and a mystic sense. Hence two meanings. Jesus has told us, however, that God's Word is yea and not nay, and Peter informs us that no prophecy of the Scripture is of any private interpretation.

NOTE. This two-sense doctrine has given rise to the double theology noticed above, and no wonder the world is led to believe that nothing certain can be known about the Scriptures.

10. Orthodoxy presents two ways of proving a future life. They first say man must live forever, because his soul is immortal and cannot die. Then again, he must life forever, because he is to be raised from the dead. Both theories cannot be true, scripturally speaking. For one or the other is needless. If a man can live forever without a resurrection, it is useless to rest the argument for a future life on that event. But the Scriptures show that the resurrection is the only way of obtaining a future existence. Proof, 1 Cor. xv. 17, 18, 32; John v. 28.

11. Orthodoxy teaches that there are three Gods. "God the Father, God the Son, and God the Holy Ghost." Whereas the Scriptures teach that there is one God, and one mediator between God and men, the man Christ Jesus;" and that the Holy Spirit is sent from the Father and the Son.

The reader will perceive that the foregoing contrast, that the Word of God stands opposed to the teachings of men, in all the great features of theology. Now which will you receive? The two theories are before you. The Word of God, and the Word of man. Jesus says, "In vain they do worship me, teaching for doctrines the commandments of men." Matt. xv. 9. Be careful, then, that you are not heeding the sayings of men instead of what God has spoken. Light and darkness, truth and error, God and Belial, Christ and the world, life and death, are all before you; and it is left for you to make your choice as to which you will serve.

The solemn realities of the judgment will portray your destiny. Oh, then, may you heed the warnings of the truth, obey its voice, stand firmly to the revelations of truth amid the traditions of men, and all will be well.

God has spoken and desires you to listen to his voice. The sacred truths which the Bible records, are confirmed by the awful symbols and majesty of the Most High, will you neglect them? Will you go with the guilty tide until it rolls over the avalanche of eternal death? Error can do you no good. It will at last lead you to the grave of the unwary. But truth believed and obeyed will sanctify and redeem you, and give you a home of eternal rest on the bright plains of Eden restored when Jesus shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously. May you and I, dear reader, be found among the white-robed throng, with shining diadems, and waving the palms of victory on the sunny landscapes, where the good of all ages will join in the anthems of eternal praise.

Turkey is rich with ships, and has fifteen immense ones, valued at $2,000,000 apiece, that are rotting for want of use. They lie idle in the Bosphorus all summer, their only use being to fire salutes every Friday when the Sultan goes to the Mosque. They never go to sea, and if they did they would be likely to founder in the first gale, for they are clumsy affairs, and the Turks are poor sailors. The only voyages they make are when in the spring they are taken out of the Golden Horn and anchored in the Bosphorus, a distance of about two miles, and when in the fall they are taken back to their winter quarters in the Golden Horn.

Berean's Casket.

PREPARED BY G. M. MYERS.

We are frequently, when submitting to an audience that the primary meaning of the word *spirit* as given by all lexicons is wind, air in motion, the breath of the mouth, a principle contained in the air, by some one met, urging that the definition cannot be correct, because it will not make sense to substitute it for the word in every place where that word occurs in the Bible. With equal success we can reply that the sense will be rendered very absurd to supply the qualifying terms, immortal, or never-dying, before this word wherever found. We give below some of the diverse kinds of spirits spoken of in the Bible; and let those who contend earnestly for an immortal and never-dying spirit, try their hand at substitution or supplying.

INTELLECTUAL FACULTIES INDICATED.

1. Spirit of judgment, Isa. iv. 4.
2. Spirit of understanding. Mark ii. 8.
3. Spirit of counsel. Isa. ii. 2.

DEPRESSED STATE OF MIND INDICATED.

1. Spirit of fear. 2 Tim. i 7.
2. Spirit of sorrow. 1 Sam. i. 15.
3. A wounded spirit. Prov. xvii. 14.
4. Spirit of infirmity. Luke xiii. 11,
5. Spirit of anguish. Exod. vi. 9.
6. A grieved spirit. Isa. liv. 6.
7. A faint spirit. Ezek. xxi. 7.
8. A spirit of heaviness. Isa. lxi. 3.
9. A troubled spirit. Dan. ii. 1.
11. An humble spirit. Isa. lvii. 15.
12. A patient spirit. Eccl. vii. 8.
13. A sad spirit. 1 Kings, xxi. 5.
14. A contrite spirit. Isa. xxxiv. 18.

EVIL DISPOSITIONS INDICATED.

1. Spirit of error. 1 Jno. iv. 9.
2. Evil spirit. Luke vii. 21.
3. A foul spirit. Mark ix. 25.
4. Spirit of jealousy. Naomi v. 14.
5. A lying spirit. 1 Kings xxi. 22.
6. A perverse spirit. Isa. xix. 14.
7. The spirit of whoredom. Hosea iv. 12.
8. A haughty spirit. Prov. xvi. 18.
9. A hasty spirit. Prov. xiv. 29.
10. A spirit of disobedience. Eph. ii. 2.
11. A proud spirit. Eccl. vii. 8.

VARIOUS DISPOSITIONS INDICATED.

1. Spirit of bondage. Rom. viii. 15.
2. Spirit of slumber. Rom. xi. 8.
3. Spirit of vexation. Eccl. i. 14.
4. Spirit of adoption. Rom. viii.
5. A faithful spirit. Prov. xi. 13.
6. A spirit of grace. Heb. x. 29.
7. A spirit of truth. Jno. xiv. 17.
8. An excellent spirit. Dan. ix. 3.
9. Spirit of sanctification. 2 Thess. ii. 13.
10. A straitened spirit. Micah ii. 7.

MULTITUDES HAVE ONE SPIRIT.

1. Spirit of Egypt. Isa. xix. 3.
2. Israel to have a new spirit. Ezek. xi. 19.
3. The Gods have one spirit. Dan. iv. 8.
4. The Philistines have one spirit. 2 Chron. ii. 16.
5. The Arabians have one spirit. 2 Chron. ii. 16
6. All disciples to have Christ's spirit. Rom. viii. 9.
7. The men of Ephraim have one spirit. Jude viii. 3.

SPIRITS NECESSARILY MORTAL.

1. Jacob's spirit revived. Gen xlv. 27.
2. A spirit drank up. Job. vi. 4.
3. A spirit broken. Psa. li. 17.
4. A spirit overwhelmed. Psa. lxxvii. 3.
5. A spirit that failed. Psa. cxliii. 7.
6. A breach in a spirit. Prov. xv. 4.
7. Samson drank and his spirit returned. Jude xv. 19.
8. An Egyptian ate and his spirit returned. 1 Sam. xxx. 12.
9. Queen Sheba's spirit left her, and yet she talked. 1 Kings x. 5.
10. Paul at Philippi and his spirit at Corinth. 1 Cor. v. 3-4.

ADDITIONAL TEXTS.

1. The Lord takes Moses' spirit and puts it upon the elders of Israel. Num. xi. 17.
2. Caleb blessed because he did not have the same spirit the other spies had. Num. xiv. 24.
3. Elisha desires and possesses a double portion of Elijah's spirit. 2 Kings ii. 9.
4. The Lord exchanges a garment of praise for a spirit of heaviness. Isa. lxi. 3.
5. Titus and Paul walked in one spirit 2 Cor. xii. 18.
6. John the Baptist came in Elijah's spirit. Luke i. 17.
7. Prophecy has a spirit. Rev. xix. 10.
8. Antichrist has a spirit. John iv. 3.

A terrific fire-damp explosion occurred Feb. 4, in a Belgium colliery, and it is supposed that over 160 men have perished.

Correspondence.

Dear Brother G. M. Myers: Your welcome letter of the 12th inst., enclosing letter and $4 from church at Fonthill, Ont., received with thanks. May God bless the dear brethren and sisters who so kindly aid me and others in the work. I have been unable to get out of the house for a week past, on account of an attack of chronic rheumatism, but am better this morning with hopes of being entirely well in a day or two more. Was to baptize several last Saturday, but it was postponed on account of my sickness. Think I can attend to it this week. The prospects are very good here for a church, but it is coming up through much tribulation I have held about fifty meetings here from first to last and the opposition is the most bitter I ever experienced at any point. Indeed it is now thought that if I preach any more, I shall be rotten egged. But I shall go straight ahead, trusting in the Lord. As soon as I can I will try and go over to Shawneetown as you suggest. Am going to try and get me a horse to ride through the country. My wife is now fully in the faith and will be immersed as soon as I am able to go into the water. She came freely and voluntarily. Yours in the one hope. AMOS SANFORD.

DEAR RESTITUTION:—It is with pleasure I drop you this note, for the encouragement of all who read your valuable paper and who look for the coming of Christ in his kingdom as set forth by the word. Many of your readers have looked with wonder at the great work Brother Moody has done, and is doing. It seemed to me that he is the John, the baptist of these latter times, crying: Prepare ye the way. Now, Brother Moody is building a very fine church here, which is to be paid for when completed and dedicated to the Lord clear of debt. They have a large Sunday school of earnest workers, and during Brother Moody's absence, Brother Eardman, a very learned gentleman, has been his successor in preaching and reading the word to this people. And he is a true scholar of the word. At the request of a few friends, he met us in the parlors of Brother F. M. Rockwell, an earnest worker in the Young Men's Christian Association, and who is anxious to know the truth. Among the ladies and gentleman present, was a number of theological students, and it was with intent interest all beheld to the explanation of the word. With the cordial consent of the pastor and trustees of the Immanuel Baptist Church, another meeting was held on Monday evening and are to continue them weekly. A goodly number assembled and listened with close and anxious thought as the speaker explained the future coming of the kingdom I say to me it was a pleasure as I listened to the words and thoughts as they came from the mouth of the speaker, and seemed so strange to many and yet so familiar to one who is a careful reader of the word and of your valuable paper. He says this doctrine of Christ appearing and kingdom, is making wonderful strides in these latter days, and while he was speaking, I thought of the cruel taunts and insults that many worthy men like Brother Sanford, Magruder, Stevenson, Wilson and others get, because they are poor in this world's goods and do not preach a fashionable religion. Go on ye slighted and rejected ones of worth, for if ye sow now when Christ comes, who is our life, then shall ye reap. Mysterious are thy ways, O, God. Yours truly,

C. H. ADAMS.

Gleanings.

PREPARED BY G. M. MYERS.

I. N. Robins, of Shenandoah, Penn., under date of Feb. 8, writes:

"I came into the truth about one year ago. We have seventeen here in the faith. Ten of this number came in lately. We are all with the exception of one, formerly Methodists. We call ourselves Christadelphians; but, however, we are thorough restitutionists, and prize your paper very highly. I cannot find any difference in the faith. If there is any wrong with the Christadelphians, we would be glad to know it. For we will prove all things and hold fast to what is good. I will say, as for your paper, I believe it to contain the whole truth."

Respectfully, J. R.

The term Christian signifies a follower of Christ; the term Disciple of Christ, signifies a learner of Christ; and the term Christ-adelphian, signifies a brother of Christ. We cannot see any great wrong in any one desiring the name, who has complied with the law which entitles him to appropriate it: "For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." Matt. xii. 50. These are significant terms applicable to the individuals of the body—the church; but Christ-adelphian church, Christian church, Disciple's church, Baptist church, Methodist church, Presbyterian church, and many other names worn now-a-days, are entirely strangers to the Bible. The Bible talks of the church of Christ and the church of God. But we are happy to learn that prejudice in many directions is breaking away; and welcome Bro. Robbins and the church at Shenandoah among us as co-workers; and pray that our labors together may be pleasant.

OBITUARY.

HERRON—Jan. 17, 1876, Brother George Herron, of Cambaze, Mo., in the 65th year of his age

Brother Herron was a strong believer in the Gospel of the Kingdom of God. He died in bright hope, awaiting the glad day of rest.

Pamphlets at Reduced Prices.

DEAR BROTHERS AND SISTERS:

Having been obliged, on account of our want of means, to leave the field in the proclamation of the coming kingdom and reign of our Messiah on the throne of David, in and through the dispensation of the fullness of times, or rest day that remains to the people of God now—ding of the one thousand years of Revelation—, and its kindred truths, therefore I write a few lines to inform the brethren that when traveling with the tent, Brother C. F. Sweet and myself saw the necessity of a small work on "Primitive Christian Faith," and as Brother Sweet had the manuscript on hand, we concluded to get out an edition; also another edition of the "Tree of Life" and "Colloquy" combined, by C. F. Sweet. With our own means, and the help of others, we got out the pamphlets. On account of the hard times in this region of country, we were obliged to cease in our mission work with the tent, and therefore we have quite a few of the pamphlets on hand.

I am anxious to have these silent preachers at work. What I have on hand I will dispose of at reduced price:

Eight of the "Primitive Christian Faith" for $1, postage paid. Six of the "Tree of Life" and "Colloquy" combined for $1, postage paid. Original price, 20 cents single, or $2 a dozen.

Who will help to scatter them, and thereby help me, for I need help, and I do not want the pamphlets to lie idle. I am at present preaching to the little church here, and shall go to other places as duty may demand. Pray for us.

Yours, in the hope,
JOHN T. ONGLEY.
Lincolnville, Pa.

To the Friends of Truth Who Read the "Restitution."

Relying on the earnest desire for a child's paper, so often expressed to us through the RESTITUTION, to me personally, and in various other ways, I have brought out "SUNSHINE." The January number was sent you with the hope that it would meet with your approval, and receive your support: but upon reflection, and a further examination of other papers published for the children, I decided to double the size of "SUNSHINE," without increase of price, thus giving you the largest and cheapest paper now published for children in the world.

It is now absolutely without a rival in the field, and cannot fail to please all who see it.

I have done this without pledge, without donations or assistance of any kind, and without capital; relying on the merits of the paper itself, your desire to have it, and your generosity and sense of duty to the people to sustain it and carry the enterprise through successfully. Thus far, but little more than one-fourth of those to whom the RESTITUTION is a regular visitor, have responded with even a single subscription.

Now, are you friendly to the enterprise? Do you wish it to prosper? Does the paper meet your expectations? If so, will you do anything to sustain it? Will you send me your subscription? Will you do what you can to get others to subscribe?

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J. F. WILLCOX, Editor.

ANNOUNCEMENTS.

I am arranging with Brother, C. P. Graham, of Waynesville, Illinois, to hold a meeting at his place, commencing March 24th; and then I expect to go to Indianapolis and other points. Now, if any of the brethren living on the I. C. Railroad, or other portion of the route I will have to travel, want meetings, let them write me at once, and they can be accommodated, and save traveling expenses. While out on a lecturing tour I want to speak twice a day—say at 2 p. m. and at evening. I use Elder Adams' large Illustrated chart, or "Map of all History," which is 22 feet long by 30 inches wide. And it will pay any of the brethren or others wishing knowledge, to give a week's time to its careful study.

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Battle Song of the Church.

H. BONAR.

Fear not the foe, thou flock of God,
Fear not the sword, the spear, the rod,
Fear not the foe.
He fights in vain who fights with thee;
Soon shalt thou see his armies flee,
Himself laid low.

Come, cheer thee to the toil and fight;
'Tis God, thy God, defends the right;
He leads thee on.
His sword shall scatter every foe,
His shield shall ward off every blow:—
The crown is won.

His is the battle, his the power,
His is the triumph in that hour;
In him be strong.
So round thy brow the wreath shall twine,
So shall the victory be thine,
And thine the song.

Not long the sigh, the toil, the sweat,
Not long the fight-day's wasting heat,
The shadows come.
Slack not thy weapon in the fight,
Courage! for God defends the right;
Strike home! strike home!

Restoration of Judah and Israel.

BY JOSEPH SAMUEL C. F. FREY.

Author of a Hebrew Grammar. A Hebrew, Latin, and English Dictionary. And Editor of Vander Hooght's Hebrew Bible

After commenting on Zech. xii, 10-14, Frey quotes Dr. Fuller, on the same, who says, "That we may perceive the connection of this prophecy. It will be proper to observe, that Zech. xi contains a prediction of the overthrow of the Jewish nation by the Romans; but Zech. xii contains a prophecy of their restoration, and this is, therefore, called 'The burden of the word of the Lord.' In ver. 1, the events of this and the preceding prophecy, though wide asunder as to time, yet very properly follow each other. Paul takes but little notice of the state of the Jews during their long dispersion, but passing over that chasm, as included in their being 'broken off,' proceeds to speak of their being 'grafted in again.' It were presumptuous to be very positive as to the meaning of a prophecy which is yet to be accomplished; but, comparing it with other prophecies of the same event, the following particulars appear to be conveyed by it: 1. That the Jews (as a nation,) shall be restored to their own land prior to their conversion; ver. 6.

2. That a grand combination will be formed against them, with a view to dispossess them; ver. 2 9.

3. That the nations engaged in this combination will be repulsed and sorely punished for their presumptious attempt; ver. 2-6.

4. That the country and city shall be united against the enemy; ver. 5-7.

5. That they shall be guarded by Providence, and strengthened to encounter the greatest difficulties; ver. 8.

6. That after these temporal interpositions, the Lord will pour upon them a spirit of grace and supplications; and they shall lament over their sins, and the sins of their fathers, particularly of having crucified the Lord of glory; ver. 10.

Finally, the remedy to all this grief is mentioned, Zech. xiii, 1. "In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanliness. By looking to Jesus they were wounded, and by looking to Jesus they are healed. The first fruits of this great work appeared on the day of Pentecost, when thousands were pricked to the heart, repented, and were baptized in that name which they had despised; but the lump is yet to appear."—[Fuller. Frey then says in conclusion of his own exhaustive argument on the subject of their restoration, "Thus, I hope, I have, to your satisfaction, established, upon divine testimony, the proposition that our dear people, both Judah and Ephraim, will be brought back to their own land, and after that, be brought to the belief in the Lord Jesus Christ; yet it may not be improper to remind you of a few facts, as collateral evidence.

"It is the opinion of many eminent writers, that our people have never yet possessed all the land which God promised to our fathers, Abraham, Isaac, and Jacob; but the time will surely come, when our faithful, covenant keeping God will fulfill his promises in the fullest extent. * * *

"Permit me to mention one more argument in favor of the speedy return of our people to the land of Canaan, viz.: The removal of the obstacles out of their way. Not only are they prepared by the remarkable hand of Providence to return at a moment's warning, but the way is also preparing for them. The great river, Euphrates, is drying up; the once terrible Turkish Empire is crumbling into pieces; and the determined time for the land to be trodden under foot by the Gentiles, is near its close, and kings talk of becoming their nursing fathers, and queens their nursing mothers."

I will now endeavor to answer a question frequently proposed, viz.: If the Jews return to their own land, will they rebuild the city of Jerusalem? Will they have a temple, altar, sacrifice, and priest? First, as it respects Jerusalem, there can be no reasonable doubt in the mind of those who will be guided by the plain word of God. Almost in every passage, where the restoration of our people to their own land is mentioned, the building of the city of Jerusalem, in its own place, is also mentioned. (Quotations.) Nor ought we to lose sight of the blessed Jesus himself, who said, 'And Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled,' which evidently implies that when the times of the Gentiles are fulfilled, Jerusalem shall no longer be trodden down, but rebuilt and inhabited again by her own people. (Frey then quotes Drs. Guise, Gill, and Doddridge, in support of this view,) and adds, "As it respects the other questions, about building a temple, and having an altar, and sacrifice, &c., &c., my answer to the whole is in the affirmative." * * * Why should it be thought strange to believe that our people who have, for nearly eighteen hundred years, most conscientiously observed all the religious rites which God gave to our fathers, in all countries, amongst all people, and under all circumstances, as far as the law of God allows them to observe them in a strange land, although these observances exposed them to reproach, hatred, persecution, and death itself, would, when they are brought back by the wonderful goodness of God, to the land which God gave to our fathers, build again a temple for the worship of God, erect an altar unto the Lord, and offer up their sacrifices, and observe all other ceremonies which they observed before their dispersion by the Romans? Did they not do so after their return from the Babylonish captivity? How strange and unaccountable would it appear if our people, (who, whilst the chastening hand of God was upon them for ages, were, notwithstanding, steadfast and immoveable in worshiping that God,) should cast off all their religious profession, love and attachment to him, when he has performed his promises in delivering them out of their captivity, and brought them back to the goodly land? Would not such a supposition charge them with "having denied the faith, and become worse than infidels?" God forbid that they should ever act so basely. I am aware that this sentiment is not only open to an objection, which I hope to meet by and by, but some will even charge me with heresy; for a learned and pious author has already expressed himself. He says, "It will not be denied that the possession of that land—of Canaan,—by the natural posterity of Abraham, formed an integral part of that covenant. (The Sinaic.)"

Accordingly, as long as that covenant remained in force, Israel retained possession of the land; but when Paul wrote his epistle to the Hebrews, that economy had waxed old, and was ready to vanish away. Now to me, (says this author,) "it appears that, to contend for the return of the Jews, as a nation, to their own land, is in effect to 'build again the things that are destroyed;' it is virtually denying that the Sinaic covenant has vanished away—it is pleading for its restoration—it is, in a word, denying that Christ is come; or, if come, it is denying that his kingdom is not of this world." To this, Frey says, in answer, "These are hard sayings. Here is *multum in parvo*. A bad spirit, bad theology, and bad reasoning. This is condemning in a lump a host of the most eminently learned and pious Christians in every age, who have believed that the Jews were to return again to their own country. Here is a sad confounding of the covenant which God made with Abraham, which had the land of Canaan for its object, the natural posterity of Abraham for its subjects, and circumcision for its seal; with that covenant which the Lord made with our fathers, when he brought them out of Egypt, which had the promised Messiah, and salvation by him, for its antitype. The former is called the Abrahamic; the second, the Sinaic covenant. Hence the latter vanished away when Christ came, as the shadow gives way to the substance; but when and where did God say that the Abrahamic covenant should be disannulled, or vanish away? On the contrary, "Heaven and earth may sooner cease than this covenant." Jer. xxxi, 35-38. These two covenants are as distinct in their nature and duration, as the covenant made with Noah, and that made at the foot of Mount Sinai. And although the Abrahamic was included in the Sinaic, yet as the former existed before the latter was made, so likewise it continued in force after the other waxed old, and vanished away."

(To be Continued.)

It is a remarkable fact that Pius IX, now in his eighty-fourth year, has already buried more than a hundred cardinals, part of them created by his predecessors, and the rest named by himself since he came into office.

Reasons for Rejecting the Resurrection of the Unjust.

1. Because the Old Testament does not teach it; on the contrary we find in every passage when punishment is set forth, it is confined to this life.

2. Because the silence of Moses and the prophets on this doctrine is, to me, presumptive evidence that it cannot be true, otherwise those under the Old Covenant were left in helpless ignorance of an important element in God's retributive justice.

3. Because the doctrine thus dishonors God who "delights in mercy," and "is just in all his ways," and who, instead of concealing such a truth from forty-two generations of Israelites, had it been for their benefit, would have acted in harmony with his declaration. Amos iii. 7. "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets," in place of taking them by surprise when they are helpless and hopeless.

4. Because Paul declares, Heb. ii. 2, that every transgression and disobedience (under the law) received a just recompense of reward. If so, then any punishment beyond what they have already received, would be unjust.

5. Because the Scriptural signification of the term "unjust," as distinguished from "just," embraces the whole world of sinners without distinction or classification, as witness, Matt. v. 45, "Causes his sun to shine upon the evil and the good, and sendeth his rain on the just and on the unjust," (meaning the whole world), also 1 Cor. vi. 1. "Dare any of you having a matter against another go to law before the unjust, (meaning the Pagan rules) and not before the saints?"

6. Because, therefore, upon no Scriptural exegesis can the resurrected of the unjust be taught without bringing up such characters and persons as are clearly excluded in the following Scriptures, which please turn to and read John xiii. 19, 20; Job x. 18, 19; Jer. ii. 30.

7. Because of the general truth taught, for instance, by Job in chap. vii. 9. "He that goeth down to the grave shall come up no more." Chap. xiv. 12, "So man lieth down and riseth not, till the heavens be no more, they shall not awake nor be raised out of their sleep," chap. xx., etc. The exception to the rule being the righteous as in his own case.

8. Because Christ nowhere teaches it, nor uses it as an incentative to diligence as so common nowadays. On the other hand, when warning his hearers, the Jews, including his apostles, of judgments to come, ignoring any such doctrine now considered so fundamental, he points to a judgment, (the judgment of *Gehennai*), pertaining to this life and which, as all know, overtook them when Titus destroyed their city and nation.

9. Because the Lord Jesus in the only exposition of the resurrection which he gave, (See Luke xx.,) confines it to the righteous, and this, in answer to a question from the Sadducees, touching the matter broadly. "In the resurrection, whose wife of them is she?" The answer being, "they who shall be accounted worthy to obtain the resurrection from the dead, neither marry, nor are given in marriage, neither can they die any more, for they are equal unto the angels," etc.

10. Because the words of Jesus, recorded in John vi. 39, 40, 44 and 54, can admit of but one interpretation, viz: That to be "raised up again at the last day," is the exceptional and blessed privilege of the righteous, otherwise his promise has no force—is, in fact, deceiving, if all or any other than the righteous are to be raised up.

11. Because it is nowhere taught in the acts of the apostles, unless the spurious words, "both of the just and unjust" in the 15th verse of the 24th chapter, are retained as genuine.

12. Because it is not taught in any of the epistles to the churches. On the other hand, we find the churches reminded of the judgments that befell the world and Israel under the law, and quoted as having been "written for our admonition," and as "making them an ensample unto those that after should live ungodly." See 1 Cor. x. 5, 6; 2 Peter ii. 5, 6.

13. Because every allusion to the resurrection in the epistles, clearly show it to be the privilege of the righteous. See Rom. viii. 11; 1 Cor. xv. The force of this chapter is overpowering. 1 Cor. vi. 14; 2 Cor. iv. 14; Phil. iii. 11. If, by any means, I might attain unto a resurrection from among the dead.—Diaglott; 1 Thess. iv, 13, 18 etc.

14. Because the resurrection is set forth as a thing of "hope," (see Acts xxiii. 6; xxiv. 15; xxvi. 6-8), which it could not be, were there an element of doubt as to its issue.

For these and other reasons, I have long since discarded the resurrection of the unjust with its kindred fables of immortal soul, hell and devil. I am, of course, aware of the existence of certain isolated texts of Scripture, which are relied upon by the numerous advocates on the other side of the question, the authority of one of which, and that the most important one, I have dared to impugn for good and sufficient reasons.

I refer to the words, "both of the just and of the unjust," in the 15th verse of the 24th chapter of Acts.

My objection to the words in the connection in which they occur, arises simply from the indisputable but strange to say overlooked fact, that the Pharisees did not, and in the nature of things could not believe in the resurrection of the unjust, but only of the just. They could not upon Scriptural grounds, because Moses and the prophets (their only Scriptures) did not teach it. As a matter of fact and history, they did not believe it. See Josephus' Book xviii. chapter 1, Sec. 3, of his Jewish Antiquities. "They (the Pharisees), also, believe that souls have an immortal vigor in them, and that under the earth, there will be rewards and punishments according as they have lived virtuously or vicIously in this life; and the latter are to be detained in an everlasting prison, but that the former shall have power to revive and live again." The conclusion from this is obvious and unavoidable, viz.: That Paul could not have used the disputed words attributed to him; otherwise he was not in harmony with the Pharisees, because they denied what he affirmed with regard to the unjust, while at the same time they "allowed a resurrection of the dead," but only of the righteous.

I cannot insist too strongly on brethren taking these facts into consideration, especially in view of the preponderating weight of testimony all tending in the same direction.

I now leave the subject to the wise consideration of good and honest minds, perfectly assured of its truth and value, and of its being the one only safe and abiding position on this important subject.

JAMES W. CRICHTON.

How to Determine the Equality of our contributions.

That it is the duty of all the members of the church, to contribute to its funds statedly, as God has prospered them, and not so that one be eased and another burdened, but by equality, is plainly stated in the New Testament. But how to come at this equality is not stated. This is the question before us. How shall each one know how much of his prosperity he ought to pay so as to be equal to what others pay of their prosperity, and so that one be not eased and another burdened. To know this would be a great relief to many members of the church, who are willing to pay all that belongs to them to pay, and would rather pay more than less.

Some think that we cannot reach anything like equality in this matter if we try. Others seem to think that our impressions, or feelings, or guessings, or, to divide what we happen to have in our pockets when the contribution is called for, is sufficiently accurate for all practical purposes. But as it is impossible to co-operate together equally, efficiently, and satisfactorily in this way, and as we all of us are more or less liable to a selfish bias, it seems necessary that some easy and impartial rule should be agreed upon by the church, by which to compare the contributions of its members.

Now, although it be conceded that we may not secure exact equality, it is believed that, "if we have a willing mind," an honest effort to come at this equality by a little calculation, will come much nearer to it than if no such effort is made. And as exact equality is the standard of perfection in this matter, the nearer we can approach to it, the better will our work be done. If, in our effort to show a more excellent way, we should fail to suggest the very best way in which it can be done, we trust the brethren will bear with us, and allow at least, that our effort is a laudable one, and an effort for a much needed reform.

As Brother Cook says, the manner of doing this work is a question "which is left to the wisdom and prudence of the brotherhood."

There are among the saints always the poor whose income does not exceed their current expenses from year to year. There are also those among them whose income exceeds their expenses and whose property increases from year to year. While it is true that all should contribute to the funds of the church as God has prospered them, it is also true, and evident to all that the first class named should not contribute as large a portion of their income for this purpose, as the second class. But, all are alike subject to current living expenses, from which they do not receive an income. Then it would be just and equal for all to pay an equal proportion of the income used in this way. Let all pay alike per cent. of this income. Let all who have an income above their living expenses, pay a larger per cent. on this part of their income, than on that which has been used in defraying the expenses of the family. Let all pay alike per cent. of this income. Then we may have an equitable rule for all the income of the members of the church.

Let us then, suggest and recommend to the churches something like the following rule as an experiment:

1. Let the church designate a stated time for its contributions, whether weekly or monthly, quarterly, or yearly, although from our experience we would think it better to be monthly.

2. Let each member of the church report, or if husband and wife and children, let them jointly report to the deacon of the church their income and their living expenses for the previous month, to be recorded in his church book of account.

At the time of making this report, let them pay into the funds of the church one per cent. of their income to the amount of their living expenses and at the end of the year, let them pay five per cent. on the balance of their net income, over their living expenses.

At Grand Rapids they pay both the one per cent. and the five per cent., monthly; at Jamestown they pay the one per cent. monthly, and the five per cent. at the end of the year. It is thought that in farming communities it is the better plan to pay the five per cent at the end of the year.

To do this, of course, will involve the necessity of keeping an account of our receipts and expenses, either in our memories or in writing, which in very many cases will be a practice worth much more than the contribution will amount to. The system can be tried, and if it works well, it can be improved, if after a thorough trial it works bad it can be abandoned. It certainly will have the merit of system and order, in theory at least.

System, though it be not the best, is better than no system. That the cause we represent needs some radical reform in this direction, is shown by the complaint of editors, of Evangelists, of ministers generally, and by the complaints of all who have had to do with raising funds in the churches. It is shown in the frequent efforts that have been made to secure more efficiency in this work. It is also shown in the necessity of the case, growing out of an almost utter disregard of a righteous equality as the basis of our contributions. Let us then work in this cause on a plan which is in accordance with the rule, "that we should do unto others as we would have them do unto us." JOEL A. SIMONDS.

GRAND RAPIDS, Mich., Dec. 1, 1875.

Man. What is He?

And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. Gen. ii. 7.

But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof, thou shalt surely die. Gen. ii. 17.

What was man after he was formed of the dust, and before he received the breath of life? He was a lifeless soul. This appears perfectly plain, even were there no other scripture to corroborate it, but by examining with an unprejudiced mind, we shall find much more to substantiate it.

Who should certainly die? Certainly it was the living soul. He did not say that the men should be separated, and one part die, and the other soar away to the skies to live in glory forever, or down to a lake of fire and brimstone, there to be tormented eternally. No. There was nothing of the kind said; but man—the whole man, should die.

And thy serpent said unto the woman, Ye shall not surely die. Gen. iii. 4.

Here is the Orthodox proof of inherent immortality, and the only proof they have between the lids of the Bible. We defy any one to find any text in the Bible even hinting at inherent immortality, except this. If Orthodoxy is willing to accept the authority of his Satanic Majesty, all right; but we prefar the word, To them who by patient continuance in well doing seek for glory and honor and immortality, eternal life. Rom. ii. 7. Here we see that immortality is only obtained by seeking for it in the way appointed; why seek for what we already possess. This heathen doctrine of inherent immortality and eternal torment has driven thousands into Infidelity. We believe that all who will lay aside all prejudice, learn the doctrine taught by the Church of God, and compare it with the Bible, will, if honest, have to acknowledge that we teach the doctrine of the Scriptures, while Orthodoxy teaches man-made creeds and heathen fables; and that they also teach the doctrine taught by the devil to eve. R. M. SALTS.

The Pope has resided in the Vatican for the past five years without paying taxes. Lately, however, a city officer presented him with a bill for $0,000 fires, as water tax for his different buildings.

The Two Seeds.

In the RESTITUTION of Nov. 24th, I find an article from the pen of R. V. Lyon, headed "Who will not be blessed or saved." Among other things, he argues at length, that from the beginning, or since the fall, it was not the intention of the Almighty to favor the seed of the serpent with an opportunity of obtaining salvation from the Adamic death, because they were created only as a surplusage for punishment for mother Eve's transgression; and per consequence, would never have a resurrection from the death entailed by Adam. That Cain and his descendants were that seed; and, from the whole tenor of his argument, thus continued through all succeeding generations.

Now, if this is so, I wish to inquire, how any of the descendants of Cain escaped the deluge? It is quite certain there was none of them in the ark with Noah and his family. If his starting proposition is valid, then, since the flood, there has been no seed of the serpent upon the earth! But Christ speaks of the Jews thus, "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell." How come they to be serpents? Surely not by natural generation; but by their unbelief and wicked works, just as it ever has been since the day that Cain and Abel brought their offerings before God. Cain brought the fruit of the ground, unmindful of the fact "that without the shedding of blood there was no remission;" whilst "Abel brought the firstlings of his flock, and of the fat thereof" in faith believing, which was accepted of God. Cain's offering was rejected, which "caused him to be very wroth, and his countenance to fall;" this caused God to say, "If thou doest well, shalt thou not be accepted? And if thou doest not well, sin lieth at the door." Gen. iv.; Heb. xi. 4.

This unbelief led him to slay his brother, just as the unbelief of the Jews lead them to crucify the seed of the woman, the Lord of glory, in whom Abel trusted, and saw by faith.

The whole tenor of Bible testimony is in harmony with the foregoing statements, and may be stated thus: Christ is the true seed of the woman, and all that believe in him and do his will, are accepted of him. The devil is his antagonist, and is the prince of the world, and all who reject Christ and follow the serpent, are like Cain and [illegible] the serpent's seed, not by creation, but by unbelief, followed by evil works; all of whom do the will of their father the devil, just as did Cain and the Jews, and are therefore his legitimate seed.

The article of Bro. Cook's, that followed Bro. Lyon's, was an endorsement of a previous article of similar import, in which reference is made by Bro. C. to Ezek. xvi. 43-63, and applied the promised restoration "of Samaria and Sodom" to the land or territory occupied by these cities, whilst their inhabitants are left under the power of the Adamic death unresurrected, is also far fetched, and outside of the most obvious meaning of the utterances of the Spirit of God as recorded by the prophet, as seen from the following quotation: "Thou art thy mother's daughter (Jerusalem) that loathed her husband and her children; and thou art the sister of thy sisters, which loathed their husbands and their children; your mother was a Hittite and your father an Amorite. And thine elder sister Samaria, she and her daughters, that dwell at the left hand; and thy younger sister, that dwelleth at thy right hand is Sodom with her daughters." "Sodom, thy sister hath not done, she nor her daughters, as thou hast done, thou and thy daughters."

Now if this and similar language does not include the inhabitants as well as the territory occupied by Samaria and Sodom; it only includes the territory occupied by Jerusalem, whilst all of its wicked inhabitants, whose sins caused her desolation, will go free! This is but a tithing of Bible testimony that crosses this theory of no resurrection of certain classes of the Adamic race, called by these brethren "the seed of the serpent;" all of which must be jumped over or twisted around in a similar manner.

Hence, I say to all who are inclined to look favorably at this view in order to relieve themselves from another dilemma, be cautious. It is far better to be circumscribed, or even hedged up, upon some important doctrines of the Bible, than to seek to extricate yourselves by such a perversion. Sarcasms and strong expressions of denunciation, backed by the word of the Lord, when perverted, should weigh but little in the scale of truth.

P. ALLING.

[This should have appeared sooner, but was mislaid until a few days since. —ED.]

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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THE RESTITUTION advocates the Restitution of all things which God hath spoken by the mouth of all his Holy Prophets since the world began." It also advocates as a means to this end, the establishment of the Kingdom of God on the earth, with the Christian King of kings, and the immortal saints as joint heirs with Him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. It also advocates a hearty belief of the Gospel, repentance, and immersion as prerequisites to the forgiveness of sins, and a holy life as essential for final salvation.

CHARACTER OF ARTICLES.—The Editor must not be understood as endorsing all the sentiments expressed by correspondents whose articles are inserted under this head. Each writer is alone responsible for the article bearing his own signature. If the teaching of any writer is not endorsed, and the editor sets forth the views of the party differing may be forwarded. Free discussion of Bible doctrines on all sides will be allowed, but the Editor reserves the privilege of criticising those communications which antagonize a belief and obedience of the Gospel as a means of salvation, or which undermine its principles.

A Plea for the Word of God.

BY C. COLEGROVE.

There is, in the *Bible Banner* for July, 1872, an excellent article transferred from another paper, entitled "Argumentative Preaching." It is worthy of being reproduced, and carefully pondered. It is a just and forcible protest against a fashion, or policy, of appealing to the sensibilities and emotions of men, without solidly convincing the understanding.

I am deeply in sympathy with the general drift of the writer, in this contribution, or editorial, as the case may be. It is painful and alarming to contemplate the methods so much in vogue, so superficial, so inadequate, and often so injurious! For it is perfectly true that when an unusual degree of interest is awakened, and attention fostered on the utterances of the professed public teacher, that then if even a great good way be imparted, or a positive evil inflicted, or else, of necessity, the hearer receives in unhappy conjunction both good and evil, as in the case of the parents of our race, in a certain aspect in eating from the forbidden tree. The preacher who has command over his audience, by talent, by faction, by extraordinary zeal, sometimes is able to do either good or harm. If he teaches truth, he does great good. If he teaches error, he does great harm. If he teaches truth with error, he is doing a work so complicated and doubtful, to say the least, that every truly instructed and upright mind must feel an unspeakable sadness, because of the real incongruity and vital antagonism of truth and error, and, because in some cases, it is doubtful which has the strongest hold on the mind, and which will ultimately prevail in the mind, for the cohabitation cannot be permanent. Indeed it is inconsistent, unnatural, and abhorred, to combine truth and falsehood in a system of teaching. It dishonors the great Author of good. It degrades the true and proper office of the teacher. No matter how pleasing, how amiable, how virtuous, how eloquent, how sympathetic, a teacher may be. These very qualities may enhance his power to do mischief! No such combination of personal attraction should withdraw our attention from the subject matter of his teaching. He may even pray vocally, and solemnly, and pathetically. That does not alter the case. He may have an impressive presence, a ministerial manner, a reverend aspect, an appearance of consecration and holiness. That does not and cannot excuse him. All these advantages—all elements of power and influence, such as utterance, earnestness, depth of conviction, magnetism, never can justify the teaching and preaching of error, but only augment the teacher's capacity to do mischief.

We are tired of this great Babylon of confusion. We give no more credit to the protestantism of the nineteenth century than it is awfully and righteously entitled to, and we protest against affiliating with, or consenting unto the barbarism of compounding, or combining in abhorent union, things opposite and inconsistent on the one hand, and again against personal affiliations and combinations of good and bad teachers, or preachers and believers of notable and vital truth with teachers and preachers of Babylonish confusion of error and truth, we protest. That is just what we do, and that is just how we feel,—and we protest evermore, henceforth, and energetically protest.

We see strong men, physically, mentally or psychologically—we see them handling the word of God not with deceitful intentions, but with deceiving and misleading effect. And how tremendous is the responsibility of such men! Does their good intention profit them? They are Babylonizing or perpetuating the Babylonization of the people. Will this be justified? These preachers and teachers are wedded to their idol and darling ideas of immortality in Adamic man, the old top-root and mother of many foul and false ideas, and vain suppositions. They preach what they call the Gospel or Jesus Christ, and as we view it, it is a Gospel corrupted, perverted, and distorted. We see them ruling by certain authority—by a sympathetic, a magnetic, a social, and if you please, religious force. The atmosphere of the meetings is an atmosphere, in which something supernatural, unusual, and, in a certain sense, awful, is present. But what would a sharp analysis, by a master of the chemistry, detect? We reverence nothing that merely claims to be sacred, unless it can furnish proof of its sacredness. It is a time for the exercise of a rigid diagnostic and scrutinizing faculty. Everything must be thoroughly searched and tried by the word of God. In vain in every other test. In vain every pretension of authority, holiness or truth. We have no respect for any claim not confirmed by the verdict of God's word. That is the grand conclusion.

What then is the character of much so-called conversion to God? The agency of conversion we know, is the truth, and the spirit of God accompanies the truth. But the strength and breadth of a conversion is in proportion to the truth of the agency, and the truth of the doctrine by which, and to which a man is converted. Now just try this by any fair test. Suppose a man were converted to Jupiter. It would be a perfect piece of vanity, for every doctrine of Jupiter is heathenish and corrupt. Suppose a man were converted to any false god. Of what avail? Suppose a man were converted to a being represented as the true God, but very falsely represented. What then? Suppose the true God were preached as a being that practiced according to his system of penalties, a cruelty that equalled or surpassed all that was ever imputed to any deity of paganism. What then? Or suppose he were on the one hand represented as merciful, and then this merciful trait antagonized by a representation of inconceivable severity, with infinity of duration. Suppose there were a perfect jumble of mere fancies ruling the mind of the teacher claiming to be a messenger of the true God, and every discourse was more or less infected and infested with ideas wholly foreign to the revelation of that God, and all this jumble were uttered, and rehearsed, and illustrated, and enforced with sacred favor, and dogmatic earnestness, and even tears! With zeal and tenderness, and every element and energy, and ingenuity of public and private address. What then?

Now, a conversion to God, seems to imply a fair representation of what he is. God's word divulges God's character, and also man's nature. Therefore who can overestimate the importance of a just and true representation? Hence, the human understanding is the medium through which a true conversion is wrought. Appeals to feelings are, in themselves, worthless. A play-actor can draw tears. We have heard groans in an audience to which a missionary was narrating the details of his sufferings by heathen villains. But true religion is inseparable from the truth—the truth that instructs—and that instructs to edify and save. But what must a Being of purity, a being who demands attention to His perfect word, and whose word is the perfection of wisdom—what must He think, or how must He regard the flagrant perversions and misrepresentations of His word?

Alas! alas! the dragon is still incumbent and pregnant with his vicious presence in the air, and active and alert, with every art, with persistence and malice, and the instinct of evil, and the pride of irreparable revolt, and personality fiercely antagonised to God. And we are in the midst of Babylonish mystery and confusion on every hand.

We cannot, therefore, any longer fraternize with the popular system, with its abettors, or officers,—its instruments, expounders, and champions. We cannot. And this we do for truth's sake, and when we say truth's sake, we can say, God's sake. There is nothing for it, but such a conscientious separation as shall serve the utmost of an upright witness bearing to God's great law, which is His whole revealed will and real mind. I would never unite in any religious meetings with any man who champions the flagrant falsehood of Adamic immortality, with its brood of corrupt sequences, all of which oppose the grand vital truth of our time, and all time, that Christ is coming again—of our time, especially—that he is coming speedily, speedily, speedily. We have great charity, in the sense of a desire for the sincere and speedy repentance of every teacher of orthodox illusions—a repentance, the substance of which is forsaking; but no charity in the sense of allowance or connivance toward current and heinous iniquities of doctrine. Costly churches, splendid pulpits, great decorations and charming music, will never sanctify or extenuate the iniquities. Eloquent preaching will not do it. Personal duty will not do it. Extraordinary individuality will not do it. Truth—truth alone, is that which will endure. Let us be faithful and plain in the crisis of the ages. The brethren of Christ overcome satan by the blood of the Lamb and by the word of their testimony. Remember that. What a high calling then of God's loyal and faithful people! The times are indeed critical, and powerful with an index of the speedy coming. Not least of all is the grand testimony of the Pyramid of Ghizeh! This altar and pillar in Egypt (Isiah xix, 19) has a mighty voice! It tells of the kingdom of the son of man, and that its coming is just at hand. What watchfulness, what carefulness, what zeal, what patience, what expectation, and what anointing do we not need?

SARDINIA, N. Y., Feb. 22, 1876.

Moral Ruin.

Is it not possible for a moral being, in the exercise of his own free will, so to ruin his moral nature, and to exhaust all the resources of God's power, wisdom, and love, that his salvation shall become a moral impossibility.

This question is surely one of tremendous importance; we are morally as well as physically "fearfully and wonderfully made;" complex and delicate pieces of machinery, having indeed marvelous recuperative powers, but which are nevertheless susceptible of fatal and irreparable damage. There is in the human consciousness itself an instinctive recognition—enforced by our daily experience—of the truth suggested by those most awful of all words,—"Too late!" "Too late!" it sighs like the night wind through our hearts as we think of the great opportunities of life wasted, its roots of strength and beauty become as rottenness, and the fair blossoms of its hope gone up as dust. "Too late!" it haunts the dying pillow in visions, seen by the dawning light of eternity, of wrongs unredressed, duties neglected, eternal life unwon. "Too late!" it will be heard from the sweet Bridegroom's lips, at the closed door of the marriage supper of the Lamb, telling the weeping soul of the crown that has been forfeited, and "the prize of the high calling" lost. "Too late!" It will be the thunder-crash of doom, carrying with it the keenest agony of the second death, when "Whosoever is not found written in the book of life shall be cast into the lake of fire."

The existence of the law is unquestionable, and from its operations there is no escape. If we take any delicate piece of mechanism,—a watch for example,—we know that the glass may be fractured, the hands may be lost, even the main spring may be broken, and yet the maker of it will readily undertake to repair it; but in another case the instrument may have been subjected to such a degree of violence, and the works may have been so extensively injured, that he hands it back to us with the words, "No, sir; I can do nothing with it; it is utterly ruined; that watch will never go again." So, in like manner, by some violation of the laws of health, by ignorance, or imprudence, or vice, we may superinduce various forms of disease, which, nevertheless, the recuperative powers of nature and the resources of medical science can avail to overcome; but if this violation of hygienic laws be persisted in, the damage to the physical nature may become so aggravated as to be altogether irremediable; we say, in such a case, the man has ruined his constitution;" that he is—a most graphic term!—"a wreck;" yea, a wreck deserted by its crew of vital powers, and drifting hopelessly and rapidly on the shore of death.

And is it not so also in regard to man's moral nature? The laws of God's moral government—laws as undeviating, as universal, and as inflexible as those of the physical world—may be violated, not indeed with impunity, but without inevitably fatal consequences; such violations may even be repeated again and again, and assume a variety of evil forms, and yet the sinner not be beyond the reach of salvation. Nevertheless all along, one of these laws, at once one of the most terrible and the most slow to reveal itself, is at work, sapping the very springs of the perverted moral nature. It is the law of the formation of habit. When once a moral habit is formed, it is indeed difficult, nay, becomes after a certain time, so far is the creature concerned, impossible to change it. We will to travel a certain road, which, at the commencement, we were free to take or to refuse, but when we have proceeded a certain distance, habit breaks down the bridges between us; the will loses its elasticity, it is warped in a certain direction, and at last becomes fixed and fossil in the position it has assumed. How strikingly is this law recognized in the prophet's question: "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good who are accustomed to do evil." Jer. xiii. 23. And in the same light, perhaps, we are to read the awful words,—as the Divine judgment pronounced upon a state fixed, invariable, and eternal:—"He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still." Rev. xxi. 11.

Nor thus alone may the irretrievable ruin of man's moral nature be brought about. The will may perish as well as be perverted. The argument of Kant against the Cartesian theory of the immortality of the soul, from its assumed simplicity, is here equally applicable. "Kant showed that while the soul could not cease to exist by any diminution of its extensive quality, that the argument from its simplicity did not exclude its extinction through the gradual weakening of its forces and the successive relaxation of its intensive quantity. For even memory has always a degree which may be indefinitely decreased,—so of self-consciousness, and so of all the other faculties."

Hence there is nothing in the essential nature of the will as a moral quality,—that is the power to choose between right and wrong,—to prevent its becoming gradually weakened and at length virtually extinguished; so that its possessor, losing the distinctive endowment of humanity, and being no longer capable of probation, shall sink morally to the level of the lower animals and perish like them.—*William Maude, in Rainbow.*

The State of the Christian Church Till the Resurrection and the Saints Reign.

There is no reader of the RESTITUTION, I presume, who doubts that the best days, and most effective labors of the Christian Church, were those in early apostolic times; but many may not have noticed the facts that lie at the bases of an intelligent view of this subject, in ancient or modern times.

1. The great council of apostles, elders, and brethren, was convened to consider the question raised as to the necessity of circumcision, the dispensational ordinance of Moses, in order to be saved by Christ.

They quoted the Word, and recognized the Holy Spirit, and so were able to announce a decision in the spirit of the Gospel. Amen. Acts xv.

They had no officer or prescriptive rule of organization, like a constitution and bye-laws, to which they could refer for the case for a decision. The Word and Spirit of God alone were appealed to for the settlement of that question. This was in striking contrast with official, or ritual, or all other sectarian authority. They took counsel of God through his Word and Spirit.

2. Peter and Paul met with the brethren at Antioch; and as Peter was swayed by his Jewish prejudice to indicate a prejudice to indicate a preference for the Jew, and separate himself from the Gentiles, the like question was raised, and then settled by a like appeal to God's dispensational truth, as to justification by faith in Jesus, one offering, once for all.

As Peter bowed to Paul's reproof, so far as appears, the Gospel gained a triumph. Peter's deportment in accepting of "correction, and instruction in righteousness," is deserving of the highest praise. In this way all matters of dispute should be determined. And it wants for this result only a heart to bow to God; grace and truth in all things.

3. These facts show how misunderstandings arise, even among good men, and how essential it is that the Lord should be held in supreme regard. His truth should be the common standard of faith and obedience, to all alike.

4. But here I think is the point of failure in church organization, and discipline, and labor. As "we know in part, and prophesy in part;" as "when we would do good, evil is present;" as "when we preach to others, we need to keep our bodies under, and don't do it;) Satan often gets the advantage over us,"—ere we are aware. Then, no organization avails to convince the world, or honor the name we bear, for then the human elements may prevail in the church "with every evil work."

Furthermore, in the parable of the sower, three kinds of hearers add nothing to the harvest. The tares grow together with the wheat till the harvest and thus the predicted apostacy has become commensurate with Christendom. Nay, it occupies the great centres and high places, and claims control in all church affairs. All the New Testament prophecies by Jesus and his apostles note this state of things, and compare it to the days of Noah and Lot.

5. But this may appear to the unthinking too discouraging to be profitable to any. My answer is, that it is best to be undeceived. It is best to know the truth, and so be free indeed, from the curse that rests on the apostacy—the Babylon of the last days.

These facts do not discourage or disparage church union. They only serve to show the fundamental error that has prevailed, the error of taking the shadow for the substance—the name for the real thing.

6. One frightful fact must or should strike the thoughtful believer, in relation to this whole matter. It is this: All professing Churches have taken one primal form, one general method of organization. As crystalization in nature proceeds according to its law, in every case; so in the departure from the faith—the apostacy, in Greek—all ecclesiastical organizations follow the primal type. They may be only inchoate, immature and undeveloped; but as they go on in the strength of organization rather than in the power of God, they belong to "Babylon the great."

7. There is no substitute or compensation for the presence of the Spirit and word of God—divinely supreme.

All that are in Christ by faith—the obedience of faith—constitute the church as a whole. All such should, in every place, "give themselves to one another in the Lord," then they should set things in order on the apostolic pattern, "not in the wisdom of men, but in the power of God." Amen.

To sum up the whole, I add that Christians are now surely no more already perfect than was Paul. The great majority of professors seem of the wayside, stony and thorny ground, hearers. The prevailing type of church organization, from Rome to the Rocky Mountain Mormons, is not from above, and hence we are led to the conclusion that the organization of the church remains, with the rest, to the people of God. Then the body will enjoy the presence and direction of its only head—Christ Jesus, the Lord. Then the gathering of the people will be to him from the four winds of heaven. Then, and not till then, will the present fragmentary and scattered members of the body of Christ be complete, and so one that the world may know. John xvii 21-24; 1 John iii. 1-3.

To build up church organizations now, seems like building upon the waves of a stormy sea.

Get ye up; this is not your rest. Here we have no continuing city (or church), but we seek one to come. Heb. xiii. 9—11.

The divine pattern for the church will obtain its place, like the kingdom, only at and after the second coming, and in the world (age) to come.

Till such time we are shut up to endure, seeing him who is invisible, but bound to the same subjection to the Word and Spirit of God that characterized the apostolic church, who had no confidence in the flesh.

Respectfully submitted as my mite toward the right apprehension of this important theme.

J. B. COOK.

Sowing.

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psalms.

This beautiful figure is prophetic of the church and mission of the Son of God. He came from the Father bearing the precious seed of which himself was begotten. The corporeal embodiment of that Word which said, "Let there be light and there was light." He it was who went forth to sow the precious seeds of truth represented in the parable, and as He went He wept over the sins of humanity, sympathized with their sufferings, and offered them the rich fruits of the Tree of Life. Isiah foretells his grief and the travel of his soul, and then changes the sad scene of his humiliation, and flashes before our vision his glory and triumph. "He shall see his seed, he shall prolong his days and the pleasure of the Lord shall prosper in his hand."

"He that sowed the good seed is the son of man." Here is brought to view the fruit of the sowing with tears, the season of dawning harvest, the foretaste of the joyous reaping time. "The good seed are the children of the Kingdom." They are the outgrowth of the incorruptible word of God, which is said to live and abide forever. Christ the first fruit—the rich, ripe sheaf presented to the Lord of the harvest with rejoicing. And then with his coming, cometh the harvest; the glad season of rejoicing and gathering of sheaves. No more weeping and waiting for the precious fruit of the earth. Then shall the field and the garden be made vocal with voices of angel reapers, and be reckoned by the glad song of the redeemed. May the harvest soon come.

A. B. WINCH.

Curious Calculation.

The vast number of inhabitants who do live, and have lived, upon the face of the earth, appear, at first sight, to defy the powers of calculation. But if we suppose the world to have existed six thousand years; that there now exist one thousand million; that a generation passes away in thirty years; that every past generation averages the present, and that four individuals may stand on one square yard, we find that the whole number will not occupy a compass so great as one-fourth the extent of England. Allowing six thousand years since the creation, and generation to pass away in thirty years we shall have two hundred generations, which, at one thousand millions each, will be two hundred thousand millions, which being divided by four persons to a square yard, will leave fifty thousand millions of square yards; there are in a square mile three millions, ninety-seven thousand, six hundred square yards, by which if the former sum be divided, it will give sixteen thousand one hundred and forty-one square miles, the root of which, in whole numbers, is about one hundred and twenty-seven, so that one hundred and twenty-seven miles square will be found sufficient to contain the immense and almost incredible number of two hundred thousand millions of human beings.

—They that have no sin in their conscience, may well have no shame in their face.

THE RESTITUTION

PLYMOUTH, IND.....Mar. 1, 1876.

EDITORIAL DEPARTMENT

☞Bro. Myers is now holding meetings in La Paz and Lakeville. He reports excellent meetings in both places, and anticipates addition to the truth.

☞Bro. Wm. Mills, of Goodland, has sold his stock of goods, and will retire from the mercantile business. Bro. Mills is an excellent business man, and maintains the respect of all who have done business with him. We understand that he yet holds control of the hall and building, and that meetings will continue as usual. Brother Wilcox speaks there next Sunday, he having moved there. We understand that the next quarterly conference is to be held in Goodland. Particulars next week.

☞It is with sorrow that we announce the death of sister C. Thomson, of our little congregation in Plymouth. She died last Saturday evening, after an illness of three weeks. She was a firm believer in the blessed Gospel of the kingdom of God. She was baptized some years ago, by Bro. R. Corbaley, and has continued in the faith, and died in full hope of seeing the King in His glory with all who are His at His coming. May we all live worthy of that Kingdom soon to be established under the whole Heavens. We are, one by one, passing under the power of the enemy, but may it be that we rest in hope of a blessed immortality promised in the Word of the oath unto the fathers.

☞Dead heads are as numerous in the Gospel field as in any other. There are many persons who are "dead heading" their way to the kingdom of God. They have means for bank stock, railway bonds, new farms, and fine carriages, but none for Christ. The cause which is nearest their heart is the cause of Christ, they love to hear and read the Gospel as preached in the apostles times, but their pockets belong to Cæsar and their gold to Mammon. Their heads were converted to God, but their pockets yet remain the property of a morbid selfishness. So they are on the dead head train running at full speed for the central depot of destruction. Men are dead heading their way to the eternal city. Oh, child of earth! remember that no ticket will let you pass the golden gate, but that on which is written loyalty to Christ and his Gospel.

Time-Setting Again.

We learn from the Detroit Evening *News*, that Joseph Cockroft has embraced the heresy of definite time, as set forth by a man named Patterson, of Listowel, Canada. It is a matter of profound astonishment and regret that any sane man should ever become bewildered by such vagaries. This man Patterson says the signs of Christ's coming will appear on the 4th day of March, and that Christ will appear in person April 1st. Mr. Cockroft has given up his business, and is now laboring with zeal to promote the new faith. They dip their converts in water three times, after the manner of the Dunkards, and claim to have miraculous gifts after baptism.

It appears that any wild, hair-brained man can excite certain persons to almost any degree of fanaticism. Jesus has told us, "Ye knew not when the time is." And again, "At such an hour as ye think not the Son of Man cometh." This language ought to settle it with every true disciple of Jesus that all time-setters are under a species of insanity. We hope our brethren everywhere will openly discountenance all such fanatics, and stand firmly upon the Word of God. The truth has enough to bear, without taking to itself all the mountebanks who come under the garb of religion with their special message from heaven.

Superstition.

There are many people even in our day who are more or less influenced by superstition. To see the new moon over the right or the left shoulder becomes an omen of good or evil. Astrologers and soothsayers, witches and necromancers have grown fat in purse in pandering to the superstitions of the common people. Any unusual occurrence in the heavens or upon the earth has been seized upon as a means of impressing fear upon the credulous. Spiritualism under all of its varied forms and conflicting positions has gained multitudes of votaries. The Catholic church yet holds sway over the masses of Europe by means of traditional miracles. The wild savages use incantations through their medicine man. Indeed superstition holds sway in many places where the light of the gospel now shines. Any work commenced on Friday is considered very unfortunate by some. The flight of a bird, lowing of herds at night, dogs baying at the moon, thunder in the winter and many other like things are looked upon with great dread by many people in our times.

There is but one antidote for all such superstitions, and that is embraced in the one word, knowledge: Ignorance begets fear. Paul, in addressing the Athenian court, said: "I perceive that in all things ye are too superstitious." The same is true in our times. Men stand in need of more light upon the most common themes in daily life. It is the special work of the gospel to dispel fear, turn man away from idols, take away the traditional notions about life's mysteries and present a tangible hope based upon the promises of God. When the Word dwells in men instead of human vagaries we have the true and only remedy provided by Heaven.

Revelations of Coming Glory.

It was not by verbal description alone, that the apostles obtained that clear and accurate knowledge of the future, that enabled them to write so forcibly and fully in relation to coming events. There was such an unveiling of what shall hereafter transpire in connection with the Kingdom of God, the glorification of the Lord Jesus, and the exaltation of the saints, as gave them almost the advantages of a direct cognizance of all these things as sensible realities. They not only carefully wrote down what they had seen and heard, while with the Lord Jesus, as the spirit brought all things to remembrance, but they also wrote as clearly of things to come, through certain wonderful representations, as of events that had already transpired. By these manifestations the manner of Christ's coming, His glorified condition in the kingdom, the blessedness of the redeemed church, and the grandeur of the new creation, have become objects of as distinct apprehension, as the events of history. Of the apostles, Peter, James, John, and Paul, were particularly favored with revelations of future glory.

The transfiguration scene was one of the most remarkable manifestations of future events by visible symbols, and other sensible exhibitions. It was regarded, by those who witnessed it, as having a special reference to the coming of the Savior in his kingdom, and, particularly, to the manner of that coming. In the transfiguration was displayed, by the witnessing apostles, as beholders or spectators, an outward and visible similitude of the glory, and majesty, in which the Lord Jesus Christ will come the second time, to judge the world, and take His kingdom. Now, as to the manner of this coming, the plain and explicit statements of revelation teach, that the second advent of Messiah will be in power and great glory; and that all His saints will accompany Him. In the order of events there are two stages, in the transition from heaven to earth, when our Lord returns.

In the first stage he comes to the aerial, attended by the holy angels. Here, summoned by the voice of the archangel, and the trump of God, and gathered by His attending messengers "from the four winds, from one end of heaven to the other," He is met by the whole host of the redeemed. This glorified company is composed of two classes; one of which has been raised from the sleep of death, and the other changed in a moment by that transforming power and spirit, that invests all with the likeness of the Lord, and makes them partakers of His heavenly attributes, and divine nature. In these chambers, they are hidden for a little time, till the indignation be over-past when the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity. Isa. xxvi. 20-21. Concealed in the pavilion, they are safe in the time of trouble. Ps. xxvii. 5. But there is a second stage in the advent. From the aerial, the Lord, and the ascended saints, finally descend to the earth, to inherit the promised kingdom. The leading particulars connected with the advent then are;—Christ will come in the heavenly clouds, and bring with Him an immortalized assemblage, who have been raised out from among the dead multitudes, or changed from among the living millions. Now let us see how perfectly the transfiguration depicts the power, coming, and majesty of earth's future monarch in all the above particulars. In the first place, we are informed that the countenance of our Lord was so altered that it shone as the sun, and that His raiment became white as the light. We, in the next place, are told that Moses and Elias appeared in glory. And, lastly, that a bright cloud, enveloped the transfigured Lord with Moses and Elias. We greatly misapprehend this last circumstance if we figure to ourselves a mere atmospheric collection of vapory mist lit up by the rays of the sun. This was not its nature. It was a glorious luminosity floating, cloud-like, in the atmosphere. In such a resplendent vehicle our Lord ascended into heaven, and in such clouds of substantial brightness, as in a moving pavilion of light, will he and his glorified church descend to this earth. In the transfiguration, then, the Lord Jesus, in his gloriously changed condition, became the representative of himself at his future coming; and of the two glorified personages that appeared with him, Moses was the representative of the class to be raised from the dead, and Elias of the living who shall be changed. The shining nebulosity was a miniature likeness of a glory that shall cover the heavens at the revelation of the Lord Jesus Christ. Hab iii. 3.

The design of this vision was not to illustrate the condition of separate spirits, even if such had an existence, but was to the chosen apostles a visible image of the power and glory in which Christ and the redeemed will appear at his second coming. 2 Peter i. 17. As no separate souls, or spirits, will accompany the Lord when he returns, they, consequently, have no representative in the vision; and, therefore, it is illogical, far-fetched, and even absurd to quote this scripture as proof of conscious existence in the death-state.

In this vision the disciples behold the anticipation of Christ's final glory.

They saw "the Son of man coming in his kingdom." This constituted the "sign from heaven" that the Jews so often demanded as the conclusive demonstration of the claims of Jesus to the Messiahship, and which was refused to them, upon whom miracles had no effect, though granted, unsolicited, to the disciples. They would receive nothing as proof, short of such a display as the prophet Daniel connects with the coming of the Son of man in his glory and kingdom. Dan. vii. 13, 14. The prophet Zechariah shows the effect of this ocular proof upon the Jewish people when it shall be given. Chs. xii-xiv.

This prepares the way to understand definitely something concerning "the sign of the Son of man in heaven." His coming to the aerial will be in Shekinal glories. A brightness more resplendent than the sun will surround him and his angelic escort. In the far distant ether it will seem like a new and dazzling star taking its place in the spangled firmament. Its appearance is the theme of rapt contemplation in prophesy. One "that heard the words of God, and knew the knowledge of the most High, which saw the vision of the Almighty, falling into a trance, but having his eyes open; hath said: I shall see him, but not now: I shall behold him but not nigh; there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth." Num. xxiv. 16, 17. Here Star symbolizes the personage and sceptre the dominion of the monarch that will rule Israel and the world. Peter also uses the same expression in connection with the Lord's coming. We have also a more sure word of prophesy; whereunto ye do well that ye take heed as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." 2 Peter i. 19 The vivifying influences of this heavenly orb of life will quicken into a renewed existence hearts that have long stood still in death. The Revelator gives the very language of the Lord: "I am the root and the offspring of David, and the bright and morning star." Rev. xxii. 16. The bestowment of eternal life, and an inheritance in God's kingdom, is thus expressed in this book, "and I will give him the morning star." Rev. ii 28.

The coming of Jesus Christ to the outer confines of our system is the rising of the Morning Star on the dawn of the day of the Lord; to him, in his heavenly surroundings of substantial splendors, will all his saints be gathered; on the bright sea of glass they will sing the victor's song; and here receive the victor's honors and rewards. When opened graves shall tell of the risen dead,—when some familiar faces shall have mysteriously evanished from the busy scenes of life,—when a new star shall beam in the distant firmament, then will it be known what is meant by the "sign of the Son of Man in heaven."

Paul was not without wonderful revelations. Indeed he was taught his knowledge of the Gospel in this manner. He says: "I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." Gal. i. 12.

The first appearance of the Lord to him was in the manner demanded by all the unbelieving Jews;—a visible coming in his glory. Subsequently, he was instructed in the truth, and directed in his ministerial travels by direct intercourse with the ascended Messiah. Among the wonderful revelations made to him was a vision of Paradise and the heavenly country, which he localizes in harmony with other Scriptures. 2 Cor xii. 1-4. In 2 Pet. iii. 5-13, we have the arrangement of three distinct constitutions of the heavens and the earth. The first obtained before the flood, being "the heavens that were of old, and the earth standing out of the water and in the water." Paradise and the tree of life were originally in this constitution of things. "The heavens and the earth that are now," are next in order; but they are transitory, and will pass away in the day of the Lord. The third divinely constituted arrangement is the "new heavens and a new earth in which dwelleth righteousness." In this coming state is located the paradise of God and the tree of life. Compare Rev. ii. 7, with Rev. xxii. 2. It is in this "third," or "new heaven and earth," that the saints are to obtain their inheritance. Rev. xxi. 7. John was in a peculiar state when "the things which must be hereafter" were presented to him in vision. He was "in the spirit," and, in this supernatural condition, beheld, among other wonders of the future, the glorious consummation of the "restitution of all things, which God hath spoken of by the mouth of all the holy prophets since the world began." Paul, when he received his revelations, was in a supernatural state which, in Acts xxii. 17, he calls a trance, and which he professes himself unable to explain in 2 Cor. xii. 2, 3. He was caught away (not up) and, like John, beheld in "visions and revelations of the Lord" the third heaven with paradise restored. Paradise was not above the stars in the first arrangement of the heavens and the earth, neither will it be in that new and eternal state of restitution, in the third and final condition, when the earth is filled with the glory of God. These visions prompted all that lofty diction so characteristic of the Apostle Paul; and the grandeur of some of these expressions can not be transferred to any other language than the one in which they were originally penned. See Greek of 2 Cor. iv. 17. For him ever after these wonderful revelations earthly things had no charm. A heavenly citizenship,—a heavenly enrollment,—heavenly places,—and the glory which shall be revealed in the children of God,—all to be attained through the resurrection from the dead,—became current forms of speak with him. Moses looked over into the promised land in its earthly condition, but Paul was permitted to look over into the coming and eternal glories of all things made new. May we meet him and all God's saints in the paradise of God.

S. A. C.

Earth's Morning.

BY MRS. H. V. REED.

"Weeping may endure for a night, but joy cometh in the morning."

Earth's night has been long and dark; her soil has been marred with the curse, her skies have been clouded with storms, and her children wasted with suffering and death.

Her thrones are filled with tyrant kings, her republics are swayed by corruption and misrule, her vision is darkened by clouds of war, and her bosom is rough with the bodies of the slain.

It is night in the halls of national council, and night is shrouding the weary church. Her watch-fires are burning low, and some of her sentinels are asleep at their posts. A few faithful watchmen are sounding the cry that the morning cometh, but it falls upon ears that are dead with slumber, or hearts that are benumbed with the wine of the world.

The faint light of coming dawn touches the distant mountains, but only a few hearts are watching its pearly tints. Soon the gray dawn shall turn to silvery light, and crown their rugged brows with glory. Soon the stars of night shall yield their place to the star of the morning, and it shall flash in splendor before the eye of the faithful watcher.

To him that *overcometh*, is the promise, "*I will give him the morning star.*" It is the language of him who is both the gift and the Giver. It is a pledge that to him that overcometh he will give himself. What dearer promise hath perfect love than this?

He will give himself. All that is his will he give to his bride; his inheritance is her portion; his birthright is her power; his kingship is her glory; his life is her immortality, and his love is her crown.

"Joy cometh in the morning!"—then shall the sleepers awake and sing, and earth herself shall be glad. While the night curtains are drawn around us, our loved ones are falling at the post. One by one they fold their weary hands and close their loving eyes. The fevered brain is cooled, the throbbing pulse is stilled, and the beating heart is hushed.

They are resting in their dusty beds, sleeping in trust upon the promise of coming morn and coming glory. Soon the cold seal of death shall be broken, and his strong hands be loosed, for he who holds the keys of the grave hath promised that light and life shall crown the sleepers with gladness.

"Weeping may endure for a night;" but the night is far spent and the morning is near—even the morning without clouds. The night once passed, it is forever gone—no trace of its darkness remains—no shadow of its curse lingers on the landscape—none of its tear drops can stain the bright robe of the morning. The long, anxious hours of the night watch are done away, its heart-aches are passed, its sorrows are gone, and "joy cometh" in that fair millennial morn that ushers in the perfect day of eternal rest.

What is Truth?

All power is given to me in heaven and in earth: Go ye therefore, and teach (or make disciples or Christians) of all nations, baptizing them in, or into the name of the Father, and of the Son, and of the Holy Spirit. Teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the age.

Go ye therefore and teach all nations; a positive and express command. Did the apostles obey the injunction of the Master? so we infer from the record we have given of their labors. Their commission for teaching, or preaching the gospel, was upon the itinerent plan. How strikingly their habits, manner of life, labor in the Lord's vineyard, contrast with modern gentileism. They received no calls of 5,000, 10,000, 15,000 20,000 or 325,000, to become pastors or settled preachers, over wealthy, aristocratic churches; with edifices costing millions of money, gorgeously decorated with spires piercing the heavens, imitating the one built upon the plains of Shinar. The contrast is very great, looking from any standpoint we choose, but none so fearful as when we compare the gospel taught, or preached by the holy apostles of the Son of God with modern Gentile theology. Well and truly did the apostle Paul leave his solemn charge to his son Timothy.

Hear him: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and kingdom; preach the word; be instant in season, out of season, rebuke, exhort with all long suffering and doctrine." Why such a solemn charge and upon such light authority? The answer is continued in the next verse; because they will not endure sound doctrine. How fearfully, and exactly, have the words of the apostles been fulfilled. We are not wide of the mark, when we affirm that we know of no doctrine taught by modern theology, but is more or less at open variance with the plain reading of the Bible. How different would have been the result, had men endured sound doctrine, or had they heeded the Master's command to his apostles, teaching them to observe, or do, all things whatsoever I have commanded you. But how wide the departure, and how fearful the result. Anything passes current amongst the denominations for gospel. The good news of the kingdom of God is seldom, or never named. And yet the kingdom of God was the leading idea in the teaching of Christ, and his apostles. The second personal coming of Christ, to raise the dead, and reign upon the earth for the ages do not enter into the gospel taught by the modern theology, in the nineteenth century. How insignificant and sinful is modern Gentile teaching compared to the great and sublime truths taught, and commanded, by the writers of the Old and New Testament. And how few are the obedient believers of the gospel; so few that a child may write them. How many are dreaming of a good time coming. The world is to be converted. So we believe; but not till the nations have drank the wine cup of the Lord's fury to its very dregs. See Jer. xxv. They believe the Lord will go forth from Zion, and the word of the Lord from Jerusalem, and the nations will learn war no more. So do we; but not till after the Deliverer comes to Zion, and turns away ungodliness from Jacob. We must first have the antitype of Noah and Lot's days, which is hard upon us, before the good time coming, or the antitype of David's reign. The rebels must be cleared out of the land before we can have the mild and peaceable reign of the greater than Solomon. Everything in its proper order, and divine arrangement. Modern religionists have got things fearfully mixed up. How harmonious and beautiful are the utterances of the holy spirit, through the prophets, Christ, and his holy apostles. No joining, but one grand harmonious whole, plain, literal, and true.

Go ye therefore and teach all nations. This certainly implies a forward, and an outward movement. It was a very peculiar characteristic of the christianity of the commencement of the gospel age. They went everywhere preaching the Word. What is it to preach the Word? it is to preach Christ, or the Anointed. What is it to preach Christ, to set forth his character and attributes as the Son of God, as the Savior of the world; preach him in the offices he has filled and is yet to fill; prophet, priest, and king. Surely here is subject matter sufficient for the largest intellect without preaching the sad errors of the day. How heartsickening to read through the papers the notices of A., B., and C's subjects preached upon, which have no more to do with the gospel, or good news of the kingdom of God, than they have to do with the moon, and under a heavy eclipse at that. A fearful day of reckoning is at hand. Dreadful indeed will be the consternation that will seize these prophets of error; when the cry shall be made, "Behold the bridegroom cometh, go ye out to meet him." But joyful, beyond expression, to the humble servant of the Lord Jesus Christ, who has given the household meet in due season. Behold I come quickly; to reward every man as his work shall be.

NEWELL HOND.

Infidelity.

A refined and subtle infidelity has poisoned our literature and our education. It lurks too often under the attractive guise of pleasant tales and novels, or it is published under the form of so-called learned "Essays and Reviews." It hides itself with duplicity under the prophet's mantle, and it is given forth, instead of the oracles of God, from the professor's chair and from too many of our pulpits. Our universities and our public schools are infected with it; and the men who have sworn at their ordination to "banish and drive away all erroneous and strange doctrine contrary to God's Word," are now corrupters of youth, their guides in the path of irreligion, and the teachers of unbelief.

Hence the hollow condition of things all over Christendom: social and political, and moral ties are all broken together. Infidelity and unbelief are the parents of disintegration, of dislocation, and of disorganization, and of disorder; they corrode the cement which binds society together. Where there is no religion, there is no bond of union. Nations and communities which are leavened with infidelity are like timber that is worm-eaten, or like walls and battlements without mortar, ready to fall to pieces at any moment.

—SELECTED.

To Fault-finding Parents.

There are times when it is necessary to censure and punish; but very much more may be done by encouraging children when they do well. Be, therefore, more careful to express your approbation of good conduct, than your disapprobation of bad. Nothing can more discourage a child than a spirit of incessant fault-finding on the part of its parents, and hardly anything can exert a more injurious influence upon the disposition, both of the parent and child. There are two great motives influencing human actions,—hope and fear. Both of these are at times necessary. But who would not prefer to have a child influenced to good conduct by a desire of pleasing, rather than by fear of offending? If a mother never expresses her gratification when her children do well, and is always censuring them when she sees anything amiss, they are discouraged and unhappy; their disposition becomes hardened and soured by this careless fretting; and at last, finding that, whether they do well or ill, they are equally found fault with, they relinquish all efforts to please, and become needless of reproaches.

The End Near.

The second we must terminate before the third we begin. The decline of the Turkish empire indicates that the time is short. It is now but little more than the smouldering ruins of a burnt and depopulated city, or the spent fires of a wasted volcano. At the same time the elements of the third we are in process of formation. And the time is near. The Gospel offers of pardon and salvation are now made to all who believe and repent: but at the termination of the second we these offers will cease; for the heirs of the kingdom will all be redeemed and the number of the elect will be saved. The door is yet open to all who come at the Gospel call; but it will soon be shut, and the Gospel dispensation end. "Be wise to-day; 'tis madness to defer." To-morrow may be too late. Make haste to enter in, or you may be forever excluded from the first resurrection and its consequent blessings. *Prophetic Times.*

Spanish news, via Madrid, makes out the condition of the Carlist cause as absolutely desperate. Don Carlos is reported to have fled to France. Alphonso takes command of the army, and the Cortes thanks the troops.

The Voyage.

We're out on th deep, and dare not sleep,
For the night is drear and dark:
And the billows roar, as we near the shore,
And toss our feeble b...k.
CHORUS.
Then we'll watch and pray
Till the dawn of day,
Our voyage will then be o'er.
Then we'll shout and sing
Praises to our King,
Upon the golden shore.

Our pilot's voice tastes our hearts rejoice,
For he tells us land is near:
Though the white crests foam, we'll soon be home,
With the friends we love so dear.

Now the willows wave o'er the pilgrim's grave,
But their sleep will soon be o'er;
And they'll rise and join in the songs divine,
Upon the golden shore.

Our trials here, they seem severe,
But soon they'll all be o'er;
And we shall rest, with all the blest,
Upon the golden shore.

Correspondence.

Brother Read:—DEAR SIR:—I write a few lines to let you know where I am. I came to Florida for my health, and the climate has improved my health so much that my cough has nearly left me. As soon as my lungs got strong, I commenced lecturing on all the great truths of the Bible. The news went out that a minister was preaching a new doctrine, and people came for 10 miles around to hear what I would say. I showed them that the promise made to Abraham was yet in the future, so far as blessing the nations are concerned, and that the Gospel is good news of the kingdom, and that it is future and is to be the fifth kingdom on earth, and that it will fill the whole earth, and that it would remain forever. The people said it was new to them, but were anxious to hear. The Methodist house was opened and I gave ten lectures on the great truths of the Bible. Some five came out and embraced the faith. I received invitations from different parts of the county to come and preach to them. I never got into a community where the Word appeared to take root as it does in Florida. I preach every Sunday morning and evening, and sometimes evening of week days. I shall remain in this state until next May. You may put this in your paper if you think it worth a place in your valuable paper—THE RESTITUTION. Enclosed, please find $1,10 for THE RESTITUTION.

M. S. HUBBS.

Brother Read:—Since my last note in THE RESTITUTION, I have visited LuTerne Co., Pa., by the request of my beloved Elder, D. T. Ross, pastor of the Six Principle Baptist Church in ——. Gave twenty-sev n sermons in twenty-two days, aside from taking a part in all the social meetings.

Congregations large, and continued to increase to the end. Good attention given to my message. People were stirred up to examine. A number requested immersion, and some resolved to start anew in the service of the God of Israel.

Sold twenty-four copies of my book, and gave away n quantity of tracts on the Sabbath; and I am in hopes that some will conclude to take THE RESTITUTION. But this fault-finding and begging by those who pretend to preach the Gospel, is a detriment to the circulation of THE RESTITUTION, and doing the brethren of the one-faith injustice in Canada, and in the States, where I am acquainted, and there is no preacher better acquainted with them in the former place than myself. And if the time should arrive, that I should have occasion to make the same complaint, I shall conclude the fault is in me, and not in them; and that my labors are needed among them. Hence under no obligations to aid me unless they invite me to labor among them. And I shall feel justified in leaving the ministry and engaging in a business more lucrative.

Had an urgent request to hold a series of meetings with another church of the same order, but Mrs. L. is sick; therefore duty calls upon me to be at home. Notwithstanding, I find some twelve letters lying on my table, containg urgent requests for me to come and preach to the people in their localities; and some among them who have embraced the truth under my labors, wish me to immerse them.

Yours, in love with the truth as taught by the prophets of Israel.

B. V. LYON.

Brother Read;—I have not had a number of THE RESTITUTION for many months, and, on that account, I feel somewhat lonesome, and isolated from the dear brethren and sisters. THE RESTITUTION was to me a medium of communion with them, but now I feel as though a tie had been severed, or that my spiritual powers require such food as the paper was wont to bring me. I am persuaded that the sound doctrines contained in it are spiritual food, calculated to nourish and strengthen us, and cause us to grow in grace and the knowledge of the truth, until we shall become strong men and women in Christ.

I presume the reason why I have not continued to receive it, is my arrears on subscribtion. I am owing you something, but I do not know how much, as the paper was suddenly discontinued, and no bill of indebtedness was received. My being in arrears is the result of poverty and hard times. Truly, I find it hard to support a large family on the wages of myself alone. But, while doing so I find a bright hope of the glory soon to be revealed, dissipates my gloom, lightens my burdens, and inspirits me with good cheer. By faith I see the shining towers, the glittering spires of the city of our God. By it I mount up as on eagle's wings, and view the heart-cheering scene. There it lies before me in my vision of faith. There are its green vales, its vine-clad hills, its perennial verdure, its silver lakes, its rolling river of life. All over its wide fields, in rich profusion, are its ever-greens whose leaves fade not, and whose fruits fall not. Its verdant hills echo back the glad voices of the redeemed of the Lord. Those hallowed precincts are instinct with heavenly emotions, and invite us to enter. Cheer up! dear brothers and sisters: the night is almost gone, and the red streams that herald the day are seen in the east. Soon—very soon, we shall hear the rumbling of the chariot wheels of the Grand Commander of the heaven'y host, and the pole star of hope to the people of God. Awake! ye who sleep, for the bridegroom cometh! The Desire of all nations is at hand: and who can abide His coming? Give up the loins of your minds, be sober, and hope unto the end for the glory of the Lord is about to be revealed, and all nations shall see it together. Then shall our hardships end, our griefs be assuaged, and our tears be wiped away.

My son has become obedient unto the faith, and has been immersed into the name. With this exception, I stand alone in the faith at this place. There are a number who believe pretty much as we do, but they put their light under a bushel, by calling themselves by pet names, and refusing to be immersed into the Christ.

Fraternally Yours,

S. V. KELLER.

DEAR BRETHREN:—It may not be amiss for me to write of the labors of Eld A. F. Dugger in this section. He came here about a month ago, and preached twice in the Latter Day Saints (Josephites) meeting room.

He went to Rock creek, of this county, and there labored effectively in developing and organizing a little church of about eleven persons. He remained thereat eleven days. From thence he went to West Irving, Tama county, where is now thrusting in his sickle to reap. I accompanied him thither, and we were made to feel at home by Elder J. T. Prime and his estimable wife, at whose domicile we stayed while there. May their kind hands and loving hearts be rewarded. It was then that I intended to a long since manifest duty, to be baptized. My reason for not attending to it before, is simply this: Since my faith was formed, I had found none of the like faith, capable and worthy of attending to it, being almost isolated. Bro. Dugger's health is so delicate that he refrains from administering in that ordinance.

The church at West Irving is in a good condition. While there I saw also the following kindred in the gospel, not before mentioned: Jno. Fliz, Levi Marsh, E. Mershman, H. Cady, Levi Shugarts, A. Root, and Sister Adams. Elders Dugger and Prime commence a series of meetings at Shugarts school house, a point four miles from West Irving, on this, the 22d of February. In the latter part of next week, meetings will be resumed at Rock Creek in this (Jasper) county.

Yours in hope of the coming kingdom,

C. WALDO AYLES.

NEWTON, Iowa.

Foreign Missions and the One Faith.

BY A MINISTER OF THE GOSPEL.

Religious missions have been described as "an attempt to produce in distant and unenlightened nations an uniformity of opinion on subjects upon which the missionaries themselves are at fierce and utter variance; thus submitting an European controversy of eighteen hundred years to the decision of a synod of savages."

I fear there is too much justification for this very satirical assertion in the actual condition of religious belief, both at home and abroad. Our modern sectarian strife and rivalry cannot be otherwise than most perplexing to an intelligent convert from heathenism, as it is to any Englishman, who has made it the subject of much thought, and who has tried to interpret it in the light of sundry New Testament commands, which are to the effect that believers should "mark them which cause divisions and offences contrary to the doctrine" apostolically delivered Rom. xvi. 17: that they should be perfectly joined together in the same mind, and in the same judgment. 1 Cor. i. 10; and that they should stand fast in one spirit, with one mind striving together for the faith of the gospel." Phil. i. 27.

It may be said that, while these various sects differ in some minor and unimportant particulars, they are all agreed as to the essentials of our Christian faith, and are all preaching the same gospel. I would it were so! The only cure for divergent religious opinion is for all classes of Christians to hasten back to the one faith. The command is, "Go ye into all the world, and preach the gospel to every creature: he that believeth and is baptized shall be saved, and he that believeth not shall be damned." There is no ambiguity here. Our Lord's words suggest nothing that is at all calculated to divide the opinion of christian men on the important matters referred to in that commission. But are the churches agreed concerning the three great points of this test, the gospel, belief, and baptism? It is notorious that they are at utter variance in their opinions upon these matters. The great majority of them are teaching that baptism is of no consequence whatever except in the case of infants, and then a few drops of water sprinkled on the face are quite sufficient." Others who have renounced this folly, yet hold that he who believeth and is not baptized shall be saved, according to that method of salvation which has been divinely instituted. But I hold that we have no more right to put in the negative particle here than we have to leave it out of the very important place it occupies in the ten commandments. What God may do outside the provisions of Scripture, it is not for us to say. We have to concern ourselves with that which has been written. There has been but one baptism instituted by Christ. Modern Christendom professes to recognize the validity of more than one. Let no man deceive you. Things that are different can not be equal to the same thing.

Then, is modern Christianity united in its conceptions of saving faith? Paul told the Corinthians the gospel would save them if they kept in memory a certain word which he preached unto them. An inquiry into the nature of his communication to these persons will at once show that he did not regard as sufficient for salvation a mere historical faith—a belief in certain occurrences that took place in Judea several years before the time he wrote.

He himself has given us a lucid definition of that faith, without which, he tells us, it is impossible to please God. That faith by which the elders obtained a good report, and which was accounted unto Abraham for righteousness, fastens itself on things hoped for—things, therefore, which are yet to come. We are Christ's house "if we hold fast the confidence and the rejoicing of the hope, firm unto the end." On the other hand, a mere belief in things hoped for, which ignores the only foundation of Christian hope,—which expects to come into possession of the property irrespective of "the death of the testator,"—which does not include a confession of things already transacted, is not enough. The eye of faith must be turned in both directions; it must look backward on what has already taken place, and it must look forward and heartily take in the things of hope, whose nature can readily be ascertained by consulting those Scriptures which treat of the one hope of the saints of God. Anything that God has not distinctly promised can never be an authorized object of faith to a Christian man. Hence it behooves us to ascertain what that is which the word of God warrants us in hoping for. With all our religious feeling and our perfect sincerity, if we have not the one faith, directed towards the one hope of our calling, we cannot secure the recompense of the reward.

The churches, however, are by no means of this opinion. In some instances, belief of any sort, and in anything, is regarded as having no connection with salvation. And many have professed to "get religion" in recent revival services, who are profoundly ignorant of the one hope of the primitive church. Generally it is considered that a saving faith is nothing more than "a sure trust and confidence that Jesus loved me and gave himself for me." Indeed, here in England there are well nigh as many different sets of ideas about the way of salvation as there are denominations, most of which have no clear knowledge of those things hoped for, without faith in which it is impossible to please God.

Now if we read Paul aright, there is but one faith. The name of the faith of "Christendom" is legion, for they are many. The writer whose words I quoted at the beginning, speaks of an European controversy of 1800 years. This is false. If he means to trace anything like our modern sectarianism so far back as that. No doubt there was a controversy going on at that remote period, but what was it all about? It was not about the final doom of the ungodly; for the Christians of those days believed that "sin, when it is finished, bringeth forth death." It was not a controversy about the state of those who had already died in Christ; for the Christians of those days did not regard the resurrection as a useless institution, but believed that without it "we have hope in this life only" and are in no wise advantaged, and that it is necessary if those who sleep in Jesus are not to perish. It was not a controversy about baptism: for there were no unbaptized believers in those times. Their disputations were generally intended to prove that Jesus of Nazareth was the anointed one, the Son of God, and that he had risen from the dead, to furnish assurance that by him God would one day rule the world in righteousness. The apostles reasoned out of the law and the prophets, persuading their hearers concerning none other things than Moses and the ancient seers did say should come. This European controversy is a very different affair. I am did not preach against Apollos, nor Apollos against Cephas, nor James against them all. These men were the exponents of one faith—which, had all men followed, we should not have had the ecclesiastical kaleidoscope of the present hour.

And what about the gospel our missionaries preach to the heathen, and which the clergy preach to the fellow-countrymen at home? Is there uniformity of belief among them respecting it? We doubt it. And we very much question whether if there were such uniformity, it would be of the true Scriptural order.

Had I been chosen to the honor attaching to the character of a missionary to the heathen, I should have tried to preach the apostolic gospel. I should have made it my first business to understand precisely what that gospel was which our Lord authorized his apostles to go forth and preach, and which except a man believe he shall be damned.

Were this work mine, I should take up my concordance and examine all of the texts wherein the word gospel occurs. I should thus be constrained to go forth and preach the gospel which (as Paul tells us) God preached unto Abraham, when he said, "In thee shall all nations be blessed."

My gospel would be based upon the promises made unto Abrahnm and his seed forever. Its subject matter would be that which was delivered to Israel in the wilderness: "As I live, all the earth shall be filled with the glory of the Lord." Num. xiv. 21. "For," the apostle says, "unto us was the gospel preached, as well as unto them; but the word preached unto them did not profit them, not being mixed with faith in them that heard it."

I should endeavor to follow the example of the Christ, who went about all Galilee, teaching in their synagogues," and preaching the gospel of the kingdom. Should I chance to encounter any unbelieving Jew, my line of argument would be substantially that of Paul when before Agrippa: "And now I stand and am judged for the hope of the promise made of God unto our fathers; unto which promise our twelve tribes, instantly serving God day and night, hope to come; for which hope's sake, King Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you that God should raise the dead?"

Were a Sadducee to confront me I should fall back upon the gospel as given us in 1 Cor. xv., taking care to give due prominence to the fact that "flesh and blood cannot inherit the kingdom of God." And were any other teacher to call my testimony in question, or to make it of none effect by his traditions, I should be justified in quoting the apostle's stern but necessary words: "As we said before, so say I now again, If any man preach any other Gospel unto you than that ye have received, let him be accursed. —*Bible Echo.*

OBITUARY.

THIS is to notify our many friends and acquaintances who read the RESTITUTION, of our terrible affliction. On the 24th inst., we deposit d our lovley wife and companion, one of earth's richest jewels, Elizabeth J. Hounday in her lonely house of clay, among the inhabitants of the dead. And now our hearth and little cottage look indeed like the house of mourning, where none dwelt joy and gladness. She leaves a heart-broken husband and six children, all married but two, to mourn her loss and cherish her memory.

ISAIAH HOUNDAY.

INDIANAPOLIS, Feb. 28, 1876

We have known Sister Hounday for many years. She was a firm believer in "the promises made of God unto the fathers," and we trust she sweetly sleeps in Jesus, awaiting the fruition of that hope which inspired her up during the many years past. We sympathize with her husband and family, and trust they may all direct their steps in the way that leads to the gates of the celestial city. May the troubled hope ever shine over her lonely grave, and may those who survive her entertain the same hope, and be ready for the new earth.

BUSINESS DEPARTMENT.

SPECIAL NOTICE.

In revising the mail list, some mistakes are unavoidable. If any of our subscribers fail to get the RESTITUTION, the probability is that some error has occurred, either in the entry or transfer of the name or time. All errors will be cheerfully corrected.

Also, we have a large amount of manuscript communications on hand. We are reading them all over, with the design of publishing all we can. Our paper is so small that we cannot publish all we receive. From the accumulation of written articles we are compelled to make the best selections we can, and some that are meritorious may not find a place, as we have not room for all. Let brethren continue to write, as their suggestions are not lost, even if all do not appear in the paper.

PERIODICALS.

We intended to give a more special notice of some of the monthlies and other periodicals that come to our office, either in exchange or otherwise than will appear this week.

THE EXPOSITOR AND JOURNAL sustains its high standing in its peculiar province of science.

HARPER'S MAGAZINE has some choice articles among which we would speak of the "Principalities of the Danube," and "The First Century of the Republic," as specially interesting.

LITTELL'S LIVING AGE has meritorious articles in every number.

THE SCIENTIFIC AMERICAN has lately become a valuable accession to our list of periodicals.

ASIA exponent of the Jewish religion, we get the JEWISH CHRONICLE, containing many items of information in regard to the "scattered nation."

And finally, the YOUTH'S COMPANION comes as the advocate of Catholicism, with a "sea full of varied intelligence on general matters.

A tract of 31 pages has been sent us by Wm. Gibb, Esq., 128 Central Street, Newark New Jersey. It is entitled, *The True Teachings of the Holy Scripture vs. Being a Summary of their Most Principal Doctrines.* From a hasty glance at its contents, it seems well worthy of extended notice. For a copy, address as above.

LETTER RECEIPTS.

Letters from the following persons have been found, found to be correct, and the business attended to:

S R Berry	$ 50	Miss L Wood	$1 00
Herbert Thurston	1 00	Wm Mead	1 00
Richard Wray	3 15	Geo. Kidwell	50
C C Foster	2 00	John Willis	4 10
A W Smith	2 00	Jas Mann	50
J W Appleyard	1 00	J L Humphrey	1 00
P Plum	1 00	D Hoskill	1 00
J H Pitt	1 00	J Proch	1 00
Wm A Prosser	1 00	J Foore	2 10
L A Spaulding	50	R E Campbell	2 00
H W Hearne	2 00	Harper Spruill	1 00
Libbie Palmer	2 00	J W Wilson	1 00
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Eliza Hartley	50	F F Sweet	2 25
Martin Dunlap	1 00	J Marvel Woodward	7 25
Mrs F A Stiens	2 00	C Colgrove	1 00
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F Lowell	1 00	J F Northam	1 00
J R Fleely	1 10	Eli s Green	1 00
J B Wolley	2 00	E Helms	1 00
A D Carter	25		

To the Friends of Truth Who Read the "Restitution."

Relying on the earnest desire for a christian paper, so often expressed by you through the RESTITUTION, to me personally, and in various other ways, I have here got out "SUNSHINE." The January number was sent you with the hope that it would meet with your approval, and receive your support; but upon reflection and a further examination of other papers published for the children, I resolved to forfeit the idea of "SUNSHINE," with its license of price, thus giving you the largest handsomest and cheapest paper now published for children in the world.

It is now absolutely without a rival in the field, and cannot fail to please all who see it.

I have done this without pledges, without donations or assistance of any kind, and without capital; relying on the merits of the paper itself, your desire to have it, and your generosity and sense of duty to the premises, to sustain it and carry the enterprise through successfully. Thus far, but little more than one fourth of those to whom the RESTITUTION is a regular visitor, have responded with even a single subscription.

Now, are you friendly to the enterprise? Do you wish it to prosper? Then why not renew your expectations? If so, will you do anything to sustain it? Will you send me your subscription? Will you do what you can to get others to subscribe?

If you wish to see the February number before subscribing, send ten cents for sample copy. It is printed on fine tinted book paper, is illustrated, and contains, besides a large quantity of reading matter for old and young, the beautiful song: "The Light of the World is Jesus," which is alone worth a year's subscription.

I remember that "SUNSHINE" is now a large eight-page monthly, illustrated with cuts, and sparkle, and only costs fifty cents annually, postage included.

Directly "SUNSHINE," Box 496, Fort Atkinson, Wisconsin.

J. F. WILLCOX, Editor.

ANNOUNCEMENTS.

I am start...ing with Brother, C. P. Grabers, of Waynesville, Ill Ohio, to hold meeting at his place, commencing March 5th; and then I expect to go to Indiana and other points. Now, if any of the brethren living on the C. C. Railroad, or other portion of the route I will have to travel, want meetings, let them write me at once, and they can be accommodated and save traveling expenses. While out on a canvassing tour I want to speak twice a day—say at 2 p. m. and at evening. I use Elder Adams' large illustrated chart, "Map of all History," which is 32 feet long by 9 inches wide. And it will pay any of the brethren or others wishing knowledge, to give a week's time to its careful study.

Address, AMOS SANFORD,
(6tf&3) ANNA, Illinois.

OUR REST:

FOR 1876.

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Having on hand a large supply of Hymn Books, "The Psalmodist," and wishing to have it introduced in all our Societies, we have concluded to reduce the price, and offer it on the following terms, which will bring the book within the reach of all:—

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Palestine.

Lines written by Elder David Millard, while in Jerusalem, Feb. 12, 1872.

Air Palestine, though still enveloped in night—
Though wan desolation broods o'er thee—
The sun of thy glory shall rise in its might,
And the arm of Jehovah restore thee.

Though long has oppression environed thee round,
The grasp of thy foes shall be broken;
Thy mountains and valleys with joy shall resound,
For the word that Messiah hath spoken.

Thy down-trodden children, now scattered afar,
Redeemed from the hand of oppression,
Shall follow the guide of their Bethlehem Star,
To inherit their promised possession.

The cre-cent,* now waning in Mussulman pride,
Shall fall with the power that bore it;
When the banner of Him who on Calvary died,
An ensign of peace, shall wave o'er it.

Jerusalem's temple again shall arise,
Than her former, more dazzling and splendid;
When Messiah as King hath descended the skies,
And the throne of His glory ascended,

Then from Zion shall go forth the mandate of peace—
The nations shall bow in submission;
Then wars, desolation and carnage shall cease,
And the earth be Messiah's possession.

Rejoice, Palestine, that thy morning star bright,
Already has risen high o'er thee:
The Sun of thy glory shall rise in its might,
And the arms of Jehovah restore thee.

*The Turkish ensign.

The Separateness of the Church—An Argument.

The Church of Christ is a separated community. In the world, she is not of it. She has renounced the world, in character and desire, in moral standing and in heavenly hope, she has come out of the world. Her members cannot return to the world without losing their right to a place in a body the distinctive life of which they no longer possess.

So it has ever been since the Church was founded; and so it will ever be till the Church is crowned with completion,—her discipline closed, her growth perfected, her warfare accomplished, her tears wiped away, her members made immortal and glorious. For the separateness of the Church is constitutional and essential, and consequently it is abiding.

Hence springs an argument for the supervention of a dispensation beyond the present. The revealed future of the world demands it. The world is to be saved; seeing that Christ is to have dominion "from sea to sea, and from the river even to the ends of the earth" (Zech. ix. 10), and that "the earth" is to be "filled with the knowledge of Jehovah, as the waters cover the sea" (Isa. vi. 9). In other words, the world is to be peopled with inhabitants, the majority of whom are to be righteous. Good will be the rule, evil the exception. Now we can conceive of a saved world only, as either (1.) In the Church, or (2.) out of the Church, or (3.) beyond the Church.

(1.) A saved world inside the Church would unchurch the Church.

(2.) A saved world outside the Church (*a*) has never yet been seen; (*b*) if it ever should be, that alone would form a new—a further dispensation; (*c*) it also would unchurch the Church; (*d*) and for many other reasons in an admissible hypothesis. Recognisable salvation, as a blessing actually enjoyed, is, during the pentecostal dispensation, to be found only within the Church of the living God.

(3.) A saved world beyond the Church,—in the sense of a state of things to be realized after the period of the Church's formation, growth, and militant discipline, and when the Church shall have been raised, glorified, and made triumphant,—this is the only legitimate conception, in which all divergent prophecies are fulfilled and all diverse claims are harmonized. When the Church is glorified, the world can be saved. Not till then.

A great principle is here involved. An exclusive body cannot be an inclusive one. An elect community cannot be a universal community. The Church is the former—exclusive, elect; therefore she cannot be the latter,—inclusive and universal. Therefore the present course of the Church must close, the present dispensation end, ere the latter day glory can shine forth, and the world as a whole, be a saved world. A militant Church where all are friends, would be a strange sight. A Church separated, defensive, armed, resisting,—where evil is dominant, where foes lurk on all sides; this we can understand. Its congruity is evident. But that the world should be saved, and be in the Church, and that, in such a state, the Church should remain the Church, this is inconceivable.

It would no longer be true that Christ's disciples were not of the world (John xvii. 16). They would be of the world; only a better one than now exists.

It would be no longer true "that we must through much tribulation enter into the kingdom of God" (Acts xiv. 22). That must then be the exception at most, not, as the Apostle Paul proclaimed it, the rule.

It would be no longer true that "all they who will live godly in Christ Jesus shall suffer persecution" (2 Tim. iii. 12). The world being saved, where should be the persecutors?

In fact, a large portion of Church teaching as given in the New Testament, and found most appropriate as things now are, would be inapplicable as things would then be.

The apostle teaches us that this is an "age of evil" (Gal. i. 4; [illegible] *aiōn ponēros*);—here is the doctrine. He bids us not be conformed to this age (Rom. xii. 2):—here is the exhortation, based on the doctrine.

That confusion of the ages which consists in making this the last before redemption's plans are accomplished, and which brings a saved world into the Church, undermines doctrine and exhortation alik . It says that the age by-and-by becomes a good age,—thereby denying that it is characteristically an evil one, as taught by the apostle. It says that by-and-by there will be nothing wrong in being conformed to the age, seeing that the age itself will have been so transformed,—will have become so good. This, at least, is what consistency would require. Seldom, perhaps, is such inconsistency met with.

Our argument thus appears to be perfectly conclusive. The more it is examined, the more fully we are convinced, will its conclusiveness be manifest.

Only in one respect will we at this time fortify the conclusion thus derived from the separateness of the Church in favor of the occurrence of yet another dispensation.

What is the chief ground of the Church's separateness? Say, if you will, that is the evil of the present time. Still the question returns, Why so evil? In the latter day it will not be so: human nature, nevertheless, remaining still the same.

The great fact which yet awaits our consideration, as going into the very heart of the whole matter, is this: That the world is an evil organization; Satan is its prince (John xiv. 30), its god (2 Cor. iv. 4), whose spirit rules it (Eph. ii. 2). This great, sad fact gives a unity, subtlety, ubiquity, and persistence to evil, which it would not otherwise have. It is diffused as the air (*ibid*), high as thrones and principalities (Eph. vi. 12), hoary and treacherous as the old serpent (Rev. xx. 2). Hence—pre-eminently hence—the position and attitude of the Church. She could only be formed apart from the kingdom of darkness, which lay all around engrossing the world. Those honored to become her members were bound to come out of the world, because she could not be subject to this world's prince.

Hence the Church is what she is,—a separate organism, working on the world from without, from above,—necessarily keeping her position,—standing aloof from the evil; keeping clear of the rebellious confederation. Hence the dispensation is what it is. Hence the separateness of the Church must be maintained as long as the dispensation lasts.

Thus, marking well what is the most signal cause of the dominant evil, we are confirmed in the assurance that the evil will rule while the age lasts.

To come to close quarters. The prince of the world,—has he yet been cast out, or has he not? If he has, we ought to know it. We ought to be aware that the nations are not now deceived by satan, the saints are no longer tempted by him. The best of men ought to know something of this. Their very ignorance of "satan's devices" ought to assure them that the great usurper has already gone to at least his preliminary doom. They ought to know that their warfare is not "with spiritual wickedness in heavenly places." In fact, they ought to know that they do not live in the same dispensation as that in which the apostles of Christ and their converts lived.

This ignorance of such constitutional changes can be accounted for only on the supposition: that no such change has happened,—that satan yet remains "the prince of the *kosmos*," "the god of the *aeon*,"—that no dispensational change has taken place.

The dethronement of the prince of darkness,—will it be gradual or summary? will it fill an era or form an epoch? will it be an almost unobservable process, or a bold and signal crisis? will it be a peaceful reformation or a startling revolution?

It will surely be the latter:—a summary ejectment; an epoch in the revolution of the ages and the moral government of God; a crisis as signal for outward triumph over satan as the cross was for inward advantage over his dark rebellion; a revolution among men and nations such as never yet has dawned.

All the evidence—at least, all the decisive evidence intimations—point in this direction.

When the adversary is cast down out of heaven to the earth, he has then but "a short time" before he is further cast down out of the earth into the abyss (Rev. xii. xx). As this "time" is "short,"—short in comparison with the "thousand years," during which his imprisonment continues, it follows that the entire double movement falls within and creates a crisis, and that it does not spread through an age so as gradually to modify a dispensation without closing it. Satan now has access to heaven to accuse the brethren (Job i. ii.; Eph. vi.; Rev. xii.). For distinction, we may speak (1) of satan rampant, (2) satan raging, (3) satan restrained. Between satan's rampancy and satan's restraint falls "a short time" only,—a crisis, a revolution.

Again, as merely giving another view of the same great transition, it is at the sounding of the seventh trumpet that "that the kingdom of this world" becomes "that of our Lord and his Christ" (Rev. xi). When the kingdom ceases to be under the usurper, it comes under its rightful sovereign. Well, then, this is the argument.—The seventh trumpet must of necessity rather mark an epoch than spread through an era, must rather sum up a short time than linger through a long one. All the trumpets have to sound; and, therefore, even if the seven, as a whole number, were distributed through a dispensation, still the seventh would fall at the end of that dispensation—it must come last, to be the seventh. Besides which, it is a resurrection trumpet; and so again, for this reason also, must point to a revolution, a crisis ending a dispensation.

These not uncertain intimations,—derived from no peculiar view of a difficult book, but by lying on the surface of this part of the divine word,—may serve to give distinct voice to a conclusion which must naturally commend itself to the thoughtful mind. That conclusion is, be it remembered, that the dethronement of evil in the person of satan will be swift; and so as well for its decisiveness as for its magnitude, will and must revolutionize the ages, and make way for such altered moral conditions on this earth as can be accounted nothing short of the inbringing of a dispensation unlike the present. How this conclusion does commend itself we have already seen in passing. It relieves us of all perplexity, as to the appropriateness of New Testament teaching. We are in the same dispensation that the apostles were: we have to fight our spiritual way as they did. We have not imperceptibly slidden into a widely different set of moral conditions. The Church on earth is of necessity, in the deepest sense, a Church militant.

Her separateness being constitutional and permanent must remain until she is glorified

When her warfare is accomplished, the world may become a saved world.

A saved world can never be included within the limits of an elect Church.

To refuse another dispensation is to unchurch the Church.

JOSEPH B. ROTHERHAM.

—Rainbow.

Restoration of Judah and Israel.

BY JOSEPH SAMUEL C. F. FREY.

Author of a Hebrew Grammar. A Hebrew, Latin and English Lexicon. And Editor of Vande Hooght's Hebrew Bible.

Besides, what has the mere restoration of the Jews to their own land to do with the coming of Christ. What difference does it make where the Jews reside, whether in Judea or Europe? You know, . . . I have proved that the Messiah has come, not from the location of the Jews, but from his having fulfilled all that was written of him in the law, in the prophets, and in the book of Psalms; and . . . I have also proved, in a variety of particulars, that Christ's kingdom is not of this world: yet I believe that he will reign on the earth for a thousand years, but not in a worldly spirit, after the manner and customs of this world.

Another writer asks: "Will the Jews, after their conversion to Christianity, be restored to any of their former peculiar distinctions?"

This writer, by putting "the cart before the horse," has run into a slough of despond; from which he thought he could extricate himself only by making a desperate leap—of spiritualizing all that the prophets have said concerning the future condition of our people and nation. Had he put his question thus, "Will the Jews be restored to any of their former peculiar distinctions, and afterwards be converted to Christianity?" all would have been plain and easy. This has been the fatal mistake of almost all the writers in opposition to the literal restoration of our people that I have seen, viz: putting the conversion of Israel before their restoration instead of after it. He objects that the New Testament speaks only of their spiritual conversion, but is silent respecting the return to Canaan, etc. *Answer.* The reason is plain: the Jews were, at that time, still in their own land; the only question agitated was, whether all Israel was cut off, or only a part! Nor was the literal restoration denied till ages after their dispersion by the Romans.

Next he says, "that at the time of the conversion of the Jews, there will be but one fold, under one shepherd." True, this is my belief, but that does not prevent their literal return before their conversion, and their re-establishing Judaism, and remaining, probably for forty years, till the Lord shall pour out their spirit of grace and supplication, agreeably to Zech. xii. 10-14.

Again he objects, that "the end for which God kept them distinct is answered." How does he know that God had but one end to answer, in keeping our people distinct from all other nations of the earth? If the end has been obtained, why has God kept them distinct in so wonderful a manner hitherto? Does God act without design? May not the Lord have some wise design in bringing them back to their own land, and permitting them to re-establish Judaism in all its former splendor, and afterwards opening their eyes to see infinitely more glory in Jesus and his cross than in these things, and thus laying aside Judaism, for the establishment of which they had waited so long, and trusting only in Jesus Christ, as their Savior and their God? Would not such a mode be a much greater display of the power of the gospel, than if the Jews were converted gradually in their despised state? . . .

He further objects, that "because Christ did not comply with the repeated wishes of the Jews to restore to them the kingdom, therefore he will never restore it." *Answer.* That Christ did not comply with their carnal wishes, was because that was not his errand at his first coming; but when did he say that he would never restore them after their dispersion, or that he would never reign personally on the earth?

Others have objected, "that their return is promised upon their repentance, and therefore their conversion must proceed." True, God expects their repentance; but repentance and conversion do not always go together. There never will be conversion without repentance, but there may be repentance without conversion. Surely their repentance cannot mean that of a converted soul such godly sorrow, such repentance as flows from a renewed heart; for this condition is to be performed before they return to their own land, but the change of heart is promised as succeeding restoration. Deut. xxx. 1-6. Ezek. xxxvi. etc. It is, however, . . . by no means true, that the patriarchal promises were conditional. The terms in which they were given were absolute as can possibly be conceived; the blessings are most evidently made to depend, not on the conduct of men, but on the sovereign will and power, the eternal foreknowledge, and the unchangeable faithfulness of Jehovah; he does not say, if thou, or thy seed; but "I have given—by myself have I sworn, I will not leave thee, until I have done that which I have spoken to the of." It is true that the covenant of Sinai was conditional, but this was only of temporal duration; even while it was in full force, the prophets foretold that the days were coming when the Lord would make a new and unconditional covenant with the house of Israel, and with the house of Judah; Jer. xxxvi. etc., and with this, (as contradistinguished from the other) the holy spirit has explicitly identified the patriarchal covenant, for he has taught us by a prophet of the New Testament, that, "the covenant which was confirmed before that of God in Christ, the law, which was four hundred years after, could not disannull, that it should make the promise of none effect; for if the inheritance were of the law, it would be no more of promise, but God gave it to Abraham by promise." Gal. iii.

One objection, only, will be noticed, viz: "that if the Jews are to return to Canaan before their conversion, then it is needless to make exertions for their conversion now." But does it follow, that because we do not expect the national conversion of our people till after their restoration to Canaan, that therefore no individuals may be converted before that time? The apostle Paul, said and believed that our dear people would continue under the influence of spiritual darkness until the fullness of the Gentiles become in, yet that did not prevent him from going into the synagogue every Sabbath day, and reasoning with them from the Scriptures that Jesus is the Christ, the Son of God. "Who hath despised the day of small things?" I have previously shown that a considerable number of our brethren will be converted before the nation returns, and those will not return with them but be carried thither afterwards, agreeably to Isa. xviii. (Frey's Joseph and Benjamin vol. 2. pp. 313, 330.)

Of the New Covenant. Jer. xxxi. 31-40. Frey says, (p. 311). "Although this prediction is applied by Paul Heb. viii. to the commencement of the gospel dispensation, and was actually made or established by the death, resurrection and ascension of Jesus; and although the blessings of this covenant are the same as are enjoyed by every converted sinner, yet literally and more fully it respects our nation with whom the other covenant has been made when God brought them out of Egypt. Nor was this prediction fulfilled in the conversion of our brethren in the apostolic time, for . . . the promise here is the conversion, not of a few, or many, "but the whole house of Israel and the house of Judah," verse 31. "the nation." ver 36. Just as was the Sinaic, with the nation. Hence, unto the whole seed of Abraham according to the flesh, was this covenant first to be offered. So Peter tells them in his first sermon, that the promise was unto them and their children, there and then present, i. e., the house of Judah, and to them that are afar off, i. e., the house of Israel, or the ten tribes, in their dispersion. Acts ii. 39.

"It appears therefore plain, that this promise is yet to be fulfilled in the conversion of the ten tribes as well as the house of Judah. Besides, at that time 'the city shall be built, which shall not be plucked up or thrown down any more forever.' ver. 38, 40. It is evident therefore, that our people will first return to the literal Canaan, rebuild the city, and after that be converted as a nation; and the sure fulfillment of it is more certain than the stability of heaven and earth."

There, brother Reed, that comes the nearest to Bible teaching of anything that I have seen, of human production, as I read Scripture. I got hold of Frey thus: On the evening of January 9th, at the close of the world's week of prayer, the clergyman of this place, put it on me to preach the sermon (in the Baptist house) called for in the schedule from Psa. lxxii. 17. termed "the consummation." Being in a minority of one, no alternative was left, but compliance. Well it was a glorious opportunity, a glorious theme, and by some, if not all, most gloriously enjoyed. The Lord's truth, and the love of it, helped me in unfolding the the incoming glory and righteous reign of Messiah and its attendant blessings. When through, one of the ministers asked me if I had ever seen Frey, on the Restitution, and being answered negatively, he said he supposed I had, for I used the same Scriptural arguments in proof, and followed the same line of reasoning, that he did. He then offered to loan me the work, with which I have been so well pleased that I have copied the foregoing for the benefit of any and all who may not have access to the work. All were so well pleased with the presentation of the subject that I was unanimously appointed to give a centennial discourse at the Presbyterian house on the Sunday evening following, (Jan. 16) a copy of which I send you herewith. Thus is prejudice giving way, and truth is gaining ground, and the Lord watching over and caring for his word, which 'shall accomplish that whereto he sent it,' and 'shall stand forever.' And now, brother Reed, allow me to say, I cannot for the life of me understand how it is, or has been that this question of the Jew is allowed to, or can, be productive of so much bitterness of feeling as has been manifested in relation to it. Surely there must be a sad want of the Christ spirit in those who allow themselves to be so far carried away by it—either, for or against—as to let it gender a partizan feeling. For more than fifteen years I have been in sweet intercourse with those of either view, and steadily and persistently refuse to be alienated from either, and now begin to reap the reward of peace. I say, "let us be one people."

G. W. STETSON.

The Sinner's Final Loss.

"For what is a man advantaged, if he gain the whole world and lose himself, or be cast away?"—Luke ix. 25.

1. He loses himself. Not his happiness; not the world; not the pleasing angel of hope in his breast; but himself, his very being in the universe. He might lose all the properties and acquirements that render life agreeable, and yet retain himself, continue in consciousness; let him lose himself, however, and he is immediately as if he had never been.

2. The same idea is expressed in Mark viii. 36: "What shall it profit a man, if he gain the whole world and lose his own soul?" Viewed side by side with our text, this language, "lose his own soul," becomes very plain: even alone, it most emphatically conveys the idea that the unholy shall ultimately cease to exist. "Lose his own soul!" what does that mean? The man is represented as losing his soul; not his happiness, nor hope, nor the Divine smiles, but his own soul. Now, what is a man without a soul? Nothing; for the idea of a man, and a soul, are substantially one. To make a man, you must produce a soul; for there cannot be a man without a soul; and to make a human soul is to make a human being, capable of all responsible functions as a moral agent, and susceptible also of suffering and pleasure. For a man then to lose his own soul, is, in other words, a soul losing itself; or, as in another text, a man losing himself; his being departing from conscious existence. A man might lose happiness, and yet keep his soul; a man might lose heaven, and the mercy and favor of God, and yet retain his soul; but he cannot lose his soul and yet continue a soul; for that would be losing a soul and keeping a soul at the same moment! Losing consciousness, an essential attribute of a living soul, or of a living self, and yet preserving it! Losing self, and yet preserving self; which is utterly impossible.

In the passage from Mark, the Greek word rendered "soul" is the same that in the context of that verse, and in the parallel passage in Matthew, as well as in many other parts of the New Testament, is translated "life;" and the verse from Mark may most properly be rendered, "What shall it profit a man, if he shall gain the whole world and lose his own life?" So rendered, it conveys the idea which is given in the text. The man is to lose his life; and when a man loses his life, is he not as if he had never been? Can he lose his life, and yet in any sense be alive? Can he be conscious of having lost that which is essential to consciousness itself? To lose life then is to cease to be, not here simply, but anywhere in space; and losing life, losing his soul, and losing himself, are only different modes of expressing the same awfully solemn thought, that the doom of the godless is that they shall be finally swept from conscious existence, as unfit for being.

3. We have now to consider another expression, "or be cast away." This is the same idea under a slightly different aspect; for you notice the man is to "lose himself, or be cast away." To lose himself is to be cast away; and he loses himself by being cast away. Now we do not think the idea is that he loses himself by casting himself away, or by rushing on to death in Gehenna; but that he will lose himself, his being, when he is cast away by the Omnipotent Judge—not cast away from hope, but from being itself. Life is withdrawn from the impenitent by the divinely appointed agents of destruction; as in 2 Thess. i. 9: "Who shall be punished with everlasting destruction from the presence of the Lord;" a destruction to issue from the Lord, or of which he is the author.

This loss of self is to be irrevocable, hopeless. A man may lose himself for a while, or forever; in other words, a man may pass into the unconsciousness of death for a day, for a thousand years, or for an eternity. Now the self-loss here spoken of is eternal; they are to be punished with an everlasting destruction, not an everlasting preservation in torment, but destruction, and one that is never in the lapse of ages to be repaired. No resurrection follows the second death; the end is destruction; they shall never see life. Some have lost themselves voluntarily, or resigned their present life for Jesus and his Gospel, and now they rest in the silence of the grave. But they will find themselves again; they shall ere long awake to a new and glorious state of being, to the crown of martyrdom likewise, and the songs of salvation before the enthroned Redeemer. Alas for the apostles who preserved themselves here, or preferred life to the honor of Jesus and the purity of their consciences; they and all the godless shall be reduced to ashes, and no eye shall ever see them more. They shall be blotted from the roll of being, from the page of life. They had their portion in this life; they preferred the Now to the After, present enjoyment to immortal being and felicity. Streams may be dried up and again murmur along their ancient channels; trees that have long been reckoned dead may send forth green shoots to wave in the sunshine; the land that has apparently been cursed with sterility may anew bloom like paradise; stars that cease to shine in the high places of the firmament may afresh be kindled; but no forth-putting of Divine reviving energy shall restore to being the condemned and consumed; the long moonless and morningless night of forgetfulness is their unalterable portion.

O fearful doom indeed! but why forget
It is their choice? For men may live or die;
On wings of faith escape the penal threat,
Or with the lost in condemnation lie.
And when at length the hours of mercy fly,
And God apportions each his chosen lot,
Whom can the sinner blame, when on his eye
Night's night descends, to vanish not?
Whom can the sinner blame? what he desired he got."

—Bible Echo.

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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SPECIAL CONTRIBUTORS.
J. H. STEPHENSON, | THOS. WILSON,
A. B. MACHEDOR, | G. M. MYERS,
J. F. WILLIAMS, | J. B. COOK.

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Moral Ruin.

SALVATION AN ABSOLUTE NECESSITY.

The will and conscience are intimately related moral qualities, and sin as a violence done to the latter re-acts as a weakening and ultimately destructive force upon the former. It is by a continuous weakening of the intensive quantity of the will and conscience that a man becomes "tied and bound with the chain of his sins." It is to this applies the prophet's warning: "Woe unto them that spin iniquity by very slender threads; till their sin becomes as a cart rope." Isa. v. 18. And just in proportion, therefore, as the conscience becomes indurated and the will torpid, responsibility—excepting so far as the present moral inability is the natural result of past voluntary transgression—is lessened; and when the fearful process is consummated; when the man has practically ceased to possess either will or conscience; his doom as a moral being is sealed, unless there exists some rectifying power beyond himself; some diviner energy by which this natural law may be superseded. And this brings us into direct contact with a truth, the momentous character of which the church is only now beginning fully to comprehend and appreciate. There *is* such a force; there *is* such an energy; *it is the love of God in Christ;* it is the faith that overcometh the world and sin and Satan; it is "the law of the spirit of life in Christ Jesus," which makes us free from "the law of sin and death." The late Bishop Ewing in his precious series of discourses, "*Revelation considered as light,*" speaking with great power and spiritual insight on this solemn subject, says: "Sin is an injury done to our own nature—an offence against our own souls—an injury to the beautiful and good within us. It is no doubt an injury to our neighbor, to God's good universe, and to God himself. But first of all, and chiefly, it is a sin against our own nature. It is (naturally) an *irrecoverable* evil; for not even the Almighty power can uncommit an act once committed. It joins the irrecoverable past and brings irrecoverable consequences, and we cannot recall the dead to write another epitaph. The inscription of what we are is eternally engraven upon ourselves. We ourselves, are the books out of which the Judge is to read the sentence; for we ourselves are the crop of our own sowing; and the judgment just is what we are. Sin cannot have any other or any greater punishment than its own consequence, which is not arbitrary, but simply the fruit of the seed we sow."

"We too little realize in the daily life the tremendous importance of these things. We hear God's laws read, and know them as proclamations against sin, and deal with them as arbitrary commandments which personal relationship may affect. We do not consider that their operation is, and must ever and invariably be the same, because it is good; but we imagine that somehow we shall escape from the evil consequences of sin by some personal act of favor on God's part in the way of dispensation; and so we waddle on through life, in the belief that somehow, sometime, it will be all right, and that in some mysterious but delightful way God will—as we phrase it—be gracious to us, recall the operation of his own laws, let the past sin be as if it never had been, and let us go free as if we had never sinned. But this is impossible, and after a certain time, when a fixed habit is formed, whether for good or evil, the operation of the law and its results seem to become unalterable—stamped upon us so that, as is said, 'He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still.'"

"But what, then, you will say, is our hope? For surely the motive power is not with us; the well of life is with God. What is the meaning of Christ? Is there not a Gospel? What is the Gospel? Is it not news of salvation for sinners? Most certainly it is. There is hope for sinners: and that hope is in Christ."

"But then we must observe, that Christ comes not to deliver us from the consequence of sin or its punishment, so much as from sin itself. And he comes to deliver us from sin by setting us above its commission, and, therefore beyond the range of its consequences. He sets us above its commission, and, delivering us from the cause, delivers us from the results. He prevents its commission. He does not (merely) free us from the penalty of sin after its commission. He comes to give us a more abundant life, and by by so doing, to set us above death and its kindred. He is a Saviour, and he saves by uniting us with himself; thereby setting us free from punishment by setting us free from sin. He that abideth in him sinneth not; and, just as he abideth, he that lays hold of him lays hold of eternal life, and in so doing, passes from death unto life."

The saving power, then, which in the Gospel is proclaimed to us, is the power of Christs' resurrection-life, by our participation in which, we are made the willing subjects of "the law of the spirit of life in Christ Jesus," and thus "made free from the law of sin and death." Rom. viii. 2. Christ does not meet us, so to speak, on the lower plane of our Adamic nature, arresting and reversing the operation of those moral laws of which we have been speaking, and which are in themselves "holy, just, and good;" but he raises us up to a higher and supernatural plane; he brings us under the operation of a new spiritual law, the plane and law, that is, of his own divine and victorious life. This, and this alone, is *salvation;* the only possible salvation for a fallen being like man. "Except a man be born of water and of the spirit, he cannot enter the kingdom of God." John iii. 5. "If any man have not the spirit of Christ, he is none of his. But if Christ be in you, the body is dead because of sin; but the spirit is life because of righteousness." Rom. viii. 9, 10. For the point which we desire finally to bring out, the truth which it is of the utmost importance should be clearly recognized, is this: It follows inevitably from what has been said, if indeed it has been in accordance with the mind of God, that the deliberate and persistent rejection of this supernatural and divine power, the refusal thus to be raised above the operation of those moral laws of which we have spoken, as they must operate in the case of a fallen creature, on the natural plane, at once the seal of the sinner's doom and the consummation of his guilt. A seal which, if the testimony of scripture is to be implicitly received, even the hand of Omnipotence cannot unloose; a guilt which, as it can never be exceeded, so can it never be expiated. It and it alone constitutes the sinner's ripeness for final judgment, because it alone precludes the possibility of further divine action. No other sin, however aggravated, is either in its character or its consequences absolutely and eternally fatal, just because its law of death may still be superseded and overruled by the higher law of life and righteousness in Christ Jesus; but this *is* fatal because, while the same law of moral habit, and the same perversive and destructive action of sin upon the conscience and will, is as operative in relation to this as in relation to any form of evil, in this case there remains no higher law by which its action on this supernatural plane can be superseded. For as the man who is a drunkard, by constant indulgence in his besetting sin, ceases at last to possess a conscience regarding it or a will to control it; so the man who is an unbeliever, by his willful, deliberate, and persistent rejection of the love of God as revealed in Christ,—that is the law of God's own being and, consequently, the ultimate of all laws,—"after he has received the thorough knowledge (*epignosis*) of the truth," ceases at last to have any spiritual receptivity. The divine light, when it does not truly enlighten, blinds; the divine love, when it does not impart a new life, kills. The eye of the spirit is darkened; its heart ceases to beat; the man is morally and spiritually a corpse; for him "there remaineth no more a sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries." Heb. x. 26, 27. WM. MADDOX.

—*Rainbow.*

[Such is the form, in the Hebrew, of a beautiful passage which, as we have it in the A. V., no one can be expected to understand. The allusion is to rope-making. First the slender threads of yarn are spun, and then at last these are united into the thick rope. So awfully grapple those of sinful actions voluntarily committed, becoming in time the most fateful which the man had neither the power nor the will to break.

Berean's Casket.

PREPARED BY G. M. MYERS.

Brother L. S. Hatch, of Grantville, Nebraska, writes: "Will you explain Acts vii. 59, which reads, 'And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit.'"

Who called?

It is by persons sometimes thought to be difficult to tell who did the calling here referred to; but the entire context unmistakably will predicate this act of Stephen.

Upon whom did he call?

In the language as it stands in the King James version, with the supplied word "God," it makes Stephen call upon God. But the word "God," as the italic letters in the text indicates, is supplied; neither is it found in the original Greek. Then Stephen must have called upon the Lord Jesus of whom he makes the request, and whom he saw, as described in verse 55.

Receive.

This word is from the Greek word *dexai*, and is by Greenfield defined, "right, as opposed to left, the right hand, the parts toward the right hand, to sit at the right hand of any one, to enjoy with any one the highest honor and dignity which he can bestow, to be at any one's right hand, *i. e.*, to be one's helper, to afford aid to any one, to give the right hand to any one as a pledge of sincerity in one's promises."

The idea, then, contained in the word used by Stephen does not, necessarily mean to depart, to go out, to leave, to go the Lord Jesus, but to draw power,—support from him. Also, we find upon this text in the Diaglott, a foot note, which says: "That Booth, in his Lexicon of Primitive Greek words, gives as a meaning of *dexai*, sustain or support, to be sustained."

My spirit.

Out of the 383 occurrences of the word *pneuma* in the New Testament, it is rendered wind, life, spirit (generally), and ghost; if we may call spirit a rendering, at all, into English. The Greek term is translated into the Latin language, and there it becomes "spiritus," signifying, literally, breath, as it does in the Greek. Then it is not translated from the Latin into the English, but simply Anglicised, by cutting off its termination "us." And in this way its primary meaning is lost, especially to those who will not take the trouble upon themselves to consult even Webster's dictionary, where they might learn at least something as to the route the word has traveled.

Now, if we are not to give to this Anglicised Latin word, wherever it occurs, the meaning the Latins gave it, which was breath, then honor will compel us to to retire one step back of this, and receive the Greek word *pneuma*, and define it as the context in each case requires.

Then to a few examples:

1. "For as the body without the *pneuma* is dead, so faith without works is dead also;" James ii. 26. In this text the King James translators have put into the text the transferred word *spirit*, and set its definition, *breath*, in the margin. Then, as the text will receive breath as the rendering of the word, and it is so placed in the margin, we accept of it as correct.

2. "And they (the Jews) were not able to resist the wisdom and the *pneuma* by which he (Stephen) spake;" Acts vi. 10. Evidently an immortal, conscious entity is not here referred to, but eloquence, and oratorical power.

3. "For ye have not received the *pneuma* of bondage again;" Rom. viii. 15. Not a conscious entity belonging to bondage, but a disposition begotten in them by the law of Moses.

4. "In the name of our Lord Jesus Christ, when ye are gathered together and my *pneumates* with the power of our Lord Jesus Christ;" 1 Cor. v. 4; see also, Col. ii. 5. Paul's spirit, we see from these texts, could not have been the thinking principle in him, for he wrote at Phillipi while his spirit was at Corinth.

5. "And he had power to give *pneuma* unto the image of the beast, that the image of the beast should both speak and cause that as many as would not worship the image of the beast should be killed;" Rev. xiii. 15. Here, again, it will not do to render the word *pneuma* by a conscious entity, or immortal spirit, for it would be so very consistent with the ideas of the world to say that one animal had the power to put an immortal spirit into another; or even that one persecuting power could put into another persecuting power an immortal spirit. But what meaning shall we give to the word here? The King James translators upon this passage of Scripture, have been very liberal, and given to us two renderings, putting in the margin, *breath*, making it Greek, and into the text the word *life*. In the margin, they have placed the primary meaning of the word, the cause of life, and in the text, the secondary meaning, the result produced by the cause moving upon the organism of the animal.

Now, in the text, in Acts vii, 59, instead of giving to the word *pneuma* its primary meaning, *breath*, we are led from the nature of the context to the conclusion that it should, like the text last above, have the secondary—*life*.

Then to sum up the points above developed, and to paraphrase the verse, we will have:—The Jews stoned Stephen, and while they were stoning him he called upon the Lord Jesus and said, sustain my life. That he gave up no conscious entity it is evident.

1. From the fact that consciousness, after it leaves the body, is never in one single case in the Bible predicated of the spirit.

2. Stephen did the calling referred to, not the spirit.

3. After the prayer, Stephen kneeled and uttered another prayer; verse 60.

Duties of Daily Life.

Life is not entirely made up of great evils or heavy trials; but the perpetual recurrence of petty evils and small trials is the ordinary and appointed exercise of Christian graces. To bear with the failings of those about us,—with their infirmities, their bad judgment, their ill-breeding, their perverse tempers,—to endure neglect when we feel we deserved attention, and ingratitude when we expected thanks—to bear with the company of disagreeable people whom Providence has placed in our way, and whom he has provided or purposed for the trial of our virtue—these are the best exercises of patience and self-denial, and the better because not chosen by ourselves. To bear with vexation in business, with disappointment in our expectations, with interruptions of our retirement, with folly, intrusion, disturbance—in short, with whatever opposes our will, or contradicts our humor—this habitual acquiescence appears to be more of the essence of self-denial than any little rigors or afflictions of our own imposing. These constant, inevitable, but inferior evils properly improved, furnish a good moral discipline, and might, in the days of ignorance, have superseded pilgrimage and penance.—*Hannah Moore.*

Spirit's Testimony.

The spirit itself beareth witness with our spirit that we are the children of God.—Rom. viii. 16.

Two distinct propositions are affirmed in the above language, viz.:

1. God's spirit testifies to the truth as to who are the children of God.

2. Our spirit bears witness to the same fact.

It does violence to the language to affirm as some do, that God's spirit bears witness to our spirit. The plain statement of the passage is that the two witnesses testify to the same fact. The policy of proving statements by at least two witnesses, originated with God. See Deut. xvii. 6; also 2 Cor. xiii. 1. Now we will inquire,

1. How does God's spirit testify? Does it use any intelligent means to convey evidence to us that we are the children of God? Does the spirit use language that mortals can understand? or does it communicate in some mysterious and incomprehensible manner that can neither be understood nor communicated to others? What possible advantage would such a message as this be to any one?

Paul, in illustrating the idea of speaking in unknown language, says: "Unless there is a distinction in the tunes played upon instruments, we cannot tell what is piped, or harped; or if the trumpet gives an uncertain sound, who shall prepare himself for battle? so, likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air." 1 Cor. xiv. 7-9. The gist of the above beautiful illustration is this, in brief, that a communication in order to be of any value to anybody must be intelligently conveyed, and thus easily understood.

In perfect agreement with the above rule, we find that God has testified by his spirit in the ages past. See Neh. ix. 30. To the prophets did Jehovah communicate messages by his spirit, and these same messages were faithfully delivered to the people, word for word, without note or comment. See Jer. xxvi. 2.

The spirit's testimony, through the apostles, is given in the same clear and intelligent manner; all that the spirit commanded them to do, they have faithfully done, and now we have as evidence that we are the children of God, the clearly defined rules given by which we become the children of God. And this brings us to consider, secondly, how our spirit testifies that we are children of God.

The system of truth, of which God is the author, requires, on the part of those who embrace it, a moral as well as an intellectual change. Bad habits must be broken up, impure desires must be repressed, filthy conversation avoided, lying, stealing, anger, malice, blasphemy, evil speaking, hatred, all the accumulated evils of our sinful nature, must give place to good habits, pure thoughts, chaste conversation, truth, honesty, mildness, good will, praise to God, kindness and love. The constant cultivation of the above noble traits of character, will, on our part, be the strongest testimony that our spirit, or mind, or disposition, is in harmony with the rules dictated by the spirit of God. "For, if ye love me," says Jesus, "ye will keep my commandments;"—and by this shall all men know that ye are my disciples, if ye love one another." Weary pilgrim down life's journey, how goes the battle? are you growing in grace? are you increasing in knowledge? is your mind richly set with the bright gems of purity and holiness? are you waiting for Jesus? May we overcome all and be saved. Amen.

J. F. WAGONER.

According to Madrid correspondence, the late elections in Spain have had one important political effect which had not been anticipated—that of leaving an open breach between the Ultramontanes and the government of King Alfonso. The former were warned by their archbishop not to vote for any person who supported the clause in the new constitution granting religious toleration. Roused by this sort of attack, some of the government journals are raising a cry against the priesthood as not merely standing in the way of all reform, but scandalizing the nation by their personal misconduct. In any case, the extent of the toleration proposed will prove, in practice, to be very limited.

Scripture Obituaries.

The obituaries of the Bible are always brief. God pronounces no long, high-sounding eulogies over the dust of the dead; sends no deified souls of mortal men to impossible heavens. All that is said, is in simple, terse, and truthful language. The antediluvians lived, begat sons and daughters, and died. All the days of Noah were nine hundred and fifty years, and he died. Haran died before his father, in Ur of the Chaldees. Terah died in Haran. And of the beautiful wife of Abraham it is said, "and Sarah died in Kirjath-arba, * * * and Abraham came to mourn for Sarah, and weep for her. And after this, Abraham buried Sarah, his wife, in the cave of the field of Machpelah. Abraham, most noted, most faithful of all the patriarchs, has these few words devoted to his death: "And these are the days of the years of Abraham's life which he lived, an hundred three score and fifteen years. Then Abraham gave up the ghost (breathed out his breath) and died in a good old age, an old man and full of years, and was gathered to his people. And his sons, Isaac and Ishmael buried him in the cave of Machpelah." Deborah died and was buried under the oak of weeping. Rachel died and was buried in the way to Ephrath. Isaac breathed out his breath and died, and was gathered unto his people, being old and full of days. And so died Jacob, the father of the patriarchs, and Joseph his son. Moses died on Pisgah and was gathered unto his people, as Aaron died on Mount Her, and was gathered unto his people. So died Joshua, the great leader of Israel. Samuel, the prophet, d'ed greatly lamented. David slept with his fathers, having died in a good old age, full of days, riches and honor. Solomon slept with his fathers, and so of all the after kings and prophets and people of Israel, of whom any death notice is given. Not one is said to have escaped the penalty pronounced in the garden. Save Enoch and Elijah, not one is said to have gone, either bodily or in shape of an immaterial soul to heaven. All that is said of these leaves us to infer that they were changed, and so translated, in their own proper persons, as the living will be when Jesus comes. *Died, was buried,* is the record, Reader, draw your conclusions.

S. ROXANA WINGE.

Sermon on the Mount.

BROTHER REED:—While to some Scriptures particular attention is paid, it seems to me high time that Christ's Sermon on the Mount, should receive its due share. Are the precepts of that plain discourse to be a rule to the end of this age? If so, no professing body of people, large or small, can be found who keep the commandments of Jesus. Can an individual be found who practices His teachings?

Brother J. B. C. may remember some converse on this matter on the Camp Ground, at Springfield, some years ago. He admitted the importance of a question the writer asked. In 1843-44 the Adventists were not afraid to dwell on the Lord's words recorded in Matthew and Luke. I have had them before congregations. In the movement of 1844, a prominent preacher read and remarked on the v. vi. and vii. chapters of Matthew, telling his audience that he gave them the best sermon ever preached. But times changed, and the same preacher afterwards spoke rather differently, in a publication, than he did to his audience some time before.

I have found editors, and others, seemingly afraid to take up the subject of the requirements of the great discourse. Is not the reason because all feel self-condemned? Does not each one say to himself, I cannot fully carry out the directions of that sermon, and live in the world? Now, let us quit ourselves like men, in this matter. If the precepts were only for the disciples present, when Jesus preached, or only for Ist century Christians, or only for the apostolic time, let us have sufficient proof. But if the commands were for all believers to the end, what is the just conclusion but this:—We are all condemned; none are on the rock. Ye brethren, who write on other subjects, don't dodge this. Let us have no round-about talk; speak out. We want straightforward, honest dealing, with Christ's words.

SPERO.

THE RESTITUTION

PLYMOUTH, IND.....Mar. 8, 1876.

EDITORIAL DEPARTMENT

☞ Just as we are going to press we learn, from a private note from Bro. Wilson, that Bro. J. M. Stephenson has lost his only boy, Lossie. We deeply sympathize with the heart-broken family. Nothing, this side of the beautiful promise of life, will comfort their aching hearts. May the blessed hope of the Gospel be doubly sweet in this hour of deep affliction.

☞ We are sorry that the obituary notice, written so long ago by brother N. J. Morgan, of Virginia, was not published sooner. It was handed to another party, and got mislaid. We had no objections to its publication and only regret that it has been so long delayed. Brother Morgan will please excuse the lateness of its appearance.

☞ We are pained to learn that brother H. B. Peirce, of Geneva, has lost his little boy. Death takes from us the hopes of life and removes our dear ones from our embrace, but not from our hearts. Truly, death is an enemy, but Jesus abolished death and brought life and immortality to light through the gospel. May the gospel hope shine before us with renewed brightness and may we ever look with joyful hope to the approaching rest in Jesus our Lord.

☞ We received a line from a brother a few days ago to the effect that brother Thomas Wilson had embraced the time movement of one Patterson, of Listowell, C. W. Of course we had no confidence in such a statement but for fear it might be used as an influence to help along the fanaticism, we take this method of saying that this report is wholly false. Perhaps no one is farther from such heretical ideas than Brother W. But some men are very free to use other men's names to bolster up their own foolishness.

☞ It is a matter of great astonishment that so many officers in the American Republic should be guilty of taking bribes. Gen. Belknap, of Iowa, Secretary of War, is now found guilty of taking bribes, for the last three years. Gen. B. was one of the foremost men of this nation and deserves a better destiny, but he has fallen, and he alone must suffer the infamy of treachery to principle. The great year of American liberty seems to be full of treason and sin in high places. There is but one antidote *for* our world, and that is the coming kingdom of Jesus our Lord. Men do not seem able to rule themselves. They are misled by the demagogues who glory in self-abasement and official corruption.

The Greatest Life.

The scenes connected with the crucifixion are most imposing and sublime. Volumes have been written to give some idea of the greatness of the event. Poets have dwelt with rapture upon the moral heroism of Christ. Artists have vied with each other to paint on canvas the awful tragedy. Sculptors have tried to make the cold marble tell the story of His suffering. Orators have portrayed, in graphic colors, the wonderful imagery of the scenes of the Roman cross. But all these fall far short of the simple story as told by the humble fishermen of Galilee. They have given to the life and death of Christ an immortal place in the world's literature. He who comes nearest to the original sketches, is deemed the purest writer, and best biographer, as being in close it sympathy with that unparalleled tragedy. Indeed, no event this side of the world's creation, embodies so much. The world's hope is wrapt up in the life and character, the birth and resurrection of our Lord. The simple story of the Evangelists will ever be fresh and original, and will continue to be the marvel in the world of mind through all time.

Do Sabbatarians Agree?

It is the boast of the Seventh Day Adventists that they are united in their work and doctrinal views. They are very free to say that those who reject the Seventh Day theory are a divided people, and are not therefore of God. Now let us apply the rule which they apply to others. J. H. Waggoner, in his work on the law of God, says: "By the same method of comparison, we are led to the conclusion that *one and the same law is spoken of to the Romans and Galatians*; and also by the fact that the declarations in Galatians *cannot be made to apply to the ceremonial law*."—*Law of God, Page 73.*

Eld. H. A. St. John writes an article in the last number of the Advent *Review* (Feb. 10) upon the subject of the "Two Laws," and squarely takes the position that Galatians refers *directly to the ceremonial law*, and refers to chapters v. 1, iii. 15, in proof of his position. Waggoner says it is the *moral law*. St. John says it is the *ceremonial law*. Which is right?

If the opposing writers had taken breath, and examined the Bible a little more closely, they would have both found out one important truth, viz.: That the terms, *moral law* and *ceremonial law*, do not occur in the whole Bible. Here is where honest people are frequently misled, by this kind of sophistry. That the "law of God" and the "law of Moses" are one and the same, will appear plain to the reader by examining Neh. viii. 1, 5, 8, 14, 18; Luke ii. 22, 23, 24, 39.

The Black Hills.

Men are now on the move for the Black Hills. They all want gold. Poor men and rich men are getting ready when spring opens to go on their expedition. How much sacrifice men will make for a little gold; how much hardship, how much fatigue and yet just before us shines the eternal city whose streets are paved with gold, and whose parks are shaded by the tree of life. That world of eternal beauty, of crowns, of robes, of palms, of surpassing sublimity, is rejected, while every cry for gold from the hills or deserts of earth is received with joy and acclamation. We do not oppose the "gold movement," but men should not forget that there is a home for the weary spirit beyond the heat and the turmoil of life, and that the hills of God shine forever with gold and glittering stones, and everywhere in that bright world we have the blessed assurance of endless rest.

The Union Movement.

The American people are rapidly forming themselves into separate organic bodies. We see this illustrated in every direction. Professional men have organized under appropriate names, and are prosecuting their work with great energy. Working men are now organized, and claim the benefits of co-operation. Railroads are all controlled by a few leading minds, who act, for the most part, under articles of agreement. Manufacturers have established prices, and have a distinctive understanding. Politicians have organized their clans. At the capitals of the states are the head-centres of their crafty plans. Indeed, so popular has this idea of union become, that even foreigners have caught the spirit, and demand their rights upon organic grounds. The whole Republic is infected with the contagion. All classes are moving for separate organizations. We have Church unions, Women's Conventions, Temperance Leagues; and farmer's co-operative plans, by which they expect to maintain their rights in the ever-multiplying schemes of men. It seems that men dare not trust each other. Each man seeks union with those of his particular profession, or occupation. There is but one cry, and that is *union*. We can see this widespread disaffection—the spirit of distrust and dissolution. Men combine because they are in fear of approaching calamities. If all men were at ease, this union movement would not be so general. But it speaks a great lesson to the children of promise. They should be ONE, and labor for the saving of men for that bright age, where there shall be one kingdom, one language, one religion,—where all of God's little ones shall be gathered into one great family,—where there shall be one Lord, and His name one.

Revelations xix. 10.

"And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: *worship God*: for the testimony of Jesus is the spirit of prophecy."

This text of Scripture is sometimes quoted to prove that the spirit of the man is conscious after the death of the body. But it should be borne in mind that there is not one word said about the *soul* or *spirit* in this sense. To say that the spirit of some one of the ancient prophets was the personage that communed with John on Patmos, is assuming the very point which ought to be proven. Men should be careful in quoting the word of the Lord, and seek to present the writer's idea instead of their own. If men would do this, much error would be avoided. If there had never been any person taken from the earth without seeing death, and if there had never been any resurrection of dead persons, the point might be urged with more plausibility, that the human spirit is conscious in death. But when we consider that Enoch and Elijah never tasted death, and also that many of the *bodies* of saints arose *after Christ's resurrection*, we find ample proof for a BODILY presence, without resorting to the immortal-spirit theory. Again: The language hardly justifies the idea that it alludes to one of the prophets, but to a *fellow-servant* of the prophets. Nearly all the translations of the original Greek make this the true idea nearly translated it: "I am thy fellow bondsman and (the fellow bondsman) of thy brethren who have the testimony of Jesus." The improved version has it: "I am a fellow-servant with thee, and with thy brethren who bear testimony to Jesus." Wesley has this note upon the text: "I am now employed as your fellow-servant, to testify of the Lord Jesus by the same spirit which inspired the prophets of old." Dr. Adam Clark understands the expression to refer to God's angel, the one who made the revelation to John. Indeed, there is no proof whatever that the distinguished personage here alluded to had any reference to one of the prophets. This position is the merest assumption, and is now abandoned by all good critics as affording any proof for the immortality of the soul.

Science and Religion.

Men have ever tried to bring science into conflict with religion; but as time rolls on the unfolding of nature only tends to confirm the word of God. The whole system of natural philosophy is constantly undergoing great and important changes. In each of its new developments it brings us nearer the great standard of all saving truth, the Word of God. Mr. Taylor, A. M., the former pastor of the Presbyterian church of Plymouth, but now of Manchester, Ohio, presents in a published address the following beautiful sentiment:

But notwithstanding the great discoveries of Science, man is still within a stone's throw of the shore. The great ocean of knowledge is still a sealed book. But a few links in the chain of providential government have yet been discovered. Standing therefore so near the shore, with an ocean of unexplored and hidden knowledge, and when we see matter in every conceivable shape of modification, from a clod of earth to a sunbeam, from dust to the brightness of the human eye, is it not folly inexcusable to unite with the great masters of infidelity in proclaiming that everything that cannot be weighed in the scales of human reason, and reduced to human comprehension, is false.

Human Creeds.

We have given place to a number of articles bearing upon the question of human creeds. We have done this not because we believe in creeds, or because we endorsed the articles. But as we profess to be governed by the word of God, and believing in the broadest liberty, we have always felt like giving every one a fair chance to express his or her views upon all questions growing out of a Bible faith. We have no confidence in any human creed; neither do we expect to lend our voice or pen to any movement having for its object the creed idea. We have always believed, and do still, that the Bible is all-sufficient, as a rule of faith and practice. Human opinions formulated into systems, are without Divine sanction, and tend only toward disruption. If the Bible is not all-sufficient, we may well despair of fallible man's improving upon the Divine plan. If God has not made the plan of salvation sufficiently plain without human intervention in the way of creeds, it is not man's fault. God alone would be responsible, and man would be free from all blame. Our whole idea can be expressed in a few words. We believe the Bible, and the Bible alone, is a sufficient guide in matters of faith and Christian character—a sufficient basis of Christian fellowship. No other formula can express more; no creed can improve upon it. We ask for no creed but the word of God. It is God's legacy of truth to His children. All else is vain. May its sacred truths shine in our hearts and actions, and lead us to the gates of rest.

God's Purpose, before the Beginning of the Ages, Concerning the Gentiles.

"Now to him that is of power to establish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, is made known to all nations for the obedience of faith." Rom. xvi. 25–26.

1. This purpose is still a mystery with our interrogator, and some others, notwithstanding it is clearly revealed through the apostles. When an enigma is revealed it ceases to be enigmatical.

2. The revelation of this mystery teaches that according to the commandment of the everlasting God the gospel was made known to all nations for the obedience of faith. All nations must certainly include all the Gentiles, as well as the Jews. But the apostle is more explicit in his letter to the Ephesians. He says, "For this cause I, Paul, the prisoner of Jesus Christ for you Gentiles, if ye have heard of the dispensation of the grace of God which is given me to you-ward: How that by revelation he made known unto me the mystery; (as I wrote afore in few words whereby, when ye read, ye may understand my knowledge in the mystery of Christ;) which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit." Eph. iii. 1–5.

The apostle then tells what the mystery was, which having been concealed for ages was revealed to the apostles, and through them to us. He adds, "That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promises in Christ by the gospel unto me who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world has been hid in God, who created all things by Jesus Christ." Eph. iii. 6–9. In the foregoing we are taught:

1. That Paul was called to preach the unsearchable riches of Christ to the Gentiles. Of the same import is the language of the Lord to Ananias as a reason why he should have confidence in Saul of Tarsus. "But the Lord said unto him, go thy way: for he (Saul) is a chosen vessel unto me to bear my name before the Gentiles and kings, and the children of Israel." Acts ix. 15. What a striking contrast between the Gentiles and Israelites. But the Gentiles are mentioned first because Paul's chief mission was to preach the gospel to the Gentiles. Thus, he is called "the apostle of the Gentiles."

2. This was made known to Paul by a direct revelation from Christ.

3. The purpose of God to grant salvation to the Gentiles was not made known in other ages with the clearness and definiteness with which it was revealed to the holy apostles.

4. In this grand and philanthropic design, God was no respecter of persons. Thus, Christ revealed to his apostles how that the Gentiles should be fellow-heirs with the Jews, of the same body, and equal partakers of the promises in Christ Jesus, through the gospel. The same unsearchable riches was preached to the Gentiles which was preached to the Jews. And those who do not understand the joint relation Jews and Gentiles sustain to one common salvation, fail to see the fellowship of that mystery, which for ages past had been hid in God, but which was revealed by Christ through his holy apostles. In the revelation of this mystery is made known the manifold wisdom of God, which he purposed in Christ Jesus our Lord. How any persons, with such evidence before them, can believe that the Jews have any peculiar or exclusive rights or privileges, in this dispensation, above the Gentile, I cannot conceive. They are all one body, and joint heirs of the same promises. But we will go one step further, and affirm that on account of the unbelief of the Jews the Gentiles will supersede them, and occupy the same position the Jews would occupy had they not rejected their Messiah. Thus, the Gentiles as a class are more favored than the Jews. According to the Great Teacher, this dispensation is emphatically the times of the Gentiles, during which the Jews as a people were to be trodden under foot. Luke xxi. 24; Rev. xi. 2.

The apostle compares the Israelites to a tame olive tree, and the Gentiles to a wild olive tree. Rom. ii. 17. Because of unbelief, some of the branches of the tame olive tree were broken off, and through faith, some of the branches of the wild olive tree were grafted into their place, and are partakers of the root and fatness of the tame olive tree.

It is claimed by this grafting process, contrary to nature, in which the branches bear the fruit of the root, that believing Gentiles become Jews. This would be true if they had been grafted into an Israelitish tree. Abraham (not Jacob) was the root. Abraham was the root of Christ. He was the father and Christ was his seed or son. Gal. iii. 16.

The whole Abrahamic family composed of Jew and Gentile, with Christ as the elder brother, are the seed of Abraham, or the branches of the tame olive tree, or the old Abrahamic root. Paul declares that Christ was the seed or branch of Abraham, to whom the promise was made. Gal. iii. 16. Then referring to the status of the great Abrahamic family, he declares that there is neither Jew nor Gentile; but that they are all one in Christ Jesus. Having thus affirmed the unity of all the branches, including Christ as the central branch, he deduces the following legitimate conclusion: "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. iii. 16, 26, 29. And that Abraham might be the father of both Jew (including Christ) and Gentile, or the circumcision or uncircumcision, the promise was made to him and his seed before he was circumcised. And that the offers of salvation embrace all the Gentiles as well as all the Jews, is clearly evident from the apostles reasoning in reference to the natural branches and the wild olive branch.

1. He affirms that through the fall of the Jews salvation came to the Gentiles. ver. 2.

2. He affirms that the fall of the Jews was the means of reconciling the Gentile world. ver. 1.

3. That through their fall great riches were offered the Gentile. ver. 12.

4. Being called to preach to the Gentiles, he was the apostle of the Gentiles, and magnified his office by offering them the same terms of salvation, reconciliation, and riches which he had offered the Jews. vers. 12–13.

5. That the whole Gentile world were embraced in the grand mission of reconciliation committed to the great apostle of the Gentiles. ver. 14–15.

6. That the Gentiles must not boast over the misfortunes of the Jews, lest not appreciating the responsibilities of their exalted position, they, too, shall be severed from the tame olive tree, or the Abrahamic family. vers. 19–21.

7. That in severing the natural branches, and grafting in their place the wild olive branch, both the goodness and severity of God were manifested—goodness to the Gentiles and severity to the Jews—goodness in saving one, and severity in punishing the other. But he warns the Gentiles to beware, lest having neglected these exalted privileges they shall fall through unbelief. vers. 21, 22, 23.

8. That this dispensation is peculiarly the times of the Gentiles. ver. 25.

9. He closes with the following triumphant exclamation, "O the depths of the riches both of the wisdom and knowledge of God; how unsearchable are his judgments, and his ways past finding out. For who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him are all things: to whom be glory forever. Amen." J. M. S.

A New Argument for the Immortality of the Soul.

It is no uncommon thing to build up a theory and try to bend the Bible to it, and substantiate said theory by isolated passages, but here is something that is an improvement upon that plan, since it does not even attempt to make God's Word responsible for the delusion only in a round about way.

I was as much surprised, as I was amused at the ingenuity of a sermon I listened to recently. The Association of the Congregational churches of the Northwest, convened here last week, and it was published in the papers beforehand, that at a given hour "The Rev. J. D. Sands would deliver a discourse entitled the Bible Doctrine of the Immortality of the Soul." Of course the house was crowded, for although few are willing to listen to a "Thus saith the Lord" on the subject, they anxiously listen to anything that will help them to cling to the fundamental article of their faith, recorded in Gen. iii. 4.

He opened his remarks by saying, that when he was appointed to prepare a discourse upon that subject, he searched every author he had access to, but found nothing satisfactory, that he then turned to the Bible, and was for a time much surprised, that there were no arguments there to prove that the soul was immortal; but that he made this discovery, the Bible was written to, for, and about man; that there was no need that it should try to prove that he was immortal, for he could not be a man unless he was immortal. He said the Bible was written on this basis, and that was the reason why there was no attempt made to prove him immortal. He said, "Taking this for a basis, everything is easily comprehended, (Gen. ii. 7; iii. 20) which might otherwise seem unsurmountable obstacles, are thus easily understood. He was a man, therefore immortal; immortality cannot become extinct, can never cease to live, therefore God must have referred to the circumstances of life, and not to the duration of it." He then read a great deal of Greek, to tell about the "cut off immortality," "the doom of bad angels and wicked men," and said "cut off immortality must be one phase of life, since it was threatened to an immortal being."

There was a great deal of Greek mixed up with the discourse, that the majority of us could not comprehend; but this seemed the sum total of the English part of the argument: God made man—the word man is synonymous with immortal—he could not be a man unless he was immortal—because he was a man he was necessarily immortal—as he was immortal he could never cease to exist, therefore, the immortality of the soul is axiomatic and needs no Bible argument to prove it—that death means life is also an axiom.

Surely these are trying times to God's children, and there is no safety only in clinging close to God's Word, and accepting it as an expression of eternal truth given by a kind Father for our benefit.

SARAH B. FURRY.

Alden, Iowa.

The Prayer of Sinners.

Does God hear the prayer of sinners? If not, how can a sinner be justified in calling upon God in prayer? This, I think, is a pertinent question, one which is worthy of careful study and reflection, and more especially so when we hear D. D. calling upon the mass of mankind to come forward to the mourner's bench to pray, and to be prayed for.

Now in John ix. 31, we read: "Now we know that God heareth not sinners." Again in Psa. xvi. 18. "If I regard iniquity in my heart, the Lord will not hear me." Again in Prov. xv. 29. "The Lord is far from the wicked but he heareth the prayer of the righteous."

Now from the foregoing it is clearly to be seen that God "does not" "will not" hear, but is far from the sinner or wicked. And yet we hear from the "pulpit and press" in answer to the question, "What shall I do to be saved." "Pray, brother, pray." Yes they will quote, "Ask and ye shall receive," etc. Now in all candor, we ask: Is there any "order or rule" laid down in the Word of God, to govern our actions in this case? If so, what is it? and let us be governed thereby. Now turn to Rom. x. 13–17. In the 17th verse we read, "So then faith cometh by hearing and hearing by the word of God." Again to Mark xvi. 15, 16. The commission. "Go ye into all the world and preach the gospel to every creature he that believeth and is baptized (see the conjunction) shall be saved, but he that believeth not shall be damned." Again, when Paul went to Rome, he says in Rom. i. 15, 16. "So much as in me is, I am ready to preach the gospel to you that are at Rome also, *for* I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation unto every one that believeth: to the Jew first, and also to the Greek" (Gentile) From the foregoing we learn, that first in order, is hearing, second, is believing the thing heard; third, being baptized into the obedience of faith. Again, "For as many of you as have been baptized into Christ have put on Christ." Gal. iii. 27. "And if ye be Christ's then are ye Abraham's seed and heirs according to the promise." 29th verse. Now, then in this attitude, the sinner has changed his relationship from sin, the world, and the adversary unto an "heir of the promises;" a member of "God's family;" and then he can "ask of the Father, his Father and receive," "if he asks not amiss."

Now if, as the apostle says in Eph. iv. 4–6, There is one body and one spirit, even as ye are called in one hope of your calling, one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all and in you all." We ask, Is not this the order of calling, this the faith and baptism required of us all? And furthermore, if the foregoing is true, is it not doing in another way from God's way, "the way the mass of mankind are doing?" "Sanctify us through thy truth, O, God, for thy word is truth." Yours for Truth,

JOHN SISSONS.

Jesus Christ.

No man, my dear brethren—no matter whether he be a disbeliever or a skeptic concerning the divine nature of Jesus Christ—no man can deny that it is the first name in the history of the human race; that it is above all names. We should consider the revolution which Christianity effected upon this earth; we should remember that in the stable of Bethlehem was born, not only Jesus of Nazareth, but a new civilization—a civilization that has advanced art and literature in every department, and elevated the human race from the depths of moral degradation; we should remember that civilization was born there, and that it went from him, when poverty was thought a disgrace. He brought royalty and wealth to his feet, and the wise came to adore him. He elevated poverty until, instead of being a disgrace, it became a benediction. He elevated the human race. He effected the most marvelous changes which have taken place upon the face of the earth; and no man, either an unbeliever or a skeptic, can question this as a historical fact. By his power, and by his individual character; by the impress he left upon human institutions; by preaching his name to every land, this marvelous revolution was effected. Look at that character! It stands unique. There is nothing like it in the history of our race. Peerless and alone Jesus stands. He had no model in antiquity, and he has had no perfect imitator since his day. For nearly 2,000 years saints and sages have modeled their characters after that of Jesus Christ, and we have yet to see another Christ. Not-tought in Grecian or Roman philosophy, he soared above all philosophers. In the sermon on the mount of beatitudes, and in the marvelous sermon of deeds upon the mount of crucifixion. Who was he? What manner of man, this marvelous Being, with none like him, who lives to-day, after nearly 2,000 years? Who lives in thousands of human hearts who are prepared to pour out their life's blood for him?

Asleep in Jesus.

I have not the faculty to tell the weather. I could not have told yesterday that this would be a day of cloud and darkness. I can never tell by the setting of the sun whether there will be a drouth or not. I cannot tell by the blowing of the wind whether it will be fair weather or foul on the morrow. But I can prophesy, and I will prophesy, what weather it will be when you, the Christian, come to die. You may have it very rough now. It may be this week one annoyance, the next week another annoyance. It may be this year one bereavement, the next year another bereavement. Before this year has passed, you may have to beg for bread, or ask for a scuttle of coal, or a pair of shoes; but even if you have to spread your death-couch amid the leaves of the forest, or make it out of the straw of a pauper's hut, the wolf in the jungle, howling close by, or inexorable creditors jerking the pillow from under your dying head, and though there may be no hand to close your eyes, no breast on which to rest your dying head, and no candle to light the night, the odor of God's hanging gardens will regale your soul. No more rents to pay, no more agony, because provisions have risen in price, no more struggle with "the world, the flesh, and the devil;" but peace—long, deep, everlasting peace

"Asleep in Jesus, blessed sleep,
From which none ever wake to weep;
A calm and undisturbed repose,
Unbiased by the lust of foes.

Asleep in Jesus, far from thee
Thy kindred and their graves may be;
But there is still a blessed sleep,
From which none ever wake to weep."

—*Dr. Talmage.*

The World to Come.

A varied scene is human life
Where pleasures flee away:
But there's a promised Land in view,
Where pleasures never decay.

There is a world that is to come,
In which we'll know no pain;
A holy, calm, and sweet abode,
Where Jesus Christ shall reign.

In that fair land of perfect bliss,
Our joys will be complete;—
With all the loved ones gathered there,
We'll worship at his feet.

There in a grand harmonious strain
Our Savior we'll adore;
And praise his name eternally
Upon the new earth's shore.

'Mid fadeless bowers of Paradise
Our joyful feet shall tread;
We'll walk the city's golden streets
With Christ our living head.

O land of rest, what rapturous thoughts
Inspire our hearts that fail!—
It is the hope of endless life
Anchored within the vail.

Correspondence.

DEAR BRETHREN IN CHRIST:—I will endeavor to state here that I am one of those who are still looking for the personal return of the Lord Jesus, anointed to raise the dead, change the living, and to set up his everlasting kingdom on earth, whose coming I think cannot be very far distant in the future. I am daily watching for some more of the signs that precede and mark his advent, among which is, the resettlement of the Jews in Jerusalem and Palestine, under some acknowledged head or Messiah of their own choice, who will claim their allegiance, and be their protector (self-styled); under whom they will practice the old rites and ceremonies. He will be the prince of the covenant of Dan. xi. 22.

I am one of those who believe that the true church, or waiting ones, will know it prior to his coming, as Noah was fore-warned.

There are many that think, because the Savior said, "Of that day and hour knoweth no man," (present tense) that no man would ever know, until like a lightning flash he came upon them. Thus he will not come to the waiting ones, but to the world. See 1 Thess. v; Dan. xii. 10.

It behooves us to labor the more fervently and watch the closer for Jesus, as we see the day approaching. The signs of the times indicate that glorious epoch near at hand. Look at Turkey and the false prophet; look at the prisoner in the Vatican, or the woman, whose name is "Mystery, Babylon the Great," etc., and her supporters. Also the self-assurance that the whole world has of peace: "When they shall say peace and safety, then cometh sudden destruction upon them."

Oh, let us be prepared; we feel in an isolated condition here, and lack that enjoyment which the called of God should enjoy, for want of the company of those that are called and true and faithful. We are very poor in the things of this world, and for that which we proclaim to be the truth we have the finger of scorn pointed at us; yet we would pray and beseech our Father in heaven that his grace may be sufficient for us in all our trials.

If any preaching brother could come this way he would be very welcome, and we could procure a hall for him to preach in.

Anxiously waiting for the Redeemer and his kingdom, I subscribe myself,

J. M. PIKE.

Dear brethren of the like precious faith.

I will give you a brief sketch of my meetings for the past three weeks. I left home the third day of the present month, for Bro. Messimore's; found the brethren all well; held meetings over two Sundays with good interest manifested all the time; and some almost persuaded to be Christians, and who, I think, will obey some time in the future. I held meeting in one new place; and although the roads were bad there was a good gathering all the time. I think there was some good done during the meeting, and the brethren encouraged to go on the way rejoicing. I visit them again some time in April, and preach the Word.

From there I went to Wabash county, at the request of Bro. Beele, and held meeting in Laketon. Gave eleven discourses. Bro. Beele came to my meeting at Bro. Messimore's, and wanted me to visit Laketon, and I promised to go. He had the promise of the United Brethren meeting house. I was to preach there one week, and he visited their meeting and had the meeting given out; and they concluded to hold the house the first night; but the lady that was holding meeting, gave me the house, and I preached on the subject of the parables of God. The house was well filled, and when I closed I asked for the house to continue over the next Sunday, and, after much delay, and consultation, one of the leading members arose and remarked that they had concluded that the brother could have the house for that length of time. So I gave out my appointments accordingly, but the next morning Bro. Beele got word that they had finally concluded not to let us have the house, but I could hold meeting that night as the appointment was out. So I preached a discourse on the covenants of promise. Then moved our meeting to the Christian meeting house, about one-half a mile from the town, and we had some of the best of the citizens out all the time; men and women that think for themselves. I visit them again the first Sunday in April; meeting to commence on Friday night before. I think there can be something done there by more preaching. Brother and sister Beele settled there in the fall. They came from Michigan; and the brother asks me to say through the RESTITUTION that he wants our traveling brethren, when passing through, to call and preach for them. The brother is awake to the truth. May God bless them and save them in the kingdom.

J. S. HATCH.

DEAR BROTHER:—A late response is doubtless better than none. I have been ill or should have written at once.

Your kindness is more than I could wish for. God bless you! However, since you will not let me do without the paper, I shall not permit you to pay for it, but will endeavor to send my remittance between now and May, if God spares my life. I am an invalid—have been ill nearly two years. Had it not been for this, you and I would doubtless have been better acquainted through the columns of our good paper. I often long to take my pen again, and cast in my mite, and let the brothers and sisters know that it is not from indifferent feelings that I am silent; but the cares which are necessarily mine, and the sufferings of my body, are too much to permit me to write but little; but I trust the time may come when I can.

No, brother, I am not poor. No one can be poor who is heir to such an inheritance as mine;—whose Father and Elder Brother are kings,—the dome of whose palace is hung with myriads of the rarest gems, and whose carpets are richer than the choicest productions of art, studded here and there with precious jewels, such as Solomon's in all his glory and rich apparel, could not compare, and how abundantly has the Father's hand bestowed them.

Such plains, such streams, such fountains, and wondrous grottos! Majestic mountains, hills and valleys, all covered with verdure and adorned as only His hand can adorn them. And through this palace I can roam at will; my eyes can feast on the sparkling gems above, and gaze on the beauties of all its spacious apartments; I can bathe my weary brow in the crystal streams, and quench my thirst from its sparkling fountains; my feet can press the mossy carpet and pluck the rarest jewels at will. And I can wear a crown more rich and rare than those the proudest monarchs wear. And, though this palace is so rich and beautiful now, it is not what it shall be. I dare not think of its royal splendor, when I shall come to my inheritance.

No, not poor, though often without means, and sometimes without bread. But yesterday I gave a loaf to Christ, for has He not said, "Inasmuch as ye have done it unto the least of these, ye have done it unto me." I wonder we do not think of this oftener. Surely many little helpless children would not go supperless to bed, and Christ would not have so many loaves; and if we buttered them sometimes, I do not think it would be amiss.

No, not poor! I have the bread of life ever at hand, a pearl beyond all price. I have a heart to feel for the wants and woes of others; a nature to appreciate all the bounteous gifts of the Great Creator. And though I can scarcely go beyond my gates, I need not withhold the loaf, or the cup of cold water, or words of cheer; and if you were to look into my yard in summer, and see the beautiful flowers, penciled by the hand of God, you would think I was indeed rich.

Please pardon for so long a letter, and accept my thanks for your kindness. Be sure I shall repay. Yours in earnest hope that the time will soon come when flowe s will never fade.

Mrs. O. F. H.

News Items.

A semi-official communication from Constantinople announces that Turkey has sent an *ultimatum* to Servia and Montenegro, demanding the recall of their subjects from the insurgent ranks, within a month; otherwise the Porte will occupy both principalities.

Dr. Schaff announces that the American Bible revisors have finished the Pentateuch and Psalms, and are at work on the minor prophets. Of the New Testament, the Gospel and Acts are completed, and the Epistles are in hand. The English committee have three years advantage in starting, having about two-thirds of their work accomplished; the Americans about one-third.

Gleanings.

PREPARED BY O. M. MYERS.

Bro. John Foore, of Galesburg, Neosho county, Kansas, writes that at his last visit to Lightning Creek, Crawford county, he immersed me more into the Christ. He reports that there has been from one to five added at each visit there for the past several months. At his last visit he attended to the funeral of Sister Smith, deceased wife of Bro. James Smith, near Girard. Her age was 50 years. Her faith in the resurrection and the coming Kingdom, with Jesus as King, was strong to the end. Her last exhortations to her husband and children were to live faithful and obedient to Christ and his commands.

Bro. F. M. Clifton, of Willow Springs, Taylor county, Nebraska, writes:

Since I last wrote to you, I have held several meetings on Cedar, which have resulted in sixteen embracing the truth. At my last meeting there, I met in discussion a Covenanter. Our discussion was relative to the continuance of the Mosaical law; he affirming that it is still in force, and I denying. At the close of the discussion, he acknowledged before the congregation that he had failed to sustain his proposition; and also, with uplifted hands, the congregation sustained the acknowledgment.

I have also visited Cloud, Clay, and Republic counties, in Kansas, where several embraced the truth. In Cloud county I met with Bro. Clover. In these visits I have passed over a large field where labor is needed; but the laborers are few. I find that the masses are ready to hear as long as they are fed with milk, but that as yet they are not prepared for strong food, and are somewhat dissatisfied with regular rations of that kind.

Here at Willow Springs, we have a congregation of twelve members, and a good prospect for many more. I shall do all I can to spread the truth in its purity wherever I go. You shall hear from me soon upon the coming of Christ and the Millennium, as I believe the time near at hand. Yours in the faith.

F. M. C.

Bro. Wm. S. Knight, formerly of Indiana, now of Erie, Neosho county, Kansas, writes:

We have a very fair church at the Grady school house, four miles north of us, of twenty-five members. They are in good working order, and meet every two weeks to worship. Several of the neighbors are anxious to find out what the truth is, and will, I believe, shortly obey.

Under date of February 20th, 1876, brother J. S. Lawver, of Columbus, writes: "Bro. Myers, I wish you, or some one prepared to do so, would write an article, or two, on the subject of 'prayer,' as I am not clear on that point.

I expect to work with Bro. Sanford, at Anna, Ill., as soon as I get there, in April.

I have sold out here, (that is in my business), but my family will stay in Columbus.

I came near losing all the faith that I ever had, through the confusion of the sects and their uncharitableness to those who dared to investigate and try to harmonize God's truth. Now I am ready to give up all for the truth, and be despised all my days; and prefer it rather than be compelled to give up my privileges of seeking for truth, and talking it."

From Myers P. O., Howard Co., Mo., Bro. Paris Dougherty writes: "Bro. Myers, I have the pleasure of saying that I am the one who taught you your alphabet, some thirty-two or thirty-three years ago, when you was only four or five years of age. But now to my subject.

I happened, through a friend, to get a look into two or three RESTITUTIONS, and now, brother, you know the school in which I was taught. I have been a reader of the word of God for fifty years, and latterly have not seen where the soul returns to God when the breath leaves the body. Th's may seem curious doctrine for one schooled for twenty-five years in the Baptist Church, but let God's word be true and all men are liars. The more I read the RESTITUTION the better I like it. It is sought by many reflecting minds, and all admit its deep thoughts, and the power with which it masters its subjects. My belief, if I have any you will find in the creed by Hoyt.

Miss Smiley's Bible services in Cleveland have been attended by large numbers, and her influence has been felt in nearly all the churches. This lady, it appears, is a native of Vassalboro, Maine, and it also appears that some generous friend has built her a cottage at Saratoga, and enabled her to give her time and strength to her labor of love without let or hindrance.

Sympathy for the Erring.

Of how much of our indignation against even a deliberate wrong would we be disarmed, if we could know for ourselves a tithe of all the sorrow, and trouble, and disappointment the poor erring heart had passed through! What efforts are made in youth to stand up against the pressure of the world, and how, when failen, from miscalculation, or an over confiding nature, or want of tact, it bravely rose up and tried again: and when hard necessity came and drove it to the wall, how it looked around for help, and waited, still striving to stand upright, and fell while striving; and even when fallen, how it yearned for one more chance to rise and be a man: how loth at last to give up all for lost! could we but see a thousandth part of these struggles, as they rend our brother's bosom, and almost break his heart, how should it disarm us of our vindictiveness, and incline us even, to run to him, and raise him up, and stand by him, and with god-like forgiveness bid him, "Try, try again!"—*Arthur's Magazine.*

The Mohawk Valley was flooded Tuesday night. Bridges were carried away and villages inundated along the river.

The Death and Burial of a Father in Israel.

In Frederick county, Va. our much esteemed old brother, Felix Good, fell asleep on the 27th, and was buried on the 29th of September, 1875, in the good old age of 81 years and 27 days.

The writer endeavored to make a Scriptural disposition of the occasion, which was a very serious and interesting one. In considering my acquaintance with the deceased, I could not but represent him to the large and respectful audience as a patriarch of the day. Such was the similarity of his character to that of the father of the faithful, that I read the account of Abraham buying the field from the sons of Heth, in which is the cave of Machpelah, in which he buried Sarah his wife, and in which Isaac and Ishmael buried him. Gen. xxiii. 15; xxv. 8.

I also cited the death o Isaac, who was buried by his sons, Esau and Jacob. I then brought in Job, too, as an witness to prove that that was all of it, for the present, and they, with the loved one being thus disposed of, would dwell in the grav , or in their graves,—the house appointed for all living,—until their change come, under a constitution of things to never die, and that we now live under a constitution of things to die.

I showed . . : Cor. xv. and the vision of the valley of dry bones, in Ezekiel xxxv. how the righteous dead, according to the order of God, will live again, without having an immortal soul to go above the skies at death and then come back and get in the body again in order to live forever; that instead of this Platonic conceit, they will live again precisely as they did in the first place, which was, and is, by breathing the breath of air; but with this difference—that we now live under the decree of God, the great Judge, to die; but in the resurrection state we shall never die.

To him that overcometh, on such the second death hath no power.

To prove the first proposition read Genesis ii. 7. When "God formed man of the dust of the ground, he breathed into his nostrils the breath of life, and man became a living soul," he did not put his image in the man, but the whole man was made in the image of God, Gen. i. 27.

As proof of the second proposition, I read the vision in which we have the manner in which the dead will be raised, and made to live again; that bones will come together, bone to his bone; then sinews, then skin, and then what next? "Then said he unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord God: Come from the four winds, O breath, and breathe upon these slain, that they may live."

In the sun of the discourse, I dwelt on the time when the Son of Man shall come in his glory, and all upon the throne of his glory, and when before him will be gathered all nations, and in citing the passage, "I was a stranger, and ye took me not in," we were led to consider the circumstances under which I first became acquainted with the subject of the obituary, and also the adaptedness alluded to above.

About 10 years ago, having left all for the kingdom of God, I visited his community and preached the gospel as I then understood it. At the same time there arose no small stir about that way. Some cried one thing, and some another, for the assembly was confused. But some believed, he being one of the number, and he invited me home with him. From that time until the day of his death, he and his family have proved truly to be a pillar and ground of the truth; and being one of the noblest of the race, which he showed in all his manners, and manifested in his sentiments and feelings. He hated a little thing, as the Psalmist says, he hated every false way. Owing to the source persisted in by those who knew not what they did, he became disgusted, and fully determined to leave, in his own language, no lot or part with them, and provided a place in his field, which he had bought with a sum of money, where he might bury his dead out of his sight. There he buried his wife, Rachel, "Mother," as he called her, who, like Sarah, Abraham's wife, was faithful in all things, reverencing her husband in the fear of the Lord, and a firm believer in the truth as she understood it.

Then I proclaimed that the old soldier, like the holy one of old, was not only determined to be separate from the wicked in life, but also in death.

Then, passing over 1 Cor. xv., with its connection, by which I proved for the consolation of the bereaved family, who all have families and are worthy citizens, most of whom are believers, that the sleeping saints, as we sang on the occasion, were not lost, but only at rest,

"On Zion's hill we soon shall see
Our friends among the loved and blest.
Then let our song forever be,
They are not lost, but only rest."

Then at the grave, as the last farewell charge, in behalf of the dear old father to his children, I read 1 Thess. iv., calling their attention to the 11th and 12th verses, reminding all around who knew him that they were words which embraced the very joy of his life. They read as follows:

"And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you; that ye may walk honestly toward them that are without, and that ye may have lack of nothing."

Then the remainder of the chapter was read to show how the inspired apostles consoled the living saints with regard to those of their brethren who fell asleep in their day:

"But I would not have you to be ignorant, brethren, *concerning* them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; *and the dead in Christ shall rise first.* Then we which are alive and remain shall be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore, comfort one another with these words."

This concluded the service, with an appropriate hymn, and a short prayer in which all for whom we must pray were commended to God and the word of his grace, which is able to build us up and give us an inheritance among them which are sanctified.

N. J. MORGAN.

WINCHESTER, Va.

BUSINESS DEPARTMENT.

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ANNOUNCEMENTS.

I have been requested to publish, through the RESTITUTION, a meeting of days, to commence on Friday be- re the first Sunday in April, at 2 o'clock, p. m., at the South school house. The request is made by Bro. and Sister Akes and acceptorarily dispersed neighbors. On account of bad times we have only been able to do very little in this direction for the past year. And we are not yet able to do for our brethren as we would like, and hesitate to request their labor; when we know that it is with a dearly that they get along. But we ask them to help at this time. We have the promise of some from above from these good neighbors; but how many may be able to give, I cannot say. A number have expressed a desire that Bro. J. C. Kinser, John Foore and J. W. Green should attend. We invite all to come who can. All coming by the A. T. & S. F. R. R. will stop at Valley Falls. Come on Friday, if possible. Those reaching later will inquire for my house at R. Beck's drug store. The meeting is designed to continue one week or more; and the design is to hold up the truth. Let those come who can and pray with do our best. Can say no help to Bro. T. E. Adams, so that he can be with us to assist in singing "Home, Sweet Home," etc?

We submit the matter to the brethren to care, hoping to be able to stand in the gap at day. Amen.

ISAAC E. STRATTON,
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Let It Pass.

Be not swift to take offense,
Let it pass;
Anger is a fire to sear,—
Let it pass;—
Brood not darkly o'er a wrong,
Which will disappear ere long:
Brother, sing this cheery song,
Let it pass,
Let it pass.

Strife extracts the sweetest mind,—
Let it pass;
As the unregarded wind
Let it pass:
Any vulgar souls that live
May condemn without reprieve;
'Tis the noble who forgive;—
Let it pass,
Let it pass.

Echo not an angry word,
Let it pass;
Think how often you have erred.
Let it pass:
Since our joys must pass away
Like the dew drops on the spray,
Where fore should our sorrow stay?
Let them pass,
Let them pass.

If for good you're taken ill
Let it pass;
O, be kind and gentle still,
Let it pass;
Time at last makes all things straight
Let us not resist but wait,
And our triumph shall be great;
Let it pass,
Let it pass.

Bid your anger to depart,
Let it pass,
Say the ve bonely words to heart,
Let it pass:
Father, not the giddy throng,
Better to be wronged than wrong:
Therefore sing this cheery song,
Let it pass,
Let it pass.

Form of Sound Words—2 Tim. i. 13.

Gospel truth in gospel words. Language is the medium of thought. We think by means of words. A German thinks in German, a Frenchman thinks in French, an Englishmen in English, a Grecian in Greek, a Jew in Hebrew. The Holy Spirit communicated his thought in Hebrew and Greek. If the *medium* and the *eye* be perfect, the *thought* will appear as it is. If either be faulty, the thought will be more or less distorted.

Defects in the optic nerve, or motes in the eye affect the image on the retina. The eyes may be faultless, yet the medium (as air, glass, water, or any transparent substance), may be defective. In all such cases the views are imperfect. Things do not appear as they really are.

If the Holy Spirit had used an English medium through which to convey his thoughts, we Englishmen that have perfect eyes could see his thoughts as they are so far as the medium would allow.

His ideas, however, are in Hebrew and Greek, and must be seen through those mediums. Persons, therefore, that are unable to see through those mediums must depend upon others to *see for them.*

If the eyes of those men that see for us (our translators of Scripture) had been perfect, and the mediums used by them faultless as the originals, we should suffer no inconvenience. But their ideas may be faulty in three particulars.

1st. Ideas not correctly translated by words used. 2nd. New words. 3rd. Words not translated, but transferred. An exact translation of Hebrew or Greek words where the original idea is perfectly seen, is as truly the thought of the Holy Spirit as is that thought though seen through a Hebrew or Greek medium.

The *nature* of an object remains the same, though the eye or medium through which it is seen may be very defective.

The meaning of Paul's instructions to Timothy seems to be the following: I have made you a very *valuable deposit*—the doctrines of the gospel. I have given them to you in *sound words* conveying the *ideas* taught me by the Holy Spirit. In dealing out those ideas (doctrines) to others—do not use the high sounding words of Greek philosophers; but, as far as possible use *my words.* When you proclaim the gospel use *my words or their equivalents.*

The Holy Spirit on the day of Pentecost conveyed his instructions through 17 different mediums. This was an extraordinary communication, and no translation was required.

The general proposition is this.—*Bible ideas, or doctrines must be expressed in Bible words or their equivalents.*

Christ was mighty in *word* and in *deed.* His words were expressed in Greek, and his acts were described in Greek.

Those doctrines are seen by us through an English medium, and his acts also. If, therefore, the medium, and the eye be faulty the ideas and actions will be more or less distorted.

With these introductory ideas before us, we direct the reader's attention to *one act*, named in the New Testament Christ himself first submitted to the *act*, and commanded his apostles to require all believers in his name in all nations to submit to the same. The *name* of the act is *baptizo.* The *action* to which Christ submitted is called by the word *baptisthe* in Matt. iii. 16, *ekbainein* in Mark i. 9; and *diatribesthai* in Luke iii. 21. In John's conversation with Christ and his answer, no other word is applied to the act except one from the Greek verb *baptizo.* It is the word used by John in all places where he performs or refers to the act. He was called "*baptizing Baptizarin*" Matt. iii. 1. Neither John nor Christ seemed to think any other a *sound word* to express that act, or if they did, why not use some other word? Variety is better when the same idea is expressed I do not say what the act was, but have simply given the *name* which Christ and John used when the act was performed.

Peter performed the *same act.* In Acts ii. 38, it is called *baptizetho* and in verse 41 *ebaptisthesan* Uniformly the same word.

Philip performed the same act. In Acts viii. 12, it is called *ebaptizonto* verse 38 *ebaptisen*

Ananias is called upon to perform the same act. Acts ix. 18 *ebaptisthe*

Acts xxii. 16. *baptison* Christ, John, Peter and Ananias did not seem to know any other word expressive of the act.

Paul uses the same speech for the act though he was very particular to have Timothy use his words—a strong proof that Paul thought that *the words* suited express the act *ebaptisthemen.* Rom. vi. 3. *ebaptisthemen.* 1 Cor. i. 13, 14. *ebaptisa* Verse 15. *ebaptisa.* Verse 16. *ebaptisen.* Verse 17. *baptizein.* 1 Cor. x. 2. *ebaptisanto.* Gal. iii. 27. *ebaptisthete.* The act is named in seventy-five places in the New Testament; and in every verse, the verb *baptizo,* in some of its voices, moods and tenses, is used; and no other word is used to express the act—whatever the act might be.

The act is called *baptisma* in twenty-two places, and in Col. ii. 12 it is connected with the verb *thapto,* used in eleven places, and always translated "buried."

In the commission, Matt. xxviii. 19, the act is commanded, and the word expressing the act is the same. The apostles, during the establishment of the church, used this word, and only this to describe the act.

Two other New Testament and Old Testament acts are named in the Greek New Testament.

Each act has its appropriate Greek word.

The first act is named in Heb. ix. 13, 19, 21; x. 22. Greek words—*parrainon. rhantizon,* twice. *rhantizousa*—from the verb *rantizo*—always translated sprinkle. The act is called, in 1 Peter i. 2, *parrasmou,* and in Heb. xii. 24, *rantismon*—noun, act of sprinkling

The second act is named in Matt. ix. 17. Mark xxii. 2. The Greek word expressive of the pouring out of the wine is *ekchuno,* from the Greek verb *kucho.*

John ii. 15. Poured out money.

Acts ii. 17, 18, 33, refers to the pouring out of the spirit.

Acts xxii. 20, refers to the pouring out of Stephen's blood.

Rom. iii. 15. Shedding of blood, or pouring out of the same.

Titus iii. 6. Pouring out of the spirit.

Rev. xvi. 1-3, 8, 10, 12, 17. Pouring out of the vials.

We have now examined three acts expressed by three Greek words.

The apostles never performed but one of those acts, and used only one of the words to express that act. This fact being clearly established in God's Word, let us examine the practices of modern apostolic successors, relative to the first of the three acts, that we may learn whether they use the "form of sound words."

They profess to carry with them the valuable deposit of the Gospel, and are therefore commanded to use the form of sound words.

We may divide the ministers (professed ministers) of the commission into four classes:

1. Those who initiate persons into their church without the use of water.

2. Three classes use water in three ways: (1) Those who take a bowl of water into the church, and dipping the thumb and three fingers, pick up some water and putting it to the penitent's forehead, say I baptize (*ebaptizo*) thee in the name of the Father, &c. (2) Those who lead the penitents to a brook or stream, and either kneeling or standing, dip up some water in the bowl and pour its contents on the heads of the persons, using the same words as above. Do the words they use express the acts they perform? Each of those acts has a word suited to its nature. (3) The third class lead the penitent to some stream or body of water; and going into the water until sufficiently deep to bury, they bury the persons or cover them wholly by the water, using about the same form of words as above. Which of these classes suits the words to the act?

Of the three classes using water the first class baptize their thumb and three fingers and sanctize the penitent; the second class baptize the bowl and *sprinkle* the penitent; the third baptize the penitent. In a word, the first baptize their thumb and fingers, the second the bowl, and the third the penitent. *Sprinkle* and *pour* are translated. but baptize is not translated—a Greek word with the last letter committed.

The word sprinkle is the English of the Greek word *rantizo*, and pour out the equivalent of the word *ekcheo.* The English equivalent of *baptizo* is not baptize but immerse.

If the first two classes should use the translation or equivalent instead of the Greek word to represent their acts, every one would say—Suit your words to your actions. Some other words may be examined in future articles.

J. P. WEETHEE.

The Second Death and How to Escape It.

He that hath an ear, let him hear what the Spirit saith unto the churches. He that overcometh shall not be hurt of the second death.—Rev. ii. 11.

In the 8th verse he gives the address to the angel of the church in Smyrna. "These things saith the first and the last, which was dead and is alive, I know thy works and tribulation, etc." "Be thou faithful unto death and I will give thee a crown of life." The message concerning the second death, is very important, because all who have an ear to hear, are called upon to hear what the Spirit saith unto the churches. Because, also, the escape from the second death is presented as a motive to those whom the devil wanted cast into prison, to be tried, to induce them to overcome in the terrible fight with the devil and their wicked human persecutors; and this motive is presented by them "who was dead and is alive," after His ascension to heaven.

The second death motive was given in addition to the promised crown of life, and all other motives embodied in what "the Spirit said to the churches." I need not say that the churches now, and all others, need this same motive power, as well as then, to enable them to overcome a wicked world. The second death will not operate on the minds of men, as a warning, unless they know what it means. If they are told it means endless misery in hell, they cannot reconcile it with the declared love of God. If, on the other hand, they are made to believe that it is a figurative death, its motive influence to persuade them to overcome the world is entirely lost. In this view of the case, the question, is the second death literal or figurative, is of considerable importance. We must not assume that it is figurative, because the book of Revelation has many figures and symbols, else all literal statements would be excluded. It is not proved that the wages of sin is moral death, because death is sometimes, in the Bible, used exceptionally in a figurative sense. We all believe that the promised eternal life is a literal endless life in the glorious future. Life and death are used literally in this connection. Jesus says, I am He that was dead. His was a literal death. "Be faithful unto death," He said, "and I will give thee a crown of life." He most assuredly means a literal death and life, in this passage. Then immediately follows the announcement, "He that overcometh shall not be hurt of the second death." If the second death be literal, and is the future portion of the apostle, the fearful, the unbelieving, and all liars, etc, it must be preceded by a literal resurrection of these men—their judgment and condemnation.

The Savior informs us (John v. 28) that those "who have done good" shall hear his voice, and come forth from their graves to a "resurrection of life," and those "who have done evil, to a resurrection of condemnation." If the first party comes forth literally, from their graves, when called by the voice of the Son of God, to an endless life, will not the second party as literally come forth to condemnation and the second death? We must ignore the first resurrection of Rev. xx. of the "blessed and holy," or the rest of the dead will live again, when the 1000 years are finished. If the one is literal the other must be also. If we spiritualize the first resurrection, to get rid of the second death, or for any other reason, we must keep on and spiritualize the 1000 years reign with Christ of the resurrected saints, and thus be landed away back into the sky kingdom theology of the dark ages.

Why are those who have part in the first resurrection declared blessed and holy? Because, on such the second death hath no power, and because they shall reign with Christ a thousand years. If that resurrection is literal, and the millennial reign with Christ be literal, the power of the second death must be understood in a literal sense, also. In Rev. xxi. is revealed the means of the second death, and it is contrasted with the new earth inheritances of the saints. John had a bright vision of the new heavens and new earth, and new Jerusalem—of the city that had foundations whose builder and maker is God. There is to be no crying or sorrow,—no more curse or death there. The glory of God and the Lamb shines there, eclipsing the light of sun and moon. The Alpha and Omega says, "I will give unto him that is athirst of the water of life freely. He that overcometh shall inherit all things (margin these things). —*all things*, what made new."

We are a people who have literalized the new heavens and new earth and Jerusalem, that John saw coming down from God out of Heaven. With Peter "we look for new heavens and earth, wherein dwelleth righteousness." That the immortal saints will drink the water of life in paradise restored, and live forever on the new earth. The fate of the unjust is, in the next verse, contrasted with the destiny of the redeemed. They "have their part in the lake of fire and brimstone; which is the second death." The fiery lake—the second death are as literal as the new earth and new Jerusalem. It seems to me we cannot conclude otherwise without violating the plainest laws of language. Our mission then, is not to comfort the wicked monsters of earth, who starve and torture to death their fellow creatures, because they have the power and disposition: by telling them there is no resurrection and judgment for them hereafter, and ignominious death. But the word we preach to them should be of a Judgment to come, that, like Felix of old, they may tremble in view of their doom. We should avoid the too great delusions of christendom, universalism, and endless misery, and plant our feet on the word of God. While love and hope should be presented as the great motives of the Gospel, men should be warned night and day, with tears, as Paul warned them, of a future and terrible recompense, and fiery indignation that shall devour the adversaries. "He that hath an ear to hear, let him hear what the Spirit saith to the churches." "He that overcometh shall not be hurt of the second death." "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, and they shall reign with Christ a thousand years."

E. HOYT.

The Religion of Excitement and the Excitement of Religion.

In the present day we seem to have more of the religion of excitement than we have of the excitement of religion. The ancient and apostolic plan, of first enlightening the understanding, by declaring and illustrating the testimony of God, seems to be both too rational and slow for the ardent demands of the proselyting spirit of the age. Our Savior and his apostles spoke plain, good sense to the understandings of men, knowing it to be God's chartered way to the heart. Paul, teaching that "faith came by hearing," and that "hearing came by the word of God," and that as he preached so the people believed, was only anxious to declare the whole counsel of God, with its innate and cognate evidences of the divine authenticity. His preaching being first understood and then believed, he knew could not possibly fail to seize the heart with omnipotent power, and turn it to God, and Christ. Therefore, he never made an effort to excite the feelings of any audience until he had "declared to them the whole counsel of God." He threw no artificial exciting circumstances around them; he never thought of an anxious seat, nor of a mourning bench, and never called up convicted and trembling sinners to pray for them. These are all of the greenhouse or hot-bed appliances of the present day. Our mushroom Christians sometimes grow to perfection in a night, and wither in a day. They have no root in themselves. They are born in the midst of excitement, they live in the midst of excitement, and soon as it wanes, they generally sicken and die. They have no taste for religion that demands both reading and meditation as the food of its devotion, and greatly prefer those feelings which a warm exhorter can produce, to all the moral feelings, and refined and purifying sentiments and sympathies, which, the truth read and believed, and pondered in the heart, can awaken within us. They are deluded by the idea that religion is the effect, and not the cause of feeling. Religion, with them, is the fruit of excitement rather than the root and reason of it. Hence such converts display little or nothing of that constant and powerful excitement to love and to good works, which so visibly and constantly attended the profession of the faith in the New Testament age. The faith of Christ and the consequent hope and joy which simultaneously arise in the heart of a true convert, like the mainspring of a watch, or the *primum mobile* of any complicated machinery, set our whole frame in motion, and excite to every praiseworthy deed toward God and man. The Christian religion is, indeed, a religion of the purest, noblest, and most refined feelings and excitements of which our fallen nature is susceptible. It exerts a constant power upon all the affections and moral sensibilities of hearts; but it is itself the offspring, not of fancy, but of faith: not of excitement, but our own as being inheriters of the promises, may stand in the way not of reason: not of visions, dreams, or extraordinary impulses, but of seeing how a fulfillment of the parof the testimony of God, developed and able is possible. We have to take confirmed by the Holy Spirit. It is, in dictions as they are, and let the Lord, one word, the effect of the Christian If he will, show the fulfillment. truth believed, and not the cause of faith, for it is faith and not feeling Between 30 and 40 years ago, many that works by love, that purifies the good and true people as ever existed in heart, and that overcomes the world. the churches, took their Bibles, as

SAMUEL FRANKENBERGER. lamps to their feet, and lights to their path, thinking that they had therein discovered when Jesus would come and set up his kingdom; they went forth from their places to meet him But, as the sequel proved, they were sadly disappointed. Consequently there was a giving up, and going to sleep on the time of his coming. Some have slumbered, while others have slept soundly on the subject of the Lord's coming ever since that last movement. The full particulars need not be told. but of such an earnest expectation of his coming as was manifest at that time, we have no account of before or since.

A Parable; and What There is in It.

Within the last few years much has been said concerning the parable of the ten virgins. Matt. xxv. But there is still quite a diversity of opinions concerning it. Hence arises an increasing desire to know what is truth in regard to it. An investigation that will bring out the truth seems to be needful. And while investigation is going on, persons who desire to know the truth, will listen attentively to the various views till fully satisfied what is the truth of the matter.

In the 24th chapter of Matthew, we learn that Jesus had been telling the disciples that the temple at Jerusalem would be destroyed, and what would be the sign his coming, and end of the world or age. He had been leading them along in the great outline of the then future history, step by step, down to the thickening signs—evidences of his near coming. And then, without changing the subject, he goes on at the beginning of the 25th chapter to say: Then (that is when the signs have been or are being fulfilled, that are spoken of in the 24th chapter as indications of his near coming)—"Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps and went forth to meet the bridegroom, and five of them were wise and five of them were foolish. They that were foolish took their lamps, and took no oil with them. But the wise took oil in their vessels with their lamps. While the bridegroom tarried they all slumbered and slept."

This parable proves conclusively that before the Lord comes, something in existence would be called the kingdom of heaven. I do not understand that the kingdom of heaven will nearly be developed before he comes; but a germ will exist which will burst forth into the greatness of the kingdom when he appears.

We did not think it out of place to use the terms Centennial exhibition, while the preparations were going on, and before the Centennial year had come, or the articles were brought together and placed on exhibition. We said Centennial exhibition because that was what it was designed to be when fully perfected.

This parable was taken from a custom then common about Palestine, for a part, or the whole of the female portion of the guests to go to meet the bridegroom while on his way to the wedding. We are not told whether ten, twenty, or one hundred, intended to be at the wedding, but that ten went forth to meet the bridegroom. Five of them were wise and five were foolish. So those who were to represent the kingdom of heaven, a little before Jesus returns, would a part of them be wise, and a part foolish, and that both wise and foolish would go forth to meet Jesus, just as the wise and foolish virgins did to meet the bridegroom.

In the ancient oriental custom, in reference to a wedding as related by the Savior, the first act of the virgins was to take their lamps and go forth to meet the bridegroom. They start out to meet the bridegroom, evidently, because they expect him at that very time. But if they had not believed in some definite time for the bridegroom to come, would they go forth expecting to meet him? certainly not. This parable sets forth expectation and disappointment.

The kingdom of heaven was to be like the virgins going to meet the bridegroom. As the virgins expect the bridegroom at a certain time, so those anticipating the fullness of the kingdom were to expect Jesus at a certain time. But in the arrangement of the parable the bridegroom did not meet the virgins at the time expected by them; so it clearly sets forth that Jesus was not to meet the germ of the future kingdom at the time it expects and goes to meet him. But what did the virgins do seeing that the bridegroom did not meet them? They all slumbered and slept while the bridegroom tarried.

We will now see if we can find in past doings a likeness to the virgins. If we cannot find in the past a likeness, or similarity, then there must be a similarity yet to come, and Jesus will not come till some notable time for his coming is passed. Does he say, then shall the kingdom of heaven be like the virgins going forth to meet the bridegroom? If he does we must conclude that he means it. And again, any prejudice that may exist in our minds, excluding all other people or

This is the view I take of the first six verses of the parable, without the aid of the visions, or new revelations. Having, as I believe, neither added to, or taken from the meaning and intent of the parable, I present it for the consideration of truth seekers.

L. A. M.

A Question in History.

Mr. Conway in his third lecture at Allyn Hall spoke of certain great revulsions which have occurred in history from religious ideas, making, as an example, substantially this statement:—That the leading idea in the ancient Egyptian mind was, evidently, the immortality of the soul. The children of Israel in escaping from their terrible bondage experienced such a "revulsion" from all Egyptian ideas that there is not to be found in all the Hebrew scriptures a single intimation that man's soul is immortal. Will not some of our ministerial friends inform us whether in all the direct, almost personal instruction given the Hebrews, or in the wonderful spiritual writings of the Old Testament there is not contradiction of this assertion?

The belief in such immorality has been, we see, so universal, and is so intimately connected with not only our religious thought, but with all our earthly progress, that we can hardly conceive of any long sustained effort of the race without it.

Yet here was a (the) religious nation of the world lasting for centuries, full of health and vigor, producing numbers of men, models, through all time, of piety and wisdom, giving us a literature unequaled in the world, save possibly by the Greeks in the highest moment, and unapproachable in its knowledge of God, and being all this with its *motive* all within this life.

Possibly the learned rabbi of this city will oblige us by informing us respecting this. INQUIRER.

—*The Courant.*

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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A. A. CHAPLIN, Associate Editor.

SPECIAL CONTRIBUTORS.

J. M. STEPHENSON, | THOS. WILSON,
A. S. MACMURDER, | O. M. MYERS,
J. F. WILLCOX, | J. S. COX.

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TO CORRESPONDENTS.

THE RESTITUTION advocates the final restitution of all things which God hath spoken by the mouth of all his Holy Prophets since the world began." It also advocates as a means of this the establishment of the Kingdom of God on the earth, with the Christian King of kings, and the immortal saints as joint-heirs with Him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. It also advocates a hearty belief of the Gospel, repentance, and immersion as prerequisites to the forgiveness of sins, and a holy life as essential for final salvation.

Communications.—The Editor must not be understood as endorsing all the sentiments expressed by correspondents whose articles are inserted under this head. Each writer is alone responsible for the article bearing his own signature. If the teaching of any writer is not endorsed, an article setting forth the views of the party differing may be forwarded. Free discussion of Bible doctrines on all sides will be allowed, but the Editor reserves the privilege of refusing those communications which antagonize a belief and obedience of the Gospel as a means of salvation, or which undermine its principles.

The Many Mansions.

The questions are frequently asked, what and where are the many mansions. What is the house, where is the place, and what constitutes the preparation, referred to by our Lord, in John xiv. 11. Is it a place? Rather is it not a state, or condition? Well, Jesus said, *a place*. The question, therefore, might be more pertinent, thus: Is that place one of distinction, or honor, as solicited for the sons of Zebedee? Place, of necessity, involves locality, and ever since—if not before—that popular hymn, "When I can read my title clear, to mansions in the skies," was written and sung,—"with spirit," too, if not with understanding, in every clime, probably, under the sun—it has been very generally believed that those mansions were, or are to be, located somewhere, indefinitely, above, and if not in the firmaments, then "beyond the bounds of time and space," in some heavenly place, "the saints secure abode," aptly and forcibly, if not elegantly, illustrated by the epitaph: "This happy soul has taken its flight, beyond the realms of bliss and light." More recently, however, the notion prevails, that they are in the heaven, whither our Lord has gone, and into which He has entered to appear in the presence of Deity for us. Acts i. 2; Heb. ix. 24; 1 Pet'r iii. 22. The latter opinion is more reasonable and consistent than the former, but unfortunately for those who hold the latter view of the subject. Jesus, in His last general and special talk to and for the instruction of His beloved disciples, just before His death, told his "little children (John xiii. 33) as He had previously told the unbelieving, unrepentant, wicked Jews." In John vii. 30, and viii. 21, that "whither He was going, thither they could not come," and in John xiv. 12, He said, "I go unto my Father." Therefore, if heaven be the place, it is not yet prepared for their reception, for Jesus had not yet "come again, to receive them unto Himself, as promised in xiv. 3. The declaration of Jesus to Peter, in ver. 36, was in reply to Peter's assertion that he would "lay down his life for Jesus' sake," and can no more be connected with the affirmation of ver. 33, than can the subsequent words of the Savior, that "the cock shall not crow, till thou hast denied me thrice." To the disciples, and unbelieving Jews, there was no specification of or limitation by time, but to Peter, place and event are qualified negatively by time present, not now; but thou shalt follow me afterwards." And truly, Peter did follow his Lord afterwards, in crucifixion; see John xxi. 18-19. To set aside the barrier of ver. 33, interposed by Jesus to the disciples, by the words to Peter, in ver. 36, is to open the heavenly gates also to those unbelieving Jews, at some indefinite future, as the words constituting "a lure," are precisely alike in both cases, and subject to the same rule of exegesis. If verses 33 and 36 could be connected, the "afterwards" of ver. 36 would not then apply to the time of dying, but to the subsequent time of His "coming again," as promised in John xiv. 3. When disciples are "to be made alive," or "changed." 1 Cor. xv. 23 and 51; John ii. 25-26; 1 Thess. iv. 16-17. It appears that His declaration, in John xiii. 33, was what troubled them, and gave rise to their sorrow.

To reassure them, and comfort their hearts, He announced to them the object, purpose, and necessity of His going away, viz.: "to prepare a place for them. But before doing this, He corrects an erroneous conception of theirs, by informing them that there were "many mansions in His Father's house," or more correctly, house-hold. They evidently thought there were but few, supposing that themselves, the twelve only, were to constitute the sum of that household, His chosen ones, exclusive. But no; there were "many to be called," though few, comparatively, were to be chosen. "If it were not so," He said, "I would have told you so." Aside from Revelation, all is conjecture, wild poetic fancy bold imagination, and of no force or account, whatever. "The secret things belong to God, but the things that are revealed belong to us, and to our children, forever." This is a Scriptural affirmation, which we not only may, but ought, are in duty bound, owe it to our God, and to ourselves, to accept, believe, and fearlessly be governed by. Every positive declaration *must* be.

THE HOUSE.

The first thing necessary to a correct understanding, and clear elucidation of this subject is to note the fact that "the mansions" are in, and form a constituent part of the "Father's house." The house is one. The mansions in that house are many. Undoubtedly, the "place" is for the house, or household; and more than possible will prove to be the very same place which Abraham was called into, and "was afterwards to receive for an inheritance;" when he came out of the land of the Chaldeans, looking for a city that hath everlasting foundations, leaving Mesopotamia, in quest of "a kingdom that cannot be moved." "David desired to find a tabernacle for the God of Jacob, but Solomon built him an house" * * * and Jesus, the Son of God, (John ii. 16), recognized that temple, as God's typical house; when, with a scourge of cords, he drove the buyers, sellers, and brokers, out of the temple, saying to them, "Take these things hence; make not my Father's house, an house of merchandise." That temple was a representative building, and prefigured the true house of God, mentioned in John xiv. 2. Our Father has given us no revelation concerning any other house of His, than that one represented by the tabernacle in the wilderness, and by the temple in the city of the promised land, and Paul in 1 Tim. iii. 15, positively affirms that "the house of God, is the church of the living God." * * * Hence, we read in 1 Cor. iii. 9, "Ye are God's husbandry, ye are God's building."

Writing to the church at Ephesus, He says, (John ii. 19-22) "Now therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints and are of the household of God, and are built upon the foundation of the apostles, and prophets, Jesus Christ, himself, being the chief corner stone, in whom all the building fitly framed together, groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God, through the spirit." Again, in 1 Cor. iii. 16, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you, * * the temple of God is holy, which temple ye are. vi. 19, What? know ye not that your body is the temple of *the holy Spirit, which is in you, which* ye have received of God." So in Heb. iii. 5-6, Moses was faithful in all his house, as a servant, * * * but Christ as a son over his own house; whose house are we, if we hold fast the confidence and rejoicing of the hope firm unto the end. Once more by the same witness, in 2 Cor. vi. 16, "For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be my people, * * * and I will receive you, (Jesus said, in John iii. 2, "unto myself, when I come again,") and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

"One witness more: 1 Peter ii. 5, "Ye also as living stones, are built up a spiritual house, * * * accepted to God by Jesus Christ." Now Webster defines mansion thus: "Mansion, *manio*, from *maneo*, to dwell. Primarily, any place of residence. 2. A house, a habitation. The Scriptures afford us ample proof that the church collectively, in one body, constitutes "the house of God," who is the Father of our Lord Jesus Christ. We, therefore, legitimately conclude that "my Father's house," of John xiv. 2, is none other than the church of God, and that "the mansions in that house" are the individual members of the church, and constitute a residence, dwelling-place, or habitation for the Spirit of God. Consequently, the mansions are not for the occupancy of believers, but they will, nevertheless, be occupied, and will all be filled with the fullness of God," immortality. But there is to be place for that house, which those mansions constitute, for God has so promised, and Jesus said the design, purpose, or object of His going away, was to prepare that place; not to prepare the mansions, but to prepare a place for you.

From Peter and Paul we learn that the pronoun "you," applied by our Lord to the disciples, in John xiv. 2, stands for "the house of God" when his disciples are collectively considered, and for the mansions in that house, when they are spoken to or of individually. Paul's language in 2 Cor. v. 1, may seem to be opposed to such construction, but the apostle refers to two houses only, and contrasts them, the "one not made with hands" is put in opposition to the other, which most assuredly was, by implication, made with hands, or there is no force, or meaning in language. True it is here but negatively implied, but in Heb. ix. 2 and 11, it is affirmatively, and positively expressed. The first,—"house of this tabernacle," refering to the church, the house of God, in its mortal, groaning, suffering, waring (tenting) state, the church of this world, and typified by the tabernacle in the wilderness, made with hands. The second, the true house of God, refering to the church in its resurrected state, completed, immortal, glorified; "the building of God not made with hands, eternal in the heavens," i. e., the house of God, the church in its fixed, final, and everlasting state, occupying "the place prepared" for it, of God through Jesus Christ, on the "new earth" (earth renewed) in "the new heavens," eternal, and abiding, which God has promised to make, the "third heavens," to which Paul, in vision, "was carried forward;" (McKnight and Scott's trans.) to which Peter refers, and of which John, in Patmos, had a glorious view. The prefix "earthly" house, is only descriptive of its "temporary" nature—"the things seen," the "heavens and the earth which are now," in their present arrangements, are "to be dissolved." The "new remain." 2 Cor. v. 1; 2 Peter iii. 7-13.

G. W. STETSON.

EDINBURG, PA.

(To be Continued.)

The Blessings of the Bible.

What an illustrious book is the Bible! It rises like a stream in the desert land—its source is the skies, and its fountain in the valleys of the earth. It has rolled on, century after century, enriching every land with verdure and beauty, reflecting all the glowing sky above it, diffusing "whatsoever things are pure, whatsoever things are of good report," around it. It shines into the casement of the window, like the light of the morning sun, and makes her heart to sing with joy, and enables her orphans to lift their eyes to the wide shore of the eternal sea, and to say: Immensity is our home; eternity is our lifetime; the mighty God that built the universe is our Father, our portion, our friend. It plants in man's heart the hope of joy, the halo of glory and immortality. It erects in man's conscience the rule of right and wrong. It is, emphatically, the standard of Christianity. Wherever that standrd is unrolled, there freedom has its noblest footing.

Singing.

It is generally, if not universally, conceded that singing is an important part of the worship of God. All religious bodies, so far as I know, practice, to some extent, singing. There are individual exceptions, it is true, while some have no faculty for singing, and can't sing, others who have, and ought to use it, seem to lack in disposition. The first class are excusable, while the latter certainly are blame-worthy. Some act in this, as in other duties, just as though it was a heavy burden, and grievous to be borne; hence we seldom hear them try to sing, pray, or anything else in this line. Brethren, this ought not so to be. Remember that these are "perilous times," and dangers gather thick and fast. "Wherefore, awake thou that sleepest," and behold the light that Christ gives. But what about singing is it a Bible requirement, and thus a Christian duty? We will see. David, the sweet singer, says, "Serve the Lord with gladness; come before His presence with singing." While Solomon, the wise man, says, "In transgression of an evil man there is a snare; but the righteous doth sing and rejoice." While Paul, our New Testament writer, enjoins the same, "Speaking to yourselves in Psalms and hymns, and spiritual songs, and making melody in your heart to the Lord; giving thanks always for all things, unto God and the Father in the name of our Lord Jesus Christ."—Eph. iv. 19-20. Hear the same teacher again: "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in Psalms and hymns, and spiritual songs, singing with grace in your hearts to the Lord."—Col. iii. 16. Paul and Silas with their feet fast in the stocks, at the hour of midnight were heard praying and singing praise unto God. And Jesus says, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven."

Now inasmuch as singing, with other things is enjoined, by the apostles as a part of our Father's will a part of the law of the spirit of life, and a part of our duty as Christians, how can we sit down, close our mouths, and claim the promise? But then, how, and what shall we sing? Sing with the spirit, and the understanding also; or, in other words, so enlighten the understanding by reading and meditating upon God's word, that your hymns accord in sentiment with the Spirit's dictates and teachings through Christ, the apostles, and prophets. But do not all religious folks sing thus? Let us see. Many of them sing like this:

When this poor lisping, stammering tongue
Lies silent in the grave,
Then, in a nobler, sweeter song,
I'll sing Thy power to save.

How this can be I fail to see, unless living man is possessed of two or more tongues. We will see. David says, "I will sing unto the Lord as long as I live; I will sing praise to my God while I have my being."—Ps. civ. 33; cxlvi. 2. But a query for preachers and others, Is David living yet? If you say, yes, then you speak not as Peter or Paul; and if you preach thus, you do not speak as God's oracle, but as the hateful serpent spake. For a far more honorable and reliable preacher said, while under the influence of God's Holy Spirit, that David is both dead and buried. Now, inasmuch as Peter speaks the truth, David sings not without a tongue, neither can he praise while dead, for he, while living, solemnly declared that the dead praise not the Lord, neither any that go down into silence."—P. cxv. 17. See also vi. 5. Ecl. ix. 10. Now if we say the dead, here spoken of, means those who have lost life, the unconscious dead, we say the truth. But if we say the dead means the separated soul and body, then we maintain a mountain of man-made theology.

Then again, Paul in his masterly argument in behalf of the "resurrection of the dead (not the living)" locates this sweet singing subsequent to this great and glorious event. And lastly, on this point, the Beloved Revelator, like Paul, locates the singing not in death. No; but just on the other side where the saints are in fact redeemed, and taken out from among all nations, kindred and tongues. See Rev. v. 9-10.

One more example will suffice in this contrast. Does the following accord with the Spirit's teaching:

Why do we mourn departed friends,
Or shake at death's alarm?
'Tis but the voice that Jesus sends
To call us to His arms.

This is the faith, and teaching, and singing of the present religious world. While Paul, speaking by the Holy Spirit says, that death is an enemy, and not only so, but that "He (Christ) must reign (rule) till he hath put all enemies (even death the last one) under His feet, or destroy it. Can't you see the contrast, fellow-mortal, between this popular song, and Paul's unpopular teachings—the dictates of God's Holy Spirit.

Again, who was it brought death into the world, and how was it done? It could not have been Jesus nor His voice, as He is our very best friend—even dying that we might be released from this world-wide dreaded monster, death. No, no; but it was the other party, that murderous, lying serpent, the devil, who was a liar from the beginning, and abode not in the truth, and who said "ye shall not surely die," thus ensnaring the happy pair and their offspring, the result of which was death—an enemy—the production of him who Paul says, "had the power of death (or to introduce it) that is the devil." Jesus, instead of sending His sweet, loving, friendly voice on the black wings of death, causing misery and destruction, weeping and wailing all over the land, is destined, ere long, to destroy the devil and his works, death included. Heb. ii. 14; John v. 8; 1 Cor. xv. 26. So I wish to be excused from such singing; but will gladly join in singing while here, those harmonious anthems of Bible frith, and over yonder redemption's thrilling music that will reverbate over the fair plains of this earth redeemed.

T. E. ADAMS.

EMBARRASVILLE, IND.

Body, Soul and Spirit.

A correspondent wishes us to give an exposition of 1 Thess. v. 23; and adds that the disciples in his vicinity claim it as proof of the immortality of the soul. The passage reads thus: "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body, be preserved blameless unto the coming of our Lord Jesus Christ."

A man must be hard pushed to claim this as teaching the immortality of the soul. There is no such an idea in it. The word immortal is not there. The spirit, soul and body are mentioned, but their quality or duration is not even hinted at. Let us examine the words, "spirit, soul and body," and see if their use in the Bible will warrant immortality being attached to them in this life.

1. SPIRIT.

The word spirit has four significations:

1. Primarily, the air we breathe.
2. A being, such as an angel.
3. An influence from a being.
4. A state of feeling.

The word rendered *spirit* in the text is "*pneuma*," and is defined thus by Liddell and Scott: "wind, air, the air we breathe, the breath of life, the spirit, a living being, spirit, i. e. feeling." *Pneuma*, is used to represent "a state of feeling." 62 *times*. Here are some examples: Matt. v. 3—"Poor in spirit." Acts xvii. 16—"Paul's spirit was stirred within him," etc. Rom. xii. 11—"Fervent in spirit." 2 Cor. ii. 13—"No rest in my spirit." Eph. iv. 23—"Be renewed in the spirit of your mind." Phil. i. 27—"Stand fast in one spirit with one mind," etc. 1 Pet. iii. 3—"Meek and quiet spirit." 1 Cor. iv. 21—"The spirit of meekness." 2 Tim. i. 7—"Spirit of fear."

In these and many other instances, *pneuma* is used to indicate a state of feeling or disposition. So also is it in the text under consideration. Paul says, "I pray God that your whole spirit (or disposition) * * may be preserved blameless unto the coming of Jesus," etc. In others words, that you may ever exhibit the Christian spirit, and in it be preserved "blameless unto the coming of Jesus."

Pneuma, is never rendered *soul*; therefore those who use the words soul and spirit interchangeably, take an unwarrantable liberty.

2. SOUL.

The word here rendered soul is *psuche* in the Greek. This word occurs 106 times in the N. T. That immortality cannot be predicated on the use of this word, will readily be seen by the following passages:

Acts ii. 41.—"Then they that gladly received his word were baptized, and the same day there were added unto them about 3000 (*psuche*) souls." Again verse 43.—"And fear came upon every (*psuche*) soul."

Acts iii. 23.—"And it shall come to pass that every (*psuche*) soul that will not hear that prophet shall be destroyed from among the people."

Acts vii. 14.—"Then Joseph sent and called his father Jacob to him and all his kindred, three scores and fifteen (*psuche*) souls."

Acts xxvii. 37.—"We were in all the ship, two hundred, three-score and sixteen (*psuche*) souls"

These were not disembodied, immaterial, immortal souls or ghosts! They were MEN, in the flesh! MORTAL MEN!

This word, *psuche*, is often rendered life. For such use and to ascertain the precise meaning of it, the reader will compare the use of the words soul and life in Matt. xvi. 25, 26. It will be perceived that they are used as synonymous terms. In verse 25, *psuche* is rendered life, and in verse 26, it is rendered soul. Then it would be as strictly proper and right to render the word *psuche*, life in 1 Thess. v. 23, as in Matt. xvi. 25. No one will doubt this; and in doing so we produce harmony in the apostle's teaching.

3. BODY.

The word *soma* is here rendered body; it is defined, "The Body; the animal body," etc. But as no one predicates immortality on the word body applied to the present state, it will not be necessary to discuss its use, etc.

The whole passage then correctly rendered would read thus:

"I pray God, your whole disposition, life and being, be preserved blameless unto the coming of our Lord Jesus Christ." And it is then in strict harmony with all the plain teaching of the Bible, on the subject of man's mortality, etc.—*Harbinger*.

Explanation Suggested.

"And no man hath ascended up to heaven, but he that came down from heaven, even the son of man which is in heaven."—John iii. 13.

The above passage is one that very few pretend to understand, and if Jesus spoke these words, I must admit that it is beyond my comprehension, to understand how he could be on the earth and in heaven at the same time. But there is one way of making it plain and easily understood. Is it not possible that the writer of the gospel of John wrote the words as a comment instead of them being spoken by Jesus? If we take this view of it, it makes it all plain. If the book of John was wrote some years after Jesus ascended to heaven, the writer could truly say "No man hath ascended to heaven, but he that came down from heaven, even the son of man which (was then) is in heaven."

If it is true that there is frequent interpretations in the original manuscripts, it may be quite possible this has happened in that way; and it might have been done without any intention of harm by the writer of the gospel. It will be noticed that the context reads quite harmoniously without this verse.

If you have any better way of removing the difficulty, would you please give your view of it in THE RESTITUTION.

A. ROBINSON.

LISTOWELL, CANADA.

Selfishness.

In no period of this world's history has selfishness been so general as at the present time. Among the great sins that swell the catalogue of abounding iniquity, none are more blighting than this. It dries up all that makes man noble among his fellow-men; and with him who is under the control of this cruel power, Bible consecration is out of the question. When the plain, straight testimony of God's word is brought to bear upon the minds and hearts of the multitudes that surround us, God's faithful ministers often witness with sorrow, after weeks of labor in presenting the last solemn message of mercy, how few there are willing to obey. The reason is obvious. It may be all traced directly and indirectly to a selfish heart. The sacrifice is too great. Hundreds acknowledge the truth, but the devil is ready to snatch away the good seed, and they submit to be led captive at his will, and pass on to their doom.

THE RESTITUTION

PLYMOUTH, IND.....MAR. 15, 1876.

EDITORIAL DEPARTMENT

Professor Swing's Creed.

People have been anxious, for some time, to know where Prof. Swing would land, seeing that he had thrown off the Presbyterian yoke. It is a matter of congratulation that many able men are beginning to see the foolishness of the creed system, as set forth in the old formulas of faith. That a general declaration can be adopted setting forth the great objects for which a society meets to worship God is, perhaps, admissible, but nothing in the way of a creed, having for its object the setting up of human *ipse dixit*, should ever be tolerated. The following is what Prof. Swing has embodied in his declaration:

"We, whose names are signed to this paper, earnestly desiring to promote our own spiritual welfare, and to take some part in the great work of helping others to lead the Christian life, living in a large city, where the moral work to be done is so great, do form ourselves into a Christian society, to be known as the Central church of Chicago. We would found our church upon the great doctrines of the New Testament. We believe in the divine character and mission of Christ; that he is the Savior which man is his sinfulness and darkness needs; that all those believing and following this Christ are entitled to the name of Christians. Furthermore, as at the Holy Communion many leading evangelical churches cordially invite to the supper all who love the Lord in sincerity and truth, so we, feeling that no service of the sanctuary is holier than its communion, would invite into full membership all who make this Savior their way, truth, and life."

Lent.

Some people have an idea that Lent, which is quite strictly observed by the Catholics and Episcopalians, is a Bible institution. There is nothing for it or about it. It is from beginning to end a human institution, and rests alone upon human authority. Paul says to the Galatian brethren, "Ye observe days and months and years; I am afraid of you, etc." And he openly disapproves of their foolishness. Mr. Cheney, the present Bishop of the Reform Episcopal Church, comes out in the last number of THE APPEAL after the following fashion:

A custom may outlive its usefulness. It may even grow to be so old that living men have forgotten any reason for its institution.

Napoleon, it is said, once found a deserted and ruined house guarded by a military patrol. The sentinel himself had no idea why he was posted there, and only after diligent search in the government archives was it found that two hundred years before, the building had been a temporary depository of military stores.

The season of Lent, on which we enter with the first day of the present month, should have a better ground for its observance than mere custom enforced by long compliance.

An intelligent and reasonable keeping of Lent, is the only keeping of it that ought to satisfy any Christian. It does not meet the case to say that antiquity affords its sanction. Antiquity can be alleged in favor of abuses as hoary as they are pernicious. Wide prevalence among Christians, and growing favor with protestants who formerly opposed it, are not conclusive grounds for such an observance. Lent must submit to the test of utility. It is a human ordinance, extra-scriptural, and resting on no shadow even of a Divine command. Hence, every Christian has a right to ask whether it has a value for his spiritual life.

The Gospel to the Poor.

The Bible claims to contain a perfect revelation of our Father's will to his children. It is also among the brightest sayings of Christ's that the "poor have the Gospel preached unto them." The whole mission and work of Christ were in harmony with this great truth. The preachers of to day do not come near enough to the people; they preach around above and beyond the people—but little is said to the people. The masses to-day are starving for the bread of life, which is shut in closed churches, rented pews, paid choirs and many other foolish extravagances. The masses do not go to church for the simple reason they cannot afford to dress up like the "dear lambs of the fold." A new spirit must come over the church. The Gospel must be brought out of the tombs and made to be a living power for the saving of men. An English rector says, when speaking of the condition of the poor of England:

"Look the case, I say, fairly in the face, as thoughtful men should. Here we are the most wealthy Church in the world. Our revenues are enormous; so is our prestige. We call ourselves emphatically 'the Church of the poor.' We pride ourselves on that title; but what is our claim to it? The poor man, certainly the very poorest man, is never seen within its walls. Rags and tatters have no room here. Velvet and fur, silk and satin, these have their abiding places in our chambers. Poverty, unless well clad, is never seen in the Church of England. Ask the poor man to church, any of you. Press the duty on him; and what is his answer? 'Master, I have no clothes!' He believes it is not for the like of him that the Church exists; but for the rich and respectable, the well-dressed and well-to-do. He has no other notion of the Church than this."

Roughing It.

"Yes, that's it. I believe in roughing it. There are those of our brethren who believe in preaching nothing but the plain word of the Lord. They tell men what their duty is, but I believe we've got to give the orthodox particular fits. We must cry aloud and spare not. So when I preach I go in for a general war on the creeds and also upon the churches. Christ called the Pharisees hypocrites, and I don't claim to be better than he was. I have heard some brethren preach wholesermons without abusing the churches, and I asked myself the question, wonder if he won't join the orthodox pretty soon?

You see it will not do for us to teach the love of God alone! We must let men know that we have no sympathy for any of their views."

But hold a minute my brother. Have you not gone too far? Have you any moral right to abuse people? Were you commissioned to go unto all the world and tell people they will be damned? Is that your work? Abuse is not gospel, slang is not preaching, rough words do no good. You must not throw stones in the water to catch fish.

Christ had a right to condemn sin. He knew men better than we know them. Would it not be well for us to stop and think, and let the kind side of our nature rule. Speak the truth in love. Be patient, gentle, compassionate, forgiving,—*instructing those who oppose themselves.* "Oh, I see," says the irate brother; "you believe in a smooth gospel." Yes, that's it. I believe in a smooth gospel—a gospel that will smooth men into the sweet spirit of Christ—that will smooth the path that is covered with thorns—that will smooth the angry brow, and make men objects of love and mercy. The gospel is good news to those in the valley of sin and death, and I am willing it should smooth the care-worn of earth, and prepare them for the better life, which will soon be given to all who love and obey the Master. Be careful that you do not rough it too much. Be kind. Let the kindly words of our absent King be yours and bury the tiger out of sight. Your labors will be blessed and heaven honored.

Peter or Paul, Which?

It is the boast of many, that they have authority direct from Peter. They claim that they are invested with certain rights which come down directly from the apostles' hands. The argument for this is based upon the remarkable words of our Lord to Peter, "I will give unto thee the keys of the kingdom of heaven," etc. The Roman Catholic and many Protestant clergymen, claim to have an interest in this bestowment of authority. Some claim that Peter was in Rome, that he established the church, and that there is an unbroken chain of authority back to the apostle Peter. Hence, much is said about the great commission as though our entire hope of salvation rested upon Peter's keys. We here take the liberty to say that God gave a greater and more powerful witness to the Gentiles, than Peter, and we will say further that the salvation of the Gentiles does not rest on the modern interpretation of Peter's keys. Many an honest expositor has been misled in his whole exposition of the Word by extending to one apostle what properly belongs to all,—but more especially the apostle Paul. It would be as consistent to suppose that one of the twelve oxen who held up the brazen sea was all that was required, as to argue that Peter was the central and only important bearer of the water of life. See 1 Kings vii. 23-26.

The apostle Paul says that other *foundation* can no man lay, than that which is laid WHICH IS CHRIST JESUS. Again, in Ephesians, he tells us that we are to be built upon the FOUNDATION of the apostles and prophets. This one foundation on which they built was Christ. See Eph. ii.

But aside from these plain facts, we have still a more cogent argument. The apostle Paul did not receive his commission from the apostle Peter; neither did he derive his authority or power to organize churches from the apostle Peter. If this proposition can be sustained, it will disprove, forever, that our salvation depends upon Peter or upon those claiming to be his especial legatees. This point is made plain by Paul, in Galatians: "But I certify you, brethren, that the gospel which was preached of me, is not after man. For I neither received of man, neither was I taught it, but by the revelation of Jesus Christ."—Gal. i. 10-12.

This testimony proves the following points.

1. Paul received a commission to preach direct from the Lord. And be it remembered that this commission was given to Paul after the celebrated commission to the Eleven, and a still longer time after the supposed keys were promised to Peter.

2. The apostle Paul was commissioned to preach the Gospel, which is declared to be the POWER OF GOD unto salvation. And, by way of eminence the Gospel to the uncircumcision in contrast with the Gospel of circumcision committed to Peter.

3. The authority to preach, and the message to be preached, were not from man, or from man's authority. This should forever settle the question. But lest some one might be yet skeptical on this point, the apostle goes even further, and says: "To reveal His Son in me that I might preach Him among the heathen; (Gentiles) immediately I conferred not with flesh and blood; neither went up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again to Damascus."—Gal. i. 16-17.

This testimony settles the point, and proves as clearly as testimony can, that the apostle Paul did not depend upon any of the apostles for the preaching of the Gospel of Christ among the Gentiles. This argument should set the question at rest, and remove the last idea of the supposed APOSTOLIC SUCCESSION. Paul was the great apostle to the Gentiles, and preached and performed all things necessary to their salvation. He was not dependent upon Peter's keys for his commission, or his authority, or his Gospel. The whole plan was given to him without Peter's assistance. Furthermore, we find him condemning Peter for his duplicity in matters pertaining to the law and ordinances of Moses. See Gal. i. and ii.

The true and only succession which will prove acceptable in the sight of Heaven is that which comports with the faith and works of the Gospel, independent of Peter's keys, or of man's authority. Let us ever realize that it is by their FRUITS that believers are to be known, and not by some system of laying of hands or some would-be apostolic authority. Paul was dependent upon the especial system of the Eleven. Neither is there any authority for the modern pretenses in that direction.

Desolations.

History is, to a great extent, the record of destruction. Its leading topics are the memorials of demolished cities, fallen empires, and dead nations. In the tones that speak of the past, decline, revolution, and ruin, darken every page. Cities that were founded in the morn of antiquity, and became the seats of those renowned empires that ruled the world, have become wastes where desolation sits enthroned in wild and frightful solitude. Babylon was once the wonder of the world. Her magnificence and wealth have never been paralleled. When her sovereigns frowned, the nations trembled. Lands fertile as Eden, smiling under the plenitude of waving harvests, and joyous in all the blessings of peace, were changed into barrenness in the wake of her marching hosts. When her conquering kings went out to war, it was to bring back the treasures of vanquished nations, and the spoils of plundered temples. Her robber chieftains spared not the massed-up wealth of Salem's Sacred Fane. At length, as a defying challenge to the God of Israel, her heaven-daring tyrant desecrated the gold and silver vessels of Jehovah's sanctuary to impious and profane uses in an idolatrous revel, and retribution came. He was weighed in the balances of unbribable justice and found wanting. By the doom-writing fingers "*Tekel*" was penned on his palace wainscots, the foeman's sword sealed the hand-script with the plain monarch's blood, and the sceptre that dropped from his dying grasp, was seized by the victor leader. Finally, in the lapse of time, Babylon's broad walls were broken down and her high gates burned in the fire. God has destroyed the "destroying mountain;" the debris of her grandeur became the tomb for her burial, and doleful creatures now burrow in the dust of that dead nobility and royalty before which cringing multitudes once prostrated themselves in servile terror. The epitaph that inspiration has placed above her entombed glories is—*Everlasting Desolations.* — שממות עולם

Far up the rich valley of the Nile once flourished the renowned Thebes. Before Rome was born, and while Greece was yet in its cradle, it was a mighty city. Homer speaks of it as the "hundred-gated," and able to send forth 20,000 chariots to war. Her situation was among the rivers, and her rampart was the sea. The riches of Africa flowed into her marts. Egypt and Ethiopia were her strength, and the prophet says it was infinite. Other rich and productive provinces were her supporters and defenders. But the dark and cloudy day gathered in frowning tempests over the whole land of Ham. Judah's seers foresaw the unsheathing of that sword that was to beat down the crests and plumes of Africa's princely leaders and cut off the armies of her strength. Populous No went under in the waves of revolution, and her stranded wreck on the desolate beach of time remains an astonishment to the beholder. Collonades, courts, palaces, obelisks, towers, gateways, and pillars in ruins, attest the former grandeur of Luxor and Karnak. It was a city of temples. It is said that a moonlight view through the forests of columns is one of the most wierd and impressive. Diospolis is today the sepulchre of an empire that flourished in the dawning twilight of history. The beautifully wrought obelisks and pillars of her palmy days stand now her monumental tombstones. The Arab pitches his tent on the sands that drift against her crumbling columns, and the mummied dead of her early generations await the expected return of a long-suspended life in the excavated necropolis of the skirting Lybian hills.

In the early settlement of the earth after the flood, the people were dispersed to countries quite remote from each other. When circumstances favored, great nations originated from these severed communities. Babylon, Egypt, and Syria are examples. Commerce was the bond of union between these remote lands. There were certain other intervening localities that became very renowned that owed their distinction and prosperity to their connection with the commercial intercourse of the grander kingdoms.

In the great highway of trade and travel between the East and the West was a fertile Oasis about 120 miles north-east of Damascus. Its rich soil, salubrious climate, and living springs, led to its early occupation. Tadmor was founded here in remote times, and by Solomon enlarged, beautified, and raised to a city of capital prominence. Pliny speaks of it under the name Palmyra as "A city happily situated in a fertile land, with sweet, limpid fountains, and productive fields, surrounded on every side with desert sands." Like an inter-ocean city of our own country, it became a great transfer locality. It was a city of merchants. In the emporium of this city of palms the richly freighted caravans from Central and Southern Asia met other caravans with their precious and costly merchandise from Africa, Arabia, and the shores of the Great Sea. It retained its importance and splendor through all its political changes till the times of the renowned Zenobia, when the iron power of Rome hurled it down from its exalted position. Since that time it has become a part of the great empire of desolation. The ground is now strewed with the wrecks and ruins of its former magnificence. Its long line of Corinthian columns is an imposing spectacle. The traveler who crosses the desert, and stops to look upon the crumbling sculptures of different generations, can here contemplate the wasting memorials of the most renowned king of Israel, and the most celebrated Queen of Mesopotamia. As he muses over the evanished glories of the by-gone ages, he can mournfully realize that "the fashion of this world passeth away."

North-westerly from Damascus, about 36 miles distant, are the ruins of Baalbek. It was situated on the direct route of trade between Tyre and the East, and, being located in a fertile plain well watered by mountain streams, it rose to a city of importance. It was embellished with beautiful temples, one of which, from its magnificence, became a wonder of the world. But war, earthquake, and neglect, have left it only wonderful for its remains, that bear witness to the ravages of time that levels to the dust the proudest monuments of human greatness, and sinks neath the waves of oblivion both the builder and his boasted achievements. What was once the most splendid city of Syria is today rubbish and ruins.

Fifty miles south of the Dead Sea was Petra, or Sela, the capital of ancient Idumea. It, too, was one of the great inland emporiums of trade, and a chief station for caravans from Southern Arabia, and the great market, —particularly after the downfall of Tyre,—of the produce of India. Before the Christian Era it became one of the greatest stations in the transit of Eastern commerce to Rome. Its renowned structures differed from those of other cities from the fact that they were sculptured in the solid cliffs that lined the valley in which it was situated. The ancient Edomites hewed out not only their temples, theaters, and tombs, but their home-residences also, in the lasting rocks. These rock-dwellings are found in great numbers in the ravines and their mountain cliffs. This was the city of that Aretas who had subjected Damascus to his rule at the time of Paul's conversion. But though Edom dwelt in the clefts of the rock, it fell under the Divine denunciations for its hatred to Israel. Like Babylon it was threatened with perpetual desolations. Its rock-hewn temples remain; but the worship and priesthood of Al are wanting. The excavated amphitheater, capable of seating thousands, still exists, but the shows and the witnessing spectators have vanished. The Oriental traveler brings away his portfolio's of splendid drawings, but the edifices these pictures portray are without inhabitants in the solitudes of voiceless deserts.

S. A. C.

Are the Dead Conscious?

In the RESTITUTION for December 15th, is an article headed "Expository Notes," which I would ask the editor's permission to make a few remarks upon, in reference particularly to the question forming the heading of this communication.

I would explain that I am with the readers of the RESTITUTION who believe that man is mortal, and will ultimately perish unless he seeks for that everlasting life which is the gift of God; but I am unable to see that there is nothing left of man in death, and that he utterly perishes for the time being.

The Scriptures appear to me unfavorable to that view, and I will call attention to a few of the passages which, in my judgment, teach a conscious existence between death and the resurrection.

I am ready to grant that what our Lord says of the rich man and Lazarus is spoken in the language of parable; but I would point out the inconsistency in any teacher framing such a parable, who believed that the dead were utterly unconscious, and that to believe otherwise was to hold a dangerous heresy.

I would put it to any one in our times, among the brethren whom this journal represents, would they deliberately in any public address give expression to a similar parable? I take leave to strongly doubt it; and my conviction is that our Lord was perfectly consistent in his use of it. He just spoke in agreement with the truth he had in view, and in keeping with the popular belief of the times. I would strongly urge attention to that fact. It was the popular belief then, that after the death of the body, the spirit continued to exist in a state of consciousness. And I ask, if this be acknowledged, how are we to account for the total lack of condemnation of the error, if it be an error, at the hands of the apostles and early disciples? No doubt the Jews, no less than the Gentiles, taught many things which were only the commandments of men; but is consciousness in the intermediate state one of them? I argue that our Lord's parable gives an answer of the negative kind.

It is weakly contended that as Jesus on one occasion bade the disciples beware of the doctrine of the Pharisees. It is a conclusive proof that he did not endorse this doctrine of consciousness in the parable; but the question first requiring to be settled, is, did he then refer to this particular doctrine; for the Pharisees had many doctrines, and, therefore, I think it is plain he simply guarded his disciples against whatever was bad and unworthy in the teaching and example of that self-righteous sect.

It is reasoned that since Jesus declared of a spirit, that it "hath not flesh and bones," therefore, the conscious existence of the dead is a fable, because in the parable the departed are spoken of as having eyes, fingers, a tongue, etc., but why should not spirits be spoken of as having these members? When a spirit is visible, it has all the proportions of a human being. It has not flesh and bones truly, and the parable, even though it be a parable, does not say anything about the quality of the eyes, etc., which are mentioned.

That a spirit looks like a man is clear, from the mistake of the disciples, who thought they saw one in that shape, and also of what Jesus said in answer. He did not say a spirit had neither shape nor form, but that it had not flesh and bones as himself, i. e. was not material like him.

Of course I do not endorse all that the advocates of the immortality of the soul conjecture regarding the intermediate state. The one point that I wish to refer to at present, is that of consciousness after death, and not only looking at it as a teaching of Scripture, but a consolation in view of the grave, I think it compares favorably with that cold and dreary expectation which seeks to find nothing but a vacuum, black and empty, after we have done with "this mortal coil." To sustain this view, passages are frequently quoted from the Psalms, Job, Ecclesiastes, etc., which speak of silence and darkness in the grave, as if these texts really proved all that they are used for; but it will commonly be found that, read with their contexts, a different aspect is given them. Take for example one of the more frequently quoted ones, Eccl. ix. 5, "The dead know not anything." How unsatisfactory a proof text mutilated bit of Scripture is, when read in the light of its context. It evidently simply means that the dead viewed in relation to human life are silent and unknowing. The question of the intermediate state is left untouched. There is such a thing as a passage proving too much if forced out of its context, and the above will be found one of that class, though it is constantly advanced as if it were a scripture clearly and conclusively bearing upon the point, but if it is insisted upon as a literal teaching, then the next verse proves there is neither hope nor resurrection for the dead. How then, it is objected, can you speak of the dead as dead, if they still are living?

We reply, that exactly in the same way as the Scriptures speak, so should we speak in this matter. The dead are dead; man dies and gives up the ghost; but that that survives him is is made evident in many places, as "fear not him who is able to kill the body, but is not able to kill the soul." Here something which refuses to die with the body is alluded to, and if there be any absurdity in the idea, as is often stated—of a man being at once spoken of as dead and alive—here is a scriptural example of it.

I could furnish many others if called upon to do so, but I have already occupied so much space that I must apologize for it. If agreeable to the editor, I may return to the subject.

WM. HICKS.

Discussion.

DEAR RESTITUTION:—As some of the brethren perhaps would like to hear from the discussion here, I will attempt a short report. The discussion was held at Forbes' Station, a little town on the Kansas City, St. Joe & Council Bluffs railroad. We got the use of a hall large enough to hold three or four hundred persons. The discussion commenced Jan. 10th, as advertised in the RESTITUTION. The propositions were, the time of the setting up of the kingdom, and nature of man. Bro. W. J. Orem had the affirmative in both propositions. Mr. T. L. Cartwright, the negative. They selected Dan. ii. 4 as a starting point. Bro. Orem affirming the kingdom spoken of by Daniel as being yet future, and would be set up at the second coming of Christ. They agreed to make haste slowly, so the people could hear the evidence on both sides. With this understanding, they entered into the discussion Monday evening, Jan. 10th, held three hours session that night, and met next day at 10 o'clock to continue. Before commencing, Mr. Cartwright wanted Bro. Orem to close the first proposition with that session. He told him he could not, as he was not half through with his argument. Mr. Cartwright said some of his friends could not stay, and they wanted to hear part of the second proposition before they left; and, if Bro. Orem would stop with that session, and take up the second proposition, then after they got through with it, he would be willing to take up the first again and finish it. Bro. Orem agreed to this to accommodate them. So the third session they entered on the second proposition, and held three sessions of two hours each; and Mr. Cartwright run out of time, and could not stay any longer. His time and arguments run out about the same time; so he could not be blamed for wanting to stop. He claimed that the kingdom was set up on the day of Pentecost, and that the church was the kingdom. Bro. Orem showed clearly that the church and kingdom was not the same; but that the church is being called out in order to receive the kingdom when the Master comes. Bro. Orem showed clearly on the second proposition that man is mortal; that immortality is only through Christ, and that by a resurrection from the dead. As I failed to take notes, I will make my report short. Bro. Orem did not get half through with his arguments; but much good has been done. Mr. Cartwright's twisting to get out, after agreeing to make haste slowly, has had its bearing with thinking people. Bro. Orem is an able defender of the truth, and may he live long to proclaim the good news to perishing mortals. Now, dear brethren, if you think the above is worthy a place in our paper, the RESTITUTION, you can publish it. The debate passed off quietly and the hall was filled to overflowing each night; but in the day not so many. Yours in hope of eternal life.

JOHN F. PIERSON,

OREGON, MO.

Hold Up the Hands.

J. F. WAGONER.

Exodus xvii. 9-12.

Behold the chief of Israel stands
Upon the mountain's brow;
The potent rod upborne by hands
So full of vigor now.

He looks upon the scene below
With calm and placid mien.
His magic wand beats back the foe.—
Retreating they are seen.

But see! his hands, now be—y grown.
No longer bear aloft the rod
That had such mighty power shown:
The foe arrives back the hosts of God.

As nerveless, now, the chieftain stands,
His wasted powers give way.
With joy he greets the aid of hands
That come his arms to stay.

Now rolls the tide of battle back:
The yielding foe lives way.
Strong arms give aid to hands so slack,
And Israel gains the day.

So, in the cause of truth, to-day,
The valiant heroes cried:
Oh, do not let their strength give way,
But help to-day the feeble hand.

And while the foes of truth they face,
The word of God demands,
That though you cannot take their place,
You should hold up their hands.

WAGONER'S STATION, Ind.

Correspondence.

DEAR BRETHREN:—By your permission, I wish to say a few things to the loved ones of earth, who are pilgrims upon the king's highway of holiness, which has been marked out by a Son of a Father's love to walk in, in order that they may obtain future life, by a "resurrection out from among the dead ones," or a change from mortality to immortality, and on to the glory cap'd hills of the saint's Eden home, where they can walk beside life's cooling, crystal stream, as it glides gently among the verdant hills of the Paradise of God! Fifty years ago the 11th of December, 1825, I was immersed the first time, by a burial in water in order that I might be saved, and united with the Baptist church in Southbridge, Mass. And from that time to the present I have been trying to walk the highway of holiness.

Many have been the changing scenes which I have been called upon to pass through. I was but a child when I first united with the church, and thank God I am but a child to-day! Some who started in the service of the Lord at that time, have been conquered by death. Some are sectarian bigots! Others have got their eye upon the saint's Eden home. Two are public proclaimers of the coming of Jesus our life-giver, H. and D. L. Pratt. At the age of 22 years, I commenced holding meetings, by the request of the young converts, and others, in the neighborhood where I lived. Thirty-six years ago last June, the 17th, I was ordained as pastor of the Baptist church, in Hampton, Conn. With them I labored,—and in the surrounding county,—for more than three years and a half. Had the pastoral care of the First Baptist church, in Ashford, Conn., for three years. And God in a wonderful manner blessed my labors, whilst I had the care of these churches, among them and in the surrounding country. And it gives me joy, that is unspeakable, to have the opportunity of declaring to-day, that with these churches the most friendly and Christian feeling has always existed between us. And with the latter, if I wished to, I could settle to-day.

In 1830, I embraced the doctrine of the coming of Jesus, to reign on the earth; and thirty years have rolled away since I resigned the pastoral care of the Baptist church in —— and started out to preach the doctrine of the soon coming of Jesus, and its kindred truths. Since that time, I have traveled in fifteen of the states, and Canada, in order to preach the things concerning the kingdom of God, and the name of Jesus, the Christ! and its accounts are sealed up to the day of final decision.

I have traveled and preached some of the time at my own expense, hired preachers and paid them out of my own pocket, also places to preach in. Like Paul, I can say, "These hands have ministered to my necessities." And in no instance have I called upon anyone to help me. Some have helped me nobly in my mission of love, for which I thank them, and the Lord. Others have feasted upon the truth at the expense of others, and my own. The Lord reward them is my prayer.

Sometimes I have been applauded; sometimes belied, even by those who claimed to be in love with Israel's king. And this latter class have generally been professed preachers! Sometimes I have been stoned, clubbed, and properly destroyed, whilst preaching the good news. At one time, in less than one hour, property that would be worth, to-day $400, was destroyed by a mob.

But all has been overruled by my Master for my salvation! Many a time has my person been threatened; pots of tar and feathers have been provided for me! A number of times has some of the serpent's seed laid their plans to cast me into the water, where there were nineteen chances out of twenty for me to be drowned. Once I was under bonds "for the hope of Israel!" But none of these things have moved me from the investigation of all doctrine, that is claimed to have Bible for its support. Thanks be to God, that all these things have been overruled for my good, and the advancement of the truth, by enlarging my field of labor, and bring thousands to a knowledge of the truth, and it is in Jesus our life-giver.

My course has been, and still is, never to go among brethren, only as I am invited. Glory be to God, that to-day finds me with my face set Zionward! Eye fixed upon the time, when there shall be five kingdoms in the Eastern, and no more symbolized by the toes of the image! Then the time will be due, for Jesus, our life-giver and king, to come as the restorer of all things, foretold by Israel's holy seers. The family of God saved! The last child of the serpent's seed destroyed, and the effects of the fall wiped out of the universe of God! His glory now fills the earth! The sky is clear, and the soil is free, the victor's song floats over the plains of Eden, and the anthems of seraphs blend with its strain; the sun rolls down its brilliant flood, and shines on a world that is fair and good.

And more ardently than ever, do I desire to do what appears to be duty, to get the truth before my fellowmen, in order that a people may be taken out from among the Gentiles for his name.

Cheer up ye loved ones of earth, for soon we shall reach the harbor of eternal repose! Hallelujah! for its beautiful city is full in my view; its glory beams upon my pathway; its odors are wafted to me; its sound salutes my ear; its spirit I inhale; and my longing heart is there! For—

"We have heard of the psalms, the robes, the crowns,
And the silvery band in white;
Of the city fair, with pearly gates,
All radiant with light.
We have heard of the angels there and saints,
With their harps of gold, how they sing;
Of the mount, with the fruitful tree of life:
Of the leaves that healing bring."

All this makes me almost impatient to be there.

RALPH VINTON LYON.

SUSPENSION BRIDGE, N. Y.

Being informed that there was a desire in certain minds at Middleville, Barry county, Mich., to hear on the subject of immortality, Bro. J. C. Simonds and myself arranged to visit them, and to give them such light on the subject as we have received from the word. We went there on Friday, Feb. 18th, and staid over Sunday, giving four discourses: first, man in his creation; second, the Bible use of the word soul, and man in death; third, the punishment of the wicked, and fourth, eternal life to the righteous through the resurrection. The two first evenings our congregation were larger than we had expected. Sunday, both morning and evening, they were small, owing perhaps to the effort being made in the revival line. A few heard with so much attention and apparent candor as to inspire the hope that they will pursue the subject and become established in the truth. Our friend, Mr. Cobb, an intelligent attorney, from whom our invitation came, and who gave us a home, provided a hall for the meetings, and published notices of the same, said as we left, it was the first true preaching that he had ever heard. The Lord give increase from the seed sown.

On our arrival at Middleville, we were informed that the people of Woodland, in the north-east part of the same county, wished to come there. To save expense of travel, we decided to go right on there on Monday, and spend the few days that business at home would allow us to prolong our absence therefrom. We went on Monday and had four meetings. The storm of Monday afternoon and evening prevented a full attendance, but these present gave us a good hearing, and better weather brought us full houses. We endeavored to give them an outline of the Bible scheme from creation to the restitution, and thought that we were so successful that the attentive hearers got hold of it so as to be able to read and study the word in reference to it. We left some of them manifesting a good interest to know what the truth is.

We found two sisters there. One, Sister Bolce, the mother of a family, and a resident of the neighborhood where our meetings were held. The other, my daughter, transiently there as a teacher. Each is intelligent in the faith and in the love of it. These had talked their faith and circulated reading matter, which had resulted in the expression of a wish to hear which led us there. These sisters have the work now in charge, and must have help again from abroad by and by. We hope some fruit will be gathered in the harvest from the seed sown there.

E. MILLER.

Dear Brethren:

Since my last letter to you, I have visited Clinton county, Ind. Had meeting some ten days, with good effect. There was one that obeyed from the heart that form of doctrine delivered, and was immersed into the Christ. Others were almost persuaded to be Christians.

The Lord be thanked! I visit them again in April.

J. S. HATCH.

Will There Be a Resurrection of the Dead?

BRO. REED:—In the editorial column of THE RESTITUTION of December 8th, 1875, we find the following: "Some of our brethren have now had a free and fair opportunity to express their views upon certain questions, bearing upon the destruction of the ancients. Here the matter ends."

As the resurrection of the dead is involved in these questions, I supposed that the investigation of that subject was to be dropped, or discontinued entirely, from the columns of our paper. But from a subsequent explanation from the editor, in THE RESTITUTION of January 5th, 1876, in speaking of the "hobby riders," (the writers on the above questions,) he assures his reviewer that the columns of the paper are not closed against the future discussion of the "fair chance question." And from the sequel I was forced to the conclusion that I had, also, misunderstood the editor's meaning of the words, "here the matter ends."

The columns of the paper have, truly, been used as a medium of a free, and lively discussion of one side of the question, and that in bitter opposition to the view of any future chance to any of Adam's race, who may have fallen into death's embrace, without a knowledge of God's plan of redemption. So, for some reason, for the past eleven weeks, we have heard quite often from only one fraction of the "hobby-riders," (as our brother pleases to term them), with the exception of Bro. P. Allings' article.

Now, Bro. Editor, I do not speak of these things, because of any desire to take control of your paper, or as a fault-finding grumbler; for I am well aware an editor's position is anything but a pleasant place to occupy. But I wish to make a suggestion, that is if we are to have a sectarian sheet—a paper that will admit of articles favoring but one side of any Scriptural subject, especially on the subject of resurrection and non-resurrection of the dead. Then why not unite our little strength in the support of a paper of that class, which has long been in the field, and thereby increase the size and interest of that sheet which would insure an easy time instead of tugging along against so many adverse circumstances—to keep alive our little paper. Perhaps you will object on the ground that doubtless our eyes would often meet articles in that paper that would entirely ignore the "first principles of the Gospel." Well, that should only teach us to be patient with the erring. And if we lend the paper to our neighbors, to read, we should give all diligence to set them right on these questions.

But if you do not think favorably of my suggestion, and conclude to continue THE RESTITUTION as you doubtless will, you may continue to send me a copy. I have taken the paper for nearly five years, and as I have read it with interest and profit, I feel loth to part with it now, and herewith enclose two dollars to renew my subscription.

And now, Bro. Reed, I will give you a little sketch of my experience. I have been an invalid for more than thirty-four years. Am very feeble in body, (and with very limited means of support), suffering much pain every day. Seven years ago, about this time, I was struck down under deep conviction of sin. I had for nearly half a century been trying to build up a righteousness of my own, by living a moral life. But while confined to my room, on a sick bed, by an unseen power, I was made to feel my lost and undone condition—without hope, and without God, in the world. Such a struggle as I passed through at that time, I hope never to encounter again. I then and there, with none but God to witness, laid down the weapons of my rebellion, and gave myself up wholly into the hands of the Potter, to mould and fashion me into the image of His own Son. From that time, until the present, I have enjoyed sweet communion with the Father and His Son Jesus Christ, and joy in the Holy Spirit, which the world could never give nor take away. I can truly say that I have been led in a way that I knew not.

The study of the Bible has been my daily meat, and drink. Ten times I have read it by course, besides spending much time studying subjects. I have not the physical strength, nor the tongue of the learned, to enable me to preach, but I lend my papers until they are nearly worn out, and then I cut out the best articles and paste them in old almanacs, and continue to lend them; until this winter I am so poorly that I could not get out but little, and unable to do any pasting. What will result from my feeble efforts at missionary work, can only be known in the future day of reckoning.

Well, from all that I can learn in the blessed Book, concerning the future of our race, not only "the ancients," but the present inhabitants of our sin-cursed earth, I am fully persuaded that the love of God embraces not only those few sinners, who, through God's divine influence, and grace, have been made partakers of Christ's divine nature, and that small remnant of Adam's race that will be left, after the pouring out of God's wrath upon those nations, which will be in open rebellion against Him. But it (His love) will be made manifest in the future dispensation, in giving life, peace, and a perfect knowledge of the truth to all of the race, so that none will be consigned to a hopeless death without a perfect knowledge of the only true God, and Jesus Christ." And so with all the families of the earth, covenanted to Abraham, will be dispensed—through the promised seed—after he shall be made perfect, by a resurrection, *(ek-nekron)* "that out of dead ones"—*Diaglott* of all the members of his "body" the church—not before. I will not weary you by quoting the passages relied on to prove this view, as an abundance have been presented already, by more able pens than mine.

Will you publish this to please a feeble and weary pilgrim? Yours in anxious search for the truth,

J. D. SHERIDAN,

OSBEK, IOWA.

It is reported that the Pope is to have a newspaper organ. It is to be started in Rome this year under his sanction. It's to be a great affair, and will be the Catholic organ of the whole world. Cardinals will be among the editors, high officials among the reporters, and nuncios at foreign courts among the correspondents. If it succeeds, the fact may probably be regarded as a proof of Papal infallibility.

The spring term of the Public High School of the city of Plymouth, Ind., will open on Monday, March 20th.

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BUSINESS DEPARTMENT.

BOOKS AND PERIODICALS.

Modern Spiritualism, by Marion, is out of print. We are out of some books ordered,—such as *Whiteness of Immortality, Facts on the Soul*,—but expect to obtain some soon. We will then fill orders and supply others.

The Trials and Triumphs of Faith. By Dr. Boyd. Published by M. A. Packer & Co., 163 and 165 Clark St., Chicago. Price, $2.50.

This is a neatly executed work of 718 pages, printed on good paper, well illustrated, and bound in green and gold.

Part I. treats of the trials and triumphs of faith as illustrated by the lives of the patriarchs and prophets.

"These all died in faith, not having received the promise, but saw them afar off and were persuaded of them, and embraced them."

Part II. consists of biographical sketches of the lives of Moody and Sankey.

Part III. is descriptive of their career in Great Britain.

Part IV. is a history of their work in America.

Like all other human productions, it contains allusions and paragraphs that might be criticised, but on the whole, the book is well written and calculated to quicken the spirit of devotion, and strengthen the arms of faith. One paragraph in Mr. Moody's closing address is well worthy of attention. He says: "Let 'Word and Work' be our watchwords. If you neglect either the one or the other you won't be successful. But he who holds the Word in one hand, and works with the other, must advance nearer and nearer to the throne."

B. F. Sherer is agent for Marshall county, and will make a thorough canvass.

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INQUIRIES.

Brother T. E. Adams, of Sharpsville wants to know the address of R. Lands, who lives in Northern Missouri. Will some one give it?

Can any brother of the One Faith in Christ, who lives in Kansas, give his address to George M. Chamberlain, North Windham, Connecticut, for the purpose of corresponding about the country of Kansas?

LETTER RECEIPTS.

Letters from the following persons have been received, found to be correct, and the business attended to:

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G T Wible	2 00	John Wible	2 00
Sanford Putnam	2 00	May Woodward	2 25
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Alfred Roth	25	Wm C Taylor	1 00
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ANNOUNCEMENTS.

The Lord willing, I will be at Laketon Wabash county, Ind., on Thursday before the first Sunday in April. The second Sunday, in the next Brother's part of the country—meeting to commence on Friday night before. The fourth Sunday, in Clinton county, at Burget's Corners, and on Friday night before.

J. S. HATCH.

CRAWFORDSVILLE, Ind. Mar. 7.

I have been requested to publish, through the RESTITUTION, a meeting of days, to commence on Friday before the first Sunday in April, at 7 p. m., at the Scott school house. This request is made by Bro. and Sister Akers and some family adjoining neighbors. On account of hard times, we have only been able to do a very little in this direction for the past year. And we have not yet able to do for our brethren as we would like, and hesitate to request their labor, when we know that it is with a charity that they can't allow. But we ask them to help at this time. We have the promise of some assistance (from three good neighbors; but how much they may be able to give, I cannot say. A number have expressed a desire that Bro. J. C. Kinser, John Foote and J. W. Irwin should attend. We invite all to come who can. All coming by the A. T. & S. F. R. R., will stop at Valley Falls.

Free to those coming later will inquire for my house at E. Bell's drug store. The meeting is designed to continue one week or more, and the object is to hold up the truth. Let those come who can and we will do our best. Can any one help Bro. T. J. Adams, so that he can be with us to assist in singing "Home, Sweet Home," etc.?

We say unto the saints of the brethren in love, Laplog to be able to stand in the great day. Amen.

ISAAC S. MILLER,
Valley Falls, Kansas.

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"Eye hath not seen nor ear heard," etc.
brave one standing a picket guard,
For the army of the Lord,
Through the chill of night, in the face of the foe,
Have ye ever heard the word,

How that eye hath never seen the like
Of the country over there,
Nor beheld on earthly king such crown
As the conquering saint shall wear?

O sorrowing ones who have trusted so,
Through the dark of your earthly way,
The hand unseen that is leading you
Leads surely unto day.

Ye can never think what waiteth you,—
What sweetness of surprise—
When the veil that shadows your mortal life,
Shall be lifted from your eyes.

O worn ones walking the pilgrim way,
Ye never can know how fair
Is the land your feet are tending toward,
Over the river there.

O loving ones who lay down your lives
By the little, day by day,
For the sake of him who gave his own
With the throes of Calvary—

Who gathered the skirts of his glory up,
And went to the Father's throne—
Your hearts have never conceived the things
He will bring when he comes for his own.

O loyal ones who have waited so
For the Holy King's return—
Who have left your eyes all full with tears,
And your heart within you burn,

For the promise of the white-robed ones,
And the angels' Bethlehem hymn,
The love that hath filled your hearts so full,
And made your eyes so dim,

Is only an earnest of heavenly joy;—
Who hath given so much hath still
A store of his own love's sweetness left,
Your chalice of life to fill.

O dying one, smile for the future life—
It will all be what is best;
For a God who hath made a world like this,
Can be trusted for all the rest.

HUNSONVILLE, Mich.

The Regeneration.

BY WILLIAM SHEPHERD.

"And Jesus said unto them, verily I say unto you that ye which have followed me, in the regeneration, when the Son of Man shall sit upon the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel."—Matt. xix. 28.

The text contains a promise or prediction of vast import, rather than a mere ordinary statement. The word regeneration occurs but twice in Scripture, here and in Titus iii. 5, and by most theologians it is applied to the moral change which takes place at the time of conversion. In Titus it has that meaning, of which the immediate connection makes it obvious. The text evidently has not that meaning. The word regeneration here, does not refer to the present time, although, according to the punctuation in our common version it would seem so to teach, but we must remember that the punctuation of the Holy Scriptures as well as its extravagant divisions into chapters and its sub divisions into verses is not the work, neither was it done under any special superintendence of Divine inspiration; but it was the doings of men under the influence of their preconceived notions, making it conformable to their prejudices and what they supposed to be correct, consequently, there is a huge per centage of error embodied in their work in this direction. The erroneous punctuation of a passage gives it sometimes a very different meaning to what it really is designed to teach, and often destroys its true import and proper sense entirely. We cite a few examples that you may see the force of these observations. Heb. x. 12. "But this man after he had offered one sacrifice for sins, forever sat down on the right hand of God." You observe the point should be *after the* word "forever," which many of our English Bibles now contain. According to King James' punctuation of the text, it would leave the Savior to ever remain fixed at the right hand of God, and hence precludes the idea of his ever coming again. The thief on the cross is another instance. Luke xxiii. 43. The point should be inserted after "to-day," this would make it harmonize with the thief's request. "To-day," is equivalent to now, and merely a modifier of the time when the promise is made, not the time of its fulfillment. We find in the case of the text in the common version, the comma is placed after the word regeneration, instead of at the pronoun "me," as it should have been, and this order of punctuation is being adopted by many theologians, such as Campbell, Murdock, Clark, etc. Yet most professed Christians are not willing to suffer truth to overcome their prejudices and give to the text its appropriate place and application, but will compress, force and strain its fulfillment into the moral renovation of man, and indeed, the whole sublime passage by this unwarranted treatment, is horribly mangled, distorted, twisted, torn, disjointed, worsted, and spiritualized by many in order to make it conform to their limited and preconceived notions, and old established theories. They say that regeneration means conversion of sinners through the preaching of the Gospel; that the twelve apostles being enthroned, signifies nothing more nor less than a state of great pre-eminence and dignity to which they were raised, and their judging the twelve tribes of Israel, denotes that high authority to which they would be promoted, or called to exercise in the church, dispensing the gospel and its precepts to God's people. But we shall see the impropriety of such a rapid exposition of this glorious promise to Christ's *faithful* ones by carefully noticing the context and observing the point, or place of its proper punctuation; for inserting the comma where it should be, "the regeneration," as a consequence, is referred to a future time, viz: When Jesus shall sit upon the throne of his glory, which cannot occur until his second advent in *glory*. This throne of *his glory* being none other than the throne of his father David, spoken of, and promised him by the angel Gabriel to Mary his mother. Luke i. 32. This same throne is mentioned again, in Matthew xxv. 31, upon which he is to sit when he comes to gather the nations before him and rule them, therefore, the regeneration has no reference to the time of following him, but points to the period of his exaltation and that of his followers, and finds no fitting place to the cross period of humiliation. This, we find Adam Clark admits in his notes on this text as well as adopting the improved punctuation which he declares is followed by the most eminent critics; and yet the doctor overlooks the *millennial* kingdom, and carries the regeneration into the paradisical state. Another proof that "great men are not always wise, neither do the aged understand judgment."

The doctor failed to see, with many others, that the word regeneration implies a state of imperfection, a condition susceptible of improvement, which an unchanged state will not admit of, as we have always supposed to be the case with the New Jerusalem economy. The doctor, however, concedes here the idea of judging, and follows Kypke, a distinguished theologian, who has shown that we are to understand that the original Greek word, here rendered judging, means to govern, to preside over, to hold the first or most prominent position or place, citing as authority Gen. xlix. 10. "Dan shall judge his people," shall preside in or rule over them, shall occupy a chief place among the tribes.

Again, we may admit for the sake of argument, that regeneration here may affect man morally, as in Titus; i. e., it may embrace his moral nature as well as his physical. It certainly covers the whole ground taking in the spiritual as well as the physical, but we shall learn more of its true import and signification as we pass along in the brief examination of a few parallel passages.

In Eph. i. 10: We read of a dispensation of the fulness of times when there is to be a general gathering of all things in Christ. By dispensation, we understand economy, or plan desired for a certain specific purpose, called the fulness, or consummation of all preceding economies, in order to gather together all things which may have borne any relation to those previous dispensations, to reduce, as it were, to add up, and to bring different sums to one point, or concentrate them and bring them all with their varied fractions under one grand head, in a word, and in the words of Him in whom and under whom they all are to be reduced —"To gather up the fragments of all anterior ages that nothing be lost." And in that gathering, and work of reconstruction, to abolish death, and finally obliterate and destroy the works of the devil, and ultimately bring to an end sin and suffering, this being the final act and purpose of the manifestation of the Son of God. 1 John iii. 8. A work of this character is clearly pointed out in 1 Cor. xv. 24-26.

Here then will be a wiping out, as with one wide sweep of Almighty power, every trace of the fall, showing where sin hath abounded, grace did much more abound, and that where sin reigned unto death, there would righteousness flow down as a river, eradicating the evil of sin, and removing it forever more that righteousness might reign unto eternal life, through our Lord Jesus Christ. Rom. v. 20, 21. Bringing back this disjointed world to its more than primitive state of beauty and supernal excellency. When Eden shall bloom over natures tomb, and death shall be swallowed up in victory, and God's works shall shine out in illuminating splendors no longer dimmed by sin's polluting power; when all the works of the Lord shall praise him and all his saints shall bless him, and the whole universe finally be quickened by the mighty impulse of God's eternal love, Amen.

The fulness of times which is called in Tim. vi. 15, "His times" when there is to be a gorgeous display or exhibition of Christ's divine power, and a manifestation of his person as has never yet been developed to men or angels; "when he will show who is the only potentate and King of kings, and Lord of lords," which grand display of his personal power and glory will put to shame all the monarchs of earth, and their fame and grandeur will sink down into utter insignificance; when they shall seek to hide themselves "in the dust for fear of the Lord, and for the glory of his *majesty*." And they shall go into the holes and the rocks, and into the caves of the earth * * when he ariseth to shake terrible the earth." Isa. l.; Rev. vi. 15, 16.

Men have had their times, their day; now Christ is to have his times, his day. They have given us a display of their works and their glory; their governments and kingdoms which have all proved a failure; now, the Son of God is to make a display of his. They have shown their royalty and power, as though they were the lords and monarchs of the earth, now Christ will "show who is the only potentate, and when their kingdoms are all to be transferred to him with what glory may surround them, or at least they are to become tributary to his kingdom or throne at Jerusalem and he takes to himself his great power and reigns. "His times" or "fulness of times" occupy the same place in future history or prophecy, as the "times of restitution" spoken of in Acts 3d chapter. The same as "the regeneration" when all that are "in Christ" from the beginning of the ages will be gathered, both Jews and Gentiles, into "one body," one blessed unity, one holy compact, one consecrated host, one harmonious octave—the end returning to the beginning. This passage gives us a still further insight into the Divine purpose in this distinguished period—which is to renovate, to gather, to bring back into one lump so to speak, all the shattered fragments of all preceding ages, and reconstruct out of these materials a glorious edifice—a temple or building not made with hands eternal and heavenly, in its character. Amen.

To still further elucidate the text, allowing Scripture to explain itself, we shall examine for a moment the passage in Acts iii. 21: "The times of restitution." Restitution is but another word for restoring what is lost or taken away; the act of recovering a former state or position; to retrieve, to bring back from degredation, or declension, or ruin to its former condition. And here we see no reason why regeneration in our text may not mean the same or a work resulting in the same end. This is the sense in which we should understand regeneration, renew, reproduce, restore, reinstate; to bring back that which was lost. For example "I will restore thy (Zion's) judges as at the first and thy counselors as at the beginning," and the result of this restatement of Zion's judges and her counselors is this: "Afterward thou shalt be called the city of righteousness, the faithful city." Isa. i. 26. There is to be a restitution at this time, of all things. Now the question asked by the disciples of our Lord just prior to his ascension is to the point and affords us a still further clue as to the Scriptural meaning of restitution, viz: "Lord wilt thou at this time restore the kingdom to Israel?" The nature and extent of this restitution we may only learn by a careful examination of the prophetic writings. And it is here where we may form some clean and definite idea of the grandeur and glory surrounding that epoch of the times of refreshing, or reign of the Son of Man, when the tide of both the civil and ecclesiastical affairs will be turned for good to Israel and the "left of the nations;" when the evil of ages which has spread so fearfully over the world will be swept back, as with the purging and cleansing power of the glorious Jehovah. Glad end. We begin to see thy bright dawnings in the oriental skies, and long to behold the millennial sun—light of thy splendor in brightest effulgence until the noon-day of thine ineffable glory shall cover the earth with one beautiful robe of celestial light as the waters cover the sea.

"But when shall see that glorious day,
When throned on Zion's brow,
The Lord shall rend the veil away
That hides the nations now.
When earth no more beneath the fear,
Of His rebuke shall lie;
When pain shall cease, and every tear
Be wiped from every eye.
When Judah, she no more shall mourn,
Beneath the heathen's chain,
The days of splendor shall return,
And all be new again.
The point of life shall then be quaffed
In peace by all who come,
And every wind that blows shall waft
Some long lost exile home."

The Mussulmans have permitted the Christians to put up bells in the Holy Sepulchre at Jerusalem. As the Mohammedans are opposed to bells the sound of one has not been heard in the building since the Sultan entered the city in the twelfth century.

THE SEVENTIETH, OR COVENANT WEEK. DANIEL IX. 24-27

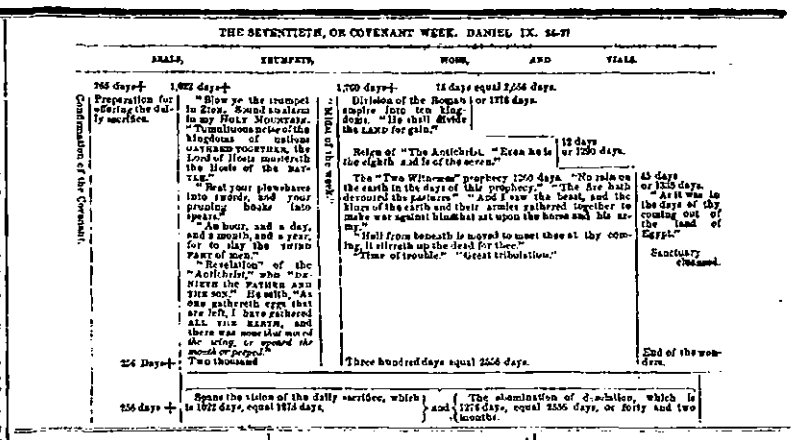

Landmarks and Keys to Prophetic Interpretation.

BY O. T. HOBBS.

1. Salvation is of the Jews.

2. The great theme and burthen of prophecy is concerning the Jews, Jerusalem and the restitution.

3. The events of fulfilled prophecy are recorded in the historic archives of the nations, in language harmonious with prophetic annunciation.

4. All "interpretations" which do not harmonize with dispensational events are void.

5. Jewish history is divided into three distinct periods, each marked by great national events.

6. When the Jews crucified their King, they lost their national existence, and are yet "without a king, prince, sacrifice, image, ephod or teraphim," "for many days."

7. After the "many days," ("times of the Gentiles,") they build up Zion with blood, and Jerusalem with iniquity," and sacrifice flesh for the sacrifice of mine offering.', "For Israel hath forgotten his Maker, and buildeth temples."

8. When the Jews lost their nationality at the end of the seven and sixty and *two weeks*, the "*times* of the Gentiles" supervene, and when the "times of the Gentiles" end, the seventieth week begins, and constitutes the "great and terrible day of the Lord."

9. The "seventy weeks," (Dan. ix. 24,) cover all Jewish history, from the decree of Cyrus to the coming of Christ and the resurrection of the dead.

10. All the events of prophecy connected with or synchronous with the reign of the "Beast," *alias* "vile person," "prince of the covenant," "Little Horn," "Man of Sin," "Idol Shepherd," "Apollyon," are fulfilled within the limits of the seventieth week. (Dan. ix. 24.)

11. The taking away *of* the daily sacrifice, and placing the abomination of desolation "in the Holy place" is performed by "Apollyon," the "Beast that was, is not, and yet is," "in the midst of the week;" and the "2,300 days" are covered by that identical week in the which the daily sacrifice is taken away and the abomination of desolation is set up.

12. "And there are seven kings." This God-given lineage of kings fills out the "time" from B. C. 31 to the burning day of God, and the "eighth, who is of the seven," occupies the throne, and wields the destiny of kindreds, tongues and nations, during the latter half of the covenant week, "sitting in the temple of God, showing himself that he is God."

"Whoso heareth, let him understand."

The foregoing is written for the consideration of the reader, preparatory to an exposition of that standing question, the 2,300 days, which was written for our instruction, upon whom the ends of the world are come, and not difficult to understand.

THE COVENANT WEEK, THE BEAST, AND THE 2,300 DAYS.

"Seventy weeks are determined upon thy people, (Jews), and upon thy holy city, (Jerusalem)."

Those seventy weeks are divided into three distinct periods, each distinguished by great national events, all of which are applicable to the Jews only, and to their holy city as they nationally exist.

The logic of events furnishes us with an undisputed exposition of the "seven" and the "sixty and two" weeks, at the end of which Messiah was "cut off."

With the cutting off of Messiah, the "one week" was also cut off, and cannot, therefore, have its fulfillment until the Jews become a nation under the covenant, confirmed with many (nations) for "one week"; and without which covenant the week cannot begin.

This covenant of prophetic notoriety must have a corresponding historic record, enrolled in the archives of nations, "known and read of all men," especially the wise; for without such record of events, involving great national issues, to claim its fulfillment is to ignore prophecy and falsify history.

A few days before the cutting off of Messiah he said to the Jews, "Behold, your house is left unto you desolate," from which time the Jews could offer no legal sacrifice; for from thence they should be "many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim," as it is to-day; but after the "many days" it is said of them, "Israel hath forgotten his maker, and buildeth temples," a future event and a fulfillment, in part, of the prediction, "If another come in his own name, him will ye receive;" and this one who shall come is "The Antichrist," whose career is the principal object of the vision of the seers, and who is recognized by various names, titles and investitures, by means of which I design to identify him with the "covenant week," and with the 2,300 days.

The covenant week contains 2,556 days, which include but one leap year. The "forty and two months" reign of "The Antichrist," from the "midst of the week," is 1,278 days.

The vision of 1,300 days covers the daily sacrifice, which is 1,022 days, and the abomination that maketh desolate, which is 1278 days, and reaches to within 12 days of the "end of the wonders." Therefore, the daily sacrifice being taken away, "in the midst of the week," and the reign of "the Antichrist" occupying the latter half of the week from the date of the covenant as a season of preparation for offering the daily sacrifice at the beginning of the 2,300 days.

(To be continued.)

Berean's Casket.

PREPARED BY O. M. MYERS.

THE SPIRIT IN MAN.

See how man's life came to him at first. God first formed the figure of man's body in common earth. Then to this figure God added life by breathing into it from Himself, whereby this inanimate body became a living one. But in this composition, the spirit is so perfectly mixed with and diffused through the whole body, that we can not now say which is *spirit* nor which is *earth;* but the whole is *one entire living creature.* As in leavened dough, we cannot say which is the leaven nor which is the dough.

But God, who first infused this life, can extract it out again, and leave the body as it was before this life was thus put into it. And this form of death God chose for man: "Dust thou art, and unto dust shalt thou return."

God unmakes man just as He made him. He takes him to pieces like a jointed tool; He draws in his breath to Himself, and leaves the lump to the elements of which it was at first composed, which by degrees loses its very form, and takes its place again in common with other matter.

And thus the spirit returns to God who gave it; for the remainder of the spirit is with Him. But in this return, the *spirit of man maintains no self-existence*, having surrendered itself into the ocean of life from whence it first flowed. When rivers return into the sea, they are no more rivers, but lose their name and property, being merged in the ocean of their original fountains.

And yet God doth retain in His memory the particular characters of ideas of every instance of life which life doth so extract, from whence (in the day of the restitution of all things) every body shall have its own spirit, and every spirit its own body.—*J. Argill, A. D. 1700.*

The above extract sounds very much like the author had studied well the following Scriptures: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life: and man became a living soul." Gen. ii. 7.

The same principle that was breathed into man as above described we find was breathed likewise into the animal world: "And they went in unto Noah into the ark, two and two of all flesh, wherein is the *breath of life.*" "And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth and every man; all in whose nostrils was the *breath of life*, of all that was in the dry land, died." Gen. vii. 15, 21-23.

"If he (God) set his heart upon man, if he gather unto himself his spirit and his breath; all flesh shall perish together, and man shall turn again unto dust." Job xxxiv. 14, 15. "Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it." Ecc. xii. 7.

Gesenius upon this last text, in his Hebrew Lexicon, in defining *Ruach*, on p. 967, says: That the word *Ruach* here rendered spirit is to be understood as having reference to the same principle possessed in common by man and beasts; and cites in connection with this text, Ecc. iii. 19, 21—"For that which befalleth the sons of men befalleth beasts; even one thing befalleth them; as the one dieth, so dieth the other; yea, they have all one *breath* (spirit); so that a man hath no pre-eminence above a beast: for all is vanity." "Who knoweth if the spirit of man goeth upward, and the spirit of the beast goeth downward to the earth."—*Douay.*

Also he cites, viii. 8. "There is no man that hath power over the spirit to retain the spirit; neither hath he power in the day of death; and there is no discharge in that war."

Next he cites, as refering to the same principle. Job xii. 10. "In whose hand is the soul of every living thing and the breath (spirit) of all mankind."

And lastly, Gesenius cites, as refering to the same principle given to man in his creation, which he possesses in common with the animal world. Ezek. xxxvii. 1-10—"The hand of the Lord was upon me, and carried me out in the spirit of the Lord, and set me down in the midst of the valley which *was* full of bones, and caused them to pass by them round about: and, behold, *there were* very many in the open valley; and, lo, *they were* very dry. And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest. Again he said unto me, Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones; Behold, I will cause breath to enter into you, and ye shall live: And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I *am* the Lord. So I prophesied as I was commanded: and as I prophesid, there was a noise, and behold a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came upon them, and the skin covered them above; but *there was* no breath in them. Then said he unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army."

From these texts of Scripture then we discover: 1. That life is produced by the inspiration of this life giving current from God. 2. That when this is thrown back into the great field, or reservoir of spirit death follows. 3. That this same element power called back, not from heaven, not from Paradise, not from any place of departed disembodied spirits, but from the same locality from which it was first received, and into which it is given at death, produces life from the dead in the resurrection morning.

There are thirty-five millions of Roman Catholics in France. The remainder of the population is divided as follows: Protestants 600,000, Jews 49,000; 3,071 Mohammedans, Buddhists, &c., and 82,000 Frenchmen who declare that they recognize no religion whatever.

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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H. V. REED, . . Editor.
S. A. CHAPLIN, Associate Editor.

SPECIAL CONTRIBUTORS.
J. M. STEPHENSON. | THOS WILSON.
A. B. MAGRUDER. | G. M. MYERS.
J. F. WILLIAMS. | J. B. FYOCK.

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THE RESTITUTION advocates the final restitution of all things which God hath spoken by the mouth of all his Holy Prophets since the world began." It also advocates as a means to this end, the establishment of the Kingdom of God on the earth, with the Christian King at its head, and the immortal saints as joint-heirs with Him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. It also advocates a hearty belief of the Gospel, repentance, and immersion as prerequisites to the forgiveness of sins, and a holy life as essential for salvation.

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Debasing Literature.

MRS. H. V. REED.

We find it everywhere—in parlor, library, and kitchen—in steamboats, cars, and hotels—on the street-corners, and in the market-places. We are eminently a reading people, and are very willing to be so considered, but *what* we read is quite another thing. It is a sad truth that the public mind is constantly fed upon fiction, and fiction too of the most inspired character. A book that would command a multitude of readers must ignore to a great extent both principles and ideas.

The weakest and sickliest lovestory is gorgeously bound in green and gold, and sent into the world to meet with just as warm a reception as if the same programme was not repeated every day in the year. Occasionally, it is true, we meet with a novel that teaches a great moral lesson, but these seldom appear, and the intervals between them are crowded with the veriest trash that ever filled a vacant head. Weekly newspapers and monthly magazines have amassed fortunes simply by the publication of long "continued stories"—stories that are spun out through a series of weeks and months, evidently for the sole purpose of filling space and purse. They have no mission to humanity—they bring no balm to the suffering—no cure for wounded hearts—no word of hope or love that can reach and satisfy the better nature. Still they are bought by thousands, and read, loaned, and re-read, and that too by those who "have no time to read"—anything that is worth reading.

The "man of the period" will sometimes wake up to the actual state of things far enough to remark learnedly, that "*a woman's* head is always full of fashions and novels," without stopping to consider that his own cranium has no better furniture. So far as the novels are concerned he has no advantage, and probably the lady would appear on the street as willingly in a last year's dress, as her liege lord would in an old-fashioned coat.

But the reading of fiction has become a disease. It attacks the youthful mind and weakens it long before maturity. The mental appetite soon becomes so morbid that it craves artificial excitement, to the exclusion of everything else, and like opium-eating, the longer the habit is persisted in, the harder it becomes to break it.

The standard works of our public libraries lie almost untouched upon their shelves, while every novel in the collection is well worn with use, and it frequently happens that the very poorest of them all has been handled and read the most.

The human mind, like the body, is composed of what it feeds upon. What, then, must be the character of the young minds of the present generation? No child can develop a pure thought or correct principle from a stream of sickly sentiment. And if he reads volume after volume that is not worth remembering, and which he makes no effort to retain, the power of memory becomes constantly weakened, until it is almost shattered.

The habitual novel reader lies neither the inclination or ability to grasp a thought or reason out a result. His brain is paralyzed by intellectual opiates, and it knows nothing of a healthful growth nor development. This brain-wasting literature is received into American homes and marked out in the lives of children. We see the results all around us. There is one down the street; he is about eighteen or twenty, carries a cane and advertises the clothing stores. He wears a gold watch and chain, is petting an incipient moustache, and perfumes all the atmosphere around him with hair-oil and cigar smoke—probably he chews too, plays cards, and drinks occasionally—he might as well; he isn't the smallest fraction of a man, and never will be—he is simply an empty *result*.

There are young ladies too, whose minds are formed in the same way. They read half the night, and, of course, must sleep *still* nearly noon the next day; probably it would be more agreeable to their friends if they slept *all* day.

Sometimes, however, their parents boast of their being "such great readers," and the girls will tell how many volumes they can read in a week. But they are narrow-chested and hollow-eyed; they are bilious and cross, and hateful generally, unless in company where they feel under obligations to behave themselves—*then* they are laced and powdered—curled and oiled—perfumed and jeweled—gracious and smiling. This is the class of girls that the "result" visits; and when he goes to see one of them he carries her the last new novel and tells her "it is splendid." She reads it and pronounces it "perfectly lovely."

She has no correct ideas of life, and no conception of duty. Her ideal of womanhood is the heroine of a novel, and her highest ambition is to be pretty, and sit in a parlor and be waited upon. If she can't accomplish this glorious end, she imagines herself persecuted and unappreciated.

Her "lofty spirit" disdains "drudgery;" and if her mother cruelly insists that she shall take care of her own room, she fancies herself the descendant of a royal line who has been kidnapped in infancy by some ignoble family. Her mind is dwarfed and weakened, her nerves shattered, and her physical forces ruined, by a course of reading that she will never relinquish unless compelled to. So much of romance is thrown around life in all its phases, that men and women are shorn of their strength in meeting the practical truth. But nowhere is this so plainly apparent as in the marriage relation. Matrimony is the *ultima thule* of the novelist. He will lead his characters through seas of blood and oceans of tears, and if they only get married at last they are supposed to be abundantly compensated for all their sufferings.

God forbid that we should detract from the honor and dignity of true marriage. It is ordained of heaven and should be a sacrament to man; but it never can be unless both parties carry it, and to the grave beyond, a love which is holier, deeper, and truer, than the world of fiction has any conception of. The sentiment of lovers may be well enough in its place, but woe to the married pair who build for each other no stronger affection than this, and woe to the hearthstone that is not illumed by reason as well as sanctified by honest affection!

There is a halo around a bridal veil, and a fascination in the orange flowers and wedding ring, that the novelist cannot resist. Hence the people enter the married state with wrong conceptions of themselves and each other; but the husband soon learns that his wife is not an angelic heroine, but actually has her faults, and sometimes lots of them; and she finds that her husband isn't a bit like the model husbands she has read of. No wonder that both parties become dissatisfied, and matters often grow worse instead of better, until the disease becomes chronic. Hence our newspapers are flooded with "matrimonial infelicities" and the proceedings of divorce courts.

Of course the writers and publishers of indiscriminate fiction are not to blame for all of this, but perhaps it would be fair to lay one half of it at their doors.

Give us then a *pure* literature, one that will not pander to vice nor propagate folly—a literature that shrinks alike the emanations of corrupt fancies and the diseased offspring of imprincipled minds. Fill our land with the purest streams from the fount of learning and the fairest flowers from the wreath of Minerva. Let us wander in the Elysian groves of a literature where no serpents lurk beneath the tempting fruit—where no poisonous plant grows among the flowers or twines round the laurel. Give us the rich fruits of mental culture, unmixed with the "apples of Sodom," and our people will be stronger and purer, our children will be braver and better, and our homes will be happier and nobler.

Take the Restitution.

"Why? Isn't one paper enough? I take the county paper already, and it gives me all the news."

But, see here, friend, does your county paper propose to teach you the way to be saved? Does it make you stop amid the rush of business and the strife for gain and lands to think of God? You love life. You would see length of days. You say, there was no such thing as death in the world. And if there was such a thing as the "elixir of life," you would have it at any cost. Well, our little paper designs to point out to you a way whereby you can enter upon a deathless state—a life that has no end—and one, too, that is exempt from all the evils and sufferings of mortality.

"You do not ministers were paid to tell you such things?"

Have they done it? Are you sure, though you belong to some one of the orthodox churches, that you have the truth? Do you "walk in the light," "do the truth," "keep the word," "keep the commandments?"

Or are you following "many" devised nobles," obeying the traditions of men, and "making God's Law" of no effect? If so, see what will be the end?

Remember, we are to be "obedient to the faith, 'stablished in the faith, striving together for the faith of the gospel."

"But cannot I learn these things from the Bible? It surely teaches the way of salvation."

"You can, if you will throw off the spectacles with which error has blinded your eyes, and study with the humility of a child that is willing to be taught, from its blessed pages.

Yet this objection to taking our paper would apply equally to attending upon any of the means of grace. "You can learn everything from the Book; you need no teachers, no sermons, no helps," when, in fact, you need them all, in a world where so many things are conspiring to lead you away from God?

Examine yourselves, whether or not you have the truth. It is the truth that sanctifies and saves. Try our paper—three months, six months, or a year—and see if we have not the truth. If we have, you ought to know it, accept it, and be saved; if not, it is your duty to find out wherein we err, and by so doing, save us.

S. R. WINCE.

At Home.

Religion at home is more precious than at church, or in the world. Every day each family should worship as regularly as they eat. Have they time to eat? Let the soul have food. Open the Bible and have God talk to the family; pray and praise in song, and on bended knees ask mercies. A family without worship is a domestic orphanage, and a school of unbelief, sensuality, and sin. Without spiritual life at home, it will be wholly lacking or exceedingly thin abroad. Children will grow up Christless; physical objects, and carnal life will absorb attention and engross affection. With pure, sincere, tender religion at home, children will begin to be Christians so soon as they learn of the Savior's love, and never know rebellion. Why should the offspring of saints be for one moment exposed to condemnation? Why should they not know the Savior so soon as they know sin? Generally they will if Christ is honored at the family altar. But he is not honored. Thousands upon thousands of church members live like infidels at home. The Bible is unread, prayer never heard. Can they not read? Why not let God speak to them out of his word? Can they not pray? The Lord's prayer can at least be repeated in concert. Is there no time? It will save time to take counsel of God. It is waste of time and waste of life to ignore God. We can have no real home without him. It requires a Heavenly Father as well as earthly parents to make a sweet, healthful, absolute home.—*Baptist Union.*

The Destiny of Man.

Nothing is more certain than that man knows nothing of his destiny, but as he derives it from the Scriptures of living truth.

Let us see. Take the Bible away and what would he know of his destiny? He would know a thing, but he as a creature acting out the drama of life, and nothing more. But we find that after God had created the earth, and all that dwell thereon, he said, "Let us make man," the crowning glory of all, "in our image." "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

But before we pass further, let us consider the announcement, "The Lord God formed man of the dust of the ground."

Man, at this stage, stands forth entire in all his physical arrangements, though still inanimate, yet a fit subject for animation.

"And God breathed into his nostrils the breath of life," and man becomes what? "a living soul." What becomes a living soul? The man, perfectly formed before, though at the time inanimate, through the influence of inspiration, becomes a living soul. Does a living soul mean an immortal soul? If so, who can affirm that a living horse is not an immortal animal?

If, then, a living soul does not mean an immortal soul, who can say that God created man an immortal soul? Why did not God announce that, he had created man an immortal soul, instead of a living soul? Because he did not make man immortal. Let us see.

"And the Lord said, Of every tree of the Garden thou mayest freely eat, but of the tree of the knowledge of good and evil thou shalt not eat of it, for in the day thou eatest thereof thou shalt surely die." Gen. ii. 16-17. We see from this text that Adam could obey God and live forever, or disobey him and die eternally, never to be resurrected from the ground from whence he was taken. Why? There was no antidote for him, and his death must have been eternal had not Christ come into the world and given himself a ransom, that whosoever believeth on him might have life. Not the present life by any means; for both good and bad have this life, even though they do not believe on the Messiah. But they that believe on him shall have resurrected life; and all who have washed their robes, and made them white in the blood of the Lamb, and those who have come up through great tribulation, shall be gathered around the great white throne of God.

But God, through all the prophets, apostles, and Christ, declares that the wicked shall be destroyed,

"The rich man shall lie down, and shall not be gathered; he shall open his eyes, and he is not." Job xxvii. 19.

This is a very remarkable passage. "The rich man shall lie down,"—evidently in the grave, or in death—"and shall not be gathered,"—evidently into the kingdom, in the resurrection; "but he shall open his eyes,"—to see his condemnation,—"and he is not:" that is, he becomes extinct. Could any expression be more clear than that the wicked will be destroyed, burned up: "for God is a consuming fire; for behold the day cometh, that shall burn as an oven; and all the proud, yea, all that do wickedly, shall be stubble, and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Mal. iv. 1.

The advocates of the immortality of the wicked evade this Scripture by referring it to the destruction of Jerusalem, to which it surely does not refer, for where are all they that do wickedly, both past and present? I cannot see that it refers to Jerusalem, for it agrees with all the rest of the Scriptures, and is to take place at the last day, when all that are in their graves shall come forth, some to life eternal, and some to everlasting destruction.

"The soul that sinneth, it shall die:" what can be plainer? Does it not teach that man is not immortal? For anything that is subject to decay cannot be immortal; therefore man is not immortal.

"But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; into smoke shall they consume away." Ps. xxxvii. 20. What language could more clearly teach the destruction of the wicked? If this passage does not teach the destruction of the wicked, I must confess I do not understand the force of language. But it means just what it says, according with the rest of the Bible, for in Matt. xiii. 30, our Saviour alludes to the destiny of man: "Let both grow together until the harvest; and in the time of the harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn." If there could be anything obscure in this Scripture, it is perfectly set aside by the Saviour in verses 36 to 48 of the same chapter.

Which will man believe, Jesus or the adversary? There are few that believe the former, and a great many the latter. But we read that Christ was manifested that he might destroy the work. 1 Jno. iii. 8; 1 Cor. xv. 17, 18; St. Paul says: "And if Christ be not raised, your faith is vain; ye are yet in your sins." "Then they also which are fallen asleep in Christ are perished." This shows that Christ is the only hope through which we are to have a resurrection. If Christ is not raised from the dead, he is still dead and we cannot hope for resurrection if he is not resurrected. Then those who have died in the faith that Jesus was raised, and through his resurrection hope to be resurrected, they, having fallen asleep, are perished, and only will perish who will not accept of the benefit of the atonement.

It is evident that man is not immortal, from the fact that he was created a living being, instead of an immortal being. Let us see:

"Behold the man has become as one of us, to know good and evil. And now, lest he put forth his hand and take of the tree of life, and eat and live forever, therefore the Lord sent him forth out of the garden to till the ground from whence he was taken,"—as much as to say, "he shall not take of the tree of life and live for ever in his sins; or, man a sinner shall not be immortal." Adam, and all his descendants would have perished had not the Messiah come into the world and died for poor fallen man. And all who will not lay hold on eternal life must perish.

Your brother in Christ,
J. M. HARLAN.

The Wrong Signal.

"What has happened?" said Mr. Hamilton to his son, who entered the room in haste, and with the air of one who has some interesting news to communicate.

"A freight-train has run off the track, and killed a man," said Joseph.

"How did that happen?" said Mr. H. The watchman gave the wrong signal. The engineer said that if he had given the right signal the accident would not have occurred."

Many a man has lost his life from the effects of a wrong signal. This is true of that eternal life which is to come, as well as the present mortal one. The Priests, who pretend to declare "the way of salvation"—but fail to show that one and only *true way* laid down in the Scriptures, are giving the *wrong* signal! He who teaches another Gospel, which the Apostle says "is not another" in reality—only a FABLE—is giving the wrong signal, and is in a measure responsible for the eternal death of his followers! In consequence of these wicked switch-tenders, men take the wrong track, and go on to destruction!?

Ho! ye who are travelling the way of life! Look ahead! See that the switch is right! Be careful to look at the switch-tender with a piercing eye—and see that it is not "a wolf in sheeps clothing," who may at any moment, that you may not be aware of it, switch you off the track, and land you in eternal death. Beware of the wrong signal!—*Selected.*

Berean Casket.

PREPARED BY G. M. MYERS.

A brother writes: "Will you please, through the RESTITUTION, give an explanation of the above Scripture?"

The above Scripture—the reported conversation between Samuel and Saul—is generally believed to teach disembodied consciousness upon the part of Samuel. But that it does not so teach, we offer the following reasons:

1. There is nothing said in the entire case of the return of Samuel's soul or spirit.

2. If anything at all returned and talked to Saul, whatever it was, it came not from heaven, paradise, or any other locality than up out of the earth. See verses 11-14.

3. The character reported to have returned wore Samuel's mantle, which the spirit did not possess.

That God did not bring Samuel's spirit, nor body either, back to converse with Saul, we believe, from the fact that he had *refused* to communicate to Saul through Dreams, Urim and Prophets—legal and honorable means; and, therefore, we do not believe that God would resort to illegal and dishonorable means.

That this woman, or any other person, ever possessed the power to raise the dead, only as they received that power from God, Christ not excepted, the Bible plainly teaches.

The power this woman possessed was not of God, for his law condemned her to death. See Ex. xxii. 18, Lev. xix. 31, xx. 27; Deut. xviii. 10-11, I Sam. xxviii. 3, 9-10.

That her power to accomplish any work whatever came from demons or fallen angels we deny; for these were cast down to hell, as 2 Pet. ii. 4, says. And, as the word hell here comes from *Tartarus*, the locality of the wicked in *Hades*, therefore, these fallen angels and all others who get into *Hades* must, as long as they remain there, be silent and inactive. See Psa. cxv. 17; Ecc. ix. 10.

The idea that power came from any source whatever without, the language of the text does not justify. The term "familiar spirits" in the text does not come from the words rendered spirit, neither in the Hebrew nor Greek. In the Hebrew the characters are *ateeb*, signifying belly-breaths, and in the Greek the word is *engastrimuthos*, having the same significance as the Hebrew. Therefore, the woman was simply a ventriloquist, and deceived Saul. Saul did not see Samuel, but talked to him, as he supposed; whereas, it was the woman deceiving him through the power of ventriloquism.

That the woman lied to Saul is evident, from the fact that what she said relative to Saul's death the next day did not transpire. See 1 Sam. xx-x. xxx., xxxi., and 2 Sam. i. 1-10.

The Name of God.

The following list, comprising the name of God in forty-eight languages, was compiled by the well-known French philologist, Louis Berger, in the following manner:

One day, as he was walking along the streets of Paris, he heard a voice beseeching him to buy some nuts. Upon looking back he discovered that it was the voice of his old barber, who was gaining a scanty living by selling nuts on the street. To aid him, he hastily made out and gave to the barber the following list:

Hebrew—Elohim, Jhoah	Gaelic tongue—Dea
Chaldee—Elhah	German & Swiss—Gott
Assyrian—Ehah	Flemish—Good
Syriac & Turkish—Alah	Dutch—Godt
Malay—Allah	English—God
Arabic—Allah	Teutonic—Goth
Language of the Magi—Ored	Danish & Swedish—Gut
Old Egyptian—Teut	Norwegian—God
Amoritan—Teout	Slave—Bach
Modern Egyptian—Teom	Polish—Beg
Greek—Theos	Poltzen—Bung
Coptan—Thios	Lapp—Jubmal
Arabic and Doric—Ilee	Finish—Jumala
Latin—Deus	Hunic—Ab
Low Latin—Die	Zemblain—Pettho
Celticand Gaelic—Dia	Pannonian—Istu
French—Dieu	Hindostanee—Rain
Spanish—Dios	Coromandel—Brama
Portuguese—Deos	Tartar—Magtal
Old German—Diet	Persian—Sire
Provincal—Dieu	Chinese—Pensa
Low Breton—Doue	Japanese—Gamee
Italian—Dio	Madagascar—Zanaar
Irish—Dia	Peruvian — Pachecamac

John Randolph, of Roanoke, said to Mr. Clopton, a neighboring Baptist minister, "When I was a young man, infidelity, through the influence of Mr. Jefferson and the French Revolution, was common among young men of culture and rank. I sympathized with it; but I scorned to be an infidel without careful and thorough investigation. I thought it fair that I should first read the Bible; but I had not read it through before I became convinced that uninspired men could no more have written it than a *mule* could have composed the 'Principia' of Newton."

THE RESTITUTION

PLYMOUTH, IND.....Mar. 29, 1876

EDITORIAL DEPARTMENT.

We hope our friends will address all letters, orders and communications *direct* to THE RESTITUTION. Everything intended for publication is at once passed over to us, so that it is necessary to address only THE RESTITUTION, Plymouth, Ind. If our correspondents will attend to this strictly, it will save us much trouble.

Our meetings in Plymouth on Sunday last were well attended, considering the bad roads. Four were added to the congregation. Bro. Myers is busy at Maxenkuckee and has been for two weeks. He is meeting with good success. A congregation is soon to be organized of between thirty and forty members. The outlook there, for a large society is very encouraging. Indications are that we shall have a number of new additions in Plymouth soon. The Gospel is yet proving the power of God unto salvation to all who will believe it.

☞ Bro. Culveyhouse, of Ligonier, has renounced Sabbatarianism. He was led to embrace the dogma of keeping the seventh day through the labors of one Lane, who has spent much time in Ligonier in presenting the views of Mrs. White, etc. Bro. C. attended our lectures at Ligonier, last fall, and saw the sophisms of Lane & Co. exposed. A goodly number of friends in Ligonier were set adrift by those desiring to be teachers of the law; but they are now convinced that Jesus and not Moses is the true foundation on which to build.

☞ Down in Terre Haute, this state, there are a number of individuals who yet believe in the materialization of spirits. It is claimed that a young man appeared, with hat and boots, at the door of the medium's cabinet. An old man present recognized him as his son. Who ever knew a case of materialization but what some poor deluded soul would claim the "spirit" as his or her own dear child? We hope the time is not far distant when honest people will get sick of hunting for spooks, and attend to the realities of this life. Spiritualism is undergoing constant changes as exposures follow each other in rapid succession.

☞ Hymns printed on leaflets and circulated through the congregation is a good, practical way to teach the truth, and at the same time give every one an opportunity to *sing* or *hear* with the understanding. We have commenced printing such leaflets for our congregation in Plymouth, and find that the plan works admirably. Those of the brethren who have good hymns which do not appear in the hymn books will please send them to us, and we will print them and return if desired. Preaching brethren will find the leaflets very desirable in new places. Excellent textual mottos are printed on each leaflet. Those who may desire them can order them for thirty cents per hundred. Four hymns on each leaflet.

The True Life.

Some people have an idea that if they only belong to a church, endorse the catechism and pay pew rent, they are sure of gaining eternal life. This is, however, a wild mistake. Christianity has many a duty to be performed, as well as a belief of its doctrines. It is not a creed, a prayer book or a catechism that will save men. Neither will a long face or long prayers save men. They must have pure hearts and clean hands if they ever expect to pass the golden gate and gather the ripe fruits of immortality. There are thousands of people who belong to churches who do not know what real Christianity is. They are formal in their faith, and as cold as an iceberg in their worship. Men need the love of the Father and the spirit of his Son in order to commune with the soul of true faith in Christ.

Prof. Proctor's Theory.

Prof. Proctor of England, has been lecturing to the people of Chicago, upon the Life and Death of Worlds. Prof. Proctor takes the position that all worlds are finite, and that great changes are coming etc. We will here append what that gentleman says about our globe. Of course the learned professor knows nothing tangible upon the subject, but our readers will be interested in seeing what the "earthly wise" say about things which God calls "foolishness" See 1. Cor.

Our planet is entering already upon the stage of decay. There was a gradual decadence of man physically, and disappearance of atmosphere and water. Our sun might die out as did one in the constellation of the Great Bear, some years since, and in that case vegetation and the higher forms of life would perish. Of all the planetary bodies, not one but was finite, and had its fixed period of existence. Take Sirus, for instance, which exceeded the sun several thousand times in bulk; when that perished, all others would have been destroyed, and the universe would be at an end. From this conclusion there was only one escape. It might be that man had one mistake in all calculations. It was possible that beyond our universe there existed yet other universes, series after series, in comparison with which the whole of our millions of planets and suns form but an atom.

The Union Movement.

There seems to be a strong feeling on the part of many for all who claim to be looking for the coming and kingdom of Christ to unite. If we understand the Word of God, all who are in harmony with the life and Gospel of Christ are *one already*. They may be isolated, or buried up under some peculiar name or ism, yet all who *believe and obey Christ are one*. It often happens that the disciples of Jesus are in supposed conflict when they are only under some human classification or system. Sectarianism is just as destructive now as it was in apostolic times. In the early days of the Church, some were for Paul, some for Apollos, and some for Peter. Here was the beginning of *three* churches, and if allowed to run, it would have resulted in a general split of the church at Corinth. And yet the members of each church would have *believed* and *obeyed* the same great truths of the Gospel. We see, therefore, that it is not always *faith* but names, which creates the real difference in churches.

When Jesus prayed for his disciples to be *one*, he did not say that they should all be followers of Paul, or of Peter. Neither did he say that they should be one in all things, but one in spirit, and one in the great work of teaching and obeying the Gospel of the Blessed Lord. No two persons have ever yet been so perfectly united in faith as to have it said that they believed the same things to the same extent. Indeed, the New Testament states that a husband and his wife are *one*. But there may be certain differences which do not invalidate the marriage contract, or render the lives of the two in one miserable. Men are to be married to Christ, they are to come into covenant relation to him, but that they all will have the *exact amount of faith*, and believe to the *same* extent, we do not so understand the Divine Word. There seems to be certain great truths set forth in the Holy Oracles, which constitute an essential faith in the Gospel of Christ. But there is no statement in a certain number of articles to which the child of God must subscribe. We do not think that any human tribunal has any right to say that God's people shall believe one or thirty-nine articles. Whenever the Divine Word acts upon any man sufficiently to move him to forsake sin and take up his cross and follow Christ, we believe he is then a disciple of our Lord and Master. Any set phrases, therefore, or any given number of articles will not alter the facts. It would be just as consistent for a man and his wife, on entering the marriage state, to draw up articles of agreement, as for those who are to be united to Christ to be forced to endorse a given number of articles of faith. We believe in the broadest liberty consonant with the spirit and teachings of Christ, and are willing to co-operate with any or all who accept God's word as their only rule of faith and practice, and who make Christian character a basis of fellowship. Upon these terms we unite with all who thus act and believe. We have no religious axes to grind, no party to subserve, and no ambition to gratify. Let all who claim to stand upon the word of the ever-living Father act as children of one family, and let all issues of a speculative character alone. The time has come when petty notions, untaught questions, speculations about the past or future, should give place to the all-important work of building men up in Christ, and preparing them for that KINDLESS LIFE soon to be given. We do not claim to express the views of any one but ourselves, and in these we are willing to stand until the Judge of the quick and the dead shall call us hence.

The Eastern Question.

The following item, we clip from the editorial columns of the World's *Crisis*. The writer, Miles Grant, evidently is watching the rising question of the East, but he seems to think that Christ will come before the Jews get back their land, etc. All this may be true, but he must remember that the "*times* of restitution" are just as much a period as the "*times* of Gentiles." Bro. Grant believes the 1,000 years of Revelation xx. are yet future, and that Christ is to reign on earth during that period. This is a step in the right direction. Any Bible student it seems to us, must see that there is to be an age after Christ comes. That age is one wherein Satan is bound that he should *deceive the nations no more* till the thousand years should be fulfilled. —Rev. xx. 3. But here is the extract:

"There is evidence that the Jews think their land is not to 'be trodden down of the Gentiles' not a short time longer. But it must be 'trodden down' till 'the times of the Gentiles be fulfilled.' When they are fulfilled, we may expect the return of Jesus to set up 'the kingdom of heaven.' Some of the Jews now hold very prominent positions in the old world. Mr. Disraeli, of Jewish origin, is the Prime Minister of the British government. The Messrs. Rothschild (Jews) hold the purse strings of Europe. Their influence is immense. It is said the Jews are waiting for the opportunity to purchase Palestine, or a portion of it, when the Turks are ready to sell. We think the rightful Heir to David's throne will return before the Jews can purchase the land. The Lord says, 'The land is mine,' and 'shall not be sold for ever.' Lev. xxv. 23.

The *Advance* says:—

"Without being too sanguine, we think that striking events are immediately before us. The finger of God is certainly moving forward the hand on the dial toward noon. If, as interpreters of prophecy almost universally believe, we are on the eve of the day of millenial glory, we cannot but conclude that the events now transpiring in the East are, partly at least, struggles between the darkness and the light as the morning breaks."

Yes, we believe 'the day of millenial glory' is at hand. 'Striking events' are about to open that will astonish the world, shake the very foundations of society, and cause men's hearts to fail them with fear. The converging lines of prophecy are continually approaching their terminal point. The end must be soon." M. G.

Items From Exchanges.

The accounts of the floods, in Hungary, are heart rending. In a single town, twelve thousand persons have been left homeless

The annexation of Khokand to Russia, has at length been formally proclaimed. Its annexation brings the Russian and English frontiers within 225 miles of each other.

The poor house at Norwich, Conn., was burned to the ground on the night of March 14th, and from ten to fourteen of the inmates, all from sixty to seventy years of age, were burned to death.

EXPENSIVENESS OF WAR.—The Duke of Gloucester, says, "An 81-ton gun costs £15,000, and every shot fired from it costs £25." May the time be hastened when men shall learn war no more.

On the Union of the Two Conferences.

BROTHER REED: I have for some time been looking for and hoping to see something in THE RESTITUTION with regard to the two conferences of this State coming together. I see in the *A. C. Times* that Bro. Field has introduced the subject. I heartily concur with Bro. Field in saying, "We do not demand the surrender of any right" [or the relinquishment of conscientious religious principle] "in order to union. But we do insist that nothing but faith in Christ and obedience to his commandments shall be made a condition of union or test of fellowship. I am for freedom of opinion, for an untrammeled conscience, but at the same time subject to the laws of liberty. While all are free to think" [and speak] "for themselves, they are, nevertheless, forbidden to make schisms and divisions on account of differences of opinion." And I can heartily agree with Bro Crozier, in his reply to Bro. Field, when he says: "Amen; let it be done, not in word only, but in deed and in truth." And I understand Bro. Crozier to say that he desires "a cordial co-operation—a little more than that, hearty Christian fellowship—with freedom of opinion and speech, subject to the laws of Christ." So then, as Bro. Field says, let all have "the right to say what we think will be done after the Lord comes." And I would ask, Why let differences of opinion about "what will be done after the Lord comes" divide, or even mar the union and fellowship of brethren? If I can not see, as some do, that when Christ comes, then immediately the judicial judgment and condemnation—*i. e.*, the sentence of destruction is passed upon the wicked; Satan and all his works, together with all that adhere to him, will be destroyed; sin, wickedness and mortality done away with; the curse removed from the earth by a purification, or renewing by fire—then Christ's kingdom is set up on the new earth, and that Christ will reign over immortalized beings forever. (This, for convenience sake, we call Theory No. 1.)

While myself, and perhaps many others (with all due deference I would say it), do just as honestly believe: That Christ's kingdom will be set up here on earth immediately after his coming, and that He will reign, for an appointed time, over the house of Jacob—*i. e.*, the natural descendants of Jacob—and the nations of earth, in a mortal state, and subdue the nations unto himself. And that this time is termed by Peter, "times of refreshing, times of restitution." And that during this time Satan is to be bound, so as not to deceive the nations; and, also, that during this reign Christ is to "put down all rule, and all authority and power," yes "put all enemies under his feet." The kingdom spoken of in Dan. ii. 44 will "break in pieces and consume all these" [earthly] "kingdoms." And, further, that the saints are to be associated with Christ in this reign. (This we call Theory No. 2.)

Now, by leaving out the word "immediately," the second word in the first theory, we believe that the main points in each theory will be accomplished in their proper time. Christ will come and reign, sitting on David's throne, reigning over the house of Jacob; that he will judicially judge and condemn the wicked, destroy the devil and all his works; that the earth will be renewed. But, if Theory No. 1 is correct, how is Christ to sit on David's throne, which was a rule, reign and government over mortal beings? and the house of Jacob, which is the natural descendants of Jacob? How will Christ, as Paul says, (1 Cor., xv. 24-28) reign till he hath "put down all rule, and all authority and power—all enemies under his feet" if all that was done before his kingdom was set up? And how can Christ's promise to his disciples (Luke xxii. 29-30) be fulfilled if the judgment and condemnation and the destruction of the wicked was before Christ's kingdom was set up? The promise is: "I appoint unto you a kingdom, as my Father hath appointed unto me, that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel."

Again: How is the devil to be bound during the millenial reign of Christ, if he was destroyed before this reign began? And, even if he was not destroyed, why bind him? There were no nations or beings, except immortal beings, for him to deceive. And, again: How is the kingdom of God (Dan. ii. 44) to break in pieces and consume all other kingdoms, if the judgment and the destruction of the wicked was before the kingdom was set up? Surely, there was no kingdoms to destroy; done long ago.

But, then, suppose that either of those theories be true and correct. Suppose that Judah and Israel are, or are not to be gathered to their fatherland after the coming of Christ. What particular difference does it make with us as it regards our own personal future salvation? Does not our salvation depend upon our believing that "God so loved the world that he gave his only begotten son that whosoever believeth in him should not perish, but have everlasting life?" and on embracing Jesus as our Saviour? and repenting of and forsaking our sins, and obeying his commands and being baptized? "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." Why, brethren, our salvation is not based in the Scriptures on the belief of the literal gathering together of the Jews and the conversion and salvation of a remnant of them, and that God will turn away ungodliness from Jacob, however strong the testimony of that fact may be. And we think that that testimony is as full and strong, as that God has power to rule day and night. (See Jer. xxxi. 31-40, and Jer. xxxiii. 14-26.) Then, why let such things separate the Advent ranks? By being so divided we weaken our power. Then let us come up in one solid phalanx against the power of darkness, and labor for the salvation of souls.

LEMUEL RECORD.

News Items.

John Harrop, aged eleven, has been indicted for wilful murder by a coroner's jury at Boston, Lincolnshire, England. He had quarreled with another boy named White, aged ten and pushed him into a pit where he left him to die.

Mrs. Thorp, as chairman of the Woman's Wisconsin State Centennial Committee, offers a prize of $100 for the best oil painting of Wisconsin scenery, executed by a Wisconsin woman, to be exhibited at Philadelphia, and afterward to become the property of the State.

The *Two Republics*, published in the City of Mexico, reports that Mrs. A. De Baz, a pious Sister of Mercy, has discovered the medicinal virtues of an herb, by the use of which she has cured 100 cases of typhoid fever out of 102 cases which she has visited. She makes no secret of her art.

Serious Thoughts and Plain Questions.

BY C. COLEGROVE.

I have returned in safety from eight weeks of arduous labor, in a part of the mining region of the great state of Pennsylvania. An account of the journey, the work, and the results, may be reserved to another writing. If it please God, some fruit will appear in a coming day. Meanwhile, I take the occasion to suggest some thoughts and conclusions which have developed in the course of this period of meditation and study upon the word of God. And first of all, I have a disposition, and a necessity to acknowledge, constantly, both present imperfection and past short-coming. Everything human is necessarily imperfect; but the word of God is perfect. In the retrospect, I have continually to realize some degree of failure and deficiency, both in knowledge and in action. The idea or claim of perfection, for me, would be folly or madness, or both. But with the same explicitness and heartiness with which the confession of conscious demerit and deficiency is made, with the same and even greater plainness, is the declaration of faith in the teaching of God's book. And it is this which induces the suggestion of certain serious inquiries, which are for the consideration of sober and truly thoughtful minds.

What is the doctrinal position and condition of Protestant christendom at this date? Upon the most careful reflection, we are compelled to answer, alienated, unscriptural, and corrupt, in a great and alarming degree. This is the grand conclusion, and if it were not so, we would never so declare and maintain. But there is no alternative. There is such a startling array of unholy and ungodly tenets and teachings, that we are constrained to recoil from them, deprecating any contact of the mind with them (except in the way of condemnation,) as unjust and injurious. We speak alike with emphasis and deliberation. And right here, in advance, and before attempting an enumeration, or synopsis of the false representations of orthodoxy, we are constrained to ask, how, or whereby, or wherein, is any fellowship with this corrupt and plague-struck system, possible or lawful? This is a righteous and frequent question. We are compelled to propound it, with a full view of its propriety, and yet without the power to measure the magnitude of the meaning involved in it. For so powerful is the spell, or so pestilent the bondage of old opinions, that it is difficult to be so disencumbered and disencumbered as to apprehend clearly all the evil which they contain or entail, on the one hand, or the happiness and advantage of a full deliverance, on the other. Nor, indeed, is full liberty, and perfect deliverance, reached so easy as some might imagine. As an evil odor may linger in a drawer, ever so well cleaned and aired, so some sinister shadow of an old notion may remain to plague the mind in which the falsehood was once entrenched. But, oh, blessed liberty, (though not absolute perfection) still ever even increasingly blessed.

Practically, now, how is it possible to hold a membership in this grand extension, even though in the way of an off-shoot or appendix, of the old corrupt and abominable Babylon? We ask conscientiously, and earnestly how? How is it possible to sympathize or fraternize, or co-operate with the mother or any of the progeny? We do not wish to look at numbers, antiquity, reminiscences, wealth, morality, influence, association, or even a kind of venerable, or seemingly precious sacredness. What of all these things? Who can affiliate with an infected ecclesiasticism which enshrines in its citadel, the ancient and deadly satanism of natural immortality? Here is the old poison, the first great deadly seed of the serpent, which has so spoiled our world, and the very seed itself is set fast in the Protestant wing of Babylon; and not only that, but guarded—jealously guarded, defended and fought for, and every assault upon, or motion against it, resisted, and more or less resented, and satan himself so far guarded and retained in the very church itself! And can I, as honest, faithful, loyal, truth-loving, even dare to live, and not object and protest, both against the error of the doctrine, and the error of teaching it, revering it, allowing it, or having any connection or fellowship with it, whatever, under the sun? One's cheek tingles, and blood warms, and heart throbs in the meditation.

Let the confession be made—I have formerly joined in so-called revival effort with an "orthodox" minister. I mourn over it, and repent of it. What fellowship hath light with darkness? Will I confide in his, or any man's profession of holiness, who has his theological system and pulpit ministrations crammed with ungodly and unscriptural ideas? Is this the holiness after which I aspire, or want to aspire? Will I ever again associate with such a teacher of falsehoods, in any work of attempted reformation of men? And so far as I can judge, I can say I would rather walk and work alone, if need be. I bid adieu forever to the whole category of corruptions, and to all the fellowships, sympathies, affiliations and co-operations thereof, and turn my back on them, and will have no part or lot in them. All this comes after painful and varied experience: and after doubts, and delays, and some tossing to and fro on the sea of inquiry, and after agonizing prayer, and much erring, even, with tears to God. It will never do, to be connected with this mess of corruption. We may even call Christian character the only test of fellowship, but the sharp inquiry rises. What is Christian character? Is it mere morality, or is it obedience to God's word? The great test of love to Christ, be it remembered, is keeping His commandments. False teaching is practical disloyalty. How easy it is to illustrate this! He who teaches some other way to reach immortal life than by the second coming of Christ,—who teaches that man is not truly dead in death, thus denying that God's word to Adam was made good, who teaches that the kingdom comes before Christ comes, who teaches that the penalty of sin is everlasting torment, and not death, who teaches that Christ did not truly die, and so make a true atonement, who teaches that Christ is not truly the son of God, but one and the same in person with the Father, who teaches that sprinkling is baptism, or "that a man may be born of water by the touch of some man's wet finger to his forehead, who teaches the conversion of the world before the coming of Christ, who teaches in any way that it is right or safe to live otherwise than as a pilgrim or stranger, who teaches that glory lies beyond the sky, and that the kingdom is not under the whole heaven, and many other such fables and follies,—can I dishonor God by consenting unto man's corruption, by coalescing with him in attempting to convert men? Convert men to what? If we are assured that it is a great and good work to convert men to God—so indeed it is; but are they converted to God by a dreadfully corrupted Gospel? Or what must God think of the monstrous misrepresentations of His character, and His word, through which, or along with which, men are sought or said to be converted to Him? Or, what must He think of mingling and mixing with men and means that are so far from His pure word, as we well know and clearly understand, having measured the porch and temple of that Babylon that is reserved unto fire, and from which, and out of which, every man who will have security in the day of the crucible, or in the day of conflagration, will do the best thing to make all haste to escape? We write warmly, for we have something to write.

I acknowledge I had a kind of reverence for Moody and Sankey, and their work, but the reverence is much tarnished. What is a Gospel, adulterated (though not quite so much as that of the post millenial orthodox,) in comparison with a Gospel that shakes itself of its man-added inventions, and rejoices and struggles ever to perfect its purity, and redemption from the plague of blasphemous or corrupt appendages? To teach the truth is honor enough, and faithful witness-bearing is real loyalty, and loyalty is righteousness.

But I have written nearly enough for one sitting. I have not much faith in a sanctification that has a root running down deep into the sour muck of false teachings, and it is better to suffer and die for the right, than to live dabbling with wrong-doers; for wrong teaching is wrong doing. Let us have a mind of stern mould for God in His word, though the heavens fall.

Here is a little schedule of popular errors, and it is not complete either: Conversion of the world before the advent; immortality of the soul, or spirit, or both; consciousness of the dead; endless misery; the kingdom now set up on earth; heaven above the sky; conversion, the birth of the spirit; the present, the reign of the spirit; sprinkling or pouring for baptism; the trinity of God; corollaries of these things are, the soul going to heaven or hell, at death; Christ coming at death; getting the victory through death; death meaning torment, and life happiness; souls revisiting the earth; the non-Sonship of Christ; the personality of the Spirit; praying to the Spirit; praising the Spirit, (as in the doxology); church-creedism, church-time-serving and pleasure loving; church cathedralism, or palace-building; the machinery of protracted meetings, and many works of the devil.

Praying *in* the Spirit, and *for* the Spirit, is right; but is it right to pray *to* the Spirit.

SARATOGA, N. Y.

Love Not the World.—1 John ii. 15.

O love not the world, ye who hope for a crown
When your Lord shall descend from above;
Seek not for its honors, its fame or renown,
They are trifles unworthy your love.

O love not the world nor its glittering toys,
Which dazzle to lead you astray;
From its uncertain riches and perishable joys
Turn your hearts and affections away.

O love not the world, for its end is at hand,
And its glory must soon pass away;
Your treasure should be in that heavenly land,
Which knows neither blight nor decay.

O love not the world, for your home is not here,
You are pilgrims and strangers at best;
But look to the future and be of good cheer,
The weary will soon be at rest.

Then love not this world, but the one yet to come—
The land of the good and the pure,
Where the pilgrims shall rest in their beautiful home,
And its glory shall ever endure.

—*Selected.*

The Last Call of Mercy.

'Tis the last call of mercy that lingers for thee,
O sinner, receive it, to Jesus now flee;
His offered salvation and love are abused;—
He often has called thee, but thou hast refused

If thou slightest the warning now offered at last,
Thine will be the sad mourning,—the harvest is past;
Salvation I've slighted, the summer is o'er,
And now there is pardon—sweet pardon no more!

'Tis the last call of mercy, O turn not away;
For now swiftly hasteth, the dread vengeance day.
The Savior invites you,—and pleads with you come;
O come to life's waters,—nor thirstingly roam.

'Tis the last call of mercy that lingers for thee;
Break away from thy bondage,—O sinner be free,
Be not a sad mourner—"the harvest is past
The summer is ended,"—and perish at last!

—*By Request.*

A Remnant of Israel to be Saved.

"True is the word, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom first am I."—Tim. i. 15,—English.

The apostle, though a great sinner, obtained mercy because he sinned ignorantly, through unbelief. He seems to have been so set, and mad against the despised Nazarene, that nothing less than the revelation of that just one, whom he persecuted, could break down his stubborn unbelief. Mark the reason given why he was the first thus called, to-wit: "That on me first, (before the rest of blind Israel,) Jesus Christ might show forth all long suffering, for a pattern to them, which should hereafter, (by seeing as Paul did), believe on him to life everlasting.' This conversion of Paul's was a little extraordinary, and he was, "as one born before the time" set for the conversion of his blind brethren. 1 Cor. xv. 8. Then, according to the pattern, or example, may we not expect that Christ will yet, in the future, show the same long suffering and disposition to save "the lost sheep of the house of Israel."—by the same means, —the personal manifestation of himself, to again graft them into their own good olive trees. Rom. xi. 24, 26.

The apostle offers his conversion as proof that God had not cast away his people. Rom. xi. 1. But the strength of the proof, is in the assurance given, that the same extraordinary means will be used, when their Deliverer comes to Zion to turn away ungodliness from Jacob.

Being grieved at the blindness and hardness of his kinsmen after the flesh, he says he could wish himself accursed from Christ for them. He saw the awful judgments threatened against them for not hearing that prophet raised up like unto Moses. Acts iii. 22, 23. The threatened punishments of a broken covenant (Lev. xxvi., that they should be), as a hiss and a by-word throughout all lands, while the Gospel is being preached to the Gentiles, to take out of them a people for his name.

A few believed and will become the sons of God at the coming of Christ, and were saved from the curse brought upon the unwilling who were blinded, "according as it is written. See Rom. xi. 32. "For God hath concluded them all in unbelief, that he might have mercy upon all." In this, their present condition, they are spoken of as the lost sheep of the house of Israel. "Their shepherds have caused them to go astray. They have forgotten their resting place." While in this condition, God's appointed shepherd is represented as saying, "O Israel, thou hast destroyed thyself; but in me is thy help. I will be thy king." Hosea xiii. 9, 10. The number, "all Israel" to be saved, may not include all related to the house of Jacob or Israel, "For they are not all Israel that are of Israel," (Rom. ix. 6,) but that class spoken of as sheep, who will then occupy a place on the right hand of the shepherd, Matt. xxv. 32, 33. "Who have had a zeal of God, but not according to knowledge. Who being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." Rom. x. 2, 3. This seems to be the Israel the apostle had in his mind when he asks if God had cast away his people. The class addressed by Jesus when he said, "Behold your house is left unto you desolate. For I say unto you, ye shall not see me henceforth, till ye shall say blessed is he that cometh in the name of the Lord." This is a strong intimation that those unbelieving Jews, or Israel addressed, will, in some future time, rejoice in seeing him; and seems to be foretold by the prophets. Though the sinful kingdom of Israel has been destroyed, as predicted, yet has God promised not to destroy the house of Jacob. "For I am with thee, saith the Lord, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished." Jer. xxx. 11; iv. 27. They have been sifted among the nations, "yet shall not the least grain fall upon the earth," to be lost. Amos ix. 9. The chaff to be destroyed, but not the wheat. They have fallen in death throughout all lands, but the word of God says, "Behold, O my people, I will open your graves and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt, and my beloved shall be their prince forever." Ezek. xxxvii. 12-25; Isa. xxv. 8; Hosea xiii. 14.

At his first coming they cried out as predicted. Isa. xxx. 11. "Cause the holy one of Israel to cease from before us. And therefore will the Lord wait, (at the right hand of the father until), they, his enemies be made his footstool," Acts ii. 34, 35), that he may be gracious unto them. He will be very gracious unto them at the voice of their cry, when he shall hear it, he will answer thee: "Blessed are all they that wait for him." Isa. xxx. 18, 19. They are still waiting for their promised Deliverer. But the Lord hath a controversy with Judah and will punish Jacob according to his ways." Hosea xii. 2. Speaking of the ten tribes, he exclaims in most pathetic strains: "How shall I give thee up Ephraim? How shall I deliver thee, Israel? How shall I make thee as Admah? How shall I set thee as Zeboim? My heart is turned within me, my repentings are kindled together. I will not return (from the Father's right hand) to destroy Ephraim; for I am God and not man; the holy one in the midst of thee," after his return. Hosea xi. 8, 9. "After their uncircumcised hearts shall be humbled, and they accept the punishment of the iniquity," will God remember the covenant with their father's and the land. Lev. xxvi. 41, 44. Then will God bring again the captivity of Jacob, and have mercy upon the whole house of Israel. "The remnant of his heritage, he retaineth not his anger forever, because he delighteth in mercy." Micah. vii. 18, 20. "Then shall they know that I am the Lord their God, which caused them to be led into captivity among the nations; but I have gathered them into their own land, and have left none of them any more there." Ezek. xxxix. 25, 28. Their Deliverer's prayers: "Father forgive them for they know not what they do," is now answered; also Paul's "desire and prayer to God for Israel, that they might be saved. At this time the Lord says: "Speak ye comfortably to Jerusalem,"—the city and capital of Israel's king and Deliverer, the person and place from whence they have, of old, been taught to look for salvation. Isa. lxvi. 13; Psa. xiv. 7; cxxxii. 14. "And cry unto her that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord double (two captivities) for her sins."

The all Israel promised salvation at this time, cannot include such as "See Abraham, Isaac and Jacob in the kingdom, and they themselves thrust out." The had first gathered in the net with the good, are to be cast away. Matt. xiii. 48. The chaff to be burned up with fire unquenchable. The fire baptism mentioned by John the Immerser. Neither as Elias and others have hastily concluded, are all to be lost-past recovery, who have not believed in Jesus during the time allotted the Gentiles. For, says the apostle: "Even so then at this present time also there is a remnant according to the election of grace," when their case seems as hopeless to the professed Christian world as it did to the prophet. Rom. xi. 3, 4, 5. And as predicted "Except the Lord of Sabaoth had left them a seed, they had been as Sodoma, and been made like unto Gomorrah." Rom. ix. 29; x. 5. This saved remnant of the house of Israel seems not to embrace those who, during their dispersion have believed in Jesus, for their salvation takes place before the gathering and salvation of the house of Jacob, or Israel, and is a far greater salvation than is promised the house of Israel when the Lord returns. The restored Israel, are mortal men, women and children, who multiply in the land until their place will become too strait for them, and will say, "give place to me, that I may dwell." Isa. xlix. 20-26. The saints, at the coming of Christ, are made immortal, and constitute with Jesus the royal house of God, whose first business, seems to be, to save the house of Israel; and missionaries will be selected from Israel to preach the Gospel of the next age to all the world. Rev. xiv. 6, 7. Then, "as it is written, how beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things," now enjoyed by Israel, and offered to the world. Isa. lii. 7; lxvi. 12-19. There are two classes, referred to, as waiting for the Lord. Isa. lxiv. 4, 5. Unbelieving Israel who are "Beloved for the Fathers' sakes," Rom. xi. 28, and believers in Christ. "They, (the latter class) have remembered thee in thy ways," and rejoice to meet their Lord, having been clothed upon with his righteousness. While the other class discover that he is wroth—"For we have sinned;" in those, (rejoicing ones), is continuance, "and we shall be saved," though "we are all as an unclean thing, and all our righteousnesses are as filthy rags." They now learn why their Lord has for so long a time hid his face from them,—that Jesus of Nazareth is, indeed, their King,—and humbly beseech him to "Be not wroth very sore, neither remember iniquity forever," (verse 9). "And shall mourn for him, as one mourneth for his only son." Zech. xii. 10. "Then shall they remember their own evil ways, and their doings that were not good, and shall loathe themselves in their own sight, for their iniquities and for their abominations," Ezek. xxxvi. 31, as typified in the story of Joseph and his brethren. This is the Father's set time to restore again the kingdom to Israel and this saved remnant, selected from all the tribes, (Rev. vii.,) became the subjects of the kingdom of heaven—kingdom of God. Christ and the saints form the royal house promised King David. 1 Chron. xvii. 11, 12. The "little flock," to whom God has now given the kingdom, not of Israel only, but "Over all people, nations and languages," "An everlasting dominion which shall not pass away." The unbelieving house of Judah are known among all nations, while but few seem to realize that the other house of Israel are mixed up among the nations, and have had the Gospel preached to them more or less, since the memorable day of Pentecost, and many doubtless have fallen asleep in Christ and will awake in the morning of the first resurrection. But the large majority of this second house of Israel, as predicted, will be found "turned away from the truth and turned into fables," when the Lord returns; and he will prove a "stone of stumbling and rock of offence," to them as to the other house of Israel, at his first coming. Isa. viii. 14. The house of Judah saw nothing in Jesus of Nazareth to desire him for their King. The other house have fixed up a kingdom above, they know not where, for Christ and the saints, and will as stubbornly oppose the temporality of the kingdom as the others did their king. They have not heeded the admonition to "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." Col. ii. 8. This latter house of Israel have heaped to themselves false teachers, who privily have brought in their damnable heresies, and seem as blind, as honest and set as was Saul of Tarsus; and nothing less than the revelation and voice of that just one, will turn them from the error of their way. May that voice soon be heard among them, and Israel arise and shine, and give light to the world. "For behold darkness covers the earth and gross darkness the people," and there is no hope for the world until the Lord shall arise upon Israel, and his glory shall be seen upon them. Isa. lx. 1. "The Lord shall save the tents of Judah first," before the other tribes. Zech. xii. 7, 8. "At that day shall the Lord defend the inhabitants of Jerusalem, and he that is feeble among them at that day shall be as David, and the house of David (Christ and the saints) shall be as God." "Upon Mount Zion shall be deliverance, and there shall be holiness, and the house of Jacob shall possess their possessions. And the house of Jacob shall be a fire, and the house of Joseph (Ezek. xxxvii. 19) a flame, and the house of Esau for stubble,—and there shall not be any remaining of the house of Esau (in the promised land of Israel) for the Lord hath spoken it." Obediah xvii. 18. E. D. ADAMS.

NEWTONIA, Mo.

Joseph Schamo, who runs a rip saw in the Howe factory, was severely injured last Monday by a walnut splinter which was caught by the saw and one end of it thrust into his bowels. Dr. Kendall attended.—*Peru Times.*

The Strait Gate.

Enter ye in at the strait gate; for wide is the gate and broad is the way that leadeth to destruction and many there be which go in thereat. Because strait is the gate and narrow is the way, which leadeth unto life, and few there be that find it.—Matt. vii—13, 14.

Our text, or heading, is taken from the teachings of the Son of God who spoke, or taught, as never man spoke or taught; and is worthy of our most profound consideration. He was the full embodiment of wisdom and knowledge, having proceeded and come forth from the Father, he cheerfully complies with the requirements of his Eternal Father, and proceeds without delay to possess himself of the necessary qualifications to perform the great and wonderful works which God in his wisdom had ordained to be accomplished. At the appointed time, he hastened to the Jordan, and requests John the immerser to perform the ordinance of baptism in which he receives the anointing of the Holy Spirit. Immediately after his baptism and anointing he was led up of the spirit into the wilderness to pass through the fearful conflict with the adversary. After forty days and forty nights fasting, the enemy begins the fearful conflict; the Son of God nobly meets every point of attack with a Thus saith the Lord, or Thus it is written. The devil, being foiled in every attempt, leaves the Savior master of the field, and angels minister unto him. He, without delay, enters his field of labor, and performs most nobly the great work which his Divine Father assigned to him, and most faithfully has he proved his fidelity to the trust confided to him. His first work was in promulgating, or proclaiming, a new code of laws and by-laws, to govern and discipline the church, his body, during the times of the Gentiles. See his Sermon on the Mount, as also his public discourses, his parables, and his private talk to his Apostles. All are interspersed with deep and profound wisdom; that grand legacy we have left us as our guide and instructor, and by its words are men to be judged in the last day. The Son of God, as a teacher, was truthful to the very letter in all things that he uttered. He was eloquent, logical, argumentative and illustrative, often using some symbol or figure that his hearers were familiar with, the more deeply to impress his hearers with the importance of what he was endeavoring to teach them. Hence, the "strait gate;" this was a figure with which his hearers were familiar, and when used and applied as an illustration of Christian life and conduct, they could not escape its force and power. Does it apply to the Gentile church with equal force as to the Jews? Most certainly it does. Then is modern Christianity most beautifully apostate. But it is not our prerogative or purpose to sit in judgment upon modern Christianity. Their condition is, indeed, lamentable. With an open Bible before them, the wonderful fulfilment of prophecy, our near proximity to the judgment, the blind leading the blind, they will not know till the flood comes and takes them all away—the Savior's own words.

Our present work and duty is with the household, the one body, the called-out and separate ones. Allow us to call attention to a parallel passage to our text: "Then said one unto him, Lord are there few that will be saved? And he said unto them, Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in and shall not be able." Luke xiv. 22. This with me is a fearful scripture. After all that God has done on his part to save us poor worms of earth, and the bright shining light that has illumined our pathway, we should cling to some forbidden idol—it may be a wedge of gold, or something I will not name, (dear brethren, you and I well know what it is)—God has placed within each breast a faithful monitor. We can't deceive ourselves. We may try the fearful experiment, and meet the dreadful result, but not to know it is out of the question. A close examination of our hearts, with an honest and a careful comparison of our works with the teaching of the Master, is all-important and very profitable to the devoted servant of the Lord Jesus Christ. That wedge of gold! How hardly shall they that have riches enter into the kingdom of God! It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God. What constitutes a rich man, in our Savior's teaching? We answer: Anything he possesses over his real wants and necessities. This comes very close home. We tremble, and ask with the Apostles: Who, then, can be saved? Are we not to lay up for a rainy day? The Savior has given no such commandment. Does it not read: "He that does not provide for his own household has denied the faith and is worse than an infidel?" Yes, it reads just so; but that is a very different thing from hoarding up riches, very likely for our prodigate children to squander, while the cause of God is left to suffer. How easy it is to frame a very plausible excuse whenever urgent call is made to aid in publishing the good news of the kingdom of God. Yes, your claim is a worthy one, and ought to be answered by a liberal donation, but I have no ready cash in hand; my money is all invested in city property and farms; besides, I am paying interest on those investments. I pray thee have me excused. NEWELL BOND.

(To be Continued.)

Old World News.

The monument to John and Charles Wesley has been placed in Westminster Abbey, but it has not yet been unveiled. It stands near the monument to Isaac Watts.

At a fire in Edinburgh the firemen stole jewelry from the burning houses, and got so drunk that many were found, hours afterward, lying in the street. Consequently the brigade is to be reorganized.

The late Grand Duches Maria of Russia was a patroness of art, and the artists of St. Petersburg have determined to found an art gallery, to be called by her name. A special saloon will contain the paintings, sculptures, and other works of art which she had collected during her life.

A great stir has been made at Nottingham by the new Roman Catholic bishop, Dr. Bagshaw, having done away with the musical beauties of services, and ordered the male portion of his flock to undergo a penitential whipping, by stripping themselves to the waist and striking their flesh so many times with a sort of cat-o'-five-tails.

BUSINESS DEPARTMENT.

BOOKS AND PERIODICALS.

The Phrenological Journal for April is at hand. We have only room to say that it receives many encomiums of commendation, and it is worthy of them all.

Should any of our readers desire a foreign journal on the great themes of the kingdom of God and eternal life through Christ alone, we would heartily recommend the *Rainbow*, edited by Dr. William Leask, 34 Sandringham Road Kingsland, London England; or the *Bible Echo*, by Kellaway & Co., Paternoster Row, London, England. Aside from able editorial articles these journals contain sterling contributions from men distinguished for talent and learning. The March numbers of both have been received.

LETTER RECEIPTS.

Letters from the following persons have been received, found to be correct, and the business attended to:

J M Glotfelty	$4 00	E E Barnes	$1 50
M H Hardock	1 00	L W Keller	3 00
Wm Caterpillow	1 00	W Meredith	2 00
S T Cobbs	1 00	A E Baldwin	2 00
S G Long	3 00	W D Townsend	3 01
W J. Plummer	1 00	Wiley Jones	1 00
J W Tyler	1 00	Jas Hamilton	75
R Williams	2 00	Jos Newhouse	1 00
A H Korp	1 00	Geo F Brown	25
Williamson & Son	1 00	E Bissell	3 00
J Brison	50	H Corbaley	1 00
W A Jackson	50	W N Gladden	2 00
No 41 Outside St, Toledo	25	E L Hunter	1 00
J W Rice	1 50		

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Apostrophe to Death.

O, happy Death! your dart is but the key
Whereby we enter in our Christ to see.
Were there not Death, we should be ever here,
Were there not death, our souls were without cheer,
Were there not death, the bridegroom and the bride—
Christ and his church—would never be allied.
O, blessed Death! for so they shouldst be named,
In presence of the dead be thou not blamed.
For the sweet giving of the needed rest,
That must come to us if we would be blest.
The dead, they are but as the shadow dim,
In the world made by Him that knew not Him.
When into'all that seemed our joy to blot,
Light shone, and darkness comprehended not.
Painters of earth, take counsel, and no more
Let Death stand hideous on a cruel shore;
But paint her softer and with kindlier eyes
Than Helen, or the fairest maid that dies.
So that all may be glad to see her face;
Paint her in smiles, and let her want no grace.
For fair should she seem, who alone can give
Access to Christ, and with Him bid us live.

There! Ain't that a gem? What a pity that such a blessing should be destroyed. That is a fruit of natural immortality, and soul entity in death. Study it well! G. W. STETSON.

EDMBORO, PA.

Landmarks and Keys to Prophetic Interpretation.

BY O. T. HOBBS.

THE COVENANT WITH THE BEAST, AND THE 2,300 DAYS.

"Seventy weeks, (sevens,) are determined upon thy people, (Jews,) and upon thy holy city," (Jerusalem.)

Those seventy weeks are divided into three distinct periods, each distinguished by important national events, all of which are applicable to the Jews and their holy city, as they exist in a national capacity.

The logic of events furnishes us with an undisputed exposition of the seven and sixty and two weeks, at the termination of which Messiah was cut off; and with the cutting off of the Messiah the seventieth week was also necessarily cut off, and could not therefore have its fulfillment until the Jews became a nation under the "covenant confirmed with many for one week," and in the absence of which covenant that week does not begin. This covenant of prophetic notoriety must have a corresponding historic record in the archives of the nations, for without their consent such a covenant would be void; consequently a claim of fulfillment falsifies history and ignores prophecy.

A few days previous to the cutting off of Messiah, he said to the Jews "Behold your house is left unto you desolate;" from which time the Jews could offer no legal sacrifice, for from thence they should be "many days without a king, and without a sacrifice, and without a prince, and without an image, and without teraphim," as it is to-day, but after the many days it is said of them: "Israel hath forgotten his Maker, and buildeth temples," a future event, therefore a place wherein to offer daily sacrifice, and to place "the abomination that maketh desolate;" and a fulfillment of the prediction, "If another shall come in his own name, him will ye receive," and this one who shall come, and whom the Jews will receive as their Messiah, is the antichrist who denieth the Father and the Son, and whose predicted career, under many names and titles, constitutes a principal object of the visions of the seers, and who is recognized in prophecy by his sayings, acts, and investitures, by means of which he is identified with the covenant week, and with the 2,300 days.

In his introductory career he is designated as the "Assyrian," then as the "Prince that shall come," "Prince of the covenant," "Vile person," "King," "Little horn," "King of fierce countenance," "Idol shepherd," "Destroyer of the Gentiles," "Beast," "Man of sin," "Apollyon," and "The Antichrist."

As an "Assyrian," he is the rod of God's anger to punish an hypocritical nation—the Jews—whom he treads in the mire of the streets, and boastingly says: "By the strength of mine hand have I done it, and by my wisdom, for I am prudent, and I have removed the bounds of the people, (division of the Roman empire,) and have robbed their treasures, (Papal Jewish, and Egyptian,) and have put down the inhabitants (of all the earth,) like a valiant man, and my hand hath found as a nest the riches of the people, and as one gathereth eggs have I gathered all the earth, and there was none that moved the wing, or opened the mouth, or peeped;" and it is in his heart to cut off nations not a few."

"He shakes his hand against the mount of the daughter of Zion, the hill of Jerusalem," and then "falls by the hand of a mighty one" when the Lord hath performed his whole work upon Mount Zion and on Jerusalem. If this "Assyrian" has done all that is predicted of his career "in the last end of the indignation," and has fallen by the hand of the mighty one, when in the act of shaking his hand against Jerusalem, thus defying the God of heaven, then the seventieth week has been fulfilled, the Beast has been slain, and the 2,300 days may be year days, not otherwise.

As the "Prince that shall come," he confirms a covenant with many Jews and nations for one week, and this one week is the seventieth in the series seventy, and which is, without controversy, one of the seventy times seventy, which is seven years; and in the midst of the week he (the prince that shall come,) shall cause the daily sacrifice to cease, and for the overspreading of abominations he shall make it desolate.

As Prince of the covenant, *alias* vile person, *alias* the king who does according to his will, arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and shall place the abomination that maketh desolate. The identity, personal, figurative or symbolic, is complete.

Is this sanctuary of strength a pagan sanctuary from which a pagan daily sacrifice was taken away, and out of the way, that the abomination that maketh desolate might be set up under the decree of Justinian, and thus "that man of sin be revealed, sitting in the temple of God—the sanctuary of strength—showing himself that he is God?"

Would the taking away of a pagan daily sacrifice, and placing the greater abomination that maketh desolate in the holy place, where pagan sacrifice was offered, be satisfactory evidence in favor of the year-day system of interpretation?

The "Little horn comes forth, and by him the daily sacrifice was taken away, and the place of his sanctuary cast down." This act of the little horn identifies him with the former actors who performed the same acts.

The little horn is a beast; the beast hath his name Apollyon, and comes from the bottomless pit. The beast rising out of the sea is also from the bottomless pit, and all, by their various names and titles, constitute that man of sin, who is the antichrist, and who will be recognized by his "denying the Father and the Son,"—which has not been done by any dynasty or hierarchy under heaven—and by his "exalting himself above all that is called God or that is worshipped," "sitting in the temple of God, showing himself that he is God."

This temple of God synchronizes with the sanctuary of strength, and I again inquire, is this temple of God a pagan temple? and if so, by what authority did Constantine take away a pagan daily sacrifice that Justinian might decree that the abomination that maketh desolate might be set up in Rome? And why should the inhabitants of Judea flee so instantly to the mountains because of that abomination, of which they had never yet heard?

He is further recognized by the act of taking away the daily sacrifice and placing the abomination of desolation in the midst of the week, by his being revealed, and by his coming after the working of satan. Because he is represented in symbol as having mouth and eyes, and he is the only earthly potentate to whom is imputed direct inspiration and the working of miracles and the distinction of a personal revelation which is from the bottomless pit, did the papal hierarchy come from there?

He is the representative head of the four universal kingdoms, and of the seven kings of Rome, and "he is the eighth and is of the seven;" consequently he could not appear until the seventh king had passed away. He was, is not and yet is. Let "historic echoes of the voice of God in history" apply those things to the papal hierarchy if it can.

He has the number 666. It is the number of his name, the number of a man.

His coming is chronologically identified with the seventieth week, he being the prince of the covenant; and with the 2,300 days, because the days are but a part of the week, and are covered by the week.

He comes when the apostate hierarchy shall be taken out of the way, which is now in process of accomplishment, and "then shall that wicked be revealed."

When he comes he reigns forty and two months. His reign begins in the midst of the week, and ends at the end of the week.

He scatters the power of the holy people, (the Jews,) "in the last end of the indignation," when all things written shall be accomplished. He reigns when the 144,000 are sealed, when the river Euphrates is dried up, when the two witnesses prophecy, and whom he slays twelve days previous to the end of his reign.

He reigns from the time the bottomless pit is opened till the Ancient of days shall come; but when he ascends from the bottomless pit he inaugurates the war of an hour, and a day, and a month, and a year, for to slay the third part of men, and this war terminates only at Armageddon, "in the north country by the river Euphrates, which is dried up because there is no rain on the earth for three years and a half, that the Assyrian kings may pass over. The cavalry alone of that vast army is two hundred millions," and I heard the number of them."

He reigns three years and a half after the angel descends from heaven with the key and the chain, for he can not begin his forty and two months' reign till the bottomless pit is opened, in Eastern Rome, for the star which falls from heaven gets the key from the angel who came down with key and chain.

He reigns when the sixth seal is opened, when the trumpets sound, when the vials are poured out. He reigns after Babylon has fallen, fallen as when God overthrew Sodom and Gomorrah." His army numbers more than all the armies of earth combined. When he reigns there is a great earthquake at Jerusalem, and the cities of the nations fall down.

When the antichrist shall be revealed he will, in all things possible, imitate the true Christ.

Christ will have his servants sealed unto the day of redemption.

Antichrist will have his servants sealed in their foreheads, or in their right hands, unto perdition.

Christ will be seated on his throne at Jerusalem, and before him shall be gathered all nations.

Antichrist will be seated on his throne at Jerusalem, and before him shall be gathered all nations. "Sitting in the temple of God, showing himself that he is God."

Christ will have his herald to announce his coming and kingdom.

Antichrist is already announced as the coming man.

Christ was rejected by his own nation.

Antichrist must be rejected by his own nation. He is a "vile person," to whom they will not give the honors of the kingdom.

Christ takes the kingdom without the consent of the world.

So does antichrist.

Christ will have his kings and priests.

Antichrist will have his kings. "For he saith, Are not my princes altogether kings?" His priest is the false prophet.

Christ will raise the fallen tabernacle of David.

Antichrist will restore it to the Jews first, by covenant.

Christ will destroy his enemies.

The Antichrist will destroy his enemies. His coming is announced by the sound of the trumpet.

"Declare ye in Judea, Let him that is in Judea flee; and publish in Jerusalem, and say, Blow ye the trumpet in the land, and cry, gather together; and say, Assemble yourselves, and let us go into the defended cities. Set up the standard towards Zion; retire, stay not, for I will bring evil upon the North country, and a great destruction."

"The lion is come up from his thicket, and the destroyer of the Gentiles is on his way, he has gone forth from his palace, (Jerusalem,) to make thy land desolate, and thy cities shall be laid waste without inhabitants." "How long shall I see the standard and hear the sound of the trumpet?"

Christ is the Good Shepherd.

Antichrist is an idol shepherd who leaveth the flock" which he covenanted to support.

Christ is King of the Jews.

So will Antichrist be king of the Jews by the covenant.

He is the conspicuous object of every vision of the seers in which he figures, a prodigy and marvel to angels and to men.

As the "Prince that shall come," he is notable for his diplomacy in making a covenant which involved the consent of the nations, for his courage, and audacity, in taking away the daily sacrifice and placing the abomination of desolation, and for the rapidity of his conquests.

He stands conspicuously above his fellows in intellectual cunning in obtaining the kingdom by flatteries, and unrivaled in the annals of history as financier and successful commander-in-chief of earth's grand army of two hundred million of cavalry, ("and I heard the number of them,") and having power over all kindreds and tongues and nations that dwell on the earth, when "there was none that moved the wing, or opened the mouth, or peeped."

This Antichrist king, alias "prince of the covenant," which he confirmed at the beginning of the week, and without which covenant the week can not begin; takes away the daily sacrifice, and places the abomination that maketh desolate in the midst of the week, and falls before the "King of kings" at the end of the week.

He has a "fierce countenance," and "understands dark sentences." He has a mouth, eyes, heart and hands; with his mouth he speaks great swelling words against the Most High. "Opens his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven." He exalts himself above all gods—"above all that is called God or that is worshipped." He gets angry about the covenant which he had made; has it in his heart to destroy nations, goes to Egypt and robs the king of the South, comes back, goes again. He is part of the time in Europe, part in Asia, and part of the time in Africa, but makes Jerusalem his chosen seat of empire. (A movable dynasty is this.)

Christ saw him at Jerusalem when he warned the Judeans to flee to the mountains when they saw him "take away the daily sacrifice, and place the abomination that maketh desolate." "In the Holy Place," the "sanctuary of strength," the "seat of God," Jerusalem.

He obtained the kingdom by flatteries, and loses two kingdoms, both "broken," and he himself broken. But his resources fail him not, for he becomes strong with a reduced people, rubs the Papal Hierarchy, the Jews, and the Egyptians; eats the flesh, and burns with fire the Harlot whose seat is upon many waters, and turns this act of aggression to his own advantage. Charge it is to the Papal Beast! His origin is somewhat in obscurity, but his lineage is plainly revealed.

He has the distinction above all other earthly potentates of prophecy, of a personal "revelation." He comes from the bottomless pit. He slays the "two witnesses," and finally "makes war with the Lamb" with his ten kings, who, at this late period in the world's history, had "received no kingdom as yet," and falls before the King of Kings and Lord of Lords in the Armageddon conflict "in the north country, by the river Euphrates," near Jerusalem, the city of the Great King.

With such a record, we may well understand why Daniel called him a "vile person," Paul "that man of sin," and the revelator a "man," whose number is 666, and which number was given for our benefit, to be understood by the wise at the proper time, which is at the "revelation" of that Man, the number of whose name brands him as "the Antichrist."

The Bible reader having read and analyzed the foregoing, I now invite the attention of all readers to the plain and unequivocal instructions of Daniel the Prophet, in regard to the specific time of the "revelation" of the "Antichrist."

"Shut up the vision." Why? Because "it shall be for many days," a long time before its accomplishment. "For, at the time of the end, shall be the vision, I will make thee know what shall be in the last end of the indignation; For, at the time appointed, the end shall be."

"I am come to make thee understand what shall befall thy people (the Jews) in the latter days, for yet the vision is for many days." "When the transgressions are come to a full." "When he (the Anti-christ) shall have accomplished to scatter the power of the holy people," (the Jews, who have not yet been gathered). "In the latter time of their kingdom," (the four divisions of the Grecian kingdom) which "latter time" is after A. A. 1822, at which time Grecia, which had been "blotted from the list of nations," was restored and is now in her latter time.

"And at that time shall Michael stand up, and then shall be a time of trouble," the "great tribulation" which is caused by the placing the abomination of desolation in the holy place, and by the decree of the false prophet, the cotemporary and associate of the Antichrist, to mark his subjects, that none can buy nor sell save they who have the work of the beast.

I have chronologically identified the beast with the covenant week, with the 2,300 days, with the "last end of the indignation," that his throne is at Jerusalem, and that he is throughout the Scriptures represented as a person, and that earth never witnessed a dynasty to whom the prophecies concerning him can be applied, and now, "How long shall be the vision concerning the daily sacrifice and the transgression of desolation to give both the sanctuary and the host to be trodden under foot?" "And he said unto me unto two thousand three hundred days."

How long is the one week, the seventieth of the seventy? No sophistry can evade the logical sequence, which is one "seven," or one week of years—literally seven years, no more no less. Locate that one week where you will, the fact stands out in bold relief, that it is "in the midst" of that week that the daily sacrifice is taken away, and the abomination that maketh desolate set up.

How long from the "midst of the week" to the end of the week? Just half of seven years—three years and six months. "Forty and two months," "Time, times, and a half," which is 1278 days, the full period of the predicted reign of Antichrist, who falls twelve days before the sanctuary is cleansed.

The mystery of godliness and the mystery of iniquity are matters of revelation. Another mystery intrudes itself for solution. How can any one who reads the Bible misapprehend the important fact revealed, that the 2300 days span, embrace, and cover over the vision concerning the daily sacrifice, and the abomination that maketh desolate, and that the whole transaction is limited and confined to that one week of seven years?

Therefore, the one week being seven literal years, the covenant being made by the Antichrist at the beginning of that week, the abomination set up in the midst of that week, and the 1290 days reaching but twelve days beyond the "forty and two months," or end of the week, at which time Michael stands up and the resurrection of the dead takes place, demonstrate beyond the possibility of cavil that the 2300 days are literal days, because the week which comes then, is literally seven years, and that "the Antichrist whose whole career is confined within the limits of that week is a 'vile person' a man of sin," a "king of fierce countenance," and a man, the number of whose name is 666, and which may be counted by the wise, when he shall be "revealed" from the bottomless pit.

"Abraham believed God." Do you believe that "from the time the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days" to the cleansing of the sanctuary, the resurrection of the dead, and all the wonders of the vision fulfilled?

If so, do you believe that the "abomination that maketh desolate," was set up at the destruction of Jerusalem, in A. D., 70?

Heaven's arithmetic will test your faith. Take the benefits of the year day system, apply it. To the 1290 days (years) add 70, and according to your landmark the resurrection took place in A. D., 1360! Try the papal "beast?" To the 1290 add 533, and land in A. D., 1823! Do you believe it? If not, why falsify God's words in prophecy, and ground your opinions in the most vain assumptions that Satan ever suggested for your acceptance and delusion?

Here we rest. Upon the testimony of God, angels and inspired men, "from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate there shall be a thousand two hundred and ninety days," to the cleansing of the sanctuary, the resurrection of the dead and eternal judgment.

Exposition—1. Cor. ii. 9.

Why is it that so much uncertainty and doubt exists concerning the future of the righteous? That there is a future revealed for them is acknowledged by all; but just what that future shall consist of is generally supposed to be very vague and indefinite. Some suppose the future to consist of one interminable Sabbath, where congregations never hear the benediction—what a gloomy thought—one eternal, ceaseless round of singing! Would not such a thing become monotonous? That vocal music will form a part of the grand entertainment is certainly set-forth in the Bible; but that it is to be the unceasing employment of the saints is not the testimony of Bible writers. Others, again, have speculated thus: that the saints will spend millions of years in visiting the distant worlds that compose the great system of the universe. This is certainly an improvement upon the first view, but still far from being satisfactory. Visiting has its pleasures, but they would eventually cease. The grand cause of this indefiniteness may be traced to the wrong application of the following oft-quoted, but little understood, passage: "For eye hath not seen nor ear heard, neither hath entered the heart of man, the things which God hath prepared for them that love him." But does this mean that God has drawn the curtain between man and his future? Does darkness cover the future with the mantle of gloom? Has no revelation from heaven beamed upon the great hereafter? Surely, the word of God does not warrant such a conclusion!

What, then, is the meaning of the language? Simply this: That *man* did not reveal to *man* his glorious future, the incorruptible body, the kingdom of glory, the blessing of the nations, the end of sin, the bright age of glory. That these things have been revealed to man is undoubtedly true; and if man was incapable of imparting the information, how has he received it? This is just what Paul tells us in the next verse: for, after saying, as has been quoted, that man did not reveal these glorious truths, he says: "But God hath revealed them to us by His spirit." This settles the point, and upon this authority we base our hope of immortality—a kingdom and an eternity of active employment in the succeeding ages. J. F. WAGONER.

Correspondence.

Gave twelve lectures at Rock Creek church, closing last night. Weather unfavorable, roads almost impassible, yet attendance and interest good. Two intelligent believers were immersed into the Christ. The "little flock" of faithful ones here, consists of seven members. Quite a large number of persons are searching the Scriptures to see if these things are so, and some are almost persuaded to be Christians, but have not yet obeyed. Brother Skeels first broke up the ground at this place and Bro. J. S. Hatch has labored in this Gospel field. The seed sown by these brethren will, I think, produce much fruit. Bro. C. P. Graham is an untiring worker and valiant soldier in the army of the Lord. A. SANFORD.

WATERVILLE, ILL., Mar. 19.

DEAR BRETHREN:—It has been a long time since I received a copy of the RESTITUTION, but I am well aware it cannot be published without money and that is pretty hard for us to get away out here on the frontier. Last year's crops were indeed plentiful, but their abundance, while it gives us plenty to eat, also curtails the price of farm products so that the farmer is hardly paid for preparing them for market, and for this cause money is scarcer this year than last. The general health has been very good as compared with Indiana, Ohio, and Illinois, but not so universally healthy as is usual in central Kansas. My ride extends from twelve to twenty miles in each direction from home. Bro. O. H. Barnhill resides two and a half miles south-east from me. He has a beautiful home with about forty acres of improvement, I believe. They are all in good health, and are doing pretty well I think. I should dearly love to meet with the brethren and sisters in Plymouth, and Antioch, once more, and join with them in joyful praises to the glory of our God. The only sermonizing I hear from time to time, is the same old song we always hear from the sects, but thus far they have eluded and evaded my every attempt to storm their strongholds. A few days since I gave into a leading Baptist minister's hand, the following written denials of what he has been teaching, through one of his members: 1. I deny that the Scriptures of Divine truth teach that man is possessed of an immortal soul or spirit. 2. I deny that the Scriptures teach "a home in heaven, at death," as the reward of the righteous. 3. I deny that the Scriptures teach endless torment in a burning hell as the punishment of the wicked. I do not know what disposal he will make of them. He will, it is thought, be compelled by the popular voice to affirm them. I send you some manuscript; if you publish it, please send me a copy with the price and I will try to forward it to you. I remain as ever, your brother in the hope of the Gospel.

J. K. THOMPSON.

INDIAN KANSAS.

We are alone in the faith here, and have no preaching but the RESTITUTION, which is a welcome visitor. We are surrounded with Infidels and Spiritualists, which makes it rather lonely. I love to read the paper and hear from many of the friends, and wish I could write so as to be interesting, and you would then often hear from me. Your sister in hope of a resurrection to everlasting life.

MRS. JENNIE FANNO,
Newport, Oregon.

Advantages of Plain Attire at Church.

1. It would lessen the burdens of many who find it hard to maintain their place in society.

2. It would lessen the force of the temptations which often lead men to barter honor and honesty for display.

3. If there was less strife in dress at church, people in moderate circumstances would be more inclined to attend.

4. Universal moderation in dress at church would improve the worship by the removal of many wandering thoughts.

5. It would enable all classes of people to attend church better in unfavorable weather.

6. It would lessen, on the part of the rich, the temptation to vanity.

7. It would lessen, on the part of the poor, the temptation to be envious and malicious.

8. It would save valuable time on the Sabbath.

9. It would relieve our minds from a serious pressure, and thus enable us to do more for good enterprises.

Church of God
Abraham's Faith
Hartford City, IN 47348

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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TO CORRESPONDENTS.

THE RESTITUTION advocates the Restoration of all things which God hath spoken by the mouth of all his Holy Prophets since the world began." It also advocates as a means to this end, the establishment of the Kingdom of God on earth, with the Christ as King of Kings, and the immortal saints as joint-heirs with him in the government of the nations; the resurrection of the literal body of the dead; the immortalization of the righteous; and the final destruction of the wicked: eternal life only through Christ. And many other kindred truths. It also advocates a hearty belief of the Gospel, repentance, and immersion as prerequisites to the forgiveness of sins, and a holy life as essential for final salvation.

Communications.—The Editor must not be understood as endorsing all the sentiments expressed by correspondents whose articles are inserted under this head. Each writer is alone responsible for the article bearing his own signature. If the teaching of any writer is not understood, an article setting forth the views of the party differing may be forwarded. Free discussion of Bible doctrines on all sides will be allowed, but the Editor reserves the privilege of criticising those communications which antagonize a belief and obedience of the Gospel as terms of salvation, or which undermine its principles.

Ancient Plan of the Tabernacle.

The Samaritans, "the smallest and the oldest sect in the world," are now reduced to 120 persons, all of whom reside in Nablus. The aged priest Amram, mentioned favorably by Wilson, Dean Stanley, and Mills, has lately been deposed from his office in consequence of an intrigue conducted by his nephew and successor, Yacoub. The latter is about twenty-five or thirty years of age, with remarkably handsome and finely chiseled features, but with a sinister, unpleasant expression. He professes to be able to trace his pedigree in an unbroken line from Aaron. The account he gives of his ancestry is that, down to the time of Nehemiah, the high priesthood continued in an unbroken line, but that then "one of the sons of Joiada, the son of Eliashib, the high priest," having married the daughter of Sanballat, the governor of Samaria (Nehemiah xiii. 28), refused to put her away when required to do so. Hereupon a schism took place, and from this point his genealogy follows a different line to that of the high priest of Jerusalem. He said that a genealogical table, laid up with the copies of the law in the holy place of the synagogue, gave all the generations of this pedigree, and that it recorded the most memorable events that happened in the period of each high priest. He declared that amongst these memorabilia was one recording that "a prophet named Jesus had appeared at Jerusalem, but that the priests there, with their usual wickedness and malignity, had put him to death out of envy." If such a contemporary record does indeed exist, it would be a document of extraordinary interest and value. He adhered to this statement notwithstanding my strongly expressed incredulity, and promised to send me extracts from the original roll. These, however, I have not received. The bad character for untruthfulness which the Samaritans bear excites suspicion, but it is difficult to see what he could hope to gain by deceiving me.

The synagogue of the Samaritans is a small secluded edifice, entered through a walled garden, out of which an enclosed court conducts into the building itself. It is only thirty-seven feet and a few inches in length, and perhaps twenty feet in breadth; the walls are whitewashed and the floor covered with matting. A space is railed off for the holy place, in a recess of which the volumes of the law are kept. We were of course anxious to see the famous copy of the Pentateuch, declared to have been written by "Abishua, the great-grandson of Aaron, at the door of the Tabernacle in the thirteenth year of the settlement of the children of Israel" in the Holy Land. Though this is recorded in the body of the manuscript itself, the statement is discredited, and contradictory opinions are entertained amongst scholars as to its actual date, some ascribing to it a most venerable antiquity, and others insisting that it is comparatively modern.

Having taken off our shoes at the entrance, Yacoub locked the door, so that none of his co-religionists might enter, and took out from the recess a roll of the law which he declared to be the one we desired to see. According to his usual custom, however, he was endeavoring to palm off upon us a duplicate instead of the original. He persisted to the last in the assertion that this duplicate was the one shown to the Prince of Wales and his party in 1853, and there seems reason to believe that this was really the case. The fraud being detected, he, after much hesitation, and a promise of liberal backshish produced the genuine manuscript. It is wrapped in a cover of red satin embroidered with gold, and enclosed in a cylinder of silver which opens on hinges.

Mr. Mills, who resided three months in Nablus in order to acquaint himself thoroughly with the Samaritans, says of it: "The roll itself is of what we should call parchment, but of a material much older than that, written in columns twelve inches deep and seven and a half inches wide. The writing is in a fair hand, but not nearly so large or beautiful as the book copies which I had previously examined. The writing being rather small, each column contains from seventy to seventy-two lines. The name of the scribe is written in a kind of acrostic, and forms part of the text, running through three columns, and is found in the Book of Deuteronomy. Whether it be the real work of the great-grandson of Aaron, as indicated in the writing, I leave the reader to judge; the roll, at all events, has all the appearance of a very rich antiquity, and is wonderfully well preserved, considering its venerable age."

One of the halves of the metal cylinder is very curious, and deserves more attention than it has received at the hands of the Biblical archæologists. It is of silver, about two feet six inches long by ten or twelve inches in diameter, and is covered with embossed work with a descriptive legend attached to each portion. I procured a rubbing from Yacoub, and on my return to England found that it had been photographed by the Palestine Exploration Fund. Yacoub said that it was a plan of the temple and its furniture; on examination, however, it proves to be the Tabernacle of the Wilderness. Mr. Van Straalen, curator of Hebrew manuscripts in the British Museum, has been good enough to examine it for me, and reports that the letters are Samaritan, not later than the fourth century, and probably older. Some of the lettering he has been unable to decipher.

On the outer rim are a series of numbers running from one to sixty. These probably refer to the posts, which appear to have been numbered so as to avoid confusion and delay in the erection of the Tabernacle on its arrival at the camping-ground. The instructions given to Moses "in the Mount," were that there should be twenty boards on each side but at the corners were to be two boards additional. At the end, behind the most holy place, were to be six boards. Nothing is said about the entrance, which apparently was to be left open (Exodus xxvi. 18–25). Posts, however, would be needed to sustain the framework with its covering. This would give 24 + 24, + 6 + 6 = 60, the number shown in the plan.

We then find the names of the twelve tribes. These are placed not according to patriarchal seniority or tribal precedence, but in the order of the encampment and march, as given in the Book of Numbers. Judah, Issachar, and Zebulon are on one side. These tribes formed the vanguard of the army, and were followed on the march by the Tabernacle itself. Then come Reuben, Simeon, and Gad. As soon as they "set forward" they were followed by the ark, which was thus in the midst of the people whether marching or camping. Ephraim, Manasseh, and Benjamin come next; then Dan, Asher, and Naphtali bring up the rear (Numbers ii, x. 11–27.)

In the Holiest of Holies we find the ark, with its crown or rim of beaten gold, upon which are the cherubim kneeling face to face, whilst their wings, projecting behind them, overshadow the mercy-seat (Exodus xxv. 10–22). On one side of the ark is the staff of Moses, on the other that of Aaron. The veil hangs down in front, concealing the mysterious recess. Immediately in front of the veil are the stations of the Levites. The altar of incense comes next, and then the table of shewbread with the candlestick "over against the table, on the side of the tabernacle, southward" (Exodus ix. 22–25). The spoons, bowls, and covers are marked in the plan indicated by Means near the table (Exodus xxv. 29; xxxvii. 16). The entrance from the outer court was as the Talmud describes it, not in the center, but on the right-hand side.

The laver stands at "the door of the tabernacle of the congregation," that the priests might wash as they entered into the holy place (Exodus xl. 12, 30). Near it is the altar of burnt offering, with its "brazen grate of network of brass" (Exodus xxvii. 4–8). This grating or network has been the subject of much controversy amongst Biblical critics. The representation here given favors the view of those who suppose it to have been an inclined plane leading up to the altar. The censer is placed immediately over against the altar of burnt offering, that the priests might take the coals from the sacrifice, and therewith offer the incense of thanks giving (Rev. xviii. 3). The flesh-hooks, forks, knives, pans, and basins, are represented as arranged around the altar (Exodus xxvii. 3). The trumpets at the entrance are peculiar in form, and may throw some light upon a question much debated amongst students of the Talmud as to the shape of one which appears to have been bent in the manner represented.

The date and true value of this curious relic of antiquity are as yet doubtful. Subsequent investigations may throw light upon its origin. The few survivors of the Samaritans are now rent asunder by intestine feuds. Apparently, they will speedily cease to exist altogether. Their synagogue rolls will then, probably, come into the hands of Europeans, and receive a more careful and thorough examination than has been hitherto possible.

Prayer.

Does God hear the prayer of sinners?

This pertinent question is asked by a writer in a recent number of THE RESTITUTION. He proceeds to quote Scripture, which to his own mind, proves the negative.

I agree with the brother that the subject "is worthy of careful study, and reflection." Neither have I any favor with the popular religion getting. I also agree with him, as to the only way of getting into the Christ. Yet I do not agree with him on the subject of prayer. And I will endeavor to show that the Scriptures do not bear him out in his conclusion. One of the principal texts relied on to prove the negative of the question at the head of this article, is found in the John ix. 31.—"Now we know that God heareth not sinners. These words are found in the Bible. It is also recorded in the same book, concerning many of them, Jesus said, "He hath a devil."—John x. 20. Many Jews made this affirmation while one Jew uttered the former words. They each spoke their minds, doubtless. We have no more evidence that the former were inspired than the latter. But before I proceed, I will notice two other texts that are adduced as proof of the negative.

"If I regard iniquity in my heart the Lord will not hear me."—Psa. xvi. 18. "The Lord is far from the wicked, but He shall hear the righteous."—Prov. xv. 29. I fail to see any force or weight in either of these texts, in favor of the negative of the question. No one who believes in the omnipresence of Jehovah, will for one moment suppose that the prayer of a sinner, or any one else, who regarded iniquity in his heart, would be receivable to god. Such a petition could find expression only with a wicked person. But to my mind it is evident that there is a distinction made in the Bible, between a sinner and a wicked person. David says, "I have not wickedly departed from my God."—2 Sam. xxii. 22. And this was near the close of his life. He also acknowledges his sin repeatedly. See 2 Sam. xii. 13; xxiv. 17.

I will now offer a few testimonials that seem to favor the affirmative of the question under consideration. When the Lord pronounced the sentence on Cain for killing his brother, Cain made a short and plaintive petition to the Almighty, desiring mitigation in the punishment; his prayer was heard, and he received a direct and favorable answer. Gen. 4. 11—15. David also when he had committed the sin that he confessed to Nathan the prophet, the penalty of which was death under the law. Lev. xx. 10, he was also under his own sentence of death. 2 Sam. xii. 5. but his confession was answered by a revocation of the sentence. 1 Sam. xii. 13. And again Judah Rex in captivity for their numerous sins, God speaks to them through his servant Jeremiah; in these words "Seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it." They were exhorted to "call upon the Lord"—"and pray" unto him and he says "I will hearken." Jer. xxix: 7—12. Here sinners are encouraged to pray for themselves, and also for other sinners with a promise that God would hear them.

If the words of the prophet Jeremiah were inspired, then the words of the Jew, whose sight was restored, were not, because they do not agree.

Jesus, the representative of the Father, was always attentive to the prayer of sinners. The petition of the Roman officer who came to Jesus in behalf of his sick servant, received a direct answer: "I will come and heal him."—Mat. viii. 5–8. Also, the Canaanitish woman who came to him for help, was not turned away empty, but received a gracious answer to her prayer. Mat. xxii. 28. And the thief on the cross, who confessed that he was "justly condemned," in answer to his prayer received an answer of peace from the compassionate Savior. Luke xxiii. 42–43.

From the foregoing testimonials it appears evident that there is an abundance of encouragement in God's word for sinners to pray for themselves.

Another question seems to be involved in this, which is, are Christians required, or encouraged to pray for sinners? In Mat. v. 44, it is recorded the Divine teacher commanded His disciples to "pray for them which despitefully use you, and persecute you." I think we should not hesitate to regard those as sinners who should treat us in such a way.

And the beloved disciple writes, "If we ask anything according to His will He heareth us."—1 John v. 14. And St. Paul settles the question as to what God's will is, concerning "all men." He exhorts the church that "supplications, prayers, intercessions, * * * be made for all men, * * * for this is good and acceptable in the sight of God our Savior, who will have all men to be saved, and to come unto the knowledge of the truth."—1 Tim. ii. 4. Now, my confidence in God is such that I believe He is able to accomplish all His will, and nothing is too hard for the Lord. And although death may intervene between the birth of the sinner, and His "coming to the knowledge of the truth," it cannot prevent the accomplishment of the will of the Almighty, for it will require no more Divine energy to raise a dead sinner than it will to raise a saint.

Paul's prayer for Israel was that they might be saved. He very well knew that they could not be saved in their blindness, consequently he must have had faith in God that He would remove their blindness, as He had his.

So there is to-day a "groaning creation" which has a claim on our sympathy and prayers; and if Christians were more imbued with the Spirit that Jesus manifested, and could we but divest ourselves of all our "filthy rags" of "self-righteousness," we should find more time, and disposition to pray for sinners, even those "which despitefully use us, and persecute us," and doubtless some of us might meet some of that class who claim to be of the "household of faith."

I submit the above to the readers of THE RESTITUTION as an argument in favor of the affirmative of this question.

J. D. SHERIDAN.

A proud heart is very ingenious in putting a fair face on a foul matter.

An honest man may be made a beggar, but he is not honest that makes himself one.

As the choicest comforts occasion the greatest trials, so the greatest trials pave the way for the sweetest consolations.

Exposition of Deut. xxxiii. 2.

A RESTITUTION correspondent is desirous of an explanation of the verse above named, which reads as follows:

"And he said the Lord came from Sinai, and rose up from Seir unto them; he shined forth from Paran and he came with ten thousands of his saints: from his right hand went a fiery law for them."

Some people consider this prophetic, and refer it to a future event when Christ will move with His redeemed saints from old Mt. Sinai over to Jerusalem, after His second advent. This seems to be a very crude notion, and unsupported by any Bible authority. It is quite easy to build up a theory if such interpretations of the Divine Word are allowed. Accepting the landbody cannot live is called both "Spirit and breath. That which God gave is called breath of life, life and breath, and Spirit or breath. Without this breath or Spirit, the body is dead. Then that by which we live is what God gave. It is the breath or the Spirit of life. When we die, this breath or Spirit of life returns to God who gave it. That which returns to God who gave it, is also called by different words. That which went to God in the flood, is called the breath of life, and in the margin the breath of the Spirit of life. In Job xxvii. 3, it is called, 'my breath, and the Spirit of God in my nostrils." In xxxiv. 14, it is called "His Spirit and His breath." In Psa. civ. 29, "God takes away their breath." In Psa. cxlvi. 4, that which goes to God is called "breath." In Eccl. iii. 19–21, where it is said man and beast die alike, that which goes to God is called breath once, and Spirit twice. In our text, that which goes to God is called Spirit. In the above, that which returns to God who gave it is called breath, and breath of life six times, and it is called Spirit, Spirit of life, Spirit of God in my nostrils, six times, but the sense is the same. The same original word is sometimes translated breath, and sometimes Spirit. The breath or the Spirit of life by which man lives is all that God gave—the breath or the Spirit of life is all that returns to God when he dies. In all such passages, the word Spirit means the breath or the Spirit of life.

7. This Spirit is not the responsible man.—When the breath of life in Adam returned to God, he died. When, in the time of the flood, the breath of the Spirit of life of all flesh returned to God who gave it, all flesh in whose nostrils was the breath of the Spirit of life, died. When God takes away the breath of all flesh, they die and return to dust. When man's breath goeth forth to God, he returneth to his earth, in that very day his thoughts perish. When the breath or Spirit of man and of beast returns to God who gave it, they will all die alike, they are all of dust, and they will all return to dust again. When the Spirit of all flesh returns to God who gave it, then the dust will return to the earth as it was. Stephen said, "Lord Jesus, receive my Spirit," but Stephen fell asleep, and devout men carried him to his burial. The Savior said, "into thy hand I commit my Spirit," but he died, and was buried in Joseph's new tomb. David said, "into thy hand I commend my Spirit," but Peter said, "David is both dead and buried, and his sepulchre is with us to this day. He is not ascended into the heavens." Thus, in no case is the Spirit that goes to God, the man. In no case did the man ascend to heaven when his Spirit returned to God. But in every case the man, who was made of dust, and who is dust returned to dust again.

8. This Spirit is not alive, or intelligent, or responsible.—The Spirit is the means by which we live, but it is not itself alive. It is the means by which we become intelligent, but the Spirit has no intelligence. It is the means by which we become responsible, but the Spirit has no responsibility. It is not affirmed any where in the Bible, that the Spirit of which we are speaking, is either alive, or intelligent, or responsible. It is not subject to moral law. It has no promises, it has no threatenings. It is neither praiseworthy nor blameworthy. It is to the man what steam is to the engine. But it has no possible influence in determining the character of what we do. It gives us power, but it has nothing to do in directing that power.

The breath or the Spirit of life which God gave us, came out of God's great reservoir of the breath or the Spirit of life which he prepared, to give life to the animal and vegetable world. When we die, this breath or Spirit returns to God in His great reservoir of His breath of life, as it was before.

As the Spirit had no personal identity before it was given to us, it will have none when it returns to God. As the Spirit had no intelligence before it was given to us, it will have none when it returns to God. As the Spirit had no responsibility before it was given to us, it will have none when it returns to God. For it is said "Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it, as it was."

JOEL A. SIMONDS.

What is it to Restore the Earth?

Why speak of restoring the earth to *more* than its Eden state? as I have just noticed your correspondent, Bro. G. W. Stetson, do; and not him only—it is a quite common expression. I suggest that it is an impossibility. If the earth is hereafter to be made either better or more beautiful than it was made at creation, it is not in its restitution. Restoring can only bring a thing back to its former good condition. If the earth is to be advanced beyond its primeval condition some other word must be found to tell it; some word not so applied in the Bible. If the earth was not in every way most perfectly adapted to promote the highest well-being of the race for whose abode it was made, then God's work was imperfect. To suppose this, impeaches either his wisdom, his benevolence, or his power. Then, if in its primeval state it was best adapted to the welfare of the race, why suppose it is to be brought to a different state? But, it is argued, that that condition was for the race while mortal, but they are to become immortal, when the earth must be proportionately changed.

I reply that this is all assumption. Adam was not encouraged that he and his should become immortal if obedient; and, aside from the saints—"the seed of Abraham," who are taken from the race as the restorers of the race—no promise of immortality is found. To the contrary, clear down beyond the restitution, when there shall "be no more death, sorrow, or crying, and no more curse," we find the same provision for prolonging life that was originally provided, viz.: access to the tree of life. No; restore in the word, and that, taken in its strict sense, tells God's purpose concerning the world. When the race, through the instrumentality of the "seed of Abraham" made immortal, shall be restored to original loyalty; the beasts to their primeval docility; the earth to its uncursed fertility, and the tree of life to its former position upon the earth, so that the loyal race may freely eat of it and live forever, God's purpose will have been reached, and all things will be again "very good."

E. MILLER.

Baptism into the Name.

DEAR RESTITUTION:—I have not complied to the rite of baptism, and before doing so, I would like to see my way more clearly. I am not able to see why all sects, as far as I know, baptize in the name of the Father, and the Son, and of the Holy Ghost, when there is so much Scripture standing in direct opposition.

Matt. xxviii. 19, in my mind stands in undoubted contrariety to Acts ii. 38. Peter commanded them upon whom the Holy Ghost fell, at the house of Cornelius, to be baptized in the name of the *Lord*. I understand that to be in the name of Jesus Christ. For Paul to the Colossians says: "As ye have therefore received Christ Jesus, the Lord, so walk ye in him: Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. For in him (Christ) dwelleth all the fullness of the Godhead, bodily." The performance of baptism is the doing of something which we are commanded to do; and Paul tells the Colossians, iii. 17, "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God, and the Father by him.

Will one of your contributors, through your valuable paper, or by private correspondence, relieve me of this dilemma? JNO. A. HUGHES.

Smithsburg, Md.

Adonijah, who in the morning was grasping at a crown, was before night begging for his life.

A guilty conscience fears the worst, and makes others more suspicious of them.

THE RESTITUTION

PLYMOUTH, IND.....April 12, 1876

EDITORIAL DEPARTMENT

☞ It appears from certain letters sent to us, that some good folks really think that if they take the RESTITUTION they must believe all that is published in it. Queer logic! We publish a good many things in the paper which we do not believe but we claim to let all, who take the Bible as their guide, have a breathing place. Of course we cannot publish every wild fancy that extremists teach. Good, sensible articles, if not too long, are always welcome.

☞ We have received a copy of Bro. Wiley Jones' catechism, and have given it a hasty looking over. Brother Jones has said a great many good things, and things that will bear the scrutiny of the Judge, because they are in the words of Him who is the Way, the Truth and Life. We do not like the word *catechism* any more than we do the word *dogmatism*. Bro. Jones fails, it seems to us, to comprehend the fact that his little catechism is a little creed, and will, if believed, insure eternal life to its believer. We should terribly dread to hold that little book in our hand as our password to the golden city. In short we don't believe he has made a perfect creed.

☞ The *Seventh Day Advocate*, of Marion, Iowa, comes out enlarged and improved in appearance. It is now a folio. It is only just to these friends to state that they have no sympathy with Ellen White's visions. They hold to the keeping of the seventh day, and seem conscientious; yet we are certain they are mistaken in calling the ten commandments the moral law of God. Indeed, there is no such phrase in the Bible. Neither is there any such expression as "the ten commandments" in the New Testament. Our good friends in Iowa present a commendable spirit, but in their zeal for the law, they must remember that the two great precepts, love to God, and love to man, are in the very law they claim was nailed to the cross. Neither of the two love-precepts was on the tables of stone, but they are both on the tables of the heart.

☞ Sabbatarians now claim that the law referred to in Galatians is not the same as the one in Romans. Brother Smith, of the *Review*, gave us an overhauling for presuming that the Seventh day people believed the two epistles refer to the same law. And yet we find this statement from Jos. Clark, an old contributor, in the last *Review*. Bro. Smith will please set his Brother Clark right:

"But we know that the law is good if a man use it lawfully; knowing this, that the law is not made for a righteous man but for the lawless and disobedient, for the ungodly and for sinners." 1 Tim. 1: 8, 9. Then we conclude, after all, that Paul in his letters to the churches of Rome, of Corinth, and of Galatia, does not intend to do away the moral law, but to show how it is to be used; that is, that it should be used, lawfully. How is it to be applied? Answer, lawfully; that is, to convict the wicked, the sinner. Who are sinners? All the race of Adam before conversion.

If the law referred to in Timothy, Galatians and Romans is the *moral law* and that was not made for *righteous folks*, how does it happen that Sabbatarians are so tenacious about the seventh day, and argue that it *was made for the righteous* and is a *moral* precept? Evidently Brother Clark is in a dilemma. Perhaps Brother Smith can get him out. But how about Galatians? One says it is the *moral* law, another says it is the *ceremonial* law.

Exposition of Deut. xxxiii. 2.

A RESTITUTION correspondent is desirous of an explanation of the verse above named, which reads as follows:

"And he said the Lord came from Sinai, and rose up from Seir unto them; he shined forth from Paran and he came with ten thousands of his saints: from his right hand went a fiery law for them."

Some people consider this prophetic and refer it to a future event when Christ will move with His redeemed saints from old Mt. Sinai over to Jerusalem, after His second advent. This seems to be a very crude notion, and is unsupported by any Bible authority. It is quite easy to build up a theory if such interpretations of the Divine Word are allowed. Accepting the language as it stands, it is a plain statement of history, and embodies an outline of the march of Israel under the leadership of God, by the hand of Moses. The reader will find a similar statement in Judges iv. 4-6: "Lord, when thou wentest out of Seir, when thou marchedst out of the field of Edom, the earth trembled and the earth dropped, the clouds also dropped water. The mountains melted from before the Lord, even that Sinai from before the Lord God of Israel." This clearly states the point in regard to Seir. By turning to Numbers xiv. and reading carefully the reader will find how the glory of the Lord appeared to Moses and to Israel, in the wilderness of Paran. Read, also, chapter xiii. The phrase ten thousand of His saints alludes to the hosts of Israel who were under this wonderful manifestation of glory. "The fiery law," or "law of fire," more properly refers to the pillar of fire which gave visible proof of Divine protection. Fire is frequently mentioned in connection with the awful majesty of heaven. This was seen on Sinai and in many ways where the glory of God was manifested among men. Moses in the text alluded to these visible proofs of God's favor, as a foundation upon which the blessings He was about to pronounce would come into force.

The Many Mansions.

THE PREPARATION.

But allowing such to be true, why "go away to prepare it?" Why not remain here as well, during the time of preparation? The answer is, because there was a necessity in the case, and that necessity found its existence in his Father's law, as ordained of him for the expurgation of sin, and the removal of the curse. Why God made such a law, is among "the secret things," not being revealed, I only know that such "written law of God" exists, and Christ said he came to fulfill it, that heaven and earth should sooner pass away than one jot or tittle of that law could fail. The nature of the case, therefore, demands a partial consideration of, and examination into the law of preparation, as comprehended in the atonement and plan of redemption for the expiation of sin. "See thou make all things like the pattern," was the divine injunction to Moses, who was a foreshadowing of Christ in all his work, and Paul informs us in Heb. ix. 24, that "the holy places made with hands," were only "figurative representations of the true," or literal things, so that whatever was done by Moses and the high priest under the law, in the hope, must be repeated by Christ in the antitype to fulfill the law in the Spirit of it. When man sinned, God placed a curse upon the earth, and by sin also, man's life was forfeit to the law, which demanded man's obedience. Hence to take away sin, to remove the curse and bring back righteousness, there must be obedience to the law, and shedding of blood, without which there could be no remission of sin, for the law required "life for life," and not blood-shedding only, but blood sprinkling also, for a confirmation of the covenant that God enjoined, when he avouched himself unto the people, and the people unto himself, and it must also be used in his own appointed way, or be of no avail. In Leviticus we have given to us the law of expiation, as ordained for the high priest, and Paul says (Heb. vii. 2-7,) that Jesus fulfilled this "when he offered up himself." But after "the sin-offering," the high priest had to take of the shed blood and bring it within the vail into "the holy of holies;" i. e. heaven, and sprinkle it upon the mercy seat, eastward, and before the mercy seat,

" seven times, and in this way shall he also make an atonement for the holy place, (i. e., this world, in which we now live, and from which Jesus departed when he went away to the Father, into the holiest place, heaven), because of the uncleanness of the children of Israel, and because of their transgressions in all their sins; and so shall he do, for the tabernacle of the congregation that remaineth among them in the midst of their uncleanness. Consequently, "there shall be no man in the tabernacle of the congregation, until he (Jesus) come out, (of the holiest, heaven,) and shall have made —completed— an atonement for his household, and for the congregation of Israel." Lev. xvi. 17. But when "his judgments are made manifest, the temple of this tabernacle of the testimony in heaven, will be opened, but no man will be able to enter into the temple till the seven plagues are fulfilled." Rev. xi. 19: xv. 5, 6, 8. But the accomplishment of such a grand achievement, the consummation of this crowning work in glory, inaugurated by the Son in shame and humiliation; required Jesus, risen from the dead, to first become high priest, to enter the holiest, and minister the blood of sprinkling in consummation of the new covenant, and in accordance with the express stipulations of his Father's commandment, or law. But without "going away," (i. e., unless Jesus had gone away from this earth,) he could not have become a high priest, as Paul expressly states in Heb. viii. 4, and if he did not become high priest, he could not minister "the blood of sprinkling through the eternal Spirit," before the mercy seat, nor offer the incense within the vail of the true tabernacle which the Lord pitched, and not man, and without this ministration as "high priest of good things to come," (Heb. ix. 11,) there could be no preparation of a place for the house of God, in which are the "many mansions," nor could the house (hold) itself be fitted, completed, and prepared, so as to be adapted to and for the place; for we are also "the heavenly things," "the vessels of this ministry," that are "purified with the better sacrifices," (Heb. ix. 23) by which through the eternal Spirit, we are to be living stones in a living temple, fashioned like unto our living head, after the power of an endless life, and the land of the dead and dying, where death reigns, or where "sin reigns unto death," is not a fitting place for the immortal, undying children of the incorruptible and infinitely wise God our Savior, who hath done all things well. There was need, therefore, of a preparation of the place, and Jesus has gone away to make it, and when the preparatory work is ended, he will come back again, and when he comes he will receive his Father's household unto himself, " " " "that they may be with him," " " " and "behold his glory."

Then Jesus, our high priest, will have returned to his people, and will have announced to them that their sin-offering has been accepted, that "their sins are blotted out," Acts iii. 19), and then he will have lifted up his hands and "confirmed the blessing of life for evermore," (Rom. ii. 9; vii. 16; Psa. cxxxiii. 3,) all of which are now elements of faith, but then they will be facts of fruition and knowledge. Then the times of refreshing will have come, from, i. e., by the presence of the Lord. Refreshing, i. e., "revival. Return, recall, or recovery to life from death." Webster.—(Upon "the times of refreshing and restitution," the comments of Jamieson, Fausset and Brown, D. D. S., published in 1873, are so much in point that I reproduce them here. They say: Repent ye therefore, " " " "In order that the times of refreshing may come; that long period of repose prosperity and joy, which all the prophets hold forth to the distracted church and this miserable world, as eventually to come, and which is here, as in all the prophets, made to turn upon the national conversion of Israel." He shall send Jesus Christ, etc. "The true reading is." He shall send your predestinated (or foreordained) Messiah, Jesus. Until the times, etc., "embracing the whole period between the ascension and the second advent of Christ." Restitution of all things.—"Comprehending, probably, the rectification of all the disorders of the fall." N. T. Com. p. 477). Then the song of victory (Rev. xv. 3, 4,) is sung, and its refrain is written in Isa. xxvi. 8, 9, beginning with, "Yea, in the way of thy judgments, O Lord have we waited for thee." It is written that "Zion shall be redeemed with judgment, and her converts with righteousness," (The Parallels of Rev. xv. 3, 4, and Isa. xxvi. and are Rev. vii. 10 : xi. 15-18; xii. 10-12, and xix. 1-7.) Please do, take your Bible, now, trace them out and read them, it will do you good. Then will "the ransomed of the Lord, return,"

" " " (to earth, in immortality; they had been there before in mortality, but "had been out to meet the bridegroom," caught up into the air "to be with the Lord, and from thence,") they shall come to Zion with songs, (which are given specifically above), and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away," for they will then "see the King in his beauty," and he shall be seated upon the throne of his glory; and before him shall be gathered all nations; the living nations, not "the rest of the dead," beside the raised saints; and he separates them, one from another. We then have three parties present, viz.: Christ and his saints; in the throne with him; they came with him, from the air, above, and so ever be with him, associated as, or in, "one body," and their separation was not "one from another," but they were separated, as was their "living head" and Lord before them, "risen from among the dead ones," having been "accounted worthy to obtain that age, *aionos*, and the resurrection *from the dead ones*;" they, therefore, are already "with him in the throne."

There are then, present, the company "in the throne" —or, enthroned,— also "the nations of them that are saved," by "shortening the days" of "the time of trouble," (Dan. xii. 1,) in "the great tribulation," who are before the throne, and "serve him day and night in his temple," (Rev. vii. 14, 15,) which is the same company that "get the victory over the beast, and stand on the sea of glass;" denominated "the righteous, on the right hand," in Matthew. (Compare Rev. vii. 9-17; xi. 15-18; xiv. 1-5; xv. 2-4; xix. 1-8.) In chap. iv. 6, the "sea of glass" is before the throne. In chap. xv. 2, the victors "stand on the sea of glass." In chap. vii. 15, they are represented as being "before the throne," all of which is in agreement. On "the left hand" stands the third company, called the "goats" in Matthew, the supplants to the "rocks and mountains" in Rev. vi. 15, to the "worshippers of the beast," under the third angels message, chap. xiv. 9-11, the "clusters of the vine of the earth," and "her grapes," in verses 18, 19, the "harvest of the earth," in verse 15, the "beast and false prophet," in chap. xix. 19, 20; and "the tares," in Mat. xiii. 25, 27, 29, 30, 38, 40, and these all refer to one and the same time and company, (the goats) and these also are in harmony and agree in testimony. When addressing those on "the right hand," in reply to their questions in verses 37, 38 and 39, the King does not say: "Inasmuch as ye did it unto one of the least of yourselves," but "the least of these, my brethren,"—here with me in the throne, "ye have done it unto me." And when addressing those on "the left hand," verse 45, he does not say: "Inasmuch as ye did it not to one of the least of those," on the right there, but again as before, "the least of these, ye did it not to me." These refer to the nearest, or last mentioned; those to the former, or most distant. "These *apelensontai* will go *eis kolasin aionion* to the cutting off everlasting, but the righteous (will go) *eis zoen aionion*, into life eternal." But the saints, "his brethren" were already in "eternal life," and "came forth"—from among the dead ones—"to life eternal," were raised incorruptible and immortal, while the attainment of "eternal life" is placed still in the future, by the word of the King, for those on the right hand. Then shall the King say unto them on his right hand, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." But if those on the right, are not "the little flock," to whom it is the Father's good pleasure "to give the kingdom," who then are they? We have already stated that they are "the saved of the nations,"—so called in Scripture,—but not then, as yet, saved with "the great salvation," but saved from death and destruction "out of the great tribulation." Christ spoke of them as "the elect," and called them "flesh." Paul speaks of their reception as "life from the dead." And he says, "as touching the election, they are beloved for the Father's sakes." As concerning the Gospel, they were enemies for your sakes, (Rom. xi. 28,) i. e., for the sake of those whom we saw just now enthroned with Christ as rulers, and these on "the right," are the subjects of the King and kingdom, "the house of Jacob," or "all Israel," under the Church. There and then, God remembers his covenant with Jacob, and his covenant with Isaac, and his covenant with Abraham does he remember, and he remembers the land, (Lev. xxvi. 42) to give it to him and to his seed with him—"prepared"—for an everlasting possession; "and he (the seed) shall reign over the house of Jacob forever."

G. W. STETSON.

(To be Continued.)

Notes by the Way.

BRO. REED:—By request of many brethren I write a report of my travels though nothing of special interest to relate. January 23, Bro. Wm. R. and Sister Henriette Eychaner, came from the country and conveyed me to their residence, about twelve miles north of Newton. Bro Wm. R. Eychaner and Milton Eychaner, settled in this section some eight years ago, with little or no means. They now own good farms and are doing well. They were formerly from Ogle county, Ill. Living, as they were, entirely isolated from those of like precious faith, they felt interested to have the truth preached in their neighborhood. I gave five discourses in the Eychaner school house. Some were interested, and we look for some fruit. Bro. Wm. R. and Sister Henriette Eychaner were not as many are, unmindful of the fact that it requires means to advance the truth, and that a man cannot devote his whole time to the preaching of the Word and travel from state to state, and support himself and family, without being remunerated. They, therefore, gave liberally of their means, to assist me in my travels in promulgating the blessed truths of the Gospel. May the good Lord reward them, and may more such persons be raised up, who are as willing to put their shoulder to the wheel, and push the great work forward, in bringing man and woman into the light of the glorious Gospel of the Son of God.

January 26, Bro. Waldo Aulls, my worthy friend and school mate, took us to Rock Creek, twelve miles east of Newton. If I mistake not, Bro. Aulls had been invited by one Mr. James Lackey, a Hard Shell, Iron Clad Baptist in belief, with whom we first put up. I only stayed with him one night, as it was plain to be seen that he was not a friend to us, or the cause of Christ. Why he invited Bro. Aulls to have an appointment sent there, is more than I can solve, or any one else, after treating us the way he did. Being an entire stranger among a strange people, we felt despondingly; and for a little while sorry we had come to the place. But, blessed be God, who doeth all things well, we soon formed many new acquaintances who proved to be warm and true hearted friends, and we were made to rejoice and feel at home; and are now glad that we ever visited Rock Creek. We remained eleven days, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence no man forbidding us. At the close, organized a church of a very reliable element; one minister uniting therewith—Eld. J. Vanmeter from the Christian connection, who has taken charge of the church, and will give them regular preaching. While there, we found a pleasant home with Brother and Sister Winchester, also Brother and Sister Vanmeter.

February 17, in company with Bro. Waldo Aulls, we went to West Irving, Tama county, Iowa, where I found a land of noble brethren. Eld. John T. Prime is pastor of the church at this place, and is highly esteemed; not only by his own church, but by all the orthodox churches, and the outside world, which is proof that he is a man who walks in wisdom's way, having a good report of them that are without. We want more such men; men who being able to teach, in meekness instruct those who oppose the truth. Let us be kind unto all men, and especially to those who are of the household of faith. Bro. Levi Marsh was the first to introduce the truth at West Irving, about fifteen years ago, by his self-sacrificing spirit and godly example, he has done much for the cause. With his own means, he has erected a fine, commodious house for worship. Bro. John Fity, and Bro. Mershman, mechanics, executing the mechanical work. I mention this circumstance because it shows that brethren, who are in real earnest in the cause, and are blessed with an abundance of the things of this world, generally show their faith by their works; yes, I will say, invariably do so. What the cause at this moment demands, is less talk and more work. It is a shame for such men as Bro. Sanford, Bro. Foor, Orem, and others, not to be kept in the field. I think, we as a people, need a general waking up. The Church at West Irving rewarded me bountifully for my time and labor. They are a real, live, working people, and the church is in a growing condition under the pastoral care of Bro. Prime.

A. F. DUGGER.

XENIA, Mo.

The Two Witnesses.

DEAR EDITOR:—Much has been said as regards the two witnesses spoken of in Rev. xi. 3. It seems that Bro. Magruder, of Baltimore, takes the position that those who appeared with the Savior on the Mount of Transfiguration, are the two witnesses.

"Verily I say unto you, there be some standing here which shall not taste of death, till they see the Son of Man coming in his kingdom." Matt. xvi. 28. And after six days, Jesus taketh Peter James and John, his brother, and bringeth them up into an high mountain apart. And was transfigured before them; and his face did shine as the sun, and his raiment was white as the light. And behold there appeared unto them Moses and Elias talking with them. And as they came down from the mountain Jesus charged them, saying tell the "vision to no man until the Son of Man be risen again from the "dead." Matt. xvii. 1-9. According to the language used, this was a "vision." It could not be otherwise, as he had not yet tasted of "death." The orthodox world claim this was a "spiritual kingdom" in existence at that time. This must be untrue, for man had not yet been "redeemed." Before a kingdom could exist, man must first be redeemed. Moses died and God buried him, and no man knows of his sepulchre unto this day. Deut. xxxiv. 5, 6. Elijah was caught up in a whirlwind and did not taste of death. 2 Kings ii. 11. The vision represents the coming kingdom. First, they saw the King in his beauty. Second, Moses representing the sleeping saints raised incorruptible, immortal. Third, Elijah, representing the living saints changed from mortal to immortality.

In Paul's Epistle to the Corinthians, he says: "But every man in his own order; Christ the first fruits; afterward they that are Christ's at his coming. In a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound, and the dead shall be raised "incorruptible" and we (the living) shall be changed." 1 Cor. xv. 23-52. Paul tells us when the dead are raised, how they are raised, and who will be raised. "They that are Christ's at his coming." John tells us when they shall have finished their testimony they shall overcome them, and kill them. Rev. xi. 7. Paul has said the dead are raised "incorruptible" and not until the last trump. This being true, Moses cannot be one of those witnesses. The King of kings and Lord of lords only hath "immortality" dwelling in the light no man can approach into. 1 Tim. vi. 15, 16. This statement being true, "Enoch and Elijah" are "mortal" and "corruptible" still in their nature.

"For I (Jesus) am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household." Matt. 35, 36.

Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord, and he shall turn the heart's of the fathers to the children and the hearts of the children to their fathers, lest I come and smite the earth "with a curse." Malachi iv. 5, 6. Here we are told for what purpose he will send Elijah the prophet. The meaning or signification of the word "Enoch," in the original, is dedicate or consecrate. Webster defines it as set apart for a sacred use.

And Enoch, also, the seventh from Adam, prophesied of these, saying, "Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all of their ungodly deeds, which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." Jude, 14, 15. and when they shall have "finished" their testimony (they had not finished their testimony in why they were translated), the beast shall overcome and kill them. And their dead body shall lie in the street of the "great city," which spiritually, is called Sodom and Egypt, where our Lord was crucified. Rev. xi. 7, 8. Notice the place where our Lord was crucified. And after three days and a half the spirit of life (breath of life) from God, entered into them and they stood up on their feet, And they heard a voice say, come up hither. "And the same hour was there a great earthquake and the tenth part of the city fell, and in the earthquake were slain of men, seven thousand, and the remnant were affrighted and gave glory to the God of heaven." The second woe is past and behold the third cometh quickly. And the seventh angel sounded. Verse 9-15. The tenth part of the city fell, seven thousand slain. This being true at that time, this city where our Lord was crucified, will have seventy thousand inhabitants (70,000), when it reaches that number we will see what the apostle saw on the Mount of Transfiguration. The King in his beauty.

JOHN O. BRONSON.

Continuation of Bro. Cook in Last Week's Issue.

P. S.—Lest my discriminations should not be seen, allow me to add, that the repugnant and repellant elements of the "iron and clay," which forbid union and strength, apply to the Ecclesiastical, as well as political condition of the world. Dan. ii. 41-43; 1 Tim. iv. 1-3; 2 Pet. ii.

The French Republic relapsed into "the empire," based on the example of the Cæsars! So the priest of Ecclesiastical bodies glide, as if insensibly, into the position worthy only of a daughter of the mis-called "Mother Church." It is this sad fact that renders "the end," a necessity to fulfill God's revealed purpose. The world needs a change, and God's word declares the nature of the change, as to the world, the Church and the Gospel dispensation. Dan. vii. 18; Rev. xvii. 26. The present organizations seem to have been, and are still, a necessity. But the impending crisis, that impresses itself more or less, on "Jew, Gentile and the Church of God," is written in unmistakable terms, as to the Gentile calling: "those also shall be cut off" Rom. xi. 22.

Yet, I hear and heed the Master's voice: "Occupy till I come." But this relates to our responsibility to God for all his good gifts, and to the reckoning that awaits each one and all, when he comes!

All such considerations must enter into our estimate of the value of whatever organization, so far as we are at all intelligent in our faith. Yet the more intelligent and comprehensive our faith, the more judicious and energetic should be our discharge of duty to our brethren, and to society at large.

J. B. COOK.

Abraham went out, not knowing whither he went, but knew under whose direction he went.

Church of God
Abrahamic Faith
Hartford City, IN 47348

Dawn.

The blush of the morning
Is tinging the sky
With purple adorning,
That gladdens the eye.
We stand in the gloaming,
And hail with delight
The sun in his coming,
To banish the night.

We catch the first token
That springtime is near,
When ice-chains are broken
By warmth of the year;
Our hearts overflowing
With praises to God,
Who set the streams flowing
And flowered the sod.

A day for excelling
Is ready to dawn;
The signs are foretelling
Its swift coming on:
The day of earth's gladness
That breaks through the gloom:
Through night of earth's sadness,
Through shades of the tomb.

Its sun never setting
Paints grandly the scene;
No clouds the sky fretting
Will shadow earth's green.
Come season, the vernal,
Go winter of storm,
Come beauty eternal
Et robe every form.

JOHN L. WINCE.

PIERCETON, Ind.

Spirits in Prison.

"By which also he went and preached unto the spirits in prison; which sometimes were disobedient, when once the long suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is eight souls, were saved by water." 1 Peter iii. 19-20.

QUESTIONS.

I. What was the prison?

II. Who were the prisoners?

III. Who was the preacher?

IV. For what purpose did he preach?

V. Did Christ at death descend into a place where disembodied spirits were then tormented, and preach to them till the time came for his resurrection?

1. What was the prison?

The anti-diluvian earth, as it was during the 120 years of the building of the ark. This is evident from the context.

2. Who were the prisoners?

The inhabitants of that age.

3. Who was the personal, visible preacher?

Noah.

4. With what propriety could Noah's audience be called "Spirits in prison?"

Ministers are often appointed to preach to spirits or persons in prison, who deserve the name prisoners no more strictly than the anti-deluvians, as will appear from examination:

1. A prison is a place of confinement for wicked persons in hold for trial; or suffering their judicial punishment.

2. Noah, for 120 years, preached to very corrupt people.

"Every imagination of his heart was only evil continually." Gen. vi. 5. "The earth was corrupt before God; and the earth was filled with violence. And God looked upon the earth, and behold, it was corrupt; for all flesh had corrupted his way upon the earth. And God said unto Noah, The end of all flesh is come before me; for all the earth is filled with violence through them; and behold I will destroy them with the earth." Gen. vi. 11-13.

Through Noah, condemned as they were, they were to have an opportunity of escape from impending ruin. That offer continued 120 years. "And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly." 2 Pet. ii. 5.

To represent wicked persons to whom the Gospel is to be preached, as prisoners, is not unusual.

"To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house." Is. xlii. 7.

"That thou mayest say to the prisoners, Go forth; to them that are in darkness, Show yourselves." Is. xlix. 9.

"The spirit of the Lord is upon me; because the Lord hath anointed me to preach the good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." Isa. lxi. 1.

"Turn you to the stronghold, ye prisoners of hope." Zech ix. 12. See Luke iv. 18, where Christ applies Isa. lxi. 1 to himself.

The positions of Noah and Christ were similar. The same spirit that quickened Jesus, preached through Noah to the anti-deluvians. Christ is represented as doing what the Spirit does. The scheme of redemption has, through all ages, been his especial work.

Let us examine 1 Pet. iii. 19, 20, more critically:

"By which he went and preached to the spirits in prison." 1 Pet. iii. 19.

"By which," (*w o*,) by which Spirit, —Holy spirit—that raised up Christ.

"He," (this pronoun is understood,) Jesus Christ, that was put to death in the flesh, and was raised.

"Went and preached,"—poreuomai for preached, "And came and preached to you which were afar off (Gentiles,) and to them that are nigh, (Jews)." Eph. ii. 17. "All Greek verbs of posture or gesture, as to stand, to go, to sit, to walk, in good Greek writers, have the signification of *existere*—to be." "And the men which journeyed with him stood speechless, hearing a voice but seeing no man." Acts ix. 7. "And when we were all fallen to the earth." Acts. xxvi. 14.

"To the spirits,—*tois pneumasi*. "They were men on earth in the flesh when Christ preached to them by his spirit speaking in Noah.

"In prison,"—*en phulaki, phulaki* is used 46 times in the New Testament, and is translated prison 37 times, correctly so in every place. 1 Peter iii. 19 not being excepted. In Matt. xiv. 20; xxiv. 43; Mar. vi. 45; Luke ii. 8; xii. 38 twice, it is watch, as the positions of watchmen of walled cities and of prisons are somewhat similar. In Acts xii. 10—ward. In Rev. xviii. 2—hold, and cage. Dr. N. Summerbell says, in answer to a request from a lady, that "prison is an unnecessary translation. Some word like watch, care, guard, or keep, with proper adjuncts, would have better represented the idea." He says that "the spirits in prison" were in what men call the intermediate state. Some call it the under-world; others the state of the dead; the Bible, (Old Testament), *sheol*; New Testament, *hades*. These words do not mean grave." "The souls under the altar (Rev. vi. 9,) refer to the same."

"When"?—*ote* and *pote*. Adverbs of time, showing when Christ preached—whether in the days of Noah, or between his death and his resurrection. Papists hold that it was while he lay under the dominion of death, and originate a purgatory.

pote refers to some particular time in the past, when some truth or words were spoken, or some transaction took place. This will appear if we examine its uses. It occurs 31 times, indefinitely, in the N. T., and is rendered into the following English words: When, 1; sometimes, 2; aforetime, 1; at length, 1; in time past, 7; any time, 5; once, 1; sometime, 3, at last, 1; in old time, 2. In old time suits the idea best, as the days of Noah would be called such by Peter.

ote occurs 100 times, with the following English renderings: When, 98 times. The same word would suit the sense in the other ten places.

pote is found in 18 places, and is uniformly translated, "once," meaning one time and no more—once for all. His long suffering. (120 years), waited in the days of Noah's preaching once for all, never again to wait on that most ungodly of all people. Peter understood that Noah's preaching ended, forever the day of their probation.

These adverbs all point to the times of Noah, to the ark, and to the flood. *pote* directs us to those days of old time; *ote* confines to those days; *hote* shows that *that* long suffering ended their opportunity of escape. Christ preached to them once for all during a period of 120 years, and as corrupt and heedless were they that "they knew not till the flood came." Matt. xxiv. 39. It is not probable that he would undertake to do in three days (the time between his death and resurrection), what he had failed to do in 120 years, (convert them,) especially as he had been put to death by his own people, the Jews.

4. The Preaching of Christ by his Spirit through Noah was designed to produce faith in them and a reformation, so that they might escape the ruin of the flood. His preaching between his death and resurrection would have been to deliver them from purgatory. But as no such place existed, we are quite sure that there was no such preaching.

5. Did Christ, at death, "descend into the place of punishment, and preach to the infidel inhabitants of the old world there imprisoned?"

He was in *sheol*, where is "No work, nor device, nor knowledge, nor wisdom." Eccl. ix. 10. Asleep. Job xiv. 12. No work in *sheol*—too dark. "A land of darkness, as darkness itself, and the light is as darkness itself." Job x. 22. No device, no knowledge, nor wisdom, nor brain-work in *sheol*. Christ could not have been preaching there. No Gospel for the dead—no second probation; particularly for those who had resisted the gospel during 120 years.

J. P. WEETHEE.

An humble disposition is a good presage of honorable preferment.

A charitable disposition expects only opportunity; not importunity.

Art may win applause, but merit only can retain it.

A charitable disposition may soon find a charitable occasion.

As God at first made, so in the flood he kept alive one woman for one man.

Prayer

Is a subject, that lies near my heart, and though I feel my incompetency to write anything for the perusal of the many of God's dear children that read our very estimable paper, I feel it a duty we owe each other, to write on a subject of so much importance, hoping my effort may cause some one better able to write on the subject.

Paul in Tim ii .1: "I exhort, therefore, that first of all supplications, prayers, and intercessions, and giving of thanks be made for all men." It appears from this passage, that prayer is the first thing to be done, but some may say where, and when; I answer, everywhere. There is no occupation, no employment, that a Christian should engage in, that he or she cannot ask help from God, no matter what it may be that we undertake to do, we should first consider, if we can ask God to bless our effort. If so, we can go on with confidence; but if we are not sure that our enterprise is in favor with the will of God, we had better let it alone.

This passage may lead us to conclude that it is when we have met for worship; it appears so. Second verse: "For kings and for all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty." This shows us that we should pray for our rulers that it may go well with us, this is good and acceptable in the sight of God. Verse 8: "I will, therefore, that men pray everywhere," there is no place where we should consider ourselves exempt from prayer, not that we should always be vocally calling on God, but let it never be said, "I have ceased to pray."

For a minister to commence preaching, without first having prayer, savors too much like self-confidence. Every Christian should esteem it a high and holy privilege, to approach God in the humble attitude of prayer, not that God is ignorant of our wants, but he has ordained that we should ask that we may receive. 'Tis then a duty as well as a privilege; some are doing away with family prayer. If we wish to bring up our children in the nurture and admonition of the Lord, where is there any better place than around the family altar? The great and good of all ages have been praying people. Himself Christ spent whole nights in prayer to God. If he that was without sin felt the importance so great, of how much more ought we, that are liable to step aside continually.

In conclusion, I would say, brethren and sisters, as we are set for lights in this world of sin and wickedness, let us never be ashamed or afraid to be found calling on God in every trying hour. Not as the proud Pharisee praying to be seen of men, but ever be ready to move to those around us that we trust in a higher power than mortal man. Submitted by your sister in the Lord. SARAH BARNHILL.

ARGOS, Ind.

Tobacco.

My former article for the RESTITUTION, was in the main doctrinal. This one I design to be practical, principally on one subject, hoping it may benefit some. Not that I suppose many of the readers of the RESTITUTION use tobacco, especially those that are in Christ; but this I do know, that many professed ministers of Christ, deacons, superintendents of Sabbath schools and church members do use it, thereby encouraging the rising generation to engage in the same needless, not to say filthy habit.

"There are said to be a million and a half of people engaged in the raising and preparation of tobacco, and that the tobacco crop of the world amounts to 4,430,000,000 pounds."

If so, at fifty cents per pound, it would more than pay our national debt, which is something over two billion dollars. Let the tobacco users reflect on this. How much better for the world, if all this labor was expended for raising wheat, corn and other useful crops.

The Pioneer factory, Brooklyn, N. Y., employs five hundred hands. They made and sold in two years, '69 and '70, four million five hundred thousand pounds of tobacco, and paid the government one million four hundred thousand dollars taxes. Think of this. Who supports this firm? The tobacco user pays the government twenty-four cents revenue tax, for every pound he uses, the snuff taker thirty-two cents, and cigar smoker six dollars per thousand, and yet there is no rebellion. If the government compelled the use of it, there would be another rebellion immediately.

Shall we continue in evil habit because the government does not forbid it? Think of it. If a young man begins at fifteen years of age, and smokes three cigars per day, five cents each, till he is fifty years old, the whole amount would be one thousand nine hundred and sixteen dollars and twenty-five cents. Think of this, young man, before you begin.

The almost untold evils arising from the use of tobacco, are not generally denied by those that use it. Why then not give it up? It's because there is such power in habit, and the effect of poison on the human system, that it is almost impossible. But it can be broken up by a firm determination never to use it again. But it is better never to acquire the habit. It is evil continually, financially, physically and morally.

Having written the above, to arrest if possible, the attention of those that use, manufacture, or sell tobacco, I close with the exhortation of the Apostle Paul in 2 Cor. vii. 1.

Having therefore these promises, (mentioned in preceding chapter), dearly beloved let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

Also, 1 John iii. 2, 3: Beloved, now are we the sons of God, and it doeth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure.

L. ADAMS.

OAKWOOD, Mich.

A Beautiful Country.

Before moving to any new country, it is always desirable to first procure a knowledge of the country. No prudent man would think of leaving home, kindred, and friends, to cast his lot in a desolate land, without first having at least a general knowledge of the laws, government, fertility of the soil, state of society, healthfulness, and whether the country is well watered or not. All the details of the country would be enquired into before making the move.

Now, as many of us claim to be ready to move to "a better country," as the time appointed, it would be well to enquire what form of government we shall have there. It will be a kingdom, for thus it is written: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break to pieces and consume all these other kingdoms, and it shall stand forever." Dan. ii. 44.

We find then, that it is not only a kingdom, but it will be a universal kingdom, and that it will stand forever.

Will there be a righteous administration of the laws in the country? Yes: "Behold, a king shall reign in righteousness, and princes shall rule in judgement." Isa. xxxii. 1.

But will there be a good state of society there? Certainly: "Thy people shall all be righteous." Isa. lx. 21.

Will it be a peaceful happy country? It will, for "Violence shall no more be heard in thy land, wasting nor destruction within thy borders." Isa. lx. 18.

Will it also be a healthy country? Yes, for "The inhabitants shall no more say, I am sick." Isa. xxxiii. 24. "Neither can they die any more." Luke xx. 36.

It will also be a fertile country: "Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth the seed, and the mountains shall drop sweet wine, and all the hills melt. And they (the nations) shall build houses and inhabit them; and they shall plant vineyards and eat the fruit of them. And I will plant them upon their land, and they shall not any more be pulled up out of their land which I have given them, saith the Lord thy God." Amos ix. 13; Jer. xxxi. 5.

It will also be a well-watered country: "All the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim. There is a river, the streams whereof shall make glad the city of God. And he showed me a fine river of water of life, clear as a crystal, proceeding out of the throne of God, and of the Lamb." Joel iii. 18; Psa. xxxvi. 8; Rev. xxii. 1.

But time would fail us to enumerate all the beauties of that land, where, "instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree," where no enormous beast shall go thereon, and they shall not hurt nor destroy in all my holy mountain, saith the Lord: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. And the wolf and lamb shall no more be heard in her, nor the voice of crying; they shall not build and another inhabit, they shall not plant and another eat; for as the days of a tree, are the days of my people; they shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them.

R. GARDINER.

PESOTUM, Ill.

The Earthen Bottle.

About 625 B. C., according to Usher, the Lord said to Jeremiah, (chapter xix:) "Go and get a potter's earthen bottle, and take of the ancients of the people, and of the ancients of the priests; and go forth unto the valley of the son of Hinnom, which is by the entry of the east gate (margin) and proclaim (preach) there the words that I shall tell thee, and say, 'Hear ye the word of the Lord, O kings of Judah, and inhabitants of Jerusalem; thus saith the Lord of hosts, the God of Israel; behold, I will bring evil upon this place, the which whosoever heareth, his ears shall tingle. * * * And I will cause them to fall by the sword before their enemies, and by the hands of them that seek their lives; and their carcasses will I give to be meat for the fowls of the heaven, and for the beasts of earth. And I will make this city desolate, and a hissing; and every one that goeth by thereby shall be astonished and hiss, because of all the plagues thereof. And I will cause them to eat the flesh of their sons and the flesh of their daughters, and they shall eat everyone the flesh of his friend in the siege and straitness, wherewith their enemies, and they that seek their lives, shall straiten them.' Then shalt thou break the bottle in the sight of the men that go with thee, and shalt say unto them, 'Thus saith the Lord of hosts, even so will I break this city.'" All this evil was pronounced against God's chosen people, because they had hardened their necks, that they might not hear the words of the Lord. [Read the chapter through carefully.]

The Prophet was not in honor in his own country. This people had said, "Come and let us devise devices against Jeremiah." (chap. xviii. 18) "and let us smite him." Yet he came from Tophet and stood in the court of the Lord's house whither the Lord had sent him to prophesy, and he fulfilled his mission. The breaking of the earthen bottle was too plain an illustration for the priests and servants of the people. It made their ears tingle to hear the words of the Lord which had been shut up in the bones of the prophet "as a burning fire," so forcibly illustrated. Jeremiah was arrested and Pashur "put him in the stocks that were in the high gate of Benjamin, which was by the house of the Lord." But on the morrow when he was brought forth out of the stocks, after uttering another "Thus saith the Lord" respecting the Babylonian captivity, he adds, (chap. xx. 6) "And thou, Pashur, and all that dwell in thine house, shall go into captivity; and thou shalt come to Babylon, and there thou shalt die, and shalt be buried there, thou, and all thy friends, to whom thou has prophesied lies." What courage! Who of us would be so faithful? The weeping prophet will yet be rewarded. With Daniel he will stand in his lot "at the end of the days." Praise the Lord for the "blessed hope." But what of the "earthen bottle"—the remnant of Israel over whom Josiah, Jehoiakim and Zedekiah reigned? Was the "place" broken, like the bottle? If not the sickening details of the "Siege of Jerusalem," recorded by Josephus, and learn that "the Lord hath accomplished his fury" and "hath kindled a fire in Zion, and it hath devoured the foundations thereof," notwithstanding "the kings of the earth, and all the inhabitants of the world, would not have believed that the adversary and the enemy should have entered into the gates of Jerusalem." Lam. iv. 12. The covenant of Noah (Gen. xxviii. xxix. 1,) was confirmed "for one week" (Dan. ix. 27), and the prophecy of Isa. iv. 10) "The hands of the pitiful women have sodden (boiled) their own children: they were their meat in the destruction of the daughter of my people,"—was literally fulfilled. The Jewish historian tells us of Mary who lived beyond the Jordan and came to Jerusalem. She was wealthy. Money was of no worth in the famine. The siege was effectual. There was no escape. "Snatching up her son, who was a child sucking at her breast, she said, 'O thou miserable infant! for whom shall I preserve thee in this war, this famine, and this sedition? Come on, be thou my food!' As soon as she had said this she slew her son, and then roasted him, and ate the one half of him." Book VI. chap. iii. "O, God, thou art terrible out of thy holy places!" (Psa. lxviii. 35) and "terrible to the kings of the earth." Psa. lxxvi. 12.

Why will not men believe in the Lord? Why will they not be warned now of the approaching danger? Why is it that history must ever be repeating itself? Jesus predicted the destruction of Jerusalem, (Luke xix. 42-44) and to the few who believed on him he gave warning and direction to "flee into the mountains," (Luke xxi. 20, 21), "When ye shall see Jerusalem compassed with armies." The followers of the crucified "King of the Jews" were safe from the ruin occasioned by the breaking of the "earthen bottle." There is a way of escape for those who would now flee to the mountain of the Lord's house which "shall be established in the top of the mountains" (Micah iv. 1), "in the last days," when "the day cometh, that shall burn as an oven: and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Mal. iv. 1.

Dear reader, would you escape the fires of "the day that cometh?" Then fear the Lord. Remember that the predictions in reference to the "last days" will be as literally fulfilled as those concerning the days of Israel and Judah. "Believe on the Lord Jesus Christ" (Acts xix. 21,) and "arise and be baptized and wash away thy sins, calling on the name of the Lord" (xxii. 16) and you "shall be saved; but he that believeth not shall be damned." Luke xvi. 16. "Return ye, oh backsliding children, for why will ye die? When God in great mercy is coming so nigh. Since Jesus invites you, the Spirit says, come. And angels are waiting to welcome you home."

AMOS SANFORD.

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Our Rest, for April, comes to us full of interesting articles. The table of contents will show what Bro. Wilson serves up for his readers for April:

1. Extremists—What Is Man? "Behold I Come as a Thief." A Lukewarm Church. The End of the World.
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3. The True Hope of the Church.
4. The Preeminence of Jerusalem.
5. Life and Death.
6. How to Interpret the Bible.
7. Is There no Danger?
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A Little While.

A little while with tides of dark and light
The moon shall fill;
Warm autumn's gold be changed to shrouding white
And winter's chill.
A little while shall tender human flowers
In beauty blow;
And ceaselessly through shade and sunny hours
Death's harvest grow.
A little while shall time-spent planets speed
Round central flame;
New empires spring and pass, new names succeed
And lapse from fame.
A little while shall cold star tapers burn
Through time's brief night;
Then shall my soul's beloved One return
With day spring bright.

How oft in golden dreams I see Him stand,
I list his voice,
As waiting fingers from His lifted hand
The poor rejolce;
But waking tears that vision clear away,
My letter part,
And leaves me to this gale and empty day,
This longing heart,
I cannot see Her, but I love thee. Oh,
Thine eyes that read
The deepest secrets of the spirit know
This love indeed!
A little while; but, ah, how long it seems!
My Jesus, come,
Surpass the rapture of my sweetest dreams,
And take me home!

Selected.

The Son of God.

I will now notice that portion of the first chapter of John's Gospel, which is so often referred to, and which is considered the great Gibraltar of Trinitarianism.

If Trinitarians can not defend themselves here, nay, if they cannot be even-more the offensive, and carry the battle to the very gates of the enemy, and take possession; if they cannot here overthrow the opposing force, or, to be more direct, if they cannot prove from this chapter that Christ is the Supreme God, the creator of the heavens and the earth, they may as well surrender at once, when their strongest fortress is taken, and their heaviest artillery is turned against them.

If we had space to give all the points involved a full elucidation, we are confident we could show to the satisfaction of every candid mind that this chapter has been woefully misunderstood and erroneously interpreted.

The first question that naturally arises in the mind is, Shall we so interpret John's language as to make him contradict the explicit words of his Master recorded in John xvii. 3, and the positive language of Paul, 1 Cor. viii. 6, and also contradict his own teaching in all of his epistles? Or shall we not rather so explain it as to be in harm ny with all these, and in harmony with reason and stubborn facts?

To show that Trinitarians do so interpret John's words as to make him contradict his Master, it is only necessary to refer to 1 John v. 20, and compare their understanding of it with the words of Christ as recorded by John himself.

They claim that the expressions—"him that is true," and "this is the true God," refer to Christ instead of to the Father. And I suppose they base this claim on the evident error of the translators in supplying the word "even, which has no corresponding word in the original, where they should have put the word "and."

The text, (with its palpable meaning in brackets), is as follows:

"And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true; [which is the Father;] and we are in him [the Father] that is true; and in his Son Jesus Christ. This [referring to him that is true—the Father,] is the true God and eternal life."

What similarity of expression, and how harmonious is the language of the beloved disciple, as above explained, with the following words of his Master as recorded by John (vii. 28, 29, xvii. 3): "And I am not come of myself, but he that sent me is true, whom ye know not. But I know him, for I am from him, and he hath sent me." "This is eternal life that they may know thee [the only true God, and Jesus Christ, whom thou hast sent."

It will be well, as we approach this noted chapter, to remember that Christ never claimed to be more than the Son of God, and the Son of Man, and that the inspired apostles would not claim for him more than he claimed for himself.

It will be proper to state here that EVERY contradiction is often caused by the improper translation of the prepositions in our common English Bibles. As an illustration of this, note the fact that the Greek preposition "en" is rendered "with" in connection with baptism "baptized with water," when every Greek scholar knows it should be in water, just as the same word is rendered in the following: "And were all baptized of him in the river Jordan."

The Greek word "dia," rendered "through" one hundred times in the New Testament, "because" and "because of" more than fifty times, and "for" about forty times, is sometimes translated "by" when it might be correctly rendered "through," "because of," "on account of," "for," &c., and should be so rendered in order to harmonize the Scripture, as in John i. 10; Col. i. 16; Heb. i. 2; where it is rendered "by," this making the inspired penmen say that all things were created "by" Christ instead of for him, or because of him, as it should be, seeing that God, who created the heavens and the earth, hath appointed him heir of all things. Heb. i. 2. If Christ is the true God and Creator, as alleged, all things would be his, without heirship, by the right of creation.

Having prepared the way as well as we can with our limited space, we now come to Jno. i, 1, which reads as follows: "In the beginning was the word, and the word was with God, and the word was God."

The fundamental error committed in rightly understanding this chapter is the assumption that the word, here spoken of as existing from the beginning, refers to Christ, when John states explicitly that "the word was God."

To assume that he does refer to Christ, is to affirm that John does not mean what he says. There is not in all of the Apostles' writings even an intimation that he could, in this first verse, have referred to Christ. And there is not a passage in the Bible that confirms such assumption.

Why then, it may be asked, did not John write it? "In the beginning was God," instead of "Word," if indeed he meant God and not Christ? In reply we might ask, why did he not write it? In the beginning was the Christ, if indeed, he referred to Christ and not to God?

A reference to a few passages of Scripture will, I think, answer the first question most satisfactorily to every thinking mind.

The fact that all creative power is in, or with God, and that he spoke the worlds into existence by the word of his omnipotent power (the opinion of some scientists to the contrary notwithstanding) sufficiently explains the mode of expressing the thought to his mind.

St. Paul says, (Heb. 11:3): "Through faith, we understand that the worlds were framed by the word of God." What do you mean Paul? I mean that I believe the Scriptures when they declare that: "By the word of Jehovah were the Heavens made; and all the host of them by the breath of his mouth." (Ps. 33:6.); "For he commanded and they were created. He spake, and it was done. he commanded and it stood fast." (Ps. 148:5, 33, 9.) And Peter (testifying says: (2 Pet. 3:5, 7). "For this they willingly are ignorant of, that by the word of God the Heavens were (or existed) of old, and the earth standing out of the water and in the water, perished. But but the Heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." And Moses says: "In the beginning God created the Heaven and the earth." And God said: "Let there be light, and there was light," etc., etc. Thus we have the clearest evidence that it was "by the word of God," by the word of command the Heavens and the earth were created.

Such being the truth it is very evident that in the use of this term "word" John had no reference to Christ. And another reason why he could not possibly have referred to him is found in the fact that John says the "word existed from the beginning," which is understood as having always existed. But this can only be said of the One who is the First Great Cause of all things, the uncreated Jehovah. Christ being the Son of God, and therefore "begotten of the Father," at, or previous to his birth, could not be coeval with his Father. It is surprising that Trinitarians are so blinded by tradition they cannot see that the Father must necessarily exist before the Son in order to beget a Son

Another error is the supposition that in the expression "with God" the preposition *pros*, which implies that two persons are spoken of, the Word and God; as though the Word, which they say is Christ, existed with God from the beginning, when, as we have seen, it only implies that the word of power by which God spoke the world into existence, was with, in, of, or from him. "He spake, and it was done." The truth is, John employs the Greek term, *logos*-word (without a capital) as a means just as the Psalmist did when he wrote: "By the word of Jehovah were the Heavens made; and all the host of them by the breath of His mouth."

We have introduce a very striking illustration of the propriety and truthfulness of the above explanation of John's language.

"An American writer," says Mr. Forest, in his history, "has given a parallel case. which, so far as I can remember, is as follows: In the beginning of the war of Independence, there was a hope to America, and that hope was with Washington, and that hope was Washington." Here the same person is said to have the hope of American freedom lodged with him, and to have been himself that very hope; a method of expression which does not differ in the least from that in John's introduction. And the Apostle has used similar language in other parts of his writings. "Love is of God and God is love." 1 Jno. 4:8. "As he (God) is in the light, and God is light." But we proceed. In the second verse John says: "The same (word) was in the beginning with God" (as a cause or means). "All things (v. 3) were made by Him (the word of God, the word here being personified) and without Him was not anything made that was made." Thus John here confirms the words of the Psalmist, that by the word of Jehovah was the Heavens made; and agrees with Paul and Peter whose language we have quoted.

Vs. 4, 5. "In Him (God) was life (to beget) and the life (through miraculous manifestations in the conception of his only begotten son, was (or became) the light of men. And the light (thus manifested) shineth in darkness, and the darkness comprehended it not."

Vs. 6–11. There was a man sent from God, whose name was John. The same came for a witness to bear witness of the Light (which was not the word, for the word was God, but the son of God) that all men through him might believe. He was not that Light, but was sent (by the Word, God, v. 6. (to bear witness (not of the Word, but) of that Light, (Christ)

That was the true light which lighteth every man that cometh into the world. He was in he world, and the world was made (not by but) for (or because of) him (for he is the heir of the world, the heir of all things. See Rom. 4: 12, Gal. 3. 16; Ps. 2, 8) and the world knew him not. He came unto his own, and his own received him not."

V 14 "And the Word (which John says was God: not Christ) was made (manifest, or as Paul says: "God was manifested in the) flesh (or in the person of Jesus Christ) and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth."

In conclusion we will again refer to the point on which hangs the correct understanding of this chapter. We think the candid reader has seen in the light of this exposition that John makes a clear distinction between the Word, God, and the light, Christ. The term *logos*-word, which is in the neuter gender is personified when he says: "And the Word was God," and when he says: "All things were made by him." The term Light, which is also in the neuter gender, is personified when John says: "That all men through him might believe."

The facts also seen that, "By the word of God was the Heavens and the earth created, that when darkness brooded over the face of the great deep, the spirit of God moved upon the face of the waters, and God said, "let there be light, and there was light." When he said: "Let the dry land appear, it was so." Thus when God spoke in his omnipotent power, it was done; when he commanded it stood fast.

And again when this wonderful word of power is manifested on the plains of Bethlehem in the miraculous conception at the appointed time the true light of this fallen world appears. And as the shepherds watch their flock by night, the angel of the Lord descends and says: "Behold I bring you good tidings of great joy, which shall be to all people; for unto you is born this day in the city of David, a Savior, which is Christ the Lord. And suddenly there was with the angel a multitude of the Heavenly host praising God, and saying, "Glory to God in the highest, peace on earth and good will to men."

And now let it be remembered that this *divine personage, this only begotten of the Father*, full of grace and truth, by the authority of him who created the Universe, by the sanctity of his holy mission, attested by the wonderful miracles he performed, has said in that memorable prayer to his Father. "This is eternal life that they may know the only true God and Jesus Christ whom thou hast sent.

PERO. H. H. HALL.

A quick temper is a bad master, yet a very good slave.

A believing confidence in God is a sovereign antidote against despondency and all disquiet.

Among many words there is frequently no lack of bible words.

Agur's prayer, grace sufficient, and food convenient.

Question Answered.

BRO. REED:—I herewith transmit to you an extract from a letter received some time since, from a friend in Texas, with my reply; which you may give to the readers of the RESTITUTION if you see fit:

* * * * "I have come in possession of two copies of the RESTITUTION, and from the articles of different persons in its columns, I judge that those claiming to be in the "one faith," in the western states are considerably divided in opinion, and as Christ was not divided, I am forced to the conclusion that they are not of his body. From this paper, I see that they hold to the immortal resurrection, a doctrine that mars the beauty and simplicity of the Bible teaching concerning the resurrection of the dead. The resurrection of the dead to immortality, I hold to be a process, and not an abstract principle. It . . . . . with the sowing of the incorruptible seed of the kingdom in the corruptible body. . . . I end with the same being clothed upon with immortality. I know not whether you hold to this doctrine or not. If you do, give me . . . texts which you consider substantiate it.

"For the sake of the truth, which you and many others are so manfully fighting for, (I mean the general outlines of the truth), can not a unity be effected among your brethren of the west. The Master is at the door, and will not receive a body cut up by many schisms, and especially the borders of a door time when in effect imbibes the judgment. Have you ever read "Anastasis," a pamphlet written by Dr. Thomas. Have you ever seen the *Christadelphian*, a monthly periodical edited by Robert Roberts, and published at Birmingham, England. * * * I remain your friend and well wisher.

S. H. GAYMAN.

REPLY.

* * * You say that from what you saw in the RESTITUTION, you think the brethren of the "one faith" are divided in opinion. That is true to some extent; and there is some danger, for at least there was at the time of which you speak), of a party coughing off and running into universal salvation. But such things have always been. You know that it has not been many years when there was no dividing line between us and the Christadelphians. Paul says there must be also sects (margin) among you, that they which are approved may be made manifest; yet we could wish that all those are near alike could be one. But is there no difference of opinion among you on any points at all? And when one presumes to differ with you in opinion upon the proper application of some passage of Scripture, do you unanoiliately class him with the "reconciled-ones?" I know two Christadelphians, a man and his wife, who, in a conversation with me, differed in the application of the word nations, in Matt. 25, "before him shall be gathered all nations," one holding that the word nations meant the church, while the other coincided with me that the church was not in it at all.

To my mind, the judgment of the church is part at that time, and the saints are associated with Christ as judges of the world or nations. See 1 Cor. vi. 2; Rom. viii. 17, joint heirs. Dan. vii 22. Judgment given to the saints, and saints possess the kingdom. Matt. xxv. 34. Christ is king and judge, and, to my mind, has his joint heirs with him.

But will there not be differences of opinion among those holding the same fundamental principles, so long as one learns farther than another? True, two separate bodies cannot both be the body of Christ; for he is not divided. But were there not differences of opinion even among the apostles themselves, and were they not of Christ's body? And were there not different opinions in the church at Corinth, and upon the all important question of the resurrection, too? and yet Paul calls them brethren. 1 Cor xv. 1-12.

Yes hold to the immortal resurrection of the saints; but I fail to see how that mars the beauty and simplicity of the Bible doctrine of the re-surrection; we imbibe no judgment either. I admit that it might mar the beauty of your idea of the resurrection, and mutilate your idea of the judgment; but might not your idea be wrong? I will admit that the dead are raised in the process and am glad to leave you intimate where the process begins, viz: with the sowing of the incorruptible seed of the kingdom. I understand that sowing to be the beginning of a process of regeneration, by which man are produced again. How are the dead raised up and with what body do they come? Are. Raised up upon a principal of regeneration, and come with the body of the regenerator; as by man came death, by man came also the resurrection.

For as in Adam all (of the church) die, even so in Christ shall all (of the church) be made alive. 1 Cor. xv 21-22. Now what does "in Adam" mean? Certainly a connection with him by the laws of generation by which they get his nature, and must die; hence, die in Adam, (Rom. v 12, 15, 17), and not a act in Christ mean the same thing; to wit: A connection with him by the laws of generation, (again) whereby they get his nature, and must live? Hence, made alive in Christ.

Now understand me, I hold that none will be raised but those who will be finally saved; and I understand that you hold that none will be raised but those who have had the good seed sown in them. Now, in this process of regeneration, there are the three principal steps that are in the process of generation, to-wit: the begettal, the period of gestation, and the birth.

They are begotten when the good seed is sown, or when there is an effect produced by that seed. James 1 18, 1 Peter 1 23. Then follows the period of gestation, or the development period, 2 Peter 1:5-11; 2 Peter 3:18; then comes the birth, which is the coming forth from the death state. Christ is the first born from the dead. Col. 1 15-18; Rom. viii 29; Rev. 1:5. So we see that it is coming from the dead is called a birth; and Christ is the first fruits of them that slept. So then, as the general harvest was not like the first sheaf, only it was gathered afterwards, so the general harvest of the dead will be just like the first sheaf, only gathered later. 1 Cor. xv 20, 23; Phil. iii 21; Isa. xxvi 19.

Then if Christ come out of the grave immortal, so will the saints. But say you, he did not; he was aware of resurrection was not finished with him when he came out of the grave. Well, let us see. Rom. vi 9. Death hath no more dominion over him, (since he is raised from the dead). What is immortality? simply not subject to death. Death hath no more dominion over him. Rev. 1 18; so if he could not die, he was not subject to death, and, hence, immortal. Did he die after he came out of the grave? No! Why? Because he had been born of the spirit, and had life in himself (John v 26) or had control of his own life. He lived by a different process, or by different means, for the wounds that killed him once; and one additional one, made in his side after he was dead, were still in him, and he lived. John xx 27; and, besides, he gave the very identical proofs that he had been born of the spirit, that he told Nicodemus that those that were born of the spirit could give (John iii 31; xx 19-20) the door being shut (Luke xxiv 31) vanished out of their sight. So is everyone that is born of the spirit like the wind whereof where it listeth, etc. But when was the resurrection process with Christ finished? When he came out of the grave. Luke xxiv 6. He is risen—this word shows a finished action—he died to done. So then I came to the conclusion that the resurrection process with him was finished when he came out of the grave; that then he was born of the spirit; and from that point onward he could die no more; which made him immortal. And as he is the first fruits, the first born among many brethren, and the representative head, or second Adam, so must all the heirs, all his brethren, all the regenerated, have their resurrection process finished at the time they come out of the grave, and are then born of the spirit, and are immortal from that point onward, for they are children of God, being children of the resurrection. Luke xx. 36. And then shall be brought to pass the saying that is written, death is swallowed up in victory.

But say you, what about the judgment of the church that determines their worthiness for immortality? That is going on now, or during the period of gestation. Like as the Assenic high priest went into the holy place once a year with the breast-plate of judgment on, and the decision was made while he was in there, and the people waited without, Ex. xxviii 29-30; Luke i 10, so Christ, as the antitype of Aaron, has entered in once for all, there to appear in the presence of God for us. Heb. vii 27, and ix 6-12, and 23-28 inclusive. So then I came to the conclusion, that the record is made up, and the decision rendered in each individual case, when the Lord comes out of heaven, and that every one who has made a failure during the period of gestation, or between their baptism and death, will prove an abortion, (and not be raised from the dead) as certain as a failure in the period of gestation proves to be an abortion in the natural process of generation. Prov. xxi 16. But as to other phases of the judgment for the purpose of awarding them their proper places in the kingdom towards according to works such as 2 Cor. v 10, that is altogether another thing. When a criminal is convicted, it may be that the cur of the executive be complying with a regular process. But ok in the law, and the executive may examine the case, and render his decision in the case of the criminal. So in this case: the who. human race is condemned from the and may get the cur of the Great Executive by obeying certain requirements, and get the penalty taken off, to-wit, death, and the examination is had into the peculiarity of his claim, and the case decided in his absence, so then I see no nullifying judgment, nor the marring of the beauty of the resurrection, but on the other hand, to my mind, the beauty and simplicity of the system of regeneration brought to view in the Bible, would be marred by a mortal resurrection. I should be as glad as any one to see a union of all those who are honestly trying to take God at his word, and would do all in my power to bring about such a state of things; but the word "compromise" is not in my vocabulary. The union must be upon the word of God.

I have never read *Dr. Thomas'* "Anastasis," I have seen the *Christadelphian*; it is an able paper, but let me ask you, do you hold with Dr. Roberts that Jesus Christ is a son of Adam? If so, what is he with which to purchase back anyone, more than any other son of Adam? For the death penalty would lay against him. This, to my mind, overturns the whole scheme of redemption.

Let us look well where we stand. I said bold with Dr. Roberts. I understand that he holds and advocates, through the *Christadelphian*, the doctrine that Christ was a son of Adam and died for himself; at least I know that parties living in this state, that take and endorse the *Christadelphian*, advocate those ideas. If that doctrine be true, then is he the seed of the woman, or what is the woman's seed have had the seeds of death transmitted to him from Adam, just as any other son of Adam, and must, of necessity, have died i. e., suffered the death penalty, just as other men do; and in that case, how could it be said that he had power to lay his life down and take it again, wherein is the efficacy of his blood more than any other righteous man, for instance, John or Zacharias, the father of John the Baptist?

Let us see to it that we do not espouse a doctrine that will cheat us out of the redemption altogether. Consider the matter well and write me again. Yours in love, hoping to see you love to labor.

W. J. OREM.

Infallible.

Under this caption I wish to pen a few thoughts for those who dare think for themselves, with a view to elicit timely thoughts that will redound to a deliverance of some fettered soul. The word "infallible," as defined by Dr. Webster, signifies "incapable of error or mistake," being used by many writers and speakers in a very flippant manner when assaulting the Hydra Headed monster—Roman Catholicism—which system of daring blasphemy having risen mountain high, bids defiance to all Protestant projects, and will succumb only and if the cruels of the infidelity judgments. Yet, notwithstanding this dreadful and terrible condescring beast must soon fall to rise no more. Is it not possible and highly probable that very many of the holy sacrifices have large beams in their eyes? Let's see: they (the latter class) claim that God calls them to the ministry, and that "after the manner of the apostle Paul," as I heard one boldly declare of himself, and others affirmed that they were guided by the Spirit in their preaching, being simply instruments through which God speaks to the people.

Now, with all due deference to this whole set of confused teachers, and their too credulous followers, I wish to ask: If this is not claiming infallibility? and what is the difference between these two sets of infallible teachers? If the first claim the power to forgive sins—in short, the power the apostles possessed, the latter class claim to be called after the same manner, being baptized with the Holy Ghost and fire, and that God speaks through them, as He did the apostles, thus virtually claiming infallibility; and why not claim the power to forgive sins, as the apostles had the power, and then when this claim is successfully made, none dare question their teaching more than they would the words of the King Eternal, or His beloved Son, when they speak as never man spake. And again, we ask, why is it those called teachers teach so many discordant doctrines? Such as immersion, the only Bible mode of Christian baptism, all other simply man-made traditions. While others, called wise ones, say that sprinkling and pouring, are Bible modes? And still others discard all modes. And then, again, *there are those who teach the complete* mortality of man, sleep of the dead, and utter destruction, finally, of the impenitent. While others teach the very opposition, and all called of God, themselves being witnesses. One class just referred to, claim direct revelation from heaven, which revelations are booked up and sold out to thousands of their fello ers, who boast of dollars, and numbers whose eyes are so completely veiled that they can't discern the many inconsistent contradictions and suppressions that accompany their favorite religion

Now, if those various and pretended revelations are just like the Bible, why all this speculative ado? And then if they are not just like the Bible, I for one, have no use for them, more than a Methodist Discipline, at any rate This system does not speak volumes of praise for the perfection and all-sufficiency of God's established revelation, that was completed A. D. 96, on the isle of Patmos, closed up and guarded as one would think, securely, by a certain and fearful warning against those who would dare take from or add to, and why is it that men and women entirely overlook the cunning and shrewdness employed in the shaping up, remodeling, and suppression of said revelations, under the silly pies of their being of a feeal character, as though there never would be such cases again. God forbid that any man or set of men, should mutilate and suppress any part, jot or tittle, local or otherwise, of God's revelation And then who has the power to make temper with revelation, but an infallible church or pope, who might claim to change times and laws. And this is not all, but after this people have added on their exhibition of authority and power, something similar to the Koran, book of Mormon, and human disciplines generally, which characterize the daughters of Babylon, denouncing in bitter terms those who dare to be free, and think for themselves, they set forth the sounding forth, the three angel messages of Rev. xiv, and that they are the chosen instruments represented under the appellation of angels to warn a wicked world of its impending doom, by first flying angel-like with the Gospel to every nation, kindred tongue and people, which is not half accomplished yet, notwithstanding the third is nearly wrung out. and the "hour of God's judgment is come," rang out a score and a half years ago. The last message has been for years ringing out the fearful warning against the least worshipers and those who receive his mark—(keep Sunday) makes an image and richly enforces, under penalty, Sunday-keeping, which is visible to those only who have their inventive faculties fully developed, and then taking our leave of highly inconsistent reasoning. We would ask, in all candor, that if this claim is correct, and they are actually giving not only their own pretended revelations but this part of God's revelation, the three messages, are they not of necessity infallible,—as much so as Peter, John, or any one else? And then is it not marvel if they should all speak the same things? This claim once established, which is not the case, however, and then one would naturally expect such spirits were tried or tested, they would not only be harmonious in all their teachings, but fully able and ever willing to demonstrate with signs following.

But is this true of the case in hand? Nay, verily for said teaching not only borders on the marvelous, but actually contradicts itself and the truth. Please try the following: "My accompanying angel bade me look for the trail of souls for sinners, as it used to be. I looked, but could not see it, for the time for their salvation is past.—Exp. and Views. p 27. "I saw that the wicked could not be benefited by our prayers now," &c.—Sanden Views. Now hear Elder Smith speak out frankly with the foregoing: "It was the general sentiment of the Advent body immediately after the passing of the time in that year (1844) that their work for the world was done." Review Vol. 24, No. 8. Now hear Elder Himes testify to the foregoing, as he was intimately connected with the 1844 movements, therefore fully competent to speak: "These leaders took the ground that the prophetic periods ended in 1844; that the door of mercy was then shut and no more could be saved." Voice of the West, of Nov. 1, 1864. Now compare the following vision with the testimony of Jesus, Mark xiii 32. The vision says: "Soon we heard the voice of God. Like many waters, which gave us the day and the hour of Jesus coming, the living saints 144,000 in number, knew and understood the voice, while the wicked thought it was thunder and an earthquake." Exp. and Views. pp 1-11, published by Elder White, 1851. Here the vision contradicts Jesus as squarely as the serpent did the Lord in the garden of Eden.

Reader, which will you believe, Jesus who spake as never man spake, who came from above, and is above all, being the seat of God, speaking the words of God, "For God giveth not the spirit by measure unto him," or Mrs. E. J. White, who speaks human wisdom from beneath to the satisfaction of thousands, who like modern spiritualists, have "outgrown their Bible clothes," of they ever had any such clothes? The Father says, "This is my beloved Son in whom I am well pleased, hear ye Him." These Babel builders would do well to lay off this garb of infallibility, which is the principal cause of infidelity and religious lurs, and thus cast out from their own eyes a fearful beam, being then able to see clearly, and thus assist their mother and sisters in doing likewise, for they all claim infallibility directly or otherwise. And they are with their eyes their folly, repent and disrobe themselves of such lofty arrogated title, and humble themselves before God, not only in word, but in deed and in truth.

T. E. ADAMS.

Whom Should We Fellowship.

BRO EDITOR:

As there are some diversities and adversities of faiths, among the readers of the RESTITUTION, perhaps a few remarks on the above heading would not be out of place. And I will submit a few thoughts, as they may suggest them-selves to my mind.

I am a firm believer in unity, for "in union there is strength." But the question very naturally and properly suggests itself in our mind, Upon what should we unite? This is a question of no difficult solution, otherwise existing notwithstanding. Are we bound by the God of heaven to know and believe every thing taught in the Bible? Every one will answer without hesitation, No. Well, what are we bound to know and believe? Why, you will answer, such things as will effect our destiny, either pro or con. Very well, this involves the necessary things, and more than these is non-essential.

But the question now comes up, What are the essential things? If we were to submit the question to man for an answer, some would say one thing, and some another. Some would say we must believe in the non-resurrection of the wicked; another would say we must believe that the wicked are to be raised to die again; another would say we must believe in a literal account-giving, and that the saints will emerge from the grave, mortal; another would say we must believe in the doctrine of endless punishment, and that the majority of the human race is to be so punished; another will say that we must believe in the doctrine of "a fair chance."

Now, where is the Bible for either of these? Point to the chapter or verse that binds us to believe either one. These are questions of human invention, though numbered in the catalogue of necessary things, and are well calculated to divide the body.

It is our privilege to know all questions of a Biblical nature, but not an absolute duty. There is a difference between a privilege and an absolute duty. There is nothing against the former, and nothing binding on the latter.

Well, what must we believe? Let Christ answer: "Go ye (apostles) into all the world, and preach the Gospel to every creature; he that believeth (the Gospel) and is baptized, shall be saved; but he that believeth not shall be damned." Mark xvi. 15, 16. Here it is in a nut shell, and include all the necessary things," viz: faith and obedience—faith in the Gospel.

Gospel is from two Greek words signifying good news, or good message—glad tidings, as it is rendered in various places in the Bible. It is so expressed by the angel to the shepherds in Luke ii. 10 ("Behold, I bring you good tidings of great joy, which shall be to all people."

The Gospel, then, is good news to the sinner. Therefore, anything preached that is not good news is not Gospel, and ought not to be listened to. The good news is, the kingdom of God—that God will, by his Son, rule the world in righteousness.

Does the Gospel involve the points above enumerated, and must they be received? No, for not one of them is good news, and ought not to be numbered among the necessary things. Wemay do very careful not to cast a stumbling block in the way of any one by heaping upon him any unnecessary burden which might cause him to fall. It is our duty to bear with the weaker portion of the brethren, knowing that ourselves are also weak, and liable to fall. None of us have arrived at the knowledge of the truth, for "now we see through a glass darkly, and know only in part.

"The Gospel is the power of God unto salvation to every one that believeth." Thus says Paul, and say other means brought in, as a means of salvation, is not God's—it is merely human.

Now we come to the caption of this article. Whom should we fellowship? Having ascertained the means of salvation, the question is of no difficult solution. There is only one test of fellowship in the Bible, and that is, obedience. This is the only test God has seen fit to give. Diabolical conduct is the only disbelief in right to withdraw from any one.

But one asks, "What are you going to do with faith? Is not faith one of the conditions of salvation? Shall we fellowship hypocrites?" How can we tell who believe, and who do not, save by its works? Have we the power of discerning spirits? By their fruits shall ye know them," says our Savior. "Show me thy faith without works, and I will show you my faith by my works." says Jas.

The longest article of faith ever written is not sufficient to keep out hypocrites. Even in the apostles' day, when they had the power of discerning spirits, and of speaking with unknown tongues, some would creep in privately, and deceive the flock. Therefore, the only test we have that a man believes is works. If we are deceived, we must be deceived until we appear at the judgment seat of Christ, when all hypocrites will be made manifest.

Yours for the kingdom,

ALTOONA, IOWA. JOS. H. WOODROW.

Conference Report.

The first quarterly conference of the Church of God, in Iowa, for the year 1870, met at the Hickory Grove meeting house, near Colo, Story county, Iowa, Thursday evening, March the 9th. The roads being very bad, but few were present, and no service except a few songs at this meeting. On Friday, at 10 o'clock, conference was again assembled, Bro. J. T. Prime, in the chair; on motion, Brethren L. Marsh, J. Carr, and R Stevens, were chosen as a committee of arrangements. Bro. John Fitz, our secretary, being absent on account of sickness in his family, A. D. Carter was chosen secretary pro tem; after which a prayer and social meeting was enjoyed. We then adjourned until Friday evening. At our meeting Friday evening, Bro J.S. Watkins preached on the signs of the times followed by Bro. Carr, after which we adjourned till Saturday at 10 o'clock. Met as per adjournment, Bro. J. T. Prime preached on the Christian hope, after which the conference was called together for conference business.

The question whether we, as a conference, do right in endorsing Elder T. W. Woodcox as one of our preaching brethren, while he preaches Universal salvation without let or hindrance. On motion, a committee of three were chosen to draft a resolution on the subject, viz.: L. H. Lincoln, Levi Marsh, and A. D. Carter. The writer would here say that nothing but a sense of duty to God and his fellow men, induced him to act in this matter. The following resolutions were presented and adopted by the committee:

Resolved, That whereas the committee have examines into the teachings of T. W. Woodcox, and find them not in accordance with the Bible, would recommend to the conference that his license be revoked, and the fellowship of the Church be withdrawn from him; also, that this conference revoke the license of Mathew Wing who has joined the Seventh Day Adventists, and is preaching their doctrine.

The time and place for our next conference was then discussed. By request of Bro. C. W. Aulls, it was resolved to hold our next meeting at the Rock Creek Center school house, six miles west of Grinnell, Jasper county, Iowa, commencing Thursday evening before the second Sunday in June. It was further resolved that the annual conference be held hereafter in September, instead of December, as heretofore. By request a vote was taken, and the president and secretary instructed to grant a license to preach, to Bro. John S. Watkins, of Story county, Iowa, after which the conference adjourned.

In the evening, Bro. W. A. Welsh preached on the subject of Christ's second coming. Sunday at 11 o'clock, Bro. White preached from Matt. xiii. 33, and was followed by Bro. Aulls; after which we were served with a beautiful repast by the sisters, at the place of meeting, and meeting re-assembled at 2 o'clock. Bro. J. T. Prime gave a masterly discourse on the subject of unfulfilled Prophecy, after which the suffering and death of our Lord was commemorated. In the evening Bro. J. N. Fletcher preached from Matt. iii. 3. This closed the exercises of this meeting, which was well enjoyed by those present, and we hope encouragement given to those living here.

A. D. CARTER, Sec., *pro tem.*

The Seven Blessed of Revelation.

I. Blessed is he that reads, and they that hear the words of this prophesy, and keep those things which are written therein; for the time is at hand. Rev. i: 3.

II. Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them. Rev. xiv: 13.

III. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. Rev. xvi: 15.

IV. Blessed are they which are called unto the marriage supper of the Lamb. These are the true sayings of God. Rev. xix: 9.

V. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousands years. Rev. xx: 6.

VI. Blessed is he that keepeth the sayings of the prophesy of this book. Rev. xxii: 7.

VII. Blessed are they that do his commandments, they may have right to the tree of life, and may enter in through the gates into the city. Rev. xxii: 14.—*The Christian.*

God has further honors for those who continue lowly when their reputation rises.

A cool head with a warm heart is an admirable composition.

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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TO CORRESPONDENTS.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his Holy Prophets since the world began." It also advocates as a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with Him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the honor-elevation of the righteous, and the final destruction of the wicked; eternal life only through Christ; and so my other kindred truths. It also advocates a hearty belief of the Gospel, repentance, and immersion as pre-requisite to the forgiveness of sins, and a holy life as essential for final salvation.

Is the Bible Indeed the Word of God?

Of all subjects which have engaged the human mind, none is so pregnant with solemn interest as the one that forms the caption of this article.

There is certainly no subject that contains that degree of interest, or that deserves our special attention, as the one to which I now appeal, upon which, as upon a pivot, the Christian system is suspended. It is not my intention to enter largely into a discussion of the authenticity of the Holy Scriptures; but simply to submit the question to you for your consideration; for it is not possible that we can, in the limited space allotted us, enter into a lengthy discussion of this subject; but only notice a few of the minor points: for the field is so broad, that anything like a completed discussion, would consume more space, in one little journal, than would be prudent to take up with this.

So far as labored arguments are concerned, the Christian literature of the present day is indeed rich; so that an attempt on our part would not only appear weak, but also superfluous. Will those, however, who are willing to investigate the claims of the Bible, allow us to suggest the most tempting fields of research that were ever presented to the Bible student, in connection with a few other thoughts of less importance? We refer to the studies of the prophecies of the Scriptures in connection with the study of profane history. This is a matter which never can become uninteresting to the Bible student; for the prophecies of the Old Testament point to the infallibility of God's word with unerring certainty. The present the evidences of inspiration so clearly, that the infidel would stand appalled before the rich development of truth. The mighty walls of ancient kingdoms, and the magnificent trophies of antiquity are but the monuments of God's eternal truth. Two hundred years before an enemy's foot had entered Babylon the complete desolation of the "lady of kingdoms" was foretold by the inspired prescience. At the time she was the "glory of the Chaldee's excellency," when her mighty walls and brazen gates bade defiance to the united kingdoms of earth;—even then the keen eye of the prophet looked down through the long vista of the ages, and in the clear light of prophecy, told even the name of the man before whose mandates her glory should fade.

Two hundred years before the birth of Cyrus his name was inscribed upon the sacred scroll as the man who should be the instrument of God in executing his vengeance against that proud city.

Thus it reads: "Thus saith the Lord to his anointed, to Cyrus whose right hand I have holden to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates; and the gates shall not be shut. I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron: and I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the Lord, which called thee by thy name, am the God of Israel." Isa. xlv. 1–5. So accurate are the descriptions of desolation of those ancient kingdoms that testimony of those who have witnessed those scenes, in after years, appear like a repetition of the words of the prophets. Read the eloquent description of the overthrow of Babylon, as found in the rich language of Isaiah, or the mournful wail of *Jeremiah*, then turn to the classic pages of later writers, and they will be found but the echoes of inspiration. The next admirable fulfillment of prophecy is the destruction of Jerusalem, and the calamity of her people. First look at the present condition of that city. It is nothing but a heap of ruins, and plowed as a field. Then open your Bibles, and turn to Micah iii. 12, and tell who taught him more than two thousand years ago, while the city was in the zenith of her glory, to say: "Therefore shall Zion for your sake be plowed as a field: and Jerusalem shall become heaps; and the mountain of the house, as the high places of the forest." Turn and read the glowing description of the same, found in Jer. xxvi., written more than twenty-five hundred years ago, then turn and read the testimony of Josephus, and you will find a commentary on the fulfillment of prophecy. Read the prophecies concerning Samaria, Idumea, Ammon, Moab, Tyre, and Egypt, that are clothed in the glowing eloquence of Isaiah, Jeremiah, Ezekiel, Hosea, Amos, and Micah. All these truths the infidel is unable to abrogate. Turn now and behold the calamity of her people. Compare their history with prophetic enunciation, and you will find a striking analogy. What induced Christ to say concerning that people what has become their history. He gave their history from that time till the close of this present age. When speaking of the destruction of Jerusalem, and the calamity of he. people, he said: "And they (the Jews) shall fall by the edge of the sword; and shall be led away captives into all nations; and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled;" and so utter should be the desolation of Jerusalem, that one stone should not be left upon another; and that vengeance should be poured out upon her people. That upon them should come all the righteous blood shed, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom they slew between the temple and the altar. That there should be great distress in the land, and wrath upon that people: "For these be the days of vengeance that all things which are written may be fulfilled." Have these sayings of Christ been fulfilled? Certainly they have. Go back and view the history of the Jews from the time of the commencing of their tribulation, viz: from the destruction of Jerusalem and forward, the scenes of dreadful carnage are constantly before our eyes. In a day when that people lived in prosperity and occupying a prominent rank among nations, the keen eye of inspiration looked forward through the dark mists of the future, and foretold their utter national destruction. For a better knowledge of the fulfillment of the predictions of Christ, I refer you to Fleetwood's "History of the Jewish Nation," and Gibbon's history of the "Decline and Fall of the Roman Empire." But we cannot dwell longer on this branch of the subject. We now come to the historical books of the New Testament. We see:

1. That the contents agree in every particular with what we know from other sources concerning the history of those times. Nothing can be detected in them inconsistent with their claims to authenticity. They exhibit no marks of later composition; and the characteristic peculiarity of their style, by which the several books are distinguished from each other, gives evidence of their genuineness.

2. The dialects in which these several books were written, are a convincing proof that they are genuine. They were written in a Hebrewistic Greek, which was chiefly used by the Jews of the first century, and went into disuse before the close of the same. These books, then, if they are forged, must have been forged during the lives of those men to whom they are ascribed, or very soon after their death.

JNO. H. WOODROW.

AUTOCRA, Iowa.

The Coming of Christ.

The history of the past is full of grand and stirring events. Pageant after pageant, the most sublime and thrilling has been recorded in the most eloquent and affecting language that the gifted of past and present ages could command. Heroic chieftains have astonished the world with the brilliancy of their achievements. Mighty conquerors have gone forth conquering and to conquer. Conquering potentates have celebrated the glory of their achievements, by grand triumphant marches. Royal princes have donned the robes of royalty, and with mighty pomp, amidst tremendous applause, have taken to themselves great power, and reigned gloriously.

But an event of grander moment than any that the world has ever witnessed,—grander in its sublime conception, grander in its glorious enactment, and grander in its mighty results, is soon to electrify the world as no event of the past has ever done. A Prince mightier in power, of more distinguished origin, and possessed of higher royalty than any of the potentates of earth, is soon to commence the conquest of earth. A mighty conqueror, He will be escorted in His grand triumphal march, by a more magnificent retinue than ever before was escorted,—conqueror, prince, or potentate. The clouds are His grand triumphal car, the angels of heaven are his escort, and His coming is heralded by the voice of the archangel, and the trump of God. His will be a triumphal march, in celebration of such victories as no earthly king has ever gained. He has triumphed over the world, He has triumphed over satan, He has triumphed over the grave, and now He comes to triumph over the nations of earth. Then will be witnessed a scene of such solemn grandeur, such gorgeous splendor, and such transcendant glory as no pen can describe, or no pencil portray. The Prince of princes, He will be King of kings, and Lord of lords, and will take to Himself His great power, and reign as never earthly king has reigned.

Need I say that I speak of the coming of Christ, as He comes in His glory, and in the glory of His Father, with all the holy angels with Him to sit upon the throne of His glory,—when "the Lord Himself shall descend from heaven, with a shout, with the voice of the archangel, and the trump of God,"—when He comes to raise the righteous dead, and change the living saints, and they shall all "be caught up together to meet the Lord in the air,"—in that day when His feet shall stand upon the Mount of Olives,—when "the Lord my God shall come and all the saints with thee," and the grand work of restitution shall be inaugurated?

Reader, have you contemplated the momentous nature of that occasion? Have you compared the unspeakable joy of those who are Christ's, and who are waiting patiently for His coming, with the terror, the anguish, the utter consternation, that will seize upon all those that know not God, and that obey not the gospel of our Lord Jesus Christ? Have you thought what a meeting that will be, with Jesus and the angels, with Abraham, Isaac and Jacob, with the prophets, apostles, and martyrs, and with the dead of every age and clime? Have you thought of the imperishable and indescribable joy,—have you tried to measure the perfect bliss,—have you sought to fathom the depths of hallowed peace,—have you contemplated the bright and unfading glory that awaits all that have part in that joyous meeting? Have you seen in vision the glad, bright smiles that irradiate every countenance, and light up every eye, as with an intensity of joy unutterable? Have you heard with prophetic ear, the reverberating strains of seraphic music that echo, and re-echo over the hills and valleys of earth, while the redeemed sing that new song. "Thou hast redeemed us by thy blood out of every kindred and tongue and people and nation, and hast made us unto our God kings and priests, and we shall reign on earth?" Are you among those that have the promise of a part in this glorious meeting? Will your voice be attuned to sing that glad song? Will your eye behold the glories of that magnificent scene? Will your ears be saluted with the joyous, exultant notes of the ransomed of earth? Will your being be thrilled with the fullness of bliss that awaits all that have part in the first resurrection? If the opening heavens should to-day reveal the Son of God, with all the shining retinue of heaven, gliding down the heavenly pathway, and should the mighty blasts of God's trump, this hour, awake the sleeping inhabitants of earth, are you ready? Oh, if these joys await you, how fervently you ought to serve Him who is the author of such great blessings! If you are not of this happy number, O, turn at once from the error of your way, and serve the true and living God, and have part in those glories that are speedily to thrill the earth, and bring joy and gladness to the waiting ones.

A. M. LEGG.

Man-Made, or God-Made?

"If the Lord be God, follow him." Elijah, the Prophet.

I grieve to read in the RESTITUTION of March 22d that Brother Wiley Jones, of Norfolk, Va., has published, warmly commends, and offers for sale to the brethren of the One Faith, a "Catechism, designed for old and young, but chiefly for the instruction of the youth in the Sunday School or family circle," which also contains "notes, original and selected, from large and costly works" which "may be regarded by the reader as worth more than the whole price of the whole book," which is only "25 cents per copy."

"It contains also many songs adapted to Sunday Schools and general use," and Brother Jones hopes "that this catechism will lead to the inauguration and successful carrying on of many Sunday Schools, and that it will be used in many families where Sunday Schools are not available."

The writer knows Brother Jones well and favorably. He is a diligent, pains-taking, laborious reader and student and that he means well in publishing this catechism is not to be doubted; but new inventions or borrowed practices in religion are foreign to the apostolic faith and customs and however seemingly wise and expedient in the sight of men, are discountenanced and rejected by Bible precept and example. See Matt. xv. 8; Mark vii. 7, 8; Col. ii. 18–23; Eph. ii. 16–20.

Did any apostle or inspired teacher give us a catechism, or authorize us to "inaugurate or carry on Sunday Schools?" Had they been necessary or even expedient, would they have wholly failed to provide for them by a successful means of "showing the Gospel?"

If we are to have catechisms, "with copious notes, original and selected from large and costly works—worth more than 25 cents," and Sunday schools which these catechisms—not Paul, or Peter, or John—are to inaugurate, why not also a tract society, a missionary society, a Bible and temperance societies, a young and old men and women's Christian association, and all the apparatus and appliances and paraphernalia of a completely equipped sectarian hierarchy at once?

On our good brother's premises, he will be bound to answer, consistently and logically, "why not?"

What, then, becomes of the mission and work of the church of Christ, "the pillar and ground of the truth," as Paul calls it? Are not the church and the Word God's means and instrumentalities to reclaim mankind from the sin and ruin in which they lie? Is not the preaching and teaching of his word his plan "designed for the instruction of the old and young"? Does Brother Jones think his catechism and Sunday School is better and wiser scheme to accomplish the work? I would fain hope not.

Is not the Church of God and the Christian family the only real, divinely appointed Sunday School? The Bible, missionary, temperance society—the Christian association for the old and the young, male and female, for the education, instruction, conversion and salvation of all, whether saint or sinner—in short, God's institution for every good word and work? Shall we turn from these and the teachings and preachings of the great salvation emanating therefrom, and borrow the shallow inventions of men as something better?

If it be said that the church does not do its work in this respect, and therefore we must call on man for help, let no such delusive suggestion of Satan have place for a moment. In such a case, stir the church, the brethren, up to their duty. Reform the church to the Bible standard of Bible duty. Never forget Paul's caution: "Let God be true, though every man a liar."

In regard to the instruction of our children, we have the divine precept to parents, "Bring up your children in the nurture and admonition of the Lord." This is the plain duty of parents, which they are not permitted, by "withdrawing the shoulder," to delegate to a Sunday School teacher, though ever so well versed in the "copious notes, original and selected with great care from large and costly works." (will Brother Jones allow me to add and amend in the very words of our Gentile apostle—"after the commandments and doctrines of men," in Col. ii. 22, and in verse 8,—"and not after Christ."

Let us beware, then, of being led away from the "old paths," of departing from the simplicity which is in Christ.

Christ saith, "My sheep hear my voice, and they follow me;" and "the voice of a stranger they will not hear." Truly doth the Psalmist say, "Through thy precepts I get understanding; therefore I hate every false way." Ps. cxix.

Faithfully submitted.

ALLAN B. MAGRUDER.

What is Man?

Among the many questions now agitating the minds of men, as a very important one, the above is occupying its place. Day by day men in every department of life are halting, reflecting, and to themselves propounding the question, "What is Man;" "What is his nature," and "What is his destiny?" These are not only theological questions, but they are becoming questions to the chemist and to the physiologist.

Upon the question at the head of this article we do not propose making a lengthy treatise, but simply to number a few obvious propositions and headings and to follow each in their order with appropriate definitions and references which we trust the reader, for his satisfaction and benefit will consult.

Making the Bible our standard, our first proposition then is:

I. *When created, man's constitutional nature was mortal—subject to decay and finally death.*

In support of this proposition we submit the following reasons:

1. MAN—*Definition*—Webster in his Dictionary, 20th. 1838-1863, on p. 71, says: "Man in English, signifies *form, shape*, image expressing distinctly the characteristic eminence or distinction of form of the human race." Under the word *Man*, he says: "The primary sense is *form, image*."

2. HIS COMPOSITION. 1. *Made of the Ground.* Gen ii. 7; iii. 17–19; Job. xvii. 13–16; xxi. 26; xxxiv. 14, 15; Psa. cxlvi. 34; Ecc. iii. 18–21. 2. *His nature is earthy.* 1 Cor. xv. 47–49. 3. *Made flesh.* Gen. vi. 3. 4. *His life put in his blood.* Gen. ix 4; Lev. xvii. 10–14.

3. THEN OF LIFE.—Its name indicates its purpose—to sustain physical life. Without natural and physical decay it would not have been needed.

II. *Man in Eden with the Tree of Life to overcome the principles of decay might have lived on continually, either with or without transgression.* Gen. iii. 22.

III. *With the Edenic state forfeited man was brought back to his constitutional basis, as he was before the Tree of Life was given—subject to decay and death.*

1. REDUCTION.—1. The Law given. Gen. ii. 16–17.

2. The Law violated. Gen. iii. 1–6.

3. Accusation and trial. Gen. iii. 9–13.

4. Condemnation. Gen. iii. 16–24.

This condemnation led directly to an expulsion from the Edenic estate, and this expulsion finally to the end of the law—

2. DEATH—*Definition*—That state of a being, animal or vegetable, but more particularly of an animal in which there is total and permanent cessation of all the vital functions, when the organs have not only ceased to act, but have lost the susceptibility of renewed action.—*Webster on Primary Death.*

3. COMPARISON—Like a son whose father squanders an estate, as that estate is forever gone from the reach of the son, so in Adam's transgression, to his posterity a right to the Tree of Life is forever forfeited—and therefore death as an inevitable result, follows.

4. EXTENT OF DEATH—Rom. v. 12; 1 Cor. xv. 21, 22.

5. *Objections to the death penalty consider'd.* The term *Day*, in common parlance and Scripture both, frequently measures an indefinite period—signifying a cycle of time, measuring the duration to which reference is made. See the six days. Gen. i. with ii. 4. Also Gen. xxix. 27; Heb. iii. 7–9; Luke xix. 41, 42; Rom. xiii. 11–13; Jno. viii. 56.

IV. *What Man may be.*—Not by any *inherent* principle in him; not by any *physical* principle implanted in his constitution; but by legal relationship to Christ. Jno. xi. 21; vi. 39, 40, 44, 45; 1 Cor. xv. 21, 52–55; Luke xx. 35, 36. Rev. iii. 21; 2 Tim. iv. 8; 1 Pet. v. 4. Rev. xx. 4–6; v. 9, 10; ii. 26, 27; Psa. cxlix. 5–9; 1 Cor. vi. 1–4; Dan. vii. 9, 10, 13, 14, 18–22, 26, 27. G. M. MYERS.

The Bible.

This collection of books has taken such a hold on the world as no other. It is read of a Sabbath in all the 10,000 pulpits of our land; the sun never sets on its gleaming pages. It goes equally well to the cottage of the plain man and the palace of the king. It is woven into the literature of the scholar, and colors the talk of the street. The barque of the merchant cannot sail without it. No ships of war go to the conflict but the Bible is there. It enters men's closets, mingles in all the griefs and cheerfulness of life. The affianced maiden prays God in Scripture for her strength in her home duties; men are married by Scripture; the Bible attends them in their sickness—when the fever of the world is upon them. The aching head finds a softer pillow when the Bible lies underneath. The mariner, escaping from shipwreck, esteems it the first of his treasures, and keeps it sacred to God. It goes with the peddler in his crowded pack, cheers him at eventide, when he sits down, dusty and fatigued, and brightens the freshness of his morning face. It blesses us when we are born, gives names to half of Christendom, rejoices with us, has sympathy for our mourning, tempers our griefs to finer issues. It is the better part of our sermons; it lifts man above himself—our best of natural prayers are in its storied speech, wherewith our fathers and the patriarchs prayed. The timid man, about awaking from this dream of life, looks through the glass of Scripture, and his eye grows bright; he does not fear to stand alone, to tread the way unknown and distant, to take the death angel by the hand and bid farewell to wife, and babes, and home! Men rest on this their dearest hope. It tells them of God and of his blessed Son; of earthly duties and of heavenly trust!—*Theo. Parker.*

The Pearl of Great Price.

We often hear it spoken, and see it written, that when any one embraced the truth, that they have sought and found the Pearl of great price. I think if we carefully look at all those parables, in the 13th chapter of Matthew, commencing at the 44th verse, we will see that it was no less than the Son of God that found the treasure in the field, which field, is the world; the treasure, the people in it. Did not Jesus sell all he had to buy this field and the treasure? The Scriptures so declare it. And is not the Son of God that sought the goodly hearts? And did he not sell all he had to buy the pearl of great price? Yes, truly. We must have been of great value in the sight of the Father and his Son, that such a price should be paid for our redemption. O, yes, God so loved the world, that he gave his only begotten Son, that whosoever believeth on him might not perish, but have everlasting life. Paul told the elders of Ephesus to feed the Church of God, which, said he, he hath purchased with his own blood. He says again, "ye are sealed with the Holy Spirit of promise until the redemption of the purchased possession." Oh how faithful and earnest we should be to secure eternal life when such a price has been paid for it.

MRS. H. L. ISHAM.

OSWEGO, Allegan.

Better our sins should shame us than ruin us, and prove our conviction than our condemnation.

THE RESTITUTION

PLYMOUTH, IND.....April 19, 1876

EDITORIAL DEPARTMENT

☞"A Catechism," by Wiley Jones, is not for sale at this office, but can be obtained only of the author, according to his announcement in the book, at Norfolk, Va.

☞A very annoying mistake appeared in the make-up of our last number, by which Bro. Simonds' article on the Spirit, was divided, only a part of it appearing, and that with another article at the head of it. The writer and the reader may be consoled with the assurance that the blunder was more annoying to the printer than it could possibly be to them. The article appears in full in this number.

☞A minister in our place preached a funeral discourse recently, and stated when alluding to the death of a lady "she has now gained the victory over death." Strange, indeed, it is, that men will persist in stating things directly oppo ite to the word of God. There is not *one* text which represents death as the time of victory The victory that Paul longed for, was the coming of our blessed Lord, and the resurrection of the dead. Men may twist and say it makes no difference, but our victory will come when Paul's comes, and that will be when the dead are raised from the grave. Even as it is written, "O death where is thy sting, O GRAVE WHERE IS THY VICTORY?" 1 Cor. xi. 55–57: 1 Thess. iv. 14–17; Heb. xv. 37–39.

The idea that the saints get their victory over death when they die, flatly contradicts the plain word of God.

☞It will be remembered that we sometime ago mentioned that Mr. Macdonnell, of Toronto, was charged with heresy for preaching that endless misery was not in harmony with the word of God. A committee was appointed by the Presbytery to examine into the facts and report his case at the next session. The committee has made its report, and Mr. M. is accused of "heresy." The church, however, of which he is pastor, propose to stand by their pastor and help him through. Men are getting their eyes open upon these great questions, and it will not be long before the whole orthodox pulpit will openly renounce the old dogma of endless misery. Mr. M. is the most popular clergyman of the Presbyterian church in Canada, and has a strong influence in Toronto. The church building where he preaches is new, and cost one hundred thousand dollars. Rowland the "*Most High* dwelleth not in temples made with hands." Mr. M. will find it hard work to stem the tide if he allows a padlock to be put upon his mouth by the set clergy of Canada. We truly sympathize with all who are struggling for liberty.

The Age to Come.

It would appear from the way some people talk, that all those who believe in the age to come, are under a great delusion. And yet the Bible phrase "the world to come," means just what is meant by the age to come. These very persons are very free to talk about the world to come, and yet they claim to have no faith in the age to come. The truth is, the two phrases mean one and the same thing in the Bible.

It is in the *age to come* that men are to gain eternal life; the same is true of the crown of the kingdom, of the reign, and the inheritance. It only needs a little honest reflection for any one to see that the Bible is full of promises relating to the age to come. Take this idea out of the Bible and you remove the Christian's hope and cause the promises of God.

But, says one, "I believe in the age to come, but I don't believe the nations of the earth will exist after translated saints are in the Eden home and on the sea of glass." If we could only have such persons stand on the sea of glass while the redeemed are singing their song of victory, it seems to us that we could make them believe the song. Hear it, O ye who claim to be guided by the word of God, "WHO shall not fear thee, O Lord, and glorify thy name, for thou only art holy; FOR ALL NATIONS SHALL COME AND WORSHIP BEFORE THEE, for thy judgments are made manifest."—Rev. xv. 4.

If this friend expects to sing on the sea of glass, and will BELIEVE WHAT HE SINGS he will see that a great blessing is in store for the NATIONS. The REASON given in Daniel for Christ's receiving the kingdom is that ALL NATIONS MAY SERVE HIM. See Dan. vii. 13–14. Men may bluster and cry heresy, as long as they may please, yet it must come to pass that all the ends of the earth will remember and turn unto the Lord, and all the nations will be governed by one holy King. See Psa. xxii. lxxii.

☞Bro. Willcox is doing battle for the truth at Remington. He is engaged in a discussion with W. B. Hendryx, a Disciple minister. The debate has now been going nearly two weeks and will continue for a week yet. Mr. H. considers that the immortality of the soul is among the things of the Gospel, and also holds the church-kingdom theory, and does not look for a literal kingdom on earth under the royal sceptre of David's Son. Bro. Willcox is testing the truth of his positions by the Word, and is doing valiant work for the truth. Should any of our brethren desire to attend the debate, they will yet have time to visit Remington and hear the doctrine of Plato Biblically exposed.

We clip the following from the Remington *Record*, which will show the reader the points now under discussion:

"In order that our readers may fully understand the questions which are being debated, we give them below. Five nights will be occupied in the discussion of these questions, the first having been opened last Monday evening. First proposition, Hendryx, affirmative, Willcox negative; other two, Willcox affirmative, Hendryx negative:

Resolved, That there is in man a responsible, rational entity, called the mind, spirit or soul, which will never cease to be; and which entity is capable of conscious existence, separate from the body.

Resolved, That the eternal punishment of the finally impenitent will consist in the utter extinction of their conscious being.

Resolved, That the kingdom of which the gospel of Christ is the good news, or glad tidings, is a future, personal and eternal reign of Christ on this earth."

Can the Soul Die.

Clergymen are very free to tell the people that the soul cannot die; that it is immortal and indistructible. It is quite easy to assert this, but it will not avail anything if found in conflict with the Word of God. The reader is invited to read the following plain words from the Holy Scriptures, and then pause before denouncing men for believing just what God has said in the revelations of his truth to men.

First Witness.—And they smote all the *souls* that were therein with the edge of the sword, *utterly destroying them*; there was not any left to breathe; and he burnt Hazor with fire. Josh xi. 11; also x. 28.

Second Witness.—And Samson said, Let *my soul* (margin) *die* with the Philistines. Judges xvi. 30.

Third Witness.—Who can count the dust of Jacob, and the number of the fourth part of Israel? Let *my soul die* (margin) the death of the righteous, and let my last end be like his. Num. xxiii. 10.

Fourth Witness.—So that *my soul* chooseth strangling, and *death* rather than my life. Job vii. 15.

Fifth Witness.—He made a way to his anger; *he spared not their soul from death*, but gave their life over to the pestilence. Psa. lxxviii. 50.

Sixth Witness.—All *souls* are mine; as the *soul* of the father, so also the *soul* of the son is mine: The *soul* that sinneth, *it shall die* Ezek. xviii. 4; v. 20.

Seventh Witness.—And fear not them which kill the body and are not able to kill the *soul*: but rather fear him which is able to *destroy both soul* and *body* in *hell*. Matt. x. 28.

Eighth Witness.—Let him know, that he which converteth a sinner from the error of his way shall save a *soul from death* and shall hide a multitude of sins. James v. 20.

Remarks.—The Bible nowhere says that the soul is immortal, but on the other hand it plainly says that God "*only hath immortality.*" 1 Tim. vi. 16. It also says that man must "*seek for immortality*," and that this "*mortal* shall *put on immortality* at the resurrection of the dead." In proof of these statements read Rom. ii. 7; 1 Cor. xv. 53–56.

If the soul goes before God at death and enters immediately upon its reward, what is the use of the resurrection, and why have a future judgment? Read what Paul says upon this point:

"And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." 1 Cor. xv. 17–18.

To say that dead men praise God is to contradict the Holy Scriptures; for it is written, "The dead praise not the Lord, neither any that go down into silence." Psa cxv. 17.

When Christ comes from heaven He will call the holy dead from their graves, not their souls out of heaven. See John v. 28–29.

Do the good and bad enter upon their reward before judgment? Do not the Scriptures say that Christ shall "judge the quick and dead at His appearing and His kingdom?" 2 Tim. iv 1-4.

Some people have an impression that all clergymen of the orthodox churches believe in the immortality of the soul, but this is a great mistake. It is safe to say that hundreds of the most powerful ministers in the churches, are now preaching and writing upon the subject. The revolution is setting in with great earnestness, and the time is not far distant when men will preach "Jesus and the resurrection," as Paul did at Athens, and let the doctrine of natural immortality sleep in the land of silence.

Zion the City of God.

For our accustomed original contribution we substitute the following, from the *Bible Echo*, published in London. Will write on the theme, commenced a few weeks ago, when we have a little more time at command.

S. A. C.

"Glorious things are spoken of thee, thou city of God."—Psalm lxxxvii. 3.

At the present time there is a desire on the part of many in the various churches around us to modify the doctrinal distinction that keeps them apart, and to draw simply around the leading features of the Christian faith which are common to all,—to sink those differences, and, as Christians, to meet on the common basis of a disciple's desire to worship and serve his Master.

In theory, the idea looks well; and the plausibility of its claims may lead away some who are not disposed to give the matter much consideration.

And, really, when we consider at how low an ebb is the knowledge of God in the community, and how sceptical men are regarding the prophetic word in relation to the future of the Church and the world, the wonder is, not that there are so many, but that there are so few, who participate in the movement. For it is a pleasant thing to see brethren dwelling together in unity; but it is not desirable to see God's truth set aside even for such a purpose.

One of the chief objects of the Christian Church is to be "the pillar and ground of the truth." Christianity brought not a service but truth to light. It placed before men's minds, dark and enlightened alike, certain great truths which it was necessary that all alike should know and believe; and the reception of these necessitated the rise of a new order of things. The love of this truth and its consequent promulgation took the place of service, alike in the temple of Jupiter and the Jewish synagogue. It arrested the current of men's thoughts, and gave them to see that it was not mere worship God required, but rather that they should repent of their evil works and embrace the Gospel of his Son, and walk in the ways of righteousness and truth. And so it caused the idolatrous Thessalonians "to turn from dumb idols to serve the living God, and to wait for his Son from heaven, even Jesus, who delivers us from the wrath to come."

Thus Christianity is based on the belief of the truth in order to eternal safety. It is a means whereby alone we may become acquainted with our true condition, present and prospective, in relation to God; and the system that lessens the importance of that fact, however pretentious, or however attractive in itself, is not of a right sort. The vagaries of many well-meaning men at the present time, regarding the folly, as they express it, of Christians living in the nineteenth century being bound by forms and doctrines of the first century, are traceable to the wide-spread fallacies that Christianity is a work accomplished whereas it is only as yet begun. And not until men are made to see this, and to apprehend the full scope of that salvation, shall we be freed from the schemes of those who would give us a temple service in lieu of the truths and hopes of the Gospel, as held by the early disciples. Our complaint is, not that men go too far back for their creed, but that they do not go far enough. The faith of the Gospel, as we take it, can never grow old or be improved by man; it must remain in its primal simplicity, till he who is its author and object, shall come again and faith give place to sight. Therefore is it essential that all who profess the faith of Christ should have their foundation, not in forms or in matters of taste, but in the word of truth.

To hear many persons talk on this subject nowadays, one might conclude it to be a matter of the supremest indifference what a man believes. Into such a condition of lawlessness have men drifted, that so long as an outward appearance of well-doing is preserved, all is supposed to be well.

The existence in a community of a large number of religious bodies may be taken as an index of religious life of a certain kind; it is not an unmixed evil; and where these are not based on trivial questions of expediency, matters of order, or modes of worship, they are good in a sense; for they are protests against the dull uniformity of indifference, and often are as bulwarks in defence of important truths which else, would be in danger of neglect.

It is on such grounds, that we as a community take our stand; and, though it is an oft-told story, yet it is well to familiarize our minds with the leading reasons for our isolation from other religious communities.

The matter, shortly told, is chiefly an adherence to the plain words of Scripture. We have laid it down as an axiom that the Bible is its own best interpreter; and that in all cases where the plain, obvious, and simple reading of the text harmonizes with its surroundings, and is consistent with reason and common sense, then that is to be taken as the meaning, and any departure from it we consider dangerous. It is on this principle that all the great realities of our religion have been fulfilled in the past; and in applying it to events yet to come, we only apply the same rule to the unfulfilled that is generally applied to that which has been fulfilled.

Following this course, then, we gather that God has determined to make for himself a name and a glory in the earth,—that the earth, which has been the scene of sin's ravages, shall be the place where sin shall be destroyed; and that the means through which this shall be accomplished is the establishment of a visible, tangible kingdom of righteousness on its surface, as, at once, the means and the end; and that in that kingdom shall be enjoyed the inheritance promised to the believer in Christ,—that honor and glory and eternal life which are his through the merits of his Redeemer.

The Scriptures that reveal such matters are numerous, and were it not for the commonly prevailing pernicious system of interpreting the Word of God, the simplest would have no difficulty in understanding it. But so uncertain is that system, and so unlike what men usually employ in any other case, that the, work is, for the most part, left in the hands of those who profess to teach it, with the result already noted,—that ignorance or misappropriation is general; and so we find that promises of good, which on their surface manifestably point to the people and land of Israel, are taken from their places and set down as part of a future history of a people who allow not even the remotest connection with either. Of such a class is this verse of the psalm we have read, "Glorious things are spoken of thee, thou city of God." A note in my Bible on this verse reads: "The future glory of the Church is here described." But is it not apparent that the psalmist is speaking of his own capital city, Jerusalem?

No other place than Zion is mentioned in the psalm, and it is often used to express the larger area of Jerusalem. There was the house of God, where dwelt the glory of God himself. It was the place which the tribes of Israel were taught to regard as the Holy City, and whither they went to pay their vows, and to worship the Lord their God. It was the place God had chosen for himself to dwell in.

At the time this psalm was written, it was not the city it afterwards became in the hands of Solomon, when the temple was built, with all its magnificence; but it was beautifully situated, so that even at that time it could be said, "Beautiful for situation, the joy of the whole earth, is Mount Sion." Some have thought this psalm had its fulfillment then. But we must do more than read what we may suppose to have been written at the time to ascertain to what the psalmist alludes; we must consider that David was a prophet, and when he thus spoke of the glories of Sion, it was as much expressive of what would yet be as of what had already been. He could look down the long vista of time and could trace how events would cluster around that sacred spot. The foreground of the picture might be darkened by the clouds of man's defection. The fleeting episodes of calamity and misfortune would doubtless be present to his eye; but they would all pass away as the shadow of a cloud o'er the smiling landscape, revealing the city beloved, the city of God, bright and fair, sparkling in the beams of the glory of God, the joy of the whole earth.

Now these words we regard as something more than a patriot's wish. David was eminently a patriot. He loved his country, and did much to make it great and respected. He could look back to the time when the nation was small and contemptible; but now it was feared by the surrounding nations, and he felt that whilst it were the pulsations of a stronger life. Yet there was more than this in his utterance. It was doubtless a word given him to say in behalf of the faithful in Israel,—a note of hope and joy inspired by heaven, indicative of the purpose of Jehovah with his people when it would be the city of the Great King.

Four thousand years after these words were written, we are privileged to inquire how much of truth there was in them; and we are sure that whoever honestly considers the matter, will be impressed with the reality of God's word. Think of the insignificance of the city where the prophet first spoke. Think of its material and political indignificance ever since. Compared with the cities of many other states and their respective probabilities of coming greatness, it was as nothing. Egypt was a great power in the world, and some of her mighty works are world-wonders to this day. Assyria and Greece have left a name high in the world's estimation, —they were mighty empires, which for ages held the influence of their power over many peoples. And Rome, "the mistress of the world," how great was she? The invincible, the iron kingdom, whose power was felt in the remotest parts; in whose dominion Palestine itself was but the smallest possession. Did not the prophet see this when he uttered these words of panegyric over Jerusalem's greatness? Did he not see that Egypt was for greater, and that it my would one day trample her as dust beneath her feet? Yes; but the vision does not stagger his faith. He sees behind the darkest cloud, and steadily regards the purpose of Jehovah that fails not. God has chosen this city for himself; and what are all the efforts of man when put in the scale against him? Notwithstanding all the clamor and turmoil among nations in their lust for power, and that men forget or despise the little nation that holds its own in the land given it of God, there is a power there that shall make itself known when the hand shall be feeble and the spirit broken of all those mighty people that in turn have ruled the world. In full view of all this greatness, it is still true that "glorious things are spoken of thee, thou city of God."

But how shall we determine its greatness? It has sent forth no conquering hands to cause men to tremble at its name. It has reared no magnificent structures that have excited the admiration of successive generations and caused them to exte' its skill. It has not given to the world works of art, or inventions that compel men to remember with pleasure or gratitude the people who originated them. Palestine has not been able even to save herself from the hands of that destroyer, Time. Her cities are lost among their own heaps, and her remaining population is homeless and poor. Yet a power slumbers in her ruins. Like Samson of old, who slew more at his death than he did in his life, this people have made a deeper impression on the world by their destruction, so to speak, than they did by their prosperous existence. Where is the land that has not heard of Israel? Her cities,—her heroes,—her observances,—her battles,—her deeds are in our mouths, and on the lips of the entire world, familiar as household words. We identify ourselves with this people in a way we cannot do with any other. And the more we consider the circumstances of their case, the more are we astonished at the results of this people's influence in the world.

A people no more numerous at the best than the population of two or three of our largest cities; born in slavery and matured in adversity; they have compelled the world to bow before them in admiration and wonder. They have given us a religion, and a God. At their hands we have received the Scriptures of truth, that reveal to us all we know of a future life. These are great results, and no man could be warranted, humanly speaking, in anticipating them at the time when this psalm was written. They are results of which any nation might be proud; they are such as no other people have ever produced.

Yet, however much honor these facts bring to the name and history of Israel as a people, they fall short of fulfilling all that is included in "the glorious things that are spoken of this City of God." I regard these words as indicative not so much of glory to the people as to the city itself.

The people are distinguished by many admirable features; but it is not because of these qualities that honor surrounds to this city in any particular manner. Our own country has distinguished herself in many ways, and her people are characterized by many admirable qualities Yet we sing not the praises of any particular city on that account. No doubt, we all regard with affection the country, and particularly the place, where our lot has been cast,—the scenes of our youth, where linger the memories of happy incidents and youthful frolics. But that is purely an individual matter. Here, however, we have a particular statement regarding the city itself,—*Sion, the City of God.*

(To be Continued.)

As well find a living man without breath, as a living Christian without prayer.

From Brother Bond.

Do the scriptures give us a rule for buying and selling? Yes; but it cuts very close on the old man of the flesh. All things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets. How very few who, even of those professing the one faith and are expecting the soon coming of the master, are doing business upon the just and honest rule given by the Master Himself. Be not deceived. God is not mocked, what a man sows that shall he also reap. How lamentable, that most of the buying and selling is done after custom of the Gentile world; and not after the rule given by Christ; how distressing to hear them without, unathematize in the most fearful manner, a professed believer in the gospel for, as they say; having been overreached in a trade. The men of the world are not all liars, or dishonest, or fools. If there was not a reason for such things we should not so often be pained to hearing them. How slowly we feel when we have made a good bargain, as the saying is, and the largest end of the stick. How often in trading the men and women use just a little bit of the artful, giving an overestimate, or a false coloring, or not telling the whole truth. If we miss the kingdom, there will be a good reason for it, and that reason will be manifest; no blame can be attached to any body but ourselves. What more could he have done for his vineyard that he has not done? It is a money loving age, and men resort to almost any kind of procedure to become suddenly and powerfully rich; for money is power. Happy indeed would it be if our brethren (some of them) had not tried the fearful experiment of leaving an honest, legitimate business, and going into also, to engage in an unjustifiable enterprise or speculation. Well, I am going to work for the Lord after I get such an amount of money; but, alas! they fade away, and we hear nothing more from them, or the Lord's work. What a fearful scene will the judgment reveal; how will men stand aghast when their works are made manifest.

Are we justifiable in taking a good, big slice from an uncircumcised Gentile as from those of the body? The Savior makes no difference. "As ye would that all men," is the rule. Brother, did you use the Savior's rule in publishing that book, or in buying that piece of land, of your neighbor, or employing that poor man to dig for you for a less sum than would buy bread for his family, because it is the custom or manner of doing business? You may plead that custom makes laws; but it does not do away or annul the law of Christ. Whatsoever was written before time, was written for our instruction on whom the ends of the age has come. St. Paul says, "Do good unto all men, especially to the household of faith. That is just what we believe, and would to our heavenly Father, and to the honor of our most holy Christianity, that the rule of Christ, and the injunction of his holy apostles, were more carefully or strictly practiced. How my poor heart was grieved when a poor brother said to me, "I have done all that brother's rough jobbing which afford but little profit, but when he has a good job he gives it to an unbeliever." Are these things so? Have I exaggerated or over drawn the sad picture? I have not intended to do so. I do not state these things upon hearsay; they are within my own personal knowledge. I would fain spread the mantle of charity over poor fallen humanity; but warnings and admonitions must be given, lest others fall into the same fatal snare. Have faith in God; and without faith it is impossible to please God. He that cometh to God must believe that he is, and he is a rewarder of those that diligently seek him. Have we tested our faith by confidingly following the opening Providence of God, or must we have somebody who has the greenbacks to underwrite for him? It will pay well to carefully look this matter over. Have we reflected upon what the infidel must think and say about the inconsistent faith and practice of men professing to be looking for the coming of the great God and our Savior, Jesus Christ? How different the effect, did we carefully practice what we profess, and thus show to an apostate church, and a perishing world, that there is a class of called out and chosen ones that dare to be consistent. Dearly beloved, I have written thus plainly, purely from a sense of duty; if there is an appearance of severity, it is not intentionally so. These things have long pressed me down like a cart beneath its sheaves till procrastination or forbearance ceases to be a virtue. I have written but a tithe of what is recorded in the Scriptures of truth. Receive them as coming from one who has left all for the whole truth as it is in Jesus. Surely these are perilous times; not in the way of much persecution. The treacherous calm is more to be dreaded by the skilful mariner, than the howling tornado. What I say unto you I say unto all—watch Jesus.

NEWELL BOND.

My Sixtieth Birthday.

Now sixty years of life are passed;
How very short they seem;
How true that life is but a span.
Our days are but a dream.

But though my days so quickly fly,
My hope has power to cheer:
It rests upon the word of God.
That word to me is dear.

Its light upon my pathway shines,
A Lamp to guide my feet;
A Rod afraid to chastise me on
Through dangers that I meet.

It tells me of redemption's plan,
How Jesus died to save;
And bring to us eternal life;—
Though lifeless in the grave.

It tells me of a glorious land
That's free from every snare;
Where we can rest with Christ our head;
And in his glory share.

What glorious promises we find
Writ on the sacred page:
Yes, Kings, and Priests, to God we'll be
In that eternal age.

MRS. H. L. ISHAM.

OTSEGO, Mich.

Warning.

What the clock—It striketh ten:
Hear the alarum—fools and sages!
Clocking out the lives of men—
Marching down the road of ages.

Soon the eleventh hour will chime,
Stilling all the wheels of men—
Let new *load of life and time*—
Wind the clock—it striketh ten.

—*Rural New Yorker.*

The Spirit.

My object in this paper is to show the meaning of the word Spirit in a few of its applications.

It's primary sense is "wind, air in motion, to breathe." But it is not always used in its primary sense. It has a great variety of applications. As it is used, it is a very ambiguous term. It is used in more than sixty different senses in the Bible. It is used to represent God, and Christ, and the angels, and the resurrected saints. It is used to represent almost every passion, and every emotion, and every trait in human character. Hence the meaning of the word must always depend on the use or application made of it. The sense of the word Spirit can never be determined in any passage by the word alone. I will now consider a few of its uses and applications.

1. *When applied to God.*—"God is a Spirit, He is called an eternal Spirit; and they that worship Him, must worship Him in Spirit and in truth." The word Spirit, in these passages, represents the whole object to be worshiped. It means just what God means. It includes the whole being of God; His body, in the image of which Adam was made out of dust; His person, of which Christ was the express image. The word Spirit, when thus applied to God, means His whole Spiritual being. This is the largest sense in which the word can be used.

2. *When applied to Christ.*—"The Lord is that Spirit." "He was made a quickening Spirit." In these passages, the word Spirit represents His Spiritual, incorruptible, heavenly, and glorious body. It means His whole Spiritual being. It means just what the Lord, or the last Adam, when applied to Christ means.

3. *When applied to Angels.*—The angel of the Lord that spake unto Phillip, saying, arise and go down to Gaza; was the Spirit that said unto him, go near, and join thyself unto this chariot; and the Spirit of the Lord that caught away Phillip after he had baptized the eunuch. And the "angel of God which spake to Cornelius, saying, send men to Joppa, and call for one Simon whose surname is Peter;" was the Spirit which said unto Peter, "three men seek thee, arise and go with them nothing doubting; for I have sent them." The angels are Spirits. The word Spirit when applied to angel, means just what angel means. It signifies his whole being, including such bodies as partook of Abraham's fatted calf.

4. *When applied to the resurrected Saints.*—That which is born of the flesh is flesh; and that which is born of the Spirit is Spirit. There is a natural body and there is a Spiritual body. The word Spirit when applied to resurrected saints, represents the whole being of the saints, including their Spiritual body which has been fashioned like unto Christ's glorious body. A Spiritual body or being is a Spirit, as God, and Christ, and the angels are Spirits.

5. *The Spirit of God, the Spirit of Christ.*—We read of the Spirit of God, and the Spirit of Christ. The word Spirit in such passages, represent the disposition of the being to which it belongs, or it is the agent which proceeds from such being, by which his will is made known, or accomplished, and is always dependent upon on the being from which it emanates.

6. *When applied to what goes out of man at his death.*—"Then shall the dust return to the earth as it was, and the Spirit to God who gave it, as it was." The word Spirit in this passage, and in passages like this, means that which God gave, and that which returns to God at the death of the body. That which God gave, and that which returns to Him are the same. It is called by different words, but they are all from the same original words, which mean "wind," "to blow," "to breathe." God gave to Adam "the breath of life," "and to all life and breath." And that without which the body cannot live is called both "Spirit and breath." That which God gave is called breath of life, life and breath, and Spirit or breath. Without this breath or Spirit, the body is dead. Then that by which we live is what God gave. It is the breath or the Spirit of life. When we die, this breath or Spirit of life returns to God who gave it. That which returns to God who gave it, is also called by different words. That which went to God in the flood, is called the breath of life, and in the margin the breath of the Spirit of life. In Job xxvii. 3, it is called "my breath, and the Spirit of God in my nostrils." In xxxiv 14, it is called "His Spirit and His breath." In Psa. civ. 29, "God takes away their breath." In Psa. cxlvi. 4, that which goes to God is called "breath." In Eccl. iii. 19-21, where it is said man and beast die alike, that which goes to God is called breath once, and Spirit twice. In our text, that which goes to God is called Spirit. In the above, that which returns to God who gave it is called breath, and breath of life six times, and it is called Spirit, Spirit of life, Spirit of God in my nostrils, six times, but the sense is the same. The same original word is sometimes translated breath, and sometimes Spirit. The breath or the Spirit of life by which man lives is all that God gave—the breath or the Spirit of life is all that returns to God when he dies. In all such passages, the word Spirit means the breath or the Spirit of life.

7. *This Spirit is not the responsible Man.*—When the breath of life in Adam returned to God, he died. When, in the time of the flood, the breath of the Spirit of life of all flesh returned to God who gave it, *all flesh in whose* nostrils was the breath of the Spirit of life, died. When God takes away the breath of all flesh, they die and return to dust. When man's breath goeth forth to God, he returneth to his earth, in that very day his thoughts perish. When the breath or Spirit of man and of beast returns to God who gave it, then the dust will return to the earth as it was. Stephen said, "Lord Jesus, receive *my* Spirit," but Stephen fell asleep, and devout men carried him to his burial. The Savior said, "into thy hand I commit my Spirit," but he died, and was buried in Joseph's new tomb. David said, "into thy hand I commend my Spirit," but Peter said, "David is both dead and buried, and his sepulchre is with us to this day. He is not ascended into the heavens." Thus, in no case is the Spirit that goes to God, the man. In no case, did the man ascend to heaven when his Spirit returned to God. But in every case the man, who was made of dust, and who is dust returned to dust again.

8. *This Spirit is not alive, or intelligent, or responsible.*—The Spirit is the means by which we live, but it is not itself alive. It is the means by which we become intelligent, but the Spirit has no intelligence. It is the means by which we become responsible, but the Spirit has no responsibility. It is not affirmed any where in the Bible, that the Spirit, of which we are speaking, is either alive, or intelligent, or responsible. It is not subject to moral law. It has no promises. It has no threatenings. It is neither praiseworthy, nor blameworthy. It is to the man what steam is to the engine. But it has no possible influence in determining the character of what we do. It gives us power, but it has nothing to do in directing that power.

The breath or the spirit of life which God gave us, came out of God's great reservoir of the breath or the spirit of life, which he prepared, to give life to the animal and vegetable world. When we die, this breath or spirit returns to God in His great reservoir of His breath of life, as it was before.

As the spirit had no personal identity before it was given to us, it will have none when it returns to God. As the spirit had no intelligence before it was given to us, it will have none when it returns to God. As the spirit had no responsibility before it was given to us, it will have none when it returns to God. For it is said, "Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it, as it was."

JOEL A. SIMONDS.

A pretended zeal for that which is good often covers a real malice against that which is better.

As faith, of all the graces, most honors God, so Christ, of all the graces, puts most honor on faith

As Christ has not a house of his own while he lived, so he had not a grave of his own when he died.

A Riot to Those Who Promise Life to the Wicked.

"Because with lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life."

It is not hard to define a wicked man, given over though he may be, with all the appurtenances of wealth and power. His characteristics are distinctly enumerated in the Bible, as one who despises instruction, rejoices to do evil, sets at naught the counsel of the Lord, and will none of his reproofs. Who will not through pride seek after God, will not regard the works of the Lord, nor the operation of his hands, puts the judgments of the Lord far above out of his sight, fills his mouth full of cursing, and deceit and fraud; lies in wait for the poor, murders the innocent, and yet says, "God has forgotten, he will never see it."

God may seem to forget, but it is only because he is long-suffering; not willing that any should perish. So great is his desire that men should make good use of the opportunities of probation, that he utters a sharp rebuke to those, who with lies, strengthen the hands of the wicked, by promising them life. He sets his face against deceiver and deceived alike, to cut them off, and utterly destroy them from the midst of his people. Now, what life was held out to evil doers, by those false prophets of ancient Israel, it is not hard to determine.

They could not have deceived their devotees, by promising to lengthen out the present state of existence, for the folkey of such a promise would have been at once apparent. There is but one life that is the *subject of promise*; but one that is held out as a reward. To teach corrupt and bloody men, that they, in common with the righteous, have a right to that life, is so abominable to the Lord, that he heaps the abhorrence and curses of nations upon the man who so teaches; but brings delight and a blessing upon him who rebukes them. To make a man believe he is righteous—notwithstanding his evil deeds; is to give him in prospect the rewards of the righteous, and so strengthen his hands in working iniquity, that he will not return from his wicked way.

Just as it was in the days of those lokatrous prophets, just so is it now. Believe what you please and live as you please; call the Bible a fable, the resurrection a myth; assign the great facts of creation to the chance condensation of fire-mists, precipitation of sediment from primeval oceans, or impossible nebular hypothesis; deny God's right to eternal life the heathen, or to punish individuals; question the morality of his servants, and the justice of his laws; his miracle-working power and the veracity of his word, yet it will be all right with you in the end. God, it is true, has made conditions, and framed laws, to regulate the conduct of men, has fixed the death penalty to broken statutes and offered the reward of endless life to the doers of his commandments, but they doesn't matter; he made those conditions, and he'll take care of your future, whether you conform to them or not.

Such is the belief, and such the logical conclusion which is reached by many of the pulpit orators of the present day. Orthodox, Unitarian and Universalist, are alike guilty. They promise life alike to the doers and to the violators of law. It may be life in misery, but it is life nevertheless, and on even so false a hope does the wicked man venture, of somehow, or sometime, bettering his condition. He may suffer for a season, but even that is improbable, and, if he should, then will come a time, when he can elude or escape that punishment as he escapes the penalties of civil law in this life. Ones prove to him, that, one of Christ, there is no hope for man; no future life given, but as a reward for obedience to law and you take away the strength of his hands from the wicked, and give him an incentive to turn from his evil ways, that he may keep the commandments of the Lord and observe his statute, to do them.

The old lie of Satan, proclaimed so long and so artfully from our pulpits, in its bitter fruits, is indeed making the hearts of the righteous sad. They behold the giant structure of spiritualism reared upon it, and none with intense pain, the crowds who are seeking for rest in its refuge of lies. And with deeper sorrow still, they see those who once professed allegiance to God, fleeing for very terror, from the horrid dogmas it begets, to find a place in the ranks of infidelity. Does it not then become the lovers of unadulterated Bible truth, to be more than ever zealous in their endurance to spread the light, that some may be saved? Those who will not hear, must of course, be turned unto fables. From such, we can expect nothing but reorn and contumely, yet we rejoice in that we are counted worthy to suffer for the name of Christ and on behalf of his Word. We can endure to be called "imps of Satan," when we remember that nearly the same epithet was once applied to our Master. And rejoicing, with exceeding gladness, when men say all manner of evil against us falsely for his name's sake, we look forward to the great reward laid up in heaven for us, to be given at his appearing and Kingdom, and with God's truth boldly, still battle against the hosts of error. God has exalted his word above all his name. We know it will not return unto him void. Some will lend a willing ear, some will honor God by believing and obeying his Word. So, we must continue to work, and to warn. Our garments at least, must be clean from the blood of our fellow men. We cannot tell them, "they are a part of God, and must necessarily live forever," for God has not told them so. We cannot promise the wicked life, for God has not promised them life.

We cannot bring God's curse upon ourselves by justifying evil-doers. God has not justified them. But he has said, "Woe to the wicked for it shall be ill with him, for the reward of his hands shall be given him;" "God shall destroy him forever, he shall take him away and pluck him out of his dwelling place and root him out of the land of living," for "he that pursueth evil pursueth it to his own death."

Let those, who with lies, are strengthening the hands of the wicked, beware!

S. ROXANA WINCE.

Correspondence.

DEAR BRO:

I seize a moment during my brief stay in this city, to speak of the band of believers, under the pastoral care of George A. Brown, a much beloved and able young brother. I had the pleasure of preaching in his place, as he had been suffering a temporary illness. The church is in faith, very much in agreement with the doctrinal teaching represented by the RESTITUTION, and I shall recommend the paper to their notice particularly.

I wish to speak also of the earnest labors of Brother Louis Reimer, in seeking to introduce the teachings of God's Word to the German population of this country. Brother Reimer is self denying and faithful, and his efforts are certainly worthy to be encouraged and sustained. He is publishing a monthly paper, *The Bible Searcher*, and is also printing and distributing tracts in the German language, designed expressly for the German people. I hope he may be assisted in this good work. He is in need of pecuniary aid, and is anxious to send his tracts wherever they may do good, and would be glad of any enlargement of the list of subscribers to his paper. I hope his excellent labors may be encouraged by the readers of the RESTITUTION. His address is 639 Eighth St., Philadelphia, Pa.

I am on my way South to meet my wife on her return from Florida, and may spend a month or so in preaching in North Carolina. By and by I may send you a report of my labor and experience there.

Yours truly,

CLINTON COLEGROVE.

PHILADELPHIA, March 19.

Gleanings.

Bro. Amos Sanford writes: Came from Indianapolis to Paris, Ill., March 31. Roads very muddy, and we commenced meeting in the school house with a few hearers. The interest, however, increased, and with better roads the house was crowded every night. Bro. D. A. Richards, his wife, Rachel, and Bro. John Henson became obedient to lovers of the Gospel. At 11 o'clock, on the last day, I was with them; the *ekklesia* met at Bro. Henson's house and commemorated the death of our Lord, following the scriptures as nearly as we understood them and the circumstances would permit. Brotherly love prevailed. Had a good hearing at night, and took the parting hand with a hope of meeting again at the general conference to be held July 27th, and over the following Sunday, and if not then, when the kingdom comes. "Even so come Lord Jesus."

Bro. J. M. Stephenson first preached at this place, and his labor is like bread cast upon the waters. It is now, after many days, being seen. Bro. J. S. Hatch, and others, have practiced here also, but not in vain. Brethren, do not be discouraged when you see no immediate fruit. Remember it is God who gives the increase. It is our duty to sow the seed which is "the Word of the kingdom." Am now holding meeting at Pesotum, Ill., from whence I go to Prairie City, McDonough county, Ill., the home of my childhood.

An important question: are few or many saved? but a more important one is, shall I be one of them?

All the pleasures of sense soon surfeit, but never satisfy: those of holiness satisfy, but never surfeit.

An obligation to do evil binds to repentance, but not to performance.

Missionary Work.

As many brethren have expressed a desire that I should report through the paper the work done while laboring for the committee on Evangelization, I will now hit the following:

From Jan. 1st to April 1st, 1870.	
Boys out	75
Discourses made	73
Additions from the world	17
" from the Christian Church	13
" others, some with, and others without homes	9
Total additions	39
Remuneration on the field	$63.00
" Missionary committee	35.00

I have visited, in doing this work, six different counties, to-wit: Warren, Kosciusko, Wabash, Stark, St. Joseph and Marshall.

We will remark to the brethren, and especially to the older and well disciplined congregations that if the work is continued through June, July, and part of August, reaching till the annual conference,—omitting May on account of busy season—that some more funds will be necessary. Then let the congregations at Goodland, Rensselaer, West Lebanon, Plymouth, Antioch, Argos and other places, bear this in mind, and arrange to keep the work moving. People are ready and willing to hear, and calls for help are coming in.

G. M. MYERS.

OBITUARY.

MILLER.—March 30th, 1870, Sister Martha Miller, wife of Josiah Miller, of Somerset, Wabash Co., Ind., fell asleep in Jesus, and was by her relatives and friends laid in the grave.

Sister Martha Miller, (maiden name, Culbertson,) was born in Pennsylvania, March 3, 1809. Was married to Josiah Miller, Nov 3, 1825. United with the old Christian church in 1838, and for many years has been a firm believer in the mortality of man, life only in Christ and the coming Kingdom.

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ANNOUNCEMENTS.

April 24th I will leave Hopkins, Mo., for Southern Kansas, and will preach in or near Hepler, on Saturday evening, April 24th and also over Sunday. Brethren living in the surrounding country, who may wish my future may address me at Hepler Crawford county, Kansas, in care of L. A. Clark.

A. F. DODGE.

INDIAN GROVE, Iowa, April 2.

G. M. Myers will visit, for the purpose of holding meetings:

Somerset, Wabash county, Ind., April 22 to 30.
Lanark, Ill., May 6 and 7.
Ripley, Brown Co., Ill., May 13 and 14.
No city, Mo., May 20 and 21.
New Hope, Bonard Co., Mo., May 27 and 28.
West Lebanon, Ind., June 3 and 4.

Brother J. M. Stephenson's address is 642 West Washaren St., Chicago.

The Lord willing a general conference of the brethren and sisters of the One Faith will be held in the grove near Brother Thomas A. Wood's residence, about five miles southeast of Paris, Edgar county, Ill., on Thursday, July 28th, 1870, and continue over the following Sunday. A special invitation to all the preaching brethren to be present is extended.

The object is to have a *general assembly or church* of the members of the church of God for the purpose of co-uniting with each other, and to unite our efforts in the work of contending "earnestly for the faith once delivered to the saints."

We hope to meet others in the vicinity of the meeting are making ample provisions for the entertainment of all who come. To those of us who live at a distance makes a little sacrifice to attend, and enjoy a good meeting where brotherly love, as set forth in the Bible, reigns.

Those coming from abroad will write to Thomas A. Wood, George J. Humphreys, or George Henson, Paris, Ill., for further particulars.

I cease labor at the special request of the brethren.

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☞ Parties who are desirous of procuring any work not named in the following list (whether published at home or abroad) may order the same through us. Where possible give the title of the work, the author's name, and where published.

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Rest.

"This is not your rest." Micah ii. 10. "There remaineth a rest." Heb. iv. 9.

O there never will be rest,
On a troubled sea,
Storms drive the foaming crest,
On the doubtful lee,
Nations, o'er all the earth,
Fond of peace, a painful dearth,
Pangs and throes, of some great birth,
Fill the weary time.

Men o'ercome with much belief,
Wear a dark veil,
Turning ever for relief,
To help sure to fail,
Long ceased to know their God,
They have felt affliction's rod,
In famine, war, and woe, they plod,
Tyrants have ruled.

True seers from conjurers,
Who shall divide?
Who call earth's wanderers?
Who true to guide?
Trumpet calls from Mecca come,
India's hordes seek Dramah's close.
Hoary prestige calls to Rome,
All flocks astray.

To every yea, of God,
Men have a no:
Contravention to their blood,
In unctuous flow,
And fanatics, of every mind,
Are heaven's saints, of every kind,
And the general right to find,
Is the general wrong.

But there'll come an iron rule,
Kind, just and true,
Holding madmen, and the fool,
Of Gentile and Jew,
Spontaneities crossed out,
Bewildering thought, and wicked doubt,
In men's hearts the lion stout,
Feel the keeper's vice.

Earth's "Blessed POTENTATE,"
"His times shall show,"
Jesse's House, in Royal state
"THE BRANCH" will bestow,
Then Alaric and Charlemagne,
Must abdicate, and no more reign,
And earth, stability attain
Wrong rule no more.

I, filled with anxious thought
Early, to find
How redemption might be sought,
But alas! how blind,
Taught terrestrial joys, but go,
To prelude eternal woe,
How O, can I safely know?
Trembling I cried.

Long lured was I, by a voice,
Exultant, in its sound,
Hope rose and cried rejoice,
Glory now, the hour is found.
But some prophets, voice but dreams,
Fountains pure, join muddy streams,
Oft, the wrong, most righteous seems,
In reverend attire.

Thrice, blessed are the ears,
And blessed, are the eyes,
Which hear and see, from Judah's seers,
No tolling parables,
Who from their mountains ever preach
Words, that o'er the ages reach,
Not in parabolic speech,
Shewing the Christ.

"Who also waited for,
The Kingdom,"—says the Word,
Joseph, crowned with Christian love,
Entombing the Lord.
Death will quite unfellow us,
But, it cannot quell in us,
Trust, in Power Imperious,
Over our inert clay.

A. W. BUTTON.

Son of God.

In my former articles, I think it has been conclusively shown from the Scriptures (1) that there is but one God, the Father, and one Lord Jesus Christ, as against the assumption of Trinitarians that there are God the Father, God the Son, and God the Holy Ghost. See 1 Cor. viii. 6; John xvii. 3; Gal. iii. 20; Eph. iv. 6. And (2) that God the Father,—and not Christ the Son, as alleged,—created the heavens and the earth. See Gen i. 1; Psa. cii. 24–25; Isa. xlii. 5: xl. 28; Mal. ii. 10; Mark ii. 19; Rev. iv. 11. And (3) that Christ, as the divine Son of God and the human son of Mary, was inferior to, and dependent upon the Father for all power and authority; and so far from being the Creator, He is only "the heir of all things;" and so far from being the supreme God, He suffered and died according to the Scriptures. See Matt. xxviii. 18; xi. 27; John v. 27. "My Father is greater than I."

And having in our last article, as we think, turned the heavy battery of the great fortress of Trinitarians, against them, by showing that in the use of the term "world" John did not refer to the Son of God, but to God the Father It may be deemed a work of supererogation on our part to attack the weaker positions, but, nevertheless, we now propose to notice them.

We first remark, if the supposition that certain passages, to which we shall refer, teach that the Son of God existed as a personal being anterior to His conception and birth, should prove correct, it does not consequently follow that He existed from the beginning as the second person in the trinity. In order to sustain this position, Trinitarians must not only prove His pre-existence, but also His co-existence with the Father. They may do this when they can show that a son exis. before he is begotten by his father, but not before.

Again, if it could be conclusively shown that God created all things by Jesus Christ instead of for Him, as we believe, it would not thereby follow that the Son of God is the second person in the Trinity. For God,—whether you consider Him three or one, divided or undivided—is the uncreated Jehovah. In other words, God nor any fractional part of Him (?) was ever begotten. Then it logically follows that the Son of God, being begotten by the Father at some period in the history of creation, cannot possibly be the second person in the Trinity.

While it is true there are some passages in the Scripture that seem to teach the pre-existence of the Son of God, and many Christians thus believe, who discard the doctrine of the Trinity, we are, nevertheless, very firm in our belief that there is not one passage which clearly enunciates such a truth, if truth it be. The fact that the Old Testament writers who refer to the Messiah, never speak of Him as a being in existence at the time they wrote, but as one who was to exist, or be manifested in the future, should have considerable weight in deciding the point.

Moses first recorded what God said to the serpent, that the seed of the woman, Christ, should bruise the serpent's head; that is, destroy him, as Paul says, (Heb. ii. 14,) and that he (the serpent) should bruise His (Christ's) heel, referring to His crucifixion.

In His covenant with Abraham, God promised that in his (Abraham's) seed all the nations of the earth should be blessed; and Paul says (Gal. iii. 16), that Abraham's seed is Christ. Isaiah says, ix. 14: "Behold a virgin shall conceive and bear a son, and shall call his name Immanuel;"—that "he shall be despised and rejected of men; a man of sorrow, and acquainted with grief—was wounded for our transgressions, and bruised for our iniquities." Micah says, v. 2: "But, thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall come forth unto me that is to be ruler in Israel; whose goings forth have been of old, from everlasting." We here have a prophecy that is supposed to refer to and prove the existence of Christ from the days of eternity; and if we have such proof in the Old Testament, we have it here. To say nothing about the impossibility of Christ existing as already shown, we will look this prophecy square in the face, and see what we find.

But first let us refer to the words of the apostle Peter i. 1: six. 21, and see if they do not afford us light in construing the language of Micah. He says: "But with the precious blood of Christ, as a lamb without blemish and without spot; who was foreordained before the foundation of the world, but was manifested in these times for you, who by him do believe in God that raised him from the dead, and gave him glory."

This language of the apostle implies that, although He "was foreordained before the foundation of the world,' Christ was not then manifested, "but was manifested in these (their) times." If this be true, then He only existed in the purpose of God; and in the plan of salvation as the "lamb slain from the foundation of the world."

If we now return to the prophecy of Micah, I think we shall perceive, in the light of the above, the true meaning of the unjust language of the prophet,—"whose goings forth have been of old, from everlasting." Or, as Peter would say, "whose goings forth were foreordained of old. from everlasting, and manifested in these times."

There is nothing in the original to correspond to the words "have been" which were supplied by the translators; and if we leave these out, and substitute the words of Peter, "were foreordained," we have the true idea of the prophet, which is not only in harmony with the apostle, but with the whole Bible.

His goings forth doubtless refer to His going forth from the Father, or "out of God," (as Christ himself expressed it) in His first advent, including His personal ministry on the earth; and also refer to His second advent, including all His work in connection with the judgment.

Then as we examine some of the passages already referred to, let us remember that the Old Testament nowhere asserts the pre-existence of the Son of God, much less its co-existence with the Father.

The words of Christ: "I am the living bread that came down from heaven;" "I came forth from the Father," "came out of God," etc., do not prove His personal pre-existence, but only His heavenly origin.

But it is supposed that passages like the following, very clearly enunciate his pre-existence: "Before Abraham was I am." "And now Father glorify thou me with thine own self, with the glory I had with thee before the world was." "For thou lovedst me before the foundation of the world." But when we remember that the apostle says, (Rom. iv. 17,) "God who quickeneth the dead, and calleth those things which be not as though they were;" and the words of the Revelator, xiii. 8, where He calls Christ "the lamb slain from the foundation of the world," we can see that these passages, and such as these, may be understood as having reference only to the existence of Christ in the purpose of God and in the plan of salvation which, with Christ, "was verily foreordained before the foundation of the world, but was (not) manifested unto us in these times."

And when we also remember that with the uncreated Jehovah, who sees the end from the beginning, there is no past and no future, but one eternal present, we can see how Christ, the representative of His Father on earth, or God with us, who was sent to do His Father's will and work, could truthfully employ the language quoted in the same already explained.

How often are the words of Christ to Philip,—"He that hath seen me hath seen the Father"—flippantly quoted, being carefully taken from their connection and forced into a Trinitarian service in such a way as to contradict the more frequent sayings of Christ, and the most positive words of John who says in his gospel, and in one of his epistles,—"No man hath seen God at any time."

It is very evident that John did not understand the words of Christ to Philip, as Trinitarians do. But let us look at these notable words, with the Master's own explanation. John xiv. 7–10:—"If ye had known me, ye should have known my Father also; and from henceforth ye know Him, and have seen Him." Philip saith unto Him, "Lord, show us the Father and it sufficeth us." Jesus saith unto him, "Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father, and how sayest thou then, show us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you [whence I say, he that hath seen me hath seen the Father;] I speak not of myself, [as though I were the Father] but the Father that dwelleth in me: He doeth the works." "For I can of mine own self do nothing." "But I have a greater witness than that of John: for the works which the Father hath given me to finish [and hath given me power to do] the same works that I do, bear witness of me that the Father hath sent me. And the Father himself which [I am? no, but which] sent me (for "I am not come of myself, but He sent me,") hath borne witness of me. Ye have neither heard His voice at any time, nor seen His shape."—John v. 36–37.

So by letting Christ explain His own language, and the Scriptures themselves, we find truth and harmony.

H. H. HALE.

"Earnestly Contend for the Faith."

In the writings of Jude to the called ones (3d verse) we find him exhorting them to "earnestly contend for the faith which was once delivered to the saints."

He does not teach us to strive for a faith, our faith, any faith, or no faith at all, just as it seems best to us, but calls upon us to earnestly contend for *the faith*. A definite, a unit, faith. There is but one faith spoken of in the Scriptures. Paul declares there is but one Lord, one faith, and one baptism. Eph. iv. 5. As well might we argue a plurality of Lords as a plurality of Bible faiths.

Paul also teaches that without faith it is impossible to please God. Heb. xi. 6. We see, then, at a glance, the great importance of possessing the one faith.

But what is faith? "Now faith is the substance of things hoped for, the evidence of things not seen." Heb. xi. 1. Having the one faith, we will then hope for those things to which that faith points, and not to something else. There being but the one faith, it can shadow forth but one hope, and but one is spoken of. Eph. iv. 4.

Again, it is apparent that we should have the right faith, that a right hope may be the result. To what does this faith relate? Paul says, in Phil. i. 27, it is the faith of the Gospel, and exhorts the brethren to stir "together—not separate—for the faith of the Gospel, and Jude tells us to earnestly contend for the faith once delivered to the saints.

But the first question which here presents itself to our minds is, How are we to strive or contend for this unit faith? Believing, as we do, the great and fundamental doctrines of the Bible—which the faith of the Gospel points, inspiring us with the one hope, carrying us forward by faith to the time of reward, pointing us to the home of the redeemed, mapping out to us the glories yet to be realized by the people of God and the nations of earth in the coming ages. When we know and understand many of the great promises pointing to those things, can we earnestly contend for the faith in the great truths by smothering them in our bosoms, placing them in our pockets, and behind our backs, as it were, hobbling them as private property, and, perhaps, become a teacher for those who repudiate and deny all of the teachings of the prophets, Christ and the apostles, they leaving behind them a parting benediction to earnestly contend for the same?

But could we not adopt such a course and yet not deny the great truths? Could we not expatiate upon such questions as no one disputes or denies? Were we to allude to points of difference, could we not do so in a way that would create no dissatisfaction with those we address who believe not, and thereby drift along with the tide of popular opinion, receiving the approbation of the passing multitude? Can we? If it is it—applause of men we seek, need we murmur should that be all we receive for our labor? But by such a course do we not keep back a portion of God's word? and, by so doing may we not, like Ananias and Sapphira, be condemned for the part withheld? A kind of a lukewarm religion would be the result, and all such God declares he will spue out of his mouth.

Can we fulfill Jude's injunction by doing thus? Should our conscience accuse, "God is greater." Was this the manner of Paul's teaching? Was it because of such a course he received forty stripes save one? That the prison doors were closed upon him? Was it for such a course that Paul was brought before Agrippa bound with fetters? No. Such a course would never bring persecution to any one, or insure to us the crown of life promised to all those who are faithful, and for which Paul yet waits. His persecution fell upon him because of his faithfulness, to which he alludes in 2 Tim. iv. 6–8. It was because he dared to "declare all the council of God." Not a part of it. Looking to God for his reward, and not to man. In no other way can we obey Jude's injunction than by following Paul's bold and fearless manner of teaching. But while we are commanded to contend for the faith once delivered to the saints, never com; reconcile it in any way for the upbuilding of errors, the praise of men, for a high sounding name, friends or foes—we should first be fully persuaded we have the truth, before we contend for the truth of our position.

When this point is fully established the next great question to be solved is the manner in which the warfare should be conducted.

Are we to contend for the faith by slaying by the spirit of our mouth all who do not see as we see, or understand? upbraiding them because of their short-sightedness and lack of common understanding, because they cannot see with us? thereby exhibiting towards them a spirit of envy and hatred, which is no part of a meek and quiet spirit characterizing a child of God, "which vaunteth not itself and is not puffed up." Is this the way we should strive to convert a sinner from the error of his ways? to reclaim the fallen, or to bring to a correct knowledge of the truth? Far from it. We should attribute to others the same honesty of motive we would claim for ourselves, the same charity and patience we would demand; for it is possible that we may be in error upon some point.

But have we no standard of action by which we may proclaim to dying men the truths of the Gospel, and yet earnestly contend for the same? "But sanctify the Lord God in your hearts, and be ready always to give an answer (not a think so) to every man that asketh you a reason of the hope that is in you, with meekness and fear." 1 Peter iii. 15.

Have we no rule given by which we may approach those who oppose? "In meekness instructing those who oppose themselves if God peradventure will give them repentance to the acknowledging the truth." 2 Tim. ii. 25.

Is there a rule by which we may strive to reclaim the fallen, contending earnestly, and yet adhere to the Scriptures? "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness considering thyself lest thou also be tempted." Gal. vi. 1.

How beautiful and aptly spoken is Paul's language, when he says: "All Scripture given by inspiration of God is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."

What more do we need? Why, then, should we not earnestly contend for the truths of the Gospel? Though for a time they may be few in number, who accept of the old paths of long ago, where Abraham, Isaac, and Jacob and the apostles, and all God's faithful and tried ones have traveled in leaving behind them words of exhortation, of comfort, and hope, to all who will deny themselves, and take up their cross, pointing them onward to the reward, the crown of life that Heth at the end of the race. Let us all strive to walk in their footsteps, although they may not lead us with the popular throng.

It is the little flock that receives the kingdom. God's people have ever been the few and tried ones. But few entered the ark and arose in triumph upon the waves of a shoreless ocean, while the multitude were wrapped in a watery winding sheet of death. But few escaped with Lot to the mountains from the doomed city of Sodom, while the multitude were folded in an ashy shroud. But few of all the world yielded to the commands of Christ and accepted his claims. But few were with him on the lonely night of his betrayal. But few tried and loved ones were at the cross. But few followed to the tomb, and but few were there at his resurrection. But few were by his side when he ascended to his Father's throne.

May we ever be found "earnestly contending for the faith once delivered to the saint ;" that when Christ returns to "reward every man according as his works have been," we may receive a "crown of life that fadeth not away," and enjoy a home where sickness and death can never come.

L. S. BRONSON.

Contentment.

The duty of contentment is plainly taught in the Scriptures. But it is not a virtue that prevails largely in the world.

The rich man, in the midst of luxury, and surrounded by all that seems to be essential to his comfort and happiness, is discontented. Perhaps when he commenced the "struggle of life," he was without money and influence. He desired a more elevated position, hoping thereby to enjoy ease and contentment, and to secure it he began to toil for riches.

With the utmost perseverance he labored, overcoming every obstacle and surmounting every difficulty, till success crowned his efforts, and his most ardent expectations were more than realized. But was he content? No. He found that by increasing his wealth he had entangled himself in a snare, and many foolish and hurtful lusts, which drown men in destruction and perdition; for the "love of money is the root of all evil."

Again he sets his mark, and, bending all his energies to reach it, is once more successful. But he is not yet satisfied. There are other heights to which he aspires—other joys of which he dreams. And thus he continues the struggle through life, always striving for contentment but never finding it.

The poor man, toiling day after day, and week after week, laboring hard from early morn till latest eve, and receiving but a scant pittance for his labor, is not content.

He sees the rich enjoying their abundance, and envies them their lot. He wonders why God should be so partial in the bestowment of His blessings, and is almost led to conclude that He is unjust. He still continues to brood over his trials, and magnify his sorrows, until death bears him away to his rest in the grave, when his afflictions are finally ended.

The ambitious aspirant finds no place on earth which satisfies his passions for fame. Though he should gain the highest pinnacle of honor, and even bring the whole world under his control, he would sigh that there was no more worlds for him to conquer, and die at last without his desires satisfied or hopes realized.

Is it possible, it may then be asked, that we should possess a contented mind in this world of disappointment and trial?

Certainly, if we but apprehend what is meant by the term. Contentment is not a gloomy affection of indifference to the ordinary pleasures and pains of life, but a perfect satisfaction with the measure of good that we enjoy, accompanied with the spirit of submission to the will of our Divine Redeemer. It prompts us to say:

Whatever clime the dawning eye
Sees for the circle of its
Pilgrim—the goods, and to Me ill
Contentedly submit.

The writer of the epistle to the Hebrews says: "Be content with such things as ye have." But "Godliness with contentment," says Paul to Timothy, "is great gain." And in his epistle to the Philippians, he assures us that he brought his own mind to this Christian temper. "Not," he says, "that I speak in respect to want; for I have learned in whatsoever state I am, therewith to be content."

Like everything truly valuable, contentment can only be attained by the use of means. There are a few rules for the attainment of this accomplishment, which it may be well to consider:

1. In our meditations we should always dwell on the joys, rather than the sorrows of life.

2. Improve the present, and not be too anxious concerning the future.

3. Measure our desires by our fortunes, and not our fortunes by our desires.

4. The chief source of contentment is the hope of a resurrection through Christ Jesus, at His second appearing. The best masters, we fear, would avail but little without this.

Hence, we must plant ourselves upon the rock of Christ. Here we will always find comfort. For in the blessed words of Divine inspiration there are passages suited to all conditions of the mind—to every vicissitude of life. The world may look dark and dreary; storms of opposition may rage around us; our foes may oppress us on every hand, and our friends leave us when we need them most; yet shall we find in the utterance of God's word that which shall cheer, strengthen, and sustain us in every trying hour of life. Nay, we shall find that which shall breathe into our very souls the atmosphere of content.

Let us have a well-grounded hope in Christ, confide in his instruction, and trust in his promises; then we shall enjoy a peace of mind such as the "world can neither give nor take away."

CYNTHIA MESSENGER.

WALLA, Ind.

A Wonderful Book.

While at Bro. Austin Heston's, in St. Joseph county, a short time ago, we found there a large Bible, which was a part of an inheritance from his ancestors. We had a curiosity to take the dimensions of this book, and on a measurement found it to be 5½ inches thick, 12 inches wide, and 18 inches long. Then we weighed it (but its contents by deliberation and judgment, but by avoirdupois) and found that it drew the scales down to 17 pounds.

This Bible was printed in 1811, by Jno. Brown, of Haddington, in plain type. On account of the size of the type we would like much to possess it, were it not for the foot notes placed there by the author, or rather publisher. We should not like much to place these before our family, considering them in their influence as poisoning to the minds of the rising generation as any of the dime novel family.

Mr. Brown remarks in one of his foot notes that the more one reads the Bible the more mysterious to him it becomes. It is very evident from this remark, if it be true, that Mr. Brown has read the Bible a great deal, for he has the peculiar power of mystifying the plainest of Scriptures.

Mr. Brown has, with maps and steel engravings, copiously illustrated the book; but he evidently departs from all the wisdom and honesty he ever possessed, whatever may be said of the stock he had on hand, when he comes by engraving to represent at Matthew iii. Christ and John the Baptist as standing in the water, in the Jordan, to their ankles, and John pouring water out of an old Jewish bottle (canteen shaped) on Christ's head for baptism. Mr. Brown ought to have known, and we have no doubt but that he did know, there was not one single lexicon, or creditable scholar in existence who would justify such a representation.

G. M. MYERS.

Personal Influence.

Every one is endowed, each for himself, with a special gift of salutary influence, a peculiar, benign power, which he can no more get another to employ for him than one flower can get another to breathe forth its fragrance, or one star depute to another star its shining.

Your individual character, the special mould and temper of your being, is different from that of all other beings, and God, in creating it, designed it for special use in his church. Your relations to your fellow men are peculiar to yourself, and over some minds—some little group or circle of moral beings—you can wield an influence which is given to no other man to wield. Your place and lot in life, too, is one which has been assigned to you alone. For no other has the same part been cast. On your particular path, no other footsteps shall ever leave their print. Through that one course, winding or straight, rapid or slow, brief or long-protracted, in no other course shall the stream of life flow on to the great ocean. And so it is given to you to send blessing around you, to do good to others, to communicate, as you pass through life, to those whose moral history borders or crosses yours, a heavenly influence which is all your own. If this power is not used by you, it will never be used. There is a work in God's church, which if not done by you will be left undone.—*Journal New Yorker.*

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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A. R. MAGRUDER, | O. H. MYERS,
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THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his Holy Prophets since the world began." It also advocates as a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with Him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ; and many other kindred truths. It also advocates a simple belief of the Gospel, repentance, and Immersion as pre-requisites to the forgiveness of sins, and a holy life as essential for final salvation.

Prayer.

Show how the Scriptures, that speak of the prayer of sinners, are to be reconciled.

Show how the Scripture, that speak of the prayer of sinners and the prayer for sinners, are to be reconciled.

"Now we know that God heareth not sinners." Is not this a true sentiment, the passage being correctly understood?

A brother says "A Jew said it, while other Jews said, 'He hath a devil,'"—"no more evidence that one was inspired than the other."

Well, suppose the first Jew told the truth, and the other Jews a most blasphemous falsehood, and neither were inspired. I submit that the Jew who was cured not only of his natural blindness but also of his moral blindness by the Savior, was a better witness than those Jews who sinned against the Holy Spirit by attributing Christ's miraculous works to Satan. The only question is, did he utter a Scriptural truth? Look at the rest of the verse: "But if any man be a worshipper of God and doeth his will, him he heareth." Is not this true? The other Jews reviled him and charged him with being Christ's disciple. I understand the meaning of the passage to be that God will not hear the prayer of sinners who continue to refuse to do his will; but he will hear those sinners who yield to God and are penitent and believing. While the sinner regards "iniquity in his heart, the Lord will not hear him." But if he ceases to regard and do iniquity, the Lord will hear him.

This is the key that unlocks the apparent contradictions. God heard David's prayer because he confessed and humbled himself in the dust on account of his great sin. Cain was deeply humbled on account of his great crime against his brother Abel, and the severe sentence passed upon him. Whether his repentance was genuine, we are not able to say. If he lived a wicked life afterward, his prayers—if he made any—were not heard.

It is to be presumed that the Jews "in captivity for their numerous sins" became penitent by their afflictions, and could thus pray acceptably for the peace of the city where they lived. In praying for the peace of the city, they prayed as much for themselves as for others. So the apostolic exhortation to pray for kings and all in authority was not for their miraculous regeneration, but that God would so overrule them that "we may lead a quiet and peaceable life in all godliness and honesty."

It is true that if we are taught to love our enemies in the sense of good will toward them, we should pray for their welfare, even their salvation, if they will "repent and be baptized for the remission of their sins." The apostles did not get down and pray for and with unreconciled sinners, but prayed them in Christ's stead, "be ye reconciled to God."

The modern plan of converting sinners by praying for a mysterious influence of the Spirit to convict and convert their hearts, is not in accordance with Bible precept or example. The primitive disciples held a long prayer meeting in the upper room for the promised Spirit—their prayer was answered, the Spirit was shed upon them, with a sound as of a mighty rushing wind—with cloven tongues like as of fire sitting on each of them. The result of their being all filled with the Holy Ghost, was that they began to speak with other tongues as the Spirit gave them utterance. The work of the Spirit on Pentecost was miraculous altogether. The object of those miracles was to arrest attention to the word spoken, and convince the multitude that the word spoken was God's word, and hence Jesus was Christ, was raised from the dead to sit on David's throne—hence their sorrowful rejection and crucifixion of their King was extremely wicked. They believed it in consequence of the external, miraculous proof presented to them by the Holy Spirit in the wonderful works there wrought. When they cried out, "men and brethren, what shall we do?" did Peter invite them forward to be prayed for? He said what always should be said to the enquiring. "repent and be baptized every one of you [in the name of Jesus Christ, for the remission of sins." Three thousand of them "gladly received the word," and were baptized, and thus were added to the Lord the same day. When this had taken place "they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. They prayed and were prayed for, after their faith and obedience.

But our brother thinks we are to pray for all men because God has purposed to save all.

There is no question but that God is able to raise sinner as well as saint from the dead, with the blessed and holy, at the first resurrection if he chooses. He can raise up the evildoers to a resurrection of eternal life, instead of damnation if he wills it. Does not Paul say, "who will have all men to be saved, and come unto a knowledge of the truth?" What do these words, so often quoted, mean? I allow that the translation favors the idea that God purposes the salvation of all. As it reads, will is auxiliary to have—one verb. In the original, will is a verb by itself, and the definitions in my Greek lexicon are to will, wish, desire, take pleasure in, delight in, to be able. Take either of the second, third, fourth, or fifth definitions, and this passage would harmonize with all such passages as "Have I any pleasure at all that the wicked should die? saith the Lord God, and not that he should return from his ways and live?" "For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves and live ye." Ezek. xviii. 23, 32. "God so loved the world that he gave his only begotten Son, that whosoever believeth on him might not perish, but have everlasting life." "The Lord is not slack concerning his promise, as some men count slackness, but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance." 2 Peter iii. 9. Because God is not willing that any should perish, does it follow that none will finally perish? In the same connection it is declared, "But the heavens and earth which are now, by the same word are kept in store reserved unto fire against the day of judgment and perdition of ungodly men."

Those who proclaim the Gospel of Christ should always say, "He that believeth and is baptized shall be saved; he that believeth not shall be condemned." A resurrection of condemnation will be his portion. The condemnation will not be endless misery, but death—everlasting destruction. "For the gift of God is eternal life; but the wages of sin is death." "Sin, when it is finished, bringeth forth death." Those who do not overcome will be hurt of the "second death." Over the blessed and holy who have part in the first resurrection, the second death will have no power. But the fearful and unbelieving will have their part in the fiery lake, which is the second death.

The petition of the Roman officer was answered by our Savior in healing his servant. But Christ marvelled at his faith—he had not found such faith, no, not in Israel.

Jesus said to the Canaanitish woman whose daughter he healed, "O woman, great is thy faith." No wonder he heard the prayers of such strong believers! The thief on the cross, too, was a penitent sinner, and a full believer in the coming and kingdom of Christ.

E. HOYT.

Why?

Bro. Miller asks, "Why speak of restoring the earth to more than its Eden state? I'll tell you why.

1. Restitution in the sense of "recovering a former state or position," is an unusual signification of the term, and not used in Bible parlance.

2. Because God has so promised. Eden was a province eastward from Babylon, in which God made a paradise, (pleasure garden), and into which "he put the man whom he had formed," * * * "to dress it and to keep it." This Eden paradise is taken for the primeval condition of all the earth, in Adam's day, but by what authority the deponents, further, sayeth not. If true, why then take the pains and trouble of making a garden when the whole earth should, upon the hypothesis, have been a most delightful park, and each, any, and every place have been most desirable for an habitation as a home. But into that garden of delights came the tempter. Sin entered, death followed, man had fallen from his "primeval state of purity," and God's anathema rests still heavily upon him and all the earth, and a groaning creation attests its truth. Man had lost, his purity, his peace, his joy, his delights, his home, his communial felicity, his dominion; his life! Lost all.

Now, God has promised to restore man, and give him an incorruptible nature, endless life, purity, peace, joy, home, felicity and dominion, on a renewed earth, under new firmaments. (Isa. li. 11; lxv. 17-23; lxvi. 22; 2 Peter iii. 13; Rev. xxi. 1,) in which "God himself shall be with men, and wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, * * * and there shall be no more curse." Rev. xxi. 3-5. Now as all these did enter into the former world in its Eden state, and none of them at all be excluded into the restituted world it will be the *kosmos* (world of mankind) restored to more than the former Eden state. That's why I my good brother.

G. W. STETSON.

"Behold the Man."

Trouble and trials seem to be the lot of man while journeying through this vale of tears. Oftentimes the soul is faint, and the heart weary, and we long to see the coming of the Lord that we may lay our burdens down and rest forever in the Paradise of God. But I have often thought that if we could keep our eyes more steadfastly upon the man Christ Jesus, that if we would make a greater effort to imitate that glorious and self-sacrificing example which he has left on record for us, that it would materially lighten the burdens of this mortal life. It would cause us to look, not upon the things which are beneath, but upon that which is above. It would remove our treasure from earth to heaven, where neither moth nor rust doth corrupt, nor thieves break through and steal. Why, brethren, our master asks us to do nothing but what he has done before. He says we must have faith. Read the Gospels and see the mighty faith of the Son of God. He says we must love one another. Behold him at the grave of Lazarus, when even his enemies, the Jews, cry out: "Behold how he loves." And what unfathomable love was manifest in dying for a lost and ruined world. He asks us to be buried in baptism; he too was buried beneath Jordan's dark waters; he commands us to take up our cross and follow him; he too took up his cross and bore it up Golgotha's rugged hill, and upon that cross he suffered the agonies of death, upon that cross, paid the penalty of our transgressions. Are we scorned and hated by the world? Then look upon him as he is surrounded by that Jewish rabble. Hearken unto the cries that go up,—"away with him, crucify him." Are we complaining and finding fault because we are not rich in this world's goods, or does poverty press us hard upon every side? If so, hearken unto him; "the foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay his head." Are we oftimes buffeted and smitten by those who oppose the truth, and would fain see us crushe as it were, under their iron heel? Then let us take a lesson of humility from the Lord Jesus as he stands before the high priest and is smitten upon the cheek by an officer of the law. Behold that crimson face as it reddens with the blow, and I know not but angels looked with consternation upon the serene face of God the father as he permitted the Son of his love to be thus smitten by vile hands. But time, space, and ability would fail us to enumerate all the graces of that model character which has gone before, and which has strewn rich blessings upon every hand without money and without price, and if it should be our lot to fall under the power of the enemy, death, and be laid away in the silent tomb, and as we enter the dark waters of death we ask, whose footprints are these? The response will come back, they are the footprints of the Lord Jesus; for even here he has gone before. And if it should be our happy lot to be among those who shall rise triumphant over death and the grave, and sing the victors song, we will find, when upon that immortal shore, that he was the first fruits of them that slept, for he might have the preeminence on all things. But when we stand upon the new earth, restored to Eden's pristine beauty, and see the glory of the King of kings, we will then no longer say, "Behold the man," (See John xix. 5,) but, behold the God (Isa. ix. 6,) for all power in heaven and in earth will be given unto him.

Brethren, a little in the distance, and we see looming up those pearly gates and jasper walls. Shall we be found worthy to enter in through the gates into the city? Shall we have an abundant entrance administered unto us into the everlasting kingdom of our Lord Jesus Christ?

BENJAMIN GARDINER.

Studying the Bible by Subjects—"Scrapping the Bible."

We, as a people, have been accused of "scrapping the Bible," because our method is to compare Scripture with Scripture, bringing together all passages having any bearing upon the subject under consideration. Yet this is the course our Savior took when reaching the assembled multitudes, or when reasoning with the opposers of His doctrine.

He discourses with the wily Sadducees upon the resurrection of the dead, and to prove that they were in error, "not knowing the Scriptures, nor the power of God," He takes them right back to Moses, saying, "Now that the dead are raised (the point to be proven) even Moses showed at the bush, when he called the Lord the God of Abraham, and the God of Isaac, and the God of Jacob; for He is not a God of the dead but of the living." As much as to say, Abraham, Isaac and Jacob are dead, but the very fact that Moses called the Lord their God, proves that they are to live again.

So of divorcement; he refers to Moses and to the beginning of creation. Of his sufferings, he said, it had been written that he must suffer many things and be set at naught.

Of the sacredness of the temple, "Is it not written, my house shall be called of all nations, the house of prayer; but ye have made it a den of thieves."

And after his resurrection, discoursing with two of his disciples on the way to Emmaus, he upbraids them because of their slowness in believing all that the prophets had spoken, and then shows them from the Scriptures that Christ ought to have suffered, before entering into his glory. So, beginning at Moses, and all the prophets, he expounded to them in all the Scriptures concerning himself. Can we understand the method of Jesus now? Do we, indeed, think he read the Old Testament through, from beginning to end, to those disciples while walking to Emmaus? Not a bit of it. It is plain enough that he only selected from all the Scriptures, the passages, relating to himself.

That was the manner of Stephen and of Paul and of all the apostles. And we take the same course with any book that treats upon a variety of topics, be it history, biography, or science. We want to learn all we can from the book on a single subject. We may find treated upon in different chapters, and perhaps some one chapter may only contain a single paragraph, but we want to bring all that has any bearing upon the matter before our mind, that we may thoroughly understand and appreciate the author's arguments. If it be the character and exploits of some great man of which we would know, we must read those parts of history with which his exploits are connected.

And this is the only way whereby we can reach the truth upon any Bible topic. Be it faith, or hope, or life, or death, or things present, or things to come, the same course is to be pursued. The Bible may be profitably read in course, but it must be studied by subjects.

S. ROXANA WINCH.

The Berean Casket.

"I cannot help thinking that there is much meaning in Rom. viii. 20: 'For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope;' and if you can give me any light ad bereau casket on the matter you will further oblige, greatly obliged."

The Book that speaks of a groaning creation tells us that it shall be delivered into the liberty of the glory of the sons of God. Why do we not take the consolation which this assurance contains, and thank God for it, instead of mourning over the sore travail and pain that surround us as if they were mysteries for which there is neither solution nor end? He who pronounced all things very good before sin and sorrow and death entered the world will yet "rejoice in his works" (Psa. civ. 31); whilst the Seer of Patmos tells us that the testimony of the perfected, when resurrection light shall have scattered all the clouds of the mortal pilgrimage, will be "Thou art worthy, O Lord, to receive glory, and honor, and power; for thou hast created all things, and for thy pleasure they are and were created." Rev. iv. 11. Moreover, still farther on, as the "visions of God" are unfolded to his sight, he says, "There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."

Now when the destined period arrives when there shall be no more pain, it is obvious that the birth-pangs of creation, which now "travaileth in pain," will have ceased, and the vanity to which all things were unwillingly subjected will have passed away to make room for the liberty and the glory which God had in view when he imposed this temporary doom. Try to realize by a strong effort of imagination the surprise and sorrow, the grief and consternation that overwhelmed the mind of the first man when he heard the sentence of the Judge: "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return." Thus man and his world were subjected to vanity—decay; the word here means the transitory nature of all animated creation; it speedily passes away, from the insect that dances its brief hour in the sunbeam to the comparatively strong man who nevertheless finds life at four score years "only labor and sorrow." Psa. xc. 10. The creature could not be willing to be thus subjected to pain and decay; every day we are fighting against them, although with the consciousness that we are the weaker of the combitants; yet the same essential reason of perfect wisdom, acting in harmony with perfect love, which led the Creator to eject the disobedient man from Eden, lest he should eat of the tree of life and live for ever in moral alienation from God, led him to subject creation to decay that he might make room for the perfect and the durable in the new creation in the glorious age to come. Vanity is the co-relative—the merciful co-relative—of moral disorder, and they shall pass away together; whilst stability will be the eternal co-relative of all who, having Christ's life in them, shall live for ever. —*The Rainbow.*

BRO. REED:—I notice in THE RESTITUTION a note from Ira A. Kellogg, that I would be at Columbus, Cherokee county, Kansas, on the fourth Sunday in April. This is a mistake; I shall be at the above named place on Saturday before the fourth Sunday in May to hold over Sunday and part of the following week in the evenings. Let the brethren, one and all come. Let us have a good meeting together at Columbus. Call on Dillworth Cox.

JOHN J'GOIE.

Sins Like Scarlet.

Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. Isa. i. 18.

This by many is believed to refer to the strength of the color, and to the difficulty of discharging it; and though I do not presume to contradict that opinion, it may perhaps be suggested to have an additional meaning. Dr. Adam Clarke says, "Some copies have כשנים *ke-shanim*, like crimson garments."

The iniquities of Israel had been very great. In the 10th verse the rulers are addressed as if of Sodom and Gomorrah; and in the 21st it is said the faithful city had become a harlot. In the 29th, "They shall be ashamed of the oaks which ye have desired, and ye shall be confounded for the gardens ye have chosen." Is it not certain that these references to Sodom, to a harlot, and the gardens, allude to the wickedness, the idolatry, and the union which Israel had formed with the heathen? For what purposes were the gardens or groves used of which the frequenters were to be ashamed? No doubt for the same as those used in the East at the present day. The courtesans of the temples receive those in the groves who are ashamed to go to their houses. Those wretched females are called *Solhilit-kal*, i. e., parrots of the grove. "The wicked youth is always gathering flowers in the grove." "Thou hideous wretch! no one will marry thee; thou art not fit for the grove."

Scarlet or crimson was the favorite color of the ancient heathen prostitutes; (Jer. iv. 30): "And when thou art spoiled, what wilt thou do? Though thou clothest thyself with crimson, though thou deckest thee with ornaments of gold, though thou rentest thy face with painting, in vain shalt thou make thyself fair; thy lovers will despise thee." This is an exact description of the dress and other modes of allurement used by a female of the same character at this day. (Rev. xvii. 4.) : "The woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand, full of abominations and filthiness of her fornication: and upon her forehead was a name written, Mystery, Babylon the Great, the mother of harlots and abominations of the earth." In that most vivid description of Ezekiel (chap. xxiii.) of the idolatries of Samaria and Jerusalem, they are represented as two harlots; and there such disclosures are made as convey a most frightful picture of the depravity of the people: "She increased her whoredoms: for when she saw men portrayed upon the walls, the images of the Chaldeans portrayed with vermilion, * * she doted upon them." Her paramours, alas, were "exceeding in dyed attire upon their heads." The sacred prostitutes of the temple always have their garments of scarlet, crimson, or vermilion.—*Roberts in Bible Echo.*

The Soul Not Immortal.

Orthodoxy says the soul is immortal, and can never die.

Let us see if the Bible will prove this assertion. It says:

The soul that sinneth, it shall die. Ezek. xviii. 20.

He spareth not their soul from death, but gave their life over to the pestilence. Psa. lxxviii. 50.

None can keep alive his own soul. Psa. xxii. 29.

Let my soul (margin) die the death of the righteous. Num. xxiii. 10.

Let my soul (margin) die with the Philistines. Judg. xvi. 30.

He that converteth the sinner from the error of his way shall save a soul from death. James v. 20.

And it shall be that every soul that will not hear that prophet shall be utterly destroyed from among the people. Acts iii. 23. (American Bible Union Version.)

MAN NOT IMMORTAL.

Shall mortal man be more just than God? Job iv. 17.

God only hath immortality. 1 Tim. vi. 16.

All things can not be in man, because the son of man is not immortal. Eccles. xvii. 30. (Apoc.)

Solomon, says: I myself also am a mortal man, like to all, and the offspring of him who was first made of earth. Wis. xv. 17. (Apoc.)

The righteous only can have immortal—by patient continuance in well doing. See Rom. ii. 7.

J. B. EVERETT.

ARGOS, IND., April 25.

THE RESTITUTION

Pleasant, Ind.....May 3, 1876

EDITORIAL DEPARTMENT

☞We must defer writing two or three pieces we contemplated on the *prior resurrection of the just*, till our brethren write out their views on the *resurrection of the unjust*. When this question is canvassed, we will proceed.

S. A. C.

☞Bro. Hugh Barnhill, on his way home from Laporte county, gave us a call on Monday last. There were fourteen additions to the congregation worshipping in the neighborhood where he has been laboring. Bro. B. is now 67 years old; but he is full of vigor, and his whole heart is in the gospel work. The prospect for a number of others is encouraging, and they will, ere long, obey the Lord.

☞We have received a copy of a pamphlet containing four sermons upon "The Christian Sabbath," by V. P. Meredith, pastor of the M. E. Church, of Ligonier, Ind. Mr. M. takes the popular side of the question and argues that the first day of the week is the Christian Sabbath. We have not had time to examine the book. Mr. Meredith has written this pamphlet in reply to the Seventh Day theory, as set forth by James White & Co. The pamphlet, mechanically, looks very attractive. It was printed at the office of the *National Banner*, conducted by our excellent friend, J. B. Stoll.

☞A new Hebrew paper has just been started in New York. It is to be called the *Independent Hebrew*. It will advocate independent views on all questions of science, politics, and religion. The world is moving in all directions. Old notions are giving way to new ideas which seem to be pressing in from all directions. The Bible not only holds its own, but men are approaching the great truths of revelation in a way they have not known. The Hebrews of America are coming to a new life, and the signs point to a new era among these people.

☞Prof. Swing preached upon the subject of rewards and punishments, on Sunday last. There are many things in the discourse well said, but it will require an astute theologian of the old type to find out just where he stands upon the question of final punishment. Endless misery, however, finds no consolation in his exposition, and indeed it is difficult to find any consolation in such a theory. Prof. Swing steers clear of dogmatism and urges that a life of purity in this world will open the gates of eternity, and introduce the true heart to endless peace.

☞We fully intended to have Bro. Wiley Jones' note go into the paper last week, but it got hung on the wrong hook, hence the delay. Bro. J., however, will not flare up as some do if their articles do not appear before the ink is fairly dry. We believe in the idea of a "fair chance" for all in this world and in the world to come, and cheerfully give place to Bro. J.'s protest. Some of our good brethren see a vast deal of "heresy" in our article on the "union movement." It is very consoling to have guides who understand all mysteries, and who do not need to go to Rome for instructions. We are not hide-bound in our views, and hope to accord to all men what we ask for ourselves—*Christian Liberty*.

Too Much Creed.

But few people have any idea of the baneful effects of creeds upon the human mind. It often happens that men are driven away from the beauties of the Christian faith by some human system unsupported by the word of God. An old Quaker once said that "If a creed was just like the Bible, we didn't need it; and if it were not just like the Bible, we didn't want it." This is a short, pithy statement of the case. The following item is of interest in this connection:

At the White House, "on an occasion I shall never forget," said Mr. Deming, "the conversation turned upon religious subjects, and Lincoln made this impressive remark: 'I have never united myself to any church, because I have found difficulty in giving my assent, without mental reservation to the long, complicated statements of Christian doctrine which characterize their articles of belief and confessions of faith. When any church will inscribe over its altar, as its sole qualification for membership,' he continued, 'the Savior's condensed statement of the substance of both law and gospel, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbor as thyself," that church I will join with all my heart and all my soul.'"

☞We have communications from different brethren on the subject of the resurrection of the wicked, pro and con, for which we will find a place soon. Will try to give Brother Magruder's and Brother Sweet's next week. We propose to use but little space till our brethren have "*a fair chance*" to discuss this question. We must, however, give brethren that write on other topics space for communications. Our paper is small—manuscripts are many and lengthy—and—we must do the best we can.

☞It seems that Elder Thurman is yet in the time business. We clip the following item from the New York *Tribune*, which explains itself. Men are constantly fixing up dates. Their Christianity is made up of fanaticism and a sort of a religious arithmetic:

A company of Adventists, of Lewiston, Me., whose spiritual guide is Elder Thurman, spent the evening of Good Friday, in waiting for the second coming of Christ. About thirty assembled. The early part of the evening was devoted to the observance of the rite of feet-washing and the administration of the Lord's supper. A little before midnight they gave up their watching and returned home.

It seems that wherever Thurman is the Lord will come. One year ago he was to make his advent in Chicago; this year he is to appear in Maine. The Bible idea is "His feet shall stand in that day upon the Mount of Olives." But it is an easy matter for men to arrange plans independently of the Bible.

Little Popes.

There are more popes in this world than ever lived in Rome. It sometimes happens that men are popes without any election of the cardinals. You must pronounce certain words just as certain brethren do, or certainly be damned. These little popes are very convenient. They can issue bulls of excommunication by simply withdrawing from the brotherhood, and then run a little scheme of their own. Everybody has seen or met with these little popes. They wear no crowns, and yet they rule or ruin.

How blessed it is to know that the judgment of the quick and the dead is not in hands of narrow-minded bigots, who would make their *ipse dixit* the guide to eternal life. The Pope's day is about ended, and the day will soon come when humanity will be blessed by one noble brother who will execute justice and judgment in the earth. The white robed bands will gather in the city by his side and glorify him as the chief of saints and nations. Then the little hates and crochets of men will cease, and the law will go from Zion unto the world. Let not the human intercept the Divine. Stand by the Word until the new age comes with its crown of endless glory. Our Lord is King, the Bible is our guide, the Gospel our message, and the kingdom our home. Men shall not thwart us, and the bulls from human vaticans will not change our way-unto the realms of light forever shining in the City of God.

Victory Over Death.

The plains of Judea were made resonant with angel songs; shepherds watched their flocks under the quiet hills, and the valleys were calm beneath the moon's steady glow. The watchmen were still in the streets, and the murmurs of the birds were not heard, the gentle flow of Kedron was heard in the stillness of the midnight hour. It was then that a voice rang from heaven, which echoed over the hills and vibrated in the valleys: Peace on earth, good will to men. A Savior is born and the guilty chains fall from the world. The angels brought the tidings, but the Lord brought pardon. Years sweep by and the great heart of humanity beats without change. At last change comes. He who was born in David's city rises as a teacher. A new law falls from his lips. Diseases fly from his presence; demoniacs are restored to reason, dead men come from their graves, the wild seas become calm, the winds are lulled into a calm, and the sinful sons of earth find forgiveness and love in the heart of the greater than Solomon. The streets are thronged with people, blind men open their eyes and see for the first time the hill side and the plain, the lakes and the valleys. Truly the Son of God is now among men. Blessed presence! The world begins a new life.

But how brief his stay. Only a few years, and all is changed. He is betrayed. Priestcraft sees no good in the man of sorrows. Kings are envious. A bosom friend takes the silver and in wicked hands we behold the Lamb of God. The notes of mockery are wrapped around him, thorns form his crown, carpenters hew out a cross, the trial is over. "CRUCIFY HIM," becomes the watchword of a wicked clan. Calvary now rises after Gethsemane. Awful hour of sufferings. A strange dream haunts the sleep of Pilate's wife. The governor washes his hands and tries to get rid of the blood which seems to stain them. Mighty events crowd in here. The day seems still. Heaven droops in blackness. The sun is wrapped in darkness. Earthquakes heave the ground. The temple is rocked. We can hear all these, and also the Roman hammer as it drives the nails into those hands that were stretched out over a great city when there rang out the pathetic words, "Oh Jerusalem! Jerusalem!" His feet now crossed and the cold iron passes through like the infamous cross. Feet that had been wet with tears and wiped with a woman's hair. The title is now complete. Three languages now proclaim the dying King. Soldiers are sporting with his garments, and jeering his claim. Brave hearted women cling to the cross. Calvary is now the world's centre of hope. The agony now begin: the blood-streaks flow down with tears. It is here that we behold the moral grandeur of the pure life of our noble Sacrifice. His mother stands away from the angry crowd. Beside her is that dear child of love and trust. A command greets his ear, and Mary, the mother of Messiah, finds a home. Above the wild cry of the crowd we hear an earnest prayer. "FATHER, FORGIVE, FOR THEY KNOW NOT WHAT THEY DO." Blessed words! He still prays for others while his own temples, hands and feet are pierced. A promise of paradise with its glory is made to a dying culprit. The golden gate now shines out in the darkest hour of the awful scenes. But the life is now closed, and his head is bowed in death upon his bosom. The hate and rancor of the priestcraft are now appeased, and the Son of God is now dead. Honorable man given a new grave. Roman sentinels appointed to watch. The disciples are treated as thieves by the mocking priests. The seal is made sure. Three days pass away. The Sabbath is at an end. A new week begins. Women hurry to the tomb with spices. But the angels came first. The corners of the tomb are yet dark. The stone has been rolled from the sepulchre. The white linen is still there, but the Christ of God is not there. The angels proclaim his victory, and the news soon flies on the wings of the morning. The eastern sky is painted with purple and gold; the landscape is lifting up its voice in the new day, and all heaven glows with the emblems of love and good will to men. Our hero has passed through the dark valley—the king of death has been conquered. *Life* and immortality now beck the brow of our risen Lord. Those who left at Pilate's hall and at the cross, now greet him on the other side of the grave. Blessed victory of hope. Hail thou conqueror of sin and death! Hearts are made warm by his presence from the cold valley. But how short his story. A few days of sweet communion. A few more hours with the pilgrims on the way, and all is quiet. A chariot in the form of a white cloud bears the victor to the skies. But he can yet be touched with the feelings of our frailties, and will ere long come forth from the chambers of heaven in kingly array to drive away death, immortalize his bride, calm the world's tumult, remove the curse, restore paradise, and reign forever as the victorious King. May we be ready. Amen.

The World's Peace.

All men desire peace, and yet war is the watchword of nations. At no time in the world's history has there been such stupendous preparations for war as now. The great nations of the Old World are straining every nerve and sinew for impending conflicts. Kings talk peace while preparing for slaughter. Six millions of men are now under training for war, and yet all nations claim to love peace. But, says the Apostle, when they shall cry "Peace and safety then sudden destruction cometh." We feel assured from the words of prophets that endless peace will never come until the Prince of Peace reigns from sea to sea. The following, from the pen of Charles Sumner, presents in a few words the true estimate of the world's war chiefs:

"Tell me not, then, of the homage which the world yet offers to the military idolatry. Tell me not of the glory of war; tell me not of the honor or fame that is won on its murderous fields. All is vanity. It is a blood-red phantom, sure to fade and disappear. They who strive after it, Ixionlike, embrace a cloud. Though seeming for awhile to fill the heavens, clothing the suns, it must, like the vapors of earth pass away. Milton has likened the early contests of the heptarchy to the skirmishes of crows and kites, but God and the exalted Christianity of the future shall regard all the bloody feuds of men in the same likeness; and Napoleon and Alexander, so far as they were engaged in war, shall seem to be monster crows and kites. Thus shall it be as mankind ascend from the thrall of brutish passions by which they are yet degraded. No other aim, by nobler means, shall fill the soul, a new standard of excellence shall prevail, and honor divorced from all deeds of blood, shall become the inseparable attendant on good works alone. For better, than shall it be, even in the judgment of this world, to have been a door-keeper in the house of peace, than the proudest dweller in the tents of war."

Does the Bible Teach a Partial Resurrection.

The chief design of the fifteenth chapter of first Corinthians was to prove the resurrection of the dead. The only issue between the apostle and some of the brethren at Corinth, was not whether a select company of the dead should be raised, but whether any of the dead should ever live again. The issue was resurrection or no resurrection. The apostle has stated the question so plain, that there can be no misunderstanding his meaning. He says, "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead." 1 Cor. xv. 12. These skeptical Corinthians did not deny the resurrection of the righteous or wicked as such, but they denied resurrection of any dead ones. The resurrection of Christ was not introduced to prove the resurrection of the righteous, but to show the possibility of a resurrection. This point is clearly stated in the following verses: "But if there be no resurrection of the dead, then is Christ not risen? And if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found, false witnesses of God; because we have testified of God that he raised up Christ; whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is Christ not raised." Verses 13-15. The indefinite phrase, "the dead," is used in every instance in the verse quoted, in an unlimited sense. This (1) "no resurrection of the dead." Verse 13. (2) "The dead rise not." " " "For if the dead rise not."

The foregoing quotations express the real issue between the apostle and those brethren in the church of Corinth, for whom they were designed. It reads, "the dead," not a part of the dead, as the premise laid down by the apostle at the 21st verse, the resurrection is just as unlimited as death. One is just as broad as the other. It reads, "For since by man came death by man came also the resurrection of the dead." The words dead and death are used synonymously. One is just as unlimited as the other; and the word resurrection embraces all represented by both. Any argument, therefore, that would confine one to the righteous, would confine the other also to the same class. One is just as universal as the other. Adam was the cause of the death of all men, and Christ will be the cause of the life of all men, "For as by Adam all die, even so by Christ shall all be made alive." Verse 22. If it is by in the premise, it must be by also in the conclusion. The Greek prepositions *dia* and *en* in the premise and conclusion must be used in precisely the same sense. It will not do to use one of these prepositions to denote causality and the other to denote relationship. Campbell, the Diaglott, and most of our best translators render it "as through Adam all die, even so through Christ shall all be made alive." *Dia* properly signifies through. Thus the same all who die by or through Adam, will be made alive by or through Christ. But every man in his own order; Christ the first fruits; afterward they that are Christ's at his coming. Afterward the end, or the rest of the dead * * * For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." Verses 23, 25, 26. I. Christ and they that are Christ's belong to one order. Every sheaf in the harvest was of the same nature or order of the first sheaf. If the first sheaf was wheat every other sheaf was wheat also. The qualifying phrase every man in his order denotes different orders, bands or companies, which would not be the case if none but the righteous are referred to; for both the company and the captain are band or company. 2. The Greek preposition *eita* is translated at 24th verse from the same word that at the 23d verse is rendered after. Thus afterward the end or the resurrection of the rest of the dead; for the apostle had been speaking of nothing but death and resurrection; he must, therefore, have referred to the end of the dead by a resurrection, or by the destruction of the last enemy that held them under the dominion of death. According to Revelations xx. 5, one thousand years will intervene between these two resurrections. The apostle did not adduce the resurrection of Christ to prove a partial resurrection, but to prove the possibility of a resurrection; for if there can be no resurrection of the dead, then Christ was not raised. But it may be objected that this view would prove that all the dead will be raised spiritual, glorious, incorruptible and immortal, and about victory through the Lord Jesus Christ. To this I would reply that not only has the apostle shown that there will be different orders, bands or companies, but a difference in the time of the resurrection of those who are Christ's and the rest of the dead. Not only so, but he has clearly defined the class who shall have part in the former resurrection. Thus to put man in his proper place. The apostle says, "But some men will say, how are the dead raised up? and with what body do they come forth? Thou fool, that which thou sowest is not quickened except it die. And that which thou sowest thou sowest not the body that shall be, but bare grain; it may chance of wheat or of some other grain. But God giveth it a body as it pleaseth him, and to every seed his own body. All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of birds, and another of birds. There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead." Verses 35, 41. Please consider,

1. The primary meaning of the verb *sow* is used in the sense of placing the grain in a proper condition to grow or to be made alive, which necessitates its being put in the ground and covered up; thus the raising of it must relate to its coming out of the ground.

2. After having been put into the ground it must die, or be dissolved before it can be made alive, or in those conditions be produced by which it will absorb the life principle from the atmosphere; for the atmosphere is the great reservoir of all life.

Of the same import is the following language of Christ, when speaking of his death and resurrection being necessary in order to a future life; he says:

"Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." John xii. 24.

By this figure Christ teaches that before any seed is in a condition to grow it must be put into the ground. All agriculturists understand this. Our Savior illustrates the same thing by the following figure, when speaking of the good and bad:

"But other (seed) fell into good ground, and brought forth fruit." Matt. xiii. 8. Also in the 22d verse, "but he that received the seed into good ground," &c.

According to all these illustrations, seed must be put *into* the ground before it can grow or be made alive. Thus the theory teaching that Paul means by the word sow, in 1 Cor. xv. 42, 44, to sprout, or spring out of the ground, is utterly inadmissable. Even if it were true, the seed must die before it can be quickened; because according to Paul and Christ, that which is sown is not quickened except it die.

3. The bare or naked grain must be sown.

4. God gives it such a body as pleases him; but he gives to every seed its own body.

This teaches—if it teaches anything—that God will give to every man his own body, and not another's.

5. The flesh denotes the nature of man, beast, bird and insect; and different kinds of flesh the difference in the physical nature of the body sown, and the same body when raised.

6. The difference between earthly and heavenly bodies, and their different degrees of glory, illustrate the difference in positions of glory, honor and power, between the body buried and the body raised.

We are now prepared to listen to the apostle's answer to his own question, "how are the dead raised up?" "And God hath both raised up the Lord, and will also raise us up by his own power." 1 Cor. vi. 14. Compare with Romans i. 4: "With what body do they come forth?" He answers, "with an incorruptible, glorious, honorable and spiritual body. Again he says: "Thou sowest not the body that shall be." What is the difference between the body sown and the body raised? The apostle Paul explains the difference by figure, by the different kinds of flesh and different degrees of glory. The different kinds of flesh show the difference between a corruptible and an incorruptible, an animal and a spiritual body. The body raised differs from the body buried just as much as an incorruptible and spiritual body differ from an animal and corruptible body. The difference is in the physical nature of these bodies, not their identity. The same "it" that is sown is raised, but it will be raised with a body having just the opposite nature from what it had when buried. The body raised will differ from the same body buried, as a glorious body differs from a weak and dishonorable body.

"It is sown in corruption, it is raised in incorruption." "It is sown in weakness, it is raised in power." "It is sown a natural body, it is raised a spiritual body." If the apostle fails in these points and the application of them as soon as what body the dead come forth, and the difference between the body sown and the body raised, in vain may uninspired wisdom undertake the task.

7. That the apostle refers to none but the righteous dead in the qualifying words, incorruptible, glorious, honorable, spiritual, and immortal, is clear from the 49th verse. Referring as to Christians as represented by the first personal pronoun, we, and us, and to the class also whom he had just described, as being represented by the two Adams, he says, "and as we have borne the image of the earthly, we shall also bear the image of the heavenly." Again he says, referring to the same class of dead ones, "We shall not all sleep, but we shall all be changed; for the trumpet shall sound, and the dead (he had just definitely shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption." Of the same import is the triumphant song of the redeemed millions. "But thanks be to God, which giveth us (the saints) the victory through our Lord Jesus Christ. That by the qualifying words, we, us, and our, the apostle only refers to the saints, and not to all mankind, is clearly evident from the foregoing. We good and bad saints! Us saints and sinners! That the worst class of sinners who have ever lived should mingle their impious voices with those whom they have tortured and killed, in the triumphant song of thanks be to God who giveth us the victory through our Lord Jesus Christ,' is blasphemous to-day.

The apostle and Church of God at Corinth represent all Christians, living and dead. These will not all sleep, but they will all be changed.

J. M. S.

Field Notes.

Since reporting last of labors done on the field, it has been my privilege to visit the little town of Lincoln, Miami county, where we made several discourses. One on "Human Agency in Religion," three on the subject of "Spirit," two on the "Gospel and Kingdom," and one on "Practical Christianity."

[illegible] here we, for our first time, met Bro. J. F. Waggoner, who has the reputation of being an able co-laborer in the Gospel. We found him to be a brother of good social qualities, and of course, good company. Our visit with him could not be otherwise than pleasant. Also, we had the pleasure of visiting Bro. W. J. B. Fennimore, and spending much of our time very pleasantly with him.

In Lincoln and the near country around, we learned of twenty-four persons who have been members of the church. Of these, we visited nineteen, all of whom are anxious to enter into an organization. Also we had expressions from persons of the world who say they are desirous of becoming church members, and will do so as soon as the brethren there place themselves by organization into proper shape. We think the general outlook at Lincoln is good. We will return there for meeting, May 27th and 28th.

While talking there, on the Kingdom, and after having made an induction of the Scriptures upon the time of its organization, we then drew some conclusions. Among these, we stated that the Scriptures did not mention one single organic act that ever transpired on the notable day of Pentecost, not even that of a church, much less than a kingdom. Then we stated that we felt willing and competent to defend our statement, in case any one desired to call it in question. Like the Savior's expression, relative to the rich, this was a hard saying; who could bear it? The next evening rendered it evident that the Disciple brethren could not bear it, as they informed me that they would have a man to discuss our differences with me. So propositions were submitted, and at no very distant day we will have our armor and strength tested by the Almighty.

April 29, we made a stay of three hours in Rochester, Fulton county, and visited brother and sister Anderson, and promised them to return and hold a few meetings for them in the court house, at a time when Cæsar would be absent, as he is now scraping.

From Rochester we came to Argos, and stayed over Sunday with the brethren, who are always ready for meeting.

G. M. Myers.

Who are Blessed?

Think not those are blessed alone
Who tread the earth to wealth and splendor,
The proudest monarch on his throne
His pomp and pow'r must soon surrender.

The worshippers of gold may shine—
Their wealth of heart is all too meager;
Who bows alone at Mammon's shrine,
Is poorer than the poorest beggar.

The man is rich and blessed indeed,
Who seeks in Christ the golden mean,
Pursuing right with steam endeavor,

Though toil and pain are his to bear,
His heart may feel the weight of sorrow,
To throne and realm a fellow-heir,
With Christ to-day—a king to-morrow.

What boundless love of God is this
That flows to us in ancient story?
We feel a foretaste of the bliss,
And joy to hail the coming glory.

JOHN L. WINDE.

The Coming King.

(Altered Some.)

O, let us wait for the coming King,—
When all the saints His praise shall sing;—
O, how we long to see that hour
When on the clouds He comes in power.

Then saints and angels robed in white
Dwell in that land where comes no night.
His coming waits;—'twill not be long
Till we shall sing the victor's song.

Then let us watch and pray;—for soon
He comes to bring the promised boon
Of endless life;—then raptured hands
Clasp those we've loved in Canaan's lands.

H. F. CORDELL.

LINCOLN, Ind.

Correspondence.

DEAR BRETHREN;

Brother Amos Sanford has visited us in Champaign county, Ill. He commenced meeting on Saturday evening, April 8; gave two lectures on Sunday, and continued meeting over the following Tuesday, in our house. He gave two lectures in Pesotum on What is man, and The Resurrection, showing by the Bible that man is mortal and cannot inherit eternal life except by a resurrection from the dead. He gave one lecture in the old school house east of our place—subject: What must I do to be saved.

The meetings were well attended, and good attention was given to the word. I think much good can be done in the future.

Yours, in hope of eternal life.

AMELIA RUSSELL.

PESOTUM, Ill.

DEAR BRETHREN:—Having been so situated that I did not receive the RESTITUTION for some time, its face, again is all the more welcome. When I read the short editorial that led the column in the issue of the 12th inst., I just said in my heart, God bless you, Bro. Reed. I am glad the gates are not closed, the stakes set, and the declaration made, "thus far shalt thou go and no farther," in the search for truth. Of how little value is everything else in the world, compared with the truth as it is in Jesus. Religion is more than a form of words, or a mental acceptance of certain truths, but the truth must take hold of the heart. We may have all knowledge, but without love it profiteth us nothing.

This is a time for work, for earnest work. We are asleep, and it is almost morning.

The brethren and sisters here were cheered by the presence of Sister Kerr and daughter from Dixon, Illinois, who have been spending the winter with us. We have met together every Sunday morning to talk over the things of the kingdom.

If any of the brethren traveling East or West will arrange to stop over the Sabbath with us, we will entertain them to the best of our ability. I think if you would adopt the plan of sending out the RESTITUTION on three month's subscriptions, our brethren would find it the *best possible way* of spreading the truth. Better than books, better than tracts. Let each one select a list of friends, and persons we think care anything for God's truth, (for there are many in darkness to whom, if the light should come, would willingly receive it,) and send his list with 50 cents for each name, and have the RESTITUTION sent to these persons for three months, and the seed thus sown will bear an hundred fold.

Yours in the truth,

HENRY S. SEAMAN.

ERIE, Pa.

Dear brethren of the like precious faith, I left home the 30th of March, went to Wabash county, held meeting one week in the town of Laketon, with good effect, had three additions to the body, by baptism, and much prejudice removed. The people were quite anxious to hear the Word, and I think, there is foundation for future good to be done, at that place. At the close of my meeting, Bro. Beebe took me in his spring wagon, and conveyed me to Bro. Messimore's. Held meeting some days. There were six immersed into the name of Jesus Christ for the remission of their sins, making in all nine added to the body. The next first day of the week I spent some four miles from Bro. J. L. Wince's. Brother and sister Wince were out on Friday night, and Sunday. We had a good meeting; the brethren and sisters from Brother Messimore's neighborhood came up on Sunday morning, as had as the roads were, six miles. They are alive to the truth. I wish we had more such brethren and sisters as they are. Also brother and sister Wince, they are all alive to the truth. They were at my other meeting also, and added to the interest of the meeting. May God bless them, and save them in his everlasting kingdom. I returned to Laketon on my way back and held meeting two nights, with full house. I return there some time in June and hold meeting again. Returned home after an absence of twenty-five days; found all well.

J. S. HATCH.

DEAR BRO.:—THE RESTITUTION makes its welcome weekly visits. I am pleased with its spirit and teaching. I should feel lost without it. The most of the so called preaching is sectarian. The fact is, this vicinity is flooded with any amount of preaching, a large per cent. of which is anti-Scriptural, and the singing the same. I have no voice for singing, "but blessed is he that hath an ear to hear." I am looking for life when Christ the life-giver shall come, and I hope to enjoy that life with all that shall have died in Christ, and all that are his at his coming.

JAMES C. RICHMOND.

I have been so long in renewing my subscription, that you may perhaps have concluded me a backslider, but when you know the reason, I think you will sympathize with me. Death, that enemy of our race, has laid his icy hand on her who has been my companion through life for fifty years. But I thank God through our Lord Jesus Christ, that I sorrow not as those who have no hope. I consigned her to the tomb in the firm belief that we shall meet again, when our Lord comes to wake his sleeping ones to life eternal, to part no more for ever. But as these views are not, to my knowledge, entertained outside of my own family, our neighbors wondered what preacher would perform the funeral service, or, as they put it, what preacher would bury Mrs. Williams. I had even been asked if I believed in a future state, by some parties who were ignorant of the Word of God.

The sects are represented here by Catholics, Lutherans, Presbyterians, Methodists, Episcopalians, Baptists, Dunkards, etc., but of course I could not with a clear conscience have any of their preachers to perform that ceremony, however much I respected many of their followers. So I determined, by God's help, not to allow the assembled friends to leave the house without giving them my reasons for differing from them on so important a subject. I read the Apostle Peter's affirmation to his brethren concerning the Patriarch David, that he was dead and buried, but not ascended to the heaven, as was now taught by modern preachers. So my companion was dead—not animated by the breath or spirit of life, which had returned to God who gave it, but that she herself that wonderfully dust-built body, would return to dust as God hath said. So if there was no resurrection, there could be no future life. But, thank God, the promise of future life through our Lord Jesus Christ is as sure—the conditions being fulfilled—as is the punishment of sin, which is death. "He that believeth on me, though he were dead, yet shall he live," said he in whom our life is hid. Discarding the opinions of uninspired men we put trust in the inspired word of holy apostles and prophets who spoke as they were moved by the Holy Spirit. The Book, then, and nothing but the Book, as it came down from heaven, to be the life of man. Amen!

Thus I briefly stated my reasons for not complying with the usual custom here, and I thank our Heavenly Father for support. For many years I have been a firm believer in God's Word; and as I am now drawing near to the end of life's journey, I feel great comfort in holding on to the Inspired Word of God, knowing he is faithful who hath promised.

With great respect, yours in the truth,

JAMES WILLIAMS.

ASTORIA, April 26.

JASPER COUNTY, Iowa,
April 24, 1876.

DEAR BRETHREN:—I give you the following report of our meetings. We have monthly meetings. Our faith is increasing in the blessed truth. We have some encouragement. Our worthy brother, C. Waldo Aulls, has visited us. He came the 22d, and stayed till the 24th.

On Saturday evening it rained. We had meeting. Bro. Aulls said a little water would not hurt any one. As there was a good many young people out Saturday evening, Bro. Aulls preached to them, and I hope they never will forget the good advice he gave them,—and I guess he meant a little of it for the older ones. While we were singing, Bro. Aulls shook hands with all in the house. We then were seated. Then our brother called on the brethren and sisters to speak; one after another arose and spoke. We had such a good meeting. We then dismissed, to meet again at 4 o'clock Sunday afternoon, as Bro. Baker, Seventh Day Adventist, occupied the house at 11 o'clock.

Sunday afternoon it rained again. There was a good many come through the rain, two miles, to meeting. Bro. Aulls preached at the door of the church. He gave us a noble exhortation on Brotherly Love. Bro. Vanmeter followed him. We had a good interest. We are few in numbers, and the harvest is great, and we prayerfully invite any and all working brothers and sisters to assist us at any time they can. We will be glad to see them.

Our meetings are on the second Sunday in every month. We want to be remembered in your prayers at all times, as we are commanded to pray without ceasing. Finally, brethren, pray for us, that the word of the Lord may have free course and be glorified even as it is with you. Amen.

A. G. WINCHESTER.

BRO. REED:

In the RESTITUTION of April 12th, I find my Catechism spoken of as "a little creed." The volume treats of various related subjects, and they are put into the form of questions and answers in order to be the more easily learned by *children*. But if it can be called "a little creed," it seem to me that *any* succinct statement of the Gospel, whether printed in a tract, a weekly paper, or an *unwritten* discourse, must be called "a little creed" also. As to saying "we don't believe he has made a perfect creed," allow me to reply that I do not claim perfection for it. The Bible,—the law of the Lord is perfect." Psa. xix. 7. No uninspired work can be. The Catechism was intended only as an *aid* to the study of the Bible. I could have said this in the preface, if I had not thought that such a self-evident truth would have been taken for granted by every reader. As for making it a "password to the golden city,"—I had not imagined that anybody under the sun would venture to make such an use of it! The Bible is my *only* rule of faith and practice, as you may find stated pp. 34 and 35 of the Catechism.

Respectfully, &c.,

WILEY JONES.

NORFOLK V., Apr. 15, 1876.

BRETHREN:—Thinking that there might possibly be some of the readers of THE RESTITUTION who would like to hear from our little flock, in Kosciusko county, I have determined to pen a few thoughts for their encouragement.

We love the paper and the truths it advocates, and are trying to live that we may be accepted of Christ at his coming, for "unto them that look for him will he appear the second time without sin unto salvation.

Brother Hatch has been laboring with us again, with good success. Last Thursday evening, just as the sun was sinking beneath the horizon, we assembled upon the banks of a stream of sparkling water, for baptism. Six believers went down to the watery tomb and came forth to walk in newness of life, ready to give a reason for the hope within them. From thence all repaired to father's residence, for social meeting and breaking of bread. Our little flock now numbers twenty-three.

"Come Lord, and tarry not,
Bring the long-looked for day;
Come, for thy saints still wait,
Impatient of the day."

In hope of the soon coming kingdom, I am your sister,

CYNTHIA MESSIMORE.

HEYWORTH, McLEAN Co., Ill.,
April 18, 1876.

BRO. REED:—I commenced a meeting here last night, in the Christian church, to continue over next Sunday. No brethren here, but a few friends of truth. Bro. C. P. Graham came in last night, eight miles, and rode home on horseback after meeting. He thinks I will not get away from this section of country soon, as doors are opening for us on every hand. People who have heard of the truth, want to hear it direct from the source of all light.

I will remain in McLean and DeWitt counties as long as I am persuaded that the good of the cause they may seem to demand, and then I go to Monongah and Fulton counties, where I was brought up, to proclaim the good news to them also.

But I sat down to write a letter of transmittal, simply, of the within extract, from an editorial in the *Globe Democrat*, of St. Louis, dated April 16th. It is quite a concession to be found in a leading Gentile paper.

Yours for the truth.

AMOS SANFORD.

"The news that Turkey is willing to compromise with its Hebrew creditors by giving them land in Syria or Palestine, in exchange for the bonds they hold, recalls to mind a measure which for ages was dear to every Hebrew heart. For centuries after the Jews were taken from Palestine and dispersed throughout the earth, the hope most fondly cherished by Jews was that of returning en masse and once more possessing their land. Barren though Judea was—rocky, arid, almost desolate—separated from it often by thousands of miles, in imagination they still looked to it as to a promised land, one peculiarly their own, and which they were destined at some future day to inhabit under the beneficent rule of the coming Messiah. Throughout the persecution of the Middle Ages this hope never deserted them, but never before did there appear the least prospect of its realization. Now, if the desire for possessing and inhabiting Palestine still actuates the Jews as a mass, and exerts its influence alike on the rich as well as the poor, it is possible that the scepter may yet return to Judah, and a Hebrew again rule over Shiloh, the City of the Great King. The Rothschilds could buy the whole of Palestine with Turkish bonds, and not suffer the least embarrassment in their business, while the contributions of the millions of Abraham's sons would go far toward accomplishing the same object."

Stopping at Pesotum, Ills., I gave five lectures at Brother John Russell's house, (two miles from the depot); two at the school house in town, and one at a school house four miles distant. There are twelve faithful members of the Church of God near this place, and I enjoyed their society very much. The M. E. Church, which some of them helped to build, is closed against them, but they "contend earnestly for the faith" as best they can. Outside interest is good and encouraging.

AMOS SANFORD.

To Brother A. B. M.

Will Brother A. B. M. allow me to ask three questions?

1. Had he seen or read the Catechism before he wrote that article so hotly condemning it?

2. If he had neither seen nor read it, how could he find it in his heart to write of the book in such a tone?

3. If it is proper (and I think it is eminently proper, provided they advocate nothing but "sound doctrine,") to have the assistance of speakers, evangelists, discourses, lectures, books, tracts, papers, periodicals, publishing associations, etc., for grown persons; why not at least some of these aids for children also? Are children more strong-minded, and in less need of such assistance in studying the Bible, than grown persons? But if we deny such aids as books, papers, etc., to children, why not to grown persons also?

It seems to me that it would have been much better if Brother M. had learned the exact nature of the "notes," and read the explanation of the purpose for which the uninspired writers are quoted, before speaking of those "notes" as he did.

To all critics, I would say, try the Catechism on its doctrinal merits or demerits. If the doctrine be untrue, assail it. "If I have spoken evil, bear witness of the evil; but if well, why smitest thou me?" Jno. xviii. 23.

I do not know whether all of the brethren are favorable to Sunday schools or not; but I, for one, believe them to be of God, when the Word of God is faithfully taught in them. Of course it is not to be supposed that any but apt and qualified members of the church will engage in teaching the children that attend the school.

I would like to take an early opportunity of saying a few words on the duty and method of imparting religious instruction to children.

Respectfully, &c.,

WILEY JONES.

NORFOLK, Va.

Dead in Sin.

The Lord God commanded the man, saying, Of every tree in the garden thou mayest freely eat but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day thou eatest thereof thou shalt surely die." (Margin: dying thou shalt die.) Gen. ii. 17.

Adam, by his act of delinquency, and the sentence upon it stood attainted, and because a dead man in law, though he was not executed, till about nine hundred years afterward.

I. ARGILL.

DIED.

PICKETT—In the second Monday of December, 1875, Clark, son of George Pickett and Sister Pickett, aged 9 years.

He was a good and obedient child. Although young in years, he was old in talent and understanding. He seemed to talk a great deal about the Kingdom. He was a mild, peaceable and truly child; yet for all that, Death laid hold of him and he had to go.

A funeral sermon was preached by the writer, from 1 Thess. iv. 13, to a large and interesting congregation, on the Tuesday afterward, before Clark was buried.

He left a father, mother, and three sisters to mourn after him. I saw Brother Pickett's family last Sunday. They were anxious to have the death of their child published. They are still mourning. But they need not to mourn as those who have no hope. They will meet Clark again in the Kingdom, where there will be no more death.

JOHN FOORE.

GALESBURG, Kan.

JOHNSON—November 14, 1875, in Bourbon county, Kansas, Mary Johnson, wife of George Johnson, aged 60 years, 8 months, and 16 days.

Sister Johnson was born in Pennsylvania, moved to Pickaway, Ohio; from there to Miami county, Indiana, and thence to Marshall County, Indiana, where she was baptized into Jesus, by Brother Hughes. From thence she moved to Illinois, and from there to Bourbon county Kansas. There she remained with her husband and rest of her children, until she fell asleep, and is now awaiting her summons to awake and come forth.

A funeral sermon was delivered on the 9th day of April, 1876, to a large concourse of people, from John xiv. 19.

JOHN FOORE.

JOHNSON—March 27, 1876, Andrew Johnson, son of George and Mary Johnson, aged 23.

Brother Andrew Johnson was baptized by brother Higgins twenty-two years ago. He moved to Illinois with his father and mother, and there was married to a Baptist lady. She, of course, had a Baptist preacher to preach his funeral which was done the same day that Brother Johnson's mother's funeral was preached at 11 o'clock a. m., while his was preached at 3 o'clock p. m., by a man by the name of Johnson, a Baptist. But he had heard me in the forenoon, and I heard Mrs in the afternoon and showed those people that they had to wait till the resurrection, till Christ should come back and wake them up, that they were asleep.

JOHN FOORE.

ANNOUNCEMENTS.

CHANGE OF APPOINTMENTS.

As many persons are liable to be disappointed in our Big Weekend, we will defer it after consulting all parties, we have concluded to defer the trip two months. Our visit then will be—

Lanark, Ill., July 1 and 2.
Ripley, Brown Co., Ill., July 8 and 9.
Moberly, Mo., May 20 and 21.
New Hope, Howard Co., Mo., July 22 and 23.
West Lebanon, Ind., August 5 and 6.

O. M. MYERS.

The Michigan church conference will hold their annual meeting at the brick school house three and one-half miles north of Meadon, St. Joseph county, Michigan. It will commence Thursday evening, June 1, 1876, at 7 o'clock p. m., and continue over Sunday.

Brother Myers and others from Pipestone, Ind., will be there to assist in preaching the word. All who love Jesus and his appearing are cordially invited to be with us. Every church in the state should be represented by as large a delegation as may be. Brethren should arrange their business beforehand so as to meet in conference and worship at least once a year.

E. HOYT, Secretary.

The next quarterly conference of the brethren of the Abrahamic faith will be held at Windfall, Tipton county, Indiana, commencing on Friday before the second Lord's Day in June, being June 2, 1876, and held over Lord's Day. All are cordially invited to attend.

By order of COMMITTEE.

The annual conference of the Church of God of Northwestern Kansas will convene at Acton, Cloud county, Kansas, June 22, 1876, at 1 p. m.

A general invitation is extended to all lovers of our soon-coming King to meet with us and participate in this annual gathering.

We confidently expect that Brethren Orem, Kinsey, J. K. Thompson, will meet with us. We want to make it one of the best meetings we have had here. Why can not all the lovers of the coming King attend? Our gathering when he comes will be sure. Let us have a little foretaste in our voluntary meeting here. Come one, come all. Acton is 7 miles south-east of Concord.

By order of the church.

LOTT CLOVER.

The will be a meeting of the brethren of the Church of God, four miles south-west of Osage Mission, at a school house known as South Liberty, beginning on Friday before the third Sunday in May, 1876, to continue over Sunday.

Come one, come all. Come, Brethren Orem, Kinsey, Wilkins, Hayden, Bringer, Batt, Hayworth, Smith, and all.

Those coming by rail may write to O. B. Bennett, Osage Mission, Neosho county, Kansas. Those coming to Galesburg, write to John Foore, Galesburg, Kansas, saying whether they will arrive on Friday or on Saturday. Teams will be in readiness. Let there be a general attendance.

JOHN FOORE.

There will be a meeting held at Hickory Grove school house, in the south-west corner of Hogsett county, Iowa, commencing Friday evening, May 19, 1876. Brother A. F. Brigger is expected to be with us. Cannot Brother John L. Prime, of West Irving, be with us at this meeting? Also, Bro. Wright, of Pleasant county; Amos Callaway, Hillsboro, and Bro. Hubbell, of Union county. Come brethren, one and all.

Those wishing to attend may correspond, if they wish, with G. W. Jarred, of Ingalls Grove, Iowa, who will give any information they may wish.

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Is Your Lamp Burning?

SONG.

Say, is your lamp burning, my brother?
I pray you look quickly and see;
For if it were burning, then surely
Some beams would fall brightly on me.

Straight, straight, is the road, but I falter,
And often fall out by the way;
Then lift your lamp higher, my brother,
Lest I should make fatal day.

There are many and many around you
Who follow wherever you go;
If you thought that they walked in a shadow,
Your lamp would burn higher, I know.

Up the dark mountains they stumble;
They were bruised on the rock, and they fe
With their white, pleading faces turned upward
To the clouds of the pitiful sky.

There is many a lamp that is lighted:
We behold them above and afar;
But not many of them, my brother,
Shine steadily on like a star.

I think, were they trimmed night and morning,
They would never burn down or go out,
Though from the four quarters of heaven
The winds were all blowing about.

If once all the lamps that are lighted
Should steadily blaze in a line,
Wide over the land and the ocean,
What a girdle of glory would shine!

How all the dark places would brighten!
How the mists would roll up and away;
How the earth would laugh out in her darkness
And joyfully welcome the day!

Say, is your lamp burning, my brother,
I pray you look quickly and see.
For if it were burning, then surely
Some beams would fall brightly on me.

—*Friends' Review.*

Future Age.

REPLY TO MOSES SMITH.

[The following article was refused a place in the *Advent Times*, and has been sent to us for insertion. The correspondent is a patron of the *Times* and a believer in the heresy of the world to come.—ED.]

Brother Burr, I have read carefully a piece in your paper, written by Moses Smith, against the age to come. With your permission, I should like to say a few words in regard to it.

I conclude the brother thinks he has handled the subject in a masterly manner; like "a workman that needeth not to be ashamed," from the fact, that he proposes to print the same in a tract for scattering abroad over the land.

Now, as God reveals the Gospel to my mind by the Spirit, the brother has some truth and some error; but, on the whole, more error than truth. He fails to rightly divide the word of life, and so "gives the trumpet an uncertain sound; and who shall prepare himself to the battle?"

I have yet to learn that the doctrine of probation in the future age, includes the resurrection of the wicked and a repreaching of the Gospel to them and their general submission to its precepts. For aught I know, some may believe and declare such wild and vague sentiments, but I have not, as yet, come in contact with them. Neither is this the future age probation doctrine, as believed in, and published by the body of that faith.

To represent such as their faith, and then endeavor to demolish it, is like building up a man of chaff for a scare-crow to frighten and alarm, and then using fire-arms of large and small calibre for its destruction. But though the target shots may have been applied seven times, or even seventy times seven, within the space of an inch in the centre of the ring; yet no blood flows, because there is no life there. The frightning image still stands, a sure token of labor in vain.

Why argue to refute a doctrine so futile? The wicked dead go down into their graves sinful men and women. They remain in their prisons wicked as they went down, till called forth. They come forth sinful beings as they went down. Death does not refine them. The grave does not change them. They remain sinners, and that without the offer of mercy, till the execution of their sentence. They are not brought forth to hear the Gospel as a message of salvation, but as the sentence of their final condemnation, which, when executed, they become extinct; become "as though they had not been." "Their place is not to be found."

Our brother in his zeal to overthrow a doctrine not believed in by any baptized professing body, has confounded things together. He has compounded, mixed and commingled the work of different ages, and different parts of ages, and of the same age into one motley mass of matter. He has failed to give a distinction of sonnets, so that unlearned and superficial readers cannot tell "what is piped or harped;" and, cannot, as a consequence, shape themselves to the music, or in other words, fit themselves to the work.

The writer in his zeal appears to have overlooked the great fact, that there are yet ages to come; not one future age merely; but ages to come, in which God will "show the exceeding riches of his grace, in his kindness towards us through Christ Jesus." This economy of God constitutes the necessity of changes, because there can be no alteration from one age to another without a change.

And there will also be changes of less magnitude, even in the same age, as may be seen, by looking back over God's order of mercy as recorded in the past history of his church. It requires more than one age, or two ages even, to develop the vast depth of the wisdom and mercy of God towards our fallen race. The great Apostle of the uncircumcision when bringing to light the fulness of God, in his great mercy in the future age, which my brother utterly excludes, as his heart enlarged and expanded over the extensive field of light, exclaims, as he reaches the zenith of his thought, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!"

Where my brother? Where do you place the great day of millennial glory foreseen by the piercing eye of the prophets and foretold by their inspired pens? sung of by the wise bards in all preceding ages? believed in by our fathers, talked over and prayed for, and desired with intense desire by the wise and good for generations gone by? reiterated in our ears by chosen apostles, and confirmed by the Great Law-giver himself? declared to be the truth of God by the Spirit of Holiness, and again confirmed by signs and mighty works? I find no place for it in your theory. That glorious day will come; it has not yet come, and must therefore be in the future. Sinners will yet flock to the standard of truth, "as doves to their windows." They will come in such multitudes, as to be compared to clouds moved by the wind. "The isles shall wait for his law."

My brother's remark as to the reward which Christ told Peter and the rest of the apostles should be given them, as the followers of him in the regeneration, reminds me of the answer given by the scribes, rulers and chief priests, to the Savior, as to the origin of the baptism of John. They could not tell. The plain and obvious authority for it, they knew was against them. So the plain meaning of Christ's remark to his apostles, lays the no future age probation theory, with one stroke of the age, prostrate in the dust. The meaning he cannot tell. But it may mean they will occupy some honorable position in some future time.

As to the contest of the devil and our Savior for a long period of time, our brother labors to prove that the number given to Christ as the reward for his sufferings, labor and voluntary humility, will be small; few in number. He gives more to Satan as a compensation for deception and lying, than to the Savior, as the reward of truth, sacrifice and righteousness. Where is the justice of God in such an arrangement? Shall disobedience be greater than obedience? Forbid it Lord.

God says the prey of a great spoil shall be divided between the two, and "the lame take the prey." This testimony gives Christ the greater portion. God does not give the exact numercial number given to either. But he says liars and deceivers shall be a great multitude to cover the earth like a cloud; "in number like the sand of the sea." But the incorruptible seed he says, shall be "like the stars of heaven and the sand upon the sea shore." Now if my brother can compute the grains of sand, he may compute the purchased seed in part. And if he can tell the number of stars, which Abraham was not able to do, and put the two together, then he can tell whether the devil will have more in number than the great Prince of Light. Then he can tell whether the subjects of good, will be more numerous in the end, than the subjects of evil. N. S.

Early Christians.

And upon the first day of the week, when the disciples were come together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. Acts xx. 7.

Bishop Pearce, in his note on this passage, says: "In the Jewish way of speaking, to break bread is the same as to make a meal; and the meal here meant seems to have been one of those which were *agapæ, love-feasts*. Such of the heathen as were converted to Christianity were obliged to refrain from meats offered to idols, and these were the main support of the poor in the heathen cities. The Christians, therefore, who were rich, seem very early to have begun the custom of these *agapæ*, love-feasts, which they made on every first day of the week, chiefly for the benefit of the poorer Christians; who, by being such, had lost the benefit which they used to have for their support of eating part of the heathen sacrifices. It was towards the latter end of these feasts, or immediately after them, that the Christians used to take bread and wine in remembrance of Jesus Christ; which, from what attended it, was called the eucharist, or holy communion."—*Harder.*

Doers of the Word.

DEAR BRO. REED:—I was glad to see that in a recent number of your paper you ask for contributions on the subject of practical Christianity. Knowledge is a good thing, but without practice, it "puffeth up," and it is only of use so far as it leads to action. There are some texts of Scripture that often come with great force to my mind, and one of these is: "He that hath suffered in the flesh, hath ceased from sin." I should like to hear your opinion of this text.

It cannot refer to our Lord, for He has not ceased from sin in the only sense in which he ever had connection with it. When on earth, he atoned for the sins of others. Now he intercedes for their forgiveness. My understanding of it is this: that the Christian life is a continual warfare, and the enemy that we have need to war most constantly against, is our own sinful flesh. All of us who have made any progress in the Christian life find how gradual and unrequitting this process is. We have good reason to be encouraged if we find we are making a struggle with any of our evil propensities, that we are able to overcome them with less of conflict than formerly, and if we can find by the habit of subduing them, any are giving way, and cease to have power over us let us rejoice, and be encouraged through God'd help to attack others. I was much struck with a remark which I saw some days ago—in looking over a school book—a manual of instruction in drawing. It was as follows: "It is expected that these directions will be repeated, until the pupils have learned to follow them from habit. When a certain way of thinking and doing has become a habit, then, indeed, it is thoroughly mastered and not before." Such, I understand, to be the Christian warfare. I heard a brother once say, "When I get into the kingdom, I expect to triumph over sin, not before." The Bible seems to teach that that is the place to receive the crown of victory—a victory that has been accomplished in this life. Our work is given us, not all at once, but a piece at a time. Our Master is the wise teacher, who takes his scholars on gradually. We may be able to do next year what we are not able to do this year, and that encourages us to perform well the allotted tasks of each day. If we choose to take our instruction in our own hands, constantly neglect the duties laid in our path for us, and aspire to those for which we are yet unfitted, what wonder that we fail?

The salvation of man is part of God's great system, every part of which is in perfect harmony. For instance, if we take up any work on the science of mind, we will find the faculties of man divided into the three compartments—"the understanding, the emotions, and the will." The phraseology used, may be somewhat different, but it is all the same in meaning. Now you may take up any author on the subject of the Gospel, and you will find that the subject is divided into these three heads. Take, for instance, from Dr. Thomas' Eureka, p. 225, which the writer opened at random, and anywhere through that book or any part of the Dr.'s writings, and as he attaches less importance to emotional religion than almost any one who could be cited, he is a good example for illustration. What is his description of the method of salvation?

1. We must believe the Gospel, (the understanding them.) 2. Have an Abrahamic disposition (the emotions), and these will lead (3.) us to obey it (the will).

Is it wonderful that the process of growing in righteousness is also in keeping with God's universal laws? By no means. It shows the plan to be his own, by accord with his general laws. Let us not think, dear brethren, that any of us shall derogate the harmony of the universe. If Christ is made unto us wisdom, righteousness, sanctification and redemption, it is only by tracing Christ formed within us—the hope of glory. Christ is without, to every sinner awaiting him with offers of salvation, but it is only with such as take up the cross daily and follow him, that we become worthy of him. Remember the promise, "If ye suffer with him (not unless) ye shall also reign with him." We must crucify the old man of the flesh. Christ came—let us all remember,—to save us from our sins, not to save us in our sins.

With the earnest hope that the body of Christ may every day become more and more like Christ, "holy, harmless, undefiled, separate from sinners," and may thus be ready for their Lord, at his coming. Yours in the one faith and hope of the Gospel.

SARAH MAGRUDER.

WINCHESTER, VA., April 12, 1876.

—Many think themselves blessed if others only call them so.

—Let those remain fools who will not be made wise.

Organization that Cannot be Improved.

THE CREED.

First then, what does Paul say? "I therefore, the prisoner of the Lord, beseech you, that ye walk worthy of the vocation wherewith ye are called; with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the spirit in the bond of peace. There is one body, and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." Perfect, believe it. But, Paul, how can we raise money to pay expenses?

Upon the first day of the week let every one of you lay by him in store, as God hath prospered him. That's enough; we need no more.

Now, Paul, what is the Gospel to be believed? "Know ye, therefore, that they which are of faith, the same are the children of Abraham. And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. So, then, they which be of faith are blessed with faithful Abraham. For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. And if ye be Christ, then are ye Abraham's seed, and heirs according to the promise."

How are we to deal with a disorderly brother? "And if any man obey not our word by this epistle, note that man, and have no company with him that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother. But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or a covetous, or an idolator, or a railer, or a drunkard, or an extortioner; of such an one no not to eat."

Now, John, how are we to fellowship each other? "That which we have seen and declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us all from sin."

Now, Paul, must we write out some guide as a creed? "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."

That's enough; I want no more. If I am thoroughly furnished unto all good works, there can be nothing better.

G. P. ALGIRE.

Prophecy.

A sermon on prophecy was lately preached in Christ Church, Belfast, Ireland, by the Rev. Wm. Stewart Ross, the incumbent, to a crowded congregation. The subject was Ezek. xxviii.

He said that the words which he had read were clearly prophetic, and had long rung among the nations of the earth as an alarm of war. The awful events here predicted will be the culmination of that time of trouble foreshadowed in the 12th chapter of Daniel, "Such as had not been from the beginning," and upon which Christ put his own broad imprimatur in the 24th chapter of Matthew, where the disciples were told that a time of tribulation should come, such as was not from the beginning of the world to this time, nor ever should be. Some persons seek to spiritualize these passages of inspired truth, and others say that the events foretold by the prophets have long since become historical, and are, therefore, not prophetic; but these passages are clearly prophetic, as nothing has ever occurred, either before or since they were given forth, which in any way resembles what is recorded here.

So far from a moral improvement taking place in the world, disintegrating and deteriorating forces are increasingly prevalent both in communities and in nations. Although civilization and science and art have most certainly ameliorated and ennobled the condition of mankind, and thrown immortal lustre upon the human race, we can not shut our eyes to the fact that civilization too often has lead and will lead to selfishness, sciences to atheism, and art to pride. Selfishness, atheism and pride. Here we have a fatal triad! So far from civilization leading to peace, war must inevitably spread her blood-stained wing over the nations. The terror of the time of blood will again cover the earth, only that more fearful will be the portents and more awful and fatal will be the vengeance of heaven than ever before.

The portents spoken of in Scripture certainly have not yet taken place. From the light which modern erudition has cast upon the passages referred to, we arrive at the conclusion that the present dispensation must soon end, and the thunderbolts of divine wrath be hurled upon a ruined and apostate world.

The whole of prophetic Scripture points to the one grand universal empire which shall then overspread the earth, and whose characteristics shall be love and righteousness and peace. But this happy end must be preceded by the troublous times of which Daniel speaks. The combination of nations referred to in the 38th chapter of Ezekiel, as interpreted by Lowth, Gesenius, Chamberlain, and others, shows that Rosh, the "northern nation," is probably the Russian empire of the present time, and the period predicted is that of the restoration of the Israelites to the promised land.

The political situation of Europe, the union that is being formed at present between the three great northern powers—Russia, Austria and Germany—and the condition of Turkey, indicate the nearness of these events. We are evidently approaching the solution of the long-pending Eastern question by the dismemberment and partition of Turkey. Turkey at this time is sick unto death. It is only a question of time, and God only can tell how short the time may be when the Russian eagle, which has so long hovered over the sick and dying man, will swoop down upon his dominions. The treaty of Paris, purchased by British and French blood and treasure wasted on Crimean plains, only secured the peace of Europe for a very short time. It has been ruthlessly torn in pieces by the Czar; the double-headed eagle now proudly floats over the dark waters of the Euxine with rapacious gaze. Russia has designs upon Palestine and upon Jerusalem, and the highway to this great prize is, of course, through the fertile provinces of the Turk, and Constantinople is the gate to Jerusalem. The predicted confederation of European powers will soon be marshalled.

Mr. Ross concluded by an eloquent appeal to his hearers to embrace the present opportunity of coming to Christ.—*Christian Herald.*

Jesus Is The Christ.'

John i. 14: "We have found the Messiah, which is, being interpreted, the Christ." (Margin, or the anointed.)

Matt. xvi. 16: "Thou art the Christ, the Son of the living God."

Mark viii. 29: "Thou art the Christ."

Luke ix. 20: "Peter answering said, the Christ of God."

These texts show that Jesus of Nazareth is "the anointed of God," or the Divinely anointed "King of Israel"—"King of the Jews"—'King of kings, and Lord of lords."

John xx. 30–31: "And many other signs truly did Jesus in the presence of His disciples, which are not written in this book: but these are written that ye might believe that Jesus is the Christ, the Son of God; and believing ye might have life through His name."

Elder Walter Scott wrote over the door of his academy, in the inside, the words, "Jesus is the Christ." A few extracts from his life will serve to show how this great central truth was the mainspring of whatever good there was in what was called the "Reformation," under the leadership of Elder Scott and the Campbells.

"It was not long after Mr. Scott's return from New York, in 1821, that his mind became possessed by what proved to be the great thought of his life; namely, that the great central idea of the Christian religion is the Messiahship; that Jesus is the Christ, the Son of the living God; a proposition around which, in his esteem, all other truths revolve as planets around the sun."

* * * * * * * * *

"No one certainly ever devoted a life so earnestly and persistently to the elaboration of a single truth, as he did, to what he was wont in after years to call the 'Golden Oracle,' that Jesus is the Christ."

* * * * * * * * *

"His mind had long been perplexed with the question, 'Is there more than one way of preaching Christ?' The practice of the day, and the different, and even contradictory views views set forth, from the various pulpits, favored the affirmative, but with the Bible as the standard, and the apostles as models, he soon settled down on the conviction that while there might be many false or imperfect ways, there could be only one way of preaching the way of life and salvation, and that way, of necessity, must be that pursued by the apostles in making known to both Jew and Gentiles the gospel offer."

* * * * * * * * *

"He treated all who claimed to be the disciples of Jesus as his brethren as his Father's children."

It is painful to observe in these last-day "perilous times," that many calling themselves "Christians," and "Disciples,"—members of a so-called "Christian church,"—who actually deny that Jesus is the Christ.

1 John ii. 22: "Who is a liar but he that denieth that Jesus is the Christ?"

Rev. xxi. 8: "And all liars shall have their part in the lake which burneth with fire and brimstone, which is the second death."

Brethren, let us "put on the whole armor of God" and continue to "earnestly contend for the faith which was once delivered unto the saints," the "one faith" which precedes the "one baptism" that Jesus is the Christ.

AMOS SANFORD.

The Existence of Deity Shines Forth in His Works.

Observe the variety of voice, features, and hand-writing among men. Had man been formed by any but a wise God, this variety could scarcely have existed. The same structure of parts would have produced the same effects. But now we never find two faces exactly alike, nor the tones of two voices alike, nor the hand-writing of two men alike. Children of the same family differ in their features. The same parental voice is before them for imitation, and hundreds are taught by the same writing master.

Were it not for their variety, constant confusions would occur in society. Men could not distinguish their friends from their foes, nor would written contracts furnish any security. But now we distinguish men by their features in the light, by their voices in the darkness, and their writing when distant. Surely, this must be the arrangement of a great, intelligent cause.

What is the atmosphere of our globe? A subtle, penetrating fluid, necessary to the existence of plants, of health, and of men, promoting health and comfort in all orders of creatures upon earth, and adapted by its constituent elements to this end. It is the medium by which the birds are borne aloft on beauteous wing; the organ of sound now breaking forth in all the majesty of the rolling thunder, and now delighting the ear in the soft and harmonious tones of the instrument and the voice; carrying through all places, by reflection, the light of the sun, and modifying its influence upon vision, by the early and the latter twilight; again, roused into violence, and for the blast, the storm, and the hurricane to disperse and purify the noxious vapors that otherwise would make the world one entire burying-field. Would any upon reflection, be so bold as to assert that a substance surrounding the earth, and yet so different from the earth itself, and subserving such important ends, happened to come into existence? Does it not display contrivance and design? Whose is the mind that designed this instrumentality? Intelligent nature with one voice exclaims: "This Being is God!"—*Messiah's Herald.*

Gospel Success.

Bro. John Foore, of Galesburg, Kansas, reports the baptism of three persons near Parsons, Labette county, recently; also the baptism of seven persons at Big Creek, Neosha county. In these localities two or three years ago there were congregations of the Christian (derisively Campbellite) church, numbering 100 and 130 members, but the Spirit (not immortal, but) of investigation, has entered in among them, and their preachers are no longer enabled to interest them.

A recent letter from Bro. J. W. Lovesee, of Ft. Scott, Kansas, states that three baptisms is the the result of one discourse delivered in that place. Also that the prospect for good there, is good, as the people manifest a great desire to hear.

During our last visit in the vicinity of Maxenkuckee we had one addition, and succeeded in organizing the congregation which now numbers 33 members. The regular time and place for meeting is at Marmont, and on the 3d Sunday and Saturday evening before in each month. Social meeting on the 1st Sunday. G. M. MYERS.

Two committees have been at work for four years on the revision of the Bible, one in this country and one in England. The work of each committee is submitted to the other for approval. The English committee, at work on the Old Testament, has reached the thirtieth chapter of Jeremiah, and the American committee, engaged on the New Testament, has reached the seventh chapter of 2 Corinthians.

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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A. R. MACRUDER, | G. H. MYERS,
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TO CORRESPONDENTS.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his Holy Prophets since the world began." It also advocates as a means to this end, the establishment of the Kingdom of God on the earth, with the Christian King of kings, and the immortal saints as joint-heirs with Him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ; and many other kindred truths. It also advocates a hearty belief of the Gospel, repentance, and immersion as pre-requisites to the forgiveness of sins, and a holy life as essential for final salvation.

The Resurrection.

BY C. F. SWEET.

To the brethren and sisters scattered abroad, greeting: As the Christian courtesy and forbearance of the official managers of THE RESTITUTION have allowed me a corner in the paper, I propose to speak to you, and all the readers of the same, occasionally, and although subjects are many, and also important, yet none more so than the Resurrection of the dead.

And as I meditate upon the subject, and also perceive the fact that there are some, to all appearance good men—Christian men of seeming candor and soundness in faith on all other points, perhaps, that still deny the resurrection of the wicked dead. And by them the subject is being agitated with, no doubt, more or less effect, which facts lead me to make the subject of "the resurrection" the theme upon which to write in the first place, a few numbers.

As I have considered, reviewed, and investigated the whole subject, of course there must be a result, and that certainly is, unless something different is presented to my mind from proofs, texts, arguments, or evidences, as yet seen by me. I must set the sentiment along side of others of like nature, as being, according to my candid and better judgment, only supported and sustained by inference and assumption. I admit that when a doctrine is fairly and positively established, by absolute testimony, that then, and not until then, have its advocaters any right to one or any inferential text, or testimony. But to my mind, the no-life to the wicked, by a resurrection from the Adamic death, does force a construction upon certain texts quite contrary to the real intention of their author. As, for instance, John iii. 36, Jesus says, "He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see (to supply the ellipsis it would read, *everlasting,*) life. Now, for me to say that this text is positive, or absolute proof that the wicked will not receive a resurrection to a corporal and animal life from the death entailed by Adam, is to force an unnatural, unwarrantable, and illegitimate construction upon the text. For this testimony looks at the kind of life qualified by the word "everlasting," which evidently refers to the gracious gift of Jehovah, as a reward of well doing, to be bestowed at the judgment, as the "gift of God through Jesus Christ."

Therefore, the doctrine in question, has no parentage here, and in fact is no more sustained by this class of texts than as though they were not in nor a part of the Gospel. As we are all to be judged by the Gospel, let us take care how we treat it, lest we 'o-ing now, while on trial, its perverters. Its simple, plain, and unambiguous statements, as the rule of judgment, then, shall condemn our conduct, when too late for reformation, and repentance may be hid from our eyes.

"He that hath ears to hear, let him hear." Here is another text that demands our attention, namely, Isa. xxvi. 14: "They are dead, they shall not live. They are deceased. They shall not rise. Therefore hast thou visited and destroyed them and made all their memory to perish." Now, says the advocate of the doctrine in question, "Is not that positive?"

We answer "Yes, very positive." And is also very pointed proof that the wicked sons of Adam will be destroyed, as a punishment for their own individual sins, when God visits, in judgment, and rewards them, every man according to his work.

But, says the affirment, "Adam's posterity were made subject to corruption by being excluded from the tree of life: (It was) not * * * a penal infliction on them."

In reply to this statement, I will call upon the old apostle to the Gentiles; perhaps his testimony may be of some account in this controversy with those who fear God and tremble at His word. Mark! the assumption of the opponent is, that death resulting from the circumstances of Adam's progeny being excluded from the tree of life, was not to them penal. Now, father Paul, how is that? "Wherefore as by one man sin entered the world, and death by sin, and so death passed upon all men (in whom—margin,) "all have sinned." Verse 18. "Therefore, as by the offense of one (man Adam) judgment (sentence—McKnight) (condemnation—Syriac) (sentence—Whiting) came upon all men to condemnation."

The Lord our God saith, "Come now and let us reason together," importing that God's dealings with men commends itself to man's unperverted reason. "Shall not the Judge of all the earth do right?" says the opponent.

We answer, "Yes;" and ask is it right to pass the sentence of death upon the uncondemned—the Gentiles, and those without fault or forfeit; and not only pass the sentence of condemnation, but execute the judgment with unrelenting vigor? Is such administration in harmony with man's unperverted reason? We can but say, no! How, then, in the name of unperverted reason, shall we account for the death of the unoffending infant? We answer, it has not offended any law by its own acts or agency as an independent individual. But its life was a part of its father—Adam's life at the time he sinned, and no part of Adam's life was exempted from extinction by the sentence of, and judgment by, the penal law of condemnation to physical death. Adam's entire self, life included, whether in himself, or in his offspring that came out of his loins (Gen. xlvi. 26) as constituted by the law of pro creation, is under the sentence of condemnation, as a death penalty for his sin. Shall I not repeat this very important truth that, that part of Adam's life that his children possess from him, as their progenitor, is forfeited as fully by his act in them, as in him, hence, no part can escape the penal infliction of law.

Hence, we see the propriety of death passing as a penal infliction on all the race, as father Paul has testified, and also the force of Job's inquiry: "Who can bring a clean thing out of an unclean? not one." Therefore, as our father Adam's life in full was under judgment, how can his progeny be brought out of his loins, and possessed of his life, and at the same time not be subject to the same physical penalty of death with himself?

Unperverted reason says it is impossible, for the children's life being a part of the condemned, while undivided, being afterwards divided into separate parts does not exculpate any part from the penal infliction by the law. If it did, why not exculpate all the parts as well as any, and in that case where would be the majesty of law? The assumption that the death of Adam's posterity is not a penal infliction on them, in consequence of Adam's violation of the law of God, is far-fetched, and I think very dear brought. It may do for some, but it is opposed both to the word of God (Rom. v. 12-18) also (1 Cor. xv. 22) and unperverted reason.

Now, "If the foundation be destroyed, what shall the righteous do?" or if the foundation of the doctrine is thus laid in sand, is it safe to invest capital in the edifice, or if the premises are false, will they bring the enquirer to a just conclusion? Here again, unperverted reason says no!

That all the sons and daughters of Adam are by nature the children of wrath, penal infliction of physical death; and need the interposition of the grace of God, through Jesus Christ, to give them that salvation therefrom that is common to man, and will obtain without their agency as really with all, and unto all, as with and unto any.

But, says the objector, "You have not answered that text, namely, Isa. xxvi. 14, to my satisfaction, I admit with you that it teaches a complete and positive destruction of the wicked. But as I understand it they are now dead and destroyed, never to be raised from the dead any more than brutes, for the text shows that the work is already in the past tense."

To that assumptive argument I would only say, "God the eternal, with whom all things are present, calleth those things that are not (yet accomplished) as though they were," for as all things are present with him, that is included in his eternal counsel, and purpose, and as the death and final destruction of the wicked is included in his counsel and purpose, he here speaks of it as though it were in the past, for to him it is in the present or past, as really as in the future.

On this principle of Scripture interposition, I claim that Isaiah xxiv. 21-23 and xxvi. 14, are in harmony, and one explains the other; for as in the xxiv. it is clearly shown that at the coming of the Lord "the hosts of the high ones, kings, etc., that have been wickedly oppressive, will then be punished with national punishment, as other nations and kings have been punished before them, and after thus punished they are imprisoned in the pit, (no doubt Sheol or Hades is the place indicated) and after many days (doubtless 1,000 years are here alluded to, synchronizing with the judgment and reign of Christ over the world,) shall they be visible."

For what purpose shall they be visited, I ask, but to execute the purpose and counsels of Jehovah, and reward them with a personal and individual reward for their own individual acts, and deeds done by themselves, entirely independent of their corporate or national relation, or acts, and also independent of any entailment of condemnation by their progenitor, Adam.

Hence, it is very manifest that Isa. xxiv. 21-23 is the key to a correct interpretation and understanding of Isa. xxvi. 14. And the visitation of God upon the wicked kings and oppressive rulers of the former, after the many days, looks forward to the closing scenes of the judgment day of a thousand years, which God has appointed in which he will judge the world by Jesus Christ, for the realization of the latter, when all things, now so much out of harmony, and so very much disjointed, shall all be made newer, and this world of sin and sorrow, now groaning under its heavy curse, shall be so filled with the excellent glory of the Shekinah, that it may be with heaven itself, and will be their inheritance forever and forevermore.

The conclusion of the whole matter, therefore, is that Isa. xxvi. 14 affords not an inkling nor one particle of proof that the wicked children of Adam will not be raised from the death entailed upon them by his sin. But in my future numbers I hope to relieve the subject of all mist and fog that has, and does still prevail on some, no doubt, good and sincere minds.

Laying Up Treasure.

A friend related, in my hearing, an incident of our late war, which illustrates the way it may be possible to lay up for ourselves treasures in heaven. The son of a wealthy Northern gentleman was taken prisoner while fighting for his country, and held by the confederates. Happily he did not fall as many did, "among thieves," but found among his jailors men whose worldly wisdom saw (far in the distance it may be, but sure) the final triumph of the Union cause. They had ventured all they had when they took up arms against the government; and now, houses, lands, stock, slaves, were only represented by what would soon be worthless paper. Here was an opportunity to turn some of it into gold, and store it up in Northern coffers. "Take all you want of our money," said they; "we promise to do well by you, but you must promise in your turn that your father shall put to our credit at his bank in the North, all that you spend here. Then, when the war is over, all our riches will not have taken wings.

He did so. The confederates dealt out the money it took to buy his daily food, and he sent home the account. A father's love was keeping register of all they spent for his beloved son. And when the war was over, there was treasure laid up for those who had foreseen the evil and hid themselves, as the Bible says a prudent man does.

Have we a bank account in heaven? How much of this world's filthy lucre have we given here to find it there transmuted, by God's wonderful alchemy, into imperishable riches? —*H. M. I., in New York Observer.*

Life.

How much is included in this single expression. In meditating on this subject, we love to begin with the beginning of life. The infant in the cradle is watched with interest, and with anxious eyes We see the thoughtful and loving mother bending over its cradle, and wondering what passions may be folded up within this tender bud. How carefully she watches the unfolding of every passion. How careful she is to check every development of evil. If she be a mother in whose breast dwells purity; and how rejoiced she is, if she sees in her child strong marks of love and purity. We see the mother portraying to it the gladsome receptions that await it if it pursues the proper course, and the dishonor that awaits if it trampies under foot the love of right. It listens with rapt attention, for such is the nature of the child.

We see it passing on through childhood filled with childish desires, and acting, in infinite play, the things it will act in after life. Still the maternal eye is upon it, and in fact, the mother almost invariably moulds the character of the child.

Its mind is filled with golden fancies; bright air castles are built; and the tottering and falling of many does not cause it to relinquish its airy architecture.

But the time comes for it to launch out on the sea of life. Sadly he takes leave of the parental roof; but though his eye moisten with tears which he has no desire to suppress, his heart beats light with expectation. The world remains yet untried to him.

We will pursue the average youth. He rides upon the wings of phantoms; he mounts to giddy heights and is often mortified and grieved to think that his flight has only been imaginary. We need not follow him through his numerous day dreams. Let it suffice to say that they never cease through life. But then there are many pleasant and painful realities connected with his course. He forms new acquaintances, and makes new friends. They grow dear to him till his happiness seems to depend upon their happiness. But life is subject to changes. Death tears many of them away; he is grieved at the separation, but fate inflicts no wound which time cannot heal. New friends take their places; the old ones are forgotten, and his boat glides on. But losing friends by death is not the only manner in which he is separated from those he loves. Fortune calls many away; but he grieves not as when death summoned; for, through life, a strange magnet acts to check his grief; he expects to see the loved ones again. But the saddest and most bitter parting is when they are torn from him by hate. The pangs pierce his soul. Everything connected with their memory has its pang. He may sustain injuries from those who once sought to do naught but good. Again, there is another class seeking to do him evil. How carefully they watch every movement. Every act is recorded and set forth in disparaging colors, so that he often grows weary of the burden they delight to lay upon him. But he speeds on down the stream of life. He has crossed the meridian, and has learned much by experience. New cares have presented themselves. Children now play about his knee, as he once played about the paternal knee. He now feels the anxiety once felt for him. He is now grieved with the little acts of rebellion that once grieved his father; he looks forward to the time when his children, too, must go out into life, as he went out in his youthful days, and he carefully warns them against the rocks on which he ran, and never ceases to instruct them how to proceed until they are beyond his reach; and though they have been rebellious, yet his sympathies are with them. Their griefs are his; and their joys likewise. And then comes advanced age, when he has retired from active life, and seeks comfort in seclusion. The noisy whirl of business, which once animated him, is now annoying; the children's prattle, which once pleased him, is now banished from his home; he seeks comfort only in living on the past: he recites to the young his many achievements; the mind that once was vigorous is now decayed; the hand once strong is now weak; the eye once bright with the fire of love, or of expectation, is now dim: the head once covered with smooth and glossy locks, is now whitened with the frosts of many winters; the elastic step is exchanged for the tottering step that speaks a speedy departure from this life. We will watch him on to his last step. The present world, with all its changes, its joys and sorrows, its defeats and triumphs, is growing dim. Mourning friends and relatives draw around to receive his last farewells; the curtain of life drops; we see him removed to his final resting place, wrapt in his last sleep; the grave closes over him; he is laid away to be forgotten by all but God, who has promised to bring him forth unto judgment.

And so, in view of the life of man,
Which at longest is but short,
We should take hold with willing hand,
A philanthropic work.

A. E. ESTLACK.

The Strait Gate.—No. 3.

"Enter ye in at the strait gate; for wide is the gate and broad is the way, that leadeth to destruction, and many there be that go in thereat; Because strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it."—Matt. vii. 13, 14.

We have endeavored to show in our former articles what we must not do; and that by thus doing, we run the fearful risk of losing our eternal life, and the promised inheritance in the kingdom of God. We now propose, in the affirmative, to show, or set forth, what we must do in order to enter through the strait gate, and the narrow way, which leads into the future and everlasting kingdom of our Lord and Savior Jesus Christ. We do not expect to tell you many things you do not already know; there are but few, that read the RESTITUTION, but what have had line upon line in the way of sound Bible instruction; and if they miss the kingdom it will not be for not knowing. The three first prerequisites are, repentance, faith, and obedience, in baptism; all after these are additions. Add to your faith all the Christian graces enumerated by the Apostle and when this is done, there will not be room nor occasion for overloading ourselves with the business, cares, and riches of this present life. This brings the followers of the meek and lowly Jesus into a very strait and narrow way. The path of self-denial is a very difficult one to travel in. Must I carefully and truthfully observe and do all those things the great teacher has so carefully, and minutely stated? Answer this one question; for in it you will find an answer; for what, or for whom, they are written. We may have a vague idea that the great teacher does not mean all his words express; be not deceived, God is not mocked, what a man sows, that shall he also reap. Sooner will heaven and earth pass away, than one jot or little pass from the Lord, till all be fulfilled. Inasmuch as ye have not done it unto the least of my brethren, ye have not done it unto me. Will the Master require an exact account of our stewardship? That is plainly answered in the 19th of Luke, when the nobleman returns from a far country, he reckons with the servants for the improvement of the talents, and rewards every one as his works shall be.

We wish to be definitely understood, as to what we believe and teach, as to the necessary qualifications to enter the strait gate, and the narrow way, that leads to eternal life. We hold out no false issues to men, nor use the endearing appellation, dear brother, to men who refuse to come to the feet of the dear Redeemer, and be buried with Christ in baptism, in the likeness of his death. You may call us uncharitable, or radical, or what ever you please, it won't hurt us a bit. The Master has given us the rule, and set us the example, and commanded us to walk and work by that rule. Amen.

Where is there any authority for believing that any man or woman will enter into the kingdom of God, without first having heard the word of the Kingdom repeated, believed the covenants of promise, or the things concerning the kingdom of God, and the name of the anointed One, and been baptized upon an intelligent faith into the name of the holy ones for the remission of sins? Yes, we believe what you say, or rather what the Scriptures teach in laying the foundation on the rock. Must I carefully live out to the letter all the teaching and the commands of the Master? Who ever enlists in a military campaign but makes up his mind to don the military garb, and conform to military law and discipline? Shall the king be less exacting with those whom he proposes to make joint rulers with himself in the kingdom of God, over the world for the ages? Will the Divine Father be less exacting with us, than with his well beloved son? Don't let us make the fatal mistake, and flatter ourselves that we have made a good confession before men, if we are a little loose in our faith. There is no harm in getting many in adding house to house and farm to farm even if I do not need them all just now. Do we not know that the Scriptures work against heaping up treasures? and they that will be rich, fall into a snare, etc. We do know, from careful observation, that there is but very few that God can trust with gold and silver. Call to mind your own knowledge and experience; where men have embraced the truth, in the love of it. In humble circumstances, as they have increased in the good things of this world, are they as ardent for the truth, are they as ready to give according to their means, as when they had but little? I have not so understood it. The gate is strait, and the way is narrow, from the first to the second advent of Christ, from the opening of the door, to the close of the times of the Gentiles; and so with each individual. No man, that puts his hand to the Gospel plow and looks back, is fit for the kingdom of God. In the early days of Methodism, a lady came forward and joined the church. She was very enthusiastic, and after the meeting was over, she started to go out, but turned back and said, "I want it understood I have joined the church for life." Even so must it be with the believers of the good news of the kingdom. No time for loitering; by the way, none for heaping up riches, none for worldly aggrandizement, or for gratifying the old man of the flesh; but a time for close discipline, a time for much secret and fervent prayer, a time for holy, godly living. Be ye also ready, for in such an hour as ye think not the Son of Man cometh. NEWELL HONK.

Exposition of the Law.

And after the reading of the law and the prophets, the rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people say on. Acts xiii. 15.

The custom of reading the law, the Jews say, existed a hundred and seventy years before the time of Christ. The division of it into sections is ascribed to Ezra. The five books of Moses, here called the law, contained fifty-three sections, so that by reading one each Sabbath and two in one day, they read through the whole in one year finishing at the feast of tabernacles, which they called "the rejoicing of the law." When Antiochus Epiphanes burned the book of the law and forbade the reading of it, the Jews, in the room of it, selected some passages out of the prophets which they thought came nearest in words and sense to the sections of the law, and read them in their stead; but when the law was restored again, they still continued to read the prophetic sections, and the section for the day was called the dismission, because usually the people were dismissed upon it, unless any one stood up and expounded the Word of God to them. This is the reason of the message sent to the apostles, "Ye men and brethren, if ye have any word of exhortation for the people say on." —*Exchange.*

Let facts and not faces be known in judgment.

Let Him rule than who said, Let us make man.

Let us do our duty, trusting in God for safety.

THE RESTITUTION

PL... TH, IND.....May 10, 1876

EDITORIAL DEPARTMENT

☞ Bro. Wiley Jones writes us a friendly note about the non-appearance of his protest. He will find it in last week's issue. Time solves many difficulties.

☞ Sunday was a day of progress to our society in Plymouth. In the afternoon three were baptized by Bro. Myers. Our congregation is growing, and the people seem to take a deep interest in the Gospel of Christ.

☞ Brother Magruder's article will appear next week. We give Brother Sweet's this week on the universality of the resurrection, and one from another of our brethren who concludes none but the righteous will be raised. Brother Sweet and Brother Magruder will probably furnish one or two more articles each.

☞ Bro. A. F. Dugger, who was at one time a Sabbatarian, then out, then back in again, and then out, is again in. Bro. D. is all right when he is with Paul, but when he gets back to Jerusalem with James, he is head and heart with the law. Please see Acts xxi. 20. When Bro. D. finds that we are "not under the law, but under grace," he will probably get out.

The Law and the Prophets.

Perhaps no one phrase in the New Testament is more generally misapplied by a certain class of expositors than the one named above. It is claimed that the phrase, "law and prophets," as used by our Lord in Matthew v. 17-19, means the ten commandments and the prophets. This is not only a wild guess, but a positive denial of the testimony. Let us examine a few texts where this phrase occurs, and see just what is meant by it.

Matt. vii. 12: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets."

Matt. xi. 13: "For all the prophets and the law prophesied until John."

Luke xvi. 16: "The law and the prophets were until John; since that time the kingdom of heaven is preached, and every man presseth into it."

Luke xxiv. 44: "That all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me."

Acts xxiv. 14: "Believing all things which are written in the law and in the prophets."

Rom. iii. 20: "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets."

The foregoing quotations are sufficient to show that the phrase, "the law and the prophets" does not mean the ten commandments and the prophets. The phrase applies to that system of things revealed through Moses and the prophets, which was in force during the Judean polity. It is no strange that honest men will persist in reading in the phrase, "the ten commandments," "the moral law" and "the ceremonial law" and the like, when no such phrases can be found in the New Testament. The same remark will apply to the idea that God had two laws in the Mosaic age.

To show the fallacy of such reasoning, we have only to substitute their definition which is purely human. "For if they which are of the *ten commandments* (law), be heirs, faith is made void and the promise of none effect." Rom. iv. 14. If the reader will only place the idea of the ten commands in his mind while reading the New Testament, he will find it impossible to make the theory successful. But it seems almost useless to write upon a point which is so plain to the student of the new covenant. Men are yet misled as Barnabas was by those who claim that all in the transgression of law when the Book says, "Whatsoever is not of faith is sin."

Political Corruption.

In an editorial of the last issue of the New York *Observer*, under the significant heading—"*Decay of Public Virtue*"—we notice the following statements:

"But he must be mentally and morally blind who does not see that the political condition of the United States is rotten to its core, and through it. So wide, deep, and universal is this corruption, that we have come to accept it as a matter of course; we cease to be horrified by the daily developments of wickedness that are made; we regard the revelations of frauds, of embezzlements, of bribery, of sales of influence and office, as part of the spoils, and to be expected of men who have the chance to make money by getting into power.

The leaders of the people, men high in station and in power, have been drenched in corruption to their very souls, and the wickedness has been made known; but the people are not alarmed—scarcely indignant—and apparently love to have it so. They do not rush to arms, as they would if a foreign enemy were coming in like a flood. They are more concerned—we say it very deliberately—the newspaper press of this country and the people generally, are more concerned about these things as to their effect on the party to which they belong, than upon the national life. At this very moment, when the odor of unearthed corruption "is rank and smells to heaven," he is regarded as timid and craven who prophesies evil, and insists that positive danger to our civil institutions is imminent. But the truth is, that bad men have conspired to rule this country, and good men must combine to overthrow them."

This is a fearful state of things, indeed! Let us, however, hear another witness of a different nationality and religion;—the editor of the *Jewish Chronicle* in the last issue of that paper. His editorial is headed, "THOU SHALT NOT STEAL." He speaks of Moses, that inspired prophet, whose face shown with the reflected glory of the Eternal, as being faithful in giving the above words, and adds:

"But Moses, who was what to-day is a very rare thing, an honest, conscientious official, certainly never dreamed a time would come when dishonesty should race like a pestilence throughout a great land, affecting high and low alike, and dragging into disgrace the most honored men of an entire nation. It really appears as though we should never arrive at the bottom of this iniquity, as though every public man were more or less saturated with the filth of peculation. Every form of deceit which promises to bring in money; bribery, the selling of votes, the peddling out of offices, forgery, embezzlement, fraud in all of its forms, seemed to be practised, and it really looks as though no man could be trusted. Congressional investigating committees unearth new frauds, daily, no week passes that some bank official does not decamp with the accumulations of other people, and the daily press is burdened with a record of the violation of the eighth commandment."

We are not writing for political effect. We have taken no part in politics for many years past. In fact, our own convictions are, that the two political parties, now contesting for power and place, have alike a sad record to present to the world, in this our centennial year. The better part of the people, belonging to each party, are becoming despondent and anxious about the future of our beloved country. We give one more extract on this head from the New York *Observer*:

"Ex-Governor Horatio Seymour, a venerable statesman of the Democratic persuasion, is reported to have said, very recently: 'The Republican party has lost the confidence of the country, and the Democratic party has not gained it.' We do not affirm, either that he said so, or that he said truly, if he did so say. But the utterance is the heart conviction of many who are saddened by the revelations of the hour, and who are continually asking, in the words of the prophet, 'What will ye do in the end thereof?' It is well to look toward the end, to put on the brakes, to avert coming calamities, and by prudent measures save the future."

We believe that each party has, within its pale good and honest men; men who would prefer the general good of the country, to mere party success. The evils complained of in our extracts should not be attributed to parties, as such, but to the prevailing laxity of moral sentiment and want of principle. It is, in our view, a sign of the times. God has given man an opportunity to demonstrate the utter impossibility of delivering any nation from the wrong and ruin there is in the world, by any form of human government. Republicanism will prove a failure. Sin has entered into the world, and, while thorns and and thistles grew rank in the natural soil, the moral fields are covered with plants of a more obnoxious growth. The benevolent Redeemer sows wheat, but the enemy sows the tares. The growth of the latter is becoming strong and luxuriant. The Patriarchs age of Uz long ago discovered, that—"The earth is given into the hand of the wicked."

The rich and the poor have expressed dissatisfaction, and sighed for the higher unattainable good. Antagonisms have rendered the oppressor and the oppressed alike miserable; and conflicting elements distract the political as well as the natural and moral worlds.

But the Supreme One has made known his determination to establish a kingdom of peace, purity, and righteousness upon this earth. The now-absent Nobleman will, ere long, return from the far country, and assume his vested rights as King of kings, and Lord of lords. The true princes will then wear robes and crowns of royalty under King Messiah. Then paradise will become world-wide, and fair as the Eden that bloomed in the childhood of humanity. Creation now groans in the throes of travail for the resurrection birth, and manifestation of the Sons of God. In the crowning ages of glory, man shall no longer be the slave of demagogues and brute forces, but shall attain his long-lost dignity and power, his inheritance and kingdom, in the glorious restitution of all things.

S. A. G.

Will the Wicked Dead Ever be Raised?

BRO. REED:—I wish to occupy a small space in your valuable paper, to give my views relative to the destiny of the wicked. In doing so, I do not wish to raise any controversy for its own sake, but it seems due to myself and friends that I should vindicate what I now consider the Bible teaching on the subject, viz.: The non-resurrection of the wicked. By a thorough, and I trust a prayerful investigation of the Word relative to the subject, I was compelled to change my views in relation to this subject about two years ago, but have said but little, and wrote but one article on the subject which has not been published, and for what reason I do not know; possibly it did not reach its destination. My silence on the subject, seems to have given occasion for some of my friends to think, and some even to say, that I do not more than half believe it, not that any of my friends, and but few even of my enemies, believe me to be hypocritical on this or any other subject which I am ever called upon to advocate; sometimes delusion is the cause assigned; but I wish to be as brief as possible, and waive all further apology and proceed at once to the subject under consideration. 1st, I think that the 15th chapter of 1st Cor. in almost every verse is a complete refutation of my former views and the popular ideas now entertained. The two first verses gives the key note to the whole, viz.: Declaring it, i. e., the resurrection to be "the Gospel" by which we are saved by a belief and obedience to the same; no qualifying of the term resurrection to fit to the condition of the wicked. Query now, is the resurrection of the wicked, (admitting it for arguments sake to be true) "the Gospel," or even any part of it? The Bible rule of interpretation, recognized by all at least who belong to the household of "the one faith," forbids it, viz.: That it is "not yea and nay." And something must be "added" to the word to favor the popular view. Who will incur this responsibility? The Gospel, as defined by all the Bible writers as the glad tidings of the kingdom—the hope of Israel—which is the hope of the resurrection—which is the new birth—the spirit birth,—the induction of the candidate into eternal life, the only life which Christ ever promised to give to the obedient; for it must be remembered that to them only, the promise applies. The wicked possess no germ of eternal life; all the life they possess, they inherited by the first Adam. Christ, who is styled the second Adam, gives eternal life to his followers. The Bible, and common sense even, forbids the idea that the resurrection of the wicked can constitute the "hope of Israel," for which Paul was bound with a chain. What is understood by the term, hope? Answer, it is the relying on some promise made, in which both desire and expectation center. Does the resurrection of the wicked constitute a desire for a moment to be cherished? It must be, to constitute hope.

Again, if there is any text in the word that speaks of the resurrection otherwise than something to be desired, I am not aware of it, i. e., where it is sustained by the context. I anticipate two or three will occur to the reader which formerly constituted the great citadel, or bulwork, in which I formerly took refuge, and which all who still cling to this doctrine still think is proof invulnerable, viz.: Daniel xii. 2; John v. 28, 29, and probably some others, I will notice hereafter. But first we must seek an interpretation which will harmonize the whole teaching on this, as well as on any other subject. Unless harmony can be found, no instruction is at all amiable, and the labor spent in search of the truth on any given subject is lost. In studying the Bible, as well as the writings of any author, we must find the central idea of the same. Keeping this in view, we may, and do often find harmony, where otherwise we should find chaos and confusion.

We have found what the great central idea of the Apostle Paul was in the texts adduced, as we shall find in all the writers on this subject, consequently there can be no discrepancy between his writings and the rest, and also with himself. He does not even hint of any resurrection, but what is something to be sought after—conditioned, and also greatly to be desired—"If by any means I may attain unto the resurrection of the dead," or as in some translations, out from among the dead ones.

Query: Would he be willing to become a martyr in order to attain the resurrection which the wicked will have, on the hypothesis our opponents assume? where no condition is either expressed or implied?

The first objection which I will notice, is found in Daniel's prophecy, twelfth chapter and second verse. And many of them that sleep in the dust of the earth shall awake, some to everlasting life and some to shame and everlasting contempt. This does not even imply that all men, irrespective of character, will awake from the dust; the context does not necessarily express or imply a resurrection of dead men from the literal death state, but of a natural resurrection of Daniel's people, the Jews or the children of Israel, the same as in Ezekiel xxxvii. concerning the dry bones, which the prophet declares to be the whole house of Israel. The learned Prof. Bush translates it thus: "And many of the sleepers of the dust shall awake; these (the awakened) shall be to everlasting life, and those (the unawakened), shall be to shame and everlasting contempt." Eben Ezra, a learned Jewish Rabbi, says: "Those who wake shall be appointed to everlasting life, and those who wake not, shall be (doomed) to shame and everlasting contempt." Gaon, another learned Rabbi, says: "This is the resuscitation of the dead of Israel, whose lot is to eternal life, and those who do not awake are the forsaken of Jehovah."—*Bush on the resurrection.*

Dr. Adam Clark says, this text "has been referred to the future restoration of the Jews."

Many more learned linguists might be cited to prove that the restoration of Israel was the theme of the prophet, but these must suffice.

John v. 28, 29, is brought forth as the grand key-stone of the arch, the grand climax of the whole of the argument to sustain what is thought to be invulnerable, viz.: "Marvel not at this, for the hour is coming in the which all that are in the graves shall hear his voice, and come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of condemnation." The people whom Christ addressed were Jews, and his object was to convince them that he was the Messiah foretold by their prophets. He always addressed them as a nation and not as individuals, taking them down the vista of time into the kingdom state, or age to come. They did not believe he [Christ] was the center of prophecy, and invested with power to raise the dead.

I have extended this article much longer than I intended and shall be obliged to close soon without bringing a tithe of the testimony which might be adduced for the purpose. I shall, therefore, introduce but one text more. Acts xxiv. will furnish what many think an unanswerable argument. Having hope toward God * * * "that there shall be a resurrection both of the just and the unjust," by connecting the context, we see that Paul was arraigned for preaching the resurrection through Christ and him alone as the ground of his, and Israel's hope, and it doth not appear that the apostle endorsed the Pharisees resurrection at all, i. e., so far as the unjust are concerned; but as much as to say, why do you make so much ado about my preaching this doctrine, when you pretend to believe in the resurrection of the aged of Abraham, even going one degree farther than I can go, i. e., to include the unjust; but they wanted some pretext for thus arraigning him.

M. I. LEWIS.

The Ascension.

Can the popular theory be true that man is immortal, and that the spirit leaves its tenement of clay at death, to be transported by an angel to the courts of heaven, when the ascension is declared, in the Scripture, as taking place, not at death, but at the last trump?

Let me call your attention to a few expressions of 1. Cor. xv: In ver. 51 the apostle says, "Behold I show you a mystery; we shall not all sleep, (or die), but we shall all be changed." When does this take place? at death? No; for Paul says, "In a moment, in the twinkling of an eye." When? "At the last trump." Then is when we are to receive our reward; "For the trumpet shall sound, and we (the living) shall be changed." It is plain from this language that deliverance is not at death, but at the last trump.

Again, Col. iii. 3-4: "For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory."

Turn now, again, to 1 Cor. xv. 19-25, which reads: "If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." Remember; "But every in his own order; Christ the first fruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet."

So it is evident that Paul's hope of a future life depended on the thy resurrection.

I might quote numerous other passages, my dear reader, to prove they must be raised from the dead and be judged before he is permitted to enter the abode of happiness. But I believe this is enough to satisfy the reader.

O, my friends, let us search the Scriptures, and center our hopes upon the resurrection. For soon Christ will come to gather his lost one's home. Your brother in Christ,

JOHN W. AGNER.

Notes by the Way—No II.

While in West Irving I preached seven sermons, and visited among the following brethren: Levi Marsh, H. Cady, John Kitys, Sister Adams, and also Bro. Marshman's, all of whom I found alive in the cause, and prepared to give a Bible reason for the hope within them. Myself and Bro. J. F. Prime, by request, visited a point four miles north of West Irving, where we preached six discourses. While there, we found a very pleasant home with Bro. Levi Sugart, who is a member of the church at West Irving, but lives in the country, and is a well to do farmer, and a whole-souled Christian. His wife, Sister Catharine Sugart, during our meeting, took her stand in favor of the truth. May she ever continue faithful, and in the end receive and wear the crown of life that fadeth not away.

March 8th, preached in Belle Plain Benton county, Iowa. Here I found a number of brethren who are looking, for that blessed hope. We were made to feel at home by Brother and Sister Wiswill, who are intelligent in the things concerning the kingdom of God and name of Jesus. We also enjoyed a very pleasant visit with Brethren H. M. Gibbs, Thomas Hollis, George Cruson and his estimable wife. I do not know as I have ever enjoyed a meeting better than with these brethren in Belle Plain. After preaching, quite a number spoke of their hope in Christ, and determination to prove faithful unto the end.

March 9th, took the train for the west; arrived at Rock Creek 4 p. m.; found a Baptist minister had been reviewing me on the question, is "Man a Free Agent;" he taking the position that he is not. In the evening I spoke again on the subject, showing both from reason and Scripture that he is; also on the evening of the 10th continued the same.

March 11th, took the train for Newton, from which point I had arranged for conveyance across the country to Colo to attend the conference, but was disappointed. However, I have no one to blame but myself, as I failed to write to the parties, as I should have done. When I arrived, finding them gone, I concluded to walk across, so I left Mrs. V. B. Dugger with Sister Mary Aulls, and struck out on foot. Walked twelve miles; but it was so rough and turned so cold that I gave it up, and like Lot's wife, looked back and was content to return, promising myself that I would do better in the future.

March 14th took the train for Xenia, Mo., where we arrived March 17th, almost worn-out, having had no sleep for two whole nights in succession. We were greeted by Brother and Sister Isaiah Huffman, who keep a pilgrim's home, and show by their works of faith, labor and love that they are interested in the blessed truths which are so near and dear to us as a people. After one night's rest, I found myself able to fill my appointment at Xenia. We had out a full house, as is usual for this place.

A. F. DUGGER.

Our Hope is Sure.

Let us rejoice that ultimately the object of all our prayers and efforts and desires, and of the work of Christ will be accomplished. The work will be done. Jesus our Lord must reign. All his enemies and ours must be put down. Humanity must be redeemed from sin and Satan's power. The earth, too, must be redeemed from the curse that now rests upon it. The birthplace of Jesus, the scene of his suffering, must yet be the place where the triumphs of his grace and his glory and power shall be displayed. This earth has been baptized by the blood of the Son of Man. Here, too, his saints' blood has been shed in honor of his name. That blood is the pledge of earth's future and glorious redemption. Here, where the Church of our Lord has fought and has won her spiritual victories, will she be crowned. Crowns of glory await the now contending Church. We shall be crowned. Our Lord shall reign and with him we shall reign on the earth. Come Lord Jesus; come quickly.—*Rumsey.*

Spirit of Christ.

The apostle is clear on this subject. He says: "If any man have not the Spirit of Christ he is none of his." Rom. viii. 9.

Have we the Spirit of Christ? Are we meek and lowly in heart as he was? He says, "Come unto me, ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls." Matt. xi. 28, 29. What an excellent spirit is the spirit of meekness! The meek have the promise, "Blessed are the meek, for they shall inherit the earth." Matt. v. 5. A person may be meek, and not be a Christian, but no person can be a Christian and not be meek; for meekness is an essential element in the formation of the Christian character. Without it there can be no true piety, not even the semblance. Meekness is mildness, willingness to forgive. It is, as Paul says, "Forbearing one another and forgiving one another. If any man have a quarrel against any, even as Christ forgave you, so also do ye." Col. iii. 13.

Are we the servants of the Lord? Then we are meek, teachable, kind and good. "Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns, and spiritual songs, singing with grace in your hearts to the Lord." Col. iii. 16.

Let us note and put in practice the injunction, "teaching and admonishing one another." If we do this, we shall learn to love the brotherhood and shall enjoy the peace of God ruling in our hearts.

"And the servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves, if God peradventure will give them repentance unto the acknowledging of the truth." 2 Tim. ii. 24, 25. Gentle unto all men! What a lovely character! Such are the faithful and wise servants of the Lord. They proclaim the Gospel of the Kingdom, a message of peace, and of its spirit drink.

Brethren, let us come to the fountain-head, and drink freely of the Spirit of him who said, "Love your enemies, do good to them that hate you, bless them that curse you, and pray for them which despitefully use you. And as ye would that men should do to you, do ye also to them likewise." Luke vi.

This is the Spirit of Christ. What a noble Spirit! If we have not this spirit, we need not flatter ourselves that we are his. This is the light which, like a city set on a hill, cannot be hid. No, if we possess it, it is not hid, but it shines out and gives light to all that are around us.

A. F. DUGGER.

The Coming of Christ.

J. C. KIMBEY.

Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me. John xxi. 22.

This was said to Peter concerning that disciple whom Jesus loved. And if the coming referred to was the vision of Patmos, we have something definite, something that upsets men's theories of his coming to Sinai to gather together his saints; for just where one like to the Son of Man was seen by John, there will he appear in person. And this was in the midst or center of the candlesticks, and the seven stars are over the seven churches. The midst or center church is Thyatira—and this church is that wife, Jezebel, the church that was wedded to the nations, that said, "I sit a queen, and am not a widow." She is not a virgin, for she has daughters, but she is that wife Jezebel, and is not a widow until divorced; for she was wedded to the nations. And then she asserted her rights, and reigned over the kings of earth.

If the figures of prophetic visions mean anything, then this is the place where Jesus will appear, and here will the elect be assembled to him. And this woman is the dead body around which will the eagles be assembled. The eagles—the nations that destroy, eat her flesh and burn her in fire.

Americans may quiet their nerves about the old lady of kingdoms taking up her headquarters here, for she leaves not the back of that scarlet beast till he is given to the burning flame. And that beast that has the seven heads and the ten horns, is not America. Catholics may multiply here like grasshoppers, but still Rome will be their headquarters till the end.

But the coming of Messiah for his saints, is not his coming to Jerusalem, and all the saints with him. First the gathering, then the the triumphant march to Jerusalem.

(To be Continued.)

Man's breath is in his nostrils, and won't be there long.

Memory is said to be the daughter of attention.

The World to Come.

There is a bright world by the prophets we're told.
Where no sickness invades and none shall grow old;
The sun will not fade from its heaven of blue;
I long for its glory to burst on my view.

No poison will lurk in its sweet, balmy air:
No thunders will mutter, no lightnings will glare;
No storm-cloud in wrath will sweep over its skies;
No floods will devour, and no tempests will rise.

No simoon will blast with its message of death;
No demon of hate fire the passions of men
Till earth is dyed red with the blood of the slain.

No cannons will roar, and no camp-fires will burn;
The sword from the carnage to tillage will turn;
No war-flags will be to the breezes unfurl'd.
But the banner of peace will wave o'er the world.

From the mountain of God will issue the word,
And nations will bow to the will of the Lord,
And the kings of the earth their honor will bring,
And lavish their wealth at the feet of the King.

For knowledge shall cover, as waters the sea,
This fair earth of ours, and the curse shall not be;
In the place of the thorn the fig-tree shall grow,
And rivers of gladness in deserts shall flow.

JOHN L. WINCH.

PRINCETON, Ind.

Correspondence.

BRO. REED:—Having read Brother Hobbs' "Landmarks and Keys to Prophetic Interpretation," and then comparing those thoughts of his with my own printed in the RESTITUTION years ago, on the subject, I ask is the new covenant now in force?

Well, I must hold out my hand to Bro. H., and say, Amen! God bless you. Bro. Reed, I and began to feel very lonesome in the writing and the preaching and the talking of such unpopular doctrine or teaching, but since reading Bro. Hobbs' article, I will take fresh courage, and desire to ask of you a few questions.

1. If the old covenant is actually found recorded in the 20th chapter of Exodus and 5th chapter of Deuteronomy, and not once found in the Prophets, beginning at the 1st of Isaiah to the last of Malachi. Then I ask of you, S. A. C. and J. M. S., and others, why do you call the Psalms and the writings of all the prophets, the old covenant or Old Testament?

2. What covenant is referred to in the 9th chapter of Dan., especially in the last five verses?

3. Are you certain the covenant to be confirmed (or established) for one week, can ever be the new covenant spoken of by Jer. xxxi. 31?

4. If Jesus of Nazareth ever confirmed (or established) a covenant now or old, for one week or one thousand years, where do we find the record?

5. Why do you refer to the writings of the apostles, as the new covenant? when neither one or the other of them ever wrote what the new covenant of Jer. xxxi. 31. was.

6. How could God make the new covenant with the house of Israel (the twelve tribes) when in the condition as described in James i. 1?

7. Why do our brethren claim to have left "Papacy or Babylon," and yet cling to her division of the Scriptures of the old covenant and the new, when speaking of the prophets and apostles?

My brother, ought the Scriptures to be divided then, by those who claim to have been planted upon the foundation of apostles and prophets? Not on the old covenant or the new covenant!

I have asked those questions of you to be answered as soon as convenient for you or any other brother to do so through the RESTITUTION. And if the 5th, 6th and 7th are answered in the affirmative, and the chapter and verses to prove it thus saith the Lord, I shall then be able to hand that "paper" containing such evidence to my inquiring children, for the inquiry is, "I can find the old covenant recorded in Exodus and Deut, but where can we find the new covenant that Jehovah promised to Israel after those days? Yes, we know the apostles allude to, yea refer to it, and Jesus himself, yet what is it? and the words of it, that shall produce such marvelous results spoken of by Jeremiah and Paul. Where shall we find it? We want to "rightly divide the word," but not as "papacy" does it, no, no, no!

S. S. HAYDEN.

BRO. REED:—It has pleased God to spare my life through another winter, but I feel that my time here is short and uncertain. I am in my 82d year, and have many warnings that I am but mortal.

My only hope of immortality is through *Christ*, our law giver, at the resurrection of the just. If there is no resurrection, I despair of a future life; but the theology of the present day *ignores this doctrine*, and renders it altogether superfluous. There is no promise in the Bible of any sky kingdom, "beyond the realms of time and space," that people *prate about in their* fancy, for it is nothing better than the "baseless fabric of a vision."

The earth restored, made new, and purified from all the corrupt governments that have for 6,000 years entailed death and misery on our race, will be heaven enough for me, with Christ and his saints, kings and priests executing judgment and righteousness in the earth. Those who prefer a far off realm of disembodied ghosts, that they tell us are immortal, and do not occupy space, etc., and no one knows its location, are welcome to their dream, if they can find it, which I think is very doubtful.

I see by the RESTITUTION, some are anxious to find out how large heaven is; but if our D. D.s are correct, it is a matter of little importance, for one half acre would contain all the human race that ever lived, and leave room for another world or more; so that unlimited space may in time become a "vast howling wilderness," when we all get into the spirit world. Oh, for something real and tangible, let us not forsake the word of God, and turn to *fables*.

J. PARRY.

Let me say to the dear brethren of the one precious faith "that we of like faith" in the town of Bavanna, Mo., and vicinity, are trying to be in a condition to receive the welcome applaudit from the Master when he comes. We are trying to keep in the narrow way, and relying upon the sure words of prophesy, having implicit confidence in the captain of our salvation if we keep in memory and live in accordance to his admonitions, we will pass through the strait and land safely in the harbor of Kingdom of our God and his Son. We meet every first day and partake of the bread and wine, believing if we fail to do so that we forsake the assembling of ourselves together as the manner of some is; and too, if we fail to eat the flesh of the son of man and drink his blood, then there is no life in us; and if we fail to come together to admonish one another of duty, then we fail to occupy, and by a failure in occupancy we will fail to get into the Kingdom. The bread and wine as left us by the Master is our "Tree of Life," and if we fail to eat and drink thereof we die no alternative.

Since I have written any word to the RESTITUTION, we have been made to rejoice by having brother and sister J. W. Helm and family, and brother Daniel Howard, brother Amos, and brother and sister Hobert come and cast their lot with us; and I had the pleasure of immersing brother Amos wife during the winter just past. These, together with the brethren and sisters formerly here constitute a very respectable "little flock." We would be glad to have other brethren who are zealous in the cause of the Master to come and labor with us. Your brother in hope that He may soon come.

J. E. CALLAWAY.

Finances.

Reasons why I am opposed to the non-elect law of giving a certain per cent. of one's income, as a basis of church organization and a test of church fellowship:

I am not opposed to the proposition that every member of every church, who chooses to do so, should give one, or forty per cent. of their income for benevolent objects, but I contend that every other member should have the same liberty of giving, without respect to the per cent. plan in the days of the apostles.

The per cent. law is made a test of church fellowship. No one can be admitted into the new church—no one could be tolerated there who should not agree to obey this law. A man might be an obedient believer of the Gospel of Christ, and been baptized into him, and have full evidence that he had passed from death unto life, and yet be shut out of the church.

I am, therefore, opposed to this scheme, because, (1.) it demands submission to a mere human invention as a condition of becoming a member of the church. One can pass all the tests required by the Bible—can, by faith and obedience, become a member of the body of Christ, and yet be shut out of the new organization that works so beautifully. Any man, by faith and a Christian character, can be accepted of God, and be finally saved, and yet he is not qualified—is not good enough for membership in this very select Ecclesia. (2.) The law of the Christian dispensation does not require us to give in this way. If we were away back in the Jewish dispensation, we should be bound by the law then in force to give ten per cent. of our income. We should have "to give tithes of all we possessed." But we all believe that the laws of that dispensation passed away with the dispensation.

If the law of Christ demanded of us a certain per cent., we would cheerfully submit. His command is to call no man master. Hence we decline to receive this new law at the dictation of any man as master. The general law of Christ is to love our neighbor as we love ourselves. We are to do unto others as we would have them do unto us. Does this law require one per cent.? I would not have others give a one per cent.; hence, I am not bound to give that particular sum to others. But it is contended that Paul's instruction, (2 Cor. viii. 13) "For I mean not that other men be eased and ye be burdened, but by an equality, that now at this time your abundance may be a supply for their want; that their abundance also may be a supply for your want, that there may be equality." That this law of equality binds us to give one per cent. supplemented by four of net income, I can't see it in that light. For, first, the equality spoken of was not an equality of giving among the members of the church at Corinth for their brethren at Jerusalem, but the equality was between the church at Corinth and the church at Jerusalem. The brethren at the latter city should not be eased, and the brethren at Corinth burdened. The equality consisted in the repayment of this charity by the brethren of Judea, when those in Corinth should be in want. This passage has been entirely misunderstood, and misapplied. It is not equality of giving by the members of either church, but between the two churches, when the church of Corinth should be in want. This financial scheme does not produce equality. Different brethren with the same income differ widely in their circumstances from each other. Some have much more expense than others and more at one time than another. Hence each one must judge for himself how much he should give at any given time, and for any specified object. The law is, "He that soweth sparingly shall reap also sparingly, and he that soweth bountifully shall reap also bountifully." "Every man according as he purposeth in his heart, so let him give." "For God loveth a cheerful giver." If we are wise in this matter up to what is written, we shall not have to answer for not going beyond what is written.

I am opposed to this scheme because it always lays a heavy burden of figuring out the income and outgoes, especially on many brethren who are farmers and advanced in life. They do not feel called upon to tithe the mint and anise—all vegetables and grains, and set down every item at the close of the hard day's labor. They have enjoyed the liberty of the Gospel too long to come under any such yoke.

There is danger, too, now as anciently, that in "tithing the mint and cummin," scrupulously, it will become the chief thing and the weightier matters of the law—judgment, mercy and faith will be neglected.

It may be said that our old mode of raising money to spread the Gospel, by subscription, has no law for it. True, it has not, and therefore we would not make it a condition of church membership. We have apostolic example for voluntary contributions, and any member may decline to subscribe if he chooses and give his word or pay the cash. Lastly, I am opposed to pressing this scheme because it does and will divide the body of Christ. There are already too many divisions among those looking for the Lord. A majority cannot endorse this plan, therefore it should be withdrawn.

E. HOYT.

The Eastern Trouble.

It is impossible to say from the current dispatches what the precise drift of the insurrectionary demonstration in Turkey really is. What is reported as a great success of the insurgents on one day is claimed to be a Turkish victory on the next. The Carlist war in Spain was not more prolific in shifting and contradictory rumors than has thus far been the insurrection in Herzegovinia. The one thing that is clear, however, is that the rebellion is not only far from being quelled, but is manifestly on the increase. The Turkish commander in the field, telegraphs to his minister of war: "The Prince of Montenegro openly made war upon us. About seven thousand well-armed and regularly organized Montenegrins had joined the insurgents." The Russian government has also been informed that the Servians mean to take the field in May. There is every reason to believe, therefore, that all the disaffected provinces are on the point of making common cause in the effort to throw off the Turkish yoke. That the Porte has a vivid apprehension of such a contingency is apparent from the rumors of an intention to raise what is called the standard of the Prophet, that is, to make a fanatic appeal to the Mohammedan population to come to the rescue.

It is very obvious, however, that it is not its own subjects alone that the Turkish government has to fear. That power that is always in the background of Turkish troubles, which not only hides its time for realizing its traditional aspirations for an outlet through the Mediterranean, but is ever ready to hurry up the moment when Constantinople shall be its own, is hovering on the outskirts of the present complication. It cannot be proved, of course, that Russia is supplying either means or encouragement to the Herzegovinians and their insurgents, but they certainly act as if they had nothing to fear from St. Petersburg. All the efforts of Austria to allay the pending trouble seems to be paralyzed through some mysterious influences, although that government has the apparent co-operation of Russia.

It is well known that the German policy, as it has been called, has been rapidly on the wane in Russian councils of late, while the Slavic influence which urges the building up of another nationality on the ruins of Turkey, has spread from the Russian masses to the governing orders. Hence come the rumors of the Czar's intended resignation and the accession to the throne of his son, who is the favorite of the Slavic party. It is not probable that this party will induce the government to push its policy by means of war at present, but it induces a disposition to keep Turkey in continual dissension and difficulty as the surest means of relaxing the hold of the Mohammedan power in Europe and hastening its escape to Asia. It is the play of these great agencies and contiguencies which invests the present disturbances with lively interest, and makes it well worth while to note every change in the unfolding drama.

—*Boston Journal.*

Gleanings.

Bro. Amos Sanford writes: "Commencing April 11th, I gave nine lectures in the Christian church, at Heyworth, McLean county, Ill. Mystic Babylon became thereby aroused, and the immaterialists talked loudly and bitterly against the truth, on the streets, but none of their champions would come out and discuss the questions at issue.

Their efforts were intended to keep people away, but notwithstanding, all their opposition and the busy season of the year, the attendance of worldlings was good.

Judge H. A. Karr, with whom I stopped, is not a member of any church, but is interested in the truth with several others, and I have hope of some fruit in the future.

A sectarian correspondent of the *Bloomington Appeal* gave me the following complimentary (?) notice in the Heworth items, last week:

'Just now a fanatic is inflicting upon our town, in small doses, the soul-sleeping nonsense.'

He wrote this before I had said anything on 'soul-sleeping,' and while I was speaking of 'the things concerning the kingdom of God;' but with the sects of this place, the Gospel is 'nonsense.' It will be a witness against them, in the day of judgment, unless they repent. Brethren, pray for the success of "the word of the kingdom."

Anti-Christ.

BRO. REED:—I wish you, or some one prepared to do so, would write an article or two on anti-Christ, as I am not clear on that point. Is it not absurd to be looking for Christ's second coming if anti-Christ is yet to arise, and do the work that is assigned to him? If the word anti-Christ signifies opposed to Christ, as Christianity; how can a believer in Christ be anti-Christ? Does the latter part of the eleventh chapter of Daniel refer to the anti-Christ? If so, has not Mohamet, or the turkish power fulfill it? Does he not rule over Egypt? Has he not planted the tabernacles of his palace between the seas in the glorious holy mountain? Yet he shall come to his end, and none shall help him. Does the second chapter of 2 Thessalonians refer to the same power? Paul says that he is to exalt himself above all that is called God, or that is worshipped, so that he as God sitteth in the temple of God, showing himself that he is God. Does not the Mohammedan mosque at Jerusalem fulfill it? Yours in hope of the coming kingdom.

JAMES GARDINER.

Making light of lesser sins causes greater.

DIED.

CRIZAN—Near Akron, Fulton Co., Ind., sister Catherine Crizan, aged 61 years to a day.

She embraced the Gospel hope and was baptized about 1861. Discourse to a large and attentive congregation, April 30th, by the writer.

S. A. C.

BUSINESS DEPARTMENT.

Attention is directed this week to our list and book list, which has been revised and to which additions have been made. Also, we have on hand a limited supply of the following publications and would like to sell the:

A Voice from the Wilderness. By Wiley Jones. Price 25 cents.
Life in and Unseen Influence. Paper, 50 cents.
Science and the Bible. Price five cents.
Bible Facts, in Poetry and Prose. By S. C. Wellcome. Price 25 cents.

LETTER RECEIPTS.

Letters from the following persons have been received found to be correct, and the business attended to:

E Rowe	42 00	S Martindale	25
A Wilkinson	1 00	Reuben Kinney	1 00
J W Hayes	2 50	J Slain	2 00
C F Ripley	2 50	Wm	2 00
Peasley	50	A Sex	2 00
J H Wilson	5 00	A W Smith	2 00
I Wright	4 00	E Bowlby	2 00
[illegible]nford		J Bonnell	50
A H Bostwick	1 00	J M Vosler	1 00
Eaton	1 00	A A Kinney	1 25
F Hollis	1 50	T Hoyt	2 00
F Funk	2 00	J Dewitt	2 00
Martha Hollis	1 00	F Bullock	3 00
J Calloway	1 00	J Adams	1 10
[illegible]	1 00	Wm Hollister	1 00
J Armfield	1 00	E H Hunt	1 00
[illegible]	1 00	W C Nichols	1 00
J Hopkins	1 25	Wm Main	1 00
Hannah Vickery	3 00		

ANNOUNCEMENTS.

CHANGE OF APPOINTMENTS.

As many persons are liable to be disappointed in our trip Westward, we will state that after consulting all parties, we have concluded to defer the trip to some future time. Our visit then will be—

Kamark, Ill., July 4 and 5.
Ripley, Brown Co., Ill., July 6 and 9.
Monterey, Mo., May 30 and 31.
New Hope, Howard Co., Mo., July 22 and 23.
West Lebanon, Ind., August 5 and 6.

W. M. STEPP.

The Michigan church conference will hold their annual meeting at the brick school house three and one-half miles north of Mendon, St Joseph county, Michigan. It will commence Thursday evening, June 3, 1876, at 7 o'clock p. m., and continue over Sunday.

Those will meet the trains at Mendon village, and convey all who come to the meeting.

Brother Myers and others from Plymouth, Ind., will be there to assist in preaching the word. All whom Jesus and his apostles have constitutionally invited to be with us. Every church in the state should be represented by as large a delegation as may be. Brethren should arrange their business for the occasion so as to meet in conference and worship at least once a year.

E. HOYT, Secretary.

The next quarterly conference of the brethren of the Abrahamic faith will be held at Windfall, Tipton county, Indiana, commencing on Friday before the second Lord's Day in June, being June 9, 1876, and held over Lord's Day. All are cordially invited to attend.

By order of COMMITTEE.

The annual conference of the Church of God of Northwestern Kansas will convene at Arion, Cloud county, Kansas, June 22, 1876, at 2 p. m.

A general invitation is extended to all lovers of our soon coming Lord to meet with us and participate in this sacred gathering.

We confidently expect that Brethren Green, Kinsey, J. F. Thompson, will meet with us. We want to make it one of the best meetings we have had here. Why can not all the lovers of the coming King attend? Our gathering when he comes will be sore. Let us have a little foretaste in our voluntary meeting here. Come one, come all. Arion is 7 miles south-east of Concord.

By order of the church.

LOTT CLOVER.

There will be a meeting of the brethren of the Church of God, four miles south-west of Osage Mission, at a school house known as South Liberty, beginning on Friday before the third Sunday in May, 1876, to continue over Sunday.

Come one, come all. Gano, Beethem Green, Kinsey, Wilkins, Hayden, Stringer, Bott, Hayworth, Smith, and all.

Those coming by rail may write to O. R. Bennett, Osage mission, Neosho county, Kansas. Those coming to Galesburg, write to John Foore, Galesburg, Kansas, saying whether they will arrive on Friday or on Saturday. Teams will be in readiness. Let there be a general attendance.

JOHN FOORE.

There will be a meeting held at Hickory Grove school house, in the south-west corner of Ringgold county, Iowa, commencing Friday evening, May 26, 1876. Brother A. F. Draper is expected to be with us. Cannot Brother John F. Fisher, of West Irving, be with us at this meeting? Also Bro. Wright, of Fremont county; Amor Calloway, Robinson, and Bro. Baldwin, of Union county. Come brethren, one and all.

Those wishing to attend may correspond, if they wish, with G. W. Jarred, of Logan Grove, Iowa, who will give any information they may wish.

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Plain binding	$0 40
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Leather binding (gilt)	60

The brethren will see that we have reduced the price one-half. Let all who desire the book send in as early as possible.

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Bible Facts. These are suitable for wide distribution and treat on the following subjects: 1. The Gospel. 2. The Coming and Kingdom of Christ, by Rev. 20 Explained. 3. Immateriality. 4. The Spirit Nature of God. 5. Nature of Man and Thoughts for Thirteen. 6. The Two Adveats. 7. What is Religion? 9. Destiny of the Wicked. 11. Baptism. 11. Twelve Plain Bible Truths, and God's Promises to Israel. 12. The Restitution Age. Price, 10 copies for 5 cents. Or assorted packages of a hundred for 50 cents.

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Waiting the Beauty to Come.

Not all earth's sweets would we enjoy,
Nor gather all its flowers while passing over
Life's strange, enchanting vales. For having all
Of sight and sound to please,—and deep engrossed
In siren Pleasure's smiles; with dallying ease
In Satan-slippered feet, close walking
By our side, and pointing with her soft
Voluptuous hand to quiet bours of easy rest,
'Mid birds, and flowers, and playing fountains;
With canvas, marble, bronze, and lettered page,
Their deep enjoyment; and pleasant rooms
Wrought into harmony's sweet, inharring
Imagery;—the journey's end, that goal,—
For which true wisdom lays up store, and bends
Her every energy to reach,—that goal
Would be forgotten. Far better we
Should take the humble way, and walk content
With poverty; should bear the sneers and scorn
Of wealth's proud votaries,—or taxes,
Like Lazarus, from pity's hand, our daily bread,
Than ride like Dives in carriage of state,
Soft-cushioned o'er, and silk-clothed, and set
With ornaments of gold; and nothing have
Beyond. To spend our little day with playthings
And throw improvident away, that life
To come, with its enduring substance,
Is worse than childish folly. We can wait
For lovely things, until the dawn shall come,
And shadows flee, and in the living glow
Of splendors eye hath never seen, re-bilded
We live. He, who runs a race, stops not
To gather flowers. So we run all
To win the crown, and willing, bide the time
Our God has set to name the victors.
And to adorn the brow of each with well-earned laurels.

S. ROXANA WIXOM.

The Cross.

BY REQUEST OF A. DREW.

Will you come to the cross,
That I died on for you,
To save you from death,
So justly your due?

'Tis the Savior that calls,
It is God that implores,
For sinners to turn,
And be sinners no more.

O, flee from this world,
Its temptations and care,
And take up the cross—
It manfully bear.

There's a mansion prepared
For the poor and distressed;
Where death enters not,
And the weary find rest.

Theological Notes, Noted—Their Omissions Supplied in Brief.

1. "The house of Jacob" Luke i. 33, were the people subject to David and to those who sat "on David's throne in Zion." True, I add. But all these are as distinct from "Christians," who are called out, from both Jews and Gentiles, as the law and Temple worship, and kingdom of Israel, were distinct from the Gospel! I should as soon confound earth and heaven! See Luke ii. 32; xxii. 29, 30; xxiv. 21 and 44.

Christians are not to be subjects; but co-heirs, co-kings and "reign with Him." Rev. v. 10; xx. 7; Rom. viii. 14–19; Luke xii. 32. Do think!

As Rome has reigned over Israel, desolated her city, sanctuary and land, and worn out the saints—Christians; as foretold by all prophesy; through this "age" this "reign over the house of Jacob" (Israel) must be future, as sure as "the Lord is God!" Amen.

Babylon, the beast and the devil "that deceived the nations," must be burned or bound ere this "reign" can be enjoyed.

II. "The lost ten tribes," or "the kingdom of Israel," is "known unto God;" and, hence must appear in due time, distinct from and yet with Judah. One hated, the other was cast far off. Yet "He hath sin; I will make her that halted a remnant; and her that was cast far off a strong nation and the Lord shall reign over them in Mount Zion forever!" Micah. iv. 1–7; Ezek. xxxiv. 31; xxxvii. 1–28; Jer. xxxi. 31–34; Heb. viii. 8–12; Rev. vii. 1–8. "The twelve tribes" are distinct from the Gentiles. Verses 9–17.

III. "Age to come—(he says) is not a Bible phrase; but ages to come is without limitation." I reply, this word for "age" (world or dispensation) is used over 600 times in the Bible. Its form of relations vary; but all "notes" on the Bible should recognize "the Bible phrase;—this world (age) that which is to come." Matt. xii. 32; Mark x. 30; Luke xviii. 30.

Here are three times from three Evangelists, the Bible word, with its proper and necessary "limitation!" Nay more the fourth Evangelist uses it (for ever John vi. 51–58; xiv. 16) from the lips our Lord and Judge.

The "limitation Brother F. denies to it in its plural form," (ages to come) becomes open and apparent error at once by St. Paul's "other ages." Eph. iii. 5. These "ages" had then passed and having been limited by the necessity of the case, they demonstrate the absolute error of the "notes."

Please note the necessary "limitation" in all like cases, where a series embodies the fact of limitation; as nations, Sabbaths and Sabbathic years, or "ages to come." They must be limited or there could be no succession!—no plural! Eternity unbounded duration, has no plural.

"Probation" has existed among men and angels. It has varied much with human conditions from Adam in Eden to our present Gospel age but while "this age (world) has its end," Matt. xiii. 39–40; xxiv. 3; xxviii. 20; yet there is still another and a varied condition revealed Zech. xiv. 16; and often implied from the promise to Abraham Gen. xxii. 18; and quoted all through the Psalms and prophets; the Gospels, Epistles and Revelations. It belongs to "the kingdom." When "the rest of all the nations shall go up to Jerusalem;" and pay their homage to "the King the Lord of Hosts!"

My space forbids enlargement; and I need only to add:—"Known unto God are His works from the beginning of the world," Acts xv. 18, and he inclined us of just this state of the remnant "nations;" and of the penalty they will incur so far as "they come not up to Jerusalem to worship the King." Zech. xiv. 17–19; Isa. lx. 12; Psa. lxxii. 11–17; Rom. xv. 8–13; Rev. xv. 4; xx. 3–7. The only objection lies in our darkened imagination, that assumes the opposite against all Scripture and all the reasons of faith to the contrary! Mark! some portions of truth belong to the past "ages;" more to the present; and yet "the burden of the word of the Lord" belongs to "the age (world) to come." Heb. vi. 5; Matt. xii. 29, 32. True, all portions belong to us for instruction as to God's ways, but we need "rightly to divide the word." Amen.

The preaching of Paul to the Gentiles was to the objecting Jews, as the half heathen "language of Ashdod;" but their objections rebounded with terrible severity on themselves, which will reach to "the end." Let us beware! Thess. ii. 16; 1 Cor. x. 1–11.

IV. "The hope of Israel," was the hope inspired by the promise of the Messiah as a whole and his kingdom. To this hope, of course, the resurrection of the just was essential to "the reign of the saints and the restitution of all things spoken by all the prophets." Acts iii. 21.

"Knowledge is easy" to some; but not possible to others, who take impression in place of the word that alone gives light on all such essential parts of truth.

V. "Judging the twelve tribes of Israel, Matt. xix. 28, a judicial action (says our author) and not an executive or regal work." This note of his omits all notice of "the twelve thrones" which are the correlative of royalty and of "executive and regal work!" It also omits the Bible usage of corresponding terms;" David reigned over all Israel; and David executed judgment and justice unto all his people." 2 Sam. viii. 15. This is also the prophetic announcement of Christ's reign, "Behold the days come, saith the Lord, that I will raise unto David a righteous branch; and a king shall reign, and prosper, and execute judgment and justice in the earth." Jer. xxiii. 5–6.

Nay more; "the saints" are to be "kings,"—the holy twelve not excepted! "Thou hast redeemed us—and made us unto our God kings and priests; and we shall reign on the earth!" Rev. i. 5–6; v. 9–10; xx. 6–7. Now, own up Brother F., the truth is clear.

Surely the author of such "notes" needs some one to note and supply his omissions, which are far more abundant in truth, and grace, and glory than his notes embrace. His note, if made the measure of his future honor, would forfeit his royal title, and his "regal work," as king altogether! For "according to your faith be it unto you!" My "little faith" takes in the regal title and regal work!—"an abundant embrace, and a full reward!" Amen.

VI. "Restore again the kingdom to Israel; Acts i. 6, the kingdom (he added) will never be restored to fleshly Israel."

In noting this I would recall the correction needful, which I made long since. "Fleshly, earthly," and like terms fall off from all whom God takes up in grace as rulers or subjects of the kingdom. All we need to know in order to believe is to read and rely on God's ever abiding word. When he says that "Christ shall reign over the house of Jacob," it should suppress all objections and "fleshly" evasions! When he says "In his days (Christ's) Judah shall be saved and Israel shall dwell safely;" I do not indulge a doubt but that when they "shall be saved" their fleshly, veiled hearts will be unveiled. Then they will bow to Jesus and "obey thine" as their Messiah, and say, "Blessed is he that cometh in the name of the Lord." Matt. xxiii. 39.

The official honors of "the first born—the sovreignty, was taken from them; and now through grace it belongs to the seed—the called to Christ. Matt. xxi. 43; Heb. xii. 23. But how strange that this truth to a believer, should even seem to annul or falsify all other Scripture which names "the twelve tribes" and "Israel and Judah:" as subjects of "the great king." "Let God be true" and trustworthy altogether. Please note, "Israel—the twelve tribes"—must be subjects, as surely as Christ and his bride shall reign! These two facts are interwoven and inseparable in all Scripture like our text. i. 33; Jer. xxiii. 6.

What would "the twelve thrones;—and thrown of glory," be besides empty words, except "the king of kings," and his co-kings are to reign and do "regal work," and so often revealed? In the name of all that's true, I ask, is it our mission to cut away and throw aside all such associated and combined Scripture pertaining to the reign of Christ and his saints? Is it a worthy work to reduce the texts in these notes to the smallest one part of some other text? Are "we" so great that "we" ought to prune away the exuberant ideas of "thrones—regal work" and subjects? No! no! "The counsel of the Lord that shall stand." Amen.

J. B. COOK.

Jesus and the Intermediate State.

In the RESTITUTION for March 22d, a writer makes reply to an article of mine upon the above subject, but he has, perhaps, unintentionally enlarged upon what I do not dispute, and remained silent upon the point I laid strong emphasis upon. I regret this, because it is to these overlooked points the brethren need their attention called. As earnest searchers after the truth, we should not blind any enquiry or fear to look fairly in the face any aspect of a question which we feel infiltrates against our position.

We do not yet know all truth, and we cannot imagine we are beyond mistake. Will you, therefore, Mr. Editor, permit me to put in as brief a way as possible, what I think really needs examination in regard to this parable (and not only it, but the multitude of passages bearing upon the question of an intermediate state).

I do not dispute that the parable may be a "rebuke against the evil of riches improperly used and a divine portraiture of the judgment scene." It may mean all that and more. It was not to what it precisely signified, but to the utterly strange incongruity observable in Jesus ever making use of such a parable if he believed there was no intermediate state of consciousness, and that to hold such ideas was a perversion of the faith. I asked if any of the brethren would invent a similar parable, and took leave to affirm they would never dream of it.

I do not argue that the scene in the parable ever will or can take place exactly as represented. That you ought to know is not essential in the construction of parables, but you will admit, surely, that the drapery of such word pictures is largely drawn from actual fact in this or that department of human life or the fields of nature. I pointed out that the parable expressed the common or popular belief of the Jews, a factor in the enquiry not of a minor but of major moment. No example like this would be followed by any brother in relation to popular belief now, and it would be considered as playing into the hands of the purvertors of Scripture to do so.

My argument is that Jesus believed in an intermediate state of consciousness. Hence he was perfectly consistent in using such a parable. To suppose otherwise is to suppose him imprudent and misleading in his illustration, to say the least of it, and to do what no sound reader of the RESTITUTION would do. I cannot conceive it possible for any one of our readers—argue for an unconscious interval after death—using the parable simply to teach the evil of an improper use of riches, and at the same time remain absolutely silent, so far as warning their hearers is concerned, not to think they meant to teach there was consciousness after death. I repeat it emphatically it would not be done. The use of such a parable, therefore, has to be accounted for by you fairly, honestly and logically. Who will attempt it?

My remark in answer to the supposed difficulty about tongues, eyes and other members of the human body being referred to in the parable is also quite overlooked. It is apparently concluded that spirits cannot possible be spoken about as being either parts or members. How is this arrived at? Is it supposed a spirit is necessarily a nonentity so far as form and shape is concerned? I pointed out the apostles' idea of a spirit as shown on the occasion when they were affrighted at the sudden appearance of the resurrected Lord in their midst. They clearly believed that a spirit had all the form and proportions of a human being when visible.

I would put it to the candor of the readers that an argument is not answered until it is answered at its best or strongest. It is useless and futile to reply to what may be the weaker or more easily disposed of links in a chain of reasoning, and leave the larger and stronger ones remaining intact. Besides, I would call attention to the fact that such a style of argument as "we feel bold in saying that the parable of the rich man and Lazarus refers," etc., is inadmissible in the absence of anything like proof, and this followed by the assertion—"having fairly shown that Jesus was not talking about the disembodied souls of men," etc., will never pass muster for argument with any mind capable of distinguishing between proof and assertion, but though having much to say I must desist, feeling I cannot ask more of your space at present. I ask, however, calm and dispassionate examination of the whole subject, and especial attention to the points I have specified.

We are all entirely familiar with the blasphemous absurdity of literal hell fire, torments, pre-judgment, etc., and to dwell upon these is like "beating the drum ecclesiastic" to drown a questioner, who may be considered troublesome. If I thought it were so I should cease at once troubling any who are content to remain as they are; but I fancy the RESTITUTION means progress in truth, and liberty of speech to all who seek it in the love of it.

I am yours,

WM. HICKS.

F. S. I am referred to Eccl. ix. 10, to prove that there is no knowledge, etc., in the grave, while it seems to be forgotten that I adduced that the same chapter as evidence that the dead have neither reward nor resurrection. It proves too much if read literally; see verse 6. I fear the matter only receives surface reflection. W. H.

A Time For All Things.

A time to weep, and a time to laugh; a time to mourn and a time to dance. Eccl. iii. 4.

In the foregoing we will only consider the expression "a time to dance." We think we can hardly do justice to the subject, on the account of ill health and not being very well versed in the Holy Scriptures; and being young in the cause, and in life. But nevertheless, we will proceed. We find, by reading the Scriptures, that they never danced only after a victory, assisted on the part of the Lord, over their enimies; for the Lord anciently, always helped his children through their troubles (or, stood by them). We find in Exodus xv. 20, where they danced; "And Miriam, the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her, with timbrels, and with dances." We find here that it was after the Lord had conquered their enemies that they danced; and they did not dance as they do now; it was with praise to the Lord, and only the women danced. We find that the Lord turned David's mourning into dancing. He says: "Thou hast turned from me my mourning into dancing; thou hast put off my sackcloth, and girded me with gladness." Psa. xxx. 11. David did not dance as they do now, but with praise to the Lord. Do they praise the Lord by dancing now? no, they do not. We will quote a few more passages that speak of dancers. "Again I will build thee, and thou shalt be built, O, virgin of Israel; thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry." Jer. xxxi. 4, Luke xv. 25, Job xxi. 7–12, Rom. xiii. 12, 13, Gal. v. 21, Phil. iv. 8, Judges xi. 34. The reader will please refer to the preceding quotations. We find it is to them who by patient continuance in well doing who seek for glory, and honor, and immortality; that eternal life is promised. Rom. ii. 7. Did one ever hear of any person ever being converted to the Lord Jesus in the ball room? no; but, on the other hand, from bad to worse, and finally so so far that they will never return. Would one of those that had spent their days in the ball room when on the dying bed, send for their dancing master to comfort in their distress, in their last moments? no, they would send for the best Christian they knew to sing with and pray for them in their dying hour, although before this they laughed the Christian to scorn, ridiculed him, called him old fogy, etc. But we hope the day will come when all people, nations, and languages will turn to the Lord. "The Lord is not willing that any should perish, but that all should come to repentance." 2 Pet. iii. 9. And the Apostle Paul says "Knowing therefore the terror of the Lord, we persuade men." 2 Cor. v. 11. But there are those that will not be persuaded; they turn a deaf ear to all appeals of holy writ, and say "go your way, and at a more convenient season, I will call for thee, I want to enjoy more of the pleasures of this world; I want some more of this world's goods, etc. But the day of the Lord will come upon them as a thief in the night, and in an hour when they look not for him, and he shall appoint their portion among hypocrites, there shall be weeping and gnashing of teeth. I hope for the long prayed for time to come when the Lord's will shall be done in earth, as it is in heaven, Amen.

J. M. HARLAN.

Bones And Blood.

With all our gettings we have at last got the relics of a saint, even of Saint Benedict. We have a cardinal, and one of the cardinal doctrines of the cardinal's people is faith in the bones and blood of the saints. His church has shed more of their blood and broken more of their bones than any power since the pagan empire was superceded by the bitter despotisms of Popes. And there is a sort of grim hypocrisy in giving up the Church to a strong delusion and the belief of a lie; so do I now, in the face of the civilization and light of this century, and of enlightened America, these blinded people still venerate the relics of men, whose existence is a matter of doubt, and whose bones and blood are no more likely to be preserved than the toe nails of Adam or the tears of Eve on leaving the garden of Eden.

In Spain and Italy they are still humbugged by the priests who trade in these miserable fictions. But it is pitable indeed to know that on the heights of Weehawken, within sound of New York church bells, such nonsense is perpetuated, and even gloried in. One of our city papers, of April 24th, thus records the scene:

"The Brothers of the Passion have constructed a beautiful altar dais in the chapel of the monastery at West Hoboken, for the reception of the relics of St. Benedict. Portions of the body of this saint, with a vial containing some of his blood, have lately arrived from Rome, with a wax image of the size of life, of the martyr. These relics will be deposited in an opening made in the side of the statue. The vial will be in a chalice, and visible. The solemn dedication of the altar consecrated to these relics will take place May 14th, and they will then remain for the veneration of the public."

Respectable Protestant office holders or anxious seekers of office, participate in such mummeries as this, and thousands give money to support a religion which teaches the ignorant people to venerate these pretended relics of a man! There is something in it so disgusting to the soul of one who worships a risen and glorified Redeemer, that it is scarcely possible to speak without indignation of the performance of these impostures in the very midst of our centennial celebrations.—*N. Y. Observer.*

Letter From a Converted Priest.

To Mgr. Bourget, Bishop of Montreal.

Monseigneur: After a long and terrible struggle with my reason and conscience, and with prejudices formed in my education, the great and merciful God has finally gained the victory in my heart and understanding. He has severed forever the bonds of iniquity which led me to the feet of the Pope as priest of the church of Rome. For I desire to inform your lordship that, born in the church of Rome, in France, in 1834, I was ordained priest at Paris, on the 21st of June, 1856, by cardinal Morlot, and remained for 12 years in the parish of the Mission of Saints Anne d'Amiens. I have therefore, monseigneur, had time to become acquainted with the theories and practices of this monstrous society called the Church Catholic, Apostolic and Roman. And I may say without fear of making a mistake, that if its head is upon the earth, among men, its roots and feet are planted in the deepest abysses of hell. The church of Rome is only a vast conspiracy against all the laws of God and the dearest rights of humanity. The grand and single aim of the church of Rome is to reign by darkness, ignorance and terror. The eldest daughter of Satan, she has learned from her father to lie with an incredible audacity. It is by virtue of her supreme cleverness for lying that she has invented the idolatrous and impious dogma of transubstantiation, by which she causes to be adored, a god made daily by the hands of a servant, and by means of a little flour and water mixed and cooked between two hot irons. It is also by virtue of her incomparable power to lie that the church of Rome has invented the monstrous dogma of purgatory, from which she will only redeem souls at the price of the gold with which her blind slaves fill her treasuries. And auricular confession—this all powerful engine of slavery, of degradation, and of immorality, is it not also the fruit of lies and blasphemies, the inexhaustible source of which is behind the blackened walls of the Vatican? But blessed be the God of heaven forever, in the name of the Lord Jesus! after having been for too long a time, shall the slave and victim of these impostures; after having not only believed but preached them to others, the light of the Gospel has shone in upon my soul. I have discovered my errors; I have had strength to break my chains, and I came yesterday to throw myself into the arms of one of the kindest friends I ever met on the earth, father Chiniquy, whom the Lord made instrumental in dissipating my every doubt. I now come therefore, monseigneur, to present to you the solemn act of my abjuration of the errors of Romanism, to no longer serve, know or love any but Jesus and him crucified.—*Benjamin Ouriere, in Advent Sabbath Advocate.*

Baptism.

DEAR BRETHREN OF THE RESTITUTION:—Please allow me to give my views on baptism in answer to all enquiring brethren. Should we be baptized into Christ? Let us see; hear ye him, Matt. xvii. 1–5; And after six days, Jesus taketh Peter, James and John, his brethren, and bringeth them up into a high mountain apart, and was transfigured before them; and his face did shine as the sun, and his raiment was white as the light. And behold there appeared unto them Moses and Elias talking with him. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here; if thou will, let us make here three tabernacles; one for thee, and one for Moses and one for Elias. While he yet spake, behold, a bright cloud overshadowed them; and, behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.

St. John x. 1, 2: Verily, verily, I say unto you, He that entereth not by the door into the sheep fold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door, is the shepherd of the sheep.

Verse 7: Then said Jesus unto them again, verily, verily, I say unto you, I am the door of the sheep.

Verse 9: I am the door, by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

Verse 14: I am the good shepherd, and know my sheep, and am known of mine.

John iii. 5: Jesus answered, Verily, verily, I say unto thee, except a man be born of water, and of the spirit, he cannot enter into the kingdom of God. Hear ye him.

Luke iii. 21, 22: Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased. Then can we be baptized, and leave Jesus' name out?

Mark i. 9–11: And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. And straight way coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him. And there came a voice from heaven saying, Thou art my beloved Son, in whom I am well pleased.

2 Tim. ii. 10: Therefore I endure all things for the elect sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.

1 Pet. ii. 21: For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow his steps (into the water.)

John iii. 17: For God sent not his Son into the world to condemn the world; but that the world thought he might be saved. Then are we saved if we are not baptized into his name? We are not. Christ is the door, and the way, and if we are saved, we must be baptized in his name—faith, then obedience.

Heb. ii: How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; (hear ye him).

There was a young man that wanted to be baptized, and his father told him he had better leave it off a while. One day his father said to him, there was a little branch out in the field, and for him to go and bring the sheep and lamb to the house, and put them in a pen. The young man brought the sheep and lamb,—put the sheep in the pen, and left the lamb outside. The little lamb cried for its mother; the father called his son, and said: Why did not you put the lamb in with its mother? The son replied: "Oh, I thought I had better leave it off a while." Brothers and sisters, be baptized into Christ, and don't leave it off a while. Now is the accepted time.

Yours in hope,

C. WALDO AUSS.

SYRACUSE, Iowa, April 17, 1876.

Church of God
Abrahamic Faith
Hartford City, IN 47348

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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J. M. STEPHENSON, | THOS. WILSON.
A. B. MAHURIN, | H. H. MYERS.
J. F. WILCOX, | J. R. COOK.

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TO CORRESPONDENTS.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his Holy Prophets since the world began." It also advocates as a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ; and many other kindred truths. It also advocates a hearty belief of the Gospel, repentance, and immersion as prerequisites to the forgiveness of sins, and a holy life as essential for final salvation.

Turkey's Decline a Sign of the Advent of Christ.

Passages from the Rev. Canon Home's New Book, "Rome and Turkey."

The condition of the Turkish Empire is one of the greatest interest at the present day and is engaging more than any other public subject the grave thoughts of thinking men. I propose, therefore, to consider three questions:

1. Has the present state of Turkey been foretold in prophecy?

2. Does it teach us any lessons respecting our spiritual position?

3. Does it throw any light on our hope of the coming of the Lord?

With reference to the first question—Has the present state of Turkey been foretold in prophecy? I have not the least hesitation in expressing my own conviction that it has been foretold in a most remarkable manner, and that the present state of things is nothing more than the fulfillment of what God predicted little less than one thousand eight hundred years ago.

Turkey in Africa has almost ceased to exist. Turkey in Europe may last a little longer, but is going fast. As for Turkey in Asia, it has ceased to be a power to any distance east of the Euphrates; and I fully believe that on the west of the river, the drying-up process will be steadily continued till the floods recede from Palestine, and that beautiful land is set free from the blight of Turkish misgovernment, and handed over to be once more a land "flowing with milk and honey to its rightful possessors, the seed of Abraham, the nation to which God has given it.

THE THREE FROG-SPIRITS OF EVIL.

Now there are two events, apparently quite distinct in themselves, which are connected with each other under the sixth vial—the drying up of the Euphrates, and the appearance of certain most dangerous and seductive spirits going forth to gather men together for the battle of Almighty God. If, therefore, it be a fact that the Euphrates is now being dried up, then it follows as a sure and certain consequence that the unclean spirits are soon, if not already, going forth to do their deadly work. Whenever the Euphrates is drying up, there is to be a time of great spiritual seduction; or in other words, the exhaustion of the Turkish Empire will be accompanied, or quickly followed, by a remarkable development of mischievous spiritual power.

This is described in Rev. xvi. 13, 14: "And I saw three unclean spirits like frogs come out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty."

There is not one spirit only, but there are three acting together. We are taught, therefore, at the time of the drying up of the Euphrates we must be prepared for subtle and seductive powers of various forms and characters. If there were only one spirit the danger might assume only one form; but as there are three spirits acting together, we should be on our guard against every possible combination. We are not merely to look out for three distinct and separate forms of error, but, as all the three act together, they may combine in every conceivable variety. One may act on one mind, two on another, and all three on a third, and so produce the most remarkable and most inconsistent combinations.

These spirits are prefloted as gathering men together for battle. When they are, as all truth and error will be, thrown into antagonism. The Lord Jesus Christ will be collecting his forces, and Satan his; there will be on both sides the mustering of the host. Those that are on the side of the Lamb will rally round his banner, "called, and chosen, and faithful;" and those that are under the influence of any of the seductive spirits will throw themselves into the ranks of open opposition. The characteristics of the day will be, not sloth or indifference, but zeal, eagerness and conflict.

Now no one can have watched the progress of men's minds during the last half century without observing that this has been most remarkably the case. The two processes have gone on side by side. Turkey has been drying up, and almost every state in Europe has been aroused to religious conflict.

THE SECOND ADVENT OF CHRIST.

What light does the decay of the Ottoman Empire throw on the prospect of the near approach of our Lord's return? Has it any bearing on our Christian hope? and may we regard it as a signal from God that the times come when we may expect the second advent of Christ.

I believe that we are at this present time living under the sixth vial, and that the great public, political event of the sixth vial is the drying up of the Ottoman Empire, which we can all see to be in progress. There can be no doubt about the great political fact; it is confirmed by every newspaper, and is forced on the attention of England by the sore distress brought on many families through the Turkish bankruptcy. Then it follows that if we are living under the sixth vial, the seventh is all that remains of the great prophetic series.

The seventh vial is the close of the series, and under it we are to expect the final victory of the Lord Jesus Christ (Rev. xvi. 17.) The conclusion is therefore plain that if the exhaustion of the ottoman empire is the event symbolized by the drying up of the Euphrates, it is high time we awake out of sleep; and we must soon expect to behold Christ himself, with all the joys of his kingdom and all the terrors of a crushing victory.

We appear to have reached what Daniel terms "the time of the end;" so that now it is high time to awake out of sleep, for we already begin to see the first streaks of morning dawn. We have already witnessed some of the great events that must very shortly precede the advent, and we may begin to look out full of hope for the actual return of the Lord himself.

This conclusion is confirmed by the words of our Lord himself. I need not stop to prove that he is the speaker in Rev. xvi. 15, but we must carefully observe his words. What does he say when the sixth vial is poured out, and the Euphrates is drying up, and when the three evil spirits are gone forth through Christendom? What is the warning voice which he himself then gives out with reference to his coming? What lesson would he have us learn from these great events? Of what are they his signal? Does he not say, "Behold, I come as a thief?" Rev. xvi. 15. Does he not call us to a double watchfulness, and teach us not merely to watch against the seductive influence of these foul spirits, but to watch also for his own appearing, and for the bright hope of joyfully meeting him? But if this be the case, and if the prophecy of the sixth vial is really being now fulfilled, as we believe it to be, by the drying up of the Turkish power, then every fresh symptom of decay in that power, every loss of territory by the Turks, every fresh insurrection, and every proof that the empire is reduced to homeless bankruptcy, is like a clarion blast of the trumpet of God ringing through the ears of Christendom; and proclaiming, with a distinctness which cannot be mistaken, "Behold, I come as a thief."

It is the world that will be found asleep, and to whom Christ will really come as a thief. But some man may say, "If there be these signs before hand, will they not arouse the world as well as believers? Will they not awaken society? Will they not compel men to prepare?" I answer that by another question, Do they? There are certain signs already given; do they wake up society? Have they produced such an impression as to arouse the great masses of worldly men?

There are the Jews preserved as a separate people, in fulfillment of a prophecy given more than three thousand years ago; what effect has such a fulfillment of God's word had in the city? There are all the politicians of Europe at their wits' end because of the decay of Turkey; but how many even of yourselves have been led thereby to look out for the near approach of our blessed Savior? There is Rome stripped of its temporal power in fulfillment of great prophecies given, some of them more than two thousand years ago; but how many are there that have been led by that fulfillment to look out even for the fall of Babylon?

The simple fact is these great fulfilments, though conspicuous to the eye of those who study them, completely fail to produce the least impression on the deep sleep of the unconverted world. The prophecies are not read; the facts are not compared with them; the lessons are not learned, and the soul is not aroused to preparation. How many are there even in this very town on whom the fulfillment of God's prophetic word has never produced the slightest effect? They are living just as they would have lived, or rather sleeping as they would have slept if there had been no prophecy to give the warning, and no history to confirm its truth.

Oh, think what it will be to be found naked when all the saints of God are standing around you in their resurrection robes! We have lately read of poor people startled in the night by shipwreck, and rushing as they were to the deck, utterly unprotected against the bitter blast of the severe winter's snow storm. Think what it would be to be suddenly aroused from your own deep sleep, to see all that you have in the world wrecked around you, and to find your poor soul quite naked, while the terrible storm of God's most just judgment beats upon you and breaks down every hope of escape! Oh, dear brethren, may it never be so with you! May you be amongst those who can peacefully look for Christ's appearing, because you are clothed in his righteousness! May you be kept walking in the light, and cleansed from all sin through his most precious blood! Then you will have nothing to fear, but everything to hope for, in the thought of his second coming.—*Christian Herald.*

Religion a Natural Need.

Notwithstanding all philosophy, man is being born to believe, to reverence and adore, as well as to think and feel; and the more the faculty of extra belief (i. e., belief which does not rest on pure reason) is crushed out of a man's being, the more fatally it will reappear in the conditions of daily life, or in superstitious occurrences. There would be neither scope, nor depth nor progress in human life, if the intellects of human beings were forever wrapped in the tightest swaddling cloths which metaphysicians and analysts can prepare. The poetry of life is perpetually bursting out, and neither in the affairs of this world nor the next can the spirit of a man be restricted from believing and hoping and imagining more than it can either see or know. Religion has been, in all ages, races, and climates, a universal instinct of mankind. It is the master-passion of the human race; it has been the basis of laws, of governments, of customs and institutions; it has torn and lacerated society in all its forms; it has been the curse and consolation of mankind. We may denounce its particular manifestations, but that the spirit of man clasves to the world to come, is as true as that he stands erect in this.—*Blackwood's Magazine.*

When sin is in the house, we may fear ruin is at the door.

Does the Bible teach the Resurrection of all the Dead?

BY ALLAN E. MACREDER.

Your correspondent, J. M. S., in the RESTITUTION of April 5th, contends for the affirmative of the above question, as the truth. His reasoning in support of that position is specious, if not strong and plausible, though not conclusive.

His statements deserve a reply. Let us "prove all things, that we may hold fast that which is good."

Some writers of the opposite conclusion—that there shall be "a resurrection, (as Paul teaches,) of the just and unjust," and consequently as among the dead there are undoubtedly multitudes who were neither just nor unjust,—such as irresponsible adults and unenlightened pagans, who (as Jesus teaches, in John ix. 41,) "being blind, have no sin,"—I ask leave to "show my opinion," and submit the ground of it to the candor of our very intelligent brother, J. M. S., and your readers.

"Before citing the testimony which, in my humble opinion, sustains the conclusion he assails, I will consider the interpretation he puts upon certain passages of Scripture which, proving *too much*, as he thinks, "prove nothing." Of this class, he says, are Job vii. 9. Is. x. 20, 21; and Isa. xxvi. 14. Commenting on these, he argues that "they prove with equal cogency and force, the non-resurrection of any of the dead." Even if this be granted to him, the reply is at hand that these passages are a very small part of what is written in the Bible on the same point; and of these other passages, not cited by him, clearly and plainly teach the contrary, and in opposition to his construction; or if it be shown that the view he opposes is sustained by a preponderance of Bible testimony, and is proved to be in harmony with the general tenor of the Scriptures, obviously and logically, that which is obscure and ambiguous must give way to that which is clear and plain. J. M. S. is too sound a logician not to concede this conclusion. Indeed he admits its propriety, in the words following, taken from his article: "The Bible standard of reasoning is to compare Scripture with Scripture, and then, as the result, to adopt a conclusion that will harmonize all the plain statements of Scripture without one note of discord."

But, in truth, let us enquire whether he is sustained in his reasoning on the citations from Job and Isaiah, by the text and contexts. I submit, with deference, that his reasonings here are not satisfactory. He overlooks, in his citation of Job x. 20, the fact that the word *wherein*, on which he hinges the major part of his conclusions, is not in the original, and therefore does not authorize him to impute to it the sweeping conclusion that "Job will never return" from the land of death. The context, and the 7th chapter of Job cited by him, can all be gratified, in its sense and meaning, by reference to the subject of debate between Job and his friends, which was not, at that time, the resurrection, (which was not reached until a later period of their discourse, viz: Job xix.) but death and the state of the dead.

With this design and topic of the speaker before us, we can well understand what is meant when Job says he should "go to and not return" from that state (so as to be with them here,) having escaped from the bondage of the grave.

Such is the simple and natural explanation of the discourse. Surely we may distrust any argument which would make Job—an inspired servant of God, whose teachings on this occasion God approved, saying, "My servant Job hath spoken of me the thing that is right," xli. 7—maintain, in flat contradiction of himself, his non-resurrection in Job x. and vii., declaring directly the opposite.

Not more successful is the effort to press, by parity of reasoning, Isaiah xxvi. into the service of resurrectional universalism. The citation by J. M. S. of this text is not comprehensive enough to present the whole premises before us. He quotes it thus: "They are dead, they shall not live." Why stop here and omit the very next words following and forming the 14th verse, thus: "they (the heathen lords over Israel) are deceased, they shall not rise; therefore thou hast visited and destroyed them, and made all their memory to perish." Now, to omit the latter part of the 14th verse, which is indeed the largest part, as the quotation of the whole of it shows, is hardly fair play to the Divine Record. It is almost as damaging an omission as it would be to read the Book of Acts and leave out all that is written of Peter, James and Paul. It is the play of Hamlet with the Prince of Denmark left out!

Will our brother pardon me for borrowing an arrow from his quiver, in this connection, by quoting the language he applies to the opponents of his opinion? "A theory which necessitates the figuring away of so many unequivocal texts of Scripture must rest upon a sandy foundation."

Again, "Any view which requires even the weakening of the force of one 'Thus saith the Lord,' is not Bible truth," &c.

To this I respond, Amen! Is it not, therefore, unfortunate for the strength of his argument, and the consistency of his position, that he should have weakened the force of Isaiah xxvi. 14, by omitting to quote the words so pertinent to the subject, as, "they shall not rise"?

Against his citations of Eccl. ix. 5, and Ps. xlix. 16, as authority in his favor as "proving too much," because they declare that "their memory (of the dead,) is forgotten, and they shall never see light." I oppose, in reply, his language, in construing the real meaning of such passages, as follows: "Such terms are used to denote indefinite periods of time, also the powerlessness of the dead to rise up or to come back from that bourne whence no traveler returns." This is a satisfactory interpretation of such language and does not weigh aught against those who maintain that the just and the unjust only will appear by a resurrection. For, of a truth, the dead, both righteous and wicked, are powerless to rise up or come back, of themselves; but God can restore to life whom he will.

Again, J. M. S. insists on the literal interpretation of the passages cited, in order to involve his opponents in the conclusion of the "non-resurrection of any of the dead," but does he not see that thereby he falls himself into the very pit he has digged for them? for if his literal interpretation proves that there shall be no resurrection of any, does not the same interpretation disprove his position that there shall be a resurrection of all? If none are to be raised, how can all be raised? Is not his argument a logical suicide? If he abandons the literal interpretation to escape the absurdity, then we claim the benefit of his admission that there is another and better construction. Yet, as if adhering to his literal construction, he writes: "As to interpretations, * * * If God does not mean what he says, he should send an angel to tell us what he does mean."

Now, no believer in the Bible presumes to say that God does not mean what he says, in the sense of the words and the context used; but to say, as J. M. S. implies, that God never uses words except in their literal sense, is to drive us to conclusions which shock our reason and stultify common sense. When Jesus says—I am the Door—I am the Vine—They drank of that spiritual rock that followed them, and that rock was Christ—This is my body—This is my blood—surely we are not to understand that a literal construction is to prevail. Yet God means what he says, and we do not require an angel to explain it.

In the vital matter of construing the language of Scripture, we are not to discard right, reason, or common sense. On the contrary, we are to use both. This simple and obvious rule enables us, in a childlike spirit, to comprehend the doctrine of the Blessed Book.

In regard to this particular point involving the resurrection, whether, as J. M. S. contends, all who ever lived shall be raised up again, or the opposite position, which we take, with Paul, that there shall be a resurrection of the just and of the unjust, (which manifestly implies that those who are neither just nor unjust will not be raised because they are not in the premises,) we invite our worthy brother to a class of Scriptures which if he does not forget, he ignores without just reason. Perhaps I cannot better present the objections to his theory and to his unauthorized exclusion of these omitted testimonies, than by briefly stating, one by one, these formidable obstacles in his path.

Let us state his position in his own words. It is: "The broad platform of the resurrection of all men."

Now, with the Bible before us, we feel bound to reject the position for following plain reasons:

1. Because the Word of God, as far as presented by him, nowhere affirms any such proposition. It could scarcely be true and yet the Bible be entirely silent as to its proclamation.

2. Because the Bible teaches the contrary, for Daniel says, "Many of them (not all men) that sleep in the dust of the earth shall awake." Isaiah says of certain Chaldeans, xliii. 17, "They shall lie down together, They shall not rise," &c., and in Isaiah xxvi. 14, (quoted in part by J. M. S.) it is written of the same Babylonians, &c., conquerors of Israel, "They are dead, they shall not rise," &c.

Paul, before Felix, Acts xxiv., confines the resurrection, as we have seen, to the just and the unjust, which certainly does not include all men.

Jesus, in John v. 28, declares that all that are in their graves shall come forth," (arise) but immediately qualifies and restricts the word "all" to them that have done good, and them that have done evil.

Now, in presence of such proofs, should there not be an end of controversy on a subject so plain and simple? Other facts and further pertinent testimony might be largely adduced, but as it would be only accumulative, and consume valuable time and space, I forbear, and conclude by asking so intelligent a brother as we all know J. M. S. to be, to give us one single solitary use or reason for our all-wise Creator's bringing again from the dust of death, one single irresponsible individual of our race, much less an innumerable multitude of human beings, who must appear in such a scene, without any conceivable purpose or object. They cannot be rewarded, for faith in and obedience to a law of which they had never heard, and in the case of idiots and lunatics, could not learn: and, for a like reason they cannot be punished. Their resurrection is therefore a work of supererogation—a mistake—of which the argument supposes God to be guilty! Is it not to avoid any such defective reasoning and false conclusions on our part, that it is written and repeated for our instruction that as to all such irresponsibles, "They shall not rise"?

Faithfully submitted.

Seeing the Son of Man Coming in his Kingdom.

J. P. S. writes, Q. "Will you please explain Matt. xvi. 28? Does it relate to the establishment of the Christian and the destruction of the Jewish government?"

A. Verse 27 shows to what it refers; and it cannot be applied to any other event than the second coming of Christ and the establishment of his kingdom on earth. 2 Pet. i. 16-18, is inspired authority on this point. In the transfiguration they saw the Son of Man coming in his kingdom, because, it was a representation of the coming kingdom. First, in the glory of it; second, in the constituents of it—Jesus its glorified King; Moses and Elijah representing the raised and translated saints, its rulers; the three disciples representing its territory. Thus the transfiguration was a picture or illustration of the coming and kingdom. Hence Peter says that they were eyewitnesses of his majesty or royal state. Hence, too, the Evangelists relate it as a fulfillment of Matt. xvi. 28; Mark ix. 1, Luke ix. 27, and Jesus himself calls it "The Vision," in which they saw the kingdom of God.—*Prophetic Times.*

Let painted faces look in Jezebel's glass and see how they like themselves.

Let the prayer be made according to promise, and then read the promise as an answer to the prayer.

Let those who rule over men know that there is a God who rules over them.

Fools love fame, and feed on folly.

Follow the conduct of the spirit, and you secure the comfort of the Spirit.

Fashion can boast of more deaths than nine tenths of all other evils.

False accusers make up in confidence what is wanting in proof.

Facts, and not faces, should be known in judgement; the scale of justice used before the sword of justice.

THE RESTITUTION

PLYMOUTH, IND.....May 17, 1875

EDITORIAL DEPARTMENT

☞The Chicago *Tribune* spoke of Prof. Swing's discourse upon the Sabbath question as a sermon upon the *third* commandment.

☞Bro. J. M. Stephenson is now with us. He preached in Hensselaer last Sunday. Bro. S. expects to spend a month in Canada, soon.

☞Brother Cyrus Tabor, who has been very poorly for the last six months, left to-day for Three Rivers, Mich. He has gone to try what virtue there is in the Magnetic Springs. He has the kind wishes of us all.

☞During the last two weeks we have received seventy-five new subscribers. The RESTITUTION is gaining friends where it was formerly unknown. People want an open, free paper, and that is what we aim to make the RESTITUTION. Some thirty names have been added to our Three Months' Try List.

☞Rufus Wendell, who was for some time editor of the *World's Crisis*, and who afterward went over to Methodism, made application for ministerial orders in that august body recently. After some deliberation the committee rejected Rufus' application on the ground of his having been at one time an Adventist. Wendell has now been out in the cold for the last three years, and must stay out another year. It seems to take a great deal of time to get the smell of heresy out of his garments. But then Methodism has a great supply of preachers, and Rufus really is not wanted.

Crime and Doctrine.

It is claimed by some that endless misery is one of the safeguards of society, and that it acts as a barrier to crime. People are often heard to say that they would not be Christians if it were not for hell. A moment's reflection will show that such remarks are founded in ignorance and wickedness. Men are not worth much, morally, who hold to Christianity merely to keep out of hell. We have no confidence in a system of religion which works upon the policy plan, and has no principle at the foundation. The following will be of interest to our readers, as it shows that a belief in future endless misery does not keep men in the way of peace. An exchange truly says that in the Massachusetts house of correction, there are only four who pretend to be Universalists, while many other denominations are liberally represented:

Roman Catholics	2,215	Jews	17
Methodists	781	Campbellites	1
Episcopalians	722	Bankrupt	1
Presbyterians	539	Spiritualists	1
Baptists	197	Mohr	1
Lutherans	258	Moravian	1
German Reformed	33	Christian Brethren	1
Swedenborgians	2	Mennonite	1
Unitarians	4	Infidel	1
Universalists	4	No religious belief	34
Congregationalists	5		
Friends	16	Total	4,855

All this does not look as if Universalism were very demoralizing, or Partialism very Christianizing.

The Intermediate State.

Our friend Hicks sees a number of errors in our mode of reasoning, and reviews us in last week's issue. The trouble with our friend is he thinks the Bible teaches an intermediate state for human souls. That is the very point we deny. It is quite easy for any one to get certain texts to apply to certain ideas and then wonder that other people do not see them in the same light he does. We do not understand that Jesus had any reference whatever to the intermediate state. Indeed there is no such State for human souls. It is to us a profound mystery that any one should try to torture the parable of the rich man and Lazarus into such a view. Every term in the parable is against rather than in harmony with the view. But our reviewer says that souls in the intermediate state have eyes, feet, tongues and fingers, and hence the parable can refer to that state. It would be a hopeless task to try and convince any one upon this point if he holds that the words comfort, torment, and the like refer to mens' souls before the judgment. The idea of rewards and punishments must include the idea of judgment. The rich man in the parable is represented as being punished for sins committed in this life. Now must we conclude that the rich man is punished before he is judged? Bro. Hicks does not believe this. To say that Jesus does not give a terrible warning against the evil of riches improperly used is to openly deny the words of the parable. Bro. Hicks must see that the warning is doubly strong if it applies to the final state rather than to the anjudged intermediate state.

There is but one other point in our reviewer's article requiring a notice and is embodied in the idea that spirits have a bodily form, etc. If it were stated that departed human spirits had bodily form then there would be great force in the remark; but that is just where the statement fails. The Bible says nothing about departed spirits. The parable talks about men in a real bodily shape and never mentions the spirits of dead men with human organs. Hence the parable is against the theory. Angels are spirits and are real tangible beings. When it is stated that the disciples mistook Jesus for a spirit it is not stated that he was a departed spirit. Bro. H. can reason better than this. Dead men do not walk on the water, or appear on earth again without a resurrection. Jesus was, on another occasion mistaken for John the Baptist, but it was claimed that he "was risen from the dead." Men have appeared in vision to human beings but they were real beings in appearance. A man appeared to Paul in vision, but he was from Macedonia. The vision on the Mount of Glory presents the same great truth. When Bro. Hicks finds that Christ was refering to final and not to the intermediate state, in the parable, he will see new harmony in the word.

The Resurrection.

People who read but little and think less have but little idea of the importance attached to the Bible doctrine of the resurrection. We are well aware of the fact that many honest hearted people are indifferent to the future return of the body from death, and yet the Bible seems to lay the greatest stress upon that event. It seems that all the promises hinge upon the resurrection. David says that he will be satisfied when he awakes with his Lord's likeness, and Isaiah calls upon the dwellers in the dust to awake and sing. It is said that the Lord's dead shall live and come forth in the full hope of immortality. Eternal life which is a priceless boon to the Christian is presented to us as being realized at the resurrection. That it is the time when the dead are to be judged and when the great recompense is to be given. This was the language of Jesus bearing upon the feasts made for the poor. Dead men are to receive their reward at their resurrection and not before. Why it is that men in our day try to get away from the Bible hope of a return from the dust we know not.

Paul says, "If the dead rise not those who have fallen asleep in Christ are perished." All hope is gone. In the light of this plain utterance we do not know how men can bolster up the dogma of endless being without the resurrection. But nothing is too strange in these days of fables. Heaven above the clouds has been substituted for Christ's kingdom. An eternal hell has taken the place of death which is God's penalty for sin. Infant sprinkling is a substitute for adult baptism and a miraculous conversion has taken the place of an intelligent belief of the Gospel which is God's power unto salvation. It becomes, every true believer of the word of God to stand up for the truth when it is invaded on every hand. But the Lord knows the end from the beginning and soon all fables and human inventions will give way to the truth of God and victory will gleam upon the banner of our Lord.

An Especial Request.

Recently we have been requested by a Disciple minister of considerable note and ability, who resides near Moberly, Mo., while on our contemplated visit west, to make in Moberly two discourses, one on the Nature of Man, and one on the time of the organization of Christ's Kingdom, and to follow each with an invitation to the audience for investigation. We do not like to make ourselves conspicuous, but having a desire to accommodate people, and especially old acquaintances when we can possibly do so, we consent to make the discourses.

Let it be understood then, by the readers of the RESTITUTION and their friends in and near Moberly, that in the forenoon on Sunday, July 18, we will make a discourse, affirming that man is mortal, and loses his conscious intelligence in death; and in the evening another, denying that the kingdom of God (or Christ) was organized on the first Pentecost after Christ's crucifixion, and will follow each with the desired invitation. G. M. MYERS.

We must not overlove the world when it favors, nor overfear when it frowns.

When we return to God in the way of duty, he will return to us in the way of mercy.

We must take Christ and his cross, as well as Christ and his crown.

When we forsake all for Christ, we will be gainers by the bargain.

When God says Zion is his rest forever, we should say, let it be ours, too.

What we do in God's service should be done by his direction.

Less sins made bold with, do but open the way for greater.

Does the Bible Teach a Partial Atonement?

As to the reply of Christ to the Sadducees, it is known to all persons the least acquainted with the Greek language that the phrase "resurrection of the dead" is translated from words denoting an eclectic resurrection, or a resurrection from among the dead, and therefore cannot be urged as an objection to the resurrection of the left of the dead.

Paul labored that he might attain to a resurrection from among the dead, thus leaving the rest of the dead to live again when the thousand years shall have expired.

We will now proceed to the investigation of those texts which clearly teach the impartial love of God in the plan of salvation. I would invite careful attention to the following language of Paul relative to the resurrection of the dead. Having denied the false charge alleged against him, he acknowledges the true one. He says:

"But this I confess unto thee, that after the way which they call heresy, so worship I the God of my father, (I) believing all things which are written in the law and in the prophets: And (I) have hope toward God, which (hope) they themselves also allow, that there shall be a resurrection of the dead, both of the just and the unjust." Acts xxiv. 14, 15.

1. The Greek word *elpis* signifies expectation. It is used as the equivalent of the Greek word *prosdechomai*, rendered by the Diaglott, "are looking for." Thus Paul looked for a resurrection of the just and the not just, which they also looked for.

2. Paul declares that the resurrection of the just and the not just was his expectation. It is I Paul confessing, I Paul believing, and I Paul having hope. They allowed or looked for the same thing that Paul looked for. He said, I have hope which they expect. A greater perversion of language never was made than to transpose the language of Paul to make it read, They have hope which I allow.

It must all be transposed, to read; "But this they confess, and they worship the God of our Fathers;" "they believing all things written in the law and the prophets." The ellipsis must then be supplied by the third personal pronoun, they, instead of the first personal pronoun I, in the first line of the 14th verse. But what difference does it make whether Paul endorsed their hope, or they endorsed his hope? Would it change the object of their hope in the least because either endorsed the hope of the other? Not a particle. Paul nowhere more positively affirms his own expectation than in the foregoing passage of Scripture; and to deny it is to deny as plain and unequivocal language as can be found in the Bible.

3. The word unjust is not an English but a Latin word, transferred from the Vulgate. This word signifies not. It is simply a negative, without defining the nature of the thing it negates. The adverb "not" does not define the nature of anything. It is its office to negate. All are either just, or not just; but all are not either good or bad. Infants are not just; but they are not, per consequence, bad. They have no characters at all. Adam was not just, when created. He had no character either good or bad, until he had acted in reference to law, either by obeying or disobeying. The same is true in reference to by far the greater part of the dead. A resurrection of the dead just and not just will raise every human being in the death state whether they have characters or not. The idea of just and unjust saints, is a contradiction of terms. To be a saint is to be just; to be not just, therefore, is to not be a saint. There are a great many bad men in the world who are hypocritical enough to try to palm themselves off for saints, but not many who can succeed. To claim that these bad saints, as they call them, are asleep in Christ, side by side with holy men of God is blasphemous in the extreme. All the saints living and dead ascend to meet the Lord, never to be separated from him. 2 Thess. iv. 16, 17. All the sleeping saints will arise from the dust and sing. Isa. xxvi. 19. They will all shout victory through our Lord Jesus Christ. 1 Cor. xv. 57.

I now propose to quote a few of the many texts that might be adduced, so plainly teaching the universality of the atonement that they need no comment. Christ said in his discourse with Nicodemus:

"For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him, might be saved." John iii. 16, 17.

In his first epistle, referring to Christ, John says: "And he is the propitiation for our sins, and not for our (sins) only, but also for the sins of the whole world." 1 Jno. i. 2.

Paul's teachings agree perfectly with those of Christ and John. He says: "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor that he by the grace of God should taste death for every man." Heb. ii. 9.

Again: "For there is one God, and one mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time." 1. Tim. ii. 5, 6.

Again, the same apostle says: "For the love of Christ constraineth us; because we thus judge that if one died for all, then were all dead. And that he died for all," &c. 2 Cor. v. 14, 15.

Christ is the Savior of all men. Referring to Christ the apostle exclaims; "Who is the Savior of all men, especially of those that believe." 1 Tim. iv. 10.

The Samaritans understood that the mission of Christ embraced the world. Thus we read: "And (they) said unto the woman, now we believe not, because of thy saying: for we have heard him for ourselves, and know that this is indeed the Christ, the Savior of the world." Jno. iv. 42.

John and the other apostles bear testimony to the same glorious truth. "And we have seen and do testify that the Father sent his Son to be the Savior of the world." 1 John iv. 14.

Of the same import is the testimony of the true witness. He says: "For God sent not his Son into the world to condemn the world, but that the world through him might be saved." John iii. 17.

Again he says: "For the bread of God is he which cometh down from heaven and giveth his life for the world. Jno. vi. 33.

Again he says: "And the bread that I will give is my flesh, which I will give for the life of the world."

Christ will enlighten every man that cometh into the world: "That was the true light which lighteth every man that cometh into the world." Jno. i. 9.

All men will be saved and brought to a knowledge of the truth. Referring to Christ, Paul says: "Who will have all men to be saved, and to come to a knowledge of the truth." 1 Tim. ii. 4.

Christ, in his sacrificial relation to man, will take away the sin of the world: "The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God that taketh away the sin of the world." Jno. i. 29. Paul tells what the sin of the world is, and the means by which Christ will take it away. He says, therefore, "As by one man sin entered into the world, and death by sin; and so death passed upon all men in whom all have sinned; therefore as by the offense of one judgment came upon all men unto condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life." Rom. v. 12, 18. Of the same import is the following language of Paul: "Indeed the earnest expectation of the creation longs for the revelation of the sons of God: for the creation was made subject to frailty, not voluntarily but by him who placed it under, in hope that even the creation itself will be emancipated from the slavery of corruption into the freedom of the glory of the children of God. For we know that the whole creation groans together and travails in pain together until the present time. And not only it but ourselves also, possessing the first fruit of the Spirit, even we ourselves groan within ourselves waiting for sonship, the redemption of our body. Rom. viii. 19-23. "For as by Adam all die, so by the anointed also will all be restored to life." 1 Cor. xv. 22, Diaglott. "Marvel not at this: for the hour is coming in which all those that are in their graves shall hear his voice, and shall come forth." John v. 28. The Revelator closes the subject of the resurrection in the following language: "And I saw the dead, small and great, stand before God. * * * And the sea gave up the dead which were in it; and death and hades delivered up the dead which were in them." Rev. xx. 12, 13.

Thus closes inspiration on the subject of the resurrection, and thus we close our article. If all these plain statements of holy writ can be figured away, what dependence can be placed in Bible language? If the strongest terms in the Bible expressive of universality represent the smallest minorities, then, indeed, must we understand the Bible—as far as the atonement and resurrection are concerned—to mean the opposite of what it says.

J. M. S.

There can be no piety without honesty, nor acceptable honesty without piety.

Wisdom and virtue will show forth its light, and impart its joy, though it be in a prison.

Baptism In and Into the Same.

Your correspondent Jno. A. Hughes, acts wisely, I think, in not conforming to the rite of baptism," until he sees his way more clearly. It is far better to settle these questions before than after action, as it is better to avoid an error than to correct one.

He suggests that we should not, like all the sects, baptize in the name of the Father and the Son and the Holy Ghost. In this he may be right, but hardly for the reason he assigns—that Matt. xxviii. 19 "stands in undoubted contrariety to Acts ii. 38;" for if we baptize in the name of the Father, the Son and Holy Spirit, we include the name of the Son, and cannot therefore be said not to baptize in his name. But as it is conceded by all scholars that Matt. xxviii. 19 should read *into* and not *in* the name: the translation in the king's version being erroneous; and as in the 18th verse there is distinct reference to our Lord as the source of the power or authority to baptize. Matt. xxviii. and Acts ii. are perfectly harmonized, and by putting the two together and not rejecting either we carry out the command in truth, by baptizing the proper subject "in the name of the Lord Jesus," Acts ii. 38, "*into* the name of the Father, the Son and the Holy Ghost." Matt. xxviii. 19.

In the article contributed by the writer in the month of April, the objection contained in Mr. Hughes enquiry—which I had not then seen—seems to have been anticipated. With the explanation already given, that Acts ii. requires "in the name," and Matt. xxviii requires "into," there seems no conflict, as they refer to separate parts of the process or formula. In Matt. Christ commands baptism by his power and authority, or in his name, into the three names; and in Acts, Peter, by Christ's authority or in his name, commands the action to be done.

Although it is not declared that he uses the words "into the name of the Father, Son and Holy Ghost" it is certainly not thence to be inferred that he did not do so, seeing that if he omitted so to do he would have violated the command in Matt. xxviii. 19, which is not to be presumed. To argue that because it is not recorded that the three names were invoked, he did not use them, would prove too much for those who maintain that the apostles always baptized "in the name of the Lord Jesus," for we have several examples where baptism took place and no mention of the name of the Lord is recorded, as in Acts viii. 12; xvi. 33; and in xviii. 8.

There is nothing unusual or unscriptural in the phrases "into and unto Christ and Moses," in the common version. Thus we have these texts; "As many as have been baptized into Christ have put on Christ." Gal. iii. 27.

"Know ye not that as many of us as were baptized into Jesus Christ were baptized into his death?" Rom. vi. 3.

"And were all baptized unto Moses in the cloud and in the sea." 1 Cor. x. 2.

These texts are all as recorded in the common version; but if we avail ourselves of the more accurate translation of the Diaglott version, we have the very phrase, "baptize into the name of the Lord," as in Acts xix. 5, and other places.

Mr. Hughes' reference to "all the sects" may imply that he thinks any use of the three names in baptism must be wrong because they so practice; and such, I fear, is the rather loose logic of some of our own brethren. This ought not so to be. All reasoning and doctrine should stand on its own merits or fall by its own weakness. Because "the sects" believe that Jesus was the Son of God, and the only begotten of the Father, full of grace and truth, shall we deny it? Because they baptize in the three names is that any reason we should not?

The reader will observe that there is no question as to the wisdom and propriety of baptizing in the name of the Lord Jesus Christ—in the name of the Lord—or by the authority, or by the command of the Lord Jesus—all of which are tantamount expressions or formulæ. But the real question at issue is whether we must not reject Matt. xxviii. 19, and put Acts ii. 38 in the place of it, and omitting the former altogether, use the latter altogether and exclusively. Is not this perilous ground? Can we safely take it, seeing that it necessarily requires us to renounce and reject the words of Jesus without any intimation to that effect from him or his apostles? But the construction that preserves the words and the authority of both Jesus and Peter, and rejects neither, should surely be preferred by all disciples of Jesus on every fair rule of duty and Scriptural exegesis.

Shall we not remember Paul's impressive warning to Timothy? "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to Godliness, he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railing, evil surmises, perverse disputings of men of corrupt minds and destitute of the truth, supposing that gain is godliness; from such, withdraw thyself."

Respectfully submitted.

JOHN MARK.

"Not Personal, but Providential."

Dr. Frey in his lectures on the *Messiahship of Jesus*, says: "The first coming of Christ was to suffer and die, his second will be, not personal but providential, to sit upon the throne of David his father."

Jesus himself, in speaking of this glorious event, seems to entertain a different view from that indicated in the above extract. He describes it as taking place in the midst of clouds, accompanied by an angelic host, rushing in a great dispensational charge, bringing the great epoch of decision when virtue will be rewarded, and connected with a great display of glory which "all eyes shall see."

The angels are none the less explicit to the gazing disciples on Mt. Olivet. They declare in unmistakable words not only that "this same Jesus" will come, but that his coming will be "in like manner" as he went. It is difficult to understand how the ascension of Christ could be interpreted as "not personal, but providential." It will be conceded by all who read the account with any care and faith that Christ ascended literally and personally. Yes, he carried off with him to glory the very scars he had received in the great tragedy of Calvary. But though he was the same, he had been changed. He is bathed in a cloud of celestial glory, and thus clothed with beauty and worthy of a crown he "went up" through his starry pathway to "receive a kingdom," promising ere long to "return, and reign." And thus, the angels inform us, he will come. And it is not in the province of men either to dispute or to explain away their unequivocal testimony.

The theory that this grand climax of the dispensation—the second coming of Jesus—is to be simply a matter of Providence, i. e., that it is to consist in the greater diffusion of religious knowledge and the wider reign of the spirit is squarely contradicted by all the prophets who have spoken out on this point. Isaiah speaks of the final appearing of the Son of Man distinctly, emphatically, eloquently. But he associates events with it that could not possibly be effected by a reign simply providential. Daniel speaks of it, but he connects it with glory and power, that must belong to a personal and not to a providential ruler. So too do we find it through the whole of the "sacred writings" of the old economy. From Moses to David, from David to Malichi the grand culmination constantly held up to view, is the glorious, literal coming of Messiah, not to suffer, but to reign.

And we shall find no change if we consult the testimony of those who immediately succeeded the Savior. The apostles lived and died firmly grounded in the faith that Christ would "come the second time." They went everywhere preaching "Jesus and the resurrection," saying that "in the fullness of time" "Jesus Christ would come from heaven."

The idea that this event is to be accomplished by a spiritual or figurative process is entirely extraneous from the word of God and unauthorized by the greatest and best of the world's religious teachers.

The old idea that the events of the future in God's plan are just as literal as those of the past (Luke i. 31-33), is the best, as it is also the most Scriptural.

Let us stand by the old landmarks. The divine plan admits of no improvement. God has authorized no man nor set of men to write supplements or appendices to his book. The oracles have been written—let no man undertake to revise them. Yours in the love of the truth. JUDEX.

Dutch Cure for Drunkenness.

The following cure for drunkenness is practiced in Holland. The patient is shut up in a room, and debarred all communication, except with his physician. As often as he pleases, spirits—brandy, whisky, gin, etc.—are given him, but mixed with two-thirds water; all other drinks, such as beer, coffee, wine, etc., are mixed with one-third brandy. The various viands, too, that are given him—bread, meats, etc—are all prepared with brandy; consequently, the patient is in a state of continual intoxication. This lasts about five days; at the end of that time, he asks with entreaty for some nourishment, without his request being complied with, and not until his organs absolutely abhor alcohol. The cure is complete, and from that day forth the very smell of spirits produces the effect of an emetic.

Church of God
Abrahamic Faith
Hartford City, IN 47348

Answers.

I prayed for faith, and over earth and sea
Clouds drifted low;
The sky at once as space and wind and rain,
And blinding snow;
And on my heart there lay a nameless dread;
How should I go?

I still prayed on—God surely would not cast
My prayer aside;
For he has promised in the darkest hour
To light provide:
And when the storm beat fiercest, faith appeared
My steps to guide.

I prayed for guidance, and my feet were led
A dreary way;
Down rugged steeps and over chasms wide,
My journey lay;
A desolate and lonely path was mine
From day to day.

I prayed for patience, and a heavy weight
Pressed on my breast;
The sorrow that I dreaded crept in
To mar my rest.
Joy's garlands faded, and the hopes proved vain
That I loved best.

I prayed, and God, my Father, answered me
In his own way;
He sent the darkness, that unquestioning thro' faith
I might obey.
And after night's dread tempest dnd
Love's perfect day.

My prayer for guidance, too, was not in vain;
My heart he knew;
And now the path I gladly would have trod,
Though fair to view,
Was not the narrow one that led to rest
Perfect and true.

And so he led me in his own good way;
And when I erred,
And asked for patience, then my pains, and grief
He multiplied,
That my poor heart might sooner yield its will
To his, my Guide."

—*Selected.*

Correspondence.

It seems from a line from Bro. Aulls that some one has been persistently demanding assistance from the benevolent, who is unworthy of their commisseration. We shall hereafter be a little careful in regard to appealing for help for individuals. Still our sympathies will extend to the widow, the orphan, and the distressed—but not to the indolent.

After his preface to the above purport he sends the following:

INDUSTRY.

No government, whether made by men or angels, can make and perpetuate good times in a nation of lazy subjects. If these able to labor will go to work, and cease being dependent upon working brethren, they will soon have no reason to complain of hard times. Indolence makes money scarce, industry procures it. And it is not so much money that is necessary as what money procures, as food, clothing, and other things needful. These we can produce or procure with our own labor. Industry is a source of pleasure. A man, who is not industrious may *possess* but he cannot *enjoy:* It is labor only that gives relish and pleasure. It is the indispensible condition for possessing a sound mind in a sound body. Excellence is never granted to man but on the reward of labor.

Industry keeps the mind clear, the body healthy, the heart whole, and the purse wealthy.

Man must have occupation or be miserable. Toil is the price of appetite, sleep, health and enjoyment.

Industry renders us happier with a little, than indolence could with plenty or profusion. Toil is a thousand times rewarded in the pleasure it bestows. Its enjoyments are peculiar; wealth cannot buy them, nor indolence taste them. Such as would excel in industry.

Rise early, live soberly, labor diligently, and,—one thing more,—pursue good and great objects.

God formed us to live by labor, and he would have every one employed to be truly happy or useful.

Let us then be active while the day lasts; for the night cometh when no man can work.

Therefore, brethren, let us work and not be continually asking the brethren for help.

C. WALDO AULLS.

G. M. MYERS:

Dear Brother in the Lord:—Since February I have not seen our excellent paper. Last year I was a subscriber at Mt. Union, O.; went from there to Charlotte county, Va., Dec. 1, and taught school during the winter. Bro. Jno. A. Bliss and I had a debate at the school house with J. E. Webster and others, on—Resolved, that death is a cessation of all consciousness. Much interest in the discussion was manifested by listeners. We presented the strongest evidence the Bible affords, and endeavored to keep our opponents at work on the text; but to no purpose. J. E. Webster, our principal opponent, is a Methodist, and after our quotations from David, Job, Solomon, etc., he promptly declared that our evidence was not worth the snap of a finger. At the close of the meeting an attempt was made to secure a resolution relative to future punishment for the next meeting of the society; but an influential United Presbyterian excitedly arose and remarked that if Bible questions were not kept out of the discussions, he would keep his family —a large one—at home. That altogether settled the question for the Orthodox side. Where knowledge and science are making constant progress, is it not to be wondered at that any investigation of the Bible should be so utterly routed? The West for freedom and liberality—the South and East for slow coaches and bigotry!

I should be well pleased to learn the address of any of like precious faith in this city—I don't believe there is one—and in Philadelphia.

It is but 56 minutes' ride from this place to the scene of Centennial attractions.

Please pardon me for consuming your time with so many words.

Yours, in hope of the inheritance.

AMOS P. HARSH.

Know Whereof You Affirm.

G. M. MYERS.

That one erroneous idea or false position can frequently be met, and that to some degree of success, by another, is to be admitted. But the propriety of so meeting a false issue under any circumstances, is indeed very questionable. The evils arising from so doing are many:

First—If the party arguing is sensible that he is reasoning from a false premise, to say the least of it, he manifests a want of honesty and candor.

Second—It has a tendency to sear the conscience and to weaken a sense of right and wrong.

Third—When the party to whom the argument is made, whether he be friend or opposer, a reader or hearer, is made sensible that the argument is drawn from a false premise, it has a strong tendency to weaken his confidence in the position which the argument is brought to sustain, if not to drive him entirely from the position.

Though not all, these are enough of the evils arising from such a course to enable us to see that in making an affirmation, it is very important that we know whereof we affirm.

There are a few arguments and citations of the above kind with which we have met to which we will direct attention:

The following extract, clipped from an Iowa paper of a few weeks ago, will serve us our 1.

THE THIEF ON THE CROSS.

The Cottage Bible reads, "And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto you to-day, when I come into my kingdom thou shalt be with me in paradise." This harmonizes with the teachings of the Old and New Testament Scriptures, for Jesus will come again and sit upon the throne of David and restore paradise. And my prayer is that the torch of truth may illumine our pathway through life, and that we may at last have an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ.

JOHN SOARDS.

STONEY GROVE, IOWA.

Now just where this brother met with this reading we cannot tell; evidently not in the Book itself, for with the Cottage Bible before us, open at the text—Luke xxiii. 39–43—we find no reading of the kind, neither in the text nor appended foot notes.

2. Relative to the same case—the thief on the cross—we have heard the statement made that "no one can prove from the Scriptures that the thief ever died!" While the Scriptures contain no positive declaration in so no many words to the effect that the thief did die, yet we are led to believe that the man who will take such a position in the midst of all the facts in the case is not to be reasoned with. If by circumstantial evidence any point at all can be proven, then this can—*that the thief died.* Also, it is the next thing to certainty that the thieves did die and were buried the same day that Jesus died and was buried, when we read from John and Moses:

"The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath day, (for that Sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other, which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs; but one of the soldiers pierced his side, and forthwith came there out blood and water." Jno. xix. 31–34.

"And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree, his body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged is accursed of God;) that thy land be not defiled, which the Lord thy God giveth thee for an inheritance. Deut. xxi. 22–23.

3. A writer of considerable ability not long since in an article in the RESTITUTION on the universality of the resurrection cites 1 Cor. xv. 12–13, and builds an argument upon the phrase, "the dead." After quoting the verses, he says: "The foregoing quotations express the real issue between the apostles and those brethren in the church of Corinth, for whom they were designed. It reads, 'the dead,' not a part of the dead." We will remark that the Greek text of Bloomfield, Greenfield and Griesbach of 1 Cor. xv. from the twelfth to the twenty-ninth veres eight times omits the article *the* preceding the word *dead.* Twice in verse 12, and once each in verses 13, 15, 16, 20, 21 and 29. The article is omitted, making the language *resurrection of dead,* or *of dead ones,* instead of a resurrection *of the dead.*

Should any of these remarks apply to any of the readers of the RESTITUTION, we hope they will give no offense. What we desire is to see arguments, like houses, builded upon solid foundations. We may have occasion soon to write more upon the caption of this article.

Testimony of the Material World.

There is one important respect in which all objects in the universe, from the atom to the arch-angel, unite—all are witnesses for God. He who made all things for himself, has so made them, that, voluntarily or involuntarily, according to their respective natures, they distinctly attest the divine existence and character. He has not left it contingent whether they give such testimony or not. The great name of the Maker is inwoven into the texture of everything he has made. So that even if the creature possess a will, and that will become depraved, and guiltily withhold its intelligent testimony to the divine existence, an eloquent and incorruptible witness is still to be found in the physical constitution of that creature; if the fool should say in his heart, "There is no God," every atom of that vital organ adds, "He is thy maker." As the natures of the material witnesses differ, it follows of course, that the manner in which they render their evidence will vary accordingly. In regard to some of them, the marks of design and beneficence are so obvious that they may be said to be ever speaking for God, without solicitation; the divine signature is visibly imprinted on their surface. In regard to others, the evidence lies deeper, and must be sought for patiently. In such cases, while the witnesses are under examination, while the investigation is proceeding from link to link in the chain of evidence, the ungodly sometimes unseasonably exult, and the timid and uninformed believer in revelation trembles for the issue. But he need not. Let him only wait confidently, as God does, till the examination be complete, till the inquiry has reached the last link of the chain, and that link will invariably be found in the hand of God. Chemistry, once the stronghold of the sceptic, has long since discovered that *no substance* in nature is simple and unmixed; in other words, that everything is a made state, that even the atom is an artificial, manufactured thing. An argument then for God lies in every particle of which the globe is composed; and a witness is in reserve in every pebble we pass; and a final appeal is lodged for him in the element, or first principles of all things; thus demolishing the altar which scepticism had erected to the eternity of the world, and replacing it by an altar inscribed to the Divine Creator. So that, if we hold our peace, or withhold our homage, the very stones will cry out. Geology, the voice of the earth, the Pompeii of natural religion, the witness raised from the grave of a former world, is producing her primitive formations to show that even they are in a made state, and her fossil skeletons, to show that they bear indubitable marks of having come from the hand of the one Great Designer; leaving us to infer, that, could we reach the foundation of the earth, we should find it inscribed with the name of the Divine Architect—that, could we penetrate to the central atom of the globe, it would speak for God; and thus impelling us to erect, out of the wreck of a former world, a temple to him who hath created all new things. Astronomy leads us forth into the vast amphitheatre of water, to gaze on ten thousand times ten thousand burning worlds; and are they not all witnesses for God? For are they not all in motion? This is not nature, but miracle. The first miracle was the production of matter; the second to make that matter move. Its natural state is rest; but here are innumbered myriads of material worlds in motion, out of their natural state, in an artificial, constrained, preternatural state. They are all God's witnesses. The stars in their courses fight against irreligion. Each of them obediently followed, is a star of Bethlehem, a guide into the divine presence. Each of them rushes through immensity as a miracle and a messenger from God to the universe, proclaiming, "There is a God, and the hand of God is upon me;" and all of them unite, yes, this is the real music of the spheres, the chorus of creation! all of them unite in proclaiming his eternal power and godhead. In the estimation of the Psalmist, the creation is a vast temple, and often did he summon the creatures and join them in a universal song of praise. And John heard the chorus. The noise and din of a distracted world may drown their voices here; but, saith he, "every creature which is in heaven and on the earth, and under the earth, and such as are in the sea, and all that are in them heard I, saying, Blessing, and honor, and glory, and power, be unto him that sitteth on the throne, and unto the Lamb forever." Thus nature, with all her myriad voices, is ever making affirmation of the divine existence, and filling the universe with the echo of his praise.

SAM'L FRANKENBERGER, M. D.

HOOPESTON, Ill.

The Validity of the Bible.

In these days, when mankind are ardently seeking novelties in nature, art and theology, when mature thought is exchanged for sensational items, while mens' hearts are literally dreading these undefined, undeveloped evils that seem to threaten the earth and those that dwell therein,—and when speculation supplies the place of theology among professed Christians, how hard it appears to be for the children of men to adhere to the plain declarations of God's word as the basis of Christian faith, hope and practice. The sublimity of that historic record,—of its developments of the unborn future,—of those glorious promises, is tortured into almost every conceivable shape to conform it to individual theories regardless of the language in which it is expressed, and thus the record of inspiration may mean something or nothing, as the case may be, in defiance of such plain and positive statements as the following: David says, the law of the Lord is perfect converting the soul. Psa. xix. 7, and Isaiah directs, To the law and to the testimony; if they speak not according to this word, it is because there is no light in them. (xlii. 20.) Knowing this first, says Peter, that no prophecy of the Scripture is of any private interpretation for the prophecy came not in the old time by the will of man, but holy men of old spake as they were moved by the Holy Ghost. 2 Pet. i. 20, 21. I charge thee, therefore, says Paul to Timothy in his second letter iv. 1, before God and the Lord Jesus Christ, who shall judge the world at his appearing and kingdom, preach the word,—and further declares to the Galatians i. 6–9. But there be some that trouble you and would pervert the Gospel of Christ. But though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed. As we said before so say I now again, If any man preach any other Gospel unto you than that ye have received, let him be accursed.

To allow that the statements of inspiration as recorded in the Bible, are not as God intended them, destroys the validity of the Scriptures, acknowledges that no golden chain of written testimony between man and his maker exists; hinges man's eternal destiny,—future life or death,—on the sandy foundation of man's word, uninspired, and grants that man has for once outgeneraled his God, substituting his own revelation for that of God. Who can believe it? Are we ready to concede that, after having revealed his will and purposes to the children of men, for their salvation, God has permitted them to so vitiate it by mistranslation and otherwise that it no longer expresses by its language, the Divine Mind? Nay, verily. If God caused the books of the Bible to be inscribed "for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works," it must of necessity be written in such characters as, to convey fully the thoughts of God, and, to be comprehended and understood by man, or the attempt on the part of Deity, miscarried. In Genesis is recorded facts as they occurred in relation to the process of creation, etc., and it is couched in just the language God intended to have used or it is not God's revelation, and the same rule must apply to the rest of the books of the Old and New Testaments, no matter by whom written or how preserved.

J. K. THOMPSON.

It is easy to be religious when religion is in fashion.

The opposition which assails us in the course of obedience is no evidence that we are mistaken.

We have liberty of speech at the throne of grace, but not always at the bar of men.

When death comes in the family, it is not always satisfied with one.

MARRIED.

UNDERWOOD—THOMPSON—At the residence of the bride's parents, in Plymouth, on Tuesday evening, by H. V. Reed, Mr. Arthur E. Underwood and Miss Eva L. Thompson, daughter of W. D. Thompson, Esq.

The congratulations of friends who were present on the occasion, and many who were not, are extended to the supposed happy twain. The printers and editors of THE DEMOCRAT, Mr. Underwood being the captain of the first named, were remembered with a liberal supply of sweetened refreshments, for which a spirit of thankfulness pervades the entire establishment. May their lives be lengthened, and their career prosperous and happy.—*Plymouth Democrat.*

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LETTER RECEIPTS.

Letters from the following persons have been received, found to be correct, and the business attended to:

C S Martindale ....$0 25 Mrs O F Hall ....$ 60
Mrs J Knowles .... 1 00 W S Tidwell 50
J Blair .... 2 00 Mrs Dr L Hicklin 2 00
D Williams .... 2 00 A S Harper 2 00
C L Carr .... 2 00 J F Wilkes 1 00
A W Smith .... 2 00 J J Daly 1 00
J E Robbins .... 50 C Westbrook 25
J H Steeker .... 50 A Fanford 1 25
J M Tucker .... 1 00 M Hilchen 5 00
A A Kinney .... 1 15 J P Wagoner 1 00
T Parry .... 2 00 C Bowden 2 00
John Donaldson .... 2 00 J R Cook 1 00
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G McCarn .... 2 00 M Bitter 1 00
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Mrs J C Jolison .... 2 00 J H Hankins 25
D Bloomer .... 1 00 A H Reeve 1 00
J Lent .... 4 00 H Hopkins 25
J Johnson .... 50 A P Rasch 2 00

LETTERS OF INQUIRY.

J H Ramey, Isaiah Miller, C. W. Berry, Austin Searls, Martin Dansing, Lloyd Caldwell, H J Wilcoxon, B S Lyon, Stephen Reynolds, J B Sweetly, J W Randall, Frank Burr, R C Ballslack, Will A Prosser, P B Decker, H Heyce, Wm Simpson, Chas Ayers, J Pilley, T J Hosmer, Mariah Needham, and J. Glover.

ANNOUNCEMENTS.

The second quarterly conference of the Church of God in Iowa will, the Lord willing, be held at the Rock Creek Centre school house, Jasper county, Iowa, commencing on Thursday evening before the second Sabbath in June, 1876, and will continue over the following Sunday. The place of meeting is six miles west of Grinnell. Those coming by rail will stop at that station, where teams will be in readiness to convey them to the place of meeting. Preaching brethren are especially requested to attend this meeting, as it is a new field, where the Word of the Kingdom has lately been sown by Brethren Aulls and Daggett. Come one, come all.

By order of the conference.

J. T. PRINCE Pres.

TOLEDO, Iowa, May 8.

At Chicago, next Sunday, May 21, in the church south-east corner of Warren avenue and Robey street, morning and evening.

West Lebanon Warren county Indiana, Friday evening, May 26, at the school house near Bro. Byers. On Saturday evening, 27th, and Sunday, 28th, at the West Lebanon church.

In the town of Howard, as Brother H. F. Elliott shall appoint, on Friday evening, June 2.

At Ivanrk the following Saturday evening and Sunday, which will be the first Saturday and Sunday in June.

I would inform Brother Byers that I will be at the crossing of the Narrow Gauge R. R. on the arrival the D. V. & C. R. R. train, the last Friday in May.

To Brother Elliott:—I will stop at Prairieton on the arrival of the first train leaving the city on the Friday before the first Sunday in June.

To the Brethren in Lenark:—I will reach Lanark on the arrival of the Western Union on the Saturday following.

J. M. STEPHENSON.

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The Day is at Hand.

BY L. M. L.

Dark over earth the night of doom is sweeping,
Loud wail the winds, and ocean evermore,
Wild with despair and agony of weeping,
Billow on billow piles upon the shore.

What is this horror, every heart possessing,
What the sad thought which lurks in every soul,
Vague and perplex'd, which neither hand caressing
Nor soothing speech may lessen or control?

Surely a warning of some awful sorrow,
Such as mankind have never felt before;
Surely an earnest of that dread to-morrow,
When in a moment time shall be no more!

Vainly has all the wisdom of the ages
Wearied and spent itself in labored schemes;
Seeking through Science or in Nature's pages,
The consummation of its idle dreams.

Dreams of a world no longer half benighted,
Dreams of humanity sublime and pure,
In one grand brotherhood at length united,
Happy and peaceful, and from death secure.

Ah! they were beautiful, these hopes, and glorious;
Worthy of minds too subtile for a creed!
Man o'er himself and over all victorious—
That were a triumph and a boast indeed.

Is the world better, wiser for their teaching;
Is there less sin, or misery, or crime?
Or is it still "the foolishness of preaching"
Strikes to the heart, as in the olden time?

Hark to the answer, oft in rain repeated;
"Only one hand o'er evil can prevail—
Christ with the Father in the highest seated.
Listen, oh, listen to Creation's wail!"

What! hear ye not afore the strife of nations
The rolling of His chariot wheels afar,
Borne along space in measureless pulsations,
Swifter than sunbeam or the light of star?

What! hear ye not a voice, a whisper saying,
(Mid sighs and wonders wrought in every land),
"Be sober, O my children, watching, praying;
Night is far spent—the daylight is at hand!"

Yes, there are tokens not to be mistaken,
Tidings of judgment ever drawing near.
Time's latest sands are in his hour-glass shaken;
Trembling he sees the Great White Throne appear.

Lord, in that last dread hour of thy returning,
Grant that we all at Thy right hand may be
Safe, whilst in flames a guilty world is burning,
Within the shelter of Thy love and Thee.

—*Episcopal Recorder.*

The Lord's Supper.

1. Our yearly brethren make a great flourish of trumpets in quoting Scripture to show that "breaking bread," etc., does not mean the Lord's supper. They refer to various Scriptures to prove this. So far as known this has never been assumed. This, then, is labor lost. I could add them in such quotations. But the Scripture, its context, and all the circumstances of the case, must be taken into the account. It is thus that they know it, and we know it in the same way. This breaking of bread in common meals is recorded, generally, because of the miraculous power of the Savior in converting a small amount of bread into a great sufficiency to feed thousands to satiety.

2. But, when they say that Acts ii. 42 and Acts xx. 7, mean "a common meal" they must show it by reason, by facts, as other things are shown. Have they done this? Can they do it? In Acts ii. 42, in its whole scope and design, their assumptions are excluded. It records the descent of the Holy Spirit, the immersion of all the disciples in it, the gifts of tongues, the unerring qualifications of the apostles for their great work, Peter's inimitable sermon, the conversion of three thousand souls, and adds that "they continued steadfastly in the apostle's doctrine and fellowship, and breaking of bread and in prayers."

3. The definite article in the Greek before each item, makes this "breaking of bread" here as much the teaching of the apostles' doctrine as either of the other items. The word apostles is understood before each item, and this necessarily excludes the idea of a common meal. If the doctrine be divine, revealed, so is the fellowship, so the breaking of bread, and so are the prayers. This, then, excludes the "common meal" theory. Did God fill the hearts of the apostles with the Divine Spirit only to enable them to teach their brethren the time and art of cooking and eating? (!)

4. But it was necessary in order to qualify them to teach the "apostles' doctrine," fellowship, breaking bread, and prayers. All these items were equally revealed by the same spirit, and therefore the breaking of bread was not a common meal. If one item be revealed all are. It is absolutely none or all. The construction of the sentence compels this interpretation.

5. But it is objected that, if this teaches the Lord's supper at all, it teaches its daily use! How? Oh! by quoting at Acts ii. 46. Is this so? By no means. Its first member affirms that the disciples continued "daily with one accord in the temple." They convened together for teaching, exhortation, and prayers; but they left the temple, separated into smaller parties, going "from house to house" to break bread in common meals, eating "their meat with gladness and singleness of heart." This explains itself. But in their religious worship they assembled together. To eat their "common meals" they went "from house to house," no doubt in small parties. The text and context demonstrate that Acts ii. 46 was "a common meal." So Acts ii. 42 demonstrates that the "breaking of bread" was a part of the process of the Lord's supper.

6. If this breaking of bread in Acts ii. 42 be the same as that in Acts ii. 46, then the apostles taught the silly doctrine that they "continued steadfastly" in eating "a common meal," and then continued "daily" in doing the same thing) that they ate their "common meals" "steadfastly," and then, for fear they could not eat enough, they "daily" continued gormandizing!!

7. The times made it necessary for the disciples to meet "from house to house" to eat their "common meals." Their Chief had just been crucified. He taught them to expect no better usage. Therefore, in this crisis, they made a common fund of all their property, so that they might be together and aid each other as much as possible. But their going "from house to house" was *not* to eat the Lord's Supper.

8. Therefore, all references to "common meals" in the wilderness places where Jesus fed the multitude by miracle, "meeting from house to house to eat their food with gladness of heart," "breaking bread" under such circumstances, are one and all of no avail to the yearly. And no man in his senses ever invoked these passages as teaching the Lord's Supper.

9. But it is assumed that "breaking of bread" is now here applicable to the Lord's Supper. I beg to dissent. That phrase or its equivalent is always used. (Mat. 26. 26.) "And as they were eating, Jesus took *bread*, and blessed it, and *brake* it, and gave to his disciples and said, take, eat, this is my body." At its first ordination, after the passover, "breaking bread" is used. Also, in Cor. 11 23-26, where the Lord's Supper is named, "breaking bread" is used.

10. But as Christ is called "our passover," our yearly brethren think that the Lord's Supper should be taken yearly only, on the 14th of the first month Abid. If this were admitted, no living man could now tell when to take it. Some put this in march and others in April. We must not go to the law, to Jewish chronology, to the passover for proof of a christian institution. The apostles of our Lord were to teach "the all things" concerning Jesus and his religion. Moses must not be heard here. At Christ's baptism, God acknowledged him as his son; at his configuration the command was "hear ye him." Moses and the law have had their day. Now, Jesus and "the law of life" in him must be heard and obeyed. Circumcision, the passover, new moons, feasts and fasts, all Jewish rites only have met their completion in Christ.

11. No christian doctrine or practice may be proven by the law. If anything found in the law is to be retained in the christian system that thing is incorporated in the New Testament, and enforced by it. The yearly friends have as much scripture for circumcision, the Jewish Sabbath, feast and fast days, as they have for the Lord's Supper to be observed yearly. The law, with all these ceremonies, the passover amongst them, was only an addition to the Abraham's Faith, and were only imposed "until the time of reformation," or until the death and resurrection of the Savior. And, if the Lord's Supper took the place and time of the passover, so "baptism came in the room of circumcision."

12. The gospel preached to Abraham, God's covenant with him, through which all nations are to be blessed, was "four hundred and thirty years before the giving of the law." Indeed the law was only national, was circumscribed to a certain people and for a certain period. It never gave life but denounced death upon the transgressor. Christians are not to be judged "in meat or drink, or in respect of a holy day, or of the new moon, or of Sabbath days," nor in regard to the passover which is or was a part of the law-burden. Col. 2:16, and other scriptures effectually dispose of the whole paraphernalia of the law, and exalts Christ and his law above all.

13. What was the passover? The angel that passed over the Jews and destroyed the Egyptians. The lamb was not the passover. It was made to emblematize it. The passover was first observed a few hours in advance of that event. Its subsequent observances pointed back to it. It had no significance only to the Jews, excepting as a figure pointing to Christ.

14. Now Christ is our passover slain for us. If he is our (the Christian's passover) he is not the Jews' passover. He is not a national, but a personal, passover. The law then is changed. He belongs to the Christian dispensation, not to the Jewish. If the law is changed or abolished, we must not go to it for the time of the Lord's supper; but to the new law—to the dispensation to which Christ belongs. Now, as the lamb was slain and eaten before the actual passover, at its first ordination, so Christ instituted his supper before he was slain. The Jews did not literally eat the passover, but the lamb which represented it. Christians do not eat the passover (Christ) but the bread and wine that represent his death.

Here, the event, the facts, the law, the material are all changed. Instead of the angel we have Christ; a personal instead of a national institution; "the law of life" instead of "the law of sin and death." All Jews good and bad, partook of the passover; it is absolute sin, condemnation for any but true believers to partake of the Lord's supper. There they had a sacrificed lamb; here bread and wine. There they memorialized salvation from Egyptian slavery; here we memorialize salvation from sin and death, and eternal life in the paradise of God.

Now, as there is a change of events, of facts, of law, of material, of persons, our brethren are stopped from going to the law as to time. Ours is an ordinance of the New Testament, and not of the Old. The old is "done away in Christ." The passover represented a natural salvation; the Lord's supper, a personal salvation of all true believers, Jews or Gentiles.

15. Now Christ instituted this ordinance not at but after the last lawful Jewish passover. Had he intended this to take the place of that he would have so stated it. Nor, in that case, would he have first eaten of the passover and afterwards ordained and eaten of his supper with his disciples. Here are two separate, distinct ordinances. One had been in being fifteen hundred years, and now lawfully eaten of for the last time; and afterwards the other was instituted. The time was fixed by law for the first. The design of the last was made known; but the time was to be made known by his apostles after his resurrection. His death ended or finished the first; but, without his resurrection, the last was valueless. Hence, as it was to belong to the new dispensation, and as that was not in force until after his resurrection, the laws to govern it were to be revealed amongst "the all things" of that institution.

That it was instituted after the passover, is evident from Luke ii. 20, and other Scriptures. "Likewise also the cup after supper." What supper were they eating? The passover supper. If he took the cup "likewise," or as and when he took the bread, then of course the whole process of the Lord's Supper was after the passover supper.

16. Hence the whole matter now turns upon the time. We cannot go to the passover law, as to time; for it is "done away in Christ." We must, therefore, depend upon the New Testament. If it gives not the time, then there is no time for observance. Then we have a law demanding obedience, and nothing revealed by which we know whether we obey or not. This will not do. We, therefore, turn to the New Testament.

We have already said about enough on Acts ii. 42. That this was the Lord's Supper, I think, is evident. If so, it cannot be yearly; for "they continued steadfastly" in it. A thing cannot be done "steadfastly," or unremittingly, if only done once a year. Again, it was one of the things which the apostles taught and did. They certainly would not have stooped from their high calling to publish a cook book! or a book to learn the disciples how to eat!! But they taught "the breaking of bread" by divine inspiration, just as they taught "the fellowship" and "the prayers." This, as I have shown, was quite different from the breaking of bread "from house to house."

17. But I now examine Acts xx. 7. This must mean the Lord's Supper; for "the disciples met together to break bread." They did not meet "from house to house" to eat the Lord's Supper. Besides this was done "upon the first day of the week." Did the disciples only eat "common meals" once per week? If not, they were less gluttonous than the yearly make them, when they try to make Acts ii. 42 and Acts ii. 46 teach "common meals!" It seems there, according to our yearly brethren, the disciples did nothing but eat! But here, in Acts xx. 7, they did a whole week without eating "a common meal!" The intent, the design of meeting in Acts xx. 7, was to "break bread," and this was to be done "upon the first day of the week." The irresistible conclusion, therefore, is, that if this were "a common meal," then they ate this but once per week. So, also, if the Lord's Supper, they ate that once per week. Why all this ado by our brethren of the yearly to make this "a common meal?" Because, if admitted to be the Lord's supper, then away goes their darling yearly!

18. But the Divine Spirit has so hedged this event as to show that there were *two* breakings of bread—one by the church "upon the first day of the week," and for which they specially met, and one by Paul alone on the second day after preaching all night, and just as he was about to leave the disciples. Now, the disciples either did what they came together to do, or they did not. They came together "to break bread" "upon the first day," not at night, nor in the morning of the second day. Who will dare affirm that they did not do what they came together to do?

After they had done this, Paul being about to leave them continued his speech until about midnight. A young man becoming very sleepy, "fell down from the third loft, and was taken up dead." Then Paul went down, brought him to life, and "came up again, and broke bread, and ate, and talked a long while, even till break of day, so he departed." Now here is "a common meal" eaten alone by Paul on the second day. No living man can prove from this Scripture that a single soul ate a mouthful of this meal but Paul only. Paul, the man that preached, that saved the young man's life, is the same man, and the only man, that broke bread and ate after midnight. He was from home, had labored hard nearly all night, and was about to leave the church at break of day. The others were at home, and could eat their regular meals. Paul could not, and therefore provision had been made for him to eat before he left them.

19. Now this coming together here was not at the time of the passover. Paul and his companions "sailed away from Philippi" after the passover. They were "five days" in reaching Troas, and then "abode there seven days." And, after this, "upon the first day of the week" "the disciples came together to break bread." Here then, at least nineteen days after the passover, "the disciples met to break bread.

20. In 1 Cor. xvi. 1, 2, Paul teaches "the collection for the saints" "upon the first day of the week." This is the "fellowship" of Acts ii. 42, and is intimately connected with "the breaking of bread," and is, indeed, a part of the order of worship taught in Acts ii. 42, and which was observed everywhere. For what Paul taught in this church he taught in every church. 1 Cor. iv. 17. Timothy was to "bring you"—the Corinthian church—"into remembrance of my ways which be in Christ, as I teach everywhere in every church." This, I think, settles the whole matter. For whatever the Corinthian church did through Paul's teaching, or his approval, all churches everywhere did the same thing.

21. But it is objected that, because both "breaking of bread and drinking of wine are not here used, it is not the Lord's Supper." This is the lamest of all lame arguments. All know, or ought to know, that a leading word or phrase, in all languages, is made to represent a whole series of action. In the same way, in law, the name of a writ represents all done under it. So here, the first and leading phrase—"breaking bread"—is made to represent the whole—the Lord's Supper. The Bible would be a curious book, indeed, if it literated and reiterated all the words and phrases of any one action, whenever that action was alluded to. If, every time the Lord's Supper was indicated, it should say, for instance, that the Jerusalem church or the Corinthian church met every first day to sing, to pray, to teach, to break bread, to drink wine, all in commemoration of the broken body and shed blood of the Savior, would we not have a most singular book? It presumes the disciples, after the institution had been ordained and known, would have common sense enough to know what was meant without reiterating all the words of the institution.

22. It is thus that it speaks of being saved by faith, saved by hope, saved by grace, saved by baptism, saved by his blood, saved by his name, saved by obedience, etc., etc. Now when the Bible speaks of any one of these as the cause of salvation, does it exclude any or all of the others? So when "breaking bread" is used, when the Lord's Supper is indicated, does it exclude the wine? Use the book in this way, we may prove anything, everything and nothing! No wonder, then, that sects and sectarianism prevail to such an alarming extent.

23. The xi. 20 of 1 Cor. and other portions of the same chapter are sometimes used to try to show that when the disciples "come together therefore unto one place, this is not to eat the Lord's Supper;" that this has no reference to eating the Lord's Supper. This chapter, I think, is strong against the yearly. In it Paul rehearses the whole, even as he had received it of the Lord. But the brethren had prevented it, had turned it into eating and drinking to excess. Some were "hungry" and others "drunken" when they approached the Lord's table. There were "divisions" and "heresies" amongst them. Indeed, they seemed to have converted this holy institution into a bacchanalian carousal. Hence Paul told them that, meeting in that way, perverting the design, viz., to show forth the Lord's death, "this is not to eat the Lord's Supper." Of course not. It was a drunken feast of their own. Wherefore" he tells them that thus eating "unworthily" they would be "guilty of the body and blood of the Lord." "But," he continued, so "let a man examine himself, and so let him eat of that bread and drink of that cup." And, if he do this he says, "as often as ye eat this bread and drink this cup, ye do shew forth the Lord's death till he come." But, because of the perversion of this institution among them, "many" had become "weak and sickly," and some had fallen "asleep" or died to their religion.

24. No Christian doctrine nor practice may be proven only from the Bible itself; yet corroborative evidences may be brought from history to show how those believed and acted at or near the times of the apostles. History in abundance may be brought to show that, for about two centuries of the Christian era, commencing with the life-time of the apostles, the Lord's Supper was universally observed every first day, and generally for about seven centuries. We will now only give one quotation. "Weekly communions did not die with the apostles and their contemporaries. There is a cloud of witnesses to testify that they were kept up by succeeding Christians, with great care and tenderness for above two centuries."

25. To sum up. The Jewish passover was a part of the law; it died when Christ ate it with his apostles the last time; that after this his supper was instituted and its design unfolded; that he gave his apostles authority to regulate it as to time, and they made it weekly; that the Scriptures fairly interpreted prove it to be weekly, and squarely against the yearly; and that there is no other time in which it may be Scripturally observed only "upon the first day of the week."

And as it is our spiritual food, as it shows our reverence and love for and obedience to the Divine Master who told us as "oft" as we eat and drink of the emblems, we show forth his death until he come again; as it is our light, our joy, our hope and life, instead of doing all we can to make it yearly, to place it under law instead of under grace, we should do all we can to unite the brotherhood upon it, and to urge all to so live as to be prepared to take it Scripturally; and that the very breathings of our souls, the outgushings of our purified hearts, should be, how "oft," O Lord! Divine Master! may we commune with thee and our brethren in that holiest of all holy institutions which cost the heart's blood of our blessed Redeemer!

ALFRED MALONE.

Worry and Its Physical Effects.

To so every-day and common a state of mind as worry, ranging, as it may, from a passing "fit of blues" up to the most poignant mental anxiety regarding life itself, little importance is popularly attached; and especially among so exceptionally nervous and rapid people as the Americans, the fact of a person succumbing under mental strain is of too ordinary occurrence to give rise to extended comment. To the list of the insane immured in asylums and brought thither through heredity or by their own excesses, thousands are added, suffering with broken minds induced by anxiety; but the great majority of people thus affected continue in their places in society, by no means lunatics, or maniacs, nor idiots, but nevertheless of brain unsound in parts. The world sometimes dubs them "eccentric" and, if they be distinguished, their odd habits, absence of mind, and like traits furnish rich material for the biographer; in other cases the eccentricities become crimes, and indiscriminating justice may declare the life forfeited because of the workings of hidden faculties, uncontrollable, because disorganized.

Worry, then, is dangerous, more so than the alcohol which kills the drunkard, for the latter involves a taste, and a habit which may be put aside; the former is the creature of necessity, and creeps insidiously into every man's life. Its physiological effects, therefore, should be clearly and adequately realized. And the knowledge of the ills may, in some instance, prevent the existence of the cause.

During the early stages of dementia induced by mental anxiety, Dr. Richardson tells us in his "Diseases of Modern Life," there is nothing more than an increased tension of the minute vessels which supply the brain. In later stages, the substance of the nervous tissue itself undergoes a modification by which its activity is permanently lost. These are the physiological consequences, most briefly summed up. The first symptom is a want of full bodily vigor; then follows craving for more work, disturbed sleep, acute sensitiveness to external impressions, and, finally, strange figures and sounds are seen and heard. This condition may continue for years, and the sufferer in time may begin to accept abnormal creations as natural. Dr. Richardson cites a case of a merchant, who for weeks retained in his vision the spectra of three lights, oval in shape, of the size of an egg, and so clearly defined to the observer that he would watch them half consciously as they floated before him on the wall, the ceiling, or in space. In this stage of the disease lies the foundation of all hypothesis of ghost-seeing, of ecstatic visions, and even of poetic frenzy. A curious instance directly in point, which came to our notice very recently, is that of a well-known writer on the press, who for some time past, has devoted attention to the subject of morbid mental conditions. This gentleman, in a letter to a daily journal, states himself to be the victim of the horrible spectacle of two men hanging from a gallows, a sight which he once beheld while acting as a city reporter. The suspended corpses are clearly brought before him by the sound of rain (the execution occurred during a rain storm), and also by the sound of laughter, since, through some uncontrollable impulse during the hanging, he was induced to utter an untimely peal of merriment. That the writer's brain is injured, possibly by the excessive mental strain peculiar to his profession, seems probable; and the lesion is manifested, as already described, by the constant recurrence of the apparition.

It is a well known fact that we have two natures, one purely organic and emotional, the other subject to the reasoning powers. The organic nervous chain exists in the body as a link between emotional mental acts and vascular supply. An impression from without, made through the organs of the senses upon the emotional centers, is reflected directly from them to the vascular expanse. The part flushes or blanches, and the heart hesitates, palpitates, rebounds, or intermits; so that these centers, excited by anxiety, or grief, or joy, or sorrow, influence the waves of blood passing through the system, and the brain promptly feels the imperfect regulation of the supply. Under varying tensions of the vessels, there are flashes, chills, coldness of the extremities, and other oppressive symptoms, while in addition appear the distressing ringing or hammering sounds in the head. These sounds are arterial murmurs, vibrations of the blood which presses with each impulse of the heart on the bony surroundings of the relaxed carotid canal, situated at the base of the skull. The canal is in direct connection, by solid conducting substance, with the organs of hearing, and thus the faintest vibration is detected. The sound produced when it is sudden and unexpected, as in moments of fear, is occasionally mistaken for a sound proceeding from without no obvious cause.

Thus the sufferer is likely to see visions and hear strange noises, impalpable so to speak, but as purely physical as the most common things in life. In some instances they are actual perceptions of real facts or objects, caught by an extremely susceptible and delicate nervous surface. In others they are an intensified recognition of movements within the body; but in the vast majority of instances they are actual impressions made, at some time on the organism and now recalled and rendered more definite by constant recurrence.

"At this point, if the mental powers be allowed rest and the fountains of care be closed, recovery may take place; but if the over strain continue, the disease assumes still graver forms. There is a smoldering desire for work, more work, coupled with the sad sensation that the physical powers are failing; and then, there are lapses of memory. The man of business forgets important details, he is irritable, distrusts everybody and himself most, makes mistakes, and yet persists in accomplishing more work on himself. The poet and novelist become over sentimental and morbid; the man troubled with remorse for guilt confesses his crime, or commits suicide. The downward course is rapid: in one case epilepsy occurs, in another paralysis, a third develops some hereditary malady—like cancer, a fourth dies from nervous failure and local disease of some vital organ. The majority, escaping these special ends, become prematurely old, and sink helplessly into death. The brain becomes disorganized, the balance is broken, and anarchy succeeds to what once was order.

"In every brain, in fact, there is set up primitively a kindly force, to which all other forces bend. The king may be good or bad, he may be an hereditary king or a usurper, but he holds the balance; kill the king, and, in ninety-nine cases out of a hundred, the kingdom is made chaos and dark night."—*Scientific American.*

Church of God
Abrahamic Faith
Hartford City, IN 47348

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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TO CORRESPONDENTS.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his Holy Prophets since the world began." It also advocates as a means to this end, the sole dominion of the Kingdom of God on the earth, with the Christ as King of Kings, and the immortal saints as joint-heirs with Him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ; and many other kindred truths. It also advocates a hearty belief of the Gospel, repentance, and immersion as pre-requisites to the forgiveness of sin, and a holy life as essential for final salvation.

The Jews.

REV. S. DONHOMME.

Thou shalt arise, and have mercy upon Zion: for the time to favor her, yea, the set time, has come. For thy servants take pleasure in the stones, and favor the dust thereof. Ps. cii. 13, 14.

Whatever opinion may be formed as to the especial mode in which the attempts are made to restore the Jews to Palestine, the circumstances that the attention of so many individuals, Israelites and Christians as well as some of the crowned heads of Europe, has been called to the national prosperity of God's literal Israel, cannot be overlooked by the Hebrew Nation. In view of this providential interference at this time, the Jews feel that they are no longer outcasts and despised, and they cannot remain indifferent to what is taking place.

Political changes are every year taking place in the East, which augur well for the Jews, and present appearances favor the expectations that further changes will soon so dispose the nations about Palestine, that the scattered millions of Israel may be restored to their native land.

The late projects of two eminent Jews, Rothschild and Sir Moses Montefiore, the first to purchase Jerusalem and its neighboring places, as a refuge and home to all Jews wishing to return to a land consecrated by a thousand sacred associations, and the latter to secure, by a sort of lease, the possession of several towns and villages held sacred by the Jews, for the purpose of colonizing them there, may indicate one means by which the Jew may be reinstated into more than his original civil privileges.

Sir Moses Montefiore, in 1840, on a mission to St. Petersburg, to negotiate with the Autocrat of the North, was graciously received by the late Emperor, who had favored his wishes to visit his brethren of the dispersion in Russia, and consented to the emigration of ten thousand Jews to Palestine, or some other settlement which Sir Moses may fix upon.

At that period the British Government, in the appointment of a Consular Agent at Jerusalem, gave instructions that he should, to the utmost of his power, afford protection to the Jews.

Among various other circumstances that deserve notice in this respect, we may refer to the frequent visits of Sir Moses and lady to the land of their fathers, they being accompanied on their journey by a Christian gentleman who was anxious to carry into effect a plan for colonizing Canaan by the Israelites. In the meantime a venerable gentleman and friend of this people, W. Cunningham, Esq., of England, had published a letter to Lord Ashley, in which he advocated promoting the agricultural settlements in Palestine by Israelites, by assisting them with money to defray the expenses of their voyages, erect houses, and maintain themselves for the first year, and also with agricultural and other implements.

We notice also, of Jewish colonies which have been planted by Jews in Palestine for industrial purposes, and to those whose attention have been directed to the agricultural purposes and prospects of the Holy Land, have furnished a tabular statement of the fall of the former and latter rains between the years of 1840, and 1853, which rains were withheld by Providence during the nineteen centuries of dispersion, so essential to the husbandman, and without which little can be realized in the cultivation of the soil, more especially beneath an oriental sky, a literal fulfillment of propheecy declared by the prophet Joel more than 2,500 years ago (Joel ii: 23).

The following tabular statements of the fall of rain between 1840 and 1853, as stated by Dr. Macgowan, then resident at Jerusalem, will doubtless prove interesting.

Register of the fall of Rain in Jerusalem from 1840 to 1853, Given in Inches according to Newman's Rain-Gauge.

	EARLY RAINS.				LATTER RAINS.			
	October.	November.	December.	Total	January.	February.	March.	Total
1840-1	2.5	4.5	2.5	9.5	3.5	4.5	1.5	9.5
1841-2	0.5	4.5	1.5	6.5	2.5	2.5	0.5	5.5
1842-3	1.5	3.5	2.5	7.5	3.5	2.5	1.5	7.5
1843-4	2.5	3.5	2.5	8.5	3.5	2.5	1.5	7.5
1844-5	1.5	3.5	2.5	7.5	3.5	2.5	1.5	7.5
1845-6	1.5	3.5	2.5	7.5	3.5	2.5	1.5	7.5
1846-7	1.5	3.5	2.5	7.5	3.5	2.5	1.5	7.5
1847-8	1.5	3.5	2.5	7.5	3.5	2.5	1.5	7.5
1848-9	1.5	3.5	2.5	7.5	3.5	2.5	1.5	7.5
1849-50	1.5	3.5	2.5	7.5	3.5	2.5	1.5	7.5
1850-1	1.5	3.5	2.5	7.5	3.5	2.5	1.5	7.5
1851-2	1.5	3.5	2.5	7.5	3.5	2.5	1.5	7.5
1852-3	1.5	3.5	2.5	7.5	3.5	2.5	1.5	7.5

We observe next, that a party of wealthy gentlemen from England, at that period left for Jerusalem, with the purpose of commencing a colony in Jericho. At Tyre and Sidon also, an architect from England proceeded, with men and means, to commence a colony.

An eminent Jew purchased land in the vicinity of Jerusalem, and about Jaffa, upon which Jews are settled and laboring. A wealthy Jewess, the widow of a rich banker, Madame Pollack, resident at Koenigsberg, Prussia, purchased the Mount of Olives, in order to beautify the place with improvements at her own expense. The first thing she did was to plant the whole area with a grove of olive trees, and thus to restore it to the original state of beauty from which it derives its name.

The time having come to favor Zion, the rains occuring in their seasons, as of old, as well as many other signs of returning mercy to the land long desolate, has abundantly been demonstrated by actual experience and experiment in the last thirty-five years. The land is proven to be amazingly fertile and is abounding in some favored localities, as about Jaffa, Artos, Bethlehem, and about Jerusalem, with fruits capable of sustaining the people during six months in the year, and an abundance of vegetables, of the largest size and richest flavor, promising three harvests during the year.

We extract from a London paper following statement with reference to the change in Palestine. It says: "The land is looking up from her long nights of sorrow, and Palestine, once desolate, now a grain-growing country, is certainly a sign that her redemption is at hand." It further says: "There were lying, in 1861, in Falmouth harbor, forty vessels laden with grain from Syria and Palestine, to be followed by father arrivals of the same character; many more vessels, similarly freighted, are on their way to England.

And what do all these providences teach us, but that Jehovah is about to remember his covenant with his ancient people, and is preparing them to return to the covenanted land.

And in continuation of this, we notice that the late Prussian Ambassador at the court of the Pontiff, declared that throughout the vast dominions of Germany and Poland there is a general movement of inquiry, and a longing expectation abroad that something will take place to restore the Jews to the land of their fathers.

The Rev. T. Grimshawe says, in confirmation, a vast number of Israelites are preparing to emigrate from Germany and Poland to settle in Palestine; while throughout the whole of Europe and Asia, a general expectation is raised among them that the time of their deliverance is drawing near. Throughout Italy the same uneasiness and expectation may be observed. This movement of the Jews toward Palestine, whatever may be thought of it as an evidence of a literal return, is at least indicative of a state of mind not to be overlooked in our present discussion.

In turning our attention to the prospects of this people, we behold an ever active Providence in preparing the way for restoring his chosen nation to the land of their fathers, and to the favor of their God, and to their beloved their Messiah, Prince and King. The time is near at hand when this standing monument of Divine displeasure, this once high honored but now scattered and dispersed family, is to be gathered from all the nations whither the Lord their God has scattered them. Ezekiel xxxvi: 33-38; xxxix: 25-29.

When this period shall have come—come it must—it will be an eventful period for the world. (Micah vii: 15-20.) The Prophet, anticipating their restoration, says: "An highway shall be made for them, as in the days of Assyria, when they came up out of the land of Egypt." When this people went down into the land of Egypt, the Assyrian oppressed them. When the Lord was about to deliver them, he called Moses, the man of God, and said unto him, "I have seen the affliction of my people, and come down to deliver them." Every difficulty was taken out of the way, and they went out triumphantly. In like manner, when the seventy years of Babylon's captivity had expired, the Lord inclined the hearts of Darius and Cyrus, by whose decrees in their favor every hindrance was removed for their return to their own beloved land. In fact, the only plan which would tend to effectually secure the peace and prosperity of Palestine, would be the settlement of the many millions of them there; being an active, enterprising people, they would soon rid the land of the marauding Arab tribes and promote its welfare in every respect.

Recent discoveries made in Africa and Japan, among the Affghans and Chinese, will swell the number greatly. Having taken special pains within the last twenty years to collect carefully from missionary statistics furnished by the missionaries sent among the Jews throughout the world—missionaries numbering between two hundred and three hundred—a source the most reliable—the following is a table, in specified order, as to the actual number of Jews scattered:

China, including Ka-i-fong Fu	60,000	Porto Rico	3,200
Russian Provinces in Asia	3,000	United States (South America	750,000 10,000
Russia proper	1,200,000	Peru in Africa and Morocco	300,000
Poland	2,000,000	Tunis	130,000
Prussia proper	186,000	Algiers	30,000
Austria	452,514	Abbech	20,000
Confed. States of Germany	128,000	Tripoli	12,000
Amsterdam, in Holland	35,000	Egypt, in the Turkish Dominions in	12,000
The Netherlands Proper	20,000	Europe & Asia	3,500,000
Italy	81,000	Those discovered in the East, as mentioned in 2 Kings xvii: 6, the only final country where the ten tribes were carried away captive, the identified ten tribes of which we have a complete history of recent date	7,000,000
England	50,000		
Ionian Isles	40,000		
Danish States	3,000		
Sweden	15,000		
Switzerland	1,200		
Gibraltar	4,000		
Galicia	200,000		
Netherlandish Colonies	800		
Kingston, West Indies	3,000		
Demerara, Esquibo	200		
New Holland	50		
St. Domingo	6,000	Grand total	15,573,194

Happy shall those be who shall be employed in accomplishing God's purposes of mercy to his ancient people, for they shall prosper, as the prophet says, who love Zion. The honor and happiness to be thus obtained, appears to be now within the reach of two maritime powers. It is foretold that the ships Tarshish, first (Isaiah ix: 9), and next, the propelling vessels of the land of over-shadowing wings (Isaiah xviii), shall be employed in conducting the dispersed of Judah and the outcast of Israel to their home; and who are likely to be employed in this service, or who should more easily accomplish it than the Anglo-Saxon nations, whose fleets have been long engaged in protecting and succoring the wretched, which have access to countries where the Jews are to be found. That the promises of Jehovah shall be accomplished by two Gentile nations is absolutely certain, and everything seems to indicate their speedy fulfillment. Who that has paid any attention to passing events for the last few years in the Holy Land, can fail of seeing that God, in his providences, is now opening a similar way for their return to the prophetic land.

For nearly 2,000 years have these interesting people been wandering as strangers in every country under heaven, mingling in society everywhere, occupying a conspicuous place in all the commercial and moneyed transactions of the world around; and yet, for all that, a distinct people, and a separate people from all others, as the generation that was first scattered, with a love for the land of Israel, as undiminished with hopes as strong, and expectations as undying, as any preceding generation.

We ask what other emigrating tribe has retained for so many centuries such a love of country, or cherished with such ardent desire the hope of return, as this singular people? But they are a peculiar people; they are, in a sense singular, the people of God; their land, the land of God; their national city, the city of God; and no matter where they dwell, whether in the icy regions of the north, or in the burning sands of the south, their eyes and their hopes are turned to their fatherland; and generation after generation has expressed its ardent love in its race of pilgrims, who, notwithstanding all the difficulties and oppressions they have for ages been doomed to encounter, have braved every difficulty for what they considered the holy privilege of dying and being buried in the land of the prophets. Of late God has removed, in a great measure, the difficulties which stood so long in their way, and the pilgrim Jew can now visit the tombs of his ancestors freed from the long accustomed burdensome tax, while Jews from every land can, undisturbed and unmolested, go there and present their petitions and their vows, if not in the temple (that the Shiloh graced) yet in the land where the temple once stood.

The Jews are allowed to build houses of worship in their synagogues, none making them afraid. Thus a highway is opening for their return.

To the student of the Bible and church history there are few current subjects of more absorbing interest or deeper significance than the events now daily transpiring which point to the repossession of the Jews of their own land. The tide of progress, after a lapse of centuries, may be said to have fairly turned in that direction, and the prayer long offered by that chosen, but now scattered people, that Judah may be saved and Israel dwell securely, and that the Redeemer may come to Zion, is undoubtedly hastening to fulfillment.—*Prophetic Times.*

Strength of the Christian Revolution in Turkey.

In computing the probabilities of the success of the Christian insurgents in the struggle with their Mohammedan oppressors there has always been one element of difficulty in ascertaining their real military strength, so that it has been impossible to determine whether they could maintain a war with Turkey upon their own means of aggression or defense, or whether their only hope of success would depend upon foreign intervention. Some light, however, has now been thrown upon the subject by Herr Von Wickede, an eminent German military authority, who has been a close observer of all the wars of the past twenty-five years, and who was the famous correspondent of the *Kolnische Zeitung* during the Franco-German war. Having recently completed a military review of Turkey for the *Allgemeine Zeitung*, he has now, for the same paper, made a review of the offensive and defensive capabilities of Roumania, Servia, and Montenegro, from the aggregate of which arrives at the general conclusion that these powers, even if left to themselves, would be very likely to get the better of the Turks. Some of the details of his observations will prove of very general interest. In point of military power he places Roumania between Servia and Montenegro. The Roumanians excel the Serbs in numbers, but in physique, courage, and discipline, the Serbs are superior to the Roumanians. He claims that the Roumanian governing classes are among the least worthy specimens of an aristocracy in the world. He also remarks: "Especially in the upper ranks in Roumania there reigns generally—of course with numerous exceptions—such corruption, effeminacy, and immorality that it is almost impossible for them to produce efficient officers. These young Boyars have usually devoted themselves to all the excesses of the modern civilization of the West, and often outstrip their Parisian models." The army numbers on the war footing 45,000 regular troops and 8,000 horses, with 124 guns, together with a species of active reserve of militia numbering some 23,000 men. Besides these there is the National Guard, corresponding to the German Landwehr, which embraces the remaining manhood of the country. In Servia and Montenegro the people are martial and warlike by nature, and have been thoroughly trained and organized for war. Montenegro, having only a population of 120,000, can place 25,000 men under arms. Of its little army he says:

The Montenegrins combine with their military organization the older organization by clans and families so natural in a little patriarchal state of mountaineers settled from time immemorial in the same valleys. The entire territory is divided into eight Nahies or districts, each under a Serda or Governor, and is inhabited by thirty-eight clans, who are, again, subdivided into families, intensely proud of their pedigrees. The army consists of thirty battalions, of eight to twelve companies each, according to the number of families of which it is composed, each company including the men of a single family, and the mutual affection and emulation of kinsmen are thus enlisted in the directest way in the defense of the beloved native land. The artillery of Montenegro consists of twenty-eight mountain guns, and the requisite military instruction is provided for the Montenegrin officers at St. Petersburg, where a certain number of the noblest youths are always under training. Servia, with a population of 1,500,000, is almost as completely organized.

Herr Wickede classes the Servians as among the finest soldiers in the world, who have always displayed first-class military qualities, both in the Servian and Austrian services. The regular army is small, but the First Ban of the National Guard alone includes 44,000 troops of the line, 4,000 cavalry, and forty-three batteries of artillery, numbering 258 guns and 5,000 artillerymen, all of whom are thoroughly good troops. The National Guards of the Second Ban, who are little inferior to the first, includes 40,000 men and eighteen batteries of artillery, thus showing that Servia alone can place over 80,000 effective troops in the field, in view of which Herr Wickede thinks that "Unless Austria, ceding to Magyar pressure, should hamper the Servian attack, it may be doubted whether any further force would be required to settle the larger part of the Eastern question."—*Chicago Tribune.*

Future Life.

John 11. 25-26, "Jesus said unto her I am the resurrection and the life: he that believeth in me though he were dead, yet shall he live: And whosoever lieth and believeth in me shall never die."

This has been quoted as positive proof of the immortality of the soul; that it exist independently of the body; yet, if this text is properly analyzed, and every word given its proper meaning, it will be found to teach altogether a different doctrine. Let us look clearly and see what is the real meaning of this text. "I am the resurrection and the life, he that liveth and believeth in me, though he were dead yet shall he live;" future tense. "Though were he dead" is in the past tense. Here we have a man dead, and the promise, that if he believe, he shall live again; and he that liveth and believeth in me shall never die." "Jesus unmistakably was refering to the time when they that are dead shall come forth. And he that liveth and believeth shall never die. The meaning according to common sense, and a just observance of the meaning of words, would be this; that if a person believed on Christ, though he should die, he should again see life; that is, he should be resurrected; and whosoever that lived again, and believes on him shall never die. This is the understanding and belief as regards this text held by many searchers of Bible truths. If those who so strongly advocate this doctrine of immortal soulism, would search earnestly, and, resolve that they will believe the doctrine of the Bible, whether it accords with their theory or not, they would soon be advocating the doctrine, that without a resurrection there is no future life. There are many who contend that it does not make any particular difference whether the doctrine they hold is in accordance with the Bible or not, that if they believe that Jesus died on the cross, was buried, and rose again to save them from punishment, that is sufficient, no difference whether they know what this punishment is, or what the kingdom of God is, or where it is to be established, or whether it has been established, whether its establishment is in the future or not. This is a way they have to get out of an argument. For though they say, it makes no difference what your belief is, if our heart is right, and we are in earnest in what we profess, yet they think it is damable to believe that in this life only we have hope in Christ, we are of all men most miserable; and, if there be no resurrection, then they that are fallen asleep in Christ are perished; to mean just what it says. Strange how men can thus pervert the word of God. It can be proved, and plainly too, that it matters agreat deal whether we believe the truth or some other doctrine. To the law and to the testimony, if they speak not according to this word, it is because there is no light in them. And it natuarly follows that if there is no light in them, that they are the children of darkness, Mat. 15. 9. "In vain do they worship me who teach for doctrine the commandments of men." These are the words of Jesus; who can gainsay them?

And Peter, speaking of Paul, says 2. Peter 3. chap. 15 verse; As in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction. So we learn that they which wrest the scriptures do it to their destruction." Rev. 22, 19. "And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

A BELIEVER.

Yearning for Something New.

How natural it is for us to yearn for something new, when we have worn a garment month in and month out! How tired we get of it, and how we yearn for something new! Yes, I say yearn for something new. Do not think I am going to give you a lecture on dress, for this is only the way I take to illustrate, or rather give you to understand how I look upon this subject.

I am yearning for something new. For a new suit? Not at all. I am not yearning for something this world can give, for any perishing, fading, decaying things of this world. Now what do you suppose it is? I am yearning for the wonderful coming of our Savior. Will not this be something new and wonderful? Do we not feel tired of this world as it is? Has it not become old and threadbare? Is it not growing more corrupt each day? Yes; we are yearning for our Savior's coming, for it will be something new and wonderful; for he has said, "Lo, I will come again; and make all things new, and all old things shall pass away"? Yes, yearning for the time to come when every man shall speak the truth to his neighbor; when the wolf and the lamb shall dwell together: when the lion will eat straw like the ox, and nation will be at peace with nation. Will not this be something new, when the promises which were made unto Abraham will be fulfilled? Oh, will not this be something new and desirable?

Let us still be faithful, and our yearning will be over when the night of death overtakes us; and we then shall rest till the trump of God shall sound to wake the sleeping dead. Then our yearning will be over, and we shall forever rejoice when all things are made new through Jesus Christ our Savior.

ELLIS M. STEELE.

"He is dead, but he pays just as well as he ever did," was the reply a newspaper publisher received to a dunning letter.

THE RESTITUTION

Pl[illegible]TH, IND.....May 24, 1876

ED[illegible]RIAL DEPARTMENT

☞ We are to preach in Chicago next Sunday, morning and evening. Should any of our brethren be sojourning in the city over Sunday, they can attend meeting. We understand that we are to preach at the corner of Robey street and Warren Avenue.

The Way of Life.

There are many striking illustrations of the life which Christ is to give to his followers. Everything connected with the way leading to the gates of peace, is presented as living. The *bread*, designed to save the perishing sons of earth, is the *bread of life*. The way leading out of the valley of death, is the *way of life*. The book, wherein is found written the names of the redeemed, is the *book of life*. The tree, whereon grows the fruits of immortality, is the *tree of life*. The waters which flow from the throne of God, are the waters of life. The gospel, the truth, and the gift of God are presented to us living and eternal. Death, the grave, sin, sorrow, tears, torments and terrors, belong to the age of thorns, but peace, immortality; the crown, the throne and life, belong to that new world where the King shall reign in eternal beauty.

Two-Fold Influence of Israel.

Many honest and well meaning people leave an idea that the whole question of Israel's influence is confined to Palestine. This is a great mistake. The influence of the Israelites outside of Palestine is greater to-day than it ever was in the palmiest days of David, or of Solomon. We were very much struck with a remark once made by Prof. Butler, who delivered the Centennial address for the State of Vermont some years ago. He stated that there were two Vermonts, one at home and one abroad. And it was shown that Vermont number two was greater than number one. This remark applies to the question of Israel. The idea that the whole question of Israel's future is locked up in their *return* to Palestine is a very meagre view to take of the general subject. Those who oppose any future return of the nation presume that if any such return should occur that there would be no Israelites left among the Gentiles. Here is where one of the leading errors begins. ☞ the reader will take a little pains and examine the prophets he will learn that Israel has a two-fold influence, one at home and one among the nations. Micah has reference to this point in these remarkable words: "And the remnant of Jacob shall be in the midst of many people, as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth not for the sons of men." Micah v: 8.

The reader will find much in the prophets to carry out the above thought. We make the foregoing suggestion to readers so that they may have a starting point for what appears to us to be an interesting theme. The idea that the Israelites should become familiar with every language of the earth without some great purpose looks sceptical to us. They are the future repositories in connection with Millennial times to carry the great work for conversion forward among those who have not seen or heard the fame and glory of the Lord. See Isaiah lxvi: 19-20.

The Fair Chance Question.

We have had frequent inquiries from a goodly number of brethren upon the subject of what is called the fair chance theory, etc. We have believed for years that God had given, or would give, all men a fair chance. He is no respecter of persons, and will accord to all a fair opportunity to be saved. So it appears to us. Indeed, we do not know of any one who objects to this point. The issue is not upon the point whether God is partial, for all believe that He is a God of justice and impartiality. Some claim that all who have died in the ages past, have had all the light necessary for their condemnation, and that no necessity exists for their resurrection in order to a future probation; while it is claimed by others that the world of the dead have really had no chance at all, that, therefore, they must be raised in order to receive or reject the offers of salvation. This view has been set forth with great force by Thomas Belsham, of England, in his works, printed in 1809. There are those who think the subject has been dormant until a very few years past, but this is a mistake. Both sides of the subject have been ably discussed by learned men, in different forms, during many years past.

While we have held the opinion for many years, we have never seen it to be our duty to make it a hobby and trench upon the rights of those who believe that God has already *given* the light to those who are dead. The question does not so directly concern us as does the great theme of the Gospel and its obedience. But, says one: "It is Gospel to believe in all of God's promises." So say we; but we must not try to place in the foreground that which is only shadowed forth from the beneficent results of Christ's blessed reign. In our zeal to press some recondite question we often forget the duties of to-day, and men perish with hunger at our door. We do not believe in placing the Gospel light under a bushel of tradition, but let it *so shine* that men will see our *good works* and *glorify* our *Father* in heaven.

Christianity has within its ample provisions a yesterday, a to-day and to-morrow, and it is incumbent upon us to realize that we are in the to-day, which brings with it many responsibilities, and urgent duties. We must not place all of our time in the yesterday, nor in the to-morrow, but have due regard for to-day. Memory and hope are wedded in the now of our being, and we must adjust them by a well ordered life in Christ, whose blessed promises shine in the morn of the coming morrow.

We are fully conscious of the fact that the foregoing statement will be deemed too conservative by those whose heads are yet hot in pursuit of knowledge pertaining to Christ's work in the coming ages, but we must keep close to the sacred altar from whence flows the steady light of eternal truth. Our readers rejoice with us in the glorious hope of life through Jesus, and expect a crown of victory when the King shall make up his jewels. There are many blessed promises gleaming forth upon the sacred pages which are only partially understood and will not be until the "fullness of the times" come in. Let every heart do its duty now and the future will be ours forever.

The Jews.

An interesting communication, in relation to the number of the Jews in their dispersion among the nations, will be found in this number of the RESTITUTION. We will give, in addition, only a brief statement in regard to the commencement of the prosperity and wealth of the House of the Rothschilds. The founder of this House was Mayer Anselm Rothschild, who was born in Frankfort, in 1743. His family was poor, and he was employed as a clerk before he had any connection with government affairs in regard to financial matters. When Hesse-Cassel was invaded by the French in 1806, the elector, William, deposited $5,000,000 for safe keeping with Rothschild, allowing him to retain it for eight years without interest. The careful and judicious investment of this large sum became the source and origin of the stupendous wealth of the renowned bankers of the world. Mayer Anselm had five sons; Anselm, Solomon, Nathan, Charles, and James, who respectively became the chief of houses at Frankfort, Vienna, London, Naples, and Paris. These have become celebrated throughout the world for their financial operations in making loans to governments, and in general banking, and mercantile operations. Members of this renowned family still conduct the business of this immensely wealthy house, as a general firm, the present head of which is Lionel Nathan, of the London house, who was elected to Parliament from the city of London, in 1847. He was the first Jew that ever attained the honor of a seat in the house of commons. We think it quite likely that this house will act some very conspicuous part in relation to the fulfillment of prophesy concerning Palestine and the Jewish people. Our age is an age of wonders. S. A. G.

Consistency.

The religious press of the country, for some months past, have kept up a constant howl against the Centennial ground being thrown open on Sunday. It was urged that the Christian sentiment of the throng who would attend the great international show would be outraged by the alarming sin of Sabbath breaking, to such an extent that the interest of the exhibition would be impaired.

Perhaps so. I would not for a moment underestimate the importance to the American people of the institution called the Sabbath. And it seems to me wise and filling that the world at Philadelphia this year should see how conscientious Americans are in matters of faith. While I was consoling myself with these thoughts, the following facts came to light: While the Christian sentiment of the people would not allow the centennial managers to open the grounds on Sunday, yet it would and did allow them, without protest to have set in operation saloons and whisky shops on the Centennial grounds in such number that the licenses paid amount to $181,500, and it is estimated that 80,000 drinks will be sold in a day.

Is not this an outrage on Christian sentiment?

There has been much said, of late, about bribes and bribe taking, but here is a gigantic bribe of nearly two hundred thousand dollars, the consequences of which will be far more ruinous than any resulting from the bribes which Belknap ever received! And is there no one to object? Sabbath breaking with impunity is a sin, and should be dealt with as such, but is not intemperance, with its manifold forms of iniquitous development a sin of deeper hue and graver import?

The Centennial will not only exhibit to the civilized world how this great country has progressed in arts and literature, in the pursuits of agriculture and mechanics, but also it will show on a grand scale its great capacity for making drunkards. And is this not an abomination? And is this to go without a word of protest from those religious quarters where the Sunday question was treated with such vigor?

Oh consistency, what a jewel thou wouldst be if we only had thee!

Yours truly,

JUDEX.

The New Jerusalem.—No. 1.

O. W. STETSON.

The New Jerusalem, of Rev. iii. 12, which the angel in chapter xxi. 9, calls "the bride, the Lamb's wife;" and Jno. in verse 10, denominates, "the holy Jerusalem," is by so many supposed to be "the place," and "the house," in which are the "many mansions," and such extravagant computations have been made of its size, and the number of rooms in it, and of their capacity to accommodate all the redeemed; that we find ourselves under a necessity of giving this portion of the subject a special consideration. Our Lord, Jesus, in that wonderful prophecy of his, as recordeded by Luke, (xxi. 24,) says of Jerusalem's destruction, (by Titus, under Vespacian), that from them "it shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled."

That declaration is, certainly, a very strong implication that after Gentile times are ended, then Jerusalem is to be restored, builded again in her own place, and "trodden down" no longer. Now, have we any promises in Scripture to this effect, and if so, can they be harmonized with other declarations, as, "God hath prepared for them, (his people), a city," also Rev. xxi. 10, " * * "and he shewed me that great city, the holy Jerusalem, descending out of heaven, from God." Believing that we have the promises, no difficulty can arise that will prevent harmony, should our belief of "promise" be found correct. Let us examine the subject. Of the text, "he hath prepared for them a city," we would say: Yes, that is in his plan, and according to his purpose; but Paul says, in Rom. iv. 17, that "God calls those things that be not, (yet) as though they were,"—already in existence; and on this principle He calls himself "the God of Abraham, * * * of Isaac, and * * * of Jacob," notwithstanding "he is not a God of the dead," though these "fathers" are now dead, for "all live unto him" who makes the dead to live again.

By consulting Isa. lxv. 17, 18, we find that the city, was not, as yet, "prepared," actually, in Isaiah's day, and we also learn that the time for the creation of that city, is synchronal with the creation of the "new heavens," and of "a new earth," which is admitted to be still future to the present time of our day, consequently the material, architectural structure of that city is not yet an accomplished fact.

But there are two things which demand particular attention, as specified, and comprehended in the promise of verse 18.

I. "I create Jerusalem a rejoicing."

II. "I create her people a joy."

Further, "I will

1. Rejoice in Jerusalem."

2. "I will joy in my people."

We here have what is common to all languages, viz.: A city spoken of in a double sense, one involving the inhabitants as the city, and the other the architectural and material structures only. We give an example parallel. "One-fourth of the city was destroyed, but no lives were lost," referring evidently to the mechanical structure. "One-tenth of the city perished by the pestilence," involving the people only.

This, I apprehend, leads to the truth and harmony of what are only, seemingly discrepancies. Ezekiel in his vision, is shown the reconstructed city proper, while John, under the symbol of a city, is shown the Lambs wife, who is to dwell in the city of the Great King. The key to this, is found in the words of Jesus. Rev. iii. 12. "And I will write upon him (that overcometh,) the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God." The bride overcomes, and when the marriage of the Lamb takes place, he confers on her these three titulary distinctive names:

1. That of his God and father.
2. New Jerusalem.
3. His own new name.

"Come hither, John, and I will shew thee the bride, the Lamb's wife. * * * and he (the angel), shewed me * * * that great city, the holy Jerusalem, the New Jerusalem," which Paul in Gal. iv. 26, says, "is the mother of us all." Where the birth-giving Spirit is spoken of only. Revelation, undoubtedly, is to be studied and understood, in and by the light of preceding Scripture, and that says in Psa. cii. 16, "When the Lord shall build up Zion, he shall appear in his glory, * * * to declare the name of the Lord in Zion, and his praise in Jerusalem, when the people are gathered together, and the kingdoms to serve the Lord." Four things in this prophetic promise merit special attention:

1. His appearing in glory.
2. The gathering of the people.
3. The transformation of the kingdoms to his service.
4. The work then to be done.

Peter says the glory follows the sufferings of Christ, and that the time and manner of time, referring to the glory, was revealed to the prophets, and Paul connects our "gathering together" unto Christ, with his coming and glory, while John places the time when the kingdoms of this world shall become the kingdom of our Lord, and his taking to himself his great power and reigning, under the sounding of the seventh trumpet, which brings the time of the completion of the mystery of God, as he has promised, "that the Gentiles shall be partakers, with Israel, of his promised blessings through the Gospel," and the prophets have largely declared the 4th, in the fullest and clearest manner, viz: "To build up Zion, to redeem Jerusalem, to declare the name of the Lord in Zion;" and the 13th verse of this psalm, says that this time of his appearing in glory, is the set time, (or time set), "for the Lord to arise, have mercy upon, and favor Zion, * * * and so—as a result,—the Gentiles shall fear the name of the Lord, and all the kings of the earth his glory."

In Psa. liii. 6, we read: "O that the salvation of Israel were come out of Zion! When God bringeth back the captivity of his people, Jacob shall rejoice and Israel shall be glad." Some claim that Israel and Jacob refer to, and mean the same, i. e., they are synonims; but Ezek. xxi. 25, proclaims the "overturning" of Israel's kingdom, and in Amos ix. 8, God says: "I will destroy it from off the face of the earth, (and he has), saving that I will not utterly destroy the house of Jacob," (and he has not), which looks very much as if they were not "one and the same." But Isa. lvi. 8, reads: "When the Lord shall bring again Zion, then her watchmen shall sing, * * * and lift up the voice together, for they shall see eye to eye," and in lxii. 6, "I have set watchmen on the walls of Zion that shall never hold their peace day nor night, * * * till he establish, and till he make Jerusalem a praise in the earth," (and xxxiii. 20,) then "thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down, * * * the inhabitant shall not say, "I am sick," the people that dwell therein shall be forgiven their iniquity." At that time, Jeremiah says, (iii. 17,) they shall call Jerusalem, "the throne of the Lord,"—which agrees with Rev. xxii. 3,—and all the nations (*tribes*), shall be gathered unto it, * * * to Jerusalem," and Ezek. xlviii 35, announces that, from that day, the name of the city shall be, "Jehovah Shammah," i. e., "the Lord is there." Zechariah also saw the line go forth to measure Jerusalem, and he says, "For I, saith the Lord, will be unto her, a wall of fire round about, and (I) will be the glory in the midst of her * * * 10. sing and rejoice, O daughter of Zion; for lo I come, and I will dwell in the midst of thee, saith the Lord, and many nations shall be joined to the Lord in that day, and shall be my people; and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts' hath sent me unto thee."

Paul says in Rom. xi. 25-27: "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved; as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins."

In Acts iii. 20, Peter says, this "sending of Jesus Christ," is (or will be) "at the times of the restitution of all things spoken by the mouth of all his holy prophets," among which is this restoration of Jerusalem, as the city of the great King, and Zechariah says, then they "shall know," but at the first advent they did "not know," for Jesus wept over the city, Luke xix. 41-44, saying, "If thou hadst known, the things which belong unto thy peace! but now they are hid from thine eyes, * * * (until the fulness of the Gentiles be come in,) because thou knowest not the time of thy visitation;" then again in chapter xiii. 35: "O Jerusalem, Jerusalem, * * * behold your house is left unto you,—desolate,—(because of unbelief they were broken off,) and verily I say unto you, ye shall not see me, (again,) until the time come, (the set time of Psa. cii. 13, and cxviii. 26,) when ye shall say, "Blessed is he that cometh in the name of the Lord," (of hosts, who hath (then) sent me unto thee; Zech. ii. 11,) ("for God is able to graft them in again;") and then will come the mourning of chapter xii. 9-14. Chapter xiv. 4, says! "And his feet shall stand, in that day, upon the Mount of Olives, which is before Jerusalem, on the east, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south, and ye shall flee (not to, but from,) the valley of the mountains (the divided northern and southern parts of Olives) for the valley of the mountains (divided Olives,) shall reach unto Azal; (ancient Ashkelon on the sea coast,) yea, ye shall flee like as ye fled from before the earthquake, in the days of Uzziah, king of Judah; and the Lord my God shall come, and all the saints with thee, * * * and the Lord shall be king over all the earth; in that day shall there be one Lord, and his name one. All the land shall be turned as a plain from Geba to Rimmon, south of Jerusalem; and it, (Jerusalem,) shall be lifted up (restored,) and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the tower of Hananeel unto the king's wine presses, and men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited. And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, (Dead Sea,) and half of them toward the hinder sea; (the Mediterranean,) in summer, and in winter shall it be."

We find, not less than four witnesses, all testifying alike, as to time, place, origin, and nature of these waters, viz.: Ezek. xlvii. 1-12; Joel iii. 18; Zech. xiii. 1; xiv. 8; and Jno. in Rev. xxii. 1. If we include Psa. xlvi, and Isa. xxxv. 4-10, then there are six.

As to the events predicted of, and connected with the Mount of Olives, we all know, as well as men can know anything by geography, history, living testimony, and actual observation, that no such earthquake valley does now, nor has existed since, neither was one in existence at the time of our Savior's first advent, produced, by his standing on the Mount of Olives. Nor was Olivet ever ruptured at the time of his ascension; and there now stands on its summit a "Turkish Mosque," from which, it is said, "there is a most delightful view eastward to the Dead Sea, still "unhealed," and a north and south mountain-chain exists, westward, between Jerusalem and Azal, so that no waters flow from the city into the "great sea." We also know, that at Christ's first coming, so far from "all the saints coming with him," none came with him; not one! Nor was "all the land, turned into a plain from Geba to Rimmon," neither has Jerusalem, from and since that time, been "lifted up," but on the contrary, it has been, "trodden down;" neither has it been, nor is it now, "safely inhabited."

(To be Continued.)

Fast Age, Fast Time, Fast Theology.

The time was when people could get through the world by stage-coach: but when the canal was made, and the packet boat ran day and night, people thought it was getting along very fast. But since the rail is laid, and men can ride in the lightning chariot, oh, how slow is the old way!

The time was when the farmer could reap grain with hand sickles, but the cradle took its place, and the work was done fast enough. But it's day is almost in the past—is too slow. The two-horse reaper must take its place, and yet the work is not done fast enough.

Fast theology, or Man-ology it should be called, is in vogue.

In the days of the apostles, men could serve God in hope of life at the coming of Christ and the resurrection of the dead. But this was not fast enough. Man must be taught that he has life out of Christ, that he cannot die; and a short life time is the railroad, and death is the grand entrance depot to eternal glory.

The time was when people loved to hear the Gospel, and would come from far and near to hear the glad news, no matter by whom preached, even if by what is called a one-horse preacher. But how is it now? People must live very near the meeting house, the sun must shine, weather must be just warm enough, roads good, well rested from the week's work, no Sunday headache, a fine dress to show, and a two-horse or four-horse preacher, with all the modern appliances for preaching the Gospel. And even then it is to be feared that to some the Gospel has become stale and an old story in which to them there is but little, if any, sweet music. Those who have many fine horses can no appreciate a one-horse team. Times are fast.

S. G. CLARK.

Scripture Study.

WHO IS ADDRESSED?

Upon the pages of books, in the columns of papers, from the sacred desk, and in our every day conversation, we frequently see and hear Scripture quoted and applied to parties very different indeed in circumstances to those to whom it was first written or spoken. Indeed, the lesson given by the apostle Paul to Timothy, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth," by them has been but poorly learned, and the relation to God sustained by the party addressed is left entirely out of view.

A few examples in which the grand law of interpretation—who is addressed—is generally disregarded, may be of benefit.

1. "Ask, and it will be given you; seek and ye shall find; knock, and it shall be opened unto you. Matt. vii. 7.

This language of the Savior, not quite universally, but generally, is dealt out to the alien world as applicable to them in their search after salvation, and that all that is necessary upon their part, and all that they can do is simply to knock, seek and ask in prayer. But when we connect with this Matt. v. 1, and vii. 9-11, we readily see that it applies to disciples.

2. Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them. Matt. xviii. 19-20.

Almost universally is this language applied to all disciples of all ages of the world; nor would we desire to take away from them the good old text, provided we thought it properly belonged to them. But when we examine with these verses the context—verses 1, 6, 10, and 18, we find that its application was strictly to the apostles. Christ had been instructing them in reference to their future care of the numerical body (the church), and gives them to understand that what they did should be ratified in heaven; and also that whatever they should ask of the Father upon that point should be done, and that it would not be necessary to call a council at Jerusalem, Rome, Nice, or elsewhere, to settle a point of difficulty, but that wherever two or three of these apostles were gathered together in his name their action upon the point, (they being guided by the Holy Spirit,) would have his approbative (not personal) presence.

3. "And they said, Believe on the Lord Jesus Christ, and thou shalt be saved and thy house." Acts xvi. 31.

From this expression many gather the idea that all that is necessary to salvation is to believe on the Lord Jesus. But it must be borne in mind that the question was propounded by, and the answer given to one who was a heathen, and had never heard of Jesus, or life through him. Therefore it was necessary to start him from the position he then occupied. But when the same question — What shall we do? comes from those who do believe, being differently circumstanced, the answer is differently rendered. They are not required to *do* that which they have already done (believe,) but to start from that point to which they have already arrived and move forward. See Acts. ii. 37, 38. "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and you shall receive the the gift of the Holy Spirit." And again, when persons are addressed who have believed and repented, they are addressed still differently from the above as their condition is different. See Acts xxii. 16: "Why tarriest thou? Arise and be baptized and wash away thy sins, calling on the name of the Lord."

G. M. MYERS.

(To be continued.)

Church of God
Abrahamic Faith
Hartford City, IN 47348

The Earnest Desire of the Church.

Come Lord Jesus come again;
About O Church the glad amen!
Echo back the joyful strain

Thou O Lord! hast tarried long.
Come to earth with angel throng;
Wake again that sweetest song.

Chanted at thy lowly birth,
To the fallen sons of earth;
Token of thy heavenly worth.

Oh thy church the Rising Head—
Church for which thy blood was shed—
Come and raise her from the dead.

Change the living waiting ones,
Crown and seat them on their thrones;
Still creation's ceaseless groans.

Scatter with thy light the gloom;
Make the desert wastes give room
To the wealth of Eden's bloom.

Take the poison from the air,
Make the earth both good and fair,
End these ages of despair.

From oppression grant release,
Cause the clang of arms to cease,
When in the reign of peace.

From all faces wipe the tears,
Fulfill the dream of years,
Crown with love eternal years.

Then to God through endless days,
All created things shall raise,
Hymns of pure and lofty praise.

JOHN L. WINCH.

PIERCETON, Ind.,

Correspondance.

DEAR BROTHER MAGRUDER:—I have been much interested in the question which your letter concerning bro. Jones' Catechism raised—and hope you will excuse me for speaking very candidly to you on the subject. I cannot tell whether you are, or are not in favor of Sunday Schools, but as I know many of our brethren are not. I will presume that you are of the number and address my remarks to you accordingly.

If we find—let me ask—in all the affairs of life, that little, if anything, is accomplished without system, why should we expect to make any advance in the instruction of the rising generation, without that invaluable condition; and how can any system be attained, without suitable question books? It is true, simply reading the scriptures, will sometimes suggest questions, and the more intelligent teachers will be able to supply good ones;—but the plan of having a well drawn up question book, makes the intelligence of one brother subservient to the uses of many. Again why should we discard the use of authors, who may throw light on customs and habits, alluded to in the scriptures, who may not be of our religious faith. Our Lord made use of the publicans and sinners, accepted their hospitality—their bread and meats—if not their doctrine. If brother Jones by zealous industry has compiled a work that can aid in the general instruction of the young, shall we discourage its use before examing it?

The first impulse of one who learns how much has been offered to him through Christ, is to spread this knowledge among men to work in his Masters vineyard. There is no way in which this can be so extensively done as by the Sunday School. Especially is it a means within the reach of women, who desire to work for Christ; and in this field a judicious book, would give great assistance.

In one of the numbers of the "Sunshine," an account is given of a sister in Kentucky, who through great difficulties, has for a long time been teaching some colored children, who have made great progress. Shall we not encourage the sisters as well as the brothers every where to do what they can in the cause of suffering humanity, and will not the plan proposed be a means of helping teachers and scholars alike—as many of those who may teach, will yet through the question book add fresh light on the subjects taught. Let us, my brother, look on the field "white for the harvest," and send forth all the works that we can. We must remember that all the adults who started for the promised land only two arrived there—but multitudes reached it who were born on the way.

Children must early be taught the Lord, as like Timothy, having from a child known the holy scriptures, they may early obey and follow them.

The new paper of our brother Wilcox—published at the earnest request of so many—is another means by which those who have the time to spare—may aid in the Master's work. He who put hands on little children's heads and blessed them—is not so far above their comprehension—but that their minds may be drawn towards Him by little verses, narrations especially adapted to their comprehension. The susceptible mind of childhood is the best soil on which to work—and many of our best and most useful brethren will remember that the seed of the Holy Word—buried in their minds in early childhood—needed, but working from the husbandman in the Lord's vineyard to come up and bring forth fruit:—whilst those who are buried in ignotance, are much more difficult to reach. Hoping my brother will excuse my plainness, as this point is in my opinion one of vital importance. I remain in the one hope.

AN OLD SISTER.

I am not a member of any church—nor even a professor of religion, but it does seem to me that your church has the right end of the story. I've heard a few sermons, (mostly by Orem.)

My mother, a short time ago, subscribed for your paper, for me, my neighbor, Rev. Hardwich,—Baptist—I suppose received his copy, as I did mine. I just now sent to the Presbyterian, Elder Clarke, your two last issues. Already one lady (always been a Baptist) that I let take my number sends word that she wants mine every week.

But, to proceed to business. I write to ask you if you won't send me a quantity of numbers, to give to people, or if any of your faith have back numbers, won't they send them to me for that purpose? You see, I'm of the same mind of that Bible character, if I go to torment I don't want my brethren to bear me company. I don't understand your doctrine; yet I am call d a "soul sleeper," can't do you credit,—so send the papers for me to answer with, I will try, and think I'll succeed in getting three month's subscribers, after my friends have seen a few numbers. I don't know of one of your faith in this city.

Dr Miller of Atchison, tells me that he heard part of one sermon of that faith once;—would so much like to know more concerning your ideas.—Buries his son this afternoon.—Wife an Episcopal; Dr. Nothing. Send them the paper. I'm poor, comparatively, or I'd send you money and names. My husband irreligious. I can do so little with my one number, but I wish all your professing ones were as much in earnest. I really think a small church might be established in this town. I know several belonging to other churches, that as far as I understand, agree with you. Orem told me that some time this summer he would preach a few sermons here.

Whenever preachers are coming this way, they can have a resting place with us as long as they please, and our house for services if they desire.

It is possible that the first line of my letter may prove my condemnation with you. I know I've been very bold, let the motive excuse my presumption. Persons call me fanatical, if christianity is all its representented, the wonder to me is, why are not christians more fanatical.

FANNIE WRIGHT.

MR. EDITOR:

The readers of your most excellent paper will rejoice with those who rejoice, when they learn what a glorious feast we have had. It was brought about in this way:

Some months ago we read in your paper that a Brother R. Corbaley had organized the first Church of God on the Pacific coast, near his home, at Healdsburg, Cal., two hoondred miles from this place. We invited him here, and March 28th he began a series of most interesting discourses.

He encouraged the people to take the references given, and investigate for themselves, and to ask questions, publicly and and privately, which they did. A "Thus saith the Lord" was given cheerfully and without hesitation in a single instance.

The people flocked around to hear his good fireside preaching, which was going on nearly all the time he was out of the pulpit.

Notwithstanding the distance, he came again and began preaching on the 28th of April, as on his first visit, night and day, to most attentive audiences. Through his faithful labors a congregation of twelve members was organized. Seven were from the Christian church, and five made the good confession and were baptized, among whom were my brother and sister-in-law.

We intend to meet on the first day of the week, to attend to the ordinances of the Lord's house, to search the Scriptures for the old paths, contending earnestly in the fear of God for the faith once delivered to the saints, and to exhort one another, and so much the more as we see the day of the Lord approaching, till the Master comes to awaken the sleeping saints, and change those who are alive and remain, to reign with him, possessing the power of an endless life upon the earth restored to its original purity.

My parents, P. A. and F. C. Strong, laid aside human creeds under the first preaching of the beloved A. Campbell, in Kentucky, taking the Bible alone as their rule of faith and practice, resolved to follow where it led, through evil as well as good report, and whereunto they attained to walk by the same rule, and mind the same things, knowing whom the truth makes free are free indeed. After my father had been an elder in that church for many years, his attention was arrested by accidentally seeing on some tracts the picture of an open Bible with the words, "The Bible our Creed." He began to investigate,—to prove all things and hold fast that which is good; with the assistance of the RESTITUTION he has dropped some of the traditions of men. We have suffered persecution because we left the beaten path, but we rejoice that we are counted worthy to suffer for Christ.

Brother Corbaley, whom we all highly esteem for the work's sake, is expected to preach for us as soon as harvesting is over, when we hope many others who are diligently searching the Scriptures as did the noble Bereans to see whether the things they heard were so, will show their love for the Savior.

Yesterday our dear brother bade us adieu, leaving us much encouraged, and our cup of joy filled to overflowing. We do bless the Lord that we have been spared to see the bright light of truth, in its dazzling beauty.

Let us all praise the Lord and exalt his name together.

Your, sister, in the hope of the resurrection, M. F. PENNEL.

P. S.—For a few months past we have had a very interesting Sunday School. Nearly all in the neighborhood attend regularly and promptly. There are about thirty in the Bible class. After the teachers have entertained the classes of small children an hour, they are allowed to pass quietly out of the room. The teachers then enter the Bible class, which continues another hour. At the ringing of the bell the children come in again, and after singing a short time all are dismissed. The order will be changed, now that we are to meet in a church capacity. M. F. F.

TO THE RESTITUTION:—I have returned from Florida, home to my family, improved in health. I spent over six months in Leon and Wakulla counties, three months of which I preached in Wakulla county, from once to three times a week, while I stayed there. The people were very anxious to hear the word of life. The Methodist house of worship was free for me to occupy, and the people came for miles around, and many of them appeared hungry for the truths of the Gospel. They said I was the first to preach that new doctrine there. They acknowledge it as the most reasonable doctrine they ever heard,—that God in the great plan of salvation will restore the earth back as it was before the curse, when he called everything he had created very good. They saw that God never promised to take man from earth to heaven above when he died, and use this earth as a nursery to populate heaven, but would restore earth and man to more than their pristine glory. One of the Methodist officials came to me and said, I was encouraging unbelievers, and weak kneed church members. I told him I was trying to preach the truth, as I understood it from the word of God. Their minister wished to know what I did with the parable of the rich man and Lazarus. I tried to have him state accurately what he thought of it, but he was very cautious about sticking any stakes I could hold him to. Then I explained my view of it, and it completely silenced him. The people sent for me to come to their houses to talk with me, and followed me to my boarding place to hear. Many are convinced. Some said when I was ready to organize a church, they were ready. I have no doubt in a few months I could organize a church of thirty members. They invited me to many other places to preach. I went to the Wakulla spring, seven miles from Crawfordsville, and labored with good success. This is a territory where labor can be bestowed with profit. The people are very kind and courteous, and invite northern people to come and settle there. From your brother in Christ. M. S. HOBBS.

BOGGESTER, Miss., May 17, 1876.

Words of Cheer.

What a tonic is in a heart cheering. Every one, old and young needs cheering. The mother cheers the child for the first attempt to "go alone." She cheers him for his courage; for his efforts to learn his lessons. The clergyman will preach better sermons when his efforts are appreciated, and a word of encouragement is given him now and then. The orator is "moved" by expressions of approval; so is the singer. A woman is a better wife for being occasionly praised, and a man is made a better husband if his wife now and then pats him on the shoulder and says "Well done." Employers who would secure the best efforts of employes, must notice kindly their work, speak encouragingly when they may. Growling, scolding, snapping and habitual fault-finding will curdle sweet milk, and sour the best dispositions. Let us be sparing with our fault-finding, and very liberal with our cheering.—*Phrenological Journal.*

To Brother Stephenson.

BRO. STEPHENSON:—I see by your article in RESTITUTION, of April 26th, you take the position that there will be three classes raised; the good and bad, and a class that are neither. You also take the position that none but the good will rise at the commencement of the 1,000 years, and the bad at the end. I cannot see any chance for the third class. You also take the position that the phrase, "the dead," as it occurs in Isaiah, means the majority of the dead; and that the same phrase used by Jesus, means only a few. Will you please explain? In the 14th verse the Prophet says of a certain class of dead, that they shall not live. Now with your interpretation of the phrase, "the dead," in the 14th verse, it seems to make him contradict himself in the same breath. In the 14th, they shall not live; they shall not rise. In the 19th, they shall live; they shall rise.

May not the declaration, the earth shall cast out the dead, be a repetition of what the Prophet had previously said? It seems to me so, for he says in the next verse, come my people, enter thou into thy chambers, and shut thy doors. And again in the 21st verse, he repeats again in other phraseology, the first statement, the earth shall also disclose her blood and shall no more cover her slain.

In John v. 28, 29, you say that Jesus teaches the resurrection of every man. According to your statement, the good and bad, form a small minority. Would mentioning a small minority teach a universality? If it was the intention of Jesus to teach a universal resurrection, would he not have mentioned the greater with the lesser, instead of mentioning the lesser, and leaving out the greater? We cannot take the statement, the dead shall hear the voice, to mean all the dead, we must let subsequent acts and words explain. Please answer at your leisure. Your brother, A. B. ALLERTON.

LAKE MILLS, May 16, 1876.

The Mediterranean.

More than once, even in modern times, the Mediterranean Sea has been the theater of events that attracted the attention of the whole world. Nations have played for heavy stakes on its waters, and kingdoms have been lost and won upon its shore. And the future may witness a repetition of similar events. England has multiplied he fleet within the pillars of Hercules, and Russia is about to reinforce her Mediterranean squadron by some of its heaviest iron-clad frigates. In the meantime, France is not unmindful of her peculiar interests in that quarter, and more than one German war vessel has carried the flag of the empire into the same locality. These preparations presage some startling event.

After the fall of Sevastopol, Russia was debarred from keeping a navy in the Black Sea. But no such interdiction runs against the Mediterranean, and there iron-clad may be matched against iron-clad, and the contest be equalized. In case England and Russia lock horns in Central Asia it is important that the western entrance of the Suez canal should be kept open. England has that object in view, while Russia wishes to be in a position to make the most of any change that will cripple her main antagonist.

The sea eagles perceive the coming struggle, and they are gathering upon the waters of the historic Mediterranean.—*Sel.*

Dancing Christians.

Not long since a church in a leading denomination, advertised and carried out a fashionable ball, at the close of a church festival or tea party. Many of the principal member of this so-called religioious fraternity joined in the fray, and showed the world how they could dance.

The next morning one who opposed such deviations from the straight path rebuked one of the members, in the name of Christ. For this he received a very vigorous application of the brutlest's cane, upon his head.

John the Baptist once had a dispute with a king about a dance, and as a result he lost his head.

The manner in which the Savior threatened those who bought and sold in the temple should be a warning to modern religionists. There is need of some authority for "knotted chords" when people of God become associated with such disgraces as that noted above.

There is much peace crying and millennium preaching, in these days, but the signs of the times do not indicate a very speedy consummation of the world's conversion. There are some sights that go to show that the church may be converted to the ways of the world, sooner than the reverse of this is realized. But the purity of the Gospel demands that the chosen people should be separate from sinners, and aloof from the ways and spirit of an ungodly world.

Yours, JUDEX.

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Jas R Steele	$	S J M Bohrer	1 00
C Beagle	1 50	D Hogarth	1 00
L W Gandy	50	W L Neely	5 00
Mrs E Church	2 00	H J Cobbs	1 50
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N Morton	1 00	J P Bitner	1 50
H Beadle	1 00	H Mattis	2 50

LETTERS OF INQUIRY.

L J Kimball, Mrs S Burdick, J A Fuller, J Bailey, Wm Priest, J P Jaggers, J F Robinson, A Shepherd, J O Scott, R F Johnson, A R Mesmaker, Morris Goodhue, J L Crane, L Hunter, L Marsh, C H Lowery, J S Arnold, J Kimball.

ANNOUNCEMENTS.

The third quarterly conference of Northern Illinois and Southern Wisconsin will meet at Brother Emanuel Dixon's home, in Green county, Wisconsin, commencing at 3 o'clock on the evening of June 24, 1876, it being Friday evening, and will continue over Sunday.

A general invitation is extended to all to come and participate in the meeting. Those coming by rail will come to Monroe, and enquire for John Shook's. Brother Dixon's 3 miles south-west of Monroe. Those coming by rail, and wishing conveyances to the meeting should write to Emanuel Dixon or John Tuels, Shinner, Green county, Wis.

J. A. ARNOLD.

The Lord willing, I will be at Laketon, Wabash county, Indiana, on Friday before the third Sunday in June.

At Brother Henry Mesimore's, on the fourth Sunday in June.

If Brother Griffin, or others, want me to visit them we'll do in that part of the country, I can do so on the Thursday before.

J. S. HATCH.

At Edinboro, Pa: Quarterly meeting on June 10th and 11th. Conference on Saturday at 2 p. m. and baptism after meeting. Love feast on Sunday at 9 a. m., and preaching at 10:30, followed by the right hand of fellowship and the Lord's Supper.

GEO. W. STARKEY.

The second quarterly conference of the Church of God in Iowa will, the Lord willing, be held at the Rock Creek Centre school house, Jasper county, Iowa, commencing on Thursday evening before the second Sunday in June, 1876, and will continue over the following Sunday. The place of meeting is six miles west of Grinnell. Those coming by rail will stop off at that station, where teams will be in readiness to convey them to the place of meeting. Preaching brethren are especially requested to attend this meeting, as it is a new field, where the Word of the Kingdom has lately been sown by Brethren Aulls and Dagger. Come one, come all.

By order of the conference.

J. T. PRICE, Pres.

TOLEDO, Iowa, May 2.

West Lebanon, Warren county Indiana, Friday evening, May 26 at schoolhouse near Bro. Byers. On Saturday evening, 27th, and Sunday, 28th, at the West Lebanon church.

In the town of Howard, as Brother H. P. Elliott shall appoint on Friday evening, June 2.

At Lanark the following Saturday evening and Sunday in June.

We would inform Brother Byers that I will be at the crossing of the Narrow Gauge R. R. on the arrival of the D. V. & C. R. R train, the last Friday in May.

To Brother Elliott: I will stop at Pecatonica on the arrival of the first train leaving the city on the Friday before the first Sunday in June.

To the Brethren in Lanark:—I will reach Lanark on the arrival of the Western Union on the Saturday following.

J. M. STEPHENSON.

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When thine eyes with tears are dim,
Straight to God, thy Father hastening,
Tell thy troubles all to him.
Not to human ear confiding
Thy sad tale of grief and care,
But before thy Father, kneeling,
Pour out all thy sorrow there.

Sympathy of friends may cheer thee
When the fierce wild storm has burst,
But God only can console thee
When it breaks upon thee first;
Go with words, or tears—or silence,
Only lay thee at his feet,
Thou shalt prove how great his pity,
And his tenderness how sweet.

Think too, thy divine Redeemer
Knew, as thou canst never know,
All the deepest depths of suffering,
All the weight of human woe.
And though now in glory seated,
He can hear the feeblest cry,
Even hear the stifled sighing,
Of thy dumb heart's agony.

All thy griefs by him are ordered,
Needful is each one for thee;
Every tear by him is counted,
One too much there cannot be;
And if while they fall so thickly,
Thou canst own his way is right,
Then each bitter tear of anguish
Precious is in Jesus' sight.

For too well thy Savior loves thee
To allow thy life to be
One long, calm, unbroken slumber,
One unruffled, stormless sea;
He would have thee fondly nestling
Closer to his loving breast,
He would have that world seem brighter
Where alone is perfect rest.

Though his wise and loving purpose,
Clearly yet thou mayest not see,
Still believe with faith unshaken,
All will work for good to thee.
Therefore, when thy way is gloomy,
And thine eyes with tears are dim,
Straight to God, thy Father, hastening,
Tell thy sorrows all to him.

—*Selected.*

The Resurrection—No. 2.

Having shown in No. 1 the fallacy and inconclusiveness of the assumption, that death as entailed upon the race by our federal parent, Adam, is not penal; and, also, that as the children of Adam fell under the penalty of law entirely independent of their own individual or personal action; and that as a consequence they must receive the grace of God, administered in their behalf, to relieve them from the doom of Adam's sin; that they as independent individuals, and separate persons from their progenitor, had no agency in bringing upon themselves. I shall in this number proceed to show that the grace of God to Adam's race is as universal as the consequences of sin, or the sentence of death, and must and will be as positively executed in their behalf, without reference to the individual acts of Adam's children, this agency or moral condition in relation to death and judgment.

1. Reason claims that if God does execute upon Adam's children the death penalty of law, pronounced upon him, while and because they were in his loins, to maintain the honor of his own name, the integrity of his words, and also the majesty of his holy law, without reference to their personal acts or character; that then to make his grace "equal" to his wrath. He should arise in his grace, without reference to their personal acts or agency, after the majesty of the law has been vindicated, and his word and honor has been maintained thereby, set them at liberty from all penalty consequent of Adam's violation of law, that they may have no occasion to say the wages of Jehovah are not "equal."

2. Reason also claims that his grace, thus manifested to and for a sinful race, would speak volumes of honor and glory unspeakable, and also be a theme upon which a kind, and the most benevolent, tender, and affectionate heart could reflect with supreme delight forever; and also with unbounded gratitude for so great a favor and grace bestowed, unsought, unasked, but freely given on behalf of "the righteousness of Christ." Rom. v. 18. But what is reason if not supported by, and in harmony with the scriptures? I answer, just nothing at all. Then I ask, do the scriptures of truth, the inspired word of the Lord, give their support to reason in this case, and on this subject? And I answer in the affirmative, to the honor of our Father in heaven they do, when they are not gagged, choked, and frittered away, until they are made to speak anything, everything, or nothing, according to the will, tradition, or caprice of their interpreters. Paul, the apostle of Christ, most fully sets forth the subject in Rom. v., where he saith, "But not as the offense, so also is the free gift, for if through the offense of one (man Adam) many be dead, much more the grace of God and the gift (of life) by (the same) grace, which is by one man, Jesus Christ, hath abounded unto many." Now would it be handling the word of God faithfully, to affirm that many, in the latter clause of the text, contains very much less than in the former? And if not, then the positive conclusion is, that the gracious gift of life from the death entailed by Adam, is just as extensive as the judgment inflicted by Jehovah's sentence when executed on Adam's children. And thus it is manifest to all, that life from the dead is a blessing to all the human family, the result of the pure, disinterested benevolence of a kind and beneficent benefactor, a gracious, merciful and loving God. And to pervert this act of his infinite goodness into a vindictive, wrathful, malevolent, and penal life, may do for perverted reason, and those who appear to be willingly misled, and are most certainly deceived. But such a thought is most detestable and horrifying to such as have a single eye, and their whole body fully illuminated by the light of life, the spirit of truth from God. But, says the affirmant, If then it is a truth, that the wicked dead are to be made alive, for any purpose, it must not be left to inference; because, if they live again from the dead, it is a penal life. Is it possible, that a man's mind, reason and judgment can be so warped by education, surrounding circumstances, or his own will, that with a good heart, and a sincere soul, filled with the love of God in every avenue of the same, can shut his eyes to the fact that life from the dead, to Adam's race, is a blessing instead of a curse? We might, with just as much truth or reason, say that the life of Adam's children, in the present state, is a "penal life," as to say that "life from the dead is a penal life." For the one is cut off by the death penalty for sin, as really, and as positively as the other, and if the one is penal, why not the other; and if resurrection curse men into life, and then the longer the life, of mortal aches, pains, and woes, the greater and more complete the penal curse; and that, by this rule, the venerable old patriarch, Methusalah, received the greatest curse of all men. Away with all such nonsense and cavilling, while unperverted reason holds her noble throne. For if God, in his grace, bestows the blessing of life from the dead upon all the children of Adam, and that entirely, without reference to their acts or agency, is it not turning the grace of God into malediction, and his beneficence into malevolence, to say, that because some of the recipients of this grace, having abused the same, by continuing in sin and constant rebellion against his boundless beneficence, and by consequence compelling the Almighty Ruler, as a moral governor of the universe, to execute the law of sin and death upon them individually for their own individual and personal transgressions; that therefore the gracious gift of "life from the dead" is designed and given by Jehovah's goodness as a penal curse, for the gracious gift is as distinct from the penal curse, as life is opposite to death, and, as it appears to me, to blend them together as one, and thus make life, as well, and as really as death, a penal curse, is to bring an unjustifiable reproach upon the administration of the just, holy, and equitable Arbitrator of human destiny. But it is said, by some, as a climax to all argument on the subject, that Christ Jesus, our Lord, cannot raise up the wicked to a corporeal, mortal and animal life, because he has no such life in himself; being, since his resurrection, immortal and spiritual, and therefore can only give such life as corresponds with his own nature. Now if such pettifogging as that suits others, it does not suit me, for my reason tells me that if Jesus has "all power in heaven and earth," as he claims to have in possession, he can do as he pleases about the matter; and therefore all depends upon his blessed will and gracious word relative to the subject, and to limit his power, is not to believe his word or sayings, and such are building, but only upon the sand. But, says the opponent, will such a reliving be participated in by the unholy? To settle this question it is necessary to determine what is the penalty or wages of sin, or what is its proper penalty. Wrong here again. For the reliving or resurrection from the dead, is no part of Jehovah's penalty against sin, but his merited grace unasked, and unsought, yet freely bestowed without money, price or work. Hence the reliving of the unholy, instead of depending in the least on the nature of the penalty for sin, depends entirely upon Jehovah's purpose, as given to man in his revelation, together with his power to perform his word and purpose. And if he designs the reliving of the unholy, that they may appear before him in the day of his appointed judgment, he has so revealed, and will so execute in his own good time. Therefore, if no such revelation is in existence, we have no light on the subject; but if such revelation does exist, and may be found in the volume of the book, then for conscience sake, and for Christ's sake, and the honor of God, and in behalf of our own present and eternal interest, let us not resist it, nor turn it into a lie; but humbly, meekly, and with a quiet and reverential spirit acquiesce in Jehovah's administration, to the glory of his adorable name. Amen and amen, and let everything that hath breath say amen. But, says the objector, shall not the judge of all the earth do right; or if it is right to judge men twice, and to kill them twice, if is hard to see it. We remark that it would be hard indeed "to see," the justice of executing the same law, on the same subject, for the same offence, twice; but if an individual be found guilty of crime, as an accomplice with another that really performed the murder, is it not easy "to see" that it is right to execute the law on the accomplice as really as upon the one that committed the murder; and if so, when he is dead, and the law fully executed, if one having the power to raise him to life again, should endeavor to do it, would not that act in itself be a worthy one for him to thus raise and give him life as the result of power and unlimited compassion in this friend and gracious benefactor? Well, now suppose this grace of life, and a right to possess it, were forfeited by the resurrected person's own act, in murder and a breach of law, is it hard "to see" that he is worthy of death the second time? No; but just the reverse, as the subject appears to me. But it may be objected that man is not in his resurrected life, and therefore the illustration is no parallel. But man being informed by revelation, and also by surrounding circumstances and facts, that his present life is lost and forfeited by Adam's sin, and also that God by his grace has abolished death over the race, and justified them to life, therefrom by the righteousness of Jesus seen, or at least may if he will see, the relation that man now sustains to divine government and a future life. He also may see, and can see if he will, that his sins personally committed against God in this state and age, can not be a forfeiture of this life, for that was forfeited by his being in Adam, and a partaker of his life that was forfeited by his act, and through his disobedience to positive law; therefore, if not blinded by theory, sin, or Satan, as appears to me, he can, or may see, that if any life is forfeited by his own sins, that he as an individual has committed, it must be the resurrection life; for he can forfeit no other. Here we think the objector will say: Yes, the resurrection life is the life forfeited by the personal sins of Adam's race, and so the wicked and ungodly never are raised from the dead to receive it. Well, if man can lose and forfeit that that he never had, and also that that God never designed him to have, "it is hard to see it." But if it be admitted that the resurrection life is the one forfeited and lost by the sinfulness of sin unrepented of and unpardoned by Adam's sons and daughters, than the magnanimity and grace, wisdom and unspeakable goodness of God, will be seen in his righteous administration, both in his abolishing death entailed on the race by Adam's sin, and also in the execution of "the second death" on all those that persist in sin and rebellion against his holy and blessed will and word. But now I must close this very extended number, and in No. 3 I propose to prove by positive thus saith the scriptures, that both bad and good, righteous and wicked, will be raised from the dead; but the order of the resurrection is another matter, and that Brother Chaplin intimated in last week's RESTITUTION that he had determined to attend to it in due time, and as I agree with his position on that subject, I at present refer all to him.

O. F. SWEET.

The Coming of Christ.

THE WOMAN (CHURCH) OF REV. XII.

J. C. KIMSEY.

John says (Diagiott) a greater sign was seen in the heavens. The great sign was that of the woman that had been clothed with the sun. Malichi speaks of Christ as the sun of righteousness; and Paul says those baptized into Christ are clothed with Christ. Baptized into the sun of righteousness, and thus clothed with the sun; and thus it was that the one body—the woman—was formed. The moon under her feet, and every figure taken from nature must be found in harmony with nature. The moon reflects the light of the sun in his absence. The Levitical priesthood was typical of the future good things, and it was based on the covenant of law that was to lead to Christ; and it, the law, was taken out of the way put under foot. This old covenant passed away, and the twelve apostles—the twelve stars of the woman's crown—were sent to the Gentiles, to take out of them a people for his name. Hence this woman's crown of twelve stars; for stars in Rev. are messengers. See the first and the twentieth chapters. This woman is travailing in pain to bring forth a son (a ruler).

The other sign of this chapter is the dragon, his seven heads and ten horns. Reader, this child is not God's Messiah; this is not a literal woman, nor a literal snake; neither is this literal childbirth; but the two signs are the fulfillment of two noted prophecies—the production of Paul's man of sin, and that just where Rome, the dragon, is divided into ten kingdoms.

Said the angel to Daniel, "the ten horns (ten kings) shall arise and another shall arise after them." The dragon has the ten horns before the woman brings forth the other; and this one is Paul's man of sin—and here are fulfilled two noted predictions.

This child is exalted to the throne of God. He was to be seated in the temple, the church of God, exhibit himself as a God. The same Paul who said, "He shall sit in the temple of God," also said to the church, "Ye are the temple of God;" and in spoke of no other temple. This son of the fallen church was to rule the nations with a rod of iron, and iron was Rome's similitude; and if the power passed to his hand, it would be the iron sceptre. But when the iron rod passes to the hand of God's Son, he will break them—the kingdoms—in pieces as a potter's vessel. He will not rule them as do the popes; but the stone will break the image, and God's kingdom, a better government, will take their place.

When her son is exalted, then the woman flees and takes refuge in the desert, where they (the horns—the king) nourish her for twelve hundred and sixty days.

Moses called the kingdom of Egypt a desert land, a vast howling wilderness. See Deut. xxxii. 9, 10. Paul said to the church, "Ye are God's field." The one is the church, under cultivation, the other is the kingdom, not cultivated.

The twelve stars of Jesus were not sent to cultivate or remodel the nations, but to take out of them a people for his name. It would be diverting to notice the efforts of men to trace the footsteps of the true church outside of the apostacy, did not such efforts cast a reflection on Paul's prophecy.

The apostacy must come first. What church but the one body could fall from the faith? If all the world, as John said, wondered after the beast, where was the true church then? But it was the church of God that fell. She produced the child after she had committed lewdness with the nations. Then she took shelter in the desert, under the protection of her son; and the nations feed her for 1260 days. Then the dragon, the political powers, persecute her, and this historical fact is fresh in the minds of all, when the Catholic church was likely to be carried away of the flood, when one of the heads of the beast—France—was wounded to death. But the earth helped the woman, and drank up the flood. The deadly wound was healed, and the two wings (shelters) of the great Roman eagle (eastward) were given to the woman; and the second time she takes shelter and is fed in the same desert for a time, times, and half of a time.

Thus the second time she takes refuge in the desert. And if you were going to look for her, where else would you go but to the desert?

Come, said one of the seven messengers that had the seven last plagues, to John, "and I will show thee the judgments of the great whore that sits on the many waters; and he conducted me in spirit into the desert, and I saw a woman sitting on a scarlet beast, full of blasphemous names, having seven heads and ten horns, and the woman was clothed in purple and scarlet, and adorned with gold and precious stone, (one stone), and pearls." This is the same woman that we first looked at, that had been clothed with the sun, God's Messiah—that brought forth the male that was fattened in the Roman desert for 1260 years, undisturbed by the dragon, and in the same desert she will go down in the flames of judgment.

Reader, did you notice that she had changed her garments in her travails? In the first scene she is clothed in the sun of righteousness; but in the last scene she is clothed in purple and scarlet. Did not Jesus, in his message, say to her, "Thou hast fallen, and I will remove thy lampstand out of its place." Rev. ii. 5. Her candlestick is herself; if it is removed she would go with it. Her place was the rock, the Messiah, the Son of the living God. If she should build on another foundation, a one-eyed man could see how it is that she is clothed in purple and scarlet, for these colors belong to Antichrist.

In my next article I will introduce the reader to His Majesty, the child of the fallen church, and the nature of the war of Michael and the dragon and their angels.

(To be Continued.)

Experience is a torch lighted in the ashes of our illusions.

They who weep over errors were not formed for crime.

A wise man makes more opportunities than he finds.

The Gospel Rule of Ministry.

Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

But shun profane and vain babblings: for they will increase unto more ungodliness.

And their word will eat as doth a canker: of whom is Hymenæus and Philetus. 2 Tim. ii. 15-17.

This rule of all Gospel ministry requires us to "speak as the oracles of God," touching the called into Christ and those without Christ, now and hereafter.

But Hymenæus and Philetus could assume their premises on the resurrection of Christ, and on the assertion that believers are chosen in him, and that you "who were dead in sins (God) hath quickened, and hath raised up together, and made to sit together in heavenly places in Christ," Eph. i. 4; ii. 4-7, and so argue that the resurrection had then passed already.

So some take their stand on 1 Cor. xv. 21, 22: "As in Adam all die; even so in Christ shall all be made alive," and hence argue out the absolute universal resurrection and salvation of the human race. Such ignore the distinction between *in* Christ and those *without* Christ, and without hope or God in the world.

On such a line of argument, Rom. viii. 28-40, and like texts, some may assume that God's foreknowledge, predestination, calling, justifying and the glorifying of his saints, ignores the resurrection altogether. In this prophetic style the entire range of God's purpose in grace is put in the past, or historic tense.

When the Jews asked, "What shall we do that we might work the works of God?" Jesus answered, "This is the work of God, that ye believe on him whom he hath sent." Jno. vi. 28-29. This omits baptism and the Lord's supper from among the works of God, yet we should all know that The Faith embraces and insures the obedience of faith—making belief and obedience consistent and concurrent all through to the end.

But let this suffice to illustrate the vital importance of rightly dividing the word of truth. In so doing we avoid the fundamental error of Hymeneus and Philetus.

They took their ground aside from truth, and thus they could quote Scripture that sounded as if it suited their purpose, and say that the resurrection was passed already. So every like error may eat as doth a canker."

What, then, shall we say to these things? What advantage have we who possess the oracles of God, if we may not think and theorize at our pleasure? I answer that all our opportunities and endowments for good to ourselves and others are adapted to our welfare, but if abused to the dishonor of the the great Giver, they subject us to the sorer punishment incurred by "doing despite to the spirit of grace." Heb. x. 26-30.

God's ways and thoughts are as high as heaven above ours, and when he condescends to be our instructor, we should, as obedient children, bow to his unerring wisdom. He never puts the just with the unjust—the tares with the wheat—those in Christ with others without Christ. No, indeed. When he qualifies the resurrection, that qualification must apply here and at the judgment. No puny and perverted mind will ever outgrow or surmount the Divine. No, no!

The Jew, the Papist, the Mormon has each some Scripture and some fact for his argument. But God's word is supreme, and he will sweep their delusions with the arch deceivers into the abyss of destruction. This he did, in a measure, at the deluge, at the exode from Egypt, at the first advent. This he has pledged himself to do further at the second coming of Christ to the judgment of the great day.

We find an answer to all Pharisaic pride and presumption that theorizes and arrays one part of truth against the greater part, in the language of our Lord: "Every plant that my Heavenly Father hath not planted shall be rooted up." Matt. xv. 12-14.

The unpreached Gospel, the Protean Universalism of our time—in search of something plausible and delusive to impose itself on the credulous, must needs go outside of the Gospel of God. It must needs break down the barriers erected in Revelation, and in the conscience of humanity, in order to make its way among men. But when it comes in like a flood, there should be some one to raise the standard of truth against it.

If the Gospel is assumed to be incomplete and in need of amendment and expansion so as to embrace what it has hitherto cast away—if the devil sowed the tares concurrent with the Son of Man and the good seed, all alike to ultimate in the kingdom, then all disguise is unavailing, and infidelity should be openly avowed. All should be candid.

But the rule of Gospel ministry rightly divides the word. It takes the precious from the vile. Jer. xv. 19-21. It will not argue against nor add to the word *of* the Lord. It puts Peter, Paul and Apollos in their place of entire dependence, as mere ministers by whom men may be led to believe. 1 Cor. iii. 4-15.

My plea is for the Gospel of God only, its repentance, obedience, resurrection and restitution of all things spoken.

All God's ministry is held to minister the Gospel as given of God, at every point, for no theory of man can rise above that of Hymeneus and Philetus, nor fail to eat as doth a canker.

In contrast, let us proclaim the Gospel's joyful sound.

J. B. COOK.

What is Preaching?

There are two ways of regarding a sermon—either as a human composition, or a divine message. If we look upon it entirely as the first, and require our clergymen to finish it with the utmost care and learning for our better delight, whether of ear or intellect, we shall be necessarily led to expect much formality and stateliness in its delivery, and think that all is not well if the pulpit have not a golden fringe around it, and a goodly cushion in front of it; but we shall at the same time consider the treatise thus prepared as something to which it is our duty to listen without restlessness for half an hour or three-quarters, but which, when that duty has been decorously performed, we may dismiss from our minds in happy confidence of being provided with another when next it shall be necessary. But if once we begin to regard the preacher, whatever his faults, as a man sent with a message to us, which it is a matter of life or death whether we hear or refuse; if we look upon him as set in charge over many spirits in danger or ruin, and having allowed to him but an hour or two in the seven days to speak to them; if we make some endeavors to conceive how precious those hours ought to be to him,—a small advantage on the side of God, after his flock have been exposed for six days together to the world's temptations, and he has been forced to watch the thorn and the thistle springing up in their hearts, and to see what wheat had scattered there, snatched from the wayside by this wild bird and the other; and at last, when breathless and weary with the week's labor, they give him this interval of imperfect and languid hearing, he has but thirty minutes to get at the separate hearts of a thousand men to convince them of all their weakness, shame them for all their sins, warn them of all their dangers, to try by this way and that to stir the hard fastenings of those doors where the Master himself has stood and knocked, yet none opened,—thirty minutes to raise the dead in,—let us but once understand and feel this, and we shall look with changed eyes upon that finery of gay furniture about the place from which the message of judgment must be delivered, which either breathes upon the dry bones that they may live, or, if ineffectual, remains recorded in condemnation, perhaps against the utterer and listener alike, but assuredly against one of them.—*Ruskin.*

The Catechism Question.

BROTHER REED:—

I have received a letter from one of the sisters on the subject of Bro. Wiley Jones' new catechism for Sunday schools and family use, which I think merits publication. Please insert it. It is but right that all judicious arguments on this kindred subjects should be read and considered fully. Whilst adhering to the truth and soundness of the position, I have taken in a former number of the RESTITUTION. I by no means, desire by this or any question to dogmatize. The brethren will, of course, consider the matter in the light of "the Law and the Testimony" and dispose of the question as the claims and the cause of truth may require, provided always our cause have the sanction of our conscience, guided and enlightened by God's holy word.

To prevent all misapprehension I may add that my opposition does not arise from any hostility to the use of Bible questions, set in order or embodied in a catechism, if you please. But to the addition of "explanatory notes," etc., taken from the works of learned but foolish men, who, ignorant of the truth themselves, are wholly incompetent to teach others such instructions are hopeful; they "beguile unstable souls—turning men's ears from the truth unto fables." How can those be trusted to comment on and explain the text who know not the contents, who are ignorant or faithless of God's phases and purposes? Are not such blind leaders of the blind. Brother Jones, has no doubt set forth much truth in his work but it may be all neutralized and perverted by the poison of the explanatory notes "taken from large and costly works," etc.

Fraternally,

A. B. MAGRUDER.

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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TO CORRESPONDENTS.

THE RESTITUTION advocates the final restitution of all things which God hath spoken by the mouth of all his Holy Prophets since the world began." It also advocates a promise to this and the establishment of the Kingdom of God on the earth, with Jesus Christ as King of Kings, and the immortal saints as joint-heirs with Him, in the government of the nations; the restoration of Israel, the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ; and many other kindred truths. It also advocates a bodily belief of the Gospel, repentance, and immersion as prerequisites to the forgiveness of sins, and a holy life as essential to final salvation.

X. **The New Jerusalem.—Continued.**

These events clearly determine the time for the fulfillment of these prophecies to be at, and after the second coming of our Lord Jesus Christ. The The Revelator also speaks of this same earthquake, (xvi. 18,) such a one "as was not since men were upon the earth, so mighty an earthquake, and so great; and he places it under the pouring out of the seventh vial plague. Men may sneer, theorists may cavil, bigots may stick to their creeds and mystical interpretations, but it will avail nothing for here, it can be said as Pilate said to the Jews. Sincerely is the title that he wrote, and put on the cross; Jesus of Nazareth the King of the Jews: "That which is written, is written," and will, doubtless, be as literally fulfilled here, on this earth, as was Jesus literally put to shame, rejected and crucified, but as yet, He has not been "king in all the earth." nor has "his name been one, but three!" The great importance of defining the time of these events clearly, is comprehended in the fact that they govern and determine incontrovertably, the time of Jerusalem's reconstruction, of "creating her a rejoicing, and her people a joy." But let us look at another line of evidence, put in as testimony. The angel Gabriel told Mary, (Luke i, 32,) that "the Lord God should give to her son, Jesus, the throne of his father David, that he should reign over the house of Jacob forever, and of his kingdom there should be no end."

This agrees with Isa. ix, 7, and xv, 5, which declare that, "The throne shall be established in mercy, and he, (Christ,) shall sit upon it in truth, in the tabernacle of David, judging, and seeking judgment, and hastening righteousness," and xxiv. 23 says: "The moon shall be confounded and the sun ashamed, when the Lord of hosts shall reign in Mount Zion and in Jerusalem, and before his ancients gloriously." Before, *enopion*—in the presence of—see Luke i, 19; xiv, 10; xv, 10; Jno. xx, 30; Acts xvii, 35; Rev. xiv, 10. This "face view" of Christ and "his ancients," those who lived in former ages, or "very old men," his judges, councillors, kings and priests, necessitates their resurrection, or restoration, as promised in Isa. i, 26, after which, Jerusalem shall be called, "The city of righteousness, the faithful city." Jeremiah puts it thus, "I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. See Jno. v, 22 and 27, In his days Judah shall be saved and Israel shall dwell safely. * * He shall be called, The Lord our righteousness." See also, xxxiii, 15-18. Isa. liv, 3, says that this now desolate woman, "shall break forth on the right hand and on the left, and her seed,—*Christ* and the Church, as by Paul in Gal. ii, 16 and 29—shall inherit the Gentiles,—like p. s. ii, 8,—and make the desolate cities to be inhabited, * * for her mother is, to be, her husband, the Lord of hosts is his name; the same one who, in chap. xxiv, 23, is to reign on Mount Zion in Jerusalem and in the presence of his ancients. Unto her He said: "For a small moment have I forsaken thee;" (undoubtedly, Jesus said, in Jno. xvi. 32, it was only, "A little while,") but with great mercies will I gather thee; * * O thou afflicted, tossed with tempest and not comforted, behold I will lay thy stones with fair colors, and lay thy foundations with sapphires, and I will make thy windows of agates and thy gates of carbuncles, and all thy borders (walls,) of pleasant stones. See the city photograph in Rev. xxi, 19-27 and all thy children shall be taught of the Lord, and great shall be the peace of thy children, in righteousness shalt thou be established. And in chap. lx the cry is, "Arise! shine, for thy light is come, and the glory of the Lord is risen upon thee. * * * darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee, and the Gentiles shall come to thy light, and Kings to the brightness of thy rising. * * * and to the holy one of Israel, because he hath glorified thee, and the sons of strangers shall build up thy walls, and their Kings shall minister unto thee, (and so Gentiles John also in Rev. xxi, 22-26,) for in my wrath I smote thee, (who now will say that God ever smote the Church of the first born, the bride, the Lamb's wife,) but in my favor have I had mercy on thee. * * the sons of them that afflicted thee, shall come bending unto thee, and all they that despise thee, shall bow themselves down, * * and they shall call thee, The City of the Lord, The Zion of the Holy one of Israel; whereas thou hast been forsaken and hated, so that no man went through the, I will make the an eternal excellency, a joy of many generations."

Violence shall no more be heard in thy land, wasting nor destruction, (shall be no more,) within thy borders. * * for the Lord shall be unto thee an everlasting light, and thy God, thy glory. * * * and the days of thy mourning shall be ended. * * * I, the Lord, will hasten it in his, (the Lord's) time." But how is it now? Let the prophet of God answer.

Chap. lxi: "Be not wroth very sore, O Lord, neither remember iniquity forever; behold, see, we beseech thee, we are all thy people, (but,) thy holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation, our beautiful house, where our fathers praised thee, is burned up with fire; and all our pleasant things are laid waste," (as it is this day.) O, Jerusalem, Jerusalem; * * * if thou hadst known, * * * * but because thou knowest not the time, * * * your house is left unto you, desolate, * * * and Jerusalem shall be trodden down of the Gentiles, (as it is this day,) until the times of the Gentiles be fulfilled, * * I say unto you, ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord. But Jer. xxxi, 40 says, when Jerusalem is again rebuilt, "it shall be holy unto the Lord, it shall not be plucked up, nor thrown down anymore, forever." Joel iii, 16, proclaims, "the Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake;" (Zechariah's and John's earthquake,) "sun and moon and stars darken," (same as Isa.,) "darkness covering the earth," and chap. ii, 6,) "but the Lord will be the hope of his people, and the strength of the children of Israel, so shall ye know that I am the Lord your God dwelling in Zion, my holy mountain; then shall Jerusalem be holy, and there shall no stranger pass through her any more." The same is testified of in Rev. xxii, 15-16. But now is the time of Jerusalem's harlotry and shame, but the Lord has promised, Isa. i, 25, "that he will purely purge away her dross, and take away her tin; and restore her judges as at the first, and her counsellors as at the beginning, and afterwards she shall be called, the city of righteousness, the faithful city," that "Zion shall be redeemed with judgment, and her converts with righteousness," and our Lord Jesus has said that this shall be "in the regeneration, when he shall sit on the throne of his glory and the apostles on twelve thrones judging the twelve tribes of Israel." Mat. xix, 28—judging, (*i. e.*) ruling, as in 1st Sam. viii, 5-6.

But we have yet an additional testimony which must not be passed by, viz. Isa. ii, 2-4; and Micah. iii. 9-12; and iv, 1-7; we say additional, for it is the subsequent of the promise to restoration of judges and counsellors. Both prophets begin alike, by pointing out the unfaithfulness of the princes and priests of Israel, and show the consequences. Because Zion was built up with blood, and Jerusalem with iniquity; the princes judging for reward, the priests teaching for hire, and the prophets divining for money, therefore shall Zion be plowed as a field, Jerusalem become heaps, and the mountain of the house, as the high places of the forest, desolate! But in the last days, (literally, "end of the days," (see the 22?9, Dan. viii, 14.) it shall come to pass, that the mountain of the Lord's house shall be established, in the top of the mountains, and it shall be exalted above the hills, and people shall flow unto it, and many nations shall come, and shall say, "Come and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for the law shall go forth of Zion, and the word of the Lord from Jerusalem, and He shall judge, rule or reign, among many people, and rebuke strong nations afar off; and they (the far-off gentile nations,) shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up a sword against nation, neither shall they learn war any more; but they, (of the nations,) shall sit every man under his vine and under his figtree, and none shall make them afraid; for the mouth of the Lord of hosts (to reign before his ancients, chap. xxiv, 23,) hath spoken it." In that day, saith the Lord, "I will assemble her that halteth, (Jacob, or Israel, Gen. xxxii, 31; Zeph. iii, 19,) and I will gather her that is driven out, (Hagar, or Ishmael, Gen. xxi, 10-14; Gal. iv, 30,) and her that I have afflicted, (Judah, or Jerusalem now in bondage, Isa. li, 17-22; chap. liv, 11; chap. lx, 14; zeph. i, 7; and I will make her that halted, (Micah. Mizpah ii, 12,) a remnant, and her that was cast far off a strong nation; (redeeming his promise to Hagar in Gen. xvi. 10, and to Abraham in chap. xvii. 20,) and the Lord shall reign over them, (all the house of Jacob,) even forever.

[The terms of this "reigning" are recorded in Exod. xix, 3, 5, 6: but as "the house of Jacob," broke that covenant, the Church with Christ as its head, become the rulers, kings, and priests under or by virtue of the "new covenant," and they (the house of Jacob,) are subordinated as subjects, the twelve Apostles deputed as vicegerents over them, and the saints judging the world, in the signification of that term as defined by Paul in 1 Cor. vi, 1-6. The "left of the nations," is set forth as an ensample in Judges i, 20, and on through chap. ii to chap. iii, 4. The ensample of "judging," is given in Exod. xviii, 13, 26—"Work after the pattern is given!" "and thou, O tower of the flock, the strong hold of the daughter of Zion," (the Church, the "one seed," the "body of Christ," the bride, "the Lambs wife," the "bone of his bone, the flesh of his flesh," unto thee shall it come, even the "first dominion;" (the kingdom,) "shall come to the daughter of Jerusalem."]

G. W. STEVENS.

Sincerity not Enough.

"Do thyself no harm" by believing false doctrines. The divinely revealed truth is the only instrument of sanctification. But the truth, to take effect, must at least be believed. It is not enough that it lies on the table, if it be not eaten. No man is so insane as to hope, because food is prepared and is on his table, that therefore he shall live, eat it or not. Neither should any one be so irrational as to expect spiritual health and growth, mental expansion, heart enlargement, the soul's salvation, without embracing that truth which God hath revealed for this special purpose. But if it be thus necessary to believe the truth, it is plain to demonstration that we must not embrace errors which are fundamentally subversive of this truth.

You have flattered yourself that the nature of your opinions was of little importance, that sincerity in them was enough. But rest assured, that sincerity in the belief of errors is widely different from believing the truth. Did you ever hear of a person taking poison, sincerely believing it to be a wholesome medicine? And did his sincerity arrest the laws of nature? Did the poison forget its virulence, and become harmless and nutritious because of his sincerity? On the contrary, was not his sincerity the very thing that ruined him? Had he investigated my suspicions, he might have examined with care before he took the poison; or he might have prevented its effects after he had taken it by timely preventives. But his apprehensions were not awakened. He felt no alarm. He sincerely believed it a wholesome medicine, and his sincerity destroyed him.

Sincerely believing ice to be fire will not convert it into fire. Sincerely believing stones to be bread will not make them nutritious. Nor will sincerely believing error to be truth, alter at all its destructive nature. Suppose a man should take a quantity of flour and an equal quantity of arsenic, and, comparing them together, should conclude that one was just as well calculated to preserve life as the other. He might say, "I can see no great difference between the two; I can feel no difference; I can smell no difference. I can perceive no reason why one should preserve life and the other destroy it. I am under no obligation to believe what I cannot understand,—nor do I believe it. I am sincerely of opinion that this arsenic is just as good to preserve life as this flour." And having reasoned thus fearlessly, he proves his sincerity by swallowing the poison. Yet, notwithstanding his sincerity, he is a dead man. It is just because he really and sincerely believed what he professed that he took the poison and destroyed his life. Sincerity does not prevent or suspend the laws of nature either in the physical or moral world; it rather gives efficiency and certainty to these laws.

Suppose (and the case is not wholly without a parallel) that a foreigner recently landed on our shores from some of the arbitrary governments of Europe, should sincerely believe that having now reached a land of liberty, he might freely appropriate to his own use what he desired, and proceed on this his sincere belief, suppose a man should rob the first man, or steal the first horse that came in his way. Would the sincerity of his belief shield him from the arrest of justice? Would the judge and the jury confirm his sincere belief, or would they confine his person? His sincerity in this case has lodged him in prison. It was his sincere belief of a dangerous and foolish error that turned him aside from the path of honesty and duty, and led him to commit a crime by which his liberty is forfeited.

And what is true in this case is true in all analogous cases; sincerity in the belief of essential error is never an excuse for such an error. So far from justifying those who embrace it, it aggravates their condemnation. Take the deist, who, professing to believe in God, rejects his word. Will the sincere rejection of Christ and the Gospel save him? How strange it would be if a sincere rejection of Christ and a sincere acceptance of him should lead to the same blissful results—should entitle to the same blissful rewards.

No, reader; we must sincerely reject error, and sincerely embrace the truth. And we must be careful not to mistake man's error for heavenly truth, man's wishes for God's revelation.—*Millennial Harbinger.*

The Two Witnesses.

In Revelation xi. 14, we have this language: "The second woe is past, and behold the third woe cometh quickly." The events that immediately precede this verse are evidently the last part of the second woe, and occur under the sixth trumpet, and are particularly noted in verses 7-13, and have their fulfillment after the ending of the prophesying of the two witnesses in sackcloth for 1260 days, when they are killed by the beast that ascended out of the bottomless pit, and after three and a-half days, are revived and live again, et al. Now, if these are all literal events, as also the 1260 period of literal days, and yet future, and are to be fulfilled in the literal city of Jerusalem, after the coming of Christ, as is claimed by some, then as a necessity the following events are also literal and future, viz.:

1. The sixth trumpet and the second woe!

2. All of the events and times that are to occur, under them, as recorded in chapters 9, 13, 21 and xi. 3-13; and all to be preceded by the coming of Christ, and the promised resurrection; at least so it appears to me.

Now, if Bro. Magruder, or some other consistent writer will please straighten out this matter and harmonize it, with the sincerity declared herein, I, of course, shall be happy to be enlightened and corrected, as will others also.

But before closing I will take the liberty of calling their attention to the balance of this 11th chapter, (verses 14 to 19, inclusive,) as God's appointed time of wrath, of rewards, of judgment and of resurrection, under the third woe and the seventh trumpet!! Now, if a place can be found for these words here, then there may be some force to their arguments.

One thing more. If a literal application, like that assumed, can be sustained, then all of the established laws of symbolic interpretation are violated, and the church is drifting on a shoreless sea without chart or compass and her wise counsels, in prophetic Bible terms!

P. ALLING.

TWELVE PAGE TRACTS.

SIXTEEN PAGE TRACTS.

THIRTY-TWO PAGE TRACTS.

BOOKS.

THE RESTITUTION

PLYMOUTH, IND., ... JUNE 7, 1876.

EDITORIAL DEPARTMENT.

☞Frank Burr has been re-elected editor of the *Advent Christian Times*.

☞It will be impossible for us to attend the Conference at Windfall. [illegible] and Willcox

thrones of earth instead of these tyrants. What other language could have been used if these tyrants should be left in the grave when the Lord's dead men shall live? One class will live, and the other class will not live. But does it follow because they will not live at that time, that, therefore, they will never live again? The office of the adverb *not*, is simply to negate the indefinite future tense of the verb shall be, without any reference to its duration. Adverbs furnish no measuring line to measure time, much less eternity. Verbs measure time definite and time indefinite. But in both passages before us the adverb not negates an indefinite future, the same as Job when he said to his mistaken friends, "Let me alone that I may take comfort a little before I go whence I shall not return." Job x. 20, 21. Also in chapter xiv. 9, he says, "As the cloud is consumed and vanisheth away; so he that goeth down to the grave shall come up no more"—that is he shall not come up any more. Just leave out the adverb *not*, which simply negates the indefinite future, and it would read, "they are dead, "they shall live." "Before I go whence I shall return." "He that goeth down to the grave shall come up again." The foregoing examples are sufficient to prove to those who believe in any resurrection at all, that this adverb was not used to measure a definite period of time at all, much less the endless future. Christ limits the period which shall intervene between the two resurrec-

[illegible]

clusion must be, therefore, all in the graves shall live.

Brother Allerton says: "Would mentioning a minority teach universality?" I answer, no, but all in the graves in contrast with the few Christ raised from the dead most certainly and emphatically teach universality. The contrast I made was not between the phrase "the dead," and the phrase "all the dead," but between the historic few whom Christ raised and all in the grave. I did not suspend the argument upon the etymology of the phrase "the dead," to denote a small minority, but the fact that Christ only raised a few in fulfillment of his prediction. Being his own expositor, he made his meaning plain. Without such explanation the phrase "the dead" must be understood in an unlimited sense. Not would it have been proper for the great teacher to have placed all in the graves in contrast with the very few he was going to raise, if he had known that not more than one out of ten thousand of those in the graves shall ever be raised? No subsequent specification can destroy the unlimited declaration that "all in the graves shall hear the voice of the Son of God and shall come forth." The division from the whole of two specific parts will not destroy or weaken the general statement. The whole outlines all the parts, but no number of parts less than all can contain the whole. It does not follow because in the whole there were two parts, one good and the other bad, that therefore, these two parts should include all in the graves. If a single fraction is left out, it is just that much less than all.

But to sliver off two very small fractions to the exclusion of the great body of the dead, and call them all in the graves, really seems too palpably absurd to deceive anybody. Does it follow because among the all in the graves there are two classes who have positive characters and shall come forth to reward or judgment, that therefore they are all in the graves? How easily might Christ, had he wished to convey such an idea, have said all the good and all the bad shall hear my voice and come forth. But of the all in the graves there are three classes, one good, one bad, and one having had no law, no Savior; one neither good or bad. Infants are in the graves. Have they done good or bad.

J. M. S.

Romanistarianism.

The above word is the name of a late order of religionists claiming the final holiness and happiness of all mankind. They differ from the old school of Universalists upon the following points:

1. That man does not possess an immortal soul or spirit, but that he is mortal.

2. That death is not a conscious, but an unconscious state of existence.

3. That future life is not made dependent upon death and an escapement of the spiritual man out of the fleshly, but a resurrection from the grave.

4. That man's progression is not from sphere to sphere in a spiritual world somewhere away from this globe, but that God will resurrect everybody, and give them opportunity of hearing and obeying; and if one opportunity after a resurrection will not accomplish the desired end, then another, and still another, and so on until the last human being does finally accept of offered mercy.

It has been my privilege in the last few days to read a tract upon this subject, which furnishes me with some of the texts upon which this doctrine is builded. Some of the texts relied upon are the same as have been very frequently quoted by the old school Universalists. That we may see that these texts furnish no foundation whatever for such a doctrine we propose examining a few of them.

The first text to which we invite attention is, 1 Tim. ii, 3, 4, which reads as follows: "For this (prayer for kings, rulers and men in authority) is good and acceptable in the sight of God our Savior; who will have all men to be saved, and to come unto the knowledge of the truth."

The point desired to be made out of this language is, that it is God's eternal and fixed purpose to bring all men to a knowledge of the truth and to save them whether desirable upon their part or not.

That God's work in salvation, whatever that salvation may be—from alien sins, sins committed by an erring disciple, or from the Adamic death penalty by a resurrection from the dead—is not arbitrary upon God's part, but is made dependent upon the will and action of the party, is taught upon almost every page of the Bible. That arbitration is not taught in the above text we submit, that such an idea is not contained in the word *Thelei* from which the expression "will *have*," in the text is derived. This word *Thelei*

is one of the forms of the word *Thelo*, which according to Hudson's Greek and English concordance occurs in the Apostolic writings 208 times. In the King James translation it is rendered, will (would) 156 times, and in the remaining 44 places by the words, is willing, willingly, voluntary, will have, like, be disposed, desire, be desirous, be desirous, be found, please, had rather, intend, so be, and love. This word *thelo* is defined by John Pickering: To will, wish, desire, take pleasure in, delight in, to be able, to be accustomed. It is defined by Greenfield: To will, be willing, and by Donnegan: To will, to wish, to be wont, or accustomed, and according to context, to be able.

That the idea of arbitration upon God's part in salvation, whatever that salvation may be, is not taught in this text, we submit the following renderings:

1. *The Living Oracles*, Campbell's work: "For this is good and acceptable in the sight of God our Savior, who wills all men to be saved and to come to an acknowledgment of the truth."

2. *H. T. Anderson:* "For this is good and acceptable in the sight of God our Savior, who is willing that all men should be saved, and come to the knowledge of the truth."

3. *Diaglott:* "This is good and acceptable before God our Savior, who desires all men to be saved, and to come to an accurate knowledge of the truth."

4. *Improved Version:* "For this is good and acceptable in the sight of God our Savior, who desireth that all men should be saved and come to the knowledge of the truth."

5. *Belsham:* "For this is right and acceptable in the sight of God our Savior, who willeth that all men should be saved, and come to the acknowledgment of the truth."

6. *Sawyer:* "For this is good and acceptable in the sight of God our Savior, who wishes all men to be saved and to come to a knowledge of the truth."

7. *Wakefield:* "For this is right, and well pleasing unto God our Father, who wisheth all men to be in safety, and to come to an acknowledgement of the truth."

8. *Macknight:* "Who commandeth all men to be saved, and to come to the knowledge of the truth."

Now, with these definitions of the word, and renderings of the text before us, it is easy to be seen that, God does not propose any arbitrary means in salvation in any sense of the term—from personal sins committed as an alien, or an erring disciple, or from the Adamic death penalty by a resurrection from the grave,—but that each and all these are conditional, and may be attained to by complying with the conditions for such, or let alone by a failure upon the part of man.

There remains apparently, but one other straw in the text at which the drowning system can possibly catch. It is, that since God has a desire that all men may come to a knowledge of the truth and be saved that he has the power to accomplish this work. That God has physically the power to do this, we do not call in question; but that in harmony with his attributes—mercy and justice—he will do this is quite another question. The question of salvation in any or all of its parts and works is not a question of physical power upon God's part, but a question of legality. But to return to God's desires. That God's desires are not all carried out, but left optionary to the will of the party addressed, the Bible plainly teaches. God's desire was, that Israel who came out of Egypt should not rebel and fall in the wilderness, yet they did it. God's desire was that Israel should not worship Baal, or burn their children to Moloch, yet this they did. Christ desired to gather under his protection the people of Jerusalem, as a hen gathers her brood, yet this they would not permit him to do.

God desires all men to come to a knowledge of the truth, yet right here in our own beloved land of America, where Bibles are plenty and are published by the million, men are as ignorant as heathens of its teachings, simply because they will not read it and search for its truths.

God desires that all men shall be saved, yet there are thousands that might read, that might hear, and might be saved, yet they persist in their course of wickedness, living in revellings, riotousness and drunkenness, day by day. David says of these ungodly characters, Psa. i. 5, that they shall not stand (*unanistemai*—arise) in the judgment. Again, he says; Psa. xlix. 19: "They shall never see light." Are these the characters that are to be brought up and wrought over? Far better would it be for God to make new ones, than to try to work over the marred clay.

G. M. M.

The Resurrection.—No. 3.

In this number I shall rest my cause entirely on what the words of Scripture say on this very important subject, and not on what any one may say they mean, contrary to what they say, and if any one will show me that I do not understand their statement, he will do me a favor. But any attempt to put a construction on a positive statement, or word, will utterly fail to produce the hoped for result. I promise to abide by the positive statements, and literal words of Scripture, and if Satan himself with all his artfulness should quote a passage and leave out some it would not be the first time he ever done it, and to construct a text to suit a theory is more subtle than to leave out the words altogether, and I believe equally as mischievous.

Then I will begin with Romans v. 18. "Therefore as by the offense of one, judgment came upon all men to condemnation, even so" (in the same universal manner) "by the righteousness of one the free gift came upon all men unto justification of life." Did you notice that it says justification of life; very well says the objector, "they may all be justified to life from the death entailed by Adam, and yet never obtain the life that by the law of God's righteousness they are justified to," well, in that case, will the ways of Jehovah be "equal?" in fact, will his ways not be very urgent? on such a hypothesis will not God be very much more slack in executing the law pertaining to his grace, than he is in fact, pertaining to his wrath? For he certainly does visit death upon the holy and the good; yes he now visits death upon the little prattling bud and harmless infant. Will he not be equally prompt in the manifestation of his grace in the world to come, by the execution of the law of justification through the righteous death and atonement of our Lord Jesus the Messiah?

The thing looks very natural and proper to me, and very much like the ways of God. But we will hear Paul again, 19th verse. "For as by one man's disobedience many were made sinners," how could they be made sinners and their death not be "penalty"), "so by the obedience of one shall many be made righteous." Do you ask how many are made righteous by Christ? I answer, just as many as were made sinners by Adam. "Oh heavens!" exclaims the objection, "that is too much sin on such hypothesis what thinkers universalism!" I answer, positively nothing hinders universal salvation of Adam's race, from the death that he entailed as a penalty for his sin. For that is the "common salvation" of the Scriptures. But the "especial salvation," which is eternal, is quite another thing. Therefore we say let all men practice righteousness complete from their cradle to their grave, and universal salvation will be the result of the atonement, or to be as definite as possible, I will say, if there had no sin been committed but the sin of Adam, then the redemption by Christ from natural death, by the resurrection, would have been not only universal, but also eternal. But now it is universal, and only eternal to those "that obey him;" and death is the Savior of all men, especially of them that believe." The believer having sinned stands exposed to the "second death." But he believes, he repents, and he is the baptized into Christ (literally his name) "for the remission of sins," and so being pardoned the "second death," to which his personal sins expressed to him, is not executed. But the redemption from the death by Adam to him is made eternal, and the gift of immortality that such at the coming of Christ, and the resurrection of the just shall obtain, may well be called an "especial salvation." The Syriac version read the passage thus: "Therefore as on account of one, condemnation was to all men. So on account of the righteousness of one, will the victory unto life to all men." As Paul, you are done well, not only are they justified to life but will get the victory of life. If this testimony of St. Paul, so much to the point, is reliable then nothing but the second death can remove them from life again; and God who "calleth those things which are not (yet in the past) as though they were," thus speaks of death and destruction in Isa. xxvi. 14, and in many other places speaks, on other topics and subjects in the same manner.

I consider that the above position, and pointed statement, by St. Paul establishes the doctrine of the resurrection of the wicked beyond dispute, or question. But that we may see the harmony of his words we call him to the stand again. 1 Cor. xv. 22. "For as in Adam all die, even so in Christ shall all be made alive." An says the objection. "Then 'in Christ' means to be a Christian. Well it does not say so, and we are looking at the positive testimony as it reads, and without taking it to suit our own selfishness. But let us hear Dr. Macknight on the subject he translates the Greek word "en" "by" and the passage reads by him thus: "Therefore by Adam all die. So also by Christ all shall be made alive." Come now, ye men, that ask for one positive text for the relieving of all men. In candor I ask you is not that text positive, and very much to the point? But let us compare Scripture with Scripture, and translation with translation, and thus arrive at a conclusion by the light and harmony of the whole. Let us then listen to the passage in the Syriac "For as it was by Adam that all men die. So also by the mission they all live." Thus it is very manifest that Paul is not against himself. But what he writes to the Romans at Rome he corroborates in his writings to the Corinthians at Corinth. Prof. Whiting gives in the margin the word "by" instead of "in." In view of the foregoing testimony what candid and God-fearing man can say, the wicked are never to live again? and will not rather say that, the relieving of all men is to be proclaimed by all on the house top even, and that as no doubtful or uncertain thing? But let us listen to the Diaglot—that reads, "For as by Adam all die, so by the Anointed also will all be restored to life." Paul continues the subject, and speaks of the order, and says:

"But every man in his own order—rank,—company,—or brigade." But you mark, it is every man, to make up the different orders—ranks—or companies. I might say more of the order of the resurrection, but I leave that for the present for Brother C., as he has intimated his intention to write on that subject.

I pass now to the testimony of Jesus Christ, even the testimony God gave to him, and he not only gave it to John and the church by his angel, but who through around it the most solemn and weighty guards to protect its sacredness, that may be found in the sacred text. This guard may be found in 18th and 19th verses of the 22d chapter.

But the text that touches the resurrection, that I would bring to your notice is in the 20th chapter, 13th verse: "And the sea gave up the dead which were in it. And death and hell, *hades*, delivered up the dead which were in them, and they were judged every man according to his works." Now, I dare not attempt to add to or take from this testimony, but I believe it as it is and maintain what it says. It says every man in the sea, and every man in death and hell is delivered up. But how can death and hell deliver up the dead ones that are in them, and those dead ones still remain dead? Death is a state in which the dead are while dead; but when that state delivers them up for judgment they can not be any longer dead; for if they remain dead, the state of death does not deliver them up, and there is no reliability in the testimony.

I shall earnestly contend for the faith once delivered to the saints, and let non-resurrectionists deny or tinker the testimony as they choose, for it is against them. One non-resurrectionist said to me once, "A man has a right to his faith, has he not?" "Certainly," I replied, "but there is no faith in non-resurrection; it can not be stated in faith, but in unbelief. State it, if you can, short of a denial." The man was silent.

Now, kind brethren, a denial is one thing, and to affirm is quite another. But it is no faith to affirm a negative. Faith is taught by the affirmations of God, through the prophets—not his denials. To be sure he denies, and that in truth, that idols are any Gods. But where in the faith, as a system, to be contended for, established by denials? but by the positive asseverations of Christ and his prophets and apostles,—and what they say in one book and place they do not deny in another. And thus Christ, in the testimony given him by his Father, after his ascension to heaven, agrees with his testimony on earth, as recorded by the loving and true disciple, John, v. 25-29. In verse 25 he points out two points for the resurrection, namely, the present and the future; and he certainly verified his word as regards the present point, by the resurrection of no less than three persons. Referring to the future point, in verse 28, he says *all* shall hear his voice and come forth. Now, according to our belief, a dead man, and in the grave at that, cannot hear and come out, or forth without he is waked up to some kind of life. He can hear and come *forth* without being immortal, but not without some sort of life. When Christ, touching the second and future point hinted at in verse 25, says "all in their graves shall hear and come forth," who am I that I should say to him, You do not mean exactly that; but I will tell you, —or at least others will—more perfectly what you do mean! And yet I suppose he would no more mark the sin of unbelief in me than in others for so doing.

Kind editors, here I rest for the present, to say more on this subject when the truth and my Master's cause shall demand it. So I will say, More anon.

C. F. SWEET.

Milton's Pra[illegible]

I am old and [illegible]
Men point at me as [illegible]
Afflicted and deserte[illegible]
Yet I am [illegible]

I am weak, [illegible]
I murmur not that I [illegible]
Poor, old and helpless [illegible]
Father Supr[illegible]

All merciful [illegible]
When men are farthe[illegible]
near;
When friends pass b[illegible]
Thy chariot [illegible]

Thy glo[illegible] loue[illegible]
Is coming towards m[illegible]
Shines in upon my [illegible]
And there is [illegible]

On my bended [illegible]
I recognize Thy purp[illegible]
My vision Thou hast [illegible]
Thyself—Th[illegible]

I have mourn[illegible]
This darkness is the s[illegible]
Beneath it I am almo[illegible]
Can come no[illegible]

Oh! I seem t[illegible]
Trembling, where foo[illegible]
seen,
Wrapped in that rad[illegible]
fand,
Which eye ha[illegible]

Visions come[illegible]
Shades of resplende[illegible]
throng;
From sacred lips I hea[illegible]
Of soft and h[illegible]

It is nothing [illegible]
When never is ope[illegible]
eyes.
When ear of none Pa[illegible]
The earth is [illegible]

Ina go secl[illegible]
My being fill's with ra[illegible]
Roll in upon my spi[illegible]
Breaks over [illegible]

Give me now [illegible]
I feel the s[illegible]rings of [illegible]
Within my bosom glo[illegible]
Lit by no ele[illegible]

Jesus and the I[illegible]

Under this head[illegible] RESTITUTION of M[illegible] confident and rath[illegible] ures on the doc[illegible] conscious state of [illegible] that he has found [illegible] Dives and Lazarus [illegible] objection to our v[illegible]

I do not claim [illegible] am unwilling to ro[illegible] of "surface reflecti[illegible] other Bib'e subject[illegible]

His objection s[illegible] Christ would not h[illegible] able if the dead ar[illegible] he did use the par[illegible] dead are not uncon[illegible]

He says: "My [illegible] Jesus believed in [illegible] of consciousness. [illegible] fectly consistent [illegible] ble." "Believed" [illegible] speaking in the G[illegible] used the equivalen[illegible] "I believe." Then [illegible] whose knowledge [illegible] knew the state of [illegible] uttered the parab[illegible] would have used t[illegible] of our writer) if th[illegible] scious. We admit [illegible] state of the dead [illegible] parable; but join [illegible] that the use of the [illegible] demonstrative evid[illegible] are conscious. Di[illegible] able, teach the con[illegible] dead? How does [illegible] this, his principal p[illegible]

"It would be str[illegible] imprudent and [illegible] (Christ) to say tha[illegible]

It may appear so[illegible] not to every reader [illegible] signed to illustr[illegible] known. In the [illegible] illustrate the state[illegible] that an inference, [illegible] troduction on this [illegible] when on earth, wa[illegible] Moses. His instruc[illegible] and in dead." His[illegible] of two kinds;—th[illegible] parabolical. In w[illegible] lessons should we [illegible] tions relative to th[illegible] In his literal instru[illegible] amine some of tho[illegible] mon on the mount[illegible] production, but it [illegible] the state of the de[illegible] the closing momen[illegible] the Christian age [illegible] the ages to come [illegible] kingdom, engrosse[illegible] raised three perso[illegible] To treat of their p[illegible] the power of death[illegible] priate. If sinful[illegible] the conscious stat[illegible] now the power of [illegible] that state, they w[illegible] after the follow[illegible] whom I am about[illegible] lived a devoted [illegible] been in heaven's i[illegible] days, as we count [illegible] now ascending in[illegible] immortal compan[illegible] ment is more than[illegible] to sever that fellow[illegible] him again to his [illegible] tion." Shout, my[illegible] his great change. [illegible] "life"!!?

Let us hear th[illegible] man, arise,' and h[illegible] up, and began to [illegible] Short, to feed, but

…t it to suit our own selfishness. …let us hear Dr. Macknight on the …et he translates the Greek word …" by " and the passage reads by … thus: "Therefore by Adam all … So also by Christ all shall be …e alive." Come now, ye men, that …for one positive text for the relief- …of all men. In candor I ask you …ot that text positive, and very …h to the point? But let us com- … Scripture with Scripture, and …slation with translation, and thus …ve at a conclusion by the light and …n ny of the whole. Let us then …n to the passage in the Syriac …or as it was by Adam that all men … So also by the mission they all …." Thus it is very manifest that …l is not against himself. But what …writes to the Romans at Rome he …oborates in his writings to the …nthians at Corinth. Prof. Whiting …es in the margin the word "by" in- …d of "in." In view of the forego- …testimony what candid and God- …ing man can say, the wicked are …er to live again? and will not …er say that the relieving of all men …o be proclaimed by all on the house …even, and that as no doubtful or …ertain thing? But let us listen to … Dlaglot—that reads, "For as by …am all die, so by the Anointed …l all be restored to life." Paul con- …ues the subject, and speaks of the …er, and says:

"But every man in his own order— …k,—company,—or brigade." But …mark, it is every man, to make up …different orders—ranks—or compa- …s. I might say more on the order of …resurrection, but I leave that for …present for Brother C., as he has in- …ated his intention to write on that …ject.

I pass now to the testimony of Jesus …rist, even the testimony God gave to …n, and he not only gave it to John …l the church by his angel, but who …ough around it the most solemn …d weighty guards to protect its sa- …dness, that may be found in the sa- …d text. This guard may be found in …s and 10th verses of the 22d chap- …

But the text that touches the resur- …ction, that I would bring to your no- …e is in the 20th chapter, 13th verse: …nd the sea gave up the dead which …re in it. And death and hell, *hades*, …livered up the dead which were in …m, and they were judged every man …rding to his works." Now, I dare …attempt to add to or take from …e testimony, but I believe it as it is …d maintain what it says. It says …ry man in the sea, and every man in …th and hell is delivered up. But …w can death and hell deliver up the …d ones that are in them, and those …d ones still remain dead? Death …d state in which the dead are while …d; but when that state delivers …m up for judgment they can not be …y longer dead; for if they remain …ad, the state of death does not de- …er them up, and there is no reliabili- … in the testimony.

I shall earnestly contend for the …th once delivered to the saints, and …e non-resurrectionists deny or flinch …m testimony as they choose, for it is …ainst them. One non-resurrectionist …id to me once, "A man has a right to …e faith, has he not?" "Certainly," I …plied, "but there is no faith in non- …surrection; it can not be stated in …ith, but in unbelief. State it, if you …n, short of a denial." The man …as silent.

Now, kind brethren, a denial is one …ing, and to affirm is quite another, …t it is no faith to affirm a negative. …aith is taught by the affirmations of …d, through the prophets—not his de- …ials. To be sure he denies, and that …truth, that idols are any Gods. But …here is the faith, as a system, to be …ntended for, established by denials? …t by the positive asseverations of …hrist and his prophets and apostles, …nd what they say in one book and …nce they do not deny in another. …nd thus Christ, in the testimony giv- …n him by his Father, after his ascen- …on to heaven, agrees with his testi- …ony on earth, as recorded by the lov- …g and true disciple, John, v. 28–29. …n verse 25 he points out two points …r the resurrection, namely, the pres- …nt and the future; and he certainly …rified his word as regards the pres- …nt point, by the resurrection of no …ss than three persons. Referring to …e future point, in verse 28, he says …' shall hear his voice and come forth. …ow, according to our belief, a dead …an, and in the grave at that, cannot …ar and come out, or forth without …e is waked up to some kind of life. …e can hear and come forth without …ing immortal, but not without some …rt of life. When Christ, touching …e second an d future point hinted at …verse 25, says "all in their graves …all hear and come forth," who am I …at I should say to him, You do not …ean exactly that; but I will tell you, …or at least others will—more perfectly …hat you do mean! And yet I suppose …e would no more mark the sin of un- …belief in me than in others for so do- …ng.

Kind editors, here I rest for the pres- …nt, to say more on this subject when …e truth and my Master's cause shall …emand it. So I will say, More anon.

C. F. SWEET.

Milton's Prayer of Patience.

I am old and blind!
Men point at me as smitten by God's frown;
Afflicted and deserted of my kind,
Yet I am not cast down.

I am weak, yet strong;
I murmur not that I no longer see—
Poor, old and helpless, I the more belong,
Father Supreme, to Thee!

All merciful One!
When men are farthest, then art thou most near;
When friends pass by, my weakness to shun,
Thy clearest I hear.

Thy glorious face
Is shining towards me, and its holy light
Shines in upon my lonely dwelling place,
And there is no more night.

On my bended knee
I recognize Thy purpose, clearly shown—
My vision Thou hast dimmed that I may see
Myself—Thyself alone.

I have naught to fear;
This darkness is the shadow of thy wing;
Beneath it I am almost sacred—here
Can come no evil thing.

Oh! I seem to stand
Treading, where foot of man, alas! ne'er hath been,
Wrapped in that radiance from the sinless land,
Which eye hath never seen.

Visions come and go;
Shades of resplendent beauty around me throng;
From angel lips I seem to hear the flow
Of soft and holy song.

It is nothing now.
When heaven is opening on my sightless eyes,
When all of pain, Paradise refresh my brow,
The earth is darkness dies.

In a pure calm,
My being fills with rapture; waves of thought
Roll in upon my spirit; strains sublime
Breathe over me unsought.

Give me now my lyre!
I feel the coming of a gift divine!
Within my bosom glows unearthly fire,
Lit by no skill of mine!

Jesus and the Intermediate State.

Under this head, a writer, in the RESTITUTION of May 10th, makes some confident and rather challenging strictures on the doctrine of the unconscious state of the dead; and thinks that he has found in the parable of Dives and Lazarus, an unanswerable objection to our views.

I do not claim infallibility; still I am unwilling to rest under the charge of "surface reflection" on this or any other Bible subject.

His objection seems to be this:—Christ would not have used this parable if the dead are unconscious. But he did use the parable; therefore, the dead are not unconscious.

He says: "My argument is that Jesus believed in an intermediate state of consciousness. Hence he was perfectly consistent in using such a parable." "Believed" is not correct. Christ speaking in the Greek language, never used the equivalent of "I think," or "I believe." These terms are for those whose knowledge is imperfect. Christ knew the state of the dead when he uttered the parable; and he never would have used the parable (in view of our writer) if the dead were unconscious. We admit that he knew the state of the dead and that he used the parable; but join issue on the point that the use of the parable by Christ is demonstrative evidence that the dead are conscious. Did Jesus, in this parable, teach the conscious state of the dead? How does the writer establish this, his principal proposition?

"It would be strangely incongruous, imprudent and misleading in him (Christ) to say the least of it."

It may appear so to some; certainly not to every reader. Parables are designed to illustrate truths already known. Is the parable intended to illustrate the state of the dead? or is that an inference, simply, from its introduction on this occasion? Christ, when on earth, was a teacher like unto Moses. His instructions were in "word and in deed." His word lessons were of two kinds:—first, literal; second, parabolical. In which class of word lessons should we expect his instructions relative to the dead? Evidently in his literal instructions. Let us examine some of those lessons. His sermon on the mount was a masterly production, but it is silent relative to the state of the dead. The living, in the closing moments of the Jewish age, the Christian age of seed sowing, and the ages to come in his triumphant kingdom, engrossed his attention. He raised three persons from the dead. To treat of their position while under the power of death, would be appropriate. If ministers, who believe in the conscious state of the dead, had now the power of raising people from that state, they would preface the act after the following style:—Mr. B. whom I am about to restore to life, lived a devoted Christian. He has been in heaven's ineffable glory three days, as we count time; his shouts are now ascending in the midst of that immortal company; his cup of enjoyment is more than full; but I am about to sever that immortal bliss, and put him again in his "bondage of corruption." Shout, my dear friends, over his great change from "death" unto "life"!!

Let us hear the Savior: "Young man, arise," and he that was dead sat up, and began to speak." Luke vii. 11. Short, indeed, but to the purpose.

Jairus said to Christ, "My daughter is even now dead; but come and lay thy hand upon her, and she shall live." Jesus said unto them, give place; for the maid is not dead (to lie in that present state till the resurrection) but sleepeth. And they laughed him to scorn. . . . He took her by the hand, and the maid arose." Matt. v. 17–26.

Lazarus. Jesus said, this sickness is not unto death (till the general resurrection). Jesus said, our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. Then said his disciples, Lord, if he sleep, he shall do well. How be it, Jesus spake of his death; but they thought that he had spoken of taking rest in sleep. Then said Jesus unto them plainly, Lazarus is dead. Then follows a dialogue between Jesus and Martha.

Martha.—Lord, if thou hadst been here my brother had not died. But I know, even now, whatsoever thou shalt ask of God, God will give it thee.

Jesus.—Thy brother shall rise again.

Martha.—I know that he shall rise again, in the resurrection, in the last day.

Jesus.—I am the resurrection and the life; he that believeth in me, though he were dead yet shall he live; and whosoever liveth and believeth in me shall not die forever; believest thou this?

Martha.—Yea, Lord, I believe that thou art the Christ, the Son of God, which should come into the world. Mary joins them and many of the Jews. They come to the grave. It was a cave and a stone upon it. He commands Martha to remove the stone. She objects because he has been dead four days and would be offensive. The stone is removed. Jesus, uttering a prayer to his Father, cries with a loud voice, Lazarus, come forth. And he that was dead, came forth, bound hand and foot with grave clothes; and his face was bound about with a napkin. Jesus saith unto them, loose him, and let him go. John xi.

In these three cases of a resurrection we have Christ's principal instruction relative to the state of the dead. In each case he spoke and acted as if the real personality was before him. His address is like ours when we awake persons out of sleep. We restore consciousness from ordinary sleep, he, from the sleep of death.

In two instances, he calls death what we ("soul sleepers") call it, "sleep." "Sleep," wake out of "sleep." "Very imprudent and misleading" for Christ to use such language when he "knew that his friend Lazarus, (according to our writer) was at that moment, a land been for four days, drinking of the fountain of heaven's immortal bliss—very unkind in calling him back into mortal suffering.

How could he say that they were asleep. We would not use such a term if we believed that the dead were conscious. We "would never dream of it."

What is sleep? It is an unconscious state where the brain rests. Perfect sleep is entire unconsciousness. A dreamy state is not sleep. It is coming out of, or going into profound sleep. Webster defines to sleep, "to become unconscious." Christ was speaking in plain language when he said, "Friend Lazarus sleepeth" Did Jesus, by the use of such language, sanction a false doctrine?

Death is called sleep, in the Bible, not less than twenty times. It is used by Job, David, Jeremiah, Daniel, Paul, and Jesus. By all these persons the word is used in literal form. In calling death sleep, I use a sound word, one that expresses the true state of the dead.

Jesus could not apply the term "sleep" to the dead if they are conscious.

He did apply the term sleep to the dead; therefore the dead are not conscious.

It may be said, that I have not solved the first difficulty by presenting a second. True. But something is gained. Both views cannot be true, and we must adhere to the more reasonable. We can solve, in our own minds, the first difficulty, and leave the dead unconscious; but we can not solve the second and make the dead conscious.

With these remarks, turn with me, a moment, to the dialogue of Dives and Lazarus in hades—*sheol*, of which it is a translation. Dives was in hades and Lazarus in another apartment of hades or *sheol* called Abraham's bosom. They converse. We need not repeat the dialogue. They are the inhabitants of *sheol*. In all Bible, literal descriptions, it is a place or state. As a place, there is utter darkness. As a state, the inhabitants are a promiscuous congregation of good and bad, old persons and infants that never saw light, sleep side by side. Those rivers of blood and those served God. The spirit says they know nothing. As soon as they enter the state their thoughts perish. No work there—too dark. No device, for the mental machinery is out of use—the brain is dead, no action. The inhabitants can neither think, nor work, nor act, such is the Bible literal view of the place or state where Dives and Lazarus held their conversation.

How can they converse? God can make anything anywhere act and converse. He can make stones cry out, the dumb ass speak, the trees converse. These objects or beings have attributes not naturally belonging to them in their state and place, they are said, by a bold figure of speech, to be personified. This figure is very common in the Bible. The prophets speaking by the holy spirit, apply this figure to *sheol* and its inhabitants.

Isaiah makes use of the figure. "Therefore hell (Heb. *sheol*) hath enlarged herself, and opened her mouth beyond measure; and their glory, and their multitude, and their pomp, and he that rejoiceth shall descend into it." Isa. v. 14. Of the king of Babylon he says, "The whole earth is at rest, and is quiet; they break forth into singing, yea, the fir-trees rejoice at thee, and the cedars of Lebanon saying, since thou art laid down, no feller is come up against us. Hell (Heb. *sheol* hades) from beneath is moved for thee (king of Babylon) just ahead to meet thee at thy coming, it (*sheol*) stirreth up the dead for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations—(those that have died and are in *sheol*). And they shall speak and say unto thee (king of Babylon) Art thou also become weak as we? Art thou become like unto us? Thy pomp is brought down to *sheol*, and the noise of thy viols: the worm is spread under thee, and the worms cover thee." Isa. xiv. 7–12. Ezekiel uses the same figures relative to Pharaoh, king of Egypt. "The strong among the mighty shall speak to him (Pharaoh) out of the midst of *sheol* with them that help him; they are gone down (to *sheol*) they lie uncircumcised, slain by the sword. Ashur is there (in *sheol*) and all her company is round about her grave; all of them slain, fallen by the sword, which caused terror in the land of the living. Elam, Mesech and Tubal are there. Ezek. xxxi. 21–23. Almighty monarch is slain in battle. The realm of *sheol* are uncovered. *Sheol* (personified) marches through his mountain home, a gloomy cavern cut in the side of a mountain, with pillows or high thrones where monarchs lie with their companions about them and their arms under their hands. He goes from cell to cell, and awakes the nobles, the sleeping dead. They awake and descend from their stone couches, walk to the door to meet the new comers to their mountain home. They taunt him" Art thou also become "weak" as we? art thou become like us? It is not my purpose to compound the parable but simply to show that the use of it by the Savior does not upset our views of the meaning of hades—*sheol* or make the dead literally conscious. If the spirit can animate stones, trees, and make the dead rise up from their stone couches, give them life, and action, so that they can meet a dead monarch, more recently slain, in the days of Isaiah and Ezekiel he can, for a certain purpose, give similar life and action and speech to a Dives and a Lazarus.

J. P. WEGHER.

The time to favor Zion, yea, the set time, is come; for thy servants take pleasure in her stones and favor the dust thereof." England and America are surveying the waste land of Palestine, and unearthing the ancient ruins, so long covered. The best news is, the beginning of Christian colonization and real gospel preaching there by energetic men. Personally, I could not advise any friend, Jew or Gentile, to go out to Palestine as emigrants to make a peaceful home for himself, for the land will be, perhaps very soon, the theater of a terrible war. The "bloodless revolution" reported to day may mean much or little as to the preservation of peace. We must pray for peace, especially for the sake of missionaries and their converts and Christians in general. And, . . the now threatened war be that referred to in Rev. vii, 7, as "the wind," we know that the war will not begin before the servants of our God are sealed in their foreheads. What an admonition to every one to see that he is accepted as a servant of God while there is yet time!

As the result of my sending several numbers of the RESTITUTION to a lady here (one of the little band of Advent believers that once held meetings here, but were long since scattered, and some of them gathered into other churches,) you have received a new subscriber, Mr. Newman. If you can send me sample copies, as requested, I hope to send you more names.

Your locality reminds me to ask if you can explain to me the term "Plymouth Brethren?"—a name quite obnoxious to some "orthodox" people.

The "folly of vexance of Decoration Day in adorning the graves of *both* saint and the reunitation of fraternal relations between northern and southern assailables are happy augurs of return to gospel truth. The coming Union fete of our country and of the Prince of Peace. Waiting for his coming, I am, brother, yours truly

M. R. STREET.

The Resurrection.

MR. EDITOR:

As the resurrection is being discussed, I will ask those who think that such as have heard the Gospel of the Kingdom and willfully reject it, will be raised from the dead to be punished and then destroyed, to explain the following Scriptures:

The man that wandereth out of the way of understanding shall remain in the congregation of the dead. Prov. xxi. 16.

Nevertheless man being in honor, abideth not; he is like the beasts that perish. He shall go to the generation of his fathers; they shall never see light. Ps. xlix. 12, 20.

They shall sleep a perpetual sleep, and not wake. Jer. li. 39, 57.

They shall fall, and never rise up again. Amos viii. 11–14.

There is a sin unto death. I do not say that he shall pray for it. 1 John v. 17.

As there has been no comment upon these passages, will some one point out the truth that we may reject the wrong

Yours for the truth.

JNO. O. BRONSON.

Errata.

In my article of May 2 [illegible] below heading, Between the pronoun "I" and the verb "read," insert the word omitted.

Fifteen lines below, instead of the word "fitting" read "plitting."

Eight lines still further down instead of "requisite reward," read "the right to only a part."

Eight lines further down, instead of "two persons, read "two persons."

Three lines from bottom column, instead of "foolish" read "foolish."

J. M. STADDARDS.

DIED.

PUNK—Fell asleep in Christ in Hartford, Dr. Witt County, Texas, April 22, 1880, Jesse Isaac Punk, aged 67 years 3 months and 1 day.

In December, 1878 the writer gave several sermons on the Things Concerning the Kingdom of God, and the Name of Jesus Christ in Bible. Punk's mind was aroused, which led her to see the truth as it is in us. And on one said morning in the latter part of December, I had the pleasure of burying her, with some sisters, for the resolution of the.

Her noble Christian deportment endeared her to all with whom she came in contact. In her life she exemplified the highest type of true Christian womanhood.

Truly, it may be said of her, "Blessed are the dead who die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

In the death of our sister, Christendom were robbed of a kind and loving member; society, of one of its brightest ornaments; and the Church of God, of a [illegible] member. But she will live again.

"On Zion's hill we soon shall see
Our friends arising from the dead and blest
Then be one song forever be,
They are not lost, but only rest."

A funeral sermon was delivered by the writer, to an attentive audience, from 1 Thess iv. 13, 14.

WM. A. PARKER.

Dec 5 Mo. May 24.

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Letters from the following persons have been received, found to be correct, and the funds credited as follows:

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PLYMOUTH, IND., ... JUNE 7

EDITORIAL DEPARTM

☞ Frank Burr has been re- editor of the *Advent Christian*

☞ It will be impossible fo attend the Conference at W

A Little While.

"A little while, and ye again shall see me."
Surely, Thou tarriest long,
Bridegroom, Beloved! When shall this night of weeping
Be turned to song?
With heaven so far beyond us,
And earth so near to lure it and beguile,
How long? Oh! Thou didst promise but to tarry
"A little while."

"A little while:" the sorrowful and the sinning
Are not forever:
These chains that earth and sense have wound around me,
Thine hand shall sever.
How long are I awaken
Where nothing enters that can me delight?
I hear the voice of my Beloved say gently—
"A little while."

"A little while;" my flesh and heart are failing,
So long the night:
My feet are sore; mine eyes are dim with straining
Toward the light.
Oh! when will thou array me
In glorious body no more weak and vile?
Come quickly! Thou didst promise but to tarry
"A little while."

"A little while," I say with wistful glances
At yon bright skies,
"Where is the promised fly Master's coming?"
The world replies.
How long shall I be weary
With fearing man thy name did love reviles?
Oh! teach them Thou didst but mean to tarry
"A little while."

"A little while," the whole creation watches
In hope and fear;
Surely the sound of fleet swift-driven chariot
At length I hear,
O, earth! earth! arouse thee!
Wake from thy tears, put on thy glory smile!
Surely He cometh: and He will but tarry
"A little while."

—*Messiah's Herald.*

Friendship of Jesus.

The friendships of this life and the principles by which they are constituted, are not only the same, but are as numerous as the classes among whom they exist. None are so base or so low in moral degradation as not to find others congenial to their tastes and conditions, with whom they can secure a temporary friendship. But what a contrast is presented between the uncertain vacillating friendship of this life, and the perpetuity and blessedness of that required of the Christian, and existing between Jesus and his chosen. We are sometimes led to ask where exists this friendship now, and professedly Christian, too, that some trivial circumstance will not cause to fret. Perhaps a little misunderstanding will sever a friendship that has existed for years. It has been truthfully affirmed that there can be no friendship without confidence, and no confidence without integrity. How often has the sad, grief-stricken heart desired to find one in whom it could confide, and when it may have ventured to unburden itself, how often has confidence been betrayed!

Not so with the friendship of Jesus. He will willingly hear our sorrows and in him we may safely confide, and find blessings sufficiently adequate to secure to our troubled hearts comfort and consolation. He can be touched with the feeling of our infirmities, his heart pulsates with infinite sympathy for our race; in him is every conceivable good, and he knows how to succor us.

No jealousy, no misunderstanding can ever disturb the harmony between Jesus and his chosen. Tale-bearers, traducers, and backbiters can accomplish none of their fiendish purposes here. They may for a time crush the innocent, divide brethren, break up churches, and disturb the peace of communities; but they dare not repeat their slander over to Jesus.

The friendship of Jesus originated in benevolence. "He that was rich, for our sakes became poor that we through his poverty might be made rich." Behold the royal and legal heir promised by the oath of Jehovah to David's throne, born in a lowly manger. Follow him through his life and ministerial career, supported by charity, and declaring: "Foxes have holes, and the birds of the air have nests, but the Son of man has not where to lay his head." Listen to his eloquence, as with a grace and eloquence peculiar to himself he instructs the people, uttering one great moral truth after another, which rivets the attention of the multitude; at the same time demonstrating his power to heal all manner of diseases, and even the dead at his mandate live.

Imagine if we can the intensity of his anguish in gloomy Gethsemane, "bearing our griefs and carrying our sorrows," while his lips, which had never murmured at sorrow, uttered the mournful expression: "My soul is exceeding sorrowful, even unto death." His friends forsake him in that awfully trying hour, and another prophecy in God's great chain was fulfilled. "I will smite the shepherd, and the sheep shall be scattered." Soon after he is before a Roman tribunal, fulfilling prophecy at every step, mocked, falsely accused, and after being pronounced faultless, given into the hands of a cruel, thirsty mob to be crucified. Finally hanging from Calvary's rugged summit comes the agonizing wail: "My God, my God, why hast thou forsaken me!" and the Son of God dies for his enemies.

No wonder the earth quaked, the rocks rent, and the sun refused to shine! He was laid away in the cold embrace of death, the tomb sealed with the Roman seal, and infidelity seemed to triumph; but on the third day the imperial seal was broken, the shining messengers from heaven came to salute their risen Lord, and "he that liveth and was dead, and is alive forever more, and has the keys of hell and of death," came forth a conqueror. And because he lives we shall live also. O what unparalleled benevolence! Who is so hardened that he cannot appreciate a friendship founded in such benevolence? All can enjoy its benefits, without money and without price. The poor beggar has equal rights with the millionaire. God is no respecter of persons, but estimates all according to their devotion to the principles of Christianity, and not according to their wealth or position in society. Aristocracy finds no place in the religion of the meek and lowly Jesus.

But while the friendship of Christ cannot be bought with money, there are conditions with which all, both rich and poor, must comply in order to secure it. "Ye are my friends if ye do whatsoever I command you," is the language of the Savior; and his commands must be obeyed, not such as we may deem essential, agreeable or convenient, but whatsoever he requires however much sacrifice on our part it may involve. We do not love him except we keep his commands, and can not be his friends except we love him. In consequence of Abraham's obedient faith, he was called the friend of God. The Gospel requires all who would be Abraham's seed, and heirs according to the promise, and therefore saved, to observe the same principles of obedience. The principle of obedience observed by Abraham was the will of God revealed to him, and the only principle adequate to the salvation of men.

The question in this age of the world does not seem to be "Lord, what wilt thou have me to do?" but rather, how much can I leave undone? how little can I grasp the honors, riches, pleasures of this world and escape the vengeance of God? The devotion to the cause of God evinced by the primitive church, proved that their greatest pleasure was experienced in that devotion, and that they loved the service in which they were engaged above every thing else. God's word in those days had power to make the people feel the importance of obeying it; but in later times prejudices and impressions are made to take the place of plain Bible commands.

"The heart is deceitful above all things, and desperately wicked; who can know it? I the Lord search the heart; I try the reins, even to give every man according to the fruit of his doings."

He will most surely find us out. Let us be sure that we love him sincerely, and have established between him and ourselves a permanent friendship, the benefits of which are glorious in their nature and eternal in their duration. "Eye hath not seen nor ear heard, neither hath it entered into the heart of man the things that God hath prepared for them that love him. But God hath revealed them unto us by his Spirit, for his Spirit searches all things, yea, the deep things of God." The picture is drawn by the spirit of inspiration. It was described by holy men of old as the prophetic fire burned in their hearts, with a sublime eloquence which the natural man, however gifted, has never been able to imitate. "As I live, the whole earth shall be filled with my glory." Is the declaration of Jehovah; and the prophets of Israel catch the strain; after which the beloved prophet of Patmos beheld the glorious panorama of its fulfillment: "And I saw a new heaven and a new earth: for the first heaven and the first earth had passed away; and there was no more sea. And I, John, saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God." Tyrant thrones of earth are crushed, the crowns of guilt are crumbled, and the sceptre of unholy dominion is broken. Every knee shall bow, and every tongue confess the glory of him on whose head are many crowns.

No longer will God's loved ones drain the cup of human woe, but in the sunlight of perfect day, wear the unfading laurels of immortality. There will be peace and plenty, health and comfort, wealth, honor, and glory, and without a notice to sign. O what does it avail us as a people [illegible] taken all of the Gentiles; some [illegible] and the rest by the unpreached gospel hereafter. No, it is all a mistake.

Were it deemed best it might be instructive to many to be informed how this new theory was introduced among us. But let it suffice for the present to say that it was put forth hesitatingly and reservedly as untruth has always been.

Bro. S. will appreciate my motive, I trust, in asking him to take his starting point hereafter from the undoubted declarations of God's word on the special point in hand, and thence speak the oracles of God only. This principle of testimony, if adopted, would resolve and dissipate the most perplexing errors that obtain in the great apostasy. The rule is safe. It seems to be required by piety toward God, and by good will to our blinded fellowmen.

Respectfully submitted for the truth's sake.

J. B. COOK.

Prophecy Intelligible.

A multiplicity of leading facts in the history of the past goes to convince us that there exists in the bosom of God an inherent willingness and a definite purpose to impart to his devoted servants a knowledge of future events—not perhaps to the extent that our short-sighted or prurient hankerings might desire, but so far as infinite wisdom sees would redound to our good, and to the soundest interests of his kingdom on earth. We advert to this truth in order to remove, if possible, the vague impression of idle curiosity, of impiety, of sacrilegious intrusion upon forbidden ground, that is so apt to connect itself with every attempt to unravel the mysteries of revelation, and to honor God by ascertaining the sense of what he has himself spoken. For nothing is more certain than that the opprobrium which clings only to the most marked and conspicuous neglect of the divine word, has, from many quarters, fallen upon the humble and reverential study of their entire contents.

Our position is, God is willing that man should come to the possession of the knowledge of futurity, not indeed in unlimited measure, but to such extent as will be for his good; and what more unquestionable evidence can we have of this than his own express declaration? Hear then his voice in respect to the Father of the faithful:—"Shall I hide from Abraham that thing which I do?" Can language be more unambiguous? Now the value of this averment depends upon its being an expression, not of his purpose in reference to a particular individual or particular event only, but of a general principle in the conduct of his providence. Does any latent doubt linger in the mind of the reader whether this *is* a principle of the divine administration?—let us then make assurance doubly sure by citing the same declaration in more general terms, as uttered by the mouth of the prophet Amos: "Surely the Lord will do nothing but he revealeth his secret unto his servants the prophets." and they that have done evil to damnation;" "both of the just and the unjust." Jno. v. 28; Acts. xxiv. 15. The word both is here emphatic, and specifies the classes to be raised, qualifying and so giving us its limitation. The terms are only correlative to the Gospel.

But I need not add other like facts as these few should suffice for faith. The burden of proof that will suffice to maintain the opposite, lies with the objector. He must first wrench these multiform facts from Revelation, and then bring forward the "thus saith the Lord" for the universality of the resurrection from death.

It would have been easy to say, "all born of woman shall be raised from the dead." Surely, if true, a doctrine so profound should not have been suppressed some six thousand years, until H. Dunn should suggest it and lay the basis of such a subtle argument for a covert universalism.

But I forbear. It is enough that God's word does discriminate between the just and the unjust, and those who sin under the law, and those who perish without law. But if the objector cannot annul such statements of Revelation as herein embraced, he should be reminded that it is vain to attempt to outweigh them by any amount of prolonged generalities, however pretentious or subtle.

Brother Magruder has noted Brother S.'s articles in a Christian spirit and manly manner. Hence I have confined my testimony to the grand ideas and discriminations often asserted, and which lie back in the primal constitution of all human matters under the law of sin and death.

God did choose one nation—Israel—not all. He did visit the Gentiles to take out of them a people for his name. He settles the question that God has a sealed book to any one who is desirous to have its precious purport laid open for the rejoicing of his heart. He need not utter the invocation.

"Angels, roll the rock away!"

in order to look into the Savior's vacated sepulchre, and see there the pledge any assurance of his own resurrection in bliss and triumph.

The humble, the yielding, the believing mind is the great requisite, and yet the apostle's words, make it clear that there is a mystery in the believer's salvation, which can never be understood but by a certain state of heart. And so we repeat, there are certain pre-requisite which we believe God has always insisted on in those whom he would make the men of his counsel."

THE HERCHMAN.

Prophecy.

Behold I will send you Elijah the Prophet before the coming of the great and dreadful day of the Lord. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse. Mal. iv. 5-6

Some of the brethren have said that all prophecy, this side of the coming of the Lord, is fulfilled; and that we may expect him at any time. This opinion is not in harmony with my views, for Paul says: "But ye, brethren, are not in darkness that that day should overtake you as a thief." 1 Thess. v. 4.

If the Savior is to be expected at any time, I must confess that I am in darkness. "Now when the Savior was born, . . . Herod the king heard these things he was troubled and all of Jerusalem with him. Matt. ii. 1, 2, 3.

"And when he had gathered together all the chief priests and Scribes of the people together, he demanded of them where Christ should be born; and they said unto him, In Bethlehem of Judea; for thus it is written by the prophet." Matt. iv. 1, 5.

They were searching concerning his coming, just as we are now.

"And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith I am not. Art thou that Prophet? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. And they which were sent were of the Pharisees." Jno. i. 19-24.

"And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that Prophet?" Jno. i. 25.

"Those who were sent to make inquiry of John were of the Pharisees." Jno. i 23.

It seems, from the question asked, that they were expecting Elijah and a Prophet.

After the transfiguration—"His disciples asked him, saying, why, then say the Scribes that Elias must first come? And Jesus answered and said unto them, Elias truly shall first come, and restore all things." Matt. xvii. 10, 11.

Here we have the promise again of his coming. The apostles had just seen the Savior coming in his kingdom in vision. The Savior tells the apostles that "Elijah truly shall first come—that is, he should come before what they had just seen in vision.

But some may say we do not read far enough.

"But I say unto you that Elias is come already. . . . Then the disciples understood that he spake of the John the Baptist." Matt. xvii 12, 13.

"When, therefore, the Lord knew how the Pharisees had heard that Jesus had made and baptized more disciples than John, (though Jesus baptized not, but his disciples)" Jno. iv. 1, 2.

Here is a similar statement. No one would contend the Savior baptized. The Savior understood their troubles, he says, unto the multitude. "But what went ye out for to see? And if ye will receive it, this is Elias which was to come." Matt. ii. 9-14.

If they were not expecting a prophet, why should he ask that question? They were expecting Elias and a Prophet before the coming of the great king. I am expecting the same,—they before his first advent, I, his second. I expect, when he returns, his feet will stand upon the Mount of Olives; it shall cleave from the east to the west; half move toward the north, and half toward the south. Suppose one should appear in that country calling himself the King of Israel, and no change take place in the Mount of Olives, where is the man of the One Faith that would accept him? Not one. Just so was it with the Jews. They were expecting certain things.

"And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord." Luke i. 17.

You will here notice that John's and Elijah's mission are the same. John came in the spirit and power of Elias, but not in person. John was of the circumcision. Luke i. 5-9. "He (Jesus) came unto his own (the circumcision) and his own received him not." Jno. ii. "For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, circumcision or uncircumcision: Ye are all one in Christ Jesus." Gal. iii. 27, 28

This is why some of the brethren object to Enoch being one of these witnesses, because he is of the uncircumcision. This is why we claim he is Elijah's prophet. Our Savior will appear the second time to the circumcision and uncircumcision. Elijah is of one, Enoch the other.

Your brother in the one hope.

JOHN O. BRANSON.

The Manifested Glory of Christ as King.

God is ready to manifest himself in a visible form. God's crowning name is King—only a Savior to be a King. The kingdom is the end to which he is working. There is a difference between a kingdom and glory. Though in the kingdom we are to be over the kingdom wherever it may be. When we pray in the Lord's prayer, "Thy kingdom come," we do not mean to pray that it should be established on earth.

The essential, personal glory of God dwells now in a glorified Man at the right hand of God, which is Christ, and he is to be constituted King of that kingdom. He is now on his Father's throne and not on his own. Rev. iii. 21.

There cannot be a kingdom without visible subjects and a visible king. A day is coming when there will be a body for our spirit. Our bodies will be glorified that the graces we possess will have an outward manifestation. Like angel's bodies—they can come and go.

The only place of worship is where that cloud of glory is. Where is it now? At the mercy seat. It was seen first in the flaming sword in the garden of Eden, then at Abel's sacrifice, the burning bush, in Solomon's temple, etc. The day is coming when the Lord Jesus shall appear, and there will be that cloud of glory again visible. Where the cloud of glory appears and rests, there is the place of government, and thence will issue the law for all nations.

The church is separate from the kingdom (Zech. vi. 12-15; Rev. xv. 3; Greek, "king of nations"). The nations shall worship through representatives. Psa. xlv. 1-6. Christ and the church are a king and queen who shall reign in glory. He is "the King of glory." Psa. xxiv. 7 10; lxxii. 19. What is God's ideal king? A man with perfect human sympathies, with all the fullness of the Godhead dwelling in him, the God-man who will have power to strike wherever sin comes up.

The day will come when there will be a combination of grace and righteousness. Isa. vi. 1; John xii. 41 The "glories" are to be manifold. 1 Peter i. 11; Luke ix. 26.—*Messiah's Herald.*

A Correction.

In October or November, 1875, I sent a communication to the RESTITUTION, entitled The Seed of the Serpent, that was overlooked and not published for some months afterward. In it reference is made to the views of Brother J. B. Cook, in which he thinks I misrepresent him, in two points:

1. In saying he held that the literal descendants of Cain were the seed of the serpent, and for whom God in his purposes of salvation of man, made no provisions. In his explanations I understand him to say that he makes they were representatives of character, of wicked persons, who make themselves so by transgression. In this we are agreed.

2. I erred in saying he endorsed the view that the judgments of God, as declared in the last verses of Ezek. xvi. against Sodom and Samaria was against the land and not against the people.

It was not my intention to misrepresent him, and if I did so I am glad to be corrected. The articles before my mind at the time of writing are to be found now, and of course I am not certain of the correctness of my statements, and most gladly make the corrections. I am heartily glad to learn from his own pen, that he don't hold the views I ascribed to him, and hence ask that the correction be made, and his true views furnished, as he has written them out for your paper.

P. ALLING.

Brandy is [illegible] seal of small [illegible] and eggs [illegible] feathers of the fathers to the children, and [illegible] disobedient to the wisdom of

Article on "Fair Chance" By Alfred Malone

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

WHOLE NO. 535. (Read Keep this Paper.) PLYMOUTH, INDIANA, JUNE 14, 1876. VOL. XXV, NO 24

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TO CORRESPONDENTS.

THE RESTITUTION advocates the final restitution of all things which God hath spoken by the mouth of all his Holy Prophets since the world began." It also advocates as a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ; and many other kindred truths. It also advocates a hearty belief of the Gospel, repentance, and immersion as pre-requisites to the forgiveness of sins, and a holy life as essential for final salvation.

The Rich Man and Lazarus.

"All judgment is committed to the Son—at his appearing and his kingdom."

We are agreed that Scripture is its own interpreter, and that when it does not interpret for us, we cannot for ourselves. This is no where more felt than when we attempt to expound the parables of our Lord, because they cannot be understood quite literally, being parables. Nevertheless, any instruction supplied by this illustrative mode of teaching, is not, I imagine, confined to such statements, but has [illegible] been plainly taught in [illegible] doctrine.

It was not until after the Lord had stood forth as the Prophet of Israel, and was rejected in that character, that he, "from that time forth, began to speak to them in parables;" some of which he expounded to his disciples, and others carry the truths taught on the very face of them, from the mode and manner of their introduction, their relation to the context, or the transfer of the application from the class of persons under consideration, to a single figure as its representative.

Of this latter sort are, I conceive, the parables in the fourteenth, fifteenth, and sixteenth chapters of the Gospel by Luke, each and all of which appear to be little more than recapitulation of those truths which had been plainly set before them, both in Moses and the prophets, and by the Lord Jesus himself, and here gathered up and pictorially presented to our view.

With these few preliminary remarks, I enter on the case of the rich man and Lazarus, in order to clear up the misken idea that so generally prevails of its application to a doctrine no where else taught in Scripture, that the disembodied soul of man exists in a conscious state of either happiness or misery, from the time of his death until his resurrection.

I shall not enter here on the other proofs which are to be found in Scripture of the fact that, "the dead know not any thing," but merely show that this portion of Holy Writ does not stand in opposition to the other plain statements of God's Word.

The chain of parables of which this forms the conclusion are addressed to the conscience and responsibility of the Jewish nation, whose unfaithfulness, as shepherds, stewards, sons, and brethren is here depicted, and made the occasion of manifesting the riches of the grace, as well as the terrors of the wrath of God, in the day when the Son of Man shall be revealed (Rom. ii. 9, 10), to the Jew first, as here.

That "the rich man" personifies the Jew, is evident from the mutual recognition between Abraham and himself of the relationship of "father" and "son," and the acknowledged authority of Moses and the prophets. Whether Lazarus was a Jew, a Samaritan, or a Gentile, does not distinctly appear; but his name testified that "his help was in God," and he was the Jew's "neighbor," laid at his gate, full of sores, and anxiously craving a share of the good things, of which the rich man had enough and to spare. It does not appear, however, that they were ever communicated to him (see verse 25), for which cause the rich man is brought into condemnation. "After the death (of both parties) comes the judgment"—not during their death, but when raised from it, we find them in the respective places to which their works entitled them (I speak not of faith or profession, but of fruit); the beggar at the great supper leaning on Abraham's bosom, and the rich man in outer darkness without a drop of water to cool his tongue. That these are no figures we learn from Matt. viii. 11, 12, where it is distinctly stated that "many shall come from the east and west, and shall sit down (*anaklithesontai*),—recline as at table (compare John xiii. 23 and xxi. 20),—with Abraham, etc., while the children of the kingdom shall be cast into outer darkness, where shall be weeping and gnashing of teeth." In Luke xiii. 28, etc., it is said they shall see this. So did the rich man "afar off;" so did the covetous Balaam bear testimony to his own part, and the money-loving Judas also will be found in his own place. Combine Luke xiv. 12, etc., with this, which is direct precept on the subject.

Another proof that this judgment is exercised in resurrection, is that while no instrumental agency is employed when the spirit (or, more properly, breath) returns to God who gave it, the angels are sent forth with the sound of a great trumpet, to gather the elect at the coming of the Son of Man, (Matt. xxiv. 31, and in Matt. xiii. 49, 50 also). We see their terrible commission at the end of the age (see Matt. xxv.), "for, behold, the day cometh that shall burn as an oven, and the proud and all that do wickedly shall be as stubble; and the day that cometh shall burn them up, and shall leave them neither root nor branch," etc. These latter judgments are on men who had not died, while Luke speaks of those in the same resurrection as Daniel (xii. 2), to the shame and contempt of the age; but the principle on both judgments is the same. Hence the warning in the Epistle of James (specially v. 1, etc.); hence the warning to the Laodicean Church, etc.; but, as Jews, the testimony of Moses and the prophets is "that which shall judge them at the last day." Deut. xv. 7-12; Lev. xxiii. 22, and xxv. 35, etc., and several parallel passages in the Psalms and prophets, are the warnings against this particular sin and its consequences, which will be manifested in the latter day with tenfold evil. It is not unlikely that the "great gulf" may be formed by the earthquake at the coming of the Lord. (See Zech. xiv. Revelation, etc.) I have no doubt that *Hades (aidios)* here is the same as the unseen place of outer darkness, and probably is the land of Idumea.

A right understanding of 1 Cor. xv. 23, would clear up several difficulties connected with this matter, namely, that at the coming of the Lord Jesus, when all is accredited servants shall rise from the dead, there will be distinct bands or companies of them (perhaps ten, see Luke xix. 13). Of these we recognize several; (Dan. xii. 1, 2, and 13) Jews really; 2nd. Saints of this dispensation (1 Thess. iv. 20); and 3d. The martyrs under antichrist (Rev. vii. 9); The vanquishers (Rev. xiv.), who had been sealed (vii. 4); The two witnesses (Rev. xi. 11, 18). Some little time elapsing between each resurrection until (in Rev. xx. 4) the whole of the first resurrection is completed, and the rest of the dead live not again until after one thousand years are finished.

The Jews rise as a body; they have always been dealt with publicly as a body (they are not the Church of the firstborn, and even in resurrection they form no part of it), except those who are of the election of grace at this time. There is no condemnation to those who are in Christ Jesus. "Things to come" shall not be able to separate us; but to the Jew there is condemnation in resurrection according to Dan. xii. etc. The evil of the Jews in the latter day, as testified against by James in his epistle to the ten tribes, who are waiting for the coming of their Lord, is proof that those who will not hear Moses, will not hear Christ.

I should connect the two first verses of Luke xvii. with this parable as illustrative of this picture of retributive judgment. Better to be sunk in the sea by a millstone, than be a stumbling stone in the way.

The great supper in the kingdom is better for Lazarus than the crumbs from the table of the rich glutton. Lord, increase our faith in this! "In the world ye shall have tribulation;" and surely this is truth even now. Yet the poor believer is contented, is blessed with faithful Abraham, while the children of the kingdom are cast out; their present position is that of a dark place, while their judgment as rejectors of the Son of God will be a "much sorer punishment" than that of those who despised the law of Moses. Yet we know that this their misery shall not always continue (Isa. xl. 1); and blessed be God, we know also that the God of the Jew is the God of the Gentile, and that though heaviness endureth for a night, joy cometh in the morning.—*J. B. H., in Rainbow.*

Baptism in the Name of Jesus Christ.

BRO. REED:—How true is it that great men are not always wise, neither do the aged understand judgment, acting on the principle that, faithful are the words of a friend, but the kisses of an enemy are deceitful; and so earnestly contend for the faith once delivered to the saints, I wish to call attention to the inconsistency contained in the article on "baptism in the Name," by Jno. Marsh, in the RESTITUTION, of April the 26th. The writer would do well to assume a name of a more modern date, and by so doing, clear the fault and inspired witnesses of the last will and testament of our Lord, of the imputation of contradicting himself. If the writer believes he has the truth only, why not give his name? But I think that that is the trouble. The very fact of his not giving his name is evidence of doubt, whether the position would stand the test of a right division of that form of sound words, which we are commanded to hold fast to, that, by so doing, we not only save ourselves, but them that hear us. To recollect Matthew the 28th chapter and 19th verse, with Acts 2d, and 38th, the writer says: That Jesus commanded baptism by his authority, an expression equivalent to in his name; and then the reader will see that he gives two words as the original for what Jesus and Peter said. What Jesus said, was *eis*, and means into; and what Peter said, was *epi*, and means in, or by the authority. Of course, then, it requires but a few grains of common sense to see that the meaning is different; but Jno. Marsh says that each taught baptism in the one name, or by the authority of the Lord Jesus Christ; one taught into, and the other in, or by the authority of the Lord Jesus Christ, and yet both by the use of the above mentioned phraseology, taught baptism in the one name. Truly it may be said, consistency thou art a jewel.

He also says that we may lawfully adopt Matthew, and baptize into the name of the Father, and of the Son, and of the Holy Ghost, and so we may with equal right baptize in the name of Jesus Christ. But he must remember that we are not pleading law in this case, but the merits of that only name given under heaven, or among men, whereby we must be saved. Now to accept this last proposition is, to at once admit that the unerring Spirit taught two distinct ways of doing one and the same thing, which I for one cannot do.

Again, he says, to baptize in the name of Jesus, and to baptize into the name of Jesus are different, he will and he wont. First he says that, which Jesus said, which was into, and what Peter said, which was in, or by the authority, meant one and the same thing, and that there is no conflict, that they both taught baptism in the one name; and then says, to baptize in the name of Jesus, and to baptize into the name of Jesus, are different, which to *my* mind is a flat contradiction.

Now, I would not for a single moment charge any one who pretends to write for the RESTITUTION, with insincerity; but the difficulty is in not rightly dividing the word of truth; which I purpose doing on the subject under consideration, from time to time, until, if the Lord will, all in the school of Christ, come to understand the more excellent way, or, in other words, come to see that dispensation in which it has pleased the Father, that in the Son should all fullness dwell, and that repentance and remission of sins should be preached in his name, among all nations, beginning at Jerusalem; and that, in order that we be that chaste virgin, espoused to one husband, at the great marriage supper of the lamb, we must do whatsoever we do, in word or deed, all in the name of the Lord Jesus, as commanded by our [illegible] the Apostle Paul to the church at Colosse. Chapter iii. 17. Which is in perfect harmony with what Peter taught on the day of Pentecost, which was to repent and be baptized, in the name of Jesus Christ for the remission of sins, each understanding the dispensation in which the church, or waiting bride, stood in the great stream of time, which is forming one of the grand links in that great chain with which the great dragon, or allied powers of darkness will be bound. All that is wanting is to consider the dispensations and missions in their true Scriptural light, which I will endeavor to do in my next, and all is harmony; otherwise all is confusion.

The difficulty with Jno. Marsh is, in not seeing that the commission in Matt. xxviii. 19, was exclusively to the eleven apostles, and in Acts ii. 38, to believers in the Gospel of the kingdom, and name of Jesus Christ.

N. J. MORGAN.

WEBSTER, Va.

The Future Gathering.

"With offerings of devotion,
Ships from the isles shall meet;
To pour the wealth of ocean
In tribute at his feet.
Kings shall fall down, their crowns prostrate,
And gold and incense bring:
All nations shall adore him,
His glorious name they sing."

In this Centennial year of the United States, the nations of earth are bringing to our shore "their glory and honor." In manufactures, all arts and industries are represented. The vegetable productions of every clime, and the products of dark and deep wrought mines, both crude and manufactured, are brought together to the city of brotherly love. And the people of all countries and climes are there. The men of titles, and those of humble rank are there. This in honor of the centennial of a nation's life. And it behooves a people to manifest their patriotism in a proper manner. It is right that other nations should exhibit their friendship. But we cannot forget that every international exhibition has shortly been followed by fierce and devastating war.

And now the aspect of the eastern world is stormy in the extreme. The eastern question looms more significant and threatening than ever, and, we believe, at no distant day it will involve the nations of Europe in one general conflict.

Notwithstanding all the assurances of peace, the nations are watchful, distrustful, and angry; and apparently but little is required to precipitate the strife.

It would seem that the Ottoman empire has about reached its doom, and will soon be removed, and the way opened for the people of Israel to be restored to the land of their fathers. We, who believe in the restoration of Israel, and the blessing of the nations through the seed of Abraham, Jesus and his saints, look for a glorious time when Jerusalem shall be made a praise in the earth, and all nations shall flow unto it. Not the celebration of a centennial, but the constant flowing of the people of all lands, with all their wealth, their honor, their wisdom, and their love, to worship the King, the Lord of hosts. Not like the gathering under our present government, where none feel certain of attending another,—and in case of a centennial all know positively they can never witness another.

No! The King of that age is immortal, and will call his princes who are to execute judgment and justice in the earth, from the cold slumbers of the tomb, and from the laborious avocations of life, and give them eternal life, and the jurisdiction over five or ten cities, according as they have improved their talent, or been faithful in their Master's cause in this life.

O for that time when wars shall cease! when evil shall be no more! when the earth shall yield her increase,—when the redeemed shall return and come to Zion with singing and everlasting joy, and all the nations of the earth shall repair to Jerusalem, the city of the great King, the Lord of Hosts, and to keep the feast of the tabernacles!

How vain these earthly gatherings! When we think of the coming age, of the worshippers, of the Kings and Priests, and of the presence of the Desire of all nations, the King in his beauty, we long to be there.

"Some song mighty all nations: and all cry,
'Worthy the Lamb, for he was slain for us!'
The dwellers on the mountains cry to the rocks
Shout to each other; and the mountain tops
From distant mountains catch the flying joy;
Till nation after nation, taught the strain,
Earth rolls the rapturous Hosanna round
Behold the measure of the promise filled,
See Salem built, the labor of a God!
Bright as a sun the sacred city shines,
All kingdoms and all princes of the earth
Flock to that light; the glory of all lands
Flows into her; unbounded is her joy,
And endless her increase."

LEWIS BESH.

The New Jerusalem.—No. 3.

G. W. STETSON.

Let us now look at the intervening time, called the "times of the Gentiles," of which Joel, in his prophecy first speaks in iii. 9: "Proclaim ye this among the Gentiles: Prepare war! wake up the mighty men! let all the men of war draw near; let them come up! Beat your plowshares into swords and your pruning hooks into spears: let the weak say, I am strong!" * * This is the reverse of Isaiah's and Micah's obverse picture. The announcation song of the first advent was, "peace on earth and good will to men," and when Jesus came peace was universal; the temple of Janus was shut, and this calm of the "four winds," (Dan. vii. 2) that was to "strive upon the great sea," in response to Joel's proclamation, continued during the entire sojourn of our Lord on earth, and then the elements began to be disturbed, the clouds began to gather, and the winds to sigh and moan, to breathe and blow, until at last, about A. D. 65 to 70, "the peace was taken from the earth." (Rev. vi. 4) and the tempest burst upon the world in those sanguinary wars of the Romans (Gentiles) against the Jews, that "plowed Zion as a field, made Jerusalem heaps, and the mountains of the Lord's house as the high places of the forest," desolate; since when, Jerusalem has been "trodden down of the Gentiles," will continue so to be until "their times are ended," for Gentile wars still continue, and have become "the order of the day" among the Gentile nationalities. Europe is, to-day, one vast armory, and the mighty men of valor are in sleepless vigilance, the tempests only lulls betimes, and then rages more fearfully than ever. Already, Jerusalem is involved as "a burdensome stone," (Zech. xii. 3) in the great "Eastern question," that shall end only in sanguinary strife at the ending of Gentile times, and Gentile wars, and Gentile ruling of the world, and of Jerusalem, for at that time, when all nations are gathered against (each other fighting for) Jerusalem, will the Lord come forth and fight (for the city) as he fought in the day of battle." (see 2 Kings vi. 13 to 23; Exodus xiv. 13-31; Rev. xix. 11 to 21; Isa. lxiv. 10, 15, 16, 18, 19, and 24; Ezek. xxxviii. and xxxix. of which note xxxviii. 21 to 23 and xxxix. 8, 21, 29) and Jerusalem will be delivered out of the hand of the Gentiles, and then and not till then, will he cause wars to cease to the ends of the earth, and he will break the bow and the sword and the battle out of the earth." Hosea ii. 18: Psa. lxvi 8; lxxvi. 1-3.

Then, from that time, just so surely as Zion has been "plowed as a field," so certainly as Jerusalem has been "made heaps," so undoubtedly as that Mount Moriah was "desolated by fire," so truly as the Gentile nations have for eighteen hundred years "prepared," and are still "preparing war," so unmistakeably as they have "beaten their plowshares into swords," (and it is an undeniable fact, that in our own country, the old fashioned steel pointed Swede's iron plow points, or shares, have been bought up for that very purpose, within the knowledge of the writer,) and their pruning hooks, (or scythes,) into spears," (or bayonets, which is also a fact, accomplished,) and engaged themselves in the unhallowed strife of mutual destruction by slaughter,—just so surely, with the same certainty, by the same guarantee, on the same authority, divinely inspired, and by the same literal rule of exegis, applied to the obverse as to the reverse of this prophetic picture,—we may expect, and ought to look for the establishment of the mountain of the Lord's house in the top of the mountains, and its exaltation over the hills, and for the coming of many people and nationalities unto it, to be taught his ways, and to walk in his paths, as a necessary sequence of the going forth of the law from Zion and the word of the Lord from Jerusalem,—for the mouth of the Lord of hosts hath spoken it.

Some claim that this "going forth of the law from Zion, and word of the Lord from Jerusalem," has had its fulfillment from and since the day of Pentecost, when the apostles were "empowered from on high" to "proclaim the glad tidings," or "preach the gospel to every creature," but the difficulty lies here,—"the plowing of Zion, massing of Jerusalem and desolating the temple with fire," did not transpire until thirty-five or forty years after the commission was given to preach the gospel, whereas the desolating, and treading down of Jerusalem, according to the express terms and positive statements of the prophecy, must precede the "going forth of the law from Zion," and "word of the Lord from Jerusalem." The invalidness of such claim is also made apparent in the words of Jesus, in Luke xvi. 16, "the law and the prophets were until John; since that time the kingdom of God is preached," (by the gospel) and "the law" is not comprehended in "the gospel," for "the law came by Moses, but peace and truth by Jesus Christ," in the gospel. But when the kingdom shall have come, (of which the gospel makes proclamation,) then according to the minature representation of the kingdom, as seen by Peter, James and John, in the Mount of Transfiguration, the three tabernacles of law, prophecy, word teaching, grace, and truth, will all be blended in the one "tabernacle of David," (Isa. xvi. 5) by our Lord Jesus Christ, as foretold also by Isa. xxxiii. 17-24: "Thine eyes shall see the King in his beauty;" * * * and then the Lord will be our Judge, * * * our lawgiver, and * * * our King," * * * This also, of necessity, involves the restoration and reconstruction of Jerusalem, as God has promised). Folly is but a poor name, a meager expression for the poor, lame, futile attempt at putting this expression into the mouths of the people as their saying, seeking in vain, therefore, to evade the force of Isa. ii. 2-5, and Micah iv. 1-4, when there are so many prophets testifying to the same things in substance, if not in the same words See Zech. ii. 10-12; viii. 20-22; xiii. 18-21; ix. 3-22. What the people did say is recorded in Micah iii. 11, and here is a transcript of their words: "Is not the Lord among us? No evil can come upon us!" In Amos ix. 10 their language is similar, viz.: "The evil shall not overtake or prevent us!" Yet at this very time, amid all these pious ejaculations and miserable subterfuges "the heads of the house of Jacob, and princes of the house of Israel, were abhorring judgment and perverting equity, the heads judging for reward, the priests teaching for hire, and the prophets divining for money.

NOTE.—It is at this point in time and events, that "his feet are brought into the position of being made his footstool," ready for the last purpose when he comes to take his seat on his own throne, and he will then subjugate them and "rule in the midst of his enemies."

(To be Continued.)

On the revocation of the Edict of Nantes, in 1685, at least 500,000 Huguenots took refuge in foreign countries. From that time, for many years, their cause was completely broken in France. In 1705 there was not a single organization of Huguenots left in all France. So early as 1555 Coligni attempted, but without success, to establish a Huguenot colony in Brazil. In 1562 he sent out two ships, under the command of Jean Ribault, on a voyage of exploration to Florida, but the attempt to establish a colony was unsuccessful. Many departed for North America even before the revocation of the Edict of Nantes. Some settled in and around New Amsterdam, now New York, where their family names are frequent. Others found homes in Massachusetts, Rhode Island, and Virginia. But South Carolina was their favorite resting-place, and a large number of the foremost families in that state are of Huguenot origin. This class of immigrants has contributed, in proportion to its numbers, a vast share to the culture and prosperity of the United States. Wherever they settled they were noted for severe morality, great charity, and politeness and elegance of manners. Of seven presidents who directed the deliberations of the Congress of Philadelphia during the revolution, three, Henry Laurens, John Jay, and Elias Boudinot, were of Huguenot parentage [illegible]ted.

THE RESTITUTION

PLYMOUTH, IND., ... JUNE 14, 1876.

EDITORIAL DEPARTMENT.

☞ *"The Farmers' Monthly* for June is out. There is much in it to commend to every class of readers. Our friends will find it well adapted to the fireside and just what is needed. Many of those who have read it, pronounce it the best publication of the kind printed. We hope our friends will take hold in earnest and help it forward. Our subscribers can have it for 75 cents per annum. It has sixty columns of reading matter per month.

☞ PERSONAL.—Elder W. Wright, author of "The Golden Reed," visited Plymouth last week to preach to the people and correct heresy. We gave the gentleman the use of our house, and tried to help him to an audience, but the people were not interested in his views. The first night nineteen attended his meeting; the next night a few more came in, but our friend did not succeed very well in proving that everybody, old and young, good and bad, were in the kingdom of God. Mr. Wright is evidently wrong.

The Inner Man.

A correspondent writes to know what is meant by the above expression as used by the Apostle Paul. We have always held the view that this expression meant no more than the "old man," as used by the same apostle. We frequently meet with such phrases as "the old man," "the outward man," the "new man," the "inward man," "Christ formed within," and many other forms of expression of similar import. The phrase "inner man," is nowhere applied to wicked men, but always to the righteous. This fact alone shows that it is used with strict reference to those who are in Christ. Some people think the phrase is applied to all men, whether wicked or righteous, but this is unscriptural. Let the Bible student take all the phrases used in the New Testament about the new man in Christ, and he will get the exact idea intended.

Drying up of the Mystical Euphrates.

On the 30th of May, the Turkish Sultan, Abdul Aziz, was deposed after occupying the Ottoman throne about 15 years. The startling announcement of this event was followed, in five days, by another scarcely less startling, that he had committed suicide, by opening his veins with a pair of scissors, at 10 o'clock Sunday morning, June 4.

His reign had been free from serious disturbances up to the Herzegovinian insurrection, but being unable to quell this, and other subsequent up-risings, prepared the way for his final overthrow.

On the 23d of May, a Bulgarian girl arrived at the railway station at Skonica in company with her mother, another woman, and some ottoman attendants, with the design of performing some ceremonies necessary for her admission into the Mohammedan community as a convert from Christianity. It was reported that she had been forcibly constrained to abjure the Christian faith for the religion of the Koran, which the cries of her mother for assistance, and her own protestations seemed to confirm. The result was an encounter between the Mussulmans and Christians which ended in the latter taking the girl from the police, and placing her in the carriage of the American Consul, that happened to be there waiting for its owner, and driving to the Consulate.

On the next day, the Ottoman population armed themselves, and, after demanding the restoration of the girl from the authorities, betook themselves to a neighboring Mosque, from which they dispatched emissaries to every part of the town, calling the faithful to arm. The Christians, panic stricken, betook themselves to their dwellings, which they barricaded, anticipating a general massacre.

At this crisis the French Consul, M. Moulin, and the German Consul, Mr. Henry Abbot, determined to call upon the Pasha, but, on the way, were pressed into the Mosque, where they were immediately surrounded by a band of ruffians with drawn swords, howling for the restoration of the girl. Within the Mosque there were, at this time, several officers who made no effort to restrain the rioters. The mob within the Mosque became more and more ferocious till, at length, a furious onslaught was made on the defenceless Consuls with lance, sword, and dagger, which resulted in covering the body of Moulin with wounds from head to foot. His coat was cut to ribbands, his head cleft to the chin, and a broad-headed spear thrust to his heart. Abbot was equally roughly mangled. His face could scarcely be recognized; one of his eyes was torn from its socket; his heart was pierced, and his legs nearly severed from his body. The dead bodies were dragged about, and spit upon by the passing fanatic Mussulmen.

In consequence of these murders, foreign influence was brought to bear upon the Sublime Porte for substantial guarantees to protect the Christian part of the population, who, being compelled by this outside pressure, took the matter into consideration. This inflamed the Mohammedans, and the final result has been, the Sultan was forced to abdicate, which was followed by his committing suicide.

Turkish rule is coming to an end. Even men possessed of common political wisdom can discern that the days of oriental barbarism in Europe are about numbered. The Christian portion of the people, who are said to number about two-thirds of the entire population, will no longer submit to be robbed of everything they possess to satisfy the appetites and lusts of their brutal rulers. The Herzegovinian rebellion has brought up the irrepressible "Eastern question" for solution, and its decision can not long be deferred. Its lease of the land of promise is within a few years of being out, and the sanctuary will then be cleansed of Mohammedan and all other abominations. In the now current revolutions, the trumpet-voice of prophecy resounds: "Behold I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." S. A. C.

Book Notice.

The Golden Reed is the title of a new book just published, written by Eld. W. Wright, pastor of a Baptist church in Indiana. The book is well printed, has just 400 pages, and is designed to correct the faith of the church upon the subject of the Kingdom of God. In his preface the author says: "His sole object was to vindicate the truths of the Bible against the heresies of soul-sleepers and modern spiritualists." On page 224 he says: "Soul-sleeper or adventism is another unclean spirit and came out of Popery." On the next page he says: "And then the teachings of the Adventists and Free-lovers go hand in hand with this doctrine of the lower regions that is bought by the spiritualists that say whatever is is right."

The writer claims to be a D. D., and a minister in the Baptist church in good standing, and yet he displays great ignorance of the sentiments of those he wishes to confute. We do not wish to appear as the defender of the Adventists or any other sect, but the author of the "The Golden Reed" should treat his opponents fairly and not try to class them with those who deny the Bible and deny the claims of morality. Mr. Wright found on examination that even the orthodox view of the Kingdom is wrong, and he has sent his book into the world to correct the views of his own church. Would it not be well for this prelate of apostolic truth to set up a church of his own? His views are not especially new to our people. He has said some good things and a great many false ones. The book lacks candor and leaves the impression upon the mind of the reader that the author is full of bitterness toward those he assails. No one need expect to succeed as an author who does not fairly present the views of opponents. Candor is one of the noblest and highest gifts to man, and happy is he who will treat all with candor and fairness. The book may be had of the author. Address him at Bluffton, Ind. Price not given.

Humanitarianism.

"For there is one God and one mediator between God and man, the man Christ Jesus, who gave himself a ransom for all, to be testified in good time." 1 Tim. ii. 5-6.

Next in order of importance quoted by the author of the tract referred to in our last, in support of his universalism, is the above Scripture. The point desired to be made by this text is, that since Christ has given himself to be a ransom for all, therefore all must hear the testimony borne forth relative to this ransom, and be saved, if not in this life, then in some one of the ages to come.

That such an idea is not taught in the above text, we submit the following reasons:

1. That notwithstanding the ransom which has been provided—whatever that may be from, and to—is sufficient in power and value to save all, yet it does not follow, therefore, that by it all will be saved. For it is a principle ever kept prominent in all of God's promises made to man, that they are suspended upon conditions. In evidence of this point we cite the following Scriptures:

1. "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth in him should not perish, but have eternal life." John iii. 14. Here, antithetically to life to him that believes, is death to him that does not believe; and as the life is in its duration eternal to the believer, so is the death to him who does not believe.

2. "He that believeth on him (Christ) is not condemned; but he that believeth not is condemned already." John iii. 18. Here, evidently, Christ has reference to the Adamic death penalty under which the whole human family rests, promising as a basis, relief to those who believe on him as their Redeemer, and non-relief to those who do not believe, leaving them still under the condemnation.

3. "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." John iii. 36. In this Scripture Jesus states the result of non-belief. It is the negative of life. The antithesis is not life, and life, or everlasting life and Adamic life beyond the death state, but life from the death state to the believer, and the absence of life to the non-believer.

"Ye will not come to me, that ye might have life." John v. 40. That those who come to Christ as a basis get life, and that those who do not come do not get it, is so plainly taught in this text that no comment is necessary.

That the idea for which our author contends, is not contained in the text, we submit:

2. That the phrase "to be," preceding "testified in due time," is entirely wanting in the Griesbach and Greenfield texts; nor is the idea of future testimony borne forth to any beyond the death state given by any of the following versions:

1. Rheims: "Who gave himself a redemption for all, a testimony in due time."

2. Belsham says: "I adopt Benson's interpretation," which is: (speaking of Christ), "An eminent and steadfast witness of the truth in the age in which was it appointed that he should live and die." Again, Belsham remarks: "The death of Jesus, the mediator may also be regarded as a signal testimony to the truth of his doctrine and to the divinity of his mission. And this important event took place at the season appointed in the counsels of infinite wisdom, a time which was upon the whole, the fittest and the best.

3. "Who gave himself a redemption for all, thus rendering testimony at the appointed time."

4. Macknight—followed by Campbell: "Who gave himself a ransom for all; of which the testimony is for its proper season."

5. A. Clark says: "In the D, F, G, manuscripts the whole clause is read thus: "The testimony of which was given in its own time."

6. Diaglott: "Who gave himself a ransom in behalf of all—the testimony in its own seasons." The punctuation here marks the offering of the ransom and the bearing forth of the testimony at the same time.

7. H. T. Anderson: "Who gave himself a ransom for all, of which the testimony has been given in its proper times."

Is it not easily seen from the quotations and references here given that the testimony concerning the offered ransom has long since been given, and that no reference whatever by the apostles is made to any proclamation which may be set forth to any resurrected parties in the ages to come.

Men are too much inclined to shift the responsibilities and duties of to-day off till to-morrow. But the Bible presents the lesson which all should heed, that for all who live this side of the Lord's return, this life is the time to make the calling and election sure. By this election thus made an abundant entrance into the kingdom can be secured; but no entrance is promised to the non-elect. Then work while the day (this life) lasts, for the night (death) will come when no work can be done. G. M. MYERS.

(To be continued.)

Is it Fair?

Infidels make special pretensions to fair play. Now, would it be a fair way of investigating the character of any man, to go among his bitterest enemies and hunt up every sneer, and scoff and story, whether true or false, and then, without further ado, pronounce judgment upon him and refuse to have any intercourse with him? Would it not be reasonable also to consult his friends and see what they had to say, and especially to become personally acquainted with him, and also to investigate the character and accusations of his enemies, before giving credence to them, and see whether they were not prompted by envy, malice, or revenge in the charges brought against him?

But how do skeptics investigate the Bible? Not one in a hundred of them has ever read it through since they came to years of understanding. Not one in ten thousand of them could read it fluently and understandingly in the tongues in which it was written. They do not make it a study; they do not understand it; they cannot fairly represent it. It is a rare thing that an infidel quotes a passage of Scripture correctly. Even the passages they produce as objectionable, are usually misunderstood, misquoted or misrepresented. Probably not one infidel in five hundred could quote correctly from memory, twenty passages of Scripture, giving chapter and verse where they occur; and probably not one in a thousand could repeat, word for word, five chapters from the Bible. And the little they do know of the words of the Book, is what has been taught them in childhood, when their judgments were immature, instead of being learned by them when grown up, in the way of careful, diligent, painstaking investigation.

Now, we submit that if men wish to investigate the Bible they should read it, study it, learn it, practice it, and inquire concerning it among its friends as well as its foes; and then let them investigate the character and condition of persons who live according to the Bible, and compare them with men who rate it, curse it, or are ignorant of it, and they will be better fit to judge of its merits.—*The Christian.*

The Two Witnesses.—Rev. xi.

In my last brief article I endeavored to show what these two witnesses are not but made no attempt to show what they are; and now I take up my pen to make some suggestions for the consideration of the scattered flock, with the earnest hope, that some one competent to the task may be inspired, ere long, to make the subject plain to the minds of all that have "an eye to see or an ear to hear."

I begin by saying I am still inclined to believe the oft repeated exposition, of there being the Old and New Testament Scriptures, including the two dispensations spanned by them. That the period of the prophecying in sackcloth was 1260 literal years, which ended in about 1792, in the courts of the French revolutions then in progress: that in the events of that revolution, the slaying of those witnesses occurred with their resurrection; the falling of the tenth part of the great city, and words noted in verses 7 and 13 had their fulfillment; hence I believe this prophecy symbolic. By the appreciation of the laws of symbolization here, I think we are justified in tracing back this imagery to the Old Testament Scriptures, as also to other portions of the New Testament, under various figures, all harmoniously blending, and throwing their united light to a grand focal point of harmony and beauty to the days in which we now live.

I believe the two cherubims, are the two ends of the mercy seat with their wings extended, their faces toward each other; both looking to that mercy seat represent the two dispensations of the law and the Gospel. On comparing Zech. iv. with Rev. i. and other portions of the word, I am led to believe "the two olive trees," "the two golden candlesticks," "the two anointed ones," and "the two golden pipes," each represent the Old and New Testament Scriptures.

Question.—What is this golden oil that passes through those golden pipes from those two olive branches (or anointed ones)?

Answer.—The very thing contained in those precious vessels!

Upon this point let us hear the testimony of these two witnesses, who alone are competent to decide. The first says (Psa. cxix. cv.) "Thy word is a lamp unto my feet, and a light unto my path." By this we learn the "word is the lamp," but not the oil. Second witness: Christ says, that the Father is more willing to give His spirit to them that ask, than earthly parents are to give good gifts to their children. "Ask and ye shall receive." Paul says, 1 Cor. i. 19. "What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God." Rom. viii. 9. "But ye are not in the flesh and in the spirit, if so be the spirit of God dwell in you. Now if any man have not the spirit of Christ, he is none of his." "But if the spirit of him that raised up Jesus from the dead dwell in you, he shall also quicken your mortal bodies by his spirit that dwelleth in you." Christ saith "my words are spirit and life."

In Rom. ix. 22-23, the wicked are represented as "vessels of wrath," but the righteous are represented as "vessels of mercy." In the parable of Matt. xxv. both classes of virgins took their lamps "the word," and went forth to meet the bridegroom, one class took in addition to their lamps, "oil in their vessels," but the other class took none: consequently their lamps went out, and when the bridegroom comes they will be found wanting and fail of entering into the marriage, and why? because they had not the spirit of Christ in them, and consequently "are none of his." From this testimony and much more that might be presented of like import, it is evident to my mind that the spirit is the oil referred to by Christ in the parable. This oil, according to the testimony "of the word," is attained alone through those golden pipes of the anointed ones, which are the Old and New Testament Scriptures. Hence all who claim to have that spirit, independent of faith and obedience to that word and its teachings, especially in relation to this parable and other portions, pertaining to the coming of Christ and his kingdom, are being led by a counterfeit spirit which will fail them in the final day. How is it with that large class of believers who admit the word, but deny the addition of the spirit agreeably to the teaching of that word? There is danger in both cases and the utmost care is necessary in order to be in possession, at all times, of the genuine oil which alone secures an admittance to "the marriage and supper of the lamb."

I used to believe with many others, that "faith is the oil," but I now see that faith is one of the gifts of the spirit, (1 Cor. xii. 9,) consequently imported as it is, is an inferior gift to that of the spirit. Now as this spirit can be had in the way Christ himself appointed, by asking for it in faith; it appears to me that those who do not possess it, dishonor him by unbelief. I will add an illustration or two and close. In a conversation with a daughter of mine upon this subject she remarked: "I believe the spirit may be possessed and enjoyed by others, but not by me; for I have sought it diligently but can't obtain it." I replied "don't you see by this acknowledgement, you don't believe what Christ said for the promise is 'to every one that asketh.'" By this we see how easy it is to shut ourselves up in unbelief, and thus lose this all important grace. Again, because we don't obtain it in copious measure, as did the disciples on the day of Pentecost many doubt its presence in them at all. If I have a correct understanding, we only get such supplies as are needful from day to day, with no additions till we improve faithfully upon that already conferred. A sister remarked on one occasion: "I want ten times more of it than I possess." My reply to her was this: "Suppose your son should say I am very hungry, and I want ten pieces of bread and butter," what would be you answer? Would it not be that when you eat the two pieces I now give you, more shall be given if needed? This is the way God deals with His children.

Then let us all be careful, and receive with thankfulness the gifts the Master sees fit to bestow, and so improve upon them, that we may be constantly receiving in our earthen vessels new drafts of that precious Golden Oil, drawn right from the "living word," and all will be well.

P. ALLING.

"Watchman! What of the Night?"

"The great day of the Lord is near: it is near, and hasteth greatly."

"Earth speeds on in her course of folly. She hastens to her goal—the goal of destruction. Already the premonitory throes of her final travail are coming upon her. The nations are awake! and the stirring proclamation is—"prepare war among the Gentiles!" The clouds gather—the thunders mutter—the storm of wrath rolls on! O, earth, thou has borne the curse of God for long ages past. Thy final travail shall speedily come. Thy inhabitants are, and are to be, unconscious of the nearness of that day, not from lack of evidence, but lack of faith. Men are not necessarily "in darkness, that that day should overtake them as a thief."

The bursting buds of the forest trees are not more unmistakable indications of the approach of summer, than the signs of these times are of the speedy consummation of the present age. The child of God is warned to know by these unmistakable tokens, that the kingdom of God is nigh at hand. But what availeth warning? Did it save Jerusalem? Did it save Tyre? Did it save Babylon? Did it save Egypt? Did it save the Antediluvians? Did it save the Sodomites? And will it save this present generation? Of what avail are the signs in the heavens above and in the earth beneath? Of what avail is the distress of nations that pervades the world? Of what avail are the portentous clouds of darkness that overhang the nations?

And notwithstanding God has sent his messengers, and warnings have been given, yet, "As it was in the days of Noah, and as it was in the days of Lot," "even thus shall it be in the day when the Son of Man is revealed." Alas! but so it is. Men will dream on, riot on, mock on, till that awful day shall suddenly surprise and overwhelm them. Men will say, "My Lord delayeth his coming; will jest, and mock, and scoff, and refuse to pray, till they "pray to the rocks and mountains." Scoffers in mockery will inquire, "Where is the promise of his coming?" even unto the end.

The world's concluding history from inspiration, is dark and cheerless. Yes, the world has grown old, and careless, and proud, and lustful, and covetous, and cruel, and oppressive, and impious, and defiant, and secure. Sodom and Egypt may be regarded as fit types of perverted humanity, as it appears at present. Sodom's pride; yes, pride and haughtiness, fullness of bread abundance of idleness, cruelty to the poor, licentiousness, infidelity, unbelief, and impiety, were to mark the "perilous times" that should be "in the last days."

Yes, iniquity abounds, while the love of many waxes cold. Men have a form of godliness, but deny the power thereof. They do not discern the signs of the times, but willingly are ignorant of the same. Evil servants smite their fellows. The world is secure and careless. The elements of strife are abroad. The whirlwind rises from the coasts of the earth. The unclean spirits gather the nations to battle. The kings of the earth assemble for fierce and final conflict. Armageddon gleams with glittering hosts.—Then swims with flowing blood. God's present dispensation to the world closes up. The night grows darker, the clouds thicker, the storm fiercer, until like the lightning along the darkened heavens, in flaming fire the Son of God is revealed with his mighty angels.

"But the day of the Lord will come as a thief in the night,"—yes, in the midst of earth's carnal and ungodly slumber. And, oh! what a day! unspeakably joyful to the saint, and woful to the sinner. It is the dawn of eternal day to the righteous, but endless night to the wicked. Vain and careless worldling, your continued unbelief and words and thoughts of peace and safety, but add to the mass of evidence that "the day" is near,—"will suddenly overtake you, and you shall not escape"—"to whom is reserved the blackness of darkness forever." "Then shall the righteous shine forth as the sun in the kingdom of their Father."

Spiritism.

Slowly but surely, as the years go by, Spiritism is receiving its merited exposure. We are frank to admit that many of the pretensions of spiritists are found in fact, and undoubted realities on the same [illegible] magicians reduplicated many of the miracles of Aaron. But there is much in the miraculous department of the spiritists' work that is the sheerest humbugery. Spirit photography has received an undue amount of notice, of late, as one of their greatest feats. A lady recently visiting in Europe bought what was called there a "magic mirror." The mirror was made in India, and cost $250. The following quizzed account of it and its capacity, from the *Spiritual Scientist*, will be of interest: It is formed apparently out of a great black onyx, some fifteen inches in diameter, and is polished more highly than cut glass, is framed in black, and rests upon a crimson silk pad in a handsome morocco case. At a recent seance the powers of this bowl of fate were fully exemplified. A clairvoyant woman gazed at it, and for more than two hours described with scarce a moment's intermission landscapes, emblematic groups, scenes transpiring by land and sea, in the snowy fastnesses of the north, and on the burning sands of the great Sahara desert. The forms of deceased friends flitted across it, and messages were displayed on white sheets, or paper screens held up before the seeress' eye. Anon a mounted caviller would dash into the field of vision, or the exciting episode of a fun chase be exhibited. Take it all in all, it is one of the most curious of the phenomena of the school of magic. The potency of the magic mirror was avouched in the earliest historic periods. The ancient Egyptian soothsayers used a drop of ink in a polished metallic basin, or a dark fluid held in the palm of the hand. In modern times, the most famous among the adepts in this form of divination, was Dr. Dee, whose magic crystal is still preserved in the museum, and who fell a victim to the ignorant intolerance of his times.

The true magic mirror is prepared by a high-caste priest, with solemn and peculiar ceremonies. Its potency is supposed to depend upon the nature of the ceremonies, and it may be made to represent either the dark or the light side of nature, to attract either good or evil spiritual influences.

It may be seen by this that spirit picture-taking, and clairvoyant sight-seeing, are not alone to be found among the spirits of this enlightened age and country. The same things have occurred among the barbarious and superstitious of other ages and other lands.

JUDEX.

The Call.

List! can it be
The Master of the vineyard calleth me?
Life's sweetest shadows mock me as I stand,
Bent with the burden of my idle years,
Bearing base fruitage in my shriveled hand—
Sin, shame, and fe. rs.

Go, work to-day,
I heard the morning call but answered, nay,
I will not labor in the fresh, bright, hours;
And when the noon was high and the need was great;
I would not heed; now night-dews chill the flowers,
Ah me, how late!

What have I lost?
What precious purchase? and at what a cost!
Make answer, soul of mine. Hark! can it be
The vineyard gate swings open, free and wide,
And that the Master still is calling me,
At eventide?

Weak, tremblingly,
Yet thou didst call me. So I come to Thee.
No late for service, and so stained with sin:
Let now I lift my puny hands, and cry,
"It still a life-long labor may come in,
Lord, here am I!"

—*Selected.*

Correspondence.

Dear Brethren and Readers of the Restitution.

Peace be unto you, and grace from our Lord Jesus Christ. We are always pleased to read in the correspondence department of the RESTITUTION, how the brethren are faring and the truth prospering in other parts of our broad land. In particular are we interested in the occasional reports from congregations, and think we ought to have more of them. Report your membership, number of additions by baptism; the form of your organization, and method of conducting services. Do you observe the ordinance of the Lord's supper? If so, how often? How often do you meet for worship? What are you doing for the spread of the truth, etc?

Thinking others would like to hear from us, we will begin with a report from the little church at Austin. The church at Austin was organized in May, 1874, and numbered at that time seventeen souls We met from house to house. Since then we have baptized two, and two have moved here from other congregations, making our present number twenty-one. We have rented the Baptist church for the afternoon, where we assemble every First Day to exhort each other out of the "Apostle's Doctrine," and attend to the "Fellowship, breaking of bread and prayers."

We are regular and punctual at these [illegible] because we think it our duty [illegible] not the assembling of ourselves together." We eat the Lord's supper at these times because we believe that in so doing we are obeying the command of Jesus given on the memorable night of its inauguration, in these words, "Do this in remembrance of me." We eat it also because we love to do so. *It* brings vividly to our minds the great sacrifice which Jesus made for us, through which we receive forgiveness of sins. It also brings to our minds the great love of God towards us in giving his only begotten Son that we might have life, and, if our hearts are right, it will kindle in them a love for the giver, and for him who freely offered up his life for us, and a desire to do those things which are well pleasing in his sight. We eat this supper on the First Day of each week, not because there is any command to do so, for we believe there is not, but because that was the day on which the early Church met for this purpose and we desire to imitate them as near as possible, knowing that they were guided by inspiration, and because we can see wisdom, from the nature and object of the ordinance, in its being observed often. We cannot have our minds refreshed too often with these great things which are so necessary to our salvation, and, "as oft as you eat this bread, and drink this cup you do show forth the Lord's death until he come."

We also believe, and carry out our belief in practice, that this ordinance belongs exclusively to the baptized believers in the Gospel who bring forth works meet for repentance. In this the example of the early church will uphold us in every instance. On the night of its ordination no one partook of it but Jesus and the eleven disciples; Judas, the traitor, did not partake with them, but immediately left when he had received the sop from Jesus at the passover supper eaten just previous. On the day of Pentecost, those only who gladly received the word and were baptized, continued steadfastly in the Apostle's doctrine, breaking of bread, etc., and it was the disciples who came together to break bread at Troas. The nature of the ordinance is sufficient reason why it should only be partaken of by the disciples of Jesus. Who else can have any object in thus remembering his sacrifice, than those who are to be benefited thereby? and what object can a person have in remembering the shed blood of Jesus when he has not taken the step which renders the blood efficacious in cleansing him from sin, by being "baptized for the remission of sins?"

We are doing our uttermost to bring others to a knowledge of the blessed truths which we enjoy, by public preaching, and also by a little paper called *The Bible Examiner*, which we publish every two weeks, and distribute free to every house in the town. God has blessed our efforts to some extent; two have been baptized, and we are looking forward to two or three more before the summer closes, and we notice that many of the members of the other churches are growing in the right direction as fast as their bids bound creeds will let them.

We hold a *Bible class on Thursday* evenings, for the study of the Word. The subject for the last two months has been, "The last week of Christ's earthly life," which we found, by comparing the four accounts given in the four Gospels, very interesting and beneficial.

Our church organization is just as *simple* as we can make it and have everything done "decently and in order." We choose an Elder from among our number every six months, bearing in mind the qualifications for this office given in Paul's letters to Timothy and Titus. His duties are to preside over all meetings, administer the ordinance and look after the general welfare of the congregation. We also, at the same time, choose a Deacon whose duties are, to prepare the ordinance, take charge of all money, and look after the bodily comforts of the brethren at our meetings. Our financial system is of the simplest. We pass around a box on every First Day, and the brethren drop in just what they feel they can afford. If the hearts of the brethren are in the right place, we will not lack for funds for any reasonable purpose. Let us hear from others.

Yours in the hope of the coming King. JAMES W. WILSON.

AUSTIN, June 4, 1876.

BRO. STEPHENSON: I have read your article very carefully which you publish in RESTITUTION of May 3d, and I concluded to drop a few thoughtbs upon it for you to consider more in detail.

I think you prove too much for your theory.

There were some in the Corinthian Church, who denied the resurrection of "the dead." Paul proves that God raised up Christ, therefore, the resurrection was possible, and in his case a certainty.

Paul then asks the question, or rather puts it into the mouth of "some one:" "How are the dead raised up, and with what body do they come." Now you say the question involves the resurrection of all the dead, both the righteous and the wicked, and those that are neither, which you claim are much the greater part of mankind. Now, if Paul answers his own question, we shall expect that all will be embraced in the answer that was in the question, to-wit: "How are the dead (that is all of the three classes) raised up, and with what body do they (the three classes) come." Paul's answer embraces all that are in the question, or else the question is left unanswered.

You say in your article, the question includes all the dead; if so, the answer includes all, hence "the dead" (that is all the dead, for he has made no distinction) are raised incorruptible; he does not say a very small part are raised incorruptible, but the simple declaration—"the dead are raised incorruptible."

Now, it seems to me, if Paul believed the theory, "that all the dead" would be raised up—and had been eager to teach the Corinthian's this fact, he would use language such as you have in your articles, so that no one could mistake his meaning.

But as he was addressing the Corinthian Church, and not saloon keepers and harlots, we conclude to let his questions and premises refer to them, and their kind. Yours, kindly submitted.

A. B. ALLERTON.

DEAR BRO. REED:

I see in your paper that Brother J. M. Stephenson expects to visit Canada soon. If he, or any of the brethren, should ever pass through Chatham, we would be very happy to welcome them. They could please enquire for John Snelgrove or myself, where they will find a hearty welcome.

We are not many in number here—only five or six of us. We have no speaker or preacher among us, and any ops stopping and giving us two or three lectures would cheer us, and, as it were, give us a new start. We have no regular meeting at the present time, as there is some division among us about the kind of bread to be used at the Lord's Supper. Two or three say leavened bread is the right symbol, but I am fully persuaded from what I read in the Holy Word, that unleavened bread should be used. See 1 Cor. v: 6, 7: Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that we may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us.

Is not the leaven a token of malice, hatred, strife, envyings, wickedness, corruption?

Does not the unleavened show forth love, purity, holiness, etc? If the leaven shows forth corruption, wickedness, etc., how then can it be the token of Christ's body? I would like to hear from some of the brethren on this subject, as I am desirous for truth and not error, and I think this an important subject.

I am young in years, and young in Christ's cause. I was baptized into Christ October 11, 1874, by Brother Churchill, of Toronto. There were also two others baptized about the same time, a sister and a brother. Since then I have endeavored to earnestly *contend for the faith* once delivered to the saints. I had formerly been a member of the Methodist church for eight years, having joined that church when about ten years old, and remained so until I came to Chatham, where I met with a brother in the Lord who pointed out to me the truth of the Gospel, and led me to search for myself; and I thank God that he has opened my eyes to see, and inclined mine ear unto the truth.

Yours, in hope of eternal life when the Master cometh.

JAMES F. COON.

BRO. REED: The writer has been telling the news,—or preaching the gospel of the kingdom,—during the last winter, in this vicinity. It did seem that the glad tidings of the Kingdom did but little good to the people here; it being a Dunkard settlement with some others of orthodox views. But I find some good has been done. As I and my wife are alone here in the one faith, I want some of our preaching brethren to come and hold a meeting for two or three days with me; for I do think that we could raise up a church here if some one could come. I live seven miles due south of Bellphia, Carroll County, Indiana. Stop off at Colburn station. I live three miles south-east of the line road. Inquire for Walter Sagers,—then for C. W. Herron. My post office address is —Fyrmont, Carroll county, Indiana. Yours in hope of the soon coming King. C. W. HERRON.

May 16, 1876.

Selected News Items.

LONDON, June 11.—Gibraltar is being victualed to support a garrison of 2,000 men for six weeks. This is irrespective of the accumulation of supplies for the Channel squadron, which is being vigorously pushed.

The Admiralty has issued circulars to all the large ship owners of the United Kingdom, requesting them to make a complete return of all their ships and steamers.

LONDON, June 12.—The *Post's* Berlin dispatch says the insurgent leaders have accepted the armistice and appointed Wesselitzki to arrange guarantees with the Northern Powers.

A Vienna special to the daily *News* reports that the Turkish Governor of Herzegovinna offered 2,500 florins reward for the capture of the Russian organizer of the insurgent forces.

LONDON, May 30.—A despatch from Madrid says a Protestant school in the Province of Pontevedra has been closed by order of the Minister of Justice at the request of the Papal authorities.

The condition of Turkey will remind the curious of the old-rhymed prophecy said to have been made in 1453. It is noteworthy that it will be "twice ten years" next spring, from the conclusion of the Crimean war:—

"In twice two hundred years the Bear
The Crescent shall assail;
But if the Cock and Bull unite
The Bear shall not prevail.
But look, in twice ten years again,
Let Islam know and fear;
The Cross shall wax—the Crescent wane,
Grow pale and disappear."

Infidelity and atheism are rapidly spreading among all classes in Italy. At a late trial in Rome, says the *Free Church Record*, the judges were greatly embarrassed by witness after witness refusing to be sworn on the Gospels, because they were freethinkers. To meet the difficulty thus raised, the prime minister has introduced a bill altering the form of the oath.

LONDON, May 30.—A special dispatch to the *Telegraph* from Paris says the insurgents have attacked and burned Bihacs, in Bosnia, killing three hundred and fifty Turks. At a second encounter in the same neighborhood the Turks were defeated, leaving one hundred and twenty dead on the field.

In view of the threatening aspect of affairs in southern Europe, the British fleet in the Mediterranean will soon be increased so as to consist of twenty vessels with 5,000 men. Seven ironclads with 1,000 men will probably go to Gibraltar.

CONSTANTINOPLE, June 7. The official report on the cause of the death of the late Sultan, signed by nineteen physicians of all the nationalities, exonerates the following statement:

"Upon being summoned by the Sultan to ascertain the cause of the death of Abdul Aziz Kahn, we found the body lying on a mattress. Parts of the body were cold and bloodless, except the outside was covered with coagulated blood.

"The body was not rigid. The eyes and mouth were partially open. Limpid streaks of blood were upon the arms and legs. The veins and cubital artery below the bend of the left arm were cut. Only the small veins of the right arm were cut. The arteries were intact.

"We were shown a pair of very sharp and blood-stained scissors, and were told that Abdul Aziz himself inflicted the above described wounds therewith. We are unanimously of the opinion that death resulted from hemorrhage of the vessels of the arms, and the scissors might produce the wounds.

"Lastly, the direction and nature of the wounds and the instrument which is said to have produced them, caused us to come to the conclusion that the case is one of suicide."

LONDON, June 12.—The Paris correspondent of the *Times* says *La France*, a journal very hostile to Turkey, publishes a telegram from Constantinople reporting that the eldest son and mother of the late Sultan have been murdered.

JERUSALEM.—The German colonists, in order to facilitate the communication between Jaffa and the Holy City, have formed a society which was joined by many Russians. The society has purchased 25 wagons and 50 horses, by means of which the tedious journey between the two cities, now altogether free from danger, will be performed with greater regularity and comfort.

The Jews in Spain lately petitioned King Alfonso to allow them the same privileges enjoyed by their people elsewhere in Europe. At present the followers of Moses and the prophets dare not open a synagogue in the Peninsula for fear of the popular fanaticism.

The whole country was surprised and alarmed on the 12th inst. at the intelligence that the Hon. James G. Blaine had been yesterday stricken with unconsciousness, while attending church, in Washington. The first reports, and those received for several hours, gave but little hope for his recovery, but later accounts were of a more cheering character. During the evening he recovered consciousness, and was able to recognize his family, and there was an absence of the more serious conditions which at first were supposed to exist. His medical attendants have expressed confidence of his ultimate recovery, and that the character of the attack does not indicate dangerous results.

Speaker Kerr lies in a very critical condition at Washington, and it is feared that he cannot long survive. The excitement and distress consequent upon the publication and investigation of the grave charges brought by the witness Harney, have so preyed upon and impaired his health, delicate and precarious at the best, as to give rise to serious apprehensions that the scandal will literally prove to be the death of him.—*Chicago Tribune.*

Archbishop Whateley did not despise a pun,—in fact, he rarely let an opportunity pass of perpetrating one, and sometimes, at a jolly dinner, would exert himself to make the worst pun of the evening. He thought gardening a dangerous indulgence for lunatics, because they might grow mander. And it is to him we owe the valuable information that Noah's Ark was made of gopher wood, but Joan of Arc was Maid of Orleans.

Formerly salt was unknown upon the northern part of the Red Sea, but since the Suez Canal showers have fallen regularly about once a fortnight. The result has been to start vegetation up, even upon the Asiatic side, in the most wonderful manner. If things go on as they have begun, the sands of the Isthmus will be covered with forests in another fifty years.

It is calculated that the human race numbers between 1,200,000,000 and 1,300,000,000, and that there are seventy births and sixty deaths every minute.

Erratum.

BROTHER REED:

The poetry entitled "Our Home," published in the RESTITUTION of May 31, was not originally written by me, but was merely clipped and copied for publication, as it is in harmony with the Bible—the only faith of our faith.

The author of the poetry is to me unknown.

AUSTIN CHURCH.

PERRYS, O., JUNE 7.

DIED

BROTHER REED

Please send word to the RESTITUTION of the following notice of the death of my brother:

Elder John Herron, son of John Herron, was born in Kentucky, and reared with his father, in an early day, to Rush-town county, Indiana, where he grew to manhood and was married.

He had united with the M. E. faith, but as he was a close observer, and a Bible reader he joined the Campbellite or Christian church, which faith he became able to defend, being an ordained elder for many years in succession.

While preaching to the knowledge of the Gospel, he heard Brother Stephenson speak on the Kingdom and its location, and the nature of man, and was by him baptized some 21 to 25 years ago. About eight years ago he removed to Fayette, Jasper county, Mo., where he proclaimed the good news. I was then preaching Evangelism in Benton county, Arkansas, and he came to visit me. He was convinced we and my wife that our faith was in part, wrong. I knew that if faith were wrong, baptism was also wrong, and baptism vain.

The result was that my wife demanded baptism at his hands, then home to do our first work over again. We had to begin on faith, on the saints' inheritance, and on the immortality of the soul. I held four days' meetings, and having the Bible fully on my side, I put the clergy to flight and baptized 16 of the Campbellites into the one faith in Benton and Washington counties, Arkansas.

As my Brother has fallen asleep in Jesus, to wait, with us, till Jesus comes to reward the saints of all ages, I now thank God that I left Barry county, Missouri, to spend four days with him and the church in Cordova. I delivered five discourses—exhorting the brethren and sisters to be steadfast in the apostles' doctrine. In my closing address I invited all who intend to meet me in the Kingdom, which I now come to give to their hand, silently gave the hand to assist and pass on over—my brother's hand, together both according to the flesh and the spirit being in feeble health, raised from his bed, and gave me his hand in token of his hope of that rest reserved for the people of God. Last fall I removed to Carroll county, Indiana. February 12th I received a letter informing me that my brother Isaac had fallen asleep in Jesus, at the age of 67, mourned for by all his friends and relatives.

I expect to meet him in GOD'S Kingdom.

C. W. HERRON.

BURT.—Earnest E., son of James and Eliza Burt, aged 1 years and 10 months.

Brother C. B. Stakeley preached the funeral discourse, from Job xiv. 14, to a large and attentive congregation—showing that man is mortal and lives by respiration, and that, from the violation of law, death passed upon all such.

He next showed that the state of death is a state of entire unconsciousness. Ps. xxx. 9; Job. xiv. 1-13. He then glowingly depicted the nature of man in the resurrection. 1 Cor. xv. 41-54; 1 Thess. iv. 13.

All were moved to be elevated by the words of Holy Writ, and tears flowed from eyes unused to weep. The children and sisters were with the bereaved to this trying ordeal, endeavoring to cheer them from the consolations of our most holy faith; and they were realgned to the will of Him who doeth all things well.

Another child of our bereaved brother and sister is quite low with inflammatory rheumatism. They do stand interested in our prayers, that God may strengthen and support them.

May we all meet the one called and glorified in a world.

JAS. E. STEPHENSON.

ORLEANS, Mo., June 5.

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The Restoration.

Take boughs of goodly trees, the joyous palm
The willows of the brook, and keep the feast,
The mourner's wounds are healed with oil and balm,
The captive's tears are dried, her sorrows cease;
Rejoice with praises let Jerp and cymbal tell
How goodly are thy tents, O Israel!

As willows spring beside the winding stream,
So shall thy children's offspring flourish now;
Thy long captivity's become a dream
A sweet memorial is that willow bough
Of all thy sorrows, of that tearful exile, all,
On which, by Chebar's stream, thy soul was hung.

Planted in Canaan's fruitful ground,
Her stream shall nourish thy spreading root;
On thee no yellow leaf shall ever be found,
For Hermon's dew shall feed each verdant shoot
What hath Jehovah wrought? the nations cry;
"Great things for us!" the ransomed tribes reply.

Selected.

Fair Chance, and Bible Chance.

To all the Holy Brethren and Sisters:

It is an imperative duty, each for himself, to examine carefully and prayerfully the old Abrahamic Gospel and the "old, old story" of the New Testament, without paying any attention to the inferential reasonings and bold dogmatisms of uninspired men deduced from isolated Scriptures in order to bolster up their untaught doctrines. The Bible, the whole Bible, and nothing else but the Bible, subjected to the same rules of grammar, definition and logic, as other writings, always letting it explain itself by subjects and parallel passages when possible, is what should occupy our time and attention to the exclusion of all man-taught theories. That Book is as high as heaven, as deep as hell, and should wholly occupy the most brilliant intellects during life, without "being carried about by every wind of doctrine;" without being drawn away and entired by any Fair chance, Another Chance, or any thing else not plainly taught therein, and in its own words; for men of brilliant intellect, trained to thought and logic, profound in the wisdom of the schools, may, if so disposed, prove the worse to be the better side. All these gifts and attainments are good, grand, glorious, if sanctified and directed by God.

Now, we all admit that it is necessary to believe and obey the gospel of the kingdom, and that only in order to salvation. If this be so, then all formulated words and doctrines outside that gospel, whether made by men or angels are unnecessary, schismatic in tendency, and dangerous to the peace of God's church and cause.

The tendency of many writers and teachers to Universalism, and a Fair Chance Theory which is only Universalism revised and enlarged, and under more specious attitudes, is most assuredly to clog the cause of Christ to a triumphant position of sound doctrine and gospel obedience, and holiness of the household of faith.

No one would presume to affirm that it is necessary in order to salvation to believe either Universalism or the Fair Chance. All affirm that it is necessary to believe the Gospel. Therefore neither the one nor the other is the Gospel, nor any part of it. Did Paul or any of the apostles preach either? If so, let it be shown in their own words, and not by the logic and deductions of trained logicians and rhetoricians.

What about the Fair Chance—even admitting that it may be true? Do its speculations benefit us here? Are we preaching to the heathen? Is it our business to cease preaching the old-fashioned gospel here, where thousands upon thousands are exposed to the second death, and where Paul's gospel believed and obeyed would avert that doom—and turn our attention to instructing the Almighty in what he ought to have said concerning the heathen? Will such procedure save the heathen, or change the purposes of God?

The doctrine of the resurrection, too, must be invoked in favor of this dogma or against it. We must invent words to suit our purposes for or against. Hence, "the resurrection," "a resurrection of good and evil," words and phrases of the Bible will not do us, but we must coin a "a universal resurrection," "a partial resurrection." Had it not been for this modern child, the Fair Chance, there would have been no need of these words. The words of the Spirit would have sufficed us. But when we abandon the words of the Spirit, we must coin words of the flesh.

Who has called us to this work? Has the Almighty? Or is it not in the interest of those who have itching ears? Why dogmatize upon untaught questions? Will we convince the Almighty that it is to his interest, and in the interest of the world, to work in the path we mark out for him? Are we wiser than he? Had it been his plan, could he not have taught it in the words of the Spirit, and without our suggestions?

We shall briefly investigate some points in these dogmas. But we state beforehand that we are satisfied with the old Gospel words and plan. I am not now and here advocating any theory, true or false; the Gospel itself, in its own spiritual words, is good enough for me. I am only aiming to show that we may disbelieve this modern doctrine, and yet be in no danger. We may believe and teach it, and it has no power to save. The only power or influence it has, it seems to me, is to divide, to call attention from that Gospel which Paul affirms "is the power of God unto salvation unto all them that believe."

First Corinthians xv. 22, 23 is cited, and an interpretation fastened upon it in favor of the Fair Chance doctrine. It is affirmed that as Paul taught, all, the whole race, die in Adam, so the same all, the whole race, shall be made alive in Christ. The Scripture quoted is all right, but the interpretation forced upon the word all is all wrong. It is untrue, in fact, and can not therefore be what Paul meant.

The whole race do not die in Adam, nor out of him. Two exceptions have already occurred—Enoch and Elijah; and if the Scriptures are to be credited thousands upon thousands living when Christ comes shall never die. What becomes, then, of this Fair Chance dogma aimed to be deduced from this Scripture? The prop intended here to the Fair Chance dogma is: that if the heathen dead be raised, a class who never heard the Gospel, and could not be called either just or unjust, then a post mortem Gospel and a post mortem chance must be given them, or God could not be just!

Now this word, all, instead of always embracing the idea of universality, very frequently does not even embrace a majority. Here is the rock upon which all Gospel-makers split! Had not the Fair Chance dogmatized here, then there would have been no controversy.

What is Paul's meaning? Clearly this, as he writes to Christians only: That the all of whom and to whom he wrote who die in Adam, the same all, having become Christians, and being in Christ, shall be made alive in Christ. Not one of Adam's race is raised here, is made alive here, excepting those that are Christ's at his coming. Nor will any others be raised during his reign. Other Scriptures must be appealed to in order to prove the resurrection of the unjust. We may not legitimately prove by this Scripture only what Paul had in view in the writing of it, namely, that Christ would certainly raise from the dead and immortalize his people when he came to reign, and in order that they might reign with him, and immortalize his living saints, and give them this glorious position also.

But in no event can this Scripture be used in the interests of the Fair Chance. For though the race is in Adam, Paul's all here does not include the race; for at least two have not died, and thousands more will not die. So, as the all of this text does not embrace the race, even so the all that shall be made alive does not embrace the race. Therefore Fair Chance advocates must try some other text, or give up their dogma. They can not hew out from this text a necessity for a post mortem Gospel nor a post mortem Fair Chance.

This whole chapter is one of Paul's masterpieces to prove the resurrection of the dead in Christ to the same glorious honor and position. And he who tries to prove by it more than this, must travel outside of the record to do it.

John v. 28, 29, is appealed to in order to prove the universality of the resurrection. It will not do to give the word "all" here this interpretation, because it will flatly contradict the Scripture already quoted and commented upon, as well as many others, and because the all in the 28th verse can not embrace more than the same word in the 29th verse, as this gives the reason for a resurrection, and is only a further explanation of verse 28, which is to give life to those who have done good, and to bring damnation, to utterly destroy all who have done evil. There is no third class embraced in this text to be raised in order to a Fair Chance in the post resurrection state. None but those who hear the voice of the Son of God,—none but those to whom the gospel has been tendered, shall be raised; and of course where this has been done there can be but two classes—the one that has done good and the other that has done evil. "For where there is no law there is no transgression." "And sin is transgression of law."

Let Universalists and Fair Chance advocates put their fingers upon one plain "Thus saith the Lord" that a third party, neither good nor evil, will be raised from the dead in order that a Fair Chance, or any other kind of a chance may be offered them, and I yield at once. But this must be clear and undisputed—no far-fetched deduction from some isolated Scripture. If they do not do this, though they may appear more farseeing and benevolent than the Gospel, still I beg to dissent from them, and cleave to the Gospel of God.

I now turn my attention to a few passages of Scripture in which the word all is used, a very few out of the many, to show its Scriptural meaning, and thereby show that both Universalists and Fair Chance advocates use it illegitimately. The universalist forces it to teach their dogma of universal salvation, and Fair Chance advocates to prove that every human being of the race will be raised, and, that they may have a fair chance, there must be a post mortem gospel for them in the age to come.

It is said of the blind man whom Jesus made see—Mark viii. 25—that he "saw all men clearly." That is, according to these theorists, he saw every individual of the race. Evidently the meaning is that he only saw a few who were within the scope of his vision. This word all, then, unconnected with other words and potent reasons, is a poor one to prove either universal salvation or resurrection.

Mark xi. 32, avers that "all men counted John as a prophet." Does this include the whole race? Or did Mark use it in its ordinarily restricted sense?

The commission, in Mark xvi. 15, commands the apostles to "go into all the world and preach the Gospel to every creature." Did the Savior want his apostles to understand that he required of them impossibilities. Surely he did, if he intended to convey the idea that they should travel over all the territory of the whole earth, or preach the Gospel to every one of the race. But when it is known that the Roman territory included all the world intended, and that its inhabitants included "every creature," then there was no impossibility required. Neither did Paul do when he said "the Gospel was preached to every creature who is under heaven."

Mark i. 5, says John "baptized all the land of Judea and they of Jerusalem," and yet the same book says "the Pharisees and lawyers rejected" John's baptism. And they were residents of Judea and Jerusalem! Does this Scripture contradict the other, or does Mark use the word all in its accommodated sense? Universalists use the word very ungenerously, to say the least, of it.

Romans xi, 26: "And so all Israel shall be saved. What, Paul, you among the Universalists? By no means; for just before this, ix. 6, 7: "For they are not all Israel which are of Israel; neither because they are the seed of Abraham, are they all children." That is, the flesh and blood seed of Abraham are not the children of promise. They must be Christ's to be "Abraham's seed and heirs according to the promise." So the word all, Scripturally, is seldom if ever used in the sense of the whole race.

Once more, Rom. viii. 22: "For we know that the whole creation groaneth and travaileth in pain together until now. And not only they (the whole creation,) but ourselves also." Here the strongest phrase in the Bible as to universality—the strongest phrase that could be used—in its Bible meaning here excludes the apostles from "the whole creation" of the Bible. So the words "all," "the whole creation," and others of a kindred nature, cannot teach Universalism or a universal resurrection.

If the general tenor of Scripture, the nature of the case involved, with all that legitimately belongs to said subject, does not support Universalism or a universal resurrection, then it is absurd to take the words "all," "every creature," "the whole creation," and try to bend these to the advocacy of such doctrines.

If for sin God destroyed the old world by a deluge, burned up Sodom and Gomorrah, and brought the most intolerable punishments upon the Jews, and denounces the second death and everlasting destruction, then Universalism is untrue, notwithstanding all its special pleadings upon the universality of meaning of certain words in the Bible. So, too, when the Bible speaks of a certain class that shall never see light, never be raised from the dead, shall be as though they had never been, shall remain forever in the congregation of the dead, it is worse than useless to give these a post mortem Gospel.

Why raise the old world, the Sodomites, the Amalekites, and a great portion of the wicked Jews, to punish them again for the same crimes for which God meted out to them their merited punishment? Why raise from the dead the heathen who have never heard nor violated God's law? To give them a chance? What a chance! If they are raised for a chance, then are they raised mortal. They then will have had two mortal lives to an one. Where is the fairness of this?

This doctrine, too, would raise millions upon millions of mortal men, unprovided with shelter, food and clothing, and powerless to provide them. The hell of Orthodoxy, with all its horrors and sufferings, would not be worse than their woes and sufferings until they died again. But I am answered that God could provide for them by miracles. True, if it were only a question of power. Why bring these into the world before he was prepared to give them a fair chance? He could as easily have done this during their life as to let them die, and then thousands of years afterwards, bring them to life again, and do for them what he could have done during their first life? Besides, if they were violated law, were not like Sodom unjust, why not make a new race when he is prepared to give a fair chance? This would be no injustice to these; for they never had the promise of eternal life. Having no promise, no hope, they have lost nothing.

Again, such procedure upon the part of God looks too much like child's play. It argues that God, like man, cannot do so well at the first effort as at the second.

This is Universalism run to seed. The devil might do better if he had a fair chance! So might the Sodomites and all others. But this doctrine of a fair chance, that is, an equal chance, is absurd in theory, and impracticable in practice. Were the sexes made equal? Have the nations been so made? Are all equal in intellect, riches, position? Was the patriarchal age of the world equal to the Jewish, which had their own light and privileges, and that of the previous age? Was the Jewish age equal to the Christian? Will this age equ. l the age to come—the millennial age?

Humanly speaking, there is no such thing as a fair chance—an equal chance for all. To reason after the manner of men, to give all an equal chance, why did not God make all angels at once, all immortal? Why have any suffering, any pain, any death? Why have some suffer here more than others? Why not at once make all upon an equality? And echo answers, why?

Whenever we leave revelation and commence reasoning upon these themes, we get beyond our depth, and are lost in the mazes and labyrinths of God's wisdom and providences. Man's puny, frail, mortal mind is too weak to unravel the mind and motion of the Infinite. All that we may now do, is to approach the Great White Throne, with hands uncovered, in the dust of humility, and in profound reverence; and all that we may now say is to cry "unclean! unclean!" and in our helpless condition, ask for grace to help in our every time of need! and to repose confidently in the wisdom, mercy and justice of God, being well assured of this one thing, that "the Judge of all the earth will do right."

Amen! and amen!

ALFRED MALONE.

The Emperor of Brazil.

On Friday morning last, Don Pedro visited the Temple Emanu-El, on Sutter street San Francisco, where the Rev. Dr. Elkan Cohn, Dr. Lilienthal and a few invited guests received the distinguished visitor. He admired the splendid Synagogue, and then requested to have the Holy Torah unrolled. The request being complied with, he commenced reading fluently, two chapters in Hebrew, translating the same readily. The Emperor thus proved himself a thorough Hebrew scholar. The Rev. Dr. Elkan Cohn presented him an elegantly bound Hebrew Prayer book.—*H. Obs.*

The Pedro of Jewish Origin.

The following historical anecdote may not prove uninteresting at the present time, when we have just received a visit from the Emperor of Brazil, and it may account for the deep interest he takes in Jewish affairs.

It is well known that the Jews of Spain and Portugal were a highly intelligent race, and that they rose to great honors in the Peninsula, both under Christian and Mohomedan rulers, but after the final overthrow of the Caliphs, the Catholic sovereigns no longer required Jewish assistance, relentlessly persecuted the Hebrews, and eventually expelled them. During these persecutions many Israelites left, or pretended to leave the religion of their fathers, and were known as "New Christians." These New Christians married freely with the highest nobility, and to-day there are but few Spanish or Portuguese families in the highest circles but what have an admixture of Jewish blood. A certain King of Portugal becoming alarmed at the power wielded by individuals of Jewish descent, issued a decree that every person with Jewish blood in his or her veins, should appear at Court, distinguished by a white badge; the king hoping by this edict to banish all such persons from his Court, as he believed no one would be willing to acknowledge his Jewish blood. On the day named he was surprised to see more than three-fourths of his Court wearing the white badge, and he was astounded when the Prime Minister entered, himself wearing, in a conspicuous manner, the same emblem. He asked him furiously what it's business was? His answer was: "I have come to carry out your Majesty's orders. Here are two white badges (at the same time producing them); one is for her Royal Majesty, your august spouse." "And for whom is the other?" thundered the King. The reply was: "For your Royal Majesty!"

It is needless to say that the edict was immediately recalled. If this anecdote be true—and there is no reason to doubt it—the Emperor of Brazil, who is a lineal descendant and true representative of the Kings of Portugal, must have a large quantity of Jewish blood in his veins.—*Jewish Chronicle.*

"Sunshine."

Our little paper has been published now six months, and is visiting regularly about 1,000 homes. It receives from all quarters words of encouragement and praise, showing that its visits are acceptable. It is, perhaps, not very modest in us to say that "Sunshine" is the equal, in matter and manner, of any paper of its cost published anywhere, and far the superior of the most that are published. But a candid comparison will justify what we claim.

We want to deal with the determination not to be outdone in this line, but to publish a paper of which no one need be ashamed, and we are assured that "Sunshine" meets fully, your expectations. It is an honest paper, financially, intellectually and religiously; returning one hundred cents to every dollar invested in it by its subscribers. Editor, contributors and printers are all doing their "level best" to give you a monthly for the children and family circle that shall be unexceptionable in every respect, and of which you may justly feel proud. But do you know what it costs to publish such a paper as "Sunshine?" Well, if you won't steal the trade, we will let you into the secret:

It has, thus far, cost us $60 monthly, and will not cost less, but more, for the remainder of the year. This is a total of $720 for the year. Now, our 1,000 subscribers have paid us $475. Where do you suppose the remaining $245 is coming from? Do not fear but it will come. "Sunshine" will not go down. But is it right that the editor should publish it at an actual loss, besides giving his time and labor, or that a few generous souls should finally come to the rescue and divide the loss between them? Now let me tell you how easily this thing can be managed. Do you remember that we asked for 2,000 subscribers? Now, in the first half of the year you have given us 1,000; just give us the other 1,000 in the remaining six months and the thing is done. Will you do it? There is nothing like a little recreation. If each subscriber to "Sunshine" were to get one more subscriber the chasm would be bridged. If each subscriber to the RESTITUTION were to respond with one subscription to "Sunshine," the thing would be more than done. But do you know that more than one half of the readers of the RESTITUTION have never seen but the first copy of "Sunshine"? And that was sent them gratuitously. "Times are hard." True, and none find it out sooner than editors and publishers. But are times really so hard that you cannot afford the luxury of a beautifully illustrated monthly like "Sunshine" for your children, or your neighbor's children, who are really too poor to take it, at a cost of 50 cents? If it is really so with you personally, in all sincerity, if you will send me your name you shall have "Sunshine" free. And we doubt not there are some thus situated. But let me say to you plainly, that if you chew, or smoke, or snuff that abomination called tobacco, or if you use those useless luxuries, tea and coffee, you need not send in your name—the "times" are not hard enough for you yet. But don't you see what a miserable hand I am to beg? Beggars should be polite, and put every one at their ease and make them feel good-natured—for that is the way to untie purse strings, we are told. But here is "Sunshine" in mortal need of your hearty co-operation to enable it to live through the hard times, and its editor gives you ill-mannered threats about using the filthy abomination of tobacco, and wasting your money on tea and coffee and then complaining of hard times, and so let a worthy cause suffer, or go down altogether, for want of the very means you waste in that manner. Well, it is very plain that "Sunshine" can never be sustained by begging. If its editor isn't better mannered,

But, seriously, are you not willing to assist us? We don't ask for donations; send us *bona fide* paying subscribers. Give us 1,000 more names in the next two months. If there are some who are not friendly to "Sunshine," then its friends must do a little more to make up for their lack. If we were making money in the enterprise it would be long before we should urge you to assist us: but are you not willing to do a little toward sustaining our joint enterprise, if the time and labor necessary to get out "Sunshine" every month are gratuitously bestowed?

J. F. WILLIAMS.

Go Slow.

DEAR RESTITUTION:—I have been much pleased with the liberal spirit of the managers in publishing the different views of matters recently. There is no way that truth can make headway so fast as when brought face to face with error; provided always, the articles are to the point, and in a good spirit. But it needs a wise management to avoid the dangers that such a liberal course may bring on. But what is the object? evidently to get at (as the writers say) the truth. What Truth? I ask; why the truth that will save those that will believe and obey it. Alright. I have been some twenty-five years listening, studying, reading, etc., to find out this same Truth, and I find it to be the Gospel:—nothing more or less. The Gospel is good news, glad tidings to all the people. Whosoever believes these glad tidings, and obeys from the heart, shall be saved. Now Brethren, is the resurrection of the saints a part of this good news? you say yes. Is the resurrection of all, or any of the wicked and their terrible second death, glad tidings to all the people? you say no. Did Jesus or the Apostles ever teach that a belief in the resurrection of all or a part of the wicked, was a part of the Gospel? I can nowhere find it. Again, some are very anxious to know just how much of Divine or Human nature there was in Jesus, all about his mysterious begettal and birth; and our Christadelphian friends leave by this, scattered themselves to the four winds.

The question to the frail Child is, can Jesus raise me up, and give me eternal life, and will he do it? answer, yes, if I am faithful to him. Is he the beloved and accepted of the Father? yes, if so I ought to be satisfied. If the bridge will carry *me over safe*, why trouble ourselves about the kind of timber it is made of? Paul tells us to avoid these questions and disputations, that bring strife and divisions.

Jesus promptly reproved Peter for his anxiety about things not his. When Jesus asked Peter to follow him, Peter wanted first to know what he was going to do with John. Jesus said to him, "what is that to thee? follow thou me." What has the resurrection of the wicked or (fair chance,) or the mysterious nature of Jesus, or any or all of the brother-dividing questions, to do with our salvation? Does not the reply of Jesus to Peter fit us? what is now wanted is a band of real live Christians, united by the simple gospel, as taught by Jesus and his Apostles, leaving out all these outside questions. This embraces Jesus in his official character, first, as the Child of Bethlehem, second, as the Lamb slain, then resurrected as the first fruit, then at his Fathers right hand as Mediator, then coming again to give life to the saints, and establish the grandest kingdom the world has ever seen. The things of his name; first, immersion into his name, [illegible] way by which our Relation [illegible] from aliens to citizens, or children, that by meeting as brethren and equals to his name in his own appointed institution, in which he has placed his name and has promised where ever two or three are so met he will be with them, and by so doing feed on him and keep alive that life first begotten by immersion; and then a faithful christian practice; a contribution of our means to help the poor and forward the good cause. And now a question arises: we all say we should avoid all evil. (Agreed;) but there are two kinds of evil, or sin: first of commission, second of omission. It is sin in us to omit doing good if in our power. Now let us bring this right home. Circulating papers and tracts is one of the most economical ways of doing good, then [illegible] among the people. Now suppose, as a brotherhood, we promptly assemble the first of each month to break bread, and at the same time give from ten cents to one dollar each, and an amount so small that hardly any one would feel it; see what a fund there would be to get books, papers, and pay expenses of those that labor among us. Take a little band of a dozen say, their weekly contributions, even but twenty cents each: it would be some $125 per year. Now brethren, why discuss things that disturb when the very life blood is freezing out of us by a want of live christain effort? who is that wise servant, that, when the master comes, will find him doing his duty? here is a platform that all looking for the appearing of Jesus can stand on.

I am pleased to see from England as well as various parts of this country a more liberal Christian feeling fast growing.

Yours from a Live Christian,

D. S. MORROW.

Humility.

No church establishment can stand and exert any far-reaching and practical benefit to mankind, that does not have the foundation of its influence on that divinest of all feelings—love of humanity and the love of man as man; of man as he stands undeveloped, uneducated, unadorned, unwashed, unredeemed. For here, down among the depths, and along the lower grades of life, are to be found to-day, as in all past times, the majority of those for whom God gave his Son, for whom that Son died on Calvary; and for whom the Spirit is continually striving, and for whose conversion and moral education the Church was primarily established, and is still upheld by the Divine Hand. You can not build up a church that symbolizes the real church idea, and yet rests on the upper level of fashionable society. If the Church intends to represent God, then must it fill its bosom with affection for the lowly, and with anxiety for those that are morally lost. "I came not to call the righteous, but sinners, to repentance." "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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TO CORRESPONDENTS,
THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his Holy Prophets since the world began." It also advocates as a means to the end, the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with Him in the government of the nations; the re-location of Israel; the literal resurrection of the dead; the investigation of the righteous, and the final destruction of the wicked; eternal life only through Christ; and many other kindred truths. It also advocates a hearty belief of the Gospel, repentance and immersion as prerequisites to the forgiveness of sins, and a holy life as essential for final salvation.

Who Are the Nations? Who Are Those on His Right Hand? And Who on His Left?

Two sisters in the faith at Hesperia, Michigan, desire instruction on Math. 25. 31. 34., and suggest that it be published in the RESTITUTION.

"When the Son of man shall come in his glory, and all the holy angels with him, then shall He sit upon the throne of his glory. And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the Kingdom prepared for you, from the foundation of the world."

All things mentioned in this passage will transpire after the Son of man has come in his glory, and after the saints have been raised from the dead. In considering the passage I will notice the several points involved in it.

1. When the Son of man shall sit upon the throne of his glory, the saints also will sit down with him in his throne.

Peter said, "we have left all, and followed thee; what shall we have therefore?" And Jesus said unto them, "Verily, I say unto you, that ye which have followed me, in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, guiding the twelve tribes of Israel." Math. 19. 27. 28.

Then the apostles must have been raised from the dead, at the time that Christ shall sit upon his throne.

Paul was one of the apostles and he said, "Hhenceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." Then the apostles, and all who love the appearing of Christ, will receive their crowns at the same time, when he shall sit upon the throne of his glory.

Christ said, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am sit down with my father, and to him will I give power over the nations." Rev. 3. 21-2-26. Then Christ, and the apostles, and all who love his appearing, and all who overcome, will receive their crowns, their thrones, and their power over the nations, when Christ shall sit upon the throne of His glory. This must be after the resurrection of the saints. When it is said that Christ sits upon his throne, it must include the saints who are to sit down with him in his throne.

2. Who are the nations?

The nations are the living inhabitants of the earth, after the saints have been raised from the dead, and the righteous living changed at the last trump.

"For the Lord himself shall descend from Heaven, with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain, shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord." The same thought is expressed in Paul's letter to the Corinthians. "Behold, I show you a mystery; we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. 15. 51-52.

When the Lord shall descend from Heaven, he will stop on his way, in the region of the clouds before his feet stand upon the earth; and while there he will judge the dead, and raise up such as are found worthy to be raised from the dead, and fashion their vile bodies like unto his glorious body, and they shall be caught up to meet him in the air; ever to be with him.

The rest of the living world are left undisturbed for a while. These are the nations that are gathered before him, and which are to be separated, and which are to develop the sheep and the goats. There are no saints among these nations. They have all been gathered out, and with the resurrected ones, caught up to meet the Lord, and ever to be with him.

The next information we have of him or them, is found in Zech. 14. "The Lord shall come, and all the saints with him, (from the place where the saints met him in the air,) and his feet shall stand in that day upon the Mount of Olives. And the Lord shall be King over all the earth, and there shall be no more utter destruction, but Jerusalem shall be safely inhabited. All nations shall be gathered against Jerusalem, and the Lord shall fight against those nations as he fought in the day of battle." There are no saints among those nations, for all the saints are with the Lord." And it shall come to pass that every one that is left of the nations which came against Jerusalem, shall (be required to) go up to Jerusalem from year to year to worship the Lord of hosts. And it shall be that whose will not come up of all the families of the earth unto Jerusalem to worship the King the Lord of hosts, even upon them shall be no rain. and upon the countries that have no rain, will be the plague wherewith the Lord will smite the heathen that come not up to keep the feast of tabernacles."

Those of these nations that go up to Jerusalem to worship will be blessed, and those that do not go up to Jerusalem to worship will be cursed.

These nations are the same as the nations in our text. They are the living inhabitants of the earth after the saints have been separated from them. They are under the same reign, and of course subject to the same laws.

3. The object of this reign is to subdue these nations, and bless those who become loyal, and to curse those who remain disloyal.

The process by which this object will be accomplished is this: The seed of Abraham, which is Christ and the saints when perfected by a resurrection from the dead, will take possession of the throne of David, and have power over the nations, and will bless those that become loyal, and curse those that remain disloyal, and after all the wicked are destroyed, will bless all the nations of the earth.

"Thy seed shall possess the gate of his enemies, and I will bless him that blesseth thee and curse him that curseth thee, and in thy seed shall all the nations of the earth be blessed. The process is, to take possession, to subdue, and to bless. I do not know of any exception to this process in order to bless the nations, in the whole Bible. It is always either expressed or implied.

Let it be borne in mind always, that whenever the reign of Christ is mentioned, either in the Old or New Testament, the saints are included as reigning with him. The subjects of his reign are the nations, the object of his reign is to subdue them, and bless them, that they may serve him. If this is true in one case, it must be true in every case.

4. Who are those on his right hand?

They are those of the nations who become loyal under the reign of Christ. They are the all nations who are to be blessed in God's covenant with Abraham. They are the righteous who are to flourish under the reign of the seed of David, the all nations that shall serve him. Psa. 72. 7-11. They are the nations who cease to learn war under his reign. Isa. 2. 4. They are the people who are represented by the earth being full of the knowledge of the Lord, as the waters cover the sea. Isa. 11. 9. They are those in the new earth who shall build houses and inhabit them, and plant vineyards and eat the fruit of them, and bring not forth for trouble. Isa. 65. 21. They are the all flesh who shall come to Jerusalem to worship the Lord, from one new moon to another, and from one Sabbath to another. Isa. 66. 23. They are the all people, nations and languages, under the whole heaven who are to serve him. Dan. 7. 14-27. They are those who do the will of God in earth as it is done in Heaven, after the Kingdom is established. Math. 6. 10. They are those in his kingdom who shall shine forth as the sun after those that do iniquity are gathered out of it. Math. 13. 43. They are those who shall be subdued under the reign of Christ that God may be in all. 1 Cor. 15-28. They are the nations who shall be saved, and who shall be healed by the leaves of the tree of Life. Rev. 22. 2.

These are those on his right hand, who are to blessed, and to inherit the Kingdom, prepared for them from the foundation of the world. There are no saints among those described above. They are the nations under the reign of Christ and the saints. The saints will inherit the Kingdom when he comes, the nations will be subdued and blessed under his reign afterward.

5. Who are those on his left hand?

They are those of the nations who do not become loyal under the reign of Christ. They are those that are to be cursed, under the reign of Christ. They are those that are to be cursed, broken to pieces, and who are to lick the dust. They are those that are to be gathered out of his Kingdom, and be destroyed, under the reign of Christ. These are those on his left hand.

6. How can these nations who are earthly inherit the Kingdom, when Paul said, flesh and blood cannot inherit the Kingdom of God?

Paul was speaking of the seed of Abraham, who are to inherit the kingdom of God. Flesh and blood cannot inherit that position in the Kingdom. To prepare for that position, Christ and the saints must be raised from the dead incorruptible, so that they can die no more. This will qualify them to be rulers in an everlasting Kingdom.

These nations are to inherit the Kingdom prepared for them when the world was made. But they will not inherit it, in the sense of rulers; but in the sense of subjects; the same seasein which they would have occupied it, if Adam had not sinned. Adam was not to have dominion over men, "but he was to become loyal, and to curse those who remain disloyal.

The process by which this object will be accomplished is this: The seed of Abraham, which is Christ and the saints when perfected by a resurrection from the dead, will take possession of the throne of David, and have power over the nations, and will bless those that become loyal, and curse those that remain disloyal, and after all the wicked are destroyed, will bless all the nations of the earth.

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He lost this position by transgression. The earth was cursed, and was to bring forth thorns and thistles. Man was to die and return to dust, and be excluded from the tree of life. In this condition, and under this curse, the posterity of Adam have lived, and will continue to live until they shall be subdued to God, under the reign of Christ and the saints. And then the King will say unto them, "Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world. In what sense? Inherit it as it was prepared for you. Inherit it as subjects, to live forever on condition of obedience, by freely eating of the tree of life. Inherit it as an uncursed Kingdom.

The Kingdom which is promised to Christ and the saints is the Kingdom when all people, nations, and languages, dwell under the whole heaven. The seed of Abraham when made incorruptible will inherit the Kingdom as rulers. The nations will remain earthly, and inherit the Kingdom as subjects according to the original plan.

7. Who are his brethren?

His disciples are his brethren. These that do the will of his Father are his brethren. These are the seed of Abraham and heirs with him to the Kingdom. Christ said, "who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said behold my mother, and my brethren. For whosoever shall do the will of my Father which is in heaven, the same is brother, and sister, and mother." Matth. xii. 48-50, again he said, "Go and tell my brethren, that that they go into Galilee and there shall they see me." Matt. xxviii-10 "Then the eleven disciples went into Galilee where Jesus had appointed them." Paul said, that "Christ was the first born among many brethren." Rom. viii-29.

Then the words "these my brethren" in the connection of our text, must refer to the resurrected saints who are set down with Christ in his throne, the many brethren among which he was the first born. The seed of Abraham which were made alive at his coming.

8. What will be the test by which these nations will be judged?

The test will be their treatment of Christ. For he said, I was hungry, and thirsty, and a stranger, and naked, and sick, and in prison, and ye ministered unto me, and they say unto him when did we do this? and he said, inasmuch as ye did it unto one of the last of these my brethren ye did it unto me. This is in harmony with what God said unto Abraham. "I will bless them that bless thee, and curse him that curseth thee." This is the same test by which these nations will be judged. Christ is the seed, his brethren are also the seed. Those of the nations who accept Christ as their King, and love him, and serve him, and imbibe his spirit so that they minister unto the wants of the needy and the suffering will be set on his right hand, all others on his left.

This work of judging, and subduing, and separating, and blessing the nations under this reign, will not be done in a day, but a long period of time will be required for its accomplishment. In conclusion, let the seed Christ was born to sit upon the throne of his father David, and to fulfill the oath made of God to Abraham, and as he was raised from the dead to sit down on the same throne, according to God's oath to David, and as he went to heaven to receive for himself this kingdom from his Father, so he will come again and take possession of the kingdom and reign.

When he comes, he will raise from the dead his brethren, who are the seed of Abraham, and jointly with them, will sit down upon his throne, and have power over the nations. He will then execute judgement upon them, by blessing those that bless Abraham, and by cursing those that curse Abraham, and thus seperate them one from another. And then shall he say unto the loyal ones, Come, ye blessed of my father, inherit the Kingdom prepared for you, from the foundation of the world, as God promised to Abraham and to David.

JOEL A. SIBONS

European War Prospects.

Although reports for several days past have been favorable to peace in Europe, there indications continually cropping out that the serenity is only on the surface, and that the sudden calm is deceitful, and may prove the forerunner of a storm as portentous as that which was threatened two or three weeks ago. A glance below the surface will show that all the elements of a great war are seething in the political caldron. Every political change in Turkey during the past two or three weeks has been accomplished by violence. There can now be but little doubt that the late Sultan Abdul-Aziz shared the fate of a long line of illustrious predecessors, and was murdered after dethronement. His violent death has been followed by the assassination of Hussein Avni Pascha and Reshid Pasha, the new ministers of war and foreign affairs, who had hardly obtained their portfolios before they were murdered. It may be said that the deed was the work of a madman, and that he has been promptly punished, but it has none the less demoralized the new administration, which looked to these to officers more than to all the rest of the government officials to determine the attitude of Turkey toward the insurgents and the European powers. Their sudden assassination has plunged the government into dire confusion. The new ministers had commenced to inaugurate measures which would have re-established the Mussulman ascendency, and thereby relieved the empire of foreign influence and the possibility of foreign intervention. They had also promised protection to the Christians and pledged themselves to adopt a policy which would have led to economy, justice and reform. The new policy, however, is swept away with them, a Constantinople dispatch of the 19th inst. affirming that the ministers of the sultan differ among themselves upon the question of creating a new assembly, and have indefinitely postponed the adoption of the new constitution which has been promised. Worse than this, the Christians can no longer rely upon the promise of protection which had been held out to them. Accounts from all sources are full of apprehensions of violence, and in Constantinople itself the Christians fear a general uprising of the Mussulman fanatics. In Bosnia, the Turks have unfurled the green flag, which means no quarter to Christians. In Jerusalem, the Christians, alarmed at the excesses of the Turkish authorities, and the prospect of an uprising of the Mussulman population, have barricaded their houses and are preparing to defend themselves. The German colony in the city, which is the successor of the ill-fated New England colony, has sent to the home government for military assistance, and a Turkish army is now encamped by the Holy Sepulchre. Meanwhile a powerful Turkish fleet is on its way to Crete, where the rebellion has become formidable. Thus it will be seen that in Constantinople itself, in Bosnia and Bulgaria, not to mention Herzegovina, Montenegro, and Servia, in Southern Crete, and in far-off Jerusalem, the clouds of war are still ominously gathering. Again, the relations between Turkey and her rebellious provinces have not changed in any particular, notwithstanding the change of administration. One of the first acts of the recently-assassinated ministers was to offer terms to the provinces in revolt, which were instantly refused. Herzegovina, Montenegro, and Bosnia have refused to lay down their arms. Their armies are still in the field, threatening Turkey. Servia, through the Prince of Milan, has made a formal proffer of loyalty to the new sultan, but it is not the act of the people of Servia, who are already repudiating it, and openly giving expression to their discontent with the reigning prince. Their army is still under arms, and their intention not only to assert their independence, but also to annex either Herzegovina or Bosnia to their possessions, is just as strong as ever. Meanwhile the great powers remain quiet, with the relations between Turkey and the insurgents unchanged. If the Turks inaugurate a religious war, they must interfere and wipe Turkey out. If the Turks merely attempt to enforce their authority, will the great powers stand calmly by as spectators? Is this the new policy secured by Disreali, in refusing to agree to the Berlin memorandum, to let the Turks and their subjects fight it out and maintain peace outside the Turkish frontiers? It looks so. In such an event, Turkey's doom is sealed.—*Chicago Tribune.*

Dr. Watts on Death.

Death to a good man is but passing through a dark entry, out of one little dusty room of his Father's house into another which is fair and large, lightsome and glorious, and divinely entertaining. Oh, may the rays and splendors of my heavenly apartments shoot far downward, and gild the dark entry with such a cheerful gleam as to banish every fear when I shall be called to pass through it.—*Dr. Watts.*

Now it seems to me that Dr. Watts in this beautifully worded paragraph, has made one very serious mistake. If he had said, "emerging from the death state to a good man" etc., all that follows would have been most excellent and true. "Lightsome and glorious and divinely entertaining," is the building beyond, but it does not come until the "earthly house of this tabernacle is dissolved." The heavenly and divine building succeeds the earthly. The one is temporary and will soon pass away, the other is eternal and shall abide forever. Yes, there are rays of splendor that shoot downward and light up the dark entry from one house to the other. More than once has heaven held communion with earth and permitted mortal man to get a glimpse of the glory world. Glimpses will suffice only for a time, the reality must come ere long.

JUDEX.

Decline of Popery in Europe.

Dr. Herbert Vaughan, the Romish bishop of Salford, has lately returned from a visit to the "prisoner of the Vatican," and though he brings cheerful news as to the health of the Holy Father, he has been telling the faithful in Lancashire that things on the continent, and especially in Italy look very gloomy, indeed. He assures them that a Liberal conspiracy has been entered into throughout the continent, the effects of which are painful to contemplate, and still more painful to feel.

He suggests that in Italy the new ruling power is going at such a terrible pace that we may expect soon to see it abolishing the Decalogue. From these doleful words of Dr. Vaughan it is safe to conclude that the wholesome current of progress, detested by such men as he, must have set in very strongly; and this inference is certainly sustained by the political incidents in Rady, France, and Spain, which are reported simultaneously with the lugubrious speech of the ex-editor of the *Tablet.*

In the first named of these countries, Italy, the political unity of which cannot be said to be fully consolidated so long as its institutions repose on the basis of the present restricted suffrage, a Royal Commission has been appointed to draw up a scheme for the extension of the franchise, and all who know the antecedents of the leading members of the new Italian cabinet, are expecting to see a decided step in advance taken, though of course the great mass of people,—thanks to the protracted rule of the priests of the past—are by far too ignorant to permit of their being suddenly added to the electorate.

In France, where the efforts that are being made by the Republican majority to effect the divorce of the church from the state provoked the Ultramontane Conference, the most of whose proceedings were conducted in secret session, we see the Government issuing an order with respect to the circulation of newspapers, which has almost a frank English feeling about it, and which is one of many heralds proclaiming that for our neighbors on the other side of the silver streak better days are at hand.

At Madrid the discussions in the Cortes during the past week have been mainly on the religious question, and the tone of the debates has been exceedingly hopeful. It is true that Senor Ortiz did not succeed in carrying an amendment which sought to reintroduce the more liberal article on religious tolerance contained in the constitution of 1869, though even for that a sturdy band of thirty-three Senators voted in the division; but on the other hand the Ultramontane factions were powerless against the overwhelming majority which declared in favor of continuing to Protestants the measure of tolerance which they at present enjoy. Perhaps the most significant incident in the debate was that which occurred at the close of the great speech of Senor Ortiz, when he demanded to know of the Ultramontane members whether their party would close all the Protestant places of worship at present existing in Spain, and expel all Protestants from the country. To this question Senor Ferdinand Alvarez replied, with brutal frankness, that they would, but we perceive one token of the great change which has come over the spirit of the land of the Inquisition when we note the words that are added by the Parliamentary reporter.

The answer of the leader of the priest party, we are told, created a great sensation. It evidently shocked the majority in the assembly, pretty much the same way as it would have shocked an English audience. For an amendment proposing that Dissenters should be restricted to private worship, only twelve votes could be mustered, the majority which thrust out the hateful thing numbering 193.

Thus we find that in Madrid, as well as at Versailles and Rome, things are moving in a healthy flow; and we can not wonder that English reactionaries like Dr. Vaughan, of Salford, are in a somewhat despondent mood when they survey the position of affairs on the continent. The great heart of England, however, rejoices in the fresh tokens that lands long cursed with superstition are coming, slowly, it may be, yet surely, into the clear daylight of civil and religious liberty. *Belfast Witness.*

THE RESTITUTION

PLYMOUTH, IND., ...JUNE 28, 1876.

EDITORIAL DEPARTMENT.

☞ The *Investigator* comes to hand as full of pain (Paine) as usual. Its issue of June 14th contains five articles which are devoted to him, or his memorial, besides others which are composed more or less of the same material. The burden of its song, week after week, is Paine—Thomas Pain—and *pain* generally. Even the advertising columns follow the example of editorials and correspondents, and his name appears in this one department twenty-eight times. Still as fast as other advertisements fall off, we expect to see an extra dose of Paine. Of course this is a free country, and any paper has a perfect right to devote itself to one idea if it chooses, but we cannot see the propriety of continually stirring up the poor man's bones, under the circumstances. If, as the *Investigator* believes, Paine is dead, and the dead rise not, why not let him alone? If he has not now, nor never can have, a conscious existence, of what benefit to him or anybody else is this constant agitation? The editor seems to keep himself in continual fear that somebody will fail to do him justice or quote something that he said without giving him credit. We are strictly in favor of giving everybody their dues, but we cannot see the use of chronic obituary notices. We want justice done to the memory of the dead, but we don't want the funeral procession to keep going over the road just for the sake of coming back and going over it again. Hence we cannot see the propriety of so much *post mortem* examination of this subject.

If there is no future life for Thomas Paine—if he has entered into the halls of eternal oblivion, and long since gone back to dust, why can't Mr. Seaver let him alone? What is the use of bringing him up a dozen times a week? What is the use of building a Paine Hall and lighting over it until everyone is in *pain*, that has anything to do with it? What is the use of a constant war of words about his life and conduct? What difference does it make whether he was good, bad or indifferent? If we were all to fall down and worship him what good could it do, if he is never raised from the dead? How can a world's adulation benefit or gratify a man, who has not now and never can have, any consciousness of it? We would suggest to the *Investigator* that its Paine (pain) is becoming chronic, and might be relieved by diverting the mind of the patient to some other theme.

MRS. H. V. R.

A Centennial Paper.

Some have suggested that donations be made to circulate a large amount of tracts this Centennial year. Others have proposed that a double-number of the RESTITUTION, containing a diversity of carefully prepared articles on the great themes of Scripture truth, be printed and widely circulated.

For various reasons it is thought best, by those who have consulted on the subject, to print a double-sized paper to the amount of about 6,000 copies for our brethren to circulate, both at Philadelphia, and elsewhere. To do this, would require an extra outlay of one hundred dollars. This would furnish regular subscribers with a double number each, and leave about 3,000 copies for general distribution. It would be the best plan to distribute as widely as possible. This might be effected, through the country generally, by the aid of our ministering brethren and those who now take the paper. Our brethren in Philadelphia could distribute to Centennial visitors as many copies as circumstances might demand. If an extra copy were sent to each subscriber it might certainly be placed in the hands of some one who would be interested in reading it. This would scatter the paper far and wide. Ministers, and interested, active brethren, could circulate a number of copies where they would be appreciated and do good.

Carrying out some such plan would widely disseminate Bible truth, and, as we would hope, enlarge the subscription list of the RESTITUTION; which is indispensable for its final prosperity and success. Have we not one hundred brethren who will contribute $1 each for this purpose? Would it not be more pleasing to God than to waste more than this in some worldly celebration of the one hundredth anniversary of our country's liberty? Sowing seed in this way will result in a return in that harvest to life eternal. Some can do less, and some can do more; some can give ten cents, and some can give ten dollars. Let our brethren respond without delay; if we do not receive enough to print a double number we could print a larger edition of a special Centennial, as a regular issue, or circulate tracts, as some have proposed. Let us, however, have the double number. Brethren in this part will make a start, and, whatever they may do, do at once. The number should be issued a month or six weeks before the close of the Centennial Exposition. Let brethren everywhere act at once. Let us have enough right away to print 5,000, or even 6,000 copies of a Centennial RESTITUTION. Secular papers are supplied with funds for this purpose, and the demand for them exhausts the editions printed. The very idea and name of—Centennial paper—excites an interest. Let us avail ourselves of this feeling.

The paper would be better than tracts because it would contain a greater diversity of themes, be printed much cheaper, and be much more easily and cheaply distributed. About one third of the expense and labor would come in the line of regular business, and many would read a Centennial paper that would throw a tract aside unread.

S. A. C.

A Triumph for the Truth.

During the progress of the late debate on the Kingdom of God between myself and W. B. Hendrix, pastor of the Disciple church at Remington, Ind., the following correspondence occurred, which will explain itself:

GOODLAND, Ind., May 27, '76.

L. H. TAFEL,

836 Arch Street, Phil., Pa.:

Dear Sir:—

In a recent public discussion on the teaching of the Holy Scriptures concerning the fate of the finally impenitent, I introduced the Hebrew word אָבַד (*avad*). To determine its use, I referred to Num. xvi. 30; 2 Kings ix. 8; Job viii. 13; xviii. 17; xx. 7, as instances of its occurrence. I did not have a Hebrew concordance or Bible with me at the time to verify the statement; seeing which, my opponent made bold to deny, in the most positive terms, the occurrence of the word in the instances mentioned, and subsequently both he and his partizans publicly charged upon me an attempt to wilfully mislead the public. Having obtained the books mentioned, and verified the fact, I called upon him by letter to publicly correct the error on his part, and withdraw the charge at the beginning of the debate which is *now* in progress between us. In writing to him I used the English letters, Avad, instead of Ah vad, which are employed in the Englishman's Hebrew concordance. Taking advantage of this, he publicly insists that I used the Chaldaic form of the word, which is thus represented, and which he insists *is another word entirely*, with a *different meaning*. In this he is backed by his clerical friends, who, together with himself, claim to be Hebrew scholars, and claim also the recently obtained endorsement of some Hebrew scholar of reputation.

In this dilemma I make bold to appeal to you, as unquestioned authority, both for the sake of the truth and to relieve myself from an unjust imputation, trusting to your love of truth and fair dealing to give me an immediate reply covering all the points in dispute, so that it can be publicly read before the close of the present debate. I promise, also, to faithfully read your decision to the same public if it be adverse to my position as here presented.

Meanwhile, I am, my dear sir,

Faithfully Yours,

J. F. WILLCOX.

THE ANSWER.

PHILADELPHIA, June 2, 1876.

REV. J. F. WILLCOX:

Dear Sir:—I have received your inquiries as to the word אָבַד

1. As to its representation in English characters, I prefer abhad, although *ahad* or *aoad* would be a transcription by which a Hebrew Scholar could at once identify the word.

2. As to the Chaldee אָבַד I would write it *abhad* or simply avad. It is the same root as the Hebrew, and means the same thing, namely: *to be lost*, or *to perish*.

3. You ask whether the Hebrew word אָבַד occurs in Num. xxi. 30; 1 Kings ix. 8; Job viii. 13; xviii. 17; xx. 7. On referring to those passages I find that the word אָבַד occurs in all of them.

With the hope that your discussion will bring out the truth of God clearly to all, I am,

Yours very respectfully,

L. H. TAFEL,

One of the authors of The Interlineary Translation of the Sacred Scriptures.

The authority of the above decision will not be questioned, as its author is well known and justly esteemed. And lest any one should say that he is a partizan on my side, it is but just to to say that he is an Orthodox clergyman, well skilled in Oriental languages.

A similar inquiry was made of Bro. S. A. Chaplain, associate editor of the RESTITUTION, a gentleman of fine attainments and unquestioned ability, but of great modesty, whose scholarly analysis was not read at the time of the debate as it would have been open to the objection that he was a partizan. It is, however, now appended, as containing points of interest not brought out in the response of Dr. Tafel.

J. F. WILLCOX.

PLYMOUTH, Ind., April 25, '76.

DEAR BROTHER WILLCOX:

The Hebrew word *(abhad)* אָבַד occurs in Num. xxi. 30; 2 Kings ix. 8; Job xviii. 18; Job viii. 13; and Job xx. 7.

In Num. xxi. 30, the form is אָבַד of which the grammatical technicality is *kal preter. 3. Pers. sin. masc.* 2 Kings ix. 8, prefixes ו to the above form, which makes the tense future. Job xviii. 17 is strictly in the past tense but is connected with future constructions in the preceding verses. The Bible Union renders it by the present tense:

"His memory perishes from earth;
And he has no name on the face of the fields."

His-memory-has-perished read all as one word, nearly represents the Hebrew—perished memory, i. e. wholly forgotten. Job viii. 13 is the regular future Kal 3 pers. sin. fem.—form תֹּאבַד The word rendered hypocrite strictly means "polluted," "ungodly," "profane." Bible Union renders—"The hope of the impure shall perish."

Job xx. 7, has the form יֹאבַד *kal fut.* 3 pers. sin. mas. The Bible Union renders this phrase—"According to his greatness, so shall he perish forever;" but Gesenius sustains King James' version, and refers to 1 Kings xiv. 10 for an explanation of what he calls *"a degrading figure of destruction."*

Truly, S. A. CHAPLIN.

To Brother Allerton.

Your criticisms have been read. They only need a restatement of the leading positions taken in the article which you evidently did not read critically.

I. In 1 Cor. xv. 12, the issue clearly is, resurrection or no resurrection.

II. In verse 21, the apostle lays down his premise by the unlimited phrase, "Since by man came death, by man came also the resurrection of the dead." Then deduced his own legitimate conclusions from this premise, leaving nothing for us but simple faith in what he said. "For as by Adam all die, so by the Anointed also will all be restored to life". Diaglott. 1 Cor. xv. 22:

1. The apostle could not, and surely I cannot, use a stronger or more appropriate word to express ALL, than the word all, the decision of Brothers Malone and others to the contrary notwithstanding.

2. There are, according to the teachings of this same apostle, three classes of living men, and, of course, three classes of dead men. Therefore, if all shall be raised, these three classes of dead must come up. If this brings up the vile persons referred to in Brother Allerton's chaste language, I am not responsible.

In the next verse the apostle divides the all, who will be restored to life by Christ, into different classes, "each in his own rank." The low characters referred to by Brother Allerton, will be raised in their own rank. Christ and those who are his are one rank. This rank, or company, will be raised at the coming of Christ, and *(eita)* afterward the *(telos)* end or the rest of the dead when the last enemy, death, shall have been destroyed, which will not be until Christ shall have reigned until he has put down or destroyed all interposing rule and power, the last of which will be death. Of course, when these tyrants shall be destroyed, their enthralled millions, whether living or dead, will be emancipated. Then the rest of the dead will live again.

The apostle has clearly defined the dead to whom he refers, in verses 42, 43, 51 to 57. He says: "And as we have borne the image of the earthy we shall also bear the image of the heavenly." The first personal pronoun we, grammatically stands for Paul and the church at Corinth, and has for its antecedent the noun, dead, qualified by the adjective, the, in verse 42. But that this pronoun represents all Christians, living and dead, is evident from verse 51, in which the apostle says: "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible." The definite adjective, the, points out the dead represented by the pronoun, we.

So, also, in the triumphant song of "Thanks be to God who giveth us the victory, through our Lord Jesus Christ." The pronouns, us and our, limit the dead referred to in the 42d verse.

No, Brother Allerton, I rely upon such phrases as "all in the graves," "By Christ will all be restored to life," "By the righteousness of one the free gift came upon all men unto justification of *life*." "The rest of the dead lived not again till the thousand years were finished." "The dead, small and great, stand before God." "The sea, death and hades delivered up the dead in them."

What language could the spirit use to teach universal resurrection if the foregoing does not? If such language can be narrowed down to only represent the smallest minorities, then, indeed, is language powerless to prove anything.

When able men, like some of our reviewers, resort to ridicule, and to impugning the motives of those who may differ from them, they clearly evince a want of confidence in their own arguments. If such would emulate the kind Christian spirit of Brother Allerton and Magruder, it would do them good, and exert a better influence.

Does it follow that because all will have a chance, therefore all will avail themselves of these opportunities? Have all in the past who have heard the gospel obeyed it? Is Brother Malone opposed to giving as many as possible a fair chance now, or in the future age? If so, we had better stop preaching. I am laboring much more extensively than he is to teach men in reference to what they should believe and do to be saved. I cannot remember when I preached on fair chance, but I have a right to preach or write what I believe without incurring the charge of being covertly a Universalist.

Let us have hard arguments, brethren. All who have confidence in our word will understand that we do not believe that a single son or daughter of Adam will be made immortal without having complied with the conditions prescribed in the Word of God

Yours fraternally, J. M. S.

A New Feature in "Sunshine."

There has been some misunderstanding among the readers of "Sunshine" as to the purpose of the valuable papers for "Our Bible Class," prepared monthly by our worthy co-laborer Bro. Westbee. Some have supposed that they were designed for general use in Sunday Schools as "Lesson Papers;" but have, of course, found them too deep for that purpose, and have been compelled to abandon them. We scarcely need to do more than to refer such to the department of "Sunshine" to which they belong. They are only for use in "Our Bible Class." It will be remembered that in the second number of "Sunshine," we expressly stated that we could not at that time take upon us the preparation of "Lesson Papers," nor furnish room in "Sunshine" for them, but at some future time if necessity seemed to demand it. That time seems to have come. Inspired, possibly, by the publication and assistance of our little visitor, more of the children are being gathered into Sunday Schools and the want is felt of Sunday School literature and Sunday School helps as never before. What course of study shall we pursue, and have? is being constantly asked. Shall we adopt any of the "Lesson Papers" now published? Can we safely do so? These and a hundred similar questions show the necessity of the preparation of a course of study for each Sunday in the year for our Sunday School classes old and young; and finding none other willing to assume the direction of the matter, we have cheerfully undertaken it, although it involves much additional labor and study. We shall hereafter then devote one page of "Sunshine" every month to four lessons. They will be arranged both for young pupils and old.

The infant classes taking only a part while the more advanced will master the whole. We design not merely to assist the young in acquiring a knowledge of the Scriptures but to enable them to arrive at a thorough comprehension and mastery of it, especially of those parts that contain the Christian faith and hope. It is not enough to make Bible scholars of the young, we should always aim to so instruct them that they shall "early be wise unto salvation." But we cannot do this unless we make the Christian faith the prominent thing in our instructions. We must remember that the Bible is the vessel only; the Christian faith the precious oil and wine which it contains. They can only "be wise unto salvation, by faith that is in Christ Jesus." In our lessons, therefore, we have began at the foundation of the Christian faith; the promises of God unto the fathers; and shall seek by easy and successive steps to unfold those promises to the minds of the young. The origin and early history of Abram; his call; his journey into the Holy Land and going down into Egypt; with such historical and geographical othnological and theological facts in relation to the nations and countries, rivers and cities mentioned as shall forcibly impress the Bible narrative and the spiritual truths gradually revealed in it, on the mind of the learner; constitute the subject matter of the first four lessons, or the matter for the July number of "Sunshine." From this we shall advance step by step till our work is done.

The method is adopted of putting the lesson into the form of questions and answers, short, simple and easy to memorize, with scripture quotations in full, which the older ones are also expected to master. A reading lesson for the day is indicated, and a series of hints or suggestions to aid the teacher in illustrating or enforcing the lesson is ordered for the benefit of such as need or desire such assistance.

These lessons will be published only in "Sunshine" as a demand for them at first will not be large enough to justify the extra expense of printing in the form of extra sheets. They will be numbered merely—not dated—so that they can be used without inconvenience at any time. This is done so that any Sunday School can change the order of lessons they are now pursuing and adopt the "Sunshine" series and method at their convenience and begin at the beginning without disorder.

It is to be hoped that wherever there is even a small band of our brethren they will gather their own and their neighbor's children together every Sunday and proceed to instruct them into the glorious Gospel of our blessed Saviour. And where they live isolated or alone "Sunshine will still extend a helping hand to aid in the discharge of the much neglected duty of "bringing up" the little ones "in the nurture and admonition of the Lord."

Your fellow laborer for Christ,

J. F. WILCOX.

Certain of the Dead Shall Never Rise.

MR. EDITOR:—One of your correspondents, Jno. O. Branson, in your issue of June 7, asks an explanation of certain scriptures he quotes, from "those who think that such as have heard the gospel of the Kingdom, and who wilfully reject it, will be raised from the dead to be punished and then destroyed."

The enquirer, by quoting the texts cited, seems to imply that his citations, in his opinion, stand opposed to the conclusion that the man who wilfully and knowingly reject the gospel which has been preached to them, will be raised and punished for that rejection. But if J. O. Branson or the reader, will turn to the passages recited—Pro. xxi. 16; Ps. lx. 20; Jer. li. 39; Amos viii. 11-14; 1 John v. 17: he will discover from the context that the text in each case refers not to the knowingly guilty rejectors of God's word, but to the future fate and destiny (of non-resurrection at all) of those who are thus out of the way or means of understanding "of him who sits in places of honor, yet understandeth not," etc., a description entirely inapplicable to those in his premises who have wilfully rejected the gospel, for to do so they must have first heard it.

Now I confess that, like Mr. Branson, I shall be glad if some one, holding the position that all will be raised, and that none shall remain in the congregation of the dead, like Brethren Stephenson, Sweet & Co., should rise to a personal explanation, and show us how such upright and downright and outright authorities as the passages quoted are to be harmonized with their faith in a universal resurrection? Will they please do so—if they can't for, like Mr. Branson, I am most willing to reject the wrong, and accept and defend the truth.

Until taught a more excellent way, I must adhere to God's words, "There shall be a resurrection of the just and the unjust;"—no others in the premises. "They that are out of the way of understanding shall remain in the congregation of the dead." "They are accursed; they shall not rise." "No law, no transgression," and consequently and logically, no reward and no punishment, as to those without law and knowledge.

"Every man (under law) according to his works," and without God and out of Christ there are no good works which God can estimate; for the great Teacher taught, "This is the work of God, that you believe on him whom he has sent."

"They that have sinned without law (the heathen) shall perish without law," and "they that have sinned in the law shall be judged by the law," &c., &c.

Thus we see that Scripture sustains reason; that all men's responsibilities are justly measured by their opportunities. This is right, and like all that comes from God, is "holy, just and good." Amen.

Faithfully submitted.

ALLAN B. MAGRUDER.

The Centennial Proposition.

I noted with interest the proposition made by Brother Wagoner, to raise a fund for the distribution of tracts at the Centennial exhibition, with Brother Myers' amendment that a special number of the RESTITUTION be issued for this purpose. I heartily approve of the amendment, but would like to offer a suggestion concerning the distribution of the papers.

The Philadelphia brethren, if requested, would undoubtedly do all in their power for the faithful distribution of these papers; but I am free to confess that, in my opinion, our much esteemed brethren have made a mistake in thinking the city of Philadelphia at this time, a good field for missionary labor. If they could but spend a day in the atmosphere of excitement which surrounds the great exposition, I think they would agree with me that to scatter religious literature among the Centennial throng would be love's labor lost.

It is difficult for one who has been familiar with the exhibition from its first inception to its glorious completion to keep within bounds of excitement; and I can only imagine what would be the effect of the million of flying banners in the streets, the almost daily parades, and the untold wonders of the exhibition on the mind of a stranger. Judging from the condition of my own mind after spending a day among these wonders of the world, I should say that they would be in no mood to be interested in expositions of prophecy, or care to read concerning the nature of man, eternal punishment, or the end of the world.

The experience of evangelists has demonstrated that the country is a much more profitable field for labor than the cities, and the West than the East. As our laborers are but few, would it not be best to send them where the harvest is most plentiful? I would therefore suggest that this "Centennial RESTITUTION" be supplied for free distribution to audiences wherever the word is being proclaimed and I have no doubt but that our preaching brethren would be glad to receive such valuable aid. This would be sowing the seed in good ground; whereas, to distribute them among the promiscuous crowd gathered at the Centennial exposition, would be literally scattering seed by the way-side.

Yours for the spread of truth.

SAMUEL WILSON.

Rome and the Bible.

We distinctly charge Rome with hostility to the free use and circulation of the Bible. Among their converts they reckon sixty tribes of heathen, but nowhere have they translated into their language the Scriptures they go out to preach; or if they have, all notice of the fact has eluded our most diligent search. It seems strange, that out into the midst of sixty different peoples they should so freely go preaching a gospel, but never showing a single copy of the documents.

There is no Papal Bible society, either Methodists, Baptists, Presbyterians, and all other sects, include this among the objects of their gifts and care; but show us the Papal Bible society! Thousands of infidel patriots, notwithstanding their infidelity, help on the distribution of the Bible for their country's sake; but show us the Papist high in authority who ever does it. Some pious priest in his simplicity may, but where is the bishop that ever has included this in the list of his beneficences? Many earnest petitions for funds go from our land to the Leopold society for crucifixes and images, to scatter among the Indians, but not a penny is bespoken for a Bible to give them.

They oppose Bible reading in the schools—not the Bible that we use alone, but the Douay, as well, is objected to. In the edition of 1840, approved by four bishops, is the admonition to men not to read it, without permission from their spiritual guide—not ignorant men only, but even "men accomplished in all kinds of learning" are warned away. Washington, Marshall, Franklin, must not read! This is not in the edition of Naples, or of Lisbon, with 1849 marked in the title-page, but of Philadelphia, in 1840. Other peoples' Bibles, of course, they do not less oppose. Pope Leopold III. warns all men against Bible societies, and quotes Pius VII. to the same effect. Gregory XVI. was in sorrow, night and day, on account of them. Poor old man! made sad by the growing universality of the diffusion of God's word! The ruling Pope is no more favorably disposed. He speaks of the insidious measures of the Bible distributors, and regrets the recent improvements in the art of printing, which so greatly increase the facilities of the distributors of the Scriptures among other dangerous books. The council of Trent, the highest authority of the Romish church, is very guarded in allowing the reading of the Scriptures to learned laymen at the bishop's dictation.—*Church Union.*

Armageddon.

COMMUNICATED.

The night of the Gentile again shall descend
On the fold of the Lord at the time of the end;
The legions of earth shall be marshaled again,
And come like a cloud that will cover the plain.

And the navies of earth will be ruling the seas,
With banners defiant aloft in the breeze;
And the sound of the trumpet will call from afar
To the prancing of steeds and the chariots of war.

All the powers of the earth from the line to the pole
Will gather in phalanx under Satan's control:
In the pride of his heart, and with insolent boast,
Apollyon will lead in the van of that host.

With great swelling words he will curse the Most High,
And, with impious taunt, his power will defy;—
At the height of his boasting the Lord will look down,
And cast on his pride a withering frown.

And the might of the Lord shall against him prevail,
And scatter his legions with tempest and hail;
By the fire of his eye, and the blast of his breath,
That host will be scattered and withered in death.

And the might of the Gentile no more will be known,
And the king of the ages will sit on the throne;
And the banner of peace to the nations unfurled;
And the glory of God shall fill the whole world.

Selected News Items.

The Parliamentary elections in Belgium have gone in favor of the Ministry. The Roman Catholic majority in the Chamber of Representatives will be twelve instead of fourteen as before.

The result of the election was the occasion of riotous proceedings in various cities. The streets of Brussels, the evening after, were filled with crowds of people hissing and hooting in front of the Catholic institutions, which were protected by bodies of the Civic Guards. At Ghent the mob made a monster demonstration before the Catholic Club, and broke the windows of the building. At Antwerp there was intense excitement over the success of the Catholic candidates. Fighting was going on in all parts of the town. The Civic Guards were called out and several arrests made.

The disturbances were renewed at Antwerp the next day. Many thousands marched through the streets shouting "Down with the Ministers." The mob attacked and wrecked a Catholic institute. The gendarmes charged upon the rioters, and several persons were wounded. A number of arrests have been made

The Spanish Senate has adopted the entire Constitution, with the exception of Clause 3, relative to the election of Senators. The Religious Toleration Clause, which had previously passed the Cortez, was adopted in the Senate by the vote of 111 to 41.

The Czar of Russia has cordially accepted the invitation for an interview with the Emperor of Austria, at the Castle of Reichstadt. The Czar will arrive at Reichstadt on the 24th inst., and depart on the 26th. Count Andrassy is expected to accompany the Emperor Francis Joseph on the occasion.

The black plague is reported as having appeared in Bagdad. The Persian Government has called a council of physicians to consider the best method of preventing the introduction of the disease into Persia. It is said that the Persian doctors oppose a quarantine. Bribery would probably make it ineffectual, if indolence and ignorance did not.

A London *Times* dispatch from Berlin says, notwithstanding the announcement of an armistice, fighting continues in Bosnia, Herzegoviana and Bulgaria. The same dispatch reports Turkey, on the 10th instant, demanded the immediate payment of Servia's overdue tribute.

LONDON, June 21.—The number of deaths from the plague at Bagdad, in May was 1,122.

A dispatch from Calcutta reports an alarming outbreak of cholera in Galwood, a village on the Bombay and Baroda Railway. Of 200 inhabitants, 100 have died in three days.

Advices from Tabreez, a large walled city in the province of Azerbaijan, in North Persia, announce that the black plague has broken out in Persian Koordistan.

An English physician declares that the disease now desolating Mesopotamia is the veritable plague. Its ravages have decreased with a rise of temperature, which is said to prove conclusively the nature of the malady. It will be remembered that a physician writing from Bagdad some time since stated that it was not the plague, but a disease yielding to treatment with quinine. Now is the time for a medical hero. The disease, whatever it is, should be closely studied for the benefit of mankind.—*New York Herald.*

LONDON, June 22.—The *Standard's* Vienna dispatch asserts that the Russian representative at Belgrade is privately abetting the war party. England is using her influence to restrain Prince Milan, who, however, declares it is now too late to resist the tide of events, and his only choice is revolution or war.

BRUSSELS, June 22.—A dispatch from Berlin announces that the Powers, and especially Germany, insist on the serious prosecution of the parties really responsible for murders at Salonica. The Porte appears inclined to satisfy the demand.

The *Politik*, a newspaper of Prague, asserts that Servia has demanded the abandonment by the Turks of their camp at Nitsch, and Turkey has refused.

A Berlin dispatch to the *Daily News* reports public opinion in Russia much excited. It is threatened that the Russian Government will sustain Servia in breaking through the military cordon with which she has been surrounded by Turkey.

LONDON, June 24.—The *Daily News* publishes a letter from its Constantinople correspondent, dated June 16, giving the details of the atrocities committed in Bulgaria by Bashi Bazouks' Turkish irregular troops. The writer says that all movable property has been plundered, houses and villages burned, and all men, women and children indiscriminately slaughtered. It is estimated that the province which heretofore yielded to the government an annual revenue of $4,000,000 will not pay one quarter of that sum this year, or for years to come. Various estimates place the number of lives sacrificed at from 18,000 to 30,000. The correspondent names 37 villages known to have been destroyed. Among the refugees, the number of whom is very small, there is not a girl over ten years of age. In the village of Gemstitza, district of Philippopolis, fifteen hundred persons are known to have been killed. This village consisted of four hundred houses and was prosperous and peaceful. Every house has been burned and all the inhabitants killed except a few women and children, who took refuge in Philippopolis, and some women who were carried off by Bashi Bazouks. These cruelties have made a great impression at Constantinople, and the English embassador has intervened with the government to put an end to them.

LONDON, June 28.—A Berlin dispatch to the *Times* says the St. Petersburg *Golos*, a Ministerial organ, threatens that Russia will set all Europe in a blaze to prevent the subjection of kindred tribes in the coming strife.

The Gibralter *Guardian* states that, owing to instructions from England, the Fortress of Gibralter is being placed in a complete condition of defense. Artillerymen are everywhere mounting guns. Two ships-loads of gunpowder a day are expected to arrive and all furloughed officers have been recalled.

The Ragusa correspondent of the Moscow *Gazette* says that Muktar Pasha has concentrated 35,000 men ready to attack Montenegro. Both Montenegro and Servia are now convinced that it would be suicidal to delay war longer.

Iowa Quarterly Conference.

The quarterly conference of the Church of God, in Iowa, assembled as per previous notice, on Thursday evening, June 8th, 1876, at the Rock Creek Center school house, Jasper county, Iowa, at which time Bro. J. T. Prime preached on the Christian's Hope. On Friday morning Bro. Webb preached; subject, Man's Future State. At 4 o'clock Bro. Prime again addressed the people. Saturday, at 10 o'clock, meeting opened by singing, and prayer by Bro. A. F. Dugger, after which Bro. A. J. Eychaner, preached from Matt. v. 5. Brethren VanMeter, Winchester, and Milton Eychaner, were chosen as a committee of arrangements, and conference adjourned until 3 o'clock, for conference business.

At 3 o'clock, convened as per adjournment, Bro. J. T. Prime in the chair; the following resolution was offered, and, after being fully discussed, was unanimously adopted, viz:

Resolved, That we believe the differences between the conference of the Church of God, in Iowa, and the Advent Union Christian conference of Iowa, are principally in name and not in faith, and, as we believe in but one body, we earnestly desire the union of all that believe and obey the Gospel; therefore, be it

Resolved, That a committee of three be appointed to take such steps as may seem to them best to bring the subject before the Advent Union Christian conference at its next meeting in August, and report the results at our September meeting. Brethren J. T. Prime, R. J. Hill, and A. J. Eychaner, were chosen by vote as said committee.

Committee on arrangements report that Bro. Dugger preach this evening, and Bro. Webb, followed by Bro. Aulls, at 10 o'clock to-morrow; Bro. Prime at 4 o'clock, and Bro. A. J. Eychaner in the evening; after which business was adjourned until 9 o'clock Sunday morning, and a social meeting engaged in, which was well enjoyed by those present.

In the evening Bro. Dugger preached on the Restitution of all things, spoken of by the Prophets; giving a masterly exposition of this important subject, and was ably followed by Bro. A. J. Eychaner. On account of a heavy rain during the night, the brethren did not get together until time for preaching, and conference business was layed over; and Bro. Webb preached from Psalm lxxii. 7, and was followed by Bro. Dugger as a substitute for Bro. Aulis.

At 2 o'clock, convened to finish business; on motion, it was decided to hold the annual conference at West Irving, Tama county, Iowa, beginning on the evening of the 21st of September, 1876, and holding over Sunday; after which the minutes of this meeting were read and approved, and the secretary requested to furnish a copy of the same to the RESTITUTION for publication. On motion conference adjourned to meet at the time and place above stated. At 2:30 o'clock, Pro. Prime preached; subject, "Preach the Word." This subject was handled in an able manner, showing the brother to be an earnest student of the Word. This subject was continued by Bro. Eychaner in an able and eloquent manner, after which we repaired to the water, and Bro. William Eychaner was baptized into the Christ.

At 8 o'clock in the evening, Bro. A. J. Eychaner preached on the subjects of Salvation, and the Resurrection, receiving the closest attention, and we trust sowed some of the good seed that will bring forth fruit. At 9 o'clock Monday, the beautiful stream called Rock Creek, was again visited, and Sisters Aulls and VanMeter were buried in the likeness of Christ's death, arose, we trust, to walk in newness of life. Thus ended our conference, which we trust, has been both pleasant and profitable to all present.

JOHN FITZ, Secretary.

Conference Report.

PINE CREEK, Mich., June 13th, 1876.

BRO. H. V. REED: I have the pleasure of transmitting herewith a brief report of the late annual Conference for publication in the RESTITUTION:

The nineteenth annual Conference meeting of Michigan commenced on Thursday at 7 o'clock p. m., June 1st, 1876, at the school house near Bro. E. Miller's in Mendon township, St. Joseph county. Exercises opened by singing and prayer. Introductory discourse by Bro. E. Hoyt, subject, the Signs of the Times, pertaining to the restoration of Israel, from Romans xi. 25-28.

Friday morning we met at 9 o'clock for a social meeting of an hour and a half. A goodly number of the brethren and sisters were present, and nearly all gave testimony concerning their faith in the "Gospel of the Kingdom." Bros. E. Hoyt, E. Miller and D. F. Spencer were appointed a committee of arrangements.

Bro. G. M. Myers, from Plymouth, Ind., being present, was requested to speak at half past ten o'clock which he did, from Daniel II. relative to the second coming of Christ and the setting up of his Kingdom.

Bro. H. R. Kendall, lately from the Christian church (comparatively a stranger here) being with us, was called upon to speak at 1 o'clock p. m., which he very ably did from Luke vi. 47-48., relating to our works. At 5 o'clock p. m., Bro. Myers again occupied the time in speaking from Mark xvi. 14-15-16. Saturday morning at 9 o'clock after singing and prayer we proceeded to business. First was the read'ng of Secretary Hoyt's and Treasurer Miller's reports which was accepted. Next the Evangelists; (E. Hoyt, J. A. Simonds and E. Miller) reports were called for. The work reported as having been done was but little. A report from the churches was next in order, but very few were represented, and of those only two or three reported as being in anything like an organized or prosperous condition.

Next was the election of officers, which resulted in the choice of E. Chesebrough, President, Pine Creek, Calhoun county. D. F. Spencer, Secretary, Pine Creek, Calhoun county. W. H. Knapp, Treasurer, Galesburg, Kalamazoo county.

The following brethren were elected as Executive Committee, viz: E. Hoyt, E. Miller, J. A. Simonds, A. Graves, B. Woodward, L. S. Bronson, A. Babcock, Wm. McCrodon.

A recess of thirty minutes, meeting again at 1 o'clock. Preaching by Bro. Simonds. Subject, Christian Fellowship from 1st John, i. 3. At the close of this discourse a goodly number went to the water a distance of about three miles where five intelligent young believers put on Christ by baptism, two brothers and three sisters. Commenced again at 5 o'clock, listened to, Bro. Hoyt, from John xvii. 21-22, urging the necessity of Christian Union.

Sunday morning at 9 o'clock we came together for a social meeting for an hour and a half. There was a good deal of interruption on account of the multitude assembling, as more facilities for seating had to be provided. When the time for preaching arrived, (half past ten) the house was filled to overflowing, notwithstanding good order prevailed. Bro. Myers preached upon the creation of man from Gen. ii. 7. Man's transgression and punishment. Gen. iii. latter part, also his redemption from 1st. Cor. xv.

After a few minutes recess came to order at 1 o'clock p. m. Bro. Kendall discoursed upon the prophecies concerning Christ from Numbers xxiv. 16-19. Bro. Myers preached at 5 o'clock from Romans vi. commencing with the 20th verse and ending with the chapter, showing conclusively the the death on account of disobedience to God's laws is cessation of life instead of a moral or spiritual death as is generally claimed.

After the discourse the congregation was dismissed the brotherhood remained and partook of the Lord's Supper which was observed with due solemnity. This concluded the exercises of the conference. Good order, good attendance and a good feeling generally prevailed throughout the meeting.

The executive board engaged with Bro. H. R. Kendall, of Galesburg, Kalamazoo, county, to labor as an Evangelist during the present summer. Bro. Kendall is a live, energetic defender of the truth, and never fails to awaken an interest wherever he preaches. It is hoped that the brethren throughout the state will make an effort to secure a place for him in their vicinity to preach. Address him as above.

D. F. SPENCER, Secretary.

Correspondence

I have no faith in the Fair Grames, or Universalism. "Whose end is destruction." "They who have sinned without law, shall perish without law." Or, in other words, God is under no obligation to save me or anybody, except through that gracious and merciful provision he has seen fit to make. "The tares are to be burned." Redemption is not complete. Men in the flesh will have right to the tree of life by keeping the commands of God.

The Lamb of God will take away the sin of the world, and restore men in the flesh so they will be able to keep his law. He will take away the stony heart, and give them a heart of flesh, and they shall keep his statutes and do them. The man Christ Jesus is the model man. CHAS. BOARDMAN.

DEAR BRO. REED:—Being requested by brethren to make a report of my proceedings, during my evangelical labors this spring, I will state, that, I left home on the 12th of May, and went to Wheatland, Hicoy county, Mo., preached at Brethren Crawford's, Scott's, Dent's, and at Wheatland, and at Wablow; found the brethren alive to the good work; baptized Sisters Brown and Butcher; preached thirteen discourses, and started on my return home, came to Red Hill on the 9th of June, and found Bro. Steri Simmons dead; was requested to preach a funeral discourse, which I did on Saturday at 2 o'clock, from Job xiv. There was a large concourse of people, and he was mourned for by those that were not brethren, as much as by those that were. He was universally esteemed by those who knew him best. He left a wife and four small children to mourn his loss; but they sorrow not as those which have no hope. May the time soon come when we shall be allowed to see his face in the kingdom of God. From Red Hill started again for home; paid Bro. Butt a visit, found all well but his daughter, who has been confined to her bed for eight weeks.

I have been attending several quarterly conferences, preparatory to our annual conference for Arkansas and south-west Missouri, which is to begin on the 15th of September, at 10 o'clock a. m., about ten miles south-east of Fayettville, Washington county, Ark., on the main fork of White river, and we desire that the ministry of Missouri and Arkansas be represented by Bro. James Butt, of Lawrence county, Mo., and that he open the conference by a declaration of the principles of our faith, and close it with a discourse on practical Christianity. Brethren everywhere are cordially invited to attend. Ample provisions will be made to accommodate all that visit us. Come brethren, one and all, and let us have a good time. Delegates from Wheatland, Mo., are, Josh Kidwell, Sam Dent, B. Scott, Tho. Crawford.

GEO. KIDWELL.

DIED.

EVANS—May 30, 1876, James A. son of D. D. and C. Evans, aged 17 years and 9 months.

He was born on January 11, 1859, by H. V. Lyon. His disease was catarrhal fever, ending in death after nine days.

BILLOWS—Sister Sarah A. Brown, after a long illness fell asleep in Jesus on the 10th day of June, 1876, aged nearly 60 years.

She was faithful member of the Church of God that meets in Forest View, in Warren county, Indiana. She leaves two sons, a daughter and other friends to mourn her loss. But they sorrow not as those that have no hope.

She will be missed both in the family circle and in the church. Thus as time flies, Death claims its victims. There can be no exemption till he comes whose right it is to reign. Then, if faithful, we shall meet her and others who have gone before.

In hope, WM. T. EVANS.

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Recently quite a number of brethren have concluded that an easy and effectual way to get the truth before the minds of the people is to send them the RESTITUTION for three months. This is a good device. It is almost impossible for the paper to be received and read by any household for three months without its making an impression upon their minds for good. So send on your names and money. We hope to have a goodly number report. The following is a List of those we already have above referred to:

NAMES.	$	cts.	No.
J. H. Wilson	1	50	11
Hannah Wickery	1	00	6
R. J. Hobbs	1	50	3
A. F. Harsh	1	00	3
Eleanor Haywood	1	00	3
Mrs. Woodard	1	00	3
Stephen Dunkle	2	00	5
Jane Dunkle	2	50	5
John L. Wines	2	50	5
Rosana Wines	1	10	2
Lewis Robertson		50	1
Pratt McDonald	2	50	10
G. M. Myers	2	50	8

LETTER RECEIPTS.

Letters from the following persons have been received, found to be correct, and the business attended to:

J Lawson.....$2 00 J L Wilgus.....$1 40
R Morris.....50 C Hutchison.....1 50
W H Hubbard.....1 00 Mrs J M Kerr.....1 60
G Carpenter.....2 25 E B Robertson.....20
J Reed.....50 A Curtis.....1 00
H Barnhill.....1 60 L Newell.....90
Mrs A Biker.....2 00 J Moore.....1 60
D Rollsback.....50 J A Brown.....2 25
C A Hale.....50 W Hazard.....1 60
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J J Nichols.....1 60 A Larkin.....1 50
W J Bowman.....1 20 Mrs F Williams.....1 00

LETTERS OF INQUIRY.

R Hawkins, J L Barnes, E J Richardson, W F Harris, A Robinson, M Cole, W Kelly, M M Miner, H R Steele, J M Stephenson, C W Aulls.

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In view of the great work before us, and that this is the great year among the American people, it has been deemed wise by some of our brethren to have a general distribution of tracts at Philadelphia. Some have already responded to the suggestion. Let every one do his or her duty in this direction. Tracts will be forwarded as soon as we get enough responses to the suggestion. Let all act at once.

J. P. Wagoner.....$1 00 H. V. Reed.....1 00
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Thos. E. Nichols.....1 00

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Here and There a Gem.

BY SARAH HOCHNEY.

Must the old joys be evermore withholden?
Even their memory keeps me pure and true;
And yet, from out Jerusalem the Golden,
God speaketh, saying, "I make all things new."

"Father," I cry, "the old must still be dearer;
Stifle my love, or give me back the past!
Give me the fair old earth, whose paths are dearer
Than all thy shining streets and mansions vast."

Peace, peace,—the Lord of earth and heaven knoweth
The human soul in all its heat and strife;
Out of his throne no stream of Lethe floweth
But the clear river of eternal life.

He giveth life, ay, life in all its sweetness,
Old loves, old songs, old memories to restore;
Only the curse of sin and incompleteness
Shall faint in the new earth and vex thine heart no more.

Primitive Christian Faith.

That the Christians of the three centuries after Christ were premillennialists, in their faith, is incontrovertible. Gibbon in his history of the decline and fall of Rome, says: "The assurance of such a Millennium was carefully inculcated by a succession of fathers, from Justin Martyr and Irenæus, who conversed with the immediate disciples of the Apostles, down to Lactantius, who was preceptor to the son of Constantine. It appears to have been the reigning sentiment of orthodox believers, and contributed in a very essential degree to the progress of the Christian faith." In the light of this declaration we may understand to a very great extent, in what "the apostacy" consists, as pre-announced by Paul to the church at Thessalonica. (2 Eph. 2:1.) Chillingworth says, "It was believed and taught by the most eminent fathers of that age next to the Apostles, and opposed by none."

When controverting Romanism he says: "That this doctrine is by the present Romish church held false and heritical, I think no man will deny. That the same doctrine was by the church of the next age after the Apostles held true and Catholic (universal,) I prove by these two reasons: First, whatever doctrine is believed and taught by the most eminent fathers of any age of the church, and by none of their cotemporaries opposed or condemned, that is to be esteemed the Catholic doctrine of the church of those times; but the doctrine of the Millennium was believed and taught by the most eminent fathers of the age next after the Apostles, and by none of that age next after the Apostles, opposed or condemned; therefore, it was the Catholic doctrine of those times. Second, whatever doctrine is taught by the fathers of any age, not as doctors, but as witnesses of the tradition of the church, that is, not as their own opinion, but as the doctrine of the church of their time, neither did any contradict them in it; *Ergo*, it is undoubtedly to be so esteemed." Again he says "It appears manifest that this doctrine was in the judgment of Irenæus, Apostolic tradition." (By tradition is meant doctrine, as by Paul in 1 Cor. 11:2. 2 Thess. 2:15. 2 Tim. 2:2.)

Justin Martyr (a Greek writer, born in A. D. 89 and converted 133-3, and writing from 140 to 160 A. D. in his "Dialogue with Trypho," the Jew, says: "Those are destitute of just reason who do not understand that which is clear from all the Scriptures, (the Old Testament writings,) that two comings of Christ are announced," placing the Millenium beyond the first resurrection, and in the restitution of all things, quoting Isa. 65: particularly v. 17, 18 and 19, with other prophecies in proof. He says, "I am not such a wretch, Trypho, as to say one thing and mean another. I have confessed to thee, that I and many others, are of their (the christians,) opinion, (on the Millenial reign.) So we hold it to be thoroughly proved that it will come to pass. But those of that race of Christians who follow not godly and pure doctrine, do not acknowledge it," for I have demonstrated that these are indeed called Christian, but are atheists and impious heretics, because that in all things they teach what is blasphemous, ungodly, and unsound. If, therefore, you fall in with certain who are called Christians, who confess not this truth, but dare to blaspheme the God of Abraham and Isaac and Jacob, in that day there is no resurrection of the dead, but that immediately when they die, their souls are received up into Heaven. Avoid and esteem them not Christians. But I, and whatsoever Christians are orthodox (sound in the faith) in all things, do know that there will be a resurrection of the flesh, and a thousand years in the city of Jerusalem, built, adorned and enlarged according to the prophets. Moreover, a certain man among us, whose name is John, being one of the twelve Apostles of Christ, in that revelation which was shown to him, prophesied that those who believe in Christ, should live a thousand years in Jerusalem; and after that there would be a general, and in a word, an universal resurrection of every individual person, when all should arise together with an everlasting state and future judgment." Of Justin, Milner finds him. Dr. Burnett calls him "a witness beyond all exception." Dr. Elliott says, "testimony to his learning and piety has been borne by nearly all the succeeding Fathers." Dr. Adam Clark says, "he abounds in sound, solid sense, the the product of an acute and well cultivated mind." He was martyred at Rome, A. D. 163 or 165, by decapitation. Eusebuis Eccl. Hist. But, Rome was not in the habit of killing any except those, for "the word of God, and the testimony of Jesus."

Irenæus, Bishop of Lyons, about A. D. 178, was a staunch believer in, and teacher of, this doctrine. (We would like to quote largely from him, as a witness near the Apostles, but our space will not permit.) He was a pupil to, and trained up under the tutorage of Papias and Polycarp, both of whom were disciples of John the Revelator. "This," says Burnett, "goes to the fountain head." Irenæus says, "that certain heretical opinions had arisen, proceeding from ignorance of the arrangements of God, and the mystery of the resurrection and Kingdom of the just; and it therefore became needful to speak of them. He then proceeds to show that the covenant of the inheritance, made to Abraham and his seed, refers to Christ and the church, and not having received it during the whole time he lived in it, it is necessary that he should receive it, together with his seed, in the resurrection of the just, and reign in it." He sustains this position by many quotations from the Old Testament. (That the mode of applying and expounding Scripture in those primitive times of the church may be seen in our day, we give his texts bearing on this subject in his own order. Isa. 26:19. Ezk. 37:12-14, and 38:25-25. Jer. 23:7-8. Isa. 30:25-26 and 58:14. Luke 12:37-40. Rev. 20:5. Isa. 6:11. Dan. 7:27. Jer. 31:10-15. Isa. 51:3 and 52:1 and 54:11-14, also Isa. 65:18-20. He was beheaded A. D. 203-5.)

Daniel Whitby, D. D. (A. D. 1672,) was the author and originator of what he himself, calls a "Sure Hypothesis," *i. e.* the "frost millenial theory, of a Spiritual coming" of Christ and the conversion of the world, during the "thousand years," anterior to Christ's personal coming. He gives nevertheless good testimony for pre-millennialism in the words following: "The doctrine of the Millenium, or the reign of saints on earth a thousand years, is now rejected by all Roman Catholics, and the greatest part of Protestants, and yet it passed among the best of Christians for two hundred and fifty years for a tradition Apostolical; and as such is delivered by many Fathers of the second and third century, who spake of it as the tradition of our Lord and his Apostles, and of all the ancients that lived before them; who tell us the very words in which it was delivered, the Scriptures, which were then so interpreted, and say that it was held by all Christians who were exactly orthodox." This admission is most fatal to the doctor's own theory, for if, as he allows, it was an "Apostolical tradition," it was most undeniably sound doctrine, was truth, and if so then, is so now, and will be so forevermore. See Voice of the Church, by D. T Taylor.

(To be Continued.)

The True Nature of Mind.

Mind, The intellectual power in man; understanding; opinion; notion; will; disposition; to heed; to care for or for other; such intransitive, to be inclined, or disposed.—*Webster.*

There now remains to be disposed of in some way, the question as to the true nature and reality of mind. I am forced to differ widely from the great physiologists who pretend to know so much about soul. Most people, following, in part, early instruction, and revelation, in part spiritual manifestations, and in part trusting in their own consciousness, hold that the human mind is a spiritual substance, which is associated with the body during the life of the body in this world, and which remains in existence after the death of the body, and forms the spiritual clothing or embodiment of the immortal soul, and that the individual lives on after death as a spirit in the human form; that of this spiritual man the soul is the essential being, of which may be predicated a good or evil nature, while the mind which clothes it as a body consists of the spiritual substances, affections and thoughts which it cherished and formed during the natural life. Together with the above convictions respecting themselves, most people when thinking independently of theological sublimations, feel willing to admit that animals have in common with them fewer or more natural affections and thoughts, which make up their mind, but the inner and immortal soul, which would retain them as a part of an individual after death of the body, is not possessed by the beasts that perish.

In short the vast majority of mankind when thinking quietly, and especially in seasons of bereavement, feel well assured of the real and substantial existence of the human mind, independent of its temporary association with the perishable body.

But in antagonism to this simple and comforting faith, stand theological incomprehensibilities on the one hand, and scientific skepticism on the other. The former would have us believe that the soul is a mere vapor, a cloud of something ethereal, of which can be expected nothing more useful than floating around the throne, while the latter asks us to recognize the existence of nothing which the eye can not see, and the finger can not touch; to cease imagining that there is a soul, and to regard the mind as the product of the brain, secreted thereby as the liver secretes the bile.

Let us hear what the two great leading nervous physiologysts have to say upon this subject:

"The brain is not, strictly speaking, the organ of the mind, for this statement would imply that the mind exists as a force independent of brain, but the mind is produced by the brain substance; intellectual force, if we may term the intellect a force; can be produced only by transmutation of a certain amount of matter. There can be no intelligence without brain substance."—*Flint.*

"The mind may be regarded as a force, the result of nervous action, and characterized by the ability to preserve sensations, to be conscious, to understand, to experience emotions, and to will in accordance therewith. Of these qualities, consciousness resides exclusively in the brain, but the others, as is chiefly shown by observation and experiment, cannot be restricted to that organ; but are developed with more or less intensity in other parts of the nervous system."—*Hammond.*

Thus do the two extremes of theology and science meet upon a common ground of dreamy emptiness, and we, who confess our comparative ignorance, are comforted by the thought that some other things have been hid from the wise and prudent, and revealed unto babes. Yet, while feeling thus, it must be admitted that the existence of spirit, and a Creator, do not yet seem capable of logical demonstration; the denial of their existence is not incompatible with a profound acquaintance with material forms and their operations; and, on the other hand, the belief in their existence and substantial nature, and in their forms, as first causes, have never interfered with the recognition of so-called material forces, and of the organisms through which they are manifested, at present, at least; these are purely matters of faith; but although the spiritualist, using the term in its broadest sense, as indicating a belief in spirits, may feel that his faith discloses a beauty and perfection in the union otherwise imperceptible by him, we find no support for any Bible doctrine of immortal souls of dead men ever coming back or holding communion with the living; but, as we will show from physiology that man is a unit, let us see what the Psalmist says about man:

"Man dieth, his breath goeth forth. He returneth to his earth; in that very day his thoughts perish."

"The dead know not anything. Praise the Lord while thou art living, for there is no knowledge or wisdom whither thou goest."

"While I live I will praise the Lord. I will sing praises unto thee while I have my being."

This was the teaching of David. Let us look at man. We can view man at almost any standpoint. We look at the chemical man. We see him in his solidity and strength: we place him on the scales, and suppose his weight is one hundred and forty pounds. Now, who would think of this identical man is a standing body of water, with a few pounds of solid substance? It is even so. Seventy per centum of him is water; and if we analyze him we will find one hundred parts of water, and only thirty-nine parts of solid substance; if we burn him, we will get a few ashes; the rest has been evaporated, and if we have not the man, we have not brain or thought.

First, I will show that thought is dependent on the brain. The third function of the brain is thought. In what manner the brain acts when one thinks, we may, perhaps, never know; and yet we are certain that it is the instrument of thought, as we know its connection with sensation and motion. Compression of the brain suspends consciousness and thought. As the brain and spinal cord is considered as a single organ, performing at least three independent functions:

1. It is the source, either directly or indirectly, of all muscular motion.
2. It is the seat of sensation.
3. It is the organ of thought.

To suppose that the power of thought belongs alone to man, is perhaps the most common mistake on this subject. There is unmistakable evidence that the inferior animals think, and that in them the power of thought is more or less perfect, according to the degree of brain development. M. C.

The First Dominion.

What is it? Some expositors say it is the dominion God gave to Adam—the whole world. If it is, to whom will it be restored? Let Micah answer. "And thou, O, tower of the flock, (or Adar, marrying), the stronghold of the daughter Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem,"—the Church, God's people whom he foreknew, whom Paul said he had not cast away. "In that day saith the Lord, I will assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; and I will make her that halted a remnant, and her that was far off a strong nation; and the Lord shall reign over them in Mount Sion from henceforth even forever."

We think we have the word of the Lord to establish the fact, that the first kingdom ever established for God's people, was the Kingdom of Israel. And God watched over them, and blessed them above all the nations of the earth, until they rebelled against him so much, that he afflicted them in many ways; and at last he broke them up, by giving them into the hands of their enemies; the Gentiles, and they were carried away captive among all nations, and Jerusalem, their place of worship, has been desecrated by the most barbarous nations of earth, and will continue to be until the times of the Gentiles be fulfilled.

When Israel refused to obey the Lord, and wanted a king, he gave them a king in his anger, and took him away in his wrath. Saul, the son of Kish, was their first king; and he was so wicked he was slain by his own sword. Then God chose David, the son of Jesse; and he was anointed king, and reigned over Israel forty years. When he died, Solomon, his son, reigned in his stead. Have they not had many kings, and the last one was a very wicked one. God said unto him, "Thou wicked and profane Prince of Israel whose end is come, Thus saith the Lord God, remove the diadem, take off the Crown; this shall not be the same. Exalt him that is low, abase him that is high. I will overturn, overturn, overturn it, and it shall be no more until he come whose right it is, and I will give it him."

God made promise to Mary, of the lineage of David, that she should have a son, and should call his name Jesus, —he shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end. His disciples asked Jesus: "Wilt thou at this time restore again the kingdom to Israel."

1. They knew the Lord had promised to restore the kingdom to them, and they believed it, and I believe he will, for his promise can never fail. Though heaven and earth should pass away, yet not one jot or tittle of his word can fail until it is all fulfilled.

Now we will see what Ezekiel says about it, or the Lord by the mouth of that Prophet. "And say unto them thus saith the Lord God, Behold I will take the children of Israel from among the heathen whither they be gone, and will gather them on every side, and bring them into their own land. And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all. And David my servant shall be king over them; and they all shall have one shepherd; they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children forever; and my servant David shall be their Prince forever. Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them, and multiply them, and will set my sanctuary in the midst of them forevermore. My tabernacle also shall be with them; yea, I will be their God, and they shall be my people. And the heathen shall know that I the Lord do sanctify Israel when my sanctuary shall be in the midst of them forevermore."

Now these were God's covenanted people, and God has special blessings in reserve for them on that account. But we are Gentiles; the wild olive tree, and are grafted in the good olive tree by faith. Then let us be careful that we do not boast against the natural branches, lest we be broken off. I want to be among the hundred and forty and four thousand, and all the redeemed hosts of God's elect on Mount Sion, whither they will return with songs and everlasting joy upon their heads, and sorrow and sighing will forever flee away. I am looking for that glorious day, when Jesus will say "Come my weary ones and drink of the River of Life and thirst no more." An old pilgrim seventy-one years old.

LYDIA WHITAKER.

An Open Letter to Elder U. Smith.

SIR:—From time to time your brethren here have loaned me your writings upon The Sanctuary, and Two Thousand Three Hundred Days, (literally, Heb. evening morning), "then shall the sanctuary be cleansed" (or justified).

Now I understand you affirm that "the sanctuary to be cleansed, is in heaven, where Jesus now is." But why do you make the above affirmation without giving one "Thus saith the Lord," for proof? For I think any one reading Dan. viii. 11-14, must come to the conclusion that the sanctuary to be cleansed in verse 14 is the identical one cast down and trodden under foot, as found in verses 11 and 13. And the two thousand three hundred days was the answer to the question—how long? Hence there is but one sanctuary alluded to by the angel to Daniel, or one saint speaking. And from the time of giving both the sanctuary and the host to be trodden under foot, until the same identical sanctuary shall be cleansed, will be 2,300 days—not years as you believe.

Let us compare "shall be cleansed," with "thou shalt be clean." 2 Kings v. 10. Was Naaman cleansed when he had dipped seven times, or was that the commencement of the tedious process of cleansing? v. 14. So in like manner, when the 2,300 days are ended, the sanctuary shall be cleansed —not just commenced, as you desire to have it. Now, if Jehovah had wished Daniel to understand those days to be years, he would have said so, as in Numbers xiv. 34. Hence I believe those days are literal ones, in not giving any "private interpretation," as Peter forbids it.

You write of "Christ going from the holy place into the most holy place," even to specify the year—1844—without giving one shadow of proof for making such an assertion. Now if Jesus was made a priest after the order of Aaron he would necessarily do as Aaron did. But that is not as Paul writes. Hear him: "What further need that another priest should arise after the order of Melchisedek, and not be called after the order of Aaron?" Heb. vii. 14. So if I have your premise correct, it is that "Christ is now in heaven, and cleansing the sanctuary spoken of in Daniel viii. 14." Then you assume the position that I fail to find the least intimation of in all the Scriptures! Why? Because the sanctuary to be cleansed in Daniel viii. 14 must be the one cast down in verse 11, and the identical one trodden under foot in verse 13; and "what God hath joined together, let no man put asunder." There can be no allusion to the sanctuary in heaven being cast down, let alone being cleansed, as you believe.

Paul, in describing that which is called the sanctuary, has the second vail between the sanctuary and that which is called the holiest of all. So if Jesus is now in the holiest of all, it would, to my mind, be mere assumption upon your part to say Jesus is now in the sanctuary found in Daniel viii. 14. And for you to affirm or assert so, without one text of Scripture, I must treat the declaration as I do the one so popular, "the soul is immortal."

I do not doubt your sincerity in the sanctuary question at all; yet I believe that if you will read Daniel viii. once more, you may be able to find that the sanctuary to be cleansed is the one cast down and trodden under foot, and the only one alluded to by the angel in delivering God's message to Daniel.

I am sincerely, your friend, in hope of eternal life,

S. S. HAYDEN.

The Fair Chance.

BRO. REED:—It is with no small concern that I have looked upon the communications in your paper, upon such unpractical subjects as the Fair Chance Theory, Universal Salvation, and such like. It reminds one of the great expenditure of logic, in former times among the school-men, in the debate of similarly useless points; such, for instance, as the question: "How many angels could stand on the point of a cambric needle?"

We are told in the works on Metaphysics, written in our days, that until Lord Bacon turned the labors of philosophers into a profitable direction and on fruitful subjects of enquiry such speculations as the above absorbed their time and attention, and elicited the warmest debates. Suppose we could know certainly, whether those who have lived before us would have a fair chance for salvation, how could it affect our actions? They are beyond the influence of our exertions certainly. If Noah, instead of preaching God's promise, or offer them made to men, had preached about "the Gospel of the Kingdom, and the baptism" to be instituted "for the remission of sins."—In the future age,—he would have lost the opportunity of saving himself and family, and have failed to bear testimony to the cause he pleaded. If our brethren do not forbear to expend the precious time given them in such, at best, idle and unpractical enquiries, may they not be found unready for the emergencies which await them?

Our Lord said, "The children of this world are wiser in their generation than the children of light." It seems still to be the case in our day. I will give an instance of it. It is not customary, I think, among our brethren—for them—("the children of light") to attend the ministrations of the sects whom we shall call "the children of darkness," but circumstances, a week or two since, called me to one of their churches where I heard a sermon, of which I would like to give you a sketch, that you may see if it be not a picture of the Fair Chance that is more within the scope of present action than the other theory now known by that name.

The text was from 2 Peter i. 10, in these words: "Make your calling and election sure, etc., for so an abundant entrance shall be ministered unto you into the everlasting kingdom of our Lord and Savior Jesus Christ." The preacher proceeded to say, that a man's business was sometimes called his calling, medicine, Law, manufacturing, etc., but that such was not the Scriptural sense of the word "calling." It was easy to see by the context. The Scriptures meant by that word the work a man has, no matter in what avocation he may be engaged, to add to his faith virtue, and to virtue, knowledge, and to knowledge temperance, and to temperance, patience, and to patience, godliness, and to godliness, brotherly kindness, and to brotherly kindness, charity."

He dwelt at length upon the difficulty of this calling, upon the engrossment of all the powers of a man, which it required to accomplish it, the great importance of winning, and the sad misfortune of losing the race. He held before them the great reward offered, "if ye do these things, ye shall never fall." He did not spend his time in endeavoring to show that if they should fail they would have another chance. Peter had not done so, and he did not do so; but he bade them spend all their time and expend all their energies on making sure of this present chance. If our brethren would embrace the opportunity before them, by preaching, by the Sunday School, by a godly walk and conversation, in improving their present chance, they would do more wisely than in dreaming of chances for others past or coming. This is the Fair Chance. No other deserves the name.

PHEBE, A SISTER.

Holy Ghost, or Holy Spirit—Which?

WILL THE LEARNED PLEASE ANSWER?

Is not the general idea of *φαντασμα, φαντασμα & φαντα* that of unreality? The first word expressing the power of the mind to represent to itself an object that is not really present, and, sometimes, that exists only in fancy. The second word, such fancied objet; and the third word, signifying the appearance of such an object to the mind. "Ghost" is given as a definition both of *φαντασμα* and *φαντα*.

Is not the general idea of *πνευμα* that a living, breathing reality?

φαντασμα occurs only once in the New Testament—Acts xxv. 23; *φαντασμα* only twice,—Matt. xiv. 26, and Mark vi. 49, and *σκια* not at all. Inspiration has but little use for such ghostly words.

πνευμα occurs in the New Testament 382 times, and is 92 times connected with *αγιος* "holy." It is a useful word in the Gospel of eternal life, and is never used to represent a fictitious object.

Now, is it not absurd if not outrageous, to translate *πνευμα αγιον* "Holy Ghost," instead of "Holy Spirit?" Or, how is the usual translation of that term by "Holy Ghost," in the New Testament, justified? And, if it is not justifiable, should we always read "Holy Spirit" where "Holy Ghost" occurs?

Will Bro. J. P. Weethee, or Bro. J. B. Cook answer? Or will the editors of the RESTITUTION, if they think the matter of sufficient importance, select some competent person to give the needed information on this subject? I would not be captious nor over-scrupulous. O. R. L. C.

BENZONIA, Mich.

P. S.—Will Bro. Weethee please answer? S. A. C.

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN"

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A. B. MAGRUDER, | C. L. MYERS,
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TO CORRESPONDENTS.

THE RESTITUTION advocates the final restitution of all things spoken by the mouth of all the Holy Prophets since the world began." It also advocates the setting up, in this land, the re-establishment of the Kingdom of God on the earth, with Christ as King of Kings, and the immortal saints as joint-heirs with Him in the government of the nations; the re-location of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the soul destruction of the wicked; eternal life only through Christ; and many other kindred truths. It also advocates a hearty belief of the Gospel, repentance, and immersion as prerequisites to the forgiveness of sin, and a holy life as essential for final salvation.

Life's Mission.

One of the greatest needs of this age is moral stamina. The faculties need the restraining power of truth sanctified by a well-ordered life. Man has a higher mission than mere animal existence; there is a summer-land of thought where the deeds of virtue grow in luxuriance and ripen into manhood. To live and move in the humoral region of passion is to degrade us below our position in the scale of created intelligences, and place us on the denizens of the animal world.

There are many beings around us who have the appearance of happiness, but within the angels of death rule the soul and wither the tender plants of goodness which are budding beside the heart-fountains of their better nature. A life spent in undermining the resolutions of the young, or in betraying the hopes of the innocent, weakens our faith in humanity and leads to misgivings as to the progress of moral truth.

That man whose bright intellect and keen conceptions of justice are blunted by his ambition for wealth or fame, presents to our view a column of marble broken down by his own strong will. Life has a mission and an altar, where the good angel of our nature brings the sweet offerings of grateful hearts—hearts that were yesterday bleeding under the stroke of misfortune, but to-day are healed by the good Samaritan of humanity.

Some people imagine that if they only get through this world by any method, whether it be noble or ignoble, their mission is filled and their highest ambition realized. But there is a deeper and a holier view. Abundance is not life; fame and position do not reach it. These may be assistants at the outer court of life's temple, but they form no part of it.

The world presents a vast scene of suffering, and every one should become a missionary to enlighten and restore. Look around you and see the woe and tears, hear the half-smothered sighs of grief; poverty, wretchedness and want meet you in the alleys, on the corners of the street and in the prisons; then, ask whether there is not something more of life than mere self-love and "home comforts." Some people make their religion an outside garment, which can be worn on stated occasions, but laid away, when convenient, with the prayer-book and the Bible. What is needed is more earnest labor in the field of mortal conflict. The whole life-power should be dedicated to the great work of elevating the brotherhood of man, and in sending forth tokens of relief to the fallen.

Then we can see the practical features of life and the noble qualities of man. Then life has been given to the world for an object, and has proven a blessing. It is the surest road to self-conquest to labor for the moral growth and development of others. In doing this, we forget self, and work for the common cause of humanity; labor thus given will yield a bountiful harvest of blessings, not only to the suffering, but to ourselves. Each one can easily find a field of useful action, and the cry "come over and help us," salutes the ear from all points. The difficulty is not in the lack of opportunities to do good, but in the disposition. The effort seems to be to close the ear against the appeals of the suffering, and this only deepens sorrow and makes the inequalities of life more apparent. We often see our alms wasted and our kind deeds converted into aids for crime, and here lies one of the great secrets of indifference among those who would ever be active and true to the interests of the fallen.

But there is a remedy for this admitted evil; it is found in moral discipline, and in exerting the hallowed influence of kindness over the clouded mind, and in letting into the unfurnished parlors of thought the sunshine of happy words and kind deeds. The struggle may be long, and at times uncertain, but it must win at last.

The Beyond is full of triumphs; crowns gleam on the brow of the emancipated brotherhood. White-robed victors will then weave chaplets of fame for those who have made life a ministry of goodness and the sweet remembrance of other generations will compensate the service rendered for a higher and purer civilization.

Holy Ghost or Holy Spirit—Which?

In answer to Bro. Crozier:

It is on the latter second thought, I trust, that I am constrained to note the leading facts which your questions embrace. But my aim is to be brief; and not get to the windward of any one to whom the laboring oar may be deputed, and more worthily employed.

1. Your first paragraph is well stated, as to phantasm, etc. It answers to our word phantom: an apparition; a fancied vision; that which appears to the mind, usually, as a vain notion: "God knoweth that the thoughts of the wise are vain."

2. The Greek word for "spirit, (*pneuma*) is from *pneo*, I breathe, etc. But we get our word spirit from the Latin, *spiro*, to breathe, primarily to rush or drive; and ghost is Saxon-English. The Saxon original is "Gast;" and signifies ghost or gust; of which "the radical sense is to move, to rush —English, gush, gust." The word, somewhat varied, prevails over Central and Northern Europe; in the German, Danish, Russian, etc. It has an extended range in the civilized world; and a very respectable support among the nation. This is all in brief, of course.

3. The seeming difference between ghost and spirit, lies in the diverse languages from which the words are derived. But as to the matter of fact in the premises, our Saxon-English word ghost, is as legitimate as other terms of a like direct Saxon origin. You are aware that the beauty, simplicity, and strength of our version of the Bible, lies in its largely Saxon original.

To illustrate, God is referred for its origin directly from the Saxon, while Deity is derived from the Latin *Deus*. Now who would not object to the substitution of Deity for God in our Bibles and Christian converse? But the two cases seem on this point precisely alike. If we ought to alter our Bibles, and substitute spirit for the word ghost; then, for the same reason, we should substitute Deity for God. Other illustrations, alike pertinent, might be made, perhaps, by the hundred!

True, we are not confined to any one class of terms, that may be suited to our purpose. Hence, writers, preachers, and translators are bound to employ such words as will express the truth most distinctly to their hearers, or readers. Good taste, ardent piety, and love to souls, would seem, however, to choose God rather than Deity, and ghost rather than spirit, because most nearly native to our best Saxon-English. While, on the other hand, the most foreign, or at least, less native, but equally truthful terms, Deity and spirit, may be used with propriety when the occasion calls for it.

The objection to the word ghost may lie, not in its origin or import, but only in its mis-use, in foolish and ghostly stories. However, if this may be the ground of objection to its use, it would and should apply to spirit and apparition, from the Latin or Greek, as well, for nothing more weird and phantasmagorial or ghostly, among the nations of Northern Europe, could transcend those of Greece and Rome, in the south. We could ignore the terrible truth, that the whole world lieth in the wicked one?" 1 John v. 19—in the snare of the devil—and under the veil —over all nations. Isa. xxv. 7 ; 2 Tim. ii. 26.

My absence from home delayed my sight of your questions till now. I answer as the matter lies in my mind. The subject needs to be better understood generally. Yours for the truth.

J. B. Cook.

Unfulfilled Prophecy.

First of all, the midnight cry: "Behold the Bridegroom" has not yet been heard. No kind of spiritual doctrination in many or all of the reports need and fulfill the parable of our Lord. Each and all of the cries made were false as to One at least. This cry, spoken of by the anointed Jesus, is not a false alarm. When it is made, the wise that have oil in their vessels with their lamps; the wise, who were to understand the visions of prophecy, will go in to the marriage and the door will be shut.

2. The messenger of Rev. x. has not yet appeared. This messenger, when he does appear, will make the great cry: "Behold the Bridegroom; go ye out to meet him." If Elias comes first, as Jesus said to the disciples, as they came down from the Mount, where they had seen in vision the Son of Man coming into his kingdom, then this messenger of Rev. x. is the Elias. If John the Baptist filled the mission of Elias at the first coming, who will fill it at his second coming? Let me ask the student of prophecy, what do all these tokens that are seen clustering around this angel, then here is the cloud, the rainbow; his face shines as the sun, his feet are as pillars of fire. If he has appeared, what was in the little book? What did the seven thunders say? for if he has made his report the thunders have spoken. What time did he fix on?

3. The two witnesses of Rev. xi. have not yet stood on their feet. No event in the past can be construed as a fulfillment of this.

4. The four angles bound in the great river Euphrates, have not yet been loosed, unless it has been done in the last few days, this date being June 30th.

5. The seven angels that have the seven last plagues, have not yet come, clothed with a white stone, and girded with the golden girdle.

6. The sun and moon have not yet been darkened, nor has the stars fallen.

7. The kings of earth have not yet been assembled in the Armageddon.

And yet all these events may, and doubtless will, take place in a brief space of time. Six months in advance of Messiah's first advent to the people, his messenger proclaimed his coming. There is no evidence that a longer time will be given after the angel of Rev. x. cries, As Jehovah lives, time is no longer—the time noted in the little book opened in his hand, of course.

J. C. Kirsey.

In Christ.

The wilderness is nearly traversed Canaan and Jerusalem are almost within my view; the summits of the everlasting hills are already appearing. What manner of person then, ought I to be in all holy conversation, and godliness, looking for and hastening unto the coming of the day of God? I must press forward; and so much the more as I see the day approaching. I must be consistent and heavenly-minded, so walking worthy of my calling, and setting my affections on things above. For what have I, who have a crown in prospect, a Kingdom in reversion to do with the vanities or pleasures of this poor passing world? My eye is above; my treasure is in heaven; shall not my heart be there also? If I am in Christ, I must seek to be like Him, and to follow Him more and more closely, as the night is hastening to an end, and the day about to break. If I am in sorrow, I shall call to mind that weeping endureth but for a night, joy cometh in the morning. If I am in comfort, I must see that this prosperity which God has given me is making me a holier man, and a more self-denying worker for Him who loved me and washed me from my sins in his own blood. If I am poor, I shall rejoice that my day of wealth is just at hand. If I am rich, I shall take this gold which my Lord has given me and lay it all at His beloved feet. Mine must be no half discipleship, no service of two masters—no divided heart. The night is far spent, the day is at hand. What remains of this brief life of mine must be given wholly to the Lord.—*H. Bonar, D. D.*

The Signs of the Times.

It is not given us to know the exact time for our Savior's appearing, for if so, there would be no significance in the many admonitions to watch for it. "Watch therefore; for ye know not what hour your Lord doth come." And of its approach we may know, for "when ye shall see all these things, know that it is near, even at the doors."

The signs are numerous, and to occur in all parts of the social, political, religious and natural world.

We have, besides, in the vision of 2300 days (Daniel viii. ix. chapters) a grand prophetic measuring line, by which to calculate our position, and the end to which our Savior referred when the disciples sought for signs of his coming. We have never accepted the usual interpretation that the cutting off of the seventy weeks were fulfilled in the coming and crucifixion of Christ. To our mind the whole tenor of the prophecy and Daniel's prayer forbids it. Daniel was seeking to know what, and how long should be the tribulation of his people. The whole period, (2300 years,) referred to their tribulation, and the seventy weeks, or four hundred and ninety years, were measured off to show their existence as a nation. "Seventy weeks are cut off on thy people, and thy holy city, to finish (their) transgressions and to make an end of their sins." The city was to be destroyed, the sacrifice and the oblation to cease, the people to be cast off, and the sanctuary (the land) to lay desolate until the consummation or the end of the days, when it, (the land) should be cleansed. The reference to, and prophecy of Christ was an incidental one and connected with it, but the cutting off applied to the people, the city, the temple and the land, and consequently the time cut off applied to them also.

At the crucifixion of Christ not one of these events was fulfilled: the city, people, temple and sacrifices were unchanged. But forty years after, these prophecies were accomplished so fully and completely, and in so terrible and naked a manner, as to make it obvious that this was their fulfillment. The city was utterly destroyed, the temple was demolished, over one million of the people slain, and the remainder cast out of the land. When the disciples inquired of the Savior (Matt. xxiv chapter.) Tell us when shall these things be, and what "shall be the sign of thy coming and of the end of the world." He referred them to this prophecy of Daniel, and so connected the destruction of the temple with his coming and the end of the world, that many have assumed that they were all fulfilled in some manner at the destruction of Jerusalem. Christ connected these events to show that they belonged to, and were included in the one prophecy. The indignation to be inflicted upon the Jews was one step, the first; and his coming and the end of the world (or age) the next step, and the last. The first ended the Jewish dispensation, the last the Gentile dispensation—each event was to be heralded by the same class of signs—the first signs (Matt. xxiv-7) were "wars and rumors of wars," "nation shall rise against nation, and kingdom against kingdom, and there shall be "famines pestilences, and earthquakes in divers places."

Previous to the destruction of Jerusalem, or from about A. D. 33 to A. D. 70, the world, especially that portion inhabited by Jews, was a scene of fearful calamity and confusion. Historians tell us that during this period earthquakes occurred uninterruptedly—Rome, Crete, Smyrna, Miletus and Samos, were visited, with numberless other places, and Pompeii and three cities of Asia Minor overthrown. (Tacitus annals xiv-2). Josephus declares there happened in Judea vehement winds, dreadful thunderings and lightnings, and vast movings of shaken earth which in the judgement of all "portended no small evil."

Severe famines prevailed, which are alluded to in Acts xi. 28, and are mentioned by Eusebius and other Roman authors. Wars and internal commotions prevailed everywhere. Four Roman emperors were slain within eighteen months, and human slaughter was indiscriminate and universal, especially of the Jewish people.

This same class of events are to precede and herald the advent of Christ, and it would seem as if we are now passing through them. Wars and rumors of wars, the winds let loose, and earthquakes in divers places.

Another sign, (Luke xxi. 25,) is "upon the earth," distress of nations with perplexity; the sea and the waves roaring; men's hearts failing them for "fear." Josephus mentions dreadful storms that took place at that time, in which the sea broke in upon the land with frightful inundations. Kitto declares, "the condition of the country became so deplorable that the well disposed citizens sought refuge in foreign countries. The land was overrun with robbers. The office of high priest was offered to the highest bidder, and the mass of the people abandoned themselves to all evil."

This picture of Jewish society then we see fast developing in these days all over the world.

Another sign (Matt. xxiv. 14,) "And this Gospel of the kingdom shall be preached in all the world for a witness, and then shall the end come." This was accomplished by the disciples in those days to the Jewish nation. The apostles, with the activity inspired by a new faith, went among them everywhere, preaching the Gospel of the kingdom. The entire Jewish nation was made acquainted with the coming and kingdom of Christ. Acts ii. 39.

So also at the commencement of this century as by a sudden impulse the idea was impressed upon the churches to proclaim the Gospel to the heathen. This has been accomplished in a wonderful manner, and missionaries have penetrated the most remote corners of the earth, and bibles have been scattered like leaves of the forest. The very interior of Africa has been possibly the only region not fully reached, and that has been recently opened up by the researches of Livingstone and Stanley in the Providence of God, for this purpose.

Another sign is (Matt. xxiv. 24,) "false prophets shall arise." Previous to the destruction of Jerusalem, impostors arose in every direction claiming to be the Messiah, and drawing after them many deluded followers. In our day we have the Mormon Prophet, "crying, behold he is in the desert;" and the spiritualist looking for a spiritual coming, declaring that "he is in the secret chambers." The last sign is (Luke xxi. 20,) "when ye shall see Jerusalem compassed with armies, then know that redemption draweth nigh." The same event will close both dispensations. When we shall see the armies of Russia and her allies surrounding the Holy City, as were those of Rome and her allies, then we may know that this coming is near, even at the doors. The nations are arming, they know not why, and every eye is turned to the land of the prophets.

It may be said that the cutting off of the seventy weeks by the destruction of Jerusalem in A. D., 70, and the casting out of the Jewish people, makes the ending a certainty in 1880, and not a matter of uncertainty, and therefore conflicts with the Scripture "Ye know not when the time is." This would be true but for the fact that the days were shortened an indefinite period for the elect, (see Matt xxiv. 22, which would bring the prophetic ending sometime after the year 70, and the ending of the 2,300 days, after the year 1880. Events can only determine how near. That the 70 weeks were not cut off at the crucifixion of Christ, refer to Acts xiii. 40, where Paul speaks of it as their future. "Beware therefore, lest that come upon you, which is spoken of in the prophets."

We think that all of Daniel's prophecies relate to the Jewish nation. The Christian Church has its prophetical message in the Seven Churches and the book of Revelations. The object and centre of all of Daniel's visions apply and relate to the land and the chosen people. "Hath God cast off his people, God forbid." And the 1,290 and 1,335 days of Daniel xii., we think apply to them, and in no sense to the Papacy or Christian Church. It is not to be presumed that these periods end together. The sense and connection forbid it. We are not to suppose that all things are to be accomplished in a single day of twenty-four hours at the coming of Christ, and one or both of these periods may extend into the millennium, for we are taught that the gathering of Israel will be a work of process, as the last period may reach to their full gathering into the kingdom, out of the nations. Jer. xvi. 16.

The 1,290 days of Daniel xii. 7, may apply to the Mohammedan power, which dates its era from 622. And the Turkish year to-day is reckoned from this epoch and written 1,254, instead of the Christian era 1876.

Henry S. Seaman.

Perpetual Fire.

In the neighborhood of Baku, on the Caspian Sea, there is a Phenomenon of a very extraordinary nature called the everlasting fire, to which a sect of Indians and Persians, called Ghaours, pay religious worship. It is situated about ten miles from the city of Baku, in the province of Shirvan, on a dry, rocky piece of ground.

On it there are several ancient temples built of stone, and supposed to be all dedicated to the fire, there being one among them in which the worship is now carried on. Near the altar there is a large hollow cane, from the end of which issues a blue flame. The worshipers affirm that this flame has continued ever since the Deluge, and they believe if it were suppressed in that place it would break out in another.

At a short distance from this temple there is a horizontal gap, two feet from the ground, about six feet long and three broad, out of which comes a constant flame of of the color of that in the temple. When there is a strong wind it rises to the height of eight feet, but is much lower in calm weather.

The earth around for more than two miles has this extraordinary property, that by taking up two or three inches of the surface and applying a lighted lamp, the part uncovered immediately takes fire, even before the flame touches it. The flame makes the soil hot, but does not consume it nor affect what is near with any degree of heat.

It is said that eight horses were once consumed by this fire under a roof where the surface of the ground had been turned up and by some accident had ignited. If a cane or tube of paper based about two inches into the ground, closed with earth below, and the top of it touched with alive coal, a flame will immediately issue forth without consuming the tube, providing the edges be covered with clay. Three or four lighted canes will boil water in a pot, and are sometimes used to cook victuals. The flames have a sulphurious smell, but are inoffensive.

God's Plan of your Life.

Never complain of your birth, your training, your employment, your hardships; never fancy you could be something, if you only had a different lot and sphere assigned you. God understands his own plans, and knows what you want a great deal better than you do. The things you most deprecate as fatal limitations or obstructions, are probably what you most want. What you call hinderances, obstacles, discouragements, are probably God's opportunities; and it is nothing new that the patient should dislike his medicines, or any certain proof that they are poisons. Choke that envy which gnaws at your heart because you are not in the same lot with others; bring down your soul, or rather, bring it up to receive God's will, and do his work, in your lot, in your sphere.—*Dr. Bushnell.*

The Foreign War.

The news from Europe looks warlike and at the same time gloomy. The Turks are thus far victorious in the last week's conflicts. This war at first appeared very insignificant, but it has now assumed a serious phase. It is a conflict between the Christians of Servia and the Turks. Russia it seems is in close sympathy with Servia, and will not allow that province crushed by the Turk. If it should occur that Russia becomes involved nothing can prevent a general war in Europe. No one can foretell the result. The whole map of the old Roman empire will undergo a change, and the ten things will appear as the final end of Daniel's metallic man. We shall keep our readers posted so far as possible upon this subject. We are living in the days of swift events. The great epoch is crowding close upon us. Happy is he who is ready for impending changes and to stand before the Son of man.

A British firm has completed for the Ottoman Government an iron gunboat, and engaged a skilled pilot to take it to Naguzar go which has such power that there is not a fort in any of the Turkish ports that can resist damage from its shot.

THE RESTITUTION

PLYMOUTH, IND., ... JULY 19, 1876.

EDITORIAL DEPARTMENT.

☞ The Centennial issue will be just the thing to circulate among those who are unacquainted with our views. A number of our best writers will have articles in this number explanatory of our faith and hope. Our brethren thus far have not responded very liberally toward this issue. It is to be hoped that every one will order as many extra copies as possible, and thereby help us in our work. Let the gospel light shine, and let us know the truth upon the great questions now moving the world. The times are ominous, and it becomes us to work and watch until the day dawns.

The Hidden Life.

That is a strange saying: "Your life is hid with Christ in God." The Christ-life is not made to appear in its fullness in this state of being. Its ways, its examples and foretastes appear in faith; but its great balance of existence is now hidden with Christ. If the reader will only stop and reflect a moment, he will see what a revelation or truth is here stated:

1. The life is now hidden.
2. It is hidden with Christ.
3. Christ himself is hidden.
4. And all is hidden in God.

If we were to stop here, the whole picture of Christian patience would fail. But another sentence comes to our relief: "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Col. iii. 2 3. In these words we get the sequel of it all.

1. Christ is our life.
2. He is to appear again.
3. Then the saints come forth in life and gain the fruition of hope.
4. When Christ appears in glory the saints also appear in glory. Hence the hidden life comes not until the Life-giver returns.

Looking for the Unseen.

The Apostle Paul informs us that the Christian looks for those things which are unseen. At first this seems to be a paradox, but as we reflect upon the point we see a blessed truth hid away in these words: "While we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal." The vision of faith reaches beyond things temporal and finds the eternal in the world beyond death. The language here is like that where the apostle speaks of Moses seeing the *invisible* one, and yet preserving his life. Prophecy and promise are not bounded by things temporal, they rest on the immutable and eternal. The unseen state is not a state of oblivion but of realities, brightness and peace.

We have many beautiful truths which meet with a glorious fruition in connection with the unseen. Crowns gleam upon brows once made sad in life's pilgrimage. Thrones become our inheritance when the kingly princes reign in the age of the eternal, and no mortal vision unaided by the divine spirit could enter the mystic future and bring before our enchanted gaze those supernal triumphs of faith and hope. But the things temporal, must give way. The old must give place to the new, the mortal to the immortal. Even death must cease and life eternal gleam in the world of the unseen. "The things which are not seen are *eternal*." What a vision; who could bring out such a mystery and make it plain but an inspired prophet? The kingdom, the King, his associates, the city and throne, the new world and the victories are all eternal. Blessed triumph; who would not struggle to overcome that he may gain a realm so grand and filled with companionships ever true and loyal, and blessed with the immunities of endless life?

The Eastern War Cloud.

We clip the following from the Chicago *Tribune*. It presents the latest and most important phase of the conflict in the dominions of Turkey:

The most important feature of the war news from Turkey is the probability that Roumania may cast in her lot with Servia and Montenegro. The motive seems to be the same in each case. Servia announced to Turkey as her ultimatum the cession of Bosnia, with an indefinite suspension of tribute. Montenegro announced her ultimatum as the cession of Herzegovina and a strip of sea-coast upon the same condition, and now comes Roumania (Wallachia and Moldavia) with a memorandum to the guaranteeing Powers, explaining the unsatisfactory position in which she is placed under the Treaty of Paris, and formulating seven points, the last of which is for the cession of the whole delta of the Danube from Tultcha down to its four mouths, which would give it possession of a strip of coast on the Black Sea about 80 miles in length, and extending inward 40 miles. This would not only give the Roumanians control of the Danube at its delta, but would also afford the Russians easy access into Turkey, and would tip the scale of strength as against the latter Power. To this end the first step has been taken by the introduction of a bill in the Roumanian Parliament, emanating from the War-Office, for the mobilization of the army and calling out the reserves. This introduces a new element into the conflict, and, taken in conjunction with the additional news that a general Bulgarian uprising is planned, will place all the Sclavonic provinces north of the Balkans, from the Adriatic to the Black Sea, in revolt against Turkey.

In this situation of affairs, a few facts concerning Roumania will be of interest. Roumania is composed of the two provinces, Wallachia and Moldavia, which were united in 1861. It is ruled by Prince Karl I., who was originally an officer in the Prussian army, and married the German Princess Elizabeth Von Neuwied. The legislative power is vested in a Parliament, consisting of a senate of 76 members and a chamber of 157 deputies; the executive, in the hands of the reigning Prince, assisted by a council of five ministers. Nearly the entire population belongs to the Greek church. It has a population of 4,035,510, of whom 217,424 are Jews, the remainder Christians. It has a network of railways connecting the capital, Bucharest, with western Europe and with Russia. Its army, which is a very powerful one, is divided into four classes: The permanent party and its reserves, embracing 8 regiments of infantry, 4 battalions of riflemen, 1 battalion of pompiers, 2 companies of foot gendarmes, 1 company of discipline, 2 regiments of hussars, 1 squadron of instruction, 5 squadrons of horse gendarmes, 2 regiments of 7 batteries, 1 company of pontoniers, and 4 companies of engineers, besides workmen, hospital and transport service; second, the territorial army and reserves of 22,163 infantry and 12,184 cavalry; third, the militia, composed of all those between 21 and 37 years, not drawn for the permanent or territorial armies; and, fourth, the national Guard, including all men from 37 to 46 years of age, who may be called out for garrison service. If Roumania, therefore takes part in the war, it will probably add at least 100,000 effective and trained men to the Sclavic forces now in the field.

The Dead Century.

All things in the natural world have their periods of growth and decay. One age succeeds another, and time unlocks to us the secrets of the future. The past has its deeds both good and bad enrolled upon its pages; the present is hurrying by, the future is coming with robes of whitsand shining crowns. The old century is dead. Orators have charmed the multitudes who have gathered to hear of its deeds of valor and victories. Poets have rekindled the fires of patriotism and made them glow as never before. Artists have placed on canvas the struggles of the Revolution, the heroism of brave men, and the triumphs of the Republic. But the century is dead! Bells tolled, cannon boomed, and the people wept, as the great year was placed in the tomb of the ages agone. Survivors can build the monument while the goddess of peace throws the roses over the grave of the silent sleeper. There have been other centuries filled with events which marked the course of empire, and shaped the destiny of man and give a higher and nobler view of life. There have been storms, but the bow of peace arched the cloud. There have been upheavals that rocked kingdoms and shook the world, but they are still. Stars glittered on the sky of nations in the early morn of the century, which became dim as mighty empires arose. But in our own blest land each star yet shines out in the peaceful heavens, awaiting the day of full-orbed brightness and the age of peace. We now stand upon the threshold of the new century. As we enter the new we hear not the tramp of armies; banners stained with blood are not lifted in the smoke of battle; clouds dark with impending storms, do not blacken our sky. We enter the new century with every promise, and hold within our hands the emblems of progress. It is grand to live in an age like this. The great republic moves on in the quiet assurance of being blest by Him who is the arbiter of nations and the God of peace.

Voices of love and warning yet ring from the old to the new. While a sister by securing some one to do it if not happy family are before the great altar pouring out their libations of good will to men, may the new century bring the long hoped for day, when the clarion of war shall be still and the martial trumpet be laid by. The future is bright with promise, and will grow in brightness and truth if men will be loyal and walk in the way which leads to the temple not made with hands.—*H. T. R., in Farmer's Monthly.*

The Organization of Local Churches.

The question of organization is deservedly receiving considerable attention at present. I was assigned a place on a committee raised on the subject at the Christmas conference in Plymouth. The part assigned to me towards a report by the chairman of that committee is that expressed by the caption of this. Having completed my task, and the report not likely to be called for sometime, I enclose it to you for advance publication if you judge it expedient.

Four questions were asked by Bro. Wilcox in assigning to me my share in the work:

1. *What was the Scriptural order?* II. Can we adopt it? III. Have we a right to vary from it? IV. What plan would you recommend? and my report is made accordingly:

1. *What was the Scriptural order?*

The N. T. nowhere gives us a descriptive account of the organization of the churches, either as instructive as to how it should be done; or historically as to how it was done in any particular instance. All the information given is fragmentary. Still gleaning the acts and the epistles we can gather the essential features of it. From Acts xiv. 21. 22. we learn that Paul and Barnabas visited several cities encouraging and "confirming the souls, of the disciples and ordained them elders in every city." We also learn Tit. i. 5. that Titus was left in Crete to "set in order the things that are wanting and ordain elders in every city." From Paul's discourse to the elders of the church of Ephesus, Acts xx:28. "Take heed therefore unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own Blood," we have their duties, viz: the general oversight of the church. From 1 Tim iii:2-7, and Tit i:5 ff, we learn what kind of men they should be to execute this supervision most acceptably.

From 1 Tim iii:11-12 we learn that another office in the church is that of deacons and the exemplary characters they and their wives should exhibit. Their duties are no where named in connection with the official name, but rather inferred from the meaning of the original word—servant or minister—and the duties for which the first appointments were made, Acts xi:1-6, viz: to serve the church in management of its temporalities.

These seem to be all the executive officers of local churches. With these the church is ready for work; and without these its appointed work cannot be efficiently prosecuted. Without the overseeing bishops the instruction and discipline of members will be but imperfectly attended to, and the regularity and the edifying interest of its meetings but indifferently secured. The body will lack a head. Without its ministers of service—the deacons, to look after its temporalities; as a place for meeting, fuel and lights, materials for the supper, the raising, custody and disbursement of the funds, these matters must be left to others who have no authority in the matter and of consequence, be but imperfectly done. But with an efficient board of bishops of the apostolic pattern, more or less in number as the number and interest of the church may require, as the organic head of the body, under Christ, we may expect the spiritual interests to be faithfully cared for; and with the deacons, also of apostolic stamp, in place, we may look for the work of the Lord to prosper in their midst; and with evangelists to proclaim their faith in outlying localities, the whole work of the body will prosper.

Pastors are mentioned, Eph iv:11. but it seems to be but another name for bishops; as the original word signifies shepherds. The appropriate business of shepherds is to take care of and feed the flock, which is the work assigned to the bishops, as we have already seen.

Teachers are also named, but I think not as officers, any more than evangelists, who are also named in the same passage. The work devolving upon the body could not go forward without evangelists to proclaim the word in new places, or teachers for the instruction of members. To provide for this teaching is evidently the business of the bishops or elders, as they are required to "feed the flock." They do this either by their own "labor in word and doctrine," 1 Tim v:17. competent themselves.

These bishops and deacons have authority, each in their respective spheres as executive officers to see that the members walk according to the requirements of the Word. Evangelists are elected by the church, or if any one church be too feeble to sustain one, by several churches in co-operation. As evangelist, he has no authority in the church or churches that elected him. His work is to proclaim "the word of the kingdom," induct the believers into Christ, and set them in order in proper time. Till then he is their overseer and should not leave them to the wolves.

Then to organize a church *may* not require anything more than to bring the believers of the place together, and elect or ordain and install in their places these officers, and bring the members to realize that they are to walk under the rule of those over them, and to submit themselves Heb xiii:17; and to make provision for evangelist work.

2. *Can we adopt it?*

I see no reason why we cannot if the brethren can be educated to set a just estimate upon it. Bring the members to appreciate the truth, that the Lord has enjoined upon the body a work; the proclaiming of his gospel to them without; and the development of characters of holiness in the members, and also the relief of the disorders and sufferings of the world; and that to effect this requires, not only the most zealous and self sacrificing efforts of Christians individually, but also the most efficient combined effort. Teach them that this work must be prosecuted to the extent of their ability or they are culpable; and that it can no more be done to advantage in a loose, or disorganized way than any other business; but that otherwise, it requires the best order, the most efficient leadership, and the most zealous co-operation of the membership Show them, in short, that organization is a necessity, and that every member of Christ's body is in duty bound to be an enrolled member of some efficiently organized church, and I think there will be no difficulty in adopting the organization of the early churches. In all our efforts toward independence of church obligation is to be found the great hinderance. The extensively prevalent feeling, as exhibited in practice is that they are at liberty to attend the meetings regularly or irregularly as they are inclined; and if any cause of complaint arise they may absent themselves entirely, even without labor to remove the complaint; that they may pay the church treasury or not as they please Where lack of sense of church obligation prevails effective organization will be difficult.

3. *Have we authority to vary it?*

Evidently the original organization of the churches resulted from the necessity of the occasion. The first step towards organization was at Jerusalem Acts vi:1-6. when the complaint that the Grecian widows were neglected in the daily distribution of necessities led to the appointment of seven men to attend to this work, that is, to serve the church in its then present temporal necessities. Out of this grew the office of deacon. While the church remained mainly together, under the personal supervision of the apostles this was all that was necessary. But after the dispersion from Jerusalem, when churches were being gathered in many places, putting it beyond the power of the apostles to personally oversee them; elders, bishops or overseers were appointed in every church, as also when the distress of the poor saints at Jerusalem made it especially necessary that there be a general collection of funds, instructions were given in regard to this—if not to all the churches—to those of Galatia and Corinth and Titus was sent to Corinth to perfect the church there in that grace also. The object sought in this, appears to have been to secure a liberal contribution from each member according to what he had, or "as the Lord had prospered him," statedly given, and that the fund be on hand when wanted.

Whether they kept a record of the names of members, or a history of the body, with an account and date of its addition, with the name and date of deaths and removals etc., we are not told. But as they were governed by the necessities of the occasion and reason, we suppose that, in the absence of instruction in the matter, we are to be so guided also. "It is not *reason* that we should leave the word of God and serve tables" said the apostles. Acts vi:2. Our reason teaches us that a record of the names and doings of the body from its rise onward, is a great convenience, if not a *necessity* for its order and prosperity.

When a particular course of action has been required of God's people it has been particularly marked out. As no such order of organization has been given; and as the apostles were governed by reason and the necessities of the occasion, it would seem that it was designed that the church should be at liberty to adjust itself to the circumstances of the times and conditions in which it should exist; and that in using its God given reason it should adapt itself to the times and customs of the day so as most effectually to prosecute its appointed work, using due care that no requirement of the word be transgressed. The lostness of the church to develope a holy character (in its members, to proclaim the gospel to the world and to do good to all men as occasion offers, demands that it should bring all its forces of mind to bear upon it, that it be most successfully prosecuted just as we do in the various occupations of life. If the business habits of the times requires, in order to the greatest success, some additional officer, or some business regulation not named in the N. T. we may conform to that requirement, only seeing that we do not annul any feature of the order as far as given in the word.

4. *What plan shall we adopt?*

I recommend the following plan:

Premising that after due notice of time, place and object of the meeting, the members are all present; then

1. An enrollment of the names.
2. A statement of our position.

Having been called out from the world by the belief of the gospel—"the glad tidings of the kingdom of God," and thereby having become pilgrims and strangers in the world, but heirs of the kingdom of God—"heirs of God and joint heirs with Jesus Christ." Having become "Abraham's seed and heirs according to promise;" having through the obedience of this faith come to cherish the "hope of the promise made of God unto the fathers," in which hope we derive "strong consolation" from the promise and oath of God to Abraham that his seed should possess the gates of his enemies, and in his seed all the nations of the earth should be blessed; and if having been made our duty to "contend earnestly for the faith once delivered to the saints"—and to "walk in love as Christ also hath loved us"—to "be one as Christ and the father are one"—to "all speak the same thing and that there be no divisions among us, but that we be perfectly joined together in the same mind and in the same judgment;" therefore in accordance with the custom of the apostolic churches; and that we may most successfully prosecute the work assigned us, and secure that unity and love required by us; we heartily unite in organizing ourselves into one body to be known as the church in ——. To this end we anew give ourselves to God and to one another in the Lord in solemn covenants; acknowledging that the word of God is profitable for doctrine, for reproof, for correction, for instruction in righteousness."

3. Covenant.

We, members of the body of Christ in —— hereby solemnly and truly covenant with our Heavenly Father and with each other to walk together as the church in ——; that we will strive to walk together in all the commandments and ordinances of the Lord blameless; that we will maintain a faithful watchcare over one another, and endeavor to provoke one another to love and good works; that we will attend faithfully the stated appointments of the church; that we will be honest in our deal, faithful to our obligations, temperate in our habits and just toward all. That we will labor together for the spread of our precious faith in the world, and to this end will contribute of our means to the treasury of the church as God shall prosper us; and that we will strive together to imitate the example of our Savior by doing "good to all as we have opportunity, especially to them of the household of faith."

4. Officers.

From among the elders in the faith elect one or more as Bishops, or overseers, to take the oversight of the body, as maintaining regular meetings; seeing that they are conducted orderly and to edification; providing for the administration of the word; looking after any who may be delinquent; warning, reproving, exhorting or cheering as the conduct and circumstances of any may require etc.

Also elect one or more deacons to supervise the temporal matters of the body; as providing a suitable place for meeting and keeping it in order; providing the bread and wine for the Lord's table; the collection and disbursement of funds etc.

Also elect one as clerk or scribe to keep a record of the membership and doings of the body.

Also elect an evangelist if able to maintain one, if not make such provisions they may be able to do looking towards co-operation with sister churches in doing so.

5. Funds.

As it is impossible to prosecute the work assigned to the church without funds; so no church is efficiently set in order without the adoption of some plan of finance by which each member shall contribute statedly, at short intervals as God has prospered him. For each to contribute as God prospers him, secures equality in bearing the burden. Each church must devise its own way of ascertaining the measure of its prosperity, whether by a comparison of estates, or a comparison of incomes. Apparently the comparison of incomes will secure greater equality. The point urged is that each church when being set in order, before dispersion, adopt for their guidance some plan by which the injunction of the apostle, that "every one of you give as the Lord has prospered him; be faithfully carried out.

6. Membership.

As all members of Christ's body are entitled to all the privileges of that body, each church should cordially receive to their fellowship, and permit the enrollment of their names as members any who may come among them bearing evidence that they have been inducted into the body, by the belief of the gospel, repentance and baptism, and that they are walking in newness of life; and any who shall become believers of the one faith and be baptized in obedience to it.

7. What numbers may institute a church?

No definite numbers are required. Where a number of believers, more or less live so far from the place of meeting of any church as to prevent their frequent attendance, they should organize and take position as the church of the place in which they reside. A very few, even but three or four may do so much to their profit. If they have no one of their number possessed of the gift of overseership, so as to justify his appointment to that place, let them select one from a neighboring church and arrange with him to meet with them as often as may be; and elect the best material they have for his assistant that he may be educated to the work. When believers live isolated it would seem advisable that they enroll themselves as members of the church the most convenient and attend the meetings as often as possible.

8. How often should the churches meet?

From what we read Acts xx:7, we should say on every first day of the week, there being no unfavorable hinderance. If such hinderance exists come as near to it as possible. Whatever the intervals between, let the meetings be statedly; and break bread in remembrance of the Lord at each meeting.

E. MILLER.

Conference Report.

The brethren of Northern Illinois and Southern Wisconsin, met in Bro. Diven's barn, Friday evening, June 23. We met very late, consequently we had a short discourse. On Saturday morning we met for conference, and were called together by the chairman. The writer was chosen Secretary. Not much business was on hand, but it was recommended in consequence of a misunderstanding on the part of the brethren, as to the time and place of meeting, and an oversight on the part of the editor in not giving notice at the proper time), that conference notices be inserted in every issue, from three or four weeks prior to the time, until the time of meeting, then no misunderstanding can possibly exist.

The brethren who were present from Fairfield, Green county, Wis., were willing, and desired that the annual conference be held at that place, and if no objections are made, it is considered as appointed at that place on the first of September. As the time for preaching arrived, we listened to an able discourse by Bro. J. F. Willcox, from Isaiah lv. 8-12, showing how infinitely greater are God's thoughts than man's.

In the afternoon Bro. Willcox preached from 2 Thess. ii. chapter. In the evening it rained, and none but those who remained at the barn were present. Bro. Trotter addressed the audience. On Sunday morning Bro Willcox delivered a sermon from John viii. 12. In the afternoon, from Luke xxiii. 38, showing in what sense Jesus was the King of the Jews.

In the evening Bro. Willcox preached on "The Signs of the Times," showing that Paul is soon to receive his crown, and not only Paul, but all those who love the appearing of Jesus; showing also that the fig tree is budding and Israel soon to be restored.

J. S. ARNOLD, President.
W. W. ARNOLD, Secretary.

A Short Sermon.

Learn from the earliest day to insure your principles against the peril of ridicule. If you think it right to differ from the times, and to make a point of morals, do it, however antiquated, however rustic, however pedantic it may appear. You can no more exercise your reason if you live in the constant dread of laughter, than you can enjoy life in constant terror of death. *Sydney Smith.*

Sweet Day of Rest.

BY H. G. M'CULLOCH.

TUNE.—"*Sweet hour of Prayer.*"

Sweet day of rest, sweet day of rest,
I long to see thee and be blest;
I long to view thy peaceful light,
And wear the robe of spotless white.
When Jesus comes on earth to reign,
The wilderness shall bloom again;
The weary saint will then be blest,
When thou shalt come, sweet day of rest.

Sweet promised land, sweet promised land,
By faith I view thee near at hand;
O may my anxious spirit burn
With warm desire for thy return.
With joy I read the blessed word,
That hope cannot be long deferred;
And gladly join the pilgrim band
That wait for thee, sweet promised land.

Lord Jesus, come, Lord Jesus, come,
And take thy waiting people home;
Let earth for sleeping Jewish yield,
Let Satan, vanquished, quit the field.
O may we soon behold our King,
And shout, "O death, where is thy sting?"
Into it earth, restored again,
When Jesus comes on earth to reign.

Correspondence.

Dear Brother Reed:

I have for some time contemplated writing you as follows:

I dwell in the midst of an intelligent community of working men who with their families number over one hundred, one half are Roman Catholics, the remainder Protestants or of no denomination. I stand alone in the faith. A few to whom I have communicated Glad Tidings receive it without disputation, and I believe, that if some one of our many able brethren would be willing to engage in missionary labor here, an abundant harvest would be their reward. They can be made comfortable in my own house and family, but, for further (pecuniary) remuneration must trust to the benevolence of their audiences.

Our place is near to several prosperous little towns, the largest of which numbers about one thousand, and in neither of which has the truth ever been disseminated; of course much opposition might be expected. But our place is an entirely new settlement, and is situated on the P., C. & St. L. R. R., about 100 miles east of Pittsburgh, Pa., and about 80 miles east of Columbus, O.

Bro. J. M. Stephenson, on his way to Canada, stayed with me a few days and delivered a short course of lectures which was well received.

I shall be much pleased to hear from some one of the brethren willing to engage in such work. Or, should any of them be passing this way, at any time, I shall be pleased to have them stop off with me for a few days.

Your Brother in Jesus,

WILLIAM RENNIE.

PORT WASHINGTON, O.

Editors of Restitution:

I take this method of forwarding to you the subscription price for your valuable periodical for another twelve months, hoping the cause you advocate and disseminate may meet with that encouragement which it so justly merits; and that you may receive your just reward, not only in this life, by a prompt payment therefor, but also enjoy that future and better state where there shall be a restitution of all things. With these hasty remarks, I subscribe myself, as ever a lover of the truth,

AMOS JARVIS.

Editors Restitution:

I send you $1.50 for two copies of the RESTITUTION. I cannot do without the RESTITUTION, as we have no preaching here and I am almost alone. I read the paper over and over, and find much to comfort an old man that has been trying for twenty years or more to find out the truth, among so much error as is going about the world at the present time.

I long for the coming of the Lord; for this world needs a better government, better laws, and better rulers to execute them.

Yours in hope,

F. FANNO.

Editors Restitution:

I want you to write some of the best articles you can on the Sabbath, as A. F. Dugger is traveling over Kansas and Iowa, among our brethren, teaching the Sabbath law, and making some converts. He is introducing a light, chaffy paper in place of the RESTITUTION, in continuation till you get through with the subject. There is some prospect of a debate between myself and Dugger on this question, but I have no fears at all.

Yours in hope of eternal life,

JOHN POORE.

Editors Restitution:

The Diaglott is received. I anticipate that it will be of great value to me, as its renderings are so clear, being couched in the language of modern times.

I am preparing, as fast as I can, to preach the glorious gospel of the blessed God. Here in Texas the harvest is great but the laborers are few. Thousands are starving for the true bread of life, being fed on the husks of Babylon.

Ministers are as bitterly opposed to the proclamation of the truth as the blind guides were in the days of our blessed Master. They scout the idea of the future establishment of the kingdom of God for the purpose of blessing the nations. This they do when haranguing their flocks, but when challenged to meet the truth, in fair and open debate, they invariably turn away with the remark that they "have nothing to do with untaught questions." This shows that they are afraid to risk their fables in a platform breeze. Well, enough of this. I am sending for all the books I can, calculated to assist me in the study of the Bible. Should you know of any, send list.

In hope of life eternal in the kingdom of God, Yours,

S. H. OATMAN.

Editors Restitution:

As soon as you can, give our town a call, there are many that would be glad to have you do so. Dear brother in Christ; assist me by your prayers that I may labor more effectually for the Master. It will require some time to regain what I have lost in the last year; I do hope, by the grace of God, soon to defend the cause.

Many want you to come. Let me know, if you can come, two weeks or so before hand. I am still seeking for glory, honor, and immortality and eternal life.

WM. CULVERHOUSE.

Editors Restitution:

I noticed an article in your issue of June 28, by Phebe, entitled The Fair Chance, calling it unpractical, universal salvation.

Would it not be well for all to examine the Scriptures in reference to the universal salvation we hear of—that God reckoned all under sin that he might have mercy on all, and that Adam brought the race under the curse of sin and death, and that Christ is to redeem the race from under the curse of sin and death, and that man is not accountable for Adam's transgression? but every man is or will be accountable to God for himself; not for Adam's sins but for our own sins, and consequently that is universal salvation, (not to eternal life) but from under the curse that Adam, through his disobedience, brought the race.

Now, in reference to the text, 2 Pet. 1. 10, "Make your calling and election sure." Does our sister suppose she has had an equal chance with Peter, who has the promise of sitting on one of the thrones with the Savior, to rule and reign with him in righteousness? or does our sister think of the millions who have not had the opportunity of having heard of God's love to the world in the gift of his dear Son our Savior? Will they all be condemned for not having heard of God's love to a perishing world? or will they be brought to a knowledge of the truth and be saved? or in other words, will they never hear of God's love to the world?

God says it is his will that all men should come to a knowledge of the truth and be saved; and if it is his will that all should come to a knowledge of the truth, and all have not yet in this, and past ages, had that truth, will not God do as it pleases him? His will is that all should be saved, and come to a knowledge of the truth, and as far as Adam's transgression under death they will be saved from it. See Ezek. xviii. 4 and 20.

Where people generally close the door of mercy, God throws it wide open, for he says God's mercy endureth forever.

D. B. SALTER.

DEAR BRETHREN:—It has been some time since I gave a report of my travels and labors. Since my last report, I visited New Palestine. Had a good meeting, and the few encouraged. The next week I spent in Indianapolis. Held two meetings at Bro. Wilkins, and preached twice in the city park. While there I immersed one man into the one body, the true brother is able to defend the truth, as he is a public speaker. He once was with the Christian or Campbellite church. He has been investigating the truths of the Bible for some time, and he is able to stand before kings. The brethren need that kind of a man among them. He and Bro. Cox are both able to defend the truth. Sister Sharpe and daughter have returned from California again, and will be a help to the little flock there. From Indianapolis I visited Laketon, but owing to the bad roads and rainy weather, there was but few out; and my health was quite poor at the time. From there I visited the brethren and sisters near Bro. Henry Messimore's, but my health was bad during the meeting. But Bro. J. L. Wince came to the meeting and assisted me. The next Sunday I was with him at Bro. Gullins, in Huntington county, but the weather was bad for meeting. Then I went to Wolcot, in White county, and held meeting a few nights and over Sunday. This has new point. There is but two believers in the place, Brother and Sister Jones. He is a good brother, and is not backward in talking the truth. May God bless them and save them in his kingdom.

J. S. HATCH.

The Debate at Remington, Ind.

As this debate was in some respects an unusual one, a report may not be uninteresting or unprofitable to the readers of the RESTITUTION. But to understand the merits of the case a few preliminary facts should be made known before detailing the positions and arguments of the debate itself.

The place where it was held is a thriving village of 1,000 or 1,200 inhabitants, on the Toledo, Peoria & Wabash R. R., in Jasper county, Indiana. The inhabitants are an intelligent, honest, fair minded people; but generally uninformed on the questions debated.

Like the world in general, they are given to money making and pleasure seeking more than to Bible reading; but, while attached to their faith, they are open to conviction. The Methodist and Congregational churches take the lead in the place, but the Disciples are, or were at one time, numerous and active, proselyting and belligerent. There is also a large Catholic element in the place, whose sympathies were steadily and strongly in favor of my opponent throughout the contest.

The truth had never been fairly presented in the place. Brother Waggoner held a series of meetings there at one time, but the prejudice was so strong he did not have a fair hearing. Brother Reed spoke a few times; also Brother Winslow. Brother Halstead had attempted several times to sustain the truth, but the opposition became more and more bitter till bigotry reached its climax by thrusting him out of their synagogues. Nevertheless through it all the right prospered and the more honest and candid began to enquire if these things are so. Old Father Babb, proprietor of the Babb house, the sure to call on him; his latch string hangs out to a brother or an honest enquirer; but if you are neither, I wouldn't advise you either way, for I don't like to be responsible for the result; deserves commendation for the zeal he has manifested in the cause. The opposer, who her Jew or Gentile, Greek, Scythian or barbarian, bond or free, has learned to respect and fear his keen blade; while many an honest soul can thank him for the word that set him free.

Through these various instrumentalities many were persuaded to investigate the Word for themselves, and, as is inevitable when they are honest and thorough in the work, were convinced of the truth; among these were several members of the disciple church, and when convinced they would not keep silent. Hence, trouble and confusion, ferment and opposition, which culminated in a general wish for a debate. Of course some of our people are always to be found who are ready to accommodate belligerent spirits of that sort, and happening along at the right time, and speaking a few times, it fell to my lot to gratify the wish.

And this is how the debate came about: Learning that the Disciple church were exceedingly anxious for the contest, and that their pastor, W. B. Hendryx, would not challenge, but would accept if challenged, I sent him the following letter:

REMINGTON, Ind., Nov. 26, '75.

ELDER W. B. HENDRYX:

Dear Brother:—A desire has been expressed by several prominent men of this place, (and among them some who are members of your society,) to have the differences between us on the question of man's nature discussed in public. For my own part I am willing, when my arrangements will justify, to do so. But if when you are ready I am not, I will furnish a representative man to take my place. As to the form of the proposition, that is a matter of little moment. Any set of words that will correctly express either your faith or mine will be satisfactory to me and my brethren. So I leave it for you to frame the proposition to suit yourself, and I will take either the affirmative or negative as you choose. Unfortunately, I am here by accident, as it were, and must leave in the morning for Plymouth, and thence to Michigan, but will return or send a man when you are ready. Please respond at your convenience and oblige

Yours for the Truth alone,

J. F. WILLCOX.

To this Mr. Hendryx responded as follows:

REMINGTON, Ind., Nov. 26, '75.

ELDER J. F. WILLCOX:

Dear Brother:—Yours of to-day is before me. I accept your proposition to debate at a convenient time. I am under promise to hold two protracted meetings of indefinite extent, and can not well engage in the proposed debate before they are over. I will correspond with you in reference to propositions.

Should anything occur that I should not be enabled to engage personally, I will furnish a worthy man for the occasion.

In the love of the truth,

Yours, &c.,

W. B. HENDRYX.

This was followed by a correspondence in which propositions for debate were fully discussed, and upon which we could not agree. It is unnecessary here to introduce it, as it is quite voluminous; but I will add that the impression I received through it was that Elder H. did not care whether we agreed on propositions or not.

After my removal to Goodland, in March, the project of the debate was again revived, and in answer to a telegram I went down, and for the first time met my antagonist, and without much difficulty three questions were decided upon for debate.

The debate began Monday, April 3d, in Exchange Hall, a fine, large, commodious hall, capable of seating, when filled, between 400 and 500 people, owned by Messrs. Shaw & McIntire, bankers and real estate agents, and members of the Disciple church. About three full weeks were spent on the three questions, one week to each. Two weeks continuous debating, evenings only, but Sundays excepted, on the questions of the nature of man and the punishment of the wicked was followed by four weeks' intermission. Then the kingdom question was disposed of in another week.

My antagonist is a gentleman of about 40, a diligent student and a well read man; small of stature, mercurial temperament, good reasoning powers, and more than usual oratorical ability; a fluent, rapid speaker, and made, favoring circumstances a pleasant, genial, good natured man, and as honest as a bad cause put into desperate straits, which must be defended at all hazards, would permit him to be. With the truth on his side, he would make a powerful workman, and a dangerous antagonist. And I do not altogether abandon the hope that it may sometime be that he shall contend for the truth as ably as no opposed it in the debate.

With a few exceptional instances, now deplored by all parties, the debate was unusually free from personalities and irritating incidents, and passed off pleasantly.

The truth, as always, so now, had to contend with the prejudices of the entire community, and their organized opposition. Mr. Hendryx was at first the accepted champion of the entire Orthodox population, Protestant and Catholics; and if they in a measure withdrew their influence and support before its close in consequence of absurd or untenable positions taken by him, let them consider fairly how much was due to a bad cause, and ask themselves if they could have done better. No man could ask better auspices under which to perform a task. A large number of his preaching brethren, including Messrs. Walker and Robinson, of Kokomo, who are regarded as experts by their denomination, were with him almost constantly to give him all the moral and material aid possible; he had the sympathy and support of the religious part of the community, as before remarked; he was at home, among his friends and in the bosom of the church of which he is pastor; he had the advantage of an extensive library and unlimited control of the purses of his friends, to supply any book that was lacking; and last but not least, being a prominent Free Mason, he had the sympathy and support of all secret society men, which I discovered meant something when a decision of the chair was required.

On My own part my only assistant was Brother Kendall, then a stranger and a member of their denomination, but in sympathy with us on the questions debated; and he was with me only on the first two questions debated. Added to these difficulties was the fact that it was impossible to obtain a fit man for chairman—an unbiased, capable gentleman.

We each chose a moderator, and they chose the chairman. During the debate no less than five chairmen were chosen, and they were without exception, strong Hendryx men. Three of them were members of his church, one a Free Mason and a warm friend of Mr. Hendryx, and one a Presbyterian, deeply imbued with a sense of the horrible character of our faith, and, per consequence, a bitter enemy to it; howbeit, a genial, pleasant man.

Thus, single handed and alone, the truth contended for the mastery before a packed bench and jury—*and won!* Clearly and unmistakably won! Entered the stronghold of error, battered down her bulwarks, and delivered many joyful captives.

To God be all the glory.

J. F. WILLCOX.

Conference Notice.

PARIS ILL., JULY 3, 1876.

BRO. REED:—The Conference by Bro. Amos Sanford is to be held July 27, 1876, six miles south-west of Paris, near Bro. T. A. Young's. Brethren coming here by railway can stop at Paris, where there will be teams to convey them to the place of meeting. Those coming from the south, will stop off at Swango station. Come one, and all, and let us have a good meeting. Any further information can be had by writing to G. J. Humphreys.

GEO. J. HUMPHREYS.

BUSINESS DEPARTMENT.

Put Your Name on this List.

Recently quite a number of brethren have concluded that as easy and effectual way to get the truth before the minds of the people is to send them the RESTITUTION for three months. This is a good decision. It is almost impossible for the paper to be received and read by any household for three months without its making an impression upon their minds for good. So send on your names and money. We hope to have a goodly number report. The following is a list of those we already have above referred to:

NAMES.	$ cts.	No.
J. H. Walton	$ 25	12
Hannah Vickery	2 00	8
R. J. Hobbs	1 50	3
A. P. Hersh	1 00	2
Eleanor Haywood	2 00	4
Mrs. Woodard	2 00	4
Stephen Dungan	2 00	4
John Bingood	2 00	4
John L. Wince	3 00	6
Roanna Wince	1 50	3
Leslie Robertson	50	2
Platt McDonald	5 00	10
E. M. Myers	2 00	4

Let Your Light Shine.

In view of the great work before us, and that this is the great year among the American people, it has been decided, by some of our brethren to have a general distribution of tracts at Philadelphia. Some have already responded to the suggestion. Let every one do his or her duty in this direction. Tracts will be forwarded as soon as we get enough responses to the enterprise. Let all act at once.

J. F. Wagoner	$1 00	Mrs. Robt. Railback	1 00
O. M. Myers	1 00	S. G. Clark	1 00
Cash	1 00	John L. Wince	1 00
Thos. E. Nichols	1 00	S. A. Chaplin	1 00
Mrs. E. C. Gilbert	25	Leonard Adamson	1 00
F. D. Adams	1 00	S. B. Baker, for church	
W. F. Rice	1 00	at Aurora, Ill.	3 00
Wm. Halliday	1 00	A. D. Fahrman	3 00
Levi Marsh	5 00	Platt McDonald	5 00
Mrs C. Palmer	1 00		

AN EXCELLENT OFFER.

To any one desiring *Smith's Bible Dictionary, Smith's Atlas*, and the RESTITUTION, I will furnish them together for Six Dollars.

Address

J. F. WILLCOX,
Goodland, Ind

LETTER RECEIPTS.

Letters from the following persons have been received, found to be correct, and the business attended to:

SUBSCRIPTIONS.

J P Jarvey	$1 00	Amos Jarvis	$2 00
S Hendricks	50	Squire Sackett	2 00
S Schenck	2 00	C T Uyrall	2 00
Mrs S A Newman	1 00	A J VanWinkle	2 00
S S Rolfe	2 00	B H Chamberlain	2 00
J B Anderson	2 00	E J Richardson	1 00
Geo Dunlap	50	D W Coates	1 00
H Hayes	1 00	Abel Holdsworth	50
M J Higbee	1 00	R Fallows	25
J K Osborn	50	Clara Ferris	25
W Hamilton	50	A Bradley	50
Jas Kingsley	2 25	Dr DeVay	50
A Fanno	2 25	Calvin Howard	50
Geo Smith	1 00	J C Carter	1 00
Mrs J G Adams	1 00	Matilda Lotzwell	50
Mrs R Wortley	2 00	Mrs N Thompson	50
M Mordock	1 00	Jas Shevlin	50
Mrs Geo Adams	2	R W B Conyers	50
Ruth Newlin	1 00	B O Wilson	1 00
Mrs Ada Burke	2 00	Mrs H E Latten	1 00
N C Clarke	25	G H Pounder	50
D C Blackman	1 00	D C Stamm	50
D Howard	1 00	J W Vanhorn	1 00
S D Fahrney	1 00	Geo Hind	1 00

BOOKS AND TRACTS.

J P Bailey	$	50	J Glenn	$ 70
S S Rolfe		50	S O Clark	1 00
Wright & Davis		1 00	J Foore	1 00
D DeFar		1 00	J Stamm	1 00
S H Oatman		2 00		

LETTERS OF INQUIRY.

J W Drew, D Campbell, John Cummins, Mary E Wilson, G J Hobbs, C M Tibbits, Mrs J J Cordesley.

ANNOUNCEMENTS.

The undersigned would beg leave to call the attention of the brethren of the One Faith to the proposed conference at Philadelphia, to be held on the third *Friday* in September, 1876, and continue until the succeeding Sunday night. I would likewise call on the brethren who are readers of the RESTITUTION to announce the same to the several churches, as is recommended at the last conference. By this means we hope that all of like precious faith that possibly can come, will come, and that we may have a happy time in greeting, and in assembling with each other.

It is unnecessary for me to speak of the other numerous attractions in the city of Philadelphia at this time, where may be seen a sample of the "wonders of the Gentiles."

Brethren from Canada, and from the West and South, and from Europe are particularly requested to meet with us, and let us have the pleasure of their society, though but for a short time.

In accordance with a resolution passed at our last conference, to the effect that those who could would subscribe 50 cents a month, less or more, in order to help to defray the expenses of the meeting, so that we may be of as much burden as possible to the brethren here in Philadelphia. All subscriptions should be sent to Brother I. Wetherill, 122 Court St., Brooklyn.

Brethren who intend to come, will please send a postal card to Justice H. Dull, 6 N. Canal st., Philadelphia, Pa.

J. F. WILLCOX,
Secretary of Conference.

The annual conference of the Church of God in the state of Indiana, will convene at Antioch church house, five miles south of Plymouth, and two miles north of Argos, on Wednesday at 2 o'clock p. m. August 16, 1876.

As there are several papers relative to church and general organization to be read for the edification and deliberation of the brotherhood, and much other business to be attended to, it is desirable that the brethren and delegates be prompt in attendance at the first of the meeting.

It is also desirable that the congregations send their delegates fully instructed as to pledges in the missionary work, that we may be able to make a forward move another year.

Brethren from other states are invited to attend our meeting.

Plymouth can be reached from the east or west by the Pittsburgh, Fort Wayne & Chicago Railroad, and from the north by the Indianapolis, Peru & Chicago Railroad. Those attending from the south will stop Argos, on the L. P. & C. R. R.

ADDISON M. LEAR, Secretary.

By order of the Committee.

McDONALD & BRO.,

STEAM BOOK & JOB PRINTERS,

And Publishers

"The Plymouth Democrat,"

PLYMOUTH, . IND.

Estimates furnished, and all orders from a distance are fully attended to

The RESTITUTION is printed by them

PUBLICATIONS FOR SALE AT THE "RESTITUTION OFFICE."

SPECIAL NOTICE.

Having on hand a large supply of Hymn Books "The Pentecostal" and wishing to have it introduced in all our Societies, we have concluded to reduce the price, and offer it on the following terms which will bring the book within the reach of all:

Cloth binding	$0 60
Leather binding (plain)	80
Leather binding (gilt)	60

The brethren will see that we have reduced the price one-half. Let all who desire the book send in as early as possible.

TRACTS AND PAMPHLETS.

TWO PAGE TRACTS.

Bible Pearls. These are suitable for wide distribution and treat on the following subjects: 1. The Gospel. 2. The Coming and Kingdom of Christ. 3. The Spirits in Prison, 1 Pet. iii. 19, 20. 4. Immortality. 5. The Kingdom of God. 6. Nature of Man and Thoughts for This Year. 8. The Two Advents. 9. What is Religion? 9. Destiny of the Wicked. 10. Pastime. 11. Twelve Plain Bible Truths, and God's Promises to Israel. 12. The Restitution Age. Price, 10 copies for 8 cents. Or assorted packages of a hundred for 50 cents.

FOUR PAGE TRACTS.

Age to Come Not a Heaven. By H. V. Reed. A splendid short argument illustrative of the age to Come Doctrine. Just the thing for circulation among a certain class of Adventists.

One You Believe. By H. V. Reed. A series of pointed questions on the Life and Death question.

The Sleep of Man in Death. This tract contains an abundance of proof-texts. Price of all four page tracts, 25 for 20 cents, 50 for 35 cents, or 100 for 60 cents.

Life and Death. This tract is a concise statement and contrast of the two uses of these terms, together the theological and Bible Use.

Human Government a Failure. A work written upon the subject its title indicates by A. R. Magruder.

The Perverted Parable. A tract written upon the parable of the Rich Man and Lazarus, by W. Laing in which there is much concentrated thought.

The Restitution. Being a synopsis of the arguments presented in the larger work on the subject, by E. Miller.

EIGHT PAGE TRACTS.

Is It Essential to Believe in the Divinity of Jesus? A tract well analyzed and simplified upon the above subject, by Reed Wilson.

Signs of the Times. A neat and comprehensive tract on the Signs of the Times, by Horatio Bonar, of Scotland.

TWELVE PAGE TRACTS.

Christian Union. By Joel A. Simonds. Another useful and instructive tract, which shows the oneness of God's purpose, and the unity between God, his Son, and the Church of Christ. Price, single copy, three cents, 12 for 30 cents, and 25 for 50 cents.

Reincarnation and the Kingdom of God. By R. Hoyt. This tract treats very clearly upon the subject named, and is a good one for inquiring minds. Price, three cents each, 12 for 30 cents, 25 for 50 cents.

The Ancient and True Gospel. By Wiley Jones, of Norfolk, Va. A comprehensive and valuable tract, showing what Christ, Apostles and early Evangelists preached, and what the Primitive Church believed. Price three cents each, 12 for 30 cents.

SIXTEEN PAGE TRACTS.

The New Birth. By Josiah Pelton. Price, single copy 5 cents, 50 cents per dozen.

The Days for the World. By Joel A. Simonds. This tract treats upon the subject named in a way that will no doubt produce conviction upon the minds of many. Price, four cents each, 12 for 40 cents, 25 for 50 cents.

The Kingdom of Messiah. By Joseph Seiss, D. D. A good able and well written tract, which sets forth in beautiful language, and Bible quotations, the glorious truths of the Coming Kingdom.

Which is Right? By T. Wilson. Showing the Bible teaching of the questions as to whether Christ's Kingdom is to be on the earth or in heaven.

The True Church. A neat tract, written by Wm. Shepherd, of Newark, N. J., based upon Matthew xvi. 18, 19, showing that the True Church is neither Greek, Protestant, nor Catholic.

The Seed of Abraham. By Joel A. Simonds. A tract written upon the promises made to Abraham, renewed to Isaac and Jacob, and so frequently referred to by Prophets and Apostles.

The King in His Beauty. By H. V. Reed. Just the thing to circulate everywhere. Price of sixteen page tracts, five cents each, 15 for 50 cents, $5 for $1.

TWENTY-FOUR PAGE TRACTS.

Will the Earth be Burned Up? By T. Wilson. An Argument from the Scriptures, showing that the earth will not be annihilated, as many suppose, but will be the everlasting inheritance of the saints. Price seven cents each, 8 for 50 cents, 20 for $1.

Witchcraft Dwelling of the Voice of God Against Spiritualism. By H. V. Reed. A tract that is in season, and one that can not be too widely circulated. Price, six cents each, 8 for 50 cents, 20 for $1.

Das Evangelium des Reichs Gottes. A German tract on the Kingdom of God. Price, five cents, 10 for 50 cents.

The Scriptures. By Joel A. Simonds. A new tract, and clearly written. Price five cents, 12 for 50 cents, 25 for $1.

THIRTY-TWO PAGE TRACTS.

Evangelion containing the reign of Christ over Israel and the Nations, or a brief statement of the things concerning the Kingdom of God and the Name of Jesus Christ. By Wiley Jones. Price 5 cents, 15 for $1.

OTHER TRACTS AND PAMPHLETS.

The Rich Man and Lazarus. By Thomas Wilson. The Parable of the Rich Man and Lazarus, the title of this tract, is handled vigorously, and the exposition throughout is in harmony with the Bible teaching. Thirty-six pages. Price 10 cents, 25 for $1.

Meditations on the Parables. By Wiley Jones. This tract is what its title purports, meditations on the parables of Christ, which are treated in a very concise and clear manner, and in a pleasing style. Forty-eight pages. Price 12½ cents, $1 25 per dozen.

Modern Spiritism. By C. G. Mewhes. This is a complete expose of the greatest delusion of the age—Spiritualism. It shows its objects and true character, from the confessions of those who were once among its chief advocates. Fifty-six pages. Price, 15 cents.

The Herald of Messiah's Reign, By J. M. Stephenson. A book of ninety-six pages, clearly and ably written. Price 16 cents, eight for $1.

Doctrine and Nature of Future Punishment. By Henry Constable, A. M. This is an able and clearly written argument. We recommend it to those who wish to learn what the Scriptures teach upon this subject. Sixty-seven pages. Octavo. Price 25 cents.

The Kingdom of God, and Life Only in Christ; being a work made up of several tracts, including "*The Glorious Future*," "*The Gospel of God*," "*What is Death?*" "*The Soul Every Man's Self*," &c. By H. V. Lyon. 200 pages. Price, in cloth, 75 cents.

Primitive Christian Union. Being a concise history of the Primitive Christian Faith, as the Gospel as held by the Apostolic and Primitive Fathers in a small compass, a tract of 32 pages, by C. F. Sweet, of Alfred, N. Y. Price 10 cents.

BOOKS.

Cruden's Concordance to the Bible. Of course no Bible student's Work can be without it. Cloth bound, $2 thick, $2 50, half calf, $3 75.

Greek Concordance. A Critical Greek and English Concordance of the New Testament, by C. F. Hudson. This is a work of 668 pages, sufficiently small to be made a convenient companion, by one traveling. Every Minister and Bible Student ought to possess a copy. Price, cloth, $2 00.

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I See.

"Whereas I was blind, now I see." John ix. 25.

Whence Jesus came, I cannot tell,
Nor why he came to me:
One thing I know, and know it well,
Though I was blind,—I see.
I once was blind, but now I see!
I see,
And that is news enough for me.

When all was dark, One touched my eyes,
And that is all I know;
For light came down from paradise,
And all my soul aglow.
I once was blind, but now I see!
I see,
And that is light enough for me.

How it was done, I cannot say,
Nor even think nor dream.
Nor what a touch of medicated clay
Should make things what they seem.
Once I was blind, but now I see!
I see,
And that is truth enough for me.

It is the Son of God! His grace
Makes trembling weakness strong,
Wipes tears away from Sorrow's face,
And tunes grief a song.
I once was blind, but now I see!
I see,
And that is joy enough for me.

The law of sight I may not guess,
Nor reason out my views;
For faith itself is meaningless
For Pharisees and Jews.
I once was blind, but now I see!
I see,
And that is faith enough for me.
—*Rev. A. Clark.*

The Resurrection.

Brother Reed:

Permit me to suggest a few timely thoughts on the late arguments of our brethren concerning the all-important theme, viz: the resurrection of the dead. It is due to your readers, and the cause of truth demands, that we have some thought to guide in the right direction.

We shall not go into a labored argument on the subject, because we have had argument in the line of complicated theorizing, and Scripture quoting till it has become stale. We protest against this mode of dealing with the Scriptures. What we want first is to establish true and honest principles. The truth can then be reached just as easily as we can prove any simple sum in mathematics.

It is admitted on all sides, and is a fundamental principle in all argument that if our premises are wrong, our conclusions will be wrong. Hence the importance of starting right. All theories have their arguments, and any amount of Scripture can be and is quoted to support the false notions inhabiting the mind of man. But it is strange that such men as J. M. S. and A. B. M., occupying the positions they do relative to the Bible, should make such fatal mistakes. But it is not strange that men with such marked ability, words and language at their command, can and do make their arguments look plausible. But what does all this amount to, if regardless of first and correct principles? It amounts to just this: It will avail nothing against the authority of God and nature—or against sound, logical reasoning and common sense.

The first grave mistake made by all parties when treating on this subject is in the nature and constitution of man.

We have too many points to notice here in this short article to go into detail, and therefore state in substance. There is too high an estimate placed upon man. He is put into the scale of being where he does not belong. We have the right to protest against any theory which sets forth man to be what we know he is not.

What is man? By nature man is just what God has made him, and he acts out that nature in common with all other animals. And in point of character and law, God does not regard or recognize man any more than any lower animals, when only there is an adjustment of the animal forces. A just God cannot punish that which he has caused to exist. Sin and crime is a disease. It is not a matter of choice, but of necessity. Men are of necessity good or bad, as they are of necessity white or black. Sin being a disease, is no more a fault to be punished than is smallpox or malaria. And the only way out of this contamination, is to follow the line marked out by God. His precepts are given solely to govern our animal natures.

This line of argument is the true basis of man's nature. It must be readily perceived by all thinking minds, where and how the argument will end when carried out in all of its points.

And now, to claim from these principles, that God will retaliate and hold mankind responsible for all the acts of frail human nature, with a two-fold retribution to follow,—one beyond this life,—has no foundation in the Bible, and is out of joint with all philosophy of reasoning.

The fact is, God has made everything subject to cause and effect—and a penalty is attached to every transgression of law natural or revealed, and to be meted out in this life only. We have the foundation principle laid down in God's word thus: "The wages of sin is death." Paul says it is appointed unto men once to die" not to die twice. The Interpreter as the Ends, we can not mistake the nature and penalty of God's constitutional law, and the one death for all of Adam's race, any more than we can mistake the constitutional law of any state in regard to crime. We find no honest judge or jury striving to evade or change the statue law of a state, but they seek to maintain the integrity of such laws. We should be as reasonable and consistent in regard to divine law.

Who are the presuming parties who are striving to alter and warp God's law to the fancied, wild notions of men? Certainly we cannot be the guilty party, from the simple fact that we are in harmony with Paul. We establish the law. It will not answer to parry the force of this by claiming the above quotation, with the context, Heb. ix. 27, "But after this the judgment," has reference to a future retribution and judgment for all of Adam's race. The fact is, Paul had in view the first giving the law to Adam. The whole Scripture quoted has reference to Adam and God's dealing with him, and whatever we find in this instance is the standard principle to govern the whole world.

Adam must first have a law before he could transgress law. It is plain, in the history of Adam's case, and in God's dealing with the race, that dying is not the penalty of God's law. The wages of sin is death—therefore *death* is the penalty.

Adam was made mortal, subject to decay and death. But he was on trial for life, and that life was made conditional by, or in giving the law; and as Adam had no knowledge of his origin and destiny, God made the same known to him by telling him he should die if he ate of the forbidden fruit. And by this offense Adam forfeited all right and claim to eternal life. The result was as follows:

A judicial and executive judgment. Adam had a fair and honest trial, and a direct examination, and was found guilty. The Judge of all the universe passes sentence as the final result. "Dust thou art, and unto dust shalt thou return."

Please bear in mind that death is a state, and there is no reprieve from this death state, only by complying with God's terms of saving men. Adam had his day of trial, the antediluvians had theirs, and we have our's,—all governed by the same immutable law, and the same result must naturally follow.

As a body of believers, we occupy the same position to-day in regard to the resurrection of the dead as Paul, the Scribes, Pharisees and Sadducees did in their day. In regard to the two identical positions, there is a particular doctrine that demands strict attention, viz: the resurrection of the just and the unjust.

We quote from A. B. Magruder's article: "A firm believer of the opposite conclusion—that there shall be a resurrection (as Paul teaches,) of the just and unjust."

We emphatically deny that Paul taught or believed in the doctrine of the resurrection of just and unjust. We have have had enough speculation on this subject, and it is high time for proof in support of this assumption. We will accept as evidence any precept or example found in the Bible, where God has recognized or ever will recognize but two parties, good and bad, or righteous and unrighteous. We want no parables as proof. We have yet to learn that an infinite, just God has so varied in his dealings with the world of mankind, and that human nature has so changed, that this nineteenth century has brought forth a third party, to be dealt with in contradistinction to former dispensations. If the same demand be required as proof at our hands, give us time and space, and it shall be forthcoming.

The doctrine of the resurrection of just and unjust is based solely on Acts xxiv. 15. There are some characteristic features overlooked or ignored by our brethren in the history of Paul's case in this instance. Therefore we propose to notice them, and endeavor to draw out the truth.

It would seem by the arguments advanced that Paul had misstated his case, or did not understand the issue between the contending parties. But modern theologians have discovered the great secret. We prefer Paul's version.

"Men and brethren, I am a Pharisee, the son of a Pharisee; of the hope and resurrection of the dead, I am called in question. And when he had so said, there arose a dissention between the Pharisees and the Sadducees; and the multitude was divided, for the Sadducees say that there is no resurrection, neither angel nor spirit. But the Pharisees confess both. And there arose a great cry; and the Scribes that were of the Pharisees' part arose, and strove, saying, we find no evil in this man."

We have quoted at length here for the purpose of a correct understanding as we proceed in the investigation of the matter:

I. Paul has forever settled the point that the only question at issue was the resurrection of the dead.

II. Who were Paul's most bitter enemies, and the ones most prominent in the strife to persecute him?

The history of the church in all past time declares that with the strictest sect of religionists has existed the persecuting element, and this class are the bitterest enemies to the reformers and dissenters from their craft. Paul was a Jew, a reformer, a dissenter from the Pharisees' craft, and were his most bitter enemies from the foregoing and following reasons:

1. The Scribes withdrew from the contest, finding no fault with Paul.

2. It could not be the Sadducees, for they believed in no resurrection.

1. Paul addressed a party who believed in a general resurrection, therefore the Pharisees must be the accusing party.

We have now driven this question to its last extremity and obvious conclusions:

4. Both parties believed in the resurrection of the dead, but both did not believe in the resurrection of the just and unjust. "And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust."

2. Paul could not endorse the Pharisaic view from the fact that theer were conflicting opinions between them in regard to the resurrection of the dead. Who ever heard of a case where one party was striving against another, with harmony of sentiment? No such case can be found. The most bitter enemy will sympathize with you where there is perfect harmony of sentiment.

3. Paul could not endorse the sentiment of the Pharisees, from the simple fact that he never taught the doctrine in his epistles, and all his arguments, here and elsewhere, are totally against it.

4. Paul, to be in harmony with the whole tenor of the Scriptures, and the pious Jews, must necessarily have believed in a partial resurrection of the righteous only.

The proof that the pious Jews did not believe in the resurrection of the wicked will be found in the history of the Jews. 2 Maccabees vii. 1–41.

Now, to claim from these principles that Paul believed in the resurrection of the just and unjust, is begging the question, and tampering with Paul. With the same propriety of reasoning we should say that because J. M. S. advocates a universal resurrection, we, as a body of believers, believe the same.

The word all demands a brief reply before we close our remarks. As J. M. S. is so technical and precise in his play on words, we will apply the same.

The word all is limited or unlimited. If it can be proven in one instance where it is limited, the link is broken in the chain. This proposition can be sustained in the reading of the Bible where the word all is limited. We give one example: "For as in Adam all die." 1 Cor. xv. 22. If the word all is here unlimited, it embraces Enoch and Elijah in the death; this rule will not work, because these worthies did not die. The word all being limited, therefore, explodes the universality of the resurrection.

Respectfully submitted.
G. F. MITCHELL.

"Holy Ghost, or Holy Spirit—Which?"

By request of Bro.'s O. B. I. C., and S. A. C., of the RESTITUTION, I send you the following items:

Our translators are not responsible for the changes in the meaning of words of the living languages into which the Scriptures have been translated. Spoken languages are changeable and progressive. Language, being the medium of thought, varies with the thought.

As new objects take the place of old ones, so do new words, and old words and expressions become obsolete. King James' translation is now at fault in this particular.

Words part with their original signification, and, sometimes, take opposite meanings. A sample is found in 1 Thess. iv. 15: "Shall not prevent them which are asleep." The word "prevent," now signifies to hinder. Its original meaning was, go before, from "*pre*," *before*, and "*venio*," I go. That is evidently its meaning in the passage above, and was so understood by the translators.

"Ghost," belongs to the same class of unfortunate words—orphans. Ghost and spirit are the English of Saxon *gast-gast*, and the Latin *spiritus*,—breath. Ghost and spirit, originally, had the same meaning. "Holy Ghost," and "Holy spirit," are the translations of one expression, and have the same meaning, holy breathing, or breath.

"Hell," is another of the unfortunates. Its original import was, "covering"—Anglo-Saxon. A house was "*helled*," from the word "*helan*"—to cover. A wound was helled, covered, healed—cured. It was then used in a good, now in a bad sense.

Ghost and spirit are the English renderings, of the Saxon and Latin translations of the Greek *πνευμα*—breath, wind, air. If our language had continued stationery, ghost and spirit would now, as formerly, convey the same idea.

The Greek name of our modern "*ghost*," *φαντασμα*—phantom—the creation of a diseased brain. As the two ideas were expressed in Greek Scriptures by two different words the law would require a similar variation in the translations, which would be *φαντασμα*—phantom, and not ghost.

The unpopular reading of Luke xxiv. 37, is *πνευμα* and not *φαντασμα*. The same also in verses 39, 50, also, in Matt. xiv. 24, 25; Mark vi. 49. There are three words in Greek to represent three ideas. *παρακλητος*—comforter—Jno. xiv. 16, 26; xv. 26; xvi; vii. 7. *φαντασμα*—phantom; and *πνευμα*—spirit. Translations, to avoid obscurity, should keep this fact distinctly in view.

The rise of the term ghost is equally objectionable in the Old Testament translation. It is found in Gen. xxv. 8; xxxv. 29; xlix. 33; Job x. 18; xi. 20; xiv. 10, and Jer. xv. 9.

In translating the Hebrew of Gen. xxv. 8, which describes the death of Abraham, our English version says: "Abraham gave up the ghost and died." In Gen. xxxv. 29, it said—"Isaac gave up the ghost and died." In Gen. xlix. 33, we have, "Jacob gathered up his feet into his bed and yielded up the ghost." Each was, in his personality, "gathered to his people," and yet, in the estimation of modern expositors, by the expression, "gave up the ghost," each one is to be understood as surrendering his immortal, conscious entity, called by them his deathless spirit, or soul, to God—who takes it into heaven, while he (who?) goes to his people—the congregation of the dead. The original of the sentence, "Abraham gave up the ghost," conveys no such an idea. The meaning of the Saxon translation is, gave up his breath.

The Hebrew of Gen. xxv. 8, is—"*Wa yigwa wa yamuth* Abraham." "Abraham breathed out (that which God breathed into his nostrils) and died." Substitute the Saxon and Latin translations (rendered into English) and we have the idea as above stated, which is true to nature. Abraham, first, breathed out his breath (not his ghost, as now understood); then his life ceased. The breath stops; then organic action, or life. That is not a translation which covers or conceals the original meaning; for translation is the removing of an idea from one language to another. God breathes in, man breathes out.

The same Hebrew words are used to describe the deaths of Isaac and Jacob. Gen. xxxv. 29, and xlix. 33.

In Job x. 18, the same word "*yigwa*" is translated gave up the ghost. In Job xi. 20, it is *maphpach* blast, or breathing out; from *naphach*, and *napheh* life—margin, puff of breath. The same idea is continued. The same rendering of *yigwa* is found in Job xiv. 10. In Jer. xv. 9, the Hebrew is *naphach*—breathed out, and *naphesh*—breath or life.

It is said of Jesus (Matt. xxvii. 50), "he yielded up the ghost." Greek—*αφηκε το πνευμα*—"he emitted, or sent forth the breath." In Acts v. 10, "she yielded up the ghost." Greek—*εξεψυξε*—breathed out.

Parallel with Matt. xxvii. 50, are Mark xv. 37, and Luke xxiii. 46. Mark xv. 37, is *εξεπνευσε*—breathed out, and Luke xxiii. 46, is *εκπνευσας*—breathed out. Same idea is continued. In Matt. xx, is breathed out the breath, and in Mark and Luke it is simply, breathed out.

In conclusion allow me to say:—

1. A word in the translation which does not express the original idea, should be discarded.

2. Ghost, as now understood, does not express the original idea. Therefore,

3. Ghost should be discarded.

J. P. WEETHEE.

A deputation of the Nestorian Christians of Koordistan has been sent to England to ask protection from Mohammedan oppression, and the establishment of English missions. The result of the appeal to the government has been a call for an official report of the facts from her Majesty's minister at Teheran. The planting of a mission has also been considered. The American Presbyterians are now conducting missions among the Nestorians of the plain with great success. They have, however, found it hitherto impracticable to occupy the mountain region of Koordistan, which the English are invited to take.

Jesus and the Intermediate State.

When I saw the length of Bro. J. P. Weethee's paper in the RESTITUTION of June 7th, I anticipated a degree of attention to the points which seem to me always over-looked in the brethren's discussions of this question of the intermediate state. Is it a state, or is it a blank where nothing remains of that which was, to be again manifested in bodily form?

Bro. Weethee has endeavored to explain the peculiarity of the action of Jesus in using or framing such a parable as that of the rich man and Lazarus, but all he advances is really contained in this sentence: "It may appear so (inconsistent) to some; certainly not to every reader." All the Scripture he quotes in proof of their being no device nor knowledge in the grave is beside the question. The one attempt made to meet the difficulty, for evidently it is so regarded, is towards the conclusion of the paper where it remarked that if the spirit can in a figure animate trees and stones, etc., there is nothing extraordinary in giving a similar action and life to the dead Dives and Lazarus. That is very good so far as it goes, but it does not go far enough. We may in this way animate all inanimate nature and nobody will be misled by our doing so, but will any of the brethren who preach the Gospel as Bro. Weethee understands it, risk such a parable as Jesus used and leave his audience—who are all unbelievers in the conscious state of the dead—without any explanation whatever regarding what he actually believes concerning the dead. I repeat that he could never dream of it. There is no significant silence upon this, and also the fact that it was the popular idea of the day in which Jesus taught, that the dead were conscious in spirit. Bro. Weethee says that if we believed the dead to be conscious we should never apply the term sleep to their condition. I cannot say what he could or could not do, but this is patent to all that multitudes of sane and educated people speak of the dead just in such a way—as asleep—and yet those people believe them to be conscious and very much awake indeed. He must surely see that such arguments based upon the mere meanings of words rather than upon their use, are futile and valueless. In all times the popular expression has been "sleep" to indicate death. It is common for example in the catacombs where very early tombs exist, bearing inscriptions, and yet all these sleepers and they who are for the time survived them, believed in a conscious spiritual existence. We should therefore distinguish between things that differ. But to show how absurd it is to push word meanings, independent of usage. I might insist that since the New Testament phrase for death, in many instances, is sleep, therefore the dead person is alive. Otherwise sleep would be a word totally inapplicable to his condition, but Bro. Weethee will doubtless report that I am too nice on my literality, if not positively non-sensical. But were I to do this it would not differ a particle from Bro. Weethee's proceeding in regard to the word "sleep." I hope this is all plain enough, for time and printer's space are valuable and should not be occupied with what has no bearing upon the question in hand. The course which Jesus adopted in using this parable of Dives and Lazarus has yet to be justified if the dead are utterly unconscious. He did what no preacher in connection with the RESTITUTION ever has done, or ever would think of doing. Can no one explain how this came about?

I will suggest another phrase of this topic for reflection which I have never seen even remotely alluded to in these pages.

If it was the popular conception of the state of the dead in apostolic times, that their spirits survived the dissolution of the body, why is this popular error, if it be one—not exposed, exploded, denounced and condemned, and if not with the same force of language as is employed now by writers in the RESTITUTION, at least as thoroughly and pointedly by the apostolic writers? Did they not estimate the evil—if it be an evil—to be of so disastrous a character as the brethren do now. One would actually conclude that the very same evil would attach to the belief then as is affirmed of it now. But the apostles are silent. They say not a word in condemnation of the idea. Is this silence significant of anything or is it purely accidental and unintentional? I think myself it is highly significant and cannot partly be left out of any honest consideration of the question. Well, here are two points—the silence of Scripture in reference to the condemnation of the doctrine, and the fact, which no one can dispute, that it was the popular idea of the time, to be looked fairly in the face in to what we have already advanced touching the positive countenance given to the popular idea of Jesus, and which, did space allow me, could show was not confined to him. We before mentioned the case of Stephen committing his spirit to Christ. The apostle's idea of a spirit, etc., we rather lament the disposition to ignore these and similar points while profusely repeating that which does not stand in need, particularly of multifarious reproduction or advancing something as an argument which is apparently expected to do duty for another thing not mentioned.

But I must conclude and simply send this to our good editor without any request for its publication. We have asked so much of him already, but as we consider ourselves a little out of the beaten track, and feeling it somewhat of a duty to suggest these things, we do so when he cries: "Hold enough!" We still subside into the golden atmosphere of silence, so far as the channel is concerned.

One word more. Will any reader give us the result of his thought—upon what is left of man after death which will continue in existence of any kind and be raised again in the form of the personality that died. If nothig positive were affirmed of the death state nothing positive could reasonably be expected in reply, but it is otherwise, and I should like to see this also get some attention.

WM. HICKS.

Interesting Paragraphs.

A society has been formed in London for the colonization of Syria and Palestine with Christian settlers from England. At a recent meeting one of the speakers was the Rev. Dr. Bliss, of the American Presbyterian College at Beirut, who strongly advocated the scheme. There is already a German settlement on Mount Carmel, which is represented as being very prosperous.

We have already referred to the various projects for flooding portions of the Sahara Desert, the French proposing to introduce the waters of the Mediterranean, and the British those of the Atlantic. We now learn that Mr. M'Kenzie, the originator of the latter project, is about to leave London for Western Africa to make the necessary preliminary surveys for turning the waters of the Atlantic into the great sink basin which extends from the valley of the Delta to Timbuctoo: He is confident that a canal eight or nine miles in length will accomplish his object, and bring the mysterious capital of equatorial Africa within six or seven days' sail of the Thames.

The Positivists have organized a church in the city of New York. The "First Congregation of the Religion of Humanity" filed their certificate of incorporation with the County Clerk on Saturday, June 10. The objects of the incorporation are thus stated: (1) to develop and extend the knowledge of the synthetic or religious value of Science and Humanity; (2) to present them, instead of theology, as the basis and substance of religion; (3) to practice and promote this religion as the foundation of religious and social duty. Religion was not included in Comte's first exposition of his system. Conceiving all separate personal existences to be represented by a unit which he termed Humanity, he in his later years presented this as the object of our homage. Thus the philosophy which at first denied the possibility of religion, created as its last work a religion of its own.

We commend to the notice of the New York *Tablet* the following outrages upon Protestants by the priest party in Mexico, for the sole offense of loving God's Word: The Rev. Maxwell Phillips was assaulted at Queretaro on the 23d of April, and nearly murdered. The Rev. M. N. Hutchinson writes from the city of Mexico, under date of May 13, "We have just buried two brethren from San Lorenzo who were murdered last Thursday night. One of them, a judge" (whose murder has been described in this intelligence), "and the most influential member of our church in that place, died exhorting the few brethren who were near not to fear to confess or die for Jesus." Will the *Tablet* insist that they were all served right?

A correspondent of the *Examiner and Chronicle* sends a condensed summary of the religious statistics of Canada, which, though not new, are worth repeating. The Roman Catholics in the Dominion are in numbers about 1,500,000; the Episcopalians, 500,000; the Presbyterians, a little over 500,000; the Methodists show an excess of a few thousands over the Presbyterians; and the Baptists count 200,000. These figures represent populations. From 1861 to 1871, according to this writer the Roman Catholics in Canada increased eight per cent., the Episcopalians a trifle over six per cent., the Presbyterians fifteen per cent., the Methodists twenty-seven per cent., and the Baptists thirteen per cent. During the decade the entire population of the Dominion increased twelve and a quarter per cent.

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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A. C. WORTHER, | O. M. MYERS,
J. T. WILLIAMS, | J. B. COOK.

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THE RESTITUTION advocates the final restitution of all things which God hath spoken by the mouth of all his Holy Prophets since the world began." It also advocates as a means to this end, the establishment of the Kingdom of God on the earth, with Christ as King of kings, and the immortal saints as joint-heirs with Him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ; and many other kindred truths. It also advocates a hearty belief of the Gospel, repentance, and immersion as pre-requisites to the forgiveness of sins, and a holy life as essential for final salvation.

Indulgence.

What great evils we see around us continually by indulgence. The first, and most apparent evil, is that of indulging in the use of ardent spirits. We see the gallant youth starting out in life, full of expectation and manly pride, and promising to prove a blessing to his fellowmen; but he is drawn by evil associates into the glittering saloon, he drinks, it is but moderately at first, and he, and his associates are delighted; he, that he can bear them company; they, that one more is added to their number. No evil is yet felt; none is apprehended; he would be frightened, and chagrined, if he was told that he would fill a drunkard's grave. But he indulges. The cup that was once pressed to his lips for the sake of admiration, is now drained of its fiery contents for the purpose of quenching the fire that burns within; and the draught only adds to the flame. All persons of honor shun him; he becomes dejected, abased; looses all self-respect; and his ruin is complete. So much for indulging in fiery drink. But this is by no means the only form of indulgence which ruins. Indulgence in the use of tobacco is almost as deleterious, and is indulged in, even by children of very tender years. The person who uses tobacco, lays the foundation for numerous diseases, creates a desire for something more stimulating, and, not unfrequently, fills a drunkard's grave. Although these two evils attract the most attention, yet we find another evil as soul-killing in its effects as they; it is the use of light and trifling conversation. This is an evil indulged in by both sexes. How often we meet with persons who can use but little else than idle and silly talk. Let us see what Christ said concerning this, Matt. xii. 36-37, I say unto you; that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words shalt thou be justified, and by thy words shalt thou be condemned. In view of these facts, how very careful we should be not to use ourselves, or encourage in others, the use of idle talk; but, strange to say, this evil is rather encouraged than suppressed. The mother will laugh at the silly remarks of her daughter, and place in her hands the sensational novel, filled with everything light and idle, for the purpose of aiding to her store. Can they, do they, ever think that for these they shall be brought into judgment? Many a young lady, who would be horrified at the approach of an intoxicated person, is damning her own soul by idle talk, which is as expressly forbidden in the Scriptures as drunkenness. And, again, there is the indulging in evil thoughts. This is an evil in which all take a part. None can say, I am exempt; many, perhaps, do not think of the conspicuous place which this occupies. There is no evil that has not first had its origin in thought. Then to avoid sin we must continually pray, and let none think he stands lest he fall. And there is another fault which professed Christians almost exclusively indulge in. It is indulging preachers. In this they mean no evil; their fault arises from too great a fondness for manworship—from looking upon their preachers as demi-gods—in bowing to them as low as the Catholic bows to the Pope; in looking upon them as being above fault, and as being, seemingly, a race distinct from, and superior to the race to which they belong, seeming to forget that they are men of passion like themselves. How often we see the minister exalted by a fond congregation, especially if he be one gifted by many talents. Many a bright light owes its wane to too much admiration, just as the plant reared in the hot-bed, and unused to the winds and storms, is unable to resist them. Nor are the congregations alone to be blamed. We see the clergy taking a promiscuous part in the popular sins of the age; church theaters are fashionable; festivals and concerts are given for the purpose of filling the church coffers; and let us notice a few of the evils of festivals, such as church lotteries. It is all right as long as the church is connected with them. The minister takes an active part and puts his name in the hat with the professional gamester, whom he refuses to recognize or notice as he meets him on the street, previous to, or after the festival; he minules with the drunken and is merry, while the house, which should be a house of prayer, is being, for a while, made a den of thieves. O, ye who claim to be watchman on the walls of Zion, why do ye give an uncertain sound? Proclaiming peace when there is no peace? Lulling your charge into a morbid repose with your deceptions. How can you rebuke the riotous gambler from the very pulpit in which you yourself riot and gamble? How can you condemn the sins of which you yourself are guilty? and why beholdest the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, "Let me pull out the mote out of thine eye, and behold, a beam is in thine own eye. Thou hypocrite, first cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye." Matt. vii. 2-4.

And the most ruinous sins which are indulged in to-day, are the popular sins. They are ruinous, because they are not held in check by the disapproval of men. And, although we blush to say it, yet we must acknowledge that there are but very few of us that do not court the favor of man more than the favor of God.

We see dancing indulged in by young professors without the disapprobation of the older, although they cannot but know that God is not glorified there; but that he is shut out, and the young disciple bows reverentially before the shrine of folly; and the downward course of many can be traced to such amusements. And, again, there is the novel reader. This sin is indulged in quite freely by young professors, and not unfrequently by the old; forgetting that whosoever loveth and maketh a lie, can have no admittance to the tree of life. Rev. xxii. 15. And now, dear young brethren, and all who are indulging in that in which your conscience tells you God can take no pleasure. Let me say to you desist, and, O, heed the voice of warning. Hear the watchman when he urges you to vigilance; remember the Divine injunction is, "Watch and pray;" then let not the seductions of the enchanted ground, on which you walk, lull you into the sleep from which you will awake only to hear pronounced the sentence which damns you to an eternity of darkness. Can you, young miss, or you, young man, meet the Lord holding in your hand the latest novel or the card deck? Could you say, "Lo, this is our God, we have waited for him?" Is there any watching and praying in your conduct? Is it not simply a headlong rushing into the things which displease Jehovah? Have you considered well the end of your course? Are you sure you can say at the end, "I have fought the good fight, I have kept the faith?" Are your garments washed and made clean in the blood of the Lamb, when you are pouring over some love story which you firmly believe never was a reality? Are you pointing sinners to the Lamb of God which taketh away the sins of the world? Do you in the many dances tell those around you of the goodness of God? You answer no; does your conscience give you no trouble in passing from the ball room, the festal board, or the reading room, where you have been pouring over the latest sensational novel, to the prayer meeting where you feign to give to God your whole heart? Where you feign to give to him your whole life and labor? Where you declare boldly your intention of living distinct from the world, and to wallow no more in the mires of sin? Remember, you may deceive man, but God knoweth the heart; and likewise remember that God is as far from mammon as the east is from the west, and that you cannot serve two masters. You can not expect to enjoy the vanities of this world, and enter upon the enjoyment of the world to come. Dear brethren and friends, we live in an age of delusion, in an age the darkest since the existence of the church; because many are putting new things for old, and old things for new; the darkest, because Satan strikes secretly, and not openly, as he formerly did, but draws us away by black guides dressed in white, and binds us with the fetters of sin, without lacerating us, as we can perceive; or causing us to groan sadly because, through the wiles of a cunning foe, the church is being drawn away after the vanities of this world. Rarely do we meet with a person with the firm heart of Paul. Very few indeed, would now brave death, or the contempt of the world, in planting upon the enemies works the banner of holiness. Oh, brethren, let us be at work. Let us put on the whole armor of faith. A patient and holy Savior calls us. Do you not hear his voice? Do you not realize that the harvest is truly plentiful, and that the laborers are few? We see around grand preparations being made to please the eye of finite man. Do we see any such preparations being made to please the eye of infinite Jehovah? No, O no; We see people crossing the continent for the purpose of witnessing a grand entertainment. Do we see so many going half so far for the purpose of gaining the erring? No. Then again, brethren, let us shake off the lethargy which is creeping over so many of us, and plead with the sinner to no longer indulge in displeasing God; but to forsake evil. Do we not look for the Savior from heaven, and expect his soon coming? Then do not give an uncertain sound, do not say peace, peace, when there is no peace.

A. E. ESTLACK.

Thoughts For Bible-Doubters.

Has God the right to stop any part of the machinery of the Universe that he has put in motion? Can he do it? Has he less of power, fewer of rights than the builders of threshing machines, and steam engines? Must these wonderful works of human ingenuity be kept in motion forever because forsooth, some crazy lunatic says, "the owner has no right to stop them?" What would the owners of the great cylinder press think of such logic?

"But the laws of nature are immutable," says the infidel, "and if the sun, or the moon, or the earth were to stand still, even for a single hour, every orbit of every body in the solar system would be thrown out of place, and dire confusion would be the result." But how does the infidel know, what God can, and what he cannot do? Was he in existence during the cycled ages in which God built up the universe? Does he know the ordinances of heaven? Can he set the dominion thereof in the earth? Can he guide the countless systems on systems of worlds that move in perfect harmony through the far-away depths of space? Where was he when the foundations of the earth were laid.

Poor fool! "Only a few years ago he was a little, squalling baby," now, he presumes to dictate to God! Only a few years ago he took his first lessons in literature from a little red-backed primer, now his wisdom is so profound that it reaches above and beyond that of the infinite Creator. He is so wise, that he can tell just how the world ought to have been made, and what ought to have been done. He believes, or disbelieves God, according to his notion of the fitness of things.

God has no right to violate a fixed law of nature, yet he himself, violates such laws every day. He is constantly fighting against the laws of friction and gravitation. He cannot do so simple a thing, as throwing a stone into the air, without violating law.

The sun has its circuit through the heavens, God might have stopped it if he chose, even at the bidding of Joshua. Or the earth might have stood still and the effect have been the same. But God does no more in the performance of miracles than is absolutely necessary to effect his purpose. Here it was only essential to lengthen the day. That could have been done by the refraction of light, after the sun had really gone down. The figure used in describing the miracle in human language, would have been the same in each case. The sun and moon appeared to stand still, and so were said to stand still, just as we say "the sun *rises* and *sets*," when in reality it does no such thing. That the day was lengthened, and lengthened too, "for purposes of slaughter" *is a matter of record*, and we believe it without any question, because God says, it was so.

But the infidel "does not believe God would have made the sun stand still, for mere purposes of slaughter." Does he know all that God had in view, when he drove out those wicked Canaanites from "the pleasant land," and set his chosen people in their place? Was it not that his name, and his law might have a place in the earth? "that Israel might observe his statues and keep his laws?" See Psa. cv. 44, 45. And constantly hold up in types and shadows the great sacrificial offering that would some day be made for the race?

God has *the right* to destroy that nation, or nations, whose "cup of iniquity is full" and we may not question that right. We accord the same right to man, when he wants to get rid of the being whose hideous, nameless crimes have made him abhorrent to community. Man destroys the individual that he may purify society; God, the nations that he may reach an ultimate purpose. All the steps that God has taken in the past, have been so many steps in the realization of a plan looking toward the redemption of man, the taking away of the curse and the establishment of a righteous government upon the earth. The infidel would tie God's hands, so he could never do anything: could never rid the universe of evil, make no changes for the better in the laws and government of the world. Yet God works through cycles of *change* up to *perfection*.

There are grand changes in prospect for this earth of ours. The time is soon coming when it can literally be said, "thy sun shall no more go down neither shall thy moon withdraw herself" Other suns and other moons are to add their resplendence to the dazzling glories of the new earth. The new heavens are to be *literally* hers.

Does the infidel grumble when for the safety of society, the human fiend is put to death? Does he complain, as a good citizen, loving his country, when it becomes necessary for the safety of his government, to shoot or hang incorrigible rebels?

And has not God the right to take the same steps towards the establishment of his future government upon a sure basis, that men take in the establishment of their government?

Of what use in the economy of God were those wicked rebellious Canaanites. We kill without compunction a vicious dog, or a dangerous ox, and there is no fault found. Neither does the infidel cry out at our wanton cruelty, when bears, panthers, and wolves are exterminated. Yet wicked men, who refuse to hear and to obey the statutes of the Lord, are accounted of no more worth, than these wild beasts. In the making up of God's plan, "when the workers of iniquity flourish, it is that they shall be destroyed forever.

The infidel does not complain when you reject the worthless stick of timber, in putting up your house. But he does grumble because God will not use whole forests of worthless trees, in his building, trees too that had the power to grow straight, and to make themselves' comely and beautiful. Men put those whom they esteem best fitted for the trust, in places of honor and power. God's election is an election of grace. He does not purpose using any worthless timber in his building. He tries men here, tests their strength, their worthiness, for places of future honor and glory. Only such as according to the prescribed plan, fit themselves for those places in God's school, will be used in that building.

But the infidel says that many of God's chosen ones are faulty, and he cites Lot and David in proof of his assertion. God never justifies an unrepenting sinner. That he calls Lot "righteous," is proof enough of his repentance and forgiveness.

David sinned, but he left the confession of his iniquity on record, that men of all after time, might read and take warning. See Psa. li. The Lord put away his sin, because of his repentance. Yet the very fact that infidels blaspheme because of David's conduct, is proof of the truth and divine authority of the Bible. They are but fulfilling the prophecy that Nathan made to David.

Infidels throw the Bible overboard because they do not believe God has the power of working miracles. Yet their own existence is one of the most stupendous of miracles, and a proof of that power, which they deny. They deny that dead men have ever been, or ever will be, raised from the dust. Yet, cannot the same God who put man together in the first place, put him together again? Is the re-standing of man from the dead, any more of a miracle, than the creation of man?

Infidels throw away the Bible, and yet profess to know God! Yet God has revealed himself in his attributes and purposes only through his word. He has given it to us as a revelation of his will concerning us, as a race, and if it be but a mere fabrication of crafty men, then are we indeed, without God and without hope in the world.

The infidel throws away the Bible and gives us nothing in its place. All experience tells us that we are a mortal dying race. We feel the burden of sin and of guilt, we would fain know how to escape from the burden, we want to live forever but the infidel cannot tell us how. All is dark, dark, dark, when the light of life is taken away.

I Peter i. 5, to find who has given us his most precious word, and who has not left us to "trust in ourselves, but in God which raiseth the dead," that not with fleshy wisdom, but by the grace of God, we have our conversation in the world, that as we are partakers of the sufferings of Jesus, we shall also be of the consolation,—that God has shined in our hearts to give the light of the glory of God in the face of Jesus Christ, knowing that he which raised up the Lord Jesus, shall raise us up also, and present us with the saints of all past ages, as a fitting bride for him who has become the conqueror over death.

S. ROXANA WINCE.

The Second Coming of Christ.

"Knowing this first, that there shall come in the last days scoffers walking after their own lusts and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation."

But we shall try to show that their scoffing will not prevent the return of the Lord. Acts i. 10, we read: "And while they looked steadfastly toward heaven, as he went up, behold two men stood by them in white apparel, which also said, Ye men of Galilee, why stand ye here gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

Again in Acts iii. 20, 21: "And he shall send Jesus Christ, which before was preached unto you; whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."

Now we see that he has ascended to heaven, where he will remain until the times of restitution, when he will return to restore all things. Again we read: "For yet a little while and he that shall come will come and will not tarry." Heb. x. 37.

Again: "Behold he cometh with clouds, and every eye shall see him, and they also which pierced him, and all kindred of the earth shall wail because of him; even so. Amen." Rev. i. 7.

Again, Jude i. 14, 15: "And Enoch also, the seventh from Adam, prophesied of these saying, Behold the Lord cometh with ten thousand of his saints to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds, which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him."

Matt. xxiv. 27: "For as the lightning cometh out of the East, and shineth even unto the West, so shall also the coming of the Son of man be."

1 Thess. v. 23: "And the very God of peace sanctify you wholly, and I pray God, your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ."

2 Thess. i. 7, 8: "And to you who are troubled rest with us when the Lord Jesus shall be revealed from heaven with his mighty angels. In flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ."

Psa. lxxvii. 8: "He shall have dominion also from sea to sea, and from the river unto the ends of the earth."

1 Cor. iv. 5: "Therefore judge nothing before the time until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts, and then shall every man have praise of God."

2 Cor. v. 10: "For we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."

Phil. iv. 5. "Let your moderation be known unto all men; the Lord is at hand."

Rev. xxii. 12: "Behold I come quickly, and my reward is with me to give to every man according as his work shall be."

AMELIA RUSSELL.

Ten Excellent Rules.

1. Never put off till to-morrow what you can do to-day.

2. Never trouble others for what you can do yourself.

3. Never spend your money before you have it.

4. Never buy what you don't want because it is cheap.

5. Pride costs more than hunger, thirst, and cold.

6. Never have to regret of having eaten too much.

7. Nothing is troublesome that we do willingly.

8. How much pain have those evils cost us which never happened. Wait, then, till trials come.

9. Take things always by their smooth handle. Make the most of mercies and do not exaggerate trials.

10. When angry, count ten before you speak; if very angry, a hundred. He that does this will save himself from much sin and many sorrows.

The extremes of the struggle between the state and church have been reached in the two South American republics, Ecuador and Venezuela. The former has recently placed its civil government under papal authority, and the latter has adopted a law of religious liberty which is almost tantamount to the suppression of the Roman Catholic worship. The president of Venezuela, Guzman Olanco, who was elected in 1873, has recently issued a decree which not only declares the complete divorce of church and state, but hampers the church with the severest restrictions, bishops and other dignitaries higher than the ordinary priesthood being prohibited.

In addition to these summary acts, it provides the severest penalties for any criticism of the civil power by the clergy. The primary intention of the Venezuelan government, so far as the separation of the church from state is concerned, was a good one, but it is a question whether the extreme position which has been taken is not an offensive persecution, full of mischief and trouble for the future. As compared even with Germany, it is in the highest degree despotic.—*Chicago Tribune.*

The majority of scholars are agreed that the Burning Bush was the *Senah*, or dwarf acacia, a species of wild thorn or bramble bush which, in ancient times, spread its gray foliage and yellow blossoms over the sands and mountains of the Arabian desert. It is also thought that this *Senah* gave the name to Mount Sinai, which signifies literally, Mountain of the Thorn, while Horeb means Mountain of the Dried-up-Ground. Of recent years the acacia trees have been almost exterminated by the Arabs for the sake of obtaining charcoal from them by burning. This consecrated wood, which was not only that of the Burning Bush, but also employed under the name of shittim wood, for the construction of the Ark of the Covenant and all the utensils of the Tabernacle, is now extinct in that locality, for we are told that now there is not a single acacia to be seen in the vicinity of Mount Sinai.—*Les Israelite.*

THE RESTITUTION

PLYMOUTH, IND.,.....JULY 26, 1876.

EDITORIAL DEPARTMENT.

☞Bro. Barnhill returned from North township, on Monday. He reports excellent meetings One more was added to the congregation, by baptism.

☞We spent last Sunday with the congregation in Plymouth. The congregation was large and seemed to feel a deep interest in the Word of life In the afternoon we baptized an intelligent sister into Christ. We have labored under difficulties during the past few months, but we hope to be stronger and better for the great campaign now so near us in the harvest fields of truth.

☞In this number the reader will find a catalogue of books published by Bro. W. Fallaway, of England. Bro. K. is the editor of the *Bible Echo*, and has been doing a noble work for the truth in England. He is to visit America soon, and we hope he may find it in his heart to make us a visit. Should any of our Brethren desire any of the works advertised in Bro. K's. catalogue they can order of us.

☞Would it not be a capital thing to do, on the part of Infidel papers, to occasionally pitch into scoundrelism generally. Thieves, pickpockets and the like go unnoticed. If a house is broken into, they blame religion. If a man becomes a downright knave, religion must take the blow. In short, from the Infidel's standpoint, religion does everything that is bad and nothing that is good. Shame upon such unfairness.

☞We have received a communication from Brother Samuel Wilson stating that the Brethren in Philadelphia have abandoned the idea of a general centennial meeting. They are not strong enough to meet the demands of the occasion, and have authorized Bro. Wilson to give notice to that effect. The brethren have acted wisely in this matter. That there should be a general meeting for the mutual edification of the brotherhood, there can be no doubt; but it seems to be impracticable at present. In the meantime let each one work with heart and brain, hand and purse, for the furtherance of the truth.

☞In justice to Brother Stephenson we give place to his article upon the resurrection question. It seems only fair to allow this rejoinder to those who have assailed his views. We did not think it wise to prolong the controversy upon the subject, and still think so; and we heartily commend Brother Stephenson's suggestion that each writer give such *evidence* as he may think proves his point, and let the views of others alone. If brethren would follow this course, it would abridge many things, and treat all fairly. We do not think that any personal feeling has been created by the discussion, but it would be better for each one to confine his arguments to the subject, and let the personal criticism part alone. Undoubtedly all will approve of this.

I Was Sick and Ye Visited Me.

Just as we go to press we learn that Bro. Amos Sanford is very sick and that but little hope is entertained of his recovery. Bro. S. has been a brave and earnest worker for the cause of truth. His family is in a position to need help. Our brethren now have an opportunity to extend that relief which comes from a true Christian sympathy. All remittances sent to this office will be at once forwarded. Remember the judgment words of the Master: "I was sick and ye visited me." His physician writes:

BRIGHTON WATER CURE,
July 23, 1876.

H. V. Reed:

Elder Amos Sanford requests me to write you, so that you may, through the columns of the RESTITUTION, inform his brethren of his whereabouts, and condition. He came here a little more than a week ago for medical treatment. Believing it to be his last and only hope for relief and recovery from a severe illness since the 31st of last May, as his physician at home had told him he could do nothing for him. But alas! I fear too late; his disease has so firm a hold that it seems little more can be done than to smooth his path-way to the grave.

He is suffering with acute tuberculosis; his right lung is filled up with tuburcular deposit, left one involved. He bears his suffering with patient, calm, and Christian resignation; but grieves for the condition of his family.

I hope his brethren and friends will not forget to help them in this, their time of need and sorrow. We are doing all we can for him. S. BLACK.

What is Sin?

One of the many catch phrases of Sabbatarians is, What is sin? Their uniform answer is, "Sin is the transgression of the law, and it there be no law in this age then there can be no sin," etc. This kind of reasoning is most fallacious. It will not bear a moment's examination. The world is to be judged of sin "because it believes not on me," says Jesus. See John xvi. Again, says Paul, "Whatsoever is not of faith is sin." Rom. xiv. 23. Another has said that "all unrighteousness is sin." But is there no law? Sabbatarians say that there can be but one law in this age, and that is the law of the ten commandments. Paul says, "Where is boasting then? It is excluded. By what law? of works? Nay: BUT THE LAW OF FAITH." "Bear ye one another's burdens, and so fulfill the law of Christ." Rom. iii. 27; Gal. vi. 2. We have a law of faith then. Sin means more that Sabbatarians would have us believe. "Whatsoever is not of faith is sin."

Not Peter nor Paul, but Christ.

It is claimed by many that all authority to establish churches in apostolic times was conferred by our Lord upon Peter, and that all churches not having his apostolic seal are spurious. It is further claimed that the Catholic church is the true and only church which possesses the apostolic seal or blessing. Volumes have been written to sustain this view, and as many more to disprove it. It has been stoutly affirmed that Christ transferred his power to Peter, and that he was the constituted vicar of Christ after our Lord ascended. This point rests chiefly upon that celebrated text in Matt xvi., where our Lord gives Peter the keys of the kingdom, etc. Another important point has been raised with regard to Peter's visit to Rome.

It is not our intention to argue the above points in this article. We have another question of graver import for the Romanist to consider, and one, too, which will require some careful reasoning to evade. Our argument will not trench upon the old issues, but upon another phase of the question entirely separate, and to some extent, new field of inquiry. Whatever view Romanists take of Peter's keys or his visits to Rome, we shall not stop to investigate at present. It matters little whether Peter possessed the requisite power or whether he was ever in Rome. Our question lies beyond this and requires another answer.

The question relates more closely to the mission of the apostle Paul. If all authority to establish churches, ordain elders and deacons, was in the hands of Peter, then indeed the argument of the Romanist is admissible. But of course even this admission would not prove the Roman church to be the one ordained by Peter.

Now if it can be shown that Peter did not always superintend the establishing of churches either personally or by his divinely commissioned agents, then indeed, the boasted argument of Romanism falls without hope. Let us examine the point under consideration carefully.

We propose showing that the gospel was preached, men converted, and churches established, entirely outside of the personal authority or apostolic agency of Peter. If this point can be sustained fairly it forever settles the question as to the Roman claim. To us the argument is overwhelming and at once puts an end to the pretensions of the Catholic church, and brings all true believers into fellowship with the Father and the Son.

That the apostle Paul was set apart as the Lord's ambassador to the Gentiles, there can be no question. In Romans the apostle says: "That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost. Rom. xv. 16. In this text the whole mission of Paul is plainly expressed.

1. He presents the great truth that he was constituted an ambassador.

2. That his message was the gospel of God.

3. That the Gentiles were the special objects of his mission.

4. That those Gentiles who accepted his message would be blessed of heaven, seeing that they were sanctified by the Holy Spirit.

The Gentiles then were co-heirs to the blessings and immunities of Christ our Lord. This being true we would ask:

DID PAUL GET HIS AUTHORITY FROM PETER?

If the theory set up by Romanists is true, that Peter was Christ's vicar, and that he alone held the keys, then Paul must have derived his power from him. But is there any proof to sustain this view? We answer there is none. On the contrary the evidence is very pointedly against it. Paul in addressing the Galatians says: "But I certify you brethren, that the gospel which was preached of me was not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." Gal. i. 11-12.

This testimony is very explicit and settles the point so far as the apostle is concerned. The gospel and the power to preach it did not come from man. The commission to preach was direct from Christ. This can be proven from the commission itself: "Delivering thee from the people, and from the Gentiles unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and an inheritance among them which are sanctified by faith that is in me." Acts xxvi. 17-18.

There can be but one more point needed to clinch the argument, and place it beyond the possibility of doubt. Did Paul in any way get his authority from Peter or the apostles? Paul is very explicit on this point. He says: "Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia and returned again to Damascus." Gal. i. 17.

To sum up the evidence as given above we have the following plain facts:

1. Christ and not Peter appointed Paul to the work of the ministry.

2. The power to preach, the gospel to be preached, were derived from Christ and not Peter.

3. The Gentile churches established by Paul were recognized by the Jerusalem brethren as belonging to the body of Christ, and in all respects worthy of fellowship. The question of Peter's keys was never raised. Certain Pharisees objected to the Gentile converts on the ground that they were not circumcised, and did not observe the law. But the Peter part of the objection is not recorded.

In general, therefore, we may conclude that there is no evidence to sustain the monstrous assertions of the Romanist. Men who accept Christ and obey his word are not to recognize the Roman church as the body of Christ. The true foundation is Christ and not Peter. The gospel is God's power unto salvation. Let all receive this gospel, obey its commands, and share its blessings.

Are the Ten Commandments a Perfect Law?

It is often said by Sabbatarians that the ten commandments are God's perfect moral law, which cannot be added to or taken from. Much is said about the moral law and the law of God. Those who use the expressions are very free to assume that the ten commandments are always meant. Much eloquence and oratorical display have been wasted upon the thunders of Sinai and the terrific grandeur of the awful scenes surrounding the base of that mountain which glowed with fire, and "the blackness and darkness," etc.

Let us examine this point and see if it will bear a fair criticism. We are bold to say that the ten commandments are not God's holy, perfect and complete law. The whole Bible is against such a diminutive view of the divine administration. When a certain lawyer asked Christ about the way to eternal life, he was referred to an existing law, of which he was the exponent. "What is written in the law? how readest thou?" Now if the ten commandments are God's perfect law, then indeed the answer will refer to this holy code; but strange it is that no reference is made to the ten commandments. Two great precepts are quoted but neither one is among the ten. Hear, oh ye who would lead the people away from the fountains of love back to the barren wastes of Sinai. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Luke x. 26-27. If the reader will take his Bible, he will find these two precepts recorded in what Sabbatarians call the law of Moses. See Lev. xix. 18; Deut. vi. 4.

Here, then, are the *greatest precepts to be found in the whole Bible*, and yet neither of them are on the tables of stone. This point is of itself sufficient to dispel the wild assertions of those who are desirous of being "teachers of the law, understanding neither what they say nor whereof they affirm." 1 Tim. i. 7.

But there is another point of vital interest bearing upon this question. We often hear Psa. xix. 7 quoted to prove the idea that God's law is not only perfect, but that it is composed of just ten commandments. The text reads: "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple." The reader will notice that not one word is said about the ten commandments. The Hebrew word, *Torah*, here rendered law, more properly means doctrine, and is so rendered in the margin. This text, therefore, cannot be used and applied separately to the commands. Indeed there is not one text in the Bible which even calls the ten commandments the law of God. Men talk so wisely about the moral law, and try all the time to impress the mind with the idea of the ten commandments, but there is no such phrase in the Bible as the *moral law*.

The great doctrine of holiness unto the Lord, is not mentioned on the tables of stone, but it is written in the book of the law: "Be ye holy, for I am holy."

But it seems needless to pursue this point farther. There is no evidence in the Bible—or out of it—that the ten commandments are God's complete law; the assertion is a wild, extravagant and wicked assumption. Our brethren have to some extent become aware of this mode of special pleading, and unscriptural way of teaching. All of God's precepts are adapted to the end for which they were given, but to assert that the ten precepts contain God's perfect law betrays ignorance and a want of Bible instruction.

The Resurrection Again.

It seems to have been my misfortune to have had the discussion stopped without a note of warning just at the time when my position was the culmination of attacks and misrepresentations from five quarters without the possibility of correction or reply. Had they been distributed more I might have noticed some of them, especially reasonings and conclusions for me which I cannot endorse. But I will submit the texts and arguments already adduced with the best grace possible, believing that truth needs not constant repetition to be appreciated; especially as the leading scriptural arguments remain unanswered, while we have several times answered all the leading texts and arguments on the opposite side. Judging from the past, the two parties, though differing widely among themselves, will not abide by the decision of our worthy editors. They have disregarded such decisions in the past. I had been silent on this subject for nearly three years, when forced from my retreat to defend my faith, which during that entire period was subjected to unremitting attacks and misrepresentations. I wrote a series of articles showing the difference between our views and universalism. But one thing during this entire investigation should be deprecated that is the personalities which have been indulged in to an unwarrantable degree. It has been my custom for years not to engage in personal controversies relying upon the merits of my arguments, except as has been in every instance during the past discussion, I have been named and my views attacked, or criticised, or questions asked. In ever, single occurrence in which I have mentioned the names of those from whom I may have differed, it has been called out by personal criticisms, reviews, or questions. To avoid temptations to acrimony in the future, which wounds the feelings of beloved brethren, I would suggest that each correspondent give the best evidence at his command in support of what he may believe, without reference to the opposing arguments of others, and let the readers of our excellent journal be the jury who shall decide on the merits of the arguments. Or if we must have a discussion let two of our ablest brethren who may differ on the position it may seem advisable to discuss; and let each have the same space and number of articles. Let these chosen representatives be rigidly held to parliamentary rules which forbids personalities, impugning motives, discourtesy, etc. A word to the wise should be sufficient. The position of an editor is a critical one. Decide which way he may, one party will generally be displeased. If to avoid giving offence to any, he does not decide in favor of either party, it will be said by some, either that he has no mind of his own, or that he is vacillating. We certainly have the best natural editors in the world or they would not have stood half as much contention and fault finding as they have. Though perhaps having as much cause of complaint as any. I cheerfully acquiesce in their decision to investigate "another phase of the gospel of Christ." From the following challenge which I clip from the article of a very able brother in the last number of the RESTITUTION, I would suggest the subject of probation in the future as an appropriate theme. Refering to the writer and others he says, "now where do they find the authority for the statement that the millennial age is to be an age of probation? Is this not a mere assumption? If not let them adduce the proof." For one, I boldly take the affirmative of this question and will in a few articles proceed to give the proof. And I can assure my brother that he will find himself in a much smaller minority than "J. M. S. Sweet & Co." As far as my acquaintance goes, as many agree with me on the subject whose discussion we have just closed, as either of the opposing parties; whereas I doubt whether the author of the foregoing extract will have enough with him to have a Co. I have not for many years before, heard of a single brother who called in question the doctrine of probation in the future age. If I cannot by clear and unquestionable evidence, from the Sacred Oracles prove that there will be probation in the millennial age, I will abandon forever the idea of probation in the ages beyond; I say the ages beyond, because I do not believe that a single person of all the dead will live during the thousand years except those who shall reign with Christ as kings and priests; and therefore have mortal sinners for whom to intercede and for whose sins to offer sacrifice;—and mortal nations upon probation to subjugate and bless on conditions of obedience and destroy in case of disobedience. Ps. 2 ch. The rest of the dead will not live again till the thousand years are ended. The thousand years will be a sample of all the times of restitution. No class of men ever have had or ever will have probation except such as can legitimately grow up or be educated into responsibility. Even then there will be no more exceptions than all the righteous when Christ comes, and during the thousand years who will not die. No one can preach the gospel of Christ without preaching his associate rulers, his kingdom—all of which relate to the future age, and the probation of all nations preparatory to becoming loyal subjects; (Rev. xiv. 6-7; xv. 3-4; Ps. lxx. 11,) and therefore will be on probation. J. M. S.

Brother Jones' Catechism.

"WHAT DO MEN NEED?"—A SAVIOR.

Is it not too often the case that the mind is carried with so much rapidity from one truth to another, that the idea advanced is not duly received and digested, and the words have been to the hearer no more than empty sounds? Excellent as Brother Jones' catechism seems to be, it would not be possible in so small a compass entirely, to have elaborated each idea, and it offers very good headings for maturer reflection, which are presented in dwelling on his summary.

"Our great want, we are taught, is a Savior. Why? Because we are in a state of sin. What is sin? It is a departure from, or transgression of God's law. Where can that be found? It is exhibited in perfect manifestation in the character of Christ, and presented in precept in God's Holy Law. Does our faith, repentance and baptism, cleanse us from this sin? They cause all past sin to be forgiven, and the individual (if these three conditions have been complied with) should go forward on a new career. In receiving the Gospel, he is no longer in darkness, for he has seen holiness exhibited in the Son; he must hence forward live in the constant effort to attain it. Will he probably perfectly succeed at once? No. For provision has been made for his frequent failure and forgiveness promised through Christ. To what is this offer, to men, of salvation through Christ; and this system which has been put in operation for the elaboration of Christian character sometimes compared in the Scriptures? To "a grain of mustard seed," to "leaven which a woman hid in three measures of meal;" to "the sower that went forth to sow, and the seed fell in various places," it is said to be "like unto a man which sowed good seed in his field."

Our brethren have been so indignant that the reign of our Lord Jesus Christ should have been so entirely ignored, that they fail to regard with sufficient importance the kingdom in its mustard seed state. "The kingdom of heaven," said our Lord (Matt. xiii.), "is like unto a grain of mustard seed," They can fully take in his kingdom when in all his glory "he shall come to sit on the throne of his father David;" but let us not lose sight of the fact, that the very existence of that future glorious kingdom depends on the mustard seed state. If men do not have impressed on them the awful sinfulness of sin, the price paid for redemption from sin, which is the Savior's blood, the terrible fight which must be waged without cessation with "the world, the flesh and the devil" before they can "overcome" and enter "through the gates into the City," then there can be no future kingdom. As drop by drop, the great ocean exists, as moment by moment, time and eternity are made up, so by this single-handed fight of each man with sin, is the glorious kingdom formed and gained. The great question with each of us is, am I preparing to make one item in this glorious whole, by the only one way? Is Christ's mission of saving his people from their sins fulfilled in me? If not, what matters it that I know of this great glory? When our brethren go preaching, are they faithful to preach as our Lord did, in this thirteenth chapter of Matthew? Do they preach that the kingdom of heaven is like unto the leaven which must work in the subject, making him every day more and more like his Lord until all his nature is leavened? Do they stimulate men in this work of laying aside each day the old Adam, and being "renewed in righteousness after the image of Christ in true holiness?" Only such stones as are thus finished, can enter into the great building of which Christ is to be "the chief corner-stone." Don't skip things, brethren. Don't go preaching to men victory, before combat; reward, before probation. Show them as well the sword and the shield which they must use in the fight, as the wreaths of victory, with which the saints are to be crowned. The crown of life is then to be given. The sword and the shield they can take now; of the crown they can only make sure by the right and most faithful use of the former. Show men the utter sinfulness in which they are, that made it necessary they should have a Savior that would "save his people from their sins." That is the great work to go on now. Be diligent in it. The crowning is for the future. Make sure of the present, and thus make sure also of the future.

AN OLD SISTER, S. M.

California Items.

The little church near Healdsburg meets twice a month, when the weather is suitable. Some of the brethren and sisters have removed so that we now only number fourteen members. We confidently expect some additions soon.

I am trying to present the word as I find opportunity to do so, and I am glad to know, that there are some who are willing to hear and investigate the word of God. While this is true, it is also true that a large majority take no interest whatever in Christianity, or are so bound up to sectarian chains, that they do not care to hear anything, except it comes from their preacher.

In some localities, prejudice is so subtile that a hearing cannot be obtained, in some others however, the people are willing and anxious to hear and some I trust, will obey the Gospel as they learn their duties. Take it altogether, California is a good place for a preacher to practice patience.

Some time ago I received an invitation from brother P. A. Strong, who lives near Woodland in Yolo Co. Cal. to come and hold a meeting. I commenced a meeting at a school house, near his residence on Tuesday night March, 28th, preaching each evening through the week and on Sunday and Sunday night—seven discourses. I found less prejudice here than at any place I have preached at in the State.

Brother and sister Strong are fully alive in the great work, and have been at work, talking with their neighbors, scattering tracts, and lending the RESTITUTION. Sister Tunnell of Humbolt Co. Cal. was also at the meeting.

She says at some points in that county, where she has been distributing tracts, there is a desire to hear the works preached.

At the meeting above named was the first any of the audience had ever heard preaching on most of the subjects presented. I think I never addressed a more attentive audience.

Very many questions were asked publicly, and so far as I could learn the answers gave general satisfaction The congregations were made up partly by persons who have been members of churches elsewhere but who are now out of church. Some Catholics, and some who never were church members.

It has never before fallen to my lot to witness so great harmony all through a meeting, and such willingness to accept Bible truth, and let go of or tear down old division fences. Nearly all manifested an anxiety to not only hear, but to know the truth and some appeared to be almost ready to go forward in obedience.

I have promised to return there, perhaps in a few weeks. The kindness and christain courtesy extended to me I cannot forget while I live. May they put their faith (those who have not) into practice and secure the right to the great inheritance.

The public mind in California seems to be directed more in the effort to solve the Chinese emigration question than in making preparation for the coming of the Lord. Let us do all we can, for that day is drawing near. When we have warned the people by faithfully presenting the word of God we will have discharged a duty. To "give meat in due season," is certainly in order now. Brethren, are we doing all we have the ability to do?

Soon the King in his beauty will appear, and who will be ready? Let us all examine ourselves and have our accounts ready for settlement. In hope.

RICHARD CORBALEY.

(This article was sent sometime ago and should have been inserted, but it was mislaid. Bro. C. will please overlook the error.)—ED.

Gethsemane.

The day had closed,
The cold night shadow on Gethsemane
Was falling;—while the world reposed,—
What deeper shadows fell, O Lord, on thee!

Death's awful gloom
In dreadful foldings hung around thy way;
A chill came with it from the mouldering tomb
That blasts alike by midnight and by day.

A deeper pall
From "*power of darkness*," blacker still than death,
In frightening horrors, interfused through all;
Withered both heart and soul, and stilled breath.

Then rose that plaint
That reached to heaven,—stilling seraph's lyre,—
"O Father, pass this cup, for deathly, faint,—
How can I drink its poisons! and expire!"

An angel came
With powers celestial to renew that force
Pressed out in blood-dews from Christ's anguished frame,
And lifting earthward in their crimson course.

From prayer he rose.
The struggle in Gethsemane was o'er;
Like Lamb to slaughter led, the Savior goes
His heart-blood on the cross for sin to pour.

S. A. CHAPLIN.

PLYMOUTH, July 21, 1876.

Correspondence.

CARTER'S STORE, Ark., July 11th, 1876.

MR. EDITOR: As you have had no communication from this part of north-western Arkansas, we sincerely trust you will pardon us for trespassing upon your time and patience, to the extent of saying, that we, of the one faith, are few in number as yet. We have no regular church organization in our vicinity. But few in number as we are, we are earnestly contending for the faith once delivered to the saints. Trusting ere long, that the fables that at present so much engross the mind, and attention of the sects everywhere, will be dispelled from their vision, and that they may be enabled thereby to see and understand God's word as given to man. Our prayers are continually to this end. Most heartily do we desire that all men would concur with the Bible expression, that earth, and not Heaven, is to be the blessed abode of Christ and his saints. And that the kingdom of God is in the glorious future. And that man is beholden unto the resurrection for life and immortality, and many other kindred truths that brighten every page of the Bible of God. But alas! Sectarianism has become deeply indoctrinated into the minds of its adherents, with all its direful absurdities, the effect of which is to say the least, the most baneful, and pernicious, ultimately tending to, and approximating to that of infidelity and unbelief, such then it is as we find set forth, and enthusiastically propagated as being the true and legitimate teaching of God's word. But may the day speedily come when God's word will be read, known, and understood; that it may cause to vanish, the dark and deep delusions of modern sectarianism. And that the light of God's word, may illuminate the pathway of mortal man, and that the glorious truths given to man through the mouths of all his holy prophets, and his Son, Jesus Christ, our Savior and Redeemer, may encircle, as it were, with a belt of glory, the vast and extended domain of earth. And that it may be read, and known, of all men, that the yet future glorious reign of Prince Emanuel is indeed, and in truth, a reality. Then brethren, let us put on the whole armor of God, and go forth to meet, and to battle against the strong holds of sectarianism, and then can we exclaim with Paul, that we have fought a good fight. We have finished our course, we have kept the faith. Henceforth there is laid up for us a crown of righteousness, which the Lord the righteous Judge will give at that day, and to all that love his appearing. R. H. S.

BRO. REED:—I fully endorse the principles held forth by the RESTITUTION, and hope it will be made a power for good. I shall seek to extend its usefulness, as I am satisfied that this subject is too much lost sight of in the present day. In our quickly coming Lord Jesus—I am, etc.

GEORGE HIRD,
Pastor of Stephen Baptist Church, Hinsville, Ont.

BRO. REED:—There has been a man in this neighborhood professing to be a believer in the future age. He preaches:

1. That there will be no resurrection of the unjust.

2. That God foreordained that the descendants of Cain should never have a resurrection, but that they are the seed of the Old Serpent, or what he calls the "overplus seed" that the woman is compelled to bear on account of Mother Eve's transgression.

3. That Jesus the Christ was not the Son of God, but the Son of Joseph.

4. He says that all believers are bound to keep the seventh day Sabbath.

If you, Bro. Reed, will give some comments on such doctrine through the RESTITUTION, you will confer a favor on your humble servant and others. Is such doctrine the one faith and the one hope which we are commanded to preach, or is it another gospel? I remain yours—a searcher for the truth. JOHN INNIS.

WOODSTOCK, ONT.

NOTE.—The individual alluded to above is alone responsible for such views; entirely foreign as they are to the Gospel faith. S. A. C.

DEAR BROTHER:—It is a long while since I have had the pleasure of hearing from you directly. I was pained to learn of your illness and seemingly dangerous condition, but happy to learn through the last number of the RESTITUTION that your condition is much improved, and of the prospects of a speedy recovery. Do you intend going to Philadelphia? If you go, I hope you will stop off with us, either on your way down or back. Don't forget this, for we are anxious to have you visit us.

Brother Stephenson will stop with us on his way home from Canada. He expects to be here on next Friday or Saturday.

I enclose draft for $5.00 toward the issue of a Centennial number of the RESTITUTION, which project meets my hearty approval. I hope we shall have an excellent number of the paper. This plan will doubtless do much toward increasing its circulation. Would be pleased to hear from you. With Christian regard to yourself, wife, and Brothers Chaplin and Myers.

Your brother in the blessed hope.

A. D. ESHELMAN.

CANTON, O.

DEAR BROTHER:—Enclosed find $1.00 to assist in circulating tracts, or extra numbers of the RESTITUTION, whichever is deemed best. I feel solicitous for the spread of the truth. I am where I have no other preacher but the RESTITUTION. I have been here one year, and I have not heard one word of the glad tidings of good news since I have been here, preached orally. And yet we have preaching of the Gospel (so-called) every Sunday. A few days ago there came a stranger in our midst, who said he was a minister of the Gospel, not telling who he was. The thought struck me that he might be one of our brethren that had happened along. So he preached, and I went to hear him. But I was doomed to disappointment, for he was one of those among the thousands that are turned unto fables. He had a great deal to say about everlasting punishment, while at the same time he talked about harmonizing the Scriptures. I asked him what harmony there was,—taking into view the mercy of God, and eternal torment. O, said he, God has made man a free agent, and he cannot take that free agency from him by striking him out of existence, as you claim. I told him that I could see no free agency in being shut up in everlasting torment. He talked a great deal about the immortal soul and the immortal mind, and I asked him where he found that in his Bible. He said he did not know that it was in the Bible, but God was immortal, and that He made man, and breathed into him the breath of life and he became a living, immortal soul, because God being immortal he could not breathe any other kind of life. I asked him if God did not give the animals life, too. He said yes; but that He did not breathe the breath of life into them. I told this gentleman that I would like to give him some papers to read at his leisure when in the mines, (as he was going there) and I gave him several numbers of the RESTITUTION. I have distributed a great many numbers of the RESTITUTION since I have been here. But I do not know what they will accomplish. It may be as bread cast upon the water. The people here are very indifferent about the future. They have all come to this country for the purpose of procuring for themselves the gold that perisheth. But I fear they will never be awake to anything else until they have to call on the rocks and mountains to cover them, and hide them from the face of Him that sitteth upon the throne.

Your sister in hope of the soon coming of our Lord.

DRUSCILLA WARBRITTON.

DELMORE, COL.

Scripture Localities, Extracts, Etc.

Extracts from "The Land of Sacred Mystery," or "The Bible seen in the Light of its Scenery," by W. L. Gage:

"The name of Chaldea appears to have passed like the sands which the Euphrates carries to the sea, down from the highlands of Armenia to the neighborhood of the Persian gulf. In the oldest parts of the Bible the land of the Chaldees appears to have been near the head waters of the Euphrates, while at the close of the Old Testament times it had passed to the tract around Babylon. There have been many debates respecting the situation of "Ur of the Chaldees," and those who, like Rawlinson, have decided that either Warka of Mugheir, great heaps of ruins, was the city whence Abraham migrated. The weight of evidence turns the scale, in my judgment, in favor of the city now known as Oorfa, near the head waters of the Euphrates, and some three or four hundred miles northeast of Palestine.

Among the singular retributions of history is this: that the city which stands where Ur once stood is now a station of the American Board, and the Gospel of Christ and the story of Abraham's life are now sent back by a young nation of America to that ancient spot whence Abraham journeyed so long ago, taking with him the worship of a living and spiritual God. The place has always been noted for its profuse spring, and around that spring people have always clustered, and so Ur has never been without a history. In the period of classic Rome, it was a large and well known city called Edessa, and the modern Oorfa or Oorfa is not a place without size and architectural adornment."

"But the grave has had a more splendid destiny than the shaded spot (under the oaks of Mamre) where Abraham lived. There is no doubt whatever that the place where Abraham and Sarah, Isaac and Rebekah, Jacob and Leah, were buried, is now sacredly guarded within the mosque at Hebron. It is one of those places which are equally revered at the present time by Jew, Mahometan and Christian; and there has not been a year nor a day since the time of Abraham when that rock-tomb has been exposed to desecration, or when a guard has not been set over it. From the time when Abraham purchased it, down all the centuries of the old covenant, it remained in the hands of the Jews. The Christians then gained possession of it; then the Mahometans grasped it; but the patriarchs, and especially Abraham, were beloved in their eyes, and it suffered no detriment. The Christians held it again for the little season in which the Crusaders were victorious, and they relinquished it once more into the hands of the Moslems. These hold it to-day, as must be said to the shame of the Christian world. There is but one race which should possess and keep that hallowed tomb—the Jews themselves. It ought, indeed, to be freely opened to the Gentile world—to those who though not of Abrahamic lineage, yet revere his memory, and accept the Christian fulfilling of his faith; and yet it is owed to the Jews that it be taken from those who hold it now in their foul and unseemly clutch, and given to the descendants of the ancient patriarchs. Happily the strong arm of the British government has wrested within our days what assuredly would not have been given; and the prince of Wales, accompanied by a small and chosen party of friends and scholars, has been permitted to go as far as some might perhaps consider it seemly under any circumstances to advance. It is true, they did not enter the cave itself. The darkened shrines which bear the names of the ancient patriarchs and their wives, and which are jealously guarded by the Moslem keepers, are directly over the tomb; yet in that part of the mosque which is called the shrine of Abraham, the royal party saw a hole about eight inches across, which leads directly into the cave below. Ever night, a lamp is lowered into the vault, but it is withdrawn by day. The original entrance is closed by masonry, but was doubtless on the southern face of the hill, and so situated that Abraham as he sat under his oaks, could look fully into it. The student who may wish to trace the architectural history of the mosque will find it fully detailed in Ritter's work on the Holy Land, vol. iii. p. 305; and no one can fail to be instructed by the graphic narrative which Dean Stanley, one of the prince of Wales' party, has given of the royal visit in 1862. It is not to be forgotten, that the great earnestness to penetrate the cave of Machpelah is peculiar, it would seem, to the Christian nations of the present day. The pasha of Jerusalem, who yielded the right of entrance to the English party, expressed wonder at their curiosity, and said that he had never thought of visiting the mosque for any other purpose than sending the sacred air. Yet it may be doubted whether, in case a strong curiosity should prompt a Mahometan to descend, he would dare to; for Quaresmius tells us that early as the seventh century, it was firmly believed that, if any Mussulman entered the cavern, immediate death would be the consequence. I trust, however, that the growing weakness of the Turkish government will allow of even more perfect exploration. It is not too much to say that in a good measure of probability, the body of Jacob, embalmed as it was in Egypt, is in as perfect condition there to-day, as are the mummies which are disinterred on the Nile; and, it may be, the first layers of the masonry to be still seen at Hebron were laid by Joseph himself, on the occasion of his father's sumptuous funeral. That this is no idle fancy is shown by the wealth and power of the man, whose father had been a Hebrew shepherd, but who had wrought out his fortune with such signal success in Egypt. Here Joseph had become habituated to magnificent sepulchres, as well as to sumptuous sepultures; and after that costly pageantry of burial described so strikingly in the closing chapter of Genesis, it is hardly to be supposed that he would fail to designate, with some architectural memorial, the simple rock-grave which his great grandfather purchased, and which for three generations had lain in its original rudeness."—*Herald of Life.*

The Philadelphia General Meeting.

My attention has been called to a letter from my brother Thomas, in the the last number of the RESTITUTION, making inquiry concerning a proposed general meeting at Philadelphia, and I have been requested by the brethren here to reply to the same.

The notice to which reference is made, was contained in brother Gellelly's report of our last conference, stating that it was decided to hold the next annual meeting at Philadelphia; and a subsequent editorial paragraph in the RESTITUTION on the same subject.

We have felt considerable anxiety on the subject as the time appointed for the meeting drew near, and after due deliberation, and consultation with some of the brethren from Baltimore, we are compelled to confess our inability to receive and entertain the large company who would undoubtedly be present. We feel keenly the mortification of making such an announcement but our circumstances are such that we can see no other course in justice to those who would assemble, and to ourselves. Our good brethren who were present at the last meeting appreciated the situation, and a plan was started for raising a fund to meet the expenses of the next meeting, but I understand that it has been but a partial success. In case those who attend should come prepared to bear their own expenses, the constant attendance of a committee from the Philadelphia church would be required for several days to properly attend to the reception and comfort of visitors; and after canvassing our little company, we find that in this busy time we would fail in this particular.

In view of the foregoing, I trust that our brethren will understand and appreciate our position, and if is thought best to hold a general meeting this year, will appoint it at some other point than Philadelphia.

SAMUEL WILSON.

Valuable English Works.

Our readers are informed that we expect shortly to have for sale the works mentioned below. Orders and remittances for the same may be sent at once to this office.

Discussion on the State of the Dead. Between the Rev. W. G. Brailman, Congregational minister, and W. Kellaway, editor of *Bible Echo*, and minister of the Gospel. Both of England. The propositions discussed were: 1. That the dead exist in a living, conscious state after their decease. Affirmed by W. C. B. 2. That the Scriptures teach that men in death are wholly unconscious, insensible, and unable to perform any act whatever; and that they rest in darkness, silence and the dust. Cloth, bevelled boards, well bound, 35c; postage 10c. Paper cover, 25c; postage 6c.

Duration and Nature of Future Punishment. By Rev. R. Constable, M. A. late Prælocutor of Cork, Ireland. 276 pp. An elaborate argument touching the punishment of the unrighteous. It is particularly fine in its philological chapters respecting the meaning of the Greek words used by the inspired writers to indicate the doom of the lost. Price $1; postage 16c.

"We hail this book with *hearty satisfaction*. Undoubtedly the subject which it treats with such an attractive combination of forcible logic, modesty of power and reverence, has held hold of the minds of many of the most thoughtful Christian men of the age. To speak, from a parochial in the first edition to a handsome volume of three hundred and thirty pages in the fourth, is conclusive proof that this work has proved a powerful and profound importance..... We must also compliment the publishers on the tasteful and handsome dress in which they present the book to the public, and express the hope that the necessary outlay will speedily be much more than recovered by the large sale of a work which must take a standard place in this painfully interesting department of Christian theology."—*The Rainbow.*

Hades; or, The Intermediate State of Man. Crown 8vo, 2d edition. Price $1.50; postage 16c.

This work presents the Bible doctrine of the state of man between death and the resurrection.

"Mr. Constable has, in a series of works, devoted much labor and research to establishing from Scripture and other sources the real nature of the future state; and the present book is the result of his more exhaustive labors on one special point. His argument is supported by no little learning, a keen logic, and a fine and available style. There is a good deal to be said for the general doctrines propounded."—*Nonconformist.*

"It is characterized by his usual vigor of thought and clearness of expression. To all sincere lovers of truth, rather than of tradition, we cordially commend the treatise."—*The Church Messenger.*

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MARRIED.

APPLEYARD—COATES.—In Sylvester, Wis., July 2, 1876, by Rev. W. A. Foster, Mr. T. L. Appleyard of Chase, Mi., and Miss Libbie Coates, of Sylvester, Wis.

BUSINESS DEPARTMENT.

Centennial Number of the Restitution.

It has been deemed best to issue a Centennial number of the RESTITUTION, wherein is to be set forth our faith and hope upon the great questions of Bible truth. Those who have heretofore contributed to the Tract Fund, will find the amount credited under this head. It is to be hoped that every brother will give something toward this feasible effort to let the light of the glorious Gospel shine into the hearts of men. No people have so much truth and do so little. Why is it? Let every one do his duty. God will bless you.

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Put Your Name on this List.

Recently quite a number of brethren have concluded that an easy and effectual way to get the truth before the minds of the people is to send them the RESTITUTION for three months. This is a good decision. It is almost impossible for the paper to be received and read by any household for three months without its making an impression upon their minds for good. So send on your names and money. We hope to have a goodly number report. The following is a list of those we already have above referred to:

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LETTER RECEIPTS.

Letters from the following persons have been received, found to be correct, and the business attended to:

SUBSCRIPTIONS.

Jacob Frock	$1 00	Ira Allen	$1 00
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ANNOUNCEMENTS.

There will be a general assembly of the Church of God at the house of the brethren in Winchester, Va., on Friday, August 4, 1876, and will continue over the following Sunday.

All of the One Faith are invited to attend, especially all who practice what they preach.

All from a distance, on getting off at the Winchester depot, will at once enquire for N. J. Morgan, who will conduct them to his house, where they will be at home during the meeting.

Brother J. M. Stephenson will preach in Brother Elliott's neighborhood on the Friday evening before the last Saturday and Sunday evening in July, and at Lanark the following Saturday evening and Saturday.

The Church of God will meet in conference at Kings Point, Dade county, Mo., on Friday before the second Sunday in August, for the purpose of devising the best means of promoting the work of our Master in this portion of the earth. It is desirable that all of like precious faith meet upon this occasion, at the time appointed, for edification, and for building each other up in our most holy faith.

Brethren from a distance will enquire for A. C. Patterson or A. J. Brown.

Come, brethren, one and all, and let us have a good time, one that for all future time will live in our remembrance, and be as an oasis in the desert of this short life, that we may know and love each other better, and see eye to eye as of yore.

A. J. BROWN,
A. C. PATTERSON,
J. F. STEPHENS,
JAMES RUTH.

PERRYS, Mo., July 17.

The undersigned would beg leave to call the attention of the brethren of the One Faith to the proposed conference at Philadelphia, to be held on the third Friday in September, 1876, and continue until the succeeding Sunday night. I would likewise call on the brethren who are leaders of the RESTITUTION to announce the same to the several churches, as was recommended at the last conference. By this means we hope that all of like precious faith that possibly can come, will come, and that we may have a happy time in greeting, and in associating with each other.

It is unnecessary for me to speak of the other unmeaning attractions in the city of Philadelphia at this time, where may be seen a sample of the "riches of the Gentiles."

In accordance with a resolution passed at our last conference, to the effect that those who could would subscribe 50 cents a month, less or more, in order to help to defray the expense of the meeting, so that we may not so much burden our hospitable brethren there, I would again beg the brethren to be mindful. All subscriptions should be sent to Brother I. Peterman, 127 Court st., Brooklyn.

Brethren who intend to come, will please send a postal card to Justice R. Dull, 6 E. Cadet st., Philadelphia, Pa.

J. H. GELLELLY,
Secretary of Conference.

The annual conference of the Church of God for the state of Indiana, will convene at Antioch church house, five miles south of Plymouth, and two miles north of Argos, on Wednesday at 2 o'clock p. m. August 16, 1876.

As there are several papers relative to church and general organization to be read for the edification and deliberation of the brotherhood, and much other business to be attended to, it is desirable that the brethren and delegates be prompt in attendance at the first of the meeting.

It is also desirable that the congregations send their delegates fully instructed as to pledges in the missionary work, that we may be able to make a forward move another year.

Brethren from other states are invited to attend our meeting.

Plymouth can be reached from the east or west by the Pittsburgh, Fort Wayne & Chicago Railroad, and from the south by the Indianapolis, Peru & Chicago Railroad. Those attending from the south will stop at Argos, on the L. P. & C. R. R.

ASHER M. LOSE, Secretary.

By order of the Committee.

McDONALD & BRO.,
STEAM BOOK & JOB PRINTERS,
And Publishers of
"The Plymouth Democrat,"
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SPECIAL NOTICE.

Having on hand a large supply of Hymn Books of "The Psalmodist," and wishing to have it introduced in all our Societies, we have concluded to reduce the price, and offer it on the following terms which will bring the book within the reach of all:

Cloth binding	$0 40
Leather binding (plain)	50
Leather binding (gilt)	60

The brethren will see that we have reduced the price one-half. Let all who desire the book send in as early as possible.

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Waiting for that Day.

BY DR. GILES.

Waiting we stand,
And watching till our Savior shall appear,
Joyful to cry, as the eastern skies grow clear,
"The Lord's at hand!"

But now the night
Presses around us, sullenly and chill;
Pain, doubt and sorrow seem to have their will:—
Lord, send the light!

Weary we wait,
Lifting our heavy eyes, bedimmed with tears,
To skies where yet no trace of dawn appears:—
Lord, it is late!

But yet thy word
Saith, with sweet prophecy that cannot fail,
That light o'er darkness shall at length prevail:—
We trust thee, Lord!

Oh, Morning Star
Of heavenly promise, light our darkened way
Till the first beams of the expected day
Shine from afar.

So will we take
Fresh hope and courage to our fainting hearts,
And patient wait, though every joy departs,
"Till the day break."

Science and Religion.

"O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so-called."—1 Tim. vi. 20.

What is this great trust committed to all who preach the religion of Christ? 1 Cor. xv. 1–4. "Moreover, brethren, I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand. By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, that Christ died for our sins according to the Scriptures. And that he was buried, and that he rose again the third day according to the Scriptures."

Verse 3, "I delivered unto you first of all;" first, in importance of all; then goes on throughout the chapter in the most grand and sublime manner to depict the fact and importance, the necessity of the doctrine of a future resurrection.

Now, as the doctrine of the Old Testament, the foundation of everything, rested on the one great fact, that God was the Creator and upholder of both the heavens and the earth, which contravened with all false religion, and "science falsely so-called." So does the doctrine of resurrection lay as the foundation of all true religion in the New Testament, and contravenes all false teaching in both religion and science.

Nowhere in the Bible, is there, so to speak, so desperate an effort to establish a point as the great Apostle of the Gentiles, makes in this 15th chapter of 1 Corinthians, to establish the fact, that the resurrection of the body is the foundation of all the teachings of Christianity. There we see the true exhaltation of the character and office of our Lord and Savior Jesus Christ.

Here, then, is the "trust committed" to Timothy and to all who follow the apostolic plan of preaching the Gospel as plainly pointed out in 1 Cor. xv. 1.

What then, constitutes the caution in the text above 1 Tim. vi. 20, "Avoiding profane babblings, and oppositions of science falsely so-called?"

In answering this, it might be well to premise by saying that our apostle was a prophet as well as an evangelist; his clear discription of the "Man of Sin," not even yet revealed, and the "mystery" that we "shall not all sleep," but that some shall remain over, and "in the twinkling of an eye shall be changed," establishes him as a prophet of first importance. So that if the things he feared were not fully manifest at that time, it does not militate against the necessity of the caution.

For one of the early heresies against primitive Christianity was not yet revealed, to-wit: Gnosticism; though several very grave errors had already crept into the churches.

The greatest error that ever has, or ever could get into the church, was 1 Cor. xv. 12: "How say some among you that there is no resurrection of the dead." If the whole church does not deny the resurrection of the dead, or the testimony of our own memoirs, of Adam Clark, Spurgeon, and hundreds of others, the whole church, with the slightest exception, do the very next thing to it, it persistently ignores this foundation doctrine of the apostles. And why not? The churches are consistent with themselves; if the wicked go directly to hell, the righteous directly to heaven, at death, as Tindal, the first English translator of the Bible says, "What use have we for a resurrrection?" And the question is unanswerable. But according to the heading of this article, what of "Science falsely so-called?"

In all the travels of the apostle to the Gentiles, the most intensely religious city was the city of Athens. Xenophen, as quoted by Alford, says, that "the whole city is an altar, the whole city a sacrifice, and an offering to the gods."

Our version does them great injustice, for Paul does not accuse them of "superstition," but commends them, in the very outstart of his splendid speech, for being "very religious." In every considerable town to which he traveled, he found schools of philosophers, where the teachings of Socrates were held in the highest veneration; and so earnestly religious was he, that when his enemies, through jealousy, wished to get him down from the very high veneration he enjoyed, for the love that all had for him, like Daniel, the only possible chance, was to accuse him in regard to his religion. The religion and philosophy, which were interchangable terms with him, was, and is called Platonism; for Plato was both pupil and biographer of Socrates: and no more exalted, refined and highly cultured mind has ever graced the human race. Well, then, what is the matter?

The matter is that Socrates, Plato, Aristotle, and all the schools, with few exceptions, taught the same that the churches now teach, that man is immortal, ignoring, or denying the great, the glorious doctrine of resurrection of the body. So when Paul preached to the Athenians that one had been raised from the dead, "some mocked; and others said, we will hear thee again of this matter," putting the orator off with true Athenian politeness, but really dismissing the subject from their minds. And why not? We ask again, and again declare that they could do no otherwise in consistency with their established philosophy, that man is essentially immortal. Man's immortality was the chief corner-stone, as it is the chief stone in the corner of all "or so-called religious teachings of to-day.

I hope my readers will not think me dippant, for I have examined with care the teaching of the philosophy in vogue at the time our apostle wrote Col. ii. 8. He encountered certain philosophers of the Epicurians, and of the stoics (Acts xvii. 18), and made that masterly effort at the court of Areopagus.

While I do not wish to overrate, it appears that Moses could not, with all his wonderful opportunities, have had greater veneration for God than did Socrates. But see how Paul excuses the ignorance of the Athenians, and promises that God will wink or close his eyes to their errors. But what will he say to those who rob God of his re-creative power and Christ of the honor of being by right, in consequence of his obedience, "the first fruit" of all who sleep in the dust?

Oh! the error of not knowing the Scripture, or the power of God. Is that all? Is that the worst? Not all! Christian teachers, at least nearly all that the masses have, are driven, in consequence of the Pagan philosophy engrafted into their religious creeds; driven to the dire and absolute necessity of doing as did the "liar from the beginning," at the beginning, flatly deny God's most positive declarations.

I ask in good faith, not to to equivocate, what can be plainer? What philosophy more positive than this (Rom. vi. 23,) "The wages of sin is death, but the gift of God is eternal life (and that) through our Lord Jesus Christ." There is a Greek scholar writing to Greek scholars. What would an old Roman think the writer meant by the word "death?" The Serpent did know what it meant, and gave God the lie, liar as he was. What meaning would he, or you, my reader, put to the word "gift?" And how would he understand the declaration that "gift" obtained through, or by a certain "name?" Especially when not one of these to whom Paul wrote, nor perhaps you, my dear reader, had ever been educated, that is drawn through a Calvanistic or Armenian theological school. Poor unsophisticated Greek and Latin scholars would have to take these words in their natural meaning. Never would have come into their stupid heads that death meant eternal life in some shape or other. Never could they have thought, for want of this theological training, that God would beg of them in the most earnest terms, and that through the most stupendous sacrifice, to-wit, his only Son, to accept that, which they had always had, "eternal life."

But let us turn away, though with mournful feelings, from those aspiring and highly cultivated intellects, who without the light of the Gospel "would seek the Lord, if happily they might feel after him;" (Acts xvii. 27,) but with very different feelings from those who obstinately shut up their eyes and close their ears against the plainest teachings of God's word in their own hands, and learn what is the "power of God and the wisdom of God." 1 Cor. i. 24.

1 Pet. i. 3–5: "Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed (when?) in the last time." Almost every word of this long sentence is an emphatic word.

Rom. v. 17, 21: "For if by one man's offence death reigned; by one; much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one Jesus Christ." "That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord."

Please don't fail to notice how extremely cautious all the New Testament writers are to show, by continued repetitions, that eternal life is obtained only through the name of "Jesus Christ our Lord." And that it always represents it as not only the "gift of God," but is in consequence of "grace," that is the favor of God; and that too. "through righteousness," Christianity, as well as its founder, had always to withstand the "contradiction of sinners."

The "science falsely so-called," in, and previous to apostolic times, taught the immateriality and immortality of the soul: now this Aristotelian philosophy becomes the very ground work of all religious teaching, for, in the third and fourth centuries, it was fully incoporated into the dogmas of the church, by Origen in one form, and St. Augustine in another; the former laying the foundation of the error of Universalism, which, to say the least, is a humane doctrine, or error. The latter, by engrafting the error of an independent immortality on Christianity, laid the foundation of three of the most abominable and horrid doctrines ever taught. No Paganism has ever excelled in infamy what is taught as orthodox religion, in these so-called Christian lands, in these so-called Christian days, to-wit: Unconditional election and reprobation, called by its greatest teacher *decretum horribile*. Eternal existence, and continually increasing punishment and suffering of the wicked; the greatest slander against God and his revealed word ever uttered. Lastly, spiritualism, which to-day numbers millions.

And now, as regards the scientific teachings of the present exponents of philosophy, they are right as regards the mental and physical nature of man, for they teach that man has, and can have no thought or consciousness independent of a certain physical organization. Psa. cxlvi. 4. "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." It would be a work of supererogation to multiply such texts, which could be done by the score, but it is not out of the way to say that not one text, directly on that subject, can be found to contradict it.

While the philosophy of the present is all right on man, immortality and immateriality, tested by the whole Bible, philosophers may be very wrong in not accepting that most sublime and all important doctrine of future and eternal life by the resurrection of the body. And when we take into consideration that they are scientific and not religious men, who can blame them when the whole testimony of nature is directly against, what is taught as pure religion? In all England there is but one religious weekly paper published that teaches in accordance with the Bible on that all important subject. Thought is organic action as certainly as chopping wood. A dead man is precisely in the same condition that Adam was before "he became a living soul" or person. B fore he breathed he was a dead soul, or dead person; after man ceases to breathe, he becomes a lifeless or a dead person. With this difference, that on certain conditions of faith and obedience, he may have had "his name written in the Lamb's Book of Life" so as to have "a right to eat of the Tree of Life" after enjoying the dear bought privilege of having "a part in the first resurrection." In this, the church to-day is responsible for the infidelity of the day among the teachers of science; mournful thought. It looks as though the end was not far off, for "when the Son of Man cometh, shall he find faith on the earth?" Luke xviii. 8. One great difficulty in the way is the lack of meekness, you can find out that in a moment, by just touching professors of religion on this point; and leaders of scientific thought have just reason to be proud of the very high attainments obtained in their investigations; but in approaching God we must learn that "my strength is made perfect in weakness," (1 Cor. xii. 9,) it is only "when I am weak, then am I strong." Verse 10.

WM. DRESSER.

Russia has only 18,000 miles of railroad, and proposes to add thereto by constructing several long lines, among them one to span the empire from east to west, connecting European Russia with the Pacific by the way of Central Siberia. This will largely increase the demand for American locomotives.

Union.

Several articles have been published in the RESTITUTION in reference to a union of the believers of the Abrahamic faith, or the Gospel of the kingdom of God, with the Adventists, concerning which I wish to make a few brief remarks. A union without harmony would be simply jargon; oil and water will not mix; there is but one faith shall reign in life by one Jesus Christ." Eph. iv. 5. First the affirmative; we believe and advocate no doctrines or views that are not plainly taught and enjoined, both by precept and example, by Prophets, Christ and his holy apostles. We know of no doctrine taught, in either the Old or New Testament scriptures, which we do not believe, and hold to be essential to salvation. Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Moses and Jesus. Hence the faith that pleases God must embrace the whole sum total of Divine Revelation. This is the broad, solid platform upon which we stand. No plank can be taken from it, none need nor can be added to it. It originated with, and came forth from the one Infinite and All-wise Jehovah. Man has a complete constitution and book of discipline of the Christian's manual. Well and truly does the apostle say: "It furnishes the man of God unto every good work."

We hold and teach that the Son of God, the Lord Jesus Christ, is the great head-center, and sure foundation and chief corner-stone of our most holy Christianity. We believe and teach that in the scriptures, that are essential to be believed and incorporated in our faith in order to have it perfect and well pleasing to God; prominent amongst them is the covenants and promises made of God unto the fathers of the Hebrew nation. These are of frequent occurence in the Old Testament scriptures. They are great and precious promises. They are often referred to by Christ and the New Testament writers. The reader is requested to begin with the 12th chapter of Genesis, and read carefully; If he is a hater of the much abused and down trodden Hebrew, he will find much to challege his honesty, his intelligence and his admiration. He will find that the Hebrew nation was God's selection, or election, through which God's purposes were to be accomplished in bringing forth the promised seed of the woman. God's Messiah, the Christ, through whom, and in whom, all the promises center.

To Abraham and his seed were the promises made. To leave Abraham out, and have all the promises fulfilled in the seed, is not dealing fairly with the inspired word of God. If we adopt the spiritual and apply it to Abraham, we must, to be consistent, apply the same rule to Isaac, Jacob and the sons of Israel, and the Christ and his reign on David's throne, and thus make a confused mess of spiritual nonsense. The return of Israel to their own land, under the reign of Christ, Abraham's seed, in the age to come, to the very identical plot of ground covenanted to Abraham, is most positively guaranteed in the covenants which the deity made with the father's of the Hebrew nation. Do those that are so anxious for union believe and incorporate the covenants of promise in their faith? Nay, verily God, in his mercy and wisdom, has called a class of men within the last half century to search the records and find the old paths that holy men of old, who wrote and spoke as they were moved by the holy spirit, were wont to walk in. Thanksgiving and glory be given to him, who, orders all things in wisdom, we have found the good old way, the straight and narrow way, which prophets, Christ and his apostles have so carefully and minutely laid down, and plainly written out in the unerring word of truth. We have been clearing away the rubbish that has been accumulating through the dark ages, which has culminated in the great apostacy of the last days, and now what is the outlook? Just what the prophet said: "Darkness covers the land, and gross darken the people But there is a remnant according to the election, who have not, and must not, for a moment leave their, great high and holy work, and calling of preaching, and publishing the gospel of the kingdom; the whole truth whether men will hear, or forbear. It is indeed a great work. No time for olds issues. God expects every man and woman to do their whole duty. Such and such, only, will be rewarded with a high position in the kingdom of God. In the name of the Lord of Hosts we set up our banner; and spread its ample folds to the breeze; inscribe on it, in large capitals, an open Bible the ancient gospel preached to Abraham; the gospel of the Kingdom as preached by the Son of God; One death, burial and resurrection; the kingdom, and coming of the great God, our Savior Jesus the Christ. A belief in the second coming of Christ, and the doom or destruction of the wicked are Bible truths; but they do not fill out the bill, nor fill up the sum total of the faith once delivered to the saints, which the apostles exort us to earnestly contend for. In closing this article we make an earnest appeal to believers of the Abrahamic faith, to come up to the help of the Lord against the mighty. We have greatly desired to hear from our highly esteemed Bros. B. Wilson and Mark Allen, old veterns of the cross, who battled nobly for the truth in those days when it tried men's souls. We are in the midst of the fight; it is a hand to hand conflict; we want your help; not one can be spared from our ranks; if you have been wounded in the severe fight with Apollyon and have retired to the rear, oh, that the balm of Gilliad may be applied to your wounds; mollified with ointment, and you be speedily restored to soundness, take your position in the front rank, and again, as of old, battle nobly for the truth. Oh, that Israel's God would appear for our deliverance. That he would take hold of the ends of the earth that the wicked might be shaken out of it.

NEWELL BOND.

The Great City.

And the great city was divided into three parts, and the cities of the nations fell; and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. Rev. xvi. 14.

"Who is the great city?

And the woman which thou sawest is that great city, which reigneth over the kings of the earth. Rev. xvii. 18.

What power is that?"

Without doubt, the papacy, the apostate church. No other power has reigned over the kings of the earth as she has. Is the city divided now, and if so, when did it take place?

I think it is, and took place at the Ecumenical council in 1870. Up to this time, the power was a unit.

Now it is divided by the vote, on infallibility, which made three parties. First, the majority for infallibility, second, the conservatives, third, the decided opposers to the dogma.

This is a death blow to her utter destruction, brought upon herself by her own act. "A city divided against itself cannot stand." She must fall, and the cities of the nations fall with her. Who are these? As the great city is an apostate church, symbolized by a lewd woman, the other cities are of the same order, or class, fallen churches, daughters of the mother.

This division of the great city, and fall of the smaller ones, shows that we are under the "seventh vial," the dregs of which will swallow up Babylon, represented by the "millstone cast into the sea." Have all the christians, came out of the great city, and also the smaller ones scattered among the nations? If not, there is no time to lose. The angel of destruction cannot finish his work, till the servants of God are safe, as in the flood, the cities of the plain, and Jerusalem. Judging from the state of things, where the proclamation of the ensuing kingdom, has been fully preached, this coming out, and turning away, from those that have the form of godliness, is almost finished up. The light has shone and been rejected, therefore they are left blind in the dark.

It is sad, but just.

There may be some outside of these cities, that may be reached, and saved by the "word," so let it go forth, in faithfulness till the end, for I feel that it is very near.

Whatever is done, must be done quickly, for the forbearance of a merciful God, cannot last much longer. The news of crime of every kind, that comes to us daily, from every part of the world, in this age of boasted civilization and christianity, is perfectly astounding. And yet multitudes are crying "peace and safety." Surely "sudden destruction will overtake them, and they shall not escape."

Brethren let us be ready, for the Lord is "nigh, even at the door."

I. ADAMS.

Palestine.

Travels to Palestine are annually becoming more numerous, and so are books and lectures on the Holy Land. This is well now, and argues well for the future. It springs from an enlarged desire for Biblical knowledge, and increases the amount of it. Before Dr. Farrar wrote his imitable "Life of Christ," he traversed all the acres our Lord's feet had trod, and thus was greatly aided in preparing his popular work. He calls Palestine a fifth Gospel, and pronounces it as valuable as either of the others. Unlike other countries the interesting sites in Palestine are perpetual, the inhabitants stereotyped, and their manner and customs are now exactly what they were eighteen centuries ago. The present is essentially a reproduction of the past. To borrow the language of an eloquent Oriental traveller; "The unchanged habits of the East render it a kind of a living Pompeii, the outward appearances which, in the case of the Greeks and Romans, we know only through art and writing, the marble fresco, and parchment; in the case of the Jewish history, we know through the forms of actual men living and moving before us, wearing almost the same garb and speaking in almost the same language and certainly with the same general terms of speech, tone and manners."—*Messiah's Herald.*

Gleanings on Prophecy.

Prophecy is history anticipated and contracted; history is prophecy accomplished and dilated. Lying oracles have been in the world; but all the wit and malice of men and devils cannot produce any such prophecies as are recorded in scripture.—*Bp. T. Newton.*

God doth not use teach his people to work in the dark; they are the children of light, and there are no deeds of darkness which they have to do. Yea, he always suits their light to their labor, and gives them a clear discerning of what he is about.—*Dr. J. Owen.*

God travels to satisfy our comfort, but not our curiosity.—*Lord John Napier.*

The giving ear to the Prophets is a fundamental character of the true church.—*Sir I. Newton*

A blessing is pronounced on those who hear and read the words of this prophecy, (Rev. 1:3,)...God commends the study of the book to us. Who, then, shall say, let it alone? .....I cannot but think it is a sin for any one to say he knows nothing about it. —*B. Slight. M. A.*

The prophetical portions of the sacred Scriptures....are a beacon light, in times of storm and agitation on the great ocean of human life, thrown out to guide us as we navigate, and to warn us of the breakers on dangerous coasts.—*Dr. G. Duffield.*

Prophecy is equivalent to any miracle, and is of itself evidently miraculous .....The voice of omnipotence alone could tell all that lay hid in dark futurity, which to man is as impenetrable as the mansions of the dead,—and both are alike the voice of God.—*Dr. A. Keith.*

God gave us his Word of prophecy, not to puzzle, mislead, or deceive, but to be a light to teach us his own purpose, and our duty and chief end.—*James Scott.*

No discussion on the fulfilment of prophecy must ever divert, but on the contrary, should draw our minds to the consideration of our personal safety in the sight of God. Are we hiding ourselves within the everlasting arms, —and when the last storm shall come, and the last storm shall come, and the last thunder shall roar, and the last fire shall shall blaze, are we conscious that we shall be found resting on the rock that shall never fail?—*Dr. Cumming.*

In God's time, which is the best time, and in God's way which is the best way, prophecy shall certainly be fulfilled.—Every word of Christ is very pure, and therefore very sure.—*Matthew Henry.*

As a band to bind these gleanings together, we may take the words of the Apostle; *Despise not Prophesying.*

Various Renderings of Isa. 26: 14, 19

Verse 14. "They are dead, they shall not live; they are deceased, they shall not rise; therefore hast thou visited and destroyed them, and made all their memory to perish."

"They are dead, they shall not live; they are deceased tyrants, they shall not rise; therefore hast thou visited and destroyed them; and all memorial of them thou hast abolished."—*Bishop Lowth's Translation of Isaih.*

Verse 19. "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in the dust; for the dew is as the dew of herbs, and the earth shall cast out the dead."

"Thy dead shall live; my deceased, they shall rise; awake, and sing ye that dwell in the dust! for thy dew is as the dew of the dawn; but the earth shall cast forth, as an abortion, the deceased tyrants."—*Lowth's Translation.*

"And the earth shall cast out the dead."—As abortive birth is cast out of the womb, to which the grave is compared (Job i: 21.) But as the verb here used does not properly signify to cast out, but *to cast down or cause to fall.*"—*Benson's Commentary.*

If then, the deceased tyrants are *cast forth* as an *abortion*, the text teaches most forcibly the resurrection of wicked men to a mortal life again.

V. P. SIMMONS.

In Shetland, which is the part of Scotland whence Shetland ponies originally came, some of the ministers live on $100 a year. They are expected to be as hardy as the ponies, and to live as cheaply. One minister, who has a wife and four children, gets about $125. There is no great rush of candidates for the ministry in Scotland.

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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J. M. McCHESNEY,	THOS. WILSON,
A. F. MACBETH,	H. M. HYDE,
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TO CORRESPONDENTS.

THE RESTITUTION advocates the final "restitution of all things which God has spoken by the mouth of all his Holy Prophets since the world began." It also advocates a return to this and, the establishment of the Kingdom of God on the earth, with Christ as King of kings, and the immortal saints as joint-heirs with Him in the governments of the nations; the re-adoption of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ; and many other kindred truths. It also advocates a hearty belief of the Gospel, repentance, and baptism as applicable to the forgiveness of sins, and a holy life as essential for final salvation.

The Future Millennial Earth, The Inheritance of the Meek.

"But the meek shall inherit the earth, and shall delight themselves in the abundance of peace." Psalms xxxvii: 11.

"Blessed are the meek, for they shall inherit the earth." Matthew v: 5.

The Christian church was the consent during the first three centuries, and in every subsequent period of its greatest purity, received in a plain and literal sense those scriptures which relate to the Second Advent of Christ. The great council which condemned Arianism, proclaimed its belief in the literal meaning of the promise that the meek should inherit the earth, and all such like passages.

There are, indeed some Christians who think it derogatory to the glorious character of the promised kingdom to connect it with anything of earth. But let them remember that two of the eight beatitudes repeat the promise of inheriting the earth; and in the Lord's prayer, which is left for our use until the Lord returns in glory, we pray for this future inheritance, "Thy kingdom come, thy will be done on earth."

In regard to the time when the inheritance shall be entered on, it seems to be at the future descent of our Lord on this earth (Zech. xiv. 4.) and not at his preliminary appearing in the air, which is the first stage in his Second Advent, when he will gather up to himself into the Heavens all his saints, both quick and dead; having "changed their vile bodies, and fashioned them like unto his own glorious body." Then, as the first act of judgment, the principalities of the kingdom will be apportioned to the co-heirs, according to the diligence with which they have employed the talents entrusted to them; some being made rulers over ten, others five, or two, or one city. His coming down upon the earth is an event subsequent to his appearing above the earth. His feet shall then stand again on the mount from which he ascended (Acts i.) and it is said (Zech. xiv. 5.) "All the saints shall come with him." They must, therefore, have risen and left the earth before that time, or they could not come back with him.

During this recompensatory judgment of the saints in the aerial Heavens, the earth will be left in an awful state of anarchy; which will increase in violence till the apostate nations of the Roman earth, mustered under their papal and infidel heads, and led on by the man of sin, the Personal Antichrist, cry of the distressed children of Abraham reach the ear of their deliverer, and he will reveal himself in flaming fire to the utter destruction of their enemies and his. This is called in Joel and Malachi, "the great and terrible day of the Lord." The wicked shall burn and melt away in the presence of the Lord "like the fat of lambs," and "the transgressors shall be rooted out."

On the Jews thus delivered, "the spirit of grace and supplication shall be poured out, and they shall look on him whom they have pierced, and mourn for him as one mourneth for his only son." Zech. xii. 10. They will then be nationally converted; rebuild their city on the plain caused by the earthquake at Jesus' descent after the pattern given in Ezekiel's last eight chapters, and become missionaries to those nations who had not shared the apostacy, and had therefore escaped the first act of vengeance. "Then shall the Lord be king over all the earth." Zech. xiv. 9.

By the progress of the Heavens and the earth will emerge that great renewal of which we have spoken, and to which "all the prophets have testified since the world began." Not that the earth will be utterly destroyed by fire any more than it utterly perished by water. * * * After vengeance has been executed on the despisers of the Gospel, the earth itself will be "delivered from the bondage of corruption into the glorious liberty of the children of God." The removal of the curse will probably not be completed till the close of the Millennium; when after one more awful development of the odiousness of sin and rebellion, all the enemies of God shall be cast into the lake of fire. "There shall be nothing more to hurt or destroy in all this holy mountain of the Lord" forever. Perfect "righteousness shall dwell therein." This blighted planet shall again shine forth resplendent in beauty, as a trophy of the Redeemer's love; and throughout the universe but one note of praise be heard saying, "Alleuia, for the Lord God Omnipotent reigneth."

If any are still disposed to call this a carnal doctrine, let them picture to themselves, if they can, any brighter joy or more intense delight, than where Jesus reigns the king of glory, there to reign with him, ever employed in his holy, happy service, "contrasting the wilderness where we toiled with the kingdom where we reign." It is indeed difficult to realize this glory now, where all betokens ruin, and defilement, and weariness; but let us remember that there is no natural connection between the earth and sin. The present affinity between materialism and corruption is an accident, not a necessity; it is the execution of a sentence, on what every one of the prophets declares to be a remedial disaster. "God hath given the earth to the sons of men:" and there can be no thwarting of his purpose. The supremacy of the Most High may at present appear to the infidel to be successfully disputed; but Satan shall at length be seen to be righteously deprived of his headship over the earth, and man, the original heir shall be reinstated in his restored inheritance. "The meek shall inherit the earth, and delight themselves in the abundance of peace."

The Millennial earth which the meek shall inherit will be brighter and purer. There will be no more oppressive labor. Thorns, and thistles, and weeds, and other marks of the curse being removed, cultivation will be toilless. Amos ix. 13. The once barren mountain shall "drop down with new wine," —wine of an incorrupt kind, which our Lord said he should drink with his disciples in that kingdom.

This inheritance will be the fifth monarchy, typified in the vision of Daniel by "the stone cut out of the mountain;" a dominion erected on the ruins of the fourth monarchy, or ten kingdoms of the Roman earth, consumed by fire. Daniel ii. 44-46. vii. 11.

—*By B. Philpot, Rector of Donnington, Suffolk, England.*

We are neither surprised nor sorry, says the London *Freeman*, to learn that the state of affairs in Spain is giving so much trouble to the pope, that he has summoned a meeting of the cardinals to consider what they will do to stay the alarming progress of principles which are truly Catholic and therefore anti-Romish. The delight with which the Cortes listened the other day to the magnificent oration of Senor Castellar in behalf of toleration was a wonderful sign of the times, and must have made the priests gnash their teeth.

A Response to Wm. Hicks.

In the conclusion of his reply to brother Weethee, the above writer says, "Will any reader give us the result of his thought upon what is left of man after death, which will continue in existance of any kind, and be raised again in the form of the personality that died." I respond from his standpoint.

It cannot be the immortal spirit, that is the subject of the resurrection; for

1st. It is not dead. 2nd. It had no form while in the body, has none now, and of course, cannot "be raised in the *form* of the personality that died" 3rd. If it has form, it by no means follows that it is identical with the form of the body, or that it will determine that form at the resurrection. 4th. The resurrection is the exclusive privilege of that which was "sown in corruption."

Whatever may be said about the deathless spirit, or its separate existence it cannot, even remotely, affect the question of the resurrection. The pith of the question at last, is evidently that from our standpoint, "there is nothing to raise." But let it be remembered that nothing can be raised, but what is dead. He believes that the body alone is dead: therefore the body alone can be raised. But his question evidently implies his belief that there must be a conscious entity, which has survived the stroke of death and ready to re-enter the body, upon its reconstruction. The question is pertinent, therefore, does he believe the body to be the same? if so his question is answered: it is the body that has continued in existence of some kind, to be raised in the form of the personality that died, and his theory of a deathless spirit is a useless one. But if it is not the same body that died, then a new one has to be prepared some time. Why not at the moment of death? So Beecher's theory of the resurrection is the correct one, and we can say with him "good by, old body, good by." The moment then in which Jesus expired on the cross, he was raised from the dead; will he explain what became of the useless lumber with which his disciples dealt so gently and so affectionately: and how the marks of his crucifixion came in the new body? Indeed will the enquirer show us the necessity or possibility of a resurrection from that standpoint.

But some of us can see, what perhaps brother Hicks sees, that science teaches that at death the body utterly perishes, and is absorbed by the surrounding elements, so that entering into ten thousand new combinations, its individuality is lost or involved in that of others, who are likewise looking for their share in the resurrection. In such a case his question is a very pertinent one. The attempt to avoid the difficulty by the supposition of a deathless spirit is as we have seen, futile and rather overthrows the doctrine of the resurrection altogether. The supposition of some part of the body remaining unchanged, and undestroyed, while mingling with the earth, a part in which memory, consciousness and responsibility reposed, has been resorted to by some to clear up the difficulty, but it only increases it, by supposing the real man to escape death altogether; while it is manifest that the dead alone can be raised. We have then this blank, hopeless (to the world) fact, staring us in the face and we are called on to account for the resurrection, with it full in view; viz, the dead are utterly, absolutely blotted, temporarily, from actual being, how then can they be raised? I answer, "they live unto God." But what do these words mean. Simply that in the mind, memory and purpose of God alone they live, or exist. Actually, they have no existence. Personally, intelligently, really, they are as though they never had been: but God preserves the pattern of the man in his memory; they live in his memory. He has resolved to reproduce them, or resurrect them: they live in his purpose. As to whether a resurrection is possible under such a state of facts, it is simply a question of God's power. Can God exactly reproduce a being who has vanished from actual existance? For the Christian there is but one answer: He can. Very well that is the resurrection. If any object that it would be a new creation: the answer is very true, such is the resurrection. It is not the creation of a new being; it is the new creation: the recreation, of an old one; and in the words of Dr. Thomas any other dust will do as well.

Very respectfully,

J. F. WILCOX.

A Mistake Corrected.

In an article written by J. W. Wilson, published in the RESTITUTION for the 14th of June, I find the following paragraph, to which I will venture to offer an objection:

"On the night of Rs (the breaking of bread) ordination no one partook of it but Jesus and the eleven disciples; Judas, the traitor, did not partake with them, but immediately left when he had received the sop from Jesus, at the Passover supper, eaten just previous."

Against this proposition I enter my protest, because the premise being untrue, the conclusion must necessarily also be untrue.

First, then we notice the premise of the above proposition. Viz: "That Judas received the sop from Jesus at the passover supper." Upon this proposition the writer bases his conclusion that Judas did not participate with the rest of the disciples in the eating of the loaf as an emblem of Christ's broken body. Now, the premise being untrue, it follows that the conclusion also must be wrong. And that this major proposition is untrue, is evident from the testimony of the evangelical writers. For, according to their united testimony, Jesus gave the sop to Judas, two days before the feast of the passover, at a common supper in the town of Bethany, about two miles distant from Jerusalem: while the passover was celebrated in Jerusalem: therefore it could not have been at the passover supper that the sop was given to Judas, the traitor. But now for the proof. Now, John does not expressly tell us how long before the feast of the passover it was that Jesus gave the sop to Judas, but he does say, in the first of the 13th chapter of his narrative, that it was before, and not at the feast, that these things occurred, of which he is about to speak. He then enumerates several things, and then in the 26th and 27th verses says, that when Jesus had dipped the sop he gave it to Judas Iscariot, and th n after he had received the sop Satan entered into him. Then in the 30th verse, he says that when he (Judas) had received the sop he immediately went out. Now, John does not tell us what Judas went out for, but the other evangelists are all agreed in saying that he went out to make a contract with the chief priests to betray Jesus unto them: and two of them, viz: Matthew and Mark, tell us that this occurred two days before the passover; hence, not at that supper. And Luke says that the passover drew nigh. Hence, not yet present. From the foregoing we learn that Jesus ate a supper in the town of Bethany two days before the passover feast, that at the close of said supper Jesus said that one of his disciples should betray him; and on being enquired of by John, which one of them was to be traitor, Jesus told him that he would dip, and give a sop to him who was to be the traitor, by which John might know who the traitor was: that the sop was given to Judas; that then Satan entered into him, and then he went unto the chief priests to make the said contract. All this occurred two days before the feast of the passover: therefore not at the feast. And hence, Bro. W. has no authority for saying that Judas did not participate, with the rest of the disciples in celebrating the communion, than that Peter or John did not partake of it. For Judas was one of the twelve present with Jesus at the passover supper: and no one can show that he left the room until the singing of the hymn, after which all went out, unto the Mount of Olives. Consult Matt. xxvi. 2-30. Mark, xiv. 1-26. Luke xxii. 1-21. John xiii. 1-27.

How Bro. W. or any one else can connect the supper referred to by John in the 13th chapter of his narrative, with the introduction of the communion, when he never refers to this institution at all, is a profound mystery to me. And how Bro. W. can assert that Judas was not present at the introduction of the said ordinance is more than a mystery to me; when Luke expressly states in his narrative, (Luke xxii. 21.) that after the completion of this ordinance, Jesus said: "Behold, the hand of him that betrayeth me is with me on the table."

Bro. W's. mistake simply originated in identifying with the passover supper, the supper eaten in Bethany, two days before the celebration of the latter in the city. This error leads to other, and more serious ones, as, for instance, the connecting of feet washing with the communion, thus making the former a church ordinance in connection with the latter: causing much disturbance, contention and dissatisfaction among brethren, at times.

This is the reason why I have written the foregoing strictures: which I now submit to the candid consideration of the brotherhood, for the truth's sake. JOSEPH MESMORE.

Demonology.

There is published in the current number of the *Contemporary Review*, an account by Mr. Robert C. Caldwell of the state of belief on the subject of the devil among the untutored tribes of India. If Mr. Cook would like to have his orthodox heart refreshed by acquaintance with undoubting faith, in the personality and power of the devil, let him read Mr. Caldwell's article. The poor creatures, whose lives are a perpetual struggle with plague, fever, starvation, tigers, wolves, and other terribly concrete ills, afflict themselves still more deplorably by implicitly believing in the supernatural power of devils, which enter into and possess human beings. In the power of goodness—in the power of God—these wretched mortals have small faith; but the wildest heretic of the waste, the most advanced and dangerous liberal of the forest, does not question the might of the devil. Cholera suddenly attacks a village. Not to God, but to the local devil, do the stricken villagers have recourse. The spectre haunts a huge solitary banyan tree which rises amid the sand, and the priest, distinguished by being occasionally possessed by this devil, inhabits a lonely hut in its shadow. The plague having come a wild crowd of men, women, and children rush towards the tree and the hut. A circle is formed; goats and fowls are got ready for sacrifice; tom-toms are frantically beaten. The ricketr door of the hut opens, and the demon-possessed emerges. "He is a tall, haggard, pensive man, with deep-sunken eyes and matted hair. His forehead is smeared with ashes, and there are streaks of vermillion and saffron over his face. He wears a high conical cap, white, with a red tassel. A long white robe shrouds him from neck to ankle. On it are worked, in red silk, representations of the goddess of small-pox, murder, and cholera." In one hand he holds a sacrificial knife, shaped like a sickle. He begins crooning as Indian lay in a low voice, with head drooping on his breast. He swings slowly to and fro, from side to side. "Look! you can see his fingers twitch nervously. His head begins to wag in a strange, uncanny fashion. His sides heave and quiver, and huge drops of prespiration exude from his skin. The tom-toms are beaten faster, the pipes and reeds wail out more loudly. There is a sudden yell, a singing, stunning cry, an ear-piercing shriek, a hideous, abominable gobble-gobble of hellish laughter, and the devil-dancer has sprung to his feet with eyes protruding, mouth foaming, chest heaving, muscles quivering, and outstretched arms swollen and straining as if they were crucified! Now, ever and anon, the quick, sharp words are jerked out of the saliva-choked mouth—'I am God! I am the true God!' Then all around him, since he and no idol is regarded as the present deity, reeks the blood of sacrifice. Such is the devil-worship that exists at this moment in India. Such has been the devil-worship of all very degraded and intellectually feeble tribes. The man of science now-a-days pronounces the possession of the priest a horrible form of brain-disease; and a vast portion of the best theologians in Europe are of opinion that the language applied in Scripture to the devil and to demons, adapted as Scripture language always is to the state of belief at the time when it was spoken or written, may be understood to have reference to some similar form of disease. On this point we do not speak, but it assuredly is because the Christian nations are now, what ever may be their sins or sorrows, both happier and better than history proves nations ever to have been in this world, that the existence of an intelligent spirit disputing with God the sovereignty of the universe has been extensively doubted.

Rome and the Bible.

Is it not clear to the plainest understanding, that the church of Rome must feel herself to be in antagonism with the word of God, and condemned by the word of God, when she fears to give that word to the people, and, with the most persistent determination, seeks to exclude our glorious old common version, from the common schools of the country; nay, to exclude any and every version of it, even from her own children? If she is not afraid of the light, why does she strive to keep the popular mind in darkness? If she is not afraid that the "sincere milk of the word" will nourish her children and ours, to thoughts of religious liberty incompatible with her claims, why does she withhold that milk from the lambs of the flock? If she feels confident of her infallibility and power, and in that consciousness has so little to fear from Protestantism, why is she in such dread of a free and open Bible? Why not let the Bible take its way, as hitherto, in this free land? If she is right, will not a free and open Bible advance her claims the more the people understand it? If she is wrong, had she not better let the Bible put her right? If she is afraid that the people will find Protestantism in our good old English Bible, or even in her Douay Bible, can't she make a Bible, or at least a translation of it, which she is not afraid to give to the people and to her own children? Half a loaf is better than no bread. The most imperfect translation is better than no Bible.

If we could get the church of Rome circulating any sort of a Bible among the masses of the people, we should hail it as the dawn of a better day. But does not the church of Rome hold the Bible to be the revealed word of God? She does: and claims to be the very channel through which it has come down to us. Why then should a revelation from God be locked up from the people, imbedded forever like a fossil in the rocks? Admit that the Bible was early given to the church of Rome as she claims, is it her grand mission to *fossilize* it under the mountains of her traditions on the plea of safe-keeping? The pyramids of Egypt might have kept it in a mummy case just as well. She might as well contend that God has authorized her to bury the sun, as to hide his word in the way she has done it. Her steadfast unwillingness to let the people have the Bible in their schools, is a demonstration strong as Holy Writ, that she is in direct antagonism to the will of God, and to the whole letter and spirit of his word.—*Selected.*

The Stone Which the Builders Refused.

I have heard a story by some one of the Jewish Rabbis; it is a tale concerning the text: "The stone which the builders refused, the same is become the headstone of the corner."

It is said when Solomon's temple was building all the stones were brought from the quarry ready cut and fashioned, and each block marked for the place it was to occupy. Among the stones was a very curious one; it seemed of no describable shape, and appeared unfit for any portion of the building. They tried it in this wall, then in another, but it could not be accommodated; so, vexed and angry, they threw it away. The temple was so many years building, that the stone became covered with moss, and grass grew around it.

Everybody passing by laughed at the stone; they said Solomon was wise, and doubtless all the other stones were right, but as for that block they might as well send it back to the quarry, for they were quite sure it was meant for nothing. The years rolled on, and the poor stone was despised; the builders constantly refused it. The eventful day came when the temple was to be finished and opened, and the multitude was to see the grand sight. The builders said: 'Where is the top stone? where is the pinnacle?' They little thought where the crowning marble was until one said: "Perhaps that stone which the builders refused is meant to be the top stone." They hoisted it to the top, and found it exactly adapted to the place. Loud hosannas made the welkin ring as the stone which the builders refused became the headstone of the corner.

THE RESTITUTION

PLYMOUTH, IND., ... AUGUST 2 1876

EDITORIAL DEPARTMENT.

☞*Sunshine* for August is out. It is to be hoped that our friends will take hold of this juvenile paper in earnest. Bro. Willcox writes us that he must have more subscribers. There are many who do not realize the great importance of sustaining a paper for the young, and there are those who have never yet seen a copy of this excellent paper. Specimen copies can be had at any time addressing the editor at Goodland, Ind. We truly hope our friends will give Bro. W. substantial help. Let every reader take at least one copy. *Sunshine* is one of the best and most readable papers published, and should be liberally patronized.

A Crusty Answer.

"J. N. B," Plainfield, (Conn.)—We do not receive the paper named THE RESTITUTION, and if as you say, it calls us to an account for our defence of Thomas Paine, it is hardly worth noticing unless the lady editor (Mrs. H. V. F.) should send us her paper containing the attack. We understand that she is a very fervent Christian, but the religion which abuses such a benefactor of his race as Thomas Paine, is a very poor affair, and to attack us without sending her paper containing her remarks, shows that she is about as deficient in courtesy as in liberality of religion."

We clip the above from the last number of the Boston *Investigator*, an infidel sheet. The RESTITUTION has been mailed regularly to said paper for the last six months. It is strange that the *Investigator* has never received a copy. Wonder if all "exchanges" which advocate Christianity, never meet the eye of the editor?

Fashionable Religion.

There is much truth in the following description of modern preaching and religion:

"A fashionable London chapel is the worst possible school of divinity. Fine ladies flock thither for a little religious excitement. The Sunday sermon is their Sunday dram. An impassioned manner, real or assumed—a flow of high-sounding words strong appeals to the imagination; sweeping assertions, with as little argument as need be, and nothing of grave simplicity or solemn thoughtfulness about the whole—are pretty sure to fill a metropolitan chapel, especially when the preacher is neither old nor ill-favored, and has a liberal supply of portraits in the print shops! But we shall deceive ourselves greatly if we encourage the conviction that the cause of true religion is promoted by this crushing of carriages, and this storming of pews. The atmosphere is altogether an unwholesome atmosphere. There is a smell of the foot lamps. The whole thing is a show—a spectacle—men flock to it as they do to a theatre—and women as they swarm to an execution."

Must Have a Hero.

It is one of the leading ideas of scepticism, that all high minded men, men of true independence, have no heroes. They do not subscribe to any religious dogmas—nothing but nature will do for them. They believe in no God, but themselves. They glory in their egotism and self-respect. But is it not for them to have a God, a Christ, or a Spirit? No, no; they call all forms of religious worship fanaticism or hero-worship. Without stopping to account for this universal desire of man to worship a being greater than himself, they create heroes of their own. If the Boston *Investigator* is a fair sample of other infidel sheets, heroes are quite numerous. Thomas Paine is exalted to the stars; he is now having a monument erected to his memory in the form of the Memorial Hall. The sceptics have a Paine Fund to which infidels contribute. We do not object to this; but it looks a little odd for these sceptics to be constantly berating Christians for bowing before the Majesty of heaven, and hoping for a future life, and they at the same time are glorifying a man like Paine. They show more zeal for Paine than many Christians do for Christ. Even poor scepticism must have a hero.

Editorial Brevities.

The leading Catholic's dignitary of France receives an annual salary, from the state, of $12,000. While the leading Archbishop of the church of England gets $15,000. No wonder the English church wants to continue to be married to the state.

According to Masonic authority, there have been 24,000 additions to Masonry, in the United States, during the last year. Would that Christianity, pure and simple, could grow as fast.

There is a National Holiness Association in America. The members claim to be a Simon-pure sinless class, but strange to say there is enough of the old Adam in the organization to make a number of its leading members resign their positions. That men should labor to live as near the altar as possible, there can be no question, but when they proclaim to the world that they are holier than other men, the pretension savors too much of egotism and self-righteousness. The National Holiness Association is a fanatical body of zealots and will crumble under its own weight.

The Peace Society met last week, in Philadelphia. It implores the President to be mild with the Indians. While they are thus asking forbearance, the wild savages are taking copious drinks of fire water and scalping the whites.

The American Palestine Society is prosecuting its work with commendable zeal. Facts are being brought to light almost daily, which are tending, in a great degree, to remove all doubts about certain localities which have been in dispute. We hope soon to give our readers some of the results of recent discoveries.

The news from the seat of war, in Turkey, is highly favorable to Servia. Turkey has been thus far worsted in every engagement. The Turks are very hostile towards Christians. The latest advices give the following account of horror:

PARIS, July 31.—The *Courier's* special telegrams give details of massacres by the Turks in Bosnia. Three hundred Christians were tortured and drowned in the villages of Pervan and Femar. Twelve women were cut to pieces at Pavics. Sixty children were stoned to death at Rathlovo. One hundred and eighty girls were violated and murdered at Sokolovo. Three thousand Christians were massacred at Prvelor.

Some of our readers are not aware of the fact that Sabbatarians loose annually a respectable number of their followers. Many honest hearted people get addled with the sophisms of their books and preachers, and for a while try to keep Saturday. After the fog blows away they come back to the Gospel of Christ wherein the "righteousness of God is revealed" in contrast with the "righteousness of the law." See Rom. i. 15. 16; Rom. ix. 30 33, and x. 1-15.

Preparation.

Be ye also ready; for in such an hour as ye think not, the Son of Man cometh. Matt. xxiv. 44.

Man unhappily, never properly estimates the value of probationary time, nor rightly realizes the vanity of human pursuits, till, at the termination of life's journey, he stands with one foot on the last shore, and with the other in the cough of the cold river. The pictured canvas of the past then comes into the view without any concealment. And a dreadful picture it generally is, smirched over with the dark stains of sin. When man's life comes under review just as he has made it, and he realizes that his individual character is to pass the scrutiny of impartial, unbribable justice, with eternal profit or loss staked on its decisions, how *real* everything becomes. It was so with the merchant, that had amassed the hundred thousands of wealth, when death confronted him to berea e him of all but personal, moral worth of character;—extorting the exclamation, "*My life has been a failure!*" It was so with England's proud and honored queen, when the skeleton form entered her gilded apartments, and, with slim, bony index finger, pointed her to the tomb as her next bed chamber; wringing from her agonized heart the expression, "*Millions for a moment of time!*"

However unconcerned we may pass our lives, we tremble, shudder, and sink in despair as we come to that crisis where we must meet the doom for eternity, without the possibility of change in either life or character. Such feelings and such despair are soon to seize, not upon an individual alone, but upon the millions of the unsaved. Some solemn day in the comparatively near future brings all at once to the decisive test of their moral worth. A compliance with the Gospel requirements alone can save. Our commission is to preach the Gospel,—to publish the glad tidings of salvation; but, alas! we are not doing it. We are mostly wasting our time and energies in discussing destinies that we can never affect or change, and abandoning the living men and women of our own age to go to destruction unwarned. To writers, preachers, and editors, a soon-coming judgment is fraught with fearful responsibilities. If we could only see things as they really are, our writing would be in another style, our preaching different in both matter and manner, and our paper would become an entirely new sheet. A lost world is on the eve of the judgment, and sickening tepid water is expressive of the church's condition. The midnight cry may peal out at any moment, only to reveal the lethargy that locks the professedly expectant virgins in deep slumber till the Bridegroom himself is just present. We are busying ourselves about almost everything with which we have little or no concern, and giving to matters of infinite importance, both to ourselves and others, the most heedless indifference. Salvation from the condemnation and guilt of sin in this world, and from its awful effects and consequences in the future, is the imperatively important subject. Watchfulness and prayer are the solemn duties of the present hour. Sacrifice of ourselves and our means, and individual consecration of heart and life, are the demands of the Judge whom we must soon meet. May we be found of him in peace without spot and blameless.

S. A. C.

The New Heavens and Earth.

It is generally believed that the three heavens, referred to in the Bible, are similar to a three-storied house, each rising above the other.

Peter in his third Epistle presents three successive heavens and earths to represent two dispensations of ungodly men, and one dispensation of godly men. Probation has, and will be extended through all three of these dispensations. And though ungodliness has prevailed to an overwhelming extent during both these dispensations, yet godliness has also run like an antithetical line through them both as the result of trial; and notwithstanding, righteousness shall greatly predominate in the third dispensation, or the age to come, yet there will be sinners, who will be just as liable to sin as Adam was before the fall. A restoration will only replace man in the same position he occupied before he sinned. Anything more would not be a restoration, but a reward for personal fidelity the same as would have been bestowed upon Adam had he proved loyal. God's original plan is as immutable as God himself, and therefore, can no more change than God himself can change. The same plan, therefore, will be carried out in every respect, through Christ, that would have been carried out through Adam had he obeyed his Creator. A plan which would place Adam's posterity beyond temptation would not be a restoration, but an entirely new plan. Christ is not an example for such men, because he "was tempted in all points like as we are yet without sin." Shall it be affirmed that God's dealings with neither the first or second Adam, nor any to whom he has made known his revealed will, has established a precedent or example of what the restitution, or the carrying out his original purpose concerning man and earth shall be? Or must we understand the writer referred to as teaching, that if Adam had obeyed God, all temptation would have been removed from his posterity? If so, why was not all temptation to sin removed from the race in anticipation of the certain obedience of the second Adam; and thus have prevented the everlasting destruction of unnumbered millions? Will not a restitution carry out the original plan? If trial is not necessary to salvation billions might have been saved who will be forever destroyed.

The idea of probation presupposes trial, and trial, jeopardy. If no law or trial is necessary, then the race might have been saved in perfect harmony with the same principle which will save billions in the age to come without temptation, and consequently without law, trial or development of character. But I will proceed to investigate the new heaven and earth dispensation, and we will see whether there shall be no test or trial in that age.

Webster's first definitions of probation are, "to try, examine, prove." 2. "To determine character, examination, trial." Are we to understand that there shall be no trial, test, or examination during millennial era; and consequently no merit, demerit, saints or sinners, rewards or no punishment? We shall see. The Apostle Peter having presented two worlds of ungodly men, represented by two successive heavens and earths, says, "Nevertheless we according to his promise look for new heavens and new earth, wherein dwelleth righteousness." 2 Pet. iii. 13. At the time Peter used this language there was but one promise in which God had declared his purpose to create a new heaven and a new earth. This promise may be found recorded in Isaiah sixty-fifth chapter.

Let it be remembered that the language I am about to quote is the language of the great God himself. He says: "For behold I create new heavens and new earth; and the former shall not be remembered or come into mind. But be ye glad and rejoice forever in that which I create; for behold I create Jerusalem a rejoicing and her people a joy. And I will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying."

1. According to the foregoing, God commences the grand work of creating a new heavens and earth by restoring Jerusalem and her people—the Jews—the metropolitan city and the kingdom proper.

2. There will be no more weeping or crying in her—Jerusalem.

According to the Revelator's description of the same new heaven and earth he presents the holy city New Jerusalem as the metropolitan city of the world. Rev. xxi. 24. Also in Rev. v. 9, 10; xx. 1, 2, 6; xxi. 24; xxii. 1-5, 12-14, we learn that the thrones of Christ and his associate rulers are within that metropolitan city; and they are reigning over mortal nations who are diseased and therefore mortal subjects of judgment and mercy; and individually required to keep the commandments of God as Adam was that they may have access to the tree of life to eat and live forever as Adam might have done had he obeyed God's law. By reference to Rev. xix. 6, 7, we may learn that these nations will be required to believe the glad tidings of the millennial age and worship the Creator of heaven and earth or suffer his judgments; and according to the song of the redeemed this obedience will be produced by the judgments of God. Rev. xv. 1-4. Thus, clearly teaching that all these nations will be placed upon trial or probation.

According to the second Psalm, when the Son of God shall be enthroned in Zion the great God will call upon the kings of earth and the judges of the world to submit to his royal Son or be destroyed; and he closes with a blessing pronounced upon all who shall put their trust in him. In Psalms lxxii., It is declared that all kings shall fall down before David's royal Son, and all nations shall serve him; and that his enemies or those who refuse obedience, shall lick the dust, or be destroyed.

Referring to the Jerusalem of the millennial era, the Prophet Isaiah says, that "the nations and kingdoms that will not serve thee shall perish; yea, those nations shall be utterly wasted." Isa. lx. 12.

According to Zechariah 14th, after Christ shall overthrow the assembled kings and armies of earth, the remnant of all nations will be required to come up and worship the King of the whole earth or be destroyed with famine and pestilence. These will be the judgments with which he will smite all the nations that refuse obedience to this standing statute of the world. Thus clearly teaching that, notwithstanding, the last phase of the kingdom of men, (Dan iv.) (great Gog and his leagued hosts represented by the Apocalyptic Dragon with his seven heads and ten horns, and a tail reaching the stars) shall be held in check, the nations will not be free from trial and fearful jeopardy. The will of God will be the supreme law of the world. Matt. vi. 10. All nations will be rebuked, judged, or tested by the law of God which shall go forth from Zion. Isa. ii. 1-4; Micah iv. 1-3.

The kingdom of Israel when restored will be upon probation just as much as when God required them to keep his commandments or be destroyed. Ex. xix. 5, 6. When united as one kingdom in the land they will be commanded to keep the statutes of God or be destroyed as individuals the same as when dwelling in their own land.

In my next article I will prove that all men who shall be living during the millennial age will be upon probation as individuals for life.

J. M. S.

The two most important results of the work of the British Palestine exploring party have been the fixing of the site of the Cave of Adullam, and the site of our Lord's baptism. The Cave of Adullam is one of a series of caves which would accommodate 300 men. There are two kinds of caves: those of water-worn origin, damp, the abode of bats, and unhealthy, and small, dry caves, still inhabited and showing traces of inhabitation at different periods. Among the Adullam caves is one larger than the others, probably used by David himself. The site of our Lord's baptism is recorded as being at a ford near Bethabara. The party determined to trace all the fords of the Jordan, and on an average they found three fords to a mile. Nothing was found at all answering to their search, when near the end of their survey of the Jordan they struck a ford called Abara without the "Beth," which means a house. The position with regard to the villages where our Lord is recorded to have been just previously suits admirably, and this is supposed to be the original spot of the baptism. Severe fever and the cholera have compelled the party to stop work for the present, and it will return to England to recruit.—*Christian Union.*

To Brother Stephenson.

In the RESTITUTION of June 28th, in a letter you address to Bro. Allerton, you speak of me in a way that I know you misapprehend me, and I wish to disabuse your mind of that misapprehension. I did not "covertly" nor openly attack you. You are not named at all. I did not call you a Universalist, nor anything else. I had seen before your position that you now enunciate: That not "a single son or daughter of Adam will be made immortal without having complied with the conditions prescribed in the Word of God."

Yes, I am willing "to give all as fair a chance" as the Book of God gives—no more, no less. It is none of my business, nor is it yours, nor that of any one else, what kind of chance God gives. Happily for us and for all, this whole thing is in the hands of the All-wise, the All-merciful One.

Bro. Stephenson, you misapprehend me in reference to yourself. I love you; I know you, and especially for your great work for the Master. I know you have labored in the cause much more extensively than I, and no one would greet you with kindlier feeling. True, I have mourned that your large heart has led your great brain into the fair chance, and especially to unite upon it. You must admit, everybody must admit, that, if even true, it cannot benefit us here where the Gospel is. You cannot teach it to the heathen dead, whom alone it could benefit. There is enough in the Gospel of the kingdom in all its phases, in faith, repentance, baptism, the remission of sins, prayer, the Lord's Supper, brotherly love, Christian courtesy, charity, the organization and government of the church, the great hope, the mighty subjects of life and death, to occupy your great mind during the longest period of your life without resorting to teaching doctrine that is equivocal, to say the least of it.

If the brethren would at once, now and always, agree to abandon the teaching of this doctrine, both orally and by the pen, those who believe that there are but two classes—the just and the unjust—to be raised, would, I am sure, cease speaking and writing upon the subject of a class never to be raised from the dead. I cannot see that either doctrine benefits us here where the Gospel is. As a matter of compromise, in order to heal divisions, restore confidence and Christian love, will not the brethren do this? If these must be held, let them be held in abeyance, and let that Gospel alone be preached, which Paul affirms is "a savor of life unto life, or of death unto death."

If the fair chance friends, for the good of the cause, will agree to do this, if those on our side will not do so, I will agree to do all I can to shunne them into it. Is not this fair? Let us abandon the agitation of these subjects, especially as they cannot do us any good, in order to accomplish a greater work.

As this is my proposal, and in earnest, and as I shall never allude to either doctrine again unless compelled to in self-defense, I ask my readers to re-read my article on "Fair Chance and Bible Chance," in RESTITUTION of June 14th. I would also say for Bro. Stephenson's enlightenment concerning myself, that my profession and many other pressing engagements, render it impossible for me to teach extensively; but I do all that I can, have done all that I could, in that line for more than thirty years, gratuitously. I did so when I belonged to the so-called Christian church, and have done so ever since I have belonged to the church of God. Never have I charged a cent for laboring in the Word. When I have gone far from home and expended money of my own in the tripe, I have asked that these expenses only be paid. Nor have I done this always. And so far as in me lies, I shall so continue to do.

My faith in the doctrine advocated in the article alluded to, is unshaken. I only ask that if my language anywhere seems harsh, has wounded, the brethren forgive me this seeming harshness. I have nothing to call back in my arguments upon the Scriptures quoted; indeed I could add to them largely, even in reference to the little word "all." I cannot now call to mind one single Scripture in which it is used where it means the entire race. The nearest to it is where Eve is called the mother *of all* living. It is not even universal here; for she was *not* the mother of Adam.

But it is not arguments for, nor against the fair chance, that I now wish. I wish peace. I wish love in the brotherhood. I wish a greater consecration of the whole brotherhood in spirit and in work to the cause of God, that cause which cost the life and blood of the redeemer! I wish a long effort, a strong effort, a united effort of all the brethren and sisters for the cause of the bible, the cause of God, and the cause of man's redemption and glorification. Brethren and sisters, we extend to you, one and all, our heart and hand in Christian greeting and fellowship.

A. MALONE.

Selected News Items.

Affairs in Roumania are rapidly approaching a crisis, with every indication that this power of province will soon cast its strength on the side of the Russian guns. The cable announces that 25,000 Roumanian troops are massed on the Danube frontier in an attitude so threatening as to have drawn a large force of Turks to guard the opposite bank. The impossibility of preventing a conflict between these opposing armies, is too evident to admit of a doubt that before many days elapse, the eastern war will have assumed a more serious phase than heretofore. Already the integrity of Roumanian territory has been violated by small parties of Turkish pillagers from the main army, and a general engagement is apprehended.

The *Times'* special says the Turks at Widdin, after two hours fighting, fled in an uncontrollable panic. The greater part of the army was lost. Belek is surrounded. There is a panic at Trebinje. This disaster leaves Herzegovina practically defenseless.

RAGUSA, July 30.—Advices from Sclavonic sources confirm the intelligence of the complete defeat of the Turks on the 18th inst. near Vrbiza. The Montenegrins captured 300 Nizams besides Osman Pacha, five guns, and several flags. The Turks attacked the Montenegrins at Hutschi, but were repulsed. Selim Pasha was wounded.

A Ragusa dispatch says Mouktar Pasha admits losing 1,000 men in the fight with the Montenegrins.

The *Standard's* special from Kalafat says the Turkish army crossed the Servian frontier at Nissa, Saturday. A great battle is expected. There is great excitement at the seat of war among Christians on account of a proclamation by Dervish Pasha, Turkish commander in Bosnia, prohibiting quarter to Christians.

VIENNA, July 30.—Advices from Belgrade state that Muktar Pasha, with sixteen battalions of Turkish troops, attacked the Montenegrin army numbering 10,000 men, near Bilek, on Friday last, and after a severe battle lasting several hours, the Turks were routed. Only four of the battalions succeeded in reaching shelter. At Bilek the Montenegrins captured five Krupp guns and many prisoners. Including the Turkish commander, Osman Pasha. Sultan Murad Effendis, has signed his abdication. The Turkish and Austrian governments support the project of Karageorgevich to dethrone Prince Milanda.

It is reported here that England has begun negotiations for peace between Turkey and Servia.

The Turkish army yesterday crossed the Servian frontier at Nissa.

NEW YORK, July 30.—A *Herald's* cable from Vienna says the rear guard of Prince Nikita's army, which was defeated a few days ago by the Turks, and was reported in full retreat toward Montenegro, has had an engagement with the pursuing Turkish army and defeated it. They laid in ambush for the Turks, who fell into it, and after a sharp encounter the Turks were completely routed, and their commander, Osman Pasha, taken prisoner. Sultan Murad Effendis has resigned. He has been in bad health ever since his accession to the throne, and has utterly failed to satisfy the Ulemas and the Softas. Ahmed, his younger brother who was appointed regent, will now become Sultan Murad. Effendis seems to be haunted by the ghost of his uncle, the late Sultan Abdul Aziz, and has given himself up completely to a life of seclusion and dissipation, leaving the ministers to their own shifts.

News of great importance may be looked for from Constantinople at any moment.

ATHENS, July 30.—A large public demonstration took place here in favor of Servia. Strong speeches were made in support of the cause of Servian independence.

An official report states that during the Servian attack on Nova Verosch, the Turks placed Christian women and children in the intrenchments. Many were killed by the Servian fire. The sentences upon persons tried in connection with the outrage at Salonica have been increased. The chief of police is condemned to degradation from rank and fifteen years' penal servitude, the commander of the Turkish frigate to degradation from rank and ten years' imprisonment, and the commander of the citadel to three years' confinement in a fortress.

A Beautiful Thought.

Childhood is like a mirror, catching and reflecting images all around it. Remember that an impious or profane thought uttered by a parent's lip, may operate upon a young heart like the careless spray of water thrown upon the polished steel—staining it with rust, which no after effort can remove.

Charity.

If we knew the cares and crosses
Crowding 'round our neighbor's way;
If we knew the little losses,
Sorely grievous day by day;
Would we then as often chide him
For his lack of thrift and gain,
Leaving on his heart a shadow,
Casting on our mind a stain?

If we knew the clouds above us
Held but gentle blessings there,
Would we turn us away, all fearful-eyed,
In our blind and weak despair?
Would we shrink from little shadows
Flitting o'er the dewy grass,
If we knew the lids of Eden
Were in mercy flying past?

If we knew the silent story
Quivering through the heart of pain,
Would we drive it with our coldness
Back to haunts of vice again?
Life hath many tangled questings;
Joy hath many a break of woe;
But the checks, tear-washed, are whitest,
Kept in life are flowers of snow.

Let us teach into our lessons
For the key to other lives,
And with love toward erring nature
Cherish good that still survives;
So that when our master cometh,
He our loving toil shall see,
And shall say, "Come home, ye blessed,
Ye have done it unto me."

The Life of Christ.

Speaking of the boyhood of Christ, as passed among the scenery of Nazareth, Dr. Farrar, says "It has been implied, that there are but two spots in Palestine where we may feel an absolute mor l certainty that the feet of Christ have trod, namely—the well-side at Shechem, and the turning of that road from Bethany over the Mount of Olives, from which Jerusalem first bursts upon the view. But to these I would add at least another: the summit of the hill upon which Nazareth is built. The summit is now unhappily marked, not by any Christian monument, but by the wretched, ruinous crumbling wely of some obscure *Mohammedan saint*. Certainly there is no child of ten years old in Nazareth now, however dull and unimpressionable he may be, who has not often wandered up to it; and certainly *there* could have been no boy at Nazareth in olden days who had not followed the common instinct of humanity by climbing up these thymy hill-slopes to the lovely and easily accessible spot which gives a view of the world beyond. The hill rises six hundred ect above the level of the sea. Four or five hundred feet below lies the happy valley. The view from this spot would in any country be regarded as extraordinarily rich and lovely: but it receives a yet more indescribable charm from our belief that here, with his feet among the mountain flowers, and the soft breeze lifting the hair from his temples, Jesus must often have watched the eagles poised in the cl udless blue, and gazed upward as he overheard the rushing plumes of the long lines of pelicans, as they winged their way from the streams of Kishon to the Lake of Galilee. And what a vision would be outspread before him, as he sat at spring-time on the green and thyme-besprinkled turf! To him every field and fig-tree, every palm and garden, every house and synagogue, would have been a familiar object; and most fondly of all amongst the square flat roofed houses would his eye singl out the little dwelling-place of the village carpenter. To the north, just beneath them, lay the narrow and fertile plain of Asochis, from which rose the wood-crowned hills of Naphtali, and conspicuous on one of them was Safed, the city set upon a hill; beyond these, on the far horizon, Hermon upheaved into the blue the huge splendid mass of his colossal shoulder, white with eternal snows. Eastward, at a few miles distance, rose the green and rounded summit of Tabor, clothed with terebinth and oak. To the west he would gaze through that diaphanous air on the purple ridge of Carmel, among whose forests Elijah had found a home; and on Calfa and Accho, and the dazzling line of white sand which fringes the waves of the Mediterranean, dotted here and there with white sails of the 'ships of Chittim.' Southward, broken only by the graceful outlines of Little Hermon and Gilboa, lay the entire plain of Esdraelon, so memorable in the history of Palestine and of the world, across which lay the southward path to that city which had ever been the murderess of the prophets, and where it may be that even now, in the dim foreshadowing of prophetic vision, he foresaw the agony in the garden, the mockings and scourgings, the cross and the crown of thorns.

"The scene which lay there outspread before the eyes of the youthful Jesus was indeed a central spot in the world which he came to save. It was in the heart of the land of Israel, and yet—separated from it only by a narrow boundary of hills and streams—Phœnicia, Syria, Arabia, Babylonia, and Egypt lay close at hand. The isles of the Gentiles, and all the glorious regions of Europe, were almost visible over the shining waters of the western sea. The standards of Rome were planted on the plain before him; the language of Greece was spoken in the towns below. And, however prejudiced it then might look, green as a pavement of emeralds, rich with its gleams of vivid sunlight, and the purpling shadows which floated over it from the clouds of the latter rain, it had been for years a battle field of nations. Pharaohs and Ptolemies, Emirs and Arsacides, Judges and Consuls, had all contended for the mastery of that smiling tract. It had glittered with the lances of the Amalekites; it had trembled under the chariot wheels of Sesostris; it had echoed the twanging bowstrings of Sennacherib; it had been trodden by the phalanxes of Macedonia; it had been clashed with the broadswords of Rome; it was destined hereafter to ring with the battle cry of the Crusaders, and thunder with the artillery of England and France. In that plain of Jezreel, Europe and Asia, Judaism and Heathenism, barbarism and civilization, the Old and the New Covenant, the history of the past, and the hopes of the present, seemed all to meet. No scene of deeper significance for the destinies of humanity could possibly have arrested the youthful Savior's gaze." Vol. I, p. 100.

We have given our readers a long extract from Dr. Farrar's work, but not, we feel, too long. It will enable them to imagine the rich treat that awaits them from a perusal of the whole. It touches upon a period of the life of Christ of which all but nothing is told us in the gospels, and brings before us with a master's power what must have been the thoughts of Jesus at this time of his life, and the scenery upon which he must have gazed. We see brought before us in this beautiful word painting of Farrar the school in which Jesus nourished "a youth sublime" beyond that of any other child of man. How far the future was opened out to his mind in this its dawn we cannot certainly say. From Luke ii. 52, we have reason to suppose that it was a gradually growing process like that of his bodily stature. But we may well suppose that bright glimpses were vouchsafed even at this period to him who was to be the great prophet of the world, glimpses going on beyond the "wars and rumours of wars" which were to characterize this age to its close, and entering upon that golden age, when he should break the sword into the ploughshare, and the spear into the pruning-hook.

Were we to speak of an idea which, more than many others, was presented to our minds as we read Dr. Farrar's work, we shou'd mention that union of the lowly and the grand which appears in the life of Christ in a way in which it appears in no other life whatsoever. From the cradle to the grave it is thus with Christ.

A poor mother lays her new-born child in a manger because there was no room for them in the inn. Here is a poor estate indeed! And yet the angels came down from heaven to fill the night air with their hymns of rejoicing at this child's birth, as that which was to bring "glory to God in the highest, and on earth peace, good will to men;" while wise men have traveled from a far-off eastern land to lay at his feet their gold, and frankincense, and myrrh, emblems of that universal homage which should one day be paid by all the earth to the child of Bethlehem.

Such as was the infancy of Jesus was his life when he stood forth before the world. He accepts baptism from John, and is hailed by the Baptist as his Lord, whose shoe's latchet he was not worthy to loose; while the heavens over his head were opened, and the spirit of God descended upon him, and a voice from heaven proclaimed him the Father's beloved Son. He sits a jaded, travel worn, thirsty man on a well under the burning sun of Syria, and asks for water to quench his thirst, and bestows on her of whom he asked it the living water of immortality. He accepts food and shelter from the rich and the humble, and bestows on waiting multitudes that health and life for which all this earth's treasure could not purchase. He lies asleep, worn out with the toil of the day, in the stern of a little vessel, and the winds howl, and the waves beat into the ship, and it is full and ready to sink; and, lo, he rises up, and rebukes the wind, and says to the sea, Peace, be still; and there is a great calm. Such was throughout the life of Christ. In it the lowly and the great were ever mingled.

But let us, while on this phase of the life of Christ, dwell for a few moments on it, as we see it brought before us in the closing hours of his existence.

Jesus Christ hangs upon his cross. In the following thrilling language Dr. Farrar describes the manner of his death:—"A death by crucifixion seems to include all that pain and death can have of horrible and ghastly—dizziness, cramp, starvation, sleeplessness, fever, publicity of shame, long continuance of torment, horror of anticipation, mortification of untended wounds—all intensified just up to that point at which they can be endured at all, stopping just short of the point which would give to the sufferer the relief of unconsciousness. The unnatural position made every movement painful; the lacerated veins and crushed tendons throbbed with incessant anguish; the wounds, inflamed by exposure, gradually gangrened; the arteries became swollen and oppressed with surcharged blood; and while each variety of misery went on gradually increasing, there was added to them the intolerable pang of a burning and raging thirst; and all these physical complications roused an internal excitement and anxiety, which made the prospect of death itself—of death, the awful unknown enemy, at whose approach man usually shudders most—bear the aspect of a delicious and exquisite release." ii. 403.

Such was the position of Jesus Christ—shame, and pain, and utter weariness he hung upon that accursed tree. But on that cross he reigned. On that cross he administered an act of royal bounty which only he who was King of kings, and Lord of lords, could display.

By his side hung two malefactors. At the first, both of these join in the taunts against Christ, and call upon him, if he was indeed the Son of God, to show his power by descending from the cross. But on one of these two wretched men the conduct of Jesus tells with an overwhelming power. In a moment, we know, grace can soften the hardest heart, and save a soul from death; and here for the long weary ours of that Syrian day was Jesus, speaking from time to time some words of love and pity, as the pains of death were coming strongly upon himself. What were the antecedents of this man's life we cannot tell. He may have had pious parents, who had instilled lessons of piety and truth heretofore disregarded. He may have been among the listeners to Christ as he taught in Galilee, though when he listened he may have heard that teaching with careless ear. Into this we can but dimly conjecture; but there is much that we do know. He witnessed the conduct of Christ as he hung for no fault of his upon the cross. He heard words that came from his lips as the hours wore on. He looks up to the inscription which hangs over the head of Christ: "This is Jesus the King of the Jews." He feels in his inmost heart that this is true. In a moment he takes in what apostles had been slowly learning for over three years, and had not comprehended yet. The kingdom was not of this age. The sufferer by his side would never leave his cross till he was taken down from it cold and lifeless. The old instruction, disregarded or uncomprehended, is unfolded before him in its wonderful reality and truth. His mind passes over the waste of years; the changes of earthly dynasties. Rome, the object of his hate hitherto, fades from view; the empire of the Cæsars vanishes into air: another kingdom comes into view—a new, and a glorious, and an everlasting kingdom, of which Daniel had spoken: the worn-out, dying man by his side was the king of that dominion which was to be everlasting, and whom all dominions should serve and obey!

Such was now the faith of this poor sinful man. "Save thyself and us," as this taunting request was understood by his companion, was now in his mind but a trifling thing. He was in his spirit upon the Lord's day, the day of resurrection, the day of life eternal given by the King to those who believed in him. And so he will not ask for a few more years of this life, but for the endless years of the coming age:—"Lord, remember me, when thou comest in thy kingdom.

The prayer of faith is heard. Christ shows himself the king. Remembered! Yes, remembered forever. On that very day of which this poor man spoke and to which he looked on, he would be in the thoughts of him who came surrounded with all the majesty of heaven. He would be near Christ, by his side, in the Paradise of the new age, whose faith had penetrated the disguise of mortal weakness, and man's scorn, and recognized in a dying Christ the king of an eternal kingdom.

There is one observation made by Dr. Farrar in the preface to his work, to which we would draw the attention of our readers. If it is well-founded, as we have no doubt is the case, it appears to us a very important sign of the latter times. It refers to the altered feeling which the Jews now bear to Christ. "I have reason," Dr. Farrar says, "to believe that the Jewish race have long since learned to look with love and reverence on him whom their fathers rejected; nay more, that many of them, convinced by the irrefragable logic of history, have openly acknowledged indeed that he was their promised Messiah, although they still reject the belief in his divinity. I see, in the writings of many Jews, a clear conviction that Jesus, to whom they have quite ceased to apply the terms of hatred found in the Talmud, was at any rate the greatest religious teacher, the highest and noblest prophet whom their race produced."—*Henry Constable in Rainbow.*

Correspondence.

Dear Brethren of Restitution:

I thought it would be proper to send for publication the following notes by the way, and also the report of meetings.

July 7th, in company with Bro. Dr. John F. White, of story county, Iowa, we took the 4:50 a. m. train from Farmville, Marshall county, Iowa, for Tama City, Tama county, Iowa, and was met at the depot by Bro. M. J. Cross, who took us to his house, where we found a pleasant home during meeting. Bro. White preached the evening of July 7th. Good attention paid him. On the evening of July 8th I spoke, from text Job xiv. 14, on the resurrection of the dead. I used quite a number of texts in proof of the hope we have of the resurrection, during the meeting.

A Baptist minister from Toledo, Iowa, took notes, and was to preach at 10 o'clock the next day. After meeting I stepped up to him and asked him what time his meeting would be next day, as I had understood he was going to preach at the Boyse school house. He replied at ten o'clock; but, said he, I dont think I will fill the appointment. He did not come near the school house the next day. One Clark, the local preacher, filled his appointment. He took his text from Psalms, the balance of his sermon was Dr. Watts or Clark, Bible left out. A very little Bible goes a great ways with them. The Toledo preacher has not been heard from since.

July 9th, Bro. White gave out his appointment at 4 o'clock afternoon. Rained, no meeting. On the 9th of July Bro. Farley hitched up his team to take me to Bro. Adams, crossing Otter Creek in a wagon, which came apart—the water being much deeper than expected. The horses had to swim, and the wagon box went over the stakes. Bro. Farley held to the lines and the horses pulled him out. I had my coat off, under one arm, and one book in one hand, and one in my coat, as I was going down the river in the wagon box. I thought I had better pull for shore. I jumped overboard and made for shore, which I reached in due time. We got our wagon box and wagon out of the water in the course of an hour, with some help, and finally reached Bro. Adams, at which place I stayed one night. Bro. Adams provided me with a change of clothing, which was very acceptable.

July 10th, took train for home. In the meantime Bro. White continued the meeting. On July 13th, I received word from Bro. White to return to the place of meeting, which I did, on July 16th, and on the evening of the 15th, I preached at Pleasant Valley school house, to a large audience. This school house is three miles from the Hoyse school house. I preached from Genesis xvi, lxxxvi.; Rom. iv. 1-22; Gal. iii. 7; iv. 22; James ii. 21.

Let us not forget Abraham, the father of nations, and the father of the faithful. A good interest. Followed by Bro. White. July 16th, Bro. White preached; we then repaired to the water, where Bro. Farley was baptized by Bro. White. I think more would have been baptized if the water had not been so low. Nearly all went to the baptizing that were at church. Bro. White was called to see Bro. J. T. Prime, of West Irving, who was very low, not expected to live. Hope he is better at this time. The doctor says there is very little hopes for him, if any.

In the evening I preached on the destiny of the wicked, and organized a church.

At the Hoyze school house, Pleasant Valley township, Tama county, Iowa, there are quite a number belonging to the Baptist church, who have applied for letters to unite with us. Let the good work go on. I left the church in charge of Bros. Cross and Adams. I stayed over night with Bro. Adams and on the 17th of July returned home.

C. WALID AULLS.

DIED.

The following notice of the sad death of Brother Robert McDonald, we clip from the *Plymouth Democrat* of last week. Brother McDonald united with our people last winter, and has walked in the way leading to the rest beyond. The family and friends have our sympathy in this sad bereavement.

"One of the most terrible, fatal accidents which ever speedy check communities whose lots are cast in these parts, occurred at the freight house in this city yesterday morning, in which Robert McDonald lost his life. He was employed on the road as night watchman, and on the night above he was engaged with others at work on the track south of the Nickel Plate depot, when he proceeded to start, at 7 o'clock the men, except Robert, stepped aside to let the train pass, and he, thinking probably, that there was not enough between the platform and the car as they would pass, made no attempt to get out of the way, but leaned up against the platform. The engine and car passed by him, but when the passage car came, he was caught between the platform and car, and carried, or rolled some distance, until the car had passed, when he fell to the ground. When picked up it was found that there were several severe contusions on the head and various parts of the body; that his right arm was broken at the wrist, and that he was severely injured internally. He was placed upon a lounge, and carried to his home, a short distance away, where, after consulting untold agonies for an hour and a half, death relieved him of his sufferings. Dr. Sherman was called as soon as the accident occurred, but could do nothing more than administer an anodyne to relieve the pain. He died at his home today at 10 o'clock. He leaves a wife and seven small children to mourn their untimely loss. Robert was a strong, stalwart man, and was the main support of his family. He was born and raised in this county, was a son of Danny McDonald, of this city. He was a member of the Methodist church, and a kind husband and father, whose loss is irreparable. The sympathy of the entire community is extended to the bereaved family in their hour of affliction. The funeral will take place from the house on Sunday afternoon at 2 o'clock."

BUSINESS DEPARTMENT.

Centennial Number of the Restitution.

It has been determined best to have Centennial number of the Restitution, which it is to be as forth our faith and hope upon the great questions of the day, and especially those which have a special relation to the Time Point, will need the amount specified under this head. It is to be hoped that every brother will give something toward this fund, as collection for the Echo of the glad tidings of salvation into the hearts of men. No people have so much truth and so little. Why is it? Let every one do his duty. God will bless you.

J. F. Wagner	$1 00	Mrs. Robt. Ratliff	1 00
F. M. Myers	1 00	S. H. Tuck	1 00
Cash	1 00	John L. Wilson	1 00
Thos. E. Nicholas	1 00	A. Chapman	1 00
Mrs. L. C. Wheeler	50	Leonard Schaver	1 00
L. D. Adams	1 00	R. R. Rose	1 00
H. V. Hopper	1 00	20 Aurora, Ill.	3 00
Wm. Ratliff-sick	1 00	A. B. Lobenstine	5 00
Jerd Marsh	5 00	Matt Mellendick	5 00
Alex. Walker	1 00		

Put Your Name on this List.

Recently quite a number of brethren have conducted that an easy and effectual way to get the truth before the minds of the people is to send them the RESTITUTION for three months. This is a good decision. It is also an impossibility for the paper to be received and read by any one school for three months without its making an impression upon the mind to send for it. Send us your names and money. We hope to have a really number report. The following is a list of those we already have shown referred to:

NAMES.	2 cts.	No.
A. B. Wilson	6 50	13
Ransom Vickery	3 00	6
H. A. Hall	1 00	2
A. F. Hatch	1 00	2
Eleanor Haywood	2 00	4
Mrs. Ann Hall	2 00	4
Stephen Burgess	2 00	4
Jane Burgess	2 50	5
John L. Wilson	4 50	9
Bevaria Wilcox	1 00	2
Lemle Robertson	50	1
Pete McDonald	6 00	12
G. M. Myers	2 50	5

AN EXCELLENT OFFER.

To any one desiring *Smith's Bible Dictionary*, Swedish, and the RESTITUTION, I will furnish them together for Six Dollars.

Address J. F. WILCOX,
Goe Island, Ind

ANNOUNCEMENTS.

Notice is hereby given to the brethren in Michigan that a special meeting of the conference, begins on Brother E. Palmer's, July 26, 1876, that body will commence its session at which they meet with Brother H. R. Kimball, to officiate in the state during the period of conference session and after.

By order of said board.

H. F. SPENCER, Sec. Conf.

Valuable English Works.

Our readers may note that we expect shortly to have for sale the works mentioned below. Orders and remittances for the same may be sent to us to this office.

Discussion on the Nature of the Dead, between the Rev. W. F. Hardman, Congregational minister, and W. Kelloway, editor of *Bible Echo*, and minister of the Gospel, both of England. The proposition was discussed twice: 1. That the soul exists in a living, conscious state after the decease. Affirmed by W. F. H. 2. That the Scriptures teach that men in death are wholly unconscious, insensible, and unable to perform any act whatever, and that they rest in darkness, silence and the dust. Cloth, muffled heads, well bound, 250 pages, 8vo. 1 per copy, net postage 25c.

Brention and Future Punishment. By Rev. D. Cook, M. A. late rector of Gate, Ireland. 320 pp. An elaborate or exact treatise on the punishment of the unjust. It is principally due in its philological chapters, respecting the meaning of the Greek words used by the inspired writers to describe the doom of the lost. Price $1; postage 10c.

We both look with lively satisfaction. Undoubtedly the subject which it treats with such an attractive combination of learning and modesty, of power and reverence, has held hold of the minds of many of the most thoughtful Christian men of our day. Its growth, from a pamphlet in the first edition to a handsome volume of three hundred and thirty pages in the fourth, is conclusive proof that the question discussed is one of profound interest.—We must also commend the publishers on the tasteful and handsome dress in which they have put it before the public, and express the hope that the remote will speedily be much more than removed by the large sale of a work which must take a standard place in the public literature and department of Christian theology.—*The Review.*

History, or, The Intermediate State of Man. Cream cloth, 250 pp. Price $1.25; postage 15c.

This work presents the Bible doctrine of the state of man between death and the resurrection.

"Mr. Constable has, in a series of works, devoted much labor and research to establishing from Scripture and other sources the real nature of the future state; and the present book is the result of his more exhaustive labors on one special point. His argument is supported by no little learning, is well done, and is clear and available style. There is a good deal to be said for the general doctrines propounded.—*Manchester.*

"It is characterized by his usual vigor of thought and clearness of expression. To all sincere lovers of truth, rather than of traditions, especially commend the treatise."—*The Church Messenger.*

Bible Echo. Volume I. May to December, edited by W. Kellaway. The only English weekly that advocates the literal gospel. Bound volume of current year of the *Bible Echo*, containing important papers and discussions on vital matters, and the best concerning the spread of the scriptural doctrine of immortality. Price $4.25.

Bible Echo. Vol. II, January to June, 1876. This is a continuation of the above for the period stated. Price $2.

Bible Echo. Vol III, July to September, 1876. This runs with the *Bible Echo* as a weekly newspaper, and also finishes the third series. Price $1.50

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Having on hand a large supply of Hymn Books "The Psalmodist," and wishing to have it introduced in all our Societies, we have concluded to reduce the price, and offer it on the following terms which will bring the book within the reach of all:

Cloth binding	$0 40
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Leather binding (gilt)	60

The brethren will see that we have reduced the price one-half. Let all who desire the book send in as early as possible.

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The Coming King.

BY WILLIAM COLLEN BRYANT.

Oh North, with all thy vales of green!
O South, with all thy palms!
From peopled towns and fields between
Uplift the voice of psalms.
Raise, ancient East, the anthem high
And let the youthful West reply.

Lo! in the clouds of heaven appears
God's well-beloved Son.
He brings a train of brighter years.
His kingdom is begun.
He comes, a guilty world to bless
With mercy, peace, and righteousness.

Oh, Father, haste the promised hour
When at his feet shall lie
All rule, authority and power
Beneath the ample sky.
When He shall reign from pole to pole
The Lord of every human soul.

When all shall heed the words he said
Amid their daily cares,
And, by the loving life He led,
Shall strive to pattern theirs;
And he who conquered death shall win
The mightier conquest over sin.

Resurrection.

NEW YORK, Nov. 18th, 1875.

DEAR BROTHER REED: I herewith send you a communication sent to me. My brother R. T. Young long promised me his views on resurrection, etc. I have read them, and while the question is not cleared to me, I yet thought there was enough in the communication that was sufficiently suggestive to have a wider ventilation. If you think well of it you may publish it in the RESTITUTION, it may bring out criticisms developing truth in all its parts. I am happy in the belief, strange as some may think it, that our future does not depend on an exact balancing of the book of the Apocalypse. I am hopeful some day of having a better understanding of this book. I am not ready to run before I am sent in the interpreting of it. How many have done havoc to this book by handling it after their own notions, and not after a harmonious comparing Scripture with Scripture, the only infallible rule whereby we can know the truth. This is our professed method, but how many have erred in this?

I take great pleasure in reading the RESTITUTION, and in calling others attention to things therein. Hoping with you, my brother, to overcome and inherit, I remain yours fraternally.

GEO. W. YOUNG.

DEAR GEORGE: I think the view of Scripture truth runs in the following course—but of course, I only think.

I cannot imagine, but what the twenty-four elders and four living creatures, are symbols of the called out and chosen in Christ Jesus, in other words, the members of his body. That class who reign with him because they are in sympathy with him in suffering. Because they are certainly and really a symbol of life as is the Lamb—as it had been slain. They honor and glorify him as their Redeemer; they are crowned as victors, for the crown is a coronal wreath, (so Dr. T. translated it.) This is more probable, as they do not yet reign, but confidently sing we shall reign." On this admission hangs much, for they are witnesses of the opening of the seven seals, under the fifth of which men will die for their refusal to worship the beast; and we learn in Rev. xx.14 will also reign with him a thousand years. They must then be part of the members of Christ, for if I understand the truth in its first principles, all who reign with him are one body. There remains a conclusion that the body cannot be complete, or reign, or "be glorified together," until after the 5th seal. This implies hands or orders, in the first resurrection, and proves that the first resurrection is not the work of an instant; but a state of things, otherwise, would it not be absurd to say, "in the resurrection they neither marry nor are given in marriage?"

Now if the later band reign the thousand years, those years cannot commence at the opening of the seals, when the elders first appear. Thus all are made perfect together. See Heb. xi. 40.

Another conclusion is, that if the resurrection occupies time, it is therefore not the "change in a moment," but introductory only, to it.

Looking at the matter thus, will not the language of Paul, 1 Thess. 4. bear a construction correspondent thus: We shall not all sleep, but we shall all be changed; but first all the dead in Christ must rise; now resurrection is one glory change another; "glory to glory as by the spirit of our God." Thus the living have no precedence of the dead.

Now this is quite correspondent with a natural birth; first the head is born, then, by successive throes, the rest of the body, then inherent life by breath.

Moreover the last trumpet of 1 Cor. 15. is the seventh trumpet of Revelation, but the seventh trumpet is not blown until the seventh seal, third woe, and six other trumpets are exhibited; during which display, or development, the 24 elders and four beasts are intelligently and actively engaged therewith. Therefore the last trumpet cannot be signified as past by elders existing. Chap. vi. 1, 3, 5, 6, 7. Chap. vii. 11-13. Evidently there is a work of time before reigning commences.

The 7th trumpet seems to signalize the great change which completes the first resurrection, for then the mystery of God shall be finished. Rev. x. 7.

Some will deny that there can be presence with the Lord without perfection of existence: but Enoch and Elijah are not yet made perfect; neither are the bodies of the saints which slept and arose; for "they without us shall not be made perfect." Thousands of years have they enjoyed continued life: why should we think it impossible that others yet may be, after the symbol of the elders, accepted as conquerors, justified to eternal life, yet not perfected in the spiritual body? (If that is the change. We are too apt to imagine that God's short work is as brief as our short work; and to neglect the distinctions and divisions defined in prophecy.

The language of Paul, "the Lord himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God," seems to me to imply order and consecutiveness, for we read of the archangel Michael in Dan. xii. 1. In relation to events under the sixth seal, perhaps, and certain passages in the epistles of Paul have always appeared to be written after the Apocalypse, such as the "new Jerusalem," and the above passage about the last trumpet particularly. The worst of the Christadelphian view of mortal resurrection is, that it leaves the saints in painful uncertainty before the bar of an awful judge; but admitting a resurrection of progressive development, just for argument, why suppose dreadful suspense? Yet it is a necessity that "we all must stand before the judgment seat of Christ to give account; but he who gave strength to Daniel and others, will not leave those who love the appearing, to darkness and doubt; and if their course of life does pass in review, it will only be for the more joyful recognition of the fact that our salvation is "all of grace;" and thus, with more humility, will we cast the victor's crown at the feet of the Lamb, saying, "thou only art worthy. Thou has bought us with thy blood."

Relative to the time of tribulation introductory to the reign of Christ, how seasonable! Now, we hear only form the uninspired, unproven, unseeing condition. Blessed are they that have seen; more blessed they who have walked by faith; therefore Justic always warns plainly before judgment sets. I do not hesitate to say that the sudden closing up of this dispensation with universal wrath would be unlike the God of the Bible.

So it seems conclusive to my present view that as Noah was seven days in the ark before the flood, so will it be in the time of the end, in the days of the Son of Man, preceding the great day.

The coming and appearing of Christ are signified by two words in the Greek: they are not synonymous.

The sign of the Son of Man in heaven is a sign that the redemption of the twelve tribes is near; (Judah at least, for to them he addressed the words.) I mean the elect or righteous who constitute the people represented by 12,000 out of every tribe; (for be it remembered, that Christ always addressed his disciples as Israelites, the mystery of Gentile calling was not made manifest.) If a sign only it implies delay.

Now, it seems that as he comes, his prepared ones meet him; do they return immediately, or remain for organizing, completion, perfection? For when his feet touch the Mount of Olives "all his saints are with him," prepared for the judgment of nations. What, meantime, has tested the nations by hunger and thirst and imprisonment of his least of brethren. (Israel the sheep of his pasture,) if not the great events detailed in Rev. 13th and 14th, in which God demands the worship and allegiance of men by signs and wonders, and the beast power also by false miracles, demands the same. Is not the test of worthiness for the inheritance of the kingdom, as the sheep of Christ's pasture, (not of Israel's fold) here very plain?

It is generally believed by us that the descent of Christ is as a flash, accomplishing the resurrection and in a moment introducing the day of the Lord.

The Thessalonian church must have had a different idea from this, for they had been erroneously led to believe that the day of Christ was "present" (translated here and here only "at hand.") How could they think that possible, if it came subsequently to the overwhelming brightness of Christ's appearing? They were taught that there must be a power individualized and developed, called the man of sin, who would exalt himself above all that is called God, or that is worshipped. Whatsoever elements their may be in the Papal superstition tending that way, it certainly does not characterize the Papacy: they worship too much: voluntary humility, worshiping men and angels. It is true the Pope exalts himself much, but the true figure for their imposture, combined with Protestant humbug of a like kind, is a whore. One claiming the bride's (Israel's) place, in forms, ceremonies, and worldly show, which were but figures for an ancient time.

This power seems to me to be the one characterel in David's image of embodying the world's hostility to God, described as beast and false prophet in Revelation; a champion of Philistine raised up to defy the armies of the living God; smitten upon the feet and swept away like dust before the whirlwind. This will be a great crisis in the eyes of the world—deciding their fates.

As regards the times of prophecy there should always be harmony of interpretation: thus, if a thousand years is the literal term, 1260 days, or 42 months, or time, times, and dividing of time, should be also literal; as the events pictured, as limited by these times, for instance the fleeing from persecution of the dragon for 1,260 days to a place prepared; and the woman who bore the child being nourished for time, times and a half a time; both in the wilderness seems to mark the same event, and mutually interprets the time as 3½ years; 1,260 days being 42 months of 30 days, (ancient calculation.) A blaspheming power, succeeding the dragon, seems to mark a similar period for his blasphemous dominion, together making 7 years, antitypical of Noah's time before the flood. Seven days in the ark before the door was shut, and the flood began. To avoid the literal interpretation of these times, some say the Millennium will be 360,000 years. I say, God forbid that death should be here so long.

This view, that the sounding of the seventh trumpet completes the mystery of prophecy seems to close up the extent of God's revelation. The 12th chapter succeeding seems to open a new scene in the act, so to speak, detailing what had been before stated in general.

Another principle of interpretation seems reasonable. That which makes the Old and New Testaments mutual interpreters. This being so how shall we understand the 12th chapter? A woman clothed with the sun and the moon under her feet in travail with a son.

This figure is often applied to Jerusalem in the Old Testament. Travail is trouble. There is to be a time of trouble for Israel and Judah. As soon as Zion travailed she brought forth her children. Are the 12,000 of each tribe not symbolized by the man child; 5th seal trouble; 6th seal deliverance?

There seems to be two classes,—a man child caught up,—is this not the martyrs of the 5th seal? And the rest of the woman's seed, in pursuit of whom the serpent or dragons (casts a flood at the mother and) goes to make war with the seed. Rev. xii. 17. which keep the commandments of God, and have the testimony of Jesus Christ. If these figures do not represent things in the human flesh, how can there be any danger from the "great red dragon" standing ready to devour? From this fact alone, it seems conclusive, that the man child is not the class before represented by elders, or of Christ; yet they are to be of the ruling class, with a rod of iron over all nations. Another interesting inference may be noted from the discourse of our Lord on Mount Olives, the correspondence with the seals of Revelation. Under the 5th, the souls of the martyrs are inspired to patience until their fellow-servants should be killed as they were.

Matthew says immediately after the tribulation of those days, the sun shall be darkened, etc. Under the sixth seal these phenomena also are revealed.

Then, says Matthew, shall appear the sign of the Son of Man in heaven, and then shall all the tribes of the earth (land) mourn.

In the Apocalypse the wicked cry to rocks and mountains to hide them from the wrath of the Lamb.

Matthew says, "then shall he send his angels with a great sound of a trumpet to gather his elect.

Revelation brings to view the sealing of the twelve tribes. Is not the correspondence very harmonious? And yet the mystery of God is not now finished. Seven angels are yet to sound! How naturally also, the parable of the virgins fits in this interval of time just preceding the brightness of Christ's appearing to judge the nations.

Dear George, sometimes I think it may be unwise to give so much thought to the detail of prophecy unfulfilled; then I think of the words "blessed is he that reads, and they that hear and keep the words of this prophecy." Can this be so if they are incomprehensible? And the evangelists have said let the reader attend, understand, when speaking of the abomination which makes desolate.

It is wonderful that Miller's followers have not seen this one fact. The Book of Daniel was open to the Apostles. Had they held to the idea that the times of Daniel's vision were a day for a year from a certain historical date, well known, they could have easily corrected the gracious teacher when he said "no man knows." They could never have believed in keeping watch in their generation; they could have said 1335 years brings the blessing to the waiting ones. Between five and six hundred only are passed, about eight hundred years hence believers must begin to watch for the coming again of our Lord. How differently their language,—"looking for"—waiting. We who are alive and remain. Not a kind of procrastination, not a thought of an interval before being caught up in clouds to meet the coming One. What can we think of such ignorance in inspired apostles, if modern Adventists are "the wise who understand?" Yours in love of truth,

R. T. YOUNG.

Question Answered.

Brother Reed:

Finding among my papers the accompanying article on Rev. xx., and my letter to Brother Phelps, and his reply, I thought I would forward them to you, to publish, if you thought good.

Brother Phelps need not call me sensitive. I do not deny that the most of the article in the *Banner* advocates the futurity of the 1,000 years; but they did not set forth the reign. And as the *Banner* has its little class department, I offered my answer, but I could not get it in. While I respect Brother Phelps, I should have respected him more if he had boldly faced the "Age to Come."

The article I send you in answer to the questions in the *Banner* was written by me and published about 24 years since.

H. HEVES.

QUESTIONS IN BANNER.

A clear and satisfactory explanation of Rev. xx. 10 is humbly and earnestly requested by

S. H. L.

Light on the 20th chapter of Revelation is needed. Especially the first nine verses.

E. W. POTTER.

ANSWER.

The thousand years of Revelation 20th are:

1. Future; for such a reign of any class of persons from Adam to the present time, has never been. Some persons, seeing insuperable difficulties in the way of applying the reign to the saints, have said that it belongs to the nations!—that is, the nations sit on thrones, and reign! To such absurdities are men driven who cling to a foundationless theory.

That this glorious period is the antitypical Sabbatism, there ought not to exist a doubt. They who live and reign with Christ are the souls of them that were beheaded for the witness of Jesus, and for the word of God, which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. Reigning with Christ is a reward, promised upon condition of suffering with him here. 2 Tim. ii. 12. The reward of the saints being yet future. Again: observe in the sixteenth chapter, at the season of the sixth plague, the dragon, beast, and false prophet, are all in action; no binding is even hinted at up to this time. In the following chapters we have the description of Baby on the great, her fall and judgment; the exultation of much people in heaven at her overthrow, etc.; the destruction of the beast and false prophet, but not of the dragon; what is done with him is particularly described in the twentieth chapter. He is bound, not destroyed.

The beast and false prophet being destroyed, we hear no more of their operations; but the dragon being bound only, deceives when loosed at the end of the thousand year; and mark: the whole work of deception is by the devil (or dragon) at this season. The beast and false prophet being both destroyed a thousand years before, can not operate.

Here, reader, are a few of the many reasons we could present, of the positive futurity of the thousand years of Rev. xx.

2. These years of reigning with Christ are after the second advent. Vs. 5, 6: "But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection; on such the second death has no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." The persons here spoken of are immortal. They reign with Christ. This period, then, is subsequent to the advent and resurrection of the saints.

3. During this glorious time there will be nations living in the flesh on the earth. Why is satan bound? That he should deceive the nations no more, till the thousand years should be fulfilled; see ver. 3. The saints who reign with Christ, free from the power of the second death, are not the nations whom the devil might deceive were he loose. See verse 8. Neither are they the wicked dead, as some contend. How can dead men be deceived by a bound devil, or a loose devil? What an absurd idea! And to such a strait are those driven who obstinately deny the existence of the nations during the reign of Messiah and the saints. "Surely your turning of things upside down shall be esteemed as the potter's clay." Isa. xxix. 16.

Though the preceding is but a little or what we could say in proof of the three positions we have taken, we feel confident in saying they are irrefutable. Here they are:

1. The thousand years of Rev. xx. are future.

2. They are subsequent to the second advent.

3. During this period nations of men in the flesh will exist, over whom Christ and the saints will reign.

Denial of these positions involves inextricable confusion. We dare not, we will not, God being our help, violate or nullify any portion of Divine Testimony; nor yet will we add aught thereunto. May writer and reader ever duly consider these solemn words: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away, from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." Rev. xxii. 18, 19.

H. HEVES.

A Letter from Bismarck to His Wife, in 1851.

The day before yesterday I went to Wiesbaden, and looked with a mixture of sadness and premature wisdom on the scenes of my former follies. If only it would please God to fill up with clear strong wine the vessel in which at 21 the muddy champagne of youth frothed to so little purpose. . . . How many of those with whom I have flirted and drank and gambled are now under ground! What changes my views of life have undergone in the 14 years that have elapsed since that time, each in its turn seeming to me the correct one; how much that I then thought great now appears small; how much now seems honorable which I then despised! How much fresh foliage may still grow out of our inner man, giving shade, rustling in the wind, becoming worthless and faded, before another 14 years are passed, before 1865, if only we live so long! I cannot imagine how a man who thinks at all about himself, and yet refuses to hear anything about God, can endure life without weariness and self abhorrence. I can't think how I endured it formerly. If I had to live now as then—without God, without you, without children—I don't know why I should not throw off this life like a dirty shirt; and yet most of my acquaintances are so, and live their life.

Holy Spirit.

I am very much obliged to Brethren Cook and Weethee, for their kind and careful answers, in the RESTITUTION for July 19th, to my questions in the number for June 28th, and to the editor for putting them both in the same number. They should be studied together, and constitute a valuable contribution of knowledge to our brethren. The rich and ripe thought that prevades them, will amply reward the most careful attention.

They substantially agree. They gather from different parts of the same field of truth, send in the results without comparison, and they are almost precisely alike. The only seeming difference is one of judgment in the application. While Brother W. says "Ghost should be discarded," Brother C. appears to regard Holy Ghost and Holy Spirit as interchangeable terms, and equally proper; yet he says "writers, preachers and translators are bound to employ such words as will express the truth most distinctly to hearers or readers." The word "ghost" being used, modernly at least, in so low a sense, Brother C's rule would justify a preference for spirit when joined to "body." So both agree with current authorities.

Dr. Adam Clarke, in his comments on those passages in the New Testament, in which Holy Ghost occurs, in almost all instances uses Holy Spirit instead of Holy Ghost.

A. Campbell's New Testament, published in 1832, has Holy Spirit instead of Holy Ghost.

Prof. N. N. Whitney's translator, published in 1840, by J. V. Himc, from the Critical Greek Text of J. A. H. Tittman, also has Holy Spirit instead of Holy Ghost.

The Diaglott, translated and published in 1864 by Benjamin Wilson, likewise has Holy Spirit instead of Holy Ghost.

We are, therefore, in good company in discarding "Ghost."

Now, as we are so well prepared for it, if it will not be asking too much of Brother's Cook and Weethee, will they, at their leisure, answer the following questions, or give a clear and brief expose of the subject to which they relate as may suit their best?

1st. Is the Holy Spirit simply and only the Spirit, substance, sense or force of the word, the truth?

2nd. Is the Holy Spirit a special agency sent from God, in addition to the word, an ego, or other agencies?

3rd. Is a recognition of the Holy Spirit's offices, essential to the proper growth of Christian character and the efficiency of the church?

O. R. L. C.

Editing.

An editor has great responsibility, wielding, as he does, a mighty influence for good or evil. A religious editor is responsible to God for the sentiments he advances, and will certainly have to give account for the influence he exerts. Therefore he should be,

1. A man of cultured mind and heart, well read, and possess a thorough knowledge of the Scriptures, and especially of the Gospel. A man may be a good and useful preacher, and yet a poor and inefficient editor. Some men can speak well and yet are poor writers. Others are good writers, but poor speakers; while others excel both as writers and speakers. Some men mistake their calling when they attempt to preach, others when they attempt to conduct a paper or periodical. No one should undertake a work for which he neither natural nor educational qualifications.

2. He should be a man of sound, discriminating mind; a warm and sympathetic heart, and yet a man of great firmness and decision of character.

3. He should possess much patience, knowing that some of his readers will complain, find fault, and perhaps think, if not say, that if they edited the paper they could do it much better than he.

4. He should be a good reader, especially of manuscript, knowing he will often be puzzled to decipher the chirography, syntax, or prosody, and who generally add a P. S. in which they say: "Please correct all mistakes, punctuate, and publish soon."

5. He should remember that short, spicy articles are more generally read than long, prosy ones, and therefore "boil down" his editorials from gallons to quarts, and from quarts to pints, making them as strong as possible.—*J. T. Walsh, Editor of the Watchtower.*

The Book of Job.

I call that apart from all theories about it, one of the grandest things ever written with pen. One feels indeed as if it were not Hebrew; such a noble universality, different from noble patriotism or sectarianism, reigns in it. A noble book; all men's book. It is our first, oldest statement of the never-ending problem—man's destiny and God's ways with him here in this earth. And all in such free, flaming outlines. Grand in its sincerity, in its simplicity; in its epic melody and repose of reconcilement. There is the seeing eye, the mildly understanding heart; true eyesight and vision for all things; natural things not less than spiritual. Sublime sorrow; sublime reconciliation; oldest choral melody as of the heart of mankind; so soft and great; as the summer midnight, as the world with its seas and stars. There is nothing written, I think, in the Bible or out of it, of equal literary merit. —*Carlisle's Heroes.*

Answer Them.

Parents run the risk of losing the love of their children who put aside their trivial questions as of no consequence. An interrogation point symbolizes the life of childhood. "Why" and "what" are the keys with which it unlocks the treasury of the world. The boy's numberless questions often seem trivial, but the wise parent will never turn them off unanswered, if he can help it. It is his rich opportunity of teaching. He is met half way, and there is all the difference between impressing truth on an eager mind and an uninterested one. The little fellow helping you at your work and pelting you with endless questions, may learn as much in a half hour there as in a week when his body is a prisoner in the school room, and his thoughts are out of doors.

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his Holy Prophets since the world began." It also advocates as a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with Him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ; and many other kindred truths. It also advocates a hearty belief of the Gospel, repentance, and immersion as pre-requisites to the forgiveness of sins, and a holy life as essential for final salvation.

Coming of the Son of Man.

"And then shall appear the sign of the Son of Man in heaven: and then shall all of the tribes of the earth mourn, and they shall see the Son of Man coming with power and great glory."

What a shame, that learned men should spend their pains and talents in attempts to tie down this language to the destruction of Jerusalem by the Roman armies!

I take it as an axiom,—a settled verity which demonstrates itself,—that two events which are specifically described as successive,—the one as coming after the other—cannot be the same. But if this axiom had always been observed in the interpretation of this twenty-fourth chapter of Matthew, the students of the scriptures might have saved themselves much inconsistency and confusion, and many a misapprehension of God's word. If we ask most of our popular commentators what is meant by "the tribulation of those days," described in the twenty-ninth and preceding verses, the answer given is, that it means the calamities and sufferings of the Jews, induced by seige and overthrow of their city and state. And if we ask them, again, what is meant by the mourning of the tribes of the earth "after the tribulation of those days," the answer is about the same,—the calamities and sufferings of the tribes of Israel in connection with the fall of their city and state! If we inquire of them what is meant by the coming of the Son of Man as the lightning in the clouds of heaven, with some twinges of uncertainty they nearly all finally agree upon the reply that it means the dashing judgments which were brought upon the rebellious people of Israel by the coming of the Roman armies against Jerusalem! The coming of which the Savior speaks was to be "out of the east" towards the west, and the coming of the Roman armies was out of the west and north and towards the east and south; but the reply is, No matter for that; we are not to expect all the particular circumstances to hold! The coming of which the Savior speaks is specifically said to be "after" the tribulation induced by the invasion of Palestine by the Romans, as well as "after" that great unparalleled tribulation of which the Jewish troubles were the commencement and first-fruits: but no matter for that, we are told; as though effect could go before its cause, and as if priority or succession were nothing in the interpretation of a book such as the word of God! I question, indeed, whether the annals of learning can furnish a parallel to the absurdities which characterize the great mass of our popular disquisitions upon this portion of the inspired record. No wonder that the doctrine of Christ's personal return to our world has lost so much of its weight, certainty, and rightful importance in the minds and hearts of the church, when its great foundation-text is thus sacrificed to a false and supercilious erudition!

One of the strangest things in the world is the manner in which some people read the Bible. It would almost seem as if they turned it upside-down, and read it backwards. "Eyes have they but they see not." They praise it, and hold it in holy regard, and insist that everybody ought to have it; yet they look into it only as some recondite volume, which is a good text-book for preachers, but which is quite beyond the reach of their understanding. They adore it more for the unknown mysteries which they attribute to it, than from their personal appreciation of what their own eyes have beheld upon its pages. Many seem to view it as a sublime riddle book, full of mystic poetry and unsearchable wisdom, rather than as a plain piece of information and advice given by a Father to his inexperienced and exposed children. And many who sit down to write commentaries upon it seem to be continually haunted with the idea that there is something recondite in every word, or that the real mind of the Spirit is not to be found in the plain import of the letter, but in some abstruse or mystic analogy which it is their business to dig after. I hold that the Bible is a book for everybody, in which God speaks for the purpose of being understood by everybody; that its language is conformed to the ordinary uses of speech; and that it is to be interpreted in the same common-sense way in which we would interpret the will of a deceased parent, or ascertain the meaning of a letter of business. It was not written to tax our ingenuity, or to test man's skill at learned exposition. Its design is to instruct, and in the most familiar way to express to men the mind and will of God. When Christ speaks of "the Son of Man," he means the Son of Man and not the Roman armies. When he speaks of his "coming in the clouds of heaven," he means his coming in the clouds of heaven, and not the sailing of war ships on the Mediterranean, or the march of soldiers over the fields of earth. When he says *after* the Jewish tribulations are ended, he means *after* those tribulations, and not before they began, or while they were yet in their incipiency. And when he says that all the tribes of the earth "shall see the Son of Man coming in the clouds of heaven with power and great glory," expositors might as well attempt to demonstrate to me that day is night, or that white is black, as to attempt to make me believe that he means the march of an army of boorish heathen soldiers. Christ knew what he wished to say, and how to say what he meant; and I feel bound to understand him to mean just what he says. And what he here predicts respecting his coming in the clouds at the close of the tribulation no more refers to the coming of the Roman armies into Palestine than to the flight of Mahomet, or the next eclipse of the moon. He is describing the scenes of the judgment period, and nothing else.—*Last Times.*

Earnest Expectations.

Nature, uncorrupted nature, through all her regions, cries aloud for Him who is to rectify her unwilling disorders, to repair her shattered structures, to restore her oppressed energies, to vindicate her voice of conscience, long despised,—her sublime testimony to the Creator, so long questioned or overlooked. But what is this to the demand of grace for the coming of Him who is our Savior? If the whole creation groaneth and travaileth together in pain for the manifestation of the sons of God what shall be the desires of the sons of God themselves! What shall be *their* ardor to realize that liberty of the children of God, of which such great things are spoken! to behold their own lowliness glorified in the glory of the man of Nazareth, their humble labors recognized by the approval of a God once more manifest in the flesh, their persevering faith vindicated, their hope consummated, their charity brightening into a reward eternal and infinite! They know well the value of that union which indentifies the triumph of the Savior and the saved. They rejoice to think that, as a humiliated Redeemer came first to point us the path of humiliation, so must a glorified Redeemer point us the path of glory; that the Captain of salvation, who bore the cross in front of the army of believers, must come to teach them also how to wear the crown. Yes: all proclaims and demands the return of Christ to the world,—all, but the unsanctified heart of man! There alone no voice is heard to welcome the mighty stranger. There alone the dawn of it is eternal night. There alone the sun of righteousness is contemplated with hatred, horror, and dismay. Hearts that are inured to the world's corruptions, how shall they lend an immortality of meekness, simplicity, and love? spirits habituated to seek unholy ends by means yet more unholy, how shall they endure the bringing in of everlasting righteousness? Those whose whole hopes, prospects, and calculations are bound up with the world as it is, how shall they regard otherwise than with terror this awful revolution in the administration of the universe, when He who now rules behind a mass of permitted evil shall himself personally and visibly assume the reigns of universal empire?—*Selected.*

The God of the Bible.

We are all so familiar, from our childhood, with the Scriptural idea of God, it has become so incorporated with the literature of the civilized world that we often fail to appreciate its grandeur as an original conception, and its value as the highest of all scientific truths. But suppose, that while dealt with the knowledge of all other things, we could grow up to full maturity of intellect in utter ignorance of the Scriptural idea of God—suppose, that with the mental vigor of Socrates, the learning of Cicero, the taste of Addison, the moral tone and enthusiasm of Burke, we should recieve, for the first time and all at once, the full conception of the person and character of Jehovah as revealed in the Bible—suppose, that thus endowed and prepared, we could stand where Moses stood, in the clefts of Sinais rocks, whilst the visions of uncreated glory passed by, and a voice was heard proclaiming, "The Lord God, merciful and gracious, long suffering and abundant in goodness and truth"—suppose we could stand where Isaiah stood, see and hear what Isaiah saw and heard, when the Lord sat upon his burning throne, and the Seraph in cried one to another: "Holy! Holy! Holy! is the Lord of hosts: the whole earth is full of his glory!" Suppose we could stand with the Seer of Patmos, amid the visions and trumpets and thunders of the Apocalypse, and gaze upon the choirs of angels and redeemed ones, who cease not day nor night to cast their glittering crowns before the throne, and cry: "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints!"—how would all the images of earthly grandeur dwindle into insignificance, how would all our loftiest conceptions of Divinity, derived from Greek and Roman classes, sink into annihilation before such a vision and such a manifestation of the one living and true God of the Bible, glorious in holiness, fearful in praises, doing wonders, who spake and it was done, who commanded and it stood fast, at whose presence the perpetual hills did bow, before whose gleam the everlasting mountains were scattered, who said, "Let there be light: and there was light." The Bible is not only the revealer of the unknown God of nature. In revealing God, it has given us the key that unlocks the profoundest mysteries of creation—the clue by which to thread the labyrinth of the universe—the glass through which to look from nature up to nature's author. It is only when we stand and gaze upon nature with the Bible in our hands and its Maker in our understandings, that nature is capable of rising to her highest majesty as the oracle and mouth-piece of God, kindling in our souls their highest emotions of moral beauty and sublimity. Without the all-preserving spiritual God of the Bible in our thoughts, nature's sweetest music would loose its charm—the universe its highest significance and glory. It is just when we stand and gaze upon the heavens and the earth, with God's word as our interpreter, that the heavens and the earth shine forth with their divinest luster—all nature vocal with God, all creatures offering praise.

Go and stand, with your open Bible, upon the areopagus of Athens, where Paul stood so long ago: in thoughtful silence, look around upon the site of ancient greatness; look upward to those still bright and glorious skies of Greece; and what conceptions of wisdom and power will all those memorable scenes of nature and art convey to your mind, now, more than they did to an ancient worshiper of Jupiter or Apollo? They will tell of Him who made the world, "by whom, and through whom, and for whom are all these things." To you that landscape of everything beauty, so rich in the monuments of departed genius with its distant classic mountains, its deep blue sea, and its bright heeding skies, will be telling a tale of glory, the Grecian never learned; for it will speak to you no more of its thirty thousand petty contending deities, but of the one living and everlasting God. Go and stand with David and Isaiah under the star-spangled canopy of the night, and, as you look away to the "range of planets, suns, and adamantine spheres, wheeling unshaken through the void immense," take up the mighty questions of inspiration: "who hath measured the water in the hollow of his hand, and meted out heaven with a span, and comprehended the dust of the earth in a measure and weighed the mountains in scales, and the hills in a balance? It is He that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in." "Of old hast thou laid the foundations of the earth, and the heavens are the work of his hands. They shall perish, but thou shalt endure; yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed: but thou art the same, and thy years shall have no end."

Go and stand upon the heights of Niagara: look upon that "matchless robe of terror and beauty," rolling on forever, and, as it rolls "notching the centuries" in the everlasting rocks: listen, in awe-struck silence, to that boldest, most earnest and eloquent of nature's orators. And what is Niagara with its plunging waters and its mighty roar? It is but the oracle of God. It is but the whisper of his voice, who is revealed in the Bible, as sitting above the water and the floods forever. "The voice of the Lord is upon the waters: the God of glory thundereth: the Lord is upon many waters: the voice of the Lord is full of majesty."

Go with the Bible and stand upon the crumbling verge of the volcano. Look down into its awful crater; gaze upon its fierce surging billows of liquid fire; hear its deep muttering thunders, ominous of the coming explosion; behold its red surges plunging and plowing down the mountain sides, its dense volumes of smoke and cinders rising up as if to extinguish the sun! and of whom do Ætna and Vesuvius speak? What are they but the symbols of His presence, and the heralds of His wrath, who is yet to arrive in his majesty, "whose voice shook the earth, and shall once more shake not only earth but, also heaven?" What are they but premonitors of that day wherein "the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat, the earth also, and all the works that are therin shall be burned up."

Go once more and stand with Coleridge, at sunrise, in the Alpine valley at Chamouny; join with him in that magnificent invocation to the hoary mount, "sole sovereign of the vale," to rise with all its streams, and groves, and cataracts, and ice-fields—

> And tell the silent sky,
> And tell the stars, and tell yon rising sun,
> Earth, with her thousand voices, praises God.

Who can stand amid scenes like these, with the Bible in his hands, and not feel that if there is moral sublimity to be found on earth, it is in the book of God, it is in the thought of God. For what are all these outward visible forms of grandeur, but the expression and the utterance of that conception which the Bible has created in our minds, and which is now became the leading and the largest thoughts of all civilized nations? And what would these types and symbols be without the Bible as God's interpreter?

The Way to be Happy.

How little happiness resides in conditions or possessions we need not go far to see. They who approach nearest to happiness are often the least favored of Nature or fortune. To own much begets a desire for more; to be content with what one has is better than riches. The man who is poor, in feeble health, surrounded with perplexities, frequently bears a serener spirit than the man of wealth, vigor, and smooth environments. The one is patient, amiable, philosophic: he counts life at its proper worth, and, knowing it cannot be long, tones his mind to resignation. The other is ambitious, restless, grasping. Forgetful of what he has, he is intent upon what he might have, and so fills his days with wistfulness and repining.

The secret of happiness—such as is attainable—is to cultivate it from within, not to struggle for it from without. When we discover that want of money troubles us, it is better to reduce our desires than to overtask our strength in trying to increase our income. When we hunger for reputation it is well to reflect upon the price we must pay for it, and how easily it is lost after it has been acquired. When we wish for power, we should look at those who have gained it, and see how they enjoy it. In all our ambitions we should be benefitted by thinking of the reverse of what they represent, and of the fact that the reverse comes with their attainment.

Notes by the Way.

It is my privilege, after an absence of about 40 days, to be permitted to return to the quiet and pleasant town of Plymouth—the place of my residence.

While out I visited Lamark, Ill. Here we found a neat, pleasant place of about 1,000 inhabitants. We have at this place a good congregation—not large, but in good working order. They own a nice church house, and have Brother A. M. Stephenson employed to visit them monthly. During the intervals, Brother P. B. Stauffer and Brother David Gans, their elders, speak for them.

From Lamark we visited Ripley, Brown county, Ill. This is a small town of about 500 inhabitants, and should be called Potter's-town, as there are eight potter's shops located there. While there we visited a shop owned by one of our brethren, and saw him making jars, jugs, &c. We saw that, as Paul in Rom. ix. quotes from Jeremiah, he had power over the clay to make a vessel to be willed, (if only his lump of clay was large enough.) Ripley is equally distant from Rushville on the north and Mt. Sterling on the south—two railroad points,—and eight miles from each, about 40 miles east from Quincy. At Ripley are several brethren, but now without regular preaching. We recommend to them to correspond with Brother I. D. Kelley, of Columbus, Kansas, who might be induced to locate among them and speak for them and the brethren at Cooperstown. While there we made several discourses, and visited among the brethren. We visited Brother Fernando Cooper, who is a worthy brother but an invalid, suffering under a paralytic stroke. He is an object of charity, and any thing given him is bestowed on one who is worthy and one who needs.

The next point visited for meeting was Higbee, Randolph county, Mo. Here we made two discourses for Elder Jno. McCune, of the Christian church, on subjects as he requested. We found him much interested in "the things pertaining to the Kingdom of God" and the nature of man. His position now is that the church and kingdom are not one.

From Higbee we visited Myers, Howard county, Mo., where we made five discourses, filling three appointments of our own and two for Elder Wm. T. Anderson, (nephew of the late H. T. Anderson,) of the Christian church. This is the place of our nativity and boyhood days. Here we had the pleasure of speaking to those who were heads of families when we were a boy, to those who were our our school mates, and to many of those who attended school when first we taught. A few copies of the RESTITUTION have been for the last year visiting this place, and not without effect, for not a few now are reading and believing "the things pertaining to the Kingdom." After having made a discourse upon the subject of Spirit, and notwithstanding Solomon said that at death the spirit went to God who gave it, there was not a single text that taught us that it knew anything after it got there, Brother Anderson raised some objections, but finally concluded by telling the audience he did not know whether the spirit after it left the body knew anything or not. Again after we made a discourse on the organization of the Kingdom, and urged that its organization was future, Bro. Anderson raised objections, and stated that the apostles counted their work of judging the twelve tribes of Israel during their natural life time, but he was a little perplexed when we and him read Matt. xix. 27, 28, with xxv. 31 ff. Brother Anderson's peculiar business demanded his presence elsewhere, or we would have had the pleasure of dividing the time and investigating these points further. An opportunity may be afforded for this at some time in the future.

From this point we visited the country in Audrain county, Mo., north of Mexico, and made five discourses. After we had made one or two discourses, no one, that we heard of, accused us of being drunken, but some wondered, some mocked, some said one thing, and some another, but all concluded to hear more, as our audience increased. Our last discourse was on the punishment of the wicked. Many were well pleased and satisfied, but a few who were well wedded to their old theories rather than give them up, though the Bible does not teach them, would yet prefer inch by inch to burn a few thousand years. Like Ephraim, "hard to their idols they are joined." We are to send a few copies of the RESTITUTION into that locality. Little by little the truth will grow.

The next point which we visited for meeting was West Lebanon, Ind. The situation and condition of the brotherhood with which, most of the readers of this paper are acquainted.

We made no especial effort in new fields while absent to gain additions. Our mission was simply to sow the seed for a future harvest.

The crop prospects in Illinois and Missouri are now flattering. The wheat crop was comparatively a failure. The oat crop, though a sufficiency of straw, was not well filled. The corn crop in Illinois is very spotted, and in Northern Missouri, on the level land, is an entire failure on account of the excessive rains. Notwithstanding this, the price of grain in these localities will not be materially changed, as there is a large amount yet in the granaries reserved from the abundant crop of last year.

G. M. MYERS.

The Coming of the Lord.

Without this coming the promise of the restitution of all things spoken of by the mouth of all the holy prophets since the world began will fail.

The heavens must contain Christ till that time. Acts iii. 20-21.

The glory that is to follow the sufferings of Christ will fall without it. Though Christ himself has entered into glory, yet the whole world travails in pain for deliverance. Rom. viii. 21-22. These light afflictions, of short duration, "work for us a far more exceeding, and eternal weight of glory." 2 Cor. iv. 17.

The resurrection of those that have died in the Lord, will fall without it. The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first. 1 Thess. iv. 14. Christ's the first fruits, afterward, they that are Christ's at his coming. 1 Cor. xv. 23.

Without it, even the believer that endures to the end, is not saved; for now is our salvation nearer than when we believed. Rom. xiii. 11. And unto them that look for him, shall he appear the second time without sin unto salvation. Heb. ix. 28. The believer is sealed unto the day of redemption. And grieve not the spirit of God, whereby ye are sealed unto the day of redemption. Eph. iv. 30.

The first coming of Christ is acknowledged by all that believe in Christianity. But his second literal coming is rejected by multitudes. Why is this? Because there are false teachers among the people, as the apostle Peter has said here would be. "But there were false prophets also among the people, even as there shall be false teachers among you." 2 Pet. ii. 1.

Do the popular preachers of the day, make the second coming of Christ, prominent in their sermons? Nay, verily; therefore the good they do, I fear, will be like the fleeting cloud, or morning dew—soon pass away. Such is the power, and force of popular influence, the great mass are carried along not knowing where they will land.

Dear brethren, I have been preaching this blessed doctrine, mostly in a private way, for the last thirty years, or more, and now as I am getting old and feeble, I wish to make this public testimony, so far as the RESTITUTION can spread it abroad) in favor of this great saving truth of revelation.

Let us all continue to bear testimony concerning it, "in season and out of season, when we go and when we come in," still let us repeat it: "The Lord is coming. Let this be the herald note of jubilee." Amen.

J. ADAMS.

THE RESTITUTION

PLYMOUTH, IND., ... AUGUST 16 1876

EDITORIAL DEPARTMENT.

☞Mrs. Reed's new book, Earnest Words for Honest Sceptics has not yet been received from the publisher. We expect it soon and will at once fill the orders now on hand. Every Bible believer should have a copy of this earnest plea for the Word of God.

☞A good brother in Ohio has jumped upon his high horse and left us, because his particular case was not noticed. If we rejected as many manuscripts from our brethren as we do of our own they would all fire up and leave us alone. Don't fret, brethren, we all make mistakes and need a world of that charity which vaunteth not itself." We get lots of side hits and some square in the face but we propose to stand it till cool weather.

☞Next week we shall commence the publication of a series of articles upon the Sabbath question, by Bro. Stephenson. Bro. S. kept the Seventh Day for a number of years, and was a leading champion of that view, but a subsequent investigation of the whole subject led him out of the wilderness of the Mosaic age into the glorious dispensation of the Gospel of Christ. Bro. S. is fully competent to remove the last refuge of those who claim that Christians should keep a day which Jesus nor disciples ever commanded to be observed.

☞The *Appeal* claims that the wearing of robes by the clergy is a very dignified performance. Cardinals claim the same for their red caps. Christ made this remarkable statement about long robes in connection with other sins. "Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms in the feasts; which devour widows' houses, and for a show make long prayers; the same shall receive greater damnation." Luke xx. 46-47. These words should burn the very sacrifice from those who wear long robes as a sign of dignity and reverence.

☞It will be seen by a notice elsewhere in this number of the RESTITUTION, that the brethren in Baltimore propose having a general meeting in that city, commencing Sept. 30. A cordial invitation is extended to all who desire to attend. The brethren are prepared to take care of all who may wish to be present. There are a goodly number throughout the West who would esteem it a great pleasure to meet those of like faith in Baltimore. It is to be hoped that there will be a general gathering, and that new life and zeal may be given to the cause which now seems to be rising in all directions. Let there be an extra effort to attend the Baltimore meeting.

☞The July and August numbers of *Our Rest* are on our table. The content will give the reader an idea of the many good things served up for general reading:

EDITORIAL.—An Unfulfilled promise.
Is Christ's Kingdom Literal or Spiritual?
Good Things.
How to be Saved.
The Jesuits in China.
Dismal Shadows.
Are the Church and Kingdom Synonymous Terms?
EDITORIAL.—Is Baptism a Saving Ordinance?
He that Overcometh.
The Jews.
Man not Immortal.
A Test for Christians.
Our Reign with Jesus on the Earth; or the Saints Possessing the Kingdom.
The White Stone.
Death's Death. (Poetry).
A Terrible Instrument.

Two Kinds of Righteousness.

According to Paul there are two kinds of righteousness; one comes from obedience to the law, the other from faith. One pertains to things temporal, the other to things eternal. There are those who claim that obedience to a certain number of precepts spoken in the Mosaic age will give us an abundant entrance into the everlasting kingdom, but if we read the Divine aright there is no foundation for such a view. A character made up by conformity to the law will not win the crown of righteousness in reserve for believers. It will not require much *proof* to set this proposition before the reader in true light. Paul says, "And be found *in him*, not having mine own righteousness, *which is of the law*, but that which is through the faith of Christ, the righteousness which is of God by faith." Phil. iii. 9. The apostle makes this point still stronger in his letter to the Galatians: "I do not frustrate the grace of God: for if righteousness come by the law then Christ is dead in vain." Chap. ii. 21. Take another text bearing upon this same point: "But now the righteousness of God WITHOUT THE LAW is manifested, being witnessed by the law and the prophets. Even the righteousness of God which is by faith," etc. Rom. iii. 21, 22. The law then cannot develop the righteousness of God. Its types and its shadows were to give way to that more glorious righteousness which is by faith. The apostle makes this point very clear in Romans tenth: "For Christ is the END OF THE LAW for righteousness to every one that believeth." Rom. x. 4. The only point now incumbent on us to show is, How can we become acquainted with the righteousness of God by faith and thereby be clothed with the garment of salvation. The apostle answers this point in Rom. i. 16, 17: "For I am not ashamed of the gospel of Christ for it is the power of God unto salvation to every one that believeth; to the Jew first and also to the Greek. For therein, (the gospel) is the righteousness of God revealed from faith to faith: as it is written, *The just shall live by faith!*"

These testimonies set the question at rest and show beyond all cavil that God's righteousness is now our rule of life, that it comes through faith in the gospel of Jesus Christ. Indeed Jesus never told his apostles to preach the law but did commission them to proclaim the gospel which is God's power unto salvation to all who believe.

The World's Population.

The latest estimate of the number of people in the world, and their division into religions, may be thus tabulated:

Protestants	80,000,000
Roman Catholics	170,000,000
Greek Church	76,000,000
Jews	5,000,000
Mohammedans	160,000,000
Heathen	783,000,000
Total	1,235,000,000

This is largely an estimate only, as many of the countries are very inadequately enumerated by census. Parts of Africa and Asia must be guessed at with very few data to go upon. But if we drop the surplus above the thousand millions, supposing that the heathen nations are less correctly counted than the others, we still have the appalling fact that at least 600,000,000 of the human race are in the midst of Pagan or Mohammedan darkness, and are in the ways of sin and death.

The thought is eloquent! A matter of fact people and age ought to be moved more by its statement than by the most exciting appeals. With the powers of civilization, with wealth and means of making the money instrumental in conveying our civilization and christianity to the darkest and most distant parts of the earth, why should we not evangelize the earth with out delay? All the real power of the world is in the hands of nominal Christians. They ought to give their religion to the rest.—*N. Y. Observer.*

If the *Observer* will think a moment, it will find that multitudes of those who are called Christians are only nominally so, and few of the masses named as Christians but that need the gospel just as much as those in darkness. To endorse Christ and to live Christ are two very different things. The world's conversion is a blessed truth of revelation, but that event is one beyond the coming of our Lord and the resurrection of the holy dead. In millennial times all the nations are to remember and turn unto the Lord. See Psa. 22. When that sublime epoch comes, the arts of war will give place to the peaceful rule of the King in Zion. Then the lands now in darkness will behold the glory of the new day, and the inhabitants of the world shall learn righteousness.

Waked Up.

I have been reading your paper some time, and it is always welcome in the family circle, but I cannot endorse all that you publish, especially an article headed, "What is Sin?" The nameless writer of the article says it is one of the many catch phrases of Sabbatarians. I think it should be the question of all candid men. The writer, if not prejudiced, could see what work was appointed for him to do. Isa. xlii. 21, speaking of Jesus, says: He will magnify the law and make it honorable. I think the writer overlooked Rom. iii. 31: "Do we make void the law by faith, God forbid, may we establish the law."

This ought to settle the Sabbath question forever to any reader of the Bible, for there is no authority in all of the scripture, *for* keeping the First Day of the week holy, or any other day but the Seventh Day.

Yours truly, A. H. BARTH.

We give place to the above merely to show the reader how easy it is for any one to be over confident where there is no testimony. Our friend quotes Isaiah xlii. 21, and Rom. iii. 31, and applies them both to the ten commandments. Is it not strange that men will thus *assume* the very point to be proven? Christ made the whole law honorable by carrying out the great design for which it was given. He did not come to destroy or make void the law of Moses, but to fulfill it. Hear his own testimony: "These are the words which I spake unto you, while I was yet with you; that *all things* must be fulfilled, which were written in the LAW OF MOSES, and in the prophets, and in the Psalms, concerning me." Luke xxiv. 44.

Our good brother will see from the above, that what Isaiah said would be carried out to the very letter in Christ. But our friend does not keep the law of Moses. Why? Simply because it was fulfilled and passed away. In the language of Paul to the Galatians: "Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made." Gal. iii. 19-21. Our friend even goes so far as to include the Sabbath in Paul's word, in Rom. iii. 31. If we could only bent it into his head and heart that Paul is talking about the WHOLE LAW, and not just the ten commandments, we should have hope. But when men will insist on calling the ten commandments God's perfect, moral law, the task seems almost hopeless. Let our brother read in the "ten commandments" in place of the word *law* and he may get some needed light.

The Sabbath Question.

Editor Restitution:

I would like to have you or some of the brethren give an exposition of the Sabbath question, and I submit a few thoughts on the subject for the consideration of the brotherhood. In the first place, who, or by whose authority, was the Sabbath changed from the Seventh to the First day of the week?

Evidently Christ did not do it, for we find him teaching that he was Lord even of the Sabbath day, and that he in the synagogue, as his custom was, on the Sabbath day. See Luke iv. 16, and Mark i. 21. And again, if he intended that they should keep the First Day of the week instead of the Seventh, why do we not find it recorded so?

But instead, at his crucifixion we find that that day was the day of preparation, and the Sabbath drew on. And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how the *body* was laid. And they returned and prepared spices and ointments; and rested the Sabbath day according to the commandment. Luke xxiii. 54-56. Now I ask, why did not Christ tell them just to let that Sabbath day go, and wait till the First Day, and keep that? But he never intimated any such thing to them, nor do we find him teaching any such thing after his resurrection. Neither do we find that the apostles kept any other day than the Seventh, nor do we find them teaching that any other day should be observed than the Seventh. James ii. 10, says, for whosoever shall keep the whole law, and yet offend in one point, he is guilty of all, and then goes on to enumerate a part of the law, which is evidently the ten commandment law. If, therefore, we keep all of the commandments but the fourth one, and break that, then we are become a transgressor of the law, are we not?

I submit the foregoing to the careful consideration of the brethren, and I hope we shall have some light upon this subject, for is it not a vitally important one? If we are breaking the law of God we ought to know it.

Yours seeking for truth,
ALONZO HASSON.

REX POINT, D. T., Aug. 7, 1876.

REMARKS ON THE ABOVE.

The above is a fair specimen of the way many Bible students investigate the word of God.

In the first place there is no believer of the Gospel who maintains that the day was *changed*. The Seventh Day Sabbath belonged to the Mosaic age and was given to Israel for a sign. Please read Ex. xxxi. 13. Any person who did not keep it was to be put to death. Verses 14-17. No one pretends to have the power to put people to death now. We are told, however, that the *penalty* has been done away. Then why do men try to enforce a law whose penalty has been abolished? But where is there any account of the abolition of the penalty and the perpetuity of the command? But it is said that Christ and the disciples observed the Sabbath, and therefore we must keep it. They kept the feasts, were circumcised, and indeed, kept the whole Mosaic ritual. Must we do the same? But it is said that the Mosaic law is done away. Very well. That was God's law, and every command in it was God's command. This admission sweeps away the last hiding place of those who would try to make us keep the Seventh Day when neither Christ nor the apostles ever instructed us to observe it.

One of the chief texts of Sabbatarians is James ii. 8-10. But how strange it is that the law here referred to has *one precept* which is not on the tables of stone. The *royal law* says, "Thou shalt love thy neighbor as thyself." This precept is in what Sabbatarians call the law of Moses, and yet not one of them pretend to keep that. Why will men thus evade their own reasoning? Our brother is evidently bewildered with the idea that the ten commandments are God's perfect moral law, but if he will just bear in mind that God had but one law during the Mosaic age, he will not become nobled by the trashy arguments of those who desire to be teachers of the law. That the phrases law of Moses and th. law of God refer to one and the same law, is plain from the following texts. Neh. viii. 1, 3, 8, 14, 18; Chap. ix. 3; Chap. x. 29; Luke ii. 22, 23, 24. It seems to us wicked for any man to argue that the law consists only of ten commandments, and in that way to delude the honest hearted disciple. There is not one command, not one word about Christians keeping the Seventh Day as set forth in the Old Testament. Jesus did not command it. The apostles said nothing about it, and indeed there is no reason for keeping a day which was locked up with other ordinances of the Mosaic ritual. The First Day of the week was the day upon which the disciples came together to break bread. If they were keeping the Seventh Day as a Sabbath, why did they put the holy ordinance off until the next day? There is something wonderfully strange about this matter, if the Seventh Day theory is true. But we know it is not true. It only thrives for a time in any place. It lives on catches and dies when men become acquainted with the glorious Gospel of Christ.

Bible Study.

PAUL'S DESIRE TO DEPART. PHIL. i. 23.

In the consideration of this language of Paul, we must not disregard Peter's great law of Scriptural Interpretation, in which he says: "That no prophecy of the Scripture is of any private interpretation." 2 Peter i. 20.

Then associating with the text the context, containing Paul's language, after the introductory matter of the letter, we note the following points:

1. The apostle informs his brethren that the misfortunes which had befallen him had resulted in the advancement of the cause of Christ. V. 12.

2. That his bonds had given him an opportunity of presenting the claims of Christ in the court of Cæsar, and that, too, with good effect. v. 13, with iv. 22, with Acts xxiv. 10-27; xxv. 10, 11; xxvi. 1-32; xxviii. 16-31.

3. That in his sufferings, afflictions, bonds, and imprisonment, he manifested his faith in the cause which he advocated, and thus caused his his brethren to wax more confident and bold in setting forth that cause. V. 14.

4. That (as in the case in giving forth opposition and persecution to any cause) the Jews in opposing and persecuting him thus brought the cause of Christ before the world. V. 14.

5. That his friends and brethren in meeting by argument his accusers, proclaimed Christ. V. 15-17.

6. Then, whether by pretence, envy, or in truth, Christ was preached, Paul's desire was attained, and he was caused to rejoice. V. 18.

7. Christ was to be magnified in Paul's body, whether he lived or died, v. 19-20. 1st. If he was to die a martyr to the cause of Christ he knew that it would strengthen the faith of his brethren. This is a principle ever manifest in the human family. Nothing else so much confirms the faith of the espousers of a cause as to have the faith of the leaders and principal advocates of that cause sealed by their blood. As American people we are made sensible of this when we are appealed to patriotically in the name of the fathers of 1776. The Prussians, in order to arouse that patriotic spirit, or *feeling*, in their army which had to meet Napoleon I., marched them first around the tomb of Peter the Great and related to them his efforts to give them nationality. When war is declared by the aboriginal tribes of the West, their camp-fires are builded, their war-dances are held and the courage of the young warrior is strengthened by hearing from the aged of the heroic deeds of their fathers. So, too, is the faith of the disciple of Christ strengthened and new courage imparted when he comes to read Heb. xi., and to be surrounded by that cloud of which Paul spoke. This Paul well understood, and therefore spoke of his death as a gain, v. 21. Not gain to himself, but to the cause of Christ. 2d. Christ was to be magnified in Paul's body if he lived in that, that he would continue to preach Christ to the world, and this was to be the fruit of his labor in case he lived. V. 22.

3. But now for the good of the cause of Christ he did not know which would prove the more beneficial, and therefore he did not know which to choose, v. 22, and notwithstanding he could not decide which (life or death) would be more beneficial to the cause of Christ when considering the interest of that cause, yet when he came to consider his own individual desires he desired to, *analusai*, and to be with Christ. Inasmuch as there is some difference of opinion entertained relative to the idea Paul desired to convey by the word "depart" in this 23d verse, we have dropped the word and have given it its stead the Greek word from which "depart" is derived. We will look at this word *analusai* and ascertain if we possibly can what it means, and then put that idea into the text that we may comprehend its meaning. Then firstly we will introduce a definition of the word.

Groves says: *Analuo* (the root of *analusai*) is from *ana*, again, and *luo*, to loose; to separate, divide, loosen, unravel, untie, to loose the cables, unmoor, to put to sea; to set out, depart; to return; to die; to dissolve, dismiss, break up; to rest, put up, stop, halt; to free, deliver, restrain from; to discharge; to recompense. As this is in substance the definition given by Pickering, Greenfield, and others, we will not lengthen this article by quoting from them, the above being sufficient.

We cannot fail to discover in the word as above defined two prominent ideas, both an anyllical and a synthetical idea. Now to which of these did the apostle have reference when he penned the letter to Philippi? That we must accept of the idea first advanced in the definition of the word we are brought under obligations by the great fundamental law in the interpretation of all language, unless the general context of the scripture forbids, and will give the word a different meaning. Then are we to understand that Paul's idea was that he at death was to make an exit out of the mortal body and to immediately bound into heaven in the presence of Christ? To this idea we except from the following considerations:

1. Jesus since his resurrection "has not entered into the tabernacle made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us," Heb. ix. 24; not without blood, but with his own blood to offer for us. Heb. ix. 6-7. And since he has entered officially as an High Priest, for us, applying the law respecting the type, (and there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement for himself, and for his household, and for all the congregation of Israel." Lev. xvi. 17.) to the antetype we are taught that Paul nor no one else can possibly enter into heaven while Christ is there officiating as priest.

2. Christ said to Nicodemus, Jno. iii. 13, "that no man hath ascended up into heaven but the Son of man who came down from heaven, (was of heavenly origin), who is (when John wrote, A. D. 96,) in heaven."

That Paul expected that he would at death take an exit from the mortal body and go into the Paradisiacal side of the Greek hades, and there be in the presence of Jesus, with his desires gratified, we cannot believe from the following reasons:

1. Notwithstanding Christ went into hades with the thief who was crucified with him, yet he arose out of hades. Psa. xvi. 10; Acts ii. 27, 31. He remained on earth visiting his disciples from time to time for forty days, and then ascended to heaven. Acts i. 3, 9. Therefore, as Christ is not now, nor was not when Paul wrote to Philippi, in hades, Paul's desires could not be gratified there.

2. Paul well knew, as he was well read in the Scriptures, that when he reached hades, as all the dead do, that he would be entirely incapable of having any desires gratified. This incapability is taught by Job, David, Solomon and others. See Job xvii. 13-16; Psa. vi. 5; Eccl. ix. 10; Isa. xxxviii. 15-19. The words grave, pit, and silence, in these texts all are translated from this word hades.

That Paul expected a dissolution of body, soul and spirit, that his body would go to the grave, that his soul would go to some other locality, and that his spirit would go to some third place, and the desires of some one of these parts would be gratified by being in the presence of Christ, we cannot believe for the want of proof. That Solomon in Eccl. xii. 7, says: "Then (at death) shall the dust return to the earth as it was; and the spirit shall return unto God who gave it," we are fully aware, but that the spirit knows anything after it gets to God is wanting of one single text of Scripture to sustain it.

But contrary to all this, Paul expected to have his desires gratified at a very different period of time, and also taught others to the same effect, viz: the return of the Lord.

1. It was at the Lord's return that Paul expected to meet him, not to come with him. 1 Thess. iv. 14-17.

2. It was at the Lord's return that he expected that he and all his brethren would obtain their glory, honor and immortality. Rom. ii. 6, 7; 1 Cor. xv. 51-56.

3. It was at the Lord's return that Paul expected that his nature would be changed and fashioned like unto that of Christ. Phil. iii. 20, 21.

4. It was at the Lord's return that Paul expected his crown. 2 Tim. iv. 5-8, with 1 Peter v. 1-4.

From the above considerations are we not irresistibly led to the conclusion that Paul had reference to the synthetical idea in the word *analusai* rather than to the analytical. We will remark that as the word only occurs in two other places in the apostolical writings, that in one of these it is rendered *return*. See Luke xii. 36.

Further, that it may be seen that the word is frequently used in a synthetical sense, we make the following quotations from C. F. Hudson's work entitled, Debt and Grace, p. 257:

"And there are some reasons for supposing that the phrase here rendered 'to depart' (*ex to analusai*) may signify 'to return,' or 'the release,' with special relation to the coming back of the dead from hades, of which the early Christians made so much. The verb here used occurs in Luke xii. 36, in the sense of 'return.' In twenty-two manuscripts of the Septuagint, including the Oxford, it is used in Josh. xxii. 8, for the Hebrew word which always signifies 'to return.' And in Wisd. ii. 1, it occurs in the phrase: 'neither was there any man known to have returned from the grave' (*analusas*, better *released*). In ch. v. 13: 'An arrow . . . parteth the air, which immediately cometh together again' (*analuthe, eluruthi*). In ch xvi. 13, 14: 'Thou hast power of life and death; thou leadest to the gates of hades, and bringest up again. But a man killeth, . . . and can not bring back (*analusei*) the soul received [into hades]." In 2 Macc. viii. 25: 'Lacking time, they returned' (*analusan*). In in ch. ix. 1: 'Antiochus returned (*anaklukos*, De Wette, *zurueckehrte*) in a disorderly manner from Persia.' In ch xv. 28: 'Now when the battle was done, returning again with joy' (*analuontes*). The noun as used in 2 Tim. iv. 6, may signify 'release'; though the context here shows that the hopes of Paul were centered not on the event of death, but of the resurrection."

"From the above considerations, then, we are led to the conclusion that Paul's desire individually considered was analytically to be loosened from his perishable and corruptible nature, and synthetically to be gathered back by a resurrection to an incorruptible nature, when he would have his desires fully gratified by being in the presence of Christ for ever more.

G. M. MYERS.

The New Earth.

It appears! The happy land of promise, formed by the hand of God, large, beautiful and pleasant, a fit habitation for his favorite people, and long expected by them as their country. Here all the righteous, great and small, are assembled, making one vast blessed society, even the kingdom and city of God. Here God manifests himself in a peculiar manner to his servants, and wipes away all tears from off their faces, and adorns them with the beauties of immortality, glorious to behold. Here they drink fullness of joy, from the crystal river proceeding out of the throne of God and of the Lamb, and eat of the tree of life. And there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain. But every one, happy in himself, imparts the blessing to his fellows; for mutual love warms every breath, love like that which exists between the Father and the Son; mutual conference on the sublimest subjects refreshes every spirit with the divine repasts of wisdom, and joys flowing from the tenderest friendships, fixed on the stable foundation of an immovable virtue gladden every heart. All the servants of God serve him in perfect holiness, see his face, feel transports of joy, and by the reflection of his glory shine as the sun in the firmament forever and ever. And there shall be no night there, and they need no candle, neither light of the sun, for the Lord God giveth them light, and they shall reign forever and ever. Happy day! happy place! and happy people! Oh, blessed hope of joining that glorious society! All the servants of God shall serve him, and see his face! What an immensity of felicity is here. Imagination faints with the fatigue of stretching itself, to comprehend the vast, the unmeasurable thought.—*Macknight.*

Mica of the best quality, and apparently in inexhaustible quantities, has recently been discovered in New Hampton, N. H.

To Every Man His Work.

Our Master has taken his journey
To a country far away,
And has left us a task to finish
Against his reckoning day.
There's a work for me, and a work for you,
Something for each of his servants to do.

Your task may be great and glorious,
And mine but a simple one;
It differs little. The question is,
Will it be coming find it done?

Or, perhaps in his deeper knowledge
He has thought it was wise and best,
That, while others toil in service,
Our part be to wait and rest.

It matters not, in this little while,
Who they we work, or watch, or wait;
So we fill the place he assigns us,
Be the service small or great.

There is one thing only needful for us,
To find the task that is ours,
And then having set it by, to do it
With all our God-given powers.

Our Master is coming most surely,
To reckon with every one;
Shall we then rest at our toil or sorrow,
In his sentence be "well done?"

—Faith and Works.

The Debate at Remington, Ind.—No. 2.
Beginning Monday Evening, April 30th, 1870.

Subject: The nature of man, and his condition in death.

Resolved, that there is in man a responsible rational entity, called mind, spirit or soul, which will never cease to be and which entity is capable of conscious existence separate from the body. W. B. Hendryx affirms, J. F. Wilcox denies.

Introduction No verbatim report was taken of this debate. At the close of the debate on this and the questions following I wrote Mr. Hendryx the following letter:

GOODLAND, Ind., April, 20th, 1870.

W. B. HENDRYX, Remington, Ind.

Dear Bro. I desire to issue in pamphlet form a synopsis of our late debate on the nature of man and the destiny of the wicked. As we cannot give a verbatim report, a candid presumption of all the arguments pro and con, in regular order, as presented in the contest, is the next best, indeed the only thing, we can do to meet the demand for its publication. I shall be glad if you will join me in this and furnish your part as presented. I will be at the labor of preparing the manuscript for the press, and submit it to you for publication. A fund of $50, or thereabouts, will be necessary to bear the expense, one-half of which I am all expret you to bear. The coming debate can be published separately, which I also desire to do. Please let me hear definitely from you in regard to this without delay, and oblige.

Yours Truly, J. F. WILCOX.

To this Mr. H. responded as follows:

REMINGTON, Ind. Apr. 24th, 1870.

ELDER J. F. WILCOX. Dear Bro. It will be impossible for me to comply with your request to publish my speeches of the recent debate, as it would be beyond my power to reproduce them; I have not even the notes of some of them.

Yours in Hope, Fraternally,
W. B. HENDRYX.

To this I immediately replied:

GOODLAND, Ind., Apr. 24th, 1870.

W. B. HENDRYX, Remington, Ind.

Dear Bro. Yours of this morning is before me, and I hasten to express my dissatisfaction at its contents. I know of course, that you could not "reproduce your speeches," neither can I reproduce mine; nor do I care to. Of course it is now impossible to publish a verbatim report. I desire only, to put your positions, arguments, etc., side by side with my own, before a larger public than favored us with a hearing at Remington. You have your arguments on paper, when on the affirmative, I have your arguments when on the negative. Hence it is easy to reproduce the positions of both sides, and place them before the public. You can do this, will you do it? Please answer without delay and oblige Yours for the Truth,

J. F. WILCOX.

To this Elder H. made no reply.

The following report is therefore drawn from copious notes made by myself and Elder Kendall, before mentioned, assisted by memory. The arguments are all down as presented, but it is not pretended that the language is always the same.

W. B. HENDRYX' FIRST SPEECH.

Mr. Hendryx began by defining the terms of the proposition. By the word "entity" of the proposition he meant a real being: a personality, a real intelligent, responsible person, with all the faculties, intellectual and moral of a man: not a being, however, with a physical organization, but possessing all the other characteristics and capabilities of man.

This being is endowed with rationality, that is with the power of reason and reflection, judgement and volition. Responsibility, therefore, belongs to *him*; for capability is the measure of responsibility. That which reasons, reflects, judges and wills must be the responsible being.

In proof that the spirit possessed the attributes the following texts were quoted and commented upon at length. Rom. viii. 16. "God is my witness whom I saw with my spirit." It is the spirit of whom service is predicted. The spirit serves. It is therefore the rational responsible entity.

Rom. vii. 25. "With the mind I myself serve God, but with the flesh the law of sin." Service is here predicted of the minds, which proves the identity of mind and spirit.

It also shows the contrast between flesh and spirit. Flesh is one thing, spirit altogether another.

Rom. viii. 16. "The spirit itself beareth witness with our spirit, that we are the children of God."

God's spirit is here referred to, and it is asserted that it testifies or bears witness with our spirit. But only an intelligent responsible entity could receive the testimony of another or understand its import.

That spirit we admit, therefore is the man, That we affirm is in man.

Acts xx. 19. "Serving the Lord with all humility of mind." Humility is here affirmed to be a quality of mind. It is not a quality of body, therefore the mind and body are not the same.

1 Cor. ii. 11. "What man knoweth the things of man save the spirit of man which is in him, even so the things of God knoweth no man, but the spirit of God."

Here knowledge is predicated of the spirit of man. It is the spirit that knows. The body is incapable of knowledge. It is the spirit of man which is in him, of which knowledge, therefore responsibility is here asserted.

Num. xvi. 22. "And they fell upon their faces and said: "O God, the God of the spirits of all flesh, shall one man sin, etc." Here God is represented as the God of the spirits of all flesh. God is an object of worship; it is the spirit, and it alone that worships. Worship, responsibility, intelligence, capability, is here by implication predicated of the spirit.

Job xiv. 21. "But his flesh upon him shall have pain and his soul within him shall mourn."

We have here the fact stated that the soul is within the man and that is is the soul that mourns. It is not the body that mourns, but the soul within the body. The soul is therefore the same as spirit and mind.

Job xxxii. 8. But there is a spirit in man and the inspiration of the Almighty giveth them understanding."

Job xxxii. 18 "For I am full of matter; the spirit within me constraineth me."

Job xv. 2. "I have heard the check of my reproach, and the spirit of my understanding causeth me to answer."

In all these cases understanding, thought, rationality, responsibility, is predicated of the spirit; and it is represented as being in man.

So also Isa. lvii. 16. "For thus saith the high and lofty One that inhabited eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." God is here represented as dwelling with the spirit of man. "God is a spirit" and he can only dwell with the spirit. How is communion of like natures? My opponent believes that man is wholly flesh. The text should therefore have represented God as dwelling with the flesh instead of the spirit. But the Scriptures uniformly draw a contrast between flesh and spirit. See Isa. xxxi. 3. "Now the Egyptians are men and not God, and their horses flesh and not spirit." Flesh and spirit are therefore not the same. Again our Savior said to his disciples: "Handle me and see, for a spirit hath not flesh and bones as ye see me have." Luke xxiv. 39.

J. F. WILCOX'S FIRST SPEECH.

Mr. Wilcox began by calling attention to the reading of the proposition, and showing that by its terms this responsible, rational entity was a real being, and that his opponent so defined it, insisting that by this entity he meant "a personality; a real, responsible person, with all the faculties, intellectual and moral, of a man. If this is the case, then by the terms of the proposition itself we have two men in one, for this "real man is said by the proposition to reside in man. His opponent had formed the proposition to suit himself, and he hoped before the debate had gone far, he would define man clearly, so that no one could mistake his views as to what man is. The debate was really as to the true nature of man. The negative had sought to have the proposition so formed that the nature of man would be directly affirmed, as it would have greatly simplified the debate, as the correspondence would prove. As it now stands, the proposition affirms nothing concerning man's nature, only that there is in man this entity; which my opponent properly claims means a real personality. He does not affirm that it resides in a part of man, but in man. Whatever, therefore, he may affirm or deny concerning this entity, is affirming or denying nothing concerning man, unless he shall show this entity which dwells in man to be man. In that case it would be impossible to extricate himself from the dilemma that the proposition asserts that one responsible rational entity called man resides in another responsible, rational entity called man. Very serious, not to say ludicrous, results would follow such an avowal, which his opponent would not be willing to father. Yet the dual nature of man is what his opponent really holds to, and which he will defend in the debate. He would expect him, therefore, to plainly define man at the outset. What is man? Is he all body, or all spirit, or a combination of the two? He should expect him to begin at the beginning and analyze man. If he was in possession of such a spirit, or soul, or mind, as the proposition affirms, he expected his opponent to tell when he got it, where he got it, and how he got it. He was curious to know what man was composed of, and the public would not be satisfied with anything else. For himself, he proposed to do exactly on his part what he asked of his friend to do,—define man. He believes man has a spirit, but he objects to the definition of spirit as given by his opponent. It is not an entity. It is not the man nor any part of the man. Man has a spirit. That is the truth; but he challenged his opponent to produce a single text to show that man is a spirit. His opponent had produced a long array of texts to show that the word spirit is used in the sense of mind. That is correct; it is so used in numberless cases. The public must not, however, expect him to take note of every text given by his opponent, as it was unnecessary to do so. He would note some of the most important of them, and would lay down principles by which they could all be understood in harmony with the doctrine of the negative.

But granting that spirit is used in the sense of mind, does it follow that it is always so used. If the spirit is really such a personality as his friend Mr Hendryx insisted on, it ought always to be so used. If it was not always so used this was evidence that it did not signify a responsible personality. It might be new to some that the word spirit which occurs in all the passages quoted is from the Hebrew Ruach and is translated in 21 different ways besides spirit. It is translated Blast, 4 times, once in Ex. xv. 8. Quarters, once, 1 Chron. ix. 24. Anger, once, Jud. viii. 3. Mind, six times, Gen. xxvi. 35., etc. Courage, once, Josh. ii. 11. Vain, once, Job xvi. 3. Side, six times, Jer. lii. 23., etc. Breath; 28 times, Gen. vi. 17. Cool, once, Gen. iii. 8. Tempest, once, Psa. xi. 6. Spiritual, once, Hosea ix. 7. Air, once, Job. xli. 16. Windy, once, Psa. lv. 8. Whirlwind, once, Ezek. i. 4. Smell, five times, Ex. xxx. 38., etc. Smelleth, once, Job xxxix. 25. Smelled, twice, Gen. viii. 21. Wind, 95 times, Gen. viii. 1. Understanding, once, Isa. xl. 3. Accept, once, 1 Sam. xxvi. 19. Toucheth, once, Jud. xvi. 9. It occurs in all 400 times and is translated spirit 240 times.

The corresponding word in the Greek is Pneuma. It occurs 385 times and is rendered in 6 different ways, viz: Spirit and Holy Ghost or Holy Spirit with the adjective Holy, 359 times. Ghost, twice, Matt. xxvii. 50; John xix. 30. Life, once, Rev. xiii. 15. Spiritual, once, 1 Cor. xiv. 12. Spiritually, once, Rom. viii. 6. Wind, once, John iii. 8

Here is certainly a very great variety of meaning, of the word; and we do not find among them one which we would be warranted in calling man. We have seen that it is sometimes translated mind. But are we warranted in saying that the mind is a personality? Man, has mind, but is man, mind? Now we affirm that nothing is man or is ever so-called, but the physical organism. Mind is not an entity, it is a result. Without the organism there is no mind: it is to the man what music is to the instrument; destroy the instrument and the music is no more.

Intelligence, responsibility, rationality, belongs alone to man as such. This is the organic structure which the "Lord had formed out of the dust of the ground." This organism is quickened by spirit or the principle of life which resides in the atmosphere, and when so quickened, or made alive, possesses mind. Without the organism there is no life; without the life or spirit, there is no mind or thought, or responsibility. The spirit resides in every living thing as well as man, both animal and vegetable; beast, bird, insect, tree, shrub, grass; all have spirit or life as well as man. Solomon says, in Eccl. iii. 19, that man and beast all have one spirit. Yet the capabilities of the being who possesses this spirit are determined by the organism. Man, beast, tree, all have spirit; but all differ as the organism differs. What the spirit or principle of life is, the wise ones cannot tell. It is the power that puts the machinery of the organism in motion; it departs and the motion immediately ceases, and very soon the machine or organism itself is dissolved. It is like the water to the mill, like the steam to the engine. The water is not the mill, nor the steam the engine; neither is the spirit the man. Now I lay it down as an indisputable proposition that we know of no life or intelligence without organization. All Scriptural representations of God are, that he is a being in the form of man. Man was made in his form or image. Angels, too, are beings in the form of man. *Time.*

Burial and Planting vs. Sprinkling.

An old minister who had for many years strenuously defended sprinkling as a substitute for baptism, found on a certain day that one of his flock of geese had died. He commanded his little son to go and bury her. Finding her afterwards with but a sprinkling of dirt thrown over her carcass, he angrily demanded of the boy "why he had not obeyed him?" "I did, father," replied the boy; "just as you obey God. God tells you to bury the people who come to you for baptism; you sprinkle them: you told me to bury the goose; I sprinkled it. If a substitute does in the one case, it ought to do in the other." We hope the father saw the point.

Let us suppose a similar case. A farmer has prepared and worked out a little patch of ground for early corn. It is a nice, sunny day and he tells his eldest son, a chunk of a boy, that he must go and plant the corn. Well pleased, the little fellow marches off, with his pail full of nice, wrinkled kernels, the germs of prospective sweet ears, that are some day to be piled up nicely roasted, on the table, to the great delight of himself and younger brothers and sisters. He takes his hoe along, sets it up by the fence, and begins his work, dropping just four kernels at each crossing of the furrows. When that part of the work is finished a mischievous idea takes possession of his brain, and child-like, he thinks it will be "such fun" to put into practice.

A few days before he had heard his father and some friends debating the mode of baptism. His father's friends had taken the position that people must be planted to fill the figure,—according to Paul's reasoning. He hadn't the remotest idea what filling the figure meant, but still he listened. His father had replied to their arguments, that sprinkling was all the same and would answer the same purpose.

So, now he thinks, "If sprinkling is planting, I can do it a good deal quicker and easier. I'll sprinkle my corn!" He fills his little pail with nice soil and the hills are soon all sprinkled. Of course they are not half covered and the father is very angry with him for half doing his work.

"Why didn't you plant the corn as I bade you?" he questions of the son. "Because, father," replied the boy, "when the folks told you 'that the Bible said that baptism was a planting,' you said 'sprinkling would do just as well, and that you had much rather be sprinkled, than to be baptized,' so I thought you would rather have the corn sprinkled than to have it planted, I supposed there must be something dreadful about planting, the way you talked about it." The father had nothing more to say.

Children are quick reasoners, and frequently draw more just conclusions than their superiors, when the premises are properly laid down. We would do well to become as little children.

S. ROXANA WINCE.

Valuable English Works.

Our readers are aware that we expect shortly to have for sale the works mentioned below. Orders and remittances for the same may be sent at once to the editor.

Discussion on the Rate of the Dead. Between the Rev. W. C. Burdsall, Congregational minister, and W. Kelhaven, editor of *Little Zion*, on the Intermediate State. Book of Revelation. Is it an allegory? Is it the devil's cabin in which are confined the wicked dead? Are the dead asleep in their graves? Is the Bible to be taken literally? Is it to be spiritualized? Is it a mixture of both? Is it to be explained away? Is it

That Beautiful Land.

A beautiful land by faith I see,
A land of rest, from sorrow free;
The home of the ransomed, light and fair,
And beautiful angels, too, are there.

CHORUS.—Will you go? Will you go?
Go to that beautiful land with me?
Will you go? Will you go?
Go to that beautiful land.

That beautiful land the city of light,
It ne'er has known the shades of night;
The glory of God, the light of day,
Hath driven the darkness far away.

In vision I see its streets of gold,
Its beautiful gates I too behold;
The river of life, the crystal sea,
The ambrosial fruit of life's fair tree.

The heavenly throng, arrayed in white,
In rapture range the plains of light:
And in one harmonious choir they praise
Their glorious Savior's matchless grace.

—*Golden Chain.*

Scripture Study.

THE KINGDOM OF GOD.

"Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption."—1 Cor. xv. 50.

The above language is used largely by the different sects, and even by many of the advent people to prove,—

1. That the kingdom spoken of can only be inherited (tenanted or inhabited) by immaterial, intangible ghosts, or souls disembodied and deathless.

2. That the probationary era must close at the incessation of the millennial: or, that probation must close with the present age.

3. That the nations (kingdoms) of this world, either Jew or Gentile, can never become any part of the kingdom of God.

4. That the kingdom of God must be composed of nothing save the Lord Jesus and the "overcomers" of this and past ages, ruling over each other, and being ruled over in turn.

Believing as I do that the word of God is a unit, and that the language of Paul above quoted, is in perfect harmony with God's entire gospel, including the nations and kingdoms of this world transferred into the millennial world or world to come as a part and parcel of his kingdom, and, that through that day children will be born, grow to man and womanhood, and die,—that the lustiness accations of that age will, in many respects, be the same as in this; and that sickness, sorrow, pain and suffering, will continue then as now, I will, with the permission of Brother Reed, set forth in order some of the testimonies underlying my peculiar faith.

We have long since learned that certain elements are essential in every kingdom thus far known to man, in order that it exist as a kingdom, and the Holy writings plainly show that in these, the kingdom of God,—the fifth in the series of universal monarchies on this earth,—will not be an exception to the kingdoms of the past and present. Thus a kingdom must have,

1. A chief or principal ruler.

The Lord Jesus will be that principal ruler, the King of kings and Lord of lords in that kingdom.

PROOF.—Ezekiel says: "I will overturn, overturn, overturn it; and it shall be no more until he come whose right it is; and I will give it him." Ezek. xxi. 27. Isaiah prophecies of Him thus, ix. 6, 7: "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called wonderful, counsellor, the mighty God, the everlasting Father, the Prince of peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom to order it, and to establish it with judgment and justice from henceforth even forever." And its counterpart may be found in the first chapter of Luke 32d verse: "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." John the Revelator testifies: "And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God, and he hath on his vesture and his thigh a name written, King of kings and Lord of lords." Rev. xix. 15, 16. "And the Lord shall be King over all the earth; in that day there shall be one Lord, and his name one." Zech. xiv. 9.

2. A royal cabinet.

(*a.*) The apostles will be associated with the Lord in the rulership of the twelve tribes of Israel.

PROOF.—"Behold," says Peter, "we have left all and followed thee: what shall we have therefore?" And Jesus said unto them, "Verily, I say unto you, That ye which have followed me, in the regeneration, when the Son of Man shall sit in the throne of his glory, ye shall also sit upon twelve thrones judging the twelve tribes of Israel." Matt. xix. 28. And again, "Ye are they which have continued with me in my temptations, and I appoint unto you a kingdom, as my Father hath appointed unto me, that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." Luke xxii. 28-30.

(*b.*) The "overcomers" from among the nations will rule as kings over the nations of the earth, outside of Judea and Israel.

PROOF.—"Thou art worthy to take the book and to open the seals thereof, for thou wast slain and hast redeemed us to God by thy blood out of every kindred and tongue and people and nation; and hast made us unto our God kings and priests; and we shall reign on the earth." Rev. v. 9, 10. Again, "And he that overcometh and keepeth my works unto the end, to him will I give to have power over the nations." (Rev. ii. 26,) "and I saw thrones, and they sat on them and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus and for the Word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads or in their hands, and they lived and reigned with Christ a thousand years." Rev. xx. 4.

(NOTE.—The antecedent of the pronoun "they" of Rev. xx. 4, seems to be the "great multitudes" of chapter xix. 6.)

3. A locality or territory.

The kingdom of God will be located on the earth, and ultimately absorb and subdue all other kingdoms and nations, until all rule and authority succumbs to it.

PROOF.—"Behold the days come, saith the Lord, that I will raise unto David a righteous branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved and Israel shall dwell safely," etc. Jer. xxiii. 5, and also xxxiii. 14, 15. "He shall have dominion from sea to sea, and from the rivers unto the ends of the earth." Psa. lxxii. 8. "And the kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Dan. vii 27. Again Christ says, Matt. v. 5: "Blessed are the meek for they shall inherit the earth." And Solomon in Proverbs xi. 31: "Behold the righteous shall be recompensed in the earth." While John heard great voices in heaven saying, when the seventh angel sounded his trumpet, "The kingdoms of this world are become the kingdoms of our Lord and his Christ; and he shall reign forever and ever." Rev. xi. 15.

4. Subjects.

(*a.*) The nation of Israel restored to their own land in their tribal relations, will be part of the subjects in the kingdom of God.

PROOF.—"For I would not, brethren, that you should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness (margin, hardness), in part is happened to Israel until the fulness of the Gentiles be come in," and so all Israel shall be saved; as it is written, There shall come out of Sion a Deliverer, and shall turn away ungodliness from Jacob." Rom. xi. 25, 26. "Solomon sat on the throne of the Lord as king instead of David his father and prospered; and all Israel obeyed him." 1 Chron. xxix. 23. And David says: "And of all my sons, (for the Lord hath given me many sons,) he hath chosen Solomon my son to sit upon the throne of the kingdom of the Lord over Israel." Ibid xxviii. 5. It was prophetically overturned in Ezek. xxi. 25-27, which prophecy was fulfilled in the reign of Zedekiah, and from that time to the present, none of the royal lineage of David have occupied the throne of the kingdom of the Lord. The apostles inquired of the Lord before his ascent to heaven, "Lord wilt thou at this time restore the kingdom to Israel?" (Acts i. 6,) showing that it was only a matter of time in their minds. Again the answer of the Lord to Peter's question as recorded in Matt. xix. 28, determines them to be the subjects over whom the apostles will exercise kingly rulership, and the same is true of his language in Luke xxii. 30, already referred to, to-wit: "And sit on thrones judging the twelve tribes of Israel."

(*b.*) The nations of the earth will constitute the remainder of the subjects.

PROOF.—"Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of earth for a possession." Psa. ii. 8. "And there was given him," the one like the Son of Man, "dominion, and glory and a kingdom, that all people, nations and languages should serve him; his dominion is an everlasting dominion which shall not pass away and his kingdom that which shall not be destroyed." Dan. vii. 14. "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High," etc. Ibid 27. John saw when "the kingdoms of this world are to become the kingdoms of our Lord and his Christ," (Rev. xi. 15,) and when "the nations of them which are saved" (or the nations from which the saved ones had been taken) "shall walk in the light of it and the kings of the earth do bring their glory and honor into it, and the gates of it shall not be shut at all by day; for there shall be no night there. And they shall bring the glory and honor of the nations into it." Rev. xxi. 24-26.

NOTE 1. An impressive fact is worthy of a thought in this relation, to-wit: The rulers over each nationality seem to be from its own borders, at least this is true with the Israelites and Gentile nations, as such.

NOTE 2. Had Israel obeyed the Lord and kept his covenant, instead of becoming subjects to be ruled over in the kingdom of God, they would have formed the corps of "associate rulers" over the nations of the earth. Ex. xix. 5, 6; Deut. vii. 6; xxiii. 8 Paul declares Rom. ix. 7: "Israel hast not obtained that which he seeketh for." No. It lacked individual kingship for which they caught, and left them the ruled, for "God hath not cast away his people," (xi. 1,) neither have they stumbled that they should fall. Chap. xi. 11. The truth seems to be that Israel aspired to become subordinate rulers over the nations, but by rejecting the Chief Ruler, their legitimate King,—when he came, partial blindness, or (margin, hardness) in part (which must have been total had their stumbling, cutting off or fall been total and final) is happened to Israel until the fulness of the Gentiles be come in, (Rom. xi. 25,) or, as Luke expresses it until the times of the Gentiles be fulfilled, (xxi. 24,) when "there shall come out of Sion a Deliverer and shall turn away ungodliness from Jacob, and so all Israel shall be saved," (verse 26,) not as rulers for which they sought, but as a nation to be ruled by the apostles and subordinates from their own nationality, who like Paul, was chosen for obedience to the law of faith in this age.

NOTE 3. Another thought worthy of record here is, that the rulers are not the elect ruled over, nor is the elect ruled the rulers. The kingly and priestly class are solely and exclusively the inheritors of the kingdom of God. The nations, Jew and Gentile, do not receive it as an inheritance, but are inherited by the saints, and walk in the glorious light of the metropolitan city, and live in peace and quietness under its protective influence. The rulers have all been made like the King of kings by the crown of life eternal: they are the resurrected and changed ones; these that have washed their robes and made them white in the blood of the Lamb; these are the inheritors, these the inherited. These are permitted to enter through the gates into the golden paved city; these bring their riches and honor and their kings to it. God promised Abraham all the land of Canaan for a possession. It is his inheritance. He can go into the golden adorned New Jerusalem and merge his inheritance into possession. But there is no promise that the individuals resididing there at the same time shall go into the same city and obtain a patent for any part of it. Christ says: "Many shall come from the east and west, and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven, but the children of the kingdom" (the Jewish nation were real inheritors as children, being the natural branches,) "shall be cast into outer darkness" (or the darkness outside of their legitimate, birthright position.) Matt. viii. 11, 12.

5. Law.

The law and word of the Lord will be the universal law during that age.

PROOF.—Micah says, (iv. 1, 2,) "But in the last days it shall come to pass that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it, and many nations shall come and say: Come, and let us go up to the mountain of the Lord and to the house of the God of Jacob; and he will teach us of his ways and we will walk in his paths; for the law shall go forth of Zion and the word of the Lord from Jerusalem," and the same thing is spoken by Isaiah in the second chapter second verse.

6. A capital

The restored, or New Jerusalem, will be the capital or chief city of the kingdom of God.

PROOF.—It is the point from which the law emanates as just shown by Micah iv. 2, and Isa. ii. 3, and Christ calls it the city of the great king, (Matt. v. 35,) and the throne of God and the Lamb will be in it. Rev. xxii. 3.

Before concluding, let us notice a few things concerning this city and its relation to the kingdom of God. In its inception the kingdom comprises only the metropolitan city, and none are allowed to enter into it save its own inhabitants, to-wit:

1. The righteous who lived prior to the beginning of the Christian era.

2. Christ and his apostles

3. Those accounted worthy to obtain that world and the resurrection of the dead who lived during this age of the world.

All these by a change to immortality, or a resurrection from the dead to eternal life have parted with their flesh and blood (Adamic, earthy) nature, and assimilated the Divine or spirit nature of the Lord Jesus. All these are the inhabitants of the beloved city; all these are the world inheritors. They cannot die any more being angel—equals; neither will they sorrow, cry, nor suffer pain. They are the kings and priests whom John heard singing the song recorded in Rev v. 9, 10, and the great multitude of Rev. xix. 6, whose glad Alleluia rolled like the voices of many waters and as the voices of mighty thunderings, awakening the echoes of hill, vale and mountain crest, till Judea's repeopled land catches anew the glorious theme and acknowledges her new found fealty to God's law, and themselves the inheritance of the saints. The nations, Jew and Gentile, will suffer from sickness, decay and death during the millennial age, but a panacea is provided for their ailments in the leaves of the tree of life, which are for medicine, (Ezek. xl ii. 12,) for the healing of the nations. Re . xxii. 2.

Probation, as it is called, must continue, for Isaiah says, "the child shall die a hundred years old; but the sinner being a hundred years old shall be accursed." Chap. lxv. 20. Here is a discrimination between the sinner and the righteous of that day, and if that discrimination does not constitute probation, I fail to comprehend the meaning and application of the term. These glorious things are at hand.

Yours in the faith of the Gospel.

J. K. THOMPSON.

Lightning struck a brass kettle in Worthington the other day and melted about 100 holes in the bottom, leaving it otherwise uninjured.

The Approaching End of Gentile National Supremacy.

BY REV. S. BONHOMME.

Our Lord Jesus Christ says, Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled. Luke xxi: 24.

The following passages refer to the same event: Rom. xi: 25-27; Isa. lix: 20 lx: 1-2; Rev. xvi: 15-21; Ezek. xxxviii; xxxix; Dan. ii: 43—44: Zeph. iii: 8; Zech. xii, xiv; Joel iii: 9-21.

Great and beneficial changes are generally introduced by great and eventful commotions. This chiefly arises from the opposition made by the old state of things about to be superceded. In every new development of the plan of God, for the accomplishment of his purposes, "mercy and judgment ever went hand in hand."

1. The calling of Abraham and the birth of Isaac was coeval with the destruction of Sodom and Gomorrah.

2. The exodus from Egypt was associated with the ten plagues, and the destruction of Pharoah's army in the Red Sea.

3. The settlement of the Jews in Canaan was associated with the extirpation of its inhabitants.

4. The establishment of David and his kingdom was connected with great wars.

5. The return of the Jews from Babylon was coeval with the fall of the Assyrian Empire.

6. The gospel dispensation was associated with the destruction of Jerusalem, and the dispersion of the Jews over the whole earth.

And the approaching coming of our Lord Jesus Christ, with all his saints, to establish his kingdom on this earth, stands associated, according to the afore-mentioned Scriptures, with the most terrific judgments ever visited on mankind since the flood.

It is evident, from the unerring word of God, that Christ will come personally before the millennium with power and great glory, and thus close the Gentile dispensation with the overthrow of all Gentile governments, without exception. Rev. xvi: 15-21. "For he shall put down all rule and authority," 1 Cor. xv: 23-24; and also all ecclesiastical rule, for the law shall go forth from Mount Zion, and the Word of the Lord from Jerusalem, Mic. 4: 1-2. For the end of Gentile domination and the present dispensation will be succeeded by the nation of God's own choice, pre-eminently, when Jesus shall have come to make restitution of all things. Acts iii: 21. For Jesus shall descend from heaven with a shout, with the voice of the archangel and with the trump of God, and the dead in Christ shall rise first, and the living saints shall be changed in a moment, in the twinkling of an eye, all simultaneously to meet the Lord, and come down with him on Mount Olivet, "the glorified church of all ages." 1 Thes. iv: 4-18.

There is nothing more important at this crisis, than that we should understand the times as prophetically described as divided into four periods, distinguished from each other by the supremacy of four great Gentile kingdoms, which were successively to bear rule over the earth, and it is to Rome, as the last of the four and subsisting to the second coming of Jesus, that prophecy most particularly directs attention. Dan. vii 7-14.

Jesus is to sit upon the throne of his father David in Jerusalem, and reign over the house of Jacob forever. Luke i: 32-33. His twelve apostles shall sit upon twelve thrones, judging and administering justice to the twelve tribes of Israel. Luke xxii. 30; Matt. xix: 27-28. This will be the commencement of the millennium, the reign of Christ with his saints for one thousand years upon this earth. Rev. v. 10; xx. 6. When Christ introduces this glorious era, he is to establish the earth. Zech. xiv. 9. His righteous dominion is to be from sea to sea. Psa. lxxii. 8. War shall be abolished forever. Isa. ii. 4; Mic. iv. 3. All nations shall call him blessed. Psa. lxxii. 17.

It is supposed by the ministry in general, as they teach the people, that prior to the coming of Christ, the world must be converted, but there is nothing in God's word to justify such expectation held out to the churches of our day. On the contrary, Jesus is to find the world as in the days of the flood. Matt. xxiv. 37-38. Iniquity shall abound. Matt. xxiv. 12. A period of perilous times. 2 Tim. iii. 1-3 A church of false teachers. 2 Tim. iv. 1-4; 2 Peter ii. 1-3. A world of demon worshippers. 1 Tim. iv. A world of political intrigues; of ecclesiastical usurpers; a proud, covetous and dishonest world; a world and church to be punished with God's avenging judgment.

1. Jehovah is coming from his holy place to punish the inhabitants of the world. Isa. xxxiv. 1-3.

2. Fear and the pit and the snare. Isa xxiv. 17-23.

3. Behold evil shall go forth to the ends of the earth, and a great whirlwind shall be raised from the coasts of the earth, and the slain of the Lord shall be in that day from one end of the earth to the other end of the earth. Jer. xxxv. 30-33.

4. Behold a whirlwind of the Lord shall go forth with fury, a continuing whirlwind; it shall fall with pain upon the head of the wicked. Jer. xxx. 23.

5. Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms to pour upon them mine indignation, even all my fierce anger, for all the earth shall be devoured with the fire of my jealousy. Zeph. iii. 8.

6. The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power, when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day. 2. Thess. i. 7-10.

Now, beyond a doubt, this will be the closing scene of Gentile supremacy, and the close of the present gospel dispensation.

In this connection, let us look at the occasional judgments which have fallen on this land since the year 1832.

1. The cholera.

2. The great fire of 1835 in New York City.

3. The commercial revulsion about the same time.

4. The yellow fever.

5. The two periods of commercial revulsions of 1857 and 1860, in which nearly 10,000 commercial failures occurred, and some 400 millions of capital was wiped out of existence.

6. A gigantic civil war, in which the capital invested in slaves was destroyed, and every southern bank and insurance company ruined, all southern trust funds scattered to the wind, and the whole south left helpless and desolate—leaving our national government in debt over two thousand millions.

7. The great fire in Chicago, involving a loss of 200 millions; the great fire in Boston, involving about 100 millions; and notwithstanding the derangement of currency, the fluctuations of commerce, the depreciation of stocks, the destructions of confidence and credit, the scourge of civil war, the fearful ravages of diseases, the grasshoppers, the floods, the destruction of life and property, which ought to have administered a severe but righteous punishment, yet at this very day there is not a sign nor a proof that the public mind is cured, and that the people and the rulers have began to fear God.

("It is noted, says the *Macon Telegraph*, that tornadoes, cyclones, hurricanes, earthquakes, waterspouts, ballstorms, tremendous rains and floods, loud thunders, fearful lightning, blighting droughts, scorching heats and bitter colds, afflict the earth to an unusual degree. Nature sympathizes with the temper of man, which is fierce, belligerent and cruel. The milk of human kindness has run dry. The world ceases to run on the principle of sunshine and attraction, and is driven onward by the fierce energy of mutually repellant and hostile forces.")

No man can furnish a correct explanation of the facts of history, isolated as they seem to be, who does not regard them as parts of a vast system under the superintendence of the "One Presiding Mind," with one great plan extending over the entire race of man, and embracing all kingdoms, empires and lands. God selects his own time and way for adjusting the wrongs of earth and vindicating his honor.

In bringing this important subject to a close, we would say, there never was a period since the flood when men's habits were more profligate, dissolution of bonds and natural affections more prevalent, insubordination of children more notable, extravagance and luxury to such an alarming increase and unparalleled in the history of nations, and while the accusation of women's waste is true, men waste still more on fast horses, wines, clubs, etc. The increase of murder, incendiarism, vice, forgery, counterfeiting, burglary, fraud, theft and covetousness, is the peculiar characteristic of the present age. While the law of honor seeks satisfaction at the sacrifice of human life, for the most trivial affront, the common companion of a man's pocket is the revolver, pistol, dagger, or bowie-knife.

The dark spots in city life are intemperance and its effects upon men, women and children; profanation of the Lord's Day, and the social evil which is gradually undermining and corrupting the whole race. The audacity of crime now prevailing, destroying all security; the almost impossibility of convicting well-known criminals, and deprecated resorting to lynch-law, show the weakness of the tribunals, and of all subordinate officers of the law, and the right can only be vindicated by him who is to be revealed in flaming fire, taking vengeance upon the ungodly and those who do not obey the Gospel.

The evil of the present age is of the most positive kind. It consists in the absolute idolatry of sensual things and of material objects,—money, pleasure, ceaseless labor, either in acquiring or spending; a love of external show, a deification of man and woman, and a complete abnegation of God.—*Prophetic Times.*

Correspondence.

EDITOR RESTITUTION.—Three weeks ago last Saturday I enclosed twenty-five cents to you, and ordered the RESTITUTION sent to the following address: N. C. Clark, M.D., Atchison. We don't get the paper, what's the trouble? may be you don't care to receive contributions of so small sums; remember the old saying, "Thankful for a little, the way to get more"—and I thought if he read it, twenty-five cents worth, he would renew when that expired. Some one, I don't know, nor have any idea who, some three or four weeks ago sent me a package of back numbers of the RESTITUTION, for distribution. Will you thank the party, for me, through your paper.

It appears, as I gather from marks upon my last, that, some one,—also to me unknown,—has renewed my subscription. You see I'm nearly smothered with obligations. I confess though' in this case, I'd like it if these friends would let one hand know what the other hand done. I see you weary of the *has been* long debate, upon the Ressurrection question, whilst I think the all essential of the whole arguement is to make sure in each individual case, that one is counted worthy to get up at the *first* call—yet I've been glad at different views, and seems all the views of every side— if the idea have been presented, and again, to use a Western phrase, its "mixed me." One writer brings plenty of texts, plenty of Scripture, in proof of his belief. O, he's all right: look at the Bible he's brought, the dead are *not* all raised: but in the same, or next week's paper behold! equally strong and Biblical proof that the dead *are all* raised. I'm left in the situation of a poor limb demented boy I know of that once heard a sermon that very much frightened him, (he'd been brought up a Catholic). He ran to my mother's house, a distance of two or three miles, burst in, "Oh! Mrs. Vickery, I'll give five dollars to know which is the right religion."

Although I have been more or less of a writer for the press, till a few years, (since which I've great suffering from brain congestion), you see now I pay no attention to *law-editorial* regarding manuscript.

Through disease, my mental powers have became much weakened I cannot commit, retain, or collect with any clearness; also the optic nerve is dreadfully injured: but if you manage, by procuring a skilled reader of ancient languages (he will think this Greek), to find out that Dr. Clark don't get his paper, and that you will oblige me by thanking some one for sending the papers, tell them I don't suppose but what every one went on a mission in less time than three days, and if my subscription lease is renewed—think him or her—why, if your lawyer makes out together from this these above-mentioned points my object in writing will be attained.

And now Mr. Editor, Mrs. Editor, and all the little Editors, would'nt it be nice to take a jant to the mountains, the breezy rocky's—take a nice rest in Atchison. I'll give you plenty of preachers favorite dish (fried chicken, you know). Mrs. Reed, write me what you think of my proposition.

I thought to address my two or three reasons for writing concerning the Dr.'s paper, my thanks, etc, upon a card. I fear the department has'nt issued quite large enough. But let this be my excuse. Whilst you are in the world, you will continue to be somewhat of the world, and a little something beside John 2d, and Luke 3d chap. 4th verse (don't think I've any idea what those verses read).

May meet acceptance with you if 'tis a cold one. Then, again, our Doctor, preacher, and our paper man, are always persons we talk to just as we do to "Our folks." Mrs. R., don't forget to write me. FANNIE L. WRIGHT.

Brother Reed:

Enclosed please find postal order for one dollar, for my subscription for the remaining six months. I would have sent sooner, but had no opportunity to get an order. I do not want to go without the RESTITUTION, as it is a very welcome visitor to us, and in its columns we learn how the cause prospers, and the views of the brethren on different subjects.

The faith is gaining ground in this part of Texas, (Webberville, Travis Co.) We meet every other Lord's day, to break bread in memory of our beloved Master. We are but five in number. Our veteran brother, John Oatman, aged 68, is with us. He was the first to proclaim the truth in Southwestern Texas, and though his memory is failing, and his body feeble, he still earnestly contends for the faith, and desires to obtain a resurrection from the dead. We all have to bear great persecutions, and though the Orthodox will not meet us in public, they call us all manner of names, and treat our faith with scorn. We thank the Lord we are accounted worthy to suffer for the cause, and this thought strengthens and sustains us. May we have our lamps trimmed and burning, so that when the King comes we will not be found wanting. From the present signs his soon-coming seems certain. Even so come, Lord Jesus, and come quickly.

Yours, looking for the King.

A. P. TUGWELL.

The Panama *Star and Herald* says that the circulation of counterfeit American half eagles has been more extensive than was generally supposed. These spurious coins are said to be of such perfect workmanship as to deceive the most acute observer. On May 25 the governor of Panama, with a body of police, went on board a steamer in the harbor and succeeded in capturing three of the most expert counterfeiters on that coast.

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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H. V. REED, - - Editor.

S. A. CHAPLIN, ASSOCIATE EDITOR

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SPECIAL CONTRIBUTORS.
J. M. SPRITHENSON, | THOS. WILSON,
A. E. MAGOFFIN, | G. M. MYERS,
J. F. WILLCOX, | J. B. CODE.

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THE RESTITUTION,
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TO CORRESPONDENTS.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his Holy Prophets since the world began." It also advocates as a means by this end, the establishment of the Kingdom of God on the earth, with the Christ as King of Kings, and the immortal saints as joint-heirs with Him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ; and many other kindred truths. It also advocates a hearty belief of the Gospel, repentance, and immersion as pre-requisites to the forgiveness of sins, and a holy life as essential for final salvation.

The Eastern Question.

This seems to be the great question of the day, and is viewed from many standpoints. Some look at it as a mere political struggle; others, from a commercial point of view; a few, like myself, from religious sentiment built upon the sacred Scriptures. I do not exclude the political and commercial side of the question, because they compose the shifting scenery of the drama, and are subordinate to the events they portray. I shall dwell upon the prophetic story; and premise that Divine prophecy is history foretold, and history is prophecy fulfilled. I shall not go beyond what is written for our learning, nor go beyond the lines of thought laid down for our guidance. In fact we are encouraged in this from the words, "The secret things belong to the Lord our God; but those things which are revealed belong to us and to our children for ever, that we may do all the words of this law." Deut. xxix. 29. History cannot be that lifeless series of events which recent historians consider it sufficient to enumerate. All nations reveal at every step the hand of God overruling events to subserve his great end. The history of the world should be simply the annals of the government of the Supreme King. As a case in point, see the nation of Israel: "When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. For the Lord's portion is his people; Jacob is the lot of his inheritance." Deut. xxxii. 8, 9.

History, then, when rightly written, is but a record of Providence; and he who would read history aright, must read it with his hand constantly fixed on the hand of God. Every revolution in human affairs is, in the mind of God, a movement to the consummation of his great work by Christ Jesus, and his promises through him to his people Israel,—beloved for their fathers's sake. I take it then that the Turkish power has been so placed by the hand of God in history as to subserve his purposes with respect to the Jewish people; and not only so, but that the northern powers, with Russia as their center, and England, "who sendeth ambassadors by the sea," have been so located in the earth, to take an active part in the events looming up before us in the Eastern question.

The sick man of 1804 became convalescent after the war in the Crimea, but lately the malady has returned; a relapse which makes him sick unto death. He is too infirm to help himself, and even to keep himself in order. His friends in the north combine to help him out of his troubles, but the remedy to him is worse than the disease. They would act more honorably to say their object is his destruction; "wheresoever the carcase is, there will the eagles be gathered together." When our blessed Lord said this he was looking to the events of the present age. The emblems of the three northern nations now combining against the sick man are eagles.

Austria, which, through the Holy Roman Empire, dissolved in 1804, has inherited the Roman eagle.

Prussia, which bears the black eagle, of Brandenburgh.

Russia, who displays an eagle, borrowed, like the title Czar, from the Roman empire; and the white eagle of Poland gives domination to a Russian order.

Here then are the eagles gathering together through the scent of blood, and the dying carcass of the sick man is before them. Surely there is something significant in these words of our blessed Lord to his disciples. We turn back to the Old Testament Scriptures, and find one of these eagles,—addressed as the "chief prince of Meshech and Tubal." Ezek. xxxviii. The words of our authorized version are: "Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and say, Thus saith the Lord God; Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal." The marginal reading is, "prince of the chief." Biblical students and critics think the reading should be, "O Gog, the prince of Rosh, Meshech, and Tubal." The point at issue on these two verses is the meaning of the word Rosh, translated "prince" in our version. Is it a proper or a common noun? The Latin Vulgate, followed by the Douay Bible, has it: "Pone faciem tuam contra Gog terram Magog principem *capitis* Mosoch, et Thubal;" but the LXX (according to Tischendorff's edition of the Vatican text,) stands:—*στρεψον το προσωπον σου επι Γωγ, και την γην Μαγωγ αρχοντα Ρως, Μ. και Θ.*

Not ρως, but ρωσ. If ρως is not a proper name it is nonsense, and the inference is, that the LXX. treated it as a proper name, and Tischendorff has sensibly printed it so. If this be the meaning of the text, it reads in the English, "The prince of Rush, Meshech and Tubal." A northern nation, then is here spoken of, and at once suggests Russia; and an examination of the associated names, Meshech and Tubal, does but strengthen this rendering. Meshech may be recognized in Moscow or Moskwa, and Tubal in Tobolsk, a Sclavonic termination in *sk* being added. Undoubtedly the Russians are mentioned by writers of the tenth century, under the names of Ros, dwelling to the north of the Taurus, and are described by Ibn Fosslan an Arabian writer of the same age, as dwelling on the river Rha (Volga). Gibbon says (chap. lv.) that as early as the eleventh century, there stood in the square of the Taurus, at Constantinople, a brazen statue, with ban equestrian figure, supposed to represent Bellerophon, on which was inscribed a prophecy, foretelling that the Russians in the last days would become masters of Constantinople; and Gibbon remarks on this, that "the present generation may yet behold the accomplishment of the prediction, of which the style is unambiguous, and the date unquestionable."

Well, we are one hundred years older now than when Gibbon wrote; and without laying undue stress on this curious old prediction, it affords matter for serious consideration at this ominous period. Mr. Elliott, author of the Horæ Apocalypticæ, informs us that when in Constantinople it was a common subject of talk in the Turkish coffee houses, that the Moslem crescent would be forced back in the latter days from Constantinople, first to Bursa, and thence to Damascus, and that it would then continue waning till the end of the world." Strange to say, that the great bulk of English Christians know nothing of these wars and rumors of wars; and, indeed, look upon them as idle tales, or the visionary ideas of some mad enthusiast. The commercial phase alone swallows up all the interest. England holds back and will not join the crusade against Turkey with the three northern eagles, and is applauded for it by commercial minds; but the fact is, God is holding her back until the time arrives when he will employ her fleets for the "outcasts of Israel" from all the places whither he has driven them. England's interests are mixed up with the question; and for this special time, when God "divided to the nations their inheritance," he set the insular bounds of England, that she might be ready to assist the "lot of his inheritance." The Lord's call to England, by the mouth of his evangelical prophet Isaiah, is plain enough. Bishop Horsley has translated the eighteenth chapter of Isaiah with his usual fluency and vigor. His "Critical Disquisitions" are well worthy of perusal. Bishop Lowth, in his prefatory remarks on the eighteenth chapter of Isaiah, says: "This is one of the most obscure prophecies in the whole book of Isaiah. The subject of it, the end and design of it, the people to whom it is addressed, the history to which it belongs, the person who sends the messengers, and the nation to whom the messengers are sent—are all obscure and doubtful." With all these doubts and uncertainties the good bishop's comments are of little value. On the other hand, Bishop Horsley translates from the original text with power, and comments accordingly:

1. Hot Land spreading wide the shelter of (thy) wings, which are beyond the rivers of Cush:
2. Accustomed to send messengers by sea,
Even in bulrush vessels, upon the surface of the waters:
Go, swift messengers,
Unto a nation dragged away and plucked,
Unto a people to be feared from their beginning hitherto,
A nation expecting, expecting, and trampled under foot,
Whose land rivers have spoiled.
3. All the inhabitants of the world, and dwellers upon earth,
Shall see the lifting of a sign, as it were, of a banner upon the mountains,
And shall hear the sounding as it were of a trumpet.
4. For thus saith Jehovah unto me:
I will sit still and I will keep my eye upon my prepared habitation
As the sparkling heat just before lightning,
As the dewy cloud in the heat of harvest.
5. For after the harvest, when the bud is coming to perfection,
And the blossom is become a ripe berry,
He will cut off the useless shoots with pruning hooks
And the hill shall take away the luxuriant branches.
6. They shall be left together to the bird of prey of the mountains,
And to the beasts of the earth,
And upon it shall the birds of prey summer,
And all beasts of the earth upon it shall winter.
7. At that season a present shall be led
To Jehovah of hosts,
A people dragged away and plucked;
Even of a people wonderful from their beginning hitherto,
A nation expecting, expecting, and trampled under foot,
Whose land rivers have spoiled,
Unto the place of the name of Jehovah of hosts, Mount Zion.

I give Horsley's translation of this interesting chapter in full; so that we can trace his opinion of the prophet's meaning in a general sense. It is plain that England spreads her wings beyond the rivers of Cush in Hindostan, and the countries adjacent: Cush being, as Horsley notes, "The land of Cush in Holy Writ, (commonly, but by mistake, rendered Ethiopia) is properly that district of Arabia where the sons of Cush first settled."

Since writing the above we learn from the East that the sultan, Abdul Aziz, has been compelled by the Softas to sign his abdication, speedily followed by suicide. The Daily *News* says that "the overthrow of the sultan is the death knell of General Ignatieff and Russian influence at Constantinople; and it will probably break up the triple alliance into fragments."

True, but the Oriental question is not settled, and the King of the North is free to act alone when his time comes; and, meanwhile, England is gathering her fleet together, to act her part in the coming events.—*George Lloyd, in Rainbow.*

"It was a prevailing opinion," said Bishop Horsley, in a note on this line, "among the early fathers, that Antichrist is to possess himself of the Holy Land, and that there he is to perish.

Science and the Sages of the Bible

We hold, that in its expressions, the language of the Bible has been, in a measure, prophetical of all the wonders which modern science has achieved. And there are pages in this venerable Book, whose meaning has been developed, verified, and fulfilled, by the progress of scientific discovery, as truly and signally, as any of its special predictions, by the events of history. Prophetically, it contains the history of all science, as it does the history of all the world.

To make good this assertion, let us select a few illustrations. For example, see how the first chapter of Genesis has enlarged itself to the vast compass of the geological ages, prior to the existence of man. A chapter swells into a volume; a single verse into the cosmogony of the universe. Does geology stretch our vision backward, across the countless ages of the past, as the telescope has already stretched it over the trackless fields of immensity? Does it call for myriads of years, in which whole families and tribes of plants and animals sprung into existence for a season, and then passed away from the earth, before man appeared upon the stage? This opening chapter of inspiration admits it all, covers it all, even seems to have anticipated it all.

Geology traces man back to the age to which the Bible refers him, and not one step farther: both agree, that it was late in the era of creation, before he commenced his wonderful career. Geology and Moses, also, unite in tracing the earth itself back to the very same point—"to the beginning," and the creating hand of Omnipotence. Geology does not tell us how long ago that first beginning was; nor does Moses. But geology and Moses are agreed in this—that there was a beginning somewhere—a Divine creation. The Bible is not any more sparing of time than is geology. It will allow all the time science asks for short of eternity; and geology herself will not allow that. Against the self-existence, or eternity of the material universe, science shuts the door as effectually as the Bible has done. All the vast epochs of organic life, whose history geology has discovered in the earth's strata, graven as with a pen of iron, and chronicled in the rocks forever—all the teeming domains of vegetable and animal existence, filling up those periods, whose perished forms, so long buried, have recently been disentombed—all these geology herself has traced to the hand of a Divine Author; and they serve the double purpose of magnifying the glory of the creator, while they illustrate the beauty, wisdom, and intelligence of of this venerable book.

Thus, in the light of geology science, we behold wonderous things in God's word, which otherwise we should never have known. Thus his science become an interpreter of revelation, making its word assume a new and nobler import, its facts a larger and more profound significance. In the light of geological discovery, how do all those pages rise into beauty and grandeur, which connect the origin of the earth with water on one hand, and its destruction with fire on the other! they seem, thus interpreted, to set before us three grand geological cycles; first, the "earth standing out of the water, and in the water"—the period of the pre-Adamic world; next the "heavens and the earth, which are now kept in store, reserved unto fire against the day of judgement"—the present order of existence; and then the last grand era of a "new heavens and a new earth, wherein dwelleth righteousness"—the consummation of all things. In view of such revelations, might we not even appropriate the exclamation of an apostle on another subject;—"Oh the depth of the riches, both of the wisdom and knowledge of God! how unsearchable are his judgements, and his ways past finding out!"

But in the light of astronomical science we have a still more remarkable illustration of the manner, in which the language of the Bible seems to have comprehended and anticipated all our discoveries. For example, hear what the Bible says, as to the shape and position of the earth. It was not known to have spoken on that subject at all, until a true astronomy gave us a light, by which to read understandingly, what it had said. And doubtless, there are many other subjects on which it has given utterance, which we have not yet light enough to read aright; which we now see, as through a glass darkly, but which a larger knowledge, hereafter, will enable us to see with open vision But what has it said about the shape and position of the earth?

Says the book of Job, "He stretcheth out the north over the empty place, and hangeth the earth upon nothing." Again, "He hath compassed (or encircled) the waters with bounds, until the day and night come to an end." Says Solomon, "when he prepared the heavens, I (wisdom) was there; when he set a compass upon the face of the deep;" that is a "circle," for such is the meaning of the word "compass" throughout the Bible. Says Isaiah, speaking of the Almighty, "He sitteth upon the circle of the earth."

How wonderful is this language! as remarked by another, it might be taken as a fit motto for the last treatise on astronomy, or an inscription for the Lord Rosse's telescope, or professor Mitchell's observatory. Did Job, Solomon and Isaiah, indeed know, that the earth was a circle—a sphere suspended over the empty place—hung upon nothing, in the fields of space? If so, they were far in advance of all men of their times, and they had more knowledge of astronomy, than the world has ever given them credit for. But if not, then what a proof is this, of an infinite intelligence, pervading their thoughts, and so shaping their words, as to so anticipate the discoveries of our times, without shocking the prejudices of their own.—*Selected.*

Paradise—an Earthly and a Heavenly.

"To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God."—Rev. 2:7.

The following interesting sketch of the finest floral garden in America owned by Henry Shaw, at St. Louis, Mo., is given in a St. Louis paper. The proprietor is a bachelor, with some peculiar whims and habits, and no heirs.

"He is a Scotchman, a millionaire, and some seventy-five years old. He has constructed the finest flower garden in the world. It has thirty-five acres in it, and is a gorgeous marvel of a garden. It has every flower in it obtainable over the world, that will live in St. Louis climate. It is a bewildering paradise of floral beauty. The flowers number by the millions. What it cost, no one can tell. Shaw himself don't know. It is threaded by walks and adorned with conservatories and hot-houses, full of the rarest exotics. A force of one hundred gardeners is needed to keep the place in order. Shaw, it is said, spends his entire income from his millions in keeping it up. He began the thing after the war, and for several years has opened it to the public. Hundreds of thousands of visitors resort to it. It is the chief attraction and curiosity for the stranger in St. Louis to visit. And strange to say, no police guard it, and no flowers are pilfered. This is the public reverence to the man's generous enterprise. We visited the elegant house at the head of the garden. A picture of Shaw represents him standing among his flowers. Two elegant portraits of beautiful ladies, in the garb of a past day, represent some of his female progenitors. A large book is kept there for visitors to record their names in. A curious feature of the garden is beds devoted to one flower. For instance: there is a large bed with every variety of cactus; another with hundreds of verbenas, and so on. Everything is in prodigal profusion."

A peculiar ambition surely. It will however distinguish him and make his name to be remembered. This splendid and costly garden is by him willed to the city as a public pleasure park, or paradise, on condition that the city binds itself to keep it up in full splendor. It is to be known as Shaw's Garden, to perpetuate his name, as he has no offspring to do it.

One better, and more able than Shaw, has willed us a much more valuable and beautiful garden, its acres comprising the whole earth, upon easy terms. Shall we fulfil the conditions, and rest in the future paradise? We may if we will. A sickly multitude daily gaze upon the exquisite loveliness and unsurpassed beauty of Shaw's garden, who must leave it to toil and die; but all that enter the future paradise will have upon their cheeks the roseate hue of health, in their frames an immortal vigor, and upon their brow the fadeless crown of unwasting life; and they will not be transient visitors, but dwellers in that lovely place. Well might John Wesley say, in his sermon on the New Creation, "The whole earth shall become a more beautiful paradise than Adam ever saw." It will be the perfection—the crowning consumation of God's great work in and for our world, which is beautiful in its ruins, as it groans beneath the curse, bearing upon the marred forms the footprints of beauty, and having the sure promise of redemption.—*Our of the World's Crisis.*

The visitor to the British Museum may now see (the *Athenæum* observes), in passing through the King's Library, among the curiosities exposed to view in the table cases a copy of the Indulgence issued by Pope Leo X. for the rebuilding of St. Peter's at Rome. This Indulgence was issued and printed in the year 1517, under the direction of Albert, Archbishop of Mentz and Magdeburg, and it was sold by John Tetzel and Bernardinus Samson as subcommissioners. The manner in which Tetzel carried on the traffic led, everybody knows, to the remonstrance of Luther and the Reformation. This document, printed on vellum, and on a single sheet, was purchased for the Museum last October. It is now placed in the King's Library, close to the original printed copy of the ninety-five theses against Indulgences and other Papal practices posted by Luther on the doors of the Church at Wittemberg on the 31st of October, 1517.

The Great Reward.

As I look over the papers, I now and then find offers of large rewards by injured individuals or communities, for the detection of offenders for the purpose of bringing them to punishment.

This stimulates the officers of justice, and sharpens the eyes of multitudes eager for the prize. I think it would not be amiss to offer rewards for turning thieves into honest men, drunkards into sober men, liars into lovers of the truth. It would argue great benevolence in the government to offer a handsome prize—some earthly and precious gifts—to those who should do the most to reclaim the vicious and make virtuous and happy men of them. But governments savor too much of vengeance. Their rewards are for the capture of the offender with a view to his punishment. This may be often expedient; but if they were to offer some handsome bounties for good done for the rescue of the degraded, and the recovery of the abandoned, I do not think it would be one of the causes of their ruin. There is a government I have read of that does this thing. I was struck with the chief magistrate's proclamation. I never read of so large a reward offered for any enterprise. Many of the subjects of that government had revolted, ill-treated the supreme authority, and did what they could to injure the public welfare. The head of the government offered a reward to any that should bring the rebels back, not for the purpose of punishing them, but for the purpose of making wise and good men of them. The object was not to imprison them, or put to death, or afflict in any way the revolted; but to do them good. This is so strange, that your readers will not be satisfied with my account of it, so I must give them the exact words: "They that be wise shall shine as the brightness of the firmament; and that have many to righteousness as the stars for ever and ever."

I think this is a very remarkable proclamation. The reward offered is large enough to meet any man's desire. "Shine as the stars!" People sometimes shine in gold lace, and glitter with diamonds and precious stones; but all this is pitiful compared with the stars—a lamp to the sun. And then to shine "forever and ever!" Gold may grow dim, diamonds perish; but here is everlasting brightness. And it is the brightness of moral excellence, and therefore, must be connected with happiness. We cannot predict the happiness of that pure and beautiful star; but that moral being, shining in the beauty of holiness for ever and ever, must have fullness of joy. This brightness is blessedness. But for what is this reward offered? For "bringing many to righteousness." Not for catching rebels and bringing them to punishment. Not for helping the hand of justice to overtake the vile and abandoned with the reward of their deeds. It is a plan of infinite love to stir up one mind to the making another happy. And if such an offer, a reward does not set men's hearts on fire with zeal to seek each other's holiness and happiness, it cannot be for want of the greatness in the reward. And if this does not make us think well of the Great King that makes the proclamation, what can? What will show that he cares for the welfare of men, if such an attempt to engage them in making others happy does not? He wishes men to be blessed by being turned to righteousness, and wishes to make them blessed by being the agents of such a change in each other. Brethren, let us all try to get the bounty offered. It will take us a good while to reckon up all the good of "shining as the stars for ever and ever." SAML. FRANKENBERGER, M. D.

Sir Isaac Newton had among his acquaintances a philosopher who was an atheist. It is well known that this illustrious man who takes the first rank as a mathematician, natural philosopher, and astronomer, was at the same time a Christian. He had in his study a celestial globe, on which was an excellent representation of the constellation and stars which compose them. His atheist friend, having come to visit him one day, was struck with the beauty of this globe. He approached it, examined it, and said to him, "Who made it?" "No one!" replied the celebrated philosopher. The atheist understood, and was silent.

THE RESTITUTION

PLYMOUTH, IND., ...AUGUST 30 1876

EDITORIAL DEPARTMENT.

☞The Editor is to speak in Chicago next Sunday, morning and evening. Meetings will be at the corner of Robey street and Warren avenue.

☞An infidel lady writing to the Boston *Investigator*, of the death of her husband, states that he died as he had lived, "an Infidel Christian." Such remarks from those who believe in no God, but spell the word nature with a big *N*, excite a broad grin. An Infidel Christian is an unbelieving believer. This is a new sort of folks.

☞A correspondent in the *Advent Review* wants to know whether a Sabbath keeper can keep tavern also. The editor says they can, but he at the same time admits that they had better get some other employment. Now let some one ask whether Sabbath keepers can build fires on the Sabbath day. Under the law they could not. Wonder if our Seventh Day friends will not have some trouble about cold meals. Please see Ex. xxxv. 3.

☞In giving their reports of the success of the law, Sabbatarian preachers quite uniformly state that so many "decided to keep the Sabbath," or so many "resolved to keep the Sabbath." We have no fault to find with this, but it looks a little strange that no such report can be found in the New Testament. When Paul went to Corinth he said nothing about the Sabbath. The Gospel met with success in the different cities, but nothing is said about certain ones having "decided to keep the Sabbath." This omission looks rather strange when compared with modern Sabbatarian reports.

☞It is claimed by some that sin is the transgression of the law, and the law consists of just ten commandments. Let us look at this idea in the light of the facts. The apostle Paul states, in Romans 5th: "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: For until the law sin was in the world, but sin is not imputed where there is no law."

1. It will be seen by this that Adam was a sinner.

2. He was a sinner before the law was given in the days of Moses.

3. He did not transgress any one of the ten commandments when sin was brought into the world. He violated a special command and in this way death came into our world. It is plain, therefore, that neither sin nor death came by virtue of disobedience to either one of the ten commandments. This fact should not be overlooked.

Manuscripts.

There are several manuscripts on hand that would probably have appeared ere this if they had been written in a manner to be set up without copying. For ourself we have not been well enough to attend to this drudgery for two or three weeks. We have done more copying in the past than we can for time to come. We will get along as well as we can with those on hand, but we would recommend a careful study of the rules in regard to employing capital letters, as well as a constant reference to the Dictionary in the matter of spelling words. Some errors are, perhaps, unavoidable, but care will evade most of them, and save us a vast amount of labor and perplexity. We say to our brethren—write, but write in a plain full hand, and our compositors can eliminate trivial errors.

S. A. C.

Peter's Burning Day.

It it sometimes said that Peter's burning day refers directly to the destruction of Jerusalem by Titus, the Roman prince. This view has been sustained by quite a number of respectable writers, but without much plausibility. In order to sustain this view, the position has been taken that the phrase, "the world," means merely the Jewish world; and that the phrase, "heavens and earth which are now," means also the Jewish state. We have always been at a loss to know how any expositor could take such a position. A careful reading of the Scriptures will at once disabuse honest minds upon this point. Let us look at the subject in the light of the general question.

1. In the beginning God created the heavens and the earth. The phrase as here used, includes, at least, the *whole* earth.

2. The flood-epoch, is set down as the dividing line between the old world and what Peter calls "the heavens and the earth which are now." But the Jewish commonwealth did not come into existence until hundreds of years thereafter. It must be evident that Peter's second world began where the first ended. Now, as the Jewish state did not come into existence until a number of centuries after the flood, we must conclude that the second world is more extensive than the Jewish commonwealth.

3. It is conceded on all hands that the new heavens and earth are to be universal, and that the whole earth will be included in that sublime epoch when righteousness will fill the world as the waters fill the sea. If the first world means the whole fabric known as heaven and earth, and the new world means all the earth, must we not conclude that the second world or "heavens and earth," includes the whole earth? To us this argument is conclusive, and forever sets at rest the idea that by the second world Peter referred merely to the land of Palestine. The idea that the first and third worlds are general, and that the second is local, is most absurd.

Again, the new heavens and earth-state has not yet come, and yet it is claimed that we are eighteen hundred years this side of the second world. Is it possible that any one in his senses can believe that eighteen hundred years of our world's history is shut out of God's plan, and that they belong neither to the old or the new world? Must not the new world begin where the old one ends? If the old ended when Jerusalem was destroyed, did not the new begin then? If so, who would care to make the new heavens and earth a matter of hope? The facts are that the theory is at variance with the whole Bible, and dwarfs the whole plan of God into a mere system of foolishness. But with the idea that the three worlds are universal, all is plain.

The World.

Some teachers have gone so far as to argue that the word world, as used in the New Testament, means simply the Jews. It is stated in view of this idea that Jesus died for the Jews and not for the Gentiles. It is also claimed that the phrase "end of the world," means the end of the Jewish state. One error is quite sure to be fruitful in begetting others. If the phrase "end of the world" refers to the close of the Jewish state, and means no more nor less, then, of course, the mission of Christ came to an end in connection with the downfall of Jerusalem. But this phrase has a wider range of meaning than this. "The harvest is the end of the world," says Jesus. If this refers to the harvest of blood and war, and extends no further than the downfall of Jerusalem, how is it that John states that Jesus is the "propitiation for sins, and not for ours only, but also for the sins of the *whole world*." It is only necessary to inform the reader that this was *written twenty years after Jerusalem was destroyed!* See John ii. 2.

Question Answered.

A brother writes us inquiringly about the church and kingdom. He wishes to know whether the church is the kingdom etc. To us there is but one Bible answer and that is embraced in the following statement: The church, the cross, the suffering and the discipline, belong to this age or world, while the kingdom, the crown, the glory and the reigning, belong to the age or world to come. The mortal is now the immortal then. At present we have natural, then the spiritual. Between us and that next world, we have Messiah's coming and the resurrection of the holy dead. These events mark the ending of the *now* and the begining of the *then*. Paul is plain upon the point; "*Flesh and blood cannot inherit the kingdom of God*." 1 Cor. xv. The church is yet mortal, is yet flesh. When the immortal comes then the kingdom will come. The church, "heirs of the kingdom—is taught to pray for the *kingdom to come*." When this prayer is answered the kingdom will have come. The cross will be exchanged for the crown, the mortal for the immortal.

Centennial Paper.

The issuing of a double number of the RESTITUTION, and a surplus of extra copies of such number as a campaign document, depends upon the liberality of our friends. Some time ago we signified that one hundred dollars, at least, would be required to successfully carry out this enterprize. We supposed that we had one hundred brethren who would contribute the small amount of a dollar each for this purpose. Brethren here made a start, and a few from abroad responded to the call for assistance. The matter then came to a stand still. We lay this matter once more before our readers. To furnish every subscriber with two copies so that one could be given to candid readers, and the other retained, as well as to have a surplus for preaching brethren to distribute, would be not only a cheap means of disseminating the truth, but would undoubtedly tend to enlarge our subscription list. Get our brethren out at once in this matter, and make a centennial contribution to the cause for this specific purpose.

S. A. C.

The Sabbath.—No. 2.

The following texts are adduced Sabbatarians, in proof of the perpetuity of the Sabbath through the Christian dispensation:

Christ said, "The Sabbath is made for man." Mark ii: 27. It is claimed that the noun man, having been used in an unlimited sense, denotes the whole race of men. We have shown that the same indefinite noun—as applied to the very people to whom the Sabbath was given, and for whom alone it was made. It was made for the same man who ate angel's food and who saw the face of the Elohim and survived. The Sabbath was made for man. So was circumcision, and all the Sabbaths and ordinances of the Mosaical system, made for man. They were not made, as before observed, for angels or beasts. But does this fact prove their perpetuity through the Christian dispensation. But it is further affirmed that the conclusion deduced from this fact, contains proof of the perpetuity of the Sabbath to the time Christ used this language: "Therefore" He says, "the Son of Man is Lord also of the Sabbath." He is not Lord, they say, to destroy, or abolish the Sabbath, but to protect, and preserve it, the same as He protects and preserves His people, whose Lord, He is also.

He gives this as the reason why He had the right as the Sabbath's Lord to set aside the law regulating the Sabbath, so as to justify His Disciples in doing that which was not lawful the same as Abiathar, the High Priest, had done in the days of David. Abiathar, being Lord of the law regulating the exclusive right of the Priests to eat the shew-bread, had a right to set aside the claims of the law, so that David, and they that were with him could do that which was not lawful, and yet be innocent. See Mark ii: 25, 26. If the Disciples had not done that which would not have been lawful, had not Christ set aside the claims of the law why did He give the example of law-breakers to justify them. The facts upon the face of this record are that the Disciples had violated the Sabbatic law, and were innocent, because Christ, as the Sabbath's Lord, had a right to subserve an institution which was made for man to the highest interests of men. But that all the laws and Sabbaths, annual and weekly, were binding until they reached their end, in the death of Christ, no one will deny. Again, the perpetuity of the Sabbath this side of the crucifiction of Christ, is argued from the example of the women who kept the Sabbath according to the law, while their Lord and Master was slumbering in the grave. We read, "And they returned, and prepared spices and ointments, and rested the Sabbath day according to the commandments." This example no more proves the perpetuity of the Sabbatic law, than the observance of the passover, and all the feasts of the Jews, by the apostles after the crucifixion, proves their pertuity. There is no evidence that these women had any faith in the resurrection of Christ, or the old constitution being superceded by the new. Indeed all circumstantial evidence is against it. They thought the soldiers had taken the Lord away, and they wished to know where they had laid Him. With such a faith they would of course observe the Sabbath, without any reference to its cessation, as they had been accustomed to do.

Again, it is claimed that our Savior taught the perpetuity of the Sabbath in the destruction of Jerusalem, by the following instructions viz: "But pray ye that your flight not be in the winter, neither on the Sabbath day." Matt. xxiv: 20. The Sabbath is here enumerated with other impediments which would intercept their escape, such as pregnancy, winter, etc. The Jews observed the Sabbath so strictly that they would not even defend their city on that day. Hence, for this reason, the Romans did most of their work in making a breach in their wall on the Sabbath day. With such facts before us it is plain that our Savior referred to the opposition of the Jews to their escape on that day, and not to the sanctity of that day, any more than the sanctity of the winter, more than any other season of the year. They were to pray that these impediments might not intercept their flight. Again, the example of the Apostles is adduced as indisputable evidence of the perpetuity of the Sabbath. The arguments from this point are two-fold. First, It is claimed that the Apostles often observed the Sabbath, and, second, they called it the Sabbath, and thereby, endorsed the idea formerly expressed by this word, and represented by his name. In reply, we admit that the Apostles called the seventh day the Sabbath, but we fail to find precept or example for the Apostles, or any one else ever having Sabbatized on that day. It is nowhere affirmed that the Apostles rested on the Sabbath day. And if such record could be found, it would no more prove the perpetuity of the Sabbath, than the fact of their having observed the passover, and Jewish feasts would prove their perpetuity. They call all the Jewish feasts by the same names by which they were known previously to their cessation. They also observed these feasts, not because they wished to bind them on others or to teach their perpetuity, but because they had been accustomed to do so.

The Apostles visited the Jewish synagogues on the Sabbath day for the same reason that we would visit the churches of the Gentiles on the first day of the week, viz: because they could obtain the ear of a larger number of hearers, that being the day on which they assembled. It may be affirmed that Paul preached to the Gentiles on the Sabbath day. It should also be remembered that the Gentiles, according to the margin, requested that the same words might be spoken in the week, or in the *Sabbaton* between the two seventh day Sabbaths. The same Greek word is translated Sabbath in Acts xiii: 42, which is translated week in Luke xviii: 12. The Gentiles wished Paul to preach the same words in the *Sabbaton*, or week between the two Sabbaths. The Pharisee is represented in Luke xiii: 12, I fast twice in the week, (*Sabbaton*). The simple fact is, that Paul preached on the Sabbath in the synagogue, and the Gentiles wished that the same word should be preached the following week. "And on the following Sabbath (*Sabbaton, week*,) almost the whole city assembled to hear the Word of God." "Diaglott." Or even if it had been the custom of the Gentiles, in Antioch, to meet with the Jews on their Sabbath, it would not prove its perpetuity. Acts xxi: 13; does not prove that there was no synagogue by the sea side. But even if it could be shown that the Apostles observed the Sabbath, it would no more prove its perpetuity than the fact of their having observed the Jewish feasts would prove their perpetuity.

The language of John in Rev. i: 10; is urged in proof of the perpetuity of the Sabbath. John says, "I was in the Spirit on the Lord's day." It is claimed that no other day is called the Lord's day. In 2 Pet. iii: 8; we read, "But beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. But the day of the Lord will come as a thief in the night." Putting these two days together, we learn that the day of the Lord will be a thousand years long. There is no divergence in the import of the phrases, "Lord's day," and "day of the Lord." The Lord's children, and the children of the Lord are the same children. So the Lord's day, and the day of the Lord, is the same day. Paul, in his second letter to the Thessalonians speaks of the same day. He says, "For ye, yourselves, know perfectly, that the day of the Lord so cometh as a thief in the night." Thess. v: 2. This is the great and terrible day of the Lord of which Joel and Peter spake. Joel ii: 31. Acts ii: 20. This is the day appointed by the great God, in which His Son shall judge or rule the world in righteousness. Acts xvii. 31. John was carried forward in spirit, or vision, to the thousand years reign of Christ. See the twentieth chapter. The phrase, "in spirit," in the book of Revelations, always denotes a vision of future events. "And immediately I was in the spirit and behold, a throne was set in heaven, and one sat on the throne." Rev. iv: 2. This was evidently a pictorial representation of Christ sitting upon His throne, ruling the world in righteousness. "So he carried me away in the spirit into the wilderness; and I saw a woman sit upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns." xvii: 3. This vision related to an event at least five centuries in the future. Also chapter xxi: 10. "And he carried me away in the spirit to a great high mountain and shewed me the great city, the holy Jerusalem, descending out of heaven from God." This city will be the metropolitan city of the Kingdom. The phrase, "in the spirit," in Rev. i: 10, is not an exception to all the occurrences of this phrase in the book of Revelation. "The phrase, "The Lord's day," or day," or day of the Lord, is never used with reference to the seventh day, in the teachings of Christ and His Apostles, unless this be an exception. That it is not an exception, it is evident from all the testimony going before, and from the verse immediately preceding it, in which he speaks of himself as the companion of all those who should suffer tribulation on account of the Kingdom; thus pointing forward to the Kingdom age, as the grand and glorious era, into which the Spirit had led him in prophetic vision.

J. M. S.

A Brief Journal of Travels and Labors.

From Canton we sped our way as fast as the cars could take us for Toronto, Ontario, where we were to hold a public discussion with a Presbyterian minister by the name of Marpels. The discussion was held in Temperance Hall during the 26th, 27th and 28th of June—three sessions of two hours each, per day. Mr. Marpels affirmed the following:

1. The Scriptures teach that man possesses an immaterial entity called soul or spirit, which elevates him above the beast.

2. That this immortal entity continues conscious and intelligent after the death of the body.

3. That the punishment of the wicked will be eternal, and that this punishment consists in conscious misery.

Mr. Marpels is a gentleman of fair ability, but he was evidently not prepared for the work which he had with so much confidence assumed; for he was the challenging party. We have not space to give an outline of the arguments pro and con. They were such as are usually adduced in discussions on the nature and destiny of man. To say that he made a signal failure, will, without doubt, express the sentiments of mere truths of those who heard the discussion. Mr. Marpels did not inspire confidence in the members of his own church, much less in the members of other denominations. The result was, that nearly all who attended after the first night, were such as were interested in our side of this question. The attendance, though not large, was select; and a number of the same ones attended our subsequent meetings. Thus, we think that good will grow out of the debate.

A professed correspondent, but supposed to be one of the editors of the *Globe*, wrote an *odoplandum* appeal to prejudice, urging the adherents of Orthodoxy not to attend, or countenance such infidelity. The supposed author of this cowardly attack is a Presbyterian preacher of note and ability. The meetings were presided over by Mr Golden Smith, recently from England, an accomplished scholar and gentleman of fine ability. This distinguished gentleman presided with ability and impartiality, for which he has our thanks. At the close of the discussion, Mr. Smith made a neat speech, giving a cogent statement of our views, and denying the charge of infidelity which had been alleged by the *Globe*, and giving as a reason, that this charge is false, the fact that the Bible was the only arbiter in the discussion. This discussion, on our side, was gotten up by the Christadelphian church in Toronto, and carried on under its prestige. They have quite a congregation of intelligent believers, which convene weekly in their own house to expound the Word and commemorate the death of their absent Lord. Having been invited by the ecclesia, I spoke twice on Sunday for them. We were highly gratified with our visit, among our Christadelphian brethren. They treated us with kindness and hospitality, and communicated liberally of their means for our labors amongst them. We spent much of our time during our sojourn at the pleasant and quiet residence of Bro. Cleverdeu, eleven miles from the city. He and Bro. Coomb are whole sale dealers in crockery ware.

We shall long remember this excellent brother, his very kind family, and pleasant home. Our last meeting was held at his house. We talked to a small company of neighbors who paid excellent attention to the Word spoken. A number of our brethren from different parts of the Province were present during the discussion. We lectured on the purpose of God concerning man and earth the next evening after the conclusion of the debate,—a perverted report of which appeared in the *Globe* the following morning. The editor refused to publish a correction of the misrepresentation. The editor of the *Mail* consented to publish a synopsis of the original lecture. A short but fair report of the leading positions of both sides was published in the *Mail*, each day; thus evincing a spirit of liberality. Mr. Smith's speech was published in full, in the *Mail*. The *Mail* is ably edited, and worthy a liberal support. It is free from sectarian influence, which cannot be truthfully affirmed of the *Globe* with its vaunted professions of reform and liberality. The chief editors of the *Globe* are Presbyterians in faith, and intolerant and proscriptive in practice. Having been vanquished in a written discussion through their paper, they excluded articles on our side, and continued to publish slang and misrepresentations against our views without admitting correction or confutation. In addition to these discussions, two discussions had been delivered in favor of the monstrous doctrine of endless misery and replied to by the Hon. Mr. Hay, member of Parliament.

J. M. S.

The Lord's Prayer.

This prayer is dispensational; and is given to all the co-heirs, co-kings and priests, with Christ, "The King of kings."

The entire Sonship, the subjects of "the heavenly calling" have this "fellowship with Christ." He has prayed to the great delight of the apostles: Luke xi. 1-4, and they desired instruction, and that they themselves might pray so to!

Hence as "The called, the chosen and the faithful," take up through this age the same prayer; it is the entire Sonship, in solemn, sacred "fellowship of the spirit;" praying that the Heavenly Father would show his good pleasure by giving them the kingdom.

"Hallowed be thy name." Let thy name be reverend and holy. But no one with his own Saxon English in him would exchange this "Hallowed;" for the corresponding word sanctifies of later derivation. Thus it is with hundreds of instances. Our native tongue and other things equal are better than any borrowed one, at every point of truth.

The first proper prayer, after a becoming word of reverence for God, as our "Father in heaven" is "Thy kingdom come."

This prayer, "Thy kingdom come," takes precedence; as in Gospel precept the kingdom has pre-eminence. Seek first the kingdom of God and his righteousness. All other things are made subordinate and secondary. This prayer and precept of Jesus agree with his example. His parables were closed and crowned with the kingdom. His theme for forty days between his resurrection and ascension was the kingdom. His prayer, his precept, and his example, thus concur to exalt the doctrine of the kingdom to come.

What then is the range of this prayer? "Thy will be done in earth as it is in heaven.

Note. This embraces creation—Heaven and earth. Gen. 1. Its scope is to rid earth of sin and sinners; of rebellious men, and apostate angels; of death and him that had the power of death; that is the devil and achieve the regeneration—the new heavens and the new earth.

The Gospel is the goodness of the ultimate close of the kingdom of men, and the triumphant establishment of the kingdom of God over a renovated world. It will end in the restitution of all things spoken then to be consumated. When our Lord as the blessed and only potentate, shall have put down all rule, authority and power to the last enemy death: and God be all in all. 1 Cor. xv. 24-27.

This kingdom will come, however, at the last trump (the seventh) when the Divine kingdom will be heralded. The kingdoms of this world will (then) become our Lord's. He will take to himself his great power and be king. (Reign). Rev. xi. 15-18. Dan. vii. 14. 2 Tim. iv. 1-8. Psa. lxxii. 68. Psa. xi. 4-9.

It is to follow "the 4th"—the Roman, as that succeeded the "3d"—the Grecian. These great governments Dan. vii. do not exist as contemporary; but as they succeed each other in their order.

The Mohamedan power came up in the east to occupy the third part of the prophetic earth, as contemporary with Papal Rome. But at the time appointed, the time of the Gentiles end. And the set time comes to favor Zion. Psa. cxii. 13-22. Luke i. 31-33. Rom. xi. 26-29.

The Lord's throne (as revealed) is in Zion. Psa. cxxxii.

Let us all join to pray: "Thy kingdom come; Thy will be done in earth as it is in heaven." That will be enough. Amen.

B. COOK.

We never fail of God's promises, until we forsake his precepts.

When promised mercies are delayed, we are too apt to conclude them denied.

Wherever God gives life, we must not grudge help to support it.

Children more readily imitate the vices of their parents than their virtues.

Charity must begin at home, but it need not end there.

Christ's time to help is when he can help the helpless.

Careful observance is needful to a proper obedience.

Bad words are sooner learned than unlearned.

Betrayers are often betrayed by those they seek to betray.

A beast is better than a man who makes himself like a beast.

By giving God the praise of the property of others, we share in the comforts of it.

Look Away.

We're traveling toward a country bright,
Where all is peace and love and light.
Look away, look away, look away to that bright land.

We know the dangers that surround
The footsteps of the innocent found;
Look away, look away, look away to that bright land.

Chorus.—We'll all fight for the victory,
And win; and win;
And when we reach that happy spot,
Our gladness will be complete
In the joy, in the joy, in the joy of God and heaven

The heavenly shepherd guides his sheep,
Along His narrow, toilsome steep;
Look away, look away, look away to that bright land.

He'll bring them safe within the fold,
And there shall wait the coming gold.
Look away, look away, look away to that bright land.

Chorus.—We'll all fight, &c.

They'll sing the song that angels sing
Before the throne of God their King.
Look away, look away, look away to that bright land.

A crown of life will each one wear;
O, shall we not this glory share?
Look away, look away, look away to that bright land.

—*Exiles.*

Report of Committee on Organization.

Constitution of the Christian Association of America.

ARTICLE I.—NAME.

The Association shall be called the Christian Association of America, and shall be composed of such persons and churches as accept the Bible as their only creed and Christian character as the only test of fellowship.

ART. II.—OBJECT.

The object of this Association is to secure a more perfect union and co-operation of the scattered churches of the Abrahamic Faith in the great work of preaching the Gospel and developing love, harmony, and unity, in faith and practice of the same; but is not designed to exclude united action on the part of churches in Canada or elsewhere for the purpose of local evangelization, but membership in this Association, contribution to its funds, and general co-operation in its plans and purposes are expected and requested of all churches of the Abrahamic faith in America.

ART. III.—OFFICERS.

The officers of this Association shall be a president, one or more vice presidents, a recording and a corresponding secretary and a treasurer, all of whom shall be chosen annually.

ART. IV.—THEIR DUTIES.

The duties of the officers of this Association shall be none other than those usually performed by such officers.

ART. V.—TIME OF MEETING.

This Association shall meet annually by delegates from the different churches composing it, at such times and places as it shall, from time to time elect.

ART. VI.—RATIO OF REPRESENTATION.

Each church composing this Association shall be entitled to one vote in its deliberations for ten members or less, and one for every additional ten members.

ART. VII.—UNION DELEGATES.

Two or more churches may unite in sending a delegate to the meetings of this Association, who shall then be entitled to cast as many votes as the churches represented by him are entitled to; and upon any question upon which they have instructed him how to vote, he shall cast the vote of each church according to its separate instructions.

ART. VIII.—PREACHERS, MEMBERS, BUT NOT VOTING MEMBERS.

All preachers of the Gospel who desire to unite with this Association shall stand connected with some local church of the Abrahamic Faith, and if of good standing in their respective churches, shall be entitled to a seat in this Association and a voice in its deliberations on presentation of their credentials signed by the proper officers of their churches, but none but regularly elected delegates shall be permitted to cast a vote.

ART. IX.—CREDENTIALS OF PREACHERS.

All preachers of the Gospel in good standing among us, shall hold credentials signed by the proper officers of this Association giving expression to that fact.

ART. X.—CHURCH GOVERNMENT.

The churches belonging to this Association shall be independent or congregational in their church government, and, as such, shall be entirely free in determining the times and places of their meetings; the time and manner of the celebration of the Lord's Supper; method of raising funds for the support of the Gospel, or caring for the poor, and in all other matters pertaining exclusively to the local church.

ART. XI.—PAPERS.

The weekly paper known as the RESTITUTION, published by the Christian Publishing Association, at Plymouth, Ind., shall be regarded and recognized as the public organ of this Association.

ART. XII.—HOME MISSIONARY BOARD.

The management of the missionary work to be done by this Association shall be committed to a board of directors, which shall be called the Home Missionary Board, composed of ten persons besides its officers.

ART. XIII.

A quorum for the transaction of business by this Association shall be not less than ten voting members.

ART. XIV.—ITS DUTIES.

The duties of the Home Missionary Board shall be to receive and consider all calls for missionary work; to employ laborers in that field, to assist public churches; to receive and disburse all monies devoted to that object, and in general to advance the cause of Christ by any and every means in their power as they shall elect, pastoral work alone excepted.

ART. XV.

Its officers shall be a chairman, a clerk, a corresponding secretary, and a treasurer, and shall be elected annually.

ART. XVI.

The business agent of the RESTITUTION shall be *ex-officio* chairman of the Home Missionary Board, and shall preside at all of its meetings, sign all orders on its treasurer, call special meetings of the board at his pleasure, and in general to perform all duties usually discharged by such officers.

ART. XVII.

The duties of the clerk are to keep all records of the board, issue by direction of the chairman all calls for extra meetings of the board, etc.

ART. XVIII.

The corresponding secretary of this Association shall be *ex-officio* corresponding secretary of the Home Missionary Board, and shall attend to all correspondence relating to that interest, receive all calls for missionary work, etc.

ART. XIX.

The treasurer of the Christian Publishing Association shall be *ex-officio* treasurer of this Association, and also of the Home Missionary Board and shall give such additional bonds for the security of its funds as the board may require.

ART. XX.—TIME AND PLACE OF MEETING.

The Home Missionary Board shall meet annually at the time and place of the Christian Association of America, and furnish an annual statement of its officers for the approval of that body.

ART. XXI.—FUNDS—HOW RAISED.

Funds for carrying on the work of the Home Missionary Board may be raised in the following manner:

1. Immediately after the adoption of this constitution, each church, at its next meeting, and at regular intervals thereafter as each church may elect, not exceeding three months, shall take up a public collection for this purpose after giving due notice thereof, or shall devote a certain amount of the regular funds of the society to this end as they may elect.

2. It shall be the duty of every isolated person who is in sympathy with this Association to regularly contribute to its funds as the Lord prospers them.

3. It shall be proper for this board to receive bequests or donations from any person or persons, disposed to assist it in its labors whether they are members of the body of Christ or not.

4. Any person paying into the treasury of the Home Missionary Board $10 shall be an annual member of the same, and shall have a voice in its deliberations.

5. Any person paying into the treasury of the Home Missionary Board $100, shall be a life member of the same, and entitled to a voice in its deliberations.

ART. XXII.

All monies for the Home Missionary Board shall be paid directly to its treasurer, who shall receipt for the same, and report the amounts received and disbursed, in a monthly report in the columns of the RESTITUTION.

ART. XXIII.

Any person who shall be employed by the Home Missionary Board in the work of evangelization, shall receive compensation at the rate of not more than $2.00 per day for his time; but any funds received from other sources while engaged in the employ of the board, he shall not be under obligation to report.

ART. XXIV.

It shall be the duty of the board to employ any efficient brother who shall be in good standing among us, in the missionary work, who shall be recommended for the same by the church or churches nearest the locality of the work to be done, if in their judgment the cause can be best promoted by so doing.

ART. XXV.

A quorum for the transaction of business by the Home Missionary Board shall be not less than a majority of its members.

ART. XXVI.

This constitution may be altered or amended by a two-thirds vote of all the churches composing this Association, in regular conference assembled.

J. F. WILCOX,
H. V. REED,
J. M. STEPHENSON,
E. MILLER,
A. D. ESHELMAN.

As will be seen by consulting the conference minutes, published in last week's issue, the above report is submitted to the brethren for their consideration. It is requested that each congregation take action on it by adopting in whole, part, or rejecting as they may think proper, and forward such action to me, which will be filed for consideration at the general meeting to be held at Plymouth, Ind., commencing the 28th of December next. I suggest that the report be criticised and acted upon article by article, as this will preserve order and convenience.

G. M. MYERS.

Both Sides.

EDITOR OF RESTITUTION: Will you kindly allow me a small space in your intelligent paper for the vindication of the truth, in regard to some assertions made by Bro. Wilcox in the RESTITUTION of July 5th, 1876.

First he said that the Methodist and Congregational churches take the lead here which I would not deny if there were a Congregational church here. He further adds that the Disciple or Christian church are, or were, at one time numerous and active. It appears that Bro. W. would like to impress on the minds of the readers of the RESTITUTION that the Christian church here is retrograding. This insinuation is not correct.

The church referred to here at the time referred to was larger in number than it ever was before, and was in a prosperous condition. In regard to the choirmen one of them was undoubtedly in sympathy with Bro. W. and as for one being a Free Mason there was one. He is a man who is esteemed for his honor and integrity. Bro. Kendall referred to is not a member of the Christian church, as I know by his own writing with his own name signed, and he is in full sympathy with Bro. W., as to the achievements he accomplished in falling down the bulwarks of error and delivering many joyful captives. Our perceptive powers are not keen enough to perceive it. Yours in love of friends and truth. W. W. FOSTER.

A FEW WORDS TO BRO. FOSTER.

The Presbyterian and Congregational church only differ from each other in matters of church government and are frequently confounded. In Wisconsin the two bodies so far coalesce that they formed for many years but an association, and the same is true of the two churches in many other places.

To call a Presbyterian church Congregational or *vice versa*, therefore would not be such a departure from the truth as to require vindication at any ones hands; but to deny that there is a Congregational church in your town, without stating that there is a Presbyterian church instead, stands in need of correction.

As to the statement concerning your society, (the Disciples) the sentence you criticise stands thus: "But the Disciples are, or were at one time, numerous and active, proselyting and belligerent."

The phrase "or were at one time," seems to have given you offence.

I do not care to enter into a controversy with you as to the relative prosperity of your society before and after the debate. I wish it no ill, but bid it God-speed in so far as it is faithful to the truth; but when it clashes with the truth I prefer to see the truth conquer. It might have been far more numerous if it had been more faithful, and instead of seeing many of its best members either withdraw in sorrow, or be expelled for heresy, it might have gone on conquering and to conquer, as in its best days. Simple liberty of speech is not much to grant men and women against whom no dog can wag his tongue. As to Free Masons and secret societies, men generally in sympathy with my opponent. I am glad you do not venture to deny so plain a fact. It is my experience with human nature that man entertains prejudices that they are not aware of, and are extremely biased when they think themselves perfectly fair. A wise judge knows better than to accept a gift, and herein lies one of the principle objections to secret societies. They blur the judgment like a bribe, and judges and jurors decide unfairly without being conscious of it. The fair-minded and popular gentleman to whom you refer was not conscious that his judgment was warped by his knowledge of the fact that my opponent was his superior in the Masonic fraternity, and would doubtless repel the charge with indignation, but the fact remains the same nevertheless.

It is also true that religious bigotry is more fatal to justice than perhaps any other failing of man and is as greatly to be deplored but a man may be religious without being a bigot. As to the doctor's being in undoubted sympathy with Bro. Wilcox," I am glad to know that out of the three chairmen who were members of your church, I had the sympathy of one of them. The doctor's genial and portly physique was very ornamental and appropriate in the chair, but alas was of short duration. I am glad to know however, that his sympathies are becoming more provincial as light dawns on his mind, and believe that his modesty would not again compell him to vacate a position to which he proved himself more ornamental than useful; as the doctor you must remember refused to take the responsibility of a decision.

In regard to Bro. Kendall if he was not then and is not now a member of the Disciple church, I am not responsible for the error, as I know nothing more on the subject than I stated in the article criticised. And finally I am willing to let time and your own honest convictions sharpen your perceptive powers sufficiently to enable you to see clearly when you now only "see men as trees walking."

Yours as ever, in the love of Truth,
J. F. WILCOX.

Napoleon on the Divinity of Christ.

Canon Liddon, in his Bampton Lectures for 1866, gives, with the authority for it, the following account of Bonaparte's sentiments on this subject, expression in St. Helena:—"When conversing, as was his habit, about the great men of the ancient world, and comparing himself with them, he turned it is said, to Count de Montholon with the inquiry, "Can you tell me who Jesus Christ was?" The question was declined, and Napoleon proceeded. "Well, then, I will tell you. Alexander, Cæsar, Charlemagne and myself have founded great empires, but upon what did these creations of our genius depend? Upon force. Jesus alone founded his empire upon love, and to this very day millions would die for him. . . I think I understand something of human nature, and I will tell you all these were men, and I am a man; none else is like Him; Jesus Christ was more than a man. I have inspired multitudes with such an enthusiastic devotion that they would of died for me, but to do this it was necessary I should be visibly present, with the electric influence of my looks, of my words, of my voice. When I saw men and spoke to them, I lighted up the flame of self devotion in their hearts, * * * * * * * * * Christ alone has succeeded in so raising the mind of man towards the unseen, that he becomes insensible to the barriers of time and space. Across a chasm of eighteen hundred years Jesus Christ makes a demand, which beyond all others is difficult to satisfy. He asks for that which a philosopher may often seek in vain at the hand of his friends, or a father of his children, or a bride of her spouse, or a man of his brother—he asks for the human heart: he asks to have it entirely to himself: he demands it unconditionally, and forthwith his demand is granted. Wonderful! In defience of time and space, the soul of man, with all its power and faculties, becomes annexation of the empire of Christ. All who believe on him, experience that remarkable, supernatural love towards him. This phenomenon is unaccountable; it is altogether beyond the scope of man's creative powers. Time, the great destroyer, is powerless to extinguish the sacred flame; time can neither exhaust its strength nor limit its range. This it is which proves to me convincingly the Divinity of Jesus Christ.—*Christian.*

DIED.

To the Restitution:

This is to inform you of the decease of our friend and brother, Amos Sanford, after an illness of about three months, suffering with congestion of the lungs, brought on by over exertion to the calvitary. He died at home, surrounded by his family—wife and six children—and buried in the faith in which he spent his life to proclaiming. A few minutes before the death, he called his family to his bedside and implored them to live steadfast and meet him in the first resurrection. Fully conscious that his time had come, he made the following selections of Scripture, and marked them in pencil, with a request that they should be read at his funeral service: 1 Cor. xv. 1-4 11; Psa. liv. 15. He also selected the following beautiful music to be sung found in Hymns of the Morning, p. 44, "Jesus is coming again" and p. 196, "Comfort in Affliction;" and "His coming," p. 16 of supplement. Rev. Minton, Presbyterian minister of this place, read the above selections of Scripture, and the music was sung by a select choir, after which the funeral services were concluded.

Mrs. Sanford desires to return many thanks to kind friends for benefits received, and now that her husband is taken away, she desires that she be not forgotten, but that the kind sympathies of the brotherhood be still extended to her in her bereavement.

A FRIEND.

ANNA, Illinois, August 22, 1876.

Brother Reed:

Allow me to communicate to the household of faith the sad news of the death of Clara Brown, age nearly thirteen daughter of Brother Malcholr and Sister Elizabeth Brown. On the 13th of August 1876, about 2 o'clock p. m., she and her younger brother crossed over Wolf River to gather berries in their absence the water rose over the bridge about ten inches. She attempted to cross, but a plank being gone, she thought to avoid the vacancy, but missed her footing, and was swept away. Diligent search was made till the 19th, at 12 o'clock m., when the body was found about eighty rods below the bridge.

When I beheld the deep, deep grief of the parents and family it felt like exclaiming, with Isaiah, "Oh that thou wouldst rend the heavens that thou wouldst come down."

Yours, in hope. J. P. BIRKEN.

BUSINESS DEPARTMENT.

ANNOUNCEMENTS.

O. M. Myers will visit for the purpose of holding meetings—

Henry Meadmore's neighborhood, 10 miles S. E. of Warsaw, Ind., Sept. 2 and 3.
Bluff, Ill., Sept. 9 and 10.
Lanark, Ill., Sept. 16 and 17.
West Irving, Iowa, Sept. 21—23.
Jamestown, Mich., Sept. 29 to Oct. 7.

W. J. R. Feemlesone will visit Marmont for holding meeting, Saturday evening, Sept. 2, and on Sunday, Sept. 10, Parker's school house and have a basket meeting.

There will be a quarterly meeting of the Michigan conference, at Jamestown, commencing Friday evening, Sept. 29, and continuing over Sunday.

Brother H. V. Reed and Brother O. M. Myers have agreed to be in attendance. A full attendance is earnestly solicited. Those coming from the south on the G. R. & I. R. R. will stop off at Rose, at about 6 p. m. Those coming from the north will take the Chicago & M. L. S. road at Grand Rapids at 11 a. m., and stop off at Hadsonville. Teams will be at the station on Friday, at the time of the arrival of the trains to convey to the place of meeting.

By order of the Ex. Board.

JOEL A. SIMONDS.

The annual conference of the Church of God in Iowa will convene at Ivesdale, Tama Co., Iowa, on Thursday evening, Sept. 21, 1876, and will continue over the following Sabbath. Those wishing to come by rail will stop off at Belle Plaine, where they will find teams to convey them to the place of meeting. Come, brethren, to this meeting, and let us all know by our works that we have a faith that works by love and purifies the heart. Then let us never forget, if our mission is to do good, that love is greater than faith or hope.

J. T. PRICE, President.
JOHN FREES, Secretary.

Seeing by the recent letter of Brother Wilcox, of Philadelphia, Pennsylvania, that the church of Christ in that city find it impossible under the circumstances in which they are placed, to a certain the annual conference in their city, the church at Baltimore has resolved to invite all those of Brethren in faith who have been baptized believing in the Gospel of the Kingdom of God, to meet in our city (Baltimore,) to break bread with us and drink wine in celebration of the death and resurrection of our Lord on the first Sunday of October. Meeting of the brethren will commence on the Saturday afternoon previous, September 30.

We especially hope that the brethren on the Atlantic coast will make an EXTRA EFFORT to attend these meetings. The date mentioned has been decided upon that those of our brethren and sisters from the Western states who *purpose* visiting the centennial exhibition at Philadelphia may have an opportunity to arrange their visit so as to pass through to Baltimore to attend these meetings. We trust that all that can come will come, and we will spare no pains to make their stay pleasant and profitable.

It is very important that all brethren coming to these meetings should communicate their intention at least three days prior to September 30, that the proper arrangements may be made for their reception; also what train they will arrive on, that we may meet them at the depot. Please address all such communications to T. F. Wells, Engraver, 212 W. Baltimore Street, Baltimore where also any stranger brother may come if not met at the depot.

N. B.—Brethren coming in will recognize those who are waiting to receive them at the cars by a strip of white ribbon attached to the lapel of the coat.

J. F. GRUELICH,
Secretary of the Conference.

Centennial Number of the Restitution.

It has been deemed best to issue a Centennial number of the RESTITUTION, wherein is to be set forth our faith and hope upon the great questions of Bible truth. Those who have heretofore contributed to the Tract Fund, will find the amount credited under this head. It is to be hoped that every brother will give something toward this laudable effort to let the light of the glorious Gospel shine into the hearts of men. No people have as much truth and do so little. Why is it? Let every one do his duty. God will bless you.

J. F. Wilcox	$1 00	Mrs. Robt. Ballbach	1 00
O. M. Myers	1 00	S. G. Clark	1 00
Cash	1 00	John L. Wiese	100
Rev. E. Nicholson	1 00	S. A. Gaspler	1 00
Mrs. E. C. Gilbert	50	Leonard Adams	1 00
E. D. Adams	1 50	S. R. Baker, for church H. V. R.	3 00
Wm. Ballsbach	1 00	A. D. Eshelman	5 00
Levi Mertz	5 00	Platt McDonald	5 00
Mrs C. Palmer	1 00	O. W. Young	50
M. R. Steele	2 00	Priscilla Watkins	1 00
L. H. Lincoln	1 00	D. R. Keller	1 00
J. J. Brosman	1 00	M. R. Higbee	5 00

Valuable English Works.

Our readers are informed that we expect shortly to have for sale the works mentioned below. Orders and remittances for the same may be sent at once to this office.

Discussion on the State of the Dead. Between the Rev. W. C. Bradman, Congregational minister, and W. Kellaway, editor of *Bible Echo*, and minister of the Gospel. Bath of England. The propositions discussed were: 1. That the dead exist in a living, conscious state after their decease. Affirmed by W. C. B. 2. That the Scriptures teach that men in death are wholly unconscious, insensible, and unable to perform any act whatever; and that they rest in darkness, silence and the dust. Cloth, bevelled boards, well bound, 35c; postage 10c. Paper cover, 25c; postage 5c.

Doctrine and Relations of Future Punishment. By Rev. R. Constable, M. A. late Prebendary of Cork, Ireland, 320 pp. An elaborate argument touching the punishment of the unsaved. It is particularly fine in its philological chapters respecting the meaning of the Greek words used by the inspired writers to indicate the doom of the lost. Price $1; postage 12c.

"We hail this book with lively satisfaction. Undoubtedly the subject which it treats with such an attractive combination of learning and modesty of power and reverence, has held hold of the minds of many of the most thoughtful Christian men of our day. Its growth, from a pamphlet in the first edition to a handsome volume of three hundred and thirty pages in the fourth, is conclusive proof that the question discussed is one of profound importance.....We trust the compliment this publication on the tasteful and handsome dress to which they present the book to the public, and express the hope that the necessary outlay will speedily be much more than recovered by the large sale of a work which must take a standard place in this painfully neglected department of Christian theology.—*The Rotherham.*

Hades; or, The Intermediate State of Man. Crown 8vo, 2d edition. Price $1.25; postage 15c.

This work presents the Bible doctrine of the state of man between death and the resurrection.

"Mr. Constable has, in a series of works, devoted much labor and research to establishing from Scripture and other sources the real nature of the future state; and the present book is the result of his more exhaustive labors on one special point. His argument is supported by no little learning, a keen logic, and clear and available style. There is a good deal to be said for the general doctrine propounded."—*Nonconformist.*

"It is characterized by his usual vigor of thought and clearness of expression. To all who are lovers of truth, rather than of tradition, we cordially commend the treatise."—*The Church Messenger.*

Bible Echo. Volume I., May to December, edited by W. Kellaway. The only English weekly that advocates the ancient Gospel. Bound volume of numbers of the *Bible Echo*, containing important papers and discussion on vital matters, and the news concerning the spread of the scriptural doctrine of immortality. Price $3.75.

Bible Echo. Vol. II., January to June, 1875. This is a continuation of the above for the period stated. Price $2.

Bible Echo. Vol. III., July to September, 1875. This completes the *Bible Echo* as a weekly newspaper, and also finishes the old series. Price $1.50.

Bible Echo. New Series. Monthly numbers from October, 1875. The yearly subscription for this magazine, including the 9 months of last year, is $2 50.

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Earnest Words for Honest Skeptics. Nearly 200 pp. Well printed on heavy toned paper, neatly bound in cloth. Price 75c; postage 12c.

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Bible Proper Lord. A new supply to our pocket. Price, paper covers, 50c; cloth 75c.

PUBLICATIONS FOR SALE AT THE "RESTITUTION" OFFICE.

SPECIAL NOTICE.

Having on hand a large supply of Hymn Books "The Psalmodist" and wishing to have it introduced in all our Societies, we have concluded to reduce the price and offer it on the following terms which will bring the book within the reach of all:

Cloth binding	$0 60
Leather binding (plain)	75
Leather binding (gilt)	90

The brethren will see that we have reduced the price one-half. Let all who desire the book send in as early as possible.

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There is Left the Way of Prayer.

Oh the is a power in hope and faith,
That works when all else fails.
It reaches even unto death,
And then by might prevails.
When all the measure of life is spent,
And no relief is there;
When gold, and friends and strength are rent
There's left the way of prayer.

When dangers unforeseen arise,
And often they will come,
And threats all our desire oppose,
Our relationship, life and home;
And though our hope appears to die,
Our brother shut in despair;
There's but a Saving Power on high,
That can be reached by prayer.

We often plead we cannot lend
To charity our aid,
Nor duty minister as we want believed
Life's light to every shade;
Though calm no goal where to relieve
Life's miseries and strife;
Yet, if we've nothing else to give,
We give the aid of prayer.

"Ask, and ye shall receive," are words
That were not said in vain;
By prayer we at the heavenly door,
That reach to earth again.
These words in faithful recess set,
Most wondrous fruits will bear,
For time never left unchance. Yet
An earnest, heartfelt prayer.

It's a consolation sweet
This blessed truth to know,
That when life's ocean we've passed o'er
We have a place to go.
Where all sorrow we calmly rest
From sorrow, sin and care:
Where heaven's glory is ever possessed,
Via fervent and in prayer.

Cave of Machpelah.

The point of greatest interest about Hebron is the field and cave purchased by Abraham from "Ephron the Hittite," as a place of sepulture for himself and family. There can be no reasonable doubt in reference to the locality of this tomb: all history and tradition fix it exactly where pointed out, within the walls of the great mosque, which the Mohammedans guard with religious jealousy as one of their four holy places, and is known among them as the Harem, or "Castle of Abraham." The name Machpelah would indicate a double, and were told by the sheik of the mosque—a personal friend on whose word we could rely—that under the elevated platform of the Harem there under the elevated platform of the Harem there were two large natural grottoes, one above the other, that the patriarchs and their wives were buried in the lower one, and that the upper one also was full of human bodies, which is more than probable as it was the custom of the old Israelites to gather the bones of their forefathers from all parts of the land and deposit them in or near this mausoleum of their great ancestors.

The walls enclosing this sacred spot tower above anything else, and are the most conspicuous objects in the city. They are about seven hundred feet in circuit, ornamented with pilasters without capitals, and of great strength; agreeing in every respect with the description given by Josephus, and are evidently of Jewish or Phenician workmanship. Jewish tradition attributes them to David, which is very possible, as this was his royal city, and the capital of Judah, down to the capture of the "Castle of Zion from the Jebusites.

The mosque which stands at the southern end of this enclosure, appears to have been built for a Christian church, during the Justinian age, and without doubt covers the tomb that contains all that remains on earth of the chosen progenitors of the nation, through whom in the fullness of time, came the Messiah of our world. Christians are not admitted into the cave, scarcely allowed to touch the outer wall, and the Mohammedans, owing to their great reverence for the dead, connected with a superstitious dread of the place, never or seldom enter it. Many, entertaining the idea that whoever attempts to intrude will be struck instantly with blindness or death.

The question, as to whether the embalmed body of Jacob is still here, must for the present remain unsettled, as we have no reliable account of any one ever going beyond the entrance to the cave, and no one is likely to do so soon, as the door leading to it is now securely closed. The Prince of Wales and a few others, have been admitted into the mosque, but no further. The six cenotaphs here seen, are nothing more than coffin shaped shrines representing the real tombs that are in the cave below. The first you come to on entering the mosque, in a little chapel to the right right, cased with marble and closed with silver gates, is the shrine of Abraham; and directly opposite to the left, Sarah's, in a similar chapel, both covered with green drapery embroidered with gold. Two other chapels, near the center of mosque, contain monuments of Isaac and Rebecca. The shrine of Jacob and Leah are in a cloister opposite the entrance, at the farther end of the court. A small hole in the marble floor near the shrine of Abraham through which a lamp is suspended, said to be kept constantly burning, is the only opening into the cavern below. Thousands of prayers written on little slips of paper, are thrown down this hole, under the superstitious belief that all prayers offered here will be surely answered. At the other end of the mosque, in the door to the right of the cave, is a marble trap-door, large enough to admit a man, and apparently leading to the cave below. This door is now closed with iron clamps, and concealed with Persian rugs. The probability is, a stair-case leads from here down to the tomb, but is no longer used. All the natural features of this locality, together with the moslem traditions concerning these shrines, and the religious awe with which they approach them, agree remarkably with the Biblical narration, and it is impossible for the devout mind to contemplate the events that have here transpired, without feeling the force and truth of the Psalmist's declaration, "Surely, the righteous shall be in everlasting remembrance."

As we sat in a grove near the city, under the shade of an olive tree, absorbed in meditation, what recollections of the past were awakened. There was Mamre the favorite camping ground of the patriarchs, and where the Chaldean shepherd sat in the door of his tent, and served his hasty meal in the cooling shade, to the angels who honored him with their visit. Down the valley yonder, winds the path along which Joseph the Hebrew must have gone, after being sold by his brethren to the Midianites. And down the same valley of Eshcol, Jacob also, in after years, must have journeyed on his way to Egypt, to see his long lost son. Here too, by the roadside, is an ancient pool, looking old enough to be the same over which David caused the murderers of Ishbosheth to be hung. And just beyond the pool on the hill-side facing the west, is "the field of Ephron," and cave of Machpelah probably the only piece of ground Abraham ever owned in fee, purchased as a family tomb on the occasion of Sarah's death, she being the first to occupy it; then Abraham himself was buried here. His sons Isaac and Ishmael performing the ceremony. Next, in a good old age, Isaac was gathered unto his people, and buried here with his parents, and after him Rebekah and Leah were laid in the shades of this same tomb. The last solem service of this character performed here, excelled all others in magnitude and pomp. Jacob had gone down to Egypt and become the father of a numerous family. Joseph was next to Pharaoh in position, and when his father died there was great lamentation, the highest honors were paid Israel, his body was embalmed, and with all the pageantry of royalty, attended by horsemen, chariots, and a great multitude of mourners, they brought his remains up to Hebron, and laid him with his kindred in the cave of Machpelah, where possibly, his body may yet be found undisturbed and uncorrupted.—*DeHass.*

National, Not Individual Probation in the Millennial Age.

Allow me to save time and space to your intelligent and zealous correspondent, "J. M. S.," by correcting his error in supposing that I denied, in my previous articles, on his "Fair Chance" theory, that the nations would be put to the proof and required to decide "under which King" they would serve, after our Lord comes to reign in his kingdom. I believe with him in the everlasting Gospel being announced to every nation under heaven, and if he will pause and consider the burden of that message, he will see that it is a proclamation, not to individuals, but to nations and peoples. Hear it in Rev. xiv, 6-8: "And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation and kindred and tongue and people, saying with a loud voice, Fear God and give glory to him; for the hour of his judgment (not of his probation) is come, and worship him that made heaven and earth and the sea and the fountains of waters."

This everlasting Gospel or message of the good news of the age is declared to the nations that they may have probation (if you please so to call it) to this extent that every nation shall forthwith decide whom they will serve. If they are obedient they will reap the promised blessedness. If they refuse to obey, then war will be made upon them by the King of saints and his invincible army, as in Rev. xix. 11, and pestilence and drought will be added as in Zech. xiv. 16-20, and thus they will rapidly succumb and obey, or resist and be destroyed. Thus truth and law and righteousness will triumph, and the promise made to Abraham and David that in their seed (who is the Christ) shall all the nations of the earth be blessed. Thus righteousness will reign and the earth be filled with the glory of the Lord, and there shall be one Lord and his name one. Nation shall not lift up sword against nation, neither shall they learn war any more," etc.

This, in the millennial age—an age of reward to the saints—of judgment to disobedient contemporary nations until they are subdued or destroyed from the earth, and of great spiritual and temporal blessings to all the inhabitants of the world, for the long and happy period of one thousand years.

At least so it appears to the undersigned as the result of more than thirty years of diligent and anxious and earnest investigation of the blessed Book, the only true source of wisdom and knowledge in the premises.

ALLAN B. MACRUDER.

Correspondence.

Brother Read:

My attention has for some time been called to the subject of baptism. Some time since I wrote you of my feelings and resolved to look into my own heart more carefully and prayerfully, and note its experiences, its wants, its desires. I have sought all the help at my command; have had many and long conversations with brethren and sisters of your true and—I now believe—only true faith scattered to the saints. In my early experience I have been so often exhorted to have faith in Jesus, to hope, trust, love Jesus, which God knows I tried to do, but some how I could get no little satisfaction: something more I felt the need of. I searched the Scriptures, prayed, and finally decided to give up all, every idol, and come out from the world, believed on Christ, was immersed, and have since been a Baptist. But with all this, there has been a want of something more.

A year ago I became acquainted with one of your brethren, my neighbor, J. O. Woodruff, who is warm in the truth, and who feels strong yearnings and desires that others may drink from the same fountain, and participate in the light of the Gospel of the Kingdom; and thro' the conversations we had, and the reading of his many books—God's spirit aiding—in company with the dear old Bible, and though I feel myself so weak, so small, yet feel also that wherein I was blind now I see the truth, so simple, so beautiful, so rich, that I often think how much more I am getting acquainted with Jesus! Yes, I know him now! Why is it that with all my longings and seekings no one said little or anything to me about knowing Jesus? This is so essential, so necessary. I have felt for a long time as though my baptism might have been a mistake. I was taught that baptism followed conversion. I was saved before baptism; I must ow put on Christ; nothing was said to me of the saving faith, or of knowing Jesus. This is so essential, and of so much worth that now my baptism looks to me so poor, so beggarly! How could I have a solid faith, a love, a trust in one I did not know? John says: "This is life eternal, to know thee, the only true God and Jesus Christ."

Now, can you imagine how my baptism appears to me? I have struggled hard to think it made no difference—that I had done my best—and why would it not do? But something comes before me, and asks whether I have acquired the Name? am I reckoned a part of himself? This is my present state of mind. After much reflection and study I feel I have not put on the Name, and can only do so by baptism into it or in the language of another, this relationship is so sure, its results so certain, that all who are now in Christ Jesus are spoken of as having passed from death unto life; although this life, we are told is yet hid with Christ in God, and will be given when Christ appears. Let me say that I hope that at some not far distant day to be able to answer the question, "What doth hinder me to be baptized?" by my coming out from the world, and publicly putting on the full family name of my kinsman, Jesus Christ, for there is no other name given under heaven whereby we can be saved.

If my letter pleases you, and if you think others with like experience, (and there are many seeking and feeling as I have been), may be led to inquire concerning the things of the Kingdom, I desire you to publish it. I believe you labor for such as we. May God bless your efforts, and may the good seed you sow spring up in good and honest hearts.

MRS. ELIZABETH LYTLE.

ELIZABETH, N. J.

It is with much joy that we have the privilege of saying to the "household of faith," that two more poor suffering souls have (Mr. and Mrs. Dan) resolved to seek the "kingdom of God and his righteousness," by treading the path that Jesus has marked out for them. They were members of the Presbyterian church at this place, but as the glorious truths of God's holy word was shown to them they received it with all joy and gladness of heart, and on Sunday, August 6th, were baptized into the all-saving name of Jesus.

Brother Dann, for about two years has been suffering from that terrible disease, consumption, and is likely to suffer until either relieved by death, or the soon coming Lord. In all his suffering and poverty, he does not complain, but takes great comfort in the hope set before him. The truth is taking effect in the minds of others, and have hopes that more will soon obey the truth. The church here have peace and harmony, and are directing their energies to further the cause of Christ.

We are sorry to see so much personal controversy in the RESTITUTION. We pray you to cease it, and direct all your time and energies to those things which tend to convert and save men now. Personal controversy destroys the usefulness of the paper. Many excellent articles appear in its columns, that we would like to put in the hands of learners, but are ashamed to do so on account of controversy in other parts. Brethren, do not injure the cause of Christ for the sake of personal glory. WM. H. WILSON.

AUSTIN, TX.

Brother Chaplin: I am confined at home, and have been for some time. Wife and daughter both sick. Wife still quite sick; daughter some better; the prospect now is for wife to be down, and may be, never recover. The doctor thinks the case a bad one. She is down with hemorrhage of the bowels. The symptoms a little better to-day. I had several appointments out, in our state and Illinois, but could not fill them, and the proceeds of my labor I need so much. I am very hard pressed at this time. I intened to be at our conference, but will not be able to come, I do not expect. Oh, how I long for the Lord to come and put an end to all our trials, then there will be no more sorrow or crying. I depend entirely on my preaching for a living, as my health has been poor for several years, but, perhaps, there will be some way opened up for me. My last visit out, was at Bro. Messimore's and Bro. Giblin's. I had promised the brethren in Illinois to be with them in the latter part of July and a part of August, but sickness prevented. Love to all the brethren and sisters in Plymouth.

Yours in love of the truth,

J. S. HATCH.

CRAWFORDSVILLE, Aug. 6, 1876.

Thinking that the brethren of the RESTITUTION would like to hear from the church at this place we submit the following report: The church at Indian Hill school house were set in order the 1st of May by appointing Payton, J. S. Wilkins, Elders I. B. H. Snapp, J. S. Lawrence, deacons. We hold meeting every two weeks, and occasionally Bro. Poor and other preaching brethren comes along and preaches for us. Bro. J. W. Loveace came up from Ft. Scott and preached five discourses; he is an able speaker and a powerful reasoner. The brethren here have concluded to have a conference in October, to be held at Indian Hill school house, two miles west of Strown, Coffey county, Kansas. Bro. Loveace was chosen while here to give notice through the RESTITUTION of the time of conference. We hold a membership of 21 members who most firmly believe in organization breaking of bread and prayers, with singing of hymns and spiritual songs, making melody in our hearts. H. UPDEGRAPH.

STRONG, Coffey Co., Kansas.

"Be Filled With the Sp'-it."

"Make haste, my beloved, and be thou like to a roe or to a young hart upon the mountains of spices."—Sol. Songs viii. 14.

For the encouragement of Bro. "Searcher," let me say, his article was blessed to me, and really seemed more like light on that vital subject to the Church than anything I have seen.

In my experience of forty-eight years in the Divine life the effective power in me for good has been the Holy Spirit of God, just in proportion as I have yielded myself a living sacrifice to obey the leadings of this spirit, I have been useful and only in that proportion. And just in that proportion has my peace abounded.

This subject is beautifully illustrated to my mind in God's manner of dealing with his ancient covenant people: "And on the day that the tabernacle was reared up the cloud covered the tabernacle * * and at even there was upon the tabernacle as it were the appearance of fire, until the morning. So it was always; the cloud covered it by day, and the appearance of fire by night. And when the cloud was taken up from the tabernacle, thus after that the children of Israel journeyed; and in the place where the cloud abode, there the children of Israel pitched their tents, * * as long as the cloud abode upon the tabernacle they rested in their tents * * whether it were two days, or a month, or a year, * * but when it was taken up they journeyed." Num. ix. 15-22.

Thus they had an infallible guide through that trackless desert under Moses, and is the Church under Christ less favored? On the eve of his departure, he said to his disciples: "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you." John xiv. 15-17.

When the understanding is illuminated and the heart warmed and cheered by this Holy Spirit of God—the blessed comforter, how the written Word opens up its treasures to us, and we are filled with joy and peace in believing, and are ready for every good word and work. Praise the Lord of Hosts.

E. S. WILLARD.

Letter From Brother Kellaway.

Brethren and Sisters:

The kind reference made to myself by your editor and brother with reference to my work of publishing in England in the interest of the truth, in the RESTITUTION of the 26th of July, has just come under my notice, and deserves the acknowledgement I now make.

The Christian courtesy, sympathy and love you have extended to me, go to stimulate me to fresh exertion in the promotion of the knowledge of God, both as to his plan in the Christ, and the establishment of his Divine Kingdom.

Those who have read my books know my convictions as to the facts and means of salvation, and I am happy to say that although opposed by some they are received by many others. Those who have not yet read the English books upon Immortality and the Kingdom of God, I cordially invite to do so. They may be had at the RESTITUTION office as announced. Others also can be obtained by addressing myself personally, care of the editor of the RESTITUTION.

The labor in England is trying in a pecuniary respect, and unless I can get some help it will have to be suspended—which I should indeed regret under the present favorable circumstances and wide spread inquiry.

I had the pleasure a fortnight ago last Sunday of meeting with the church at Brooklyn, L. I., and speaking to them in the name of Jesus. The brethren enjoyed the word. Invitation given by Brother G. W. Young. Made the acquaintance of some whom I expect to see again, if not in this present evil age, in that age of blessing which is so close upon us.

I see the editor hopes I may "find it in my heart to pay him a visit; it is in my heart, but not within the space of time and means at my command. Hence this gratification must be reserved for a future day. But I will not forget you in prayer.

And I ask you when you retire to think of me in the presence of "our Father,"—let his name be hallowed, and his kingdom come.

I have met with Brother Hayes since my arrival, whom I find to be in earnest for the truth, and for the right direction of men seeking the way of peace.

Yours, sincerely,

In hope of the Savior's appearing,

W. KELLAWAY,
Editor of *Bible Echo.*

P. S.—As perhaps some may desire to take the English magazine advocating the truths we love, let me say that the *Bible Echo* is $2 50 a year, postage included. The present volume, consisting of 1½ year's numbers, is $3 10. Amount may be sent in currency to care of the editor of the RESTITUTION.

Conference Report.

Minutes of quarterly conference held by Pleasant Grove, and Wild Cat congregation to appoint and instruct delegates to appear at the annual conference of the South-west Missouri, and North-west Arkansas District, to be held on Friday, before the Second Sunday in September, 1876. It having been motioned and seconded that Elder Joseph Neville be appointed president of the conference, said motion was unanimously carried.

Motioned and carried, that Brother Geo. C. Ward be appointed secretary of said conference, and said secretary was requested to furnish a correct report of the proceedings of such conference.

Brother Kidwell then spoke of the effort being made to divide the district comprising Arkansas, and a portion of South-west Missouri into sub. districts, with bounderies to be agreed upon and defined by the annua conference, and the necessity of selecting and locating Evangelists in each sub. district. He also refered to the necessity of the accommodation of those coming to conference from a distance.

The motion was then put and carried, that the delegates from this district be instructed to ask that Brother Geo. Kidwell be appointed as Evangelist for the sub. district, comprising North-west Arkansas and South-west Missouri.

And said delegates were instructed to recommend and maintain that the congregations in said sub. district, shall pledge themselves for the amount decided upon by their conference assembled, and said amount shall be paid directly by said congregation into the hands of the Evangelist, and not into the hands of any third party or Evangelists fund whatever.

The delegates were instructed to report to the annual conference, that the conference comprising Pleasant Grove and Wild Cat congregations subscribe and pledge themselves for the sum of——dollars.

Brothers Ward Llewellyn and and Floyd were appointed as delegates and instructed as above.

GEO. C. WARD, Sec'y.

REPORT OF EVANGELIST.

I have traveled over six hundred miles circuit of territory, preaching and proclaiming the gospel of the kingdom as I went for the past two years almost wholly at my own expense, resulting in the organization of four congregations besides numerous converts not yet organized, and, with the gratifying result of great interest being awakened, and the people were lead to earnestly search the Scriptures. My latest convert was formerly a Campbellite Preacher of note who had searched the Scriptures expecting to discuss with me, but who at the meeting appointed, preached the faith he expected to oppose, and was baptized into the faith.

GEORGE KIDWELL.

Religious Aspect of the Servian War.

Some of the English writers affirm that the Servian declaration of war against the Turks was exclusively the work of the Russians. Observers on the spot declare that this is a very superficial view of it, and that the Servians themselves are very jealous of the influence of Russia, although they would be glad of her aid in winning their independence. The Servian nationality is not an offshoot or dependent of the Russian. It is a history older than that of Muscovy, and it numbers in that region of the earth 7,400,000 souls who speak the Servian tongue and who belong to the Servian branch of the Church. Discussing this subject, the Springfield *Republican* observes:

But there are greater things at stake in this business than the sympathies or the sneers of the missionaries. We cannot but remember that with the fall of the Eastern Empire, and the consequent disabling of the Greek Church, the Roman Church rose in importance; and we ought perhaps to correct our statement of the other day, in regard to the relative distrust of the Greek Church by Protestants and Romans. For the Romish Church views the rehabilitation of its old rival with the keenest envy. This fact is especially embarrassing to the Empire of Austro Hungary, in both divisions of which the Catholics comprise a large majority of the inhabitants. It is impossible to overestimate the magnitude of the interests involved in the restoration of the Greek Church to an approximate balance of power with the Papacy. Such a restoration is among the great probabilities of the coming century. We shall not see the Greek Church replaced by Protestantism to any extent, that not being the law of modern religious change, but we may see its dogma liberalized to a point that leaves little distinction. This is the law of modern religious change, as we see it going on in all Christian countries, to-day,—the retention of the church form and name, and even of creed, but the silent and irresistible change of belief and faith.

If the Servians triumph, as they must ultimately, the Moslem will be driven back to the Bosphorus and from the Bosphorus out of Asia Minor. Asia Minor is studded with old Christian communities which have resisted subjugation and conversion through all the centuries, and which, as the Turkish power weakens, will become vitalized with the same religious and civil liberty which has emancipated the Russian serf, which has put the ballot and the school-book into the hands of the Servian peasant, and which now arms the Servian people to strike a blow for their sister-provinces. These are expressions of human action which cannot be disguised, or imitated by any other dispensation: they mark the frontier of Christianity, or else the history of eighteen centuries is a lie. Let us not then be blind by our super-sensitive sectarianism to their true significance. Let not the ministers of the Gospel in America require a new sheet to come down to them in a vision to rescind these that. "*In every nation,* he that feareth Him and *worketh* righteousness is accepted by Him."

A correspondent of the Harrison News, writing from Forest, this state, gives the following account of the mysterious appearance of a woman's portrait on a church window in that village:

Inside the last two years there has been something making its appearance on one of the glasses in the church window, and now it is plain to see a true picture of a woman—can see it as far as ten rods from the church. The glass is perfectly clear and smooth on the inside, and nothing can be seen of the picture on the inside. There have been hundreds to see the picture, and it is a mystery to all, and can't be accounted for. Different things have been tried on it to rub it off, but to no effect. As the church is within two hundred yards of my house, I can see that the picture gets plainer every day. If any person doubts this being so, there can be plenty of the best proof to substantiate the above.

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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SPECIAL CONTRIBUTORS.
J. M. HARLAN. | THOS. WILSON,
A. D. MAHON, M.D. | G. M. MYERS,
J. T. WILLSON. | J. B. COOK.

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THE RESTITUTION,
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TO CORRESPONDENTS.

THE RESTITUTION advocates the final restitution of all things which God hath spoken by the mouth of all his Holy Prophets since the world began. It also advocates as a means to this end, the establishment of the Kingdom of God on the earth, with Jesus Christ as King of kings, and the immortalization of his elect to rule with Him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ; and many other kindred truths. It also advocates a hearty belief of the Gospel, repentance, and immersion as prerequisites to the forgiveness of sins, and a holy life as essential for final salvation.

1st Peter iii: 3-4.

BRO. MYERS:—Will you please give an exposition of 1st Peter iii. 3-4. 1. Is it the outward man, or the hidden man of the heart that is to be clothed? 2. What is the hidden man of the heart? 3. Is the spirit in ver. 4 a conscious entity in man? 4. And is that spirit said to be incorruptible? A few words upon these points will be thankfully received. ENQUIRER.

REPLY.

To offer a criticism upon this text we will approach it by coupling with it its context. Then by way of analysis we have:

1. Brethren exhorted to be obedient to civil governments. ii. 13-17.

2. Servants are enjoined to be in subjection to their masters. ii. 18-25.

3. And wives are entreated to be in subjection to their husbands. iii. 1-6.

The chief object of this exhortation to wives appears to be that of the evangelization of their unbelieving husbands. This work of evangelization was to be accomplished by one of two ways, or perchance by both.

1. *By a chaste conversation;* not only in setting forth the glad tidings of the kingdom, but in *all* conversation bearing forth the practical principles of Christianity. Ver. 2.

2. *By adornment.* Ver. 3. This was not to consist in the adornment of the outward person, with any superfluous dressing common to that, this, or any other age of the world, but to consist in the outward man bearing to the unbelieving husband the manifestations of the hidden man of the heart, which hidden man of the heart was to be clothed with an incorruptible clothing consisting of a meek and quiet spirit. Ver. 4.

WHO ADORNED?

It is discoverable from the above analysis and paraphrase that we entertain the idea that both the outward man, and the hidden man of the heart are to be adorned. In justification of this idea it is discernable that the hidden man of the heart is to be adorned by dropping out of the King James rendering the interpolated words in italics. Further this idea is sustained by consulting other renderings. See.

1. *Diaglott*—"Whose decoration, let it not be that external one, of braiding the hair, and putting on of gold chains, or wearing of apparel; but decorate the hidden man of the heart with what is incorruptible,—a meek and quiet spirit."

2. *Improved Version*—"Let not whose ornament be that outward one of plaiting the hair and of wearing gold, or putting on apparel; but let it be the hidden person of the heart, in the incorruptible ornament of a meek and quiet spirit."

3. *Stuart*—"Whose ornament let it not be the external (ornament) of bruided hair and the putting on of chains of gold or of clothing, but let the hidden man of the heart be adorned with the imperishable ornaments of a meek and quiet spirit."

That the outward man likewise is to be adorned, (but not with the superfluities of the world,) 1st The text itself teaches. 2 The object for which the ornament was designed, namely the conversion of the unbelieving husband, could be accomplished only by bringing before him, for observation, upon the outward person the clothing of the hidden man of the heart. Therefore, the ornament was to consist in the outward men bearing to the unbelieving husband the manifestations of the hidden man of the heart, which manifestations were a meek and quiet spirit.

THE HIDDEN MAN OF THE HEART.

In answer to the second interrogatory of enquirer "What is the Hidden Man of the Heart," it is necessary to notice closely almost the entire expression, word by word. The expression taken entire is similar in value to that of "the inner man," spoken of by Paul. Rom. vii. 22; 2 Cor. iv. 16; Eph. iii. 16; Col. iii. 9-10; and on account of their similarity in phraseology, and also in doctrinal value, while upon this point we will consider them together. Then selecting word by word, the word,

1. *Hidden*—denotes something out of sight, not yet brought to view; and such is true as yet of the man under consideration. He is yet hid from view, and will remain hid at least till sometime in the future. Our spiritualistic friends say till the phenomenon called death. But we are inclined to believe that he will not come to view till Jesus comes.

2. *Of the Heart*—Equivalent in expression to the word "*inner*" in the other text. This man is called the "*inner* man" simply because of his dwelling inside of the fleshly mortal man; and he is called "the man of the heart," because of his locality in the fleshly man. Of course his locality is not in the fleshly heart, but in the affections of the fleshly man

A question just here might serve to call up some valuable thoughts for us. Thus question; How does this man get into the heart (affection) of the fleshly man?

We answer this question by stating 1st that Jesus of Nazareth sows the seed in the heart for his production. This seed is said to be the word of God. Luke viii. 2; and the word of the Kingdom. Matt. xiii. 19. The same as sown by Jesus. Matt. iv. 23; ix. 35; xxiv. 14. The same as sown by the Apostles. Acts ii. 24-33; viii. 12; xiv. 21-22; xxviii. 30-31. 2 This seed sown for the production of the "inner man," "the hidden man of the heart," is able to reach the heart. Matt. xiii. 19; Luke viii. 12. 3 This word received, retained and acted upon judiciously will produce in that heart faith. Luke viii. 12.

4. This seed of the Kingdom contemplated in all its parts, presenting life from the dead to incorruptibility and heirship in the Kingdom with Jesus, begets in that heart love to God. This is faith working by love. Gal. v. 6.

5. This removes that heart from the things of the world, its former desires and sets it upon things that are pure. This is a purification of heart. Acts. xv. 9.

6. When faith has thus worked by love and purified the desires of that heart then comes within that heart the will, the desire, the determination to break off from the things of former life, and to live differently, like the Prodigal when he came by reflection to see his condition in poverty and want, to arise and go (return) to his fathers house. Luke xv. 18. This is a change of heart—repentance in its primary sense.

7. This change of heart put into practice—bearing its fruits—bearing its evidence. Matt. iii. 8-9, makes a subject for another step in the work and brings that heart to the death of Christ where his blood can be found. Rom. vi: "Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death.

8. From this buried condition by which the blood of Christ is reached, the party arises to walk in newness of life in new relationship. Here the old relationship is legally put off and a new put on v. 4-6, with Col. iii. 9-10. Here we have the "inner man," "the hidden man of the heart," commenced in embryo. Here we have the heir to God and the joint-heir with Christ commenced, yet to be perfected—consummated, see Rom. viii. 17. with, Luke xx. 35. The glorification with Christ and joint-heirship is made dependent on suffering with him; and the becoming a child of God is dependent on a resurrection.

Now with the "inner man" "the hidden man of the heart" thus produced, another question of value might be brought forward for thought. It is, how is this "new man" "inner man" "hidden man of the heart" to be sustained? This question is answered by Paul in addressing the Ephesians iii. 16. Here we learn that this man is strengthened by the spirit of God.

It is sometimes thought by many persons that this "new man" "inner man," "hidden of the heart" is, an inherent immortal principle in man called the immortal soul or spirit. But that this it incorrect we offer: 1. That none but those who have complied with God's will are ever addressed as possessing this "inner man" "hidden man of the heart." see Rom. viii. 22; 2 Cor. iv. 16; Eph. iii. 16; Col. iii. 9 10; and the text.

2. That the phraseology relative to the inception of this "inner man" identifies it with the act of obeying from the heart the mould of doctrine contained in the gospel; compare Col. iii. 9 10 with Rom. vi. 3-6.

3. That this "inner man" is strengthened by the spirit of God, Eph. iii. 16; which spirit the man of the world does not have, and cannot receive as a comforter—strengthener; see Jno. xiv. 16 17.

4. That this "inner man" is renewed day by day; 2 Cor. iv. 16, which the soul, spirit, or any other principle in man would not need in case it was immortal—incorruptible. That which is incorruptible—imperishable—needs no renewing day by day, or year by year, or by the thousand years.

Next, this hope (for such it is) begotten within the heart as above described, is called a MAN, because it leads the party to live by faith, 2 Cor. v. 7, and look forward to the time when the legal relationship thus begotten will bring him up from the grave as an actual man. Then, it is said to be "hidden," because not yet seen. It is said to be "inner," "of the heart" because formed in the affection by obedience. And it is said to be a man, because the hope looks forward, to a resurrection from the grave in full manhood.

3. IS THE SPIRIT CONSIDERED IN VERSE FOURTH A CONSCIOUS ENTITY?

We answer this question negatively. Spirit primarily considered is an element which emanates from the personage of the Deity. This moving upon the human organism produces life and its different manifestations. This element is deposited in the belt of atmosphere which surrounds the earth, and therefore is defined as air, air in motion, wind &c. by all Lexicographers, which is simply the thing (wind) containing put in the definition for the thing (spirit) contained in the wind.

When this element which emanates from the Deity moves upon a human organism and produces life and its many manifestations such as fear, hatred, malice, pride, ambition, meekness, love, patience and many other dispositions these dispositions thus produced are sometimes called spirit. It is the cause (spirit) producing, put for the effect (dispositions) produced. This is spirit secondary, and frequently occurs in the Bible. These two definitions will cover every occurrence of the word spirit in the Bible excepting where the word is used in an extraordinary sense denoting Holy Spirit. Under this secondary sense of the word spirit, denoting disposition do we place the word as it occurs in the text.

4 IS THAT SPIRIT INCORRUPTIBLE?

Only as an attribute. The meek and quiet disposition is incorruptible in its effect, being prompted by the spirit of God; see Gal. v. 22-23; and leads in the end to life everlasting. Gal. vi. 8. G. M. MYERS.

Oak of Abraham.

About one mile up the river of Eshcol, north of Hebron, and the only point in the neighborhood that overlooks the valley of the Dead Sea, or from which the smoke of burning Sodom could be seen, is the plain, or more properly the grove of Mamre, only another name for Hebron, the first permanent home of the Patriarchs in Canaan.

Near the foundations of some very old buildings may still be seen the grand old "oak of Abraham," not a forebirth, but a sturdy, evergreen oak, with broad spreading branches,—a beautiful symbol of the patriarch whose name it bears, and whose spotless life after the lapse of ages, is still fresh and green in the memory of the Church. The tree will girt over twenty feet, is very much like the oaks on Carmel, and in the forests of Bashon, and if not the identical one under which the Jews were sold by their Roman conquerors after the fall of Bether, it certainly marks the spot and is a decendant of the famous grove in which Abraham and Sarah pitched their tent 4,000 years ago.—*Ds Hass.*

A Question and Its Answer.

Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?

And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed. Dan. viii. 13, 14.

First we consider the question—"How long is the vision of the daily sacrifice and transgression, and making desolate, to give both the sanctuary and host to be trodden under foot?"

The answer is, "unto, or until, 2300 days, then shall the sanctuary be cleansed."

It is of great importance to know what sanctuary is referred to. Is it God's sanctuary, or that of the little horn of the vision? The vision must determine this point. Here is the evidence in the case: it—the little horn, —waxed great (see mar.) against the host of heaven, and cast down some of the host and of the stars to the ground, and stamped upon them; yea, he was magnified, (exalted) to be the prince of the host; and from him the daily was taken away, and the place of his sanctuary was cast down. Now we have the case before us. The sanctuary of the vision is that of the little horn of the vision; the little horn was exalted to be the prince of the host, the army of heaven; from him, the same horn, the daily or continual was taken away, and the place of his sanctuary cast down; or, as expressed in the question, his sanctuary given over to be trodden under foot. Let us trace the history of this horn as given in Dan. viii. 9-13. Out of one of them came forth a little horn; it waxed great against (mar.) the host of heaven; it cast down some of the host and of the stars; he (it) was magnified (to be) the prince of the host; and from him (it) the same horn,)the continual was taken away, and the place of his (its) sanctuary was cast down; the host (mar.) was given over for transgression against the daily, and it cast down the truth to the ground; the same horn or power that came out of one of them, waxed great towards the south, the east, and the pleasant land. It is he who waxed great against the army of (the) heaven—that was exalted to be the prince of the army, and from him (it, the same horn,) the daily was taken away, and the place of his sanctuary cast down. If a few words must be supplied, are we not safe in supplying those that are in harmony with the vision? This vision did not concern, or take in, Jerusalem, its sanctuary and people; for the angel came to Daniel afterwards to give him information concerning his people, the Jews. Dan. ix. 14. "Now I am come to make thee understand what shall befall thy people in the latter days, for yet the vision is for many days."

It was in the third year of King Belshazzar that Daniel saw the vision of the horn and sanctuary, and, afterwards, in the first year of Darius, that we find him pleading for Jerusalem, her people and sanctuary. Then in the third year of Cyrus the angel came to inform him of his people. Does any one suppose that Daniel was so dull as to not understand? Had he not seen the sanctuary at Jerusalem cast down?

Before proceeding further, let us correct a false assumption concerning the 2300 days. It is assumed that they cover the pushing of the ram, the work of the rough goat, and all the horns that arose after the first was broken. But no such question is asked. From the little horn the daily is taken away, and the place of his sanctuary cast down, and the host, and the host given over for transgression; and the question is not How long is the pushing of the ram, the work of the goat and of the horns? but How long is the vision of the continual, the transgression, and making desolate, to give the sanctuary and the host to be trodden under foot? The 2300 days cover just this and no more. Taking from the little horn the daily or continual, up to the cleansing spoken of, then the treading under foot begins, and 2300 evenings and mornings from the time when this taking away begins, the cleansing takes place, and then the treading under foot begins. The daily was not taken from the ram, nor from the horns of the goat, but from the little horn that came forth (was born) out of one of them, and it is from this horn that the continual is taken away; it is the place of the sanctuary of this same horn that is cast down. Then, if we know anything about this matter, we must identify this horn, his sanctuary, etc. If this can be done, then may we not be able to tell when this taking away begins? If this can be done, then we can tell when and where the 2300 days begin and end, and what takes place at this end; and this I propose to do if religious newspapers are not too timid to publish. To the timid I would say that the Lord's coming does not enter into this vision of the 2300 days.

J. C. KINSEY.

Gossipping.

BY J. M. HARLAN.

How often do we find persons in different communities that do not know how to govern their tongue, and what is the reason? It is because they give way to their passions, which if they would try and resist, they (the passions) would naturally leave them. Some gossip because they have nothing else to talk about, or do not try to know anything else, which would make them and their neighbors happy. But instead of doing their neighbors any good, they try to injure them, and also injure themselves in the attempt. While we thus pursue this subject we call to mind, a family of young ladies who always have something interesting to talk about, because they try to cultivate that kind of spirit. We have seen them at home and in galleries of art. We have caught glimpses of them coming from the book store or the library, with a new volume in their hand, with a countenance full and delighting with what they have read.

They always have something to say of importance because they know something of importance to talk about. We have left them after a delightful hour, stimulated and refreshed, and during the time not a neighbor's garment was touched or even hinted at. One topic of conversation was only drop ed to give place for another. They could listen as well as they could talk. They had no temptation to gossip, because their neighbor's doings formed a subject very much less interesting, than one that grew out of their own knowledge and culture. And here lies the secret of the whole matter. It is formed either by malice or ignorance. Nor does this belong only to the young, but to the old as well. Nor does it belong to one community only, but it is almost everywhere present, causing the best friend to be the bitterest enemies, the separation of man and wife, and the divisions and strife in the churches where one of busy bodies is. Brethren, these things ought not to be so. Instead of this evil communication we ought to go to our brother or sister and admonish them in the spirit of the Lord, in the way that is right. The apostle Paul says "let no corrupt communication proceed out of our mouths, but that which is good to the use of edifying, that it may minister grace to the hearers," but "the tongue is a little member, and boasted great things: behold how great a matter a little fire kindleth." All kinds of birds and beasts have been tamed, but the tongue can no man tame? It is an unruly evil full of deadly poison." James iii. 6, 7, 8. Why full of deadly poison? Because it fills the whole community (where it exists) with malice, envy and evil speaking. "Therewith bless we God, even thy Father, and therewith curse we men, which are made after the similitude of God." Out of the same mouth proceed the blessing and cursing. My brethren, these things ought not so to be. 9-10. We ought to be careful how we speak of another's lest we offend all, but let us be "slow to speak and swift to hear," for fear of condemnation, when we will have to give an account of every idle word we speak. Now to the young brethren throughout the land (although I am young myself) be careful what kind of a spirit you cultivate, remembering the life you live here you will be judged by in the world to come. Choose rather to be alone than to go in the way of evil men, who will be abased, when we that are faithful until the coming of the Lord, shall be exalted to inherit the earth.

Then let us cultivate a meek and quiet spirit which is in the sight of God of great price. And humbling ourselves in the sight of the Lord, that we may be lifted up. Remembering before destruction the heart of man is haughty, and before honor is humility.

Signs of the Times.

1. Is it not evident to the most casual observer, that these are times of *excessive worldliness?* Gain and gayety are the two grand idols of the age. Together they enthrall the heart, absorb the energies, and command the homage of the multitude. Everywhere men are in haste to be rich, and utterly unscrupulous as to the means used to secure the boon. Health is imperilled, physical and mental powers are overtaxed, conscience stifled, character and and reputation sacrificed, and of all to be deplored, the eternal welfare of the soul neglected, in order to gratify a towering ambition, or an insatiable avarice. This spirit is seen in the unseemly scramble for office, in the shameless abuse of power, in the eager pursuit of pleasure, in the prevalence reckless speculation and grasping selfishness, and in extravagant expenditure of money on costly furniture, needless luxuries, and superfluous dress—in the latter instance not only despising Christain simplicity, but in many cases outraging all propriety and good taste, displaying complete disregard to health and comfort, so that homage may be rendered at the shrine of fashion. This evil saps the very foundations of society, and awakens suspicion and distrust. It often sunders the dearest and tenderest ties, while it perverts and degrades the noblest gifts. It is especially fraught with peril to man's spiritual welfare. Its very essence is forgetfulness of God, and eternity. Of it comes science without faith, politics without principle, business without conscience, literature without holiness, pleasure without purity, in short, man without God. It invades even the sanctity of the Christian church, to tarnish its purity and impair its strength. It produces among professing Christians a regard for talent, rather than piety; for costly church edifices, wealthy congregations, and showy forms, rather than the simplicity of Christ, the spirituality of the believer, and the rescue of sinners from eternal perdition. To a christian mind such a spectacle is truly painful. To note its character and effects, and apply its remedy, is the aim of all who desire the true prosperity of our country, and the eternal well-being of souls.

2. Are not these, also, times of widespread immorality? This may be inferred from what we have already observed. For where there is excess in worldliness, there will invariably be laxity in morals. If, instead of immutable truth, high-toned principle, and a regard for the general weal, society is governed by time-saving expediency, self-interest, and sensual gratification, then it must become essentially corrupt; evil of every grade must flourish and prevail. Is it not even so in our midst. We appeal to the state of things around us for proof. What do we see? Wickedness in high places and in low places, in legislative halls, and in judicial courts, in stately mansions and in wretched hovels, in educated and refined society, among the ignorant and debased. What do we see? Suicide treading in the steps of murder; drunkenness, profanity, and Sabbath desecration jostling each other; the innocent and unwary decoyed from the paths of virtue and honor to a course of infamy and shame; life and property constantly imperilled; and crime following crime in quick and alarming succession. What do we see? Speculation tampering with dishonesty, and bribery catering to the theft; the public purse rifled for private or party ends, or for sectarian purposes; the press designed to be the fount of knowledge, the exponent of truth and the guardian of virtue, too often used to gratify a vitiated taste, or disseminate a vile and godless literature. In view of such scenes the true patriot will mourn, and the Christian will take shelter in the pavilion of Divine sympathy and care. How to grapple with these evils, and if possible eradicate them, is a great and grave question, well deserving the attention of every Christian thinker and philanthropist.—*Prophetic Times.*

THE RESTITUTION

PLYMOUTH, IND.,....SEPT. 13th, 1870.

EDITORIAL DEPARTMENT.

☞ The editor is to speak in Chicago next Sunday. He also expects to be at the Southern Indiana Conference, which convenes Sept. 28th.

The Honored, and the Saved.

If a man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire. 1 Cor. iii. 15.

It is evident, from this passage, that salvation merely, is not all that is made attainable through the provisions of the gospel. There is such a thing as being saved, and, at the same time, sustaining irreparable loss. The nature of this loss is only explicable by understanding the nature of God's everlasting kingdom. Our Lord's admonition to the Philadelphian church furnishes the key to explain the difference between the saved and the honored conditions connected with the world to come. To be saved is one thing, to attain not only salvation but royal dignities, is quite a distinct and different affair. The persons to whom the apostle alludes secure the one, but lose the other. The crown of a royal dominion, and the mitre of a princely priesthood, are what they never reach. To be made unto God kings and priests, and reign on the earth, will be the portion of only a very select class indeed of the vast multitudes of the finally redeemed. An innumerable host of all nations, and kindreds, and people, and tongues, will finally stand before the Lamb, wearing the white robes, and waving the palms of victory, who will with a loud voice ascribe *salvation* to God who sitteth upon the throne, and unto the Lamb. These obtain a position before the throne of God and *serve* him day and night in his temple.

In the innermost circle, around the throne of God and the Lamb, is found the princely priesthood. These sing the heavenly melodies of the new song, and offer the incense from golden censers. In the next circle are the myriads of myriads, and thousands of thousands, of the holy angels, who respond to the glad hymnings of the glorified choristers of the central bands. In the third and outer circle is embraced the multitudinous, white-robed host who bear the grand refrain through the countless ranks of the uncrowned saved; in the heavenly arrangement, the Bride is nearest the throne, sharing the crown, honor, and peculiar prerogatives of the Son of God, himself. The holy, unfallen angels, who have not, like the Son of God, been made perfect through sufferings, yield the first place to those who have entered into the fellowship of the Redeemer's sorrows; "If we suffer, we shall also reign with him." Then come the saved who are never invested with dominion like the elect and chosen from the many called. We are running for an incorruptible crown —a crown of glory that fadeth not away. The inheritance of the elected class is co-heirship with Jesus Christ in all the princely and priestly honors of God's everlasting kingdom. The other class remain always lower than the angels, and far lower than the crowned and mitred who reach the very summits of exaltation and glory. *The church of the first-born ones* is the class to whom the advantages of a double portion in the rich inheritance of ages, as well as the prerogatives of rulership and priesthood belong. The other children are not disinherited because they come short in forming that perfect character that warrants an election to heaven's highest honors. The cross, self-denial, and self-sacrifice give the discipline and training necessary for the *special salvation*.

An honest careful attention to the *common requirements* of the gospel, in its primary principles, may win for us the advantages of the *common salvation;* but for the transcendent honors connected with the crowns, thrones and sceptres, in the princedoms of the grand Empire of God, the crosses, the labors, and struggles of a narrow pathway wet with the tears of penitence, must be uncomplainingly borne. We are competitors for the sublimest dignities that it is possible for heaven to place within our reach; and we may lose a crown of glory that fadeth not away. We may miss a throne and a sceptre through our own indolence and carelessness. Through his faithfulness, in his humiliation, our Lord and Redeemer has reached the dazzling summit of glory and power next the throne of the eternal Jehovah himself. To share in those exalted and eternal honors is the hope of our high and heavenly calling. When the door to these royalties is once closed, it will not be opened again forever. Such an opportunity for a distinguished position in the kingly exaltations of an everlasting empire will never be proffered us again during the mighty cycles of the coming eternity. How all earthly honors fade and vanish in view of the exceeding great and eternal weight of glory. Paul found it impossible, even when employing the intervolved and superimposed hyperboles, in his untranslatable delineation of future glories, to describe the blessed reality. Due discipline and training are essentially requsite in order to fill an earthly throne with honor; how much more a heavenly? We are in the race; eternal honors are at stake; shall we win or lose? Let us contend earnestly for the faith once delivered to the saints: and while we cherish the *one faith* let us be careful to judge nothing before the time. A Christ-like disposition, and a holy devoted life may win a place among the palm-bearing multitude notwithstanding some defects in faith that an erroneous education rendered unavoidable. The fall of Israel is not a fall from salvation, but a fall from the special privilege of furnishing the princely nobility and priesthood of the ages to come. We stand by faith; let us not be high-minded but fear. It is a great thing to be saved, a greater still to wear a crown of glory through endless ages.

S. A. G.

Journeyings and Labors.

Before leaving Toronto we would note an epoch in the history of the investigation which has been going on in Toronto for many years. The representatives of the Presbyterian denomination in England and the provinces closed their session in this city the week before the discussion commenced. Questions of great moment were to be adjusted. The learning, the wisdom and eloquence of the great Presbyterian church had culminated there. Nearly two solid weeks of their precious time was devoted to the investigation of the nature and duration of future punishment. A member of this august body had been charged with having, in some unguarded moment, expressed a desire that at some period of eternity the sufferings of the damned might be mitigated, or that these hopeless beings might be released. Like Dr. Watts, the nobler impulses of his heart had overleaped the barriers of an inexorable theology

The *Globe* could spare whole pages daily in presenting an *ex parte* investigation, but could not spare more than a fourth of a column to the other side, and finally excluded their articles entirely.

All wide-spread investigation of the nature and destiny of man only reveals latent doubts in relation to the immortality of the soul and endless misery, which pervade the minds of all independent thinkers. In confirmation of this we might appeal to the great conventions which recently convened in London, New York, and Toronto. The struggling emotions of this man's heart only vocalized the unuttered wish of every mind in that great assembly. The same doubts which corroded Mr. McDonald's mind had thrown the shadows of suspicion on every mind in that general assembly of puritans. At the conclusion of this noted trial, Mr. Cook, one of the leading delegates, arose and confessed for the whole body. Referring to the doctrine of endless misery, he said:—"We all have doubts."

In vain may editors of mammoth politico-ecclesiastical papers anathematize, popes issue bulls, and general conventions and synods thunder denunciations. This investigation is from God, and must go on though kingdoms crumble and ecclesiastical hierarchies disintegrate. We are living in an age of investigation, when heavy systems of error are being torn up from their foundations. Everything, whether new or old, ecclesiastical, political or scientific, must be thrust into the crucible of investigation, and be either purified or consumed. When crowned tyrants and mitred ecclesiastics can chain the chariot of the sun, and arrest the planets in their orbits, it will then be time to think of binding the chainless freedom of thought, or staying the march of truth as it strides through the ages.

"Truth crushed to earth shall rise again;
The eternal years of God are hers."

The question may be asked how it happened that the Christadelphians should invite us to be their standard bearer. We were sent for by the request of Brethren Thomas, Degur and Cronkhite. We as a people have never disfellowshipped our Christadelphian brethren. There is no essential doctrine at issue. The difference relates chiefly to times and processes. We had no objection to standing up for the truth under that ecclesia. We were cordially received, and treated with Christian courtesy.

We next visited our old friend, Mr. Drew, and his kind family. We enjoyed their quiet, pleasant home exceedingly during the sultry days and nights we sojourned with them. His residence is about two miles from Oshawa. No one with whom we are acquainted in the Province loves or is willing to do more for the truth than Brother Drew. There are a number in Oshawa who believe with us in the main. Brother Drew conveyed us to Brooklyn, where we enjoyed an exceedingly interesting visit with Brother and Sister Thomas. We enjoyed his society and counsel during the discussion at Toronto. Although Christadelphian in faith, he does not disfellowship those of his brethren who may differ with him in reference to resurrection and judgment.

In company with Brother and Sister Thomas we went over in his carriage to Salina, where we preached on Saturday evening, and on Sunday forenoon and afternoon. The last two services were attended by brethren and sisters from an area of ten miles. The best of interest prevailed. Their little church was filled with intelligent listeners to the word, most of whom were brethren and sisters. Brethren Hogarths and Mitchell reside there. With at least a half dozen carriages and wagons well filled, we hastened to our next appointment at Oshawa, about eight miles distant. The Disciple church was well filled, and the audience listened with much more than ordinary interest to a lecture on the Eastern Question. The pastor of the Disciple church, with one of his brethren, attended our meeting in the afternoon at Salina. He spoke in terms of approval of the discourse in the afternoon, and in the evening differing only on one or two important points.

It has seldom been our privilege to address a more attentive or intelligent audience. We were promised the use of the Disciple church whenever we should want it—of course when not occupied by themselves.

Our good, zealous and intelligent brother Cronkhite, of Arona, attended our meetings at Toronto, Salina and Oshawa. We would not forget to mention the liberality of our brethren wherever we labored in the Province.

Having returned to Toronto the following Tuesday evening, we lectured in the Temperance Hall on the eastern question; and the next evening we preached to a small congregation which convened at Brother Cleverden's house. The next day we bade farewell to kind friends, intending to preach at Sweaburg, but the train from Hamilton being several hours behind time, we could not have made connection at Woodstock for that place. We have since learned that Brethren McLellan and Thoms were at Woodstock in time to have conveyed us to Sweaburg. We regret the disappointment.

J. M. S.

The Cause in Iowa.

The week following the state conference of Indiana at Antioch, on consultation with our brethren at Plymouth, it was decided that I should attend the Advent conference and camp-meeting at West Irving, Iowa, now just closed.

I did so, and having learned many gratifying things, and, as I believe, aided in bringing about some promising results I lay before the readers of the RESTITUTION an account of the whole matter.

Reaching West Irving Tuesday morning, Aug. 29th, I found a fine large tent capable of holding 400 or 500 people, pitched in a fine grove on grounds belonging to Mr. Geo. S. Williams, (who generously donated them for that purpose) and several family tents on either side, which with the commodious boarding tent kept by Bro. Marshman, gave a very picturesque appearance. There were gathered here in council or came before the close of the meeting to participate in the work, the following Advent preachers from different parts of the state: F. W. Hough, C. W. Pitcher, P. F. Willoughby, R. B. Dutton, E. A. Marsh, C. C. Ramsay, Moses Chandler and his two sons Dr. A. Chandler and W. R. Chandler, M. A. Newcomb, Mr. M. J. James, and Frank Burr, editor of *Advent Christian Times*. Brethren R. J. Hill, Wm. Brayton and J. F. Prime were also present.

Bro. Eychaner was expected, but did not come. The Adventists have divided Iowa into six districts, three on the north and three on the south, four of which were represented here. This meeting was composed of delegates from each of these districts, and holds annual sessions. It is a Union conference of former rival factions under would be leaders and bearing the name of Christian and the other Advent Christian Conferences. The last general quarterly meeting of our brethren in this state appointed Burr, Hill, Prime and Eychaner as a committee to confer with this conference in relation to a union with them.

The reason for the step was given in the preamble to the resolutions (which see) viz: that the differences were more in name than in fact. Now the fact is that many of the preachers, and it is believed also a majority of the members are age-to-come, so called.

The old prejudice so carefully fostered by P. & W. Deyo, J. V. Hines and the *Advent Christian Times* is gone, and an inquiring liberal spirit has taken its place. "What is truth" on this question seems to be the only matter regarded now.

And I am happy to say that the advances on our part were met in the most liberal and friendly spirit. An equal share in the preaching was freely accorded us, a seat in the convention and full liberty of speech granted. A few only manifested a spirit of proscription; the majority even of those to whom the age-to-come had been a hated heresy listening with candor to the strange doctrine preached. Indeed we were in the majority reckoning in all who held to our faith among them.

A committee was appointed to meet with us and arrange the terms of union. We met at the house of Bro. Levi Marsh and arranged that our brethren should retain their, name organization, and specific work, but should meet with them in conference annually as one body and the resolution following was adopted as an amendment to their constitution thus settling the principle upon which the only question of importance which divides us should be treated.

Resolved, That this conference accords the fullest liberty of speech, of thought, and of conscience to all of its members; and while they maintain the essentials of the Christian faith and character no man shall be proscribed on account of his faith in relation to the doctrine of the age-to-come, so called, or be hindered in giving expression thereto either for or against. But that we will aid each other to the extent of our power to attain a knowledge of the truth in all matters till we all arrive at the fullness of the stature of man and woman in Christ Jesus.

Signal, J. F. Wilcox, R. J. Hill, J. T. Prime, C. A. Huson, P. F. Willoughby and R. B. Dutton, committee.

This was presented, fully discussed and unanimously adopted.

The conference then passed the following resolutions:

Resolved, That each subordinate conference composing this body be requested to act upon the above amendment to the constitution, and report such action at our next annual meeting; the question for consideration being, shall the resolution offered by the committee become a part of the constitution or not?

Resolved, That we, as members of this Union State Conference do hereby pledge ourselves that we will use our utmost endeavors to promote the spirit of the resolution and we will work to bring about a permanent union at our next annual meeting. We also recommend the brethren at large to render their hearty co-operation in effecting this union.

There was not a dissenting voice to these resolutions except Frank Burr, who was in favor of the union, but thought it could only be effected on the plan of utterly ignoring all questions upon which we differ, thus, as we think, putting a bar to all discussion of differences and utterly preventing the possibility of ever reaching a harmony on them. Happily the convention thought differently, and gave the utmost freedom of speech and conscience to its members. The matter stands now awaiting the ratification of both parties viz: Our conference which meets on the 21st inst., and the different subordinate conferences of the Adventists in the state.

The cause greatly needs a strong healthy man of a cool head and a warm heart to take the general supervision of matters in this state. Bro. R. J. Hill and J. T. Prime are both broken in health and have abandoned the field for their farms and there is none to take their places. It is greatly to be hoped that the move was inaugurated for a general organization will succeed and a general missionary work entered into, in which Iowa can share. The outlook is full of hope; progress is made in the truth everywhere, and we must buckle on the armor for greater conquests.

J. F. WILCOX.

The Insensibility of the World to the Warning Voice of Christ.

If the prospect of the future be bright and consolatory to the true Christian, as ought it to be, dark and oppressive to the unbelieving and the impenitent. The glory of God will receive its twofold manifestation in the awards of justice, and in the gifts of mercy. The time of vindication at length will come. During many a long year the name of Christ has afforded occasion for the exercise of mockery, contempt, and superstition. Recognized in the theory of human societies, whether political or ecclesiastical, he is practically despised; and the principles of worldly policy supersede his counsels, and nullify his decisions. The majority of nominal Christians are utterly careless of their responsibility to his tribunal; and expect the course of the world still to proceed in the same manner as it has done from age to age.

In vain the Scriptures announce a limited period to the forbearance of God; in vain they call for repentance, and faith, and godliness; in vain they proclaim "a day in which God will judge the world in righteousness" by the august Ruler "whose goings forth are from everlasting;" "whereof God hath given the assurance unto all men, in that he hath raised him from the dead." A death-like torpor and incredulity rests upon the human soul, and all the judgments and mercies of the Almighty make no impression. In private life tear chases tear, and death succeeds to death; but no man learns wisdom save the despised saint whom God deigns to enlighten and heal. In public life, wars and commotions, pestilence and earthquake, anarchy and blood, attest, during successive centuries, the controversy which God has with national impiety; but national reform, humiliation, and godliness, are conditions of public life unfelt, unseen, contemned.

If there be zeal for social rights—for mental freedom—for commercial greatness—for intellectual progress; it pauses short of the claims of God. Secularity pollutes the church; and while civil policy expands the enactments of legislation to the multiplied interests of the citizen, it contracts their influence over the acknowledged rights of God. On this theater of human action, man is everything, God is disregarded. His name is indeed upon their tongue, and his authority is registered upon the page of the public liturgy; but his will, his decisions, his warnings, and his promises, are matters of cold speculation or of excitement. In the day of sorrow, sickness, or death, there may be a transient reference to his mercy; but it is the refuse offering which the world will no longer ask for nor receive.

The approaching day of account, the government of the world in the hands of Christ, the results of his incarnation, his connection with mankind, his responsibility to him incurred by talent, wealth, rank, and power, these ideas are rejected as illiberal, onerous, and enthusiastic. The secondary interests of man chase his primary necessities from his sight, and three-score years of life are preferred to eternity. The care of the body is preferred to that of the soul; and the applause of man is deemed a brighter heritage than the enduring approbation of God.

It appalls the thoughtful mind to contemplate the fearful upshot of this state of human things. The day of God approaches; but where is the preparation for his advent?

When our Almighty Redeemer foretold his return in glory to the world, in which previously he had been rejected, he announced the very manifestations which we witness of this incredulity and contempt: "As the days of Noah, so shall also the coming of the Son of man be, for as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away, so shall also the coming of the Son of man be."

The flood came upon the world unexpectedly, though the theme was of incessant prediction. During one hundred and twenty years did the warning voice of God utter its mournful accents, and entreat a cessation in the work of ungodliness and sin. The accents were scattered to the air; they reached no rebel heart of man. The shortness of time, the approach of death, the brooding darkness of the gathering storm, interrupted not the career of sensuality, the progress of licentiousness, nor the noise of sin. They ate, they drank; the harp and the viol, the tabret and pipe, and wine were in their feasts; they formed alliances; they built up many a domestic dwelling place; they coveted individual and national renown; but they regarded not the work of the Lord nor knew the operation of his hands. They ridiculed the prophetic word. They smiled in idle scorn, while the prophet built and surveyed his ark, the appointed refuge from the approaching wrath. But the insensibility of man delayed not the purpose of God; the neglected warning canceled not the recorded purpose; the mirth of the criminal arrested not the hand of the executioner; the horizon blackened; the tempest burst; and the teeming population lay buried beneath the waves!

And so it shall be, we are told by infallible authority, in the last judgment of the great day. The same insensibility; the same complacency in ungodly gratifications; the same oblivion of justice and mercy; the same contempt of divine law, and attachment to human schemes, will characterize the period of time, proximate to the second advent of Christ, as characterized the period antecedent to the terrific flood of Noah. It would be an awful employment to portray to the mind, with anything like historical accuracy, the tremendous alarm which must at length have seized upon the world, when the threatened judgment actually commenced; when the torrents of the skies and the tides of the ocean united their fearful strength; and by successive ravages marked out a storm unlike the wintry desolations of later years, a storm directed by the same Almighty hand which had hitherto restrained the furious elements, and made them subservient to human welfare. Creative power was now charged with retributive indignation, and the arm of God had shattered the schemes of man! The business of earth at length paused; the din of pleasure ceased; the strife of individuals was suspended; the politics of nations were arrested; all classes of society mingled together, appalled by a common ruin; the landmarks of property were annihilated; armies were useless; wealth was a name; and science a delusion. The avenging scourge of Omnipotence passed over the whole earth, and no criminal remained behind to tell the tale. Conviction came too late; remorse could be no substitute for repentance. The hour for contrition was forever gone.

And to this scene of utter disaster the Redeemer refers, in order to illustrate the consternation which will arrest an impenitent world when he shall return to the earth on which he has been so long despised.

The day of his advent will arrive, and who may abide his anger? Insensibility and scorn will characterize human society. The voice which warns will excite contempt; and the hand which, not in anger but in love, points to predicted judgments, will be met by no friendly eye. The business, pleasure, gains, and philosophy of life, will occupy the world, until the sign of the Son of man shall appear in the heavens, and the authority of Christ shall allow of scorn no more. It were fearful to portray that final alarm which will overwhelm a guilty world, when, too late for refusal, the cup of trembling is held to its lips!

The destruction and calamities of the last days of the times of the Gentiles are delineated on the page of Scripture with a force and energy calculated to shake to the foundation the strongest confidence of the world. But the men of this world will not read; they will not listen; they pursue the game of life, and sport upon the precipice of perdition!

True religion is despised, and the authority of the Son of God is forgotten. But the obduracy of man cannot invalidate the claims of God. The records of the Omniscient no human hands can erase; resisted or received, they hasten to their accomplishment. Would to God that the great and the rich of the earth, the wise and the intelligent—the princes and the prelates, the nobles and the clergy of every land—would that all to whom God has entrusted the use of power, and influence, and eloquence, and wealth, might remember the condition of man and the tribunal before which he must stand. And would that the mingled multitudes doomed to toil, obscurity and penury, might alike receive the message of the eternal world. Would that if any human being hitherto occupied but with the details of earth, should now scan these feeble lines, he might hear the warning voice, and remember the Savior of whom it speaks. Painful is it to think of a ruin in which no human skill can avert, of a degradation which no art of man can reclaim, of a waste for which no afterthrift can atone.

Whoso is wise will ponder these things, and he shall understand the loving kindness of the Lord.—*Hon. G. T. Noel, A. M.*

Bishop McQuaid on the Evils of the Day.

Bishop McQuaid, of Rochester, speaks severely on the evils of the day. The Bishop says: "The dangers from which the early settlers were exempt are now crowding on us. A population ashamed to work; large numbers of young men brought up in idleness in a country that has no place for drones; professional office-seekers, with education enough to be mischievous when not employed; frightful increase in the buying and selling of votes at the ballot-box, without shame on the part of the buyer or seller; peculation and the bartering of official patronage and influence among the highest officials of the Government; abounding immorality among the people; disregard of the indissolubility of the marriage tie, neglect of wholesome discipline in the family, and the consequent ill-directed training of children, tell us that the essential conditions of self-government are growing weak and passing away."

Those only live under God's protection that observe and follow his directions.

Those that are thankful for mercies received, may expect more to be more thankful for.

The Doom of Babylon.

O city of the seven hills,—
O Babylon the great!
The angel of the trumpet sounds
Thy fast-approaching fate.

Thy smile or frown, O guilty Queen,
Men neither court nor dread;
Thy curses uttered shall rebound
On thy own Gorgon head!

O city that so long hath ruled
Supreme o'er land and sea,
The drug you loved the world to drink,
Shall be wrung out for thee!

O skeleton of queenly power,
Dim phantom of the past,—
The horoscope foretold thy doom;
Thy life is waning fast.

The "*mene tekel*" on thy walls,
By mystic fingers traced,
In deep illuminated lines,
Can never be effaced.

Bounded of thy royal robes,
Uncrowned by God's decree,
The hurtling arrows of his wrath
Will soon descend on thee!

—*Selected.*

The Kellaway and Boardman Discussion.

This neat little volume of 148 pages on "*The Separate States*," bound in cloth, at fifty-five cents per copy, at the RESTITUTION office, has been placed in my hands to read and notice. I have read connectedly about one-half of it, and sketched the remainder. I have met with volumes more ponderous, and of course more exhaustive on some points than this, yet with none more simple, and easy, with none more Christian like, with none more free from useless epithets toward an opponent. Just as all religious debates should be conducted, this seems to have been conducted, not for victory, but for the purpose of eliciting truth. If we were to hold a written discussion this is just such an one as we would like for it to be; and these are just such men in deportment as we would like to have for opponents.

As a specimen of the manner and matter of the work we give below their argument for, and against, the first proposition, drawn from a noted text of Scripture. G. M. MYERS.

MATT. x: 28.

BETA—(Boardman)—Man cannot by any possibility "*kill the soul*;" only God can do it in *Gehenna*, not *Hades*. The confusion of *Hades* with *Gehenna* in our authorized version is something sad, and terribly misleads the ignorant, as you who can read the original well know. p. 14.

When I stated in my last, that man cannot by any possibility '*kill the soul*' (Matt. x: 28), only God can do it in *Gehenna*, not *Hades*, I have made, I believe, an unanswerable statement. p. 22.

ALPHA—(Kellaway)—The principal passage in Beta's argument,—one on which I think he would be willing to rest his entire case,—which he regards as a very Gibraltar to his whole position,—a passage from which he has made a statement and repeated it, calling it unanswerable, is Matt. x: 28: "Fear not them which kill the body, but are not able to kill the soul; but rather fear Him who is able to destroy both soul and body in hell." These are the utterances which to Beta's mind are the end of all controversy, and assert by the easiest inference the continued life of the soul apart from the body.

Now while I believe this passage quite as firmly as Beta, I understand it very differently from what he does. And my understanding of it I think to have the advantage of his in three important particulars: 1. That I do not have to contradict other Scripture on the same point; 2. That it removes the great uncertainty of intermediate life; 3. That it enables me to give to the resurrection that importance which Holy Scripture gives to it. I will elaborate the first of these points. It is, that looking at the passage in another way from Beta, I do not have to contradict Scripture, *which Beta does*. I affirm, Beta has to entirely silence the testimony of other portions of God's Word by his interpretation of this passage. If I can *prove* this to the satisfaction of my readers, I have raised one of the greatest reasons why his interpretation should be abandoned as unsound.

Scripture, in other parts of the testimony, tells us distinctly that the soul of man CAN be and has been killed. It tells us that it CAN die, and HAS been destroyed by the hand of man. Scripture history is most explicit on this point,—it utters the fact with the greatest assurance. In Scripture we read of souls living and dying; of souls smitten and killed; of souls dead and in their graves; of souls redeemed and brought up out of their graves. Let us refer to some of these.

First, to the possibility of the *continued life* of the soul in some instances of Bible history (teaching, of course, the possibility of *its death* if the means of preservation were not at hand). Abram said to Sarai his wife, "Say, I pray thee [to the king of Egypt], that thou art my sister, . . . and my *soul* shall *live*." (Gen. xii: 13.) Lot said to the angel hurrying from the doomed Sodom, "Let us escape thither [to Zoar], and my *soul* shall *live*." (Gen. xix: 20.) In Psa. lxvi: 9 also, we read of God "holding our *soul in life*."

And *souls die*, according to the following Scriptures. The wicked Balaam prayed, "Let my *soul die* [margin] the death of the righteous." (Num. xxiii: 10.) And Samson, in the house of Dagon, asked of God this petition, "Let my *soul die* with the Philistines." (Judges xvi: 30.)

And *souls* can be *destroyed* by the sword. "Joshua took Hazor and *smote* the king thereof, and *all the souls* that were therein, with the edge of the sword, utterly destroying them; there was not any left to breathe." (Josh. xi: 11.) See also, as passages of the same import, Josh. x: 28, 30, 32, 35, 37, 39.

And *souls* become *dead*. "All the days that he [the Nazarite] separateth himself unto the Lord he shall come at no *dead* body" (Hebrew, *soul*). (Num. vi: 6.) "There were certain men who were defiled with the *dead* body [Hebrew, *soul*] of a man." (Num. ix. 6.) See also the 7th and 10th verses of the same chapter.

Souls, by God's mercy, are *preserved from* going into *the grave*. "Thou hast *kept me alive*, that I should not go down to the pit" (Psa. xxx: 3.) "God will *redeem my soul from* the hand of *the grave*." (Psa. xlix: 15.) Hezekiah, the good king, acknowledged the mercy of God, after He had restored him to health, in the following language:—Thou hast, in love to my *soul, delivered it from the pit of corruption*." (Isa. xxxviii: 17.) And there is such a thing as saving a soul from death. (James v: 20.)

I have quoted all the above passages of Scripture to show that the soul can be preserved in life, or it can die by natural causes. That it can be destroyed by the sword. That it can become dead. That it goes into the grave and perishes. And that its redemption is from thence, and no otherwhere. And *all this is Scripture*. It is just as much Scripture as Matt. x: 28. Moreover, part of it is written in the law.

Now I believe these texts to be true—as true as Matt. x: 28. But if "kill" be understood as of exactly the *same* force in each passage, there is a contradiction, one at least, in the Word of God,—a variance which all the ingenuity of man cannot reconcile, and all the piety of a saint cannot ignore. But it is a long foregone conclusion that the Bible is *not* self-contradictory. A "yea" and a "nay" from the mouth of God is impossible. So, I say there must be a sense in which Matt. x: 28 is true, but it is not Beta's sense, the other Scriptures rendering such a construction impossible, because inconsistent with the harmony of revelation.

Hence I understand Matt. x: 28 to teach that God only can kill a man absolutely and for ever,—God only can destroy completely, and place beyond the possibility of a resurrection. Man can kill the soul for the time being,—he can destroy life temporarily,—but he cannot so kill as to destroy the capacity for receiving life again; and thus he cannot "kill" the soul in that extensive sense in which the word is used in the Gospel as recorded by Matthew.

Further, this interpretation receives countenance from the fact that even the New Testament teaches that the soul can in some sense be destroyed by man. This does not appear in our English version; but I give a few cases to substantiate my statement, knowing that every Greek scholar will confirm me in what I say. The word for *soul* in Matt. x: 28 is (*psuchen.*) Now *psuchen* occurs in other passages in which it is considered as destructible. Herod sought Jesus' soul (*psuchen*), to *destroy* it. Matt. ii: 13, 20: see Greek. Jesus, when he would heal the man with the withered hand, asked the question of those who watched Him, that they might accuse him of breaking the law, "Is it lawful to do good on the Sabbath days or to do evil? to save life (*psuchen, soul*), or to kill?"—the same word as used in Matt. x: 28. (See Mark iii: 4, and Luke vi. 9: In the latter passage the question is, "To save soul, or destroy it?") There are other passages of a similar nature, passages which show beyond a question that to some extent and for some space of time the soul can be destroyed by men, either by direct violence, or such neglect as leaves it to perish. But there are also passages which teach that no man can kill the soul absolutely and eternally, as God will the souls of the ungodly in Gehenna; and Matt. x: 28 is one of them.

So I conclude that this saying of our Lord's, to which I have given much space and more than usual attention, does *not* support Beta's notion of a separate state of conscious, intelligent soul-life during death.

Morality in Words.

Has man fallen, and deeply fallen, from the heights of his original creation? We need no more than his language to prove it. Like everything else about him, it bears at once the stamp of his greatness and of his degradation, of his glory and of his shame. What dark and sombre threads he must have woven into the tissue of his life, before we could trace such dark ones running through the tissue of his language! What facts of wickedness and we must have existed in the first, ere there could be such words to designate these as are found in the last. There have been always those who have sought to make light of the hurts which man has inflicted on himself, of the sickness of which he is sick; who would fain persuade themselves and others that moralists and divines, if they have not quite invented, have yet enormously exaggerated, these. But are these statements found only in Scripture and in sermons? Are there not mournful corroborations of their truth imprinted deeply upon every region of man's natural and spiritual life, and on none more deeply than on his language?

It needs no more than to open a dictionary, and to cast our eye thoughtfully down a few columns, and we shall find abundant confirmation of this sadder and sterner estimate of man's moral and spiritual condition. How else shall we explain this long catalogue of words, having all to do with sin, or with sorrow, or with both? How came they there? We may be quite sure that they were not invented without being needed, that they have each a correlative in the world of realities. And indeed, as regards abundance, it is a melancholy thing to observe how much richer is every vocabulary in words that set forth sins, than in those that set forth graces. When St. Paul (Gal. v. 19-23), would put these against those, "the works of the flesh" against "the fruit of the Spirit," those are seventeen, these only nine; and where do we find in Scripture such lists of graces, as we do at 2 Tim. iii. 2; Rom. i. 29-31, of their opposites?—*Trench.*

Hebron.

No city on earth can claim such a long continuous history as Hebron; certainly the oldest populated city in Palestine, if not in the world. Before Rome, or Ninevah, or Thebes, Hebron was. It is mentioned even before Damascus, and on the best authority, "was built seven years before Zoan in Egypt," the Tanis of the Greeks. Zoan has been in ruins for 2,000 years, its very site is in dispute, whilst Hebron looks as fresh and thriving as any modern oriental city. It appears also, to have had a still more remote antiquity, being originally known as Kirjath-arba—the "City of Arba," the father of Anak, from whom sprang the powerful race of giants that occupied the land in the days of Joshua and Caleb.

It is difficult to conceive of a community existing through so many ages, marked by so many social, religious, and political changes. Of a city, still astir with life, that must have been standing long before Christ was born, before Joseph was sold to the Ishmaelites, and before a verse in the Bible was written; and the possibility of identifying after so long a period the city where David was crowned king over all Israel, the valley where the spies cut the great "cluster of grapes," the plain where the tent of Abraham was pitched when he entertained the angels, and the very cave of Machpelah where the ashes of the Patriarchs repose, seems incredulous. And yet, all these places so fraught with interest are still here, and may be visited any day.

Hebron is beautifully situated in the valley of Eshcol, among olive groves and vineyards, and near the summit of the highest ranges of the Judean Mountains. This fruitful valley is still noted for its fine grapes, and single "clusters" may still be found here, that would require two men to carry.

The present name of the city was probably given in compliment to Abraham, the Arabic meaning of Hebron being the City of the "Friend of God," Abraham having settled here soon after parting with his nephew Lot on their return from Egypt. Here he abode for many years, here Isaac also lived, and here Sarah died.

The associations of the place were enough to inspire the heart of the venerable Caleb with courage, and it is no wonder, after the conquests of the country, having the first choice of the whole land, he selected this, the roughest portion, as an inheritance for himself and family.

The wicked will at last be made to feel what they will not now believe and fear.

Errata.

In report of committee on organization, article xiv., fifth line, for "public churches," read feeble churches.

Art. xv, 5th line, for "affairs." read officers.

In my article to Brother Foster, second line, for "church," read churches.

Seventh line, for "an association," read one association.

Instead of "As to the Free Masons and secret society men generally in sympathy with my opponent," read: As to the Free Masons and secret society men generally in the in sympathy with my opponent, &c. The remark was intended for that class at the institution only. It may be true elsewhere—it was true there.

For "man catechists," read men-atertain.

Next column, seventh line from the top, for "pro slack al," read pro-nounced.

Third line from the bottom of the article, for "when" read where.

J. F. WILLCOX.

BUSINESS DEPARTMENT.

ANNOUNCEMENTS.

G. M. Myers will visit for the purpose of holding meetings—

Dixon, Ill., Sept. 9 and 10.
Lanark, Ill., Sept. 14 and 15.
West Liberty, Iowa, Sept. 21—27.
At the Wisconsin conference, Sept. 29 to Oct. 2.
Leroy, Mich., Oct. 6 to 15.
At any point on Brother Miller may arrange, Oct. 15 to 29.

Since the recent decease of Brother Wilson, of Philadelphia, Pennsylvania, that the church of Christ in that city find it impossible under the circumstances to which they are placed, to entertain the annual conference in their city, the church at Baltimore has resolved to invite all those of like precious faith who have been baptized, believing in the Gospel of the Kingdom of God, to meet in our city (Baltimore), to break bread with us and drink wine in celebration of the death and resurrection of our Lord on the first Sunday of October. Meetings of the church will commence on the Saturday afternoon previous, September 30.

We especially hope that the brethren on the Atlantic coast will make an EXTRA EFFORT to attend these meetings. The date mentioned has been decided upon that those of our brethren and sisters from the Western states who purpose visiting the centennial exhibition at Philadelphia may have an opportunity to arrange their visit so as to pass through to Baltimore in time for these meetings. We trust that all that can come will come, and we will spare no pains to make their stay pleasant and profitable.

It is very important that all brethren coming to these meetings should communicate their invitation at least three days prior to September 30, that the proper arrangements may be made for their reception; also what train they will arrive on, that we may meet them at the depot. Please address all letters pertaining to the meeting to F. G. WELLER, W. Baltimore street, Baltimore, where also any stranger brother may come if not met at the depot.

Secretary of the Conference.

All brethren and sisters who purpose to attend the Baltimore conference are especially requested to arrange their visit so as to arrive in this city not later than Saturday afternoon, September 30, at supper will be spread in the hall at 6 o'clock, and the first meeting will be held at 7 o'clock punctually. Also we are anxious that all who are coming should be on hand at the opening.

Also, for the greater comfort of the visitors, and those who have the care of the arrangements, the brethren and sisters are requested to inform the undersigned, by letter, at least three days before the meeting, (and if possible earlier) what line of railroad and what train they intend to come on.

Married brethren will please state if their wives will accompany them.

As we have reason to expect a large gathering, strict attention to these preliminaries will enable us to provide suitable lodging, and will add greatly to the general comfort.

We again call attention to the fact that the committee of reception will be distinguished by a strip of white ribbon attached to the lappel of the coat. But if from any cause brethren should fail to recognize them, please enquire for me, during the day at 218 West Baltimore street, or during the night at 128 East Monument street. If brethren arrive on Saturday evening, they will please find the hall at the North-west corner of Pearl and Lexington streets.

N. B.—All are requested to bring their hymn books.

THOS. C. WEBB.

The annual conference of Northern Illinois and Southern Wisconsin, will convene September 22, 1876, at 7:30 o'clock p. m., at the Fairfield school house, Green county, Wisconsin, and continue over Sunday.

Those coming by rail on the Western Union, should write to Aaron McCauley, Rock Grove, Stephenson county, Ill. and they will get all at Darwin.

Those coming to Judah should write to Cary Noble, Twin Grove, Green county, Wis.

Brother Myers will be expected at this meeting.

J. S. ARMOUR, Pres.

There will be a quarterly meeting of the Michigan conference, at Jamestown, commencing Friday evening, Oct. 6, and concluding over Sunday.

Brother H. V. Reed and Brother G. M. Myers have agreed to be in attendance. A full attendance is earnestly solicited. Those coming from the south on the G. R. & I. R. R., will stop off at Ross, at about 4 p. m. Those coming from the north will take the Chicago & M. L. R. road to Grand Rapids, at 11 a. m., and stop off at Hudsonville. Teams will be at the station on Friday, at the time of the arrival of the trains to convey to the place of meeting.

By order of the Ex. Board.

JOEL A. SIMONDS.

The annual conference of the Church of God in Iowa will convene at Friday, Tama Co., Iowa, on Thursday evening, Sept. 21, 1876, and will continue over the following Sunday. Those wishing to come by rail will stop off at Belle Plaine, where they will find teams to convey them to the place of meeting. Come, brethren to this meeting, and let us all show by our works that we have a faith that works by love and purifies the heart. Then let us never fear God, if our motto is to do good, that less is greater than faith or hope.

J. T. PRICE, President.

JOHN PRICE, Secretary.

Centennial Number of the Restitution.

It has been decided best to issue a Centennial number of the RESTITUTION, wherein is to be set forth our faith and hope upon the great questions of Bible truth. Those who have heretofore contributed to the Tract Fund, will find the amount credited under this head. It is to be hoped that every brother will give something toward this Bible effort in let the light of the glorious Gospel shine into the hearts of men. No people have so much truth and do so little. Why is it? Let every one do his duty. God will bless you.

J. F. Wagner	$1 00	Mrs. Robt. Ruffcock	1 00
G. M. Myers	1 00	S. G. Mott	1 00
Cash	1 00	John L. Wines	1 00
Thos. E. Nichols	1 00	S. A. Chaplin	1 00
Mrs. C. Gilbert	1 00	Leonard Adams	1 00
E. D. Adams	1 00	S. R. Baker for church	
H. V. R.	1 00	at Aurora, Ill.	2 00
Wm. Ruffcock	1 00	A. D. Eberman	5 00
A. Mann	5 00	Ruth M. McDonald	5 00
Mr. C. Palmer	1 00	O. W. Young	50
M. R. Steele	2 00	D. R. Stile	1 00
L. H. Lincoln	1 00	M. B. Hickes	1 00
J. J. Brown	1 00	Peter Grant	2 00
Drusilla Wardrifton	1 00	Hugh Barnhill	1 00

Put Your Name on this List.

Recently quite a number of brethren have concluded that an easy and effectual way to get the truth before the minds of the people is to send them the RESTITUTION for three months. This is a good decision. It is almost impossible for the paper to be received and read by any household for three months without its making an impression upon their minds for good. So send on your names and money. We hope to have a goodly number report. The following is a list of those we already have above referred to:

NAMES.	# cts.	No.
J. H. Walker	6 00	12
Hannah Vickery	3 00	6
D. J. Hobbs	1 50	3
A. P. Burch	1 00	2
Eleanor Inwood	2 00	4
Mrs. Adair	2 00	4
Stephen Durgin	2 00	4
Jane Brewster	2 00	4
John Smith	3 00	6
Susanna Winey	1 00	2
Lucie Rowe	50	1
Platt McDonald	4 00	8
G. M. Myers	2 00	4
J. M. Hollins	9 00	18

Stockholders of the Christian Publishing Association.

To the list below is included the amount subscribed at the Antioch Conference, August 10, 1876 which is payable within ninety days from that date:

NAME AND ADDRESS.	SHARES.	AMOUNT.
Allemann Gustav, Plymouth, Ind.	2	20 00
Allred E. D. Meridian, Miss.	1	10 00
Bedford Elizabeth	1	10 00
Babcock Frank H.	1	10 00
Benjamin Jacob	1	10 00
Babb H. M.	1	10 00
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Beach Wm. L. Plymouth, Ind.	½	5 00
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Dodgeine D. Rensselaer, Ind.	½	5 00
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Eshelman Anna, Canton, O.	2	20 00
Friar W. H.	2	20 00
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Haines W. J. Argos, Ind.	1	10 00
Hoad H. F. Plymouth, Ind.	1	10 00
Isaac O. H.	1	10 00
Jackson S. L. Auburn, Ill.	1	10 00
Large Arthur M.	1	10 00
Lawson John	1	10 00
Lincoln John C. West Lebanon, Ind.	1	10 00
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McDonald Daniel, Plymouth, Ind.	20	200 00
McDonald H. S. Plymouth, Ind.	29	290 00
McDonald Thomas (col).	1	10 00
Mills Wm. Goodland, Ind.	25	250 00
Mercer A.	1	10 00
McClellan Isaac N.	2½	25 00
McClellan Alvin	1	10 00
McClellan D.	1	10 00
McClellan Arthur	1	10 00
Miller James, Somerset, Ind.	1	10 00
Miller F. Mendon, Mich.	1	10 00
Myers G. M. Plymouth, Ind.	3	30 00
Mentzner Joseph, Millwood, Ind.	1	10 00
Orr Nathan	1	10 00
Pinnamer Wm.	1	10 00
Pence John	1	10 00
Parks Jonas A. Sharpsville, Ind.	3	30 00
Pugh Willard, West Lebanon, Ind.	1	10 00
Parker Joseph, Winchill, Ind.	1	10 00
Palmer Charles, Plymouth, Ind.	10	100 00
Parly Barry, Rensselaer, Ind.	1	10 00
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ALFRED NORRIS.

To Work, to Watch, to Wait;
Ah, me! the fiery sun,
The level, treeless, barren, dew-drained fields—
I would the work were done!

To Watch, to Work, to Wait;
Ah, me! the restless roar
Of wreck-strewn oceans roofed with sombre clouds—
I would the Watch were o'er.

To Wait, to Work, to Watch;
Ah, me! thou absent Friend,
Come thou quickly? So thou exhort: I would
The Waiting hath an end.

My soul be still and strong;
Sight follows after faith.
In all advancement of the true and good,
He cometh as he saith.

My soul be still and strong;
Here on thy Lord's estate
No place is useless, no experience vain.
Work on, Watch on, and Wait.

"The Rich Man and Lazarus."

Preface to an Exposition of the Parable.

It is claimed by some, that parables are built upon facts, and therefore this parable is claimed to be founded on the doctrine of the consciousness of the dead, and that Jesus believed and advocated this doctrine. But the facts are, the Jews that refused faith in Jesus believed said doctrine, (see Josephus) and Jesus founds the doctrine of God's (national) punishment upon their false belief, and thus shows them and all others that understand him, the result of their unbelief and opposition to him, and facts which are stubborn things, show and prove a literal and national fulfillment in the present dispensation of Jehovah's dealings in Jewish history of affairs.

I will now give a brief summary of the important points of the subject, without reference to proof, either argumentative or Scriptural. But sustained by bold asseverations and assumptions, such as we generally get in modern times from the pulpit. On nearly all doctrinal subjects treated, contained in, and supported by the creeds of human origin and tradition, that now fill the land like the frogs of Egypt.

1. Dr. Luke's report shows a crowd around Jesus of interested hearers, consisting of publicans and sinners, murmuring scribes and Pharisees.

2. To silence those muttering murmurers, Jesus spoke the two parables of the lost sheep and lost silver, to a promiscuous crowd.

3. To show his mission of mercy from heaven was to the lost and degraded, who will repent and come, and not, as they poor, self-righteous, self-convicted, covetous, outside murmuring scribe and Pharisee brothers, might suppose, only to the seed of Abraham, who claimed to be already safely in the fold, He gave them the parable of the prodigal son and his murmuring brother.

4. To convince them of their guilt before God in violating his law, by going to the Romans and Spartans, to form alliances with those corrupt nations, He gave them the parable of the unjust steward, and hinted their removal out of the stewardship.

5. His teaching being contrary to their will, and also a rebuke to their conduct in a public manner, they belched out at him in public derision, thinking thereby to avoid public stigma.

6. He plainly tells them that as God knows all hearts, He is not deceived, and that they cannot serve God and mammon at the same time.

7. That the law, or old covenant was preached until John, and that the new covenant, and himself its mediator, since the days of John.

8. That the law was of divine appointment to an end, and was the covenant wife until fulfilled; but that it was now to die by statute limitation, and they as the unjust steward, (nationally), were to die with it.

9. That in the past dispensation, they, as Abraham's seed, and the depository of God's oracles, were greatly exalted; but now, 1. By making void the law covenant, while it was in force; and 2. By rejecting him and the Gospel covenant as presented by him, they were doubly guilty of adultery (morally) as illustrated by the marriage covenant violated, between a man and his wife. Verse 18.

10. As without a parable he spake not, to those without, and as his address is now directed to the Pharisees, in a promiscuous congregation, we, therefore, not to impeach his word, are bound to admit that what follows is a parable, and as really so as the first four of his discourse.

11. The parabolic nature of the text, Luke xvi. 19-29, being established, we affirm that the figuration rich man, is the old law covenant of a past dispensation, including the nation of men that were under it, and that once operated it, and also in the days of Christ, namely, "once" the twelve tribes, but in Christ's day, Judah and Benjamin.

12. His clothing, the fine linnen represents him in the past, righteous in the sight of God, and so they, and also the law were, in all its institutions and their national deeds, until, as such, they had sinned.

13. The sumptuous fare was the providential protection and beneficence of their husband, Jehovah of hosts, by the old covenant, who, when they kept the law, He sent his angels to defend them.

14. Lazarus, the ulcerated beggar, is the purely idolatrous system of Gentile religion, in a national point of view, embracing the people with no pure system of religion in the past Levitical dispensation.

15. His laying at the rich man's gate is the Gentiles occupying the court of the Gentiles at the Jewish temple in olden times.

16. The crumbs that he then desired is the word of God, that the rich man kept in trust as Jehovah's steward, and this was all the means that the idolatrous heathen had at that time of obtaining the knowledge and blessings of God in a religious way.

17. The dogs that lick his sores are the missionaries of the Samaritans, who, being partly instructed in the worship of Jehovah, by the law of Moses, worshiped idols in common with the one God of Israel.

18. The licking his sores is their attempts to convert the Gentiles according to the law and the worship of of God, which forbid idolatry.

19. The death of the beggar is the cessation of his former condition in a religious, and also a national respect, and took effect when Peter and Paul went and preached to the Gentiles.

20. His being carried to Abraham's bosom, is the Gentiles embracing the Gospel of Christ as the covenant of God with Abraham.

21. The angels that performed the work are the ministers of the Gospel, namely, the apostles of Christ, sent to the Gentiles to announce glad tidings of salvation.

22. The rich man's death is the destruction of the temple worship and the end of the national covenant relation between God and the Jews by the old covenant, by the national war with their chosen king and Roman ally, to whom they sent embassadors first (and contrary to law) in the high priesthood of Judas Macabees.

23. His burial is the dispersion of that nation into all lands and countries, a complete overthrow (by the Romans) and burial of their kingdom, and all the national institutions of the old covenant.

24. His hell, (*hades*, Greek,) or dead state, is their present national condition as has obtained with them since their kingdom was destroyed from off the earth.

25. His torments in the flames of hell are the righteous and national judgment of God executed by the rich man's chosen agent, Rome, the fourth empire of the Gentiles.

26. His seeing Abraham afar off, and Lazarus in his bosom, is the Jews, now seeing that the Gentiles claim to be, and are by faith in Jesus Christ the seed of Abraham by covenanted relation, and that they themselves as a nation, are broken off and far removed.

27. They also see that while they are experiencing the curse as predicted by Moses for their sins, the Gentiles share the blessings of God as promised to Abraham by the Gospel call to the Gentiles of the present dispensation.

28. The bosom of Abraham in the figure, is literally the covenant of God with Abraham, confirmed by oath in Jesus Christ, forming the two immutable things as a basis of the Gospel hope, that is like an anchor to the soul, both sure and steadfast.

29. His crying to Abraham from his tomb, and their national hell of punishment for aid to mitigate his exquisite misery, is the Jewish nation in their dispersion, asking Jehovah as Abraham's seed, and in his name, for a relaxation of their (just) retribution and the coming of their long-looked for Messiah to accomplish it.

30. Although the Jews deny the true Messiah, who is now head over all things to the Gospel church and Gentile religion in this dispensation, yet they virtually and unwittingly ask for the things desired through Jesus our Messiah, as our Messiah is and will prove to be theirs, and is in the figure the Lazarus of the parable since he (Lazarus) was taken to Abraham's bosom. The Jews cannot be heard in the name of Abraham, but would be in the name of Jesus.

31. Abraham calls him son, and a parable will not allow us to say his individual son, but a figurative son, and that is either a Gentile Christian as Abraham's seed, or a national son of the tribes of Jacob, as a Christian would not be a subject of punishment, it is not, and cannot be such a figurative son.

32. Such son as a dead nation, and buried by dispersions, can remember the good things they had in their life time (which is the Levitical dispensation in this case) and also the degraded condition of the Gentiles at the court of their temple beseeching their pity.

33. But the Bible declares that the literally dead remember nothing, as in death the organs of the mind cannot eliminate a single thought, but its attributes literally and absolutely perish.

34. The dead nation can also, in its dispersion, reflect on their own condition, by their God giving them up to Rome their chosen king and ally, and also upon the comfort of the Gentile nations that believe in Jesus, who as the true Messiah offered to save them.

35. Abraham advertises his praying son of the impassable gulf between them, which on the part of the (national) Jewish side, is unbelief in Jesus, and on the side of the Abrahamic covenant, is faith in Christ unto salvation, to every one, or nation that fear God and obey his Gospel: two systems of religion as diametrically opposed to each other, can never become one and the same religion.

36. The parable contemplates national systems and events, and to interpret it of individuals and their actions, whether of Jesus or others, is to destroy its figuration and parabolic sense, and hence to pervert the text altogether; and how many do it with no consciousness of their guilt.

37. As this praying son of Abraham wishes aid for the brethren of his fathers house, he must refer to the house and family of Jacob, and to his brethren the ten tribes, who were taken captive by the king of Assyria over 700 years B. C., and over 100 before the Babylonish captivity.

38. As the rich man is the two tribes of Jacob's family, so the other ten are, by the same rule of interpretation, the five brethren; and so the whole "house," or family of Jacob are included.

39. The rich man wishes his brothers warned lest (literally) they come into the same captivity by his example of unbelief.

40. The ten tribes were relieved of their captivity by the decrees of Cyrus, Darius and Artaxerxes, who were all Persian emperors and universal kings; therefore, although captives at first, were not national captives at the time of this parable.

41. He is informed that his brethren have Moses and the Prophets. If they disbelieve them, they cannot receive any help from him, through the agency of Lazarus, any more than the rich man himself can.

42. Nay, says the rich man, but if one went unto them from the dead, (take notice, not from heaven, nor from paradise, but from the dead) they will repent.

43. The Savior shows here at the end of the parables in a literal manner, that men abandoned by God, are inclined to seek to the dead instead of seeking to God's inspiration, by Moses and the Prophets.

44. He also shows them that an unbelieving heart can resist any evidence, when it is hardened in sin, and that it resists the word of God with deliberation and determination.

45. He in after time, demonstrates to them the truth of his statement relative to one raised from the dead, by raising a dead Lazarus personally and showing him to them. Did they then believe? They did not, for they hated Jesus, and had not believed Moses and the Prophets that wrote and testified of Jesus being the true Messiah.

46. As Moses, the Prophets, Christ and his apostles, or in other words the Gospel is still the chosen power of God unto salvation of all that believe it; and as no unbeliever of the same can have its salvation, and also that the typical nation fell in the wilderness because of unbelief. Consider the awful nature of unbelief and the severity of God on all that fell, and also fall by its inexcusable wickedness. O may we all take timely warning and flee its bane, as the poison of asps, by believing firmly, and in the detail, both the promise and the oath, as the two immutable things that are unfailing, believing that Jesus will in the world (or age) to come possess the gate of his enemies according to, and also on account of the promise and the oath, thus confirms it.

Even so come Lord Jesus, and reign, that we may reign with thee.

C. F. SWEET.

P. S.—*To the Editors of the Restitution:*—I have had the manuscript fully written out, containing thirty-eight pages of fools cap, and six pages of important Jewish history, together with the six pages of recapitulation that I herein send you for publication, for now about three years, and not feeling myself able to pay, and not being willing to involve myself without means to pay, and at the same time so much said and published on the subject and the reflection that the masses did not know, and would not believe if told so in brief, that my exposition was superior to any yet published, and the result would be, if I published it and made a debt thereby, I could not sell enough to pay the printers bill as I ought. Well, I now wish you to publish this recapitulation of six pages and the following.

To our Brethren:—I publish here a recapitulation of thirty-eight pages, Scripturally and argumentatively written, in six pages, and I do so that you may see how I understand and expound the parable; and also that if you wish, and will do so, I will send any amount of books you may subscribe and pay for, at the printers cost, (except plates) for an edition of 500 or 1,000, if enough is subscribed to make the first edition that much. I think that an edition of 1,000, with plates, perhaps, may cost $125, and I will take the stock of ten, $10.00. Who will take the rest? or, if they do not wish the full amount in pamphlets and will assist to get them published, let them send to the RESTITUTION, or to me at Albion, Orleans county, N. Y., what they will do, and their will shall be respected and a report duly made in the RESTITUTION. C. F. S.

The Sabbath.

Many, doubtless, engage in Sabbath keeping through deception. Some that we have talked with, have argued, that inasmuch as God gave Adam a commandment to rest on the Seventh Day; therefore, it is the duty of all men, Gentiles as well as Jews, to rest on that day.

We find in their works, that Sabbath keepers assume that God gave Adam such commandment. In a work entitled "Truth Found," by J. H. Waggoner, we read—in it, (the Bible,) we are taught,—

1. That God made the world in six days.

2. He rested on the Seventh Day.

3. He blessed, sanctified, or hallowed, the Seventh Day.

4. He commanded that the Seventh Day be kept holy.

This language, though literally true, is calculated to deceive the careless reader, bringing into close relationship, as it does, occurrences that were 2500 years apart, and intimating that they occurred at the same time.

Here is another from another author. "The former covenant referred to, was with Israel, at the time of their deliverance from Egypt, 2500 years after the Sabbath was instituted and enforced.

Q. How does Mr. Wardner know that Sabbath keeping was enforced at, and from creation?

The point to be proved is entirely assumed, and on this assumption, he builds his theory.

In the sixteenth of Exodus, 2500 years after creation, we find the first commandment given to any one to keep Sabbath. And it is given under circumstances, showing that it was here first made known to the children of Israel. Moses, (it would seem,) had told the manna gatherers, to gather only as much each day as would suffice for that day; but on the sixth day, the rulers discovered that the laborers were gathering a double portion; so they came and told Moses. This proves that the rulers knew nothing of any Sabbath commandment, until Moses told them on the sixth day of the manna. It was not their business to gather manna, consequently Moses did not tell them about the Sabbath until they asked him.

In Deut. v. 15, we learn the reason why God required the children of Israel to keep the Sabbath. They had been servants in Egypt, and had been brought out through a mighty hand and a stretched out arm, "therefore" ——. Let us here inquire, which, among the notable events of God's miracle working power was the Sabbath instituted to celebrate? We answer, feeding the children of Israel on angels food, was an event worthy a memorial, that should refresh their minds one day in seven throughout their generations, "therefore, the Lord thy God commanded thee to keep the sabbath day." The Sabbath, therefore was a sign or remembrance, that the Lord fed them on angels food.

In noticing the new covenant of Jer. xxxi., Mr. Wardner says: "But Paul says, (Rom. iii. 31), that we do not make void the law of God through faith. He evidently referred to the same law spoken of here in Jeremiah, which God promised to write in the hearts of his people,—i. e., the Decalogue—which was to be accomplished through faith in Christ; so that, by their fruits they might be known to be his children. This could not be, if there was no written law with which men could compare their conduct." Then, according to Mr. Wardner, the Decalogue or ten commandments was what God promised to write in the hearts of his people. He says, furthermore, "Every regenerate soul has this law of God written in his heart." "This is what constitutes the difference between the regenerate and the unregenerate."

Here we find that Sabbath keepers claim the Decalogue or ten commandments as a touch-stone of Christianity; and the keeping or desecration of them a criterion by which it may be known whether a man has been regenerated or not. In other words keeping the ten commandments, is the fruit of the Spirit. But Paul says, "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. Not one of these can be found in the Decalogue; and yet, forsooth, the keeping of the Decalogue is the test of Christianity. There is not one commandment in the Decalogue that any unregenerate soul cannot keep, or that is not found upon the statute book of every state of this American Union, except perhaps the first and second.

But let us notice the new covenant of Jer. xxxi. The Lord says, that the new covenant shall not be according to the old. Sabbath Keepers will please notice that little negative adverb *not* in there; although they say the new shall be a transcript of the old, the Lord says, the new covenant shall not be like the old. What was the old covenant? Ans. The Decalogue. What was the new to be? Written in the heart. The Savior defines it to be love to God and love to man. This is the foundation principle of all the law and the Prophets. And we notice, that there is not a particle of love in the ten commandments, neither love to God or love to man. It is generally made up of, "Thou shalt not." Evidently a curb bit of restraint upon a stiff necked people. The whole subject seems to hinge right in the new covenant, since they have failed to find any commandment given to Adam to keep Sabbath, the Sabbath by some means must be tortured into the new covenant, and this they do by transcribing it into the new, when God says, the new shall not be like the old.

Paul says, Heb. viii. 6, that "Christ is the mediator of a better covenant," also, that the old covenant was faulty. Let us here stop and enquire: In what was the old covenant faulty? Would God make a covenant with his people, and leave a screw loose or a bar down? In short, will God give a commandment that it is not right to keep? The old covenant was all right when he gave it, and to whom he gave it, and could be kept in Palestine, where only it was designed to be kept, and where only it could be kept, and as the new covenant was designed to go into all the world and be preached to every creature; therefore the faulty part of the old covenant was designedly left out and not used in the establishment of the new covenant. The fourth commandment we regard as the faulty part of the old covenant, not faulty in Palestine, but faulty in and contiguous to the Arctic region where it cannot be kept. Dr. Kane, in his voyage to the Arctic region says, "The sun ceased to rise after the 13th of November. After that, the east was as dark at nine in the morning as at midnight."

Again, he says: "On the 29th of January the sun arose above the horizon after an absence of 86 days." We now begin to see why the old covenant was not faultless. The new covenant was designed to be preached in all the world, as far as human foot has trod the soil, yet Sabbath, beginning and ending at sun-down as it did, cannot be kept where there is no sun-down for 86 consecutive days. Tell me not, that God has made a law, and commanded me to obey that law, when a law of nature directly forbids my keeping that law.

Christ said, Matt. v. 17: "Think not that I am come to destroy the law or the Prophets; I am not come to destroy but to fulfill." Paul says, Christ was made under the law, therefore it was necessary that he should keep the law, for the law was of full force and binding until it was nailed to the cross, and taken out of the way. If Christ had broken the Sabbath or any other commandment of the old law, he could not have been our Savior, but he faithfully fulfilled every requirement of the law, and then the old covenant was taken out of the way, together with the law that surrounded it. But do we find any Sabbath law in the new covenant? We do not. Paul says, he kept back nothing that was profitable, but he said not one word about any one keeping Sabbath as a commandment from the Lord, but much to condemn the observation of days, months and years, times and seasons, as a means of justification, and shows conclusively, that such had gone back from Christ to Moses, from the Gospel to the law, and that Christ had become of no effect to all such as seek to be justified by the law.

But it is said that Mary observed the Sabbath, after the crucifixion, according to the commandment, and that the apostles observed the Sabbath in many instances. We reply, that the disciples retained their Jewish prejudices and customs, and carried them over into the new dispensation, but shall we say, therefore all those prejudices and customs are obligatory upon Gentile Christians of the present day? Show us a commandment from any of the apostles that we are to keep Sabbath day, and it will suffice, Mr. Waggoner says, in his "Truth Found," p. 47. "It will be admitted that commandments or laws, as they impose obligation, should be most definitely and clearly stated." If Sabbath keepers would abide by this rule, there would be no trouble about Sabbath keeping.

"The Sabbath was made for man." This is a fortress to which our opponents flee, as if it were impregnable, and as if it proved that all men were under obligations to observe the day as holy time. We admit that the Sabbath was made for man, for all men, in all time, and rejoice that it was, and rejoice also that "the Son of Man is Lord of the Sabbath."

God made the world in six days, (cycles or periods of time, as many read it,) and rested on the Seventh Day, thus showing to mankind, to all men, in all future time during the six working days or the six thousand years, that "the Seventh Day, or seventh thousand years shall be a great Sabbath of rest for the people of God, as Paul says, Heb. iv. 9: "There remaineth, therefore, a rest, or keeping of a Sabbath (margin) for the people of God. This Sabbath of rest was made for man, for all men, of whatever dispensation, whosoever will accept the terms. By becoming the people of God men may enjoy this great anti-typical Sabbatic rest-day. But to undertake to show from the typical Sabbath or rest day of Jehovah, that all mankind are under obligation to rest from labor on the Seventh Day of the week, is without authority. If it is not "definitely and clearly stated" that Gentiles shall keep Sabbath, then let us not add to that which is written, lest we be found untruthful, and the plagues that are written in his word be addedito us.

Yours in hope of entering into that rest. D. HOWARD.

Woman's Place in Nature, and Society.

This sudden revolt against the home duties and useful virtues, the modesties and affections, which formerly distinguished women, is an odd study. This frantic desire for masculine independence and notoriety must have a meaning, if we could but find it. Is it an unconscious check to population? so that a certain portion of our women are instinctively throwing themselves off from the main current of life, impelled thereto by a law of which they themselves do not understand the full significance? In which case will those who remain true to the old instincts be ranked as more animal than their hybrid sisters, or more human? And these hybrids themselves, what will they become? Emotional as women are by nature and as the very result of their organization, will the third sex carry into their professional work, their political life, the fancies and exaggerations, the lures and the fears, hysterical excitement, the baseless despair, the irrational hopes, which usually dominate the lives of women? So far as things have gone yet, women have modified or heightened the action of men rather than themselves set the measure by which history and humanity have been governed; but when the national councils are directly controlled by women, it will be curious to watch the working of the system, and to note how far sentiment and how far passion will have the upper hand, and whether the sweeter strain of the unpractical saint, or the instinctive violence of the Menad, will be the stronger. Women have the two possibilities, as the world has already seen. Their gentler prayers have softened the hard terms of conquerors and brought mercy to the councils of the cruel; and their passionate cries for vengence have roused the blood of men to fever heat, and from honorable foes transformed them into bloodthirsty fiends. Even now the opinions of women influence men in more than one questionable direction; and honorable names and masculine minds are dragged by them into historical associations where everything is represented but common sense and the more workable principles of action. If such things have been done in the green tree of indirect influence, what will be done in the dry of direct command, and when the monstrous regimen of women will be law under which we shall live? By the look of things this question will answer itself before many years have passed; and for good or evil the preponderating influence of women will come to be recognized as the chief factor in the great sum of mental forces. Yet surely their influence is strong enough as things are, without their direct invasion of the political platform. As wives and mothers, as sisters, friends, and the first women whom the young man loves, they have immense power over men; and a power which is yielded to voluntarily, and not resented by even the most arbitrary—who loves. Without love, we grant it, there is not much influence on either side. But when women are no longer women but hybrids, we doubt greatly if obtaining their rights will carry love along with them, and if they will not lose on the one side more precious things than they will gain on the other. Nowhere, where women rule, do things go well; neither where they are kept in slavery and undue subjection. Among the working classes, the women at times rule the men with a heavy hand, and shrewishness fills the public-houses as much as slatternliness. I have myself known instances where the wife has had her own industry separate from the husband's, and where he has given her boarding money for himself; and in all these cases I have known the wife both grudge and filch from the food which she had to allow the husband, and hold herself worthy of pity and compassion in that she had to cook for him when she herself would have made up with bread and tea, and passionately abuse him for his sensuality, in that he demanded to be more richly nourished than herself. And we see in the working classes where the waitress is the best man, we see in the houses of the better educated where the wife has the money settled on herself and where she has the stronger will, or holds the theory that women are the cream of creation—men only the skim-milk; and that the cream, by virtue of its own laws, rises to the top—and stays there—*Mrs. Linton, Belgravia.*

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

WHOLE NO. 549. PLYMOUTH, INDIANA, SEPTEMBER 20, 1876. VOL. XXV, NO 38

Read this Paper. A Refutation of so called Church Organization. A. B. Magruder. (Read.)

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TO CORRESPONDENTS.

THE RESTITUTION advocates the final restitution of all things which God hath spoken by the mouth of all his Holy Prophets since the world began. It also advocates as a means to this end, the establishment of the Kingdom of God on the earth, with Jesus Christ as King of kings, and the immortal saints as joint-heirs with Him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ; and many other kindred truths. It also advocates a hearty belief of the Gospel, repentance, and immersion as pre-requisites to the forgiveness of sins, and a holy life as essential for final salvation.

The East and the English.

The instructed and attentive observer sees grave and great issues in the present aspect of foreign affairs. It is declared that Russia is waxing hot with indignation towards Turkey for her brutality in the Turko-Servian war, and little is lacking but that her anger will burst into a flame. The Czar is almost certain to be dragged into a war against his will, by the inexorable clamor of his people. England is vehemently blamed for her tardiness of action. Truly, a great cloud is rising in the east. It is dark and electric and threatening. What cause has every praying soul to be full of prayer and solemn awe, and alert watchfulness, and sympathy with God? Who can tell what a majestic crisis is at hand? The Turk, as if smitten with blindness, is perpetrating acts that arouse universal sorrow and indignation. It is but but too likely that her day of doom is nearly come because she is so suicidally silly, and so pitilessly cruel. Her very madness makes her existence a perpetual shame. She must be deemed and doomed as not fit to have power, by the common decree of civilization. O, the heart aching sadness and pity one feels at the sufferings of the helpless, especially children and women, on whom the Turk enacts his worse than leopard-like deeds of villiany and blood!

Have you or your readers noticed the movement in England in regard to the identification of the lost tribes of Israel? At first I was skeptical, and waited long in doubt. But after a rest of years, after reflection and waiting, I am not unwilling to say I think the arguments of Mr. Hine and many others, have great cogency. Let us not be hasty, either to credit or condemn a view which strikes us at first as strange if not startling. Yet such is the rapidity of the progress of events, that with God's help the mind is urged to rapid action often, and to decisions which may be correct, even if early. I think it is more than likely that it is true that the Anglo-Saxon race are to be looked upon as composing the very Israel of God, for twenty-six hundred years lost to view, since the captivity into Assyria by Shalmanezer. Of course, Judah is not meant, being entirely separate and distinct from Israel. The arguments for this identity are quite numerous, and need early and diligent examination. I certainly think it would be unreasonable and unchristian to judge hastily in condemnation of this belief of many truly able and intelligent persons. The astronomer Royal of Scotland has done a great and noble work in bringing out so prominently and in detail the facts of the great Pyramid, and showing what six important signification they have in attesting Scripture, and in exalting the wisdom of God the author of this witness-monument in Egypt. And this same faithful man, Piazzi Smyth, is an avowed believer in the identity. Let not therefore the opinions of such a man be rashly condemned, until carefully considered. It may be proper to remark here, that the view of the Israelo-English or Anglo-Saxon identity has already gained such an earnest support and such a powerful foothold in Great Britain, that it is believed a very interesting movement will soon be inaugurated to test and establish the identity in the most remarkable and unmistakable manner, carrying conviction to universal Christendom, and arousing an interest which language will hardly be able to destroy. It is thought that this movement may soon receive the sanction of government itself. Let not the readers of the RESTITUTION be over much astonished, although it is indeed one of the wonders of this monstrous time. The project relates to the expected discovery of the Ark of the Covenant in Great Britain! It is declared as almost positively established by indirect but overwhelming evidence, that the Ark was transported thither by Jeremiah at or after the Babylonish captivity. I will not now go into detail. What is meant by this? "The scepter shall not depart from Judah, nor a law-giver from between his feet until Shiloh come, and to him shall the gathering of the people be." But the scepter did depart, unless it was preserved in some hitherto unknown way. It is said, however, that Zedekiah's daughters went unto the prophet to Ireland, one of them marrying a then ruling Prince in that Island, where at least a part of the tribe of Dan had already settled, and so clear on down through Irish, Scotch and English lines of royalty, a seed of David has borne rule to the present day, Queen Victoria herself being a descendant of the Bethlehemite king, and she a Jewess, ruling over the tribes of Israel. Nay, the very coronation stone so carefully preserved in Westminis er Abbey, is declared to have been carried by Jeremiah to Ireland, and to be the very stone on which Jacob slept and dreamed at Bethel.

Now, it is said, let the mound at Tara, in Ireland, be excavated with religious and careful hands, and the long lost Ark may soon be brought forth, a mighty testimony to the truth that in England, and the Isles of the Sea, are now lodged and living a people the most prosperous and powerful on earth, the very progeny of Jacob, the very seed of Abraham, now speedily to be seen and known, to be read and recognized and declared as that great and grand nation to whom (with Judah) pertain the most glorious promises of God's richest goodness. This Israel, that is, the ten tribes, are first to be identified and their identity proved beyond dispute or debate, and then they are to come up out of the land of Britain, (representatively) with Judah, appointing to themselves one head, entering through Acre into the great valley of Esdrelon, and great shall be the day of Jezreel. The valley of Achor will then and thus be a door of hope indeed. This very point on the Mediterranean coast is alleged to be the most important of all, strategically, giving its possessors command of the country. To me, the whole subject is of the deepest interest, and I think the RESTITTION could hardly do better than to publish a series of articles prepared expressly for the purpose, or else copied from the excellent and able paper, *England's Glory Leader*. It is thought sooner or later, Great Britain will obtain Constantinople, notwithstanding the well-known eagerness of Russia, and with Gibraltar and Malta, and Acre and Constantinople, England will have and occupy her gates of prophecy, and the seed of Jacob shall possess the gate of his enemies. There is enough in all this to warm the blood and thrill the nerves of strong men. I know it is easy to say—"it is incredible, it is impossible, I do not believe it, I cannot believe it," but, nevertheless, great and wonderful things are brought to light in our day, and if, yea, if, the Ark is found in Tara, then indeed a nation will be born in a day. Prophecy says, "go through, go through the gates," and what does England do? She owns Gibraltar, and she owns Egypt's shares in the Suez canal, and she guards the straits of Babelmandel. Let the reader look on the map. The bulk of the tonnage through the grand canal is British. Recollect that England has loaned immense sums to Turkey. Turkey is bankrupt and moribund. Now, how can England retrieve her losses? She may do it by getting Acre and other coast towns and territory of vast political value. Is she not entitled to indemnification? Will not English creditors and bondholders demand indemnification? Already there is a great buzz of displeasure with Lord Derby and D'Israeli for their tardiness.

All this does not seem to me to interfere with a just expectation of the speedy coming and kingdom of Christ. The church will be immortalized, especially first the ready saints. That advent seems imminent. From 1876 to 1882, are grand events in Pyramid testimony. If our era is miscalculated, and the true point of reckoning be dated back four years, then we are really and truly at A. D., 1880, and so much the nearer is the grand culmination. How this may be, I do not certainly know. I wrote this with great rapidity, but I hope I have written with distinctness, and I hope not without interest or benefit to some one.

G. COLEGROVE.

Constantinople.

The capital of Islam is undoubtedly among the most prominent points of interest at present, in view of the Eastern difficulties. Constantinople, or Istamboul, as it is known to the "faithful," is delightfully situated on a triangular peninsula at the entrance of the Bosporus. The harbor, known as the Golden Horn, will shelter vessels of the greatest draught and 1200 ships can ride easily on its commodious surface. The population is estimated at one million Mussulmans, Armenians, Jews, Persians and Levantines, who pursue their usual avocations undeterred by the wide social and religious differences that divide them,—a human Barnum's Happy Family. A wall containing twenty-seven gates surrounds the town. The old streets are very crooked, and strangers find it most difficult to traverse the labyrinthian recesses. Destructive conflagrations are not unusual. In 1865 the 6,000 houses, 20 mosques and numbers of baths, khans, etc., were devoured by the flames. The city is divided into districts, or quarters, which are usually occupied by different nationalities. The city presents a most charming appearance when viewed from the harbor near by. Its main characteristic is filth.

The markets, or bazaars, are large fireproof buildings, lighted from above, in which hundreds of tradesmen retail their wares. Open markets for the sale of horses are kept daily in several streets. The Avret Bazzar, or woman's market, was formerly set apart for the sale of female slaves.

The Sultan's residence of state is called the Seral Humayun. It is a small walled city of itself, nearly two miles in circumference, and includes mosques, baths, gardens, government offices, etc. Formerly it was inhabited by at least 5,000 persons and entirely inaccessible to strangers. Since free access has been gained, much of the romance and mystery surrounding the precincts have been dissolved. The outer gate of the seraglio is known as the Sublime Porte, a designation frequently applied to the Government itself.

The most noteworthy monument in the city is the Agia Sofia, formerly the Church of St. Sophia, originally built by Constantinople and transformed into a mosque by Mohammed I, in 1453. It is built of light bricks and lined throughout with colored marbles. The dome measures 107 feet. The ceiling and arches are inlaid with beautiful mosaic work and gilt. The gallery, fifty feet broad, is sustained by columns, some of which are of green jasper, said to have been taken from the temple of Diana at Ephesus. —*Rural New Yorker.*

Definition of Bible terms.

A day's journey was 33 1-5th miles. A Sabbath day's journey was about an English mile. A cubit is 22 inches, nearly. A hand's breadth is equal to 3⅓ inches. A finger's breadth is equal to one inch. A shekel of silver was about fifty cents. A shekel of gold was $3.09. A talent of silver was $638.52. A talent of gold was $13,809. A piece of silver, or a penny, was thirteen cents. A farthing was three cents. A mite was less than a quarter of a cent. A gera was one cent. An ephe, or bath, contains seven gallons and five pints. A hin was one gallon and two pints. A firkin was seven pints. An omer was six pints. A cab was three pints.

Correspondence.

BROTHER REED:—I have been one of the speakers at our annual conference at Winchester, Va. I must say that we had a good meeting there. They did not turn out very strong for two or three days; but they continued to increase, until the last night of the meeting. I was sorry that our much esteemed brother, A. B. Magruder, was sick and could not attend. But Bro. Morgan, Boyer, and the writer, made an effort to set forth the first principles of the doctrine of Christ, in our plain way.

The writer showed them, on Monday night, that Christ preached to the multitudes in parables, and without a parable, he spake not unto them. And that even his disciples were not yet able to bear them. But when he may come, the spirit of truth, he will lead you into all the truth, and declare to you the coming things. Diaglott. These things have I spoken to you in figures; an hour is coming when I will no more speak to you in figures, but I will tell you plainly about the Father. John xiv. 26.

I tried to show forth that Christ did not give his commandments plainly unto his disciples until they were immersed with the Holy Spirit, at Pentecost. It was this endowment that enables his disciples to bear the great mysteries that were contained in Christ's parables or figures. Here, said the great Teacher, the "Comforter which is the Holy Spirit, whom the Father will send in my name, he will teach you all things, and bring all things to your remembrance; whatsoever I have said unt you."

This demonstrates to me, very plainly, that Christ gave his commandments in plain language, by his Holy Spirit, after he ascended to the holiest of all to the right hand of the Father. After he was taken up, after that, he, through the Holy Spirit, had given commandments unto the disciples whom he had chosen. This Comforter is that which taught Paul the great mysteries of Christ, without ever going up to Jerusalem to see Peter, or the other apostles, for the space of three years.

Hear what he said: If you have heard of the dispensation of the grace of God, which is given me to youward: How that, by revelation, he made known unto me the mystery, as I wrote you afore in few words; thereby when you read, you may understand my knowledge in the mystery of Christ. Which in other ages was not made known unto the sons of man, as it is now revealed unto his holy apostles and prophets by the Spirit.

The four gospels were written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name. John xx. 31. I labored to show them that we should be led by the plain words of the apostles, who were ordained by the Lord, for his witnesses, first at Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. And that the Holy Spirit was a witness to all them that would obey him. Acts v. 32. That the spirit itself beareth witness with our spirit that we are the children of God. And heirs to that kingdom that we shall receive after the resurrection from the dead.

E. L. MAGREY.

DEAR BRETHREN:—I have long felt it a duty I owe the "Christian Publishing Association" for the goodness they have manifested toward me, by sending me the RESTITUTION free, to express my thanks. As I have no personal acquaintance with the editor, associate editor, business agents, or special contributors, I feel it more obligatory upon me to make this public acknowledgment of their kindness, and inform them, and those also of the faith with whom I have not had the pleasure of becoming acquainted, something of him upon whom they are bestowing their kind regards.

"The days of the years of my pilgrimage" are fifty years to-day, Sept. 9th. "Few and evil have the days of the years of my life been." I was educated a Methodist, united with the church when young, read theology, and was recognized as a teacher in the M. E. church.

In 1860 I learned that the Bible taught the conditional immortality through Christ alone, the preaching of which removed me from the painted synagogues of Methodism, and opened wide the door and let me out of Babylon, but closed the doors of my fathers children against me. One of those children, Asa Judkil, in a letter written Sept. 5th, which I received to-day, says, "For let me tell you, that when I took your letter to John, Ann, and Henry, and asked them what about the reunion of father's family, your religion was at once hissed in my ear. I told them I cared not a fig for no man's religion. Your religion had made you a better man; theirs could do no more. Yes, Joseph, if you had still been a Methodist, we might have had a glorious reunion of our family long ago. It was the devilish and hell-born bigotry in my brothers and sisters that made me feel sick of self, home, and the world, and not my religion as you thought." By the wish of my mother I was christened by a Roman priest, by the wish of my father I was christened by a bishop of the Church of England, by my own wish, I was sprinkled, when a young man, by the M. E. church. My christening in the Roman church named me Joseph, in the English church, Wellington. In the M. E. Church (it should have been) bigot.

In the winter of 1862, I was immersed by an elder of the Christian church, who with all my heresy I found willing to baptize me. From this date commenced my warfare in earnest, for soul sleepers in those days were not very numerous or popular. Although my meetings were well attended, many came only to oppose and blaspheme. But in the winter of 1864-5, the Gentile churches in and around the city of Emporia, Kan., uniting to crush out the great heresy, employed Professor Pierce, of Burlingame, (Presbyterian minister) to come to Emporia and strangle it in public debate. In this debate I had to contend with the united cunning of a legion of sectarian ministers: but I date from this debate the time when conditional immortality, the unconsciousness of the dead, and the final destruction of the wicked, dawned upon the minds of many in the Neosho valley, as the teaching of God's word. Although I was probably the first to proclaim publicly in Southern Kansas "the gospel of the kingdom," I am not so egotistical as to claim for myself the honor of all the evangelizing in this part of Kansas. No; other brethren have done a noble work in later years in this field. But for years I traveled from appointment to appointment, laboring with my hands to support my family, until grim poverty darkened my door, and my bodily strength exhausted by labor, study, and anxiety, from which I have never fully recovered. For some years past I have relaxed from night study and regular preaching; but when I see the anxiety manifested by the people to hear the word preached, the many scattered brethren that do not take or have the pleasure of reading the RESTITUTION, that are deprived of that comfort and strength found only in church fellowship, I feel like Paul, that "necessity is laid upon me; yea, woe is unto me, if I preach not the gospel," and to gather in church order the dear ones in Christ, and place in their hands, by some means, the rich feasts of knowledge found in the weekly visits of the RESTITUTION, This "necessity" being laid upon me how shall I escape the "woe?" Paul says, "The Lord ordained that they which preach the gospel shall live by the gospel. Brethren, I am willing to "Go into all the world and preach the gospel" to "preach repentance and remission of sins in the name of Jesus Christ. It is for you to say. Shall I go into the field. Your brother,

J. W. LOVEJOY.

("These are rather strong expressions. As they express an unbelievers feelings, they are admitted.—S. A. C.]

The Holy Spirit.

The questions of brother Crozier in your's of Aug. 2d, have just reached me on my return home. My reply must be brief; but I trust intelligible, though I omit the formal repetition of them.

1. "The Holy Spirit of promise—the spirit that descended on the day of pentacost, Acts ii.—the spirit that shook the place of prayer, and filled all with the Holy Ghost, so that they spake the word of God with boldness." The spirit that spoke by Stephen, Acts vii. 55-60; and to Philip; and then "caught him away" Acts viii. 29-39—was not "the Bible"

These and other quotations distinguish the point of difference. "They were all filled with the Holy Ghost, and spake the word of God with boldness."

The spirit was the enlightener, the inspirer that elevated them in mind and testimony from the plane of mere human thought into that which is Divine. Thus with St. John in Patmos, Rev. i. 9, "In the spirit" he could look through and see the out-come—the consummation to be attained through and by the millionial restitution. Rev. xx. 1-10; xxi. 1-5.

2. The Bible—the word of the Lord that we read, is not "the spirit." It is the product of his inspired patriarchs and prophets, Jesus and his apostles. These had their "gift"—their measure of the gift." 1 Cor. xii. 1-13. and to xiv. 26. But to Jesus it was "without measure," yet neither they nor He, was "the spirit."

In some texts the word and spirit are not discriminated; but again they are so. Thus where Jesus is impersonated in his doctrine, John vi. 48-68. It is explained, to forbid mistake, verse 63. "It is the spirit that quickeneth. The flesh profiteth nothing. The words that I speak unto you are spirit and are life!" In Hebrew, names are often used as we use the corresponding adjective; hence in English I should read: "my words are spiritual and life giving." The terms for "truth—the word of truth, and the spirit of truth," are coincident concurrent and co-related. They are as cousin-german, having a common source, and family character.

3. This point as to correlative and yet distinctive terms seems clear and certain from those that belong to the Divine name. Thus God and Jesus Christ, and Holy Spirit are Divine. Yet when we read of Jesus in promise; and as born of a woman, under law." Gal. iv. 4. Luke i. 30-35. Isa. iv. 67. and thus constituted "the Son of the Father in truth and love." 2 John 3; and of the spirit of God, (from God) we learn that one is absolutely; "The God!" "One God the Father; of whom are all things, and one Lord Jesus Christ by whom are all things." 1 Cor. viii. 6; and one spirit which proceedeth from the Father, and his coming and work which is concurrent with redemption by Christ. John xv. 26, Acts i. 8. ii. 1. Here we see discrimination.

4. We must not, can not rationally. With reverse this order even in thought, reverence we should bow to the wisdom from above. Deut. vi. 4; Mar. xii. 29-30; Eph. iv. 2-13. We should speak as the oracles of God.

The whole seems plain, thus we read of "Christ—the word of Christ; and the spirit of Christ!" But the terms and ideas are not convertible, yet they are all co-related and mutually depend on Himself.

We speak of man, his word and his spirit and never stumble at, or over it. Man here is absolute the center. Then his word is his mind, thought or purpose, expressed: and his spirit is that out-going of his mind, voice, and look, will and action which may move a nation! Here each dependent term is manly, but not the man.

The word of the spirit which is the word of God, may aid our apprehension. It belongs to the defensive and offensive Christian armour. Eph. vi. 17.

Our great need is the sweet submissive "mind of Christ." It is nourished by the word of truth, and earnest obedience, in a godly life and conversation, amen.

In conclusion, my answer to question No. 1, is *No!* But to No's 2 and 3, *yes*, with all emphasis. However I realize that human speculations have been delusive and deluding. Hence, my reverence has grown into a habit of thought and testimony, I trust, which has confined me to "the form of sound words" as given by those who spake as they were moved by the Holy Ghost, 2 Pet. i. 19-21. An article to appear in the *Prophetic Times*, in due order, I trust will be adapted to aid some minds as to ulterior aspects of this general subject. But here my answer relates to the points in the important questions proposed. I was told that "a Disciple," to show his boldness and independence of orthodoxy, said: "I carry the Holy Ghost in my pocket!" This was in my apprehension, altogether erroneous and injurious. We all need the reverence, humility and goodliness, which the indwelling spirit inspires. J. B. C.

THE RESTITUTION

PLYMOUTH, IND.,... SEPT. 20th, 1876.

EDITORIAL DEPARTMENT.

☞ We are to preach in Plymouth next Sunday, morning and evening. "Whosoever will, let him come."

☞ By a line from Bro. Joel A. Simonds, we learn that the conference in Michigan is indefinitely postponed.

☞ Bro. Thomas Wilson is to speak in Chicago next Sunday at the corner of Robey street and Warren Ave. Bro. Stephenson is to speak at the same place one week from next Sunday.

☞ Bro. Stephenson writes us that he is to preach the dedication sermon of the Brethren's meeting house, Tunnel City, Wis., where Bro. Wm. Putman lives, but does not give any date. Due notice will appear next week.

☞ From the last number of the *World's Crisis* we learn that Miles Grant has been deposed as editor of that paper. The position was offered to D. T. Taylor, but he refused to serve. John Couch, is now the editor, with Miles Grant, D. T. Taylor and — Stockman, as contributors.

☞ In this number the reader will find a very considerate article from Brother Magruder, on the association question. We trust that our Brethren will not run this matter into a controversy. The matter is merely submitted in the way of a plan for the more effectual prosecution of the Gospel of Christ.

☞ We spent last Sunday with the friends in Chicago. Had a pleasant time in presenting the word of truth. The modern way of traveling is decidedly convenient. The train left Plymouth at 6:15 Sunday morning and returned at 9 o'clock in the evening. This enabled us to go to the city, preach twice, and return the same day. Distance traveled, 108 miles.

☞ *The Messenger*, is the name of a new monthly, just started in Scotland by the friends of truth. Number one is before us. It has some good articles. We wish it ample success. Shall publish an article or two from it, soon. *The Messenger's* address is Glasgow, Scotland. M. W. Strong, is editor. Price 50 cents per annum.

☞ We have not made it a practice to refer to our financial matters in the columns of the paper, and do not believe in a system of continuous duns, but it is only just to remind our friends that we need what is now due on subscription. Please result at once. The office needs what is coming to it immediately. Let each one respond. If some of our brethren would put their shoulder to the wheel just now, it would be most thankfully received.

☞ Whenever the Sabbatarians are brought up with a short rope they cry out: "The Dragon was wroth with the woman." A good brother wants to know what they mean by this expression. The reader will find the expression in Rev. 12th chapter. The Dragon is a symbol of Pagan Rome, and belongs strictly to the old world. Sabbatarians claim that the Unit 1 States are represented by the beast with two horns. It is claimed that as this beast speaks as the Dragon spoke, that Sabbatarians are to be persecuted in this country. Wherever, therefore, any one of these elect saints is spoken against, or his views assailed, he cries out, "the Dragon was wroth with the woman," etc. The Seventh Day folks have always been anxious to have a little persecution so as to have their views of prophecy come true, but thus far the Dragon has been very kind to them. Indeed they seem to be pets of his. They pay him their taxes and he protects them in their worship.

☞ According to the latest foreign news, all efforts to effect permanent peace between Turkey and Servia have failed. Servia will not agree to the propositions made by the Sublime Porte. Russia is in active sympathy with Servia, and matters may become so far involved as to bring on a general war. There are too many nations and too many different interests and religions in close proximity. Some of them must give way. A general conflict throughout all Europe is only a question of time. The great number of men now in arms in the old world must be occupied. Such large standing armies have to be utilized in some way. There are 6,000,000 of men now in arms. Old prejudices are being revived, now kings are coming into power, and each one is ambitious for new acquisitions of territory. Events are rapidly taking on a warlike type. The peace of all Europe is now threatened by contending nations and armies. The storm may, by shrewd policy, be averted for a time, but it will come at last with fury and blood. Beyond it we shall behold the dominions of peace and rest.

☞ It is to be hoped that our brethren will avoid personalities in their articles. Patience with each other is a most commendable way to develop unity in faith and hope. Some men can growl at others and never stop to think that growling is a sin. Others never write only as they can *review* somebody. Such writers are mere *negatives*. They write to defend a dogma, or a pet hobby, or to show up some one's errors. This is not written to hit any one particular case, but to caution all against the spirit of envy and personal allusions. Nearly everyone has sore toes, and we must be careful how we step. Brethren, be courteous and humble, write in the spirit of meekness, use soft words and hard arguments. Emulate the noble life and example of our absent Lord, and be kind to all. We frequently publish articles which contain a sentence or two which should not be sent to the office. Words kill men as often as bullets. "Words fitly spoken are like apples of gold," etc. Be careful and not make them into apples of death.

☞ Is it not strange that some men want everything just exactly as it was in Apostolic times. And yet these very men like the art of printing, but they had no printing in Paul's day. They used old manuscripts for Bibles and did not know anything about the English language. Must we cease to read our English Bibles? They knew nothing about our modes of dress or form of society, and yet when the grand anthem of the ages is sung man from *every nation* will be in the white-robed throng. We became satisfied long ago that God's people must avail themselves of existing methods through which to preach the truth. Any method honestly used for the furtherance of truth is well pleasing in the sight of God. Hence the living voice, tracts or Bible themes, newspapers and associations of brethren are all available, and should be used for the advancement of the ancient Gospel. Any other view is light under a bushel. God works by means, and as we are to be workers together with Him, we must avail ourselves of every method consistent with love and good will toward men to save them from error and death. We believe that system or organization is the best method to accomplish this, therefore we believe in association.

A Bold Placard.

The following bold placard has been issued by the Catholics of Spain. If the spirit of this notice were to get the control in America we should look for similar devices to determine our Christian liberty. Spain is yet under the terrible ban of superstition and miracle, and yet it claims to be a Christian power. It will not be long before we of liberal Christian sentiment may be called upon to seal our faith with our blood. But here is the placard:

> *"All native and foreign Protestant chapels, Bible societies and schools must immediately remove all external signs, placards and inscriptions indicating their faith."*

New Honey in Old Comb.

We do not believe in putting new wine into old bottles, or placing new cloth in rotten garments, but it seems to be in harmony with nature to put new honey into old comb. The leaven in the meal, the pearl in the field, and Christ in the heart, are points which confirm the illustration. As the honey is taken from the comb, so the dead shall come from earth and forever share in harmony and love of the new world. We must not throw away the honey because the comb is old; neither must we reject truth when mixed with error. Honey is sweet, and truth is precious. The immortal is to come after the mortal ends. The crown will come when the cross is laid aside. The honey of the New Testament was concealed in the comb of the old. The law was the outer covering, but the faith of the Gospel has come to us through the types of the Mosaic ritual. Let us ever remember these two important relations, and gather the sweet promises of life and love from the outward forms of the legal age.

The World's Age.

The following is taken from the *Scientific American* and expresses much truth in a few words. It is quite remarkable however that nearly every writer upon the question of science, when alluding to the world's age speaks as though there was some authority for supposing that the world is only six thousand years old. The Bible says nothing about the age of the earth. Both chronologers have tried to figure out the exact calendar of God, but they have ever shown their foolishness.

Mr. William Chambers, the veteran author and publisher of *Chambers' Journal*, contributes to that excellent periodical a summary of some of the many views held by scientists as to the antiquity, of our world. The *Quarterly Review* treated the same subject recently, and that most conservative of magazines now admits that the ordinary interpretation of the date of the creation, about 6,000 years ago, is to be set aside as untenable and at variance not only with historic and archæological research, but with the substantial discoveries of geology. The reviewer quotes the opinion that it is impossible that the earth can have existed many millions of years, as the earth is cooling, if not rapidly, at such a rate as to make such an antiquity impossible; and again, there is reason to believe that the earth's rotation is not so rapid as formerly.

The question as to the date of creation must be considered to refer to our solar system alone. The nearest fixed star or sun outside our system—possibly the center of a similar system—is too far off to enter into the question of the age of our sun and its planets and their satellites, being two hundred millions of millions miles away. Sir Charles Lyell gives the date of the Cambrian formation of rocks as at least two hundred and forty millions years ago; while Mr. Darwin assigns to the world a much greater age even than this. Mr. Adams has essayed to calculate the retardation of the earth by the friction of the tidal waves on the atmosphere; and in conjunction with Professor Tait and Sir William Thomson, he allows 32 seconds per century as the time lost by the slackened speed. Mr. Chambers wisely concludes his article as follows: "We can only say that the theories propounded are eminently suggestive, but nothing more. It is not remarkable that there should be differences of opinion among men of science concerning the dark and stupendous questions of the cosmogony of the world. All we deprecate, in the present state of human knowedge, is rash dogmatising, one way or another."

A Question.

To those interested, the following facts are submitted:

About B. C. 278, Ptolemy, king of Egypt, wrote a letter to Eleazer, the high priest at Jerusalem, extracts from which are as follows:

"King Ptolemy to Eleazer the high priest, sendeth greeting. There are many Jews who now dwell in my kingdom, whom the Persians, when they were in power, carried captives. . . . As I am desirous to do what will be grateful to these, and to all the other Jews in the habitable earth, I have determined to procure an interpretation of your law, and to have it translated out of Hebrew into Greek, and to be deposited in my library. Thou wilt therefore do well to choose out and send to me men of a good character, who are now elders in age, and six in number out of *every tribe*. These, by their age, must be skillful in the laws, and of abilities to make an accurate interpretation of them (Antiq. b. 12, ch. 2, sec. 5).

The following is taken from Eleazer's reply to king Ptolemy:

"Eleazer the high priest to king Ptolemy, sendeth greeting. . . . We have also chosen *six elders out of every tribe*, whom we have sent, and the law with them. It will by thy part, out of thy piety and justice, to send back the law when it hath been translated; and to return those to us that bring it in safety. Farewell." (Antiq. b. 12, ch. 2, sec. 8).

Now the question:—If the ten tribes of Israel did not return from their captivity back to Jerusalem, how could Eleazer the high priest at Jerusalem send "*six elders out of every tribe*" to translate the Hebrew Scriptures into the Greek; if the twelve tribes had not returned from their captivity? Who will answer?

T. M. PARDLE.

CHICAGO, ILL.

REMARKS ON THE ABOVE.

A theory which uses proofs like the above stands greatly in need of crutches. That certain persons from the different tribes were involved in the captivity and restoration of the two tribes, Judah and Benjamin, no one pretends to question, but that there was a complete restoration of the ten tribes along with Judah and Benjamin is contrary to all history sacred and profane. By consulting Josephus, book i. chapter 14, the reader will learn that the ten tribes were carried captive "into Media and Persia." The captivity of the ten tribes was entirely a separate affair from that of the Jews. Josephus, in book xi. chapter 1, refers to the restoration from Babylon, and states that only *two tribes* were restored. If Mr. Pardle accepts Josephus as authority on which he challenged me to adduce, and which he has not, and I predict never will, attempt to answer. But worst of all, why apparently try to make the honest convictions of one whom he acknowledges as a brother in Christ, so odious, both with our editors, and the readers of our paper, that they may feel justified in excluding their investigation from our paper? If he would adduce a particle of evidence to prove these charges I would not complain; but to be judge, jurors, and executors without even attempting to prove a single one of the six charges which he considers amply sufficient to exclude my articles from the columns of the RESTITUTION, is too bad. Should not a man with nerves of flesh, feel duly sensitive under such treatment? If it were an enemy I could bear it. Able advocates always meet arguments with arguments. If a brother has no arguments to offer in confutation of arguments which he thinks are awful, dangerous, he is not obliged to say anything. Silence is more profitable than hard and abusive language. Let us have hard arguments, brother, and not mere assertions without even an effort to sustain them. I would say to my learned theological brother, bear with my weakness. It has required no small amount of patience for me to bear with some articles I have read on the "Two Witnesses," but if I should be called upon the review them, I will give my reasons for dissenting from their views. I think my brethren will agree that this would be the better way.

I would say as an apology for holding views, the best arguments which I have ever adduced in favor of which, are not considered worthy of confutation by my fellow and instructed brother, that I have used all the means with in my reach for twenty-five years to the very best of my ability: and I will willingly learn of him at this late period if he will be so kind, and condescending as to teach me. If I am unlearned will he instruct me? If my positions are unsupported, will he lay down a firm foundation upon which they may securely rest? If unrevealed, will he please give me "thus saith the Lord," instead of thus saith mortal man, whose breath is in his nostrils? If my conclusions are illogical, will he learn me how to reason, thus showing the difference between logical and illogical reasoning? If they are unwarrantable assumptions, will he show the difference between assumptions and cogent arguments? I refer my learned teacher to the axiom, *qui docet discit*. "He who teaches others learns himself." Also the following: *Docile et quodlibet*. "Justly and mildly." brother.

If Rev. xxxi. and xxii., and Isaiah lv. 11 does not plainly teach that there will be individual as well as national probation and sin in the millennial age, or in the transition periods of the new heavens and earth, as described by the Revelator and the great God, then I must confess that I do not understand the simplest meaning of language. As to my authority for the meaning of the word restoration, I refer my brother to the etymology of that word as given by every lexicographer.

And now I conclude with my convictions confirmed by the strictures and solemn charges above the initials of my name, which it has been my painful duty to notice; that to remove all temptation to the use of language that will wound our brethren's feeling, let each correspondent write out the ground of his own hope, and let the readers of our hope be the jury to decide upon the merits of the questions.

Yours friendly and hopefully,

J. M. S.

Immersion, not Sprinkling.

NEVADA, MO., Aug. 1876.

Eds. Presbyterian, St. Louis Mo.

I was headed your paper to read "Reply" No. 11 "What is Baptism?" Now by your permission I wish to make a few remarks, not for the sake of controversy qut to a more thorough examination of "the Scriptures" concerning "baptism" as to its design, and object. I am not a Baptist hence shall not argue from their standpoint, but more from yours, the word *Rantize* I wish to examine more particularly.

I wish to say to "T. G." that I was buried in water (*en udati*) years ago, and believed by that act I had submitted myself to Christ, and put on "Christ by baptism into his death" and had "risen" therefrom "to walk in newness of life."

I also understand that "T. G." refers to the writings of the apostles when he alludes to the New Testament yet if he will examine more carefully he will find, as I have done, that the apostles do not teach, or write the New Testament or new covenant at any time.

As to the Greek words *Bautizo Baptisma*, etc., in the mode, or the object, of "baptize" I believe a plain fact that the use of *Rantize* to sprinkle was not in the mind of Jesus, and we all know it is not found in the language of the —— "teach all nations, baptizing them," etc. Why? For to have had his apostles, or anyone since to "*Rantize*" he should have said positively "*rantizing* them!" For it is easier to speak the syllable *ran* than *bap*, and it would have been definite and true, also have saved the writing of so many volumes, debates, and confusion in the minds of multiplied thousands of honest though ignorant men, and women, anxious to obey the "the gospel of Christ."

The prophet is positive, when God has gathered Israel out of all countries —— then will I sprinkle clean water upon you —— Paul writes to "the Hebrews" of *sprinkled* water being used at the making of the first covenant, hence according to the prophets God will use "clean" water when he makes the new covenant with the house of Israel, and yet in the future

Now at this date I am not able to see why the words *Baptizo, Baptisma Baptism* were transferred and not translated, as the word *Rantize* has been correctly translated "sprinkle" from "the book" (in Matt.) to the "Amen" (in Rev.) Yet it is evident by a fact patent to all searchers of the Scriptures that such is the case, that *Baptize* is Anglicized to "baptize" and not to "*ranlize*," and all agree that "*to bap*" is "to sprinkle" hence "baptize" is not, to sprinkle.

Again I believe "T. G." will agree that when Jesus and the apostles ever spoke of "to baptize," "baptizing them" they never used the Greek word "*Rantize*."

For instance; Matt. iii. 6. "And were baptized of him (John) in Jordan"—How were they baptized? He could not sprinkle them or pour them in Jordan, and yet no one could have dipped them in Jordan, hence applying them to the Jordan, and not the Jordan to them. Hence we have the positive declaration in 11th verse; I indeed baptize (not to *rantize*, you in water (*en udati*) the action is to apply "you" to the water, and not the "water" to "you." I believe I can say without the least fear of successful contradiction that in all the apostles' writings, and excluding that the word *Rantize* is never used for "baptism" of any believers of "the Gospel of the Lord Jesus Christ."

And again I have never found Jesus, or the apostles using the word "*baptize*," and "*rantize*" interchangingly in conversation, or writing, no more than "T. G." would day, night; good, evil, God, and Baal.

Hence if the action contained in the Greek word "*bap tiz*" was to "sprinkle" then the word "*rantize*" in Heb. 9 would have been superfluous, yet as we find the word "*rantize*" translated "sprinkle" we are forced to this conclusion, that to "baptize" is not "to sprinkle." And we find the word "*baptize*" so often in the Acts of the apostles, or their writings, and confined to an act of believers of the Gospel of Christ. See Acts viii. 12; ii. 38; x. 47; xvi. 15, 33; viii. 38. Now the word "*en tiz*" is not in those passages quoted above, hence they could not have been "*rantized*" or sprinkled because there is no such a command given by Jesus or his apostles, and Jesus said to them, "if ye love me keep my commandments." In conclusion I would say if "baptism" is essential to any soul's salvation, then let that soul be "baptized," and not "*ran tized*." For it is plain that baptizing is not sprinkling, as I have clearly shown by the Scriptures. But if "baptism" is NOT essential, I ask "Why baptizest thou then?" If there is no change, no adoption, no remission of sins, no reconciliation, no burial, no death, no resurrection, no newness of life afterwards, no into the only NAME, no into Christ by baptism!! In fact no COMMAND to "be baptized?"

But essential, or non essential, it is in the great commission, "Go —— baptizing them" and "repent and be baptized every one of you in the name of Jesus Christ," again in "now why tarriest thou? arise and be baptized and wash away thy sins, calling upon the name of the Lord: and "can any man forbid water that these should not be baptized which have received the Holy Ghost as well as we and he (Peter) commanded them to be baptized in the NAME of the Lord" and "baptism doth NOW save us," how Peter? "by the resurrection of Jesus Christ."

Not the first time was or is found the command "to *ran tize*." I would mark "T. G." if he has been "*ran tized*" instead of "baptized," when there is not one place in the sayings of Jesus, or the Acts of the Apostles, or in their writings, for any one to be "*ranized*" (I am now transferring the word "*ran tize*") or to *rantize* them, or be *rantized* "into his death," etc., etc.

The just CONCLUSION to my mind would be for "T. G." to believe that Phillip preached in Acts viii. 12. as the eunuch did in ver. 37, and then do as he did in ver. 38, and then "walk in newness of life." And myself and thousands of others of apostolic faith would extend to "T. G." the hand of fellowship," etc.

BIBLE REVERER.

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IBLE READER.

"He Giveth His Beloved Sleep."

The day with its cares is ending,
The call, and the startle, and the fear;
And the lengthening shadows betoken
That the night of rest is near.
We linger awhile in the twilight,
And over our hearts doth creep
This peace of that faithful promise,
"He giveth his loved ones sleep."

The day of life is ending,
Are its duties faithfully done?
Have we trimmed the hand that has led us,
Through the freighted days that are gone?
Then cure the rest of the spirit,
In that land where they nevermore weep,
"Dust to dust," till the last great awakening,
For "He giveth his loved ones sleep."

—*Advocate and Guardian.*

The Constitution of the Christian Association of America.

Having been published in the RESTITUTION, and the brethren of the one faith, the faith of Abraham, the father of the faithful, having been wisely and considerately invited to examine it with a view to the adoption or rejection of it, as a permanent institution among us,

I avail myself of the opportunity thus courteously afforded, after careful consideration, to offer to the brethren some objections to what is proposed.

1. The organization is confessedly man-made, not God-made. It is not claimed that there is either Bible precedent or authority for such an organization. Is not the church of God, of Christ, as established and set in order by the Bible, Christian Association? The only means and machinery which Divine wisdom hath ordained, for every good work connected with the preaching of the word for the salvation of those who seek and desire to serve God? Is there any other known to his plans?

If not, whence do we receive authority to create or legislate another or an additional scheme to supply the efficiency of his plans?

In Acts xvi we read of the Apostles and elders "coming together to consider" of the subject of the circumcision of the Gentile converts, in respect to which there had been much disputing." This w y a contention which had arisen among the brethren in the churches. They finally decided the contention as related in 23-30. They did this after hearing these words by Peter. "Now therefore, why tempt ye God to put a yoke upon the neck of the disciples which neither our fathers nor we were able to bear? But we believe that through the grace of the Lord Jesus Christ, we shall be saved, even as they." I cite this testimony for a double purpose.

1. To shew that the Holy Spirit would not permit them to put on the disciples any other or greater burden (28) than what had already been imposed and assumed by them.

2. That had it been wise or lawful to supplement or keep out any defect in this previous plan of proceeding (as by establishing for example, a "Christian Association of the whole Roman empire)". The time of the accession was suitable and appropriate to have done so then and there. Now as they did not ordain or even agitate any such organization, I conclude that we should imitate their commendable example and abstain from putting any other yoke on the Disciples.

II. Let us enquire whence we get the idea that it is the work or mission of the disciple of Christ to convert men to truth and righteousness by any other means than preaching the word —sounding out the Gospel to all men as God favors us with time and opportunity. If we do this, shall we not have done our duty? Is it not written of the first disciples, "then they that were scattered abroad went everywhere, preaching the word"? Can we not do this as well as they, and without the yoke of a Christian Association? If it is objected that we can not thus convert as many, I may reply that we do not know that, because the experiment has not yet been tried. But suppose it to be so; are we to be held responsible for not doing more than God requires of us? It is not the preaching that wins multitudes to Christ; else why did not he, who spake as never man spake, the great Teacher sent from God, convert the multitudes who listened, even with wonder and delight, to the gracious words and great truths that fell from his lips? Paul has taught us that although he planted and Apollos watered, it is God who gives the increase.

Is not this feverish desire on the part of zealous and ardent brethren to swell the numbers of the converted, and build up large and populous churches, the result of inattention to the fact that the present is not the age for the conversion of multitudes—that the Gospel was not to be preached to convert all nations, as some may suppose, but purely and expressly as a witness to the nations of the Roman empire. See Matt xxiv. 14.

Do they forget that Christ has said that few of each generation shall be saved—so few, especially of the generation contemporary with his coming, that he significantly asks the question, "When the Son of man comes, shall he find faith on the earth?"

We are not yet in the Lord's day, The Christian age is not yet come. It will be ushered in when this same Jesus shall so come as his disciples saw him go. We must wait for the Kingdom. When it is established, and when the god of this world,—that old serpent, the devil—is bound in chains of darkness and will not be able to deceive the nations any more, then the nations and all shall know the Lord, and then only there shall be salvation for the people with peace on earth and good will toward men.

III. It is a current opinion and belief that we, like the apostles, are commanded to go into all the world and preach the Gospel to every creature. Yet this is plainly an error. It was a command confined especially to the apostles as special ambassadors, a command which we are taught expressly by Paul in two places in his writings, they literally complied with in their lifetime. Rom. x. 18; Col. i. 23. With them all the worlds meant the Roman empire. See Luke ii. 1. Yet although they heard the Gospel in all the world of that day, Paul, quoting Isaiah, testifies that they have not all obeyed the Gospel. Then as now it is want of faith, not opportunity, that blinds the multitude.

In my humble opinion, and from the premises before us, I conclude that the most perfect working of the wisest organization of the Christian Association of America would not advance the cause of the true evangelization and conversion of the people of our day to any appreciable degree or extent. In these Gentile times, when darkness covers the land, and gross darkness the people, the mass of mankind are too much absorbed in money-loving and money-getting, the cares of this world and the deceitfulness of riches, to leave any room in their hearts for the true riches and that honor which comes from God only. Those of them whose consciences are touched by a sense of their danger and the fear of a hereafter, much prefer to soothe and lull their apprehensions by joining some convenient church or body whose terms are easy, and which will accommodate itself to the easy religion of the day.

If we be asked what we must do in the meantime who know the truth and the way of life, I answer, bear uncompromising testimony to the truth as it is in Jesus, and preach and contend earnestly for the faith of the Gospel of the Kingdom of God, in all boldness and honesty, and thus do good to all men with whom we associate, and so letting our light shine, leave results and consequences to Him who judgeth righteously.

So much for the general scheme itself. I have some objections to the details of the plan proposed in the constitution, but as this paper is long enough, I beg to defer them to another number.

Faithfully and affectionately submitted. A. B. MAGRUDER.

Correspondence.

212 W. BALTIMORE St.,
BALTIMORE, Md., Aug. 12.

Dear Bro. Read:—

In your editorial this week, you say "The conference to convene in Philadelphia is not to be a general centennial meeting of the brotherhood throughout the United States."

Of course we have no concern in this in the centennial of the United States, as our politics are associated with an absolute monarchy, our country is girt by the hills of Zion, our king is now absent, and we are strangers and pilgrims; but the last annual meeting of the eastern churches, was to take advantage of the exhibition of the "riches o the Gentiles," being held in Philadelphia, to make that city a place of gathering for the brethren all over the United States, and all over the world, if we could get them.

To a certain extent that idea has failed, in consequence of the brethren at Philadelphia being unable to receive so many visitors, but your readers will see by the official notice, that the church here in Baltimore has authorized our Bro. Gellett to invite all baptized believers in the Gospel of the kingdom to meet with us in Baltimore.

You may call this a "conference" if you wish, but it is really a meeting for the pleasure, mutual acquaintance, and edification of the brethren. We trust that those who come, will come in a spirit of love for each other, and the glorious hope which unites us.

Brethren desiring to do so, will be able to visit Philadelphia first, and then come on to Baltimore, and as many as can come we shall be glad to see.

As you say this is no centennial meeting, but it is one to which all our brethren and sisters are welcome; there is but one thing necessary, and that is, that all who come should be baptized with the one baptism, with the one Lord, and be partaken of the one faith and hope of the Gospel, for being one body, we have no desire to fellowship other than members of that body, but all that are from glorious United States and elsewhere, are heartily welcome.

T. WILKES.

[The above was accidentally mislaid and should have appeared before.]—Ed.

Brother Read:

I see in your issue of Aug. 20, in H. Updegroff's report of the church here, —Strawn, Coffey Co., Kansas,—he puts Payton as one of the Elders. I wish it distinctly understood that I do not belong to any organized body—much less a man-made elder in one.

THOS. PAYTON.

The Debate at Remington, Ind.

It is due those who are interested to say that absence from home, temporary illness and an unusual press of other matters which could not be delayed, have prevented and still prevent the preparation of the remainder of this debate. The preparation of two sermons weekly, Sabbath school and pastoral duties, are generally accounted sufficient labor for one man; but when you add to that the editorial labor on *Sunshine*, the preparation of its monthly lessons for the Sunday School, keeping its books, attending to its correspondence—all the labor usually performed by a business agent—wrapping, addressing and mailing it monthly, with my own hands; attention to a large correspondence, business, religious and social, outside of that; the preparation of an occasional article for the RESTITUTION, and the cares which fall to the lot of the father of a large family, with an occasional lecture during the week, you have a sufficient reason why I have not and at present cannot give time to unravel the intricacies of the notes of that debate, and give to the world a recently full and impartial account of it. I must therefore beg all who have expected and desired it to be patient bide my time, and not to be too severe if that time should even never come.

J. F. WILLCOX.

"The 144,000."

Some of our friends in Hartford claim to be a part of that company sealed out of the churches by the Advent message.

Calling on a friend we were speaking of their claim and she said I do not think they are a part of that company or that any one knows who they are.

I said does not the book tell who they are? She did not know. The book says they are twelve thousand of each of the children of Israel. If we do not take that testimony we are left to every man's guess and one is as good as another, and altogether are good for nothing.

But some one will say the ten tribes are lost. The word of the Lord: "Behold I will send for many fishers," saith the Lord "and they shall fish them and after I will send for many hunters and they shall hunt them from every mountain and from every hill and out of the holes of the rocks, for mine eyes are upon all their ways, they are not hid from my face."

C. BOARDMAN.

A Reversed Engine.

Very little help will a reversed engine give toward getting a heavy train up a steep grade. Indeed it will be remarkable if such an engine attached to a train under such circumstances is not a positive injury! I know a prominent S. S. Superintendent who makes a business of "playing cards"—who plays such games daily. And I know the children who understand the matter, ask, "Is a card player a safe guide in holy things?" Such a man in this great work is like a reversed engine,—his influence pulls the wrong way. Alas! how many such helps there are, they help, but towards the wrong result. JUDEX.

Indiana Annual Conference.

The Lord willing, this body will assemble in the A. C. church at Bridgeport, Clarke county, Ind., on Thursday, Sept. 28th, 1876, at 2 o'clock p. m. This will be an important meeting, and it is earnestly hoped that all interested will make a special effort to attend. Bridgeport is situated on the L., N. A., & Chicago R. R., some 14 miles north of New Albany. The church is but a few steps from the R. R.

G. W. GREENE, Sec.

We expect to attend the above named meeting, and hope to meet a goodly number of brethren from all parts of the state.—(EDITOR.

DIED.

CARTER—August 22, 1876, our beloved Brother Brother Adam Carter.

Brother Carter was born in the state of Ohio, March 25, 1805, and removed to the state of Indiana in early life. He embraced the Abrahamic faith and Gospel hope about 20 years before his death, and died in the anticipation of the resurrection at the coming of our Lord and Savior Jesus Christ.

We believe the hope of our brother will be realized, for we have been acquainted with him about seven years. At our last interview in June last, he said that he did not expect to stay with us much longer. His health had been poor for many years. He leaves a wife and five children to mourn his loss, but they sorrow not as those having no hope. We think all of his family, one exception, have put on Christ by baptism. He was true to his profession from first to last.

May we all strive to live the life of the righteous, that we may meet our dear Brother in the Kingdom.

Words of comfort were spoken by the writer from Job xiv. 14, to a well filled house, who gave good attention. We hope good will result to the living.

Your brother, in hope of the soon coming Kingdom of our Lord Jesus Christ. WM. A. WEBB.

LAWSON—Near Plum River, Arkansas, at the residence of R. W. R. Chambers, on the 5th of September, Lottie A. Lawson, aged 15 years, 5 months and 20 days.

Sister Lottie was an amiable girl, beloved by all who knew her. For some time previous to her death she was a member of the Church of God, believing firmly in the things concerning the Kingdom of God. She died as she had lived, hoping for that glorious day, when she will be in the resurrection and the life shall come, to raise the people from the dust, crowned with immortality. "For this corruptible must put on incorruption, and this mortal, immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. THOS. J. SHIRLEY.

BUSINESS DEPARTMENT.

ANNOUNCEMENTS.

O. M. Myers will visit for the purpose of holding meetings.

At the Wisconsin conference, Sept. 29 to Oct. 2.

Notice is here given to the brethren of the Ann Arundel Co., Maryland, North-eastern Missouri, and Southwestern Kansas to meet in conference with the church of God worshipping on Santa Fe Prairie, Coffey county, Kansas, near station Sutton, M. K. & T. R. R., commencing Friday, Oct. 27, 1876, at 2 o'clock p. m.

The object of this conference is the propagation of the Gospel of Christ, the establishment of Gospel order among believers in Christ, to take action upon the Constitution of the Christian Association of America," the publication of our papers—the RESTITUTION and *Sunshine*, and all necessary business that may be presented for action. The church worshipping on Indian Hill will be glad to meet in conference all lovers of church order, all that are tired of preaching the things concerning the kingdom of God and the name of Jesus Christ and teaching the gospel, that is mingled with the Gospel of this dispensation.

I wish to say, in justice to those who come on to Baltimore, that there are some few of the faithful living near the place of meeting, and those for whom it is left to faith and poor in this world's goods, that will go up, three, to this meeting, as the Jews did to their feast of tabernacles.

By order of the church.

J. W. LOVEJOY.

PORT SCOTT, Kan., Sept. 4.

Moved by the recent letter of Brother Wilson, of Philadelphia, Pennsylvania, that the church of Christ in that city feel it possible under the circumstances of the case, to hold, as originally the annual conference in their city, the church at Baltimore has resolved to invite all those of like precious faith who have been baptized, believing in the Gospel of the Kingdom of God, to meet in our city (Baltimore), to break bread with us and drink with us in celebration of the death and resurrection of our Lord on the first Sunday of October. Meetings of the brethren will commence on the Saturday afternoon previous, September 30.

We especially hope that the brethren on the Atlantic coast will make an EXTRA EFFORT to attend these meetings. The date mentioned has been decided upon that time of year brethren and sisters from the Western states who purpose visiting the centennial exhibition at Philadelphia may have an opportunity to arrange their visit so as to pass through to Baltimore to attend these meetings. We trust that all that can come will come, and we will endeavor to make their stay pleasant and profitable.

It is very important that all brethren coming to these meetings should communicate their intention at least ten days prior to September 30, that the proper arrangements may be made for their reception; also what train they will arrive on, that we may meet them at the depot. Please address all such communications to T. C. Weeks, Engraver, 213 W. Baltimore Street, Baltimore, where also any stranger brother may come if not met at the depot.

J. F. WILLCOX,
Secretary of the Conference.

All brethren and sisters who purpose to attend the Baltimore conference are specially requested to arrange their visit so as to arrive in the city not later than Saturday afternoon, September 30, as supper will be spread in the hall at 6 o'clock, and the first meeting will be held at 7 o'clock punctually. And we are anxious that all who are coming should be on hand at the opening.

Also, for the greater comfort of the visitors, and those who have the care of the arrangements, the brethren and sisters are requested to inform the undersigned, by letter, at least three days before the meeting, (and if possible earlier,) what line of railroad and what train they intend to come on.

Married brethren will please state if their wives will accompany them.

As we have reason to expect a large gathering, strict attention to these preliminaries will enable us to provide suitable lodging, and will add greatly to the general comfort.

We again call attention to the fact that the committee of reception will be distinguished by a strip of white ribbon attached to the lappel of the coat. But if from any cause brethren should fail to recognize them, please enquire for me, during the day at 213 West Baltimore street, or during the night at 134 East Monument street. If brethren arrive on Saturday evening, they will please look in the hall at the North-west corner of Paul and Lexington streets.

N. B.—All are requested to bring their hymn books. THOS. G. WEEKS.

The annual conference of Northern Illinois and Southern Wisconsin, will convene September 29, 1876, at 10 o'clock a. m. at the Mitchell school house, Green county, Wisconsin, and continue over Sunday.

Those coming by rail on the Western Union, should write to Aaron McCauley, Rock Green, Stephenson county, Ill., and should get off at Decota.

Those coming to Joslin should write to Cary Noble, Twin Grove, Green county, Wis.

Brother Myers will be expected at this meeting.

J. H. ARNOLD, Pres.

Centennial Number of the Restitution.

It has been deemed best to issue a Centennial number of the RESTITUTION, wherein is to be set forth our faith and hope upon the great questions of Bible truth. Those who have heretofore contributed to the Tract Fund, will find the amount credited under this head. It is to be hoped that every brother will give something toward this laudable effort to let the light of the glorious Gospel shine into the hearts of men. No people have as much truth and do so little. Why is it? Let every one do his duty. God will bless you.

Indiana Annual Conference.

The Lord willing, this body will assemble in the A. C. church at Bridgeport, Clarke county, Ind., on Thursday, Sept. 28th, 1876, at 2 o'clock p. m. This will be an important meeting, and it is earnestly hoped that all interested will make a special effort to attend. Bridgeport is situated on the L., N. A., & Chicago R. R., some 14 miles north of New Albany. The church is but a few steps from the R. R.

G. W. GREENE, Sec.

We expect to attend the above named meeting, and hope to meet a goodly number of brethren from all parts of the state.—(EDITOR.

Put Your Name on this List.

Recently quite a number of brethren have considered that as easy and effectual way to get the truth before the minds of the people is to send them the RESTITUTION for three months. This is a good decision. It is almost impossible for the paper to be examined and read by any household for three months without its making an impression upon their minds for good. Send on your names and money. We hope to have a goodly number report. The following is a list of those we already have above referred to:

NAMES.	$	cts.	No.
J. H. Wallace	4	50	18
Hannah Vickery	4	50	9
E. J. Hobbs	1	50	3
A. F. Hazen	1	50	3
Mrs. Maynard	2	00	4
Mrs. Woodard	2	00	4
Stephen Burg's	2	00	4
Isaac Reasoner	3	00	6
John L. Wince	3	50	7
Roxana Wince	1	50	3
Emily Reasoner	1	50	3
Platt McDonald	5	00	10
G. M. Myers	2	00	4
J. M. Wilkins	1	50	15

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In the list below is included the amount subscribed at the Antioch Conference, August 19, 1876 which is payable within ninety days from that date.

NAME AND ADDRESS.	No. of Shares.	Amount.
		$ c.
Alleman George, Plymouth, Ind.	2	20 00
Alspeel E D, Jerusalem, Mich.	1	10 00
Bedford Elizabeth	1	10 00
Bacock Frank H.	1	10 00
Benjamin Jared	1	10 00
Babb H M	1	10 00
Benson Hugh, Avon, Ind.	1½	15 00
Burgett Wm, Burrett's Corners, Ind.	1	10 00
Burch Warren, Plymouth, Ind.	3½	35 00
Boyce B, Corwin, Ind.	1	10 00
Cowbright Wm H, Marshfield, Ind.	1	10 00
Charlle F A, Plymouth, Ind.	1	10 00
Dwiggins B S, Rossville, Ind.	6	60 00
Dumont George A, Marmont, Ind.	1	10 00
Dwiggins Fannie T, Somerset, Ind.	1	10 00
Dwiggins D, Rossville, Ind.	1½	15 00
Ewing John	1	10 00
Fahelman Anna, Canton, O.	½	5 00
Friar Will	2	20 00
Fraze S M, West Lebanon, Ind.	1	10 00
Graham John K	½	5 00
Gardiner Benjamin, Eventon, Ill.	1	10 00
Griffis Wm T, Rensselaer, Ind.	1	10 00
Harding E V	2	20 00
Harris Benjamin	1	10 00
Halsted D T, Rensselaer, Ind.	3	30 00
Hollis Thomas, Belle Plaine, Iowa	1	10 00
Hoots Austin, Lakeside, Ind.	1	10 00
Hulse W J, Argos, Ind.	1	10 00
Hood R P, Plymouth, Ind.	1	10 00
James D H	1	10 00
Jackson S L, Aurora, Ill.	1	10 00
Legg Arthur M	1	10 00
Lawton John	1	10 00
Lincoln John C, West Lebanon, Ind.	3	30 00
Lehman H L, West Milton, O.	1	10 00
McDonald Daniel, Plymouth, Ind.	10	100 00
McDonald Platt, Plymouth, Ind.	10	100 00
McDonald Thomas (est)	3	30 00
Mills Wm, Goodland, Ind.	10	100 00
McCoy A	4	40 00
McClellan Isaac W	1	10 00
McClellan Alfred	2½	25 00
McClellan I J	1	10 00
McClellan Arthur	1	10 00
Miller Judith, Somerset, Ind.	1	10 00
Miller E, Meadow, Mich.	1	10 00
Myers G M, Plymouth, Ind.	2	20 00
Montcastle Joseph, Millwood, Ind.	1	10 00
Orr Nathan	1	10 00
Pomeroy Wm	1	10 00
Priest John	1	10 00
Parks James A, Sharpsville, Ind.	3	30 00
Pugh Wilford, West Lebanon, Ind.	3	30 00
Palmer Joseph, Winfield, Ind.	1	10 00
Palmer Charles, Plymouth, Ind.	10	100 00
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Ralfsnack H S, Argos, Ind.	2	20 00
Ralfsnack K G	3½	35 00
Ralfsnack S S	2	20 00
Ralfsnack Wm	4	40 00
Ralfsnack Robert	3	30 00
Ralfsnack Nathan	2	20 00
Ralfsnack Chas	½	5 00
Roberts I G, Plymouth, Ind.	6	60 00
Reasner J D, Lanark, Ill.	1	10 00
Reposr, Glenn F, Mt. Carmel, Ill.	1	10 00
Schiler S S	5	50 00
Schiler M F	2	20 00
Shelby Mary A, Plymouth, Ind.	1	10 00
Smith P G, Marshfield, Ind.	3	30 00
Scott Mrs I G	1	10 00
Stephenson J S	1	10 00
Sphoney A J, Great Bridge, Ill.	1	10 00
Sharp Miss M E, Indianapolis, Ind.	21	1 00
Thompson Alfred MD, Rensselaer, Ind.	20	200 00
Taylor B F, Argos, Ind.	2	20 00
Tichenor W A, Plymouth, Ind.	2	20 00
Thompson W D, Plymouth, Ind.	2	20 00
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Taber Cyrus, Plymouth, Ind.	10	100 00
Tater Thomas, Plymouth, Ind.	1	10 00
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Wines J L, Plercston, Ind.	1	10 00
Wood Margaret, Hancock, Md.	1	10 00
Wiley T F, Rensselaer, Ind.	1	10 00
Wilkin J D, Rensselaer, Ind.	3	30 00
Warner Joel	1	10 00
Warner Norman	1	10 00
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Discussion on the State of the Dead. Between the Rev. W. G. Brookes, Congregational minister, and W. Kelleway, editor of *Bible Echo*, and minister of the *Gospel*. Both of England. The propositions discussed were: 1. That the dead exist in a living, conscious state, after their decease. Affirmed by W. C. B. 2. That the Scriptures teach that man in death are wholly unconscious, insensible, and unable to perform any act whatever; and that they rest in darkness, silence and the dust. Cloth, bevelled boards, well bound, 585 pages 12c. Paper cover, 35c; postage 6c.

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Bible Echo. Vol. IX, January to June, 1875. This is a continuation of the above for the period stated. Price $1.

Bible Echo. Vol. III July to September, 1876 This completes the Bible Echo as a weekly newspaper, and also finishes the old series. Price $1.25.

Bible Echo. New Series. Monthly numbers from October, 1876. The yearly subscription for this magazine, including the 3 months of last year, is 50c.

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Daily Telegraph. A new supply is expected. Price 6, paper covers, 50; cloth 75c.

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SPECIAL NOTICE.

Having on hand a large supply of Hymn Books "The Pentecostal," and wishing to have it introduced in all our Societies, we have concluded to reduce the price, and offer it on the following terms, which will bring the book within the reach of all:

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The brethren will see that we have reduced the price one-half. Let all who desire the book send in as early as possible.

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The Jewish Pilgrim.

Are these the ancient holy lots,
Whose angels walked of old?
Is this the land our story tells
With glory not yet cold?
For I have passed by many a shrine,
O'er many a land and sea;
But still, O promised Palestine,
My dreams have been of thee.

I see thy mountain cedars green,
Thy valleys fresh and fair;
With summer's brightness they have been,
When Israel's home was there;
Tho' o'er thee sword and mine have passed,
The cross and crescent's blaze,
And hostile chain has pressed,
O, thou art still our own.

Thine are the wandering race that go
Thy bread through every land,
Where blood has stained the polar snow,
And quenched the desert sand;
And thine the house for hearts that turn
From all earth's natives to thee,
With their lone faith for ages borne
In sleepless memory.

For thrones have fallen, and nations gone
Before the march of time;
And, where the ocean rolled alone,
Are towns in their prime,
Since Hamzin ploughshares marred the brow
Of Zion's holy hill,
Where are the Roman eagles now?
Yet Judah wanders still.

And has she wandered thus in vain,
A pilgrim of the past?
No, long deferred her hope has been,
But it shall come at last.
For in her wastes a voice I hear,
As from a prophet's urn;
It bids the nations build not there,
For there shall return.

O, lost and loved Jerusalem!
Thy pilgrim may not stay,
To see the glad earth's harvest home,
In the redeeming day.
But now resigned, in faith and trust,
I seek a resteless tomb:
At least beneath thy hallowed dust,
O, give the wanderer room.

—*Jewish Chronicle.*

The Lost Ten Tribes,

In the year 1823 Mr. Sargon, who was one of the London society for promoting Christianity among the Jews communicated some interesting accounts of a number of persons resident at Bombay, Cannanore, and their vicinity, who were evidently descendants of Jews, calling themselves Beni Israel, and bearing uniformly Jewish names, but with the Persian terminations. This gentleman, feeling very desirous to obtain all possible knowledge of their condition, undertook a mission, for this purpose, to Cannamore; and the result of his inquiries was, that they were not of the ten tribes and a half, being of a different race from the white Jews, and also from the black Jews at Cochin, and consequently that they were a remnant of the long lost ten tribes. This gentleman also concluded, from the information he obtained respecting the Beni Israel, that they exist in great numbers between the Cochin and Bombay, to the north of Persia, among the hordes of Tartary and in Cashmere—the very countries in which, according to the German paper, they exist in such numbers. So far, then, the accounts confirm each other; and there is every probability that the Beni Israel resident on the west of the Indian peninsula had originally proceeded from Buchari. It will therefore be of interest to know something of their moral and religious character.

The following particulars are collected from Dr. Wilson's interesting work, The Lands of the Bible Visited and Described, vol. ii. 607-633.

The Beni Israel, in their physiognomy, resemble the Arabian Jews; although they view the name of Yehud, when applied to them, as one of reproach. They are fairer than the other natives of Judea, of the same rank of life with themselves; but they are not much to be distinguished from them, with regard to dress. They have no shendi, like the Hindus, on the crown of their heads; but they preserve a tuft of hair above each of their ears. Their Turbans (augrakas) and shoes are like those of the Hindus, and their trousers like those of the Mussulmans. Their ornaments are the same as those worn by the middle class of natives in the Mahratta country: their houses do not differ from those of other natives of the same rank. They do not eat with persons belonging to the other communities, but don't object to drinking from vessels belonging to Christians, Musulmans, or Hindus. They ask a blessing from God, both before and after their meals, in the Hebrew language.

Each of the Beni Israel, generally speaking, has two names, one derived from a character mentioned in Scripture, and another which has originated in deference to Hindu usage. The Hebrew names current among the men are the following: Abraham, Isaac, Jacob, Reuben, etc. The name of Judah, it is to be remarked, is not to be found among them. Sarah, Rebecca, Rachel, Leah, Sapphira, Milchar, Zilchat, Miriam and Hannah are the Hebrew names given to the women.

All questions concerning the caste and religious discipline of the Beni Israel are determined, in a meeting of the adult members of the community in each village, by their Mukuddum, or head-man, who has a kind of magisterial authority in the community, and the Kadhi, who is the president in religious matters, and the conductor of public worship, and whose duty it is to entertain the complaints made before them. The Mukadam and Kadhi have generally the assistance of four Chegale or elders. Any of the people present at an investigation however, may express their sentiments on the subject under discussion, record their dissent, and under certain circumstances, procure a new trial.

The Beni Israel all profess to adore Jehovah, the God of Abraham, of Isaac, and of Jacob. Many of them, however, till lately, publicly worshiped, and some of them at the present time worship secretly, the gods of the Hindus, particularly those who are supposed to have a malevolent character; and a few of them practice divination. Though they have remained quite distinct from the people among whom they have been so long scattered we see the applicability to them of Deuteronomy xxviii. 64: "Thou shalt serve other gods, which neither thou nor the fathers have known, even wood and stone."

The Beni Israel have in their synagogues no *Sepher Torah* or MS. of the law, like the Jews. They admit, however, the divine authority of all the books of the Old Testament. It is only lately that they have become familiar with the majority of the names of the inspired writers; and it was not without hesitation that they consented to acknowledge the latter prophets. From the Arabian Jews they have received the Hebrew liturgy of the Shepardim, which they use in their religious services. A few copies of the Cochin ritual, printed in Amsterdam about the end of the seventeenth century, are to be found in their hands. One of their number has a copy of one of the Targums, but I do not know that it is turned to any account. Parchments bearing small passages of Scripture are sometimes worn on different parts of the body. It is understood that of late they have almost universally abandoned the use of charms, to which the example of the heathen had made them in some degree partial.

When a birth takes place in any village in which the Beni Israel are not very numerous, they almost all visit the house, and are entertained with sweetmeats and fruits. Circumcision is performed by the Khadi on the day appointed by the law of Moses. The rite is considered as making decent from Abraham; but no spiritual meaning is attached to it, except by individuals who have had intercourse with Christian missionaries. The ceremony is attended by a considerable number of people, who are hospitably entertained, and invoke the health of the child over the juice of the grape. The Khadi usually receives from eight annas to two rupees for his services. Small presents are sometimes given to the infants.

The marriages of the Beni Israel generally take place as early in life as among the Hindus. The arrangements connected with the betrothment are those of the parents. The ceremonies of marriage continue for five instead of seven days, as with the ancient Jews; and they are in some respects of a heathenish character. On the first day, the bridegroom is restrained from going abroad, is bathed, and gets his hands stained red with the leaves of the Mendi (Lawsonia inermis), and the front of his turban ornamented with yellow or white paper, cut in the form of the flowers of the Champa (Michaelo champaca,) while he is visited by his relatives who begin to feast and rejoice. On the second day, his neighbors, without distinction, are invited to participate in the hospitality of his father's house; while he is required to have his hair dressed, and to array himself in his best apparel and ornaments. He is then mounted on a horse and conveyed, with the usual clang and clatter of the natives, to the place of worship, where a part of the marriage prayers of the liturgy is read, and a blessing pronounced by the Kadhi. From the masjid he is conveyed to the house of the bride, where he is received by her father and placed among the assembled multitude. A dress and ornaments for the bride are presented in his name, and by the hands of his father, to the bride, who immediately turns them to use. A couch covered with a clean cloth is then produced, and on it the happy pair are sealed together. All the visitors stand before them. The Kadhi takes a cup containing the juice of the grape, which is viewed as a token of the covenant about to be entered into; invokes the blessing of God upon it; and puts it into the hands, first of the bridegroom and afterwards of the bride, who both drink a little of it as soon as they have been questioned as to their willingness to enter into the married relation, and faithfully to discharge their respective duties. The marriage covenant, drawn out in the form usually observed by the Jews, is then produced and read; and after being signed by the individual in whose handwriting it is, and three other witnesses, it is placed by the bridegroom in the hands of the bride. She holds one end of it while he holds the other, and declares it to be a legal deed. He then folds it and gives it into her possession. She disposes of it by committing it to her father's care. The cup is again tasted, certain passages of the Psalms are read; a ring is placed by the bridegroom on the forefinger of the right hand of the bride; and the religious part of the ceremony is closed. The Kadhi blesses the espoused seated together, and they receive offerings, principally in small sums of money, from their acquaintances. Feasting and rejoicing conclude the labors of the day. Next evening the bridegroom and bride leave the bride's house—the former seated on a horse and the latter in a palanquin—and proceed amid the firing of squibs and rockets to the masjid, where they receive a fresh benediction from the Kadhi before going to the house of the bridegroom, where they dine with their assembled friends. Amusement and feasting continue during the two subsequent days. The marriage covenant is in general rigidly observed, even though its violation is but slightly punished. The innocent member of the family is allowed a divorce, and the liberty of remarriage. The offending party, in the lax discipline of the community, is seldom prevented from having similar privileges. Polygamy is practiced in a considerable number of families; but there are no instances known of a man having more than three wives. A few individuals keep concubines. Barrenness, as of old, is considered a misfortune; and children are adopted by written covenant on a failure of issue. Females are not so degraded among the Beni Israel as among the Rabbinical Jews; but they are not allowed to go to the masjids for the purpose of worship.

The interments of the Beni Israel quickly follow the death. They bury without coffins, in graves of three or four feet in depth, the head of the corpse being placed toward the east. They sometimes make offerings to the deceased of rice, milk, and cocoa nuts, and sprinkle flour mixed with water at the time of the interment; and they visit the grave on the third, fifth and seventh days after it is closed, for the purpose of prayer. They have also an annual ceremony for the dead, like that of the Hindu Shraadh. Their formal mourning for the dead lasts seven days.

The Beni Israel reckon their day from sunset to sunset. They now denominate their months by the Hebrew names.

The weekly Sabbath is, in some degree, observed by about a third of the population. At 6 in the morning they assemble in the masjid, where they remain two or three hours, principally engaged in reciting prayers or parts of the Scripture after the reader, and practicing genuflexions. A few of the more devout of their number may be seen in the masjid about midday, or about two or three in the afternoon. The evening service is that perhaps which is best attended. It lasts for about two hours, and is frequently concluded by the persons present touching with their lips the cup of blessing.

The day of the new moon is very little observed by the Beni Israel, unless it may happen to fall on the Sabbath. In a few houses, and also in some of the masjids, the prayers and lessons appointed for the day are read as they are given in the liturgy of the Shepardim. On the fifth, sixth, seventh, eighth, ninth, or tenth of the month, when the moon is seen to increase, the readers of the synagogue and a few other individuals read the blessing of the moon, springing upon their toes with their faces toward that luminary. This custom, like most of the others connected with their worship, is allowed by the Beni Israel to have been derived from the Arabian Jews.

The annual religious festivals and feats of the Beni Israel, I shall mention according to the number of months, beginning with the commencement of the ecclesiastical year, which takes place about the vernal equinox.

1. Abib or Nisan. The great Jewish festival of the Passover commences on the fourteenth of this month. It is a curious fact that the Beni Israel allow that their fathers in India, even till a late period, were entirely ignorant of the objects for which it was originally instituted, and that the only regard which they paid to it was upon the eighth day from its commencement, when they indulged themselves in eating and drinking. At present, particularly in Bombay, about one-third of their number institute, on a small scale, the mode of observance of the Arabian Jews, paying special regard to the first two and last two days. The 23d of this month, the Beni Israel denominate Isru-Hag, that is the festival sacrifice, though for what reason they do not know. It is spent nearly universally by them as a day of rejoicing.

2. Iyar or Zif. In this month falls the second Passover of the Jews (Num. ix. 10, 11,) observed by those who can not attend the first Passover. It is never regarded by the Beni Israel.

3. Sivan. The feast of weeks, or Pentecost, commences on the sixth of this month. They partially observe it for two days as a season of rejoicing remaining awake at the masjid during the intervening night, and spending the time principally in reading and praying. They have no ceremonies connected with the produce of their fields, though a few of them use the prayers of the Jews which refer to them. They have no acquaintance with the Rabbinical be associated with the festival.

4. Thammuz. The Jews observe the 17th of this month as a day of fasting, in remembrance of the breaking of the tables of the law, and the ceasing of the regular sacrifice, and the Beni Israel have begun to be their imitators.

5 Ab. On the ninth day of this month the Jews fast, because it is said that the temple was first burnt on it by the Chaldees, and afterwards by the Romans; and because on it God declared, in the time of Moses, that none of those who came out of Egypt should enter the promised land. Some of the Jews of London, who lately opened a correspondence with the Beni Israel, have exhorted them strictly to observe it, to which for many years they had not been disinclined, having been admonished to the same effect by the Cochin Jews.

6. Elul. The Beni Israel observe some customs during this month, and the nine days of the following one preceding the day of the atonement, which are as far as I am aware, are peculiar to themselves. Except on the Rosh Hodesh, and the Weekly Sabbath, they professedly fast with great strictness during the time the sun is above the horizon. Numbers of them attend the masjid for prayer long before sunrise.

7. Tisri. The civil year of the Jews commences on the first of this month. The Beni Israel devote to feasting and rejoicing the while day, with the exception of a few hours, during which some of them attend the masjid, for the purpose of offering up prayers, and blowing horns and trumpets. Like the Jews, they use honey and sweetmeats at their evening meal. The second day of the year they spend in the same manner as the first. About three o'clock in the afternoon some of them repair to the shore, and worship towards the ocean.

On the third day of Tisri, the fast of Gedaliah, the son of Ahikam, whose murder is mentioned in the last chapter of 2 Kings, is generally observed by the Beni Israel, as well as by the Jews. The fast of the Day of Atonement, on the tenth day, is strictly observed by the Beni Israel. A few families, in deference to some Rabbinical legend which they have heard from the Arabian or Cochin Jews, sacrifice a cock, to which they give the name of the Kopparah, or expiation, on the preceding evening. They spend much time both during the night and day, in confessing their sins and supplicating the Divine mercy, agreeably to the forms of the liturgy. In the course of the night they offer up prayers to God for the sovereign of Britain, the Governor of Bombay, and all the authorities of the country. The day following the Kippur is distinguished for the exercise of hospitality and charity.

On the fifteenth day of this month the Feast of Tabernacles is celebrated by the Beni Israel for nine days, being two in excess of the time prescribed in the Old Testament. A booth, covered with the branches of the palm, and ornamented with flowers and fruit, is erected in every village near the masjid in which the people assemble for the purpose of singing psalms and receiving the cup of blessing; but their prayers are recited in the usual place. The eighth night those who attend the tabernacle devote to watching. The first two and the last two days of the festival are those which are most regarded, and during them little secular work is performed.

8. Bul, or Marcheswan. In this month the Beni Israel observe neither fast nor festival.

9. Chisleu. On the twenty-fifth day commences the festival of the Purification of the Temple, which lasts for eight days. Few or none of the Beni Israel illuminate their houses like the Jews. They keep lights burning, however, at the masjid whither, morning and evening, they partially repair for worship. A few of them have some knowledge of the godly zeal of Judas Maccabaeus, which the Jews celebrate at this season.

10. Thebat. On the tenth day a few of the Beni Israel fast, in commemoration of the siege of Jerusalem by Nebuchadnezzar, the King of Babylon.

11. Shebat. This month is not distinguished by any holiday.

12. Adar. On the fourteenth day the Beni Israel fast, preparatory to the feast of Purim, or Lots, which takes place on the following day, and which they partially observe, in imitation of the Arabian or Cochin Jews, as a festival commemorative of the great deliverance wrought through the instrumentality of Esther. They do not, like the Jews, repeat the feasts of Lots or Purim, when the intercalary month, Ve-Adar, happens to occur.

The Beni Israel practice occasional voluntary fasts; particularly when they are inclined to make vows. They observe no jubilee.

The Beni Israel use, on all occasions and under the most trivial circumstances, the usual Jewish prayer, "Hear, O Israel, the Lord our God is one Lord."

They expect the Messiah, and that they will one day return to Jerusalem. They think that the time of his appearance will soon arrive, at which they much rejoice, believing that at Jerusalem they will see their God, worship him only, and be despised no more.

This is all the information that can be collected from the accounts of Mr. Sargon and of Dr. Wilson.—*Prophetic Times.*

A Question and Its Answer. Daniel Chapter 8.

The identification of the Horn and his sanctuary, or the place of his sanctuary, now claims our attention. It was not the four horns of the goat, nor one of the four, that was exalted. But out of one of them there came forth a little horn. It is claimed by some that this little horn is the head of the Mohammedan church and nation. But was this horn the Sultan of Turkey, conceived in one of the divisions of Greece? If so, where is the evidence? If this horn has arisen, it must of necessity be either Mohammedanism or Popery. Is there any evidence that Popery was conceived in one of the divisions of Greece? If not, then Popery was not this horn. But, if Popery was conceived here, and if it will fill the other parts of the vision, then Popery must be this horn; and, if history can be relied on, then we have the origin of the horn, for it was the Greek Emperor Zeno that set up the first claim of headship of the church. This emperor did in the year 482 pass the edict called the Henoticon. This was prompted by the bishops of Constantinople and Alexandria. The design of this decree was just what the word happens—Heretical or uniting; the decree to unite all under one head. This was the entrepreneur of headship to the church. Out of one of them, one of the divisions of Greece, came forth a little horn. From this small is gaining this little horn waxed great. This which was conceived by these bishops and this Emperor culminated in the supremacy of the Bishop of Rome.

In the Bible we trace the lineage of God's Messiah from Seth to Noah, Abraham, David Zerubbabel, on down to Mary. Daniel's vision runs along the line of Anti-Christ, starting with the pushing of the ram, the plot of Haman, and runs on down the line of the Greek Emperors till the horn is produced, becomes great; and his greatness comes down when from him the continual (received as tithes) is taken away, and the place of his sanctuary is cast down. If words must be supplied in this prophecy, why not supply them here? The word revenue, or tithes, instead of the word sacrifice? If this be the horn, a continual revenue was paid to him by those over whom he, in his greatness, gained ascendency, which revenue could be taken away. The secret of this prophecy seems to be in getting the proper words to fill up the vacuum. Words were withheld. The words "were closed up and sealed till the time of the end." "Shut up the words, and seal the book to the time of the end." Dan. xii. 4, 9. Daniel heard but did not understand; and yet, at the time of the end the wise were to understand. In ch. viii, 13, let us supply this little word to—"At the time of the end is the vision,"—the taking the continual, and making desolate, is at the time of the end, "I will make the know what shall be in the last end of the indignation: for the time appointed (2300 days) is at the end," the end just referred to, the last end. "The vision of the evening and the morning which was told is true; for it is for many days;"—far down to the future, *a far off scene.*

"How long *is* the end of these wonders? or, how long is this wonderful end? Ch. xii. 6. Don't read it "how long shall it be to the end of these wonders?" but, "how long is it to the end?"

In ch. viii. the question is, "How long is the vision concerning the continual, the transgression and making desolate, to give, or, till the sanctuary and host is given over 2300 days to take away the continual in, and to make desolate in?" Then, from the end of the 2300 days, till the man in linen above the waters of the river is fulfilled, in a time, times, and a part (Mar.) of a time; three years and a part of the fourth year. The vision of Ch. viii. closes with the taking away from him the continual and the casting down the place of his sanctuary; this is 2300 days long from the beginning of the taking away till its end. The vision of Ch. x. is just what was seen "One man in linen, girded with fine fine gold of Uphaz; his body like the beryl, his face as lightning, his eyes as lamps of fire, his arms and feet like in color to polished brass, the voice of his words like the voice of a multitude." This scene of the taking away of the continual from the horn of Ch. viii. In this vision of Ch. viii., one scene after another passes before the prophet's sight;—the ram, the goat, his great horn; then it is broken; then four arise; then appears the little one; then its greatness; then its decrease, etc. But the vision of Ch. x. opens with the man in linen; the curtain was drawn on the scene of Ch. viii. just where the sanctuary is given over, the continual is taken away, etc.; and the scene of Ch. x. opens just where the other closed, and the last question of the saint is put to the man in linen "How long is this end of wonders, this wonderful end?" The first question was not, how long is the vision from the pushing of the ram to its end, but how long is the taking away, etc. The last question is not "how long shall it be to the end of these wonders?" but "how long is the end of these wonders?" The answer is, "a time, times, and a part (Mar.) of a time;—three years, and a part of the fourth. 2300 days, 6 years and 110 days, is measured off in which to take from the continual revenue, the place of his sanctuary cast down, and the sanctuary cleansed, etc.; and three years and a part of a fourth, it, which to fulfill the vision of the man in linen.

Some may claim that the translators had the best right to supply the words of the vision; but as the words were sealed up till the time of the end, the translators could know no more of the vision than others. In Rev. Ch. x., we have an example of the manner of sealing up words. John is told to seal up what the seven thunders said, and write them not—a very effectual way of concealing them. It is conceded that we should have had in Daniel the word continual instead of the word daily. If the horn is identified, and it is from him that this is taken away, then we can determine whether it is continual revenue, or sacrifices &c. for the last time, let us trace out and identify the horn. Out of one of them came forth a little horn, it waxed great against (Mar.) the host of heaven; and he (it again) was magnified even to *be* the prince of the host; and from *him* (Mar.) the continual was taken away, and the place of his sanctuary cast down. To fulfill this part of the vision, we must find a horn that was exalted,—one that had a sanctuary, one from which something is taken away, etc. This horn and this sanctuary, at the last end of the indignation, had no more to do with Jerusalem and her host, than it had to do with the moon. In Ch. ix. we have 70 weeks from the beginning of the vision measured off on Jerusalem and her people. Daniel says, that the man Gabriel, that he had seen at the beginning of the vision, informed him, and said to him, "Understand the matter, and consider the vision." It is certain that the vision of Ch. viii. is here referred to; for Daniel say—the man Gabriel that I had seen in the vision at at the beginning. This vision began with the pushing of the ram that stood before the river Ulai.* Time is the beginning of the vision; and here the 70 weeks began and end on Jerusalem.

But the vision of the continual, and making desolate, was far before. Here Jerusalem and the temple appeared in the scene. Daniel would, at least, have understood this part. But after the vision, we find him pleading to know something about Jerusalem, his people and their sanctuary. If the sanctuary, Christ, was the one at Jerusalem, and he had heard that 2300 days were measured off upon it, why does he afterward plead to know something about it? But it was the sanctuary of the horn that was to be cleansed, and then given over to be trodden under foot at the end of the 2300 days. This may seem like foolishness to many, but wait till you get all the testimony before giving the verdict.

J. C. Kinsey.

* Daniel's position was by the river Ulai. Ans. Ed.

Noble Tribute to Woman.

The time was when woman was a delicate toy, a passive instrument, a petted slave; but that time ended when first her baptism in Christian faith and love began. She, whom the wisdom of hoary antiquity deemed too weak to act as witness to a dying man's will, was called upon to give her testimony to the cause of God. From the palace and the cottage, gathered from all ranks, made up of all ages, matrons grave with years, young mothers with clining infants, virgins tender and pure as the maid-mother of Him they adored, calmly and cheerfully bore the horrid penalities of the faith that was in them. Mangled and gored by wild cattle, torn by savage beasts, mutilated and hacked piecemeal by the executioner, their flesh rent by scourges, their spirit more deeply agonized still by that last refinement of the praetor's cruelty, exposure in the public street to the mocking indignation of the populace—thus did this holiest army of martyrs lift up their spotless sacrifice to God, and then it was that the misprised name of woman was redeemed once and forever from the desecration of the past, and she stood forth before the world a noble creature, made to serve and glorify God, a spiritual being, with spiritual faculties for spiritual ends.—*Selected.*

A curious discovery has been made in the convent of Santa Maria la Nuova at Rome, which formerly belonged to the Franciscan monks. It consists of three underground cells, accessible only through a hidden trap door, and where monks guilty of grave offences were, probably, put. In the first there is a little light, through an opening in the wall; the second is narrower and darker; the third is without a ray of light, and is a dismal hole. Sinister and mostly obliterated inscriptions cover the walls, and numerous instruments of torture, as well as human bones, were found.

Christ in righteous judgement forsakes those that are weary of His presence.

Bad company is a very great hinderance to a holy life

Communicating knowledge generally enlarges the stock.

Beware how you speak of another's faults or infirmities.

By converse we borrow the light of others, to improve our own.

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

Keep this Paper Until Publication of Revised Bible's Organization By Bro. Macpeake Read

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H. V. REED, - - Editor
E. A. CHAPLIN, Associate Editor
McDONALD & BRO., Business Agents.

SPECIAL CONTRIBUTORS.
J. M. STEPHENSON, | THOS. WILSON,
A. S. MAGRUDER, | G. M. MYERS,
J. F. WILCOX, | J. R. COOK.

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TO CORRESPONDENTS.
THE RESTITUTION advocates the final revelation of all things which God hath spoken by the mouth of all his Holy Prophets since the world began." It also advocates as a means to this end, the establishment of the Kingdom of God on the earth, with Jesus Christ as King of kings, and the immortal saints as joint-heirs with Him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immediate location of the righteous, and the final destruction of the wicked; eternal life only through Christ; and many other kindred truths. It also advocates a hearty belief of the Gospel, repentance, and immersion, as pre-requisites to the forgiveness of sins, and a holy life as essential for final salvation.

Church Organization Papers. Why Organize?

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."

2. The Scriptures require that the Gospel shall be preached in all the world to every creature, and he that believeth and is baptized shall be saved, and he that believeth not shall be damned. This work must be done by the saints.

3. They enjoin upon all those who believe the Gospel in every place to be one as Christ and the Father are one, to be perfectly joined together in the same mind, and in the same judgement, that they may stand fast in one spirit, with one mind, striving together for the faith of the Gospel. They compare this union to a house built of stones, to a building fitly framed together, as a house builded together for a habitation of God, as a body composed of many members, yet but one body.

4. They represent that the gospel which is to be preached and believed is the faith which was once delivered to the saints, the promise made of God to the fathers,—the Gospel which was preached to Abraham; and that it is comprehended in this saying: "In thee, and in thy seed shall all the nations of the earth be blessed." That the all nations to be blessed are all the living inhabitants of the earth under the whole heaven at the time referred to.

That Jesus Christ is the seed of Abraham, and that he was born to do what the seed of Abraham was to do; that he lived, and died, and rose again; and that he went to heaven, and will return again, and raise the saints from the dead, and sit down upon his throne, and have power over the nations, for the same purpose, to fulfill the promise made to Abraham.

That those who become Christ's by believing the Gospel and being baptized into his name, are also the seed of Abraham, and joint heirs with Christ according to the promise, and that Christ and the saints when they shall be perfected by the resurrection from the dead, will constitute the seed of Abraham which will jointly sit down upon his throne, and have power over the nations to subdue them, and bless them, as God spake to Abraham. That this promise reveals God's purpose concerning the world, in the following particulars.

1. That all the nations of the earth shall be blessed as a final result.

2. That the seed of Abraham will be the instrumentality by which this work will be accomplished.

3. That this seed, when fully developed, and made incorruptible and immortal by being raised from the dead when the Lord comes; will take possession of his enemies and subdue them, by blessing them that bless Abraham, and cursing them that curse Abraham; and in this way execute justice and judgment in the earth.

4. That when the nations shall be subdued to God, and after the wicked shall be destroyed, then all the nations of the earth will be blessed. Then there will be no more sin, nor sorrow, nor sickness, nor pain, nor death, nor curse, but blessing instead. Then every knee will bow, and every tongue will confess that Jesus Christ is Lord to the glory of God the Father, and then the knowledge and the glory of God will cover the earth as the waters do the sea, and the will of God will be done on earth as it is done in heaven. And from that time onward Christ and the saints will reign over the nations which have been healed by the leaves of the tree of life forever and ever. See proposition 4. The Scriptures enjoin upon.

5. And finally, that the Scriptures do enjoin upon all the saints to yield themselves unto God, as they have been accustomed to yield themselves unto sin.

Now, therefore, being satisfied that we almost utterly fail of being joined together as stated above, or of striving together for the faith of the Gospel in the manner described above, we, whose names are hereunto annexed, having believed the Gospel as set forth in God's covenant with Abraham, and having been baptized in the name of Jesus Christ, and being desirous to walk in newness of life, do agree that we will work together according to the following plan:

ARTICLE I.—THE NAME.

We assume the name given to the saints in the New Testament the Church of God.

ARTICLE II.—OUR OBJECT.

Our object is to unite and enroll the names of all like precious faith in this place, and in the region round about into one compact body; to instruct, encourage, strengthen and perfect each other in Christian character, to provide for the poor of the body; and to preach this Gospel by the living preacher, and by the circulation of printed matter, in order to gather together a peculiar people zealous of good works.

ARTICLE III.—MEMBERSHIP.

We will receive to our membership any who have believed the Gospel, and have been baptized in the name of Jesus Christ, and are walking in newness of life, by having their names enrolled with us, and also those who believe the Gospel, on their being baptized in the name of Jesus Christ for the remission of sins.

ARTICLE IV.—OFFICERS.

There shall be one or more elders, and one or more deacons, and one clerk, according to the necessities of the church. These officers may be chosen at any regular or special meeting of the church, providing notice of the election has been previously given, and shall hold their office during the pleasure of the church.

ARTICLE V.—DUTY OF OFFICERS.

The elders shall labor to instruct and edify the church and oversee its spiritual interests, and preside at its meetings. The deacons shall have charge of its finances, collect and hold its funds, subject to the order of the church. The clerk shall perform the duties usually pertaining to that office. These officers shall be the rulers or overseers of the church.

ARTICLE VI.—MEETINGS.

It shall be the duty of the church to maintain stated meetings, as often as it shall be deemed expedient.

ARTICLE VII.—FUNDS.

Each member of the church shall contribute to its funds at such stated times as the church shall determine, according as God has prospered him, that it may be in readiness when occasion shall require.

ARTICLE VIII.—HOW SHALL THE FUNDS BE APPROPRIATED?

They shall be used for the objects stated in Article No. 2 in such proportion as the church shall from time to time direct.

ARTICLE IX.—HOW SHALL THE EQUALITY OF CONTRIBUTIONS BE DETERMINED?

By comparing the receipts and expenses of each member with such uniform rule as the church may direct. We agree to adopt the following plan as an experiment for one year. We will each of us, or if husband and wife, jointly report to the deacon monthly our receipts and expenses for the month preceeding, to be recorded in his book, and pay one per cent. of our income at the time of making the report and four per cent. of the excess of our income over our expenses at the end of the year.

ARTICLE X.—DECISIONS DETERMINED BY A TWO-THIRDS VOTE.

All decisions of the church shall be determined by a two-thirds vote of the members present.

ARTICLE XI.—DISCIPLINE.

In cases of discipline, the Bible alone shall be used as authority by which to convict of wrong.

ARTICLE XII.—THE ACTION OF THE CHURCH FINAL.

In all matters of discipline the decisions of the church shall be final, and not subject to an appeal to any other body.

COVENANT.

We do now covenant with God and with each other, that we will strive to walk together in all the commandments and ordinances of the Lord blameless; that we will faithfully perform the duties contemplated in the striving together for the faith of the Gospel; that we will maintain a faithful, watchful care over each other, and endeavor to provoke each other unto love and good works; that we will attend faithfully the appointments of the church, and pay into its treasury as stated in our articles of agreement; that we will be honest in our deal, faithful to our obligations, temperate in our habits and just towards all. And finally, that we will deny ourselves of ungodliness, and worldly lusts; and live soberly, and righteously, and godly in this present world; looking for that blessed hope, the glorious appearning of our Savior Jesus Christ. Amen.

Bible Organization.

Thou art a elect, and upon this rock will I build my church, and the gates of hell (hades) shall not prevail against it. Matt. xvi. 18.

Peter's confession—Thou art the Christ, the Son of the living God,—is the great fundamental truth of the Christian system and comprehends the Gospel of Christ. Christ means anointed, as the Hebrew word, Messiah. He acknowledges that Jesus is the promised Messiah, anointed to be a Prince and a Savior, to give repentance to Israel, and remission of sins.

In response to this confession Jesus says: "Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

But, to be built on the revealed word that Jesus taught is the same as to be built on Him. Hence Paul, Ephesians ii, 19th to 22d verses: "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints of the household of God; and are built upon the foundation of prophets and apostles, Jesus Christ himself being the chief cornerstone; in whom all the building fitly framed together, groweth unto an holy temple in the Lord." "For other foundation can no man lay than that is laid, which is Christ Jesus." 1 Cor. iii. 11. In the same connection, Paul declares that he was a wise Master-Builder, doing his part in building Christ's church on this rock foundation.

Jesus built his church by his personal work of preaching and showing the glad tidings of the Kingdom of God, and by the miracles he wrought to confirm the word. He called and instructed twelve apostles, and sent them to preach the same Gospel. He also sent out seventy disciples to preach to the lost sheep of the house of Israel. He then died upon the cross, and "bare our sins in his own body on the tree." "So Christ was once offered to bear the sins of many, and unto them that look for him shall he appear the second time without a sin-offering, unto salvation." He cried on the cross, in the agonies of death, "It is finished!—the great work that he came to do on the earth until his second appearing. In the meantime he ever liveth to make intercession for his church, in heaven above. All this he has done and is doing through his personal agency and that of the apostles and others who have been and are at present preaching the same Gospel, and thus building up his church. On the day of Pentecost a new and mighty impulse was given to this work. Then was the promise of the Holy Spirit fulfilled, and through his agency and mighty working in conjunction with the testimony of the apostles, three thousand souls were added to the church. The Lord added them through the miraculous power of the Holy Spirit confirming the cardinal truth proclaimed, that Jesus was the promised Messiah and Son of God, and although they by wicked hands, had crucified him, yet God had raised him from the dead to sit on David's throne, and restore again the Kingdom to Israel. Believing this Gospel, the convicted thousands were called upon to repent and be baptized for the remission of sins. Then they that gladly received his word were baptized, and the same day there were added unto them about three thousand souls; and they continued steadfastly in the apostle's doctrine (teaching) and fellowship, and in breaking of bread and in prayers.

How did these many converts get into the church fellowship of the apostles and one hundred and twenty other Christians? Were they voted in? Did they have to assent to a human creed and covenant? Did they agree to give a certain per cent, or endorse some modern "our position"? The answer is very plain: They did not. They gladly received the word and obeyed, were baptized.

Our position as Christians is clearly defined by the word of the Lord. We need not take upon us any human covenant to be honest and temperate, and to statedly give at short periods, &c., because in taking the inspired word for our guide, we are thoroughly furnished for every good work. All we can demand of any one is that he subscribe to a solemn covenant to take the Holy Scriptures for his rule of faith and practice, and do it! This agreement comprehends all duties, and not a few. No covenant of man's device can comprehend all obligations of heart and life, but the Bible does; Hence it is far preferable.

We are, therefore, not called upon to frame a church organization, but to accept God's organized plan of church building. The elders and deacons are of his appointment and should be selected by the church as God directs; but the elders should not "Lord it over God's heritage, but be ensamples to the flock." Through a mistranslation, the elders have claimed to be rulers, and even lords. Paul says, in 1 Tim. v. 16, "Let the elders that rule well be counted worthy of double honor." [The Diaglott translates it preside well, which is literally correct. Again, in Heb. xiii. 17, "Obey them that have the rule over you." The Diaglott renders this and the 7th verse leaders—"Remember them who are your leaders." Bible elders, then, are spiritual guides or leaders, and are not rulers. The leaders and led co-operate with Christ in building the church on the one foundation of prophets and apostles, Jesus being the chief corner stone, and the gates of the grave shall not long prevail against it.

E. HOYT.

Proposed "Constitution of the Christian Association of America."—No. 2.

This name—"The Christian Association of America"—implies that there is, or is to be no other; consequently it is expected to supercede all and every other organization ordained to effect the same purpose. Does not this, of necessity, ignore the separate, local churches of Christ which the apostles themselves or through others, as Timothy and Titus, planted, and "set in order and ordained" as depositaries of and witnesses for the truth, in all the world? Is there no danger, here, of our trenching on the divine rights and prerogatives? Is it not written that "the church, planted on the foundation of the Apostles and Prophets, Jesus Christ the chief corner-stone, is the pillar and ground of the truth?" I confess to some apprehension when we have the proposition made to us—not in terms, indeed, but in effect, and which is its ultimate tendency—to leave this foundation and try an experiment with another, reckless of the Scripture "other foundation can no man lay than that which is laid," and not even the honored and beloved names of such worthy men as Brethren Willcox, Reed, Stephenson, E. Miller and Eshelman, can wholly conquer my repugnance. I feel sure that I speak the sentiments and convictions of more than one among the brethren of the one faith and the one body, when I venture to call a halt to our fellow-travellers to the blessed better land, and invite, enquiring whether we are not in danger of making ourselves "transgressors by building (again) the things which we once destroyed." It is not in anger or childish alarm that we ventured to do so. It is not that we love Cæsar less, but Rome more. We are in honor and in duty bound to cherish the word and the work of the Master and his chosen twelve. They gave us the word, and the brethren at large are the "great company that are to publish it" and thus to lead all men to the truth; and when we have heard and obeyed that truth, they tell us to say to others, "come," "come buy wine and honey, and drink of the water of life, freely," "without money and without price." Freely you have received, freely give!! They say, plainly, "Preach the word—be instant, in season and out of season."

I extract from the otherwise admirable reasoning of Bro. E. Miller, in the RESTITUTION of September 6th, entitled, with wise conservatism, "Local Church Organization," this passage under the head of funds: "As it is impracticable to prosecute the work assigned to the church without funds; as (so) no church is efficiently set in order without the adoption of some plan of finance," etc. Will our intelligent brother and his co-signees of the address to the brethren, tell us what "plan of finance" the apostles "adopted" for the first churches other than the present divinely ordained, and, I submit, all-sufficient plan of the collections (as the Lord prospers us) "on the First Day of the week?"

But look at the premises of the brother's statement. If, indeed, "it is practicable" to do the work assigned to the church, without money, Peter and John were but poorly provided for their work, for they said, without murmur or complaint, "Silver and gold have we none." Did not they prosecute their work as the Master commanded? Again, if "impracticable," did the Lord require impossibilities of his servants? Is the Bible plan "impracticable" and yet the Master failed or neglected to give another "plan of finance?"

I beg to repeat the inquiry: Are we called upon to convert and proselyte all mankind? If so, in the present age and by some wise "plan of finance" which we are to frame, what need of the Lord's Day—of the millennial age—to do that work? God is now choosing "out from among the Gentiles—a people for his name"—the few who are to be saved in any generation until the Lord comes, after which "all shall know the Lord." Evangelism—the preaching of the word for the enlightenment of the Gentiles—is a secondary and inferior work, to making our own calling and election sure. It is rather the incidental work of the Christian servant of God. Read Paul's address to the elders of the church at Ephesus, in the 20th chapter, particularly 28-3 verses. He seems to be far more solicitous—apostolic evangelist as he was—that they and their flock should be "built up, and have an inheritance among the sanctified" than that they should invent or devise some "plan of finance" by which they should convert the nations. All such schemes and plans devised by the brethren, however well-meant and zealously urged, lead to a conformity to and copying of the sects, "the nations around us." We may not suspect it, in our honest zeal, but has not such an ardent desire for making converts and proselytes, its spring and fountain in our intense anxiety to "build us a name, lest we be scattered abroad in the earth," and so be lost to the public view, and to all public consideration? An aged brother, a veteran in the faith, a faithful servant of the Master, a bold and intelligent disciple known well to the brethren, writes only a few days ago in reference to what he truly considers this "new departure from the ancient faith." "I can find in it more resemblance to Rome than Jerusalem. It savors of the Vatican, and tempts one to think that it is a temptation of the evil one and will end, if it does not begin, indeed, in enrolling us also among the numerous progeny of the mother of abominations." If this apprehension prove well-founded, who among us is ready to sound the alarm: "Come out of her, my people that ye be not partakers of her sins," etc. I hope such a proclaimer will not be wanting.

Let us beware then how we depart from the Divine model. Men have been prone from the beginning to seek out "many inventions," rather than be content with God's ways and precepts.

It was because the generations descended from Noah after the flood had no faith in, or became forgetful of God's promise, so often before them in the rainbow, that he would not again destroy the earth by water, that they builded the city and the tower of Babel, to protect them from the recurrence of that calamity. See Genesis xi. 4-10. Had they believed and confided in God's rainbow token which plainly declared this truth, they would have exposed themselves to that folly and avoided the very evil which their want of faith brought upon them, and which they dreaded, viz.: Their dispersion on the whole earth, an event which God, in his wisdom and mercy, overruled for the good of the race.

Equally culpable were the Israelites in their complaints and murmurs in the wilderness, after their escape from Egypt, chiding Moses and Aaron for not permitting them to go back to the flesh pots they had left behind them in the house of boudage. So, too, when they had been settled in peace and prosperity in the promised land under Samuel and the judges, and in spite of their bitter national experience of evil in withdrawing the neck from God's yoke upon them, they desired a king to be given unto them to lead them in battle, to go in and out before them, as the nations around them," which excited the wrath of God, yet he punished them (as he may do his people in these days) by granting their request. Let us, then, beware. We are all painfully aware, in our own experience, that "man (even) in his best estate is altogether vanity." He never interferes with God's work without marring it and covering himself with confusion. We certainly cannot improve on his plans. Is it not presumptuous in us to attempt to do so? If a scheme so vast and ambitious as "The Christian Association of America" be needed to make converts to the truth and save the human race on this continent from destruction, which its high sounding name imparts, would not such a huge financial plan, or some hint of its necessity and "organization" be found somewhere in the Holy Scriptures? But no such sanction for it can be found in the Bible. It is confessedly, therefore, a plan of man's invention to do that which God has not required to be done, or, which, if required, he has failed to do, and hence, man—poor, finite feeble man—a mere atom or worm of the dust, "whose breath is in his nostrils," must step on the stage and offer, in his puny wisdom, to do it. I appeal to the candor of the brethren to say if that is not about the real state of the case?

The Bible tells us of the church at Rome, at Corinth, at Philippi, with their bishops and deacons, but where do we read of the grand "Christian Association of the Roman Empire?" The fact is, the churches, separately, locally and individually organized, are God's heritage. Is it not still true that "the Lord's portion is his people—Jacob is the lot of his inheritance?" They are the true Israel, the apple of his eye. Let us wait until He bids us to create a grand, central general government over them, and call it "The Christian Association of America."

If such an institution is created, will it not make the present separate local churches with all the rights, duties and independence of action among them now secured by the law of God, into the great, central controlling government at Plymouth, or such other Washington as may be chosen as the seat of government? In that case—and this is the inevitable tendency and result, if not the design (which I do not charge)—wherein shall it differ from the huge, human machinery of the hierarchies among us, the Catholic council, the Episcopal convention, the Methodist conference, the Presbyterian synod, etc., who meet annually to make laws to govern their flock? Are we prepared for this? I hope not.

In my next I propose to examine the specific features of the proposed "constitution."

Fraternally and kindly submitted to the brethren in Christ.

ALLEN B. MAGRUDER.

The aspiring may rise fast and then fall, while the humble stand fast.

The holiness and happiness of the righteous are the shame and torment of the wicked.

The death of others is oftener common talk than it is of serious thought.

The earth daily stays us up, but will ere long swallow us up.

THE RESTITUTION

PLYMOUTH, IND., SEPT. 25th, 1876

TORIAL DEPARTMENT.

☞ We saw Bro. Hugh Barnhill a moment on his return from Tyner City, where he preached last Sunday. H reports good meetings and that two were baptised. Bro. B—— is a good worker and shows commendable zeal for the gospel of our blessed Lord.

The Living Way.

The word life carries with it the sweet assurance of love. Where there is life there is activity. The whole mundane sphere teems with life and love. Matter in its every form, in its sorrow, in its comforts, owns its place in nature and falls in with the cold overshadowing evils. He falters when he sees the line of light. But still he ever hopes in the living activities of the present and hails with joy the coming morn. But life is the alpha of mundane activities. The bible reader and bible lover finds life the great burden of Divine Revelation. The realms of death are lighted up with the promise of life. There is a open book which is called *"the book of life."* There is a river ever flowing from the great white throne, and it is *"the river of life."* A tree with twelve fruits or twelve harvests is growing in the paradise of God, it is *"the tree of life."* We have the living bread, the *ever living Christ* and the LIVING WAY. Happy is he who walks therein, for it is the way of life and will lead to the living Father where all is life and love.

Not Good Enough.

There are those who see the Christian life in such purity and grandeur as to exclaim, "I am not good enough to be a Christian." The frailties of life are so numerous, and our weakness so great, that we feel unable to approach the throne of the Infinite. If we were to accept that view which converts God into a being of revenge, that He is cold and relentless, we should despair of ever coming to Him. But when we know that he is a God of love, of goodness, of compassion and mercy; that He is kind and forgiving, we should rejoice that a door has been opened wherein we can pass and find peace.

The world looks God at too great a distance; but He is not far from every one of us; the hairs of our head are numbered. His love has been made known by scriptures, promises and rewards. Love toward his enemies, forgiveness to those who persecuted his Son, pardon to all who repent. Then there comes the invitation; "Whosoever will, let him come and take of the water of life." The erring have hope, the fallen have promises, the sinful are offered pardon. Who would linger besides the pools of death when a free access to life's fountains is offered? The beggar must beg in his rags so the sinner must come as he is. Not good enough! Heaven rejoices over one sinner that repenteth, the golden realm is ready for the returning prodigal, and a crown of glory awaits the brow of him who forsakes his sins and seeks for immortality in the coming blessedness.

Too Much Theory.

No people in the world should feel happier and more at rest than we who claim to have the "light of life." The great questions pertaining to the coming rest, the resurrection, the destiny of man and earth, etc. These momentous themes shine forth with great brilliancy and beauty—they charm the beholder with an ecstasy of vision akin to the angels. But of what avail is all this beauty without a personal interest therein? We must not forget the duties of to-day in our eagerness for the to-morrow. The mere form of doctrine,' is not enough. We must be upright and earnest. There are temptations to be overcome, trials to meet, difficulties to settle, hearts to sooth and charities to be bestowed. A theory in the head may draw away from the heart its proper culture. The whole life must respond to the earnest and blessed work of Christ.

Christianity should not be treated as an outside garment, to be put off or on at our pleasure. It must be a part of us. The word must become flesh, in each one. The light of truth will shine with greater warmth in noble deeds than in words. Theory is necessary to a proper understanding of the will of Him who is the way, the truth and the life; but that alone will leave us on the shore, after the ship has taken its way for the other side.

We must be imbued with love for the fallen,—a real desire to save men will meet the demands of faith. But to speculate upon mere outward forms of spiritual life is merely to hold the truth in unrighteousness. It is a cloud without water. Our brethren, many times, in their zeal for theory, forget the inner and more important work of laboring to save men from death. It is right to preach, to pray and sing the truth, but to live the truth will meet heaven's plan and bring the sweet assurance that we are doing those things which are "well pleasing in his sight."

It often seems that our paper is too much loaded down with heavy articles and that too upon subjects too far away from life's burdens. The lonely suffering child of God finds too much comfort, too much zeal for hobbies. He is not fed upon the bread of life but upon the husks of speculation. As we cannot give what we do not have, we must labor to bring ourselves into that grace of truth where the joys of peace and earnest living shall fit us for the duties of to-day.

Huxley's Lectures.

Prof. Huxley, of England, has been lecturing the people of New York City upon the subject of Evolution. He concludes that the earth is older than the Mosaic record claims it to be. It is strange that men of science should have so much trouble with Genesis. The testimony says nothing about the world's age. Scientists, as they love to be called, do not read the Bible, but certain books written about the Bible. Mr. Huxley makes the following statement which shows how he understands the matter.

The second, or Miltonian hypothesis, holds that the universe appeared suddenly, and its parts were ordered in six natural days. On the first day light appeared; on the second the firmament, with the waters above and beneath; on the third the water drew away from the land, and such vegetables as now exist appeared; on the fifth came aquatic animals; on the sixth the earth gave birth to the terrestrial animals, excepting birds, and then man appeared, and the work of creation ceased. Methods of interpreting the Hebrew text have been found according to which any duration conceived to be necessary may be assigned as the length of the "day," but the scheme of Milton, which is that which all the English-speaking peoples have held, and we have all been taught, leaves no doubt as to what the great poet meant by the word —(the speaker here read an expository passage from "Pradise Lost")

It appears from this that Mr. Huxley is bound that the English people shall swallow what he calls, "the Miltonian hypothesis." Now let some critic, like Conway, set up the claim that all the English people endorse Milton's view of the devil, wings, tail and hoofs, and the farce will be complete.

Image Smashers.

There are times when seels seem to be as thick as blackberries. This state of things arises from a number of causes.

1. Old organizations will not admit that they are wrong in anything, but right in everything.

2. Those who feel the power of new ideas or new forms of truth, cannot help giving vent to their pent up doctrines. If they hold their peace, or keep still, the stones will become preachers. These men formulate *their* ideas into a given number of articles, and all who so believe co-operate. Then another sect is born. They have all the truth, and nothing but truth.

3. Another class of men, who see no other way to distinguish themselves, deem it wisdom to create divisions in existing bodies upon topics of a trivial character, and form a new party. Their chief distinction is in being *unlike* everybody else. They are negatives. What others do is false and wicked, and "we must not be wicked," is their motto.

If all the ambitious place-hunters were taken out of the way, and men who give out that they themselves are great ones were to keep silent, many little dwarfish sects would die out. We have a class of men who are great *idol smashers!* They destroy temples of worship and disorganize men, they glory in their personal importance and call it a zeal for God. But these sect-haters, anti-church attendants, opposers of the one-man power, are red hot for a *new departure*, but *they* must lead or the movement is wrong. Modern Christendom has as many isms as the scarlet beast has names. There must be a reason for all this work of partyism. We hardly know how the evil can be averted, but we are sure that if certain heads were down the surface would be smoother and there would be less danger to the ship. "Our name is legion" belongs to those who live in tombs. If men would exercise the same amount of good sense in religion that they do in the business affairs of every day life, we should soon get rid of much that is mildewing the world. If you have a new idea wait for a proper time to unfold it. Speak the truth in love. The world will hear an earnest, honest man who has really got a message, but it frequently turns a deaf ear to a man who appears as an elephant in a China shop, —who gives in his "bill of items;" "I come to smash things generally." If they do not listen they are all sent to the bad. Bad tongues make bad ears and worse hearts. Better by far appear in a community as a restorer of peace, as in sympathy with men, than to come with an ugly visage and "stamping the residue with your feet." Don't try to build up yourself at the expense of decency and religion. Be faithful to your message, then God will bless you and the people will rejoice.

Journal and Labors in the Gospel.

We stopped over a day with the old veteran R. V. Lyon and his kind and intelligent companion. We were never more kindly treated. They have a charming house, surrounded with shady trees and fruitful vines.

Our conversations were almost exclusively confined to Bible subjects; especially on his peculiar views. On these we differ widely. There may be a few who agree with him on some of his views but I have never seen another besides himself, and perhaps his wife.

He agrees with Thomas Paln with reference to the Father of Christ. If his view is correct? there is nothing miraculous in Christ's birth than in the birth of any since that of Cain. The connection of Isaac and John were miraculous but not Christ's birth, according to R. V. Lyon. But unlike Deists he only expunges that portion of the record of Christ's birth which relates to his virgin mother, and to his having been begotten by the Holy Spirit. He also repudiates Matthew's application of the prophecy of Isaiah in which he says, "Behold a virgin shall be with child, and bring forth a son, and they shall name him Emanuel which being interpreted is God with us."

He expunges the last seven verses of the first chapter of Matthew.

Thomas Paine gives as good authority I think, for throwing away the whole Bible, because none of it agrees with his creed.

He reasons in reference to the genealogy of Christ just as Thomas Pain does, ignoring the fact that it was only necessary for Joseph to be the legal father of Christ, to give him a legal title to David's throne and kingdom. To make his view consistent he should strike the following language of Mary and Gabriel from the sacred cause of inspiration. "Then said Mary unto the angel how shall *this be* seeing I know not a man." And the angel answered and said unto her, the Holy Ghost shall come upon thee, and the power of the highest shall overshadow thee, therefore that holy thing which shall be born of thee shall be called the Son of God." Luke 1:34-35. The whole of the foregoing is a farce upon the hypothesis that Joseph was to be the natural father of Christ. Elder Lyons has changed his views relative to none having a resurrection except obedient believers. He holds now that all the descendents of Seth whom God foresaw would have obeyed had they been favored with an opportunity, will be raised from the dead, and placed beyond the possibility of jeopardy. He makes their salvation absolutely certain, not being merely suspended upon the omniscience of God; but make absolutely sure by his immutable decrees. Would it not have been infinitely more benevolent in the great Creator to have kindly permitted the whole race to have died in infancy, and then to raise from the dead only such as he had foreseen would obey when the Gospel should be preached to them; and thus have prevented all the sin, misery and woe which will have cursed the earth and filled the world for thousands of years." What a pity that God had not known that Cain would sin and fill the earth with Canitish serpents for whose salvation no preperations could be made, for the sufficient reason that God did not know that they would exist; and was therefore taken by surprise. So was mother Eve mistaken, for she really supposed that she had received a child from the Lord. God had not found it out after Cain had killed Abel; for he calls him Abel's brother—thus either Abel was a serpent or Cain was not. God has not yet learned that Cain was to be the father of a numerous family of serpents, for he says to him, "If thou doest well shalt not thou be accepted" If God had decreed everlasting destruction of Cain and all his posterity, and had known that Cain could not do well, such language was deceptive, and unworthy the just Governor of the world.

If Cain was not a free agent having power to do either good or evil then there was no "*if*" about it, he could not do good at all. The sixth and seventh verses of the fourth chapter of Genesis clearly shows that Cain was a free agent having power to do good or evil; and that he be good or bad, accepted or rejected according to his conduct, and not according to the fixed decrees of God—but that he was just as responsible as his brother. The apostle Paul explains the grand reason Cain's sacrifice was rejected and Abel's accepted.

The position that it was because Abel's contained blood and Cain's did not, is all speculation. Each offered the products of his own labor, and the pursuit of one was just as honorable as that of the other. Both were excellent, but Abel's more excellent, because prompted by faith except mere legality. Thus, Paul says, "By faith Abel offered unto God a more excellent sacrifice than Cain by which he obtained witness that he was righteous; God testifying of his gifts." Paul explains the reason why no sacrifice, however excellent in itself, is acceptable to God unless it shall be prompted by faith. He says, when referring to the sacrifices of these two brothers in the next verse, after the record, "But without faith it is impossible to please him." The whole theme of the apostle in this noted chapter, is the glorious achievements of faith. Abel heads the long line of ancient worthies, the triumphs of whose faith are inscribed upon the mighty roll of earth's noblest heroes, "of whom the world was not worthy." Through faith in the inspired record, though dead he has been speaking for six thousand years. The present status of a man who has filled so large a space in the history of the cause of truth demands more than a passing notice. Our discussions were lively. He advocates his peculiar views with the same zeal with which he preaches the Gospel of the kingdom. I can with just as good authority as he gave, reject the whole New Testament Scriptures. I endeavored to confute his reasons, absurd as they appeared to me, with cogent arguments. I did not treat him as some of the able correspondents of the RESTITUTION have treated me. I believe in meeting everything with arguments. He who is sure he has the truth, can afford to be magnanimous. J. M. S.

Prayer.

Prayer is not an ornation which is designed to explain to God his own attributes. No man need to spend ten or twenty minutes in telling the Creator how great and how good He is. Such speeches would be an insult even to a man, and how can we imagine then to appear before the Supreme Ruler of the universe? Man cannot approach the Father in an act of devotion without idolizing his own insignificence. But when he undertakes to explain their relative positions to God, he runs the risk of losing all devotional feeling and degenerating into an attempt at a literary production. Many an elaborate composition has been delivered to please an audience, which was very far from being a prayer in the only true sense of the word. It is enough to chill the blood in one's veins to hear the flippant expression, "What a splendid prayer that was." If anything is sacred and free from criticism or compliment, it ought surely to be the pleadings of poor humanity with its only friend. But instead of this we have stereotyped forms of prayer adapted to various occasions and not only that, but prayers which are supposed to be extemporaneous, are reported and published and sold as the eloquent production of some fine speaker. What opinion can God and the angels have of this kind of merchandise? How much devotion is there in a prayer which a man knows he is delivering to a reporter that it may be circulated by the press? How much faith can he have, that God will answer a petition which is in every sense a mockery and an insult to the majesty of heaven? This is one extreme and here is another. There is one class of men who will not pray at all in public (and possibly some of them not even in secret,) because there are others who make "long prayers for a pretence"—men who will get up and make an address upon the theories of Christianity without recognizing its Author—men who will undertake to teach without seeking the aid of the Great Teacher—men who will give laws to mankind without consulting the Master, who will undertake to feed the sheep without reference to the Good Shepherd. We are forbidden to pray for the purpose of being seen of men, but Jesus our great exampler prayed before the multitude at the grave of Lazarus and his followers may, and should thus acknowledge the Father before men.

Our instructions, both by precept and example, are not to be ashamed of God, nor afraid to acknowledge him in public as well as private.

But we are also to remember that the Son of God must frequently sought solitude wherein to converse with the Father, so also the great burden of the Christian's prayer is in secret—in the closet or in the chamber where God alone can hear and approve, and we have the promise of an *open reward*. The ear of the Father is ever open to the pleadings of His children. His heart is ever alive to their sufferings and His hand is always ready to minister to their needs.

The pitiful cry of a wounded child will reach our hearts quicker than an ordinary request, so the deep earnest call to the Father for help will always bring aid from on high. It may be born to the throne in plaintive broken words, or possibly in no words at all. It may be only the pitiful throb of an aching heart reaching upward for help, but God is pledged to answer the cry as His pledges are never in vain. He who feeds the ravens and watcheth the fall of the sparrow will never betray the heart that trusts Him. "Therefore, in everything, in prayer and supplication with thanksgiving let your request be made known unto God. And the peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus."

LIZZIE A. REED.

Israel's Great Tribulation.

Eleven hundred thousand Jews perished in the destruction of Jerusalem, and 500,000 fell by the sword with Barcochbas, the false Messiah. Such as survived were sold as slaves into Egypt and forbidden, under the pain of death, even to look at their beloved city. Sapor, King of Persia, violently persecuted them throughout his dominions, A. D 200. Mahomet flattered them for a season, but soon became their inveterate foe, and turning his arms against them, slew vast multitudes, drove them into exile, confiscated their estates, and compelled all who remained to pay the most exhorbitant tribute.

During the dispute respecting image worship in the eighth century, and such as would not bow to the cross and images were subjected to the greatest vexations. In 1065, the King of Grenada became so incensed against them that 100,000 families were reduced to the greatest extremities. During the eleventh and twelfth centuries, the Jews suffered the greatest indignities from the Crusaders, who trampled upon them, extorted their money, and put them to death, on their march to and from the Holy Land. In the first crusade, 16,000 were massacred at Strasburg, 13,000 at Mayence, 12,000 were slain in Batavia. Women at Treves, seeing the Crusaders approach, killed their children, prefering this to having them fall into the hands of the Crusaders. When Jerusalem was taken, all the Jews were inhumanely murdered. In England, in 1189, when Richard I. ascended the throne, the mob fell upon them, and put multitudes to death. From Henry III. they purchased an edict to preserve them from the outrages of the Crusaders. Some of the archbishops and bishops forbade any one's selling them provisions on pain of ex-communications They were often accused of the foulest crimes, and though not found guilty, were compelled to pay the most enormous fines. Seven hundren were massacred in London in 1262, by the barons, to please the Londoners. King Edward I. passed many severe enactments against them, and drew from them several hundred thousand pounds. In 1287 he ordered all the Jews in the kingdom to be imprisioned and 280 to be executed in London, besides vast numbers in other cities; and in 1290 he ordered them all to be banished from the kingdom, never to return upon pain of death. He seized their whole property, scarcely allowing them sufficient to bear their expenses into other lands; the number expelled was 16,511. From this time they were shut out of England for 350 years.

In France, under Louis IX., they were sold with the land on which they dwelt, and in the year 1253, during a violent persecution, 25,000 Jews were put to death under the most cruel tortures. Soon after, they were all banished by Louis, from his dominions. They were recalled and then banished many times from that country.

In Italy, Pope John XXI., pretended that affronted the holy cross, ordered their banishment from his territories, but recalled the edict for 100,000 florins.

The sufferings of the Jews in Spain, from the Crusaders, were probably greater than in any part of Europe. Their own writers indeed view them greater than their people were ever called to suffer since the destruction of Jerusalem. In Spain, too, they were accused of poisoning the rivers and wells, and 15,000 were in consequence put to death. In Spain the officers of the Inquisition brought about a terrible result upon the Jews, in which 2,000 were put to death, many were long imprisoned, and such as had their liberty were compelled to wear two red crosses on their garments, to show that they had escaped from the flames; 17,000 returned to the bosom of the Papal Church. In 1412, 16,000 Jews were forced to profess Popery. About 1472 they were barbarously massacred in the dominions of Venice. In 1472, Ferdinand and Isabella issued a fatal edict, which banished all the Jews, in four months, from Spain; 70,000 families, or 800,000 persons to this decree, left that beautiful kingdom amidst the greatest distress and suffering. Vast multitudes perished on their way to foreign countries. Such as reached them were in the deepest distress and many perished from famine and disease before they could find a settled abode. In Lisbon many fell a prey to the Inquisition. At Mentz, in Germany, 12,000 were killed on a charge of poisoning the fountains. In 1350, Louis, King of Hungary, banished them all from his dominions.

The Jews, by an inv sion of the Tartars in 1241, were driven from place to place and robbed of their possessions. And during the wars of Tamerlane in 1400, all their schools were broken up their learned men destroyed, and the whole people exceedingly impoverished. In Persia they suffered in 1660, under Shah Abbas II., a general massacre for three years' All without distinction of age or sex, were destroyed without pity, who would not renounce their religion. The negroes in Africa have been found treating them also in the most contemptous manner, calling them dogs. In the city of Nuremburg, they were not permitted to walk without a guide. At Augsburg they were suffered to enter only at the price of a florin for every hour they wished to remain. In Frankfort where they numbered 20,000, they were plundered and ridiculed, and shut up in one long narrow street, which was closed upon them at both ends, every night during divine service among others. In Prague where they filled a third part of the city, they were exposed to the greatest insults and confined to the most degrading employments. By the popes of the sixteenth century they were treated with great severity. Pius V. expelled them in 1569 from every part of the dominions, except Rome and Ancona. The Jews offered Charles V. 800,000 crowns of gold if he would suffer them to return to Spain; but their offer was rejected. In Spain and Portugal they lived only by dissimulation Outwardly they were good Catholics, while they secretly practiced the Mosiac rites, and if at any time they were discovered they were at once put to the tortures of the Inquisition. The sufferings of the Jews in that horrid tribunal for three centuries, were beyond all description. In Holland, a fine of 1,000 florins was laid on the Jew who found the least fault with the government. In the Ottoman empire they have ever been treated with the utmost contempt: they pay a tax for the privilege of worshipping in their own way. In their ancient city Jerusalem, they have for 1800 years received nothing but oppression, ignominy and reproach. Sometimes they have for ages been entirely excluded from it, and not suffered to look at it from the distant mountains; and when permitted to reside there, have exhibited the most affecting spectacle of human wretchedness.—*Free Methodist.*

A Startling Theory Concerning Hydrophobia.

Hydrophobia in the dog, I am satisfied, is the result of the animal having been inoculated by biting some person suffering from the disease of intoxication. Startling as this theory may appear, there is not the least question but that the facts will bear it out. First, hydrophobia and mania a potu are identical in most physical conditions—subjects dead of either disease presenting nearly the same autopsy. Second, the saliva of a man dying of delirium tremens, and that of a dog suffering from rabies, bear the same chemical analysis. Third, the entire system of the patient suffering from alcoholic madness is so poisoned that rapid inoculation will follow any contact with the virus of the blood. Fourth, the bite of a man in an alcoholic fit has been known to result in hydrophobia. As to the application of these facts:

First, with the canine race, hydrophobia is never spontaneous; with man the disease is known to be.

Second, there is not a case on record of a dog having died of hydrophobia that will not admit of proof—if the facts can be ascertained—that the dog had previously bitten an intoxicated person or had been attacked by some other animal suffering from a like inoculation.

GEORGE WILL JOHNSTON,
Superintendent Brooklyn Society for Prevention of Cruelty to Animals.—
Letter in Brooklyn Argus.

Fresh troubles make fresh comforts from God's word needed, but they are always on hand.

Few will favorably countenance those who bear the world's frown.

Flatterers may prove tormentors, while only spreading a net for the feet of the flattered.

Foolish men think their methods of conviction better than those God has chosen and appointed.

"Things Present."

1 Cor. iii. 22.

"Things present are yours," though the day
may be dark,
Though billows be tossing around the frail
bark,
Like a glimpse of bright blue in the lowering
sky
Is the thought that all comes from our Father
on high.

"Things present are yours"—in the present rejoice,
And know that the future is also His choice.
To-day hath of good or of evil its share;
For the morrow our Heavenly Father will care.

"Things present are yours"—when the prospect is dreary,
Forecast not the future, your spirits to cheer;
But, leaving vain visions, seek present relief
From the Savior beside you in gladness and grief.

"Things present are yours"—whatever their form—
The joy and the sorrow, the calm and the storm—
Affliction, bereavement, perplexity, wrong;
Yea, "all things are yours," for to Christ ye belong.

Correspondence.

Dear Restitution:

I would be pleased to have some of your able writers give through your valuable paper an exposition of 1 Peter iii. 19. By which he also went and preached unto spirits in prison. I have some valuable friends among the officials in the Y. M. C. A., also a prominent Methodist divine who think that passage the only or most positive for consciousness after death. I do not so understand it to mean human consciousness, but I will wait to hear from others. I will say for your encouragement, spiritually, though perhaps not financially, that upon looking over the files of the Y. M. C. A. there is no papers read so much as the RESTITUTION and *World's Crisis*. I wish every association in the land could have your paper, Yours truly,

C. H. ADAMS.

BROTHER REED:—It is with pleasure that I take the opportunity to report the obedience of eight intelligent ladies to the faith during the last ten days. Bro. Wiley Jones, of Norfolk, has been laboring with us, proclaiming the Gospel of the kingdom. The brothers and sisters have been much refreshed, and have great cause to rejoice, and especially those whose children publicly invited us to aid them in putting on the precious name of Jesus in baptism. During our meetings, which were well attended, there was much interest manifested. We hear of others who are almost persuaded to become Christians. The harvest is plenteous, but the laborers are few. One of the ladies, which it was my pleasure to immerse, was, and has been, a member of the Methodist church (society) for many years, but hearing the Gospel of the kingdom and the name of Jesus Christ proclaimed, proved to be one of the few that have ears to hear. Hoping that others may soon have eyes to see and ears to hear, and taste that the Lord is good.

In the hope of the promise made to the fathers, I am yours.

R. P. KEETON.

Notes by the Way.

At the urgent request of Brother Hook, of New Palestine, Ind., I arranged for a series of meeting, to commence Sept. 8th, to hold over Sunday. Left home Thursday, stopping at Kokomo at Bro. McClellen's, where I enjoyed a pleasant time talking of the journey to that goodly land. How cheering to find, amid the hurry and and bustle of life a few who are anxious to know that they stand approved of God. The night was spent with that cheerful brother, W. L. Winslow, whose very presence is almost a complete antidote for the "blues." Taking a hurried leave of him and family, I was whirled away to the depot by the nimble-stepping team that I suppose are most always on time.

Took the early train for Indianapolis, from there on the J. H. & C. R. R. to New Palestine, when I met for the first (but Hope not for the last) time. Bro. Hook, in whose pleasant family I enjoyed a good time. The opposition to the truth is as strong there as at any place I have visited for years. How shall I account for it? Do you think if the handful of brethren there had been quiet about the teaching of the Bible, that it would have aroused the whole town? If in war times we should see a powerful defense prepared, should we not conclude that the enemy was no insignificant affair. To the little band of faithful ones then, let me say: "Hold the fort." "Don't give up the ship."

Our meetings were not large in numbers until the close, when we had a full house. But a deep interest in the word spoken seemed to silently say that the labor was not in vain. Was ably assisted during the meetings by Bro. Hatch, of Crawfordsville, and Bro. Grigg, of Indianapolis; the latter giving us an able discourse on the perpetuity of the Abrahamic Covenant. Bro. Grigg informs me that he has been holding forth the truth at the public park in the city. Success to him. He is a workman that need not be ashamed, and what is of more value, has the full confidence of those that know him. Dear brother or sister, if you have confidence in your teacher, tell him so, not to flatter, but to nerve his arm for the conflict.

On my return, in company with Bro. Hatch, I visited and formed the acquaintance of a few of the Abrahamic faith in Indianapolis. Our stay with them was quite limited, but impressions made by hearing their history, will go with me down the journey of life.

I am stronger to-day, that I can realize how fearful has been the struggle through which some noble souls have come; how they have renounced the allurements of position, of wealth, of the fashionable follies of the world, the maddening and exciting scenes of political strife. Yes, thank God, they severed their connection with all these things, and that, too, in order that they might serve God acceptably.

Well may we not hope that when the final addition is made to the list of God's roll of honor (Heb. xi.) that a few humble names of our own time may grace the list. A martyr for God need not burn at the stake of the executioner. It will be equally acceptable to God if they are willing to burn at the stake of public opinion, to come out and be separate, a people devoted to God and not to the world. To all whose society I am indebted for the pleasure of that visit, show the same kindness to one another and to all the faithful, and may the God of peace bless and finally save you in his everlasting kingdom, is the prayer of your brother, J. F. WAGONER.

Death of Speaker Kerr.

A few days before his death Mr. Kerr had a conversation with his son, in the course of which he said: "I have nothing to leave you, my son, except my good name. Guard it and your mother's honor, and live as I have lived." He leaves very little of this world's goods—not enough to supply his family with a living. In the same conversation he further said: "Pay all my debts, if my estate will warrant it without leaving your mother penniless; otherwise pay what you can, and then go to my creditors and tell them the truth, and pledge your honor to wipe out the indebtedness."

In religious matters Mr. Kerr was a liberal thinker. He might be said to have been a Rationalist, accepting nothing which did not bear the impress of probability. Without admitting the divinity of Jesus Christ, he was an advocate of his code of morals. To be honest and true and just was in his belief to be a good Christain. Early this afternoon he was visited by the Rev. Mr. Harris, president of the female seminary at Staunton, who, with a view to sounding him as to his religious views, asked: "I hope you are prepared for a better life hereafter, Mr. Kerr?"

The reply was a prompt inclination of the head in the affirmative.

Again the minister asked: "I trust you have a firm faith in the merits of our Lord and Saviour Jesus Christ?"

After a moment's hesitation, in which he seemed to be carefully weighing the question, Mr. Kerr shook his head slowly. It was a fine distinction to make, and one worthy of the fine analytical mind which maintained the supremacy to the last.

Finding that Speaker Kerr could not carry on a conversation, Mr. Harris promised to pray for him, to which Mr. Kerr whispered, "I thank you."

To Mr. Cox's inquiry, whether he was content to die, he nodded a tranquil assent.

Thus passed away one of the best and purest of men, and one of the ablest and truest of American statesmen—a man whose integrity was religion, and whose heritage to his descendants is his untarnished honor.

We clip the above from one of our exchanges, for the purpose of calling attention to the anti-christian hope entertained by the subject of the extract in the prospect of death and the cause of it. Doubtless Mr. Kerr was an honest, virtuous man, as the world goes,—was a faithful husband and father; a good citizen, a generous and benevolent man and all that; but on his death bed he denies that he has any faith in Jesus Christ. He dies tranquilly, full of hope, well prepared, in his own estimation, for "a better life hereafter."

Christians are wont to say that none but Christians can pass away thus; yet Deists point triumphantly to such cases as this (and they are increasingly numerous) in complete refutation of the claim. Now what will the advocates of the proofs of death-bed scenes for Christianity do? Was Mr. Kerr deceived? If so, what evidence does the condition of a man's mind on his death-bed afford of the truth of his doctrines, or the stability of his hope? Again, what has become of this good man who can die tranquilly, contentedly, and hopefully, while denying Christ? Did he wake up in hell? We venture that the clergyman who preached the funeral sermon didn't tell his friends so.

But what has caused this moral phenomenon? Why is it that so many who reject the claims of Christ can face death so triumphantly and hopefully, notwithstanding? What, to be sure, only that they think they have a certainty of a "better life hereafter." They are immortal, to be sure, and as to "merits," they have enough of their own, and have no need to "trust in the merits of our Lord and Savior Jesus Christ." And why need they, to be sure; "God is love," and the are virtuous; what great risk have they to run, seeing that his love has already granted to all the supreme attribute of his own nature, immortality. As to the horrible phantom of eternal tortures none but those who sleep still in the noonday of this nineteenth century are tormented with that nightmare. If they deserve any punishment at all, why; does not even the orthodox teach that it is to be "according to their deeds;" their deeds have been good, why need they fear.

But if they are not immortal? Ah! there is the rub. Deny that and their hope is gone. Would the Deist so tranquilly repudiate Christ if he expected to close his eyes in endless night? No, no; he was "prepared for a better life hereafter." How so? Through faith in Christ? Not at all; but by virtue of possessing an immortal soul. There you have the rock on which he split. Yes, and ten thousand others are going down on the same rock, or we would not make this case a prominent one by calling attention to it.

Immortality of the soul is accounted a fundamental doctrine of Christianity; yet thousands reject Christ because they believe it. The Thessalonians believed it, too; yet Paul tells those among them who believed in Jesus that those of their fellows that did not had no hope. Why? Because their hope was a false one.

So we now say to all who are trusting in this pagan superstition. You "have no hope and are without God in the world." You have no alternative. You must accept of the better life hereafter, through Christ the Life-giver, or no such life awaits you.

Thanks be to God that the power of this superstition is being shattered, and men are beginning to see Christ in his true light, and to believe him when he said: "I am come that ye might have life."

J. F. WILLCOX.

The Bible.

How comes it that this little volume, composed by humble men in a rude age, when art and science were but in their girlhood, has exerted more influence on the human mind and on the social system, than all other books put together. Whence comes it that this book has achieved marvelous changes in the opinions of mankind—has banished idol worship—exalted the condition of women—raised the standard of public morality—created for families that blessed thing, a Christian home—and caused its other triumph by causing benevolent institutions, open and expansive, to spring up as with the wand of enchantment? What sort of a book is this, that even the wind and the waves of human passion obey it? What other engine of social improvement has operated so long and lost none of its virtue? Since it appeared, many boasted plans of amelioration have been tried, and failed—many codes of jurisprudence have arisen and run their course and expired. Empire after empire has been launched on the tide of time, and gone down and expired. But this book is still going about doing good—leavening society with its holy principles—cheering the sorrowful with consolation—strengthening the tempted—encouraging the penitent, calming the troubled spirit, and smoothing the pillow of death. Can such a book be the offspring of human genius? Does not the vastness of its effects demonstrate the excellency of the power to be of God?—*Dr McCulloch.*

"Go out in the spring-time, among the meadows that slope from the shores of the Swiss lakes to the roots of the lower mountains. There, mingled with the gentians and the white narcissus, the grass grows deep and free; and as you follow the winding mountain paths, beneath arching boughs all veiled and dim with blossoms, paths that forever droop and rise over the green banks and wolds sweeping down in scented undulation, steep to the blue water, studded here and there with new-mown heaps, filling all the air with fainter sweetness—look up toward the higher hills, where the waves of everlasting green roll silently into their long inlets among the shadows of the pines, and we may, perhaps at last know the meaning of those quiet words of the 147th Psalm, 'He maketh grass to grow upon the mountains.'"—*John Ruskin.*

BUSINESS DEPARTMENT.

ANNOUNCEMENTS.

The congregation near Severance, (Doniphan Co., Kansas) will hold a meeting over the third and fourth Sundays in October, 1876. Preaching brethren are invited. We look for Cleaver, Kilmer, Adams and Picasso. Come, others, if you can, both brothers and friends to the cause. Part of the meeting will be at Severance, and part at Syracuse school house, two miles south of Severance. The meeting commence at Saturday night before the third Sunday in October, 1876.

S. P. BUTNER.

There will be a conference meeting of the brethren of the Church of God at the Freed school house, commencing on the Friday before the second Sunday in October, ten miles southwest of Girard, Crawford Co., Kansas.

We hope that Brethren Kilmer, Hayden, Butts, Stilinger, Hicklin, Moore and Pickett, of the preaching brethren will be with us, and all others who can come. Any one coming on the cars should write to me, and I will meet them at Girard. Come, brethren, and in the communion with the people of this country and the surrounding the communion exhibition. Let us meet in the name of the coming King who will sanctify all the communal that ever were or will be. Come one, come all. Let nothing but unknown keep you from coming. We will do all in our power to make you comfortable while you are here.

K. TAGG.

Girard, Crawford Co., Kansas.

C. M. Myers will visit for the purpose of holding meetings—

At the Wisconsin conference, Sept. 29 to Oct. 2.

Notice is here given to the brethren of the Abrahamic faith in South-eastern Missouri, and South-western Kansas to meet in conference with the Church of God worshiping on Indian Hill, Coffey county, Kansas, near Silver Station. M. R. & T. R. R., commencing Friday, Oct. 27, 1876, at 7 o'clock P. M.

The object of this conference is the propagation of the Gospel of Christ, the establishment of Gospel order among believers in Christ, to take action upon the Constitution of the Christian Association of America," the duty of supporting our papers—the RESTITUTION and *Standard*, and all necessary business that may be presented for action. The church worshipping on Indian Hill will be glad to meet all Abrahamic brethren of church order, all that are not tired of preaching the things concerning the Kingdom of God and the name of Jesus Christ and hearing them preached, that is satisfied with the Gospel of this dispensation.

I wish to say, in justice to those who chose me to call this meeting, that there are but few of the faith living near the place of meeting, and those few though rich in faith are poor in this world's goods. Let us go up, then, to this meeting, as the Jews did to their feast of tabernacles.

By order of the church.

J. W. LOVEJOY.

FORT SCOTT, KAN., Sept. 8.

Seeing by the recent letter of Brother Wilson, of Philadelphia, Pennsylvania, that the church of Christ in that city find it impossible under the circumstances they are placed, to entertain the annual conference in their city, the church at Baltimore has resolved to invite all those of like precious faith who have been baptized, believing in the Gospel of the Kingdom of God, to meet in their city (Baltimore,) to break bread with us and drink wine in celebration of the death and resurrection of our Lord on the first Sunday of October. Meetings of the brethren will commence on the Saturday afternoon previous, September 30.

We especially hope that the brethren on the Atlantic coast will make an EXTRA EFFORT to attend these meetings. The date mentioned has been so fixed as to suit those of our brethren and sisters from the Western states who purpose visiting the centennial exhibition at Philadelphia may have an opportunity to arrange their visit so as to pass through to Baltimore to attend these meetings. We trust that all that can come will come, and we will spare no pains to make their stay pleasant and profitable.

It is very important that all brethren coming to these meetings should communicate their intention at least three days prior to September 30, that the proper arrangements may be made for their reception; also what train they will arrive on, that we may meet them at the depot. Please address all communications to T. C. Weeks, Engraver, 212 W. Baltimore Street, Baltimore where also any stranger brother may come if not met at the depot.

J. F. GRIGG,
Secretary of the Conference.

All brethren and sisters who purpose to attend the Baltimore conference are especially requested to arrange their visit so as to arrive in the city not later than Saturday afternoon, September 30, as supper will be spread in the hall at 6 o'clock, and the first meeting will be held at 7 o'clock punctually. And we are anxious that all who are coming should be on hand at the appointed.

Also, for the greater comfort of the visitors, and those who have the care of the arrangements, the brethren and sisters are requested to inform the undersigned, by letter, at least three days before the meeting, (and if possible earlier,) what line of railroad and what train they intend to come on.

Married brethren will please state if their wives will accompany them.

As we have reason to expect a large gathering, strict attention to these preliminaries will be safe to us to provide suitable lodging, and will add greatly to the general comfort.

We again call attention to the fact that the committee of reception will be distinguished by a strip of white ribbon attached to the lappel of the coat. But if from any cause brethren should fail to recognize them, please enquire for me, during the day at 218 West Baltimore street, or during the night at 148 East Monument street. If brethren arrive on Saturday evening, they will please find the hall at the North-west corner of Pearl and Lexington streets.

N. B.—All are requested to bring their hymn books. THOS. C. WEEKS.

The annual conference of Northern Illinois and Southern Wisconsin, will convene September 29, 1876, at 2:30 o'clock p. m., at the Fairfield school house, Green county, Wisconsin, and continue over Sunday.

Those coming by rail on the Western Union, should write to Aaron McCauley, Rock Grove, Stephenson county, Ill., and should get off at Dacota.

Those coming to Judah should write to Cary Noble, Twin Grove, Green county, Wis.

Brother Myers will be expected at this meeting.

J. S. ARNOLD, Pres.

Centennial Number of the Restitution.

It has been deemed best to issue a Centennial number of the RESTITUTION, wherein it is to be set forth our faith and hope upon the great questions of Bible truth. Those who have heretofore contributed to the Tract Fund, will find the amount credited under this head. It is to be hoped that every brother will give something toward this laudable effort to let the light of the glorious Gospel shine into the hearts of those. His people have as much truth and do so little. Why is it? Let every one do his duty. God will bless you.

J. F. Wagoner	$6 00	Mrs. Robt. Hallbeck	1 00
C. M. Myers	5 00	S. G. Clark	1 00
Cash	1 00	John L. Wise	1 00
Thos. E. Nesbitt	1 00	S. A. Chaplin	1 00
Mrs. E. C. Gilbert	50	Leonard Adams	1 00
E. D. Adams	1 50	S. R. Baker, for church	
H. C. Adams, Ill.	1 00	at Aurora, Ill.	5 00
Wm. Hallbeck	1 00	A. D. Fabiman	5 00
Levi Marsh	5 00	Platt McDonald	5 00
Mrs. C. D. W. Young	1 00	D. W. Young	50
M. R. Steele	1 00	D. R. Salter	1 00
L. H. Lincoln	1 00	M. R. Higbee	5 00
J. J. Bronson	1 00	Peter Grant	1 00
Drusilla Warrington	1 00	Hugh Barnhill	1 00

Put Your Name on this List.

Recently quite a number of brethren have concluded that an easy and effectual way to get the truth before the minds of the people is to send them the RESTITUTION for three months. This is a good decision. It is almost impossible for the paper to be received and read by any household for three months without its making an impression upon their minds for good. So send on your names and money. We hope to have a goodly number report. The following is a list of those we already have above referred to:

NAMES.	$ cts.	No.
J. H. Walton	$ 50	12
Hannah Vickery	3 00	6
R. J. Hobbs	1 50	3
A. P. Hamb	1 00	2
Elcan Hay [illegible]	2 00	4
Mrs. Woodard	2 00	4
Stephen Dargin	2 00	4
Jane Stone	2 50	5
John L. Wise	3 50	9
Roxana Wise	1 1	2
Lucile Robertson	1 1	2
Platt McDonald	5 00	10
G. M. Myers	2 50	5
J. M. Robbins	9 00	18

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A Caution.

BY MRS. S. R. MORGAN.

Take care; crush not one germ of good
In rooting evil out;
Be sure the heart is understood
You are employed about.
The flower beside the weed oft grows,
And none at first the difference knows.

Take care; be cautious where you tread,
Along another's road;
It may with precious seeds be spread
Fresh from the hand of God,
Waiting the sunshine and the dew,
Which might be administered by you.

Oh! who hath felt no sudden smart
At some remembrance odious,
When, thoughtless of a yearning heart,
He lost the sacred power
Which then and only then was given
To win it to the truth and Heaven!

We each and all an influence
To work some good possess;
We daily may some joy dispense,
Some human grief bless.
If we can give but love and prayers,
'Tis better far than gathering tares.

The Rich Man, and Lazarus.

Bro. Read:—

Very many "expositions" of this much mooted and much quoted parable have been put forth by able brethren, that in the main are quite satisfactory, but all of them, it seems to me, fall into a very grave error in making Lazarus personate the Gentiles. Desiring to correct this mistaken view I herewith send you one chapter on that point—out of a work explanatory of the entire parable which I purpose giving to the public, sometime, entire. Please give this in the RESTITUTION. We find ourselves in a dilemma if we say Lazarus represents the Gentiles, for whether heaven, or the covenant of promise, be understood by "Abraham's bosom," we run against an insurmountable and impalpable obstacle and carrier: for it was in his "life-time," that he had "evil things," and if this "life-time," is predicted of a Gentile believer, or Christian, antecedent to his death to sin, it is not true, for then he was "dead," and had "no life," until he partook of Christ, and if subsequent to his being "dead to the world, and alive in Christ," it is also false, for then he had "peace and joy in the Holy Ghost," and only began to live, when he began to joy in God, at which time he began also to be a partaker, through faith, of "the good things to come."

On the other hand if we predicate this "life-time," of all Gentile unbelievers, antecedent to "the middle wall of partition," being broken down and taken away, then we are equally at fault, for "all that time they were without Christ,—aliens from the commonwealth of Israel,—strangers from the covenants of promise, having no hope, and without God in the world;—dead in trespasses and sins," consequently so far from "dying," when they, were "made nigh," or brought into the Abrahamic covenant, it was just then that they "were quickened," and made "fellowheirs, and of the same body, and partakers of his promise in Christ by the Gospel."

The first cuts up by the roots the common view, by interpretation and assumption, that this was a "soul transported in, by, or through, natural death, to heaven, independent of a resurrection, and anterior to a judgment. The second is equally fatal as to applying Lazarus to the Gentiles, as indicating their being brought into either covenant relation to God, or to Gospel privileges, for that would be living and not dying.

The only reasonable view left us then, is that the Lazarus of this parable represents Jesus of Nazareth himself as the exponent of the Gospel and head of the kingdom, he, at whom the proud and selfcomplacent Pharisee sneeringly turned up his nose. Such personal self representation, of Jesus, in his own parables is not without good precedent, as witness "the sower of good seed," Matt. xiii, 3, and xiii. 24, where he says, in ver. 37, the sower, is "the son of man," i. e. himself, and in that of the "wicked husbandman" in xi. 33, where the householder's "son" is introduced in vers. 37, 38; and "the stone" rejected by the builders, in vers. 42, 44; plainly refer to himself.

But the inquiry will naturally arise can he, "whom God hath appointed heir of all things," and "on account of whom also he constituted the ages," be likened to a mendicant? Ah, that is the wonder of wonders, and we must let the Scriptures answer that.

1. He came unto his own, and his own received him not. John. i, 11.

2 For he shall grow up before him as a tender plant, and as a root out of a dry ground; he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.

3. He is despised and rejected of man; a man of sorrows, and acquainted with grief; and we hid as it were our faces from him; he was despised, and we esteemed him not. Isa. liii. 2, 3.

4. But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Phil. ii. 7, 8.

5. A certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest.

6. And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the son of man hath not where to lay his head. Matt. viii. 19, 20.

7. For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich. 2 Cor. viii. 9.

Second, his position: "laid at his gate," i. e. placed in his power, subject to his disposal. Dr. Robinson in his Calmet, says pp. 447, 448, that "gate" in Scripture is often used to denote a place of public assembly where justice was administered, (Deut. xvii. 5-8; xxi. 19; xxii. 15; xxv. 6, 7,) "Gate" sometimes also signifies power, dominion; almost in the same sense as the Turkish Sultan's palace is called the Porte. God promises Abraham, that his posterity shall possess the gates of their enemies,—their towns, their fortresses, (Gen. xxii. 17,) and Christ says to Peter, "on this rock will I build my church, and the gates of hell (*hades*) shall not prevail against it."—i. e. The power of hell. The gates of the temple were those where the righteous, the true Israelites, pay their vows and praises to God, where none enter but purified Israelites" Undoubtedly both of these significations are embraced in the expression as used in the parable, for both are true as applied to Christ and the Jews.—

And while they abode in Galilee, Jesus said unto them,

Behold, we go up to Jerusalem; and *the Son of man* shall be betrayed unto the chief priests and unto the scribes, and they shall condemn them to death.

And shall deliver him to the Gentiles, to mock, and to scourge, and to crucify him:

Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come.

Then the Jews sought him at the feast, and said, Where is he?

And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay, but he deceiveth the people.

Howbeit, no man spake openly of him, for fear of the Jews.

Now about the midst of the feast, Jesus went up into the temple and taught.

Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas.

And consulted that they might take Jesus by subtilty, and kill him.

Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves?

When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness.

Then the band and the captain and officers of the Jews took Jesus, and bound him,

And led him away to Annas first; for he was father-in-law to Caiaphas, which was the high priest that same year.

Now Caiaphas was he which gave counsel to the Jews, that it was expedient that one man should die for the people.

Then saith Pilate unto him, Speakest thou not unto me? Knowest thou not that I have power to crucify thee, and have power to release thee?

Jesus answered, Thou couldst have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.

The kings of the earth stood up, and the rulers were gathered together, against the Lord, and against his Christ.

For of a truth, against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate with the Gentiles and the people of Israel were gathered together,

For to do whatsoever thy hand and thy counsel determined before to be done.

Third, His condition—full of sores. This word is used in Scripture in nearly the same sense as sorrow and affliction. 2 Chron. vi. 28, 29, and Rev. xvi, 2: If there be dearth in the land, if there be pestilence, if there be blasting or mildew, locusts or caterpillars; if their enemies besiege them in the cities of their land; whatsoever sore, or whatsoever sickness there be; then what prayer or what supplication soever shall be made of any man, of all thy people Israel, when every one shall know his own sore and his own grief. And there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.

So Christ, by imputation, in taking on our nature, the seed of Abraham, also took on our sores, griefs, sicknesses and sorrows, those with which the sin-body is afflicted.

Speaking of Judah and Jerusalem, (all Israel), as a nation, the Prophet says, Why should ye be stricken any more? ye will revolt more and more. The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head, there is no soundness in it; but wounds and bruises and putrefying sores; they have not been closed, neither bound up, neither mollified with ointment. Isa. i. And then in Isa. liii., when speaking of Christ, and calling things that be not yet as though they were already past, he says: Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted; but *he* was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon *him*, and with *his* stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted; yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment; and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. Yet it pleased the Lord to bruise him; he hath put him to grief.

The New Testament says, Matt. viii. 16: When the even was come, they brought unto him many that were possessed with devils; and he cast out the spirits with his word, and healed all that were sick; that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities and bare our sicknesses. Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.

For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Who his own self bare our sins in his own body, on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes ye were healed. For he hath made him to be sin for us, who knew no sin: that we might be made the righteousness of God in him.

4. His desire to be fed with the crumbs that fell from the rich man's table. The first thing necessary here, is to learn what is meant by the word "table," for if not used in the ordinary, everyday sense of the word, then the accompaniments will also have a correspondingly different signification. Cruden says, "table," signifies 2d, the altar of God, as in Mal. i. 7-12: "Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, The table of the Lord is contemptible. But ye have profaned it, in that ye say, The table of the Lord is polluted; and the fruit thereof, even his meat, is contemptible.

3. Provision, for food, either for body or soul, as in Psa. lxix. 22, also the two tablets of stone on which the law was written. Exodus xxxii. 16. Mental enjoyment. Luke xxii. 30. "Let their table become a snare before them: and that which should have been for their welfare, let it become a trap. And the tables were the work of God, and the writing was the writing of God, graven upon the tables. That ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel. To feed, or to be fed, denotes to give or receive spiritual truths, as the Word of God, for food to the mind, upon which we are said sometimes to feast. Of Christ it is said, "He shall feed his flock." Isa. xl. 11. To Peter, "Feed my lambs." Jno. xxi. 16. To eat,—to feed on God's word, as in Isa. lv. 3,—"To do the will of God with delight." This was Jesus' desire, to feed on crumbs of truth, from the table of God's law, for "the commandment was ordained to (give) life," Rom. vii. 10, and "the man who did those things contained in the law, was to live by them." Rom. x. 5 and Jno. vi. 53; x. 17. "For I came down from heaven, not to do mine own will, but the will of him that sent me. Therefore doth my father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have the power to take it again. This commandment have I received of my Father. And when he had fasted forty days and forty nights, he was afterwards a hungered. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. In the meanwhile his disciples prayed him, saying, Master, eat. But he said unto them, I have meat to eat that ye know not of. Therefore said the disciples one to another, Hath any man brought him aught to eat? Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work. And he said unto them, With desire I have desired to eat this passover with you before I suffer: For I say unto you, I will not any more eat thereof until it be fulfilled in the kingdom of God." Matt. iv. 2-4; Jno. iv. 31-34; Luke xxii. 15-16.

5. His consolation. "The dogs came and licked his sores." The dog was declared unclean by the law, (Lev. xi. 27) and was a displicable object to a Jew. Nothing could be more offensive than to compare a man to a dead dog. Dogs are enumerated among the characters excluded from the new Jerusalem, (Rev. xxii. 15) and are put for those who are impudent, and greedy of sordid gain, in Phil. iii. 2; for unholy men, in Matt. vii. 6, and for the Gentiles in chap. xv. 27, especially such as were cruel and bloodthirsty. Psa. xxii. 16. There is nothing in the world more soothing, quieting, cooling and healing, to an inflamed, angry, burning, and painfully aggravating wound, than to have it licked by a dog. Hence, there is a wonderful force in this little sentence, when we consider how Jesus was not received, how he was rejected, abused, scoffed, and derided by his own, and how those to whom he was not sent did receive him, and were glad, and believed on him. Unquestionably this does refer to the bringing in of the Gentiles, and the joy in heaven resulting from their conversion. Look first then on this side,—Sorrow:

Reproach hath broken my heart, and I am full of heaviness; and I looked for some to take pity, but there was none; and for comforters, but I found none. They gave me also gall for my meat; and in my thirst they gave me vinegar to drink. For I am poor and needy, and my heart is wounded within me. They compassed me about also with words of hatred; and fought against me without a cause. For my love they are my adversaries: but I give myself unto prayer. And they have rewarded me evil for good, and hatred for my love. Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me. For it was not an enemy that reproached me; then could I have borne it; neither was it he that hated me that did magnify himself against me; then I would have hid myself from him. But it was thou, a man mine equal, my guide, and mine acquaintance. We took sweet counsel together, and walked unto the house of God in company. The spirit of a man will sustain his infirmity; but a wounded spirit who can bear? My soul is exceeding sorrowful even unto death." Mark xiii. 34; Psa. lxix. 20-21; xxxiv. 3-5; xli. 9-13.

And now on that,—joy and gladness:

"And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou son of David: my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came, and besought him, saying, Send her away; for she crieth after us. But he answered and said, I am not sent, but unto the lost sheep of the house of Israel. Matt. xv. 22-24. Then came she and worshipped him, saying, Lord, help me! The woman was a Greek, a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter. But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs. And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs. And he said unto her, For this saying, go thy way; the devil is gone out of thy daughter. Mark vi. 26. I am sought of them that asked not for me; I am found of them that sought me not: I said, Behold me, behold me, unto a nation that was not called by my name. Isa. lxiii. 1.

Thus saith the Lord God, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet; and thou shalt know that I am the Lord: for they shall not be ashamed that wait for me. Isa. xlix. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Isa. lx. Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee. Isa. lx. O Lord, my strength, and my fortress, and my refuge in the day of affliction, the Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things wherein there is no profit. Jer. xvi. And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God. For from the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the Lord of hosts. Mal. i. When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, * * * he shall see of the travail of his soul and be satisfied: * * * * who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

G. W. STETSON.

Turkey.

The condition of affairs in Turkey is such as to give just cause for the gravest apprehension. The recent murder of the foreign consuls at Salonica is indicative of a state of feeling that may vent itself in horrible massacres at any moment. Turkish history abounds with instances of sanguinary religious fury, some of the most horrible massacres occurring in comparatively recent times. The most dreadful massacre recorded in modern history took place at Scio during the uprising of the Christian population of Greece against Turkish oppression. The slaughter lasted ten days, forty thousand of both sexes falling victims to the sword or to the fire that raged until every house save those of the foreign consuls was burned to the ground. Seven thousand Greeks who had fled to the mountains, and who had been induced to surrender on a promise of amnesty, guaranteed by the consuls of England, France and Austria, were butchered in cold blood. Some thirty thousand of the younger and more beautiful women and boys were all that escaped massacre, these being reserved for the slave mart and the harem.

On October 16, 1850, the Mohammedan population attacked the Christians—killing many thousands of—them, and burning three churches, and plundering five others, and destroying property to the amount of $5,000,000.

In 1840 the Mohammedan population of Syria made a general onslaught on the Christians, massacring many thousands before order was restored. The state of feeling among the Mohammedan population in European Turkey is now such that outbursts of religious fury no less sanguinary may occur, notwithstanding the pacific attitude and professions of good intentions on the part of the Turkish government. In Turkey they have God in the constitution, and their sacred book—the Koran—is the supreme law of the land. According to the Koran, the devout Mohammedan is only bound to obey his sovereign when he keeps within the restrictions of the Koran. Turkish patriotism is, by the peculiar constitution of their government, identified with religious zeal, and with the Christian populations in the North in revolt, and the imperial government bankrupt and impotent, the exasperation of the Turks may impel them as good Mohammedans to fall upon the Christian enemy wherever he may be found, notwithstanding the commands of the Turkish ministry.

Turkish government in Europe has been, as the historian Freeman forcibly declares, "the encampment of a barbarian horde." A government that does not give decent security to the rights of property or to female honor, is not entitled to the name. The vicissitudes of Turkish power form one of the strangest chapters in history. The barbarian invasion which wrested from Christianity the theater of its origin and early propagation, which destroyed the Eastern empire, depopulating the fairest and most populous land of the earth, and which was made the common object of attack by Christian Europe, would long since have been rolled back into Asia had it not been for the aid of Christian Europe. The story of the alliance of England with the Turks to maintain the rule of barbarians over a Christian population almost four-fold their number, will form a most interesting portion of the history of some future Gibbon.

Sacrifices.

Will the blood of bulls and of goats, ever again be an an acceptable sacrifice to God?

I am aware, that there are many good and honest brethren, who believe that in the age to come, many ancient rites and ceremonies will be reinstated; and, among them, will be that of offering sacrifices, to God. Now, to my mind, there are some very grave objections to such a position. I understand that the offering of the sacrificial lamb, and all the sacrifices that went before, were types of the great sacrifice the Lord Jesus Christ: that in these sacrifices, there was no virtue at all only as they typified the great antitypical sacrifice of Christ. And I find that the Apostle Paul so understood it; for he says in Heb. x. 1; "for the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually, make the comers thereunto perfect." Here we see that these yearly sacrifices were only the shadow of the good things to come; and now the good things having come, will the time ever arrive, in this age, or ages to come, when we will have to lay down the substance, and again take up the shadow? which Paul says could never make the comers there unto perfect. But, again, we find Paul, in this same chapter, *represents* Christ as saying to the fathers, "In burnt offerings, and sacrifices *for sin*, thou hast had no pleasure then said he, Lo, I come to do thy will God, he taketh away the first that he may establish the second." verses 6-9. Then the will of God, which Christ prepared to do, was evidently to offer a sacrifice, in which he, (God) would have pleasure; for he says that he had had no pleasure in burnt offerings, and sacrifice, and further that he took away the first, (shadow that he might establish the second, or substance, in good things to come. But it is evident that the Apostle understood that the efficacy of the blood of Christ covered all time, *for* he says, "Neither by the blood of goats and calves, but by his own blood he entered at once into the holy place, having obtained eternal redemption *for us*." Now if eternal redemption was obtained by the blood of Christ, what need of any further offering, what could be the object of again going back to the old sacrifical routine, in which Christ himself says the Father had no pleasure! And Paul, as if to settle this question beyond dispute, says, that "this man (Christ) offered one sacrifice for sins forever. And again, "For by one offering he hath perfected forever them that are sanctified. Then, in conclusion, we would say that the sum up of the Apostle's argument is, that the blood of Christ has been shed, that through that blood eternal redemption has been obtained, that the sacrifice is forever, or, as the Diaglot has it, "an enduring sacrifice" that it spans all time and reaches to eternity. Or as Paul has said, that "by one offering he has perfected forever them that are sanctified. Therefore we conclude that the blood of Christ cleanses from sin, now, henceforth and forever, that the only way that we can approach the Father is through the merits of blood. Abraham will come up through the atonement made by his seed, Christ, Sarah, Isaac, and Jacob, will burst the bonds of Machpelah's cave and stand forth immortal, clad with the last robe that is taken out of the family of the first Adam, through the merits of that "enduring sacrifice."

BRO. GARDINER.

Military Progress in France.

Nothing can be more certain than that the Republican leaders in France sincerely desire peace. It is only the Imperialists and Ultramontane pretensions in identical with that in which Bismark is engaged, and this fact explains the good understanding (otherwise so inaccountable) which has for some time existed between the German Government and the French Republican leaders. Nevertheless, the process of pushing forward the work of thoroughly reorganizing the army has been going on with great energy for the last three years, and marvels have already been accomplished. It is now in a far more efficient condition than it has been at any time during the last twenty years. A German officer who has visited all the principal military stations has recently furnished an article to the Cologne *Gazette*, in which he fully indorses this statement. He describes the physique of the men as excellent, and the field artillery as superior to that of Germany, Russia or Austria. One of the most significant facts which he notes is that the priests take a special interest in these military preparations; and he goes so far as to assert that they "do more to induce the people to perform their military duties than can be done by all the magistrates and gendarmes in Prussia." The clericals, regarding France as the only truly "Catholic power" of any importance in Europe, and seeing in her the future champion of the Church against the "atheistic" government, are naturally anxious to make her formidable as a military power. But we are inclined to think that the Republicans will find it their wisest policy not to engage in the attempt to create the strongest army in Europe. Such an attempt, besides the burdens it must impose upon the industrial and agricultural interests of the country, cannot fail to arouse jealousies among her neighbors, and might in certain contingencies lead to combinations against her. We believe that this is the view held by the best statesmen of the country. All the moderate Republicans are in favor of devoting their efforts to promoting the development of the prosperity of the nation and to the maintenance of peaceful relations with neighboring countries, leaving the Church to fight her battle for power with her own own weapons of ghostly influence and political intrigue. Nothing could be more ruinous to the interests of France, or more out of keeping with the spirit of the age, than to lend herself to an Ultramontane crusade for the purpose of elevating the ecclesiastical above the civil power. Besides, all men whose eyes are not blinded by clericalism see clearly that the time has passed when the success of such a crusade was a possibility.—*San Francisco Chronicle.*

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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THE RESTITUTION advocates the final restitution of all things which God hath spoken by the mouth of all his Holy Prophets since the world began." It also advocates as a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the Immortal saints as joint-heirs with Him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ; and many other kindred truths. It also advocates a hearty belief of the Gospel, repentance, and immersion as pre-requisites to the forgiveness of sins, and a holy life as essential for final salvation.

The Errors of the Age.

But, say the men of another class, though God may have spoken intelligibly and articulately, he has not spoken authoritatively. He has given us the Bible as a book of thought,—a sort of hand book or guide book, but not a statute book, not a promulgation of peremptory law, or infallible and inexorable truth. By this class of reasoners, the divine element of authority is stricken out, and man is allowed to trifle with the Scriptures, to play fast and loose with their revelations, as if they were the mere utterances of a higher kind of genius than that which gave us the Iliad, or the Canterbury Tales, or Faust, or Locksley Hall. Beauty, eloquence, lofty thought, tenderness, power, they allow to Scripture—but not authority. They will admire, but not obey, they will listen to its suggestions, but they decline its commands. They will study it, but they will not be bound by it. How this free and easy treatment of the Bible is reconcilable with the idea of a revelation from God, I do not now inquire. I point to it simply as another of the eliminations of the divine element from that which is yet recognized as a divine volume. How strangely destructive are some to thrust God out of his own book! How thoroughly they do this by this repudiation of infallibility and authority! And how blind they are to the loss which they themselves thus sustain in being shut out from all certainty by being deprived of all divine authority.

It is hardly possible to read the Bible without feeling how sternly it condemns this laxity. If some of these free and easy commentators would pronounce it the most bigoted of books. It is so unsparing in its denunciation of error and evil, and so uncompromising in its demands upon men for submission to its teaching. One God, one Christ, one book, one creed, one theology, one religion, one way to salvation! This is its unfaltering utterance from its first verse to its last. "He that believeth shall be saved; he that believeth not shall be damned." It assumes the absolute authority of the Creator. It assumes that as his wisdom is perfect, so all its utterances must be authoritative. It proclaims truth not as an opinion, a speculation, a theory, but a certainty. It takes unhesitatingly for granted that all error is sin; that truth is one, and never becomes antiquated or obsolete, but always blooms in immortal youth, no length of years or ages availing to extract the divine element from what God has once spoken. Unhistorical, as some have, by means of ancient hieroglyphics, or modern arithmetic, tried to prove it, it calmly yet boldly claims to be one true history of heaven and earth, of things visible and invisible. Mythical, as others call it, it spreads before us the naked, rugged facts of four thousand years, each one a veritable fragment of humanity, the embodiment, not of dreams or fantasies, but of living truth. Unphilosophical, as others affirm it to be, it presents to us its revelations as developments of the one authentic philosophy of mind and matter, of good and evil; not solicitous to defend itself from the charges of boasting or of foolishness, which self-sufficient assailants have brought against it; and making no apology for announcing itself as the one revelation which, like its author, is immortal and incorruptible. "The grass withereth, the flower fadeth, but the word of our God shall stand forever."

That this disposition to eliminate or extract the divine element from the Bible is the root of wide spread error, is obvious; that the error is deep and perilous, is no less plain. The tendency of each is, in a greater or less degree, to get rid of a personal God, or to remove him to a distance from us, or to interpose a cloud between him and us, so that the reader of his book shall no longer meet him face to face in that book, but simply certain abstractions, certain algebraic symbols, or unknown quantities, which may or may not mean anything, which lay no hold upon the conscience, either for alarming or pacifying, which still leave the soul without a living personality either to worship or to love.

But this line of error goes farther than the expulsion of the divine word of God. There is the transference of this to the creature, the deifying of man, the robbing God in order to enrich and magnify man. "Ye shall not surely die," was satan's insidious commencement of the rejection of the divine element from what God had spoken; his second step was the promised transference of the divine to the human, "ye shall be as gods, knowing good and evil." As man ripens in iniquity, and as the errors we have dwelt upon unfold themselves, this daring transference—this full-blown Impiety of anti-Christ—this last and worst form of man's infidelity will exhibit itself, both in the church and in the world, consummating the evils of the perilous times of which the apostle has given us so appalling a picture.

Transfer the divine element to creation at large, you have pantheism; to images of brass or stone, you have idolatry; to the priest or the church, you have Romanism; to forms and rites and sacraments, and you have ritualism; to the visible things of the senses, and you have materialism; to the intellect, and you have rationalism; to the fancy, and you have religious pictorialism; to the feelings, and you have religious sentimentalism; transfer it to man, simply as man, and you have the last form of anti-Christ—the dethronization of the divine, the enthronization of the human, the rejection of the God-man and the exaltation of a man into his place as the only Messiah of the race, the world's only Redeemer and King.

Most subtle is the error that would have us deal with religious truth as a mere bundle of abstractions or ideas or speculations, of which every man is at liberty to form his own opinion. The essence of the Bible, the Alpha and Omega of revelation, is not truth alone, nor religion alone, but Christianity, a Christianity which is not presented to us merely as the communication of doctrines, but as the settlement of the great personal question between the sinner and God, the solution of the difficulty which law and conscience necessarily raise as to righteousness and grace.

And what is Christianity? Not metaphysics, not mysticism, not a compilation of guesses at the truth. It is the history of the seed of the woman—that seed the Word made flesh; the Word made flesh the revelation of the invisible Jehovah, the representative of the eternal God, the medium of communication between the creator and the creature, between earth and heaven.

And of this Christianity what is the essential characteristic, the indispensible feature from first to last? Is it incarnation or blood-shedding? Is it the cradle or the cross? Is it the scene at Bethlehem or at Golgotha? Assuredly the latter! "Eli, Eli, Lama Sabachthani" is no mere outcry of suffering nature, the cross is no mere scene of human martyrdom, and the great sepulchre is no mere Hawrew tomb. It is only through blood shedding that conscience is purged; it is only the cross that knits heaven and earth together; it is the cross that bears up the collapsing universe; it is the pierced hand that holds the golden sceptre; it is at Calvary that we find the open gate of paradise regained, and the gospel is good news to the sinner of liberty to enter in. Let men with the newly sharpened axes of rationalism do their utmost to hew down that cross, it will stand in spite of them. Let them apply their ecclesiastical paint brush, and daub it all over with the most approved of mediæval pigments to cover its nakedness, its glory will shine through all. Let them scoff at the legal transference of the sinner's guilt to a divine substitute, and of that surety's righteousness to the sinner, as a Lutheran delusion or a Puritan fiction, that mutual transference, that wondrous exchange, will be found to be wrapped up with Christianity itself. Let those who, like Cain of old, shrink from the touch of sacrificial blood and mock the "religion of the shambles," purge their consciousness with the idea of God's universal fatherhood, and try to wash their robes and make them white in something else than the blood of the Lamb; to us, as to the saints of other days, there is but one purging of the conscience, one security for pardon, one way of escape, one bond of reconciliation, one healing of our wounds—the death of him on whom the chastisement of our peace was laid; and one everlasting song "unto him who loved us, and washed us from our sins in his own blood."

When we speak of error or of truth, we speak of an idea, an abstraction. But the Bible does not deal in mere ideas. It has an orbit of its own, a region of its own, a world of its own—very different from that unto which the wisdom of man never enters—an orbit of which God's throne is the centre, a world of reality, a region of personality, in which the distant becomes near, the invisible the visible, and the shadowy substantial and the palpable. In the Bible we look the living God in the face; and he fixes his gaze on us. Divine revelation, as developed in Christianity, is not the elucidation of certain impersonal or impersonal questions; but the adjustment of all that is personal between us and God, so that we shall know, of a certainty, that in believing we are forgiven all our iniquities. Christianity is not the mere improvement of natural religion, nor the correction of certain philosophical obliquities, nor the removal of certain heathen misrepresentations as to the character of God; but the settlement of the great controversy between us and God, the re-adjustment of our relationship to him, upon a basis and in a way which not merely secures future reconciliation for us, but gives us the present assurance of it, with all the peace, and the liberty, and the holiness which that assurance brings.

It is round the Christ of God that all truth revolves; and hence all error connected either with his person or his work must be perilous. The revelation of the Christ begins at the beginning, and sweeps round a vast circle. It takes up the whole question of the sinner and God, and gives judgment upon every part of it. It condemns man, and justifies God. It pronounces authoritatively, both as to the way of life and the way of death. It does not accept earnestness as a substitute for truth, nor a justification or extenuation of error. It does not show man how to lay the foundation of the great settlement for eternity, it lays the foundation and presents us with everything on God's side as finished. It begins by announcing what God has done, before it says one word of what man is to do; it shows us God as the doer and the giver—man as the receiver, setting aside unsparingly every religion and every doctrine which would make man either in whole or in part his own savior; or which would make worship or service a thing of proxy, and shift the personality and the responsibility of the great transaction between the soul and God, to a priest, or a minister, or a church, or a ceremony, or a sacrament, or a creed.

Thus it is that, through the belief of God's testimony to the great propitiation, we are not only justified, but we know, we are assured, that we are; and thus it is that, through the simple reception of the glad tidings, all the gladness which they contain is transferred to us. Believing, we rejoice; we are saved; we have everlasting life.

The revelation of the Christ embraces in it the revelation of the Church in him, as his temple, his body, his bride; his present witness on earth, and the watcher for his return in glory. This church, even on earth, is no mere association of men holding certain opinions, no mere corporation favored with certain privileges, but a body chosen and called out of a world of darkness. Its legislation is divine, not human; its laws are not its own ideas of expediency and order, but the commandments of its Head. The essence of its constitution is not socialism, nor republicanism, nor despotism, nor anarchy; but an unearthly organization founded on entire subjection to its heavenly Head; an organization working itself out in order, unity, growth, fruitfulness, love, and zeal. Its ministers are not philosophers, nor lecturers, nor theorists, nor humorists, nor orators, nor priests; but messengers of God's free love, expositors of the Word, and shepherds of the flock, and executors of government and discipline. Its members are not politicians, nor lovers of pleasure, nor worshipers of gold, nor men who are trying to make the best of both worlds; but men alive from the dead, through the power of the Holy Spirit, possessors of a heavenly peace, bearers of a cross, yet heirs of a kingdom, strangers upon the earth, yet citizens of the New Jerusalem, which cometh down from God out of heaven.

All the errors of the age we cannot hope to shun; yet many more we might be delivered from, did we trust more to the Heavenly Teacher and his heavenly teaching; for surely the promise is to us, "He will guide you into all truth. . . .Ye have an unction from the Holy One, and know all things." Let us learn each truth directly from the Master's lips, so shall it be vital and productive; otherwise we shall be the possessors but of a second-hand, and therefore a second-rate religion—a reflected religion, with all the coldness of moonshine, but none of the warmth of the glorious sun; a timid and shrivelled piety that does no mighty deeds, and speaks no words of power—that will not even stand the tear and wear of life, far less brave the brunt of battle, or compete for the martyr's crown.

It is truth that makes us free, for all error is bondage. If, then, you would be free men, grasp the truth, tenaciously, bravely, calmly; bind it round you as a girdle, treasure it in your heart of hearts. "Buy the truth and sell it not;" that is, get it at any cost, part with it never. Error is sin, for which every man shall give an account to God; and sin is no mere mischance or misfortune that claims pity only, but not condemnation nor punishment; else what means the fiery law; what means the cross of the sin-bearer; what means the great white throne; what means the everlasting fire? "Stand, therefore, having your loins girt about with truth," remembering your high calling, as witnesses for the truth and the True One. Let neither your words nor your lives give any uncertain sound. Every man to whom the Bible comes is responsible for believing all the truth which that revelation proclaims, and for rejecting all the error which it condemns. Cleave, then, to the Word of the living God; and sit, as teachable disciples, at the feet of him who has said learn of me. So shall you be led into all truth and delivered from all error. Otherwise, how shall you stand, either now or in the evil day? How shall you hope to win the victory, or receive the recompense to him that overcometh? We once saw a painting—the representation of the last struggle of an ancient king. He and three of his pursuers are on horseback, engaged hand to hand in deadly battle. Even with such odds, he looks a man, for nature and strength and sinew, fitted to win the day. But the shield which he holds in his left hand is broken; the sword which he grasps so firmly in his right, is snapped in two, and his helmet has fallen from his head. With half a sword, with a splintered shield, without a helmet—how can he, old warrior as he is, win the field? What can he do but die? Let us in our great battle of life remember this, and if we would overcome, let us take the whole armor of God—the shield, the breastplate, the helmet, and the sword. So shall we fight; so shall we be more than conquerors; and the God of peace shall bruise Satan under our feet shortly.

The day of error will not always last. The day of truth is coming. For we know that though in the last days perilous times shall come; yet beyond these there is the splendor of the most glorious day that ever dawned upon the earth; for he that shall come, will come, and will not tarry. He that testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.—*London Quarterly Journal of Prophecy.*

The Temple of Jerusalem.

"For thus saith the Lord of hosts; yet once, it is a little while, and I will shake the heavens and the earth, and the sea, and the dry land; and I will shake all nations; and the desire of all nations shall come; and I will fill this house with glory, saith the Lord of hosts. . . . The glory of this latter house shall be greater than of the former, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts." Haggai ii, 6-9.

I desire especial attention to this remarkable prophecy. The common conclusion of commentators is, that our Lord fulfilled the prediction by honoring the temple of Herod with his presence and his teaching. But the difficulties which stand in the way of such an exposition are not only formidable, but invincible. Our Lord did not at that time shake the heavens and the earth; neither did he give peace in that house, nor fill it with his glory. On the contrary, he found it a den of thieves, and left it such, for it was given over to fire and desolation. Expositors have puzzled themselves and their readers by violation of the unities; by seeking the predicted shaking at the seige of Jerusalem, and succeeding wars and commotions; whereas the prophet gives the true order of events. It is after the shaking of the heavens and the earth that the Lord appears and fills the house with glory, and establishes that profound peace of which the glory is a sign and a pledge. The promise is repeated in the close of the chapter: "I will shake the heavens and the earth: and I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother. In that day, saith the Lord of Hosts, will I take thee, O Zerubbabel, my servant, and will make thee as a signet." (ii, 21-23). Now none of these circumstances transpired in connection with the ministry of our Lord. The thrones and kingdoms of the heathen are as strong as ever, and the dead governor lies in his grave, waiting for the day when the Lord will receive him, and make him as a signet. I wish to anticipate all reasonable objection. It has been said,—If the Lord comes to fill another—a future—temple with glory, how can that be "this latter house" of which the Lord spake by the prophet? To this I reply, God speaks of the temple as a unity—as one continuous thing. See for proof the ninth verse: "Who is left among you that saw this house in her first glory, and how do ye see it now?" Clearly "this house" covers both the buildings, and moreover, has wider extension—even to the end. If this were not admitted, it would be easy to embarrass the objector by asking him how he finds the unity between Ezra and Nehemiah, and the more superb edifice reared by king Herod? Those who believe that the prophecy was fulfilled at the first Advent, just as quietly take it for granted that our Lord entered the actual structure reared by the returned captives. It was the same temple, but only in the large and continuous sense which I have indicated; and so it will be equally true when the more sublime temple of the future is founded, and the king returns to fill it with his glory.

Ezekiel, who has described the final temple in the most circumstantial manner, was permitted to see "in the spirit" the return of the departed glory and beyond all reasonable doubt he paints the glory which Haggai predicted: "Afterwards he brought me to the gate, even the gate that looketh toward the east; and, behold, the glory of the God of Israel came from the way of the east: and his voice was like a noise of many waters, and the earth shined with his glory. . . . And the glory of the Lord came into the house by the way of the gate whose prospect is toward the east." . . . . "And he said unto me, Son of Man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my holy name shall the house of Israel no more defile." (Ezek. xliii. 1, 2, 4, 7.)

But I have reserved for the conclusion of this note the consideration which will be admitted as the most conclusive of all. Paul distinctly puts the shaking of the heavens and the earth into the future by his quotation and commentary on Haggai's words: "Whose voice then cut the giving of the law shook the earth; but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: for our God is a consuming fire." (Heb. xii. 26-29.)—*G. Greenwell, in Rainbow.*

John the Baptist and Christ.

To this preaching, to this baptism, in the thirtieth year of his age, came Jesus from Galilee. John was his kinsman by birth, but the circumstances of their life had entirely separated them. John, as a child, in the house of a blameless priest, his father, lived at Juttah, in the far south of the tribe of Judah, and not far from Hebron. Jesus had lived in the deep seclusion of the carpenter shop in the valley of Galilee. When he first came to the banks of the Jordan, the great forerunner, according to his own emphatic and twice-repeated testimony, "knew him not." Though Jesus was not revealed as the Messiah to his great herald prophet, there was something in his look, something in the sinless beauty of his ways, something in the solemn majesty of his aspect which at once overawed and captivated the soul of John. To others he was the uncompromising prophet; kings he could confront with rebuke; Pharisees he could unmask with indignation; but before this presence all his lofty bearing falls. As when some unknown dread checks the flight of the eagle, and makes him settle with lustred scream and drooping plumage on the ground, so, before the purity of a sinless life, the wild prophet of the desert becomes like a submissive and timid child. The battle-spirit which brainwaries could not daunt—the lofty manhood before which hierarchs trembled and princes grew pale, resigns itself, submits, adores, before moral force which is weak to every external attribute, and armed only in mysteric mail.

John bowed to the simple, stainless manhood before he had been inspired to recognize the divine commission. He earnestly tried to forbid the purpose of Jesus. He who had received the confessions of all others, now reverently and humbly confess his own: "I have need to be baptized of thee, and comest thou to me?" The response contains the second recorded utterance of Jesus, and the first word of his public ministry: "Suffer it to be so now, for thus it becometh us to fulfill all righteousness."—*Farrar's Life of Christ.*

Missionaries Appreciated by Heathen.

The self-sacrifices of missionaries in their work is admired by the heathen. Of course, the more intelligent think the missionaries a deluded set, and prefer their own religion. But the love displayed by these men extorts from a Hindo this meed of praise:

"However we may differ with the Christian missionaries in religion . . . . as regards their learning, purity of morals, and disinterestedness of intention to promote our weal, no doubt is entertained throughout the land; nay, they are held by us in the highest esteem. European history does not bear on its record the mention of a class of men who suffered so many sacrifices in the cause of humanity and education as the Christian missionary in India; and, though the native community differ with them in the opinion that Hindustan will one day be included in Christendom, (for the worship of Almighty God in his unity, as laid down in the Holy Vedas, is, and has been, our religion for thousands of years, and is enough to satisfy all our spiritual wants,) yet we cannot forbear doing justice to the venerable ministers of a religion who, I do here most solemnly assert-rate, in piety and righteousness, alone are fit to be classed with those Rishees and Mohattmas of antiquity who derived their support, and that of their charitable boarding school from voluntary subscriptions, and consecrated their lives to the cause of God and knowledge."—*Dr. Buttler's "Land of the Veda."*

THE RESTITUTION

PLYMOUTH, IND.....OCT. 11th, 1876

EDITORIAL DEPARTMENT.

☞We clip the following item from the New York *Independent*, of last week. The signs of the times are pointing strongly toward Jewish colonization:

The Hebrew population of Jerusalem has been greatly increased the past five years by the return of Jews from all parts of the world, especially from Russia. *The Jewish Herald* (English) says this movement is unprecedented.

☞Dr. Burrows, a Baptist clergyman, of Louisville, recently communed with a Disciple church down in Virginia. He was brought to judgement by his church for the unholy act. He made a confession of his great sin, and was forgiven by his particular church; but a number of the Baptist papers yet feel that the man is not sufficiently humiliated. They claim that he is not repentant enough. The Disciples have all been immersed in water which is not sufficient. Perhaps a Dunkard who has been dipped *three times* might fill the bill. Who ever dreamed of a jacket so tight before.

☞Now that the heat of a great political campaign is about over, it is to be hoped that the people will assume a more consistent way of talking—and in some cases—reflect upon their hot, slanderous words. Some men have an idea that it is not immoral to steal from a railroad corporation, or tell big lies during a political campaign. But if they will only *reflect*, they will find that they have lost much personal respect by trying to hush conscience in order to blacken some name standing opposed to them in party issues. Stealing and lying react upon the morals of him who thinks that truth can be made to sleep while men are sowing tares.

☞It is to be hoped that our brethren will give us some stirring articles upon *this life*. Old controverted subjects about what God will do with Adam, etc., should give place to earnest articles upon the real burdens and duties of to-day. Brethren who have bobbies feel aggrieved sometime, because we do not open wide the gate and let their views have a prominent place in our columns. It has been the RESTITUTION'S aim to be liberal with all, but we must put the check rein on occasionally. The great aim of the gospel, if we understand it, is to develop men's character, to improve their minds, to build them up in truth and to fit them for immortality. Merely to have a correct knowledge of truth with a cold heart, will upset men from the way of life, unless the moral condition of the heart is improved by gospel influences, its work is lost. Some men are so brazen as to think that they are God's "vessels of mercy," merely because they believe correctly and are unlike everybody else. Such conceit will vanish in God's judgement day.

☞Bro. Dugger wrote a short article to the *Sabbath Advocate*, upon the law question, and states that he and his Seventh Day brethren do not keep the "law of Moses," but that they do keep the "law of God." It hardly seems necessary to inform the reader that the "law of Moses" and the "law of God" are spoken of in the Bible as *one* law. Bro. Dugger also states that the ten commandments are "a perfect rule of action." Sometime when our brother is alone, we hope he will look over the ten commandments and find that blessed precept, "*thou shalt love thy neighbor as thyself*." This precept was in Moses' law, but *not* AMONG THE TEN. Another good precept reads, "THOU SHALT LOVE THE LORD THY GOD WITH ALL THY HEART," etc. This holy command is NOT ON EITHER TABLE OF STONE, but it is written upon the fleshy tables of the heart. Is it not strange that in all the epistles of the New Testament not *one word* of instruction is given about how, when, or why men should keep the Seventh Day? If Bro. Dugger had been the writer of the fourteen epistles of Paul, do you suppose that he would have passed by the Seventh Day entirely? The Jews had eight Sabbaths, and Paul says they were nailed to the cross. No sophism can dodge it, no special pleading can get the Seventh Day out of the general question. It was a holy day, and reached its end in Christ. See Lev. xxiii. 1–3; Hos. ii. 11; Col. ii. 16.

If less judgments do not their work,
God can and will send greater.

It is a strong hand that conquers hard and unbelieving hearts.

If the wickedness of men ruffle our spirits, God's consolations may compose them.

It tends much to encourage our faith to reflect on the great things God has done for us.

Journal of Travels and Labors.

I returned to Canton, reaching there the next Saturday. I preached Saturday evening, Sunday morning and evening at a schoolhouse about two miles from the city. Had quite good congregations and excellent interest. Several preachers from the city had excited curiosity to hear the other side by their opposition.

Sunday afternoon quite a number of brethren, sisters, and friends convened at Bro. Eshleman's house. After a discourse from the teachings of Christ, we partook of the emblems of the broken body and shed blood of the Son of God. Near sunset the same day we repaired to the water and the writer immersed Bro. ANABEL'S wife. I remained in the city until the following Friday, visiting brethern and sisters Eshleman, and others of the household of faith, besides some who are not, but whom we hope will be united with us.

I next revisited Glasgow, where I remained over the following Sunday. I made my home with our good brother and sister Reznic, who are the only obedient believers in the place. Quite a number are investigating, and many are favorable to our views. I preached Sunday morning at Port Washington to a small congregation, but in the afternoon the audience was larger, and in the evening, at the M. E. church at Burr Oak, to a full house of very attentive hearers.

The next Sunday I visited Lenark, Ill., having been absent two months. I preached on Saturday evening, Sunday morning and afternoon in the Abrahamic church, to quite fair congregations; and Sunday evening I lectured on the subject of temperance in the M. E. church to about eight hundred people. The spacious meeting house was filled to its utmost capacity. Pending an election for city officers, and the question of license or no license, the ministers and members of the different churches had been holding union temperance meetings for a number of Sunday evenings. They united in an invitation to me to lecture on the subject of temperance, giving me the entire evening.

The temperance party were defeated in the election the next week by four or five votes. They have gone to work in earnest to educate the people so as to defeat the rumsellers and their abettors at the next election.

The next Sunday I attended the conference which convened at Antioch, Ind. As the report showed, it was one of the best conferences we have had. The next Sunday I preached in Chicago in the morning and lectured on the Eastern question. Had a fair congregation in the morning, and much larger in the afternoon. It has seldom been my privilege to address a more attentive and intelligent congregation. Our brethren in the city are making an effort to keep up weekly preaching in the city, without which they cannot get a congregation to keep up interest.

My next appointments were at Tolono and near Pesotum, Champaigne county, Ill. There is a body of fifteen or twenty believers in the vicinity of Pesotum, among whom are five or six brethren Gardeners, formerly of Canada. I preached Friday evening and Sunday morning in a schoolhouse in the neighborhood of brethren Gardeners. Saturday evening and Sunday afternoon I preached at Pesotum, the first discourses on our faith that has been delivered in that enterprising village. Sunday evening I lectured on the Eastern question to a very fair congregation who gave their undivided attention, and seemed much interested. The meetings at both places were well attended, and excellent interest was manifested in the word spoken. At Pesotum the congregation increased in numbers at each succeeding meeting. There seems to be a good opening at both places. Our indefatigable Bro. Hatch has visited the former place mentioned quite frequently. I next visited West Lebanon, where I had been preaching monthly for about nine months. There are quite a body of substantial brethren and sisters, who meet in their own pleasant house for worship. Under favorable circumstances there is always good congregations, and good interest. It is one of the oldest churches of the Abrahamic faith in the state of Indiana. At my last visit I preached the funeral of Bro. Evans, the son of Bro. David Evans, to a large congregation considering the prevalence of sickness in the community. On account of the pressure of the times, the brethren concluded that it would not be advisable for me to continue my visits. This leaves only one church out of four or five composed of our oldest brethren who feel able to support preaching. Like Bro. Wagoner, I must go into a saw mill or some other avocation *for* a bare living. I am satisfied by many years experience, that no man can spend his entire time in the proclamation of the truth, and live, without soon being so embarrassed with debts that he must possess more than ordinary business tact to work his way out at all.

I re-visited Lenark, preaching at Bro. Elliott's on my way and return. I next visited Burgett's Corners. So many were sick, that but few were able to attend. More in reference to that church after my next visit, which will embrace the last Sunday in this month. Brethren please arrange accordingly.

I next visited Paris, remaining over four days, preaching one evening in Paris to a fine congregation of intelligent auditors, and three evenings, and twice on Sunday, morning and afternoon in Bro. Thomas Young's neighborhood. So many were sick that our congregations were not large. About one hundred and fifty turned out to our grove meeting on Sunday. Will visit that neighborhood again the first Sunday in November.

J. M. STEPHENSON.

ERRATA.

Nineteen lines below the caption of my article for Sept. 20th, instead of work read word; eleventh line above the bottom of fourth column, instead of the phrase frustrated the plan, it should read changed the purpose. Also twenty-fourth and twenty-fifth lines above the last line in the article, instead of Rev. xxx. and Isa. lv. read Rev. xx. and Isa. lxx.

J. M. S.

The Covenants of Promise.

A covenant is an agreement entered into between two or more persons, or parties. In a certain sense, in Scripture, there may be many covenants But Paul speaks of but two covenants, one from Sinai, the latter a national covenant with the Jews, the covenant "of sin and death," the other of grace, world-wide, not national, the covenant "of life in Christ Jesus." The one commenced with Abraham four hundred and thirty years before the law, and has been gradually unfolding ever since, and will find its completion in the regeneration of the earth, the salvation and glorification of all the redeemed, and in the destruction of all the wicked.

The one is enunciated in prophecy, as Gen. xiii. 14, 15; xv. 18-21; xvii. 1-9; xii. 1-3; Jer. xxxi. 31-34, and various other Scriptures, too numerous even to mention. The other is found in the Sinaitic law, in all the laws of the Jews as a nation, grouping the Jews together into "a kingdom of priests and a holy nation," with God as their King, but only so long as they obey his voice. After having disobeyed his voice, after having become so corrupt that they were unfitted to be his people, then God took away his kingdom, declaring that it should be "no more until he (Christ) came, whose right it is," and that he would "give it him."

This law covenant had no life to give, but denounced punishments and death upon the disobedient. Hence Paul could well call it "the law of sin and death." True, God gave the Jews the promised land, but only as tenants-at-will during good behavior, blessing them in basket and store, in health and long life, and great national prosperity so long as obedient but denounced national sufferings, dishonor and death for disobedience. This is all that covenant had to offer. It could not give life, but brought death.

Judaism has always objected to this view. Paul had to reprehend Jewish Christians for their adherence of the law. They asked Paul, in his view of the law, "What then is the superiority of the Jews, or What the profit of circumcision?" None, he would answer, as regarded the inheritance, the eternal life; for these came not through law. But he admitted the Jews had this pre-eminence: "They were entrusted with the oracles of God," and through whom Christ came. But otherwise they were all alike, both Jews and Gentiles, "under sin"—and that by "Works of law no human being shall be justified" in the sight of God.

So that, aside from the oracles of God, national blessings in basket and store, and long life, if obedient; the Jews had no pre-eminence over the Gentiles. All were sinners, all had to die, and, without the sacrifice of Jesus, and his means of grace, none could be saved, either Jew or Gentile.

Paul clearly demonstrated that the old covenant had nothing to do with the Gospel preached to Abraham, with the promises in him and the Christ, nor with any of the blessings of this age and the ages to come. These all belonged to the new covenant in some of its phases from Abraham to the closing ages of Christ's reign and the doom of the world. Paul said, (Gal. ii. 21,) "I do not frustrate the grace of God; for if righteousness came by the law, then Christ is dead in vain." If men could be saved under the law covenant, then the death of Christ was useless, was of no account.

Again, Gal. iii. 11-18. Paul demonstrates that none are saved by law but by faith. "and the law is not of faith." "Christ hath redeemed us from the curse of the law" "that the blessing of Abraham might come on the Gentiles through Jesus Christ." "Now to Abraham and his seed (the Christ) were the promises made," and this "covenant was confirmed of God in Christ" "four hundred and thirty years before the law." And "if the inheritance be of the law, it is no more of promise." Gal. iii. 24-29, declares "the law was our school-master to bring us to Christ," and that we "are all the children of God by faith in Christ Jesus," not by the law covenant, and if we "be Christ's, then are we Abraham's seed, and heirs according to the promise" made Abraham before the law.

Again, Paul allegorized "the two covenants," thus: "The one from the Mount Sinai, which gendereth to bondage, which is Agar," and answered "to Jerusalem which now is," that is the law covenant; "the other by a free woman," Sarah, and that "by promise." "What saith the Scripture? Cast out the bond-woman and her son"—Agar and all the children of the law; for these "shall not be heirs with the son of the woman—with Sarah and her seed by promise.

The object of the present phase of the new covenant, and the object since Christ's ascension, has been and is, to elect, bless, save, qualify and prepare rules for the kingdom age for their duties and glorious destiny during that age for the proclamation of the everlasting Gospel, the subjugation of the nations of the earth to Christ's reign, and the blessing of all nations that bless Abraham, and the cursing of all nations that curse Abraham. And, when this age is finished, it will place all the redeemed of all ages on the regenerated earth in the Paradise of God, and forever destroy as with the besom of destruction all the wicked of all ages.

Christ then is the end of the law, has abrogated the law covenant, and now is head of all things as regards the church, and without him there is no salvation to one son or daughter of Adam's race. The new covenant, "the law of life in Christ Jesus," that without which there can be no salvation, is Christ in prophecy, in his first coming, in his death, resurrection, glorification and priesthood, in his journey to a far country—heaven—to receive his kingdom, in his coming again to raise and immortalize his dead saints, to change his living to regather and resettle in their own land the Jews as the kingdom of God, over whom and the nations of the earth he and his saints will rule, in the offer of eternal life to all the nations of the earth during his reign, and in the salvation of all the people of God, and the utter overthrow and destruction of all the wicked And, when all is finished, to hand back to his Father a redeemed, glorified earth, that God may be all in all, forever and forever!

ALFRED MALONE.

Prof. Huxley—His Two Grand Points—His Logical Basis for Reasoning, and His Demonstration of Evolution.

1. His "logical basis of every process of reasoning," needs notice. Lecture 1st, Tribune report. This basis is "the order of nature;" which excluded the idea of chance: or "the notion of interference with that order."

But anon, he seems to evade all this by suggesting the opposite—"as there may have been a time, he says when evidence did not follow a first order; when the relations of cause and effect were not fixed and definite—cautious men will admit that such a change in the order of nature may have been possible; just as every candid thinker will admit that there may be a world in which two and two do not make four!"

Here we have suggested by him a logical basis for doubting, that underlies and subverts his more primal "basis for every process of reasoning!" To my feeble apprehension this loosens the series and unsettles all his own argumentation and "every process of reasoning;" as well.

Surely we are in such a world already where 2 and 2 do not make 4; but only to the unbeliever,—or idiot, that is incapable of noting such numerals! And I do not see why any "candid thinker" should suffer his mind to be let into an imaginary, and to us, an impossible world, save to create a state of doubt and mental confusion, where the professor's "probable belief" and science too may sink to final oblivion!

Forever until Prof. Huxley shall have found such "a world where 2 and 2 do not make 4," as he suggests, he should stick to this for his logical basis of reasoning to "candid thinkers" where "cause and effect are fixed, and 2 and 2 do make 4."

If I see he turns the tables over himself; and buries his argument under the loose lumber logic! But if his indigent in doubt prompts his notion of a chaotic "world where 2 and 2 do not make 4," to unsettle belief in this; his "candid thinker," I trust, will prefer to adhere to this where "cause and effect are definite;" and "2 and 2 do make 4."

II. The demonstration of evolution. The professor finds an analogy between the varied gradations in animal forms: as in the horse's legs and the human arm, etc. Thence he traced back the possible gradations of the horse through extinct forms toward that which he regards as the primal type! But on all this, it is obvious to notice the fact there is economy observed in the varied gradations of vegetable, as well as animal forms of organic life. The mechanical powers are few and the same may enter, as required, into all existing forms of living beings; and hence when prompted by pride of learning or singularity, or novelty, an enthusiast may find in this a proof of evolution on every line of singularity in organized life; as he desires.

The mechanic must employ substantially the same powers as, needed, through all his gradations of mechanical skill; but the enthusiast or deceived alone, finds here the doctrine of evolution, so in this case precisely. The professor's bed is too short for his "candid thinker" to lie on. His facts do not reach the length of his presumed logic—except in mistake.

Again, he should not ignore the fact that there are myriad forms of mere animal, and also of human life now, as in past ages, that perish.—Nay more, that the most imperfect forms are the first that so perish! Hence, they cannot evolve into higher forms. The facts are all, as a body, against his argument. So they remain till the nondescript form has certainly evolved by well ascertained gradations, into a form the most complete of its kind. But as the most immature forms are those that most certainly and quickly perish; the logic of the great mass of facts which his subject embraces lies in the line of dissolution!—and all against his evolutions!

Furthermore, his "dry bones," (like unsupplied mechanical forces) have no voice except his own—no effort toward life or motion. The will, the purpose and the living power to start them, to clothe them, and inspire them or use them, must always come from without. This is absolute, as that Prof. Huxley had his "bones" for illustration; or that "2 and 2 do make 3;" within the entire range of his argument as to our world, where alone it has any "logical basis;" or possible application. "Evolution" is true, however, where wisely applied; and that is where there is a competent will as the cause, or exclusive agency and an adequate management—as an architect, a builder, and then the household occupants—an engineer, an engine and the lengthened train it moves, under the direction of its conductor! But there must be some such order in it.

In the valley of vision the "dry bones" needed the word of power, and the lips—giving spirit ere they could live. But Prof. Huxley's "bones" and pictures did not testify. They remain silent. All we heard was his personal opinion; which is, at most, as he said in giving his logical basis, "a probable belief;" and this is only as sure as that "2 and 2 may not make 4!"

His "cautious men and candid thinkers"—should I think beware.

"The evolution" that belongs to us—that has its world wide monuments in "the order of nature;" in the circuit of the seasons; seed time and harvest; its orders of animated beings, "each after its kind—whose seed is in itself!" Nay more; it has its evolution of the ages; Patriarchal, Mosaic and Christian, as they evolve toward "the restitution of all things spoken!" And all this transpiring as foretold! But the dry bones and fossils of rocks are both deaf, and dumb, and dead! But "the evolution" of the ages and earthly empires, has an open record; "known and read of all men." The present evil and the promised good; the penalty and promise transpire as declared.

"I am God says he—declaring the end from the beginning; and from ancient times the things not yet done. Saying my counsel shall stand." Isa. xliv. to xlvi. 10.

It is marvelous that God may so overrule armies, and kings; and distribute the devil and death, so far as to demonstrate evolution, under his direction; and to accomplish his end—his good pleasure! It is to rid the world of all that causes its "groanings for deliverance." Rom. viii, 21–22; Rev. xx. and xxi.

The occasion for subjecting creaturehood to "vanity," is man's sin and to demonstrate "evolution" from evil to good, and make the demonstration absolute, that it is not of the erring creature man; but that "salvation is of the Lord."

The mechanic makes chips and leaves fragments; but his intended mechanicism is not to be determined by them. No, no; we judge of his wisdom and skill and capacity for good results, by his progressive stages toward those results, and his word as to their adaptations to secure them. So of the Divine operations. Here is this great world, with its overhanging heavens, age after age, obeying the same "ordinances;" its nations' history from Nimrod to Napoleon, in accord with Prophecy; its dispensations, in fulfillment of its unfolding promise, that the Messiah "shall bruise the serpents head;" all and each, indicating the all-comprehending wisdom and good will of God, to "deliver" his world from evil, and fill it with glory as "the waters fill the sea!"

We can well afford to abandon the fragments or fossils of the past, and give ourselves to prayer and preparation for the blessed consummation!

The blessed hope comes from above to uplift and in due time to resurrect; but the dry bones have no voice, except that of the ancient idol, as dictated by devotees to level them down to the same plane, without hope!

The two views may be contrasted thus: One deals with the fossils of the dead past. The other has to do with the living issues of the present, and the promises of the impending future. One is the sailor, loading down to the water's edge with dry bones, inviting disappointment, disaster and a descent, that may end his folly amid his exhausted fossils! The other nourishes his faith in the living Law Giver to nature, and who is also the revealed Redeemer in grace, and is heir to all the promises and possibilities of the still unfolding future!

The one acts as if persistently putting himself out of the pale of Divine promise. The other belongs to the entire category of the worthies and forehopers noted in the evelenth of Hebrews,—expecting immortal life and everlasting heirship in Paradise restored.

There is a desire for knowledge, and of course, for that pertaining to the past and present; but it is in the constitution of things most reasonable and righteous to cherish "the blessed hope" for the future, that is still opening to us in Divine promise.

J. B. COOK.

Dear Brother in the Lord:—

We are a little band of believers in the Lord Jesus Christ and his soon coming on earth to reign and to sit on his throne as he sitteth on his Father's throne, God help us to overcome.

No doubt you have seen in the *World's Crisis* about three years ago, a piece about how the little flock of believers sprung up or how it originated in this place. Brother Rathgeber, now our elder, a carpenter by occupation, was repairing an old canal boat and while at work he found an old tract amongst the debris which he stuck in his pocket, and when at leisure he read it, and glory to God it contained the blessed truth of Christ's coming on earth again to reign and dwell on earth forever. And the brother embraced the glorious truths and wrote on for more tracts, and he began to distribute them among some of the church members of the Evangelical Methodists of which he was a member, but not long thereafter he was brought before a committee for spreading a false doctrine a devil's doctrine as the would be Christians call it. But the brother left their church and he became the instrument in God's hand to convert several and bring them into the fold of Christ and the blessed truths, and they again become the means of gaining some of their friends to believe the precious truths and so I was brought to light from darkness by one of the brethren, and I was the means of bringing some four into the threshhold of our Lord and Savior, and now we only number 10; some have removed; two families which leaves our number as above stated, but Sunday Oct. 1st, we will add another to our flock, Brother Rathyeber will baptize him in the River Lehigh. This tract was found about 8 years ago; the little flock increases a little faster than the flock of Noah increased after preaching 120 years. I may add yet that I was converted and brought to light from darkness three years ago the 8th of last January, and was baptized in the River Lehigh when the ice was cut and measured 22 inches in thickness. The Lord was with me and Brother Flegg as we went into the cold watery grave. I could give a long history, but I have had the main points published in the Crisis which you no doubt have seen. May the blessing of God rest and abide with you for ever. Your brother in Christ,

JAMES J. EDMONDS.

If there be quarrels, we must bear the blame and the shame; if peace, God must have the glory.

Afterward.

Not while the surging billows roll
And overwhelm the struggling soul,
While darkness sleep as Egypt's night
Shuts out all gleams of heavenly light;
Not then the Heavenly comes to show
The fruits that from afflictions grow—
But afterward.

Not while with quivering lip and eye
We watch our dearest treasures die,
And gaze into the open grave
Feeling our impotence to save;
Then only precious seems the care;
The peaceful fruits of righteousness
Come afterward.

When the first tempest-gust is o'er,
Calmed by a voice unheard before;
When God's own hand the cloud uplifts,
And stars beam brightly through the rifts:
Tis then the heart begins to know
What fruits from secret grief below
Came afterward.

When some sweet flower, till then unknown,
Springs, with a power and grace its own,
Beside the path no dark before,
And fills a blessing evermore;
Then the lone heart may learn to smile,
Counting its treasures from the while—
Then afterward.

But ah! not yet may we discern
One-half the lovingness, nor learn
The hidden good that lurks within
Each painful stroke of discipline.
Till Jesus comes we ne'er shall know
All the rich fruits which earthly woe
Brings afterward.

Conference Report.

The fourth annual session of the General Union State Conference of Iowa convened Aug. 30, 1870, at West Irving, Iowa. This report will necessarily be somewhat abbreviated and contain a synopsis of the business transacted. The absence of the President, M. Chandler, the vice-president, P. F. Willoughby presided. Brethren P. W. Hough, R. B. Dutton, and C. W. Pitsor were appointed as committee on credentials, who reported all the members present entitled to act with us. Brethren Charles Huson and Thomas Hollis were recognized as delegates from the Southeastern District.

The minutes of the last meeting being called for, were read and approved. A written report from the treasurer was received stating that no demands remain against the conference, and that all bills were paid. Bro. J. Ridley, former secretary, sent a letter to the conference stating his inability to be present, and containing some good advice in regard to union.

Under mis'ellaneous Business, J. F. Willcox, J. T. Prime, and W. R. Chandler were invited to take part in our deliberations. C. W. Pitsor then reported his inability to report as missionary until the close of the meeting. Remarks were made by different brethren in regard to the necessity of faithfully discharging the duties assigned by the conference in collecting funds, which were practical. The auditor, R. B. Dutton, reported that owing to illness at the time the accounts were presented to him to audit he could not do so.

August 31.—Under the head miscellaneous business, proceeded to the consideration of a proposition relating to admission of the Conference of the Church of God into this Union Conference. Remarks were made by brethren Willcox, Ramsay, Hough, Hill, Hollis, Dutton, Marsh, and Pitsor in regard to it, which were generally favorable; and some suggestions and advice were given by these brethren which is not necessary to introduce here, but will say the spirit of those who addressed the conference was admirable throughout, and all were favorable to the proposed union. A committee of three were then appointed by the chair to meet the committee from the General Conference of the Church of God, and brethren R. B. Dutton, P. F. Willoughby, and Chas. Huson acted as the committee.

Sept. 1. On motion, report of the committee was read and accepted. They report that on joint conference it was decided that each conference may retain its own organization, and act independently in all matters within its own jurisdiction, but shall meet annually to confer with the members of this union body, and as a basis of union adopt the following resolution which shall be incorporated into the constitution as a permanent part thereof.

Resolved, That this conference accord the fullest liberty of speech, of thought and of conscience, to all its members, and while they maintain the essentials of the Christian faith and character, no one shall be proscribed on account of his faith, in relation to the doctrine of the "Age-to-Come," so-called, or be hindered in giving expression to his thoughts either for or against. But that we will aid each other to the extent of our power to attain a knowledge of the truth in all matters till we arrive at the fulness of the stature of men and women in Christ Jesus. J. F. Willcox, J. T. Prime, R. J. Hill, C. A. Huson, P. F. Willoughby, R. B. Dutton, Joint Committee.

The aforesaid brethren also presented the following resolution:

Resolved, That each subordinate conference comprising this body be requested to act upon the above amendment to the constitution, and report such action at our next annual meeting.

The question for consideration being; shall the resolution by the committee become a part of the constitution or not?

Resolved, That we, as members of the Union State Conference, do hereby pledge ourselves that we will use our utmost endeavors to promote the spirit of the resolution; and we will work to bring about a permanent union at our next annual meeting. We also recommend that the brethren at large render their hearty co-operation in effecting this union.

Before voting upon it remarks were made by different ones in regard to them, which were generally favorable. The rules were also suspended in order to give Eld. F. Burr, editor of the *A. C Times*, an opportunity of conference with us, and a motion made to re-read the report and resolutions for his benefit, which was done. Bro. J. F. Willcox then made some observations on the resolutions, and read the proposition of the conference of the Church of God and their desire for union, as recorded in the *Restitution*. After due consideration, and having met all objections, they were carried unanimously.

The following officers were then elected for the ensuing year: M. Chandler, president; P. F. Willoughby, treasurer; and E. A. Marsh, secretary. The directors were then elected by acclamation: D. A. Dickenson, of the N. E. District C. P. Burroughs, of the N. C. District; G. G. Emery, of the N. W. District; P. A. Smith, of the S. W. District; Charles Manda, of the S. C. District; Charles Huson, of the S. E. District.

Sept. 2. P. F. Willoughby then brought in his report as missionary; stated his inability to do much on account of sickness and other unfavorable causes. Reported accepted.

On motion a campmeeting committee of five were appointed to manage the meeting and locate the grounds. Committee: Charles Huson, P. F. Willoughby, Thomas Hollis, A. Willer, Clarke Newcomb. By motion, Thos. Hollis was chosen to locate the grounds, subject to their approval. A motion was made and carried that the conference business should be done hereafter upon the Wednesday following the commencement of the meeting.

It was also moved that the campmeeting committee arrange to board all who come to remain on the grounds at the rate of ten cents (more or less) a meal, and to provide ministers and delegates with tickets entitling them to board and lodging free during the meeting. Also provided that transient comers shall pay at the rate of twenty-five cents per meal (or at the option of the committee), and shall be furnished tickets also. Motion prevailed.

The president then appointed collectors for the different districts, who are required to report and remit to the treasurer, P. F. Willoughby, every three months. His address is Jefferson, Green county. Collectors: E. A. Marsh, C. C. Ramsay, C. W. Pitsor, Chas. Manda, P. F. Willoughby, R. A. Olmstead. Bro. R. B. Dutton was then chosen to act as auditor the ensuing year.

The treasurer of the Iowa Union State conference, P. F. Willoughby, reports the following amounts received and expended at the West Irving campmeeting. The items will appear in the Conference Record. For material used on camp ground, freight on tent, locating grounds, etc, $51.20. Receipts from various sources, $75.23; leaving a balance in the treasury of $14.03.

A vote of thanks was then given to Bro. G. S. Williams for the use of the grounds free of charge. Moved, That the proceedings of this conference be sent for publication to the *A. C. Times*, *World's Crisis*, and the RESTITUTION.

A. E. MARSH, Sec.

Iowa Conference Report.

The annual conference of the Church of God in Iowa assembled at West Irving, Tama county, Iowa, on Thursday evening, Sept. 21, at which time Brother G. M. Myers, of Plymouth, Ind., addressed the congregation.

At 10:30 a. m., Friday, we again assembled, and held an investigation meeting, which was enjoyed and was continued in the afternoon. In the evening Brother G. M. Myers spoke again.

On Saturday, at 9 a. m., we met for conference business. Brother J. T. Prime, our president, being absent, Dr. White was called to the chair.

On motion a committee of arrangements was appointed by the chair, consisting of Brethren L. Marsh, Wm. Eychaner, and J. Steffes.

The committee appointed to meet with the general union state conference report their action, which has been reported by Brother J. F. Willcox, in the RESTITUTION, and I will not rehearse.

On motion Brother A. J. Eychaner and Brother G. M. Myers were chosen as a committee to prepare a resolution for presentation to the general union conference; the following was offered and unanimously adopted, viz:

WHEREAS, At the third quarterly conference of the Church of God in Iowa, held at Rock Creek, June 8-10, 1876, a committee was appointed for the object of effecting a union between said conference and the general union state conference; they adopted a resolution proposing an amendment to their constitution, according full liberty of thought and speech to all its members maintaining the essentials of Christian faith and character, and discarding all proscription with regard to the age to come, so-called; and

WHEREAS, Said body took other favorable steps looking toward a union; therefore

Resolved, That we, in conference assembled, do heartily endorse the action of the committee in the steps taken to effect a union, and the Christian manner and favor by which said propositions were received;

Resolved, That we appoint three delegates to attend the next annual meeting of the general union state conference, to represent our interest at that gathering; also a committee of three to bear to them a copy of these resolutions, accompanied by an address containing the sentiments of the Church of God in regard to a permanent union.

A committee was then chosen to present said address, consisting of Brethren J. T. Prime, A. J. Eychaner, and R. J. Hill.

The chair was requested to appoint three delegates to represent us in said meeting. Brethren L. Marsh, J. Carr, and P. P. Cady, were appointed.

Adjourned until 2 o'clock.

Dr. White then delivered a discourse on the subject of faith.

Assembled at 2 p. m., and proceeded to elect officers for the ensuing year, which resulted in the choice of Brother A. J. Eychaner as president, John Fitz as secretary, and Brother J. Carr as treasurer.

Brother G. M. Myers then read an address from the Indiana conference in regard to organization and co-operation, after which it was decided to take up the constitution of the Christian Association of America by articles and act on it. Constitution read by G. M. Myers. Articles 1, 2, 3, 4, 5, 6, and 7, adopted; article 7 amended so as to read, "recommended by their local churches or conferences." Article 11, stricken out. Articles 12, 13, 14 and 15, adopted. Article 16, 17, 18, and 19, stricken out. Article 20, adopted. Article 21 amended by inserting 'may,' in lieu of 'shall,' and by striking out sections 4 and 5. Articles 22-3-4-5, adopted. Article 26, amended by inserting "delegates" at annual meeting instead of "churches."

A motion was then carried to strike out the words "home mission," wherever they may occur in the constitution, and insert "executive committee" in its place.

Committee of arrangements were then instructed to recommend time and place of holding our first quarterly meeting.

Adjourned until 2 o'clock to-morrow.

In the evening Brother A. J. Eychaner preached from 1 Peter i, 7-13.

At 11 o'clock Sunday morning. Bro. G. M. Myers preached. Subject—What is Man? After this we repaired to the water, and two were baptized into Christ.

At 2:30 p. m. conference convened to finish business.

On motion Brother R. J. Hill was chosen as a delegate to attend the Plymouth meeting.

Voted that we raise $25 or $30 to defray the expense of said delegate, and that the secretary furnish him with a copy of the constitution as above amended.

Committee recommend that our next meeting be held at or near Colo, Story county, Iowa, as Brethren Carr and White may arrange, on the 21st of December, 1876. Report of committee adopted.

On motion, the chair appointed Brother John P. Robinson as solicitor for the general fund of the conference.

On motion we adjourned until Dec. 21, 1876.

Brother Myers remained until Wednesday, and baptized three others into the Name, making five during the meeting.

May God add his blessing and prosper the truth.

JOHN FITZ, Secretary.

Sunshine at Home.

Many a child goes astray, not because there is a want of prayer or virtue at home, but simply because home lacks sunshine. A child needs smiles as much as flowers need sunbeams. Children look little beyond the present moment. If a thing pleases, they are apt to seek it; if it displeases, they are apt to avoid it. If home is the place where faces are sour, and words harsh, and fault-finding is ever on the ascendent, they will spend as many hours as possible elsewhere.

Correspondence.

Dear Brethren:—

I am glad to see there is an effort out west to unite believers in the great truths of the Advent of Christ, and leave liberty of speech and action to all who in some points may honestly differ in opinion.

It is well you had but one decanting rules to such a union, no enviable notoriety, in my opinion, though too common in this section. It seems to me there is much more Christian feeling on this subject in England, than in this country, and they certainly make greater progress in the good cause than we do. I take the *Rainbow* and the *Bible Echo;* and it is a great gratification to me, to see the truth spreading so fast in my native land. I have no doubt the same results would be seen here, were we equally free from prejudice and bigotry. Against those who may see things from a different point of view, and are willing that all should judge and act for themselves in such matters, without being denounced as heretics. I wish our friends in the east could see how much they stand in their own light, by the unchristian way in which they have so long denounced, and misrepresented those of us, who believe in the future ages, and love to dwell on the good news that they finally believe to be in the Bible And if they are so confidently persuaded we are in error on this subject, why do they and and all refuse to make it a subject of discussion? "Echo answers why?" I have a friend who formerly believed in our views, the sleep of the dead, the destruction of the wicked, etc. He chose to hide his light under a bushel, and now he has no faith in the Bible, or anything else, shut up in "Doubting Castle."

JOSEPH PARRY.

Bro. Editors:

I see by your paper of August 30th, that you are trying to get up a plan for a more extensive organization of all the churches of the Abrahamic faith. I would think that it would be a very good plan if it could be accomplished in love, and faith, and harmony. But it seems to be very hard to come at what is the Abrahamic faith. The writers in the RESTITUTION seem to differ very much upon the great plan of redemption of the human family, or the descendants of Adam. Both parties claim to have the same faith and hope; but in reality they are as far apart as the poles of the earth, for certainly both cannot be right. I was in hope that the discussion would be continued until we would come to some understanding on the subject, but you Editors, put on brakes without giving any notice. Of course you know your own duty best. I have been over 30 years trying to get the truth, and I find it is impossible to come to any conclusion by the confused theories of men and creeds. We must go to the old book itself. I have never been a believer in the one class resurrection, although it is quite popular in this part with a few. If it is true I don't see what sense we can make of Rev. xx: 12, 13, 14, 15. But it is quite evident that this does not transpire till after the thousand years of the reign of those persons who were beheaded because of the testimony of Jesus and because of the word of God; even those who did not worship the beast nor his image, and did not receive the mark on their foreheads nor on their hand, and they lived and reigned with the anointed One the thousand years. See Rev. xx: 4. Some think that the righteous will be received in the first resurrection, but I think that is doubtful, as the book don't say so. It is quite evident that this great time of trouble is not come yet. But it will come at the close of Gentile times. Some think that there will be only the wicked dead raised at the end of the thousand years; it is quite evident from the 15th verse that, there will be some that will have their names in the Lamb's book of life. Dear Brother, I think this doctrine of part resurrection is too limited for the great plan of God in Christ, who willeth that all men be saved and come to the knowledge of the truth; and if this doctrine of the one class rising be true, there will not one in a thousand of the descendents of Adam come out of hades. The good old book tells us hades will give up the dead and death, and the sea will all give up at the sound of the last trumpet, but if it be as some say, that the greater part of the human family will lie in the grave forever, then death and hades will exult in victory through all the bounds of eternity. Some find great fault with orthodox sects in their hell-fire theory. Well, I don't think but that both views are pretty near alike; for one says that the greatest part of the human family will remain in hades on in the grave, and the other says they will remain forever in hades or hell. All the difference is the one say that they are dead and the other say they are alive. But it is quite evident that the unjust will not be left for ever in the grave, for they will be brought forth to judgement, and if found unworthy, are to be cast into the lake of fire which is the second death. Rev. xx: 14. Psalms xxxvii: 20. Mal. iv: 1, 3.

A fair chance believer.

JOHN JAMES.

The Michigan Meeting.

This meeting was to have been held at Jamestown, commencing Sept. 29th as first announced. Afterward it was postponed one week, as was said by my consent. I did not mean to be so understood. But as it was deemed impracticable to hold the meeting at the last date, we requested Bro. Myers by letter, to come at the time first announced if he could, and change the notice to correspond; but if he could not come at that time to take up the appointment. We waited for the paper until Tuesday before the meeting, but did not receive it. We did not know whether the appointment was changed or taken up. But to settle the matter, we, upon our own responsibility, gave notice by cards, that the meeting would commence Friday Sept. 29th At the time appointed a goodly number from abroad came together. Many more than we expected, from the confused notice which had been given. Meadow, Lowell, Vergennes Fruitport, Holland, Byron and Grand Rapids were well represented.

On Friday evening, after the usual greetings and congratulations, Bro. Miller gave us a good discourse on prayer, from the instructions of Christ in the sixth chapter of Matthew. He very earnestly urged the duty of prayer, but in all our prayers he thought we should be governed by the instructions of the word. On Saturday morning we engaged for an hour and a half in social conference, without a moment of unoccupied time during the meeting, after which, Bro. Miller spoke from 2 Cor. 6: 1., "We then, as workers together with God." He said the church is God's building; God's husbandry, the soil to be cultivated. That the ministry are the builders under God, the cultivators of this soil. That they should take heed how they build on the foundation that has been laid.

In the afternoon I spoke on Christian union as set forth in the savior's prayer, John xvii: 20, 22. I called attention to three questions suggested in the text.

1. How did Christ and the Father become one? This is important for us to understand, as it is the basis of the reunion of the saints with Christ and the Father, and with each other. I said that Christ and the Father became one by the covenant God made with Abram and his seed after him. That in all covenants the minds of the parties must meet in the objects of the covenant. This brings the parties together, it makes them one. This is the way Christ and the Father became one.

2. How are Christians to be with Christ and the Father? By accepting the same covenant. This makes them one with Christ and the Father, as they are one.

3. How are Christians to be one with each other? By making a covenant with each other concerning the Gospel, as Christ and the Father became one by making a covenant with each other concerning the Gospel. And in this way they will become one as Christ and the father are one, and on the same plan.

In the evening Bro. Miller preached on the parable of the sower. He presented a very fresh good view of the subject. Sunday morning we had a very good conference meeting for about an hour, after which, O. R. L. Crosier occupied a couple of hours. In his introductory lesson he gave especial emphasis to this passage. Rom. xvi: 17. "Now I beseech you, brethren mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them." The subject of his discourse was the church. He said that the church is a congregation of believers. That there is but one church recognized in the Bible, that it is made up of the body of Christ, that their names may be enrolled on the church book, or they may not be enrolled. That they are not voted into the church, neither are they voted out of it. He said that a member cannot be compelled to stay in the church, or go out of the church. That he is at liberty to follow Christ or not to follow him as he chooses. He said there should be Elders to preside at its meetings, and look after its spiritual interests, and Deacons to look after its finances. He said that the church should be very slow to introduce any measure that all sound minded members could not agree to.

In the afternoon I spoke from the words "Hear ye him." Matt. xvii: 5. In this passage God said, "hear ye him," Moses said, "hear ye him" and Christ said "Teach them to observe all things whatsoever I have said unto you." I asked the following questions: What did Christ say when he began to preach? Mark 1: 14, 15. What did he continue to teach? Luke viii: 1. What did he teach after his resurrection? Acts 1: 3. What did he send his Apostles to teach? Luke ix: 2. What did he say must be preached in all the world? Matt. xxiv: 14. What did Christ say we must do? Matt. vi: 33. What must we pray for? Matt. vi: 10. What must we believe? Mark xvi: 16. What did Christ promise? Luke xii: 32; xxii: 29. When did he say we should recieve it? Luke xix: 12, 15. Matt. xix: 29-xxv: 31. 2 Tim. iv: 8. What did he say the kingdom is? Matt. xxv: 34. For what object did he promise it. Rev. iii: 21; ii: 26; Matt. xiii: 41. What did he say would be its final condition? Matt. xiii: 41, 43; Matt. xxv: 31, 32, 34; Matt. vi: 10.

In the evening Bro. Miller preached upon the invitation of the Spirit and the bride. Rev. xxii: 17. He gave a very good exhortation in harmony with the spirit and instruction in his text. The congregation was large Saturday evening, Sunday and Sunday evening. We hope that the effort made and the seed sown will bear fruit of the spirit. JOEL A. SIMONDS.

We are glad to learn by the above report that the meeting in Michigan was a success. It was not our intention to disappoint the brethren; but supposing the postponement of the meeting was satisfactory, I left home for Illinois, Iowa and Wisconsin, and did not receive a notice of the intention to hold the meeting as first contemplated—Sept. 28th, till it was too late to reach the place. We will be glad to meet with them at some time in the future when it may be convenient.

G. M. MYERS.

It concerns us to hasten out of our natural state lest death surprise us in it.

BUSINESS DEPARTMENT.

LETTER RECEIPTS.

Letters from the following persons have been received, found to be correct, and the business attended to:

	SUBSCRIPTIONS.		
J Horner	50	J Sharpe	52 21
A A Horner	50	P C Bellows	1 10
Jos Anderson	1	S Jones	25
Mrs L A Chapman	1	P Wiechbrodt	1 50
S Reynolds	1	J S Quackenbush	1
S Spencer	2	10 J Crafton	1
S J Grant	1	J J Cooke	1
S M Smith	2	C V Latimer	50
J C Shuck	2	M Crayton	1 10
C H Dresser	2	D Wright	1
W C Dresser	1	D C Dickinson	1
J Thompson	2	N Buch	1
S S Hayden	1	I Graves	1 50
W W Reick	10	H Sparkman	1 50
P McGinnis	1	H F Adams	50
J R Lent	1	W Lindsay	50
W Parker	50	F C Hoskin	2
S Green	1	C W Bridge	2
Joel Burgess	50	J A Miller	2
W C Nicols	2	J Reiersl	1
J Gardner	1	A T Purcell	2
G Markham	1	10 K Lloyd	1 10
E Hoyt	1	J W Smith	50
T J Hosmer	10	J W Cassaday	50
F S Allen	2	H H Edwards	1 50
J W Kile	10	J B Cook	2
Bro. Smalley	1	R Collier	1
L Hosey	1	Mrs A L Johnson	2
W Wilson	50	F Wilcox	1 10
Mr Hart	50	A W Stewart	1

BOOKS AND TRACTS.

H Prosser	61	00	W C Nichols	50
J Hart	4	00	H C Chamberlain	1 50
Mr Clisger	75		E M Saylor	15
Tract Fund	71		H Hersey	2 50
T W Woodrow	4	00	T W Alderson	2 00
J W McCoy		35	A McClatchie	45
C Belshaw	3	00	W L Bush	1
C Howard	1	00	A C Earle	3
W W Cudmore	1		F J Eyhe	25
J Myrick	45		J Warren	50
J M Keen	12		J Edmonds	40
D T Hilsted	25		E B Vermillion	40
Z Smith	10			

ANNOUNCEMENTS.

J. M. Stephenson's address is now 342 Warren Avenue, Chicago, Ill.

J. M. Stephenson will preach at Borgat's corners, Ind., the last Saturday and Sunday in October, and near Paris, Ill., as Brother Young may arrange, the first Sunday in November.

Can remain at Borgat's Corners until the middle of the following week. Can commence at Paris on Friday evening before the second Sunday in November.

J. M. Stephenson will dedicate the church at Tuscola City, Wisconsin, next Sunday.

The congregation near Severance, Doniphan Co., Kansas, will hold a meeting over the third and fourth Sundays in October, 1876. Preaching brethren are invited. We look for Clover, Kinney, Adams and I Pierson. Come, others, if you can, both brethren and friends to the cause. Part of the meeting will be at Severance, and part at Syracuse school house, two miles south of Severance. The meeting commences on Saturday night before the third Sunday in October, 1876.

S. P. RUNKLE.

There will be a conference meeting of the brethren of the Church of God at the Freed school house, commencing on the Friday before the second Sunday in October, ten miles southwest of Girard, Crawford Co., Kansas.

We hope that Brethren Kinney, Hayden, Butts, Bridger, Hobbs, Foore and Pickett, of the preaching brethren will be with us, and all others who can come. Any one coming on the cars should write to me, and I will meet them at Girard. Come, brethren, as this is the central point for the people of this county, and thousands throng the centennial exhibition. Let us meet in the name of the soon-coming King who will certainly all the centennial that ever may will be. Come one, come all. Let nothing but sickness keep you from coming. We will do all in our power to make you comfortable while you are here.

E. TAYLOR.

Girard, Crawford Co., Kansas.

Notice is here given to the brethren of the Abrahamic faith in South-eastern Missouri, and South-western Kansas to meet in conference with the Church of God worshipping on Indian Hill, Cedar county, Kansas, near Myers Station, M. K. & T. R. R., commencing Friday, Oct. 27, 1876, at 7 o'clock p. m.

The object of this conference is the propagation of the Gospel of Christ, the establishment of Gospel order among believers in Christ, to take action under the Constitution of the Christian Association of America, the duty of supporting our papers—the RESTITUTION and *Sunshine* and all necessary business that may be presented for action. The church worshipping on Indian Hill will be glad to meet all the conference all lovers of church order, all that are not tired of preaching the things concerning the Kingdom of God and the name of Jesus Christ and hearing them preached, that is satisfied with the Gospel of this dispensation.

I wish to say, in justice to those who chose me to call this meeting, that it is are but few of the faith living near the place of meeting, and those few though rich in faith are poor in this world's goods. Let us go up, then, to this meeting, as the JEWS did to their feast of tabernacles.

By order of the church.

J. W. LOVELESS.

FORT SCOTT, KAN., Sept. 5.

Charity.

In the hour of keenest sorrow,
In the hour of deepest woe,
Wait not for the coming morrow,
To the sad and sorrowing go;
Make it thy sincerest pleasure
To administer relief,
Freely opening thy treasures
To assuage a brother's grief.

Go and seek the orphan sighing,
Seek the widow in her pain;
As on mercy's pinions flying,
Go dispel the darkest learn:
Seek the stranger sad and weary,
Pass not on the other side,
Though the task be sad and dreary,
Heeding not the scorn of pride.

Go with manners unassuming,
In a meek and quiet way,
O'er the fallen o'er presuming,
Though thy brother sadly stray:
'Tis a Savior's kind compassion,
'Tis his righteousness alone,
All unmerited salvation
That around thy path has shone.

When thy heart is warmly glowing
With the sacred love of prayer,
Be thy works of kindness flowing
Not as with a miser's care;
Duty's cry shall be thy watchword,
Pity drop the heavy tear,
Always toward the fallen cherish
Sympathy and love sincere.

Destiny of the Wicked.

"What shall the end be of them that obey not the Gospel of God?" 1 Peter iv: 17. Many and conflicting are the theories of men, relative to the destiny of the finally impenitent.

One class holding to the view that all men without an exception, will finally be made "holy and happy." Another class presents, as "the chief corner stone" of their theology, the revolting and God-dishonoring doctrine of endless misery. The former view (based as it is, upon the false assumption of man's present immortality,) cannot be harmonized with God's justice, neither can the latter be harmonized with His mercy. There is still another view, which, if true, effectually scatters to the winds, the theories above alluded to, of "endless happiness" or "misery." I refer to the Bible view, held and promulgated, both in England and America by men of undoubted ability and learning. The Bible for me, is sufficient. I accept it as true. And cannot, with love and reverence to its Author, present one cheering ray of hope to those who persist in allis of sin and unbelief. They have no hope. 1 Thess. iv: 13; Eph. ii: 12.

Neither will I cast a libel upon the character of God, by telling my fellowmen that God designs to punish the mass of His creatures, with the most excruciating pain, throughout the endless "Ages to come." At the same time, telling them "God is love." 1 John iv: 8, 16. Could they believe both statements? Reason revolts at the idea of such a vindicative tyrant. The theory of "endless misery" is well calculated to drive men into Atheism. We do not however, screen the guilty. Justice and mercy go hand in hand. "The wicked shall not go unpunished;" but what is the punishment? Is it "endless misery?" Or is it endless "death" and "destruction?" "The ways of sin is death." Rom. vi. 23. "The soul that sinneth, it shall die." Ezek. xviii. 4, 20. "Sin when it is finished, bringeth forth death." James vii. 15; v. 20. "He that soweth to his flesh shall of the flesh reap corruption." Gal. vi. 7, 8. "Where are the dwelling places of the wicked? Have ye not asked them that go by the way? And do ye not know their tokens. That the wicked is reserved to the day of destruction? They shall be brought forth to the day of wrath." Job xxi. 29, 30; Dan. xii. 2; John v. 28, 29; Acts xxiv. 14, 15. "But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they shall consume; into smoke they shall consume away." Psa. xxxvii. 20. "But the transgressors shall be destroyed together." Chap. xxxviii. "God shall likewise destroy thee forever, he shall take thee away, and pluck thee out of thy dwelling place, and root thee out of the land of the living." Psa. lii. 5. "Thou castest them down into destruction." Psa. lxxiii. 17, 19. "When the wicked spring as the grass, and when all the workers of iniquity do flourish; it is that they shall be destroyed forever." Psa. xcii. 7. "The Lord preserveth all them that love him: but all the wicked will he destroy." Psa. cxlv. 20. "The perverseness of transgressors shall destroy them." Prov. xi. 3. "Destruction shall be to the workers of iniquity." Prov. x: 29. "Whoso despiseth the word shall be destroyed." Prov. xiii. 13. "Destruction shall be to the workers of iniquity." Prov. xxi. 15. "He that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy." Prov. xxix. 1. "And the destruction of the transgressors and of the sinners shall be together, and they that forsake the Lord shall be consumed." "For our God is a consuming fire." Not simply a scorching fire. Isa. i. 28; Heb. xii. 29. "And it shall come to pass, that every soul, which will not hear that Prophet, shall be destroyed from among the people." Acts iii. 23. They are as "vessels of wrath fitted to destruction." Rom. ix. 22; ii. 1-10. "If any man defile the temple of God, him shall God destroy." 1 Cor. iii. 17. "For when they shall say, peace and safety; then sudden destruction cometh upon them." Thess. v. 3. The wicked, at Christ's coming, "shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." 2 Thess. i. 8–10. "Whose end is destruction." Phil. iii. 19. In the two last citations, we have a direct answer to Peter's inquiry: "What shall the end be of them that obey not the Gospel of God?" Their "end is destruction" and not salvation. It is "death" and not life. They are to "be consumed" or "destroyed and that without remedy." It will be a simultaneous destruction of all the ungodly. They "shall be destroyed together" in Gehenna-fire, called "the second death." Matt. xiii. 40–42; v. 22, 29, 30; Rev. ii. 11; xx. 6, 14; xxi. 8. They are "as natural brute beasts made to be taken and destroyed." 2 Pet. ii. 1, 12. The proud and "all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them and neither root nor branch." Mal. iv. 13. "He will burn up the chaff with unquenchable fire." Matt. iii. 12. They "shall be cut off from the earth." Prov. ii. 21, 22; x. 30; xi. 31. Psa. xxxvii. 9, 22, 28, 34, 38. It is but a problem of loss or gain. The wicked loose what the righteous gain. The one gains "eternal life," the other does not. Rom. vi. 23. The one gains the earth, as an endless home, the other does not. Matt. v. 5; Psa. xxxvii. 9, 11, 22, 29, 34; iii. 5; Prov. ii. 21, 22; x. 30. In short, the one shall gain an immortal existence, on the earth renewed, and share with Christ all the glories of the ever-unfolding ages of eternity. Rom. ii. 7; Dan. xii. 2; 1 Cor. xv. 51, 55; Luke xx. 34–36. While the wicked shall be removed into non-existence! "They shall be driven from light into darkness, and chased out of the world." "Let the sinners be consumed out of the earth, and let the wicked be no more." Psa. x. 4, 35. "For yet a little while and the wicked shall not be." Psa. xxxvii. 10. They will have no existence whatever, either of happiness or misery. Their very being will be blotted out of the universe of God. Psa. lxix. 28; Rev. iii. 5. "As the whirlwind passeth, so is the wicked no more." Prov. x. 25. "They shall be as nothing, and as a thing of naught." Isa. xli. 11, 12; Jer. x. 24. "They shall be as though they had not been." Obadiah 16th verse. Then all the remaining inhabitants of earth "shall be righteous." Isa. lx. 21. Then throughout the vast universe of God will be heard the grandest notes of praise that has ever been sung by created beings. Psa. v. 9, 10, 13. The wails of the lost will not then be heard. They shall be hushed forever in the silence of "the second death." To the sinner I would say "Flee from the wrath to come." Escape for your life. Let "the goodness of God," (in placing within your reach the means of gaining an endless existence of felicity,) "lead you to repentance." Rom. ii. 1-9; 2 Pet. iii. 9. "Seek ye the Lord while he may be found, call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon. Isa. lv. 6, 7. "Depart from evil and do good, and dwell forevermore." Psa. xxxvii. 27, 29; xxxiv. 14; Isa i. 16, 20; Amos v. 14, 15; Rom. xii. 9. O sinner, in the name of the Master, arise. Bestir yourself. Shake off the lethargy that binds you to "death" and destruction. "Let nothing come between you and Christ" God has set before you life and death. Choose life. Deut. xxx. 19. "Lay hold on eternal life." 1 Tim. vi. 11, 12, 19. Think, Oh! think, "eternal life" is to be lost or won. An endless existence in God's presence, where there is "fulness of joy," and at his right hand where "there are pleasures forevermore." Psa. xvi. 11. Will you, can you barter these endless pleasures for sinful pleasures, which are but for a season? Heb. xi. 24-26. Jesus offers you "a crown of life," will you accept it? Rev. ii. 10. He offers to share the glories of his throne with you, can you refuse it? Rev. iii. 21; Matt. xix. 28; Luke xxii. 29, 30; 2 Tim. ii xii. Those that overcome shall be permitted "to eat of the tree of life, which is in the midst of the paradise of God." Rev. ii. 7. They will obtain an entrance into the city whose walls are of jasper, whose gates are of pearl, and whose streets are of gold! They "shall inherit all things." Rev. xvi. 7. The crown, the white robe, the victors song, the best society earth ever knew, may all be yours, if you to decide it. According to your decision, so it will be. "The life that now is" soon will have vanished away. Hence the uncertainty of life, should in thundertones, admonish us of the absolute necessity of a preparation, that we may obtain and enjoy the life "which is to come." "Search the Scriptures," believe and obey them, and when the reign of death is over, the bliss of immortality will be yours. John v. 39; Rom ii. 6, 7; Rom. v. 14; 1 Cor. xv. 26, 55.

AUSTIN CURTIS.

A Letter From Mrs. Alexander Campbell.

An article from your pen in the *Christian Messenger* of March 10th headed, "Our Insignia, the Holy Scriptures," attracted my attention and greatly interested me. The mind and pen guided by the inspired, infallible word, cannot fail to impart wisdom, and its instructions transcend all that could be gained from books that have been written from time immemorial by the wisest sages and philosophers the world ever saw. The fountain is always higher than the stream springing from it, so with the Author of the Holy Scriptures; he is the unfailing fountain of life and light eternal to man! All of the grandest libraries of earth are but the figments of bewildered, distracted imaginations, not a jot or a tittle of them worthy of being relied up in comparison with the heaven-inspired, heaven-bequeathed legacy to man—the Bible! Inspired prophets and apostles have handed down to us the history and origin of man, what he is, and what his destiny will be through the ages of eternity? And not all the cavils of infidel men, nor all the malice of the great adversary of God and man that has now been at work since the fall of our first parents in Paradise, have been able to controvert its truths or set them aside!

These sublime truths have enlightened the world in ages past, and will continue to be the only true source of light and life spiritual, the joy eternal to poor, lost, ruined humanity, through all succeeding years, until the second advent of our adorable Redeemer into this dark world of untold woe shall close the scene and institute a "new heaven and a new earth, in which righteousness shall dwell forever."

But my brother, I feel impelled to advert to another engrossing and most startling topic that has appeared in a still later issue of your paper, entitled, "The Crack of Doom." The interviewing that took place lately with a French savant in regard to the destruction of our planet, mother earth, being from all the signs of the times near at hand. It appears from what he says that he is not a religious personage. "As a rule, I despise priestcraft, and I resent the interference of religion with science." But he acknowledges that the signs of the last day coincide with his views of science, after quoting from the New Testament, "and there shall be signs in the sun, and the moon, and in the stars; and upon the earth distress of nations with perplexity, the sea and the waves roaring; the stars shall fall from heaven, and the powers of heaven shall be shaken." It seems to me that we are on the very border of the era thus indicated. In fact, both science and revelation agree in declaring the advent of eternity (the Lord Jesus Christ) to be, so to speak, at our very door." This truly awful and grand foregoing topic was dwelt upon by the apostles in their days. Numberless references are made to it throughout the New Testament Scriptures. But especially read the discourse of the apostle Peter, the third chapter of his second letter, and all must acknowledge the solemnity of that day!

But it is said, "of that day and of that hour we know not." True it has been so said, but as it was the case in regard to the first advent of our Lord, there was a general expectation, a longing, and a looking for his coming without being aware of the precise day and hour; thousands are now looking anxiously for his coming, and may it not be now similar in regard to his second advent? Is anything too hard for God to accomplish, who made the heavens and the earth with all their tenantries? The same word that deluged this planet in the days of Noah by a single fiat can reduce it to ashes.

Dear Mr. Campbell, in often discoursing upon this theme, used to say, "that all that would be necessary would be for the Creator to separate the gases, and the great seas would ignite and burn like inflammable oil, and boil like a cauldron," so that the upheaving by earthquakes on this little globe of ours will not be necessary if God should set the ocean on a blaze. But the views of some excellent christians are, that the millennium must first come, and the Jews restored to their ancient land; that they will be gathered back to worship the God of Abraham, Isaac, and Jacob, as formerly. It is prophesied of them that "kings and queens should become their nursing mothers and fathers," etc. But as yet to the most devout and inquiring minds, these rest dubiously. It was the opinion of Mr. Campbell that the line of prophecy ran out in 1866, though he was exceedingly cautious in expressing himself, and never dogmatically affirming, as many have done.

Sir Isaac Newton asserted "that before a certain prophecy could or would be accomplished, there must be a mode of traveling discovered at the rate of 40 miles per hour." What that prophecy to be accomplished was, I never saw stated. But from all of the wonderful discoveries and events taking place, we certainly do live in "perilous" and most momentous times!

Let us, dear brother, who have professed to believe and to have received into our hearts, the ennobling, sublime, comforting heaven-taught doctrine of our Lord and Savior Jesus the Christ; yes, the simple gospel he preached in Jerusalem, and also his inspired apostles, and which has been left upon record for the salvation of a lost and ruined world, freely given as the morning dew, to all who will accept and obey the divine mandates. Yes, let us be ready like the "wise virgins, keeping our lamps well filled with oil, trimmed and burning;" thus we shall be ready to meet our divine Master. If we should be so honored as to meet him, majestically descending from the throne of his glory, attended with "his Father's glory, his own glory surrounding him, and that of the hosts of holy angels," to come and take us up to the New Jerusalem! or should delay be a little longer, so that our mortal bodies shall be consigned to the silent tomb! may we be awakened by the trump of God to a glorious resurrection from the dead, robed in the resplendent robe of Christ's righteousness! For "this corruptible must put on incorruption, and this mortal must put on immortality."

The Wine Cup.

How many men, (old and young) do we find traveling the road to destruction, by tarrying at the "wine cup," the card table and the ball room, where all manner of vice prevails. Let us look about us and see what is transpiring. Here we see drunkenness and gambling with all its viciousness, and there murder in every form that can be imagined. And what is the cause of all this? It is because people give way to their evil passions instead of trying to control and keep them under. Now, these things ought not so to be, but we should resist the devil (evil passions) and he will flee from us. Let us then take heed to let the unclean thing alone, and listen to what Solomon says about this matter. "Look not thou upon the wine when it is red, when it giveth his color in the cup, (and) when it moveth itself aright." For "at last it biteth like a serpent, and stingeth like an adder." And again he asks the questions, "Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?" And he answers thus: "They that tarry long at the wine; (and) they that go to seek mixed wine." Prov. xxiii. 31, 32; xxiii. 29, 30. Is it not evident, that Solomon, the wise man, saw these vicious habits in his day, by the description he gives? Yea; to be sure. And Solomon speaks again on thus wise: "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise." And, why "not wise," because it (this poison distilled liquor) "takes away the heart" (or understanding). Hosea iv. 11. Then their "eyes behold strange women, and their heart uttereth perverse things." Prov. xxiii. 33. What is the consequence when they "have erred through wine, and through strong drink are out of the way? Isa. xxviii. 7. Habakkuk, the prophet says, "Woe unto him that giveth his neighbor drink, and puttest thy bottle to him, and makest him drunken," etc. Yes, "woe unto him," for he (the drunkard) not only loses his character and pious principles in this life, but he is not permitted to enter the kingdom of God, where all will be peace and harmony, with Moses, Abraham, Isaac and Jacob, also the redeemed and immortalized saints. Some may say it looks awful to think that a drunkard will not be saved, but the inspired Apostle Paul says they will not. 1 Cor. vi. 10. It behooves us then, that we take heed to what the Savior says, watch and pray, for in such an hour as ye think not, the Son of Man cometh." Who then is a faithful and wise servant, whom his Lord hath made ruler over his household to give them meat in due season? Blessed is that servant whom his Lord when he cometh shall find so doing. Verily I say unto you, that he shall make him ruler over all his goods. But, and if that evil servant shall say in his heart, my Lord delayeth his coming; and shall begin to smite his fellow servant, and to eat and drink with the drunken; the Lord of that servant shall come in a day when he looketh not for him, and in an hour that is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth." Matt. xxiv. 44–51. Will this be otherwise? It seems not. For "as it was in the day *of* Noe, so shall it be also in the days of the Son of Man." "They did eat, they drank, they married wives," etc., "and the flood came and destroyed them all." Matt xxiv. 37-39; Luke xvii. 26-30. So will it be in the end of the world when the Lord will come taking vengeance of them that know not God, and obey not the Gospel, etc. 2 Thess. i. 8.

Fraternally subpitted,

J. & L. HARLAN.

Living Unto God.

The dead are utterly and absolutely blotted temporarily from actual being. How can they be raised. The just in all ages live unto God through Christ, (for Christ is the hope of the world); the unjust unto condemnation and death.

What is living unto God? Simply in the mind, memory and purpose of God alone they exist. Actually they have no existence; personally, they are as though they had not been. For the dead know not anything. All go unto the same place. All are of the dust, and all turn to dust again; and the spirit (ruah—breath or wind,) shall return unto God who gave it. But God preserves the pattern or identity of the man in his memory. For he knoweth our frame, he remembereth we are dust. (Rank materialism this.) The body is built up of atoms. An atom is the smallest quantity of a substance that can enter into combination to produce the molecule. A molecule is a group of atoms united by chemism, and capable of existing by itself. Atoms are indestructible, therefore can not be annihilated. Molecules are susceptible of endless change, and it is a law of chemistry that elementary substances combine only in the formation of new substances by chemical force or atomic weight. That is, compound atoms are formed from single atoms, (making the molecules,) but only in certain proportions,—for example: 71 parts of chlorine unite with 32 parts of sulphur, and with 56 parts of iron; but 32 to 56 is the ratio in which sulphur combines with iron,—according to the substances forming the combination. Underlying this is a fact that atoms of each substance differ as to size, weight and form. The divisibility may not be susceptible of demonstration, (yet Sir Wm. Thompson says if we conceive a sphere of water as large as a pea to be magnified to the size of the earth, each molecule being magnified to the same extent, the magnified structure would be coarser than a heap of small lead shot, but less coarse grained than a heap of wooden cricket balls); but infinite diversity in nature assures that fact. Such being the case, the vital force of each human body must select only such atoms as are appropriate to itself. All other are rejected, coming from what source they may. The atoms assimilated into one human body cannot be into that of another. Infinite diversity is the law of nature. The identity of one cannot be absorbed into that of another, or the atoms forming the identity annihilated. Two atoms of different substances are no more alike than two faces. The law of infinite diversity inevitably determines the identity. The very hairs of our head are numbered. And the little sparrow when it falls is remembered; and are ye not of more value than many sparrows? God has resolved to resurrect or reproduce them; they live in his purpose. As to whether a resurrection is possible under the existing combinations into which man may have seemed to have passed is simply a question of God's power. Can he restore to the atoms the vital force by which they were originally brought together and made to cohere? That is, can he exactly reproduce a being who has vanished from actual existence? The Bible says he can. If then he can give vital force to the atoms that originally were made to cohere, that is resurrection. And where vital force is stayed (those atoms make the dust and ashes under the feet in that day. Mal. iv. 3.) that is non resurrection. It is not the creation of a new being, any more than the creation of a new earth, but a recreation or the giving vital force to the old one. Man vanisheth away, and where is he? Yet Job truly said: In my flesh (not ruah—breath or, wind) shall I see God.

O. H. ADAMS.

Truth is truth though all men forsake it—it still remains unchanged, the same, and its own excellence will recommend it, even though the conduct of its professors does not.

It is very common for reprovers to be unjustly upbraided as usurpers.

It is a matter of comfort to the honest, that God knows and appreciates their honesty.

If God be our enemy, all creation is at war with us, not excepting frogs and flies.

Negro Race.

Is Africa without her heraldry of science and of fame? The only probable account which can be given of the negro tribes is, that, as Africa was peopled, through Egypt, by three of the descendants of Ham, they are the offspring of Cush, Misraim, and Put. They found Egypt a morass, and converted it into the most fertile country in the world. They reared its pyramids, invented its hieroglyphics, gave letters to Greece and Rome, and through them, to us. The everlasting architecture of Africa still exists, the wonder of the world, though in ruins. Her mighty kingdoms have yet their record in history. She has poured forth her heroes on the field, given bishops to the church, and martyrs to the fires; and, for negro physiognomy, as though that should shut out the light of intellect, go to your national museum; contemplate the features of the colossal head of Memnon, and the *statues* of the divinities on which the ancient Africans impressed their own forms, and there see, in close resemblance to the negro feature, the mold of those countenances which once beheld, as the creations of their own immortal genius, the noblest and most stupendous monuments of human skill, and taste, and grandeur. In the imperishable porphyry and granite is the unfounded and pitiful slander put licly, and before all the world, refuted. There we see the negro under cultivation. If he now presents a different aspect, cultivation is wanting. That solves the whole case; for even now, when education has been extended upon the poor and undoubted negro, it has never been bestowed in vain. Modern times have witnessed, in the persons of African negroes, generals, physicians, philosophers, poets, linguists, mathematicians, and merchants, all eminent in their attainments, energetic in enterprise, and honorable in character; and even the mission schools in the West Indies exhibit a quickness of intellect, and a thirst for learning, to which the schools of this country do not always afford a parallel.

—*Richard Watson.*

Mourning in the East.

The mourning customs of the east have not materially changed since the days when Joseph went up to bury his father in the land of Canaan. Professional mourning women announce the death by a shriek, shrill and piercing; they weep, they beat their breasts, they tear their hair. The entire household join with them in noisy and obtrusive demonstration of sorrow. The outer garment is some times replaced with a coarse robe or shawl of sackcloth. Oftener it is rent in the distraction of grief. But a reasonable regard to economy is not forgotten on these occasions. The undertaker first goes to every mourner, and carefully rips the central seam of his robe three or four inches down the breast. The rending of the garment is thereafter only the ripping of a seam; a needle and a little thread easily repair the damage. The sacred tears of affection are treasured up in a bottle. For this purpose the master of ceremonies presents each weeping friend with a piece of cotton-wool with which to dry his eyes. This cotton is preserved, and the tears wrung from it into the tear bottles, as a future and affectionate remedy in the last hours of life. Thus a carefully pre-arranged extravagance of grief prepares for and accompanies the last hours of life. When the time of burial arrives, which in that warm climate is never long delayed, the body is dressed in its best attire, and laid, not in a coffin, but upon an open bier, perhaps adorned with flowers, and so borne, by the Turks in silence, by the Christians with softly chanting hymns, to its last resting place. Yet even here economy is not forgotten; every valuable article of clothing is taken from the remains, which are then buried, without a coffin, and in a shallow grave.—*Van-Lennep in Harper's Monthly.*

Correspondence.

I have been attending the Nevada Baptist Association, and especially to their preaching of "total depravity," and "the inner man of Adam sinning in the Garden," and of "immortal souls being renewed, or born again," and other phrases as much unscriptural. Hence, I purpose on next Sunday to make this proposition, the N. B. Sunday School to be placed in the hands of the Superintendent. That the first scholar of the Nevada Baptist Sunday School that will find in the Scriptures commonly called the Bible, either of the following sentences or parts of a sentence, as "total depravity," "immortal soul," or "never dying soul," and give the chapter and verse to the Superintendent, shall receive a two dollar greenback as a reward for their search. I, as a matter of course, do not include my three children in the proposition above. S. S. HAYDEN.

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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TO CORRESPONDENTS.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his Holy Prophets since the world began." It now advocates as a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of Kings, and the immortal saints as joint-heirs with Him in the government of the nations, the restoration of Israel, the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ; and many other kindred truths. It also advocates a hearty belief of the Gospel, repentance, and baptism as pre-requisites to the forgiveness of sins, and a holy life as essential for final salvation.

The Second Death.

A REPLY TO S. R. BRAIDAN.

Question—Can any die the second death unless they begin to live the second life, and how do they begin to live the second life? Read Ephesians ii. 4, 5. Compare Rom. vi. 2. Is not this the way to begin the second life? How do they die the second death? Is it not by apostatizing from the faith? If so, is it a literal death? Rev. iii. 1.

ANSWER.

Your quotations as arranged lead me to conclude that you substitute the figurative for the literal in the second death. You forget that the terms first and second are relative and must refer to subjects of the same kind. You could not say "this is my first son;" if all the balance were girls. In like manner it is triumphantly proved that the six days of Genesis were periods of twenty-four hours each if the seventh was which "the Lord God hallowed" as a sabbath. The first day, the second day,—the seventh day, imply that the whole of the series were of the same species.

So a first death implies at least a second of the same kind. Hence your phraseology is imperfect when you call the life on which the Christian enters after baptism "a second life." It is proper to call it a new life but not a "second." So if there is such a thing as "spiritual death" in the commonly received meaning of the term and, after entering on the new life, a man should apostatize he certainly would have died twice: spiritually or metaphorically. However the passage in Jude 12 which speaks of some being "twice dead" we think is correctly rendered by the Diaglott "unfruitful for two seasons." Nevertheless the ungodly are everywhere spoken of in the Scriptures as dead; if then this death is merely a state of sin or "spiritual death," and the second death is second in relation to this, it of course must be a second state of sin which can only follow the new or what you call the "second" life. But if you allow the first death to be a literal one the second must be also. That it is so is evident from the fact that it is the punishment of sin. Would you concede that the wages of sin is apostacy? Would you concede that to apostatize is to be "cast into a lake of fire?" The only Scriptural author who uses the term, himself defines it to be a lake of fire. Shall we not believe him?

But how are we to understand the expression "dead in trespasses and sins"? In what sense are the wicked dead while literally alive? I deny that the ordinarily received idea is correct, and consider it as one of the fruits of the doctrine of the immortality of the soul. The idea is that a state or condition of sin is called death. I concede that the sinner while in that state is said to be dead, but that state is not itself called death. The distinction is a nice one but an important one. To illustrate. If I say "The married state is one of happiness" do I mean that they are identical? so that it would be proper to say that every happy man is also a married man? My meaning is very apparent it needs no explanation. The married state and the happy state are two different states but they generally coincide. So the sinful state and the death state are two entirely different ones yet he who is in a sinful state is also in the death state. Now it remains to show how a man who is alive can be properly called dead. Of course it is only by a metaphorical use of the word that it can be true. A few instances of its use in Scripture will enforce and illustrate my idea better than a volume of writing without them. The angel said to Abimelech "Behold, thou art but a dead man for the woman which thou hast taken." Gen. xx. 3 Why? 7th verse "if thou restore her not thou shalt surely die."

"The Egyptians were urgent upon the people that they might send them out of the land in haste; for they said, we be all dead men." Ex. xii. 33. Why? Because the angel had slain the firstborn throughout the land and they were certain that unless this strange people left the country they would all perish.

God said to Adam "In the day thou eatest thereof thou shalt surely die." Why? because his death was certain; none could stay God's hand, but he would drive him from the life-perpetuating tree and he would finally return again to dust. He was judicially dead, i. e. a condemned criminal awaiting execution.

"She that liveth in pleasure is dead while she liveth" said Paul 1 Tim. v. 6. Why? Because "the end of those things is death." "Except ye eat the flesh of the Son of man and drink his blood ye have no life in you" said the Life-giver. John vi. 53. Why? Because there was no way of escaping from death. "If a man keep my sayings he shall never taste of death." John viii. 52. Why? Because "I will raise him up at the last day."

Here you see that the certainty of an event justifies one in speaking of it in a figure as already having taken place. The ungodly are dead because they are under condemnation of death and the event is certain. The righteous have "passed from death unto life" and "never taste of death" because "there is therefore now no condemnation to them that are in Christ Jesus" and they "sleep in Jesus" waiting "the last day" when he will "raise them up." Jesus said of Lazarus "He sleepeth." Of the ruler's daughter, "She is not dead but sleepeth." Why? Because he purposed to restore them to life. Their lives had suffered but a temporary interruption. Of Lazarus he said "this sickness is not unto death," and yet he had been dead four days when he woke him out of sleep.

It seems to me that the principle on which such language was used cannot be mistaken. The temporary character of the life we now live; of the death we die and a reference to the final condition and its certainty can alone justify it. Hence in this view the righteous never die and the wicked never live:

The death of the righteous is but a brief sleep; they awake to endless life. The life of the wicked is not life, Jesus being witness; "Ye have no life in you" said he. It is but an embryotic state which ultimates in abortion. If raised to judgment they are still but the dead which stand before God. And when consigned to horrors of the lake which burns with fire and brimstone they only drop back again the second time into the death state out of which they have been called for judgment and the life they then have is no more worthy of the name than the temporary passage of the criminal from his cell to the gallows is liberty.

I think the passages which you collate are misunderstood by you from the manner in which you compare them; but if this view of the life and death question is correct, they are not hard to understand. Ephesians ii. 4, 5, 6 reads "But God who is rich in mercy for his great love wherewith he loved us, even when we were dead in sins hath quickened us together with Christ, (by grace are ye saved) and hath raised us up together, and made us to sit together in the heavenlies (Diaglott) in Christ Jesus." You seem to understand the quickening here spoken of to be the new life in Christ, or spiritual life, and the raising up to refer to "rising to walk in newness of life" from the baptismal grave. I do not agree with you but interpret it by the foregoing principles. When Christ was quickened or made alive from the dead all who will be saved were in him on the principle of faith, precisely as we were all in Adam seminally when he sinned. And, although our actual quickening is yet future, yet, because it is certain, it may be regarded as having taken place "together with Christ." Even as "God who quickeneth the dead and calleth the things which be not as though they were," called himself "the God of Abraham, Isaac and Jacob," even though they were dead, because their resurrection being certain he regarded them as alive. "They all live unto him." Again "He hath raised us up together" (or exalted us) "and made us sit together in the heavenlies in Christ Jesus." Christ was not only quickened but exalted (or raised up) to supreme authority, having sat down on the Father's throne, and we by faith are made to share his glory as certainly as though it had already taken place. That this is what is meant by "sitting in the heavenlies" is clear from what Paul says in the preceding chapter, which see. "Which he wrought in Christ when he raised him from the dead" (or quickened) "and set him at his own right hand in the heavenlies," &c.

But I have already exceeded my limits and for the present must forbear.

Yours for the truth.

J. F. WILLCOX.

Can the Soul be Killed?

"Fear not them which kill the body, but are not able to kill the soul; but rather fear Him which is able to destroy both soul and body in hell."—Matt. x. 28.

These words are commonly supposed to teach that the essential nature of man resides in his soul, which is said to be a substance quite distinct from the body, which is only, we are told, a machine, constructed for the purpose of enabling the soul to live in, and hold intercourse with, this material world. They are further asserted to imply the indestructibility and deathlessness of the soul, which, it is affirmed, is altogether beyond the reach of any mortal injury, and that the utmost man can do is to destroy the material machine, or body, and effect its separation from the soul, which soars away to some new place, and in a new condition of existence.

Now I ask the candid and intelligent reader on what authority does he suppose that the soul is a distinct substance—a complete organization in itself—and constituting the human personality, apart from the body? Is this extensively prevalent notion derived from the Bible? Will the reader pause to recall any portion of the sacred Scriptures where the soul is so described as combining in itself the essential properties of the human being, and capable of a separate state of existence?

* * * * * * *

If we are to hold the popular opinions about the human soul, what does our text mean? In reply to this question, I request the reader to examine the parallel passage as recorded in Luke xii. 4, 5: "I say unto you, my friends, be not afraid of them that kill the body, and after that have no more that they can do; but I will forewarn you whom ye shall fear; fear Him who, after he hath killed, hath power to cast into hell." In this version of our Lord's words, the word "soul" does not occur; and instead of "are not able to kill the soul," we have the words "have no more that they can do." The meaning, then, is clearly the following: Although wicked men are able to kill the Lord's people, they can do no more than this; they have no power to keep them dead; they cannot destroy the soul or life which the Lord has promised to give his people, by raising them from the dead to die no more.

The word "soul" is to be understood in this passage the same in meaning with the word life; in proof of which I ask the reader's consideration of the following passages which occur in Matt. xvi. 25, 26: "Whosoever will save his life shall lose it, and whosoever will lose his life for my sake find it: for what is a man profited if he gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?" Now the word translated life twice in the 25th verse, and soul twice in the 26th verse, is one and the same Greek word in all four places. Why should one word receive different translations in two such closely connected and current texts? The answer is plain. The translators of the Bible held the popular heathen notions about the human soul, and therefore to have used the word "soul" in the 25th verse would have grated upon their ears. "Whosoever will save his soul shall lose it [i. e. life]; and whosoever will lose his soul [i. e. life] for my sake, shall find it." Hence they employed the word "life" in this verse, and the word "soul" in the verse following! But there is evidently no good reason why one Greek word, occurring as it does in this passage four times consecutively, should be translated by two English words. If the reader will substitute the word life in the 26th verse for the word soul, as is done in the previous verse, he will find a natural, and, as I believe, the strictly correct meaning of our Lord's words: "Whosoever will save his life shall lose it, and whosoever will lose his life for my sake shall find it: for what is a man profited if he shall gain the whole world and lose his own life? or what shall a man give in exchange for his life?" What our Lord says here is very plain; "Whosoever will save his life [in this world, at the expense of his duty to me,] shall lose it [in the world to come]. And whosoever will lose his life [in this world] for my sake, shall find it [in the world to come]. For what is a man profited if he shall gain the whole [present] world, and lose his own life [in the world to come]? or what shall a man give in exchange for his [future and everlasting] life?" To lose the soul then, does not mean that the soul as a separate being, without a body, goes away to be everlastingly tormented; but means to lose the blessed privilege of endless life. When the soul is lost, the man himself, in his entire and complete nature, is lost or cast away from conscious and endless existence, as [also in the parallel passage to that we are now considering, most clearly represents. "For what is a man advantaged if he gain the whole world and lose himself, or be cast away?" Chap. ix. 25.

The text at the head of these remarks is but partially and imperfectly understood by those who quote it with so much assurance in proof that the soul, as a separate being, cannot, and will not, be ever destroyed. What our Lord says is, that man is not able to kill the soul, or destroy the life which he will give his people; but he himself is able to kill the soul, and cut off the wicked from having endless life. "Fear him who is able to destroy both soul and body in hell." And as our Lord warns mankind to fear him as having the power to destroy the whole man in the all-consuming fires of hell, he evidently implies that such is the punishment which he will visit upon the wicked. The miserable subjects of the future punishment will not be perpetuated in conscious sin and suffering, but shall be burnt up as chaff or stubble in the lake of fire which shall flow around the burning world. "The heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment, and perdition of ungodly men." 1 Peter, chap. iii. v. 7.—*Rev. J. Panton Ham.*

The Truth in Love.

Some persons speak the truth harshly. They are not corrupt, but they are vindictive. They fancy that the fault and fall which are brought to their notice must be sternly handled. They must cut up the offender by the roots. They must put down the criminal instantly, openly, firmly. They set their teeth, straighten their backs, and proceed to discipline the transgressor. Such individuals are often the very best of men in all other respects save one. They have integrity, courage, consistency, everything but love. They never feel it, however often they read the thirteenth of Corinthians; they never read it, as they and all should always read it, with "love," instead of "charity." If they are teachers, order is heaven's first, last, and only law; any infringement of their half-fine edicts brings forth the rod. How our hand blisters yet in remembrance of the leathern ruler filled with pegs, which used to be laid on a four-year-old palm by as good a woman, and as refined, as the town could boast, who believed in making all the babies in her room sit and act like the oldest of maids and bachelors.

Some pastors get that crazed. We have heard of one who disciplined about half his church out of it, not by the truth he enforced but by the harsh and merely just way of applying it. This cold, hard, relentless adhesion to the truth is not Scriptural; it is the opposite of God's word and way. It is not Christlike. His course was directly the contrary. Before most insulting Pharisees, most debased publicans and harlots, he was faithful and gentle; full of truth; also full of grace. Edwards' terrible sermons are denounced as harsh and cruel, and critics wonder how he dared to frighten people with such horrible pictures of the state of the lost; they wonder too what made his hearers catch hold of their pew doors in their agony, and cry out, "Is there no hope?" It was not the truth that overwhelmed them, it was the spirit in which it was spoken. No man ever spoke the saddest truths from a deeper heart. All his preaching was wrought in love. He was melted with the goodness of God. He pleaded so urgently because he felt so deeply. He spoke the truth in love. So has it been with all great revivalists; not one of them but was strikingly possessed of these two great traits of great souls, truth and love.

Every person should make this state of grace his. You are called to utter the truth. It is often a painful utterance; it is often a surgical operation on a sensitive spirit. Be careful never to utter it unless duty compels. Be careful to utter it in the spirit of love. Take up no railing accusation. Circulate no slander. Talk not about other's faults, merely for the sake of talking. If all these are truths, your uttering them is a lie, for you do it in a false and Christless spirit. Preachers sometimes criticise each other in the spirit of the devil much more than of Jesus. They listen to sermons only to censure; they mention their brothers' names only to condemn. They call it truth when it is only backbiting.—*Zion's Herald.*

What Will Thou say when He shall Punish Thee. Jer. xiii: 21.

Bro. Reed:

Having listened to a sermon delivered by Mr. Allison, a baptist preacher upon inherent immortality, with the above as his text, and considering his positions unscriptural, we hope you will allow us space in the RESTITUTION for a short review of his discourse. We can find nothing in the text even hinting at inherent immortality or the heathen doctrine of eternal torment. The only other text introduced to sustain his position was the "rich man and Lazarus," but this is admitted to be a parable, and it is an admitted fact that parables should never be used to establish a doctrine, but only to illustrate a point already proven by a plain "thus saith the Lord."

Our reverend speaker said it was only the spirits of the rich man and Abraham. Do spirits have tongues, fingers, &c.? He says "the soul can not die—shall be forever dying but never die." We will give a few texts from the Bible and leave the reader to judge which he will believe, the Bible or heathen fables as taught by Mr. A. "Who shall be punished with everlasting destruction." 2 Thess. i: 9. What will be left after a man is utterly destroyed. "For behold the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall be stubble, and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root or branch. And ye shall tread down the wicked, for they shall be ashes under your feet in the day that I shall do this, saith the Lord of hosts. Mal. iv: 3. Are the wicked still dying after they become ashes under the feet? It does not look to us that this is sufficient proof to satisfy any one who believes the Bible, that the wicked are utterly destroyed, and not eternally tormented in flames of fire, as first taught by heathen philosophers, and advocated by the orthodox churches of the present day. Mr. A. gave as a proof of immortality, that all men desire eternal life. We suppose that all men desire wealth and happiness,—do they obtain it?

Again,—he said that the justice and mercy of God was displayed in the doctrine of eternal torment.

We are unable to see it in that light and thank God there is no such doctrine taught in the Bible.

He said that man received his reward at death;—what does the Bible say upon this point? "And the nations were angry, and thy wrath is come and the time of the dead that they should be judged, and that thou shouldst give reward unto thy servants the Prophets and to the saints, and to them that fear thy name, small and great; and shouldst destroy them which destroy (corrupt) the earth." Rev, xi: 18

This shows plainly that the reward is at the day of judgment, after the resurrection.

Here is the proof as to who are immortal; "Who only hath immortality dwelling in the light which no man can approach unto." 1 Tim. vi: 16. Paul, you must be mistaken. Mr. A. says all men are created immortal, and you say God only hath immortality. "His sons come to honor, and he knoweth it not, and they are brought low, but he perceiveth it not of them." Job xiv: 21. Mr. A. says the soul in death knows more than we do in this life. Judge ye between his doctrine and the teachings of the Bible. "For in death there is no remembrance of thee, in the grave who shall give thee thanks?" Psalms vi: 5. "But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away." Psalms xxxvii: 20. "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Psalms cxlvi: 4. We read that in the garden of Eden there was a tree of life, and after the disobedience of our fore parents, they were driven out of the garden, lest they should eat of the tree of life and live forever, and since the gospel era we have Christ, as the tree of life; and all who partake of him, that is believe and obey his gospel, thereby obtain immortality, and live forever. We find the destruction of Sodom and Gomorah, set as an example of God's wrath upon the wicked and they were consumed by "eternal fire." Does any one suppose that the fire is still burning on the sites of those cities? No, they were destroyed, and so it will be with the wicked. We find one text, and only one, in the Bible which even hints at immortality, that is, Gen. iii: 4. His Satanic majesty being the author of that text, we pass it without further notice. From the much talk that we hear from orthodox teachers upon immortality, we would expect to find it upon every page of the Bible, but strange to say, we only find it named five times in the Bible; and here they are, examine for yourselves and see if they prove inherent immortality: "The King eternal, immortal, invisible." 1 Tim. i: 17. "Who only hath immortality." 1 Tim. vi: 16. "Jesus Christ who hath brought life and immortality to light through the Gospel." 2 Tim. i: 10. "To them who by patient continuance in well doing, seek for and glory, honor, and immortality, eternal life." Rom. ii: 7. "For this corruption must put on incorruption, and this mortal immortality. So when this corruptible shall have put on incorruption, and this mortal put on immortality, then shall be brought to pass the saying that is written. Death is swallowed up in victory. Thanks be to God who has given us the victory through our Lord Jesus Christ." 1 Cor. xv: 53, 54, 57. We see that God only hath immortality, and that we can only obtain it through belief and obedience to the Gospel, why seek for that which we already possess. We hope all who have any desire to know the truth will lay all prejudice aside and read the Bible for themselves.

R. M. SALTS.

Italy's population is, approximately, 27,000,000. Of these 19,000,000, or 73 per cent.—almost in the proportion of three-fourths—cannot read their native language. In thirty of the fifty-six departments this average is exceeded. In some it rises to eighty per cent.; and only one Italian in ten can read! In the city of Rome itself, with its swarms of educated and uneducated priests, monks, and nuns, only five persons in every ten, priests, monks, and nuns included, can read. This suggests what Rome has done, and what she likes to do—for surely she has had her own way here—for the minds of men.—*Congregationalist.*

Consider whether prayerful fasting be not more profitable than prayerless feasting.

THE RESTITUTION

PLYMOUTH, IND.,... NOV. 15, 1876

EDITORIAL DEPARTMENT.

☞ Brother and sister Chaplin left our city on Monday for the Centennial. They will be absent about three weeks. We wish them abundant success in sight seeing. The railroads have reduced the fare to $14 for the round trip.

☞ From a private note from Bro. Stephenson, we learn that his book entitled "The Great Salvation," will be ready in a short time. His book has been looked for a great while, and we are glad to announce its immediate issue.

☞ The news from Europe is more pacific. Indications are favorable for peace. The conflict in Servia is still going on and the Turks are represented as being successful. It is difficult at this time to say what the result of the present peace negotiations will be.

☞ Dr. A. C. Barry, of Fond Du Lac, Wisconsin, a prominent universalist, has openly renounced universalism. Mr. Barry is a strong man and thinks for himself. Whether he goes over to the endless misery side, or believes with Paul, that "the wages of sin is *death*," the dispatch does not say.

☞ The Boston *Investigator* is in hot water about a rumor, to the effect that Thomas Paine's bones have been found in an old house, in England. The *Investigator* will probably be asking the question of the prophet:—"*Can these bones live?*" But as that paper believes in no God, it must refuse to accept God's answer.

☞ The last quarterly conference of the Church of God in the state of Indiana will be held with the church at Goodland, Newton county, Indiana, commencing the Friday evening before the second Tuesday in November, 1876. Let there be a general turn out at this meeting. It is designed to continue the meeting during the week following, and longer if the circumstances and interest justify. We expect to attend this meeting.

☞ People have no definite idea of the influence of fanaticism. As an illustration we may refer to one of our brethren whose wife has gone over to a certain "time movement." While the brother was away preaching one Sunday morning, his wife, mother-in-law and father-in-law, dipped his little son *three times* in a bath tub. While the fanatics think it has prepared the little fellow for glory, he openly protests against such treatment. Baby sprinkling is a figment of the Catholic church and belongs to an age of barbarism. Sensible people know better, but churchcraft makes it necessary.

Russian Territorial Progress.

The advance of Russia in the present century is unexampled in history. Since 1722 she has doubled her territories. Within 80 years she has advanced 350 leagues on the road to Vienna and to Paris; she has swallowed up half of Sweden, and of Poland as much as would make another Austrian empire; she has conquered from Persia about as much as the area of Great Britain. From Turkey she has wrested by successive wars and treaties states about as large as Prussia was before the war of 1866; and we have recently seen her advancing over Central Asia, with accelerated rapidity. To this movement, as against Europe and Turkey, the Crimean war put a stop; and although the barrier raised against it was not impenetrable or insurmountable, it has proved for-ten years effectual.

Trying to Live Without Real Work.

The following from the pen of Horace Greeley is true, and applicable to this day:—"Our people are too widely inclined to shun the quiet ways of productive labor and try to live and thrive in the crooked paths of speculation and needless traffic. We have deplorably few boys learning trades, with ten times as many anxious to 'get into business;' that is to devise some scheme whereby they may live without work. Of the journeymen mechanics now at work in this city, we judge that two-thirds were born in Europe; and the disparity is steadily augmenting. One million families are trying to live by selling liquors, tobaccos, candy, &c., &c., in our cities, who could be spared therefrom without the slightest public detriment; and if these were transferred to the soil, and set to growing grain, meat, wool, &c., or employed in smelting, the metals or weaving the fabrics for which we are still running into debt in Europe, our country would increase its wealth at least twice as fast as now, and there would be far less complaint of 'dull trade' and 'hard times.'"

Dr. Barry.

[Special Telegram to the Chicago Times.]

"ELKHORN, Wis., Oct 30.—The Rev Dr. A. C Barry, whose renunciation of Universalism is announced in to-day's *Times* by a telegram from Fond du Lac, was interviewed by your reporter here this afternoon, he having just returned from the Fountain city by way of rail. The following is the learned divine's answer to the charge of recantation: While he would make no renunciation of Universalism, he announced to his audiences a new departure in regard to Christ and His atoning sacrifice. We learn that his sermons, as reported gave great satisfaction to one of the largest Christian assemblies ever held in the Congregational house of that city; that it was known that no recantation was to be made, but that the doctrine that he should advance was simply that full regeneration was necessary for final redemption."

The fact then seems to be that Dr. Barry has simply repudiated Ballou Universalism and gone back to the sentiments of Old Father Murray, or what is known as Restorationism. The change we regard as for the better as the sentiments of Hosea Ballou were simply outrageous. All that Dr Barry differs then from the Protestant Evangelical sects is in this particular: that he repudiates eternal misery. Both parties hold to the same intent as to the means necessary to salvation—faith in Christ and repentance. The Doctor thinks that all will ultimately comply with these conditions and thus be saved while his orthodox admirers in Fond du Lac, hold that the number of those who will reap the advantage of the means of salvation will be exceedingly small and the rest——, well we hardly know how to define the faith of the orthodox sects in this particular nowadays. It is Universalism without the name. The old fashioned doctrine of hell-fire has a very slight hold on the popular heart, nowhelt it still remains in their creeds? We congratulate—not the sects with having made a convert, but—Dr. Barry with the fact of the almost universal conversion of the Orthodox world to Universalism. The mountain has come to Mahomet. J. F. W.

A Text for a Sermon and a Sermon for a text.

Some one *signing* himself H. M. S. but who is a stranger to me, desires that I shall write an article from the text "The wicked borroweth and payeth not, but the righteous showeth mercy and giveth," Psa. xxxvii; 21. I should judge from so singular a request, that some one has borrowed money from him and can't or won't repay it, and he wishes to rebuke him through the columns of our paper; or perhaps he has himself been drawn to borrow, and has fallen into distress and want in these hard times, and is charged by his creditors with dishonesty and knavery, and is pressed to the wall and scandalized and abused by the relentless Shylock, who demands his pound of flesh. If the last is the case, I would say it is better to suffer wrong than to do wrong. You know whether you borrowed through necessity or not. If you borrowed to speculate with and are under the harrow, why grin and bear it like a man, you deserve the scourging you are perhaps receiving; but if through no fault of your own you are financially involved, as often happens, and the hard times, sickness, an increasing family, or a thousand other honest causes have prevented payment, you deserve the sympathy of the thousands of struggling men all over the land who are suffering from similar causes, and I take the liberty to speak for them and myself, when I tender you their sympathy and my own. Your oppressor is probably only one out of thousands of men all over the world, who having been devoted all their lives to money making, and been prospered, have become calloused to human suffering and are incapable of sympathy with their less fortunate brethren. But let me say to you that he deserves your pity rather than your anger, and if you are a Christian you must not cherish feelings of animosity towards him. Poor fellow with all his broad acres and stocks, and bonds, gold and silver, etc., he is not as happy as you are, or may be in your poverty. He only gets his board and clothes out of it all, and you have that. Think of his sleepless nights and anxious days, to all of which you are a stranger. And the most of all poor man, his god Mammon can't save him. This fleeting world is all he can boast of, the world to come with all its glories is hidden from his eyes. No, no, don't envy nor blame him, pity and pray for him. It is possible he may be a professing Christian or even a brother in the church, but this only agravates is offense, and he stands all the more in need of your pity and your prayers. Poor, silly, deceived man. Alas! how many such there are. It is needful that he remember the last clause of your text: "The righteous showeth mercy and giveth." He would not probably feel the loss of a hundred times [illegible] and meet with Christ to the gates of the beautiful city. The feet that have been worn and wearied in the campaign, shall keep step to the music of the kingdom.

They that have hungered after righteousness, shall eat from life's fair tree. They that have thirsted for the waters of life shall drink from the beautiful river. They that have fainted and fallen in the land of the enemy shall meet around the love spread table and drink the wine of immortality.

Darkness must reign through the night but joy cometh in the morning. The battle with the hosts of wrong may be close and steady but victory will come at last.

Hope is fair and winning but the glorious reality shall await us on the other side. The mists of time must cloud our vision and cover the valley but the glory clad mountains beyond shall gleam with untold beauty.

MRS. H. V. REED.

The Christian Warfare.

"Fight the good fight of faith, lay hold on eternal life wherein thou art also called and hast professed a good profession before many witnesses."

Much has been said and written upon the Christian warfare, and some of us seem to have the idea that in order to "fight the good fight of faith" we must zealously contend with everybody who happens to differ with us in opinion. We must make our faith as obnoxious as possible, instead of trying to win souls to Christ. We must be "a peculiar people," not zealous of "good works" particularly, but very zealous of our (unwritten) creed.

And having either conquered or disgusted our neighbors we must turn upon each other, and finish "the good fight," with a general "unpleasantness" among ourselves.

Perhaps we could not better specify this undesirable state of things than by quoting Paul's description of a belligerent. "He is proud, knowing nothing, but doting about questions, and strifes of words, whereof cometh envy, strife railings, evil surmisings, perverse disputings of men of corrupt minds . . . . . from such withdraw thyself."

The Christian warfare is not a physical contest, neither is it an intellectual battle ground where one set of ideas contends with another for the championship.

"For the weapons of our warfare are not carnal but mighty through God to the pulling down of strong holds, casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

Our weapons then are for the pulling down of strong holds, and bringing into captivity every thought. Our battle ground is unseen by mortal eyes and the mailed feet of the combatants give forth no sound. Right is struggling against might. Benevolence against selfishness, truth against error, and duty is contending with temptation.

The conflict goes silently and fiercely on. Though storm and sunshine—in noonday's glare or beneath the cold starlight, the tide of battle ebbs and flows. The hosts of right are sometimes gaining on the foe but perhaps at the next onset they are borne down and overcome by selfishness or hatred. Vain imaginations must be cast down and the heights must be held by moral nerve. Everything that exalteth itself against the knowledge of God must be conquered and every thought be brought into captivity to the obedience of Christ. The battle is close and doubtful—no man can fight it successfully alone for he must contend against himself. The love of ease, the love of fame, and the love of power are laid in the balance—envy, jealousy and hate, are also against him, but away in the distance stand the glory crowned mountains, and at their feet is the fair river of life. Hope is pointing to victory and help is near at hand. The Lord of hosts stands ready to vindicate the right. The God of battle has pledged himself to assist every soldier that calls for his aid.

When worn by trial and borne down by temptation, he has only to call for reinforcements and faith comes near with robes of victory while hope unveils a gleaming crown. Soon the warfare will all be over and the victors will meet in a glad reunion on the banks of the beautiful river. No faithful ones are left upon the field—no gallant comrade is lost in the charge of death—when the roll is called by the captain of our salvation the faithful troops will all be there. Some of them have been sleeping on their arms, during the long night of weeping—but when the morning breaks, and the roll-call runs through the valley they shall awaken and march to the gates of the beautiful city. The

Has Christ Yet Organized His Church?

"And I say unto thee, That thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it." Matt. xvi. 18.

Has the church yet been builded? If it has, please answer when? Or, is it now in a state or process of building to be placed upon the rock at the coming of Christ? Z. GOWER.

REPLY.

1. It is said in Scripture that God and Christ are one—that is, that they are one in the great work of saving the world. It is through Jesus Christ as his agent that God expects in the future age to judge the world. It is said that we—his disciples—are Christ's and that Christ is God's. Then with propriety may the church be called Christ's, while at the same time it is said by the apostles to be God's. One church belonging to both God and Christ, not two churches.

2. The word church is from *ekklesia* which according to Pickering, Greenfield, Grover, Donnegan and others signifies an assembly, a meeting, a congregation; and may be either organic or inorganic. As an inorganic body, God had an assembly, a congregation in the Wilderness in the day of Moses. Acts, vii. 38. Also from the meaning of the word and God's purposes toward the world, we conclude that he must have had an assembly, a congregation, a called out body of people more anciently than in the Wilderness. Yea, that all who heard the Gospel, believed it, and obeyed the commands of God, from the day of Abel to that of Christ, as well as since, were members of that called out body.

3. Of the inorganic body thus existent in his day, as Jno. Baptist had prepared many of them, and Christ and his apostles had prepared many more, Jesus, in the text speaks, calls it his congregation—called out body—and says upon this rock (Peter's confession), I will build—organize—it. The word *oikodemeso* here rendered "I will build," cannot in this place be used in any other sense than to organize.

4. Jesus said to his disciples relative to their mission, that he that heareth you heareth me, and he that heareth me heareth him that sent me. It does not therefore follow necessarily that since Jesus decided to organize this inorganic body, that he must do it person. Nor do we find that he ever performed personally one single organic act while on earth, but left the entire work to his apostles. And notwithstanding they made additions to this inorganic body frequently. Acts. ii. 41, 47; iv. 4. Yet we read of no act looking in the direction of organization till the seven servants—deacons—were called in the city of Jerusalem. Acts vi. 1-6. The next official functionary we read of in the church aside from apostles and inspired men are elders, eleven years subsequently. Then five years later we read of the appointment of elders in the congregations where Paul and Barnabas had preached. And still later we read of qualifications to be possessed by these church officials or servants. 1 Tim. iii. 1-13; Titus i. 5-9; and also of instructions to them relative to their duties, and of rewards in case these duties were performed. Acts xx. 17 32; 1 Pe. v. 1-4.

Thus from a study of the Scriptures upon this subject the following points we can correlate:

1. God had an inorganic congregation (*ekklesia*) from the days of Abel to Christ.

2. Christ speaks of this inorganic body, *ekklesia* and calls it his own, and says upon this rock—Peter's confession—I will build—organize—it.

3. Christ did not organize this congregation in person, but did it through the apostles.

4. The apostles did not organize or commence to organize this body upon Pentecost, but simply added to the inorganic. Acts ii. 41, 47, and at a subsequent date commenced the organic work. Acts vi. 1-6.

5. This organic work was not accomplished momentarily, but gradual

6. This organic work does not pertain to centralization with one grand representative head of Christ on earth, but to congregational organization and independency.

When Christ returns this assembly—congregation—of brat-borns will be delivered from the dominions of death, and brought into the more perfect organic state—the Kingdom.

O. M. MYERS.

Death in Scripture.

The Scriptures primarily treat of death in its legal aspects, as the penalty for the violation of the law. It is spoken to Adam as the result of disobedience. The Bible declares that, "sin is the transgression of the law." That the sting of death is sin, and the strength of sin is the law." "The wages of sin is death." "Sin, when it is finished, bringeth forth death."

Seeing then, that he hath "concluded all under sin," therefore, all are condemned to death. "The soul that sinneth, it shall die." All are under death, all lie in death. The murderer is "guilty of death." "He that hateth his brother is a murderer, and ye know that no murderer hath eternal life abiding in him." "He that loveth not his brother, abideth in death." "We know that we have passed from death unto life, because we love the brethren." The death sentence is not impending in our case. The death penalty was promulgated to the first man in case he sinned, and having sinned, it was pronounced upon him. "Dust thou art, and unto dust, shalt thou return." This was death, absolute, final, perpetual, eternal—unless modified by some supervening Providence of the Creator and Law-Giver. This is the death of Scripture.

We are accustomed to think of death as a state followed by a resurrection to life, but that is not the Bible idea. The Bible idea of death, is the death that sinners die. That death, the disciples of Jesus will never see. Paul calls them "asleep." Their "life is hid with Christ in God." They are united to him in a personal relation which will be manifested when "death is swallowed up in victory." Then sinners are as good as dead. They are called dead, *for* death is inevitable. None of them can give a ransom for his brother that he shall not see death,—for the redemption of the precious soul—that it ceaseth forever. So "let the dead bury their dead." Let the criminals who still live, bury those who are executed. They are dead in sin. Sin is their normal condition, and sin, when it is "finished, bringeth forth death." J. J. CALKINS.

ADRIAN, Mich.

We cannot forbear calling attention to the truth so well expressed in the above article. If it were thoroughly understood, all the trouble on the subject of the resurrection would vanish. We have seen the light on this point for years, and have done all we could to spread it, and are glad to find others also entertaining clear and consistent views in the matter. Let it be understood that death is *per-se* an endless state. Life cannot be evolved from death,—the Omnipotent hand of God alone can rescue a victim from its grasp. Let it be understood, also, that every sinner is a condemned criminal awaiting execution, and is, therefore, legally dead. While the believer in Christ is justified and passes *at once* from the death state to the life state, never tastes of death—just falls asleep in Christ, to awake in the morning never to sleep again. While the rejector of Christ comes out of his grave like a criminal dragged from his cell to execution. His coming forth to judgment is no more a resurrection properly than is the felons passage to the gallows, liberty. When this can be clearly seen, all difficulty will vanish on the great themes of life, death, resurrection and judgment.

J. F. WILLCOX.

Science and Credulity.

The present age, we suppose, prides itself on being scientific, if it is anything. The achievements of civil engineering, the subtile problem of chemical analysis extended to the furthest limits of stellar space, and a hundred other applications of science, make the times we live in. The fact cannot be disputed; yet there are other facts equally well attested, which are not quite so flattering, and which serve to show that the scientific habit of looking at things is by no means very widely diffused. How is it that the vagaries of table-turning found so many believers? When Faraday produced an apparatus to demonstrate its fallacy, how many converts did he make? Look at the tens of thousands of people in America who credit a fortune-teller; who would as soon doubt the influence of the moon on the weather as their own existence. No, there are many scientific men in the world, but the mass of our people are not scientific. It is even questionable whether the spread of knowledge could ever make it so. It becomes all the more important that everyone who has the opportunity should cultivate, as far as he can, the scientific temper of mind; and he will do well to begin with a respectable observance of rules of evidence.—*Jewish Chronicle.*

Turkey.

THE BATTLE OF SUNDAY.

BELGRADE, Oct. 30.—Particulars of the battle between the Turks and Servians on yesterday state that the Turks attacked the heights of Djunis. The Servian artillery, irritated at General Tchernayeff's deprecatory manner, refused to fight, and abandoned their position despite the Russian officers. The volunteers defended the heights desperately—half of their number being killed. The Turks carried their positions, thus cutting the Servian army in two. After the fall of Djunis, Gen. Tchernayeff with his staff and a part of the army retreated to Ragunj but have since returned to the neighborhood of Deligrad. Gen. Hoverstovich's corps of 10,000 men have been finally completely beaten and driven back upon Knichevatz and Deligrad. Its positions are now untenable. Last night patrols went through the streets of Belgrade summoning the sojourning Russian officers to proceed to the ministry of war, whence they were dispatched to the front. Prince Milan left for the army to-day, escorted by a body of Russians. The prince had a long conference yesterday with Mr. Karthoff, the resident Russian diplomatic agent.

It is reported that the Turks captured ten cannon and a large quantity of muskets and ammunition in their last battle at Djunis.

Another special from Belgrade does not single out the artillery as the most prominent in the defection on that occasion, but states that the Servian army, which was reduced to such a condition that the men were hardly able to crawl, openly declared it would fight no longer, and abandoned its positions en masse. Tchernayeff telegraphed to Prince Milan, imploring him to come and prevent the army from crumbling entirely to pieces. The prince conferred with M. Karthoff five times during the night. It is impossible to make a stand at Caprilja. At Deligrad, Ragunj and Baratchin, and all along road, the wildest confusion prevails. The wounded, the wagons, the staff and deserters are mixed up in an inextricable mass. The Circassians have appeared before Ragunj.

The Bible True.

Skeptics revile at the Red Sea passage and assert its impossibility. But every research of man into the wonderful East, every discovery of true science confirms the sacred word. On this miracle, an able writer in the *Scientific American*, thus speaks: "On a long, sloping beach, the wind is often known to blow the water seaward to such an extent that ships at anchor near the shore, in high tide, instead of being able to set sail in a succeeding high tide, have been left on a dry beach. In the passage of the Israelites through the Red Sea, we are told that the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land. Observations in connection with the survey of the Suez canal route have revealed the fact that at the probable place of crossing was a sandbar, but a little beneath the surface, which is now visible above the surface. The strong east wind was sufficient to force back the water from this sandbar, and make a dry passage. So this statement of Scripture is in strict accord with the discoveries of science." Amen!

Study of the Word.

In putting on your armor, don't forget that the sword of the Spirit is the Word of God. Not content with merely reading your Bible, study it. Instead of skimming over whole acres put your spade into the most practical passages and dig deep. Study the twenty-fifth Psalm, and the twelfth chapter of Romans, as well as the sublime eighth chapter. Study the whole epistle of James. It will teach you how a Christian ought to behave before the world. As you get on further you may strike your hoe and your mattock down into the rich ore-beds of the Book of John. Saturate your heart with God's Word.

THEO. L. CUYLER.

The old Jewish custom—to give the tenth part of their possessions to the cause of charity is still prevalent in our days; the wealthy give the tenth part,—of what they ought to give.—*Jewish Chronicle.*

To induce others to acts of charity when we ourselves are deficient in this noble trait of the human character, is, to say the least, presumptuous. We might with propriety say to such: "Better open your pockets than your mouths."

The Stream of Life.

BY MARVIN LUDLOATER

We are slowly drifting down life's stream,
With steady hand we steer;
And many a token sign and gleam
Of by-gone days appear.

We pass the dark Susquehanna shore
Who o'er the water bore a cross;
And both by the far depths
Of those who have gone below.

Of those who've gone below. Who sleep
In the ocean's stormy wave;
They're all those would survive to weep
O'er those lonely ones gave.

And we who yet on earth remain,
Who living, act and tread,
Will find the same mournful refrain
For those, who now are dead.

Yes! We whose days are not yet spent,
With fingers sweet and slow,
In grief and sorrow will lament,
The ones who've gone below.

And then how strange does it appear,
That in this river small,
Where death is passing far and near,
And yet no shudders fall;

There should be some, who careless are
To the dangers all around,
Who fain man's happiness would mar,
And the Right of sweet sound.

The Christian Association of America.

I have waited for the author of the 28 articles of the prospective constitution of the above named association to stand forth in defense of his pet theory of finances. If his father is willing to see it immolated and not move a finger or pen in its defense, all others should be startled. The chairman of the committee reserved to himself the financial part of the work submitted to the committee of which I was a member. He delayed writing out his well matured plan until the morning of the day during which the conference must close. Only four of the committee could be got together, and of these only two had matured any plan. It was proposed that each should write out his plan. Bro. Reed and I sketched a plan of union and co-operation upon which we then thought, and I still think, the brotherhood could be united so far as to act in concert. Neither of our plans filled more than one page of foolscap. Our worthy chairman's constitution and by-laws were very many, and most of them I think superfluous. We did the best we could to have any report before the close of the conference. Had the committee discussed every item as they commenced doing, no report would have been made. I suppose that the conference would prune the overgrown tree, which should have been only a scion. But there was no time to investigate so lengthy a document so, after a few random speeches and motions, the whole thing was tabled; and afterwards resurrected only to be submitted as a whole to the churches and conferences to be accepted, changed, modified, or rejected, as they in their wisdom might choose. Surely, if there is anything in these resolutions so alarming, the brethren are capable of discriminating between the good and the bad, without one or two deciding the whole question. They differ not a whit in principle from resolutions which have been passed by conferences composed of our good brethren for the past twenty years. The arguments of the opposition have been as much against doing anything, either for the support of our paper, editors, evangelist, or the poor, as against the twenty-six articles that were submitted, from among which to select that which would suit them best. Our critics seem to condemn them all, without offering anything better. If, as clearly intimated, the time is past in which there need be any concern or effort for the salvation of sinners; if the quota of kings and priests are so nearly selected through the proclamation of the gospel, that we are no longer under obligation to labor for the salvation of others, or to aid those who are spending their whole time and energies under false ideas of duty,—if none of our brethren can be trusted in any position without becoming proud and popish, or with what little money that shall be placed in their hands for the benefit of the poor, or for the meager support of their families while they are preaching the gospel of the kingdom, without corrupting them,—if we have no confidence in the honesty, wisdom, or prudence of anybody except ourselves, then let us oppose all co-operative effort, all responsibility outside of our own domiciles, or at least to the salvation of ourselves as individuals.

One writer truthfully says that, "Any form of government is better than anarchy." Those who are most prolific in objections to everything proposed by others, are the least prolific in suggesting better or more efficient plans themselves. I would commend the action of the conference which recently convened at West Irving, Iowa. Instead of indiscriminately rejecting the whole, they carefully investigated each item separately, and intelligently rejected such as they could not endorse, and accepted such as they could. I can neither endorse nor recommend the action of the conference at Fairfield, Wis. They rejected the whole without giving any reason or substitute. Are we to understand that they are opposed to any financial arrangements, or concert of action among the widely scattered brotherhood? This cannot be the reason, because some of the largest churches which were represented there have practiced for years the very same plan recommended in the details of the plan which they rejected in whole. I think it was either for lack or want of investigation, or prejudice, perhaps, caused by the appeals which were hurried into our paper.

Only one conference has elected a delegate to the general association to be held at Plymouth the last of December. They also resolved to bear the expenses of their delegate. I think that brethren Reed, Myers and Chaplin were appointed to attend to this business, as they expected to attend the conferences east, west, north and south. I can do as all I can individually for the promotion of truth as a steward of Christ. I am willing to co-operate with my brethren in any efficient plan. I have no fears of being elevated so high in this dispensation as to excite egotism or make a little pope of me, nor have I had in the past enough money of my own or anybody else's to endanger my salvation through filthy lucre. More may be accomplished through the preaching of the gospel now than at any other time.

J. M. STEPHENSON.

I desire to add a few words to the above by way of explanation. Bro. J. M. S. is in error in saying that the chairman of the committee reserved to himself the consideration of the financial scheme to be embodied in the report of the committee. The subjects, as assigned by him, were the following: To Bro. J. M. S. was assigned the preparation of a paper on the offices and duties of a pastor.

To Bro. Reed was given the subject of Evangelization; to Bro. Miller that of local church organization; to Bro. Esselstein, church finances, and to myself a plan of union among the different churches for mutual comfort and co-operation. Brethren Stephenson and Reed prepared no report.

Bro. Esselstein delayed till just time for his paper to reach the conference, but by the fault of the mail it failed to put in an appearance till after the conference.

Bro. Miller was early, and his excellent article appeared, by his request, in the RESTITUTION before the conference convened. As for myself, I had digested the whole matter, but written nothing till the meeting, as I expected papers would be prepared by the brethren of the committee, and the matter reserved for myself could as easily be submitted to my fellow-members without writing as with. I had no *pet* scheme for anything; but was compelled to draw up something and present to the committee, which I did during the conference. It was adopted by the committee, and presented to the conference as our report; was adopted by the conference and sent out to the brethren for acceptance or rejection as they saw fit.

The criticisms upon it were to be sent privately to Bro. Myers the secretary of the conference, who was to retain them till the meeting in December, when they were to be presented to that meeting and duly considered. By a mere blunder they found their way into the paper, and the case, to a certain extent, prejudged, and prejudice raised against the action of this conference in some quarters. The criticisms have been wholly upon a misunderstanding of the subject criticised. The entire scope and object of the scheme has been misapprehended, and hence, nearly all that has been said is pointless.

I have not felt especially called upon to defend the report of the committee to the paper. I am not ashamed of its action, but am ready to defend it when the proper time and place comes for such defense. Before the delegate meeting, was and is, the only place to either attack or defend.

There is, however, one point upon which the handful of brethren East, differ so radically from the great body West, that I cannot forbear making a word of comment.

Is it the duty of the church to preach the Gospel? Not has God a select company of Popes to lord it over God's heritage? but, is it any and every man's duty to proclaim or make known the glad tidings to the perishing, as God has given him or her ability? To *aver otherwise is so monstrous a* proposition that I cannot believe that the brethren East understand what we of the West mean by Evangelization. In the report of the Baltimore meeting (which I hoped to have attended in response to the invitation of the Baltimore church through the private letter of Bro. Weeks, but other duties prevented), Bro. Grein is justly spoken of as an eloquent and able workman in the Gospel field. Let me ask if the brethren there took an pains to gather the unbelieving multitude to hear the truth as it fell glowing with the sunlight of heaven from his lips?

If so, they were guilty of *evangelizing*, in the full sense, and for the entire purpose for which we labor. Again, did they feel deep enough over Bro. Orcutt's work to get down into their pockets and assist him on his way? If so, they had a "thrilling minister," lording it over God's heritage," to the least extent of our Western laborers.

No! not brethren, it is clear that we do not understand each other. We must come together as that Plymouth meeting and se the matters so we can all pull together.

J. F. WILLCOX.

Correspondence.

BRO. REED:

On the 30th day of September last, I left my family to visit the brethern of the Omaha church at their request. I have known that there was an organization at that place but had not been permitted to visit them. I arrived at Bro. William Loe's about sun set on the same day, after a hard ride of nearly forty miles over some very rough roads. I found Bro. Levi Davis and Bro. and Sister Loe anxiously looking for us. I was soon made to feel that I was indeed among my brethren; the hearty shake of the hand, and the lively looking countenances, was evidence that they welcomed me. After a hearty repast we all repaired to the school house and found a small but interesting congregation awaiting us. Bro. Davis had spoken to them on Friday evening and on Saturday at 11 o'clock. We spoke at this hour by request of Bro. D. Our subject was "The Death of Christ;" showing first, why Christ is the Son of the living God, also that there had been false Christs and many now believe in that kind. I presented to them the fact that they must believe that Christ died, I Thess. 4 13-5, and how He died according to the scriptures, I Cor. 15v, by quoting Isaiah LIII Chap. portions of verses 8, 10 and 12. "He was cut off out of the land of the living," eight verse; "When thou shalt make His love an offering *for sin*," tenth verse; "Because He hath poured out His soul unto death," twelfth verse." Proving that the whole being died and not one part, the other escaping death. Bro. Davis followed in a short but feeling exortation asking all to examine and see that the truth had been spoken.

On Sunday at 11 o'clock we met a good congregation, and at the request of a lady from Bonneville, Mo., (Mrs. Quigley) we spoke on the subject of the "soul," showing the bitter fruits that are gathered from this tree, (immortality of the soul,) viz: Spiritualism, Romanism, Mormonism and others. I then gave them the scripture use of the word soul. First in its primary, then secondary sense. We found that it was subject to death, Psalms 78. 50. We found different kinds of souls, but not one immortal soul. After an hour on this subject Bro Davis closed in an exortation, asking them to take God at his word and denounce error. We assembled again in the afternoon at 3 o'clock and found the house well filled with those who were anxious to hear more of the strange things we had to say. We spoke an hour, examining the positions taken on the establishment of the kingdom, viz: The kingdom is within you; second, in the days of John the Baptist; third, the day of Pentecost. By the word of God we showed them that their affirmations could not be proven. We spoke one hour upon this subject, during this time we attacked their strongholds and without the least opposition we removed their foundation At the end of the hour we found many interested and some moved to tears. Bro. Davis closed by contrasting truth with error. We are pleased to say that Bro. D. is a fearless proclaimer of God's word taking a plain, "thus saith the Lord—nothing more nothing less—

At lamp-light we met the people again. The house was filled to overflowing. During the hour he spoke on the kingdom as taught by the Prophets, Christ and his Apostles, showing that we had no promise of an inheritance in heaven. We followed with an exortation, a warm feeling resulted and tears flowed freely. We very reluctantly bid them farewell, many gave us their hands as a token of respect and approbation. One who was interested said, "Brother Robinson don't forget me." Twenty-four hours before we were strangers, now we parted as friends—I asked her to prepare to meet me in the kingdom of God's dear Son.

In conclusion I will say, I met many warm hearted brethren and sisters. We shared the hospitality of Bro. and Sister Loe, our friends Mrs. Quigley and Bro. J. D. Summers, and would have visited others but could not. We formed the acquaintance of brethren Marsh, Peter Summers, Triplate and others whose names we have forgotten, but their faces and kind greetings never. On Monday morning we left for home.

God bless those kind brothers and sisters of Omaha church, who so kindly received us, and those good friends with whom we ate on Sunday; may they continue to examine the word of God until they may be made free by the law of the liberty of life. Brother Davis has been laboring in this place for nearly three years, and has proved himself to be the shepherd of the sheep and not a hireling. May he remain faithful and when the Great Life Giver comes, receive a crown that faileth not away. From your brother in hope of life through Christ.

D. C. ROBINSON.

The Woman on the Waters.

"The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues."—Rev. xvii. 1-15, 18.

"The generality and best of Protestant writers understood by Babylon and by this woman, Rome as it is to-day, under the rule of the Pope."—*People's Commentary.*

One of our exchanges noticing Historical Studies, by Eugene Lawrence, (a book just issued by Harper & Brothers, of New York,) gives the following extract from it, which shows how the words of the Apocalyptic seer are applicable to the Papal Hierarchy to-day—as they have been during many long and weary centuries of the past:

"In her faded magnificence, Rome still possesses the most imposing of earthly empires. She rules over nearly two hundred millions of the human race. Her well ordered army of priests—both regular and secular, arrayed almost with the precision of a roman legion, and governed by a single will, carry the standard of St. Peter to the farthest bounds of civilization, and cover the whole earth with a chain of influences, radiating from the central city. The Pope is still powerful in Europe and America. Africa and the East. He disturbs the policy of England, and sometimes governs that of France; his influence is felt in the revolutions of Mexico, and the elections of New York."

Charley Ross.

A new clew seems to have been struck to the fate of Charley Ross. Letters of importance have been discovered showing who were the accomplices of Mortimer and Douglass in the abduction, and all have been taken into custody by the police in Philadelphi. Hopes are entertained that the boy is still alive.

One of the largest theatres in Rome was recently crowded to repletion, not only to protest against the barbarities of the Turks, but to denounce the "infamous course of the pope, in giving countenance to these barbarities."

Valuable English Works.

Our readers are informed that we expect shortly to have for sale the works mentioned below. Orders and remittances for the same may be sent at once to this office.

Discussion on the State of the Dead. Between the Rev. W. C. Burdsall, Congregational minister, and W. Kelly, editor of *Bible Echo*, and minister of the gospel. Both of England. The propositions discussed were: 1. That the dead exist in a living, conscious state after their decease. Affirmed by W. C. B. 2. That the Scriptures teach that man in death are wholly unconscious, insensible, and unable to perform any act whatever and that they rest in darkness, silence and the dust. Cloth, bevelled boards, well bound, 450 pages 10c. Paper cover, 35c; postage 8c.

Duration and Nature of Future Punishment. By Rev. D. Constable, St. A late Prebendary of Cork, Ireland. 320 pp. An elaborate argument touching the punishment of the unsaved. It is particularly fine in its philological chapters respecting the meaning of the Greek words used by the inspired writers to indicate the doom of the lost. Price $1; postage 10c.

"We hail this book with truly satisfaction. Undoubtedly the subject which it treats with such an attractive combination of learning and modesty, of power and reverence, has held hold of the minds of many of the most thoughtful Christian men of our day. Its growth, from a pamphlet in the first edition, to a handsome volume of three hundred and thirty pages in the fourth, is conclusive proof that the question discussed is one of profound importance.... We must also compliment the publishers on the liberal and handsome dress in which they present the book to the public, and express the hope that the necessary outlay will speedily be much more than repaid for the sake of a work which must take a standard place in this painfully misunderstood department of Christian theology.—*The Examiner.*

Hudson, The Intermediate State of Man. Crown 8vo, 2d edition. Price $1.25; postage 10c.

This work presents the Bible doctrine of the state of MAN between death and the resurrection.

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"It is characterized by his usual vigor of thought and clearness of expression. To all lovers of truth, rather than of tradition, we cordially commend the treatise."—*The Church Messenger.*

Bible Echo. Volume I, May to December, edited by W. Kelly, 1874. This only English weekly that advocates the ancient Gospel. Bound volume of numbers of the *Bible Echo*, containing important papers and discussions on vital matters, and the more controversial to be opposed to the scriptural doctrine of immortality. Price $.25

Bible Echo. Vol. II, January to June, 1875. This is a continuation of the above for the period stated. Price $1.

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ANNOUNCEMENTS.

Brother J. M. Stephenson will spend the second and third Sundays in November at Tunnel City, and meet Sisters in Brother Smith's neighborhood.

Also at Lanark, Ill., the fourth Sunday in November, and the evening before.

The quarterly assembly of the Church of God will commence on Friday before the second Sunday in November, near Mount Morris, Ogle county, Ill., and will continue over Sunday. Some of the brethren and friends from Maryland are to be at my house in Winchester, on Thursday, so as to go tonight through to the meeting on Friday; a change of programme. Brethren in other states are cordially invited to attend.

N. J. MORRIS

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The day is thine, the night also is thine.
Psa. lxxiv. 16.
The darkness and the light are both alike to thee. Psa. cxxxix. 12.
They cast four anchors out of the stern, and wished for the day. Acts, xxvii. 29.

The night is dark, but God is my God
Is here, and in command;
And sure am I, when morning breaks,
I shall be at the shad[illegible]
And since I know the darkness is
To him as sunniest day;
I'll cast the anchor Patience out,
And wish—but wait for day.

Fierce drives the storm, but winds and waves
Within his hand are held,
And trusting in Omnipotence,
My fears are sweetly quelled.
If wrecked, I'm in his faithful grasp,
I'll trust him though he slay;
So letting go the anchor Faith,
I'll wish—but wait for day.

Sullen as the moments drear, roar
I rest upon the Lord;
I anchor on his "eternal years"
And feast upon his word;
His promises, so rich and great,
Are my support and stay;
I'll drop the anchor Hope ahead,
And wish—but wait for day.

O wisdom infinite! O light
And love supreme, divine!
How can I feel one fluttering doubt,
In hands so dear as thine?
I'll lean on thee, my Best Beloved.
My heart on thy heart laid;
And resting past the anchor Love,
I'll wish—but wait for day.

A Review of Mr. Hughes' (Reform) Lecture on the Intermediate State, or State of the Dead—Delivered in Presbyterian Hall, Nevada, Mo., Oct. 6, 1878.

"It is believed by some that man is not conscious between death and the resurrection,' I do not believe that."

"I will divide my theme thus:

1. Shall we know each other?
2. The spirit.
3. Hades.

In answer to the first division, I affirm God has implanted a desire in every individual to know each other in the other world, therefore it must be so, as it is his will. And in the Scripture Luke xvi. 19 we read "a certain rich man" addressed Abraham after he is dead and buried. It is said 'this is a parable,' but I say it is not a parable, for Jesus always prefaces by saying, It is a parable,"

Mr. Hughes raised the question, What is death? A separation. Thus shall the body return to the earth as it was, and the spirit unto God who gave it." Now, sir, has Mr. Hughes purposely overlooked the testimony of Matthew and Mark? "All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them." See Matt. xiii. 13. the reason assigned read from 10th to 16th especially 34th verse compare with Mark iv. 11, 12. Who was Jesus addressing in Luke xvi. 14 he says "the Pharisees—heard all these things and they derided him." We have two witnesses testifying it is "a parable," and how insignificant the assertion of Mr. Hughes must appear to every Bible reader he may deceive others though. Hence, the same conclusion is that "the case of the rich man and Lazarus spoken by Jesus" is a parable to those "covetous" Pharisees, and for the reason which is assigned by Jesus privately to his disciples. And it being a parable, it is not "a fact" as Mr. Hughes states it, in plain contradiction of Matthew and Mark's testimony, as above referred to.

I have proven by indubitable testimony that it is a parable—and can never logically be brought forth to prove that dead, and buried men converse in the grave. It is not taught anywhere in the Scriptures, but we do find that "the living know that they shall die; but the dead know not anything," and that perfectly harmonizes with all inspiration. Mr. Hughes' assertion to the contrary notwithstanding.

Hughes defines "death a separation;" but Webster and our own observation is that, it is "that state—in which there is total and permanent cessation of all the vital functions" and the word of God harmonizes with that definition of the death of man and animals.

Mr. Hughes defines "the spirit in the body the inner man" and reads it. Cor v. 2. Phil. i. 21-25. "What was Paul's desire? It was this, that his inner man might be released from the clog of clay the outer man and as a disembodied spirit depart and be with Christ and with all the others gone before him."

But Paul says, "to put off the old man (outer) and to put on the new man which after God is created in righteousness and true holiness. And though the outward man perish, yet the inward man is renewed day by day." Now what is Paul's "inner man" he delights in the law of God after? Rom. vii. 22. "I see another law in my members (outer man) warring against the law of my mind (renewed) inner man), and bringing me (Paul) into captivity." So then with the mind (inner man) I (Paul) serve the law of God, but with the flesh (outer man) the law of sin." And he defines the outer man to be "the works of the flesh" and the inner man the fruit of the spirit." See Gal. v. 19-24. And these two men are possessed by Paul hence he cannot "logically" be either his inner or outer man.

But he patiently and prayerfully watches the conflict, for if the inner man puts off the outer he will exclaim "I have kept the faith." and if the outer is victorious "I am a castaway."

Spirit Mr. Hughes declares is "the inner man of Paul's, yet Paul never said so. Webster defined it primarily wind, air in motion, hence breath." Solomon testifies that "man goeth to his long home—then shall the dust return to the earth as it was, and the spirit (breath) shall return unto God who gave it." Eccl. xii. 5-7. What is "the dust" in the 7th verse? It is the "man" in the 5th; compare with Gen. ii. 7. "God formed man of 'the dust' of the ground" See Gen. iii. 19. till thou 'return' unto the ground; for out of it wast thou (man) taken for dust thou art, and unto dust thou shalt 'return.'" No "separation" in that sentence, not one hint at. Yet what is alluded to by Solomon in this "and the spirit shall return to God who gave it."

Let us analyze that let "the spirit" is a gift from God. 2. Man receives that spirit from God "in his nostrils" See Gen. ii. 7. and God is the one that gives it. And this gift is a free gift to all of God's creatures see Gen. vii. 15. 21. 22. yet at the death of those creatures the spirit returns unto God who gave it. Hence the Scriptures makes no discrimination of this spirit of God whether in a righteous or wicked, good or evil, old or young, it—the spirit—being an universal gift.

Hence all the deaths spoken of in the scriptures speak of man giving up the ghost (spirit or breath) see Abraham, Jesus, and Stephen, Ananmias and Sapphira and others.

Mr. Hughes defines Hades (Greek) *Sheol* (Hebrew) grave, as having "two apartments," one very hot, the other "Abraham's bosom." I do not doubt he believes it yet is it true? "The oracles" no where say so. Abraham was buried by "his sons Isaac and Ishmael—in the cave of Machpelah—before Mamre." "David slept with his fathers (not in Abraham's bosom) and was buried in the city of David." Jesus "was buried" "in a sepulchre that was hewn in stone, wherein never man was before laid."

And Job's terrible language "Why died I not—for now should I have lain still and been quiet, I should have slept then, had I been at rest, with kings and counsellors of the earth." "Samuel was buried in his house at Ramah." So that the Hebrew (hades) and the Greek (*sheol*) mean and should be translated the grave.

I find there is no possible chance to harmonize the assertions of a man that "knocked a chip off some one's shoulder" with "the oracles" of Jehovah hence I shall bring my review to a close, I admonish the young man having "zeal without knowledge" to search the Scriptures and in so doing he will find his reviewer correct in all the quotations used against his bare assertions. Then if he has any desire to benefit his fellow man, preach as "the oracles" speak set forth "sound words" and by so doing "save himself" and some of his hearers.

But so long as he teaches the people the fable "that God has given his spirit to man," and yet the gift is "the real man" instead of the thing "given and that God purposes to punish "the gift" for the things that man the creature "of dust" and "of the earth" does; he teaches what is contrary to common sense "logic" and "the word of God; the lively oracles."

I do not say it is not popular teaching from the pulpit of the nineteenth century, yet I believe I have faithfully proven by the Scriptures that God has never threatened "the gift of God" to man, to punish that "gift" for any transgression man may commit whatever, but invariably punishes man the creature, He made "the gift" to, and never otherwise, and never will to whom he made the gift unless God changes, and that is not believed by

BIBLE HEADER.

The Coming of the Son of Man.

"And then shall appear the sign of the Son of Man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven, with power and great glory." Matt. xxiv. 30.

What a shame that learned men should spend their pains and talents in attempts to tie down this language to the destruction of Jerusalem by the Roman armies!

I take it as an axiom,—a settled verity that demonstrates itself,—that two events which are specifically described as successive,—the one as coming after the other—cannot be the same. But if this axiom had always been observed in the interpretation of this twenty-fourth chapter of Matthew, the students of the Scriptures might have saved themselves much inconsistency and confusion, and many a misapprehension of God's word. If we ask most of our popular commentators what is meant by "the tribulation of those days," described in the twenty-ninth and preceding verses, the answer given is that it means the calamities and sufferings of the Jews, induced by the siege and overthrow of their city and state. And if we ask them again what is meant by the mourning of the tribes of the earth after the tribulation of those days, the answer is about the same,—the calamities and sufferings of the tribes of Israel in connection with the fall of their city and state."

If we inquire of them what is meant by the coming of the Son of Man as the lightning in the clouds of heaven, with some twinges of uncertainty they nearly all finally agree that it means the flashing judgments which were brought upon the rebellious people of Israel by the coming of the Roman armies against Jerusalem! The coming of which our Savior speaks was to be out of the east toward the west, and the coming of the Roman armies was out of the west and north, and toward the south and east. But the reply is, No matter for that; we are not to expect all the particulars to hold!

The coming of which the Savior speaks is said to be after the tribulation induced by the invasion of Palestine by the Romans, as well as after that great unparalleled tribulation of which the Jewish troubles were the commencement and first-fruits; but no matter for that, we are told; as though effect could go before its cause, and if priority or succession were nothing in the interpretation of a book such as the word of God! I question, indeed, whether the annals of learning can furnish a parallel to the absurdities which characterize the great mass of our popular disquisitions upon this portion of the inspired record. No wonder that the doctrine of Christ's personal return to our world has lost so much of its weight, certainty, and rightful importance in the minds and hearts of the church, when its great foundation-text is thus sacrificed to a false and superficious erudition!

One of the strangest things in the world is the manner in which some people read the Bible. It would almost seem as if they turned it upside down, and read it backwards. Eyes have they, but they see not." They praise it, and hold it in holy regard, and insist that everybody ought to have it; yet they look into it only as some recondite volume, which is a good text-book for preachers, but which is quite beyond the reach of their understanding. They adore it more for the unknown mysteries which they attribute to it, than from their personal appreciation of what their own eyes have beheld upon its pages. Many seem to view it as a sublime riddle book, full of mystic poetry and unsearchable wisdom, rather than a plain piece of information and advice given by a Father to his inexperienced and exposed children. And many who sit down to write commentaries upon it seem to be continually haunted with the idea that there is something recondite in every word, or that the real mind of the spirit is not to be found in the plain import of the letter, but in some abstruse or mystic analogy which it is their business to dig after. I hold that the bible is a book for everybody; that its language is conformed to the ordinary uses of speech; and that it is to be interpreted in the same commonsense way in which we would interpret the will of a deceased parent or ascertain the meaning of a letter of business. It was not written to tax our ingenuity, or to test man's skill at learned exposition. Its design is to instruct, and in the most familiar way to express to men the mind and will of God.

When Christ speaks of the Son of man, he means the Son of man, and not the Roman armies. When he speaks of his coming in the clouds of heaven, he means coming in clouds of heaven, and not the sailing of war ships on the Mediterranean, or the march of soldiers over the fields of earth. When he says after the Jewish tribulations are ended, he means after those tribulations, and not before they began, or while they were yet in their incipiency. And when he says that all the tribes of the earth shall see the Son of man coming in the clouds of heaven with power and great glory, expositors might as well attempt to demonstrate to me that day is night, or that white is black, as to attempt to make me believe he means the march of an army of boot'ab heathen soldiers.

Christ knew what he wished to say, and how to say what he meant; and I feel bound to understand him to mean just what he says: And what he here predicts concerning his coming in the clouds at the close of the tribulation no more refers to the coming of the Roman armies into Palestine than to the flight of Mohammet, or the next eclipse of the moon. He is describing the scenes of the judgment period, and nothing else.—*Dr. Seiss, in Last Times.*

Baptism in the Name of Jesus.

In answer to the article on this all important subject in the Resurrection of May 15th, by John Mark, I would just say first, without regard to avoiding or correcting an error that if we are willing that God shall be true though every man a liar, and have no selfish motives to subserve; it matters not whether we have taken a wrong step or are about to take one, we should be ever ready, before and after action, to be governed by the truth. But I don't wonder at the author of the above mentioned article, saying it is better to avoid an error than to correct one, for he has been confronted with the truth face to face on the subject under consideration, until he has been compelled to concede, using his own words, "at the commission given by our Lord, as recorded in the 28th chapter of Matthew, even of" such a mode, baptism, as he enjoins upon the church of the apostles planting, that the command given by Peter on the day of Pentecost, was our property," and that, after witnessing the ordinance of faith performed, in that only name given under heaven whereby man may be saved, acknowledged publicly, that it was done in the way appointed. It has been plainly shown that in every place where water baptism was commanded by the inspired apostles to be done, it was done in the name of Jesus Christ, in the definite article, meaning, in the singular or single name of Jesus Christ, and that the formula, into the name of the Father, Son, and Holy Ghost, is nowhere found in any of the received translations. Because he has done and practiced on others an error, which by his own confession is hard to correct, let it suffice on this point to say, that when we take a step contrary to the word of God, and come to see by examining together out of the Scriptures of truth, that it is wrong, instead of its being hard, it should be the happiest moment of our lives. As humble children of God, we should understand that it is neither ourselves nor any other man who corrects, but God our Heavenly Father. We can then truly say, Not "unto us, but unto thy name be all the praise."

Now, John Mark says that to baptize in the name of Jesus Christ, means by the authority, or power, or, in other words, when three thousand heart-stricken Jews asked on the day of Pentecost what to do according to Jno. Mark's position Peter did not tell them what they asked of him; he just referred them to the power or authority of Christ as an answer to their inquiry. Why as to the power or authority of Peter's mission, there could be no doubt on the part of those zealous souls; the great matter with them was what to do, that they might receive the remission of their sins. Now where is the unprejudiced mind who cannot see, that if it was the will of God, that they be baptized into the name of the Father, and of the Son, and of the Holy Ghost, that he would then, and there, have directed his chosen apostle by his unerring Spirit to command them to do so, but according to Jno Mark's argument Peter just told who authorized him to tell them what they must do, but no, verily the Most High God did not use duplicity with his creatures, and never will, I believe. And any one is bound to admit, on a prayerful, and Scriptural consideration of the subject, that what Peter said in answer to the question "what shall we do?"—expressed precisely what was done, as the question was one of obedience, and not one of authority. The question was not—Men and brethren who authorized you to teach us—the very fact of those poor Galilean fishermen, being enabled to make such a demonstration, as they did, on that memorable occasion, such as speaking to every man in his own tongue the wonderful works of God, was sufficient proof of their authority to teach them: therefore when convinced that there was something to do, they wanted to know what it was: and Peter said "repent and be baptized *every* one of you, in the name of Jesus Christ, for the remission of sins; and you shall receive the gift of the Holy Ghost." The context governing these considerations with the whole tenor of Scripture, bearing us out on the subject. I proceed to notice another objection in the article before me.

The writer says, "although it is not declared, that Peter, used the words into the name of the Father, Son, and Holy Ghost, it is not to be inferred that he did not do so, for we have several examples, where baptism took place, and no mention of the name of the Lord is recorded, as in Acts viii. 12, 16, &c." Now that kind of sophistry or assertion would do for the pope, whose subjects dare not contradict his majesty, but in the school of Christ, where students (touch the Lord,) have free access to the same blessed volume to read for themselves, and imitate the noble Bereans, searching it to see, if what is taught them is so or not, the truth alone must guide us. Dear reader, then let us see. Jno. Mark says no mention of the Lord is recorded, (will he undertake to carry out that assertion? If he won't, then instead of it proving too much as he says, it proves nothing. Let us hear from him) he will admit that to understand what we read the context must always be considered. Then let us read it, for if there was not another Scripture bearing on the subject on record, this one ought to forever settle the point at issue. "But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women. Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John, who, when they were come down, prayed for them, that they might receive the Holy Ghost: for as yet, he was fallen upon none of them: only they were baptized in the name of the Lord Jesus." Here is no mention of the name of the Lord's on that, too, beyond doubt to every candid mind to the exclusion of every other name, in the act of "baptism" to the law and the testimony—if they speak not according to this word, it is because there is no light in them. "They were only baptized in the name of the Lord Jesus," says the word. Philip being a witness approved of God, right by dividing the word of truth, understanding it as was he will of the Father, according to the testimony of the Spirit, though his fellow apostles, that he could do whatsoever he did in word or deed all in the name of the Lord Jesus: in placing himself in the position of an apostle as ministers [illegible] do, in pretending to carry out the commission given to the eleven apostles, as recorded in the 28th chapter of Matthew: but, being an humble evangelist, acting under the apostle Peter's charge, as recorded in Acts ii. 38: "Be ye followers of me," says Paul, "as I am of Christ." Peter and John being inspired apostles, understanding, too, their charge, which was to baptize in the name of the Father, and of the Son, and of the Holy Ghost, which no uninspired one could, or ever can do, prayed for those obedient Samaritans, and laid their hands on them, and they received the Holy Ghost. Now, right here is the great secret brought to light which has, and is, puzzling the minds of hundreds, yea, thousands of some of whom, no doubt, are sincere and honest searchers after truth. Now, I ask, to whom did they pray? Why to the father? In what name? The Son? What was the result? They received the Holy Ghost, or, as is intimated, it fell upon them: for as yet, he was fallen upon none of them, only they were baptized in the name of the Lord Jesus. Right here the name of the Father, and of the Son, was taken on, in the effusion or falling on of the Holy Ghost: as the name of Jesus, is or was taken on, by the one or in water, which was baptism in the name of the Father, and of the Son, and of the Holy Ghost, as well as water baptism, in the name of Jesus Christ, for the remission of sins. In this way those holy men of God went everywhere, preaching the word, that word which gave peace by Jesus Christ; the Lord working with them, and confirming the word, with signs following. For it was a great thing for three humble and poor Galilean fishermen to stand up in the presence or face of the rulers of this world, and proclaim that there was no other name given under heaven, or among men, whereby we must be saved. But when they heard an humble Philip, or some other faithful soldier of Jesus, preaching the things of the kingdom of God, and the name of Jesus Christ (mark well that the name was preached) and saw them baptizing men and women only in that one name (for that is the true meaning of the word) they witnessed the inspired apostles, asking the Father, in the name of the Son, for the Holy Ghost, and imposing their hands on them, and then immediately heard those common, illiterate men and women, speak with new tongues, and lay hands on the sick, and they recover; (for such was the effect of the baptism, in the name of the Father, Son, and Holy Ghost) they were compelled to cry out, in the language of the damsel, in the case of Lydia, that "these men, are the servants of the Most High God, which show unto us the way of salvation."

From these premises then, before us, we can and do rejoice that the imputation, by Jno. Mark, in the close of his article, that we reject the faithful words of the Lord Jesus, in not using his formula, is without the slightest foundation from any source whatever, and must recoil on his own head, from the fact that the Master has said, "with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again." Nay, verily, we with all the powers of the soul content to the wholesome words of the Lord, in the position before us, by rightly dividing the word of truth, and thereby avoid wresting the sure word of truth to our own destruction, as he has to do, to make, as he thinks, Matt. xxviii. 18, harmonize with Acts ii. 38. Reject the precious words of Jesus! No, never! Instead, we prove by the foregoing argument, that the apostles did more by carrying out the commission, as recorded in the 28th chapter of Matthew, (if possible) to establish the plan of salvation than the resurrection of our Lord from the dead; for the reader will remember that the soldiers were sent and swore, that while they slept, the disciples came by night and stole him away, which saying was common with the people, which strengthened their indisposition to believe. But, as before stated, when they saw those who did believe, bearing testimony to the truth, by having that name which is above every name, named upon them, in baptism; and then heard with their ears, and witnessed with their eyes the mighty demonstration of the Most High God, in answer to the prayers and imposition of the hands of the apostles, while acting under or carrying out the faithful words of the Lord Jesus, as recorded in the 28th chapter and 19th verse of Matthew, as clearly shown in this article: they were compelled to hold their peace, and every mouth, as it were, be stopped, and all the world become guilty before God, and were convinced of a truth, in the language of the Jewish brethren, "that God had, through this man, granted repentance unto life, and remission of sins in his name by a resurrection from the dead." So brethren and dear reader, in conclusion, we must look you ... Christ as the test: To try both your state and your scheme, you cannot be right in the rest unless we think rightly on this

I asked what I should think,
Through God my text this rule are not vain,
I say he's my meat and my drink,
My life, and my strength, and my theme.

My shepherd, my husband, my friend,
My Savior from sin and from thrall;
My hope from beginning to end,
My portion, my Lord, and my all.

N. I. MORGAN.

The Lord's Coming.

An intelligent lady, and wife of a Universalist minister, said to Mrs. Wines that she regarded the coming of the Lord as figurative. We who look at it in the light of a blessed hope can not conceive how any one of even moderate intelligence can so read and construe God's word as to make it teach such an idea. If the Scriptures go to one teach a certain, in proper person of the Lord Jesus, the first, then it gives no information in reference to anything in the future, and we are left in total darkness on the great question of man's destiny. If the language employed does not convey the idea of a literal coming, then the English tongue is destitute of forms to express such a thought. Then were the words of the master: "I will come again and receive you unto myself," addressed to his sorrowing disciples, but solemn mockery instead of hope and consolation. Those simple minded men had never dreamed of the art of spiritualizing plain language. If Jesus did not mean what he said, then the white-robed angels must have conspired with him to cheat with a lie, and tantalize with false expectation, those Galileans, on Olivet, when the pain of separation was so keenly felt under the actual fact. They loved their Lord with a strength proportioned to his goodness and his spotless character. The sad hour has come: Jesus is ascending. They gaze after him as if that earnest gaze would bring him back, or hold him in sight. Angels announce: "This same Jesus who is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven." Dear reader, if you have heretofore taken this language to denote a figurative coming, reconsider it. Here is assurance made doubly sure. "This same Jesus." Look at the words: "Shall so come." This is enough to unsettle your old theory. Hear more. "In like manner." This leaves you without the shadow of reason to plead in excuse for your want of faith in the literal coming of Jesus.

JOHN L. WISER.

Thoughts of Death.

How much talk we hear about death, and how little it amounts to. It is not death but life we should think about, for to die is only fulfilling the law of God, for he has said dust thou art and unto dust shalt thou return. If we are prepared for a future spiritual life, when death overtakes us, we can say come, welcome death, I will gladly go with thee, and rest my weary soul from all sorrow and care. Just think of it for a moment!

Death! Death! This is indeed a solemn thought, but why should any one live such a terror of death, when they know, by the word of God, that there is such a glorious hereafter for the righteous, and the faithful, or the children of Abraham? Oh that every one would think more about life, and not let death and hell scare them into the religion which was gotten up by men, but let each one have a mind of his own, that they may not only think but know for themselves that there is but one hope, one faith, one baptism, and without these there is no eternal life. We must have the same faith of our father Abraham, for the Bible says if we are Christ's we are Abraham's seed and heirs according to the promise. Gal. iii. 29. And this promise is after death for we must become immortal before we can possess immortality, for this mortal must put on immortality. He has put before us life and death, that we might choose one or the other, so if we choose death then we should look upon death with a dread, for beyond the death of this mortal body there is a second death but if we choose life then death will have no sting, and we shall say oh grave where is thy victory! For victory over death is through Jesus Christ our Lord.

ELIJA M. STEELE.

The Sabbath Day.

And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the Sabbath Day; and they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation, and they put him in ward because it was not declared what should be done to him. And the Lord said unto Moses, the man shall surely be put to death, and all the congregation shall stone him with stones without the camp. And all the congregation brought him without the camp, and stoned him with stones, and he died, as the Lord commanded Moses. Num. xv. 32, 33, 34, 35, 36. That was the penalty of the law, and if the law is binding, the penalty is stoning to death. But we are not under the law. John says, the law was given by Moses, but grace and truth came by Jesus Christ. Paul says the law was our school master to bring us unto Christ; and my prayer is, that the words of truth may illume our pathway through life, and that we may be admitted into the everlasting kingdom of our Lord and Savior Jesus Christ.

JOHN SCARCE.

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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THE RESTITUTION stands for the final "restitution of all things which God hath spoken by the mouth of all his Holy Prophets since the world began." It also advocates as a means to this end, the existing work of the Kingdom of God on the earth, with Jesus Christ as King of Kings, and the true world-salvation as joint-heirs with Him in the government of the nations; the re-unification of Israel; literal resurrection of the dead; the personal reign of the Righteous, and the final destruction of the wicked; eternal life only through Christ; and many other kindred truths. It also advocates a hearty belief of the Gospel, repentance, and immersion as pre-requisites to the forgiveness of sins, and a holy life as essential for final salvation.

Salvation by Christ.

By many of its readers it is frequently thought that the RESTITUTION contains too much controversy, and that its contributors are rather too belligerent for the paper to perform its work in the world as efficiently as otherwise it might. But this is a question with many advocates on the opposite side. We are in favor of free speech, free press and free thought upon all questions worthy of agitation, with courtesy toward opponents. We are led to believe that it is by fair, manly and courteous investigation that we arrive at new truths upon all subjects, and that it is by investigation that we are enabled permanently to settle down upon the se truths, having turned every stone and learned of its value.

This we offer as an apology for calling attention to an article published Oct 18th, signed "A Critic."

In Critic's article he says to S. A. C., "There is one doctrine, which I think you will agree with me in saying is a fundamental one in the Christian religion,—salvation by faith alone. He that touches this touches the apple of mine eye. Whatever else I may abandon, I must jealously protect this. I have cast away, from time to time, long-cherished notions or opinions because I found they could not be sustained by the Word, but when this goes Christianity goes with it, and I am an infidel."

Now we think whatever may be said of S. A. C.'s article here criticised by Critic, that of Critics for the more faulty, and needs to be critied.

Then first, we beg of you, my brother, not to be too rash. You may yet surrender the apple of your eye and still not go into infidelity. We have met with persons who for the time being preferred infidelity to a surrender of the doctrine of the immortality of the soul, or to the surrender of the doctrine of an eternal conscious state of misery for the wicked, or going to heaven at death, and yet gave them all up, without a surrender of Christianity. So we hope it will be with the apple of your eye.

But I kindly ask you where do you find such language as salvation by faith alone? I am convinced you do not find it in the Bible. The expression in so many words, or thought, are neither there. Do you not get it from the M. E. Discipline? Then why cherish an uninspired expression, and doctrine, as the apple of your eye, and declare that you will go into infidelity if you have to give it up.

It is true that justification by faith is a Bible doctrine, as taught Acts xiii. 39; Rom. iii. 28, 30; v. 1; Gal. ii. 16, but such a doctrine as justification—"salvation by faith alone"—to the exclusion of everything else is never once hinted at by an inspired writer. But to the contrary we are taught that we are justified in addition to faith,

1. By grace. Rom. iii. 24.
2. By Christ. Gal. ii. 7.
3. By Christ's blood. Rom v. 9.
4. By works. James ii. 21, 24, 25.

We are taught that, not by faith alone but in addition to faith we are saved.

1. By grace. Eph. ii. 5, 8.
2. By hope. Rom. viii. 24.
3. By Christ's name. Acts iv. 12.
4. By baptism. 1 Peter iii. 21.

And also, not by faith alone, but in addition to faith we are taught that it is by Christ's blood,

1. That we are redeemed. Eph. i. 7; Rev. v. 9-10; 1 Peter i. 18-20.
2. That we are purged. Heb. ix. 1-4.
3. That we are cleansed. 1 John i. 7.
4. That we are washed Rev. i. 5.

How in the light of the above Scriptures you can embrace a doctrine so narrow as to exclude—ignore—the grace of God, hope, Christ, Christ's name, Christ's blood, baptism and good works, as "salvationby faith alone" does I cannot well comprehend.

I have greatly admired your judgment upon other subjects, but against this I must enter this my protest. Does not Peter say to the Jews "Save yourselves from this untoward generation"? Does not Paul say to the Galatians, "Work out your own salvation"? Does not Solomon say that "The whole duty of man is to fear God and keep his commandments"? Does not Jesus say "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven"? Is it not for administrative countable acts that admittance into the kingdom is to be gained? Matt. xxv. 35-40. Will not "salvation by faith alone" set aside these declarations?

I do not, my dear brother, desire to to draw the contrast too strong, but recommend that you compare this to you precious doctrine with James ii. 14-26; especially verses 17, 20, 24, 26.

In conclusion, I ask, is your doctrine of "salvation by faith alone," any better and any more Scriptural than that of the case of Count de Chambord, which you quoted for the benefit of our worthy and aged brother, S. A. C.? To my mind they both fall together, being without divine support.

Fraternally, G. M. MYERS.

Conservatism vs. Liberalism.

It is certainly a fact that there is a growing tendency on the part of some of our brethren to a spirit of liberalism, that if not checked, will do serious injury to the pure principles of "the faith once delivered to the saints." There seems to prevail a dissatisfaction with God-given and time-honored customs; a chafing under anything like restraint; in fact, a great effort to remove the ancient landmarks. This feeling has been manifesting itself in a variety of ways; prominent among the "departures" we will notice, first, the "Few Question" as it has been styled; in other words, the prophecies concerning the final gathering of the scattered tribes of Israel. Some became dissatisfied with the idea of these prophecies being unfulfilled, the question was pretty thoroughly ventilated, the result being a withdrawing from us on the part of some. Since which there has existed two separate classes; soon after this somebody thought the name given to God's people was not sufficiently expressive to properly distinguish us from other religious bodies, therefore, we ought to give ourselves some other official title. It is painfully prominent in the memory of some; how this effort struck terror into the hearts of those who feared the movement would result in blotting out the heaven-born title of God's people. But thank God we passed the fearful rocks that threatened destruction to our noble craft.

Pleasantly we sailed along until some fertile brain conceived the gigantic enterprise of the "Christian Association of America." I would humbly ask why allow petty, state, or even national limits to circumscribe the bounds of this "order of lofty pretensions" one item amongst which is "to preach the Gospel in all the world"? As America does not embrace all "the world," and as we have recognized believers in the "eastern hemisphere," please allow a suggestion of a title that will enable them to co-operate with us in the great work; this for instance, "Christian Association of the World." The work is truly a great one and the title should correspond. I do not feel called upon to urge objections to the movement as the recent articles from our able defender of the faith, Bro. A. Maynard, will be sufficient to deter all lovers of truth and order from any further efforts in that direction. I want to be charitably inclined, but can hope the cause of the human recently so fascinating gently along, perhaps wondering that you will persist in denying yourself the many pleasures of the taste made sweet.

I propose to think first as danger, threatens the cause, brave and noble men leap to the front with words of cheer and encouragement. For the few faithful souls who will be rather than surrender one jot or tittle from the line of truth. Once when the federal union was imperiled by threats of disunionists, a man of invincible courage dared to utter in the face of the danger a sentiment that thrilled with terror the opposition, "The union it must, and shall be preserved," and do you tell me the moral heroes have perished from the land? No! thank God at least two have spoken. Their words have no uncertain sound; a voice of warning comes from the east, its earnest, pathetic tones touched my heart, and the article is its faint response. Before its notes had ceased to thrill us with joy a message is borne from the city of sad misfortunes laden with kind, gentle, though stern words from brother, whose sword is unsheathed to fight for truth. Could I grasp the hands of Brethren Magruder and Wilson, my full heart would say, God bless you, cease not to warn us of the danger, you may be sacrificed for the truth, but such sacrifices will be acceptable to God, your words have infused new life in some whose courage was almost gone.

At the battle of Sempach, in Switzerland, in the fourteenth century, the Swiss and Austrians, the latter outnumbering the former four to one, were arranged in battle array. As the Austrian forces formed a solid wall bristling with spears, it seemed impossible to force a passage through this living wall, at this critical moment, a hero, Arnold Winkelried, boldly advanced upon the uplifted spears of the enemy, saying, "I'll open a breach for you, comrades, protect my wife and child," and like a tiger sprang upon the spears of the enemy, eleven such points entered his body; he swayed a moment like a tree in the wind, then fell to the earth, carrying the spears with him, thus forming a breach into which the Swiss plunged and completely routing the whole Austrian army, gained a complete victory. Now the breach has been opened, who is now ready to follow in the struggle? Who is willing to make the sacrifice? Brethren, what I have written has been from honest conviction of duty; can is my only apology, unless I have been too severe.

Yours for the whole truth, and nothing but the truth.

J. F. WAGONER.

Hope.

"We are saved by hope," says the Apostle; and there is a sense in which it is true of us all—we are saved by hope before we are saved by faith. The hope of mercy is in itself a thing in which the good Lord "taketh pleasure." The hope of Christ is a staff in the hand of the weary, before the arm of Christ is stretched out on which he may be privileged to lean. Hope is a marvelous inspiration, which every heart confesses in some season of extremest peril. It can put nerve into the hungry, and fleetness into the feet of exhaustion. Let the sun and motherly palm grove be dimly descried, though ever so remotely, and the caravan will move on—spite of the fatigue of the travels, and the simoom's blasting to wheeze, by the stingy roadside, the desert-waters flow. Let there glimmer one star through the murky waste of night, and though the spurs be shattered and the bridle be riven, and the hurricane howls for its prey, the brave sailor will be hailed to the helm, and ere already, through the tempest's breaking, calm waters and sapphire sky. Let there be but the faintest intimation that all is not utterly hopeless, "when the grave and skilled physician by the trembling patient stands," and anxious love will redouble its watchings, and feel as if new feet had been given to the leaden hours; and the blood, which had begun to curdle, as if in sympathy with the dying, will flutter itself loose again into thankful and regular flow. Oh, who is there now ever hopeless his lot or forlorn his surroundings, who is beyond the influence of this choicest of earth's comforters—this faithful friend which survives the wreck of riches, and the wreck of reputation, and the wreck of health, and even the loss of dear and cherished friends? My brethren, I would fain rouse you all to the ever clear of this your entombed privileges those living sepulchres which are between cumscribe and God.—*Rev. W. M. Punshon, D. D.*

Eighteen Hundred Years After Death.

A correspondent of *Appleton's Journal*, writing of excavations of Pompeii, says:

Among the most interesting of the objects found recently are two skeletons, one of an elderly man, the other of a woman. They were found in the Via Stabia among the ashes of the last eruption, evidently overtaken in their flight and buried among the cinders. According to the usual method employed to preserve the external appearance of objects, liquid plaster was poured into the cavity, which, serving as a mould, a *fac simile* of the forms was obtained; and it is perfectly preserved, the statue-like bodies were placed in glass cases in the Pompeii museum. While appreciating all the horrors of such a death, and the suffering endured, as shown by the position of the limbs, one cannot but imagine what would have been the astonishment of that man and woman had some prophet informed them that eighteen hundred years after their death, their form, and even as much of their garments as were not consumed in the eruption, would be placed in a museum for inspection by a multitude of sight seers, some from lands the existence of which they had never dreamt of.

The poor woman was lying on her face, and even the form of her hair, put up behind, is seen. One arm is sliding her forehead, and she is supported by her other. Her stony limbs are well formed, and traces of a garment are seen passing in folds around her.

The man, although placed upon his back on the exhibition, when found was turned on his side. One arm rests on his hip; the other is uplifted. The face is somewhat distorted, but is massive and closely shaven. Even the form of the fastening of the sandals or and the buckle, and of the long buttons, higher up on the leg to hold them is clearly seen. The limbs are partly drawn up. The skeleton of a tolerably large dog, also recently found, is in the museum of Pompeii, his whole form preserved in plaster, in the same manner as those just mentioned. He is lying on his back, writhing in suffering, biting his hind leg. The rings in his collar are plainly seen.

Constitution and Covenant

Adopted by the Church of God in Jamestown, Mich., Oct. 20, 1876, at a Meeting called for that Purpose.

WHEREAS, All Scriptures given by inspiration of God is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works, that the holy Scriptures are able to make us wise unto salvation.

Therefore we whose names are hereunto annexed, members of the Church of God in Jamestown, do solemnly agree to take the word of God as revealed in the Bible for our only and infallible guide in faith and practice,

There were eighteen names enrolled—being the entire congregation.

There was not one but expressed a firm determination to live up to the covenant and continue strong in the faith.

They then appointed a meeting for four weeks from that time Nov. 20, 1876, at 11 o'clock, for the purpose of enrolling the names of all of like precious faith who wish to become members of the Church of God in Jamestown, and to elect officers necessary to complete a thorough organization.

The brethren solicit the attendance of all who can consistently come, and especially the brethren in Jamestown, Wyoming, Byron and Gaines.

Do not forget the day, but be all attend.

By order of the church.

PAUL RICHARDSON.

Get to the root of things. The gold mines of Scriptures are not in the top soil; you must open a shaft; the precious diamonds of experience are not picked up in the roadway; their secret places are for down. Get down into the vitality, the darkness of the word,—God,—and seek to possess with it all the inward work of the indwelling Spirit.

Does Evolution Eliminate God?

Dr. McCosh, President of Princeton College, has written a long communication to the New York *World* combating the position of those scientific men who maintain that the idea of a personal Creator is not necessary in accounting for the development of the earth and its occupants. We are inclined to think that the class of men referred to is mostly imaginary. The champions of the theory of evolution do not in general hold this position, and Professor Huxley, in his recent lectures in New York, explicitly declared that he dealt only with the order and succession of development in nature and not with its final cause. Even so a study of nature refutes the hypothesis that the world was created in its present condition, by a fiat of the Almighty, and shows that it has been built up, by a process of evolution which may be traced back through long ages, and because speculation carries this process back until it resolves all the universe into a mass of vapor which contained the potency of every form of life, it does not by any means follow that a creative being is an unnecessary conception. The theory of evolution, so far from eliminating the Creator from his universe, makes his constant presence appear all the more necessary.

It is just as difficult to conceive that matter in its most primitive nebulous form should exist and be endowed with forces that set it going upon a process of evolution through which the successive stages of development were attained, including the appearance of constantly improving forms of life, without an intelligent designer and director, as to conceive that the world should have sprung into being all at once without a Creator. The work of creation has been going on for untold ages, and is, perhaps, not yet completed. From the beginning there have been evidences of design and of method which exclude the idea of chance, or the mere operation of force upon matter. Take the evolution theory in all its breadth and depth, and it seems to us that it involves the necessity of a constant intelligent pressure to supply that unknown and unknowable element without which we cannot account for anything. We may show the order of development and prove that there have been no convulsions of creative energy, but that does not account for the wonderful processes which we are studying. We may say that they come from the steady operation of natural forces upon matter, but yet the origin of these forces upon that matter and the direction of their operation to the production of results which we trace are unaccounted for. We must, after all, fall back upon a Creator, and we marvel more and more at his infinite wisdom and the perfection of his plan of creation, the more we study his handiwork. Old and crude conceptions of his methods may be displayed; but belief in his existence is just as necessary to understanding of evolution as to a comprehension of Milton's theory of the creation.—*Jewish Chronicle.*

Scriptural Classification.

In the old world Enoch walked with God and was translated.

Noah was a righteous man, a preacher of righteousness. He and his family were saved from drowning. His probation went across the waters into the new world or dispensation, and his families also. The world of the ungodly perished in the waters. Their probation ended when the door of the ark closed.

Lot was a righteous man and was saved with his family from being burned up. The ungodly Sodomites were burned up with fire and brimstone.

Abraham, the friend of God, stood afar off, in a place of safety, acting as intercessor for Lot and his family.

In the 25th chapter of Matthew we have the righteous, the cursed or wicked, and my brethren. The sheep, the beloved of my Father himself a kingdom prepared from the foundation of the world.

In the last chapter of Revelation, the unjust, the filthy, the righteous, and the holy, the character of each is continued. "He that is unjust, let him be unjust still, and he which is filthy let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still.

C. BOARDMAN.

THE RESTITUTION

PLYMOUTH, IND., ... NOV. 8th, 1876

EDITORIAL DEPARTMENT.

☞ The Brethrens meeting house at Argos is to be opened for the worship of God, on the third Sunday in this month. The house is plain and substantial, and has been built by those who desire to worship God in spirit, and in truth. We are to attend and "preach the Word."

☞ In last week's issue we wrote a little squib about fanaticism, and referred to a case in point without alluding to any names. We have received a letter in reply, which denounces us in the most virulent and bitter terms. During twenty-four years of earnest work for Christ we never before received such a missile from friend or foe. The writer says it was an "*intentional stab*," and that whoever wrote it, "*hates his brother*" and is "*a murderer*." Now, just think of that! We had no more intention of wounding the feelings of any one, than we have of dying, and if we have done so, we are a thousand times sorry for it. But the paragraph called no names, made no allusions unkindly toward the brother, and was never intended to injure in any form.

Read This and Then Act.

Two years have nearly passed since we moved to this place. Our object in coming was to promote the truth. Success has to some extent crowned our efforts. The RESTITUTION was purchased for $2,500 which included books and tracts. A company was organized for the purpose of paying up the debt and meeting the expenses of the office. Only $3000 of the stock has been sold, leaving a balance of $2000 unitaken. The subscription list has been increased nearly seven hundred and as a general thing our work meets with approval. There are those who find it in their hearts to grumble. This must be expected. No perfection can exist this side of the Kingdom age. Mortals are fallible in faith and practice, and need the mercy and forgiveness of God in order to get to the perfect life and the crown of glory.

But little has been done outside of the state of Indiana. The brethren in this state took the paper when it was sinking, according to the statement of its former proprietor, $1200 per year, and have placed it nearly upon a paying basis. Those outside of the state with some noble exceptions have stood by to see the salvation of God, and have excused themselves on the ground that it belonged to the state of Indiana. Religion does not belong to any one locality, neither do we understand that the work of supporting the truth belongs entirely to this state. There have been a few outside who have sent in a substantial token of relief and manifested an interest in the work. But the great bulk of our brethren have "looked on" and wondered how the thing would get along. Some have felt sorehearted and others sorcheaded. Some would like to see the RESTITUTION die while others would shed tears over its grave. It is the only paper where a free expression of views has been allowed. A great many things have been published which were in open conflict with our views and contrary to the word of God. So it appeared to us, but men should have a breathing place. Because we have been lenient some have thought that our stakes had been moved and that we were "too liberal" etc. Our aim has been and shall be to teach the truth of God without fear or favor, and we shall extend the same privelge to others. We have ever been considered too liberal by some and not liberal enough by others. To avoid extremes has been our motto. The great themes of millenial blessedness, the restoration of God's ancient people, the all-sufficiency of the Gospel of Christ, and a religion which rests upon the promises of God, have ever been and are now, near our hearts. While laboring to maintain the Gospel we have never compromised its saving power. Some have judged harshly not knowing the facts. Brethren have been severe, but perhaps we needed it all. We feel willing to assume the blame and give our Father all praise for his wonderful love toward men.

The future is yet before us. There are those who know our work, and they know us, and they have been willing to hold up our hands. We have contributed of our means, time and money to help forward the Gospel of the Kingdom. At times the clouds have been dark and foreboding, but light has shown across our way and God has remembered his people. All that is needed now is for the brethren to unite and lend a helping hand. "As workmen together with Him," much good can be done. There are those who have never made a *sacrifice* or presented an offering. No better time will ever present itself than now. We need to dispose of the balance of our stock in order to press out our work effectually and triumphantly. Who will respond to this our first call for help? Many can and are willing to help. Brethren move at once in this matter. God will bless you for it: the work needs *your* help now. The means are in your hands and you alone will be responsible for their use. We have sacrificed as much as we are able to and can do no more. Others must help. The signs portend the great change in earth's drama. Let us be active in the work of Him who has loved us. May mercy, peace and love be with you all.

THE EDITOR.

Put on the Brakes.

Heretofore we have extended the utmost courtesy toward all who have special hobbies to ride. Their articles, in many cases, have been printed without comment or protest. The whistle now says, "down brakes." It is time to shut the gate. We cannot allow so much ill at is cold, formal and mildewing, to appear in our columns. The Gospel is too pure and ennobling to be mixed up with so many isms and hobbies. We expect this course will cause some to part company with us, but their friendship is a plague, if not death. Men with extreme notions who glory in crochets and wild fancies are perfectly happy when they are allowed to ride their hobbies at full gallop. They love to be odd. "New views," "extremes," "to be unlike everybody else," "critics," "able to walk alone," "my plan" and other forms of words of like import, suit their case. Such men are a "peculiar people, zealous of"—crochets.

Now, do stop and rest awhile. Do think. Trees bear the same kind of fruit each year. The earth continues to yield the same kind of products, and yet they are ever fresh and new. Some things are made worse by grafting. It is ever so with the Word of God. But remember that you must not damn everybody who lived last year because they have never tasted of the fruits of this year. Christ never told his disciples to get up into some secret chamber and preach damnation to a few elect saints. "Go into ALL THE WORLD and preach the GOOD NEWS TO EVERY CREATURE." Let the words of hope ring through the valleys and over the hill tops. Send words of love to the fallen sons of earth. Christ came to save, not *destroy*. He came to *heal* not to *wound*. Would that men could find it in their hearts to stand up for the truth in the love of truth, and let the cold, deathly isms alone. Preach the word—the Gospel. Let love be shed abroad in your hearts.

A Plain Contradiction.

It has been the boast of Seventh Day Adventists that they were in harmony with each other, and that "confusion of faces" belonged to their opponents. We desire to present a fact for the candid reader's notice. It is clear to us, and has been for sometime, that the Seventh Day folks were changing their expositions. Indeed, they must or inevitably fall before the ark. Our opinion is, that even this will not save them. J. H. Waggoner was, at one time, considered a leading exponent of the law question among the Sabbatarians. His work on "The Law of God" was endorsed and sold as the most able work upon that subject. We notice that his book is now omitted from the list in the *Sabbath Herald*. Why is this?

In a recent number of the *Review*, Uriah Smith, the editor, takes the position plainly, that the ten commandments are not the old covenant. Here is what he says:

"That the old covenant has been abolished by being superseded by the new, Paul plainly states; of this there is no question. And we affirm further that nothing has been abolished but the old covenant. Whatever has been abolished was included in that covenant, and whatever was not included in that covenant still remains, unaffected by the change from old to new. If the ten commandments constituted the old covenant, then they are forever gone; and no man need contend for their perpetuity or labor for their revival. But if they did not constitute the old covenant, then they have not been abolished, and no man need breathe a doubt in regard to their perpetuity and immutability. This therefore, becomes a test question. It determines as definitely as any one subject can, the whole question of the perpetuity or abolition of the moral law."

Now, we will present an extract from J. H. Waggoner's work on the law of God, to show that the ten commandments were the old covenant. On pages 84 and 90, he says: "But on the third day thereafter the Lord appeared on Mt. Sinai and gave with his own voice the ten commandments (Exod. xx. 22; Deut. iv. 12, 13, 36; v. 22-26); therefore to obey his voice was to keep the ten commandments, as the following Scripts.... will show: 1 Chron. xvi. 15-18; Deut. iv. 12, 13; ix. 9-11; Exod. xxxi. 18; xxxiv. 28. THESE COMMANDMENTS ARE ALL THAT WERE COMPREHENDED IN THE EXPRESSIONS, "OBEY MY VOICE" AND "KEEP MY COVENANT," as we have seen that these constituted the covenant which he spake with his voice and WROTE ON TWO TABLES OF STONE; and it is said in Deut. v. 22: "He added no more." See also Jer. xxxi. 32, 33.

From the above it will be seen that Smith is against Waggoner. Now, which one will the Seventh Day people believe? They are in open conflict upon the question. If words mean anything at all, the ten commandments were the old covenant, and Paul teaches that it has given place to the new. Now let another speak.

Rather Cool.

Some of our brethren who feel interested in the promotion of truth have the impression that the Adventists, as a body, are anxious to endorse any consistent movement for a union of all who are looking for the "consolation of Israel." It is thought by some that we are too liberal, and that we go too far in extending Christian courtesy toward those who may differ from us upon certain points. This may be, but we have ever felt willing to extend the same courtesy toward those who may differ from us, that we ask them to extend to us. We do not think that liberality should be all on one side.

We insert the following remarks from the *A. C. Times*, which present the animus of those who are opposed to "mercy after the Lord comes." The idea that men can be fraternized with who exhibit such a spirit is simply absurd. There are many Adventists who really believe the Gospel to be the power of God unto salvation and do not subscribe to the idea that the Spirit of God operates independently of the Word. Such men are "prisoners of hope," but it is nearly useless to think of union with those whose spirit is rancor instead of love, and who glory in being sanctified and sinless while in the mortal state. No one can be saved without a belief in the Gospel as God's power. We cannot entertain much hope for those who openly reject the sufficiency of the Gospel as the moral power of God in moulding men intellectually and religiously for eternal life. But here are the

REMARKS.

Brother Lawrence has doubtless had an experience of associating with those of the age-to-come class who were extremists in the views of that people. We are personally acquainted with many who hold the doctrine of probation after Jesus comes, who are as spiritual minded at least as the average of Adventists, and these generally associate with the Adventists, but we are well aware that almost the entire body of organized and unorganized "Brethren of One Faith," commonly called age-to-come believers, do ignore the apostolic experience of the Holy Spirit as belonging to the church of the present day. This we regard as an error, and an awful one, militating against the very life and vitality of the professed church. The doctrine of "restitution" as believed by all Adventists, but faith in a future probation tends to sap the very life of those believing it. The proof of this is seen in the spiritual death that has almost universally come upon those churches making it prominent. The fruit tells what the tree is.

Don't Scold.

The following is worthy of all commendation. Some people seem to think that their scolding is a great blessing. They send out words of mildew and frost, of fire and death, and apparently rejoice in the "gift of tongues." There are many who do not confine their scolding within the narrow limits of home, but their words go forth as a flame burning up the happiness and peace of society. "Study to be quiet" was a most wholesome admonition from the apostle:

For the sake of your children, don't do it. It is a great misfortune to have children reared in the presence of a scold. The effect of the everlasting complaining and fault-finding of such persons is to make the young who hear it unamiable, malicious, and callous-hearted; and they often take pleasure in doing the very things for which they receive such tongue lashings. As they are always getting the blame of wrong-doing, whether they deserve it or not, they think they might as well do wrong as right. They lose all ambition to strive for the favorable opinion of the fault-finder, since they see they always strive in vain. Thus a scold is not only a nuisance, but a destroyer of the morals of children.

The First Book in Jerusalem.

It sounds strangely to hear about a printing office and books in the city of Jerusalem. After centuries of desolation and waste the old city of ancient renown is rising once more as a place of commerce and literature. Those who look upon the past desolation as final must change their views. Over twenty-five thousand people are now denizens of that renowned metropolis. The following item will be of interest to those who would remember Zion and take pleasure in her prosperity:

A gentleman of Boston has received from Jerusalem a copy of the first book ever published there. It is dedicated to the Rothschild family, and gives a full account of the progress of modern civilization in the ancient capital of the Holy Land. The business prospects of the city are encouraging. Real estate and houses are in great demand, owing to the many recent arrivals there.

"Who Are Christians?" Reviewed.

In the RESTITUTION of October 18th we ventured an article headed "Too Liberal," which, it is quite apparent, Bro. Willcox saw before it was printed, and as a partial antidote wrote an article, which immediately preceded it in the same number entitled "Who are Christians?" Upon reading it my heart was pained to find one who occupies the position of a teacher of God's Word, so entirely astray on what I regard as fundamental truths. In the outset he asks the important question, who are Christians? and immediately answers it by declaring that no man knoweth, or can tell. In view of this the question presents itself, does Bro. Willcox know whether or not he is a Christian? If so, how does he know? He must have some standard by which to settle the question with himself. Again, if a sinner should approach him and say, "I earnestly desire to become a child of God, a Christian; will you show me the way?" could he do it? If he could he must have some standard whereby he can determine the difference between a sinner and a Christian. And if he cannot point out to a sinner the way whereby he may change his relationship, and become a Christian, then he has no business to proclaim himself an evangelist, pastor or teacher of God's Word.

In support of his erroneous statement he affirms that "God alone has access to men's hearts and minds. He alone can tell what they contain, and He alone shall sit as Judge, and condemn or acquit." This is true in one sense, but not in another. So far as it relates to the hidden motives of the heart the secret springs which give rise to men's actions in many cases, it is true. These we cannot judge. God alone can search them out. But so far as the actions and professions of men are concerned and their relationship to God's revealed truth, we may freely judge. In fact, Paul distinctly says to the brethren at Corinth, "If ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church. I speak to your shame. Is it so, that there is not a wise man among you? No, not one that shall be able to judge between his brethren?" 1 Cor. vi. 4, 5. If Bro. W. had been a member of that church he would probably have interposed an objection, and said, "I make bold to say that it is wholly beyond the province of men to judge their fellows." It is manifest to any one that Paul was in error if Bro. Willcox's position be true, or Bro. W. must confess that the commandment to "Judge not" must be confined to the hidden things of the heart.

That brethren have power to judge brethren even to the extent of separating from them is a parent from Paul's commandment to the church of the Thessalonians. He said, "If any man obey not our word by this epistle, *note that man*, and have no company with him, that he may be ashamed." 2 Thess. iii. 14. Pray tell me how they could note the man and withdraw from his company unless they tested his conduct by the rule Paul had given him, and judging him derelict in duty cut him off until reformation ensued. Jesus gives a rule of judgment in these words: "Judge not according to the appearance, but judge righteous judgment."

I need not dwell upon this point, however, as it is proven beyond question that "Judge not" is limited in its application.

Bro. W. speaks of "those who are determined to set up their standard as the rule by which all men are to be acquitted or condemned," and says "that such *men* have the misfortune to be born several centuries too late in the history of the world; they only bring upon themselves the pity and contempt of mankind." If Bro. Willcox means by this that there is *no standard* by which men will be acquitted or condemned then we object. But if he merely aims his shaft at the creeds of men we say Amen. The Bible presents a standard by which all will be tested. It is the acceptance or rejection of the Gospel. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned," says Jesus. Here is a test—a standard that is Divine. It is not man-made. Can Bro. W. rally around it and thus draw a line of demarcation between believers and unbelievers, Christians and sinners? If his objects that no man can draw the line because of his inability to define the Gospel then we have reached a point that is truly curious. A host of men (Bro. W. included) engaged in preaching the Gospel of salvation, and not one of them able to tell a sinner what it is. As to the "pity and contempt of mankind," what have we to do with that if we are in the line of Christian duty? Are we to have the fear of men before our eyes? If not then God's standard may be urged fearlessly, let what will come.

Anticipating the result of accepting his position Bro. W. asks, "what then, are we to fellowship everybody?" to which he replies, "We are called on neither to fellowship nor disfellowship anyone .... To fellowship is to *endorse*; to disfellowship is to *judge*." And yet, in direct violation of his own rule he immediately tells us we are to "fellowship the good and the true," and have "no fellowship with the works of darkness." To "fellowship the good and the true" will surely be to judge what is good and true, and "to have no fellowship with the works of darkness" will be to judge what are works of darkness. Yet he insists upon it we are *not* to judge anyone.

But leaving this incongruity what is the practical conclusion of Bro. W.'s position that we are neither to fellowship nor disfellowship anyone? Is it not that anybody, of any faith, or any practice may intrude himself upon the church and partake of the sacred emblems of our Lord's body and blood? and he may do it with impunity, no man objecting, because he has no power to judge? A Mahometan, Catholic, Methodist or Presbyterian, with no avowed belief in sky kingdom, immortal souls, shrieking devils in hell, and all the other traditions of heathenism, who never has been baptized, but opposes the ordinance as being unnecessary, such a one may regularly commune at the table of our Lord as a true disciple, a Christian, and no one may dare to even suggest to him that he is not what he believes himself to be, for that would be judging him. Away with such nonsense. It does seem to me as if some men were so afraid of doing wrong that they dare not do right. If we may not judge in such cases, and act upon our judgment, by withholding the bread and wine from known unbelievers, or those whom we know never obeyed the truth, then we may not dare to say that a murderer or thief is not a Christian. Bro. W.'s position on this point is utterly untenable, and his reasoning is sophisticel. It will not bear the test of either reason or Scripture.

The last point I shall notice is contained in these words: "The truth of God is progressive, and in a great measure dispensational, and to us, and to each of us, is committed the great truth of the kingdom and the life which His providence has brought out so prominently in our days, as I believe to furnish an antidote to the increasing errors, which grow out of the dedactine of the immortality of the soul.

The meaning I am forced to gather from this is, that the doctrines of the kingdom of God, and life only through Christ are great truths, but are not any part of the Gospel of Salvation. In other words a man may be ignorant of these truths, and yet be safed. If this is not the meaning intended then we can see no point in the remarks at all. As truth is *progressional* and *dispensational*, therefore in the early history of the church these truths of the kingdom and life might have been hid from view comparatively, but as the sky kingdom and immortal soul views became widely spread, God saw fit to push to the front the Bible truth of God's kingdom on earth and Life through His Son to serve as an antidote to error.

This is a belittling of the doctrines we preach. It is more. It is tearing out of the Gospel of Salvation the most vital truths it contains, and casting them forth as mere antidotes to error, which if not received will hurt no one, as they can be saved in ignorance of them.

Brethren, if our union with Adventists is to be purchased at such a price as this I for one say, let it never be made. The only union I can conceive of as possible in harmony with the Word is for them to believe and *obey* the Gospel. This they have never done, or else we have never preached the Gospel. I insist upon it that the Gospel of Adventism is the Gospel of Methodism, and other popular isms, and is *not* the Gospel of our Lord Jesus Christ. It is no use attempting a union unless, as I said before, we are prepared to lower the standard of truth—saving truth I mean, and trail the Gospel flag in the dust of sectarian unbelief. I for one am not prepared to do this. For over twenty years I have sounded a certain note and cannot now blow an uncertain one.

It is a cause of not only surprise but alarm to see our conferences in different localities, appointing committees to visit Adventists with a view of reaching a basis of union. Do we go there to show them their error, and ask them to believe and *obey* the truth? No. We go there virtually confessing to them that we have been in error and that we now seek a reconciliation and ask admission into their church. They do not come to us, but we go to them. Hence we are the supplicant party. Think of it, brethren, after combatting sectarianism so long, after meeting the devil's lies face to face, and overthrowing them, after proclaiming the Gospel of the kingdom, and life only through our Lord Jesus Christ as, essential truths, we are now asked to lay down our arms, own we were mistaken, join hands with those who oppose God's truth, and acknowledge them as brethren. What shall we live to see next? Assuredly we are living in perilous times.

I sincerely hope that our brethren will halt before they take another step in the direction indicated. The signs are thickening on every hand which tell us of our Lord's soon coming. This is not the hour to look back. This is not the time to drop our Gospel colors. If ever there was a time when we should press forward, and fight valiantly for God's precious truth, it is *now*. I entreat you, beloved, not to compromise now. Soon, very soon, He who promised the crown to the victor will be here to present it. Let us be faithful unto death, and the crown of life will surely be given us.

THOMAS WILSON.

What They Want in a Sermon.

As they come with divers notions, so they hear in divers manners. One comes like the Pharisee, watching if anything be said that may be wrested to be spoken against. Another sneaks of eloquence, and he gapes for a phrase to talk against. Another is dissatisfied and never pricks up his ears till the preacher comes to gird against somebody when he spites, and when the sermon is done, he remembers nothing which was said for his benefit, but that which was spoken imaginary against others. Another comes to gaze about the place of worship; he has an evil eye, which is still looking upon that from which Job did avert his eyes. Another comes to muse; as soon as he is seated, he falls into a study; sometimes his mind runs on the stock market, sometimes on a journey, sometimes of his expected dinner, and the sermon is done before the man thinks where he is.

On the Mountain Top.

No matter how much social religion we may have, no one who does not spend hours alone with God need expect to grow in holiness. When we are to be used, there will be means employed to perfect us. Jacob after having wrestled alone with the Lord, became a prince, and his character was changed and settled. God called Moses to meet Him on the top of the mountain alone; it was a private interview. It is always the top of the mountain, no matter where we are, if we are alone with God. We can never be strong in the Lord and the power of his might, unless we lie down alone before Him.—*Selected*.

An English paper has an article on the Jewish New Year, the following portion of which we copy:

We must heartily wish this marvelous people "a happy new year." May all their righteous aims, plans, and aspirations of all their families and their churches, have the blessing of the Almighty God. To the prayer, we can faithfully attest, all our churches will say, Amen and amen! There is in every community, we trust, of the world an increasing feeling of good will toward the Jewish people. We never see a representative of this race, but we think of the vast indebtedness we may all justly feel and own, under God, to this people. The nine tenths of all the best lessons of moral and religious life we hear every Sunday, and that are sung and said among three hundred millions of professed Christians, came from this stock. Our tenderest and truest words of prayer, and our most touching and beautiful hymns and psalms, are all referable to the same source. Not only the ancient patriarchs, priests, and prophets, but our Savior himself—blessed be his name forever—and Paul, John, James, Peter, and others were all Jews. Strike out of the religious life and literature of Christendom all that is Jewish, and what have we but the Athanasian and Nicene creeds, and some other such like stuff. It would leave us as utterly sterile as if out of an English landscape the beautiful hedgerows and pastures were taken away. The day is fast approaching when all Christendom will feel a lasting reverence and love for this people, and when all the synagogues of the world will also be drawn to the Christ of their own flesh and blood and spirit. No more the despised and rejected of men, their own dear brother, who has risen to the moral and spiritual primacy of the human race, far above all other prophets and sons of God will have their ear and heart.

What we win by prayer, we must wear with praise.

The Morning Cry.

Hark, 'tis the watchman's cry—
"Wake, brethren, wake!
Jesus himself is nigh,
Wake, brethren, wake!
Sleepers, for the sons of night;
Ye are children of the light;
Yours is the glory bright,
Wake, brethren, wake!

Call to each waiting band,
Watch, brethren, watch!
Clear is our Lord's command,
Watch, brethren, watch!
Be as men that wait,
Always at their Master's gate,
Even though he tarry late,
Watch, brethren, watch!

Hear we the Steward's call,
Work, brethren, work!
There's room enough for all,
Work, brethren, work!
The harvest of the land
Constant labor will afford,
He will your work reward,
Work, brethren, work!

Hear we the Shepherd's voice,
Pray, brethren, pray!
Would ye his heart rejoice?
Pray, brethren, pray!
Sin calls for ceaseless fear,
Weakness needs the strong One near,
Long as he struggle here,
Pray, brethren, pray!

Soon now the final cheer,
Praise, brethren, praise!
Christ bids to the feast:
Praise, brethren, praise!
What are the sounds we hear,
So full of the angels' songs,
While in and o'er the note prolongs?
Praise, brethren, praise!

Response to Bro. Wilson.

You are right in supposing that I had read your article before writing my own in the former case; and I now have the privilege of doing so again, being connected with the office in such a manner that no breach of confidence or courtesy occurs in doing so. And I cannot refuse to offer a few words further on behalf of a more liberal, and, as I view it, truly Christian policy in the treatment of those who differ from us somewhat in religious matters; than our past history justifies. Yet I do not care to engage in a lengthy argument with you or any one else at present on this point. For one I am content to see the truth prosper, and will extend a willing, helping hand to the searcher after truth, and think I am more successful in doing so by going in the spirit of brotherly love meeting my fellows, than I would be by shutting myself within the narrow walls of an exactly defined creed, written or unwritten, and forcing all men to the dimensions of my iron bedstead.

There are two extremes to which men oscillate on this subject, both of which I wish to avoid if possible. The first is, that belief has nothing whatever to do with salvation; and the other is, that no man can be saved except by a perfect knowledge of the whole gospel plan. These are both manifest errors, and are both to be found between the two extremes. Our Christadelphian (shall we call them?) brethren, are pretty good illustrations of the last, and the tidal mumbler of the first. I think the truth can be found in the direction indicated in the remark to which you take exception, viz.: "The truth of God is progressive, and as a great measure dispensational." What I mean by this is, that it has pleased God to gradually unfold his truth to a world lying in total ignorance of it, and that he never requires more than he has given. To this fact we may add other considerations, such as the undeniable one, that no two men possess the same ability to apprehend truth. Some intellectual powers are vast. They only need to direct their attention to a subject, and it unfolds before their minds in all its beauty and perfection, while others labor long and hard to apprehend the simplest idea. Now between these two extremes where shall we take our stand? Shall we proceed to follow the lead of the sects, and localize our faith?—construct our bedstead? And if we do, shall we include all the truth which the mind of a John Thomas evolved after a patient search of 50 years, or shall we content ourselves with a few simple fundamental ideas? I do not doubt you will reply, the last. Very well; shall we proceed to insist that the same set of ideas, without the addition or loss of one, must be apprehended by all without the admixture of a particle of error? Or shall we admit that the amount of knowledge of the gospel plan varies with the age of dispensation, and with the capacity and circumstances of the individual? Now, plainly, I contend for the last. If you admit it, you cannot demur to the conclusion that when a man professes faith in Christ, and is trying to walk in him, we are not allowed by our common Master to sit in judgment upon him; for we know not the amount of knowledge which God requires of him, hence we cannot tell whether he is accepted of God or not. But if you deny the principle, we must insist on your plainly writing your creed so that we all may know just how much and what we must believe to be saved. I know just what I must believe in order to salvation. I must make the best of my circumstances and learn all I can and believe all I learn. I think, also, that I know what to teach the unlearned enquirer. I shall teach him those truths which as a sinner he most needs, according to my best judgment of his case, and if he is brou ht to repentance and unconditional surrender to God by it, I shall consider him fit for baptism; but if he still proves incorrigible, I shall procede in his instruction till I succeed or give him up as a bad case. Just the amount of knowledge he needs I cannot beforehand determine: some require more and some less; but the truth or truths which bring him to repentance are just the truths which he needs; and when he believes them and obeys them he has believed and obeyed the gospel, and I hail him brother.

Now what is his duty? Evidently to learn. He is a disciple, i. e., a learner. He is to prosecute his studies with a profound confidence in God and his word. Now suppose he does not arrive at the height of my knowledge during his natural life? Does he cease to be a brother? I freely grant that he who wilfully rejects truth which he apprehends, is thereby condemned. But who can tell, save God alone, who does this? We may see indications which seem to argue that they are wilfull but here is the very point in which we are forbidden to judge. *Your* criticism of my article was too hasty to be just to yourself. If you will advert to it again you will find this language: "Any attempt, therefore, on the part of man to say who are or who are not Christians among the millions who profess the name, etc." Of course we are permitted to decide that a bold, blasphemer is not a christian. We may fellowship the good and the true, we may disfellowship the works of darkness; and yet not disobey the command not to judge; neither am I inconsistent in so affirming, as I only use the language in reference to those who profess the Christian name, and who are manifestly striving to walk in his footsteps. The same principle applies to the Lord's table. Your conclusions are extravagant and are not justified by my language. An ungodly man has no right,—an Infidel has no right to partake. But if you were passing the emblems and he were to do so, would you snatch them from his hand? It is to be supposed that in civilized countries none who are unfit will desire to join in the celebration, and those who do desire it are entitled to it, for all any mortal can say to the contrary. If it is heresy to extend the invitation on all such occasions to all who consider they have the right and would esteem it a privilege to partake without putting them through the 30 articles, or sitting in judgment on them; then I freely confess that I am a heretic of the first water for so I preach, so I believe, and so I practice; and shall continue to do so till some one shall revise the words of Paul so that they shall read, "Let a man examine his neighbor and so let him permit him to eat."

Now a word as to the union with Adventists which has caused this discussion. The union is neither a surrender of truth nor an endorsement of error. As a people we are and always were one. Certain leaders among them have cried "mad dog" till many honest souls have stood in mortal fear of the "Age to come," and yet were themselves believing it without knowing it. On our part too great haste, and I regret to add, too little of the spirit of Christ has been manifested. Some of us have run very fast and in our eagerness have reproached those who were slower perhaps of apprehension and dragged in the rear. Mutual recriminations have followed, and what should never have been a split at all, was led into a chasm broad and deep, by what I consider misguided brethren seconded only too largely by designing men. But light has been shining, truth has been dawning, a better feeling has been gradually growing by the unceasing efforts of some of us until the feeling that we are brethren has become so strong that the best advice I can give to those who oppose, is to "stand from under." But I have extended this too long already and will close by giving an extract from John Thomas, as quoted by yourself in your criticism of our Christadelphian brother, which shows how he felt towards his disciple brethren before he became puffed up with knowledge and poisoned by the idea that he was designed by God as a great leader.

"We do not feel that we are called upon to do more than to testify to and for the truth. We have not been appointed a judge in these matters by God or man; therefore whatever we may think of the Christianity of persons called Reformers and Baptists, we feel at liberty only to show them the position they occupy in relation to the truth, and neither to refuse, nor admit them into the fellowship of God. This is beyond our jurisdiction. We believe that God has admitted us into this fellowship, through faith in the Gospel of the Kingdom in the name of Jesus. Having obeyed this Gospel by immersion into the Holy Ones, and continuing to walk in the truth, we have 'fellowship with the Father and His Son Jesus Christ,' and the Apostles of the Lord. If others do this, 'we have fellowship one with another,' not else. We do not regard the breaking of bread at the same table a test of fellowship, but the walking in the light as God is in the light. We leave others, such as Messrs. Campbell, Wallis and King, to cast men out of fellowship; for our own part we pass not sentence, whatever we may think the party may deserve, 'until the Lord come.' We show what the truth is, where it condemns and justifies, and leave the application to particular cases to the individuals themselves. We are not Lords over men's consciences; when these become sufficiently enlightened they will not rest until they do the truth, and then all will work well."

J. F. WILCOX.

A Few Principles and Their Results.

1. God is no respecter of persons; but he does respect character. Human flesh or simply man in the flesh, without either a character or the possibility of one is a cypher. Neither God nor man values it.

It is a man's character for good which renders him precious in the sight of God and good men; it is his character for evil which renders him hateful and odious to God and good men. If he has neither he is a blank, a mere lump of animated flesh.

2. The character which is acceptable to God is formed alone by faith. "Without faith it is impossible to please him."

The sublimest, most spotless virtue is valueless without faith; if we were to suppose such a spotless state possible without confidence in God, which is the essence of faith.

It is faith alone which "purifies the heart," justifies, sanctifies redeems,—hence,

3. It is unbelief alone which renders a man odious to God. If the good character is formed by faith alone the bad character is formed alone by its opposite,—unbelief. It is then unbelief alone which condemns,—hence,

4. He who is without faith is without a good character and he who is without unbelief is without a bad character and he who has neither faith nor unbelief has neither a character for good nor evil. But,

5. "How can they believe on him of of whom they have not heard?" "Faith cometh by hearing." But if so, it is manifest that unbelief cometh also by hearing, for it is impossible to disbelieve a proposition of which one has never heard. Nevertheless,

6. Man in a state of nature is in a state of sin: that is men naturally do whatever their impulses suggest, and their impulses being evil their practices are such also. Yet,

7. "Sin is not imputed" to them when God has not expressly forbidden the practice of the evil, simply because it is natural: they are the victims of an inherited depravity. But,

8. They inherit also death. Death is in their constitution by generation. They are not responsible for it yet they cannot escape it.

9. We may therefore properly define man in a state of nature as a malformed ill-behaved moral blank. Sometimes a savage, sometimes a sage; now a ferocious tiger, now a gentle lamb; anon a snarly dog, then a filthy swine; through it all ill only for the extinction which awaits him at death. And,

10. Death extinguishes this glimmering taper. The light is not removed to glimmer in "another sphere," it is quenched in darkness. This malformed ill-behaved animal dies because he is an animal; dies as an animal. There is no superior immortal savage which deftly escapes the edge of the sword which severs in twain the mortal and inferior savage; death clutches him in its relentless grasp and he is "quenched as tow." He vanishes more effectually than a vapor or a smoke, he disappears as a dream and cannot be found. He had no character to be preserved in the memory of God, and be it remembered, God respects not the person but the character also. e. "The flesh profiteth nothing"

Were he of the family of faith he would have carried down into the death state something worthy of rescue and eternal perpetuation. Had he rejected the offer of life through the Life Giver he would have purchased for himself the ignominy of a public exposure and execution. But he has done neither.

He walked the earth for a time; a Grand Reality, we may call him, at least sometimes, but a Grand Failure, at all times. He has evolved nothing permanent out of his life, neither good nor evil. All has been evanescent because all has been of the flesh. He was for a time animated flesh and that alone, but "His breath goeth forth he returneth to his earth, in that very day his thoughts perish." Now where is he? You cannot grasp him in your hand, you clutch at vacancy, you cannot hold his memory in reverence, nor in abhorrence for he was morally a blank. Character comes of faith or its lack. At best he was but a possibility; and do you drop a tear for a possibility?

Remember that "God is able of these stones to raise up children unto Abraham." What innumerable possibilities lie in God's power. Shall we weep them or what God might do but says his hand? Weep for the hidden untimely birth, when the family sword is lifted? Weep for the blasted fruit, when the storehouses burst with plenty? Weep for the hours that come and went ere time began? Weep for all the worlds that might be but are not, when the heavens are radiant with glory!

Will God produce a nothing? Will he return to the beginning and fashioning an imperfect man out of the dust antipodply him by myriads and start him in an unequal race for life?

He created but a single pair at first from the dust of the ground and gave command to multiply. They too were moral blanks, but not *malformed* by the generation degeneracy of centuries. Physically "very good" their equipoise was perfect, their choice deliberate, and yet they fell. Will God create anew myriads of malformed failures, as really non-existent as though they had never been; creatures which he cannot pronounce "very good," but which justice shall be acknowledged to be very bad; and start them in a race for life? And why? Because by the action of the generation function they once lived, but coming of a degenerate stock were malformed and were by the law of their being extinguished justice demands that they shall be reproduced and try the problem of life under more favorable circumstances. Has the generation function of the race ceased that the Cre tor must resort once more to forming man from the dust of the ground? And has the type become so degenerate that he can no longer create them "very good" but must fill the earth with abortions? Here are to be myriads of Adam's and Eve's. They have a memory perhaps that they once lived but for all the purposes of character they now live for the first time; life is an untried field; its former possibilities yielded them nothing, all is new; how will justice? how will mercy? how will wisdom? start this multitude of new born creatures, millions of them infants, on the path of life? Remember we have not now to deal with the inexorable law of generation which condemns the child to shiver if the parent was naked; by which the child's teeth were set on edge when the fathers had eaten sour grapes; it is simply a question of the Divine sovereignty: what nation shall the Creator give the unexercised to bring? He is not hampered by the necessity of reproducing a being with a former character, so that the recreated man shall be a resurrection man, so that Abraham shall have the same power of thought and feeling, the same memory, the same love, hope, faith and obedience. He is free to give the new man such an organization as this sovereignty determines.

As yet his character is unformed, he is a moral blank, as was the only other man formed from the dust, and as must every other man be until tested by law, dead or alive. Now what shall their nature be? what sort of a disposition shall they have, what shall be their physical construction? How much brain shall they have and of what proportion? How was a Digger Indian but half raised above the brute, shall his brain be increased? If not, Almighty wisdom may preach the Gospel to him in vain. How is a South Sea Islander, savage as a wild beast, shall he be tamed? How is a licentious Greek or Roman Courtesan, shall she be cleansed? May Almighty love not abate just a jot of the natural ferocity or stupidity or uncleanness of these new Adams and Eves so that they may stand a trifle better chance to accept the mildness of Gospel when it shall be preached to them? or must they accept the grave responsibility of hearing a message which, if rejected, or slighted, brings with it hidden and awful terrors, under circumstances so unequal and conditions so unfair? Is recreated at all from the dust into which they have crumbled does not wisdom, mercy, justice, cry out that they shall be "very good?" But if "very good," or good at all, it will not be the board of savages which beat each other into chaff on the battle fields of the former life.

It will be a brand new race, hence ——Will the conceit has disappeared and needs nothing further.

P. CULIAN.

Vanity and presumption ruin many a promising youth.

Like Jesus.

Do we really wish to be like Jesus? We should be horrified at the answer "No." but *can* we truly respond "Yes." Christ's spirit was one of prayer. Do we desire to spend the whole night in prayer? Christ's spirit was one of love. Do we wish to love everybody as Jesus loved us? Christ's spirit was one of generosity. Do we want to make such sacrifices as Jesus made when he gave up heaven for us? Christ came not to be ministered unto, but to minister. Do we longto have appointed unto us a life of hard work for others—to be acquainted with grief, so that those who neglect and defame us may have a brighter lot, and those who cast out our name as evil may gain glory and honor and immortality? Let us beware of mocking God. We cannot deceive him with prayer that is insincere.

Sand and ashes can be *fashioned* into a sparkling mirror, but what furnace heat they must endure!—*Christian Advocate.*

Cestelar's voice was sure to be heard during the discussion in the Spanish Cortes last week on the question of retaining the religious freedom clause in the new constitution. "The state," he said, "undertakes to support the Roman Catholic religion and its ministers. Well, I give that creed its due honor; I own its beauty, and its force and its antiquity. And you say, 'This is true religion.' Sirs, are you so gross as to say, 'This is the truth,' because it is imposed by human law and force of arms? Nay, you will surely say, 'This is true because, and only because, it recommends itself to your heart and conscience as the true one;' and if so why do you want a human law to force you to follow that which your conscience tells you is true? Are you afraid of a rival? Sirs, you do an honor to Protestantism if you think it so true as to be able, in a fair race, to contrun Roman Catholicism. But if it be not true, this religion of the state—if it be not true, brother deputies, what then? *Magna est veritas, et praevalebit.* If the Roman Catholic creed be true it will prevail by force of truth; if Protestantism be true it will prevail, and you cannot crush it. If this liberty of conscience be of God you cannot, if of man you need not, crush it."

Recent diggings for the foundation of new buildings by the Russians, on the Mount of Olives, disclose old mosaic pavements with inscriptions (mosaic) in the various languages, as well as tombs still, strange to say, fortified, at quite a little distance below the surface of the ground. In one of the rooms of the Russian convent or church, there is quite a little cabinet of articles exhumed.

The Servians have always been bitter persecutors of the Jews. The cruelties they are now suffering from the Turks—the gis inexcusable—may be a sort of retribution for their own oppressions. It has been hinted—and perhaps that is just possible—that Disraeli's Jewish blood has had something to do in making him apparent ly indifferent to Turkish atrocities.

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ANNOUNCEMENTS.

The first quarterly meeting of the Southeastern A. C. conference will be held at Ladora, Iowa Co., Iowa, on the C. R. I. & P. railroad, commencing on Friday, Dec. 1, and holds over Sunday. A general rally is extended to all brethren from abroad. We hope to receive a report from the different churches. Brethren canvass by all will enquire for Brethren. Ladora, Mahaska Co., Iowa. Elder Peter, will be in attendance, and will be here to see other preaching brethren on hand to assist in this meeting. Come one come all, in the spirit of the Lord, and we will see and feel for a blessing. Let yourself and those that may come out to hear the Word feed truth.

J. H. MILLER, *Sec.*

Brother J. M. Stephenson will spend the second and third Sundays in November at Tunnel City, and four days in or near Smith's neighborhood. Albert Hyatt, fill the fourth Sunday in November, and the evening before.

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Make known the deep truth, OUR Father
Yield up thy grace, dear FATHER, from
Bless us with hearts WHICH lovingly cun
One, [illegible] ART or EVER God of Love,
Assemble [illegible] IN love FOR Christ We
Sanctify the Peace of HEAVEN IN GLORY
Teach us thy ways and FALLOWED THE
[illegible] Bless, First a man, AND then was
Scorpion [illegible] THY grace and POWER
[illegible] SAVE [illegible] would produce
Now [illegible] HIS heavenly KINGDOM—
[illegible] KINGDOM [illegible] the will THE
[illegible] GIVE to [illegible]
[illegible] WILL, we [illegible] vanity;
[illegible] BE [illegible] LOVE in obedience
[illegible] the will to LOVE from earth to
[illegible],
Receive [illegible] US live
In FAITH, [illegible] RECEIVED and be-
Our Assistance, FOR [illegible] to forgive;
[illegible] HIS power [illegible] DAYS doth we
[illegible],
Save [illegible] to [illegible] the depths of woe.
Consume [illegible], we have NOT a shadow of
[illegible]
Raised against HEAVEN; in US no hope
[illegible] knows;
[illegible], GIVE to [illegible], AND LEAD us on the
[illegible];
Adorn us US with thy love, and give US
[illegible],
Seal, set THIS on the door AGAINST us
[illegible],
Oh, grant each DAY we TRESPASSES may
[illegible];
FORGIVE OUR evil deed. THAT we DO
[illegible]
Conserve in DAILY [illegible] to God [illegible]
Hedge us [illegible] with [illegible] BREAD; [illegible]
[illegible],
Born [illegible], AND WICH adore thy
[illegible]
In thy FORGIVE bless we we [illegible] run dos
Sense [illegible] US without TRESPASSES [illegible]
Thy Son, DEH [illegible], on Calvary.

The Power of His Resurrection.

The subject on which I am to speak to you by Dr. Horatius Bonar, of Edinburgh, Scotland, before the Mulberry Street Reformed Dutch Church, New York, June 20th.

"That I may know Him and the power of His resurrection." Phil. 3: 10. This was the summing up of the Apostle's longing; it ought at all times to be the summing up of ours. The Master, ere he left the earth, said, "Father, I will that they whom Thou hast given me may be with me where I am, that they may behold my glory." That was the summing up of his longings for his church; it ought to be the summing up of our longing for ourselves; and it is for this that we gather together to-day—that we may behold his glory.

The knowledge here spoken of is not a heaven's, an eternity's knowledge. It is the knowledge of Christ crucified that justifies us, and it is the knowledge of Christ in the varied stages of his life, his character, and of his work, that we are to increase from day to day. These are the daily studies of the Christian. But it is specially of the power of Christ's resurrection that the apostle here speaks. The power manifested in raising Christ from the dead is always spoken of as a passive wonder-fact, but it is not God by which he performs it. It is that power proceeding from risen Christ, the power deposited for the church in the hands of a risen Christ.

I fear we have too seldom considered this subject of power, either in heaven or upon earth, as connected with the Christ of God. We generally associate power with God Himself, the creator, and forget how in Scripture, almost from first to last, power is associated with the Christ of God. We learn on evidence that it was God the Father, who created all things, does Scripture say so? "He hath created all things by Christ." "Without Him was not anything made that was made." Christ—or, to use the more exact expression, the Word of God—was the Creator. And as you pass on you find the power of the eternal Word, the Son of God, all through Scripture. God had taken special pains to show that power is associated with his only begotten Son.

We find power connected with the whole life of Christ—power connected with his incarnation, connected with his cradle—power connected with his whole life. We sometimes miss this in not noticing that the word translated "virtue" in the Gospels is literally "power." "There went virtue out of Him and healed them all," means there went power out of Him. His cross was the combined manifestation of weakness and power. "I, if I be lifted up, will draw all men unto me." Here is the irresistible, attractive power of the crucified One. In his grave we have power manifested. In his resurrection we have the first great and special manifestation of power; and hence the Apostle thus connects power with the resurrection. As the risen Christ: He is especially the depositary of divine power.

For God's purpose from the beginning was to deposit the power of the Infinite Jehovah in the person of a Man, and that Man the Christ of God. So, when about to leave this earth, He used these words: "All power is given unto me in heaven and in earth." On high it is still the power of the man Christ Jesus; He is seated on the throne, and from that throne He exhibits his power down here among the children of men. His intercession is the exhibition of power as the risen Christ, and the whole of his present government of this world at the Father's right hand is an unfolding of his risen power in connection with the church, with the world, and with the Father's purpose and will. "Sit Thou at my right hand until I make thine enemies thy footstool."

But it is hereafter that the fullest manifestation of his power is to be seen. When he cometh for his own, we shall then see his resurrection-power exhibited in the resurrection of his church, and the first resurrection. "The Lord Himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God, and the dead in Christ shall rise first," &c. There is the power of the risen Christ, and then shall be fulfilled the words, "I will ransom them from the power of the grave; O death! I will be thy plagues; O grave! I will be thy destruction."

Then shall we see the power of the risen Christ revealed in the overthrow of the man of sin, in whom concentrates the power of earth and hell, and of science, of philosophy, and of all human error. He shall destroy the man of sin with the breath of his mouth and with the brightness of his coming. Then shall come to pass what is written, "Death and hell were cast into the lake of fire." Thus shall the power of the risen Christ sweep away all the evil which has overbrowed the earth for 6000 years. Then the voice of the risen Christ is heard, "Behold I make all things new." There shall be a new heaven and a new earth wherein dwelleth righteousness. And the deliverance of creation from the bondage of corruption into the glorious liberty of the children of God, we shall owe to the power of the risen Christ, deposited in Him, first for the redemption of his church, then for the over throw of his enemies, and ultimately for the renewal of this earth, over which Satan, as the great adversary, has had dominion for 6000 years. Then we shall know what the power of his resurrection is, and the power going forth from Him who died, was buried, rose again, and who shall come in his own glory and in his Father's glory, and with all his mighty angels.

It is to this power that we are indebted for everything. We speak of his love, but we must not forget his power—not merely in connection with the future history of the world and the church, but in connection with their present history. Men of science speak of God; do they ever speak of Christ? We speak of men of science as atheists; some of them I mean—those who deny the existence of Him who created all things. We forget that there is another crime to be laid to their charge; they are deniers of the Christ of God. We speak of modern science as opposing God: it opposes Christ. And all the controversies in connection with the Christ of God. We have perhaps narrowed them to the one point of controversy in connection with the existence of God, but they are controversies in connection with the Christ of God, whom God hath made King and Lord, Ruler of all things in heaven and in earth. It is against Him that not only the kings of the earth are fighting, but the philosophers are contending. And it is with regard to those opposers of the Son that the second Psalm was written, and the gracious loving message, "Kiss ye the Son lest He be angry and ye perish from the way when once his wrath is kindled but a little. For the wrath of the Lamb is the most terrible of all."

Our daily life is connected with this power of the risen Christ; our power for service, our spiritual life, our ability to contend against the innumerable foes within and without. It is to this that we flee in the day of temptation and conflict. We are to be strong in the Lord and in the power of his might. Have we used this power as we ought, for our own growth in holiness, for the quickening of our divine life? Have we used it in his service?

The time is coming when the universe shall recognize this power. As we read the 24th Psalm I felt myself, verse after verse, applying them to the Christ of God. His voice is that which is heard speaking there; it is the voice of Christ that shivers the cedars, that makes Lebanon bow, that causes the creation travail. It was the same voice that on the earth said, "Come unto Me, all ye that are heavy laden, and I will give you rest." That voice shall be heard again, heard on earth, heard in heaven, heard in hell. And at last this shall be the song which they sing: "The kingdoms of this world are become the kingdoms of our God and of his Christ; and he shall reign forever and ever. Hallelujah, for the Lord God omnipotent reigneth."
—*Morgan's Herald.*

The Bible and Science.

The course of lectures recently delivered in this country by Professor Huxley has been listened to with a marked attention by scientists, theologians and others who claim to be above the average of mankind in education and intelligence. Indeed, such addresses are not and can not come under the head of popular lectures, and hence the circle of listeners is somewhat restricted, many not caring to have their deep-seated prejudices removed and what they term their religious belief shaken.

If the class of scientists of which Professor Huxley is a distinguished member has trains to bring forward as I place before the public in an intelligible manner, we cannot see how religion can suffer. To make such an assertion would be casting grave doubts on religion, and placing it in such a light, that it would need an atmosphere of ignorance and falsehood to sustain it.

The great mistake into which so many fall, is to regard the Bible as a book of philosophy or science—to look upon every accident there recorded as something to be analyzed by the mind, rather than as an appeal to the heart. It would be folly to do so, and whoever errs so egregiously, will draw the bitter end of disappointment at some period or other.

The Bible is a history of past events, as they were traditionally received, and accepted. It contains a code of morality which is unsurpassed, and the mutations of time and the changes of human thought have been unable to impair one iota of the beauties it unfolds before us as a means of elevating our souls and improving our hearts.

It gives the early history of the world, and especially of the Israelites. It breaks through the darkness of gloomy ages, and presents truths which we hold to be self-evident, and it was the great aim of the Mosaic dispensation to make things comprehensible to man, and banish the ignorance which surrounded mankind through the means of priestcraft and other causes.

Judaism has nothing to dread from from the investigations of modern scientists. What is truth must prevail despite our most preconceived ideas, and as to the doctrine of evolution and the placing the age of the world beyond the accepted six thousand years, we have had our own sages in distant times to make similar assertions and to base them on strong and tenable grounds without any dread or dismay filling the Hebrew heart lest the fabric of our faith should fall to pieces.

We know too well, that there many things we have accepted, many ideas we have imbibed, that we are unable to reconcile to our satisfaction, but they nevertheless exercise a mysterious influence over thought and action, which we dare not underrate; but to confound the emotions of the heart with the analyzing powers of the mind would be wronging ourselves and destroying many a means of comfort and happiness which we have long enjoyed and may hope to enjoy without any conflict between religion and science.

The Bible tells us, "In the beginning God created the heavens and the earth. Is not that sufficient for the religious man? It does not require him to fix a time for this beginning—rather is it in the domain of the scientist to do so, but let it be six thousand, or sixty thousand years, it is enough for us to believe that "in the beginning" all that we see above, beneath and around us, were called into existence by him "who spoke and it was; who commanded and it stood fast."

An able writer has remarked that "a fertile source of confusion" arises from the different senses in which the term truth is applied. Truth to the scientist means something capable of demonstration by some one of the canons of induction while the religious man has been bred in the application of the term to facts of an entirely different order,—that is; "to emotions produced by certain beliefs which he cannot justify by arguments and about which no argument is necessary." It is this which has given rise to the term conflict, and instead of our theologians shrugging their shoulders and treating with apparent contempt, the arguments of such men as Professor Huxley, it would be far better for them to accept such things as incontrovertible and follow a religion which can go hand in hand with what may be called the logic of science.

Judaism has long maintained that what was termed the popular religion could not stand the test of unbiased investigation, and it was for refusing to accept as fact what we regarded as based on superstition and error, that called upon our heads all those terrible sufferings which have disgraced the annals of history. But, we have the satisfaction of knowing that a new light is fast dawning upon earth, and which must create in man's intellect a desire for something that is not repugnant to reason and common sense and incapable of standing the test of investigation.

It is thus that the [illegible] agency of the Deity is made apparent, and the day drawing nigh when men of all tongues and climes will acknowledge "the Lord is one and his name one."

Reaping.

The avocations of agricultural life furnish illustrations of the highest spiritual truth. Men sow that they may reap; and in the natural world the sowing is the period of toil and of trouble, while the reaping is the time of joy and reward. But the gladness of the harvest depends upon the character of the seed sown. The man who would sow his field with thorns, would find that, tedious as the sowing might be, the harvest would be far worse.

Our Savior likens the dissemination of his word to the scattering of seed by the sower's hand; and the ultimate results are seen in the great ingathering day, in the harvest which is the end of the age. The man who fills his soil with noxious weeds may vainly hope to gather precious fruits, and he who devotes a life to sinful courses may be insane enough to anticipate a harvest of blessing—but he will never be fortunate enough to realize it. Said the wise man, "He that soweth iniquity shall reap vanity" (Prov. xxii. 8). Said Eliphaz: "They that plow iniquity and sow wickedness reap the same" (Job. iv. 8). Said the prophet Hosea, "They have sown the wind, and they shall reap the whirlwind" (Hos. viii. 7). And he exhorts the people to sow to themselves in righteousness, that they may reap in mercy (Hos. x. 12).

The apostle bids us to remember that "he which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully" (2 Cor. ix. 6), and he charges us not to be deceived, and tells us that "God is not mocked, for whatsoever a man soweth that shall he reap. And let us not be weary in well-doing; in due season we shall reap if we faint not" (Gal. vi. 7, 9).

We are all sowing day by day, and hour by hour we scatter seeds for good or ill. Words of kindness, acts of love, duties done and crosses borne for Jesus' sake, all these, like good seeds, shall bring forth precious fruit. On the other hand, if we sow the seeds of passion and folly, of sinfulness and vanity, of lust and pride, and the harvest is sure to come. The day of God will dawn; the secrets of the human heart will be made manifest; that which has been done in the darkness will be revealed in the light; that which has been whispered in the ear shall be told upon the house-top; they who have sown in tears the precious seed of God shall reap their harvest in joy; and those who have lived the life of sin and folly shall meet at last the fearful reward of their doings.

"Sown in the darkness or sown in the light,
Sown in our weakness or sown in our might,
Gathered in time or eternity,
Sure, ah! sure will the harvest be."
—*The Christian.*

Under the Glory.

Do you know the glory of God to be your portion, rejoicing in the hope of it? Do you see the bright light shining in the distance? The things we meet with on the road may be trying: Jacob's head lay on a stone pillow whilst he was enjoying the heavenly vision. The deep sands and sharp stones may make the wilderness road very uncomfortable to walk along, but God uses it for the breaking away of all that will not do for the glory; and by it is teaching me the patience of Christ, and putting that part of God's character before my soul. It is long, this waiting time; but will any who are weary now make a murmur when standing in the glory, at the length of the way they had to pass? We should even glory in tribulation because it works patience. Rom. v 3. Patience is not indifference. A patient man takes all that tries him and bears it in the presence of God.

Reader, the very fact that you have troubles is a proof of God's faithfulness; for you have got one half of his legacy, and you will have the other half. You know that Christ's last will and testament has two portions in it. "In the world ye shall have tribulation"—you have got that. The next clause is, "In me ye shall have peace." You have that too. "Be of good cheer; I have overcome the world." That is yours also.

Carnal hearts, it [illegible] more sensibly feel the wound than the sin that caused it.

The Living Christ.

The Rev. Alexander Clark contributes the following to his paper, the *Methodist Recorder*: In all the churches of Antwerp, as in all the cathedrals of the continent, it is the dead Christ who is pictured, carved, and worshiped. The Christ of Romanism is everywhere still hanging on the cross. You will see him at the altars of grand churches, in cloisters, abbeys, nunneries, monasteries—but he is dead. The nails still hold the body to the wood. The Christ of the Roman Catholics can not get loose from the cross. He is yet mocked, yet scourged, yet reviled, yet bleeding; but he is dead! Along the highways of Germany, at the cross roads, at the corners of streets, I saw in every direction, little images of Jesus with his arms stretched out, his feet pinioned, his head bowed—it was the Roman Catholic dead Christ. The Roman soldiers still have possession of him. He still hangs between two thieves. Mary alone has been exalted. Jesus is dead. Whenever we see pictures of Mary, she is alive, she sees, she moves, she loves, she answers prayers, but Jesus Christ is dead, dead! And it is a dead Christ before whom the millions of Europe are bowing down, in a sort of dumb piety, as if the Lord still needed the sponge and vinegar!

But the gospel proclaims Jesus who was dead, alive again! No cross pinions his dear limbs now. No lance pierces his side any more. No bloody sweat is upon his brow; no paleness on his lips, no thirst on his tongue. He had power to lay down his life, and to take it up again! Our Jesus lives. The eye of faith sees a far more beautiful picture than Rubens's "Elevation of the cross"—far more touching and sublime than his "Descent from the Cross!" It is his resurrection from the grave—his ascension into heaven—his intercession at the right hand of the Father. Faith looks up and sees Jesus as he is! why should we be forever looking down to him as he was? If anybody ever had a right to look about for a dead Christ, it was Mary, his mother, and the other Marys who went to his grave. But the first answer to their question was, "He is not here; he is risen as he said. Come, see where the Lord lay." The true religion exalts Jesus, and worships him as the living Redeemer. It needs no crucifix with an image of a dead Christ, no painting of the body white, and still, and cold upon the cross or in the tomb. He is not there. He lives. His arms are not stretched on a cross, but in heavenly benediction. The crown of thorns is withered long and long ago, and now he wears a crown of glory. He is Lord of all. Bless his dear name, he liveth!

The Minimum Christian.

Let us see if the following definition, given by the *Presbyterian at Work* of the "minimum Christian," will apply to ourselves individually:

The minimum Christian! And who is he? The Christian who is going to heaven at the cheapest rate possible; the Christian who intends to get all the world he can, and not meet the worldling's doom; the Christian who aims to have as little religion as he may without losing it altogether.

The minimum Christian goes to church in the morning, and in the afternoon also, unless it rains, or is too warm, or too cold, or he is too sleepy, or has a headache from eating too much dinner. He listens most respectfully to the preacher, and joins in the prayer and praise. He applies the truth very judiciously,—sometimes to himself, often to his neighbors.

The minimum Christian is very friendly to all good works. He wishes them well; but it is not in his power to do much for them. The Sabbath school he looks upon as an admirable institution, especially for the neglected and the ignorant. It is not convenient, however, for him to take a class. His business engagements are so pressing during the week that he needs Sunday as a day of rest; nor does he think himself qualified to act as a teacher. There are so many persons better prepared for this important duty that he must beg to be excused. He is very friendly to home and foreign missions and colportage, and gives his wife. He thinks there are too many appeals, but he gives, if not enough to save his reputation, pretty near it; at all events he aims to.

The minimum Christian is not clear on a number of points. The opera and dancing, the theatre and card-playing, and large, fashionable parties, give him much trouble. He cannot see the harm in this or that or the other popular amusement. There is nothing in the Bible against it. He does not see but that a man may be a Christian and dance, or go to the opera. He knows several excellent persons who do. Why should not he? He stands as close to the dividing line between the people of God and the world that it is hard to say on which side of it he is actually to be found.

Ah, my brother, are you making this attempt? Beware, lest you find at last that, in trying to get into heaven with a little religion, you miss it altogether; lest, without gaining the whole world, you lose your own soul!

Peculiar Sorrow.

There is no sorrow that is peculiar to any human being. In the myriad experiences of the human family the same scenes of trial, temptation, and affliction are re-acted from year to year. The numbered human hearts, framed and formed in all their deepest sympathies by one creative hand, have in them lines and characteristics of likeness, and the joys and sorrow of any heart may find their counterpart in hundreds of thousands of others. "There hath no temptation taken you but such as is common to man." Bereavement, betrayal, bereavement, affliction, desolation, the breaking of tender ties, and the sundering of loving hearts,—all these are but the common sorrows of a world that is filled with pain, and sighing, and tears.

However much we may deem our own condition exceptional and peculiar or however strange our afflictions may seem to be, when compared with what has occurred in our own narrow circle of observation, yet those same experiences taken up into the broader circle that opens before the Divine mind, may be doubtless paralleled in every point by the experiences of others around us.

But if there were a sorrow or a trial which mortals had never known, yet there is this consolation,—our Master, our leader, our helper, was "touched with the feeling of our infirmities" and was "tempted in all points like as we are, yet without sin." He has passed through this weary pathway, and his footprints, marked with blood, are everywhere before us. We may come to him with tender and confiding love and tell to him the story of our grief without reserve. He knoweth the way we take; he watches us through every fiery trial; he sits as a refiner of silver, carefully watching that which is so precious to him, until he shall see his own image reflected in the molten mass. May God grant us grace to bear our peculiar trials, and to overcome in the conflicts that are appointed us, that at last, having suffered with Christ, we may reign with him in peace and joy and blessedness forevermore.

The Power of Christ's Coming.

The certainty and the nearness of the Lord's coming, and the duty of waiting for it are now, blessed be God, much more generally acknowledged and realized. I trust that the hearts of Christians are becoming more and more established in this solemn reality. That it is not a mere careless repetition of words when they say, We believe that thou shalt come to be our Judge; and when they say in the creed, He sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead. Doubt not of the fact at all. Be expecting it, and be waiting for it; earnestly desire to be ready and prepared for it. Lord, we believe; help thou our belief. O, may we live more and more in the light of this coming judgment, and accustom ourselves to view everything with constant reference to it. The bringing near of the final judgment, and the realizing of the wrath then to descend on the wicked, and the promised glory then to be bestowed on the righteous, are full of weighty influence on all our duties. The solemnities and infinite magnitude of the judgment, its irreversible issue, and its eternal decision of our future state, as inhabitants of hell or heaven; and the assurance that the Judge now standeth at the door, cannot fail to quicken every one who receives God's testimony in simple faith.
—*E. Bickersteth, D. D.*

Our Calling.

How important is the truth which we express in the naming of our work in this world our "vocation," or, which is the same, finding utterance in homelier Anglo Saxon, our "calling." What a calming, elevating, ennobling view of the tasks which we find ourselves set in this world to do, this word would give us, if we did but realize it to the full. We did not come to our work by accident; we did not choose it for ourselves; but under much which may wear the appearance of accident and self-choosing, came to it by God's leading and appointment.

What a help is this thought to enable us to appreciate justly the dignity of our work, though it were far humbler work, even in the eyes of men, than that of any of us. What an assistance in calming unsettled thoughts and desires, such a world make us wish to be something else than that which we are! What a source of confidence, when we are tempted to lose heart, and to doubt whether we shall be able to carry through our work with any blessing or profit to ourselves or to others! It is our "vocation," our "calling;" and He who "called" us to it, will fit us for it, and strengthen us in it.—*Trench.*

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN"

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J. H. SHEPHERSON, | THOS. WILSON,
A. C. MACKRIDER, | C. M. MYERS,
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TO CORRESPONDENTS.

THE RESTITUTION advocates the final restitution of all things which God hath spoken by the mouth of all his Holy Prophets since the world began." It also advocates as a means to this end, the establishment of the Kingdom of God or Heaven upon the earth with the Christ as King of Kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ; and many other kindred truths. It also advocates a hearty belief of the Gospel, repentance, and faith—which is prerequisite to the forgiveness of sins, and a holy life as essential for final salvation.

Inherent Immortality Untrue.

To the Brethren and Sisters near Paris, Illinois, and Other Places, Where I Have Labored.

Several times lately, I have promised to be with you, when my professional and other engagements have hindered; and now age and long declining health threaten that I shall never be able to do so. But if health and strength will permit, I will do so as soon as convenient.

Under these circumstances, if the columns of our good paper permit, I address you briefly upon the above subject. Not that I would elaborate this subject scripturally. This has been done often, and well done. Besides it would occupy too much space. Nor that I would elaborate it from nature and facts; but only give a few facts and arguments against inherent immortality.

Nor would I do this if it were an idle work only. *If* man is what he is represented by a majority of the professing world, then is the Gospel of Christ, and especially his sufferings and death, unnecessary. If any part of man had been immortal, then that part could not have sinned, could not have died, and would not have needed a resurrection. It would not have needed a Savior, pardon, salvation, nor any of the means and appliances of the Gospel. If immortal, capable of a happy existence out of the body, then was there no necessity for means being set on foot to save the shell, the house of clay, any more than the body of beasts and other animals. Indeed, the mighty efforts put forth by God to redeem man, the gift of his darling Son, his death, resurrection and ascension to glory, his coming again to raise and immortalize the dead, and to render his living saints deathless:—these are all expenditures of grace and power wholly above the needs of saving senseless shells. Besides, they are phantasies nowheres taught in the Bible. But we are not now discussing this subject from a Biblical point of view. Facts, stubborn facts and arguments are now our only concern. Is man in any of his component parts, immortal? If so, in what part, and how may it be demonstrated? So far as the body is concerned all agreeons to its mortality. The history of the world demonstrates this. It has been utterly swept of its inhabitants by death more than a hundred times. The materials of which man is composed are constantly changing, and cannot, therefore, be immortal. His material elements, organized or unorganized, is neither mortal nor immortal. There may be organization without life, as in Adam's case, and therefore neither mortality nor immortality. There must be life first, before there can be death; and when life reigns, unless immortal life, death must necessarily reign also, although not both at the same instant of time.

There is nothing more in the elements of man to prove his immortality than there is in that of the beast. True, a man is not a horse, nor is a horse a man. Though the same elements exist in man and horse, as is chemically demonstrated, still these elements are so differently arranged, that they produce a difference in form, feature and texture, producing all the difference we see in horse and man; and so with all other animals. So, too, form, feature and texture, make all the differences that we see in individuals of the same race and family. So, too, these differences in form, feature and texture make the male and female. And so, too, did these make a Webster, a Clay, and the lower order of idiots.

The noble Hon has the same chemical components that the hated hyena has; and the differences that obtain between them are all owing to the atomic arrangement of elements and organization. So with the noble horse and the vilest reptile that crawls; and so, too, with the highest and noblest type of manhood, physically, intellectually and morally, and the very lowest form of humanity.

But the soul, what of it? Just what Intellectual or bungling surgeons make of it. Let a score of these come at us with their scalpels, their forceps, and, according to their dexterity or blunderings in dissections—definitions—so will their soul stand out, naturally and beautifully formed, or miserably disfigured. That the soul, primarily considered among all nations and ages, savage and civilized, and in all languages, means an organized being or creature, the highest as well as the lowest type, will at once be conceded by scientists as well as men of common sense, by theologians as well as naturalists. Hence, men are called souls, whether dead or alive, and so, too, are all animals. This is both the language of the Bible and of science, as well as the language and usages of society.

That it has other meanings is not denied. It sometimes represents life, breath, heart, mind, appetite, lust, etc. But, wherever these occur in Scripture, the text and context will make all plain. So, too, in all other writings. The first history of the words man and soul will be found in the oldest book in the world—the Bible. There it is said God made man of the dust, and breathed into him the breath of life, and man became a living soul. And, in that Book, so is as said to be begotten, to die, to be cut through with swords, etc.

True, latter day theologians, speculative philosophers, as well as the crude under strata of society, say that the soul is immortal, an entity, encased somewhere in the mortal body, but of what shape, how organized, what department it occupies, whether propogated or immediately given of God at or anterior to birth, they are as ignorant as the horse.

But why should God make a higher being, an immortal being, a part of himself indeed, and thrust it into a corruptible, sinful, mortal body? to be smutted by it, and then to be judged, condemned or glorified as the case might be? Such theology and philosophy shock all reason and common sense. If immortal and part of God, then when it sins, God sins, and when God condemns it he condemns part of himself! If it were anterior to the body, holy, intellectual, capable of a happy existence out of the body, then surely this looks like unfair dealings with the soul, and convicts God as a great bungler in making dual man!

But it is no fault of God, that this confused, bungling philosophy has obtained. It is not found in the Bible, and nowhere taught in nature. The Bible condemns it. Anatomy, physiology and pathology contradict it. But forsooth, upon the pitiful plea that the Bible speaks of the soul of man, the spirit of man, some will have it that these are entities! Some, therefore, have dual man, and some triune man. The Bible, too, speaks of the eyes of man, the nose of man, the tongue of man, the ears of man, the hands of man, etc. Why not immortalize these, and make a little universe out of him? With his 250 bones, his 500 muscles, with the various organs and tissues of man, all of which may be equally as well immortalized as the soul, and made better entities, what a multifarious being we could make man!

Now man, either dead or alive, is no more man without soul, than man is man without eyes, ears, nose, etc. So neither is he living man, without body, soul and spirit. It takes all these to constitute the living, unit man. Now, if we were honest and unprejudiced, and were willing to investigate, we could tell precisely what the Bible meant by body, soul and spirit, by turning to the text and examining that and the context in every instance. These words are not always used in their primary sense; but finding the text and context where used, and letting the Bible be its own interpreter, we need hardly ever be in doubt. No more do these words always mean the same thing when used by other writers and speakers. One thing, however, is sure: no man can find the phrase "immortal soul" in the Bible. And, reasoning fairly and logically, if the words are not there, neither is the idea; for words are but signs of ideas. So, with these arguments and our present design, we let these suffice upon the soul.

What of the spirit? Primarily it means wind, air or atmosphere. That it has other meanings, we concede. Some of these we shall show before through. "The body without the spirit is dead." That this means breath, all must admit. So, too, a fœtus, full grown, with all the signs and conditions of maturity and integrity, may be still born. Now, unless the conditions of breathing be only temporarily suspended, and may be self-gained, unless artificial means are resorted to and persisted in by physician or nurse, the child will always remain dead. What is needed in its case? Atmospheric air to move the lungs to action—not an immortal spirit from God. It needs just what Adam needed when made a quiescent soul, being, or creature. He needed "the breath of life" to move his lungs to action, and then he became a living soul. Every living animal must have the same "breath of life" or spirit. This principle pervades God's universe, and is in his hands and under his control. Hence, "in him we live, and move, and have our being."

The Greek word *pneo*, from which *pneuma* is derived, is "to blow," and hence, to breathe; and, in its primary meaning, is always rendered air, wind, breath. That it, like all other words, has other than primary significations, all know. But that it nowhere in the Bible, or out of it, ever means an immortal entity, unless applied to God, to Christ, to angels, or resurrected saints, I most emphatically affirm. These are all called spirits, and are immortal entities. So false prophets are called spirits, but not immortal. Spirit, too, in other than primary meanings, is mind, life, thoughts, dispositions, etc.

But whoever thought, or dreamed, until the Man of Sin enthroned himself in the church, and claimed power to give private interpretations, that God made an immortal entity, called spirit, and placed it inside another entity, called man? The idea is preposterously absurd. Nowhere in God's universe, aside from man was it ever attempted to be proven that two or three distinct natures and beings are ever merged into one entity! Is man an anomaly? Did God depart from all his known operations in making man? It is as absurd, as ridiculous, and unphilosophical to affirm that mortal and immortal, that the Divine and human may unite in one being, as to say that oil and water will unite. Were it not that man-made theology has for centuries taught all kinds of absurdities, and that philosophers, so-called, have arrogated to themselves to re-iterate these absurdities and incongruities, men of sense would treat with the utmost contempt such theories.

It is said that God is a spirit, that all men and animals have. Is it is God more than one? "To us," says Paul, "there is one God." Is a horse two or more? Is man two or more?

These miserable philosophers and theologians make man the shell of clay, irresponsible; then man the soul and spirit, entities that inhabit the house, immortal. These last they place inside to lead and direct the shell; and then damn the shell, though irresponsible, for being thus led! These are pure, immortal, part of God; and yet, when they get them so far away from God, they make them riot in drunkenness and every evil work! Still God is their Father; they his sons; and yet he must curse and damn them, and they part of himself!

This is hard philosophy on these spirits. And it makes God a great bungler. These once safe and happy spirits sin, are raised and die which means immortal life in misery!!! It is preposterous.

If this were true, no being in God's universe is safe. If these immortals sin and die, so may the immortal angels. Heaven may thus be depopulated and hell filled with once happy immortal beings!

Worse, and more of it. If this were true, there could be no pardon, salvation for any. "Without the shedding of blood there is no remission." Immortals have no blood to shed. Dead

THE RESTITUTION

PLYMOUTH, IND., ... NOV. 16th, 1876.

EDITORIAL DEPARTMENT.

☞ Six inches of snow fell in this region Tuesday last.

☞ Bro. and Sister Chaplin returned from the East, Tuesday.

☞ We are to attend the dedication of the meeting house, next Sunday, at Argos. It is to be hoped that there will be a general turn out.

☞ Bro. W. J. Orem, of Kansas, is now spending a few days with us. He is in earnest for the Gospel, and is looking for a crown of glory when the King comes. Bro. Orem is on his way home from the East, where he has been preaching the Word.

☞ Mrs. E. G. White has another book of visions in press. Price: One dollar. At the present rate she will have more visions than all the prophets put together, before she winds up When the Spirit is poured out on "all flesh" the world will be crowded with visions. But Mrs. White does not let the other seers come to the front. "All flesh" is mostly confined to Mrs. W. Strange!

Editorial Correspondence.

We are absent from our accustomed post in Plymouth for a little while. On Monday, Oct. 30th we started to visit some old and tried christian friends in New Jersey, and, at the same time, to take a look at the great Centennial Exposition in Philadelphia before it should close. Our way was by the Chicago, Pittsburgh, and Pennsylvania Rus through the Eastern part of Indiana, and onward through the States of Ohio and Pennsylvania. We pass many interesting towns and cities on our way, as well as a great deal of beautiful and interesting country. Perhaps no scenery on the American continent is more sublimely beautiful than that of the Alleghany Mountains on the line of this road. The grand, winding curves of the road around the precipitous heights, that lift their blue peaks cloudward, till some are absolutely lost above the misty mantle, impress the traveller with admiration of that engineering skill that has planned and completed a path of iron over which the metallic courier, exhaling the hot breath of scalding steam, swiftly careers with its long drawn line of stately coaches filled with their precious freight of human beings. We turn the celebrated horse-shoe bend, then, when a barrier that cannot be scaled nor wound around by the iron horse seems to intercept all further progress, we plunge into a tunnel 3670 feet long, and emerge on the opposite side to triumphantly descend the eastern grades along the Juniatta to the Susquehannah, so loved by the red man before the pale face supplanted him in the land where were the bones of his fathers. On the banks of this loved river Ne-do-wa-way sat down on an over-looking height, and sadly surveyed the scenes of his childhood, and the homes of his ancestors, ere he took his final departure for far away western wilds.

We have not time nor space for detailed sketches of towns and localities in either their present flourishing condition, or their earlier history. Perhaps we may as well say at once that arriving in Philadelphia we made a visit to the U. S. mint, and surveyed its numismatica curiosities. In the work of present coinage, the mint is turning out silver pieces at a very rapid rate, in which it is using three tons of silver bullion each day. The number of twenty-five cent pieces daily stamped is 75'000.

The history of coinage is an interesting theme. The Ancient Hebrews took gold and silver only by weight, and stamped money belongs to a later period of history. Two standard weights are also frequently alluded too in the Scriptures—the talent and the shekel. The talent weighed 113 lb., 10 oz., 1 pwt., 10 2-7 gr., Troy weight. The value of this weight was, in gold, $243,100; in silver, $1,520. The shekel weighed 9 pwt., 3 gr. Its worth was, in silver, about 58¼ cents. The shekel of gold was only one half as heavy as that of silver and was worth $4.00. The Shekel finally became the name of a piece of stamped money in the time of the Maccabees.

In the cabinet we met with a genuine Hebrew shekel of Simon Maccabeus B. C. 145. On one side is represented the "pot of Manna," on the other is "Aaron's rod that budded." For thirty of these coins Judas betrayed the Lord. Reckoning silver without any premium this would amount to $16.16.

Here too is a veritable "Widow's mite." This particular piece is supposed to ante-date our era; its intrinsic worth is about one-fifth of a cent, or two mills; its Greek name was Lepton. The widow's gift would equal four mills—less than half a cent. This gift of minimum value has become one of maximum interest to Bible readers.

Here we see a coin of old Philadelphia struck some 2000 years ago. It is a bronze piece about the size of an old fashioned cent. Its weight is about 60 gr. In this old Philadelphia was one of the Apocalyptic churches. Through these regions the Apostles made their missionary journeys, and may have paid their traveling expenses in these and similar coins.

The oldest coins in the cabinet are those of the ancient Greek Republics. There are 150 specimens belonging to this particular department. Those numbered 4, 5, and 6, are supposed to be among the oldest in the world. They bear the impress of the little Greek State Aegina which flourished more than 2,500 years ago.

Here too may be seen the silver stater, in value something more than the shekel, or 60 cents. The didrachma was one-half the stater, and was the amount of capitation [tax assessed in the days of our Saviour; consequently the stater would pay the poll tax of two persons. The fish caught by Peter brought up the required piece, or silver stater. A specimen of this ancient coin, bearing the "image and superscription" of Cæsar, may be seen here. The Roman penny is also here, bearing Cæsar's stamp like the stater. Its value is about 15 cents. The laborers received every man a penny.

It would require a volume to fully describe all the specimens of coins of all the ancient and modern nations on exhibition here. We have called attention to some in order to illustrate Scripture as well as to convey some general information. We have spent two days on the grounds and in the buildings of the great Centennial exposition. We expect to spend one or two more days there. It is a most wonderful display of the riches of the Gentiles. Perhaps never since the foundation of the world was there at any time, such a collection of every thing useful, magnificent, beautiful, and pleasing to the beholder as is aggregated here. We offer a paper of this kind to the readers of the RESTITUTION for variety's sake. Should it be thought advisable we may give another.

S. A. CHAPLIN.

Haddonfield, N. J. Nov. 6, 1876.

Peace.

"Peace I leave with you. My peace I give unto you."

These tender words are in the last discourse of our Lord before his betrayal. His opening paragraph was, "Let not your heart be troubled; ye believe in God, believe also in me." And all through the chapter containing this memorable sermon, breathes the same spirit of love and sympathy. Every sentence contains an admonition or a blessed promise—every verse carries with it a burden of unspeakable tenderness, for the little flock which he is so soon to leave in the wilderness without a shepherd.

The dark cloud that hangs before himself he does not allude to, save in the words, "A little while and ye shall not see me, and again a little while and ye shall see me." It is not his own agony that seems the heaviest—he is willing to bear the clouds and darkness, the suffering and the cross that await him in the near future, but his "little flock."—the "little ones" that God has given him—these are very near to his loving heart, and he sees them scattered, bereft, and forsaken.

It is for *them* he breathes words of Heavenly consolation. It is for them that his heart aches with its great burden of sympathy and tenderness. He closes with the words, "These things have I spoken unto you that *in me ye might have peace.* In the world ye shall have tribulation, but be of good cheer. I have overcome the world."

Then follows his prayer to the Father—a prayer for himself and "for them which thou hast given me." He had overcome the world—it had henceforth no more temptations for him; hence he says, "I am no more in the world, but *these are in the world*, and I come to thee. Holy Father, keep through thine own name, those whom thou hast given me, that they may be one as we are!" The last words of his petition contain the plea "that the love wherewith thou hast loved me, may be in them and I in them." It is love and hope in the beginning.—it is hope and love in the ending. After this he went over the brook, the Cedron, and the scenes of the garden are placed in undying colors upon the canvas of living hearts. Then Calvary comes to the front,—comes with her baptism of blood, and her crown of thorns. But it is over at last, and the disciples have only a grave—only the darkness of loneliness and doubt—only the scoffs of the world and the storm of persecution. But deep in their hearts lie treasured the blessed words of the Master—words of hope and cheer—which are stronger than death, and deeper than the grave. "These things have I spoken unto you, that in me, ye might have peace." Darkness and uncertainly were around them, but his last words, freighted with love and tenderness, shone like a day star amid the gloom. The tempest of persecution beat against them, but in the midst of the blinding storm, his promise was the anchor that held them from the rocks of despair. He had said, "Yet a little while and ye shall see me." Death could not hold him, nor could the grave shut her gates against him who held her key. There was a broken seal, and a broken tomb; there were angel visits, and *a living Christ.*

Darkness became light, and hope was changed to a glorious reality.

But he prayed not for them alone, "*but for them also that shall believe on me through their word, that they all may be one.*" His loving kindness is borne down through the ages, and embraces every believer in every clime. To each of us he saith, "*Peace I leave with you.*" He left no selfishness or bigotry—he left no petty jealousies or worldly ambitions—he left no strife or bitter words. Our heritage from him is peace and joy and love. It is tenderness and hope. It is sympathy and faith in each other.

Our Lord has gone, not into the grave, but to receive for himself a kingdom, and to return. Still it is the night time of the church. He has gone—and we have only the word of promise to cheer our lonely hearts. His last prayer for us was the petition "*that the love wherewith thou hast loved me may be in them.*" And surely if this is the love that we hold for each other we can bear with faults and mistakes. We are walking by faith, and not by sight, and none of us can see clearly enough to take the mote from a brother's eye. Darkness is around us—we have only a lamp for our feet, and the star of hope in the distant sky. But he has said, "if I go away, I will come again," and some glad morning our darkness shall flee away, and the Sun of Righteousness shall arise with healing in his wings. Earth's valleys shall then be filled with his glory, and her mountains crowned with his light.

MRS. H. V. REED.

Wisdom and Goodness of God.

Wherever we turn our eyes we behold the beneficence of the Creator, on whom we are all dependent, and from whom we derive our comforts.

For the gratification of novelty planted in the human mind, He has spread our landscapes with beautiful colors. All nature presents to our view "a picturesque and diversified scenery." Here are the fields adorned with living verdure; there are the hills distilling from their sides the laughing little brook which moistens the plains through which it flows. Here is the lake stretched in smooth expanse; there is the river winding its way along the valley. Here are the mighty forests and there are the flowers, the azure sky and the beautiful morning clouds.

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A soft pillow for it to recline upon, the eyelid to protect it from danger, muscles to move it to the right and to *the left*, upwards and downwards, and more *nerves*, arteries, veins, lymphatics and glands than we have any conception of, were yet requisite to complete this little organ. And even in this state of perfection it would be useless were it not for the optic nerve, through which the *impressions* of visible objects are conveyed to the brain.

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"Through all eternity to thee
A joyful song I'll raise;
For, oh! eternity's too short
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CYNTHIA MESSIMORE.

The Living Word.

The Word of God is the foundation of the works of God. "He spake and it was done, He commanded and it stood fast." "By the word of God the heavens were made, and the earth and all that is therein." By that same word through which God made all things at first, he shall make them new again. Hence when man, wrecked by sin, is to be restored to righteousness, the work is done by the Word of God. His word is as a fire and hammer which breaks in pieces the flinty rock. His word is quick and powerful; sharper than a two-edged sword. His word is a lamp to our feet and a light to our path. His word is the sword of the Spirit, wherewith we conquer our foes. His word is the incorruptible seed by which we are begotten to immortal life. His word is the sincere milk whereby the babes in Christ may grow. His word is able to make us wise unto salvation, through faith that is in him. By his word the man of God is to be perfect, thoroughly furnished unto all good works.

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"Critic" Criticised.

I have heard it said that an article in the old Methodist creed or discipline reads something like this: "Salvation by faith alone is a wholesome doctrine and very full of comfort." But I have never seen or heard, in modern times, of a man who was willing to lay hold upon that comfort and ignore works altogether, until "Critic" turned up in The RESTITUTION, and as he is pleased to term this doctrine the "apple of his eye" I will kindly endeavor not to wound him in that organ, as I think he needs, rather, that his vision be strengthened, in order to read aright the words of Holy Writ. The arguments advanced by "Critic" (if they may be styled such) and the manner of interpreting Scripture, are so old and hackneyed that they do not need repeating, and yet it seems strange to me, that any Bible student familiar with what is termed "The One Faith" should so indiscriminately apply texts of Scripture to prove a dogma which is, in my humble estimation, as foolish as it is old. I will not refer to Bro. Chaplin's article, which I have only casually read but would suggest to some of our "truth seekers" that in that article is contained a principle upon which I think can be harmonized many incongruous and inconsistent positions taken by our leading brethren upon some very important subjects. It has ever been a matter of astonishment as well as mystery, to me, to see men who profess the most profound faith and confidence in the written Word, quote and apply it in such a garbled and arbitrary manner when trying to establish some cherished dogma, and "Critic" will kindly bear with me when he reflects that he starts out to defend his darling theory—"the apple of his eye." And how does he apply the meagre portion of Scripture which he barely refers to? Why, by taking for granted certain positions advocated by theologians and creed makers ever since the church has been in the wilderness. And now, it would be equally logical and sensible for me to assert that we must be saved by Works alone, because we are plainly commanded to "work out our salvation with fear and trembling." Now that must be the truth because the Bible says so? But where is the text recorded (except in that old discipline) that we are to be saved by "faith alone?" Surely that doctrine must have been very comforting to those "Satanic Sinners" who were declared to believe and tremble too in Christ's day!

Now, who can fail to see the inconsistency and the recklessness of applying Scripture in this way? And I am not astonished to hear "Critic" exclaim "When this goes (his pet dogma) Christianity goes with it (his Christianity) and I am an infidel." Yes, Bro. Critic, infidels are often made of just such material. If their pet ideas are not sustained or approved by the Word of God, they fly the track and turn infidel and abuse the book, whose claim upon them demands the entire sacrifice of every idol even though it be the "apple of his eye," and which also teaches that salvation can be obtained only through obedience to the Law of Christ, which includes faith and works. But if I must live under a religious heirarchy "aristocracy," let it be one governed by the "works" or principles laid down by Christ in his great moral school. They are fully described under the head of "Fruits of the Spirit," and the characters developed in this school are beautifully portrayed in the "Sermon on the Mount." And these principles were duly acknowledged by God's ancient people, for David in the 15th Psalm most graphically describes the characters who are, not only saved, but "honored," in consequence of developing a character in accordance with a law of works."

But right here I would wish to make one point, which, however, I think our brethren generally admit, but which they fail to establish clearly, in their elucidations of Scripture. Works versus Faith, as so clearly defined by Paul in his masterly reasonings upon the Christian economy, relate entirely to the works, ceremonies, and observances of a dead law or institution as contrasted with a new and living way, or constitution, which was founded upon faith, but which no less, demanded of its votaries, strict obedience to its requirements, which are not a law. Will "Critic" assert that baptism and the communion are non-essentials in the economy of faith? Or, are they not classed among the works of the Christian system? Would it not be more reasonable to put them where they belong in the Christian economy, just as circumcision and the passover stand related to the Jewish or law system? And there is no more evidence of piety or true loyalty of character evinced in observing either of these ceremonies under the Christian dispensation, than there was in the observance of either of the commands of the law cited, under the Jewish order of things, except that perhaps the observance of the latter is attended with far less inconvenience and self-sacrifice to the adherents of, than the former. To argue the more legality of the Christian claim, where not an ounce of self-sacrifice or true humility, or charity, has been developed, is placing the standard of Christian character about as low as bad men desire the legal status of honesty and integrity to be fixed. And this has been the great trouble with the professed church of Christ all the way down, even to the last phase or form of organization, viz.: "The church of the one faith." They labor hard to make good their legal claim and quote largely from Paul to sustain it, but say very little about that charity which their great champion declared, if they lacked—though they possessed all other virtues—they were as sounding brass and tinkling cymbals. And did not this great apostle to the Gentiles, under the "dispensation of faith," declare also that eternal life was to be secured to those, who sought for "glory, honor and immortality," "by patient continuance in well doing?" What did the apostle mean by such language? Have we then nothing to do but to continue to profess our faith? Or, are we to continue in the baptisms, the celebrations and commemorations which introduce the Christian system? And why, I ask, is the idea of an aristocracy of works so odious to "Critic?" If they are the works which follow a true and simple faith, then will the kingdom of Christ be odious to him also, for that is to be an administration of justice and mercy combined, where love will be the inspiring motive of law, and salvation be the result of such a heavenly order of things. Oh, who could not hail such an "aristocracy" as this? And who does not long for the day when peace, love, justice and mercy, and a pure faith, unmixed with error, shall prevail over all the earth, and as a consequence, "every knee shall bow and every tongue confess," and the whole earth shall be "filled with the knowledge and glory of God."

CONSISTENCY.

Integrity of Character.

Young men should be deeply impressed with the vast importance of cherishing those principles, and of cultivating those habits which will secure the confidence and the esteem of the wise and good.

A young man may be unfortunate, he may be poor and penniless, but if he possesses unbending integrity, and unwavering purpose to do what is honest and just, he will have friends and patrons, whatever may be the embarrassments and exigences into which he is thrown. The young man may thus possess a capital of which none of the misfortunes and calamities of life can deprive him.

We have known men who have suddenly been reduced from affluence to penury by some overwhelming misfortune, which they could neither foresee nor prevent. Yesterday they were prosperous, to-day, every earthly prospect is blighted, and everything in their future aspect of life is dark and dismal. Their business is gone, their prosperity gone, and they feel that all is gone; but they have a rich treasure that nothing can take away. They have integrity of character, and this gives them influence, raises up friends, furnishes them with pecuniary aid, with which to commence life once more under auspicious circumstances.

We cannot too strongly impress upon our young men the importance of abstaining from everything which shocks their moral sensibilities, wounds their conscience, and has a tendency to weaken that nice sense of honor and integrity so indispensable to a good character. "Integrity of character!" Who ever possessed it, that did not derive untold advantage from it? It is better than riches, it is of more value than "diamonds and all precious stones;" and yet every man may possess it. The poorest may have it, and no power on earth can wrest it from them. Young men, prize integrity of character above all earthly gifts.—*Selected.*

Anybody can plead hard times, but few can plead them as did a Boston churchman, who made them his excuse for doubling his benevolent contributions on the ground that there were so many others this year who couldn't give at all.

THE RESTITUTION

PLYMOUTH, IND.,....NOV. 16th, 1876

EDITORIAL DEPARTMENT.

☞Six inches of snow fell in this region Tuesday last.

☞Bro. and Sister Chaplin returned from the East, Tuesday.

☞We are to attend the dedication of the meeting house, next Sunday, at Argos. It is to be hoped that there will be a general turn out.

☞Bro. W. J. Orem, of Kansas, is now spending a few days with us. He is in earnest for the Gospel, and is looking for a crown of glory when the King comes. Bro. Orem is on his way home from the East, where he has been preaching the Word.

☞Mrs. E. G. White has another book of visions in press. Price: One dollar. At the present rate she will have more visions than all the prophets put together, before she winds up When the Spirit is poured out on "all flesh" the world will be crowded with visions. But Mrs. White does not let the other seers come to the front. "All flesh" is mostly confined to Mrs. W. Strange!

Editorial Correspondence.

We are absent from our accustomed post in Plymouth for a little while. On Monday, Oct. 30th we started to visit some old and tried christian friends in New Jersey, and, at the same time, to take a look at the great Centennial Exposition in Philadelphia before it should close. Our way was by the Chicago, Pittsburgh, and Pennsylvania line through the Eastern part of Indiana, and onward through the States of Ohio and Pennsylvania. We pass many interesting towns and cities on our way, as well as a great deal of beautiful and interesting country. Perhaps no scenery on the American continent is more sublimely beautiful than that of the Alleghany Mountains on the line of this road. The grand, winding curves of the road around the precipitous heights, that lift their blue peaks cloudward, till some are absolutely lost above the misty mantle, impress the traveller with admiration of that engineering skill that has planned and completed a path of iron over which the metallic courser, exhaling the hot breath of scalding steam, swiftly careers with its long drawn line of stately coaches filled with their precious freight of human beings. We turn the celebrated horse-shoe bend, then, when a barrier that cannot be scaled nor wound around by the iron horse seems to intercept all further progress, we plunge into a tunnel 3670 feet long, and emerge on the opposite side to triumphantly descend the eastern grades along the Juniatta to the Susquehannah, so loved by the red man before the pale face supplanted him in the land where were the bones of his fathers. On the banks of this loved river Ne-do-wa-way sat down on an over-looking height, and sadly surveyed the scenes of his childhood, and the homes of his ancestors, ere he took his final departure for far away western wilds.

We have not time nor space for detailed sketches of towns and localities in either their present flourishing condition, or their earlier history. Perhaps we may as well say at once that arriving in Philadelphia we made a visit to the U. S. mint, and surveyed its numismatical curiosities. In the work of present coinage, the mint is turning out silver pieces at a very rapid rate, in which it is using three tons of silver bullion each day. The number of twenty-five cent pieces daily stamped is 78,000.

The history of coinage is an interesting theme. The Ancient Hebrews took gold and silver only by weight, and stamped money belongs to a later period of history. Two standard weights are also frequently alluded too in the Scriptures—the talent and the shekel. The talent weighed 118 lb., 10 oz., 1 pwt., 10 2-7 gr., Troy weight. The value of this weight was, in gold, $243,100; in silver, $1,620. The shekel weighed 9 pwt., 3 gr. Its worth was, in silver, about 52⅔ cents. The shekel of gold was only one half as heavy as that of silver and was worth $4.00. The Shekel finally became the name of a piece of stamped money in the time of the Maccabees.

In the cabinet we met with a genuine Hebrew shekel of Simon Maccabeus B. C. 145. On one side is represented the "pot of Manna," on the other is "Aaron's rod that budded." For thirty of these coins Judas betrayed the Lord. Reckoning silver without any premium this would amount to $15.75.

Here too is a veritable "Widow's mite." This particular piece is supposed to ante-date our era; its intrinsic worth is about one-fifth of a cent, or two mills; its Greek name was Lepton. The widow's gift would equal four mills—less than half a cent. This gift of minimum value has become one of maximum interest to Bible readers.

Here we see a coin of old Philadelphia struck some 2000 years ago. It is a bronze piece about the size of an old fashioned cent. Its weight is about 66 gr. In this old Philadelphia was one of the Apocalyptic churches. Through these regions the Apostles made their missionary journeys, and may have paid their traveling expenses in these and similar coins.

The oldest coins in the cabinet are those of the ancient Greek Republics. There are 150 specimens belonging to this particular department. Those numbered 4, 5, and 6, are supposed to be among the oldest in the world. They bear the impress of the little Greek State Aeginn which flourished more than 2,500 years ago.

Here too may be seen the silver stater, in value something more than the shekel, or 60 cents. The didrachma was one-half the stater, and was the amount of capitation tax assessed in the days of our Saviour; consequently the stater would pay the poll tax of two persons. The fish caught by Peter brought up the required piece, or silver stater. A specimen of this ancient coin, bearing the "image and superscription" of Cæsar, may be seen here. The Roman penny is also here, bearing Cæsar's stamp like the stater. Its value is about 15 cents. The laborers received every man a penny.

It would require a volume to fully describe all the specimens of coins of all the ancient and modern nations on exhibition here. We have called attention to some in order to illustrate Scripture as well as to convey some general information. We have spent two days on the grounds and in the buildings of the great Centennial exposition. We expect to spend one or two more days there. It is a most wonderful display of the riches of the Gentiles. Perhaps never since the foundation of the world was there at any time, such a collection of every thing useful, magnificent, beautiful, and pleasing to the beholder as is aggregated here. We offer a paper of this kind to the readers of the RESTITUTION for variety's sake. Should it be thought advisable we may give another.

S. A. CHAPLIN.

Huddonfield, N. J. Nov. 1, 1876.

Peace.

"Peace I leave with you. My peace I give unto you."

These tender words are in the last discourse of our Lord before his betrayal. His opening paragraph was, "Let not your heart be troubled; ye believe in God, believe also in me." And all through the chapter containing this memorable sermon, breathes the same spirit of love and sympathy. Every sentence contains an admonition or a blessed promise—every verse carries with it a burden of unspeakable tenderness, for the little flock which he is so soon to leave in the wilderness without a shepherd.

The dark cloud that hangs before himself he does not allude to, save in the words, "A little while and ye shall not see me, and again a little while and ye shall see me." It is nothing agony that seems the heaviest—he is willing to bear the clouds and darkness, the suffering and the cross that await him in the near future, but his "little flock,"—the "little ones" that God has given him—these are very near to his loving heart, and he sees them scattered, bereft, and forsaken.

It is for *them* he breathes words of Heavenly consolation. It is for them that his heart aches with its great burden of sympathy and tenderness. He closes with the words, "These things have I spoken unto you that *in me ye might have peace.* In the world ye shall have tribulation, but be of good cheer. I have overcome the world."

Then follows his prayer to the Father—a prayer for himself and "for them which thou hast given me." He had overcome the world—it had henceforth no more temptations for him; hence he says, "I am no more in the world, but *these are in the world*, and I come to thee. Holy Father, keep through thine own name, those whom thou hast given me, that they may be one as we are." The last words of his petition contain the plea "that the love wherewith thou hast loved me, may be in them and I in them." It is love and hope in the beginning,—it is hope and love in the ending. After this he went over the brook, the Cedron, and the scenes of the garden are placed in undying col. upon the canvas of living hearts. Then Calvary comes to the front,—comes with her baptism of blood, and her crown of thorns. But it is over at last, and the disciples have only a grave—only the darkness of loneliness and doubt—only the scoffs of the world and the storm of persecution. But deep in their hearts lie treasured the blessed words of the Master—words of hope and cheer—which are stronger than death, and deeper than the grave. "These things have I spoken unto you, that in me, ye might have peace." Darkness and uncertainty were around them, but his last words, freighted with love and tenderness, shone like a day star amid the gloom. The tempest of persecution beat against them, but in the midst of the blinding storm, his promise was the anchor that held them from the rocks of despair. He had said, "Yet a little while and ye shall see me." Death could not hold him, nor could the grave shut her gates against him who held her key. There was a broken seal, and a broken tomb; there were angel visits, and *a living Christ.*

Darkness became light, and hope was changed to a glorious reality.

But he prayed not for them alone, *"but for them also that shall believe on me through their word, that they all may be one."* His loving kindness is borne down through the ages, and embraces every believer in every clime. To each of us he saith, "*Peace I leave with you.*" He left no selfishness or bigotry—he left no petty jealousies or worldly ambitions—he left no strife or bitter words. Our heritage from him is peace and joy and love. It is tenderness and hope. It is sympathy and faith in each other.

Our Lord has gone, not into the grave, but to receive for himself a kingdom, and to return. Still it is the night time of the church. He has gone—and we have only the word of promise to cheer our lonely hearts. His last prayer for us was the petition "*that the love wherewith thou hast loved me may be in them.*" And surely if this is the love that we hold for each other we can bear with faults and mistakes. We are walking by faith, and not by sight, and none of us can see clearly enough to take the mote from a brother's eye. Darkness is around us—we have only a lamp for our feet, and the star of hope in the distant sky. But he has said, "If I go away, I will come again," and some glad morning our darkness shall flee away, and the Sun of Righteousness shall arise with healing in his wings. Earth's valleys shall then be filled with his glory, and her mountains crowned with his light.

MRS. H. V. REED.

Wisdom and Goodness of God.

Wherever we turn our eyes we behold the beneficence of the Creator, on whom we are all dependent, and from whom we derive our comforts.

For the gratification of novelty planted in the human mind, He has spread our landscapes with beautiful colors. All nature presents to our view "a picturesque and diversified scenery." Here are the fields adorned with living verdure; there are the hills distilling from their sides the laughing little brook which moistens the plains through which it flows. Here is the lake stretched in smooth expanse; there is the river winding its way along the valley. Here are the mighty forests and there are the flowers, the azure sky and the beautiful morning clouds.

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It will be a happy day for us when we preach less of self and more of Christ, less of the words which men's wisdom teacheth, and more of the *words* which the Holy Ghost useth. The *converts* who are not converted by the word of God, who have not felt that word like a fire and hammer breaking their hearts, and who are not nourished up in the words of faith and sound doctrine, too often go to swell the ranks of the openly apostate, or the worldly members of the church who have a name to live and are dead. Only those live who partake of the life of the living Word of God; only those grow who are fed upon the sincere milk of the Word. Only these are strong in whom the Word of God abideth, and who have overcome the Wicked One. Only those are sanctified who are sanctified by the Word of truth, and who through the washing of water by the Word, are fitted for the presence and the glory of the heavenly Master.—*The Christian.*

"Critic" Criticised.

I have heard it said that an article in the old Methodist creed or discipline reads something like this: "Salvation by faith alone is a wholesome doctrine and very full of comfort." But I have never seen or heard, in modern times, of a man who was willing to lay hold upon that comfort and ignore works altogether, until "Critic" turned up in the RESTITUTION, and as he is pleased to term this doctrine the "apple of his eye" I will kindly endeavor not to wound him in that organ, as I think he needs, rather, that his vision be strengthened, in order to read aright the words of Holy Writ. The arguments advanced by "Critic" (if they may be styled such) and the manner of interpreting Scripture, are so old and hackneyed that they do not need repeating, and yet it seems strange to me, that any Bible student familiar with what is termed "The One Faith" should so indiscriminately apply texts of Scripture to prove a dogma which is, in my humble estimation, as foolish as it is old. I will not refer to Bro. Chaplin's article, which I have only casually read but would suggest to some of our "truth seekers" that in that article is contained a principle upon which I think can be harmonized many incongruous and inconsistent positions taken by our leading brethren upon some very important subjects. It has ever been a matter of astonishment as well as mystery, to me, to see men who profess the most profound faith and confidence in the written Word, quote and apply it in such a garbled and arbitrary manner when trying to establish some cherished dogma, and "Critic" will kindly bear with me when he reflects that he starts out to defend his darling theory —"the apple of his eye." And how does he apply the meagre portion of Scripture which he barely refers to? Why, by taking for granted certain positions advocated by theologians and cried makers ever since the church has been in the wilderness. And now, it would be equally logical and sensible for me to assert that we must be saved by Works alone, because we are plainly commanded to "work out our salvation with fear and trembling." Now that must be the truth because the Bible says so? But where is the text recorded (except in that old discipline) that we are to be saved by "faith alone?" Surely that doctrine must have been very comforting to those "Satanic Sinners" who were declared to believe and tremble too in Christ's day!

Now, who can fail to see the inconsistency and the recklessness of applying Scripture in this way? And I am not astonished to hear "Critic" exclaim "When this goes (his pet dogma) Christianity goes with it (his Christianity) and I am an infidel." Yes, Bro. Critic, infidels are often made of just such material. If their pet ideas are not sustained or approved by the Word of God, they fly the track and turn infidel and abuse the book, whose claim upon them demands the entire sacrifice of every idol even though it be the "apple of his eye," and which also teaches that salvation can be obtained only through obedience to the Law of Christ, which includes faith and works. But if I must live under a religious hierarchy "aristocracy," let it be one governed by the "works" or principles laid down by Christ in his great moral school. They are fitly described under the head of "Fruits of the Spirit," and the characters developed in this school are beautifully portrayed in the "Sermon on the Mount." And these principles were duly acknowledged by God's ancient people, for David in the 15th Psalm most graphically, describes the characters who are, not only saved, but "honored," in consequence of developing a character in accordance with a law of works."

But right here I would wish to make one point, which, however, I think our brethren generally admit, but which they fail to establish clearly, in their elucidations of Scripture. Works versus Faith, as so clearly defined by Paul in his masterly reasonings upon the Christian economy, relate entirely to the works, ceremonies, and observances of a dead law or institution as contrasted with a new and living way, or constitution, which was founded upon faith, but which no less, demanded of its votaries, strict obedience to its requirements, which are not a few. Will "Critic" assert that baptism and the communion are non-essentials in the economy of faith? Or, are they not classed among the works of the Christian system? Would it not be more reasonable to put them where they belong in the Christian economy, just as circumcision and the passover stand related to the Jewish or law system? And there is no more evidence of piety or true loyalty of character evinced in observing either of these ceremonies under the Christian dispensation, than there was in the observance of either of the commands of the law cited, under the Jewish order of things, except that perhaps the observance of the latter is attended with far less inconvenience and self-sacrifice to the adherents thereof, than the former. To argue the mere legality of the Christian claim, where not an ounce of self-sacrifice or true humility, or charity, has been developed, is placing the standard of Christian character about as low as bad men desire the legal status of honesty and integrity to be fixed. And this has been the great trouble with the professed church of Christ all the way down, even to the last phase or form of organization, viz.: "The church of the one faith." They labor hard to make good their legal claim and quote largely from Paul to sustain it, but say very little about that charity which their great champion declared, if they lacked—though they possessed all other virtues—they were as sounding brass and tinkling cymbals. And did not this great apostle to the Gentiles, under the "dispensation of faith," declare also that eternal life was to be secured to these, who sought for "glory, honor and immortality," "by patient continuance in well doing?" What did the apostle mean by such language? Have we then nothing to do but to continue to profess our faith? Or, are we to continue in the baptisms, the celebrations and commemorations which introduce the Christian system? And why, I ask, is the idea of an aristocracy of works so odious to "Critic?" If they are the works which follow a true and simple faith, then will the kingdom of Christ be odious to him also, for that is to be an administration of justice and mercy combined, where love will be the inspiring motive of law, and salvation be the result of such a heavenly order of things. Oh, who could not hail such an "aristocracy" as this? And who does not long for the day when peace, love, justice and mercy, and a pure faith, unmixed with error, shall prevail over all the earth, and as a consequence, "every knee shall bow and every tongue confess," and the whole earth shall be "filled with the knowledge and glory of God."

CONSISTENCY.

Integrity of Character.

Young men should be deeply impressed with the vast importance of cherishing those principles, and of cultivating those habits which will secure the confidence and the esteem of the wise and good.

A young man may be unfortunate, he may be poor and penniless, but if he possesses unbending integrity, and unwavering purpose to do what is honest and just, he will have friends and patrons, whatever may be the embarrassments and exigences into which he is thrown. The young man may thus possess a capital of which none of the misfortunes and calamities of life can deprive him.

We have known men who have suddenly been reduced from affluence to penury by some overwhelming misfortune, which they could neither foresee nor prevent. Yesterday they were prosperous, to-day, every earthly prospect is blighted, and everything in their future aspect of life is dark and dismal. Their business is gone, their prosperity gone, and they feel that all is gone; but they have a rich treasure that nothing can take away. They have integrity of character, and this gives them influence, raises up friends, furnishes them with pecuniary aid, with which to commence life once more under auspicious circumstances.

We cannot too strongly impress upon our young men the importance of abstaining from everything which shocks their moral sensibilities, wounds their conscience, and has a tendency to weaken that nice sense of honor and integrity so indispensable to a good character. "Integrity of character!" Who ever possessed it, that did not derive untold advantage from it? It is better than riches, it is of more value than "diamonds and all precious stones;" and yet every man may possess it. The poorest may have it, and no power on earth can wrest it from them. Young men, prize integrity of character above all earthly gifts.—*Selected.*

Anybody can plead hard times, but few can plead them as did a Boston churchman, who made them his excuse for doubling his benevolent contributions on the ground that there were so many others this year who couldn't give at all.

The Footstep on the Stair.

I have very many treasures
That my heart has laid away;
There's a little coral thro's brighter
Than the sunshine of the day;
And a little shoe that's faded
Is among my treasures there—
And I listen, when I see it,
For a footstep on the stair,
For a patter, patter, patter,
Of the footstep on the stair.

Now those little feet are silent,
And the face is hidden low,
Underneath the meadow grasses,
And the daisies' fragrant snow:
And I miss them in the morning,
Pattering feet and face so fair—
But I listen most at bed-time
For the footstep on the stair,
For the patter, patter, patter,
Of the footstep on the stair.

Then she'd come and kneel beside me
In her little gown of white,
And she'd say her short prayers over,
And would kiss me sweet good night.
And I listen in the twilight,
Though I know she is not there;
But I cannot still my yearning
For the footstep on the stair,
For the patter, patter, patter,
Of the footstep on the stair.

The Importance of Sacred Prophecy.

The prophets were chosen of God, and their writings were inspired by him. Speaking as they were moved to speak by the Holy Spirit, they became the mouth-pieces of Deity, and we are solemnly warned by the great apostle not to despise their utterances. The prophecies constitute a very important part of the sacred Scriptures. Omit from the Canon the sublime books of Isaiah, and Jeremiah, and Ezekiel, and Daniel, and John, and what a blank and loss! Were not all the main events that transpired among men when our Lord came on earth in the accomplishment of his mission of love, subjects of prophecy? We know his birth, the place of his birth, the manner of his death, his rising again, and a hundred other things were long before foretold by the Hebrew seers.

Prophecy is history in advance. It is the church's chart on her travels through this wilderness. It points her onward to the eternal home. It is the window through which she gazes into the Holy City. It is also her weapon of defense against the skeptic and the Jew. The lamp of prophecy! how dark in time's path without it! How scanty indeed our knowledge of the grand, mysterious future, unaided by the prophetic word. Are not Christ's coming again with the resurrection, the judgment, and all concomitants and after scenes, matters not only of promise but of prediction? Thus while natures lamp burns dim, and science and philosophy seek in vain to penetrate the veil that hides the future from our yearning vision, prophecy is a "light" in man's dark world—a light that shines until the day dawn. —2 Pet. 1: 19. And just as a lantern lights all our way, so does prophecy illuminate our place showing us where we are in the great chain of human events, telling the church about how far she has journeyed, and enabling her to know something of the length of the remaining path, and the nearness of the end.

It is not to their credit that in so many pulpits and religious papers prophetic expositions find no place, it having become a fashion to despise them. Every thing else in the Bible is talked of and written about save those portions that are prophetic. All other matters engage the pen of the popular writer, all subjects are discussed by the denominational editor, all texts chosen by the preacher save the prophetical. Prophecy's strict fulfillment to the letter is our Gibraltar against rampant infidelity, yet how seldom do christians enter into this fortress of strength. Why should editors, preachers, teachers, neglect the old prophecies? Was not the first discourse by the holy apostle Peter at Pentecost an exposition and application of prophecy? Acts ii. Was not Jesus a prophet indeed? Matt. xxiv. Did he not for our information fore-tell the course of this age even to its end?

The soundest, best men of the church in the past loved the sacred prophecies. Wickliff explained and applied them; Luther and Melancthon studied Daniel and John; John Knox used to preach on the book of Daniel. So intensely earnest would he get, we are told by his biographer, that it seemed as if he would pound his pulpit to pieces and fly out of it. Sir Isaac Newton spent two whole years in close study of the prophicies of Daniel and John. Bishop Newton was a standard sober expositor of the great prophecies. The brightest lights in England and on the Continent have delighted to read and explain them. One of Mr. Moody's best discourses is on Daniel, and includes an exposition of the prophecy in the second chapter. Dr. Stephen H. Tyng, called some years ago to give an address before a learned literary society, gave an exposition of the five universal monarchies of the earth, from the second and seventh chapters of Daniel. Bishop Henshaw did not despise them, but wrote a book on the sacred prophecys. We could name hundreds of others who have had an interest in this mighty theme.

Brethren suppose you try your hand a little at the expository studies, and preach the prophecies. You need not be fanatical, nor dispute over dates, nor presume to know all times and seasons, whether hidden or revealed. But trim your lamp betimes, O preachers of God's Word! "All Scripture is profitable." Prophecy is not a dark lantern. It is a light that shines. [Let it shine. "Light is sown for the righteous." Psa. xcvii: 11. Does it illuminate your path touching the nearing marvels of the august day of the solemn judgment to come?

At present prophecy seems rapidly and wonderfully fulfilling before our eyes. It seems to be almost becoming exhausted. Close students of the Bible and human events see and feel this. Would it not stir the church to greater zeal, larger benevolence, and intenser activity to make more and better use of this God-given light? She is walking in the "dark place," and certainly needs it. It is "night,"—yea more, it is "midnight." Rom. xiii: 12; Matt. xxv: 6. Who knows but there may be a mine of joy, a vein of knowledge, a tower of strength, and a new spur of consecration for the preacher in the direction I am inviting? Could you be made to see that the day of wrath for sinners impends, and the era of jubilee for saints draweth nigh, it might prove a fresh and mighty motive to holy action, and impart to your ministry a greater earnestness than you ever previously exhibited.

I confess I never rise from a perusal of the sublime predictions of Daniel and John without a feeling of awe. It seems as if I had been in contact with eternal verities. The great day looms up in faith's vision, and my spirit thrills with expectation and admiration. We are none of us more than half awake, and surely wisdom invites the use of every lawful method by which our watchfulness may be increased, our pace quickened, our love and zeal made stronger and our courage more unfaltering in the service of the good Master. "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets" (Amos iii: 7), while in every generation he has had his chosen ones who cried in the ears of an evil and unbelieving world, "This is that which was spoken of by the prophet." Acts ii: 16. To be such an one is a high honor. To begin at Moses and all the prophets and expound them, is to be like the great Teacher. Luke xxiv: 27, 44.—*The Armory.*

Correspondence.

BRO. REED:—Thinking from the report which you gave of me, that some of the readers of the RESTITUTION may have come to the conclusion, that I have ceased to labor for Jesus our Life-Giver and joined the followers of Thomas Paine, I write:

Since my last report of labor in the service of Him whom I engaged to serve 51 years ago the 11th of next December, I have spent some fifteen weeks in Canada, preaching the word to those I have been acquainted with from five to seventeen years; (and most of them I had the honor of immersing into the name of the Anointed one.) The attendance was good, and brethren and sisters comforted, and strengthened to pursue the narrow path, until He whom they love, shall come as the restorer of all things predicted by Israel's holy prophets. Have had the honor of immersing a number into the name of the Anointed One.

Have held a series of meetings in a number of new places; congregations large, and the best of attention given to my message.

Have held three grove meetings. Two of them near Norwich, one at Sweaborg. Congregations were very large, and very good attention was given to my message. Gave out by request, meetings for the fourth Sunday in June and first Sunday in July, 1877, to be held in the same groves. Preaching by myself.

In the former place I have held some seventeen grove meetings; in the latter place, nine. Never has the attendance been better than that of the past season. And it is believed that much good has been accomplished.

I have spent a number of Sundays in this vicinity. Occupying Universalist and Baptist meeting houses, and school houses. Congregations generally large, and the day of final division will decide how much good has been done.

Having received a letter from Brother and Sister Geo. M. Chamberlin, to come to North Windham, Conn., a portion of my old field of labor, where a settled Baptist preacher, preached and immersed them into the name of the Anointed One.

About the first of August, having made the necessary preparation, in company with Mrs. Lyon, we started for the east. Stopped over the Sabbath and Sunday in the city of Auburn, with relatives and the lovers of truth. Had a profitable time in talking upon the things of the kingdom and the name of the Anointed One. Joined a couple in holy wedlock. The bride was a niece of Mrs. L's.

From Auburn we were drawn by the iron horse and stage to South Bridge, Mass., the place of my nativity. Here we spent some ten days, in visiting with my brothers and their families and old school-mates, in conversing upon the history of the past and the glorious future.

Visited my old residence in Woodstock, Coon., also some relatives. Had a pleasant time.

Gave a number of discourses in the free meeting house in North Windham, Conn., to large congregations, who listened to my messages with interest. And it was good to meet with those whom I had associated with, and preach to, when I lived in the east.

I put up with Brother and Sister Chamberlin, who had invited me into their midst, and with whom I found a pilgrims home. I found them in possession of an intelligent faith, and not being satisfied with the Baptist bath which they had received when young and ignorant of the things of the kingdom of God and the name of the Anointed One! We returned on Sunday morning to the clear waters of Mt. Hope river, (a river that I had immersed many in when a settled Baptist preacher,) where I had the honor, in the presence of an interesting company of spectators, of immersing them into the name of Jesus Christ for the remission of sins. And, subsequent to our public meeting in the evening,—at their own quiet home we ate the Lord's Supper together,—and on their way rejoicing I left them journeying for the high lands of glory, whilst I am in search of other members of the woman's seed.

We left South Bridge in company with a brother of mine and his daughter, and other friends, for the city of Brotherly Love, where we spent one week, which will not be forgotten whilst memory lasts. Time well spent! Not, however, at the expense of brethren. For we have never received from them enough to support us since we resigned the pastoral care of the Baptist church in A., Conn. The Centennial was the grandest display of the works of art and nature, that has ever been, or ever will be, prior to the coming of Israel's King.

We put up with Dr. John Berry and family, a Baptist minister, with whom we enjoyed ourselves much. We found him a man of learning, and a gentleman, also a firm believer in the restitution of all things predicted by the prophets of Jehovah and clear on the doctrine of the Atonement.

We had an interesting visit with our beloved Brother, J. L. Boyd and his amiable companion. Bro. B. is a scholar and a gentleman. He has, during his pilgrimage, spent a number of months in the Holy Land. He has written and published much on that subject. And, as he is a thorough Bible scholar, his writings are interesting to all lovers of Israel and Israel's city. In comparing our notes together, I found we had kept together in our progress in Divine knowledge since we last met.

On our way home, I spent one Sunday with Eld. D. T. Ross and his people, at Dalton, Pa., by request. Gave two discourses to large congregations, predicated upon Matt. v. 5; xxv. 46. I gave twenty-eight discourses to them last winter. And as the result, eighteen were immersed.

Since my return I have preached on Sundays. Done two month's hard labor with my hands in order to keep breath and body together.

R. V. LYON.

BRO. REED:—Thinking it right and proper, as well as my duty, to write to the RESTITUTION, informing the brethren and sisters, those who assisted us, that the money sent, reached us safely, for which we are truly thankful and hope that each one will have a rich reward in the kingdom of God. Their sympathy for us in our affliction has caused a tender feeling to spring up in our hearts toward them, that will exist as long as we live. I trust we shall not be a burden to our brethren and sisters much longer. The day is beginning to dawn. Surely the coming of our King is at the door. Oh, let us be ready to hail the glad day. The poor in this world have nothing to bind them to this age, but everything to make them sigh for the coming of Jesus.

It may be of interest to some of the brethren to know that the church at Ripley still lives. We meet every second and fourth Sunday to read the Word, sing praises, and offer prayer. Bro. William Greenwell and Bro. Bowman teaching and exhorting us to love and good works.

My husbands health is improving some.

MARY COOPER.

RIPLEY, Brown Co., Ill., Nov. 6, 1877.

The Caesars of the New Testament.

Julius Cæsar was murdered in the Senate House, at Rome, by Brutus, Cassius and other conspirators, B. C. 44. Brutus and Cassius were defeated and slain at Philippi, by Antony and Octavius, B. C. 42. The Cæsars mentioned in the New Testament are distinguished as follows:

1. Octavius, the grand-nephew of Julius Cæsar, was born during the consulate of Cicero, 63 B. C. He became Emperor of Rome (27 years B. C.), under the name of Augustus Cæsar. He is mentioned in Luke 2, 1, as ordering a taxation, or an enrollment with a view to taxation, to be made of the Jews at Palestine, who were tributary to the Romans. He died A. D. 14.

2. Tiberius Cæsar was born B. C. 42. On the death of Augustus he succeeded him as Emperor, A. D. 14. He died A. D. 37, in the seventy-eighth year of his age, and the twenty-third of his reign. As a hypocritical tyrant he died universally detested, being suffocated with pillows by his attendants when reviving from apparent death. Tiberius Cæsar is referred to in Matt. 22, 17–21; Mark 12, 14–17, and Luke 20, 22–25, and also in connection with the tribute money payable to the Roman government, in Luke 3, 1, and 23, 2, and John 19, 12, 15.

Caligula born A. D. 12, who succeeded Tiberius and who reigned from A. D. 37 to 41, is not mentioned in the New Testament.

3. Claudius (Tiberius) Cæsar followed Caligula, and began his reign as Emperor A. D. 41. He was born nine years B. C., and until proclaimed Emperor he remained in private life, and occupied himself with literature. Among other works he wrote a Roman history, in 33 volumes, embracing the period from that of Julius Cæsar to his own time, and also his own life. He died of poison administered by his second wife, Agrippius (mother of Nero) A. D. 54, at the age of sixty-three. He is mentioned in Acts 11, 28.

4. Nero was the adopted son of Claudius Cæsar, and succeeded him in the government, A. D. 54. He was distinguished for his cruelty, his vices, and his persecution of Christians. In the gratification of an insane caprice he ordered Rome to be burnt, A. D. 64. He committed suicide, A. D. 68. Paul refers to Nero in Acts 25: 8, 21, 22; 26: 32; 27: 24; 28: 19. And bad as was the tyrant, the same apostle, when imprisoned at Rome, sends greeting from the saints of Cæsar household to the saints at Philippi, showing that amid the corruptions of the court the power of the Gospel had prevailed. Phil. 12: 13; 4: 22.

After the death of Nero, Galba, Otho and Vitellius ruled by force, and amid distractions, and for about two years. Vespasian was chosen Emperor in A. D. 70. At his death, A. D. 79, his eldest son Titus, who besieged and took Jerusalem, A. D. 70, succeeded him. At the death of Titus, A. D. 81, Domitian, his brother, became Emperor. His crimes and cruelty led to a conspiracy against him, and he was slain A. D. 96.

Nerva, the successor of Domitian, was one of the most virtuous of the Roman Emperors. He died A. D. 98. Trajan, the adopted son of Nerva, followed him in a successful reign of nearly twenty years, dying in his sixty-fourth year.

Four only of those enumerated are mentioned in the New Testament, viz: Augustus, Tiberius, Claudius and Nero; but as those who are here named cover the century preceding and the century following the Saviour's advent, the records may aid in a more correct apprehension of the reigns of the Roman Emperors, from Julius Cæsar to Trajan.—*Messiah's Herald.*

News Items.

The Eastern question remains as complicated as ever. It is probably a Gordian knot that will never be untied, but cut by the sword of a modern Alexander. We subjoin but a few items this week but shall watch the progress of events with intense interest. We quote from the *Chicago Tribune* of to-day, Nov. 15. S. A. C.

The *Standard's* Vienna dispatch says quarters for 20,000 men are being prepared at Rustchuck, and the fortresses at Silistria, Schumlia, Rustchuck and Varna are to be held by 75,000 reserve men from the Asiatic army corps.

Dervish Pasha has been ordered to send a large force to Constantinople, and steamers have been sent to the Albanian coast to transport them.

The Berlin correspondent of the *Standard* telegraphs that the Russian Ambassadors at the several courts have been ordered to officially communicate to the foreign Governments the Moscow speech of the Czar, and give special explanation of its meaning.

A *Standard* special from Constantinople declares the Turks are firmly persuaded that Russia will make inadmissable demands in order to provoke a rupture.

The Turks are vigorously preparing for war. Torpedoes are being placed at the eastern entrance of the Bosphorus, and the forts have been strengthened. The people in Constantinople and elsewhere are forming a national guard.

The Berlin correspondent of the *Times* reports that in obedience to Russia's demand, Persia has placed some troops on her Turkish frontier.

The *New Free Press* of Vienna says England possesses the clearest proofs of Russia's ulterior designs. She has communicated these to Count V. Beust, the Austrian Ambassador in London. A complete agreement is established between England and Austria.

Our hope is not hung upon such an untwisted thread as "I imagine so," or "It is likely;" but the strong cable of our fastened anchor is the promise and oath of Him, who is eternal verity. Our salvation is fastened with God's own hand and Christ's own strength to the strong hold of God's unchanging nature and truthfulness.—*Rutherford*

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Always give post office, county and state plainly, and if your address is to be changed, give present address, also the office to which you wish the paper changed. Nearly all the troubles arises from this carelessness on the part of the writer.

ANNOUNCEMENTS.

Friday evening before the second Sunday in December, holding over Sabbath, at the school house one mile east of Abraham Pennington's, 3½ miles from Akron, Fulton county, Ind. Brother J. F. Wagoner is expected to be present.

JACOB SHAFER.

There will be a meeting of the brethren of the Church of God at the Lath Branch School House, 12 miles east of Fort Scott, Kansas, on Nevada road, beginning Friday before the first Sunday in December, 1877, at early 9 a.m. and continuing over Lord following Sunday. We hope Brethren Green, Kinney, Hayden, Lovejoy, Hotz, Stringer, Hicklin, Cooper, and all others who can, will come. Those coming on the cars should write me, and I will meet them with a team.

F. R. VERMILION,
Fort Scott, Kansas.

[We have just received another notice to the same effect from Brother H. E. Cooper.—ED.]

Brother J. T. Pryne's address is now Nevada, Story Co., Iowa.

The first quarterly meeting of the Southeastern A. C. conference will be held at Ladora, Iowa Co., Iowa, on the C., R. I. & P. railroad, commencing on Friday, Dec. 7, 1877, and holding over Sunday. A general invitation is extended to all brethren from abroad. We hope to see every church in this district represented. Brethren coming by rail will enquire for Brother C. Nielson. Elder Myers, Chandler and Pixley, will be in attendance, and we hope to see other preaching brethren on hand to assist in this meeting. Come one, come all, in the spirit of the Master, expecting and praying for a blessing for yourself and those that may come out to hear the blessed truth.

J. H. MILLS, Sec.

Brother J. M. Stephenson will spend the second and third Sundays in November at Tunnel City, and near Sparta, in Brother Smith's neighborhood. Also at Lanark, Ill., the fourth Sunday in November, and the evening before.

Brother Sweet's Tracts.

I am now returned from Scranton, Pa., at which place, by the help of Brother T. Finn, I published my Exposition of the Discourse of the Saviour in Luke xv. and xvi., including the notorious text, the Rich Man and Lazarus. As no one else offered to take stock, we have published the same on the following terms, post-paid, either of him at Scranton, Luzerne Co., Pa., or of me at Albion, Orleans Co., N. Y.:

Single copy	$0 15
Eight copies	1 00
Eighteen copies	2 00
Fifty copies	5 00

I will give one copy of the "Tree of Life" and two copies of "The Primitive Faith," in place of four copies of this pamphlet, and more, if desired, in the same way and at the same rate, the "Tree of Life" including in a bound form my controversy with A. Campbell's book on the annihilation question.

Now, I can only say that I have done this as a duty, and shall trust in God for the results. My son gave me his check for $25—lent it to me—and I was thus enabled to get my manuscript, which has been written about three years, printed at Scranton, Pa. Two years ago, in order to get along smoothly, I borrowed $50, which is not yet paid. But if the Lord will, and I can lawfully obtain the means, I hope to pay it this winter. Now will you help to spread the truth, and in doing so help the editor, and also me, together with the poor unto whom they may read this little volume of 87 pages, averaging 500 words or over to the page, gratis.

Now, brethren, will you send for some? If any one wishing for one, shall, after reading it carefully and without prejudice, in a careful, prayerful and candid manner, say that it is a cheat and not worth its price, I hereby promise to return his money.

Dear brethren and sisters, ask nothing but that you do as you would be done by under like circumstances. If you can not send for more, cannot you send for one? For 50 cents I will send you one of each,—Tree of Life, and Colloquy; Primitive Faith, and The Rich Man and Lazarus. I published the same exposition some 25 years ago, that is in the main. I have read very many of the interpretations since that time, some of which are no expositions of the parable at all, but are failures to that degree as to be unhistorical narration—by nothing personal the things that represent the facts. For instance, Lazarus is said to be Christ in person; Hell, Christ's body; must have been literally full of sores, he literally lay at a rich man's gate, and the rich man must be no figure of anything, but literally a man, and his death, hell, and torment, must have been literal—and so on to the end of the chapter.

Well, all I want is to have candid men read my Exposition in a candid manner and then follow the light. Amen. Send for some.

C. F. SWEET.

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"But Sweeter Days Shall Come at Last."

My heart was light of care or pain,
What reckèd I for the wintry blast?
And stepping homeward through the rain,
I paused to catch a single strain:
"But sweeter days will come at last!"

So deep a song, so sweet a tone,
Entlew my feet from hurrying past:
The voice fell to a tender moan,
And rose with the refrain alone:
"But sweeter days will come at last!"

I took the song home in my heart,
And gave it room with sweet things passed;
I wondered if the singer's art,
Or if her soul sang in the part,
"But sweeter days will come at last!"

I know not then, I know to-day,
Who stayed me thus in chilling blast:
A life shut from the light of day,
With only faith to sing and say,
"But sweeter days will come at last!"

Once more I walked in chill and rain;
The happy years had flown too fast;
My heart was lowed with loss and pain,
When memory struck that chord again:
"But sweeter days will come at last!"

I paused as erst in twilight gloom,
And said, "What precious need thou love,
Pain sheer of the prison room,
When thus thy song outlives thy tomb;"
"But sweeter days will come at last!"

And in my grief 'tis sweet to know
'Twas grief that climbed to hopes so vast;
And that 'twas sorrow's overflow
That sang of morn to plaints of woe;
"But sweeter days will come at last!"

My heart went out with happier cheer,
And sang, though yet with clouds o'ercast,
If so, some weeper, passing near,
Or some colorless heart might hear:
"But sweeter days will come at last!"

Iniquity Abounding.

It seems to be assumed, in all quarters that the times are out of joint; that sin and folly prevail in high places as well as low; and that the very foundations of social order are in danger of being destroyed. This opinion finds constant expression through the pulpit and the press, in our seats of justice, and in our halls of legislation. With the increase of light and knowledge, which has marked the progress of the century, there has come an equal augmentation of all the forces and appliances of evil. It would seem that while the good are getting better, the bad are getting worse at each successive stage of the world's advancement, and if this be the law of its progress, it is difficult to see, on principles of human calculation, what the end will be. We are left, however, in no uncertainty as to final results; for we know that God is on the throne, and he has assured us, in his word that the good shall at last triumph.

It cannot be denied that there is, in all parts of our land, and in all ranks of society an unusual prevalence of luxury and extravagance, violence and corruption, vice and crime, threatening the very existence of our free institutions. At such a spectacle many of our oldest and wisest men are filled with astonishment and misgivings as to the future. What these things mean, and what they portend, are problems which call for the prayerful and thoughtful consideration of all true patriots and Christians.

To us it seems perfectly plain that the fearful domestic, social and public evils of the times have grown out of a departure from the essential truths of God's word, and the obvious requirements of God's ordinances, on the part of the individual, the family and the nation. There has been a growing disregard for the old established principles of religion and morality, and with it a relaxation of the demands of conscience, a connivance with sin and folly, a yielding toleration of error, a tacit conformity to the maxims of worldly wisdom, and an open or secret indulgence in a thousand practices condemned by the word of God. All this has come in a large measure from the prevailing skepticism, materialism and atheism of the age. A whole generation has sprung up under this teaching and we are beginning already to reap its harvests. Our people have drifted away from all the old landmarks. Under the popular watchword of progress—a good thing abused—they have been trying the experiment of countless innovations. They have gone after other gods, unknown to the fathers of our church and the founders of this republic.

There has been a gradual, but now very wide departure from the great principles of virtue and integrity, of individual character and of public honor, upon which our republican institutions were founded, and by which they were maintained through all our earlier history. It is the fashion now, in certain quarters, to decry the great principles of the German and Swiss Reformers, the French Huguenots and the English Puritans, the Scotch Covenanters and the New England Pilgrims. But it is one of the best established facts in history, and one of the grandest that these are the very principles on which the American church and state were founded; the destructive principle, on which their young life was nourished up to greatness, which have given character to us as a people, and made the nation respected and honored in the eyes of mankind.

For the first fifty years of our history [illegible] departure from the maxims of our fathers. The affairs of the nation were administered on the same principles of economy, frugality, honesty, public spirit, and patriotism, which had distinguished the career of all our early patriots and statesmen, but the last half century, especially the last quarter, with its influx of population, its accumulation of wealth, its lust of power, and its unparalleled splendor, has brought a woful declension of moral character. Many among us have become so paganized and demoralized that they seem to be ashamed of our nation's religious origin and Christian character.

The church itself, in many of its has caught the prevailing spirit of worldliness, and instead of rebuking the sins of the times, has been willing to join in the idolatry of wealth and fashion. We might almost take up the lamentation of the old prophet over the desolations of Jerusalem, and say, "Judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street, and equity can not enter."

If such be a true diagnosis of the prevailing malady, then the remedy is plain. It is in the line of reformation and return. If as a people we have been departing from the ordinances of God, and hewing out for ourselves broken cisterns which can hold no water, then our only remedy and our only salvation is in coming back to him who is the fountain of living water—whose inspired word is the true source and standard of righteousness and peace to the individual and the nation. Our safety lies in the setting up of the old landmarks, in the restoration of first principles. When the prophets of God preached reformation in Israel, they called the people, not to a seeking after new inventions, but a return to the old paths.

It is not in new departures from evangelical truth, not in empirical innovations, not in rationalistic speculations, nor in the cold negations of atheism, materialism, and skepticism that our true strength lies. On the contrary, it is in a return and firm adherence to those old established principles of truth, equity, and liberty which have stood the test of ages, sustained the children of God through all generations, and carried the fruits of civilization around the globe,—the principles of the American revolution, of the Protestant reformation, and of the Gospel of Jesus Christ.—*Interior.*

The Trouble in the East.

The contest in the east of Europe between Turkey and some of her provinces, which has been going on for some time, and the cruelties and outrages committed on both sides, cause many to reflect on the subject.

The query as to the insurrection is, whether it is a war of religion, for independence, or for an increase of territory.

Looking at affairs in the right light, one cannot but come to the conclusion that the desire for more territory and increased political power, is the main, if not the only cause of the war.

Anybody who has looked over the pages of history knows that since the times of Peter the Great of Russia, it has been the policy of that power to drive out the Moslems from Europe in order to be sole master of the Black Sea. It is further the object of that greedy, half barbarous power to unite the Sclavonic element into a compact mass. Not satisfied with having cut to pieces the kingdom of Poland, with stripping Sweden of part of her territory, it has stretched out its paws far into Asia, threatening the English colonies in India. It had also a foothold on American soil. After having made a splendid bargain with the United States, in selling to her Alaska, it turns again to the East of Europe, according to its traditional policy, in order to regain as much, and if possible, more, than it lost in 1856.

To secure that object it pretends to come to the rescue of the oppressed Christian population of the insurrected country which is also inhabited by Mohammedans.

When we take in consideration the fact that there is an established church in Russia—the Czar being the chief in ecclesiastical as well as secular affairs—that the policy pursued by that northern giant is to have one church as well as one state in its domains, that in that vast monarchy where despotism reigns *supreme*, there *nothing* like civil and religious liberty is to be found; we can hardly believe that Russian emissaries and Russian troops are sent to assist Servia in its struggle for the sole purpose of relieving the Christians from the yoke of the Crescent.

For years the cry of a persecuted, maltreated race has been heard from one of those provinces. For years we have read continually of the outrages committed on *an industrious*, intellectual people in that insignificant province of Roumania. And for no other reason than for the difference of creed are those cruelties committed. The Israelites of Roumania can tell a story about the love of the confessors of the church, of love for their fellow citizens, although not living in the middle ages.

Why, if Russia has such humane feelings as it pretends to have, did she not use her influence long ago to stop such inhumane proceedings? If she really is so soft-hearted, why did she not interfere in the name of humanity at the proper time?

Neither was the war begun for the sake of independence. Russia knew well enough that Servia would not be able to wrest herself from Turkish sovereignty. She stirred the fire, but wanted to be called in, when it would be in full blaze, to quench it again. And in that she did not calculate incorrectly. Facts show already that Russia has taken a foothold further east, and when the great powers of Europe will admit her advance she will, crushing every thought of independence, grasp with iron hands all that will come within her reach.

Only when Europe will take example from the glorious republic of the United States of America, and will adopt our motto, Civil and Religious Liberty, will a war of that kind be justified. As it now stands, the war will and must be looked upon, by every right thinking mind, as an affair of greed and cruelty.—*Jewish Chronicle.*

The Church in Spain.

The distrust of and dislike to the tyranny of the Church are very marked and palpable features in the character and conversation of the Spanish peasant of to-day. True, the little children still run out from street corner and blind alley to kiss the hand of the passing priest, and beseech his blessing; true, the women have in the houses, and pray to, the image of Christ, saint, Virgin, or martyr; but, little by little, the male poor population is being alienated from the Church. They do not like the gradual return to "place and power of the Jesuits; nay, the men detest it, and are not afraid openly to avow their detestation. But the women still, woman-like, cling to the Church authority and the "sympathy of Santa Maria la Nirgen." And here be it said that, although in too many cases men of immoral lives, rendered necessarily immortal by the enforced system of celibacy in the Eastern climate, yet that the priests are not bad or brutal. They constantly live in fornication, but, so far as their slender means allow, they are generous in an impulsive, scatterly, unorganized way to the poor. And they live, in a manner, up to their light—the false, flickering, and will-o'-the-wisp light that has been held before their eyes from their childhood. You enter a second-class carriage, and three priests, in their flowing canonicals, are the occupants. Each one has in his hands his open book of prayer, and is, in whispered or muttered tones, praying—for it is the hour for prayer, and neither the screech of engine nor puff of cigar smoke will divert them from their purpose. To his honor be it said, no priest ever jokes or makes light of the Sacrament of the Host, the culminating mystery and *sacrarium* of the Church. The vagabond boys make light of this, however; and, as among the Italian peasantry you hear the words of blasphemy, "*Frita Hostia*," i. e. "Fried Host," so you do in Spain. "*Frita hostia, mabilita*," is no uncommon form of curse or execration. "Do they not visit the sick and the hospitals?" I inquired a few days since, speaking of the Jesuits, who had newly returned to a town wherein I was staying. "No," said my pleasant informant, "but they visit the *señoritas*." "And how will they live?" said I. "Oh, don't you fear about them; they will take very good care about the money part of the business. The Roman Church in England does command respect; in Spain it does not to any great extent do so. There are many anecdotes or family love and ties of affection; of the keen sense of justice felt by the Spanish poor; of their great and genial courtesy; of their simple and sincere hospitality. As regards peasant morality, I will only say that, among the decent peasantry, the bearing of illegitimate children is not so common as in England. But the Church has not helped them, alas! to be either moral or educated; and they feel, and are beginning to realize, this fact. Only a few nights since two Spanish peasants were sharing with me my humble supper. The church of the *pueblo* was opposite to our windows. Suddenly we heard loud shouts in childrens' voices of "*Padrino! padrino!*" "There's been a christening," said one of my guests, "and a musical one, for which I'll be bound fifty reals have been paid." "Do the poor pay also?" I asked. "Yes," was the answer, "pay they must, or a *cura* won't christen the child; they must pay at least a dollar." Then, continuing, this peasant said: "Were I a Government Minister, I'd knock every church to-morrow: *for una iglesia no hay mas que un grande comercio*," i. e., a church is no more than a great house of business. This is true. Everything has been, in the Spanish Church system, a matter of payment. If you can pay well for masses for the soul, for a grand funeral, for a musical christening, all is well; but if not, you are simply "left out in the cold." Witness the funerals of the poor. No priest goes with the body; no rites within the church walls attend it; no lights or gorgeous flower-covered coffins are seen, as in the case of the rich. No. The funeral of the poor is a sorry sight—a sorry sight indeed. The corpse of the poor man is thrown, wound in a shroud, into the coffin of the Town Council, a coffin kept for the use of the poor, and carried by four ruffians to the cemetery; there is no religious ceremony; arrived at the cemetery the poor man's body is shot into a great, yawning, sandy pit; a quantity of quick-lime is heaped above it; the sand is scraped over; the thing is ended. Such is the burial of the poor—of those who, in colloquial language, cannot pay—in Spain. The extortions of the Church upon the poor have been great—very great indeed. But a few months since a poor peasant-woman was unable to pay for the burial of her child, and the *cura* refused to bury it. The little body lay stiff, cold, and putrifying; at last the civil guards, emissaries of the noble in Spain, broke open the gates of the cemetery and buried the child. This story surely shows that all sacred matters have been made in this country completely matters of money; that the curates do not trust the word of the poor, for this *cura* evidently believed that the woman had the money wherewith to bury her child; that they rely too much on good works—"you must pay your dollar," as a debt of gratitude to the Church; and that under such a system the poor naturally writhe and are indignant—with good reason. Where, then, it will be asked, is the hope of Spain? The Church is hopelessly corrupt; the Government a mere house of business to make money; the upper-middle classes very corrupt. True. But the hope of Spain lies in the peasant classes and those of the lower-middle class. A more Christian, public spirit is creeping, slowly, but very surely, into the minds of the lower orders. And if you ask whence it comes, and how it comes, I can only say, in answer, that just as "the wind bloweth where it listeth, and [illegible] nor canst thou tell whence it cometh, nor whither it goeth," so neither can you tell whence cometh, or how will result, the growing Christian spirit among the down-trodden Spanish poor.—*Temple Bar.*

Poor and Needy.

We know not how the passage in Psa. xl. 17, may strike others, but to us there is something exceedingly affecting in it: "I am poor and needy; yet the Lord thinketh upon me." Others may not think upon us in our loneliness and want—may neglect us as of no account—"pass by on the other side," but if the eye and heart of heaven are with us,—if he who has made us tenderly cares for us,—is touched with the feeling of our infirmities, numbers our sighs, and puts our falling tears into his bottle, here is real comfort. And if, indeed, we are God's chosen, redeemed and renewed ones, and our necessities are caused by no fault of our own, and we are humble and submissive,—accept of our lot as best for us, because assigned by infinite wisdom and love; then are we precious in his sight and honorable—are the excellent of the earth, his jewels, he remembers us with the favor he beareth his own people—and he thinks how soon our privations will end, and we rest in his love, and possess the unlimited wealth of heaven. Take this blessed assurance, suffering believer, that the Lord thinketh upon you. If a fond parent, you can not always be thinking of your child, yet the thoughts of your Heavenly Father are never diverted from you and you are the object of his benevolent notice continually. In all your afflictions he is afflicted; and he that toucheth you, toucheth the apple of his eye.

John's Love Compared With Paul's.

Love in John's heart is something like a divine complacency and satisfaction—a calm, unruffled lake, the reflected heavens slumbering on its bosom, and the hills of holiness watching round it. It is much like what one can fancy a seraph's fervid fire. It cannot be still. It rests not, day or night. It cannot be hid. Blaze after blaze bursts forth, brighter and brighter still. John lies basking, so to speak, in the full sunshine of his Savior's love, and so he seems as if he would fain just lie still and enjoy it. This is my rest; here will I dwell, for I have desired it. Paul, like the skylark roused from his lowly bed by the rising sun, spreads forth his willing wing; away he soars to heaven, and, as he soars, he sings far above the world the praises of that Savior who has called him out of darkness into his marvellous light. John's love was like his life; calm, still—either leaning on Jesus' bosom, or seeing visions in the lonely, sea-girt Patmos. Paul's love was like his life, too—either journeying to Damascus, or shipwrecked on his way to Rome, or fighting wild beasts at Ephesus, or daring to carry the Gospel into the very palace of the Cæsars.

Our Friendship.

Certainly it is a strange, sad thing to contemplate, to stand upon the heaped-up colossal treasure of friendship, and find, instead of real, living images, they are like pyramids, full of dust and ashes.

Yet, we all know too well, our best beloved and most prized pictures are full of shadows; that into our fullest, noblest feelings enter imperfections; that upon all our solid joys fall silent dew drops that soften and obliterate the burning flashes that else would rival the sunshine, and to drive us crazy.

Thus in our follies, in all our extravagances, we know that there is a thin, shadowless vapor thrown over, through which we can see the dawn, and know ourselves as others know us.

So it is in anger we feel the proof of supreme selfishness, as in our mightiest, purest harmonies we are conscious of individual discords that savor of human nature, just as in all earthly structures we find ruin.

How sure we are that in all buildings we find poor material; that in warehouses we know there are unsaleable goods; that in all portraits we unconsciously trace lineaments of others; that in all theatres are actors; in all reflections, aberrations; in all philosophies, sense; in all churches, doctrines; in all differences, indifference; in all strength, weakness; in all screaming, impracticability; in all principle, undying truth; in all dead seas, the remembered and the to come; in all stages of society, rottenness; and in all occasional goodness, gleams of the unseen; in all wisdom, the concentrated ignorance of the past; in all nature's voices, the undercurrent and key-note of our own struggling up, or unfolding the sight seeing faculties and holding the lens of observation. In darkness or light.

So in all those sins we find words; in all unobserved efforts, flights of fancy *no man can fathom*; in all experiences, analogies; in all wild, unrestrained things, beauty; in all popular impressions, disagreeable things; in all religious life, the reflex of self; in all God-seeing people, shame; in all beginnings, the end; in all the murmurs and sighs of trees, the alternate joy and sorrow of life's hidden utterances; while in all prosperity we are sure to ignore our real manhood, just as in all bodies of water we are apt to forget in how small a space one person can swim. In all our appetites we crave the unsatisfying and ornamental, forgetting the changeless restless tide that supplies all our wants through unsuspending channels.

Can we wonder, then, that into the amenities of social life come upheavals and freshets that sweep out the toilet-scented blossoms of friendship, and destroy the mutual insurances that were agreed upon in the cradle-rocked days of expansive outgushing, crushing the susceptible, loving melodies that rang in harmony and rest, burying the unfolding joys that crystalized the rock-hewn landscapes of wintry darkness wherein the lonely desolate-hearted anchorage covering up the breath of love that had daguerreotyped the furniture, withering the passion flowers that had kissed with tenderness and delicacy the nipped and stunted buds of education and surroundings, pulling the berry-red lips of charity, that suffered with a full, clear, definite purpose into the promised, entombing the unpromised, shutting out the hoped-for, reflecting upon the might-be.

Oh! oh! have we got to deal with our hearts as do the landlords of tenant houses, cursing and dislodging the occupants without a moment's notice, and without ceremony? Is there no alternative? Nothing that will obviate these changes? Are we to bury or to hide away forever the dear, dear old faces, pile them away in the grand old storehouse of memory, simply to make room for the new-comers, who supposed to fill their places and do the honors of the past, present and future? No, no! God forbid! not so long as we know we can go to the unused, quiet, curtained chambers of our hearts, and do it in the treasured spirit rocks our own best beloved, tried and trusted friends, watching, guarding, and keeping us from all evil by their counsels and their prayers, acting as their reserve corps, when the whole army of would-be seeming friends have taken their departure. And thus, knowing what we know, we thank God for all that is left and trust him for what is to come.

Great Anti-Turkish Meeting in Rome.

Three thousand Roman citizens representing every rank, profession and trade, and every interest except the Vatican, assembled on Sunday evening, Sept. 3, in the Apollo Theatre, to protest against the mode of warfare practiced by the Turks. The chair was taken by the Commendatore Placidi, supported on either hand by senators, deputies, and men conspicuous by their social position and public spirit. Telegrams approving the object of the meeting were read. They came from all parts of Italy—Turin, Milan, Venice, Bologna, Florence, Ancona, Naples, Messina, Catania, Palermo, etc. Among the senders were the presidents of public bodies of every description. Universities, chambers of commerce, political clubs of all parties and Masonic lodges, the senators Scipio, and Amari, Counts Mamiani and Sclli, and a long list of deputies and distinguished Italians. Loud applause greeted the announcement of a telegram from Garribaldi. Every part of the building, including the boxes reserved for the ladies, was filled. The Roman and provincial journals were represented by special reporters. All the proceedings were conducted with admirable decorum, and good feeling. A Sicilian and a Roman workman expressed the indignation of their respective communities at the fiendish mode of warfare adopted by the Turks, and urged diplomacy to throw off all reserve and acknowledge the righteousness of the Sclavic cause. Among the other speakers the Countess Chiocci rose in a box and asked permission to address the meeting. The chairman reminded the lady of the regulation requiring the speakers to address the audience from the platform. She accordingly came round to the platform and handed a written oration to the secretary of the committee, with the hope that it would be inserted in the published proceedings. The order of the day finally approved, expresses the indignation of the meeting at the Turkish atrocities; affirms the right of the Sclaves to their autonomy; proclaims the hopelessness of restoring order to a country which tramples on the rights of man; declares that the civilized world, having acknowledged the principle of international arbitration, cannot tolerate the Turkish outrages; invites the Italian government to exercise its influence to secure for the Sclavic communities a better future; sends a salute to the illustrious combatants in the cause of a down-trodden people; stigmatizes the cowardice of the so-called adherents of the Gospel in tolerating the armed apostles of the Koran, and proposes to nominate a committee for carrying out the resolutions and collecting subscriptions for the victims of the Turks.—*N. Y. Tribune.*

Much Now, More Then.

If you are indeed a Christian, you cannot expect too much when Jesus comes. But you may expect too little now.

He has promised many great and glorious things now; and He is quite willing to make good His largest and kindest promises. He waits until you want, until you ask Him, until you are earnest with Him to bestow. The moment the fulfilment of the promise is necessary for you, and will bring glory to His holy and ever-blessed name, that moment will the promise be fulfilled. Expect much from Jesus now. Ask much from Jesus now.

But yet, when clouds gather, when dangers press, when foes collect, when difficulties increase, when causes of sorrow arise, look forward—anticipate the coming of your Redeemer, and rejoice. In all times of tribulation, in all seasons of conflict, and in all circumstances of discouragement, "gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the appearance of Jesus Christ;" for you may expect great things then. He has told us of "earthly things" in His Word, and they have been so great that we have scarcely believed Him; how astonished, how delighted, how inexpressibly joyful shall we be when He brings us to see, to receive, and to enjoy "heavenly things!" Then we shall have great peace, great joy, great glory. Our wealth will be immense, our satisfaction perfect, and our inheritance eternal.

Happy believer, though thy lot be low, thy present resources small, thy conflict severe, thy suffering continued, and thy temptations painful; for Jesus is coming—"Behold, he cometh with clouds, and every eye shall see him"—and you may "expect great things then." Nor can your expectations possibly be cut off.—*British Messenger.*

The world may be used, but must not be abused.

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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H. V. REED, - - EDITOR,
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J. M. STEPHENSON, | THOS. WILSON,
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TO CORRESPONDENTS.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his Holy Prophets since the world began." It also advocates as a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the Immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ; and many other kindred truths. It also advocates a hearty belief of the Gospel, repentance, and immersion as pre-requisites to the forgiveness of sins, and a holy life as essential for final salvation.

Who is on the Lord's Side.

"Let us hold fast the profession of our faith without wavering; for he is faithful that promised."

Never perhaps has the above earnest appeal been more needful than at the present time. A firmer grasp upon the sure promises of God is the only hope of mortals for salvation. Unwavering faith in the testimonies of God's word is the great rudder that will enable us to steer the course of our vessel through the shoals of unbelief. But what are the facts of the case? Do we hear the clear ringing truths of the Bible urged upon mankind? Do teachers among us stand up and boldly define "the faith once delivered to the saints?" Dare they attempt to draw the line between truth and error? Do they believe there is a definite plan of salvation? Will they tell us that the items of faith necessary to salvation can be named? Alas! any attempt to do this, simply raises the cry of creed! creed!! creed!!! either written or unwritten. Now what is the meaning of this terrible word that has frightened so many? Webster says "It is any system of principles which are believed." Does the Bible contain any system of principles that are to be believed? Does God require us to believe them? Can we believe them if we do not know what they are? If we know them can we tell them to others? Judging from the indefinite way some speak of their faith I should not be surprised to hear them sing

"'Tis a point I long to know,
Oft it causes anxious thought,
Do I love the Lord or no
Am I his or am I not?"

Faith is often spoken of in the Bible as an essential prequisite to pleasing God; it is positively stated that without it, it is impossible to please him. Here the line is certainly drawn and it settles this point. To please God we must believe him. To believe him we must hear what he says; this involves a knowledge gained through hearing His Word. Now the point to settle is this: Is that word sufficiently plain upon the different items of faith for us to understand it? For instance, in giving us a history of man's origin does it tell us how he was made? If it does, is it necessary to believe it? Does it speak of man's destiny? If so, does it tell us what it is? Now every essential item of faith necessary to salvation may, can, and ought to be readily named by any Bible student. The essential principles found in the constitution of any human government may, can, and ought to be familiar to every official of that government. This knowledge does not necessarily embrace the almost infinite variety of detail as pertaining to the facts or principles themselves. It is unquestionably a fact that an individual may begin an enterprise with an intelligent knowledge of the general business of the entererise but ignorant of the details growing out of it. This is true of almost every human enterprise; and upon this great fact we base this statement; that in relation to God's purposes the same principle holds good. An individual may intelligently understand the fact that the kingdom of God will be a literal government established upon earth; and having this knowledge be scripturally baptized and afterward learn much about the same kingdom. Hence when the question is asked "how much faith is necessary to qualify a person for baptism," the answer is, faith in the great fact itself, and not in the details of the fact; nor in the belief of some other kingdom taught by man; but not revealed in the Bible. I would under no circumstances baptize a person who did not believe that God would establish a kingdom upon the earth as taught by the holy prophets, and if such confession is made by a person who has been taught the truth, there will be no necessity for a re-baptism, nor any doubts in the mind, as to the validity of the baptism. It is no uncommon thing to find persons who are dissatisfied with their baptism; and the reason assigned in almost every case is that they did not understand the nature of the kingdom of God; some believing in a sky kingdom, some in a church kingdom, and others in a heart kingdom. My advice to all such is be sure that your baptism is preceded by an intelligent knowledge of the kingdom of God, for through this only is salvation promised.

If the language of Jesus "He that believeth and is baptised shall be saved" is to be considered as having a definite meaning, then my conclusion is just; being based upon correct premises. But if the language "he that believeth" has no direct reference to any particular system of faith, then my conclusion is erroneous, being based upon false premises. But giving this broad latitude to the term "believeth" would entirely nullify such statements as this, "preach the Gospel," not a Gospel, or any Gospel, but "the Gospel." "If any man or an angel from heaven preach any other Gospel than that we have preached, let him be accursed." "I am not ashamed of the Gospel of christ, for it is the power of God unto salvation to every one that believeth." "Preach the word." "Contend earnestly for the faith." "There is one faith." "Without faith it is impossible to please God." Such expressions can never be harmonized with any or all systems of faith; but they do most clearly and unequivocably teach a unit faith, a clearly defined system of doctrine. The Gospel of the kingdom is simply good news of or about the kingdom; to preach the Gospel then would be to tell the good news about God's kingdom; this is easily done if we know where to find this good news, and if Jesus in expounding the kingdom of God began at Moses and the prophets, it looks reasonable that we could also expound the same Gospel in the same way. To suppose that God would suspend the destiny of man upon a certain issue, and fail to make that issue plain is to impeach the wisdom of God. To claim that some lack the ability to comprehend the plan of salvation, and yet have their destiny decided by it is to impeach the justice of the Almighty. To admit that all affected by the plan of salvation will be equally required to understand and obey it is to confess the justice and impartiality of God. The difference in the mental capacity of those who will be affected by the plan of salvation is not so great as some suppose. The grand difference is between the plain and intelligent manner that God has stated it, and the obscurity that has been thrown around it by ignorant expositors. A hundred persons with different intellectual powers will read a historical fact, and notwithstanding the difference in their mental capacity there will be a uniform conclusion reached. Why? Because one rule of interpretation will be used. A hundred persons of like mental powers will read "and he that believeth" and come to one hundred different conclusions as to what is to be believed, and why? because a hundred arbitrary rules have been applied to this language. In conclusion let me exhort all to heed Paul's injunction "Let us walk by the same rule, let us mind the same things."

Yours for the ancient landmarks,
J. F. WAGONER.

No man is so foolish but he may give another good counsel sometimes, and no man so wise but he may easily err, if he takes no other counsel than his own. He that was taught only by himself, had a fool for a master.

Justification—Is it by Faith?—A Response to Bro. Myers by a Critic.

Nothing is easier than misapprehension of the positions of others and upon such misapprehension to inadvertently do injustice by innocently misrepresenting such position. It is not and cannot be true that faith is the only element that enters into the work of man's salvation. This I most truly grant. Hence the expression "salvation by faith alone" when taken in an absolute sense is false. But I did not use it in such a sense, as a careful analysis of my criticism of Bro. S. A. C. will show.

It was in opposition to the sentiment that men earned the crown by works; as embodied in the following among other expressions in the article criticised:

"An honest, careful attention to the common requirements of the Gospel in its primary principles, may win for us the advantage of the common salvation; but for the transcendent honors connected with the crowns, thrones and sceptres, in the princedoms of the grand Empire of God: the crosses, the labors and struggles of a narrow pathway wet with the tears of penitence, must be uncomplainingly borne."

In response to this sentiment I affirmed and now reaffirm the doctrine of "salvation by faith alone;" and it is manifestly unfair to so quote me as to represent me as excluding all other elements which must necessarily enter into the work.

The question is simply as to the merit of good works. It is the old controversy between the reformers and Rome revived.

Are our good works meritorious; so that by them we earn a special salvation not otherwise attainable? I utterly deny that the Holy Scriptures teach such a doctrine and never that we are justified by faith alone, good works being simply the natural outgrowth of faith. Faith is the tree; good works the fruit. Salvation is simply a free gift; to be enjoyed by him who accepts of it. To accept is simply an act of faith and the good works following, including baptism, are the outgrowth of faith and simply a proof of its existence. There is not a particle of merit in them; not an atom of power for any man's salvation, yet he who claims that he has faith without the corresponding works deceives himself. The good works may exist without the faith but the faith without the works—never.

Now to contrast the sentiment with the manifest truths that our salvation is God's free gift, i. e. we are saved by grace; that Christ was the instrument, i. e. we are saved by Christ; that to accomplish it he shed his blood, i. e. we are saved by his blood; that it is necessary to believe in his work, i. e. we are saved by faith; that we yield willing obedience to his commands, i. e. we are saved by works; that all this inspires us to hope for the fulfillment of his promises and therefore we are saved by hope;—to draw a contrast, I say, between these sentiments is to force opposition where none exists, and to present a distorted and unfair view of my position. In the language of controversialists, it is erecting a man of straw for the purpose of demolition.

Now I feel certain that both yourself and our beloved Bro. S. A. C. will and do agree perfectly with me in all this, and I only took occasion to criticise his article fest the unlearned or unstable or perhaps our enemies might take occasion to do us harm, or themselves, by too free an interpretation of his words. I am far from loving controversy for its own sake, and it is only to defend the truth or bring it out more forcibly that I engage in it.

Allow me to illustrate my idea of the work of salvation:

A man is drifting over Niagra Falls in a frail boat;—a father and son witness his peril,—the father says to the son, "Take one end of this rope and swim out to that man and when he comes near you secure it to him and I will save you and him by drawing you ashore." The son consents and risks his life to save his fellow-man. When he comes near, both the father and the son shout to the man "Spring into the water and seize hold of the rope." The man obeys, lays hold of the rope in the hands of the son and both are drawn to land. The father was under no obligation to save the man; "By grace are ye saved;"—the son was under no obligation to save the man; we are saved by Christ;—neither could have he saved the man without means, i. e. a trusty rope; we are saved by the Gospel;—if the man had no confidence in the means employed he could not have been saved; we are saved by faith;—if he had not obeyed as a result of his faith he could not have laid hold of the Gospel rope in the hands of Christ: we are saved by works. Now is there any merit of his abandoning his leaky boat which is bearing him on to destruction and laying hold of the rope in the hands of his benefactor and Savior? Does he earn his salvation by holding tenaciously on? Is not confidence in the means the one important element in his salvation; from his side of the work? Would all his works avail as long as he stuck to his craft? Is his work of leaping into the water and seizing the rope anything more than an abandonment of his own method of salvation at the dictate of faith in the means appointed by another? Would his leaping into the water and holding tenaciously to the rope save him if the father did not draw him to land? Is not our salvation then the free gift of God, by the instrumentality of his Son to all those that believe independent of works but bearing the works as a tree bears its fruit? Hoping we see eye to eye in this important matter, I am as ever your brother in the Gospel hope.

"CRITIC."

Patience.

"For ye have need of patience, that after ye have done the will of God ye might receive the promise."

Truly we have need of patience. Trial is everywhere—the earth is sin-cursed and brings forth her thorns and thistles. The ocean is tempest-tossed and the mariner finds no haven for his bark. The mountains are rent with earthquakes, and the volcanoes of political strife are seething with corruption. The very air is tainted with sin, and poisoned with disease. Temptation surrounds upon every side, and yet the heavens do not reveal the descending King. "But he that endureth to the end shall be saved." Blessed promise! The glory shall come at the end of the pilgrimage—the end of earth's sin and sorrow—the end of our heartaches and weaknesses. But the end seems long in coming, and we have need of patience. Great troubles strike our quivering hearts, and we are dumb before their power, but "tribulation worketh patience." It is our great trials that send us for refuge to the Rock of Ages. When human hopes are shattered as with an earthquake—when the sun of our happiness becomes black as sackcloth—when the stars seem to fall from our heavens, and the mountains and islands of human trust are moved out of their places, the most careless of us will seek for consolation in the bosom of the Father, the only place of relief that the universe affords—the only hope of wicked and suffering humanity—the only refuge from life's storms and tempests—the only harbor from temptation and sin. And we are always welcome there! There is no brain so weary, no life so desolate, that it cannot find peace, and rest, and hope in the great heart of the pitying Father. It is after the tempest that the low breezes touch lovingly on our heads. It is after the clouds and darkness that the rainbow arches the heavens. It is after the sky is shaded with storm-clouds, that the sunshine seems the brightest.

Let us then be "patient in tribulation," be patient under wrong and misapprehension—patient although weary and sad—patient though our best motives may be misunderstood—our kindest intentions distrusted. It is in the little vexations of every day life that we "have need of patience." We meet on every hand with petty trials and troubles—there are little irritations that chafe and fret us—little stones in our pathway—little thorns among our roses—little traces of pain on the faces we love, that are hard to bear because they find us off our guard, and it is in view of these things that we are told, "In patience possess ye your souls." We are pledged to a life of self-denial, if we follow our self-denying Lord. We must not yield to fretfulness or impatience, any more than to ease and luxury.

"Ye have need of patience, that after ye have done the will of God, ye might receive the promise." There is danger, then, after having done the will of God, (as far as the first steps are concerned,) of losing the *promise*, through a lack of patience. We may fret away our faith in our fellow-men by dwelling on their faults and foibles, and we may fret away our faith in God by constantly worrying over the trials that beset our pathway. If we "possess our souls in patience," we hold the balance of power, because we control ourselves—we can then meet trials with calmness, faults with forbearance, and wrongs and burdens and crosses we can carry with cheerful faces, through "the God of patience," who hath lent us of his grace.

Not the churches of Asia alone are called upon to exercise patience—the whole church in the wilderness—the bride of our absent Lord, is admonished to a patient waiting for the King even while she is "looking for and hasting unto the coming of the day of God."

"Yet a little while, and he that will come shall come, and will not tarry." The way seems long and the feet grow weary, but they shall yet rest on the shores of peace. The day star is not yet risen, but the morning shall dawn and we must with patience await its coming. Then shall the shadows flee away before the rising Sun of Righteousness. Then shall the wail of suffering humanity be lost in the triumphant songs of victory. Then shall the thorns and thistles of a sin-cursed earth be exchanged for the box and the myrtle, and the flowers of immortality. Then shall the sullen streams of want and woe be cleansed by the waves of the beautiful river, for God shall be *all in all*, and earth herself shall be his throne instead of his footstool.

MRS. H. V. REED.

How to Read the Bible.

The following brief but pertinent suggestions offered by Rev. W. S. Caldicott to *Good Words*, are worthy to be remembered:

1. Disabuse your mind of the idea that the Bible is a volume merely. It is that, but it is also a library, or rather a literature. Acquaint yourself, then, with the history, order and authors of its sixty-six books.

2. Set up in the vacant spaces of your mind a few chronological landmarks, such as the dates of the Flood, the Abrahamic call, the Exodus, the coronation of David, the Babylonish Captivity, and the Advent of Christ, to which all other historical events may be referred for their latitude and longitude, so to speak.

3. Totally disregard, except for purposes of convenience, the ordinary division into chapter and verse. To help you to do this, obtain a paragraph Bible from the London Religious Tract Society, where the ordinary divisions are marked only in the margin, and are not allowed to destroy the cohesion or the sense of God's word.

4. Pay particular attention to the marginal readings. These are an integral part of the authorized version, and are of equal authority with the text, often contain the better meaning, and should always be consulted.

5. Be careful how you lay stress upon the words printed in italic type, as they are merely put in to fill up the sense, and are not in the original Hebrew or Greek. Indeed, you may omit them as often as the grammar will allow you to do so.

6. Note all parentheses and quotations, making separate studies of such as may occur in your reading, taking the passage to pieces for this purpose, as a watchmaker does a watch, and afterwards restoring it.

7. For Lord (in small capitals) understand that "Jehovah" occurs in the original writing.

8. Read in order—finishing one Book before beginning another—no fixed number of verses, but one or more paragraphs at a sitting.

9. Make what use you can of the marginal references. These are often merely verbal similarities, and throw no light on the passage; but sometimes they are good. With a Concordance you may construct your own references a slow and laborious work, but one well worth the doing.

10. Weigh what you read, drawing a distinction in the historical portions between the inspiration of the speaker and that of the writer, if they be two persons. This is especially necessary in the Book of Job.

Even those that are one flesh, if they be not withal one in spirit, have but little joy of their union.

The Cradle to the Grave.

The following, which has been quite extensively copied of late, presents in a very striking manner the degrees of mortality among a given number of individuals from birth until the death of the last one:

A generation on the march from the cradle to the grave is an instructive spectacle, and we have it carefully presented to us in the report by Dr. Farrar, an English physician. Let us trace the physical fortune which any million of us may reasonably expect. The number, to begin with, is made up of 511,745 boys and 488,225 girls, a disproportion which, by and by, will be redressed by the undue mortality of the boys, and will be reversed before the close of the very strange and eventful history. More than a quarter of these children will die before they are five years old,—in exact numbers, 141,387 boys, and 121,895 girls. The two sexes are now nearly on a level. The next five years will be much less fatal. In the succeeding five years—from ten to fifteen—the mortality will be still further reduced. Indeed, for both sexes, this is the most healthful period of life. The death rate, however, is lower for boys than for girls. There will be some advance in deaths in the next five years, and still more in the five that follow; 624,045 will certainly enter on their 20th year. Before the next ten years are at an end, two-thirds of the women will have married. The deaths during that period will be 62,052, and of these no fewer than 27,134 will be caused by consumption. Between thirty-five and forty-five, a still larger death toll will be paid, and little more than half the original band—in exact numbers, 502,-016—will enter upon their 46th year. Each succeeding decade, up to seventy-five, will now become more fatal, and the numbers will shrink terribly. At seventy-five only 101,124 will remain to be struck down, and of these 122,-559 will have perished by the 84th year of the march. The 38,565 that remain will soon lay down their burdens; but 2,153 of them will struggle on to be 95, and 223 to be 100 years old. And finally, in the 103th year of the course the last solitary life will flicker out. Such, then, is the average lot of a million men and women.

The Heavens and the Earth to Come.

The condition of the world will be wonderfully improved. The curse put upon the earth on account of man's sin and for man's sake will be removed. Instead of the thorn shall come up the fir tree, and instead of the briar shall come up the myrtle tree. The deserts shall be clad with waving corn; the wilderness shall blossom as the rose, and every land exult in its abundance. The plowman shall overtake the reaper, and the treader of grapes, him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt. The fruits of the earth will be excellent and comely, nutritious and wholesome, delicious and refreshing. The air will be pure and salubrious and the inhabitant shall not say, I am sick. The light of the moon shall be as the light of the sun; and the light of the sun shall be sevenfold, as the light of seven days. And all the stars shall shine with sevenfold lustre, as brilliants in the crown of night. O, it will be glorious!—*Watch Tower.*

"To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." Rev. ii. 7. Here is the resting place from the storms of life. Their trials are past, and they are now with the redeemed throng, no death will reach that band of white robed victors. For says the Prince of Peace, "He that overcometh shall not be hurt of the second death." Rev. ii. 11. Oh, how sweet to live forever, and partake of life's immortal fruit and die no more! Then will be the day of triumph, for, says Jesus, "He that overcometh and keepeth my word unto the end, to him will I give power over the nations." Rev. ii. 26-28. "To him that overcometh will I grant to sit with me on my throne, even as I also overcame and am set down with my father on his throne." Rev. iii. "He that overcometh shall be clothed in white raiment, and I will not blot his name out of the book of life." Rev. iii. 5.

May we gain the victory, overcome the world, share the glory, wear the crown, wave the palm, and reign forever with the lamb.

THE RESTITUTION

PLYMOUTH, IND.,....NOV. 29th, 1876

EDITORIAL DEPARTMENT.

☞We have been unable to do anything the last week, on account of sickness. Are some better now, and hope to rally without severe illness.

☞Winter is now here, and it is a most excellent time to place the truth before the people. This can be done by the circulation of tracts, books, and newspapers. You can send the RESTITUTION to your friends for a small sum, and thereby help forward the work of truth. Every one of our subscribers can take at least one additional copy. Brethren, now is the time to push the work along. Be sure and send us one new name for 1877.

☞Brethren should be prompt in making their remittances for the paper. The year 1877 will soon be here and it is to be hoped that our friends will give us substantial recognition soon. The coming year will be crowded with grand events. The old world is moving on toward the final conflict, and the careful student of prophecy can but feel interested in the grand closing of Gentile times. The world has need of a change. Human governments are unable to control the mighty problem now vexing the world. Above all the turmoil the voice of God will be heard. Happy is he who abides in the sweet assurance of "trust in God." He alone is the Arbiter of nations. Let every one watch the passing events now so rapidly filling up the remaining pages of human history.

☞Will our correspondents be careful to write plainly, on one side of the paper only, and not crowd lines too closely together. We spent nearly all our spare time last week, in copying articles. One article was written well, spelled well, and well punctuated; but the paper was so crowded, by interlining between the ruled marks, that compositors could not follow the writing without making mistakes, or employing double the amount of time necessary. The manner and style of expression, in some instances, is susceptible of considerable improvement. It does not commend the appearance of truth to set forth its claims in language calculated to deform its loveliness, any more than it does ones personal appearance, to be clothed with smutty, ragged vestments. Harsh, withering, expressions better be left to the political stump-speaker, while the truth better be spoken in love. We are on the eve of the Judgment, and if men are wrong, let us endeavor to show them a more excellent way. One hint more; would it not be better to teach truth in kindness from the positive, affirmative side, than to be continually battling error in bitter negations? In love and respect,

S. A. C.

Questions for the Editor of the Restitution.

1. Do you as a church (or the Church of God) support the idea of the Seventh-day Sabbath-keeping?

2 Are not many of your members keeping the Seventh day?

3. Is Elder A. F. Dugger a recognized minister and representative of the Church of God?

4. Do you think the Sabbath of the Garden of Eden is the one kept by the Seventh-day keepers, and is it binding in this dispensation?

I have asked a number of questions on this subject, from the fact that I want the truth, the whole truth, and nothing short of it.

Yours, for the soon-coming kingdom,
VIRGIL F. HUNT.

ATCORN, KAN.

REMARKS ON THE ABOVE.

During the last year we have presented many infallible proofs against the theory of Sabbatarianism. Brother Stephenson wrote at length upon the subject, and showed beyond reasonable doubt that the Seventh-day system was local as to time and place. The argument was unanswerable and conclusive. Sabbatarianism is made of catches and dodges. Not one of its advocates can find any Bible proof for it. Christ nowhere commissioned his disciples to preach that men should keep the Seventh day. The apostles never gave any instructions about where, how or why the Gentiles should keep the Seventh day. Neither do we find any example of its observance outside of Jewish churches. The Lord is master of the Sabbath; he performed most of his miracles upon the Seventh day, and never gave the theory any particular prominence.

So far as Brother Dugger is concerned we would state that he is a little uncertain on that subject. Sometimes he keeps the Seventh day, and sometimes he does not. Since we have known him he has been on both sides of the subject. Some time ago he wrote us that he was about to write a tract against the whole theory, and that he could answer every point, etc. The next we heard of him he was again in the fog. This is his second conversion to the wild speculations about the ten commandments being a "perfect law." The probability is that our friend will come out of the fog one of these days. When he finds out Paul never preached the theory, and that all holy days were nailed to the cross, he will get over the notion. See Col. ii., and Lev. xxiii. "*The Law of Faith*" excludes boasting in the law of works. See Rom. iii. and iv.

The Tempest.

Who has not seen a tempest? It is grand beyond description. But will a tempest do as much good as a gentle rain? The storm of wind, rain and hail may carry with it majesty and sublimity, but it destroys the tender plants, uproots trees, overthrows buildings and destroys life. The gentle rain moistens the earth, gives life to plants and shrubs, and makes the earth glad with new life.

Some men are young thunder storms. They only move when impelled by passion or selfishness. Then everything bends before them. They thunder loud and long. The whole mental sky is black with clouds of gloom and death. These men ride upon the fierce winds of human ambition, and glory in their desolations. To the spectator they appear majestic, but in their track untold thousands are crying for help and home. Sometimes the tempest is confined to a family, or a church, then again it sweeps the whole horizon of human life. Great floods are judgements, but gentle rains are blessings. Happy is he who can rest under the gentle cloud and feel that God loves peace, and will some day water the earth with gentle showers.

Be Ready.

Faith in the literal fulfillment of the covenants of promise is, unquestionably, a matter of the utmost importance. No substitution of human speculations, in place of these divine revelations, regarding God's plan and purpose in relation to earth and man, can be received as the truth by a devoted follower of the Redeemer. Messiah will claim this earth as his inheritance, and he will personally reign on David's throne on Mount Zion, and Jerusalem. The sure word of prophecy will not fail in regard to Judah and Israel. They will yet be returned to their own land, and be honored by a future age, as they have been degraded and despised during their dispersal. The Gospel is the glad tidings concerning the kingdom of God, on this earth, in the future. Eternal life is only through our Lord Jesus Christ; and it can not be realized except through the resurrection from the dead. And our Lord is coming the second time in power and great glory, and coming soon. It is then our solemn duty to preach the truth on these, and all other topics, to the people of our own generation and times. To do this so as to secure the approbation of God and effect the salvation of our fellow beings, is a matter of fearful responsibility. But there is quite another matter that is too much lost sight of, notwithstanding the oft repeated warnings of Scripture. That matter is—our own personal preparation. Let us not fail to be impressed with those admonitions which teach that the awful condemnations of the judgment of the great day are denounced against *character*. It is sin and crime that precludes from a part in the kingdom of God. Let us but read over a single catalogue, as Gal. v. 19–21; or Eph. v. 3–6, and see whether it is not possible for us as to be personally in danger. It is very possible for us to have correct views of doctrine, and, at the same time, wrong dispositions of heart, and wrong habits of life and conduct. A true Christian will exercise the utmost care, every day, that he may have a clear account, in the soon-coming day of reckoning, with the Judge of all: and that he may be able to stand *before* him whose eyes are as a flame of fire, and who searches the hearts, and tries the reins. The Son of Man is coming like a thief in the night. The growing prevalence of unrighteousness, the general self-security and indifference toward the word of God, and things of the future, the destructive errors that are abroad, the darkening and benumbing of moral sensibilities, and the unbelief and outrageous wickedness, unparalleled since the days of Noah and Lot, all testify that the Judge is at the door. It therefore appertains to us all to be particularly earnest in our preparation to meet our Lord, that we may be found of him in peace, without a spot, and blameless. Let each one, who values eternal life, with all earnestness and deep conscientiousness, attend to that all-important concern of personal, individual preparation for that day of impartial retribution. To many it is a matter of scorn and derision to have anything said about the coming of Christ or the day of judgment. Many wearing the name of Christ, and professing love to him, treat the matter lightly, and put the day far away. And many join the scoffers, and ridicule the most important message ever delivered to men. Woe to the careless sinner that neglects salvation and denies the Lord Jesus! Woe to all that deal unrighteously, and fill the world with violence! Woe to the corrupt rulers whose hands are full of bribes, and who are in league with evil doers! But woe, woe, to those who are called upon to open their mouths, and give testimony to the truth, yet keep silence for gain and popular applause!

Let each one then see that he keep his own conscience clear and unblameable. Let us see to it that our robes are washed and made white in the blood of the Lamb. Let our characters be blameless and harmless, and we, ourselves, without rebuke. Praise and glory be to God that he is a righteous Judge. If we have sinned, and confess our sins, he is faithful and just to forgive, and to cleanse us from all unrighteousness.

But though he is a God that will abundantly pardon, it is our duty to repent of all that is wrong, to strengthen ourselves in faith, and to walk in the ways of righteousness and true holiness. If the Lord should yet for a little time delay his second coming, let us not be drawn away with any error of the wicked so as to fall from our own steadfastness. The golden age will dawn on this dark world at length. The Sun of Righteousness will arise, and the gloomy shades of a long black night flee away forever. The Lord has permitted us to live in a wonderful age. The things of this dispensation are about to pass away amid the wars, pestilences, famines, and dreadful calamities of a time of trouble such as never has been since there was a nation. But whatever of a sorrowful nature may come, the day of redemption cometh also. Mysteries of iniquity, and abominations of desolation, will soon be swept from the earth, and give place to the kingdom of God. The last crown of glory will soon find the head of a worthy wearer. The filling out of the good olive tree is nearly complete. Let us watch and pray always that we may be accounted worthy to escape all these things that are coming on the earth, and to stand before the Son of man. The signs bespeak him near. He is coming soon.

S. A. C.

Littell's Living Age for 1877.

This standard periodical, now over thirty-three years old, doubtless affords the most comprehensive, and, all things considered, the cheapest mediums of keeping well informed in the best literature of the day. To this fact, more generally recognized every year, may be attributed its continued and increasing success.

The ablest living writers in science, fiction, history, biography, philosophy, poetry, theology, politics, criticism and art, are represented in its pages. A list of some of them will be found in the prospectus published in another column, affording a sufficient evidence of the quality of the magazine, while in quantity of reading it is unapproached by any other periodical.

It is, in short, the only thorough compilation of an indispensable current literature—indispensable because it embraces the work of the foremost writers upon all topics of living interest; and as such, its importance and convenience to every American reader can hardly be over-estimated. It has always ranked as chief among the eclectics; it has absorbed its competitor, *Every Saturday*; and in the multitude of quarterlies, monthlies and weeklies, it can hardly be dispensed with by any person or family desiring a satisfactory compendium of whatever is of immediate interest or permanent value in the literary world.

For the new year an extra offer is made to all new subscribers, and reduced clubbing rates with other periodicals are also given, by which a subscriber is, at remarkably small cost, put in possession of the cream of both home and foreign literature. Our readers who are selecting their periodicals for the year would do well to examine the prospectus. There can hardly be any other way of obtaining so cheaply or conveniently so much of the best work of the best minds of the time.

We can send THE RESTITUTION and *The Living Age* to our subscribers who pay for both in advance for one year at $3 50.

The Iron Bedstead.

Are we to have such an institution in our midst? One would suppose from the way some write, a regular heretic smasher is an imperative necessity; and if the iron bedstead has to come, some of us would like to know its exact dimensions, that we may prepare for the stretching and cutting off process.

Is it necessary that *every item* of faith presented in the Gospel shall be understood and believed prior to baptism in order to its validity?

We want a definite answer upon this point; because, if the answer is in the affirmative, we want the "items" itemized; and if it is in the negative, it is barely possible the iron bedstead may not be needed.

Is it wisdom to discard, as unchristian, everyone who cannot see just as we do upon every point? If so, why did Paul become all things to all, that he might save some? See 1 Cor. ix. 19–23, the careful reading of which might do somebody good, and lead to the conclusion that a bigot smasher might be useful as well as a heretic smasher.

G. W. GREEN.

Age-to-Come Believers.

The readers of the RESTITUTION will remember that some time ago we gave a letter from Bro. J. W. Lawver, of Columbus, Kansas, and appended to it a reply. We sent our reply also to the *Advent Christian Times*, of Chicago, for publication. Bro. Burr, the editor has done us the kindness to publish our reply, but has followed it with remarks which we give below, that render a reply to his remarks also necessary.

BRO. BURR'S REMARKS.

Bro. Lawver has doubtless had an experience of associating with those of the age-to-come class who were extremists in the views of that people. We are personally acquainted with many who hold the doctrine of probation after Jesus comes, who are as spiritual minded at least as the average of Adventists, and these generally associate with the Adventists, but we are well aware that almost the entire body of organized and unorganized "Brethren of One Faith," commonly called age-to-come believers, do ignore the apostolic experience of the Holy Spirit as belonging to the church of the present days. This we regard as an error, and an awful one, militating against the very life and vitality of the professed church. The doctrine of "restitution," is believed by all Adventists, but faith in a future probation tends to sap out the life of those believing it. The proof of this is seen in the spiritual death that has almost universally come upon those churches making it prominent. The fruit tells what the tree is.—ED.

TO BRO. BURR.

MY DEAR BROTHER:—I am very much obliged to you for the publication of my reply to Bro. Lawver, but your appended remarks render a reply necessary, as you enter against us some serious charges. Now to the end that there may not appear any more difference between us than do really exist, I write.

Question:—To what can you refer in speaking of the "apostolic experience of the Holy Spirit?"

1. Do you refer to their miraculous powers, and claim that Adventists now possess the power to heal the sick, the power to open the eyes of the blind, the power to make the lame to walk, or the power to raise the dead, as did the Apostles? I am persuaded that this is not your reference from the fact that there are none in your ranks who possess these powers as did the Apostles.

2. Can it be that you have reference to the work of the spirit of God in conversion? I am persuaded not, for you ought to know, and doubtless do know, that as a people we do not ignore the work of the Spirit of God in conversion. So confident of, and so firm are we on this work, that without one dissenting voice so far as I have ever heard, we believe that there has never been a conversion to christianity since Christ's ascension, but what has been brought about by God's inspiring Spirit.

If your reference then, as I am persuaded, is not to these, is it not relative to the medium through which this work is accomplished. Now, Bro. Burr, the position we occupy on this point is one that is safe, is one that is warranted by Scripture, and is one I know that you will admit to be true; viz:—that in conversion, the Spirit of God operates upon the heart of the sinner through the word of truth. Now, if there is any egregious error in this position which militates against the vitality of those who believe it, will you please, for our benefit, point it out. If you advance beyond this position, and claim that the Spirit of God operates upon the heart of the unconverted, independent of the inspired word, please give us the cases of the kind which so occurred in the days of the Apostles, and we will believe also. Now, if we are wrong on this point, here is a splendid opportunity to set us right. Will you do this and not ask of us to believe in this in the absence of testimony, or fault us for not believing till the testimony you produce. Again you say: "The doctrine of 'restitution' is believed by all Adventists, but faith in a future probation tends to sap out the life of those believing it." "The proof of this is seen in the Spiritual death that has almost universally come upon those churches making it prominent."

Explanation:—We, as a people, do not teach probation in the Age to come for any one who has lived and died as a probationer in any preceding age, but probation to those who escape the scourge visited upon Gog and his army when the Lord returns. Ezek. xxxviii; xxxix., especially verses 11–12, 21–29, with Zech. xiv. 1–4, 9, 10. When the Lord is king over the whole earth, verse 9, which, as you will admit, has never yet taken place, then will there be escaped of the nations, verse 16. And also probation to succeeding generations. Isa. lxv. 17–25; Isa. 9; Ezek. xlvii. 22–23; Dan. vii. 25.

Now, Bro. Burr, will you analyze, single out and tell us wherein the genius of this doctrine of probation in the Age to come, tends to "sap out the life of those believing it." That the love of many of our brethren has waxed cold, we do not deny. But that such is the case because of any peculiarities in the doctrine of probation in the Age to come, we fail to see, and kindly ask you for the evidence. I can point to localities all over the land where there were once lively congregations of Adventists, Baptists, Methodists, Presbyterians, and I might add, of all other denominations common to our country, where now there are none. Why have *they* died out? Certainly not because of the doctrine of probation in the Age to come. Then may not some of the causes which wrought upon these to their death, have laid hold upon some of our brethren? I will remark further that lukewarmness, indifference and backsliding are common to all organizations whether civil, secular, or religious. Such was the case even in many of the congregations in the Apostles' days. Then why bring a serious charge against "Age to come" brethren which with equal propriety belongs to your own household of faith. Are you not picking at our mote to the neglegence of your beams? Seriously, is not this charge without foundation? What say you?

Yours fraternally.
G. M. MYERS.

"Behold I Come as a Thief!"

Not at first with a loud noise of flaming heavens and dissolving elements, but with a secret footstep and with a glory and dashing loveliness seen only by the saints who are waiting His approach. Do I realize suitably, that He may knock with His heavenly summons to "come up higher," any nightfall or midnight of the closing year, of the months, autumnal, wintry, or vernal, of these most critical times? Do we realize it? Are we rejoicing and ready? Truly God's righteousness alone can cover and adorn one for so glorious a destiny. And however important the perplexed and menacing condition of the world's affairs as an index of the nigh intervention of Christ may be, yet it is that intervention itself which will probably set forward, with fatal momentum, the struggles and perils and intense excitements and thronging disasters of the closing hour. These prophetic trials and judgments are post-adventual, if we may so say. Jesus, our Redeemer, comes to call out and bear away the premonished and watching Philadelphian band. It may be in a little temporary lull of public agitations, when the prevailing political prophecy is peace, just at that very moment may the heavenly portal open, and let the King come forth. His loving and elective eye has noted and numbered the watchers, and in a twinkling they are gone. This not of all others, is likely to be the very beginning of the world's anarchy and exasperation, an anarchy which seeks respite in the wretched expedient of the ten-kingdom confederation with the beast. Will that confederation precede the intervention of heaven? Probably not, but just the opposite. It is the Advent then that should fill the heart and mind of the Christian. Looking for Christ is, with its inseparable concomitants, the great attitude. It is this on which the fate of earth turns, the fate of Satan's kingdom on the one hand, and of righteousness dominant through the world on the other. Though an eruption of sin precedes an overflow of wickedness, a revelation of Jesus and his saints will confront and put an end to the suddenly developed and rampant iniquity.

And now, brethren, do those who thus wait for Jesus claim one iota of superiority to others? Far, far from it. On the other hand they cease not day and night to remember and confess their unworthiness. Why then will not ten thousand praying and zealous Christians, who have no faith in adventism, or sympathy with it, be equally fit for the blessed change? For the very reason that they do not believe in a soon coming Messiah. Anticipation and waiting is an element not to be left out of the preparation. Search the Scriptures and see if it is not true. Scorn of such a truth as the quick and literal advent will be a barrier against a part in its blessedness. Waking is a way to the Eastitude, in-

dred it is! Think what an unbelief cursed that people to whom Jesus came, and by whom he was rejected! O, Church magnetized with the charm of that false "hypothesis" that denies a speedily returning Redeemer, how will thy confusion burn in the day of thy disrupted dream! Thou hast drank Hot Lethe that puts thy Crucified away to the end of still future ages, while he, ready at the instant, watches to see in what window the ruddy light twinkles brightly to welcome Him here. Aye, here, where He lived and loved, labored, grieved, and died! Soon He will revisit that earth for which He offered up himself. Oh, He is coming! Blessed are they that watch.—*Selected.*

The Sin of Witchcraft.

As we have shown you that the familiar spirits do not come from the dead, now we will try to prove to you what they are. We can not deny their existence without denying the Bible. Nor should we pronounce it a mystery, that our dead, whose very thoughts have perished, should apparently speak to us in this manner. There is an agency competent to do this. But we will see what the Scripture says on this subject.

1. The Scripture informs us that Satan, once a servant of God, long since revolted. John viii. 44; 1 John iii. 8. Eze. ii. 8.

2. That a large number of angels revolted with him. 2 Peter ii. 4; Jude vi.; Rev xii. 7–9.

3. That they await the day of judgment, when they will be burned. Jude 6, Matt. xxv. 41; Rev xx.; Matt. viii. 29; James ii. 19.

Thus this body of angels have been and now are engaged in the most mighty efforts to involve the whole human race in ruin. 1 Peter v. 8, 9; Job i. 2; Luke xxii. 31; Rom. viii. 38, 39; Eph. vi. 12.

5. That hypocrisy, deception, and fraud, have been their chief instruments of warfare. 2 Cor. ii. 14, 15; Gen. iii. Jno. viii. 44; Rev. xii. 9. xx. 3, 8.

6. The Old Testament plainly shows that the work of familiar spirits is false, ruinous, and deceitful.

7. The New Testament shows who deceives, seduces and ruins mankind. It is these fallen angels, with Satan at their head.

We therefore cannot but say that the "familiar spirits" of the Old Testament, and the "fallen angels" of the New Testament, are the same.

The Bible also teaches that in the latter days some shall depart from the faith, giving heed to doctrines of devils. 1. Tim. iv. 1. And that these familiar spirits are the spirits of devils working miracles, which go forth unto the kings of the East, and of the whole world, to gather them to the battle of that great day of God Almighty. Rev. xvi. 14.

Some may ask why Satan is so active. It is because he knows his time is short. Rev. xii. 12.

Then, let us take heed to the exhortation. Be sober, be vigilant, because your adversary, the devil, as a roaring lion walketh about seeking whom he may devour. 1 Peter v. 8.

WALDO MAHON.

WEST IRVING, IOWA.

The Majesty of Bible Precepts.

There is no weakness in them. No one of them is emasculated by the modern prefix, "try." The Bible says, "Cleanse your hands ye sinners, and purify your hearts ye double-minded." "Cease to do evil, learn to do well." "Depart from evil, and do good." And thus through the whole book, from Genesis to Revelation, a moral precept is never prefixed with the enfeebling "try," now so universally common.

Just think of the Bible's saying. Try to depart from evil! Try to cleanse your hands, ye sinners! Try to speak the truth one to another! And instead of "Do not kill," "Do not steal," "Do not commit adultery," suppose we had, do try not to kill, do try not to steal, do try not to commit adultery!

It is time to stop recommending experimenting in morals. None of it is from above. It is all from beneath, a device from the devil to break down the force and majesty of the precepts of the Bible. That glorious book never uses the word "try" in any such connection. It knows nothing of experimental morals. "Try" is never properly used except where a failure may be justifiable. A failure in morals never was, and never can be, justified. *Baptist Union.*

Pride is the first of seven things named which God hates.

Proud people take every service done them as a debt, not as a favor.

Philistines are sure to gain when Israelites quarrel.

Perseverance in God's service wears the crown, though it does not of itself win it.

Positiveness in many cases is evidence of a weak judgment.

Proud and foolish men kindle the fires which wise and good men must labor to extinguish.

No Time to Lose.

No time to lose! When we are young
On airy wings the moments fly;
To all things fancy gives a tongue,
And views them with enchanted eye.

No time to lose! Those days have sped
Like dreams of thrilling ecstacy;
Their scenes of transport long have fled;
Their songs have lost their melody.

No time to lose! The years pass by.
They come to be improved no more;
In vain we wish, in vain we sigh,
We cannot squandered time restore.

No time to lose! The golden hours
Are seeds that fruit immortal bear;
Let others cull time's fading flow'rs
And wreaths of earthly fame prepare.

No time to lose! O what is there!
A meteor's glare—an ebbing wave,
A treasure rich—a gilt sublime,
And yet a passage to the grave.

No time to lose! A fearful thought!
Let hope to me no more be known;
With this let every lesson be fraught—
My time belongs to God alone.

SAM'L FRANKENBERGER, M. D.

Correspondence.

Bro. Reed:—

My heart was made to rejoice in reading, in a late RESTITUTION, the Christian greetings of the brethren in Scotland and our own land. They are means of great help to me to press on my way to that great and glorious meeting, when the saints shall come from the east, and west, north and south, and shall sit down with Abraham, Isaac and Jacob, in the kingdom of God. I was much pleased with the headings of the communications. The baptized believers of the Gospel of the kingdom of God. This sounds to me like the old Jerusalem language, "go ye into all the world and preach the Gospel to every creature; he that believeth, and is baptized, shall be saved," and when they believed Phillip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized both men and women. Now is not this confession of faith that makes us separate, and distinct, from all the sects in the religious world? If so then let us be consistent with our confession, be we many or few; and seek unity, love, and brotherly kindness among ourselves, and if we do this, the name of God will be honored, and the cause of our blessed Master will be advanced. It is a long time since I had the privilege of meeting with any of the brethren in conference, and have had to stand almost alone in the faith. But I hope, through the abundant mercy of our heavenly Father, to have an entrance into the everlasting kingdom of our Lord and Savior Jesus Christ.

THOMAS WRIGHT.

Bro. Upton:—

I received your papers, sent to me at Memphis but missed all the others. I have reached this point, and will remain here sometime: and would be glad if you would send me some papers, and some tracts on the Gospel, Kingdom, Destiny of the wicked, &c., a few of each. I did all I could towards recommending your paper, and distributed those you sent me, and will again; and, as I expect to remain here some time, I hope to get you some subscribers. I have intended to write a short account of my trip from Arkansas across the country on foot, but have not had the spirit to move me yet. I preached the kingdom of God under Jesus, and life from the dead through him. I find that not many men have ever thought of Jesus returning to the earth to live. They have a vague sentimental idea of a millennium, but of it's nature they don't seem to trouble themselves. "If I can only get there, its all I want," they say. I had no opposition. I did not find one man to oppose it, almost every one heard me with apparent amazement, but several have promised me to search the scriptures and see if the things were so. I believe I could accomplish something if I had two years to spend on the road, yet I hope to reap some fruit as I return, as I expect to on the same route as I came.

Your friend and brother in the one hope. A. C. EARL.

PIEDMONT, S. C.

Dear Bro. Reed:—What are you going to do with us? We like the RESTITUTION, we love the brethren, and wouldn't want to be put out of the synagogue. We cherish the promises to Abraham as our hope, we look for their literal fulfillment. We hope to reign on the earth with our Master, when he comes, which we believe is very near. On the doctrines of man's entire mortality, Christ, the life giver, the destruction of the impenitent, and the age to come, we are with you heart and hand. But on one point we are not in accord with many.

We believe not only that the Spirit operates through the written word, but that God pours out His Spirit upon men, and that it acts upon their hearts independently of the word. We believe that the faith, which saves is not an acceptance of a form of doctrine, but a grasping of a living Christ as the object of faith. That it is of the heart, and not of the head.

It is something that can grow and expand, and consequently is not bound by a written formula.

But Bro. Wilson cannot fellowship us, and yet we can fellowship him, and have enjoyed very much the words, and the Spirit too, when we have heard him preach the Word. We have never sought to make an issue on these points, but have cherished the RESTITUTION as the only true advocate of the age to come views,—trusting that in time we should all see eye to eye in all things else.

The position of Bro. Wilcox has met our hearty approval, and we had hoped that the Adventist bodies, who are so few in number and weak in influence, could draw nearer together and not be driven wider apart, and at the same time the individual conscience not be sacrificed, nor the truth compromised.

Yours truly,

HENRY S. SEAMAN.

Hobby Ism.

There is no practice among Christian believers more disastrous to the cause of Christ than the ceaseless promulgation of some pelted theory. In our research after truth, perhaps some new thought flashes upon our mind; we grasp it, look upon it. We turn it over and as we examine, it enlarges. We pet it, and it expands. We fondle it and it grows in magnitude until it becomes the great truth of the age; the corner stone of all true religion; the Alpha and the Omega; the beginning and the end of all things hoped for in the future world. When our new-found theory reaches this exalted position in our own mind, we are then prepared to go forth and proclaim it in the ears of those around us with a zeal that knows no bounds. We stop not. Perhaps we meet with opposition, and this only feeds the flames of fanaticism already burning in our heart. We then urge the point still more (if that is possible) upon the minds of others. "You must accept of this proposition or be damned." If not received, we at once withdraw the hand of Christian fellowship. Still we urge the great thought. Still it is neglected, until, at last, in our mad zeal to have the point accepted, and to become notorious ourselves, as the great founder of the new doctrine, which has been latent for ages, and perhaps never before promulgated by man, or commanded by God; but now revealed by us, the hobby horse is mounted and we ride forth with our petted theory blazing upon our banner. On we go, heedless of all the finer feelings of others; regardless of all the brotherly affection which to us was once so strong and tenderly cherished in our hearts; unmindful of the prosperity and good of the church with which perhaps for years we had walked in peace, prosperity and strong brotherly affection. But now all these must be sacrificed to our petted theory.

On we go, branding all who do not accept of it as having eyes and see not, ears and hear not. Condemning them as dishonest. Denouncing them as heretics, thereby driving them from the church where perhaps for years they had walked, serving God acceptably, with reverence and Godly fear. Stumpling upon them the sin against the Holy Ghost, all because they cannot see and accept our great essential truth.

Still on we go, spurred forward by the dreadful thought that woe is me if I do not preach the Gospel, and this thought is the foundation upon which that rests; and on we march, heedless of the wreck and ruin we leave behind, the many heart aches and the tears that fall. Churches are destroyed. The temple which for many years perhaps was the Bethel for the sorrowing heart, to which the children of God could go and mingle their joys and tell of their sorrows, singing loud praises to the great God, and where, from time to time, the truths of God's word were spoken in words that lifted the sad and sorrowing heart upward, and carrying the desponding mind on over the dark storms of this life, to that better land, where no darkness and silence reigns. The scattered flock left to mourn. The world disgusted, and the devil rejoicing.

This is no fancied picture, drawn by the flighty imaginations of the mind, but the sad and sure results of hobby riding. May God grant that we, as brethren, may never be found thus acting. If, in the providence of God, we have attained to a high degree of knowledge in Divine things, and we wish others to see and understand as we believe and teach, go to them in kindness and brotherly love, and present the truth of God's word in a clear and plain manner. Drop the good seed of the kingdom gently upon the heart and mind, and then and there let it rest at least long enough to germinate, before we again appear to reseed the soil or to reap a harvest. Should the "full corn in the ear" not immediately appear, in a moment or as soon as we desire, do not with one wild sweep of our wand, hurl them to perdition. Perhaps, when they have been educated in Divine things up to the point to which you have reached, they too will grasp the same great thoughts and bring forth to the glory of God, fruits, "some 30, some 60 and some an 100 fold," thereby adding many stars to your crown of rejoicing at the great day of God.

Brethren, if we cannot build up, let us strive not to tear down. Let us heal and not wound, remembering that Christ says, "Blessed are the peacemakers, for they shall be called the children of God."

Yours in hope,

L. S. BRONSON.

The Mighty Angel of Rev. x Chap.

Is that angel a celestial being?

I think not; and, if not, is it a government or civil power? The ninth chap. is supposed to describe the Ottoman power, which was commissioned to slay the third part of men. And the time given to do that work was an hour, and a day, and a month, and a year. Josiah Litch computed the time and thought it would expire in July, I think, 1839 or '40. On the day he specified, the Allied fleets destroyed the Turkish fleet and dictated terms to the Sultan, and from that day to the present, the war-making power was taken from the Sultan, and the Christian Allied powers have dictated and controlled the Turkish government.

The x chap. opens with the mighty angel with a little book open in his hands putting one foot on the land and the other on the sea, as I understand, taking possession of the earth and sea.

He speaks with a voice as when a lion roareth. If it is a human government there is no other government but England that speaks with a lion's voice, or that is a lion government. She controls Gibralter, and if she takes and controls the Dardanelles, the Mediterranean is in her possession, and Syria, Palestine and Egypt are in her possession. CHARLES BOARDMAN.

NOTE.—The Turkish fleet was destroyed in the battle of Navarino, Oct. 20, 1827, by the combined fleets of Great Britain, France, and Russia. This greatly promoted the success of the Greeks in their struggle for Independence. In 1832, Mehemet Ali, the Viceroy of Egypt, began a contest with the Sultan, who was repeatedly defeated. Mehemet conquered Syria, and a great part of Asia Minor, and Constantinople itself seemed to be at the disposal of the conquitor should he be permitted to proceed. The Allied Powers interfered to stay the progress of the Viceroy and avert the overthrow of the Ottoman empire. In 1839–40, the Egyptian ruler engaged in war with the Sultan a second time, and was successful; when a new intervention dictated the terms of settlement and peace. By these terms of July 15, 1840, and July 14, 1841, the Viceroy lost considerable power. This interference in 1840, was the subject matter of Josiah Litch's calculations. Here the Allied Powers virtually controlled the destinies of Turkey, and her existence has depended on their support since. S. A. C.

"A distressed Father," writing in the *Islington Gazette*, gives an illustration of the tactics of Romanism. His daughter, who is now 16 years of age, visited at a house in which two Romanists were lodging. One of these introduced her to a Romish priest, who passed her on to some nuns for instruction. The visits were continued without the knowledge of the parents until one day the young lady left her home, with the pretext, "I am going to meet brother who is coming home from business." Instead of doing so, however, she went straightway to the Romish priest who was waiting to baptize her. The father says: "When I mentioned this lying to Father Smith, and also to the young man who has been seeking to lead my child to Rome, they both justified it." "Father Smith said that there were limits to truth, and that if she had told the truth she might have been prevented from coming to be baptized." It is the old casuistry, "The end justifies the means," but those who have heard the vehement denunciation with which Romanists have sometimes repudiated this as a slander, will be able rightly to estimate the value which is to be attached to such utterances.

Faithful reproofs are products and instances of true affection.

Good words cost nothing, and yet purchase very great things.

He that teaches only for profit, seldom teaches profitably.

Hard words break no bones, but have broken many an honest heart.

If we would be safe from sin, we must be deaf to temptation.

Kindness kills some, and adds life to others.

Even when we have reason to think we stand, we have reason enough to take heed lest we fall.

The Kingdom.

"I came near unto one of them that stood by, and asked him the truth of all this. So he told me and made me know the interpretation of the things." Dan. vii. 16.

"I beheld till the thrones were cast down, and the Ancient of days did sit." Then it was that one stood by, or near, the scene of the casting down of the thrones, that talked with Daniel in the night vision. But it was not any of the teachers of the popular churches that he talked with, for they tell quite a different story. They would have told him that the kingdom and dominion to be given to the saints, was above the stars, or that the church was the kingdom, or that the kingdom was in the heart, or that it was set up on the day of Pentecost, or, finally, that it made no difference, and he better not trouble himself about these things, but just be good love Jesus, and he would go to heaven when he should die. But Daniel did not approach one of these for information. The one that he approached told him the truth. "These great beasts, which are four, are four kings, which shall arise out of the earth. But the saints of the Most High shall take the kingdom." He told him that the fourth beast was the fourth kingdom; that the ten horns were ten kings that should arise out of the nation. But these had not arisen at the time of Pentecost, and those, who tell that the kingdom of God was set up then, do not teach the truth. Not only were the ten to arise out of the one, but another was to arise after them, and still the kingdom not be due the saints; for he was to subdue three kings,—And the kingdom not yet due,—for he was to speak great words, and wear out the saints of the Most High,—and the kingdom not be due yet,—for the judgment was to set, and they, (the other kings) were to take away his dominion, to consume and to destroy it to the end. Then the truth is,—the kingdom is not due the saints, till the other kings that rose out of the fourth kingdom, should take the dominion from the little horn, that arose after them. Daniel, to get the truth, did not approach any one of those who deny the reign of Messiah and the saints over the nations; as they could have told him, that the fires of judgment would sweep the wide earth over, and not leave one of Adam's race for the saints to have dominion over. They might have said that the kingdom under the whole heaven would be given the saints, minus the subjects; that the saints would have the territory, the throne, and all the elements of a kingdom, save the subjects.

This one did tell Daniel that the kingdom and dominion, and greatness of the kingdom under the whole heaven, should be given to the people of the saints of the Most High. Daniel understood what the kingdom and dominion under the whole heavens meant. Read his words to Nebuchadnezzar.

This one told the truth; and the truth will stand. If it does destroy churches. Let the Spirit of truth hold its peace. Will the Spirit of God, of to-day, witness against the Spirit of God that was in the prophets? I think not;—and as I see that the dominion of the little horn has been well nigh wrested from him by the other horns, I feel sure that, in a few days, the kingdom will be due the saints:—and just as these empires held sovereign rule, so will God's Messiah, and those that are his, hold rule over the twelve tribes of Israel and over the nations. It is too late in the day for compromises with those who deny Messiah his inheritance, or the chosen twelve their promised thrones. The reals mystery Babylon in all the talk about a ghost kingdom in the sky. And it is confusion doubly compounded to talk of the kingdom under the whole heaven, and it void of subjects. All churches, opposed to the reign of Messiah, must fall sooner or later. If I do anything toward bringing them down, I shall thus far be a co-worker with God.

To those who believe the whole Gospel, I would say: let us push the battle onward. No armistice—not even for thirty days. The kingdom is due the saints when the dominion of the little horn has all been wrested from him. All who believe the whole Gospel are united in one body, and the whole Gospel is the only safe basis.

On this I am ready to meet all that love our Lord Jesus and his appearing, and are living according to godliness. Amen. J. C. KIMBEY.

Many a child goes astray, not because there is a want of prayer or virtue at home, but simply because home lacks sunshine. A child needs as much as flowers need sunbeams. Children look little beyond the present moment. If a thing pleases, they are apt to seek it; if it displeases, they are apt to avoid it. If home is the place where faces are sour, and words harsh and fault-finding are ever in the ascendant, they will spend as many hours as possible elsewhere.—*Sidney Smith.*

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ANNOUNCEMENTS.

DEAR RESTITUTION:

Please say to the brethren, through your columns, that we desire a full attendance of the next quarterly conference, to be held at Coles, Story Co., Iowa. We hope to meet B. J. Hill, A. F. Diggins, J. T. Paine, G. M. Myers, Webb, Higgins, Byers, and other brethren. Let there be a full attendance and let each come prepared with a solid full of truth, and let us all warm with its love. The meeting will commence Dec. 23d, '76. Let us try to be on the ground Thursday evening, to join for meeting.

A. J. EVERHAM, Pres.

GILMAN, IOWA, Nov. 21.

I will meet Brother Daniel Wright, of Milford, of Clark county, at Mayhall, when the Bible arrives from Paris. He thinks before the second Sunday in December.

Also at Brother Caldwell may appoint, commencing the following Thursday evening.

And as Brother Reed or some other brother may arrange the first Sunday in December.

J. M. STEPHENSON.

Friday evening before the second Sunday in December, holding over one Sabbath at the school house one mile east of Abraham Pontious, 3½ miles from Akron, Fulton county, Ind. Brother J. F. Wagoner is expected to be present.

JACOB SHIFER.

There will be a meeting of the brethren of the Church of God at the Lick Branch School House, three miles east of Fort Scott, Kansas, on Nevada road, beginning Friday before the first sunday in December, 1876, at 10 o'clock a. m., and continue over the following Sunday. We have Bro's as Owens, Stokes, Hayden, Lowell, Bates, Stranger, Hicklin, Cooper, and all others who can, will come. Those coming on the cars should write me, and I will meet them with a hack.

F. B. VERMILION,
Fort Scott, Kansas.

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He Leads His Own!

He leads his own! enough to know
He marks the path and bids me go;
I'll trust him though the way seems long,
And follow on with cheerful song.

He leads his own! not mine the choice,
Content I listen for his voice;
Gladly I hasten to obey,
And journey where he leads the way.

He leads his own! I would not say
That mine should be a pleasant way;
Only to know he leads me on
To perfect rest, and joy unknown.

He leads his own! though deep the ware,
Mighty the Arm reached forth to save.
My heart shall know no doubt or fear,
For Christ the Lord is very near.

He leads his own! when fade to go,
Thro' pastures green where streamlets flow;
And when the gloomy vale they tread,
And clouds hang darkly overhead.

He leads his own! though oftentime
The sun and joy seem left behind;—
Just as of old he led his flock,
And gave them water from the rock.
—*The Christian.*

The Jews in England.

No people on earth are so interesting a study as the Jews. More or less, they are living witnesses of the truth of the Bible generally. Their social economy has ever been remarkable. If they were a Christian sect—the fact that they love the brethren and allow none of their poor to become paupers, would be adduced to testify to the benevolence of Christianity. That a small denomination, like the Society of Friends, imitate them, does not detract from the noble charities of the Jews. It is not simply the English Jews who fall into pecuniary difficulties and poverty that our Israelitish citizens have to assist, but whole shoals of Jews from all parts of the continent, who continually make for our shores as a haven of rest and prosperity. If Jews are oppressed in the East, from Belgrade to Damascus, it is to the English Israelites that the cry of suffering, and the petitions for help are raised.

The protection of poor Jews, from pauperism, by rich Jews, is not a mere matter of recent philanthropy—but a long established rule among them running back to untraceable distance in the East. More than three hundred years ago George Wishart was a Protestant martyr, and on the day before he was burned at the stake, on his defense, he quoted the testimony of a Jew. "Sailing on the Rhine," said Wishart, "I met a Jew with whom I reasoned on his religion. 'Messiah when he cometh will not abrogate the law at my do.' Said the Jew, 'We support our poor, ye allow your needy to perish; we forbid the worship of images; your churches are full of idols; and ye adore a piece of bread, and say it is your God."

But it is in England that the Jews are especially interesting to us, who have two of them by birth over us,—ruling in Her Majesty's government. Before England was England the Jews were residing here and holding an influential position. With the earliest voyages of the Phœnicians, before the Romans knew of Britain, the Jews visited and settled here. During the occupation of Britain by the Romans, Dr. McGarliouth considers that there is a sufficient proof that the Jews largely occupied such towns as Leicester. In Lincoln and Bury St. Edmunds there are now remains of their buildings erected eight hundred or more years ago.

Bury St. Edmunds for many years appealed to all that was antiquarian in me, for a visit there. The desire was most earnest to see its abbey ruins,—its Norman tower, the finest in Europe—its ancient churches connected with the Baron's war on John, resulting in Runnymede assembly, and the signing of Magna Charta—that I determined to gratify my desire, and see so many structures connected with mediæval history. After looking around the Norman tower that stands alone in its grandeur and dignity—after looking at the massive gate tower of the Old Abbey—and tracing its foundations—we stared with surprise at a building—no, not a building, for it was never built, —but moulded of concrete to serve once as a nunnery—now homes for matrons and masters, and wedded life. The appearance of the habitations is that of a huge gravel mound with doors and windows fixed in it. The concrete walls were once six to eight feet thick and doubtless covered with stones, as ashlar work,—like Reading Abbey, that long ago decayed and vanished away. The concrete, too, has so weathered that it has peeled away in varying thicknesses, leaving no straight lines like walls or square edges at the doors and windows, but the rounding off like a weathered rock, or soft pudding stone. To look at the outside gravel mountain, and then through the windows is a vast change. Outside, a crude heap of dirt and pebbles that looks like falling every minute, no more nobility than the side of a gravel pit; inside, the comforts and conveniences of modern wealth, if not luxury.

The whole scene of habited gravel mound—ancient churches—Norman tower—detached gate tower to the abbey—luxuriant verdure, ancient tombstone, wide town square, seemed bewildering amidst its antique grandeur, —and while contemplating it, it came to my mind that there is surely an ancient synagogue here. I went at once into a bookseller's shop, and spent a few shillings—bought a guide to the town, and allowed myself to be persuaded by a courteous and dignified old gentleman to buy some other articles. I said to him that I had an impression that I had read of an ancient synagogue as still standing somewhere in this town. "Oh, yes," said the bookseller, "in the market place, not far from the Bell hotel, if you know it."

I went to the Bell and looked about, but saw nothing like the object I was seeking. I asked for an old synagogue, and the people stared as if I was one of the old Jews returned. I might as well have asked for a pyramid or a mosque, for they did not understand me. I went up to a young man—looking intelligent and active minded —a cabinet maker and furniture dealer,—standing looking for customers for chairs and tables—and said, "There is an old Jew synagogue somewhere very close here, an ancient building; where about is it?" "Synagogue, sir, synagogue! Let me see. Oh, it was moved off three weeks ago." "Nonsense, young man, I am not asking for a wild beast show, but for a solid building fast in the earth, and has been for a thousand years." The man looked perplexed and shook his head, and said he did not know anything of it. I was irritated. "How old may you be?" "Nineteen, sir." "Born near here?" "In this house." "Yet you are ignorant of a building within a stone's throw of your birthplace that is worth going a hundred miles to see."

I told my companion we must give it up for the present, and go to the other side of the town. Crossing the market place angularly, and turning a corner of a narrow street, and looking at the wall for marks of antiquity, I said, "Here it is!. To a blacksmith at work I said, "Is not your shop part of an old Jews' synagogue?" "Yes, sir, but only a small part. The police office and the public house round the corner are the principal part." Round we went, and into the police office, and seeing five crypts of very antique style walked on. A policeman walked up, seeming alarmed. "What do you want here?" "To see an old synagogue." The word was Greek to him. "It is the police office, sir." "I know it is now, but what was it eight hundred years ago?" "Don't know, sir." "Can I see the room over the crypts?" "No, sir." In came the superintendent "What is the matter?" "These gentlemen say that this office was a synagogue." "Don't know anything about it—it was some thing very ancient; the public house is part of it, and you can go and look at that, but you cannot be admitted here." The public house, next door, was out of the way of tee-totalers, so we looked about, discovered an old window-sill covered with ancient carvings—quaint and suggestive—like a dog or wolf eating at a man's head similar to some pre-christian carvings in Ireland. We satisfied ourselves that it was a real bit of the original building, speculated on its meaning and went on our way, thinking of the appearance that town had, when the Jews were so numerous there as to hold the largest building in the place.

Soon after, studying the town guide, I found that I had made myself singular by calling the building a synagogue. It is known "Moyse's Hall" Moses, rather twisted in form and sound. Perhaps through the Greek term of the name, as in the Septuagint.

What an idea it arouses in a thoughtful mind! All the side of a large market-place in an ancient suffolk town, occupied by a Jewish synagogue —and offices or residences dating back before the conquest! Larger buildings than those now occupied by all the dissenting traders in the town. Larger, too, than is required to hold all the church-worshippers besides! Occupied too, by a peculiar people, who for centuries were unknown in England, during the latter part of the middle age, and on in Tudor and Stuart days. Unknown, too, in many places, to our own days. Five and twenty years ago, a very earnest dissenter,—who always refused to pay church rates,—said at last, he must leave the place, he could not bear with the seizure, much larger —and worse, to be misunderstood. "Do you know," said he, "neither a Jew nor a Quaker ever resided in this town, and half the inhabitants have not an idea what sorts of animals they are. No wonder they think me rabid, who will not bow to Baal or pay his priests."

The very early notice of Jews being in Britain and Ireland is somewhat remarkable. There is a tradition among Irish antiquaries that a certain ship's crew of Israelitish emigrants of the tribe of Dan, fleeing from their native country in Tiglath-Pileser's time, followed in the path of Phœnician vessels, and driven from point to point along our western coast, settled, some of them on land between Severn and Wye, and others reached Ireland, and settled there, about 714 B. C. Long afterwards, when Jerusalem was destroyed, and the desolation of the country was most complete, another colony of fugitives from Judea, bringing many relics from the ruined Temple with them, were stranded in their ship near Carrick-Fergus rock about 570 B. C. These second emigrants found the neighboring country already occupied by an independent tribe, including their brethren of the tribe of Dan, with a worship of their own, who was solemnly ordained to power on a Druidical stone, set apart for the purpose, and with Druidical ceremonies; but whom they persuaded to accept the Lia-Fail or Stone of Destiny, said to be Jacob's pillow, which they brought with them in their ship, that sanctified all who were installed to power or authority upon it. This marvellous stone was carried to Scotland by Fergus the 1st, when he emigrated there from Wotey. Fergus the 2d. removed it to Scone. In 1296 our Edward 1st. removed it from Scone to Westminister. Ever since our kings and queens have been crowned and consecrated upon it. Must we believe?

Cinniodh Scuit aser sinsine
Mair breag nin Innsithe?
Far nis faig' ear on Lia-Fail
Dighe dathreas do ghabhail?

or, "the family of the free Scotts shall flourish, if the prediction prove not false, wherever the fatal stone is found, and shall take (possession) by the rights of heaven" (*Jure divino*).

This stone—the *Lia Fail* certifies to the truth of the old traditions as to the emigration of the Jews to Britain and Ireland near three thousand years ago. That they were of the tribe of Dan is manifested by the Irish term for them *Tuatha de Danan*, the Divine tribe of Dan,—or the gods of the tribe of Dan. There seems to have been a spear or scepter of equally magical influence, commanding reverence and awe,—with the Stone of Destiny, and of the same origin somewhat. This spear or scepter has not had the same continued honors as the *Lia-Fail*. It went early into Ossian's hands. He boasts, "I took the spear of Temor" B. vi. Again:—"Father of heroes, Tren mor, dweller of eddying winds! I give thy spear to Ossian; let thine eye rejoice!" B. viii.

Now the Jews were persecuted, and at last wholly expelled from England, —how they returned,—and soon became influential citizens, are subjects for future chapters.—*Bible Examiner.*

Faith—Its Importance and Grand Achievements.

Without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. Heb. xi. 6.

Faith, or belief, is the assent of the mind to a doctrine or statement made by another. If we have implicit confidence in the person addressing us our faith will be true or false in an equal ratio to the truth or falsehood of the declaration. This being true, our faith should not have for its foundations the statements of fallible mortal man, but the word of God, which is truth. John xvii. 17. There is "one faith" and only one—the faith of the Gospel. Eph. iv. 5. Phil. i. 27. We are commanded to earnestly contend for the faith. Jude v. 3 Not a faith, or any faith, but "the faith," which is a Gospel faith. Faith cometh by hearing, and hearing by the word of God. Rom. x. 17. Faith is the stream of which God's word is the fountain; it is a link in the golden chain which unites man to his Maker. Take away the "one faith," and you effectually blot out the "one hope," for hope is the child of faith. Let us briefly contemplate faith in its importance in shaping our actions in time, and our destiny in eternity.

Among the many commands of Scripture for our discipline through life, there looms up in grandeur and beauty, among the rest, the command, "Have faith in God." Without we heed this command of Jesus, have faith in God, or belief in his existence, it is impossible to please him. No difference what our position in society may be, whether exalted to a throne, or abased in the dust, if we have not faith in God, our life will be a signal failure. Though we should ascend the ladder of fame to the topmost round, or be greeted with the glory of earth, or possess the wealth of the Indies, and be destitute of faith in God, we would be poor, and naked, and blind. This faith is a living faith; for we read, "The just shall live by faith." Believing in the existence of God, and his truth is not sufficient to secure final salvation. Devils who believe and tremble are devils still. Faith without works is dead. Jas. ii. 17-20. We should practice our principles by diligently plying the oars of both faith and works as we pass over the turbulent waters of the sea of life. If we would manifest our love to Jesus, by keeping his commandments, we must "have faith in God." Again, the importance of the "One Faith," which is a *precious* faith, is evinced in the declaration that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "And this is the will of him that sent me; that every one which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day." John vi. 40.

"If we receive the witness of men, the witness of God is greater; for this is the witness of God which he hath testified of his son. He that believeth on the Son of God hath the witness in himself; he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given unto us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John v. 9-12.

"And he said to them: Go ye into all the world and preach the Gospel to every creature. He that believeth (the thing preached,—the Gospel) and is baptized shall be saved; but he that believeth not shall be damned. Mark xvi. 16.

Eternal life is suspended upon faith and obedience as upon a pivot. It is through the "obedience of faith" that we obtain eternal life in the world to come. Faith is necessary to the forgiveness of sins. "To him give all the prophets witness, that, through his name, whosoever believeth in him shall receive the remission of sins." Acts x. 43. Faith is necessary as a preservation in time to come. "Who are kept by the power of God through faith unto salvation ready to be revealed in the last time." Holding faith and a good conscience we can war a good warfare. The faith we should hold, and earnestly contend for, is a faith that worketh by love.

It is a well-defined faith—the faith of the Gospel. No other faith can be substituted in its stead without incurring God's displeasure and our destruction. Heb. xi, 5. Paul was not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first and also to the Greek. If the Gospel is the power of God unto salvation, belief in fables is not. 1 Tim. iv, 4-7. Neither should we have the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. A perverted Gospel will not only bring the curse of God upon the defenceless head of its proclaimer, but it will also produce a perverted faith in them that hear, and beget too much confidence in man. Error cannot sanctify; it is through the truth we are sanctified and made free. How important then that we examine ourselves, whether be in the faith. 2 Cor. xiii, 5. In the faith we have boldness and access to the Father. Believing in God, we rejoice. "That the trial of your faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honor, and glory, at the appearing of Jesus Christ; whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoy with joy unspeakable, and full of glory." 1 Pet. i, 7-8. "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the Holy Ghost." Rom. xv, 13. Faith is absolutely necessary in prayer: "All things, whatsoever ye shall ask in prayer, believing, ye shall receive." But we must ask according to God's will. Faith is also necessary in order to overcome the world: "and this is the victory that overcometh the world; even our faith." Living faith enables us to surmount all difficulties, and to march triumphantly to victory—even victory over the last enemy—death. We have but to read the eleventh chapter of Hebrews to gain an idea of the grand achievements of faith. These ancient worthies "through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong waxed valiant in fight, turned to flight the armies of the aliens; women received their dead raised to life again; and others were tortured not accepting deliverance; that they might obtain a better resurrection. And others had trials of cruel mockings and scourgings, yea, moreover of bonds and imprisonments. They were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins; being destitute afflicted, tormented; of whom the world was not worth." Heb. xi, 33-38.

These moral heroes were faithful unto death—"they all died in faith, and a crown of life awaits them at the appearing and kingdom of Jesus." Rev. ii, 10. 2 Tim. iv, 8. With such illustrious examples before us, let us strive to emulate them in our "work of faith, and labor of love, and patience of hope," "looking unto Jesus the author and finisher of our faith." Finally, my brethren, be strong in the Lord, and in the power of his might—and above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked—put on the whole armor of God. Eph. vi, 10-17. "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called." 1 Tim. vi, 12, 13. That ye may receive the end of your faith, even the salvation of your souls. Let us then walk by faith; even in the steps of that faith of our father Abraham. Then should it be our Father's will that we must go under the power of death, ere his son shall descend from heaven, to raise the dead and change the living to a state of immortality—may we like Paul exclaim—"I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." 2 Tim. iv, 6-8.

AUSTIN CURTIS.

The Deluge Tablet.

The publication in this country of a book by Mr. George Smith on recent discoveries in Assyria has given new interest to the marvelous story of his discovery and translation of the Chaldean inscriptions, so confirmatory of the Bible account of the flood. The story is well worth telling anew, with such additions as the more recent researches of Mr. Smith enable us to give.

The site of ancient Nineveh is covered with immense mounds, the largest and most interesting of which is called by the Arabs Kuyunjik. It covers nearly one hundred acres, and varies in height from seventy to ninety feet. This mound attracted the attention of Mr. Layard, and, if we mistake not, he was the first of the excavators. From it he dug out those colossal winged bulls and eagle-headed monsters which fairly appall the visitors to the British museum. This mound proved to be a vast platform which bore up many palaces of gigantic proportions. The most beautiful of these was that of Ashur banipal. In the course of Layard's excavations he reached this palace. He found in it a series of rooms which he called "chambers of record." They were small apartments, filled with clay tablets, from one to nine inches in length, covered with fine writing. These tablets were sent to England and deposited in the British museum. This was seventeen years ago. Among the learned men who devoted themselves to the mastery of these unknown writings was Mr. George Smith, pronounced by Sir Henry Rawlinson to be the greatest Assyrian scholar living. Many tablets were deciphered by him which were of great importance as having a direct bearing upon Bible history. In 1872 Mr. Smith came across a fragment which, to his amazement, belonged to a Chaldean account of the deluge. His eager search now was for the other portion. He was in part successful. Missing pieces were found to such an extent that the scholar was ennabled to make out quite a connected narrative of the deluge, as recorded by the writer in stone.

The discovery and the translation formed the subject of a lecture by Mr. Smith before one of the learned societies of London. The interest awakened was intense. The proprietors of the *Daily Telegraph*, London, offered to advance $5000 to secure fresh researches at Nineveh. An expedition was equipped with Mr. Smith at its head. Many important discoveries were made, but the most interesting of all were of portions of the multilated deluge narrative. The story, as now translated, is almost entire.

As to the age of the record, this can be said: The tablets themselves belong to the time of Ashur-banipal, who lived about 660 B. C. But the tablet-record is only a copy. The original text, as shown by the tablets, belonged to the city of Erech, which is mentioned in Gen. x, 10. The date thus given to the Chaldean record is 2000 B. C. The narrative as translated by Mr. Smith is, perhaps, familiar to all scholars. For the benefit of the less learned readers we give it in an abbreviated form. It begins with a description of the building of a great ship in obedience to the command of the Deity.

The succeeding events are thus stated by Sisithrus (Noah): "All that I possessed of the seed of life I gathered together; the whole I made to enter my ship; all my servants, male and female, the tame animals of the fields, and the wild animals of the plains, and the young men of the army. And Samas (a deity) caused a great flood, and he spake, speaking in the darkness of the night: 'I will cause it to rain from the heavens abundantly; enter within the ship and close the door.' * * * I entered into the ship and shut its door. * * * The fury of the tempest arose in the morning. * * * Destruction marched over the mountains and the plains. * * * The flood of Bin touched the heavens; * * * the brilliant earth was changed to a desert * * * the waters destroyed all life from the earth. * * * I was borne over the sea. Those who had done wickedness, all the human race who had turned to sin, the bodies of these floated like reeds. * * * The ship was borne to the country of Nigir, and the mountain of Nigir, and the mountain of Nigir arrested it. * * * Upon the seventh day I sent forth a dove. And the dove flew away, and sought a place of rest; but it found none, and returned. I let go a swallow, and it flew away. It reached for a place of rest, and found none and returned. I let loose a raven. The raven flew away, and it saw the dead bodies on the water, and it ate them; and it wandered a great way off, and it returned not. I let go animals to the four winds; I poured out a libation; I built an altar on the summit of the mountain."

The general parallel between this record and the Scriptural account is remarkable. What can be said of it? What can men who have laughed themselves hoarse at the Bible account of the deluge say of this new correlative testimony to the actual historical character of the event, and to the truthfulness of the Scriptural narrative of it? *Watchman and Reflector.*

From Bro. Hardy.

BRO. REED:—While reading a secular paper, my eye fell upon the close. It is not without fault; yet you think it contains enough of the right sentiment to warrant an insertion in our paper, I should be pleased to see it appear. I was attracted to it the more when I noticed the name of Gerald Massey. Doubtless you recall that poem of his, beginning,—

"'Tis coming up the steep of Time,
And this old world is growing brighter," etc.

Of late I am pleased to note less errors in our paper than formerly. Please have the kindness to send me No. 45, as it failed to make its appearance, and I am sending every number to Bro. John A. Polisz, Center View, Charlotte Co., Virginia. I am sincerely hoping that our brethren, everywhere, who are in easy circumstances, will give the RESTITUTION the kind of support it now so much needs. Without it, many of us would feel that a friend, indeed, had died.

May the Father give you grace to bear up under the great burden of your labors, is my wish.

INDIANAPOLIS, Ind., Nov. 20, 1874.

"JERUSALEM THE GOLDEN."

Jerusalem the golden!
I languish for one gleam
Of all the glory hoarded
In distance and in dream!
My thoughts, like palms in exile,
Climb up to look and pray
For a glimpse of that dear country
That lies so far away.

Jerusalem the golden!
Methinks each flower that blows,
And every bird a singing
Some secret of them knows.
I know not what the flowers
Can feel, or singers see,
But all these summer raptures
Are prophecies of thee.

Jerusalem the golden!
When sun sets in the West,
It seems thy gate of glory,
Thou City of the Blest!
And midnight's starry torches,
Through intermediate gloom,
Are waving with their welcome
To thy eternal home.

Jerusalem the golden!
Where lightly they sing,
O'er pain and sorrows olden
Forever triumphing!
Lowly may be thy portal,
And dark may be the door,
The mansion is immortal—
God's palace for his poor.

Jerusalem the golden!
There all our birds that flew,
Our flowers but half unfolded,
Our pearls that turn to dew!
And all the glad life music,
Now heard no longer here,
Shall come again to greet us
As we are drawing near.

Jerusalem the golden!
I toil on day by day;
Heartsore each night with longing
I stretch my hands and pray,
That, 'mid thy leaves of healing
My soul may find her nest,
Where the wicked cease from troubling—
The weary are at rest.
—*Gerald Massey.*

Idleness Not Happiness.

The most common error of men and women is that of looking for happiness somewhere outside of useful work. It has never yet been found when thus sought, and never will be while the world stands, and the sooner the truth is learned, the better for every one. If you doubt the proposition, go around among your friends and acquaintances and select those who have the most enjoyment through life. Are they idlers and pleasure seekers, or earnest workers? We know what your answer will be. Of the miserable human beings it has been our lot to know, they were the most wretched who had retired from useful employment in order to enjoy themselves.

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

WHOLE NO. 560. Read. PLYMOUTH, INDIANA, DECEMBER 6, 1876. VOL. XXV, NO 49

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TO CORRESPONDENTS.

THE RESTITUTION declares the final restitution of all things which God hath spoken by the mouth of all his Holy Prophets since the world began. It also advocates as a means to this end, the establishment of the Kingdom of God upon the earth, with Jesus Christ as King of kings, and the immortal saints as joint-heirs with Him in the events to spring out of the judgment, the restoration of Israel, the literal resurrection of the dead, the personal reign of Christ on the earth, and a holy life as essential for final salvation.

A Review.

Review of Mr. Hughes' Lecture on the Intermediate State of the Dead, Delivered in Presbyterian Hall, Nevada, Mo., Oct. 3, 1876.

"It is believed by some that man is not conscious between death and the resurrection. I do not believe that."

"I will divide my theme thus: 1st. Shall we know each other? 2d. The spirit. 3d. Hades. In answer to the 1st division, I affirm God has implanted such desire in every individual to know each other in the other world, therefore it must be so, as it is his will. And in the Scripture, Luke xvi. 19, we read 'A certain rich man addressing Abraham after he was dead and buried.' It is said, 'this is a parable,' but I say it is not a parable, for Jesus always professes by saying it is a parable."

Mr. H. "raised the question, what is death? A separation. To us shall the body return to the earth as it was, and the spirit return to God who gave it."

Has Mr. Hughes purposely overlooked the testimony of Matt. and Mark? "All these things spoke Jesus unto the multitude in parables; and without a parable spoke he not unto them." See Matt. xiii. 13. The reason assigned read from 10 to 18; especially 34; compare with Mark iv. 11-12. Who was Jesus addressing in Luke xvi. 14. "The Pharisees heard all these things and they derided him." We have two witnesses testifying it is a parable, and how insignificant the assertion of Mr. Hughes must appear to every Bible reader. He may deceive others though.

Hence the same conclusion is that "the case of the rich man and Lazarus spoken by Jesus," is a parable to those "covetous" Pharisees, and for the reason Jesus assigns privately to his disciples. And it being a parable, it is not a "fact," as Mr. H. states it, in plain contradiction of Matthew and Mark's testimony, as above referred to.

I have proven by indubitable testimony that it can be made, and can never logically be brought forth to prove that dead and buried men converse in the grave. It is not taught anywhere in the Scriptures, but we do find that "the living know that they shall die; but the dead know not anything," and that perfectly harmonizes with all inspiration, Mr. H's assertion to the contrary notwithstanding. Hughes defines "death a separation." But Webster's and our own observation is that it is "that state * * in which there is total and permanent cessation of all the vital functions," and the word of God harmonizes with that definition of the death of man and animals.

Mr. Hughes defines "the spirit in the body, the inner man," and reads 2 Cor. v: 9. Phil. i. 21-25. "What was Paul's desire? It was this, that his inner man might be relieved from the clog of clay of the outer man, and, as a disembodied spirit, depart and be with Christ, and with all the others gone before him.

But Paul says, "to put off the old man (nature), and to put on the new man, which, after God, is created in * * and though the outward man perish, yet the inward man is renewed day by day." Now what is Paul's "inner man," "he delights to the law of God after? Rom. vii. 22. "I see another law in my members, warring against the law of my mind, and bringing me into captivity. * * So then with the mind I myself serve the law of God, but with the flesh the law of sin." And he comes to other texts to be "the works of the flesh," and the other man "the fruit of the Spirit." See Gal. v. 19-24. And these two men are possessed by Paul, hence he cannot "logically" be either his inner or outer man. But he patiently and prayerfully watches the conflict, for if the inner man puts off the outer, he will exclaim, "I have kept the faith," and if the outer is victorious, "I am a castaway."

Spirit. Mr Hughes declares, is "the inner man of Paul," yet Paul never said so. Webster says: 1st. First, principle; wind, or in motion, breath." Solomon testifies that "man goeth to his long home * * the dust shall return to the earth as it was, and the spirit (breath) shall return unto God who gave it." Ecc. xii. 5-7. What is "the dust," in the 7th verse? It is the "man" of the 5th. Compare with Gen. ii. 7. "God formed man of the dust of the ground." See Gen. iii. 19. "till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return." No separation" in that sentence—but one limited at; yet what is alluded to by Solomon to this, "and the spirit shall return to God who gave it"? Let us analyze that; first, the spirit is a gift from God; second, man receives that spirit from God for his nostrils,—see Gen. ii. 7,—and God is the one that gives it. And this gift is a free gift to all of God's creatures—see Gen. vii. 15, 21, 22; yet at the death of those creatures the spirit returns unto God, who gave it. Hence the scriptures makes no discrimination of this spirit of God, whether in a righteous or wicked, good or evil, it, the spirit, belongs an universal gift.

Hence all the deaths spoken of in the Scriptures speak of man giving up the ghost (spirit or breath). See Abraham, Jacob, Stephen, Ananias and Sapphira and others.

Mr. Hughes defines Hades (Hebrew) Sheol (Greek) grave, as having two apartments, one very hot, the other, "Abraham's bosom." I do not doubt he believes it, yet is it true? "The Oracles" no where say so. Abraham was buried by his sons, Isaac and Ishmael,—in the cave of Machpelah—before Moses." "David slept with his father (not in A.'s bosom), and was buried in the city of David," Jesus was buried "in a sepulchre that was hewn in stone, wherein never man before was laid." And Job's terrible language, "Why died I not * * for now should I have lain still and been quiet, I should have slept then had I been at rest, with kings and counsellors of the earth." "Samuel was buried in his house at Ramah" So that the Hebrew (Sheol) and the Greek (Hades) mean and should be translated the grave.

I find there is no possible chance to harmonize the assertions of man with "the Oracles" of Jehovah, hence I shall bring my review to a close. In admonishing the young man having "zeal without knowledge," for him to search the Scriptures, and in so doing, he will find his reviewer correct in all the quotations used against his assertions. Then if he has any desire to benefit his fellow man, preach as "the Oracles" speak; set forth "sound words," and by so doing, "save himself" and some of his hearers.

But so long as he teaches the people the fable "that God has given life spirit to man, and yet the gift is the real man instead of the man it is given to, and that God purposes to punish "the gift" for the things that come, the creature "of dust" and "of the earth," does, is contrary to common sense, "logic," and "the word of God, the living oracles."

I do not say it is not popular teaching from the pulpit of the 19th century, yet I believe I have faithfully proven by the Scriptures that God has never threatened "the gift of God" to man, or to punish that gift for any transgression man may commit whatever, but invariably punishes man, the creature he made the gift to, and never will unless God changes, and that is not believed by

BIBLE READER.

Our last Centennial Visitors.

THE SURPRISE.

Not feeling well on Tuesday evening, October 31, I retired early. In the morning some dozen of the tinkling of the bell and prompted me some relief to wake and look my accustomed seat at the table with my back to the usual entrance to the dining room, and with a bouquet was sipping from my cup, awaiting the coming of the family. Soon husband came and took his seat at the end of the table at my left. As we were now in momentary expectation of the family coming in, the sound of some footsteps that stood us all, my affection, but supposing it a friend of Willie's, did not look around. Just then there was a lull, which caused me to look up and exclaim, "Why?" Instantly I turned my head to the left, and there, almost between me, stood Brother Chaplin, with beaming eyes and laughing face, the first intimation we had of his being within seven hundred miles of us. "O! O! O!" was all I could utter, while I sprang to my feet and clasped his hand, only to drop it the next moment and embrace his wife, whom the next glance had revealed, heightening if possible our surprise, as we had not dreamed of seeing her. But the climax was not reached until after we were seated at the table, in answer to my query how they could get in this morning, and put their things off and I not hear them. Annie told her story: "Oh," said the little elf, "they came last night, and I sat down at supper, and we talked in suppressed tones, and Brother Chaplin drew his boots before going up stairs and told me not to tell you that his wife had come; and I told him I would not tell you either of them were here."

Thus the trap was set and in the morning sprang to artfully upon her game.

THE SERMONS.

Would I could give them as they fell warm from the living lips. As of old, when the disciples came together to break bread, Paul preached to them, so it was with our brother, and the occasion suggested Mr. Paul.

On the first Lord's Day he dwelt upon the Passover and its successor, the Lord's Supper, as memorial institutions of the two greatest events of Revelation, viz: The deliverance of God's ancient people from their cruel Egyptian bondage, and the sufferings, death, resurrection and coming again of our Lord Jesus, that great Shepherd and Bishop of our souls. This discourse made us glad that for over thirty years past how we had been honored in the observance of these parting words of our Lord—"This do in remembrance of me."

The next Lord's Day, on the same occasion, our brother preached to us, ready to depart on the morrow. In a running commentary on John vi., he traced the parallel between the typical manna and the true Bread from heaven, of which if a man eat he shall live forever. In this it was clear that the Lord's Supper is something more than a mere remembrancer; it is a setter forth of that vital union between Christ and his church, as shown by these words: "As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me." This living union to Christ was shown to be wrought by the Holy Spirit, as it is written, "It is the spirit that quickeneth; the flesh profiteth nothing." Thus is implanted in the believer "a well of water springing up into everlasting life." No marvel that the observance of the supper is life-giving, when it is the very experience of the believer's life. The view was both melting and inspiring, and caused us to extoll the God of heaven, and to most fervently pray that our brother may be helped in the future as he has been for the last three-and-five years to preach the word.

By this we grow and thrive, and arrive at the perfect stature in Christ Jesus. It is here we find the green pastures and the still waters. It is here the soul is restored and enabled to walk in the paths of righteousness for his name's sake. It is here we learn as we come down to the dark valley and the shadow of death, "Thou art with me; thy rod and thy staff they comfort me." It is here that a table is spread before us in the presence of our enemies, our head is anointed with oil and our cup runneth over. It is here we learn that goodness and mercy shall follow us all the days of our lives, and we will dwell in the house of the Lord forever. O hallelujah to the name of God the Lord!

How we prayed here for once again, and probably for the last time, we have been led from this wondrous table scene by the Lord's servant of another, and had the pleasure of greeting them to the Lord.

This visit, with the handiwork of our beloved sister, in the beautiful Grecian ornament she left suspended over the center table form a most satisfactory crowning to our one hundred Centennial visitors.

Here's a basket of rare floral splendor,
Sent by a friend, full of love and care,
Filled with sweet fragrance,
Gathered from the lowly flower,
God's meadows, vine and meadow,
All creation's jewelry:
Earth's treasured musical notes,
Treasures of the ocean sea,
Heaven's glory,
What is that by the end of me?

Soon where earthly beauty blends not,
No sorrow of human kind;
Safe—safe on the holy,
We shall be within thy walls,
There beside heaven's fair river,
Trees, beneath life's wonder tree,
There, with sweet immortal treasure,
Ever with the Lamb to be.
Home of glory,
That shall be by the end of me?

Yours, in the hope of meeting there,
R. & E. S. WILLARD.

HAVANNAH, Ill., Nov. 21.

The Threshold.

The threshold is the open road-way into the palaces of home and the embrace of love. It is the recognized line between the stranger and the acquaintance, between the weary journey and the asylum of rest. It is the holy boundary which, when wandering afar, the heart jumps again to cross, and crossing greet those from whom it has been sundered. On its golden border, eager, jubilant feet are treading, and there waits the clasp of warm hands and the kiss of deep affection. What thrilling recollections throng around the oft-frequented spot! What sad and tearful partings have there been enacted! How souls have rung with anguish as those stayed and those went on their way! We have all seen our beloved stand within the open door and pass through blinding tears at the receding form after which all the wealth of human love went out to intense yearning. We have seen the treasure of our homes borne across the sacred line, lying still and low, answering no sobbing voice, responding to no pressure of the lips. We have seen the young bride step over the threshold, leaning upon the arm of her chosen one, going forth alone with him to the unknown future, and bidding a tearful farewell to every dear scene of the past. We have seen a bounding form leap from the highway to the old, well remembered resting place, and with foot upraised and hand on the latch wait for the bursting flood of congratulation sure to surge out of the open door. Place of partings and greetings, place of welcomes and farewells, place of chastings and readings, place of holiest memories! But no earthly threshold abides permanently for us. We shall all one day cross it never more to return.

Nevertheless there is a threshold that eternally endures. This side are the beckoning angels; swinging over it are the gates of pearl; all about are the firm foundation stones of beauty; all above it the crystal jasper wall; while within and beyond, "where foot of mortal never hath been, wrapt in the radiance of a sinless home," is the palace of the King, and the unchanged life throne and the countless troops of seraphim, the smile of God, and the splendors of eternity. And, gathered from countless graves, there will one day come to cross that golden threshold such a goodly company of saints, such a shining throng, singing such sound-shouting sacred songs, and wrapped in such joy! Friends whom the cruel grave and human recluses hand hath long sundered; warriors of the holy cross, from a weary strife and a hard won victory; little feet that lost their way on the tangled plain of earth; kindred of sweet ways and saintly memories; loves of the elect of heaven;—all these will break the grim silence of the tomb, and at the Master's signal spring forth in tireless splendor to meet on, and pass over, that new Jerusalem threshold, for one long meeting within; so long in years and cycles that no chronicle can count or reckon up the fathomed ages of eternal bliss.

Toward that threshold human pilgrim feet are pressing. Open bright portal immeasurable hanging eyes are fixed. The "lamps of myrrh light" are lighted here and forever. The family gate is open and never shut. There is music and dance for all who attend to the bread of the home. No cherubim with beaming sword of fire stand heavenly to beckon them away. The summons to depart is heard not. Celestial recognitions sound as glad welcome. And again the cry, "Come and welcome!"

Let us depart. What matters it if the pains of separation rend us here? What matter though the dear home threshold disappear, and with it all who walk with us hand-enclosed smiles or tears crossed treasured border? We are born to possess the better. The far-reaching, with embracing promise, "All is yours," (1 Cor. iii. 21.) is such a legacy as only the name of Christ hath in the precious Savior. Faith cries, "Our feet shall stand within thy gates, O Jerusalem." Psa. cxxx. 2. The heart leaps toward its shining doors. Every limb and every joint stretches for its rest. The earth groans, and the winds sigh for eternal relaxations. It is coming—almost come. O blessèd angel soul, press onward toward the heavenly threshold. A few more steps it may be, and that will cross it. Thing of that glad moment! Think of the bright beyond!—*D. T. Taylor, in Bible Banner.*

Childhood and Character.

The germs of character are most rapidly developed in childhood and youth, especially under maternal care and influence. If this influence be of the right kind, the result will be favorable. If not then the reverse. A serious mistake in domestic training at this time of life is apt to be fatal, or at least so far that the mischief done can never be fully repaired, or the effect counteracted. It may be modified, but it can never be cured. We have somewhere met with the remark that what a child is at seven years of age, such it is likely to be throughout the whole course of its life. So far has the work of development progressed at this early period, so fixed the current of thought as indicated by the power of habit, that it may be layed down as a general fact, that what a child is at the age referred to, such it will continue to be at a more advanced period of life. It may perhaps be wiser or foolisher, better or worse; but, as to all the essential elements of character, it will be a substantially the same. Thus the child of seven will be the man of forty. Hence the responsibility of parents and others who exert a home or a general influence.

For good, or for evil, for weal or for woe, will such an influence must certainly be.

Parents and others having charge of children should not forget that the very process by which they form the character of the child reacts upon themselves in the development and strengthening of their own principles and habits. Hence negligence and indifference are fixing their impress upon the soul; and this perhaps is the reward—perchance the retribution.

Here, as everywhere throughout the government of God, the law of the retribution works with infallible certainty. It is simply sowing and reaping, for whatsoever a man soweth that shall he also reap.

From the cradle to the grave this great work of development is going on with a wonderful fixedness of intensity as true as the needle to the pole. Everybody influences everybody else. Every thought, feeling, word, act, aye, and every neglect, is leaving its indelible impress somewhere. All the institutions of society, all the business of life—its trials, its struggles, its pleasures, its occupations—all point in the same uniform direction. That mysterious transcript of a human life which we call character, is every where taking form and shape, and crystallizing to the figure of a ruined, or perfect manhood.

Nothing but character, in this world, is permanent. All else is passing away. But character, like charity is its brightest jewel, is eternal. It is the man himself, and when rightly formed, the very soul of his being renewed in the image of God. In one important sense, at least, it is heaven or hell. It is the source and seat, and center of his happiness or misery, to this world and in the next.

And why? Because it is *the man himself*. The future saw the seed in the morning, withheld not thy hand in the evening; for thou canst not tell whether shall prosper this or that, and if it is simply a question of sowing and reaping let us not be weary in well doing, for in due season we shall reap if we faint not.—*The Append.*

The Sin of Witchcraft.

"And when they shall say unto you, seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead?

To this I say to the following: If they speak not according to the word it is because there is no light in them. Isa. viii. 19, 20

In modern times, the doctrine of Witchcraft is supported thus:

1. That the soul of man is immortal.

2. That death is the gate to endless joy.

3. That at death they enter upon their reward or punishment.

4. That at death they are endowed with superior intelligence.

5. That they are ministering spirits to the living, having their abode in heaven above earth as they wish.

The modern doctrine is an improvement upon the theology of the days of Saul. But the Bible sweeps away this cunningly devised fable of ancient days, and with it the doctrine that dead men can converse with the living.

Thus the Holy Volume teaches us:

1. That God made man out of the dust of the ground and gave him life with his own breath, Gen. ii. 7.

2. That he warned him that for transgression he should be deprived of life, and turned again unto dust.

3. That man is yet under the sentence of death, and is mortal and corruptible.

4. That those who seek for immortality shall receive it at the resurrection.

5. Death came into the world by sin; it is the last enemy; and that Satan has the power of it; and they will be destroyed together. (2) Gen. ii. 3, (3) Heb. ix. 27; Job iv. 17; Rom. i. 23, (4) Rom. v. 12; 1 Cor. xv. 51-55; 1 Tim. vi. 15, 16. Also

"That in death there is no remembrance of God."

"That in that day their thoughts perish."

"That Sheol or Hades is a place where there is no work nor device nor knowledge."

"That the righteous are not to be with Christ till he comes."

"That the dead are all asleep, and the keys of death and hades are not in the hands of familiar spirits but of our Lord Jesus Christ."

These facts are certainly sufficient to show that the familiar spirits do not come from the dead, and they do not, and cannot, bring up any one from the dead.

WALDO MARSH.

(To be Continued.)

Hints.

Don't complain of the selfishness of the world. Deserve friends and you will have them. The world is teeming with kind hearted people, and you have only to carry a kind sympathetic heart in your own bosom to call out goodness and friendliness from others. It is a mistake to expect to receive from others welcome, hospitality, words of cheer and help over rugged and difficult passes in life, in return for cold selfishness, which cares for nothing in the world but self. Cultivate consideration for the feelings of other people if you would never have your own injured. Those who complain most of ill-usage are the ones who abuse themselves and others the oftenest.

Smiles of God.

We love to share the smiles of our friends. How they cheer and brighten our pathway! They infuse indeed into our hearts a wondrous joy, and seem to inspire us with new life. How much of real sunshine and heartfelt joy do the smiles of those we love beget within us! They cause our whole horizon of life to become more fruitious, as if some new sun had arisen in our skies. Smiles scatter many dark shadows from our pilgrim way and set the bright bow of promise arching over all our heavens.

But the smiles of the Lord are infinitely more cheering and glorious than those of any earthly friend. They transcend by far the smiles of those we most tenderly and dearly love.

THE RESTITUTION

PLYMOUTH, IND.,... Dec. 6th, 1876

EDITORIAL DEPARTMENT.

☞The paper is delayed this week, on account of not getting paper in time. It was ordered in due and should have been here promptly, but by some mistake unknown to the printer, it did not arrive. Delays are sometimes unavoidable, but our subscribers will bear with us when we do the best we can.

☞Our friends have decided to hold their meeting in Plymouth, on Saturday and Sunday before Christmas. This was deemed necessary in view of the fact that the stockholders of the Christian Publication Association must, according to its by-laws, meet on Monday, Dec 25th. We hope to see a goodly number of friends from all parts present. A number of brethren from other states have stated that they will be present.

☞We advertise some papers in order to have them forwarded to us for the year to come. We must have a certain amount of these in order to keep up with the times. We select those that answer our purpose best, so far as news, historical, literary and scientific essays are concerned. All these papers have their excellencies—with, perhaps, some defects. We are always in our studies; neither reading unpublished matter, nor commending its perusal to others.

Jewish Restoration.

The signs are increasingly plain in the East. The day is not far distant when the land so long trodden down by the Gentiles will again become a land of renown. The following item from the last number of the New York *Independent* bears upon the new question:

We recently mentioned that the migration of Jews to Jerusalem had become very large in the past five years. The Rev. Hyman Corbett writes from the Holy City as follows: "The Jews here greatly outnumber all others and their numbers are constantly increasing. The aged are returning here to die. Near the Garden of Gethsemane there are a vast number of nearly new graves—many as yet not used. In the Jewish quarter of the city are found, perhaps, the saddest looking people on the face of the earth. Their countenances do not indicate a ray of joy or hope. Not all Jews who come here are poor. Quite a town is springing up outside the north and west walls of the city. Some wealthy Jews are building fine houses with gardens to themselves. One rich man from London has built towers for one hundred and fifty families of poor Jews. A number of houses are nearly completed, built by a company."

The Association of America.

It will be remembered that a certain plan of cooperation of churches was suggested by certain brethren at the Indiana state meeting last August. The programme was published in the RESTITUTION and submitted to the criticism of the brethren. It was not intended really for the paper but the matter came up in such a form that its publication was deemed proper by those having charge of the articles. There has been a very free and open expression upon the subject by many of the best scholars, and the general verdict is that the association is not in harmony with the spirit and genius of the Gospel. In view of the almost unanimous voice of our readers we can think that the committee will not refer to the matter further. It may be necessary to make a report formally in order to dispose of it finally, but further than that there will be no necessity of saying it, so it appears to us. It has been thought by some that the articles of association were adopted by the Indiana conference, but this is a mistake. The whole subject was deferred until the meeting in December until which time our brethren would have ample opportunity to discuss the merits and demerits of the enterprise. Suffice it to say that as the feeling is very strongly against such a project it is probable that it will cease to be "a bone of contention." We are not speaking by the authority of the committee or of the conference, but are merely presenting the facts as they appear to us. We do not know how all the members of the committee feel up on the subject, but it is perfectly safe to say that they are willing, so far as we know, to conform to the general opinion of their brethren in matters of this sort.

We do not care to enter into a discussion of the subject further, only hope our friends will labor for the furtherance of truth whether they believe in organization or not. The same cooperative plan should be adopted all admit, but just what that shall be is not explain.

The brethren will probably consider it wise to introduce some plan of cooperation at our meeting but in one desires to bind articles of faith upon the church. The members of the committee are as strongly opposed to "creeds" as their critics and would repel any idea of that sort. They desire to see more harmony of action among those looking for the coming of our King. Hence the plan of cooperation was suggested. But in no way or form does the committee wish to lay burdens upon the neck of the disciples. Our brethren will find an article or two in this number bearing upon this subject. Evidently there are two sides to this question but no one should be mean minded in view of a desire to have more harmony and unity of action among those who believe the Gospel of Christ.

Is Christ Reigning in Heaven?

I would say to our worthy editor that I have but one hobby, and that is the Gospel of the Kingdom. That theme I preach where ever I go. But if all points of difference must be branded as hobbies, and all articles on them discouraged, then I know not on what subject to write. I supposed that the new heavens and earth and probation in the future age would be points on which we, as a people, could agree,—but was sadly mistaken. I now venture to write an article or two on the mission of Christ in heaven. This may be called wild speculation, but I will endeavor to stick close to the language of the Bible; and to follow Paul's advice to his son Timothy, and "preach the word," being "instant in season, out of season, reproving, rebuking and exhorting with all long-suffering and doctrine." 2 Tim. iv. 1, 2.

1. As the antitype of Aaron in the antitypical sanctuary in heaven, he can have no throne, no royalty. The Apostle Paul declares that the tabernacle on earth was an "example," a "pattern," a "figure," and a "shadow" of "the true tabernacle in heaven which the Lord pitched and not man." Heb. viii. 2, 5; chap. ix. 9, 23. Now, in this pattern figure, shadow or type of the heavenly tabernacle in which Christ has been officiating during eighteen hundred years, there was no throne, no king, no royalty. Aaron did not belong to the tribe from which the long line of kings had been selected. Thus, in selecting a royal type of Christ, as a king or ruler, Paul had to look elsewhere for a pattern or type. Thus he went back to a priest who lived contemporaneously with Abraham and who was a kingly priest upon his throne in Jerusalem; and whose priesthood had no place in the pattern, or figure, representing the great antitypical tabernacle in heaven. Neither Melchisedec nor his priesthood are declared to be a pattern, type, or figure, of anything appertaining to the tabernacle in heaven. Melchisedec was a royal priest upon his throne in Jerusalem. In its proper place I will show that Christ will be the antitype of the Melchisedecan priesthood when he shall be a priest upon his throne in Jerusalem on Mount Zion, where his royal sacrifice is located. I repeat, that in the perfect type of things in heaven, no such priesthood was represented in that divine pattern there was no royalty, no throne, no king, no kingdom. Christ's work as the antitype of Aaron is to make an atonement for transgressions under the first covenant. Heb. ix. 15. To this agree the words of Peter. Speaking of Christ's position and work in heaven, he says: "Him hath God exalted with his right hand to be a prince and a Savior, for to give repentance to Israel and remission of sins." Acts v. 31. Thus, his work as the antitype of Aaron, is to intercede for the transgressions of Israel under the first covenant; and as a Savior and high priest during this dispensation, to intercede and grant pardon for all who shall comply with the condition under the new covenant. His position and work in heaven is not that of king or ruler, but that of 'Prince and a Savior to give repentance and remission of sins." Thus the functions of his position are exclusively ecclesiastical and not civil or royal. In this respect, in the language of Paul, he is exalted, "Far above all principality and power, and might, and dominion, and every name that is named, not only in this world (*age*), but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body." Eph. i. 21, 22, 23. Thus, the most exalted position Christ occupies in heaven is to be the head of his church which is exclusively ecclesiastical, and not at only politic. The highest position he occupies in his relation to the civil polity of the world is that of "Prince of the kings of the earth;" (Rev. i. 5) but when he returns to assume the government of the world, upon his royal head will gleam many crowns the insignia of his right to the empire of this world) while flashing from his crimsoned vesture (rolled in the blood of the pampered royalty of earth) shall be seen the lofty titles—"King of kings and Lord of lords." Rev. xix. 12, 16. What a contrast between the two positions. Now, he is only the heir or prince of the kings of earth, but then he is King of the kings of earth. Now he is only the Lord or head of his church, which is his body; but then he will be the Lord of all the proud lords of earth; and the royal head of the body politic of the world. No one is excusable for mistaking two positions so diverse in all their features. He is now the nobleman who, having gone to his father's throne to be invested with authority to govern this far off province now in revolt, is waiting until his father shall make his foes his footstool by investing him with authority to rule over them; and then return, and exercise this authority in the place and over the people from which he had gone away. Psa. cx. 1; Psa. viii. 5, 6; Heb. ii. 5, 7, 8; Isa. xlix. 12-27. According to the first reference, the Son has no part or lot in the work of reigning or placing his enemies under his feet. The Father does all this work single-handed and alone. The Son sits passively at his Father's right hand until his Father makes his enemies his footstool. This text is so plain that it will admit of but one construction. Referring to his Lord, David said: "The Lord said unto my Lord, sit thou at my right hand until I (not he) make thine (not our) enemies thy (not our) footstool." The second text referred to defines the sense in which the Father makes his Son's enemies his footstool, namely, by giving him dominion over them. Thus the Psalmist exclaims, "What is man that thou (the great God) art mindful of him? and the Son of Man that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet." According to the foregoing, the Father reigns alone. He accomplishes the entire work of putting all things under his Son's feet. The same thou who made him a little lower than the angels, puts all things under his feet. The Son had no more hand in putting anything under his feet than he had in creating himself. And lastly, the Father puts all kings under his Son's feet by giving him dominion over the works of his hands. Thus, the Father makes Christ's enemies his footstool by investing him with authority to rule over them; and as we shall see the Son will exercise this authority when he shall return from the far country to rule upon his own throne and over his own kingdom. It is one thing for the Father to make Christ's enemies his footstool, and quite another thing for the Father to place his feet upon that footstool. He makes his Son's enemies his footstool by investing him with authority or giving him dominion over them; and the Son exercises this authority by blessing all loyal kings and judges of earth, and executing all who will not submit to his authority; (Psa. ii. 8-12) or, according to Christ himself, by sharing the glory and honor of his kingdom with his faithful servants during his absence, and slaying his enemies who will not submit to his rule. Luke xix. 15, 17, 19, 27. Paul applies Psa. viii. 4-6, to the Son of God; and (1) he locates the time and place of his reign. Paul says, "For unto the angels hath he not put in subjection the world to come whereof we speak." Heb. ii. 5.

1. The pronoun we, includes Paul and David.

2. He quotes from the eighth Psalm, exclusively.

3. The dominion of Christ belongs to the world to come and not the present world. The angels have a title to the dominion of the present world, and will hold it until the ushering in of the world to come. Why affirm that God hath not put the world to come in subjection to angels, if the present world is not in subjection to them? Christ would be a usurper to assume the control of this world,—*ekoumenen*, this earth and its organized governments. Not only so, but he would convict himself of having borne false testimony before Pilate, when he affirmed that his "kingdom is not of this world" John xviii. 36. If his kingdom belongs to this dispensation, then the charge of the Jews would have been true, that he had usurped the authority of Cæsar, and, therefore, that the charge of treason, according to Roman law, was true. But in as much as his kingdom belonged to a future age or order, beyond the reign of Cæsar, the charge was false. Pilate believed Christ instead of the Jews, and thus proclaimed him innocent of the charge of making himself king instead of Cæsar.

4. The Father puts all things in subjugation to his Son, or under his feet. The Son is perfectly passive until the Father crowns him with glory and honor, or invests with authority to rule the world to come. As the nobleman Christ is now in the far country "to procure for himself royalty." Luke xix. 12, Diaglott. "Having received royalty he returned," (verse 15) and shares the emoluments of his kingdom with his loyal servants, and executes his enemies who will not submit to his authority. Verses 15-18, 27. According to the foregoing parable, Christ does not go into the far country to reign with his Father in heaven, but to be invested with authority to reign upon earth, not during his stay in heaven, but when he shall return to earth. He does not exercise a single function of a king in heaven, or until he returns to earth. Till then he has no kingdom to share with his joint heirs—no authority to execute his enemies. The nobleman in the parable did not go to the palace of Cæsar to reign with him, but to be invested with authority to reign over a foreign province. If we should read in Roman history, that Cæsar had honored a young man of royal birth, by permitting him to sit upon his throne until he had put down a rebellion in the province over which he purposed this nobleman should reign; would it follow that therefore he must have reigned with Cæsar either over that revolted province or anywhere else while upon Cæsar's throne? No nobleman ever went to Rome for any such purpose; but to receive authority to rule the province from which he had gone away. And if he should be permitted to sit upon the sun, *our's* throne, it would only be an honorary position. Just so with Christ as the Prince royal of the kingdom of God, he has not gone to reign with his Father, but to be invested with authority to rule the twelve tribes of Israel as the central kingdom of the empire of earth; and his king received authority he will return and exercise authority in Jerusalem and over the house of Jacob and the whole world. If the Father compliments his Son with an honorary seat by his side upon his throne, we must not jump to the conclusion that he is reigning with his Father. The passive position of sitting while his Father and equates his enemies, does not convey the idea of a joint reign with his Father, but just the reverse. The idea also of his sitting at his Father's side until the Father makes his foes his footstool, conveys the idea that he will occupy that position no longer. If we have no surer promise of reigning with Christ than that we shall sit upon his throne, truly, indeed, is the tenure of our title. In one of the promises Christ made to the church, (and he in no case repeated the same promise) we read: "And he that overcometh * * will I give power over the nations; and he shall rule them." Rev. ii. 26, 27. We can quote such by scores.

J. M. S.

(To be Continued.)

The Solar Mutability.

Is not our sun a power? Is not the moon also a power? Were they not set to rule the day and night from the beginning? The solar orb is the "powerful king of day;" the moon is the "queen of night." The word "rule" in Gen. i. 18 is applied also to earthly potentates, to a governor, and to a king; but it is worthy of note that the very first application of "rule" in sacred Scriptures is to the sun and moon. Moses calls the sun the "greater light," and in one passage (Ex. xxi, 8) this word "rule" is translated "power." The astronomer, Proctor, calls the sun earth's "ruler, light, fire." So it is. Science confirms the grand title given the central solar orb by Moses. Science asserts that the earth originally sprang out of the sun. We do know it is bound to it with more than sicken cords. Its very life depends upon the sun. Darken the sun and the earth is under a pall, while the moon is bankrupt. The solar universe is a vast wheel; the sun is the hub. What is the wheel without the hub? Weaken that, let that be shaky, and the wheel is ready to tumble in pieces. Repair is the only remedy. Surely these grand orbs are the very "powers of the heavens," the rulers of the sidereal expanse, holding sway over earth and every planet.

Take away the sun and our earth would be wrapped in the gloom of death. Extinguish its evanescent, mysterious fires, and the planets would congeal to barren frigidity. Increase those fires, and men would blaspheme God because of the scorching heat. Rev. xvi. 8, 9. Kindle them a hundred fold, and Nature would be in a blaze. Add to the sun's bulk, weight and density, and our earth would plunge toward its burning face with alarming velocity. Diminish its bulk and weight, and the law of centripetal force would be disturbed and ruin follow. It used to be thought that the sun was a fixed star, subject to no change. Science now dissipates the cherished idea of a stable centre. Recent discovery demonstrates the changeability of its surface, the awful struggle within its body, its diminished or increased light, its terribly spotted surface, its varying appearance in color, and its convulsed condition within and without. The human eye has within a few years detected the sudden presence of magnesium, spread all over its surface to an alarming degree. Cyclones are seen whirling in frightful grandeur. Vortices of fire, cavernous and deep, open to the wondering gaze of mortals. Masses of flame, or something resembling it, shoot up from its boiling, seething surface to a height of two hundred thousand miles. Let a solar explosion occur (and they do constantly), and earth feels it in an instant, and thrills with electric fire from pole to pole. The sun magnetizes the earth. It sometimes bewitches it. Disturb the magnetic equilibrium, and all the earth and air is convulsed.

It was only early in the seventeenth century that man first discerned spots on the sun. Whether they existed before, science knows not. To this hour they are a mystery. Within ten years a spot has been witnessed forty times larger than the entire surface of the earth! These excite wonder. How easy for God to shake this mighty orb of his own making! How easy for him to toss, disturb and weaken the forces of the universe so as to cause a general alarm among those who study and watch the starry heavens! That time has come. The entire press of the erudite world has, within a brief period, echoed this general fear. The heart of science falls with foreboding of the coming ill. The safety of the solar system is declared to be in danger. Prof. Proctor has lectured far and wide to thousands on "the death of the world." Scientific bodies gravely discuss the dire aspect of things and cry the coming doom. Our earth, says one, is to be burned up. It is to freeze up, says another. It is to smite because chaotic and blank, cries a third. On the sun's scape goat head is heaped all human woes. Bad weather is charged to the sun. Frenzied mental states are attributed to the sun. Earthquakes and storms are the sun's work. Disease, epidemics and plagues are from the sun. He is more than ninety two millions of miles away and yet is king. Sometimes he rules benignly, sometimes as a despot, then again like a wizard. Science is getting afraid of this king. He is becoming a "king of terrors." In other words, we have reached the last signs and the wise world is in mortal "fear of those things coming on the earth." Luke xxi, 26. In great apprehension of some mighty catastrophe overtaking our planet, with all its boast and bravo and hot slaughter the week, this evil generation are fulfilling our blessed Lord's words.

Within ten years, from books and journals, I have taken articles with the following titles, viz: "If the Earth were to Stand Still," The Earth in Trouble," "Nature Witnessing for God," "The Stars Speak," Wonderful Meteors," "Enormous Spots on the Sun," "Worlds on Fire," "Trouble in the Sun," "A Commotion Among the Stars," "A Magnetic Storm," "The Sun in a Fever," "The Coming Storm," "Storms in the Sun," "Wonders in the Sun," "Is the Climate changing?" "Is the Earth Sick?" "A Final Catastrophe," "Our Central Sun in Trouble," "One of the Rings of Saturn Lost," "The Sun a Mutable Body," &c. &c. &c. And now high scientific authority tells us that a perihelion period of all the larger planets is to culminate in 1880—85, that will move the center a distance of one hundred and fifty thousand miles, and so disturb this mighty controlling force that earth and air will rock with the throes of tremendous commotion, and the world of mankind be smitten with such plagues and pestilence as never before witnessed on earth.

I believe the powers of heaven are being shaken, are being strangely perturbed, are being loosened from their stability. "They shall wax old as doth a garment," Heb. i. 11. How like an old, rent, rotten, weakened, shaky contrivance makes our world-system. How much it needed renovation, restitution, recreation. The day comes on space. "The Coming Earthquake" will certainly come. It is coming. "Seek ye the Lord all ye meek of the earth; it may be ye shall be hid in the day of the Lord's anger."—*D. T. T. in Bible Banner.*

Paraphrase—1 Cor. vi 1.

We know that after the dissolution of the clay tabernacle a more glorious abode awaits us—our house not made with hands—the spiritual body prepared for all the redeemed.

For in this we groan longing for the coming of the Lord and our glorious change.

But let us earnestly take heed that the change be not to us one from mortality to immortality.

For in our mortal state we groan under the burden of sorrow, sin, and impending death, not indeed longing for dissolution, but for the promised change,—the upspringing from the mortal into the immortal life.

Now God has destined us believers for this very thing, and as an earnest of his intention he has sent to us spirit. Therefore whilst we know that eventually we must be with him, we are willing, yea, rather anxious to forego, even now the many pleasures and blessings which his mercy bestows upon us and by which he makes our mortal life appear so desirable, that the blessed change may pass upon us, that ushers us into the full enjoyment of eternal life and reunites the Savior to his people.

For we anticipate by faith the coming of the Lord, not yet vouchsafed to us.

Whereupon we jealously guard our conduct and so walk now whilst absent from him, that at his coming we may be accepted of him and enter with joy into his kingdom. A. J. H.

Correspondence.

Bro, Reed:—

It has been some time since the brethren have heard from me, and they may think that I am idle, but not so; that is not my nature. Since the recovery of my family I have been at work. My first visit was at Paris, or near that place, where we have a church, I was with them two Sundays; had a good meeting; one sister was immersed into the Christ. I then returned home, found all well. After a few days rest I went to McLean county, Ill., had meeting one night in Hayworth. Met Bro. C. P. Graham there, he took me to his house in De Witt county, held meeting there in the Fairview school house over three Sundays with good effect. The people turned out well, notwithstanding an opposition meeting held at the same time. The Campbellites tried to affect our meeting by holding meeting near where we were. From there I went to Champaigne county and held meeting in the gardner neighborhood over two Sundays. Held meeting at Bro. Russel's house, and had one of the best meetings that I have enjoyed for some time. The two young sisters Russels enlivened our meetings with good music. They both being good singers and good players on the organ, and brother and sister Russel enjoyed the meeting well. Although the weather was bad they gave us the pleasure of the house, and stayed it every night. There were six immersed during the meeting, and one of that number was the son of brother and sister Russel. That makes five of that family I have immersed. There were four young men immersed during my meeting. I returned home again after being gone thirty-two days, found all well; to God be all the praise. Your brother in Christ.

J. S. HATCH.

P. S.—I should have said after my return from Edgar county, Ill., I went to Clinton county, Ind., near Burget's corner, and held meeting. Before I went to De Witt county, Ill. While in Clinton county, I immersed one sister into the Christ. So since my family got well I have immersed right into the Christ. J. S. H.

Thomas Carlyle, in a recent conversation with an American gentleman, took occasion, in a very concise but emphatic way, to express his opinion of Darwin and the men who adopt his views. He said: "A good sort of man is this Darwin, and well-meaning, but with very little intellect. Ah, it's a sad and terrible thing to see such a whole generation of men and women, professing to be cultivated, looking around in a purblind fashion and finding no God in this universe. I suppose it is a reaction from the reign of cant and hollow pretense, professing to believe what in fact they do not believe. And this is what they have got to. All things from frog spawn; the dogsel of dirt the order of the day. The older I grow—and I now stand upon the brink of eternity—the more comes back to me the sentence in the catechism, which I learned when a child, and the fuller and deeper its meaning becomes—'What is the great end of man?' 'To glorify God and to enjoy him forever.' No Gospel of dirt, teaching that men have descended from frogs through monkeys can ever set that aside."—*Harper's Weekly.*

When the heart is hot let the tongue be unbridled.

When vice is daring let not virtue be sneaking.

What is unlawfully gained we cannot comfortably enjoy.

Partners in sin are justly sin partners in punishment.

A lion in God's cause must be a lamb in his own.

Admit one absurdity, and you invite a thousand.

A good conduct is the best answer to an evil report.

Attribute not our sufferings to fortune, they are of God; nor our sins to fate, they are of ourselves.

Morning.

The morning! it is glorious time,
Reviving to the world again
The Eden of its early prime,
Exempt of care to cast their train,
When every lip such is wet with dews,
Their pure joys to it with ransom hues;
Not such, as those of evening are,
But pearls unbreathed from the hair
Of some young bride who leaves the glow
Of her warm cheek upon their snow.
The lark is with lifting heart song
Rising the new-touched clouds among;
The lowest that By God come has told,
What both such hymn to the with earth!

Each day doth the again begin,
And no sulky breaks the heart within.
Deliver sweet from clouds of night,
Brow white shed the inward light.

Man a heart that down and lain,
Impaired with life twelve hours' pain,
And wearing that the last is past,
Wave, as the grave's, a long last rest,
Has risen again at morning's call,
Forgetting, or forevitting all;
Yielding the weary wk.ht of thought
With colors from the day-break brought,
Reading new promise in the sky,
And hearing Hope, the lark, on high.

Organization.

I have noticed with interest the various "says" on this subject. If mine may as well remain unsaid, let it go into the waste basket, and I shall concur in that disposition of it.

It is of the first importance that we so conceive each other's candor and unselfish interest in this matter, that difference of opinion shall cause no breach of friendship. If any urge a peculiar organization from selfish motives, the cases, I am sure, are extremely rare.

Circumstances may too much affect our conclusions.

The only object of organization is efficiency. The organization is not the church; it is the creature of the church, and may at any time be changed by the church. It is an act of the church putting itself in order, that it may do business in a proper manner. It has no right to prescribe conditions of conversion, fellowship or church-membership, because these conditions are fixed by the Lord himself. On these [illegible] we can only refer to the N. T[illegible]tament as exclusive authority.

The organization we are discussing is of two kinds: First, of the local church; second, of some or all of the churches combined. Neither is essential for Christian character or fellowship; both are mere business expedients.

First, That of the local church assumes the existence of the local church prior to organization. Each member is "added" to the church by baptism after believing in Jesus Christ. The act of baptism is a profession of faith and a pledge to lead a godly life according to the Scriptures. A statement and promise to these ends written out and signed will be a snare rather than a help. A list of names thus filled, I think, by Acts ii. 15; ii. 41; iv. 4; vi. 7) taken by some person acting as secretary of the church, will be convenient. The mere fact of baptism entitles a name to a place in the list. It need not be voted in nor out. Such a list may be headed: "A list of the members of the church at ——," or "A list of baptized believers at ——." On this list, or in connection with it, a brief account may be kept of each per on, and his official station, if any, noted. Officers will be elected as needed; as, elders, deacons, preachers, evangelists, helpers, etc., to serve for a definite period, during good behavior, or till a new election; for a definite period—one year, 3 ars or less—will probably be best. The church, like any other body of people acting together, may from time to time adopt such bylaws as may be necessary and not inconsistent with its fundamental principles contained in the New Testament. No rule need be adopted touching upon the most delicate Christian scruples, nor on the freedom of the greatest zeal and ability. There is room enough and time enough; and all will be easy, if charity temper every plan and act.

Every local church is, under Christ, independent in its government; and no combination of churches can acquire the right to dictate its local management; it cannot alienate that right. Yet—

Second. Several churches may unite to do in the Gospel work what they can not so well do acting separately. This has always been done. While such co-operation has in some cases been perverted to ill-u e, it has, on the whole, been as beneficial as to command almost universal approbation.

This union may be of churches by delegates, or of individuals without appointment. The style of union will depend upon the work to be done. It is of cours discretionary. Its capacity for good will be limited only by the wisdom, zeal and ability of its members. Its primary object will be obedience to the commission, "to into all the world,"—"make disciples of all nations." Its plan should be liberal enough to admit the co-operation of all who wish to help in the glorious work. We are on rough seas and in squally times; care should be taken not to Limit too much sail. O. H. L. C.

Liberty and License.

"All things are lawful, but not expedient."

Brother Heel:

Grant me a little space to express the pleasure with which I read your editorial "Put Down the Brakes." This operation is only resorted to when the machine is running too fast, or wisely but too well—in short, going down hill, with accelerated momentum which, unless corrected and controlled in time, will inevitably wreck the train.

Such, I have been fearing, was the catastrophe which threatened our high-prized RESTITUTION, from the rate of speed at which it was moving, but the timely cry, "Put down the brakes!" reassures us, and gives ground to hope, now that we are checked up, that the remainder of the journey will be more safely and wisely accomplished.

Pausing to take breath after escaping from the flood of isms, crotchets and theories in which we have been struggling, let us try to recognize and pursue hereafter the more excellent way of steady progress; instead of a comet-like speed—of prudence and patience, rather than passion and precipitation, of liberty rather than license. Liberty of thought, of speech, and of the press are good, but license of either is unqualifiedly bad. Hence the wise maxims, "Be temperate in all things," "Let your moderation be known to all men."

Some seem to think because it is written, "Prove all things by the spirit," that there is nothing proved or tried—that all things are yet open for debate. This is a mistake. When Jannes and Jambres withstood Moses, and when Hymenus and Philetus resisted Paul and declared the resurrection to be already past, neither Moses nor Paul stopped to reason with them or prove the contrary, but gave them over to their reprobate minds. So, if one now offer to prove the Bible a fiction and Tom Paine to be right, sir, shall we waste time with their folly because it is written we must prove all things? No; the distinction is broad between liberty and license—the latter is the abuse of the former and that editor will have his hands over-worked and his head over-taxed, who will give currency in his paper or attempt to refute all the vagaries of a vain or ill-regulated mind, that should be ignored and avoided.

Those obvious truths, kept in view and practically enforced, in the conduct of the paper, will avoid many difficulties and leave more room for our instruction in true righteousness. Thus we may get back to the old paths and go on to perfection, the Lord being our Helper.

Faithfully submitted by your brother in Christ. A. B. MAGRUDER.

Revelations of the Dead Letter Office.

One of the perplexities of a publishing house, is the patient answering of letter writers charging upon us all the supposed blame of not attending to business. That we are always at fault, the following from a Washington correspondent amply illustrates. He says: "One can hardly realize that there is a daily average of 12 000 or 15,000 dead letters, or about 400,000 a month. Allowing one person to a letter, there are 400 000 persons every month who undertake to send letters either without stamps, without addresses, or with cancelled stamps, insufficient postage or illegible or incorrect addresses. Many of them are without either stamp or address, and often with no signature which gives the slightest clue to persons sending them.

There are 40,000 a month received that either lack postage or address, or else have insufficient or cancelled stamps; strange as it may seem, these are sometimes the most valuable letters often containing currency or drafts for large amounts of money. It is estimated that there is about $4,000,000 in drafts and $75,000 in cash received yearly through dead letters.

This is all returned, if possible, to persons sending it; but if a portion of it fails to find a claimant, it is turned over to the postoffice fund. Very little difficulty is experienced in restoring the checks and drafts to the rightful owners, but the money generally comes in small sums, and is usually sent in the most careless, hap-hazard fashion, and the loss of these small sums and the ignorance or carelessness with which they are launched upon a journey represents a deal of suffering and disappointment. Some hard-working man may send $20, the savings of a month's hard labor, to his wife and little ones, whom he has to leave behind him; but alas! he is one of the forty thousand who trust to Providence, without stamp, or address, or else his writing or orthography are beyond mortal ken, and so the poor wife never gets the pittance, which is her all." In the face of such astonishing and startling revelations we cannot too earnestly enjoin our patrons to use great care and thoughtfulness in writing. Time and again have we sent postage to the dead letter office for letters addressed to us, but which had found their way into the mails deficient of their needful appendage. And, doubtless, other letters which never reached us where deficient in some of the particulars above enumerated. A good thing to do is to thoughtfully look at the address and postage of your letter before you drop it into the letter box.—*Golden Censer.*

The Christian's Longing.

There was a Man of sorrow, and acquainted with grief, who died upon the Roman cross for our relief; and was buried, rose again, and ascended upon high, to plead for poor, fallen man, in the presence of his Father. And he is to come again with many crowns gleaming upon his brow for those that love him.

Oh, how the Christian longs to see him returning again! Oh, yes! he is coming in the glittering, bright clouds of heaven, accompanied by all the holy angels, and with all the untold glories in splendor arrayed. For he is faithful that has promised, also good and true.

Oh, Christian pilgrim, do you not long to see him coming, with all those untold glories for you? Oh, yes! when the Lord shall stand upon the earth and proclaim peace and good will to all men, then we shall receive our crown of glory as well as everlasting joy; and peace will be proclaimed through the ages of eternity. Then all will be in one happy family forever; gather'd around the throne of God. Where there will be no sorrow, pain nor sighing, but all will be peace and joy, and love.

Oh! careless sinner! fly from the wrath that awaits thee, and come to the God of peace and love, where all will be grand, glorious and beautiful forever. J. M. HARLAN.

DIED.

Sister Mary Carter of Texas county, Iowa, aged about 8 years. She broke a dilled August 28, 1876 a years 4 re children to mourn their loss. She had eighteen years' experience in the Abrahamic faith, and she lived so becomes a disciple of Christ. As she died in the full assurance of faith, we have an assurance that we shall meet her in the kingdom. About all her family have embraced this hope, and are living in the enjoyment. May we have them in the kingdom is my prayer.

Words of comfort were spoken by the writer from Eph. ii., 5, to which great attention was given by all present. Hope the result may be good.

Your Brother in Hope,

WM. A. WEIR.

Port Leopold, Missouri, Nov. 12, 1876.

Brother Wm A Hinds aged 39 years and 5 months, at Mt Gilead, Venango county, Pa. After a short illness of one week; principal cause, getting his feet jammed, whereby inflammation set in and a stiffness on the ceiling of the heart, and both jaw ossified.

Brother Hinds was at once faithful to the cause of truth in the city of reform where he lived, and was always ready to help in the cause. But his work is done. He left a wife and three children, besides a brother who is now called to labor for us. May they look to the widow's God, and to the Father of the fatherless. We have a strong hope that brother Hinds will soon come forth to die no more. Services on the occasion by Elder H. F. Burnett, assisted by the writer.

JOHN T. OGDEN.

Bible Examiner please copy

Died, of flux, after a tedious illness, at the residence of her son-in-law, in Florida, Madison county, Iowa, on Saturday, October 28, 1876, one aged sister, Mary Hornaday, widow of our very esteemed and much lamented brother, Nathan Hornaday, and mother of our greatly beloved and lamented brother Wm. H. Hornaday, at the age of 73 years.

Sister Hornaday was born in Virginia, but came with her father and family to Franklin county, Indiana, at the age of 12 years. She subsequently removed to Hancock county, Indiana, and was married to Nathan Hornaday. She removed with her husband to Marion county, Indiana, in the year 1846, where she lived at the time of his death, since which she removed to Tipton county, Indiana, her home at the time of her death.

She early became a member of the Christian church, and lived a devoted member of the same until she embraced the One Faith, and became an obedient believer in the Gospel of the Kingdom of God. She was one among the first in the state of Indiana to embrace the doctrines of the age to come and the complete mortality of man, and has ever since lived a faithful, earnest Christian life, continually setting before her household and her neighbors an example of charity, of patience, a deep sympathy for and devotion to their salvation. Her words were words of exhortation and of encouragement to steadfastness in the faith, and to noble, earnest and Christian work.

Her great desire with reference to her own future was that they might live in the second, earnest Christian life that they would indeed and in truth be "rich in faith and heirs of the kingdom," and her deepest desire was out to all the brethren and sisters, and embraced the entire human family.

She leaves three daughters and two sons, all married, a number of grandchildren and a large circle of other brethren and friends to mourn her loss. But we weep not as those who have no hope.

Weep not for her! why should we weep?
Her God is faithful—see He says,
As through the sunshine's warmth the mist,
Her life is hid with Christ in God.

A. M. LEAS.

WINDSOR, Ind., Nov. 1.

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ANNOUNCEMENTS.

MEETING OF STOCKHOLDERS.

The Annual Meeting of the Stockholders of the Christian Publishing Association is hereby called to convene on Monday, Dec. 25, 1876, at the office of the Association, Plymouth, Ind., for the purpose of electing a Board of Directors, as per laws governing the Association.

B. S. D WIGGINS, President.
E. E. BARNHART, Secretary.

The Annual Conference of the Christian Church of Lima will be held in Plymouth, Indiana, on Saturday and Sunday, December 2d and 3d, 1876. A word of invitation is extended to the Brethren throughout the vicinity to attend.

H. S. DUTCHER, Pres.

J. I. WEIST, Sec.

DEAR BROTHERHOOD:

Pursuant to the foregoing, I do gi your ecclesiasts th t we shall ne full attendance at the next quarterly conference, to be held at Yellow Creek, Dec. 2 and 3. We hope to meet H. J. Hill, A. F. Bagger, J. T. Paine, G. M. Myers, Wm. Stapleton, Byers, and other preachers. Let there be a full attendance. Let each come prepared with a mind full of truth, and a heart warm with love. The meeting will commence Dec 2 n. Let us try to be on the ground Thursday evening, in time for meeting.

A. J. ETCHASER, Pres.

GILMAN, Iowa, Nov. 21

WHAT PAYS?

IT PAYS every *Manufacturer, Merchant, Mechanic, Inventor, Farmer or Professional man*, to keep informed on all the improvements and discoveries of the age.

IT PAYS the *head of a family* to introduce into his household a newspaper that is instructive, one that fosters a taste for investigation, and promotes thought and encourages discussion among the members.

THE SCIENTIFIC AMERICAN

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Fiercely came the tempest sweeping
Down the lake of Galilee,
But the ship where Christ lay sleeping
Might not sink in that wild sea.
Wh n he rose, the tempest ebbing
When he bade the waters rest,
Calm the little ship went sibbing
On the blue lake's quiet breast.

And the white waves, rushing past her,
Roared her keel lay smooth and still;
For the wind winds knew their Master,
And the waves obeyed his will;
Then who heeded those crushed pleading,
Waking at their startled cry,—
Sleeping now, whist comfort needing,
Savior, unto thee we fly.

When at night our homes are shaken,
And the howling winds we hear,
As in terror we awaken,
Keep us safe from harm and fear.
When the waves of pride or anger,
Rise to vex our lonely wilds,
Keep us from a greater danger,
From the passion storms of life.

—*Meredith's Herald.*

Yet There is Room.

Yet there is room! the feast is spread
For every hungry, thirsting soul;
And living streams and living bread
Are ours when once we reach the goal.

Yet there is room! the home of peace
Throws open wide each crystal door;
And voices full of love and bliss
Bid us come in and rest no more.

Yet there is room! the eternal song
Waits till our voices join the strain.
Room, room amid the choral throng,
Who praise the Lamb for sinners slain!

Yet there is room! the arms of love
Stretch wide to welcome sinner-home;
Oh, haste, no more in sorrow rove,
"Th Spirit and the bride say come!"

—*H. L. Hastings.*

Christian Association of America.

EDITORS RESTITUTION:—So much has been written anent "The Christian Association of America," that I do not wish to trouble the readers of your interesting and valuable paper with any of my views.

My feeling on that subject is simply this: If you brethren, believe that you can do more, in such an organization, for the cause of our soon coming King, organize and work.

I have examined the articles one by one, and I've studied their nature and design; I have also read all the criticisms, even to that of the Cleveland church, and in-fine to my own convictions obliges me to say that I see nothing to scare the most timid.

I was intending to be at that conference, but was hindered. I should be pleased to attend the December meeting but cannot spare the means. Our brethren near Pomeroy, Ohio, (forty-two members strong in the church) have completed an excellent edifice, which I dedicated in October, when they invited on my holding a ten days meeting, commencing on Saturday evening before Christmas.

Please allow me to give my thoughts on those articles, and let me know if I am mistaken as to the meaning of any article. I shall be brief.

ARTICLE I.—*Name and Membership.* I see no objection to this article. Every body should have a name, and what name can be more appropriate than "Christian Association," for a Christian body? "American" is only added to show its location. It is not a church, but an association of persons and churches.

ARTICLE II.—*Object of the Association.* This is the article that dictates the work of the association. Does it propose any unlawful or unscriptural action?

1. To secure a more perfect union of our brethren in their work. Is this not very much needed? The weekly issues of the RESTITUTION show the work to be very necessary, and in what way can this be more effectually accomplished than by an interchange of views in a general association? where men of age, knowledge, experience, intelligence and Christian love come together. This they did in the days of the apostles; why not in the present age?

This are to meet to develop "love and harmony." Surely this is lawful business for Christians. Two can meet for those objects and if two, a thousand can assemble for the same purposes. Two churches can legally (and, by-by-by, I mean the Philadelph) come together for such work; and if two, then all may.

"Unity in faith and practice," is named as part of the work of the association. More curious in these particulars is certainly desirable.

Every writer in the RESTITUTION aims to secure these noble ends. To the object he brings Scripture argument and strives to the light in his brethren. And what every brother strives to do individually, can we not do collectively? A brother may exhort himself, at home and among a few brethren, quite a "Solomon" when, if thrown amongst the intelligence of the body, he might find himself a novice. We need such association to make us humble and teachable. In the way more unity would be secured. I would rather obey many rules than one. As matters now stand the law goes forth from Zion (RESTITUTION) and the word of the Lord from "Jerusalem," (Plymouth). Pardon me.

"Contribution and cooperation," "expected and requested." Not commanded. Members of all bodies claim that much at least, of their services. This association is not to be obstructed, nor does it interfere with church rights. It may be that some objections are members of secret association. It is, where is their consistency?

We need some general, open channel into which, from smaller streams, contributions can flow, that the great missionary fields may be watered with efficiency. We want in some where whole business is to see that the missionary work is sustained. I see such a necessity in my own region. Had I such help a great work might be accomplished.

ARTICLES III AND IV., we pass, but re quiring study.

ARTICLE V. is not such as demands special attention.

ARTICLE VI. is fair enough. Experience would regulate that matter.

ARTICLE VII.—*Union Delegates.* I see no particular objection to this article. Churches may sometimes find it very expensive to send delegates to a great distance, and at those times the means. Let them unite.

ARTICLE VIII.—Necessity, gives rise to such a regulation. Such power, every association must have, viz: The power to guard its membership. In these times, as in former days, we have wolves in sheep's clothing—"tramps."

ARTICLE IX.—*Undesirable of Preachers.* According to the wording of this article as it now stands, there might be some changes to remove difficulties, (for no one prevent that all the articles are faultless). It would exclude some worthy ministers, who might receive to work with the association. Suppose a minister is laboring where the gospel is not preached or where the brethren are opposed to giving any paper (as at Cleveland) article 8 and 9, would exclude him. I myself could not become a member of that association. The should be changed. If I understand, correctly, a minister must first get credentials from some one of our churches; and this recommend is my view, the association confines to that effect, viz: That he is a member.

ARTICLE X.—*Church Government.* This body being a Christian Association, and not a church, has a right to choose its companions, as lawfully as any other society or family. It is a voluntary association and may say who shall be members, and by what rules and regulations they shall act.

ARTICLE XI.—*Papers.* Such an association can adopt any organ it sees fit, and, I do not know where they could find a better one.

ARTICLE XII.—*Home Missionary Board.* The right to form such a board, I do not dispute. It seems no more power than any individual Christian, with ample means and benevolent heart would claim. Had I ten million dollars to spend in proclaiming the Gospel, I should want a responsible body to manage the work. So of our churches. When it pays its funds, it wants to know where they go.

ARTICLE XII.—*Its Duties.* I presume that it will not be disputed that no duties are here named that any one Christian could not lawfully exercise, with his own means, nor that any one church might not do with its own funds. Why might not two churches unite to carry on such enterprises? And if two, then any number that could co-operate.

One Christian could not be called a pope for so doing, nor one church. Why then should twenty or a hundred churches be called a harlot for doing what one Christian or one church would be a rejoice to doing?

The exception, in my opinion, is sufficient. If missionary work is done, some person or persons, church or churches, must furnish the means and do it. Why can't not be accomplished more efficiently by a union?

ARTICLES XV., XVI., XVII., XVIII. and XIX., refer to matters that would be changed to suit circumstances.

ARTICLE XX. is well enough—no principle involved.

ARTICLE XXI.—*Funds—How Raised.* As to the number of paying funds, experience will fix the best methods. In No. 1. "they" should be it, and in No. 2, "their," should be him. (small matter, however). Nos. 3 and 4 might have to be modified.

ARTICLE XXII.—No objection to this article. Need Article xxiii.

ARTICLES XXIV., XXV., XXV.—I see no objections to these.

My reviews of the document, being finished allow me a few general thoughts.

If brethren said, that a "name by any other name would smell as sweet," some of our brethren don't think so.

Had the word "co-operative" been used, instead of the word "association," the same powers and work would have been Scriptural and proper.

What is a confederacy, but a temporary, "Christian Association?" That they exercise more powers than the one objected, to claim, can be seen in every report. Why not object to these?

Stand at creeds, and of the same time publishing to the world, their own "creeds" and "resolves." Our papers are full of "creeds" and "resolves," the form of legislative action. Recently, by the general assembly of the state of Ohio,—"Resolved by the Church of God in Cleveland." "That we approve of the action of the Baltimore conference." "Thus who boasted in the law, by the breaking of the law dishonors! then God? Confederacy, thou art a rare jewel."

Resolved that we don't believe as you do believe. I care not if you have a thousand creeds (feeble) so that you do not require us to make me bow to them. I have been in the Advent movement 31 years and have seen the same fear exhibited and expressed in every possible form.

The objectors want the Gospel preached to the destitute, but fear all united efforts to carry the Gospel. The result is, that a few are obliged to bear the job, and the converts generally believe as their instructors teach them.

Some of our churches, rejecting all instruction except from those in their own churches, and these, spending their time in their worldly pursuits, and but little time to study the deep things of the Bible. They are ruinous in everything but Bible knowledge.

They think that profound knowledge and experience are essential, in every trade and profession, except the Christian profession. A knowledge of the Bible is thus by instinct. With such views I do not wonder that they fall into such gross perversions of Scripture as are expressed by the Cleveland church, on 1 Cor. vii. 20. "Let every one remain in the same calling in which he was called."

But I have cut enough.

J. P. WEST JR.

A Personal Devil.

Resist the devil and he will flee from you. Draw nigh to God and he will draw nigh to you.

These personalities are spoken of, God, the devil and you.

All admit two; the language distinctly calls for three.

He hael, the arch-angel, when contending with the devil, disputed about the body of Moses, dared not bring a railing accusation against him, but said, the Lord rebuke thee Satan.

These facts entitles are distinctly spoken of. All admit two; why make a fifth or take from the third.

Then the devil heareth him, and behold angels came and ministered unto him.

These personalities are distinctly mentioned, and I could as soon think of denying the personality of the angel as of the personality of the devil. CHAS. BOARDMAN.

Report of Quarterly Assembly.

The quarterly assembly of the Church of God met, according to announcement, near Green Hill, Va. The faith once delivered to the saints was well represented from Pennsylvania, Maryland and Virginia. The time was spent from Friday night until Sunday night, in an humble presentation of the things concerning the kingdom of God, and the name of Jesus Christ, to antichristian confusion, and the uniting together with dear brethren and sisters and friends as it were, in heavenly places and in Christ.

On Sunday, the writer, by the use of the 16th chapter of the Apocalypse, and an invocation, showed that the keys of the grave to attain to the high destiny to which they are called in the gospel, they must, as a class etc., such as represented by the clean and white linen. That our garments must be white and pure, and unstained from the world; that, as subjected to temporary confinement, according to the factor of the covenant, were compelled to wear a certain particular kind of raiment to distinguish them as soldiers, so should we be in the grand army, represented in the chapter, as following him that sat upon the white horse. We must distinguish ourselves from the world, as good soldiers for our king, by putting on the white armor of God. That the three unclean spirits that are flowing from the mouth of the dragon, the beast, and the false prophet are the civil, ecclesiastical and military elements, or powers, of the world; and that they are upon the eve of great troubles, and that if we are dead with Christ, in the sentiments of the world, that the exhortation by our Apostle was to touch not, taste not, handle not, which all are to perish with the using, after the commandments and doctrines of men. That the part of the race composing those three great elements, were unclean; that they have never had their hearts sprinkled from an evil conscience, and their bodies washed with pure water; and more they were the poor, the sick, the naked, lame and maimed, laying around the pool, or Church of God, which we professed to be. And the object of the assembly was not only for the mutual edification of the saints of God, but to let our light so shine before men as to constrain them to glorify our Father who is in heaven, that they, too, be entitled to wear that robe of righteousness so beautifully described in the chapter read in the forenoon.

At night, we read to a crowded house the 24th Psalm, from which we showed that the righteous, such as those referred to in the chapter read during the day, would inherit the land and dwell therein forever, but the abhorred the wicked should be diligently considered, but should not be. It was made plain, that the Psalmist was not speaking of the present age, for both classes did and are found in this age. We know who they are, but at the first resurrection of all things which God has spoken of by the holy prophets, since the world began, man being mortal that portion of the race who is not ready for immortality, as the stream cannot rise above the fountain, must perish. Since the popular doctrine of eternal punishment fail to receive more, for there will be nothing to punish, for the glorious time will then have come when the whole earth will be fully filled with an undying population, for every opposing element to the eternal purposes of God will be destroyed, and even death, the last enemy will be swallowed up in victory. In view of his great and powerful antagonist, compared with whom all others sink into petty insignificance, the assembly, on receiving the suggestions of the Christian Association of America, agreed that we are willing to co-operate in connection with any or all of the One Faith, in doing all we can to aid in preaching the gospel to a dying world, in as much as it has pleased God, by the foolishness of preaching to save them that believe; and also, at the suggestion of the writer, to encourage any one to give, from a cup of cold water to one hundred—or more if necessary, to aid the humble servants of God in the dissemination of the truth, so that if they should fail to be of the seed of Abraham, by being baptized into Christ, and so be made immortal when the master comes, that they may receive the glorious invitation, come ye blessed of my Father, etc., for I was a stranger, and ye gave me meat, etc.; for the King will say to this class as much as ye have done it unto the least of these, my brethren, ye have done it unto me, and receive their reward, which will be electrical; th t is, they will enter on a constitution of things under which they will not die.

At the close of the meeting the brethren and sisters separated themselves from the congregation, and with hearts full of love to God and one another, gave each other the right hand of fellowship as their farewell greeting, a demonstration in connection with the preaching of the word, that caused those who witness it to take knowledge that they had been with Jesus. We were informed that several were almost persuaded to become Christians.

The assembly being displeased, old Brother Allen suggested that the congregation, one and all, contribute something to defray the expenses of brethren who had traveled a long way to preach the gospel to them, at the same time holding in his hand his own his salary, and it was generously responded to, which enabled the laborer to the master's vineyard, or soldier of Jesus, to feel as if he was not going a warfare altogether at his own charge, but that there are others who are in sympathy with him in the work of the Lord.

Before the people broke up we made a free and liberal distribution of the RESTITUTION, all being done faith in word and deed in the name of the Lord Jesus Christ, giving thanks to God, and the Father by him, unto it be to his glory. Amen. S. J. MORGAN.

WHITE STAR, Virginia.

Persons who patronize papers should pay promptly, for the pecuniary prospects of the press have a peculiar tendency to publish forward public prosperity. If the editor is paid promptly, and his books kept plain and by prompt paying patrons, he puts his paper in peace, his paragraphs are more pointed, he paints his pictures of passing events in more pleasant colors, and the perusal of his paper is of more pleasure to his people. Paste this piece of proverbial philosophy in some place where all persons can perceive it.—*Exchange.*

The Fulness of the Blessing of the Gospel.

"I am sure that I [St. Paul] shall come in the fulness of the blessing of the gospel of Christ. Now, I leave you brethren for to find Jesus Christ who died for the sins of the whole, that we all together shall be saved." Rom. xv. 29, 30.

This "fulness" is thus stated:

"Jesus was the minister of the circumcision for the truth of God, to confirm the promises made to the fathers—(hence) Rejoice ye Gentiles with his people—and there shall be a root of Jesse, and he that shall rise to reign over the Gentiles! Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope (of this) through the power of the Holy Ghost." vs. 8-13.

The fulness of the blessing of the Gospel of Christ takes this range,—"first to the Jew and also to the Gentiles," and on to the kingdom. Its most profound import confirms the promises to Abraham and to his seed, who shall "take the gate (the seat of judgment, *ever*) his enemies, and so judge and dispense the full measure of Divine favor. Gen. xxii. 17, 18; Deut. xxxii. 43; Ps. lxxii; lxxxix. 1-4, 20-36; Isa. xl. 10; Jer. xxiii. 5, 6; Dan. xii. 9-14, 17, 18, 20, 27; Micah iv. 1-8; Luke i. 31-33, 69-75; 2 Tim. iii. 15 to iv. 8.

This brief appeal of St. Paul quoted above is addressed, "for the Lord Jesus Christ's sake and the love of the Spirit," to Dr. John Hall, Dr. R. E. Sears, Dr. Edward Beecher, and Dr. William R. Taylor, whose sermons are summed up in the *Herald* and *Tribune*, Nov 21.

My spirit was stirred in me to ask these gifted clergymen who hold an honored place in the metropolitan pulpit and press of our country, Why they omit all mention of the crowning theme and the consummating glory of the Gospel—the second coming and salvation—reign—resurrection—reception? Heb. ix. 28; Acts iii. 19-21; Rom. viii. 17-23; Rev. xxi. 1-5; xxii. 20; John xiv. 3. Jesus the hope-bearer—the antitypes of the propitiatory or mercy seat, where the shekinah glory rested, "must needs come to his glory," that "all flesh may see it together, and the earth be filled with his glory."

As Moses, the mediator of the old covenant, must needs have come down from the mount with God, to mediate and administer that covenant, as "king in Jeshurun," how much more must Christ, the mediator of the new covenant come again to Zion, turn away ungodliness from Jacob; Rom. xi. 26; cleanse the sanctuary; Dan. viii. 14; ix. 24; Matt. xxiii. 39; and be the King of kings; 1 Tim. vi 15; Psalms lxxii. 11. Isa. ix. 12; Jer. xxiii. 5-6.

As the high priest of Israel in the shadow must needs have come out from within the veil (having put away their sin,) to bless the people, how much more must our great High Priest appear the second time to salvation—deliverance—restitution? Heb. ix. 1-28; Rom. viii. 21-24; Acts iii. 21; Psa. xcvii; 1 Cor. xv. 24-27.

Did you ever notice the caption of the pages and chapters expository of the N. T. Prophecies—The Coming of Christ—The Second Coming of Christ to Judgment—toward a score of times in all your pulpit Bibles? Matt. xxiv. 25; Mark xiii; Luke xvii. 21; 1 Thess. iv. 5; 2 Peter iii; Rev. i. Please look at these chapters.

Did not the Christian's calling, from the first, have special reference to Jesus' coming from heaven? 1 Thess. i. 10.

Was not the "blessed hope" anchored in this coming? Titus ii. 11-14.

Is not the "crown of glory" then to be given? 1 Pet. v. 1-4; 2 Tim. iv. 8.

Is not our faith then to be found unto praise, and honor, and glory, at the appearing of Jesus Christ? 1 Pet. i. 7.

Does not the apostolic faith know "that he who raised up the Lord Jesus will raise up us also, by Jesus? 2 Cor. iv. 13-18.

Does not the Lord's Supper make this primal truth prominent? "As often as ye eat this bread and drink this cup, ye do show the Lord's death till he come." 1 Cor. xi. 26.

Is not this second coming in every creed in christendom?

Nay, more, is not this crowning event of the Gospel age essential to the removal of present obstacles out of the way of its foretold triumphs? Can the kingdom come in other words, with the Pope, Grand Turk, and devil in it? The world needs the absence of these enemies and the presence of the Lord to insure the Gospel consummation? Ps. xvii. 26-28.

The Gospel is preached as a witness *to all nations*; Matt. xxiv. 14; and *to take out a people for his name*; Acts xv. 14. Then shall the end (consummation) come.

The abruptness of brevity please excuse, as I claim nothing but "for Jesus' sake, and the edifying of the body.

The occasion for this appeal lies in the fact that in your precious texts, in one instance, (1 Peter i.) there is a seven-fold reference to the facts and scenes of the second coming—which are all ignored, as if nothing worth.

Please note: The Jews ignored the first advent and its reference to atonement, but is that more exciting than to ignore "the second time to salvation deliverance?"

The Jews "knew not the time of their visitation," and hence were dispersed or dispersed to the four winds, and their city and sanctuary desolated. Matt. xxiii. 37-39; Luke xix. 41-44. But has not God given us a great deal more light from the fulfillment of all that, and intimates more in the development and prevalence of the papal power, with the Mohammedan over the East, and the third part of the Roman world? Are we not in "the time of the end" (of this prophetic range) where "many run to and fro, and knowledge is increased."

The Jews were reproved for not discerning the signs of their time in John and Jesus, with Rome "the fourth kingdom" then come, and the seventy weeks of Dan. ix. 24-25, about fulfilled. Mark i. 15; Matt. xvi. 1-3. How much more culpable are we who shut our eyes and hearts to the prophetic picture of the pope, grand Turk and the old serpent Satan's time apparently exhausted.

Furthermore, God has provided for any apparent delay. Heb. ii. 1-4. "If it tarry, wait for it. It is for an appointed time—and will surely come." In Heb. x. 37, this vision is impersonated "The Coming One will come, and will not tarry. Now the just shall live by faith, (not live by believing and waiting on the Lord for his coming and salvation.) But if he draw back my soul, (saith God) shall have no pleasure in him."

Respectfully submitted in the "love of the spirit," J. B. COOK.

BROCKTON, N. Y. 62 FRANKLIN ST.

The Truth Defended.

A Reply to Wm Hicks' Enquiry. "Do the Dead Literally Know Nothing?"

This enquiry, which appeared in the RESTITUTION of November 25th, is put with its ease and clearness, and certainly deserves a full and candid answer.

Mr Hicks arguing the literal import of the passage in Ecclesiastes ix. 5,—"The dead know not anything," and very fairly proceeds to quote the immediately following context, "neither have they any more a reward. . . . . neither have they any more a portion forever of anything that is done under the sun," and then argues, logically enough, (to overthrow the assumed literality of the passage,) that the last clause of the quotation must also be taken literally, (which is strictly true,) —and this convinces us to the conclusion, (to use his own language,) "Here adjust and sinner are alike perished." —No r surrection, either of the just or unjust.

Having thus brought the argument, on the premises stated, to the *reductio ad absurdum* by overthrowing the resurrection—the great foundation corner-stone of the Christian edifice—he very naturally writes Q. E. D. to his performances and quietly rests from his labors.

Now all this looks very fair and I am free to say that unless we can plainly detect the flaw in the logic, he claims the palm of victorious success. Let us, then, proceed to ask your intelligent correspondent, in full view of his argument, of whom do the passages quoted affirm they "know not any thing"—"neither have they any more—a reward—a portion," etc? The plain answer is "the dead." Then there is nothing in the context which declares that the living know not any thing—that denies to the living "a reward—a portion, etc, under the sun." Is not that the plain result of the literal interpretation against which he rebels?—that the dead know nothing and can get nothing under the sun, because they are dead and as long as they *are dead*. But the moment they cease to be dead and are raised from the death state, do they not become eligible to all things under the sun—in the land of the living? Is not this the inexorable logic from the premises by fair and reasonable reasoning?

It will not escape the intelligence of the careful reader that it is the present tense that is used in the passages quoted. Nothing is affirmed of the future of the dead, after their death state is passed. See the contrast in the language used in verse 5 b. "The living know that they shall die—but the dead know nothing."

We may truly ask: Can any thing be plainer?

Now when we turn to other parts of the Holy Volume, the testimony in support of the unconsciousness of the dead, is absolutely unanswered to and overwhelming.

David, the inspired Psalmist and king of Israel, saith "O spare me, that I may recover strength, before I go hence to be no more." Again: "Wilt thou show wonders to the dead? Shall the loving kindness be declared in the grave or thy faithfulness in destruction? Shall the wonders be known in the dark or thy righteousness in the land of forgetfulness?" Again: "In death there is no remembrance of thee; in the grave who shall give thee thanks?" Job saith "So man lieth down and riseth not, till the heavens be no more, they shall not awake or be raised out of sleep." "His sons come to honor and we know it it not and they are brought low but he perceiveth it not of them."

Daniel says "Many of them that sleep in the dust of the earth," etc, Isaiah saith of the dead "Awake and sing, ye that dwell in dust."

Jesus saith of the same class "All that are in their graves shall hear his voice, and shall come forth," implying that, till that time they do not hear his voice, and Paul saith, still speaking of the dead, "Them that sleep in Jesus will God bring with him," to wit at the resurrection and not before, and Paul again, speaking in Heb. xi. of Abraham, Isaac, Jacob, etc., long since dead, saith "These all having obtained a good report through faith, received not the promises."

In the light of this testimony, we submit that Mr. Hicks can scarcely now say the passage in question justifies with difficulties, and is simply incomprehensible, etc. As to the remaining objection that Jesus and the apostles did not correct the popular belief of their day, that there was a spiritual state of consciousness after death, we have yet to see the evidence that such was the belief of intelligent Jews contemporary with them. In the absence of proof to that effect, we need not call for any authoritative refutation of the notion. Respectfully submitted.

ALLAN B MAGRUDER.

Atheism.

Atheism is the or at terrible of all professions. If we could believe a man to be in this state—not in his speculations, but also in his feelings—we should regard him with the most sorrowful wonder. If such a man there is, his spirit dwells in darkness; futurity is to him an eternal grave—an eternal sleep—an eternal night. To him the universe is a dead and dumb conglomerate of forms without mind, and of sounds without import. The sun is day after day in the heavens; the stars night after night in the sky, but unto him day unto day uttereth no speech, night unto night showeth no knowledge. Flowers bloom and fade; but he sees no meaning in the change. Ocean rolls in mighty waves, while the heavens bending over it in glory; he hears no voice of Almighty power, with which "deep calleth unto deep." The year revives; spring clothes itself with green; the genial sun melts the snow from the valleys; verdure covers the earth; and joy sweetens the heart of all that lives. Autumn comes, painting the leaves with various hues; gentle airs begin to murmur in the woods, flint sound sweetly on the ear, with a thoughtful and solemn music. Winter enters, last; the sky darkens, the wind is chilled, the beasts of the field all come for shelter to the abodes of man; the tempest gathers itself, beats the mountain, and rolls down its deluge into the valleys; inmates dwell safely in the house, and comfort glows upon the hearth. Amid all these affecting phenomena the Atheist acknowledges no God, no thanks to Father. Amid the affairs of nations, constituting the drama of destiny and time, in all their mysterious success of causes and consequences, the Atheist discerns no sovereign intellect, no guiding providence. Atheism makes a man acknowledge no rule but that of expediency; no standard but that of selfishness; no God but that of materialism. *Jewish Chronicle.*

The Holy Bible.

The world has had six thousand years to bring on its "more excellent way." What has it devised, apart from the Bible, to heal the sores of the broken, wounded, bleeding heart? What has Rome, in her ages of martial glory, or Greece in her ages of philosophic culture and refinement done, to solve the vexed problem of aching humanity? What streams of comfort has the tool, wielded by their greatest intellects, extorted from the barren rock? What trees have they planted in the world's desert, "whose fruit shall not fade, neither shall the fruit thereof be consumed; whose fruit shall be for meat, and the leaf for medicine?" On the other hand, how many thousands, racked with pain, tortured with doubt and anxiety, agitated with remorse, darkened with bereavement—the sick, the weary, the lonely, the dying, have been cheered and comforted by the everlasting consolation of this holy book! —*Selected.*

Learn to say no. No necessity of snapping it out dog fashion, but say it firmly and respectfully.

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN"

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J. M. STEPHENSON, | THOS. WILSON,
A. D. MARTIN, | G. M. MYERS,
J. S. WILLCOX, | J. H. COOK.

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TO CORRESPONDENTS.

THE RESTITUTION elevates the final restitution of all things which God hath spoken by the mouth of all his Holy Prophets since the world began." It also elevates as a means to this end, the personal advent of the Kingdom of God on the earth, with Jesus Christ as King at its head, and the immediate gathering of his elect into one body through a literal resurrection of the dead; the bona fide reception of the Holy Spirit, as an abiding principle in the heart of the believer; and the final destruction of the wicked, root and branch, both literal and spiritual, as an only kindred traits. It also advocates a hearty belief in the Gospel, repentance, and immersion as pre-requisites to the forgiveness of sins, and a holy life as essential for final salvation.

Reigning Spiritually.

I was quite surprised, and a little grieved on reading,—in the *Bible Banner*, for August 7th, (page 59, column 3),—the following: " * * * but we belong to the royal family, a royal priesthood, to spiritually reign with Christ, as did the Corinthian brethren when they were spiritual." To the latter part of the sentence exceptions are taken. I had got so far with my lessons in the school of Christ as to have learned, that as "a spiritual seed," all true believers were constituted sons by faith, in consequence of the adopting Spirit conferred, and as children of faith they were heirs prospective, and that the heirship was in joint-ure with Christ—so that what is his is ours; his Sonship insuring our Sonship, by his Spirit given us—heirs of the promised kingdom; and that as heir of everything. "all power and all authority in heaven and in earth" is vested in Christ, resulting now in his mediation of the covenant of promise on behalf of the joint heirs until these minors should attain their majority and the time of inheriting the patrimony should come according to the specification of the will. That until the "time appointed," these heirs were to serve as "daily priests" here, in "the holy," offering up spiritual sacrifices, of "thanksgiving and praise," "till he shall come," to bestow the inheritance. But I had not learned that such "serving," however high and holy, however spiritual and "acceptable to God," constituted their inheritance, or sovereignty. I had not learned that "the nobleman who went into a far country to receive for himself the sovereignty, had returned" and assumed jurisdiction, conferring authority upon the joint-inheritors to "reign," some "over five cities," and to others, "over ten." Or, that "the stone had smitten the image," and that these earthly kingdoms had been "broken to pieces," and that the "saints had taken the kingdom," or that Christ had "bruised Satan under their feet," or that those who, in times by-gone, "suffered with Christ," and were then "sown" in death as "natural," had been "raised" as "spiritual" men, that they might "live and reign in other with him." Nor had I learned that "the third angels' message," went forth over a thousand years ago, or that it was no long since the saints "got the victory over the beast," to whom the dragon gave power, seat, and great authority; "prior to his having been in and," that we had been for eighty-four years, past in the "war of Armageddon," the saints on "the sea of glass," the "beast and false prophet in the lake of fire," Satan bound in the pit, and the devil come down unto us in great wrath because of the shortness of his time, the "day of the Lord" upon us, and we all found "repentance." Neither had I learned that the Second Adventists had got so far along in popular theology as to hold and teach a "spiritual reigning, kingdom and reign of Christ," all "in our hearts," and *ergo*, the kingdom appointed unto the twelve apostles (Luke xxii. 29, 30) was "the church," and the "title and honors," the "exercise of sacerdotal functions by the apostolic succession," ever since Peter received "the keys to open the door of salvation" on the day of Pentecost, for Jew and Gentile to enter into "spiritual kingdom"—and that, therefore, "Rome is the true, mother church," ruling the world legitimately by Divine appointment, "reigning spiritually" with infallible wisdom; and Protestantism "the apostacy," doomed to "destruction." Nor had I learned that Paul's irony to the "carnal" Corinthians had become "words of truth and soberness," until I read it there in the *Bible Banner*. But it has been said, "we are never too old to learn," and I must therefore, now learn what I never could forget when I was young. Knowledge, is power—sanctified, it is power for good; unsanctified, it is a mighty power for evil. We will then return to question the correctness of the statement that "the Corinthian brethren had reigned spiritually when they were spiritual," be one we receive, adopt and promulgate the doubtful lesson to others, which is so dogmatically set forth for our advancement in the truth. Surely, Paul and Apollos as ministers of Christ and "anointed of God," were spiritual. If any of or among them were so, and as such, had an unquestionable right to "reign and judge spiritually," if any had or did. The case of these two, Paul and Apollos, then, will determine and settle the rest. Let us, then, hear Paul. He says, (1 Cor iv. 1–6,) "Account us ministers of Christ, not heads, but his servants ministering to you as stewards, not the depositaries, but the dispensers of his grace, serving as deputies, not exercising dominion over, or reigning; but "that which cometh upon me daily, the care of all the churches," watching over them as a faithful under shepherd, in which we are not accountable at all to men, or amenable to man's judgment in his day, but we are held answerable for faithfulness to the Lord's Judgement in his day, and we cannot even judge, ourselves, but the Lord is to judge us, therefore, (do you) judge nothing before the time, until the Lord come." In verse 6, Paul charges them with being "puffed up" for one favorite minister, and set another, in which they assumed the right of judgment to approve or disapprove of the faithful or unfaithfulness, as to God's ministers in their service to him. This exercise of dominion in lordship by them over "the house of God" was the very foundation, and cause of Paul's irony in verse 8, as the most effectual mode of rebuking them simply for their spiritual pride, vain conceit, egregious blundering folly, and carnal-mindedness. (Ili. 1.) Estius says, translate—"Already ye are filled full (with spiritual good), already ye are rich, already ye have seated yourselves upon your thrones as kings, without us."

"The emphasis is on 'already,' and 'without us.' Ye act as if ye needed no more to hunger and thirst after righteousness, and as if ye had already reached 'the kingdom' for which we have to strive and suffer. Ye are so puffed up with your favorite teachers and your own fancied spiritual attainments in knowledge through them, that ye feel like those, 'filled full' at a feast, or as a 'rich' man finding himself in his riches; so ye feel ye can now do 'without us,' your first spiritual fathers.

"I would * * * ye did—I would indeed ye did reign. I would truly it were so, and that your kingdom had really begun, that we also might reign with you." (See Jamieson—Fausset and Brown in loc).

The entire context clearly indicates the very opposite of the claim put forth in the objective paragraph, quoted at the beginning of this article. Reigning, indeed! Did not Jesus say "that the servant was not above his master," * * * "if they have persecuted me, they will also persecute you," * * * and "in the world ye shall have tribulation"? Did you find it true, Paul? or did you "reign spiritually" with Christ? "Reign spiritually"! But you say, "reign?" Well, let me tell you how I reigned! Of the Jews five times I received forty stripes save one, (193). Thrice was I beaten with rods. (*Continued*), once I was stoned, thrice I suffered shipwreck, and for a night and a day I have been in the deep; in journyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things, that are outside, that which came upon me daily, the care of all the churches. Who is weak, and I am not weak? Who is offended, and I burn not? If I must need glory, I will glory of the things which concern mine infirmities. In Damascus the governor * * * garrisoned the city to apprehend me, and through a window I was let down by the wall in a basket, and escaped him, and I was shamefully entreated at Philippi, I. But from boat fully knows * * * my manner of life, purpose, faith, long-suffering, charity, patience, persecutions, afflictions which came unto me at Antioch, at Iconium, at Lystria; what persecutions I endured * * * you, and all that will live godly (spiritual) shall suffer persecution * * * if we suffer—with him—we shall also reign with him. I am now ready to be offered, * * * I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only but unto all them also that love his appearing! Therefore, brethren, dearly beloved and longed for, my joy and my crown, I have told you all about it. Here is my answer; and if you can call that reigning; "reigning spiritually," then I, Paul, reigned! But it was a sorrowful reign, one without a sceptre, without a kingdom or a crown, and one without dominion, a reign of persecution, a reign of terror and of blood! Surely it must be a most desperate case that drives its votaries or to the old position of the Papist against the Reformers for its support and this "spiritual reigning," is a "sample brick," right out of the front center of the main building, which (loving examiner), there is no necessity to look at the rest.

The writer quoted above, has the "souls," of Rev. xx. 4, resurrected, "living again," and "reigning" from A. D., 302 to 1792, (1000 years,) and has them "slain" under the fifth seal in the Dragon power (Rev. vi. 9,) prior to 302, which makes the "beheaded souls" live again, have part in the first resurrection" 908 years or more, before they were "killed," according to Wm Miller, who placed the opening of the fifth seal in A. D. 1700, and in force therein to 1792. (Miller's Lectures vol 2. p. 183). Of the 1000 years, this leaves only 92 for the "reigning," as shown by Miller vs. Morrill. Which is right? Who's mixed? But singular combinations of numbers, events, characters, and prophetic periods, may be expected when the object in view is to sustain a theory by putting "the thousand years in the past."

G. W. STETSON.

Christianity in the Catacombs.

Speaking of art in the catacombs of Rome, a recent writer says:

You recognize the novelty of the Christian painting at every step by the intensity of feeling, by the inspiration which animates those rude figures, and which determines their arrangement and suggests their forms. No picture of distress, despair, or desolation is there where desolation must have assumed its most fearful aspects. In those dark vaults you may see now the Good Shepherd gently bearing the young lamb in his arms, showing his protection to the weak and innocent; now four compartments in which are drawn subjects from the Old and New Testaments surrounded by garlands of flowers and fruit; now it is Noah in his ark; now Moses striking the rock, Job on the dunghill, or the miracle at Cana, the multiplication of loaves, or Lazarus rising from the tomb. Meanwhile only it is Daniel in the lion's den—a symbol of martyrdom by the wild beasts; or Jonah ejected from the whale, a symbol of martyrdom by water; or the three children in the fiery furnace, a symbol of martyrdom by fire. These scenes of triumphant martyrdom were painted to give courage and consolation. But no traces of contemporary persecutions, no representations of Christians slaughtered do we find nor scenes of bloodshed to awake hatred and revenge; while images of peace, love and hope, are predominant. This is Christian painting in the catacombs. This is Christianity as it was before."

The Iron Bedstead.

A definite Gospel scheme is sometimes stigmatized as "an iron bedstead." It is said, that those who use it, must be either stretched out or cut off, to fit them to the size of the bedstead.

Although this term is decidedly applied to a well defined Gospel, and we can see but little significance in using it in that way, yet we will accept it, in order to show that the Gospel is a particular scheme, for the accomplishment of a particular purpose, which must be apprehended, and received by faith in order to salvation.

1. *A bedstead is a place of rest. So is the Gospel.*

"Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest to your souls. For my yoke is easy, and my burden is light. Matt. xi. 28, 30. Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it. Again, if they shall enter into my rest. There remaineth therefore a rest to the people of God." Heb. iv. 1, 9.

2. *A bedstead has certain fixed dimensions.*

It is of a certain width, and length, and height. And it has a certain capacity, and if it is made of iron, it will last a life-time without change. So it is with the Gospel. It has certain fixed and well-defined dimensions. Its arrangements are immutable, and never can be changed. When we have learned its whole, or any of its parts, we have learned them forever.

How large, then, is this Gospel scheme? It is as large as is God's purpose concerning the world, as stated in his covenant with Abraham, and with David. And God said to Abraham, I will establish my covenant between me and thee and thy seed after thee for an everlasting covenant, and I will give unto thee, and to thy seed after thee, all the land of Canaan for an everlasting possession; and thy seed shall possess the gate of his enemies, and I will bless them that bless thee, and curse him that curseth thee; and in thy seed shall all the nations of the earth be blessed. In this covenant God has promised, that the seed of Abraham shall take possession of all the nations of the earth, and subdue them by blessing them that bless Abraham, and by cursing them that curse Abraham, and thus, bless all the nations of the earth forever and ever.

God said to David: I have made a covenant with my chosen, I have sworn unto David my servant. Of the fruit of thy body will I set upon thy throne; his name shall endure forever, and his throne as the sun before me. He shall judge the people righteously, and govern the nations upon earth, and men shall be blessed in him; all nations shall call him blessed. In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion from sea to sea, and from the river to the ends of the earth, and his enemies shall lick the dust. All kings shall fall down before him; all nations shall serve him; and the whole earth shall be filled with his glory, forever and ever.

In this covenant with David, God's purpose concerning the world is the same as it was in his covenant with Abraham. The seed of David, which is also the seed of Abraham, shall be established upon his throne, and shall have dominion over the nations of the earth, and shall judge them righteously. He shall break the oppressor to pieces; his enemies shall lick the dust, and all nations shall be blessed in him, and serve him, as long as the sun and moon endure.

These covenants teach us, that God's purpose concerning the world is this, but the time will come when all the nations of the earth shall be blessed, so as to be cursed no more. That in order to accomplish this work, the seed of Abraham and of David, shall take possession of the nations, and judge them righteously, and in this way subdue them and bless them so that the will of God will be done in earth as it is done in heaven forever and ever.

This purpose is confirmed by two immutable things in which it was impossible for God to lie, his promise and his oath. Therefore, it can never be altered in breadth, or length, or purpose, but must always remain the same as yielding belief, by which all who use it must be measured. This purpose is just as large and just as long, as the kingdom that was promised when the world was made, and which was given to Nebuchadnezzar, and afterward became subject to the Medes and Persians, due to the Greeks, then to the Romans, and which is to be given to the seed of Abraham and of David, even the kingdom where all people, nations, and languages dwell under the whole heaven.

This bedstead defines and measures the mission of Jesus Christ. He was born to reign the throne of his father David, and to perform the mercy promised to our fathers, and to remember God's holy covenant, the oath which he swore to our father Abraham. He lived for the same purpose. He died in fulfilment of the same promise, and was raised from the dead to sit on David's throne, and to fulfill the promise made to the fathers. He went to heaven to receive for himself the same kingdom. He will remain there until the time comes when he is to possess the gate of his enemies. He will then receive the kingdom and return. And when he comes, then he will sit upon the throne of his glory, and have power over all nations, to subdue them, and to bless them, all in fulfillment of the promise which God made to Abraham and to David.

This same promise made of God to the fathers, measures the hope and the consolation of all the heirs of promise, who have fled for refuge to lay hold of the hope set before them in the Gospel. It also measures the faith which was once delivered to the saints, and is the very Gospel which was preached to Abraham.

This is the Gospel of the Kingdom of God, which was preached by Christ, and by the apostles, and which must be preached in all the world. Thus we have set forth the dimensions of this iron bedstead.

3. *What are the conditions of being saved upon this plan?*

The terms of salvation upon this plan are the same to all. Whatever is necessary for one to do is necessary for all. Whatever one may neglect to do as a condition, may be neglected by all.

Faith, repentance, baptism, and a holy life are the conditions of salvation on this plan. But faith is the real condition, and all other conditions are subordinate to faith, and are the fruit of faith. Whatever else we may do, without faith it is impossible to please God. We must have faith in God, and in the Gospel, and in Jesus Christ, as the seed of Abraham and of David, and as the Son of God. We must believe in him as the Messiah of the prophets, as the Prophet that was to be raised up, and as the one sacrificed for the sins of the world; as the child that was to be born, upon whose shoulders the government was to rest; as the one whom God raised from the dead, and set him down at his right hand, till his enemies shall be made his footstool; and as the one whom God will send at that time to occupy the throne of his father David, and accomplish the restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began.

To have faith in Christ as he stands in the record, is the same as to have faith in God, and in the gospel. To have faith in the gospel is the same as to have faith in Christ. God, and the gospel, and Christ are inseparably connected together. God originally devised the gospel scheme. This gospel reveals what God has prepared to do for the world. The seed of Abraham, which is Christ, is the instrumentality by which that purpose will be accomplished.

If one man must believe the gospel in order to be saved, all must. If one man must repent, or perish, all men must do the same, or perish. If in this dispensation one man must be baptized in order to be saved, all must be baptized for the same reason. If one man must be buried with him by baptism into death, all must be baptized in the same way. If one man must be planted in the likeness of his death, in order to be in the likeness of his resurrection, all must do the same thing for the same reason. If it is necessary for one to have one Lord, one faith, and one baptism, it is necessary for all to have the same. If one man must deny himself and take up his cross and follow Christ in order to be his disciple, then all must do the same thing to secure the same end. If one man must love Christ more than he loves his father or mother, or wife or children, or houses or lands, in order to be worthy of him, then all others must do the same for the same reason. If one man must love the appearing of Christ, in order to receive a crown from him at that time, then all must. If one man must overcome, and become worthy of the kingdom, and of the resurrection from the dead, in order to sit down with Christ in his throne, and have power over the nations, then it will be necessary for all to do the same thing for the same reason. If every man that hath this hope in him purifieth himself even as Christ is pure, then if any man does not purify himself even as Christ is pure, he does not have this hope in him. Thus it is evident that the conditions of this salvation are the same to all.

4. *What about the stretching out, and the cutting off process?*

It is evident, from what has been said, that the sinner must be conformed to his bedstead, and not the bedstead to the sinner. As there is but one gospel by which we can be saved, and as the conditions of this salvation are the same to all, it follows that all sinners must conform to this particular gospel, if they would be saved. We have now come to the stretching out process. *How is this done?* Every man who is to be saved by this gospel, must be stretched to the extent of his ability, in obeying all the conditions of salvation as shown above. He must believe with all his heart, might, mind, and strength, in God, in the gospel and in Christ, who is to save men on the plan of this gospel. He must repent and be baptized in the name of Jesus Christ for the remission of sins. He must deny himself of ungodliness, and worldly lusts, and live soberly and righteously, and godly in this present world, looking for that blessed hope, and the glorious appearing of our Savior, Jesus Christ. He must love the things pertaining to this hope, more than he loves his father or mother, or his wife or children, or his houses or lands, or his own life; and after this manner he must yield obedience to all the conditions of his salvation. This is all the stretching out he will need to fit him to this iron bedstead.

Now for the cutting off process. *How must this be done?* He must put off the old man with his deeds, and become a new man. He must put off anger, and wrath, and malice, and blasphemy, and all filthy communication out of his mouth. He must put off the works of the flesh, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, strife, seditions, heresies, envyings, murders, drunkenness, and revellings, and such like. They that do these things cannot inherit the kingdom of God. Be not deceived; neither the unrighteous, nor idolaters, nor covetous, nor drunkards, nor revilers, nor extortioners, nor such like, shall inherit the kingdom of God. These are the things that must be cut off.

This at stetching out, and this cutting off will fit him to be saved by the one gospel plan.

JOEL A. SIMMONS.

The Roman Sentinel.

When Pompeii was destroyed, there were very many found in the ruins of it who were afterwards found in very different situations. Some were in deep vaults, as if they had gone there for security; some were found in lofty chambers. But where did they find the Roman sentinel? Standing at the city gate with his hand still grasping the war weapon, where he had been placed by his captain. And there, while the heavens threatened him, and while the earth shook beneath him, there where the lava stream rolled, he had stood at his post; and there, after a thousand years, he was found. So let Christians stand to their duty in the post at which their Captain has placed them.

Get to the end of things. The gold mines of Scriptures are not the top soil. You must open a shaft. The precious diamonds of experience are not picked up in the roadway; their secret places are far down. Get down into the vitality, the divinity of the word of God, and seek to possess with it all the inward work of the blessed Spirit.—*Spurgeon.*

Dare to be singular, when you see all around you to be wrong.

THE RESTITUTION

PLYMOUTH, IND.,... Dec. 18th, 1872

EDITORIAL DEPARTMENT.

☞We hope our brethren every where will make an extra effort to come to our Christmas meeting. Remember the time, Saturday and Sunday before Christmas.

☞The financial pressure of the times is nowhere more severely felt than by Publishers of Religious Papers. We clip the following, assuring our friends and patrons that it is emphatically applicable to our own circumstances. The friends of truth must sustain it in these days by a greater or less amount of sacrifice. God's cause and worship, in fact, has never been sustained in any other way. For encouragement please read Heb. xiii. 10 and Psa. l. 5. This dispensation nears its close, its peculiar work, confined to Christ's disciples, is almost accomplished, and the Son of Man will soon come in his Father's glory with his angels. "Then shall he reward every man according to his works." Matth. xvi. 27. S. A. C.

Everybody is pinched, and thousands of pinches concentrate upon religious papers. They feel the pinch of every subscriber who delays payment or discontinues his paper. Some papers have lost thousands of subscribers, and suffer exceedingly from non-payment of dues. The *Baptist Union* has lost some, though not a large number, but a great many fail to pay promptly, and on that account we are exceedingly pressed for funds to meet current expenses. Every dollar that can be sent us now will be doubly welcome; indeed without assistance from this direction we must suffer very seriously. Our friends will relieve us by sending on every dollar they can spare, and doing it promptly.

☞The war cloud in eastern Europe has not cleared away. Some days it lowers darkly, again it seems to grow lighter and whiter; but still it hangs on the horizon. There is disturbance in that direction, foretelling fear and untold complexities. The attitude of England is looked upon with great anxiety. She is now expected by Russia to do what she herself, some months ago, required as a condition of peace among the great powers. Meanwhile Servia suffers, the Christians in Bulgaria are in trouble, and all eyes turn toward Constantinople. The war may be delayed, but it seems inevitable; and when it comes it will be dreadful.

Shrewd interpreters of the Bible prophesies are studying the ominous demonstrations with unusual interest. There is thought to be an movement of fulfillment to divine Revelation soon to be consummated. The Jews are main toward Palestine, the Rothschilds (Jews) are ready to loan vast sums to Russia; and the Roman power wanes. The pope is reported to be dangerously ill, his Antonelli is dead, and the strange crisis in the political situation in our country all add interest to the times. Our Centennial year closes amid scenes of peculiar significance. The New Year must bring great events to pass.

Jerusalem the Home of the Future.

It is said that Father Beckx, General of the Society of Jesus, has a plan for the purchase of Palestine from Turkey, with a view to make Jerusalem the Rome of the future. Negotiations are being carried on with great vigor between the Vatican and the Porte through the Patriarch Hassoun. Jaffa will be made a distributing harbor, and a railroad will be constructed from Jerusalem to Bethlehem.

The forming indicates a new point of departure. Truly, Jerusalem is becoming a "burdensome stone for all people." Great events seem to be rapidly lifting up their marking pages of human history. Of course we may not know what point is to be gained in this new departure of the Pope, but one thing seems certain, and that is well confirmed by the almost unanimous drift of modern ideas and schemes towards Jerusalem.

International Exposition.

It has been remarked that the great Industrial Exhibitions have been the precursors of war and revolution. Prince Albert was the first to give these exposition a charm or compulsiveness in the world. The far-famed crystal palace was opened in London, May 1, 1851, by Queen Victoria. The number of visitors was 6,170,000. This was followed in two years by the Crimean war, involving France, Great Britain, Sardinia and Turkey against Russia. In 1855 an international exhibition was held at Paris, and was opened May 15, by the Emperor Napoleon III in person. The number of visitors was 4,853,304. This was followed in 1859 by the Franco-Austrian war, terminating in the victories of Magenta and Solferino.

The second great national exposition of 1876 was opened April 1, 1867, by the Queen, and with reference to its display of curiosities will be remembered open. This was followed by the Franco-Prussian war in which Napoleon lost his crown and the pope his temporal power. The Vienna national exposition was opened by the Emperor William, May 1, 1873; the total number of visitors was 7,254,687. This was soon followed by the present conflict in Turkey, of which the wisest can not discern the end.

In the present year has been held the great Centennial Exposition of these United States, opened May 10, by President Grant, and attended by more than 3,000,000 visitors—and what is to follow? The situation of affairs in our own country is fearful in the extreme. Is one century to be the age of this boasted republic? We shall see.

S. A. C.

Christ's Reign Confined Exclusively to the Earth.

"Christ the first fruits; afterward they that are Christ's at his coming; afterward the end." 1 Cor. XV. 23, 24.

1. The same Greek preposition occurs in the first word of the 23d verse, which is translated after in the previous verse. If the word *eita* signifies after, in one of these verses it signifies the same then in the other verse. It has been eighteen hundred years since the resurrection of Christ, and yet they that are his, are his still. Sleeping in the dust of the earth. According to the record of the work of Christ between his coming and the end of the cosmos so clearly described by the apostle, there must elapse at least one thousand years. It will be remembered by every reader of my previous article, that Christ will remain at his Father's right hand until his father makes his enemies his footstool, by investing him with authority to reign over them, and no longer. He will then return to commence his reign, and afterward the end, or rest of the dead. But how long after? Paul answers this question emphatically. He says, "For he must reign, till he has put all enemies under his feet. The last enemy that shall be destroyed is death." 1 Cor. xv. 25, 26. According to Rev. xx. 4, 5, this work of subjugating or destroying his enemies will occupy one thousand years. And by comparing the foregoing testimony of the apostle and the Revelation, it will be seen that at the beginning of the thousand years Christ will come, raise the righteous dead and commence his reign over his enemies whom the father will have given him dominion over; and at the end of the thousand years he will destroy death and raise the rest of the dead.

2. Having put down all rule, power and authority he will deliver up the kingdom to the father, by subordinating himself to the father, having been invested with supreme authority to rule the world for a limited period of time. Then the head of all things on earth will be Christ, and the head of Christ will be the supreme ruler of all worlds. Then the closing doxology can be sung by Christ and all the redeemed of earth, "thine is the kingdom, the power and glory forever." And from thence Christ will reign as the legate of his father while the sun and moon shall shine, and the days in heaven shall roll on.

3. Christ returns to Zion, the place of his throne, and the metropolis of his kingdom before he commences his reign. The Father having commanded his son to sit at his right hand until he makes his enemy a footstool by divesting him with authority to rule over them, will send "him to Zion; and then in the language of David, the "Lord shall send the rod of his strength (his son) out of Zion (and say) rule thou in the midst of thine enemies." Psa. cx. 2. What a contrast between the passive position of Christ, sitting at the right hand of his Father, far removed from his enemies, and his active position upon Zion ruling in the midst of his enemies. In the former position the Father reigns alone, in the latter the Son reigns alone. In none the Son is sitting upon his Father's throne millions of miles away from his enemies, but then the son is enthroned in Zion and reigning in the midst of his enemies. And I may add in the former the Father is ruling over Christ's enemies, while his Son is pleading in their behalf, (1 Tim. ii. 5,) and in the latter the Son is ruling over his own enemies, while the Father is interceding for them. Thus, the father says, "Yet have I set my king upon my holy hill Zion. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. Be wise now, therefore, O ye kings; be instructed, ye judges of earth. Serve the Lord (the son) with fear, and rejoice with trembling. Kiss the son lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him." Psa. ii. 6, 12,

1. According to Psa. 2, 6 and ex. 2 God enthrones his son in Zion and then sends the rod or scepter of his power out of Zion.

2. The Father commands his son to rule in the midst of his enemies.

3. The Father pleads with the king and judges of earth to submit to his Son or his Son will destroy them.

4. The Father pronounces a blessing upon all those who will put their trust in his Son. The foregoing establishes the following points beyond all doubt.

1. The Father gives his Son supreme control of this world for one thousand years, at the expiration of which he delivers up his high behest of power and reigns subordinate to his Father.

2. Zion will be the locality of his throne and metropolis. Indeed no other locality is promised Christ for his throne and metropolis in the bible I would just as soon try to remove Christ's kingdom from the earth as to remove his throne from Zion.

3. He returns to Zion before he commences his reign. Speaking prophetically of Christ enthroned in Zion and ruling in the midst of his enemies David says, "Thy people shall be willing in the day of thy power." Psa. cx. 3. And again he says, "The Lord has sworn, and will not repent, thou art a priest forever after the order of Melchizedek" v. 4. According to Paul Melchisedec was king of Jerusalem and priest of the most high God. Heb. vii. 1. Having shown in a former article that Christ cannot be the antitype of Melchisedec, according to the typical tabernacle upon earth, I will now prove that he can and will be a priest after the order of Melchisedec, when he shall be a priest upon his throne in Jerusalem. "Thus speaketh the Lord of hosts saying, behold the man whose name is The Branch; and he shall grow up out of his place, and he shall build the temple of the Lord; and shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne." Zech. vi. 12, 13. Jeremiah gives the time when this righteous Branch shall be raised up, and the place and people over which he shall rule, and for whom he shall officiate as priest. He says, In those days, and at that time, will I cause the BRANCH of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely * * For thus saith the Lord; David shall never want a man to sit upon the throne of the house of Israel. Neither shall the priests and Levites want a man before me to offer burnt offerings, and to kindle meat offering, and to do sacrifices continually. Thus saith the Lord; if ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season. Then may also my covenant be broken with David my servant that he should not have a son to reign upon his throne; and with the Levites the priests my ministers." Jer. xxxiii. 15, 21. Putting the two in any of these two prophecies together, we learn (1) that Christ will be a kingly priest upon the throne of David, when he shall reign over the house of Israel, and when he shall execute judgment and righteousness in the land. Have these predictions been fulfilled in the past? No. Then they must be fulfilled in the future.

2. Judah and Jerusalem will have been restored and be dwelling securely in the Lord, when Christ shall be a king and priest upon his throne. Has not Judah been scattered among all nations, and Jerusalem in ruins during the past eighteen hundred years? How then could Christ be the antitype of Melchisedec in the past?

3. The throne of David and the house of Israel will have been restored when this righteous Branch shall be a king and priest upon his throne. But both have been in ruins since Christ's ascension to heaven; therefore his reign, as a kingly priest, must be future.

4. From the time this righteous Branch, or king, shall be raised up, or shall be a priest and king; David shall never want a man to sit upon the throne of Israel" (or as repeated at the 21st v., "a son to sit upon his throne.") "Neither shall the priests, the Levite want a man to offer burnt offerings, and kindle meat offerings, and to sacrifices continually." David has wanted a son upon his throne, and the priests a minister, for eighteen hundred years: but when David's royal heir shall take his position upon his throne in Jerusalem, as the antitype of David and Melchisedec, from that time forward David shall never want a successor upon his throne, nor the Levites a priest. With this view, all is clear and harmonious; but so that the view which make Christ a king and priest in heaven there are insuperable difficulties. And with the view that Christ will not reign until he returns to Zion, and "rules in the midst of his enemies," as the supreme ruler of the world until he puts down all imposing rule, power and authority, gives the ex. Psa. The whole work of ruling is ascribed to the Father while Christ is in heaven, and the whole work of ruling and subjugating the world is ascribed to the son after his return to earth. He "will go out of Zion." He will "rule in the midst of his enemies." The "people shall be willing in the day of his power." He will be a priest after the order of Melchisedec forever. He "will strike through kings in the day of his wrath. He shall judge among the heathen; he shall fill the places with the dead bodies; he shall wound the heads (kings) of many countries. He shall drink of the brook in the way: therefore shall he lift up his head." His reigning as the antitypal priest of Melchisedec, belongs to the same throne, kingdom, glory, and independent rule. Why sever the fourth verse from the two verses going before, and the three verses following. What necessity of severing the connecting link in the indissoluble chain that binds the antitype of Melchisedec and David to the only throne, metropolis and kingdom promised him in the whole book of God? The fulfillment of all these predictions are either before or after Christ returns to Zion, and commences ruling in the midst of his enemies. Which?

J. M. S.

Christ's at His Coming.

1 Cor. xv. 23.

What a scene of indescribable glory that will be when the Lord himself shall descend to gather his redeemed to the home He has prepared for them! What a moment of unsullied delight, when at the shout, the voice of the archangel, and the trump of God, in a moment, in the twinkling of an eye, his sleeping saints, raised, and living saints, changed, "shall be caught up to meet the Lord in the air, and so shall they ever be with the Lord!"

All the hosts of the redeemed shall be marshalled there, in bodies of glory, instinct with Divine life—the saints of old, who on the faith of a promise were worshippers, pilgrims, soldiers—those to whose faith dens and caves bore witness—of whom the world was not worthy; the elders and just men who "died in faith, not having received the promise," shall be there; "Abraham, Isaac and Jacob;" "Noah, Daniel, and Job;" "Moses and Elias" shall be there; Abel, and the long line of Martyrs; Aaron, and the Lord's priests; Samuel, and the Lord's prophets; David, and the men of faith who sat on his throne; all God's renowned ones, the perfected just, shall stand in that scene for which they in faith waited.

"The Church of the first born," too, as the bride prepared for the Lord, shall take her place there; all down to the last re-born soul, who shall form the complement of the mystery. She, too, will recount her worthies in that morning; the many who have stood forth in other days, and who stand forth in our own days, as the witnesses of God's truth and the jewels of God's salvation, all shall ascend together, and swell the countless multitude of Christ's own—shall take their place there in their respective glories—"every man in his own order"—star differing from star in glory, and each reflecting the image of Jesus.

There will be seats too in the kingdom; thrones for rulership over the tribes of Israel; mansions in the Father's house; thrones round the throne of God; all shall be occupied by the redeemed, each invested with the insignia sovereign love has assigned him. All will "know even as they are known"—each known to each—all known to all. What a season of unutterable joy of holy fraternized communion! But the rapturous thought of each one of this innumerable company will be, they are Christ's—"I am my Beloved's, and his desire is towards me." To be Christ's own will be a source of deep mutual pleasure, then—(should it not be now?) The absorbing object of their hearts inspired vision will be Christ—to be forever with him—to behold him—to cast their crowns at his feet, paying the heart's deep homage to him in one united utterance of "Thou art worthy, for Thou wast slain, and hast redeemed us to God by Thy blood."

The power of Christ's resurrection will be applied to the bodies of his saints; they will be raised because he has been raised; by virtue of having his life and being indwelt by his spirit, they will be presented in the perfection of that life in its full triumph over death, and him who had the power of death; they are raised not for judgment—that to them is passed, Christ bore it for them—but because they are Christ's; Christ's resurrection was the first fruits, and the pledge of that abundant ingathering. He was the first sheaf presented to the Lord, the sample and earnest of the harvest that shall then be gathered into the garner of God; they will be raised up, and presented to the glory with him. He is the expression of the glory, and they stand in him. The re-united dust shall be re-animated and vivified with Divine life; the weakness shall be transformed into power, corruption into incorruption, dishonor into glory, the natural body into a spiritual body; it will bear the impress of the heavenly, even as it has borne the image of the earthly. Where is the sting of death? Gone! Where the grave's victory? Gone! Victory, full, complete, eternal, is theirs—Satan bruised under their feet forever.

The saints will stand before the tribunal of Christ to receive the rewards of the kingdom; but they will appear there as glorified saints; no stain of sin shall be there, the last trace of the curse shall have been removed, the reproach of Eden clean and forever rolled away; the death of the slain Lamb will be learnt in the light of glory, and in the presence of God.

Earth may move on still in its course and projects, as it did when its light was set in the darkness of the cross; its religion may go on too, quite compatible with its godless pursuits, until judgment break the spell of its delusion and dissolve the dream—awaking men to the deadly reality of falling "into the hands of the living God." The light—God's light—shall have been removed to its own proper sphere, there to reflect each its peculiar brightness, "shining as the brightness of the firmament"—"as the sun in the kingdom of their Father"—being with him who is the sun and centre of that heavenly system, undisturbed, unobscured by the clouds of unbelief or doubt. They are with him as in nearness on in the course of the cosmos of God, whether relating to the heavens above or the heavens beneath in the presence of his glory, they shall be presented faultless, "with exceeding joy." Will he "take his great power, and reign," swaying the sceptre of righteous supremacy over a judged and renovated earth? They will be with him there. After the course of the kingdom shall be complete, and he shall have delivered up the kingdom to the Father, will he be tabernacles in the home, the dwelling place of righteousness, in the new heavens and new earth? They that are his will still be with him. They are Christ's present and eternal portion, and their place is to be "forever with the Lord." Whether in the kingdom or in the new heavens and new earth, they will enjoy the rest of God in its perfection, and bear witness to his glory in the exalted sphere in which grace has set them, and for which grace has adapted them.

The hope for which we wait is no lost hope, but the kingdom set up, not Israel's restoration, or the deliverance of creation from its present bondage (all true in its place)—but God's Son from heaven! He is coming, not to fulfill prophecy, but to fulfill promise—"I will come again, and receive you unto myself, that where I am, there ye may be also." Judgment waits for this! the restoration of Israel, creation's deliverance—all waits suspended until the rapture of the saints—"they that are Christ's at his coming."

After the Lord Jesus has gathered his own to himself in the heavens, he will make good the prophetic word in its bearing towards the earth, and deliver creation, bringing it into the liberty of redemption.

Will may the affections of the heart be moved at the prospect! Will may the mind of that well-known Scripture reverberate in the inner man "Behold I come quickly!" Yes, he is coming to appropriate to himself those which he has purchased at his own personal cost; to whom he can say, "I have redeemed thee; thou art mine!" to surround himself with the trophies of redeeming love. The Father's will will be fully accomplished in the resurrection and glorification of those who were the objects of it for this they were saved. Our necessities were not the first cause; that is ascribed to the redemption he has wrought, and the objects of his love are prepared for the glory that awaits them. They shall stand in the clear unclouded light of divine righteousness, and be at home there. The robe in which they are arrayed is divinely righteous and meet for the occasion.

God, resting in the complacency of Omnipotent love, will welcome them himself; his own immediate presence will be their rest; his unclouded glory the sphere of their worship; God and he himself their light and their temple. He will dwell in their midst; they his people—he their God.

What a prospect! Even the anticipation of such a hope lifts our spirits above the clouds and mists of earth; but we need purified hearts to be prepared to allow the rays of that glory to reach within and shed its light abroad there. There should be nothing allowed to cast a shade with that holy scene; it will darken the vision and confuse the affections. The Holy Spirit, will be leading us within, to look after the home, and rid it of its corruptions and intruders, instead of opening the windows of the heart to allow the light of a new heaven to fill and irradiate it with its illuminating glory.

On that our constant position may be—as those who are "turned to God from idols to serve the living and true God"—"to wait for his Son from heaven," with the heart purified and the eye single, with staff and girdle, ready to welcome the shout in the air, whenever it may be uttered; ready! with nothing to leave behind that would retard on upward flight, nothing that may clash with that all-expressive—"Amen! Even so, come, Lord Jesus!"—*Selected.*

No Fear of Death in Dying.

A striking fact in connection with the dying is that they are not afraid of death. You notice this even in executions. The majority of men who are hanged are reported to have died "game." Death following injury or disease is seldom accompanied with fear. Disease dulls the intelligence so that the attention may not be fully comprehended, or there may be pain, and death looked upon as a relief. Nature, by a kind provision, seems to prepare for the flight of the spirit. As the hold upon life grows weaker, so does the desire for life grow less, and to scarcely a single instance within my experience, or within that of my professional brethren, with whom I have conversed upon this point, has not the dying man relinquished life at last without sending reluctance or fear. The several physical phenomena which accompany the act of dying vary considerably in the early stages with the causes which produce death. There is much similarity in the latter steps. Death offers then a physiognomy which once witnessed is not hard to recognize again. Among the more constant signs are the falling pulse, which gradually becomes imperceptible—the [redacted] the wrist and last at the brow itself—the extremities grow cold; the countenance changes as the venous blood courses the arteries; the skin grows clammy as the vessels relax; the eye glazes; the jaw drops; the fluids accumulate in the windpipe, causing the "death rattle," so called, as the air passes through; the breath comes short and hally ceases. As the red blood leaves the brain the judgment is sometimes obscure and the senses deficient. Speech is incoherent. Many times "last words" are imagined by affection to mean more than intended, if there was any intention at all. "It grows dark" or "more light" are common sayings as the optic nerve loses its stimulus, or strange sights may be seen or sounds heard, as occurs sometimes in the still twilight. The hallucinations of the dying may be often explained upon natural causes.

An Unseen Saviour.

As yet, we have often been told, sin not conquer love. The victory of love over absence, when that love was once grounded in presence, is a strange thing. It is part of every family history, and consecrates all our griefs. But to love one we have never seen, known to us only by his biography and by a spiritual power we can not explain, is one of the mysteries of the grace of God. And yet it a fact. Christianity is not the adoption of a principle, but the love of a person. Children who know nothing of principles, philosophers weary of theories which yielded only chaff to the toil of logic, have found in the love of a personal Lord the answer to every longing of their hearts. Here is one of the greatest facts of human history. There once lived and died and ascended from earth a man who, though never seen on earth again, has commanded the hearts of millions of men with an attachment whose bonds, like those of gravitation, are at once invisible and almighty.

Christians sometimes say, "If I could only see my Saviour and hear his voice, it would help me to a sense of his love and friendship. He would be to me less an idea and more distinctly a person." Nor is the remark entirely without foundation in experience. There is danger lest the personal Jesus may become obscure behind his doctrine, and we may think we are loving our invisible Lord when we are rather loving the truths for which he stands, his humility, grace and mercy. —*Sel.*

Man's love to God is like the changing moon; his is like the solid rock. Man's love is like the passing meteor with its fitful gleam; his is like the fixed star, shining far above, clear and serene, from age to age in their own changeless firmament.—*Rev J. M'Duff.*

Hard speech between those who have loved is hideous in the memory. Like the sight of green sea and beauty a fall into vice and ruin.

The Consummation.

The road must — where end.—
Tis not for us but those to read,
That lead to life within
The jurisdiction of God.

The storm must soon time cease,—
The storm that is re-round;
And shelter, calm, and rest,
Be joy'd among kind.

The prayers, and cries, and sighs
Which up to heaven we send
Must one day in the song
Of glory have an end.

O that we now had reached
The rest's sab[illegible] over;
That we had cherry ended,
And gained for [illegible]!

Ah, Lord! there are whiles,
And years, and days, and hours;
But none avoid the hour
Of those last verdant flowers.
—*Bible Echo.*

From Brother Myers.

Brother Read:—The last two numbers of the RESTITUTION have put in their appearance at a much earlier date than usual. Also, the spirit of the articles, and the make up of the paper, are so excellent that all combined put us in a good humor, and make us feel first rate toward everybody. We can, with a great deal of satisfaction, hand these numbers out to the world to read.

It would be quite a source of satisfaction to me to return to Plymouth and enjoy the Christmas meeting, but a combination of circumstances render it impracticable. Brother Hill, in a recent letter to me states that he expects to attend.

Brother Wilcox:—I have just read your article in response to mine. I accept your explanation. Although I misunderstood your meaning and intention in penning the phrase, "salvation by faith," yet I do not now regret that I wrote as I did, as it has been the means of drawing out many good thoughts, and enabling us to see that we do see eye to eye.

I heartily agree with you that works [illegible] motionless. It is not for an [illegible] and God blesses a man; it is not [illegible] re an act, or after an act, but in [illegible] act. Further, a man should not [illegible] God simply as a duty, but as a [illegible] sure; his obedience should not be [illegible] of the servant, but that of the [illegible] ection.

Brother Wagoner:—Have just read and re-read your article in the RESTITUTION of November 29, entitled, What is on the Lord's Side? I admire the spirit and tone of the article very much, and your exhortation to the brethren "not to move the ancient landmarks." But let me say to you and a few others who ignore associations, that there is no danger ahead. I know of none among us who are in favor of compromising away with the world or with any one else any vital truth. The almost recent effort in Southern Indiana, and here in Iowa, to unite our brethren and Adventists, involves no sacrifice of truth necessary more than you make in your article when you say, "When the question is asked how much faith is necessary to qualify a person for baptism, the answer is, Faith in the great facts of the kingdom), and not in the details of the fact."

Now, if you are satisfied with your own language as given above, rest assured that there is no danger. But let me ask of you, and for the satisfaction of others, do you really comprehend the situation of the field before us? A word or two upon this point. I am now residing within one-fourth of a mile of where the effort for union was made in Iowa, and have learned somewhat of the movement and of the work proposed, and know that there is no occasion for any compromise of the truth. I am speaking half of my time to an Advent congregation, and present to them, as occasion offers, about the same things I preached in Indiana. My discourses, so far, have been acceptable; and one of this congregation, is a stockholder in the RESTITUTION. But that you may see that I am not unnecessarily excited in this work, I will give you an extract from a letter to me of recent date:

"I am almost out of patience with some of the correspondents of the RESTITUTION who are opposing a union with Adventists. It is strange they do not comprehend the situation. They do not seem to understand that the Adventists have of late made great advances in the truth, and also in the way of salvation and Christian charity, and are now doing out their hands to us to help them along. Just as soon as they can be rescued from the control of a few of their leaders they will gladly embrace all the truth. I say, let us help them, not by holding them off at arms length, but by taking them to our arms, and heart's, and in a spirit of love and kindness teach them the way.

Yours, &c. H. J. HILL.

In addition to this, I will ask you if you do not remember of having read in the RESTITUTION, in the last twelve or eighteen months, some articles from the pens of E. A. Marsh, G. W. Stetson and others of the same body?

A word further: The experience of five years of almost constant labor as an evangelist teaches me that the presentation of the truth in love will do more by ten fold than harsh, railing words and actions. That if ever we expect to reach any man or community with the truth, we must not in the first effort cut their ears off, but into them drop a truth to-day, another to-morrow, and another the next day, until finally all may be received, digested, and acted upon. Paul, as well as experience and principles of to-day, teaches us that strong argument to young children is not the best food with which to commence. Be patient; be charitable.

Brethren Magruder, Wagoner, and others:—I have read your articles and strictures, and of your votes relative to the "Constitution of the Christian Association of America," and must say, in all candor, kindness and courtesy, that I think, in some instances, you are too severe. It is true, it is sometimes necessary to deal severely with some things; but I think not so much so with this, when all things are considered. But before I make my points numbers 1, 2, 3, &c., I do not desire to be understood as either condemning or defending the paper referred to; only setting forth a few facts as they really exist, and then appearing in behalf of co-operation.

1. It was never thought of by the framers of those articles that our local congregations should give up their organizations and all emerge into one body, and then create a head, such as a bishop or a deacon, or the pope at Rome; but that those local organizations should remain independent.

2. It was never thought they would become to be church, or any part of the church, a creed; but to the contrary the framer stands to-day bitterly opposed to creeds and to creed-making now-a-days.

Question: Then what was the design? Simply a plan by which we might co-operate in the work of evangelization. As to whether it is a good one or not, I state again that I do not propose now to defend or condemn, only that which and how many among brethren are worth more than all lines of expediency.

But is it right that we should co-operate in any good work? I answer that it is at least Scriptural, as we learn from Paul in 2 Cor. xi. 1, 2.

Then, do you oppose co-operation? I am satisfied you do not, because two or more of you co-operate in a church organization, and then your congregations co-operate with each other in a general meeting, which you designate a conference. Then, so far as co-operation is concerned, we are all of one mind.

Now, do you hold your meetings illegally, legitimately, or chance, or do you have order and system in them? I am persuaded that with you order prevails. Now, if you have order and system in your meetings, then you have a plan in this work of co-operation, and by which it is originated and conducted. This being true, then so far as a plan is concerned, again we are alike, and not alike.

Now I propose charity, as charity, stands at the head of the climax, and say that if Brother Wilcox's plan will not give satisfaction, then let us have yours. Then come to the meeting appointed, if you can, and let us compare it and decide on matters of expediency as best we can. But as the time for preparation for the meeting is now for short, in case the meeting is not to a great degree general, we propose a general meeting, where we can all meet for acquaintance sake, and for deliberation, at an early date, next season, at Plymouth or Chicago, or some other central and convenient place which may be designated.

But the question arises, Is there any good to grow out of such a meeting? We answer, Yes, in various ways. It will enable us to make each other's acquaintance, to cultivate friendship and fraternal love toward one another, to compare notes as did Paul with Peter and the other apostles, to harmonize in word and action; it will strengthen our faith, it will brighten our hope, it will increase our zeal, and give us a greater abundance of charity toward each other. And further, it may lead to an arrangement on some good plan which will do more by evangelization than has heretofore been done. Now we are doing nothing to this end. Any plan that will sound out the glad tidings of the kingdom is better than no plan. A penny per day into treasury from many brethren in a little while amounted to several hundred dollars, and was better, and would secure more discourses preached in destitute localities than we are getting now, while we have no plan for general work and no treasury.

Is it not a fact that heretofore and to-day we are not prepared like a host for battle, where the energies needed at this point are turned upon each other in contentions upon questions of no profit, but which get the strife? What say you relative to general co-operation? What say you relative to a general meeting? Our brethren at Baltimore expressed a desire for such a meeting. Do you think it expedient?

Brother Kimsey:—In your last communication to me you ask no relative to the appearance of my name in connection with the Constitution of the Christian Association of America, whether it can be inferred thereby that I have abandoned my former position on creeds? I answer, No. At our last annual conference in Indiana, I was chosen secretary for the ensuing year, holding that position, the articles and notes thereon were placed in my hands till further action. It cannot be inferred therefrom, whether I am for or against the articles.

I never did, and never expect to subscribe to any creed, aside from the Bible. That is sufficient till Jesus comes, and whether we will then need more or not I cannot tell. I am uncompromisingly in favor of all divine truth, as I opposed to all laws of expediency which are calculated to make trouble and division among God's people. I am decidedly in favor of system and order, and therefore organization in the church, and in the churches, with a strict adherence to divine law, where it speaks, and on matters of expediency if my plan will not work and give satisfaction, then I will work to some body else's plan. For instance: As we are not told how long, how wide, and how high our church houses shall be built, if my views do not suit, then I will work to those of another. As we are not told how in our collections the money is to be transferred from the pocket to the treasurer, my plan which will give satisfaction—by envelope, by public or private conveyance—is my plan.

Wood, Hay and Stubble.

I have closely observed different views of different writers in the RESTITUTION for the past six months. There are great truths advanced in its columns, and there must be errors also, for truth and truth, if properly understood and applied, will no antagonize itself, yet in almost every number the elements are at conflict with each other.

I shall not undertake to treat in detail the difficulties, or state who it is that has not adhered to the truths; but will merely observe that, in Apostolic times, the Church was liable to corruption under their (the Apostles') immediate care and protection. For instance, let us take a few expressions from the first three chapters of Paul's first letter to the Corinthians: "Now I beseech you, brethren, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment," 1 Cor. i: 10. Paul directed this letter at a condition to the brethren of the one body at Corinth, which was all on the same foundation, and of which he was the "wise master-builder." 1 Cor. iii: 10. Why did Paul write such an admonition as this to the brethren? he surely had a reason for it. We will let him answer it in his own words, "For it hath been declared unto me of you, my brethren, * * * that there are contentions among you. Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ." 1 Cor. i: 11-12.

They had begun, in that early day of the Church, to create contention, strife, and division, and to boast in their separate names, just as some of our brethren, I am inclined to think, are doing in the latter days. Though they do not contend for the sake of contention, nor do we suppose the Corinthians did, yet it may be that some are zealous for fame. Paul styles such as being carnal, "for whereas there is envying and strife, and divisions, are ye not carnal, and walk as men?" 1 Cor. iii: 3. This is truly a painful state of affairs for the brethren of the one body. It is not wonderful to behold these things in the world which is composed of murmurs, separations and distinctions. But on that foundation which is Christ, men are permitted to build gold, silver, precious stones, wood, hay and stubble, 1st Cor. iii. 12. "But let every man take heed how he buildeth thereupon." iii: 10. For "every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." iii: 13.

There is at least one divis on to take place yet—it is a final division. It will be between the gold, silver, precious stones, wood, hay and stubble. It will be between the two Virgins, the representatives of the one body of Christ, which are to king for the return of their Lord. But a part of them are prepared to meet him; the other part have not their lamps trimmed in good order.

J. H. WHERRY.

"Turkey and Russia."

[The following articles from the *Youth's Companion* is a careful digest of the present political relations of Turkey and Russia, and as such is worth preserving by all who would have clear views in reference to the painfully interesting "Eastern question." O. W. A.]

Let us recall three facts. One is, that Constantinople, the present capital of Turkey, was the seat of the Greek church, of which Russia is now the head, before the Turks invaded Europe.

The second is, that a large portion of the inhabitants of Turkey are not only Christians, but are Selaves, that is, of the same race and blood as the great body of the Russians themselves.

The third fact to be kept in mind is, that for two centuries the Russians have coveted Constantinople, for two reasons; because she has her ambition that that city should once more be the capital of the Greek church, and because she desires to be a great naval power. Now the possession of Constantinople would give her the command, not only of the Black Sea, but also of the Eastern Mediterranean.

Peter the Great left it as an injunction on the Czars who should succeed him, to conquer Constantinople; and this has accordingly been the aim of the Czars ever since. The Crimean war was the result of an attempt to make this conquest on the part of the Czar Nicholas; and Russia and England and France came to the Sultan's rescue, and Russian ambition was checked by the fall of Sebastopol.

Russia still covets Constantinople, and is believed to be, at this moment, taking advantage of Turkey's difficulties with that end in view. She has encouraged the rebellion in Bosnia and Bulgaria, and undoubtedly urged Servia to declare war against Turkey, and the Servian army is full of Russian officers and soldiers.

But what concern has England, so far distant, in this trouble between Russia and Turkey? What cares she whether Russia takes Constantinople, or what becomes of the Sultan's rule? She has two reasons for being deeply interested in the quarrel. In the first place, England is the foremost naval power in the world. She longs that her navy is the greatest, and that her fleets rule every sea. She dreads to see Russia in possession of the Bosphorus, with a great port at Constantinople, rising to be a rival naval power.

But she has a yet more powerful reason than this. England rules over the great empire of India. She is most anxious to maintain that rule, and will fight to the last to maintain it.

Now Russia has been for years approaching India with her troops by way of Central Asia; and now her armies are almost in sight of the Indian frontier. There is little doubt, that Russia is ambitious to possess India, as well as Constantinople.

Well, it happens that the nearest route for England to India is through the Mediterranean, and by the Suez Canal. Suppose, then, that the Russians had Constantinople. Her fleets could sail freely on the Mediterranean, and would prove an immense obstacle in the way of English ships going to India. She might be able to cut off English communication with India by this nearest route altogether.

In case of a war, then, we should see the Russian fleet in the Mediterranean stopping the way of the English, while with her armies in Central Asia she made an attack on India.

It is mainly this fear of losing India, and of Russia's getting it, that impels England to sustain the Sultan, and to resist a Russian conquest of Constantinople; thus she fought for Turkey in the Crimean war, and will probably fight for her again, if the worst comes to the worst.

Austria has a deep interest in the Eastern problem, though which side she would take in the event of war is doubtful. Her empire is composed of several races which do not live very amicably together under one rule. Within her limits are Germans, Magyars, or Hungarians, Czechs, and Selaves. Each of these races distrusts the others, and fears that one of the others will gain the ascendancy in the empire.

The Austrian Selaves border upon the Servians and Bosnians, who are also Selaves. Austria is afraid of the latter's becoming independent, or part of Russia for then she might lose her own Selavic populations. So Austria has always sided with Turkey, and would be very likely to do so now. Besides, Austria would not like to see Russia become more powerful, and become mistress of the Danube.

Neither Germany nor Italy have a direct interest in the Eastern difficulty; their course, in case of war, would be dictated by their alliances, and the gain they might expect from the promises of a power—probably Russia—in return for their aid. Both would be inclined to favor Russia; for Germany desires Belgium, Holland, and Denmark, and Italy craves a part of the Austrian Tyrol; and Russia would probably consent to aid in fulfilling these ambitions.—*Selected.*

The Versatility of Paul.

"He that winneth souls is wise." This wisdom is from above, and is that pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy. No person ever possessed more of this excellency than Paul. His prudence appears in the election and variation of the means he employed to accomplish his end. He considered the circumstances, the tempers, the prejudices of his hearers. He addressed every principle and every passion of human nature. He reasoned; he declaimed. He reproved; he admonished; he warned; he encouraged. He compassed sea and land to furnish himself with illustrations and assistance. He borrowed from the institutions of Judaism. He borrowed from the institutions of heathenism. He borrowed from the manners of the age. He borrowed from the festive games. Not a wrestling or race passed by unnoticed or unimproved. Any occurrence, however accidental or transitory, he seized, to guide the attention which it awakened to some wise and important purpose.—*Wm. Jay.*

DIED.

October 31 1876, at Tomah, Wis., Elder Gilbert, wife of E. L. Gilbert, aged 41 years.

She died of long and painful illness. Her suffer ings were great, but she bore them with Christian fortitude. Her mind was clear and calm to the last, she died strong in the faith that Christ will soon come to quicken her, with all the rest of going ones, to immortal life to reign with him upon the earth.

Her maiden name was Parke. She was married to E. L. Gilbert in 1867, with whom she has walked hand in hand in the same faith and hope through all the stages of her christian pilgrimage.

To the friends of Brother Gilbert, this phrase is known that he died in the full triumphs of faith, and is now resting in the bosom of Abraham, and his sleeping dust will be awakened and changed to be forever with the Lord. Amen. Even so, Lord Jesus, come quickly.

The brethren will see that we have ordered the price one half. Let all who desire the book send in as early as possible.

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Cloth binding $0 60
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The brethren will see that we have ordered the price one half. Let all who desire the book send in as early as possible.

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ANNOUNCEMENTS.

MEETING OF STOCKHOLDERS.

The Annual Meeting of the Stockholders of the Christian Publishing Association is hereby called to convene on Monday, Dec. 25, 1876, at the office of the RESTITUTION, Plymouth, Ind., for the purpose of electing a Board of Directors, as per law governing the Association.

R. F. DWIGGINS, President.
E. E. BARNHILL, Secretary.

The Annual Conference of the Christian Church of Indiana will be held at Plymouth, Indiana, on Saturday and Sunday, December 23d and 24th, 1876. A cordial invitation is extended to the Brethren from a, and the Church in particular.

R. F. DWIGGINS, Pres.

J. L. WICK, Sec.

YEAR RESTITUTION:

To those of the brethren, three physicians [illegible] of Christian fellowship at the next quarterly conference, to be held at Cole, May Co., Ind. We hope to meet H. J. Hill, A. V. Dugger, J. T. Price, G. D. Myers, Wells Brandon, Rizer, and other brethren. Let there be a full attendance, and let each come prepared with a mind full of truth, and a heart warm with love. Then we feel we will commune [illegible]. Let us try to be on the ground Thursday evening, in time for meeting.

A. J. EVERHART, Pres.

GILEAD, Ind., Dec. 21.

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[illegible]

THE RESTITUTION is printed by them

Emblems of Human Life.

The leaf that falls in autumn's hour,
The rose that dies upon the stem,
Are emblems of the silent power,
Of time and change over us and them.

Yet happier is the rose's fate,
For Spring will other leaves restore,
And Summer will new flowers create
As fresh as those that bloomed before.

But when life's morning dreams depart,
A grief succeeds to fair realities,
Say what shall cheer the lonely heart,
Or soothe sorrow's bitterness?

Years may roll on and time may bring
Its varied seasons but in vain,
There is in life but one short spring,
And it can never return again.

There is a Spring beyond the tomb,
In a far happier land than this,
Where roses do forever bloom,
In everlasting joy and bliss.

—*Sel.*

Harmony of the Periods of Daniel: Ix. and x.

In Ezra vi. 14 we have this record: "And the elders of the Jews builded and they prospered through the prophesying of Haggai the prophet, and Zechariah the son of Iddo; and they builded and finished it, according to the commandment of the God of Israel, and according to the commandment of Cyrus and Darius and Artaxerxes king (singular) of Persia."

Verse 15: "And this house was finished on the third day of the month of Adar, which was in the sixth year of the reign of Darius the king."

From this testimony it appears evident that it took all of these decrees to carry out the one decree of the God of Israel assigned to the Persian kingdom. This work, according to the record, was confined to the house. But as we find other decrees from the same Persian kingdom for the rebuilding of the walls and the streets of Jerusalem recorded in the books of Ezra and Nehemiah, are we not to include them also as parts of that one decree of the God of Israel, named in Dan. ix 25? This is evidently correct, and the Persian kingdom, as all this work, was a unit from the first to the last, which suggests the following application, and is the only one which appears clear to my mind:

1. The 69 weeks or 483 years begin at the end of the Babylonish captivity in the first year of Cyrus' reign, and ended at the birth of the Messiah.

2. The 61 weeks, or 434 years, begin at the completion of the city and wall, and the restoration of the law of Moses, under the decree of Artaxerxes in his 20th year to Nehemiah, and ended at the cross.

3. As to the beginning and the ending of the 70 weeks of verse 24, and the one week of verse 27, my mind is not quite so clear; but from the events named in these two verses, I have long been of the opinion that they must in some way have extended to the events connected with the destruction of Jerusalem. Consequently they do not begin or end with either of the other two periods. The assumption that they date from the 12th year of Ahasuerus' reign, who, it is claimed, is the same as Artaxerxes Longimanus, is not correct, and for these reasons:

1. It seems inconsistent that after the issuing of a decree in the 7th year of his reign, to Ezra, in favor of the Jews, that he should have so far forgotten himself as to be induced by Haman to issue a decree in his 12th year for their destruction, throughout his empire.

2. Ahasuerus' reign, according to the book of Esther, could not have been over 14 years, whilst that of Artaxerxes, according to Prideaux, was 41 years.

As to who Ahasuerus was, it is a matter of dispute among the learned; but the most reasonable view I have seen is the one found in the Encyclopedia Americana, which makes him to be Xerxes of ancient renown. In confirmation of this application I call attention to the vision of Daniel, which he had in the third year of Cyrus, as recorded in chapters 10, 11 and 12 of His prophecies.

In x. 1 he says: "A thing was revealed to him, and the thing was true, but the time was long, and he understood the thing, and he understood the thing, and had understanding of the vision."

In xi. 2 the revealing angel said to him, "And now I will show the truth. Behold there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all; and by his strength through his riches he shall stir up all against the realm of Grecia."

This was true of Xerxes and of no other Persian king.

By this testimony we have that the visions of these chapters began after the third year of Cyrus, and the "time which was long," must of necessity commence somewhere in the reign of these four kings. As Xerxes is the last and only prominent one named, who, through his riches, stirred up an army of about five millions—the largest the world ever saw—against Grecia, and under his reign Persia attained its meridian of glory; and with his fall commenced its decadence; it seems reasonable that the 2,300 days should be dated in his day.

As the 70 weeks of ix. 25 are cut off at that time and begin with the same event and time, we can readily see how they can be extended to the events connected with the destruction of the city and the sanctuary by the Romans.

Verses 26 and 27 read as follows: "And after three score and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate." (Margin, desolator.)

This testimony places the cutting off of Christ at the end of 62 weeks, and not 62½ weeks as is usually claimed. But the important points to be considered are these:

1. Who was this prince?

2. What is this covenant?

3. How and when was it confirmed?

If the second question can be correctly answered, the others come in as a matter of course.

That this covenant is not the New Testament covenant, sealed with the blood of Christ its Testator, is evident from these and other similar reasons:

1. That covenant was not confirmed till after the resurrection of Christ and the descent of the Holy Spirit.

2. That confirmation was by the testimony of his chosen twelve apostles, in connection with signs and wonders, and diverse gifts of the Holy Ghost, from heaven. Acts ii. Heb. ii. But what was it? The answer can be found only in the Law and the Prophets, and embraces all the events written against Israel and Jerusalem, extending down to the end of Gentile times and Gentile rule, yet future— all of which was made sure by the specific work accomplished by the King of glory in the first year of Cyrus' reign, and ended at the birth of the Messiah.

But before closing, I will copy the 24th verse entire:

"Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy.

These are the events to transpire within that period, and are "a seal" of surety that all of the other parts of the vision will have a like fulfillment in the appointed time.

Dan. xii. 10 reads thus: "Many shall be purified, and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand." This verse has been a polar star to me through all the darkness of more than thirty years past, and now it shines with increasing brightness as the desired haven is approaching.

If this is light to others, give the glory to God, and not to man.

P. ALLINO.

A Short Sermon from a Few Strong Texts.

"Hold fast the form of sound words." Paul.

"Stand up with that cannot be condemned." Paul.

"If any man speak, let him speak as the oracles of God." Peter.

"So speak ye and so do as they that shall be judged by the law of liberty." James.

In the interest of the cause so dear to the brotherhood I write, in the hope of kindly pointing out some errors among us, which it seems to be our duty to correct. Will the brethren bear with me with patience, whilst I discharge this fraternal office in all love?

1st. We sometimes see in the RESTITUTION, editorially and in correspondence, the phrase, "our views," as descriptive of the Gospel of the kingdom. Such an one is said to be favorably in the pre sed with "our views." Now our views are necessarily human and therefore liable to be erroneous. Did any Apostle ever use such language? On the contrary, they set out of them, as above quoted, require us to speak as "the oracles of God, and another command to us "the form of sound words" is to be held "fast." Wherein, then, do we derive the authority to preach "our view" in place of God's truth, plainly quoted from his word? Is such a practice harmless? Our God is a jealous God, and will not permit the admixture of his word with human inventions and human wisdom. David tells us, in the Psalms, that "it went ill with Moses at the waters of Meribah, because he spake even unadvisedly with his lips," and he was, on that account, deposed from his leadership of Israel. Now his words were as recorded in Num. xx 10.—"Hear now, ye rebels, must we fetch you water out of this rock?" He was told to speak to the rock simply, at the command of God, but he must needs mix himself up in the transaction and give his "views" also, saying, "must we fetch you water out of this rock?"

The sectarians, whom we oppose, give us their views in their creeds, confessions and theological books, and thereby disclose to us the secret of their continued blunders and mistakes, caused by departing from the word of God, thereby exalting the wisdom of men above the Divine oracles. Shall we follow their example, by giving our "views," too, and thereby "build again the things which we once destroyed," making ourselves "transgressors," Gal. ii: 18. To preach the word, and not to present our views is our mission and plain duty. Is it not so brethren? "I speak as unto wise men; judge ye what I say."

2d. Again, we often read in the RESTITUTION that such a brother preached faithfully "the doctrines of the Gospel." Do we thus use sound speech which cannot be condemned? Nowhere, I believe, in either the Old or New Testament is the phrase used in the plural, when applied to the teachings of the Lord, the Prophets, or the Apostles. The reason, I think, is obvious; it is because the doctrine is single and one, throughout the Book. There has always been "one God, the Father of all, one Lord, one spirit, one body, one faith, one baptism, and one hope of our calling." Moses, in his song, declares "my doctrine shall drop as the rain." Paul writes in Hebrews vi., "therefore, leaving the principles of the doctrine of Christ." He exhorts Timothy to "take heed to the doctrine," and at the same time warns him against "the doctrines of devils." False religionists have many "doctrines," as they have "Lords many and Gods many," but the servants of God have only one doctrine, which is unique, harmonious and consistent throughout. Shall we not forbear, then, to talk of the doctrines of Christ, etc., and thus follow the Divine example, in proclaiming the one doctrine or teaching of God's holy word, from Genesis to Revelations, which is simply to practice faith and obedience, to fear God and keep his commandments, which is the whole duty of man.

3d. "A scribe instructed in the kingdom of God," reading even cursorily in the RESTITUTION the announcements and notices of meetings, preaching, etc., would be apt to conclude that for a primitive people, as we claim to be, well taught in the word of God, we had utterly forgotten, if, indeed, we ever knew, what is written in the General Epistle of James, chap. iv. v. 13 to end. Turning, for illustration, to the last number of the RESTITUTION before me, Nov. 27th, we read the notice of a certain meeting, in Iowa, which runs thus:

"The meeting will commence December the 21st."

Another, "I will meet Brother Daniel Wright, the Friday before the second Sunday in December."

Again, yet another: "There will be a meeting of the brethren of the Church of God, etc., beginning the Friday before the first Sunday in December, 1870, and continuing over the following Sunday, etc. I will meet certain brethren (naming them) with a team."

One other notice, in the same paper, is exceptionally proper. It announces the day and place of meeting, and adds, "Brother J. F. Wagoner is expected to be present." This is signed Jacob Shafer.

Now, are not these notices all liable to the objection (except Brother Shafer's) that they are written in the disregard of the Apostle James' admonition, when he writes, "Go to now, ye that say, to-day or to-morrow, we will go into such a city and continue there a year, etc., whereas ye know not what shall be on the morrow; for what is your life? It is even a vapor that appeareth for a little while and then vanisheth away. For ye ought to say, if the Lord, we shall live and do this or that. But now ye rejoice in your boastings; all such rejoicings are evil."

This must suffice for the present. I hope no brother will take offense at my freedom, for we "stand fast in the liberty wherewith Christ hath made us free, and must not be entangled again in the yoke of bondage." I plead Paul's example when even sharply reproving the Galatians, he said, "Am I therefore become your enemy because I tell you the truth.

Faithfully and affectionately submitted to all whom it may concern.

ALLAN B MAGRUDER.

Truth.

How beautiful is truth! In this world where there is so much falsehood and deceit; where hearts are estranged, and recriminations, assaults and crimes engendered—how beautiful are the true thoughts, words and deeds. Like the sun smiling out amid the misty storm—like the bright star shining through the heavy night cloud—like friends clasping the hand of friend—like right rebutting wrong—like the force of virtue tinging on the shield of vice—like heaven upon earth, and God in man, is Truth! Precious and priceless. Dearer than smile of friends, love of parents, or pomp of fame. Truth is all. By this we know the nature and value of things. Falsehood is craven, a dastard. Truth is bold, noble and God-given, beyond every other attribute of the soul.—*Hall.*

Correspondence.

Bro Reed:

By order of the Church, I send a report of their action on the articles of the constitution of the Christian Association of America. A meeting having been appointed, by the elders, for the Church to assemble together and take some action upon said articles of Association, on the 25th day of Nov., there was quite a number of members present. They could not all of them be present, as some few live quite a distance away to in the place of meeting. The articles of said Association were read and deliberated upon by the members who were present. After due deliberation said articles were unanimously rejected, the members stating that they believed in co-operation, but considered the Gospel a sufficient rule to govern them, believing the admonition of the Apostle Paul to Timothy. 2d Tim. iii. 16-17. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfectly and thoroughly furnished unto all good works; and if we are thoroughly furnished through or in the Gospel, what need have we of any other code of laws to govern the Church.

Hoping we may all come to the knowledge of the truth as it is in Christ Jesus, I remain your brother in Gospel hope. JOSEPH OGILWY.

Mission School-House, Nashville, Ind.

EDITOR RESTITUTION:

I am very happy to send you the amount due for this year's RESTITUTION. It was a struggle to get it as times are very dull, and I am only working three-quarters time, and at small wages, and ¾ is all I can do to get along. But I thank God for what I get, and, if you think proper to continue the paper to me, I shall be able to pay you before my time expires. If the Lord spares me. It may, perhaps be interesting to you to know how things are going on here in Hamilton. We have a Christadelphian body who have bought a Methodist meeting-house and fixed it up, and it is now known as the Christadelphian synagogue. They meet on the first day of the week; in the morning fellowship and breaking the loaf; in the afternoon, Bible class and school for the children; and in the evening, a lecture by Mr. Powell, one of the brethren. Then there are the brethren of the one faith, who meet in the Temperance Hall—a very few in number.

There is a body here who go by the name of Adventists, and, although they go by that name, are the same as the brethren of the one faith; for the greater part of them came out from them because of the leaders. They would be glad to amalgamate, and the division is a great pity, for there is only a few in each body, and they realize that unity is strength, and that, if united, they could do more for the Master. These divisions are a great stumbling block in the way of bringing in sinners. The Christadelphians are very hard. If all bodies are the same, I pray God to be kept from them. Knowledge of the Scriptures will not save unless the life is in accordance with it. Faith and works must go hand in hand. It is to be feared that the rival principle— the Spirit of Christ—is lacking. By their fruits, says our Lord, ye shall know them. If any man have not the Spirit of Christ, he is none of His.

I wish to ask a favor: that is—giving an exposition of the ten virgins. Who are they that constitute the virgins, and how? when does the marriage take place? What does the oil represent? What does the lamp represent? and what do the words that the wise carry the oil in signify? Be pleased to make each particular clear by the Scriptures and oblige

Your brother in the one faith.

L. PETE.

HAMILTON, Canada.

EDITOR RESTITUTION:

Enclosed please find payment for paper and fifty cents for the Centennial number, which if were so many dollars. Do not think me stingy because I am delinquent as I have given away all I ever earned. Although not married, I have a family to support, and a mother 84 years old. I was unfortunate to run out of employment the past summer. I glory that I can get along without spending time or money over politics—looking for something better.

I get my paper more regularly than last year, yet miss some copies. We frequently hear that people are added to the church; what a pity we cannot learn where they belong. I return my heartfelt thanks to the contributors to the RESTITUTION, especially Bro. Magruder, Sister Wiser, Bro. Sweet, and J. M. S.

Yours in hope of eternal life in the new kingdom. AARON OLMSTEAD.

WEST BLOOMFIELD, N. Y.

Dear Brethren of like precious faith scattered abroad, greeting:

As our paper is open to us to admonish each other through its pages, and that we may hear from each other and learn how the cause is prospering. I am at work at this place that a few may give up their sectarian views and accept the truth as revealed. I was to debate the establishment of the kingdom with a disciple, but when he began to study the word, he gave it up without a public discussion, and nearly all the church has come to acknowledge the truth. Glorious good news is the Kingdom of God when believed literally and not spiritually. DAVID BENNER.

LOCKPORT, Cal.

BRO. REED:

As some brethren expressed a desire that, on my arrival at home, I should let them know through the columns of the RESTITUTION, you may say to all those that care to know, that I arrived safe at home on Saturday last, and found my children, brethren and friends generally well, except one throat, which seem to be an epidemic in these parts just now. I wish to say to all those who gave me a home in their houses,—and many others with whom I might have in days gone had my circumstances permitted—that I shall ever look back to their kindness as some of the few bright spots in my history.

Say to Bro. Wilcox that I still keep on my "train bottle-lead," the dimensions of which may be found in Paul's 2 letter to the Church of God which is at Corinth, with all the saints which are in Achaia." Chap. vi: verses 14, 15, 16, 17, and 18; and that I see no reason why I should plunge it off for one of modern invention.

With charity for all and malice to none, I am your brother waiting for the Kingdom of God. WM. J. OREM.

LAWRENCE, Kan.

The Bible Class. Rev. 12.

DEAR BRETHREN:

The grand points embraced in the lesson yesterday, seem obscure, namely, because they are so unfamiliar: while in themselves they are of very superlative.

I. The first point relates to the man-child and his origin, and the relation to the Church he bears. Is it not indicated by Adam, first formed, and then Eve from him? 1 Tim. ii: 13, 14. Hence "the husband is the head of the wife, even as Christ is the head of the church; and he is the head of the body. For we are members of his body, of his flesh and of his bones (having the same human nature). This is a great mystery (profound truth, not understood but I speak concerning Christ and the Church. Eph. v: 23, 33.

Thus while Christ came of Israel; Rom. ix: 4, 5; John, iv: 22; Luke, ii: 30; the church comes after and by Christ—as Eve from Adam. "For it is evident that our Lord sprang out of Judah, Heb. vii: 14, 28, of whom came the chief ruler." 1 Chron. v: 2. As it is written, 'Thy maker is thy husband, I am married unto you." Isa. liv: 5; Jer. iii: 14; and the nigh the Virgin Mary, Jesus the only begotten son was born. Luke, i: 27-35.

In this personal distinction the Church is Christ. 1 Cor. iii: 23; Rev. xix: 7-9. Believers are baptized into Christ—his body. Gal. iii. 26-29; 1 Cor. xii: 12. Then as Adam's "deep sleep" was not the era of his dominion, but rather of God's complement of humanity, "male and female." So "the night (now) is spent." Is not the era of the saints' reign—or the world's conversion; but of God's wondrous working to bring forth the second Eve—the complement of the new man, the last Adam. The head of our humanity and world restored at the inauguration of "the world (age) to come" Heb. ii: 5; Matt. xii: 32. Then "the saints take the kingdom Dan. vii: 18,—wear their crowns, 2 Tim. vi: 1—8; share the glory given to Christ, John xvii: 21-24; and as the fullness of the Abrahamic seed, all posse the full means of new covenant favor." Gen. xxii: 10, 18; Heb viii: 8-12; Rev. xx: 4-7.

II. The wonder—sign—stands here for that which it signifies in the vision. Let me illustrate: The 7 fat kine are (plenty and not fat) 7 years of "plenty" &c.,—4 times repeated. Gen. xli: 17-32. Israel drank of that rock, and on it rock was (stood for) Christ, in that revelation of God's mercy. 1 Cor. x: 4. "Thou art this bread of gold." Dan. ii: 38. This bread broken is "my body." It was that signified was in the Lord's supper service.

Thus, in the lesson, Rev. xii., the dr —a huge serpent—was in Rome, throughout the idolatrous world, the s of worldly wisdom. It was consulted made, and worshiped as a God. He signified a "the God of this world" (s his power to oppose Christ was organiz Rome—its centre of dominion.

The Roman army in Africa, conquer one of the two serpent-monsters, and ado its form for their military ensign. Hence in this revelation, St. John sees the Dragon, the sign of Satanic power. It-7 head and ten horns identify and blend it with the 7 mountains, ch. xvii: 9; and ten horns, vs. 12-14, of the divided Roman world.

In the ancient prophets, Rome was the fourth and last of the world powers, that is to reach the judgement and kingdom of God. Dan. vii: 7-11; Zech. ii 18-22. The four kingdoms are summed up Dan. vii: 17, and succeed by the divine kingdom, vs. 14, 18 and 27.

With this clear fact before the significance of the Dragonic symbol, is apparent. In symbol it is Rome, and Rome is here the organized, idolatrous, anti-Christ power. As "then art this bread of gold." Dan. ii: 38 So the ground shedded and stood for and was the organized power of the old serpent—the Devil.

III. The Dragon—cast down to earth, in Rev war with the woman and the remnant of her seed, vs. 7, 17, destroys the city and sanctuary of Israel, persecutes and wears out the saints—the seed—the 144 hundreds, gives his power and seat and great authority to the changed symbol-beast, chap. xiii. 5, deceives the nations, v. 7-8, sends out his spirit, with others, to gather the kings and nations to the war of the great day, chap. xvi: 13-16; and is yet to be bound 1,000 years, that he should deceive the nations no more, &c., chap. xx. 3.

Question. "Is he to be cast out of Heaven again?" No. Once is enough. He will never get back there. We have him here in "this present evil age," noted ten times, acting on earth.

Question. "What will become of him?" He is never to rise, but fall,—"cast in to the bottomless pit."

Question. "Is he to be freed again?" Yes; he must be brought forth for execution; his head must be ruined. He must be destroyed. Gen. iii. 15; Heb. ii. 14. Chairman "Well, that will do."

Note. "The third part of the stars cast to the earth," &c unites with fact that may aid its elucidation. "The third part" of the Roman world was conquered by Mohammedanism. Rev. xiv, 15-18. "The false prophet" "personified mental confusion the religious rulers-eastern, or "third part" of the Roman firmament. "The mystery (unfolding) of the 7 vials" is given. Rev. x. 7. "The prophet that to clothe this is the fulfillment. Isa. lx. 16. Such is" false prophets" and his image in this vision is contemporaneous with the Dragon-power in Rome. While his place as "the tail" of the symbol is transcendently striking; as it portrays the most pernicious and poisonous features of "that great and evil (wicked) spirit" as it exists in or to the judgment. Rev. xix. 20.

Such answers to fit the prophetic picture of our age. They are consistent with the general aspect of the prophecy, and demonstrate its accomplishment by events more important in all history, and meet the carping of notice by our Divine Instructor.

The events, v. 18 of, seem to require, that but my aim is notice only the main causes. The climax vision is given in the dominion to glory, and gives only "that which is hinted in the Scriptures of truth."

J. B. COOK.

Good article By Wiley Jones on Subjects, Nature and Design of Baptism

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN

WHOLE NO. 562. Read. PLYMOUTH, INDIANA, DECEMBER 20, 1876. VOL. XXV, NO 51

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TO CORRESPONDENTS.
THE RESTITUTION advocates "the final restitution of all things which God hath spoken by the mouth of all his Holy Prophets since the world began." It also advocates as a means to this end, the establishment of the Kingdom of God on the earth, with Jesus Christ as King of kings, and the immortal saints as joint-heirs with Him in the government of the nations; the resurrection of the dead; the literal resurrection of the righteous, and the final destruction of the wicked; eternal life only through Christ; and in by other kindred truths. It also advocates a hearty belief of the Gospel, repentance, and immersion as pre-requisites to the forgiveness of sins, and a holy life as essential for final salvation.

Our Inheritance.

The child of earth that he is heir
valuable estate, that he will be
ssed of a grand and goodly inherit-
by and by. The first response
ested by his awakened interest
d be: How do you know? On
g fully satisfied as to its certain y
evidence incontestible, the next
esponse naturally suggested by his
inevitable interest in the matter would
be: What and where is that inherit-
ance, and when will I receive it? Would it not be exceeding strange, indeed, to say the very least, that a child of the Divine Father, and heir of God and joint heir with Christ, could, by any possibility of means, be less solicitous in regard to the nature, locality and time of reception of the external inheritance through Christ? How may we know, or from whence obtain evidence as to such inheritance? The fruitless efforts of men to disprove the statement, as to the only source of obtaining such information, uttered by the Holy Seer of God near three thousand years ago, in these words: "Since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, oh God, beside thee what he hath prepared for him that waiteth for him" (Isa lxiv. 4,) have only served to demonstrate the truthfulness thereof."

Unless God has revealed it, man's efforts to solve it, would only be an exhibition of his folly; it would remain a mystery locked up in the mind of the Eternal, but it has thus revealed it, "it is for our learning that we might have hope." Has he done so? Let Paul answer: "But we speak the wisdom of God in a mystery; even the hidden wisdom, which God ordained before the world unto our glory, which none of the princes of this world knew . . . . as it is written," (quoting the prophet as above). "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him, (then adds), but God hath revealed them unto us by his Holy Spirit." 1 Cor. ii. 7-13. Again, "By revelation he made known unto me the mystery (as I wrote afore in few words) . . . . which in other ages was not made known unto the sons of men as it is now revealed unto his holy apostles and prophets by the Spirit." Eph iii. 3-5. From which it is certain that God has revealed the mystery to prophets and apostles out how are we to understand it? Answer. Wherby when ye read ye may understand my knowledge in the mystery of Christ, (verse 4 in above connection).

Now, by means of a few plain interrogatories, let us see if we can understand. Paul, will you please answer? (by what you have written). First God made promise (to those that have him) of an inheritance? It is written: "For if the inheritance be of the law, it is no more of promise," but God gave it to Abraham by promise. Gal. iii. 18. Now, to Abraham and his seed were the promises made (verse 16). Yes, but who are the seed" Thus it is written: He saith not and to seeds as of many, but as of one, and to thy seed which is Christ (16).

Ye are all the children of God by faith in Christ Jesus . . . . ye are all one in Christ Jesus, and if ye be Christ's, then are ye Abraham's seed and heirs according to the promise. Gal. iii. 26-29. Did you mean to say that Gentiles as well as Jews, would be made partakers of his promise? so it is written, "For you Gentiles, if ye have heard of the dispensation of the grace of God which is given me to you-ward." How that by revelation he made known unto me the mystery . . . that the Gentiles should be fellow-heirs and of the same body, and partakers of his promise in Christ by the Gospel. Eph. iii. 2-6. Now I fully understand that God has promised an inheritance to Abraham, Christ, and all that are in Christ through faith.

But of what does this promised inheritance consist, and where is it?

As it is written: By faith, Abraham, when he was called to go out into a place which he should afterward receive for an inheritance, obeyed and went out. . . . By faith he sojourned in the land of promise. Heb. xi. 8, 9. From which it is clear that the inheritance is a place or land of promise, in which Abraham sojourned, dwelling in tents with Isaac and Jacob, heirs with him of the same promise. Stephen's dying testimony declares: The God of glory appeared unto our father Abraham . . . . and said unto him, get thee out of thy country and from thy kindred, and come into the land which I shall show thee . . . and he removed him into this land wherein ye now dwell, and he gave him none inheritance in it; no, not so much as to set his foot on, yet he promised that he would . . . . (and he certainly will) give it to him and to his seed after him. Acts vii. 2-5.

Surely, then, this was the country inhabited by the Jews in the days of the apostles. But will this be the extent of the inheritance in its full and final development?

By no means. For the promise that he should be the heir of the world was not to Abraham or his seed through the law, but through the righteousness of faith". Rom. iv. 13. Blessed are the meek for they shall inherit the earth. Matt. v. 5. Those that wait upon the Lord shall inherit the earth. Psa. xxxvii. 9. Their inheritance shall be forever. Verse 18. The righteous shall inherit the land and dwell therein forever. Verse 29. The wicked shall not inhabit the earth, but the righteous shall never be removed. Prov. x. 30. The perfect shall remain in it. Prov. ii. 21. Such was God's purpose in forming the earth, and he is not man that he should be turned from it. His purposes will stand. "For thus saith the Lord that created the heavens: God himself that formed the earth and made it; he hath established it; he created it not in vain; he formed it to be inhabited. Isa. xlv. 18. When the earth shall be thus possessed by Christ, as it is written, "I shall give thee . . . the uttermost parts of the earth for thy possession," (Psa. ii. 8), and by those that are his, the meek, the righteous, taking joint heirs with him. Then will the collateral promises of inheritance find their complete fulfillment, namely: "Fear not little flock, it is your Father's good pleasure to give you the kingdom." Luke xii. 32. Hath not God chosen the poor of this world, rich in faith and heirs of the kingdom which he hath promised to them that love him. James ii. 5. For he shall be King over all the earth; in that day shall there be one Lord, and his name one. Zech. xiv. 9. The earth will be the territory of the kingdom,—the inheritance of the one, will, therefore, give possession of the other. But at first the kingdom "shall be small, like a grain of mustard seed," established in Mt. Zion,—in the promised land,—when they shall come from the east, west, north and south, and sit down in the kingdom of God (Luke xiii. 29.) finally becomes a great mountain (kingdom or government) and fills the whole earth. Dan. ii. 35, 45. For the kingdom and the dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. Dan. vii. 27. The further promise "shall inherit everlasting life," will then find its fulfillment. To possess an eternal inheritance, the possessor must eternally live. Flesh and blood cannot inherit the kingdom of God . . . behold I show you a mystery . . . . we shall all be changed. 1 Cor. i. 51.

It is, therefore, certainly clear as to what and where our inheritance shall be. When will we receive it?

It is now a matter of promise as a reward, "knowing that of the Lord ye shall receive the reward of the inheritance, for you serve the Lord Christ." Col. iii. 24. We shall receive it then when he gives his reward; but when will that be? Then shall be recompensed (rewarded) at the resurrection of the just. Luke xiv. 14. Behold I come quickly and my reward is with me, to give to every man according as his works shall be. Rev. xxii. 12. The Son of Man shall come in the glory of his Father . . . . then shall he reward every man according to his works. Matt. xvii. 27. "The seventh angel sounded . . . . the kingdoms of this world are become the kingdoms of our Lord . . . . and the time of the dead that they should be judged, and that thou should give reward to thy servants the prophets, and to the saints, and to them that fear thy name, small and great." Rev. xi. 15-18.

"He that sat upon the throne said, behold I make all things new." Rev. xx. 5. The earth, by reason of sin, has prematurely grown old, and now reels and groans under the weight of the curse; but then, as it is written, (Rev. xxii. 3,) "There shall be no more curse." Now is the day of death, of sorrow, and of tears. Then will be the glad day of redemption, when he shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying. Rev. xxi. 4. Then, "instead of the thorn shall come up the fir tree, and instead of the brier, shall come up the myrtle tree, and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off. Isa. lv. 13. The sons of God shouted together for joy in the morn of earth's creation. The new song will be sung in earth's regeneration, "Saying, thou art worthy . . . . for thou was slain and hast redeemed us by thy blood, out of . . . nation, kindred, tongue and people, and hast made us unto our God, kings and priests, and we shall reign on the earth." Rev. v. 9, 10.

Dear reader, may you and I serve the Lord Christ, receive the reward of the inheritance, and share in the glories of a world redeemed, "When all the earth shall be filled with the glory of the Lord." Amen.

D. T. HALSTEAD.

The Subjects, Nature and Design of Baptism.

"When they believed preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women." Acts viii. 12.

I. The subjects of baptism.

That baptism is only for believers, we have abundant evidence in such expressions as these: "He that believeth and is baptized shall be saved." Mark xvi. 15, 16. It does not say, "he that is baptized first and believeth afterwards."

"When they believed . . . . they were baptized both men and women." Acts viii 12. It does not say "men, women and their infant children."

"Many of the Corinthians hearing, believed and were baptized." Acts xviii. 8. Here the events are given in their natural and exact order, 1—hearing; 2—belief; 3—baptism.

"Were baptized of him in Jordan, confessing their sins." Matt. iii. 6. Infants were not capable of confessing their sins. The two or three cases of household baptism do not prove infant baptism, for many households contain no infants. Thus "Cornelius and all his house into the ark," did not include a single infant, so far as the record goes, for we know of only eight souls who entered it—Noah and his wife, and his three sons and their wives. Gen. vii. 1, 13. 1 Peter iii. 20. Hence we conclude 1 st baptism (with the grounds for observing it and the penalties for not observing it) was instituted only for persons old enough to hear, believe and obey the Gospel.

II. The nature of object of baptism.

There are two sets of opinions as to the nature of the act; one party claiming that baptism can be performed by sprinkling, pouring, or immersion; and the other party accepting immersion only.

Thus while one part to the controversy objects to sprinkling or pouring, they both agree that immersion is a valid and proper baptism. To be on the safe side, then, common prudence would lead an enquirer to adopt immersion, inasmuch as both parties admit this to be a valid and proper baptism. But to make the matter certain and to leave no room for doubt, it is pictured to us under such world-wide and familiar symbols as burial, planting, birth and resurrection. Jno. iii. 5; Rom. vi. 4, 5; Col. ii. 12. As a body is laid in the grave, and arises to a new existence in the resurrection morning; so the believer is laid in the watery tomb, and arises from the water to walk in newness of life. As a seed is planted in the ground, and springs up a beautiful flower; so the believer is planted in the baptismal waters, and springs up a new creature in Christ Jesus, showing forth the praises of him who hath called him from darkness into light. As when born of the flesh we enter upon the career of the natural life, so when born of water, we enter upon the Christian life. It would be a stupid objection to say that being born of (ek, out of) water cannot signify immersion which indicates a going into the water. I say this would be stupid, because a man cannot come up out of the water without having first gone into the water. Thus emersion presupposes immersion; and immersion is necessarily followed by an emersion, in performing the ordinance of Christian baptism.

But the peculiar and unmistakable language used in describing the administration of the ordinance proves it to be a dipping in water, as plainly as the symbology under which it is represented. Thus "baptized in Jordan;" "in the river Jordan;" "went down into the water;" "up out of the water;" "baptizing in Enon near to Salim, because there was much water there," etc. Matt. iii. 6, 16, Mark i. 5, 9; Acts viii. 38, 39; John iii. 23. Our word baptized is the Anglicized form of the Greek verb *baptizo*, which is only rendered "dipped" in the connection of the strongest rules of Biblical interpretation that "all the plain texts relating to any given subject ought to be taken together impartially compared, and the expressions of one of them restricted by those of another, and explained in mutual consistency." Neglecting this important rule, some persons have fallen into the grievous error of supposing that the candidate ought to be dipped three times instead of once. Starting out with a perverse notion of Matt. xxviii. 19, they neglect the other portions of Scripture which throw light upon and fully explain the act of baptism alluded to in that text. I say the other Scriptures fully explain that text, because the same instructive symbols which teach that baptism is immersion teach also that it is not three immersions but "one immersion," as the translation by the American Bible Union reads in Eph. iv. 5.

If we would faithfully observe this ordinance "according to the pattern," or patterns, laid down in Scripture for our guidance, we can easily discover the right way. These patterns or symbols are—

1. "The birth of an infant"—once Jno. iii. 5.

2. The planting of a seed in the ground—once. Rom. vi. 5.

3. The burial of a dead body in the grave—once. Rom. vi. 4; Col. ii. 12.

4. The resurrection of a dead body from the grave—once. Rom. vi. 5; Col. ii. 12; iii. 1.

5. The deluge of water over the world—once. 1 Pet. iii. 21.

No amount of sophistry or torture, or scraps of uninspired history in the form of ancient heresy and tradition, can destroy the force of such plain teaching of the Bible. As the infant by once coming into the world is ushered into a family relationship to all the names or its kindred, whether there be three or three hundred names; even so, according to the analogy, the believer by going down into the water and once emerging from it, is ushered into all the relationship to Father, Son and Spirit, which water baptism can confer. Thus the language of the symbols, like a two-edged sword, cuts one way against the no-dipping (sprinkling) theory, and the other way against the three-dipping theory." A. R. U. notes, (1860), by Conant on Matt. xxvii 19, say: "The practice was adopted, at an early period, of immersing at the utterance of each name. But this is clearly contrary to the terms of the command. To justify such a practice, the form should have been either 'in the names of,' or 'in the name of the Father, and in the name of the Son, and in the name of the Holy Spirit.'" In reply to Rice, who advocated sprinkling, Campbell says: "The gentleman tells you of the trine immersion of Tertullian. And what have we to do with these eccentricities? It only makes the argument stronger; for, if they thus submitted to three immersions instead of one, how strong their faith in immersion. The Gospel commands one immersion, but it seems they got to three." Debate, p. 248.

Rice, in speaking of Tertullian's time, (about A. D. 200) says: "In those days they objected to one immersion as decidedly as to pouring or sprinkling. Indeed, they considered it a matter of such importance that in one of the early councils, as Dr. Gale informs us, it was decreed that a bishop should be deposed if he ventured to baptize a person by one immersion only." Debate, p. 252. Thus if one immersion and other apostolic precepts and practices came to be objected to by the growing apostasy as "early" as A. D. 200, how absurd it is to say that Eunomius invented it in A. D. 360, or Munzer, in A. D. 1522! The Edinburg Encyclopedia says, "Baptism in the apostolic age was performed by immersion. . . . Immediately after the apostolic age, however, trine immersion was introduced!" Vol. iii. 1832. Thus, being after the apostolic age, it was of course too late to be Scriptural. But even if uninspired historians could trace it to the lifetime of the apostles, this would not prove what is called trine immersion to be of Divine origin, unless it could be found in the Bible; for who does not know that heresies crept into the church before the apostles fell asleep, as the apostolic epistles and the letters to the seven churches plainly show. Rev. ii., iii. Cutting up the paschal lamb into pieces and breaking its bones would have "changed the ordinance" and destroyed the fitness of the symbol to convey the doctrine it was intended to teach. And as baptism is a symbolic action, breaking it up into three dips not only does violence to the symbol itself, but also to the doctrine which that symbolic action is designed to teach. Jno. xix. 36.

III. The design and importance of baptism.

Baptism, even from the days of John, "was plainly declared to be for "the remission of sins." "Be baptized and wash away thy sins, calling upon the name of the Lord." Mark i. 4; Acts ii. 38; xxii. 16.

From this we learn its vast importance. The "for" is evidently not in the sense of "because your sins are remitted." We do not take medicine "for" a disease because we are already well of it. How could Paul wash away his sins in the act of baptism, if they had already been washed away before that act? In saying this, however, we do not for a moment lose sight of the blood of Christ which "cleanseth us from all sin." When at last the redeemed shall be clothed in shining garments of spotless white, it will be because they have "washed their robes and made them white in the blood of the Lamb." Rev. vii. 14; v. 8; i. 5. There is no conflict here between the water and blood." 1 Jno. v. 6. It is only the precious blood of Christ which gives efficacy to the waters of baptism, being as it were reflected in those waters and imparting its white dyeing tinge and power to those waters. So that, in the act of baptism, a believer of "the Gospel of the Kingdom of God" is "baptized into Christ," and hath in this way "put on Christ," and became an heir, "according to the promise." Gal. iii. 27, 29. As the Israelites left their enemies in the Red Sea, and as Naaman left his leprosy in the Jordan; so the believer leaves his sins behind him, and arises from the baptismal waves "a new creature" to whom there is now no condemnation provided he thenceforth "walk not after the flesh but after the Spirit." 2 Cor. v. 17; Rom. viii. 1. By a beautiful figure of speech, we may say that, in one view of the case, baptism is the contract of espousal (or betrothal) between Christ and his church. Eph. v. 26.

We can scarcely overrate the importance of baptism when we consider that "except a man be born of water (*ex hudatos*—out of water,) and of spirit he cannot enter into the kingdom of God." Jno. iii. 5. If those who rejected John's baptism were said to have "rejected the counsel of God," what must be said of those who reject the baptism commanded in the Gospel? Luke vii. 30. The Lord, speaking by an apostle, has "commanded that believers shall be baptized. "Blessed are they that do his commandments." Acts x. 48; Rev. xxii. 14. Beware of dispensing bodily acts. Was it not a bodily act when Christ was nailed to the cross, and his body pierced for our sins? Was it not a bodily act when he arose from the dead? without which bodily act our faith would be vain. 1 Cor. xv. 17. Was it not a bodily act when Eve ate the forbidden fruit? And is not our final redemption a bodily act—"waiting for the adoption, to-wit; the redemption of our body? Rom. viii. 23; Phil. iii. 21. How infinitely more delightful it is to go down into the baptismal waters and come out again, than to be "cast into the lake of fire," and never come out, but be consumed into smoke and ashes like the fat of lambs? Mal. iv 3; Ps. xxvii. 20; Rev. xx. 15. Oh, can you hesitate which to choose?

WILEY JONES.

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*In the sentence of somewhat similar construction—"The God of Abraham, and the God of Isaac, and the God of Jacob." Luke xx. 37, although the sacred writer occurs three times, yet we know that one God is meant. And when Paul says "one," we know that he means one, whether "one hope," "one faith," "one baptism," or "one wife." Eph. iv. 4, 5; Tim. iii. 2; Titus i. 6.

Russia and Turkey.

There is little prospect at present of a peaceful settlement of the difficulty between Russia and Turkey. The Czar, having espoused the cause of the Christian population of the Turkish provinces, to whom he is related as their ecclesiastical head, insists on the concession by Turkey of such rights and privileges as shall secure them from the cruelties and barbarities to which they have been subjected, at the caprice of their Moslem masters. He demands that just and equitable principles of government shall be established under efficacious guarantees, which shall preclude the possibility of the repetition of the late atrocious outrages and slaughter of innocent and defenceless people. And in these demands he is likely to be sustained by the other European powers, however much they may be opposed to any further acquisition of territory by Russia. All must see that the attitude of the Czar, as now taken, is right; that it is in the interest of humanity and Christian civilization, and if they abstain from helping the Czar, in case of war, they are not likely to take part against him.

The Turk is evidently in a dilemma. He does not relish the pill which the Czar has compounded, even though it should be sugar-coated with the integrity of his empire. He has been so accustomed to treat his Christian subjects as dogs, and to butcher them at pleasure, that he regards the interference of the Czar as an unjustifiable attempt to abridge his sovereignty. But he must either swallow the dose or go to war with Russia in defiance of the public sentiment of all Europe, and without the help of his former allies. Which he will do no one can tell. But in either case his power in Europe must be weakened and the time of its overthrow hastened.—*J. G. W., in Prophetic Times.*

Good Advice.

It is better to tread the path of life cheerfully, skipping lightly over the thorns and briars that obstruct your way, than to sit down under every hedge lamenting your hard fate. The thread of a cheerful man's life spins out much longer than that of a man who is continually sad and desponding. Prudent conduct in the concerns of life is highly necessary; but if distress succeed, dejection and despair will not afford relief. The best thing to do when evil comes upon us is not lamentation, but action; not to sit and suffer, but to rise and seek the remedy.

Swearers Work Cheaply.

"What does Satan pay you for swearing?" said a gentleman to one whom he heard using profane language.

"He doesn't pay me anything," was the reply.

"Well you work cheaply. To lay aside the character of a gentleman, to inflict so much pain on your friends and civil people, and to injure your own soul, and all for nothing, *you do work cheaply—very cheaply indeed.*"

THE RESTITUTION

PLYMOUTH, IND.,....Dec. 20th, 1870

EDITORIAL DEPARTMENT.

☞By a private letter, addressed to his son now visiting friends in Plymouth, we learn that Bro. Richard Corbsley has been very sick. The last news is more favorable and his recovery is probable.

☞We are glad to state to our readers that we are adding new names to our list. Let each old subscriber be prompt in paying up arrears. We need all that is due. The coming year is crowding in upon us with great events, and it becomes us to watch the march of time, as it brings us nearer and nearer to grandest of all events—the establishment of the kingdom of God.

☞The editor of the *Sabbath Advocate* has recently argued in an article that there were, during the Mosaic age, two laws. The one he calls the moral law, and the other the ceremonial law. Now, as the editor claims to be a Bible man, will he please point out anywhere, in God's word, *where* the ten commandments are called the "law of God?" Where are they called a moral law? Where are they called a perfect law? Please let your light shine. We don't want *inferences*, but plain, simple, unvarnished Bible proof. Bring proof.

☞Nothing does more to retard the progress of truth, than a cold, harsh spirit. Don't talk, write or act as though you knew everything, and the rest of the world were all heathen. Do be honest, plain, unpretending and humble. Your reliance on the Bible rather than self, will make men search for the way of life. Don't brag or boast, but be faithful, devoted and true. Remember that a good character and an earnest desire to save men, are better than a whole mouthful of big words without a meaning.

☞The times are full of trouble and gloom, the hearts of men are growing weary of the long suspense. The ocean is temp st-tossed, the earth reels underneath its weight of years. Society puts on the form of hope, but trembles in view of the coming crisis. Happy is he whose trust is in the Lord, and the Gospel of His dear Son. The tempest cannot harm him, the earth shall be made pure and shall shine out from behind the gloom, and God's plan will be accomplished. Trust and wait. "He doeth all things well."

☞It is to be hoped that every one of our subscribers will get us, at least, one new name for 1871. If each reader of the RESTITUTION will make a little sacrifice, we shall add at least 2,000 names to our list. Who will try? Some can afford to take ten copies. Others more, and others less. By one united and vigorous push, we can send the light and hope of the Gospel into thousands of homes, where darkness and sin now reign. Brethren, wake up and do your duty now. God will bless you, and your works will follow you even unto the perfect day.

☞There is more than one way to preach the Word. Some have an idea that they could do a world of good if they could only preach. We thank God that there is more than one way to preach the Word. The tongue, the pen, the press, the purse and the conduct, are all preachers. Your tongue may falter, but your pen glides smoothly; your pen may fail, but your purse is open; you may be poor, but your conduct will preach with the eloquence of angels, and bring many to the throne. Whatever your gift or calling is, use it for God, and he will bless you with honor and crown your labors with victories.

☞The old year is dying. What have you done for the Gospel? Have you done your duty toward God and your fellows? There are men in darkness within your reach; have you let the light of truth shine into them? There are poor men and children within sight of your comf rts; have they been fed and clothed? There are those who would rejoice in the light of the one saving hope; what have you done toward their salvation? Men are dying at our very doors who need the Gospel of life. God has placed the means within our reach. We are his stewards, but are we faithful? The new year is fast upon us. Shall we labor to save men, or make ourselves more comfortable? Shall we let the crown of life slip from our hands when we are so near the throne? May each heart find new joy in working for Christ, and in saving men from sin and death.

What ground have we for believing that we are ready to make great sacrifices, when we daily fail in offering the least.

A Crisis Impending.

We have read with absorbing interest the papers of Bro. Colgrove, and others, on the Great Pyramid. We shall not speak at length upon this remarkable pillar, that was to be a sign in the land of Egypt just before the fulfillment of some very striking predictions in relation to both Egypt and Judah. Isa. xix. 17-25. It will suffice our purpose to draw from the papers referred to above, the fact that dates and times are measured in that remarkable structure by inches. On the Grand Gallery floor the line of 1881 inches terminates at a wall that impends over from the perpendicular six inches. These 1881 inches evidently measure an important period, and we are inclined to accept the conclusion of the Astronomer Royal, that it is the measure of Gentile supremacy, or, in other words, the times of the Gentiles. If this conclusion is correct, we are now going under the shadow of the impending side wall,—or, into a period of unprecedented calamity. Our readers who have preserved No. 870 of the RESTITUTION, of April 11, 1875, will please refer to it. The Great Pyramid points to 1881-'82 as a crisis in human history.

Again, there is a period of 2300 years given Dan. viii. 14, for treading the sanctuary and host under foot. Four hundred and ninety years of this period were determined—cut off, divided off—upon Daniel's people, the Jews, reaching to the commencement of the overspreading of abominations,—compare Dan. ix. 27, with Mark xiii. 14, and Luke xxi. 20-24,—and the rest terminating the times of the Gentiles. From the complete restoration of the Jewish polity, 420 B. C., (see Kitto) to the year A. D., 70, is 490 years. This leaves 1810 years to span the times of the Gentiles during which they tread down Jerusalem. The temple was burned in 70, but the work of desolation lasted a little while longer. By this measure again, 1880-'82, becomes ominous as indicating a crisis in human history, as A. D. 70+32+1810=1880-'82. The last 40 years of the first sub-division, or 490 years, was remarkable as covering the ministry of our Lord and his apostles to the Jewish nation. Even John the Baptist warned of the impending vengence, or coming wrath. Matt. iii. 7. Jesus warned, and wept over the doomed city. The apostles spoke of wrath coming to the uttermost, but the Jews knew not the time of their visitation. As they entered the last week of the 70, or the last 7 years, troubles commenced that ended in Jerusalem being surrounded with the legions of Rome, and the utter overthrow of the city, temple, and commonwealth.

As the 1810, spanning Gentile times, drew within 40 years of closing, a new message startled the world. Its burden has been the personal coming of Messiah in power and great glory. Faithful servants enter heartily into the work of giving the world due warning. The press is brought into requisition, and tracts and periodicals are scattered by millions. The message, however, proved most unwelcome to professed Christians, and church doors were closed against the heralds of Messiah's reign. The conduct of professors caused the world to receive the message with scorn and contempt. Both professors and worldly people have wasted the precious forty years crying peace and hailing a good time coming, till we are entering a week of years such as probably the world has never seen.

The great international expositions have, with singular uniformity, been followed with calamity and war. Our great Centennial has just closed, and a great and frenzied political campaign terminated about synchronously with it, and what is the outlook? The faces of the better and more candid portion grow pale and sad, and the hearts of the thoughtful sink within them, as they contemplate what may result if the dangerous and destructive elements that make up the heterogeneous masses come into collision.

Then, furthermore, look over the ocean to the l ns of Europe, and what are the indications? Statesmen and students of prophecy give one and the same answer—a war in the near future unparalleled in all past national conflicts. And this Armageddon onset is the most portentously ominous evidence of the coming of Christ to the etherial like a thief, the eruption of his saints, and the outpouring of dreadful judgments on mystic Babylon and a wicked world. Rev. xvi: 12-21. The astronomer, too, has his forebodings. He tells of a perihelion period of all the larger planets to take place from 1880 to 1885, that is to disturb our system in its central forces, and result in fearful plagues and pestilences. Thus the hearts of all are failing for fear and for looking for those things that are coming upon the earth, and for the imminent shaking of the heavenly powers.

The great Turco-Russian conflict foreseen by Daniel chap. xi: 40-45, is now in its incipiency; this is to be followed by such a time of trouble as never was since there was a nation, at which time the deliverance of Daniel's people and the resurrection are to take place. Dan. xii: 1, 2.

The supremacy of Mohammedanism is measured in this chapter as v. 7. This period, like the temporal supremacy of the Papacy, chap. vii: 25, is 1260 years, though with a different beginning and ending. Mohammed's supremacy dates about A. D. 622, and 1260 years more expire about 1882. The 1290, and 1335 years belong to restitution times, and extend beyond Messiah's coming and the resurrection, as Daniel is to stand in his lot in the promised land at the termination of the larger period. No period terminates at the precise time of Christ's coming; they terminate with great political changes and revolutions. The 2300 year period of giving the little book, or Bible, to the world, commencing with Luther's German translation of the Scriptures, A. D. 1522, expires about 1882. Rev. x: 6, and Matt. xxiv. 14.

The great powers of earth are massing their hosts for a mighty contest, to settle, if possible, the great questions of international policy that have long disturbed the world. The great political conflict in our own country has failed to decidedly elect either candidate. On election day the writer was in New Jersey, and quietly recorded his own suffrage for the Divine Monarch, God's candidate for earth's empire. Isa. xlii: 1-4. Our love of this free country and its institutions remains unchilled, and we heartily pray for a lengthening of its tranquility. But we have lost all hope that man will ever reform the world. We wait for the coming of One before whom kings shall bow down, and whom nations shall serve, to redress the wants of the poor and needy. Psa. lxxii. 1-17. But we must close. We throw out the foregoing as suggestive for contemplation and future study. In our own case we shall engage in no warfare against the existing denominations. We look upon the world with a grieved heart. The churches and world have not known the time of their visitation. As a parent, we feel for our children and grandchildren. We feel too, for the children of others. As the little ones gather round for their Christmas presents, we sadly forecast the contingencies of the future, and pray Jesus who loved the children, to take them into his own care and protection. To our brethren and friends, here and elsewhere, we wish a happy Christmas. To the readers of our paper we express our thanks for all their favors. We must, however, say that our cause demands sacrifice on their part. For ourself we expect to labor and sacrifice as much as we can in the future, as we have tried to do in the past. Some, we trust, will help bear the burden of proclaiming the last message of mercy to the world. Some will refuse to do this, and carry all their money to the judgment. We find no fault, but envy them not when called upon to render an account of their stewardship. In a few instances we have been treated in harsh and bitter expressions for our supposed delinquencies. We shall forbear to wound feelings in return. We are trying to fix up our little individual matters for the soon-coming judgment. We shall try to be blameless and harmless and do all we can to hold forth the word of life to a perishing world.

The dark clouds are massing up heavily in the horizon, threatening soon to overspread the whole heavens, and sweep the earth with a tempest of fury. We hope then to abide under the shadow of the Almighty, and be hid in his pavilion for safety. We know not the time of Jesus' coming. No period exactly reaches it. Some terminate before that event, and some extend beyond it. The 1260 years of Mohammedan supremacy terminate in proximity to that return, but what the variation may be we can not tell. With temples frosted with the snows of time—with a shadow falling graveward—we still indulge the hope that we have cherished for nearly forty years, of living till Shiloh shall come. With solemn faltering footstep we tread the dangerous pathway leading to the close of this dispensation. With this ends our labor for one year as associate editor of the RESTITUTION. It has been a position of peculiar trial, for which we were very poorly qualified. May the Lord forgive all our short-comings and imperfections. The paper will be needed to herald Messiah's return, and to unfold the blessings of the covenants of promise. We wish its continuance and prosperity. With full allegiance to our Lord Jesus Christ, with love to the brotherhood, with a spirit of forbearance and kindness toward all, and "malice toward none," we repeat the expression of our best wishes, and the congratulations of the holiday season to all our readers. Beyond the coming storm and tempest bloom the Paradises of God. This earth will find its peace and rest when the "Glory Leader" appears. His hand will wipe away the tears from all faces and fill anguished hearts with unalloyed ecstacies. Let us not waste the very few remaining years of this dispensation.

S. A. C.

Elevation.

"What must I do to be saved?" Success in any enterprise depends upon a correct understanding of the principles that govern it. This is no less true in grace than in secular affairs. The strongest proof of this may be found in the language of Paul: "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Here the great truth is unfolded, that no approach to God can be made except through the legitimate channel his wisdom has devised. That is clear testimony concerning who and what God is, for without such testimony no proper conception could be formed of him.

For in the absence of testimony, how are we to know who is to be the object of our adoration? We might worship Moloch, Vishnu or the sun; nay, even idols that our own frail hands have made. But with the light of revelation there is no mistaking the Being who claims our worship. Then all that is necessary to know about his nature, attributes and locality, is given in language that can be easily understood.

It is then we learn the reality of his existence; not an abstract principle, as of electricity, or odile, but a real tangible being, possessed of infinite knowledge, wisdom, and goodness whose abode is the heaven of heavens, from whence he looks in pity and love upon the frail race he has made.

The strong love God has for man is thus beautifully expressed: "God so loved the world that he gave his only begotten Son, that whosoever believeth on him might not perish, but have everlasting life." What practical love! What noble compassion! Oh! how different from the empty expressions of human beings, whose love is of the abstract kind, and suffers the objects it should reach to perish for want of the practical application of this heaven-born principle.

"Oh, for such love, let rocks and hills
Their lasting silence break;
All harps attune, and sing aloud
The Savior's praises speak."

The key that solves the great problem of salvation is found in the last quotation I have made. To be saved, then, does not mean to escape the awful fate of eternal life in misery, for no such penalty is threatened. To be saved is equivalent to receiving everlasting life. Its opposite, "to be lost," is to perish, to die, to lose life. And, in accordance with this Scriptural truth, we will quote Paul's language again: "For the wages of sin is death, but the gift of God is eternal life, through Jesus Christ, our Lord." From the foregoing, it is clearly established that, "to be saved," in a Scriptural sense, means to come into possession of eternal life; for Jesus says, "Of all that the Father hath given me I shall lose nothing, but shall raise him up at the last day;" again, "that every one that seeth the Son, and believeth on him, may have everlasting life, and I will raise him up at the last day."

Having now shown from the Bible what it is to be saved, we will now proceed to a Scriptural answer to the question wrung from the heart of the honestly and thoroughly convicted jailor (Acts xvi. 30). And here I would remark that the answer to this important question, as given by those uninstructed in the word of life, is too often "a string of glittering generalities" that leaves the inquirer in even still greater darkness than before. Of such it may be truthfully said, "they darken counsel by words without knowledge." To the anxious inquiry of the jailor came the quick response of his teachers, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."

Is this all, nothing to do but to simply believe? "Yes," says one, "simply to exercise faith in Christ." But, hold a moment. How could the jailor exercise faith in Jesus Christ without testimony concerning this wonderful personage? Is a Scriptural fact that "faith comes by hearing." Was the jailor's case an exception to this grand truth? Certainly not; for the record plainly says, "And they spake unto him the word of the Lord, and to all that were in his house." In other words they instructed this man and his family of intelligent persons, by expounding unto them the word of the Lord, or as elsewhere stated, glad tidings, or good news concerning the kingdom of God. The great message delivered by Jesus, but unfolded the great purposes of God in relation to the Messiah and his reign of righteousness on earth. To illustrate the jailor's question, and the direct response of his teachers, we will suppose a foreigner, newly arrived, meeting an intelligent government official, to whom he puts this question: "How shall I become a citizen?" The official answers directly, "Become naturalized." This answer, although correct, leaves his foreigner badly perplexed, until the process of becoming naturalized is fully explained, when the matter becomes plain. So, too, the jailor doubtless listened with rapt attention while his teachers unfolded the grand truths of inspiration, showing the Messiah, who was to come, his holy life, his sufferings, death, resurrection and ascension, his coming again in glory to reign upon David's throne, and away his scepter over all nations.

When this grand theme had been thus plainly set forth, and the minds of the jailor's family stored with the good news of the kingdom of God, or, in other words, had heard and believed the word of the Lord, they were baptized straightway. Behold the unity of the divine plan. In the case of the jailor, intelligent faith in God's plans preceded his baptism, they bear the same relation to each other that cause does to effect. When Philip taught the Samaritans, it is recorded of them, that when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women. And when Peter had declared to the assembled thousands, on the day of Pentecost, that God had raised Christ from the dead to reign on David's throne, they were cut to the heart, and cried, "what must we do?" Quick as the lightning leaps from the thunder cloud comes the answer, "Repent and be baptized, every one of you, in the name of Jesus Christ, and you shall receive the remission of sins." Why then prolong the theme? Here we have called a few specimens from the record showing just how aliens were anciently brought into the household of faith. And to all who desire a home in God's coming kingdom, with eternal life, and the society of the good of all ages, believe the word of the Lord, accept the good news of the kingdom, renounce your evil ways, be baptized, and lead a holy life, and God's promise is, "ye shall be mine when I make up my jewels,"—Amen.

J. F. WAGONER.

Don't Look so Cross.

What is the use of it? Suppose things do go wrong and your friends sometimes choose to consult their own inclinations instead of yours—frowns don't help the matter any, neither do impatient words draw the hearts of others any nearer to you. The path of life is thickly strewn with troubles and crosses—with thorns and thistles, but there is here and there a sweet draught and a refreshing shade—there is often a rose by the wayside, and sometimes a handful of pearls.

Other hearts are burdened as well as our own, and could we look into their depths and see the suffering so carefully hidden there, we should never wound them even by fretful or unkind words.

Life is sweeter and friends are dearer when love and sympathy go hand in hand.

How often a cheerful word or a cordial greeting will break the clouds that hang over our heads. Many a gloomy hour in our own hearts might be saved by a little earnest effort. You don't feel like being brave and cheering others, when you are blue and discouraged yourself—of course you don't; but if you will only try it, you will find the receipt works both ways and by bearing the burdens of others, you will often lose your own.

Perhaps you are tired or sick—your stomach may not be doing its duty, and there is probably a general rebellion in the region of your liver; such things are very liable to happen, (especially in bilious countries) but it is hard enough to be sick, without being cross; bad enough to be bilious without being so blue as to fling everybody that comes near you.

Cheer up, then, and look the world bravely in the face—don't try to shirk your duties or evade your responsibilities. Don't grumble over your misfortunes and trials—remember that the most of us have more blessings than we deserve.

The trouble is, that we spend the most of our time in mourning over the things that go wrong, and, therefore, pay but very little attention to those that go right. We count the evils instead of the blessings,—we see the thorns and forget the flowers—we find the stones that lie in our pathway, while we overlook the pearls. We feel a thoughtless or unkind word that lingers on the lips of a friend, and forget how often the same lips have uttered words of love and sympathy.

Let us remember the kindness and forget the unkind actions—remember the smiles and forget the tears,—remember the words of tenderness, and forget our impatient moment—remember the sunshine, and forget the storm.

"There is no dearth of kindness
In this world of ours,
And only in our blindness,
We call the thorns for flowers."

MRS. H. V. REED.

Correspondence.

The undersigned went to Wheatland to meet Mr. Manford, Saturday night, Nov. 25, and heard him preach his destiny of the body and spirit. The spirit, according to Mr. Manford, is resurrected out of the body, and the body is restored to earth, and this completes the resurrection. When he had finished, I challenged him to defend what he had preached in debate, but he declined. Some outsiders proposed to make him up $35 or $40 if he would accept, but he still declined to *stand fire*. I then gave notice that on Sunday night I would reply; which I did, and showed that Mr. Manford's only hope was based on the supposed immortality of the soul, or spirit; and this being untrue, he would have universal damnation instead of salvation.

Parted with the dear ones of the faith on Tuesday, and hastened home through a snow storm to attend the Port Scott conference, and got to the place of meeting Saturday night. Here I had the pleasure of meeting Bro. Hayden and wife, Bro. Foore, and Bro. Cooper, and on Sunday night, Bro. Loser and wife.

There is but few in the place that look for the Great King. Found a pleasant home with Judge Chapman and Bro. McDonald. The few in the place declined to accept the proposed twenty-six articles of the American Christian Union; believing that it is all that they can do to live up to what they find in the Old Book. Bro. Foore says, that this is the mind of the brethren in south-western Kansas.

Sunday afternoon, we met at Bro. McDonald's to break bread. Elev[illegible] all surrounded the table. It was [illegible] to be there, as all seemed to be ch[illegible]. On Sunday night, the writer spok[illegible] the 12th chapter of Revelation,—[illegible]ing that the woman was the chu[illegible] that the child born was Paul's m[illegible]sin—that the dragon was di[illegible] Rome—that the *they* who fed her w[illegible] the horns of the dragon—that the flood[illegible] of water sent to destroy the woman, was the revolution in France—that the second time she found shelter in the desert (in the nations). In the 17th chapter, we see the same woman again, and her course ends in the flames of judgment. In the first scene she was clothed with the Sun of righteousness—in the last scene, she is clothed with antichrist—in purple, and scarlet; that her appearance is like God's Messiah when she is clothed with him, baptized into him, and that those who are baptized into antichrist, are clothed with him. Thus God has given the history of his church. The word is, "come out of her (Babylon) my people."

The meeting closed, and the good-bye was said in hope of soon meeting in the kingdom.

J. C. KINSEY.

Well-built Christians.

A well-built Christian is harmonious in all his parts. No one trait shames another. He is not a jumble of inconsistencies—to-day devout, to-morrow frivolous; to-day liberal to one cause, and to-morrow niggardly toward another; to-day fluent in prayer, and to-morrow fluent in polite falsehoods. He does not keep the fourth commandment on Sunday, and break the eighth commandment on Monday. He does not shirk an honest debt to make a huge donation. He is not in favor of temperance for other folk, and of a glass of toddy for himself. He does not exhort or pray at each of the few meetings he attends, to make up arrearages for the more meetings which he neglects. He does not so consume his spiritual fuel during revival seasons, that he is cold as Nova Zembla during all the rest of the time; nor do his spiritual fervors outrun his well-ordered conversation.—*Cuyler.*

One of the few sites in Palestine the identity of which has never been assailed is that of Jacob's Well. Capt. Anderson, who examined it in 1866, cleared out the mouth, and was lowered by a rope to the bottom. He found it seventy-five feet deep, of a circular form, with a diameter of 7 feet 6 inches, and lined throughout with rough masonry. Captain Anderson thinks, however, that the well—into which every visitor throws a stone—was formerly very much deeper. Besides the stones, the debris of a ruined church, built over the well in the fourth century, has fallen into it and helped to fill it up. An offer has been made by Dr. Nathaniel H gers, of Exeter, England, to contribute the sum of $5k towards the complete clearing out of this well, so rich in Scriptural associations. The Palestine Exploring Committee have accepted his offer, and propose to perform this work on the return of the survey party.

Our Creed.

"Beginning at Jerusalem." Luke xxiv: 47.

Submitted to the intelligence and candor of the reader

"Have you a creed?" said Mrs. A., an intelligent and estimable lady, a Roman Catholic, to a disciple of Christ. "I heard that one of your peculiarities was, that you acknowledged no creed."

"Certainly we have a creed," was the reply. "To be without a creed would be to believe nothing, as the creed embodies what we believe."

"Oh, then, as you have a creed, please let me see it," she urged. "Certainly, I will lend you a copy if you haven't one," replied Mr. B.

"Is it in the form of a book?" she said.

"Yes, it is a book of very ancient date and very high authority, and it is written expressly for man, so that he has no occasion to invent one. I hope you are not wholly unacquainted with it. It is the Bible."

"Oh, yes," she said, after a pause, "I perceive you are a protestant. Am I not right?"

"Yes," replied Mr. B. "I am doubly a protestant, I protest against the Catholics and I protest against the protestants. Both are condemned, in my humble judgment, by our creed."

"Indeed," she said, "since you are opposed to both, how shall we class you in religion? Have you no name?"

"We have a name. We take that of our founder."

"Who is your founder?"

"Our Lord Jesus of Nazareth, and we take his name. We are called christians, for it is written in the Bible, 'The Disciples were called Christians first in Antioch.'" Acts xi: 26.

"Oh, yes," she said, "we also follow him."

"True," said Mr. B., "How is it that you do not take his name? Is it not a reproach to the founder of a family, for a son to discard the family name and assume another? For Mr. Smith to call himself Mr. Jones?"

"Oh, you know," she said, "there is nothing in a name. 'A rose by any other name would smell as sweet.'"

"That point," said Mr. B., "though a poetic license, is hardly true, in fact. We know when we call it by any other than its own, it ceases to be a rose, and becomes to us the lily, or the anemone or what we make it. Thus we see names are important. Hence that other point 'The Bible is ruled by names.' If innocent or indifferent, why do you object that opposers of your church call themselves protestants and you papists, romanists, &c.? Names in religion can never be unimportant or indifferent, so long as it is written 'There is no other name given among men whereby we must be saved, but Jesus Christ of Nazareth.'"

Mrs. A. "Our name is given us by the church, and you know you are commanded in the Bible to 'hear the church.'"

Mr. B. "True, but these words of Jesus must not be torn from their context, which limits and explains their application. If you will turn to the passage in Matthew xviii: 15–18, you may detect, by reading it, the fallacy of extending your reasoning beyond the particular case in which we are to 'hear the church.' It is written 'If thy brother trespass against thee' &c., an appeal lies to the church in the last resort, and it is certainly an usurped authority to extend the jurisdiction beyond the limit prescribed by the law-giver. This conclusion is sustained by the numerous and repeated warnings in Scripture against making void the Word of God, by the doctrines and commandments of men."

Mrs. A. (With animation) "Let me ask you a question, Mr. B. Which is the older the church or the Bible? Now you know the church existed before the Bible was written, and consequently the church, not the Bible, must have been the first teacher of the true religion. You cannot escape this dilemma."

Mr. B. (Calmly) "The Bible is the Word of God written, but this word was first spoken, and the church cannot be older than the word, for it is written 'In the beginning was the Word. How can anything be older than the beginning?"

Mrs. A. "You know you are indebted to the church for the Bible. We catholics gave you the Scriptures. You got them from us the Mother Church. So that, without our faithful care of the Holy Oracles you would have been without them, and through our Priesthood, we give you also the true meaning and interpretation of them."

Mr. B. "Suppose for the sake of argument, I admit your claim that your church transmitted to us the Bible, would it thence follow that we must accept her interpretation of the Book? If a father send a written message—a letter—by his servant to his son, must the son turn from the letter itself and inquire of the servant as to his father's *meaning*? Is the servant more competent to explain the letter than the master himself?

But in truth, are we indebted to the Catholic Church for the possession and knowledge of the Holy Scriptures. The Old Testament come to us from the Jews, 'Unto them,' saith Paul in Romans ch. iii: 2, 'were committed the Oracles of God.' As to the New Testament so far as human testimony goes, especially through Luther and the reformers of his day and notably by the numerous bulls and anathemas of the Popes against the circulation of the Bible among the laity, it appears that we acquired this invaluable gift to man not by, but in spite of the Catholic Church, who sought to withhold it from the masses. It has ever been the work of the heretics—so called—to preserve the custody of God's Word free from the inventions and doctrines of men. The book itself gives us the admonition 'to the law and the testimony—if they speak not according to this word it is because there is no light in them.'" Isa. viii. 20.

Mrs. A. "It will not do to take the Bible alone. You can prove anything you please by it. See the fruits of that fatal course in the numberless and contrarious sects of Protestantism. They all profess to take the Bible for their guide and you plainly see the consequence."

Mr. A. "Do you see that your plan of 'hearing the church,' produces any better result? Look at the numerous schisms which have sprung up in her bosom; the Arian the Athanasian and others. Do not all the protestant seceders of Rome practically or remotely? As the Mother Church as you call her, she must needs have daughters. Hence she has become the faithful parent of the very sects you condemn, notwithstanding her boast of unity and grand panacea of Papal supremacy and infallibility to keep her whole.

As to the charge that we can prove anything by the Bible, we reply that sect-making is one of the sad consequences of not taking the Scriptures as our only guide and arbiter in religion. The names Catholic and Protestant, &c., &c., are all outside of the Bible, which no where appropriates these titles to the servants of God. They are, without exception, departing from and substitutes for the bible names of Christ's followers who still claim the now forgotten and absolute names of saints (like Abraham Moses, Aaron, David and Daniel) or Disciples, Brethren and Christians (like Peter Paul, James and John.) If our modern sect-builders would forsake their inventions and truly follow the Bible, they would become Christians, and denouncing all others, cleave only to the "*founder* and *finisher* of the faith." Then there would be no Catholics and no Protestants; but being one in Christ they would be complete in him in whom are hid all the treasures of wisdom and knowledge.

Mrs. A. seemed interested but undecided as to her seeing the subject, which led Mr. B. to proceed thus:

As you have asked me several questions as to my creed, will you gratify my desire for light on so important a subject, by allowing me a like liberty as to yours?

Mrs. A. Most willingly as far as I may be able.

Mr. B. Is it not your belief that the church of Christ began at Rome; that it was there founded by Peter, "the prince of the apostles" as you call him, and that it is to that source we turn for the true light?

Mrs. A. Such is my firm conviction.

Mr. B. On what evidence do you found that conviction?

Mrs. A. On the testimony of history—on the voice of tradition—and the most ancient and trust-worthy chronicles of the past.

Mr. B. And do they all testify that the church began at Rome?

Mrs. A. They do, I believe.

Mr. B. Then I must have a book in my library that you have not seen.

Mrs. A. What book is that?

Mr. B. The Bible; for I find it written in Luke xxiv: 47-49, that Jesus commanded his apostles to "preach repentence and remission of sins in his name, among all nations," "beginning at Jerusalem," (not at Rome.) Now if they began at Rome, did they not disobey their instructions and begin at the wrong place? Can you believe them guilty of an offence so grave? Were there not Christians at Jerusalem before the Gospel was carried to Rome?—before Peter went there, if indeed he was ever there, of which there is no trustworthy proof. Can you wonder in the presence of such stubborn facts and pointed Divine testimony, against the assumption of Rome's primacy and supremacy. I should feel justified in discarding her pretensions and be driven to the conclusion that the church of Rome, and all her Protestant offshoots are too modern, too recent in their origin to be the Church of Christ which began at Jerusalem on the day of Pentecost A. D. 33, and consequently that we must seek elsewhere "the truth as it is in Jesus and the faith once delivered to the saints." Are we not admonished in Holy Writ "Let God be true though every man be a liar." To the Bible then, which alone of all books contains the inspired history of Christ's Church, we must turn at last.

Mrs. A. Well, I have heard many objections to the Catholic Church, but it has been reserved for you to add a new one, for I never before heard that she was "too modern" seeing that she is confessedly the mother church—the oldest of them all.

Mr. B. Do you not by these words discredit her claims to this high antiquity, the Bible being the judge between us; for in Gal. iv, 26, it is expressly written by St. Paul "*Jerusalem* (not Rome) is the mother of us all." So that the utmost we can admit in behalf of your greater antiquity, is that you may be the oldest of the sects and schismatics, unless it be indeed that one referred to in connection with the same Paul, as "The sect every where spoken against," Acts xxviii, 22, of which he was charged with being "a ring-leader."

* * * * * *

Here the interview terminated, but not before Mr. B. had placed in the hands of his amiable interrogator for future reference and consideration, an outline of the argument here briefly sketched in the following summary:

Catholics begin at Rome with the Popes. Episcopalians begin in England with Henry the Eighth, Latimer and Ridley. Lutherans in Germany with Luther. Presbyterians in Geneva with Calvin. Baptists in the Swiss valleys with Waldo. Methodists in England, with Wesley and Whitfield; and the numberless small sects of the Gentile world—the present Anti-builders of to-day begin with their respective founders but Christians begin at Jerusalem with Christ and the Apostles.

"Preach repentence and remission of sins among all nations beginning at Jerusalem." Such are wholesome words of the Great Teacher to his chosen Apostles. Who shall we not heed the lesson they teach? In these times of confusion and opposition of sinners on every side, what duty is there except in "beginning at Jerusalem?" But then, if we do so, how minus the conclusion, how inexorable the logic that, one by one, we part company with those who do not "begin at Jerusalem." For all must admit there were neither Greek, nor Protestants at Jerusalem in the beginning. Truth and candor compel the confession that Christian faith and practice were in full and perfect operation in Jerusalem, before any of the apostles or disciples of Jesus ever went to Rome—before there was any Pope. Before Luther warred against the papacy—before the Eighth Henry of England and his recreant Bishops met at Westminister to form their infant establishment—before Calvin or Waldo or Wesley were born. Yet can we deny or doubt that there were Christians who had begun at Jerusalem long before the earliest of these church-founders appeared on the stage.

"Tarry at Jerusalem," saith Christ to his Apostles, "until ye be endued with power from on high." Luke xxiv: 49. They obeyed His words, and on the day of Pentecost, (second chapter of Acts) having received the Holy Spirit, they began at Jerusalem and preached repentance and remission of sins by baptism, as expressly recorded in their "Acts," *passim*.

Shall we not then heed what they have spoken and written? By adhering at Jerusalem, called by Paul in Galatians iv: 26, "the mother of us all," we go behind all these modern teachers, and sit at the feet of Jesus, and Peter, and Paul, and James and John, and learn from the divinely inspired teachers the way of life and salvation. Shall we not then set our face like flint against any other beginning than at Jerusalem?

In hearing "the Church" and in following the uncertain light of human tradition, we do not turn away from the "true light that, coming into the world, enlighteneth every man. John i: 9. Why turn from Christ to "the Church?"—from Peter to Polycarp?—from Paul to Wesley?—from Jerusalem to Rome, or Geneva, or England, or Germany?—from Moses and the Prophets to stale tradition, to Books of Rabbinical Theology, Jewish, Catholic and Protestant? from Matthew and Luke to the Theses of Luther and Calvin? from John and Paul to the Augsburg Confession, and the "Book of Common Prayer," with the Rubrics and Canons? from James and Jude to Fox's Book of Martyrs?

Is this "beginning at Jerusalem?" Is not this receding from light to darkness? from the divine to the human, in short from God to man?

Can any doubt that in believing what Christ and the Apostles taught, as recorded in the blessed Word, that in walking in the way they teach as we shall be saved? Have we any teachers better or wiser? If not, then are we not in great danger of being misled by other guides, however honest and sincere? for all experience teaches us that men may be, and often are perfectly honest and sincere, and yet wholly in the wrong. Paganism proves this position.

But turn we to the "beginning at Jerusalem." Open God's record at the first and second chapters of Acts. There see this beginning: "How readest thou?" Those teachers sent by God, tell their hearers (Acts ii: 21,) that "whosoever shall call on the name of the Lord shall be saved," and in the twenty-fourth to forty-second verses they explain the meaning of thus calling upon the name of the Lord for salvation, by declaring the purpose for which God had raised up Christ, namely, to plant His Kingdom in the earth, that he might sit on the throne of His father David, and in due time make His foes His footstool, and meanwhile to occupy the right hand of His Father's throne, as the "Lord and Christ." The second Psalm and Luke i: 32, with many other Bible testimonies reach the same plain truth. It is thus we learn that in the beginning men were taught to become Christians.

I. By believing the promises concerning the Christ as the Prophet Priest and King, of God's appointment, to redeem and rule the world in righteousness—to reign personally in great power and glory in Jerusalem over all nations—as the Prophet like unto Moses—the Priest, after the order of Melchizedec, as he is now, and God's kingdom, mount Zion as he is to be when he returns to the earth. These promises, made to our first parents in Eden, repeated to Abraham, Isaac and Jacob, and David and Daniel, and renewed by the Christ himself to his apostles and disciples, constitute in their faith and hope, the Gospel of the kingdom of God which he commanded to be preached for the obedience of faith among all nations. Rom. xvi: 26.

II. By repenting of their past misdeeds, and by a changed heart and practice in respect to their future disposition and course in life.

III. By baptism in the name of Jesus Christ for the remission of sins. Acts ii: 38.

No honest man can read the record and gainsay this conclusion from it. The succeeding chapters from the same book, all teach invariably the same doctrine, but particularly chapter iii: 18-23; chapter viii: 5, 12, 38 and 40. Also chapter ix: 18-21; x: 34, 48; xvi: 15, 30, 34; xviii: 8, 30, 31; xviii: 8; xix: 8; xx: 21, 26; xxii: 14, 16; xxvi: 6, 24; xxviii: 17, 31.

For further proof see Moses, the Psalms and the Prophets of the Old Testament and the New Testament—*passim*.

Thus faith and obedience constitute God's religion. Thus the Christian religion was taught, "beginning at Jerusalem," and thence carried unto "all the world" of the Roman Empire.

Can we improve God's plan? Nay, verily. Then let us turn our faces away from Rome, England, Geneva, etc., and go back to this "beginning," for the only, pure, uncorrupted, untraditionized "Gospel of the Kingdom of God" which Jesus expressly commanded His Apostles to preach. In Matthew and Mark, "in all the world and to all nations."

How marked and broad the contrast between such preaching and doctrine "in the beginning" and the miserable substitutes for both, offered by all the modern churches both Catholic and Protestant.

The gloomy superstitions—the fashionable license—the skeleton fanaticism of these modern Babel-sects, all spring from a common error

That error is not "beginning at Jerusalem.

ALLAN B. MAGRUDER.

Pregnant with Significance.

In the RESTITUTION for Nov. 22nd an article headed by the interrogatory: "Do the dead literally Know Nothing?" is signed, "Wm. Hicks."

The writer after spending his strength on the passage in Eccl. viv. 5, "But the dead know not anything,"—to prove that they do know something, apparently, even while they are dead, though nothing of this world, seems to wish some one would say something "regarding the anomalous silence of Jesus and the apostles regarding the popular belief of their age, viz: That there was a spiritual state of consciousness after death."

Why they did not expose the error of the common belief, if an error, is the point which he thinks "even at a glance, is pregnant with significance."

This silence is certainly most pregnant with significance; but the significance is, that there was nothing in the notion worth their notice. In this we agree with Dr. Whately, that such a belief was totally ignored by Christ and his apostles. It never was a Jewish belief—never found in Moses or the prophets, and all Jews that ever adopted it received it from pagan philosophy that was wholly outside of their religion. But where is the evidence that it was the popular and general belief of their time? Since the large and influential sect of the Sadducees, believed in nothing but total death—"no resurrection, neither angel nor spirit." Acts xxiii. 8.

"It appears from many passages in the Jewish rabbins," says a writer of good authority, "that they held the doctrine of the migration of souls from one body to another; and it is probable that they derived it from the ancient Pharisees, and these from the Oriental philosophers."

Now could we not make some show—very weak we admit—of an argument for the "metempsychosis," on the ground of the silence of Christ and the apostles about it? Does not some one think the silence is significant and pregnant with meaning? Yes, significant of its nothingness.

The light shone in darkness, and the darkness comprehended it not. A noble steamer goes right on her course, with all her lights and signals and power and living freight, not stopping to attempt to dissipate all the foggy mists. And so the gospel amidst darkness, giving light and safety to all on board and a good hope of the harbor.

There was little need of entering the arena of pagan controversy with the Jews. All that was needful to cure them of Gentile philosophical conceits, was to reprove them for their departures, and bring them back to original Judaism. The very first of Judaism was in this: "I will give unto thee and to thy seed after thee, all the land of Canaan wherein thou art a stranger, for an everlasting possession. And I will be thine God." And when Jesus declared: "I am the resurrection and the life," he superceded all other conscious life of the dead. But Judaism held to the promise and the hope of the promise. All good Jews "obtained a good report" of the future possession of the land, while they lived their temporal life upon it; and died in faith of the promise, not having received its provisions, but in full expectation of a future realization, Heb. xi. 13, 39. This was a Jewish hope. Originated by Him who knew man wholly; and fully comprehended the being to whom he said: "Dust thou art and unto dust shalt thou return."

Paul did not stop to explain to King Agrippa and noble Festus, and Bernice, with the chief captains and principal men of the city, why he ignored in toto all ideas Platonic, of conscious shades in *Hades*; but in brief and clear words stated the Christian and Jew confidence. "And now I stand and am judged for the hope of the promise made of God unto our fathers." And the twelve tribes in law service hoped to come to the promise long since made to Abraham and reaffirmed to Isaac and Jacob. Now we admit that Paul's audience of Roman officers and chief men of Cesaren, could not see the availability of this christian Jew expectation in the promise. If their philosophical myths had taught them that the shades of good men were conscious in *hades*. Myths could not have taught them how Abraham could be the inheritor, the inhabitant and possessor, with his seed, of a portion of the earth, ages after his death; though in his lifetime he had put up his tent upon it. We admit too that Paul could not have explained how it could be. This incongruity prompted Festus to call out, "Paul, you are beside yourself! Much study has turned your head!" But sober sanity cuts the Gordian knot: "Why should it be though a thing incredible with you that God should raise the dead?" This is the Jews and Christians expectation of consciousness and of existence after death—the resurrection.

If Roman Senators laughed at,—and the great intellect of Cicero, lost all confidence in soul immortality, as soon as he ceased reading proof treatises upon it, and even Socrates intimated that most men did not believe in it. We do not see an thing "anomalous" or ominous in the alledged silence of Christ and the apostles respecting it. In truth this Gentile fancy had not come up then, to the mighty dignity and importance it now holds. It was no chief cornerstone nor foundation to build the theory of christianity upon, as now. It was to all true Israelites, true to the law and the prophets, and to all christians, much as the Indian's belief in the happy hunting grounds, to which his rifle and "faithful dog shall bear him company," is now regarded as a contemptible nice dream.

The apostles had found One who was "The Resurrection and the life." "A minister of the circumcision for the truth of God, to confirm the promises made to the fathers." Most of the Jews in their perversion judged that He was not the One who should come to be head of all the seed of Abraham and confirm the truth of God's promises; and still looked for another. If they had been convinced as the crowd who heard Peter on the day of Pentecost, that He was the One God's oath pledged to David as Heir to his throne, their vain deed a would at once have given way and out of mind.

Convince men of this and they are effectually and directly cured of all other confidences, immortal soulism, atheism, Polytheism, Development by natural selections, life in hades and life beyond the skies, all flee like the ghostly phantoms of dreamland.

A. W. BUTTON.

Correspondence.

DEAR BRETHREN:—It is with pleasure I send the report of meetings and note by the way: On the 13th of November, 1876, I left Boon, Iowa, to fill an appointment at Rockcreek, Jasper county, Iowa. On the night of the 15th of November, I staid with Bro. Dr. John F. White, of Story county. I was treated very kindly by the family, for which I return them my sincere thanks. On the 17th inst. I started for Bro. William R. Eychaners of Jasper county, which place I reached on the eve of the 17th. On the 18th it snowed and rained. I harnessed my horses to drive to Rockcreek through the storm, Bro. and Sister Eychaner said I must not go through the storm. I took their advice and staid with them, and with Bro. Milton Eychaner until the 21st inst, when I returned to Story county, to fill an appointment there, made at the request of Bro. J. T. Prime. I filled this to the best of my ability. On the 21st Bro. Prime wished me to preach on Brotherly Love, text, 1st John iii. 14, 15.: "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother, abideth in death. Whosoever hateth his brother is a murderer; and ye know that no murderer has eternal life abiding in him." (v. 20: "If a man say I love God, and hateth his brother, he is a liar, for he that loveth not his brother whom he has seen, how can he love God whom he has not seen? And this commandment have we from Him that he who loveth God love His brother also."

I called their attention to Christ, "Greater love then this has no man that a man lay down his life for his friends," and many other quotations suitable for the occasion. I found the Brethren at the Story county church badly demoralized. Some claim it is the Woodrow trouble, others claim it is not. While the Brethren were singing at the close of the meeting, I shook hands with all in the house, I then tried to get the Brethren to extend the right hand of fellowship with each other, and forgive each other as Christ had forgiven them, and commence a new life this 21st day of November, 1876. Some few extended the right hand, but it was not a union, though glad and rejoiced I should have been, if the Brethren had all extended the right hand of fellowship.

"He that tries not the spirit of Christ, is none of his." Remember this, Brethren. I staid over night with Bro. J. T. Primes, where I was made welcome and well provided for. On the 22d I left Bro. Prime's for home.

I sent an appointment to the Pearson School House, about 6 miles south of Ames, Iowa, to commence Dec. 2d. 1876. This is a place where the ancient faith was never before preached. Quite a good many turned out to the meeting the evening of Dec. 2d. I preached what we believe to be the gospel on faith and hope. Sunday at eleven o'clock, I preached of baptism. Matt. xxviii. 19. Sunday evening I preached from Matt. v. 5, the kingdom and coming of Christ to this earth again. The house was full; seats were brought in to seat those that were standing. The friends received the truth with interest. At the close of the meeting, I thought I would try and see how much they were interested. I stated to them I was nearly worn out with a severe pain in my breast, but if they wanted meeting to continue, I would stay two nights longer, and would take a vote to that effect. They all arose to their feet, even the little boys and girls. I then told them I would continue the meeting two nights.

On Monday, Dec. 4th, I hitched up my team and drove over to Bro. J. T. Primes to get him to come and help me at the place of meeting. I found him at Bro. Samuel White's, where we took dinner with Bro. Rude. We returned to the place of meeting Dec. 4th, being a little late. The house was filled with intelligent people awaiting us. I preached from Job xiv. 14, on the resurrection of the dead, followed by Bro. J. T. Prime. Dec. 5th, Bro. Prime preached on "What is the spirit of man?" He made it very clear and plain. I then gave them a variety sermon which was pleasing to all, old and young. We made many friends who are in faith with us: Bro. and Sister Matthew Elliot, Bro. and Sister John Rubey, Bro. Sharp, the school director, who declares it was the only Bible preaching they have heard, or had in their school house. Any of the Brethren passing through that section of the country, will find warm friends and a welcome place to stop, at either Bro. John Rubey's or Bro. Matthew Elliott's. I shall hold a series of meetings there for one week, commencing some time next month. I think a church can be organized there with a little more labor.

Dec. 6th, Bro. Prime and myself started home. Bro. Prime came as far as Ontario, where he took the train for Nevada, where he would get off to go to his home, 6 miles in the country. I came on to Boone, the place of my home for the winter. If any Brethren are living near Boone, I would be glad to have them call and see me, or write me. I shall soon commence a series of meetings one mile east of Boone, at the John A. Hull School House, by request of some friends living near said school house. I cannot get any of the churches in Boone, as they claim my theory of the Bible is wrong, yet they have not time to reason the real points of difference. I hope before many years to have a wagon in such a shape that I can have my own meeting house with me, then I can visit the towns and cities.

Your Brother in Christ,

WALDO AGELER.

BUSINESS DEPARTMENT.

ANNOUNCEMENTS.

MEETING OF STOCKHOLDERS.

The Annual Meeting of the Stockholders of the Christian Publishing Association is hereby called to convene on Monday, Dec. 25, 1876, at the office of the RESTITUTION, Plymouth, Ind., for the purpose of electing a Board of Directors, as per law governing the Association.

R. S. DWIGGINS, President.

E. E. HAMMEL, Secretary.

The Annual Conference of the Christian Church of Tell ss. will be held at Plymouth, Indiana, on Saturday and Sunday, December 23rd and 24th, 1876. A cordial invitation is extended to the Brethren throughout the country to attend.

R. S. DWIGGINS, Pres.

J. L. WINGE, Sec.

LETTER RECEIPTS.

Letters from the following persons have been received, for all to be correct, and the balance stood credited:

SUBSCRIPTIONS.

Mary Foth	$ 00	J Bigsby	$2 25
T B Richardson	1 00	Thos Sleeper	2 00
Jno. D. Hardesty	2 00	" Blandford	2 00
W. V. Neidig	1 00	B. Dyer	2 00
Mr. & Mrs. Greenfield	3 00	Adele Brown	1 00
S Parker	2 00	J Gaines	2 00
Mrs. Snyder	1 00	H Hitchcock	2 00
Philip Johns	2 00	S Booth	2 00
Archie Curtis	1 00	I L & S H Wilson	4 00
[illegible]	1 00	Alex H McIntire	00

BOOKS AND TRACTS.

A P Tugwell	$ 00	S H Black	$0 10
Wm A Sweetland	1 50	[illegible]	00
Wm Fanning	1 50	[illegible]	00

Friendship.

'Tis sad, indeed, to contemplate
That oft we mourn find,
With sorrow souls and void of love,
Who labor to supplant another
In the heart and friendship of a brother.

And should the new-made friend
Be kind, and true, and good,
Who shall the fun-ted, old, and tried,
Whom we have proved and understood?—
Oh, when the cleaved to life's o'er,
Then friend will grieve the friend no more!

When Jesus comes to show
The secrets of each heart;—
When we are known as we shall know;—
When friend shall no more part;—
Then they we all in Eden meet,
Rested in his righteousness complete.
—*Constantested.*

Only a Woman.

Only a woman, shrunken and old,
The prey of the winds and the prey of the cold,
Cheeks that are shrunken,
Eyes that are sunken,
Lips that were never o'er-bold;
Only a woman, for-aken and poor,
Asking an alms at the bronze church-door.

Hark to the organ! roll upon roll
The waves of its music go over the soul!
Silks rustle past her
Thicker and faster;
The great bell echoes its toll.
Pain would she relieve, but not for the poor
Swings the wide open the bronze church-door.

Only a woman, waiting alone,
Icily cold on an ivy-clad throne;
What do they care for her,
Mount line a prayer for her,
Giving not bread, but a stone?
Under gold locks their haughty hearts beat,
Mocking the woes of their kin in the street.

Only a woman! In the olden days
Hope enrolled to her feighest lays;
Somebody nursed her,
Somebody kissed her,
Somebody crowned her with praise;
Somebody faced up the battle of life,
Strong for her sake who was mother or wife.

Somebody lies with a cross of her hair
Light on his heart where the death shadows are;
Somebody waits for her,
Opening the gates for her,
Giving delight for despair.
Only a woman, yesterday poor—
Dead in the snow at the bronze-church-door.
—*Selected.*

For What Shall We Pray?

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears." 2 Tim. iv. 3.

Nothing can be more truly pitiful than to observe the nervous and childish agitation with which the "religious world" hurries here and there, to evade, explain away, or render unnecessary the personal presence of the Son of God. "The world is improving every day," says some popular preacher; "Missions and societies will soon convert the world," says another; "The idea of the Son of man coming to reign upon earth is carnal and sinful," says a third. It is most painful to observe the inveterate malice of the heart, thus concealed under the mask of spirituality, or hid under the language of piety, like a serpent under flowers. But in spite of all this, the Lord "shall reign in Mount Zion, and in Jerusalem, and before His ancients gloriously" (Isa. xxi. 23).

In former times there was a certain body of men who were famous for long prayers; but, strange to say, when the highest authority pronounced its judgment upon these men, it was anything but a judgment of approbation. "Blessed be ye, scribes and pharisees, for your long prayers?" said the Jewish people: "Woe unto you, scribes and pharisees, hypocrites!" said the King of the Jews. These men of long prayers were afterwards the foremost in the crucifixion of the Son of God, and were always foremost in covetousness. Far be it from us to compare the modern protestants with the ancient pharisees; yet, in spite of ourselves, we cannot but observe a most unfortunate resemblance. The pharisees were notorious for "covetousness," and their desire for the "chief seats in the synagogues;" and modern Christians are notorious for their love of money and the approbation of men. But above all, the pharisees were accomplices in the master crime of the world,—the crucifixion of the Son of God. "Well," you will say, "there the parallel fails between the pharisees and the protestant. We have never crucified Christ, and we abhor those who did crucify Him." Do not be too hasty in repelling the accusation; though you have not crucified Christ, you have condemned Him to perpetual exile. Whatever difference exists between a sentence of death and a sentence of perpetual exile, just so much and no more exists between you and the ancient pharisees. The Lord has promised to come again, to "be King over all the earth;" and you have spiritualized and trodden under foot that magnificent promise, and have ridiculed and treated with contempt all who ventured to revive it. The Savior, with His own blood, has purchased a kingdom, and has promised to "restore all things," and you have cut down His empire to the fragment of an idea. The pharisees killed the Son of God, and you have built His sepulchre. The pharisees put Him to death, and you have buried Him for a thousand years. The pharisees crucified the Lord—not for the mere pleasure of killing Him, but because they hated His presence, His interference, and His government. He claimed to be their King, and they put Him to death that they might escape His dominion. This is precisely the temper of modern Christendom. It has no personal enmity to Christ, it has no direct wish to persecute or slay Him; but it hates His presence, it dreads His interference, and as for His kingly government, the very thought is insupportable. "What! must we give up these smooth and comfortable sermons, these cautious preachers who never tell us of the threatened judgments, nor torment us with the prophecies concerning the second advent; must we give them up for the awful presence of the king of kings?—we, who have done so much to reform our corrupt governments, who have distributed and taken bribes in voting in our men of parliament, and even cover the multitude of sins under the cloak of 'disseminating the gospel,' increasing the funds of our colleges, and improving society in general: must we renounce this system of adaptation? must we break down this finely adjusted balance, to welcome the advent of the Lord from heaven, to submit to the sanctity of His government and the purity of His plans? No; we will have Christ to save us as much as you please, for salvation is comfortable; but not to govern us, for His government is uncomfortable. We will allow him at a distance to give us spiritual directions; but never home we prefer our own government, our own ministers, and the principles we have already put into operation. We can certainly improve on 'evangelists' and govern the world quite as well without the personal presence of the Lord."

O "scribes and pharisees, hypocrites!" What, if the world should be evangelized through your instrumentality, and could be brought to the same standard with that of your ministers, what an unsanctified world of bickering and strife would you have! Are not your ministers of the different "sects" as much at variance with each other as the nations of the earth? Many of them have never been "born again," and preach, not through desire of saving souls, but because it is a profitable business. Alas! instead of your ministers being the instruments to the world's conversion, the world is fast converting them to its follies and fashions.

Our "long prayers" are therefore little better than those of the scribes and pharisees, the difference in our favor is miserably small. In spite of all we can do, the state of things both at home and abroad becomes every day still more alarming.

For what then, should we pray? We see philanthropists, philosophers, men of "progress," running to and fro with furious haste, worrying mankind with every invention of every addled brain, to force happiness upon them; and we see all their efforts come to nothing. We see the world growing more wicked and wretched every day; ripening for its last apostasy. We see the ministers of the gospel departing from the primitive doctrines of Christianity, spiritualizing the Scriptures into empty dreams, and denying the future reign of the Son of God upon earth. We see spiritualism (a sign of the "last times," 1 Tim. iv. 1), with its twenty millions of votaries spreading far and wide the "doctrines of devils" (*didaskaliais daimonion*, teachings of demons), denying the inspiration of the Bible, and bidding defiance to all law. "For they are the spirits of demons, doing signs to go out to the kings of the earth, and of the whole habitable globe, to gather them to the battle of that great day of God Almighty (literal translation, Rev. xvi. 14). We see Christendom diseased, and to effect its cure trying every imaginable thing but the sole remedy—the personal presence and reign of the King of glory—the world's first and last and only remedy, and yet the only remedy that is thrown aside. You hear a great lament about the sad state of affairs, but you never hear of the sovereign remedy. You may pray against the vices of the day, but you must not breathe a word as to the universal remedy. The personal reign of the Son of God is a proscribed subject, and is banished from our prayers as if it were equivalent to the "reign of terror." Yet so long as the personal reign is omitted in our prayers, just so long is God dishonored. We resemble a sick man praying for health, yet refusing the only remedy for his disease. Every invention of man is joyfully adopted, but the grand scheme of divine wisdom is contemptuously passed by.

But from the hand of God the world's deliverance must come, as the world will soon learn by an awful experience; and that deliverance would have come eighteen hundred years ago, had the world been willing to accept it. Divine wisdom saw from the first, what even a child may see now, that man cannot govern himself, man can achieve nothing, can restore nothing, can give life to nothing. Should he even be permitted as an instrument in the world's conversion, he could do no more; he could not change the brute creation, he could not change the climate, he could not restore the earth to its Eden state, nor could he bind Satan for a thousand years. Arrange it as you will, you cannot do without the direct interposition and personal presence of the "second Adam," the Lord from heaven.

It is for this manifestation we are bound to pray, as the prescribed remedy for every disease; for every disease of the mind, of the body, of the earth, and of the sky—of creation itself; "for the earnest expectation of the creature waiteth for the manifestation of the sons of God." St. Paul tells us that all creation is longing for that day. David, bolder still, speaks of the inanimate creation rejoicing before the Lord, when he cometh to judge the earth. St John closes the volume of Holy Writ with that one solitary prayer, "Amen! even so; come, Lord Jesus." The first words of Scripture announce the creation of light; then, for six thousand years, the light wanders over a world of ruin and desolation; and having crossed the ghastly desert, it merges in the gorgeous light of millennial day. Creation longs, all inanimate nature rejoices, the last line of Scripture prays for the one great act, the coming of the Lord Jesus. And, wonderful to tell, this great act is despised or dreaded by the Church of God itself. Where it should be the perpetual theme, it is made the perpetual scorn. No wonder that the world does not improve, no wonder that the Church has sunk so low, when the only divine remedy is rejected, and when the poisonous remedies of money and man's wisdom are adopted in its stead. God would be really dishonored were the world to prosper under its present machinery; for if man's wisdom is to supersede the wisdom of God, if we only want God afar off, and can dispense with Him at hand, it might almost be said that we do not want him at all. "His citizens hated Him, and sent a message after Him, saying, 'We will not have this man to reign over us" (Luke xix. 14).

When the birth of the King of the Jews was proclaimed, "Herod was troubled, and all Jerusalem with him" And when the reign of the King of the Jews is announced, the gospel ministers are troubled, and all Christendom with them. They utterly deny the sovereignty of Christ; they call him their king, but deny him the kingdom; they ask for God's gifts, but do not ask for himself. Here lies the evil; God has told us by a thousand revelations that nothing but himself, his own personal presence, can renew the world. We deny the revelation, despise the promise, and look only for the gifts. We are troubled, like guilty Herod, at the presence of the king, and are put to shame by the wise men of the East, who, when they had seen the star, "rejoiced with exceeding great joy." Oh, to what a state has Christendom been reduced, when it dreads, like guilty Herod, what the heathen from the extremities of the earth rejoiced to see! When God has offered us his own Son to be our king, we scoff at the announcement, and desire no king but Cæsar. This fatal evil attends all our public prayers; and so long as we allow it to remain, we need expect no effectual answer. No prayer can be altogether in vain; some kind of answer will always be returned; but not the answer we require. Such prayers will be so far from saving us from the great tribulation, that they will be far more likely to plunge us into its awful vortex. "Pray," says Jesus, "that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." But we shut our eyes tight, and with indifference declare that we see neither signs nor danger; although passing events now warn us that the great tribulation is almost upon us. By our indifference we have added to the list another sign of the times; for Peter informs us that there shall come in the last days, "scoffers," saying, "where is the promise of his coming?" But in spite of those "scoffers," there are some who never cease to pray for the world's only remedy; and God has promised that their prayer shall be answered. "And shall not God avenge His own elect, who cry day and night unto him, though he bear long with them? I tell you, that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth?" God will not always be mocked by the dull hypocritical prayers of Christendom; but those his enemies, who would not that he should reign over them, he will order to be brought and slain before him (Luke xix. 27).—*Sel.*

Love is circumspect, humble and upright; not yielding to softness, or to levity, nor attending to vain things; it is sober, chaste, steady, quiet and guarded in all the senses.—*Thomas A. Kempis.*

The Temple of Satan is Always Open.

A young man of twenty-eight, writing to the *Pall Mall Gazette*, says that ever since he can remember—that is for about twenty two years—the "cannon of the world has never ceased to roar." His earliest recollection is the Crimean war. After it came the Indian mutiny, Garibaldi's exploits in Italy and the Franco-Austrian contests about Italian affairs. Then came the four years' war of the rebellion in this country, followed by the Prussian attack upon Denmark and the annexation of Schleswig-Holstein. The moment as struggle between Austria and Prussia ensued, culminating at Sadowa. The Carlist war, beginning then, has raged almost all the time since, and the Cuban insurrection, opening two years afterward, has been going on eight years.

Then came the great Franco-German war, with its extraordinary results, including Napoleon's downfall. England, during the intervals, has also had her little wars in Abyssinia and Ashantee; India and the Malay peninsula; China and New Zealand. The Dutch have had their Achiem war; Russia has fought Khokand and a half-dozen other Oriental states in Asia; France has had her unfortunate expedition to Mexico and a desultory strife in Algeria—Mexico has been in almost chronic insurrection; Brazil has fought Paraguay; a half-dozen South American Republics have had their insurrections; there have been outbreaks in Jamaica, San Domingo, and Barbadoes; Egypt has fought Abyssinia, and a native war is now progressing at the Cape of Good Hope. In the United States there have been repeated Indian wars, besides troubles in the South. And to-day, while Delaney is threatening England, and the Carlist of Europe seems tending to a general convulsion, while Russia is attacked in Asia, France in Algeria, and the English in China, the young man says we are still fought as a quarter of a century ago, that this is "the era of civilization and peace."

Time of Reward.

"Behold I come quickly, and my reward is with me, to give every man according as his work shall be" Rev. xxii 12.

That every man will be rewarded according to his works, is a statement, the truthfulness of which is unquestioned by all who acknowledge the Bible as a revelation from God. But concerning the time when God will confer this reward, as well as the nature of the same, there is a want of harmony among the professed followers of Christ. Can the discord be attributed to a lack of evidence on the subject? Is not the testimony of Jesus sufficient to dispense all doubts in the minds of candid men and women, who desire to know the truth? Jno. viii, 32; Isa. viii. 20; xxxiv. 16; Jno. v 39; xvii. 17; Acts xvii. 11, 12. Let us note briefly the language of Jesus, recorded above.

1. Who is speaking? Undoubtedly the one represented by the personal pronoun, "I." "I, Jesus, have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, (Luke i. 31, 33,) and the bright and morning star." Rev. xxii. 16; i. 1. It is Jesus that speaks through the medium of an angel, to his servant John, and through him to the seven churches, Rev. i. 14.

2. Of what does he speak?

1. He speaks of his sudden coming, (which will be personal, visible and glorious, Thes. iv. 17; Rev. i. 7; Titus ii. 11, 13.) "Behold, I come quickly."

"2. He speaks of the reward, or recompense, that he brings with him, my reward is with me.

3. He tells to whom this reward is given to every man.

4. He gives the manner of conferring this reward upon every man. It will be given according as his work shall be. How plain, though vast and comprehensive, are the words of Jesus! "Behold, I come quickly, and my reward is with me, to give every man according as his work shall be." No man will go unrewarded. God proposes to reward man, and not some immaterial, imperishable ghost. God's love embraces the perishing. "For God so loved the world that He gave His only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," Jno. iii. 14, 16. When Jesus comes, he will bring a reward for every man. Consequently they will not be rewarded prior to that epoch, in earth's history. All future reward is contingent upon the coming of Jesus, and the resurrection of the dead. "Thou shalt be recompensed at the resurrection of the just." Luke xiv 14. This recompense will be in the earth, Prov. xi. 31. That one word "reward," includes in its height, breadth and depth, the endless sweep of the ages to come, that shall roll in divine splendor over earth renewed. Eph. ii. 7; Rev. xxi. 1, 5; xxii. 1, 5. As we can not enter upon the glorious reward of eternal life, (Rom. ii. 7; vi. 23; Jno. iii. 14, 16; vi. 40; xvii. 1, 3; 1st, Cor xv. 51, 52; Col. vi. 7, 9; 1st Tim. vi. 12, 19; Titus i. 2; iii. 7; 2nd, Pet. i. 4; 1st, Jno. ii. 25; iv. 9; v. 9, 12) until Christ, who is our life, shall appear, what transcendent importance must ever attach to the blessed hope of Jesus' coming, Col. iii. 4; Titus ii. 11, 13. It is the Christians hope, joy and crown of rejoicing, 1st Thess. i. 9, 10; ii. 19. Is it your hope? We expect our reward then, but not till then. "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works," Matt. xvi. 27.

1. Who shall come? *The Son of man.*

2. How shall he come? In the glory of his Father with his angels.

3. What will he then do? And then he shall reward every man according to his works. The dead, (as well as the quick or living) shall be judged by Christ at his appearing and kingdom, and a judgment must precede reward, the reward is not till the appearing and kingdom of Jesus, Acts xvii. 31; 2nd Tim. iv. 1; Acts x. 42; Rev. xi 18. It is not at or in death, but beyond it, in the world (age) to come, Mark x. 23, 30. "At the resurrection of the just," Luke xiv. 14. We, like Job, must wait till our change come, Job xiv. 14. The waiting place is the grave. Job xvii. 13, 16. The change will be from death to life, from natural to spiritual, from mortal to immortal, from earthly to heavenly, Isa. xxvi. 19; 1st Cor. xv. 42, 55. May the Lord direct our hearts into the love of God, and into the patient waiting for Christ, 2nd Thess. iii. 5. May we be found to look for that blessed hope of seeing Jesus, and he made like him when he shall appear, Titus ii. 13; 1st Jno. iii. 2, 3.

AUSTIN CURTIS.

Little Things.

Some of the most noteworthy things in God's Book are, "little things." It was a "little oil" in the cruse of which the widow of Zarephi partook during many long months, without diminishing it. It was a "little cake," which she was about to prepare for herself and son when the prophet of God came to her house. Little was the cloud, at first, which answered Elijah's prayer, and from which came abundance of rain. "A little lower than the angels," was the Son of Man made in that he took upon himself the "seed of Abraham." It is Bethlehem "though little" among Israel's cities, that has given to the world a Redeemer and King. The righteous with a "little" of this world are richer than the wicked with many possessions. Paul thought it was sufficient that he should boast of himself a "little." The followers of Christ made, indeed, but a "little flock," but to what mighty proportions has that flock grown. D'Aubigne says: "A nest built among the craggy rocks of the Alps, may, perhaps, cut off a brood of inoffensive eaglets; but as soon as their wings grow, they will soar into the air, and with their piercing eyes discover their prey, and seize it from afar. The safer course, then, is for some strong hand to kill them in their nest while young." There are many eaglets which seem very attractive and charming in their young beauty, but developed into full maturity they are manifested as birds of prey. Strangle the eaglets of evil thoughts; for, "when lust hath conceived it bringeth forth sin, and sin when it is finished bringeth forth death." Strangle the eaglets of bitter, contentious words; for, "the beginnings of strife are like the letting forth of many waters." Thorough and manly discussions of principles, and comparison of views may always be good, but "bitter words stir up strife." Happy is he who wisely cares for the little things, to tenderly cherish, or promptly destroy.

Pagan and Papal Rome sought in vain the ruin of the "eaglets" of Christianity. Steady, constant and unobstructed, has been the growth of our holy religion, until its adherents are numbered by millions.

It is a "little leaven that leaveneth the whole lump." A "little fir" sometimes kindles a great conflagration. A Dutch burgher was plodding along one of the dykes which keep out the ocean from his beloved Holland, at ten o'clock one evening, and noticed it at a little water was trickling through it near the top. Without giving further thought to the subject, he passed on to his home and his bed, but in the morning the dyke was swept away, a vast track of country was covered with water, millions of property were destroyed, and hundreds of lives lost. Out of the little leakage came the mighty flood. Stop the leakage and you hold in check the flood. It is so in business, in church affairs, in denominational interests.

The smallest, most insignificant event may build up or overturn a kingdom if God so wills. We have a most striking instance of this fact in the following, taken from the *Ohio State Journal*:

"In 1850 Dan Stone, of Cincinnati, was a candidate for the State Legislature. Walking up Main street on the morning of the election, he overtook an acquaintance going to the polls who intended to vote the opposition ticket. Stone solicited his vote. 'We are old friends,' said he, 'and I know you will show a friend that mark of kindness.' Party spirit was then comparatively quiet. The voter replied: 'Well, Dan, you are a pretty clever fellow, I don't care if I do.' The vote elected Stone, and gave a majority of one in the Legislature, which made Thomas Ewing United States Senator. Mr. Ewing's vote on the question of confirming Martin Van Buren as Minister Plenipotentiary to Great Britain enabled the Vice President to give the casting vote against it, and made Mr. Van Buren first, Vice President, and then President, and determined the general political policy of the country for four years. One vote accomplished all this."

Let us give attention to little things and despise not the day of small beginnings. JUDEX.

Present and Future Life.

How quite lately interesting is the subject of "Present and Future Life," when presented in the light of God's word, and yet how widely different from the commonly received views.

Our "natural" or "soul-life,"—the life we now have, and which we derived from Adam, ends in death.

The sweet babe, with flower-like smile, the gifted maiden, dowered with beauty and worth, the talented youth, the calm-browed matron and the gray-haired sage, the righteous and wicked are all alike subject to death, must all alike go down to the tomb. No one can deliver his soul from death.

Not the riches of m. Astor, the [illegible] of a Stewart, nor the treasures [illegible] king scales to ransom a brother [illegible] "the specter of the pale[illegible] knocks at his door, he must die. [illegible] are dust and to dust we must ret[illegible] Adam broke the one law of para[illegible] and was driven out of Paradise, [illegible] tree of life was no longer within [illegible] reach, and without the life-giving pr[illegible] ciples it imparted, continual existe[illegible] to us was not possible.

Immortality and incorruptibility are the present or "soulual" life—immortal and deathless are never connected with soul or spirit throughout the whole word of God, but with a future life reached through a resurrection from the dead. Then are given incorruptibility, glory and joy, then we receive eternal life.

But wealth cannot purchase an incorruptible crown, man's boasted science can point to no fountain of perpetual youth, the laboratories of the chemist can compound no elixir of life.

"God so loved the world that he gave his only begotten son that whosoever believeth in him should not perish but have everlasting life."

We are to believe and obey the words of Jesus, if we would live forever beyond the sorrows of time in the beautiful mansions of rest.

S. ROXANA WINCH.

Each in His Own Way.

All great works are done by serving God with what we have in hand. Moses was keeping sheep in Midian. God sent him to save Israel, but he shrank from the undertaking. We sympathize with Jethro's herdsman, alone, a stranger, not owning a lamb that he watched. He had nothing but his shepherd's rod cut from the thicket, the mere crook-stick with which he guided his sheep. Any day he might throw it away and get a better one. And God said, What is that in thy hand? And with this rod, with this stick, thou shalt save Israel. And so it proved.

What is that in thy hand, stranger? An ox-goad with which you urge your lazy beasts? Use it for God, and Shamgar's ox goad defeats the Philistines. What is that in thy hand, David? My sling, with which I keep the wolves from my sheep. Yet with that sling he slew Goliath, whom an army dared not meet. What is that in thy hand, disciple? Nothing but five barley loaves and two little fishes. Bring them to me; give them to God, and the multitude is fed. What is that in thy hand, poor widow? Only two mites. Give them to God, and behold, the fame of your riches fills the world. What hast thou, weeping woman? An alabaster box of precious ointment. Give it to God. Break it and pour it upon thy Savior's head, and its sweet perfume is a fragrance until now. What hast thou, Dorcas? My needle. Use it for God, and those coats and garments keep multiplying and are clothing the naked still.

In prayer it is better to have a heart without words, than words without heart.

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

WHOLE NO. 566. Read. PLYMOUTH, INDIANA, JANUARY 17, 1877. VOL. XXVI, NO. 3.

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THE RESTITUTION advocates the final restitution of all things spoken by the mouth of all his Holy Prophets since the world began. It also advocates a measure to this end, the establishment of the Kingdom of God on the earth, with the Christ a King of Kings, and its immortal saints as joint-heirs with Him in the possession of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked, eternal life only through Christ, and in no other known name. It also advocates a hearty belief of the Gospel, repentance, and immersion as prerequisites to the forgiveness of sins, and a holy life as essential for final salvation.

Communications.

Does Death End All?

Some one among earth's inhabitants, I know not who, has favored me with a copy of the Boston *Advertiser*, of Dec. 7, 1876, containing one of a series of lectures, (marked round with a pencil) delivered in Tremont Hall, one of the largest halls in Boston, by the Rev. Joseph Cook, on the question at the head of this article. The lecturer, evidently, is a man who well understands his work as such, as this was the fifty-fourth in a series, and delivered at the business hour of 12 o'clock m., before an audience of two thousand persons.

The lecturer divides his speech into three parts occupying about one-half in introduction, one-fourth in arrangement, and the remainder in deductions. In the argumentative part he wades largely into quotations from writers upon physiology, and deduces conclusions, many from traditional ideas formerly instilled into his mind instead of premises laid down in the propositions, as the following extract from the lecture will show to which we desire to reply.

G. M. MYERS.

THE LECTURE.

I hold in my hand an important and exciting book exactly waited for by me for years, and of which the spray of the grey sea has hardly yet been broken. It is a volume on "The Functions of the Brain," issued only last month by Dr. David Ferrier, fellow of the Royal Society and professor of forensic medicine in King's College, London; and it will need no recommendation to gentlemen of the medical profession, who are pertinacious to know something of living matters, and to form and express opinions after study as to the great controverted theories in biology, as no layman in science is—except the editor of the *Nation!* [Laughter and applause.] Professor Ferrier is a follower of two great German investigators, Fritsch and Hitzig, and his work and theirs undoubtedly constitute not only the freshest, but the most important of all recent contributions to the knowledge of the nervous system.

Let me now, in the name of the latest researches, put before you, step by step, an argument exclusively physiological, and leading up, as that of last Monday did, along the line of Wundt's wholly demoniac system, to the conclusion that the soul is external to the nervous mechanism, which it sets in motion:

1. Fritsch and Hitzig and Dr. Ferrier have proved that certain of the convolutions of the brain of a living animal may be electrically stimulated so as to produce in the animal various physical actions.

2. The stimulation of different parts of the brain produces different results which can be foretold by the experimenter.

3. The doctrine of the localization of functions in the brain is now, therefore, placed beyond dispute.

When you give a rabbit chloroform and then remove a portion of its brain, the animal suffers no pain, and consequently does not fall into such contortions as to cause the act of taking away parts of the skull to injure the delicate tissues of the brain. We have exercised at facts in surveying the brain, palpitating excitant stores without shrinking their delicate machinery; and we have done this by the use of chloroform, not known in the world as an anæsthetic until a few years ago. Using electrical currents that are just disagreeable by the tip of the human tongue, and employing bluntish electrodes that will not scarify the nervous web we touch, we try to imitate the exposed brain of a living animal, and assert as that the stimulation at different parts produces different movements. We may accurately foretell these movements after having had sufficient experience in such localized experiments. One particular part of the brain, for instance, will, it stimulated, produce the attitude of resistance in the animal; and another point, if stimulated, will cause the attitude of fear. In short, a large portion of the brain has now been localized in this way so thoroughly that we may tell at will what it is a keyboard on which excitement may play. The effect of galvanic currents on the appropriate nerve-mechanism is to turn fully evident on the heart or other muscular nerves. You stimulate a certain cell automatic nerve centering in the blackboard, and you will produce motion in the muscles attached to the correlated centripetal fibres.

Is there any proof at all that the whole brain is a keyboard that can thus be played upon by electrical stimulation?

A portion of it more closely connected with the spinal cord than the rest is a keyboard, but does the law of the automatic part extend to the whole mass of the brain? This question is crucial. The nervous mechanism is divided into the intellectual and automatic spec. Does this hold mental distinction hold good under the searching test of electrical stimulation?

4. It is proved that the frontal lobes are the seat of intellect.

5. But electrical stimulation of these highest parts of the intellectual nervous mechanism produces no motion.

When there are produced in them by electrically excitable papers as minute molecular impulses. If they are produced by electricity in the automatic area, no motion follows in the muscles. This is a fact of vast significance, but there is another of even higher import.

6. If one hemisphere of the brain be removed, paralysis of the powers of motion and sensation follows in one half the body.

7. But, even when one hemisphere of the brain is removed, all the mental operations may yet be duly performed.

8. These tests of electrical stimulation and of cerebral injury, being opposite in the two cases, prove that physiological centers such as are connected in the cells in the nervous mechanism are not to be found in operation in the intellectual nervous mechanism as it is represented by the anterior lobes of the brain.

9. The distinction between automatic and intellectual is made broader, therefore, by the most scientific research. [Applause.]

Let us examine a little keenly the basis of these propositions upon the great biological question of [illegible] the automatic and the intellectual portions in the nervous system. The important point to be removed (illustrated by the cases) is that you may stimulate with electricity an automatic area, and you do not produce any motion you see. On the contrary, touch the corresponding portion of an automatic area, and you move the muscles at once. Although the mechanism is called automatic, remember that it was made so by the biologists that wrote it, and that a considerable spirit was given to this movement due to the impulses that come both in and into nerve and pull the two together. Apply your electrode to the automatic area and you produce contraction, but apply your electrode to the intellectual area and you produce no contraction. There is, therefore, a difference between the structure of an intellectual area and that of an automatic area. We prove this tangibly when we lay point after point on the brain and of the great nervous centres connecting it with the spinal cord, and find that the lower powers of the nervous mechanism are reflex and automatic, but that these higher frontal lobes are ocularly demonstrable not to be of that sort. When we apply to them the electrical test which produces motion elsewhere, no motion whatever is produced.

If you take away one hemisphere of the brain, what is the effect? One-half the body is paralyzed. The sensation and the motion which belong to the side of the body opposite to the removed hemisphere are gone. But your mental powers remain, and exhibit as much force all their activities. Dr. Ferrier himself authority for the astounding fact that the action of the mind is not so bound up even with these fundamental axes, that it cannot show the whole army of its powers when you take away one whole hemisphere of the brain. If that can be proved, gentlemen, it has been proved tolerably well, I should say, that there is a difference between the intellectual and the automatic axes, or that between the two things there is as broad a contrast as between the two scientific names, since that has been proved beyond dispute. It is submitted by the latest evidence that you can take away one hemisphere of the brain, and have complete mental action yet remaining, although you cannot take away one hemisphere without paralyzing one half of the body. If I show this, I prove that there is a difference between the intellectual and the automatic, we made and abundant that all men ought to be able to see it, who can see anything as broad as a town hall! [Laughter and much applause.]

"The physiological activity of the brain," says Professor Ferrier, in a most significant passage, "is not altogether commensurate with its psychological functions. The brain, as an organ of motion and sensation, or perceptive and consciousness, is a single organ composed of two halves; the brain as an organ of intellect, or representative consciousness, is a dual organ, each hemisphere complete in itself. When one hemisphere is removed or destroyed by disease, motion and sensation are abolished on the opposite side—that animal operates as an [illegible] of being enabled on its own impressions through the agency of the one hemisphere. The individual who is paralyzed as to sensation and motion by disease of the opposite side of the brain may be right in and paralyzed in reality, for he can still feel, smell, see, and think, and mentally comprehend all in the one hemisphere. If these functions are not carried on with the same vigor as before, they yet have decided appeal to self as respect of completeness." [Ferrier's Functions of the Brain, p. 276, 280.]

A great fact this, even when standing alone; but add to it the fact of your ability to excite stimulation and you find that all that is implied in the distinction between automatic and anti-automatic is borne out by these two colossal circumstances, that of motion on the intellectual area will produce no motion, but that it does produce complete motion if applied to the automatic; and that half of the brain may be taken away, paralyzing the half of your body, while the mind continues all its operations. [Applause.]

10. Physiological centers do not act where they do not exist.

11. The action of the influential nervous mechanism is not, therefore, represented by the physical causes operating in the automatic nervous mechanism.

12. But the intellectual of the mechanism itself demonstrates that it must be set in motion by an external agent.

13. That agent must be either matter or mind.

14. It is demonstrated that the action of the brain in weaving the brain, and that, of the frontal lobes after they are worn, cannot originate in matter.

15. It originates, therefore, in an external immaterial agent.

16. This, which is in part immediately known to consciousness, is the soul the soul.

17. Modern neurological research therefore, proves that the soul is an agent external to the nervous mechanism which it sets in motion.

18. This being proved, it is demonstrated that the relation of the soul to the body is that of the rower to a boat, or of an invisible musician to a musical instrument.

19. But it has been admitted by some by materialistic themselves that if this is proved, then death does not end all.

Therefore, in the present state of knowledge, the case stands thus:

20. If death does not end all, what does, or can?

REVIEW OF MR. COOK.

It is evident from the second paragraph of the above extract that Mr. Cook has a [illegible] where fraud, unbelief will lead.

To sustain this much loved and cherished theory he lays down his premises, some of which we desire to examine and test before we are ready to advance to conclusions.

The lecturer's No. 1 we accept as correct, and call to notice the word "certain," which shows that not all, but only a part of the convolutions of the brain are susceptible of being thus stimulated. Now if the reader will drop to the lecturer's No. 5 he will see that Prof. Ferrier tells us of the parts that are not susceptible of being thus stimulated to muscular movement. Here he is speaking of the higher and frontal regions of the brain lying entirely above the medulla oblongata. This statement is corroborated by Prof. Dalton on page 430, than whom no author as a physiologist in the United States stands higher. Dalton says: "Neither the olfactory ganglia, the corpora striata, the optic thalami, the tubercular quadrigemina, nor the white or grey substance of the cerebrum or the cerebellum, are in the least degree excitable. Mechanical irritation of these parts does not produce the slightest convulsive movement in the muscles below. The application of caustic liquids and the passage of galvanic currents are equally without effect." Excitations to muscular action, or convulsions, must arise out of the parts of the brain lying below all these—out of the anterior surfaces of the medulla oblongata, the tuber annulare, and the lower part of the crura cerebri; that is, the lower and central portions of the brain, containing continuations of the anterior columns of the spinal cord. Therefore the stimulation and action referred to in the 2d paragraph under No. 2 must apply to these lower regions of the brain, as the lecturer seems to recognize two paragraphs below,

In No. 6 the lecturer says: "If one hemisphere of the brain be removed, paralysis of the powers of motion and sensation follows in one-half the body." This we will be under the necessity of pronouncing incorrect in every sense. 1. If, by the term "one hemisphere of the brain," the lecturer has referred only to half the cerebrum, then paralysis of the sensory and motor powers does not take place, from the fact that the seat of sensation and motion are entirely below this part of the brain—in the medulla oblongata—and remains untouched. Further, Dalton, on page 438, says: "When these ganglia (the cerebral hemispheres) are removed in the lower animals, the intellectual faculties are the only ones which are lost." Again, same page, "Injury to these ganglia, in the human subject, is followed by a corresponding impairment of the same faculties." And further, on page 435 he says: "The animal is still capable, after removal of the brain is pieces, of receiving sensations from external objects." 2. But if the phrase "One hemisphere of the brain," relates to one half of the entire encephalon brain, then we claim that the lecture is equally incorrect, for the moment the pneumogastric ganglia which lie imbedded in the medulla oblongata is touched life is at an end. Not only does motion and sensation cease, but thought and life itself must end. When this vital point, sometimes called the "vital knot," from which the pneumogastric nerve starts, is cut, this nerve is severed, the muscles by which it moves the lungs become inactive, breathing stops, and the result is death. This all physiological writers will corroborate. Dalton, on page 453, speaks to the same effect.

Therefore, such an idea as a soul remaining in the man, enabled to think and not to act, is entirely unsustained by physiology, but just the reverse is true, if a soul there at all. From the above quotations which we have made from Prof. Dalton, which all physiologists will sustain, it is to be seen that an animal or a man may be enabled to feel and to act, even after the intellectual part of the brain is removed. Also numerous cases of depression upon the cerebral functions to the extent of suspended consciousness, but not of sensation and action, sustains the same. How is this? If there is a soul in man from which life and its functions arise, then there are a few conclusions relative to it which we now are enabled to declare.

1. It must control and direct [illegible] thought after sensation and action are entirely gone.

2. It can remain and carry on action after thought, reason and consciousness are gone.

3. If yet in the body while consciousness is thus suspended, then it has ceased to think and to know.

4. If out of the body, and still continues to act, why, on its return to the body (as consciousness is in many cases suspended and then restored), does it not know something of transactions either here or in the spirit world while thus absent?

5. Comparison:—If the brain sustains the same relation to the soul that a key-board does to the musician, or a boat to a rower, as the lecturer seems to think, in Nos. 3 and 18, then thought, reason and consciousness will correspond to the music in the one case and the rowing in the other. Now remove the boat, and rowing must stop till another boat is obtained; remove the key-board and music must cease till another is obtained, and never can the musician make another strain of music without the chords upon which to vibrate the air. So with the soul; remove its boat, or key-board—the brain—and its action, whatever that be, must cease and remain closed till another be obtained.

But since it is generally conceded and demonstrated by physiologists that the frontal lobes of the brain—the cerebrum—are the seat of intellect, (see the lecture No. 4, and Dalton page 433), the question arises why is it that one hemisphere of this part of the brain may be removed and mental action still in all its parts on? This question is answered fully in a quotation made by the lecturer in paragraph 4, under No. 6, in which Prof. Ferrier says, "The brain, as an organ of motion and sensation, or presentative consciousness, is a single organ composed of two halves; the brain as an organ of intellect, or representative consciousness, is a dual organ, each hemisphere complete in itself."

This thought and fact, we may say demonstrable, proves true and is conceded by all physiologists and phrenologists. Therefore, where one lobe is removed the other carries on the work almost. If not entirely, complete. Hence we have not yet quite reached thought without brain, as the lecturer so much desires. But when we reach further back and cut into the posterior or cerebellum part of the brain, which controls the concert of voluntary action, then we may have a paralysis of some of the motor nerves, and upon the opposite side from the wound, as these nerves decussate in the medulla oblongata. It is not be to this part of the brain that Prof. Ferrier refers in the paragraph last quoted from, as we have seen that a removal of simply the cerebral lobes will not affect action, and the removal of half of the entire brain will produce death.

The lecturer's No. 10 we accept as true.

To No. 11 we object. When the brain is in the condition above described, the sensory nerves may carry impressions from without to their principal seat in the medulla oblongata, and these impressions for thought and reason may arise from these upon the nervous chord into the convolutions of the unmoved part just as readily as before the brain was impaired. And further, these impressions in some cases may come from the same side that is paralyzed in action as the sensory nerves decussate in the spinal column instead of the medulla oblongata. Therefore an impaired brain will not serve as a premise for such a conclusion as is drawn by the lecturer.

No. 12: To this statement a man is no exception; it it will require an external soul to set the organism of man in motion, can it require less to set that of the animal to work? or is his organism so much greater than that of man that the external power—soul—is not needed? But further; if the lecturer will study his works upon animal mechanism and chemistry a little closer, he will find that there is an external force, I care not what he may call it—soul, or spirit, if he pleases—deposited in the atmosphere that is breathed, which oxygenizes the blood and renders it positive and also generates an excitation in the nerves and nervous membranes of the lungs when breathed in. The positive blood is [illegible] by the positive nerves [illegible] and thus circulation starts. This magnetic-electric-spirit current by the radiating blood is imparted and carried to the nervous centres, there forming a nervo-vital fluid, thus preparing the brain for impressions. Now, as the extremities of the nerves pass through a cell of dead nerving back upon each other, they are thus, as it were, connected with two batteries and are ready for action. Then give us the external object and an impression is made and carried to the centre. A combination of two or more of these impressions we call reason. The power to call up, at will, past impressions, we call memory. And a knowledge of their presence we call consciousness. Therefore, whatever may be said of an operating external force upon the inert particles of the body, it is not a living thinking conscious force any more than the steam that propels a train of cars. But suppose it is such a force, and for thought not made dependent upon connection with the body, then following in train as results we have disembodied consciousness and pre-existence, to which last none but deluded spiritists hold. But suppose the lecturer or some one else thus believes, we ask what do they know of events in the spirit land, if such a place there be, which took place with their spirits two or three or ten centuries ago.

No. 14: We know not when such demonstration as is stated in this number was made, certainly not in this lecture. But we think that when the laws of digestion and assimilation are properly studied into, that it will be seen that cell life is carried by the same force, and the same in the animal that it is in man. Indeed, cellular pathology forever explodes the immortal soul theory, and gives us to see that there is no one centre from which all life radiates, as necessarily would be the case were there an immortal soul in man propelling him. So much for Hopkins.

Our remarks show we think conclusively that conclusions Nos. 15, 16 and 17 are without foundation.

We have already made our notes on No. 18 and No. 3 together, which leaves no foundation for the conclusion in No. 19. Therefore we will remodel No. 20, and make it read, "Death ends all and for more a resurrection must be had." Respectfully submitted,

G. M. MYERS.

Rootal antipathies to the Gospel are the bonds of infidelity.

Brevities.

The last music played by the orchestra of the Brooklyn Theatre just before the awful fire was "What shall the Harvest Be?" Those who make dancing tunes of these sacred melodies may meet with no such terrible accident, but sooner or later, unless they turn from the error of their ways, they will learn "what will the harvest be." It could only be German infidels, we suppose, that would dare to strike at such an outrage on public feelings.—*N. Y. Witness.*

During the past year 2,043 French Catholics in Montreal have abjured the Papal religion.

Of late years every city or large town in British India has one or more newspapers conducted by Hindoos and published in Hindostanee. A comic paper was recently issued at Allahabad which makes a specialty of jokes upon European vices and peculiarities.

About 1,300 Icelanders have immigrated into Manitoba and settled on Lake Winnipeg at a place which they call Gimli. The Colonial Government has given them land and helped them to get over. They are very unlucky, however, this winter, numbers of them, especially children, having died of small-pox.

Remains of an ancient Indian village have been discovered at Paragoonah, Utah. The houses, now covered with sage brush, were arranged in uniform rows and were about eight by nine feet in size. They were two-story, built of adobe, supported by pillars of sandstone rock. Rude implements for grinding corn were also found.

Abdul Hamid II., the present Sultan of Turkey, was born in 1842, and adopted by a childless lady of Abdul Mejid's harem, who made him heir, considerable wealth [illegible] secured. Like his brother Murad, he led a very jovial life, during his father's career, but his strong constitution enabled him to withstand those excesses which prostrated his brother and caused his deposition. He accompanied the late Abdul-Aziz on his trip to Europe, and contracted a taste for French clothes and French customs, many of which he has introduced to his own household. He has one wife and two children, of whom he is very fond, and is generally found poring over maps, military, geological and statistical. Though bitterly opposed to the Young Turkey party, he is no fanatic, and is said to be well disposed toward the Giaours, always excepting the Greeks, whom he cordially detests. From April last to was kept as carefully under surveillance as his brother, and little has been known about him save that he refused to mount the throne until his brother's condition was pronounced incurable, and that, as a member of the Old Turkey party, he advocated war to the death rather than any compromise which might bring about a disintegration of the empire.

The Rothschilds of Paris have enlarged the hospital founded by Baron James De Rothschild, adding fifty beds for incurable patients at the expense of $250,000.

Queen Victoria has received a present from the Empress of Brazil; it is a dress woven from the webs of the large South American spider.

Snow in Constantinople is a rare phenomenon; but it occurred not long ago, and thereby the superstitious Turks were filled with dismal forebodings of future evil.

The Pope's old associates fall on every side. The death of Cardinal Antonelli has soon been followed by that of Cardinal Patrizi, the dean of the "Sacred College." Like the Pope, Patrizi was an ecclesiastician.

"The moon, a softer but not less beautiful object than the sun, returns and communicates to mankind the light of the sun in a gentler and more delightful manner, exactly suited to the strength of the human eye; an illustration and most beautiful emblem in this, and other respects, of the divine Savior of mankind, who, softening the splendor of the Godhead, brings it to the eye of the mistrat adapting in a manner fitted to the strength of the mind, so that without being overwhelmed or distressed, it can thus behold the light of knowledge of the glory of God in the face of Jesus Christ."—*Dr. Dwight.*

The Restitution.

E. A. CHAPLIN, Editor.

PLYMOUTH, INDIANA, JAN. 17, 1877.

☞Brethren and friends are doing something toward increasing our subscription list. Our number should be doubled as quickly as possible. Some articles may seem not to come up to the complete standard of revealed truth in all things. Where brethren discern a failure in this respect, will they please set forth the truth in affirmative teaching, sustaining the positions by Scripture proof, rather than by directly assailing the communications of others. We have been defeating our own purpose, so far as bringing learners to a knowledge of the faith and hope of the Gospel is concerned by sectarianous controversy. We will try our own hand on some of the great themes relating to the covenants of promise, and the kingdom of God, unless abler pens anticipate us in our purpose. We shall not directly controvert any one. In order to set forth truth in the best possible manner, let us write the best articles we possibly can, without personal allusions, and they will be read with interest. Belligerent communications, are very often left unread, and when read effect no purpose for good.

☞We give a somewhat lengthy article on the signs of the times, this week, from the work of Canon Hoare, on "Rome, Turkey, and Jerusalem." We have much desired to obtain this book, but have, as yet, been unable to do so. We take the article of this week from the *World's Crisis*. We also give a lengthy article from Brother Myers, on certain physical and mental phenomena, as manifested by experiments made on different portions of the brain in living animals. If the professor's argument demonstrates the necessary self-existence of a soul-force, —external to the whole nervous and brain system, and independent of it,— in man, he as conclusively demonstrates the same thing with regard to the lower animals on which he experiments. An argument proving too much, logically, proves nothing. Learned physiologists regard a certain point in the medulla oblongata, to which all the principal fibres of the brain converge, and to which all the nerves of sensation can be traced, and from which all the nerves that convey the emotions of the mind to the heart [illegible] proceed, as the phreno-conscious centre. A lesion of this portion of the nervous system results in a total cessation of motion, feeling, consciousness, and life itself. Our hope of an endless existence rests on a more substantial basis than philosophical deductions drawn from experiments made on lobes and portions of the brain remote from the vital centre. Death, indeed, ends all so *far as "the life that now is,"* is concerned, *"That life which is to come,"* is now hid with Christ in God, and is attainable only through the resurrection which gives the redeemed an incorruptible re-organization. Aside from this present, or that future organization, man has no self-existent soul-life, or spirit-life. Soul-life inheres in our present corruptible organization, and spirit-life will be manifested through the incorruptible re-organization. This latter life is attainable only through our Lord Jesus Christ, and belongs, not to the economy of nature, but to the higher economy of redemption. Does death end all with those animals on which he experiments?

The Times of Refreshing.

"Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you; whom the heaven must receive until the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." Acts iii. 19-21.

Acts iii. 21. "Whom the heavens must receive until the times of the restitution of all things," &c.

The restitution of all things of necessity includes the restitution of all things contained in the Abrahamic and Davidic covenants—as well the things especially promised to the posterity of Jacob as those in which the Gentiles have a part. With this event the Saviour connects the future mission of Elias, Matt. xvii. 11; but his office and work, whatever they may be (like John the Baptist's,) will be confined, as we suppose, to Israel, after they shall have been restored to their land. With this event, we have seen, are also connected the second coming of the Lord, the resurrection and the glorification of the elect, and times of refreshing or relief from the effects of the curse. We will dwell a little upon this topic.

The various dispensations of God's government over the earth and man are among the grandest themes of the Bible. They are stages or parts of an infinite scheme which join on to others yet hidden deep in the divine mind. Eph. ii. 7. They were all appointed and arranged by God the Son; they are upheld and unfolded by his power for the ever increasing display of the divine attributes. Heb. i. 2, 3.

The first dispensation, of which we have only a brief notice, was characterized by the absence of all physical and moral evil, during which man had personal intercourse with his Maker. We may call this the dispensation of Paradise, or the dispensation of the kingdom of the heavens. Gen. ii; Lam. iii. 38; Rom. viii. 20. How long it continued we do not know, but at the fall of man it was closed, and the kingdom of the heavens was withdrawn. Gen. iii. 17, 18. This kingdom was brought nigh again when John the Baptist appeared, but not established, because rejected by the Jews to whom it was preached.

There is a remarkable expression of Moses, in Deut. xi. 21, which seems to allude to the physical change in the condition of the earth at that epoch. Gen. iii, 16, 19. The lawgiver exhorts the people to obedience by the motive, "that their days may be multiplied, and the days of their children, in the land which the Lord sware unto their fathers to give them; as the days of heaven (literally of the heavens) upon earth;" as if he had said days of blessedness and glory such as the world does not now enjoy—days of Paradise, such as the world enjoyed before the blastings of God's kingdom were withdrawn. The exhortation is not unlike that of Peter in Acts iii. 19, for the days of the heavens, understood in the sense of the prophet, would be days of refreshing in the sense of the apostle. However this may be, at the fall of man a new dispensation came over the earth; God withdrew his kingdom, and permitted the powers of evil to prevail, yet set bounds to them as he did to the sea, which they should not pass. Gen. iii. 17, 18; John xiv. 30; xii. 31; xiv. 11; Eph. ii. 2; Col. ii. 15; Heb. ii. 14. The earth was subject to vanity and corruption. Rom. viii. 20. In the bold and figurative language of Paul, the creature, that is, the whole fabric of physical nature, and man also, was made to groan and travail in pain together, under the displeasure of the Creator. Rom. viii. 22. The change was vast beyond our conceptions. Whether it came over the world suddenly, as the blight and withering of the fig tree the Lord cursed, Mark xi. 14, 20, 21; Matt. xxi. 19, 20; or gradually, as some have supposed, it would be unprofitable to inquire. But, however wrought, it was quite a different order of things. W[illegible] If the dispensation of the fal[illegible] curse, or of the kingdom of the heavens withdrawn. Rom. v. 12. This dispensation still continues, yet not without the hope of restitution. Rom. viii. 20. For God has purposed to repair the mighty ruin—and ruin it is, though it seem fair and beautiful to man who knows nothing better—and restore the former state.

Our Lord, with allusion to his first work of creation, calls this his purposed work of restitution, the regeneration (Palingenesia,) or second creation. Rev. xxi. 5. The apostle refers to the same restitution in Eph. i. 10, by the words "dispensation of the fulness of times," that is, the dispensation appointed to ensue upon the completion of the order of things now existing; as does the apostle Peter, in his second epistle, iii. 7, 13, and the passage under consideration. See Isa. lxv. 17-25.

These are the great dispensations made known to us, of which most commentators have not taken sufficient notice. Those which they have chiefly enlarged upon, are really subdivisions of the dispensation introduced by the fall, and the coming in of the curse. But these are subordinate and remedial in their nature, and subservient in their design, to the coming of the kingdom of God on earth, the expulsion of sin and the cause of every physical and moral evil. In their progress they display to all creatures in all worlds the attributes and the glory of God, in a manner which otherwise, so far as we can know, would have been impossible, consistent with the divine wisdom and goodness. The manifestation of the essential attributes of the Godhead thus made (considered relatively to the eternal well being of the universe), is a good immeasurably surpassing the evils resulting from the temporary and comparatively brief disorder permitted in this world.—*Selected.*

In the Field.

Editor Restitution:—I am now holding meetings in Argos. The attendance is good and the interest excellent. Have preached ten discourses upon the great questions of life and immortality, the kingdom of God and prophecy. Nine have been added to the congregation. Others are expecting to unite soon. The good work is moving on and the honest in heart are interested in the "word of the kingdom." My health is much better. Will report from time to time as to the success of the Gospel of Christ. More anon.

H. V. REED.

Christian Conversion.—No. 3.

We have noticed the first case of Christian conversion, that is, the first that occurred after the Holy Spirit was given, Acts 2. In the same way, the Lord continued to "add to the Church daily such as should be saved." They had two daily public prayer meetings at the temple, one about 9 a. m., and the other about 3 p. m. The Holy Spirit came at the time of the morning prayer meeting, and about three thousand were converted. A few days after this, as Peter and John went to the afternoon prayer meeting, a cripple beggar "asked an alms." Peter had no silver nor gold. He had a church of three thousand members, who had "sold their possessions" and "had all things common;" yet this system of finance did not keep him even in pocket money. But the Master had said, "Give to him that asketh of thee." Peter can do it. "Such as I have, give I thee." It "pays" to "prove God." You can not get him in a corner. He always finds a way out and keeps himself consistent. Just when he seems exhausted, he opens new lines of infinite resources. "In the name of Jesus Christ of Nazareth, rise up and walk."

A few mites would have satisfied the beggar, but Peter had not the money. He had something better, perfect soundness for him in the name of Jesus. How thorough God is in his work! What a thrill of excitement ran through the praying circle, and out into the city, as the healed man walked and leaped, and praised God for his new found strength.

The eager throng rushed into the royal porch. Peter is still equal to the occasion. This is no stratagem to get a hearing. He has acted natural; has moved in the line of duty, seeing scarcely a step ahead, but with steady, undoubting faith,—has seemed all the while, and perhaps felt,—an extremity. But he has learned that he can depend on God, and does not fear defeat.

First, then, "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake."

"Why marvel ye at this, as though by our own power and holiness we had made this man to walk?" "The Lord of our fathers hath glorified his Son Jesus." That's the cause of it. You delivered him to Pilate as a criminal, and denied and refused him when he pronounced him innocent and would let him go, and preferred a murderer. Nevertheless, "the Holy One [illegible] of Life," but "God hath raised him from the dead; whereof we are witnesses." "Faith in his name hath made this man strong." Not the lame man's faith, but Peter and John's. If John did not say anything, he was a powerful faith-help for Peter.

The crucible has taken the harsh out of Peter. How promptly and with what tenderness he frames an excuse for his wickedly erring brethren and their rulers: "I wot that through ignorance ye did it." But don't be discouraged. God foretold this very thing by all his prophets. "Repent ye therefore, and be converted." This Jesus whom you killed, and God raised, and we preach, is in heaven, and God will send him again to bring in the times of refreshing and restitution. Remember the covenant with Abraham: "In thy seed shall all the kindreds of the earth be blessed. Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities."

Forgiveness of sins is a blessing; it comes through Christ, the seed of Abraham, and is embraced in the covenant.

God honors the prayer meeting. Prayers and preaching go hand in hand. Preaching is easier and better, and the Spirit comes, and sinners are converted, when the church prays.

On both these occasions Peter preached what his hearers needed. All he preached was Gospel, but he did not preach all the Gospel, neither did he mutilate the Gospel. Jesus and his resurrection, and second coming, and the mercy of God stand out prominent in both sermons. These carry the whole Gospel. Believed, they give a Gospel faith. Then repentance prepares for baptism, and you are added to the church, a member in full and regular standing. Nobody can vote you into the church, nor vote you out; nor in any way take you in or turn you out. The Lord adds you to the church by your faith, repentance and baptism, and you can get out only by backsliding out. You will not die out; for those who sleep in Jesus, are all members of the church.

Peter, in his answer to the rulers and elders, preached the gospel in this way, Acts iv. 12: "This is the stone which was set at nought of you builders, is become the head of the corner. Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved;" and Luke in V. 33: "And great power gave the apostles witness of the resurrection of the Lord Jesus." Under this preaching "great grace was upon them all," "and the multitude of them that believed were of one heart and of one soul."

Note how cautiously the number of believers is stated "about," Acts i. 15; ii. 41; iv. 4. They had their "names" —probably a written list. This would be a business convenience.

O. R. L. C.

The Population of the Globe.

The most trustworthy estimate of the number of people on the earth for the year 1876, as furnished by German statisticians, is 1,422,017,000. This is an increase of over twenty-seven millions on the estimate of 1876, but the augmentation is not due entirely to the excess of births over deaths, but largely to the obtaining of more accurate information regarding the population of religions little known, and to more perfect census returns from other countries.

Asia is still the home of the majority of the human race, after having supplied off-shoots from which sprung great Western peoples. About four-sevenths of the earth's population is Asiatic, or 825,548,590; Europe comes next with over a fifth, or 309,178,300; Africa with about a seventh, or 199,921,000; America with less than a sixteenth, or 85,419,800; and finally Australia and Polynesia with the small fraction of 4,743,600 people. Europe is the most densely populated, having 82 persons to the square mile; Asia comes next with 48 to the square mile, Africa next with 17½, and America and Australia bring up the rear with 5½ and 1½ respectively.

There are 215 cities on the earth with a population of over 100,000; 29 of half a million or more, and nine cities containing a million or more inhabitants. Of these last four are in China. Including Brooklyn with New York, as we may rightfully do for purposes of comparison, and the greatest cities in the world stand in this order: London, 3,480,428; Paris, 1,851,102; New York, 1,595,022; Vienna, 1,091,909; Berlin, 1,044,000; Canton and three other Chinese cities, one million each. New York, therefore takes its place third on the list of great cities, without counting our New Jersey overflow.

Though there are not at hand accurate statistics upon which to base a [illegible] the opinion of all observers of the condition of civilized peoples that the average longevity of the human race has increased within a hundred years. Such reports of the death rate as we have go to support that conclusion, and it is thoroughly proved that the devastations of epidemic diseases are not so great now as formerly; while the medical art steadily advances in its mastery of the disorders of the human system and its ability to ward off and check maladies which threaten human life. In England for instance, the death rate has declined considerably during a quarter of a century. There and elsewhere in Europe, as also in this country, the subject of public hygiene has received great attention of recent years, and its difficulties are being steadily overcome. The probability is that men now on the average live longer than their ancestors and in better average health, and that our descendants will gain on us in those respects.

As to great cities, New York is easily third. If it took in all its children, it would press hard on Paris for the second place, and before the next century is reached, or before it has advanced far, will probably know no superior except marvelous London.

The Restitution.

Editor Restitution:—I wish to call the attention of our brethren to the importance of sending out copies of the RESTITUTION to those who do not know the reason of our hope. There are many honest-hearted people who would rejoice in the light and glory of truth, if it were only presented to their minds. The paper is a most excellent medium through which to let the light shine. If every brother can put his shoulder to the wheel and help, we shall be the means of doing much good and will discharge the duty now upon us. You may put me down for two new subscribers the coming year. I am a member of the "poor family," but will do what I can. Brethren, let us rally and work for the saving of men. Times are eventful, and soon we shall be ushered into the presence of the Judge of the quick and dead. Am in strong sympathy with Sister Wince's suggestion to pray for the prosperity of the RESTITUTION. But faith without works is dead. By their fruits ye shall know them. Send in as many as you can, for it is God who gives the increase. Your brother.

H. V. REED.

Righteousness delivers from the sting, but not from the stroke of death.

Sententious Paragraphs.

The human soul is a garden, and each day some beautiful and fragrant blossom should be planted there that will bloom in fadeless beauty forever; and when planted, warm it with the warm sunshine of smiles, and water it with the dew of tears; let the earth be loosened around it by diligent thought and by the innocent manifestations of pure affection; so shall we become adapted to the heavenly, and be fitted for the paradise of God.—*L. Wood.*

Man's love to God is like the changing sand; his is like the solid rock. Man's love is like the passing meteor with its fitful gleam; his is like the fixed stars, shining far above, clear and serene, from age to age, in their own changeless firmament.—*Rev. J. M'Duff.*

A LITTLE WHILE.

Be patient, yet a little while
The sigh shall be a psalm;
The shade shall vanish in a smile,
Earth's storm in heaven's broad calm.

Be patient, yet a little while
Your cross shall be a crown;
Glory shall all your grief beguile,
Your shame shall be renown.

Be patient, yet a little while
Your labor shall be rest,
Earth's frown shall change for Jesus' smile,
Earth's scoff for "Come, ye blest."

—*Selected.*

Lord Bacon: "There never was found, in any age of the world, either philosopher or sect, or law, or discipline, which did so highly exalt the public good as the Christian faith."

Lord Byron, whose writings, in the main, are in such conflict with the pure morality and spirituality of the Bible, never penned truer lines than when, speaking of the Bible, he wrote:

"Within this awful volume lies
The mystery of mysteries.
O happiest they of human race,
To whom our God has given grace,
To hear, to read, to fear, to pray,
To lift the latch and force the way;
But better had they ne'er been born
Who read to doubt, or read to scorn."

Sir W. Jones: "The Bible contains more sublimity, pure morality, more important history, and finer strains of eloquence, than can be collected from all other books."

SUNSHINE AT HOME.

Many a child goes astray, not because there is a want of prayer, or virtue at home, but simply because home lacks sunshine. A child needs smiles as much as flowers need sunbeams. Children look little beyond the present moment. If a thing pleases, they are apt to seek it; if it displeases, they are apt to avoid it. If home is the place where faces are sour, and words harsh, and fault-finding is ever on [illegible]dent, they will spend as many hours as possible elsewhere.

The Journey's End.

We have read of the caravans of pilgrims, who after months of weary travel, approach the Holy City. They have been drenched by storms, burned by blazing suns, pinched with hunger, and choked with dust of the desert. Their shoes were worn out, their garments soiled, and their tottering limbs can hardly sustain their steps. Through days of suffering, and nights of sleeplessness, and constantly assailed by merciless foes they have toiled along until now they approach the end of their pilgrimage.

The sun, breaking through the clouds of lurid day, is just sinking behind the hills of Lebanon. The pilgrims ascend an eminence, and lo, Jerusalem is before them! Its turrets, towers, pinnacles and domes all blaze in golden splendor, reflecting the rays of the setting sun. A scene of almost supernatural enthusiasm ensues.

"Jerusalem, Jerusalem!" is shouted from hot and blistering lips. "Jerusalem, Jerusalem!" is re-echoed through the long lines of the rear. The lame, the fainting, the dying are animated with new life, as they rush forward to catch a glimpse of that sacred city where the Savior bled and died.

Tears gush from all eyes. Some, overwhelmed with joyous emotions, prostrate themselves upon the ground and breathe a silent prayer of gratitude and thanksgiving. Some throw their arms into the air and wildly shout in the outbursting of their rapture, "Hallelujah!" All past fatigues, perils, suffering, are forgotten. The pilgrimage is ended, their goal is gained.

But O, when the pilgrim of earth, weary of the long, painful, perilous journey, arrives within sight of the celestial city,—a sight so brilliant that no mortal eye can look upon it,—as he gazes upon the splendor of the metropolis of God's empire, and listens to its choirs, and knows that in this city the Savior has a mansion prepared for him, with robe and harp and crown, and that there he shall repose in peace forever, can language tell his joy? The imagination sinks exhausted in vain attempt to compass such blessedness.—*Messiah's Herald.*

Eastern Items.

CONSTANTINOPLE, Jan. 8.—The inhabitants of Adrianople, both Greeks and Turks, have asked authority of the government to take up arms against their common enemy. The Sultan has ordered the Grand Vizier to thank them, saying he hoped to be able to preserve the peace, but, in case of war, he expected the co-operation of all his subjects, without distinction of race or religion. He would lead the army himself.

At a meeting of the plenipotentiaries, yesterday, Count Chaudordy, the French representative, is said to have declared that many of the motives alleged by the Porte for refusing the propositions of the Conference appeared to him very legitimate, and the plenipotentiaries would find difficulty in combating them. He added, "France would never give countenance to an unjust cause."

At to-day's meeting of the Conference Signor Corti, the Italian Ambassador, in the name of the other European plenipotentiaries, controverted the arguments adduced by Safvet Pasha at the last sitting. The Marquis of Salisbury supported Signor Corti's views. The Turkish representatives, nevertheless, did not withdraw their refusal to accept the conditions proposed by the powers. They, however, took part in the conversation on the guarantees, especially on that relative to an international commission. The discussion was animated, and at the close of the sitting was adjourned until Wednesday. It is generally believed in Constantinople that the Conference will only hold a few more sittings. Lord Salisbury will probably prolong his stay beyond the date for which he had engaged a steamer.

CONSTANTINOPLE, Jan. 9.—At yesterday's sitting of the Conference the European plenipotentiaries pointed out that several points of the proposals of the powers formed part of the Andrassy note, and the Turkish representatives indicated their willingness to enter into discussion on the basis of that note. It is believed that at the next sitting the plenipotentiaries will make a last appeal to the Turkish representatives to discuss the proposals of the powers.

Gen. Ignatieff, the Russian plenipotentiary, is said to have recently suggested that the reforms proposed by the powers be extended to Macedonia, Epirus, and Thessaly. It is understood Lord Salisbury, the English plenipotentiary, replied that such a proposal did not come within the scope of his instructions.

Roumania has declared to the Porte that article seven of the new Constitution violates her rights. She consequently declares herself released from her vassalage, throwing the responsibility of the step upon the Porte.

ST. PETERSBURG, Jan. 9.—In semi-official quarters the fact that no decision was reached in yesterday's sitting of the Conference is regarded as affording further proof that the Porte seeks to use the new Turkish Constitution as a means of avoiding compliance with the demands of the powers. Russia has reached the limit of concession, and the other powers have declared their determination to uphold the programme of the Conference. Hitherto no pressure has been exerted upon the Porte, nor does the present action of the plenipotentiaries bear such a character. Nevertheless the powers, while couching their representations in most moderate terms, will firmly uphold their demands.

BERLIN, Jan. 8.—The *National Zeitung* says that Servia is negotiating for peace directly with the Porte on the basis of the *status quo* and the maintenance of the treaty of Paris. The Porte is favorable in this scheme. The *National Zeitung* says the German Ambassador at Constanople is about to be recalled, and no successor will be appointed.

LONDON, Jan. 9.—The *Times* to-day, in an editoral article on Indian affairs, says: "The Government of India admit that they have a task before them exceeding in many respects that in Bengal of 1874. The area of the present famine district is greater. It spreads into two Presidencies, and crosses the Deccan. The population affected is far greater. There are doubtless mitigating circumstances which must not be overlooked. If the population is greater, it is not collected in such dense masses as the famine-stricken people of 1874, and we may still hope there is not now such absolute dearth of food as then. Upon this point the evidence is still imperfect, but a small fraction of the harvest must have been saved, unless the reports of local officers are too favorable. It is something also to know that the experience of 1874 is not forgotten, and will guide the Indian Government in the present visitation."

New Songs.

We love the old, old songs,
And yet we love the new,
For change delights, and nature longs
To clothe in fresher words the true.

And so we sing, as David sang,
Our new sweet words of praise;
And as his voice in raptures rang,
So we, our voices raise.

S. ROXANA WINCE.

Six Thousand Years.

Six thousand years the tide of sin
Has spread destruction far and wide;
Six thousand years the world has been,
To Satan's wicked cause allied.

From this dark age to Eden's prime,
The world has walked away from God;
Six thousand years of blood and crime,
Have cursed the earth and stained the sod.

Six thousand years! Ah, that will do!
To try the hateful rule of wrong;
"Ring out the old, ring in the new,"
The era of angelic song.

Then glory to our God on high;
Good will on earth and peace to men,
Will swell in song through earth and sky,
In sweeter strains, by far, than when

The shepherds watched their flocks by night,
And music sweet fell on their ears,
From choristers corobed in light,
And trained amid the upper spheres.

JOHN L. WINCE.

Dec. 17, 1876.

Correspondence.

Editor Restitution:—I felt last evening as if I had been to meeting and had enjoyed a rich feast. I sat down at lamp lighting, tired and depressed from a hard day's sewing, to glance over, casually, the newly brought mail. But there was the RESTITUTION, looking so fresh and bright that it invited more than indifferent scrutiny. And among the first things that caught my eye, were the beloved names of R. and E. S. Willard. I read their letter and felt so rested and comforted from the thoughts its evoked, that I must write and tell you all, all about it. "O praise the Lord," was the language of my heart, "for he is good, for his mercy endureth forever." "He knows just how to rest his children when they are weary, how to feed them when hungry, and how to fill their mouths with words of praise, when they are oppressed with the burden of heaviness. He has many ways of doing this, but each way is effectual. Sometimes the blessing comes in a stirring article from some dear saint of God, sometimes it is sent in a letter from a far-away friend; it is poured out upon us when seated in the house of God, or comes shadowing us with balmy wings when hidden away in the solitude of our chambers. It steals upon us when reflecting upon the merciful providences that surround our way; when reading the blessed word; when meeting with earnest souls around the table of the Lord.

I was but a wee bit of a girl when the kind hands of Brother and Sister Willard first rested in blessing on my head, and all my life I have felt their holy influence, shaping, training me for God. On into the silent hours of midnight we have talked together. Letters of cheer from them have brightened many a lonely desert march. Next to my own dear parents, I owe my love of spiritual things to them. Their home has ever been a Bethel to me. Holiness to the Lord is inscribed on its walls, and his presence seems to brood over every inmate of their dwelling. I felt that presence the last time I was permitted to visit them, when, in the early morning hours, the dear old Books were passed around, and all joined in reading two verses about from the blessed words of inspiration, sang a song of hope or praise and united in prayer; and, when ere the couch of rest was sought at night, the same thing was repeated.

This seeing others speaking to God every day, as to a familiar friend, referring all questions of doubt and perplexity to him, asking his guidance in perfect trust and confidence about the most simple duties of every-day life, leaves an indelible impress upon the mind. Our faith that God *is*, is strengthened. Our belief that he cares in a peculiar way *for* his children, receives a new impulse. We see the fact demonstrated right before our eyes. The petition goes up, and the request is granted. Who can tell how many have come and gone in this Christian household, to be saved in the day of the Lord's appearing through the awakening influence of those oft repeated lessons of prayer? God has the first place here. It is not business first, and then God, but first God and then business. The knees bow to him and the first greetings of the day are his. The little ones who oft find a temporary asylum in their home, are taught that "Piety is felicity," and that a knowledge of God and his will is the excelsior of all human attainment.

In prayer their hands are folded—
They flap "Our Father" to;
They sing of streets so golden,
And childhood's duty do.

How much I wonder that any Christian family should dispense with the altar of prayer, when its uses and blessings are so manifest to all. We leave our encampment open to the foe when we erect no bulwark of prayer. So armed and intrenched, he dare not attack, or, attacking, is easily repulsed. He fears the sword that is sharpened in heaven. None is fortified to meet opposition who has not had his armor well burnished at the altar fires. No one is fitted to give a reason for the hope that is in him with meekness and fear, or to take upon himself the simplest duties as a member of the church, until he has first sought strength from God. We can do a great many things that seem impossible, in our weakness, through God that strengtheneth us. We must first learn to trust and then to work. It is in this way that our dear brother and sister have been so blessed. And now, wherever they are, on steamboat, railroad or street cars, they are enabled to give testimony for God, and by question, tract, or solemnly uttered admonition, seek to save their fellow-men. They can speak for Jesus, because they are well versed in the language of Canaan, and so might we if we knew it as well.

Brother D. T. Taylor's "The threshhold," next attracted my attention, and brought tears to my eyes. O "let us depart;" there is sin and anarchy here. Let us press on with swiftly accelerated steps toward the golden threshold of our Father's home.

"Childhood and character" impressed me deeply, as to my responsibility in shaping the course and in forming the character of the child committed to my guardianship. May God aid me in sowing the blessed seeds of truth in her heart, that she may become what I so much desire her to be, a child of God. Let us not, like Lot, grasp for wealth in the midst of Sodom and so neglect and lose our child.

We read Brother O. R. L. C.'s "Organization" with profit, and Brother Hasting's little poem closed our evening's entertainment, and then I said, "we have been to meeting and have been fed, and not at a table filled with cold victuals either." My husband says, "Yes; who would do without a religious paper? I would not, I could not see the RESTITUTION die." And I think, after receiving such a blessing as we have through its pages, this would be the unanimous voice of the brotherhood.

To-day I took it up again, and was much pleased to hear again from Brother J. B. Cook, whose face I learned to know when a little child of six years. He it was who first led Brother and Sister W. into the truth on baptism. They were then living in Cincinnati. I looked over Brother Weethee's remarks with interest, found Brother Morgan's report full of good things, saw that Brother Hatch had been out fishing, and had been very successful, felt impelled to renewed watchfulness by B. T. T.'s "Solar Mutability," took home the closing admonition of S. J. H.'s "Paraphrase," looked over the article of Bro. Stephenson, and am longing, with our young Brother Harlan, for the returning of our absent Lord.

I bless each and all for their words of comfort and warning, and pray that a joyful "well done" may soon be accorded them for their efforts, in the now fast-nearing kingdom. Let us watch and pray. The coming of the Lord draweth nigh!

S. ROXANA WINCE.

Perrion, Ind., Dec. 19, 1876.

Editor Restitution:—I want to say a word through the RESTITUTION, in behalf of Brother C. F. Sweet's works that were published in the advertising columns of the RESTITUTION, a short time since. I have sent for a "set" of those books. I have read them and re read them, and I think that his solution of the parable of "The Rich Man," etc., is the most rational and reasonable exposition I ever read or heard given, and I think that Brother Sweet is entitled to more extended notice than what you have given him. I know Brother Sweet personally; he is a candid man, a close reasoner, and a careful Bible critic. Furthermore, he is very limited in this world's goods. Therefore, I want to suggest to the brethren generally, everywhere, to send Brother Sweet one dollar, and get a "set of those books," (they are worth the money) and get information that they cannot get (or do not get) through the periodicals of the day, and by so doing, they will accomplish a two-fold purpose, viz:

1. They will assist to relieve Brother Sweet's embarrassments.

2. They will increase their knowledge,—which I am confident they will never regret.

I am going to order five dollars worth of them, to scatter here. Come, brethren, don't read this and then throw it aside, and say, "I ain't able." I know of scores that are able, but by saying (and doing) "I ain't able," they are wealthy in this world's goods Who will respond to Brother Sweet's call? JOHN SISSONE.

Mexico, Mo., Jan. 6, 1877.

Our Letter Drawer.

Editor Restitution:—I am alive in this part of the country, surrounded by several kinds of people of the "professed Christian world." I can not hear the truth preached as it was by Christ and the apostles only as I read it through the RESTITUTION and in that blessed Book, the Bible. I am ever contending for the truth, and as I grow older, I grow stronger in the faith, looking for the glorious return of the Lord from heaven to reign upon the throne of his Father David. If any of the brethren, when passing by, can stop at my humble cottage they will be gladly received. Your sister in the Lord, believing in life only through Christ. JAPE HARLAN.

Oxford, Iowa.

P. S. I think if some preaching brother could visit this part of God's moral heritage good might be accomplished, but none need expect very much of this world's goods. I am a poor widow; but do all I can to help forward the cause. I live one mile west of Gifford.

Editor Restitution:—I prize the paper for the truth it presents on the coming of the Master. I hope the brethren will not waste their time in finding out merely the best way for a Christian union, but work for the general good of the brotherhood. I like Brother Myers' kind and Christian letter to the brethren; and I am pleased with Brother Stephenson's views on Christ as our intercessor and as being the antitype of the AARONIC Priesthood. He is not King till he comes to reign on David's throne. I hope to hear more on that and kindred subjects. I would like to have Brother Stephenson or some other good brother come down to Lebanon, Ills, and give us a few discourses on the gospel of the kingdom. Yours in the bonds of the gospel of the kingdom.

WHITFIELD TOWNSEND.

Lebanon, Ill.

Editor Restitution:—I will here state that I still receive the RESTITUTION weekly, and that I am very thankful to its contributors and the editor for the good and useful instructions I get, as it always comes with so much Christian food for the intellect to feast upon. May it live to carry the rich blessings, and glad tidings of salvation to many poor souls who are now in darkness. Darkness surely covers the land, and gross darkness the people. They [illegible] light lest their deeds should be reproved. When one either writes or speaks as God's word plainly teaches, the cry is made at once—"O, that is your *hobby*,"—in order to keep the people from reading to see whether these things are so. The world is full of speculation; but on this coast the first and the only inquiry is: "Will it pay?" All have an eye to business; going to meeting will not pay. This is what a large portion of the people in this section of the country say: "I have no time to read the Bible; it won't pay; I must read my newspapers, and that takes all the leisure time, unless I should not get my regular sleep."

O how I would like to have an able proclaimer of the ancient gospel come into this country that was able to awaken the people. They do not know how to take time to become Christians. The world and its fashions have them so enslaved, that they can not free themselves from their vain delusions. I can not find any persons in my travels that think it will pay to learn any more than their fathers or their preachers know. I will try to get all the help I can to aid the RESTITUTION, as I may travel more in time to come than I have during the year past. In hope of the kingdom, MAY he come whose might it is to rule.

Z. S. BRYANT.

Marshland, Oregon.

Editor Restitution:—We have been cheered on account of the addition of six to our little body within the past three months, and who are now on their way rejoicing in the truth which has made them free. Verily the truth is the only satisfying portion—the word of the Lord which liveth and abideth forever, and which will raise us up at the last day. To God be all the glory. Yours in love of the gospel

JOHN O. WOODRUFF.

Elizabeth, N. J.

H. V. Reed has retired from the editorship of the RESTITUTION, and has been succeeded by Elder S. A. Chaplin. Mr. Reed is an able as well as graceful writer. His successor is also a gentleman of fine ability.—*Mirror.*

S. A. Chaplin, well known to the readers of the *Indianian* as an interesting and graceful writer, has become editor of the RESTITUTION, the organ of the denomination of which he is a member, Mr. H. V Reed retiring. We wish all parties success, including the paper also.—*Northern Indianian.*

Iowa Conference Report.

The first quarterly conference of the Church of God in Iowa convened with the brethren at their house near Colo, Story county, Iowa, on the evening of December 21, 1876, at which time Brother G. M. Myers addressed the congregation from Acts viii.

Friday morning we assembled at 10 o'clock, and engaged in the discussion of subjects suggested by the first paragraph of Acts ii., after which we adjourned until 5 o'clock for conference business.

At 5 o'clock p. m., our president, Brother A. J. Eychaner, being absent, Brother Wm. A. Webb was chosen temporary president. On motion the chair appointed Brethren Marsh, Carr and Lincoln as a committee of arrangements. The subject of organization and co-operation was then discussed until adjournment.

Brother R. J. Hill then preached from Ephesians iv. 10-20.

At 10 o'clock on Saturday we met again for conference business. A letter from Brother A. J. Eychaner was read relative to his absence, and the great work before us. The subject of a more thorough organization was then taken up, and the following resolutions were offered, fully discussed, and adopted:

1. That it is the sense of this conference that we need a more thorough organization, in order that we may successfully prosecute the work of proclaiming the unsearchable riches of Christ to a perishing world—also, that we are in favor of some plan of co-operation among the churches of the United States, that we may the more successfully prosecute the good work.

2. That the officers of this conference be, and they are instructed, in addition to their respective duties as as officers of this conference, to act as a missionary board, and be authorized to solicit and receive funds for missionary work, and out of the funds thus obtained pay for the same, as they may agree; also, that it be their duty to make a report of their doings at our regular quarterly conferences, and that such report be made a part of the conference business.

That, in the future this conference shall be composed of such brethren and sisters in good standing as may at any time attend said conference; and in addition to these, those brethren and sisters who are not able to attend, may be represented in the conference by delegates of their own choosing, at the rate of one delegate for every five [illegible] Brother J. J. Robinson then [illegible] his acts as solicitor, showing $16 subscribed and $14 paid in. Adjourned until 5 o'clock.

Met as per adjournment, and took up the subject of finance, and, after considerable discussion as to plans, the brethren manifested their plan by coming forward with their contributions, and laying them on the table.

The time for preaching having arrived, we adjourned until four o'clock next day, and Brother Myers addressed us from Christ's language to Nicodemus.

At 11 o'clock on Sunday, Brother Myers preached on the subject of the Spirit. At 4 o'clock we met for conference business. A resolution to adopt the *ad valorem* system of raising funds was discussed at length, and laid over until our next meeting, for final action.

The board was then directed to expend the means now on hand for evangelist labor, as they should deem best.

A motion was then carried that our next meeting be held at Belle Plaine, Benton county, as Brother Marsh and Brother Hollis may arrange.

On motion, the conference then adjourned, and Brother Myers continued his subject of the morning to a large and attentive audience.

This ended our meetings, and we hope measures have been started that will grow into a more perfect working order, so the end that the glad tidings of the coming kingdom may be heralded throughout the land, and the Brethren be more perfectly joined together.

Any communication in regard to evangelist labor, or any funds contributed for that purpose may be sent to A. J. Eychaner, Oilman, Marshall co., Iowa; Jas. Carr, Nevada, Story Co., Iowa; John Pitz, Irving, Tama Co., Iowa. We solicit correspondence with the brethren in all parts of the state, that we may know the wants of the cause, and that they may know what is being done to meet those wants.

JOHN FITZ, Secretary.

The *Phare du Bosphore* (newspaper) declares that inasmuch as all the articles of the Conference programme are framed with the view to the delimitation or establishment of a privileged province, therefore, even if the powers withdraw four-fifths of their demands, the Porte would still persist in its objections.

Quarrelsome persons are very dangerous companions.

Union.

Editor Restitution:—The Church of God at Volga Indiana, have authorized me to write a few lines to the RESTITUTION for publication, in the hearty approval of the union that was agreed upon, and that really took place between the two conferences at Bridgeport Ind., in September.

United we stand; divided we fall, are old proverbs but none the less absolute and true. In union there is strength in state or Church. My Dear Christian Brethren, Greeting. It seems to me that nothing is more needed at the present day, (viewing our surroundings and the near approach of King Jesus) than a union of co-operation between us as Churches of God, and strong believers in the great dispensational truth—the second coming of Jesus our Savior.

Dear brethren, the differences that exist between us are comparatively small and unimportant, when we take into due consideration the great amount of good we can accomplish united in our master work.

Let us be willing to fellowship all who believe on Jesus Christ and obey his commandments, and more especialy, all who not *only* believe on him and obey his commandments, but who are earnestly and anxiously looking for Jesus.

In conclusion I would say, my earnest and sincere prayer to God is, that all strife and contention may cease among us, and that we may all go to work in perfect harmony.

Yours in hope of eternal life,
THO'S V. PORTER.

Unsuccessful Workers.

Desponding christians do not make successful workers or valiant soldiers. "Feeble-Hearts," and "Ready-to-Halts," and "Little-Faiths," win no battles, and wear no crowns. They are so occupied with themselves, with their own experiences, their own evidences, their changing moods are feelings, that they have no time for manly, noble service. They are so busy in trying to perform "acts of faith;" and having performed them, they are so intent upon analyzing them, in order to ascertain whether they be all of the exact quality or quantity which will recommend them to God, that they leave no space for "joy in blessing," and no room for the free, large-hearted labor which such joy cannot fail to lead to. Tossed up and down on the waves of unbelief, like Paul's ship in [illegible] they are in fear of perpetual shipwreck, and have no heart to work. Shutting their eyes against the light, they grope their way uncertainly, and cannot run the race. Afraid to believe, but not afraid to doubt; afraid to trust, but not afraid to distrust; doubting themselves, and making that a reason for doubting God; putting away peace, and giving full scope to gloom; refusing light, but letting darkness reign within them; they are not in a condition to do hard work—nay to do any work at all. Strength comes from joy, and of that joy they have none. They refuse both food and medicine, and they become lean and sickly. They are fitter for the hospital than for the battle-field. They seem, too, to get more and more emaciated, though the food provided is abundant. Laboring under what physicians call atrophy, the more they eat the less they seem to be fed.—*Bonar.*

Anecdote of Carlyle.

The curious and "troublesome" style of Carlyle is said to be quite in contrast with his simple, straightforward way of talking. Hatred of sham is one of his notable characteristics. One evening at a small literary gathering, a lady famous for her "muslin theology" was bewailing the wickedness of the Jews in not receiving our Savior, and ended her diatribe by expressing regret that he had not appeared in our own time. "How delighted," said she, "we would all be to throw our doors open to him, and listen to his divine precepts! Don't you think so, Mr. Carlyle?"

The sturdy philosopher, thus appealed to, said, in his broad Scotch:

"No, madam, I don't. I think that had he come very fashionably dressed, with plenty of money, and preached doctrines palatable to the higher orders, I might have had the honor of receiving a card of invitation *from* you on the back of which would be written, 'To meet our Savior;' but if he had come uttering his precepts, and denouncing the Pharisees, and associating with publicans and the lower orders, as he did, you would have treated him much as the Jews did, and have cried out, 'Take him to Newgate, and hang him!'"—*Sel.*

The next meeting of the Conference has been postponed to Thursday, at the request of the Turkish Minister who will hold a Cabinet council to-morrow to draw up a new project on the basis of the Andrassy note.

DIED.

Of paralysis, after a lingering illness, at his residence, near Fawn Creek, Montgomery county, Kan., November 22, 1876, Joseph Bradley, in the 76th year of his age.

For nearly two years our father had been a helpless invalid, during which time his sufferings were very severe. But he sustained them all with Christian fortitude. Through all his sickness we never heard him murmur or complain. He was enabled to realize that these light afflictions, which are but for a moment, would work out for him a far more exceeding and eternal weight of glory. He constantly longed for the appearing of his Savior to change his suffering body like unto his own; but he often said, if he was not permitted to remain until the coming of the Lord, he would be satisfied when he awoke in his likeness.

It seems hard to part with our dear father; and while writing these lines our heart seems breaking with its great weight of sorrow; but by faith we are enabled to draw aside the dark mantle of grief and woe, and catch a glimpse of the golden hereafter where there shall be no more death, no more following our loved ones to the silent grave, there to mingle our tears with the dust that hides them from our view. There all tears will be wiped away. No aching brows, no painful limbs are there, but each loved form will be clothed with blessed immortality. Oh the glorious future that awaits God's children! Weeping may endure for a night, but joy cometh in the morning.

May our bereaved mother and her children get their trust in him who has promised to be a husband to the widow, and a father to the fatherless. And though separated for a while from our loved ones, may we meet us embraced as family in the kingdom of God.

Yours, striving for the kingdom.

E. G. SMITH.

LETTER RECEIPTS.

Letters from the following persons have been received, found to be correct, and the business attended to:

SUBSCRIPTIONS.

N Brown	0	0	J North
G Henry	1	00	J W Dimmit
H Barnhill	1	00	Wm Platts
E Helms	1	00	P H Book
J Mesimore	3	00	J Morrison
J H Walton	1	00	J A Collins
Reuben Cox	2	00	J P Smith
Jas Fullet	2	00	Mary A French
I Zug	2	00	E B Vermillion
J Emmert	1	00	P H Bean
M. R. Steele	2	00	T H Hodney
J P Yeager	1	00	D Keonu
J Meeck	2	00	F Miller
H G Willard	1	00	J Hamilton
L R Bennett	1	00	Drusilla Wethington
J O Woodruff	2	00	J Lawson
E Elton	2	00	Mary A Studley
J Elton	2	00	Isaac C Thomas
T Elton	2	00	Reuben Jackson
J H Lazzo	2	00	B F Nicholas
J H Braswell	2	00	J M Robbins
P W Cotton	1	00	H Bancroft
P Sisson	2	00	Sally
O Hastings	1	00	A S Eychaner
H Green	1	00	A Williams
W H Brown	2	00	B Appleyard
N Chamberlain	1	00	P Macphare

BOOKS AND TRACTS.

H J Moore	35	J M Robbins	1
J Smith	90	J Sisson	
Drusilla Wethington	90	H Green	1

ANNOUNCEMENTS.

The first quarterly conference will meet on Friday night, the 26th of January, 1877, at 7 o'clock, at what is known as the Rumley school house, on East Plum river, Carroll county, Ill., to continue over Sunday. A general invitation is given to all who wish to attend.

By order of the conference.

J. S. ARNOLD, Pres.

Valuable English Works.

Our readers are informed that we expect shortly to have for sale the works mentioned below. Orders and remittances for the same may be sent at once to this office.

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THE RESTITUTION is printed by them

Brethren and Sisters—Greeting.

Dear Brethren and Sisters
Who love our blessed Lord,
Who're guided by His counsel,
His precious inspired word;
I wish that I could meet you
In these most "perilous times!"
But as I can't, I greet you,
With these few broken rhymes.

"How are you then," my brethren?
And you, my sister dear?
You who are truly pilgrims,
And ever strangers here?
Have you on the white armor,
In which the Christian fights?—
Is filth your mighty mantle
And "burning are your lights?"

While war, and tumult rages,
And Satan shows the strife,
And men receive their wages
For taking brother's life;
O strive to keep your armor
And wield the "spirit" sword,
"Twill overcome all evil,
For 'tis the Word of God.

Do trial- thicken round you,
My fellow-travelers-here?
Fight by the wheat with terror,
O, never, never fear;
If you would gain the kingdom,
"Your faith must sure be tried,
To prove if you are worthy
To be for Christ a bride.

We think we hear you saying,
O, these are fearful days!
When Christians should be praying,
"Keep us in wisdom's ways;"
Help us to calm the tempest,
And cleave unto the Lord,
For we would ever hold-w
The teachings of "thy word."

We're looking for a kingdom,
Where dear Christ will reign,
And have the whole dominion
Thrown 'earth's wide domain;
For all the Gentile rulers,
Who now possess the power,
Will be subdued or, perish
Before that joyful hour.

"The promise made to Abra'm,"
(Gal) will yet long fulfill,
Then, Christ, the Son of David,
Shall reign on Zion's Hill;
Then, Israel, and Judah
United, and returned,
Will serve their King and Sav'or,
Whose mercy once they spurned.

O, Brethren, now be faithful,
And you will share His reign;
Be Kings and Priests immortal,
When Jesus comes again—
Be willing then to suffer
For your rejected Lord;
Fear not the pound, nor scoffer,
But preach, O, "preach the Word."

Our hearts are sad and lonely,
We're sighing for a home,
With all the work, and holy,
Where sorrow will not come.
Then, friends, we hope to meet you
When Grace comes pardon's
God grant, we there may greet you,
On Canaan's peaceful shore.

AMY A. PERRY.

The Consumption.

BY REV. H. HOARE.

I endeavored in a former lecture to bring before you the blessed hope of our Lord's return, and to show, from the great outlines of prophecy, that there is enough to justify the expectations of those who humbly trust that we shall not have much longer to wait. During the guided my reference to what are called "the signs of the times," and confined your attention exclusively to the great backbone of prophecy, i. e., to the prophetic history of the four mighty kingdoms which were foretold as holding the empire of the world. From that outline I endeavored to show that these four great kingdoms were to arise in succession, one after the other, and that they would fill up the interval between the time of the prophecy and the setting of the Ancient of Days. I hope, also, I made it plain from history that three of those kingdoms have long since fallen, and that, as far as the predicted periods enable us to judge, we must be drawing near the close of the fourth. The great outline, therefore, leads to the hope that the time of the glorious Kingdom of our blessed Lord may be near. But though we did not study the signs of the times then, I do not think we should undervalue them, for our blessed Savior foretold certain things that would take place, and added, "When ye shall see all these things, know that it is near, even at the doors." If, therefore, any of these things are now taking place, it is clear that we ought to study them; and that we should not be really carrying out the teachings of the Lord Jesus if we were to neglect them.

I propose, therefore, in obedience to his words, to bring before you in this lecture what has long appeared to me one of the most conclusive signs that the time is not very far distant. I allude to the present position of the Church of Rome, and I earnestly hope that God has directed my thoughts in the study of it, and that whatever in what I may now say is according to his Word, may be written in all our hearts and minds by the teaching of the Holy Ghost.

There are three great historical prophecies, which, in the opinion of the majority of our best expositors predict the rise, the progress, and the fall of the Church of Rome.

The first of these we briefly noticed last Sunday. It is the prophecy of the little horn rising amidst the ten horns of the beast, or the Papacy rising in the midst of that cluster of European kingdoms which succeeded the power of the undivided Roman Empire.

The second is the prophecy of "the man of sin" in 2 Thess. 2. And I cannot but hear the mention of one illustration of a verse in that prophecy which I saw myself in Rome. Many people think that the description in the fourth verse is too strong for Popery; but there is a curious illustration of it in St. Peter's. You may there see what they call the altar in the usual place at the end of the chancel, and above it, surrounded by an elaborately decorated reredos, is what is called the chair of S. Peter, or the Pope's throne, the seat of Papal power. On the altar below, according to their own teaching, is the living person, of the King of Glory, perfect man and perfect God, and in front of that altar may be seen men worshipping the wafer because they call it God. But above it is the Pope's chair, and if he were to occupy it he would not there with that which they call God, and worship as God, beneath his feet. Can anything be a more exact fulfillment of the words, "Exalteth himself above all that is called God, or that is worshipped?"

The third is the prophecy of the woman in Rev. xvii. The application of this to the Church of Rome is less disputed than that of either of the other two, for the seat of the woman is decided by the ninth verse to be the seven-hilled city, which is almost universally admitted to be Rome.

Now it is my object to study the details of these prophecies, and there is only one point on which I invite your earnest attention—one most important point common to all the three, viz., that the final overthrow will be preceded by a consuming process. It will not be a sudden destruction in the height of prosperity, but will be the final act after a period of wasting and defeat. If these three passages refer to Rome, as I fully believe they do then Rome will be first consumed and then destroyed.

In Daniel it says (vii. 26), "The judgment shall sit." It seems clear from the context that this does not mean the great day of judgment, but the commencement of judgment on her sins here upon earth. "And they shall take away his dominion to consume and to destroy it unto the end." There is, therefore, a consuming process before the end. The word here rendered "consume" conveys the idea of a gradual process, and not a sudden blow; and teaches us that there will be a wasting before the final overthrow.

In 2 Thess. ii. 8, exactly the same process is described, and in almost the same words; "Whom the Lord shall consume with the spirit of his mouth, and destroy at the brightness of his coming." He will first consume him by his word, and ultimately [illegible] him at his advent.

It is just the same in Rev. xvii. There you meet with the old beast, the ten-horned beast of Daniel; and the horns still representing ten kings; and when we reach the close of the chapter we find these ten kings all armed against the woman; so that, instead of being ridden and governed by her, as they were when she was riding on the beast, they are now turned against her, and agree in consuming her. "The ten horns which thou sawest upon the beast, these shall hate the whore and make her desolate and naked, and shall eat her flesh, and burn her with fire." V. 16.

Without stopping to look into the details, which it is impossible to do in a short lecture, it appears clear that all these passages agree in predicting a period during which the Papacy will be consumed before its final fall. This will be brought about partly by the power of truth, and partly by the change of mind in the kings. But whatever be the agency, the result is the same. "They will take away his dominion, to consume, and to destroy unto the end." And this you mark is the last great process before the coming of our blessed Savior, for the final destruction will be the brightness of his coming.

And now comes the question, has this consuming process begun? I know that some faint-hearted people will say, "O's, no! Rome is making dreadful progress, and must soon triumph." But surely that opinion is contrary to fact. Surely it may be proved, from the great facts of European history, not merely that the consumption has begun, but that it has been going on for the last few years with peculiar and unexampled speed.

Let us look at a few great European facts, not at little things that happen to fall within our own observation, but at the great facts that are conspicuous before the world.

Rome has always claimed, as she does still, dominion over all the kingdoms of the world, and she used to exercise it over all those of Western Christendom. Her claim even went so far that, by the common consent and advice of his barons, the King of England once "resigned England and Ireland to God, to St. Peter and St. Paul, to Pope Innocent, and his successors in the Apostolic chair; and agreed to hold the said kingdoms as feudatory of the Church of Rome, by the annual payment of one thousand marks." Imagine anyone standing up amongst the barons of England, and making such a proposal now! That dominion of the Papacy is taken away, and taken away, as I believe, forever.

When the dominion was gone the Pope made concordats, or compacts, with the different states; in which, with varying conditions, it was agreed that he should uphold them by his spiritual power, and they uphold him by the secular arm. It is a most remarkable fact, that within the fifteen years ending 1873 almost all of these concordats were brought abruptly to a violent end; those with Naples, Tuscany, and the Italian Duchies in 1858; that with Austria, including Venice, in 1868; with Spain in 1868; with France in 1870; and with Bavaria in 1873. There may be others remaining in force, but I know of none. According to the best information I can obtain all are dissolved. The Papacy has lost all its political power. The ten kings have shaken off his government, and there is not one left that submits to his authority.

But more than that. The Pope of Rome used to be king over a considerable portion of Italy. But he is now deposed. The States of the Church are incorporated with united Italy, and the Pope is king no more. They have taken his dominion. His sovereignty is at an end. Five years ago it received its death-blow, and shall we not acknowledge that the consuming process is begun?

But further still. The Church of Rome used to have vast estates. The convents which used to swarm through Italy were richly endowed with landed property. But as soon as the kingdom of Italy was well established, thus convents were broken up and their property confiscated. And now that the Pope has been dethroned in Rome, a similar measure has been passed for all those within the city, and on the 20th of October, 1874, they received notice of their dissolution. It looks very much as if the kings were eating up the flesh of the woman.

But some will say, "Ah, but in religious matters Popery is making progress, for it is winning so many perverts to its errors." I know there are many perverts, and I am deeply grieved at it, but I doubt whether Rome's progress is as great as many think. It has been calculated that in the year 1801 there were in Great Britain and Ireland, twenty-seven Romanists out of every hundred [illegible] there were only eighteen. The proportion, therefore, has actually diminished from twenty-seven to eighteen per cent.

But take a wider range, and look at the great facts of European history. At the Lateran Council in 1513, after all the so-called heretics had been silenced, or burned, it was proclaimed, "No one now opposes, no one now objects," and then the orator addressing the pope said, "The whole body of Christendom is now subjugated to one head, even to thee." But it is calculated that there are now more than 95,000,000 Protestants in Europe, and 87,000,000 members of the Greek church, making together 182,000,000 who reject the Pope's authority, against 157,000,000 who profess to submit to it. Putting all these facts together, I may ask any reasonable man, any one who looks at great facts instead of infinite details, is there not reason to believe that the consumption has begun? What else is it that has taken away his dominions, broken up his concordats, overturned his throne, stripped him of his property, and thrown all but 95,000,000 in Europe alone free from his yoke? What else is it but the fulfillment of the prophecy, "Whom the Lord shall consume with the Spirit of his mouth," prophecy to the time when he shall "destroy him with the brightness of his coming"?

Now there are many lessons that we might learn, if we had but time, from this subject: I might spend all the time that remains in pressing on you the importance of keeping clear of all alliance with Rome. If God is consuming her, God's people must have nothing to do with her either in politics or religion, for if they do they will find themselves drawn into the vortex into which she must infallibly sink. The message to them is, "Come out her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

But it is not my point in this lecture, anxious rather that we should look on the whole subject as an encouragement to faith. Surely some amongst us are too faint hearted about the truth. It really seems as if they could trust the Lord Jesus for their own souls, but not for his church or for his truth; as if they had forgotten the text, "Are not thine eyes upon the truth?" They value their Bible, and are ready to contend for it even unto the death; but still they do not above half believe it. They are ready to go forth to battle, but they are not ready to begin, like Jehoshaphat, with the hymn, "Praise the Lord!" They would rather chant some plaintive lament, and go into the battle with the doleful expectation of defeat. But this is not faith. This is not trust in the Lord Jesus. Ah! but one says he cannot rely on Government, and another that he cannot trust in bishops. But what has this to do with it? I ask one asks you to trust in elders either in church or state, for the Scripture says, "Put not your trust in Princes." What I ask you to do is to trust the Lord Jesus Christ at the right hand of God. Trust Him, and all will be right though all other objects of trust fail you.

Now I see this great subject as a help to your soul. See how it exhibits him in his covenant and his own way, working out his own predicted purpose. It was utterly impossible for any man by private interpretation to calculate the course that things would take. But he foresaw it, and more than two thousand years ago he actually foretold what he would do. And now, after all these centuries have passed, after great empires have risen and fallen according to his prophecy, after every species of effort has been made in vain to silence God's Word, after every available means has been employed,—political influence, religious influence, priestly assumption, and fiery persecution,—to stamp out God's truth, we see the Lord Jesus with a mighty hand fulfilling his word, carrying out his purpose and preparing the way for victory. And is that the time to distrust him? If we are so faint hearted now, what should we have been before the Reformation? What should we have been after John Huss was burned, and when the Lord's own people were like the seven thousand hidden ones in the days of Elijah? If we are of faint-hearted now, that we have experienced that "which counsels of old are faithfulness and truth," what should we have done if we had lived before any prophecies had been fulfilled: if we had to trust to his bare naked word before it was confirmed by history? But now that we have this great confirmation, and now that we see the putting forth of his hand, this is not the time for faint-heartedness or misgiving: this is not the time to distrust him whom God has made the "head over all things to his church." It is true that

"God moves in a mysterious way,
His wonders to perform;
He plants his footsteps on the sea,
And rides upon the storm."

But it is certain that he is riding on the storm, and will perform his own wonders, so that we may add, as in the next verse of the same hymn,

"Ye fearful saints, fresh courage take,
The clouds ye so much dread
Are big with mercies, and will break
In blessings on your head."

And not only so, but we may reverently hope that it will not be long before we behold his triumph. When the disciples were on the lake the night was dark, and the winds were contrary, but he came to them in his own good time, and all was rest. So we may meet with rough weather, but there will be a great calm when he comes, and I cannot but hope he will soon be here. We have long since known of him on the mountain-top, but now we can almost see him walking on the waves. It is high time, therefore, that we act on his own words; "When these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh." He does not say, "Wait till they have all come to pass," but "look up as they begin." Now they must undoubtedly have begun, and for a long time have been in progress. It is high time, therefore, that we begin to look up in faith and hope, waiting for Christ, looking for Christ, longing for Christ, and meanwhile trusting in Christ; so that when he comes we may be found pardoned through his blood, accepted in his covenant, clothed in his righteousness, and with loving hearts waiting for his appearing.—*"Rome, Turkey, and Jerusalem," London, England.*

Reproofs are most pitiable when least provoking.

Experience by the wise is said to be the mistress of fools.

Reigning lusts break through the strongest bonds, and end in shame and ruin.

Rulers that make their subjects slaves, take the readiest way to make them rebels.

Every sin needs another to conceal it, or secure its success, or pay its expenses.

Rocks and mountains will be no better cover at last than fig-leaves were at first.

Duty is the little blue sky over every heart and soul—over every life—large enough for a star to look between the clouds, and for the skylark, if quietness, to rise heavenward through it, and sing in.

Exegetical.

In a former paper we gave a selected article bearing on the Elect church, in its triumphant and redeemed state as constituting the Bride of its glorious Redeemer: in this we will consider a lower application of the term as relating to assemblies or bodies of people, in the former dispensation.

The Greek word (*ekklesia ecclesia,*) occurs 115 times in the New Testament, and it is rendered by the word "church," either singular or plural, in every occurrence except 4 Acts xix. 32, 39, 41, where it is translated "assembly." The word church is derived from the Greek word *kuriakon*, signifying consecrated to the Lord; in Saxon, *Kyrck*; Scandinavian, *Kirkia*; Slavic, *Cerkiew*; Scotch, *Kirk*; the Romance languages, however, more nearly correspond to the exact original word, as the term *eclisia* becomes *eclesia* in the Latin, *iglesia* in the Spanish, and *eglise* in the French. The Greek word literally denotes "called out;" hence the church would be—a body of "called out ones." It is once applied to the body of the Israelites in the wilderness. Acts vii. 38. We may remark in passing that the words "assembly and congregation," so often applied to Israel in the Old Testament, are translations of a Hebrew word signifying "to call together—to assembly." Hence Israel is a nation "*called out*" from the nations. In the New Testament usage it often indicates a particular assembly of christians, meeting together in any one town or city. At other times it is applied to the whole body of professed christians, either throughout the world,—either in Judea, or among the Gentiles. Acts ix. 31. Rom. xvi. 4. 1 Cor. xvi. 1, 19. 2 Cor. viii. 1.

In the lower reception of the word, the church is contemplated as an outward and visible body of men and women, who have been *called out* from the world by the proclamation of the gospel, and separated both by ordinances and outward profession from the rest of mankind, and whose head, ruler, and lawgiver is the Lord Jesus Christ. Eph. i. 22-24. In this latter sense, the church is a mixed body, liable to include hypocrites and false brethren as well as true believers. This is evident from the fact that it is empowered to exclude from its fellowship certain disorderly walking and sinful characters. Matth. xviii. 15-18. 1 Cor. v. 11-13; and it is still further evident, from another fact, that the qualifications spoken of most unworthy characters as associated with the true believers. They warned night and day with tears as they contemplated the "grievous wolves and men speaking perverse things to draw away disciples after them." Acts xx. 29-31.

They warned against contentions, strife, divisions, and marshalling under human leaders. 1 Cor. i. 11-16; iii. 1-7. Many so walked as to demonstrate that they were only low, carnal, worldly men, glorying in their shame, and whom the apostles declared with weeping, that they were "enemies of the cross of Christ." Some grievously erred in doctrine;—"declaring that the resurrection is passed already;" and thus "overthrew the faith of some." 2 Tim. ii. 18. Some said there would be no resurrection, and thus subverted the whole gospel scheme, 1 Cor. xv. 14. Jude's single chapter is almost entirely devoted to describing how sad a state of things had obtained even while inspired apostles were yet living and teaching; and he passes over to the last time to describe ungodly men. Some of these could only be saved by "pulling them out of the fire"—whose very touch was contamination.

This state of things often led the apostles to narrow their addresses only to the saints and the faithful in Christ Jesus, and to the "saints and faithful brethren in Christ." Eph. i. 1 Phil. i. 1. Col. i. 2. We must bear in mind that these narrow addresses were never directed to any association of persons who had separated themselves from other mere professors of the faith, for the purpose of maintaining sound doctrine, a pure discipline, or greater spirituality. The purpose of calling out the church then, in this dispensation is evidently, that men and women may be instructed in the things concerning salvation, embracing the pardon of sins, reconciliation to God, and an honorable degree of relationship to him in this world; and, in the world to come, eternal life, with all its attendant honors, in the Kingdom of God. 2 Pet. i. 1-11. Many are called into the church, in its present imperfect state, who will absolutely fail of being chosen to the higher honors of the finally redeemed church of Christ.

"Many are called, but few are chosen." Let us rejoice that God will eliminate a perfect church out of the poor imperfect organizations of this dispensation, the membership of which shall, individually, be conformed both morally and physically, to the image of his dear Son. In this chosen church, over which the gates of Hades shall not prevail, God will be glorified by Christ Jesus "throughout all ages, world without end." Into this heavenly family, to which we are called with a heavenly calling, may it be ours to enter at the glorious appearing of our Lord Jesus Christ. Till then we must hold fast the word of life, contend earnestly for the faith, preach the Kingdom of God, render our bodies a living sacrifice holy and acceptable in his sight, strive to approximate the unity of the faith and knowledge of the Son of God, get along through the sins of the world, the darkness of professed christians, and the imperfections of brethren and sisters with whom we may be associated as well we can. Others have to bear with our imperfections and short comings. Soon that which is perfect will come then that which is in part will be done away. "Now to him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding great joy, to the only wise God and Savior, be glory, and majesty, dominion and power, both now and forever. Amen.

EDITOR.

DAN. v. 25. MENE, MENE, TEKAL, UPHARIN. Each of these words admit of a two-fold meaning. *Mene*, is to count or and also to be complete. *Tekal* is in Chaldaic what *Shakal* is in Hebrew, namely, to weigh; but it also has the one idea of, too light.

U parsin is derived from the root *parast* breaking or dividing, and at the same time it points to the people by whom the breaking will be accomplished, viz., the Persians. The translation, therefore, is this: "*Mene*," God has numbered the days of thy reign, "*Mene*" and has completed them—He has concluded to end them. "*Tekal*," thou hast been weighed in the balance and hast been found too light, or wanting. "*U-parsin*," therefore thy power will be broken, and the Kingdom given to the Persians.—*U. B., Ladder, in Bible Examiner.*

The Time of the End.

"Shut up the words, and seal the book, even to the time of the end."

"Go thy way, Daniel, for the words are closed and sealed up till the time of the end. And at the time of the end shall the king of the south push at him, and the king of the north shall come against him like a whirlwind."

It evidently is a period of time.

The running to and fro, and the increase of knowledge, are the marked features of our times. If the king of Egypt is the king of the south, then the time of the end began probably before 1840, but this is not certain.

The scattering the power of the holy people—or people of the holy ones—is evidently finished. The Hebrew race occupies places of power in the governments. And they are the great bankers of the world, lending money by the millions to the governments of the world.

Their condition is evidently a providential one. With this the wonderful inventions of our times, communication across continents and oceans in moments of time—all of these wonders have come to pass since I was twelve years of age, and show that we are living in a marked period of prophetic fulfillment.

In 1843 A. J. Davis began his career as a spiritualist, claiming to demonstrate the natural immortality of mankind, and his influence is felt over the world. A leading spiritualist said to me at that time, "You Millerites are right on time; you were mistaken only in the character of events; we are ushering in the new dispensation; the Scriptures were to be superseded by these new revelations."

No immortality except through our Lord Jesus Christ began to be spread among Adventists about the same time. To me this is an important fact.

CHAS BOARDMAN.

Ready for the New Year.

The congregation here, at Irving, Iowa, met to business capacity Saturday afternoon, Dec. 30th, and after selecting a chairman, had the names of members read, which were fifteen in number. Then names were presented for membership, on which ten in number were in the regular order received, making our number now twenty-five, all in good standing and ready with clean hands and white aprons, and, we trust, hearts full of love and zeal for the work of the incoming year. After this we selected Brother Levi Marsh as Elder, to fill the vacancy made by the removal from our locality of I. T. Prime. Our meeting on Sunday morning and evening, was well attended. In the evening we had one confession, and on Monday—New Year's day—we consecrated the day by holding meeting and attending to the immersion. Other additions soon are almost certain.

G. M. MYERS.

Riches and honors satiate but never satisfy; the love of God satisfies but never satiates.

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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THE RESTITUTION,
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TO CORRESPONDENTS.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his Holy Prophets since the world began." It also advocates such means to this end, the establishment of the Kingdom of God on the earth, with Christ as King of Kings, and his immortal saints as joint-heirs with Him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ; and many other kindred truths. It also advocates a firmly settled faith in the Gospel, repentance, and immersion as pre-requisites to the forgiveness of sins, and a holy life as essential for final salvation.

Communications.

A King Shall Reign and Prosper.

"Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper." Jer. xxiii. 5.

The branch that will be raised up unto David, is the king that will reign and prosper. "There shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots. He shall not judge after the sight of his eyes, neither reprove after the hearing of his ears; but with righteousness shall he judge the people." Is. xi. 1. The branch and the king are the same, "He is the child that was to be born, upon whose shoulder the government was to rest." He is the seed of Abraham, and the seed of David. Of him it is said, Thou shalt call his name Jesus, he shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. And he shall perform the mercy promised to our fathers, and remember his holy covenant, the oath which he swore to our father Abraham. He is the nobleman who went into a far country to receive for himself a kingdom and return. And when he returns, having received the kingdom, he will share it with his saints, and he will sit upon the throne of his father David, and begin to reign over the house of Jacob. And in the days of his reign, the righteous shall flourish, and abundance of peace, as long as the sun and moon endure.

Thus, the king to which the above descriptions refer, is the king that will reign and prosper over the house of Jacob forever. He is called by many other names, but they all designate the person of our Lord Jesus Christ.

After the resurrection of Christ, he went to heaven to receive for himself the kingdom and return. He is now in heaven waiting to receive the kingdom. When he receives it, he will come again, and as he approaches the world, he will stop in the region of the clouds before his feet stand upon the earth; and while there he will judge the dead, and as a result of that judgment, the dead in Christ will rise first, then we which are alive and remain shall be changed in a moment, in the twinkling of an eye, and be caught up together with them in the clouds, to meet the Lord in the air, and so ever to be with him. This resurrection of the dead, and the change of the righteous living, will fashion their vile bodies like unto Christ's glorious body. Then the Lord will come and all the saints with *him*, and *his* feet will stand upon the mount of Olives; and the Lord will be king over all the earth. From that time onward a King shall reign and prosper for ever and ever.

Some Things which will Contribute to the Prosperity of the Kingdom.

When the Lord comes to reign over the house of Jacob, the twelve tribes of Israel will be scattered among all nations as foretold in the Scriptures, "And the Lord shall scatter thee among all people, from the one end of the earth to the other. And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest; but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind. And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life." Deut. xxviii. 64, 66. With this agrees the experience of the Jews since the destruction of Jerusalem, in the year A. D. 70. And with this also agree the words of Christ. "For there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden of the Gentiles, until the times of the Gentiles be fulfilled." Luke xxi. 24. Immediately after this tribulation upon the Jews, during their captivity, and during the times of the Gentiles, and while Jerusalem is trodden down of them, there shall be signs in the sun and in the moon, and in the stars, and upon the earth distress of nations, with perplexity; and then shall they see the Son of man coming in a cloud with power and great glory. Such will be the condition of the people when the Lord comes. In order to reign over them prosperously, he will gather them to their own land, and make the new covenant with them, and thus restore the kingdom to Israel.

Isa. xi. 10 13. "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek; and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand the second time to recover the remnant of his people, which shall be left, from Assyria, and *from Egypt, and from Pathros*, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the Islands of the sea. And he shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth, and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not vex Ephraim."

The gathering of Israel and Judah, the cutting off the adversaries of Judah, and the healing of the envy between Israel and Judah all will take place after the coming of the Lord to reign.

Isa. lx. 20. "And they shall bring all your brethren for an offering unto the Lord out of all nation, upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel into the house of the Lord."

This gathering of the people of Jerusalem out of all nations will also take place after the Lord has come to reign.

Jer. xxiii. 5, 8. In his days Judah shall be saved, and Israel shall dwell safely. Therefore, the days shall come, when they shall no more say, The Lord liveth that brought up the children of Israel out of the land of Egypt. But the Lord liveth which brought up the house of Israel out of the north country, and from all countries whither I had driven them, and they shall dwell in their own land. This gathering of Israel to dwell in their own land, will be after the Lord has come to sit upon the throne of David and reign over the house of Jacob for ever. He will reign and prosper.

Jer. xxxi. 31, 34. The new covenant will be made with the house of Israel, and with the house of Judah, after they have been gathered to their own land. See v. 27. The covenant is this. After those days (the days of their dispersion), saith the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying know the Lord, for they shall all know me from the least of them unto the greatest of them, for I will forgive their iniquity, and I will remember their sin no more.

When this new covenant shall be made as above, the city of Jerusalem shall not be pinched up, nor thrown down any more for ever. vs. 40.

Jer. xxxii. 37, 42, Behold, I will gather them out of all countries whither I have driven them in mine anger, and I will bring them again unto this place, and I will cause them to dwell safely. And I will make an everlasting covenant with them, that I will not turn away from them to do them good, but I will put my fear in their hearts that they shall not depart from me. And they shall be my people, and I will be their God.

In this passage the people of Israel will first be gathered out of all countries where they had been driven, and then the everlasting covenant will be made with them, and then the assurance is given that the Lord will not turn away from them to do them good, and that they shall not depart from them.

Jer. xxxiii. 15, 16. Behold, the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel, and to the house of Judah. In those days, and at that time, will I cause the branch of righteousness to grow up unto David, and he shall execute judgment and righteousness in the land. In those days Judah shall be saved, and Jerusalem shall dwell safely.

The good thing that the Lord has promised to the house of Israel and to the house of Judah is, that they shall be gathered back to their own land, and that he will make the new covenant with them, and that they shall be saved, and that they shall dwell in the land of Israel safely, and that the Lord will not turn away from them to do them good, and that they shall no more depart from him.

This good thing will be performed to Israel, when the Lord, the grown up Branch of David, shall come to reign over the house of Jacob for ever. This good thing, which is to be accomplished by Jesus Christ the seed of David, surely can have no application to any of the gatherings of Israel before Christ was born.

Eze. xxxvi. 24, 36. In this passage we have the same gathering of Israel from among the heathen, and out of all countries, into their own land. The same covenant is made with them. The same prosperity, with the assurance that they shall receive no more reproach of famine among the heathen. Thus saith the Lord, In the day that I shall have cleansed you from all your iniquities, I will also cause you to dwell in the cities, and the wastes shall be builded. And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by. And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced and are inhabited.

Eze. xxxvii. 15, 28. The two sticks in this passage, represent the house of Israel and the house of Judah. When they are joined together into one stick, they represent that the two houses of Israel will be gathered out of all lands into the land of Israel, and be made one nation upon the mountains of Israel, and that one king shall be king to them all, and that they shall be divided into two kingdoms no more at all. Neither shall they any more defile themselves with any of their transgressions. The everlasting covenant shall be made with them, and God will be their God, and they shall be his people. And the heathen shall know that I am the Lord, when my sanctuary shall be in the midst of them for ever more.

Amos ix. 14, 15. And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them, and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their own land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God.

In this passage we have the same gathering of Israel, the same prosperity, and the assurance that they shall no more be pulled up out of their land, which the Lord had given them. This will be fulfilled when the Lord comes to reign over the house of Jacob. "They shall build houses and inhabit them, and they shall plant vineyards, and eat the fruit of them. Isa. lxv. 17, 25. This is in the new earth. James, in referring to this passage, says, God at the first did visit the Gentiles to take out of them a people for his name. And to this agree the words of the prophets; as it is written. After this I will return, and will build again the tabernacle of David which is fallen down, and I will build again the ruins thereof, and I will set it up, that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called." The sense of this passage seems to be this. The Lord is now taking out of the Gentiles a people for his name. After this work is accomplished, the Lord will return, to sit upon the throne of his father David, and to reign over the house of Jacob forever; and finding the land of Israel desolate, and in ruins, and his people scattered among all nations, he first gathers his people to their own land, makes the everlasting covenant with them, and then establishes them in their land of Israel. He will then cause the tabernacle of David to be built, and the ruined and waste places to be built up, and restore *again the Kingdom* to Israel, that all men might seek after the Lord.

James application of the passage in Amos, to the times of the Gentiles, and to the return of the Lord to restore the kingdom to Israel, limits all the testimony I have introduced, to a future coming of the Lord, and to a future gathering of the people of Israel, who are now scattered among all nations, to their own land, that he may reign and prosper. I will quote two passages from the New Testament to show that the application made of the testimony which I have introduced is correct.

Luke i. 32, 33. The Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob for ever.

Matt. xix. 28. Peter said, we have left all and followed thee, what shall we have therefore. And Jesus said unto them, "Ye which have followed me, in the regeneration when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel."

As the faith which was once delivered to the saints, and the promise made of God unto the fathers, and the gospel which was preached to Abraham, include all the details of that faith, and that promise, and that gospel, so the promise that Christ shall sit upon the throne of David, and reign over the house of Jacob forever, and the promise that the twelve Apostles shall sit upon twelve thrones judging the twelve tribes of Israel, include all that has been said upon those subjects which is necessary to their fulfillment. If Christ is in heaven, he must come again; if the Apostles are dead, they must be made alive; if the twelve tribes of Israel are scattered abroad, they must be gathered; if the tabernacle of David is broken down, it must be set up. Whatever events or conditions are necessary to produce the house of Jacob, in the land in which their fathers have dwelt, are contained in the promises made to Christ and the twelve Apostles. The fulfillment of these promises will restore the kingdom to Israel.

HE WILL THEN EXECUTE JUDGMENT AND JUSTICE IN THE EARTH.

"He shall reign and prosper, and execute judgment and justice in the earth." "He shall bless them that bless Abraham, and curse him that curseth Abraham." "He shall judge the people righteously, and govern the nations upon earth." "He shall judge the poor of the people, and shall save the children of the needy, and shall break in pieces the oppressor." "In his days shall the righteous flourish; and abundance of peace so long as the moon endureth, and his enemies shall lick the dust." "Of the increase of his government and peace there shall be no end upon the throne of David, and upon his kingdom, to order it and to establish it with judgment and with justice from henceforth, even for ever." "He must reign till all things are subdued unto God that God may be all in all." "All nations shall come and worship before him, for his judgments are made manifest." Such an administration will secure a prosperous reign.

In conclusion let me ask. Have the following events transpired since the destruction of Jerusalem? or at that time?

Has the Lord come to reign on the throne of David, over the house of Jacob for ever?

Have the saints been raised from the dead to sit down with him in his throne?

Have the children of Israel been gathered out of all countries and brought into their own land?

Has the new covenant been made with the house of Israel and with the house of Judah?

Has the kingdom been restored to Israel?

Do they dwell in the land in which their fathers have dwelt, they and their children, and their children's children for ever?

Have Israel and Judah been made one kingdom upon the mountains of Israel, to be divided into two kingdoms no more at all? Has Christ been king over them?

Have the heathen known that God's tabernacle and sanctuary have been in the midst of them for ever more?

Have the heathen known that the land that was desolate has become as the garden of Eden, and that the wastes have been builded?

Have the adversaries of Judah been cut off?

Have judgment and justice been executed among the nations?

Has a king reigned and prospered as is affirmed in our text?

Then let us wait, and hope, and pray, "That thy kingdom may come and thy will be done in earth as it is done in heaven." JOEL A. SIMONDS.

Grand Rapids, Mich.

The Heavenly Wonder.

That "Chariot of God" noticed in the Chicago *Inter-Ocean*, and supposed to have passed nearly over Jacksonville, is shown by its direction here to have entered our continent not far from Astoria, on the Pacific, and passed over the Atlantic not far from New York City. Consequently its height, according to the observation at Jacksonville, must have been nearly six hundred miles above the earth. The descriptions given of it are as variable as they are numerous, much depending upon the standpoint of observation.

I give the description of an intelligent observer who saw it from its first appearance in the West to its final disappearance in the East. He describes its form as that of a vast ship with a long V-shaped prow, the whole composed of a net work of exceedingly brilliant stars sailing sublimely through the sky, as a vessel upon a calm sea. Some say it was composed of twenty, thirty or more balls of fire, but our observer says hundreds.

In about a minute—some say several minutes—rumbling, thumping noises succeeded, resembling that of a train of cars bounding along on the ties. Houses being lighted at the time of its passing, but few had the pleasure of witnessing the grand and awful phenomenon. Many heard the noise, and those having horses stabled ran in haste to their barns, supposing their horses were kicking the boards from the barns. Buildings were jarred, and windows clattered. Some say the ground trembled.

Its direction toward the Holy City, adds interest to the heavenly phenomenon.

Many observers suppose that an explosion took place as it passed nearly out of sight, but the clattering, continuous noise, which, from its great height would require many seconds, or even minutes, to reach us, was the occasion of that deception.

I understand that meteors are unorganized bodies, single in their composition, and belonging to our atmosphere, which is at most not over forty-five miles in depth.

The lapse of time between its passage and the report shows conclusively that it was far beyond our atmosphere.

The wise of this world may give a satisfactory solution of that heavenly wonder, and had our modern philosophers seen Elijah go up in his chariot of fire, they would explain the phenomenon to the satisfaction of their adherents.

"The chariots of God are twenty thousand, even thousands of angels. The Lord is among them as in Sinai." And since the world has been favored with a sight of one of his chariots, it is not improbable that more of them may be seen—perhaps in the display of those "*fearful* sights and great signs from heaven," which follow the placing of the "abomination that maketh desolate" "in the holy place," "in the midst of the week," and immediately preceding the coming of the Son of Man. O. T. HOBBS.

The great French publishing house of Firmin Didot, which dates back into the seventeenth century, has 250 female compositors, and its collection of Greek classics has been entirely set up by them.

Sententious Paragraphs.

Benevolence is a law of the universe, and is one of the grandest and most distinct characteristics of the gospel. Its fountain-head is in the bosom of the Deity. "God so loved the world that he gave his only-begotten Son, that whosoever believeth on him should not perish, but have everlasting life." And the Son of God said, "It is more blessed to give than to receive." This declaration, this law, is absolute—it appeals to all, men, angels; and to God himself it is more blessed to give than it is to receive. This blessedness can never be experienced by the covetous soul, for it is "the liberal soul that shall be made fat," and "there is a withholding more than is meet and it tendeth to poverty."

If we would have powerful minds we must think; if we would have faithful hearts we must love; if we would have strong muscles we must labor. These include all that is valuable in this life.

Of all the riches that we hug, of all the pleasures we enjoy, we can carry no more out of this world than out of a dream.—*Bonnel.*

Look into the life and temper of Christ described and illustrated in the gospel, and search whether you can find anything like it in your own life. Have you anything of his humility, meekness and benevolence to men? Anything of his purity and wisdom, his contempt of the world, his patience, his fortitude, his zeal?—*Doddridge.*

There is a great deal of preaching which resembles that of the angel of the church of the Laodiceans. It is neither cold nor hot,—it is not even warm,—it is lukewarm. If it were too cold it might be intellectual; if it were too hot it might be redeemed by its emotional mesmerism; but it has none of the merits that believe in these two extremes, nor any that belong to any mean between them, and is therefore extremely unsatisfactory.

Oh! the heinousness of many of our thoughts! How few would be willing to have a glass placed on the forehead through which all the most inmost thoughts could be read. We fear to have them known to man. God knows them all.

Spare moments are the gold dust of time; and Young was writing a true as well as a striking line, when he taught that "dauds make the mountain, and moments make the year." Of all the portions of our life, spare moments are the most fruitful in good or evil. They are the gaps through which temptations find the easiest access to the garden of the soul.

Those who see a great lack of charity in others seldom have any to spare themselves. Their cloak would not come half way down.

The man who degrades his friends to win his enemies will not have many friends in a few years. There are few friends who will stick as close as a brother under such treatment; and any enemy will laugh in his sleeve at such silliness.

The great distinction between the religion revealed in the gospel and all other religions known to the world is that it comes as precious balm to the broken-hearted.

Those who quit their proper character to assume what does not belong to them are, for the greater part, ignorant both of the character they leave and of the character they assume.—*Burke.*

A man who shows no defect is a fool or a hypocrite, whom we should mistrust. There are defects so bound to the qualities that they announce them—defects which it is well not to correct.—*Joubert.*

Cheerfulness is always to be kept up, if a man is out of pain; but mirth, to a prudent man, should always be accidental. It should naturally arise out of the occasion, and the occasion seldom laid for it.—*Steele.*

Baron Von Mandorf, the responsible editor of the Ultramontane Austrian journal, the *Vater Land*, has been sentenced to four months' imprisonment and a fine of 500 florins for publishing an article abusive of the Jews of Austria, and declaring them the cause of all the misfortunes of the country, and asking why they were allowed the right of suffrage.

The Restitution.

E. A. WHAYLAN, Editor.

PLYMOUTH, INDIANA, JAN. 21, 1877.

To Our Subscribers.

It has been decided to omit two numbers of the RESTITUTION in 1877. This will give each subscriber fifty numbers instead of fifty two, as heretofore. It was thought, that, in view of a pressure of business, and as a matter of economy, this would be our best course. Our brethren will, without doubt, approve of this course when we inform them that it is the very best we can do under existing circumstances. The next number will be issued on the 14th of February, and regularly thereafter.

BY ORDER OF THE DIRECTORS.

☞Brother Reed has sold his interest in *The Farmer's Monthly*, and will hereafter give his entire attention to the proclamation of the Word.

☞The wedding:—On Sunday, Jan. 14, 1877, we had the pleasure of solemnizing the marriage of Brother L. W. Carey, and Sister Cynthia Measlmore. Most of the members of the little band of believers, with whom our esteemed sister had met and worshipped, were present to witness the celebration of the nuptials. We improved the occasion in addressing them for a short time on the transitory nature of this present world, and the importance of setting our affections upon the things of the glorious and enduring future. The little band united in singing several selected and beautiful hymns, after which we united our brother and sister in Christ in the bonds of wedlock. An interesting letter from Brother Carey was given in the paper of Jan 3. On Monday they started for their distant home in Iowa. We much regret to lose the society of our sister from her old home and church. We trust, however, that she will labor jointly with her companion for the promotion of the cause of Christ in her new and distant home. May God's blessing attend them.

☞We give an article on the great Pyramid this week, furnished by Brother A. B. Musgrave, which we hope will prove interesting to our readers. We have no copies of the paper containing the long article on the same subject published nearly two years ago. An article in this number from Brother Simonds on Christ's reign being in the future, is well calculated to place this matter in its proper light, as presented in the Scriptures, before all inquiring minds. A brother has asked for something on the Sabbath question; we hope Brother Stephenson's article will meet his wishes on this topic. We are attending to all business matters, and placing everything on book, the mailing list and receipt columns, as fast as possible. Some two or three brethren have forwarded some extra help for the RESTITUTION, in order to clear it from indebtedness, for which they have the thanks of the Association. This burden must not be borne by the few; but let it be distributed and it will be light and hardly felt. We find on return from an interesting meeting at Argos, that our paper is nearly full, and therefore leave unsaid several things that we thought of presenting this week. The signs of the times are indicative of a rapidly approaching crisis. Let us live right, prevent the truth in love, and prepare to meet our Lord. Our readers are desirous of articles of a practical nature, illustrating the Christian life. Will not some of our good brethren write on these themes? The subject of prophecy as unfolded in the history of the world is too much neglected. We want a greater variety. Man become tired of the same thing all the time in every paper. If we can, we will try to furnish an article giving a little variety if nothing more in our next.

Meetings at Argos.

Editor Restitution:—Our meetings, of which mention was made last week, closed last Friday night. The interest was excellent, and increased until the close. There were twenty-six additions to the congregation. In some cases whole families became believers in the gospel of the kingdom of God. Our brethren feel much strengthened, and are working in earnest for the spread of truth. May the truth prosper, is our earnest desire. During our meeting we delivered sixteen discourses upon the great themes of life and immortality. A goodly number have become deeply interested in the things of the kingdom and reign of Christ. More anon.

Your Brother, H. V. HIRD.

Stephenson on the Sabbath Question.

The Sabbath question has wrought its way to the attention of very many people in the United States, so that a goodly number are honoring the true "Lord's day," turning from the traditions of man to the worship of God according to his own appointed ways.

We clip the foregoing from the *Sabbath Advocate* of Oct. 17th. There are two perversions of Scripture in the foregoing extract:

1. The Lord's day is not the seventh day of the week, but the thousand years, or day of the Lord to which John was carried in vision. Rev. i. 9, 10; 2 Peter iii. 8, 10; 2 Thess. v. 2; Rev. xx. 4, 5, 6.

According to the first quotation John was in the kingdom and in the day of the Lord, in the same sense, viz, in vision. According to the second quotation, "One day with the Lord," and "the day of the Lord" are used synonymously. The definite adjective "the" in the tenth verse refers back to the day spoken of in the eighth verse. The third quotation represents "the day of the Lord" as being ushered in at the close of the present dispensation. The fourth quotation defines the time and duration of the day of the Lord, i. e., beginning with the first resurrection and ending with one thousand years.

This is the day which God has appointed for his Son to "rule the world in righteousness by that man whom he hath ordained." Acts xvii. 3.

Will the editor of the *Advocate* follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. 2 Peter ii. 2. The Gospel is the only way Christ has appointed of faith, right eousness and salvation in this dispensation. Rom. i. 16, 17; Gal. iii. 8; Mark xvi. 15, 16.

The editor of the *Advocate* not only fails to give my language, but misrepresents my positions. I commenced with a criticism of the assumption of Sabbatarians that the Sabbath was made for man at the creation. I call this assumption, because the bible no where says so.

The editor says, "the *Advocate* has repeatedly shown the giving of the Sabbath at creation, and its sanctification for man." Nothing is said about the giving of the Sabbath at creation, or its sanctification for man. Such language is not between the lids of the Bible. Christ does not say the Sabbath was made for man at the creation. This is a tradition of man. If the Sabbath was given at creation, then it must have been given to some one.

Will the editor of the *Advocate* give us the text in which it is affirmed that the Sabbath was given to man at creation? There is no such record. I reaffirm, and challenge my reviewer to meet the issue, that God blessed and sanctified the seventh day because he had rested that day, and not because he designed man to rest. We read, "For in six days the Lord made heaven and earth * * and rested the seventh day; wherefore (for this reason) the Lord blessed the Sabbath (rest) day and hallowed it." Ex. xx. 11.

1. His blessing and sanctifying the seventh day did not make it his Sabbath, because it was his Sabbath before he blessed and sanctified it.

2. The only reason given why he blessed and sanctified the Sabbath was because he had rested that day.

The word Sabbath signifies rest. God made the seventh day his Sabbath by resting on that day, and not by requiring man to rest. But our reviewer says, "When Jesus said the Sabbath was made for man, he used the term man without any limitation, and therefore it is naturally inferred that it was made for the whole human family." Thus, the whole issue turns upon an inference. He admits that the same unlimited word man is applied to the very people whom God brought out of Egypt, and to whom he gave his holy Sabbath, Psa. lxxviii. 24; D ut. v. 24.

Thus, his premise and inferential conclusion fall together. No one denies that the Sabbath was made for man. So were the annual Sabbaths, and all the feasts for man. They were not made for angels or brutes; but when were they made for men? We will give a thus saith the Lord, when we come to the point, and not an uninspired inference.

He says that the sanctification of the seventh day because God rested on that day is lowering and depreciating the work of the Lord. Then the Lord lowered and depreciated his own work; for he gave as the only reason why he blessed and sanctified the seventh day. If it was lowering and depreciating the Sabbath to bless and sanctify it because God rested that day, what shall be said in defence of its having been sanctified for man?

But he says, "J. M. S. overlooks the definition of sanctify, to set apart for sacred use." He should have said I overlooked his definition of the word sanctify. He gives the third definition of the word. He overlooks the word hallow which is God's own explanation of what he meant by the word sanctify (Ex. xx. 11,) viz: Hallow, holy, consecrated. To all eternity the seventh day will be God's rest day. An historical fact it is changeless as God himself. God having rested the seventh day made it memorable. It is not necessary for God to repeat the work of creation every week to make the six days of the creation week memorable. No more is it necessary that he should rest every seventh day to make that day memorable. We say with our reviewer such an idea is absurd. Equally absurd is the idea that man must rest to make the seventh day memorable.

It is not enough to show that Abraham had laws to prove the existence of the Sabbath. Nor will it do to show the existence of sin. Adam sinned, and did he have the ten commandments? Cain sinned, and did he have the ten commandments? Please give us the word of God. Abram's flocks and servants would be in great danger of violating the Sabbath every week, and yet no note of warning against Sabbath breaking, no commandment to keep a day as sacred time, no reproof for Sabbath breaking. But no sooner was the Sabbath given than it was interwoven with every ordinance and institution in the Scriptures, and repeated more frequently than any other commandment, because of its frequent occurrence. Something more than the brevity of the sacred records, or the indefinite phrases, laws and commandments, is necessary to account for the absolute silence of inspiration in reference to any Sabbath for 2,500 years.

He only repeats my quotations of Ex. xvi. 4, 5, and then adds, "In this connection we fail to see the precepts by which God told the peoples' loyalty before giving them the Sabbath."

Did not God test Adam's loyalty by giving him his law? Did not God test the peoples' loyalty by commanding them to gather a certain rate every day, and twice as much the sixth day? Did he not test their loyalty by commanding them to abide in their tents and not go out, because they should find more in the fields? And were not some disloyal? And did not God give the reason why he gave them twice as much manna the sixth day? And what was that reason? Was it because he had given Adam the Sabbath 2,500 years before? Listen to the language of God, "And it came to pass that there went out some of the people on the seventh day for to gather, and they found none. And the Lord said unto Moses, how long refuse ye to keep my commandments and my laws? See for that the Lord hath given you the Sabbath, therefore he giveth you on the sixth day the bread of two days." Ex. xxvii. 28, 29.

1. The reason God gave the children of Israel twice as much manna on the sixth day was because he had given them the Sabbath, and not because he had given it to Adam or their fathers.

2. This is the first account in the history of man in which the Sabbath is associated with him, or obligatory upon him. And this record harmonizes perfectly with the primary and only reason why God commanded man to Sabbatize. We will notice in its proper place the reason why the Sabbath was located on the seventh day. Nearly two columns having been filled in mixing and covering up my arguments from this point onward, we will reproduce them, requesting our reviewer if he should consider them worthy a reply to repeat my language at sufficient length that his readers may appreciate his replication.

We repeat that the first and only reason why God commanded the children of Israel to keep the Sabbath was because they were delivered from Egyptian bondage. We read, "And remember that thou wast a servant in the land of Egypt, and thence through a mighty hand and by a stretched arm: therefore the Lord thy God commanded thee to keep the Sabbath day." Deut. v. 15.

Our reviewer denies that "therefore" gives the reason why God gave the children of Israel the Sabbath. Will he give the chapter and verse where God commanded any other people to keep the Sabbath? God said, "It is a sign between me and Israel." The only reason God commanded any body to Sabbatize at all, was because he had delivered Israel from Egyptian bondage. But why did he require them to keep the seventh day instead of any other day of the week? It did not follow because they must keep a weekly Sabbath, that therefore they must keep it on the seventh day. What reason did God give why he required man to keep holy the seventh day? Answer, because he had rested on that day. But little discrimination is needed to understand the difference between the reason why God commanded the children of Israel to keep a Sabbath, viz: Because he had brought them from the house of bondage, and the reason he located that Sabbath on the seventh day. As has been abundantly proven the Sabbath was not made for man until the grand reason for its origin existed. We need no inferences to establish the origin of the Sabbath at the wilderness of Sin. "And he said unto the them, this is that which the Lord hath said, to-morrow is the rest of the holy Sabbath unto the Lord. And Moses said, eat that to-day; for to-day is a Sabbath unto the Lord. Six days ye shall gather it; but in the seventh day, which is the Sabbath, ye shall find none. See for the Lord hath given you the Sabbath, therefore he giveth you on the sixth day the bread of two days. Ex. xvi. 23-29.

When and where had the Lord said to-morrow is the holy Sabbath? Answer, through Moses at the wilderness of Sin. To whom did he say it? Answer, to the children of Israel, and to no other people. Why did he give them twice as much manna the sixth day? Answer, because he had given them the Sabbath. What sense is saying to that people, for see that the Lord gave Adam the Sabbath, therefore he gave you twice as much manna on the sixth day?

Will the reader please place these plain Bible statements against our friend's inference, that because the Sabbath was made for man, that therefore it was made for all mankind at creation? But not feeling satisfied with this fallible inference, he makes a special plea in favor of Christians being Israelites. But seeing that this limitation would leave Father Abraham out, whom he had affirmed had the ten commandments, he includes in this special arrangement Abraham and his seed, leaving all the rest of mankind without a Sabbath. If the Sabbath is binding upon all mankind from creation, then why this special pleading for the few who through faith and obedience have been adopted into the family of God.

Gentile Christians are not Israelites. The Gospel takes Jews and Gentiles and unites them into one new man and gives him a new name, calling him Christian. Gal. iii. 26-29. This special plea concedes the whole issue that the Sabbath was made for Israelites, and not for Gentiles. This harmonizes with Ex. xxxi. 18. J. M. S.

Exegetical.

If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise. Gal. iii. 29.

The nature of our future inheritance is a subject of paramount interest. The passage above makes it plain that christians are entitled to some inheritance covenanted, or deeded to Abram. It becomes then our single purpose to search the inspired records to ascertain what our portion is, and where located, and not only this but also to look into the validity of the title. The deed is recorded in Gen. xv. 18-21, and being both short and specific we give a copy:—"In the same day the Lord made a covenant with Abraham, saying, unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates, the Kenites, and the Kenizzites, and the Kadmonites, and the Hittites, and the Perizzites, and the Rephaims, and the Amorites, and the Canaanites, the Girgashites, and the Jebusites."

Covenant deeds are ratified in modern times by official seal and acknowledgement, but the ratification of this most important instrument, guaranteeing, as we shall see it does, eternal rights and immunities to a countless number of individuals, was made in the most solemn way and manner between the high contracting parties. Impressive covenants were anciently ratified as follows:—A sacrifice was first provided, its throat cut, and its blood poured out. The selected victim, or victims, was divided into two equal parts, following the direction of the spine so exactly as to divide the spinal marrow into two such equal parts, that the one half of it might remain on each side; these parts were then placed opposite to each other, and at such a distance, that the contracting parties might have sufficient room to pass between them. The contracting parties entered this passage at opposite ends, met in the middle and there took the covenant oath, then the parties were considered most firmly and sacramentally bound to carry out the covenanted stipulations. The division of the sacrificial animals also typified the two-fold character of the covenant, and the meeting, the union or alliance, of the two parties. The great scene of this solemn covenanting with Abram began in the night under the beautiful canopy of a clear oriental sky, gemmed with its countless stars; the victims were provided and carefully watched by the father of the faithful till the going down of the sun on the following day; then, when darkness again mantled the earth, Abraham's physical strength [illegible] per darkness shrouds his mind; but, at length, the grandest covenant made with man, the most far-reaching in its provisions, and involving the sublimest destinies of unborn millions, is formally ratified, the smoking symbol of the Lord God, as his representative, passed between the pieces under the semblance of a burning lamp, or rather flame of fire, through which faithful, patient, wearied Abram had passed hours before, and gave divine attestation to this wonderful contract; in other words, the heavenly deed to an inheritance was sealed. This covenant was re-published and its provisions more definitely stated, as embracing nations and kings, in Gen. xvii, where the rite of circumcision is enjoined as a seal-token of the covenant. In chap. xxii, this covenant is confirmed by the oath of Jehovah, and embraces all the nations of the earth.

Now we wish to ascertain the heirship, or to whom this inheritance of right descends. Paul, after informing us that the provisions of this covenant deed embraced the world, Rom. iv. 13, proceeds to show us in whom the title lyeseth. It is explicitly stated by him thus: "Now to Abraham and his seed were the promise made. He saith not, and to seeds as of many; but as one, and to thy seed which is Christ." He then shows us that the law did not disannul the promises which was 430 years older than the law, for were it by law that the inheritance comes then it could not be by promise—"but God gave it—the inheritance—to Abraham by promise." This settles the question of direct heirship; the title vests in Abraham and his grand heir, our Lord Jesus Christ. One single point is now to be made out;—how can any others rightfully inherit any share of this estate? The apostle answers this, to us, most important question. "And if children then heirs; heirs of God, and joint heirs with Christ." Rom. viii. 17. God has arranged that all his children shall be treated as joint heirs to the estate deeded to Abraham and his great royal heir, the Christ. We now come to the question as to who are children, and the text we placed at the head of our article answers—"And if ye be Christ's then are ye Abraham's seed and heirs according to the promise." The final question now is, "how do we become the children of God, and heirs of his promises in Christ?" "Ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ."

God then has made a covenant deed to give to Abraham, and to Jesus Christ, who is both the Son of God and the son of Abraham,—hence heir in every sense of the word—the whole land of Canaan in the narrow acceptation of the covenant promise, and the world in its wider limitations. Psa. ii. 8; lxxii. 8. Christ never promised his followers an inheritance in any other part of God's universe. "Blessed are the meek; for they shall inherit the earth," is his own positive declaration. In the prophets, in the Psalms, in the gospel, and in the writings of inspired apostles, there is no other inheritance pledged to the children of God. God did not make out a deed of heaven to Christ, as Israel heir both to himself and Abraham, but he did deed and promise the earthly territory; hence the joint heirs have no right and title to an undeeded heaven. Hence the grand and glorious visions of the earlier and later prophets embrace a re-genesis of this our earth, at the "restitution of all things"—a new heaven and a new earth, in which dwelleth righteousness—or righteous persons.

This renewed state of things is the heavenly country that Abraham and the ancient worthies desired; and they died in faith of finally coming into possession of it as a promised inheritance. Heb. xi. 13-16.

Genuine faith has respect to something God has promised. Abraham and the saints of old believed God, and therefore pleased him. Now we say in all kindness to our friends of the differently organized denominations of our own times, who are singing about "reading a title clear to mansions in the skies," will you for your own sake, examine the inspired books for the record and ratification of this supposed title.

We set up the claim to be of the Abrahamic faith; and we have, in this exegetical communication, kindly endeavored to give you a reason of the hope that is in us with meekness and fear. God studied the covenant deed made with Abraham and Christ, and embracing all that are Christ's as joint heirs, in the most solemn, circumstantial, ceremonial, and sacramental manner. He binds himself both by promise and oath to fulfill it. The ancient worthies sojourned as pilgrims and strangers in the very land promised, in its present condition under the curse, and died in the faith and hope of inheriting it in the heavenly renewed state—and will a God of truth and righteousness, who cannot lie, disappoint their sublime confidence in his covenanted promise! never! no never! Is the title to a home in heaven should not be found among the things recorded as something covenanted and ratified, and thus not be among the things that are "be clearly read," would it not be far better to embrace the Abrahamic faith and be baptized into Christ and thus become Abraham's seed and heirs according to the promise? EDITOR.

The Days of Noah.

"As it was in the days of Noah," when once the long-suffering of God waited a hundred and twenty years for the preparation of the ark, the time of rain came. The sin of the world was ripe for judgment. The cup of their iniquity was full. Divine patience, grieved by the continued and increasing licentiousness of mankind, returned to the court of heaven, and wrath came forth wrapped in a misty cloud and armed with thunderbolts, to avenge the insulted majesty of God. His footsteps shook the earth, and broke up the seated fountains of internal seas; his voice reverberated through the sky, and opened the windows of heaven. The teeming clouds emptied their buckets on the mountains; the swelling tide covered the plains. Waters met waters, rushing swelling, rising, and cleaving mass and beast from steep to higher steep, and swallowing up all that had life, until the highest hills were covered, and none remained but Noah and those who were with him in the ark. It was a fearful doom to the ungodly of that age, and a warning to all who, in every subsequent age, have lived ungodly; it is a warning to this aged. It foretasts another day of wrath; for "so shall the coming of the Son of Man be."—*Selected.*

Brevities.

The University of Oxford sent an expert to examine the collection of Hebrew manuscripts collected from Karaite synagogues in Egypt and Mesopotamia for the Imperial Library of St. Petersburgh, and he reports that the manuscripts are of the greatest value, and contain older texts of the Hebrew Bible than any heretofore known.

Four wars within the last fifteen years have cost Great Britain upward of £16,000,000 sterling. The Persian expedition cost £800,000. The outlay on the Chinese war amounted to £3,114,000. The New Zealand war, which did not extend beyond the year 1866, was covered by £705,000; and the Abyssinian war entailed the expenditure of £3,000,000 or £9,000,000.

The number of pilgrims who assembled last year at Mecca, is stated to have been 140,000. Of these 40,000 were conveyed by sea, and the remainder by caravans across the continent. The whole number is below the average of former years, the falling off being accounted for by the French government having forbidden the pilgrimage from Algiers, in consequence of the prevalence of cholera in Syria.

Referring to the extraordinary storms lat prevailed lately in Spain and Portugal, the Manchester *Guardian* says: "For nine days a pall of black cloud hung over Madrid, and the darkness by day was like the darkness of night, and the rain poured in torrents night and day. On the coast and in the interior the storm raged with a violence almost without parallel. From Lisbon accounts of the same tenor have been received."

A London correspondent states that the first fruits of Mr. Bassan's mission to the East have already been received in England. They include two brass plates which represent the figures of tribute bearers to an Assyrian king, probably Shalmanuser. One of these, about twelve inches by four, shows the figures of a one thirteen men, Tyrians and Sidonians, as they are called in the cuneiform legend of the plate, but almost certainly including Jews, laden with skins of the wine of Aleppo, with baskets or cases of fruit and flowers, while two of them in the middle are the bearers of trays on which figots of bullion are placed. The other plate is chiefly occupied with about twenty-four figures, who march in couples, while each pair of couples support a cedar of Lebanon.

A writer estimates the total cost to France of the war with Germany at ten milliards of francs, (about $2,000,000,000); the war indemnity alone was five milliards of francs ($1,000,000,000); the war contributions of Paris, two hundred millions of francs; requisitions in other departments, over three hundred millions. And all this besides the hundreds of thousands of men's lives destroyed, women and children made widows and orphans, and the horrors of the communism of Paris following this almost motiveless war.

A New Year's Hymn.

As shadows, cast by cloud and sun,
Flit over the summer grass,
So in Thy sight, Almighty One,
Earth's generations pass.

And while the years, an endless host,
Come in—sing swiftly on,
The brightest names that earth can boast
Just gild—ish, and are gone.

Yet doth the Star of Beth'lem shed
A lit—re pure and sweet;
And still it leads, as once it led,
To the Mes—iah's feet.

O Father! may that holy star
Grow every year more bright,
And send its glorious beams afar
To fill the world with light.

—W. C. Bryant.

Correspondence.

Editor Restitution:—I appeal to you and said, of the brethren as are competent, to give us a series of articles on the authenticity of the Bible. Not that I am doubting the Scriptures, but as it was in the days of Noah, I am surrounded by a wicked and perverse generation. Many are assailing the Bible, and are calling on the clergy of the land to defend it. The only reply of the clergy is, that they consider it degrading for them to discuss with men who deny the Bible. But so far as I am concerned, I consider it a fair question, and so far as it is possible, I shall defend it at my earliest opportunity, to the best of my ability; and I now call on my brethren to assist me by writing a few articles on the subject. Among the many questions I am called upon to discuss, this is the last; and when I am deprived of access to the Bible for proof, and not having all the history I should like, I appeal to my brethren for help.

Your brother,
G. W. SMITH.

Emporia, Kan.

Editor Restitution:—I would like to give the brethren scattered abroad a short account of our meeting that held over the 3d and 4th Sundays in October, as noticed through the RESTITUTION. Brother Kinney was on hand on Sunday, punctual as usual. Brother Pierson of Mo. was sick. Brother Clever was not heard from, Brother T. E. Adams's health being poor, he did not get there till Thursday night. After that time those present spoke alternately.

I would like to give you a synopsis of their discourses, but space forbids, except to say that they were in exulting,—drew in large audiences. Preaching was continued each night, the second house being occupied in the day. On the following Saturday, nine persons demanded baptism, of whom seven lived in the immediate vicinity, and two were from a distance, one of these being Truman Cunningham of Claud county, and the other, Pamelia T. Wright of Atchison City, who owes a part of her knowledge of the things concerning the kingdom of God, and the name of Jesus Christ, to the columns of the RESTITUTION. The meeting closed the night of the 23d, with much interest. Yes we might give more good news; several more persons were almost persuaded to turn their backs upon the world, and follow Him that is Heir of the world to come—who offers a crown and a kingdom.

Yours in love,
J. P. BIRXEN.

Christian Conversion.—No. 4.

The gospel had been preached in Jerusalem and Judea. Samaria is to be taken next. Acts i. 8. But the apostles and disciples were so attached to one another, they preferred to remain together at Jerusalem. People had to come from the surrounding cities to Jerusalem to hear the gospel. A terrible persecution broke them up and scattered them abroad, and they "went everywhere preaching the word." Philip, one of the seven deacons, went to Samaria, "and preached Christ unto them."

"When they believed Philip, preaching *the things concerning* the Kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." Chapter viii. 12.

This is the standard text of illiberalists to prove that conversion is spurious if baptism does not follow a distinct and correct perception, and belief of the organic elements and achievements of the Messiah's kingdom in the age to come.

Does it necessarily, or fairly, serve that purpose?

If not necessarily, those who so use it, are doing a terrible wrong and inviting upon themselves a fearful curse by the schism they force on its authority.

If not fairly, they wrest the Scripture. Then—

1. Who "believed Philip?" Answer: "The people with one accord." Verse 6. "They all *from* the least to the greatest," in verse 10, is the antecedent to "they," in verse 12. Is it likely that all the Samaritans, from the least to the greatest understood the age to come kingdom as these brethren claim is necessary? That would be a miraculous understanding. We have no account that God ever wrought such a miracle, there or elsewhere.

2. Jesus never preached the kingdom these brethren do. The apostles had not preached it so, and there is nothing to show that they understood it so. The Jews did not understand it so; they understood the Messiah's kingdom to be a temporal power, very much like that of the Romans, and *then about to supplant the Roman.* They knew not "the voices of their prophets." Acts xiii. 27. How did these Samaritan children get so much better understanding of the Messiah's kingdom in the future age, than anybody else had in those times?

3. None of our brethren claim to understand the kingdom any to well, though some of them have made it a special study for thirty years; yet they insist that every convert, however young or ignorant, shall understand it as well as they do.

4. You will hardly find two of these ultra brethren whose views of the kingdom are alike in all particulars. All know this to be a fact. The condition is obvious.

5. "Righteousness, and peace, and joy in the Holy Ghost," (Rom. xiv. 17,) are "things concerning the kingdom of God." These the Samaritan children could understand. These Jesus preached more than anything else, and the apostles understood better than anything else. Philip's miracles did more than his teaching. These also concerned the kingdom of God, and the name of Jesus Christ, showing its beneficence, and his power.

Here, too, at Samaria, as at Jerusalem, baptism *followed promptly* after faith and repentance.

Peter and John returned to Jerusalem. Philip went toward the south, and intercepted a man who seems to have been prime minister of Queen Candace of the Ethiopians. He was reading the 53d chapter of Isaiah; and knew so little of the Jewish Scriptures that he thought the prophet spoke of himself or of some other man of that time whom the prophet knew. Philip preached Jesus to him from that chapter, as they rode together a short distance. The Eunuch, seeing water, requested baptism. Philip said it was his privilege if he *believed with all his heart.* The Eunuch answered, "I believe that Jesus Christ is the Son of God." That was sufficient. Philip baptized him. The Spirit was satisfied with that conversion, for it hurried Philip away to other work; and the Eunuch went his way rejoicing.

Here is the same promptness, and less probable knowledge of the kingdom future, than in the other cases. But the Eunuch made the same profession of faith that Peter did. (Matt. xvi. 16:) "Thou art the Christ, the Son of the living God." That satisfied Jesus, and this the Holy Spirit, but it does not satisfy our brethren. God grant them more humility and more faith. They are in more need of the charity that edifies, than of the knowledge that puffs up.

Their kingdom condition is indefinite and impracticable; nobody knows when he has complied with it, and many cannot comprehend it. Hence it is an endless source of annoyance to the timid and scrupulous who respect it, and of spiritual pride to those who exalt it over other men's consciences. We have no right to block up the way of salvation with our "forbids."

The "age to come" has been perverted and degraded to schismatic uses. It came into quite general acceptance among our people in the whole country outside of New England, about twenty-five years ago, when I was in the *Harbinger* office at Rochester, N. Y. It was not a test of fellowship among us any more than it is and always has been among the English Millenarians of the Episcopal Church. After awhile John Thomas and a few others, run wild on the subject, and made it the Alpha and Omega of their religion. They have drawn many into their preternatural blaze, like moths into a night fire.

Please remember that the Jews killed the King in their zeal for the kingdom. I fear some of our good brethren do so now. Not that I love the kingdom less, but that I love the king more. Paint the kingdom in the brightest colors you can. Let it heaven the nations till it fills the earth with righteousness. Put in it all the power and on it all the adorning of the prophets. Still Jesus is greater and better than his kingdom. He will make the kingdom.

Now, dear brethren, do let us try to preach as Jesus did, and as his apostles did. Jesus, and his resurrection, and his kingdom; he's cradle, cross and crown,—and not forget that nothing is of value in the Christian system that is not sanctified by the love of God. O that we may get down into the sweet power of Jesus' new commandment; "That ye love one another."

O. H. L. O.

Baptism.

BY O. H. MYERS.

Baptism became a religious ordinance by divine authority in the day of John the Baptist as is supposed A. D. 30. It appears to have been engrafted on to the Mosaical institution of religion, sustaining to that institution about the same relation that a codicil does to a will. It was incorporated by Jesus of Nazareth into his system of religion and there, to those who become his *followers* as the following Scriptures show was by them to be observed as

A COMMAND.

"Go ye therefore, and teach (Matthew—disciple) all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit." Matt. xxviii. 19.

"Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved." Mark. xvi. 15-16.

"Then Peter said unto them, Repent *and be baptized every one of you* in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit." Acts ii. 38.

"Then answered Peter, can any man forbid water that these should not be baptized, which have received the Holy Spirit as well as we? And he commanded them to be baptized in the name of the Lord." Acts x. 46-48.

A re-reading of the above Scriptures in connection with the following list which we give, will aid us greatly in settling the very important question which is now occupying much attention,

WHO ARE COMMANDED TO BE BAPTIZED?

The first Scripture given above shows that it was those those who were taught. The second shows us that it were those who heard and believed the proclamation of the Gospel.

The third in connection with its context belongs to our view that it was those who had heard and did believe Peter's discourse.

And likewise the fourth teaches us that it was those who heard and believed Peter's words, see Acts x. 5, 6, 32, 33, 34, 43. We add,

"But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women," (no children.) Acts viii. 12.

"Then Simon himself believed also; and when he was baptized he continued with Philip." Ver. 13.

"And as they went on their way, they came unto a certain water; and the eunuch said, see, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest." Ver. 37.

Further, the Philippian Jailor's household were all baptized because they all believed in Christ. Acts xvi. 20. Lydia's household were all baptized because they were old enough to be brethren. Acts xvi. 40. Stephanas' household were all baptized because they all were old enough to enter into the ministry. 1 Cor. xvi. 15.

But after this much has been said upon this subject another very important significant question arises, which is,

FOR WHAT ARE PERSONS TO BE BAPTIZED?

We answer,

1. To become disciples:—"Go ye therefore, and teach (Matthew—disciple) all nations, (how) baptizing in (eis—into) the name of the Father and of the Son, and of the Holy Spirit." Matt. xxviii. 19.

2. To be saved:—"He that believeth and is baptized shall be saved." Mark xvi. 16.

3. For the remission of sins:—"John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins." Mark i. 4. "Then Peter said unto them, Repent, and be baptized every one of you for the remission of sins, and ye shall receive the gift of the Holy Spirit." Acts ii. 38.

4. To wash away sins:—(Not by the water of baptism, but by the blood of Christ,) "And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Acts xxii. 16.

5. For the answer of a good conscience:—"The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ." 1 Peter iii. 2.

6. To get into Christ:—"For as many of you as have been baptized into Christ have put on Christ." Gal. iii. 27.

7. To reach the death of Christ where his blood may be found:—"Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death." Rom. vi. 3.

[To be continued.]

Preach the Word.

"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine." 2 Tim. iv. 2.

The apostle Paul, knowing the extent of Timothy's knowledge of the Scriptures—having known them from childhood—he answers him, that they are able to make him wise unto salvation, for they are profitable for doctrine, for reproof, for instruction in righteousness; that the man of God may be perfect thoroughly furnished unto all good works. He also knew Timothy's unswerving diligence in behalf of the Gospel. Whom among all his brethren could he select more competent to fill his place, than his own son in the faith? Hence he gave him this charge a short time before he was offered upon the Roman block. What was it that so interested the mind of the apostle, as to call forth this strict injunction? His reason was this: "The time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears. And they shall turn away their ears from the truth, and be turned unto fables."

Such was the prophetic utterance of the apostle Paul, concerning the future degeneracy of the church, and the general darkness that would prevail in the minds of the people at that time. The fulfillment of this prediction, was to be accompanied by a period of unparalleled wickedness, manifested in every conceivable manner, as the same apostle in the preceding chapter, narrates in detail.

Would that every sceptic in our land could be induced to read these two chapters carefully, and compare them with the present state of affairs, we thinks this alone ought to be sufficient to convince any reasonable mind of the divinity of the Bible.

Rome, once the Mistress of the world, only sought to blind men, to her abominations, and any departure from her iron will, and the subject received the most cruel punishment. Even then, in the dark days of Papal dominion, man sought to be *free*. And not a few ventured to look into the perfect law of liberty, and drank deep from the well of knowledge in Christ, though it cost them their lives. We see the same spirit manifested to day in the bosoms of her various daughters. Professing as they do, to be the followers, of Jesus, they have unfaltered his spirit and inhaled the impure breathing of their sin-polluted Mother. To bind the understanding and keep men in darkness upon the truths of the Bible, is but to build myriads of individuals in their rooks. Hence the cause of Christ is hindered, and that too often by designing men. Any growth in the knowledge of Truth is usually followed by the cry of Heresy. Methinks it often needs but a breath to fan a flame, that would sweep from our land, every layer of Truth. Infidelity is but the outgrowth of this babble of tongues, which has long endeavored to drown these words of the apostle: "Preach the word."

I would that this word could be sounded as with a trumpet voice, to the sleeping millions, who are dreaming only of peace and safety. Many among that number love the light, but the veil has never been removed from their eyes, for their ears have never been saluted by the sounds of the grand old gospel of the kingdom of God. "Come out of my people," is the solemn warning given by the Spirit of God. "That ye partake not of her sins and receive not her plagues."

Dear Brethren, you who have given yourselves to the ministry of the Word, think not that this dying charge of the apostle Paul, is confined to a Timothy; but watch thou *in all things*, endure afflictions, do the work of Evangelists, make full proof of thy ministry; for soon the last opportunity will be given you in this age of telling the glad tidings to a wicked and rebellious race. The last King and Priest will soon have been gathered, and the door of admission thereto will be forever closed.

Would that each member of the Church of God could but realize the high position they occupy even now, and resolve, if possible, to be the means of bringing one individual into the Body of Christ. They would "save a soul *from* death, and hide a multitude of sins." Is there any time to grow weary, when the reward is so sure and so soon? Even should we fall in death. Have we any time to dully over unlearned questions? which seem only to chafe the good feelings of brethren. However, a growth in knowledge is necessary to a growth in grace, so let us investigate together, but let brotherly love continue. Oh, let nothing mar the general harmony of that select Body, who is soon to take upon herself the nature of her immortal spouse, and wear a crown upon her brow more brilliant than all the diadems of earth. And with Him enter upon the glorious coronation of the world.

SALLIE BLACK.

Eufaula Ala., Dec. 25, 1876.

Leonard Harper Johnson, of Virginia, has devised a new religion, based on a new Bible of his own composition. This pretended revelation of divine will constitutes him a high priest with a right to claim one-tenth of the income of his followers, and to have as many wives as he can get. He has secured three wives, but no other followers as yet, although he preaches his doctrines eloquently.

THE OLDEST AND THE BEST.—These are the claims which the publishers of the New York *Observer* make for their paper in their prospectus of the *fifty-fifth volume.* And, while history bears them out in the fact, an unadvisable course in sending out a large, 10 page, double, readable family newspaper, gives them at least a right to the second. In the great multitude of papers that are published, the *Observer* holds its own position, and an enviable position it is. No paper reaches us that we can recommend more heartily. It is published at $3 a year, *post paid*, and the premium pictures and chromo lithographs are left for those who have nothing better to offer. R. L. Pelton & Co., 37 Park Row, New York.

MARRIED.

THOMAS—DAVEY—At Brooklyn, Carroll, Dec. 21, 1876, by Elder L. C. Thomas, Mr. Stephen H. Thomas and Miss Mary ann Davey, daughter of James Davey, esq., of Ex Village.

BOWERMAN—HOGARTH—At the residence of the bride's father, December 23, 1876, by Elder L. C. Thomas, Mr. A. J. Bowerman and Miss Ada Hogarth, were united in the holy bonds of matrimony. Daniel Hogarth, Esq., of Smith's Run.

HAINES—RAILSBACK—October 27, 1876, at the residence of the bride's father, Argos, Indiana, by S. A. Chaplin, Mr. W. J. Haines and Miss M. J. Railsback.

CAREY—MESSMORE—January 18, 1877, by S. A. Chaplin, at the residence of the bride's father, Mr. Levi Carey, of Starke county, Ohio, and Miss Pamela Messmore, of Kosciusko county, Ind.

LETTER RECEIPTS.

Letters from the following persons have been received, found to be correct, and the business attended to:

SUBSCRIPTIONS.

Franklin Babcock ...2 Fry & Myers 2 00
Amelia Heston .....2 00 Emily Pettijo 2 00
Jesse H. F. .....2 00 C. J. Lee 2 00
Jacob Frock .....1 00 Thos. Lee 2 00
Martha W. Hoffman...1 Jno. W. Anderson 2 00
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J. C. Pike.....1 00 J. H. Tevis.....2 00
Mrs. Hook .....2 00 A. Hoglan.....2 00
Peter Davey .....1 00.

BOOKS AND TRACTS.

A. T. Tugwell.....4 00 Mrs. J. P. Riley.....50
Mary Eskridge.....50.

ANNOUNCEMENTS.

There will be a quarterly meeting of the Church of God, to be held with us in Frederick county, Maryland, to-wit:—Saturday, Friday night before the second Monday in February, 1877. All of the One Faith, One Lord, One Baptism, in the one only name of Jesus Christ, and all those who believe the truth, are respectfully invited to attend.

S. J. MORRAY.

The first quarterly conference will meet on Friday night, the 26th of January, 1877, at 7 o'clock P. M. at what is known as the Hooker school house, on East Indian river, Carroll county, Ill., to continue over Sunday. A general invitation is given to all who wish to attend.

By order of the conference.

J. B. ARNOLD, Pres.

Valuable English Works.

Our readers are informed that we expect shortly to have for sale the works mentioned below. Orders and remittances for the same may be sent at once to this office.

Discussion on the Nature of the Dead. Between the Rev. W. C. Bradnack, Congregational minister, and W. Reilloway, editor of *Elder Echo*, and minister of the Gospel. Both of England. The propositions discussed were: 1. That the dead exist in a literal, conscious state after their decease. Affirmed by W. C. B. 2. That the Scriptures teach that men in death are wholly unconscious, insensible, and unable to perform any act whatever, and that they rest in darkness, silence and the dust. Cloth, jewelled bands, well bound, 350 pages large. Paper cover, 300 pages large.

Doctrine and Duties of Future Punishment. By Rev. H. Constable, M. A. Late Prebendary of Cork, Ireland, 320 pp. An elaborate argument touching the punishment of the unsaved. It is particularly due to its philological chapters respecting the meaning of the Greek words used by the inspired writers to indicate the doom of the lost. Price $1.25; postage 10c.

"We hail this book with lively satisfaction. Undoubtedly the subject which it treats with such an attractive combination of learning and theology, of power and reverence, the fall flesh of the minds of many of the most thoughtful Christian men of our day. Its growth, for as a pamphlet in the first edition to handsome volume of three hundred and thirty pages in the fourth, is conclusive proof that the question aroused is one of profound importance.—We must add the compliment the publishers on the tasteful and handsome dress in which they present the book to the public, and express the hope that the necessary outlay will speedily be much more than recovered by the large sale of a work which must take a standard place in this painfully difficult controversial department of Christian theology."—*The Rainbow.*

Hades; or, The Intermediate State of Man. Crown 8vo, 2d edition. Price $1.25; post free 1.35.

This work presents the Bible doctrine of the state of man between death and the resurrection.

"Mr. Constable has, in a series of works, devoted much labor and research to make Bibles from Scripture and other sources the real nature of the future state; and the present book is the result of his more exhaustive labors on one special point. His argument is supported by no little learning, is keen logic, and a clear and available style. There is a good deal to be said for the general doctrines propounded."—*Newcastle.*

"It is characterized by his usual vigor of thought and clearness of expression. To all sincere lovers of truth, rather than of creeds, we cordially commend the treatise."—*The Church Messenger.*

Herald's Law. Volume I., May to December, edited by W. Kellaway. The only English weekly that advocates the ancient doctrines. Bound volume of numbers of the *Bible Echo*, containing important papers and discussions on vital matters, and the whole completing the spread of the scriptural doctrine of immortality. Pp. 424. $4.50.

Bible Echo. Vol. II., January to June, 1876. This is an continuation of the above for the period stated. Price $1.

Bible Echo. Vol. III., July to September, 1876. "This completes the *Bible Echo* as a weekly publication, and will be found to be complete. Price $1.50.

Bible Echo. New Series. Monthly numbers from October, 1876. The yearly subscription for this magazine, including the 3 months of last year, is 43 60.

Nine Facts Upon all Subjects. By the author of "Exquisite Words to Utter Everything." Deals in the Physician, the artist, the chemist, the engineer, the manufacturer, the mechanician, the minister, and the housekeeper. 2.0 pp. Price 30c; postage 1c.

A New Work by Mrs. H. V. Reed. *Sacred Words for Sacred Readers.* Nearly 700 pp. Well printed on fine y tinted paper, neatly bound in cloth. Price $2.00; postage 15c.

"This book is one of the most satisfactory of its kind that could be written. Indeed we know of no other work in the way of a volume to which we can so unreservedly commend the Bible as a revelation from God. We could be more than content, we would be proud, if all the title page have on hand instead of that of the estimable and talented lady, the authoress. Her "Bible Triumphant" was a good work and it is, we know, warmly appreciated by many; but this work is delightful, so fascinating, so exact also, it would be hard to say on where to increase still more. Everybody should possess a copy."—*The Bible Echo.*

Bible Triumphant. A new supply is expected. Price, paper covers, 75c; cloth $1.

PUBLICATIONS FOR SALE AT THE "RESTITUTION OFFICE."

SPECIAL NOTICE.

Having on hand a large supply of Hymn Books "The Restorationist," and wishing to have it introduced in all our Societies, we have concluded to reduce the price and offer it on the following term which will bring the book within the reach of all church singing 40 00
Leather binding (plain).....50
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The brethren will see that we have reduced the price one half. Let all who desire the book send in as early as possible.

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Christian Union. By Joel A. Flowers. Another useful and christian like tract, which shows the one purpose of God's purpose, and the unity between God, the Son, and the Church of Christ. Single copy, three cents, 12 for 30 cents, and 25 for 50 cents.

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Primitive Christian Faith. Being a concise history of the Primitive Christian Faith, or the Gospel as held by the Apostolic and Primitive Fathers in small compass. A tract of 96 pages, by C. F. Sweet, of Alden, N. Y. Price 15 cents.

BOOKS.

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"The Signs of the Times."

What if I see in harvest time
The smiling earth looking fair,
And the warm breath of summer days
Spread beauty everywhere?
Oh Lord, it is thy open hand
Which scatters plenty through the land.

The promised harvests surely come,
With gladness and with food;
And so in patience Thou dost feed
The evil and the good.
Winter and summer thus remain,
And fruits are gathered in again.

But in the joy of such a scene
Am I forget thy word,
Which promises, with sweet truth,
The coming of the Lord?
Each season brings the day more near,
When He in glory shall appear.

Till then, though harvests ripen on,
What solemn sounds I hear;
Does not a distant muttering note,
Blank darkly on the ear?
The clash of arms, the shout of war,
Bespeak that coming from afar.

The oracles of God are they,
Which tell the things to come;
To warn the thoughtless, whilst the song
Of their fresh harvest home.
Yet men go on, and bury self,
Enthralled, as by a mighty spell.

So, as I pass on field and flower,
Set in a soil-clothed hill,
And in the calmness, soft south wind,
The restless sea is stilled—
Ere evening close, the Bridegroom's voice
May bid his waiting ones rejoice.

How futile, then, the wealth and pride,
Of earthly power and power;
When sure destruction, long delayed,
Just in the final hour!
The sun may in the morning rise,
But on what ruined destinies!

Lord, may I live, freed in my heart
From all men's schemes of bliss;
Dependent for my happiness
On no such world as this!
I would not have my portion here,
Where glories fade and changes are.
—*The (London) Christian.*

Midnight in the Heart of the Great Pyramid.

We concur with the *Central Presbyterian*, says an exchange, in saying that we have been so interested and instructed by the perusal of Dr. Field's letter in the N. Y. *Evangelist* about an excursion into the heart of the Great Pyramid, that we give a large portion of it, that our readers may also be thus pleased and profited:

In recalling this memory of Egypt, my object is not merely to furnish a romantic and poetical description, but to call the attention of the most sober readers to what may well be a study and an instruction. This Pyramid was the greatest of the Seven Wonders of the world in the time of the Greeks, and it is the only one now standing on the earth. May it not be that it contains some wisdom of the ancients that is worthy the attention of the boastful moderns; some secret and sacred lore which the sciences of the present day may well study to reveal? It may be, (as Piazzi Smith argues in his learned books), that we who are now upon the earth have an inheritance in the Great Pyramid; that it was built not merely to swell the pride of the Pharaohs and to be the wonder of the Egyptians, but for our instruction, on whom the ends of the world are come. Without giving our adhesion in advance to any theory, there are certain facts clearly apparent, which give to this structure more than a monumental interest. For thousands of years it has been supposed to have been built for a royal tomb, for that and that only. So perhaps it was, and perhaps not. At any rate, a very slight observation will show that it was built also for other purposes. For example:

Observe its geographical position. It stands at the apex of the delta of the Nile, and Piazzi Smith claims, in the centre of the habitable globe! He has a map in which its point is fixed in Africa, yet between Europe and Asia, and which shows that it stands in the exact centre of the land surface of the world. This, if it be an accident, is certainly a very singular one.

Then it stands exactly on the 30th parallel of latitude, and it stands four square, its four sides facing exactly to the four points of the compass—North, South, East and West. Now the chances are a million to one that this could not occur by accident. There is no need to argue such a matter. It certainly was done by design, and shows the old Egyptians knew how to draw a meridian line and to take the points of the compass, as exactly as the astronomers of the present day.

Equally evident is it that they were able to measure the solar year, as exactly as modern astronomers. Taking the sacred cubit as the unit of measure, there are in each side of the pyramid just 365.¼ cubits, which gives not only the number of days in a year, but the six hours over.

That it was built for astronomical purposes seems probable from its very structure. Never was there such another observatory in the world. Its pinnacle is the loftiest ever placed in the air by human hands. It seems as if it were built, like the tower of Babel, that its top might 'touch heaven.' From that great height one has almost a perfect horizon, looking off upon the level valley of the Nile. Who can doubt that the priests and astrologers of Egypt often climbed to that point and there sat all night long, looking at the constellations through that clear and cloudless sky; watching Orion and the Pleiades as they rose over the Mokattam hills on the other side of the Nile, and set behind the hills of the Libyan desert.

So apparent is it that the construction of the pyramid had some reference to the stars, that Professor Proctor, when in the city last winter, argued in a lecture that it was erected for purposes of astrology.

There is another very curious fact in the pyramid, that the passage by which it is entered points directly to the North Star, and yet not to the North Star that now is, but to the *Alpha Draconis*, which was the North Star four thousand years ago. This is one way in which the age of the pyramid is determined, for it is found by the most exact calculations that 2,170 years before Christ, a man placed at the bottom of a well, and looking upward through the shaft, as if he were looking through the great telescope of Lord Rosse, would fix his eye exactly on the North Star—the pole around which was revolving the whole celestial sphere. As is well known, this central point of the heavens changes in the lapse of ages, but that star will come around to the same point in 25,800 years more, when, if the pyramid be still standing, the observers of that remote period can again look upward and see *Alpha Draconis* on his throne and mark how the stars return again to their places in the everlasting revolution of the heavens.

As to the measurement of time, all who have visited astronomical observatories know the extreme and almost infinite care taken to obtain an even temperature for clocks. The slightest increase of temperature may elongate the pendulum, and so affect the duration of a second, and this, though it be so infinitesimal a portion of time as to be almost inappreciable, yet becomes important to the accuracy of computations, when a unit has to be multiplied by hundreds of millions, as it is in calculating the distance of the heavenly bodies. To obviate this difficulty, astronomical clocks are sometimes placed in apartments under ground, closed in with thick walls, (where even the door is rarely opened, but the observations are made through a glass window,) so that it can not be affected by the variations of temperature of the outer world. But here in the heart of this mountain of stone the temperature is preserved at an absolute equilibrium, so that there is no expansion by heat and no contraction by cold. What are all the observatories of Greenwich, and Paris, and Pulkowa, to such a rockbuilt citadel as the Great Pyramid?

But not only was the pyramid designed to stand right in its position toward the earth, and the heavenly bodies; but also, and perhaps chiefly, (so argues Prof. Smith,) was it designed for metrological (not meteorological) purposes—to furnish an exact standard of weights and measures. The unit of lineal measure used in the pyramid building is found to correspond not to the English foot, nor to the French metre, but to the Hebrew cubit. This is certainly a curious coincidence, but may it not prove simply that the latter was derived from the former? Moses was learned in all the wisdom of the Egyptians, and may have brought from the valley of the Nile weights and measures, as well as customs and laws.

But this cubit itself, wherever it came from, has some very remarkable correspondences. French and English mathematicians and astronomers have had great difficulty to fix upon an exact standard of lineal measure. Their method has been to take some length which had and exact relation to one of the unchangeable distances or spaces of the globe itself. Thus the English inch is one five hundred millionth part of the axis of the earth. But Prof. Smith finds in the great pyramid a still better standard of measure. The cubit contains twenty-five of what he calls "pyramid inches," and fifty of these are just equal to one ten millionth part of the earth's axis of rotation. He finds in the pyramid a greater wonder still in a measure for determining the distance of the earth from the sun, which is the unit for calculating the distances of the heavenly bodies. That which scientific expeditions have been sent into all parts of the earth within the last two years to determine by more accurate observations of the transit of Venus, is more exactly told in the Great Pyramid erected four thousand years ago.

It is a very fascinating study to follow this learned professor in his elaborate calculations. He seems to think the whole of the exact sciences are contained in the great pyramid. The vacant chest of red granite in the King's chamber, over which Egyptologists have puzzled so much, is to him as the very ark of the Lord. That which has been supposed to be a sarcophagus, with no other interest than as having once held a royal mummy, he holds not to be the tomb of Cheops, or of any of the kings of Egypt, but a sacred coffer intended to serve as a standard of weights and measures for all time to come. He thinks it accomplishes perfectly the arithmetical feat of squaring the circle!—the height being to the circumference of the base, as the radius is to the circumference of a circle.

But the Great Pyramid has, to Prof. Smith, more than a scientific—it has a religious interest. He is a Scotchman, and not only a man of science, but one who believes, with all the energy of his Scotch nature, in a divine revelation; and as might be supposed, he connects this monument of scientific learning with One who is the source of all wisdom and knowledge. However great may have been the wisdom of the Egyptians, he does not believe that they had a knowledge of geodesy and of astronomy greater than the most learned scientific men of our day. He has another explanation. He believes that the Great Pyramid was built by the inspiration of Him who led the Israelites out of Egypt, and who, as He shone upon their path in the desert, now shines by this lighthouse and signal tower upon the blindness and ignorance of the world. He believes that the pyramid was constructed by divine inspiration, just as much as the Jewish tabernacle; that as Moses was commanded to fashion everything according to the pattern showed him in the Mount, so some ancient king of Egypt, working under divine inspiration, builded better than he knew, and wrought into enduring stone that which he perhaps did not himself understand, but which were to be revealed in the last time, and to testify to a later generation the manifold wisdom of God. As to its age, he places it somewhere between the time of Noah and the calling of Abraham. Dr. Grant even thinks it was built before the death of Noah. But mankind could hardly have multiplied in the earth in the lifetime of even the oldest of the patriarchs, so as to be capable of building such monuments. The theory is that it was built by an Egyptian architect. There is a tradition mentioned in Herodotus, of a shepherd who came from a distant country, from the East, who had much to do with the building of the pyramid, and was regarded as a heavenly visitant and director. Prof. Smith thinks it probable that this visitor was Melchisedec! He even gives the pyramid a prophetic character, and thinks that the different passages and chambers are designed to be symbolical of the different economies through which God educates the race. The entrance at first descends. That may represent the gradual decadence of mankind to the time of the flood, or even to the call of Abraham. Then the passage begins to ascend, but slowly and painfully, which represents the Jewish dispensation, when men were struggling towards the light. After a hundred and twenty-seven feet of this stooping and creeping upward, there is a sudden enlargement, and the low passage rises up into the grand gallery, just as the Mosaic economy, after groping through many centuries, at last bursts into the full glory of the Christian dispensation.

Believing in its inspired character, he finds in every part of this wonderfull structure signs and symbols. Taking it as an emblem of Christian truth, where is the chief corner stone? Not at the base, but at the top—the apex! At the bottom, there are four stones, which are equal,—no one of which is above another—the chief corner stone therefore must be the cap stone!

It will be perceived that this is a very original and very sweeping theory; that it overturns all our ideas of the great pyramid; that it not only turns Cheops out of it, but turns science and revelation together into it. We may well hesitate before accepting it in its full extent, and yet we must acknowledge our indebtedness to Prof. Smith. He has certainly given a new interest to this honry monument of the past. Scientific men who reject his theory are still deeply interested in the facts which he brings to light, which they recognize as very extraordinary, and which show a degree of scientific knowledge which not only they did not believe to exist among the Egyptians, but which hardly exists in our day.

So much as this we may freely concede, that the pyramid has a scientific value, if not a sacred character; that it is full of the wisdom of the Egyptians, if not of the inspiration of the Almighty; and that it is a storehouse of the ancient knowledge, even if it be not the very ark of the covenant in which the holiest mysteries are enshrined.

Leaving out what may be considered fanciful in the speculations of the Scotch astronomer, there is yet much in the facts he presents worthy of the consideration of the man of science, as well as the devout attention of the student of the Bible, and which, if they are duly weighed, will at once enlarge our knowledge and strengthen our faith.

Such are the lessons we derive from even our slight acquaintance with the Great Pyramid; and so, as we looked back that night and saw it standing there in the moonlight, its "chief corner stone," pointing upwards to the clear, unclouded firmament, it seemed to point to something above the firmament—to turn our thoughts to heaven and to God.

Future Judgment.

"And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled."—*Acts xxiv. 25.*

It would seem that men, in their mad rush for wealth, fame and prosperity, have forgotten the "judgment to come." Anciently, men like Felix, "trembled" when Paul "reasoned of . . . judgment to come." Paul knew "the terror of the Lord," for he says, "We must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. v. 10, 11; Rom. ii. 1–11; Col. iii. 24, 25; Rev. xxii. 12. The reason the wicked man trembles in view of the "judgment to come," is that Christ will judge "with righteousness," and "reward" him "according to his works." Isa. xi. 1–5; Psa. lxxii. 1, 2, 3; Matt. xvi. 27. "The day of wrath," "day of destruction," or "day of judgment," will surely "come." Rom. ii. 5; Job xxi. 30; 2 Peter iii. 7. For God "hath appointed a day, in the which He will judge the world in righteousness by that man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised him from the dead." Acts xvii. 31. In view of this "judgment to come," "God commandeth all men everywhere to repent." Verse 30. They should "flee from the wrath to come." Matt. iii. 7. If we are "justified by his blood," Jesus will "deliver us from the wrath to come," Rom. v. 9; 1 Thess. i. 9, 10; v. 9; Rom. i. 18; Eph. v. 5–6, Col. iii. 5, 6.

Since Christ "was ordained of God to be the judge of quick and dead," "For the Father judgeth no man, but hath committed all judgment unto the Son," "And hath given him authority to execute judgment," (Acts x. 38–42; Jno. v. 22, 27,) let us ascertain, if possible, when this executive judge of "quick and dead," will exercise his divine prerogative. Turning to Paul's "charge" to Timothy, as solemn a charge as was ever conferred by "mortal man," we there read: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and kingdom; preach the word." 2 Tim. iv. 1. "Behold, (says Enoch,) the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." Jude xiv. 15; Matt. xxv. 31–46. When "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ," (which will be synchronous with the "appearing" "of Jesus," 2 Tim. iv. 1,) then it will be said: "And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth." Rev. xi. 15, 18.

Now, to the point. If men are not rewarded until they are "judged," and not "judged" until "the appearing and kingdom" of Jesus. Is not all future "reward" suspended upon the "appearing" of Jesus, as upon a pivot? Will not all God's children, who have "died in faith," from Abel, down to the "appearing" of Jesus, be perfected together? Heb. xi. 13, 39, 40. Will they not be "judged" and "rewarded" at the "appearing and kingdom" of Jesus? If it is "at" that time, is it possible, nay, is it not preposterous to talk about their being rewarded, prior to that time? Will the "wicked" "be punished," before "the day of judgment?" God reserves "the unjust unto the day of judgment to be punished." 2 Pet. ii. 9. "The day of judgment" is connected with the "perdition of ungodly men." 2 Pet. iii. 7. "Where is the house of the Prince? and where are the dwelling places of the wicked? Have ye not asked them that go by the way? and do ye not know their tokens, That the wicked are reserved to the day of destruction? They shall be brought forth to the day of wrath." Job xxi. 28–30.

Not only are wicked men, but fallen angels "reserved . . . unto the judgment of the great day." Jude 6; 2 Pet. ii. 4. "Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; But know thou, that for all these things God will bring thee into judgment." Eccl. xi. 9. "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. xii. 13, 14. Think often of "judgment to come."

AUSTIN CURTIS.

Fidelity, Miami Co., Ohio.

Our Letter Drawer.

Editor Restitution:—Perhaps it would be gratifying to the brethren in other parts to learn that the congregation known as the Church of God near Severance, yet lives, and we have been refreshed by a visit from our much loved brother, J. C. Kinsey, who has just closed a meeting of days, during which we have been strengthened by his discourses upon prophecy and history. Brother Kinsey visited us last October, and continued with us over two Sundays, commencing on Saturday. He was assisted by Brother T. E. Adams. This meeting resulted in the immersion of ten persons. May we hope that they may continue steadfast in the faith, walk worthy and receive a crown of life. J. D. SMITH.

Severance, Kas.

Editor Restitution:—I am here for my health; my lungs trouble me so in Minnesota that I came to Florida to winter. My cough has nearly left me. I preach once every Sunday, and people are getting waked up to the truth. Some of the best people of this country have come out from the Methodist and Baptist churches. They say I give the best explanation of Scripture they ever heard, and they are so anxious to learn that they come to my boarding house to hear me converse on the Scriptures. I expect to return home in the spring if the Lord wills it so to be. The people of this country have never heard the doctrine of Christ's reign on the earth with his saints, in the restitution; but have supposed that mankind either went to heaven or hell when they died. When I came here one year ago, and showed them from the Bible that God had never promised to take them to heaven above, but had promised to restore all things by Christ, and to recompense the righteous in the earth, and, much more, the wicked and the sinner, they commenced to read for themselves to see if these things were so, and the result is, some of the best of the community have come out in the truth. From your brother in the One Faith.

M. K. HODGE.

Crawfordville, Wakulla Co., Florida.

Editor Restitution:—I have spoken to several concerning the RESTITUTION; perhaps, ere this, you may have received their subscription. We have given our copies a wide circulation. When the paper contains an extra good piece, suitable for interested persons, I shall send remittance for additional copies.

You have our prayers and best wishes for success in your new work. With Christ for your Mediator, and the love and respect of friends in the truth, you can not fail. Your essays in the two or three numbers were just to the point. I like to send them to acquaintances of inquiring minds. The people of to-day need to see their position. How little time they have for pleasure! O, may our paper remain to herald his soon coming! Be content, respected brother; you are certainly letting your light shine. Again wishing you success, and sincerely hoping your valedictory may remain unwritten—I am your sister in Christ.

MARY E. SHARPE.

233 N. East Street, Indianapolis.

Editor Restitution:—Our little meeting gets along much as of old;—quiet though still holding forth the word of life, and inviting all to come to him who came to call, not the righteous, but sinners to repentance;—urging all by the mercies of God, and by his goodness, to be reconciled to him, and, by obedience, to become heirs of his kingdom and glory. We are patiently waiting, looking, and praying for his kingdom to come. It seems that there never was a time when it was more desirable than now;—corruption everywhere, in the old world and here;—every avenue in politics blocked up by corruption, thereby paralyzing industry and commerce, and bringing want, starvation, and crime in its train. O, that the Sun of righteousness would arise with healing in his beams. Yours in the one hope. JAMES FOREMAN.

127 Court Street, Brooklyn, N. Y.

Editor Restitution:—I drop you a few lines to let you and the rest of the brethren of the One Faith, who are scattered abroad over the world, know that we are still looking for the coming of our King, who is to redeem the world from under the curse of sin and death, and make it the blessed home of all who believe in Jesus and the promises of his future reign on the earth. We are a band of brethren and sisters at Dunkirk, few in number, but rich in faith, and, as we trust, heirs of the kingdom. We should be glad to have a call from any of the brethren when they can; we will give of our means as much as we are able. May the Lord bless all our brethren and sisters, is my prayer. In hope of eternal life, yours, C. DAKIN.

Dunkirk, Ind.

Editor Restitution:—I think the two last numbers of "If the best numbers of the year. The paper is a great treasure to me, though others seem unable to appreciate it. I have been loaning and distributing nearly all that I have had, still people seem not to see the truth as the Bible teaches. I am giving the Bible my study, and believe its teachings; but my fellow beings have been taught *lies* so long, that they cannot discern the truth when they read it. It appears wonderfully strange that folks can't see; but they seem as blind now as when the Master was here.

We have some sixteen or seventeen different sects here in our city; but none appear to realize that Christ is to come to this earth again to rule and govern as he has promised, if I read correctly. They all think they are going to a sky-kingdom, there to stay and rule with him.

We have a Baptist preacher here, who said, when he came, that he would not preach anything unsanctified by a "Thus saith the Lord." I attended his meetings for some months. He taught the Bible mostly, and claimed that there was no future life only in Christ. He claimed that Christ was the Father, but, during all this time, he did not speak of immortal soul even once. All at once, he spoke of going up yonder to heaven, and stated that he believed that it was the mind of man that sinned, and that the mental man would be punished. I was greatly mortified by his discourse, and have not been to hear him since. There are but few here that seem to take any interest in the Bible—even so much as to read it. Of the church-goers, there are very few that have any time to talk about the Word, and all that I come across appear to think that heaven must be beyond time and space. When the Master does come, it will surely be as a thief to this city, as well as to these churches. With my best wishes. Yours very truly.

J. P. MANNING.

Omaha, Neb.

The Bengal Storm Wave.

In an area of some 3,000 square miles, out of 1,002,000 persons suddenly thrown into more or less danger, 215,000 must have perished. This, of course, is only an estimate; the exact number cannot be known yet awhile, perhaps never will be known. We found in some villages 50 per cent. of the inhabitants lost. In others 40 per cent., in some even 10 per cent. There was a severe cyclone in the Bay of Bengal on the night of the 31st of October. But it was not the wind which proved so destructive, though that was bad enough; it was the storm wave, sweeping along to the height of from ten to twenty feet, according to different localities; in some places, where it met with any resistance, it mounted even higher than that. In the evening the weather was a little windy and hazy, and had been somewhat hot; the people, a million or thereabouts of souls, retired to rest, apprehending nothing. But before 11 o'clock the wind suddenly freshened, and about midnight there arose a cry of "The water is on us," and a great wave burst over the country several feet high; it was followed by another wave, and again by a third, all three rushing rapidly southward, the air and wind being chilly cold.

The people were thus caught up before they had time even to climb on to their roofs, and were lifted to the surface of the water, together with the beams and thatches of their cottages. When the storm burst there was an abundant rice crop ripening for the harvest,—the well-known deltaic rice crop, which is much beyond the needs of local consumption, and affords quantities (measured by thousands of tons annually) for exportation to distant districts. A part is lost, that in which the plant had not advanced beyond the stage of flowering, and a part is safe still, that in which the grain had formed or began to form. If even one-third is saved, that would suffice for the population now on the land.

The wealth lost was almost entirely agricultural—crops or cattle. To this, however, there is one noticeable exception, namely, Dowlutkhan, a rich trading town, clean destroyed, with loss of miscellaneous property and valuable records. It had 8,000 inhabitants, one-fourth of whom perished, perhaps more.—*Gazette of India.*

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

WHOLE NO. 568. PLYMOUTH, INDIANA, FEBRUARY 14, 1877. VOL. XXVI, NO. 5.

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TO CORRESPONDENTS.

THE RESTITUTION advocates the final restitution of all things which God hath spoken by the mouth of all his Holy Prophets since the world began." It also advocates as a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of Kings, and the Immortal saints as joint-heirs with Him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ; and many other kindred truths. It also advocates a hearty belief of the Gospel, repentance, and Immersion as pre-requisites to the forgiveness of sins, and a holy life as essential for final salvation.

Communications.

Baptism—No. 2.

BY G. M. MYERS.

From the testimony we adduced on the points to which we referred in our last article, we trust that he who runs may read and understand us as to the subject and design of this ordinance Our enquiry next in order is,

WHAT IS BAPTISM?

As the word *Bapto* and all its family are foreigners to our language, and as yet hardly half naturalized, it might be well enough to make some enquiry of those of their own native land, and of those who are well acquainted with them as to what they are and what they were understood to be in the days of old.

1. Strabo, a geographer born at Amasea in Pontus, about B. C. 60, says: "Around Agrigentum, in Scicily, are marsh lakes, having the taste indeed, of sea water, but a different nature; for even those who cannot swim are not *baptized*—floating like pieces of wood."

2. Polybius, born 204 B. C., in his description of the manner of taking the sword fish, (with a headed spear or harpoon) says: "And even if the spear falls into the sea it is not lost; for it is compacted of both oak and pine, so that when the oaken part is *baptized* by the weight, the rest is buoyed up and is easily recovered."

3. Josephus, born at Jerusalem, A. D. 37, and educated as a Jew, in the Hebrew and Greek, in describing the contest of the Jews with the Roman soldiers on the sea of Galilee, says: "And when they ventured to come near, they suffered harm before they could inflict any, and were *baptized* along with their vessels.....And those of the baptized who raised their heads either a missile reached or a vessel overtook."

4. Lucian, born A. D. 136, in his satire on the love of the marvelous, pleasantly describes men walking on the sea (having cork feet,) and says: "We wondered, therefore, when we saw them not *baptized*, but standing above the waves, and traveling on without fear."

5. Gregory, bishop of Neo-Cesarea, about the year 240 A. D., describing Origen as an experienced and skillful, guide through the mazes of philosophical speculations, says: "He himself would remain on high in safety, and stretching out a hand to save them as if drawing up persons *baptized*."

The above examples we quote, and others equally well to the point we might quote, but these will have to suffice, as we desire to hear from the lexicons upon this family of words.

LEXICOGRAPHICAL TESTIMONY.

1. *Scapula*, of 1579 on *Bapto*: to dip, to immerse; also to dye, because that may be done by immersing. *Baptizo*, to dip, to immerse; also to submerge, to overwhelm, to wash, to cleanse.

2. Henricus, of 1572. *Bapto* and *Baptizo*: To dip, or immerge, as we dip things for the purpose of dying them, or immerge them in water.

3. Robertson's Thesaurus, of 1676, containing a definition of 30,000 words. *Baptizo*: To immerse, or wash.

4. Schleusner, Glasgow ed., 1822. *Baptizo*: Immerse, dip, immerse in water, wash or cleanse in water.

5. Pasor, London ed., 1650. *Bapto* and *Baptizo*: To dip, immerse, to dye, because it is done by immersing.

6. Parkhurst. *Baptizo*: First and primarily mean to dip, to immerse or plunge in water.

7. Donegan. *Baptizo*: To immerse repeatedly into liquid, to submerge, to sink thoroughly, to saturate.

8. Dr. John Jones, of England. *Bapto*: I dip, I stain. *Baptizo*: I plunge, I plunge in water, dip, baptize, bury, overwhelm.

9. Greenfield. *Baptizo*: Immerse, immerge, submerge, sink, wash, cleanse. baptize.

10. Rost, German. *Bapto*: To plunge, to immerse, to submerge.

11. Bretschneider, 1829, German. *Baptizo*: Dip or bathe frequently, bathe, wash, immerse, submerge.

12. Bass, English. *Baptizo*: To dip, immerse, plunge in water, to bathe one's self. To be immersed in suffering or addictions.

13. Stoklus, Leipsic ed., 1752. *Baptizo*: Properly means to dip or immerse in water.

14. Pickering. *Baptizo*: To dip, immerse, submerge, plunge, sink, overwhelm; to steep; to soak;

15. Walderus, ed. 16 1687. *Baptizo*: I immerge, I immerse.

16. Stephens, ed. 1679. *Baptizo*: Immerse, submerge, bury in water, wash, bathe.

17. J. C. Suicer, ed. 1682. *Baptizo*: Immerse, wash.

18. Schevelius, ed. 1667. *Baptizo*: Baptize, merge, bathe.

19. Hei-der-i-cus, ed. 1772. *Baptizo*: Merge, immerse, bury in water, wash, bathe, baptize.

20. Passow. *Baptizo*: Immerse often, submerge, hence moisten, wet; to draw water; baptize, wash.

21. Leusden, ed. 1674. *Baptizo*: Baptize, merge, bathe.

22. Liddell & Scott. *Baptizo*: Dip repeatedly, sink, bathe, draw water, baptize.

23. Robinson. *Baptizo*: Immerse, sink, wash, cleanse by washing, wash one's self, bathe, baptize.

24. Ewing, Glasgow ed. 1827. *Baptizo*: In its primary and radical sense, I cover with water or some other fluid.

25. Wahl-Clavis, of N. T., Leipsic ed. 1820. *Baptizo*: From *Bapto*, to immerse often, to immerse in N. T.

26. Trommius, ed 1718, Concordance of the Septuagint. *Baptizo*: To baptize, to immerse, to dip.

27. G. J. Vossius, ed. 1648. *Baptizo*: To baptize, signifies to plunge. It certainly, therefore, signifies more than spi *potazein*, which is to swim lightly on the top, and less than *dunein*, which is to sink to the bottom so as to be destroyed.

28. Booth, quoted by Calvin, 1536, says: Baptize signifies to immerse, and the rite of immersion was observed by the ancient church.

29. E. A. Sophocles, ed. 1870. A native Greek defines the word from B. C. 146 to A. D. 1100. *Baptizo*: To dip, to immerse, to sink. Metaphorical—to be drowned; to plunge a knife; bathed in tears, as though plunged in them.

30. Groves' Greek and English Lexicon, p. 110. *Baptizo*: To dip, immerse, emerge, plunge; to wash, cleanse, purify; to baptize; to depress; to humble; to overwhelm.

31. Bagster and Son's Analytical Greek Lexicon. *Bapto*: To dip, to dye. *Baptizo*: To dip; to immerse; to cleanse or purify by washing; to administer the rite of baptism, to baptize.

32. Professor Stuart, of Andover Theological School, in Biblical Repository for 1833, on page 298, says: "*Bapto, Baptizo*, mean to dip, plunge or into any liquid. All lexicographers and critics of any note are agreed on this."

For much of the above lexicographical testimony we are indebted to the Campbell and Rice Debate, Campbell on Baptism, and L. B. Wilks, of Columbia, Mo.

SYRIAC LEXICONS.

The following is a compilation by G. S. Bailey, of Chicago, pp. 45, 46:

1. Michaelis Gottengen 1768. *Amad*: To bathe, baptize, immerse.

2. Schaaf, Lyons, 1708. *Amad*: To bathe one's self; to bathe, dip, immerse into water, baptize.

3. Guido-Fabricius—Syriac-Chaldric, of Antwerp—Polyglott, 1592. *Amad*: To baptize, dip, bathe.

4. Schindler—Pentaglott—Hanover, 1612. *Amad*: To baptize, immerse into water. Dip, bathe.

5. Buxtorfs—Chaldaic and Syriac Lexicon—Basle, 1622. *Amad*: To baptize, dip, bathe, bathe one's self.

Prebities.

The house in which Milton resided in London while he was Latin secretary under the commonwealth is in course of demolition. The laths and rafters recently have been seen, open to the sky, of the room in which Cromwell must often have discussed with Milton the affairs of state, and that more interesting chamber where the poet saw his

late espoused saint
Brought to me, like Alcestis, from the grave.

There Milton went blind, there he married his secon wife, Catherine Woodcock, and there she died. There he commenced to write Paradise Lost. In later years the house belonged to Jeremy Bentham, who inserted a slab with this inscription:

Here lived Milton,
The Prince of Poets.

William Hazlitt also resided there.

A wide spread association, under the name of Federation and Liberty, has been discovered in Moscow, whose aim it is to make Russia a Federal Republic. The empire is to form five separate states, united by a federation. The dynasty is to be set aside, the aristocracy abolished, and communal and republican institutions to be introduced on the most democratic basis. Numerous arrests have consequently been made.

An old Menomonee Indian, known as Joe Williams, died lately at the residence of a colored man named Riley, a mile and a half from Oconto, Wis. He had the reputation of being the oldest person in the state, his age being variously stated at from 110 to 120 years.

It is said that Nubar Pasha, who was for many years at the head of the Egyptian ministry, and whose retirement a year ago was so much regretted in Europe, has accepted the Porte's offer of the governorship of Bulgaria.

The Theistic movement in India is spreading rapidly, having now 108 churches scattered through that country. In the Hindoo Theistic creed there are no dogmas. They repudiate caste, and preach the brotherhood of all mankind.

Behm and Wagner's recent volume of statistics gives the population of the earth at 1,423,917,000 souls, of whom no less than 405,000,000 are assumed to live in China proper. The whole of Europe has only a population of 309,178,300. India's population is 238,929,848.

The growth of Protestantism in Palestine is rapid. There are now 260 Protestant churches in the Holy Land, and the schools there have 7,000 pupils.

The Pope says he never leaves the Vatican, for that is his Galilee, and the place where he belongs.

Admiral Hobart Pasha and Colonel Valentine Baker have left Constantinople to inspect the line of fortifications planned by them as a final defence in case of a Turkish defeat in the Balkans.

The official journal of Constantinople says that the government has 500,000 regular troops under arms, and it will soon have 880,000 more, without reckoning volunteers. And this army "has been created only to preserve our rights. The heroic Mussulmen will sacrifice all they possess to save their country, and those who have not already enlisted will rush to the standard the moment they hear that the empire is to open its festival of glory. We shall perform miracles of valor, and we possess arms and provisions in abundance. We have 500,000 needle guns, and 150,000 others of the latest invention, without counting the last order given in America, half of which is already on the way. We have thus a multiplicity of arms, both for our regular troops, and for the clouds of volunteers who will not fail to gather for their country's defence. Allah will protect the faithful and give them victory."

On New Year's day Queen Victoria was formally proclaimed empress of India.

Exegetical.

"We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord."—2 Cor. v. 8.

To rightly understand the Scriptures due regard must be given to the context. An isolated statement may be made to signify something directly contrary to the intention of the writer if taken by itself alone. To ascertain precisely what the apostle teaches in the passage above, we must have reference to its entire connection with the chapter in which the verse stands, and also with the preceding. By so doing, we shall see that he contemplates the members of Christ's redeemed church in three very different states, or conditions, personally considered, and in these different personal conditions as connected with three very different constitutions of things, as regards their habitations. He considers them both in their diverse natures, and in their equally diverse abodes. The three states brought to view are, the present mortal state in this world, as an abode, exposed to numberless afflictions, with death continually impending, then the death state with all its privations, and, lastly, the glorified state in the world to come. The present state, in the mortal flesh, or, our present body, in which, while we live, we carry inherent death about with us continually, is first set in strong contrast with the resurrection state, when the life of Jesus will be manifested in this same body, or mortal flesh. While we are living in this dying state, in the present corruptible body, or mortal flesh state, we are the inhabitants of an earthly abode, which is destined to be dissolved; not only is our body mortal, and tending to dissolution, but our earthly home, this present world, in which we pass our mortal existence, is doomed to destruction. The *things seen* are all temporal. In the resurrection state, when the life of Jesus shall permeate our entire being, we shall not only have the deathless constitution of being, but a building of God, a house not made with hands in which to live, and which will be eternal, and destined never to be dissolved like our present earthly home. This is a development of the idea that the things that are *not seen*, are eternal. In this mortal body, and inhabiting this earthly tabernacle, our present abode in this world, that is "reserved unto fire against the day of judgment and perdition of ungodly men,"—when the very heavens that curtain this temporal tent shall be dissolved, and depart like the shriveling parchment scroll in the devouring fires of the the day of God,—we are absent from the Lord. The idea of the original is, we are *away from our home;* we are expatriated.

When God, who raised up our Lord Jesus Christ from the dead, shall raise us up also, to present us faultless before the presence of his glory with exceeding joy, he will have a dwelling place every way adapted to our changed and deathless natures. This abode will be a building of God, a house not made with hands, a city that hath foundations, whose builder and maker is God; not of temporary duration, but eternal in the heavens, or heavenly country as paraphrased by Macknight. This abode will be the heavenly Jerusalem, the city of the living God, which the saints, who have had no continuing city here, have sought for as the one to come. In this eternal house we shall be present, or more literally, we shall be *at home* with the Lord. But in order to be at home with the Lord in the heavenly house, that building of God, we must be divested both of our present mortal body as well as of our present earthly home. Flesh and blood cannot inherit the kingdom of God. Hence there is to be both a dissolution of the body and a dissolution of the world.

The chief difficulty has grown out of the terms *unclothed* and *clothed upon*. The primary meanings of the two Greek verbs *ekduo* and *enduo* are *to go in*, and *to go out*, and they are so rendered by Macknight in the chapter under consideration. The verb *duo*, the simple uncompounded form of the word, means "to go into, or under," as to go into a city, into a house. It is used, according to Schleusner, especially of what evanishes from the sight, and most particularly of what sinks in water. Hence, as the ancients thought that the sun merged itself into the ocean when it went down, the word was applied to sunset. The only two occurrences of the verb, in the New Testament, in its simple form, are applied to the going down of the sun. Mark i. 32; Luke iv. 40. The verb *ekduo, enduo*, is used twenty-eight times in the New Testament, and is applied to putting on raiment, to being endued with power, to putting on armor, to putting on the new man, to putting on Christian graces, to putting on the Lord Jesus Christ, and to putting on incorruption, and immortality at the resurrection, and, finally, to entering into, or being invested, endued, or endowed, with a heavenly home, or house, in the resurrection state. Doddridge admits that the word is used in this figurative sense here. To invest anyone with household, or freehold estates is no forced figure. To indue, a word derived directly from the Greek, is used in the same way in our own language. *Ekduo, eduo*, has directly the opposite meanings of *enduo*. It literally signifies *to go out;* hence to put off clothing, to be divested of possessions, or of house and home. It is used five times in the New Testament, and is applied to depriving of raiment, three times; to being spoiled by robbery, once; and to being divested of existence in this world, and of the world as a home—to go completely out of life and out of the world—once, in the text above.

Some lines that we learned in our childhood give the precise idea:

We lay our garments by,
Upon our beds to rest;
So death will soon *disrobe* us all
Of what we here possess.

This disrobement of everything is exactly what the apostle meant.

Our present existent state, in our mortal body, and in our earthly home, this world, which must be dissolved, is one condition, or investment. Our future state, when the life of Jesus shall be manifested in our body, after we have been raised up by him, who raised up the Lord Jesus, by which resurrection we are indued with immortality and incorruptibility, and then enter into—become invested with—our heavenly home, that building of God, is the existent state, or condition, when we shall be present with, or, rather, *at home* with the Lord. This is the heavenly investment. Between these two invested states, or conditions, is a homeless, unclothed state, where we are divested of this life, and of this world; through which the dread pathway to the future life, the heavenly house, the desired home with the Lord, leads. This unclothed state the apostle did not desire. And no living man or woman desires it. We instinctively cling to this mortal life when confronted by death; earth, under the curse, becomes desirable when we look into the desolations of the grave. But still in this life, and in this earthly house, we are away from our Lord, and away from home. We are denizens of another world, the world to come. Our citizenship is in heaven; our enrollment is there; our Savior is there; and there is the tabernacle of God, the New Jerusalem. When Christ, who is our life, shall appear, we also shall appear with him in glory. He has gone to prepare a place for us, but he is coming again to receive us unto himself, that where he is, there we may be also. The New Jerusalem will come down from God out of heaven. The heavenly house will be with men. Then we shall ever be with the Lord, when God shall make all things new. Nothing can be more fallacious than to interpret the earthly house, and the heavenly house, of the body as a habitation of the soul. If the soul puts off this mortal body, as an earthly house, and then puts on a body from heaven, as a heavenly house, where is the unclothed state? and also, what is to be done with the resurrection body raised from the grave? To adopt this popular interpretation would be to give the human soul the heavenly body, and the spirit-life from Jesus the mortal body, when raised up. This would be duality indeed. It would result in two distinct beings. The human soul-life would be manifested in a heavenly body, or organization, and the divine spirit-life in the earthly body, or the raised up organization, and thus be one man of this world, would become two men in the world to come, leaving each of us to ask—which shall I be? Paul is talking of persons going out of, and into homes, not of souls going out of, and into bodies. We may die and our bodies be dissolved; our earthly home may perish in the fires of the day of God; but our life will be restored when our bodies shall be raised in the likeness of our Redeemer. This world will be superseded by a new heaven and a new earth in which dwelleth righteousness. On the taking away and the restoration of our life, we quote Macknight's paraphrase of Col. iii. 3, 4: "For ye must die, and leave all the things which are on earth. Nevertheless, your bodily life will be safely laid up with Christ by God, to be restored to you at the resurrection of the just. So that when Christ shall appear to judge the world, with whom our life is hid, then shall ye also appear with him, raised to life in glorious immortal bodies." Our precious life-treasure is in safe keeping, to be restored to us at the revelation of our Lord. Our bodies are safe in that dreary, unclothed, non-existent state between the life that now is, and that which is to come. This earthly home will perish, but we shall be forever at home with the Lord, in our new life, in that world to come. Let us then set our affections on heavenly things that the exceeding great, and eternal weight of glory may be ours.—[EDITOR.

We Fly Away.

"The days of our years are three score years and ten; and if by reason of strength they be four score years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away."

The expression, "We fly away," has led some to infer the soul is conscious after death. Those who thus interpret the expression, claim that it is the soul or spirit which flies away. If the reader will notice the text again, he will perceive that not one word is said about the soul or spirit. This idea has to be put into the text. The Hebrew word rendered "fly away," is *gooph*, and is translated in a number of different ways. It is rendered *weary* also to *faint*. In Job xx. 8, it occurs in connection with dreams. "He shall *fly away* as a dream, and shall not be found; yea, he shall be chased away as a vision of the night." The expression occurs in Hosea ix. 11. "As for Ephraim, their glory shall *fly away* like a bird," etc. The sense is of vanishing. So Gesenius renders it when applied to human life. Indeed there is not the least reference to the flight of the spirit from the body. It bears strictly upon the passing away of man into the realms of death. It can only be used in connection with the frailty of human life, of passing away from its joys and activities.

H. V. REED.

Suggestive and Exhaustive.

To me a discourse on an article in a religious paper is valuable, if it is suggestive of thought. I have heard long discourses and read long articles whose value to me were a few suggestive thoughts; communications of this kind are more apt to be remembered, and do more good leading persons to think and study for themselves.

The account of the death and raising of Lazarus from the dead has as much, perhaps more influence in confirming me in the belief of the unconscious state of the dead than even those positive texts of Scripture, "The dead know not anything," or all the lengthy discussions of friend Geo. Storrs and all his able contributions. The fact that Jesus did not intimate that Lazarus was alive. Friend Lazarus sleepeth; plainly, Lazarus is dead. We know that the religious teachers of our day would have made the chief topic of their conversation under such circumstances his living in the unseen. Not a word about the soul of Lazarus being alive, "but thy brother shall rise again." "I know he shall rise again in the resurrection at the last day."

CHAS. BOARDMAN.

It is stated that the cold has been more severe the present winter at St. Petersburgh than for 153 years previous. On the 20th of December the thermometer in that city fell to thirty-two degrees Reaumur below zero, (equal to forty degrees Fahrenheit.) Several cabmen were found frozen to death on their seats, while cats, pigeons, and even sparrows were found dead in the streets. At night large fires were kept burning in the public squares for the benefit of the police. In the town of Vologda, in the interior, the thermometer rank as low as forty-four degrees (Reaumur) below zero, or fifty-eight degrees Fahrenheit.

THE RESTITUTION.

E. A. CHAPLIN, Editor.

PLYMOUTH, INDIANA, FEB. 14, 1877.

THE long article from Brother Wiley Jones is worthy of careful perusal. It treats on matters having a very significant bearing upon the close of the present dispensation. Let all read it carefully. Articles having a bearing on the fulfillment of prophecy are specially important to this passing generation. We have some good selections for future numbers.

IF some communications fail to set forth the faith and obedience of the gospel in their full and definite light, let those, who have carefully looked into the plan of redemption, and the covenants of promise, give us some communications on these themes. Our readers have become perfectly tired of reviews and personalities. They do not want to be told that some one is wrong, but to learn what is the truth.

ON SUNDAY, at 3 p. m., Brother H. V. Reed lectured in Plymouth, on "MAN'S PLACE IN CREATION," to a large and appreciative audience. The design of his lecture was to show,—that there is no conflict between Science and Revelation when the teachings of both are rightly unfolded and understood. Geology demonstrates not only that man had a beginning, but that a flora and fauna antedated his existence. The Bible teaches the same lessons. The rocky leaves of nature's volume are liable to the same mis-interpretation as the pages of the living oracles. Brother Reed set these matters forth in his happy and eloquent manner, and the audience seemed both pleased and instructed.

SEVERAL of our brethren and sisters have responded to the appeal for help in assisting the Association in bearing the burden of publishing the RESTITUTION. Deficiencies, that have, in times past, been made up by the few, should be shared by the many. Several considerably in arrears have paid up and advanced for the paper in future. Many brethren are letting dues remain unpaid. Will all take an interest in the success of the RESTITUTION? By consulting the labels, all can see at a glance the state of accounts. Slips explaining this have been sent to many, and, in some instances, to those who had forwarded subscriptions all right. Some mistakes are unavoidable. We shall do our best to make the RESTITUTION an instructive and welcome visitor to the homes of all its patrons; and we will do it at any sacrifice we can make on our part. Let all in arrears pay up past dues, and renew subscriptions, and let those who can, make some little sacrifice and we shall get along with the paper and its indebtedness. To enlighten the world, so far as we can, in this grand crisis of its history is obligatory on us all. Jesus is soon coming to reward every man as his works shall be.

New Year's Day, 1877.

What a day. Friends from the city, children from the village, neighbors from the other road, talking, reading, spreading the new carpet, getting the dinner, receiving the new opake glass dishes and entertaining their cheerful donor; boys on their skates in the field in full view of the house, and all just as happy as happy can be.

Everything adjusted, and dinner over, we all assemble upon the new carpet for a sip of the good wine at the last of the feast. The Bible read, the hymns sung, the remarks made, the prayers offered, hymns again, and our company of eighteen disperse.

The presentation, at the hands of our beloved Christian brother and sister, of this beautiful and durable carpet, woven expressly for us in the looms of the donors, we accept as a token of their regard for the sincere and urgent efforts of their aged brother in Christ in behalf of some precious truths in God's word heretofore unseen by them. May they be rewarded an hundred fold while we are encouraged to faithfulness and humility as we see all these things added unto us.

To the RESTITUTION we say a most successful New Year, and to its new editor the same. Its first number is more than satisfactory; it is decidedly pleasing. We congratulate him and all his readers, while we invoke rich blessings upon him who has vacated the chair. Many years have we been interested in their pens, and hope still to be thus favored.

In Christian love as ever yours in the blessed hope.

R. AND E. S. WILLARD.

Hallowfield, N. J.

Have courage enough to review your own conduct, to condemn it to the best of your ability, to make good resolves for future guidance, and to keep them.

Co-operation in Gospel Union.

While the great luminary of day goes forth in his strength, enlightening the darkness of the broad universe with his shining rays, none object to the little twinkle of the stars as they silently fulfill their humble mission of lesser light in the canopy above us. Thus, while stronger minds and abler pens have recently touched the subject of Christian union among God's people, permit me also, "Elisha like, to shew mine opinion." I have just been reading some excellent articles in our valuable paper, the *Advent Christian Times*, and also in the RESTITUTION, and feel, after reading many good articles in both papers, as I do in our social meetings after hearing the brethren and sisters give in their cheerful testimony of their love for Christ, and willingness to work in his cause, like gathering up "seven basket's full (at least) of fragments" or spiritual food, on which to feast like good old Elijah, for many days to come. One good sister, that I love in Christ, talks about "the prayer of Jesus for the church," and says, in conclusion of her article, "Let us be one, that many may believe and be saved." My heart and humble pen, repeats, union; and if any little words of mine can help on the fulfillment of our blessed Savior's prayer, in promoting the oneness of Christians, they shall not be wanting. Another brother, who is not ashamed of being called "an Adventist," in which I fully harmonize with him, says: Let us unite on the great central "truth," "Life only in Christ." Here, again my heart says, Let Jesus who so freely gave his life a ransom for us, be exalted as a Prince and Savior, the great and glorious life-giver to all his saints at their resurrection. And next, I concur with our venerable brother who has long "borne the heat and burden of the day," that if any one believes on the Lord Jesus Christ, and keeps his commandments, he is a Christian, entitled to recognition and fellowship by all Christians throughout the world. Yes, dear brethren and sisters, you, who are loving and longing for the appearing of Jesus to give us the long promised inheritance, let nothing in this, our tarrying time, divide our love for each other, or our efforts to co-operate in the blessed work left by the church to accomplish, that of "getting a people ready for the Lord." Then, in this coming year, let us pray more, and watch more against the utterance of a single word that would weaken the labors of any who desire to become one in Christ, who may not understand all the truth that some possess and enjoy, bearing with each others infirmities, cheering and helping our good editors with words of encouragement and material aid when we can; having our lamps trimmed and burning, so that we may be ready to enter into the "marriage supper of the Lamb."

MRS. M. A. TIBBETS.

Volga, Ind.

Association.

Editor Restitution:—I have just read Brother D. S. Morrow's "Where the Shoe Pinches" in the RESTITUTION of Jan. 3, and wish to say a few words about that and some others things which have appeared on the same subject.

While as the editorial note says he has hit the point, in saying that the brethren East desired, rather than oppose concert of action, at the same time he widely mistakes the object contemplated in the paper of which he speaks. He, with many others who have written in opposition to it, seem to suppose that it was a plan for a church organization. Nothing could be further from its intention. It left the churches with their Bible named officers, their faith, and their worship, perfectly independent of any outside legislation. It recognized these churches as feebly striving to perform their appointed work, viz., the "holding forth the word of life." Their labors were scattered and their success but small. Crediting the universally admitted truth, that combined action is more effectual than individual action, it aimed to propose a plan by which these feeble churches could combine their energies and their means and thereby secure more efficiency in their work.

There was no intimation of a "plan seeking to lay on bonds;" "give license or permits to teach or to take away the same;" "or create officers with power to admit or exclude."

It did contemplate the power to contract with Evangelists of its own selection, and send them out under pay for their services; but contemplated no interference with the ministerial labors of any one else. The local churches were expected to provide for their own teaching.

The plan recommended provided no "fat places" for any body; and the paper—RESTITUTION—is owned and managed by a body entirely distinct from the proposed association; hence all fears of a monopoly in this direction were groundless. No one engaged in getting up the plan of association ever dreamed that it could ever become owner of the paper.

I have been much surprized that such intelligent brethren as have written, opposing the proposed association, should have spoken so wildly about it. Most of them are unaccustomed either to oppose or commend without a better understanding of what they speak of. Brother Weethe, in your issue of Dec. 6, gives the proposed plan of Association an intelligent and candid review. I would thank him for it.

The effort to secure combined action in the body has, for the time, failed; still I do not regret that it was made. Although the proposed plan was rudely rejected as an attempt at Papal domination over the body, instead of a kindly effort to prune the somewhat unwieldly scheme of its useless or harmful branches as we hoped; still it is to be presumed that the discussion may have enlightened some. At least to their discernment of the distinction between the churches independent in their organization and discipline, and an association of such churches, in order to greater efficiency in their common work.

E. MILLER.

Hard and Dangerous Times.

Editor Restitution:—The brethren say these are hard times. They say the truth, yet they might be worse, and for aught we know will be far worse, and that soon. As yet, there is plenty of life sustaining commodities in the country. How thankful we should be.

That money does not circulate so freely now as at other times is true, yet it takes money us yet to make the RESTITUTION go, and let no brother or sister cry hard times and let the RESTITUTION go down, until they have let their coffee and tea, and especially their tobacco and snuff, go down, being slaves to the old man no longer. But be the Lord's free men and women, and thus his servants.

I will enclose you a small pittance, as we cannot think of letting our paper go down, until the Lord comes and begins his restitution, and we walk by faith in those precious promises no longer. Yet, brethren, do we really appreciate our situation, amid the last day dangers? We are in the midst of perilous times, far worse and more fatal than our financial troubles (and why? Because the masses of people and many brethren are being carried quietly along by the popular current down to destruction.

Crime and corruption are on the increase; misery and death's dark pall brood over the land. Religion and politics are both fearfully corrupted, and to-day our own beloved land is boiling hot, ready to burst out in deadly strife and war. Fathers, sons, neighbors and friends are drinking freely at this corrupt fountain, and even some who claim to have been called out from the world by the good news of the coming kingdom, who are required from on high to become dead to the rudiments or elements (politics being a principal element) of this world, are, I am sorry to say, fearfully mixed up in the corrupt mess.

Oh, brethren, how can you so far lose sight of our meek Savior? who preferred doing his Father's will, and pleasing him that sent him, to his own glory and that of the corrupt creature, man, as to applaud and worship with money, head and heart either one of the little creatures on the public stage. Be patient, brethren; stand aloof, and "wait for the Lord and keep his way, and he will exalt thee to inherit the land, when the wicked are cut off thou shalt see it." Then is the crown, the glory, the time of reward, and the time to reign or rule! Not now.

T. E. ADAMS.

Writing from Kischeneff to the *Politische Correspondenz*, a correspondent says that all the reports circulated, especially by the Polish papers, touching the poor condition of the Russian army of the south, are entirely groundless. With its reserve it numbers 224,600 infantry, has 246 cannon, and 13,330 cavalry. There are large stocks of ammunition in Choten, Giorgejeff, Akkermand, Bjeliitza, and Kischeneff. The passage of the Pruth could be deferred for political motives, but the health of the army will suffer no detriment in any case. In a week, continues this correspondent, the Russian army of the south could raise four additional armed corps, and in case of emergency could be re-enforced as early as the 15th of February, with 120,000 men.

It is not in our open, exposed deeds, that we need the still voice of the silent monitor, but in the small, secret, every day acts of life, that conscience should prompt us to beware of the hidden shoals of what we deem too common to be dangerous.

Eastern Items.

The Turkish question, as between the Porte and the Provinces, is still unsettled. The London *Times* dispatch from Belgrade on Sunday says that the peace negotiations between the Servian agent and the Turkish Embassador at Vienna have been broken off in consequence of the Porte's persistence in demanding guarantees, the nature of which it refused to specify. If peace is not made with Servia before March 1, the Turks intend to march in converging columns on Kragujevatz, the former capital, and call together a Servian Assembly there, which shall overturn the present government and make a satisfactory treaty with the Porte.

Midhat Pacha, the Grand Vizier of the Porte, has been deposed and Edhem Pacha appointed in his place. This is regarded as an indication that Turkey is growing more and more stubborn in her determination to reject all attempts at foreign intervention. Edhem Pacha was one of the Turkish representatives at the Conference, and was noted for his determined opposition to the demands of the Powers. Midhat Pacha was ordered to quit Constantinople, and has left for Syra.

It is announced that Servia refuses the guarantees which Turkey demands as a condition of peace. These guarantees, it is understood, are of such a nature that Servia would be entirely at the mercy of Turkey if they were agreed to; but the negotiations are not entirely broken off.

A despatch from Ragua says: "The Prince of Montenegro sent a despatch to the Porte yesterday, stating that he accepts the proposals of the Grand Vizier to open peace negotiations, and is willing to treat directly with the Porte."—*N. Y. Observer.*

CONSTANTINOPLE, February 6.—The Turkish Ambassador in Rome has notified the Porte that arms for Crete are being purchased in Italy. The Turkish garrisons in the island have consequently been strengthened.

RUSSIAN FLEET.

BERLIN, Feb. 6.—It is said that a formidable Russian ironclad squadron will enter the Mediterranean in the spring. The Grand Duke Constantine will command, and Admiral Popoff will be his Chief of Staff.

SERVIA.

London, Feb. 6.—The Servians declare it impossible to discuss the stipulation for granting privileges to the Jews and Armenians equal to those enjoyed by other Servian subjects. The opposition is actuated by trade jealousy, and comes from a combination of Belgrade merchants who influence the clique which furnishes the Ministers for both political parties. Servia does not seriously object to any other of the Turkish conditions.

AN OPINION.

BRUSSELS, Feb. 10.—*Le Nord* says: "If Europe renounces its right of action under the treaty of '56, Russia will be justified in assuming the attitude she held before that treaty."

Sententious Paragraphs.

Labor is life; from the inmost heart of the worker rises his God-given force, the sacred celestial life-essence breathed into him by Almighty God; from his inmost heart awakens him to all nobleness—to all knowledge, self-knowledge, and much else, as soon as work fitly begins.

Build not thy nest on any tree of earth, seeing that God hath sold the forest to death; but rather soar upward to the sure and immutable refuge in the Clefts of the Rock.—*Rutherford.*

What can be more foolish than to think that all this rare fabric of heaven and earth could come by chance, when all the skill of art is not able to make an oyster.

One ray of light from the eternal sun is an infinitely better guide to man over life's mysterious sea than the most ingenious system of fog bells ever invented.

Slavery degrades the entire man. The fetter that eats into the flesh eats also into the soul. God made every man free, yet doubtless in the foresight of mischiefs that would result from the abuse of freedom.

Oh! would that peace might ever rest
Her wings on every shore;
Then were mankind divinely blest
And men should learn of war no more,
Pray, pray for that good hour in store,
When men shall learn of war no more.

PRAYER.

A breath that floats beyond this iron world,
And touches him that made it.—*Tennyson.*

I heard the voice of Jesus say,
I am this dark world's light.
Look unto me; thy morn shall rise
And all thy days be bright.

I came to Jesus, and I found
In him my Star my Sun;
So in that light of life I walk,
And glory is begun.

A. D. 1880.

This is the epoch of Wm. Hales, D. D., the distinguished chronologer, and is based like that of 1843 and 1847, on a supposed connection of the 70 weeks and 2300 days. The arrangement of Dr. Hales is as follows, speaking of the vision in the 8th of Daniel. He says;

"And he was astonished at the vison; but *none understood* how the daily sacrifice should be taken away, or when the period of 2300 days should begin or end.

"Three years after a further insight into the last mysterious vision was given to the prophet, immediately after his admirable prayer and confession of his own sins, and the sins of his people, and supplication for the holy mountain of his God; that his people might be restored from the Babylonish captivity, now drawing to a close, and the city be rebuilt; yea, while I was speaking in prayer, even the man Gabriel whom I had seen in the foregoing vision (8:16) fly swiftly, touched me about the time of the evening oblation, and informed me, and spake to me, and said O Daniel, I am now come forth to give the understanding, and information. At the beginning of thy supplications the *oracle* came forth; and I am come to tell thee (his response); for thou art greatly beloved. Therefore consider the matter and understand the vision.

THE PROPHECY OF THE SEVENTY WEEKS.

"Seventy weeks are determined upon thy people, and upon thy holy city; to complete the transgression and consummate sins; to expiate iniquity and introduce everlasting righteousness and to seal up the vision and prophecy, and to anoint the Saint of saints. Know then and understand, from the going forth of the oracle to restore (thy people) and to re-build Jerusalem, until the leader, shall be seven weeks and sixty two weeks.

"Thou shalt return (and thy people at the end of the vision of 2300 days), and Jerusalem, shall be re-built; both the street and the breach (of the wall) even in straitness of times.

"And after the sixty-two weeks, shall Messiah be cut off; and (thy people) shall not be His; a people of the leader to come shall destroy both the city and sanctuary; and its end shall be in a deluge, and until the end of the war desolations are decreed.

"But one week shall establish a (new) covenant with many; and half of the week shall abrogate the (daily) sacrifice and oblation. And upon the pinnacle (or battlement of the temple shall stand) the abomination of desolation, even until the consummation (of the 2300 days), but then the decreed (desolation) shall be poured (in turn) upon the desolator."

This chronological prophecy (which I have attempted to render more closely and intelligently, supplying the ellipsis necessary to complete the sense of the concise original), was evidently designed to explain the foregoing vision, especially in its chronological part of the 2300 days; at the end of which the predicted "desolation of the Jews" should cease, and their "Sanctuary be cleansed," or their temple be finally re-built, by determining a certain fixed point, or epoch within it, namely, the destruction of the city and temple of Jerusalem by the Romans, A. D. 70; for counting backwards from these seventy weeks of days, or 70× 7=490, years, we get the begining of the period B. C. 420; and, this being known, the end of the period, also, A. D., 1880; for 420×1880=2300.

The destruction of Jerusalem, therefore, divides the whole period into two unequal parts; the former, consisting 490 years, beginning B. C. 420; the latter, 1810 years, ending A. D., 1880.—*Selected.*

In the Field.

Editor Restitution:—Since my last report I have been busy in proclaiming the Word of Life. Large numbers of people have attended our ministrations, and much interest is taken in hearing of the coming reign of peace. Since my last report, eight more have accepted the invitation to become Christ's. During the present year I have preached forty-one discourses, and have had thirty-four additions. The good work is moving on, and we hope to see others rejoicing in the light of the gospel of Christ.

H. V. REED.

Plymouth, Feb. 12, 1877.

Russia has at last adopted a policy in its relations with Turkey—that which is known in history as the Fabian policy. The present state of things is neither peace nor war, and by prolonging this inactivity and indecision, Russia believes that Turkey will suffer a financial collapse, owing to the strain on her material resources, caused by the continued keeping of troops on the frontier to watch those of Russia. The Bear is exceedingly tenacious, and very loth to let go his grip of the situation, which he thinks is his advantage and continually becoming more so by delay.

Our Letter Drawer.

Editor Restitution:—We are very glad that we have the privilege of sacrificing a little for the support of our noble paper. We wish we were able to do more than we are doing for the cause we so much love, believing as we do, that what we do, must be done quickly. We would earnestly urge all lovers of the truth, advocated in our excellent paper, to assist all they possibly can in advancing the cause of our Master. The RESTITUTION is all the Bible preaching we get in Walker, excepting that once last fall Brother D. T. Halstead came out here and preached Saturday evening and Sunday forenoon. We are always glad to hear from our brothers and sisters.

Your brother and sister in the One Faith. JOEL AND JULIA SPRIGGS.

San Pierre, Ind.

Editor Restitution:—I have been very much interested for the past three or four years in trying to do good, both by precept and example. I have been scattering tracts, books, and back numbers of the RESTITUTION. I lend them and then gather them up and lend them to others who will read them. We have no preaching here, the times are so hard. Elder J. T. Ongley has been with us seven or eight times, but he is so far off, and it costs so much to get him here, that we can not do it. He is the nearest to us of any one that we know of. I am sixty-nine years old, am getting blind so that I can't follow the rilling, and am a poor speller; so you must bear with me.

JAMES E. QUIMBY.

Owendesport, Pa.

Editor Restitution:—I am not a member of any church or sect, but would love to be a Christian—how can I be one? I imagine I hear you say, "believe on Christ." Now I will tell you my difficulties. I have prayed until I have felt a warm, loving feeling for Jesus who has done so much for me, and a determination to live a better, purer life, and for a while would feel happy; then a feeling of mistrust in Christ would creep into my heart, causing me to think it may be as the Jews say—that he was not the true Christ. In fact, whole clouds of evil thoughts and unbeliefs would worry and frighten me so, and only leave me when I would pray to have them removed—but still liable to return again at any moment. Now, what shall I do? Do you suppose that if any one trying to be a Christian, but having no decided peace, should die, such a person would be lost? Please do not publish my name. I want your advice, for I have no one here to go to. If I am troubling you too much, it will not offend me for you to lay this aside. I would like to be a member of your church, but there is none here, nor do I feel worthy. Although writing confusedly, it is not half what I would like to say, but will stop for fear of tiring you too much.

MRS. J. B. ———.

Medicine Bow, Wyoming Territory.

In a brief reply to our inquiring correspondent, we would say in the language of the Redeemer, whom we would regard as addressing her, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Our friend should yield the "obedience of faith" from her reconciled heart in putting on our Lord Jesus Christ by baptism. We are to believe from the heart, "For with the heart man believeth unto righteousness," and then we are to "obey from the heart that form of doctrine" enjoined upon us. Rom. x. 10; vi. 17. Our friend has become acquainted with the character of the Savior as Prophet, Priest, and King, and now should submit in obedience to that holy ordinance that brings her into the family and household of God. Jesus Christ has "become the author of eternal salvation unto all that obey him." Heb. v. 9. "He that believeth, and is baptized, shall be saved." We have another interesting letter from our correspondent of a later date. She is a reader of our paper. Will probably give her last in the next Letter Drawer. May the Lord guide her in the way of life.—EDITOR.)

Editor Restitution:—I subscribed for your paper in August, and think I have read the different numbers with great interest. Although the doctrine it advocates is not very popular, yet to me it is very interesting, and its reading matter affords me much pleasure. I love the truths it advocates, because they first caused me to read the Bible, and that teaches me to love Christ, and why I should love him; and because I love him, I believe what he taught. He left word that he would come back again, and it is pleasant to wait for him, and look for such a friend. I am, as ever, a friend to the RESTITUTION and its writers. J. H. WELCH.

Chelsea, Iowa.

"Hold Fast Till I Come."

Yearning, fainting, following,
With doubtings, and cold tears;
Ere long the "one more sorrow"
Of everlasting years.

Sighing, struggling, soaring,
"Still upward" hour by hour,
Each treasured drop of blessing
Foretells another "shower."

Trusting, thanking, carrying
In His Almighty arms,
Who yields to earth her beauty,
Who gives to heaven its charms.

Seeking, serving, suffering
For "yet a little while;"
Then home—within the portal
One glad eternal smile.

Longing, looking, listening,
To hail the coming day;
To welcome "my Beloved"
Along "the shining way."

Praying, pleading, pausing,
The archangel's voice to hear;
The King in all his beauty
Is quickly drawing near.

Working, watching, waiting,
Soon, soon, Lord, shall I see
The fullness of thy glory
Throughout eternity.

—*The (London) Christian.*

Correspondence.

Editor Restitution:—With us joy; we have at last a name and a place in Pierreton! Bro. Hatch came here on *Monday* and that evening our meetings began. Very few were out. Another meeting was in progress. A theatrical troupe attracted many. We felt discouraged. The tears were rolling down Sister Quackenbush's face. My husband says, "It is a failure; what shall we do." I said, "the Lord is but trying us now, to see if we have the courage to stand up for him; let us go on." "We will go around and tell the folks to-morrow of the meeting." "To night, we must pray." The cross weighed heavily upon us when we retired for the night, but at eight o'clock the next day I started out. Sister Quackenbush was to go with me, but could not leave until afternoon, so I went from house to house alone, and found myself strengthened and blessed, as here and there I dropped an encouraging word. The cross was gone—the burden laid upon Jesus. The latter part of the day many more were visited, some thanking us for our invitation and promising to *come, and others* refusing for various reasons. More came out that evening and thereafter, and, though the attendance was not large, there was the listening ear.

The Lord was with our brother, and enabled him to present the truth in all kindness and charity; yet, like Paul, he dare not keep back any part of the Gospel, nor labor as pleasing men, knowing his accountability to God. For he to whom the word of life is entrusted may not shun to declare the whole counsel of God, because the Gospel is the power of God unto salvation to every one that believeth, and therefore in meekness must he instruct those that oppose themselves, that God may give them repentance to the acknowledging of the truth, that they may hold fast the form of sound words, and lay hold of the hope set before them, looking unto Jesus, the author and finisher of their faith. "There is but one God," "One Lord Jesus Christ," "*One* faith, one baptism."

Saturday night we organized ourselves into a little church of eight members, and now feel as if we were ready to go to work in earnest. We never felt so glad before. Though but few in number, the Lord is our defence and the God of Jacob our refuge, and with him on our side we can battle with a thousand. We belong to each other, and can exhort, uphold and strengthen, pressing forward toward the prize of our high calling, which is in Christ Jesus our Lord,

Sister Quackenbush says "she never felt the responsibility resting upon the Christian as she has during the past week. Oh, it is all of the Lord, bless his holy name! He has said, "Go forward," and we have obeyed, We can now let our light shine; we can now hold up the word of life, that others may look and live. Oh, we do thank God that he has at last given us the courage to stand up for Jesus and let it be known to all, that we are of the few despised ones, who believe the doctrine of the Bible on the great subjects of Faith and Hope, and that we are looking, watching and waiting for the appearing of our blessed Lord. We shall be hated, we shall be made a laughing-stock, we shall be called fools and be falsely accused, but we rejoice in that we are accounted worthy to suffer for the name of Christ. This tribulation worketh patience, and beyond is the exceeding great and precious reward. We feel so strong in the blessed word of truth; we have strong assurance, knowing that the promises of God stand sure.

Until Sunday our meetings were held in the Universalist Church, then Bro. Hatch gave us the word on "The Coming of the Lord," from the pulpit of the Presbyterian Church. Good attention was given, and the few with whom I conversed after service seemed well pleased. To-night, the little Church will meet at Brother Smith's, and then Brother H. goes to Etna Green, to proclaim the unsearchable riches of Christ in that place to those who will hear.

There is a blessing in doing. Let us all be at work. The coming of the Lord draweth nigh. Thanks to the brethren who came to help us in the work. We ask the prayers of all. Hoi! up the hands of the servants of Christ, and may grace, mercy and peace rest upon all the household of faith.

Your sister in the faith and hope of the Gospel, S. ROXANA WINGE.

Pierceton, Ind., Feb. 15, 1877.

Editor Restitution:—We greet the weekly visits of the RESTITUTION with joy, and peruse its pages with great satisfaction, and read the news it contains of God's scattered few with pleasure, knowing, if we continue faithful to the end, we shall meet them all in the glorious kingdom of our God. We are isolated from all of the One Faith, yet we cling to the truth as it is in Jesus, with true and honest hearts. We hope to remain true followers of Christ, so that we may lift up our heads with joy, knowing that our redemption draweth nigh. We take great consolation in reading the paper, for we thus hear from the brethren and sisters scattered abroad, which otherwise we should not. We take the *Heal*, and take great comfort in reading its pages. There are none of the preaching brethren who pass this way as they do out west. If so, we should invite them to stop with us, and preach. If we have any one to preach, we have to send a good ways, and be at the whole expense of the journey, as there is none to help us.

North Windham is a small village, with a few wealthly families, with, perhaps, about a dozen Baptists, and as many more of the Christian or Campbellite order. There is a free meeting house in the place which once belonged to the Christian order, but they have not interest enough to hire any one. If any one wishes to preach for nothing there is quite a turnout to hear. The mill operatives are mostly French and Irish Catholics. We are willing to do all we can for the spread of the truth. Would lend our tracts and papers to any who will read them. I am deaf, yet God has sent the good news of the gospel of the kingdom to us so far separated from the rest of the Faith, and helped us to read it, and understand it, and believe, and obey it from the heart. To him be all the glory. Amen.

We desire to be remembered by the brethren. L. B. CHAMBERLAIN.

North Windham, Feb. 6, 1877.

Editor Restitution:—Find the following as a report of 1st Quarterly Conference held at East Plum river, Jan. 26th, 27th and 28th, 1877.

Conference convened at 7 p. m., Friday 26th, with the President in the chair. We listened to a very good discourse from Brother John Arnold. On Saturday, 10 a. m., Brother J. M. Stephenson opened by reading from Rem. 8th chapter, and prayer. On motion Brothers Appleyard, Mitchell and Albert Renner were nominated as a committee of three on arrangements. After which a lengthy discussion ensued relative to the matter of not calling or accepting of Conference as in olden times, that Conferences are thinly attended—supposed on account of being coolness, cold or dead. Too much labor has been given as to feasts instead of a common meal and a good time.

On motion, it was agreed that each Conference appoint the time and place of the next Conference, and if not wanted, notice to be given the President or Secretary in due season that another place may be found. On motion, Conference adjourned to meet as per the above, in Lanark, Feb. 23d, at 10 a. m., and continue over Sunday. We then listened to Brother J. M. Stephenson three-fourths of an hour, from Rom. 8th.

Met at 7 p. m. Brother J. M. S. spoke on the "Signs of the times" to a crowded and attentive house of eager listeners.

Sunday, we had three discourses from Brother J. M. S., and a goodly attendance of friends and brethren in the immediate neighborhood. Brethren from a distance were few.

S. P. RENNER, Sec'y.

Lanark, Ill., Jan. 29, 1877.

Editor Restitution:—It is some since I wrote any thing for our paper. However, I would say, that I am still toiling in the field. I have been trying to preach Jesus for about fifty years in Canada, and about thirty-five of them in the Advent cause. I do not publish an account of my labors, my record in on high, and that glorious day will declare it.

Some time ago, I saw in the RESTITUTION, where Brother Stephenson said he did not know but that he should have to go into a saw mill to get a living. None but those who have given up their all to preach the glad tidings of the soon coming kingdom, know how to feel for one another. This is truly a "covetousness" time. How hard it is to bring it home to the conscience. It is as some one has said of worldliness, "shaded off gradually from white to jet black," so that it is only as we are imbued with the spirit and mind of heaven, and thoroughly schooled in the principles of eternity, that we shall be able to detect its working. Our hearts must be purged from the leaven of the Pharisees, which is hypocrisy The Pharisees were covetous, and could only turn Christ's doctrine into ridicule; and so will it be with all those who are tainted by there leaven. They will not see the just application of truth either as to covetousness or any thing else. They will seek to define it in such a way as will suit themselves. They will interpret, modify, pare down, accommodate, until they have fully succeeded in getting their conscience from under the edge of God's truth. In the parable of the rich man, we see a character which the world respects and admires, but in this parable we may see a difference between now and then—between time and eternity. All depends upon the light in which we look at men and things. If we merely look at them now, it may be all very well to get on in trade, and enlarge one's concerns, and make provisions for the future. The man who does this is called wise now, but he will be a fool then. Let me say to some of our rich brethren, title-deeds, debentures, bank-receipts, insurance policies, are current coin now, but they will be spurious in a few months. Let us remember that we must make God's then, to be our now; we must look at things of time in the light of eternity. What should we think of courts of law, banks and insurance offices, if we look at them in the light of eternity. These things do very well for men who are only governed by now; but the disciple of Christ is to be governed by then, this makes the difference; and truly it is a serious difference. I am waiting for the soon coming of our blessed Master.

WM. DEVERELL.

Keswick, Ontario.

Editor Restitution:—The brethren near Paris, Ill., have requested me to write an article for our paper on practical christianity. I cannot now. My long and serious illness, and my heavy losses make it impossible now. I would not write at all now, only to let the brethren know, and to renew my subscription. I must have the dear RESTITUTION, if I have nothing else.

My serious and continued illness, my heavy losses, make this age look dark in my old age; but thank the Lord! if I am faithful, the age to come will more than compensate for all this. I have just had a house burned worth $600, will have to pay in a month or so $500 for no fault of mine; have about $4,000 invested in a store in Indiana, which I am fearful will be an almost total loss. So that, without any fault of mine, about $5,000 will be swept away, almost my entire all.

I would not say this to the brethren, but I have been appealed to for aid for God's poor, and I cannot give it. I shall be hard run to live myself and family. I had hoped that this year I could give considerable to God's poor and much of my time to the preaching of the Word, gratuitously; but illness and loss upon loss have disheartened these glorious hopes and resolves. I cannot, under the circumstances, give anything. If I can live, it will be all I can do. I cannot even afford to pay for P. O. order for the RESTITUTION. I enclose the $2 and run the risk of its loss. Please receipt in the RESTITUTION as soon as may be.

I am now every First-day-night delivering a series of lectures against Roman Catholicism, and upon the Reformation, and the need of a still further reformation up to the Divine Word. The Christian Church here kindly offer me their fine brick house.

ALFRED MALONE.

Turkish Superstitions.

It is an old belief among the Turks that they are to lose Constantinople and there are not wanting some who, think that their power in Europe will pass away with the present sultan. A rival to Dr. Cumming has appeared in the person of a venerable gentleman at Beyrout who fixes the duration of the empire at four years. A Maronite from Beyrout, sayes that the man's prophecies have had a wonderful effect upon the Mussulmans of Syria. He foretold the fall of Abdul Aziz several weeks previous to that event, and is sure that his words will prove equally true with regard to Murad. The seer is said to obtain his knowledge of the future, like Dr. Cumming, from the book of St. John.

Evolution.

Principal Dawson's article on "Prof. Huxley in New York," in the *International Review* for January, 1877, contains the following upon the rise and fall of the theory of Evolution:

"Without evolution, or some similar hypothesis there will remain in nature, and especially with reference to the origin of species a residum of facts unexplained, and apparently inexplicable by science. This cannot be endured in an age which has learned to believe that it can explain everything. In default of actual knowledge, it is necessary by some sweeping hypothesis to cover up our ignorance. The whole march of science is strewn with the wrecks of such hypotheses' devised in every age by ingenious men, to serve as a substitute for actual knowledge, and to spare themselves the labor of arduous investigation; satisfying one generation with a comfortable form of words, ready to be cast off by the next.

"Evolution will have its day, and then men will wonder how they could have believed it. When it shall be discovered, as assuredly it will, that the world involves causes and agencies vastly more complex than this simple theory suggests, our successors in the arena of science will point to it as a warning against the prevailing error of specialists enthusiasts, who ever tend, like quacks in medicine, to refer all effects to the same cause and to cure all evils by one specific. Our time is too much one of rash and daring speculation as distinguished from the slow and laborious search for truth. But when the reaction comes, the scientific men of the future, as they slowly dig the trenches with which they hope to gain the citadel of truth, will not refuse to give true credit to the bold adventurers who in vain attempted to storm it with a rush. Nor will they fail to admit that they did good service in cutting down many of the old prejudices and false impressions that have blocked the path of free investigation of nature."—*N. Y. Observer*

On the first Sunday in the year, Rev. Dr. Cumming of the Scotch Church, London, preached a sermon on "England the Turkish of Prophecy." He said that from whatever quarter they looked on Europe there were the elements to be seen of an earthquake that would shake nations to their very depths. Whilst other countries would be smitten, England would be spared. She was a chosen nation of God, and had a grand and prosperous future before her. In any forthcoming conflict this nation might be chastened, but it would be for her purification. She would keenly feel the rude blasts of the tempest; but so long as she remained a God-fearing nation she had nothing to fear. England was the Tarshish of prophecy mentioned in Ezekiel, said by the prophet to be a land of promise charged with a great mission, viz., the restoration of the Jews. It was destined to be prosperous and powerful unto the end of time.

A congregation of Roman Catholics in Rome, N. Y., has gone over in a body to the Protestant Episcopal church. The members are Germans, and the movement grew out of a quarrel with their priest.

DIED.

MOORE.—January 3, 1877, Sister Ann E. wife of Jesse H. Moore, aged twenty-seven years, eleven months and fifteen days.

Her disease was consumption. She was a worthy member of the church at Argos, Indiana. Funeral services were conducted by Brother H. V. Reed.

Asleep in Jesus, blessed sleep,
From which none ever wakes to weep.

SONGER.—January 11, 1877, of Pneumonia, after a painful illness of six days, Brother Lewis Songer, of Vermillion county, Illinois, aged about sixty-five years.

When Bro. Songer first heard the Word of Truth obtained by Bro. W. S. Knight, some twenty year ago —in Warren county, Indiana—*he rejoiced his heart*, and he searched the Scriptures daily to see if these things were so—and in so doing he found that man is mortal, and no probation for immortality and eternal life, and that "all the wicked will God destroy;" that Christ is to sit upon the throne of his father David, and that this earth is to be renewed state to be the eternal abode of the saints. When he became convinced of these great truths, he was not ashamed to urge the same upon his neighbors, several of whom were brought in a knowledge of the truth through his instrumentality. His beloved companion, a most estimable sister, embraced the truth about the same time that he did, and was immersed, with several others, in the waters of the Redwood, near Elder Shankland. In the decline, and she still remains a consistent member of the church, residing at Peach Grove, Warren county, Indiana. But our brother has fallen under the power of death, where he will remain until the trump of God shall sound to wake all those who sleep in Jesus. May grace from above be given to their surviving children, and may they be led to know the Lord and obey his commandments, is the prayer of the writer. W. SANDERS.

ANNOUNCEMENTS.

The second quarterly conference of the Church of God in Iowa will be held in connection with the Christian Union Conference, at Belle Plain, Benton county, Iowa commencing on Thursday Evening, February 22, 1877, and holding over Sunday. All are cordially invited to attend.

By order of the committee.

The second quarterly conference of the Church of God in Northern Illinois and Southern Wisconsin will convene at Lanark, Illinois. A cordial invite is extended. Brothers J. M. Stephenson will be there.

The first quarterly conference and annual business meeting, in Edwards, Peoria county, will be held in connection with Knoxville, Saturday, February 24th, at 10 o'clock a. m., and to continue over Sunday, at 10 a. m. No one fail to be there.

G. W. STANTON, Pastor.

LETTER RECEIPTS.

Letters from the following persons have been received, found to be correct, and the business attended to.

SUBSCRIPTIONS.

Two Dollars.

Mrs Andrew Morgan, Mrs Mary A Fenwick, Eld-r D Owen, George F Williams, Gustave R Carleton, H Taylor, V F Hunt, Joseph Sandiford, L H Brooks, Lyman Booth, Andrew J Fox, Anson, E Anker, Wm Hebbleuse, W Collins, J G Winchester, R R Neal, J Williams, Mary A Stark Barker, Ebenezer Sayre, A C Miner, J C Kilmer, William Bradshaw, B M Titchener, H Hyer, A Malone, R S Cunningham, C Ballybuck, William G Rothe, G W Lovely, Thomas Peyton, Mrs J F Richmond, C E Felch, E A Colver, Uncle B Mallet, B F Taylor, Lizzie D Carey, William Roberts, Miss M Holbrook, Rachel Elton, Mrs A Perrapille, Mrs Priscilla Hopkins, Perry Parris, E A Harding, T W Bedford, S Warner, Peter Grant, Leonard Lewis, W J Church, Richard Wray, B F Spencer, Richard Wray, B F Spencer, Richard Wray, B F Spencer

A Few Words on "the Signs of the Times."

"Can ye not discern the signs of the times?" Matthew xvi. 3.

The Savior has foretold certain events to occur in the world, by which those who "look for him" are to know that "He is near, even at the doors." Matt. xxiv. 33. Campbell's version has "He" instead of "it" in this place. So also the margin of the common version. In the parallel reading, in Luke xvi. 28, 31, we are commanded to know that our "redemption draweth nigh," and also that "the kingdom of God is nigh at hand" when we see certain specified signs. By this collating process, which is one of the surest and plainest rules of interpretation, we perceive that the kingdom of God came not on the day of Pentecost, and that it will not come until the King himself comes, and the time arrives for the redemption of his waiting ones. O wondrous conjunction of wonders! O thrilling synchronism! How can any true Christian fail to be interested in the signs which indicate the nearness of these great events?

Ye star gazers that go into ecstasies over an approaching—transit of Venus, or some such thing, and journey into distant lands to get a better view of the phenomenon, "ye can discern the face of the sky, but can ye not discern the signs of the times?" "Ye geologists and zoologists that go groveling in the earth and babble so much cunningly devised nonsense about strata, and ages, and species, why do ye not turn your attention to real learning and discover what the Holy Scriptures say of the signs of the times?

The Lord overrules the rise and fall of human empires in such a way as to make them tend ultimately to the accomplishment of his great purposes concerning the world. He removeth kings, and setteth up kings. Dan. ii. 21; iv. 12. Psalm lxxvi. 10. Josephus about 1,600 years ago, used an unanswerable argument on this point when he wrote, "They appear to me widely to err from the truth, who declare that God hath no care of human affairs, for we should not see all things succeed according to the prophecies, if it happened that the world was governed by chance." And Bishop Newton, writing in the eighteenth century, says, "The prophecies of Scripture contain, as you see, the fate of the most considerable nations, and the substance of the most memorable transactions in the world from the earliest to the latest times. . . . They are only pretenders to learning and knowledge who are patrons of infidelity."

Let us now enquire of the "sure word of prophecy" (2 Peter i. 19), knowing that if we make any mistakes it is not the fault of the prophecy itself, but only of our interpretation. Although we may not be able to tell "the day and the hour," or the precise time of the Lord's coming, yet we may "know" that it is near when we behold certain predicted events occurring in the world. From a diligent study, holding, as it were, the prophecy in one hand and the history in the other, I conclude that the signs now visible, indicating the nearness of his coming are, 1st,

THE GRADUAL DECAY OF THE TURKISH EMPIRE.

I suppose this to be indicated in Rev. xvi. 12–16, under the symbolism of the drying up of "the great river Euphrates," which sign is immediately connected, under the same vial, with the coming of the Lord, and the gathering of "the kings of the earth and of the whole world" to Armageddon. I think we may safely say that the seven seals, seven trumpets and seven vials in the Apocalypse are divisions and subdivisions of time as distinctly marked in sacred chronology, as our years, months and weeks are in common chronology. Also that the seven seals (each embracing a series of prophetic events) are opened consecutively in their order, the seventh seal containing the seven trumpets. Then the seven trumpets are sounded in their order, the seventh trumpet containing the seven vials. Then the seven vials are poured out in their order, but the announcement of the advent, and hence the advent itself occurs under the latter part of the sixth vial, when the Lord and his risen saints unite in executing the seventh vial upon the world. How can we imagine that all the vials are to be poured after the advent, when we find the advent announcement only under the sixth? Hence five vials and a part of the sixth are evidently poured out before the advent. Then as the advent takes place under the sixth vial, so must also the resurrection, for these are twin events, as Paul has shown in 1 Thess. iv. 16, 17. It seems to me as unreasonable to suppose that all the seals, trumpets and vials are in the future, as to suppose that all the four metals and the four beasts of Daniel, ii. and vii. are yet in the future. As Daniel's prophecy commenced to be fulfilled about his own time, and runs on to the second advent, so I believe John's great prophecy commenced to be fulfilled about John's time and runs on to the advent. Indeed, I think the whole prophecy of John is an amplication of Daniel's fourth beast, ending in the advent and the setting up of the kingdom of God "under the whole heaven."

What, then, is meant by "the great river Euphrates?" A nation is frequently symbolized by some noted river in its vicinity. In very ancient times the Euphrates overflowing its banks represented the Assyrians, an ancient Euphratean power, issuing from its seat on that river to invade and overflow Palestine. "The Lord bringeth upon them the waters of the river, strong and many, even the king of Assyria and all his glory." Isa. viii. 7, 8. Thus the Assyrians were the ancient political Euphrates. From this precedent of interpretation we conclude that the Turks are the modern political Euphrates: and as an inundation from that river would signify the destructive expansion of some Euphratean power, so an evaporation of its waters would signify the contraction and final obliteration of that power, and that the tide invasion had been turned against it, precisely as in the case of the Turks. In the Apocalypse, "many waters" represent "peoples and multitudes, nations and tongues," Rev. xvii. 15. Thus the book is its own interpreter. Similar phraseology was used even by ancient secular writers; thus "Virgil, to express the submission of some of the eastern countries to the Roman arms, says that the waters of Euphrates now flowed more humbly and gently"—Euphrates bout jam molitor undis. Aen. 8. 726. On the allusion to Euphrates in Rev. ix. 13–15, the "Comprehensive Commentary" (which I shall hereafter abreviate to C. C.) says, "This is explained by the most approved interpreters, according to the emblematical style of the prophecy, to be a prediction that the Turks, or Ottomans, who had hitherto been restrained beyond the Euphrates, would be released from that restraint, and proceed to make conquests to the west of that river." Butler (Episcopalian) says, on Rev. xvi. 12–16, "That the Turkish power is here, as in the 6th chapter, intended by the river Euphrates, can scarce admit of doubt. That by its drying up is intended to be expressed the gradual and silent wasting away of its strength and territory, seems altogether in harmony with the character of the symbol. A mere glance at the contents of the chapters which contain the history of the Turkish Empire since A. D. 1820, will suffice to show how rapidly this prophecy is in the process of fulfillment." In addition to wasting and amputating wars, the body has been internally weakened by revolts, massacres, plagues, conflagrations, &c. Taking a merely dull and secular view of the facts, Alison, as an historian, testifies that "generally speaking, the country is retrograde, and exhibits the usual and well known features of decaying societies." There was an important connection between the literal Euphrates and the literal Babylon when its waters were withdrawn from their channel so that Cyrus (thought by Dr. Thomas to be typical of Christ. Eureka iii. 649), might have a way prepared for His entrance into the city. And wonderfully enough there seems to be a similar relationship between the politico-ecclesiastical Babylon. The Ottoman Empire is a politico-ecclesiastical) institution, and the system of nations in Europe, (mostly Roman and Greek Catholic), is also a politico-ecclesiastical system. "Elliott Abridged" says, that the Turks, since 1774, "have only been allowed to hold a political station through the sufferance of the great powers of Europe, in order that the balance of power, as it is termed, may be kept equal." It seems therefore that if this Euphrates were dried up and removed, the equilibrium or "balance of power" would be lost, and the way prepared, or the situation formed, for the nations composing Babylon to fall with a tremendous crash, at the appearing of Christ the Conquerer. Derby has lately, in the British Parliament, spoken of "the maintenance of the Ottoman Empire" as "the maintenance of a system which cannot be overthrown without general convulsion." And if we understand the prophecy, that "general convulsion" will result in the gathering of the nations on the fields of Armageddon.

2d. The growth and aggressions of Russia. Her growth is intimately connected with, and almost proportioned to the decrease of Turkey. In Ezekiel's 38th and 39th chapters, and in Daniel xi. 40–45, we read of a confederated host that will invade "the mountains of Israel" and the considerable number of Jews dwelling there in "the latter days," "the latter years," or "the time of the end." The following points in the two descriptions lead us to conclude that Ezekiel's "Gog" is the same as Daniel's "King of the north," 1st, in Eze. he appears "in the latter days;" in Dan. he appears "at the time of the end." 2d, in Eze. he comes out of his place "in the north parts;" in Dan. he is "the King of the north." Gog is said to mean King or Emperor. 3d. In Eze. he is a guard to "many people with him;" in Dan. he overflows "many countries." 4th. In Eze. he comes "against the mountains of Israel;" in Dan. he enters "the glorious land," and plants his tabernacles "in the glorious holy mountain." 5th. In Eze. he will be miraculously overthrown at the "presence" of the Lord (Eze. xxxviii. 20 &c.); in Dan. he "comes to his end" with none to help him, when Michael shall stand up for the deliverance of Israel. Cruden says that Michael is "one of the names of Christ Jesus," and that it means "who is like God." Now that the transaction described in Ez. and Dan. is a part of the great gathering of nations described in Rev. xvi. 14, is to be inferred, I think, from the fact that the advent appears in each of the three prophecies. In Eze. it is indicated by saying that fishes, fowls, beasts, creeping things, and all men that are on the face of the earth shall shake at the "presence" of the Lord. Then, when the land has been cleansed and Jerusalem established, "the name of the city from that day shall be 'the Lord is there.'" Eze. xxxviii. 20; and xlviii. 35. In Dan. it is indicated by telling us that the resurrection will then take place; for we have already proved the resurrection and the advent of Christ to be inseparable, Dan. xii. 1–3. And in Rev. xvi., under the sixth vial, and connected with the drying up of the Euphrates, it is plainly declared, "Behold I come as a thief, blessed is he that watcheth." And thus some of the fields are pointed out on which we may look for signs that indicate the coming of the Lord.

On this wonderfully plain prophecy of Ezekiel xxxviii., xxxix. the C. C. says, "If any part of the ancient prophecies allude more plainly than others to the latter days, it is this of Eze. concerning Gog and Magog. It has, undoubtedly, not received its completion, (Guide p. 104.) It is indisputable, that Ezekiel's prophecy relates to events previous to the Millennium; and John's to transactions subsequent to it. There is no doubt, after what Bochart and Michaelis say, that with Orientals Magog is Scythia. Theodoret (born A. D. 286) also says, Gog and Magog are the Scythian nations. It is credible that from the Rosh and Meshech nations dwelling about the Araxes, are descended the Russians and Muscovites. The Septuagint takes the word *Rosh*, commonly translated *chief*, for a proper name, thus: 'The prince of Rosh, Meshech and Tubal.' Eze. xxxviii. 2. Rosh taken as a proper name signifies those inhabitants of Scythia, from whence the Russians derive their name and original. It is better with the Septuagint to make it a proper name."

Watson's Theological Dictionary says, "We question not but *Rosh* or *Ros* signifies *Russia*. Bochart about A. D. 1640, contended that Russia was the nation meant by the term Ros; and this opinion is supported by the testimony of various Greek writers, who describe Ros as a Scythian nation bordering on the Northern Taurus." In the A. B. U. notes, by Conant, on Gen. x. 2, we find this testimony: "*Magog*, inhabitants of Caucasus and neighboring regions, the Western Scythians; mentioned in Eze. xxxviii. 2, as the people, or country, of Gog, "the prince of Rosh, Meshech and Tubal,' as properly translated. Rosh, according to the best authorities, is identical with Rus and Russian, and is the earliest trace of that powerful people. The obliteration of it by the authorized version, is one of the remarkable variations of our version from the meaning of the sacred text of the Old Testament." In Rosh, Gog and Magog, pronounce the o long, as in Job, not short as in Lot. As the nation of Israel is so named after one of their ancestors (Gen. 32, 28), so these other nations in this prophecy are called by their ancestral or family names. This made the prophecy intelligible to former generations as well as to us; which entirely modern phraseology would not have done. As in the ancient Rosh we trace the modern Russia, so in Meshech and Tubal we trace the modern Moscow, Muscovy and Tobolski. "Russia, the largest empire in the world, is equal to nearly one-sixth part of the land surface of the globe, or more than twice the extent of Europe. For a hundred years past, Russia has been constantly enlarging her limits and increasing her national importance and influence."—Mitchell's Geography, edition of 1870. And though already so vast, she is said to cherish continually and persistently the hope of extending her empire southward, which is the direct line of march indicated by Ezekiel, who says that this invader will come "out of the north parts" against Israel, and will come "as a cloud to cover the land." 1Eze. 38, 8, 9, 15, 16. In a document called "The political will of Peter the great," we find the following clause:—"We must keep steadily extending our frontiers northward along the Baltic and southward along the shores of the Black Sea. We must progress as much as possible in the direction of Constantinople and India. He who can once get possession of these points is the real ruler of the world. Europe can and must be subjugated." Its authenticity has been doubted, but the Edinburgh Review says, "independently however, of its authenticity, the will possesses great intrinsic interest, as embodying principles of action which have been notoriously followed out by Russia during the last hundred years, with such modifications as time and circumstances and the variations of the European equilibrium have rendered necessary." Landon, in "History of the Franco-Prussian war," says, (p. 351) "The author could see that it was the religion of Russia to go to the Mediterranean, when in Moscow in '67. 'We must have a front door. The back door frozen up seven months in the year, left us by Peter the great, is not enough. It is the manifest destiny of Russia to go to the Mediterranean,' said the Moscow *Gazette* in 1867.' The historian Alison says, "The whole Russians, from the emperor on the throne to the serf in the cottage, are inspired with the belief that their mission is to conquer the world. The physical circumstances of Russia are such as to justify, in a great degree these anticipations—Russia will evidently conquer Turkey, and plant her eagles on the dome of St. Sophia." He relates that the emperor Nicholas in speaking of Constantinople, said, "I know that I or my successors must have it; you might as well arrest a stream in its descent from a mountain, as the Russians in their advance to the Hellespont."—Vol. i. ch. viii. 14, 15, 34, 51. When the drying up of the Euphrates (or the decease of the Ottoman, "sick man," as he has been called in diplomatic circles) shall have come to such a crisis as to allow the northern Autocrat to capture Constantinople perhaps the Russian hordes will pause awhile in that celebrated capital to gather additional reinforcements from such allied or subjugated kingdoms of Western Europe as may be included in the invading armies mentioned by Ezekiel, as Gomer and Togarmah. "The descendants of Gomer spread themselves westward over nearly the whole continent of Europe. The descendants of Gomer are mentioned among the northern nations, which will accompany Gog in his conquests in the latter days. Togarmah or Togarmuth, inhabited the confines of Armenia and the Caucasian regions. Togarmah is mentioned with Gomer, Eze. 38, 6."—New Biblical Atlas, by Am. S. S. Union. 1855. These vassal kings and princes with "Persia, Ethiopia, and Lybia" in their train will be a vile host of the wicked rushing to their doom on the fatal field of "Armageddon," which being a name "in the Hebrew tongue," we believe to be a place in the Hebrew land. The New Biblical Atlas describes Armageddon as "a valley forming the great plain of Esdraelon" in Palestine. Of the plain the C. C. says, "The plain of Esdraelon, the Great Plain, or the Vale of Israel, we have already spoken of, as being of vast extent, and having on its northern side the abruptly rising Tabor. It has been the chosen place for encampment in every contest carried on in the country, from the days of Nabuchodonosor King of the Assyrians, in the history of whose war with Arphaxad it is mentioned as 'the great plain of Esdraelon' (Judith i. 8), until the disastrous march of Napoleon Bonaparte from Egypt into Syria. Jews, Gentiles, Saracens, Christians, Frenchmen, Egyptians, Persians, Druses, Turks, and Arabs, warriors out of every nation which is under heaven, have pitched their tents in the plain of Esdraelon, and have beheld the various banners of their nations wet with the dews of Tabor and of Hermon." When the "Prince of Rosh, Meshech and Tubal" shall thus come against the mountains of Israel, it seems that he will find many Jews colonized there, and in a somewhat flourishing condition, (Eze. 38, 8-14) and that he will also find himself confronted by some power called "The merchants of Tarshish with all the young lions thereof." This brings us to consider,

3. The British maneuvers in the East. What power is meant by Tarshish? If it is to contend with such a colossus as Gog, it must itself be a power of great capacity, and one whose interests will be so endangered by the movements of Gog, as to give it a pretext for going to war against such a formidable adversary; and on just that territory. At the time of writing this I do not see in the world any power answering so remarkably to these requirements, as the British Power. And the remark of Bonaparte that "had he taken Acre he would have changed the face of the world" (Alison iii., xxxiii. 7), shows what an important battle ground is Palestine, even from a merely human point of view. Acre is at the southwestern corner of Esdraelon. We may suppose that such a Goglan invasion of Palestine will cause England and all her allies to mass their forces in that neighborhood in order to defend India and the English route of communication to that highly prized possession. There was force in the saying of Disraeli that the British Empire is no longer European but Asiatic, so much has she at stake in Asia.' And as the British Empire is said to contain a population of 223,640,000 and not a territory on which the sun never sets, we may perceive that these two hostile forces will almost divide the old world between them in the latter-day crisis. Geographers are very much at a loss to define the whereabouts of Tarshish. It seems that anciently there were two countries of that name Eastern and Western, somewhat as now there are East and West Indies. At Eziongaber, a port on the Red Sea, Jehoshaphat built "ships to go to Tarshish." They came once in three years with "gold, silver, ivory, apes and peacocks,"—products of India. 2 Chron. ix, 21; xx. 36. And perhaps this was the Eastern Tarshish. The C. C. says that in 1 Kin. x, 22, "Tharshish must mean some place in the East Indies, or bordering on the Indian Ocean." We also find that from Joppa, now Jaffa, on the Mediterranean, Jonah embarked on "a ship going to Tarshish." And as we do not read so early as that of a Suez canal affording a water route to India, we suppose this is to point out a Western Tarshish, which sent to Tyre "silver, iron, tin and lead." In a table of estimates for 1854 we find England surpassing every other in the world in producing iron, tin and lead. Physical Geography, by Fitch, says, "The most productive tin mining region in the world is Cornwall, England. The Cornish mines have been worked from a very early period, the metal from which formed an article of traffic with the Phœnicians and Greeks before the time of our Savior." Tyre mentioned in Ezk. xxvii. 3, 12, was called "the queen of the Phœnician cities." Hence we suppose the merchants of Tarshish and all the young lions thereof, to indicate the military forces of England, as the old lion, and all her colonies as the young lions, assembled near the southern border of Palestine to there defend India by a decisive battle with Gog and his multitude. It is well known that the lion is the British national symbol; as the eagle is the American. And it is said that four lions are pictured on the coat of arms of those British merchants called "the East India Company." The ties binding England to India and which she will fight so fiercely to preserve, are not ties of religion or blood or contiguous territory, but of merchandize, traffic and wealth. The Mediterranean was anciently called "The Sea of Tarshish," and perhaps for this reason may give its prophetic name to that power which at the hastening crisis will dominate in that sea; and present indications (A. D. 1876), point to the British Power as likely to be, if not already, the dominant power in those waters. Owning the important fortress of Aden which may be called the eastern, and of Gibraltar the western door to the Mediterranean; besides owning Malta and a large interest in the Suez canal she will probably, as the drying up or dismembering process goes on in Turkey, find Egypt and Palestine under her protection as her share of the "sick man's" effects. Thus English merchant ships and naval squadrons may swarm in the Sea of Tarshish; and if, as usual, they take take their name from the waters which they navigate, these may perhaps be the identical ships of Tarshish which shall be first to bring the sons of Jacob from afar, their silver and their gold with them. Lately in official circles England has been called a Mediterranean power. This in ancient geography would mean a Tarshish power. Isa. lx. 9. Hence we view as a fourth sign: 4th, the brightening prospects of Jewish colonization in Palestine. It is a Jew (Disraeli) who lately bargained for, and a Jew (Rothschild) who loaned the money to pay for the shares and interest which England purchased in the Suez canal. And if Palestine should soon fall to England (temporarily), and her government and laws be extended over that now politically blighted land, what would be easier than for the Rothschilds (who are said to own the enormous sum of $3,400,000,000) to buy up vast tracts of Palestine at low figures and invite their brethren from all countries to colonize there, selling or leasing the land in many small farms to the new settler? And it is to be hoped that their sentiment of national patriotism would prevent them from charging more than a very small if any, advance on the wholesale rate. But whether the colonization shall be brought about in this or a different way, we know that it shall be brought about in some way, for the description in Eze. 38, 8–12, requires that at the Goglan invasion a considerable number of Israelites shall be dwelling there in a comparatively prosperous condition. We do not regard this precurrent colonization, however, as the great final gathering, but rather as the few large drops that precede the shower. In a Jewish book of daily prayers for the whole year, I find abundant recurrences of the following and similar words, indicating their faith and hope on the subject: "Let it be acceptable before thee, O Lord, our God! and the God of our fathers, that the holy temple may be speedily rebuilt in our days—and bring us in peace from the four corners of the earth, and lead us securely to our land—O gather our dispersed from among the nations, and assemble our outcasts, from the extremities of the earth, and conduct us unto Zion, thy city, with song, and unto Jerusalem, thy holy residence, with everlasting joy. And we will there, in thy presence, perform the offerings enjoined us." I humbly believe that these and several other great sign-events (as the condition of Papacy; and the vividly awakened expectation of the waiting virgins that "The Bridegroom" will soon appear); are all simultaneously and rapidly converging to the formation of that crisis in human affairs which will bring the Lord Jesus personally upon the scene of action. Yes, at some point in the progress of these events, we look for the personal coming of the Lord, the resurrection and immortalization of the righteous and their association with Him in the miraculous conquest of the world. (It is a dreadful thought that human beings should ever become so utterly wicked and impious as to make war with the Lamb! And yet this is what the vile and apostate kings of the earth and their armies will do; but the Lamb will overcome them. Rev. xvii. 14; xix. 19, 20. Perhaps these armies may even be attended and exhorted on by many white-cravated chaplains, each hired, like a Judas, to come with a band of soldiers against the Lord!) Rev. xvi. 15; ii. 26, 27; xix. 11–21; Psa. cxlix. 5–9. I think the order of events will be nearly thus: During the dissolution of Turkey, Russia captures Constantinople. Shortly after this capture, Russia invades Palestine. England with all her military strength mustered on the spot, protests and resists. The unwarlike Jews gathered in the land are overwhelmed and Jerusalem is captured. Christ, in power, and great glory is seen by His enemies and after miraculously destroying hosts of them in the region of Edom and Armageddon, He subdues the rest of the world and with His risen and glorified saints begins His personal reign. Time however, as it throws more light on the fulfilling prophecies may perhaps detect some inaccuracies in these views of the sign-events. All who would study this interesting subject, would do well to compare together those thrilling words contained in Rev. xv, 12–16; Eze. xxxviii; xxxix; Dan. xi. 40–45; xii. Zec. xiv; Joel iii; Isa. lxiii. 1–6; Dan. ii. 35, 44; vii. 9, 10 22, 27. We live in an age of rapid movements, and the advent crisis may be suddenly and quickly formed. It will be sure to take the great stupid, sleepy and wicked world entirely by surprise. I Thess. v. 3, 3. In connection with the events must also be studied the prophetic periods and times. Chronology and history combined may be called two eyes of prophetic interpretation, by which we plainly perceive its fulfillment. Our ardent prayer is "Come Lord Jesus." (O come and gladden thy saints into life and joy and bliss eternal.

WILEY JONES.

"To show how vividly, even to ordinary observation, these signs are coming into view I clip the following words from a regular newspaper of March 21, 1876. "It seems to be understood very generally among diplomatic circles in Europe that the long-foreseen collision between Russia and England in the East is (comparatively speaking) close at hand. Russia pushes steadily forward on her march of Empire Eastward, just as we do in the opposite direction, and for the same reasons; but she follows up her designs with a system and method unknown to us. This expansion includes India as the permanent basis of Russian supremacy in the Orient, and England, both by pride and necessity, is compelled to dispute the prize with her powerful rival."

The Portugese government has taken so great an interest in the labors of the eminent German geographer, Dr. Petermann, as to appropriate the sum of $100,000 for his use in exploring the interior of Africa, according to his plans.

Church of God
Abrahamic Faith
Hartford City, IN 47348

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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THE RESTITUTION adopts as its first and leading feature of all things which God hath spoken by the mouth of all his Holy Prophets since the world began." In this advocates as a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of Kings, and the immortalized saints as joint-heirs with Him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ; and many other kindred truths. It also advocates a hearty belief of the Gospel, repentance, and immersion as pre-requisites to the forgiveness of sins, and a holy life as essential for final salvation.

Communications.

Letter to Friends.

MRS. O. F. HALL.

What need have we of further proof that the earth is to be the future abiding place of Christ and his church? However, greater proof is abundant. Search the Scriptures.

When were these to occupy? Before or after death?

"The world is to be judged in righteousness by that man (Christ) whom he hath ordained. Whereof he hath given assurance unto all men, in that he hath raised him from the dead."

But this beautiful though sin-cursed world, must be returned to its Edenic beauty and purity; And though we may have been taught from infancy to believe that heaven is above, and that we are to fly there immediately at death, and though heathen fables teach such a heaven, yet the Scriptures do not, and they are the same, yesterday, to-day and forever.

"The purified must have a throne, a king, and his subjects, and what place more beautiful or more wonderfully wrought than earth with the curse removed, its rarest blossoms perpetual, its fruits perfected, with no law of decay or defect, its King righteous, its inhabitants immortalized and deathless?

However, take not our word; look to God's Word. Read Isa. xi. Christ is there promised as well as some of the work he is to do.

Jer. xxiii. 5: "Behold the days come, saith the Lord, that I will raise unto David a righteous branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth."

Ezek. xxv. 26: "In the overthrow of the throne of the last wicked prince of Israel."

To whom is it promised? He whose right it is. Has Christ (who is meant in the above) ever been promised a throne and a kingdom? Scripture answers. Luke xxxii. 33.

The Lord God shall give him the throne of his father David. Is not that the one overturned? How long shall he reign on this throne? Forever, and of his kingdom there shall be no end.

And David's throne was on the earth—so his kingdom is not to be above, See Dan. vii. 27.

Dan. ii. 44: "And in the days of these kings shall the God of heaven set up a kingdom, that shall never be destroyed, or given to other people, but shall stand forever."

Amos ix. 11: "I will raise up the tabernacle of David, which is fallen, and will build it as in days of old."

Acts xv. 16: "I will return, and will build again the tabernacle which is fallen down and I will set it up."

Rev. xi. 15: "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign forever and ever.

When shall Christ occupy his throne? Matt. xxv. 25: "When the Son of man shall come in his glory, then shall he sit upon the throne of his glory." See Mark viii. 38; Luke ix. 12.

How shall Christ come to reign? In a cloud, with power and great glory.

Is it not plain that earth is the future paradise of Christ and his chosen? that he is to occupy the throne of his father David, and reign forever? If not, then words have no meaning.

How are we to become heirs of the promise? By believing the promises, and being obedient to all the commands of God—not a part of them, but all.

Acts ii. 38: Repent and be baptized every one of you in the name of Jesus Christ."

Gal. iii. 27: "For as many of you as have been baptized into Christ have put on Christ. And if ye be Christ's, then are ye Abraham's seed and heirs according to the promises.

Is it essential that we believe the promises?

Gal. iii. 6: "Abraham believed them, and it was accounted to him for righteousness." Verse 9: "So then they which be of faith are blessed with faithful Abraham."

Did the apostles believe this doctrine? Hear Paul.

Acts ii. 4: "But this I confess unto thee, that after the way which ye call heresy, so worship I the God of my fathers, believing all things which are written in the law and the prophets." Read verse 5.

Acts xxvi. 1: "And when Agrippa stood before King Agrippa, he affirms: And now I stand and am judged for the hope of the promise made of God unto our fathers; unto which promise our twelve tribes instantly serving God day and night, hope to come, for which hope sake, King Agrippa, I am accused of the Jews."

Col. i. 23: "If ye continue in the faith and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven, whereof I, Paul, am made a minister."

When did the apostles expect their reward?

2 Tim. iv. 8: "Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at that day, and not to me only, but to all them who love his appearing."

"Looking for that blessed hope and the glorious appearing of the great God, and our Savior Jesus Christ."

"Let us hold fast the profession of our faith without wavering, for he is faithful that promised."

1 Peter v. 4: "And when the chief shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

1 Jno. iv. 2: "And now, little children, abide in him; that when he shall appear, we may not be ashamed before him at his coming."

Jno. iii. 2: "But we know that when he shall appear we shall be like him, for we shall see him as he is."

Acts ii. 39: "For the promise is unto you and your children, and all that are afar off, even as many as the Lord your God shall call."

Acts iii. 19: "Repent ye, therefore, and be converted, that your sins may be blotted out,"

Acts iii. 20: "And he shall send Jesus Christ which before was preached unto you."

Acts iii. 21: "Whom the heavens must receive until the times of the restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began."

Friends, shall we change this truth of God into a lie, and still go on believing the doctrines of men and brethren? We have endeavored to present a few passages concerning the great plan of salvation according to the light God has given us, and if they lead any of you to search the Scriptures we shall feel that it is not in vain; for if you search prayerfully, you will no longer be obliged to twist certain passages so out of the original as to lose all semblance of the Word of God. All will harmonize and blend in one grand whole. Doubts and difficulties will disappear.

There is but one doctrine, one plan of salvation, to all who will accept. One hope, one baptism. You will find that no Scripture is of private interpretation, nor can you study too much, or learn more than is meet for you.

We have not chosen these passages because we disbelieve or discard all the rest. Oh, no; we believe it in one grand whole, and all is plain when we do not pervert it, but everything in its own order. When we accept it as it is, and not spiritualize it into nothingness, we can see our way clear and no passage will trouble us.

You are at liberty to ask any questions you choose, and by the help of God I will reply. The grace of our Lord Jesus Christ be with you. May he give you hearts of understanding, and bless you with an abundant entrance into his everlasting kingdom.

Behold! to Obey is Better Than Sacrifice. This is the Love of God, That We Keep His Commandments.

The subject of obedience to God has been urged on my attention by hearing J. W. Dale, D. D., Clifton Springs, N. Y., and reading his first two volumes on baptism. It is transcendently pretentious and pre-eminently adapted to deceive if it were possible, the very elect. Mat. xxiv. 24.

Brevity being imperative, I state some primary truth, to embody the principle, on which it is safe to proceed in my response. *God*, the grandest word in language, has been by men mis-used to denote a vast variety of objects in earth and heaven. Hence, Dr. Dale might give material for three times your volumes; against all determinate use of the divine name and yet, like the apparent obstacle of the twelve barrels of water on Elijah's altar, they would only confirm the supremacy, presence and power of God! The God over all—when the test comes!

So of circumcision, priesthood, altar, sacrifice, Sabbath and king in Israel. These terms have been mis-used through over three thousand years, while yet they hold their authorized usage to all who believe and know the truth pertaining to redemption from sin and death, and him that had the power of death. Heb. ii. 14

They pre-figured the offices and work of the Redeemer, but were worthless when used out of their very order, or aside from that shadow of good things to come. Since Christ has come there is a change also in the law and ordinances. Heb. vii. 12–22; x. 8–38; Mat. iii. 1–16; xx. 20–30; xxviii. 19,20.

The Lord's supper, (so named this once) shows his death—*till he come.* 1 Cor. xi. 26. Baptise and *baptism* embrace more than a reference to his atoning sacrifice and burial, in that it embodies the most distinct promise to the obedient of a part in his *resurrection.* Rom. vi. 3–5; Col. ii. 12; iii 1; 1 Pet. iii. 20–21.

John's ministry—the beginning of the gospel—was the *baptism* of repentance for the remission of sins! John the baptist—John the baptiser—occurs fourteen times, water twenty times, and the varied forms of the word *baptize*, over one hundred times, all concurrent terms. Then we note the authority of God in John's baptising, the example of Jesus, the Messiah himself, and his commission to go and preach, *baptizing* them (who believe—not others). They were baptized in the river Jordan—in the water—water being named over twenty time, as that in which they were *baptized!* Nay more, "Ye were buried with him by baptism—planted together in the likeness of his death—wherein also, ye are *risen* with Him, through the faith of the operation of God, who raised *Him from the dead.*"

Again, ye have obeyed *from the heart*, that *form* (type) of doctrine which was delivered you—(whereto ye were delivered, margin).

To close and crown this brief, I note that the Holy Spirit is administered by Christ, which qualifies its recipients for being baptized in *water*, after the example of their Lord. Acts ii. 1–43; x. 47–48.

In contrast, Dr. Dale emphasizes "sprinkling." This word occurs twice Heb. xii. 24; 1 Pet. i. 2, and four times, Heb. ix 13–21; x. 22. He spoke in favor of "sprinkling," and so writes.

But mark! This word is *rantizo*,—another word; derived from another age; another priesthood and another law, that regulated the worship of Israel. It may suffice to ask, Do you, doctor, keep the law? Are you thus *fallen from grace?* Gal. v. 4–6.

The doctor's fulcrum for argument lies, not in the word of God, but in what he thinks the logical error or infirmity of the Baptists' reasoning. He quotes and answers them at great length, as if in confuting their misapprehension (as he takes it to be) he overturns all that stands in his way, and establishes his newly invented baptism and condition of ceremonial purification. Note *without the ceremony!!* except, like a dissolving view, it may be without *baptism!* without *water!* without being buried by *baptism!* without the form of doctrine!—or anything to justify a reference to *the resurrection!* If we could grant him his premises, we should say he has achieved far more than he dared even to dream of. For then, he would have subverted Peter and Paul, John and Jesus; and the most profound dispensational ordinance in the gospel of God. When I heard him, and further, when I read, I felt constrained to reflect on my standing, and that of all baptized penitents from the incipient gospel of John, the *Baptizer* till now, Mark i. 1–11. As I reflected I heard the word of God, of Jesus, and the holy Evangelists and apostles, rehearsing as it were, anew, the *One Baptism* in its honored place among the sevenfold unities, that comprehend the sum of truth, pertaining to God in Christ, achieving his revealed redemption of man and the world from sin and death. Gal. iv. 4–6.

No other ordinance has been so sanctioned—so enthroned. No other ordinance embodies so much of Jesus' resurrection and life, nor so much of promise to the obedient. No other contains the form of doctrine, or embraces the circuit of the gospel; that *Christ died for our sins*, according to the Scriptures; and that he was *buried* and that he was raised again the third day, according to the Scriptures. 1 Cor. xv. 1 4.

The doctrine determines the *form*, or the form the *doctrine. They conform to each other.*

Now doctor, give up your wayward books, and come back to your Bible! Build on the rock of ages, and leave the shifting vapors of human theory to the winds.

As you assume great boldness against those who fear the Lord and obey his command to "repent and be *baptized*, every one of you in the name of Jesus Christ, for the remission of sins," and I feel constrained to take your motto, vol. 20, and in the name of the coming Judge, *contradict still more boldly.* Did not Adam loose life and his Eden home by disobedience? Did not the nation of Israel loose their city sanctuary and law by disobedience? Did not Moses imperil his life by omitting to circumcise his son? Ex. iv. 24, 26. Did not the Pharisees reject the counsel of God against themselves, being not *baptized* of him (John)? Luke vii. 27, 30.

Did not Christ guard his truth, as by the cherubim and flaming sword, against all alterations? Rev. xxii. 18, 19.

Yes! yes indeed!

How, then, could you, a standard bearer for our Lord, presume to discard the word of God—the example and commission of Christ—the apostolic reference to water, death, burial and the resurrection in baptism? Why object to the words which the Holy Ghost teacheth, except to insert others by subtlety, which subvert them? Does not this look like the pride and presumption of that man of sin?

Is there no wrath to come, on those "who obey not the gospel?" Mat. iii. 7-12; Thess. i. 8-9; ii. 3, 8; Heb. iii; iv.

In noticing the more special positions taken by the doctor, I remark that whatever variety of definition may be claimed for the word *baptism*, there is no known metamorphosis to make it *rantism*, (sprinkling), nor to change believers unto non-believers, for its subjects! However varied the classic usage of the word baptize, it confers no authority or excuse for his sweeping conclusion that the word makes demand (of Christians) for a *condition*, and not a model *action*, (for that is the thing the Lord hath not spoken. Deut. xviii. 22. Some move or way of doing it, is essential, anyhow, even though it be to make the whole subject as he does, ridiculous!)

On Judaic baptism he says, "The word makes demand for a *condition* of ceremonial purity."—Vol. 2 p. 238.

Dear sir, did you never that every part of the temple worship was most precise, as to the *ceremony!* Nay more, think of the irreverence, the unbelief and postasy of heart, that presumes to ignore the spirit of truth, the water and the blood! (or water, buried *by baptism*, wherein ye are risen, etc.) Must the word and the ordinances of God, through both dispensations, ooze out at the little end o' this new and pretentious theory of an undefined *condition!* which looks a little like believers' *baptism*, as the "golden calf" of Aaron was like the God of Israel.

A catalogue of forty version, that I have just read, and near one hundred distinguished authorities (Prof. Stuart the doctor's own teacher, among them) give us immerse, dip into water, and the nearest equivalent, as the import of baptism! These are sustained by the voice from heaven, and thus it *becometh us;* (that is, Jesus and those in him) to fulfill all righteousness, Mat. iii. 14–17; buried, planted in the likeness of his death, wherein ye are risen with him, etc.

This is enough for me. Here I stand so far firm in faith as to acceptance at the judgment! Now for the Lord Jesus Christ's sake, and for the love of the spirit, I beseech you to abandon all outside Jesus' *us*—all who *wish to have it so*, (that a vague condition of ceremonial purity, is better than the example of your Lord) and learn to the joy of your heart, that God hath *magnified His word above all His name.* Psa. xviii. 3, 2; John xii. 48; Heb. iv. 12-13. Pardon my compelled brevity, and believe me.

Yours for truth and grace. Amen.

J. B. COX.

Exegetical.

Revelation.

The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John; who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things that are written therein; for the time is at hand. Rev. i. 1-3.

In the New Testament the Greek word Apocalypse occurs eighteen times. Its strict etymological signification, according to Schleusner, is "removing a veil," and the Latin word *revelatio*, from which the English word Revelation is derived, also literally means "throwing back a veil;" so that the term "unveiling" would be the nearest equivalent in our language by which to express the idea of the original in a single word.

We subjoin an extract from Dr. Cumming to show what is the subject matter of the grand symbolistic unveiling of this wonderful book:

"The words which are rendered in our version, 'the Revelation of Jesus Christ,' have been misapprehended. It does not mean the revelation made *by* Jesus Christ, but the revelation *of* Jesus Christ himself. In other words, it does not mean Christ the *revealer*, but Christ the *revealed*; a revelation or apocalypse, or portrait of Christ, which was communicated by Christ to John the seer, in Patmos. And that I am correct in this interpretation will be plain, I think, to your comprehension, from passages where the word occurs—and the word occurs very frequently in Scripture; but unhappily, in our admirable translation—justly the subject of almost universal eulogy—there is a change of rendering, though there be none in the original. For instance: in the First Epistle to the Corinthians i. 7, it is in our version—'So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ.' Now in the original it is 'waiting for the *apocalypsis* of our Lord Jesus Christ.' Again: In the Second Epistle to the Thessalonians, i. 7, you will find another rendering, but it is still the same original word; 'And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven.' It is, literally translated—'in the apocalypse of the Lord Jesus Christ *from* heaven.' Again: In 1 Pet. i. 7, 13, we meet the same word again differently translated. And here I may remark how great a pity it is that the same word should be the subject of a variety of translations. If it had been translated in one way throughout the New Testament, it would have made the beauty and the force of the meaning of the Spirit of God evolve more vividly. We read, in 1 Pet. i. 7,—'That it might be found unto praise, and honor, and glory, at the appearing of Jesus Christ.' In the original it is 'in the apocalypse,' in the revelation 'of Jesus Christ.' And in the thirteenth verse of the chapter—'Gird up the loins of your mind, be sober and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ.' Here again it is in the original—'in the apocalypse of Jesus Christ.' And in all these passages it means, not a disclosure, or revelation, or manifestation made by Christ, but made concerning, or of Christ. In other words, the title of this book is not Christ the revealer, but Christ the revealed; and this revelation of Christ, we are told, was also given by Christ to John his servant in the Isle of Patmos.

This book, then, is an inspired portrait of the Son of God; it is the full description of his personal glory, to which prophets and martyrs looked forward with waiting hope—an apocalypse so brilliant that the sight of the Jew was dazzled by its distant splendor, so that he could not see the intervening valleys of Gethsemane and Calvary, through which Christ had to pass, in order to emerge and inherit his predestined glory. Very beautifully, therefore, the book begins—'Behold he cometh with clouds, and every eye shall see him'; and very appropriately, this book closes—'Surely, I come quickly; Amen. Even so come, Lord Jesus.' It begins with the advent, and ends with it."

For the resplendent unveiling of the glorious Kingly majesty of our Lord Jesus Christ, the church has been waiting for 1800 years. A miniature revelation was given on the Mount of Transfiguration, but we now wait for the parting skies to reveal the Savior in the exceeding great and eternal weight of glory that will accompany the future apocalypse of the Son of God when he comes in his own glory, and in the glory of the Father, with all the holy angels. We wait to witness the inauguration of the King of kings and Lord of lords, on Mount Zion, to the empire of the world. We then expect a reformation of all the wrongs and abuses growing out of every form of human government. Come Lord Jesus, and come quickly. Amen.

EDITOR.

Sententious Paragraphs.

Observe, there are evil inclinations which may be conquered by avoiding the occasions which call them forth, and there are others which must be vanquished by resistance. But to perform either, we need not fly from the world, but from ourselves only.

Some one defines genius as that power which enables us to carry the feelings of childhood into after life.

Spare moments are the gold dust of time; and Young was writing a true as well as a striking line, when he taught that "Sands make the mountain, and moments make the year." Of all the portions of our life, spare moments are the most fruitful in good or evil. They are the gaps through which temptations find the easiest access to the garden of the soul.

The moving finger writes, and having writ,
Moves on; nor all thy piety, nor all thy wit,
Can lure it back to cancel half a line,
Nor all thy tears wipe out a word of it.

There is a thirty thousand dollar tomb in Greenwood. A stone mason made it. In the outskirts lies a pauper under a rosebush. God made it.—*Danbury News.*

The happiness of life consists, like the day, not in single flashes of light, but in continued mild serenity. The most beautiful period of the heart's existence is in this calm and equable light, even although it be only moonshine or twilight. Now the mind alone can obtain for us this heavenly cheerfulness and peace.

Alas! how many will recall their disregard to their parents who deserve aid! This will always bring down the just judgments of heaven, and we have never known a single child that neglected that duty or failed in filial affection to the authors of their being—that ever prospered permanently.

People will forgive a great man's faults far more readily than praise a small man's virtues.

It is much easier to think aright without doing it, than to do right without thinking aright. Just thoughts may fail of producing just deeds, although just deeds always beget just thoughts. For when the heart is pure and straight, there is hardly anything which can mislead the understanding in matters of immediate concernment; but the clearest understanding can do little in purifying an impure heart, or the strongest in straightening a crooked one.

THE RESTITUTION.

A. A. CRAVEN, Editor.

PLYMOUTH, INDIANA, MAR 14, 1877.

SICKNESS has delayed putting up and mailing our tracts. We have them transferred to the book and will try to send immediately. We are very limited for help.

WE will give communications a place as fast as we can. We have some very long articles on the Kingdom which survey nearly the same ground and are illustrated by employing nearly the same quotations. We want some living stirring articles on the present; something that goes home to practical duty in our lives and in our preparation for a soon coming judgment. The past is gone, the future is with God and we can only act in the present. Let us, in our differences, live and act as brethren and not fall out by the way.

WE have concluded to defer the articles on the Great Pyramid till week after next, in order to ascertain how many extra copies will be needed. We shall try to procure a cut illustrating the passages and galleries of the Interior. Several have sent in for more or less numbers in addition to the regular issue. We want to know how many will be required before we print, as we shall not print very many more than are actually subscribed for. That Pyramid was anciently one of the seven wonders of the world, and is much more so now, from its wonderful revelations. It is a history of the past, and a prophecy of the future. All that are wanted must be ordered before we print. To our subscribers they will go in the regular issue. Extras mailed at 5 cts. a copy.

Special Responsibilities.

"We will not have this man to reign over us," was the decision of the Jewish people, after the kingdom of God, and the Messiahship of Jesus of Nazareth had been fully proclaimed, and his claims to royalty fully demonstrated to them. They were quite willing that he should heal their sick, miraculously feed their hungry multitudes, by multiplying a few loaves and fishes to meet the wants of thousands, and perform any ministrations that would not interfere with their own views and teachings in regard to God's purposes respecting them as a nation. But to come into their synagogues and rent temple, and claim to be the Son of God, and heir of David's royal throne, was most intolerable to the Scribes, and Pharisees, and other high dignitaries of that nation, and they not only treated these claims with contempt, but gave themselves no rest till God's Messiah was nailed to the Roman cross. The result was that the kingdom of God was taken from this rebellious race, and transferred to a nation bringing forth its fruits. For rejecting God's covenanted King, that nation lost a glorious pre-eminence, their temple was burned, their worship obliterated, and they themselves were torn from the land of promise to become outcasts and a byword among all nations till Gentile times should be complete. John the Baptist preached the Kingdom of God and solemnly warned them of impending vengeance; Jesus himself preached the Kingdom, and wrought convincing miracles to prove his claim to its crown and throne till their determined obduracy wrung his Divine loving heart, and the Son of God wept in agony over the doomed city. As a crowning proof God raised him from the dead, and inspired apostles urged his claims and preached the Kingdom, but it availed not in convincing the nation, and wrath came upon the wicked rejecters to the uttermost. But God's dispensational ministry discharged its responsibility. They preached the King and the Kingdom, and condemnation was not upon them for the rejection of their message, but upon the rejecters themselves.

The great Christian organizations and denominations are very similarly circumstanced in this closing period of the gospel dispensation as were the Jews at the close of their national times. They are very willing to have Christ preached as a Sin-offering and a Savior; they are willing to hear about his exaltation at God's right hand; they are even willing to hear something about being with him after death when they can have this world no longer; but, O, the test question must come prominently before the world, and before the professed adherents of Christ at the close of Gentile times, and its acceptance or rejection become a test, as in the times just before Jerusalem's overthrow. "This gospel of the Kingdom shall be preached in all the world for a witness to all nations, and then shall the end come." To deliver this message of a soon coming kingdom and proclaim that Christ himself will very soon forcibly establish his claim to the sceptre of universal empire over all the world, is anything but glad tidings to the powers that be. And it is no less distasteful to the popular churches and the revered ministry of this boasted age of enlightenment and scientific progress. But it must be proclaimed, and on some instrumentality devolves the solemn responsibility of asserting the claims of the ascended Messiah to the dominion of the earth, and of unfolding all the particulars in relation to his kingdom as to its joint heirs, its metropolis, and its subject nationalities. Now, to be pointed and plain in this matter, the duty of preaching the kingdom of God devolves on us who have learned something of its nature and proximity, and we can not rid ourselves of the obligations we owe to God in this matter. It is true that it is, and always has been, a source of division. It has divided households, and it has divided larger associations. It was a fruitful source of discord and division in the days of the Savior himself, and he foretold that it would continue such to the very end. Alas, in our day the family, the church organization, and the larger combinations, are placed in direct antagonism by urging this troublesome theme. Still the duty of proclaiming the kingdom of God remains imperative.

If great revivalists can attract crowds, and cast out some of the demons of dishonesty and drunkenness, let them work; hinder them not; but we must preach the kingdom of God. If the membership in some denominations are striving for the higher life, let them work; to join them in this pursuit will never release us from our dispensational charge of heralding the soon coming Messiah, and the establishment of God's kingdom over the nations. In this time of tarrying on the part of the bridegroom, and of slumbering on the part of the virgins, the disposition is to conciliate rather than to declare God's truth, whether men will hear, or whether they will forbear.

The coming of our Lord Jesus Christ will soon be precipitated on this world. The long lines of consecutive prophecy as fulfilled in history proclaim, "The Lord is coming;" the arithmetic of the *wonderful numberer* (margin Dan. viii. 10) declares, "The Lord is coming." The signs of the times and the political changes that now startle the world, herald "The Lord is coming;" and monumental stones cry out, after a silence of four millenniums, "The Lord is coming." That coming is to establish a kingdom; and that coming, and that kingdom you and I must proclaim at our peril. It must be heralded at the expense, if need be, of dividing families, churches, or larger associations. Christ and his kingdom first, and all these, if we can have them afterward. Dear brethren, we shall preach but a few sermons more; we shall issue, in our sacrifices, but a few RESTITUTIONS more; the church is doing its last work, a crown of glory is at stake, and Christ is at the door. Let us be true to him, for it is too late to fix up for this world. May we be found of him in peace, without spot and blameless.

The Cheerful Giver.

God is a cheerful giver: "He giveth us richly all things richly to enjoy."

He freely gave his only begotten Son that whosoever believeth on him should not perish but have everlasting life. This is the unspeakable gift.

All creation, from the tiny insect and flower to the highest form of created things, all say that God is a cheerful giver. The great variety of fruits and flowers and perfumes all declare this truth.

But to be loved by God when we can give so little—what a privilege! It is a pleasant thing to be loved by the great and good of earth, but this is nought, compared with God's loving us when conscious of how unworthy we are of his love and care.

One of the factory hands in a Massachusetts factory came to a poor woman who had only sixty two cents of her earnings left to carry her and her two children through the week, saying to her that they were making up a purse for a poor woman. She gave twenty-five cents. The man afterwards came to her saying she was the poor woman they were collecting money for, and presented her with twenty-five dollars! How much like God's way of dealing with us! CHAS. BOARDMAN.

ST. PETERSBURG, March 9.—Prince Gortschakoff will soon hand over the direction of foreign affairs to the Privy Council. It is authoritatively stated that General Ignatieff, in conversation with foreign statesmen, will demonstrate that Russia aims not at the pursuing of a separate Eastern policy, but at obtaining declarations from the Powers that it is the Porte's duty to execute the conference programme, and unless the Porte fulfills that duty, any European Power will be at liberty to claim its fulfillment.

The New Heaven and Earth.

There can be no doubt but what the heaven and earth, sun, moon and stars are used as symbols to represent the emperors, kings, rulers and governments of earth; and their passing away the passing away of the present order of things. This I am sure was clearly shown in former articles. A few examples of this kind must suffice for our present purpose. I would refer the reader to Heb. xii. 26-28, as a striking example.

The apostle says, "But now he hath promised, saying, Yet once more I shake not the earth only, but heaven. And this word yet once more signifieth the removing of those things which are shaken, as of things that are made, that those things cannot be shaken may remain."

1. The things shaken are removed out of the way.

2. Heaven and earth shall be shaken.

3. The kingdoms of this world are removed out of the way that the kingdom of God, which cannot be removed, may remain as the immovable kingdom of God

Therefore (4) heaven and earth represent the kingdoms of the world in contrast with the kingdom of God.

This will not only be true at the end of this age, but also at the end of the next age. The old heaven and earth, or the great red dragon with seven heads, ten horns and a tail reaching the stars, will be restrained one thousand years; and then be loosed out of his prison, and having been reconstructed under the leadership of Gog and Magog, will invade the beloved city and the camp of the saints to battle; but no battle will be fought, for fire will come down from God out of heaven and devour them. Thus will literally pass away the last great organized rebellion against God, represented by heaven and earth. Having thus graphically described these grand events as they will transpire upon earth at the close of the future age, in the great transition period between the seventh millennium, and the millenniums beyond, he represents in panorama, the same grand events. He says, "And I saw a great white throne and him that sat on it, from whose face the earth and the heaven passed away; and there no place for them." Rev. xx. 1-11.

That the heaven and earth that pass away beyond the thousand years will not be the literal heaven and earth, is evident.

1. From the fact that subsequently, John sees the dead standing upon earth.

2. If the literal earth should pass away with it, but John sees, still further down the stream of time, the old sea, in whose cold depths the unnumbered dead have been deposited, rolling its entombed millions to the shore. He also sees the earth delivering up its buried and unburied dead in it.

The literal heaven and earth will not pass away, but the symbolic heaven and earth have and will pass away, as we shall soon prove.

That Paul's third heaven with which paradise was associated, and to which he was caught away in vision, and in whose blooming garden Christ promised to remember the penitent thief, will not be a three-storied heaven, rising one story above another—in whose lower story man resides, in whose second story the stars flash and in whose third story God and angels dwell. It will be the new order or arrangement, represented by the new heaven and earth. Peter divides off the history of man into three dispensations, with their three successive symbolic heavens and earths to represent them. He says, "For this they are willingly ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water; whereby the world that there was, being overflown with water perished." 2 Pe. iii. 5, 6. What perished? the heaven and earth? No; but the *kosmos*, or "world of ungodly men," according to the same apostle, ii. 5. But the apostle continues, "But the heavens and the earth, which are now, by the same word are in store, reserved unto fire against the day of judgment and perdition of ungodly men." vii.

1. The heaven and earth which are now, are placed in contrast with the heavens and earth which then were.

2. They are not reserved unto fire for their own destruction, but for the destruction of ungodly men.

Thus, their being melted, dissolved, and passing away, only represent the dissolution and passing away, 'mid the thunders and earthquakes of war, of the organized world, or governments of earth. But the apostle adds, "Nevertheless, we, according to his promise, look for new heavens and new earth, wherein dwelleth righteousness." v. 13.

Please note, (1) nevertheless, that is notwithstanding two worlds of ungodly men pass away, we look for a new heaven in contrast with two old ones; and a world of godly men in contrast with two worlds of ungodly men. And (2) we expect this new arrangement according to his promise.

At the time Peter used this language there was but one promise that God proposed to create a new heaven and a new earth, and that is recorded in Isaiah lxv. 17, 25.

The great God speaks, let all give attention. He says, "For behold, I create new heavens and a new earth " but be ye glad and rejoice forever in that which I create; for behold, I create Jerusalem a rejoicing and her people a joy." Ver. 17, 18. Thus God commences the grand work of creating the new heaven and earth, by restoring Jerusalem, the metropolis of his kingdom, and Jerusalem's people, the Israelites, or in other words, he commences the creation of the new heavens and earth, by restoring his kingdom and its metropolis; and as the glorious result, Jerusalem will rejoice and her people be glad forever. And not only so, but the great God says, "And I will rejoice in Jerusalem and joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying." Ver. 19.

Thus, clearly and unmistakably teaching that the passing away of the old heavens and earth, and the ushering in the new heavens and new earth are nothing more or less than the abolition of the old order, or *kosmos* of ungodly men, and the organization of a order, or *kosmos* in which righteousness shall prevail. In the introduction of this new order of things the revelator sees, first the new heaven and earth, and then the holy city, new Jerusalem, with the thrones and royalty within it; and the organized nations under this new constitution without, bringing the glory and honor of a conquered and loyal world to lay them at the feet of Messiah and his royal cabinet. And, as described in the language of God to the prophet, we read of the glory within this city new Jerusalem, in Revelations: "And God shall wipe away the tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away." Rev. xxi. 1 4.

But while all within this city are happy and immortal, without is mortality and probation, sin and death. While within the metropolitan city of the world is the long sought for panacea for all diseases, without are mortal men to be healed. While within is paradise restored, with the tree of life in the midst of that blooming garden of the Lord, without are mortals upon probation, who through obedience to the commandments of God, will have access to the tree of life, to eat and live forever as Adam would have been permitted to do, had he obeyed the commandments of his creator, instead of disobeying, and being driven from the garden, to prevent his eating and living forever. Please read Rev. xxii. 1; xiii. 14, 16.

Nothing is more clearly taught than that in the new heaven and earth, or the new arrangement represented by them, there will be mortality, probation, sinners and righteous men, mixed up. Thus, we read that the leaves of the tree of life is for the healing of the nations. And that there will be individual probation is evident from the fact that those who keep the commandments of God (whether mortal kings or subjects) pass through the gates into the city, leaving without wicked men, called dogs, sorcerers, whoremongers, murderers, idolaters, and whosoever loveth and maketh a lie. "Whosoever" means any body, king or subject.

If the foregoing does not involve individual obedience and disobedience, there is nothing in the Bible which can convey such an idea to the mind.

Of the same import is the Lord's description of the moral status of the world in the new heaven and earth dispensation, or under the same order or constitution. While righteousness shall overwhelmingly triumph over sin and unrighteousness, there will nevertheless be probation, sin, sinners and death. According to Zech. 14th, it will be a transition period between all past dispensations and all future dispensations.

The following is God's description of the moral and social status of the world after he shall have created the new heaven and earth, or world in which godly men shall be made to the ascendant, as ungodly men had been in the two former dispensations. He says, "There shall be no more from this time forward an untimely death, or an old man who hath not filled his days; for the elder shall be as a young man at a hundred years, but the sinner dying an hundred years old shall be accursed;" or as other translations render it, "shall be cursed with death." Thus teaching that none but sinners need die. "And they shall build houses and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build and another inhabit; they shall not plant and another eat; for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labor in vain nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them. And it shall come to pass, that before they call I will answer; and while they are yet speaking I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock; and dust shall be the serpents' meat. They shall not hurt or destroy in all my holy mountain, saith the Lord." Isa. lxv. 20-27.

1. The foregoing is God's description of the status morally, socially and physically of the new heaven and earth, or the new order of things represented by them.

2. He commences to create a new heaven and earth by restoring the kingdom of Israel, and his metropolis; or by establishing a righteous *kosmos* or kingdom, in contrast with two worlds of ungodly men.

3. In this new arrangement, or kingdom, though in subordination, and a comparatively small minority, sin, sinners and death will still linger upon earth for an least at *olam*, or age.

4. After the world is civilized, or taught of God, (Isa. ii. 1-3), and the means of health and life are available to all the inhabitants of earth, (Rev. xxii. 2; Eze. xlvii. 12; Rev. xxii. 14, 15), none but sinners will die, and then not a natural, but judicial death.

5. It seems to teach that each centennial will be a period of probation, when the righteous shall be rewarded with an eternal access, or title, to the tree of life, as Adam would have made sure by obedience, to eat of the tree of life and live forever; (Rev. xxii. 14; Gen. iii. 22), or if, 'mid the light, privilege, and glory of that new era, they shall continue incorrigible sinners they shall be executed. The last army will be composed of the last installment of this class of sinners—desperate because they will have resisted the powers of the world to come so long. Rev. xxii. 15; Heb. vi. 5, 6.

6. Mortal men all over the earth will pursue the laudable avocations of agriculture and horticulture. Isa. lxv. 21, 22; Micah iv. 3, 8; Isa. 21, 23.

7. Natural generations will continue though reft of the curse. Isa. lxv. 23.

8. It shall far exceed in glory and privilege all preceding ages, both in rich supplies for all their wants, such as health, prosperity, longevity, and permanent possessions of homes; also land, protection from all possible evils, life, liberty, pursuit of happiness, friends, friendship, good society, fruitful fields, and flowery garlands, vineyards, orchards and meadows, clad in bright array of living, green with perennial youth, beauty and health, drawn from the river and tree of life, flowing through and blooming in the Paradise of God.

9. Wolfs, lions, bullocks and serpents will be there, but dwell with docile kids and innocent lambs in peace and amity. J. M. S.

Have You Accepted Christ?

Have you accepted Christ? Not the Christ of tradition, not the Christ of opinion, but the Christ of the Bible? There is something more to be believed, than the fact that Jesus is the Christ. That he is the Christ is significant. It means that he is the annointed of God,—the one set apart by the consecrating oil, as the king of all the earth in the future ages of eternity. "This is the King of the Jews," the Prince, and Savior, and Redeemer. Prince now; King hereafter. We must accept him as such. We must search the Scriptures and believe all that the prophets have said concerning him.

It is Jesus in Genesis, Jesus in the Law, Jesus in the types, Jesus in the Psalms, Jesus in the prophets, Jesus all the way through,—the one great central orb in the plan of redemption. God has chosen him to work out that plan, and we, if we would be saved, must learn what that plan is. And when we have learned the plan we must become obedient to its requirements. We must hear the sayings and do them. The good works of the moralist will not ensure our salvation. The golden rule is not all that we must believe and practice. God winked at ignorance once, now he commands all men everywhere to repent. And when God commands we must obey. We may not say, we will do so much and leave the rest undone, —all that God requires is little enough. When we have done all we are still unprofitable servants. God has given us the Gospel as the power of God unto salvation. That Gospel has its foundation upon a certain little dead made to Abraham, which conveys to Christ a the seed of Abraham, and to those who through faith and obedience become heirs with him, the inheritance and rulership of the world. The crowns of which so much is sung and said mean something. They imply royalty with all its attendant honors in the world to come.

The obedient to "the word of faith" are sons and daughters of the Lord Almighty, men and women of a royal line,—the noblest that ever walked upon this sin cursed earth. Only one son of a king inherits the crown of his father; we are all to be of the first born ones through a resurrection from the dead, and are to be associated with Jesus in the rulership of the world. Do you believe it? Do you believe that Jesus is coming soon to establish a kingdom upon this earth? Are you praying "Thy kingdom come, thy will be done upon earth even as in heaven"? If you do not thus believe, if you do not thus pray, you have not accepted Christ.

The earth "hath God given to the children of men," "the earth abideth forever"—"we receive a kingdom that cannot be moved." "To whom swore he that they should not enter into his rest but to them that believed not? So we see that they could not enter in because of unbelief."

The gospel was preached unto them, but "the word preached did not profit, because not mixed with faith in them that heard." "The works were finished from the foundation of the world, but they to whom the Gospel was first preached, went not in because of unbelief."

Let professed Christians in these days take heed lest the same fate befall them for the same cause. What God says must be believed. The entering in, hinges upon the faith, and that faith must be the faith of the gospel.

We may not go about to establish our own righteousness, in our own way. The faith is as essential as the life. We cannot live the one, without having the other. We may choose the evil and die, or lay hold of the good and live. We can accept Christ as our Savior and Redeemer, and as earth's future king, and take his name legally upon us by being baptized into his death, and rising to newness of life; or, we can reject him and perish. Let us strive for the mastery lawfully, that we may be crowned in the day of the Lord Jesus.

S. ROXANA WINCE.

Heart-Power.

Heart-power is of all others the most beneficent. Physical energy subdues matter, but the soul triumphs by the force of its affections over the mightiest of obstacles. The heart of Christ is the seat and centre of his supremacy over so many millions of our race. He is not ranked as a genius, nor as an orator. He disdained the boasted charms of philosophy. Yet his speech distilled as the dew, and his words have an inexhaustible power, which neither dullness, nor ignorance, nor depravity, nor unbelief can resist. If we seek to find the reason of their power, we shall find it in that love which vitalizes all the truth they express. Here, then, lies the secret of Christian usefulness. Ministers of the gospel, Sabbath school teachers, parents, and all who desire to impart the gospel, must let it run through the fervid affections of the heart. Cold, intellectual instruction may have its way in the schools, and in those discussions which relate to general public affairs; but in the kingdom of Heaven the heart is master. They who put most of heart into their work have most success, and reap the largest satisfactions. This is a truth too often forgotten in these days, when so much stress is laid on methods.—*Christian at Work.*

One of the best things that we have ever heard of Carlyle is told by Miss Martineau, to the effect that he has always been troubled about his literary style and that he has never been pleased with anything he has written. And another good thing in regard to this distinguished man is vouched for as authentic. He happened, not long ago, to be where a number of so-called philosophers and scientific men were present and were airing their opinions. The theory of Evolution had been asserted with much confidence, and under the supposition that he was a sympathizer, and not at all fettered by religious scruples, he was challenged to deliver his opinion as to Darwinism. Gathering himself up and speaking in a tone that silenced laughter, Mr. Carlyle replied, "Gentlemen, you make man a little higher than the tadpoles. I hold with the prophet David—'Thou madest him a *little lower than the angels*.'"—*N. Y. Observer.*

Church of God
Abrahamic Faith
Hartford City, IN 47348

The Avenger.

Behold he comes from Edom,
With garments dyed in red;
With mighty power his saints to save,
And seize his sleeping dead.

Why art thou red in thy array,—
And all thy raiment stained?
Like him that in the wine press treads—
The mystery now explain.

The wine-press I have trod alone,
When there was none to save;—
Their blood shall all my raiment stain;
When my redeemed I free.

For vengeance now is in my heart,
Fury shall me sustain;
In anger I will tread them down
Never to rise again.

The year of my redeemed has come
When all shall be set free,
Who love the coming of the Lord,
And year of jubilee.

The mighty angel with his chain
The dragon then will seize;
And bind him fast, then shut him up
And his dark prison seal.

That he no more, with subtle art,
The nations may deceive;
Until one thousand years expire,
There can be no reprieve.

But when the thousand years are past,
His prison-house he leaves
And nations on the breadth of earth
Into revolt deceives.

Then Satan all the wicked host
Round Satan's city hinges—
Both Gog and Magog there arrayed
To fight the King of kings.

But when around the holy court
His numerous hosts are placed,
Then fire from God will them destroy
And end the wicked race.

HENRY GARDINER.

Correspondence.

Editor Restitution:—As I am about to change my place of residence, I will have to ask you to change my paper from Oregon, Holt county, Missouri, to White Cloud, Doniphan county, Kansas.

Now, brethren, as nothing gives me more pleasure than short reports from the different churches of the One Body, I will attempt a sketch of our own here. Brother Thomas E. Adams sowed the first seed here about eight or nine years ago, and under his zealous labors ten were called out and baptized by him, and many more much interested, when he moved away to Kansas. Myself and wife were among the number baptized by him, and our prayers have ever followed him, for the first light of the glorious gospel, as taught by him. Since that time Brother Orem, of Kansas, has preached many able and interesting discourses for us, and as a result, nine more were added to our little band, four of whom were baptized by him, and five by the writer. Others have labored some among us, for which they have our love and esteem. Brethren Adams and Orem have many warm friends here out side of the Body.

As a body of believers, we have lived in perfect unity,—never a division on any thing,—all led by the same spirit. All have had the same end in view, to-wit: The kingdom of God. But several have moved away now, and two have fallen asleep in Jesus, so to-night only eight of our number remain here, and in a few days we will be moved away. We, like the rest, have sold our little home here and bought in Kansas, to better our location, but it pains our heart to-night to part with those that we have learned to love so well. I have been trying to hold forth the Word of Life in my weak manner, and I must say I never saw the interest better than at the present time. Some, like King Aggrippa, almost persuaded to be Christians. Now, brethren, pray for us, that we may hold out faithful in our new home, as we will be alone, none of like faith nearer than the Wolf River congregation, which will be twelve or fourteen miles away; but by the help of the Lord we will do what we can, and perhaps some may be added after a while.

In conclusion, let me say that the RESTITUTION is a very welcome visitor. Its letter drawer is a feast to me, so many words of comfort from those I love. I hope all the brethren will take it that are able. It is second to but one thing with me, and that is my Bible. Well, I am getting down low on my paper, and perhaps I might trespass on good nature, so I will close. If the above is worthy a place in your valuable paper, publish it; if not, cast it to one side. My address will be White Cloud, Doniphan Co., Kan., after March 1st. Please announce it through the paper, and oblige

Your Brother in the Faith,
JOHN F. PIERSON.

Oregon, Holt Co., Mo., Feb. 22, 1877.

To the Friends and Brethren in Christ:—We arrived here safely last Saturday morning, wife much fatigued; but now, after a few days rest, is feeling comfortable, full of hope and good cheer. The atmosphere is splendid. The people manifest all kindness toward us. Will give a letter descriptive of matters ere long. Love to all.

D. T. HALSTEAD.

Reynolds, Mist., March 9, 1877.

Something About What We Want.

What is really the great necessity of every human heart? I answer, intense, tenacious attachment to Jesus Christ. How blessed is that great love in itself and for what it implies,—what it secures! We may be attracted to earthly objects, but how happy are they who are attracted to the Savior! If we know we love him, how hard it is to be really unhappy; nay, how impossible! We may indeed be exceedingly sorry that we are not more nearly like him; but the consciousness of a great, personal and persistent attachment has in it the elements of a sweet and deep contentment. Amid all the conflicting views of truth, or discussions of the Bible orthodoxy of doctrines,—and a right understanding of the truth is very important indeed—amid all these variations of opinion, we do need exceedingly the spirit of the old martyrs, a spirit of undying friendship for Jesus. We ought to feel it to be an honor to die for him. We ought to feel an intense longing to live with him and for him. If we admire a statesman, a philosopher, a patriot, for his shining qualities, how much more should we love and admire the perfect man, who has become the noblest kinsman of every human being, especially the saints, who is the everlasting head of the race, and who is justly entitled to immortal honor! I have seen Washington's tomb, and heard the bell tolling in honor of the sleeping dust of the revered American, but how much more should every human being desire to exalt the Lord who is and ever will be the great representative man! We are easily impressed with the genius and power of a great master of men like Napoleon, but how incomparably more should we be moved by the exploits of the greatest of beings that ever walked the earth!

And again, our attachment to Christ should be clearly an attachment for Christ just as he is, and just as he is revealed to us,—not an imaginary and unreal being, but the Christ of the Bible. How many there are who proclaim or cherish a different, an imaginary, an unscriptural Christ, who is not the Christ of the Scriptures. How careful should every man be in this restless and carnal and inventive age, not to invent to himself a being with this holy name, who is really but a fiction, a travesty, an idol! How careful not to create or receive something unreal because untrue, who is moulded after the fashion of a mind not subject to the law of God! But let us receive the Savior revealed in the Word, and love, and cherish, follow and honor him.

How many there are who suffer from accumulated infirmities! They have to struggle with poverty. They may be afflicted with bodily disease. They may be for physical reasons, or from mental peculiarity or weakness, subject to dejection and despondency. They may have comparatively few genuine earthly friendships. They may suffer from neglect or abuse of others. They may suffer some malady of mind or body, engendered by their own misconduct in a recent or distant past. They may detect in themselves a hundred mistakes and a hundred frailties. They may be discouraged with conflicts, and sad with disappointments. And such persons need a friend, a true, strong and perfect friend. Such a one they have in Christ. They do not literally see him,—they take him by faith, and they have a deep conviction of his fitness for them. If Christ is eminently a friend that pities, why should he not be remembered, and preferred and relied on? Ah! what a world of sorrows is this! How many aching hearts and weary feet there are! And as Jesus has ached and been weary, so he can sympathize with the suffering. If there is one thing indestructible, and peculiar to Christ, it is his pity for the poor and weak and sick that lean upon him. This is a great mark of the true Christ of God. Suppose not more than one in ten is habitually a sufferer on earth, yet this marked and afflicted and suffering tenth for ever appeals to compassion, and forever calls for a deliverer. It is true, many suffer from their own folly or transgression, but a true compassion can pity even sinners—how much more those that are penitent or prayerful!

There is one great, unsatisfied, appealing want,—it is the personal presence and power of Christ on earth. Suppose we are entirely satisfied to have him stay away, when he intends to come, when he has promised to come, when his coming is an urgent necessity—what may we think, what must we think of our true state, of our mental harmony with God's word? Have we not lived long enough to feel keenly that we must have immortality in order to escape otherwise sometimes almost unbearable evils? What weakness of our present state—what physical and moral imperfection also! And is it not a fact which cannot be gainsaid, that it is in the very order of God himself, that we should look and long for the appearing of his Son? Suppose we have some theory of possible or certain safety and fruition without that coming! And that is just the fact with many thousands, aye, hundreds of thousands, who profess his name. But knowing as we do, that safety and felicity are absolutely inseparable from the appearing of Jesus, how can we rest content in our mortality, or in a fiction or fancy of inherent immaterial life? Life immaterial is a *double sense*,—for it is not only immaterial in the current theory of its nature, but it is actually and absolutely immaterial in the sense of having no value or existence at all.

O, the perpetual want is the restitution, the re-organization, the re-constitution of all things by the power of God. Until then, there will be mourning over all the earth. Until then, death will continue to do his dividing, desolating work. Until then, creation will always sigh and groan, because the Master and Restorer is absent. Theories and doctrines alone will never satisfy. We may have, intellectually, a perfect system, our doctrinal belief may be scriptural and faultless, but we must have power from on high to visit this poor groaning world—to lift off its heavy burdens, to take away sin, not only in promise and hope, but in fact and in completion, to destroy death not only in expectation and assurance, but in absolute achievment. Come, let us lay our aching heads by faith, at the feet of the strong Deliverer, and beseech him to come and undo the heavy burdens and let the oppressed go free. Let us kiss his feet in expression of our confidence, and let every kiss be both a thanksgiving and a prayer. The whole hope of the world is in that Messiah whose help we seek with kisses and prayers and tears. The very language of our conduct, the very meaning of our attitude, is precisely that of conviction that Christ has the power to save, and that his power is exceedingly needed—yes, repeat it with emphasis,—*exceedingly needed*. And never, never, never can suffering and enlightened humanity rest until he rises up to save,—never, never, never! Why do we not importune him, day and night, with fervent petitions to take pity on the miserable world and redeem it,—redeem it with an accomplished redemption, so that thistles and stings, fevers and poisons, pains and perils, mourning and crying and death may be forever gone? I confess I have my doubts of that contentment and complacency that has no room for cries to Christ to come, to make haste and come. At any rate there is an elect people who shall cry day and night, and the Son of Man will come and avenge them.

Think of the thousands of millions that have died by war and famine and pestilence, by fire and water, by accident and disease. O, the hungry soul what hosts it has swallowed up! And to say nothing of the past, what multitudes even now are devoured by wild beasts in the thick Asiatic jungles!

I say, it is a radical, revolutionary and mighty change the earth and race of man do need from a pitying and powerful God. What a time to praise God, when he shall lift up a gate on high and let down light and mercy and power like a flood to bless the nations! O, for the sight of those bars of light, with morning and heaven in them, sloping pillars of glory from God, reaching even to the earth and resting upon it! Then we can sing to some purpose. Now there is a minor vein in every hymn. The singing of immortals will be something worth while. All power for us, in heaven and on earth, is set and concentrated in Christ. He is the wisdom and power of God. He is life and glory. By him is everything, and without him is nothing.

Peace and good will to the readers of the RESTITUTION.

O. COLEGROVE.

Hear Ye Him.

On a certain occasion, Jesus said to Peter "follow me," but Peter, like many of the present day, hesitated until informed of what some other one was to do. We, as a race, are lost, alienated from God; but God in his mercy comes to us with a plan of salvation, and proposes to enter into covenant with us to make a contract with us as follows: If we will hear, understand and accept his plan, and faithfully live up to it during life, He, on his part, will, when Jesus comes, raise us up to life again and constitute us joint heirs with Jesus.

Now, our part of the contract is what we are interested in. We have God's word and oath that he will not fail on his part. Life here is so short that it requires all our time and effort, consequently we have no time to spare to enquire about how God is going to do his part. Just as soon as God's people begin to use their papers, meetings and individual time to investigate God's part of the contract, just so soon there is evidence of a falling away; besides, it is an insult to God and his Son Jesus. How about fair chance in the future or resurrection of wicked, all or part, and all the details as to how and when God will do his part. Don't the reproof that Jesus gave Peter come with force to us. (John xxi. 22. What is that to thee, follow thou me.)

Let us away with all these questions about how God will do his part, and honor him by giving him our confidence. Our Christadelphian friends have been all divided; their power for good nearly lost by the question of how will God raise the dead, and then redivided on the question of the mysterious nature of Christ; and these questions have been the main object of all their writings and meetings for the past few years.

It is all time lost, and worse than lost. Why should we stop to discuss the details of the nature of Jesus. He is the all sufficient preparer of God. If the bridge will carry us over safe, why care we about the exact kind of material it is made of. Is it not the fact that the real reason of want of success is that we, like our friends, are troubling ourselves about God's part of the covenant, and neglecting to a great extent our part. Let us all read over and over that conversation of Jesus with Peter. D. S. M.

Iowa Conference Report.

The second quarterly conference of the Church of God, in Iowa, and the south-eastern Advent Christian conference met at Belle Plaine, Iowa, on the 23d of February, at 10 o'clock a. m., organized for general business by electing Brother Thomas Hobb's, chairman, and John Fitz, secretary. The following preamble and resolution was offered, viz:

WHEREAS, We, as a people, met together in union conference at Belle Plaine, we ought to lament our present destitute condition as to evangelist labor; therefore,

Resolved, That the two conferences be, and they are requested to unite in sentiment and means for the purpose of putting an evangelist, all, or a part of the time in the field.

This resolution was unanimously adopted. On motion, the chair appointed Brothers Myers, Pitsor and Hale, to arrange further business for this conference, and Rustin, Hobb's and Fitz, on devotional exercises; after which we took a recess until half past two.

At 2:30 o'clock minutes of previous meeting were read and approved. Committee on business report;

1. That a committee be selected to draft constitution and by-laws. Report adopted, and Brethren Myers, C. Rustin and Meredith, appointed.

2. A committee to prepare an address to the brethren of like precious faith throughout the state, and publish the same report, adopted; and Brother Myers and Pitsor appointed, and committee discharged.

On motion to elect a permanent board, Brother Charles Huston, of Ladora, was elected president; Brother Levi Marsh, of Irving, vice president, and John Fitz, of Irving, secretary. The following resolution was then adopted:

Resolved, That the two conferences in their local meetings, be requested to take steps looking in the direction of emerging into union conference, and that thereafter, said conference be the only one held for the transaction of business.

We then adjourned until 10 o'clock next day. Social meeting, with lively interest, at 6 o'clock, and at 7 o'clock Brother Pitsor preached.

At 10 o'clock Saturday, we met for local business of the Church of God; the chairman being absent, Brother Levi Marsh was called to the chair. Minutes of first quarterly meeting were read, and the resolution in regard to finance taken up. The brethren of the south-east Advent Christian conference were invited, and took part in the discussion of this subject. After fully discussing this subject, it was concluded to take no further action on this measure. In view of the prospect of a union movement in the evangelist work, the meeting then adjourned without transacting any other business.

At 1 o'clock the South-east Advent Christian conference convened for local business, our brethren being invited, took part in their deliberations. At this meeting a resolution was adopted favoring the union movement.

At 6 o'clock we met for social exercises and prayer, and a lively meeting was enjoyed, showing the brethren to be alive in the glorious hope. At the close of this meeting, Brother Chandler, sr., preached on the Christian hope and its foundation on promises. He had a large audience, and by his ability and pointedness we think made this hope appear plain to every intelligent mind present.

At 9 o'clock, Sunday, the Advent Christian conference met for local business, and in the session passed a resolution recommending to the union conference for adoption the advalorum system of raising funds.

At 11 o'clock Brother Myers from an expression, "at the first," found in Acts xv. 14. preached, showing that the law has passed away by limitation at the death of Christ, and that the new covenant pertained to the house of Judah and Israel, and of necessity was yet future, after which he showed that of necessity we must fall back on the covenants of promise, with the additional revelations of the gospel, and that "at the first" then, as here used, refers to the gospel method of receiving the spirit of adoption, (viz, faith, repentance and baptism), and becoming heirs of God and joint heirs with Christ. This being necessary after the covenant of circumcision, avails nothing.

At 2 o'clock we met for union conference business, minutes of previous meeting read and approved, report of committee on constitution and by laws received, committee discharged constitution was passed upon by articles and unanimously adopted, which reads as follows:

1. The union conference, composed of the South-East Advent Christian conference and the conference of the Church of God, shall have a board of officers, consisting of a president, vice-president, secretary, treasurer and general solicitor.

2. The first four officers above named shall be selected annually, by the conference, and the last one appointed by the four elected, who may not as Evangelists, if they see fit to so direct.

3. In addition to the regular duties of these officers respectively it shall be, and is made their duty, to act as, and do the work of a financial and evangelical committee; solicit and receive subscriptions and donations for evangelical and other purposes, to employ and direct evangelical labors, and to pay for the same out of the treasury of said conference.

4. The ratio of representation in this conference, shall be one delegate to every ten members or fractional part thereof.

5. The deliberations of this conference shall be conducted in accordance to general rules and usages governing such bodies.

6. This conference may, or shall convene for business semi-annually, at such place and time as the board may direct.

7. These articles or by-laws shall be subject to change, amendment and additions, according to the will of the body.

Brother Thomas Hollis, of Belle Plaine, was chosen treasurer, to fill up the board. A resolution was then adopted, that we raise funds for Evangelist labor by the advalorum system, at the rate of three mills on the dollar of our valuation, to be paid in quarterly installments, and forwarded to the board by each church composing this conference.

Resolved, That in addition to the advalorum Evangelization fund, that every member in the congregations composing this conference, be, and they are requested to give, as a poll tax or membership tax, the sum of twenty-five cents quarterly, for Evangelical purposes.

On motion, we then adjourned, to meet in August with the general union conference.

In the evening Dr. Chandler preached, his subject being the first and second Adam.

Thus ended our meetings, which will be held in memory by most, if not all of those present, on account of the brotherly feeling and concert of action of all in attendance. One young man acknowledged Christ during the meeting, and the Lord willing, will go forward in baptism next Sunday.

We ask pardon for occupying so much of your valuable space with this report, but hope it will be of interest to all of our Iowa brethren, and influence others to move in the same direction, that the Lord's people may be one. JOHN FRITZ, Sec.

Positively the Oldest.

It is reported that the oldest living person is Esther Groom, colored, of Caldwell county, Ky. She is one hundred and twenty years old. She is helpless, and can scarcely talk intelligibly, and though her mind is fair, her memory cannot be relied upon. She lives with her youngest son, who is himself between eighty and ninety years of age.

JOHN SCARCE.

Our Savior made it a subject of accusation against the men of his generation that they *did* not observe the signs of the times. They professed to know what the weather would be, the most uncertain of all natural events, and yet their eyes were closed to those wonderful indications of providence by which God was pointing out to the nations the advent of his Son.—*Sel.*

Eastern Items.

BERLIN, March 6.—The *National Gazette* publishes what it claims is an authentic communication, derived from an intimate friend of General Ignatieff in the course of which it is said that the prevalent opinion in St. Petersburg is that Turkey, despairing of obtaining an alliance against Russia, will consent to the concessions which are demanded. Russia will, if possible, avoid war; but if it is unavoidable, will prosecute it with the utmost energy, and hopes the other Powers will observe friendly neutrality.

BERLIN, March 7.—Gen. Ignatieff, throughout his stay here, has, in conversation with diplomatists, held out strong hopes of a peaceable solution, and intimated the willingness of Russia to disarm as soon as a means of escape has been found out of the present dilemma. His principal secretary, Prince Tzerteleff, has, in private conversation, said that war is inevitable, and that the object of his chief's mission is to obtain for Russia authority from the powers to intervene in Turkey. Russia, says Prince Tzerteleff, is still continuing her preparations for war. The theatre of war will be circumscribed and localized. Parts have been allotted to the States surrounding Turkey who are to join in the fight as the allies of Russia. The Prince is reported to have said that the proposal of a term of grace to be granted to the Porte is wholly inadmissible. The position of the Christians in Turkey is too precarious for Russia to trust them to the mercy of the Porte, even for a short time. There is a gradual dissolution in progress in Turkey, but Russia cannot wait for that. Peace with Servia was intended to satisfy Austria. The Slavs in Turkey aspire to no new political privileges, to no revolution in the organization of the State, but they claim and will not be denied security for their wives and families. The Prince said: "It is impossible to understand the suspicion entertained in England. Russia has abandoned her intention of carrying on the war in Asia. She has made sure of the support of Greece and Roumania; Greece will assist by organizing fresh insurrections, and Roumania is bound to take part openly with Russia.

The Russian Telegraphic Agency declares that the responsibility for war, in case it should break out between Turkey and Russia, would rest with the British Cabinet, whose contradictions, defiance and tenacity would have precipitated it. Russia remains firm and moderate, relying on 500,000 soldiers concentrated on the Southern frontier. Her sole aim is a well-guaranteed amelioration of the fate of the Turkish Christians, and this object must be attained. Russia will discuss with calmness and good will all combinations which may appear calculated to conduce to this end, having nothing contrary to the views of Europe, and the wishes of peace being unanimous, a pacific result may be hoped for.

MARRIED.

BOWERMAN—KEMPLEY—At Brooklyn, Ontario, Canada, February 3, 1877, by Elder L. C. Thomas, Mr. John B. Bowerman and Miss Louisa E. Kempley, daughter of Mr. John Kempley, late of Brooklyn, deceased.

ANNOUNCEMENTS.

If there are any brethren of the Abrahamic Faith in this part of Illinois who want the Word preached, they can address me at Brimfield, Peoria county, Ill.

J. R. FAIT.

Elder Patton will preach at the Hickory Grove School House, twelve miles south-west of Mt. Ayr, Ringgold county, Iowa, Saturday evening before the second Sunday in April.

At the Lott's Grove School House, Worth county, Missouri, the second Sunday in April, at 11 a. m. and 7 p. m. All are cordially invited.

JOHN SCARCE.

The undersigned, believing that all who really take the Bible as their rule of faith and practice should have a good understanding with one another, and work together, invite as many such as may, to assemble in conference at Galesburgh, Michigan, on Thursday, March 29, 1877, at 2 o'clock p. m., and continue in session over the following Sunday, to worship together, edify and exhort one another, and devise plans for gospel work. Please have all hobbies at home, or reserve them for the Bible class, and come to the name and spirit of the Lord. The church at Galesburgh has invited such a union conference.

A. M. SMITH, E. H. SCOTT,
A. N. SAYMOUR, O. H. L. CHOLLER.

The Church at Galesburgh, Mich., invite those who love the appearing of our Lord and Savior Jesus Christ to meet with them in union conference, Thursday, March 29, continuing over the following Sunday. Brethren, our hearts and homes are open to receive you. Come in the name of the Lord to do good and get good.

By order of the Church.

J. F. BARTON, Elder.

LETTER RECEIPTS.

Letters from the following persons have been received, found to be correct, and the business attended to:

SUBSCRIPTIONS.

Mrs M Woodworth	50	H B Ealy	1 50
J C Hamlin	1 50	W H Gelb	2 00
Mrs Ann Allen	1 50	C Townsend	1 00
Ed A Peters	50	Jane Baker	50
W Burge	2 00	M Saylor	2 00
Thos Watson	2 00	C A Saylor	2 00
J B Watson	2 00	W Arnold	50
J S Hatch	1 00	J D Reesner	1 00
J H Fait	2 00	Wm Hatlock	2 00
Mrs B F Shipley	50	Mrs Mabary	50
David Lewis	2 50	S Palmer	1 00
David Williams	2 00	Mrs Arnold	50
Carnahan & Co	2 00	J W Parker	1 10
Mrs V Pryor	1 50		

BOOKS AND TRACTS.

J H Fait	65	E R Vermillion	50
Mrs V Wolfe	90	Robert Hollis	60
Alex Williams	1 00	P Armstrong	50
John Doyle	2 10	George Allison	1 00
Mrs Bower	2 50	Estelle M Russell	1 00
D N Ames	1 00		

Mount Zion.

"Beautiful for situation, the joy of the whole earth, is Mount Zion on the sides of the north, the city of the Great King."—Psa. xlviii. 2

O, Holy Mountain of the Lord,
What wondrous things did seers record,
Of thee, in days of old—
But, we are drawing near the time
When every nation, every clime,
Thy glory shall behold!

When Jacob's King makes earth his home,
On Zion He will place his throne;
And rule with mighty power;
Then Gentile rulers must submit,
And bow adoring at his feet,
Or, perish in that hour.

The mountain of the House of God,
As taught through Prophets in his word,
Shall be established then;
And many people there shall go,
And nation's great and strong shall flow,
Unto Jerusalem.

"Come ye"—they to each other say,
"Let's go to Zion, there to pray,
And worship Israel's God;"
For "He will teach us of his ways,
And He will give us happy days;
And break the oppressors rod."

Jesus will judge the nations then,
And will destroy all cruel men,
And rule in righteousness;
They shall their swords to plowshares beat,
And spears to hooks for pruning make,
And peace, the nations bless.

"He'll rule the proud with iron rod,"
And tyrants who will not fear God,
Will perish in that day;
Judgment and justice, surely then,
Will be dealt out to every man,
When Jesus bears the sway.

Then nation's will not use the sword,
Under the reign of Jacob's Lord,
"They shall learn war no more;"
But quietly each man will sit
Under his vine—a blest retreat,
On Canaan's happy shore.

Then Israel, now scatter'd far,
Will follow Jacob's guiding star,
And no more captive roam,
With Judah long since driven out,
They'll turn their wand'ring steps about,
And hasten to their home.

"To thee, O tower, of Jacob's flock,"
The strong-hold, and eternal rock;
shall the dominion come;
O, hasten, Lord, that glorious day,
When Jesus Christ shall bear the sway,
And reign on David's throne.

ABBY A. PERRY.

Christian Conversion.—No. 8,

BY O. H. L. C.

"The righteousness which is of faith speaketh on this wise: . . . If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."—Rom. x. 6, 9.

Those who have read our previous numbers will appreciate our summary with but little argument and few texts.

I. *The Leading to Conversion.*

1. The word, read or heard.

2. The Holy Spirit, convincing of sin, and drawing toward Jesus.

3. The providences of God.

(a.) The example, advice, exhortations and prayers of Christians.

(b.) Other innumerable things that move to repentance.

II. *The Elements of Conversion.*

We will not embarrass the usual formula by seeking possible exceptions. We need a clear understanding of the ordinary process of conversion.

Its elements may be grouped into four classes. They intermingle more or less, and do not follow the same order and are not equally distinct in every person's experience.

First Element—*Faith.* This is,—

1. An understanding (not necessarily a comprehension) of certain facts.

2. A reception of those facts as something that essentially concerns our salvation from sin and its penalty.

3. Such a hearty reception of those facts as will purify the affections and reform the life.

Second Element—*Confession.*

1. Of those facts.

2. Of our sinful state and need and desire of salvation.

3. Of our decision to seek the Lord.

4. Chiefly, of Jesus as God's Son and our Savior.

Third Element—*Repentance.*

1. Godly sorrow for sin. 2 Cor. vii. 10.

2. A change of mind—opinions, purposes, affections.

3. Reformation of life.

Fourth Element—*Baptism.*

1. To obey the Lord's command.

2. To imitate his example and that of his apostles.

3. To express faith in his resurrection, and the consequent resurrection of believers at his second coming.

4. The burial of sin.

5. The rising to a new and holy life.

The essential facts to be understood and received by a hearty faith are—Jesus and his resurrection. See our text and Matt. x. 32; 1 Cor. xv. 1–4, and parables. Circumstances may make other facts connected with or growing out of these essential in individual cases. The Bible must be respected as the word of God. A person who heartily receives Jesus as his Savior will be interested to learn all he can of him in all his offices and relations. In reference to such fuller knowledge, *may* is better than *must*.

The New Testament regards Jesus more as a very dear friend than as a great ruler. His name was selected in heaven. God, who gave him to us, sent an angel along to tell us his heaven-appointed name. The name "Jesus" brings him very near to us. His sanctified human nature and his divine mission to save his people from their sins, are in it, and his helping piety. As his salvation is for "all," its basis needed to be very simple. All can get down, many can not get up very high. He is, too, Lord and Christ, and all that those names can express. His dignity and power offer to those whose capacity and taste so incline them, fields for limitless research and admiration. But as the Son of God and our Jesus, he comes lovingly to every holy heart.

III. *Proofs of Conversion.*

A matter of so much importance must admit of the clearest proof; and so this does.

1. To one's self. How shall a person know that he is converted? He can know by examining himself. 2 Cor. xiii. 5.

(a.) He loves the brethren. 1 John ii. 10; iii. 14.

(b.) Loves God and keeps his commandments. 1 John ii. 3; v. 2.

(c.) Hears and keeps his word. 1 John ii. 5; John viii. 31, 32; v. 23, 24; Luke ix. 35; Heb. xi. 8; Rom. x. 17.

(d.) His commandments are not grievous. 1 John v. 3.

(e.) Walks as Jesus did. 1 John ii. 6.

(f.) Led by the Spirit. Rom. viii. 8, 14–16.

(g.) Has fruits of the Spirit. Gal. v. 16–18, 22–26.

(h.) Overcomes the world. 1 John v. 4, 5.

(i.) If the four steps in conversion, Faith, Confession, Repentance and Baptism, have been taken, they, with the above, ought to be satisfactory. There are, of course, many other proofs. These, perhaps, are the more obvious ones. Joy? Yes; through the whole process. Disobedience causes the "burden" some talk so much about.

2. How shall the world know it?

(a.) "If ye love one to another." John xiii. 35; 1 John iv. 20.

(b.) If you practice righteousness. 1 John iii. 10.

(c.) If you help the needy. 1 John iii. 17; Jas. i. 27.

(d.) If you bridle your tongue. Jas. i. 26.

3. Negatively. One may know he is not properly converted,—

(a.) If he hate his brother. 1 John ii. 11; iii. 15.

(b.) If he is a partisan, factious, carnal. 1 Cor. i 12; iii. 1–4.

(c.) If he prefer honor from men. John v. 44.

IV. *The Converted.*

1. They are, or should be, "all one in Christ Jesus," and are of one accord and one mind, being of the mind of Christ. "Same mind" is not same amount of knowledge. This would be impossible. Jesus was "meek and lowly in heart," or mind; so must we be.

2. They were members of the church, *i. e.*, members of Christ's body, as soon as baptized, and entitled to the fellowship of all Christians. They cannot make themselves any more members of the church by joining any or all religious parties. Such action will embarrass and divide, rather than help them. They are "set in order" for their proper business by the election of elders, deacons and other officers as servants, as they are needed.

3. They speak the truth in love.

4. They purify themselves. 1 John iii. 3.

5. They "look for," and "wait for," and "love" the second appearing of Christ. Heb. ix. 28; 1 Thess. i 10; 2 Tim. iv. 1, 8.

6. They are "the light of the world," "the salt of the earth."

7. According to their numbers, intelligence, and property, the church ought to be the most active and powerful body of people in any community. To be such, they must eschew divisions, and be one in sympathy and action, as Jesus prayed they might be. John xvii. 11, 20–23.

8. The things in which Christians agree are vastly more in number and importance than those about which they differ. Let them build up their unity on their arguments, and in cheerful charity allow the differences. The Holy Scriptures thoroughly furnish them unto all good works.

V. *Their Work.*

1. They are the body of Christ in this world—his instruments,—and should be as ready and unselfish in his service as the members of a man's body are in his.

2. In order to harmony and efficiency, they should all recognize the law of the division of labor—each do with his might and let others do what they are best adapted to do. The hand need not walk, nor the nose see, nor find fault with the foot and eye for doing those offices. To do the diversity of work in the world-field requires a diversity of workers—some sons of consolation, some sons of thunder, some teachers, some prophets, etc.—all to save sinners and for edification of the body in love. Thus we serve and honor Jesus.

3. We should not bury the crown under the cross, nor the cross under the crown. Let the cross stand on Calvary, and the crown on Zion—joint and equal symbols of Jesus and his great salvation; human nature struggling through sin and suffering to glorious immortality. The cross will never be obsolete. We shall always sing, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." Zion could not be if Calvary had not been. Jesus did not reign nor say much about his reign while he suffered. He was not a saving into his glorious kingdom the sin-plitting nations while he was preaching his gospel.

4. Finally, the work of the church is of two kinds, general and special. The former concerns the mercy of God in the forgiveness of sins. This is the basis of the union of all believers, and the working power of the gospel. In addition to this, there is, perhaps, for each age a special work, and for some many; as, a great evil or error to combat, or a great truth, fact, or promise to bring out; Peter to the circumcision; Paul to the uncircumcision; Luther against the Pope; Wesley for free salvation; justice against slavery; sobriety against intemperance; the second coming instead of reward and punishment at death; immortality through Christ instead of through Adam; eternal life the gift of God through Christ, not the accident of birth; the conversion of the world by the kingdom Christ in the age to come, not by the gospel in this age. The special should not be allowed to absorb or overshadow the general work. Let those who have a gift and taste for a special work push it, each in his congenial sphere, but all maintain fellowship on the general basis; the same heart sends blood to all the members.

All of which, imperfect as it is, is respectfully submitted to our thoughtful brethren, for Jesus' sake. May he accept and bless it for good.

The Bible True.—A Letter to a Friend.

BY WM. O. TAYLOR.

If, then, the Bible is a revelation, or rather contains a revelation from God to man, it is but natural that we should expect it to answer certain conditions in proof of its genuineness.

First of all, then, under this heading what we would expect most from such a book, claiming such an origin, would be a complete harmony among its writers, so that they might appear but as the builders of some noble edifice of which the great architect had furnished the design.

In the second place, respecting a revelation having for its object the benefit of mankind, such a revelation, if divine, must necessarily show a complete appreciation of the existing wants of man, and the remedy revealed must be nothing less than complete, and able to effect such deliverance both moral and physical as the case requires.

In the third place, in reference to the world at large, the remedy for its evils must also be such as will end war and discord of every kind, and eventually introduce peace and good will among all the inhabitants of the earth.

I propose discussing these propositions consecutively. Respecting the first I will show that these writers reveal a great purpose on the part of the Creator respecting man and the earth—a purpose which devolves and runs through the whole book till it culminates in the revelation of John.

In conclusion I will show how completely the requirements of the second and third propositions are met in that revelation.

I come now to show that the Bible is a book of only one story, which, however distracted it may appear at times, still continues, like a golden thread to run through the book from beginning to end. Well, said Josephus that the Jews had only twenty-two books, but they were all in harmony and did not contradict each other like those of the Greeks. The historian has never been called in question, for it has been the testimony of those who have known them best that however diversified in appearance and style, behind and underlying all personal peculiarities in the writers, there is felt the power of one guiding mind who saw the end from the beginning.

In the opening chapter of Genesis we find an account of creation which ends with the words, "and God saw everything that he had made, and, behold it was very good.' This state of things continued but for a short time. Adam's life was only sure to him so long as he observed the conditions we read of in the second chapter. The conditions were broken,—the harmony was at an end,—for sin had entered the world. By that act Adam forfeited his own life, that of his posterity, and brought a curse of barrenness upon the earth. Without the intervention of God, Adam, and in him all his descendants, had no hope but death after a life-time of toil in a world cursed for his sake. But God had evidently a higher purpose in view,—a plan for the restoration of man to the position he had lost, in which the earth should again yield her increase, and universal harmony reign among all the creatures of God. The curse had hardly taken effect before the purpose of God for the restoration of mankind began to unfold. Accordingly we read, "And I will put enmity between thee (the serpent) and the woman, and between thy seed and her seed; it shall bruise thy head and thou shalt bruise his heel." Gen. iii. 15. These words contained the first faint gleam of hope to man from the consequences of the fall. Here was the promise of a seed that was to bruise the serpent's head,—crush the power that introduced discord upon the earth and alienated man from his Creator.

The following eight chapters contain a very brief summary of the world's history covering a period of something over 2,000 years, the most noteworthy events of which were the flood and the dispersion of the descendants of Shem, Ham and Japheth, which resulted in the establishment of the first great monarchy upon the earth on the bank of the Euphrates. In a citizen of this, the Chaldean empire, the purpose of God that the seed of the woman should bruise the serpent's head, began to unfold and present a clearer conception of its scope than in the promise to Eve. Abram was called from Ur of the Chaldees into the land of Canaan where God entered into a covenant with him, changing his name to Abraham, and giving him the following promises: "I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing . . . . and in thee shall all families of the earth be blessed." Gen. xii. 2, 3. "Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward; for all the land which thou seest to thee will I give it, and to thy seed forever, and I will make thy seed as the dust of the earth . . . . arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee." Gen. xiii. 15, 17. "In thy seed shall all the nations of the earth be blessed." Gen. xxii. 18. "And I will establish my covenant between me and thee (Abraham) and thy seed after thee in their generations for an everlasting covenant to be a God unto thee and to thy seed after thee . . . . and I will be their God." Gen. xvii. 7, 8. See also the following passages: Gen. xii. 7; xiii. 14; xv. 5; xvii. 1, 8; xxii. 16; xxiv. 7; xxvi. 3; xxxv. 9; xlviii. 3; l. 24; Ex. vi. 6.

From these passages we learn that Abraham was to be blessed, and become a blessing as we read, "In thee," and "in thy seed shall all nations of the earth be blessed." And further, he was to become a great nation, so that his seed should be as the stars of heaven in multitude, and that the land wherein he was a stranger should be sure to him and his seed after him for an everlasting possession. And finally as we read, Gen. xvii. 7, "I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant to be a God unto thee and to thy seed after thee."

Plainly, then at this time, God unfolded a remarkable future for Abraham and his descendants. Before this the hope of the world rested upon the promise to the woman, that her seed should bruise the serpent's head, but in the time of Abraham in the words, "In thy seed all nations of the earth shall be blessed," it became brighter and more particular in its bearing upon the future.

The first promise was indefinite, that to Abraham was definite, being confined to his seed. The latter promise is that in Abraham and his seed all nations of the earth are to be blessed. When this is seen then it becomes plain why the Bible follows so exclusively from this time the history of the Hebrew people. Their history in its higher aspect is simply an unfolding of the purpose or manner in which God is to bless the nations of the earth.

From Abraham, his descendants at the time of their settling in Egypt had increased to the number of 70 souls. After 430 years they left that country, numbering in all probability little short of 2,000,000 men, women and children. Then follows the familiar story of the Exodus, the wanderings in the wilderness and the giving of the law. The latter was one of the greatest events in their history. They left Egypt without laws or government, save that supplied by Moses as their leader. But a change was at hand. When the people encamped before Mt. Sinai God commanded Moses to speak to them as follows: "Ye have seen what I did unto the Egyptians, and how I bare you on eagle's wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine; and ye shall be unto me a kingdom of priests, and an holy nation." Ex. xix. 4, 6. The answer of the people was, "All that the Lord has spoken we will do." Ex. xix. 8. The words of the covenant as related in the three following chapters were written in a book and read by Moses in the hearing of the people, and again they replied, "All that the Lord hath said we will do, and be obedient." Ex. xxiv. 7.

Thus the covenant between God and the children of Israel was completed; they accepted the condition of God and promised obedience, and he espoused them to be a peculiar treasure above all people, a kingdom of priests and an holy nation. The result of this covenant, then, was that the descendants of Abraham became by virtue of its acceptance the kingdom of God. Accordingly he gave them their religion their laws and constitution, after which they went up to possess the land promised to their fathers. In the books of Exodus and Deuteronomy we find a full statement of their laws, while in Leviticus all the ordinances of their religion are minutely detailed.

(To be Continued.)

Our Letter Drawer.

Editor Restitution:—The RESTITUTION is, and always has been a welcome visitor, richly laden with those golden fruits which seem an earnest of what will be realized by the faithful in the new heavens and new earth, when this earth cursed by sin, and reeling under the accumulated weight of nearly six thousand years of transgression and pollution shall be restored. In view of the corrupted state of the world, both as regards the ecclesiastical and civil bodies, my desire is greatly intensified for the restoration of the throne of David, and the consequent kingdom of Israel under the legitimate heir, the Son of David. Our watch-word is a literal kingdom on this sin-cursed, but soon to be renewed earth in its more than pristine beauty. Having on Paul's Christian armor, we have been enabled to fight it out on this line thus far; and although we are comparatively like Gideon's army in number to the hosts which are like the grasshoppers for multitude and composed of all types, shadows, and colors, yet truth is mighty, and will ultimately prevail. We rely strongly on a correct theory, or, which is the same thing, the true and correct faith which was once delivered to the saints. Though this is correct, it is equally important that we reduce our theory to practice. Let faith in one scale be in a just equilibrium with the works in the other.

I think the tone and spirit of the writers of the RESTITUTION is of a higher character than ever before, still there is room for improvement, and while we should not relax a particle in contending for the faith to the very letter, yet we might be less pugilistic, (*i. e.*, for its own sake), and have more of that meek and quiet spirit without detriment. The Spirit of Christ in us will give us the only sure passport to the kingdom as the reward of the righteous. W. I. LEWIS.

Rensselaer, Wis.

To the Dear old Restitution and its Readers:—As I have seen so much good news in your rich folds, I wish to increase it a little. I am having a good time away down here in Texas. Sectarianism is getting very low. November last I baptized Judge Fanning, and a few weeks afterward an official member from the Baptist church, one from the Campbellite, and day before yesterday we assembled on the banks of Brushy and I baptized five. We now number fifteen. We met about a month ago and broke the loaf. We meet to-morrow again. If this meets the eyes of any in Texas to whom you send the paper will they please write to me. Z. GOWEN.

Tilton, Texas, Feb. 28, 1877.

Editor Restitution:—My subscription, as far as it goes, is proof of my interest in the paper. It is a sort of banner floating to, show that truth is in the field. May it wave significant of true righteousness until the standard, unto which the Gentiles are to flow, is set up, or about to be. May it correct the disorders, and the adulterations of truth which from time to time enter among the brotherhood. May you, dear brother, be blessed in your work. Affectionately,

A. W. HUTTON.

West Newfield, Me.

Editor Restitution:—Brother John Prime, of Storey county, Iowa, held a series of meetings at Marysville. He preached on the great questions of immortality, the spirit of man, the kingdom, the restitution, the gospel, and Christian duties. We had a good attendance of attentive hearers. I think there is a good prospect for building up an organization here. Brother Prime is a good workman. We should like to have the next quarterly conference at Marysville, which is the name of the town, but the post office is called Urbana. My address is Vinton, Benton county, Iowa.

Your brother in the Lord,

J. I. LONG.

Editor Restitution:—We came from Kansas nearly four years ago, and, since that time have not had the pleasure of hearing the gospel preached except through the RESTITUTION until last summer, when Brother Levi Skeels came through here, and preached a number of discourses which resulted in four immersions into the one body. At this time we organized a congregation of five members, and since have been keeping up our social meetings regularly every two weeks. Some of the people of our neighborhood are becoming interested in the truth, and are anxious to have a preacher come to hold meetings here. We believe that good would result from a series of meetings for a few days. Can you give the names of preaching brethren through the RESTITUTION.

Yours in the faith,

ALVIN W. STEWART.

Shiloh, Mattis Co., Ind.

Editor Restitution:—I am unable to pay past dues on the account of sickness for a long time. An accidental discharge of my gun tore away the palm of my hand, and parts of two fingers. The gun was in my wagon, and struck the lock, causing the discharge. I intend to pay as soon as I am able. The paper is a great comfort to me, for I like the way it holds forth the word of life. I am surrounded by all sorts of people. There are Presbyterians, Methodists, Sabbatarians, Missionary Baptists, and others, but none of the One Faith, or Church of God. I should like to have some one come to preach the gospel faith here so that the people could hear. I have handed your paper round for the people to read. You must excuse bad writing as I am suffering from erysipelas.

Yours in hope of the soon coming kingdom. T. AMON.

Prebities.

Prof. E. B. Taylor said, in a recent lecture "On the Philosophy of Languages," at the London Institution: "If the extraordinary increase of English-speaking people should continue at the existing ratio, there will in twenty years be 860,000,000 of them, against 80,000,000 of French or German. The English language bids fair to overwhelm all others."

Inducements are offered by the Land Department of Florida for 50,000 rich Mennonites to emigrate to the orange groves.

The police of Moscow have frequently found of late placards on walls, posted during the night, which demand for Russia the same constitution lately granted by the Sultan to Turkey.

Palestine is gradually undergoing a transformation through the foreign colonies which are being planted in it. The German element is especially strong.

There are 18,000 Israelites in San Francisco, five synagogues in the state and three in the city.

Among Mr. Sumner's especially valued treasures exhibited since his death is the Bible used by Bunyan when he wrote his immortal "Pilgrim's Progress," in which is the autograph of Bunyan, while the margin is full of notes in his handwriting.

It is declared that the conqueror of Servia was not Abdul Perim Pasha, but Arthur Campbell Pasha, military agent of Great Britain, who with a staff of six English officers, was the real leader of the Turks.

The Chinese commissioners of education located at Hartford, accompanied by their interpreter, visited the Connecticut legislature, Feb. 15th, and in reply to a resolution of welcome made very dignified responses.

Lady Smith, who, had she lived three months longer, would have completed her 104th year, died in Lowestoft, England, Feb 8, 1877. At the age of twenty-three she married Sir James Edward Smith, then a young physician of limited means, but who had the courage to purchase on his own responsibility the collections of Linnæus, and thus became the founder and first president of the Linnean Society. He died in 1828, so that Lady Smith, after thirty-two years of wedlock, lived in widowhood for nearly half a century. She had a remarkable constitution. She hardly knew what illness was until within the past three years. She had preserved nearly all her teeth, and her eyesight was good enough to read the newspapers. At the age of 100 she had many traits of her beauty, and her undimmed eyes and fresh color called forth the admiration of all who saw her.

Church of God
Abrahamic Faith
Hartford City, IN 47348

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

WHOLE NO. 572. PLYMOUTH, INDIANA, MARCH 21, 1877. VOL. XXVI, NO. 10.

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TO CORRESPONDENTS.

THE RESTITUTION advocates the Gospel "restitution of all things which God hath spoken by the mouth of all his Holy Prophets since the world began." It also advocates, as a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ; and many other kindred truths. It also advocates a hearty belief of the Gospel, repentance, and immersion as pre-requisites to the forgiveness of sins, and a holy life as essential for final salvation.

Communications.

The Whole House of Israel.

"These bones are the whole house of Israel." Ezekiel xxxvii. 11.

Do these bones represent the whole house of Israel as being dead and in their graves? Or, do they represent that a part of the house of Israel is dead and buried, and that the remainder will be alive at the time when the graves will be opened, and that the living and the dead constitute the whole house of Israel? Or, do these bones represent the whole house of Israel as being alive, and in such a hopeless condition that they say, "our bones are dried, and our hope is lost?" Does this vision represent that the whole house of Israel will be raised from the dead? Or, does it represent that they will be gathered out of the countries where they have been scattered, to their own land? Does the whole house of Israel include all that have been born to Israel whether dead or alive, or does it include only those who are alive at a given time?

My object in this paper is to ascertain who do really constitute the whole house of Israel. A correct understanding of this subject would relieve us from a great deal of confusion and perplexing controversy.

Does the House of Israel include all the Children of Israel that have ever lived?

I. It does not. For the whole house of Israel will be gathered to their own land, but not the children of Israel that have ever lived.

When the children of Israel were about to go into the land of promise, it was said, "There was not a man among them who had been numbered by Moses and Aaron in the wilderness of Sinai. For the Lord had said to them; They shall surely die in the wilderness, and there was not left a man of them, save Caleb the son of Jephunnah, and Joshua, the son of Nun." Num. xxvi. 64, 65.

These men who died in the wilderness are not included in the house of Israel who are to be gathered into their own land. For Paul says of them, "When your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, they do always err in their hearts; so I swore in my wrath, they shall not enter into my rest." In this passage there are six hundred thousand that shall not enter into the land of Israel. Again Paul inquires, "To whom swore he that they shall not enter into his rest but to them that believed not, whose carcasses fell in the wilderness? That they to whom it was first preached entered not in because of unbelief. Therefore let us labor to enter into that rest, lest any man fall after the same example of unbelief." Heb. iii. 11, 17, 18; iv. 5, 11.

In this passage, all the people of Israel who have died under the same example of unbelief, are excluded from the land of Israel by the same oath. They shall not enter into my rest. Therefore, the whole house of Israel cannot include any who have died after the same example of unbelief.

The cities of Sodom and Gomorrah were condemned, and overthrown and reduced to ashes, as an example to all that should afterwards live ungodly. 2 Pet. ii. 6; Jude 7. The Savior said, that the judgment upon those cities of Israel who should reject the gospel preached by his apostles would be more intolerable than the judgment upon those cities. Matt. x. 15; xi. 23, 24. If the destruction of the cities of Sodom and Gomorrah was an example of judgment, and if those cities which rejected Christ are to be subject to a more intolerable judgment than that of those cities, then all the cities of Israel cannot be included in the house of Israel which is to be gathered out of the countries into their own land.

Christ taught that the people of Israel who rejected him could not escape the damnation of hell. That upon that generation should come all the righteous blood shed upon the earth, from the blood of righteous Abel, unto the blood of Zacharias whom they slew between the temple and the altar. Matt. xxiii. 32, 35.

In these Scriptures the whole of the house of Judah as it existed in that generation is excluded from the whole house of Israel that is to be saved in the land of Israel.

Christ spake a parable saying, "A certain man made a great supper, and bade many. But they all began to make excuse, some one thing and some another. After the supper was over the Lord said, that none of those men which were bidden, shall taste of my supper." Luke xiv. 15-24.

We are taught in this parable that the people of Israel in that generation shall not taste of his supper, that they will never be gathered into their own land. Paul in speaking of the Jews said, "Who both killed the Lord Jesus, and their own prophets, and have persecuted us, and they please not God and are contrary to all men. Forbidding us to speak to the Gentiles, that they might be saved, to fill up their sins always; for the wrath is come upon them to the uttermost." 2 Thess. ii. 15, 16.

In this passage the Jews are excluded from the promise made to Israel, by the wrath coming upon them to the uttermost.

If such threatenings as we have referred to were made against the Gentiles, who of them could be saved? Let us compare a few of them. "Know ye not that the unrighteous shall not inherit the kingdom of God. So I swore in my wrath they shall not enter into my rest." Which of these statements is the strongest? If one is final, is not the other equally final? "To whom swore he that they should not enter into his rest, but to them that believed not?" "He that believeth not shall be damned." If the latter passage is final, why is not the other?

"The cities of Sodom and Gomorrah were set forth as an example suffering the vengeance of eternal fire. And these shall go away into everlasting destruction." If everlasting destruction will be a final punishment, why was not the vengeance of eternal fire a final punishment?

To the Jews, "How can you escape the damnation of hell?" To us, "How shall we escape if we neglect so great salvation?" What is the difference? To the Jews, "Ye shall not taste of my supper." To us, "Ye shall in no case enter the kingdom of God." What is the difference? "Upon the Jews the wrath come to the utmost." To us, "For because of these things cometh the wrath of God upon the children of disobedience." If the punishment is final in the last passage, why not in the first?

These comparisons show that we must understand threatenings against the children of Israel, just as we understand similar threatenings against the Gentiles. Then, we come to the unavoidable conclusion that the whole house of Israel includes only the living people of Israel, and that it never can include those who have died in unbelief.

But the bones in our text do represent all the people of Israel who will be alive at the time referred to.

As the bones represent the living house of Israel, so the graves represent the places, or the countries where they will be found.

Where will they be found?

"For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land." Ezek. xxxvi. 24.

This passage represents them as being alive among the heathen, and in all countries, and not as being dead.

"Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land." Ezek. xxxvii. 21.

Again they are found among the heathen alive, and will be brought into their own land, and they shall dwell therein—they and their children, and their children's children forever. Surely these have not been raised from the dead. They are not the fathers raised from the dead; but they do dwell in the land in which their fathers dwelt. They will be gathered to their own land upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts. Isa. lxvi. 20 After they have been thus gathered out of all countries to their own land, the new covenant will be made with them and God will be with them, and be their God and they shall be his people. And one king shall be king to them all, and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all; but shall build houses and inhabit them, and they shall plant vineyards and eat the fruit of them. And they shall not labor in vain, nor bring forth for trouble, for they are the seed of the blessed of the Lord, and their offspring with them. Isa. lxv. 21-23.

To make it still more plain that the house of Israel represents only the living Israel at the time when they are gathered into their own land, the prophet said, "Therefore, behold, the days come saith the Lord, that they shall be no more. The Lord liveth which brought up the children of Israel out of the land of Egypt. But, the Lord liveth which brought up, and which led the seed of the house of Israel out of the north country, and from all countries whither I have driven them; and they shall dwell in their own land." Jer. xxiii. 7, 8.

As the children of Israel which were brought out of Egypt, were the whole house of Israel at that time; so the children of Israel which will be gathered out of all countries, will be the whole house of Israel at that time. As there were no resurrected ones in the house of Israel which came out of Egypt, so there will be no resurrected ones in the whole house of Israel when it shall be brought back into the land of Israel.

That the graves out of which the children of Israel are to come, represents the countries from which they are to be gathered, is evident from the fact that they occupy the same place in the promise that the countries do in every other place where the gathering of Israel is promised. "I will take you from among the heathen, and gather you out of all countries. I will bring them out of the north country, and from all countries whither I have driven them. I will take the children of Israel from among the heathen whither they be gone, and will gather them on every side, and bring them into their own land. Oh, my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel."

These passages all speak of the same scattering and the same gathering into the land of Israel. Now, if the scattering of Israel was a real literal scattering, the gathering must be a real literal gathering. If the scattering represents the literal death of Israel, then the gathering must represent a resurrection from the dead. Either the many promises of the gathering of Israel, must represent the bringing them out of their graves, or the one promise to bring them out of their graves, must represent the gathering of Israel out of all countries to their own land. Paul seemed to take the latter view when he said, "For if the casting away of the people of Israel be the reconciling of the world, what shall the receiving of them be but life from the dead?" Rom. xi. 15.

The whole house of Israel then, does not include all the children of Israel who have ever lived, but it includes only the living people of Israel, at the time referred to. We speak of all the nations of the earth, but we mean only the living nations. We speak of all the people of the United States, but we mean only the living inhabitants. We read of the house of Israel coming out of Egypt, but it was only the living Israel at that time. We read of the house of Israel in the wilderness, and as coming into the land of Canaan, but it was only the living Israel. We read of the house of Israel in the time of David, and of Solomon, and Zedekiah, and in the time of Christ and at the destruction of Jerusalem, but it was only the living Israel. So, when of Israel being gathered out of all countries, it is only the living Israel.

JOEL A. SIMONDS.

God Not in all Their Thoughts.

Do the men of this generation acknowledge a superintending Providence over the affairs of the children of men? Do professors of religion of the sects and denominations believe in special Providences of God in the way of his judgments, as witnessed from day to day, and from time to time? Do the believers of the gospel of the kingdom of God believe, and so teach, that the frequent repetition of judgments for the last two decades are a fulfillment of the predictions of the prophets of the Old and New Testament?

To the first question we answer, this is an infidel age, and our heading is very appropriate. God is not in all their thoughts. The first witness is the Son of God. Read carefully his declarations relating to the men of this generation. He compares it to the ages in which Noah and Lot lived, and his sayings need no comment. Every intelligent reader of the Bible knows full well the character of the men of those generations. God said to Noah, that all flesh had corrupted his ways before God. Noah was one hundred and twenty years in building the ark. Paul says he was a preacher of righteousness, yet there is no evidence that an individual, beside Noah and his family of eight persons, believed in Noah, God, or heeded the warning. So will it be with the generation that will be on the earth when the Son of Man shall be revealed.

Take a careful survey of the eleven hundred millions of earth's inhabitants in the year of our Lord 1877. Are we not forced to the conclusion by stubborn facts that our Lord's prediction is being rapidly and literally fulfilled? Look at it from any standpoint you please, and the same stubborn facts stare you full in the face. Let us come close home, and cite your attention to this, our Centennial year, and the many fearful disasters that have occurred, with the dreadful loss of life, attended with unprecented suffering. Read carefully the minute and detailed accounts of the press. They are careful, indeed, to give all the whys and wherefores, and the opinions of scientific men,—of well informed mechanics, and leading men of the press; but God, or his Providence, is not once named; he is not in all their thoughts; not an editor or writer of a secular or political paper, so far as we have seen, and we have a fair chance for judging correctly, as we have the New York *Tribune*, semi-weekly, New York *Times* and Cleveland *Leader*, weekly, with many others. We have read carefully, with the thought of God's judgments specially before our minds; we have not even seen a hint or reference to the judgments, or Providence of God in all we have read in the journals referred to. What, did David mean? "The fool hath said in his heart, there is no God."

"What shall we say to the second class referred to? Are they clear of infidelity? Do they give good evidence of a firm belief in what God has recorded in his Holy Book, the Bible? Do we not find by far the largest half of Protestant professors open and avowed unbelievers in the plainest things taught in the Word of God? and have they not substituted, in their stead, doctrines and theories that cannot by any honest, logical reasoning be sustained by the Scriptures? These things cannot be denied. We would not be too sweeping in our conclusions. There are some who fear and tremble while the judgments are fresh before them; but they are like the morning cloud, and the early dew.

I will give one instance: An Orthodox clergyman in Cleveland, who had opposed the coming of Christ, personally, whom I met soon after the Chicago fire, said he, putting on a gloomy appearance, "Mr. Bond, I verily believe God has began to judge the world, and punish the wicked." One year later the same gentleman said to me, "that he believed there was as much evidence for a millennium before the coming of Christ, as there was after his coming." The testimony was about even balanced. All fear of God's judgments had vanished to all appearance. Do we overdraw, or misrepresent? We do not intend to. How fearfully surprised will be the great mass of Protestant Christendom when the opening heavens shall reveal the once crucified, but now glorified Son of God, invested with royal majestic powers, to immortalize the quick and dead saints, destroy the wicked, remove the curse, and rule the world in righteousness. Lastly, what shall we say for ourselves? Do we really believe that we are living witnesses of the special judgments that were to attend the second coming of the Son of God? A profession of faith without corresponding works, will not satisfy the scoffing infidel of this generation. A few plain questions wont do us the least bit of harm. How far can we go in adding house to house, and farm to farm? Is it safe for the servants of Jesus, who have stood in the front rank, and proclaimed long and loud the soon-coming of the Son of God to judge the world, to leave our high and holy calling to serve tables? Is it wise or safe to engage in the political squabbles of the day, to edit and publish political, partisan papers? Do we really believe that the oft repeated, fearful disasters, even if it can be shown that they can be accounted for upon natural and scientific principles, are not God's special judgments? For instance, does the insecurity of the Ashtabula bridge prove that God's judgment was not manifest in the fearful loss of human life in that disaster?

NEWELL BOND.

Flat Rock, N. C.

Trial and Reward.

"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Luke xii. 32.

With what comfort and consolation must these words of our Savior have fallen upon the ears of his beloved disciples, as they wandered with him, over mountain, desert and plain, having left all,—houses, lands, wives, brothers and sisters,—they could say, in common with their Master, that they had not where to lay their heads. They indeed felt that they were a "little flock," going forth as lambs among wolves, despised and persecuted on every hand, knowing not how soon they might be called upon to offer up even their lives in behalf of Him whom they loved. Although at times cast down, they were not forsaken, knowing as a father pitieth his children, so their Heavenly Father would care for them, and provide all things needful. They were told to take no thought for their life, what they should eat, or what they should drink, or wherewithal they should be clothed; theirs it was to seek the kingdom of God and his righteousness, and all these things should be added unto them. They were to provide for themselves "bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth; knowing that where their treasure is, there would be their heart also.

The mission to which they were called was a high and holy one, and of much greater import than the daily striving for worldly possession, so necessary to the comforts and luxuries of this life. This was to be left to others, while it was their duty and privilege to go forth and herald to a dying world the glad tidings of a coming king and kingdom, who should redeem man from his fallen condition, and restore all things to its pristine beauty. This mission, although so faithfully performed, could not be accomplished without great sacrifice, which at times seemed almost greater than they were able to bear. At such times, the comforting words of their loving Savior were ever nigh; being seasoned with rich and glowing promises, it gave them sufficient strength to toil on, rejoicing that they were esteemed worthy to suffer trials and hardships during a brief life time, so that they might share with him the glory of his coming kingdom.

The Apostle Peter seems specially to have felt the weight of sacrifice when he asked the question: "What shall we have therefore?" Jesus answered, "Verily I say unto you, that ye which have followed me, in the regeneration when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or wife, or children, or lands, for my Name's sake, shall receive an hundredfold, and shall inherit everlasting life." (Matt. xix. 28, 29.) Here our Savior gives a definite reply, by which they could fully understand the nature of their reward. That they believed in a literal restoration of the kingdom of Israel, is evident from the question, "Lord, wilt thou at this time restore again the kingdom to Israel?" Acts i. 6.

The question with them was a matter of time. They wished to know whether the time had come, in which this kingdom of Israel should be restored; considering the twelve tribes in a scattered condition, and the kingdom of Israel in ruins, they knew it would be impossible for them to occupy their promised thrones, until the time of its restoration had come. And that this question was so understood by our Savior, is evident from the reply, "It is not for you to know the times or the seasons, which the Father hath put in his own power." In like manner, when they asked the question, "Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" Matt. xxiv. 3. He, with other words of exhortation and instruction, said: "Watch, therefore; for ye know not what hour your Lord doth come"; or in other words, "for ye know not when the time is." From these answers then, we learn conclusively that there is a time, "which the Father hath put in his own power," in which all these things should be fulfilled, but it was not for them "to know the times, or the season." It was their duty to watch and pray," waiting patiently and faithfully; and in God's own time they shall receive the promised inheritance.

Although this kingdom of Israel, with the twelve tribes for its subjects, is the allotted heritage of the Apostles, let no one think that there are no more nations to govern, no more thrones to occupy, nor crowns to wear. There is room for the saints of all ages in our Father's vast estate; "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Dan. vii. 27. A crown of royalty is sure to all the faithful, for the promise is, "He that overcometh, and keepeth my works unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers, even as I received of my Father." Also, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. ii. 26, 27, and iii. 21.

The kingdom was not only the center subject of all the Apostles' preaching, but this, with all its glories and honors, together with endless life, was the great reward they looked forward to with bright anticipations, enabling them to courageously and willingly endure all the privation and sacrifice necessary in order to attain to this end. Like the patriarch Moses, they "had respect unto the recompense of the reward," esteeming the reproach of Christ greater riches than all the pleasures of the world.

Then let these bright examples of heroic deeds and noble actions, ever live in our memory, inspiring us with noble purposes and lofty aspirations. And whenever we murmur or complain over the trivial difficulties of this life, let us compare our advantages, our meager sacrifices, with their's; and then, in shame and confusion we must confess that, like the Israelites of old, we have murmured against God, and are not worthy to enter the promised rest. Oh! let not this be our fate, but let us take heed to our ways, striving daily to do better than the one preceding, and having an eye single to the honor and glory of God. And though the world may point its finger of scorn at us, and call us a "little flock," and count us among the offscouring of the world, let us remain true to our purpose, ever remembering that the servant is not above his Lord, nor greater than his Master.

ANNA.

Whatever is during let not virtue be ancalled.

THE RESTITUTION.

S. A. CRAFLIN, Editor.

PLYMOUTH, INDIANA, MAR. 21, 1877.

It is our intention to print the article on the Great Pyramid in our next, with an illustration showing the relative location of its passages, galleries and chambers. We are somewhat behind still in answer to correspondents. We have at length filled out all tract orders to the present time. Having to send for some works not on hand delayed us somewhat. We can not get the receipts ready for the present number. There are some mistakes in our mailing list probably in part owing to a want of explicitness on the part of our subscribers and in part to errors in correcting the list. We intend to compare the book and the list and eliminate all mistakes. Be patient with us brethren, for we are trying patiently to do all we can. We say once more to those who would like extra copies of the paper containing the Pyramid Illustration to signify their wishes, as we shall not print very many in excess of our subscription list only to apply actual orders. Thanks to some kind brethren who extend some aid to assist the paper. We forbear an editorial this week to give more room to correspondents. Some articles on hand will find a place in due time.

Is there no Danger of our Falling away from the Faith?

"Will the Son of man, when he cometh, find faith on the earth?"

"He that heareth these sayings of mine and doeth them, I will liken unto a wise man."

"And every one that heareth these sayings of mine and doeth them not, shall be likened unto a foolish man. Ye cannot serve two masters."

"Seek ye first the kingdom of God and his righteousness."

—*Words of Jesus.*

"There be some that trouble you and would pervert the gospel of Christ." Galatians i, 7.

"Do I seek to please men." Gal. i, 10.

"Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness—light with darkness." 2 Cor. vi, 14.

—*Writings of Paul.*

These Scripture sayings are naturally, almost irresistibly recalled to the mind of the writer after reading the series in the RESTITUTION, recently published under the head of "Christian Conversion." The sentiments advanced and the position assumed seem to call for comment.

If the Apostle Paul felt impelled by a sense of duty to raise his voice in condemnation of his Galatian brethren and to characterize the Judaizing of "some among them," as a "perversion of the gospel Christ," and even to denounce a curse on any man or angel who preached any other gospel unto them than that which he preached—and would not give place by subjection to any brethren; no, not for an hour, that the truth of the gospel might continue with them. And if he withstood to the face his brother and elder Apostle, Peter, at Antioch, for his dissimulation in separating himself from the Gentiles, and acknowledging any consort or association with them, for fear of his Jewish countrymen; and so again, as at the house of Cornelius, called these common and unclean whom God has cleansed—If Paul moved by these considerations censured—his Jewish brethren in Christ, who, led on by Peter and other Jews, assembled likewise with him, so that even Barnabus was carried away by their dissimulation. Can we, as imitators of this Apostle, hold our peace and permit any new departure from the old paths to pass unchallenged or unheeded?

Shall we severely rebuke and censure such of our brethren as contend earnestly for the faith once delivered to the saints, and, in the very words of Scripture maintain the word of the truth of the gospel, and denounce as Millerialists those of us who adhere with fair, logical closeness to the law and the testimony, and cannot see either the wisdom or duty of justifying or excusing the Babylonish, sects and parties of Christendom, and invite or encourage union and communion with the ignorant, untaught and unwashed multitude, whose blind fanatical zeal is accepted for the knowledge of and obedience to the truth as it is in Jesus? Let the reader examine these MS. and see if this characterization of them be not correct. Surely such things ought not so to be, for we have not so learned Christ; for has he not commanded, through Paul, whom he sent to us, Gentiles, "Be *ye* not unequally yoked together with unbelievers," etc.

Can any be truly called believers who are ignorant or faithless of the gospel of Christ? Is it not written that "without faith it is impossible to please God"?

Is not zeal, however earnest and sincere, without knowledge, expressly condemned as dangerous? Did not the Jews who slew our Lord act from the prompting of what they supposed a holy zeal? Yet Peter says, "through ignorance ye did it," and Paul adds, "and in unbelief." But did God, therefore, hold them guiltless? Are their modern imitators any better off? Are we not taug'ht that "God is not mocked—for, whatsoever any man soweth, that shall he also"? How then can any of our brethren, who are taught of God and know the joyful sound, without some inconsistency and indeed, in the face of God's word, agree to—far less advocate—the union and fellowship of the disciples of Jesus with those who are "ignorant of God's righteousness and go about to establish their own righteousness, and have not submitted themselves to the righteousness of Christ, (who is the end of the law for righteousness to every one that believeth.")

I regret, for one, to see such unauthorized statements as these (urged as a plea for ignorance of the truth and as designed to meet the objection that unless men and women intelligently apprehend the truth—the gospel of the kingdom and the mission and character of Jesus as God's prophet, priest and king,—they are not fit subjects of baptism, and cannot be said either to receive, believe and obey the gospel of which they are ignorant or faithless). viz:

"Judged by the standard of some in our day, they (the Apostles) would have been ruled out of the Master's company, as unfit for his disciples, much more for his preachers—they were ignorant."

"He (Jesus) had not sent them to preach the gospel; (until after Pentecost)—they were not competent."

"They did not know what the resurrection meant, and thought that the kingdom was to be immediately restored to Israel;—did not know enough, as some judge, to have any faith at all."

"What a poverty of understanding—(yet)—what a wealth of real faith," etc.

"Did Peter tell them to study the gospel preached to Abraham, and when they understood it they might be baptized?"

"They had learned something about the gospel and believed what they had learned," etc.

"That is the way to get religion; that is Christian Conversion and the way to join the Church."

Such reflections on the fidelity of our brethren who will not compromise away the truth, and who firmly maintain and defend the faith of the gospel, are very discouraging, and tend to overthrow and subvert that faith.

Nor is this all; in order to uphold and excuse the modern machinery of sectarianism,—i. e., singing and praying ignorant converts into their churches, the meetings of the Apostles with the people in Jerusalem to order to preach the gospel unto them, are made to be "prayer meetings" (of the modern sort). Hence we have the extraordinary and unauthorized statements that they (the Apostles) "had two daily public prayer meetings at the temple; one about 9 a. m., and the other about 3 p. m."—"Peter and John went to the afternoon prayer meeting"—"A thrill of excitement ran through the praying circle," etc. "God honors the 6to prayer meeting; prayers and preaching go hand in hand;' preaching is easier and better, *and the spirit comes* and sinners are converted *when the Church prays*,"—(Italics are mine). "All he (Peter) preached was gospel, but *he did not preach all* the gospel"! and much more of the same sort.

Now is it not known to every intelligent reader of the Holy Scriptures that these statements are but "fancy sketches." To such they may be harmless, but to others,—especially to the outside world, both of "professors of religion" and the multitude,—whose eyes and eyes we are seeking to open to the claims of the truth, such mistakes or perversions are positively hurtful. If unrefuted or uncorrected, do they not convert the RESTITUTION into a vehicle of mischief and an ally of ignorance and fanaticism?

Let us consider, in detail, some of these statements.

1. The Apostles were not sent to preach the gospel (because "they were not qualified") until at or after Pentecost. Luke ix. 2, 6, refutes the statement.

2. "They were so ignorant they did not know what the resurrection meant." This is a mistake. John xx. 9, reads, "For as yet they know not the Scripture that he must rise again from the dead," which does not support the assertion that they did not know "what the resurrection meant," but only that they did not know it had been predicted.

3. Did the Apostles ever teach their hearers "to get religion," or to join the church, or to pray for the conversion of sinners, or to wait for "the spirit to come"? If so, show us the testimony. Until this is done, we must firmly decline to preach and teach such dangerous heresies, which, not being according to the order of God, may lead away from the truth unaway disciples, and ultimately drown them in destruction and perdition.

It is not an agreeable task to find fault or play the censor, especially on the well-meant work of a co-laborer in the gospel field, but "better the rebuke of a friend than the kisses of an enemy." The Great Physician wounds that he may heal. Paul's example in the case of Peter and the Galatians, is worthy of imitation. The first virtue, after faith, is "courage,"—the courage to "speak the truth in love." I have believed and therefore have spoken, I hope without offense.

ALLAN B. MAGRUDER.

Exegetical.

For the correct exposition of the passages which follow, see the manifestation of the sons of God. Rom. viii, 19.

The word here rendered "manifestation" is "apocalypse" in the original, and means revelation. The true church of Christ is not designed to manifest its outward visibility during the present dispensation. The jewels are hidden, and will not shine in their lustre till the day when the Lord shall make them up. It is as true now as it was eighteen hundred years ago, when John said, speaking of the sons of God, "the world knoweth us not."

That seal of God impressed upon the inmost heart is discernible only by the eye of Omniscience; its living tracery is invisible to human inspection; and where the eye of mortal sees only a frail child of earth, Divine scrutiny contemplates a son or daughter of the Lord Almighty in embryo. The bright particular stars, destined to shine as the firmament forever and ever, are not yet clothed with that celestial radiancy that will eclipse the sun itself. Heavenly plants may envelop indescribable beauties in their closed buds, while rooted here in the desert, but the lovely tints of the unfolded blossoms will only be seen when transplanted to the Paradise of God. The Bride of the Redeemer is a poor forlorn woman, living in the wilderness obscure and unknown, till the day she puts on her bridal robes, and becomes the Heavenly Princess. The coarse garments of poverty often cover the poor emaciated forms that will one day be angel-equals. The heirs of that incorruptible, undefiled, and fadeless inheritance of the ages, have often housed in the dens and caves of the earth in the days of their pilgrimage. The rich in faith and heirs of the kingdom are among the poor of this world. Their home is not in the imperial palace, or royal hall, with gilded ceilings and silken tapestry, but often in the pining huts and hovels of cheerless want. Divine royalty, when he below, was houseless and homeless: and while the sparrows had their nests, and the foxes their holes, he had not where to lay his head.

If dens and caves, huts and hovels, sheepskins and goatskins, rags and poverty, human weaknesses and imperfections, have concealed the living membership of that corporation destined to be glorified only in the eras to come, a denser veil more darkly and effectually covers. In impenetrable secrecy, the unglorified dust of the sleeping myriads that mingle with that dresser mold that was never vitalized. Hidden away among the abject lowly and obscure, while living, they are more completely lost sight of during the unclothed death-state. No garlanded sepulcher is built in some Greenwood, Mount Auburn, or Laurel Hill, over the denizens of a future glory; no monumental marble, or lettered granite marks the place where God's own children sleep. The "storied urn and animated bust" are memorializers of the great ones of earth, but the wild rose and tangling sweetbrier grow rank over forms destined for immortality and thrones in the blessed futurities. The white snows of the north spread over the resting places of some whose feet will walk the golden streets of New Jerusalem in the on-coming dispensation. The green turf, that was once reddened with the martyr blood of the sleeper beneath, covers forms that will be invested with the white robes of heaven to move with Christ himself amid the groves of the tree of life in the glad garden of God. The hot sands of the desert drift over dust more precious than dust of gold, yet to be gathered, reorganized, and shine among the morning stars that sang creation's anthems. The coral insect builds the tomb over many that lie deep down on the ocean's bed, who will be the peers of the angels of God in the ages yet to be.

God will reveal his church, but it will be in its resurrection glory. During the stages of its earthly imperfection, he lets its outward exhibition be of an earthly character. Partaking of a fallen nature, it is imperfect. Linked to a mortal head, in earthly parentage, it is mortal and dies. But a day of adoption into the heavenly family awaits it, when it will appear in the manifested glories of its Divine Head. In a resurrected likeness to the immortalized and beatified Son of God it will exhibit the image and attributes of its perfected Redeemer. Its weakness is transformed into power, its deformities into glory, its corruptible nature into imperishableness, and its mortality into absolute deathlessness when born in its regeneration from the grave, it becomes heavenly in its renewed and heavenly nature. It manifested only graces of character in its earthly pilgrimage, but in the heavenly country it will be revealed in its inherent transfigurations into the perfect image of God's own glorified Son.

For that day of redemption a sin-paralyzed creation groans; those bearing the Spirit's first fruits agonize for the resurrection life, and blessedness; a voice, like that of Abel's blood, imploring a re-living for the household of God, and a regeneis for a curse-burdened world. We live on the boundaries of dispensations. For the world that now is, there is no future history, the annals of infamy will be records of the church's glorification. In its unveiled beatifications may it be ours to share.

EDITOR.

Riches.

Dear reader, I want riches and so do you. They are certainly desirable. Perhaps the riches you desire pertain to this age. I want to be rich toward God. Luke xii. 21. Rich in good works. 1 Tim. vi. 18. Rich in faith James ii. 5.

Having these will secure my title to the riches of God's glory. Rom. ix. 23. The riches of the glory of his inheritance in the saints. Eph. i. 18. The exceeding riches of his grace in his kindness toward us in the ages to come. Eph. ii. 7. The unsearchable riches of Christ. Eph. iii. 8.

I pity those whose claims and title deeds cover only houses and lands in this evil age; whose riches embrace gold, silver, railroad and bank st ck; having millions invested in these still leaves the possessor at the close of life poor as a pauper. The wealth of Stewart or Vanderbilt will give the owner no passport into the city of pearly gates, nor purchase the clemency and favor of the scrutinizing Judge on the great white throne.

"Riches profit not in the day of wrath, but righteousness delivereth from death," said the wise man. "Riches certainly make themselves wings; they fly away as an eagle toward heaven."

Riches are often a bar to the reformation and salvation of their possessors. The strength of the passion for wealth in the case of the young man who wanted to know what he should do to inherit eternal life proved too strong for the desire of that future life which he professed to cherish. "How hardly shall they that love riches enter into the kingdom of God." The test of the Savior was a severe one, but none will question its wisdom, inasmuch as it had reference to a preparation *for* a special mission. While this demand is peculiar, the rich must not think themselves exempt from all obligations to part with some of their superfluous wealth. God demands it, and Paul wrote to Timothy, "Charge them that are rich in this world that they be not high minded, nor trust in uncertain riches, but in the living God who giveth us richly all things to enjoy; that they do good, that they be rich in good works; ready to distribute, willing to communicate." Then follows the blessed assurance that they are "laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life."

The rich may find countless opportunities for doing good; fields of labor are spread out all around them, inviting them to use their means in ways and for ends that will meet with God's approval. A thousand good causes appeal to them for aid; the truth that is fallen in the streets of this world should be helped to vindicate itself against the clamorous voices of error, and to urge its claims, by the living energy of tongue and press, upon the attention of a world rushing on to judgment.

Oh, how much good might be accomplished if a portion of the wealth of the rich, which goes to feed the baleful fires of lust could be turned into legitimate channels. If all who have more than heart ought to wish, possessed the spirit of benevolence that characterizes the philanthropist, a large portion of the want and misery growing out of destitution might be abated; and, indeed, very much of the crime which good men deplore, might be abolished by the same means. But in this world of sin, every blessing of heaven, and every faculty with which man is endowed, are perverted to wrong uses and ends. It will not always be so. When the Lord comes and institutes a divine government, and curbs human passions and impulses, and brings order out of all this confusion, then "he shall deliver the needy when he crieth, the poor also, and him that hath no helper." Psa. lxxii. 12. In the meantime may the church labor and wait, being rich in good works, that she may finally enjoy the wealth of the ages, and be partaker of the inheritance of the saints in light. Who would turn back in sight of the glorious reward? Who would barter the eternal kingdom for the baubles of time, or gain the whole world and lose his own soul (life)? Let each resolve not to make such a fearful forfeiture and failure.

JOHN L. WINCE.

Eastern Items.

LONDON, March 14.—The correspondent of the *Times* with the Turkish army telegraphs from Multscha as follows: "In the higher Turkish circles it is believed all danger of war is at an end. On the other hand, the news from Bessarabia is very warlike. In the course of the last few days two Russian divisions have been pushed forward, one of infantry, the other of Cossacks. The latter have their headquarters at Kuhel, close on the frontier. Military action on the part of Russia is believed to be inevitable, and an order to march into Roumania is expected as soon as the weather permits. At present, any movement of the army is impossible."

LONDON, March 14.—A despatch to the *Standard* from Constantinople says that placards have been posted in Stamboul, calling on the Porte to make war against Russia, and threatening the Ministers if they make any further concession to Montenegro.

It is reported from Cettinje that the Prince of Montenegro has given orders to make every preparation for recommencing hostilities on March 21, if peace is not concluded before the expiration of the armistice.

The Servian Government has ordered Col. Despotovitch, who was sent during the Servian war to help the insurgents in Bosnia, to return to Servia. Despotovitch refuses to obey and declares his intention of keeping up the insurrection.

A special, dated Pera, March 15, says that Savfet Pasha to-day informed the Montenegrin delegates that he regretted that Turkey was unable to agree to their demand, but added that he was anxious to continue the discussions of the basis for peace. The delegates replied that they were unable to accept this proposal, as their instructions were precise and limited, and that they must therefore communicate the Porte's decision immediately to their Government. It is said the delegates will wait for the answer of the Prince of Montenegro to be communicated before leaving Constantinople.

ST. PETERSBURG, March 15.—It is semi-officially stated that the slow progress of peace negotiations between the Porte and Montenegro is observed with much regret in political circles here. Montenegro adheres to the decision of the conference. The Porte, however, will not permit the unfettered return of the Herzegovinian refugees from Montenegro, and has not consented to territorial cessions demanded by Montenegro, or made any counter proposals.

CONSTANTINOPLE, March 15.—Great agitation prevails at the recall of Midhat Pasha, and war with Russia seems imminent. In the confused demands of the populace grave complications are apprehended.

BERLIN, March 12.—According to the *Turkestan Gazette* (the official journal of Tashkendy, a serious encounter between the Chinese and Kashgar troops is drawing near, the hostile parties being only separated by the Tian-Shan hills. To prepare for conflict, the Chinese have established a large arsenal at Launche-Fu, whence ten thousand breech-loading rifles, of the Berden type, the other day, were sent to Gutchen, headquarters of the expeditionary force. Yakub Beg, on his part, is likewise arming with a will, and, as preliminary to a Chinese war, tries to improve his relations with the Russians. He has given a cordial reception to Col. Pryevalski, who is crossing Kashgar on his way to Thibet, and is supposed to be holding friendly intercourse with the special Russian Embassy that followed him to Akasu, and seems to have been sent out to watch the progress of the war.

When you bury animosity or a quarrel, never mind putting up a tombstone.

In Christian life virtue grows strong by resistance; experiences are sweetened by affliction; love of duty is increased by sacrifice; integrity is established by temptation; and joy becomes more precious through sorrow.

The Coming of Elias. Matt. xvii. 10, 11.

With the scene of transfiguration fresh in their minds, the disciples asked Jesus saying: "Why then do the scribes say that Elias must first come?" Jesus did not say that the scribes were mistaken, but confirmed their conclusions. He replies: "Elias shall truly first come and restore all things." If he answered the query that occupied their minds, Elias must come before the Son of Man shall come into his Kingdom, for this was the scene which they had just witnessed in the vision. Chap. xvi, 28. In the vision they had seen his Majesty first, chap. xvii. 2, then Moses and Elias appeared in the scene. They had not seen Elias coming first as a restorer, which seems to have prompted the query in their minds. I am aware that Jesus said that Elias had already come, and that they understood that he spoke of John the Baptist. But the Messiah had also come. John had come in the spirit and power of Elias, and Jesus had come in the spirit of the anointed. But this scene, which they had just witnessed was of his second coming,—his coming in power—and this was what raised the question, and, to my mind, the answer was to this point, and Elias will therefore come before Messiah comes, and before the kingdom of God comes. The mission of Elias to Israel was to turn the people back to Jehovah, and it was embraced in these words: "If the Lord be God, follow him: but if Baal, then follow him." John's mission in the spirit and power of Elias, was to turn the heart of the fathers to the children, and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord. Matt. xi. 14, it is said: "If ye will receive it, this is the Elias which was for to come." Let it be borne in mind that this last was spoken to the multitudes. Here was an *if*, and they did not receive John, nor the Master, and there is another coming, and his mission, this last time will be to restore all things. But to whom is he coming? Is it to the natural branches which have been broken off? Will they be restored back to their own land, and the Kingdom, the priesthood of Levi, and their temple worship all be restored to them before the Kingdom of God shall come? Surely not. See Luke xxii. 24-30; Matt. xxiv. 14; Isa. lxvi. 18-23; Jer. iii. 17, 18.

Elias in person was sent to Israel as a reprover for their sins. John was sent to Israel, as a herald and a reprover, in the spirit and power of Elias; and Elias, either in person or in some one in the spirit, will be sent to the people, who look for the King in his glory, to so restore all things that the people may be prepared for the Lord. Whether it is to be the veritable Elias of old, or some one in the spirit and power in which he visited Israel, I know not. Whether the prophecy relates to the man, or to the office is of little consequence, as the work to be done is what more immediately interests us. Elias shall indeed first come, and restore all things. If his mission shall be to the church, the question arises, what has been lost? Taking the church as a whole, in all her division, with only a fractional exception, we might answer—all, and everything. The head is sick, the heart is faint; the practice, and the power is gone. The question comes home to each body of professing Christians—are we ready to receive our King?—has the bride made herself ready? Let us test ourselves—let us prove ourselves, and see whether we are in the faith or not. Elias' mission to Israel was in harmony with his name; thus: Jehovah is my God. Jehovah says: "I the Lord your God am *one* God." There is *one God* and Father of all, who is above all, and *one Lord Jesus Christ*. How different is the God of Moses and the prophets from the one defined by the religious world in these their own words, "There is but one living and true God everlasting, without body, parts and passions, &c."

I have believed, and still believe, that the lost power will be restored to those who believe and live for it; and that the Bride will be made ready for the Bridegroom, and that Jesus will send his messenger to prepare the way before him as said in Malachi iv. 1-6; and that this is the Messenger of Rev. xxii. 6. Let us watch and pray that that day may not overtake us unaware.

J. C. KIMBY.

The martyr spirit is a good one, and a manifestation of it is like a balm to the Church when it is rightly made. But an ambition to be a martyr is a homely travesty which invites and will receive contempt. The pride which invites pain, and which, when it comes, exults in it with a vanity of heroism is precisely opposite to the humble practice of him who, like the dumb sheep before her shearers, opened not his mouth.

Church of God
Abrahamic Faith
Hartford City, IN 47348

What Then?

What then? Why then another pilgrim-song:
And then a hush of rest divinely granted;
And then, a thirst stage—oh, me, so long!
And then, a brook for, where it most is wanted.

What then? The pitching of the evening tent;
And then, perchance, a pillow rough and thorny;
And then, some sweet and tender message sent
To cheer the faint one for the morrow's journey.

What then? The wailing of the midnight wind,
A feverish sleep, a heart oppressed and aching,
And then, a little water-cruise to find
Close by my pillow, ready for my waking.

What then, I am not careful to inquire;
I know there will be tears and fears and sorrow,
And then a loving Savior drawing nigher
And saying, "I will answer for the morrow."

What then? For all my sin—his pardoning grace,
For all my wants and woe, his loving kindness,
For darkest shades the shining of God's face,
And CHRIST's own hand to lead me in my blindness.

What then? A shadowy valley lone and dim;
And then a deep and darkly rolling river;
And then, a flood of light, a seraph's hymn,
And God's own smile, forever and forever.

Our Letter Drawer.

Editor Restitution:—I am at home again. Found all well. After leaving Pierceton I went to Etna Green, and held meeting from Tuesday night till Sunday night—preaching eight times. Had a good meeting, good attention, and good interest all the time. There are a few there who are in the faith; among whom are Brother and Sister Elkins. They came from Plymouth. Mr. and Mrs. Pottinger also live there. They came from Brother Messinore's neighborhood; are believers in the truth and will obey soon. I think that is a good place to present the truth. I have promised to return there this spring, if the Lord will, and give them another meeting. I thought it might be of interest to some to hear from me through the RESTITUTION.

Yours, in the truth,
J. S. HATCH.

Crawfordsville, Ind.

Editor Restitution:—I have taken your paper one year. It is as good as a sermon whenever we get it, as we have no preaching here. My wife and I, and Brother Young and wife, are the only persons in the faith here. We often have to bear persecution for our belief, but we look to Jesus, who is the author and finisher of our faith, for support. It is a long time since we saw anything from Brother Foore. Should Brother Myers or Brother Reed ever come this way we hope they will call and see us.

Your brother, a strong believer in the kingdom of God.
WASHINGTON BURGE.

Editor Restitution:—I am greatly pleased with Brother Crozier's articles. I fear we have been too strenuous for full and complete knowledge of our views of truth in order to constitute a believer. I am prepared to go as far as our Lord or his apostles have defined the lines, but have long ago concluded to cease from any man as teacher. I say, let God be true. This business of steadying the ark has led to results which have proved disastrous to us as a body of immersed believers in the only hope set before us in the gospel. Far be it from me in any wise to lessen the terms of discipleship. The thing I most desire to know is, What must I do to be saved? and when this is learned, with alacrity obey the command. I find this text of discipleship: "If any man have not the spirit of Christ, he is none of his." I find an abundance of exhortations, such as—"Be ye perfect," "Mind not earthly things," etc.

Hoping for the time soon to come when mortality shall be swallowed up of life, I remain,

Your brother, in hope.
GEO. W. YOUNG.

New York, 70 Murray St.

Editor Restitution:—The Letter to Friends is, as I know, but the A B C of our faith, but it is just what those need who know nothing of it. The Letter is especially to a church down East, but there are many friends here who have promised to read it if I would prepare it for them. I have no doubt that many readers of the RESTITUTION would have prepared it better, but I have done what I could with the help of God, and I do expect some of the seed to fall upon good ground, for it will be sown in tearful prayer. We would do so glad if we could do something for the RESTITUTION, but we are so heavily in debt for our home, and are paying so much interest, that we have nothing we can properly call our own—in fact work is so scarce we can hardly live, let alone paying for a house. However, we hope and trust, and will aim to do the will of God in all things. We trust we shall not hold back even a farthing that belongs to the Lord, or reserve any strength we can use in his service. We know you must be burthened, brethren, and would aid you if we could; but let us encourage one another, and press forward with lively hope and joy that soon our burthens may be laid down, and we enter into our rest.

THE CURSE REMOVED.

A most singular interpretation of Scripture was given during a recent revival in our city. The first text was Gen. i. 18: "Thorns also and thistles shall it bring forth to thee." These, it was claimed, were given because of the fall, and the earth was cursed for our sins. He then turned to Matthew xxvii. 29: "And when they had platted a crown of thorns, they put it on his head, and mocked and scourged him." Then he remarked, "And how well it became him, for he bore it for our sins." He then turned to Isa. lv. 13: "Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree;" arguing that "when Christ took upon him our transgressions, he removed the curse from the world; the bearing of our sins took it away, and the fir and myrtle tree are coming up as proof."

Have the thorn and the thistle ceased to spring up? Ah, yes, according to our friend; they were all woven into that crown!

But we greatly fear that were Christ to come to-day, as he came to the Jews, there would be plenty of thorns found to weave him another crown. What next?

Yours, waiting for the removal of the curse. MRS. O. F. HALL.

Adrian, Mich.

Editor Restitution:—We praise God for what he is pleased to do through your instrumentality. We think that we would be pleased with a paper once in two weeks until the debts are paid, and the paper able to employ help to be issued weekly. The bi-monthly would be read far more thoroughly, and it might be in some instances that the Holy Bible would be read more. It might also be that contributors would find time to write articles in a more condensed form, and fewer of them. It seems painful for an editor to feel that every paper he issues is involving a deeper and deeper debt, thus violating the word of God—"owe no man anything but to love one another." But it is far from us to dictate or even to suggest what is best. We are only saying what we would be willing to submit to, rather than have the Association involved in debt. Thank you for the attention given the little pieces sent from here. Pray for us.

In christian love,
E. S. WILLARD.

Haddonfield, N. J.

[NOTE.—We hope to issue the paper nearly every week by making no charge for editorial services for the current year. In its business department we will do all we possibly can to save all expenses possible. We are doing a little too, as we think two or three hundred of our friends might do—paying two cash subscriptions for others. We thank you for assistance in this way; also a number of others who have sent extra help. If as many as can would help a little, we should be able for a weekly issue. Otherwise we may have to drop an occasional number. Our Heavenly Father we trust, will providentially watch over us if we live and labor for his cause and for the glory of his name. Thus far we may say the Lord hath helped us. Praised be his holy name. - ED.]

Correspondence.

Editor Restitution:—We are "a little forlorn hope" in Pierceton, weak and contemptible in the eyes of the world, and without any of the elements in our little body which worldly people would deem essential to success. But we know that feeble and few as we are, we have a mighty force behind to back us up. God's truth is behind us, and behind that truth is his own almighty arm. "They that be for us are more than they that be against us."

The fort of truth cannot be taken, and being fully assured of our strength, and armed, as we are, with all the weapons of Christian warfare, we are ready not only to stand on the defensive, proclaiming the glad tidings of the coming and kingdom of our Lord, but to die, if need be, for the name of the Lord Jesus.

We have for our sword the Word of God. We have learned its power over our own hearts, and are now prepared to use it in laying open the thoughts and intents of the hearts of others, to the eyes of him with whom we all have to do. We have the shield of faith to quench the fiery darts of the wicked. We have the hope of salvation for a helmet, our loins are girt about with truth, righteousness is our breast plate and the gospel of peace is as sandals to our feet.

"My strength," says Jesus, "is made perfect in weakness." He takes the weak things of this world to confound the mighty. "The poor of this world hath he chosen, rich in faith, and heirs of the Kingdom." We shall stand, though we wrestle not with flesh and blood. We shall stand against the wiles of the devil, God helping us. We shall stand as epistles of Christ, written with the Spirit of the living God, to be known and read of all men.

Pray for us, that we may open our mouths boldly, to make known the mystery of the gospel, that we may walk in all lowliness and humility of mind, doing nothing through strife, that we may esteem others better than ourselves, let the same mind be in us that was in Christ. Watch unto prayer with all perseverance and supplication for all saints; work out our own salvation with fear and trembling and having guarded the faith, having walked in the footsteps of the faith of our father Abraham, faithful to the end, we may receive the crown, promised to all them who love his appearing in the day of the Lord Jesus.

The king is coming, oh, ye sleeping churches! Let this be our cry.

Oh! awake! lest ye enter not enter not in, because of unbelief! The "new administration" is about to be ushered in! Let all, all prepare! There is no time to waste!

S. ROXANA WINCH.

Brevities.

M. M. de Rothschild and Montefiore have a number of schools, a hospital, and other philanthropic institutions on Mount Zion, at Jerusalem, and have now added a printing office, from which a work has just been issued treating of the Holy Land. This is the first book which has ever been printed in Palestine.

A Pennsylvania man has an autograph letter of Martin Luther, 344 years old.

The government of Egypt is mainly run by foreigners. In the Naval Department are an English Post Captain and many of his countrymen. At the Treasury is an ex-Secretary of the British Admiralty. In the Public Works Department, the chief places are filled by Englishmen, and the railroads will presently be placed under an English officer of engineers. Education is under French and English supervision. The Postmaster-General is from the General Post Office, London. In the Telegraph Department two English superintendents. The Judges of the Court of Appeal are also English. The army is chiefly officered by American Southerners.

There is to be a great emigration to Africa by Southern Negroes within a few years, so says the *Missionary*, the organ of South Carolina negro Methodists.

The French Government has lately granted a pension of $650 a year to the widow of the French Consul Moulin, who was killed in a Turkish riot at Salonica last May. In addition to this, the Turkish government has paid the lady and her children $100,000.

The Archbishop of Canterbury says that in the last four years $30,000,000 have been spent by members of the Church of England in the restoration of old churches and on the building of new ones.

It is a question whether the huge obelisk given by the Egyptian Government to England will be removed to the Thames embankment or broken up for building purposes. The answer should be prompt if the monument is to be saved. Its hieroglyphics are in only tolerable preservation, but they are of the best period. A leading shipping firm of Alexandria offer to put it up upon the Thames embankment for £10,000. The obelisk in the Place de la Concorde, at Paris, cost eight times that sum.

It is recorded of Commodore Judkins, late of the Cunard Line, that he is the only living navigator who made 500 voyages across the Atlantic.

Rain, formerly very rare in Lower Egypt, has become frequent in Alexandria and Cairo, in consequence of the extensive planting of the mulberry in that vicinity.

The Italian Government has in contemplation the erection of an observatory for meteorological and astronomical investigation upon the summit of Mt. Etna, which will be placed in communication with the University of Catania.

Living in prayer is indispensable to a spiritual life. The soul should be preserved in a frame of perpetual prayer because it is dependent upon God for all its supplies. Maintain this spirit everywhere and at all times. Mingle with no company, engage in no enterprise, indulge in no conversation no spirit that is unfriendly to prayer. —*Selected.*

Authenticity of the Scriptures.

Are there those here who doubt the authenticity of the Scriptures? There is not so much evidence that Shakespeare wrote "Macbeth," or that Bryant wrote "Thanatopsis," as it is certain that God, by the hand of his prophets and evangelists, wrote this book. Suppose a book were now to be written which clashed with the customs of society, would not society sift the matter to the bottom? Would not the fallacy be found out in a day? Now, I say, if Job, and David, and Paul, and Isaiah, and John and James were impostors, the *fact* of their imposture would have been found out by their contemporaries.

The fact that this book has come down through all the eras of antiquity, proves that it is indestructible. Do you know how near they came to destroying this Bible? At the period of the nativity of our Savior, were are said to have been only four thousand copies of it; now there are two hundred millions. This book has gone into all languages: into the philosophic Greek, the flowing Italian, the graceful German, the passionate French, the mystic Indian, and the exhaustless Anglo-Saxon.

The painter's pencil has glowed in pictures of the birth, the crucifixion, and the resurrection of Christ, and in the thrilling paintings of the Last Supper; these are on the walls of palaces and in the lowliest cottage. Solid stones, at the touch of the sculptor's chisel, have started up into the similitude of preaching apostles and ascending martyrs.

Do you tell me that this book, that has gone through the persecution of infernal contempt, is a human book? Suppose that some great plague should smite the earth, and a medicine should be discovered that would cure ten thousand people in a day; and suppose that thousands of persons stood up and testified that they took that remedy, and it had cured them.

Now, I ask you whether you will depend upon the testimony of millions of Christians throughout the earth who have proved the efficacy of the medicine for the soul, provided in the Bible, or whether you will take the testimony of a few sceptics who confess that they never even tasted the medicine?

The Bible said there was a city called *Petra*, which was built out of solid rock. The sceptics said there was no such city; but, after diligent exploration, it was discovered fashioned in the solid rock: one street, six miles long, built in the rock—the very street along which once marched imperial pomp; temples fashioned out of colored stone, some of which had actually blushed into the crimson of the rose, and some paled into the whiteness of the lily. Thus, with architecture, in column, in pediment, and in tablature God has written the truth of the Bible.

The Bible declared that Sodom and Gomorrah would be destroyed by fire and brimstone. The sceptics said, There is nothing in the elements that could possibly produce such a shower as that. Lieutenant Lynch went forth; he explored the Dead Sea, which, by an evolution of nature, has overflowed the site of those two cities, and he dropped his fathoming-irons to the bottom of the sea, and brought up great masses of sulphur and brimstone, the remains of the horrible tempest that swept over those two cities. Who is right—the Bible or the sceptics?

The Bible said there was a city called *Nineveh*, three days' journey round, that would be destroyed by fire and water. The sceptics said that no such city as that could be found, that could be destroyed by two such antagonistic elements. Layard and his party went forth in their explorations, and they found the city of Nineveh actually three days' journey round, as they computed the day's journey in the olden times, and that the city had really been destroyed by fire and water. the river Tigris being used to destroy a part of the city, while in other parts they found the remains of a fiery conflagration in heaps of charcoal, that were excavated, and in calcined slabs of gypsum. Who was right about Nineveh—the Bible or the sceptics?

The Bible speaks of the fine grapes in Egypt. "What a fallacy and an absurdity!" exclaimed the infidels; "there are no grapes in Egypt." Explorers went down into the underground vaults, to the subterranean cellars, and there they found all the processes of culturing the vine and treading out the grape, showing that the process was perfectly familiar to the people, and that in Bible times they did raise grapes in Egypt, whether they raise them there now or not. Who was right—the sceptics or the Word of God? When I consider all the arguments to prove the authenticity of God's Word, I am constrained to fall back upon the exclamation of the Psalmist, "The statutes of the Lord are right."—*Dr. Talmage.*

Sententious Paragraphs.

A well ordered house is a paradise on earth. No other earthly pleasure is equal to the calm contentment of the family fireside. The excitement of even successful business is attended with vexation; the enjoyments of travel are associated with fatigue and danger, and even the pleasures of knowledge are combined with bitterness. But the happiness of the fireside is undivided.

The shortest and surest way to live with honor in the world is to be in reality what you would appear to be; and if we observe we shall find that all human virtues increases and strengthen by the practice and experience of them.

Cheerfulness is always to be kept up if a man is out of pain; but mirth, to a prudent man, should always be accidental. It should naturally arise out of the occasion, and the occasion seldom laid for it.—*Steele.*

"Our early days—how often back
We turn on life's bewildering track
To where, o'er hill and valley, plays
The sunlight of our early days!"

Have you enemies? Go straight on, and mind them not. If they block up your path, walk round them, and do your duty regardless of spite.

A celebrated character, who was surrounded with enemies, used to remark: "They are sparks which, if you do not blow, will go out of themselves."

God bless and keep the aged ones
Whose locks are turning gray,
The old house will be lonesome,
When they are called away.

It is said the Rothschilds cannot tell how much they are worth; that is just the Christian's case; he is a joint heir with Jesus, the Son of God.

Like flakes of snow, that fall unperceived upon the earth, the seemingly unimportant events of life succeed one another. As the snow gathers together, so are our habits formed. No single flake that is added to the pile produces a sensible change. No single action creates, however it may exhibit, a man's character; but as the tempest hurls the avalanche down the mountains, and overwhelms the inhabitant and his habitation, so passion, acting upon the elements of mischief which pernicious habits have brought together by imperceptible accumulation, may overthrow the edifice of truth and virtue.

ANNOUNCEMENTS.

Elder Patton will preach at the Hickory Grove School House, twelve miles south-west of Mt. Ayr, Ringgold county, Iowa, Saturday evening before the second Sunday in April.

At the *Lost Grove* School House, Worth county, Missouri, the second Sunday in April, at 11 a. m. and 7 p. m. All are cordially invited.

JOHN SCOTT.

Valuable English Works.

Our readers are informed that we expect shortly to have for sale the works mentioned below. Orders and remittances for the same may be sent at once to this office.

Discourses on the State of the Dead. Between the Rev. W. C. Brasnan, Congregational minister, and W. Kelloway, editor of *Bible Echo*, and subscriber of the Gospel. Both of England. The propositions discussed were: 1. That the dead exist in a living, conscious state after their decease. Affirmed by W. C. B. 2. That the Scriptures teach that man in death are wholly unconscious, insensible, and unable to perform any act whatever; and that they rest in darkness, silence and the dust. Cloth, bevelled boards, well bound, 65c; postage 12c. Paper cover, 35c; postage 5c.

Duration and Nature of Future Punishment. By Rev. R. Constable, M. A. late Prebendary of Cork, Ireland. 320 pp. An elaborate argument touching the punishment of the unsaved. It is particularly fine in its philological chapters respecting the meaning of the Greek words used by the inspired writers to indicate the doom of the lost. Price 51; postage 10c.

"We hail this book with lively satisfaction. Undoubtedly the subject which it treats with such an attractive combination of learning and modesty, of power and reverence, has laid hold of the minds of many of the most thoughtful Christian men of our day. Its growth, from a pamphlet to the first edition to a handsome volume of three hundred and thirty pages in the fourth, is conclusive proof that the question discussed is one of profound importance.....We must also compliment the publishers on the tasteful and handsome dress in which they present the book to the public, and express the hope that the necessary outlay will speedily be much more than recovered by the large sale of a work which must take a standard place in this painfully misunderstood department of Christian theology.—*The Rainbow.*

Hades; or, The Intermediate State of Man. Crown 8vo, 31 pages. Price $1.25; postage 15c.

This work presents the Bible doctrines of the state of man between death and the resurrection.

"Mr. Constable has, in a series of works, devoted much labor and research to establishing from Scripture and other sources the real nature of the future state; and the present book is the result of his more extended labors on a special point. His argument is supported by no little learning, is keen in logic, and a clear and available style. There is a good deal to be said for the general doctrines propounded."—*Manchester Herald.*

"It is characterized by his usual vigor of thought and clearness of expression. To all lovers of truth, rather than of tradition, we cordially commend the treatise."—*The Church Messenger.*

Bible Echo. Volume I, May to December, edited by W. Kelloway. The only English work that advocates the ancient Gospel. Bound volume of numbers of the *Bible Echo*, containing important papers and discussions on vital matters, and the news concerning the spread of the scriptural doctrines of immortality. Price $3.50.

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NOTE.—*Triumphant*, A new supply is expected. Price, paper covers, 50c; cloth 75c.

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Having on hand a large supply of Hymn Books of "The Pentecost," and wishing to have it introduced in all our societies, we have concluded to reduce the price, and offer it on the following terms which will bring the book within the reach of all

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Reflections on Hearing a Church Bell.

BY C. P. CATLIN.

Hark! hark to the music of yon ringing bell,
As peal upon peal of pride it doth tell.
Full many a dollar has placed it on high,
To drown with its clamor the poor Christian's sigh.

Far off on the breeze, its metallic tone
Is wafted triumphant o'er poverty's groan;
And most are delighted to hear—O for shame!—
What a glorious bell they can boast in their fane.

The sick man is dying on yon garret floor;
And orphans are begging beside of thy door;
The widow is wiping the tears from her cheek,
As she thinks what she's earn'd for her babes thro' the week.

But churchmen don't heed it, the proud and the gay,
As they dress for inspection and hasten away;
The feathers are flying, and flounces do wave,
As the ladies go swinging themselves thro' the nave.

There sits an old Deacon, as sober as Time,
Not thinking his grinding the poor is a crime;
And there, the gay singers with chanting await
The rising of Parson, all dressed up in state.

And hark! how the organ rolls deafening praise,
In full diapason, on this blest of days;
While the poor seek the gallery or uncushion'd seat
'Way back in some corner, or at other's feet.

And now up arises the preacher in form,
And reads a few stanzas—all powder'd and shorn;
And when the choir sings it admirably o'er,
He riseth and prayeth, in form, as before.

The heavens above him—just under the roof—
Return him an answer, in echoes of proof
That his prayer is accepted; and the people are plean'd;
'Tis all he expected, and hence he is ean'd.

Great God! Is this worship? Can this be a place
Where Jesus conferreth his blood purchas'd grace!
Can he, who did wander, without house or home,
Bless such an assemblage, beneath such a dome!—

While widows are weeping, and orphan's seek bread,
And His poor disciples lie dying and dead,
With none to care for them or give them relief
Among the professors of pop'lar belief?

Stop! stop, you, friend sexton! stay ringing that bell!
It seems but the music that leadeth to hell;
It calls for the gay, in gay tones, to come in
And learn the religion that cloaks over sin.

O stay, for God's sake! pray ring it no more!
Tear down that high steeple, and close up that door;
Burn all the church trappings, and never again
Call out an assemblage of such Christian men.

The ground underneath thee is trembling now,
The curse upon Babylon will soon lay her low;
Fly! fly! ere the day of God's vengeance is come,
And you, like a Judas, sink down to your home.

The Coming Kingdom—No. 1.

BY AUSTIN CURTIS.

"Thy kingdom come. Thy will be done in earth as it is in heaven." Matt. vi. 10.

The above prayer, that has ascended to God's throne from thousands of believing hearts, will be answered, "for the eyes of the Lord are over the righteous, and his ears are open unto their prayer." 1 Pet. iii. 12; Prov. xv. 29.

God once had a kingdom on earth; for we read, in 1 Chron. xxix. 23: "Then Solomon sat on the throne of the Lord as king instead of David his father, and prospered; and all Israel obeyed him." David said to "all the princes of Israel," God "hath chosen Solomon my son to sit upon the throne of the kingdom of the Lord over Israel." "Moreover, I will establish his kingdom forever, if he be constant to do my commandments and my judgments, as at this day." 1 Chron. xxviii. 5, 7; 2 Chron. ix. 8; xiii. 8; Ex. xix. 1-6. The continuance of God's kingdom over Israel, was made contingent upon their adherence to his commandments, as clearly shewn in Psa. cxxxii. 11, 12. In tracing the history of the long line of Israel's kings, from Saul to Zedekiah, we find that they became so corrupt and wicked, that God overturned the kingdom, that they had so shamefully desecrated. Ezekiel represents God as saying to Zedekiah: "And thou profane, wicked prince of Israel, whose day is come, when iniquity shall have an end. Thus saith the Lord God; remove the diadem, and take off the crown; this shall not be the same; exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it; and it shall be no more, until he come whose right it is; and I will give it him." Ezek. xxi. 24-27.

The kingdom of the Lord over Israel has been in an overturned condition, ever since the days of Zedekiah. But this subverted condition of the throne and kingdom of Israel, is limited. It will not, however, be restored, until he come whose right it is, then God will give it him. Before inquiring to whom God will give this kingdom, let us inquire,—

1. Will it be restored? Hath God spoken by the mouth of all his holy prophets, anything concerning a restoration of the tabernacle of David, that is now in ruins? Acts iii. 19-21. "In that day will I raise up the tabernacle of David that is fallen down, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old." Amos ix. 11. "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets, as it is written: After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up." Acts xv. 13-17. God's foreknowledge enables him to thus declare the end from the beginning. Verse 18; Rom. iv. 1 Cor. i. 28.

Indeed, the language of the text (in Ezekiel) is found to be an unanswerable argument, in favor of the restoration of God's ancient kingdom—the kingdom of Israel. It was to be no more until he come whose right it is. Thus clearly demonstrating that it was not to remain in a subverted condition forever, but only until a specified event, the coming of a rightful ruler.

In the first chapter of Acts, there is strong presumptive proof that the kingdom of God will be restored. After the resurrection of Jesus, he was seen of the apostles, for forty days; and, during all this time, he spoke of the things pertaining to the kingdom of God. Verse 3. Jesus preached the gospel, by preaching the kingdom of God, both prior and subsequent to his death, burial, and resurrection. Matt. ix. 35; Luke iv. 43, 44; viii. 1; ix. 2, 11 60. How men can preach the gospel, and not preach the things concerning the kingdom of God, as well as the name of Jesus Christ, is a mystery to me. Acts viii. 5, 12; xix. 8-10; xx. 25; xxviii. 22-24, 30, 31. As I do not wish to digress, I will at once resume my line of argument. The apostles had heard Jesus speaking of the things pertaining to the kingdom of God. Now, note the query put to Jesus, by the apostles, whom he had carefully instructed: "Lord, wilt thou at this time restore again the kingdom to Israel?" Acts i. 6. Were they wrong in their view, that the kingdom of God would be restored? If so, will not Jesus now correct them? Hear his answer. "It is not for you to know the times or the seasons, which the Father hath put in his own power." verse 7. So far, then, from dispelling their hope, Christ's answer confirms it. There was no question, with them, concerning the event itself. They asked concerning the time of restoration. In this, they were wrong; but not in the event of a restoration. Having now discovered that the scepter has departed from Israel, and David's throne is in ruins, and will remain so, until he come whose right it is, and that God will give it him. That it will then be restored again to Israel, let us inquire:

2. Who is this coming One? Who is this rightful Ruler? Turning to the prophecy of Isaiah, we read, concerning the child born, or son given: "The government shall be upon his shoulder. . . . Of the increase of his government and peace, there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this." Psa. ix. 6, 7. Some seven hundred and forty years subsequent to this prophecy, the angel Gabriel predicts the birth of David's royal seed (Psa. lxxxix. 3, 4, 20, 35, 36,) in the following language: "Fear not, Mary, for thou hast found favor with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Luke i. 30-33. Thus we have angelic proof, that Christ is the royal seed of David, that is destined to sit on the throne of his father David, and sway the scepter of earth's dominion. The same dominion forfeited by the first Adam, through transgression. Gen. i. 26-28. Even the first dominion. Micah iv. 7, 8. For more proof upon this subject, let us hear the answer of Jesus given in response to the query of Pilate: "Art thou a king, then?" "Jesus answered, Thou sayest that I am a King. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." Jno. xviii. 33, 38. And Paul said, Christ witnessed a good confession before Pontius Pilate. 1 Tim. vi. 13. This was his accusation. Matt. xxvii. 11, 37; Mark xv. 26; Luke xxiii. 38; Jno. xix. 19. God, in order to fulfill his oath to David, raised up Christ to sit on his throne. Acts ii. 29-32. "Believest thou this?" Having discovered that the coming One is Christ, I will now inquire,—

3. Is his reign to be literal or spiritual? In the Book of Daniel is brought to view, five universal kingdoms; the Babylonian, Medo-Persian, Grecian and Roman. The fifth, and last, being the kingdom of God. Dan. ii. 1, 28-46; vii. 1-28. Now, I inquire, Was not the reign of Nebuchadnezzar, literal? Dan. ii. 37, 38. Was not the reign of Darius and Cyrus, the kings of Media and Persia, literal? Dan. v. 30, 31; vi. 28; viii. 20; Ezra i. 1, 2; Dan. 5. 25-28. Was not the reign of Alexander, the Grecian, literal? Dan. ii. 39; viii. 21. Was not the authority of the Roman Empire literal? Since the first to the fourth, in the series of universal kingdoms, were literal, in every respect, does it not furnish a precedent, that the fifth, or last, in the series, will be literal also? Is it reasonable to suppose that the first, second, third and fourth universal kingdom, would be literal, and the fifth, spiritual? Does not the same prophet, that speaks of the literal birth-place of Jesus, speak also of his being, in the future, a literal ruler in Israel? Micah v. 2. Why admit the one to be literal, and claim the other to be spiritual? Why admit the twenty-sixth to the thirty-first verse, of the first chapter of Luke, to be literal, and claim the two following verses, (32 and 33), that speak of his reign, to be spiritual? Was not his birth, death, burial, resurrection, and ascension, literal? Luke i. 30, 31; Gal. iv. 4; 1 Cor. xv. 3, 4; Acts i. 9-11. Will not his future appearing and kingdom be literal also? 2 Tim. iv. 1; 1 Thess. iv. 16; Dan. vii. 13, 14. Was not his sufferings literal? If so, will not his triumphs be equally as literal? Rom. viii. 17; 2 Tim. ii. 12; 1 Pet. iv. 13. It has been truly said: "The same earth that drank up the blood of the Son of God, will yet witness his triumphs." He died upon a literal cross, and will reign upon a literal throne.

AUSTIN CURTIS.

(To be continued.)

Fidelity, Ohio.

The Bible True---A Letter to a Friend.

BY WM. G. TAYLOR.

The government of Israel was monarchial, God was King, and he, besides giving them laws and ordering their religion, also appointed their leaders or rulers. Thus Moses was sent to deliver them out of Egypt, while Joshua was selected to lead them into the promised land. After his death, as the apostle says, "God gave unto them judges about the space of four hundred and fifty years, until Samuel, the prophet. And afterwards they desired a king, and he gave unto them Saul . . . . and when he had removed him, he raised up unto them David to be their king." Acts viii. 10.

In the closing years of David's reign, we have a further and more remarkable insight into the purpose of God, in the message he sent by Nathan to the king than at any preceding time. The words of the message are as follows: "And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee . . . , and I will establish his kingdom. He shall build an house for my name, and I will establish the throne of his kingdom forever. I will be his father, and he shall be my son . . . My mercy shall not depart away from him, as I took it from Saul whom I put away before thee. And thine house and thy kingdom shall be established forever before thee; thy throne shall be established forever." 2 Sam. vii. 12, 16.

This covenant is called the sure mercies of David, and of which we read further in the 89th Psa., "I have made a covenant with my chosen. I have sworn unto David my servant, thy seed will I establish forever, and build up thy throne to all generation." And again, "My mercy will I keep for him for evermore, and my covenant shall stand fast with him. His seed also will I make to endure forever, and his throne as the days of heaven." And still again we read, "My covenant will I not break nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me. It shall be established forever as the moon and as a faithful witness in heaven." Psa. 89 3-4, 28-29, 34-37.

From these passages we learn that the family or house of David was appointed the royal family of God's kingdom—the kingdom of Israel. In the second place that a seed was to be born in his house, after his death, of whom God says, "I will be his father, and he will be my son." 2 Sam. vii. 14. "He shall build an house for my name, and I will establish the throne of his kingdom forever." 2 Sam. vii. 13.

And in the third place, that the covenant is to be sure, for says God, "My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me." Psa. 89, 34-36.

Continuing then our slight sketch of the history of the Kingdom, we find that Solomon succeeded David upon the throne, and by his wisdom raised the nation to the zenith of its prosperity and fame. After Solomon the kingdom was divided—ten tribes uniting under Jeroboam and forming the house of Israel, and the remaining two, under Rehoboam, the house of Judah.

The house of Israel continued to exist as a kingdom for about two hundred and seventy years, when Shalmaneser, king of Assyria invaded the country and carried the ten tribes into a captivity from which they never returned.

From the accession of Rehoboam to the throne of David his descendants continued to rule the two tribes for four hundred years; but at the end of that time Zedekiah and the greater part of the nation were carried to Babylon.

Thus the kingdom of David for a time came to an end, for Zedekiah was the last of his family who ever occupied the throne of Judah. But the question may be asked, Was not the kingdom re-established under the Maccabean princes, and again under the Herods? The answer to this query is no; for the following reasons. The Maccabees, I think, with but one exception, never arrogated to themselves the title of king, neither could they, for they belonged to the priestly tribe of Levi, while the royal line belonged to the tribe of Judah.

Respecting the Herodian family, they were Idumeans by birth, and therefore it could hardly be urged that any rule of theirs was a restoration of the kingdom and throne of David, seeing they did not even belong to the nation.

Seeing then that David's kingdom came to an end in the captivity of Zedekiah, the question will be likely to suggest itself, How can that agree with the promise to David that his throne and kingdom should exist forever?

Well, in reply to this, turn to the 89th Psa. again, and you will find the following words:

"If his (David's) children forsake my law, and walk not in my judgments; if they break my statutes and keep not my commandments, then will I visit their transgression with the rod, and their iniquity with stripes." But it is added, nevertheless my loving kindness will I not utterly take from him nor suffer my faithfulness to fail, my covenant will I not break nor alter the thing that is gone out of my lips."

Accordingly we have the following denunciation against Zedekiah from Ezekial, the last king's contemporary: "Thou profane, wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God. Remove the diadem, and take off the crown: this shall not be the same; exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it; and it (the throne) shall be no more, until he comes whose right it is; and I will give it him." Eze. xxi. 26.

T: e above removes the difficulty for we see that the uninterrupted continuance of David's family upon the throne, was only guaranteed upon their continuing to keep the statutes and commandments of the Lord. If they transgressed, he says, "I will visit their iniquity with the rod."

As additional testimony to this effect, it seems this was also David's understanding of the covenant, for he said to Solomon when giving him charge of the kingdom before his death, "Keep the charge of the Lord thy God, to walk in his ways, to keep his statutes and his commandments, and his judgments, and his testimonies as it is written in the law of Moses, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself; that the Lord may continue his word which he spake concerning me, saying, If thy children take heed to their way, to walk before me in truth with all their heart, and with all their soul there shall not fail thee a man on the throne of Israel." 1 Kings ii. 3, 4.

Transgression and disregard of the law of Moses was the cause of the temporary overthrow of the kingdom, but as God said his faithfulness would not fail, it has only been overthrown until he come whose right it is, to whom it will be given.

Having carried the history of the kingdom of Israel up to the time of its overthrow by Nebuchadnezzar, and having further learned the cause of the overthrow, and that it was only temporary. I come now to consider what testimony we have respecting its reconstruction and character in the future. In continuing the consideration of this subject with a view to determine the full import of revelation respecting the re-establishment of that kingdom whose overthrow we have just considered, we leave the historians of long accomplished facts, and seek to penetrate the future under the guidance of those holy men of old to whom God, for our instruction communicated his mind regarding the future welfare and destiny of the world.

As we have just seen, the kingdom of Judah came to an end in the captivity of Babylon; and although a great part of the nation again returned, the old dominion was never again restored. The descendants of those who returned from Babylon continued to exist under various governments as a distinct people until about seventy years after Christ, when the Romans took and despoiled Jerusalem, and scattered the Jewish people among the nations, where for nearly eighteen hundred years they have been a bye-word and a reproach.

Of the kingdom of David, then hardly more remains than the name. The ten tribes are lost, and the other two are scattered among the nations, while over the land promised to Abraham floats the flag of the indolent and superstitious Moslem. Such then is the present condition of the people of God, of whom the prophet has so truly sung:

"More blest each palm that shades those plains
Than Israel's scattered race,
For, taking root, it there remains
In solitary grace;
It cannot quit its place of birth,
It will not live in other earth.

But we must wander witheringly,
In other lands to die;
And where our fathers' ashes be,
Our own may never lie;
Our temple hath not left a stone,
And mocking eits on Salem's throne."

But the same hand that scattered Israel will yet gather them, and bring them to their own land, as it is written, "The deliverer shall come to Zion and turn away ungodliness from Jacob." The deliverer spoken of is the seed promised to David, of whom God says, "I will establish the throne of his kingdom forever. I will be his father and he will be my son." 2 Sam. vii. 13, 14.

This shows very distinctly that the personage under whom the kingdom is to be re-established, is none other than the Son of God, for says he, "I will be his father and he will be my son."

Respecting the fulfillment of this promise to David. God by Jeremiah nearly five hundred years after spake as follows: "Behold the days come, saith the Lord that I will perform that good thing which I have promised unto the house of Judah. In those days, and at that time, will I cause the branch of righteousness to grow up to David; and he shall execute judgment and righteousness in the land." Jer. xxxiii. 14.

That the covenant will be fulfilled we have the following assurance: "Thus saith the Lord; If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; then may also my covenant be broken with David my servant that he should not have a son to reign upon his throne." Jer. xxxiii. 10.

But nearly five hundred years passed away, and still the promised Messiah came not. However, a wide spread conviction was current in the East about the end of that time, founded no doubt upon the prophecy in Daniel, which says, from the going forth of the command to restore and build Jerusalem to Messiah the prince should be seventy weeks, each day counting for an year, that the time of the promised deliverer's advent had arrived. True to the promise of Daniel's seventy weeks and the general expectation, the Messiah appeared in the world. An angel announced his birth, and future position on this wise: "Fear not Mary, for thou hast found favor with God, and behold, thou shalt conceive in thy womb, and bring forth a son and shall call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end." Luke i. 30.

Christ according to the prophet, speaking seven hundred years before his birth, was born in Bethlehem, "Thou Bethlehem Ephratah though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me he that is to be ruler in Israel." Micah v. 2. An angel appeared to the shepherds by night and said, "Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David (Bethlehem) a Savior, who is Christ the Lord." Luke ii. 10, 11.

When Herod heard a king was born to the Jews he was troubled, and demanded where he was to be born—he was promptly answered, "In Bethlehem of Judea; for thus it is written by the prophet, and thou Bethlehem, in the land of Judea, art not least among the princes of Juda: for out of thee shall come a governor, that shall rule my people Israel." Matt. ii. 5.

So much to show how minutely the prophecy respecting the birth of Christ was fulfilled.

(To be Continued.)

We may not strive with our Maker, but may reason and plead with him.

We may bear the smart of God's rod, but not the weight of his wrath.

When the heart is hot let the tongue be unbridled.

Will Christ Come?

Yes, brethren and sisters, I firmly believe that Christ will come. Proof: Matt. xxiv. 3. "And as he sat upon the Mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming and of the end of the world?"

Again, Matt. xxiv. 27: "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of Man be."

See also 1 Thess. i. 10: "And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come." Chap. ii. 19: "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?"

Again, 1 John ii. 28: "And now, little children, abide in him; that, when he shall appear, we may have confidence and not be ashamed before him at his coming."

See 1 Cor. i. 7: "So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ." The saints will reign with Christ when he comes. Where will they reign? On the earth. Proof: Rev. v. 9, 10: "And they sung a new song, saying, Thou art worthy to take the Book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; and we shall reign on the earth. xx. 4, ... "And they lived and reigned with Christ a thousand years." Prov. xi. 31, ... "Behold the righteous shall be recompensed in the earth." St. Luke xiv. 14, ... "for thou shalt be recompensed at the resurrection of the just." Matt. xvi. 27: "For the Son of Man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." Rev. xxii. 12: "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be."

Dear Brother Chaplin, this is my first effort to write an article for the RESTITUTION. Dear brother may God bless you in your good work, and save you in his kingdom, is my prayer.

Your sister in Christ,
AZORAH M. HATCH.

Crawfordsville, Ind.

Union with Christ and its Results.

"Union with anything signifies such a connection as, in some form, constitutes sameness." Therefore, to be united to Christ implies that the person thus united is, in a certain sense, one with him.

Let us search the Divine Record, and ascertain if possible what step must be taken in order to become one with Christ. Paul assures us, in his letter to the Galatian brethren, "that as many as have been baptized into Christ have put on Christ; for," he says, "There is neither Jew nor Greek, neither bond nor free, neither male nor female, but all are one in Christ Jesus." Hence, if we are baptized into Christ we are one with him. But, in what sense are we one with him? asks the searcher for truth. We will conclude, from the language of the following Scripture, that it is by joint heirship: "Ye are all the children of God by faith in Christ Jesus," "and if children, then heirs; heirs of God, and joint heirs with Christ." And further, "If ye be Christ's, then are ye Abraham's seed and heirs according to the promise." Therefore, by forming a union with Christ we become the seed of Abraham and heirs with him in the same inheritance.

Having the assurance, then, that we are Abraham's seed and heirs with him, it is to our interest to know of what that inheritance consists. The covenant is short and pointed, and we give it in the language of Moses: "I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession." And after Abraham had left his country and kindred, and had gone over into the land of Canaan, as commanded, the Lord again appeared unto him and said, "Unto thy seed will I give this land."

Glorious thought! We are heirs to the land of Canaan; or, in a wider limitation, "the uttermost parts of the earth," as expressed by the Psalmist. Oh! how important that we should form a union with Christ, the life giver, and as a consequence become Abraham's seed and heirs, according to promise. Dear reader, is this your happy state? Are you united to Christ? If not, rest unsatisfied until you know of a truth that this blessed union has been formed.

"Oh! I want to cross over, don't you, where he reigns?
I want to cross over on Eden's fair plains;
I want to be gathered, in Canaan's bright land,
Yes, over the river where the ransomed shall stand."

MRS. L. D. CAREY.

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his Holy Prophets since the world began." It also advocates a measure to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints associated with Him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ; and many other kindred truths. It also advocates a hearty belief of the Gospel, repentance, and immersion as preparatory to the forgiveness of sins, and a holy life as essential for final salvation.

Communications.

The Gospel of The Kingdom—No. 1.

BY T. FINK.

And this gospel of the kingdom shall be preached in all the world for a witness, and then shall the end come. Matt. xxiv. 14.

Gospel is good news; so the gospel of the kingdom is the good news of the kingdom. Not the good news of a kingdom located by the imaginations of men's minds, either up in heaven, or, mystically, among the nations of the earth, or in the hearts of men that are as ignorant of the nature of a kingdom as they are of the plan of God in the salvation of the world; neither is it the good news of a kingdom located upon the new earth after the fires of the judgment day; all these theories exist only in the imagination of men's minds, and have no foundation in the word of God. But the good news of the kingdom of God; the definite kingdom, spoken of throughout the Scriptures as the kingdom of God, or kingdom of heaven. It is called the kingdom of heaven, because it was of heavenly appointment, or appointed by the God of heaven. Now if we can find in the Bible, where this kingdom was organized, we shall have succeeded in finding a starting point, and then we can easily follow the subject and arrive at a Scriptural conclusion.

Let us turn to the Gen. xii., and there we find that God commanded Abram to get out of his country, and from his kindred, and from his father's house, into a country that God would show him; and God says, I will make thee a great nation, and I will bless thee and make thy name great, and thou shalt be a blessing, and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all the families of the earth be blessed. And Abram took Sarai, his wife, and Lot, his brother's son, and all the substance that they had gotten in Haran, and they went to go into the land of Canaan; and into the land of Canaan they came. And the Lord appeared unto Abram, and said, Unto thy seed will I give this land. And in chap. xiii. 12 to 15, we find that Abram dwelt in the land of Canaan, and Lot dwelt in the cities of the plain, and pitched his tent toward Sodom. And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land that thou seest, to thee will I give it, and to thy seed, forever. And in chap. xvii. 7, 8, God says to Abraham, I will establish my covenant between me and thee, and thy seed after thee in their generations, for an everlasting covenant, to be a God unto thee and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan for an everlasting possession; and I will be their God. And in the 6th verse God says, I will make nations of thee, and kings shall come out of thee.

In these passages we find that God made choice of Abraham and his seed to be God's own people, and he also chose the land of Canaan as their inheritance. And he established them in the land of his choice. And God promised Abraham that he would make nations of him, and that kings should come out of him. Did God fulfil this promise to him? He certainly did. Let us follow the descendants of Abraham, and we find that God watched over them, and kept them separate from all other. And they dwelt in the land of Canaan until there was a famine in the land, and they went down into the land of Egypt and dwelt there, and served the Egyptians, until God heard their groanings and forced the Egyptians to let them go back to their own land, as recorded in Exodus vi. 5 verse and onward. God spake to Moses and said, "I appeared unto Abraham, and unto Isaac, and unto Jacob; and I have established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers. And I also have heard the groanings of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant. Wherefore say unto the children of Israel, I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with an outstretched arm, and with great judgments: And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, and to Isaac, and to Jacob; and I will give it to you for a heritage: for I am the *Lord*."

Did God establish a kingdom in this land and with this people? He did, most assuredly.

In 1 Sam. viii., we find that the children of Israel became dissatisfied, and wanted a king, like the rest of the nations; and in the 10th chap. 1 verse, we find that Saul is anointed king over Israel, and in verse 25, Samuel told the people the manner of the kingdom, and wrote it in a book; and in chap. xiv. 47, we read that Saul took the kingdom over Israel, and fought against all their enemies on every side. These were God's chosen people and they were in the land of promise, and God sent Samuel to anoint Saul king over them. So we find a kingdom established by the God of heaven. And really, and to all intents and purposes, the kingdom of God. And Saul did that which was evil in the sight of the Lord, and the Lord rent the kingdom from him and gave it to David; and David, being a man after God's own heart, did the will of God so far as the administration of his government was concerned. And David slept with his fathers, and Solomon, his son, reigned in his stead over the house of Israel, or kingdom of God. And after Solomon had builded the house of the Lord, the Lord appeared unto him the second time, and the Lord said unto him, "I have heard thy prayer and thy supplication that thou hast made before me, and have hallowed this house that thou hast built to my name there forever, and mine eyes and mine heart shall be there perpetually. And if thou will walk before me, as did David, thy father, walk, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, and wilt keep my statutes and judgments then will I establish the throne of thy kingdom upon Israel for ever, as I promised to David thy father, saying, There shall not fail thee a man to sit upon the throne of Israel. But if ye shall at all turn from following me, ye or your children, and will not keep my commandments, and my statutes, which I have set before you but go and serve other gods and worship them, then will I cast off Israel out of the land which I have given them. And this house which I have hallowed for my name, will I cast out of my sight, and Israel shall be a proverb and a byword among all people." 1 Kings ix. 2-7.

Solomon proved to be a very wise king, and ruled the kingdom well, but we find in the xi. 1 Kings, that Solomon loved many strange women of the nations, concerning which, the Lord said unto the children of Israel, ye shall not go. And when Solomon was old, his wives turned away his heart after other gods, and his heart was not perfect with the Lord his God, as was David, his father's, and the Lord God was angry with Solomon, because his heart was turned away from the Lord God of Israel which had appeared unto him twice and had commanded him concerning this thing, that he should not go after other gods. But he kept not that which the Lord commanded him. Wherefore the Lord said unto Solomon: "For as much as this is done by thee, and thou hast not kept my covenant, and my statutes, which I have commanded thee, I will rend the kingdom from thee and will give it to thy servant, notwithstanding in thy day will I not do it for David thy father's sake, but I will rend it out of thy son's hand. Howbeit I will not rend away all the kingdom, but will give one tribe to thy son, for David my servant's sake, and for Jerusalem's sake, which I have chosen." And it came to pass at that time, when Jeroboam went out of Jerusalem, that the prophet Abijah, the Shilonite, found him in the way, and he had clad himself with a new garment, and they two were alone in the field, and Abijah caught the new garment that was on him, and rent it in twelve pieces, and he said to Jeroboam, "Take thee ten pieces, for thus saith the Lord the God of Israel. Behold I will rend the kingdom out the hand of Solomon, and will give ten tribes to thee. Because they have forsaken me, and have worshiped Ashtoreth, the goddess of the Zidonians; Chemosh, the god of the Moabites; and Milcom, the god of the children of Ammon, and have not walked in my ways, to do that which is right in mine eyes, and to keep my statutes and my judgments to do them, as did David, his father, Howbeit, I will not take the whole kingdom out of his hand, but I will make him a prince all the days of his life for David, my servant's sake, whom I chose because he kept my commandments, and my statutes. But I will take the kingdom out of his son's hand, and will give it unto thee, even ten tribes. And unto his son will I give one tribe, that David may always have a light before me in Jerusalem, the city which I have chosen to put my name there."

And Solomon slept with his fathers, and they buried him in the city of David, his father, and Rehoboam reigned in his stead. And the ten tribes rebelled against Rehoboam, and made Jeroboam king over them. And we find that they had a succession of kings over the house of Israel, or the ten tribes until Hoshea became their king. And he reigned nine years over Israel and he did that which was evil in the sight of the Lord, and the Lord was very angry with them, and cast them out of his sight, and Hoshea was carried away captive by Shalmanaser, king of Assyria, and shut up in prison, and Israel was carried away out of the land, and men brought in from other countries to fill up their cities. And thus was the kingdom of Israel overthrown as recorded in 2 Kings xvii.

We find also that Rehoboam was succeeded in the kingdom over Judah until the reign of Zedekiah and in the ninth year of his reign, Nebuchadnezzar, king of Babylon, came against Jerusalem and besieged it for two years, and the city was broken up, and the men of war fled by night, and the king, Zedekiah, went the way toward the plain, and the army of the Chaldeans pursued after the king, and overtook him in the plains of Jericho, and all his army was scattered from him, so they took the king and brought him up to the king of Babylon to Riblah, and they gave judgment against him, and they slew the sons of Zedekiah before his eyes, and they put out his eyes, and bound him with fetters, and carried him to Babylon and he died there. And the king of Babylon smote them and slew them at Riblah in the land of Hamath. So Judah was carried away out of their land, and their kingdom overthrown. Jer. lii. Now turn to Ezekiel xxi. 26, 27. God, speaking of Zedekiah says: "Thou profane, wicked prince of Israel, whose day is come when iniquity shall have an end. Thus saith the Lord God, remove the diadem, take off the crown, this shall not be the same. Exalt him that is low, abase him that is high, I will overture, overturn, overturn it, and it shall be no more, until he come whose right it is. And I will give it him."

(To be Continued.)

The Samaritans of Mount Gerizim hate the Jews as of old. A traveler recently asked one of them, "What do you really think of Jesus of Nazareth?" He thought a moment, and answered: "I am sure he was a good man, or else the Jews would never have crucified him."

The Bible Tract—A Letter to a Friend.

BY WM. G. TAYLOR.

Such, then, are some of the effects of the kingdom and rule of Christ in the earth. At the close of 1000 years all enemies will have been subdued. Then will follow the great judgment, and the final separation of the evil and the good. The former will be destroyed, the latter will inherit all things. Then will the glorious restitution spoken of by the mouth of all God's holy prophets be completed. Beyond that event, stretching into the measureless ages of eternity, we see a renewed and sinless world, peopled with a glorified and immortal population, in which there shall be no more curse, no more death, "neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away." "Then the tabernacle of God" will be "with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God." Rev. xxi. and xxii.

Such is the future of the world and its inhabitants as revealed in the Bible. It will now be our task to show how completely that revelation meets all the moral and physical wants of mankind, and how it provides for the political evils of the world by the establishment of a power that will finally introduce peace and good will among all the inhabitants of the earth. All the wants or deficiencies of the individual may be summed up in the words—moral and physical. The deficiencies of the latter subject us to death and all its attendant pains, from the deficiencies of the former result ambition and tyranny, indeed all the evils that arise from a deficient, ill regulated or perverted understanding. But the evils of these deficiencies in the individual are little compared to the consequences of the same defects in the rulers of the world. Too often it has been by virtue of might rather than right that princes and kings have reigned, and not mercy. [redacted] to power has been stained by human blood. Empires and thrones have been conquered at the bayonet point, and by the same means alone can they be maintained. Hence the history of nations and states and of the world at large, has been to a great extent a record of war and bloodshed. More or less this has always been true, but in our day, in the nineteenth century of the Christian era with all its boasted civilization, it seems truer than ever before. Within twenty years six great wars have taken place on the continent of Europe, not to speak of smaller ones, and larger ones elsewhere. Moreover, when we look at the existing state of affairs with a view to our immediate prospects, the result is more than appalling. The various arms and implements of warfare at present existing in Europe far exceed that of any previous day, and as far as actual peace is concerned, experience teaches us to say, "we hardly know what a day may bring forth."

If, then, we have no revelation, what are our prospects? The struggle for existence will continue and intensify, in which the weak will go to the wall, and the strong continue the fight till disease and death find them peace in the grave, while other generations more selfish and more unscrupulous continue the exterminating warfare over their graves.

Politically, the fierce struggle for empire would also continue, in which the weaker powers would be swallowed up, leaving the giants to prolong the fight among themselves, and where such a contest would end and with what consequences, is a problem that might well appall the most hopeful of political speculators.

But, in the purpose of God, as revealed in his word, and as I have shown in the earlier part of this paper, we have the assurance of a better hope both for man and the world. For man, as I have shown, God has provided in the person of his Son a Savior, as it is written,—"God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John iii. 16. Christ, when upon earth extended the gracious invitation, "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy and my burden is light." Matt. xi. 28. After he ascended to heaven, he said by his servant John, "The spirit and the bride say, Come, and let him that heareth, say, Come, and let him that is athirst, come, and whosoever will, let him take the water of life freely." Rev. xxii. 17.

From these and many other passages we learn that the mission of Christ was to give all who believed in him eternal life. Accordingly we read: "The wages of sin, is death, but the gift of God is eternal life through Jesus Christ our Lord." Rom. vii. 23. In this revelation, then, we find a complete remedy for all our wants, physical as well as moral. For death we will have life everlasting, and for all our pain, all our sorrows, and all our cares an eternity of joy and peace. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." 1 Cor. ii. 9.

No less complete and effective in its results will be the remedy provided for the introduction of peace and prosperity among the nations. Man has been the main instrument in the government of the world for nearly 6000 years, and the consequences are that the history of that rule is a record of ambition and aggression, a trampling underfoot of the weak and an everlasting death-grapple of the strong for dominion. But all this will be changed, for, as I have shown, God has appointed a time in which he will rule the world in righteousness by Jesus Christ. Of him, the prophet said: "He shall judge among many people and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." Micah iv. 3. "At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem; neither [redacted] more after the [redacted] Isa. [redacted] nations shall come and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths; for the law shall go forth of Zion and the word of the Lord from Jerusalem." Micah iv. 2.

And, now, in conclusion, what have I done? I have done what I proposed in the first place, shown that the Bible is a book of only one story. That story is the revelation of God's will concerning man and the earth he inhabits. The necessity for such a revelation began with the fall, and, therefore, with that event began the hope of a restoration in the promise that the woman's seed should bruise the serpent's head. Looking along all the various points which came to light in the development of that purpose as revealed, we find, on reaching the end, the fulfillment of that promise. Jesus was the seed promised to the woman, and of him we read: "He must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." 1 Cor. xv. 25-31. Death was the result of the fall, but through Jesus Christ that curse will be forever taken away. Thus the revelation that began with the fall of man, ends in showing his complete restoration. And the result of all, in which we see the full purpose of God, is that beyond the final judgment we see a new heaven and a new earth in which dwelleth righteousness, in which the tabernacle of God is with men, and where they, being made glorious and immortal, dwell with him in happiness and peace forever, and forever and ever.

I have also shown that this revelation appreciates all the wants of man and the world at large, and unfolds remedies the result of which will be the introduction of an unending period of blessedness in the earth—a period in which there will be no sin and no death, no sorrow or crying, for the former things will have passed away.

The common opinion of the origin and nature of the Bible is supported by the best of evidence. It is impossible to conceive that the revelation which it contains could have any other source than with God himself. In its fullness, in its fitness to the great end in view, and in its love to man it bears the impress of the mind of God. But like many of its writers and heroes it has shared the fate of those who witness for God in a world flooded with wickedness,—it has been misunderstood and assailed by those who have failed to see the purpose of God for our redemption revealed in its pages. Such a revelation was not given to be destroyed. He who cared for his people and protected his witnesses of old, has not been less faithful to his written word. It has stood the rough shock of many a tempest, but it still sheds its light across the troubled waters of life, a guide to them who journey Zionward, and a witness against a world, which, heedless of its warnings, goes on in the wild excitement of life, never dreaming that we are on the very threshold of Christ's coming, and the establishment of his kingdom on the earth.

In conclusion, dear reader, let me add, my earnest prayer and hope is, that both you and I may so learn and walk in the light of this word, that when Christ comes we may be found worthy of a place in his everlasting kingdom.

69 Chandler Street, Boston, Mass.

Brevities.

The new President of the Turkish Chamber of Deputies, Vefik Effendi, speaks and writes English and French with much facility, is an advanced mathematician, and a gentleman of culture. He has translated Moliere's plays into Turkish, and represented his country at the Congress of Orientalists held in St Petersburg.

Dr. Schliemann is the son of a clergyman of New Bucknow, Mecklenburg. At fourteen he was apprenticed to a grocer; after his term was finished he came to America, where he became a porter at $100 a year. Here he learned Italian of a clerk and taught himself Russian. In 1848 he went to Russia, where he became an importer, and amassed a fortune of a half million. Returning to this country, he went to California, where he doubled his money, and from thence set about accomplishing the dream of his later years—the resurrection of Troy. He is now 55 years old, and has the air of what he really is—a successful merchant.—*New York World.*

The death is announced of Sianko, the oldest male descendant of Confucius, the only hereditary noble in China. He was the lineal male heir of a descendant of Confucius who was ennobled B. C. 202; and as such Sianko enjoyed the title, the governorship of the district around the tomb of the sage, and an estate of 105,000 acres. He moreover controlled all the family, now numbering more than eleven thousand persons.

The Khedive of Egypt has signed the decree making Col. Gordon Governor General of the Soudan. The Colonel has written home to England that he is astounded at the powers placed in his hands; that it will now be his own fault if slavery does not cease, and if the vast central regions of Africa are not opened to the world. Col. Gordon is also Governor of the province of the Equator and the littoral of the Red Sea.

Six educated young ladies sailed from this country recently for Liverpool, en route to Buenos Ayres, South America, where they have been engaged to act as teachers in the State Normal School. Their term of service is five years; salary, $2,400 in gold for the term, with $600, gold, for expenses going, and $500, gold, at the end of the term, for a trip home, with six months' leave of absence.

The entire cost of moving the obelisk called Cleopatra's needle from Egypt to London, is to be borne by an eminent English surgeon, Mr. Erasmus Wilson. He has made the necessary arrangements with Mr. Dickson, the civil engineer, at an estimated cost of $50,000. The obelisk will be surrounded with water-tight and air-tight casing of boiler plates, will have a wooden keel and an iron deck, and will be towed through the Mediterranean by a powerful steamer.

Between Roversto and Trent, at the foot of a hill, an immense bronze table of the Roman epoch has been discovered. It reproduces in perfectly preserved characters the decree of Julius Cæsar, in which he granted to the people or those towns the Roman citizenship and alliance with one of the civic tribes.

Love of justice, in the generality of men, is only the fear of suffering from injustice.

The Restitution.

H. J. UHAPMAN, Editor.

PLYMOUTH, INDIANA, APR. 11, 1877.

THROUGH the kind assistance of Brother Hersh we have the pleasure of stating to our brethren that almost everything is brought up to time. We will compare books and mailing list and eliminate accidental errors as fast as possible. Thank kind friends for extra help. The paper needs continued assistance. God bless all donors.

We have a large amount of manuscripts on hand. For a portion of them we will find a place as soon as we can, and keep up something like an interesting variety for our paper. The best interests of the cause will compel us to decline the publication of a few; much to our regret as they are from friends whom we highly esteem. It is not to be expected that every article admitted will give universal satisfaction. We insert many that we by no means indorse in all particulars. Our own views of baptism and its formula, and of the Divine nature and character of the Son of God, will be given, if at all, not in contradicting statements made by others, but in communications of our own. Upon any such view, however, as Jesus Christ being merely the Son of Joseph, we should look with most perfect horror, not to say detestation.

The Apostolic Age.

Did it belong to, and was it a part of the present gospel dispensation?

Many Christian people claim we ought to, and many more claim they do possess the miraculous power of the apostolic age.

The apostolic succession is a special claim by large church organizations.

It appears to me it was an age-to-come manifestation. It evidently in many important particulars was entirely unlike the present gospel age. Jerusalem was the place of counsel from which the command went forth to the churches.

Wonderful miracles were wrought. Men were struck blind; Ananias and Sapphira were struck dead; Saul of Tarsus was converted by the personal presence of Jesus, all unlike the present. Paul in Heb., speaking of these powers then possessed, says, having tasted and experienced the powers of the world (literally the age) to come. These and many other reasons make me think that period was an age-to-come, or kingdom of heaven period in the same sense the transfiguration was the second coming of the Son of Man in power and great glory. If this is correct it might be literally true in John the Baptist's day, the kingdom of heaven is at hand.

CHAS. BOARDMAN.

Hartford, Conn.

The Claims of the Bible.

In pleading for a thorough mastery of this volume as the bounden duty of every man, without regard to his profession, it is enough to say that this Book is the basis of all history, for a whole generation of centuries giving history before other history begins—the basis of literature, science, and art. Josephus says that whereas other legislators had made religion to be a part of virtue, Moses made virtue to be a part of religion. It is idle to ignore the Book. The man who affects independence of it, can yet scarcely think or speak or act without confessing in fact his indebtedness to its wonderful oracles. Yet the ignorance remains. The lawyer must surely know that all jurisprudence among civilized nations founds itself upon the elements of law as given in this Book. And the politician may as well admit, though he may not consider or care, that the pattern and principle of all good government is found in the Bible. Dean Stanley has truly said: "Many who would be scandalized at ignorance of the battles of Salamis and Cannæ, know and care nothing for the battles of Bethhoron and Megiddo."

The costliest jewel in man's possession is his clear conscience; to keep conscience free of guilt is man's imperative duty; as long as he faithfully performs this great duty, it is well with him, even if he is dressed in rags, lives in a hut, and dines on a crumb of dry bread.

Wealth can be inherited, but honor can not; for wealth is the creature of matter, while honor is the child of spirit. And spirit being the relics of the Universal Spirit, it is cautious and bestows honor only on those who truly deserve it.

When hope has departed from man's spirit, then insanity knocks loudly at the throne of reason, and with reason dethroned man is a hopeless wreck to whom death would be a blessing. Cling to hope as you do to life itself.

Elijah's Coming yet Future.

"Behold I send you Elijah the prophet before the coming of the great and dreadful day of the Lord; and he shall turn the heart of the fathers to the children, and the hearts of the children to their fathers, lest I come and smite the earth with a curse." Mal. iv. 5, 6, King James' Translation.

"Behold I send to you Elijah the prophet before the coming of the great and terrible day of the Lord; and he shall turn the heart of fathers to children, and the heart of children to their fathers, lest I come and strike the earth with utter destruction." Campbell's Translation.

"Behold I send you Elijah the Tishbite before the coming of the great and terrible day of the Lord." Septuagint.

This promise, or prophecy, is generally believed to have been accomplished in the person of John the Baptist. But to my mind in accepting this popular theory, we do so contrary to the facts of the case as they stand recorded in God's word. God has promised to do this and so, and that promise is absolutely unconditional how should we know if that promise has been fulfilled? Simply by turning back over the past history of the Church and see if we find anything to have taken place which agrees in every particular to those things contained in the promise.

And so with prophecy, whatever he has predicted through the mouth of his holy prophets since the world began, we must seek to find the things answerable to those predictions, and if we cannot from the records of the past, we must look for them yet to come.

Now, as we fail to see anything in the past which fully meets the case of this promise, notwithstanding these statements of our Lord in reference to John the Baptist, we must conclude the promise to be yet future. These statements of our Lord, are clothed with a certain amount of obscurity; and then, again, the testimony of Christ concerning John as being Elijah, strangely contradicted by John himself; for when a delegation of priests and Levites was sent unto him to inquire whether he was that prophet, he answered most emphatically: "I am not." Matt. vii. 10; Mark ix. 11. Jno. i. 21.

There is an apparent discrepency here, and how is this to be reconciled, and the testimony of both our Lord and John to remain unimpeachable? We answer, simply accepting as true the twofold fulfillment theory of many of the prophecies and promises. John fulfilled the promise primarily as the forerunner of Christ's first coming. Elijah will fulfill it perfectly as the forerunner of Christ's second coming. John came in the Spirit and power of Elijah. Elijah will come both in the Spirit [illegible] will be [illegible] day, as the prom[illegible] not improbable but what he may prove to be one of those witnesses spoken of in Rev. xi., as the powers those witnesses are to possess, correspond very much with those which Elijah possessed when on earth.

Again, to accept the popular idea of John being Elijah, involves many difficulties we cannot dispose of by any sound argument whatever. In the first place, we shall be driven to favor the old heathen doctrine of the transmigration of souls, and hence the natural immorality of the soul. Now, John was a child of promise, born of woman in the ordinary way; and certainly never was in heaven, and hence did not come from thence; for had he been there, he would most assuredly have made the acquaintance of our Lord, for it seems he did not know him until he was pointed out to him in the ordinance of baptism. Jno. i. 33. And then rather stood in doubt as to whether Christ was the Messiah or not, for while in prison he sent messengers to Jesus with the question: "Art thou he that should come, or do we look for another?" Now, it does not seem likely that Elijah would have been taken up into heaven, and have remained there for some 900 years, and not have formed an acquaintance with our Lord, and have been fully able to have recognized him, as was not the case with John.

Furthermore, to fully provide for any question as to the literal and substantial fulfillment of the promise, the Septuagint version not only declares that it will be Elijah, but Elijah, the *Tishbite*, pointing out not only his official title, but the place of his *nativity* also, that there should be no room for dispute as to its being the very same prophet that figured so extensively in the days of Ahab, King of Israel, and Ben-hadad the King of Assyria.

Tishbi, in the Hebrew signifies *turning*, or *returning back*.

These circumstances are important to notice, as they identify him as the very personage who shall come again in *propria personæ*, and not by his Spirit in another.

Another argument that John did not fulfill the promise is the work predicated of Elijah in his coming was never accomplished by John. How many Jewish converts did John make? But a few comparatively. I would remark here that John's work was more of an individual character than a national one which is the work assigned to be done by Elijah. He is, among other things, to restore the lost faith to the house of Israel, to bring them back to the belief of Moses and the prophets—to the belief that Jesus is their true Messiah, whom their forefathers put to death in ignorance; and this will be turning the hearts of the fathers to the children, and the hearts of the children to their fathers, which things are included in the glorious restitution, in which times Elijah is to occupy a prominent position.

I could enlarge here if space was afforded, and time permitted, and prove to an absolute demonstration that John, the Baptist, filled the proper work assigned him, but did not fulfill the promise of Elijah's coming, and show that his coming is yet future; and, furthermore, that the time is near when he will make his appearance among the nations of the earth, as the harbinger of the glorious Epiphany of our ever blessed Lord.

I would just add that the belief that Elijah was personally to appear again, was almost universal among the early fathers. It was believed by Sir E. Denny, author of the great chart of "The Stream of Time," J. Cummings, of England, Joseph Wolf, in his travels among the Jews in Persia, found it generally to be believed. The 7th article of the Jewish creed reads, "I believe in the coming of the same prophet Elijah in the very same body that he assumed when taken up in the chariot of fire." 2 Kings xi. 12; Alexander Melain says, in his "Israel Avenged": "The most learned of the Roman church, as well as almost all the fathers, look for the coming of Elijah before the second advent of the Lord." Dr. Walmesly, who wrote in the middle of the 17th century, in his work on "The History of the Church," a copy of which I have in my possession, treats largely on this subject, showing by force of argument that Elijah is to personally come, vested with great authority and power from God, and prove the most eminent agent for the restoration of the Jews to their own land, and testify powerfully against the corruptions and the wickedness of the age, both in Church and State; calling upon the nations to repent and fear God, and give glory to him, preparing the way for the royal advent of Jesus and his reign on earth.

WILLIAM SHEPHERD.

Newark, N. Y., March, 1877.

"The Danger of Falling Away."

[illegible] to my dear Brother M. for his well-meant caution in his review, in the RESTITUTION for March 21st, of my "Christian Conversion" articles.

Will he please notice that it is as dangerous to fall *forward* as *backward*. The Jews fell forward to the crown and kingdom; the Galatians fell backward to the law. The former crucified Christ; to the latter he "profited nothing;" both needed to be converted.

His seven texts do not hit the case. They would read quite as well toward the selector. Will he please excuse me if I say, if we have not a clear case against a brother, a doctrine, or a custom, we need not make any at all. Is it right for a slight difference to put brethren in all the bad company that can be found in Bible or sectarian history, and cite Paul in justification?

To my mind the review, down to "Let us consider," is medley. The charge of "upholding the modern machinery of sectarianism," and making the meetings of the Apostles, "prayer meetings of the modern sort," is without excuse. Nothing of the kind was said or intended. Peter and John did go to the temple at the hour of prayer—not to preach, certainly, while others were praying. It would be no more wrong for them to pray at the temple than for the publican who prayed there and "went down to his house justified." Luke xviii. 9-14. The 120 prayed together, Acts i. 14, 15, and the 3000 Pentecost converts joined them "in prayers," ii. 42. But my reviewing brother makes a serious charge against me because I said, "God honors the prayer meetings; prayers and preaching go hand in hand; preaching is easier and better, and the spirit comes, and sinners are converted when the church prays."

Wrong to pray! Where are we? Who says it? What paper publishes it? Lay every hair of theology straight, but dont pray! And this is advanced gospel, double-refined. Odd critics on "fanaticism."

Wrong to pray for the Spirit! "How much more shall your heavenly Father give the Holy spirit to them that ask him." Luke xi. 13.

Wrong to pray for the conversion of sinners! "Father, forgive them." Luke xxiii. 34. Answered at Pentecost. Acts ii. and iii. "Lord, lay not this sin to their charge." Acts vii. 60. Answered in the conversion of Saul and others.

Now for my brother's three details: In the first he puts Luke ix. 2, 6 against Luke xxiv. 49, and Acts i. 8. What is the fact? The resurrection of Jesus was to be an essential element in the preaching of the gospel under the great commission. They were not qualified for this till the Holy Spirit came. For this they must tarry in Jerusalem. They tarried, praying, and as soon as the Spirit came, they began to preach according to the commission, predicating the gospel on the death and resurrection of Christ.

Second detail. Strange they should "understand" the resurrection, and "not know it had been predicted." "Destroy this temple, and in three days I will raise it up." John ii. 19. That is the "prediction" of his resurrection, but his disciples did not understand it till "he was risen from the dead," verse 22. So "knew not," in John xx. 9, evidently has the sense of "understood not."

The third detail is answered above.

Now, my brother and I have had the "courage" to try to be faithful with each other. I believe we have both spoken in love, whether we have both spoken the truth or not. I am trying to rub out the partition lines that have grown up among those who are earnestly, lovingly and truthfully looking for the Lord; he is trying to brush me away and defend those lines. May the good Lord remove the vail and let him see that we are all one in Christ Jesus."

The gospel of the age to come, Rev. xiv. 6, is not the gospel to convert people with now. It, with its relative Scriptures, is a useful topic of study, but not a measure of righteousness for us. Ultraism in regard to it creates prejudice against it. Injudicious zeal usually defeats itself. Peter was more useful after he was "converted" and filled with a more consistent love of the gospel, than he was when he was cutting off ears. O. H. L. C.

Our Letter Drawer.

Editor Restitution:—I have been a firm believer in the age to come and the grand restitution of all things spoken of by the mouth of all the holy prophets since the world began, for over twenty years; and have been a constant reader of your paper under its different names ever since it was printed by Elder Marsh, in Rochester, N. Y. It has brought comfort and instruction every week. I would like to do more for its support if I were able. I hope it may continue its valuable lessons of instruction until the end of this age. I have never been interested in the time movements, but have watched the movements among the nations and the great events marking the approach of the king. Regarding our Lord's return, I feel to say with John, "Come Lord Jesus, and come quickly."

Yours in hope,

WM. MEAD.

Berlamen, Michigan.

Editor Restitution:—I undertake this evening to write you a few lines with a troubled mind. My mother who has been living with me and keeping house for me has been sick for the last thirteen months, unable to do anything. My hope, however, is that she and myself will finally enter upon that life where neither pain, sickness, nor death can ever enter. When we meet our Lord at his coming in the clouds, at the sound of the trump, when the dead shall arise, and the living be changed in a moment, then Christ will be King of Kings and Lord of Lords. O, that we may be found ready to meet him, and with him descend to the earth, and in the great city meet our brethren to part no more,—a glowing thought, brethren, *to part no more*. We have our brethren and sisters here from whom we can hear through the RESTITUTION. I was reading from that lonely pilgrim at Medicine Bow, who signs her name Mrs. J. B——. May the God of love abide with that dear one, and may she get into the pathway that leads to life eternal, which awaits the finally faithful in the regeneration when the saints shall possess the kingdom of God. May she discern the sacred truth as revealed in God's holy word. As she is a lonely one in that wild country, far off from any one of the brethren, may the grace of God our Father and his peace be with her, that she may become an heir to the promises. D. C. MATHIS.

Carthage, Missouri.

Editor Restitution:—I wish to answer a question asked by a sister in a late paper as to why all the believers in the kingdom do not take the RESTITUTION. It is evident she knows nothing of homesteading in a grasshopper region. She thinks two dollars is a small sum, and so it is; but it means daily bread to a family of nine without a day's work from November to April. Twenty dollars has had to supply our table for nine and clothes for six this winter. To be sure we had 28 bushels of wheat and our meat for the winter, but we are on our last 100 cwt. of flour, and where the next is coming from is more than we can tell. But our trust is in the Lord, who has said, "I will be with you in six troubles, and in the seventh I will not forsake thee." Times are hard, but I do not believe we shall suffer, for the Giver of all is able to provide in one way or another. The Lord will provide for those who trust in him. I don't think we shall have to work for our bread much longer. I believe our Savior will soon put an end to all our wants here. May our constant prayer be "Even so, come Lord Jesus and come quickly."

O, that it might be very soon! O, brethren and sisters, pray for me, that I may be patient; for I am sick with heart, lung, and liver diseases, and I find it hard to be patient at all times. O, that some brother could give us a few sermons on the blessed hope! I do wish I could hear Brother J. T. Paine preach once more on the kingdom and soon coming of our blessed Redeemer. O, that it would soon come, is the prayer of your sister in hope of the Kingdom.

J. P. RILEY.

Bedford, Ia.

The Fearful Outlook.

In 1875, the San Francisco *Chronicle* said: "A careful survey of the existing European situation seems almost sufficient to justify a belief in the prediction of the enthusiasts who declare that the true interpretation of John's Apocalyptic vision shows that the battle of the great day of God Almighty at Armageddon is actually at hand. All Europe is at present like one vast camp. The nations are arming from the British channel to the Ural mountains; from the Mediterranean to the Baltic, as with a prophetic understanding that a terrible and portentous crisis is at hand. .... The nations are becoming armies; the general masses of the people are being turned into soldiers. Russia has a greedy eye on India and the Sick Man. Austria has long coveted a portion of the territory of Turkey. Rumors of schemes of conquests, of plots, conspiracies, and new alliances fill the circumambient air, as motes people a sunbeam. The arsenals are busy shaping more deadly implements of destruction than were ever known before known. The foundries are casting colossal cannon, compared with which those heretofore used in warfare are but children's toys."

Says the New York Daily *Witness*, January 9, 1876: "All Europe appears to be living during a period of armistice of uncertain duration. The wisest statesmen do not know how soon the thunders of cannon may call the nations to engage in a deadly struggle. In almost every country there is a financial crisis approaching, which impels its rulers to seek some way of reducing the present costly armaments. An attempt has been made to place Europe upon a peace footing by mutual agreement, and it has failed. One power hesitated to begin before another, and no beginning was made. But neither Russia nor Germany nor Austria can afford to sustain much longer the enormous drain upon industrial resources by the present huge armaments....

"One almost trembles to think what will be the effect of an outburst of war in Europe. The storm which is long in gathering is long in dispersing. Beside the ordinary causes serving to produce war, it is impossible to shut one's eyes to the fact that the strife once begun, the religious element will enter largely into it. ...'A liberal Sultan and a liberal Pope,' says a great French journalist, 'are equally impossible.'

"With this Eastern Question ready like a mine to explode at a moment's notice, all Europe one large arsenal, and Great Britain contemplating making soldiers of her entire population capable of bearing arms, many express the greatest apprehension for the peace of the continent, and the fear appears to be well grounded that the next European war will be terrible indeed.

The surest mark of true piety is to fill up the duties of our own station with the utmost fidelity. The soul devoted to God finds no oppressive burden in the opening of the present moment, which shows the order of his providence, and brings with it, to the soul resigned, both light and power either to ask or suffer.

The Russian Synod has published a Russian version of the Bible, the result of twenty years' labor. The version is sold at three roubles per copy; but copies are being distributed by the British and Foreign Bible Society gratuitously.

Some men think themselves great in their own estimation; to that estimation they hold fast; and that takes up their entire time, and the little talent they actually possess.

Eastern Items.

PARIS, April 1.—*La France* says the signing of the protocol virtually abrogates the treaty of Paris. We believe Russia will soon proclaim this result. Among the obstacles to the conclusion of peace with Montenegro is Italy's opposition to the cession of the port of Spizza.

The *Standard's* telegram from St. Petersburg says, in spite of the signing of the protocol, pessimist views again prevail there and war is considered inevitable. The *Vedomosti* declares that the protocol is the beginning of the denouement. Russia cannot disarm unless she is convinced that she will not have to arm again. War may not be immediate, but it is inevitable. The *Golos* says the signing of the protocol does not decide peace or war. However desirable peace may be, there are situations in which war would be necessary.

LONDON, April 2.—The *Standard* announces that after the signing of the protocol by the representatives of the six powers, at the Foreign Office in London, Count von Beust, the Austrian Ambassador, Count von Munster, the German Ambassador, Gen. Menabrea, the Italian Ambassador, and Count von Schouvaloff, the Russian Ambassador, had a conference with the Marquis d'Harcourt, the French Ambassador, at the French Embassy. The Marquis d'Harcourt subsequently left London for Paris.

LONDON, April 4.—A special from Belgrade to the *Times* notices the dispersal of foreign officers who were in the Servian service to Russia, Greece, Bosnia, Persia, and other countries hostile to Turkey, and says it is stated that 190 members of the Russian Red Cross Society have arrived at Jassy, and are arranging hospitals there. Indications on the political horizon suggest that while the diplomatists are quibbling over the meaning of words events are drawing a cordon around Turkey which may soon furnish a surprising spectacle to Europe.

The Vienna correspondent of the *Standard* reports that according to advices from St. Petersburgh, Russia has ordered her squadrons in the Mediterranean and American waters to return to the Baltic.

CONSTANTINOPLE, April 4.—Military preparations continue without interruption. The negotiations with Montenegro are at a standstill.

LONDON, April 4.—The *Standard's* Constantinople telegram, dated Tuesday, says: "There is great uneasiness here to-day. The appearances are less pacific than those of yesterday. It is almost certain the Porte will enter a protest against the protocol as soon as it is officially communicated."

The *Standard's* St. Petersburgh despatch says a peaceful solution of the present difficulties is not expected, despite the protocol.

ROME, April 4.—The Pope received 1,000 pilgrims on Saturday and delivered a speech in French.

The *Corriere d'Italia* says in view of the agitation which the Catholics appear to desire to raise, Signor Melegari, Minister of Foreign Affairs, has authorized the Italian representatives abroad to give, if asked, the most reassuring explanations as to the Government's firm intention to respect and insure respect for the papal guarantees law.

LONDON, April 7—5 a. m.—The *Perther Lloyd*, a strong Turkophile journal, asserts that Gortschakoff has sent a note to the Porte demanding the acceptance of the protocol and compliance with Russia's requirements concerning disarmament, reform, etc. Gortschakoff asks for a categorical answer before the 13th instant.

LONDON, April 7—5:30 a. m.—The *Times* correspondent at Vienna says: "The news from Constantinople that Russia has addressed a demand to the Porte for a categorical answer in regard to the acceptance of the protocol and disarmament is startling, almost incredible, but as it comes from several sides it cannot be altogether unfounded. It probably relates to what occurred at the presentation of the protocol by the Russian Charge d'Affaires. Probably he, like the majority of his colleagues, had instructions to press the matter. This may have caused the report that he presented a sort of ultimatum."

The *Times'* Philippopolis correspondent writes as follows: "The dark rumors which were current this time last year are again revived. The Musselmans have recommenced threats the same as preceded the last massacre. The inhabitants of Jyvor, a village only three hours distant, have been informed that they had only a fortnight to live. Christians are greatly alarmed, and everywhere the same uneasiness is current as last year."

The Lord's Supper.

Around a *table*, not a *tomb*,
He willed our gathering-place to be,
Where, going to prepare our home,
Our Savior said, "Remember me."

We kneel around no sculptured stone,
Marking the place where Jesus lay:
Empty the tomb, the angels gone,
The stone forever rolled away.

No sculptured stones are for the dead;
Thy three dark days are o'er;
Thou art the Life, the living Head,
Our living Light for evermore.

Of no fond relics, sadly dear,
O Master, are those own possessed—
The crown of thorns, the cross, the spear,
The purple robe, the scarlet vest—

No, relics are for those who mourn
The memory of an absent friend;
Not absent thou, nor we forlorn;
Art thou not with us to the end?

Then round thy table, not thy tomb,
We keep thy sacred feast with love,
Until within the Father's home
Our endless gathering-place shall be.

—*Mrs. Negoncey.*

Selections.

Turkish Empire.

The original home of the Turk was among the Altai mountains of Central Asia. These mountains abound in iron, and the earliest accounts of the Turks represent them as employed in working the mines and manufacturing the metal, as the slaves of a kindred tribe. About 540 A. D., headed by a bold and energetic leader, named Bertezena, they made a successful stroke for freedom, overthrow the empire of their old masters, and on its ruins established one of their own. During many subsequent ages, the actual ceremony of heating a piece of iron, which was struck with a smith's hammer by the king and his nobles, recorded at once the humble origin and honorable pride of the Turk.

We content ourselves with simply mentioning the fact that the Turkish Kingdom which arose in the original seat of the race, rapidly grew, and reached such a point of power as to awaken the anxieties of the Roman Empire of the East. "And I will make of Ishmael also a great nation," was a divine promise in the fulfillment and progress of their political and territorial greatness. Genesis xvii. 20.

At the close of the eighth century, the banners of the Crescent waved victorious over the whole Roman Empire. Arabia had yielded to the prophet before his death; Syria, Persia, and Egypt were soon made the vassals of his proud successor. Within twelve years after the hegira, 36,000 cities, towns and castles were subjugated to the new conquerors, 4,000 Christian temples destroyed, and 1,100 mosques dedicated to the Man of Mecca. Africa was soon subjugated, the Moors converted to the new religion, who, in their turn, descended into Spain, and there established a magnificent kingdom. The victorious standard of the Crescent was raised on the cold mountains of Tartary, and on the burning sands of Ethiopia. The Moslem Empire extended from the Atlantic to Japan, and across the entire continent of Africa and Asia; into Spain and France, as far north as the Loire, and over the Indian Islands, embracing Sumatra, Java, Borneo, Celebes, and the Manillas. The Island of Goram, of the Spicy Islands, may be taken as the eastern boundary of Islamism. Within its borders were found the sites of the oldest and most famous cities of the world; Nineveh, Babylon, Damascus, Memphis, Thebes, Jerusalem, and the spots upon which the most memorable events in the past history of man are recorded.

In the thirteenth century, Governor Othman took advantage, when the Turks in Asia Minor were troubled by internal causes, and ravaged on the other hand by the Tartars, seized one of its provinces, and erected it into an independent principality; and with his reign commences the history of the Ottoman Empire. The province thus changed by Othman into a kingdom, was originally one of the smallest of those which had constituted the old Empire, but under his vigorous administration it became the nucleus of a mighty state.

With the valor of the soldier, Othman combined the wisdom of a statesman, and skillfully availing himself of the broils in which the Greeks were perpetually involved, he rapidly enlarged his territories. The capture of Constantinople, May 29th, 1453, was an event well fitted to make a profound impression upon Christendom, and one cannot but be amazed that the help so eagerly sought by Constantine from his brethren of a common faith, and which, if rendered in time, might have prevented the great disaster, was either denied or delayed until the fate of this noble city, the queen of the east, was fixed.

The long reign of Solimun, surnamed the magnificent, extending from 1519 to 1566, constitutes the golden age of the Ottoman Empire. Soliman was contemporary of Charles V., Francis I. and Henry., and of those still more illustrious men whom Providence raised up to dissipate the darkness which had rested upon Europe for centuries, and to inaugurate that ever-blessed Reformation, whose influences have been felt in nearly every quarter of the earth. In short, at the close of its first century, the Saracenic Empire embraced the fairest and the largest portion of the civilized world.

The Moslems appeared even under the walls of Vienna, whence they were turned back, and Europe saved from the scourge of the East by the Poles headed by the illustrious Polish hero, John Sobrieski, on whom the hopes of Austria and the eyes of Europe were centered. We must not overlook in this brief history the ever active and over-ruling Providence as unfolded here.

The Arabs, the descendants of Abraham through Ishmael, the determined foes of the Christian religion, were used as the instruments of preserving and transmitting the knowledge which finally became the regenerator of Europe. The benefits which the nations of Europe derived from the fall of Constantinople were probably greater than any that could have occurred to the cause of the religion of Christ, if the city had remained in the possession of the old masters.

We may take, as a specimen of the magnificence of this Empire, the single city of Cordova, which, in point of wealth and grandeur, was scarcely inferior to its proud rival on the banks of the Tigris. A space of twenty-four miles in length and six miles in breadth, along the margin of the Guadalquiver, was occupied with streets, gardens, palaces and public edifices. For ten miles the citizens might travel by the light of lamps along an uninterrupted extent of buildings. In the reign of Almazar, Cordova could boast of 270,000 houses, 80,000 shops, 80 public schools, 50 hospitals, 900 baths, 3,877 mosques, from the minarets of which 800,000 persons were daily summoned to prayer. The Caliph was attended to the field by a guard of 12,000 horsemen, whose bells and scimitars were studded with gold. Such was the city of Cordova, and the city of Granada was, perhaps, equally celebrated for its wealth, luxury and learning. God placed the race for eight centuries in Spain, just in the position in which they might not more effectually as the handmaid of Europe, in the restoration of learning and general advancement. The Court of the Caliph became the resort of poets, philosophers, and mathematicians, from every country and from every creed.

In 732, A. D., it seemed that all Europe had to yield to the descendants of Ishmael, the son of Abraham. From Gibraltar to the Loire nothing impeded their progress. Another such distance would have made England a province of the grand Caliph. Such, then, was their conquest from the Baltic to the Cyclades, when the Standard of Islam floated over the walls of Tours.

Literary relics of the conquered countries were brought to the foot of the throne—hundreds of camels with volumes of Greek, Hebrew and Persian literature, translated by the most skillful interpreters into the Arabic language. Masters, instructors, translators, commentators, formed the Court of Bagdad. Schools, academies and libraries were established in every considerable town, and colleges were magnificently endowed. It was the glory of every city to collect treasures of literature and science throughout the Moslem dominions, whether in Asia, Africa or Europe. Grammar, eloquence and poetry were cultivated with great care; so were metaphysics, philosophy, political economy, geography, astronomy, and the natural sciences; botany, and chemistry, were cultivated with ardor and success; the Arabs particularly excelled in architecture. The revenue of the kingdom was expended in public buildings, fine arts, paintings and sculpture; and music shared largely in their regard. And in nothing did they more excel than in agriculture and metallurgy; they were the depositaries of science in the dark ages, and the restorers of letters to Europe; they were of Arabian origin, an enterprising, warlike and intelligent people; they formed the channel through which the knowledge of the arts and sciences, and an acquaintance with civilization, traveled through Europe.

By their possession of a large portion of Spain, which they held from 713 to 1492, they not only established a magnificent kingdom, cultivating learning, while all the rest of Europe was sunk into barbarism, but they left behind them monuments of their industry and skill in arts. Thus, Providence has made the blessings good to that race, as they subserved the purposes of truth up to a certain point, when the privileges were transferred to worthier hands; for as they were the instruments of preserving and transmitting knowledge, so it became finally the regenerator of Europe; for it was through them that learning revived, and the inventions and discoveries, which so effectually world the destinies of the world, were divulged.

The descendants of Ishmael were the most powerful and absolute sovereigns on the earth; their Caliphs exercised a most unlimited and undefined prerogative, reigned over numerous nations, from Gibraltar to the Chinese sea, two hundred days journey from east to west. Spiritual blessings are unnoticed by the world, but these are visible and undeniable, the realization of God's faithful promises.

If such has been the grandeur, both of expression and fulfillment, where only the outcast seed of Abraham was concerned, the son of Hagar, what may we expect when we turn now to the heirs and possessors of the promises? We expect more loftiness of expression, and more grandeur of fulfillment. —*The Prophetic Times.*

Autumn in Parry.

"And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John v. 11, 12.

This life, which is peculiar to the believer, is in the Son. The witness, or testimony, is in us, and we have this life just as we have the Son, its author.

How is that? Let Paul tell: "That Christ may dwell in your hearts by faith." Eph. iii. 17. He is not there really or personally, neither is this eternal life; else the believer would not die—could not. There is at least two ways of having—one in actual possession, and the other in prospect or by faith in the promise. This last way is the way we have this eternal life. So say God's old-fashioned inspired preachers! Will you listen to them?

"In hope of eternal life, which God that cannot lie promised before the world began." Titus i. 2; ii. 7. This the God of truth promised his Son in the ages past, using the same emphatic present tense, at least seven hundred years before he was born. Isa. ix. 6.

Also, we are said to be saved in the past and present tense. See Eph. ii. 5 8; Titus iii. 5. Yet who but an antinomian would dare hang on the tense here? Now, if we will only let Paul explain this he will also give us some light on the life question. Hear him: "For we are saved by hope; but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it." Rom. viii. 24, 25.

Now, as we believe Paul to be a great expositor, we cannot believe that we see or have eternal life *de facto*. This good, old-fashioned preacher tells me that God will give this eternal life to those who seek for glory, honor, and immortality. Rom. ii. 7, which includes all believers who walk by faith. He also tells me that this eternal life is hid (not in our hearts) with Christ in God, and when he appears we shall appear with him in glory, at the resurrection of the last day. This is what Jesus taught, and what Martha believed, but how would this be if man never dies? See Mark x. 30; Jno. xi. 24; Matt. xxv. 46. Natural observation demonstrates our position.

T. E. Adams.

Be Kind.

We are admonished by Paul to be kind to one another, tender-hearted, forgiving one another, even as God, for Christ's sake, hath forgiven us. We all need more of this loving, forgiving spirit. There was a depth of tenderness in the heart of Jesus that we must reach. We must walk in love if we would be followers of God. It is in putting away anger and wrath and malice and evil-speaking, that our characters are in a great measure shaped for eternity. The roots of bitterness must not be left to grow, if we would have the temper and disposition that was in Christ, if we would be assimilated to him, and fitted for an inheritance with the saints in light.

It is very easy to forgive, if our hearts are right towards God; if we are rooted and grounded in love, and filled with all the fullness of God. Indeed, it is seldom, if at all, that offence is taken, when the heart is in such a state. Why, if a brother or sister offend, or do us wrong, we fly at once to Christ, and our hearts are melted into such tenderness, that we could take the offending one by the hand and with streaming eyes assure him or her of our unchanging love. The altar of prayer is the best peace-maker that I know. Jesus always settles quarrels best. And we must walk in love if we would be followers of God, if we would walk worthy of the vocation, wherewith we are called. We cannot keep all the commandments of the Lord blamelessly, unless with all lowliness and meekness and long suffering, we forbear one another in love.

It were better that a millstone were hanged about our necks, and we cast into the midst of the sea, than that we should offend one of the little ones for whom Christ died.

If we would serve others, we must be at peace among ourselves. It will not do to give the cold shoulder to the sons and daughters of the Lord Almighty, nor to render evil for evil unto any man.

S. Rhoads Wescott.

Correspondence.

Editor Institution: I have noted with care and interest, the management, on your part, of the grave duties and responsibilities which are devolving upon you.

It would seem that your hand, head, and heart work are quite enough for one, without having to carry a financial burden during times like these.

God help you, my brother, and our brethren, to highly appreciate and duly heed the admonition of our Lord, "Seek ye first the kingdom of heaven"; and also as regards the investment of our "treasures," whereby we may judge and know the relation of our hearts to the coming kingdom, inasmuch as the Lord hath spoken: "for where your treasure is, there will your heart be also."

Have we treasures in stocks and government bonds, while the cause of Christ and God, as regards human instrumentalities, is, in common parlance, on the verge of bankruptcy? If so, God pity and help us to get our hearts in the right place; then will his cause have ample support. Let us bear in mind the fact that "God's ways are equal," as are also his requirements on the part of his stewards. Therefore, though we may not be possessed of lands or stocks, certain duties are as incumbent upon us as upon those who may possess them.

It is true, that many may not be able to remit the entire amount of their annual subscription at once, yet that is no reason why a dollar, or even a half dollar, should not be forwarded promptly whenever it shall fall within the range of our ability. We may be sure the interest that lies nearest our heart will be first served, a careful and prayerful noting of which will give us to understand our personal and true relation to the "Hope of Israel."

God help us all to know, and give us grace to do our duties, individually, and respectively, in the light of their relation to the present and a rapidly approaching future.

H. Beadle[illegible]

St. Louis, Missouri.

Remarks Respecting the Jewish Nation of Antiquity.

If the ignorant masses had to frame government and make laws, there would be much anarchy in the administration of affairs whether executive, legislative or judicial in their nature. There would be—if these alone had the framing of governments and laws—no such harmony as now prevails among civilized nations, civilization would not disclose that enlightenment now existing. How far from the present condition of the mind the human family would be, under such circumstances, it is not necessary to show, but we have every reason to suppose that under such environment no profound treatises on political economy, jurisprudence, history, the sciences, &c., would be extant; intolerance, tyranny would rule. The learned, the intelligent, are the vital element, conspiring to enlightenment in all the departments of sociology, hence in governments and laws.

If we remember that governments imply a sovereignty,—a sovereign governing body as distinguished from the body governed and other sovereignties—and that sovereignty is implied in all laws, as also a body or community governed, we will at once understand that the same element which conduces to good governments and laws conduces likewise to liberal and enlightened sovereignty.

"Nation" presupposes more than the tribal condition connotes or denotes. It implies definite territorial limits, a sovereignty, or, rather, a government and laws. Hence, it implies more than that manifested in the condition or capabilities of the masses now-a-days, and *a fortiori* more than that manifested by the tribal communities of this or past ages.

As indicated, nation implies the existence of laws. This is corroborated by Austin, Amos, Bentham, Savigny, Thibaut, Montesquieu, Fichte, &c. Mr Amos (Science of Law, chap. IV.) defines law: "A law, in the strictly political sense of the term" "is a command proceeding from the supreme political authority of a state, and addressed to the persons who are the subjects of that authority." And a state he defines: "An organized portion of the human family looked upon as a subject matter of government." Therefore law, when existing, implies as co-existing, an organized portion of the human family, who are governed by certain governors; the latter are called the supreme political authority, the former the subjects of that authority, and it further implies, as Mr. Austin has shown, (Province of Jurisprudence determined: a command,—i. e. an order, a duty and a sanction, as also the power to enforce the sanction within certain limits of territory through the recognition of a given community.

Now, when the people around it showed no laws, forms of government, or national existence as such, but lived in tribes; and Persia, Egypt, Greece, India, China, even Rome, were in a condition of intelligence peculiar to tribal communities, having, as yet, no national existence, or, what the same implies politically, government and laws, Judea had a national existence, and a government and had laws. And it had more, the intellectual force that displayed itself in thus early establishing a national existence, manifested itself in higher aspects, in a decalogue. A decalogue which in marvelously terse phraseology contains the essential principles of human conduct, the sum and substance of a Code of Ethics; and which, for the first time, originally, expounded, proclaimed, the notion of the Omnipotent Intelligence, of God.

These are reflections resulting from a study of comparative history and jurisprudence, and are to be accepted for what they are worth after a careful comparison of the history of the nations of antiquity. If they are substantially a correct exposition of the reality, they indicate that the Jewish nation of antiquity is the prime factor of civilization and enlightment; that the same serving as an architype revealed the conditions essential to the birth of thought and research and the attendant human activity.

Such a people reveal a genius; genius being a favor of the Omnipotent, such a people, in so far as they have genius or are favored by God, and, if no other people reveal the same genius, are the favored people of God. That which I favor, I indicate to be the object of my choice. It is my choice insofar as it has my favor and if no other person or thing has been similarly favored it is in this my only choice. Thus we understand how the Jewish nation of antiquity were the favored or chosen nation or people of God.—*Jewish Chronicle.*

By taking an active part in the wel[illegible] enlarges thereby becomes more of a man, who gradually requires a larger latitude for his sphere of action.

One of the most fatal temptations to the weak is a slight deviation from the truth, for the sake of apparent good.

DIED.

ADAMS—[illegible]ed—at 25, Erie, at Ventnor, Ontario, Canada, Lyell Adams, Esq., aged thirty-six years, two months and eleven days.

Brother Adams was a descendant of the old Adams family of Massachusetts, and among the first fruits of my labors in Canada, twenty-four years ago last August. Being in possession of good preaching talents, large benevolence, he was ever ready to extend a liberal hand to those who stood in need. He was a man of sound judgment, honest in character—a proper measure of gentility—a lover of everything that was godly, and a hater of everything that was debasing, low and base. He, with the glorious future was contemplated the family of God taken out of the whole world, and the setting up of the kingdom of the saints on the grand theatre of the old earth purified with a fiery ordeal, under the reign of Jesus, the Regulator of God, and his associated rulers. He fell in love with these glorious truths, taking Jesus for his pattern. His talents brought him often before public congregations, where he would be called upon to address them, which he was qualified to do.

For some twenty years he was a member of the town council, and more than twelve receiver of the township. But, like Daniel of old, he always maintained his integrity, and was never known to hold in his fist, for—as it was written the coming of Jesus as the restorer of all things predicted by the prophets of Israel. But, he sleeps in the glad of human redemption! A sleep from which none will ever awake to weep.

In his death Sister Adams and their children have met with a loss that never can be made up to them in this age. For he was a loving husband and father, a true friend to the writer, the Church of God, and the world. Truly did one remark that it would be a long time before there would be another Lord Adams!

His funeral sermon was preached by the writer, to a very large congregation, from Heb. xi. 17-22, in which was presented the believer's only hope of a future state, of life in the future, an incredible hope which leaves all in the oracle of death who are not embraced in it or the promise, "In thy seed shall all the families of the earth be blessed"—saved.

H. V. Reed.

LETTER RECEIPTS.

Letters from the following persons have been received, found to be correct, and the business attended to:

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Hasty Words.

Full oft a word that lightly leaves the tongue,
Another's breast unconsciously has wrung;
And were the wound but present to the eye,
We'd mourn the pain that solace might defy.

Was it a taunt—perhaps a thoughtless jest?
An idle ripple of the vacant breast?
But tiny shafts may yield a venomed death,
What need, to speed them, but a little breath.

We toy with hearts, as if the thousand chords
That vibrate to the touch of hasty words,
Could jar out discords all the live-long day,
Nor any tension cause them to give way.

Oh, strike them gently! every human heart
Is by a secret load of grief oppress'd;
Forbear to add a note of direful woe,
Where discords ever are so prone to flow.

Correspondence.

Editor Restitution:—After a sojourn here of about one month, I thought of asking you to communicate with loved ones, who might thus desire to hear a few things in regard to the "Summer Land."

This place is situated north from New Orleans about one hundred miles, on a direct line of railroad from thence via Cairo to Chicago, a distance of about eight hundred miles. In a belt of country, very rolling, covering an area of sixty or seventy miles either way, covered mostly with pine forests, intersected with beautiful streams, formed and fed by numerous springs, breaking forth everywhere from the hill sides, along these streams. On either side, usually narrow, are bottom lands, richer than the uplands covered with timber of a great variety of species. Among which may be noted the magnolia ar. evergreen, often two feet through, not surpassed in beauty, when covered with its fragrant large and most beautiful white flowers.

We came to this particular place more especially on account of its health giving promise. Being at an altitude of from four to five hundred feet above the gulf, thoroughly drained, with an abundance of the purest water. Unlike the land for which we hope, we have not "on either side the river of the tree of life." But on either side we have the tall, majestic pines, continually impregnating the air with their balmy and health giving fragrance. The little valleys and hill tops everywhere vocal with the melodious notes of the mocking bird. Not all the trees that are "beautiful to the sight are good for food," but many that are sublimely beautiful with apple, peach, pear, plum, fig, and many others, giving to man not spontaneously, but with very little labor, an abundance of delicious fruit. Neither can it be said of every man, under his own vine and fig tree with none to molest or make him afraid. But perhaps few places on the continent where the vine and fig do better. A land where the decree, "In the sweat of thy face" has by some, to their sorrow, and now full repentance been vainly resisted. Had their fathers a half century ago but realized this, educating their sons and daughters in useful arts of industry, to be self-relying and self-sustaining. Had the millions wasted in a devastating and relentless strife of brother with brother, been by a nation's common interest and common consent, peacefully employed, in developing the country, improving and beautifying the homes of a people, naturally the most hospitable, generous and noble. This would now be the happy home of a happy people, as it no doubt will be in less than a quarter of century hence. Owners of millions of acres now uncultivated all over this sunny land, are but anxiously waiting to greet with unfeigned welcome, whoever with honest purpose may come to develop the country and till the soil.

To those enjoying health and plenty where they are, we think there is no better motto than, "Let well enough alone;" but to those otherwise, who are determined to go to some place to better their condition, we would say before you start for the land of grasshoppers, pause and consider the claims of the South. If you are in search of health, I would most unhesitatingly recommend to you these pine woods. The land naturally most of it rather thin, though susceptible of a high state of cultivation. If you wish cheap and rich lands in a less healthy region, you may find them here in abundance in the more level bottom lands. Where once the land produced to the planter abundance of wealth, with a cultivation almost a century behind the times, compared with many other places. As to the people, so far as I have seen, it is due to them to say, they are truly hospitable, generous and kind, with as much intelligence and morality generally among the whites as in country places and small towns in other localities where I have been acquainted. Though but a stranger in their midst I am kindly invited to preach in their churches. A better day is dawning on this once beautiful, but now blighted land. With the genial climate, pure water, elevated surface, picturesque scenery and balmy atmosphere, you would at once be constrained to give credence to the unanimous testimony of its citizens as to the healthfulness of this locality.

Wife seems to be doing well, although by over exercising, she had a backset of about a week, which she has more than regained. Is now stronger than at any time since Christmas. It is hot now about like the latter part of May or first of June there. Plowing corn, sticking peas, cabbage and tomato plants out is now in order. Wife thinks she can never consent to return from this land of sunshine and flowers to the cold regions of the north. We are full of hope of a restoration of her health, or at least partially so in this present world with its curse, and look forward with glad anxiety to the time when there shall be no more curse, neither sorrow nor crying. May we meet you all there. D. T. HALSTEAD.

Mount Meridian, Miss., July 9th, 1877.

Editor Restitution:—I think it better to say something, even in an imperfect manner (my health being poor), than to be silent on a subject of great importance, and at the same time draw the attention of those who have the health and ability to write, along with the possession and love of the truth, and the interests of the scattered flock at heart. Heresies soon began after Jesus left the world, and heretics now and old continue to be propagated.

Years ago something appeared in the *Gospel Banner*, from a correspondent, concerning the paternity of our Lord,—setting forth that he was begotten by Joseph,—which was promptly answered and condemned. This deadly heresy appears again, and has its persistent adherents and promulgators among us. For a length of time I have known that a paper in Boston—*Herald of the Age to Come*—was published. I have now and then seen a copy; but the first one came to my address recently, having sent for it. In this *Herald* I see much to commend, and, alas! much to deplore. Matthew first and second chapters, are declared to be interpolated. Portions of other books, and some whole books, are called forgeries or doubtful. An authority is cited of whom scarcely any of us has heard before. Weight is attached to this man's (*Reiser*) writings. He says that the Apostle John could not have written the gospel by his name, because he was an unlettered man! I will not be lengthy in my observations [illegible] pertaining thereto. It seems late in the day to try to prove that our Lord was only the Son of Joseph. But the open setting forth of this cankerous error is likely to unsettle the minds of some weak ones.

A correspondent (Vinton) says it is proved by Luke i. that Mary was of the tribe of Levi, because she was Elizabeth's cousin. But observe, the very connection states the miraculous conception. If "Vinton" admits Luke's authority in his (V's) inference, he, to be consistent, must admit the same in the statement of the miraculous conception. It is only inferentially that "Vinton" can say that Mary was of the same tribe as Elizabeth; whereas Luke positively declares that Mary, a virgin, conceived. Deny Luke here, "Vinton," and your inference is groundless indeed? Mary's lineage to David, and to Judah, of course, is given by Luke, and she having a cousin of the tribe of Levi, does not overthrow the fact. Elizabeth and Mary could be cousins, and yet be of different tribes.

It is declared that Jesus must be of direct male parentage, and the writers in the *Herald* lay more stress on the Old than on the New Testament. But hear the word by Isaiah vii. 14: "Behold, a virgin shall conceive, and bear a Son," etc. Here is miracle. Will ye, "Vinton" and others, say this is an interpolation? Pause, ye deceivers!

Should we, brethren and sisters, suffer certain fundamental truths contained in Hebrews, Revelation, and other writings of John (portions of the New Testament doubted by some) to slip, shipwreck is sure. Steadfast in the faith, let us stand, resisting Satanic error everywhere. I submit to those brethren of the RESTITUTION, who are jealous for the truth, and who realize their responsibility as those who must give account, the importance of keeping before the tried and scattered flock the fundamental doctrines of the gospel.

A writer in the *Herald* says, "this interpolation heresy" (the miraculous conception) "is the main pillar of antichrist's system!" A dogma of the "mother of harlots!" etc.

I will observe that antichrist is more served to his liking by denying the Divine sonship of our Lord, than by any popish error concerning his nature. We shall beware of those who are denying the Son. 1 John ii. 22.

H. HOYLE.

Brooklyn, E. D. N. Y., March 25, 1877.

Exegetical.

The Coming.

The brightness of his coming—2 Thess. ii. 8.

The Greek word, translated *brightness*, is *επιφανεια, epiphaneia*, and occurs six times in the New Testament. It is derived from the verb *επιφαινω, epiphaino*, which signifies to *appear*; but, according to Schleusner, is properly applicable to brilliant celestial bodies when they shine out in splendor. In defining the noun *epiphaneia*, as employed classically, he says that its legitimate reference is to the appearance of such luminous and resplendent objects as the sun, moon, and stars. Hence it was used among the ancients, when speaking of any supernatural manifestations of their divinities, who were supposed always to be enveloped with dazzling glories.

The Greek word translated *coming* is *παρουσια, parousia* and occurs twenty-four times. It is derived from the verb *παρειμι, pareimi*, which strictly means *to be present*, and when connected with the idea of coming, it is generally an *accomplished coming*, the coming one *has arrived* so as *to be present*. We shall best apprehend the exact force of the noun by noticing the usage of the verb *pareimi* in a few places. In Matt. xxvi. 48, 50, we read concerning Judas: "Now he that betrayed him gave them a sign, saying, whomsoever I shall kiss, that same is he; hold him fast. And forthwith he came to Jesus, and said, Hail, Master; and kissed him. And Jesus said unto him, Friend, wherefore art thou come?" The word "came" in verse 48, literally translated, would give one idea, while the word "come" in verse 50, would impress on our minds another shade of meaning, if literally rendered. While at a distance, and before approaching near to the object of his betrayal, the traitor gave a preconcerted sign; the movement toward Jesus and his disciples is there expressed thus, "And directly coming to Jesus" while *coming* is from another verb that signifies the act of approaching, or the movement *in transitu*. After the arrival, at the completion of the active coming, Jesus says to Judas, after he had kissed him, "Friend, wherefore art thou come?" The question used in common parlance among the common people would give almost the exact sense of our Savior's startling query: "Friend, what are you here coming for?" "What brings you here now?" "What are you come?"

We will give another illustration of our own. Some person promises to visit me on some certain day. I speak of this to an acquaintance, and say: "My friend A. B. is coming day after to-morrow." This would express the act of *coming*. After that person had arrived, I say, greeting that friend: "O, I am so glad that you are come;" which would express the idea of *pareimi*—being come, or present.

In this way the verb *pareimi* is used John xi. 28, where Martha, speaking to Mary, says, "The Master is come, and calleth for thee." In Acts xvii. 6, it was said of Paul and Silas, "These that have turned the world upside down are come hither also."

Now, the noun *parousia* derives its distinctive meaning from the verb, "I am glad of the *coming* of Stephanas and Fortunatus and Achaicus; for that which was lacking on your part they have supplied," says Paul, when writing to the Corinthian church. 1 Cor xvi. 17. In 2 Cor. vii. 6, 7, he writes of being comforted by the *coming* of Titus where nothing less than personal presence can be understood.

When the act of coming is expressed by *parousia* it always involves the idea of personal presence. When Paul anticipates visiting the Philippians, and speaks of coming to see them, they could have understood nothing less. The word is translated *presence* in ch. ii. 12. So the *coming* of the Son of Man will of necessity embrace the verifiable personality of Jesus Christ. It can by no possibility mean an effusion of the Holy Spirit, much less the coming of the Roman Army at the destruction of Jerusalem. This *parousia*, of the Son of Man is elsewhere spoken of as the coming of our Lord Jesus Christ when the saints will meet in his presence. 1 Thess. ii. 19; iii. 13.

By a careful consideration of Peter's account of the transfiguration scene we shall obtain a very clear and distinct impression of both the epiphaneia and the parousia: He says, "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honor and glory when there came such a voice to him from the excellent glory, This is my beloved Son in whom I am well pleased." 2 Pet. i. 16, 17.

At the transfiguration of Christ, when his face shone as the sun, and his raiment dazzled as the light, were blended both the epiphaneia and the parousia. It was the bright appearing of the Lord in his glorified personal presence. What the apostles saw on the holy mount of vision, will be displayed in surpassing grandeur in the higher azure above.

The day of wrath, which "no cry shall" cover the face of, before which the moon shall darken, the stars withdraw their shining, and the solar brightness as pale in a strange eclipse, as the vocal splendors from the heaven of heavens shall flood the empyrean vault with a deluge of brilliancy. A day deep in a magnificency of horror, more blinding than the lightning's vividest blaze, is the pavement of Earth's coming king, whom myriads on myriads of angels attend as his dazzling retinue into these beaming glories the saints, redeemed by the blood of this glorious One, are gathered by those celestial attendants. The Lord is coming but not yet come to earth. Were we to speak of the one or two things which are, from their very nature, inseparably connected in order to illustrate the one, we should say, that in this stage, the *appearing* is more manifest. It is the *epiphaneia*.

But he that comes *for* his saints will also come *with* them. The Lord affirmed by his own living being that this earth shall be filled with his glory, and here is the chosen instrumentality for the accomplishment of Jehovah's ultimate purpose. In due time the Lord descends with his princely cabinet of Kings and priests to ascend the throne of universal and eternal empire hereon the very earth where he was rejected and crucified, and where those saints drank the bitter cup of sufferings. He, with his glorified ones, descends to Olivet and takes his triumphal march to Jerusalem. He does not stop in Gethsemane to agonize and meet a traitor in the lead of murderers, nor does he enter the city to be maltreated and bear a cross to the place of execution on Calvary. He has come to take the sceptre of Earth's empire; he has come to take the crown of Israel; he has come to ascend David's throne to reign forever. Although the glory of the *epiphaneia* — of the *appearing*—attends the divine personality, yet the Lord himself is what the saints of all ages have looked for; it is for this that the church has wept, and creation groaned. It is the PAROUSIA. HE HAS COME.—ED.

Report of Quarterly Assembly.

The quarterly assembly of the church of God met according to announcement, at Middle Point school house, near Wolfville, Md., on the third first day in February. The meeting commenced on Friday night preceding, at Brother Harms, who, like Cornelius of old, had sent out and called together his kinsmen and near friends, to hear the Word.

After some introductory remarks by the writer, setting forth the object of the meeting, which was to distinguish ourselves as a peculiar people, called out by the gospel from among the Gentiles, for that only name given whereby we must be saved, Brother B. F. Boyer, by a right division of the word, showed what that gospel was; that it consisted in the promises made to the fathers, or the things concerning the kingdom of God, and name of Jesus Christ. He also showed that the whole human family was as so many criminals, under the sentence of death by that great Judge of all the earth, and unless reprieved by getting out of the first Adam into the second, according to the order of the Most High God, that the sentence would be executed, which will be everlasting destruction from the presence of the Lord, and the glory of his power; but all whose names are found written in the lamb's book of life, having a part in the first resurrection, on such the second death will have no power, but they shall be priests of God and of Christ, and receive a crown of glory that fadeth not away. (Brother Boyer is one of the eight sons of old Brother William Boyer, who has been a faithful soldier of the cross for many years. He has lived to see them all,—the mother, and three daughters, a family of thirteen,—we trust, become heirs to the eternal inheritance; and one of whom bids fair to make an able, faithful and true witness in the cause of our blessed Master.) After following with some concluding remarks, I invited some consultation with regard to the further proceedings of the meeting. Led by the sweet and melodious voice of Brother Jas. Brown, the brethren then joined in celebrating the praise of our king, for the hope set before us of meeting in the glorious future with that great and general assembly, and church of the first-born, which are written in heaven, and in praise to God, the Judge of all.

On Saturday night, we assembled at Middle Point. The service was about the same as on Friday night, in the presence of a well filled house, who seemed to be interested in what was going on in the revival. On Sunday, we met three times. Brother Boyer and I alternately opened, and alleged out of the scriptures to an increasing congregation, in order to prove that they, being Gentiles, could become fellow heirs and of the same body, our Church of God, which we profess to be, and partakers of the promises in Christ by the gospel; that the gospel is the power of God, unto salvation to every one that believeth, that being baptized into Christ, we put on Christ, that there is neither Jew nor Greek, neither bond nor free, neither male nor female; for we are all one in Christ Jesus; and if Christ's, then are ye Abraham's seed, and heirs according to the promise.

As some of the brethren had to leave for their homes on Monday morning, at the close of the meeting on Sunday night, while singing one of the sweet songs of Zion, as our usual farewell greeting, the brethren and sisters,—some of them for the first time,—with loving hearts gave each other the right hand of fellowship with encouraging words, to hold out faithful to the end, so if they should never meet again in this life, that they might meet in the resurrection morn to part no more; and that our meeting had just given us a foretaste of that great meeting of the saints of all ages,

"Who will in harmony meet,
Their Savior and brethren transported to greet;
While anthems of rapture unceasingly roll,
And the smile of the Lord be the feast of the soul."

By the request of the people, and consent of the brethren and friends, we moved the meeting to Highland, a more spacious building, three miles from Middle Point, to continue until over the fourth Sunday. When we arrived there on Monday evening, before it was quite night, the house was crowded. Here were many aged and middle-aged fathers and mothers, who warmly said they had heard me preach often and that they wanted to hear me again. But some were *trine* immersionists, who believe in three dips, and some *trinne*, who believe in three in one, and some none at all: and all believing that they had immortal souls to go to heaven or hell at death. Now here was a most excellent opportunity for a soldier of Jesus to show himself a workman, approved unto God, so I went to work. But first, in order to give no offense to any one, I delivered an introductory discourse, in which I stated that there was but one common school of Christ in the world, and if they had but one truth, they were that far advanced in the school; and admitting that some of them had advanced as far as the eloquent Apollos of old, who was mighty in the Scriptures, and fervent in the spirit, and taught diligently the things of the Lord, yet an humble Aquila and Priscilla, could take him and expound unto him the way of God more perfectly; and although they might compare with Cornelius, the centurion, a devout man, and one that feard God with all his house, which gave much alms to the people, and prayed to God always, yet he had something to do to be saved, according to the order of God, which was, "to be baptized in the name of Jesus Christ," for the remission of sins, which I went on, by a right division of the word, to prove. Seeing some uneasiness, I stopped and said to the congregation that I would make a suggestion, which I hoped would enable us all to see the responsibility we were under on the occasion, which was that I should address them as so many sworn jurors; that I saw a goodly number present who doubtless had taken the oath required of one acting in that capacity,—to give a verdict according to the testimony,—and I a sworn witness by that court from which there can be no appeal to tell the truth, the whole truth, and nothing else but the truth. After this, better attention I never saw, until the meeting closed.

To prove that man in the present state does not possess an immortal soul, I answered by reasoning out of the Scriptures the question, "What is man?" plainly showing that he is a living soul, composed of bones and sinews, and flesh and blood; and that he could have had eternal life in that state, if the decree had not gone forth. That the soul that sineth shall die; but all men having sinned in the first Adam, death, or mortality, passed upon all, so all are mortally wounded, and therefore, all, under the present constitution of things, are mortal. And although it is written, that flesh and blood shall not inherit the kingdom of God, yet it is nowhere said that flesh and blood shall not enter the kingdom. So I showed by the true sayings of God, that for the race to live under the decree of the Most High to die is mortality, and to live again under his eternal decree to never die, will be immortality. I clear called on Job for proof, who said, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God." Then Ezekiel, who saw the whole house of Israel in the resurrection, says bones came together, bone to his bone, and lo! the sinews and the flesh came upon them, and the skin covered them above; and then, at the word of the Lord God to the four winds (not immortal souls above the skies) breath came into them, and says the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth, they lived and reigned with him upon the earth. Now, in order that we be thus blessed, I showed that we must believe the things concerning the kingdom of God and name of Jesus Christ, which had been fully set forth during the meeting, and be baptized in the name of Jesus Christ, for the remission of sins.

I plainly showed that all names had a significance, as Adam, meaning red earth; and he called his wife name Eve, because she was the mother of all living. So the angel said to Mary, Thou shalt bring forth a son, and thou shalt call his name Jesus: for, or because, he shall save his people from their sins,—Jesus meaning; savior, and Christ, anointed king; so for condemned criminals, or sinners of the first Adam's race, to have their sins remitted, or be saved from their sins, they must have the saving name "Jesus," named upon them in baptism as their Savior, and Christ, as their king, under whose banner we enlist to go out and fight the good fight of faith, and lay hold on eternal life. I showed conclusively that the saving name Jesus Christ is not in the *trine* or *trinne* formula of the Father and of the Son of the Holy Ghost. Several of the *trine*, as well as the *trinne* friends, and some who have never observed the right in any way, some out plainly on the Lord's side and said they were convinced that I had preached the truth, and three of whom were baptized in the saving name, Jesus Christ, for the remission of their sins, one from each element for a start.

After the meeting at Highland, like a Lydia of old, the Lord opened the heart of Sister Wolf, at Wolfville, and she, with her much esteemed husband, not only permitted me to abide in their house, and partake of the comforts of life, and enjoy their society and the society of their interesting sons, but on Monday night, had a respectable congregation in their house, to whom I preached the Word. I read the 37th Psalm with its connection, to show that the earth will be the final abode of the righteous; but the wicked shall perish, and the time will come when his place shall be diligently considered and it shall not be. Then, by invitation from the brethren, in imitation of the primitive worthies, I went from house to house and preached the Word to attentive congregations. Brother Harm, one of the new converts who bids fair to be a bright ornament in the church, ever ready at the close of the services to strike up and sing, assisted by Brother R. Stottlemyer, who understands the rudiments of music, and sang as if with the spirit, and with the understanding also.

"Beautiful Zion, dear to me,
Beautiful everything I see,"

and a few other good pieces, such as "We are traveling home to God in the way the fathers trod," etc. After which some time was generally spent in reasoning together on some portion of the word of God, which was to me joy inexpressible to see such fruit of the toil, labor and persecution for years, of one who is seeking, not his own, but others' wealth, wages to life everlasting or a bride for his Master—the Lord of life and glory.

On the first, First day (2 March, I preached my farewell discourse at Brother R. Stottlemyer's, to quite a congregation, from the 21st chapter of the Apocalypse, in which I showed that there are three grand stages of earth's history to be developed; and we were standing on the close of the first, and only one, to be ruled by mortal man. That the second would come under the jurisdiction of Christ and his saints. The third, the new heaven and new earth state, (as set forth in the chapter before us, and the following and last chapter) that the glorious restitution, so long hoped for by the good, would then obtain. That all the works of God so long under the burden of sin and death, would be delivered from every curse, and be restored back to that, not only good, but very good state, in which they first came from the plastic hand of Jehovah. And thus, the covenant made with Abraham, will be fully carried out, that, in him and his seed, all nations shall be blessed; and that this was the good tidings which the angel announced to the shepherds as they watched their flock by night, significant of the true shepherds, or elders of the flock of Christ, whose duty it is to watch over them in this dark night of sin and death, until the great and mighty angel comes with the glad news, "well done thou good and faithful servant, as thou hast been faithful over a few things, I will make thee ruler of many."

I left the little body in good working order, (Brother James Brown being their elder, will serve them faithfully) with the understanding, that I will, if the Lord will, visit them again the first of June, when I expect another good harvest in the name of the Lord.

N. J. MORGAN

Winchester, Va.

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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Communications.

The Gospel of The Kingdom—No. 2.

BY T. DIXS.

We have succeeded in finding the establishment of the kingdom, and also where it was rent in two, and continued for a long time in its divided state, and then both divisions of it were overthrown by the same power that organized it, or by his decree. The same God that says I will overturn it, says it shall be no more until he comes whose right it is, and I will give it him. Let us now find whose right it is to reign on David's throne, or the kingdom of God.

In 1 Chron. xvii. 11-14, God says to David, by the mouth of Nathan: "And it shall come to pass, when thy days be expired that thou must go to be with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons; and I will establish his kingdom. He shall build me a house, and I will establish his throne for ever. I will be his father, and he shall be my son: and I will not take my mercy away from him, as I took it from him that was before thee. But I will settle him in mine house and in my kingdom for ever: and his throne shall be established for evermore." Now here is a promise to David that God would raise up his seed after David should sleep with his father, and would establish his throne and kingdom for evermore. All will admit that that seed is Christ; and God will fulfill that promise, and establish the throne and kingdom of David, with Christ as king over the house of Jacob, or Israel. It is no conditional prophecy, but it is confirmed by the oath of God. See Psalm lxxxii. 11, and onward. Holy men of old, moved by the Holy Spirit, recorded their testimony to the same fact. Hear the prophet Isaiah ix. 6, 7: "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, (or Father of the everlasting age), the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgement and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this." The Lord has a zeal to perform his word, and not one jot or tittle of it will ever fail. This same thing was so understood by the Angel Gabriel, when he made the wonderful announcement to the Virgin Mary, that she should conceive and bring forth a son, and call his name Jesus. "He shall be great and shall be called the Son of the Highest, and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end."

Peter also has given us his testimony to the same truth, in that memorable sermon delivered in Jerusalem on the day of Pentecost. In speaking of David, he says, "Therefore, being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne." The restoration of the kingdom to Israel was undoubtedly the understanding of Christ and all his apostles, for we find that when they had come together, after his resurrection, that they asked him if he would not, at that time, restore again the kingdom to Israel. He did not tell them, as many do in these days, that it would never be restored to them; but he confirmed them in their belief in the restoration of the kingdom, by telling them that it was not for them to know the times and seasons the Father had put in his own power.

The prophet Ezekiel so understood the restoration of the kingdom (xxxvii. 21, 22, 24): "Thus saith the Lord God, Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land. And I will make them one nation in the land upon the mountains of Israel; and one king shall be king over them all, and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all." Jeremiah says (23 chapter): "Behold the days come, saith the Lord, that I will raise unto David a righteous branch, and a king shall reign and prosper, and execute judgment and justice in the earth. And in his day Judah shall be saved, and Israel shall dwell safely." Have these predictions ever been fulfilled? I answer, no! Judah and Israel have never been brought together upon the mountains of Israel and had one king over them all, for when that comes to pass, they are to dwell in the land that God gave to their fathers, even they and their children, and their children's children forever. Neither has the righteous branch of David reigned and executed judgment and justice in the earth yet, but he has been raised up, and Peter says, "him hath God exalted to be a prince (or king) and as Savior to give repentance to Israel, and forgiveness of sins." We find, at the announcement of his birth, that the wise men from the east came to Jerusalem, saying, "where is he that is born king of the Jews?" The first proclamation made after he was born, was made by John the Baptist, in the land of Judea, saying, "Reform, for the Royal Majesty of the heavens has approached." (Emphatic Diaglott.)

And Jesus himself soon began to preach the same thing. And the burden of all the preaching that was done by Jesus and all his disciples was in reference to Jesus Christ, as a life giver, and future king to reign on David's throne over the nations of the earth, when God shall establish him in his own kingdom upon the throne of David, over the house of Jacob for ever. And he shall execute judgment and justice in the earth when he shall reign from sea to sea, and from the river to the ends of the earth; when his feet shall stand upon the mount of Olives, which is before Jerusalem on the east, and the mountain shall cleave in the midst thereof from east to west and the land turned as a plain and lifted up above the hills, and the Lord's house established upon the top of the mountains, and exalted above the hills, and people shall flow unto it. And the law shall go forth from Zion, and the word of the Lord from Jerusalem. And he shall judge among many people, and shall rebuke strong nations afar off, and they shall beat their swords into plowshares, and their spears into pruning hooks. Nation shall not lift up sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree, and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it. In that day, saith the Lord, "I will assemble her that halteth, and I will gather her that was driven out, and her that I have afflicted. And I will make her that halted a remnant, and her that was cast off a strong nation, and the Lord shall reign over them in Mount Zion from henceforth even for ever."

Peter says unto Jesus, "Behold, we have forsaken all and followed thee; what shall we have therefore?" Jesus said, "Verily I say unto you, that ye which have followed me, in the regeneration (or restoration), when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones judging or ruling the twelve tribes of Israel."

John, the revelator, says, "the seventh angel sounded and there were great voices in heaven saying, The kingdoms of this world are become the kingdoms of our Lord, and his Christ, and he shall reign for ever and ever."

And who, I ask, are to reign with him? We will let the Bible answer. Rev. i. 6, says, "And hast made us kings and priests unto God." And ii. 26, says, "And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations, and he shall rule them with a rod of iron." iii. 21, "To him that overcometh will I grant to sit with me in my throne, even as I am overcome and am set down with my Father in his throne." v. 9: "And they sung a new song, saying, Thou art worthy to take the book and open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests, and we shall reign on the earth." And the 10th verse says, "And every creature which is in heaven and on the earth, and under the earth, and such as are in the sea and all that are in them heard I saying, Blessing and honor and glory and power be unto him that sitteth upon the throne, and unto the Lamb forever."

Oh, glorious day! then will be fulfilled that promise to Abraham, that in thy seed shall all the families of the earth be blest. And now, dear reader, the time is about fulfilled, and the signs that were to precede the coming of Jesus Christ to earth the second time, to establish this kingdom, and take his great power and reign, are all in the past. And soon his ready saints will be caught up to meet him in the air, there to celebrate the marriage supper of the Lamb, in the New Jerusalem, the antitype of the large upper room furnished; and there, upon the sea of glass, with the harps of God sing the song of Moses and the Lamb, prior to their coming down upon the Mount of Olives, and the establishment of his kingdom on the earth. May the writer and the reader be of that number that shall have on the wedding garment, and go through the gates into the city, and hear the welcome plaudit, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

The Day of Judgment.

J. D. SHERIDAN,

[illegible] but the Testament has it [illegible] xxv.

In an exposition of the above Scripture, and its context my purpose is to present my understanding of its true significance.

Taking the position that "God is love," 1 Jno. iv. 8, and that the Lord is good to all; and his tender mercies are over all his works." Psa. cxlv. 9. And that Jesus is a true and perfect representation of the same lovely and amiable character, or disposition; consequently any view taken of the proceedings described in the above Scripture, which might lead any one to conclude that either party arraigned before the Judge, were to receive at his hand tyrannical or cruel treatment; or punishment transcending the crime of the guilty party, cannot be the true view.

In 25th chap. of Matt., there is presented to our view a graphic description of the most grand, sublime and awful scene that the human mind can possibly contemplate. It is no less than a representation of the glorified Christ, surrounded by the redeemed of all the past ages, and before him are gathered all the nations for judgment.

I shall assume and undertake to prove by Divine testimony, that there are four distinct classes of the human family represented in this august assembly.

With this view I expect to meet opposition; for it is generally taught, and I suppose universally conceded, that there are but two, namely, saint and sinner.

There are objections to this view, that at first sight seem weighty. But to the law, and to the testimony; if they hear me not out in my conclusions, I stand reproved, and desire of being set right.

That Christ and his saints glorified, at that time, constitute a separate and distinct class, I think I shall be able to show conclusively.

When Jesus he was the mediatorial seat at the right hand of the Father, while on his way to earth, to take possession of his inheritance, he is met by his espoused, who have been united with him by faith and practice in this life, and are risen and there made one in fact. The true church will be crowned with immortality, having their vile bodies changed and made like unto his glorious body, and being invested with royalty, will come with him and constitute the Judge's royal cabinet. See Phil. iii. 21; 1 Cor. xv. 51, 52; 1 Thess. iv. 13-17; Zech. xiv. 5; Jude 14, 15; Rev. ii. 26, 27; Matt. xix. 28; Psa. cxlix. 5-9.

From the testimonies above referred to, it is evident to my mind that all those having formed a union with Christ's divine nature, will meet the Lord before he makes his public manifestation to take part in the administration of the government.

For we read, "If so be that we suffer with him, that we may be also glorified together." Rom. viii. 17. "If we suffer, we shall also reign with him." 2 Tim. ii. 12.

In the formation of any government first the head must be chosen, then the body or cabinet are selected before the tribunal of subjects takes place.

In the scene before us all the nations are assembled for trial, consequently the joint heirs with Christ are seated with him, invested with power and authority to execute his decree.

If the testimonies already adduced are reliable, then the saints are not to be found among the sheep in the gathering brought to our view; but are a separate class, occupying a much higher position in the kingdom than subjects.

I will now pass on to inquire who are meant by "the least of these, my brethren." 40th ver. In the gathering of the [illegible] pre-eminent place. Although they have not attained to that which they sought after, because they sought it not by faith. And that which was offered them on condition of obedience. Exo. xix. 5. Yet no one will deny that the descendants of Jacob are in the most primary sense of the term Christ's brethren. This being true, who has any right to conclude that the Hebrew nation are not meant in the language of Christ to the waiting multitude? And it will also follow that Israel is not among the class styled "sheep," but are a separate and distinct class, those having received favors from the former class.

That the Hebrew nation will constitute an essential and distinct element, in the coming kingdom of our Lord Jesus Christ can be shown by any amount of Divine testimony.

I will here notice that any kingdom, to be complete, must be composed of four essential elements.

First the king and his cabinet or subordinate rulers; second the principles or laws; third the subjects; and fourth a country for those subjects to occupy.

I will here refer the reader to a few of the many Divine affirmations concerning the Hebrew nation, showing conclusively that the brethren of Christ according to the flesh, will occupy a prominent place, and constitute a distinct class in Messiah's kingdom.

The Prophet Isaiah testifies of the Son that should be born to us, upon whose shoulder the government should rest; of the increase of his government and peace there shall be no end; upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. Isa. ix. 6, 7.

No one, I presume, will question the fact that the Son given, here spoken of, is Messiah, David's son and Lord, or that the principle part of David's subjects were Hebrews, and this being true, it follows that when the rightful heir to that kingdom comes to claim his title, see Ezek. xxi. 25-27. The same nation, as well as the same country, must be included in the inheritance. This is a matter of much importance that a messenger is sent from heaven to announce the birth of that royal Son, and he bears the intelligence that his name should be called Jesus, "And the Lord God shall give unto him the throne of his father David, he shall reign over the house of Jacob forever." Here it is emphatically stated by Gabriel, who stands in the presence of God, that "Jesus shall reign over the house of Jacob." Luke i. 32, 33.

It would seem that the above testimony ought to settle the question beyond a doubt, that the descendants of Israel must constitute a distinct element, and separate class in "the kingdom of God."

From the above it is also implied that there will be a future gathering of those scattered tribes.

But as we are not left to settle this question by inference alone, I will refer to a few declarations of the holy prophets.

By the mouth of Ezekiel, God speaks of the mountains of Israel, "Behold, I am for you, and ye shall be tilled and sown. And I will multiply men upon you, all the house of Israel, even all of it; and the cities shall be inhabited, and the wastes shall be builded; and I will multiply upon you man and beast, and they shall increase and bring fruit; and I will settle you after your old estates; and I will do better unto you than at your beginnings." Ezek. xxxvi. 9-11. Again God says of all Israel: "I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land." 24th ver. Again Jehovah saith: "And I will bring again the captivity of my people of Israel; and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them.... And I will plant them upon their land, and they shall no more be pulled up out of their own land which I have given them, saith the Lord God." Amos ix. 14, 15.

As the above unconditional promises have never had a fulfillment in the past, we are forced to look in the future for [illegible] accomplishment; if [illegible] who lies [illegible] pre-

Again, it has been made known to Israel that the kingdoms of Judah and Israel, are to become one nation, and one kingdom; "neither shall they be divided into two kingdoms any more at all. And one king shall be king to them." Ezek. xxxvii.

From the above testimonies, it is evident that the descendants of Jacob, who are now scattered into all countries, and among all the nations of the earth, must be gathered again and settled in their own land, and constitute a distinct class in the coming kingdom of Christ.

I freely admit that some texts of Scripture taken by themselves, seem to convey a different view of this subject.

For instance, Jesus taught that "Many shall come from the east and from the west, and shall sit down with Abraham and Isaac and Jacob, in the kingdom of heaven; but the children of the kingdom shall be cast out." Matt. viii. 82. Also St. Paul teaches, "That flesh and blood cannot inherit the kingdom of God." 1 Cor. xv. 50.

At sight there seems to be a contradiction between these last testimonies, and the former.

But when we consider the fact that the first, or highest elements, or order in any kingdom, is royalty, while another and just as essential an element is known to be subjects, while it is freely admitted that the sons of Jacob are cast out from holding the highest position in the kingdom, yet they need not necessarily be excluded from the privilege of becoming subjects in that kingdom; if they as a people, on the return of the Nobleman, acknowledge him as their Messiah and King, and none can doubt that they will, if we believe what the prophets have said on this subject.

By reading the 65th chap. of Isaiah it will be seen that in the new heavens and new earth, flesh and blood, will inhabit that better country, for they will build houses, and plant vineyards, and propagate their species. See 22d ver. And St. John testifies to the same effect when he says, "The leaves of the tree were for the healing of the nations." Rev. xxii. Showing that the nations are yet in the flesh and blood state; or else they would not need any healing medicines.

As subjects of David's kingdom, which has been promised to Christ for an everlasting inheritance, the children of Israel may occupy and possess the land given to their fathers, and yet be cast out from the position they desired in the kingdom, on account of their rebellion, disobedience and unbelief, the royalty having been given to other more worthy.

Not only Israel, as flesh and blood, must become subjects in Christ's kingdom, but other nations also; for we read that after the last gathering of Israel, all flesh will come to Jerusalem to worship God. See Psa. lxv. 2; Isa. lxvi. 18-24; Zech. xiv.

If the above conclusions are correct, then it follows that Christ's brethren spoken of in the Scriptures under contemplation, are not the saints, that is, the bride, the Lamb's wife, but the Hebrew nation, who ever have been, and always will remain a separate and distinct nation or class of people.

(To be Continued.)

Brevities.

One of George Smith's last purchases for the British Museum was a batch of cuneiform inscriptions—some 3,000 in all—found by the Arabs in the ruins of Babylon. They proved to be the trade records of a great banking and mercantile house, the Babylon Rothschild's apparently, and nearly cover the reigns of Nebuchadnezzar, Evil-merodach, Neriglsharezer, Nabonidus, Cyrus, Cambyses, Bardes, Naditabirus, the usurper, and Darius. The dates fully confirm Ptolemy's list of the Babylonian kings.

The Khan of Khelat, a province of Beloochistan, on condition of an annual subsidy of £10,000, and a promise of protection against all enemies, has ceded to Great Britain the right to occupy with troops the principal towns of his territory, and construct forts, railroads, and telegraph lines in it. Khelat has scarcely two million inhabitants, but its situation is very important strategically, inasmuch as it offers the best route by which an army can invade India.

Within the last ten years the United States has sold $43,000,000 worth of arms and munitions of war to Europe.

Mme. Bonaparte, of Baltimore, is now in her ninety-fourth year, and it seems probable she may yet realize her expressed wish to live to be one hundred years old. Though feeble, she maintains full possession of her mental faculties and take an active interest in public affairs, especially abroad.

New Hampshire has aged clergymen. There is Rev. Abel Manning, who is 89—he is the oldest. The next oldest is Rev. Isaac Willey, who is in his 84th year. Then Dr. Heman Rood is 82, and Rev. Nathaniel Barker is 81.

Dr. Schliemann is going to bring out his new (Mycenæ) book at London and in English, but will, of course, publish a German edition. The work will contain 400 engravings from photographs. The doctor complains bitterly of the envious Greek antiquaries in general, and of the one assigned to the duty of watching his Mycenæ excavations in particular.

The *Iltihat*, a Turkish journal, says that six distinguished ladies of Damascus sent a petition to the Governor-General of Syria asking permission to accompany the army in the capacity of *cicerdieres* or as attaches of an ambulance corps. The same paper remarks that although the request will necessarily be denied, as inconsistent with the attitude taken by the Islam toward women, it is a sign that the women of Turkey are growing out of the absolute indifference to the interests of their country which has been so long characteristic of them. The *Iltihat* further states that in all the harems of Stamboul the women have been actively preparing bandages and other things needed by wounded soldiers.

An exalted personage at the Vatican has offered his services as mediator to effect a reconciliation between the Holy See and the Cabinet of Berlin. The Pope thanked this personage for his good intentions, but said that there could be no *modus vivendi* with error. The Church could not approve certain acts, and these must be annulled before reconciliation is attempted.

The whole population of British India is close on to 230,000,000. The density of population varies from five to over 750 inhabitants per square mile.

The Restitution.

E. A. CHAPLIN, Editor.

PLYMOUTH, INDIANA, APR. 18, 1877.

DO NOT, dear friends and brethren, fail to aid us, as we need some extra help all the time. You will lose nothing by helping the cause of truth.

WE HAVE been compelled to be absent some during the make-up of the present number; hence some communications that should have appeared in this number must be deferred till our next.

DEATH is doing its sad work. We were present at the funeral of Sister Lucy Shaffer, on Sunday afternoon, at 2 p. m. She was one of those of whom it may be said:

"None saw her but to praise,
None knew her but to love."

Will try to furnish something more full in our next.

MR. N. G. HARVEY is soliciting subscriptions for Zell's Encyclopedia. From a hasty examination of the work, we think it a marvel of condensed information. Though it is somewhat costly, it is the aim of the publishers to place it within the reach of all by adopting the installment plan of payment. Some, who use tobacco extravagantly, could pay for this grand work by economizing on this score alone.

WE INSERT two selections this week, sent us by Brother S. Russell, of Palmyra, Ontario, bearing on the Israelitish origin of the Anglo-Saxons. This is a topic exciting a great deal of interest among Millennarians in England and Scotland. We think it one worthy of investigation, and hope our friends will communicate anything that will tend to illustrate its correctness. We regard the question concerning the lost tribes as an open one that may possibly find a solution in accordance with the above hypothesis.

WE WILL not fail to express our gratitude to our Heavenly Father for furnishing us with the means for the uninterrupted issue of our paper weekly. To Him we prayerfully and trustingly commit ourself, and the interests of the loved RESTITUTION. We have confidence that God will aid us in our life-work while we aim to live for his glory, and desire to promote the interests of our dear Redeemer's cause during these closing days of the present dispensation. What we do in the vineyard, we must do at once, for the last items of prophecy, relating to the gospel age, are fast becoming history, and preaching and papers will soon be no longer needed.

Proclaim the Glad Tidings.

Tell the good news. Let it fly on the wings of the wind. Let it go to the uttermost parts of the earth. "Let the sea roar and the fullness thereof, the world and they that dwell therein. Let the floods clap their hands, let the hills be joyful together before the Lord for he cometh to judge the earth: with righteousness shall he judge the world and the people with equity!" He hath remembered his covenant forever, the word which he commanded to a thousand generations, which covenant he made with Abraham and his oath unto Isaac, and confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant, saying "Unto thee will I give the land of Canaan the lot of your inheritance."

The Lord will soon send the rod of his strength out of Zion. Christ will soon rule in the midst of his enemies. "He hath showed his people the power of his works that he may give them the heritage of the heathen." "He will be ever mindful of his covenant." "The seed of the Lord shall be mighty upon the earth." "His faithfulness is unto all generations." He "has established the earth and it abideth." "The earth hath he given to the children of men."

"The Lord hath chosen Zion: he hath desired it for his habitation. This is his rest forever; there will he dwell, for he hath desired it. There will he make the horn of David to bud; there has he ordained a lamp for his anointed. There will his enemies be clothed with shame, but upon himself shall his crown flourish."

"The Lord shall arise and have mercy upon Zion, for the time to favor her, yea the set time, is come. So the heathen shall fear the name of the Lord, and all the Kings of the earth his glory." For "When the Lord shall build up Zion, he shall appear in his glory."

S. ROXANA WINCE.

The whole population of British India is close on to 250,000,000. The density of population varies from five to over 750 inhabitants per square mile.

Exegetical.

The Day of the Lord.

BY C. COLEGROVE.

In the *Bible Banner* for January is a reply to the following query: "Was the Lord's day, referred to in Rev. i. 10, the first or seventh day of the week?" If you will allow me space to record my own convictions, I will respectfully suggest, that in this case there is no reference whatever to either the first or seventh day of the week. Let us give the subject a careful examination.

Perhaps no one will dare it amiss if the Greek original is given, thus: [illegible] A very nearly exact rendering would be thus: "I became in spirit in the day of the Lord." The word *kuriake*, here is an adjective, and, if I mistake not, is used in this form in but one other place in the New Testament, that is, in 1 Cor. xi. 20. It is there *kyriakon deipnon*, or the "supper of the Lord." We have no adjective in the English corresponding to this Greek adjective. But we can very easily illustrate the use of this adjective form in analogous cases. For example, we say "Christian people," or "Christian ordinances," when we mean the people and ordinances of Christ. Or we may say, "Messianic dispensation" or "institutions," when we mean the dispensation or institutions of Messiah. But we cannot, I suppose, without coining a word, give an adjective form in English of the word "Lord."

What then is this day of the Lord? To my mind the answer is simple and unmistakable. The Apostle Paul says to the Thessalonians, "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night." And Peter says the very same thing in the latter part of the second epistle. Again: Paul to the Corinthians protests, "even as ye also are ours in the day of the Lord Jesus." And again he suggests the end ordeal of Satanic oppression to gross delinquents, "that the spirit may be saved in the day of the Lord Jesus." Again, he says to the Philippians: "That I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain."

In all these cases the meaning is perfectly plain. No one can have the slightest feeling of uncertainty in regard to the reference [illegible] and spiritual [illegible] well that the allusion [illegible] our Lord's second advent, the time of deliverances and reward: the first grand dispensation of divine grace in that exercise of power being the resurrection from the dead, or its equivalent to those who may be living—translation to immortality. Precisely the same meaning is found in another passage: "Who shall confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ." We might easily add to these quotations, both in the Old and New Testaments.

The question now occurs, how was John in the spirit in this day of the Lord? The article is wanting in the Greek, and literally John says, "I was in spirit in the day." The meaning is very transparent, having a pertinent illustration in the declaration of Paul, who says: "For though I be absent in body, yet I am with you in the spirit;" and again, "For I verily as absent in body, but present in spirit, have judged," etc. Whether the article is present or not, in such cases, we understand the meaning to be an intense mental sympathy, just as in a thousand instances we are brought into close mental proximity to absent friends by some circumstance of special interest, as a newly received letter, a telegraph dispatch, the visit of a mutual friend, or by the knowledge of important events affecting their interest. We are in spirit with those we love, who may be suffering keenly, or on the other hand, recipient of some great blessing. We sympathize with absent friends in temptation and affliction especially. I repeatedly visited the senate chamber in Washington, a year ago, and I can very easily re-visit this spot in imagination, while the great debates are going on, upon the absorbing question which engages the attention of the country.

It is very true that in subjects of a sacred nature, involving the welfare of Christians and the glory of God, the Holy Spirit by a special influence vivifies and gives efficiency to mental operations. Especially did it do so in apostolic days. And by this divine aid the Revelator was transported to scenes of extraordinary and exalted character, as in the case before us. The conclusion of the matter therefore is, that the seer of Patmos was mentally transported form the time in which he lived to that great day of wonder, which is yet future, and which comprehends a series of events of the most thrilling and eventful interest. It is very true that this view of the subject, which to my mind is beyond successful contradiction, may not be informed by many, especially inasmuch as the book of Revelation is regarded by them as comprehending events which extend through the entire eighteen centuries which have relatively elapsed since the ascension of our Lord. Yet, while there is no evidence, it may be, such a reference—while in a prophetic and figurative sense, this entire period may be embraced in every actual and essential meaning the latest and definite period of this closing Dispensation is intended. It follows that the grand transactions which are portrayed in the Apocalypse are properly all, or nearly all future, and mark in their magnitude and majesty, their mingled awfulness and glory, the times correctly connected with the second advent.

It is perfectly true that "a day with the Lord is as a thousand years," and therefore, I think, there is reference in the latter part of the Revelation to events located at the close of this millennial period. Yet the bulk of the transactions seems to be of characteristic of the earlier part of this long period, that is, introductory to it, and inaugurating it. Of course it is proper to speak with modesty. Those who hold contrary opinions are to be treated with courtesy and respect. Kindness is far better than a dictatorial style. However, I think it is a matter of great importance to have a right understanding of this question. It seems to me very natural to conclude that events involved in a change so stupendous as all prophecy assigns to a period antecedent to the established Kingdom of divine and universal light-holiness on earth, should have a special place assigned to them in prophetic delineation. The redemption of the earth will be a great achievement; and as the time of its accomplishment draws near, the opposition of evil forces may be expected to be desperate. The genius and energy of unholy men have wrought material changes hitherto unprecedented on earth. There is a pride of achievement which fosters a sense of mastery. Satan is remarkable for one thing, and that is tenacity, and he inspires the same spirit where he has dominion. The dominion of the enemy will not be surrendered without a violent struggle. It is a conflict both of strategy and of power. Amid the multitude of man's inventions, [illegible] those which quicken intercourse and render possible swift and vast combinations, we may expect opposition to Jesus to take determined and extraordinary development. Hence in the crisis of conflicting claims and opposing energies, we anticipate scenes such as earth has never known. To a representation of these evolutions of evil, we understand the book of Revelation to be devoted. It is a photograph of the final crisis and the final conflict. It represents judgment upon wickedness, and pre-pictures the measured strength of good and evil powers, of which awful storms and convulsions affire, the latter is compelled to succumb. The enemy is both by strategy and force defeated and held in long subjection, (while the glory of God fills the earth,) and last of all, annihilated.

Of course we all know that in the Old Testament are very striking and numerous allusions to these days. I think that it must be admitted that comparatively little space is given there to a prophetic description of the centuries of the Christian era already past. But the prophets abound with allusions to the fearful scenes of the latter days, together with those glories which are to follow the kingship and kingdom of Messiah on earth, when all shall know the Lord from the least unto the greatest.

It is true, I think, that a watching and read people will escape participation in these calamities, and may witness them with a feeling of interest which our present faculties cannot comprehend. Safe in the society of their divine Deliverer, and associated with him in whatever function he may graciously assign, they will probably be able to watch all the grand transactions of the closing apocalyptic scene. A happy deliverance is promised to the Philadelphian church.

We are living on the verge, I think, of soul-thrilling events. May we be ready for whatever God has in store for us. We have to endure trials, and a personal and particular interposition of Christ in what we look for, because we believe his time is very nearly come. Once, his hour of suffering was imminent. Now his hour of victory and power are at hand.

In regard to the seventh day, and its present obligatory position in Christian days and duties, I have no faith. It is true, but I can manifest courtesy towards those of an opposite opinion. I can exercise Christian kindness to them, while I wait in humble hope for the Son of God from heaven.—*Bible Banner.*

Repentance.

Mr Moody recently preached in Boston on the subject of repentance. His text was:

"God now commandeth all men everywhere to repent. Because he hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained, whereof he hath given assurance unto all men in that he hath raised him from the dead."

In this review of his sermon I would mention its excellencies, and some of its defects. I regard Mr. Moody as a very eloquent and devoted man, far in advance of most of the preachers of the day, in fervor and efficiency. He is like Apollos "A Jew born at Alexandria, an eloquent man and mighty in the Scriptures." "This man was instructed in the way of the Lord, and being fervent in the spirit he spake and taught diligently the things of the Lord knowing only the baptism of John. And he began to speak boldly in the synagogue, whom when Aquilla and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly." Afterward it is said, "He mightily convinced the Jews, and that publicly, showing by the Scriptures that Jesus was Christ." Acts xviii. 24.

If some modern Aquila would invite Mr. Moody in the "way of God more perfectly," he would be mightier in the Scriptures than now.

In this discourse, as in all his sermons, he follows the Master in using many parables, or illustrations, and these are drawn very much from the Scriptures; and hence "the common people hear him gladly."

He very properly tries to show what the commanded repentance is, and he urges his hearers to repent now. He says: "The best definition I can give of this word 'repentance' is, changing our course." Repentance is a translation from the Greek word *metanoia*, and such a change as shall be followed by change of course. So the exhortation of Peter was to repent and be converted—turn about; or, repent and change your course.

The bible everywhere makes a distinction between repentance and conversion or works meet for repentance. Repentance is a voluntary change of mind or purpose, involving the resolution to obey God instead of disobeying him, and is the effect of faith and godly sorrow, and an outward reformation, conversion or obedient works are the fruit of genuine repentance.

Mr. Moody shows that sorrow and fear are not repentance—that it will lead to confession of sin, and restitution and forgiveness. He does not tell his hearers to "repent and be baptized for the remission of sins" as Peter, on the day of Pentecost preached to the convicted thousands.

Mr. Moody admonishes the people that there is no repentance beyond the grave, because the Bible does not teach it. He says: "Repentance ain't conviction." Well, it is a trite saying that some mistake conviction for conversion. Although conviction is not identical with conversion, yet, if a man is thoroughly convicted or convinced of the truth, he will as certainly be converted as that water will run down an inclined plane. Take his illustration: "Suppose I wanted to go to Worcester, but should go to the wrong depot, and get aboard the train for Portland, and some Boston friend tells me of my error, and says, Moody, you are on the wrong train.' Well that convinces me, because I know that he lives here, and knows all about these trains. That is conviction: but if I remain there in that train I shall go to Portland just as though I was not convicted."

Now, I submit that if he were convinced that he was on the wrong train by his friend, who, he is satisfied, knows all about the trains, he will certainly leave the wrong train and get on the right one. If any man becomes fully convicted or convinced, it is the same as faith or a belief of the gospel, and to such an one the gospel will assuredly become the power of God unto salvation, whether he be Jew or Greek. See Romans i. 16. All the power necessary to convert the most hardened sinner, is the moral power of the gospel, if it is fully believed, and he may be kept by the same "power of God through faith unto salvation." Take notice that the salvation is one thing, and will be at the second coming of Christ by resurrection and change to immortality of the living saints; while the conversion and continuance in well-doing is another thing, to transpire during this probationary life. For Paul declares: "We are saved by hope." Not actually saved, but saving a hope of being saved; and the essential hope for is defined to be the adoption or redemption of the body, which can take place only at a future resurrection. "Unto them that look for him, he will appear the second time without sin unto salvation." Heb. ix. 28.

If, therefore, religious teachers inculcate the idea that the salvation and eternal life and kingdom are exclusively set up in the heart of the believer now, they confuse the people and break the native power of these future promised blessings. No one is authorized to substitute other than the true Bible motives to repentance, or any other power but the living gospel power of God.

Now, we complain of Mr Moody that he preaches for motive the going to heaven or hell at death, which the Bible nowhere teaches: and he neglects, to a great extent, the only scriptural hope of eternal life, an immortal life, and an incorruptible kingdom at the second appearing. If he speaks to them of entering the kingdom of God, he does not instruct them that the kingdom will be set up on this earth, and be possessed forever, even forever and ever, "under the whole heaven," by the saints of God; that "Jesus Christ will judge the quick and the dead at his appearing and kingdom." Consequently his numerous hearers are left to infer, according to their previous teaching, that they may enter a sky-kingdom, at death. He did not use the mighty motive that his text contained, to persuade sinners to immediate repentance, "Because he has appointed a day in the which he will judge the world in righteousness," by his appointed king, "whereof he hath given assurance unto all men in that he hath raised him from the dead."

When Mr. Moody learns the way of God more perfectly, he will preach "Repent, for the kingdom of heaven is nigh at hand." "Repent and be converted, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord, and he shall send Jesus Christ, which was before preached unto you, whom the heavens must receive until the times of restitution of all things which all the holy prophets have spoken of since the world began." Acts iii. Repent, because "the judge standeth at the door," and will shortly "judge the world in righteousness."

We are glad that Mr. Moody does search the scriptures. They are able to "make the man of God perfect, thoroughly furnished unto every good work," and make him "wise unto salvation." We are glad he is not ashamed to preach (sometimes) the words of Jesus and the apostles that relate to the return of the Nobleman from the far country to sway the sceptre of universal empire, and make "His dominion extend from sea to sea," and "from the river to the ends of the earth." May he be among the truly wise who shall at last "shine as the brightness of the firmament," and with those "who turn many to righteousness," to "shine as the sun in the kingdom of God," and "as the stars for ever and ever."

E. HOYT.

Adoration.

Oh let us cultivate the power of calling our minds from all else, to fix them in silent love upon our Savior. To work, to read, to pray, to praise, all are invaluable to us; but let us in our silent chamber, in the empty sanctuary, by the river, or the mighty sea,—beside the tranquil grave, beneath the shadow of a great rock or the brow of a lofty mountain—) while waiting for others—in sleepless nights or in suffering days—lift up our mental gaze and fix it steadfastly, lovingly, in mute, but intense adoration upon our God. Each attribute of God, each wonder of creation, event of history or our own lives might supply a special subject; but God in his infinity and in his love, as manifested in Jesus Christ,—these are the subjects that we love more and more devotedly the oftener we contemplate them.

The attention of Palestine explorers is called to "the information given in the historical book of the Maccabees II, ii. 4-5, wherein we are told that immediately before the Babylonish captivity the Prophet Jeremiah was instructed to deposit in Mount Nebo the most valuable treasures which the Temple contained—namely, the Tabernacle, the Sacred Ark, and, doubtless, the Tables of Stone, of which the Ark was merely the receptacle, on which was written the law of the Ten Commandments, traced there originally, we are told, by the finger of God himself. They were in that mountain said to be concealed, and if that historical book is to be relied on, we must credit the fact that these sacred treasures are there still. Would it not be worth the explorers' while to seek for these in the place specified? The discovery of them would throw great light upon the Old Testament and the language in which the Tables were written.—*N. Y. Observer.*

Jews Gathering at Palestine.

Monetre D. Conway, in a letter to the Cincinnati *Commercial*, dated London February 20th, 1877, says:

I observe that the Jewish press in America are disposed to question a statement made by me concerning the gathering of their race at Palestine. Probably, however, they simply mean to make my letter an occasion for admonishing their co-religionists against superstitious reverence for Palestine. The writers and leaders of Israel, both in America and England, show a very general disposition to keep as quiet as possible the fact that Judaism, like other religions, has had to undergo the inevitable divisions into "wings" which our time demands. There are Jews of the letter and Jews of the spirit; supernaturalists and rationalists, those who look only for literal, and those who look only for spiritual fulfillments of ancient prophecies and hopes. America has done a great deal towards increasing the strength of the rationalist wing, but still, so far as numbers are concerned, it is certain that the literalists are in a large majority among the ten millions at which their race is estimated. However unpleasant it may be to the liberal and free thinking Jews of America, the fact which I have stated concerning the tendency of their race to gather in Palestine is unquestionable. The phenomenon has been sufficiently pronounced to call forth a work by the Rev. James Neil, B. A., some time a clergyman in Jerusalem, which, along with a good deal of fanaticism, contains some interesting facts. The work is entitled "Palestine Repeopled; or, Scattered Israel's Gathering. A Sign of the Times." Mr. Neil shows that the population of Palestine is double what it was ten years ago, the new-comers being Jews and chiefly from Russia. Three years ago such an influx took place to Safed, one of the four holy cities in Galilee, that there were no houses to receive them, and many had to camp out. A plot of ground near Jerusalem was sold for twenty times its former price. Building goes on by night as well as day. Two little colonists have settled just outside Jaffa Gate. The real causes of this migration are, first, that only recently could a Jew own land in Palestine without becoming a Turkish subject; and, secondly, the new law in Russia (1874) by which all Jews must be enrolled for military service. It is probable that Russia until now contained one-third of the Jewish race; and just as soon as they begin to feel the pressure of these military demands upon them of Russia, albeit these mean their relief from some previous burdens, they find the old oppression of the "second woe" (as they used to call the Turkish rule which shut them up in one wretched quarter of Jerusalem) removed to a large extent. But it is evident that a large portion of the emigrants in Palestine are animated by religious enthusiasm. This is shared by Christian enthusiasts also, as is particularly the case with a German colony there known as the "Hoffmanites," their leader being a Dr. Hoffman, but calling themselves the "Society of the Temple." They are about a thousand, most of them from Wurtemburg, and have branches at Jerusalem, Jaffa an Haifia, where they are industrious mechanics and tradesmen and generally promote the welfare of the country. This society seems to have some Jewish proselytes, which have probably been obtained through their not maintaining the Christian sacraments or symbols, and their refusal to join in any missionary work. They believe that they are fulfilling prophecy by simply promoting prosperity of Palestine and living moral and benevolent lives. Of course the zealous missionary, Mr. Neil, regards all such facts as mere secondary agents in the divine plan, with which plan he is obviously familiar. Six thousand years of prevailing evil are to be now followed by a millennium of 360,000 literal years. This is a new light. According to Virgil the ghosts of the departed remained in Elysium one thousand years before they were reincarnate on earth, and the sacred cycle has found its place in the millennial theory. But Mr. Neil has multiplied the number by 360 on the queer ground that "Peter especially explains that one day is with the Lord as a thousand years, and a thousand years as one day!" You will not be surprised to learn that the Mount of Olives is to be cloven with a valley (Zech. xiv.) and Mt. Zion to be miraculously elevated and crowned with a mile-square temple, events which will at once fulfill prophecy and improve the feature of the country. Fanatical, no doubt; but fanaticism is still one of the forces which must be included in every wise forecast. It especially is notable to find the Christian missionary writing with admiration of Sir Moses Montefiore on account of what he has done for Jews in Palestine.

Near the End.

Shall I look back on many years,
And longing, because some years were sad?
Oh! long the day of glad hearers—
This heart of mine—will now be glad.

Those years are gone like to a dream;
I thought them long—but night will close:
A passing evening's death—tale they seem:
What contrast to the Morning of Rest!

But still the world is not won:
'Tis cruel yet: to nearly strife:
No time to rest, but urgencies,
For crown or sin, immortal life.

Pale watchers of the years now past,
Romance, time will soon be fled:
Eternity—no life we see the dead!
And then—the rising from the dead!

Bexley, Eng. E. D.

Communications.

Age to Come.

"That in the ages to come he might show the exceeding riches of His grace in His kindness toward us through Christ Jesus. For by grace are ye saved, through faith, and that not of yourselves; it is the gift of God." Eph. ii. 7-8.

This subject is not introduced for the sake of controversy, to ride a particular hobby; far from it, and I hope no one of our friends, and especially our Adventist friends, will feel at all sensitive by the introduction of this subject, in treating of which I propose to be brief; but I think I shall be able to show that there is only a paper wall which divides us after all.

In the text we find the apostle speaking of the ages to come, plural then the that in the series must be "The age, the ages, the restitution, or the Great Kingdom."

I trust, my dear friends that all of you for I take it for granted that you are anxiously looking for the King to soon reign on the holy hill of Zion) are praying with the spirit and with the understanding also; for the kingdom to come, and the will of God to be done on earth as it is done in heaven, which is in fact but using only a different phraseology expressive of the same thing, coming age or coming kingdom, terms which may with propriety be used interchangeably. I am well aware that our good friends will readily agree with us so far, but then we are not as yet prepared to associate the idea of probation, which the believers in the age to come so firmly believe. Well then, "to the law and the testimony, for it they speak not according to this word, there is no light in them."

Now to give our friends that benefit of their doubts we will say the probation is not a Bible term, but we will use the equivalent term trial, which is a Bible term. It must be admitted that all the "prophets since the world or age began, spake of the restitution of all things."

We will first enquire what we are to understand by the term restitution. It is simply to bring back, or restore something previously possessed, and subsequently lost; if anything should be suspended, it must necessarily be over or above a restitution. We will enquire then, was Adam, our federal head, placed on trial? Were the children of Israel put on trial when the kingdom was established? and will not the kingdom of God be the kingdom of Israel restored? See Acts i-viii; John xviii.—xxxvii.

No one can truthfully say that Christ is *defacto* king, but king *dejure* or prospectively king.

We will now enquire if subjects of a kingdom are not a necessary constituent of a kingdom? Every one who does not believe in a sky kingdom, or kingdom set up in the heart, but in a literal and tangible kingdom, will answer yes; and what are the characteristics of subjects? Are they mortal or immortal? What is implied in the office of king and priest? Was not the kingdom of Israel a kingdom in the type, and will it not be in the antitype? See Rev. v.-x.

Will one of the saints rule or be a mediator or priest over another?

The saints will have become immortal at the resurrection, and will they then need other priests to make atonement for them? After the nations are healed will they need the healing properties of the tree of life? They who are whole, need no medicine or a physician, but those who are sick. In Acts xv. 14, 17, we read the following viz: "Simon hath declared how God at the first did visit the Gentiles, to take out a people for his name."

And to this agree the words of the prophets, as it is written;

After this I will return and build the tabernacle of David that is fallen down; and I will build again the ruins thereof, and I will set it up.

That the residue of men might seek after the Lord, and all the Gentiles upon whom my name is called, saith the Lord who does all these things.

I wish to note the following points, viz:

1. The taking out a people from the Gentiles to constitute Christ's household, is no part of the restitution; for they were never called God's chosen people, and they can become his people only by assimilation, or in other words, by being grafted into the good olive tree, contrary to the rule of effects of grafting. This was a mystery which had been hid for ages, but it was announced by the proclamation of the gospel that they should become fellow heirs with the Jews to the same inheritance the covenants of promise made to the fathers: so that when this is consummated, then there will be neither Jew nor Gentile, but consistion of one in Christ.

2. The building of the tabernacle again of David will constitute a part of the restitution, spoken of by the Prophet Amos. See Amos ix. xi. This tabernacle was of course an heavenly institution.

3. This setting up of the tabernacle, is that the residue of men might seek after the Lord—the remnant or the left of the nations which come against Jerusalem, and they shall go up from year to year to keep the feast of tabernacles. See Zech. xiv.

I would ask right here if this tabernacle type has ever in the past reached its antitype? If not, are we to look for its fulfillment in the present or the future age?

If words are the signs of ideas, then the idea if probation or trial is fully sustained.

Are the subjects of the kingdom mortal or immortal.

The candid reader will find the true answer to this question by consulting Isaiah's prophecy, lxv. 17, 25, and comparing it with Christ's answer to the Sadducees. In ver. 25th it reads, "They shall not labor in vain, nor bring forth for trouble: for they are the seed of the blessed of the Lord and their offspring with them."

Christ said to the Sadducees that they who are accounted worthy to obtain that world (kingdom or age) and the resurrection from the dead, neither marry or are given in marriage, but are as the angels who can die no more. Of course only the mortals can propagate their species; and in this age to come the life of man shall be as the age of a tree. The child shall die an hundred years old, but the sinner that is an hundred years old shall die accursed.

The return of the children of Israel to their own land, is another objection which is often urged against what is termed in common parlance, the age to come. The great objection which is urged against it is, that it savors too much of partiality; but this by no means follows necessarily. The Apostle Paul in Rom. xi., makes this matter plain, and fully answers the objection. The condition of salvation of the two are precisely the same.

The future of Israel is fully set forth in the following from the Prophet Jeremiah xxx. 11: "For I am with thee, saith the Lord, to save thee; though I make a full end of all nations whither I have scattered thee; yet will I not make full end of thee, but I will correct thee in measure, and not leave thee altogether unpunished."

Please read this and the three following chapters: Ezek. xxviii. 25, 26; xxiv.-xxix, with many other passages of Scripture too voluminous to transcribe in this article; and if the perusal will not fully convince the candid reader who may differ with us in regard to the position we occupy, one thing I think is sure, and that is that we have ground on which to predicate our faith. But as before stated, this article is not designed for a hobby or a test; for I am well aware of the influence of early education; but I firmly believe that the gulf is not an impassable one. Let brotherly love continue and abound, and let us not fall out by the way, while traveling to Mount Zion; let the soon coming of the Lord be our great rallying cry—our watchword and the only Shibboleth. May we rally around this standard; for it is the standard of the cross; may it be our earnest cry, Come Lord Jesus—come quickly. M. I. LEWIS.

Rosendale, Wis.

The Literal Advent.

Ten Scriptural passages proving that the coming of the Son of Man did not take place at the destruction of Jerusalem, and consequently, must be yet future:

1. "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts i. 11. Just as certainly as Jesus went to heaven literally, so certainly will he return literally, not as an image or spirit but as a personal being. Now as there are but two comings of Christ mentioned in the Scriptures, the first and second, and as he was to come as he went away, and as Universalists admit that he did not come literally at the destruction of Jerusalem, it follows that he did not come at all.

2. "Behold he cometh with clouds," Rev. i. 7. This certainly did not take place at the destruction of Jerusalem. They tell us that by the coming of Christ the coming of Titus was intended. If this is the case, then Christ did not come; for Titus came on no cloud, and not in the clouds of heaven.

3. "The Son of Man shall come in his glory, and all the holy angels with him." Matt. xxv. 31. Universalists contend that the Roman soldiers with Titus were what was meant by the angels. Yes, indeed; those wicked, abominable, blood-thirsty soldiers were a very fitting representation of the holy angels of God. If Titus and his soldiers fitly represented Christ and his angels, what would be required to represent the devil and his angels?

4. "Behold he cometh with ten thousands of his saints. Jude v. 14. If the Roman soldiers were the saints of the Lord, where should we go to find the children of the devil?

5. "For as a snare shall it come on all them that dwell on the face of the whole earth." Lu. xxi. 35. Did the Roman army come on all them that dwell on the face of the whole earth? Where were the inhabitants of Europe, Africa, and the larger part of Asia? Did the destruction of Jerusalem come upon them? Did every eye see Christ during that campaign? The word every means all, they tell us. By thy words thou shalt be condemned.

6. "The Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of." Matt. xxiv. 50. Did the destruction of Jerusalem come when they were not looking for it? I hardly think so; the Jews well knew that the Roman army would come and prepared for it; so when destruction came upon them they were expecting it; hence it follows that Christ did not come then; for he is to come as a thief in the night.

7. "The Lord himself shall descend from heaven, with a shout, with the voice of the arch-angel, and with the trump of God." 1 Thess. iv. 16. The voice of the arch-angel was not heard at the destruction of Jerusalem, and as for the trump of God, Paul declares that to be at the resurrection of the dead. This they all admit; hence the coming of the Lord is yet future.

8. "Now we beseech you brethren by the coming of the Lord Jesus Christ, and by our gathering together unto him." 2 Thess. ii. 1. The saints were not gathered to Titus at the destruction of Jerusalem, for the Savior had commanded them to flee to the mountains as soon as they saw the approach of the Roman soldiers. If this were the gathering, what would their scattering signify?

9. "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Col. iii. 4. Did the apostles appear with Titus in glory? not quite if they fled to the mountains in the way they were directed to do by their Savior. If those with Titus were in a state of glory, who, since the foundation of the world were ever in a state of infamy?

10. "But rejoice inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy." 1 Pet. iv. 13. "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." 1 Pet. i. 13. "Wherefore comfort one another with these words." 1 Thess. iv. 18. Was it a comfort and consolation to the saints to reflect that Christ would come at the head of the Roman army to drive drive them from their homes to wander in sheepskins and goatskins into the dens and caves of the earth destitute and afflicted? Was this the kind of consolation held out to believers that they were to receive when Christ should come at the destruction of Jerusalem when Titus destroyed the city? and be glad with exceeding great joy when they should see such afflictions? If the Lord came in the person of Titus to bless men, the wonder is, how he would come if he were coming to curse them?

MARION FRAZIER.

Montpelier, Ind.

Pius IX. and the Sultan.

The *Churchman* is authority for the following: "We have been pretty plainly told, of late, that the sympathies of the *Monsignors*, investors in the Turkish loan, are very far from being with "the Christian peoples of the East," and the sympathy with them is frowned on at the Papal Court. Nor was it very long ago that we were officially informed how delegates were to be appointed by Pius IX. and the Sultan respectively, who were to arrange, among other things, for a closer alliance between the Ottoman Porte and the Court of Rome. Indeed, next to the British Government, the Papacy appears as the great European upholder of Turkish misrule, or rather no rule."

Heresy.

Within the bounds of our great state of Indiana, not long since, a minister belonging to a church not yet considered orthodox in certain quarters, asked a brother minister for the privilege of speaking in his pulpit. "You may if you will not preach heresy," was the quick response. The poor unfortunate (?) minister the right it better to hearken to God than to man at the risk of having the door of that church shut against him. It seems to me an arrogant claim on the part of those who make it, to assume the prerogative of saying what another shall preach, or forbear to preach. Of late we concede that the different religious bodies have a kind of legal right to foreclose against what they regard as heresy to the extent of shutting meeting house doors. But, then, what about Christian courtesy? And, what about their boast of fairness and religious freedom? And how is it possible under this exclusive spirit to obey the Apostle's injunction: "Prove all things and hold fast that which is good?" Perhaps they think that the privilege of speaking in their pulpits as an act of courtesy on their part demands as courtesy on our part, that we keep within the bounds of their creeds, or that we stay on common grounds. As to religious freedom and liberty of speech, these they will allow us to enjoy on any part of God's footstool not covered by their title deeds. And even here some of them (not all) have resorted to strategy, as we can testify. They have appealed time and again to the corporation trustee to lock school-houses against us on the plea of protecting school furniture and apparatus from being injured or destroyed—not by us or ours—but by their own bad boys. They do not seek to circumvent us in this way if they have no houses in which to worship except these same school houses. In this case they cry no-souls, soul-sleepers, false phrophets or some other hard names; or else misrepresent our views of God's word; thus sometimes defeating our purpose to reach the ears of some poor sinners with the message of life. But, then, we do not complain much, knowing that things will turn in our favor sometime. As to proving all things, they no doubt feel assured that this was done to their hands by the fathers, one, two or three centuries ago. That some Conference, Presbytery or Synod settled the points of doctrine—five or thirty-nine [illegible] cotyped them in creeds, and bequeathed these to generations to come. This saves labor, and the necessity of searching the scriptures.

Orthodox and heterodox are formidable words or names; but who should be honored with the first, or who branded with the second, are questions not to be settled by councils or by self-constituted popes. So far as any class of religionists has a plain "Thus saith the Lord," as the basis of faith, so far are they sound in the faith; and to the extent that they supplant the teachings of Inspiration by human opinions, they are unsound in faith. If the self-styled orthodox churches would submit to be tried by the only proper and fair test, the word of God without note or comment, they would find themselves so squarely confronted on more than one point, by plain testimony, that they would be obliged to abandon their creeds. To bring one of their doctrines to this test will be sufficient to illustrate what I have said. Is the soul of man, in this life, immortal? Let the Scripture that affirms this in explicit terms be forth-coming. But it is seen that the old book is silent as the grave on this popular doctrine, but lends its testimony in unmistakable language in support of quite a different doctrine, the entire morality of man; that he is to seek for immortality by patient continuance in well doing. Rom. ii. 7, and that eternal life will be rendered as a gift of grace and mercy through Jesus, the Christ. Rom. vi. 23.

JOHN L. WINGE.

Correspondence.

I would like to have you make a correction of an error of my own in reference to the North Air Passage, which as a matter of fact descends to a point near the ceiling of the Grand Gallery, but does not enter it, passing along down to the west side of the Ante Chamber, and then taking a 125 inch horizontal course, and opening into the King's Chamber. The error was due to a mis-construction of a diagram, which appeared to indicate that the Grand Gallery ceiling was pierced by the air passage, and such would be the natural inference. I shall feel especially under obligation to have the pamphlet free from errors, and subject it to careful examination before it is issued, that its statements may be relied on as authentic.

C. COLGROVE.

Eastern Items.

LONDON, April 6.—The *Times'* Philippopolis correspondent says that the dark rumors which were current this time last year are revived again. The Mussulmans have recommenced threatening, the same as preceded the last massacre. The inhabitants of Izvor, a village only three hours distant, have been informed that they had only a fortnight to live. The Christians are greatly alarmed.

A special dispatch to the Chicago *Evening Journal*, from St. Petersburg, April 11, says: "Europe probably within the next week will receive clear proof of Russia's determination to attain the end for which her troops have been concentrated on the frontier.

At St. Petersburg, on the 12th, it was stated that there is no hope that Turkey will accede to the demands of Europe

The *Golos* declares the present state of things is such as to leave scarcely any hope of a pacific solution. The Russian occupation of the Christian provinces of Turkey would be a logical consequence of the refusal of the Porte to carry out the demands of the protocol. Such occupation would exclude all idea of the ambitious designs attributed to Russia, who, by intervening in behalf of the Christians, would solely pursue humanitarian ends.

A clerical and Orleanist journal of Paris reports that Communist refugees in Switzerland have succeeded in introducing firearms in several departments of France with a view to future uprising. The government has ordered a more complete surveillance of the frontier.

VENICE, April 12.—A telegram from Cettinje says the Prince of Montenegro will reject any proposals for a prolonged armistice.

BUCHAREST, April 12.—The Russian troops are making a forward movement on the Roumanian frontier.

ST. PETERSBURG, April 12.—The Turkish circular was delivered to the Russian government this morning. It is described as categorically refusing the demands of the Powers, and putting an end to all further discussion.

A Vienna special says: "This government has lost all hope that peace will be maintained. From an official [illegible] Turks are de[illegible] Niesics in a few days, which will be the signal of an outbreak of hostilities. Thote has been great excitement in Vienna all day. Everybody apprehends that if war breaks out Austria will sooner or later be involved in the struggle."

LONDON, April 13.—A dispatch from Scutari to the *Times* says: "Fighting has been going on in the Mirdite country since Sunday. Dervish Pasha having rejected all overtures. The first day the Turks were beaten at Meundi, but on the second day they captured the position of Mucia, half a day's journey from Scutari. The result of the last two days' fighting is unknown.

A letter from Captain Burnaby says that a secret alliance exists between Russia and Persia.

Our Letter Drawer.

Editor Restitution:—The Lord has spared my life thus far, although I am not able to sit up long at a time, having been very sick since I last wrote to you. The Lord will never see the righteous forsaken, nor his seed begging bread. It has always been my practice to pay for anything I buy, or else not get it. When brother wanted me to take the paper, I did not know what it was but am now so well pleased with it that I would not like to do without it. I send you one dollar now, hoping you will receive it, and may you have life and health to spread the papers far and near. I am lying down as I try to sketch this, so excuse this. God bless you, is my prayer. O blessed thought. He leadeth me,—the Lord leadeth me—by his hand he leadeth me. LYDIA E. GIBBONS.

Hayworth, Ill.

Editor Restitution:—Fortunately, I got to see a copy of the Pyramid number. A brief study of the *cut* enables me to discover certain important truths connected with, or relating to that diagram upon which no writer has yet touched. It will awaken a *new interest*, and will command the attention of all who are interested in this subject. Personal to myself I would say, that I am hopeful that the blessing of God will attend my labors here, and if so, I shall be found lending you and our beloved cause a helping hand. My heart goes out in sentiments of love and sympathy with you for the cause of truth. And, with you, I say "the paper must live." Let the editor continue to trust in God and verily he shall be fed, not only with the bread of this life, but the bread of which comes everlasting life.

Yours in the Lord,
H. BEADLE, M. D.

St. Louis, Mo.

Editor Restitution:—I send you some help to get the RESTITUTION out of debt. I wish I could do more, but wages are low, and I have many calls to meet. The brethren of old had many trials and dangers to encounter, but in the last days they are more beguiling. The brethren are told to watch and pray in all things, and to stand fast; and it behooves us to do so as everything around us indicates the near approach of the Master. Hoping, dear brother, you may succeed in this life, and have an abundant entrance into the kingdom, I remain with love your brother in Christ.

GEORGE DOWLE.

Cleveland, O.

Signs of the Times Across the Water.

A Mr. Ford recently from London, England, lately said in a Boston meeting:

"There is vastly more of what some people call 'enthusiasm' in Europe on the subject of the second coming of Christ, than there is in America. The potentates of Europe are seemingly strongly impressed with the belief that some extraordinary event is about to take place relative to our world and some power separate and distinct from this earth. Pope Pius IX. says 'there is a conflict impending between the arch-angel Michael and the devil;' Disraeli affirms that 'there is to be an overturning of the nations and a great change in the governmental systems of the world.' And other eminent European statesmen and religious as well as political philosophers, are anticipating some great demonstration hitherto not experienced by the inhabitants of earth. In London, of an evening, you will see men bearing large banners through the streets, on which are painted in prominent letters the words, "The Lord is coming!" — *Messiah's Herald.*

All things are possible, if they are but promised to him that believes.

DIED.

DANN—On Saturday, March 24, 1877, of consumption, Brother William O. Dann, aged forty-five years, husband of Ada Dann, of Aledo, Illinois.

The history of the Christian life of our beloved brother whose death now calls us here is a record that calls forth the admiration of those who were acquainted with it. He was truly a man of faith. His confidence in God and his blessed promises was of the highest order, and, when compared with the faith of many professed Christians, shone, as it were, with resplendent glory. Brother Dann and wife were connected with the Presbyterian church of this place, but by personal visits I had the pleasure of showing them the things "concerning the kingdom of God and the name of Jesus Christ," and after a thorough search of the Scriptures they confessed its truth, and on Sunday, August 6, 1876, put on Christ by baptism. Brother Dann often labored by and his strength in expounding the Word of God to his friends and neighbors who came to see him during his sickness, and I trust that precious seed has been sown, which will yet germinate and bear fruit. The glorious hope of the coming of Jesus gave him great joy. During the last hours of his life he said he was happy, and everything had a bright aspect.

Brother Thomas Wilson preached the funeral discourse, to a large audience, and, in accordance with the request of Brother Dann, gave the people a brief synopsis of his faith.

"Behold the western evening light
It melts in deepening gloom.
So calmly Christians sink away,
Descending to the tomb.

"The winds breathe low; the yellow leaf
Scarce whispers from the tree;
So gently flows the parting breath
When good men cease to be.

"How beautiful on all the hills
The crimson light is shed;
'Tis like the peace the Christian gives
To mourners round his bed.

"Night fairly but soon the morning light
Its glories shall restore;
And thus the eyes that sleep in death
Shall wake to close no more."

WM. H. WILSON.

Austin, Illinois.

HAWK—April 2, 1877, after an illness of a few weeks, of pneumonia, Jesse Hawk, aged seventy-nine years.

He (Bro. Hawk) was born in Warren county, N. J. Came to this state about eight years ago. Embraced the gospel hope through the preaching of John Moore, of Galesburg, Neosho county, Kansas. A more patient sufferer I never saw,

Silently we laid him away to rest.
He was weary, weak, his body filled with pain
But it won't be long till Christ comes,
And our dead arise will live again.

JENNIE M. SHAFFER.

Elk Falls, Kan., April 6.

LETTER RECEIPTS.

Letters from the following persons have been received, found to be correct, and the business attended to:

SUBSCRIPTIONS.

C M Tibbits	1 00	O B Berry	2 00
H Beadle	1 00	Joseph Hodson	2 00
J W Johnson	1 00	J C Neff	2 00
Noel Beadle	50	J J Rogers	1 00
Hattie J Ford	50	H J Bingus	1 50
S H Wiese	1 00	Isaac Elington	2 00
A Matthes	2 00	Wm Ballsbach	1 00
Nettie Beck	1 00	S H Wilson	1 00
Newell Bond	2 00	Lydia E Gibbons	1 00
Fidio Drake	1 00	Faris T Judy	2 00
Peter Petrusk	50	Chas Sprout	50
Aaron Midkiff	2 00	John W Hall	2 00
D L Updegraff	1 00	Mrs E Coulborn	1 00
O A Stout	1 00	Mrs Mary Turtel	50
Richard Rose	50	A D Drew	2 00
Peter Wilkie	50	Mrs E F Armour	50
Wm Bleiler	2 00	J S Price	1 00

BOOKS AND TRACTS.

Jos E Sheridan	2 00	Mrs C Meadows	55
P Pine	1 00	S W Briggs	1 00
Aaron Midkiff	70	J S Price	25

EXTRA PAPERS AND BOOKS.

J A Ungrue	20	C P Algire	25
J Pickett	1 00	J H Wilson	50
Wm Heath	1 00	Mrs Dr Price	50
Mrs C Meadows	30	Samuel Work	25

Afterward.

Now, the sowing and the weeping
Working hard and waiting long;
Afterward, the golden reaping,
Harvest homes and grateful song.

Now, the pruning, sharp, unsparing,
Scattering blossom, bleeding shoot;
Afterward, the plenteous bearing
Of the Master's pleasant fruit.

Now, the long and toilsome duty,
Stone by stone to carve and bring;
Afterward the perfect beauty
Of the palace of the King.

Now, the turning and the tension,
Wailing minors, discord strong;
Afterward, the grand ascension
Of the hallelujah song.

Now, the spirit conflict-riven,
Wounded heart, unequal strife;
Afterward, the triumph given,
And the victor's shout of life.

Now, the trusting strange and lowly,
Unexplained and tedious now;
Afterward, the service holy,
And the Master's "Enter thou!"

—*Selected.*

Selections.

The Lost House of Israel.

To the Editor of the Times, St. Thomas, Ont.

SIR,—In your issue of the 22d inst., I noticed an article on "The Lost House of Israel." I was very glad to see the subject thus brought before the numerous readers of your valuable paper, for I do not hesitate to say that the theory of the identification of the British nation, or the Anglo-Saxon race, with the Ten Lost Tribes of Israel, is an all-important subject which should command itself to every patriotic mind, as well as to every thoughtful student of God's Word of Truth. Mr. Hine says that the people who first colonized America from England were undoubtedly the tribe of Manasseh. According to the prophetic words of Jacob, Genesis xlviii. 19, "He also shall become a people" (or nation), he also "shall be great." "But truly his younger brother shall be greater than he, and his seed shall become a multitude of nations." And again, Deut xxxiii. 17, "His glory is like the firstling of a bullock, and his horns are like the horns of unicorns: with them shall he push the people together to the ends of the earth; and they are the ten thousands of Ephraim, and the thousands of Manasseh." This seems very probable, for that small colony has become a great nation. But Ephraim, as representing England, has become a multitude of nations, and the pushing propensities of both people are alike driving the aborigines to the ends of the earth.

Mr. Hine has not merely a speculative mind, giving his leisure time to the study of this subject. He has given his whole life to the work, and has lectured on the subject in most of the large cities and towns in England to large audiences, challenging all the talent and learning of our Universities to disprove this theory. They have tried their utmost and failed. Not only has Mr. Hine been successful as a lecturer on the subject, but also as a journalist, being editor of a monthly magazine and a weekly journal, both of which are ably conducted. In this work he is aided by an efficient staff of contributors, among whom I may mention Revs. F. R. A. Glover, M. A.; I. G. Tipper, M. A.; Hibbert Newton, B. A.; I. K. Verdon; R. Polwheel, Vicar of Avenbury; Canon Titcomb, Vicar of Southwark, London; A. F. Grimaldi, editor of the *Standard of Israel*. All these, besides other contributors to the magazine, have written works on the identification. Among the lay contributors to these works are men occupying prominent positions in the scientific and literary world, such as Prof. Piazzi Smyth, Astronomer Royal, Scotland; Stacy Grimaldi, F. S. A.; Prothroe Smith, M. D.; Col. Gawler, Keeper of the Crown Jewels; W. Carpenter, E. W. Bird, John Wilson, author of "Our Israelitish Origin," "Title Deeds to the Holy Land," "The Mission of Elijah," &c.; W. Cockburn Muir, F. G. S.; Major R. W. Nickle; L. O. Groom Napier, R. N.; Commander Roberts, R. N.; Capt. Palmer, R. N.; Robt. Mempriss, author of "The Gospel Treasury," and "The Gospel Harmony." So we see that the theory is not confined to Edward Hine. Those above mentioned are only a few of the most prominent writers on the subject, many more might be named—thousands are rejoicing in the light it throws on the sacred pages of God's Word of Truth; and in the grand future it opens up to us as a people destined to universal Empire. That this is our future is obvious. We possess already one-third of the habitable globe. We sway the sceptre over one-fourth of the inhabitants, possessing the gates of our enemies, assuming the dictatorship of the world. And to this high position we have attained in our blindness—ignorant of our ancestry; in ignorance of the designs of God in us, through us, and by us. Whilst men with their mighty intellects but darkened minds, have been questioning and disputing the inspiration of God's Word of Truth as given by the mouth of all his prophets since the world began, God who inspired the prophets to write, has been working out in the minutest detail, in our national history, all they gave utterance to. A Bishop Colenso may write to prove that the Pentateuch is not inspired, but the God of Abraham, of Isaac and of Jacob, who appeared to Moses in the burning bush at Horeb and amid the thunders of Sinai, giving his law to our forefathers, has, in our national history, fulfilled his promise made in that unconditional covenant to Abraham as recorded in Genesis xxii. 17 and 5, "As for me, behold my covenant is with thee, and thou shalt be a father of many nations, and I will make thee exceeding fruitful and I will make nations of thee." We know that this was not realized while his descendants the Israelites were in Palestine. But according to Ezekiel xx. 37, after they had sinned and been thrust out of their land and scattered among the nations, disinherited, cast out, punished for their sins, God would bring them into the wilderness, plead with them, and fulfill in them the promises made to them in the Covenant. God has fulfilled his word in us and to us. He brought our Scythian forefathers into the place appointed—the Isles of the West. He has been pleading with us by the Gospel, and by it has brought us into the bond of the Covenant as Sons of God—Hosea i. 10. He has fulfilled his promise in making us exceeding fruitful, thus fulfilling the many promises of God's Word: "The number of the children of Israel shall be as the sand of the sea, which can neither be measured nor numbered;" "I will sow her unto me in the earth;" "They that come of Jacob shall take root, Israel shall blossom and bud, and fill the face of the earth with fruit." These prophecies have been fulfilled in us in a remarkable manner during the first three quarters of the present century. At the commencement of that time we were only about thirty millions, all told, in all parts of the globe. Now we are almost ninety millions strong. Compare this with a statement of the *Economiste Francaise*, written by an eminent French statistician. At the rate they have increased during the same period, it would take the French 354 years to double their population. And yet France and England are near neighbors, and are about as similar countries as can be found anywhere. They run into the same latitudes. They share the same geographical and commercial advantages [illegible] in climate and soil); they have much that is common in their history; and many other elements are apparently alike. Yet France decreases while England increases in fecundity. Why is this? Just because God is fulfilling his promise to our father Abraham.

According to an article which appeared in the London *Times* of July 6, 1876, the British or Anglo-Saxons, are the most increasing people in the world, filling continents, fringing the oceans, and making the whole world their home, thus fulfilling the Word of God to the ten tribes after they were in exile: "I will preserve thee and give thee for a covenant of the people to establish the earth." "Thou shalt break forth on the right hand and on the left, and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited." To Jacob God said: "Thy seed shall be as the dust of the earth; thou shalt spread abroad to the west, (to Britain and America), and to the east (to India and China), to the north (to the Hudson Bay Territory and Arctic circles), and to the south (to Australia, New Zealand, Tasmania, and the South and West African settlements)," Gen. xxviii. 14. To prove the identity of the British or Anglo-Saxon with the Ten Tribes, there must be three distinguishing marks. If we have them there can be no mistake in the identity, for God declares with an oath that he will not give his glory to another, for the gifts and callings of God are without repentance, for he is infinitely wise and unchangeable in purpose. The first mark is that we must be a multitudinous race, increasing and filling the earth; not known as Israel, but as sons of the Living God, and the messengers and witnesses for God. The second mark is that we must be high above all nations in influence, in wealth, and power. The third is that we must have the sign of God, and that sign is the observance of the Sabbath. We maintain that we have these marks, and claim the inheritance, and before we give up this claim our opponents must prove and bring forward another people that have these marks in a higher degree than we have.

Yours, in behalf of the truth,

JOSEPH BRENT.

St. Thomas, March 28, 1877.

Oh, that I might effectually recommend to you the full possession of that precious legacy of our beloved Saviour, peace.—*Bishop Hall.*

Anglo-Israel.

The Rev. W. H. Poole, of Toronto, lectured Tuesday in the City Hall at London, Ont., on "The Israelitish Origin of the English Nation." Judging by the large audience, this subject must be becoming popular. The Rev. Canon Innes occupied the chair, and was surrounded by several clergymen and others. A few verses of a familiar hymn were sung, and the Rev. Dr. Cooper led in prayer.

The Rev. Mr. Poole is a tall and portly gentleman, possessed of an excellent voice, and great rapidity of utterance. It is impossible to report in full the address of nearly two hours, so we must content ourselves with giving the outlines of the argument. The lecturer remarked that "numerous theories had been framed to show that the tribes which are popularly supposed to have been lost possess a present-day existence. The Nestorians, the North American Indians, the tribes of Afghanistan, and others have been declared their legitimate descendants. Those who see in them the Saxons of to-day have the best of it." The scriptural distinction we carefully pointed out between "the House of Judah" and "the house of Israel." "If 500 Gentile skulls were placed on view, and one Jewish skull among them, the ethnologist would easily discern that of the Jew. The Jews were to be known by the show of their countenance, their physiognomy and phrenology, and to the present they remain among the nations as a fulfillment of Scripture prediction." The captivity of Israel was then carefully traced, being completed by Shalmeneser's carrying them away into Media after they had enjoyed a separate existence of 254 years. "This captivity had been foretold, and reasons assigned by the prophets. They had had their Elijah and Elisha, but they chose the worship of Baal; and for this they were carried away, and temporarily lost." The lecturer then asserted that "not till the student has swept away the rubbish of preconceived notions, and the ideas of professional book-makers, and come right back to God's word, could he expect to understand the subject." Parallel columns were then drawn to show the distinction between the two houses, and the lecturer said: "For 2850 years has God kept these people apart; let not the Bible student confound them. History proves that the Jews have been persecuted as it [illegible]; if the predictions of persecution have been fulfilled, why should not the predictions of blessing to Israel be also true?' (A voice—"We would like to see you prove it.") Authorities were quoted to prove the existence of Israel. "Christ said, 'I am not sent but to the lost sheep of the House of Israel.' The apostles were commanded to go to these. The cities to the south of Judea had no share in their ministry; they went north and west to find the lost sheep. The Epistle of James and also of Peter were to these people. Paul, in Romans, refers to them frequently. A celebrated Jewish doctor in Amsterdam wrote, 'If the ten tribes have not flown into the air, or been drowned in the deep, they must be in the north-west of Europe.'" Referring to Palestine, the lecturer proceeded: "For 3,000 years the Lord has kept this land, having declared beforehand it should not be sold. There it lies, between three continents, and yet in these days of speculation it is not in the market. Twenty-seven times has Jerusalem been captured, but no one has owned it, or claims it now. Does it not seem as if God is keeping it for his peculiar people to return it to?"

The origin of the Saxon people was next traced. "The name was to come from God. In one of the lesser prophets Israel was called 'Sons of Isaac.' Paul said, 'In Isaac shall thy seed be called.'" By an ingenious piece of word-changing, the term "Saxons" was evolved by the speaker from "Isaac," and its meaning was asserted to be "Sons of Isaac." Ancient authors, such as Strabo, Herodotus, Pliny, &c., were quoted, showing that the Saxons were from a great Scythian tribe east of the Caspian, just where Israel was led captive. "In 516, B. C., Darius Hystaspes inscribed on a stone slab that the Caucasians had revolted from him." This stone has been found, and corroborates the histories of the time. The sections of land apportioned to the sons of Noah were next pointed out, and the passages alluding to "Tarshish" examined. Tarshish was understood as meaning Britain. "The command had been 'Pass as a river through the land, O daughter of Tarshish.' How does a river pass? As if it meant it. And so as a river the Saxons had crossed Europe to the western isles. It is a curious sidelight on Jonah's history that when fleeing from Nineveh, he thought to get as far away as possible, so he set out in a ship for Tarshish, that is, England." The history of the tribe of Dan was next sketched, and some interesting probabilities started. "Dan was a maritime tribe, his possession was on the sea-coast. Their propensity was ship-building and sailing. In their westward voyages they reached the west coast of Ireland, and founded a colony called 'the Danes.'" Dr. Smith in his history of Greece asserts the Danaans were very brave. The name of Dan may be found all along southern Europe, as in Danube, Don, &c. The Irish had a 'Dan' in every house down to Dan O'Connell, daughter and applause. This little gave the and its greatness at the time of which Moore writes in his poem on 'The Harp which hung in Tara's Halls.' Rain-worship prevailed in land, as evinced in fire round towers and many other remains. But one [illegible], a daughter of Zedekiah, was wed to the Irish ruler on condition of the [illegible] tion of Baal-worship. Adam Clarke asserts, 'Ireland never got her religion from Rome, but from the East; many customs I have noticed being Asiatic in their character.'" The lecturer alluded lastly to the corroboration between the promises spoken of Israel in the Word, and the character of the English people. Some of these were very forcible. "Israel was to have large colonies. England only has them. Spain not even a good step-mother, let alone a mother of nations. Italy—where popes and cardinals dress up like old grandmothers—(laughter) is not a good mother. England has fifty-four young nations which have sprung from her. Israel was to be the first naval power. English tonnage has more than all other nations put together. Israel was to be invincible; England is. Israel was to possess the gates of the enemies. England does—the Hellespont, Suez, Gibraltar, Sydney, Quebec, &c. Israel was to sin by burying the carcasses of the kings in God's houses. England does so, as in the case of Westminister Abbey. Israel was to be a Sabbath-keeping nation. The English alone have laws governing the observance of the Sabbath." The lecturer drew many more analogies, similarly forcible; and after an allusion to the Anglican Church weekly praying for Israel's blessing, though they knew it not, and quoting the words of Wesley:

"The Sheep of Israel's fold
In England's pastures feed,"

he resumed his seat amid loud applause. A vote of thanks, moved by the Rev. Mr. Gemley and seconded by Col. Walker, was unanimously carried and tendered Mr. Poole, who briefly acknowled it by saying, "If you're satisfied, I'm gratified." The audience then retired to do battle with the elements. —*Western Advertiser.*

Sententious Paragraphs.

The most beautiful sight to behold is to see a man and wife living in harmony and love, each trying to add to each other's happiness, both striving to refine themselves through intellectual advancement, leading in everything an exemplary life. Such a couple bring up children who become the pillars of society, who are in fact God's representatives on earth.

Too many embrace religion from the same motives that they take a companion in wedlock, not from true love of the person, but because of a large dowry.

Make use of time if thou lovest eternity; know that yesterday can not be recalled; to-morrow cannot be assured; to-day is only thine, which if thou procrastinate thou losest; which lost is lost forever; one to-day is worth two to-morrows.

To be despondent over failure is to give up the fair chances of life. Be cheerful and work, work with a good will, even if the heart is broken and the eyes are filling with bitter, disappointed tears! Work, hard work, is the only salvation for disappointed hopes.

Napoleon, the greatest of modern heroes, said "Impossible" is a word to be found only in the vocabulary of fools. When told the Alps were in his way, "There shall be no Alps," he replied, and the road across the Simplon was the result.

Some sons who happen to have a father who through his talents and industry made a mark in the world, now pride themselves on their birth, while they themselves do nothing to add to the lustre of the honored name they bear.

Pascal has said somewhere that the more mind man has, the more he finds original people. It is your commonplace person who sees no difference between one man and another.

Although men are accused for not knowing their weakness, yet perhaps as few know their own strength. It is in men as in soils, where sometimes there is a vein of gold which the owner knows not of.

The Divinity of Christ.

In correspondence with a dear friend, I was reminded that I embraced the lowest side of the circle of revealed truth, on this vital doctrine. There it took this to be, which I consider for the foundation. Again as if to carry the voice of this misunderstanding of doctrine, I am told the danger of taking the lower side. I accept the caution, but must not be fearful and unbelieving as to the most positive and plain assertions of God; of Jesus; and of the Holy Ghost through his inspired [illegible]. Let us then take in the circle, and observe what it embraces in the words the Holy Ghost useth.

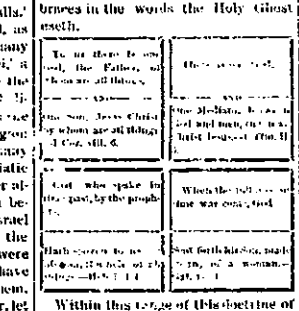

Within this range of this doctrine of Christ, there are at least a thousand patriarchal, prophetic and apostolic testimonies that confirm and establish it absolutely. God the father, Jesus the Son of the Father, in truth and love, and the Holy Ghost belong to this circle. But no veiled aspect of the Son can be made to fill it. No! No!

The Holy Ghost through St. Paul gives the order of headship at several stages of being. The woman is not head to herself or does not fill the circle of humanity, for her head is the man. The man has not the headship of man in himself (as now constituted under and from the fallen Adam) for his head is Christ!! Thence, on this same line of fact and Scripture statement, we mount by faith to the loftiest and all comprehending headship,—The headship of Christ is God!!! This range of fact and revelation make out this upper and lower side of the circle of truth at its several stages essential to its completion,—The head of Christ is God!!! 1 John i. 1-3; v. 5, 13. With this all nature agrees; for no created body is complete without its head. Nay, the most fundamental and all embracing assertions of Holy Scripture make the Fatherhood and Son; ship correlative, yet absolutely distinctive terms.—The head of Christ is God!! Amen.

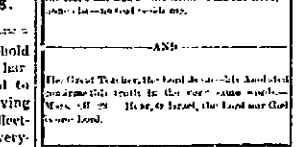

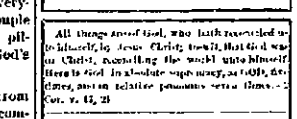

There is no other such sweep of inspired statement to break the force of this! Try it who may.

"When all things shall be subdued unto Him, (God) then shall the son also Himself be subject unto Him (God) who put all things under Him, that God may be all in all" 1 Cor. xv. 28. Then all things will appear as they are of God. "For of Him and through him and to Him are all things!" Rom. xi. 33-36.

The mystery—the doubt and darkness and indecision, and confusion, that belong to this doctrine belong to Babylon. Rev. xviii. From Rome to the Rocky mount ins, mystery reigns, but "Grace reigns through the righteousness of faith unto Eternal Life by Jesus Christ our Lord." Rom. v. 21; Eph. ii. 6-8. Father, Son and Holy Ghost admit of no accretions from fallen humanity.

If this be at all, it is always so; for God is unchangeable! See Mal. iii. 6. No human view of this subject has the least claim on our faith. With the Word of God we are held to faith in it alone. The falling away apostasy—the apostasy or departure from the faith—the awful picture of the last times of this age—by all the apostles, (2 Thess. i; ii; 1 Tim. iv. 1-3; 2 Tim. iv. 1-4; 2 Pet. ii; Jude v. 16; Rev. xii. to xix.) are all verified by the existing facts. Surely all creature trust is in vain and like to cut and cut idolatry, (Isa. xxx. 1-3; Jer. xvii. 5-8;) all which perish with the using. True, those who will have it so, plead plausibly; but only as did the poor Jews—God's ancient people—"on whom wrath came to the end." 1 Thess. ii. 14-16; John viii. 21-24.

The spirit of truth operates in the sphere of the Word; not of any sect. But into this I'll not now enter. Please read once sweet text, Rom. xv. 30, as the heart-felt appeal of your loving friend,

J. B. C.

NOTE.—We have been compelled to use parallelograms instead of circles as bounding lines for the texts. ED.

* * *

The Infidel's Hope.

We recently saw in the *Intercepter* an obituary notice of a man eighty-eight years of age, who had been for sixty-five years an infidel. "He retained the use of his faculties to the last, and the day before his death a liberal friend was conversing with him, and asked him if he had changed his opinions in view of the near approach of death. He produced a slip of paper upon which was written the fourth verse of the one hundred and forty-sixth Psalm, and stated that that expressed his views, and he had copied it off himself. 'His breath goeth forth, he returneth to his earth; in that very day his thoughts perish.'"

This, then, was his hope—after sixty-five years of unbelief. He was bowed down by the weight of long years spent in blaspheming God and sneering at God's word. His race was nearly run, and death stood at the door. No hope lights up the portals of the tomb, and he has only "A certain fearful looking for of judgment and fiery indignation which shall devour the adversaries." In this hour of terrible need he remembers the old Book,—at which he has so often sneered. His philosophy fails; his "liberal" friends cannot help him. Nowhere else in the universe can consolation be found, and he reaches out his trembling hand at last—towards the Bible! He finds a declaration that the dead are unconscious, and he hangs to it as his only hope. He copies it—slowly and laboriously, for the hand is feeble and the eye is dim—but it is his only hope; and he copies it patiently—the words of the Book—for comfort in his dying hour. It is placed near him or under his pillow, so that when his reasoning fails, he may be comforted with the declaration that when he returns to the earth his thoughts shall perish. Surely there is comfort in this, for his "thoughts" have tortured him in many a dark hour, and he looks forward to the sleep of death as a time when conscience may at last be still. He hopes only for a relief from the thoughts that will perish, and the conscience that will cease its upbraidings.

He does not read the next verse, or if he does it has no hope for him. It is the exultant exclamation—"Happy is he that hath the God of Jacob for his help;" but the dying sceptic has no anchor here, no "hope in the Lord his God." The fondest dream that he dares to cherish is that he may be for ever hidden in the ground—that he may never waken to meet the eye of the Judge. His highest ambition is the total loss of life and principles. His strongest consolation is a vision of the cold waters of oblivion. His brightest hope is eternal death.

And this is the substitute that Infidelity offers for the Christian religion! It offers us despair instead of hope. It offers us misery instead of happiness; it offers us death, instead of life.

But "Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God." These words point triumphantly to life beyond the grave—to a rescue from the bonds of death, and deliverance for his captives. It lights with glory even the portals of the tomb, for the God of Jacob is a tower of strength, and he that hath him for his help is safe, not only in the quiet sleep where he resteth in hope, but safe in that glad morning when the call of the King shall ring through the valleys of earth, and wake the sleeping dead—safe when the jewels are gathered from land and sea to gleam in the crown of the King—safe when the reign of death is forever past, and the river of life gushes from beneath the throne—safe when the pearly gates of the city are opened and the children of the King pass through with crowns of everlasting joy upon their heads. LIZZIE A. REED.

A Rome dispatch has the following: "The retirement of Bismarck, if only temporary, is looked upon by the Vatican as an opportune moment for resuming the negotiations with Germany with a view to resuming the relations between the church and state, and stopping the antagonism of the last few years. Fanfaula states that the representatives of the foreign powers accredited to the holy see have been informed by their governments that in view of possible events in Rome they can not leave during the coming summer."

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

WHOLE NO. 576. Read PLYMOUTH, INDIANA, APRIL 25, 1877. VOL. XXVI, NO. 16.

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THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his Holy Prophets since the world began." It also advocates as a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with Him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ; and many other kindred truths. It also advocates a hearty belief of the Gospel, repentance, and immersion as pre-requisites to the forgiveness of sins, and a holy life as essential for final salvation.

Communications.

Signs of the Times.

The "eastern question" as it is termed, is developing steadily and surely that situation that must obtain before the advent. Events are tending in the right direction,—and show to the Scripturally wise that the day of release is at hand. In your paper I see occasionally extracts from various Orthodox writers on prophecy, who, though not very definite and clear on any Scriptural topic, are, nevertheless, in their speculations concerning the advent, symptomatic of the times. This class of writers treat all Bible subjects alike,—that is, resolve everything into an opinion, overshadowed with doubt and misgiving. In fact, this is the case with many who ought to be more confident, and who treat even the first principles of the gospel with a laxity that is unpardonable. 'Tis true this is "no time for jangling," but it is very necessary that the truth as a whole, should be unequivocally stated, and enforced. It is not the form of godliness only that is wanted, but the power thereof. It is not whether a man *is* a respectable son of Adam, moral and pious after the fashion of the world, making plausible speeches and a fair show in the flesh; but whether he be indoctrinated with Divine ideas attested by the Word of God. Servants of God are witnesses for the truth, and it is their duty to give testimony faithfully, speaking the word in love,—not charitably in the popular sense of quoting everything that is doctrinally distasteful to the "old man" of the flesh, but affectionately contending firmly for the truth, and obeying it conscientiously in the fear of God. Pardon me for this digression. I call attention only to that doctrinal laxity which is excused under the title of liberality and spurious charity. We sometimes hear persons deplore "moral laxity," who seem but to understand, that looseness in morals, is the fruit of looseness in doctrine. Man who cast the Word of God behind them in any of its doctrinal points, will most assuredly not scruple to deny it practically whenever opportunity offers them scope. This state of things is a sign of the times, and indicates, that while events in the east show that the day of the Lord hastens and the Judge is at the door, that some are saying, not with their tongues, but "in their hearts," my Lord delayeth his coming. That is, they manifest an indifference to the Word, though apparently active in proselyting. They are apparently zealous, but still not in earnest,—active, but not valiant,—believing professedly, but not courageous. They approach the truth, but feebly,—they speak it apparently,—but in a doubting and equivocating manner. They think to make the truth palatable to the flesh, but the effect is a vain one. The natural man does not like the wholesome restraint imposed by the truth, and will never feel that it is good to be governed by the teachings of the Spirit, until he surrenders all.

But of this I have said enough, more than I wish it was necessary to say. 'Tis not pleasant to be in a complaining mood, and gladly would I refrain from noticing this feature of the situation if the utterances of some did not give occasion. Come with me to the east, and behold the effects of the sixth vial. For upwards of thirty years its drying up influence has been visible to those who have been watching and waiting for the end. It is, I believe, a settled question, that the symbolical Euphrates represents the Ottoman Empire. The Turkoman tribes under Togrel Beg, were the overflowing of the Euphratean waters—peoples. These waters must be dried up—that is, they must evaporate politically until that power in its abominating desolation no longer overshadows the Holy Land. Now, that is just what is meant by the drying up of the Euphrates; and, moreover, that is what the events of the day show us, is being surely done. The Holy Land must come to the front in connection with the Jews, God's ancient people. The Ottoman Empire would occupy no very prominent place in prophecy, were it not for the relation that it sustains to the Land and people, upon whom the name of Deity is called. The time has come for God to "favor Zion" and to remember his cast off people, and to reward his servants, who have suffered and died for his truth, many of them, and the way must now be prepared. The world understands it not, but Christ's servants do understand. They know from the prophetic word, that the time for Christ and his brethren to rule the world is at hand, even at the door, and that the drying up of the Euphratean waters means that events in the east will eventuate in the return of many Jews to the land of their fathers and in their improving that country, and making it, to some considerable extent, fruitful and plenteous in its products, and the high road of commerce between Europe and Asia.

We must not permit our eyes to be diverted from the land Deity promised Abraham and his seed, if we would be wise in the things pertaining to the time of the end. The condition of that land must be improved, Jerusalem and her surroundings must arise and shake off the dust and darkness of ages, and the thraldom of Mohammedan superstition and misrule. The Dormant patriotism of the Jews, as a people, must be aroused and quickened into active and vigorous efforts to reclaim the land of their fathers from the long dreary night of desolation. Indeed, even now do we behold these things coming to pass. God is causing these things to transpire before our own eyes. Are they marvellous, and do they excite our wonder? In a year or two more, we shall see more wonderful things than have yet been seen. Already events have set in and indicate what is coming. The Montefiore testimonial enterprise instituted for the purpose of honoring the great Jewish philanthropist, but by him made to do a great work towards improving the condition of poor Jews in the Holy Land. This event itself tends to show the direction in which the mind of the Jew is being providentially turned. They are turning their faces toward Zion, and rising to hail with gladness Jerusalem's release. The day of deliverance is dawning, and Israel must assume a place among the nations, which they themselves can hardly believe.

As confirmatory of my statements I give the following quotation from the *Jewish Chronicle*, published in England: "At a time when the existence of the Ottoman Empire trembles in the balance, and politicians begin to speculate on the possible heirs of the Ottoman dominions, the idea naturally suggests itself that there exist claimants to a portion of the succession whose right cannot be disputed. The subject has been only very lately fully discussed in these columns. We need not travel over the same ground again. Whatever the aspirations of Orthodox Jews may be—and we do not deny our sympathy with them—it is quite clear while the obstacles pointed out are in the way, this desideratum cannot be accomplished. But there is another desideratum next to it in importance, which is quite realizable, and in which the numerous friends of the dominant faith, who long to witness this achievement, and in whose minds it is associated with some of the holiest cravings, could lend us a helping hand. It is not in the power of the Jews to bring about their restoration; but it is in the power of individuals among them to go there to purchase land, to form settlements, and to organize communities that shall obey the law of Moses in those hundreds of particulars which cannot be observed, beyond the confines of the Holy Land. This process can only be gradual; but it requires means. An agency for promoting the material welfare of such settlers is already in existence. A fund is being collected in the name of the Montefiore Testimonial Fund, and administered by an influential and practical committee in our metropolis. Let those Gentile friends who long to see Israel's restoration, come forward. Let those among them who wish to see this consummation, lend a helping hand."

Thus it will be seen that the Jews are on the alert for their share of the sick man's estate. The promised land rightfully belongs to them, and it is an auspicious sign of the times, to see the course of events so shaping things, that what heretofore has been regarded only as a dream, is about to become a living reality. Recently a Jewish conference was held in Paris, in which representatives, it is said, from all nations were present. They discussed the future of Palestine, and the present opportunity offered of securing the possession of that land to the Jew. They did not hesitate to affirm, that, with the downfall of the Ottoman Empire, they, as a people, should insist on the possession of their rightful inheritance. The reader will perceive that something *more* is to come out of the eastern question, than the redress of oppressed Christians. Russia pleads the cause of the Greek Christians and the Sclavic race. But God is working out providentially the way for the "kings out of a sun's rising."

The drying up of the apocalyptical Euphrates being taken to signify the removal of the Ottoman Power, or, in other words, the cessation of Turkish rule, it follows, as a necessity, that the prophetic situation of the end is steadily assuming form, and the Lord's coming at hand.

As to the immediate future, I can only say that the progress of events in the east will doubtless more and more unfold, and reveal the hand of Deity in bringing about a condition of things in Palestine that fulfill the word of Ezek. xxxviii. and Dan. xii. The eastern question during the past three months has passed through the conference phase, and still is unsettled. It has now come up in a different form, and the Great Powers have signed a protocol, which they purpose to press on the Turkish government, asking, in substance, what was proposed in the conference, and which the Turks rejected defiantly. But diplomacy must have its day. Russia seeks to alienate England from Turkey, and she has almost accomplished her end. But there is no concealing the truth that the real parties to the struggle are the Bear and the Lion,—Russia and England. These two powers will yet battle for Empire and the world's dominion. The land that God says is mine, and shall not be sold forever, will constitute the battle ground, where their armies will assemble for mortal combat.

But I do not believe the time is fully come yet for the struggle. England will not go to war for Turkey, but in case war is declared by Russia, will occupy Egypt and Syria, and leave the Ottoman Empire to its fate. Diplomacy may establish a temporary peace,—but to say settle the question, is more than diplomacy can do. The "eastern question" and the "Roman question" will never be settled until it is done by the Lord "mighty in battle." His presence and almighty power is only adequate to eradicate the papal system from Europe, and determine the question of the world's commerce and dominion. His purpose is to make Israel the head of nations, and the renowned people of the world. He has chosen those whom he designs to exalt to the rulership and royalty of his kingdom, and his purpose is to bring the masses of mankind under their tutorship and authority. This cannot be done while the world rulers are in the ascendency,—they must first be taken out of the way, and the civil and ecclesiastical systems of their creation must be destroyed. Before the crisis comes, the Papal question will come to the surface again, and the "woman now divorced and widowed and in mourning," must take her seat on the "beast, and say I am no widow and shall see no sorrow." The coming year will be a remarkable one,—great and startling events are before us. "Blessed is he that watcheth." G. MAYER.

(To be Continued.)

Hebrew Poetry.

The art of the Hebrew is true art to those who can rise to the level of his passion. But religious conviction is supreme where it exists at all. And the aesthetic necessity that all things in heaven and earth shall bend to God's purpose of salvation revealed to the poet's faith, is also the ethical necessity on which the whole religious life depends. That the things which are impossible with men are possible with God is the first axiom of a religion that shall rise with triumphant assurance over all the powers of evil and all the woes of life. To assert with unwavering confidence the victories of spiritual certainties over all empirical contradiction, to vanquish earthly fear in the assurance of transcendental fellowship with God, to lay down for all ages the pattern of a faith which endures as seeing him who is invisible—such is the great work for which the poetic genius of the Hebrews was consecrated by the providence and inspiration of the Most High. How nobly this work was served by that Hebrew intensity which carries one supreme conviction with irresistible poetic fire through all things in heaven or earth that rise up against it, may be read alike in the personal utterances of the Psalter and in the Messianic hopes of the prophets. Thus it was that the Psalmist, surrounded on all sides by the contradiction of sinners, bowed with sickness and grief, oppressed by the consciousness of guilt, was yet able so to cling to the unfailing certainty of his living fellowship with a redeeming God, that danger, and sickness, and sin itself, were left behind, and he pressed forward beyond the fear of death, to the assurance of immortality at God's right hand. Thus it was that the prophets gazing on the certainty of Jehovah's righteousness and grace saw the creation, now stained with sin and blasted by the strokes of divine indignation, transformed in new perfection and holy loveliness, and instinct in all its parts with a sweet intelligence, so that from voice to voice of things now deemed inanimate, the prayer of man goes up to God and the answer of God descends on man.—*British Quarterly Review.*

Jephthah's Vow: The Sacred Spring.

With no purpose to discuss or settle the question of Jephthah's rash vow or the fate of his daughter, as related in the eleventh chapter of Judges, but simply to show that there is no improbability in such a vow having been made, and that it may have been carried out to the letter—though we are inclined to believe it was not—we give below, what will probably be interesting (possibly new) to some, an account of what is known to readers of the classics as the *Ver Sacrum*, or Sacred Spring. Vows have been made by individuals in all ages, from the time of Jacob to the present day, in view of some imminent peril or prospective advantage. But the "Sacred Spring" was a national custom among the early inhabitants of Italy, especially the Sabines, of vowing to their deities, in times of great danger and distress, everything born in the next spring, from the calends (1st) of March to the calends of May, if the danger or calamity under which they labored was removed. At first this vow included men, cattle, and domestic animals, and there is hardly a doubt but that these were sacrificed. But in later times it was thought cruel to sacrifice so many infants, and the expedient was adopted of allowing these to grow up, and in their twentieth or twenty-first year to drive them, with their faces covered, across the borders of their native land, to perish or survive, as the case might be. Two instances of a *Ver Sacrum* vowed by the Romans are mentioned by Livy,—one after the battle of Trasimenus, and the other at the close of the second Punic war. In these, however, only cattle were included; human beings were not named as among the things to be offered. The form of the decree can be seen in Livy, lxi. 22; 10.—*H. M. B., in Observer.*

The Present Turkish Crisis.

Not many years ago there was discovered amid the ruins of Rome, the pillar of Phocas, who conceded the title of "Universal Bishop" to the Pope of Rome, notwithstanding the declaration of Pope Gregory the Great that the assumption of that title a few years before by the Patriarch of Constantinople was a certain proof of his being the forerunner of "Antichrist." The inscription on Phocas' Pillar shows it to have been erected A. D. 608, the same year in which he marked his favor to the Pope by dedicating to him the *Pantheon*. Upon the year-day theory, the Pope's ecclesiastical and political power was to last for the period of 1,260 years. And certain it is that within two years of Phocas' decree, counting forward from A. D. 610, when *Boniface* concentrated the Pantheon, we are brought to the year 1870, a notable era in the history of the Papacy, when, happily for the good of mankind, the temporal power was finally overthrown, and the first sprinkling of those tremendous judgments was foreshadowed, which have yet to fall upon that guilty and apostate Church which is described in the word of God: "*Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth.*"

Luther, in his "Table Talk," makes the remark that "the Pope and Turk both began almost at one time under the Emperor Phocas." This is true so far that, within a few years after the Pope's 1,260 years began by his assumption of the title of Universal Bishop, the Mohammedan 1,260 years may be said to have commenced with the well known era of the Hegira A. D. 622, and which therefore brings us to the year 1881-2, by which time we have reason to expect that its power over Christians will terminate and come to an end. And it is worthy of note that the year 1881, according to some chronologers, synchronizes with the year 6,000 A. M.—or, more correctly speaking, the 6,000th year since the creation of Adam.

The rise of the Mohammedan power appears to be clearly predicted in the ninth chapter of Revelation (in its year-day fulfillment,) which describes more particularly what may be termed the Saracenic woe, and which was to last in its intensity for the period of "five (prophetic) months," or 150 years; from A. D. 622 to 772. It is, however, with the Turkish portion of the predicted woe that we are now more especially concerned, and of which the prophecy in the latter portion of this same chapter gives such minute details as to forbid any reasonable doubt on the subject. That "the great river Euphrates" spoken of in v. 14 refers to the Mohammedan power, seems to be admitted by all. And the 391 years of their conquests of the Turkish territory lasted from 1057 to 1448—the date of their capture of Constantinople. . . .

According to a recent estimate carefully prepared by the Director of the Statistical Office at Belgrade, the population of European Turkey, with its tributary States, amounts to 14,305,000 souls, of which number only 8,559,800 are Musulmans. Thus the Christians out-number their oppressors by about five to two.

Notwithstanding all the boastful and fanatical raging of the Turks, the doom of their empire has been pronounced in the unerring word of God; and all the signs of the times seem to show that her end is drawing nigh. The war which Russia and Austria unitedly waged against Turkey, and which ended in April, 1791—just as the French Revolution commenced, with a treaty very humiliating to the Mohammedan power—proclaimed to the world the incipient deadness of the Turkoman power. The dissolution or conquest of its Empire had become thenceforth only a question of time and of European policy. Within thirty years of that date, the predicted "drying up of the Euphrates" (Rev. xvi. 12) became marked and rapid, or as Lamartine said, in the French chambers upwards of forty years ago, "Turkey is drying up for want of Turks!" It is probable, however, that the duration of the Turkish woe will not finally end until the year 1882, or within six years of the present period, when the 1,260 years—counting from the Hegira—shall have expired.

The following singular prediction is from a Roman Catholic work, in the Augustinian Library at Rome, which claims an antiquity of two centuries, and reads as follows:

"Before the middle of the nineteenth century, schisms will be excited everywhere in Europe, Republics will rise, kings will be put to death, with the nobility and ecclesiastics, and the religious will desert their convents. Famine, pestilence and earthquakes will spread desolation over many cities. Rome will lose her sceptre; the Pope will be made captive by his own people, and the church of God will be placed under tribute and divested of its temporal power. A Prince from the North will overrun Europe with a great army, destroy the Republics and exterminate all rebels. (2) His sword wielded by God, will vigorously defend the Church of Christ, uphold the orthodox faith and subdue Mohammedan power. Then a new Pastor—the final one—will come; and there will be the fulness of peace throughout the world, as it is written: 'The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock. . . . They shall not hurt nor destroy in all my holy mountain, saith the Lord.'" (Isa. lxv. 25.)—*Rev. B. W. Savile, in London Christian Herald.*

Brevities.

The London *Spectator* says: "A curious rumor is afloat, for which we do not vouch, that the Porte, in its eagerness for money, has offered to sell the Hereditary Pashalic of the Holy Land to any candidate accepted by the Jews, in return for a loan. The transaction would be one of the most singular in history, but it is not beyond the range of possibility. Palestine needs nothing but irrigation and trees, and though the Jews dislike agriculture, fellaheen sufficient might be attracted from Egypt."

Communications have been exchanged between the Cardinal Secretary of the Pope and the Court of Russia, tending, as many believe, to future friendly relations between the Vatican and the Czar.

The largest fortune amassed during the last twelve centuries, if not in all time, certainly was that of the late Baron Rothschild, of Paris, who left behind him a thousand millions of francs (£40,000,000), a huge, almost incomprehensible total. He was the richest member of a family, all of whose members were rich; but as he left his wealth among them, there may be now a Rothschild worth as much; and if so, beyond doubt he is the wealthiest of living men.

A London Daily *News* dispatch from Rome says General Garette presented to Cardinal Simeoni an album containing the signatures of over 30,000 volunteers prepared to shed their blood for the temporal power of the Pope.

The New York *Graphic's* man says the cat is not mentioned in the Bible, though the word "roof" occurs eleven times, "tongs" five times, and "hurl" three times.

When Edhem Pacha, the present Grand Vizier, was a boy, he was sold as a slave to the Turkish statesman Khosrev, who, upon discovering his extraordinary abilities, gave him his liberty and sent him to Paris to be educated. He was born in 1826 at Chio, his parents being Circassian. After remaining at Paris three years his patron induced him to study mining engineering, and for four years he followed this pursuit in France, Germany, and Switzerland. Returning to Constantinople in 1850, he was appointed a captain on the general staff, and ten years later was made an aide-de-camp to the Sultan, subsequently attaining the ranks of General, Chamberlain of the Palace, and member of the Council of State. He has also been minister of Foreign Affairs and Turkish Ambassador to various European courts. His political affiliation is with the young Turkish party.

A telegram from Olympia announces that the German excavators have come upon some fresh sculptures of great value and beauty on the western side of the temple.

The London Bible Society has sent 20,000 Bibles to the Russian army of the South.

Orders have been given by the Russian Government to the manager of the Imperial Iron Foundry at Tula to construct without delay 40,000 iron huts for the accommodation of troops.

The Restitution.

E. V. CHAPLIN, Editor.

PLYMOUTH, INDIANA, APR. 25, 1877.

MANUSCRIPT accumulate. We will do all we can for our respected correspondents and for the best interests of the paper.

"BEHOLD, how good and how pleasant it is for brethren to dwell together in unity." So spake the Sweet Singer of Israel. The apostle, however, shows that the grand aim of the gospel teaching is bring all who hear its joyful sound to a "unity of the faith." Men are to be instructed and brought to a comprehension of the truth as it is in Jesus. Let us be exceedingly careful about compromising the truth. We can be kind and conciliating without abandoning either the faith or hope of the gospel. In fact, multitudes are anxious to know the truth. For ourself we are becoming very definite in our exhibitions of God's holy word as we preach it in different localities.

WE shall most probably be compelled to suspend the publication of the RESTITUTION for one or two weeks. For some reason quite a number are falling behind, and, of necessity, we must revise our mailing list. The prosperity of the paper in the future will depend upon the prompt payment on the part of its patrons, and on keeping out of debt, on the part of its conductors. If all dus the office from subscriptions were paid up there would be no embarrassment. Sad experience has taught the lesson that but a small portion of past dues to newspapers are ever realized. We must guard against two things the present year in order to give an uninterrmitting weekly issue of the paper hereafter, which are, incurring a load of indebtedness, and sending the paper to hundreds that will not pay. Hence we must keep our mailing list revised strictly up to paying subscribers. We must have some few intermission, probably during the current year, but hope they may be few and far between. We will make all the sacrifice we can for the paper's prosperity. The times are ominous, and it ought to go abroad every week.

THERE is no break in the dark war cloud that has gathered over the Orient. Everything does on the part of Russia has the appearance of adroit manœuvering to gain time and be better prepared for the impending conflict. It is notable, however, that the two powers that have marshalled their hosts to submit unsettled questions to the arbitrament of arms, seem alike to have an instinctive dread of engaging in the contest. It is furthermore notable that the impression is very general in the best informed cabinets and councils that the on-coming strife will result in uncommon and extraordinary issues. This dread in the parties most intimately concerned, and this impression in the minds of those whose interest is more remote, is not without foundation. It is not the evening of life that gives us the "mystical lore," but the sure word of prophecy that enables us to say that if the coming war brings wo to the vanquished, it will bring wo, wo, to the vanquisher. However this war may commence, in whatever manner it may progress, whatever may be its intermissions, and however long it may continue, its final battles will take place on the mountains of Israel. The Monarch of the future is not the Czar of all the Russias. The Muscovite and the Moslem are only the advance contestants in the battle of the great day of God Almighty which will result in giving the sceptre of the empire of earth to the Heavenly Heir of David's throne. Let us watch and keep our garments unspotted from the world. This dispensation nears its close, and the fashion of the world, as it now is, will soon pass away. Would that we had the means to send out our paper every week to keep the great themes of prophecy continually before our readers. May the Lord help us all to be faithful, and may we do our life-work well.

The Very Latest.

LONDON, April 24.

A St. Petersburgh telegram says the first dragoman of the Russian Embassy will remain at Constantinople until Wednesday to deliver the declaration of war which will be delivered in St. Petersburgh to the Turkish Charge de Affairs simultaneously with the publication of the Imperial manifesto.

The God of "the true, the good, and the beautiful" is painting everything that grows in this part of the earth in colors beyond the power of man to transfer to canvas. Flowers, grass, tree, sky—in fact everything that comes from his created hand, attest the faultless taste, the wonderful wisdom of him who reigns on high.

Exegetical.

Observations on Matt. x. 23.

But when they persecute you in this city, flee ye into another: for verily I say unto you, ye shall not have gone over the cities of Israel till the Son of Man be come.

This text is a part of our Lord's charge to His twelve Apostles, on the occasion of their ordination to the apostolic office. It is a favorite passage of the opponents of premillenarianism, who quote it as a proof that the coming of Christ, so often predicted in other passages of the New Testament, meant something that was to occur in the days of the apostles.

Some suppose it to mean that, before the apostles should complete their earthly career, Jerusalem would be destroyed. Some, that while the apostles yet lived, Christ would be raised from the dead, and establish his spiritual kingdom. Dr. J. Addison Alexander says of this text: "Until the Son of Man be come, an indefinite expression, meaning sometimes more and sometimes less, but here equivalent to saying: 'till the object of your mission be accomplished.'"

In order to teach us what our Lord really meant in this particular case, the Holy Spirit has given us a parallel passage in Luke x. 1. "After these things the Lord appointed other seventy also, and sent them two and two before his face, into every city and place whither he himself would come." No one can doubt what the coming of the Lord means. They were to go before Him, and prepare the people to receive and welcome Him at His actual personal coming. Making Capernaum His head quarters, our Lord made itinerary excursions in different directions through the cities and villages of Galilee, returning frequently to the house of Simon and Andrew, at Capernaum. At first He sent His apostles to prepare the people for His reception. "These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel. And as ye go, preach saying, The Kingdom of heaven is at hand."

As His fame spread, and the labor became too great for the twelve, He said: "The harvest truly is great but the laborers are few; pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest." And he appointed the seventy to perform this preliminary duty and to prepare the way for the great Teacher.

The instructions to the twelve and to the seventy, are extremely similar and, in many respects, identical, as will be seen by the following parallel passages. May we not reasonably conclude that the coming of Christ referred to in connection with each discourse is the same, viz., an actual personal visitation, which was to follow that of His disciples thus sent, to prepare the way for Him.

Note the coincidence of these extracts from the two discourses:

Charge to the Apostles.	*Charge to the Seventy.*
Behold, I send you forth as sheep in the midst of wolves.	Go your ways: behold I send you forth as lambs among wolves.
Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves.	Carry neither purse nor scrip, nor shoes.
And when ye come into a house, salute it. And if the house be worthy, let your peace come upon it; but if it be not worthy, let your peace return to you.	And into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it: if not it shall turn to you again.
And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide until ye go thence.	And in the same house remain, eating and drinking such things as they give: for the laborer is worthy of his hire. Go not from house to house.
As ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, cast out devils.	Heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.
And whosoever shall not receive you, nor hear your words, when ye depart out of that house, or city, shake off the dust of your feet.	But into whatsoever city ye enter and they receive you not, go your ways out into the streets of the same and say, Even the very dust of your city, which cleaveth on us, we do wipe off against you.
Verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city.	But I say unto you, that it shall be more tolerable in that day for Sodom than for that city.

Dr. Joseph Addison Alexander, in his commentary on the gospel of Matthew, his last work, alludes to the interpretation I have given the the following language:

"There is another explanation of this clause, which refers it to Christ's following the twelve in their first mission, as he did the seventy. (Luke x. 1.) The meaning then is, that before they had fulfilled the task assigned them, He would be Himself upon the spot to protect them or direct them further. The objection to *this otherwise good sense* is simply that it disregards the reasons which have been already given, for considering this portion of the chapter as a subsequent or supplementary discourse relating not to the immediate mission then before them, but to later and more trying times."

It is strange that Dr. Alexander should object to what he acknowledges to be an *otherwise good sense*, upon this ground; since the same objection would apply with equal force to the passage he refers to in Luke, where no other interpretation can, by any possibility, be put upon the meaning of the words indeed, the commencement of the address in Luke to the seventy, and of what Dr. Alexander supposes to be the "supplementary discourse" to the twelve in Matthew, are identical.—*E. H. in the Prophetic Times.*

Travels and Labors.

I visited Tunnel city and Angelo as announced in the RESTITUTION. Those meetings which were held nearly two weeks, were well attended, and the best of interest prevailed. They have commodious houses in which to hold meetings at both of those places. Through the indefatigable labors of brother Putnam, two flourishing churches have been raised up in these two communities; and not only here but in many parts of Northern Wisconsin have the labors of our venerable brother been signally blessed. He preaches by example as well as by precept. He fills the pattern of an elder in the Church of God, in that he is not only apt to teach, but that he is of good report with them without. Those who exemplify his teachings and examples, are epistles read and known of all with whom they are associated. As a neighbor, citizen, friend and christian, no man in the communities in which he resides, stands higher. Having been intimately acquainted with brother Putnam for a score of years, I know whereof I affirm. His whole heart and means are concentrated to the blessed cause for whose formation he has nearly worn out his life. Sister Putnam and her estimable daughter are equally devoted to the cause of their divine master They all contributed liberally of their means to build and furnish their snug little house in which the church of God convene every Sunday—in which also they have an interesting Sunday School, and Bible class, as well as preaching by brother Putnam every Sunday. Brother Putnam commenced his labors in Tunnel City about six years ago, soon after which he was united in marriage with sister Winship, an estimable woman and sister in Christ. Since that time their house has been a pilgrim home for all the worthy, the same as it had been previously. Until recently he has divided his labors with Angelo. It was principally through his labors that an ecclesia of about thirty members was raised up there. During the past six weeks his health has not permitted him to travel or labor from home much. The weight of near three score years and ten are upon him. A giant constitution is bowed beneath the weight of years. The time has come when he must husband his waning strength or hasten his exit from the busy scenes of life, with all its activities and responsibilities. The cause of truth cannot spare him, because we have but few generals who can go to war at their own expense. He not only secures no remuneration for his time and labor, but contributes liberally to aid others in the proclamation of the word. Northern Wisconsin is a promising field for missionary work. The friends of truth are generally poor in this world's goods, but rich in faith, and heirs of the kingdom which God has promised to them that love him.

J. M. STEPHENSON.

Seek God,

There is an individual seeking of God which by many is but faintly realized, if realized at all. I speak not of mankind generally, or of the masses called Greek, Roman or Protestant—mis-called Christians—many of whom profess nothing, and many again who suppose ceremonies to be all of religion necessary for them. I speak more particularly of such as consider a knowledge of the Gospel, belief thereof, and baptism into the name of Jesus the Anointed, essential to obtaining admission into the promised kingdom. Obedience thus far may be all correct; but what then? The warfare is begun; the new life must be lived. Unless we now to the spirit, what will be our end but rejection and condemnation? We are responsible to God. He requires our service, and we must become God-like. Seeking God is a constant work. We are in the flesh, and with the flesh we must war. We are in the world, and the world we must overcome. If we neglect seeking God, we shall be defiled and unacceptable. We must seek Him with clean hands. A godly, righteous and sober life, He justly demands. Rendering to all their dues, is a part of our duty. We must not wink at unrighteousness. Opportunities to smuggle, to defraud the revenue by omission of stamps, etc., may be open to us and tempting. Fools, would many call us, did we not take the chances; but righteousness is a characteristic of the true servant of the living God, and he our circumstances what they may, it is for us to render every cent demanded by law. The unrighteous shall not inherit the kingdom of God. Let righteousness be our "watchplate," cost what it may. The duty in some situations of life may seem indeed hard, but let us press it trusting in God. The thoughts of our hearts are known to God. "Let the wicked forsake his way and the unrighteous man his thoughts," are words spoken by the spirit through Isaiah. Yes, the thoughts and intents of the heart are known unto God. Heart purity is required; and to those who have this, is the inestimable promise—they shall see God. Let us in the closet daily, with simplicity and sincerity, seek God, and our prayers will not be in vain. With assurance may the humble disciple "ask and receive," and his "joy be full." Strength, consolation, mercy; all sustaining power, are ready for him at his request. And his prayers will not be for himself alone; he will, like Epaphras, pray fervently for others. See Col. iv. 12.

Let us seek God by searching the Word, with the honest purpose to learn the things of God therefrom, whatever may become of our "views." So let us live, growing daily in grace and wisdom; ready for our Lord's appearing. H. HEVES.

"Eph. vi 16. Here the right-eousness which is of God by faith (Phil iii. 9) is probably meant; but we must be righteous nevertheless v. See I John iii. 7.

War Inevitable.

All Europe stands aghast. Black clouds of war are fast gathering above the horizon of international politics. England's truckling policy is bringing to light its legitimate fruits in the present haughty attitude taken by Turkey in the reply to the protocol of the signatory Powers. The Ottoman Turk asserts his sovereignty, his independence; and, last and not least, he bids defiance to all Europe. But for England, the Turk would have been long ago dislodged from his camping ground. He is even to this very day, in blood, language and religion, an alien amid the Europeans—notwithstanding the fact that he has had dwelling place within the land for six centuries. He destroyed the civilization he found there on his arrival. On his part, he has made no progress. On the contrary, the evidence of history proves that he has been steadily retrograding.

To all appearances, diplomacy has, at last, exhausted all its resources in the attempted settlement of an irrepressible conflict in European Turkey. Alas! it is impossible, in the nature of the case, that such a conflict could be adjusted either by diplomacy or arbitration. The differences are irreconcilable. On the one side it is freedom, on the other it is oppression. The two opposing forces must be forever in antagonism. One or the other must gain the ascendency. The time for the final conflict seems to have come. This means war—war to the hilt. War is now inevitable. The time of a downtrodden and oppressed people, and of its final deliverance from a cruel and hated bondage, seems to be near at hand.

The war will be bloody and sharply contested. It is too early yet to determine its range. It is to be devoutly hoped that it may be limited and localized; to believe it, however, may be too great a stretch of our credulity in a problem so complicated as the Eastern question.

The English Government, both by its relation to the late protocol and by public sentiment, is necessarily, for a time at least, committed to a policy of neutrality. Outspoken and deep-rooted public opinion in England is fast gaining the ascendency over former prejudice; and the Government's time-honored fear and jealousy of Russia is gradually giving away under the blows dealt out to Turkish cruelty by such men as Freeman and Gladstone. It may, therefore, be assumed that the conflict will be limited in the outset to Russia and Turkey.

In this conflict the Turk will contend for existence. But it is practically an existence in a country inhabited by another race—speaking a different language, professing a religious faith in direct antagonism to that of his own. The people will be arrayed in arms against their alien ruler and oppressor. Russia, on the other hand, comes to the rescue of an oppressed people who are in race, language and religion kindreds with her own, and who look to her for a glorious deliverance from bondage. All Russia is, therefore, in hearty sympathy with their aspirations, and she devoutly prays for their success. The Turkish army consists of 650,000 men, the Russian army of 1,500,000 men. If Russia and Turkey are left to themselves to fight their own battles, the final outcome can scarcely be doubtful. But if other nations take a hand in the actual conflict, it is destined to become one of the bloodiest wars known to history.—*Chicago Evening Journal.*

Correspondence.

Editor Restitution:—We have closed our meeting at the Willow Slough school house. Seven were baptized. Our beloved brother, H. Corbaley, held forth the word of life ably ten days, teaching the things concerning the kingdom of God and the name of Jesus Christ to the people of this vicinity. The prophecies concerning the future greatness and glory of Jesus in and over the whole earth purified, and which is then to be the saints' inheritance, were also ably presented.

We number about twenty, and keep up Sunday school, Bible class and worship every Lord's day to the best of our ability. We hold the Bible as a sufficient guide for faith and practice in all things pertaining to life and Godliness. We are known as the Church of God.

Our worthy Brother Corbaley asked me to make a report of our meeting; and if you think proper to put this, or any part of it in the RESTITUTION, please correct errors, and oblige

Your brother in hope,
P. A. STRONG.

Brelland, Ont., March 31, 1877.

Editor Restitution:—The wise man has said, "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend." That is, the look of approbation, the word of encouragment and gospel cheer to those of like precious faith "while engaged in the Master's work, is of great importance. It comforts, strengthens, and lessens the burdens of life by the co-operation and christian fellowship of those interested in us and our labors for Christ. And for this purpose I have again taken my humble pen to send you a few lines of christian greeting, and my appreciation of your loving mission as editor of the RESTITUTION. I feel that your work will bear investigation, and that you are fully able to bring out of God's great "house "things new and old," thereby "giving the meat in due season." And while many things you write comfort and instruct, I am also comforted whenever I see the names of Brother and Sister Willard in your columns, as they were the first to lead me into the light of Advent truth, so dear to my heart. May God bless them for their perseverance toward one who, though honest in her convictions of truth, yet was afraid to receive any thing else, lest it should set aside Baptist teaching. But as time sped on and the letters continued to come filled with strong and loving arguments, until the darkness gave place to the glorious light of gospel truth, which enabled me to lay aside everything else but the teachings of Jesus and his apostles, and being "made free by the Son," I was "free indeed, and like one of old, have ever since "gone on my way rejoicing." And still more so as I see the day approaching. "The signs proclaim him near, and my heart rejoices at every new indication of his approach. The pillar of witness, the Great Pyramid, interests me greatly, as it will doubtless throw much additional light upon the prophetic page. That, with the incidents of the Eastern question, all concurring together, will surely bring an array of testimony before the world that will convince many candid minds now in search of the truth But as I only designed a few lines of gospel cheer and encouragement in your labors, I will not take up your columns with a lengthy article, but will close with the comforting words of the poet:

"Resting by and by, there's resting by and by,
We shall not always labor, we shall not always cry,
The end is drawing nearer, the end for which we sigh,
We'll lay our heavy burdens down, there's resting by and by."

Your sister in the blessed hope,
MARY A. TIBBETS.

Tilsonburg, Ont., April 16th, 1877.

A singular book, entitled "Armageddon," made its appearance in the Ohio valley and that vicinity several years before the war of the rebellion began, and created considerable interest by the distinctness of its prophecies concerning affairs in the the United States and elsewhere. Strange to say, its predictions as to the extinction of slavery and its attendant events were wonderfully fulfilled, and the readers of the volume have ever since been deeply impressed by its wisdom and prescience. Among other things foretold by this obscure prophet, was the present impending European war. He said it was to begin in April, 1877, and the prediction is that Russia will succeed. An Ohio paper adds: His idea of the return of the Jews to Palestine is, too, quite remarkable. Much dispute has existed in theological circles as to whether a literal return would ever occur, or whether the Scriptural allusions were simply metaphorical. But it has been known that of late there has been a reviving interest among the Jews on the subject of the return, and large numbers have gathered near Jerusalem. If, now, they have arranged with Russia for the freedom of the land, Palestine will again be occupied by the Israelitish people. If so, it will be very suggestive of other prophesied events.

Jerusalem and Turkey.

There is no city in the whole world which fills so important a place in the Word of God as Jerusalem. There are several others which are more prominent in the world's politics, but in the great economy of God, as revealed in sacred Scripture, Jerusalem stands out among them all.

We Englishmen think London with its vast population and enormous wealth, as the leading city of the world. The French look upon Paris as the most beautiful city of Europe, and the centre of European influence; but unless it is the predicted seat of the Beast, which some people are disposed to consider it, it is literally nowhere in the word of God. And Rome, which all regard with something of awe and veneration, as being associated with the most thrilling histories of the past, is described in the prophetic Word as the seven-hilled city on which is seated the mystic Babylon, the great whore of the Apocalypse.

But the whole of sacred Scripture abounds in allusions to Jerusalem. History, poetry and prophecy are full of it. It is described as "beautiful for situation," and the joy of the whole earth. The people of God are taught to pray for it, and the promise is given that those who love it shall prosper. The sacred feet of the Son of God trod the pavement of its temple, and we are assured that it will never disappear from God's dealings with mankind, until the New Jerusalem shall descend from heaven from our God, and there shall be new heavens and a new earth at the coming of the Lord of glory.

Our blessed Savior, in the remarkable prophecy contained in the twenty-first of Luke, told His disciples that Jerusalem should be "trodden under foot of the Gentiles until the times of the Gentiles should be fulfilled."

What are the Gentile powers which have trodden down Jerusalem? They are Rome and the successive forms of that Mohammedan power of which the present head is Turkey. Rome trod her down at the siege of Jerusalem, and Turkey holds her down now. Rome cast her to the ground, and when she was down, Turkey set its foot on her neck. Rome hurled her to the dust, and Turkey now tramples her in the mire. Rome destroyed God's temple, and actually plowed up the sacred ground on which it stood. Turkey maintains on the sacred site the Mosque of Omar: and on that holy hill where Abraham offered Isaac, where David offered the oxen of Araunah, where Solomon built his temple, and where the Lord Jesus the Son of David, cast all out that was unholy; there, by Turkish authority, now stands a Mohammedan mosque; and there no Jew is permitted to set his foot, the only privilege allowed him being to kneel in the street, standing outside the enclosure, and there weep at the desolation of Jerusalem.

There is something very remarkable in this fact, because these are the two powers especially connected with the two great predicted apostacies, Popery and Mohammedanism.

And now what is the present position of these two powers? And how do they stand in Europe? What is the condition, and what the prospect, of these two great oppressors of Jerusalem? As for Rome, as a political power, it has ceased to exist. According to Sir G. Bonar, in the *Times* of November 10, 1874, "The Pope has been dethroned, and all his dominions and property have been reduced to a palace, a church, and a garden."

But what shall we say of the second? of that Turkey which is the only power now treading down Jerusalem? Is there any politician in Europe who has the least expectation of Turkey remaining in its present position for another ten years? Whatever little political power it retains is dying out as rapidly as it can die. Its exchequer is bankrupt. Its character for good faith is at an end. Its subject populations are rising against the intolerable burdens of its injustice and oppression; and the Turks themselves have lost heart in the melancholy conviction that their days are numbered.

Thus, of the two powers that have trodden down Jerusalem, one is already extinct, and the head of the other is at its last gasp. The foot of the Sick Man is the only foot remaining on the neck of Jerusalem, and the Sick Man is dying. Surely it is not unreasonable to ask the question, "when he dies, why should not Jerusalem arise and be free?"

Turkey is now treading her down: but its decay is begun, and its days are numbered; so that we may earnestly hope that it will be but a little while, possibly a very little while—within the lives of many present—when the promise of God shall be fulfilled, and according to the prophecy, "The moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before His ancients gloriously." God grant that all may be found looking for His appearing, and ready to welcome Him with their lamps burning brightly, when the cry is heard, "The Bridegroom cometh!"—*Rev. Edward Hoare, Canon of Canterbury, England.*

Experience and Hope.

Sad, lonely, weak, and weary,
I lay me down to rest;
And hopeful wait the coming day
To be with Jesus blest.

So with that life abounding—
Release'd from grief and pain—
I'll strive to paradise gain here
That boundless bliss to gain.

To rest from loving Savior
A home beyond the flood,
When all life's ills are over
In Paradise of God.

O God of grace and mercy,
In love remember me;
And grant thy kingdom soon may come
To set thy people free.

Then Christ will sit on David's throne
Surrounded by his saints;
Those who have kept their garments clean
From sin's dark stains and taints.

Hasten that time, thou God of love,
When righteousness shall reign—
Proclaimed by Zion's happy band
Through all earth's vast domains.

MRS. POTHLEY.

Good News, 1874.

Communications.

The Day of Judgment.

J. D. SHERIDAN.

(Concluded from last week.)

I will now pass on to notice who are meant by the class called sheep. In God's covenant to Abraham all families of the earth were to be blessed. Gen. xii. 3. At the same time, punishment was threatened against those who should curse Abraham. In the waiting assembly which is represented as standing before the Son of man when he sits upon his glorious throne.

Those styled sheep are commended, not for their faith in him, as members of the household, Gal. vi. 10; not for having "suffered with *him*," or "overcome the world," but simply for having shown themselves charitable towards Christ's brethren; they are to be blessed because they have rendered assistance to Abraham's seed. Neither do they claim to have done anything to commend them to the favor of the Judge.

It may be well to notice here that none are represented as being present in the scene before us, but the living nations of the last generation of the present dispensation, with the exception of those who have part in the first resurrection, which have been made priests of God and of Christ to reign with him. "But the rest of the dead lived not again until the thousand years were finished." Rev. xx. 5, 6.

The sons of Israel are now scattered among all the nations, and according to the words spoken by the prophets, the Gentiles are to take an active part in their restoration to their own land. "Thus saith the Lord God, behold I will lift mine hand to the Gentiles, and set up my standard to the people, and they shall bring thy sons in their arms; and thy daughters shall be carried upon their shoulders." Isa. xlix. 22. Read from the thirteenth to the twenty-third verse, inclusive. The multitude will be so great that the land formerly occupied by them will be too narrow by reason of the inhabitants, and they that swallowed her up shall be far away, (verse 19,) while those who have oppressed Israel are to be far away, yet there are others who are to serve as plowmen, vinedressers, etc. See Isa. liv. 2-8; lv. 5; lxi. 4.

In the time of Solomon's reign over that kingdom it was spoken of as the most model one ever known. The number of strangers employed in his work was 153,000.

When the Queen of Sheba saw the glory and wisdom displayed there, "there was no more spirit in her." She exclaimed, "Happy are those thy servants, which stand continually before thee, and hear thy wisdom." 2 Chron. ix. 7.

If men were made happy in that court, what must be the blessedness of those who are permitted to stand and minister before the "greater than Solomon," when he shall have rebuilt that throne so long in ruins, to more than its original beauty and glory?

But it is written, "Then shall the King say unto them on his right hand (the sheep), come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Can it be possible that Christ and the saints, Israel, and strangers, are all to inherit one and the same kingdom?

I will try to show, by illustration, that such a thing may be.

The kingdom of Great Britain is composed of the queen, her subordinate rulers, the British lords, another class who lease the land, who sub-lease to another class. The first class inherit or possess that kingdom in the highest sense; yet no one will for a moment deny that either of the other classes, can establish a just claim of their title of inheritance in the same kingdom. The lowest class who lease their three or five acres, hold an undisputed possession of their title in that land, so long as they pay the stipulated price. In the same sense the alien, or stranger, will inherit with Israel when the land is again settled by that people, and divided for the last time, "it shall come to pass that in what tribe the stranger sojourneth, there shall ye give him his *inheritance*," Ezek. xlvii. 23. By reading the two last chapters of Ezekiel it will be seen that in the last great gathering of the tribes of Israel the land will be divided in a different shape, and extend over a much larger extent of country than in the days of Joshua.

Here also it is distinctly stated that the stranger shall inherit with Israel.

Having, as I think, established the fact that the elect, or little flock, the descendants of Jacob, and strangers, may all participate in that kingdom promised to Christ, I will now pass on to notice those on the left hand of the great King, denominated goats.

These are condemned for having failed to show pity, or give relief to Christ's brethren when they had seen them needy and in distress.

Much the larger number of captive Jews are at the present time scattered among the Greek and Catholic churches and also the followers of Mahomet, who are taught to love, cherish, and befriend their their own brethren, but to hate and oppress the Jew. At the same time there are others who from a growing sympathy with that people are ready to lend a helping hand in every time of need or distress; and in the return of their captivity will render valuable assistance for which they will not lose their reward; while the other class, which have refused charity, and have cursed Abraham, will be cursed in turn. They will not be permitted to participate in the joys of the redeemed.

"They that swallowed thee (Israel) up shall be far away." Isa. lxix. 18. On whom might this sentence more justly rest than on those employed in wasting and oppressing God's heritage. Psa. xciv. 5, Jer. l. 11.

"And these shall go away into everlasting punishment." Matt. xx. 46.

The Emphatic Diaglott renders the text "And these shall go forth to the *aionian* cutting off; but the righteous *to aionian* life." The Greek word rendered cutting off, or punishment, is *kolasin*. This word, in its various forms, only occurs in three other places in the New Testament. Acts. iv. 21; 2 Peter ii. 9; 1 John iv. 18. It is derived from *kolazoo*, which signifies, 1, to cut off, as lopping off branches of trees, to prune; 2, to restrain, to repress; 3, to chastise, to punish. "To cut off an individual from life or society is esteemed as punishment," says the foot note in the Emphatic Diaglott.

In the establishment of God's kingdom on the earth, in the beginning it will be in the "mustard seed" phase to "increase until it fills the whole earth."

To be cut off from life, or to be driven far away from the land covenanted to Abraham - where the curse will first be removed, and the "inhabitants shall not say, I am sick; and the people that dwell therein shall be forgiven their iniquity," Isa. xxxiii. 24,—that now barren and desolate country, beautified with dwellings for the redeemed, gardens of fruits, adorned with flowers of every variety, and vineyards giving "wine that maketh glad the heart of man," would be a severe punishment, in my estimation. The objector might here say that the King will say to "them on his left hand, Depart from me, ye cursed, into into everlasting fire prepared for the devil and his angels." To this I will reply: In Bible phraseology the word fire is used primarily to signify destruction to whatever should be consigned to its power; but like other words it is often used in a different sense. In Psa. lxvi., the prophet in speaking of God's dealing with his chosen people, in causing them to pass through afflictions, trials, and punishment for their sins, compares them to fire.

"Thou hast caused men to ride over our heads, we went through fire and water." Psa. lxvi. 12. See Psa. lvii. 4; lxxviii. 21; Isa. xxxi. 9; xlii. 24, 25.

God's judgments as denounced by the mouth of Jeremiah, recorded in the fourth chapter, against that people for their evil doings, are compared to fire God says, "I will make my words in thy mouth fire, and this people wood, and it shall devour them." Verse 14. Here it is stated that the Jews were to be devoured by fire, yet there is mercy in store for that same people. "Comfort ye, comfort ye my people, saith your God. Speak ye *comfortably* to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins." Isa. xl. 12. According to these testimonies the sword, famine, pestilence and captivity, were the devouring fire that God used to punish a people favored with greater light, blessings and privileges than any other people have ever received at his hand; and they are to be pardoned and receive still greater blessings in the future.

"The Lord is merciful and gracious; slow to anger, and plenteous in mercy." Psa. viii. 8. If so he will never punish any one beyond his deserts, or continue the chastisement beyond what is for the good of his creature This being true, he will not consign any one to endless, ceaseless misery, and the fire spoken of in the text will put an end to the life of those cast into it, or it them for future subjects in that kingdom which will increase until all the families of the earth are blessed through the administration of its government.

In human governments great criminals are often reprieved before the time of their punishment has expired. Who dare charge the Infinite God with being less compassionate than mortal man?

That the effect of the punishment spoken of in the text will be to subdue and reclaim those worthy of it, and to make loyal and happy subjects of them, may be inferred by more testimonies in Sacred Writ than those which might be construed to teach an opposite view.

For instance, "The Son of man is come to save that which was lost." Matt. xviii. 11. "Having made known unto us the mystery of his will.... that in the dispensation of the fulness of times he might gather together in one all thing in Christ, both which are in heaven and which are on earth, even in him." Eph. i. 9, 10. See also Rom. viii. 18-23. Phil. iii. 21.

From the above testimonies, and many more of like import, it may be inferred, to say the least, that the lost of the human race are finally to be saved, either as heirs with Christ or subjects in God's kingdom.

I will close by adding a solemn warning or sounding an alarm. See Joel ii. Before that good time, so much desired by all and foretold by the prophets, can put in its appearance, the church must pass through a baptism of fire which will cleanse and purify a part, while the remainder will be consumed by its devouring heat.

Reasoning from analogy, as well as from Revelation, such an event must take place.

Before the Israelites were permitted to enter the promised land to receive temporal blessings they were caused to pass through fiery trials, and temptations, and the result was, only two of six hundred thousand proved themselves worthy of those blessings. See Deut. viii. 3, 5, and Num. xxvi. 63-65. After a trial of that church for a period of more than twenty-five hundred years they were immersed in a fire that consumed them. See history of the Jewish wars.

A little flock of faithful followers of Jesus, after passing through a baptism of persecution, fiery trial and temptation, (for testimony read the Acts of the Apostles,) these were permitted to escape the scorching heat of that fire which devoured the Jewish people with the exception of a very small remnant, which were carried captives into all countries, there to pine away in the most abject servitude.

Rebellion, unbelief, and pride, were the cause of all this suffering and wretchedness.

Revelation teaches us that church history will repeat itself. As the Jewish church was tried and found wanting, so the Christian church will fail of the "high calling of God in Christ Jesus." Phil iii. 14.

As the sword of the Lord, which is the wicked, (see Psa. xvii. 13,) has been used to punish the "house of Moses for their infidelity and lewdness," so the same means will be used to chastise the house of the Lord which has apostatized from him to whom she has been espoused, and united herself to another, even the world.

God is about to raise up a power which shall claim divine honor and worship, and he will cause all who are willing to bow down to his image, to receive a "mark in the right hand or in the forehead," and those not willing to render divine homage to him will be put to death. See Rev. xiii. 12-17. Doubtless all those not having their "names written in the book of life from the foundation of the world" will be taken in the snare. xvii. 8. This persecuting power will be of short duration; see 10th verse. After this the vials of God's wrath will be poured out upon the wicked, and they will desire death to come and free them from the pain and anguish inflicted upon them. See Rev. ix. 6, and xvi. And the remnant who escape the general destruction of the plagues of the last days will be "affrighted and give glory to the God of heaven." xi. 13.

From the above testimonies, it appears that the world, as well as the church, is to feel the scorching heat of that fiery baptism that is hastening to fall upon us. Who will heed the admonition, choose the first, and escape the second *fire*.

Report of Union Conference.

In harmony with a call made by A. N. Seymour, A. M. Smith, E. B. Scott, and O. R. L. Crozier, and an invitation of the church at Galesburgh, Mich., the following preaching brethren met in conference at Galesburgh, Michigan, March 22, 1874: E. B. Scott, Daniel Weaver, A. N. Seymour, Samuel Pope, T. C. Grundy, C. D. Berry, Leslie Bower, O. R. L. Crozier, James Ferris, Philip Boller, M. E. King, B. H. McCain, Brother Cranmer.

Organized temporarily by electing Brother Daniel Weaver, of Hesperia, chairman, and Brother Berry secretary.

On motion a committee of three was appointed, consisting of brethren Crozier, Ferris and Seymour, to nominate officers for a permanent organization.

According to their recommendation, Brother Weaver was elected president, and Brother C. D. Berry, of Assyria secretary.

This was done after Brother Scott asked: "Will this call or organization interfere with any other organization?" Answered by Brother Bristol. "No."

Brother Crozier explained that the "organization into which we are entering is only for the present meeting."

A motion was made and carried that the chair appoint a committee of five to prepare business for the meeting. The committee consisted of Brethren Pope, Grundy, Scott, Boller and Bower.

Question from business committee: "Is it expected that this committee will nominate the sub-committees?" Answered by the chair, "Yes."

Report: Committee on devotion—Brethren Bristol, Wilson, and Crozier. On Singing—Brother Berry.

By vote, the pastor of the Baptist church, being present, was invited to take part in the devotional exercises.

The business committee presented the following question: "Shall we organize a conference to be known as The Union Conference of Believers in Christ?"

After a discussion of the subject, a motion was made that the chair appoint a committee of seven to propose a plan for the union of Adventists.

Committee: Brethren Crozier, Pope, Ferris, Bower, Scott, Bristol, and Grundy. By a vote Brother Weaver was added to the committee.

Report of the union committee: "We, as a committee appointed to take measures to bring about a more perfect harmony among those believing in, looking for, and loving the coming of Christ, recommend that the brethren present consult together and with others about the interests of the cause; and that the committee of eight take steps to call a union conference at an early day.

This was adopted.

Then by vote the committee of eight were authorized to take steps looking toward the holding of a union camp-meeting, at some central point in the state of Michigan, the coming season.

Brother Bristol then tendered his resignation as one of the committe, which was accepted, and Brother Seymour was put in his place.

The following preamble and resolutions were then passed:

WHEREAS, The opinions and customs which divide Adventists are not vital to Christian character; therefore,

Resolved, That they should be held subordinate to that charity which is the bond of unity and perfectness;

Resolved, That we do not wish to organize a new conference, but prefer to see those now existing united and acting in harmony.

The secretary was also instructed to make out, and the president to sign, a letter of recommendation for Brother Samuel Pope as a minister of the gospel.

A motion was then passed requesting the secretary to forward copies of the proceedings of this meeting to the *World's Crisis, Advent Christian Times*, and the RESTITUTION, for publication.

The conference then adjourned.

While in my life I have been permitted to attend a number of conference meetings, I never, I think, attended one where a better feeling and harmony prevailed. We felt that it was truly good for us to be there; and we felt so long more than ever for that glorious meeting that will never break up.

O. D. BERRY, Sec.

The Union Conference.

REPORT OF THE DEVOTIONAL COMMITTEE.

"Called to Christ, united to one another."

It was thought best that the devotional committee of the Galesburg Union Conference make a report additional to that of the secretary.

There was no special effort made for harmony; yet in the twenty sessions for business and devotions, not a jar was noticeable. Ten discourses were preached by nine different persons. There was no dictation or suggestion what should be spoken. Each speaker chose his own subject, and presented it in his own way; yet the whole constituted a unity of doctrine as perfect as though it had been most sedulously planned. The meetings for conference, exhortation and prayer, and the Lord's supper Sunday evening, were very precious sessions. The proper close was on Monday morning, when seven persons were baptized and received the right hand of fellowship—a very affecting scene, great joy and peace in faith and obedience.

The conference, as a whole, made a very salutary impression upon the church, the brethren from abroad, and the community. The "call" was amply honored; we "worshipped together, edified and exhorted one another, and devised plans for gospel work." We proved, for the time, at least, that it is "good and pleasant for brethren to dwell together in unity." Psalms cxxxiii.

The conference suggested—The essential unity of Adventists; that their differences are trivial; that to make this real union apparent and practical, they only need faith in one another as well as in God, and to meet together and work together.

We all felt that it was well to have had this meeting, even if nothing more should come of it.

Of the committee, O. R. L. C.

Eastern Items.

Both Russia and Turkey are eager for the opening of the war, which will soon take place. Both powers expect hard and heavy fighting; but each is confident of success over the other. It is but a short march that the vast Russian army near the Pruth will have to make to meet the vast Turkish army that is waiting for it; and we may be sure that the first collision between them will be of a character to test their qualities. The cable despatches that are reaching us in these times are pregnant with interest.

The *Agence Russe* states that as the protocol, in virtue of England's declaration, is annulled, Russia, whose hands are thus freed, will endeavor to accomplish Europe's mission in regard to Turkey.

LONDON, April 18.—A Paris correspondent states that the Mediterranean squadron of the United States has obtained the requisite permission to pass through the Dardanelles from the Porte, and will immediately proceed to the Bosphorus.

The Vienna *Deutsche Zeitung* announced that the Cabinets of Vienna, London and Paris have notified Roumania that the privileges she enjoys by virtue of the treaty of Paris would be considered null and void should she actively co-operate with Russia.

A dispatch from Bucharest reports that the Roumanian Government has resolved to concentrate 100,000 men for the protection of the capital against any sudden attack of Turkish irregular troops.

CONSTANTINOPLE, April 19.—The Russian Steamboat Company has announced a suspension of their service. The last boat to Odessa sails Friday.

PESTH, April 19.—A communication published by official papers declares that Austro Hungary will only remain neutral so long as its interests in the East are not menaced.

LONDON, April 19.—The *Times'* Berlin special represents that Persia at Russia's bidding threatens the Asiatic frontier of Turkey.

A dispatch from Pera says it is reported that the Russians are moving troops from Odessa, with a view of attacking Turkey on the Asiatic side.

A Vienna special confirms the programme reported by the *Times'* Paris correspondent, and adds: "Russia seems determined to avoid a real declaration of war. Her troops in Europe will remain on the defensive, but in Asia, it is believed she will commence hostilities at the least at the end of next week."

LONDON, April 19.—Russia is negotiating an alliance with Persia, and the Shah is offering 40,000 men to join the army in Anatolia.

CONSTANTINOPLE, April 19.—Layard is expected to-night. He will have an interview with Edhem Pasha and Safvet Pasha to-morrow, but no hope is entertained of avoiding war.

Hobart Pasha, Commander-in-Chief of the Turkish navy, has left for the Danube.

The plague is increasing in Bagdad.

BELGRADE, April 19.—The rainy season will probably delay the general advance into the alluvial plains of Roumania, where the roads are impassable after heavy rains. The Danube is also very high, and rising rapidly. It is, therefore, scarcely probable that any extensive military movements will be attempted for three weeks at least.

BERLIN, April 19. The *National Zeitung* learns that the Czar will not travel through Moscow in going to Kischeneff, which occasions considerable surprise in Russia. It is stated, however, the Czar will make a short stay at Kischeneff, visit Moscow when returning, and issue his war-manifesto there.

LONDON, April 20.—A Constantinople dispatch says Turkey is dismayed at the prospect of imminent war, and would gladly listen to propositions for a pacific arrangement if it were not too late.

Our Letter Drawer.

Editor Restitution:—If I can not render the RESTITUTION any special aid, I am delighted to read what others are doing.

To me, you are all strangers, yet known and beloved in Christ. You are a body; and often seeing each other in meetings and conferences, you can render mutual aid and comfort.

Such sunshine is denied me; such Christian radiation seldom reaches me.

If I get chilly, I have but one fire that can impart any warmth; no ministerial association or sympathy. I work alone, under all the pressure incident to an unpopular cause.

Much seed has been sown; some fruit appears. We have believers among all the churches, who would come out were it not against a flood-tide. The RESTITUTION has done a good work, yet it has its bitter enemies. I spent Christmas holidays with a church of believers in Meigs county. It was an excellent meeting.

The brethren have built an exellent meeting house and paid for it.

I read the article by Canon Hoare. I am pleased with his views.

I should be pleased to have you read a little book I send you, carefully, also some articles on Dan. vii., entitled "Session of the Ancient of Days," published in Boston in 1849, as I see that you take an interest in prophecy. Mr. Hoare's views relative to the judgment are there fully expressed and explained.

Yours, J. P. WEETHEE.

[Should be pleased to see this last named work. Will Brother Weethee please write on these themes?—ED.]

Editor Restitution:—We have been attending a protracted meeting of the Congregationalists for more than a week, and have not heard a single word about the kingdom, baptism, or the resurrection. The minister said heaven was located beyond the most distant star. One said that God's Word was a mystery which he expected to spend an eternity in searching out. I told him after the sermon, that if he should ever be so fortunate as to get into that promised rest, he would fill some other position, and that it is necessary to search out these things, that he called mysteries, in this present life. I asked him if he called what Peter told the people on the day of Pentecost a mystery, as I had not heard him say anything about it.

I fear many will come short of eternal life on account of not obeying such mysteries as Peter made plain on that day.

They knowingly err, making void the Word of God, instead of which they have the traditions of men, and for such things God will bring them to account in that day when Jesus comes to judge the world in righteousness.

WM. N. SARVIS.

Bridgeport, Ill.

DIED.

SHAFFER—At her home, three miles south of Plymouth, Ind., on Saturday, April 11, of consumption, Sister Mary Shaffer, wife of Hiram Shaffer, aged thirty years, eight months and nineteen days.

Sister Shaffer embraced the gospel faith and hope in 1866, and was baptized by Brother R. Carlisle, in June of that year. Her life, since yielding the obedience of faith, has been consistent with the requirements of the gospel. In her case death was disarmed of its sting. Her expressions of confidence in the Redeemer were those of that character that Christianity alone can inspire. Resting her trust on the Lord Jesus Christ, looking forward to his coming and the resurrection, anticipating eternal life in the world to come, she calmly died in the Lord, and now sleeps in Jesus. Though we must hereafter find her seat vacant, and miss her presence in the house of God, we expect soon to meet her in the home of the redeemed. Brother H. V. Reed preached an appropriate discourse from Psa. viii. to a large audience.—ED.

ANNOUNCEMENTS.

"DEPARTED, READY FOR US."

Myself and wife being about to leave for England, permit me to say that my letters, etc., for me after May 7, may be addressed to me at Pilkington, near Warrington, Lancashire, England.

H. HOARE.

Brother J. M. Stephenson's address is 35 Johnson Place, Chicago, Ill.

LETTER RECEIPTS.

Letters from the following persons have been received, found to be correct, and the business attended to:

SUBSCRIPTIONS.

J H Stocker ..... 1 00 | Jos Shearer 1 00
John Mercer ..... 2 00 | H Heyer 1 00
Mrs E A Fullington ..... 50 | John Considine ..... 1 "
Samuel Connacy ..... 1 00 | Wm Greenwell ..... 2 "
T M Chestnut ..... 2 00 | Mary A Thrasher 2 00
W Thompson ..... 2 00 | A G Freeman 2 00
Mrs C J Reese ..... 2 00 | Hiram Lee 1 00
G F Clough ..... 1 00 | J Dixon 1 00
A W Small ..... 50 | Mrs R Hawkins 2 00
T G Cutler ..... 1 00 | Mrs Mary Cowles 2 00
Jas Sharpe ..... 1 00 | H P Decker 50
J J Cooke ..... 1 00 | Mrs S Thompson 1
S J Pitts ..... 1 00 | Wm A Prosser 1 00
W O Brewer ..... 1 00 | Hermann Oppegaard 2 00
J K Hill ..... 2 00 | Milton Adelbert 1 00
O H Kendall ..... 1 00 | S Jost-on 1 00

BOOKS AND TRACTS.

J H Stocker ..... 25 | Mary E Shearer 1 00
Leonard Records ..... 1 00 | H Brewster 2 00
John Mercer ..... 2 00 | H K Decker 1c
A G Eschleman 50

EXTRA PAPERS AND BOOKS.

Daniel Lugenbeel 1 | H E Thrasher
Wm Bradley 2 2

Always Rejoicing.

My life flows on in endless song
Above earth's lamentation;
I catch the sweet though far off hymn
That hails a new creation.
Through all the tumult and the strife
I hear the music ringing.
It finds an echo in my soul—
How can I keep from singing!

What though my joys and comforts die?
The Lord my Savior liveth;
What though the darkness gather round?
Songs in the night he giveth.
No storm can shake my inmost calm
While to that refuge clinging;
Since Christ is Lord of heaven and earth,
How can I keep from singing!

I lift my eyes—the cloud grows thin;
I see the blue above it.
And day by day this pathway smooths
Since first I learned to love it!
The peace of God makes fresh my heart
A fountain ever springing;
All things are mine since I am his—
How can I keep from singing!

—*Anonymous.*

Great Things—Closing With a Great Wedding.

Late years have made familiar many great things. Great wars and peace achievements, great results of inventions, great openings of science, theories and evolution, and all inviting inspections. A half dozen great expositions—national and world's fairs—have extorted loud praise and wonder. But so used to the great things of these days have we become that men go home and say, "It was a big thing," and soon the wonder ceases.

An earthquake or an ocean wave, submerging city and country, destroying millions of lives, and bringing starvation on a whole nation excites pity and some pain and sorrow till the terrible becomes a little old and stale.

Great results often follow small causes, as "a little fire kindleth a great matter." The birth of Napoleon was an obscure and small thing of no note to the obscure Islanders of Corsica, or the world. But what mighty followings; national shakings, overturnings and political earthquakes. The birth of a son thousands of years since, to an aged couple, living among strangers—a son by promise from God—was as a setting of a Scion, whose branches shall grow to shadow the earth, and fill the world with fruit.

The terrible discipline of Egypt's proud King and people, and the fatality and overthrow following the deliverance and bringing out of Israel from bondage and servile subjection, were the consequence of saving the babe Moses from the Nile through the fancy of a young princess. And the driving out of nations of iniquitous incumbents of forfeited rights, and establishing the Israelites in the sequestered homes of Canaan, were the more remote results. These results confined to localities must have been a seven or nine years' wonder to all who knew or heard of them. But results far more remote and not local but universal, of ages on ages in duration, have followed, and still are following, and are yet to follow. Europe and America, two mighty continents, with islands of the seas, have long ago professedly come under an improved form of Judaism in religion and thinking, in the foundation of laws and theology. The mighty change from the degradations and poverty of universal paganism, has gone out of Judea with great benefits and permanent influence over the world.

Great stories are preceded by much smaller indications than such things as excite general alarm. The small whirlwind, the rustling of leaves, low sounds of wind and lowering of clouds, may admonish the observant; so great armaments and full arsenals, great war movements and developments of strength; great talks, great councils and great pacific measures; risings and fallings, weakness of power and drying up, may be the the skirmishings, before the greatest dashings, lashings, and mowing down, subverting and crushing; the effects of which the world and the world's history must forever feel and declare. They may be the preluding symphony that prepares the band for the greatest performance.

The above premonitions, not small or trifling in themselves, are sure to be followed, either near or remotely, by the mighty upheaving and overturning of all the foundations of society; how near or remote no one can tell; but the sequence no one need doubt. And the great overturn and the reconstruction of all nationalities under one head will be greatly related to what we may call the world's wedding, as it will lastingly affect the whole world, and will be by a thousand times the greatest marriage that ever took place in the world; and none such will ever follow. Our authority for calling this a great and the greatest of weddings is from the sacred record:

"And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia; for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him; for the marriage of the Lamb is come, and his wife hath made herself ready." Rev. xix. 6, 7.

Let no man put this aside as merely a fancy. There are no fancy sketches in holy writ that have no meaning. And John, whose sight and hearing were carried forward to things twenty centuries away, as God by his power of inspiration was able to carry them, says he heard these words of the mighty proclamation from a vast assembly; whose voice from such a nation of loud voices was like the roaring waves or deafening cataracts, and like the sound of mighty thunderings. What a monster gathering of individuals; and what a mighty volume of voices united as one! It will be heard at great distance there is no doubt, when it comes to pass; for it is yet to come. As sure as it was brought before John in pre-enactment, that he might see and hear and record it for the world's information by God, who had then all his arrangements made for his servants and the world's future, just so surely will it come in real, tangible, existing and abiding reality.

Its important effect on the world, as also on the great assembly who are so intimately interested, as their proclamation shows, will belittle all the marriages of Europe that have ever taken place; though these, some of them, have been like the hail and tempest charged with evil, and some like the mild opening of spring time and blessedness to the countries under their effects.

This marriage will be in the duration of its consequence, not limited by the length of one man's or one woman's life; but for all following time. The marriage that took place in England after the death of Edward the VI., between Mary, daughter of Henry the VIII. and Philip, a Spanish prince, son of Charles V. and a Catholic, was a letting loose of woes on the English people, that never ceased till bloody Mary's death. Catholic burnings and beheadings—but mostly burning at the stake—began with the flames which destroyed John Rogers, and included 270, some say 290, men, women and some children, for conscience, among whom were Latimer, Ridley and Cranmer, church dignitaries who avowed the doctrines of Wickliff and the Reformation. If Mary had married a Protestant, all would have been different without doubt.

The marriage of William the prince of Orange with Mary, the daughter of James II., who came to the throne of England after the [illegible] ascending of popish James, brought great peace and happiness to the nation and strength in politics and religion.

But what has been the full effect of the failure of a marriage of the king's son, as we read in the parabolic delineation of Matt. xxii. 2-9, no man can tell. We know this much, that the kingdom of God had been preached thoroughly, as at hand, and near and truly, too, we believe; that multitudes had been baptized unto repentance—reformation—for the remission of their sins, in preparation for the the coming and near kingdom of God. And we know that Jesus said in the opening words of the parable afterwards, that "The kingdom of heaven is like unto a certain king which made a marriage for his son." All may read the particulars; how it is represented that the wedding failed. It was truly ready; all things were ready, but the bidden guests were not worthy. Disbelieving in the king's son and in the marriage, they made light of it. We can see the effect in the long, dreary desolation of the house of Judah and then land; who did not know in this, their day, the things that belonged to their peace. It was hidden from their eyes and they refused to be gathered as the hen gathers her brood under protecting wings; they might have been gathered, but would not. We know that nearly two thousand years, have since rolled away, and the kingdom of God and the marriage have not come. The times and the seasons the Father hath put in his own power, to bring on when he will. He never quite made known the date, and could reasonably and consistently set back the time two thousand years or to any date. It is evident that the delay will be the riches of a vast number of Gentiles, from highways and by places outside of cultivated Judea; of pagan heathens, who never could have become of the first fruits, had the kingdom come at that time, when it was at hand. As it is, lost heirships and lost crowns, will cause wailing and gnashing of teeth, when dispersed Israel are again gathered.

There is a pertinency and great force in the record of John, considering the unreadiness, unwillingness and unworthiness of those once invited; but made light of the invitation, in the saying, "And his wife hath made herself ready." We do not look for any failure when the bride is ready. We do not see in the Jew's case a failure, except for them. God who never fails was pleased to prove his readiness. Isa. vi., will show that all was foreseen centuries before. The prophet was sent to say, "Hear ye indeed, but understand not." "Make"—show or manifest—"the heart of this people fat," etc. "How long?" the prophet ask; Until the cities be wasted without inhabitant . . . and the land be utterly desolate." 9-11 ver.

"The Lamb," was *the* name used by John: "Behold the Lamb of God that taketh away the sin of the world," pointing him out to the Jews as the sin-bearer. And in no very long time he was led as a Lamb to the slaughter. Why, "without the shedding of blood there is no remission" of sins, may or may not, be a mystery. But death is the penalty of sin, and blood the only purgation. The principal value of sacrifice from Abel down to times of Jewish altars smoking with bodies of beasts whose blood was shed was in the obedience to such a faith as then existed, by this sort of substituted death. Also the vivid idea kept before the minds of men in such offerings; of some great life to be made a sacrifice for an effectual offering for sins. At least so it looks; "For it is not possible that the blood of bulls and of goats"—or any beasts—"could take away sins." Heb. x. 4.

The name calls ever to mind, and keeps in unfading freshness of memory through all following time, the power and availability of the sacrifice of the Lamb to all appreciative applicants; and goes back to the sins of all who, like Abel, by faith offered the more excellent sacrifice than did those without faith.

He has caused this proclamation of himself to be made: "I am he that liveth, and was dead; and, behold, I am alive forevermore, Amen." Death was but a short period to his existence; for he liveth, and ever liveth. By God's appointment having been made the heir of all things; he will be Imperator Universal. "But now we see not yet all things put under him." Heb. i. 2; ii. 8.

Glorious words are written in Psa. xlv., of him: "Thou art fairer than the children of men; grace is poured into thy lips; therefore God has blessed thee forever. Gird thy sword upon thy thigh, O most Mighty, with thy glory and thy majesty. Thy throne, O God, is forever and ever; the sceptre of thy kingdom is a right sceptre. King's daughters were among thy honorable women; upon thy right hand did stand the queen in gold of Ophir." These things are prophetic of realities. The sword girded on, is for war and conquest when terms of peace have failed. Might and majesty are to go forth with the glory of the conqueror, to make defiant majesties and their people fall under him, and to establish his throne forever; in opposition to the kings of the earth and people, who will imagine a vain thing, as in Psa. 2.

To the bride: "Hearken, O daughter, and consider and incline thine ear; forget thine own people and thy father's house. So shall the king greatly desire thy beauty; for he is thy Lord; and worship thou him. The king's daughter is all glorious within; her clothing is of wrought gold." The duties are briefly expressed; but contain everything. Hearken, and consider, and incline thine ear, are first of all. Emotional excitements, moods and feelings, cannot be substituted. Turning away the ears from truth and persistence in error is the crime and death of the children of disobedience; though their hearts burst with emotion and be on fire with feeling. No one can be brought to conversion under the truth, unless by hearkening and considering. Pagans and Jews never lacked for religion, zeal and feelings; but would not hearken; the former easily moved to stone the apostles, and to cry with great warmth for two hours: "Great is Diana of the Ephesians;" and the latter killed the Lord Jesus and Stephen in the warmth of religion; rather than hear. No one can be brought under the truth without putting out of mind and forsaking old lines of thought and belief; forgetting old sympathies and old fallacies, such as the masses of men retain, and wherein he was born. In short, forgetting his own people and his father's house; if such old religious relations are a compact void of the purity of truth. A character formed by attention to the speech of truth, is such as the King greatly desires; but the beauty of which most men do not appreciate nor covet. It makes the pure in heart all glorious within, and an outward clothing of humility is comparable to wrought gold.

Such is the training and preparation of the bride to be: so abject socially in her nativity, that her own people and father's house cannot be tolerated; but must be forever discarded. She must separate from them in order to be raised; forget them for more honorable and higher relations. A position equal to the highest of creation, and queen of all the earth includes; is her's in prospect. The root and offspring of David, the bright and morning star is to her the Lamb. The blessed and only potentate, the King of kings and Lord of lords, is gentle and loving to the preparing bride, who worships him; and whom all the angels of God will worship when he cometh again into the world. Heb. i. 6. Things in heaven, things in earth, and things under the earth, will bend to him. He will have the royal diadem and be crowned Lord of all. Language can rise no higher, or add more to greatness. The hope attached to her calling, is that she may become the riches of the glory of his inheritance, in the saints. Christ loved the church and gave himself—became the Lamb—for it, that he might present it to himself a glorious church. Concerning Christ and the church there is a great mystery. For we—the church—are members of his body, of his flesh, and of his bones; as husband and wife are called one flesh, so we, being many, are one in Christ; for we, being many, one bread—one loaf; divisible into many parts or pieces.

It is not expected that the majority of men will be glad and rejoice much when the marriage comes. They see it not, far or near; and are in no way preparing. But those of the day and of light, can see and are watching. "Peace and safety," say the evil doers; there is sudden, unawares, surprise and destruction for them. The Lamb of the bride, will be the Lion to them. Then the prey of a great spoil will be divided; the lame take the prey. The lame—put down; no winners in the strifes and races of the world; always hitherto halting and in the hands of spoilers—then become the spoilers of principalities and powers. The cross entails the wealth and the crowns. Joy and relief—the majority of minors attained: the purchased possession redeemed; the earth soon established; dixedness and sure good order replace commotions, and the balancing of loss and gain in politics, and the uncertainties now in all things. No more counsels turned to foolishness. "These, that have turned the world upside down, are come hither also," said the old pagans of Greece, when Paul came setting forth strange gods, as some perceived. That was prophetic of more than they thought or knew. That preaching ends only with breaking up the great foundations; sinking and bringing up of all things in a new order, like the new heavens and earth after the flood, completely changing all the old geographical arrangements.

Blessed are they which are called to the marriage supper of the Lamb. The world now cannot bear any illiberality. Will this be churlish exclusiveness, when selections are made? Ah, men of the world and liberal Christians, you must submit; you cannot take away the blessing, nor can you enlarge and widen it. Having said, Lord, Lord, prophecying or preaching in his name, casting out demons, doing many great works with great activity, cannot be, and will not be accepted, in substitution for the brief lesson: Hearken, O daughter, and consider, and incline thine ear. Illiberal! well, bread is illiberal, and thousands cannot get it. The commandments of Christ and the New Testament, are not all duties of doing; a large portion are to be heard, thought and believed. Obedience of faith has no false belief mixed up with it. "Many"—it is, oh, so illiberal—"will seek to enter in and shall not be able." These claim the name, Lord, Lord, in some mistaken way, by not hearkening.

Such a vast corporate bride, wedded to the Lamb, composed of those who will be glad and rejoice in realized expectation, will make an occasion such as never was, and will not be again. The great design of putting down all rule and all authority of human functionaries will then be carried out. Happy, happy, for those who keep the commands of God and have the testimony of Jesus. A glorious testimony to the waiting, expectant bride.

ASA W. BUTTON.

A portion of the great meteor which passed over northern Vermont a few weeks ago is reported found near the town of Jay, embedded about four feet in the earth. It is said to have the appearance of iron-ore lava and soapstone, and to weigh about two tons. Report says this is the largest aerolite ever discovered in this country.

Prominent European capitalists have been negotiating for some time, and at last successfully, with the Land Commissioners of Florida for $8,000,000 worth of orange lands. They intend to bring into the State 2,000 or 3,000 hardy farmers from England, Germany, France and Italy.

Poetry is the record of the best and happiest moments of the happiest and best minds.—*Shelley.*

"The Issue of the Faith."

"Receiving the end of your faith, the salvation of your souls." 1 Pet. i. 9.

In all well arranged plans of men there must be an outcome, or issue. All primary, intermediate and proximate steps are taken with reference to this end. It is the incentive to action, the pole-star of hope, and the prevailing motive. So in the great plan of salvation there is an outcome to which all the workings, operations and developments are tending. There is an issue of the faith, and God in his revelation has not left us to conjecture as to the when and where of hopes, the goal, or reward; nor has he left us in doubt and uncertainty in regard to what shall constitute the great reward. Take "time" and "place" (the when and where) and "what" (the things we hope for) out of prophecy and promise, and what is left? Nothing in point of fact; therefore both faith and hope would be left without ground of support.

God's promises are definite. He has not said to his children that at some time, in some place, I will give you something as a reward for your labor and suffering. This would be altogether too vague and indefinite to serve as a motive to human faith and conduct, and would defeat the end in view. The creature's inquiry is, what shall I have, and when and where shall I realize and enjoy it? Revelation is found beautifully harmonizing with this inquiry of helpless humanity. God, in love to his obedient children, has promised to give them many good things, and if they fail to secure the things he has promised they will be destitute indeed. The contingency is on our part. Want of faith and obedience will jeopardize our claims to the riches of the inheritance of the holy ones in light. Paul tells us a number of times that "He is faithful" who made the promise. God demands faith, on the part of the creature, in his promises, and he who says "it makes no difference what we believe," sets at naught the promises of God, and makes null the glorious gospel of Christ.

In order to see the importance of faith in the promises of God I will single out the one relating to the inheritance of the land of Canaan. This promise was made to Abraham and to Christ, the one seed. Gal. iii. 17, and through Christ to all true believers. "If ye be Christ's then are ye Abraham's seed, and heirs according to the promise." verse 29. This promise of the everlasting inheritance, carrying with it the promise of everlasting life, was designed for both Jew and Gentile. "But the Scripture hath concluded all under sin that the promise, by faith of Jesus Christ, might be given to them that believe." verses 21 and 22. This promise is given to all of Abraham's seed by faith, and this implies accepting it by faith. To say that this promise pertains to the natural seed, under the law covenant, and is not a matter of faith in Christ, is a virtual rejection of the Abrahamic faith and invalidates the claim to heirship with Christ so far as this promise is concerned. Abraham embraced this promise. See Heb. xi. 8 and 9, and especially 13. Christ embraced it, for Paul testifies that "He was a minister of the circumcision for the truth of God to confirm the promises made unto the fathers," Rom. xv. 8, including this one under consideration.

God is faithful. He does not lightly regard his own word. He has pledged himself by covenant and oath to fulfill his word. This being true it follows that we are to esteem his promises of greater value than rubies. To treat them with indifference, to scoff at those holding a childish faith in them, and to change the time and place of their fulfillment; and further, to do what is done by many religionists who profess to tremble at God's word, substitute their own fancies for these exceeding precious promises, will surely incur God's displeasure. These remarks are designed to show the importance of belief in what God has promised. Indeed, this is absolutely essential to a belief of the gospel, for this is made up of promises mainly, and if these are not accepted by faith as they stand recorded in the written revelation, they are not accepted at all.

I started out with the subject, "The issue of the faith." This is the Diaglott rendering of a part of my text. The issue of the faith is the fulfillment of gospel promises relating to the future state of believers. All these good things are proffered to us as gifts of God's grace and mercy in the Lord our Savior. They come through him. They do not descend to us by natural birthright. Our faith must have reference to them. All christian effort and labor, suffering and patience find their reward in them. Hope of martyrs and prophets was set aglow by the light of the promised glory. That which constituted the hope of patriarch and prophet, apostle and martyr, is the hope of the believer to-day. God do s not change his plan and purpose to suit the fancies and metaphysical speculations of men. "There is one hope," says Paul. This stands with the unity of God the Father. Raise a doubt about the one, then may you call in question the other. The realization of the hope will be the realization of the promises of the gospel. Whatever men of Bible times and primitive christianity embraced, believed, hoped for, gave a reason for, looked and prayed for, serves to cheer and comfort the few who are now looking for speedy redemption. God, in the gospel of his Son, has promised eternal life. "In hope of eternal, which God, that cannot lie, promised before the world began." Tit. i. 2. When will it be given? "In the world (age) to come eternal life." Mark x. 30. When will the martyr be rewarded with life? "Whosoever will lose his life for my sake shall find it." Matt. xvi. 25. When? "For the Son of Man shall come in the glory of his Father with his angels, and then shall he reward every man according to his works," verse 27. John says: "And this is the promise that he hath promised us, even eternal life." 1 John ii. 25. "And this life is in his *Son*." v. 11. "Hid with Christ in God." Col. iii. 3. "When Christ who is our life shall appear, then shall ye, also, appear with him in glory." verse 4.

This lively hope, or hope of life, was begotten in us by the resurrection of Jesus Christ *from* the dead. With this life comes the incorruptible inheritance and the salvation which Peter says is "ready," or prepared "to be revealed in the last time." 1 Pet. i. 5. To those who seek for glory, honor and immortality, God will render eternal life (Ro. ii. 7) in the day when he shall judge the secrets of men, by Jesus Christ, according to Paul's gospel. 16 verse. When will that be? "Therefore judge nothing before the time until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the councils of the hearts." 1 Cor. iv. 5. To say that we have immortality and eternal life by creation, is contradicting the record, setting aside the promise, and is, certainly, to this extent, preaching another gospel; and those who thus preach incur a risk.

"The salvation of your souls," announced in my text, does not take place till the last time when the things, spoken of by Peter, in the 4th and 5th verses, shall be revealed. The style of the writers of the epistles to the churches differs very widely in one respect from that of letters written to churches at the present day by many claiming to be sound in the faith. The spired letter writers continually direct our faith and hope to the Lord's coming as the point in time where eternal, deathless and fadeless things set in. They are eschatologists. They couple the fulfillment of not one of the promises with what is termed the "intermediate state." Let us hear Peter again in this opening chapter on the issue of the faith. These christian strangers are represented by him as greatly rejoicing in this hope, although at that time they were passing under severe trials. Now, when will this faith, tried as gold is tried in fire, be rewarded? "That the trial of your faith being much more precious than of gold that perisheth though it be tried with fire, might be found unto praise, and honor, and glory, at the appearing of Jesus Christ." verse 7. In the 13th verse, the appeal in his exhortation is based upon this glorious outcome of the faith. "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace to be brought unto at the revelation of Jesus Christ." I marvel that popular christianity does not discover its mistake. There is plainly a departure *from* the faith in reference to the hope of the apostolic church. From the pulpit and press, from synod and conference, from divinity schools and seminaries, from men eminent for learning and piety, and from the class meeting and prayer circle, comes up a voice that jars like discord with the voice of the prophets. The hymnology of the present time is carefully compiled suitably to this notion of judgment and reward at death. While we do not expect to bring the churches back *en masse* to the old paths, we do expect to win some from among them over to the blessed truth that Jesus is soon coming to verify the ancient promises. To this end may we labor in love.

JOHN L. WINOK.

Peru, Ind.

As amber attracts a straw, so does beauty admiration, which only lasts while the warmth continues; but virtue, goodness, wisdom and real worth, like loadstones, never lose their power. These are the true graces, which, as Homer feigns, are linked and tied hand in hand because it is by their influence that human hearts are so firmly united to each other.

THE RESTITUTION.

Keep Article By Curtis Inserted

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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TO CORRESPONDENTS.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his Holy Prophets since the world began." It also advocates as a means to this end, the establishment of the Kingdom of God on the earth, with the Christian King at its head, and the immortal rulers as Presidents with Him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the translation of the righteous, and the final destruction of the wicked; eternal life only through Christ; and many other kindred truths. It also advocates a living belief of the Gospel, repentance, and immersion as prerequisites to the forgiveness of sins, and a holy life as essential for final salvation.

Communications.

What it is to Be a Christian.

To be a Christian, is to change our relationship from an alien, to a child of God. The alien is indifferent, the child's heart is full of affection. The alien is without hope, the child is an heir. In Christ all things are ours. We are "redeemed with the precious blood of Christ."

The foreigner, if a true man, if in earnest in changing his relationship, on becoming naturalized, loves his adopted country, loves to obey her laws, defend her rights, and trust his safety to her strong right arm. He loves her, because she has become his country, because she has given him citizenship, with all the pleasures, immunities and privileges belonging to the home-born child. Her banner is his banner; her laws are his laws; her interests are his interests. So it is with the alien from the commonwealth of Israel. Let him change his relationship, let him become by faith a citizen of the world to come, let him hold in his hand the naturalization papers that give him citizenship in a renewed earth, let him feel that the laws of that country are his laws, that its promised ruler is his redeemer, that its God is his God, and he will endure every manner of privation, rather than give up his purchased birthright.

Just so with the adopted child. He was an orphan. He had no one to care for him, no one to love him. But a dear Christian pair saw him in his grief and loneliness. They felt for him in his wretched condition, wandering through the thronged streets, hungry, homeless, and half-clad. They said to him, "Come with us, and you shall have bread and clothes and home." "Come and abide with us and be our child, and all that we have shall be yours. No matter about your despised name, you shall take our name. It is a worthy one. It will shield you like a fortress from your foes. No matter about your degradation, the misstep you have made, we will lift you up, and put you in the right way. Your condition is a hopeless one, but it shall be changed. You shall have peace and rest now, and the promise of a sure inheritance when you come to manhood." How that child's heart bounded within him as he heard the glad news! And how joy and love fills his heart when he once becomes an inmate of that happy family. When the conditions of adoption are complied with and he is really a child and an heir! What warm affections are enkindled within him to know that all this has been done out of love and pity for him! That he has now a dear father and mother to love, and to love him who will do all in their power for his welfare and happiness. He loves them with all his heart. He loves them because they first loved him. He loves them because they have made him their child, and because of all the good things they have, and will bestow upon him. He knows the things promised are sure, because they are people of truth, and because they have given him their name and made him their son. He yields a ready, implicit obedience to all their commands, because he has faith in their word, and that faith must make itself known by deeds of love. He obeys them, works for them, because he believes in them. He came when they called, because he believed. He complied with the conditions of adoption because he believed. His manner of life, his conversation, e'en his inmost thoughts are moulded in accordance with their expressed desires, and in view of the promised inheritance. He would please them in all things. He would make himself worthy of the exalted name he bears; worthy of the inheritance.

Just so it is with us. We were orphans. We were without God and without hope in the world. We were poor and blind and naked. We had no power to save ourselves. We could not ransom our souls from the power of the grave. We could not get out from under the sentence of condemnation through any power of our own. The law made us guilty before God, the law condemned us to death. There was the inheritance, made sure by him who conquered death, ratifying by his blood the everlasting covenant to all God's loyal children. But we were not children. We could have no part in the decded inheritance. There was eternal life made sure to all the adopted ones by him who died and rose again, and who has the keys of death and of the death-state. But we were not children; we could have no hope of future life. There were the crowns, the glory promised to the victors in the race. But we were not children. We could not lawfully strive. But we heard the voice of Jesus when "out on the hills away, away from the streets of gold." He said, "Come!" "I have the words of eternal life." "He that believeth in me, though he were dead, yet shall he live." "Because I live, ye shall live also." "I have ratified by my death the everlasting covenant, ordered in all things and sure." "I have broken down the middle wall of the partition between Gentile and Jew." I have set you over, where you may with Abraham and his seed, become heirs of the inheritance through the righteousness of faith. "Come! take my name! Be adopted into my Father's family. Become a child, become an heir. Lay hold of the promises. The inheritance shall be yours. 'The meek shall inherit the earth.' 'The willing and obedient shall eat the good of the land.' 'Put off the old man and put on the new.' 'The blood of Christ cleanseth from all iniquity.' Come! and all things are yours. The inheritance is yours, the eternal life is yours, the crowns are yours, the glory is yours; all as a gift, all bought with the precious blood of Christ! Come! that you may be rich. Come! that you may be clothed! 'Eye hath not seen, nor ear heard; neither hath it entered into the heart of man to conceive of the things God hath prepared for them that love him.'" We heard the voice. We believed the tidings. We took the name. We received the pardon. We passed out from under the sentence of condemnation. We accepted the promises. And oh! joy! we are children now! We are "sons and daughters of the Lord Almighty," heirs of the kingdom, and of the hope and promise of eternal life. Our relationship is changed. We can say our Father now. The old things are passed away. We are no longer at enmity with God. All things have become new.

As the child's affections for his parents proceed from the simple fact of the relationship, so our love to God grows out of our relationship to him. "We love him because he first loved us;" because he brought us into that relationship by the blood and righteousness of his Son. We love him, because when we were aliens, enemies, rebels, he opened a way whereby we might become the sons of God. We "were redeemed (restored) by the precious blood of Christ as of a lamb without blemish and without spot." In the entombing waters our guilt has been washed away and we have risen with Christ to walk in a new life. He has delivered us from the bondage of fear. We are no longer in dread of the monster death, for his chains have been broken for Christ, and they shall be broken for us, by him who hath been made priest after the power of an endless life.

And now, that we are children, now that we have tasted that the Lord is gracious, now that we have come unto him as unto a living stone, and as lively stones, have been built into a spiritual house, and are an holy priesthood offering up spiritual sacrifices to God, we must lay aside all malice, and all guile and all hypocrisies and envies and evil speakings, and as new-born babes desire the sincere milk of the Word that we may grow thereby. Until the evil is laid aside, we cannot hope to have the holy desires. The world's praise and blame are naught to us now, so that we stand approved of God. "Not their honors do we court, not their plaudits do we crave." Yet we are to walk honestly toward them that are without, that the Word of the Lord be not condemned. And to walk honestly, we must be ever on guard. The heart is deceitful, and must be watched lest it lead us astray. There must be no evil speaking. The tongue must be bridled. The heart and the tongue must both be converted to God, and must be kept in subjection to the law of his Word. There must be no enmities, no dread, lest another supplant or undermine us. We are all servants of Christ, and as such, must serve one another in love. "To be carnally minded is death." If we speak evil, if we hate, if we envy, if we harbor malice, if we are unforgiving, we are carnally minded—and the end of these things is death. The works of the flesh cannot be indulged in the heart, if the heavenly affections would be kept alive. We are exhorted to holiness because we have been born again; not of corruptible seed, but of incorruptible, by the Word of God which liveth and abideth forever. The motive to holiness springs out of the new relationship in which we stand to God. We are "to walk in newness of life." "be at peace among ourselves." "Live peaceably with all men." "Be ye holy for I am holy." "Crucify your affections and lusts." "Desire the sincere milk of the Word." The new-born babe grows when fed from its proper fountain. No other food can so sustain its life. The Christian grows when he comes to the Word. He cannot grow unless he does come to the Word. He can grow on nothing else. Other things may help him, but his food must come from God. There, in the Word that testifies of Jesus, is the water, which, if we drink, we shall never thirst; but it shall be in us a well of water springing up into everlasting life. "The first food of the new creature is Christ Jesus, is that which comes *from* God himself in his blessed Word. Books, preachings and Christian society are a delight and a benefit; but to grow, we must "search the Scriptures," must "dig as for hid treasures." There we can learn of Jesus. There we can get acquainted with him. There we can learn to abide in him. It is a blessed thing to abide in Jesus, to have an immovable dwelling place. I have found it so. I have found him precious. I have found rest in him. I have found peace in him. "These things have I spoken," says Jesus, "that in me ye might have peace." "Be of good cheer, I have overcome the world." "And this is the victory that overcometh the world, even our faith." But how may we abide in Jesus? How make him our sure dwelling place? "If ye keep my commandments ye shall abide in my love." Every man that hath heard and hath learned of the Father, cometh unto me." "If a man love me he will keep my words." If we would abide in Jesus, we must hold to the truth, his Word must abide in us. We must keep the faith as Paul kept it. "The object of all truth, is, that we may grow thereby." But the mere knowledge of truth will not make us grow. There must be the visible testimony in our lives. The malice must be lain aside; the evil speakings must be laid aside. If we hate those who have injured us, either in appearance, or in reality, that hate will blight every spiritual bud. If we suffer ourselves to speak evil of our fellow-servants, we shall kill all our spiritual life. We "must lay aside every weight and the sin that doth so easily beset us, and run with patience, the race set before us, looking unto Jesus, the author and finisher of our faith." Jesus is the author of our faith, and we must look to him; he is the finisher of our faith, and we must look to him. He is our advocate with the Father, and "if we abide in him, and his words abide in us, we may ask what we will and it shall be done unto us." What a blessed promise to those who abide in Jesus and keep his words. We must look unto Jesus. The closet must not be forgotten. If we do not love to pray, there is something wrong. If we do not love heavenly things, there is something wrong. We must pray always, lifting up holy hands, without wrath or doubting. In everything, we must give thanks.

The holding of God's truth imposes great and awful responsibilities upon us. We may not sit down in selfish security, feeling that we are saved, when we have learned the truth, obeyed the truth. There are others to be saved, and their blood will be required at our hands, if the message committed unto us, be not faithfully sounded out. We are set as lights in the world, and unless we grow, unless we let our light shine, our candlestick will be taken out of its place.

We know when God is the light of our countenance. And the world knows it. We know, too, when the light is gone. And the world knows it just as quickly. They cannot tell what is wrong between us and our heavenly Father, but something is gone. The visible mark is no longer upon us. It cannot be seen that "we have been with Jesus."

We must deal all the time with Jesus, and then our hearts and lips will be full of his love, and we can come to say with a martyred saint of England, "none but Jesus, none but Jesus."

We must take up our cross daily, our hearts, our treasures, our service must be given to God. We must bear testimony for him, we must lean upon him, we must hold up his truth. The eye of faith must behold what Jesus is to us, what a divine power there is in him, through his Word to make us what we ought to be, and what we must be, to meet him in peace in the day of his coming.

"Rock of Ages, cleft for me,
Let me hide myself in thee!"

Christ is the foundation to build on. The best, the strongest house, is built of stones on the solid rock. We are to be stones, built on this rock foundation. How firm in the faith we must be, how faithful in all Christian duties, if we would be lively stones in that beautiful house of God's building! We must be obedient disciples. Jesus is a stone of stumbling and rock of offense to the disobedient. They "stumble at the Word" being disobedient. To know the truth, we must put it in practice. Experience is the best test. "If any man will do his will, he shall know of the doctrine." There comes in the blessedness,—the blessedness of knowing that we belong to Jesus, and that he is ours. If we would be living Christians, we must take hold and do. The love will come then, the peace will come then, the restful conscience will come then. But we must not only lay aside all evil things that we may desire the sincere milk of the Word and may grow thereby, we must not only work and pray, but we must watch and wait for the coming of Jesus. Where love exists, there will be strong desire to be with the Lord. "A longing for the coming of Christ is the experience of every Christian who sincerely loves him," says one of our Dunkard friends. And, oh! what an incentive it is to right living! The Lord is at hand! We care not to lay up treasures here. The Lord is at hand! and we must be found, giving the meat in due season to the household. We must hold all things loosely; we must not set our affections on the treasures of earth; we must not be covetous, but must be found ministering to the necessities of the saints, feeding the hungry and clothing the poor, and giving of our means for the spread of the truth. The Lord is at hand! That thought must nerve our arms for the work, must strengthen our hearts for endurance. Men may mock at our confidence, they may despise our faith, they may scoff at the truth, but the time is soon coming when "the refuge of lies will be swept away." The truth will stand, when tried in the fire. He who believes as he pleases because it is expedient, will find himself disrobed in that day, with no pure jewels of truth to present to the blessed One. Nothing but truth will stand the test.

We do not, as professed followers of Christ, live enough in the prospect of that day. The more we live in it, the more will there be in us of the mind that was in Christ. "To the eye that eutches the brightness of the sun all earthly things are dark." "If the glory that is before us, fills the eye of faith, everything of this world will become eclipsed." We shall use everything that we have, in reference to that day, and all our work will be done with an energy and an exhilation born of the love that looks to "the soon and forever" for its reward.

S. HONANA WINER.

Suggestions.

Suggestion I. "His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of (his) government and peace (there shall be) no end." Isa. ix. 6, 7.

"Everlasting Father." It, in the Hebrew, the word rendered everlasting is a noun, would it not be better to say age Father, or Father pertaining to the age, the Father of the future age?

"Of the increase of his government." How can Messiah's government increase? It should be rendered "Of the increase of the governed."

Suggestion II. "And there were great voices in heaven, saying, The kingdoms of this world are become (the kingdoms) of our Lord, and of his Christ." Rev. xi. 15.

"Kingdoms." Our translation uses this word twice, the Greek once. We should never use the Italic words, where they do not agree with the inspired word. Our translators carry out the idea that the Kingdoms of the world are to be converted—not destroyed. The God of heaven is to set up a kingdom.

Suggestion III. Use of symbols. Before we can read we learn our alphabet. Then we combine these symbols of sound into words and sentences which form symbols of thought. Thus *m* is the symbol of a certain elementary sound, *a* that of another, and *n* that of a third sound. No particular idea or thought is conveyed by either, by itself. Combine them and you form the symbol of an idea—*man*.

So of prophetic symbols. We should first learn their alphabet, and then combine the letters. Prophetic symbols are numerous, but their laws are few. Prophetic symbols are generally explained in the Bible. To read them correctly we must study the science of symbols. To read intelligently the books of Daniel and Revelation, we must understand the science of symbols. Of what value are interpretations of those books where the laws of symbolization are violated? And how shall we know them without study? Before we pretend to understand Hebrew or Greek we learn their alphabet, and spend years in examining their words—symbols of thought.

Symbolic language has its laws of construction, as well as literal reading, yet we have many expositors of our symbolic Scriptures who never learned its alphabet. It is a very interesting exercise to examine every word in our Scripture lessons, to ascertain whether it is literal or figurative. If figurative, name the figure and its laws. In that way we become intelligent readers.

Suppose our Scripture lesson to be Isa. ii. 2, 3, 4: "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the tops of the mountains, and shall be exalted above the hills; and all nations shall flow unto it."

This will be sufficient for explanation. In looking over the quotation, the words are literal till you come to "mountain." This word is sometimes literal, and sometimes symbolical or figurative. Which is it here? It is not seen in vision, nor is any attribute given it that it may not have as a literal mountain; and as every word must have its literal sense unless forced from it, we say that it is literal. Mountain in Dan. ii. 34, 44, is seen in vision, and is an actor; but in Isa. ii. 2, the mountain is not seen in vision, is not an actor, nor has it any foreign attribute; it is, therefore, a literal mountain, the mountain on which the Lord's house was formerly erected—Mount Zion. This is elevated, so that it looms up above the surrounding mountains, and forms the exalted seat of Messiah's reign of subjugation.

"And all nations shall flow unto it." Flow is an attribute of fluids—not of nations, but as fluids move in bodies, under the law of attraction, so the people will gravitate toward Mount Zion, to see and adore the Great King in his beauty.

In verse 4 the law is said to go forth—to walk—an attribute not inherent in laws, but in those that carry edicts. "Go" is, therefore, figurative.

The metallic image, Dan. ii., is symbolic, because seen in vision, and because it is expressly declared that the gold, silver, brass, iron and clay are kingdoms. The metallic image is not a system of nations, but metals—taken from the metallic world to represent a resembling combination in the political world. Analogy is the great law of symbolization. Not being agents in this vision their wealth is symbolized.

In Dan. vii. these four great monarchies are seen as acting agents. Their rulers are actors. Acting, resembling agents must symbolize them. They must be like them in character and agency. Hence the propriety of the first three beasts. The fourth monarchy had so many bodies of civil rulers, with such a complex character that no real beast could be found to symbolize. Daniel, therefore, sees a monster with iron teeth, seven heads, and ten horns.

Beasts (wild beasts) and horns represent bodies of civil rulers, and are masculine; cities and women, bodies of ecclesiastical rulers. The eyes and mouth of the little horn are ecclesiastical.

The great law of symbols requires that the symbol be taken from one class, and the thing symbolized from another but resembling class. Illustration: Hold a mirror so that the agents and objects may be seen reflected from its surface. The mirror agents and their actions are not the real agents and actions, but simply their reflections. Between the two classes there is an exact likeness. If the mirror is perfect, as the one looks and acts, so does the other.

God holds such a mirror before the prophets. We call it a prophetic mirror.

The agents seen by the prophets will exist or have existed, and their characters and acts will correspond.

Objects and agents seen in vision are symbols.

We have not room to name all the laws of symbols. Those, however, that we have mentioned, are very general in their application.

God and Jesus are both seen in vision, but as there are no beings in the universe analogous to them, and, consequently, no resembling class, they symbolize themselves.

Nations and bodies of civil rulers are symbolized in some visions by rivers and seas. But in the same vision those rulers and nations cannot be symbolized by anything else. A nation at the same time cannot represent a wild beast and waters. Nor can a symbolic agent be, at the same time, the symbol of a symbol.

One other principle should be noticed: Explanations of symbols are not symbols. Some may think that this rule is violated in Rev. xvii. 9, Heads and mountains symbolize the same nations. True; but they are not in the same vision. John had seen the woman sitting on the (mountains) waters, ver. 15, in the midst of the waters were seven mountains. In this vision she sits on a scarlet colored wild beast. The passages are correctly translated.

The seven heads are seven mountains, where, (in which vision) the woman sitteth upon them (waters) verse 15, and are seven kings (bodies of rulers.)

These suggestions are preparatory to some remarks on Dan. vii. 9, 11, 20-28.

J. P. WEETH.

Most marvelous and enviable is that fecundity of fancy which can adorn whatever it touches, which can invest naked fact and dry reasoning with an unlooked for beauty, make flowrets bloom even upon the very brink of the precipice, and when no better can be had, can turn the very substance of the rock itself into moss and lichen. This faculty is incomparably the most important for the vivid and attractive exhibitions of truth to the minds of men.

From the stars of heaven, and the flowers of earth;
From the pageant of power, and the voice of mirth;
From the inlet of the morn on the mountain's brow;
From childhood's song and affection's vow;
From all, save eternity's endless day,
There breathes but one record—"Passing Away!"

The Restitution.

A. A. CHAPLIN, Editor.

PLYMOUTH, INDIANA, MAY 30, 1877.

BROTHER REED expects to attend the meeting at Mendon, Mich., commencing this week.

WE hope our brethren everywhere will make an extra effort to attend the June meeting at Argos. Let this be one of the best meetings ever held in the state. Come and stay until the meeting closes. The brethren at Argos are prepared to accommodate all who come.

BROTHER REED lectured yesterday (Sunday 27,) to perhaps as large a concourse as ever gathered in Marshall county, to any meeting not of an extraordinary character. He was invited to lecture in the large Dunkard meeting house, about six miles west of Plymouth, on the Eastern question in the light of prophecy. There is a growing interest to hear on the signs of the times and the increasing evidences that a change of dispensation is near. There were probably one thousand persons present to hear.

QUITE a number of papers will be sent out this week with a written address and a cross marked on the wrapper. This will serve to notify our brethren and friends that the time for which they have paid is expired. We shall probably send postal cards to our brethren and others, notifying them just when their time was out. We hope all will renew at once, as by so doing we shall be able to continue the RESTITUTION weekly to all. The times are critical, and the Lord's cause demands help and sacrifice on our part as well as personal consecration.

IT has fallen to our lot to be living in the grandest period of human history. Humanity has been on trial for six thousand years. It has developed extraordinary intellectual and inventive capabilities, but in morals and ability for righteous rule, is found sadly wanting. Divine influences must mold each heart, and a Heavenly Rulership control mankind every where before the world will become the abode of peace and happiness. A divine ruler is soon coming to govern this world in righteousness. Ultimately this earth will be filled with holy and happy intelligences and God's purpose in creation be realized.

WHILE there is much that is important in the news from the seat of war, there has, as yet, been no decisive battle fought either in Europe or Asia. The Russians are massing a strong force along the Danube and at the same time reinforcing the army in Armenia. So far as movements in Europe are concerned, the Autocrat seems to heed the rule "Slow and Sure." The Turkish armies in Asia meet with success at times but are said to be in a deplorable condition. It is thought that the chief difficulties that the Russians will have to encounter will be those of country and climate. Still the Turks are courageous and patient and may withstand the armies of the North beyond all anticipation. The conflict will be of a sanguinary character without any doubt.

Jonah and the Great Fish.

The story of Jonah is one of special interest to the young. The "great fish," (called *ketos* in the Septuagint and in the Greek of Matt. xii. 40) was not a whale (as our version renders *ketos* in Matt. xii. 40,) for the whale is extremely rare in the Mediterranean, and has too small a throat to swallow a man. The word *ketos* is a general term for any large fish. It here probably refers to the large white shark which is found in the Mediterranean, and which has been known to swallow a man whole. Muller, a natural historian of repute, relates that in 1758, a sailor fell from a frigate sailing in that sea. A shark took him into his wide throat so that he disappeared. The captain ordered a gun discharged at the fish, and the ball struck it so that it vomited up the sailor, who was picked up by his comrades alive and very little hurt. The shark was captured and exhibited by the sailor in many cities of Europe. It was twenty feet long, and weighed three thousand nine hundred and twenty four pounds.—*S. S. World.*

The early age of life is often passed in sowing in the mind the vices that are most suitable to the inclination; the middle age goes on in nourishing and maturing these vices; and the last age concludes in gathering in pain and anguish the bitter fruits of these most accursed seeds.

Many kind acts are often lavished upon unworthy human beings, who repay them with the most mortifying ingratitude; but this should not discourage a man from continuing to do good.

Exegetical.

Notes on 1 Cor. xv. 36-44.

I. The subject of the resurrection from the dead, as treated in the above chapter, is as sublime in its doctrine, as fundamental to faith, as it is important in the solemnity, richness, and fulness of the details worthy of such a mighty truth. We have abounding cause for praise to the riches of the grace of our God, for having placed his children in possession of the power of refuting the many varied and subtle attempts of the adversary to overthrow the faith and hope of Christianity. His hostility has ever been, and is ceaselessly directed against this doctrine; which, however artfully Satan may endeavor to induce some to treat it as secondary to the vital truths of redemption, the apostle calls it emphatically "The Gospel;" and so indeed it is, and it needs but a glance at verses 16 and 17, to be assured of the gravity of the fact. "If the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain: ye are yet in your sins." Well would it be if evangelists would point persistently to a risen and accepted Christ, who has "entered within the vail" in the power of the Eternal Spirit, and presented himself, as the spotless sin-offering before the throne of inflexible justice, to God, who demanded death as "the wages of sin;" but who has received his beloved Son back from the grave, having exhausted the penalty, satisfied the throne of divine righteousness, and obtained eternal salvation for all who believe. Here the blood shed upon the cross finds its true place and efficacy, viz., In the presence of God, who in wisdom and equity appointed it as the judicial power for the obliteration of sin and sins. Hence it is there only that the believing sinner can realize conciousness of freedom from sin, and reconciliation.

But it is not my intention to pursue the subject of the resurrection in this aspect, but to bring before the reader an interpretation of verses 36-38, 42-46, which has commended itself to me, and doubtless may prove acceptable to such as may not have seen it, in clearing a difficulty that confessedly had rested on those verses. I read it in a work lent to me by a friend some years ago, the name of which I have forgotten, but having a few notes, I will endeavor to place the exposition as plainly on record as I can.

II. In substance it is as follows: There was an objection raised against the resurrection of the dead by the opponents of the apostle Paul. "Some men will say, How are the dead raised up, and with what body do they come?" It is likely that these objectors did not deny the future life altogether, but only that of the body. Being, perhaps, as many are now, popularly, traditionally, and philosophically satisfied of the immortality of the soul (arguments fallacious and delusive) they were on this account the more unwilling to receive the doctrine of the resurrection of the body, because that could not be made out by any similar course of reasoning. There always have been those who measure the power of God by the standard of human minds, and are loth to admit what those human intellects cannot explain. Such persons are most likely to have raised the above question.

They might witness the decay of the body, and ask if its component particles of dust are to be brought together again at the resurrection, so as to constitute the same body, "How are the dead raised, and with what body do they come?" The apostle reproaches them with starting a difficulty no greater than lies against the ordinary operations of nature; as, for instance, the growth of a plant from a seed sown.

III. It is the prevailing opinion that the very same particles of bodily substance that are laid in the grave are re-gathered and re-united at the resurrection, so as to form the same body as before death. But in the first place, this, as Paul says, would be a body of "flesh and blood," which cannot inherit. Verses 44, 50.

The illustration he gives tends to show that, whilst indeed it will be the same person, it will not be the same body. "It is sown a natural body" of flesh and blood, "it is raised a spiritual body" of flesh and bones and spirit. The personality still remaining the same.

The illustration is that of a seed sown. Verses 36-38. Now we know that a plant raised from a seed is a very different thing from the seed sown, both in form and structure. The seed is mainly destroyed as to its structure, being decomposed, whilst a certain amount of it remains to give vitality to the germ of the forthcoming plant. It does not follow that the cases of the body and the plant are strictly the same: nevertheless Paul uses the simile as far as it may be applied. "That which thou sowest is not quickened except it die," and he evidently alludes to the saying of the Lord Jesus in John xii. 24, reminding us that it is not a plant that is sown, but only a seed. "Thou sowest not that body that shall be, but bare grain," (mere seed). "God giveth it a body, as it hath pleased him; to every seed its own body." Verses 37, 38. The resurrection body therefore must differ in many respects from the present body of flesh and blood. Verses 42-44.

IV. The expression "sown in corruption" (*en phthora*—corruptible, liable to corruption,)* and "sown in weakness," leads some to the supposition that the apostle refers to the committal of the dead body to the ground; but the context shows that this can scarcely have been his meaning. It is the present living body that he is contrasting with the resurrection body. He speaks of "weakness," liability to corrupt, as the Greek implies, not actual moldering corruption of the grave. "There is," he says, "a natural body," which word should be an animal body, composed of animal or creature life and elements, (Gen. ii. 7, † with i. 21, 24,) such a body as Adam had at first, "of the earth, earthy." 1 Cor. xv. 47. This differs from "the spiritual body." The two are derived from different stocks, the one from the living earthy creature, "the first man Adam," the other from "the last Adam, the life-giving spirit." Here, then, is a contrast between two frames in life, not between a dead and living body.

V. If we are speaking of the burial of a dead body, it is not correct to say that "it is sown," for seed sown has life in it, that it may grow. In the case of a buried body, the animal life has departed. But if we take the "sowing" to refer, not to burial, but to the origin of the present body, its entrance into this life, then the apostle's words are clear and intelligible. We are sown, brought upon the earth, to grow and multiply in creature frames. With such, the incorruptible and glorious body which Christ will give at the resurrection are fitly contrasted. See the following illustrations. The prophet Hosea, writing of the restoration of Israel, says: "I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say, Thou art my people." Chap. ii. 23. Ezekiel, writing to the same effect, says: "Behold, I am for you, and I will turn unto you; and ye shall be tilled and sown; and I will multiply men upon you, all the house of Israel." Chap. xxxvi. 9, 10. Zechariah follows in the same strain: "I will hiss for them, and gather them; for I have redeemed them; and they shall increase as they have increased. And I will sow them among the people." Chap. x. 8, 9.

It is verse 37 of the 15th of 1 Corinthians that gives the idea of burial to sowing. But look at it again. "That which thou sowest is not quickened"—made alive as to its new body—"except it die." The breaking up of the structure of the seed he calls death, figuratively. It is like death or dissolution. But he does not say, "unless it corrupt," but, "unless it die." If this be so, the corresponding change in our present bodies is our death. The seed is sown, then dies, then springs up again. Apply this to man. First sown in the earth (see above references), then dies, then quickened and raised. Now this will not bear comparison with a mere corpse. That cannot die; it is dead before it is put in the earth. The spirit which is to animate a better frame must be separated from the present animal earthy frame, as the germ is from the husk of the seed, before it can re-animate the resurrection body.

There could have been no thought of corruption when the Lord made use of the simile of the seed dying. John xii. 24. He compared himself living to a "corn" or seed "of wheat," which must die in order to be fruitful in producing, not his own body only, but himself, head, and members; the Christ of God, according to 1 Corinthians xii. 12; the result of resurrection from the dead.

VI. It is not necessary for a body to be the same, that it be composed of the same particles of matter; neither, in order to constitute the same person, is it necessary that the body should have the same strict form or qualities. This is evident from the growth of the man from the child. The man who was an infant is the same person still.

Throughout the whole of Scripture there is no such phrase as "the resurrection of the body," as if that identical flesh and bones must reappear. The Word of Truth speaks only of "the resurrection from the dead," or "from amongst the dead," of being "changed," "clothed upon," &c. The body of resurrection will be in the form and similitude of the body of glory of the Son of God! Phil. iii. 21. Does any one think that such body will be like the present one? "Now," says an apostle, "are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is." Many powers, mental and moral, and many wondrous faculties, lie dormant within the mysterious organization of the soul, that need but the "quickening Spirit" to bring them forth in surpassing lustre and glory, thus assimilating and conforming these powers to the "building of God, our house from heaven."—*H. Goodwyn, in Rainbow.*

* Contrasted with *aphthorsia*, not liable to corruption.

† For "living soul" read "living creature." The same original word throughout.

The Wheat and Tares.

Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field. But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? From whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Will thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn. Matt. xiii. 24-30.

Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field. He answered and said unto them, He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear. Matt. xiii. 36-43.

Notwithstanding the Savior, from verse 37-43 gave an exposition of the above parable contained in verses 24-30, yet there is none among the many parables which he spoke been made more obscure. It is due, however, to state that this obscurity does not arise out of any indefinite manner in which Jesus spoke, in the explanation, but out of the many interpretations which men have given, and a non-observance of what Jesus said.

In reference to the parable, there are few self-evident points which arise out of the language, to be admitted by all. These are:

1. That there are two great influences which are, into the human heart, depositors of seeds.

2. That these seeds deposited in the human heart after their kinds produce heirs for the objects designed.

3. That these heirs, as the seeds for their production are there sown, arise and grow together in the field—the world—*kosmos**—order.

4. That at some period during this *kosmos*, these heirs will be separated, the one class rewarded and the other reprimanded.

5. That this *kosmos*—order—in, and during which the seed is sown, the heirs produced and are made to grow, and out of which the tares are gathered, is the kingdom of heaven. See verses 24, 41.

With these points before us, the great question now is, Is the kingdom of heaven—of God—of Christ—now, or is it future? Upon this point as a fulcrum turns the interpretation of the parable. If the kingdom is now, then the production, growth and separation of the children produced, pertain to this age—*aion*. But if the kingdom period is in its organization and organic work future, then the sowing season, production, growth, and gathering are all future and pertain to other generations than those of this *aion*—age.

That the kingdom is now, and therefore the above points pertaining to the parable belong to this *aion*—age, out of and connected with the subject matter, either directly or indirectly of the parable, three arguments are submitted:

1. That the force of the word "this," found in verse 40, (As, therefore, the tares are gathered and burned in the fire; so shall it be in the end of *this aionos*—age.)

2. That as the devil is the depositor of the seed for the wicked ones, verse 39, (The enemy that sowed them is the devil,) and is to be burned at the close of *this*—the present age, at the advent of Christ; see Rev. xx. 1-3; therefore he will not, and cannot, have an opportunity of performing the work herein ascribed to him, in the next age.

3. That the kingdom pertains to *this* present age must be true from the consideration that Paul addressed persons at Colosse and told them that they had been translated into the kingdom, (And hath translated us into the kingdom of his dear Son" Col. i. 13.)

That the first of these arguments is incorrect, and without any foundation, is discoverable when we give attention to the date of the parable. According to the popular chronology, the parable was spoken A. D. 31, whereas the Jewish *aion*—age—world, ended two years later, at the cross. Therefore if the Savior used the word *touton*, which means *this, that, he, she, it*, denoting present time and present order, as the word *this* indicates, then he unmistakably had reference to the Jewish *aionos*—age. But if he used the word *touton* in the sense of *that* as a specifying word, then it simply refers to the kingdom age, whenever that age may occur, and cannot with any degree of propriety be applied to the present age unless it can be shown clearly from other circumstances and Scriptures that the organic work of the kingdom is now. It is but reasoning in a circle, and the weakest of the weak to argue that the organic work of the kingdom is now, because of the force of the word *this* in the text, and then in turn that *this* is the proper word in the text because the organic work of the kingdom is now.

That the second argument is without any force is also plain when the fact is brought forward that the terms, *devil, serpent*, and *dragon*, are but the symbols used to denote the power of paganism. Like the government of the United States in adopting the stars and stripes as their ensign, and floating them to the breeze as a national banner, so paganism, in all lands, selected the serpent as an ensign suitable to represent their religion. That these words—devil, Satan, serpent, and dragon—are used symbolically, representing paganism, is plain to be seen in the xii. of the same book of Revelation. Then the xx. 1-3, but teaches that the benign influence of the Savior's kingdom when organized will restrain and drive back paganism. But that there will be other opposing powers and evil characters after the kingdom is established, the new-earth order introduced and the city becomes the home of the resurrected and immortalized saint, is evident from the fact that without are dogs, sorcerers, and whoremongers, ; the nations (literal nations) bring their glory, wealth and honor into it. Rev. xxi., xxii. Again, after the Lord becomes King over the whole earth, Zech. xiv. 9., then "it shall come to pass that every one that is left of all the nations which came against Jerusalem, shall go up from year to year to worship the King, the Lord of hosts, and to keep the feasts of tabernacles, (a monumental institution in memory of the rebuilding of David's tabernacle. Acts xv. 13-17; Amos ix. 8-15.) Zech. xiv. 16.

Once more, after the new earth order is introduced, "there will be no more thence an infant of days, nor an old man who hath not filled his days, for the child shall die a hundred years old, but the sinner being a hundred years old shall be accursed." Isa. lxv. 20. Therefore, it is discernible that even after the new earth order is introduced evil will still be in existence, and as a cause may produce evil ones as tares.

That the third argument is but based upon an expression of synechdoche—where a part is put for the whole—is evident, when Col. i. 13, is compared with other Scriptures speaking upon the kingdom. Another case of the kind upon the same subject, is Luke xvi. 16, where the gospel of the kingdom was preached and men simply embraced it. The synechdoche is a very common figure in Scripture; and also that particular form which occurs in Col. i. 13, is of frequent use. A few occurrences of the kind may not be out of place, and will serve to give light on this text.

1. Jesus says: "He that believeth on me hath everlasting life." Yet when we compare this expression with Rom. ii. 6, 7; Gal. vi. 8; Luke xviii. 28-30, it is evident that only the promise was put for the whole.

2. Rom. viii. 14-16, seems to teach that disciples are already actual heirs of God, but verse 17 shows that the heirship is still suspended upon a condition; and also Luke xx. 36, shows that one must be a child of the resurrection from the dead to be a child of God. Therefore the former text—Rom. viii. 14-16, cannot be understood otherwise than by synechdoche, a promise of heirship—an earnest of it put for the work in full.

3. He that believeth and is baptized, shall be saved, Mark xvi. 16, seems to indicate a full and present salvation, but 1 Cor. xv. 2, shows that the salvation is yet conditional. Also, Acts iii. 19, tells us just when our sins will actually be blotted out. It is when the times of *anapsuxeos*—literally, and, again, *psuxeos*, breathing—refreshing come from the presence of the Lord. Therefore the language in Mark xvi. 16, cannot be understood otherwise than by synechdoche to teach a salvation in part—the work commenced and the promise obtained.

So with Col. i. 13. By comparing with this text, iv. 7-11, it is discernible that Tychicus, Onesimus, Aristarchus, Marcus Justus and Paul, all were on the outside of the kingdom, and were fellow laborers together *for, into*, or *into* the kingdom—the same word *eis* rendered into in the former text. Next, we find all the disciples at Lystra, Iconium and Antioch on the outside of the kingdom, and informed that it was through much tribulation that they must enter it. Acts xiv. 21, 22. Many other texts might be given, but these two are amply sufficient to show that when Paul addressed the Collossian brethren, that the kingdom could, only by Synechdoche, have been in existence—some of its principles taught, and these by many embraced, and that the organic work of the kingdom is future.

Therefore, if the organic work of the kingdom is future, the whole of the parable standing at the head of our article is future. The sowing is future, the production is future, the growth is future, and so is the separation. This separation is the work described by the Savior in Matt. xxv. 31-46. Not a resurrected party in the assembly, but nations (literal, living, mortal nations). This separation is the work described by Paul. 2 Thess. i. 7-9. This separation is not a work done in a moment, nor in a day, but the work of the *aion*—age of restitution, when Christ will accomplish the work whereunto Adam was appointed, but failed—subdue the earth. Gen. i. 28. This is the age for multiplying, preparing and furnishing the rulers; the next will be the age for severing the tares from the wheat, and subduing the earth and the beyond—happy period—will be for ruling over, without an opposing element when God's will shall be done as in heaven so on earth.

Respectfully submitted,

G. M. MYERS.

West Irving, Iowa, May 15, 1877.

*Grove defines *kosmos* as, "Order, distribution, arrangement, regularity; method, plan, constitution, embellishment, education, the world, universe, the Roman empire, the Jewish people or territory."

Eastern Items.

NEW YORK, May 26.—A London special says: "Advices from Crete report a terrible state of affairs existing on the island. The Turks have combined against the Christian population and are committing most horrible outrages. Women are insulted, ravished and dishonored, and the entire population are in a state of the greatest terror. It is rumored that British protection has been solicited."

BERLIN, May 26.—The *Ministerialist Post* continues to comment on the French crisis, and says France, ruled by the Vatican, is the center of the Papal system which frivolously threatens the world's peace, and is preparing for a crusade against Germany; for there can be no doubt that a disturbance of the peace is inevitable should France continue the course she has now taken.

LONDON, May 26.—A Bucharest telegram received here announces that the Russians blew up a large monitor on the Danube, this morning, by means of launches bearing torpedoes.

LONDON, May 26—5 a. m.—The *News'* Bucharest dispatch says between Galatz and Bucharest the railway is all but blocked by a series of immensely long trains crowded with infantry. Bucharest constitutes the principal center, whence columns radiate to their respective destinations on the Danube. Another important artery is the road from Busco to Oltenitza.

VIENNA, May 25.—The *Abendblatt* says Thursday's demonstration in Constantinople assumed very serious proportions. Many thousands of people, led by armed Softas, presented themselves before the palace to demand the dismissal of the Ministry and recall of Midhat Pasha. The Sultan fled to a fortress on the Asiatic side. The military dispersed the crowd, wounding many. The Christians fled out of the city, and many Europeans took refuge on board ships. The consternation was general.

LONDON, May 26.—A *Times* Bucharest correspondent says present indications strengthen the conclusion that no important events will occur on the Danube until the whole front line is in position on the bank of the river. A strong corps will be formed on the right, composed of the Roumanian army and a division or two of Russians. This force will move up the Turkish side of the Timok and turn the left flank of the Balkan line by a movement on Sophia and Philippopolis. Such flank attack would not violate the promise not to enter Servian territory, and would unquestionably bring a corps of 20,000 Servians to assist it. A Russian corps crossing below Widin would paralyze the Widin garrison and leave the Timok valley column unopposed, with a friendly country on its right from which to draw supplies.

Be Ye Also Ready.

Ready when the dawning
Comes creeping cold and grey,
And we waken up from slumber
To greet another day.

Ready when the noon-tide
Is quickening with heat,
And there steals'n o'er the spirit
A languor, dreamy, sweet.

Ready when evening falls,
And lilies fill with dew;
As the westering sun's last gleam
Is fading from our view.

Ready at midnight hour
A vigil still to keep;
The heart awake, though weary eyes
Have closed themselves in sleep.

Blessed the servant found,
What time the Lord returns,
Who *ready* in his hand doth hold
A lamp that brightly burns.
—*The (London) Christian.*

Correspondence.

Editor Restitution:—Permit me, through the columns of the RESTITUTION, to say to our brethren and sisters that I have returned to Carthage, Jasper county, Missouri, having left Indiana last September. After living in the south-west for fourteen years, I concluded to return to Indiana to live the rest of my days. Accordingly I left Missouri one year ago last fall, and went back to Indiana, my native state. We staid there one year, but were not satisfied, and so returned to Carthage, Mo., satisfied to make our home in the south-west till Jesus Christ comes to the kingdom and promised land at the resurrection of the just. I am only about six years old in the Abrahamic faith. I tried to preach the Campbellite doctrine for twelve years in the west in Iowa, Kansas, Missouri, and Arkansas. During these years I learned that the soul of man is not immortal, and, also, that the kingdom is yet future. I learned that this earth, in the age to come, will be the saints' inheritance, and that it is not in the skies. When I saw that my faith was vain, I also saw that the baptism was vain also; the divine order being that the gospel be preached—or the things concerning the locality of the kingdom and Jesus the crowned king on the literal throne of his father David on this earth. Seeing that faith preceded baptism, the writer and wife called on Brother Isaac Herron to administer baptism to us both. We were buried beneath the waves of a stream in Benton county, Arkansas. Since that time the writer has been telling the good news of the kingdom and its locality. I preach in the court house in Carthage on the first Sunday in every month at the usual hour of meeting; also on the third Sunday of each month at the same place. Should any of our preaching brethren pass this way, we should be glad to have them call and preach to the church of God here, which the writer has organized since last fall and which consists of twelve, three of whom have been added by baptism. During the last six years the writer has baptized over 160 disciples as the results of his own preaching in the states of Arkansas and Missouri. In May I am to hold a debate on four points—embracing man's mortality, the saints inheritance, unconsciousness in death, and baptism being essential to salvation. C. W. HERRON.

Carthage, Mo.

[NOTE.—This letter was mislaid. Should have had earlier attention.—ED.]

Editor Restitution:—It has been some time since I have written to you, or since I have seen a late copy of the RESTITUTION. I have not traveled much since the last winter set in, on account of age and feebleness. We have a good large country here with much people in it who need the light of truth, as much, perhaps, as any place in the United States. And they are almost wholly under the influence of unbelief and sectarianism. If I thought it would do any good, I would be willing to try to raise the Macedonian cry, to see if we could not get some help. Could not some conference or association send one or two strong men, such as Orem and Myers, to travel through the northern part of Arkansas, from Bentonville to Batesville, visiting our towns and large settlements, staying a week or so in each place, establishing the faith, and building up churches as they go, carrying with them a large package of tracts to be sold at cost, and soliciting subscribers for the RESTITUTION? I am confident such a work would do good, and that those who engage in such a work will not lose their reward.

Yours, respectfully,
H. ROBERTSON.

Farmington, Ark.

Most of us have had troubles all our lives, and each day has brought all the evil that we wished to endure. But if we were asked to recount the sorrows of our lives, how many could we remember? How many that are six months old should we think worthy of being remembered or mentioned? To-day's troubles look large, but a week hence they will be forgotten and buried out of sight.

Our Letter Drawer.

Editor Restitution:—It seems a long time since we have had a RESTITUTION. I am indeed sorry that it cannot be published without a break. The eastern question has assumed a definite shape, and much anxiety is felt whether the result will justify the conclusion we have formed. We are doing what we can in the Lord's vineyard; baptized one baptist minister last Sunday. Expect to repeat the same in a short time.

NEWELL BOND.

Editor Restitution:—I send a new subscriber, and I think it will open the way for obtaining others in that neighborhood. We are all in moderately good health—have ripe cherries and blackberries, and will have ripe peaches, pears, and apricots in a short time. I wish you could spend this summer with us. I am threatened some with a second attack of paralysis. I will try to avoid it if possible. The eastern news is very interesting to the Bible student. In hope,

RICHARD CORBALEY.

Healdsburg, Cal.

Editor Restitution:—Brethren of like precious faith, greeting: I love to hear how the cause of the Master is prospering in other places. We have organized a church here, of eight members. We at present meet from house to house, to partake of the loaf and wine about once a month. Have had the pleasure of baptizing three intelligent believers of the gospel of the kingdom into that name whereby we must be saved. I give nearly all my time to teaching according to my limited capacity, and I thank the good Lord that I can get some to see that there is life only in the Life Giver which is Christ the anointed of the Father. There are some more here who are interested, and I hope that they will come out from sectarian dogmas before the marriage supper takes place and the door is closed. Dear brethren, work for our Master and do not let our paper go down, for the time surely is short. A few more days, at most, and the trump will sound when parted friends will meet where there will be no more sorrow and tears. Brethren, pray for me. May we all stand firm on the rock during the fiery trials, that we may have to pass through. People here are very wicked, and those that belong to churches are scarcely better than acknowledged infidels. The prospect here is for about half a crop. Wife and family are in good health. Let us heed the Master's warning to watch and not be found asleep.

DAVID RENNER.

Lockford, Cal.

P. S.—Will Brother Corbaley correspond with me if he can come to hold a course of lectures for us. D. R.

Eternal Life.

Brother E. Hoyt, your communication in the RESTITUTION of March 28th, at hand, my reply necessarily must be condensed. Eternal life is secured this side of the resurrection. This I shall make plain to the readers of the RESTITUTION; but, first let me examine your statement in the outlet of your reply. You say, "While I allow that every man, when he becomes a Christian, obtains eternal life in a qualified sense; he obtains it by promise, by hope and by a good title to it, yet he does not obtain the gift itself of everlasting life." Yes, we obtain it by promise, hope, and a good title. This should settle the question between you and me. The difference seems to be in the good title. Now, let us examine God's promise or covenant to Israel: "But this shall be the covenant that I will make with the house of Israel; after those days saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people, and they shall teach no more every man his neighbor, and every man his brother, saying, know the Lord; for they shall all know me from the least of them unto the greatest of them saith the Lord, for I will forgive their iniquity, and I will remember their sin no more." Jer. xxxi. 33, 34; Heb. viii. 10, 11, 12. "The gift of God is eternal life through Jesus Christ our Lord." But how? "Ask and it shall be given, seek and ye shall find; knock and it shall be opened unto you. . . . If ye then being evil know how to give good gifts unto your children, How much more shall your heavenly Father give the holy spirit to them that ask him?" Luke xi. 9, 10. Here is the gift of God to them that believe; it is through Jesus Christ our Lord, obtained by repentance towards God and faith in our Lord Jesus Christ. "To him give all the prophets witness, that through his name, whosoever believeth in him shall receive remission of sins." Acts x. 43. "He that comes to God must believe that he is, and that he is a rewarder of them that diligently seek him." Heb. xi. 6.

The holy spirit given to man is the good title. It is not a promissory note due twelve months, or one thousand years after date. God made the promise in former ages, and has been, and is fulfilling it in these last days. He is always ready to fulfill his promises when man calls upon him in truth and sincerity. See Acts ii. 21; Rom. x. 13.

I accept your proof in general as a continuation of life. It commences here and reaches to glory. Here we know in part; but when that which is perfect, is come, we shall know as we are known. The mirror of the flesh will be done away when we come to a perfect station of a man. Paul to Titus i. 2. "In hope of eternal life which God, that cannot lie promised before the world began." Man lived in hope, as God promised by his holy prophets that a Savior should come, and when he came, he brought life and immortality to light. Many saw this life given and rejoiced in the reality of the gift through him. Titus iii. 7. We should be made heirs according to the hope of eternal life, to the full enjoyment, with a glorified body, made like Christ, immortalized to an endless life. "As the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom he will." John v. 21. Paul says, Ezek. ii. 1: "And you hath he quickened, who were dead in trespasses and sins." This authority Christ has been exercising ever since he came into the world.

"The hour is coming and now is when the dead shall hear the voice of the Son of God, and they that hear shall live." St. John v. 25. "And God will give them *eternal life in* the day when he will judge the secrets of men by Jesus Christ." Here the prize of eternal life is promised at the first resurrection and the day of judgment.

Paul to Timothy, says: "Some men's sins are open beforehand, going before to judgment; and some men they follow after." 1 Tim. v. 24. "All passages of Scripture that speak of having eternal life in the present, as I have already intimated, show that it belongs to the Christian by faith and hope, and by the title deed of Jehovah's promise, who cannot lie." Yes, a good title warranty deed, sealed with the Holy Spirit of promise. "Now, if any man have not the spirit of Christ, he is none of his." Rom. viii. 9. This is the gift of God, a part of his own divine nature, regeneration, a new birth, passed from death unto life.

Jesus says: "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life." St. John v. 24. Not literal, but spiritual, is passed from death unto life, past tense, not future. "The Son was lifted up, that whosoever believeth in him, should not perish, but have eternal life. God gave his only begotten Son for this purpose." St. John iii. 14, 15, 16. "He that believeth on the Son hath everlasting life." Chap. iii. 36. "Verily, verily, I say unto you, he that believeth on me hath everlasting life." St. John vi. 47. "For the bread of God is he which cometh down from heaven and giveth life unto the world." John vi. 33. "This is the bread which cometh down from heaven, that a man may eat thereof and not die. If any man eat of this bread he shall live forever." John vi. 50, 51. "He that believeth on the Son of God hath the witness in himself. And this is the record that God hath given to us eternal life, and this life is in his Son. He that hath the Son, hath life. These things have I written unto you that believe on the name of the Son of God, that, ye may know that ye have eternal life." 1 John v. 10, 11, 12, 13. "And this is life eternal that they might know thee the only true God and Jesus Christ, whom thou hast sent." John xvii. 3. This knowledge God hath imparted to every one that is born of the Spirit. The world knoweth it not. God hears in a time accepted, and in the day of salvation. "Behold, now is the accepted time; behold, now is the day of salvation." 2 Cor. vi. 2; Heb. iii. 7, 8, 15. Present tense in the Bible, by way of emphasis. And, "Lo! I am with you always even unto the end of the world." The verb "am," is in the present tense. No grammarian will deny this. Hear the Son again, where two or three are gathered together in my name, there "am" I in the midst of them. Matt. xviii. 20. The verb "am" is present. Hath the witness, hath the Son, hath life; know that ye have eternal life. These are all past or present, not future. "Behold, he cometh in the clouds." John, here, is calling our attention to the future; a plain note of attention. He saw past, present, and future. The verb "cometh," is future, but not so with any text that I have used to establish everlasting life here.

Yours in love and hope of heaven.

WM. H. ADAMS.

Repentance.

I came not to call the righteous but sinners to repentance. Luke v. 32.

Here, in a few words, is unfolded to us the glorious mission of Christ to earth. He came to call sinners to repentance. "Christ Jesus came into the world to save sinners." 1 Tim. i. 15. "He was manifested to take away our sins." 1 Jno. iii. 5. "Christ died for the ungodly." "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Rom. v. 6, 8. "The just for the unjust." 1 Peter iii. 18.

In view of such an exhibition of God's wondrous love, as manifested toward us in the gift of his dear Son, will you not, dear sinner, come to repentance? "Or despisest thou the riches of his goodness, and forbearance, and long suffering, not knowing that the goodness of God leadeth thee to repentance"? Rom. ii. 4.

Oh, will you not obey the glorious gospel of the blessed God, and cease the unequal warfare? Make an unconditional surrender. Cease fighting against your benefactor and friend. Come to Christ by a living faith. Take up the light burden and wear the easy yoke of Christ. Enlist under the blood-stained banner of the Prince of life. Learn of him. Follow him. Obey him.

"Follow thou me," says the Captain of our salvation. He will lead us to victory, even victory over our last enemy—death. He will "guide our feet into the way of peace." Luke i. 78, 79. He "will save us with an everlasting salvation," if we will repent and be baptized in his name for the remission of sins.

Repentance toward God, and faith in our Lord Jesus Christ, is what is required of us. "Bring forth therefore fruits meet for repentance;" or as the marginal reading (which is preferable to the textual, in the ratio of one old cheese to ten,) gives it, "answerable to amendment of life." Matt. iii. 8.

Exercise godly sorrow. "For godly sorrow worketh repentance to salvation not to be repented of; but the sorrow of the world worketh death." 2 Cor. vii. 9, 10. It is repentance unto life. Oh, repent, repent! God "now commandeth all men everywhere to repent, because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." Acts xvii. 30, 31.

"Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." Acts iii. 19 21; 1 Thess. ii. 19.

"And they (the twelve) went out and preached that men should repent." Mark vi. 7, 12; Acts xxvi. 20. "Repent and be baptized." Acts ii. 38. "Repent ye therefore and be converted." Acts iii. 19. "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Matt. xviii. 3.

Just as truly as the Galileeans perished, "whose blood Pilate had mingled with their sacrifices," so truly will the wicked perish, unless they repent. "Except ye repent, ye shall all likewise perish." Luke xiii. 1–5.

"Seek ye the Lord while he may be found, call ye upon him while he is near; let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Isa. i. 16–18; lv. 6, 7.

Walk in the way of salvation; in the way of life; in the way of peace. There is joy "in heaven over one sinner that repenteth." Luke xv. 7, 10.

"Bring forth therefore fruits answerable to amendment of life." Matt. iii. 8; Acts xxvi. 20; Ezek. xviii. 30, 32; xxxii. 11; 2 Peter iii. 9.

AUSTIN CURTIS.

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John Emery, 166 East Madison Street, Chicago, Illinois, is agent for this work, to whom and none all communications. T. Elwood Zell, Davis & Co., publishers. Nos. 17 and 19 South Sixth street Philadelphia, Pa. eod6jul8

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C. T. RUSSELL, Rochester, N. Y.

LETTER RECEIPTS.

Letters from the following persons have been received, found to be correct, and the business attended to.

SUBSCRIPTIONS.

Mrs Mary A Fleigel $1 00 | Carey J Rawes ... 2 00
Pat Smith ... 3 00 | W H Lockright ... 0 50
Philo Dix ... 2 00 | Walter Bates ... 2 00
Mrs Fitch ... 1 00 | John H Rowe ... 2 00
H Horrell ... 25 | A D Woodrow ... 50
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Robert Hardy ... 1 00 | Wm H Corbaley ... 1 00
Thos R Osborn ... 1 00 | Miles Van Pactor ... 2 00

BOOKS AND TRACTS.

Ellis Hamer. ... 10 | David C Hay ... 1 00

ANNOUNCEMENTS.

On the 8th of June, if the Lord will, I expect to be in Champaign county, Illinois, near Pleasant, as Brother Reed it may appoint, also on the fourth Sunday, or June 24, in Martin county, Indiana, near Shoals, as Brother A. W. Stewart may appoint, and continue meetings some days. J. F. HAYES.

There will be a union camp meeting at New Hartford, Butler county, Iowa, commencing June 15th, to hold over two Sundays.

It is expected that this will be one of the last meetings ever held in Northern Iowa. All who believe in the soon coming of our Lord and King, and his personal reign on the earth, are daily invited to be present. You are earnestly solicited to come, both preacher and layman. Come with a heart full of love for Jesus and his truth. Come to work, to pray, to worship, to do good to others, and you will get good yourselves. Come let us get up to worship before the Lord.

Bring your tools and bedsticks, washboards, soap, towels, pine shavings, covercots, cushions, etc. Straw and hay will be free. Lumber for tent purposes can be had. Grain can be purchased at the market price. Groceries and refreshments can be had on the ground, and board can be had in families adjacent to the ground. Everything that can be done for your comfort will be attended to.

H. V. Reed, O. A. Morris, and others, will be present, the Lord willing, to break the bread of life.

New Hartford is on the I. C. R. R., eleven miles from Cedar Falls. Those coming from the southwest should come to Ackley, there cast to camp. Those coming on C. St. P. R. R. should change at Cedar Falls, thence east to camp.

By order of the committee G. C. RANDAL.

The Iowa Christian Conference will hold its annual session in connection with the camp meeting at New Hartford. All persons interested in the prosperity of this conference will please attend.

G. C. RANDAL, President.

The Lord willing, the third quarterly conference of the Church of God in Iowa, for 1877, will convene at New Hartford, Butler county, Iowa, on the 16th of June, and will be held in connection with the camp meeting at that place, which will commence on the 15th. We invite a general turnout of the brethren, that arrangement may be perfected so that it will be unnecessary to call any but the union conference after the several meeting.

JOHN FITZ, Secretary.

West Liberty, Iowa, May 7.

By request we will be with the church in North Fairfield, Huron county, Ohio, for quarterly meeting. Services on Saturday at 1:30 p. m., and on Sunday at 9:30 a. m., and 1 o'clock p. m. June 30 and 31. Hope to see all the brethren of our old charge present.

O. W. STETSON.

The conference of the church in Michigan will hold its next annual meeting in the brick school house, district number one, Nendum, St. Joseph Co., three and a half miles north of the village, commencing Thursday, May 31, and holding over June 1. Brother J. R. Hatch, of Crawfordsville, Indiana, is expected to be with us. The lovers of the truth from all parts of the state are urged to attend. Come, brethren, make an effort, an earnest effort, to be here. Brethren and sisters from other states are cordially invited to meet with us.

Persons coming by rail will reach us by the Grand Rapids and Indiana Railroad, and will stop off at Nendum, where teams will be in waiting on the arrival of each train on Thursday. Strangers not knowing where to go will inquire for the writer.

By request of the Secretary.

E. MILNER.

Upon consultation the brethren have decided to hold the annual general meeting at Argos, commencing Friday, June 8, 1877, at 10 a. m., and continue over the following Sunday.

Argos is situated on the Indianapolis, Peru & Chicago Railway, in Marshall county, Indiana, eight miles south of Plymouth, and two and a half miles south of Ankeny's grove house, where the annual meeting has been held for some years past. A general attendance of the brethren and sisters from abroad is earnestly solicited. Come, and let us have one more blessed reunion in the fellowship of the glorious gospel.

By order of the brethren.

Valuable English Works.

Our readers are informed that we expect shortly to have for sale the works mentioned below. Orders and remittances for the same may be sent at once to this office.

Discussion on the State of the Dead. Between the Rev. W. G. Brodmann, Congregational minister, and W. Kelloway, editor of *Bible Echo*, and minister of the Gospel. 8 th of England. The propositions discussed were: 1. That the dead exist in a living, conscious state after their decease. Affirmed by W. C. B. 2 That the Scriptures teach that men in death are wholly unconscious, insensible, and unable to perform any act whatever, and that they rest in darkness, silence and the dust. Cloth, bevelled boards, well bound, 55c; postage 10c. Paper cover, 35c; postage 5c.

Duration and Nature of Future Punishment. By Rev. R. Constable, M. A. late Prebendary of Cork, Ireland. 320 pp. An elaborate argument touching the punishment of the wicked. Its particularly fine in its philological chapters respecting the meaning of the Greek words used by the inspired writers to indicate the doom of the lost. Price $1; postage 10c.

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Hades; or, The Intermediate State of Man. Crown 8vo, 2d edition. Price $1.25; postage 10c.

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"Mr. Constable has, in a series of works, devoted much labor and research to establishing from Scripture and other sources the real nature of the future state; and the present book is the result of his more exhaustive labors on one special point. His argument is supported by no little learning, a keen logic, and a clear and available style. There is a good deal to be said for the general doctrines propounded."—*Nonconformist.*

It is characterized by his usual vigor of thought and felicitous use of expression. To all who love truth, rather than the traditions of a creedally committed trustee."—*The Church Messenger.*

Bible Echo. Volume I., May to December, edited by W. Kelloway. The only English weekly that advocates the doctrine of conditional immortality. Numbers of the *Bible Echo*, containing important papers and discussions on vital matters, and the views concerning the subject of the scriptural doctrine of immortality. Price $2.25.

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Bible Echo. Vol. III., July to September, 1876. This completes the *Bible Echo* as a weekly newspaper, and also finishes the old series. Price $1.50.

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The Angel Watchers.

On the north and the east, on the south and the west,
Of Salem, that shineth so fair,
Twelve angels stand waiting in robes of the blest,
To welcome the weary ones there,—
Where pearly gates blaze with the light of our home,
And the jasper wall's radiance I see;
There angels of light at each beautiful gate,
Stand watching and waiting for me.

From the east and the west, and the south and the north,
To Zion the ransomed shall come;
The weary, the war-worn, the pilgrims of earth—
They haste to their heavenly home.
Oh! when they shall come with their shoutings and songs,
May I in their company be!
And see the fair angels who greet the glad throngs,
Stand watching and waiting for me.

Less and less like our home does this wilderness seem—
A desert of sorrow and fears,
Its joys are departing—like a plotter's gleam,
Its loves end in partings and tears.
But cheer thee, O pilgrim, thy rest is in view.
The loved and the lost thou shalt see;
And meet with the holy, the pure, and the true,
Where angels stand waiting for thee.

Oh! ye wanderers in mazes of sorrow and fear,
There's blessing and mercy for you;
Though earth may be dark, and the wilderness drear,
She Savior can bring you safe through.
O weary and sad one, whose feet cannot rest,
Who a pilgrim and stranger must be,
Lo! angels beside the fair gates of the blest
Stand watching and waiting for thee!

—*H. L. Hastings.*

Selections.

From the Auburn Daily Bulletin.

The Truth and Victory.

To the People of Auburn—Greeting:

Life with all that makes it a blessing has its charms, especially that which pertains to the joyous hope of life everlasting. But death, with its antecedents, attendants and consequents, has none. The author of life is God, who is good, to whom we turn in prayerful appeal, in our times of distress; but "through envy of the devil cometh death," and they who hold of his side do find it with mourning, lamentation and woe." Hence we all should choose the way of life, that we may live.

The occasion for making this brief statement to the good people of this city lies in this. A brief notice of a sermon, containing facts and most important Bible truth, as to the popular reasons for rejecting the gospel doctrine of the second advent, was refused admittance into the *Advertiser*, (though payment was offered to make its insertion a reasonable business matter), while on the other hand, an article about ten times as long was inserted on the editorial page. In that B. F. Hall disparages and contradicts (perhaps blindly) the primal truth of Revelation, the five books of Moses, the whole most distinctive records of creation; undermines not only our faith but all faith in the primary promises of God, and casts discredit on the only hope revealed for man on earth, as to deliverance from present evils, under which the best are compelled to "groan, being burdened." Rom. vii. 19, 23; 2 Cor. v. 1, 4. Is this wise? Is it well, in this year of grace 1875? Our assurance of faith says, no! Nor does it seem well or wise for us to withhold a testimony to the truth, to which these gentlemen seem such strangers.

My aim is to state the truth and the fundamental facts involved, in terms plump and square, but in charity to them and all. Surely they are the erring ones; they are among the most mistaken of men; or else what can be done, when "The wisdom of God says he that is not with me is against me;" because, in that case, they stand arrayed against the highest intelligence and against the only system of redemption from sin and slavery to evil passions, and Satan, "the end of which is death." Rom. vi. 21; John iii. 16, 2?; 2 Tim. ii. 26.

My difficulty in making this statement lies in condensing the wide range of truth that it embraces, because, though most easy of apprehension in itself; and its elements are open and known to all; like the orbs of light in the canopy, yet it has never been made familiar, even to most of educated minds, by frequent repetition. Indeed, much of our education has been skeptical, and the grand facts of creation and God's providential dispensations are too generally regarded as disjointed and isolated, while their harmony through all ages demonstrates their unity, as parts of one all comprehending plan. "They continue this day, according to thine ordinances." Ps. xix. 1; cxix. 91.

Please note the facts on which our faith is founded. Every house is builded by some one, but he who built all things is God. The truth is, that there is no house without a builder; no plant without its root or seed; no child without its parents; no day without its sun. We live in a world of cause and effect. It has two great lights, one for the day, and the other for the night. The stars also. "Which are for days, months and years, for signs and seasons." Gen. i.

Through all historic time, this order has obtained without abatement or change, and while there is vast variety, there is unaltered continuity, which is the basis of all our chronology, astronomy and science, properly so called. Do think! You would, if allowed, knock out your own foundation.

The pre-historic period has also scraps of ancient records, traditions, memorials and philological, geographical and ethnological facts, reaching back to the beginning, which revelation illumines and makes consistent with these world-wide facts that "are known and read of all men." "For the heavens declare the glory of God." Ps. xix.

His existence and power are clearly seen by the things that are made. Now let our ex-Judge & Co. outweigh such facts; let them be just to themselves rather than write and publish at loose ends, as if we were not in a world where order is the law! Let them not lose their reason in the twilight of sceptical speculation; where the ignorant, intemperate and "vicious change the truth into a lie, and treasure up wrath against the day of wrath and the righteous judgment of God." Rom. i. 18-26.

Gentlemen, you have no other world than this! You know no other origin of this world than that which the Bible records! Nay, more; you know no other origin of sin and death and the devil; nor any other remedy for the abounding woes of man and earth than that which these, whom your article aims to annihilate, proclaim! Nay, more; you may learn from this, that the language and labor of these men, whom you so decry, lie entirely in the line of apostolic ministries; so that your thrusts do not stop at us, but extend to them, and to the Great Teacher, Messiah. "If the foundations be destroyed, what can the righteous do." Ps. xi. 3.

The grandest facts of all the ages, the Patriarchal, the Mosaic and the Christian; and the four mightiest dynasties, of all time—Babylon, Persia, Greece, and Rome—form the two banks of the channel of the covenant and people of promise as they extend on toward their consummation; in "the times of restitution; in the taking away of the sin of the world; in the contemporaneous thousand years' reign of Christ; and the subjugation of all evil, even to the last enemy, death; and the deliverance of the creature (creaturehood) from the bondage of corruption into the glorious liberty of the sons of God." Rom. viii. 19-23; xv. 8-12; Rev. xx. 1-7; Ps. lxxii.; Isa. ix.; Dan. vii.; Matt. xii. 17-21; xix. 28.

Gentlemen, the first and last promise of God has a Savior, Deliverer and Restorer in it! Gen. iii. 15; Rev. xxii. 20. The end or object of his reign is redemption, restitution and deliverance; that will wipe out sin and Satan, the curse and death. Now, who has a reason to object or to "reply against God" in this revelation of his loving will? We regret that many feel straightened in reading out this all-comprehending promise, prophecy and prayer, all of which combine in these pregnant words, "Thy kingdom come, thy will be done in earth, as it is in heaven!" Matt. vi. 10. This embraces creation, Gen. i. 1, and this consummation attained, will be godlike and good enough. "Blessed be the Lord God, the God of Israel, who only doeth wondrous things, and blessed be his glorious name forever, and let the whole earth be filled with his glory. Amen and amen. The prayers of David, the son of Jesse, are ended."

The Bible, as the moral Sun, reveals not only the origin, but the end of evil, and vindicates the ways of Providence. It discloses the heathen, Jewish and Christian apostacies; and the mortal conflict between truth and error, as well as the final triumph of truth. This strife began in Eden, and soon showed its deadly character between Cain and Abel; but in Moses with Aaron, and Balak with Balaam, we have the general features of this strife through every age, to ours in Auburn. Hence Balaam may stand for every doubting, worldly-wise religionist, whose habit is to go the length of his erring will, to oppose the cause and people of God; and he may show that his ass is more worthy to be a prophet than his self-seeking rider, when such rider acts the part that would only become the ass; because every such genius is morally more blind and dumb than the beast he rides. (See Lange, p. 84, Int., vol. 1.)

Gentlemen, if you glory in negations, if you delight in disseminating doubt, and in disparaging God's witnesses, (though erring, perhaps because still human) you must, I presume, go on. But we cherish companionship with all the worthies in the faith and fellowship of divine promise. Heb. xi. This faith centers in the second advent of Christ, "who was once offered to bear the sins of many, and unto them that look for him, shall he appear the second time without sin unto salvation." You may have yet to learn that this doctrine is in the Greek text, and in every text, and in every pulpit in all Auburn. Nay, further, it is in the published exposition of the text by all, save some private interpretation, (see the heading of chapter and page, Matt. xxiv. and xxv., Mark xiii., Luke xxi., 1 Thess. iv. and v., 2 Peter iii.) Nay, more, it may surprise you to learn that the doctrine of the second advent of Christ is embodied in every important creed in Christendom! Furthermore, it is an unaccountable wonder to most, as they learn it, that the reason assigned for not believing it, lies in explaining away the plain terms of the text of truth, on this doctrine. It was on "the New Hypothesis," that we were not bound to accept these terms of Revelation "in their proper sense.' Note, this "New Hypothesis" of Dr. Daniel Whitby is so recent that it has come into the popular favor since our Bibles and the platforms of faith were arranged as now published!

Here we rest the case: for surely truth bears away the victory. It is best to believe God.

We have no need to vindicate the advocates of the doctrine of the Lord, on this point of truth, or any other. Their vindication will come when Jesus, the Coming One, shall come to fulfill his promise and give his people the kingdom. 2 Thess. i. 5-10. The vision is for an appointed time. If it tarry, wait for it. It will surely come, and will not tarry. Hab. ii. 1-4; Acts xvii. 31. This is assured because God has said it. It is confirmed to our faithby the literal and historical fulfillment of the primary parts of prophecy through six thousand years, so as to constitute the sum and strength of history; through all four of the great kingdoms, Zech. i.[18-22; Dan. vii.; and "the time of the end where many are running to and fro, and knowledge is being increased." Dan. xii. Ours is a prophetic generation and a period of general expectation to the Jew, the Mohammedan, and the Christian. The omens that foretokened the destruction of Jerusalem eighteen hundred years ago, were not so signal as those that now herald the doom of the Apocalyptic Babylon, and the false prophet, (false teaching personated), and the old serpent, the devil; but all this belongs to the coming crisis and the opening of the better day. Surely the millennium can not come with this Babylon, the Grand Turk and the devil in it. No, no! The Lord is to send forth judgment unto victory. Matt. xii. 17-21. Then his loving will can be done in earth as it is done in heaven. Amen.

The most popular objector to the consummation of the gospel plan is constrained to use our language, more or less, as it is the strongest and happiest that can be employed to set forth his own best thoughts of "the kingdom to come," or the future of our world.

Hence our peculiarity lies mainly in the reality of our apprehensions! He finds this language in Revelation as if it suggested mysteries; while to us it discloses the realities of our great Messiah's "reign on the earth and under the whole heaven." "The kingdom, even the first dominion, that is to come," must be as real as it was to man in Eden; for this is the divine promise. Micah iv. 1-13; Acts iii. 21; Daniel vii. 14, 18, 27; Matt. v. 5; Rev. v. 10.

"All was once good, and all must be again restored, else God in his dishonored works would himself endure dishonor, and be wronged without redress."

Though Judge* Hall has sadly erred in his estimate of our doctrine, as well as of us, yet I need only add that so far as he has excelled Justice Miller or others in official honors and domestic virtues, he is entitled to the congratulations of his publisher and other fellow citizens.

J. B. COOK.

*Judge Hall lost his office and his income by intemperance.

The Creator of the universe has filled all the store houses of Nature full to overflowing, designed for the use and benefit of man, but only by the sweat of thy face shalt thou earn thy daily bread. As it is in the outward and temporal, so it is in the spiritual and eternal—to insure a perfectly successful life, they are one and inseparable; for if we would build a house an earthly home, to shelter and protect us, we must take God's granite from his hills; or, if we would build a bark to cross the broad ocean, we must take God's oak from his forests. To seal, without imperfection, the pilgrimage of life, and leave behind us a name in all things, honorable, respected and beloved, we must take God's everlasting truths, as taught by Christ and his apostles."

The Second Coming.

The early church were Adventists, in that they looked for their Master's return from heaven. Massilon says in reference to the faith of the first centuries that to not sigh for the Lord's return was regarded as the first step in apostasy. The Apostles started out with their minds imbued with this hope. Their Lord's words: "I will come again and receive you unto myself;" the sentence "Thy kingdom come and thy will be done on earth as it is done in heaven," in their brief formula of prayer, and the language uttered by the two men in white apparel: "Ye men of Galilee why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven," were well calculated to make them long for the second coming, as a grand epoch in God's unfolding plan. This to them was the golden portal to all the glories of the future state. No prior entrance into some far distant elysian among the stars divided their hope, or drew off their gaze from this point to which they localized all the promises. Such was the hope of these proclamers of the gospel, such the hope that God's inspired word presents for the comfort and consolation of the waiting church. Now let the honest inquirer put his questions in the leading terms of God's precious promises, and the word of faith responds at once with an explicit answer. To begin, take the general term reward, or recompense. When will the righteous be rewarded? Jesus says: "When the Son of man shall come in the glory of his Father with his angels then shall he reward every man according to his works. Matt 16: 27. "For thou shalt be recompensed at the resurrection of the just." Luke 14: 14. "And behold I come quickly, and my reward is with me to give every man according as his work shall be." Rev 22: 12. These Scriptures return a plain and positive answer, therefore, satisfactory to the humble mind. If the inquiry is made in reference to any of the constituents of the reward the same plainness is shown in the answer. If you want to know when the crown shall be given, the Word echoes, "When the chief Shepherd shall appear ye shall receive a crown of glory that fadeth not away." 1 Pet. 5: 4. And Paul says: "Henceforth there is laid up for me a crown of righteousness which the Lord the righteous Judge shall give me at that day, and not to me only, but unto all them, also, that love his appearing." 2 Tim 4: 8. Is the glory the subject of inquiry? "When Christ who is our life shall appear then shall ye also appear with him in glory." Col. 3: 4. Again Paul likewise places it at that time. He speaks of this glory to be revealed in us, setting it against the sufferings of the present time, (Rom, 8: 18) and that it shall be revealed when the manifestation of the sons of God takes place (19 v.), when the creature is delivered from the bondage of corruption into the glorious liberty of the children of God (21 v.), and the body is redeemed (23 v.) This harmonizes with the passages which speak of Christ's "coming in glory" and our being glorified together with him. When will the obedient get the kingdom? At the end of the world or age, when Christ sends forth his angels to gather out of his kingdom the things that offend and do iniquity. "Then shall the righteous shine forth as the sun in the kingdom of their Father." Matt 13: 43, Daniel connects this with the deliverance of God's people at the resurrection of the dead, at the end of the days when the prophet himself shall stand in his lot. Dan 12: 2, 3, 13. In the 7th chapter he places the possession of the kingdom after the persecuting power symbolized by "the little horn" has run its wicked course, and the Ancient of days has come. In symbolized language, using the past tense, he says: "And the time came that the saints possessed the kingdom." 7: 22. Then the promise of thrones to the twelve apostles will be fulfilled in the regeneration, or new creation, "when the Son of man shall sit in the throne of his glory." Matt 19: 28. Then they shall eat and drink at his table, Luke 22: 30. "When the Son of man shall come in his glory and all the holy angels with him, then shall he sit upon the throne of his glory. Matt. 25: 31. John represents the whole church, martyrs and all, sharing in the first resurrection, and jointly reigning with Christ through the thousand years. It is the resurrection and change which prepares the believer for possessing the kingdom. "Flesh and blood (the mortal nature) can not inherit the kingdom of God," says Paul. This language is followed by the statement: "Behold I show you a mystery. We shall not all sleep (die), but we shall all be changed in a moment in the twinkling of an eye, at the last trump; for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. 15: 51, 52. It must be evident to the most casual reader, that Paul, in this chapter, associates nothing desirable with the intermediate state (state between death and the resurrection), but on the contrary, every thing, in the nature of a gift or blessing, with the coming of the Lord and the resurrection of the dead. The eternal and incorruptible kingdom comes then with all the gifts of God's grace in Christ relating to our future state.

When shall we be like our great Head and see him as he is? "But we know that when he shall appear we shall be like him, for we shall see him as he is." 1 Jno 3: 2. Then we "bear the image of the heavenly as we now bear the image of the earthy," 1 Cor. 15, 49, and "our vile body will be changed and fashioned like unto his glorious body." Phil. 3: 21. In the 20th v. the apostle says: "our conversation is in heaven from whence also we look for the Savior." We look for him to come because we cannot go to where he is. His own words are directly opposed to such a notion. "Little children, yet a little while I am with you. Ye shall seek me; and as I said unto the Jews, whither I go ye cannot come; so now I say to you." Jno 13; 33. Where was Jesus going? The following words are connected with his answer to the Jews: Then said Jesus unto them: "Yet a little while I am with you, and then I go unto Him that sent me; Jno 7: 33. This fact, that we can not go where he now is, is the reason for the apostolic injunction, so often repeated in the Epistles: to wait and watch for our Lord's coming.

When will the saints be on an equality with angels? When we die? as very many good folks think. "They which shall be accounted worthy to obtain that world (age) and the resurrection from the dead neither marry nor are given in marriage: neither can they die any more; for they are equal unto the angels, and are the children of God: being the children of the resurrection." Luke 20: 35, 36. Children of God in fact, by virtue of an immortal nature acquired by a resurrection from the dead. It was in the light of this fact that God declared himself the God of Abraham, Isaac, and Jacob. The grand issue of the faith of the old patriarchs who dwelt in the promised land as pilgrims and strangers will be reached when the chief heir comes and all are perfected together; for Paul testifies, that they, and not they only, but a long line of ancient worthies all died in faith not having received the promises, God having provided some better thing for us that they without us should not be made perfect. Heb 11: 13, 39, 40. These heroes of faith looked off to the resurrection and the perfection attained through it. This was the nature of the ancient faith, a kind that is almost obsolete now. How many dreary centuries have swept by since the promise was given or made to Abraham; but that subsequent time denoted by the little word "after" in Heb. 11: 8, has not yet come.

The fulfillment of the promise at that "after" time, by a resurrection, was the hope of Israel, to which the twelve tribes instantly serving God day and night hoped to come; and for this Paul was "judged" and "bound with a chain" Acts 26: 67, and 28: 20. He hoped to realize the blessing promised, at the same time, and in the same way that the twelve tribes hoped to realize it. With his eye fixed on that "after" time he wrote for the good of the church of this dispensation this injunction: "Ye have need of patience that after ye have done the will of God ye might receive the promise." When? "For yet a little while and he that shall come will come and will not tarry." Heb. 10: 36, 37. This "little while" carries the faith and hope of the church ever to that glorious "after," the era burdened with the "Far more exceeding and eternal weight of glory." 2 Cor 4: 17. Yes it is over this hope that the apostle worked up the Greek into a double superlative, and over which many of us now feel like writing rhapsodies. Hasten, O Lord its glad fruition!

JOHN L. WIRGE.

The Paris *Patrie* gives some particulars about the "treasures of Islam." It says that all the pilgrims who visit Mecca cast an offering into the three sepulchres for the defense of Islam. The writer calculates that not less than $3,000,000 a year are thus contributed; and adds that from one of the sepulchres, which was opened in 1820, immense sums were drawn. Another sepulchre was opened during the Crimean war, and now the Sheik-ul-Islam has gone to Mecca to draw from the third, which has not been opened since 1415. Taking the three sepulchres together, it is computed that they must contain about $120,000,000.

Brebities.

For nearly 425 years Constantinople has remained undisturbed in the possession of the Turks.

Science says that the human voice has nine perfect tones, but these can be combined into 17,592,044,414 different sounds.

The Egyptians represented the year by a palm tree, and the month by one of its branches; because it is the nature of the tree to produce a branch every month.

Three million children are enrolled in the elementary schools of England and the average daily attendance reaches 2,000,000.

A committee has been formed at Wittenberg, in Saxony, for the purpose of establishing in the house which Luther inhabited there, and which is now used as a school, a Luther museum and a Luther library.

The plague still continues its ravages at Bagdad. Measures of isolation and disinfection have been taken, but the overflow of the Tigris renders it difficult to carry out the orders given by the local sanitary authorities.

The Jesuits in Syria have been compelled, by the beauty and excellence of the Arabic Bible, translated by the American missionaries, to issue the Romish version also in Arabic. The first volume has recently been published at Beirut.

As proof that the Hebrew language is again becoming a *live* language in Europe, the *Jewish Messenger* states that several new Hebrew works have been published and that in Lemberg, Pesth, Cracow, Lyck and Vienna, Hebrew newspapers have been started and "show a vigorous life."

Though difficulties may meet us at at every turn, and sore embarrassments thwart our best laid plans, we must not be discouraged, but persevere and press on in every good work, bringing to the task a resolute will and pure heart to aid us, for they will ennoble, at the end, our best energies.

The Emperor Alexander has thanked the Holy Synod for finishing, after twenty years of incessant labor, the translation of the Bible into the Russian vernacular. This is the first translation into the Russian approved by the Czar and the Church. The British and Foreign Bible Society's translation is now prohibited in Russia.

A type foundry in St. Paul has lately furnished the type for the *Framsari*, an Iceland newspaper to be published in the Iceland colony at Keewatin, on the Red River, in British territory, about sixty miles from Fort Garry. This will be the first newspaper published on the American continent in the Icelandic language.

The British and Foreign Bible Society have made arrangements with the Rev. R. Van Eck, for eleven years a missionary of the Utrecht Missionary Society, to translate the Gospel of St. Mark into the language spoken by the natives of Bali, an island of 800,000 inhabitants, in the Indian Archipelago. If he succeeds, it will lead to the translation of the whole New Testament.

Missions have been very successful in Polynesia. More than three hundred islands have been converted from idolatry to Christianity within less than fifty years, and their language reduced to writing. In these tongues the Scriptures have been translated, besides other works for the enlightenment of the people. The number of communicants in Polynesia is 70,000, with 300,000 adherents.

The sea is the largest of all cemeteries, and its numbers sleep without monuments. All other graveyards, in other lands, show some distinction between the great and the small, the rich and the poor, but in the great ocean cemetery the king and the clown, the prince and peasant, are alike undistinguished. The same waves roll over all; the same sun shines, and there, unmarked, the weak and the powerful, the plumed and the unhonored, will sleep on forever.

The *Day of Rest* gives the following marvelous particulars respecting the production of the Bible: "The Bible production in our time is equal to more than a million copies a year, or say more than nineteen thousand every week, more than three thousand every day, three hundred every hour, or five every minute of working time. At this rate the press is producing an English Bible or New Testament every twelve seconds. These Bibles are not wasted—they are required—and more copies of the Sacred Scriptures are demanded in the English tongue than in the languages of all the other nations in the world, although the number of versions to which this country gives encouragement and assistance, over and above, is considerably more than one hundred and fifty."

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

WHOLE NO. 580. Rest. PLYMOUTH, INDIANA, JUNE 6, 1877. VOL. XXVI, NO. 19.

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TO CORRESPONDENTS.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his Holy Prophets since the world began." It also advocates as a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortalized saints as joint-heirs with Him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the translatization of the righteous, and the final destruction of the wicked; eternal life only through Christ; and many other kindred truths. It also advocates a hearty belief of the Gospel, repentance, and immersion as pre-requisites to the forgiveness of sins, and a holy life as essential for final salvation.

Communications.

Time of Reward.

Can any one, holding the common view of man's nature and destiny, believing that the soul, as separate from the corporeal frame, is a conscious entity and enters on a new career when the body falls under the power of death, account for the fact—for fact it is—that in divine revelation none of the great promises relating to the believer's future state stand connected with the supposed entrance of the soul into this second mode of existence, that, instead of any of God's promises falling due at the date of death, their payment is deferred to a distant day, the day of the Lord's coming. That God knew how to word his own promises, can not be questioned. But how will our co-religionists account for the fact that God has overlooked the real wants and needs of the unclothed soul, leaving it destitute? They have never, to my knowledge, undertaken the task, and perhaps never will. We account for said fact on the ground that an unclothed soul entity is a myth of the human imagination about which the Bible knows nothing; that death so unmakes man in his entire being that he can enjoy nothing, and hence his resurrection is rendered an absolute necessity.

This omission on the part of God's Word, has, however, been supplied from various sources which it is not necessary for me to name in this article. The result has been a wide departure from Bible doctrine and language, ending in confusion of tongues. It is true the Bible is claimed as lending its support to the many false notions growing out of this fundamental error of the soul's separate existence. But how is this shown? By a system of exegesis, which, if applied to any other book, would certainly be very damaging to its real doctrines. Parable and inference are appealed to with a view to setting aside a faith and hope based upon the most positive and explicit promises and prophecies of God's Word. Men do this without seeing what mischief they are doing in undermining what ought to be to them the most fondly cherished hope. They set themselves directly against the most plainly revealed facts and truths, as if determined to be on the side of the scoffers to which Peter alludes.

When a man understands that all the good things belonging to his next life come with the coming of the Lord; that then, for the first time, the glory of the eternal things flashes upon his vision; that then, he enters into the riches of his inheritance; that then, and not till then, he passes the boundary between faith and sight, I say when he embraces this view of the matter, he ceases to be a scoffer at this blessed hope. With him scoffing would be a moral impossibility. But so long as a man (one professing Christianity) holds and cherishes the hope of entering, at death, into a heaven of bliss, so long will he treat the subject of the Lord's coming with a cold indifference that contrasts too plainly with the warm and prayerful attachment of the apostolic believers to this hope. Or, forced by the logic of his own premises to be consistent, he will reject the doctrine of a literal personal coming, as Henry Ward Beecher and many others have done, seeing no necessity for the event, and likewise, no necessity for the resurrection of the dead.

As I designed that these articles should contain an argument based upon the promises of God against the popular notion of consciousness in death, I will now, invite the reader's attention to the consideration of additional evidence in this line of argument.

The statements to which I now refer, preclude the possibility of the correctness of the common notion. Jesus speaking of his return from heaven, says: "I will come again and receive you unto myself." This statement, or promise, stands directly opposed to the common belief of a reception of the believer at death into the presence of the Lord. His coming is necessary to this reception, and both are essential in order that Christ's disciples may be where he is. See John xiv. 3.

There being no promise, then, in all God's Word of the believer's reception and his being where Christ is, prior to his coming, it follows that this is the only hope. This promise of Jesus is out of all harmony and fitness with the idea that the soul, separate from the body, is the personality, and that the latter is only a tenement or house. I will come again and receive you unto myself, does not sound courteous, or reasonable, when associated with the body, as a mere habitation. It is the style of the Bible throughout, to associate personality (the *ego*) with the body, but never with the soul, or spirit, separate from the body. This fact understood, and its importance duly regarded, would soon lead to a correct knowledge of man's nature.

Paul, associating his co-laborers with himself, and in view of death by martyrdom, wrote: "Knowing that he who raised up the Lord Jesus shall raise up us also by Jesus and shall present us with you." 2 Cor. iv. 14. The apostles dying the deaths of martyrdom, and the believers at Corinth dying natural deaths, will all be presented at one and the same time when the apostles are raised up from the dead, when clothed upon with their house from heaven, when mortality is swallowed of life, and when all appear before the judgment seat of Christ. Chapter v. 2, 4, 10.

To the Lord's coming all the promises and the light of prophecy converge. Then the scattered church will be gathered and presented as a chaste virgin to Christ. It is then that the dead and living saints meet the Lord in the air. 1 Thess. iv. 17. This implies that they had not been with him in heaven. The "we" and "them" denote the personalities of the living and dead. All will agree the living, denoted by the pronoun we, had not met the Lord; it is just as certain that the dead denoted by the pronoun them, had not met him in the interior of the death state, hence both classes meet him when he comes. This view is confirmed by the apostle's telling the living to comfort one another with these words. Verse 18. There is not one word, nor the remotest hint concerning the blissful condition of the soul. How unlike the modern way of comforting the bereaved. Was it an oversight in Paul? 1 John ii. 28. "Now little children, abide in him that when he shall appear, we may have confidence and not be ashamed before him at his coming." Why could not John connect confidence and shame with the soul, at death, if it is the proper person, and meets the judge then? He could not, and did not, for the very best reason, a Bible reason: "The dead know not anything." Eccl. ix. 5. Also for the reason that Jesus said: "Whither I go ye can not come." John xiii. 33. Jesus says: "For whosoever is ashamed of me and my words, of him shall the Son of Man be ashamed when he shall come in his own glory, and in his Father's, and of the holy angels." Luke ix. 26.

To sum up; I have shown from plain statements of God's Word that the reward comes with the coming of the Lord; that eternal life, immortality, incorruptibility, the perfect state, deathlessness, equality with angels, being like Christ, the kingdom, the inheritance, the grace, the glory, the honor, the praise, the reigning and the crown, all stand in the Word of promise connected with the coming of the Redeemer, and the resurrection of the dead. I now ask this question of those holding the so-called orthodox view: Why is it that the Word of promise connects none of these things with the soul in the intermediate state? With our view, the importance of the event of Christ's coming can not be over-estimated: all depends on it. Then, as I have shown, we meet him; are received unto him; are presented; have boldness and confidence before him. Apostles and preachers will rejoice then over the churches of their planting (1 Thess. ii. 19,) when these same churches are "established unblameable in holiness before God .... at the coming of our Lord Jesus Christ with all his saints, or holy angels." 1 Thess. iii. 13. Blessed hope! In view of it who would turn aside to enjoy the fleeting vanities of the world? Who would seek to gain the applause and favor of men? Who set at naught the plain promises of our heavenly Father? Let come what will, may we stand, having our loins girt about with the truth. JOHN L. WIRE.

Decatur, Ind.

Doctrine made Practical.

The Gospel is the good speech of God addressed to sinful dying men. It is the Gospel of God, the Gospel of Christ, the Gospel of salvation. Its announcements are to all who have an ear to hear, authorizing them by all that is divine, to hear, believe, obey and live! But how many presume to interpose their own personal impressions, that embarrass the enquirer on entering into the way of life.

The example of our Lord and the precepts of the Gospel urge us to say to all "come and take of the water of life freely." Jesus received sinners and ate with them. Luke xv. St. Paul "became all things to all men, that he might by all means save some." 1 Cor. xix. 20-27. He was one of the mightiest examples of lofty devotion to God and his loving will. The corresponding precepts give us our rule of conduct throughout our Christian life. Nay, the commander's voice thrills through the New Testament: "Go thou and do likewise!" Amen. The adversary on the other hand prompts party men to mount guard, take God's truth and honor under their special care, and cry come to us! join our party! we are the church! Here I think we have the principle of the narrow way of life practically in contrast with the "broad way to destruction!" Matt. vii. 13-14. "If a man have not the spirit of Christ he is none of his." Rom. viii. 9. This spirit adopts the divine example of Jesus. The other takes that of all sects and schisms, and together they constitute "the great apostasy" from Christ. Again, all the prophets proclaim four, when they give the forms of the "kingdom of men." Dan. ii. 7; Jer. xv. 3. "These four are the Gentiles." Zech. i. 18-21; Luke, xxi. 24; Rom. xi. 25-29. But this number four is practically forgotten, ignored, or somehow exchanged, as imagination impels, into the loose apparent way that worldly wisdom makes probable. As if man's wisdom ever did rise above the divine! As if the sects at the first advent were more accurate than Simeon and Anna—than the angels and apostles, whose words and way were all in the wake of patriarchs and prophets! No! No! God's way of life is above the wise, that he may depart from hell beneath! And though it be high as Heaven above us all (Isa. lv. 9.) it seems narrow to men, because it always holds them to His straight, consistent and religious way, as it is revealed by his servants the prophets, Amos iii. 7. Yet they, vain mortals, want to be thought wise though born ignorant as "the wild ass's colt." Job. xi. 12. Hence they say in action, "Our lips are our own; who is Lord over us?" As the Jews, the Pharisees and Sadducees, would not bow to the word of the Lord, they could not enter into the narrow way, the way of life. The word of the Lord tried Joseph. Ps. cv. It tries and tests us all. It furnishes the scales of the sanctuary in which we may be weighed, and if we will not receive it) be found wanting. Here is the grand, practical test of character. You, I, all of us, must bow to the Lord or else be broken. God is no respecter of persons.

His will as to the four kingdoms of earth that lead on to the kingdom of God, is no revealed. I accept it, hoping against hope, against all outward appearances and speculations to the contrary. Rome, the fourth, did destroy the city and sanctuary of Israel. Dan. ix. 25-27; Matt. xxiii. 37-39. Nay, more: this desolation does extend on to the consummation, and that determined that shall be poured out upon the desolator. The fourth beast representing Rome, is to be slain at the Judgment. Dan. vii. 9-11. The imagery, geography and chronology of Rome in Revelation xii. to xvii. apply only to Rome that did reign over the kings of the earth. Nay, the kingdom of which the prophet spake of old, Ezek. xxxviii. 17, was the Assyro-Babylonian. Isa. x. and xiii. In Jeremiah alone we have this Gentile power of the north twenty-two times: in no one of which can it be Russia. Judea was and is the standpoint of prophecy. Syria was the king of the north, as Egypt was of the south, through some 2,000 years. This may be but a little of the testimony to Bible geography, and the number (four) of the kingdoms of men.

Note first, that the beginning of his kingdom by Nimrod was through varied stages, and was completed by Nebuchadnezzar, the Babylonian. Dan. iv, 29-37. The last—the fourth—is Rome! Turkey the third part is the Eastern.

Note second. St. Petersburgh was began A. D. 1703, and is less than twice as old as our nation, as one of the great powers of the earth. It has no place in God's number four; nor in their geography, or their relation to Palestine and Popery, except as all American, northern European, and other incipient colonial nationalities, are embraced in the ends of the earth.

Note third, the Meshech, Tubal, &c., of Ezek. 27, were then within the range of the Black and Caspian seas, the precise geography of Syria, Dan. xiv., and the Assyro-Babylonian of Isaiah, Jeremiah and Ezekiel, and [illegible] north to Israel, ever [illegible] time! Just as the Mediterranean was west, and Egypt south. After this who can.

Note fourth, true Russia is north of Palestine, as America is west, but neither has a place in the four kingdoms—four horns of the Gentiles that scattered Israel, Judah and Jerusalem. The last horn of the fourth beast, Rome, speaks great words until the judgment; whosoever may object thus it is written.

Most eloquent and earnest men have proclaimed that the United States is the fifth, or kingdom of God. Others think Russia is to triumph, fill the largest page in the history of time, and be the kingdom they number five. "Russia Triumphant," page 5 and all through. When the symbols, Rev. xvii., were then said to represent Russia, I answered that Rome, alone, had the seven mountains, seven heads and ten horns, and was the reigning city over the nations. Nay, more, that the blood and bondage of Israel with that of the martyred saints, lay at the door of Rome; and hence, that the imagery and answering history belonged only to Rome. This was too positive and too plain to be denied, but the author of that theory among us presumed to meet it by asserting that Russia would become Roman (this fifth fall back into the fourth) when Russia shall take its place on the Roman habitable. This principle, I answered, would sink the conqueror in the conquered, the devourer in that he devours, and make the dragon-serpent on swallowing a lamb to be himself lost or absorbed in the lamb. It involves the most absolute absurdity that was ever adopted to cover up that most egregious error. It was a fallacy too flagrant to be repeated, though it seems never to have been abandoned by those under its author's personal influence. As with the poor Jews, appearances are taken, instead of the oft repeated statements of the prophets; and that, too, against the most palpable facts of history, geography, chronology and prophecy. Take Syria, the king of the north, (not to note Babylon and Persia, through the older prophets,) and every child should know that Russia has no part or place in its history, geography or chronology. In fact Russia has no place at all in association with Israel, or the early church—the land and people of God; for her existence begins two thousand years too late. Nay, further; I have never, for over twenty years, found one who did not take the theory of Dr Thomas in "Russia Triumphant" altogether on his authority. I forbear to give names and dates and facts further. Indeed, the above are given to relieve troubled minds as to this main subject. Facts seem to require this of me. The mistake was grossly marvelous; neither its author nor its advocates ever since have ventured to sustain or defend it, to my knowledge, yet the speculations of its author are all tainted with that central and monstrous blunder.

Doctrine is always practical when we believe and speak as the oracles of God; but when the divine word is concealed, and human pride and speculation run riot instead, then the doctrine of the Lord is wrested to what in the end may be destruction. "Thus (to me) it is written." The Lord alone is supreme. His word is himself revealed. Every knee must bow and every tongue confess at last.

J. B. COOK.

No Condemnation to Those Who Are in Christ.

There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit. Rom. viii. 1.

Query: Why is there no condemnation to them which are in Christ? Answer: "For the law of the spirit of life in Christ Jesus hath made them free from the law of sin and death." Verse 2. That is, free from the Mosaical law, which could not give life, for if there could have been a law that could have given life, verily righteousness would have been by the law, says Paul; and again Paul says, if the old law was faultless, there would not have been a place sought for another. But the law that now is, maketh all perfect that draweth nigh unto it with a pure heart, and search it (the law) to see what is in the law, so they can obey the same. Wherefore, if we give diligence to the things written in this law, "we shall never fall," for he that is faithful hath said he would be with us always, even unto the end of the world."

Let us then be faithful, looking and pressing forward unto that great day of the Lord, and keep these things in memory, that we may overcome at last, wear the crown, and be permitted to set down in the kingdom of God with Abraham, Isaac and Jacob, and all the redeemed ones that have washed their robes and made them white in the blood of the Lamb.

But back to the text again. The question might arise in the worldly-minded person, How am I to get into Christ, so that I may be permitted to enjoy all these blessings? We answer:

1. According to the teaching of the gospel, by faith in the Lord the Christ and the Son of the Living God.

2. By repentance, which leadeth to a godly sorrow, and causes the mind to be taken off of worldly things and placed upon things heavenly, which are eternal.

3. By being baptized (by immersion) in the name of the Lord; John iii. 5; Romans vi. 4-5; Col. ii. 12; and raised to walk in newness of life, and to grow in grace and knowledge of the truth as it is in Christ Jesus. Eph. iv. 22-24; Col. iii. 9, 10.

Now to this class of people there is no condemnation (as long as they remain loyal to their federal head), because they are born of the incorruptible seed, the word of God which liveth and abideth forever. 1 Peter i. 23.

There may be some who will take exceptions to this, but I think when they understand what I mean by "no condemnation," we will agree. For this I know, we are all resting under condemnation in one sense of the word—but not under the same condemnation as the sinner and ungodly.

But says 1 John iii. 14: We have passed from death unto life. How, John? because we love the brethren, or by loving the brethren? Yes, says Paul, "love is the fulfilling of the law." Rom. xiii. 8, 10.

But how is it on the other hand? Let John tell us: "He that loveth not his brother abideth in death." And oh, how great is that death! Jesus "says they shall not see life." John iii. 36. How is this? Why, Christ died for the sin of the world, which was Adam's transgression. Now Christ has taken that out of the way, and now we stand related to God as Adam did before the transgression, (only we have not the tree of life to perpetuate our lives), and we can obey the law that God has given to us and live, or disobey and die. For God has promised to bring all who would obey his voice out from under the Adamic penalty, that they may live over yonder in the golden age. Glorious promise! Let us be be faithful, that we may attain unto these glorious blessings!

Yes, brethren, I fancy that I can see that beautiful city, the New Jerusalem, descending from heaven, and that I can see the redeemed of the Lord flowing into it, where sorrow and sighing will flee away, and where all will be everlasting joy and gladness, in that beautiful city beyond the river.

Pray for me, brethren, that I may meet all the redeemed in the kingdom of God. J. M. HARLAN.

Conference at Antioch, Illinois.

Friday evening, May 25th, conferences convened at Antioch, Ogle county, Illinois, as per notice given in the RESTITUTION. Brother Geo. Moyer preached concerning the Future Age and its glories.

Met Saturday at 9 a. m., Brother John Arnold, acting as president. Brother J. M. Gloffelty was appointed secretary in absence of Brother S. P. Renner. Brethren J. W. Appleyard, R. Appleyard and J. A. Moyer, were appointed committee of arrangements. While the committee were arranging programme, Brother Button entertained the brethren by giving a brief but very interesting history of the Mohammedan religion; after which we listened to short exhortations on different points of interest to the building of each other up in the most holy faith. Then adjourned to meet at 2 p. m.

Met as per adjournment; Brother Arnold spoke half hour, Brother A. J. Eychaner half hour on the first principles of the faith, giving a short review of our past labors. Brother Button occupied the balance of the time, using Rom. i. 5, as the subject of his remarks. Adjourned to meet at 10 a. m. Sunday.

Sunday morning, Brother Jacobs made a few remarks regarding the authenticity of God's Word. Brother Arnold spoke on the subject of the Bread and Wine, after which a goodly number of brethren and sisters partook of the emblems of Christ's broken body and spilled blood. Brother Geo. Moyer then delivered a very interesting discourse on the "Signs of the Times," demonstrating that we are living in the latter days, proving that Gentile rule will last but a little while, and then the faithful, tried and true, will reap their merited reward. We adjourned for dinner, and met again at 2 p. m., and appointed the next conference to be held at Dixon in the latter part of August, or first of September, as the president may appoint. Then Brother R. Appleyard delivered a short discourse on the obedience of the gospel. Others offered a few remarks, and the meeting adjourned.

Met at 7 p. m. Brother Arnold read part of Col. iii. Brother Mitchel followed in prayer. Fifteen minutes were offered to each person wishing to speak. Several responded, and two and a half hours were occupied in speaking, singing and prayer. There seemed to be a spirit of willingness to act that is seldom more marked than on this occasion, in so much, that one brother rose three or four times before he gained an opportunity to speak. Many were present, and some came who are living, as it were, alone, and who have not the opportunity of meeting often with any of "like precious faith." To them, especially, the meetings were very interesting, and, no doubt, all were greatly benefited.

It was, indeed, a great pleasure to meet in such capacity; but what are the joys and pleasures of this meeting when compared with, that of the saints in their eternal home? Let us be of good cheer, for soon the Master will come, and then, if found faithful, we shall wear the victor's crown.

By order of conference,
L. BOOTH.

Were it the design or province of faith to say to a literal mountain, "Be thou removed to yonder place," it would obey instantly; for that could be done by force far inferior to faith itself. An earthquake, a subterranean explosion could do that. Faith takes hold of objects more stubborn than a mountain, does what the Curses never did, controls spirit. "This is the victory that overcometh the world, even your faith."

The Way of life blooms only once.

The Restitution.

S. A. OWAPLIN, Editor.

PLYMOUTH, INDIANA, JUNE 6, 1877.

WE have received about two hundred copies of Brother Sweet's pamphlet on The Rich Man and Lazarus, from Brother T. Finn, for the benefit of the RESTITUTION. Price, fifteen cents a copy. By sending for this work, brethren will aid the cause to the extent of purchases.

WE are in receipt of a book entitled, The New Medical Era: being a Popular Medical Treatise on Cholera, Cholera morbus, Cholera infantum, Yellow Fever, Cerebro Meningitis Spinalis or Spotted Fever. By H. Beadle, M. D. St. Louis, Mo. Price $1. Dr. Beadle is engaged in the practice of medicine in the city of St. Louis, and devoting especial attention to consumption, rheumatism, sick headache, dyspepsia, and female complaints. As yet, we have been so preoccupied with the affairs of the RESTITUTION that we have only glanced through the book. Brother Beadle writes that his practice is eminently successful.

WE hardly thought that a formal and definite declaration of our sole reliance on the word of inspired prophecy, in explaining current events, or forecasting the probabilities of the future would be necessary. While admitting that "coming events may cast their shadows before," and that certain minds are susceptible of premonitions of advancing calamity, our unwavering confidence is in the Divine Spirit's revealings as embodied in the Scriptures. We have neither the time nor the space to say more now. Please let us picture humanity as it is. Unfortunately it is imperfect, and partaking of it ourself, we probably have a large share of its imperfections.

IN our paper of this week will be found several communications relating to the condition politically, of the Turks and Jews. The simultaneous wasting of the Moslem's power, and the emancipation and prosperity of scattered Israel, are the great beacon lights of prophecy indicative of an impending crisis in human history. The abominations that have so long desolated the holy places, and defiled Immanuel's land, are about to be swept away with the destructive besom of war. The land of holy history—of inspired song and prophecy—is about to revert to the rightful owners. As the Crescent sinks, the Star of Jacob rises. The Mosque of the False Prophet, and the church of rival apostate ecclesiasticisms, will, in due time, give place to Jehovah's temple of the latter day glory. As the Israelitish fig tree is putting forth its leaves, we know that its summer of blossoming and fruitage in the gardens of God is at hand. "He shall cause them that come of Jacob to take root; Israel shall blossom and bud, and fill the face of the world with fruit." Isa. xxvii. 6. In the very commencement of this work Messiah comes to the air and glorifies his church. When the shadows fall thick, the midnight call to meet the Bridegroom will be heard. Watch and pray.

"The Sea and the Waves Roaring."

A tidal wave has once more rolled over the mighty Pacific. On the 10th of May, a destructive upheaval of the ocean was experienced along an extent of coast from Mexico to Chili in South America. It destroyed several places on the coast of Peru. It extended to the Sandwich islands. In some places the water rose sixty feet high. At the Sandwich Islands it rose to the height of thirty feet in places. Thus, with the Eastern war, and with famines in China and India, and earthquakes and tidal waves along Mexico and South America, and destructive fires in different cities and different parts of the country, there is sufficient reason for apprehension and failing of hearts. The fashion of this world passeth away.

The Hindoo pariahs through British India continue to endure the contempt, which, for ages, the other castes have thrown upon them, but in the French territory of Pondicherry they have united, five thousand in number, in an address to the Government, demanding the same rights as the brahmins. "We drag after us," they say, "the heavy chain, not only of bodily slavery, but of moral slavery. We are regarded as impure beings, not only essentially unclean in our natures, but as cursed by a contaminating power which communicates itself by touch to any one encountered." The petition concludes by demanding that the children of pariahs shall be admitted into the College of Calvi-Soup-praiselelly on equal terms with the sons of brahmins, or that an especial college shall be founded for them, where the instruction shall be the same.

Selections.

Palestine Repeopling, and Signs of The End.

1. *The New Land Laws in Palestine*—2. *The New Laws of Military Service in Russia*—3. *New Civilization in the East—Missions—The Consulates—Influx of Visitors—The Hoffmanites—Building Societies—The Prophecies Fulfilling.*

At a moment when all eyes are turned to the East, it cannot be unimportant to learn that, after the slumber of ages, Palestine is awakening to new life, and Israel is actually returning to its shores in such numbers, and in such a way, as they have never been known to do. While in the former instances, whether under pagan, Christian, or Moslem masters, they were equally the subjects of extortion, oppression, and contumely; now they are beginning to hold a position of comfort, independence, and power. This remarkable change is in itself significant, and the whole movement should surely be watched by the student of prophecy with eager and expectant attitude.

The great importance of the day in which we live arises from the very general agreement amongst commentators who take the historical view of prophecy, that the period of 1,260 years of Papal and Mohammedan temporal power is now fast expiring. At its termination the Jews are to return, before their conversion, to their own land, in very considerable numbers. Dan. xii. 7; Rev. xi. 3, etc.

It may be asked, are there any signs as yet of the commencement of this momentous event? A residence of some years in the Holy Land, and an intimate acquaintance with what is now passing there leads me unhesitatingly to answer that such there are. The last four or five years have witnessed a return of the Jews to Palestine from all parts, but more especially from Russia, which has been altogether unprecedented. The Hebrew population of Jerusalem is now probably double what it was some ten years ago.

In 1872 and 1873 such numbers came to reside in Saphed, one of the four holy cities of the Jews in the mountains of Galilee, that there were no houses to receive them, and building was for a considerable length of time carried on all night, as well as all day—this, be it remembered, in the East, where "the night [illegible] time "in which no man can work." Great accessions still continue daily; and whereas ten years ago the Jews were confined to their own quarter in Jerusalem, the poorest and worst, they now inhabit all parts of the city, and are always ready to rent any house that is to be let. Notwithstanding this happy change, want of accommodation still being felt, building societies have been formed, and many of their simple tenements are now rising outside the city to the north-west. Moreover, the Jews in Palestine are certainly acquiring possession of landed property in the villages and country districts. I believe the Hebrew population of Palestine proper must now be stated at 30,000, of whom more than half reside in Jerusalem. This is, without reckoning the Jews of Sidon, Beyrout, and Damascus, all within the limits of the Land of Promise, probably some 7,000 or 8,000 more.

Three causes have, in the providence of God, mainly contributed to bring about this marked return to the Land of Promise: first, new land laws affecting Palestine; secondly, new laws of military service in Russia; thirdly, new civilization throughout the East.

1. As regards the new land laws in Turkey, formerly none but *rayahs*, or subjects of Turkey, could hold real property in any part of the Ottoman empire. Some nine years ago, however, a most important alteration took place. In June, 1867, an Imperial rescript (*Hatti Humaïun*) gave to all subjects of foreign powers a right to purchase landed property in their own name. It was a part of that marked improvement in the position of foreigners in Turkey, which dates from the time of the Crimean war.

No sooner was the law passed, than many began to purchase plots of ground for building in and around the principal towns of Palestine. At first, men found it hard to believe that safe possessions would be guaranteed, and that Jews, who but a few years before were greeted in the public streets with opprobrious names and shameful ill-treatment, would be allowed by the haughty Mohammedans to become in peace the lords of the soil. But as time wore on, and one villa and cottage after another arose outside the walls of Jerusalem, where the owners lived in safety, new confidence was inspired, and more became desirous of possessing a portion of the sacred ground. In the country districts whole villages, with lands around them to the extent of over 8,000 *dunums*, or acres, have been bought—lands which, though unmanured from year to year, unimproved in any way, and cultivated with the least possible amount of labor, are immensely productive, owing to the extraordinary fertility of the soil.

Already land in the neighborhood of several towns has enormously increased in value. To my knowledge, one plot of ground close to Jerusalem was sold, three years ago, for twenty times the sum which was paid for it some time previously, by the owner. This increase in value has arisen from the right of foreigners to purchase real property.

2. In the second place new laws of military service in Russia, coming into operation shortly after the promulgation of the new real property laws in Palestine, have greatly tended to lead Israel's weary steps back to their own land. Formerly, in Russia, they were not, as a body, compelled to take arms, but were allowed, if they chose, to pursue their usual peaceful avocations; now, however, this has all been changed. Russia has been, ever since the Crimean war, preparing for the next great struggle against Turkey, and part of that preparation has been the introduction, in 1874, of the German scheme of military service, which forces all the Jewish population in her dominions to enter the army.

All Jews throughout Russia are now required to be enrolled and drilled at the age of twenty-one. Israelites are singularly averse to the military calling. They have therefore, taken alarm at the terms of this new system. Moreover, they are especially disinclined to fight for Russia. In that country they have suffered much—in common with all who differ from it—at the hands of the Greek Church. Many persecuting laws have been passed against them, more especially in Poland.

Now, in Palestine they are still entirely exempt from service in the army. A trifling poll-tax amounting, I believe, to about a *majedy* (four shillings) a head is taken from Jews and Christians in Syria in lieu of their liability to conscription. They have, therefore, decided to leave Russia when and how they can. This is not easily managed, for such are the despotic laws of that state, that in many cases their preparation for departure would be a ground for their imprisonment. Still, great numbers of them [illegible] the Bow arriving in Jerusalem, and they already form a very new element of wealth and influence in the Holy City. During the years 1871 to 1874 every steamer from Russia brought her large quota of Hebrew passengers, and those whose business it was to meet travellers at Jaffa, and conduct them to Zion, marked with astonishment the great crowds that came by these ships. This state of things, it is said, still continues.

I have, myself, repeatedly heard from their brethren in Jerusalem, and from Turkish officials in that city, who were in a position to know, that the Russian Jews, in a body, have, ever since the adoption of the German system of military service in 1874, anxiously sought to leave Muscovite territory, and settle in the Holy Land. They cannot, if they would, escape all at once. The stream of emigration, however, is now slowly but steadily flowing towards Emmanuel's Land, and will, there is every reason to believe, continue to flow—the more speedily as the dark war-clouds now impending settle down on Europe—till Russia is emptied of a Hebrew population that probably numbers one-third of the whole nation of the Jews.

3. But we have yet to notice the influence on this movement of a new civilization in Syria. Neither the facilities for acquiring land in Palestine, nor the dread military service in Russia, would have been inducements strong enough to have led back European Jews to the country as it was some thirty years ago, in 1847. In those days Jerusalem could not be entered save in Eastern costume; the Jews were shut up in their own unwholesome quarter, and it would have been death to live amongst the Turks. No one could venture alone outside the walls of Jerusalem after dark, much less live in any country-house. A Jew of highest position walking through the *Suk* (bazaars) was liable to the grossest insult, for which there could be no redress.

For instance, a Turk would take off his shoe, throw it at the poor fellow, and bailing him as a dog, bid him fetch it, an indignity to which he was bound to submit. Fanaticism, violence, ignorance, and dishonesty had everything their own way. Such was the state of things in the towns. In the country districts the land was wholly uninhabitable for Europeans. There was not a single road in the country; and when it is added that the Bedouin Arabs at harvest time swept across the unprotected fords of the Jordan, to rob the threshing floors and levy black mail, we have a true outline of the terrible picture of ruin presented by Emanuel's Land some years ago. Now, the change that has taken place in all this is indeed very striking.

The coming of the missionaries to reside in the country, about forty years ago, has doubtless, under God, been the chief of these causes. No honest Hebrew acquainted with the modern history of Palestine can fail to know very well, however little he may care to confess it, that the altogether new comforts and privileges he now enjoys are due in no small degree to the work, direct and indirect, of Protestant missionaries, and more especially of the early missionaries to the Jews.

Amongst other agencies of civilization, must be enumerated the establishment of Consulates, in various towns of Palestine, by which means most of the leading nations of Europe are now represented. Not only has the presence of these European representatives, many of them diplomatic agents entrusted with considerable powers, been in itself a great check upon the general lawlessness which preceded their coming; but it has rendered it possible for all subjects of their respective nations to live in comparative comfort and safety.

Another cause of the present improved condition of the country, is the annual influx of a very great and increasing number of visitors. Of late years, from the commencement of December to the beginning of the following May, but more especially during the delightful spring season, crowds have thronged the ordinary pilgrim ways. Royal personages have been conspicuous among the number. Formerly only a few very wealthy travellers could accomplish the journey. Now it may be said to be within the reach of ordinary tourists. There are two well-known conductors of traveling parties in England, Mr. Cook and Mr. Gaze, and one in Germany, who constantly bring tourists, and very many Americans and Russians come. In consequence of the visits of some royal personages, the principal roads have been repaired, and in some cases made anew. The improvements in this direction during the last three years have been very marked.

A German community known as "the Society of the Temple," also called familiarly "the Hoffmanites," from their leader Dr. Hoffman, a band of piously disposed Germans, to the number of about a thousand, have in the last few years settled as colonists, principally at Jerusalem, Jaffa, and Haiffa, where as tradesmen, mechanics, and domestic servants, they have helped most materially to improve the condition of the country. They believe that in thus coming they are fulfilling prophecy. God's future revealed purpose for Palestine is, according to their interpretation, that it should be colonized by Christians from out of all nations, who will finally build a temple at Jerusalem.

Other improvements have taken place. Until five years ago, the gates of Jerusalem were all shut at sunset, and were not opened, except to the privileged possessor of a special pass, until the next day. This highly inconvenient practice came to an end some five years ago.

At Jaffa, by command of the governor, the massive town wall, an extensive fortification, has within the last few years been pulled down, and some of the stones were bought, as building material for a new school house in connection with Miss Walker Arnott's excellent work. Shops have of late sold European commodities; so that some of the comforts and luxuries of western life may now be procured; and vegetables or fruits, which formery were so scarce, are now cheap and abundant.

No less than three building societies have been organized among the Jews, which are rapidly erecting new houses, and of which Sir Moses Montefiore has given an excellent account. Another remarkable fact is that an Ordnance Survey Map of Palestine from Dan to Beersheba is nearly completed by the English Palestine Exploration Society, on the scale of an inch to a mile.

Now that to Turkish bankruptcy has been added an awful outbreak of Turkish barbarity, the crisis has come, and the dread settlement of the Eastern question can, it is felt on all hands, no longer be delayed. What that settlement is in part to be, is written over and over again in the Word of God. When the "river Euphrates" the symbol of the Turkish power, is dried up, it is that "the way of" the Jews, "the kings of the East, may be prepared." Israel are to return to their own land. This event, in its incipient stage, I have shown to be now actually taking place. That which is yet to be looked for is the restoration of the Jewish nationality under the protection of some one or more of the Great Powers. And all this is preparatory to the second coming of Christ.—*By Rev. J. Neil, late Incumbent of Christ Church, Jerusalem, in Bible Examiner*

Disintegration of the Turkish Empire.

In the first half of the sixteenth century, during the reign of Sultan Solleman, the Turkish Empire had gained control of its greatest reach of territory. At that time the armies of the Sultan had gone as far West and North as to have their encampment pitched under the very walls of the city of Vienna. The capital of Austria was really in great danger of falling a prey to the rapacity of the Turks. The then Kingdom of Hungary had almost fallen under the power of that masterly ruler. Roumania, Servia, Greece, the Islands in the Ægean and the present possessions in Asia and Africa were all firmly in his grasp. Turkey was then notably one of the most powerful Empires, as it is now one of the weakest and most loosely-constructed Governments known to civilization. It gave manifestations, at that time, of its greatest vigor. The reign of Sulleman was its golden age. Compared with other periods of its own history, Turkey was a cause of great alarm to all Christendom. The world stood in complete awe of her power. The Turks were, at that time, in control of the best part of three great continents—where man had made his greatest achievements in art, literature, culture, refinement, religion and civil government. This region was the very paradise of human grandeur in the whole history of mankind.

The first great triumphs of power on the part of the Turk were achieved in the destruction of every visible sign of a former civilization, and the reduction of the inhabitants of those beautiful countries to a condition of primitive helplessness and vassalage. Having fairly accomplished all this, his only anxiety seems to have been to keep his subjects in this abject condition of helplessness and oppression.

Austria was the first Power that offered successful resistance to the victorious Turks in their encroachment on the West. From this time onward the Turkish Empire began gradually to wane. After a century's sway over Hungary, the Ancient Kingdom of the Magyars was re-established; and the Turks removed their encampment far away from Buda—gradually retreating to more limited quarters. The Black Sea, which had been for centuries completely within the limits of the Turkish Empire, was in part given up; and little by little Russia, continuing her encroachments on the north and east, has gained peaceable possession of two sides of that great inland sea.

In 1815 Servia's repeated revolutions against the power of Turkey came to a successful termination. Her home rule was acknowledged by the Porte, and has also been maintained to the present time. In 1856 Moldavia and Wallachia were reorganized under the name and title of Roumania, with the right and authority of managing their internal affairs—on the condition of paying a nominal tribute, and in turn acknowledged the Sultan as their feudal Lord. A few days ago Servia and Roumania both declared their independence of the Porte, and they are now ready to support their position by the arbitrament of the sword. In 1821 little gallant Hellas struck for revolution and independence, and after several years of dire conflict and extreme suffering, in 1829 her independence was also acknowledged by the Porte. Thus, within the limits of about two centuries there has been chopped away from this once formidable Empire, territory enough to furnish to-day homes for about 25,000,000 souls.

Tunis, Egypt and Syria are to-day held only by a slender cord. Any sudden revolution may burst the tie that still holds them subservient to the Empire. Nearly all of Armenia has within one month yielded its control to Russia's victorious arms. At the present rate of progress, it will not be long before a large part of the southern shore of the Black sea is destined to be in the power of Russia by the right and rule of conquest. What shall we say of Epirus, Thessaly, Macedonia and Bulgaria? These are only waiting for a good opportunity to carry revolt to a successful termination. The first decided victory of the Russians along the Danube will serve as a decisive spur to impel all these provinces to arms. Herzegovina and Bosnia have already been under arms for two years, and the present movements of Russia have had the effect of giving new inspiration to their revolution. The mountaineers of little Montenegro have been in arms against the Turks for six centuries, and have never at any time rendered willing obedience. They are trained warriors from their mothers' knees—to swear eternal resistance against the rule of the Tartar Turks.

This is indeed a sad, yet truthful, picture of the condition of the once powerful Ottoman Empire. Can it long survive the present attacks threatening on every hand? This is the great problem, to-day, in European politics. If the Turks had been left to themselves, they would have perished long ago as rulers from the face of the earth. It is the support which has been received from other powers that has sustained them up to the present time. Whether this support can be continued much longer is, at least, becoming to be seriously questioned.—*Chicago Evening Journal*

Crebities.

There are now sixty-nine daily, weekly and monthly periodicals in Bengalee and Tamil, the two languages of India in which the greatest activity is shown. Twelve of these are devoted to Mussulman interests and about twenty to Christian.

There is an almost complete equality in the worlds sexes. In France this balance is most nearly attained, there for every 1,000 men there are 1,007 women. In Sweeden, to 1,000 men there are 1,064 women, while in Greece, to the same number of males there are but 938 Greek women. In Paraguay there are only 1,000 men to every 2,090 women, a state of things mainly due to the ravages of the Brazilian war.

A whale sixty feet long has been cast up by the sea near Tyre, near the spot where the whale cast up Jonah 2,700 years ago. The Pasha of Beirut has presented it to the Syrian Protestant college.

In the inside of a lump of coal, taken out of the Seattle mine a few days ago, was an oyster of full and perfect shape. It was nearly three inches long, hinged, filled and fully shelled. It had been turned to coal.—*Puget Sound Express.*

The city of Orleans, in France, celebrated on May 7 the 445th anniversary of its deliverance by Jeanne D'Arc. Flags were displayed, artillery boomed, a high mass was celebrated in the Cathedral, and splendid fireworks were ignited in the evening. The old standard borne by Jeanne D'Arc was also displayed in the Cathedral and then returned to the keeping of the Bishop of Orleans, when Father Monsabre pronounced a panegyric upon the heroic maiden. The Comte de Paris and the Emperor and Empress of Brazil were present.

Not only is the Turkish navy commanded by Hobart Pasha, an Englishman who still holds a commission in the British navy, but numbers of subordinate positions in the Turkish army and navy are held by Englishmen who are either full or half pay officers in the British service.

The Modoc Indians, now numbering fifty-four males and sixty-three females, are located on a very fertile tract, containing 4,000 acres, in the northeast corner of the Shawnee reservation, Indian Territory. They have engaged energetically in labor during the past year, and, as a result, they have a large and valuable crop on their farm.

Time was when geology was cited as a witness against the Mosaic record of creation; perhaps the time is not far distant when Moses will be deemed the Great Geologist, the father of the decree that demands "infinite time" as its postulate. In a recent conversation, a gentleman who is a disciple of Darwin and an enthusiastic geologist, made this remark: "Geology and Genesis agree so perfectly in the great outlines of creation that I am at a loss to know where Moses got that information."

The Rev. Wiley Jones of Norfolk, Va., spoke in National Hall, Williamsburgh, on "The Kingdom of God soon to be Literally and Visibly Established on Earth." Mr. Jones's remarks were extemporaneous, and he had no definite text, quoting liberally from the Old Testament in the course of his address, in which he said: The Kingdom of God will be set up on the earth, and will be just as literal and visible as any earthly monarchies that have already existed. The crisis will occur when the Euphrates is drying up—that is, when the Turkish Empire is being destroyed. This crisis is indicated in the 38th chapter of Ezekiel; the great Russian shall march "Out of his place in the north parts." This is said to occur when "all men that are on the face of the earth shall shake at the presence of the Lord." The second verse of Ezekiel 38th, should read, "The Prince of Rosh, Meschech, and Tubal," the Rosh being the Russian. He asserted his belief that the end of the world is near at hand, and implored his hearers to seek the throne of grace before it was too late.—*New York Sun.*

In Memory of Lucy Shaffer, Who Died April 14th, 1877.

We turn away in mournfulness,
From strange inquiring eyes;
And bend our footsteps where we know,
Our dearly loved one lies.

In patience thou didst suffer long,
And oft we've heard thee tell:
"I want to rest till Jesus comes,
I know that all is well."

A mother mourns her child so dear,
His sorrow none can tell;
Dear Lucy, thou won't all be here,
How hard to say farewell!

A husband bends beneath his grief,
A loved one no more there;
His home looks sad and desolate,
And there's the vacant chair.

An only sister goes to yonder mound,
While tears roll down her cheek;
Life lost no pleasures now for her,
Dear sister, let me weep.

The rose above thy grave shall bloom,
To mark where thou dost be;
But, oh! the aching hearts of some,
Can never say—*good-bye*.

Then peaceful be thy silent rest,
There'll be a glorious dawn;
Then shall meet, to part no more,
In the resurrection morn.

Your sister in Christ,
N. A. ROBBINS.

Four Weeks in Palestine.

BY PHILIP SCHAFF, D. D., LL. D.

BANIAS (*Cæsarea Philippi*,)
April 18th, 1877.

"In those fields,
Over whose acres walked those blessed feet
Which, eighteen centuries ago, were nailed
For our advantage on the bitter cross."

At last I have fulfilled a long-cherished desire to see with mine own eyes and to tread with mine own feet the most sacred and the most classical land in the world. My only regret is that I did not visit it twenty or thirty years earlier. I have been neither favorably nor unfavorably disappointed. I found the country and the people pretty much as I expected, but I trust I understand both better than before. My faith in the Bible has not been shaken but confirmed. The Bible is the best handbook for the Holy Land, and the Holy Land the best commentary on the Bible.

I approached Palestine from the wilderness and the Philistine city of Gaza, where the Jewish Hercules exhibited his strength and his weakness. Two pillars of granite are still shown which Samson pulled down, destroying himself and three thousand Philistines assembled at a feast. The Moslems of the place claim him as a Mohammedan, the Greek Christians as a Christian! I am interested in the old Greek church and school, and still more in three Protestant schools which Mr. W. Prittobett, a pious Englishman, established in this city, with three teachers—one a grateful pupil of the late Dr. Calhoun of Lebanon, and two sisters of Miss Thompson's school at Beirut. This gave me the first idea of the educational work going on in Palestine and Syria in the interest of evangelical missions. I then crossed over fertile plains and rocky hills to Bet Jibrim (the ancient Eleutheropolis) and Hebron, the city of Abraham, surrounded by rich vineyards. I went to the door of the famous mosque which conceals the remains of the patriarchs, and had a taste of Moslem fanaticism in a rude attack of a dervish and the curses of the children in the street, but got complete satisfaction from the governor, who imprisoned the offender and sent us a military guard. I stood under the venerable oak of Mamre, where the father of the faithful entertained his angelic visitors. I spent some hours in Bethlehem, and was shown by a kind Franciscan monk the place where our Savior was born, the manger in which he laid, and the study where St. Jerome translated the Bible. I enjoyed the extensive view from Neby Samuel over the battle field of Gibeon and Bethhoron, the Plain of Sharon, and the cities of Ramleh and Jaffa.

I spent ten days at Jerusalem, visiting the traditional localities of the greatest events which ever occurred or will occur, and attending the solemnities of the Latin and the Greek Easter with mingled feelings of joy and sadness. I looked upon this most sacred and most desecrated city from Mt. Olivet, where our Savior ascended to heaven. I visited the ruins of Bethany and descended to what is said to be the tomb of Lazarus. I floated on the waters of the Dead Sea, in full view of the Mountains of Moab, where Jehovah "kissed Moses to death," after showing him the beauties of the Land of Promise. I took a refreshing bath in the muddy, swift-flowing waters of the Jordan, at the traditional site of Christ's baptism. I spent a night at Jericho and barely escaped "falling among robbers." I rested on a stony pillow at Bethel, dreaming the dream of Jacob and singing—

"Nearer by God to thee."

I saw the ruins of Shiloh, which once sheltered the Ark of the Covenant. I sat on Jacob's well, where our Lord weary from traveling, offered to a poor woman the water of life which has since quenched the thirst of innumerable souls. I read there with some friends the fourth chapter of St. John and thought of the touching allusion to this scene in the "Dies Iræ:"

"Quærens me sedisti lassus,
Redemisti crucem passus,
Tantus labor non sit cassus."

I ascended the ruins of the temple of the Samaritans on Mt. Gerizim, where the remnant of 150 members of this mongrel sect still make their annual sacrifice of paschal lambs; and I saw their ancient manuscript of the Pentateuch (the original as well as the copy.) I rode over the lovely fields and hills of Samaria through which Jesus passed on his annual visits to Jerusalem. My eyes feasted on the Plain of Esdraelon—the cattle field of Israel,—which was spread out like a green carpet of waving grain fields. I touched at Nain, where our Lord raised a widow's only son from death to life. I spent a memorable Sabbath in Nazareth, where the Savior of the world lived thirty years in quiet waiting and preparation for his work, misunderstood by his own townsmen and kindred! I ascended Tabor, the traditional (though not probable) Mount of the Transfiguration, and the Rift of Palestine. I rode on the banks and sailed on the waters of Lake Gennesareth, which is as beautiful as a Swiss lake, with a better climate and greater fertility, but now fearfully neglected and desolate; only half a dozen poor fisher boats of Tiberias can be seen, and the very site of the once populous cities of Capernaum, Bethsaida and Chorazin are still matters of dispute among archæologists. I had to make my way through a jungle of thistles and briars to the ruins of Tel Hum, where the broken columns of a synagogue lie about in confusion. I camped at Banias, the ancient Cæsarea Philippi, where Peter confessed the divinity of Christ, and Christ spoke to him those remarkable words: "Thou art Rock, and upon this Rock I will build my Church and the gates of hell shall not prevail against it."

And, after all, what have I seen? Ruins, ruins, ruins! Yet these ruins are the witnesses of the greatest deeds of God for men. These ruins are the strong arguments for the truth of the prophecies of the Scripture. They prove the literal fulfillment of the words of Christ when he went over ungrateful Jerusalem. What Israel has rejected has become the life of the world. But I cannot go on with these reflections without transgressing the usual limits of a letter.

The place from which I date this letter is the northernmost boundary of Palestine and of the journeys of our Lord. Here he elicited that remarkable confession of Peter which is the mother of all Christian creeds: here he spoke to him those mysterious words which have become the exegetical rock of the amazing assumptions of the Papacy. Near this place, on Mt. Hermon, the Transfiguration probably took place. Here is the upper source of the Jordan, which issues in several rivulets of clear fresh water from beneath the limestone rocks under an overhanging cliff and soon becomes a rushing stream flowing through thickets to Dan, four miles off, where it unites with the lower source, and then to the waters of Merom, and the Sea of Galilee, and at last into the Dead Sea. The little Arab village still bears the ancient Greek name Banias (Paneas, *i. e.* Sanctuary of Pan,) while the later Roman or Herodian designation, Cæsarea Philippi, has passed away and has some remains of old roads, forts and bridges. On the top of the hill are the ruins of the castle Shuteibeh, of Roman, Saracenic and Christian architecture,—the most extensive I have seen in Palestine and well worthy of a close examination by archæologists. The view over the valley is very fine. The scenery reminds me of some parts of Switzerland or Northern Italy. The olive, fig and oleander flourish here luxuriantly, but the country is neglected and overgrown with weeds. The climate is delightful, and the weather as warm as in June in America. I have not had a rainy day since I entered Palestine.

To-morrow I shall ascend Mt. Hermon and bid forever farewell to Palestine. In two days I expect to reach Damascus, the earthly Paradise of the Mohammedans, unless the rumor which reached us to-day that war has broken out between Russia and Turkey should prove correct and force us to avoid the city where, only sixteen years ago, some four thousand Christians were massacred, without any provocation, by the fanatical Mohammedans. In that case we might also have to give up Baalbek and take the nearest route to Beirut and the Austrian steamer.—*N. Y. Observer.*

Some day earth will know no gloom,
Some day faith will rise from sleep,
Some day hope will bud and bloom,
Some day man will cease to weep;
When the path of life is rough,
Some day Death will cry, "Enough!"

Eastern Items.

LONDON, June 1.—A dispatch from Vienna Friday night reports that extraordinary precautions have been taken relative to the czar's journey. Already trains usually used for imperial journeys have twice passed along the Galician railways, all the windows being closely curtained. Each time it was believed the czar had passed. Twelve regiments of horse guards will be sent on in advance by twenty-four separate trains.

VIENNA, June 1.—A few days ago the commander of several army corps reported to the Grand Duke Nicholas that the crossing of the Danube was necessary in consequence of the sanitary condition of the army. The highlands of Bulgaria are much preferable to the Roumanian swamps. The sick lists of the army are very large.

Tazly Pasha reports from Sookgoun-Kale, under date of May 29, that four battalions of troops, with some Circassians, defeated the Russians posted between Sookgoun-Kale and Kutais, capturing eight mounted guns and a quantity of ammunition. The Russians threw seventeen guns into the river Kodin, and destroyed the bridge after them.

The war assumes every day more of a religious character, and, whatever the private designs of the porte or the czar, the rank and file of both armies are nerved by the belief that they are the defenders of the faith and are fighting in the interest of the Most High. It is believed that the result of thus arousing the religious frenzy of the people will be to excite a bitter and relentless warfare in which humanity will be shocked by still more cruel deeds of blood.

LONDON, June 2.—The *Times'* Constantinople correspondent, having just returned from a close inspection of Varna, Rustchuk, and Shumla, says he cannot conscientiously report much in favor of the military authorities. The private soldiers are undoubtedly good and patient, but are miserably fed. The officers, with a few striking exceptions, are not equally good. Abdul Kerim Pasha, commander in chief, is old and in bad health. The troops are well armed, the cavalry especially so, and fairly horsed. The hospital arrangements are not worth mentioning, and there is much sickness and scurvy. The vegetable diet, lately issued at the request of an English doctor, has proved beneficial. Chloroform is greatly needed. Three-fourths of the officers are newly appointed, and have had no previous training. The general fault of the army is a lack of organization and Oriental slowness. Some of the officers, however, are most able and hard-working. At Varna, the Austrian General, Strecker, works day and night. Only one English officer is in the army, and he is merely a captain of cavalry.

BRUSSELS, June 1.—A great fire has occurred in Tiflis. The whole of a principal street was destroyed, together with a large amount of property.

A Curious Prophecy.

Just before the defeat of Mr. Greely for the Presidency, several gentlemen were congregated on a piazza in Newport. Among them was Chief Justice Chase. Another was one of the first conversationalists in the world. The latter repeated, not an anecdote, but a prophecy, which had been uttered by a hermit in Bavaria many years before; and this prophecy was not only delivered, but printed by a number of the *Allgemeine Zeitung* of about 1857. The Austro-Prussian war was correctly predicted, as well as the Franco-Prussian war and the taking of Paris. Now for the future. In 1876-7, the Pope is to die, which will cause a general European war. Next, France and Prussia are to have another conflict. France is to be defeated and Paris taken for the second time. There will be a partition of France. The Iberian powers, (Spain and Portugal,) are to have a large share, as also Italy. Belgium gets the northern part. Holland is ceded to Prussia. All that will remain of France will be the old "Ile de France," of which Paris is the capital. These results having been obtained, there will be a general acknowledgment of the folly and futility of excessive armaments. All the powers will agree to disarm. Swords will be beaten into plowshares.

The hermit's prophecies for 1866 and 1870 were fulfilled. It seems as though the rest might be. The Pope is in bad health. The chances of a general war growing out of the Eastern question are excellent. Should France think the moment favorable to attack Prussia and be defeated, the conqueror would show no mercy. France would be rendered harmless and her territory divided. The partition of Republican France is the dream of the Prussian "Junker party." The general reduction of armies is less probable. It is easier to change the map of Europe than human nature.

Correspondence.

Editor Restitution:—In the good care of our Father in heaven we are here; and while we have been reminded by rough seas of the impotence of man we felt easy in the mind, looking to a Pilot whom the seas obey. We could discern the wreck on the Welsh coast of our sister vessel, the Dakota; but ours came safe to land with all aboard—though there was some fear of property. We were both sick part of the time, my wife especially; but we were able to take our meals during the latter part of the voyage. On the Sunday a Presbyterian clergyman conducted a meeting in the saloon, and a Catholic priest one in the steerage. Our courteous captain permitted me to speak in the steerage at 2 p. m. I had good attention from a few, while I showed from Dan. ii. that sooner or later the stone must smite the image. In the evening I improved an opportunity to say a little on "the things of the kingdom" to half a dozen of the saloon passengers. So testimony was delivered, perhaps not wholly in vain. Again an opportunity for testifying of the truth to some of the saloon company occured, of which I took advantage. The conversation was between myself and a skeptic; one who thought much of the teachings of Proctor, Tyndall, etc. The person did not like to appear openly an infidel before the company: so when the discussion reached a decisive point, he gave it up. But my satisfaction was that several persons heard what they did of the truth of the resurrection, and its essentiality. Some of these were members of churches, who will not forget all they heard.

When I arrived at Cadishend I found that there had been a despoiling of my afflicted sister's household effects to defray expenses attendant on her situation. Sadness came over me for a time—but I thought again of the treasures which fail not. Let ours be such treasures. H. HEYES.

Cadishead, near Warrington, England.

Our Letter Drawer.

Editor Restitution:—I have good news to tell you. The hearts of the little flock in Cleveland have been made to rejoice as God has given the increase to the church of seven members. Last Sunday Eld. Bro. Elton Oviatt ate into Christ by baptism. Eld. Bro. Jones one on Wednesday evening. I remain your brother in Christ, GEORGE DOWEL.

Cleveland, O., May 25, 1877.

Editor Restitution:—I am far separated from a single one of the faith, but with the Book for help, though the waters may be deep they never overwhelm. The maxim, "Be sure you are right, then go ahead," applies as well in a religious sense as any other. If it had not been for the bow of promise we should have thought here in Kansas that we must go under. 'Twas not "Oh, the beautiful snow," but "Oh, the rain, the rain!" Would be very glad to increase your subscription list by sending you a long list of names, not forgetting accompaniments, but say "subscribe," and the reply is "grasshopper." If any of the Kansans fail to enter the Kingdom, I verily believe some of them will try to impute the blame to this insect.

FANNIE L. WRIGHT.

Atchison, Kansas.

The Scape-Goat.

Is not Jesus represented by the scape-goat as really as he is by the one the priest sacrificed? And if so, and if that goat was for an atonement just as much as the one sacrificed, does it not follow that after our High Priest comes out of the holy place (heaven itself) he will make an atonement for the children of Israel without an offering for sin, as Paul says, speaking of the new covenant that God will make with Israel and Judah: "Where remission of these is, there is no more offering for sin," etc. Heb. x. 16-18; xvi. 8-11. MRS. H. L. ISHAM.

P. S.—A good article might stimulate some to investigate this subject of salvation in the coming age.

M. L. I.

Thackeray has said that some people cannot drive to happiness with four horses, and others can reach the goal on foot.

LETTER RECEIPTS.

Letters from the following persons have been received, found to be correct, and the business attended to:

SUBSCRIPTIONS.

Jackson Winchest	1 50	P Scottville	2 00
Wm Pinnock	2 00	J M Robbins	2 00
Albert Kibbee	2 25	J C Kalbfleisch	2 00
O V Wertz	50	Daniel Bethright	1 00
W F Hurtle	2 00	C L Collins	2 00
Mrs E A Quigley	1 50	Elijah Rozell	2 00
O J Bowman	2 00	Mrs M L Isham	1 00
J A Parker	2 25	John W Ingersoll	2 00
David S Norwood	15	C F Miller	1 00

BOOKS AND TRACTS.

H C Plummer	1 50	C L Collins	1 00
B H Rice	25		

ANNOUNCEMENTS.

On the 5th of June, if the Lord will, I expect to b[e] in Champaign county, Illinois, near Fooston, [a] Brother Russell may appoint; also, on the fourth Sunday, or June 24 in Martin county, Indiana, near Shoals, as Brother A. W. Stewart may appoint and continue meetings some days. J. S. HAYES.

There will be a union camp meeting at New Hartford, Butler county, Iowa, commencing June 14th, [and] hold over two Sundays.

It is expected that this will be one of the best [camp] meetings ever held in Northern Iowa. All who believe in the encouraging of our Lord and calling, are [by] his personal return on the earth, to be greatly interested [in] the present. You are earnestly solicited to come [and] both pray for and by means. Come to us, if you can; [if] full of love for Jesus and the truth. Come to worship, to pray, to worship, to do good to others, and you will get good yourselves. Those for whose sake we [go] before the Lord.

Bring your tents and bedticks, sandwiches, soap, towels, pins, shawls, overcoats, rubbers, etc. Straw [can] be had. Grain can be purchased at the market price. Groceries and refreshments can be had on the ground, and board can be had in families adjacent to the ground. Everything that can be done [for] your comfort will be attended to.

H. V. Reed, C. M. Myers, and others, will be present, the Lord willing, to break the bread of life.

New Hartford is on the I. C. R. R., eleven miles from Cedar Falls. Those coming from the east would change at Cedar Falls, the train not to catch.

By order of the committee. C. C. HAMAR.

The Iowa Christian Conference will hold its annual session in connection with the camp meeting at New Hartford. All persons interested in the prosperity of this conference will please attend.

C. C. HAMAR, President.

The Lord willing, the third quarterly conference of the church of God in Iowa, for 1877, will convene at New Hartford, Butler county, Iowa, on the 19th of June, and will be held in connection with the camp meeting at that place, which commences on the 14th. We invite a general turnout of the brethren, that arrangements may be perfected so that it will be unnecessary to adjourn but the union conference after the present meeting.

JOHN FITZ, Secretary.

West Friesy, Iowa, May 7.

Upon consultation the brethren have decided to hold the annual general meeting at Argos, commencing Friday, June 8, 1877, at 10 a. m., and continue over the following Sunday.

Argos is situated on the Indianapolis, Peru & Chicago Railway, in Marshall county, Indiana, eight miles east of Plymouth, and two and a half miles south of Antioch meeting house, where the annual meeting has been held for some years past. A general attendance of the brethren and sisters throughout is earnestly solicited. Come, and let us have one more blessed reunion in the fellowship of the glorious gospel.

By order of the brethren.

Valuable English Works.

Our readers are informed that we expect shortly to have for sale the works mentioned below. Orders and remittances for the same may be sent at once to this office.

Discussion on the State of the Dead. Between the Rev. W. C. Brasdman, Congregational minister, and W. Kelly, editor of *Bible Echo*, and minister of the Gospel. Both of England. The positions discussed were: 1. That the dead exist in a lifeless, conscious state after their decease, affirmed by W. C. B. 2. That the Scriptures teach that man in death are wholly unconscious, insensible, and unable to perform any act whatever, and that they rest in darkness, silence and dust. Cloth, bevelled boards, well bound, [illegible] postage 10c. Paper cover, 35c; postage 6c.

Duration and Nature of Future Punishment. By Rev. H. Constable, M. A., late Precentor of Cork, Ireland. 320 pp. An elaborate argument touching the punishment of the unsaved. It is particularly full in its philological chapters respecting the meaning of the Greek words used by the inspired writers to indicate the doom of the lost. Price $1; postage 10c.

"We hail this book with lively satisfaction. Undoubtedly the subject which it treats with such an attractive combination of learning and modesty, of power and reverence, has laid hold of the minds of many of the most thoughtful Christian men of our day. Its growth, from a pamphlet in the first edition to a handsome volume of three hundred and thirty pages in the fourth, is conclusive proof that the question discussed is one of profound importance."—*Nonconformist.*

"It is characterized by his usual vigor of thought and choiceness of expression. To all sincere lovers of truth, rather than of tradition, we cordially commend the treatise."—*The Church Messenger.*

Bible Echo. Volume I., May to December, edited by W. Kelly, 1874. The only English weekly that advocates the earliest Gospel. Bound volume of numbers of the *Bible Echo*, containing important papers and discussions on vital matters, and the news concerning the spread of the scriptural doctrine of immortality. Price $3.75.

Bible Echo. Vol. II., January to June, 1875. This is a continuation of the above for the period named. Price $2.

Bible Echo. Vol. III., July to September, 1875. This completes the *Bible Echo* as a weekly newspaper, and also finishes the old series. Price $1.50.

Bible Echo. New Series. Monthly numbers from October, 1875. The yearly subscription for this magazine, including the 3 months of last year, is 33 50.

New Facts Upon all Subjects. By the author of "Exquisite Words Upon Everything:" Useful to the physician, the artist, the chemist, the engineer, the manufacturer, the agriculturist, the gardener, and the housekeeper. 324 pp. Price 50c; postage 10c.

A New Work by Mrs. H. V. Reed.

Sintered Words for Blessed Singers. Nearly 200 pp. Well printed on heavy tinted paper, neatly bound in cloth. Price 60c; postage 10c.

"This book is one of the most satisfactory of its kind that could be written; indeed we know of none other in every way so pleasing to those who see the necessity of studying the Bible as a revelation from God. We would be more than content, we would be proud, if the title page bore our name instead of that of the estimable and talented lady, the authoress. Her "Bible Triumphant" was a good work, and it is, we know, warmly appreciated by many; but this work, so original, so fortuitous, so captivating, it would be hard to guess where its success will end. Everybody should possess a copy."—*Mt. Bible Echo.*

Bible Triumphant. A new supply is expected. Price, paper covers, 50c; cloth 75c.

ZELL'S ENCYCLOPEDIA.

NEW AND REVISED EDITION.

This truly noble work contains 150,000 articles, 3,000 engravings, and eighteen splendid maps. Though a marvel of condensation, it is probably the best work in the language as a source of universal information.

George E. Plumbe, corresponding editor of the *Boston Inter-Ocean*, says: "Its concise, comprehensive, accuracy, and the scholarly treatment of the subject of a religious, historical, biographical and geographical nature, make it more desirable for the general reader than any other work with which I am acquainted, and prefer, like at double the cost, certainly, to any other American work of a similar character. I make this statement with pleasure because I firmly believe that a copy of Zell's Encyclopedia placed in any family containing young or middle-aged people would be a stronger incentive to study and thought than could be afforded by the expenditure of double its outlay in any other direction.

Wendell Phillips says: I have examined Zell's Encyclopedia, and found in it almost everything I thought of looking for. The subjects are treated with a fulness which surprised me. To account, I think, you can risk comparison with any of your rivals and our feature is especially valuable—that when you are unable to find a topic, you can find out where fuller information may be found. It is just such a work as every one needs at home for immediate reference, even if he does not have a great public library.

John Emory, 116, East Madison Street, Chicago, Illinois, is agent for this work, to whom all recommendations, T. Stewart, 311, Dearborn Street, Chicago, Ill. Send to South Ninth street Philadelphia, Pa. [illegible]

BOOKS.

Unity Plan of Salvation; or Her Purpose Concerning Man and Earth. By J. M. Bierbower. 316 pages, large, clearly printed, by card 31. It regards as the first attempt to give to one book a summary of the Bible references relative to the origin, nature and destiny of man; the nature and facility of the accomplishment of the righteous and the wicked, the conditions of salvation, together with an answer to the most prominent objections to these views.

Bradlee's Concordance to the Bible. Of course possession of God's Word can do without it. Cloth binding, $2, sheep, $2 50, half calf $3 75.

Great Concordance. A Critical Greek and English Concordance of the New Testament. By J. P. Dickenson. This is a work of 608 pages, sufficiently small to be made a constant companion, by one traveling. Every minister and Bible student ought to possess a copy. Price, cloth, $3 00.

Bagster's Bibles, with marginal readings and references between the verses. They are printed on clear, strong paper, and well bound. Plain Roan binding, gilt edge, $3 50. Full Turkey Morocco, gilt edges, $6. Another one, with larger type, beautifully printed and easily read by failing eyes. Roan binding, $4 75. Turkey Morocco, $8 25.

The Destiny of Immortality. By James H. Whitemore. This is a work that has been in market several years. But it is so exhaustive treatise upon the subject of immortality, and sets forth the Bible view in a masterly manner. Every student should have it in his library for reference as well as one in looking to it we may are feeling after truth. It contains 500 pages. Paper cover, 50 cents.

Bagster's Analytical Greek contains the original Greek Text of the N. T. accurately divided into Verse Terminal, according to the discussion of Dr. E. J. Griesbach, with the literal easy word for word English translation; a new English version, based on the latest critical investigation, on the revised text of eclectic edition, and on the various readings of the Vatican Manuscript, etc., etc. Also to the Text is literally together with Lexicon Greek and explanatory foot notes, and a copious selection of references, to the whole of which is added a very able abridged grammar. Price, $4 50 to $6 00. Sent by mail, free. Price for Extra Bind ing, $7

TWENTY-FOUR PAGE TRACTS.

Will the Earth be Burned Up? By T. Wilcox. An Argument from the Scriptures, showing that the earth will not be annihilated, as many suppose, but will be the everlasting inheritance of the saints. Price seven cents each, 5 for 30 cents, 20 for $1.

Witchcraft Unveiled; or, the Voice of God Against Spiritualism. By H. V. Reed. A tract that is in season and one that can not be too widely circulated. Price, seven cents each, 5 for 30 cents, 20 for $1.

Das Koenigreiches und Seiner Gaste. A German tract on the Kingdom of God. Price five cents, 10 for 25 cents.

The Scriptures. By Joel A. Simonds. A new tract, and clearly written. Price five cents, 10 for 40 cents, 25 for $1.

THIRTY-TWO PAGE TRACTS.

Evangelion concerning the reign of Christ over Israel and the Nations, or a brief statement of the things concerning the Kingdom of God and the Name of Jesus Christ. By Wiley Jones. Price 5 cents, 10 for $1.

OTHER TRACTS AND PAMPHLETS.

The Rich Man and Lazarus. By Thomas Wilcox. The Parable of the Rich Man and Lazarus, the title of this tract, is handled rigorously, and the exposition throughout is in harmony with the Bible teaching. Thirty-six pages. Price 10 cents, 12 for $1.

The Herald of Messiah's Reign. By J. M. Stephenson. A book of nineteen pages, clearly and ably written. Price 10 cents, eight for $1.

Duration and Nature of Future Punishment. By Henry Constable, A. M. This is an able and clearly written argument. We recommend it to those who wish to learn what the Scriptures teach upon this subject. Sixty-seven pages. Octavo. Price 25 cents.

The Kingdom of God, and Life Only in Christ; being a work made up of several tracts, including "*The Glorious Future*," "*The Gospel of God*," "*What is Death?*" "*The One Thing Needful*," &c., &c. By H. V. Lyon. 300 pages. Price, in cloth, 75 cents.

Primitive Christian Faith. Being a concise history of the Primitive Christian Faith, or the Gospel as held by the Apostolic and Primitive Fathers in small compass, a tract of 30 pages, by C. P. Wuest, of Albion, N. Y. Price 10 cents.

BOOKS.

Unity Plan of Salvation; or Her Purpose Concerning Man and Earth. By J. M. Bierbower. 316 pages, large, clearly printed, by card $1. It regards as the first attempt to give to one book a summary of the Bible references relative to the origin, nature and destiny of man; the nature and facility of the accomplishment of the righteous and the wicked, the conditions of salvation, together with an answer to the most prominent objections to these views.

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The Restitution.

S. A. CHAPLIN, Editor.

PLYMOUTH, INDIANA, JUNE 8, 1877.

We have received about two hundred copies of Brother Sweet's pamphlet on The Rich Man and Lazarus, from Brother T. Finn, for the benefit of the RESTITUTION. Price, fifteen cents a copy. By sending for this work, brethren will aid the cause to the extent of purchases.

We are in receipt of a book entitled, The New Medical Era: being a Popular Medical Treatise on Cholera, Cholera morbus, Cholera Infantum, Yellow Fever, Cerebro Meningitis Spinalis or Spotted Fever. By H. Beadle, M. D. St. Louis, Mo. Price $1. Dr. Beadle is engaged in the practice of medicine in the city of St. Louis, and devoting especial attention to consumption, rheumatism, sick headache, dyspepsia, and female complaints. As yet, we have been so preoccupied with the affairs of the RESTITUTION that we have only glanced through the book. Brother Beadle writes that his practice is eminently successful.

We hardly thought that a formal and definite declaration of our sole reliance on the word of inspired prophecy, in explaining current events, or forecasting the probabilities of the future would be necessary. While admitting that "coming events may cast their shadows before," and that certain minds are susceptible of premonitions of advancing calamity, our unwavering confidence is in the Divine Spirit's revealings as embodied in the Scriptures. We have neither the time nor the space to say more now. Please let us picture humanity as it is. Unfortunately it is imperfect, and partaking of it ourself, we probably have a large share of its imperfections.

In our paper of this week will be

Exegetical.

The Disturbed Thessalonians.

Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in the faith, or be troubled, neither by spirit, nor by word, nor letter as from us, as that the day of Christ is at hand. 2 Thess. II. 1-2.

The Christians at Thessalonica seem to have constituted the model Church of apostolic times. They certainly enlisted Paul's regard and commendation beyond any other congregation assembled by his labors. We may therefore safely look to them for a truthful and complete exemplification of what true Christianity is. And when we come to inquire narrowly into the nature of their experiences and character, we find their Christianity summed up in two grand articles. In his first letter to them, the inspired apostle says: "Ye turned to God from idols, to serve the living and true God;"—this is the first article;—"and to wait for his Son from heaven" (I. 9, 10);—this is the second article. And this was the whole of their Christianity.

From this, then, it appears that the earnest and confident expectancy of the coming of the Lord Jesus from the heavens, was as much and as vitally a part of primitive, practical, and experimental Christianity, as conversion itself; nay, that it was one of the very elements of the early conversions, and one of the great and leading things to which apostolic conversions were made. And it would verily seem from this Scripture, that those who have not been brought practically to take in the doctrine of the Second Advent, are only about half converted. They may have turned from serving idols to serve the living God; and so far, their religion may be true and genuine, but, until they have added the other item of waiting for his Son, Jesus Christ, from the heavens, they have only gone half the length of these Thessalonians, and are so far short of being complete Christians. It is a sorrowful statement, and one which bears disastrously upon the claims of much that passes for Christianity in our day; but how to escape from it, with these texts before us is not so easy to be seen.

The text quoted gives intimation that the church at Thessalonica had become, to some degree, perplexed and disturbed by certain misrepresentations touching their expectations, which misrepresentations were of a character to change a topic, hitherto their strength and joy, into a source of disquietude and alarm. What was that misrepresentation?

From the reading of the English text, it has been taken that the Thessalonian Christians were in distress and perturbation at the idea of the nearness of the day of the Lord; as if they were afraid of it, alarmed at it, and overwhelmed at the prospect of having Christ to come in their day. It has even been quoted to prove that it is dangerous and anti-apostolic to preach the doctrine of any near or speedy coming of the Lord; that it unsettles people, and robs them of their proper spiritual comforts, and fills them with unnecessary anxieties. But nothing could be further from the facts in the

Palest

1. *The* sense, or the real meaning of the apos-
2. *Tle's* words. It is abundantly evident *in the* from both epistles that these Thessa- —*Ilonians* were be most warmly and *Rest* joyously interested in the faith and ex- *ecta*-pectation of the near coming of their

Al blessed Lord. They were converted turned from their old idolatries, and entered port the service of the living God, in waiting for and loving the coming. Paul speaks of new hope as their crown of rejoicing—as their rejoicing, highest and most effective comfort—in such that the Lord Himself was speedily to know descend from heaven with a shout, stance with the voice of the archangel and tion, the trump of God. And he contrasts equal their hopes of happiest rest at the revelation of the Lord from heaven. How begin could it be possible, then, that their fort, agitation of mind and perplexing remi trouble were the result of an apprecanthension that the Savior was to come sure in their day? So far from being a prop source of disastrous disturbance, this tid was the gladdest and most consoling

Testament of their faith and hope, so whit declared by the inspired apostle himgen self.

tate But this being "at hand," of which pro the apostle speaks, was something of entirely different from the idea that post the day of the Lord was only about to ter come. The original word in *ενεστηκεν* for (from *ενιστημι*), and occurs seven lan times in the New Testament, but nowhere else in the sense of impending or near, in the relation of not yet quite as arrived. In five out of the seven inmc stances, it is translated by the word sor "present," in the sense of already come. The phrase, "at hand," is used in twenty other places in the New Testament, in the sense of near, though not yet quite arrived; but not in a single instance is the original *ενεστηκεν*, as here. Others versions are much truer to the meaning of this word. The Syriac, which is the oldest translation that was ever made, renders it by the phrase, is come. The Swiss version renders it the same, *est arrive*. MacKnight translates it, hath come. And the evidence is perfectly conclusive that such is the proper and only true significance of the word. Luther renders it *vorhanden sei*, to be present, to exist at the time. Olshausen says it refers to "what is present." Bengel says "[illegible]" It does not mean something at hand, in the sense of being near, though not yet come, but something at hand in the sense of having already come—as being already present—without the possibility of any further waiting for it.

And the moment we take this true and only proper sense of this word, the complexion of the whole passage is entirely changed from the false interpretation which some have put upon it, and the precise nature of what was disturbing these Thessalonian believers becomes manifest. Somebody had been telling them that the day of the Lord had already come; that it was then present; that it had arrived, and was no longer a subject of hope or expectation. If what some were thus teaching them was true, they felt that a great misfortune had befallen them. They had been comforting themselves by the idea that, with the arrival of that day, their dead were to be restored to them; that their companions in the faith, who had fallen asleep, were to arise with the dawn of that day; and that they themselves were to be translated, and caught away to the clouds, to be forever with the Lord, when that day should come. And if now it had already come, the conclusion was inevitable that they had been cherishing all these glad hopes in vain, and that all their joyous expectations had proved a cheat and a failure, for their dead had not been raised, and they were still left upon earth. Could it be that their faith was a mere deceit, and that all they had hoped from it was a mere delusion?

Such a doctrine, then, as that the day of the Lord had come, was a virtual subversion of their Christianity and their hope. It was well calculated to shake them from their mind as Christians, to confuse and confound all their ideas, and to fill them with utter despair. Hence, the interference of the apostle to counteract the misrepresentation, and restore their peace and comfort. He beseeches them and conjures them most solemnly, by our gathering together unto the Lord Jesus, and as they valued their hopes, not to be so easily and quickly shaken in mind, not to be troubled by such sorrowful misgivings, and not for a moment to believe that the day of the Lord had come, or was then present in any such sense as to be no longer a subject of joyful anticipation, as it had once been. No matter in what way such a false idea might come to them, whether by apparent revelation from the Spirit, or by oral communication as if by apostolic authority, or even by letter, professing to come from under his own hand, he charges them by no means to believe it, and not for an instant to give place to the truthless assertion that the day of the Lord was not still pending, and still future.

No, no; not so unsubstantial and disappointing are the promises of Christianity. Not such an unreal thing is the doctrine of Christ's coming, the resurrection of the dead, and the gathering of the saints in the clouds to meet the Lord in the air. These things are literal realities. And whether from the Scriptures or from philosophy, men propose to explain them away, and to resolve them into mere poetry and gorgeous Oriental metaphor, it is the part of true Christian faith and obedience to refuse place to anything short of the literal and complete fulfillment of what the Savior promised, and his inspired apostles so constantly preached. It was Hymenæus and Philetus who, in apostolic times, undertook to spiritualize and explain away the resurrection as past; but Paul says of them, that, concerning the truth, they erred; that they were overthrowers of the faith; and that their words were a corroding canker. 2 Tim. ii. 17, 18. And he here says as much concerning all such as would spiritualize and explain away what else pertains to the literal promises and hopes touching Christ's coming and the day of the Lord. None of these things are past, and none of them have yet transpired; and he who says they have, however he may explain it, is a heretic of a deadly sort, and no Christian can hold with him without ruin to his faith.

But this passage also shows the very different manner in which the early Christians must have conceived of the day of the Lord and the coming of Christ, from that which now obtains, in order to have been liable to such an erroneous impression on the subject. With the present popular conceptions of the sudden grandeur, conspicuity, and universal publicity of the coming of Christ, it would be utterly impossible to obtain currency for the idea that it was already present or accomplished. People now are looking for the world to come to an end,—for an utter break-up of the whole system of nature,—for a complete wreck of the universe. When we talk to them of the last day and the return of Christ, [illegible] of all sublunary things, and of the complete extinction of human life, and even of the whole dwelling place of man and all created things. But if the early Christians had thought of this subject after this style, how is it possible that they could have believed the last day had come when the world still stood, and the stars remained in their places, and the whole course of nature was still going on as before? The thing is out of the question; they could not have entertained it for a single instant. But we have the inspired testimony that they did entertain it; and that they were so deeply and grievously swayed by it as to require the special interposition of the apostle to save them from despair on account of it. We argue, therefore, from these facts, that the primitive and proper ideas touching the coming of Christ and the day of the Lord were quite different from those which people now very generally entertain. The truth is that all this poetic nonsense of "the wreck of matter and the crush of worlds," is no part of Christianity, but a miserable and delusive interpolation of the faith. However great the changes from what now exists may be, when ultimately wrought out, it is abundantly set forth in the Scriptures that there will be many stages in the process, and that no such summary and violent universal collapse shall ever occur as that of which poetry and superstition have dreamed. And when we come to look at what is predicted of these successive stages, and of the leading particulars which are to mark them, there is every reason to believe that most of them will occur while yet the world and the great mass of men are going on the same as now.

Take for example the arrival of the Savior at those regions of the air whither his saints are to be gathered together unto him; what right have we to suppose that it will at once be visible and known to men in general? Has not the Lord's coming been repeatedly described as partaking of the nature of the coming of a thief? Has not he himself so described it, as well as his apostles? The time will be when he will manifest himself, and when every eye shall see him; but where is the evidence that it will be so at the beginning? And when we are told, over and over, that his first arrival will be in some stealthy and unrevealed manner, in which the world at large will know nothing of it, and not at all believe that such things are transpiring.

Some lay great stress on the declaration that the Lord is to "descend from heaven, with a shout, with the voice of the archangel, and the trump of God," and argue with great confidence that this proves the openness and publicity of the advent. But we do not at all perceive the force of such reasoning. A very important link is wanting to give it conclusiveness. It is nowhere said that this is to be a shout or voice which the world hears. The object of the shout and trumpet-call is to reach the saints, to awaken those that sleep in their graves and to call both them and those alive away from the earth. There is not the slightest intimation that any one else will hear the call. When Christ arose and ascended, it is written that God went up "with a shout;" but who of earth's godless populace heard it? Why, then, may he not come again with a shout, which shall be equally unheard by the common world? And even if there should be supernatural sounds and sudden tumultuous demonstrations in earth and sky, that does not at all argue that they will be understood by people generally, or that the advent in its first stages, will be other than invisible. The men who journeyed with Paul, and were present when the Savior personally appeared to him, heard a voice, and felt a mysterious commotion; but they saw nothing of the heavenly Speaker, and "heard not the voice of him that spake," much less comprehended the fact of the Divine presence.

Take, also, the matter of the resurrection of the sleeping saints, to which those Thessalonians were looking with so much holy comfort; and what proof is there that men generally will see or know anything about it when it occurs? The resurrected ones will know it, and those alive and remaining, who are to be caught up together with them, will know it, perhaps; but there is no intimation anywhere that it will be manifest to any one else. No one saw Christ rise; and no one saw those rise who rose with him; and the presumption is fair that his saints will also come from their graves quite as unobserved by the unbelieving multitudes, who will continue to go forward with their schemes and occupations as if nothing of the sort were transpiring.

And so in regard to the few waiting and ready ones among the living, who are then to be removed to the heavenly places. At least two men, during the past ages have been thus removed. On the other side of the flood, "Enoch walked with God, and he was not, for God took him." Gen. v. 24. Luther has the remark that "the original signifies that Enoch was lost or disappeared, contrary to the thought or expectation of all the other patriarchs, and at once ceased to be among men. Enos, Seth, and all the other patriarchs, knew not by whom or whither he was taken away; they sought him, therefore, but found him not." This thing occurred without noise or display, and no one was able to tell anything about it. In after time Elijah also "went up by a whirlwind into heaven," without tasting of death. As a special favor, Elisha was permitted to witness it; but no one else saw it. Fifty men went out after him and sought three days, but found him not. Even the sons of the prophets could not be convinced for a time that he had gone as Elisha reported. They neither saw nor understood it, and much less was it manifest to the general community in which it occurred. And the wise man assures us that "the thing that hath been is that which shall be; and that which is done is that which shall be done." Eccl. i. 9. The Savior's own account of the matter leaves the mind under the same impression. "I tell you, in that night there shall be two in one bed; the one taken and the other left. Two shall be grinding together [at the mill]; the one shall be taken, and the other left. Two shall be in the field; the one shall be taken and the other left". Luke xvii. 34-36.

Now, with all this well agress the liability of the Thessalonians to be deceived with the false idea that the day of the Lord had, perhaps, come without bringing them the fulfillment of their expectations; but it utterly confutes those wild and delirious pictures of the day of judgment which received their existence during the dark ages, and quite too much distort and render repulsive and alarming the sweet and precious doctrines of the faith in the common imagination. As Christians we have reason to learn the lesson of laying aside those distressing ideas of terror, and of looking forward to our Lord's coming, and all its relations to us, as only blessed, peaceful, and glad. It is not some great thunder crash of destruction, laying the universe in sudden and instantaneous ruin, that we are to be expecting; but the gentle and loving call of our Lord, at which we shall evanish from the earth, rejoin our friends who sleep in Jesus, and take our everlasting places with our Savior, where we will be hidden in the peaceful sky.

This case also furnishes an illustration of the real ground for alarm on the part of the unwatchful and unprepared, in view of the rapture of the saints. These Thessalonians were unfortunately led to think that the day of the Lord had come, and that they were left behind as having no part in the blessed gathering to the Lord in the air. The result was, that they were being driven to distraction. The very thought filled them with overwhelming anguish and dismay. And yet it was only an erroneous surmise—a mere peradventure, for which there was a bare possibility. But the hour is coming when what they but dimly imagined shall be sad reality to many. Though the unready and unsanctified may not see the dead arise, or the translated ones ascend, they will find it out afterwards. The truth in due time shall become manifest. And when the awful reality appears, that the day of the Lord is already come; that Jesus is present in the clouds; that the dead in Christ have been recalled from their tombs and are with him in the heights; that the earnest, waiting and watching ones, who have so mysteriously disappeared have gone with them like so many Enochs whom God hath translated; and that they are "left,"—left to take their portion with hypocrites and unbelievers—left to suffer the sorrows of the great tribulation, having lost their crowns and their part in the resurrection of the just;—alas! alas! alas! for the consternation and dismay which shall then take possession of them!

One of the most affecting pictures of that scene contained in the Scriptures is the parable of the ten virgins. Our blood within us stirs as we realize the sad predicament of the five unwise ones, at the moment of their vexatious discovery that their lamps were expiring, and that there were no supplies now to replenish them. We can almost feel the mingled consternation and perishing hope of each, as she draws up the wick anew, and nurses the feeble flame, which brightens a little only to burn the less. But theirs was a picture of the case of multitudes who will then for the first time discover that they are irremediably wanting, and that the blessedness for which they hoped has clean gone from them forever!

Rouse thee, then, O drowsy professor and careless lingerer about "Zion's gates, and think what will be thy estate when the day of the Lord shall come. Survey thy supplies for that emergency, and thy store for the requisitions which shall then be made. Look at thy dim lamp, with its feeble flame already flickering to extinction. How wilt thou join that glorious procession of torches bright with such a mockery of provision? And where are thy reserved supplies to make it better? Suppose that this night the Savior should call from the heavens for his waiting saints, would you be among them? Would the summons find you with grace in store for such an emergency? Oh, if there be a doubt overshadowing thy future, be-stir thyself, haste thee to thy prayers, renew thy consecration, and from this hour give thyself wholly to thy God.—*J. A. Seiss.*

The Rocks of Calvary.

In Fleming's "Christology," it is stated that an unbeliever visiting the sacred places of Palestine, was shown the rocks about Calvary. Examining them narrowly and critically, he turned in amazement to his fellow travelers, and said: "I have long been a student of nature, and I am sure that the rents and clefts in this rock must have split according to its veins, and where it was weakest in its parts: for this I have observed to have been done in other rocks, when separated or broken after an earthquake; and reason tells me it must always be so. But it is quite otherwise here; for the rocks are split athwart and across the veins, in a strange and preternatural manner, and therefore I think God that I came hither to see the standing monument of miraculous power by which God gives evidence to this day of the divinity of Christ."

We shall never become angels. Yet we may, so great is God's goodness to men, attain a higher honor and glory than they possess. Though now we are a "little lower" than they, yet hereafter those of us who, by being made members of Christ, the second Adam, have become children of God and heirs of the incorruptible inheritance shall be in Him raised to the high position of judges of those other creatures of His hand. "The saints" shall judge not only the world, but also angels.—*Selected.*

A Visit to Joppa.

Our large ship of the Austrian-Lloyd line, the "Jupiter," anchored in a rough sea about a mile from Joppa. Eighteen passengers were lifted, or rather dashed, into a life boat, keeping time with the white-crested billows. Six stout, swarthy Arabs, each clothed in a loose sack leaving arms and legs bare, heedless of the perils and of our sea-sickness pulled on their strong oars, while the big waves rocked our little boat like an eggshell. With jocund song and importunate demands for "backsheesh," they kept our thoughts from the dangers that surrounded us. A ledge of low, jagged rocks lay betwixt us and the shore, and a passage had to be effected through a narrow entrance, fourteen feet in width. Waves dashed fearfully over the rocks, but our Arab boatmen with ease and skill carried us to land. No harbor, nor dock, nor quay, nor stairway, nor landing place greeted us. The shore was covered with a motley mixture of people, jabbering, screaming, pushing, and offering wares and assistance. Being pulled ashore, we made our way through narrow, winding, filthy streets, amid offensive odors and sights, jostling against heavily laden camels and donkeys, until we reached our hotel. No carriage, no hansom, no omnibus, no wagon, no dray, was seen in the town, and the first experience of the Holy Land was not favorable to poetry or sentiment.

Joppa is one of the oldest towns in the world, and remains, probably, the same in aspect and site as when it received, as the sea-gate of Jerusalem, the timber sent down from Tyre by Hiram to David for the construction of palace and temple; or when Jonah, in rebellious disobedience, took shipping to evade the mission to Nineveh; or when Peter received the vision of the net let down from heaven; or when the same apostle raised Dorcas, full of alms-deeds from death, or when visited by Pompey or the Crusaders. The town is built on a cape, and the houses rise upon one another to a considerable height.

The traditional house of "one Simon a tanner," was visited. One of its rooms is used as a mosque, and from its flat roof a fine view of sea and country is obtained. I strolled into the market-place, and found it sale-day for donkeys and camels. Some of them would have answered the description of one of the horses mentioned in the "swap," in "Georgia Scenes." Such a collection of poor, half-starved animals I hope never to see again. While the men were lazy and filthy, fit food for plague and pestilence, the fruit would have tempted an anchorite. Such piles of dates, oranges, lemons, pomegranates, radishes, egg-plants, plums, onions, melons! Around Joppa are luxuriant orchards of lemons and oranges. Taking two of my female fellow travelers, I received admission into an orchard on payment of a small gratuity. About twenty acres were covered with verdant trees, whose boughs bent under the abundance of the rich golden fruit. We stood on the ground and plucked and ate until we were satisfied. No oranges, for juiciness and flavor, are comparable to those which grow in the neighborhood of Joppa.

A girl's mission-school, in a large and new building, erected chiefly through the active exertions of the devoted teacher, Miss Arnott, a niece of the celebrated Dr. Arnott, was visited by our party. The school had about sixty pupils, who sang in Arabic and in English, "Jesus loves me, that I know." School and visitors sang together, "Shall we gather at the river?" and these old familiar sunday school hymns, in a far-away land, reminded us of our own schools, and we shed grateful tears.

At night the jackals, the same as Samson's foxes, barked and howled vigorously in the enclosure of the hotel, indicating their hunger and very inhospitable desire for American food. These animals are not dangerous, except when impelled by long unappeased hunger, and then they are not courageous. They dwell mainly in caves, and are fond of graveyards.

Tabitha, or Dorcas, full of good works lived at Joppa, and the miracle of restoring her to life caused many of her fellow-townsmen to believe on the Lord. By a significant object-lesson it was there revealed to Peter that the middle wall of partition was broken down, and that the name of Jesus was the only name given under heaven for the salvation of Jew and Gentile. No more blessed exposition of Christianity for us "outside barbarians" was ever made than this "vision of tolerance."—*J. L. M. Curry, LL. D., in S. S. Times.*

There is only one way of keeping the commandment; for we do not properly keep it, unless both the thing done, the manner of doing it and all the circumstances, are right.—*John Wesley.*

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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TO CORRESPONDENTS.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his Holy Prophets since the world began." It also advocates as a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of Kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ; and many other kindred truths. It also advocates a hearty belief of the Gospel, repentance, and immersion as pre-requisites to the forgiveness of sins, and a holy life as essential for final salvation.

Communications.

Letter from Brother Colegrove.

I sit down to do what I feel unwilling longer to defer—send you something of much that is in my mind. The RESTITUTION of June 6 contains much interesting matter, especially relative to the blessed land, that is, Palestine. How much I would love to go there, and write home a letter every week! How I would love to go to Jerusalem, and drink into my eyes and through my eyes into my consciousness, the scene of all that hallowed region! See where Jesus walked and talked, lodged and rested, toiled and suffered! One might even drop a hook into the sea, where Peter fished, and catch a lineal descendant of the very fish the disciples caught, and whereof our Lord himself did eat. But this visit may not be, at least until that better day at hand, when the saints shall journey with delight in the Lord's company, he having come back to take his rightful possession.

I have a whole chapter to write on Gethsemane when I get time. I should think it might be a dozen or fifteen years since I read the very article you copy from Joseph A. Seiss, about the manner of the Advent, and the removal of the saints. I believed it, and I believe it yet. And I believe all God's Word concerning the future glory of Israel, and it is delightful to read concerning the earliest beginnings of the grand development of prophecy, tending toward the reunfolding of that bountiful land, bountiful in prophecy and promise, and bountiful in resources, as well as in all historical vicissitudes and transactions full of tragedy and pathos.

If we only live a few years, what may we not behold! True, if so very happy as to be made immortal without dying, it will be glory! glory! And who knows but this may happen any day? To some, sufferings may be in reserve, whereby they may glorify God. But one thing is clear: I believe we are coming to the focal place of grand converging lines. The arrow-points of prophecy are meeting. The pregnant ages approach a parturition hour. If pangs begin in the church, a deliverance is coming, too. That which is to be born may be quickly born, and that which is born will not, that I know of, suffer the parturient anguish itself. This is something, it may be, worth looking at. But I fear that a heedless church will suffer—a church in which the very denominational organs have not one word to say of the imminent advent of the ascended Son, nor even of the on-coming crisis of the ages.

True, all Christians suffer; even the first fruit itself cannot escape; but I suppose it will escape that hour of temptation which shall try the myriads of the *oikoumene*, or habitable earth. Some suffer more than others, and if we have not a quality of endurance, an enduring power of faith, a kind of toughness which cares not much for buffetings, why, then pain seems hard to bear. Some are sensitive to pain, or sensitive to trial, which exacerbates pain. Especially is pain the keener without instant submission. This opens a wide field, but I must stop square short now.

I desire to introduce a quotation from a recent letter of my friend, Mr. Russell, of Canada. He says:

"We had the Rev. W. H. Poole of Toronto, last week, lecturing on Anglo-Israel, Jacob's Pillow, and the Great Pyramid. These lectures were intensely interesting. Mr. Poole is a powerfully built man, possessing an excellent voice, with great capacity of utterance. He is a whole-souled Christian of rare ability. He says Colonel Howard Vyse spent $250,000 examining the Jeezeh Pyramid, in his lecture on the Great Pyramid, he directed the attention of the audience to the Eastern question, and the symbolisms at the upper end of the Grand Gallery. He said the Hegira was in 622 A. D., to which add 1209, and we have 1831—1882. The prince Imperial comes of age—25 years—in 1881. The Turkish bonds come due in 1880. The French Septennial ends Sep. 20, 1880, the Pyramid says 1881. To 1882 add 420 B. C., the time of the renewal of the sacrifices by Nehemiah, and we have the 2300 days of Daniel. The six thousandth year of our worlds history ends in 1881. [According to a much-credited chronology.—C.] The present parliament of the house of Israel will come to its natural close in 1881. The great transit of Venus will occur in 1881. Mr. Poole said that it was the opinion of some that the termination of the Grand Gallery symbolized the close of this dispensation and the coming of Christ. He did not express an opinion of his own as to that, but thought that Turkey would be divided, and that Egypt and Palestine were about to fall to the British.

"I am watching with deep interest the progress of the crisis in France. Is it not a little remarkable that it should occur at the present time, when Europe is distressed with perplexity? It seems to me we are approaching the time of Jacob's trouble. The Hon. David Mills, Minister of Interior, has just lent me diagrams and specifications of the "Euphrates Valley Rail Road. The report was published at the request of Her Majesty. Mr. Poole said the royal family were taking deep interest in the Israelitish question. This he said to me privately. I think we are rapidly approaching some great and wonderful changes. The Lord is our Helper, and the hope of the children of Israel."

The above is deeply interesting, and with nearly every thing in it I quite heartily coincide—in faith or in sympathy.

I am well aware that some points in what might be termed Great Pyramid chronology do not seem to sustain the system of Usher, but I am waiting further developments on this question, without wishing to express myself positively either way. Piazzi Smyth evidently thinks our more commonly accepted chronology defective as a whole. I should be exceedingly sorry if any weak, or even not very weak Christians should be perplexed on this account. Let us have unbounded faith in God. He will make all plain in good time.

I much, very much regret the reprint of an error (previously corrected in the RESTITUTION and *A. C. Times,*) which is found in the latter half of the fiftieth page of the new pamphlet on the Great Pyramid. I have only to repeat that the north air passage does NOT enter the Grand Gallery. When a writer lives half a thousand or more miles away from the place of publication, perhaps it is not altogether strange that an error should get in. I believe this is the only uncorrected mistake of any particular consequence in the pamphlet.

I will close by giving part of a letter from J. Cockburn Muir, the author of a very elaborate and excellent diagram of the Great Pyramid. He writes from Victoria Chambers, Westminster, under date of May 15:

"Your very interesting letter is received this day. The troubles now coming on the nations are the beginning, only, of the sorrow and tribulations which are to precede the second advent of our blessed Lord. It is not what Mr. Hine says, but what Daniel and the Apocalyptic John say, that guides us as to the times and seasons, aided by the measures of the Great Pyramid. The "Abomination of Desolation," that is, Islam, represented by the Turkish power, standing in the "holy place," Jerusalem, (El Kudseh, the holy place, was its name from the very earliest times,) was to last 1260 years. The Mohammedan era begins from the Hegira, or flight of the prophet, A. D. 622, and 622 plus 1260 equal 1882, as the end of that and the beginning of the great tribulation. The duration of this tribulation is typified by the small, low inlet from the Grand Gallery to the Ante Chamber. It indicates about fifty-two years from 1882 onward. But says Daniel: "Blessed is he who cometh to the 1335 years (days)." That is the time of Christ's appearing, and it is seventy-five years beyond the 1260 which finishes in 1881-2. But the position of the Boss is as nearly as possible that seventy-five inches from the end of the Grand Gallery. Therefore we say, most cautiously, as the line lines near the entrance 2150 inches from the beginning of the Grand Gallery, are the beginning of "time," so the Boss marks the end of "time."

"Again, before his coming all things have to be restored. You cannot suppose that our Lord will descend upon confusion and strife! That twenty-one inches or thereabout, (I do not remember exactly,) from the beginning of the Ante Chamber to the Boss, indicate that number of years of return to order and preparation for his blessed appearance, when time shall be no more, except for that 1000 years of his reign to be succeeded by the second resurrection, the judgment, and then the second death. I have spent, within the last five years, over £200—$1,000—on matters connected with the Pyramid subject; but now I can do no more, except give up, as I am doing, my whole time and energies for morsels to it, hoping only for my reward in heaven. Your country and ours have got to be requited before the end comes."

I have thus given Mr. Muir's views, and with great respect for his industry, intelligence and judgment. Yet, so far as my own opinion goes, I think he does not sufficiently consider the pointed emphasis due to the very thing already hinted, and that is, an eruption and immortalization of ready saints, signified by the first fruit, which is preserved out of the great tribulation, even allowing that that is to begin in 1882 or thereabouts. I have for many years believed that such a salvation would be realized, and I believe it yet; and that practically, to those who are prepared, the coming of Christ may occur between this and 1882. This allows for the view long ago promulgated by Dr. Seiss, and others, relative to different stages in the advent. Besides, the opinion has been expressed, that as the passage ceases to be oblique at the end of the Grand Gallery, and the floor becomes horizontal, the scale of computation may be changed, and the time denoted by space, in the adit, much expedited or abbreviated. How this is, I know not. But it does seem to me the ready saints will never enter a period of tribulation. In regard to such a season, we have a hint of troubles unknown, and dangers unfathomed, in the approach of another presidential contest in 1880, in this country, of which more some other time.

Mr. Muir would be glad, no doubt, if his diagram were freely ordered from America, which, he says, he "hopes to have ready about the end of June. But the labor is immense, and far more than I dreamed of."

Having received letters of inquiry relative to the prophetic revelations, if I may call them such, before spoken of, I may simply remark that it would not be best to particularize at present. There may be error in them, although some things are remarkable. The Word of the Lord is our grand guide. It is true I am looking for unusual and even supernatural indications, but not in any spirit of foolish or curious wondering, I trust. We are to wait on God, Scripturally, soberly, teachably, intelligently and patiently. We may see or hear nothing supernatural, until our Lord comes, and that will be supernatural and glorious.

May he be pleased to grant us a part in his very earliest blessings of saving grace, and we will bless his holy name forever, even forevermore.

Smithville, Erie Co., N. Y., June 10, 1877.

P. S.—Is not Davie Campbell, of Boston, who is trying to issue something now and then, to help our understanding of prophecy—worthy of encouragement? In a little tome, entitled "The Millennium," he has many valuable thoughts.

Response.

Pure coin right from the mint,—bright and clean was the spontaneous outflow of our hearts as we finished reading the first article in the May 30th number of this paper, headed: "What it is to be a Christian." We were just then finishing the reading of *The Apocalypse*, by J. A. Seiss, D. D. The closing exhortation of which is so complete a counterpart to the article referred to, that we send it entire.

He says: "Behold, then, my friends, the dignity and glory of the Christian calling! Having put on Christ, we belong to a fellowship, for which the sublimest things are reserved! Living a life of faith on the Son of God, we are maturing for a wondrous accouchement! These wrappings and disabilities of time are soon to give place to the liberty and blessedness of a glorious immortality! Instead of these aches, and ills, and bills, and disabilities, and many anxieties, shall presently be the elastic vigor and untiring strength we now see in the angels! Instead of these doubts, and fears, and contests with evil in and around us, there shall be accomplished redemption, beyond all further vicissitude or danger! And for these crosses shall come crowns of imperishable dominion with Jesus! It amazes and confounds me when I attempt to survey the astounding changes that await the faithful. I am overwhelmed with the sublimities of exaltation and power which are set before the poor sinful children of men in the Revelation of God.

We are often disheartened with our hardships and trials, and begin to think it too hard a thing for us to be Christians. Nature is so weak and depraved; there is such a burden in the incessant toil, and self-denial, and watchfulness, and prayer; the way is so steep, and narrow, and different; I also tempted again and again to give up. But when we think what the dear Lord has done for us, what glories he has set before us, what victories are to come to us, what princedoms and thrones in the great empire of eternity await us, and how sure is all if we only press on for the prize; we have the profoundest reason to rejoice and give thanks every day that we live, that such opportunities have been vouchsafed us, were the sufferings even tenfold severer than they are.

Blessed be God, for his holy church! Blessed be God, that he has called us to be members of it! Blessed be God, that every faithful one in it is on the way to a glorious birth-hour to immortal regency and power! Only let us see to it, that we rightly appreciate our mercies, and give the diligence to make our calling and election sure. And "the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you. To whom be glory and dominion forever and ever. Amen."

Yours in the mighty struggle for eternal life through the all-conquering name of Jesus our glorified head. Pray for us.

R. AND E. S. WILLARD.

Smithfield, N. Y., June 6, 1877.

"Fulness of Joy."

"Thou wilt show me the path of life; in thy presence is fulness of joy; at thy right hand there are pleasures forevermore." Psalms xvi. 11.

Perpetual pleasures and fulness of joy are not found in the broad way that leadeth to destruction, but in the narrow way which leadeth unto life. Matt. vii. 13, 14. We should, then, follow the path of life—the way of life—the Prince of Life," if we would obtain everlasting joy and endless pleasures. Endless pleasures and joy that cannot be increased, is found only in God's presence. In thy presence is fulness of joy, at thy right hand there are pleasures forevermore. Who will dwell in God's presence, and bask in fulness of joy? Those that put their trust under the shadow of thy wing. They shall be abundantly satisfied with the fatness of thy house, and thou shalt make them drink of the river of thy pleasures. Psalms xxxvi. 7, 8.

Pleasures as a mighty river will be ours to enjoy, if we fear God and keep his commandments. Eccl. xii. 13; Micah vi. 8. For it is written "The upright shall dwell in thy presence," where there is fulness of joy; whilst evil shall not dwell with thee. Psalms v. 4-6, 9-12.

Remember, kind reader, that the pleasures of sin are but for a season; that the triumphing of the wicked is short, and the joy of the hypocrite but for a moment. Job xx. 4-8, 29; Heb. xi. 1-26. O! leave the evanescent pleasures of sin, and seek enduring pleasures at God's right hand. You can then rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy. Psalms lxxiii. 3; 1 Peter iv. 13. You can then dwell with God on the earth renewed; when sin shall be obliterated, death destroyed, the curse removed, and the kingdom established. Rev. xxi. 1-4; Psalms xxxvii. 9, 11, 22, 29, 34; Prov. ii. 21, 22; x. 30; xi. 31; Isa. lx. 21; Matt. v. 5; 1 Cor. xv. 26; 1 John iii. 8; Dan. ii. 44; Rev. v. 9, 10; xxii. 1-3. You can enjoy the regal honors of the age to come. You can rejoice in the possession of an endless life, to be enjoyed in God's presence, where there is fulness of joy, and at his right hand where there are pleasures forevermore. You can enter the city, whose walls are of jasper, whose gates are of pearl, and whose streets are of gold. God will then give you beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness. "Everlasting joy shall be unto them." Isa. lxi. 3, 7. "Your sorrow shall be turned into joy." John xvi. 20. God's presence shall cheer you, his grace sustain you, and his arm protect you. Truly, happy is that people, whose God is the Lord. Psalms xxxiii. 12; lxv. 4; cxliv. 15. Enter into fulness of joy through him who is the door. John x. 7-9.

For a day in thy courts is better than a thousand. I had rather be a door-keeper in the house of my God than to dwell in the tents of wickedness. For the Lord God is a sun and shield; the Lord will give grace and glory; no good thing will he withhold from them that walk uprightly. Psalms lxxxiv. 10, 11. "One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple." Psalms xxiii. 6; xxvii. 4.

Let us, like David of old, desire this "one thing," that we may behold the beauty of the Lord, and dwell in his house forever. "Thine eyes shall see the King in his beauty; they shall behold the land of far distances." Isa. xxxiii. 14-17. "And ye now therefore have sorrow; but I will see you again, and your heart shall rejoice, and your joy no man taketh from you." John xvi. 22. "Weeping may endure for a night, but joy cometh in the morning." Psalms xxx. 5. "They that sow in tears shall reap in joy." Psalms cxxvi. 5, 6. O! enter through the open door into the fulness of joy. Rev. iii. 8.

"Behold an open door!
It stands ajar for thee!
For thee, poor sinner, to secure
Bless'd immortality.

The Savior calls from sin,
And bids you enter there;
'Tis life, and light, and joy within,
And bliss beyond compare.

When clos'd by his command,
Your tears may stain the sill.
But yet that door will ever stand
Fast bar'd against you still.

'Tis mercy's only gate
That leads to life and home!
Then haste, ere it be too late,
And flee from wrath to come."

AUSTIN CURTIS.

Fidelity, Ohio.

Confession in the Greek Church is ordinarily made but once a year—during the first or last week of Lent. During the previous six or eight days the penitents attend mass twice a day and fasts. It is not necessary to acknowledge any particular sin, as in the Catholic Church, but simply to confess themselves guilty of having broken one or more of the Commandments. The rite is generally performed at home, and a priest attends for the purpose. Children are expected to confess, but not to fast.

An area of 100 miles of the territory of Tripoli and Barbary, on the Mediterranean coast, has been devastated by locusts, involving the destruction of crops, and bringing distress and the horror of an imminent famine upon the inhabitants.

Sententious Paragraphs.

In this simple fact that we cannot accurately foresee the future, lies a refuge from despair. *Lessing.*

Our sorrows are like thunder clouds, which seem very black in the distance, but grow lighter as they approach.

"'Tis hard to reap when toil is almost vain—
In barren ways;
'Tis hard to sow and never garner grain
In harvest days.

Examples are few of men ruined by giving. Men are heroes in spending very cowards in what they give. *Bacon.*

Vulgar companions—If you go into a field of beggar ticks in autumn, when you get home your clothes will reveal the fact.

There are occasions when the general belief of people, even though it be groundless, works its effect as sure as truth itself.—*Schiller.*

By-and-by comes the autumn's rich fruitage;
Meanwhile the frail form and fair flower
Must wait all the tender unfolding
That cometh through sunshine and shower.

Sterne says in his Koran, "I never drink—I cannot do it on equal terms with others. It costs them only one day, but me three; the first in sinning, the second in suffering, and the third in repenting."

The Bible is full of alarm bells as well as of sweet notes of invitation and rich chimes of devout melody. So let us be thankful for every honest voice of warning. There is need yet of Daniels and Ezekiels in God's Church.

Nothing secures so many friends as success, and this is quite natural, for only a few truly succeed, and by that success they manifest that they are men of sterling quality who have the will and the power to shape destiny itself.

We smile at the ignorance of the savage who cuts down the tree in order to obtain its fruits; but the fact is, that a blunder of this description is made by every person who is over-eager and impatient in the pursuit of pleasure.—*Channing.*

"Rose of the garden—blushing and gay,
Ever as we pluck thee—*fading away.*
Beams of the morning—prophets of day,
While we are gazing—*fading away.*
Spring's fairest blossom—summer's bright day,
Autumn's rich cluster—*fading away.*
Song of the wild bird—heart-stirring lay,
Even as we listen—*fading away.*
Hope's fairy promise—chorus to betray,
All that is earthly—*fading away.*"

Not what we do alone, but what we are, decides our final destiny. But what we are may depend largely upon what we have done. A life of persistent iniquity, or of weak and easy yielding to temptation writes its awful history upon a blackened and ruined soul. Some one has said, "Sow an act reap a habit; sow a habit and reap a character; sow a character and reap a destiny."

"Sunshine" Suspended.

It is with much regret that I announce this fact. It is only when my own means of continuing it, is exhausted, that I consent to let it die. It has never had the undivided support of even our own people, and now the hard times which are so severe on all newspapers, has caused the withdrawal of so much of its former patronage that I am compelled to suspend it.

I am happy to announce, however, that Brother H. L. Hastings, of Boston, will fill my list for the remainder of the year, with his most excellent paper, *The Christian*, which I sincerely hope will continue to visit the homes of all the subscribers to SUNSHINE. *The Little Christian* will be sent to all the schools now provided with the SUNSHINE, and it needs no prophet to foretell that all such will gladly arrange for its continued visits. To all my co-laborers for the dissemination of SUNSHINE, I return thanks for their assistance, and bid them a grateful farewell. J. F. WILLCOX.

Goodland, Ind., June 13, 1877.

In Russia every citizen upon attaining the age of twenty-one years is obliged to serve his country as a soldier if required. The full time of service is fifteen years—six with the active army and nine in the reserves. But various circumstances modify this term—education, voluntary enlistment, and the necessities of the country. But all able-bodied men from twenty-one to forty years, if not enlisted, are held in reserve, to be incorporated into the active army whenever needed.

The Restitution.

E. A. CHAPLIN, Editor.

PLYMOUTH, INDIANA, JUNE 20, 1872.

WE are getting along with the paper week by week and trust its future with God who hitherto hath helped us.

WE have also received a copy of Brother Colegrove's pamphlet of which we expect to give a more specific notice soon. As our paper is nearly ready for the press, we must waive further notices.

BROTHER H. V. REID has gone to Iowa to attend some meetings in that state. We trust his visit will promote the cause of our soon-coming King, and be for the edification of the brotherhood.

A WORK, entitled, "A Complete Harmony of Daniel and the Apocalypse," by Rev. J. Litch, has just come to hand. Have had no time even to glance at its contents. It is a work of 300 pages published by Claxton, Remsen & Haffelfinger, Phil., Pa.

The Coronation Chair and Stone.

There is a very interesting article in the July number of *Harper's Magazine*, on Westminster Abbey, from which we make the following extract. It is claimed by quite a number of writers in England and Scotland that the English are of Ephraimitish origin, and to post our readers on the questions of the day, we give an occasional paper on this topic without endorsing any theory relative to the subject. The extract is as follows:

"Two features give to Westminster Abbey a peculiar character. For years it has been the birth-place and the burial-place of royalty. Here every King of England since the days of William the Conqueror has been crowned, and here the royal ashes have been laid for their repose, certainly ever since the days of his predecessor, Edward the Confessor. Coronation was eminently a religious ceremony—of all religious ceremonies the most solemn, imposing and important. It lends, therefore, to Westminster Abboy no slight additional grandeur in the eyes of a devoted adherent of royalty that for over eight centuries, the kings of England have been crowned in it. The two objects which the berger shows the tourist with the greatest reverence are the coronation chair and the coronation stone.

The stony pillow on which Jacob slept was carried by his descendants into Egypt. (Since we are going into tradition, we may as well go as far back as tradition can carry us.) This stone, after various migrations, which the ancient chronicles narrate with great particularity, at length reached Ireland in its wanderings. Here it served a useful purpose to a rude age by detecting the false claims of would-be monarchs. Each new claimant to the throne was placed upon this stone. If the chief was the true successor, the stone was silent; if he was a pretender it groaned aloud. How so useful a tester of royal character slipped out of Irish hands, tradition saith not, though doubtless the fact that Ireland has been in a state of chronic anarchy ever since, except when kept quiet by foreign domination, is to be attributed to the absence of this invaluable bit of rock. At all events, Edward the Confessor found it in Scotland, in the Abbey of Scone, inclosed in a chair on which, for a length of time history refuses to measure, all Scottish kings had been crowned. He brought it with him to England, had built for it a chair which still contains it, and re sisted, as have all his royal successors, every attempt on the part of Scotland —and they have been numerous—to recover this holy "Stone of Scone." From that day to this, in this chair, and on this very stone, every English sovereign, from Edward the Confessor to Queen Victoria, has been inaugurated. Once only has it been moved out of the Abbey, and that, says Dean Stanley, 'for an occasion which proves, perhaps, more than any other single event since its first capture, the importance attached to it by the rulers and people of England. When Cromwell was installed as Lord Procter in Westminster Hall, he was placed in the 'Chair of Scotland,' brought out of Westminster Abbey for that singular and special occasion.'"

As there is an allusion to this traditional stone in another part of this number of THE RESTITUTION, and as some information in regard to the coronation of English sovereigns in connection with this rock of a remote antiquity, wherever it may have come from, may be of interest to our readers we give this piece of history.

The Last of Table Rock.

On the 24th ultimo, the last of what was known as Table Rock, at Niagara, broke off and fell into the river. The mass weighed nearly sixty tons, and up to 1810 over four thousand names of visitors had been carved upon it. The part which fell on the 24th composed only half of the original rock, the rest having fallen in. On Saturday Jan. 21, 1820, a surface of the rock supposed to be the size of half an acre, forming the bed of Maiden Walk, fell into the immense chasm below. The crash was heard five miles away, and the effects near by resembled those of an earthquake. The shock on the 24th was distinctly felt for three miles. Several of the trees that stood on the rock are still standing in the river.

Exegetical.

Now faith is the substance of things hoped for, the evidence of things not seen. Heb. xi. 1.

The Greek word *hupostasis*-*hypostasis*—is thus defined by SCHLEUSNER: "A ground-work, fulcrum, that upon which anything rests, a basis, that by which anything is so sustained that it can not be moved or overturned, but must remain immovably fixed." It is rendered "*substance*" in the text above, but more properly means that "assured impression, and mental realization," of the "things hoped for" that makes those future things become present subsistences.

The word *elegxis*—*elenchos*—which is translated "*evidence*" in the text, is thus defined by the same lexicographer: "A confidence and intellectual persuasion that is sustained and upheld by substantial proofs; a conviction, apprehension by mental grasp." This word has a logical signification denoting *strict proof* or *demonstration;* but the *inward conviction*, resulting from the faith that regards as substantial realities all those objects of hope proposed in divine revelation, is what is intended by the apostle.

"The faith by which the just shall live" is something more than a cold formal assent to the truthfulness of what God has revealed as the grand objects of human hope. Its life-determining power is illustrated in the records of that righteous nobility "of whom the world was not worthy." In hope of the resurrection unto eternal life; in hope of inheriting the heavenly country and that "city which hath foundations, whose builder and maker is God," the moral heroes lived as "seeing him that is invisible," and "died in faith though they did not receive the blessings promised; for descrying them afar off, and being persuaded of their certainty, and embracing them, they confessed that they were strangers and pilgrims on the earth." *Macknight*, Heb. xi. 13.

How specific is the apostle in presenting the precise objects that animated the faith, hope, zeal, and life-long constancy of the divinely catalogued examples of that elect class whose faith pleased God. Abraham, Isaac, and Jacob pitched their moving tents in the very land of promise itself, and died in faith of that restitution when it shall become the "better country" by becoming "heavenly." The land made over by solemn sacrificial covenant became the Fatherland, Greek, *patrida*—*patrida*—after which the pilgrim strangers sought. Upon no fancied heaven "beyond the bounds of time and space" did the faith of Heaven's approved ones rest. The life that the martyred ones expected, was the resurrection life. But not to expatiate fully on the coming glory, let us ask ourselves as to whether we be in the faith or not. Are we really expecting God's Son soon from heaven? The slumbering and almost extinct faith may deepen into conviction when it is too late, and we find ourselves excluded from the heavenly nuptials. Let us not grasp shadows and lose the substance. Let us "not look at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal." As "we walk by faith and not by sight," let us walk worthy of our heavenly calling. May the too feeble assent of our wavering hearts deepen into unshaken convictions of future realities.—ED.

Not Peter Nor Paul, But Christ.

It is claimed by many that all authority to establish churches in apostolic times, was conferred by our Lord upon Peter, and that all churches not having his apostolic seal are spurious. It is further claimed that the Catholic church is the true and only church which possesses the apostolic seal or blessing. Volumes have been written to sustain this view, and as many more to disprove it. It has been stoutly affirmed that Christ transferred his power to Peter, and that he was the constituted vicar of Christ after our Lord ascended. This point rests chiefly upon that celebrated text in the 16th of Matthew where our Lord gives Peter the keys of the kingdom, etc. Another important point has been raised with regard to Peter's visit to to Rome.

It is not our intention to argue the above points in this article. We have another question of graver hue for the Romanist to consider, and one, too, which will require some careful reasoning to evade. Our argument will not trench upon the old issues, but upon another phase of the great question entirely separate, and to some extent, new field of inquiry.

Whatever view Romanists take of Peter's keys or of his visits to Rome, we shall not stop to investigate at present. It matters little whether Peter possessed the requisite power, or whether he was ever in Rome. Our question lies beyond this and requires another answer.

The question relates more closely to the mission of the Apostle Paul. If all authority to establish churches, ordain elders and deacons, was in the hands of Peter, then, indeed, the argument of the Romanist is admissible. But, of course, even this admission would not prove the Roman church to be the one ordained by Peter.

Now, if it can be shown that Peter did not always superintend the establishing of churches, either personally or by his divinely commissioned agents, then, indeed, the boasted argument of Romanism falls without hope. Let us examine the point under consideration, carefully.

We propose showing that the gospel was preached, men converted and churches established, entirely outside of the personal authority or apostolic agency of Peter. If this point can be sustained fairly, it forever settles the question as to the Roman claim. To us the argument is overwhelming, and at once puts an end to the pretensions of the Catholic church, and brings all true believers into fellowship with the Father and the Son.

That the Apostle Paul was set apart as the Lord's ambassador to the Gentiles, there can be no question. In Romans, the apostle says: "That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost." Rom. xv. 16. In this text the whole mission of Paul is plainly expressed.

1. He presents the great truth that he was constituted an ambassador.

2. That his message was the Gospel of God.

3. That the Gentiles were the especial objects of his mission.

4. That those Gentiles who accepted his message would be blessed of heaven, seeing that they were sanctified by the Holy Spirit.

The Gentiles, then, were co-heirs to the blessings and immunities of Christ our Lord. This being true, we would ask:

DID PAUL GET HIS AUTHORITY FROM PETER?

If the theory set up by Romanists, is true, that Peter was Christ's vicar, and that he alone held the keys, then Paul must have derived his power from him. But, is there any proof to sustain this view? We answer, there is none. On the contrary the evidence is very pointedly against it. Paul, in addressing the Galatians, says: "But I certify you brethren, that the gospel which was preached of me, was not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." Gal. i. 11, 12.

This testimony is very explicit and settles the point so far as the apostle is concerned. The gospel and the power to preach it, did not come from man. The commission to preach was direct from Christ. This can be proven from the commission itself: "Delivering thee from the people, and from the Gentiles unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and an inheritance among them which are sanctified by faith that is in me." Acts xxvi. 17, 18.

There can be but one more point needed to clinch the argument and place it beyond the possibility of doubt. Did Paul in any way get his authority from Peter or the apostles? Paul is very explicit on this point. He says: "Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia and returned again to Damascus." Gal. i. 17.

To sum up the evidence as given above, we have the following plain facts:

1. Christ and not Peter, appointed Paul to the work of the ministry.

2. The power to preach, the gospel to be preached, were derived from Christ and not Peter.

3. The Gentile church established by Paul, were recognized by the Jerusalem brethren as belonging to the body of Christ, and, in all respects, worthy of fellowship.

The question of Peter's keys was never raised. Certain Pharisees objected to the Gentile converts on the ground that they were not circumcised and did not observe the law. But the Peter part of the objection is not recorded. In general, therefore, we may conclude that there is no evidence to sustain the monstrous assertions of the Romanist. Men who accept Christ and obey his Word, are not to recognize the Roman church as the body of Christ. The true foundation is Christ and not Peter. The gospel is God's power unto salvation. Let all receive this gospel, obey its commands, and share its blessings. Amen.

H. V. REID.

David's Prayer for the Restoration of Zion and the Salvation of Israel.

Oh that the salvation of Israel were come out of Zion! when the Lord bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad. Psa. xiv. 7.

These earnest and prayerful utterances for the building up of Zion and the return of Israel are but the natural products of an enlightened mind, a heart interested in the commonwealth of Israel and truly devoted to the service of God. The Psalmist is truly said to be a man after God's own heart, and hence his heart ever beat in unison with the heart divine. The singular prophecy of the woman Abigail, seemed to have its exact fulfillment in the holy and devoted life of David, namely—"the soul of *my* lord shall be bound in the bundle of life with the Lord my God," etc., 1 Sam. 25, 29. He appeared to have no separate interest of his own from the interests and purposes of Him with whom he was mysteriously bound up in the bundle of life, and of whom he says "I have set the Lord always before me; because he is at my right hand," etc., Psa. xvi. 8. This prayer of the sweet singer of Israel is an enlightened and intelligent one, and indeed is prompted by the divine *afflatus*. David was well aware, as other portions of his prophetic songs clearly define, that the salvation of Israel which should emanate from Zion was contingent upon the building up of Zion, the reconstruction, renewal and beautifying of Jerusalem. As he expressly states "When the Lord shall build up Zion, he shall appear in his glory." Now, there is something pointed out more than a mere empty display of the divine grandeur, for this glory is inseparable from the restoration of Judah and Israel unto the bosom of his love, and their re-settlement in the land of promise. The context here makes this quite clear, as it is said he looked down from heaven, etc., "To hear the groaning of the prisoners, to loose those that are appointed unto death, to declare the name of the Lord in Zion, and his praise in Jerusalem," etc., Psa. cii. The glory here to be manifested then of the Lord is in the restitution, the rebuilding again of the David'ic tabernacle which is fallen down, and repairing the ruins of many generations. As a proof "I will bring near my righteousness: it shall not be far off, and my salvation (for Israel) shall not tarry, and I will place salvation in Zion, for Israel my glory." Isa. xliii. 13. David, having a proper view of the subject, it is no way surprising that his petitions should have been expressed as they are in the words of our text, and in their precise chronological order. He was well aware of the supreme importance of Zion and the relations its rebuilding bore to the salvation of Israel; he was well aware of the high estimation in which Zion was held by the Most High and of its future glorious destiny. These facts we may gather from his own utterances alone, aside from other scriptures. As we hear him saying "The Lord loveth (even the very) gates of Zion more than all the dwellings of Jacob; glorious things are spoken of thee, O city of God." Psa. lxxxiii. He here refers to other statements which are recorded in various places relative to her splendid future. See especially on this, Isa. lx, we see that Jehovah has selected it above all other places for His residence in the coming age, "For the Lord hath chosen Zion; he hath desired it for his habitation. This is my rest forever (*the aion* age); here will I dwell for I have desired it; I will abundantly bless her provisions (Bethel was formerly the house of bread, but now Zion is chosen, and is to be amply provided with all the rich cereals and vianda—especially with the bread of life, for the nourishment of the saints). I will satisfy her poor with bread; I will also clothe her priests with salvation, and her saints shall shout aloud for joy." While here it is also where the horn of David is destined to bud and blossom and fill the face of the world with fruit. Psa. cxxxii. compare Isa. xxvii. 6; xxv. 6. It is then when life everlasting will be imparted to all its denizens as the next Psalm shows, as he says, in speaking of the dews of Heaven and those vivifying dews that anciently descended upon the mountains of Zion, he declares "for there the Lord commanded the blessing, even life forevermore." But this blessing is predicted upon Zion's rebuilding, and the Lord taking up his abode there, "So shall ye know that I am the Lord your God dwelling in Zion, my holy mountain; Then shall Jerusalem be holy, and there shall no strangers pass through her any more, (no more surveying expeditions of the Holy Land, no more tourist, no more sceptics to scan the situation of things and then return, declaring the utter impossibility of Palestine ever recovering from its desolations,) and it shall come to pass in that day that the mountains shall drop new wine (here the plenitude of fulness is pointed out again in the most glowing language, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters and a fountain shall come forth out of the house of the Lord, and shall water the valley or shittim. But Judah shall dwell forever, and Jerusalem from generation to generation, for the Lord dwelleth in Zion." Joel iii. 17 21. By looking over the entire chapter here we see that the watchword is to pass over first; and that the shaking down of Gentile kingdoms, and the beautiful state of things predicted, is the outcome of the general wars and great battles which are to come off in the valley of decision where the Lord is to sit in judgment on all the heathen round about, and give the wicked to the sword. When this new economy is established on the top of the mountain as it were, then the nations and much people will flow unto it; then "out of Zion shall go forth the law and the word of the Lord out of Jerusalem," etc.; then, as David says, the people in waiting shall receive the heavenly benedictions which are there in reserve for them, "The Lord shall bless thee out of Zion, and thou shalt see the good of Jerusalem all the days of thy life. Yea thou shalt see thy children's children and peace upon Israel." Psa. cxxviii. 5, 6, compare Psa. cxxxiv. 3. It is then the ransomed of the Lord shall return, (return from their captivity, as the streams in the south, a metaphor to denote the great influx at this time toward the Holy Land by the many people) and come to Zion with songs and everlasting joy upon their heads," etc. The apostle tells us that the deliverer is to come to Zion and the work he is to accomplish is to turn away any ungodliness from Jacob, from the very fact that Jehovah had covenanted with the fathers to do it. Deliverer implies deliverance of a people whose servile and oppressed condition calls for deliverance, which is here synonymous with salvation. See Rom. ii. It is then when he makes Zion the place of his rest and seat of his royalty, that upon the walls will be inscribed salvation, and her gates will be ornamented with those ascriptions which are comely to the Lord—*Praise*. As it is said, "Praise waiteth for thee, O God, in Zion, and unto thee shall the word be performed," etc. And this is the order marked out by the Psalmist in his present supplications for Zion's exaltation, for the establishment of the Messianic kingdom, the inauguration of Zion's King on Zion's holy hill. Psa. li. 6. In the text, however, we would remark, he does not make this any part of the burden of his prayer, as he does in so many other portions of his song, only by implications, as he well knew that salvation could not come out of Zion before Zion was built up and in a position to confer this deliverance here implied. When this is completed "that all the ends of the earth may see the salvation of God," then the captivity will have terminated, and there is a definite time, as there is a "set time for Zion" when the Lord shall arise and have mercy upon her. The adverb of time "when," makes this obvious, "O that the salvation of Israel were come out of Zion! *when* the Lord bringeth back the captivity of his people." Then follows the day of ineffable gladness. Joy cometh in the morning. "Jacob shall rejoice and Israel shall be glad." This gladness will be mutual as with the father and the returning prodigal, that being a type of the return of the lost tribes, and, as is indicated in the parable, Israel is still conscious that after wandering away so many centuries in a far country, that there is bread enough and to spare beneath the paternal roof, and feels confident on his return he will meet with a most hearty reception, the preparations are on the most magnificent scale. It will be a feast of infinite joy, "a feast of fat things, of wines of the lees, of fat things full of marrow," a royal banquet of delights, nothing being spared or wanting to make it so. The inner man as well as the intellectual man is here to be amply provided with all which may contribute to his happiness. Does he desire physical refreshment? here it is under the symbol of the "fatted calf;" is it in the way of physical exercise? here he may go in the dance to his heart's content. Dance! say you, in the restitution? Yes. "Again I will build thee and thou shalt be built O virgin of Israel; thou shalt again be adorned with thy tabrets, and shall go forth in the dances of them that make merry." Jer. xxxi, 4. Is it music you wish? You shall have abundance of that and of the sweetest strains. Is it song? There will be no lack of this; music and song will be in that age two of the chief things which make up the divine service. For there "the Lord's song will be sung in the land of Judah," Psa. cxxxvii. 4; Isa. xxvi. 1; "yea they shall sing in the songs of the Lord." Psa. cxxxviii.

5. "They shall abundantly utter the memory of thy great goodness and sing of thy righteousness." Psa. cxv. 7. This Psalm treats entirely on the future age, when it will become a topic of general conversation, "To speak of the glory of thy (God's) kingdom, and talk of thy (His) power" when all his works are represented as praising him, and all his saints as blessing him. When they will "sing unto the Lord a new song, and his praises in the congregations of saints," when Israel will join the glad anthem, "and rejoice in him that made him, and the children of Zion be joyful in their King." "The tongue even of the mules shall be unloosed to swell and enlarge the mighty choir." Isa. xxxv. 6. "With the voice together shall they sing, when the Lord shall bring again Zion." Isa. lii. 8. The predictions which refer to this feature of service in the new age, are very numerous. Let it suffice, it will resolve in one grand and universal song of praise and adoration unto Him that shall sit enthroned in Zion and unto the Lamb for the age of ages. And in view of the "glorious things" which we will obtain when Jehovah shall arise in answer to this prayer, let us unite with the Psalmist ever and anon, "O, that the salvation of Israel were come out of Zion! when the Lord bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad." Amen and amen.

WILLIAM SHEPHERD.

Our Letter Drawer.

Editor Restitution:—As I am almost alone in the faith here, I feel the need of all the helps I can get. I long for the society of those who believe the gospel, but, in my loneliness, I am so thankful for the precious Bible. This is the same in every place, and teaches the same blessed truths. You may hear from me again ere long. May the dear Lord bless his people everywhere, and enable us to be watchful in these evil days.

M. ROCK.

St. Joseph, Mo.

Editor Restitution:—I send you a small sum for the RESTITUTION. I thank the Lord and you for the precious truths it contains, as it gives us invaluable information on the Word of God, as we are isolated and have not the privilege of meeting with those of like precious faith. I have received great consolation in my loneliness. God bless you for your labor of love.

Your humble sister in the Lord,

A. S. JOHNSON.

Ogden, Ill.

Editor Restitution:—As my subscription is about at a close I send for another six months. I am old and feeble, and we have no preaching here of our views. It is a great comfort to me, in the decline of life, to be able to pay for its continuance, as it is a great privilege to receive its weekly visits. I hope it may be sustained, and still bear its tidings to a lost and perishing world. I delight to hear from the pen of those that I could once hear orally proclaiming the glorious message, "Behold I come quickly." O, what a rich feast it would be to hear their voices once more, but, alas! we may never meet again till we meet in "that beautiful land"—Paradise restored. This hope sustains me amidst the perils of the last days. O, glorious morning, my heart swells with raptures as I see the day approaching. Cheer up, brother and sister; we are almost home. Our trials and conflicts will soon be over, and we shall enjoy that "rest that remains for the people of God." Let us be of one heart and one mind, striving to build each other up in our most holy faith that when our trials and conflicts here are ended, we may meet in our beautiful Eden home. Faithful is he that has promised, and, while the nations of earth are in deadly strife, and the prophecies are nearly fulfilled, and knowing our time is short to awaken a slumbering world, may we be diligent, united in heart and purpose to sound the cry, "Behold the Bridegroom cometh." United, we stand; divided, we fall. May we be united as good soldiers, that we may finally be able to possess the goodly land where we can sing the song of Moses and the Lamb. Go on, my brethren, in the Lord, till we reach that heavenly land. Farewell.

From your unworthy sister in Christ,

HARRIET COVEY.

Osco, Wis.

Editor Restitution:—I remit for the RESTITUTION as I will not do without it as long as I am able to pay for it, and it can be had. I do sincerely hope the brethren will do their utmost to keep it up, for I don't see how any of the brethren could do without it. That there is not so much bitter feeling among brethren in reviewing subjects, is an improvement in the paper. The Eastern question is very interesting.

Yours in hope of eternal life through Christ.

JOHN M. BECK.

Fredrick City, Md.

A Spring Morning.

High on a hill-top, all alone,
Among the birds and near the sky,
I sit, and listen to the tone
Of Nature's morning melody.

The voice of wood, and field, and wood,
Of wave and sky makes music sweet;
I gaze on mountain, mead and flood—
The foaming river 'neath my feet.

Still shines on high the morning star,
Beaming upon enchanted eyes;
And still the moonlight on the wave
In mystery of beauty lies.

The creeping grass to deck the earth
Is marshalling its verdant blades,
And bright violets come to birth
In sheltered nook and forest glades.

The birds are singing to the leaves,
And soon the ardent sun will call,
"Come forth and aid, while Nature weaves
Her magic royal robe for all."

O Lord of beauty and of grace,
The works do praise thee everywhere;
Thou last in Heaven thy dwelling place,
But Thou do'st make thy footstool fair.

—*Augusta Moore, in Christian.*

Correspondence.

Dear Brethren and Sisters:—I awoke quite early this morning to look over with a feeling of disappointment and despondency, the results of our meeting now about to close. Brother Hatch came Friday evening and has been preaching ever since to quite small audiences, yet we think, notwithstanding the indifference of the many, that some dear souls have been strengthened and confirmed in the faith, and will remain steadfast unto the end. For this we are thankful, and when we knelt in prayer, just before breakfast, our hearts were poured out in gratitude for even this proof of our Father's love. An almost audible voice whispered to me as I was pleading for strength—*come* BOLDLY for *help* in *every time* of need! Over and over the words were repeated; come boldly! *come boldly!*—I obeyed, and I believe the help will come.

"Though the tempest rages,
To the rock of ages
I am anchored fast!"

Though the battle waxes fiercer, and we feel the hot cannon's breath, though the fires of persecution are closing around us hemming us in on every side, though the professed followers of Christ try with withering scorn, and discourteous acts to silence our voices. Oh! thanks be to God who giveth us the victory through our Lord Jesus Christ, we shall reap at the proper season if we do not relax.

We cannot deny our Lord. We dare not be ashamed of the words of Jesus. It were easier for the present, to go with the popular current, but oh that future that is to come! that crown of glory that fadeth not away would then be lost! the inheritance would not be ours! We have obeyed that form of doctrine delivered unto us, and God helping us, we are determined to stand firm in one spirit, with one soul, vigorously co-operating for the Faith of the Glad Tidings.

Yet we cannot help feeling sad that men and women will turn away their ears from hearing the truth and turn unto fables, that they will not receive Jesus as the life giver, nor learn to rejoice that his coming is near.

O, to think that the servant who says in his heart, "My Master delays to come," will have his portion appointed with unbelievers. Is it not a fearful, fearful warning to those who are saying, "The coming of Christ will not be for thousands and thousands of years!"

A few cry out with burning heart,
"King of Kings! reveal thy throne,
Visit this, thine earth again,
Gird thy sword upon thy thigh!,
Take thy mighty power and reign."

These have embraced with gladness the truth, and have become grounded and settled in the faith of the Gospel; others not having root within themselves, go back when tribulation comes because of the word.

These are perilous times. Let us take heed lest any of us fall through unbelief. Let all be careful that their garments are kept spotless until Jesus comes.

Bro. Hatch has boldly set forth the truth while among us. He is keeping the faith. He has set himself for the defence of the Gospel. May the Lord abundantly bless him and give him some sheaves in the great day of harvest. Quite a number of the brethren cheered us with their presence on Sunday. The Lord reward them.

The Lord Jesus Christ be with you all. Be faithful in holding up the hand of God's servants. Remember the interests of our prayer. The light must go, for the end is nearing. Make every sacrifice for the truth. Jesus may come sooner than any of us are looking. Be ready.

S. ROXANA WINGE.

Princeton, Ia., May 29, 1877.

To all the Members of the Church of God,—Greeting:

The members of the Church of God, assembled in conference at Havens, Lawrence county, Missouri, May 20, 1877 after consultation and deliberation, desire that all the members of the body, in south-west Missouri, south-eastern Kansas and north-western Arkansas, that possibly can, and all others, who desire the triumph of our most holy cause and the soon coming of our Lord and King, meet with us at our annual conference, for the purpose of perfecting some plan, by which we may work together for the furtherance of the cause we have at heart, for consultation and for exhortation; that we may build each other up in our most holy faith. Conference will be held at the Ashley school house, one mile east of Chambersville, in the south-west corner of Dade county, Missouri, commencing on Friday before the third Sunday in August, 1877.

By order of the Church.

The Eastern Conflict.

The Sultan, the Mussuerrs, the Turk, The Mysterium at of Turkey, Reform Impossible, Views of the Missionaries, the War.

CONSTANTINOPLE, May 11, 1877.

To-day I saw the last of the Sultans—a pale man on a pale horse, and the horse was the better part of the show. As is usual on Fridays—the Mohammedan Sabbath—the Sultan rode in great state from his palace to the mosque to perform his devotions. The young sovereign, recently elevated to the throne after the removal of his brother and the suicide or murder of his father, slowly rode on a magnificent white charger, preceded and followed by footmen in gaudy Oriental splendor. He wore a red fez, a black broadcloth suit, and looked blank, weary and sad. A mechanical applause arose for a moment from the soldiers, who lined both sides of the street between the palace and the neighboring mosques, while the multitude of spectators silently looked on.

The spectacle seemed a faithful type of the present condition of Turkey. "The sick man" of Constantinople proclaimed to the world that, if necessary, he would unfurl the green banner of the Prophet and march at the head of his army against the infidel Russians. This appeal to the fanaticism of his Moslem subjects reveals his danger and the ferocious character which the present conflict may assume. Those who remember the frightful massacres of Damascus and the Lebanon, and the more recent atrocities of Bulgaria (which, I am told by our Bulgarian missionaries, have not been exaggerated by our Consul, Mr. Eugene Schuyler), know what may be expected from a race which owes its power to the sword, and which treats Christians like dogs. The instincts of the Turk are essentially barbarous. He is by nature ignorant, indolent, stupid and proud. He respects no argument but powder and the cannon ball, and that argument is now used against him. He must be humbled before he can be improved. His days of conquest are over, and in a single handed fight he will surely be beaten by Russia. His life was barely saved in the Crimean war by the aid of Catholic France and Protestant England. He promised to reform, and on that promise he was received into the company of civilized nations. He did not keep his promise. The boor was introduced into a parlor and behaved like a boor. Instead of punishing the leaders of the Bulgarian massacres, he has rewarded and promoted them. He has rejected with scorn the advice of his former allies. Now he must run the risk of total dismemberment or of being driven out from Europe, which he has so long disgraced and insulted by his presence.

After travelling for more than three months in Mohammedan countries, I cannot conceive how an intelligent Christian man can any longer sympathize with a government that has for centuries cursed the fairest portions of the globe, and held millions of Christians in a state of degrading slavery. The Turkish government is a hopeless system of corruption and oppression. It defeats the first object of government—the protection of life and property. It is no government at all, in the proper sense of the word; it is simply the relation of the conqueror to the conquered, continued without even an attempt to conciliate them. It makes loyalty and patriotism on the part of the latter impossible. It rules only to ruin. It cares nothing for the countries and peoples under its sway, except to extract tribute from them; and it degrades taxation to a system of legalized pillage. Christians are not allowed to testify before court, to bear arms, to defend their country. The Turks keep all the power and all the powder in their own hands, and prevent the possibility of a successful revolution or redress of grievances. The recent constitution is only a shrewd contrivance to checkmate Russia and the European conference, and will prove a mockery and a delusion. Such a government cannot be reformed. It allows everything to go to decay and ruin. Nearly every improvement in Turkish dominions is due to foreign energy and enterprise, and exists in spite of the government.

Much is said of the tolerance of the Turkish government under which our missionaries have been able to pursue their work for the last fifty years. But that tolerance springs from indifferentism and contempt, in part also from fear, not from principle, not from any respect for the rights of conscience. The more the Christian dogs fight among themselves, the better for the Turks. Of religious liberty they have not even the most remote conception. Their religion commands them to massacre all idolators who refuse to become Moslems. Christians may be allowed to live, but subject to Moslem rule in a state of servitude. The Moslems themselves have no liberty to change their religion except at the expense of their lives.

Some of our missionaries fear that Russia may deprive them of that liberty which they enjoy at present, under the Turks, and prefer to let Turkey die a natural death. But this is a narrow, and, I may say, a selfish view. The fate of a few hundred converts—not from the Turks, but solely from older Christian sects,—weighs little compared with the fate of millions of Christians who have borne the yoke of slavery for centuries, and who deserve some credit at least for their steadfast adherence to the Cross against the brutal force and standing insults of the Crescent. The great majority of the missionaries, however, with whom I have conversed on the subject in Constantinople, Beirut, Damascus, and other places, take a more comprehensive view, and heartily desire the speedy overthrow of this intolerable despotism.

The Eastern conflict is by no means a conflict simply between Russia and Turkey. It is a conflict between the Cross and the Crescent; between Christian civilization and barbarism; between liberty and despotism. Russia may have selfish objects of conquest in view, but she is only an agent in the hands of Providence for a higher and nobler purpose. England, unfortunately, is no less selfish in her policy. Mr. Gladstone represents the conscience but not the purse of England, and the purse seems to rule the conscience as far as the action of the Disraeli government is concerned. I am confident, however, that the Christian people of England will not allow her rulers to fight another Crimean war, and will force them to keep neutral at least so long as Russia does not threaten Constantinople. As it seems to me, from what I can learn, that Russia does not aim at Constantinople, but at Armenia and the ports of the Black Sea, to strengthen her Asiatic power, and at the emancipation of the European provinces of Turkey from Mohammedan rule. Constantinople—the finest city in the world by situation and natural capacity of power—ought to become a free city with political and religious liberty for all under the joint protection of Christian nations.

The solution of the Eastern question has begun in earnest, and we stand in awe of events to come. No one can foresee the result. We hope and pray that the war may end in the overthrow of the political power of the Turks, and of the supremacy of the Koran, and prepare the way for the moral and religious regeneration of the lands of the Bible. Then and then only will the Mohammedans themselves become accessible, and present to the Christian world a vast field of missionary labor.—*Rev. Philip Schaff, D. D., in N. Y. Observer.*

Conference Report.

The Church of God in south-west Missouri, met in conference according to appointment, at Havens, Lawrence county, Missouri, on Friday before the fourth Sunday in May. There were but few present, owing to the wet weather preceding, throwing every one behind with their work. Total number present, seventeen. The business before the conference was of a varied character, nearly all of which was disposed of satisfactorily; and I think the cause in this region stands in a better condition to-day, than at any time in the last five years; the brethren seem to have thrown off that lethargy by which they were possessed, and seem determined to go to work in earnest. The preaching was done by Brother Stringer and myself, there being no other preaching brethren present, but Brother Jonah Pierce, and he was unwell.

On Sunday evening we met around the Lord's table to partake of the emblems of our Lord's broken body, and each one present seemed to realize that the time is not far distant when we may be permitted to eat of it in the kingdom of God. At the close of our meeting on Sunday night, three came forward and demanded baptism, so we adjourned to meet at the crystal stream on Monday morning, when they were assisted by the writer in putting on Christ by baptism. This makes four that have been obedient. I having baptized Brother Cuce at my last visit on the third Sunday in April. After baptism, we met at Brother Robertson's house, where we again assembled around the Lord's table, thanking him for his loving kindness and mercy towards us, and for his blessing upon our labor. After we had eaten, while the brethren and sisters were singing a hymn, we took the parting hand to go to our several homes, expecting to meet at our annual conference, with many from different parts of like precious faith, and if denied this privilege, may we so live, as to stand with boldness before the Son of Man, and have an abundant entrance administered unto us in the everlasting kingdom of God, is the humble prayer of your brother in love.

JAMES BUTT.

Phelps, Lawrence Co., Mo., June 4, 1877.

The Christian Armor.

Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the spirit, which is the Word of God. Eph. 6: 16, 17.

The Bible, or the Word of God, furnishes the Christian with a complete armor for the warfare to which he is called; it is adapted either for attack or defense. The sword, in particular, which is here identified with the spirit, reasoning from analogy, we must come to the conclusion that it is well adapted for both purposes, viz: attack and defense; to use a military phrase, as the apostle has done in the text above quoted. It constitutes a complete arsenal, armory or magazine, which is always on hand ready for any and every emergency.

Here, with all due deference to our Orthodox friends, (as they are pleased to call themselves,) and the Quakers, or, (as they choose to be called,) Friends, often, with the Bible in their hands, wait for the moving of the Spirit. I have often attended their meetings, and have known them wait hours for the Spirit to move. I do not wish to speak derisively of this sect. Far from it. They do right in discarding carnal weapons; but the Word (the spirit) enjoins upon them and upon all who are called Christians, to use the weapons which the Spirit prescribes, and fight the good fight, to become valiant soldiers of the cross; to endure hardness, as soldiers on the tented field of strife.

Having the whole paraphernalia at hand, and at all times, for the prosecution of the Christian warfare and the motive which is held out, the great prize,—eternal life in the kingdom of God—certainly ought to be a sufficient stimulus to us, as soldiers of the cross to acquit ourselves like men and be strong, and like those to whom Paul refers as running the race, in allusion, no doubt, to Grecian games, where the candidate divested himself of every unnecessary weight, and where every muscle must be taxed to its utmost tension in order to attain the prize. The apostle has well said, that they run for a corruptible crown, but we run for an incorruptible.

Periodical and spasmodic actions are not characteristics even of soldiers fighting for conquest or a corruptible crown; much less should we expect the soldier of the cross to be thus actuated.

Not long since, I heard an eminent Methodist minister say it was "a shame that when business was not very urgent in the winter season, as paradoxical as it might seem, people get warmed up and they would almost invariably cool off in the summer season, when business drove; and," said he, "we think we have performed some great feat when at the end of the year we bring the people up to the point where we left them a year previous. No business man would invest his money where there was no actual gain, but he would seek some new field for the investment of his money."

This preacher did assign the cause of this declension; but it needs no prophet's ken to understand the true and only cause. Another spirit, outside of and independent of the Word, is invoked to do the work, thereby ignoring its claims. "The words that I speak unto you, they are spirit, and they are life." Each weapon must be used for its appropriate work, and they cannot be misapplied with impunity, but every wrong committed, or any duty omitted, will recoil upon our own heads, as sure as effect follows cause. A famine, not of bread, but a famine of the Word, is the sole cause of the sad declension. If we lose sight of the crown of life as the reward, we shall surely suffer loss—the non-inheritance in the kingdom. This is the great beacon light to guide us into the desired haven. Victory is vouchsafed to the overcomers, and to those only. The servant is not greater than his Lord. If they have persecuted him, they will persecute his followers also.

M. I. LEWIS.

Barnesville, Wis.

God wounds and then heals, humbles and then raises up.

Eastern Items.

BERLIN, June 15.—The *Post* says that since the outbreak of the war the Mohammedans in Palestine have again become particularly hostile to foreigners. Germany has renewed her representations to the Porte and Great Powers to insure the safety of German colonists there.

A Vienna correspondent telegraphs that advices from Constantinople show that great irritation is felt about the attitude of Titus of Greece. Pressing orders have been sent to the army to pacify Montenegro so that the troops may be sent to Thessaly as soon as possible.

A Bucharest correspondent sends the following: "The Minister of Foreign Affairs has just communicated to me the contents of a document emanating from the Commander-in-Chief of the Ottoman army, that every Roumanian soldier taken prisoner shall be put to death."

A Ploiesti dispatch states: "It is supposed operations will soon commence, as everything is prepared, but the Danube falls very slowly. There have been many departures from this place, but the destination of those who leave is kept profoundly secret."

A dispatch dated Shumla, June 12, says: "An attempt to cross is hourly expected. There is great excitement at Rustchuk and Shumla. There is every appearance of desperate fighting shortly."

LONDON, June 16.—Portugal has proclaimed her neutrality in the Russo-Turkish war. Germany will not issue a special proclamation of neutrality.

The Russians have definitely determined to make the passage of the Danube midway between Piketo and Turnu Magurieli. The preparations indicate early operations.

Count Schouvaloff is to assure England that the route to India by way of the Suez Canal and Persian Gulf is free; that the treaties will be observed and that the question of the Bosphorus and Dardanelles will be settled at the end of the war by European Congress. Beyond these points no engagement has been undertaken.

It would be uncharitable too severely to condemn for faults without taking some thought of the sterling goodness which mingles in and lessons them.

God's anger rests on the world of sinners, but his grace and love on the remnant of believers.

God's promises should be the guide and measure of our desires and expectations.

LETTER RECEIPTS.

Letters from the following persons have been received, found to be correct, and the balances stranded to:

SUBSCRIPTIONS.

Calvin Boyd	2 00	Jas S Quimby	2 10
Caroline James	2 00	L S Quimby	2 10
Mrs L Hilchin	2 00	Wm Boyer	50
Daniel Chestnut	50	B F Hodges	2 00
Margaret A Gaither	2 00	Harriet Lavery	1 00
J L Jones	2 00	Mrs A S Johnson	2 00
Drusilla Warbritton	1 00	Jas Butt	2 00
Lapel Beach	2 75	M Myers	1 00
L Chitwood	2 00	J J Simmons	4 00
Samuel Nale	1 00	J K Leslie	2 25
G W Nale	1 00	J A Griggs	1 00
Mrs F R Sharpe	2 00	W J Crockett	1 00
Leroy Bronson	2 00	Clara Street	00
James Holmes	1 25	J M Thorp	1 00
S B Pauley	1 00	Mrs E C Gilbert	1 00
J M Arnett	1 00	J W Scott	2 00
Austin Curtis	45	Joe Furry	1 00
T B Martin	1 00	Daniel Howard	1 00
A P Terrell	1 25	G P Wilde	1 00
M Rock	50	David A Norcross	50
D S Morrow	1 00	Mrs F D Manlton	1 00

BOOKS AND TRACTS.

J E Leslie	1 00	Peter Jeffrey	60
Alonzo Mumma	1 24		

RELIEF.

Wm S Burns 4 00

ANNOUNCEMENTS.

EDINBORO QUARTERLY MEETING.

The next quarterly meeting in Edinboro, Pa., will be on Saturday, June 30, at 2 p. m., and Sunday morning and evening, July 1. Baptism Saturday afternoon. Love feast, Sunday, 9:30 a. m. Preaching, 11 a. m. and 7 p. m. Lord's table spread after the morning service.

G. W. STRIBLING, Pastor.

On the 8th of June, if the Lord will, I expect to be in Champaign county, Illinois, near Penelton, at Brother Russell may appoint; also, on the fourth Sunday, or June 24 in Martin county, Indiana, near Shoals, at Brother A. W. Stewart may appoint; and continue meetings some days.

J. S. MATHES.

ZELL'S ENCYCLOPEDIA.

NEW AND REVISED EDITION.

This truly noble work contains 150,000 articles, 2,000 engravings, and eighteen splendid maps. Though a marvel of condensation, it is probably the best work in the language as a source of universal information.

George E. Plumbe, corresponding editor of the Chicago *Inter-Ocean*, says: Its conciseness, comprehensiveness, accuracy, and the scholarly treatment of the articles of a scientific, historical, biographical, and geographical nature, make it more desirable for the general reader than any other with which I am acquainted, and prefer, be at double its cost, certainly, to any other cyclopedia work of a similar character. I make this statement with pleasure because I firmly believe that a copy of Zell's Encyclopedia placed in any family containing young or middle aged people would be a stronger incentive to study and thought than could be afforded by the expenditure of double its outlay in any other direction.

Wendell Phillips says: I have examined Zell's Encyclopedia, and found in it almost everything I thought of looking for. The subjects are treated with a fulness which surprised me. In accuracy, I think you can risk comparison with any of your rivals; and one feature is especially valuable, that when you are unable to exhaust a topic, you can find out where fuller information may be found. It is just such a work as every one needs in his house for immediate reference, even if the Boys near a great public library.

John Emory, 146, East Madison Street, Chicago, Illinois, is special for this work, to whom all remittances should be made. T. Elwood Zell, Davis & Co., publishers, Nos. 17 and 19 South Sixth street Philadelphia, Pa.

PUBLICATIONS FOR SALE AT THE "RESTITUTION OFFICE.

SPECIAL NOTICE.

Having on hand a large supply of Hymn Books "The Psalmodist," and wishing to have it introduced in all our Societies, we have concluded to reduce the price, and offer it on the following terms which will bring the book within the reach of all.

Cloth Binding	$0 40
Leather binding (plain)	60
Leather binding (gilt)	60

The brethren will see that we have reduced the price one-half. Let all who desire the book send in as early as possible.

TRACTS AND PAMPHLETS.

TWO PAGE TRACTS.

Bible Proofs. These are suitable for wide distribution, and treat on the following subjects: 1. The Gospel. 2. The Coming and Kingdom of Christ, by 30,000 Epistle, in 1 Cor. 3. Immortality. 4. The Kingdom of God. 5. Nature of Man and Thought for Thinkers. 6. The Two Advents. 7. What is Baptism? 8. Duties of the Wicked. 10. Baptism. 11. Twelve Plain Bible Truths, and God's Promises to David. 12. The Restitution Age. Price, 10 copies for 6 cents. Or assorted packages of a hundred for 30 cents.

FOUR PAGE TRACTS.

Age to Come Not a Heresy. By H. V. Reed. A splendid short argument illustrative of the Age to Come Doctrine. Just the thing for circulation among a certain class of Adventists.

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Isaiah lxii. 6, 7.

Until in earth a praise
Jerusalem shall be,
Unceasingly your voices raise
Who Zion love—O, ye!
Till God himself arise,
Let Him your voices hear;
Till the Redeemer from the skies
In glory shall appear.

How long, O Lord, shall we
Thy servants, wait the day?
Though long we wait, we trust in thee,
And still in faith we pray.
Come forth in might, O Lord,
And in thy glory great;
Through all the earth thy name be heard,
Thou only Potentate!

B. Hayes.

The Christian's Hope.

We're a little band of happy Christians here,
All a waiting for our King;
He has promised us he's coming back again,
And we know his word he'll redeem.

We will wait, we will wait,
We will wait till Jesus comes.

Yes, the bridegroom will come, though he has staid
His bride now to behold;
She will meet him then all beautiful arrayed,
In her clothing of wrought gold.

Then we'll watch and pray as we journey on the way,
While we're looking for our King;
For the signs declare that his coming is not far;
Oh, what a joy this will bring.

Mrs. Sarah F. Morgan.

Winchester, Va.

Selections.

Rev. W. H. Poole's Course of Lectures.

"ANGLO-ISRAEL," "JACOB'S PILLOW," AND THE "GREAT PYRAMID."

The Rev. W. H. Poole, of Toronto lectured at Ridgetown on the 16th inst., on The Lost Ten Tribes of Israel;" at Palmyra, on the 17th, on Jacob's Pillow, and at Highgate on the 18th, on the Great Pyramid.

The lecture at Ridgetown, on Anglo-Israel, was deeply interesting, as was manifested by the marked attention of the audience. The reverend gentleman showed from Scripture that the twelve tribes were once united under one king, in the land of Palestine, but afterwards became divided into two kingdoms—the House of Israel, or the ten tribes, under King Jeroboam, and the House of Judah, or the two tribes, under King Rehoboam. It was shown that the ten tribes went into captivity about 725 years B. C. The distinction between the captivity of Israel and the captivity of Judah was clearly defined; Judah's captivity did not take place until about 588 B. C.; the ten tribes were carried into Assyria, the Jews to Babylon.

The lecturer then went on to state that the house of Israel, or ten tribes, had never returned from that day to this, while the Jews, or two tribes, (Judah and Benjamin) did return, after seventy years' captivity. Our Savior had commanded his disciples to "Go not into the way of the Gentiles, and into any of the cities of the Samaritans go ye not; but go rather to the lost sheep of the house of Israel." Matt. x. 5. It was shown that the disciples went into the very region where the ten tribes were dispersed, viz: Media, Pamphylia, Galatia, Cappadocia, Bithynia, Illyricum, etc.

Josephus was quoted as showing that up to his day the ten tribes were still beyond the Euphrates, an immense multitude, not to be estimated by numbers. The lecturer then quoted largely from the classic authors, viz:—Homer, Strabo, Herodotus, Diodorus, Pliny, etc., proving that the ancestors of the Anglo-Saxon, or British race, came from the very quarter to which the ten tribes were carried captive, and that their migratory course was westward until they landed in the British Isles, where, by immense increase, they have spread abroad to the east, west, north and south.

The following passages were quoted as applying to Israel after they had become settled in the British Isles: "The isles shall wait for his law," Isa. xlii. 4. "Sing unto the Lord a new song, the Isles and the inhabitants thereof," Isa. xlii. 10. "Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him. Jer. xxi. 10. The lecturer produced some very ancient maps, showing that the western coast of Spain was called Tarshish, and that the British Isles were called the Isles of Tarshish; hence the importance of the expression in Isaiah lx. 9: "Surely the isles shall wait for me, and the ships of Tarshish first to bring thy sons from far, their silver and their gold with them." This, the lecturer said, referred to the future return of Israel and Judah to Palestine, for which the events in the East were now rapidly preparing the way. The lecture occupied nearly two hours in delivery, embodying an amount of Scriptural and historical research that was truly marvelous.

"JACOB'S PILLOW."

Mr. Poole's second lecture was also listened to with much attention. The lecturer endeavored to prove that Her Majesty, Queen Victoria, was literally descended from the royal house of David, and that the Coronation Stone in Westminster Abbey, on which Queen Victoria and her ancestors have been crowned, in succession, for over 2,450 years, was the identical stone on which Jacob slept on his way to Padan-aram, when he had that wonderful dream of the future, and saw the ladder reach up to heaven, with angels ascending and descending on it. In Gen. xxviii. 18-22, we read that "Jacob rose early in the morning, and took the stone that he had put for his pillow, and set it up for a pillar, and poured oil on the top of it. And Jacob vowed a vow, saying, If God be with me, and will keep me in this way that I go, so that I come again to my father's house, then shall the Lord be my God: and this stone, which I have set for a pillar shall be God's house.

This stone was called by the Irish and Scotch, "Le Fail," and "The Stone of Destiny," but called chiefly by the English, "Jacob's Pillow." It was called the Stone of Destiny because a Prophetic Rune had attached itself to it for some 2,400 years, to this effect:

Cionioidh Scuit soor an fine,
Man he breag an Fats dine,
Mas a sin fuichte an Lia Fail,
Dligaid Flaithean do grabhail.

This Irish-Celtic verse had been rendered by Sir Walter Scott thus:

Unless the Fates are faithless grown,
And Prophet's voice be vain,
Wherever is found this Sacred Stone,
The Wander's Race shall reign.

The lecturer stated that this stone was carried in the procession by King David in the ascent to take possession of and consecrate the threshing floor of Araunah, the Jebusite, to install it, according to the Rev. F. R. A. Glover, as the chief corner stone of the future temple of Mount Zion. See Psa. cxviii. 22-28. It was supposed that Jeremiah—at the time of the Babylonish captivity—took this stone from where it had been placed in the temple, together with the holy vessels belonging to the temple, with Tephi, the daughter of Zedekiah, king of Judah, took passage in one of the ships of Dan, and landed in Ireland about 580 B. C. An Ulster prince had just been elected as Heremone, to rule over Ireland. He married the princess on condition that he would expel Baalism, and worship the true God, and form a College of Olams, or learned men. Jeremiah was commissioned to plant and to build, as well as to throw down and destroy the monarchy of Judah. Jer. i. 10; xlii. 10. Thus through this wonderful princess, a direct line of sovereignty perpetuated from the royal house of David down to Queen Victoria. The promise of God to David was that he "should never want a man to sit on the throne of Israel forever."

"THE GREAT PYRAMID."

A large diagram accompanied this very interesting lecture, intended to illustrate some of the leading features of the internal, as well as external structure of this vast monument.

The Great Pyramid was supposed by the lecturer to have been built by some one inspired—perhaps Melchizedek. It stood in latitude 30 degrees, at the center of an arc which swept the Delta of Lower Egypt. Mr. Poole quoted Isa. xix. 19, as having undoubted reference to the Great Pyramid: "In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord. And it shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt." This witness testimony, according to the Astronomer-Royal for Scotland, was only to be made manifest in the latter days.

The Great Pyramid, as shown on the diagram, was 480 feet in height, while its base covered nearly fourteen square acres. The date of its building was shown to be long before any profane history; yet it embodied most extensive thought, wonderful information, and far-reaching designs. Besides its prophetic utterances, it was far more scientific than any building yet erected. The Astronomer-Royal for Scotland spent five months measuring it, and has given his results in a work of sixteen hundred pages, and another work of five hundred pages. Colonel Howard Vyse has spent $360,000 exploring it.

The Great Pyramid gave the length of the sacred cubit, and contained the the whole system of Metrology employed by Moses. It gave the distance to the sun, the number of days, hours, minutes and seconds in our solar year.

It calculated the vast cycle which our sun performs around the brightest star in the Pleiades group, through the precession of the equinoxes. It gave the date of the dispersion of mankind—the date of its own building—the date of the giving of the law of Moses, and the exodus out of Egypt. The Great Pyramid also gave the date of our Saviour's birth, the length of his earthly life and ministry, showed his death and descent into Hades, as well as his glorious resurrection.

In his concluding remarks the reverend gentleman called especial attention to the Eastern question, now so deeply agitating the world. He mentioned several events that might be expected to happen in the East at no distant day; while the Great Pyramid, as he stated pointed to the year 1881 for some great event to transpire.

We understand that the people of Ridgetown are desirous to have the reverend Mr. Poole return and deliver a whole course on these subjects, now so deeply attracting the attention of so many of the learned and thoughtful, especially in Great Britain.

S. Russell.

Palmyra, May 29, 1877.

Surely I Come Quickly,

Last words are precious. Those spoken at partings, or by dying friends, are of peculiar value to us, and so are laid up in our hearts. There we remember them, treasure them, and ponder them as long as we live.

These are Jesus' last words to his church—his last revelation—his last promise—his last parting postscript to his closing letter—his last word of good cheer to his sorrowing bride—his last encouraging message to his elect church on earth, and his last warning to his foes who despised his reign.

SURELY I COME QUICKLY.

This is Christ's solemn warning to a wicked world. The world that rejected, derided and denied him, is summoned to meet him in judgment, and the period cannot long be deferred.

"Surely I come quickly," saith he that is faithful and true, who wears the many crowns, who treadeth the wine-press of the fierceness of the wrath of Almighty God, and who slayeth the wicked with the breath of his lips. Ah, the world may mock and rail, and deride, but the time is short. The King shall put on his blood-stained vesture, and, leading the armies of heaven, shall come in all his glory. Then shall wrath kindle her flames as above Sodom and Gomorrah of old—then shall vergeance robe herself in habiliments of war—then shall fiery indignation devour the foes of God, and stern justice shall slay the despisers of his grace.

Let not the proud vaunt themselves; let not the sinful exult; let not the mighty rejoice; let not the great grow presumptuous; for one greater than they all shall come and call them to his bar ere long.

Careless reader, Christ's solemn message to thee is, "Surely, I come quickly." Have you heard the tidings? The King of kings cometh to reign! Are you ready to meet him? Are you ready to stand before him? Are you at peace with him? You must meet—can you meet him in peace? Can you smile to see his face? Can you greet him with rapturous shouts and songs of glory?

Christ admonisheth and warneth the world, and his admonition and warning tell us that he cometh quickly. He sends this as the terrible potent in the ears of the unbelievers,—he lifts it up as a warning to the worldly, the money-seeking, the pleasure lovers, the gay and the vain and the proud. "Surely I come quickly." Who will hear the warning? Who will turn from buying and selling, from scheming and cheating, from voting and quarrelling, from dressing and flaunting, from feasting and rioting, to hear and heed the Savior's solemn words?

Christ blesseth his church with a parting promise, "Surely I come quickly." O, ye widowed and lonely ones!—O, ye sad of heart and stricken of soul!—O, ye children and desolate parents!—O, ye despised and grief-worn pilgrims!—to you Jesus says: "Surely I come quickly!" Count not the moments long—count not the toil too severe. The long-suffering of God is salvation. He is not slack concerning his promise. His measures of time are not limited like ours. One day with him is as a thousand years, and a thousand years as one day.

He cometh quickly. Though the weeks seem years, and the years seem ages to you, he seeth it all. He knows the sadness of your souls. He understands the agony of your spirits. He knoweth the deep yearning of the believer's heart, and he says, "Surely, I come quickly."

A little while and we shall see him. "Quickly," the dead shall awake and live. "Quickly," the scattered saints of God shall meet to part no more. "Quickly," the broken heart-strings shall be reknit in the eternal unity.

Beloved, let us be diligent, that we may be found of him in peace. Let us labor to save others, and let us answer our Savior's promise, "surely I come quickly," with his apostle's prayer, breathed from the depths of loyal and honest hearts, "Amen; even so come, Lord Jesus!"

May grace, mercy and peace from God our Father and the Lord Jesus Christ, be with all who love him sincerely, till we meet in glory. Amen.

H. L. Hastings.

Frankford, Pa.

Restoration of the Jews.

The general press in several countries, and even in Turkey, has lately frequently referred to the restoration of the Jews to their own country. Some papers have sneered at the idea, others have simply ridiculed it, while others again have spoken of it approvingly, and seem quite prepared to give it their support. Even the *Times* deemed it expedient to publish a letter in which the subject is ventilated, and we have at this moment before us an article in the *Oriental Star*, the organ of the league in aid of the Christians of Turkey, in which this restoration is commented upon in a friendly spirit. We can hardly be surprised at this. At a time when the existence of the Turkish empire trembles in the balance, and politicians begin to speculate on the possible heirs of the Ottoman dominions, the idea naturally suggests itself that there exist claimants to a portion of the succession, whose right cannot be disputed. The subject has been only very lately fully discussed in these columns. We need not travel over the same ground again. Whatever the aspirations of of Orthodox Jews may be—and we do not deny our sympathy with them—it is quite clear, while the obstacles pointed out by us are in the way, this desideratum next to it in importance, which is quite realizable, and in which the numerous friends of the dominant faith, who long to witness this achievement, and in whose minds it is associated with some of their holiest cravings, could lend us a helping hand. It is not in the power of the Jews to bring about their restoration. But it is in the power of individuals among them to go there to purchase land, to form settlements, and to organize communities that shall obey the Law of Moses in those hundreds of particulars which cannot be observed beyond the confines of the promised land. This process can only be gradual. But it requires means. An agency for promoting the material welfare of such settlers is already in existence. A fund is being collected in the name of the Montefiore Testimonial Fund, and administered by an influential and practical committee in our metropolis. Let those Gentile friends who long to see Israel's restoration come forward. Let those among them who wish to see this consummation lend a helping hand. Their contributions to this fund will be most acceptable. By such contributions they will show that it is not all talk, mere skin-deep sympathy; and that the debt of gratitude which they profess to owe to the Jew is not paid by mere advice that costs nothing—or idle talk of the wealth of the Jews, which, by the bye, is not true, the Jews as a race being exceedingly poor, although there are among them some very wealthy individuals; but they are ready to put their shoulders to the wheel, and subscribe to the fund mentioned as liberally as they do for the impracticable scheme of the conversion of the Jews. Indeed, the two ideas of restoration and conversion, so often united in the mind of the believer, are antagonistic and mutually destructive. For the converted Jew has no longer any reason to long for restoration, since his religious aspirations can be just as well gratified where he now is, and the Jew longing for restoration cannot but abhor the idea of conversion, since he craves for restoration, chiefly because he is anxious to fulfill the Law of Moses in all those particulars which Christianity professes to have abolished.—*Jewish Chronicle.*

Many Unto Thousands.

It has been a celebrated question whether the language of the second commandment means that God will visit the sins of sinful fathers upon their descendants unto the third and fourth generations; or that the third and fourth generations that suffer judgment are only such as themselves hate God. Evidently the former is meant, no matter how severe it may seem that even those who love God must suffer for the sins of their ancestors. The matter is greatly relieved when we consider that these entailed judgments do not pertain to the destiny of the soul, but only to the condition of disease, poverty and other physical effects.

In the same commandment is a gracious promise to those who love God and keep his commandments, even though they are suffering in this life from the sins of their fathers. God will show "mercy unto thousands of them that love" him and keep his commandments. "Thousands" means so many, or an infinite number of generations, not generations of the descendants of the faithful, whether good or bad, but thousands or any number of generations of them that love him will be granted mercy.—*Religious Telescope.*

Many a man has ruined his eyesight by sitting in a bar-room looking for work.

Prophecy and the Turko-Russian War.

Mr. Wiley Jones, of Norfolk, Va, delivered a discourse in the Arcade last Thursday evening, which engaged the errupt attention of his audience. We give below a few points which we think will interest those of our readers who are watching with solicitude the course of the Eastern War.

He maintained that, if our interpretation of prophecy be correct, the ultimate destruction of the Turks is predicted in Revelation xvi. 12 to 16, under the symbolism of the drying up of "the great river Euphrates." In symbolic language a river is often put for the nation dwelling on or issuing from the region watered by that river. Thus in Isaiah viii. 7, "The Lord bringeth upon them the waters of the river, strong and many, even the King of Assyria and all his glory." Here the Assyrians were the ancient Euphratean power, just as the Turks, who issued from the regions bordering on the Euphrates, are the modern Euphratean power. Fleming, a distinguished writer on prophecy, considered that as the sixth trumpet (Rev. ix. 14 to 18) brought the Turks from beyond the Euphrates, so the sixth vial exhausts their power. Long ago, Martin Luther, in his "Table Talk," said "When the Turk begins to decline, then the last day will be at hand, for the testimony of Scripture must be verified." Luther had evidently been reading the 9th and 16th chapters of Revelation, the former predicting the rise, and the latter the fall of the Turks. But why do we say that the coming of the Lord is connected with the drying up of the Euphrates? Because the announcement of His coming occurs under the same vial with the announcement of the evaporation of that power. "The waters thereof were dried up. Behold I come as a thief; blessed is he that watcheth." Since A. D. 1821, the great Euphratean flood which had devastated so much of Europe, Asia and africa, has been constantly running out. By revolts, massacres, plagues, conflagrations, etc., within; as well as by persistent encroachments upon its territories by foes without, the Turkish empire has been gradually approaching its end, in fulfillment of prophecy.

But, wonderful to relate, another sign of the nearness of the Lord's coming is to be seen simultaneously with the decay of the Turk. That other sign is the southward march of the Russian. The present Russian tactics bear a striking resemblance to those of Grant and Sherman, when the latter marched to the sea. While the Czar is holding the main body of the Turkish army on the Danube in defence of of Constantinople, one of his generals is cutting his way through Turkey in Asia; and may perhaps come out at Joppa in Asia, or at the Persian Gulf. In the 38th chapter of Ezekiel the Russian is represented as issuing from his place, "out of the north parts" (ver. 15) and coming "against the mountains of Israel" (i. e. Palestine, ver. 8.) "in the latter days" or "latter years," verses 8, 16. And "at the same time" the Lord will come, for He says (ver. 18, 19,) "all the men that are upon the earth shall shake at my presence." Then will the Czar and his confederated host of nations be miraculously overthrown by pestilence, blood, hail, fire and brimstone. In the translation by the "American Bible Union I find the following notes appended to Gen. x, 2, "Magog, inhabitants of Caucasus and neighboring regions, the western Scythians; mentioned in Ezekiel 38, 2, as the people (or country) of Gog, "the prince of Rosh, Meshec and Tubal," as properly translated, Rosh according to the best authorities) is identical with Rus and Russian, and is the earliest trace of that powerful people."

Do not understand me to say that the present war must rush, without any cessation or interruption, to the end here described. There may be a short "breathing spell," a brief "peace," either before or after the Czar shall capture Constantinople in his southward march. But that peace will be brief indeed; and then will come the grand overthrow of all human governments, for the Lord Jesus will appear personally on the scene, and establish, literally and visibly, "the kingdom of God" on all the earth. "When ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Lu. xxi. 31. In conclusion the speaker implored his hearers with fervent exhortation, to believe "The gospel of the kingdom of God;" to be "baptized for the remission of sins;" and to continue henceforth in holiness of life that so they may be saved in that awful day "when the Lord Jesus shall be revealed from heaven in flaming fire taking vengeance on them that know not God and obey not the gospel."—*Elizabeth Daily Journal, June 9, 77.*

'The shadow of our pleasures is the pain that seems so surely to follow them.—*Madame Dudevant.*

Brevities.

The second part of Luther's Old Testament translation in the Reformer's own handwriting, dating as far back as 1528, has been discovered by the director of the Ducal Archives at Zerbst, Anhalt.

The first attempt to rival English journalism in India by a paper in Hindostance is soon to be made in Bombay. It is to be edited by native Mohammedans, though probably an European will be employed as an associate.

The equality in point of numbers of the sexes is most nearly attained in France. For every 1,000 men there are 1,007 women. The other extreme is found in Paraguay, where there are 2,089 women for 1,000 men.

Whole trenches of bones have been discovered on the plantation of Sheriff Black, at Middle Sound, S. C. Some of the skulls are in a fine state of preservation, and from their shape, as well as the presence of various implements, it is thought the spot was an ancient Indian burial ground.

A Providence man who is fond of statistics, conceived an idea about a year ago that he would keep a memorandum to show just how many men with whom he should have dealings, would do as they agreed. Thus far only four out of 623 have the right kind of a mark against them.

In the annual report of the Michigan State Board of Health, Dr. Scott describes a disease that he thinks is a result from the use of tobacco. The patient feels a violent pain in the left side, and believes his heart is affected. The trouble is a rheumatic condition of the wall of the chest. Abstinence from tobacco cures.

Among the interesting relics in Paris are the celebrated lilacs in the gardens of the Luxembourg, which at last accounts were in full flower, at the age of 350 years. They were planted by Maria de Medicis. Cardinal Richelieu was a passionate lover of flowers, and among these lilacs he frequently walked, plucking the branches, with which to decorate his reception room. There are eighty trees in all, and frequenters of the garden have never found them in such exuberant bloom as the present year.

It has become understood in diplomatic circles that England is negotiating with Turkey for the purchase of the Island of Crete. By this Turkey will acquire a large sum for war purposes, and England will acquire another important maratime position in the Mediterranean. Engineers and scientists are now exploring the island, with a view of reporting to an English company upon its mines and other resources. This company will aid in the purchase by paying the British Government a large sum for land and rights.

Gold has been discovered in Persia. The story is that in a village about 180 miles from Teheran, an old man has been observed to make mysterious visits to the mountains. His house was searched by an official, and a small crucible, a forge, appliances for melting, and nearly $80 worth of pure gold were discovered. The man stated that for several years he had found gold in the mountains, and expressed his will ingness to show the spot. As the mountains were then covered with snow, no investigation could be made immediately; but considerable excitement has been aroused, and it is rumored that the Shah himself will visit the spot in the spring.

Mrs. Thompson, a daughter of Alexander Campbell, founder of the sect of Campbellite Baptists, and a famous man in Kentucky in days gone by, has been appointed postmistress at Louisville, Kentucky. Alexander Campbell was born in Ireland in 1788. His father was a presbyterian clergyman, as was the son. After completing his theological course at Glasgow, he joined his father who had a short time before sailed for America. They at once united in a movement against the stringency of Church creeds, and agreed on a platform and a name on which they thought all sects might unite. The platform was, "The word of God without note or comment;" the name was "Christians." At first they had no thought of forming a new sect, but to work with and in the Presbyterian Church; but their rejection of infant baptism and insistance on immersion led to a separation. In 1815 their followers had increased to five or six congregations. They soon became unacceptable to the Baptists, who in 1827 excommunicated them. After this they organized separately. At present they maintain a large number of educational institutions, nine weekly papers, fifteen monthlies, and one quarterly. They have representatives in England and Canada, but are most numerous in the Western and Southern states. Their number in the United States is about 6,000 churches and 600,000 members.

Church of God
Abrahamic Faith
Hartford City, IN 47348

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

WHOLE NO. 585. PLYMOUTH, INDIANA, JULY 11, 1877. VOL. XXVI, NO. 24.

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TO CORRESPONDENTS.

THE RESTITUTION advocates the final restitution of all things which God hath spoken by the mouth of all his Holy Prophets since the world began." It also advocates no name to this end, the establishment of the Kingdom of God on the earth, with Christ as King of kings, and the immortal saints as priests with Him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ; and many other kindred truths. It also advocates a hearty belief of the gospel, repentance, and baptism as pre-requisites to the forgiveness of sins, and a holy life as essential for final salvation.

Communications.

THE SULTAN AND THE CZAR.

Turkey and Russia in Prophecy and History.

An Interpretation "Of What shall Come to pass Hereafter."

A. B. MAGRUDER.

He would be justly deemed a bold man, who should undertake, *from* the strength of his own intellect or the resources of his own wisdom, to foretell or even to foreshadow the future destiny of our race and world. In no case, perhaps, would there be [illegible] to deliver this lecture, and in selecting as its title an enquiry so broad and startling as, "*What shall come to pass hereafter?*" I am not unconscious of the animadversion I may provoke by embarking on a discussion generally regarded as obscure and difficult, the solution of which has called forth the efforts of the wisest and most learned of mankind. If, indeed, I relied on any knowledge or capacity that I possess to guide me in this investigation, or any means of information other than those accessible to any other ordinary man in the community, I might well shrink from the responsibility of the work before me; but, in truth, I make no such pretensions. I attempt no such vain task. My humbler office is to *interpret* what is already written by the Highest wisdom; to investigate, modestly, yet fairly, the two great volumes of reason and revelation which lie open before us; to survey the broad field of prophecy and history in the grand departments of the past and the future, and combining with the light radiating from these sources, a just estimate and rational understanding of present current events as signs of the times, to cast the horoscope of human destiny and work out the problem of our impending future. Whilst thus hastening to disclaim in advance all prophetic gifts or powers, may we not, however, lawfully occupy ourselves with what has long been written in the prophetic records and with what we know of human history, and logically trace out results which these sources of knowledge open to us?

Prophecy and history have definitions. Prophecy is justly defined to be history unwritten, while history is prophecy accomplished. Prophecy is history written beforehand, and history is the record of the fulfillment of prophecy. One treats of the future in advance of events; the other of that future when accomplished and enrolled in the records of the past and transmitted to posterity. These volumes mutually support each other, and are both contained, mainly, in one Book. They claim the attentive investigation of all intelligent beings, for they affect, of necessity, the destiny and fortunes of man and his dwelling-place.

"Tis true we are often checked, in mid career, in our efforts to discern the future, even in a matter which so nearly concerns us, by the chilling criticism or the stern warning that we can know nothing certain of the future; that the prospect before us is confessedly—even designedly—obscure and impenetrable," which no man hath seen or can see," and that it is but waste of time to seek to explore it.

This common but strong prejudice against any attempt, however modest and cautious, to propound an accurate statement of coming events is, perhaps, natural, and if this disability be referred to our limited intellectual vision, unaided by Divine revelation, the charge is readily confessed; for, in this sense, it is indeed true that "we know not what a day may bring forth;" but if we suppose that our Maker has purposely kept us in the dark and supplied us with no light by which we could certainly know the future; that we cannot discern "the things which shall come to pass hereafter," such a conclusion is, in my humble judgment, a great mistake. The knowledge we seek—knowledge of the great future before us, is not to be found, however, in the haunted stores of human science or learning. If we follow such blind guides we shall only add one more to the scattered wrecks which strew the shores of previous navigators of an unknown sea,—explorers who have come back to us only to report their bitter disappointment and thus confirm the epitaph written by the finger of God, and still legible on the tomb of nations, that "The world by its wisdom knows not God." Hence it is to God himself, in history and prophecy, we make our appeal. We do so,

1. Because it is the Supreme Intelligence alone that can reveal the future to us, and

2. Because the Holy Scriptures form the most authentic and venerable, in fact the only true and faithful repository of the history of mankind.

If we accept the contrary position, that we cannot discern the future, which is thus beyond our apprehension, how can we escape, on that cheerless hypothesis, the obvious conclusion that that which is unintelligible is useless, and hence that all the prophetic writings, comprising fully one-half of the sacred volume must be of little or no value to mankind. Would not this be to impeach the Divine Wisdom and plainly to contradict the statements of the Holy Record? If, on the contrary, we concede the Bible to be a full and complete revelation from its Author, having seen its exact fulfillment of the past as attested by history, may we not safely confide in its prophetic statements and pictures of the future?

If, indeed, we close these volumes for the time and allow the voice of enlightened reason alone to speak, we should certainly argue, with inexorable logic, the wisdom and necessity of some design in the human creation and of the revelation of that design to man who is to be affected by it, for we may rationally ask, must generations of men and animals and a countless series of flora and fauna perpetually succeed each other? Must human history always repeat itself? Must men be ever rehearsing their respective parts in the drama of human life and never actually performing the final *role*? Is there no issue or end to the Book of human life and destiny? We cannot so affirm without shocking reason, confounding common sense, all the instincts and convictions of our common nature, and all the statements and reasonings of revelation, which point us to the past and present as well as the future of our race and world, as plainly declared to us in the Bible. If these Divine oracles be permitted to speak for themselves, and we bend a listening ear to their voice, how can we doubt, either their intelligibility, their authenticity, or their significance? How shall we venture to ignore such plain and positive statements as the following, without mentioning many others which might be accumulated to the same effect:

David saith: "The secret of the Lord is with them that fear him, and he will shew them his covenant."

Isaiah: "Behold the former things are come to pass and new things do I declare. Before they spring forth, I tell you of them."

Daniel: "There is a God in heaven that revealeth secrets and maketh known to the king, Nebuchadnezzar, what shall be in the latter days." That in reference to events "at the time of the end, the wise shall understand."

Again, our Lord saith: "All things that I have heard of my Father, I have made known unto you."

Peter saith: "Ye do well to take heed unto the sure word of prophecy as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts." And, finally, that Amos, one of these prophets, saith very pointedly, "Surely the Lord will do nothing but that he revealeth his secrets to his servants the prophets." And St. Paul is very emphatic, when quoting from Greek the imposing and oft cited passage in support of the opposite conclusion, that "eye hath not seen nor ear heard, neither have entered the heart of man the things which God hath prepared for them that love him;" he adds the declaration that "God hath revealed them unto us by his spirit in the Bible, that we might know the things that are freely given to us of God."

From such premises we can safely abide by the conclusion that our future hath been wisely disclosed to us, and that we have the material, in prophecy and history, for working out the problem of what shall be hereafter.

After these preliminary observations tending to clear the horizon of the clouds of doubt and difficulty which would otherwise obstruct our view, we proceed to enquire: What say the Sacred Oracles on the premises before us? How readest thou?

We open the Bible then, and turning to the first verse of the first chapter of the first Book in it, we read these words: "In the beginning God created the heaven and the earth," and turning to the last part of the last Book of the same Record, we read: "And I saw a new heaven and a new earth, for the first heaven and the first earth were passed away."

Was ever Book placed in man's hands with supreme claims to his interest, his admiration and his astonishment; opening with the announcement of the creation of one world and closing with the promise of the creation of another!

From this great primal truth, taught us in Genesis i. 1, we deduce, by simple logic, the following imposing conclusions:

1. That the Bible contains, within itself, the two volumes of prophecy and history. It acquaints us with the origin and history of one world, and foretells the creation of another with its characteristics, "wherein dwelleth righteousness."

2. The present world is not—as philosophy and scientists maintain—an end, a finality, but a means to an end yet future; that we are living under a temporary and provisional, not a permanent government; that our world awaits new decrees of destiny from its Divine Creator.

3. That it is the purpose of the Great Founder and builder of all things, at some time in the future, to supersede and remodel the present *cosmos*, and, out of its elements to reconstruct a new dwelling-place for man—though still on this earth—which shall "never be moved out of its place," and which "endureth forever," wherein he shall work out the great destiny for which God intended him in the beginning, when "the seed of the woman shall have bruised the serpent's head;" when there shall be reconciliation and harmony between God and man, and the long-promised "glory to God in the highest and on earth peace and good will among men" shall be happily realized.

Now we are to consider the means by which these ends are to be compassed; for God works by means to accomplish his will to-us-ward; for as by man sin came into the world and death by sin, so by man e mes also the resurrection from the dead, and redemption from the bondage of sin and death.

It is declared by Moses in Deuteronomy xxxii. 8, that "When the Most High divided to the nations their inheritance; when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel." Now this "segregation of the sons of Adam" took place in the year 2218 before Christ (Gen. xi. 8), and at the dispersion of the people at the attempted building of the tower of Babel, and 267 years before the calling of Abraham, which was the beginning of the Jewish nation, the house of Jacob.

Such is the early record of God's purpose and design to regulate and control the affairs of the human race of all nations, with special reference to his own land and people, even before they were called and chosen.

The Apostle Paul taught the same great truth when he told the Athenians that God "had determined the times before appointed and the bounds of their (the nations') habitation .... Because he hath appointed a day in the which he would judge (rule or govern) the world in righteousness by that man whom he had ordained, whereof he hath given assurance unto all men in that he hath raised him from the dead.

There was this further and peculiar evidence of God's same special purpose in respect to the children of Israel as recorded in Num. xxiii. 9, that "they (Israel) should not be reckoned among the nations," etc., a decree which has always distinguished and separated them from all other people; and from the beginning they have been known in Bible history, not as a religious sect, as generally supposed and treated, but as a peculiar people, God's "nation," once peopling but now for many centuries dispersed and scattered from God's land ("the land is mine," saith the Lord), to which they have been long ago promised they should be restored. One of their prophets, Hosea, chapter iii., saith of them, prophetically, long ago what we see now about to be fulfilled: "The children of Israel shall abide many days without a King, and without a Prince, and without a sacrifice, and without a pillar, and without an ephod, and without terraphim. Afterward shall the children of Israel return and seek the Lord, their God, and David (the beloved son) their king, and shall fear the Lord and his goodness in the latter days."

We see in these plain statements a clear purpose of the Great Architect of our world and the Divine Ruler of its peoples, to shape our ends and all human actions and events with constant reference—thus early declared—to a pre-determined result which shall secure man's ultimate happiness and exalt his own wisdom and benevolence. He divides the race of mankind, in his vocabulary, into two classes, nationally, viz.: The Jews and the Gentiles; the former being the hereditary descendants of his chosen friend, Abraham, through the line of Isaac and Jacob; and the latter, comprehensively, as all other nations. Hence we have in the Bible the generation or dispensation of the Jews and the times of the Gentiles; and in the epistle to the Ephesians, the union of both, in the phrase "the dispensation of the fulness of times when God will gather together in one all things in Christ, both which are in heaven and which are on earth (divine and human) even in him, in whom we (Christians) have obtained an inheritance, being predestinated (whether Jew or Gentile, according to the purpose of him who worketh all things after the counsel of his own will."

Both David and Daniel tell us plainly that it is not man (who in his vanity, pride and self-sufficiency thinks so) that really rules in this world. It is God that overrules him, and makes all his plans subsidiary to his own purposes; for we are taught in the Divine Record that God makes even "the wrath of man to praise him and the remainder thereof he restraineth."

Psalm xxii. teaches us that "God is the governor among the nations;" and Psa. lxxv. 6, 7, that "promotion cometh neither from the east, nor the west, nor the south; but God is the judge: he putteth down one and setteth up another." And Daniel admonished Nebuchadnezzar that "the Most High ruleth in the kingdom of men and giveth it to whomsoever he will, and setteth up over it the basest of men."

Now, it is thus purpose of the union or unification of all races and peoples under one government that invests with peculiar interest and significance the modern idea, so conspicuously prominent in the recent desire and movements of separated peoples of the same or kindred races and religions, of common traditions, historical antecedents and national or racial sympathies, to mingle in association to reconstruct their ancient nationalities and thus fuse into one grand and harmonious combination. Thus we already have, as the result of these ideas, an united consolidation of the smaller kingdoms of the Italian peninsula as "one Italy" under Victor Emanuel, the old nationalities of the Magyars and Sclavs coming to the front, and being known in the Austrian empire as part and parcel of the one modern nationality of Austria-Hungary, the head of that government being known and declared in all international relations as Emperor of Austria and King of Hungary. So, too, we find the innumerable and heterogeneous masses of the little German states shattered and moulded into one, under the broad banner and strong and wide sceptre of the Prussian Kaiser, known as "Emperor of Germany." This process of decomposition and re-construction, all under one law found expression, too, in western Europe, in the open assumption, on the first day of January, 1877, by the Queen of England, with the full sanction of parliament, of the comprehensive additional title of "Empress of India." France, too, in championing the cause of papal Rome, not many years ago, and in keeping a French army there for more than ten years, was impelled by the well-known idea of Louis Napoleon to create and consolidate a sort of protectorate over the Latin nations of Europe under his supremacy, by the comprehensive name of Pan-Latinism as a counterpoise to the Russian ambition of uniting all the Greek and Sclavic races under a similar system, begun by the Autocrat Nicholas and yet pursued by his successor, and known as Pan-Sclavism.

Now, it is just this broad and wide-spread agitation of such schemes and ideas that has produced the present crisis in international politics known as the eastern question, the solution of which now begins to convulse all nations.

Ideas are powerful levers. They always precede and produce revolutions. They impel these struggles to their final issues. Like engines or other descending bodies on an inclined plane, they soon get beyond the restraining powers of engineers and brakemen, and the catastrophe ends only in wreck and ruin. Such are the perils which now environ this war in the east. It will prove a Pandora's box of ills which will disturb and afflict all those who may desire to maintain that persistent *statu quo ante bellum*, which European publicists so ardently desire—"the integrity and independence of the Ottoman empire"—of Turkish rule in Europe. This further perpetuation of savage rule, of brutal domination by these cruel and barbarous Turks, over a country and people not their own, is plainly forbidden by the Divine decree, no less than by all the instincts of humanity, and God is about to bring to nought the wisdom of the wise and the understanding of the prudent, in reversing their arrogant mandates. A signal rebuke, an indignant overthrow, is about to be administered to the daring audacity—it may be the thoughtless impiety—committed by the Great Powers in decreeing as they have done by their paper bulletins and protocols for half a century past, that Turkey shall not die; that the Autocrat's "sick man" shall continue sick indefinitely; and yet they see daily the steady progress of the fatal disease, the atrophy which is rapidly consuming his vitals! What presumption in them to decree perpetual health and vigor to a moribund patient that the course of events no less than God's righteous displeasure has doomed to certain and rapid dissolution! It is these incontestible facts that rivet the conclusion on all fair minds that the situation cannot be improved or averted, and that "the drying up of the great river Euphrates," the evaporation of the Turkish rule in Europe and Asia, is now a manifest destiny.

These obvious considerations bring us in direct contact with the pending war between the Czar and the Sultan, and oblige us to look to its issues and results. Turkey, in Europe, has long weighed too heavily on the fairest and most highly favored part of that continent. Descendants of Ishmael and Esau, "their hand is against every man, and every man's hand against them." They acknowledge no community of feeling or interest with Europeans, and utterly fail to comprehend, far less to sympathize in, the sentiments and ideas of union and co-operation of races and nationalities to which we have just referred, as impelling all European nations to unity and consolidation under one chief. A gluttony, irresponsive stationary despotism, holding the gateway between two continents, and desolating and destroying where they should build up and bless, it now stops the way of national progress and improvement, and becomes a curse to her unhappy subject populations of a far different and superior race.

Turkey in Europe is now plainly a nuisance and an obstruction to progress of which all Europe is tired and ashamed. To drive her, with her hordes of cruel, ferocious and savage bandits and brigands, out of Europe, into her native Asiatic deserts, is the acceptable task which the Russian Autocrat has undertaken, independently, in which he is heartily sustained and upheld by every enlightened friend of humanity who takes means to inform himself.

It is not, however, with reference to this special result, desirable as it is, that we propose to deal with the subject here. It is in connection with great and world-wide events associated with the coming downfall of the Moslem despotism, that we are chiefly concerned at present. This event with its immediate consequents is the last grand finale of the achievements of Gentile times. It ends that great epoch in prophetic chronology and history, and proclaims to mankind the end of "the times of the Gentiles," and thus closes up that Bible era. The fall of Turkey necessarily works the liberation of Palestine, Jerusalem, and God's ancient people—the Jews—from Moslem rule, and opens the new era appointed for their full restoration to the long-forfeited favor and protection of Jehovah! It is this that gives it supreme significance in the eyes of the watching and waiting servants of God, for the Lord Jesus saith to his disciples, in referring to these latter day events, "when you see these things *begin to come to pass*, then know that the end is nigh, even at the doors;" then "lift up your heads for the kingdom of God is at hand, and your redemption draweth nigh." Also, "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles shall be fulfilled."

Paul, too, saith to his Roman brethren, as if preparing us, their successors of these latter days, for a full apprehension of the events now passing before our eyes: "If the casting away of them (the Jews) be the reconciling of the (Gentile) world, what shall the receiving (restoration) of them (the Jews) be but life from the dead"?

Now, from these premises, we see that the overthrow of the Turks by the Russians in the pending war means, not alone the redemption of the Greek and Sclavic populations in eastern Europe from the Turkish yoke, but also the emancipation of the land and people of Israel from Moslem domination and tyranny under which both have suffered so long and so severely. This latter means the recolonization of Palestine by the ancient people of God, according to numerous and unconteatible prophecies to that effect, with all their immense wealth and resources of modern civilization, by which in a few years, the land so long desolate and smitten by the hand of God, will be restored to its ancient and wonderful fertility and prosperity, the Jews from all quarters, flocking to their ancient heritage—the once famous land of their fathers. This ingathering will be the immediate harbinger of the coming of Christ, the King of Israel, in great majesty and power, from his present position at God's right hand in heaven; the re-establishment of David's throne on Mount Zion; the ultimate discovery and return of all the tribes of Jacob to Jerusalem; the resurrection of the saints from their graves; the change of the living servants of God on earth when he comes, and the immortalization of both classes (this being the first resurrection), and their association, as kings and rulers with the Christ who is then King of kings and Lord of lords, over all nations and peoples "under the whole heavens;" the consequent downfall and supersedure of all existing empires, kingdoms, republics and other governments and institutions civil, social and ecclesiastical, among men, and the erection on their ruins of God's kingdom, ruled by his Son, our Lord, according to numerous promises and predictions, notably Psa. ii. 6-10; Luke i. 30-35; Rev. xi. 15; v. 9-11; xx. 4.

It would require a volume to present the arguments and testimony in detail. The limits of our task forbid enlargement. An outline of the great subject is all that can be attempted. The hearer and reader must supply the obvious deficiencies of our work, by searching the Scriptures for himself.

Continued on 4th page.

The Restitution.

S. A. CHAPLIN, Editor.

PLYMOUTH, INDIANA, JULY 11, 1877.

WE will find place for conference reports next week; also for several communications from different brethren.

SOME of our friends are desirous of having what was called the Preachers' Directory published at least once a month. Shall try and do this in a week or two.

WE are in receipt of the June number of *The Common School Teacher*, published monthly at $1.00 a year at Bedford, Ind. The sample is creditable. Address the *Teacher* as above.

THE July number (No. 4) of a new paper entitled, *The True Citizen*, is at hand. It is a monthly of thirty-two pages. The number sent is very readable. It is from the N. Y. *Mercantile Journal* Co., 320 Pearl St., New York.

OUR brethren are talking up the question of holding a general meeting for the whole state. The conferences in the state are now virtually one, and if matters could be arranged it would be a good idea to have a general meeting at some central point in the state.

OUR brethren in Iowa were greatly in need of a tent. The one used at the camp meeting belonged to a private party. We are pleased to announce that enough money was subscribed on the camp ground to buy a new tent. Each state should have a tent for its annual meetings, and also for the convenience of those localities where there are no houses of worship.

OUR publication expenses are met and nothing more. If brethren will promptly renew and do a little extra we hope to get through the remaining six months of the year without further breaks. Our editorial services are free this year. At the end of the year we anticipate resigning the paper into hands better qualified for editorial responsibilities. Thus far the Lord has helped us. Praise to his holy name.

DO NOT fail to read the article from Brother A. B. Magruder on account of its length. It will repay a careful perusal. Our readers also will be gratified to see a communication from Brother H. Wilson, once more. His articles are always instructive, and we hope he will employ his pen far more frequently both to edify the brotherhood as well as to enlighten the honest inquirer after truth.

FOR the satisfaction of all, and the particular benefit of one or two individuals, we will say, that there has never been a single penny of dividend made to stockholders belonging to the Christian Publishing Association. They do not expect anything of this kind in the present age. What they have done has been freely done for the cause of truth. These very brethren, that have already given sums varying from ten dollars to four hundred dollars, are the very ones that are paying for extra papers for the poor, unable to pay for themselves, and for the widows.

Our Western Trip.

Brother Chaplin:—Having just returned from Iowa, I will give you a brief account of my journey. When I left home (June 15), I was afflicted with a severe hoarseness, which lasted me all the time I was gone. Was able, however, to speak to the people upon the great questions of our faith and hope. The camp meeting, at New Hartford, was a great success. Not a jar among those who are interested in the gospel of the kingdom of God. There were six meetings each day; three social meetings and three for preaching the Word. We met at this meeting many whom we had never seen before, and were happy to find so many intelligent believers in the gospel of our blessed Lord, in Iowa. The cause of truth is on the rise in that young and flourishing state, and we trust that many who now see men as trees walking, will soon behold the beauty and simplicity of the ancient faith. We met a goodly number of those who labor in word and doctrine, and found them intelligent and progressive, willing to receive all the light possible from the Sacred Word of truth. The preaching was practical, instructive and harmonious; the interest was all that could be desired, and the outlook is very encouraging. Thousands from the outside world were in attendance on Sundays to hear the Word of life. We left the camp feeling that much good had been done for the cause of our dear Lord.

From this point we went to West Irving, Iowa, where there is a noble band of earnest hearts struggling for the crown at the coming of our King. We remained at this point one week, speaking of the things pertaining to the kingdom of God. Brother Stephenson was with me, and did his share of the preaching. This church has been much strengthened during the last year, under the efficient labors of Brother Myers, whose influence is excellent in the community. We were much pleased with our new acquaintances and were made glad to meet those whose faces were familiar in times gone by. May the good work go on, not only in Iowa, but throughout the world, is our earnest prayer.

H. V. REED.

Exegetical.

Beware, lest any man spoil you through philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ.—Col. ii. 8.

It is not perhaps known to the mass of English readers, that the word "spoil" in this text is not used in the familiar sense of *injure, mar, corrupt, make useless*, in which sense, in fact, the word, is scarcely ever used in our version of the Bible, but as equivalent to *making a prey*—"beware lest any man *make a prey* of you through philosophy and vain deceit." The word is *συλαγωγων, one who carries anything off as spoil*, from *συλη* or *σιλον, a prey, a spoil*, and *αγω, to lead away*. The term is of course usually applied to depredations upon one's *property* or *effects*, but here, by a striking figure, to *persons*. And so also Prov. xxii. 23, "For the Lord will plead their cause, and *spoil* the soul of those that *spoiled* them." The same import of *preying upon* instead of *thieving*, is to be recognized in the following passage: "Or else how can one enter into a strong man's house and *spoil* his goods, except he first bind the strong man? and then he will *spoil* his house." Matt. xii. 29. In both these last cases the original word is *διαρπασαι, to rob, to plunder, to take away by violence.*—*Prof. Bush, in Hierophant.*

[The word which is the subject of Prof. Bush's exegete, occurs only once in the original of the New Testament. Bagster's Analytical Lexicon says the word means, "metaphorically, *to make victims of imposture* in the later Greek. Schleusner paraphrases the text—"*Cavete, ne quis vobis libertatem vestram (nempe a lege Mosaica cæremoniali) eripiat per fraudem doctrinæ judaizantis;*" which we render, "Be cautious, lest anyone should plunder away from you your liberty (that is from the ceremonial law of Moses) through the frauds of Judaism."—ED.]

Eastern Items.

Bucharest, July 6.—The 120,000 Russians who have crossed the Danube at Sistova embrace 20,000 cavalry and 250 cannon. About 8,000 more Russians are concentrated between Simnitza and Turnu-Magurelli. The army which crossed at Sistova has been divided into three bodies, the principal of which is marching on Rustchuk, and the other two toward the Balkans and Nikopolis respectively.

It is rumored that the first act of the Skuptschina will be a declaration of Servian independence.

An official despatch announces that the Dobrudscha is completely cleared of Turks as far as Trajan's Wall.

The Russians continue to cross the Danube uninterruptedly day and night.

Constantinople, July 6.—The arrival of the British fleet in Besika Bay is regarded with great dissatisfaction by influential Turks, who consider it simply as a sign that England is preparing to seize her share of the plunder.

St. Petersburg, July 9.—The following is a dispatch from the Czarewitz, dated yesterday: "A body of cavalry, with one battery, surprised Tirnova Saturday and captured the Turkish camp with ammunition and baggage. The Turks retreated to Osman-Bazar. Our infantry and artillery are approaching Tirnova."

London, July 9.—It is said the Government has information that the Russians intend to occupy Constantinople at all risks, unless the Turks anticipate that event by making peace on the Czar's terms.

The Sultan recently, at a private audience, declared to Mr. Layard, the British representative, that he would not guarantee protection to the Christians if the Russians continue to excite rebellion in Bulgaria and perpetrate atrocities in Asia Minor.

A very singular feature in the marine landscapes between Terra del Fuego and the contiguous mainland, is the floating gardens of seaweed. The plant frequently grows to a length of between 300 and 400 feet. It gives cover and pasturage to every species of crustacea, great and small, while the intertangled mass, swaying like a ponderous curtain on the winter, effectually breaks the shock of the most tremendous rollers.

The "Second Coming" of Christ.

Although we nowhere read this phrase in the Bible yet the doctrine is plainly taught. The prophets wrote of the coming One as a sufferer, and a glorious King, but they do not distinctly divide his first and second advents. The apostle Peter says that the prophets searched and inquired diligently as to what manner of time the spirit did signify "when it testified beforehand the sufferings of Christ, and the glory that should follow." 1 Pet. i. 10, 11. They clearly predicted the facts of the humiliation and glory of the Messiah, but not the period of time that should elapse between the two. The apostles themselves did not understand this matter, until enlightened by the spirit. Then, they could plainly state, that Jesus had been exalted by the right hand of God, and is set down at the right hand of the throne of God, "until his enemies be made his footstool," and "until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Acts ii. 35; iii. 21; Heb. xii. 2. The same Jesus that was taken up into heaven is to come in like manner. Acts i. 11. A real, literal, personal, visible coming. "Unto them that look for him shall he appear the second time without sin unto salvation." Heb. ix. 28. This is no mythical affair. It cannot be figured away. It is the true disciple's hope. To him, everything centers in and depends upon the return of his Lord. When that event takes place, if he should have fallen asleep in Jesus, he knows he will hear the Master's voice and awake with his likeness. (Psa. xvii. 15; 1 John iii. 2.) If alive and looking for Him, he knows from apostolic testimony, that with the resurrected ones he will be gathered together unto him. (1 Thess. iv. 16, 17; 2 Thess. ii. 1.)

The second coming of Christ is revealed to us in the Scripture in a twofold aspect. First, as a quiet, stealthy, thief-like affair. Second, as public, visible, and attended with demonstrations of power and great glory. A coming for his saints and a coming with his saints. And yet not two comings, but one in two stages. The testimony, I think, is plain and convincing on this point. An article appeared in the RESTITUTION some time ago, denouncing those who thus divide the future coming of Christ into two parts, and stigmatizing as deceivers, and not to be believed, all who preach a secret coming; and the dear reader is cautioned to beware of such deceivers. Now, in common with many others, I have for a long time believed and taught such a doctrine, because I believe it to be so revealed. There is such a thing as "rightly dividing the word of truth." Such workmen need not be ashamed. 2 Tim. ii. 15. Let us labor for this honor. The Word is consistent with itself when properly understood. If there seems to be a want of harmony between its statements on some points of doctrine, it is because we do not properly divide it, and misapply what it says. I will state a few propositions with reference to the second coming of Christ, and adduce proofs to show that it must be in two stages and to two classes.

1. When Christ comes in his glory his saints will be with him. Zechariah the prophet, when describing the inauguration of the day of the Lord, predicts the gathering of the nations against Jerusalem to battle. Then he says "then shall the Lord go forth and fight against those nations, as when he fought in the day of battle." At that time he comes to Mount Olivet, and all the saints with him, and delivers his people the Jews from their enemies. Zech. xiv. 1-5. This battle of the nations at Jerusalem, is referred to in Rev. xvi. 14 as "the war of that great day of God Almighty" when the kings of the whole habitable will be gathered together. In Rev. xvii. this is given more in detail, and designated as the war of the ten kings with the Lamb. "These (kings) shall make war with the Lamb, and the Lamb shall overcome them, for he is Lord of lords, and King of kings; and they that are with him, are called, and chosen, and faithful." Verse 14. This same war and conqueror is alluded to in Rev. xix. 11, where John says: "And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war." This many-diademed rider is followed or attended by a splendid army of heavenly cavalry, arrayed in fine linen, white and clean. These are the glorified saints, who come with their Lord. Jude writes that Enoch prophesied, saying, "The Lord cometh with ten thousands of his saints, to execute judgment on all that are ungodly," etc. Verses 14, 15. Paul also writes to the Thessalonians about the coming of our Lord Jesus Christ with all his saints. 1 Thess. iii. 13. Do not these passages prove that when Christ comes in power and great glory that his saints will be *with* him?

2. If the saints are with him when he thus comes, then they must have been reaurrected or changed, and gathered together unto him prior to his descent on the Mount of Olives. What other deduction can we reasonably make? And is not this positively proved by the revelation of Paul to the Thessalonians by the word of the Lord, when he says, "the dead in Christ shall rise first; then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord." 1 Thess. iv. 16, 17. At what point in the aerial this meeting will take place, I know not, for it is not revealed. Jesus was taken up, and so the approved ones will be. To some point in the atmosphere Jesus will come when he leaves the heavenly regions, and there the saints will meet him, and from that place of meeting the Lord will come with his glorious church. Some one may object and say that Paul uses language descriptive of this coming of the Lord which implies publicity and grandeur, for he says "the Lord himself shall descend from heaven with a shout, and with the voice of the archangel, and with the trump of God." The objector must admit, however, that Paul says nothing here about the shout, voice, or trumpet being heard by any one but those who are immediately concerned. Indeed, the language would imply that heaven is the place where the sounds are uttered and heard, as it is from heaven that the Lord descends into the aerial. True, our Savior has said "the dead shall hear the voice of the Son of God," and that "the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth." John v. 28. Also, Paul states that "the trumpet shall sound and the dead shall be raised incorruptible, and we (the living) shall be changed." 1 Cor. xv. 52. This he calls the last trump. There is no evidence whatever, that the world at large will hear one note of this trumpet blast, or be made aware by that means that the King of kings is on his way from heaven to earth. Jesus in his parables and conversations with his disciples intimates that he would come first to to his servants, "in an hour when ye think not." Also, that it would be sudden and thief-like. "I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other left. Two women shall be grinding together: the one shall be taken, and the other left," etc. Luke xvii. 34-36. Jesus promises the Philadelphian church, or those who keep the word of his patience, "I also will keep thee from the hour of temptation which shall come upon all the world to try them that dwell upon the earth." Rev. iii. 10. He will keep them in his pavilion; "thou shalt hide them in the secret of thy presence from the pride of man." Psa. xxxi. 20. "Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were *for* a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity." Isa. xxvi. 20, 21. Thus it will be with the saints who are gathered together unto the Lord, before he comes in his glory. How long they will be thus hid with Him, before His and their manifestation takes place, is not plainly revealed, but it may be for some years. As I understand the Word on this point, during this interval of time, of Christ coming *for* and *with* his saints, Antichrist must be developed, and the wicked become ripe for the judgments of God; the everlasting gospel proclaimed to all nations, and a great harvest be gathered in; the vials of wrath be poured out upon the beast, his throne, kingdoms and worshippers; the fall of Babylon take place, culminating in the destruction of the "Lawless One" by the appearing of our Lord Jesus Christ. It takes time to accomplish all things, and these events can not transpire in a day. There is nothing unreasonable in the faithful ones being preserved in an ark of safety from the evil to come. If Noah and his family were safe in the ark before the Lord brought in the flood upon the world of the ungodly—if righteous Lot was delivered before Sodom and Gomorrah were destroyed—if the harlot Rahab, who received the spies in peace, believing their word, perished not with the inhabitants of Jericho, when its walls fell down, and it was burnt with fire—if the disciples, obeying the admonition of Jesus, fleeing from Jerusalem before its destruction by the Romans, were saved from a miserable death;—so why may not those who are watching, praying and keeping Christ's word, be saved from that hour of trial and peril, and be accounted worthy to stand before the Son of man? This is the Savior's promise to them, and will be fulfilled.

2. The coming of Christ in power and glory will be public, and universally known. As the coming of a prince to a city may be private and unknown, save to his adherents, so may the return of "the Prince of the kings of the earth" before his appearing to the world at large. When Jesus was taken up from the gaze of his astonished disciples, it was secretly, quietly, away from the populace of Jerusalem. And the disciples are told by angels, "This same Jesus, which is taken up from you into heaven, shall so come in like manner, as ye have seen him go into heaven. Acts. i. 11. But when he makes his descent on Olivet, his saints will be with him, and it will be in the presence of the embattled hosts of the nations at Jerusalem. "Every eye shall see him, and they which pierced him; and all kindreds of the earth shall wail because of him." Rev. i. 7. "For as the lightning cometh out of the east, and shineth unto the west; so shall also the coming of the Son of man be." Matt. xxiv. 27. At his first advent, Jesus was thirty years with his own kindred before he was made manifest to Israel, or the nation at large. A forerunner announced him, and prepared the people for his coming, not his birth, but his official coming; and so in the future, or second advent, his faithful ones may be with him for years before his coming in regal and judicial power and majesty. This will be no secret or private affair. The signs in the sun, moon, and stars; the distress of nations; the shaking of the heavenly powers, and the sign of the Son of man in heaven, will be prominent and visible tokens of the approach of the King of kings and Lord of lords. And as the signs which herald his coming are public, so will his appearing be also. After such a coming as this it would be foolishness for any one to say "Behold, he is in the desert," or "He is in the secret chambers," for it would not be believed. But it is evident that previous to this manifestation, and the accompanying signs, that many will be deceived by the declaration that Christ is here, or there; for false Christs and false prophets shall arise, having power to work miracles, and many shall be deceived." See Matt. xxiv. 11, 12, 23-26; Rev. xiii. 13, 14; 2 Thess. ii. 9, 10. When the "man of sin," the "lawless one," shall be revealed, he will claim to be the Messiah. He will come in his own name, and many of the Jews who reject Jesus of Nazareth will accept him. John v. 43. But the Lord Jesus will consume him with the spirit of his mouth and destroy him with the brightness of his coming. 2 Thess. ii. 8. See also Psa i. 2; Isa. lxvi. 16; 2 Thess. i. 8.

The reader will already perceive from the foregoing remarks, and passages of Scripture, that Christ first comes to the air, and gathers his saints, dead and living, to himself. This agrees with the parable of the nobleman as recorded by Luke xix. 11-27. When the prince returned, having obtained the royalty, he called his servants unto him, to give an account of what use they had made of their lord's money. The faithful servant was rewarded with a position in the kingdom; the unfaithful was deprived of everything. So it will be with faithful disciples. The Master calls them to himself, and shares with them his honor, his throne, his kingdom. They are permitted to be in his presence, and to see his glory. They are then united to the heavenly Bridegroom as his spotless Bride, and become indissolubly *one* with both the Father and the Son. (John xvii. 21.) As such, they come with Christ when he makes His public and glorious appearing. "When Christ, our life, shall appear, then shall *ye* also appear with him in glory." Col. iii. 4. In the first stage of his coming his servants meet him, in the next stage they are manifested with him. In the first stage it is the resurrection and translation of the household of faith, and their gathering together unto him from all ages, and all places. "Gather my saints together unto me; those that have made a covenant with me by sacrifice. And the heavens shall declare his righteousness; for God is Judge himself." Psa. l. 5, 6. And this for judgment, and reward according to their works. In the second stage of His coming, or public appearance in the clouds of heaven, it is for the execution of judgment upon the world; he will "destroy them that destroy the earth." Rev. xi. 18. This judgment begins at Jerusalem upon the beast, false prophet, and their armies. They meet a complete overthrow. Rev. xvii. 14; xix. 11-21.

The grand design of the second coming of Christ is to "bring in everlasting righteousness," (Dan. ix. 24.) by the establishment of the kingdom of God upon the earth, to abrogate all human government, and establish the Divine; to fulfill the promises made to the fathers, in blessing their fleshly descendants, and with them all nations upon the earth. In order to accomplish this grand design, Jesus of Nazareth was anointed with the Holy Spirit and power when he began to preach the gospel of the kingdom, so that he might demonstrate to the people that he was the Christ of God—the one foretold by prophets, who should sit upon the throne of David, to order and establish his kingdom. And though rejected by his own nation, yet his father God justified him, and placed him at his own right hand in the heavenly regions, until his enemies are made a footstool for his feet. Then he will return in power to reign. He will be then the King of the Jews *de facto*; and not only King of Israel, but "king over all the earth;" in that day there shall be one Lord, and his name one." Zech. xiv. 9. But what a work to do before Jesus will be universally acknowledged as supreme monarch of the world! The father has given him this distinguished honor. "Every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father." Phil. ii. 11. When he comes he will find everything against him and ready to contest his right to the throne and kingdom. "His land," the territory of the kingdom in the possession of his enemies, and just at the juncture of his advent myriads of armed men besieging Jerusalem, under the leadership of one claiming to be the Messiah. But this is the culmination of evil, and now comes the grand crisis in the world's history. Jesus comes! Not as "a man of sorrows," but as a mighty conqueror. Not as the "Lamb of God," but as "the lion of the tribe of Judah." To deliver the faithful remnant of Judah, then suffering under persecution, "the Lord of hosts shall come down to fight for Mount Zion, and for the hill thereof. As birds flying, so will the Lord of hosts defend Jerusalem." Isa. xxxi. 4, 5. Their enemies will be destroyed, and the land wrested from their grasp, and given to the rightful owners. From this place and point of time, will the restitution commence. Messiah, as the antitypical David, will go forth as a man of war, conquering his enemies round about, establishing his kingdom with judgment and justice. Then, having "raised up the tribes of Jacob, and restored the desolations of Israel;" as the antitypical Solomon he will reign as "the Prince of peace." "He will make wars to cease to the ends of the earth." He will teach the nations, and give them his law. He will give them righteous administrators of law. He will give them good teachers—priests who will have the law of God in their hearts, and from whose lips the people will learn knowledge. Thus evil will be restrained and truth and righteousness encouraged until "the knowledge of the glory of the Lord" shall fill the whole earth. Lord, hasten the day. "Let thy kingdom come; let thy will be done on earth as it is in heaven." Amen.

H. WILSON,

Sacramento, Cal.

General Items.

Obscurity and innocence, twin sisters, escape temptations which would pierce their gossamer armor, in contact with the world.—*Chamfort.*

Some day must the sloe bloom,
Fruit will grow upon the palm,
Some day light will vanquish gloom,
Some day pain will find a balm;
Some day eyes will not be wet,
Some day, some day will come yet.

Pride is an extravagant opinion of our own worthiness: vanity is an inordinate desire that others should share that opinion.—*Cummings.*

A great many young men wish to become wealthy, but when it comes to the point to work for that wealth with might and main, they beg to be excused, and as a consequence they are destined to live and to die poor.

The *Politische Correspondent* of Vienna, in a letter from Constantinople, confirms the report that the Czar, fearing assassination at the hands of sworn socialists or Poles, is constantly attended by a guard of defence and surveillance, who watch and follow him wherever he goes.

The *Economist* places the loss in men, during the various wars from 1852 to 1877 at 1,948,000, of whom 750,000 died during that of the Crimea: 45,000 in that of Italy in 1859; Schleswig-Holstein, 3,000: United States civil war, 800,000: war of Prussia against Austria and Italy in 1866, 45,000; Mexican, Cochin China, Morocco, and Paraguay expeditions, 65,000; Franco-Prussian War of 1870-71, 215,000, of whom 150,000 were French and 50,000 Germans; and loss by massacres of Christians in Bulgaria and Armenia during 1876-77, 25,000. The expense of the Crimean war is placed at $1,700,000,000,; Italy, $300,000,000; United States—Northern section, $4,700,000,000; Southern section, $2,300,000,000: Schleswig-Holstein, $35,000,000; Prussia, Austria, and Italy in 1866, $350,000,000; Mexico, Cochin China, Morocco, and Paraguay, $200,000,000; Franco-Prussian War, $2,500,000,000; total, $12,985,000,000.

Church of God
Abrahamic Faith
Hartford City, IN 47348

There's Sunshine After Rain.

There's sunshine after rain, dear friends,
There's sunshine after rain;
And twilight comes when darkness ends,
To usher day again.
Spring brings to life the sleeping grain,
And varied flowers gay;
And hope, when all is grief and pain,
Shines o'er the heart's highway.

Then never let the fiend Despair,
Enchain our troubled mind;
Nor let the clouds of bitter care
The soul's bright mission blind!
For if life's morn be dark and drear,
By gloomy ills o'ercast,
A glowing noontide, bright and clear,
May cancel troubles past!

The meads grow richer for the storm,
And sweeter smell the flowers;
And why not learn to prize the charm
From e'en embittered hours!
Good with the evil ever blends,
Weed- grow among the grain,
So there is love for all, dear friends,
And sunshine after rain.

The Holy City.

Oh, city of the Lord of Hosts,
My long expected, happy home;
When shall I reach thy shining coasts?
When shall I to thy glory come?

Thy multitudes no tongue can tell;
Thy joys no mortal heart can know;
Thy songs, with glad triumphant swell,
Shall drown each memory of our woe.

Jasper and pearl, and ruby's gleam,
Blazing in light celestial fair,
And golden street and crystal stream.
Give token that the Lord is there.

Yea, brighter far than gems and gold,
Without which they were dark as night.
More precious than all joys untold,
Is Christ, its glory and its light.

Without his presence and his love,
Heaven would a desolation seem;
But with him dungeons bright would prove,
While he illumes each gloomy scene.
—*H. L. H.*

My First and Last Lesson.

I have purposed for years to write concerning the 2300 days of Daniel viii. 14, but have delayed from time to time till now, when "the logic of events" proclaims to me, that I should withhold no longer. My first lesson in chronology is my last. Twenty years ago I thought I had learned from the prophet Daniel that the 2300 years of indignation, comprehended, embraced and covered the entire period of the subjugation of Judah and Jerusalem to Gentile supremacy and domination. I read in Dan. viii. 13: "How long shall the vision be concerning the daily sacrifice and the transgression of making desolate, (margin)—to give—both the sanctuary and the host, to be trodden under foot"? Then, in verse 14, I read the answer: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." But, unto 2300 days (years) from when, *what*, and to *whom*? Here was the enigma, and here must be sought and found the solution! To this end the angel Gabriel was sent to expound the vision to the prophet, which exposition is comprehended in chapter viii. 19-23. But the prophet understood not. He had made a mistake; he had misapprehended; he had understood from books the number of the years in which the desolations of Jerusalem should be accomplished (completed) were seventy. ix. 2. So he seeks wisdom from on high, fasts, makes confession and supplication, and God sees, hears and answers. Consequently the prophet tells us in ix. 21, that the same angel whom he had seen at the beginning of the vision (viii. 15-17), i. e., Gabriel touched him and said: "O Daniel I am now come to give thee skill and understanding, ... therefore understand the matter, and consider the vision. Seventy weeks are determined (are cut off from the 2300 days) upon thy people and upon thy holy city." Verse 24. Then Gabriel proceeds to explain how this seventy weeks shall be filled out, and gives the events to transpire in their fulfillment. "Know therefore and understand that from the going forth of the commandment to restore and rebuild Jerusalem, shall be," etc., ... Verse 25.

Now, oceans of ink have been shed, and years of toil and research given to learn and show in what year B. C. that commandment did go forth, so as to tell the world when the indignation should cease, and "the sanctuary be cleansed," but of all the efforts made, and theories put forth, every one has failed in consummation, and only one can tell how, when, and where the sanctuary was cleansed, and that one has had to go up above the clouds, get out of sight, and hide their sanctuary in the heavens, lest ocular demonstration should reveal to the world the *ignis fatuus* nature of their attenuated and tenebrious theory, while they employ a medium to give them "visions," and "report progress" in the celestial region*s*. But "the vision" began on earth, related to the "worldly sanctuary," and will be completed where it began, on earth, and have its end in the earth. To the prophet a knowledge of the date of the beginning of the seventy weeks was highly important and very necessary, for he lived before and in the era of that beginning; but to me, and all of us who live subsequent to their termination, it is more essential to know when and where the seventy weeks ended, for having been "cut off" from the 2300 days, how can we know what the remaining 1810 years shall be added to, in order to find the end of the whole sum from which they were taken, except we know the ending of the period containing the less sum? On reading the rest of the 25th verse from the word "Jerusalem," down to the words "shall Messiah be cut off," in the 26th verse, it seems as if the "cutting off" took place in the middle of the seventieth week; but on reading the rest of the 26th verse with the 27th, one can not well avoid the conviction and come to the conclusion, that in some way, and somehow the seventieth week, or a part of it at least, reaches to, embraces and covers the destruction of Jerusalem; for Gabriel joins the cutting off of Messiah with and to the coming of the people of the Prince that shall destroy the city and the sanctuary, ... and he shall make it desolate, even until the consummation, and (then) that determined shall be poured upon the desolator. (Mar). The war, ending in the destruction of Jerusalem, began A. D. 67, and ended in A. D. 70, and there, I believe, the seventy weeks ended; for Gabriel said to Daniel, "seventy weeks (490 years) are determined upon thy people (the Jews), and upon thy Holy City," .... (Jerusalem). I understand that Christ spoke of this vision when he said in Matt. xxiv. 15: "When ye therefore shall see the abomination of desolation, ... stand in the holy place, then let them who be in Judea, flee unto the mountains." Luke has it (xxi. 20): "When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh," .... from which time (verse 22), "Jerusalem was to be trodden down of the Gentiles until the times of the Gentiles be fulfilled." Seventy weeks are 490 years, which taken from 2300, leaves 1810. The 490 years end with the destruction or desolating of Jerusalem by the Romans A. D. 70, leaving 1810 years of the 2300, for Jerusalem to be trodden down by the Gentiles. But we are seventy years this side the cross when the larger period begins. To find, therefore, in what year of our Lord the 1810 years of down treading will end, add to the 1810 the preceding seventy years, and we are carried down to A. D. 1880, where the 2300 years of indignation will end, and "the sanctuary be cleansed," for 420 years of the 490 had been previously devoted to Judah and Jerusalem, which added to the A. D. 1880, gives us the full period of the 2300 years of indignation. And now we are in "the last end of the indignation," as also in "the day of his preparation." "Coming events cast their shadows before."

G. W. STETSON.

Edinboro, Pa.

The Sabbath.

But pray ye that your flight be not in the winter, neither on the Sabbath day. Matt. xxiv. 20.

This is considered by many as very conclusive in behalf of the Sabbath obligation. But when we contemplate the circumstances and facts connected therewith, the evidence resolves itself into a slight inference at best. The Master, in foretelling the fearful doom of the Jews and Jerusalem, very kindly points out, not Christian duties, or great sins, but their duty relative to their own welfare amid the obstructions of those trying times. Jerusalem forms the centre of events in this heart-rending scene, as Luke records it: "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it (Jerusalem) depart out; and let not them that are in the countries enter thereinto." Note the impediments: "Woe to the pregnant and nursing women" as their flight must necessarily be retarded. Also the cold winter would be very unpropitious and adverse to such a flight. The Sabbath can not be safely reckoned in this verse otherwise than an impediment, first, from the connection in which it is found, and, secondly, from the instructions God had given relative to the gates of Jerusalem and the inhabitants thereof in relation to the Sabbath day. Jer. xvi. 19-21; Neh. xiii. 15-22.

To remove any remaining vestige of doubt, we offer, in the third place, that it would be no sin whatever to flee on the Sabbath day to save life. So the slight inference vanishes away; otherwise it would be sin to slip out or dodge off to save one's life or the life of one's family. We ask in all candor what must be thought of modern Sabbath observance? Also of Jesus who, though Lord of the Sabbath, not only walked about on the Sabbath, but, when in danger, would withdraw and flee away? See Matt. xii., and Mark iii.

T. B. ADAMS.

The Musulmans are preparing to flee from the scenes of last year's atrocities in Bulgaria, fearing the vengeance of the Russians and Bulgarians.

Correspondence.

Dear Brethren and Sisters:—I would that you all could have stood with me by the dying couch of a dear one who has but just passed away. It was a privilege to be there; for faith had taken all terror from death, overleaped the dark valley and showed her, her own glorified form, standing in robes unstained and white, on the green shores of the promised land. We who stood by her, felt more like shouting than giving way to tears.

"Oh that I could preach a sermon, or sing a song!" she said, as she was sinking into the arms of death, and one by one the friends in the room were called to receive her last exhortation, and to bid her adieu. The book of Holy Writ was brought "that she might hear about Jesus' coming back to earth again."

Her triumphant boast was, "That she was in the faith," her comfort, on looking into the eyes of death, "that she should sleep but a little while;" her prayer, "that the blessed Savior might quickly come."

"Have we not a blessed hope?" questioned her husband, as he sat holding her hand in love's last agonizing clasp, "Oh have we not a blessed hope?" "Jesus says, 'I am the resurrection and the life.'" "Though we fall asleep, we shall be raised from the dead when Jesus comes, and be fashioned like unto his own most glorious body."

She nodded yes! yes! was again and again responded, to his earnest words; and I said to myself, "faith conquers, love is the victor here. Surely I have caught a glimpse of Eden. The affection of these hearts, built up and strengthened by a mutual faith, is a leaf from Paradise."

She was a little slower than her husband in grasping the truth of life only through Christ, and of a glorious kingdom near at hand, to be established at the coming of our Lord, for her frail health gave her no opportunity to hear; yet through his patient teaching she grasped them at last, and died, believing in God, as did Abraham of old.

"She was the dearest little woman in the world," was the outburst of her husband's heart when she had passed away. And when the bright sands of the grave yard were heaped in a shapely mound above her, he said with outstretched, waving hand: "I must leave you now, Callie! I must leave you now, but Jesus has power to open the grave. 'Thanks be unto God, who giveth us the victory through our Lord Jesus Christ.'" It was the grandest triumph of living faith that I ever saw; a scene over which angels might rejoice.

May our Heavenly Father keep him in the faith, striving lawfully unto the end, that he may with her who "sleeps in Jesus," receive a crown of life that fadeth not away. Pray for the afflicted one.

We have laid our friend and sister away to rest. We leave her there.

"Turf of the shaded churchyard.
Warder of the clay,
Watch the toil-worn sleeper,
Till the awaking day
Guard the precious treasure.
Ever faithful tomb;
Keep it all purified,
Till the Master comes."

S. ROXANA WING.

Our Letter Drawer.

Editor Restitution:—For a long time I have felt it my duty to write, but sore eyes have almost entirely prevented me from reading or writing for the last five or six months, but at this time they are so far recovered that I am again able, though with some difficulty, to write a letter, and thus speak a word of encouragement to the brethren generally. Our dear RESTITUTION makes its regular visits to our home. We feel that it is indispensable, although we do not endorse some things therein; still it cheers us to read the letters from different parts of the country. I wish to say to the brethren that I read Brother Sweet's exposition of the parable of the rich man and Lazarus some time ago, and think it is the only exposition of that Scripture that is just the thing. Read Three Worlds over one year ago. Many good things, especially his exposition of Spiritualism. I like Brother Campbell's *Millennarian*, published in Boston, as his views on the time of the end are very much in harmony with mine. I send one dollar on subscription, and hope to donate something for the RESTITUTION soon.

Your brother, patiently waiting for the development of prophecy and the establishment of the kingdom.

G. W. SMITH.

Emporia, Kan.

Editor Restitution:—I see my time is out for the RESTITUTION, which I cannot do without. I have been a reader of its columns ever since Brother Marsh's day, and it is the only preaching I have, except what I get from reading my Bible, which is full of the glorious promises of earth's coming glory. It exhorts us to contend for the faith once delivered to the saints. I am trying to do the best I can; which I shall always continue to do as long as the blessed Lord keeps me in this age of sin and sorrow. But I hope it will not be long till the Lord will come and reign in Mount Zion, and in Jerusalem, and before his ancients gloriously. Now if any of our preaching brethren who may be passing this way will stop, they will ever be welcome at my humble residence, one mile west of Gifford, Hardin Co., Iowa. As I am getting hungry for some wholesome gospel food, who will be the first to come?

JANE HARLAN.

Archities.

The clerical party came very near carrying the recent municipal elections at Rome.

Petitions for the repression of religious processions in the streets are in circulation in Italy.

From Dec. 11, 1869, to March 31 last, the names of over 200,000 persons were placed on the roll of habitual criminals in England and Wales.

The Turkish Minister to England has occupied that position for twenty years, during which period four sultans have sat upon the throne of Turkey.

The Bible pavilion on the Centennial grounds sold, during the Exposition, 3,334 Bibles, 3,489 Testaments, and 12,252 portions of the Bible, making 25,175 volumes, in forty-five different languages.

The German Government is preparing the organization and equipment of the Landsturm, which comprises all able-bodied men from 17 to 50 years of age not belonging to the Line, Reserve, or Landwehr. The Landsturm has not been summoned since 1813.

It is estimated that there have been forty-eight executions for murder in the United States since the 1st of January, and that nearly all of these criminals expressed the belief on the gallows that they were prepared to die, and expected to go straight to Paradise.

The German correspondent of the *London Guardian* states that the improvement in Prince Bismarck's health is a matter of general remark. His great ailment in Berlin was sleeplessness, but in the country he has regularly taken five hours horse exercise, and he has got sleep back. He will now go to Kissingen for six weeks, then make a tour into the Bavarian Alps and return home.

In Jerusalem tenement houses for Jews of different nations are rapidly building by societies organized for the purpose. They are going up on the Jaffa road, and on both the north and the west sides of the city, and even within the walls near the reputed tomb of David, a large group of tenements is now in process of construction. The poor are to have free rooms for a time, and those able to do so are to be permitted to purchase their habitations. Until recently, the Jews had their "quarter." Now they can live anywhere outside or inside of the city's walls.

A mountain at Saint Foy, in the Department of Savoie, France, has fallen. Some days previous indications of the state of the mountain were observed by the inhabitants of the district, but before they had time to retreat the first crash took place, destroying several hillside hamlets. After the first disastrous movement of earth a series of landslips took place, totally burying several other small villages. The number of hamlets which have disappeared is about ten, and the rumbling with which each additional fall is accompanied is heard at a distance of eight miles. The inhabitants have been able to escape with their lives, but the loss of property is enormous.

At the Harput missionary station, in Eastern Turkey, the pasha himself has visited the female seminary, and expressed himself as much pleased with the manner in which recitations were made, and said he "had not expected so much from a school of females in that part of the country." Afterward a number of Turks, including five members of the new board of education, attended an examination of the Turkish department of the Normal School. They expressed much satisfaction; and not long afterward the Minister of Education sent through the pasha a message of thanks to the missionaries for what their schools were doing accompanied by a donation of five books, which he wished to be presented to the five best scholars. The church at Harput was organized twenty years ago with ten members. There are now 221.

DIED.

In Princeton, Knox Co., Indiana, Thursday, July 5, 1877, of consumption, Caroline, wife of Joseph M. Gilmore, aged twenty-seven years, nine months and twenty-four days.

A faithful companion and three little motherless ones are left to mourn. May the Blessed Lord comfort and sustain. S. M. W.

Elder Restitution—It is with heaviness my painful duty to report the situation of the dread enemy, death, in our midst, who has [illegible] Lib. 4:43, 44th, of entrance account [illegible] one beautiful form of Sarah John C. Hobert, son of beloved brother and sister John and Celia Hobert. He died Saturday morning, June 16th, 1877, of pneumonia, after a suffering aged four years, four months and four days.

May our brother and sister walk faithfully in the straight and narrow way, and when he comes whose right it is to reign, they will see their darling boy coming from the land of the enemy clad in immortality.

He request the saints of Christ a sermon appropriate to the occasion, from Job xiv. 14, in the M. E. church, to a large and attentive audience. We are reminded by these sayings and bid him quickly down to his dusty bed, to sleep, awaiting the summons from him who has power to call him to a position where he, together with others who are in the graves, will [illegible] the song of redemption and victory over death.

Your brother, awaiting the King's return,

J. T. CHAMBERLAIN.

Fremont, Mo.

LETTER RECEIPTS.

Letters from the following persons have been received, found to be correct, and the business attended to:

SUBSCRIBERS.

C. Beaty	1 00	Matthias Valois	1 00
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Lewis Sechrist	1 00	Chas. Fabian	1 00
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J. G. Caplis	1 00		

BOOKS AND TRACTS.

J. W. Lewellen	40	Wm. Lindsay	1 10
Abraham Hoover	50	J. F. Willson, by T.	
Jno. MacIlvaine	45	Wilson	80
Rebecca McLain	1 00		

REMIT.

Harmon House ..... $ 60

ANNOUNCEMENTS.

A. C. CHURCH, NORWALK, O.

Quarterly meeting to commence at 2 o'clock on the last Saturday of July, and continue over Sunday. A cordial invitation is given to all lovers of truth. Brother G. W. Stetson, of Edinboro, Pa., will be present, and he will be glad to see all of his old friends present that can make it convenient to come.

P. ALLEN, Clerk.

CONFERENCE IN MISSOURI.

The members of the Church of God, assembled at Hamden, Lawrence county, Mo., May 25, 1877, after consolidation and Bible talking, decide that all the interests of the Body in Southern Missouri, South-eastern Kansas, and Northwestern Arkansas, and all others who possibly can, meet with us at the annual conference at Ashley school house, one mile east of Chantersville, in the southeast corner of Dade county, Missouri, commencing on Friday before the third Sunday in August, 1877.

By order of the church.

Valuable English Works.

Our readers are informed that we expect shortly to have for sale the works mentioned below. Orders and remittances for the same may be sent at once to this office.

Discussion on the State of the Dead. Between the Rev. W. C. Bradnack, Congregational minister, and W. Kellaway, editor of *Bible Echo*, and scholar of the Gospel. Both of England. The propositions discussed were: 1. That the dead exist in a living, conscious state after their decease. Affirmed by W. C. B. 2. That the Scriptures teach that such in death are wholly unconscious, insensible, and unable to perform any act whatever; and that they rest in darkness, silence and the dust. Cloth, bevelled boards, well bound, 35c; postage 10c. Paper cover, 30c; postage 8c.

Duration and Nature of Future Punishment. By Rev. H. Constable, M. A. late Prebendary of Cork, Ireland. 320 pp. An elaborate argument touching the punishment of the unsaved. It is particularly due in its philological chapters respecting the meaning of the Greek words used by the inspired writers to indicate the doom of the lost. Price 35; postage 10c.

"We call this book with lively satisfaction. Undoubtedly the subject which it treats with such an attractive combination of learning and modesty, of power and reverence, has laid hold of the minds of many of the most thoughtful Christian men of our day. Its growth, from a pamphlet to the first edition to a handsome volume of force hundred and fifty pages like the present, is conclusive proof that the question discussed is one of profound importance..... We must also compliment the publishers on the tasteful and handsome dress in which they present the work to the public, and express the hope that the necessary outlay will speedily be much more than recovered by the large sale of a work which must take a standard place in this particular misunderstood department of Christian theology.—*The Rainbow.*

Hades: or, The Intermediate State of Men. Crown 8vo, 75 million. Price $1.25; postage 15c.

This work presents the Bible doctrine of the state of man between death and the resurrection.

"Mr. Constable has, in a series of works, devoted much labor and research to establishing from Scripture and other sources the real nature of the future state; and the present book is the result of his more exhaustive labors on one special point. His argument is supported by no little learning, a keen logic, and a clear and available style. There is a good deal to be said for the general doctrines propounded."—*Nonconformist.*

It is characterized by his usual rigor of thought and clearness of expression. To all sincere lovers of truth, rather than of tradition, we cordially commend the treatise."—*The Church Missionary.*

Bible Echo. Volume I, May to December, edited by W. Kellaway. The only English weekly that advocates the ancient Gospel. Bound volume of numbers of the *Bible Echo*, containing fac-simile papers and discussions on vital matters, and the news concerning the spread of the scriptural doctrine of immortality. Price $4.75.

Bible Echo. Vol. II., January to June, 1875. This is a continuation of the above for the period stated. Price $2.

Bible Echo. Vol. III July to September, 1875. This completes the *Bible Echo* as a weekly newspaper, and also finishes the old series. Price $1.50.

Bible Echo. New Series. Monthly numbers from October, 1875. The yearly subscription for this magazine, including the 3 months of last year, is $3 00.

New Facts Upon all Subjects. By the author of "Enquire Within Upon Everything." Useful to the physician, the artist, the chemist, the engineer, the manufacturer, the agriculturist, the gardener, and the housekeeper. 378 pp. Price 50c; postage 10c.

A New Work by Mrs. H. V. Reed.

Earnest Words for Home Scripts. Nearly 300 pp. Well printed on heavy toned paper, neatly bound in cloth. Price 60c; postage 10c.

"This book is one of the most satisfactory of its kind that could be written; indeed we know of none others in every way so pleasing to those who see the necessity of maintaining the Bible as a revelation from God. We would in some than content, we would be proud, if the title page bore our name instead of that of the estimable and talented lady, the authoress. Her "Bible Triumphant" was a good work, and it is, we know, warmly appreciated by many; but this work, so original, so forcible, so readable, it would be hard to guess where its circulation will end. Everybody should possess a copy."—*El. Bible Echo.*

Bible Triumphant. A new supply is expected. Price, paper cover, 50c; cloth 70c.

PUBLICATIONS FOR SALE AT THE "RESTITUTION" OFFICE.

SPECIAL NOTICE.

Having on hand a large supply of Hymn Books "The Voice of Joy," and wishing to have it introduced in all our Societies, we have concluded to reduce the price, and refer it on the following terms which will bring the book within the reach of all.

Cloth limp	$0 40
Leather binding (plain)	60
Extra fine binding (gilt)	80

The freighton will see that we have reduced the price one-half. Let all who desire the book send in as early as possible.

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TWO PAGE TRACTS.

Bible Pearls. These are suitable for wide distribution and treat on the following subjects: 1. The Gospel. 2. The Coming and Kingdom of Christ; by Joseph Hapgood, in 1868. 3. Immortality. 4. The Kingdom of God. 5. Nature of Man and Thoughts for Thinkers. 6. The Two Advents. 7. What is Religion? 8. Destiny of the Wicked. 10. Baptism. 11. Twelve Plain Bible Truths, and God's Promises to David. 12. The Restitution of All Ages. Price, 10 copies for 8 cents. Or assorted packages of a hundred for 30 cents.

FOUR PAGE TRACTS.

Age to Come Not a Theory. By H. V. Reed. A splendid short argument illustrative of the Age to Come doctrine. Just the thing for circulation among a certain class of Adventists.

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The Perverted Parable. A tract written upon the parable of the Rich Man and Lazarus, by W. Laing, in which there is much concentrated thought.

The Restitution. Being a synopsis of the arguments presented in the larger work on the subject, by E. Miller.

EIGHT PAGE TRACTS.

Is It Essential to Believe in the Royalty of Jesus? A tract well analyzed and simplified upon the above subject, by Benj Wilson.

Signs of the Times. A neat and comprehensive tract on the Signs of the Times, by Horatio Bonar of Scotland.

TWELVE PAGE TRACTS.

Christian Union. By Joel A. Simonds. Another useful and instructive tract, which shows the oneness of God's purpose, and the unity between Israel, his Son, and the Church of Christ. Price, single copy, three cents, 12 for 30 cents, and 75 for 50 cents.

Regeneration and the Kingdom of God. By E. Hoyt. This tract treats very clearly upon the subject named, and is a good one for inquiring beliefs. Price, three cents each, 12 for 30 cents, 25 for 50 cents.

The Ancient and True Gospel. By Wiley Jones, of Norfolk, Va. A comprehensive and valuable tract, showing what Christ, Apostles and early Evangelists preached, and what the Primitive Church believed. Price three cents each, 12 for 30 cents, 25 for 50 cents.

SIXTEEN PAGE TRACTS.

The New Birth. By Josiah Peirce. Price, single copy 6 cents, for ten per dozen.

The Hope for the World. By Joel A. Simonds. This tract treats upon the subject named in a way that will surely produce conviction upon the minds of many. Price, four cents each, 12 for 45 cents, 25 for 75 cents.

The Kingdom of Messiah. By Joseph Pelet, D. D. A most able and well written tract, which sets forth in beautiful language, and apt Bible quotations, the glorious truths of the coming Kingdom.

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THIRTY-TWO PAGE TRACTS.

Evangelium concerning the reign of Christ over Israel and the Nations, or a brief statement of the things concerning the Kingdom of God and the Name of Jesus Christ. By Wiley Jones. Price 8 cents, 12 for $1.

OTHER TRACTS AND PAMPHLETS.

The Rich Man and Lazarus. By Thomas Wilson. The Parable of the Rich Man and Lazarus, the title of this tract, is handled vigorously, and the expositions throughout it in harmony with the Bible teaching. Thirty-six pages. Price 10 cents 12 for $1.

The Herald of Messiah's Reign. By J. M. Stephenson. A book of ninety-six pages, clearly and ably written. Price 15 cents, eight for $1.

Duration and Nature of Future Punishment. By Henry Constable, A. M. This is an able and clearly written argument. We recommend it to those who wish to learn what the Scriptures teach upon this subject. Sixty-seven pages. Octavo. Price 75 cents.

The Kingdom of God, and Life Only in Christ; being a work made up of several tracts, including "*The Glorious Future*," "*The Gospel of God*," "*What is Death?*" "*The One Thing Needful*," &c., &c. By B. V. Lyon. 192 pages. Price, in cloth, 25 cents.

Primitive Christian Faith. Being a concise history of the Primitive Christian Faith, or the Gospel as held by the Apostolic and Primitive Fathers in rapid compass. A tract of 80 pages. By C. F. Sweet, of Albion, N. Y. Price 15 cents.

BOOKS.

God's Plan of Salvation.—For a long time our brethren have desired a work which would embody the leading points and arguments of our faith and hope. Brother Stephenson's book is a terse, comprehensive and able statement of the leading phases of Bible theology. Our brethren will find this just the thing to read and circulate. The nature of man, the kingdom of God, and the obedience of faith, are ably and clearly set forth. We keep it for this book a wide circulation. Price $1.

H. V. REED.

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Greek Concordance. A Critical Greek and English Concordance of the New Testament, by C. F. Hudson. This is a work of 548 pages, so fully small to be made a constant companion, by one traveling. Every minister and Bible student ought to have it at once. Price, cloth, $2 50.

Analysis of Bibles, with marginal readings and references between the verses. They are printed on clear, strong paper, and well bound. Plain Roan binding, gilt edge, $2 50. Full Turkey Morocco, gilt edges, $5. Another one, with larger type, beautifully printed and really read by failing eyes. Roan binding, $5 75. Turkey Morocco, $8 00.

The Doctrine of Immortality. By James H. Whitemore. This is a work that has been in market several years. But it is an exhaustive treatise upon the subject of Immortality, and sets forth the Bible view in a manner. Every student should have it in his library for reference as well as one looking to those who are feeling after truth. It contains 300 pages. Paper cover, 40 cents.

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The Sultan and the Czar.

Concluded from 1st page

This preliminary survey brings us now to the lecture delivered on this subject in Charlottesville, Virginia, on the 24th of July, 1854, nearly a quarter of a century ago. It was then reported in one of the city papers, the *Jeffersonian*, whose reprint I now have before me.

It must be premised that in that long interval, many eventful incidents and occurrences on the theatre of human affairs have taken place, and I submit to the intelligence and candor of my audience to decide whether these intermediate events tend, in their judgment, to sustain or weaken the conclusions and results, announced in the interpretation, then offered. The opening of the Suez canal; the construction of the railway from Cairo, in Egypt, in a direct line eastward; the projection of a similar line up the valley of the Euphrates; the opening up of new and improved lines of trade and travel to the Holy Land; the greatly increased emigration of the Jews to Palestine, especially to Jerusalem, chiefly under the auspices and protection of the English government, American missionary, agricultural, educational and reformatory efforts and enterprises in the same direction; the establishment of consulates from Europe and the United States, with *quasi* diplomatic and national powers designed for the safety and protection of Israelites who are now there, and are daily settling in the country; and especially the earnest exertions, liberal contributions and warm sympathy of Israelites themselves throughout the world, to favor the immigration and settlement of the Jews in their native land, guided and stimulated by their most illustrious compatriot, the aged and benevolent Sir Moses Montefiore, baronet, now in the ninety-sixth year of his age and on his sixth mission to Jerusalem, expending all his large means, and all he can procure, to urge on and prepare for the work of colonization and permanent occupation of the land of their fathers and the city of the great King. These all show what has been done of late years. And to this we add the patent fact, known and read of all men, that the old and bitter prejudices of mankind against the Jews, have been almost, if not quite broken down; that they are the wealthiest people in the world, and actually hold the purse strings of the nations, and command and control the money markets of the world. Another testimony in support of the same conclusion is to be found in the rising prominence and importance of the Israelites in all countries; their occupation of many of the high places in science, literature learning, and the arts, and in elevated judicial, political and diplomatic positions under the various nations of the earth, with Disraeli—prime minister of the great British and Indian empire—perhaps the most exalted station in the gift of any sovereign, and only next in influence and importance, to royalty itself. The significance of these "signs of the times," with others of equal value, can not be deluded or disparaged. They certainly portend astounding results and events in the near future, affecting the fortunes and destiny of the human race, and will not be ignored as unimportant by intelligent and thoughtful minds, who will consider them.

[Here the speaker proceeded to read the printed synopsis of the lecture of July 24th, 1854, as follows, with the title prefixed:]

SYNOPSIS OF A LECTURE

On the Mission of the Russian Autocrat in Prophecy—His extraordinary Career of Conquest and Domination in Europe and Asia—His Ultimate Catastrophe and Extinction by the King of Israel, Coming in the Clouds of Heaven, to Great Power and Glory, and Establishing His Kingdom on Earth and over all Nations for the Millennial Period of One Thousand Years.

Delivered in the Town Hall of Charlottesville, Virginia, on the 24th July, 1854, by Allan B. Magruder.

The lecturer held the Bible to be a full and complete revelation from its Author, of the past, the present, and the future, and that we may confide freely in its prophetic pictures of the future, because we have seen its exact truthfulness in its history of the present and past.

Dissenting *in toto* from the common idea that we can know nothing of the future, that the prospect ahead is designedly obscure and impenetrable, he cited many passages of Holy Writ to prove the contrary. He maintained that what is to happen in the future is plainly delineated in the writings of the prophets; that one of these—Amos iii. 7—had said, "Surely the Lord will do nothing, but he revealeth his secret to the servants the prophets." That David had said, Ps. xxv. 14, "The secret of the Lord is with them that fear him, and he will show them his covenant." That Isaiah said xlii. 9, "Behold, the former things are come to pass, and new things do I declare; before they spring forth, I tell you of them." That Daniel said in reference to events "at the time of the end," "The wise shall understand." That in his interpretation of Nebuchadnezzar's dream, he showed Him "the things which should come to pass hereafter in the latter days." That the saying of Jesus that "no man knoweth the day or the hour when the Son of man cometh," was not contradictory to the above testimony, for no prophet has foretold, and no sane man would undertake to name the day and hour of that event. That these words, however, were spoken in the present tense, and before the New Testament had been written and its revelations completed. That the Book of Revelation written afterwards is entitled, "The Revelation which God gave to Jesus Christ, to show unto his servants things which must shortly come to pass;" and that Paul's testimony in 1 Thess. v. ought to be conclusive of all further controversy, as he says expressly of the day of the Lord's coming, that although he should come "as a thief in the night" to the world at large, yet "ye, brethren, are not in darkness, that that day should overtake you as a thief," a clear proof that Christians, being "wise," should understand and be prepared for the event—which can only be by their expecting it, and interpreting its approach by those "signs of the times" to which Christ has directed their attention, and which, if heeded, would enable them to know when it was "nigh, even at the doors."

Conceding, then, that what is to happen in the future has been disclosed, to the diligent student of the Scriptures, the question recurs, "What are the signs of the times?" What is the prospect before us?

It seems to be generally admitted that we are in the midst of an eventful era of the world's history; an intense and universal excitement in reference to the social, ecclesiastical and political affairs of mankind, evidently prevails. The whole continent of Europe is a slumbering volcano; Asia, too, with her untold millions of human beings, is passing at this moment through the throes and convulsions of a mighty struggle between ancient and driveling superstition on the one hand and young and upheaving innovation on the other; and our own America, though far removed from the immediate scene of this excitement, is herself restless, ambitious, impatient of restraint, and eager to rush forward in the path of her manifest destiny. The conviction that such a state of things cannot long endure, forces from every one the anxious inquiry, "What is about to happen?" The lecturer maintained that this universal excitement of the social mind was the natural result of the extraordinary posture of human affairs, not only in the old world, but throughout the habitable globe. That the common observer, no less than the practiced statesman, could discern nothing in the present or future aspect of human affairs but change, insecurity and revolution; that it seemed human wisdom was wholly unequal to the task of providing for the public safety and happiness. That this conviction had naturally begotten an expectation that society must pass through some mighty crisis before it could reach the desired haven of peace beyond—what that crisis was, none could presume to say—and that this vague and indefinable future naturally produced and augmented those feelings of dread and apprehension which we beheld universally prevalent.

In such a crisis as this, Divine wisdom was our only refuge for light, the Bible was our only safe guide to correct conclusions; and when we turn to its pages, we learn that mankind are on the eve of that mighty revolution in human affairs which was indicated by the prophet Daniel, when he interpreted the Babylonian monarch's vision of "the things that were to come to pass in the latter days." By turning to the 2d chapter of Daniel, we read at the 44th verse this remarkable declaration: "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." The context explained to what kingdoms the prophet alluded, and showed that the kingdom to be set up by the God of heaven had never been manifested as yet. The lecturer maintained, on the testimony of ancient history, the interpretations of Bishop Newman, Sir Isaac Newton, and other commentators, as well as from the historical parts of the Holy Scriptures, that the great metal image seen by Nebuchadnezzar in his dream, and interpreted by Daniel, represented four great empires, which were to have dominion successively over the nations of the world. He enumerated these empires in the order of their appearance, as the Assyrian or Babylonian empire under Nebuchadnezzar and Belshazzar; the Medo-Persian empire, under Darius and Cyrus; the Greco-Macedonian, under the Greeks and Alexander the Great; and the Roman empire, under the Cæsars and their successors. It was in reference to these last, to the kings or kingdoms now reigning on the continent of Europe, which kingdoms corresponded to the ten toes of the image, and represent the existing kingdoms of modern Europe, that the prophet speaks, when he declares that "in the days of *these* kings the God of heaven shall set up *his* kingdom;" and as its mission is to "break in pieces and consume all these kingdoms," it must first subdue and suppress these and all other opposing establishments, and plant itself on their ruins. This theocracy will then become the succeeding universal monarchy, having sway over the whole world, and then will be fulfilled the prophecy in the Bible, that "the kingdoms of this world are become the kingdom of our Lord and of his Christ, and he shall reign for ever and ever." The student of English history will remember the prominence given to the Fifth Monarchy men, in the times of Charles I. and Cromwell. Many of the wisest of England's statesmen (John Milton among them) believed that Daniel's prophecy of the setting up of the fifth monarchy or God's kingdom was about to be fulfilled at that time. The conditions of the prophecy, however, require that before "that great and terrible day of the Lord" comes, the power representing the universal empire, symbolized by the great metal image, should appear, that the image empire in the latter days should appear; for the stone of the 34th verse of Daniel II. must strike the image upon its feet, as a consequence of which, the "iron, the brass, the silver and the gold are broken to pieces together, and become as the dust of the summer threshing floor"—and the stone then becomes a great mountain, and fills the whole earth. Now the question arises, Where in the latter days are we to find a dominion ruling over all the countries mainly comprehended in the fruits of the successive empires of Babylon, Persia, Greece and Rome? Such a dominion must appear in order to its destruction by the stone power, or kingdom of God, as already declared by the prophecy. The power destined to play this conspicuous part on the theatre of human affairs is Russia. It will overrun Turkey, subdue Persia, and convert the present independent kingdoms of modern continental Europe into tributary or vassal kingdoms, just as Napoleon swiftly subdued Spain, Portugal, Italy, Holland, etc. But when it shall have attained this mighty conquest, it will itself be smitten by the stone power of the prophecy, be precipitated into the abyss, and give place to a divine government, under Christ as Abraham's seed, in whom all the nations of the earth will be blessed.

The power which is to play this conspicuous part in the world's history is described in Scripture under various names. By Daniel he is called "the king of the north,"—chap. xi. 40. By Isaiah, the "Assyrian"—xxx. 31; xxxi. 8; and by Ezekiel xxxviii. xxxix., "Gog of the land of Magog." If we can identify the power symbolized under these names as the Russian, we shall be prepared to read, in the prophecies themselves, the extraordinary events which are to mark his history, and to see that his wonderful career is immediately to precede the ingathering of the Jews into their land, emancipated from Moslem rule, the coming of Christ, the resurrection of the righteous dead, and the establishment of God's kingdom over all the earth.

Now, let us inquire what power "at the time of the end" (see Daniel xi. 40) so well answers the description of "the king of the north" as the great northern autocrat, who, like a mighty Colossus, at this moment is holding the civilized worldin wondering suspense if not apprehension, as to his movements? What other "king of the north" does the world expect to undertake a campaign against "the king of the south," (or Turkey,) and come against him like a whirlwind, with many chariots (or cars) and with horsemen, and with many ships, who shall enter (or invade) his countries, (or provinces,) and shall overflow and pass over." If any power at present exists on earth answering this description, every candid man must admit that it is only Russia.

As "the Assyrian" of Isaiah, he will be recognized when he has conquered Turkey and thereby become the master of Assyria, at present a captured province of Turkey in Asia, and so will stand forth as the successor of Nebuchadnezzar and the representative of the "head of gold" in the vision—q. v. Ezekiel's description of him as Gog is very significant and striking. He styles him, (xxxviii.) "Gog, of the land of Magog, the chief prince of Meshech and Tubal." King James translators give us the above translation from the Latin Vulgate, but the Greek Septuagint version renders the original Hebrew, "Gogue, of the land of Magogue, Prince of Rosse, Meshech and Tubal."

The Czar is the Autocrat of all the Russias, i. e., of original Russia, of the Grand Duchy of Russia, and the separate provinces or kingdoms of Meshech, modern Moscow, or Muscovy, and of Tubal, or modern Tobolsk or Tobolski. It is known that the Russian empire is an aggregate of three grand divisions

Russia proper, Muscovy, and Siberia or Tobolski; of these the respective capitals are St. Petersburg, Moscow, and Tobolsk. So that the description in the prophecy answers with almost literal accuracy to the present modern titles and empire of the Autocrat, Gog The power here described is represented, as in the latter days, invading the land of Israel with a great army, and for certain objects set forth in the prophecy. Among the nations or people from whom this host is recruited are mentioned, "Gomer and all his bands, the house of Togarmah of the north quarters, and all his bands," etc. By turning to Genesis, ch. x., we find that these were European nations; for the sons of Japheth, to whom Europe was given, are mentioned as "Gomer, and Magog, and Madai, and Javan (or Ivan, the name of the reigning house of Russia), and Tibal and Meshech, and Tiras;" and among the sons of Gomer we read the name of "Togarmah." This testimony proves these invaders of the land of Israel "in the latter years" to be of European origin; and no other kingdom or country in Europe presents the necessary points of identity with the prophecy but Russia.

If the question be asked, Why should Russia invade Palestine? the answer is, It is a necessary step to her acquisition or retention of an empire in the East, by which alone she can hope successfully to antagonize England, and found that universal domain to which she aspires. The capture of Constantinople by Russia, however it may be postponed by temporizing diplomacy or a hollow truce on the part of the "Allied Powers"—will inaugurate the splendid career of Russian conquest and dominion. Napoleon truly said of the sovereigns of Europe, "he who holds Constantinople is the real master of the world." for a time. On that account, in his conferences with Alexander at Tilsit and Erfurth, he invariably resisted with all his power the intense anxiety of the Russian monarch to obtain Constantinople, who said it was the key to the door of his house.

In the coming struggle among the nations, the lecturer contended that while Britain would retain her supremacy on the ocean, Russia would be the ruler of the European continent, and having successfully subdued Turkey and Persia, would attempt to strike a decisive blow at the only exposed and vulnerable point of the British dominion, her empire in the East Indies. To effect this end, the Autocrat, crossing the Bosphorus into Asia would lead an immense army through Southern Asia, Syria and Palestine, via Jerusalem, en route to Hindoostan and British India. That by way of interposing a barrier against the progress of the Russian arms in the East, England will invite the Jews to return to their land, to colonize, cultivate and possess it under her protectorate. That this will bring on the mightiest struggle between the most powerful nations of modern times, the culmination of which will be the valley of Jehosaphat, near Jerusalem, the grand finale of which will be the reign of Jesus Christ, as the Lord of Hosts, on the Mount of Olives whence he ascended, and whither, it is predicted, he will return. Acts i. 11, 12. Zech. xiv. 4.) That he—Christ—as Lord of Hosts, mighty in battle, will take part in the pending struggle; and the great battle, called in Scripture the battle of the great day of Almighty God, will then be fought, which is to decide the destiny of the world for the millennial period of one thousand years. The series of events introductory of and consequent on this mighty conflict, is set forth in Zechariah xiv.; Rev. xix.; Micah iv.; Zech viii., ix., xii.; Ps. lxxii.; Joel ii., iii.; Daniel xii.; Isa. ii., ix., xi., xxiv., ii., iii., iv., lix., lx., to end of Isaiah; Ezek. xxxviii., xxxix.

In confirmation of these conclusions, besides much Scripture testimony not here adduced for want of room, the lecturer cited the historical evidence of the ancient and Orthodox belief among the first Christians, that Christ, with his saints as kings under him, should reign personally on the earth over all its inhabitants. On this point he quoted the testimony of Bishop Newton; of Gibbon in his "Decline and Fall," &c.; of Lord Macaulay, and of eminent clergymen in the Scottish and English church. He cited such familiar passages as the Lord's prayer—"Thy kingdom come; thy will be done on earth as it is in heaven." "Blessed are the meek for they shall inherit the earth." The song of the redeemed, in Rev. v., "Thou hast made us unto our God kings and priests, and we shall reign on the earth." "To him that overcometh, will I give power over the nations:" and many kindred passages, such as Dan. vii. 9, 13, 14, 18, 21, 22, 27; Rev. iv., xx.; Matt. xix. 28; Luke xix. 11, 15; xxii. 16, 18, 29, 30, &c.

In support of the views advanced in relation to the present attitude and future destiny of Russia, the lecturer read and commented on the opinions of Napoleon, his conferences and correspondence with Alexander of Russia, his prediction at St. Helena as to Europe's being either Republican or Cossack about this time. He read also in full a very remarkable document which has lately been published in the papers, and which he held to be supported by sufficient marks of authenticity to be received as genuine—the political will of Peter the Great—a paper originally published in the French *Courrier*, in New York, purporting to be "the secret plan of European supremacy left by Peter the Great to his successors on the Russian throne," recommending a policy his successors have uniformly pursued, with a view to the ultimate conquest of Europe, and the founding of a universal empire, the fruits of which, devised in profound sagacity and pursued with untiring energy, are now visible in the wonderful aggrandizement of Russia, and her conceded superiority over her contemporaries in Europe. In all the elements of strength, diplomacy and power which, in human estimation, go to make up a nation's grandeur.

As auxiliary to the same line of argument, the lecturer adverted to the conviction on the mind of the Russian sovereign and people, that they had a "sacred mission" to fill in saving Europe from the whirlpool of democratic anarchy and confusion, by the conquest of Turkey, and the capacity thence derived, to govern the world in harmony with Russian ideas of liberty. He cited the fact, also, that the Turks, who are all fatalists, looked upon themselves as doomed to be driven by the Russians out of Europe, where they are foreigners and intruders. They show the gate by which their old enemies, the Greeks, are to enter their city as conquerors in the guise and in the name of the Russians. It is under the same conviction of their coming banishment from Europe, that for years past they have been burying their dead on the eastern shores of the Hellespont in Asia. They tell an ancient prophecy, too, which says that their capital is to be taken by a prince bearing the same name; and it is not the least source of their uneasiness at present that the commander of that column of the Russian army destined for the conquest of the ancient Byzantium is the Grand Duke Constantine. Whether true or false, the influence of such ideas is paralyzing on an ignorant and superstitious people, and prepares them for the very destiny they dread.

The Czar, as the head of the Greek church, is impelled, too, by certain motives of superstition and of real or supposed state necessity, to fix his capital in the city of the Czars or Cæsars. He deems himself entitled by hereditary right to succeed to the Sceptre of the Cæsars, and a war with Turkey at this day would be regarded by his subjects and by the ten millions of Greeks out of the fourteen millions which form the entire population of Turkey in Europe, as a holy war—a crusade of Christians against infidels, for the recovery of the holy sepulchre and of the ancient rites and institutions of the primitive church. The influence of such feelings on a bigoted, superstitious, and fanatical people, can be readily appreciated. The Turkish empire is become effete and driveling—has been wasting away rapidly for years, and possesses no vitality for reaction. Its present condition is significantly expressed by the Scripture symbolography as "the drying up of the great river Euphrates"—the country watered by the Euphrates being the original seat of the Turkish people. This drying up or extinction of the Turkish empire is declared expressly to be "that the way of the kings of the east might be prepared." Rev. xvi. 12. For centuries past, "westward the star of empire takes its way." But the scene is to be reversed. The original seats of civilization, science, and true religion are to be restored. As the "wise men from the east" came to herald the birth of the Messiah at his first advent, so, at his second appearing, it is "the kings of the east,"—"the kings from the rising of the sun," as it is better translated—the saints—who are to greet the coming of the King of kings and Lord of lords; and with loud hosannas proclaim their adoration, saying: "Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee: for thy judgments are made manifest."—Rev. xv. 3, 4.

The lecturer concluded by saying that the signs of the times seem to indicate the rapid approach of that great crisis in human affairs long foretold in Scripture, when "three great champions had entered the lists and were aspiring to the government and dominion of the world. These are despotism, democracy and Omnipotence. The struggle between the two first, as illustrated in the history of Greece and Rome, in ancient times, and in modern Europe, particularly in France. England and America in more recent periods, would be fearful but brief—that democracy, though apparently successful and even triumphant for a time in the United States and republican France, would be forced to succumb to the power of standing armies and the force of organization which would be hurled against it—and despotism, proud of its conquests and enthroned in absolute power in Constantinople, Vienna, Berlin, or St. Petersburg, would fondly indulge its dream of universal sovereignty. The delusion will be brief, and its catastrophe overwhelming, for it is not for mortal man to grasp the sceptre of universal dominion. That is an inheritance reserved by the Highest for his Son and King at his right hand in the heavens. This truth is taught most impressively and undeniably in the Holy Scriptures. In the second Psalm we read: "Why do the heathen (nations) rage and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together against the Lord and against his Anointed (Christ), saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh; the Lord shall hold them in derision. Then shall he speak to them in his wrath and vex them in his sore displeasure. Yet have I set my King on my holy hill of Zion. I will declare the decree: The Lord hath said unto me, Thou art my Son, this day (of his resurrection) have I begotten thee. Ask of me and I shall give thee the heathen (nations) for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron. Thou shalt dash them in pieces like a potter's vessel," &c.

Psalm seventy-second saith to the same purport: "Yea, all kings shall fall down before him—all nations shall serve him." "His name shall endure forever, and men shall be blessed in him. All nations shall call him blessed"—for he is King of kings, and Lord of lords—the Prince of peace—the Desire of all nations—Governor of the nations upon earth—Prince of the kings of the earth—Abraham's Seed—Israel's King—David's Son and Lord—God's Anointed Ruler—under whose powerful yet benign sway there shall be, for the first time in human history, that promised peace on earth and good will among men, which all so ardently desire. Amen.

Sententious Paragraphs.

We must do quickly what there is no hurry for, to be able to do slowly what demands haste.

It is a higher exhibition of Christian manliness to be able to bear trouble than to get rid of it.

The perfect right of duty; thought which moulds.
A rounded life, and its true aim beholds.

It is no great misfortune to oblige ungrateful people, but an insupportable one to be forced to be under obligations to a scoundrel.

To be truly great it is necessary to be truly good and benevolent, for all other distinctions like clods of the valley will cover and the greedy worm destroy.

You may discover tribes of men without policy, laws or cities, or any of the arts of life; but nowhere will you find them without some form of religeon.

"Thrice blessed will that promised era be,
When this fair world, then fairer still, shall rise
In pristine beauty. When no minor key
Shall mingle with her joyous harmonies:
When all that's good remains, and evil dies,
No sin, nor death, nor woe, shall e'er again
Project their dismal shadows. Hushed the cries
Of cruel war, unloosed the bondsman's chain,
And every harp attuned to sing Messiah's reign.

The entire number of Jews in the world is variously estimated from six to fifteen millions. The approximation nearest the truth, in all probability, gives about eight or nine millions. Of this number European Russia alone has 2,277,000; Austria, 1,250,000; Turkey, 500,000; Germany, 550,000; Africa, 320,000; Eastern Asia, 310,000; the Netherlands, 65,000; France, Italy, Spain, Portugal and Switzerland, 200,000; India, China, and Persia, 500,000; Arabia, 200,000; United States, 500,000. Total in the countries named, 7,972,000.

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

WHOLE NO. 586. PLYMOUTH, INDIANA, JULY 18, 1877. VOL. XXVI, NO. 25.

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TO CORRESPONDENTS.

THE RESTITUTION advocates the dual "restitution of all things which God hath spoken by the mouth of all his Holy Prophets since the world began." It also advocates as a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of Kings, and the immortal saints as joint-heirs with Him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ; and many other kindred truths. It also advocates a hearty belief of the Gospel, repentance, and immersion as pre-requisites to the forgiveness of sins, and a holy life as essential for final salvation.

Communications.

Letter to a Friend.

Friend John, Millwood, Ind.:

It is a long time since I wrote to you last, so I have concluded to write you a short letter, and have chosen for my subject the "Evolution" or "Development" theory of the creation of the world.

1. What are we to understand by the "evolution or development theory?"

If I got a correct understanding of the matter from the conversation I had with you on the subject a year ago, it is this: The evolution theory presumes that there is or was no Creator, to form or create the different species of animals which now exist, but that a bit of jelly was created, or rather created itself, endowed with the power of developing itself into a being a little higher than itself, and that this second class of beings had the ability to develop itself into a third class of still higher development, and so continued on and on, still developing itself higher and higher, until finally man came out of the development.

This theory of the evolution of life presumes that this process of growing from a bit of jelly to a perfect man extended through millions on millions of years, so that when Adam and Eve were in the beautiful garden of Eden they had been developing themselves through myriads of years—first as a point of of jelly, or monad, (a being of one cell), and then in the course of time this monad became a being of two cells; and then, after an unknown period of time, it became a being of four cells; and thus it went on and on in developing and increasing itself in the number of cells, until it became a much higher species of being than it had ever before been. Ultimately it became an insect, then successively a frog, a fish, a bat, a bird, and then passing through innumerable grades of creatures, it became a mole, then a rat, and next a cat, ultimately it became a monkey, then a gorilla, and finally a man—man, most curiously and wonderfully made!

Thus were myriads of years consumed in bringing man from a monad to his present permanent position.

This is simply a theory gotten up by some very wise (or unwise, which do you think?) men, doubtless gotten up for the purpose of screening themselves from the responsibility they are under to an all-wise Creator. But this theory is as baseless as novel; for they have no facts on which to base their pet theory; and in reality they do not pretend to have any, but content themselves in mere presumption. It is readily admitted that changes in color and size, and also in point of symmetry, have occurred in the same species; but no proof whatever can be found showing it at all probable that any of the lower species are ever developed into a higher species. No proof can be produced that, after an unknown period of time, a mole becomes a rat or a cat, or that an ape ever becomes a man, or a horse an elephant. Although a change in the mode of life in some animals occurs, yet they are not changed to other species. As for instance, the caterpillar changes to a butterfly, the tadpole to a frog, and the little diminutive creature in the measly hog to a tapeworm in man; but these changes, with many others that might be named, are only different stages of the same animal's existence. The butterfly lays the egg from which the caterpillar comes, which, in turn, changes again to a butterfly; the tadpole is only the first stage of the frog after being hatched from the egg; the tapeworm thirty or forty feet long is but the second stage of existence of that minute creature found in the measly hog. No change of species whatever occurs in these different modes of existence.

True, the natural order of things at the creation seems to have been that of succession; the lowest and simplest being having been first brought into existence, then successively those that were more complicated in their nature—from the insects and creeping things to the birds of the air and the beasts of the forest, and finally man, to cap the climax of the whole creation on the earth, only a little lower than the angels of heaven, was made of the dust of the earth. Gen. ii. 7.

Now, whether this evolution or development theory of life manifestation be true, or whether the Bible account be the true theory, I can see no difference so far as the manifestation of power is concerned on the part of the Creator. For it seems to me that the same power that would enable a simple cell, or monad being, to develop itself into a man, could just as easily create a man out of the earth at once, and cause him to live, move and manifest intelligence, as upon the former theory. So that, so far as reason is concerned, there is nothing gained by adopting your theory of life manifestation; for there must have been a first cause somewhere or somehow. Unless we say that the first link of this long series of changing or developing of a simple cell point of jelly into a man was spontaneous, and began its life by certain organic forces over which it had no control. But spontaneous generation also implies laws. Who created those laws? Who gave to a bit of jelly the power of changing its nature, and of becoming more and more complicated in its character? Evolutionists themselves do not pretend to know anything about the way, or order of evolution; so they try to pry into the secrets of the infinite, and start up a theory with regard to his ways, "which are (really) past finding out." So they express conjectures, and try to tell how the world was made.

But the query is, Have we any evidence that moles change to rats, and rats to cats, and apes to men? Have any species ever been known to change into any others? Or is it simply all atheistic assumption? Undoubtedly that is all. I do not doubt the changes constituting the retrogression or improvement of the same species. This is altogether reasonable, according to a violation of, or a strict compliance with, the laws of nature as appointed by the God of nature. The splendid horses, cattle, and sheep of to-day are descendants of the miserable stock that existed hundreds of years ago. These changes are truly very great, but does this prove that one species will ever change into another, more perfect than its own? By no means; it simply proves a retrogression of the same species, and afterward, by a strict compliance with the laws of their being, they have been improved and developed into the beautiful animals which we now have. Yet they are still the same species. Horses are still horses—and so with all the other species of animals.

Now, dear friend, in the absence of any evidence whatever, why is it that men of good, sound minds will cling to such a baseless theory, with such a death grasp? Is it not simply for the purpose of arguing themselves out of the belief in a Great First Cause, or Creator of the universe, that they may have a seeming retreat from the responsibility they are under to their Creator and Benefactor?

Dear friend, let me entreat you to reconsider the step you have taken. Perhaps you may yet see the great risk you are running. Now, admitting that your theory might even be true, what comfort or consolation can it possibly yield you in a coming day? All the consolation any one can possibly find in such a theory as the above, it seems to me, would be in the prospect of annihilation or non-existence. This is the only hope an infidel can possibly have of the future.

I will give you a sketch of an obituary notice that appeared in the Boston *Investigator* some time ago, of a man eighty-eight years old. It was stated that he retained his reasoning faculties to the very last. Shortly before his death, when asked by a friend whether he had changed his opinion with regard to his future destiny, in view of the near approach of death, he produced a slip of paper on which was written the fourth verse of the 146th Psalm, and said that it expressed his views, and that he had copied it himself: "His breath goeth forth, he returneth to his earth, in that very day his thoughts perish."

This, then, was his only hope after sixty-five years of hard service in the cause of infidelity. He was bowed down by the weight of many long years, spent in unbelief and sneering at God's word. His race was nearly run; death stared him in the face. No hope lights up the portals of the tomb for him! Poor, forlorn man! In this dark hour of terrible need he remembers the good old book, at which he had so often sneered. His philosophy now fails! His friends can not help him now! No consolation, no hope now for the poor soul to lean upon, and console him in this, the last of his troubles! And in the agony of his soul he now reaches forth his trembling hand, at last, toward the Bible. He there finds the declaration that the dead are unconscious, and he clings to it with the greatest tenacity his last hours can command, as his last, his only hope. He copies it slowly and laboriously, for the hand is feeble and the eye is dim. But it is his last and only hope, and he copies it patiently for comfort in his dying hour. And surely there is a gleam of comfort even in this dark sentiment; for his thoughts doubtless tortured him in many a gloomy hour, and he looks forward to the sleep of death as a time when conscience may at last be still. Yet he hopes only for a relief from the thoughts that perish and the conscience that will then cease to goad him. But the next verse of the same Psalm does not suit him, and he passes it by. He does not lay any claims to it, as it can give him no comfort or consolation. It is the exultant exclamation, "Happy is he that hath the God of Jacob for his help; whose hope is in the Lord, his God." But the poor dying infidel has no anchor here—no hope in the Lord, his God. The fondest dream he dares to cherish is that he may never awake from the sleep of death to meet the eye of the judge. His brightest hope is eternal death. And is this the best substitute infidelity has to offer for the Christian religion? It offers us despair instead of hope. It offers only death instead of life. But "Happy is he that hath the God of Jacob for his help; whose hope is in the Lord, his God." These words point triumphantly to a life beyond the grave—to a rescue from the bonds of death. Yes, it lights up with glory even the portals of the tomb, for the God of Jacob is a tower of strength; and he that hath him for his help is safe, not only in the quiet sleep of death, but he is safe when the sound of the trump of God shall ring through the valleys of earth, and wake the sleeping dead. Yes, safe when the reign of death is forever past, and the river of life gusheth forth from beneath the throne of God. Safe when the pearly gates of the city—the New Jerusalem—shall be opened, and the soldiers of the king pass through, with crowns of everlasting joy upon their heads.

Oh, dear friend, would to God that you, with me, might be so happy as to gain an entrance there. Amen.

JOSEPH MESSIMORE.

(See RESTITUTION of April 26, 1877.—ED.)

Index of Character.

It is in the minute circumstances of a man's conduct that we are to inquire of his real character. In these he is under the influence of his natural disposition, and acts for himself; while in his more open and important actions he may be drawn by public opinion, and many other external motives, from that bias which his disposition would have taken.

The things which an active mind most needs, is a purpose and direction worthy of its activity.—*Bover.*

Baptism.

I. Baptism Essential to Salvation? II. Is it a Saving Ordinance? and is Baptism by Immersion the only Mode Taught in the Scriptures?

To the above questions we unhesitatingly say yes. It is a positive command of the Lord Jesus Christ, taught both by precept and example, and most positively enjoined upon the apostles. "Go ye therefore and teach all nations (or make disciples of them), baptizing them in (or into) the name of Father, Son and Spirit, teaching them to observe all things whatsoever I have commanded you; and lo I am with you always, even unto the end of the world (age or dispensation)." Matt. xxviii. 19, 20. "The like figure whereunto even baptism doth even now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ, who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him." 1 Pet. iii. 21, 22. All Bible teaching is in perfect harmony with the two passages quoted; and is inseparably joined with repentance and faith, and without them our christian super-structure or character is built upon the sand. To disregard or refuse to do what the great head of the Church has ordained and commanded, places us with the unbelieving and disobedient who cannot inherit the kingdom of God. To substitute something else, or even be immersed in water without an intelligent faith in the things concerning the kingdom of God and the name of Jesus Christ, is alike invalid, and will not insure a high position in the kingdom of God. If the foundation is an important, yea, and an essential, part of our building; if the foundations be destroyed, what can the righteous do? Psa. xi. 3; Matt. vii. 24-27. Please read, as they are important. How and the thought that thousands are hoping [illegible] be the first step according the Master's plain and positive command—"Go ye into all the world for habitation; and preach the gospel to every creature; he that believeth and is baptized shall be saved." These are the conditions: Repentance, faith and baptism, one Lord, one faith, one baptism. Eph. iv. 5. God made men upright, but he has sought out many inventions; the wonder is that infidelity has not captured the entire race, looking at it from a Gentile stand point or protestantism of the 19th century. The church has gone away from her Lord—has been divided and sub-divided. Each have their faith; one at variance with the other, it is a complete jargon. It would be a herculean task to write out the inventions of men, touching the faiths and doctrines of Gentilism. How fearfully do they contrast with the inspired word of God; how plain; how simple, and how easy of comprehension, and how glorious in the results; what a privilege, yea, what an honor, to be planted together in the likeness of his death, giving a positive assurance, we shall be in the likeness of his resurrection. Buried with Christ by baptism into death, like as Christ was raised by the glory of the Father, so shall we walk in the newness of life before him. Our repentance being after a godly sort, our faith intelligent, our baptism valid, we have the foundation of our hope, of a future life laid upon the Rock, Christ Jesus, solid and immovable as the throne of the Eternal One. Having thus obeyed from the heart that form of doctrine so positively taught and enjoined in the Scriptures, we are in a saved condition, and from this point we can claim all the promises of God, yea, even the precious blood of Jesus our great atoning sacrifice, which cleanseth from all sin. From this point we are to add to our faith all the Christian graces, and nothing can separate us from Christ (for we are in him to all intents and purposes) but apostasy from the truth. Moses says "A prophet shall the Lord raise up unto Israel like unto me, him shall ye hear in all things; whosoever will not hear that prophet shall be destroyed from among the people." How important then, that we hear, believe and obey the teachings of Christ, the Son of God; he spake the words of God, and his word is to judge men in the last days.

In our affirmation at the head of this article we do not include the baptism of the Holy Spirit which was poured out on Pentecost, and upon the household of Cornelius. That prerogative belongs to God alone, which he has never delegated to mortal man in flesh. There is yet another baptism, Matt. iii. 11, last clause of the verse; also 12 verse. This is in the future. We are not sure but this fearful work has already begun. Our conviction is that it dates from the year 1871, at the great fire at Chicago, and that it will increase with great rapidity until the floor is thoroughly purged, the wheat gathered into the granary, and the chaff burnt up with unquenchable fire. And now, dear halting, hesitating ones, we would not leave you without a word of counsel and warning; this night thy soul may be required of thee. O flee to the Savior. He stands with open arms to receive you; escape for thy life, and look not behind thee. Remember Lot's wife.

We are laboring to the full extent of the ability God has given us to get men and women in the way of salvation. God does bless his own precious truth, praise his holy name! Three intelligent believers have put on Christ and are rejoicing in the truth; two are (or have been) Baptist ministers. Bro. Anderson has more than ordinary preaching ability and has entered into the work in good earnest. We hope for good results. Elder Patterson is 71 years old, has poor health, has been a Baptist preacher over fifty years, is of good ability and well informed. His address before going into the water to his children and grand children and the people, was very impressive and affecting. His reasons for re-immersion were valid and satisfactory. He said he had not understood the teachings of the Scriptures in order to a valid baptism; he had not understood them to teach that the son of God was to come again to the earth in power and glory, to establish his kingdom and to rule the world in righteousness [illegible] points I need not name.

These things call for deep humility and self abasement before God. A word now to those of like precious faith: Our time for labor in the Lord's vineyard is indeed short. Let us quit ourselves manfully and be found at our post with the harness on.

NEWELL HOND.

Bat Lick, N. C.

Theory Against Practice.

In a certain college, in which the Rev. Dr.——, a presbyterian minister, was the Professor of Greek, there was a quizzical genius of a student whose name we will call Newlet.

Now, it it so happened that the Rev. Doctor was seriously exercised in his mind by the thought that most of the people in the community entirely misunderstood the meaning and use of that much persecuted Greek verb, *baptizo*; and accordingly undertook to enlighten the natives, by preaching a series of sermons on baptism.

Newlet attended regularly upon the ministrations of his learned Professor, and in the course of two or three Sabbaths was pretty well dosed with the statement that *baptizo* meant to sprinkle or to pour—not to plunge.

But in the course of the regular lessons, in the class-room of the college, Newlet was one day called upon to translate a passage from one of the Greek authors. The passage gave an account of a man who became so enraged with another, that he seized a red-hot poker and *chaptize eis ophthalmon*. Newlet, with a mischievous twinkle of the eye, but with a grave manner, translated it thus: "He seized a red-hot poker and sprinkled it into his eye."

"How is that!" said the Rev. Professor, "He sprinkled into his eye," repeated Newlet.

"But," said the doctor, "the word *chaptizo* does not mean to sprinkle."

"Well, sir, it did mean to sprinkle on last Sunday night," replied the mischievous fellow amid suppressed laughter from the class, who keenly relished the joke.

The Rev. doctor looked grave; was silent a moment, and then remarked, "You may translate it plunge, here sir."

We are inclined to think that this is quite a good practical refutation of learned work of Dr. Dale on "Classic Baptism."—*Baptist Visitor.*

Riches got by fraud are dug out of one's own heart, and destroy the mind.

Sententious Paragraphs.

There is not a string attached to faith but has its chord of melancholy.

The essence of the divine unity is love, and God is only known by loving him.

Towers are measured by their shadow, and great men by those who are envious of them.

Necessity of action takes away the fear of the net, and makes bold resolution the favorite of fortune.

Friendship is never completed till men are bound to each other by the common experience of sorrow.

DOUBT.

The mountain's image trembles in the lake;
Look up. Perhaps the mountain does not quake.

A great many men—some comparatively small men now—when put into positions, would be Luthers and Columbuses.—*Chapin.*

When the heart is pure, there is hardly anything which can mislead the understanding in matters of immediate personal concernment.

There is many a rest on the road of life
If we would only stop to take it;
And many a tone from the better land,
If the supercilious heart would wake it.
To the weary soul that is full of hope,
And whose beautiful trust never faileth,
The grass is green and the flowers are bright,
Though the wintry storm prevaileth.

He who freely praises what he means to purchase, and he who commemorates the faults of what he means to sell, may set up a partnership with honesty.

There is one single fact which one may oppose to all the wit and argument of infidelity, viz:—That no man ever on his death bed repented of being a Christian.

One glance of God, a touch of his love, will free and enlarge the heart, so that it can deny all, and part with all, and make an entire renouncing of all to follow him.—*Leighton.*

"To all to walk with cheerful heart
In God's own fortune cast,
With a friendly glance and an open hand,
And a gentle word for all;
Since life is a stormy and difficult path,
Where foul the portion of many,
We all should endeavor, while passing along,
To make it as smooth as we can."

Many lose the opportunity of saying a kind thing, by waiting to weigh the matter too long. Our best impulses are too delicate to endure much handling. If you fail to give them expression the moment they rise, they effervesce, evaporate, and are gone. If they do not turn sour, they become flat, losing all life and sparkle by keeping. Speak promptly when you feel kindly.

The Insatiableness of Man.—Give a man the necessaries of life and he wants the conveniences. Give him the conveniences, and he craves for the luxuries. Grant him the luxuries, and he sighs for the elegancies. Let him have the elegancies, and he yearns for the follies. Give him all together and he complains that he has been cheated both in the price and quality of the article.

Do Everything Well.

If you have something to attend to, go about it coolly and thoughtfully, and do it just as well as you can. Do it as though it were the only thing you had ever to do in your life, and as if everything depended upon it. Then your work will be well done, and it will afford you genuine satisfaction. Often much more does depend upon the manner in which things, seemingly trivial, are performed than one would suppose, or that it is possible to foresee. Do everything well, and you will find it conducive to your happiness, and that of those with whom you come in contact.

Always Look on the Cheerful Side.

It is a great misfortune to have a fretful disposition. It takes the fragrance out of one's life, and leaves only weeds where a cheerful disposition would cause flowers to bloom. The habit of fretting is one that grows rapidly unless it be sternly repressed; and the best way to overcome it is to try always to look on the cheerful side of things.

It is the most beautiful truth in morals, that we have no such thing as a distinct or divided interest for our race. In their welfare, is ours, and by choosing the broadest paths to effect their happiness, we choose the surest and the shortest to our own.—*Bulwer Lytton.*

The Restitution.

E. L. CHAPLIN, Editor.

PLYMOUTH, INDIANA, JULY 18, 1877

Our Best. This neat monthly is still published by Brother Thomas Wilson, at Chicago, Ill. The last few numbers contain some pieces of a very interesting character.

The Advent Christian Times. This paper is now coming out in a new form, in new type, and with a new and attractive head. It has changed its form from four pages to one of sixteen.

In our Letter Drawer will be found some kind expressions, appreciative of the RESTITUTION, from brethren who also have given substantial aid. We are only receiving enough to meet publication expenses.

BROTHER CYRUS TABER and wife left on Monday for Magnolia, Miss. His object is to try the effect of a southern climate as a means of restoring his health, which has been quite poor for some time. Brother Halstead resides at Magnolia.

WE have had our time so completely occupied with the business of the paper, and with copying several articles in the present number, that we have no time for writing anything at length. Correspondents and queriers must be patient. Will do all we can.

IF our brethren and friends will be prompt in renewing, and if those who can, will do something extra, we hope to give the paper every week during the last half of the year. All that we receive shall be strictly appropriated to the expenses of publication. We hope that an abundant harvest will bring the means to our brethren so that they can aid the paper.

WE duly received the report of the third quarterly conference of the Southeastern Iowa A. C. conference which convened at Brooklyn, Iowa, on the 9th of June, 1877, from the secretary, Brother J. Harvey Mills. We intended to give the report in full, but an accumulation of manuscripts caused us to delay, and as we are still very much crowded for room, and as this number of our paper contains a report of a still later meeting, we have concluded to give only a synopsis of Brother Mills' report. The subject of the union of the different conferences in the state was up for discussion, but without any very decided results, as there was no very general representation. It was argued that the discrepancies of views should be subordinated to the important work of endeavoring to save the perishing everywhere; and to this end co-operation in sustaining a state Evangelist appeared very necessary. The conference was attended by Brother Myers and other delegates from the West Irving church. In the order of proceedings, the president, Elder C. W. Pitner, made a good and spiritual report. Reports from other ministers contained matters of interest from the different fields of labor, comprising West Irving, Belle Plaine, Ledora and Brooklyn, as well as the country more generally. The character of all the ministers in attendance was found irreproachable, and, in instructing them, they were earnestly counseled to preach short, effective sermons. Delegates were appointed to attend the New Hartford camp meeting and conference. The conference adjourned after deciding to hold the next session in connection with the Union camp meeting.

In the Field.

Brother Chaplin:—I spent last Sunday with the congregation at Goodland, spoke in the morning upon the subject of the Lake of fire, showing when, where, and what that symbol represents. In the evening I spoke upon the hidden pound in the napkin. The attendance was good, and the interest all that could be desired.

In the afternoon I went about five miles to Brother Willcox's grove meeting. From eight to ten hundred people were in attendance to hear the Word. In the morning Brother W. spoke upon the subject of Christ our Life-giver, and in the afternoon the writer discoursed upon the subject of the Kingdom of God. The best of attention was given to the Word of life, and a deep conviction rested upon many minds. A Wesleyan minister in this community, has embraced the Bible view of man and his destiny, and is now being hauled over the coals for heresy. He has called upon Brother W. to give him help in the battle which he has promised to do. There is a growing interest everywhere, to hear upon the great questions of our faith and hope. Men of talent and influence are coming into the work. May God speed the right. Your brother,

H. V. REED.

Exegetical.

Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him, and say, Thus saith the Lord God; Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal.—Ezek. xxxviii. 2, 3.

ROSH (Ezek. xxxviii. 2, 3.) in the clause literally, "Magog the prince of Rosh," in our version, erroneously, "chief prince," regarding the word as meaning "head." Rosh is a Scythian tribe on the Volga; and in the name we recognize *Russ. Russian.*—*John Kells, D. D., L. L. D., Professor of Biblical Literature to the United Presbyterian Church.*

Union in Christ.

What is the essence of the Christian life? I reply that it is personal union with Christ. The oneness of the regenerate soul with Christ—the life of Jesus becoming (mysteriously, we admit, but really and vitally) the life of the Christian. See how full Scripture is of this great truth:

"I know a man in Christ," is St. Paul's designation of a Christian.

"If any man be in Christ, he is a new creature."

"There is now no condemnation to them who are in Christ Jesus."

In Christ! Here is personal union—heart with heart, spirit with spirit—life mingling with life; not only our life passing, as it were, into his, but his coming into ours. For says St. Paul—"I live, yet not I, but Christ liveth in me." "And Christ is in you the hope of glory."

Look again at the figures of Scripture: "He is the head, we the body of Christ—his members. He is the Corner Stone; we are the living stones built into him, a glorious temple unto the Lord." "He is the vine, we are the branches;" and, says he, "Abide in me." Listen to his last prayer on earth—his intercessory prayer as the High Priest of his people. What is the burden of it? That his people may be one with him as he is one with the Father: "As thou, Father, art in me and I in thee, that they may be one in us." Oh! here is union, personal, vital. Language could go no farther to express it. It is this great truth which the apostle strives to grasp in one text—"Your life is hid with Christ in God."

Religion is a life—not a system of truth for the intellect alone—not a succession of good deeds, a mosaic work of moralities. No! it is a life, an organic thing. It is something which grows, and is fed, and assimilates other substances into itself. It is a living root, developing from within into branch and leaf, and flower and fruit. It is a well-spring, a fountain. Oh! how much is there in that one word—life! Our religion is a life. It is fresh and natural and beautiful as the budding rose, the graceful vine or waving tree.

Again, it is a life a divine life in God—the life of God in the soul of man. Not the outgrowth of human nature, but heavenly seed implanted from above—a divine heaven working in the depths of the soul and leavening the whole with the life of God.

Not only so but it is a life "hid with Christ." Here is the full consummation of our statement that religion is a personal union with Christ. A life hid with Christ. In Christ is the hiding of his power. In Christ is its source and well-spring. From Christ flows all its sustenance, even as the sap flows from the main stem of the vine to each tiny branch. With Christ is the believer's life—with him by partaking of his life; with him by oneness of sympathy, of tastes, of enjoyments.—*Bishop Cummins.*

What Is Death?

BY H. V. REED.

It is hard to find an exact answer to this question. Seneca says: "After death there comes nothing." Virgil calls death "an iron sleep, an eternal night." One poet has stated that death is the "gate to endless joy," etc. The ancients called sleep and death twins. Old Gorgias, when dying, said: "Sleep is about to deliver me up to his brother." In our times, death is the all-important event in human destiny. It is claimed that Abel, the first martyr, was taken to realms of happiness by means of death. He was the first one to enter heaven from our earth. Abraham and all the patriarchs were transported to the home of the good, by means of death. Some modern writers state that it is the *new birth* and the *resurrection*. It is also stated that Christ makes his second coming and death synonyms. When men die, they are at once borne away from the scenes of evil to life and happiness. Indeed the whole drift of modern theories is to extol death as our best friend. The ancient Dacians were brave soldiers and desired to die upon the battle field, as in that event they would be ranked among the noblest heroes immediately after death. From the field [illegible] gods. It is now claimed that as soon as we die, we become like the angels. We gain the victory by becoming captives. By means of death heaven has been peopled from our earth, and hell has received multitudes from our shores. In view of all these facts, if facts they are, is it any wonder that men have ceased to take any interest in the Bible idea of Messiah's coming and the resurrection of the dead? Death can meet all of our demands. By means of this event men leave the evils of life, are at once placed beyond all pain, are made recipients of the crown of glory, enter at once upon our reward and behold our Savior, and all the good in heaven. Could we ask for more? Every promise, really, affecting our eternal happiness, can be obtained by means of death. This view of the case practically does away with all other events as of any importance. True, there may be auxiliary events which may add something to the saint's joys, but death must be considered the central and all-important event in our destiny.

The above view is in accordance with much that is now being preached as the gospel of God. Now let us turn to the Bible and learn, if we can, what view the writers of that Sacred Book took of that most appalling of all events, *death!*

PROP. 1. *Death came into the world as a penalty.*

The evidences upon this point are uniform and abundant. The apostle in writing to the Romans, says: "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. v. 12: see also verses 14 and 21; Gen. ii. 17; chap. iii. 1–4, 17–24; Ezek. xviii. 4; Rom. vi. 23.

Now, if death came into the world as a punishment for sin, how can we change it into our best friend and make it the gate to endless joy? Had it not been for death, Abel would have remained upon earth until this day, but by means of this event, he has had thousands of years of pure happiness which he would have lost had it not been for this. Death came by sin as a penalty, and yet it is the only means of eternal happiness. Strange logic, this.

PROP. 2. *Christ is represented as having abolished death.*

"But now is made manifest by the appearing of our Savior Jesus Christ who *hath abolished death*, and hath brought life and immortality to light through the gospel." 2 Tim. i. 10; see also Rev. i. 18.

If death has been the means of filling heaven with immortal spirits from the earth, why should our Lord abolish it, if, therefore, death is the gate to endless joy, Jesus must have brought a calamity instead of a blessing when he abolished or shut the gate.

PROP. 3. *The wicked are to get celebrated death at the resurrection.*

"So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, death is swallowed up in victory. Oh death, where is thy sting? O grave, where is thy victory." 1 Cor. xv. 51–55.

It will be seen by the above that our victory is deferred until the resurrection. Then this mortal puts on immortality, then the grave loses its power and the dead come forth to an endless life. The *resurrection* is "the gate to endless joy." Not death.

PROP. 4. *The Scriptures represent death as our last enemy and as such it is to be finally destroyed.*

"For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed, is death." 1 Cor. xv. 25, 26. If death has done so much for humanity and given heaven so many dear saints, why must it be vanquished by our risen Lord? Among the ineffable triumphs of the redeemed, we have it stated that they have reached that world where death comes not. There shall be no more pain, no more tears, no more *death*. We must conclude then for us that the Bible idea is against the dogma, that death is our friend. It has been made to take the place of the resurrection and the coming of our dear Lord. It belongs to the curse, and as such it shall be removed. Let us return to the apostolic and Christian hope of the resurrection from the dead, as the time of victory and blessedness. Indeed, if there be no resurrection, our hope is vain. Even as Paul says: "And if Christ be not raised, your faith is vain; ye are yet in your sins. Then THEY ALSO WHICH ARE FALLEN ASLEEP IN CHRIST ARE PERISHED." 1 Cor. xv. 17, 18.

Eastern Items.

CONSTANTINOPLE, July 13.—Many Mussulmans, with their wives and children fleeing before the Russians, have been killed by the Bulgarians in the Khan Bogaz defile, between Tirnova and Kezanlik.

VIENNA, July 13.—Advices from St. Petersburg state that a reserve of Cossacks, consisting of twenty regiments and ten batteries, in all 20,000 men, are preparing to follow the 12,000 men who have already marched from Saratova for Armenia. When ready, the army will take the direct route to Erzeroum.

BERLIN, July 14.—The German settlers in the Dobrudscha are seriously suffering from the war. The German government has complained to Russia and Turkey of their ill treatment by the soldiers of both countries.

A dispatch from St. Petersburg, July 13, states that the Russian Telegraphic agency says: "Prince Bismarck declares it to be his opinion that any mediation is at present impossible."

KARS, July 13.—Mukhtar Pasha and the commandant of Kars are preparing a combined attack on the Russian center, consisting of forty-five battalions of infantry, two regiments of dragoons, six regiments of Cossacks, and thirteen field batteries. More than thirty siege batteries are in position four thousand metres north-east of Kars.

LONDON, July 13.—The *Inter Ocean's* correspondent cables the following: "The English naval movement—that of sending a powerful fleet to Besika Bay, means a menace of intervention if Russia shall attempt to occupy Constantinople in violation of her pledges. In short, British opinion does not trust those pledges, and is suspicious of the faith with which Germany accepts them. The situation is one of interest both to this country and yours. Few doubt that if Russia wins against the Turks at all, she will accept no terms short of the freedom of the Dardanelles, but as that gives Russia almost illimitable power to menace British commerce in the Black Sea and the Mediterranean, it furnishes England a strong motive for war unless her fears can be disarmed by diplomacy. Turkey defeated, has it in her exclusive power to concede the point which Russia demands, and the porte, when his own cause is lost, will have no pro-English motive for withholding it. This reasonable fear of Turkish alienation is perhaps the true key to British war preparations such as may avert the war itself by showing Britain's readiness and power to back diplomacy by [illegible] force of arms. Only in this way can she maintain her Indian interests without being involved in a serious war, with crippled Turkey as her only ally."

LONDON, July 16.—The Russians have established a military tribunal at Telvi, to try Mussulmans accused of complicity in the Bulgarian massacres, and are executing men convicted on Bulgarian testimony.

NEW YORK, July 16.—Despatches from London say the British Consuls in Bulgaria confirm the reported atrocities committed upon the Mussulman population in the Khanbogaz defile. Old and young men were massacred without remorse, while women and girls were terribly mutilated. The Porte charges the Kossacks with sacking villages near Rustchuk, murdering the males and violating the females.

A St. Petersburg dispatch says the Russians from Sistova made an assault in heavy forces upon and captured Nikopolis this morning.

Eighteen thousand bombs have been fired at Kars. The expense is 1,500,000 rubles.

Foreshadowings of Coming Events.

Great convulsions in the natural world are usually preceded by signs which indicate their approach. A solemn portentous stillness settles down on the face of nature. The winds are hushed. Vegetation droops. A dusky lurid light overspreads the sky. The atmosphere becomes oppressive and stifling. The busy life of the insect world ceases. The sheep betake themselves to their folds, or are collected in trembling groups. The birds retreat to the groves and flutter restlessly among the branches. No noise is heard save some solitary cry, which, as it breaks the general silence, increases the general alarm. Expectancy and eager anticipation prevail.

Moral and political convulsions are, in like manner, preceded by indications which announce their coming. In purely political convulsions, the expectation, which is the invariable consequent of the indications going before, and the immediate forerunner of the catastrophe itself, need be traced to no higher source than to the minds of which it has taken possession. Without the lamp of divine truth, a man may be able to explain the natural movements which are transpiring in his own bosom, or about to emerge in the society of which he is a component part, and to which he is inwardly linked by countless mysterious ties.

It is altogether different when the deep-seated causes which awaken the slumbering volcano are of a moral or religious nature. Here the secret of the Lord is with them that fear him. The light of the word of God is the only safe guide, whether of our hopes or our fears. Only those whose minds are daily bathed in the living fountain of truth, who are imbued with its spirit, who have drunk in its prophetic teachings, whose aspirations, by constant contact with its moral lessons, have been brought into harmony with the principles upon which the divine government is conducted,—such only can duly understand either the sources or the ultimate issues of those events which we expect to be accomplished when the "Lord maketh bare his holy arm in the eye of all the nations, and all the ends of the earth shall see the salvation of our God." There exists at the present moment a prevalent impression among God's people, that important events are at hand,—that a crisis greater than any which has appeared since the beginning of time, is fast approaching, and that however short or long its continuance, it will result in the discomfiture of the enemies of God, and the delivering and enlargement of his people. We hear of this expectation from the east and from the west, from the north and from the south. It is a conviction which has forced itself upon their consideration—which has sprung up spontaneously in their minds. We find a definite expectation of events, great and terrible, coupled with most undefined conceptions respecting the particular *forms* they may assume,—a clear apprehension of their general character, bearing, and results, united with obscurity of vision in regard to their special attributes and accompaniments; a remarkable unity of sentiment as to characteristic features, with some diversity as to subordinate details. This state of mind which prevades the Christian world is precisely that which we ought to expect on the eve of an era so momentous. It is sufficient to stimulate prayer and intelligent observation, whilst it neither interferes with freedom of action, nor with the due performance of public duty.

Whence comes a unanimity so marvellous—a consent almost universal? Doubtless the same reasons essentially have, at one time or other, entered the hearts of all, and determined their judgment. It is few comparatively may have given themselves the trouble to frame their conviction to its sources, to distinguish its several grounds and sum them up in order.—*Selected.*

Brevities.

There has been exhumed nine miles from Canon City, a fossil gymnotus sixty feet long and eighteen feet high.

A correspondent of the *Journal de Geneve* states that the medical staff of the Turks does not exceed one per 1,000 strength.

Earthquakes, or volcanic eruptions, occur on an average nearly three times a week, in greater or less intensity, in some parts of the globe.

Two colored men, formerly slaves, and so illiterate until ten years ago that they could not read, are successfully editing a Missouri paper.

Subterranean telegraph cables are to the strongholds of Metz and Strasbourg with the network of fortresses in the interior of the German Empire.

The largest known diamond belongs to the Rajah of Mattan, in Borneo, and weighed 367 carats. He has been offered and refused $125,000 for it.

Much is being now said concerning the Christian uses of tobacco. As for us, we cannot get beyond this form. Fancy reading in a new version of the Bible: "Take up thy cross, and cigar, and follow me!"

It is mentioned as a notable fact that the first translation of the Bible into the Russian vernacular, approved by the Czar as head of the Greek Church and by the church itself, has been completed only within the present year.

PRSVRYPRFCTMN,
VRKPTHSPRCPTSTN

The above letters were written over the Ten Commandments in a Welsh Church, and remained there a whole century before they were interpreted. By the use of a vowel they form a two-line verse.

The answer is as follows:

"Persevere ye perfect men,
Ever keep these precepts ten."

Carefully culled statistics are adduced to show that the chances of life are longer in France than elsewhere in Europe. Of a million inhabitants who reach their sixtieth year Italy has 71,602; England, 76,910; Holland, 76,934; Sweden, 78,187; Denmark, 86,057; Belgium, 88,432; France, 101,495. Great Britain has the best show of centenarians.

Mohammed's birthday was celebrated as usual in Cairo this year. The imaum rode for a quarter of an hour on horseback over the prostrate faithful. The number of these was limited to three hundred, and to a very low class. Many broken legs, arms, and ribs, and some fractured skulls were the result. Fifteen of the wounded have since died.

A reception by the Sultan is spoken of as having group: of officers in the national costume dotted about the splendid hall, in attitudes of the deepest humility, their eyes cast down, their arms crossed, and taking care always to face the Sultan, wherever he might be. The highest officials carry themselves before him in the most abject manner, like crouching slaves.

The railroad car of the Emperor Alexander can be run on any tracks in Europe, whatever the gauge may be, owing to a peculiar arrangement of the wheels. It contains a parlor, a bedroom, and a dining room, all magnificently furnished. The Emperor sends ahead a pilot locomotive. Half an hour after the Imperial train starts a wrecking train follows, to be on hand in case of accident. Twenty minutes behind this is a train with the imperial suite, and lastly an escort of 300 soldiers.

The late head of the Greek Church at St. Petersburg is thus described. "That fine carriage, with six horses, the two first bearing postillions in long frock coats and prodigious cocked hats, with two footmen back of the carriage, in the same costume, and the coachman holding the reins in Russian style, with outstretched arms and the palms upward, contains the Metropolitan of St. Petersburg. He is a venerable looking old man, with a long, snowy beard, and straight head-dress like a brimless hat, covered with white cashmere, which falls behind. His forehead is surmounted by a diamond cross, his long, loose robe hangs in folds, and his breast is covered with crosses and stars. The people salute him and uncover their heads with much reverence, and he raises his hand, as if he were bestowing a benediction upon them."

If we be not the death of our lusts, they will be the death and ruin of us.

It tends much to encourage our faith to reflect on the great things God has done for us.

The First-Fruits.

Deut. xxvi. 2-10; 1 Cor. xv. 23.

Just as the Hebrew priest received
The first sheaf from the reaper's hand,
And to the Lord, whom they believed,
Offered the harvest of the land,
So Jesus, risen from the tomb,
Where love had laid him gently down,
Came to the altar, in the bloom
Of that new life which won the crown.

"Christ the first-fruit"—the next ripe sheaf
Of the wide world's great harvest-field,
The perfect pattern, type, and chief,
Of all the it seamless death shall yield.
So let the promise seed be sown
In every form of the earth,
Beneath the rain, in genial shine,
Till Christ, shall come the reapers forth.

Lord of the living and the dead,
Who art alive for evermore,
Thy sceptre sends await their Head
Like Mary at the open door.
The s shall come with them in that hour
When, without sin, thou empt'st to save:
Thou shalt be like them, by thy power
T raiser to th and spi the ave.

Break, break, O morning, fair and early;
Wake up the sleepers of the tombs;
O sun of glory! with thy light
Flood the dark vales, that yet lie gloom.
Wave thy reposeful, O Tree of life,
In the great house not made with hands,
And at thine Altar call the tribe
With shouts and songs from all lands.

"Christ the first-fruit"—and others shall
They that are Christ's when he shall come;
The first shall filled be evermore,
Then the full harvest-home.
Then shall our harvest-song arise,
When all thy sheaves are safe at home,
Singing the hymn of jubilee,
"Thy will is done!" "The kingdom come!"

—*Bible Society Record.*

Correspondence.

Editor Restitution:—We have been cheered by a visit from Brother Lawver, and it being our first meeting with any of the One Faith we made diligent use of his brief stay with us, both in hearing and asking him questions; only stopping when sleep put an end to his answering them.

Brother Lawver preached to us on the 5th instant, in Concert Hall, with a fair audience. After the preaching was over, we proceeded to the river, where my wife and myself, guided by our own convictions, were buried in the baptismal waters, in the One Faith. Brother Lawver preached to us in the evening again, on the Rich Man and Lazarus, the hearers giving good attention, with the exception of one or two sectarian preachers, who could not sit still and listen to our brother reasoning to them out of the Scriptures.

We were all comforted by our brother's exhortations to walk in the narrow way; thus showing our faith by our works, so that we may be found ready when the Lord comes as a thief to take out a people for his name, to bless all the nations of the earth.

Brethren, imagine the position of a ruler over the nations, as kings and priests! But such a position is not to be bought with corruptible things, but by patient continuance in well doing. If we suffer with him we shall also reign with him: "Not every one that saith Lord, Lord, but he that doeth the will of my father which is in Heaven."

Brethren, let us take unto ourselves the whole armor of God, that we may be able to stand in the day, having on the breastplate of righteousness, and our feet shod with the preparation of the gospel of peace. Above all, taking the shield of faith, wherewith we shall be able to quench all the fiery darts of the wicked, and take the helmet of salvation, and the sword of the Spirit, which is the word of God, praying always with all prayer and supplication in the spirit; and watching thereunto with all perseverance and supplication for all saints, and for all brethren that utterance may be given them to open their mouths boldly to preach the gospel of the kingdom, lest when we have preached to others, we ourselves should be a castaway.

My love to with all the brethren in Christ Jesus.

PETER JEFFRY.

Mt. Hyderic, Ia.

Editor Restitution:—As I have not written for our paper for a while, I now pen a few words, if you think them worthy of a place, as I thought a few of the readers of the RESTITUTION would be glad for a few lines from me. I have been sick for more than a year, and, by the advice of our family physician, I left my home and friends in Missouri some weeks ago to travel for my health. Our journey has been a very long and weary one over the rough roads of Kansas, yet I think it has been very beneficial to me—even more so than I expected. Although Kansas composes a part of this beautiful earth, still we could see that the curse pronounced by our kind Creator was resting heavily on it. Although encountering difficulties, as every one does, still we saw objects worth looking at. We stopped three days with friends and saw some from Indiana whom I had not seen for more than twelve years, with whom we had an interesting time in talking about times and friends in Indiana. Saw more wheat fields than I had seen for years. Peaches, too, are abundant. We used to read of the good meetings in Kansas, but do we hear of them now? but very seldom. Why is it so, friends? Has the Bride fallen asleep? Or is as the sleepy virgins,—out no oil? If ever there was a time when we need oil, that time is now. The war in the East is a signal of his coming, yet some say we have heard of wars ever since we were made; children, as now we hear of wars and rumors of wars. The earth produce heaves, and the storms sweep it to and fro, and counter, leveling down what man has labored for years to build up to make the earth look beautiful. Church all the pains and labor taken to make it as beautiful and sound as when it came from the Creator's hands. With all their labor they can not remove the curse; neither can they build buildings that will stand forever. There is one building that will eternally stand; the house and throne of David, although overturned till he shall come whose right it is to reign. He will cause his laws to be obeyed whether willingly or not; for he will rule with a rod of iron. He will cause peace to prevail from sea to sea. Why were the throne and kingdom overturned? Because God's laws were not obeyed. Wickedness and disobedience, that still rule the world, have caused all the trouble. When he shall come whose right it is to rule the world every knee shall bow, and every tongue shall confess that he is Lord, for all shall worship before his holy throne. Then will the earth be as beautiful as at its creation. But who shall stand? He that hath a pure heart and clean hands. Let us watch and pray that we enter not into temptation. Let us keep ourselves from all the allurements of a gain-saying world, and let us watch and be ready for the call of the Bridegroom to enter the marriage feast. Let all who read our paper be ready at any moment.

From your sister,

MRS. LINDA HARROLD.

Iosepho, Kansas.

The New Birth.

Jesus told Nicodemus that "except a man be born again, he cannot see the kingdom of God." This astonished him. But he was not to go away without hearing language that would still amaze his inquiring mind beyond this. "Except a man be born of water, and of the spirit, he cannot enter into the kingdom of God." That is, he cannot enter into the possession of the kingdom of God as one of the heirs and rulers of it. Nicodemus could not believe that he should have to pass through in his old age what he had passed through when an infant. No, this could not be it. But what was the question unanswered to his mind? "That which is born of the flesh, is flesh; and that which is born of the spirit, is spirit." This, he understood so far as flesh was concerned, but how could he be born again and then be spirit? he could not see. This was a great mystery to him, and is to the carnal minded to this day. "The wind bloweth where it listeth and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth; so is every one that is born of the spirit." Here he could no longer contain. Said he: "How can these things be?" The wind, he thought he understood, but how one born of the spirit could be like it, he knew not. "Are you a master in Israel and know not these things?" Do you not know that spirit is as free as the wind, and that if a man was born of flesh he would be flesh? Why then, can you not see that if one is born of spirit that he would be spirit? Is not this logical, Nicodemus? He could not see that when a man was born of spirit that he would be spirit, not flesh and blood; for when he was born of flesh, he was flesh; not spirit. He knew that in order to a birth of flesh, there must be first a begettal, but how was one to be begotten so as to be born of the spirit, and be spirit when born? This he could not understand. Nor can the flesh yet answer the question. John iii.

Now, if a flesh seed, deposited in the flesh, would produce a flesh man, what would spirit produce if deposited in the mind of man? That is, if a man should receive the Word of God into his understanding the word would be sure, if it produced anything, to produce its like, although for the time being that word might be clothed with flesh. Then, if it could throw off the flesh, it would be spirit certainly, and thus passing out of the flesh into the ocean of spirit, it would still be spirit; and, if in this process it should assume the likeness of that in which it had dwelt, or change flesh into spirit, then it would be a man born of spirit, and itself spirit and not flesh, though in flesh's likeness or image.

Now, in order to make a spirit man, we must sow spirit seed in good soil. James tells us, that of his own will begat he us with the Word of truth, that we should be a kind of first fruits of his creatures. James i. 18. And 1 Peter i. 2, 3, says: "Being born (begotten) again, not of corruptible seed (flesh seed), but of incorruptible, by the Word of God, which liveth and abideth forever," which is preached by the gospel. This gives his understanding of the begettal. Hence it is by the reception of the Word of Jesus Christ, the new man that by faith he forms in God and Adam until the old Adam is brought in subjection to the man dwelling in us by faith. Paul says that it was accomplished "through the gospel. For it is now as it was in the fathers, by faith, so it is to-day. Heb. xi. 39. We are to be raised with him into his death, and buried with him by baptism, and baptism into the name of Jesus Christ: therefore we are dead, buried, and risen with Christ in new life; let us seek those things which are above.

Yours fraternally,

E. C. MACKEY, M. D.

Christian Growth.

Grow in grace, and in the knowledge of our Lord and Savior Jesus Christ.—2 Pet. iii. 18.

Finite beings cannot arrive at physical or intellectual perfection, without growth. Growth is not an instantaneous, but, a progressive principle, occupying, in some instances, long ages for the accomplishment of its work. Look at the sturdy oak—the king of the forest—as its branches wave in the air, far above those of its lesser companions. How came it thus? Did it arrive at its present state of perfection in a single day? Or did long years elapse ere it reached its present lofty height? Undoubtedly many years have passed by, since the oak tree's tiny branches that waved in the gentle breeze, and its roots became interwoven in the rifted rock. Growth before perfection, is a universal law of the vegetable world. "For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear." Mark iv. 28. This lesson is taught everywhere in the great volume of nature, as well as by the pen of inspiration. If a man ever arrives at perfection, either of knowledge or grace, it will be through this well known principle of growth. If he would not be a religious dwarf, or a petrified christian, he must grow, or advance. He must not lie. He is to exchange error for truth, no matter from what source it may come. Let no set of men cherish the delusive idea that "they are the people and wisdom will die with them;" that they have reached the *ultima thule* of religious truth. There is an inexhaustable fountain of truth, at which all may quaff without diminishing the supply. *Ne plus ultra* is no more appropriate, as a motto for Christians, than it was for Spain when she owned both sides of the Mediterranean at the Strait of Gibraltar. In the language of another: "So highly did she prize this possession, that she stamped on her coin the two pillars of Hercules, and in a scroll over these the motto *ne plus ultra*,—'the utmost extent,' or 'no more beyond.' But, one day, a noble, truth-loving, self-sacrificing spirit, sailed far beyond these pillars, and found a new world of beauty. Spain, convinced of her ignorance, resolved to make an important change in her foolish motto. She struck the word *ne* from the coin, but wisely left the words *plus ultra*—'more beyond.'" Would it not be wise for us to "adopt the motto of the Genoese navigator—'more beyond'—and sail boldly past the twin pillars of ignorance and superstition into the unexplored ocean of the future in quest of truth, the true *dorir vita*, more precious than the gold of Ophir or the diamonds of Golconda?" Shall we not advance in the noblest of human studies? Shall we not advance in the favor and knowledge of Him who is our life? (Col. iii. 3, 4; 1 Jno. v. 2, 12.) Shall we not advance from milk to strong meat? (Heb. v. 12-14; 1. Cor. xiii. 11; xiv. 20.) Shall we not change our former notions of theology, if they are demonstrated to be incorrect, or subversive of the truth? Growth or advancement is what is required of us. Growth is an indispensable prerequisite to future perfection. If we would share the sinless and deathless perfection of Christ, in the Age to Come, we must grow in grace, and in the knowledge of Him now. (Rom. vi. 9; Rev. i. 18; Mark x. 28-30; Isa. lx. 21; Jno. xvii. 3; 1 Jno. iii. 2.) Christians must "grow up into Him in all things, which is the head, even Christ," if they would "come into the unity of the faith, and the knowledge of the Son of God, into a perfect man, unto the measure of the stature (or age) of the fullness of Christ." Eph. iv. 13-15. The present age is an age of sorrow and imperfection. The age to come is the one with which is associated perfection and glory, crowns and thrones, eternal life and fulness of joy. "For *now* we see through a glass darkly, but *then* face to face; *now* I know in part, but *then* shall I know even as I am known."

1 Cor. xi. 0-12; Phil. iii. 12; Heb. xi. 39, 40. The knowledge that is most needful for us to advance in is the knowledge of our Lord and Savior Jesus Christ. This knowledge of Him is precious to believers. 1 Pet. ii. 7. Our fondest hopings, our cherished hopes of the boundless future, all rest in Him. He is the resurrection and the life. Jno. xi. 25; Acts xxvii. 31, 32. In the language of sister Lydia, we "let us remember it was the [illegible] knowledge of past ages, and the unprecedented learning and experience of the present generation [illegible] not acquired in a single day, nor in the lifetime of one man, but, near the [illegible] circle of one century, or duration, but little by little, as the coral reefs are piled up from the vast depths of the ocean, and great islands are formed in the sea, by little insects laboring on, through countless years and ages; so let us toil on, seeking after truth, receiving all that comes, from any and every source and person, adding our own quota to the great temple of truth, until we, with the great host of perfect ones, who have been sanctified through the truth, arrive at the final terminus of all our hopes and aspirations—the Kingdom of God—where we shall see eye to eye, and where the knowledge of the glory of God, shall cover the earth as the waters cover the sea.

AUSTIN CURTIS.

Fidelity, Ohio.

Our Letter Drawer.

Editor Restitution:—For the enclosed you will please send the RESTITUTION to me, for I never intend to do without it so long as I can raise the money to get it. I thank you for having continued the paper to me. I belong to the newly established church of the One Faith. We are not a year old here yet, but number twenty-two. I hope we shall see the day when many of the crooked and knotty shall be made straight and smooth by the truth of the gospel, and thus united into the true church of God. May Christ soon come and his kingdom set up. I am a new settler here in Texas, with a large family, and though hard pressed to live, will try to keep up with my subscription hereafter.

Respectfully, D. A. CARRIKER.

Pilot Point.

Editor Restitution:—Dear brother in Christ, if I may be [illegible] address you; I suppose [illegible] sent you is not at present paying you for your paper, and as my friends do not like for me to read it, I suppose I shall have to give it up. I shall feel greatly lost without it, as it is the best paper I have ever seen. It is more comforting, employs sounder reasoning, and has better and purer ideas of the religion of Jesus than any paper I ever read. Heartily do I endorse you. I think the time not far distant when all will see that you are faithfully laboring to wake up the slumbering world. If you had a church here I would certainly attach myself to it. Be like Noah of old, and warn while they of the world mock. Excuse this long letter from a stranger. Yours, hoping to soon see this sin-cursed earth purified and changed. I will close. Have been a member of the Presbyterian church for fifteen years.

MRS. K. G.

Editor Restitution:—I send a half-dime for the benefit of the RESTITUTION. I should be very much at a loss without it as it is all the preaching I have on the coming of our dear Savior to end our conflicts here. I am more than three-score years old and there are many things in the paper to cheer and comfort me. May God bless you, and keep you in his love, is the prayer of your unworthy sister.

REBECCA MCLAIN.

Nevada, Iowa.

Editor Restitution:—I feel thankful to my Heavenly Father that I am able, through his blessing, to contribute a little for the support of the paper. I would like to have its circulation increased, so that it might be self-sustaining. We miss it very much when it does not come every week. My prayer is that the brethren may wake up to the responsibility of the position they occupy, knowing that the night is far spent, and that the day is at hand. Let us, therefore be up and doing, for now is our salvation nearer than when we believed. I wish some one of the preaching brethren could make it convenient to come here this summer, and see how we are getting along.

Yours, in the hope of the gospel.

PETER S. DECKER.

Millerton, Mich.

If convictions conquer us not, destruction certainly will.

In contracting marriage, the sinners are dangerous counsellors.

The Pauline Epistles ever seem the pure edifice of intense Christ-permeated individuality; in their deep, urgent, and often irresistible thought and feeling, we feel that we are brought into contact with a man of profoundly earnest convictions, of great mental capacity, and extraordinary energy of will. So manifest is this that no one sparks of two Pauls, one is struck by the personage, the other a genuine enchantment we at once recognize as removed from reproduction. The individuality, therefore, so grand and yet so tender, so profoundly wise and yet so simple, so full of mysterious energy and yet so richly endowed with childlike simplicity, stands out like an unassailable fortress, against all the efforts of the Tubingen, or any other school, to resolve Christianity into a myth.—*The Apostle.*

LETTER RECEIPTS.

Letters from the following persons have been received and the money entered, and the papers extended to—

[illegible]

BOOKS AND TRACTS.

[illegible]

RELIEF, ETC.

[illegible]

ANNOUNCEMENTS.

ANNUAL MEETING AT WINCHESTER, VA.

The annual assembly of the Church of God and of the Lord will, commence at the house of the Brethren in Winchester, Va., on the 4th night previous to the first Sunday in August, and continue [illegible] after the second Sunday.

Now let us be considerate, that we can appreciate one common ark of Christ on the earth, and that is composed of all honest searchers after truth. All such and the public in general, are respectfully invited to attend. All coming from a distance, on getting off the train at the Winchester depot, will at once enquire for the writer of this.

N. J. MORGAN.

Winchester, Va.

A. C. CHURCH, NORWALK, O.

Quarterly meeting to commence at 2 o'clock on the last Saturday in July, and continue over Sunday. A cordial invitation is given to all lovers of truth. Brother G. W. Stoltz, of Baltimore, Pa., will be present, and will be glad to see all of his old friends present that can make it convenient to come.

F. ALLEN, Clerk.

CONFERENCE IN MISSOURI.

The members of the Church of God, assembled at Hayes, Lawrence county, Mo., May 28, 1877, after consultation and deliberation, desire that all the scattered brethren in South-west Missouri, South-eastern Kansas, and North-western Arkansas, and all others who possibly can, meet with us at our annual conference at Ashley school house, one mile east of Chesnutville, in the southeast corner of Dade county, Mo., commencing on Friday before the third Sunday in August, 1877.

By order of the church.

H. V. REED.

Uyenville, Ind., July 21.
Rensselaer, Ind., July 22.
Lafayette, Ind., July 23.

Valuable English Works.

Our readers are informed that we expect shortly to have for sale the works mentioned below. Orders and remittances for the same may be sent at once to this office.

Discussion on the State of the Dead. Between the Rev. W. G. Brailsford, Congregational minister, and W. Kelloway, editor of *Bible Echo*, and minister of the Gospel. Both of England. The propositions discussed were: 1. That the dead exist in a living, conscious state after their decease. Affirmed by W. C. B. 2. That the Scriptures teach that men in death are wholly unconscious, insensible, and unable to perform any act whatever, and that they rest in darkness, silence and the dust. Cloth, bevelled boards, well bound, 56c; postage 10c. Paper cover, 35c; postage 5c.

Duration and Nature of Future Punishment. By Rev. H. Constable, M. A. late Prebendary of Cork, Ireland. 20 pp. An elaborate argument touching the punishment of the unsaved. It is particularly fine in its philological chapters respecting the meaning of the Greek words used by the inspired writers to indicate the doom of the lost. Price 3d; postage 10c.

"We hail the book with hearty satisfaction. Undoubtedly the subject which it treats with such an attractive combination of learning and modesty of power and reverence, has laid hold of the minds of many of the most thoughtful Christian men of our day. Its growth, from a pamphlet in the first edition to a handsome volume of three hundred and thirty pages in the fourth, is conclusive proof that the question discussed is one of profound importance.... We must also compliment the publishers on the tasteful and handsome dress in which they present the book to the public, and express the hope that the necessarily early sale will speedily be more than recovered by the large sale of a work which must take a standard place in this painfully misunderstood department of Christian theology.—*The Rainbow.*

Hades; or, The Intermediate State of Man. Crown 8vo, 24 edition. Price 21.3d; postage 1½c.

This work presents the Bible doctrine of the state of the dead between death and the resurrection.

"Mr. Constable has, in a series of works, devoted much labor and research to establishing from Scripture and other sources the real nature of the future state; and the present book is the result of his many exhaustive labors on special points. His argument is supported by no little learning, keen logic, and a clear and available style. There is a good deal to be said for the general doctrines propounded."—*Nonconformist.*

"It is characterized by his usual clear of thought and clearness of expression. To all classes lovers of truth, rather than of tradition, we cordially commend the treatise."—*The Church Messenger.*

Bible Echo. Volume I., May to December, edited by W. Kelloway. The only English weekly that advocates the ancient gospel. Bound volume, 12 numbers of the *Bible Echo*, containing important papers and discussions on vital matters, and the news concerning the spread of the scriptural doctrine of immortality. Price 12s3d.

Bible Echo. Vol. II., January to June, 1876. This is a continuation of the above for the period elapsed. Price 9d.

Bible Echo. Vol. III., July to September, 1876. This completes the *Bible Echo* as a weekly newspaper, and also finishes the old series. Price 12.6d.

Bible Echo. New Series. Monthly numbers from October, 1876. The yearly subscription for the magazine, including the 3 months of last year, is 4s 6d.

New Facts Upon all Subjects. By the author of "Enquire Within Upon Everything." Useful to the gentleman, the artist, the builder, the engineer, the manufacturer, the agriculturist, the gardener, and the housekeeper. 318 pp. Price 50c; postage 10c.

A New Work by Mrs. H. V. Reed.

Sacred Words for Home Scholars. Nearly 200 pp. Well printed on tinted paper, neatly bound in cloth. Price 60c; postage 10c.

"This book is one of the most satisfactory of its kind that could be written; indeed we know of none which we can more heartily recommend. We would be more than content, we would be proud, if the title page bore our name instead of that of the estimable and talented lady, the authoress. Her 'Bible Triumphant' was a good work, and it is, we know, warmly appreciated by many; but this work, so useful, so reliable, so convincing, it would be hard to guess where its success will end. Every body should possess a copy."—*The Bible Echo.*

Bible Triumphant. A new supply to expected. Price, paper covers, 30c; cloth [illegible]

PUBLICATIONS FOR SALE AT THE "RESTITUTION OFFICE.

SPECIAL NOTICE.

Having on hand a large supply of Hymn Books "The Pearl and Gold," and wishing to have it introduced in all our localities, we have concluded to reduce the price, and offer it on the following terms which will bring the book within the reach of all, viz:

[illegible]

The bindings will wear as we have selected the best we could find. Let all who desire the book send in as early as possible.

TRACTS AND PAMPHLETS.

FIVE PAGE TRACTS.

Bible Truth. These are suitable for wide distribution and treat on the following subjects: 1. The Gospel. 2. The Coming and Kingdom of Christ. by 3. 2000 Beasts in 1878. 4. Immortality. 5. The Kingdom of God. 6. Nature of Man and Thoughts for Workers. 6. The Two Advents. 7. What is Religion? 8. Destiny of the Wicked. 10. Baptism. 11. Twelve Bible Truths. and God's Promises to David. 12. The Restitution Age. Price, in copies for 5 cts., or assorted packages of a hundred for 10 cts.

FIVE PAGE TRACTS.

Age to Come Not a Heresy. By H. V. Reed. A splendid short argument illustrative of the Age to Come Doctrine. Just the thing for circulation among a class of Adventists.

Do You Believe? By H. V. Reed. A series of pointed questions on the Life and Death question.

The Gate of Man to Death. This tract contains an abundance of proof texts. Price of all four page tracts, 25 for 30 cents, 50 for 35 cents, or 100 for 60 cents.

Age and Death. This tract is a concise statement and contrast of the two uses of those terms, both in the theological and Bible Use.

Heaven, Gentleman's Palace. A work written upon the subject in this inducing, by A. B. Magiedie.

The Parousiac Parable. A tract written upon the parable of the Ten Men and Lazarus, by W. Laing, in which there is much concentrated thought.

The Restitution. Being a synopsis of the arguments presented in the larger work on the subject, by E. Sibley.

EIGHT PAGE TRACTS.

Is it Reasonable to Believe in the Existence of Jesus? A tract well analyzed and simplified upon the above subject, by Boyd Wilson.

Mystery of the Ages. A neat and comprehensive tract on the Signs of the Times, by Horatius Bonar of Scotland.

TWELVE PAGE TRACTS.

Christian Union. By Joel A. Miranda. A tract we fill and [illegible] tract, which shows the necessity of God's purpose, and the unity between God, Christ, and the Church of Christ. Price, single copy, three cents, 25 copies, and 25 for 50 cents.

Regeneration and the Kingdom of God. By K. Hoyt. This tract treats very clearly upon the subject named, and is a good one for circulating. Price, three cents each, 12 for 30 cents, 25 for 50 cents, 50 for 90 cents.

The Accidental True Church. By Wiley Jones, of Norfolk, Va. A comprehensive and plainly read, showing what Christ, Apostles and early Christians were, and what the Primitive Church believed. Price three cents each, 12 for 30 cents.

SIXTEEN PAGE TRACTS.

The New Birth. By Hannah Pierce. Price, single copy 5 cents, 12 cents per dozen.

The Hope for the World. By Joel A. Miranda. This tract treats upon the subject named in a way that will no doubt produce satisfaction in the minds of many. Price, four cents each, 12 for 40 cents, 25 for 75 cents.

The Kingdom of Messiah. By Joseph Seiss, D. D. A most able and well written tract, which sets forth in beautiful language, and by Bible quotations, the glorious truths of the coming Kingdom.

Which is Right? By T. Wilson. Showing the Bible teaching as the questions as to whether Christ's Kingdom is to be on the earth or in heaven.

The True Church. A neat tract, written by Wm. Shepherd, of Newark, N. J., based upon Matthew xvi. 18, 19, showing that the True Church is neither Greek, Protestant, nor Catholic.

The Seed of Abraham. By Joel A. Miranda. A tract written upon the promises made to Abraham, renewed to Isaac and Jacob, and so frequently referred to by Prophets and Apostles.

The King in His Beauty. By H. V. Reed. Just the thing to circulate everywhere. Price of sixteen page tract, five cents each, 12 for 50 cents, 25 for $1.

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Jerusalem—Past, Present, Future.

BY A CONVERTED JEW.

Ancient of cities! admired of the nations!
Rest of Jehovah! his chosen delight;
With may we mourn thee with sad lamentations;
Fallen thy greatness and faded thy light!—
And the rainbow of promise that gleamed on thy brow
Is hid by the cloud that hangs over thee now!

Land of the prophet! whose words in readings
Diviners enlighten all tribe—all time own!
Thine are the records of wonderful dealings,
Lo!—to stonecracked by thy children alone;
And strangers and aliens,—whilst they are forlorn,—
Rejoice in the birthright to which they were born!

Land of the inheritor! so sadly foreboding
Were cast woe on thy children and thee—
Blasted with the joy and its sweetness corroding,
Just as the blight on a bud is linked to the dew—
And the sort e'en now, when he looks on his fate,
Must wake at thine altar the spark of his fire.

Land of the martyr! whose soil sown in weakness,
Is whitening the earth with a harvest of graves!
Thine was the worship all gorgeous with splendor,—
Trumpets, and cymbals, and anthems of praise!
'Twas in thy wide cradle Messiah was lain,
And in thee for the sins of the people was slain.

Where is the satrast thy shared in thy glory?
Where's the feet pe on or stood at pore?
Driven from thy temple, its stones lie unpainted,
Banished thy vine yards,—they blossom no more!
And the soil that enamelled with verdure thy lawns,
Now hails an exile, bears briars and thorns!

Vainly the husbandman plants on thy border
Cries for his garner of grapes for his cup;
Dew from the Lord is withheld from moisture,
Blights are around thee that wither them up;
And the land in her sabbath is waiting the day
When the slew shall return, and the desert look gay.

'Twas not for him thou wast placed in the sunlight,
Gilding thy temples and painting thy flowers;
Lebanon's cedars, have languished before him,
Carmel and Sharon look weep in their bowers;
And power and reason and pride in vain,
And wealth may not purchase that splendor again.

Sadly the wanderer mourns thee, in absence;
Waking or sleeping, his home is in thee;
Feeds on the water and bread of affliction.
A proverb, reproach, and by-word is he!
Poor child!—and the stranger that looks on thee now
Reads the curse of his sin in the braid on thy brow.

Weary of wandering and worn with oppression,
Owned of no country, and favored by few!
Who knows thee a kindness to lighten thine exile?
Or yields to thy sorrow the sympathy due?
In the hour of affliction mankind is thy foe,
And no brother but thou but the brother in woe.

Who could not weep to behold thee degraded?
Heiress for station,—the joy of the earth!
If I forget thee in my exaltation,—
Yea if I hold thee not chief in my mirth,—
Then may my right hand her cunning forget,
And my tongue in the silence of sorrow be set!

Lift up thine eyes to this burthened horizon,
Child of the promise, what dost thou see?
Light golden streaks growing wider and brighter,
Break through the darkness and gleam upon thee;
And the shaking of nations, in nature's last groans,
Is paving the way of the King to his throne!

He comes! O Jerusalem! wake from thy slumbers,
And shake off the dust that encumbers thy strength;
The dust of defilement long years have rolled on thee;
The day of redemption dawns on thee at length.
Thy temple shall rise from its ruins more bright,
And the nations around thee shall walk in thy light.

He comes! O thou daughter of mourning and sadness;
Awake, and put on thy thy bridal array!
He comes to bedeck thee to glory and gladness;
Rejoice in the message he brings thee to-day.
"In a moment of wrath thou was hidden from me,
But with love everlasting have I loved thee!"

"Questions Awakened by the Bible."

The "Rev." John Miller, of Princeton, N. J., has recently published a book called "Questions Awakened by the Bible," in which he discusses these three questions:

1. Are souls immortal?
2. Was Christ in Adam?
3. Is God a trinity?

For the doctrines advocated in this book, he was tried by the Presbytery of New Brunswick (N. J.) and suspended from the ministry. He has appealed, however, to the higher body,—the synod—and we hope, will be able to fully ventilate the doctrines he teaches. Of course he was tried before a packed jury and condemned for teaching doctrines contrary to the "confession of faith," without regard to what the Bible teaches, thus placing the "traditions of men" above the Word of God.

In the first chapter of this "confession of faith," section ix. and x., the doctrine that God's Word is the supreme and final arbiter in all controversies, is plainly declared, but when any one is tried for heresy, it is only by the "confession of faith."

The book contains much that is well worthy of thought. He seems like one groping in the dark, reaching out of the murk,' atmosphere of a "theological education" to try to open a window to let in the heavenly light of God's Word. He seems to have missed "the blessed gospel of the kingdom of God," but to have grasped the great truth of the nature of man. Let me quote from the first chapter of part third.

"I wish to set forward the statement, that I am moved to this book by Scripture. In order to do this, I hold the ground that the Trinity is not to be judged by reason. In order to do this, I follow that statement, and show that it is very peculiar. Everything is to be judged by reason. Until it be true that the eye is no judge of color it will never be true that reason is no judge of anything; for in fact, there is no judge of anything but reason; and of all that our race can conceive, reason is the sole and universal arbiter. What is meant, therefore, by reason being no judge of Trinity? Let me explain by the instance of gravitation. Reaching far back to absolute sight, and to those most obstinate of all demonstrations of truth, mathematical figures, the mind has been forced into the faith that there is a gravitation. It is no judge of the phenomena, afterward. The man who is prolific of difficulties, and tells us that gravitation is impossible, and who backs up his thought by saying that the sun is ninety-four millions of miles away, and that its grappling the earth over that distance is a sheer conceit, we laugh at. Let the sun get over his own difficulties. We have forever demonstrated the truth, that he does attract; and all intercalcinated puzzles we neglect. Reason is a judge of everything; but having made her judgment back at the original truth, we know what we mean by saying that she is no judge of the doctrine afterward.

"Use of the Trinity. In a way that is universal and confessed, reason has made her judgment of the Word of God. This is a broad field; and she has examined it thoroughly. * * * she has come to the strongest faith (and no disciple of the Redeemer will lightly cavil at it) that the Bible is the voice of the Almighty: and this not by mystic partialities, but by reasonable tests, which lift her ever afterward above the fear of what is contained in the recognized canon. * * *

"I wish to draw a distinction between understanding a doctrine and having a conception of it. I understand no doctrine under the sun. I have a conception of every doctrine. That is to say, no doctrine can possibly be embraced, that remains wrapt up in an expression, so that positively no thought comes out from what is spoken. I wish to insist upon this, upon the very outset of our teaching. What is the Trinity? It may be said it is the doctrine of the three in one. Of course our first landing-place is upon the resemblance [illegible] a different sense [illegible] But when we come to remember, this is a mere speech; this is a mere exploded shell; this is no form of thought till we say what the sense is, and there now is precisely our position. Reason is no judge of that sense after it is once announced. But the Trinity is no doctrine at all, and therefore, in the court of intellect must be held by hypocrites, or else some conception must be given. In what sense God can be three, and yet the most simple of all possible existence. Think of excommunicating a man from the church for failing to believe that of which you can give him no idea!"

I have not space to give the whole argument, but the same mode of reasoning will inevitably lead any candid man who "searches the Scriptures for eternal life" to understand "the things concerning the name of Jesus, and the kingdom of God." My letter is long, but I must make it longer to quote from his exposition of 1 Pet. iii. 18-20.

"Being put to death in the flesh." This sentence does not refer to the crucifixion or to the rising again, but a word is employed which has been singularly lost sight of in its beautiful determinations as to the passage, *Thanatho*. That word means "made a dead man."

Paul says: "For thy sake are we killed all the day long," (Rom. viii. 36,) meaning "as good as dead men." Christ also uses the word, "and the children shall rise up against their parents and cause them to be put to death," meaning, "give them over to death." Matt. x. 21. It never means killing literally, and though it occurs eleven times in the Bible (Matt. x. 2:; xxvi. 59; xxvii. 1; Mark xiii. 12; xiv. 55; Luke xxi. 16; Rom. vii. 4; viii. 13, 36; 2 Cor. vi. 9; 1 Pet. iii. 18,) it always means delivered over to death, and never in any actual sense killed at the time.

Now, we believe that this whole passage means that Jesus Christ was as good as dead as to the flesh; that he would have succumbed to temptation like any other man (Heb. v. 7); but that he was made the living Savior that he was, by the spirit, and that, in the spirit, long before he was made flesh at all, he set out and preached to the spirits (men) in prison; that is, as the "Great Prophet," God preached to poor sinners, (as in Neh. ix 30. I think he means.—WRITER). And how general this was, appears by the next expression, "who at any time were disobedient," (that is the meaning of the particle in numerous passages. 1 Cor. ix. 7; Eph. v. 20,). And yet, though he has preached in this way in spirit even before and after his incarnation, yet the chance for each mortal man was but "once." Notice how he brings in the case of Noah "when once the long suffering of God waited." This means to characterize all the impenitent that ever lived. They are waited for but once. In the rush of speaking, Peter brings in a favorite case; syntactically he trespasses a little, for it is the way with these apostles. (Rom. i. 7; Eph. iii. 1,) but trespasses with method. He does not say "in the days of Noah," but "in days of Noah," flinging, in his excitement, before their minds a certain case before the flood. "They did eat; they drunk," etc., (Matt. xxiv. 38,) and thus, like Christ himself, making the instance of Noah a warning to impenitents.

Let us recapitulate. Even Christ is quickened in the Spirit. In the Spirit, before and since his incarnation, he has preached to imprisoned sinners. They are the men, who, at any time, have been disobedient. God waited for them "once," to-wit: in their single lifetime, in days of Noah. And having thrown that picture before the eye, he notes the likeness. They were like to Noah, as to an ark and as to the number saved, and saved by the emblem "water."

Let us go over it on these points, hiding a little the eruptive rhetoric of the apostle. "Long suffering"—great and patient, and yet critical, viz.: "in days of Noah," and yet in Noachic days in other respects, that an ark was preparing—sadly alike, also. In another respect, that so few were saved; in Noah's case, only "eight," and sadly alike also in this, that the very waters that wrecked the earth, saved the ark, and that the very death that destroys the people, saves us, when inflicted upon Christ, and raises us again through his blessed quickening.

Yours waiting of the glorious appearing of the Lord. Z. SWIFT.

Milton, Va. July 1, 1871.

Report of Quarterly Assembly.

The Church of God met according to announcement, at Brother Speid's, Hampshire county, Virginia, Friday night preceding the fourth First day in May. By mutual consent of the brethren, Brother B. F. Boyer read a good portion of the first epistle of Paul to the Church of God at Corinth; and as the Church of God in this dispensation, we accepted it as if addressed directly to us, which we in conclusion endeavored to show was (by regular transmission), by quoting the same apostle's own words, who in considering the dispensations of the grace of God, said by revelation, he, God, made known unto us, (personally, himself,) the mystery, as I wrote afore in few words, whereby when ye read ye may understand my knowledge in the mystery of Christ, evidently pointing to the grand scheme of the Gentiles becoming fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel; and also of another faithful and true witness, who said of the Most High that he established a testimony in Jacob, and appointed a law in Israel which he commanded our fathers that they should make them known to their children, that the generation to come might know them, even the children which should be born, who should arise and declare them to their children, that they might set their hope in God, and not forget the works of God, but keep his commandments. On considering the letter in this light, we were all as a little band of brethren made to rejoice for the grace of God given us, that we could assemble together as one body, calling no man master on earth, for one is our Master, even Christ; and we all brethren, and be the happy recipients of such a lesson of instruction from a loving Father to his children, in this day of small things.

In our deliberations we decided in favor of the reading of some one or other of the Epistles to the churches at all our assemblies as an introductory, that by so doing we give precedence at once, on our assembling together, to God alone, to whom all honor and glory should be given.

On Saturday afternoon we assembled in the grove where the brethren had given evidence that they are not ashamed of the Gospel of Christ, by giving plenty of seats, and everything necessary to accommodate the assembly and congregation, to hear words whereby they may be saved; whereupon our prayers, and doubtless the prayers of the whole Church of God, were, to a certain extent, answered, which are, the harvest being great and the laborers few, that the Lord of the harvest would send forth more laborers into the harvest.

Brother John D. Boyer, a brother of Brother B. F. Boyer, took the sword of the Spirit, in that child-like yet dignified manner which should ever characterize a child of God; and for the first time on such an occasion contended earnestly for the faith once delivered to the saints, and made some very appropriate remarks in reference to the object of our assembling together, much to the edification of the church, and all the more from the consoling thought of having another soldier in the field to do battle for the King of glory, the Lord of hosts, who, when he comes to this earth again, will be mighty in battle to the glory of the Father. Brother Boyer seemed to be overpaired with joy unspeakable, using his own words, at the thought of meeting strange brethren and sisters, and of spending a few days together, and talking of the exceeding great and precious promise made of God to the fathers, as a foretaste of that glorious meeting, now daily looked for by the waiting bride, not only for a day or two, but when we will be ever with the Lord. May he stand firm to his post, and never lay down the sword until the victory is won, and the great Captain of our salvation says, "Well done, thou good and faithful servant; as thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joys of thy Lord."

Brother B. F. Boyer then followed his brother, (truly a delightful scene;) and made one of the most beautiful and convincing proclamations of the truth I ever heard.

On the next day, being the first day of the week, we met again in the Father's house, where we could look out and up through nature to nature's God, and assisted by divine revelation, consider his handiwork, and fresh from the beautiful surrounding mountains, breathe the pure breath of life (or of God, for he is the fountain of life,) and that we more fully contemplate his goodness, and feast upon the bread which cometh down from heaven, which, if we eat thereof we may never die.

We spent the day alternately (the brethren having made provisions to stay on the ground) in reasoning out of the Scriptures to attentive and respectable congregations, which, it is to be hoped, will ere long result in the glory of God, and their good, by them believing the gospel and having the all-saving name, Jesus Christ, named upon them in baptism for the remission of sins, and become united with the few faithful witnesses in that part of the habitable, that they, with all the blood-washed, having a part in the first resurrection, may receive a crown of glory that fadeth not away.

On Monday night, after a condensement, by the writer, of the code of reasoning, which had been presented during the meetings, that all come to understand that form of doctrine delivered us, which we must obey from the heart, that we be made free from sin, and have our fruit unto holiness, and the end everlasting life, the meeting closed by commending all for whom it is our duty to pray to God and the word of his grace, which is able to build us up, and give us an inheritance among them that are sanctified.

The little body seemed to be much cheered and encouraged by the visit of the brethren, to hold fast the beginning of their confidence of rejoicing firm unto the end. May the God of all grace help them so to do, and bless them, even in this life, in all they put their hand unto, for their kind hospitality to all during the meeting. May they, with all of the faithful, realize fully the promise of our blessed Lord, that no man, having left all for his his sake and the kingdom of God, or gospel's, but he shall receive a hundred fold in this age, and in the age to come eternal life.

N. J. MORGAN.

Winchester, Va.

From New Hartford, Iowa.

The camp meeting has just closed, with good results; and for the benefit of those interested, I will give a short report of it.

The early part of the week being rainy, kept many away. Nevertheless a goodly number of tents were pitched, and during the week they constantly increased, representing the towns of New Hartford, Parkersburg, Clarksville, Floyd, Cherokee, Shellrock, Alden, etc., numbering thirteen, and one covered wagon from Jessup. The large tent served as a lodging place for men. There were one hundred lodged upon the ground, and all accommodations in houses adjacent were occupied, besides many went to the village half a mile away.

There were fourteen ministers present—H. V. Reed, J. M. Stephenson, Geo. M. Myers, N. T. Eggleston, A. Eggleston, W. J. Orem, Wm. Brayton, R. J. Hill, H. Olmstead, J. W. Haughawout, M. A. Newcomb, C. C. Ramsey, H. H. Jaynes, M. J. James. Preaching by ten of these, consisting of doctrinal and practical discourses, stirring appeals and exhortations. Peace and harmony prevailed throughout the entire meeting. No collections were taken, but the brethren and the public responded to the wants of the meeting, as follows: $100 was paid to the preachers; $2 for rent of large tent; $21 for lumber and ground rent, and $6 for children's tent. Total expense, $133. Donated for expenses, $40; net proceeds of grocery, $108; subscribed for a new tent to be used for gospel purposes, $194. Thus the expectations of the brethren were more than realized financially.

Sunday, June 24, was a beautiful day, and New Hartford has seldom witnessed such a crowd. Some estimated the number at three thousand, but I think twenty-five hundred would be a fair count. This we consider a grand turnout, as there are no large towns adjacent.

During the meeting four confessed Christ and two were baptized.

The rain on Monday morning prevented us from leaving camp; but as all things work together for good, we were blessed by the rain, for we gathered under the large tent and listened to remarks by Brethren Reed and Stephenson, on the Holy City, New Jerusalem, interspersed with questions and answers to the edification of all. When the rain ceased we were obliged to break camp, and many a good-bye, farewell, and God bless you, were uttered. And thus we parted, hoping to meet in the age of glory, peace, and righteousness, when one eternal round of praise shall rise to him who hath redeemed us.

C. C. RAMSAY.

The Holy Banners of Russia and Turkey.

It was stated as an important fact some weeks ago that the Russian regiments after their arrival on the Danube exchanged the Imperial standard for the holy banner of the Greek Church. Another statement was to the effect that every regiment was given, in addition to the national standard, the church banner representing the religion and the traditions of the old Greek Empire. This indicated, it was held, the purpose on the part of the Czar to wage war in the name of the church and in behalf of the persecuted Christians of Turkey.

The Russian imperial standard is yellow charged with the double-headed eagle of Constantine the Great, symbolical of the Eastern and Western Empires, which were united under his rule. This emblem was adopted by Ivan I, on his marriage with a princess of the Greek imperial house. On the breast of the eagle, which is black, are emblazoned the ancient arms of Russia, St. George and dragon, on a red field.

This imperial flag is used only on great occasions. The common naval flag of Russia is a Greek cross in blue on a white field.

The holy banner of Russia, or of the Greek Church, represented in the illustration at the head of our telegraph column, is in imitation of the military standard adopted by Constantine the Great in commemoration of the appearance of the cross in the sky when he was on the march against Maxentius, the claimant to the throne of the Western Empire. On the eve of the decisive battle that ended in the defeat of Maxentius, and the union of the whole Roman empire under Constantine (A. D. 312), the Emperor, it is stated, saw, as in a vision, the cross in the sky, with the words, "By this conquer." He was the first Christian Emperor, and his great deeds and great conquests are associated with the standard of the Greek Cross.

On Constantine was bestowed the title "Cæsar," and many writers have claimed that the title Czar had its origin in the title bestowed on Constantine the Great. The Russians represent the religion and the spirit of the old Greek Empire, and under the holy banner of Constantine and the church make war against the enemies of the old Eastern or Greek Empire.

Turkey, like Russia, has two flags, one the imperial standard, representing the power of the Ottoman Empire, and the other the flag of the Prophet, symbolizing the Mohammedan religion. The national or imperial flag is red, with a white crescent and star. This flag was the device of Diana Byzantina, the patroness of Byzantium, (Constantinople), and was hoisted first by Mohammed II., after the capture of Constantinople by the Turks in 1453.

The Mohammedan flag, or the flag of the Prophet, is dead black. There are two stories as to the origin of this flag. Tradition has it that the original flag of Mohammed was made from the white silk of the turban belonging to the chief of the Koreish, the tribe to which his parents belonged and the first tribe he vanquished. He soon substituted the black flag, however, making it from the curtain which hung in front of the door of his favorite wife; and this is the sacred relic, which, passing from Mohammedan to Omar, the second caliph of the Moslems, after many changes of hands came into possession of the Sultans of Turkey. It was brought into Europe by Sultan Amurath III, about the close of the sixteenth century, and has been religiously guarded by his successors ever since.

When it is unfurled a religious war is proclaimed, and the Mohammedans throughout the world are called upon to defend the faith. The black flag has been associated with the most relentless and cruel wars of history: with the wholesale slaughters and piratical acts of the Turks, when animated by a spirit of fanatical hate, and has become the symbol of war to the death, of a war in which no quarter is granted, no prisoners taken.

But the flag of the Prophet is not responsible for the bad reputation of the "black flag" of murderous warfare. The character of the early wars waged in the name of the Prophet suggested the black flag as the emblem of war to the death. The unfurling of the flag of the Prophet means now that the Sultan of Turkey calls on Mohammedans of all nations to assist him with men and money.—*Inter Ocean.*

The Strategy of slow Pressure.

There are a number of people who look upon the Turco-Russian war as a "failure," because the fighting doesn't begin on the Danube. They seem to think that Russia has assumed the offensive with a great flourish of trumpets, and that she is bound to go ahead with the performance, like any other spectacular exhibition. But the Russians do not look on it in this light; they want to so carry on this war that its work will endure. *This work is no less than the obliteration of Turkish power in Europe.* Servia and Roumania are already free from Turkish rule; Herzegovina and Bosnia will soon follow; Bulgaria will be set free when the Russians cross the Danube. All these events seem in the immediate future. These provinces will be encouraged to declare their independence, and will look to the Russians for protection therein, and if Russia has any intention of annexing territory it will be carried out only by the seemingly independent action of the provinces. Already the relations of Roumania to Russia are so close as to make the former almost a part of the Russian empire. The Danube is now practically the northern boundary of Turkey. Wallachia and Moldavia are already lost, and Russia's slow campaign has conquered these and secured them probably forever, almost without striking a blow. The march from Kischeneff to the Danube was a feat of swiftness. Russians can be fast enough when it is necessary. They are halting now because more is to be gained by waiting than by victories which might startle all Europe. Every day of delay strengthens the Russians and weakens the Turks. A vast armament is massed on the northern side of the Danube, which by its presence is silently winning the greatest of the victories. This is the encouragement of the christian peoples and the laying bare the weakness and rottenness of the Turkish rule. The desperate measures which the Porte is resorting to in his death agony show his pitiable weakness. He has ordered a levy in mass for men and forced loans for money, and still gets very little of either. At Constantinople there is impotence, sloth, divided counsels, revolutionary intrigue, tyrannic temper, monstrous pride, omnipresent corruption, jealousy, suspicion, irresolution and imbecility. Every day of delay makes the government of the Porte weaker at home, more despised and hated abroad. The armies are badly clothed, and equipped, wretchedly fed and poorly officered. The discipline, never good, is now worse than ever. The hospital accommodations are insufficient and the troops are swept off by a deadly typhus and the plague; the heats of summer and bad food will bring dysentery also. Conceding to the Turks individual valor and fanatical devotion to the Sultan and to the Crescent, they will hardly be able to withstand the disciplined onset of the Russians. The problem in Bulgaria will not be like that in Armenia. There the armies are small, and the fortresses of Varna, Rustchuk and Schumla. Armies of siege will be left to isolate these, and the great army will push beyond the Balkans and dictate the peace near Constantinople. The slow campaign will win.—*Baltimore Gazette.*

An aged woman in Canton, Mass., died instantly after reading the following verse of Scripture: "Seeing his days are determined, the number of his months are with thee; thou hast appointed his bounds, that he cannot pass." The words made so deep an impression on her mind that the result was fatal.

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

WHOLE NO. 590. Read PLYMOUTH, INDIANA, AUGUST 15, 1877. VOL. XXVI, NO. 29.

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SPECIAL CONTRIBUTORS:
J. M. STEPHENSON, THO. WILSON,
A. B. MAGRUDER, G. M. MYERS,
J. F. WILSON, J. D. COOK.

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TO CORRESPONDENTS.

THE RESTITUTION [illegible] the final restitution of all things, as [illegible] by the mouth of all his Holy Prophets since the world began." It also [illegible] to a certain [illegible] the establishment of the Kingdom of God on the earth, when Jesus Christ, as King, shall [illegible] universal sway which will bless the [illegible] of the nations; the resurrection of Israel, the literal [illegible] of the Abrahamic Covenant-election of the nations, and the final destruction of the rebellious, eternal life only through Christ, and [illegible] Abrahamic [illegible]. It also advocates a hearty belief in the Gospel, [illegible] Immersion as pre-requisite to the forgiveness of sins, and a holy life as essential for their salvation.

Communications.

Expectancy—The Church's True Position.—A short sermon.

[illegible] nation to be known from which we are [illegible] look for the Savior, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body, i. e., his immortal, incorruptible body, which was made so at his resurrection. We pass to notice,

2nd. The true position of the church. A church that is in the wilderness feels no resting place here in this world of sin and woe more than the Israelites did on their long sojourn. They did not think of sitting down in any part or place of their journey, though it looked ever so green, and though Jacob's well was there; they must move on with the cloud and pillar of fire, come what might. So the church to-day must move forward and keep moving, for to go backward is ruin and death, to stand still, stagnation and its fearful results; so that there is no safety but to move onward, forward and upward. The apostle aptly represented the whole course when he said in this same epistle "Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Phil. iii. 13, 14. The church is under a careful surveillance both by God and his angels, that she may not deviate from the path marked out for her, and having no one promise of a resting place or toothold here, (Acts vii. 5) and showing the least disposition to pursue her journey onward no longer, and take a vacation—assume of the cares of life; now do—she violates her plighted vows and excites the divine displeasure. Her position is one of hope, of blessed hope, of expectation, and of blessed expectation. She waits for her Lord as they who watch for mornings. While here, she lives; while resting to look, to wait, to watch with, she may sicken and die. And now we notice briefly and

3rd. The coming of our Lord Jesus Christ is no common day occurrence, as some would have it, and explain it in their sophisticated and figurative manner. Were here, she lives; while resting to look, to wait, to watch with, she may sicken and die. And now we notice briefly and

3rd. The coming of our Lord Jesus Christ is no common day occurrence, as some would have it, and explain it in their sophisticated and figurative manner. The coming of Christ at death would render it an every day occurrence and multiply his comings into millions of times, while the Scriptures limit them to but two—the first and second time. But the fallacy of such a theory as orthodoxy teaches is clearly seen when, as we know, and as God's word informs, that instead of Christ's coming to kill, as popular preachers say he does when he comes at death, he comes to make alive, to resurrect, instead of sending to the grave, to bring them out of the grave; instead of his coming being surrounded with any degree of secrecy, as in the "secret chamber," Matt. xxiv. 26,) it will be with an open and visible manifestation. "As the lightning cometh out of the east and shineth even unto the west, so shall also the coming of the Son of Man be." Rather than that event shall be in any surreptitious manner, it will be attended with great shouts and with the voice of the archangel and with the tramp of God. (1 Thess. iv. 16.) Indeed, the surrounding and circumstances attending the sublime epiphany of the Son of God as the Scriptures in many places describe, leave no room, whatever, for any mythical or spiritual interpretation of that coming; it leaves it stand just as the angels declared it would and should be,—"Ye men of Galilee why stand ye gazing up into heaven; this same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven." "The Lord himself shall descend from heaven," etc. Acts i. 11. So it will not be a spirit, another, or by providence, or proxy, but the Lord himself. He that testifieth these things, saith "Surely I come quickly,"—the personal pronoun I, here designates the individual Jesus, the identical one which was alive, the very one which was dead, and the very personage which saith "I am alive for ever more," Amen, "and have the keys of death and hell," again Amen; and being invested with power over death and hell, having the keys to the dominions of death, it follows he comes to open the doors of these cold regions, sending the genial rays of light and life therein, giving life and immortality to his saints. Amen. But lastly, we listen to notice the object of his coming here, as pointed out in the text. There are various things to be accomplished in the coming of our Lord Jesus Christ; things which are of a mighty import. But there is only one here spoken of and that we may count one of the wonders of the last days—the changing our mortal bodies, the remodeling or fashioning them like unto Christ's glorious body. This will be a great physical change in the bodies or physical structures of all the saints. It will be both simultaneous and instantaneous, as there is no intervening space between life and death. It will be as quick as the flash of lightning darting through the sky, as the apostle aptly describes it in his discourse on the resurrection: "Behold I shew you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. xv. 51, 52. O, what a sublime and glorious change awaits the saints of God! Our mortal bodies shall be awakened by that spirit which now dwelleth in us: (Rom. viii. 11.) that spirit co-operating with the power of Christ, which we might call the resurrection power, which shall be brought into requisition at his coming will transform these weak, feeble bodies of humiliation, and fashion them so as to conform with the model body and form of our ever blessed Lord.

We remark that Jesus does not come to perform any moral or religious change upon our natures; no, that change has already taken place in us as Christians. The moral and spiritual renovation has been accomplished as a matter indispensable to our future welfare, and as a pre-requisite to our bodies now undergoing the change. Jesus does not come to change our habits, our dispositions, and our passions, which are common to the unconverted—these constitute all actions, mental habits, and lusts of the flesh, must all be crucified and put to death here, now, to-day, prior to his coming to change our mortal bodies. Hence, do not let us make a mistake in this matter, for it will be a sad one, and one which cannot be rectified if we should make the mistake, living on in sin and clinging to bad habits and ungodly practices until Christ comes, vainly hoping that he will in some mysterious way, then morally renovate us, changing our moral natures as well as our physical. We shall be mistaken if we do. The only change which will then take place will be in reference to our bodies. The entire work of our personal redemption must all be accomplished this side of the hour of the resurrection, and the coming of the Son of Man. Saving the one act of divine power upon us, which will stamp the work complete in every way, and that is the changing of our mortal bodies and fashioning them like unto Christ's glorified body, and that to be wrought by the mighty power wherewith he is able to subdue and subject all things unto himself. And now, as good and loyal citizens of that incoming and divine administration, let us walk and conduct ourselves compatible with our profession; in naming the name of Christ, let us depart from our iniquity, living holy and righteous and godly in the present age, and looking for the blessed hope and the glorious appearing of the great God and our Savior Jesus Christ, who shall come to change our mortal bodies, that when he shall come, we shall not be found wanting in the least pre-requisite to that end. Amen.

WILLIAM SHEPHERD.

Newark, N. J.

The Red Sea.

The Red Sea is said to be the hottest place in the world. The atmosphere for about sixty miles in that sea is steamy and sticky. Every thing in the shape of iron or steel about the ship takes a coat of rust. During the summer months no one travels on the Red Sea unless compelled by business or military orders to do so. In the winter and spring the passage is delightful. Yet the navigation in that body of water is always attended with many dangers. The Red Sea is long and narrow, with sunken rocks and projecting reefs, and counter winds prevail, which produce dangerous currents. There are three lighthouses in the sea, which must be kept by salamander-like men, since the thermometer runs up to 120 degrees in July and approaches 90 in early spring.

Nebuchadnezzar's Image—Its Coming Destruction.

I hail with welcome the papers contributed by Brethren Cook and Wechter, in the RESTITUTION of July 25th, with their reasons for dissenting from some of the positions and conclusions argued in my essay and lecture on the subject which heads this article, which appeared in the RESTITUTION of July 4th and 11th.

"Let there be light" on this and on every part of divine revelation. It is still our duty to "prove all things," that we may "hold fast that which is good." Let us consider their objections:

I. Both object to the reconstruction of the empire, saying that "the Scriptures no where use that term.

This is granted, and if it will better conform to their ideas to speak of its reappearance or its development in the fourth or Roman form, let it be so. Daniel does, however, say that it will be smitten and destroyed, which certainly implies its existence "in the latter days." Perhaps, therefore, the criticism is hypercritical.

Do we not speak correctly when we say the Roman empire has passed away? The prophecy says expressly, in Daniel ii. 41-45, that the empire shall pass away, or be "divided" into and succeeded by "ten kingdoms," and Brother Weethee has even enumerated these by name. Ed Gibbon chronicle the decline and fall of an empire that was still in existence? True, our brother says it (as an empire) has lost its dominion, but still retains its life; but this does not seem to gratify the exigencies of the simile. Is not the true explanation that it no longer exists in the imperial (empire) state but has been merged and continued in the ten kingdoms into which it has been divided? When these are successively subdued and conquered by one monarch or emperor, the empire resumes its original form, and thus becomes reconstructed, or if you please, reappears in its fresh development; not another and a fifth empire as supposed, but the same that was, before it passed into the separate kingdom state. The reconstruction of a house—of the same material—makes it not another house, but the same house. I submit, therefore, that there is no necessity, in the supposed accession of Russia to the throne of the Roman empire, for an additional—a fifth universal empire. When the Prince of Wales succeeds Queen Victoria, will Britain be another and a new kingdom, or the same under a new ruler? So when Russia rules over all the territory of the Roman empire (which Turkey has never done,) will not the Autocrat stand forth as the *head of the fourth dominion*—i. e., the ancient Roman world? This is submitted in deference to the supposed necessity that Christ's empire must be the fifth, of which there is no trace or mention in the Record, as far as I have seen.

II. Again our critical brethren properly pause to the idea of succession in the several empires. Does not the figure demand the completion of all these respective successions in order to round off and finish it as a whole? We can not doubt it. We have had the golden, silver, brazen and iron ordines, but not yet, I submit, the iron and the clay constituents together,—"part of iron and part of miry and potter's clay." They have not yet appeared. The clay element was to appear in the end, in the feet and toes—the last extremity of the image, and apparently just before it is smitten by the stone. It is Russia's mission to supply this clay complement to the image, for she is the latest and therefore the newest and most plebeian of the royal family of the Roman clock.

Brother Weethee seems to recognize this necessity, for he describes the last phase of the Roman part of the image as "the iron-clay-Romano-Germanic, where it still remains." He does not, however, give the data, either geographical, historical or ethnological, on which he relies to support this conclusion; and we do not see as yet anything in the present relations of the German state, or of the German empire, (of the Kaiser of Russia), to the Roman empire, past or present, which conducts us to this new classification and arrangement.

III. There are at least two very prominent reasons for concluding that the present war between Russia and Turkey is the divinely appointed means of leading up and preparing that great crisis in Eastern affairs which are to affect materially the fortunes and destiny of the land and people of Israel.

Look at the facts. Turkey holds both in grievous bondage. So long as they are under the Moslem yoke, the ancient heritage of the Jews can never be restored, and the glowing promises of restoration and restitution to the house of Jacob cannot be fulfilled.

No nations among whom the Jews have been dispersed have treated them with such pitiless persecution—such savage ferocity, as Turkey and Russia.

How Jehovah declares through his prophets (as in the case of Egypt,) that he will eternally judge and severely punish those nations who treat his ancient people with injustice and cruelty. Read Psa. cv. 11-16.

This pending war, so desolating in its human life, on both sides—is but the beginning of the beginning of the fearful retribution they will receive for their centuries of persecution of the helpless, unoffending Jews. We know who has said, "Vengeance is mine, I will repay."

Now the triumph of Russia means the emancipation of the Jews and their country from this long and dreary desolation. Indeed, no other powers in Europe but these have the adjustment of this old quarrel over Palestine, and the custody of the holy places in their hands. Russia, yielded to the light and progress of modern civilization, and has greatly ameliorated the condition of her Jewish population, and now regards them as equals before the law with her own people, and treats them with kindness. But Turkey is yet a gloomy, ferocious, baleful, stationary despotism, which treats the Jews yet, as we might expect Ishmaelites and enemies of the human race to treat all people but themselves, as perfidiously and cruelly as they can.

Another reason to interpret these diseases immediately associated with the great events described in Daniel's prophecy, and as identifying Russia as one of the chief actors in the grand final scene, arises from what is written in Ezekiel and other prophecies concerning Gog.

Do not our critics agree in the application of this prophecy to the great northern Autocrat? Or do they advance another and different construction? If the former, will they not admit that this is the crisis in which he must naturally and appropriately come to the front? Or must we look for another?

So much I submit in reply to what has far been urged by our intelligent brethren.

Awaiting Brother Weethee's promised resumption of the subject, in another number, and with him only solicitous that the truth may be discovered and established in this fraternal contention, I remain,

Faithfully and hopefully,

A. B. MAGRUDER.

The Kinsman's Part—See Ruth iv.

"And he came and took [the book] from the right hand of him that sitteth upon the throne."

This is the sublimest individual act recorded in the Apocalypse. It is the act which includes all that suffering creation, and the disinherited saints of God have been sighing and crying, and waiting for, for all these long ages—for six thousand years of grief and sorrow. It is the act which carries with it all else that is written in the succeeding part of this glorious revelation. It is the act by virtue of which the world is sublimed, Babylon judged, antichrist destroyed, the dragon vanquished, death overthrown, the curse expunged, the earth made new, and the reign of everlasting blessedness and peace made to cover its hills and illuminate its valleys, and transform it into an unfading paradise of God. It was the lifting of the title-deeds of the alienated inheritance—the legal act of repossession of all that was lost in Adam, and paid for by the blood and tears of the Son of God. Heaven looks on in solemn silence, as that act is being performed. The universe is stricken with awe, and grows breathless as it views it. And the living ones, and elders, and all the hosts of angels, are filled with adoring wonder and joy, as if another fiat had gone forth from God for a new creation.

"And when he took the book," there went a thrill through the universal heart of living things. "The four living ones and the twenty-four elders fell down before the Lamb." A song which was never sung before, broke from their lips. John hears the lofty anthem rolling sublimely through heaven? "Thou art worthy to take the book, and to open the seals of it; for thou wert slain, and hast redeemed us by thy blood, out of every tribe, and tongue, and people, and nation, and hast made unto our God kings and priests, and we shall reign on the earth." Nor they alone were moved to new and intenser adoration; "that around the throne, and the living ones, and the elders," and afar in the depths of space, he "heard the voice of many angels, and the number of them was myriads of myriads, and thousands, saying with a loud voice: *Worthy is the Lamb* which hath been slain to receive the honor, and blessing." And wider and still wider spread the sympathetic response of adoring rapture. There was not a holy heart unmoved, nor a holy tongue that did not lift up its song. "Every creature which is in the heaven, and on the earth, and under the earth, and upon the sea, and all things in them," John "heard saying, To him that sitteth upon the throne, and to the Lamb, [be] the blessing, and the honor, and the glory and the dominion for the ages of the ages. And the four living ones said, Amen; and the elders fell down and worshipped."—*Lectures on the Apocalypse—Seiss.*

P. S.—Our whole hearts respond to these words of Dr. Seiss. "Brethren, there is but one sun in our system, and there is but one Christ in the universe."

R. & E. S. WILLARD.

Hickman, N. J.

The Tabernacle of David.

The tabernacle of David to be set up, the apostle James tells us, Acts xv. 16, is that which had previously fallen down and was in ruins. The original words, in Hebrew translated tabernacle, are defined by Prof. Pick, as follows: 1. *Sikkhon*, the tabernacle God commanded Moses to make as a pattern for the temple. Exod. xxv. 8, 9. 2. *Ohel*, a tent, tabernacle of the congregation. It is also a tent attached to the tabernacle, where Moses and the elders transacted all public matters. It is the tent which was covered with the pillar of the cloud. Num. xii. 5, 10. 3. *Sikkoth*, the name of an idol; literally, a protector. 4. *Sukkoth*, an awning, a shelter from the heat.—*Bible Students' Concordance.*

The most natural construction to put upon the phrase, "The tabernacle of David," is, "The house of David;" and David in his expression of gratitude to God for his promises to him, said: "Thou hast spoken of thy servant's house for a great while to come." 1 Chron. xvii. 16-17. That is, of David's royal house, including his throne and kingdom. This throne was originally in Jerusalem, on Mount Zion, and embraced the kingdom of Israel east of the Mediterranean Sea. That kingdom was overturned, Ezek. xxi. 25-27, and its throne cast down to the ground. Compare Ezek. xxi. 27, with Psa. lxxxix. 44, where, speaking of David's throne prophetically, it is said, "Thou hast made his glory to cease, and cast his throne down to the ground."

Thus the throne was to fall down and be in ruins, and the kingdom to be overturned, and so remain "till he come whose right it is," then God said he would give it to him; of course, to "build again the ruins thereof and set it up," as James says; and to this agree the words of the prophet Isaiah; speaking of Messiah he says: "Of the increase of his government and peace ....no end, upon the throne of David, and upon his kingdom, to order (Heb. *koon*, to set firm, to establish; Prof. Pick: "to re-establish it"—Septuagint) and to establish (Sep., "support,") it with judgment and justice from henceforth even forever. The zeal of the Lord of hosts will perform this." Isa. ix. 7.

Here, then, is a building again and a setting up of the tabernacle of David that is fallen down; such a setting up and building as has never yet taken place, and is, evidently the thing that the apostle James speaks of, Acts, xv., which was future when he spake, though the time was unknown to the apostles; as Jesus told them, Acts i. 7: "It is not for you to know the times or the seasons, which the Father hath put in his own power" for restoring "the kingdom again to Israel;" which restoration includes the setting up again the royal house—throne and kingdom of David. Such there seems to be no reason to doubt is the true meaning of the language of James, Acts xv. 16. *Bible Student.*

The Restitution.

N. A. CHAPLIN, Editor.

PLYMOUTH, INDIANA, AUG. 15, 1877.

WE were too unwell last week again to attend to everything promptly. Will send out tracts and books immediately.

WE hope all the friends of the paper will make strenuous efforts for its uninterrupted issue for the remainder of the year. We have words of cheer from various ones in different parts.

BROTHER STEPHENSON writes to the effect that the conference referred to in his journal was at Antioch, instead of Austin, Ill., and his stated appointment and the Abrahamic Church are at Lanark, Illinois.

WE have thus far been favored by our Heavenly Father in getting out the paper week by week. When the way has seemed hedged up he has kindly removed the obstacles. We trust him still, and will do what we can.

WE have failed to answer a number of questions, proposed by different friends on Bible themes, from want of time to give them the critical care and attention demanded. Our labors in the ministry, and in connection with the paper, occupy almost our entire time. If we had the time devoted to the business routine of the RESTITUTION at our disposal, we could furnish more original matter for the paper, and answer, if able, some of these questions.

HARPER'S MAGAZINE for September is already at hand. It is, as usual, a very creditable and readable number. To the American lover of his country's history, the account of the Battle of Bennington, Aug. 16, 1777, will prove unusually interesting at this time when it is about to have a centennial celebration. Mount Shasta, and Prince Edward's Island, are topics in other articles and handsomely illustrated. The *Phrenological Journal* and *Littell's Living Age*, are also welcome visitors. Though tardy in doing so, we can heartily commend *Wide Awake* to our youthful friends.

SINCE its check in the battle of Plevna, the Russian army has been awaiting reinforcements before again assuming the offensive. The probabilities now are that the war, for the remaining part of the year, will be confined to Bulgaria, north of the Balkan mountains. By the middle of autumn snows will render it impossible to penetrate the passes of these formidable barriers into Roumelia. It is said that an accession of 100,000 new men will shortly join the army of the Grand Duke, Nicholas. It will likely be the policy of Russia to hold the advantages already attained, and abandon the project of pressing on in the career of further conquest till next spring. It will be better for the Czar to winter his armies on Turkish territory than to withdraw any portion of them into his own dominions. The war will require time to consummate the designs of the Muscovite, as well as to accomplish the higher designs of him who "ruleth in the kingdom of men." The overthrow of Islam, the liberation of Palestine, and its re-colonization with its rightful owners, is not the work of a day or even of a year.

WE by no means anticipate the complete fulfillment of Ezekiel's prophecies as an immediate result of the present conflict in the East. It is, however, our opinion that it will prepare the way for that glorious restoration of both the land and its chosen people that form the glowing subject of his prophecies in the thirty-sixth and thirty-seventh chapters of his wonderful predictions when the "desolate land shall become like the garden of Eden, and the waste and desolate and ruined cities shall become fenced and inhabited." We apprehend the first invasion of the Gog power will result in the liberation of Palestine, either directly, or by a compromise with other interested powers, a restoration of Israel, and their prosperous re-settlement in the land of their fathers. This will be the first stage of their restoration. The ambition of Russia will lead her to another invasion, and Palestine will then be the coveted prize. This invasion will result most disastrously on account of a direct divine intervention. Israel will then prosper under the reign of Messiah whom they will be led to acknowledge as their King, and under whose beneficent reign will be realized the second and everlasting stage of their restoration. The present war will not bring the end, but we may rather regard it as the beginning of the end. It will probably remodel the map of Eastern Europe, complete the great Image, and prepare the way for the restitution of all things. The translation of the church is a comparatively near event in the future. The present war is not the war of Armageddon. That war synchronizes with the destruction of the image, the downfall of mystical Babylon, and the final destruction of the beast and all his appendages. This overthrow is the result of an invasion by the "armies of heaven" marshalled under a divine leader. In this invasion the rightful ruler of the world will claim his rights and win them by conquest.

Coming Events.

When these things begin to come to pass, then look up and lift up your heads; for your redemption draweth nigh. Luke xxi. 28

The impression is almost universal that the world nears some eventful crisis. Men's hearts are failing for fear, and for looking after those things which are coming on the earth. Distress is coming upon the nations, the sea and waves are roaring, earthquakes rock the earth, famines and pestilences waste, and war covers the fields of strife with myriads of slain. But it is at the appearing of fearful exhibitions like these, that the longing, waiting bride of Christ is called upon to look up in expectancy of immediate redemption. The day, so dreaded by the wicked world, is the day of her espousals of the Lord of glory. It is the day of that resurrection-adoption that brings together the long-severed members of the mystical body of Christ, to whom they are to be united, and with whom they are to be eternally glorified. Through the blue veil that curtains the pavilions of the heavenly chambers, the church, redeemed by precious blood, will pass ere long to meet the the Kingly Bridegroom. Soon martyr ashes, and mouldering dust will be reorganized, under the vitalizing influences of the Spirit itself, into forms of glorified incorruptibility, energized with deathless life. The roseate hues of the coming day of God already cover the long darkened east, and foretell the rising of that Sun of Righteousness that brings healings in its wings, and that will fill the world with glory. Earth's sin-blighted deserts will shortly bloom in all the loveliness of long-lost Eden, and the feet of the ransomed walk those glad paradises of God. Soon gem-set crowns will grace the heads of a redeemed royalty who, through the resurrection, become the angels' peers, and who have exchanged the cross for the fadeless diadems. Sighs, and groans, and tears, will give place to the hymnals and heart thrilling ecstasies of a glorified existence. The moments fall fast from time's hour-glass. We near the Millennial blessedness. The gospel day is at the sunset. The last calls of mercy echo through a sinful world. The Spirit and the bride say, come! Eternal destinies are suspended on a moment. Soon a voice from the throne will say, *It is done!*

Exegetical.

For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself. Phil. iii. 20, 21.

The Greek word *πολίτευμα politeuma*, translated *conversation*, occurs but this once in the original of the New Testament. It is derived from *πόλις, polis*, which occurs 163 times and which is translated "*city*" in every instance. The word, undoubtedly, means *citizenship*, instead of conversation, or behavior, in this place.

Bloomfield says: "*πολίτευμα* may denote either *conduct, manner of living*, as it is commonly interpreted; or *citizenship* as many modern commentators explain; or *community*, political society, as Parkhurst and Wahl. The two last mentioned senses are most suitable to the context and the doctrine of the New Testament, and, indeed, they merge into each other."

Macknight, in his notes, says: "Le Clere affirms, that *πολίτευμα* and *πόλις* being words of the same signification, the clause ought to be rendered, *Our City*, namely, the New Jerusalem, is in heaven. Beza, however, and others translate it, 'Our citizenship is in heaven;' so that we do not, like the person mentioned in verse 9, 'mind earthly things.'"

Schleusner paraphrases the sense: "*Nos aliquando cives erimus coelestes*" —"we shall be hereafter heavenly citizens." The term *citizenship* is the best English equivalent of the Greek term, and most nearly conveys the Apostle's meaning.

The Greek word is *μετασχηματίσει, metaschematisei*, translated "*change*," means to *re-fashion, remold*, or *transform*; and the word *ταπεινώσεως tapeinoseos* translated "*vile*," means *humiliation, depression, abject state*. Macknight translates literally, "Who will re-fashion the body of our humiliation, in order that it may become of a like form with the body of his glory." In explanation he says: "*The body of our humiliation*, is our body humbled into a state of mortality by the sin of the first man; and it is contrasted with *the body of Christ's glory*, or the glorious incorruptible body in which he now lives as Savior and universal Lord."

Since it is in reserve for God's children yet to "come unto the city of the living God, the *heavenly Jerusalem*," how consistent that our *political* relation should be termed a "*heavenly citizenship*," and that we, who now wear the "*image of the earthly*, should ultimately wear the "*image of the heavenly*." Sin has come into the world through Adam, and we are *humiliated* to the corruption and dust of death, but righteousness has also come by the Lord from heaven, and in our resurrection *re-fashioning*, we shall become the holy angels' peers. On the mount of transfiguration, our Divine Lord was transfigured into his heavenly resemblance, and into such transcendently glorious forms shall all his dear saints be transfigured, substantially and forever, through that resurrection that invests its participants with the attributes of immortality and incorruptibility. When earth emerged from chaos, decorated with her living green, and flowery censers exhale new-born nature's incense to the Creator, well might morning stars sing, and sons of God shout for joy. But when from the "dust and decay" of the grave, the once humiliated forms of "God's sons and daughters" shall emerge in the Divine likeness of the glorified One, in whose splendors angelic brightness is eclipsed, the songs of a new creation will be as "the voice of many waters and as the voice of great thunder," when, as well expressed by Milton:

"All the Host
Sing alleluias as the sound of seas."

Our citizenship is in heaven; our enrollment is also there; and from thence we are awaiting our Savior. O soon, very soon, a heavenly vitalization will quicken all the redeemed into an endless existence, and a heavenly magnetism attract them into the etherial to meet the Author of life and incorruptibility. Well may we be content to be strangers and pilgrims here if denizens of the new heavens and the new earth in which dwelleth righteousness. Let us rejoice that our *citizenship* is in heaven.—EDITOR.

Battle, Murder and Sudden Death.

The past decade has been a period of strange and awful calamities, but no single year has witnessed so many as the one through which we are now passing. One night last fall the sea rose like a wall of water, and rolled one vast wave over the low island at the mouth of the Brahmaputra river. The whole population, to the number of about three hundred thousand, perished in a few minutes. A few weeks ago a great earthquake shudder convulsed the vertebræ of South America—the Andes; whole cities were tumbled into ruins; the sea receded, laying bare its depths, and then returned in a mountainous wave that swept away seaport cities like grains of sand. In Illinois a few weeks ago a cyclone came whirling down upon Mount Carmel and sportively tossed around the public buildings and churches as though they were dead leaves, and leaving many people dead among their shattered dwellings. These disasters, *the sport of nature*, could not have been foreseen nor provided against, but man has contributed by his negligence, his ignorance and his folly. Several American cities have been laid in ashes during the past few years. First Portland, then Chicago, then Boston, Baltimore, Oshkosh, Galveston, and now Marblehead is destroyed by fire while the embers of St. John are still smouldering. The fearful calamity of the Brooklyn theatre fire, the St. Louis hotel fire, the breaking down of the Ashtabula bridge, and a hundred lesser disasters, have followed each other with awful swiftness. Famine has ravaged vast and populous districts of India. English rule, English manufactures and economies have increased the native population of certain parts of India so that they are now peopled to the utmost supporting capacity of the land. A single scant harvest makes a scarcity; a total failure makes a famine. A long drought or superabundant rains may thus destroy more human lives than earthquake or tidal-wave. The people starve by hundreds of thousands. Pestilence has laid its heavy hand upon us. The yellow-fever at Savannah and Brunswick last year was of unprecedented fury. Battles are now strewing the earth with human corpses in the East, and none can tell whether or not other great nations may be drawn into the fray. In this country we have had a sort of epidemic of murder and suicide. During the past few years they have exceeded in number, in brutality and horor those of former years. There even exist associations of banded murderers and organizations for the protection of men whose hands are red with the blood of their fellows. All the evils against which in the Litany unhappy humanity prays to be delivered, seem now in malignant activity—lightning and tempest, plague, pestilence and famine, battle and murder and sudden death.—*Baltimore Gazette June 28.*

The Customs of Ancient People.

This may be made a very interesting study, for the better we become acquainted with the customs of the people who lived in the country where the scriptures were written, the better qualified will we be to understand the allusions to them in the Bible.

In Deut. xi. 10, we find these words: "For the land, which thou goest into to possess it, is not as the land of Egypt, from whence you came out, where thou sowest thy seed, and waterest it with thy foot as a garden of herbs." Egypt being a very dry country, the land, in many parts, become parched like a wilderness, as it would everywhere were it not for the River Nile. At a certain time of the year this river overflows and covers nearly the whole country, which inundation lasts for several months, when it again recedes into its narrow channels. This having taken place, the inhabitants are obliged to resort to some artificial means of watering the land. In order to accomplish this end, the gardener separates the beds of his garden with ridges of soil, it being soft and free from stone or gravel; then, having let the water from the river into a path of the garden, he passes along, and with his foot makes an opening in the ridge of soil. When a sufficient amount has run in, he again closes it, in the same manner by which it was opened.

David said, in Psalms cxix. 83, "that he had become like a bottle in the smoke." Among the Jews, bottles were not made of glass as at the present day, for it was not until a very recent date that the discovery of glass was made, but of the skins of animals. In killing a lamb or kid, as it might chance to be, the skin was removed very carefully, after which it was dried in smoke and used as a bottle. Without the least shadow of a doubt, this is what the Psalmist alluded to in comparing his condition to a bottle in the smoke. However, notwithstanding the persecution which he received and the effects of it upon his condition, "yet," in his own language, he says, "do I not forget thy statutes." "Their spot is not the spot of his children." This is supposed, and not without good foundation, to allude to some of the customs of ancient heathen nations, and is even found to exist among some nations of modern date. The Hindoos, of the present time, make marks upon their bodies, usually the forehead, of various colors, to designate the particular god they worship. The more wealthy classes keep servants for the express purpose of conferring these marks which are of a variety of shapes—square, oblong, round, and sometimes resembling a star or fish. It is considered a sacred performance, and is attended with great solemnity. Truly might Moses say: "These spots were not the spots of God's children."

The Apostle James says: "Pure and undefiled religion before God the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Brother and sister, let us keep unspotted from the world. God forbid that our bodies should express any other mark than that of the high calling which is in Christ Jesus our Lord. "Let us therefore, as many as be perfect, be thus minded, in confidence of God." MRS. L. D. CAREY.

Great efforts are being made to complete as rapidly as possible the works of the second as well as of the first line of German fortresses. The new forts on the left bank of the Rhine at Cologne, which as originally intended were not to be finished before the end of next year, are already approaching completion, and will be ready to be occupied by their garrisons during the course of the present summer. The girdle of detached works round the fortress is to be completed by forts on the right bank at the river. Plans and designs for these have been drawn up, and contracts for their execution entered into; but the work is to extend over four years. When completed, Cologne will be one of the strongest of German fortresses.

Dr. James Bryce, of Edinburgh, the geologist, has fallen a martyr to the pursuit of his favorite science. While making his annual geological tour in the Highlands, he set off alone, hammer in hand, to examine the rocks in the Bass of Inverlurigaig, and was not again seen alive. About three hours after his departure his body was found by two gamekeepers at the foot of a precipice, dreadfully crushed. It is supposed that while he was climbing the rocks a mass gave way under his feet, and that other fragments had fallen above him.

Eastern Items.

BERLIN, August 11.—In Russian Poland, all males from 18 to 45 years of age are being registered, preparatory to calling out the remaining classes of the general levy.

A St. Petersburg letter states that 48,000 fresh troops are already on the way by railroad to the seat of war, the guards will follow in ten days. These include 8,000 cavalry, and 36,000 infantry. Two hundred and fifty cannon will also be sent. Of the Landwehr, only picked regiments will go to Bulgaria.

LONDON, August 10.—A correspondent with the Dobrudscha army telegraphs that malarial fever is doing its work. Hundreds of sick arrive at Tchernavoda daily, the majority from the neighborhood of Mejidjie, where steaming swamps poison the water and air alike. Dysentry also counts many victims. In proportion as the season advances the sickness increases.

BUCHAREST, August 12.—A prominent personage here had an interview with the Grand Duke Nicholas, Thursday. He admitted that his troops were somewhat demoralized, and said there was no probability of a resumption of operations for three weeks, when he would have a reinforcement of 100,000 men.

It is rumored that the cholera has appeared in the Russian camps.

LONDON, August 12.—Eight thousand starving Bulgarian refugees are in Selvi.

A Constantinople correspondent telegraphs via Syra: "A civil war of extermination is being carried on at Eski-Saghra. All the male Christian native population has been sentenced to death by the Turkish General. The news has been brought by two American missionaries protected by Turkish friends. Every male Bulgarian is accused of being either a spy or an open enemy. Kara-Bunar is crowded with fugitives. There is only one well in the place, and there are 16,000 troops there. Wounded, sick and fugitives are perishing from thirst."

A correspondent at Athens telegraphs that King George of Greece has expressed his determination to call out the second reserve, and they will probably be mobilized by the end of the present month. There are already 8,000 Greek soldiers in position along the Turkish frontier. War between Turkey and Greece becomes daily more and more probable, unless Turkey withdraws the Circassian cut-throats from her provinces having Greek populations.

PARIS, August 13.—A dispatch from Gabrova says: "According to reports received here, the Turks have burned the hospital at Eski-Saghra, which contained 800 sick."

The Pathos of the Bible.

Palestine, to-day, is a land of ruins. Fields, once fertile, are desert; hillsides, once clothed with vineyards, are barren and unsightly; cities dismantled, harbors choked with rubbish and the refuse of the sea. All is worse than solitude, accursed, "trodden down of the Gentiles;" yet the hills are musical with words that shall outlast them an eternity. Traverse the valley of Hebron,—there lie the bones of the patriarchs; visit the borders of the Dead Sea,—its sluggish waters roll over the cities of the plain, and trace the fire-storm from heaven. And there, beautiful for situation, the Holy City stands,—Jerusalem,—whither the tribes went up; the guilty city, where Christ warned, and healed and pleaded, over which he wept; the fated city, desecrated by man's darkest crime, consecrated by the marvelous manifestations of redeeming love. As the verification of prophetic truth; as the centre of memories tenderest, most sacred, these ruins are Nature's tribute to the pathos of the Bible. They recall the touching narration of Holy Writ, whose sympathetic influence is felt wherever the Word has gone forth. Divested of its pathos, the Bible were but a compilation of social ethics.

An ancient legend has it, that a tyrant of the East went forth to battle with the Greeks. Gazing upon the mass of living millions enlisted in his cause, the monarch's heart was melted. He wept, he knew now why. The tears came not, as he supposed, from any inference of reflection. They rose spontaneously, as they will at times amid the bustle of a crowded thoroughfare. Our own emotions are reflected back from other hearts. We feel the thrill of spiritual contact, the mighty presence of life. Such is the pathos of the Bible, the underlying tenderness which makes the Book of books the book of human nature; sounding the depths of human sympathy, universal, indelinable, profound.

Poetry and pathos in the Bible are subordinate. It never controverts its sacred office nor makes effect a purpose. The tender and poetical are humble instruments to seal the truth upon the consciences of men. The child who cannot comprehend the love divine, is melted as he hears from mother lips the sweet story of Him who was himself a babe in Bethlehem, who loved and blessed the little children. The man who, scarcely better than the child, can know the wonders of the same inexplicable love, is impressed by the simplicity and tenderness which mark that strange, eventful life.—*Howard P. Ellis.*

She Knew His Whistle.

That was a touching incident, last week, at the death-bed of Mrs. Gaylor. Her husband is an engineer on the Cincinnati road, and upon reaching Richmond found a dispatch announcing the failing strength of his wife. The difficulty among the railroads made it impossible for him to get off. A second dispatch arrived, saying she was sinking fast. It was then he decided to run his locomotive to Dayton. The dying wife, whose ears were fast closing to all earthly sounds, listened for the familiar whistle which she knew he always gave as the signal of approach. The hours flew fast, and the sands of life were running very swiftly; still she could not go without saying farewell to him. At nightfall, when the sun had set over her last day on earth, when the chill of death was creeping over her, and the pulses were failing, her ear caught the sound of his coming. She alone heard it, and she said: "Will is coming; that is his whistle." And he reached her bedside in time to receive her dying message of farewell.—*Richmond (Ind.) Independent.*

Sententious Paragraphs.

Inability to meet coming events makes cowards of us all.

All visible greatness of mind grows by looking at an invisible greater.

A good deed is never lost; he who sows courtesy reaps friendship, and he who plants kindness gathers love.

A word of kindness is seldom spoken in vain. It is a seed which even when dropped by chance, springs up a flower.

There cannot be a pleasant smile upon the lips of the hopeless. The blow which crushes the life will shatter the smile.

The Christian who has put aside religion because he is in worldly company, is like a man who has put off his shoes because he is walking among thorns.

If you would find a great many faults, be on the lookout; but if you want to find them in unlimited quantities, be on the lookin.

A little girl of this town was asked: "What is faith?" She replied: "Doing God's will and asking no questions."—*Lake Superior Mining Gazette.*

William Penn's famous saying should be written upon every church's banner: "No pain, no balm; no thorn no throne; no gall no glory; no cross no crown."

Soul freedom, or the right to worship God as we please, is an inherent disposition in every heart; but we are not always willing to concede this right to others.

Every kindly word and feeling, every good deed and thought, every noble action and impulse is like the arksent dove, and returns to the troubled antern of life bearing a green olive branch to the soul.

Do not be troubled because you have no great virtues. God made a million spires of grass where he made one tree. The earth is fringed and carpeted, not with forests, but grass. Only have enough of little virtues and common fidelities, and you need not mourn because you are neither a saint nor a hero.

Real, practical doers are what the world most needs in these days of so much office seeking, so much ruling, leading and governing. We cannot all be guides, rulers and speakers, but we can and should be earnest, consistent, practical lovers of the faith we propose to hold. Every one who loves a cause should show in daily deeds the little unimportant minutiæ of that cause.

Anybody can soil the reputation of an individual however pure and chaste, by uttering a suspicion that his enemies will believe and his friends never hear of. A puff of the idle winds can take a million of the seeds of a thistle and do a work of mischief which the husbandman must labor long to undo, the floating particles being too fine to be seen and too light to be stopped. Such are the seeds of slander, so easily sown, so difficult to be gathered up, and yet so pernicious in their fruit. The slanderer knows that many a mind will catch up the plague and become poisoned by his insinuations, without ever seeking the antidote, and the mischief is done.—*Banner of Holiness.*

The Kingdom.

Peace! earth's last battle has been won.
Earth's days of conflict now are o'er:
The Prince of peace ascends the throne,
And war has ceased from shore to shore.

Rest! the world's night of toil is past,
Each storm is hushed above, below;
Creation's joy has come at last,
After its groans and years of woe.

Messiah reigns! earth's king has come,
His children are on his brow;
His exiled kingdoms have become
His everlasting kingdom now.

O! long-expected, silent long,
Of creation's troubled gloom;
Let Heaven and earth break forth in song,
Messiah! Savior! art thou come?

For thou hast bought us with thy blood,
And thou wert slain to set us free;
Thou mad'st us kings and priests to God,
And we shall reign on earth with thee.
—*Horatius Bonar.*

Correspondence.

Editor Restitution:—Perhaps some account of my visit to Fruitport, Muskegon county, Michigan, may interest some of your readers. I was requested by Brother Skeels to come to that place and spend Saturday and Sunday, July 1st, to preach and baptize some young believers of the gospel. I arrived there during their quarterly church meeting, preparatory to the communion the next day.

Allow me to say that Brother Skeels and family and a few others, are peculiarly situated. They are organized into a church with professed Christians of different sects. Brother S. proposed to the few Methodists, Baptists, Christians and Congregationalists, of that new place, that they should organize by taking the Bible simply as their rule of faith and practice. They agreed to it, and continue to have no other creed or law but the inspired Word. In their Bible-class studies, the question always arises in regard to any doctrine or duty, not What does this or that commentator say? or What does the preacher say? but what does the Bible say?

Their preaching has been mostly of the orthodox stamp, but from time to time our ministers have spoken to them, and have been listened to with more candor than would have been the case if established upon a strictly sectarian basis. Brother Skeels thinks he has exerted more influence for the truth than he could have done in any other way.

After preaching Sunday forenoon, to show what men must do to be saved, we repaired to that beautiful sheet of water, Spring Lake. A young brother—son of Brother Skeels, and a young sister, a grand daughter of Sister Thompson—were buried with Christ by baptism into his death, she sing to the world their faith in his resurrection and their own, by submitting to the symbol of a near and glorious resurrection of the just. A daughter of Brother Skeels intended to be baptized but was prevented by sickness.

E. HOYT.

Editor Restitution:—Permit me to say to the brethren of Northern Illinois and others acquainted with Brother Simon Phelps, formerly of Pecatonica, that in company with Brethren Elmer Clarke, John Bope, and John Steffe, we visited him at Dresden the first Sunday in this month, and found him and family well and much interested in the truth. We were tendered the use of the Methodist church house in the place and made three discourses to large and attentive audiences—the first discourses ever made in the place by any of our people. There are seven brethren in and near Dresden, a nucleus which will, we think, do much good. We are to return for the purpose of holding meetings there again September 29th and 30th.

G. M. MYERS.

Editor Restitution:—I am still reading your paper, and cannot express my satisfaction regarding some of the articles published in it. I was exceedingly interested in Brother Magruder's articles upon The Sultan and Czar, also upon the Reconstruction of the Metallic Image. I have long believed there would be such a reconstruction before the end of this dispensation, for the gold, silver, brass, iron, and clay, are to be broken to pieces together, by the stone, and become like the chaff of the summer threshing floor, and the wind is to carry them away, that no place is to be found for them; and the stone that smites the image is to become a great mountain (government) and fill the whole earth. Neither do I believe the papacy fills the picture of the man of sin—the willful king of Dan. vii. 23; xi. 36.

We are living in perilous times. The war in the East is destined to bring about wonderful things. I am watching every movement of Russia with the deepest interest. May the Lord keep us watchful and prayerful to the end, though we may not live to see all we are expecting to. I am satisfied that the "set time to favor Zion" has come, and her exiled sons are turning their steps toward the land of their fathers. May God hasten the day when their long looked for Messiah, whom they once rejected, shall return to reign over them. I have been striving to the best of my ability, and the light God has given me, to proclaim those great truths to the world. Many have become interested in these truths. "The harvest is great, but the laborers are few;" pray ye, therefore, the Lord of the harvest to send forth more (faithful) laborers.

ABBY A. PERRY.

Editor Restitution:—Inclosed is postal order for two dollars, the remittance for the RESTITUTION for 1878. I spare it now because I feel that you need it, and because I fear I could not spare it bye and bye. I wish I could help you; I am troubled because I cannot, but we are scarcely earning a living with the present scarcity of work and low wages. Very early this spring I set out a strawberry bed for the RESTITUTION. I was almost too weak to do it, but by getting up early, I got it done in three mornings. The plants grew finely, and blossomed very full, but the dronth came before the fruit matured, and what should have brought five or ten dollars for the paper, did not bring twenty cents; and now the plants are dying, it is so very dry. Our garden looks as if it were late in the fall because of the dronth. But should anything surprise the watching and waiting ones? No, no; we are looking for all these things. The strike all over the country did not seem anything more than looked for; the flood, earthquakes, tornadoes, hail, and terrible thunderings in different parts of our country, are only heralding forth the nearer approach of the time of peace. My native village at the east, has been visited with two terrible storms this season; the hail ruining the crops, and the wind tearing down buildings, the water carried away and undermined many others, and, thus, nearer and nearer home they come, until we shall all feel the avenging hand of the Almighty; but do we not deserve it? Aye, much more; but they which endure to the end, the same shall be saved. Are we doing what we can? I can only answer for myself. I fear not; my field of labor, this season, has scarcely extended beyond the walls of my dwelling. Early in the season I watched at the bedside of a dear mother night and day; for three weeks I had no rest or sleep, and since that time I have been too weary to take up my pen. I am now just recovering from a slow fever, and I make bad work of writing, so I have been an idler in the Master's vineyard save what little I could benefit my household. I hope to have more strength and energy before long. I should send an article for the RESTITUTION to-day, but I am not able to copy it. I have some roughly penciled, which work I did while ill, but must wait for more strength. Brother, please insert the following:

Dear Lucy Horner, please write me; I am starving for one of your cheering letters. My silence is occasioned by illness.

Your sister,

MRS. O. F. H.

Our Letter Drawer.

Editor Restitution:—I feel as though I want to do all I can for the cause of truth, but these are hard times, and money comes in slowly to one who has to depend on daily labor for support. I intend, however, to use a certain portion for the Lord's cause, and put my trust in him to bring me out all right, and I think he will. The one great object of my life is to be "accounted worthy to obtain that world and the resurrection from among the dead," or rather I hope to obtain that change that takes place at that resurrection. The Lord grant it may be near, and I believe it is. When the Lord comes to gather his jewels, I trust we shall meet with the redeemed of all ages, and escape those things which are coming upon the earth. I pray that all the waiting ones may be very watchful and also very careful to live in an acceptable manner before the Lord. I feel the necessity of our being very patient even under evil, and to patiently suffer for well doing. If we are sons, we must receive chastisement. May the Lord bless you is my prayer.

Your brother in hope,

S. H. REEVE.

South Elliot, Me.

Editor Restitution:—Apply half the enclosed on my subscription, and the rest to the help of the paper, or as seems best in your judgment for the interest of the noble cause of the gospel of the kingdom of God. It seems strange in these eventful times that there are so many able brethren who are not taking the RESTITUTION, as it keeps us posted on the signs of the times, and encourages the weary pilgrim on his thorny road to the kingdom. Every number is looked for by us with great anxiet and interest.

May the God of Abraham bless you in the glorious cause, is our prayer.

I. P. CLARK.

Editor Restitution, and the Dear Ones Scattered Abroad of the One Faith, Members of the Church of God:

I am young in the cause; was baptized into the One Faith about three months ago, by Brother Z. Gower. I have been made to rejoice in learning and obeying the truth, at first so strange to me. The truth is taking well in Texas. It has set everything in commotion in this part of the country. We number here about twenty-five. I witnessed the solemn act of the burial of five souls into Christ by baptism, to rise and walk in newness of life, on the 27th of July. Brother Gower met a Campbellite, in discussion, a few weeks since, on the time and location of the kingdom, which is producing a good effect.

I have been reading some copies of the RESTITUTION, and am well pleased with it, and expect, with several others, to send for it as soon as we can get the means. Times are hard here now, and will be until cotton comes into market, and then I think you will have a better support from our country.

YOURS, THOMAS GOOD.

Monkstyer, Tex.

Editor Restitution:—Enclosed find for my subscription, and part of the aid I promised to the paper. I will remit the remainder as soon as I can get it. I think your patience must be tried when persons fail to remit, as you need every penny to carry on the paper. Some brethren here who are very poor have been obliged to let their paper stop on account of my being unable to help them as heretofore. There is much wealth squandered here, as well as elsewhere, and so there is but little left for God's servants to work with. We are trying to aid each other all we can by words of encouragement to hold out faithful to the end, believing that it will not be long ere the mystery of God shall be finished.

F. R. STEES.

Cheyenne Falls, Wis.

Editor Restitution:—Enclosed please find remittance for books, subscription and a balance as a donation to the paper. I do most earnestly hope that it may be sustained. Be assured that its weekly visits are welcome to me, as myself and one more are all to this city of about thirty thousand inhabitants, that, to my knowledge, believe the glorious gospel. It seems impossible to arouse people to a sense of the importance of having "the faith which was once delivered to the saints." This world, and grasping after its fleeting joys, and uncertain riches, seem to absorb every energy even of the teachers. I often think what a great responsibility rests upon us who are trying to follow our Divine Leader, and to grow in knowledge as well as in grace. But the thought cheers us day by day that the conflict will not be much longer. Surely the fig-tree is budding, and the tender leaves begin to appear in characters that cannot be misunderstood by the waiting few. Although the world is lulled in carnal security, every paper we read, whether secular or religious, speaks to us that the Bridal and longed for day "hasteth greatly." In view of these things, it surely behooves us to have "our conversation in heaven," and see that while we are in the world, we are not of the world. It is more than twenty years since I had the pleasure of meeting with those of like precious faith to worship. I sometimes go to sectarian churches, but how hungry I come away. The preachers say many good things, and give very good advice, still it seems to me that while they acknowledge the Lord Jesus, they reject the Christ as he is revealed in the gospel. I often long to meet with those of like faith; it seems to me as though it would strengthen me, and help build me up. But though I can not do this, I can read my Bible, and realize that "the Lord knoweth them that are his," even if alone, or almost so. Yours in hope of the gospel.

MRS. M. H.

St. Joseph, Mo.

[This was not designed for publication. But as we thought the sentiments would be cheering to others we withhold the name and give it a place. —ED.]

Editor Restitution:—I did not know but I should have to stop my paper, but have been waiting hoping to get the money, as I should be sorry to do without it, as I so much prize the truths it advocates. I wish I were able to contribute something to send it to others. I lend my papers to all who will read them, and try to have them do all the good they can. In hope of the soon coming of our Savior.

MRS. MARY ROLF.

Macon, Mo.

Editor Restitution:—Inclosed find remittance for my subscription. Am sorry I can send no more at present, but am thankful to you for continuing it after my subscription ran out, and hope to be able to send more shortly. I am not a member of any church, but a firm believer in the near approach of our Savior, and the restitution of all things. Hoping that you may be able to continue your paper, is the wish of one who hopes to attain eternal life by a resurrection from the dead.

YOURS, WM. H. TAYLOR.

Mount Vernon, Pa.

Concerning Nebuchadnezzar's Dream.

Our brother, Levi Skeels, is referred to a subsequent article for a fuller reply to his enquiry and diffidently as to Russia being the reconstructor of the image-empire of the latter days. He fears lest that would consist to a fifth kingdom before the kingdom of God should come—in other words, his and other objections to the Autocrat's regulation to this imperial position hinge on the supposed necessity of Messiah's kingdom being the fifth in order. Now, where, I ask, do we find it declared in the Divine Record that Christ's kingdom should be the fifth in order? Is it not taken for granted, without being affirmed in Scripture or proved otherwise?

Suppose we admit, (if only for the sake of argument,) that the Czar of Russia, when conqueror of the Turkish empire, etc., will become emperor of the fifth universal empire, will that position contravene any statement or feature of Daniel's interpretation of this prophecy? It would seem not. There are five constituent elements in the image, viz.: Gold, silver, brass, iron and clay. Is not the last ingredient, clay, as much a part of the image (though only appearing in its feet and toes) as any of the metals? There are those, whose interpretations of this wonderful prophecy are entitled to great respect, who think Russia is to represent and supply the clay part of the image when it "stands" on its feet in order to be smitten by the stone that this final development of that part of the figure is to be at the time of the end, and, as it were, just before the catastrophe that await it, as declared in Dan. ii. 44. This seems to harmonize with what we read of Russia, under the title of "Gog of the land of Magog," in Ezekiel, and in Isaiah in Zechariah and in Revelation, and it may be, with the prophecy in Habakkuk, chap. ii. 4–9, particularly the 5th and 6th verses, which may be found to apply yet to this same Northern Autocrat, when "he ladeth himself with thick clay." See the exhortation to every reader and interpreter, in the third verse. Let us then "wait for it," and its meaning may be declared to us in due time, for "it will not tarry."

If we await the development of events, which are daily becoming our interpreters of prophecy, and watch and witness the unrolling of the scroll, (Isa. xxvi.), the light may break in upon us. If, like Daniel, we observe them narrowly and without prejudice, and, like him, too, we apply ourselves "to understand by books," even as he did by reading "the Word of the Lord by Jeremiah, the prophet," (Dan. ix. 2) shall we not, too, by such means, and by prayer and supplication and fasting, obtain, by God's help, through Christ strengthening us, a true knowledge and understanding of "the things which shall come to pass hereafter."

It seems to me we need not give ourselves any concern as to the order or the exact time when our Master's kingdom shall come. We know that it will come in, or at the "times before appointed," and we have every reason to believe it to be near. If we adopt mere human conjecture and speculation that his kingdom must be "the fifth," as our brother seems to contend, and it turns out not to be so, there will be disappointment and sorrow. Whether fifth or sixth, or any later in the time of it coming, we know that he will come and will not tarry unnecessarily. We cannot suppose him, though in his Father's exalted throne and at the right hand of the Most High, to be indifferent or without care for our anxious desire for his coming. He knows we pant for redemption from this perilous and perishing state, and he is not without an elder brother's yearning love and affection for those who look for and love his appearing.

Even if another universal empire must intervene before his kingdom be established,—which I do not argue—how brief will be the period required for the stone, hurled by the Almighty hand, to sweep away all traces of that image—however colossal, which stands on such a perishable base as brittle, crumbling clay.

ALLAN B. MAGRUDER.

A hidden light soon becomes dim, and if it be entirely covered up, will expire for want of air. So it is with hidden religion. It must go out. There cannot be a Christian whose light in some aspect does not shine.

St. George Mivart, an eminent naturalist, says that for a while he accepted Darwin's theory, but he has been compelled to give it up for scientific reasons. It is plausible, but not true. And so it goes. In what is called natural science nothing is fixed so accurately that it may not be superseded by new discoveries to-morrow. Only the word of the Lord endureth forever.

LETTER RECEIPTS.

Letters from the following persons have been received, bound to be entered, and the books attended to.

SUBSCRIPTIONS.

E. P. Clark	1 00	Mary Bell	1 00
S. H. Reeve	2 00	Lucy M. Horner	1 ...
Thos. Good	1 00	Rockwood	1 ...
Rev. ...	2 00	Ida M. Nichol	1 ...
A. T. Hoyt	1 ...	Thos. Wright	1 ...
Mrs. M. Rice	2 ...	Mrs. J. H. Mc Clure	...
Wm. H. Taylor	1 00	J. J. Kay	...
Wm. A. Nash	2 ...	Mrs. Jno. Kerr	2 ...
Mrs. C. E. Hall	2 ...	Mrs. Wm. Hunt	1 ...
F. R. Stees	1 ...	John Lawson	1 ...
F. Cockington	1 ...	Mary Lee Stevens	2 50
L. Marrow	1 ...	H. F. Taylor	2 ...
Anna H. Nash	2 ...	Jas. Bailey	2
G. H. Rockwood	1 ...		
E. Bolles	1 ...		
J. C. Bass	1 ...		

BOOKS AND TRACTS.

H. A. Olmsted	2 25	S. T. Hoar	1 ...
T. B. Gardner	25	Miss Olive C. Baker	1 ...
David A. Sanders	70	J. S. Hatch	1 ...

EXTRA PAPERS AND MUSIC.

M. E. Taylor	1 ...	Mrs. M. Rockhold	1 ...
John Lawson	25	S. H. Reeve	1 ...
Mary E. Sharpe	10	L. P. Clark	1 ...

ANNOUNCEMENTS.

TENT MEETING AT GOSHEN, IND.

A protracted meeting will be held in the tent, in the town of Goshen, Clinton county, Indiana, commencing August 15th, and continuing two weeks. Arrangements have been made with H. V. Reed, as chief speaker. A cordial invitation is extended to all.

E. C. ADAMS,
W. F. POWERS,
In charge.

ANNUAL CONFERENCE OF IOWA.

To the brethren scattered throughout Iowa, and others interested, we will say that our annual conference convenes here at Irving, Tama county, Iowa, on the 19th. We therefore trust you all will be there, as we may make our meeting one of profit and interest. We would be glad to have a representative from Northern Illinois, Northern Missouri, and other localities interested in the rebuilding and spread of the gospel of the kingdom.

We have arranged with Brother H. V. Reed, of Plymouth, Ind., to return and be with us two weeks commencing on Saturday evening, October 5th. We also expect Brethren R. J. Hill, C. C. Hanson, and others here.

Brethren, if you don't come prepared to vote and be voted for, come prepared to pray at the meeting, to speak and receive encouragement, to cultivate friendship and brotherly love, and to be strengthened in faith, hope and charity.

G. M. MYERS.

The union camp meeting will commence at Ladora, Iowa, the same as advertised two weeks ago.

CONFERENCE IN MISSOURI.

The annual conference of Church of God, assembled at Harveys, Lawrence county, Mo., May 26, 1877, after examination and deliberation, declare that all the members of the body in Southwest Missouri, Southeastern Kansas, and Northwestern Arkansas, and all others who possibly can, meet with next annual conference at Ackley school house, one mile east of Chesterville, in the southwest corner of Dade county, Missouri, commencing on Friday before the third Sunday in August, 1878.

By order of the church.

Valuable English Works.

Our readers are informed that we expect shortly to have for sale the works mentioned below. Orders and remittances for the same may be sent at once to this office.

Discussion on the State of the Dead. Between the Rev. W. C. Brailsford, Congregational minister, and W. Kelloway, editor of *Bible Echo*, and minister of the Gospel. Both of England. The proposition discussed were: 1. That the dead exist in a living, conscious state after their decease. Affirmed by W. C. B. 2. That the Scriptures teach that men in death are wholly unconscious. ... non-Bible, and unable to ... may act whatever and that they rest in darkness, silence and the dust. Cloth, bevelled boards, well bound, 25c; postage 10c. Paper cover, 10c; postage 5c.

Immortality and Misery not Future Punishment. By R. R. H. Constable, M. A., late Proctor-Deputy of Cork, Ireland, 320 pp. An elaborate argument touching the punishment of the unsaved. It is particularly fine in its philological chapters respecting the meanings of the Greek words used by the inspired writers to indicate the doom of the lost. Price $1; postage 10c.

We have a book with lively satisfaction. Undoubtedly the subject which it treats with such an attractive combination of learning and modesty, of power and reverence, has laid hold of the minds of many of the most thoughtful Christian men of our day. Its growth, from a pamphlet in the first edition to a full-bodied volume of three hundred and thirty pages in the fourth, is conclusive proof that the question discussed is one of profound importance. ... We must also compliment the publishers on the external and interior dress in which they present the book to the public, and express the hope that the necessary outlay will speedily be worth more than we owed to the large sale of a work which must take a standard place in this painfully misunderstood department of Christian theology.—*The Rainbow.*

Bishop: or, The Intermediate State of Man. Cross 12mo, 56 million. Price $1.25; postage 15c.

This work presents the Bible doctrine of the state of man between death and the resurrection.

"Mr. Constable has, in a series of works, devoted much labor and research to establishing from Scriptures and other sources the real nature of the future state; and the present book is the result of his investigations on one special point. His argument is supported by no little learning, a keen logic, and a clear and scholarly style. There is a good deal to be said for the general doctrines propounded."—*Nonconformist.*

"It is characterized by his usual clear of thought and clearness of expression. To all sincere lovers of truth, rather than of tradition, we cordially commend the treatise."—*The Church Messenger.*

Bible Echo. Volume I, May to December, edited by W. Kelloway. The only English weekly that advocates the ancient Gospel. Bound volume of numbers of the *Bible Echo*, containing important papers and discussions on vital matters, and the news concerning the spread of the scriptural doctrine of immortality. Price $3.25.

Bible Echo. Vol. II, January to June, 1875. This is a continuation of the above for the period named. Price $2.

Bible Echo. Vol. III, July to September, 1875. This completes the *Bible Echo*—a weekly newspaper, and also finishes the old series. Price $1.50.

Bible Echo. New Series. Monthly numbers from October, 1875. The yearly subscription for this magazine, including the 3 months of last year, is $3 50.

New Facts From all Subjects. By the author of "Enquire Within Upon Everything." Useful to the physician, the artist, the chemist, the engineer, the manufacturer, the agriculturist, the gardener, and the housekeeper. Price 50c; postage 6c.

A New Work by Mrs. H. V. Reed.

Earnest Words for Heart Seekers. Nearly 200 pp. Well printed on heavy toned paper, neatly bound in cloth. Price 75c; postage 10c.

"The best lessons of the most satisfactory of the kind that could be written; indeed we know of none other in every way replacing to those who see the necessity of maintaining the Bible as a revelation from God. We would be more than rejoiced, we would be proud, if the title page bore our name instead of that of the estimable and talented lady, the authoress. Her "Bible Triumphant" was a good work, and it is, we know, cordially appreciated by many; but this work, we think, is decidedly its superior, for it would be hard to point out a single ... was well said, 'Everybody should possess a copy.'—*The Bible Echo.*

Bible Triumphant. A few copies to spare. Fine paper, cloth, 75c.

PUBLICATIONS FOR SALE AT THE "RESTITUTION OFFICE."

SPECIAL NOTICE.

Have on hand a large supply of Hymn Books "The Psalmodist," and wishing to have it introduced in all our churches, we have decided to reduce the price at which we offer it on the following terms which will bring the book within the reach of all.

1 copy, single $0 40
1 copy, by mail, postage paid 50
1 copy, by express, or freight 40
1 copy, by express, or freight, per dozen 4 00

The below terms will show that we have reduced the price one-half. Let all who desire the book avail themselves of it while it is easily accessible.

TRACTS AND PAMPHLETS.

TWO PAGE TRACTS.

Inside Facts. These are suitable for side distribution and treat on the following subjects: 1. The Gospel. 2. The Coming and Kingdom of Christ, by 30-40 Baptists, in 1868. 3. Immortality. 4. The Kingdom of God. 5. Nature of Man and Thoughts for Thinkers. 6. To Two Archbishops. 7. What is Religion? 9. Destiny of the Wicked. 10. Baptism. 11. Tracts for Plain Folks. 12. Tracts for Thinkers. 13. Bodily Presence of Christ. 14. Restitution of All Things. Price, by copies or dozens. Or assorted packages of a hundred for 50 cents.

FOUR PAGE TRACTS.

Age to Come. Not a Heresy. By H. V. Reed. A splendid short argument illustrative of the Age to Come Doctrine. Just the thing for circulation among a certain class of Adventists.

Our Two Natures. By H. V. Reed. A series of related questions on the Life and Death question.

The Nature of Man to Death. This tract contains an abundance of proof texts. Price of all four page tracts, 25 for 25c cents; 50 for 35 cents, or 100 for 60 cents.

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The Perverted Parable. A tract written upon the parable of the Rich Man and Lazarus, by W. Laing, in which there is much concentrated thought.

The Restitution. Being a synopsis of the arguments presented in the larger work on the subject, by E. Miller.

EIGHT PAGE TRACTS.

Is it Practicable to Believe in the Royalty of Jesus? A tract well analyzed and simplified upon the above subject, by Benj. Wilson.

Mighty At Hand. A neat and comprehensive tract on the Signs of the Times, by Horatio Bonar of Scotland.

TWELVE PAGE TRACTS.

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Regeneration and the Kingdom of God. By E. Floyd. This tract treats very clearly upon the subject named, and is a good one for circulating islands. Price, three cents each, 12 for 30 cents, 25 for 50 cents.

The Understood True Gospel. By Wm. Jones, of Norfolk, Va. A comprehensive and valuable tract, showing what Christ, Apostles and early Evangelists preached, and what the Primitive Church believed. Price three cents each, 25 for 50 cents.

SIXTEEN PAGE TRACTS.

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The Hope for the World. By Joel A. Simonds. This tract treats upon the subject named in a way that will push all persons of either upon the minds of many. Five, four cent each, 12 for 40 cents, 25 for 75 cents.

The Kingdom of Messiah. By Joseph Seiss, D. D. A most able and well written tract, which sets forth in beautiful language and apt Bible quotations, the glorious truths of the coming Kingdom.

Which is Right? By T. Wilson. Showing the Bible teaching on the questions as to whether Christ's Kingdom is to be on the earth or in heaven.

The Tent Church. A neat tract written by Wm. Shepherd, of Newark, N. J. Based upon Matthew xvi. 18, 19, showing that the True Church is neither Greek, Protestant, nor Catholic.

The Seed of Abraham. By Joel A. Simonds. A tract written upon the promise made to Abraham, related to Isaac and Jacob, and so frequently referred to by Prophets and Apostles.

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BOOKS.

God's Plan of Salvation.—For a long time our brethren have desired a work which would embody the leading points and arguments of our faith and hope. Brother Stephenson's book is a clear, comprehensive and able statement of the leading planes of Bible theology. Our brethren will find this just the thing to send and circulate. The nature of man, the kingdom of God, and the obedience of faith, are ably and clearly set forth. We bespeak for this book a wide circulation. Price $1.

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Cruden's Concordance to the Bible. Of course no student of God's Word can do without it. Cloth bind ing, 12 sheep, $2 25, half-calf $3 75.

Greek Concordance. A Critical Greek and English Concordance of the New Testament, by C. F. Hudson. This is a work of 568 pages, sufficiently small to be made a constant companion, by one traveling. Every minister and Bible student ought to possess a copy. Price, cloth, $2 50.

Logic in Bibles, with marginal readings and references between the verses. They are printed on clear, strong paper, and well bound. Plain Roan binding, gilt edge $1 50. Full Turkey Morocco, gilt edges, $3. Another one, with larger type, beautifully printed and easily read by failing eyes. Roan binding, $3 75. Turkey Morocco, $4 50.

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Watchword Tracts: or the Voice of God Against Spiritualism. By H. V. Reed. A tract that is to the point, and one that can not be too widely circulated. Price, seven cents each, 5 for 30 cents, 20 for $1.

Das Reich Gottes. A German tract on the Kingdom of God. Price 40c cents, 10 for 50 cents.

The Scriptures. By Joel A. Simonds. A new tract, and clearly written. Price 5cc cents, 12 for 50 cents, 25 for $1.

"The Lord is Coming!"

"The Lord is coming!" Let this be
The herald note of jubilee;
Both when we meet and when we part—
The salutation from the heart.

"The Lord is coming!" Watchmen, wake!
The warning give the lo ng take;
With burning lights expectant stand,
This is the King of kings' command.

"The Lord is coming!" Saints, rejoice!
Lift up your heads! His glorious voice
Will soon be heard, and call from dust
The waiting millions of the just!

"The Lord is coming!" Patient wait;
Although he seem to tarry late,
He will not tarry; live by faith;
"I will come quickly!" Jesus saith.

"The Lord is coming!" Who shall stand?
Who shall be found at his right hand?
Those bright arrayed, in morning fair,
In righteous robes that Christ doth wear.

"The Lord is coming!" Watch and pray;
O watch and "haste unto the day!"
So safely kept escape the snare,
And in the kingdom's glory share.

"The Lord is coming!" Sound it forth
From east to west, from south to north!
Spread over earth the tidings glad,
That none who love him may be sad.

— *Emily C. Lemons.*

Selections.

Ten Signs of the Lord's Speedy Advent.

BY REV. WM. BROOK, M. A.

1. Infidelity or unbelief is a sign. I begin with this because there are so many who profess and call themselves Christians, who do not believe in these signs. How should they if they do not believe in their Master's words? The decline of faith is a sign which he has himself given. "When the Son of man cometh shall he find faith on the earth?" The Spirit speaketh expressly that in the latter times some shall depart from the faith. I am speaking now of a professed unbelief which prevails on all sides. Practical unbelief has always been common, and has prevailed in Christian communities in all ages; but professed infidelity is comparatively a new thing. At the end of the last century it burst forth in France, and partially extended itself elsewhere. But of late years it has been openly avowed in the highest places of the church, and, as a natural consequence it has spread with marvelous and fearful rapidity amongst the masses.

A refined and subtle infidelity has poisoned our literature and our education. It lurks too often under the attractive guise of pleasant tales and novels; or it is published under the form of so-called learned "Essays and Reviews." It hides itself with duplicity under the prophet's mantle, and it is given forth, instead of the oracles of God, from the professor's chair, and from too many of our pulpits. Our universities and our public schools are infected with it: and the men who have sworn at their ordination to "banish and drive away all erroneous and strange doctrine contrary to God's Word," are now the corrupters of our youth, their guides in the path of irreligion, and the teachers of unbelief.

Hence the hollow condition of things all over Christendom; social and political, and moral ties are all broken together. Infidelity and unbelief are the parents of disintegration, of dislocation, of disorganization, and of disorder; they corrode the cement which binds society together. Where there is no religion there is no bond of union. Nations and communities which are leavened with infidelity are like timber that is worm-eaten, or like walls and battlements without mortar—ready to fall to pieces at any moment.

2. For will popery or ritualism mend the matter. As a false religion produced scepticism and infidelity in France a century ago, so a false religion has bred infidelity again. "Puseyism" is a spurious Christianity; it is a caricature of the gospel, and it has corrupted and weakened England, and left her a prey to numerous sure and certain causes of national dilapidation and decay. For the last forty years the Jesuits have had increased sway in Great Britain and Ireland, and in our colonies; and they have done their work thoroughly. They have crippled Christianity all over the world by crippling it in England. They have damaged, discredited, and counteracted Christian missions in all parts of the earth. They have concentrated all their lines of attack upon England and her colonies, as hitherto, the great fortress of Christianity, or, as Dr. Manning tells us, "the great stronghold of heresy" amongst the nations of Christendom.

And they have had marked success. The British parliament subservient to the Romish party; a divided and distracted national church; a perverted and debauched nobility; Bishops who have repudiated the protest of the Reformers, and are secretly permitting the reintroduction of the Romish mass; and a people who, for the most part, are lovers of pleasures, of wealth and of ease, more than lovers of God—these are the sad and humiliating trophies of their triumph.

Therefore a second sign of the times which may be adduced is the maturity and success of the papal antichrist. Her maturity and power in this once great Empire will tell, and is telling everywhere else. Never was the Papacy more thoroughly despised and deserted by the kings of the earth, yet never was she more thoroughly in earnest and successful. Her sins have reached unto heaven. They have culminated in her last crime, in the promulgation of the blasphemous dogma of "Papal infallibility;" and without doubt the Papacy is even now tottering to her fall. Her final doom is surely at hand. And yet so great, so stupendous is "the mystery of iniquity," and so deep also is the "the mystery of God, as he hath declared to his servants the prophets" that in her fall she appears to be dragging down with her one after another the nations of Christendom. They have been partakers of her sins, and they shall receive also of her plagues.

How strikingly has this been exemplified of late years in the history of Europe. The Papacy has debased and degraded every nation she has entered. One of the results of the school board elections in the provinces has been the return of Romish priests and laymen in many large towns at the head of the polls. At Manchester, at Leeds, at Sheffield, at Birmingham, and in many other places Popery has triumphed; and now she has got her hand upon our national education in England, as she has long had it, though more indisputably in Ireland, and will she not poison it for our poor people if she can, as she has already poisoned it, by means of Ritualism, for our public schools and universities? England has made a rod for herself to be scourged with. And as it was severely and sarcastically predicted, in the fatal year of 1829, that thirty or forty foxes were more than a match for six hundred geese in the House of Commons, so it has come to pass and so it will go on unto the end.

3. Notice another sign, the increase of immorality. Vices that our fathers knew not of are common among the nations now. Profligacy and corruption, the fruits of exuberant wealth and luxury, have debased human nature in these latter days; and in our haunts of fashion, as well as in the lowest places of our great cities, vile iniquities prevail. Even the worldly journalists of the day are shocked with the soft luxury and unmanliness of the age. Our men have become women; and the fashionable women of the day have too often become repulsive and indelicate. Immodesty and silliness of dress are on the increase. A gross and exaggerated imitation of Parisian vice has been growing amongst us of late. Extravagance and debt belong to every class of society.

London abounds now with a clamorous crew of as idle, cynical, and worthless young gentlemen as can be found in Paris or New York. People spend grudgingly on what elevates the mind, and ministers to the cause of practical virtue and goodness; but they spend profusely on whatever panders to the lust of the flesh, the lust of the eyes, and the pride of life. These are the things which sap a nation's life, and intelligence, and strength. These are the signs of a want of manliness, a want of mind, and a want of religion and virtue; and they betoken the decline and fall of a country. Even the *Pall Mall Gazette* can see this and proclaims it. The laws of morality are as immutable as the laws of nature and of God. "Whatsoever a man soweth, that shall he also reap." This is true of nations as well as of individuals, and if England follows France in her wickedness and vice, she may have to follow her in her doom.

Truly men are "lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trace-breakers, false accusers, incontinent, fierce, despisers of them that are good, traitors, heady, high-minded, lovers of pleasure, more than lovers of God." All these are given in Scripture as tokens of the latter days, and they will increase, and wax worse and worse, as the great crisis of the world approaches. 2 Tim. iii. 1-5.

4. Notice still further the prevailing formalism in religion. There is a religious varnish over the immorality we have spoken of. "Having a form of godliness but denying the power thereof," this is the peculiar mark of the "perilous times," which are predicted by the apostle. "Form without power, a body without a soul, a religion without life," this is one of the signs of the last days. The show of piety is wide-spread; but a deep and genuine piety is rare. There is much profession; but while profession is on the surface, worldliness is underneath. Christianity nowadays is, for the most part, a subtle thing which lacks the power, and the life, and the beauty, and the self-denial of the earlier days of the church of Christ. We look in vain for that deep sense of sin, that simple trust in Jesus, that saintly and unearthly walk which marked the early Christians. It is a worldly, self-pleasing, ritual, sacramental Christianity which passes current now; and that will never stand the test either of persecution for righteousness' sake, or of the searching fire of the day of Christ.

5. Another sign of the latter days is the strange and incongruous mixture of opinion that prevails. The most absurd, the most blasphemous, the most impure, the most demoralizing, the most lawless, and the most Satanic ideas are afloat. An infernal propaganda of three evil spirits of anti-christian infidelity, revolutionary lawlessness, and Jesuitical superstition has long been at work. It is described in the sixteenth chapter of the book of the Revelation, and it is there stated to be the immediate precursor of the Lord's second advent. "I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold I come as a thief, blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together in a place called in the Hebrew tongue Armageddon." Rev. 13. 13—16.

6. Another sign is the wide spread selfishness of the age, and the consequent loosening of all the bonds of human society. Men have always been lovers of their own selves, but they become more intensely so when iniquity abounds and as the end draws nigh. Our social systems are breaking up. Look at the strikes, lock-outs, and increasing struggle between workmen and capitalists. We hear much about fraternity in these evil days, but the world's brotherhood is without reality. All that is fair, and goodly and large-hearted, and generous, and loving, is fast disappearing from among men. Suspicion of each other is one of the rules of life. Except among a very small remnant there is no such thing as unity. It is the iron and the clay of the prophet Daniel which we see before us amongst the nations now. You cannot get union and a universal brotherhood until Jesus comes. "They shall not cleave one to another even as iron is not mixed with clay." Dan. 2: 43.

At the same time is an attempt at a false and spurious unity. There is a society for the re-union of Christendom; a system "more catholic in extent, and seductive by its pretensions than any which has yet been seen," but which may be characterized as unity without the truth, and which looks more like a confederacy against it, and a specious apostasy than anything else.

7. Again observe the weakness of all human government. Man is every day proving more and more his incapacity to keep the world in order. The power that God committed to man for this purpose has been abused. It has been stripped of its one element of strength and of stability, namely, dependence on God's truth; and consequently human government is failing every where. "Therefore as the fire devoureth the stubble and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust; because they have cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel." Isa. 5: 24.

8. And hence another sign: namely the world's restlessness and unsteadiness. There is amongst the nations of the earth a fearful spirit of lawlessness and anarchy, too furious and combined to be ultimately resisted. There is abroad in the world a passionate love of change, and there is a headlong rushing of the waters of popular commotion which cannot be long repressed. The pressure which has for ages been accumulating upon those barriers which ancient wisdom has erected for the stability of kingdoms will become irresistible at last, and wall and fortress, throne and temple will be overwhelmed.

Men who will go on their vain attempts to govern the world without the fear of God, will be overturned at last. There shall be signs in the sun, and in the moon, and in the stars, and upon the earth distress of nations, with perplexity: the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And then they shall see the Son of man coming in a cloud with power and great glory." Luke 21: 25, 26, 27.

9. Then there are signs of "wars and rumors of wars, earthquakes, pestilences, and famines, in divers places." These have come to pass; and they are still going on and increasing. Over the whole earth is heard "the long, low, distant, murmur of dread sound." The armaments of the nations are attaining the most formidable and colossal dimensions.

10. Then there is that sad sign of the increase of religious deceivers, which our Lord gave us to understand would precede the end. "There shall arise false Christs: and false prophets, and shall show great signs and wonders, insomuch that if it were possible they should deceive the very elect. There are other signs: such as the spread of knowledge, and the increase of communication in the earth: the missionary evangelism of the last seventy years: the vain and fruitless efforts of the world to accomplish its own regeneration by education, science, philosophy, and the like, without God's Word.

The signals of our days all point in one direction. The crisis of the world's history is at hand. The Judge is at the door. The night cometh, or rather I should say the night is far spent, and the midnight of the world is at hand. "It is settling down upon our cities and on our solitudes; upon the towers of our strength, and the places of our pomp, nor can the noisy rush of eager multitudes, hurrying to and fro for gain or pleasure, wholly stifle the utterance of fear and awe. Men cannot help foreboding evil, for who can tell them what may be in the womb of darkness?"

But it is written also, "The day is at hand?" therefor it is high time to awake out of sleep, for now is our salvation nearer than when we believed. Blessed thought! "The night is far spent, the day is at hand." Stirring, and arousing, and practical thought! "Let us therefore cast off the works of darkness, and let us put on the armor of light." Let that be our constant prayer, let it be our real and heartfelt desire. "Come Lord Jesus: come quickly," and it will be a sustaining and encouraging thought that the night though dark will be short, and that it will be followed by a bright, a glorious, and an endless day.—*Signs of Our Times.*

A Prop Withdrawn.

The dogma of eternal suffering for the lost can ill spare even one of its slender supports. Its advocates have, some of them at least, been in the habit of quoting Rev. 22: 11 in support of their terrible doctrine. This passage is thus disposed of by the advance:

There is reason to doubt the use often made of Rev. 22: 11. "He that is unjust, let him be unjust still, and he that is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." Preachers quote these words as though they were a part of the judicial sentence at the last day, or were, at least, a declaration of what would remain true after that event. Mr. Barnes so interprets them. But they do not occur in such a connection. They are a part of the concluding appeal of the book of Revelation, in the form of an impressive final appeal of the angel to John. They come after the words: "Seal not the sayings of the prophecy of this book; for the time is at hand," and immediately before the words, "And behold, I come quickly, and my reward is with me, to give to every man as his work shall be." It would thus appear that the idea is to tell John, and, through him, all the readers of the book, that after the message should be delivered, men would be allowed to act out their character, and choice, whether evil or good, without divine interference, till the predicted second coming of Christ, when each should be dealt with according to his works. So good old Matthew Henry understands it.

Prof. Stuart, in his commentary, translates, "Let him who acts unjustly, act unjustly still; and let him who is soiled, defile himself still; yet let the righteous still do righteously, and he that is holy, still be holy," adding: "the sentiment seems to be plainly this: Be it that persecutors and vile men shall continue without remission, for a while longer, their oppressive and debasing practices; yet let not the righteous be shaken or his constancy, nor the holy man cease in any measure from the pursuit of sanctification."

It is not proper, then, to quote this passage as teaching that there will be no change of character in eternity. The reference is to the free persistence of men in evil and in good, allowed in this world under the gospel, and to the judgment that will follow, awarding destiny according to character. —*Ed.*

The oldest Jewish congregation in America is the Sheirith Israel, of New York, which was organized in 1654; the next in age is in Lancaster Pa., organized in 1730; the third is in Philadelphia, organized in 1760.

Eternal Life.

Brother Adams:—Your reply of May 30th has been carefully noted. You say, "eternal life is secured this side of the resurrection." If you mean that it is made secure by faith and a good hope, I agree with you. If you mean that it is actually received this side of the resurrection, I think your position is not warranted by the harmonious teaching of the inspired Word. But you allow that "we obtain it by promise, hope, and a good title," and that the "question between us is settled." That "the difference seems to be in the good title." Then you proceed to say, "let us examine God's covenant to Israel." I cannot see that God's covenant to literal Israel to be fulfilled in the future when "all shall know the Lord from the least to the greatest," has anything to do with the question of gaining a good title to eternal life in this dispensation. Paul declares (Rom. xi.) that "blindness in part is happened to Israel until the fullness of the Gentiles be come in." And so all Israel shall be saved, as it is written (Isa. lix. 20.) "There shall come out of Sion the Deliverer and shall turn away ungodliness from Jacob; for this is my covenant with them when I shall take away their sins." The predicted "taking away" of their sins, is the same as "forgiving their iniquity and remembering their sin no more." This is to take place when the Deliverer, having come to Zion, "shall come out of Zion" and deliver a remnant of Israel from their last great trouble by a miraculous overthrow of their enemies. I think, therefore, that the application of the prophecy you quote should be to the nation of Israel whose fathers are said, in the same connection, to have been led by the hand of God "out of Egypt," and refers to the near future when that nation shall be converted and forgiven through supernatural means. God will then "pour out the spirit of grace and supplications upon the house of David and the inhabitants of Jerusalem, and they shall look upon me whom they pierced," then follows a bitter mourning and genuine repentance, and a fountain is opened to wash away their enormous guilt and sin of unbelief. See Zech. xii. 10.

Again, you quote, "The gift of God is eternal life through Jesus Christ our Lord." You, then, seem to confound the future gift of eternal life with the past gift of the Spirit, making the two gifts identical. Again, you make regeneration by the Holy Spirit the necessary title or condition of eternal life. I allow that God must beget men by the Word of truth—which Word is inspired by the Holy Spirit, and sinners are "begotten through the gospel," (see 1 Cor. iv. 15.) by the Holy Spirit's power inducing them to believe the gospel. But how was the Spirit's power exerted? "And they went forth and preached everywhere (the gospel), the Lord working with them and confirming the Word with signs following." The Word or gospel was believed, 1st because it was preached, and 2d, because it was confirmed or demonstrated to be true by the miraculous power of the Holy Spirit in producing these supernatural signs. Thus, the gift of the Spirit becomes the pledge of eternal life to every believer. It is the top stone of the great pyramid of evidence proving the certainty of eternal life when Christ, "who is our life, shall appear." All who shall have been previously begotten shall be born again from the dead by the Spirit, as Christ was "the first born from the dead." Thus we honor the Spirit of God as the earnest of the future inheritance, and the mighty works of the Spirit in the near future shall surpass the miracles of the past. The results of the future outpouring will be the conversion of a remnant of Israel and the "left of the nations." Also, the dead saints will all be quickened into a new life by the same Spirit.

You close your article by quoting several texts, which, you say "establish everlasting life here." Nearly all of these texts I endeavored to reconcile with the many plain testimonies that promise eternal life at the resurrection of the just. God, we are told, "calls things that are not as though they were." In all writings, and in our common speech, we often use the present for the future. When Paul says "we are in hope of eternal life," he emphatically declares that that life is in the future; "for what a man seeth why doth he yet hope for"? He says, we are saved by faith—in the same sense we have eternal life. I understand the expression to "know the true God and Jesus Christ is eternal life," in the sense that this knowledge is the necessary means of gaining eternal life. Let us all lay hold of that blessed life by a living faith and by constant war with the evil that so easily besets us.

Yours, hoping we shall see eye to eye in the kingdom. E. Hewes.

Prebities.

He who would reprove the world must be one whom the world cannot reprove.

The damage by the strike is estimated by competent experts at $100,000,000, including loss of business to the railroads.

The Royal Library at Paris contains a Chinese chart of the heavens made about 1st B. C., in which 1,400 stars are correctly inserted.

Inventors are hard at work on electric lights, and the *Scientific American* says that undoubtedly electricity will soon supersede all other artificial substances for illumination.

The archæological treasures found in a tomb in the rock at Spata, in Attica, have arrived in Athens. They consist of ornaments in gold, silver, ivory, and a substance resembling glass. They are of the same epoch as those discovered at Mycenæ, but finer.

Italians are unusually excited about Mount Vesuvius; and strange stories are told of the sounds emitted from its interior which are likened to the roar of a disturbed sea, amid which is distinguished a crackling as of many burning logs of wood. These noises are heard, it is said, at a distance of two miles from the crater; and fears have been expressed lest a continuous discharge of lava should effect a passage which would place the observatory in danger. Some thirty persons, ladies included, make a nightly ascent of the mountain to witness the magnificent spectacle presented.

The Maharajah of Gwalior is now surrounding with a garden, which bids fair to become one of the wonders of the world, his palace erected at a cost of $1,250,000, of which the Prince of Wales was the first occupant. It will contain ten garden houses, each illustrating a variety of Hindoo architecture, and a winter palace of glass, imported from Vienna. Water will be brought from artificial lakes over channels so constructed as to give that murmur which was prescribed to afford rest to Maecenas to his villa near Rome. The garden will be kept perennially green by irrigation. The expense of all this will be nothing to the enormously wealthy Gwalior.

In the Russian Caucasus is the tower of Baksu, the point of pilgrimage of the fire worshippers from a period far beyond the era of Mohammedism. The pilgrims are now few in number. The residents of the tower are earnest advocates of the faith, together with sundry disciples of Zoroaster. Their worship, costumes and ceremonies are precisely as in ancient times. The tower has no windows. The interior is reached only by subterranean passages. It is an immense building, and is surrounded by a high wall. Within this wall and encircling the tower are high columns of flame, which spring from the earth and are made with the naphtha that is found in large quantities in the surrounding soil of the mountains. These fires are kept perpetually burning.

Reports on leprosy have been published by surgeons in British India. Dr. Planck, Sanitary Commissioner of the northwest provinces of Bengal, considers that probably no fewer than 10,000 persons in that vast area are leprous, and it results in reducing to beggary at least one-third of that number. Its attacks arise seldom from contagion. It is a hereditary disease. As a rule leprosy assumes outward and hurtful appearance between the ages of twenty and fifty. In China the great seats of leprosy are in the provinces of Canton and Fok'en. In Canton there are believed to be 10,000 lepers. Leprosy is unknown among the Australian aborigines. Of late years it has been more frequently observed in Europeans who have visited the East and West Indies.

Alpine tourists will this year have an opportunity for observing a new and unprecedented phenomenon. In the neighborhood of the small town of Bourg St. Maurice is a mountain called by the people of the country the "Roc Rouge." It is connected with the outlying spurs of the little St. Bernard, and is 7,500 feet above the sea level. This mountain is at the present moment tumbling to pieces. For three weeks past the blocks of solid stone of which it is, as it were, built up have been crumbling away, and the whole side of the mountain appears to be in course of pouring itself down into the plain. The scene is described by a member of the French Alpine Club as magnificent in the extreme. The boulders which detach themselves are often of immense size, and they leap down a steep slope at an extremely rapid pace, crushing literally to matchwood the trees and saplings which they encounter. The noise made by the descending masses resembles dull and distant peals of thunder.

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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TO CORRESPONDENTS.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his Holy Prophets since the world began." It also advocates a return to this earth, by resurrection out of the Kingdom of Hell on the earth, with the Christian Church of kings, and the literal risen saints to join in with Him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked, eternal life only through Christ; and many other kindred truths. It also advocates a literal belief of the Gospel, repentance, and immersion as prerequisites for the forgiveness of sins, and a holy life as essential for final salvation.

Communications.

Notes and Travels.

As an offset to my statement in reference to the sacrifices I have made in order to keep constantly in the field, I would say, that in my recent visits in Iowa and Ohio, the brethren contributed of their means quite liberally for the times, to supply my financial needs, for which they have my thanks.

My meetings at Nashville, near West Milton, Miami, county Ohio, notwithstanding the busy season and hot weather, were well attended, and the best of interest prevailed from first to last. I delivered eight discourses to very attentive congregations. I delivered a temperance lecture to a large audience at Fredericktown, in the Disciple meeting house. I think, with persevering effort, much good might be done in that community. There are, I should think, twenty or thirty substantial members belonging to that Ecclesia. They were turned out of the professed Christian church near by, and a man who makes no profession of religion, gave them a deed to a house, to be theirs while they keep up their meetings. If such were the tenure of title wherever our brethren have houses of their own, the title to many of them would be forfeited. These brethren were enlightened through the efficient labors of Brother Wagoner.

I spent a solid week in the regions round about Glasgow, Ohio, where our good brother, Rennie, resides. Our meetings, during Sunday, were held in the hill country, about four miles south of Port Washington. A little company went over from Glasgow. The meetings were held in a pleasant little church, belonging to I know not whom, only I know it is free from sectarian proscription. A number of the leading men in the community belong to no church. These, together with about fifty others, gave attention to the Word spoken. The congregation in the afternoon was considerably larger than in the forenoon. A general desire was expressed to hear more. I spoke to a crowded hall at Burr Oak, about eight miles from there, in the evening. I delivered four lectures the subsequent evenings at Newcomerstown, the county seat, to a select congregation. The intelligence of the place was represented. The preachers of the place, and one from Port Washington, attended. Much more than ordinary interest was manifested. Interest and numbers increased from the beginning. An incident occurred last summer which brought our views prominently before the community. A Lutheran minister by the name of Knisley, proposed to discuss the issue between him and me. This statement of the question was accepted and the time set for the discussion to commence, but he declined meeting me himself, but proposed one Professor Dodds, a Disciple minister of some note, whom we would not accept as a substitute for Mr. Knisley. Poor health was alleged as the reason of his refusing, but this could not be urged as an excuse when I was there, Mr. Knisley stands high in his church, and that community as a gentleman of ability, and an able debater. A victory over such a man would tell for the truth. Many questions were asked and answered during these meetings, three of the preachers participating the last evening. All moved on smoothly, and the lectures on the origin, nature and destiny of man, evidently left a favorable impression upon the minds of those who heard. At the conclusion, Mr. Dodd arose, and said that he agreed with the leading positions that had been taken by the speaker, but there was some difference in reference to the condition of the spirit between death and the resurrection. He also announced that the Lutheran preacher would review my lectures the next Sunday evening. Arrangements were made for Brother Rennie to take notes, and I expect to return ere long to reply to the reply.

Before leaving on Friday morning, we repaired to the river and five willing souls were buried with Christ by baptism, and arose from the liquid grave to walk in newness of life. Having partaken of the emblems of the broken body and shed blood of our absent Savior, I went on my way rejoicing, hoping to be accounted worthy to partake with those dear brethren and sisters, and the sacramental host at the last supper in the Kingdom of our once suffering but then glorified Savior. Having waited two hours at Lyons, and six hours at Massillon, I reached Canton at half past ten in the night, and found Brethren A. D. James, and Sister Annie Eshelman, waiting at the depot, to escort me to their quiet, pleasant home. The afternoon of the next day in company with these two beloved brethren, I passed on to Salem en route to my appointment at Amity the same evening. Brother Baker conveyed us to his house, and on to the Town House, where we found a large congregation waiting. Discoursed on the subject of the Christian's armor, through which alone the soldiers of Christ may expect to come off victorious. Not this armor, the feeblest warm a triumph over us, but with it in the great moral conflict between truth and error, light and darkness, sin and sin a thousand and two pitted on thousand, to fight, in the sublime language of the poet,—

"What! shall a thousand worlds engage
A thousand times as wicked as I?
I have a shield shall quell their rage,
And drive their allies back."

The next morning I discoursed on the example of Christ, which, if followed, will lead us through the golden gate into the everlasting kingdom. In the afternoon I lectured in a beautiful grove near Amherst, to about one hundred and fifty persons, comfortably seated beneath the leafy roof of a temple built without hands, whose curtains were rolled up that the pure winds of heaven might circulate freely. Carriages forming a semi-circle, contained anxious listeners to the Word spoken. Being thus pleasantly situated, I talked to them an hour on the great theme of the relative position, the place, time of its establishment, and glorious mission of the kingdom of God. Never have I witnessed better attention and apparently more thrilling interest. I closed with a lecture in the evening at the Town House, on the Eastern question. The house was filled to its utmost capacity, yet still and quiet as though they realized the magnitude of the issue involved in the solution of the Eastern question. I agree with Brother Magruder in the main.

I closed my engagement at Lanark, Illinois, last Sunday evening, having visited them monthly for eighteen months, except once, when Brother Myers visited them. On the following Monday and Tuesday evenings, I delivered two discourses at Mount Carroll, the county seat of Carroll county, Illinois, to large and attentive congregations. All the churches in that place were closed against us. A Mr. Cole who makes no profession of Christianity, gave us the use of the old M. E. church, which he had purchased, and assisted Brother Stevens in getting it up. He offers it to us free if we will seat it. Will not our brethren at Lanark and East Plain River, furnish means to purchase seven or eight hundred feet of lumber to seat it? I know of no place where there is better prospect of doing good. The people are willing and anxious to hear.

J. M. S.

The Perils of the Last Days.

[For Views of others on the same subject, see Sermon—2 Tim. iv. 3.

The letter will naturally associate itself with the whole chapter, of which it forms a part, and the 1 Tim. [illegible] numerous to be cited. Even the most superficial reader can hardly fail to see that in all his letters to individuals or churches, the grand central or focal point is the coming of Christ; the establishment of the everlasting kingdom; the end of the present or Gentile dynasty, which will be deposed or superseded by the rightful heir to David's throne and kingdom; see Ezekiel xxi. 25-27. And in view of this grand epoch he exhorts Timothy, and charges him to preach the word; to be instant in season and out of season; to reprove, rebuke, exhort, with all long suffering and doctrine. See 2 Tim. iv.

In view of so much testimony, not only from this apostle, but from many other writers in both the Old and New Testaments, relative to this subject, I would respectfully ask, in all candor, what is the cause of so much darkness and the consequent apathy and indifference in regard to this doctrine or subject? Surely there is no other doctrine so plainly taught in the Bible, and none that is less ambiguous than this doctrine.

Many seem to be waiting for an outpouring of the Spirit, as on the day of Pentecost, or for some agency outside of the Word, some vision or direct revelation from heaven. I once heard Ellen G. White, of vision notoriety, say that many doctrines now believed by the Advent body made little or no impression on her mind from the reading of the scriptures, until she had visions relative to those doctrines or subjects. She instanced particularly the doctrine of the mortality of man.

I would ask again, without casting any reflection on any individual, or [illegible] to the spirit, to ignore any [illegible] Christ, the star Lucifer of the Gospel dispensation, or even the closet doctrine with impunity? For instance, Dan. xii. 4, prophecy relative to the time and [illegible] of long period, mentioning to give place to the [illegible] kingdom, one that shall not be set to other people, one in which the saints are to have a share of the honor to them appointed. Do [illegible] the last in the series mentioned one? For proof, please consult Dan. ii. 44; vii. 9-27; Psa. cxlv. 8-9.

These writers were inspired to write with regard to events which are still future; for prophecy is only history in advance, and after it is once uttered on record is the clearest fact; sufficient? Would it be any more explicative if a revelation should be made direct to us?

Paul, in his letter to Timothy, very graphically describes the characters which should figure conspicuously in these last days, viz: A departure from the faith unto fables; disobedience to parents; and all the crimes in the criminal calendar. But we are told that all these crimes have been committed from time immemorial. Granted, at least for argument's sake. What then? Does it indeed invalidate the testimony of the apostle? Not in the least. Every candid man at my age—seventy-seven or even half that, will bear witness that for the last twenty years there has been such an increase of those crimes enumerated, as to emphatically mark the time. It is not necessary as a sign-mark, that a new phenomenon should be used exclusively. The rainbow was to be a sign that the earth should not again be deluged. The rainbow was no new phenomenon at that time; it is one of the laws of nature that sunshine through a mist will produce this; but every occurrence of this was to be to him a reminder of the covenant.

The frequent occurrence of earthquakes, tidal waves, etc., the present Eastern war, with its inhuman atrocities, the late war (as we may call it) of labor against capital, are to the Christian and Bible student significant signs or way-marks on the chart of time, our whereabouts in the world's history; the time when men's hearts are failing them for fear, and, paradoxical as it may appear to some, the true Christian who has followed the Savior "through evil as well as good report," may now look up and rejoice that his redemption draws nigh.

M. I. LEWIS.

Literal Return of the Jews.

I write to ask for more light. A discussion on the subject of the literal return of the Jews to Palestine, has more it necessary not more held upon the subject at this place, and I write to some of our brethren who are well posted on this subject to give us their views through the columns of the RESTITUTION.

The study of the subject has brought out a few thoughts I wish to present for consideration.

The return of the Jews I understand, is to be a national one, but is there proof that it is at or about the time of the first resurrection? As Paul says in Rom. xi. 15: "For if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead," evidently implying their resurrection. He also says in his defence before Agrippa, Acts xxvi. 6, 7, that he was judged for the hope of the promise made of God unto the fathers, unto which promise the twelve tribes instantly serving God day and night, hoped to come. The promise that God made to the fathers was that they should receive the land of Canaan for an everlasting possession. This promise never having been fulfilled, their faith in God gave them the hope that he would yet, at some time in the future cause their hopes to be realized, but which could not be done only through a resurrection.

The thirty-seventh chapter of Ezekiel evidently speaks of the return of the house of Israel and it is called the whole house) after their graves are opened, and they are brought up out of their graves. There are many prophecies which foretell the gathering of Israel out of all countries and all nations, but do they foretell for only a part or for the whole of Israel? Do they not rather refer to the time when the hope that [illegible] Isa. xxv. 7-9.

I do not desire for the consideration of the brotherhood, and if I am in error in my views, I hope to be set right.

Your brother in hope,
ALONZO HASSON.

Grave Testimony.

It is I and no conformed in everything to the sober judgment and [illegible] the extreme opposite of Nicolaitanism. Instead of a church of domineering clericals, it is the church of the domineering mob, in which nothing may be safely preached except what the people are pleased to hear,—in which the teachings of the pulpit are fashioned to the tastes of the pew, and the feelings of the individual overrule the enactments of legitimate authority.

It is unknown, nothing decided, partly hot and partly cold, divided between Christ and the world; not willing to give up pretension and claim to the heavenly, and yet clinging close to the earthy; having too much conscience to cast off the name of Christ, and too much love for the world to take a firm and honest stand entirely on his side. There is much religiousness, but very little religion; much sentiment, but very little of life to correspond; much profession, but very little faith; a joining of the ball-room to the communion table, of the opera with the worship of God, and of the feasting and riot of the world with pretended charity and christian benevolence.

And it is self-satisfied, boastful, and empty. Having come down to the world's tastes, and having gained the world's praise and patronage, the Laodiceans think they are rich, and increased with goods, and have need of nothing. Such splendid churches, and influential and intelligent congregations, and learned, agreeable preachers! Such excellently manned and endowed institutions! So many missionaries in the field! So much given for magnificent charities! Such an array in all the attributes of greatness and power! What more can be wanted?

And will it answer to say that all this is not largely and characteristically the state of things at this very hour? Can any man scout the narrow) the professed church of our day, and say that we have not reached the Laodicean age? Is it not the voice of this Christendom of ours which says, "I am rich, and increased with goods, and have need in nothing?" And is it not equally the fact that this self-same Christendom of ours is "the wretched, and the pitiable, and poor, and blind, and naked?" Did the "Man, more, *than upbraid it*" of Belshazzar's palace better fit the ancient heathen than this modern Christian Babylon? Mene talk of it as destined to glorious triumph? They proclaim it eternally spoiled of God to convert the world. They point to its onward march as about to take speedy possession of the race for Christ and heaven. But "The Amen" hath spoken. "The faithful and true Witness" hath given his word: "I am about to spew it out of my mouth."

Friends and brethren, I have not made these pictures; I have found them; and the sevenfold admonition of Almighty God with reference to them is: "He that hath an ear, let him hear." You have listened to my statements; have you taken in their truths? If there is any just apprehension of Holy Scriptures in them, these seven epistles stand out in transcendent interest and value, as they do in the urgency with which they are pressed upon our attention. They are Christ's own history of his church. They are Christ's own criticisms upon all its characteristic features and doings for nearly two thousand years. They are Christ's own verdict upon all the great questions which have agitated it, and upon all the great influences and tendencies, from within and from without, which have inflicted its character or destiny in every period of its career. The teachers are few, but the marks of their divinity are in them. They are comprehensive, true, and unmistakable to him who will rightly approach and fairly deal with them.

And if these epistles to the seven churches—really are what I have represented them to be, then we have in them what Christians have so much felt the want of, namely, an authoritative settlement of the great questions between us and prelatists, papists, high churchists, and false pretenders, rationalists and radicals of many sorts. Then, also, we have in them a final settlement of the question whether the church, or the Anointed Savior, is to carry redemption into successful effect upon earth's depraved and rebellious peoples,—whether there is to be a millennium of peace and universal righteousness wrought by present instrumentalities or not, whether the tendency of Christendom is toward improvement and perfection, or, like everything else with which fallen man has to do, earthward, deathward, and hellward,—and whether or not the true flock of God is ever to be anything else in this dispensation than a feeble, depressed, and hated minority. All these questions, and many more alike interesting, important and vital, are put beyond all reasonable disputation in these epistles if the doctrine of their proper prophetic aspect is to be maintained. And I submit it to you, as you shall answer before the bar of God, whether the truthfulness of this acceptation of them has not been credibly and conclusively made out. The key exactly fits the lock, the impression answers to the stamp, the cast bears the precise outlines of the mould; and it would seem to me like trifling with the truth not to admit that, in the mind of Jesus, they belong together. Let us see to it, then, that we hear as the text commands, and learn to view the Church's errors, corruptions, mistakes and sins, as Christ views them; to love what he loves, to hate what he hates, and to hope only as he has given us authority to hope. And to this may Almighty God grant us his helping grace! Amen.—*Lectures on the Apocalypse, by Dr. Seiss.*

The Red Sea.

The Red Sea is said to be the hottest place in the world. The atmosphere for about sixty miles in that sea is steamy and sticky. Every thing in the shape of iron or steel about the ship takes a coat of rust. During the summer months no one travels on the Red Sea unless compelled by business or military orders to do so. In the winter and spring the passage is delightful. Yet the navigation in that body of water is always attended with many dangers. The Red Sea is long and narrow, with sunken rocks and projecting reefs; and counter winds prevail, which produce dangerous currents. There are three lighthouses on the sea, which must be kept by white-headed fire men, since the heat would make quite a degree in July, and approaches 90 in early spring.

Prodigies.

Frequent earthquakes have been reported in Japan since July 1, but they were unattended with disasters.

The insurrectionary war in Japan is drawing to a close, the leading rebels admitting that all hope for the cause is over.

In two recent attempts to sound the Northern Ocean with lines one mile and a half in length, no bottom could be found.

Advices from China state the cholera has appeared in several parts along the coast, and famine continues in the northern provinces.

The British army in India, exclusive of Europeans, has 177,821 men; 27,900 Mohammedans, 2,270 native Christians, 250 Jews, and the rest Hindoos.

A subterranean telegraph cable, 400 miles long, has just been laid down between Berlin, Frankfort, Mayence and Cassel, the longest thing of the kind in existence.

Prof. Fritzsche, Director of the Russian observatory at Pekin, has compared his experience of the climate there with the five-year observations of the Jesuits in 1756-62, and finds no evidence of any change.

St. Michael's Church, at Marblehead, Mass., was built in 1706 of material wholly brought from the mother country. It has a rere'os, an ancient chandelier, and a pulpit of a quaint wineglass pattern. Its second rector was the minister who married the widow Custis to George Washington.

Mr. Spurgeon, who is at present the guest of Mr Duncan, of Benmore, Scotland, preached a sermon to some 7,000 persons at Dunoon on a recent Sabbath. Many of the audience traveled as far as from Garelochhead, a journey involving a walk of twenty-two miles, besides the crossing and recrossing of two lakes.

The throne room of the Sultan at Constantinople is a gorgeous apartment. The gilding is unequalled by that of any other building in Europe. From the ceiling hangs a Venetian chandelier with 200 lights. At each of the four corners of the room tall candelabra in Baccarat glass are placed. The throne is a huge seat covered with red velvet, and with arms and back of pure gold.

The valuable library of the late George Bedey of Hartford, which is called the choicest private collection of rare books in the country, is to be offered for sale. Among the treasures is a Mazarin Bible, which cost $12,000, and except the one bought by Mr. Brown, of Providence, from the Lenox library, is the only copy in the country. There are also several Eliot's Indian Bibles and a particularly rich collection of the Mather works.

The leading Hungarian newspaper, the *Pesther Lloyd*, reports that a society has been formed among the Jews of Roumania whose aim it is to overcome the prejudice and animosity to which they have so long been subjected. They have donated 1,000 francs in aid of the Roumanian army in the present war, established an ambulance corps, furnished surgeons and physicians, and equipped a corps of volunteer soldiery.

In that part of the Black Forest belonging to the grand duchy of Baden lies the pretty district of Koenigsfeld, containing 410 inhabitants. During fifty years there have been in it no crimes or misdemeanors of any sort—neither transgressions of the policy regulations, nor sheriff's sales, nor illegitimate births, nor divorces, nor lawsuits of any kind. Moreover, in these last fifty years at Koenigsfeld no one has ever got drunk or stretched out a hand to beg.

A new method of preserving the bodies of the dead has just been exhibited in Berlin. It is the invention of a Mr. Tomlinetti of Hamburg, and consists in a thorough drying of the tissues by means of an injected gas, which absorbs the moisture and drives it out through the pores. Prepared in this way, an animal preserves its form and color in perfection. Mr. Tomlinetti exhibited a bear which had thus been treated after its death four months previously. Slices were cut from the body to show that the tissues were not destroyed, but, except for their desiccation, were preserved in excellent condition.

The Restitution.

M. A. CHAPLIN, Editor.

PLYMOUTH, INDIANA, AUG. 22, 1877.

BROTHER REED is away preaching in the middle part of the state. May be absent two weeks.

A SAMPLE of the wheat advertised in this number come to hand. The grains are long, clear and perfect. It will probably interest our subscribers in the South to give it a trial.

THE NURSERY, the neatest sort of a monthly magazine for very young readers, for September is at hand. Address John L. Shorey, 36 Bromfield St., Boston, Mass. Terms $1.50 a year in advance.

THE news from the eastern conflict presents nothing of a decisive character as yet. A movement is on foot for cutting off Osman Pasha's supplies by blockading his connection with Sophia by way of Ochurik Pass, thus endeavoring to effect by famine what would not easily be effected by force. The latest news is that 7000 Turkish or Egyptian troops have been disembarked at Sulina, and are moving on Tultscha, which is weakly garrisoned. They are also making demonstrations in other quarters, thus assuming the offensive, while, at the same time, the Russians are moving heavy forces up to the points threatened. Conflicts may be looked for daily. Greece is also fortifying all her important forts, as well as preparing her men-of-war. We await the development of events in the great drama.

WE have, for the last week, been suffering from quite a severe attack of intermittent fever. We have it on alternate days, and have had four days of prostration already. We have had to manage this number on the alternate days of freedom from its paroxysms, as our fever runs high, lasts about twelve hours, and transports us to the very borders of delirium. We are using means to break it up, and, by the Divine blessing, hope soon to succeed. If the brethren furnish means, the paper will be issued regularly, if our Heavenly Father gives us alternate days of comparative freedom from disease, with his own heavenly assistance. We want to be true to God, true to the interests of our subscribers, faithful in our ministry, do our life-work as well as we can, and hope, notwithstanding all deficiencies and shortcomings, to be saved through the mercy of God, and the redemption in Christ Jesus.

BROTHER Z. GOWER writes us from Texas, that the cause of truth is onward in that state. He has baptized several recently. He also says that the cotton crops are fine, and thinks that considerable help will be sent to the RESTITUTION when cotton is marketed. In this connection we would say, that we hope that our brethren will everywhere exert themselves for the prosperity of our paper. A medium of communication must be sustained in these critical times. Some love this world better than the kingdom, and will have this world for their reward. The kingdom will be given to none but those that seek it, and labor and sacrifice for it. Those who drop papers treating on the fulfillment of prophecy are most essentially injuring themselves. We are starting a little subscription in this part to see if we can do something for the RESTITUTION. If all would do a little we should get over the remaining months of this year, and we hope to find the affairs of the paper in a "larger place" next year. We are not soliciting for ourselves. If the paper is suspended for a week at any time it will be for the want of means. God has provided wonderfully thus far, and we trust him still.

Temperance.

At the present time the temperance movement is attracting unusual attention. We learn from the *Northern Indianian* that over six thousand have signed the pledge at Fort Wayne. In other towns, along the line of the railroad westward, it is said equally favorable results have been reached in proportion to the population. The Hon. James Collins has taken an active part in the movement in his own county, Whitley, with marked success. As drunkenness is a crime enumerated as excluding from the kingdom of God, and as temperance finds a central place in that constellation of cardinal virtues, that finally procure "an abundant entrance" into the glories of that future kingdom of honor and blessedness, no one, properly instructed, can feel indifferent as to the propriety, nay, the absolute and imperious necessity of total abstinence from every form of intoxicating beverage. The movement has reached Plymouth, and the leaders are reported ...ing with results quite encouraging. The state of our health has prevented our attendance on a single occasion. The peaceful policy is the true one. We wish that the young and enterprising city, in which we are spending a few years of the evening of life, might become noted for the universal temperance of its inhabitants. All spent in intoxicating liquors is a dead loss to the drinker, aside from the moral and physical injury entailed on himself, and the social degradation that extends to an innocent family and relatives.

We hope that those who sign the pledge will be true to themselves, their comrades, and their God. We can assure them, one and all, that they will soon find out that they are a great deal better off financially, socially, physically, and morally, from letting the *poisoned spirit* alone. In these United States, untold millions are yearly sunk in this destructive business. The condition of other professedly Christian nations is scarcely better. Our temperance friends have confronted a monster evil, but God is always on the side of the right. May he bless every effort calculated to promote the best interests of humanity if it be only for the present life. Christian ethics allow no place for dram-drinking. *Holy devil* would be a no greater solecism in language than *lit ...ling Christian*

Revelations.

The prophecies of Revelation do not find a complete fulfillment in a single consecutive line of historical events, but in several parallel, and contemporaneous lines. As writers of universal history find it convenient, and even absolutely necessary, to trace certain courses of events to their several issues, and then to return, and carefully narrate other discontected, contemporaneous, and equally important events; and as they often find it will produce the best effect, in making their pages instructive, as well as interesting, to portray some great event as an episode by itself, though falling into ...ome one of these parallel lines of history; so Revelation treats the prospective of human affairs. The seals unfold one line of history to the day when men of every condition, from the royal magnate, to the manacled slave, shall call for mountains and rocks to fall, and hide them "from the face of him that sitteth upon the throne, and from the wrath of the Lamb." The trumpets take up another and quite distinct line of events, and terminate that line only when "the kingdoms of this world become our Lord's and his Christ's." The vials trace out still another line and extend beyond the thief-like coming of Christ for his saints. As an episode synchronizing with the events of the seals, though separately narrated, is the sealing of the hundred and forty-four thousand from all the tribes of the children of Israel, as well as the innumerable company "of all nations, and kindreds, and people, and tongues" of the white robed throngs that will stand "before the throne, and before the Lamb." There are several episodes that synchronize with the events of the trumpets each in its proper place. The mercuring of the temple of God, its altar, and the worshipers in one; the prophesying, the death, and the resurrection of the two witnesses, is still another; so of the woman that flees into the wilderness, of the dragon that persecutes her, as well as the remnant of God's people; so of the beast having seven heads and ten horns as well as of the other with his two lamb-like horns; and so finally of the harvest of the earth and the gathering of its vintage,—all are so many distinct episodes covered by the long historical line of the sounding of the trumpets. An episode belonging to the vials is the gathering of the victors to the sea of glass. They are not gathered until Christ comes, and he comes while the sixth vial is poured upon some power symbolized by the Euphrates. Opening the temple is entirely a separate affair from the coming of the Lord and gathering his saints to the empyreal and flame-colored crystal. So far as relates to the redeemed, it would be altogether congruous for them to meet the Lord and receive their official positions before either reigning as kings, or entering upon the Holy Temple service, as the royal priesthood of a coming age. The fall of Babylon is embraced in the line of the vials as well as the drying up of the Euphrates. It is one of the most solemn and awful episodes in the whole book. What the first five vials have left unaccomplished, will be consummated at the out pouring of the seventh. She will yet be impaled on the very horns that have impaled millions of saints as executors of her inexpressible wickedness and cruelty. Her final plagues are not symbolized by the evaporation of a river, but by the burning of a great, wealthy, luxurious, and wicked city, ending in a denouement symbolized by a mighty angel casting a great millstone into the sea. There is quite a difference between the burning of a city, and then hurling all its horrible debris into an ocean, and the evaporation of a river to dryness. So much so, as we are compelled to think, that both classes of figures can never harmonize in the overthrow of one and the same system of wickedness. The downfall of Babylon is connected with the pouring out of the seventh vial; for this vial "is to her, especially, "the cup of the wine of the fierceness of wrath." The blasting effect of the contents of the seventh vial will be as universal in the world as the extent of the atmosphere itself. Its destructive influence will be as all-pervading as the influence of the "prince of the power of the air." It will be Satan's Kingdom out of existence. It embraces the fearful time of trouble that will be experienced while God's people will be safely hidden in the chambers till the indignation shall be past. Isa. xxvi. 20. This time of unparalleled distress is in the comparatively near future. May we be accounted worthy to escape all those things that are coming on the earth and to stand before the Son of Man.

Exegetical.

Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you, that ye should earnestly contend for the faith once delivered to the saints. Jude, 3.

The very common construction put upon this text, as enjoining an earnest *argumentative* or *controversial* contention for the faith once delivered to the saints, certainly comes short, or goes beyond, or shoots aside, of the genuine purport of the original. Not that such a mode of vindicating or upholding the great truths of Christianity is in any way wrong or liable to objection, provided the spirit of meekness and candor breathe through our writings. Neither do we consider it a violent wresting of the text to apply it in this sense; but we only wish to say there is no evidence that this is the leading scope of the passage. The original *epagōnizesthai* has the predominant sense of *agonizing*, and implies a *strenuous, fervent* and *laborious endeavor* to compass an object which is environed with great difficulties. It conveys, in this connection, undoubtedly, the idea of *earnest* and *assiduous striving for* the *practical* rather than the *theoretical* faith of Christianity, and does not necessarily imply any other adversaries than a man finds in the corruptions of his own nature. In a word, it is a term which would be equally appropriate to the duty of a Christian, even though there had never been a personal impugner of any of the grand doctrines of revelation on earth.—*Prof. Bush, in Hierophant.*

In the Field.

Brother Chaplin:—I returned from Harvard, Illinois, on Tuesday last. I was called to that place to attend the funeral of Robert Gardner, who died August 10th, and was buried on the 11th. A large concourse attended the funeral, which was held in the M. E. church. Mr. G. was one of the first citizens of that young and thriving city, and one of our most warm and devoted friends. We knew him for many years and can bear personal testimony to his kindness of heart and unselfish devotion to those in need. No brother ever did more for us. The loss to Sister Gardner is irreparable in this life. We deeply sympathize with her and the dear family who are now in the deep shadows of grief.

On Sunday we gave a lecture upon the new things of the Bible, to a very large audience in Ayer's Hall. Harvard was our home for twelve years, and we were greeted by many dear friends who have a warm place for us in their hearts.

In the afternoon we went about six miles from Harvard and talked to the people upon the subject of looking for Christ. A number of the community are in sympathy with the gospel, and are looking for him who is the desire of nations and the Christian's hope. Our brethren in Harvard have not had much preaching for some time, but they are firm in the faith of the gospel and trusting in our absent Lord for immortality. To-day we leave for Colfax, Indiana, where we are to work for the cause of truth. Will report in due time.

Your brother, H. V. REED.

Plymouth, August 11, 1877.

Important Astronomical Discovery.

The telescope in the National Observatory, near Washington, has been doing its first signal service in assisting the eye of Professor Hall to discover a satellite to the planet Mars. This discovery, which was made last Thursday night, and confirmed by nightly observations and measurements since, must rank among the highest astronomical discoveries of the age, and will materially lift into importance the standing of American star-gazers, as well as the grade of American instruments. The revolution of the newly-found body is calculated at one day and eight hours, or a little less, the diameter being not more than 5,000 miles, while its revolution about Mars is about thirty hours. As the distance of the body from Mars is only some 14,000 miles, it is less distant from the planet than any known satellite. The astronomers in the observatory believe that another and smaller satellite has also been sighted by them near the first.

Not too Fast.

Almost all who write on prophecy, tell us that we are under the sixth plague, and that the great river Euphrates is now being dried up. Come brethren, don't be too sure! If this is so tell us when there fell on the men who have the mark of the beast, a bad ulcer? When did the sea become as the blood of a dead man, and when did every living soul die in the sea? When did the third of the rivers and fountains of waters become blood? When did the sun burn men with great heat, and when was the throne of the beast and his kingdom full of darkness? And back of all this, when did the conquerors of the beast stand on the sea of glass, having the harps of God. When was the temple of the tent of the witnesses opened? John says, after these things this temple was opened, and the seven angels who have the seven plagues came out. Let us stick to this order:

First. The conquerors of the beast stand on the sea of glass.

Second. The temple of the witnesses is opened.

Third. The seven angels come out, receive the seven vials of wrath, and then begin to pour out the plagues.

Come brethren, tell us when and where all this took place. But if you know nothing about the opening of the temple, how can you tell when and how the plagues begin. If you say this temple is in heaven and out of mortal sight, I answer that it is in the same locality of other scenes of this book. In Rev. xii. 1, a great sign is seen in the heavens. In verse 3 another sign is seen in the heaven—the first a woman, the second a dragon. In chap. x., a great star falls out of the heavens. In chap. xv. 1, another great sign is seen in the heavens; seven angels having the seven last plagues. The temple of the witnesses is in the heavens; the woman is in the heavens, the Dragon is in the heavens, till he is cast out, and the seven angels who have the seven last plagues are in the heavens. Hence all these things seem located in the same place. If this Dragon was the ruling power of Rome, and this woman was the church, then this is the Roman heaven, the fourth prophetic kingdom, and according to Daniel, the saints take this heaven as a kingdom. And in Rev. xi. 15, John says that great voices were heard in the heavens, saying, "the kingdoms of this world are become the kingdoms of our Lord and of his Christ."

These voices are heard in the same locality where the temple is opened, where the woman and dragon are seen, and where the seven angels are, and where the seven plagues fall; and this kingdom which becomes our Lord's is the fourth, the Iron, the Roman heaven. Now tell us when the temple of the witnesses was opened in this heaven? Give us this event that we may follow the plagues from the first to the sixth, and see if Turkey is the great River Euphrates. The fact is, these plagues all fall on great Babylon and the nations who committed lewdness with her, and it is said that her plagues shall come in one day; then, at most, we only have one year in which to pour out the plagues. The Lord will make a short work in the earth when the stone smites the image on the feet. Turkey, and all other kingdoms that stand in the way, will be dashed to earth as a potter's vessel. But I expect Turkey to stand till the Lord comes, then the bond woman and her son to be cast out that the estate may fall to the legal heir. But the temple will be opened, the messengers will come out of Babylon, the plagues will fall on the guilty, and thus the time of trouble will begin.

In another article I want to present to the readers of the RESTITUTION some of the evidences why Rome instead of Turkey, is the great River Euphrates of prophecy. In the meantime let us watch and pray that we may be counted worthy to escape the things that are coming on the land, and to stand in the presence of the Son of Man, keeping in mind the fact, that after the plagues begin to fall no one will be able to enter the temple till the seven plagues of the seven messengers are fulfilled. And, now, dear brethren, if I am so far behind the times that this great event has transpired and I knew it not, lend a helping hand to lift me out of the fog. Has the temple of the witnesses been opened and I knew it not?

Yours in the love of the truth, and in the bond of love. J. C. KINSEY

Does Jesus Love Me?

How often do we hear sung, the hymn "Jesus Loves Me?" This, indeed, is a beautiful hymn; but we should not sing it unless we knew that he does love us. Does Jesus love us? This is, most assuredly, a question we all should ask ourselves. It causes deep thought. Then with a solemn, earnest, and truthful answer, we say yes. For did he not give his life as a ransom for us? Did he not groan upon the tree, that we, through his death and suffering, might have access to eternal life, and become heirs of God and joint heirs with Jesus Christ? To love is to do; and he surely did something for us. Some are so foolish as to think that Christ's crucifixion had nothing to do with our salvation. But stop; were not the Jews the chosen people of God? Did not they depart from God's law, and did not Christ come into the world to tell the people of the glad tidings of the promises made unto the fathers, Abraham, Isaac and Jacob, and after the crucifixion, did not God command the apostles to preach to the Gentiles? Surely, had not the Jews rejected Christ, we could never, never have become heirs to the promises of God. Just think of it, how solemn, yet how true! God sent his Son to die that we might live. Oh, lovers of truth, as he has done so much for us, let us do something for him. Come, let us assemble ourselves, praise him day and night throughout all ages; praise and adore the Lord God on high; unfurl the gospel banner, and put on the whole armor of God. Let us do good in our weak way. We cannot enjoy the smallest thing, we cannot look upon an object, but what was made by his mighty power. Oh, that my eyes were as a fountain, that I might weep, and my tongue as the pen of a ready writer, for my tongue never can find language to express the depth of his might, his word, or his power. My heart is heavy, for I cannot praise my God as he does his holy name. Oh heathen, every one, to the gospel trumpet; unfurl the banner of righteousness, another Sabbath, root out all evil communications, and put on the whole armor of God. When we do these things, we then can sing "Jesus loves me" with the spirit and understanding. Oh, let us all be up to God; work in the vineyard; do unto others as we should be done by; weep with those that weep, and rejoice with those that rejoice; look for glory, honor, immortality, in a never ending eternity, where praise shall forever ascend to God, our Savior, our Redeemer and Friend, our God.

ELLA M. STEELE.

Fate of the Last Man.

What will become of the last man? Various theories that have been seriously mooted by scientific men are described in the *Scientific American* and we summarize them: 1. The surface of the earth is steadily diminishing, elevations are being lowered, and the seas are filling up. The land will at last be all submerged, and the last man will be starved or drowned. 2. The ice is gradually accumulating at the North pole and melting away at the South pole, the consequence of which will be an awful catastrophe when the earth's center of gravity suddenly changes. The last man will then be drowned by the rush of waters. 3 The earth cannot always escape a collision with a comet, and when the disaster comes there will be a mingling of air and cometary gas, causing an explosion. If the last man is not suffocated he will be blown up. 4. There is a retarding medium in space, causing a gradual loss of velocity in the planets, and the earth, obeying the law of gravitation, will get closer and closer to the sun. The last man will be sunstruck. 5. The amount of water on the earth is slowly diminishing, and simultaneously the air is losing in quantity and quality. Finally the earth will become an arid waste, like the moon. The last man will be suffocated. 6. Other suns have disappeared and ours must sooner or later blaze up and disappear. The intense heat of the conflagration will kill every living thing on the earth. The last man will be burned up. 7. The sun's fire will gradually burn out, and the temperature will cool. The earth's glacial zones will enlarge, driving our race to the equator, until the habitable space will lessen to nothing. The last man will be frozen to death. 8. A gradual cooling of the earth will produce enormous fissures, like those seen in the moon. The surface will become extremely unstable, until the remnant of humanity will take refuge in caves. The last man will be crushed in his subterranean retreat. 9. The earth will at last separate into small fragments, leaving the people without any foothold. The last man will have a dreadful fall through space. 10. The tenth theory, proving that there will be no last man at all, is thus expressed: "Evolution does not necessarily imply progress, and possibly the race may have retrograded until the human being possesses the nature of the plant louse; such being the case, this single inhabitant will spontaneously produce posterity of both sexes."

Destructive Fire in Wisconsin.

A prolonged drought in the neighborhood of Green Bay, Wis., culminated on Sunday in a destructive conflagration sweeping before it the thickly settled farming township of Eaton. For two weeks past the forest in the neighborhood of Woodruff's mills has been burning more or less seriously, ominously threatening the neighboring farming settlements. The creeping motion which the fire had as yet maintained was urged to almost lightning rapidity by a small hurricane which put in an appearance Saturday night, Aug. 4. Sunday morning brought no cessation of the fire. Most of the men in the township were off in camp on the prairies mashing hay, and their wives at home had to turn out and do duty in fighting the fire. Their utmost efforts availed nothing. They were baffled at every point, and again and again sought new places of safety with their children. In the township of Eaton only three houses were left standing, two families have lost their lives, and thirty families or more are destitute. Of a settlement of seventeen houses, in the neighborhood known as Benjamin's, not a single one remains. Not a fence is now standing in the township, and the affrighted cattle thus freed seek safe destruction in the neighboring woods, yet burning. Dead sheep, pigs and cows lie scattered everywhere. A drove of seventeen sheep was found huddled in a heap, all roasted. The ripening grain escaped serious injury. The fire extended for many miles in every direction, destroying millions of feet of lumber and thousands of dollars' worth of other property. The settlement of Polanders, twelve miles from Green Bay, also suffered severely. About thirty families were rendered homeless and lost their crops and everything else they possessed, and barely escaped with their lives, being compelled to force their way through a line of fire about two miles. They huddled together for protection in a tract of broken ground, many being severely burned in the face and in some cases partially losing their sight.

Eastern Items.

VIENNA, August 18.—The *Politische Correspondenz* has a Bucharest telegram saying: "General Gourko declares that the Russian positions from the Danube to Schipka Pass are so strong that the Turks will not venture an attack."

Both armies are constantly intrenching themselves. The Turks especially hold a wonderfully strong position at Plevna, but Osman Pasha is nevertheless in a difficult situation, because the numerous cavalry attached to the 80,000 Russians now covering him completely cut off his communications with Sophia, and capture his convoys of ammunition and provisions.

LONDON, August 19.—It is said the Russians intend to blockade Plevna, but will not attempt to take it by assault. Osman Pasha's supplies are beginning to fail.

LONDON, August 19.—On Saturday the Russians, numbering 25,000 infantry, ten regiments of cavalry, and 110 guns, attacked Mukhtar Pasha along the whole line, extending from Macarajikh to Yakinler. The cannonade began at 7 in the morning, and at 6 in the evening the Russians retreated in good order to their encampment, pursued by the Turks. The Turks lost 165 killed and wounded, and the Russians 1,200.

LONDON, August 20.—The *Times'* Calcutta correspondent telegraphs that the prospects for the Autumn crops may be regarded as hopeless in Southern India; most critical in Western, Central, and Northern India, and fairly good in Eastern India.

A recent writer from Jerusalem says: "The Jews here greatly outnumber all others, and their numbers are constantly increasing. The aged are returning here to die. Near the garden of Gethsemane are a vast number of newly made graves—many as yet not used. In the Jewish quarter of the city are found, perhaps, the saddest looking people on the face of the earth. Their countenances do not indicate a ray of joy or hope. Not all the Jews who come here are poor. Quite a town is springing up outside the north and west walls of the city; some wealthy Jews are building fine houses with gardens for themselves. One rich man from London has built houses for 160 families of poor Jews. A number of houses are nearly completed, built by a company."

Matthias.

"And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles."—Acts i. 26.

Called out to fill a vacant place,
I hear the name of each apostate,
And for it, all, one lot is cast;

Called forth, the wanderer home to lead,
Called forth, the flock of Christ to feed,
To come on earth the heavenly seed!

O blessed lot, and yet I know,
Some might loathe his name we know
On whom God did this grace bestow.

We know not where for God he toiled,
What wo, distress, pain, he for Christ sought,
What burdens of Christ's love he taught.

Then never deem it gain or shame,
If none on us a line be thy name
Write in the book of worldly fame.

For God's chosen holy saint
We only see the outside paint
What legal love we to make complaint!

He who doth in secret see
Approve our work, exalted have we
Of his life name or offering.

Grant only, Lord, that in thy sight
We walk as did men of the Light,
And 'neath thy banner bravely fight.

—*E. B., in Sunday Magazine.*

Conference Report.

Conference of Northwestern Arkansas met pursuant to adjournment, at 2 o'clock p. m. Preaching brethren present were—from Missouri: W. C. Herren, Josiah Pierce, of Arkansas; H. Robertson, George Kidwell, Thos. Malone, R. H. Sherrell.

On motion Brother Robertson was chosen moderator, and Brother John Jeffres secretary, and Brother Joseph Terhune, treasurer.

On motion of Brother Kidwell, Brother Robertson was chosen a delegate to the South-western Missouri conference.

On motion Brethren Scott, Jeffres, and Phillips, were appointed a committee to arrange the order of exercises during meeting.

On motion of Brother Kidwell, conference ordered the secretary to prepare credentials for each of the Evangelists present.

The following resolution was introduced by Brother Sherrell, and unanimously adopted:

Be it resolved by the annual conference of North-western Arkansas, representing the Church of God, That in order to promote the interest of the cause of the religion of Jesus Christ; it must in the purity of the church; to carefully guard against innovations of any and all kinds, and to sustain the unity of the faith, that we adhere to no other than the apostolic mode of induction into Christ, but by receiving members into the church of God upon a profession of faith in the gospel, and obedience to the same in baptism.

On motion, conference adjourned to meet at 8 o'clock a. m., August 5th.

Preaching Friday night by Brethren Pierce and Herron.

Saturday, 8 o'clock a. m., August 4, conference met pursuant to adjournment. Prayer by Brother Sherrell.

On motion of Brother Kidwell, Brother Sherrell was chosen traveling evangelist for the district of North-western Arkansas.

The following recommendation was offered, for the consideration of the brotherhood at large: "That we do most cordially invite the co-operation of the evangelical brotherhood of the unit faith, to spare no means or labor within their power in sounding out the gospel of the soon-coming Kingdom of the Blessed Messiah. We furthermore recommend to the brotherhood the importance of looking well to the actual necessities of the evangelists who are wholly devoting their time to the proclamation of the gospel, and that it is the indispensable duty of all who have named the name of Christ to contribute means to this end, as the Lord has blessed them."

The committee on arrangements reported the following as the order of the services of the day: Preaching at 11 o'clock by Brother Herron, followed by Brother Malone. At 4 o'clock by Brother Kidwell, followed by Brother Sherrell. At night by Brother Pierce, followed by Brother Herron.

On motion a committee was appointed to confer with Brother Sherrell with regard to the amount requisite to meet his actual necessities the ensuing year as district evangelist.

On motion conference adjourned to meet at 8 o'clock a. m., August 5th.

Conference met according to previous arrangement, at 8 o'clock. There being nothing of special importance before the conference, report of committee on arrangements was received. Conference soon after adjourned.

The committee's report on order of preaching on Lord's Day, August 5, was as follows: At 11 o'clock, preaching by Brother Sherrell, followed by Brother Kidwell. At 4 o'clock by Brother Robertson, followed by Brother Pierce. At night by Brother Malone, followed by Brother Herron. Brother Malone being absent, Brother Herron occupied the time.

Conference adjourned to meet at 4 o'clock p. m., on Monday, August 6.

Conference met as per adjournment. Secretary handed to each evangelist present credentials previously ordered.

Report of committee appointed to confer with Brother Sherrell being next in order was received and adopted. Said committee report that one hundred dollars will probably meet the actual demands or necessities of the district evangelist, and also recommend that an assessed valuation of property of each member be made, and that a tax of one-fourth of one per centum be levied for the purpose of raising the necessary amount, and that a report of assessed valuation of property be made to the next annual conference.

On motion it was ordered that the secretary prepare and forward a report of the proceedings of this conference to the RESTITUTION for publication.

Thus after a harmonious meeting of four days and nights, conference adjourned to meet at Shady Grove, Jefferson county, Arkansas, at 11 o'clock on Friday before the first Lord's Day in August, 1876.

A short time was spent by members of the conference in praying and rejoicing the hand, and congratulating each other upon the mercies of God, and the inestimable blessings we are daily receiving from his bountiful hand; and should we meet no more in conference capacity in this life, hoping that all, without the loss of one, should meet in the fair clime of the eternal day, there to behold the rapturous beauty of the workings of the great Jehovah, there richly enjoy the felicities of that kingdom where pain and sickness and death shall never enter, there to behold and be with Christ our Savior and Redeemer, the then King of earth, to then hold that communion with him that will be sweet, that will be everlasting, and that love that will ever flow from him who sits and reigns in power, during the eternal and unending ages of the age to come.

H. ROBERTSON, Moderator.
JOHN JEFFRES, Secretary.

P. S.—We omitted to mention that four persons were baptized into Christ during the meeting. J. J.

Bird's Ford, Ark.

Our Letter Drawer.

Editor Restitution:—It has been some time since I have written to you. I shall write you an article for the paper soon. I moved from Iowa the 11th of February, and located in Easton, Kansas, Labette county. Having lost my property in the manufacturing business I was obliged to go where I could get land cheap for a home. I have no services here, and am preaching about nearly. I am the only one here of our faith. I preached here over two weeks. I am having a meeting here.

WALDO ACKLES.

Grand Valley, Wis.

[Brother W. J. Green's address, which Brother Ackles inquires, is Montrose, Dominican county, Kansas.—ED.]

Editor Restitution:—As I am all alone in this part of a promised earth, surrounded by those who are proclaiming "lo! here, and lo! there," having to deceive, if possible, the very elect, and as I have never had the privilege of hearing a gospel sermon by any of God's servants, and being for five years old, and being thoroughly convinced by the reading of my Bible and the RESTITUTION that it is fully time for me to make the inquiry, "What shall I do to be saved?" I know that I have learned this much—that it is my duty to be buried with Christ, my Savior, in baptism, and that it is essential to live a holy life, being governed by a principle of love toward all men.

But it is hard to live a godly life, surrounded as I am, with all manner of corruption, and ignorance of sinful men. I have given them tracts, and tried to persuade them to take the RESTITUTION and read it carefully; but they seem afraid.

But on my own part, as I feel that it is time for me to ask in regard to my own welfare, I will ask a favor of you: Can you tell me of any preacher of the church of God, in the vicinity of Toledo, Ohio? If not please let me know where I can find one, for I am anxious to join with God's family, hoping to receive strength to bear the burden of the cross. Please excuse my long letter, though I have not fully expressed my feelings from inability. I remain yours in hope of Christ's soon return.

J. A. WILSON.

Hamler, Henry Co., O.

[Will some of our readers, who are acquainted with the localities of brethren in Northern Ohio, write Brother Wilson? We can not, just now, give the desired information.—ED.]

Editor Restitution:—I am again anxious to let the friends and readers of the RESTITUTION hear from Oregon, and to let them know that a few of us on this coast are watching the signs of the times as to the fulfillment of prophecy, looking for the drying up of the River Euphrates that the way of the Kings of the East may be prepared, and for the soon coming of that same Jesus that the angels said should come, in the same way and manner, as when he left the disciples and went into that far country, to receive a Kingdom and return to bless the waiting bride who will have made herself ready by having on the wedding garment to go into the marriage supper.

But, as we see, very many who started out have fallen asleep during the tarrying time and have no oil in their lamps. They see the darkness that surrounds them on every hand, but do not discern this lack of oil in their lamps. Soon the Bridegroom will come, and they will cry "Give us of your oil, for our lamps are gone out going out." Dear friends of the company that started in the race according to the parables in order to teach and give the word the light of God's Word. How many there are who are crying "Peace in the way, when ye the cry"—exclusive of doctrine the entire salvation of mankind and Christ.

They preach themselves, and not Christ Jesus the Lord, and are Virtually, "Where is the promise of his coming?" "Why, he has already come and set up his kingdom; it is in our hearts, we feel it; he set it up in the days of the Cæsars, in the apostles age."

I have been a believer in the Abrahamic promises for a long time, and did not know, I fairly, how much that faith was deepened by the mean lies of the Christian church. I learned that there were no Scriptures to prove the main key to all the doctrines held by that church and its leaders of to-day. When I had learned this, I boldly told them that I could no longer stop in their ranks. I bade them farewell by telling them that I now professed faith in the Christ of this Dark Night Seer, but who will soon return in the Bridge of quick and dead to be the King of Kings, and Lord of Lords; and this when he comes he will reign on the throne of his father David, and that his kingdom will be an everlasting kingdom when all shall serve and obey him. Then, believing it to be my duty, I was immersed into the Christ of God upon the profession of that faith.

D. C. Pierce has been preaching at Carbon several days, I hear, and has over twenty members as the fruit of their labors and that place. He intends to go there in the spring. I have a load of lumber, and am getting about ready, I am the only one here of our faith. I preached here over two weeks. I am having a meeting here.

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We have some hope of having the people of the Kingdom proclaimed in Oregon. Elsewhere of Christ is a subject of bitter warfare, and opposition, and ridicule. The people with us in Oregon. The cause is here, and with the people, and seems desirous of hearing about the coming Kingdom. Several have been added to the church, and others are expected to be added soon. Brethren, pray for us, that we may be found faithful in the day of the Lord. Pray that we may be found worthy to escape all these things that shall come to pass, and to stand before the Son of man. Pray for us that we may be found worthy to escape all these things that shall come to pass, and to stand before the Son of man.

Z. S. LEONARD.

The India Famine.

LONDON, August 14.—A Calcutta dispatch says that in portions of Madras and Mysore it is now clear the famine will rage with the usual fatality for at least six months longer. To afford increased facilities for carrying food the Madras government has directed the discontinuance on several passenger trains daily on railways. It may be said regarding the greater part of India that the situation is critical and great danger of almost universal famine exists.

LONDON, August 15.—The *Times'* Bellary (Presidency of Madras), correspondent, describing the awful effects of the famine in southern India, says: "The great bulk of people are now emaciated; their ribs are sticking out in painful prominence, and their skin covered with a dirty-looking desquamation of cuticle described in the Irish famine of 1846-47, by Dr. Donovan, as a peculiar familiar eruption. If we look at the thousands of people collected on the relief works, we find famine marks are of universal prevalence. The superintendent of relief operations in Adoni reports that the journey over one of the roads resembles the path of a great battle in the number of dead and dying. If the people had been smitten by a local outbreak of cholera in ordinary times, they would have fled from the works and never returned, but so severe is the pressure for food that none could afford to leave the works and lose their pay, even for a single day."

CALCUTTA, August 14.—At a public meeting held at Madras on the 9th instant to consider the steps necessary for securing help from England for the famine sufferers, the Duke of Buckingham, the governor of Madras Presidency, stated that the famine area contained 13,000,000 people, of which a large proportion were dependent for their daily food on the exertions and activity of those who transport grain to the country. The necessity for supplies is steadily increasing. The wants of Madras are already beyond the means of the presidency. Every effort that can be secured is need of to save the people. The increasing severity of the distress necessitates an appeal to the public charity.

Dr. Paralsk, Sanitary Commissioner, said that there were already 1,500,000 people being fed, and over 500,000 had died.

A resolution was adopted that the principal cities of England, Scotland, Ireland and India be informed of the urgent necessity for assistance. The mover of this resolution said that more people were found dead on a single morning in Madras than had died in the whole Bengal famine.

Were They Footsteps?

Bishop Tuigg, of Pittsburgh, whose bravery of the mob we have recorded, has stated to the *Catholic Review*, of this city, that he is told that not five per centum of the mob were Catholics. He does not say he believes what he is told. He does not believe it, or he would not have exposed his person and office to the violence and irreverence of the rioters. He was asked to speak because a large part of the rioters were Roman Catholics, and he appealed to them on that very ground. It is a pity for the Bishop to depreciate his own heroism in endeavoring to control a raging mob by the power of his religious character and office, in order to ameliorate a sect. The Pittsburgh *Dispatch* says: "The names of the killed and wounded, and a few of those since arrested, prove beyond the power of successful contradiction that both the conflagration, and a vast amount of the lawlessness and crime committed during those terrible days and nights were done by Roman Catholics and no others."

"He Cometh on a Cloud."

Speaker of the House of God on that Dark and Dreadful Day.

JOHN FOOTE.

Kokomo, Ind., Aug. 15, 1877.

BASKET MEETING AT BEAVER, IND.

The basket meeting and Lord's meeting at Beaver, Ind., will be held on the 25th Sunday in August. All are cordially invited to attend.

J. P. WILSON.

Cedar Fork, Aug. 15, 1877.

ANNUAL CONFERENCE OF IOWA.

To the brethren and friends throughout Iowa, and elsewhere:—We would say that our annual conference will commence in Knoxville, Knox county, Iowa, on the 24th. We believe it to be for all interests that we meet together as much as possible, and we feel that we need a representation from Northern Illinois, Southern Missouri, and other localities in this section of the country. We would be glad to have a representative from each church in the vicinity of the Kingdom.

We have arranged with Brother H. V. Reed, of Princeville, Ill., to return and be with us on the meeting, commencing on Saturday evening, August 25th, and continue to Monday, August 27th. Brother Reed is a good speaker, and will present, we believe, the glorious truths of the coming Kingdom.

Brethren, it can not be expected to raise and to remain, unless prepared to enjoy the meeting. We must make some preparations, to cultivate friendship and brotherly love, and to be benefited in faith, hope and charity.

G. M. MYERS.

Valuable English Works.

Our readers are informed that we expect shortly to have for sale the works mentioned below, orders and remittances for the same may be sent direct to the office.

Discourses on the Rule of the Road, Written by the Rev. W. C. Bellamy, Congregational minister, and W. Tellamy, editor of *Rule Book* and manual of signals for the use of railway officials. As issued by W. H. and the Religious Tract Society. Price 25 cents.

Lectures on the Sabbath Question, Delivered in the Tabernacle, Salt Lake City, by Elder Joseph F. Smith. Price 10 cents.

Lectures on Faith, Delivered before the Theological Class of the Church of Jesus Christ of Latter-day Saints, in Kirtland, Ohio, in the Year 1835. Price 50 cents.

Book of Mormon, An account written by the hand of Mormon upon plates taken from the plates of Nephi. Price 50 cents.

Doctrine and Covenants, Price 50 cents.

Pearl of Great Price, Price 25 cents.

Voice of Warning, By Parley P. Pratt. Price 50 cents.

Key to the Science of Theology, By Parley P. Pratt. Price 50 cents.

Millennial Star, Vol. 1 to 37, inclusive, per volume, $5.

Millennial Star, Vol. 38, 1876, $5.

Millennial Star, Vol. 39, 1877, $5.

Millennial Star, Vol. 40, 1878, $5.

Millennial Star, Vol. 41, 1879, $5.

Millennial Star, Vol. 42, 1880, $5.

Millennial Star, Vol. 43, 1881, $5.

Millennial Star, Vol.

Light.

BY WILLIAM PITT PALMER.

[Pronounced by the most eminent critics in Europe to be one of the finest lyrics of the same length in our language.]

From the quickening womb of the primal morn
The sun rolled bleak and bare,
Till I wove him a vest from his Ethiop's rest
Of the threads of my golden hair;
And while in the East I spun out the firmament
Over all the airy host,
I purpled the lute on the midnight's lip
And enamelled it round the star.

I painted the flowers of Adam's bower,
And their leaves of living green,
And some were the dyes in the skiey eyes
Of Eden's virgin queen;
And when the first child on the threshold of life
Had fastened its mortal cell,
In the nursery sphere of Her life's dear fear
I wrought the lullaby earth I tell.

When the wave that bore over a world accursed
Closed o'er each wrath-laid couch,
As I wove my bow, the token and type
Of the Shepherd's smile on Heaven's tears
Were the only lights that lit the dismal deep
Of the covenant of Peace.

Like a pall to hide each wreck—a banner,
Amid the tempest's glory—
When Shepherd's smile on Heaven's tears
Were the only lights that lit the dismal deep
Of the covenant of Peace.

Yea, all over I show to be jolly and low,
Or be tied and wind I do send;
I am the light, whose very sphere toil in
darkness and fear;
Evil may smite the best child of mortal;
Nay, the flower of the wood by my hand is
enamored
As the rose in the garden of kings,
As the ripe ear for the scythe I appear,
And for the gray hair by wiles.

The desolate mom like a mourner forlorn,
Conveals all the pride of her charms,
Till I bid the bright hours clad in the night
from her lover
And lead her roaring day to her arms!
And when the sun rose sinks low for his
hour,
And sinks to her holy repose,
I wrap the soft veil for the weary-eyed
West,
In twilight of amber and rose!

From my scathed sheep by the thistle-headed
star,
I gaze with unclouding eyes,
When the eye come state of the Savior
is bathed in mist the dark!
And crowned he with the thorn of His mortal woes,
His robe soiled by the hyena and wolves,
He comes—yea, yea, from the midnight Soul—
To life's dawn pure made by the rings.

I waken the forests in their sweet-pungent
bowers,
The lions in their chambers of green,
And the stable and pasture now with herds
again,
As they look at a radiant dawn,
And with the Lord's [illegible]
Through its [illegible] the whole,
What glories were [illegible] the same as the
least,
By bright with the Dear's smile!

Selections.

The Antichrist.

The term Antichrist occurs only in the first and second letters of the Apostle John. Various applications of this word have obtained among students of the Bible. It is supposed that the right use of it would be ascertained and practised. As a contribution toward this desirable end, I beg to offer a few remarks to the readers of the *Outlook*, in hope that some attention may be given to the subject, and a correct judgment arrived at. A glance at the more prominent senses in which it is used, will help us to form a judgment in accordance with the Scripture teaching regarding it.

The most generally received application of Antichrist is that by which it is used to designate that form of professed Christianity which acknowledges the supremacy of the Bishop of Rome. Bishop Newton in his "Dissertations on the Prophecies" says: "The tyranny of power one described by Daniel and St. Paul, and afterward by St. John, are both by ancients and moderns generally denominated Antichrist; and the name is proper and expressive enough, as it may signify 'both the enemy of Christ,' and 'the vicar of Christ.'" He also says: "Such, doubtless, at this time, necessarily give great offense to the bigots and devotees of the Church of Rome; and no wonder, therefore, that in the last Lateran Council, the Pope gave strict commandment to all preachers that no man should presume once to speak of the coming of Antichrist. The King of France also, with the advice of his council, interdicted that anyone should call the Pope Antichrist."

Mr. E. B. Elliot, in his "*Horæ Apocalyptiæ*," speaking of Justin Martyr, Irenæus, Tertullian, and Hippolytus, says: "They urged, with one consent that Daniel's fourth wild beast symbolized the Roman Empire; as also that the little horn of this wild beast, symbolized one and the same Anti-Christian power, as St. Paul's Man of Sin, and St. John's Antichrist."

With most Protestant writers in modern times, Antichrist is the most usual designation of the Papal system. This seems to have arisen from the circumstance that it is a convenient term, consisting of a single word, and is ably expressive of what they conceive to be the most salient feature of popery.

Another class of writers apply this term more especially to what they term "the Personal or Infidel Antichrist," to be manifested about seven years before the second advent of Christ. The Rev. Charles Maitland, in his "Apostolic School of Propectic Interpretation" (1849), advocates this view at considerable length. Burgh in 1832, Bickersteth and Birks in 1838, Darby in 1842, and Tregelles in 1846, had also maintained it in their published works. It seems also to have been held by some of the early fathers; quotations being given from Irenæus in the second, and Hippolytus and Origen in the third century, apparently to the same effect. Mr. M. Baxter in various tracts and pamphlets of late years, and more recently in the Second Advent Library, has ably advocated the same view. He says: "A leading event, in connection with our Savior's return, is the manifestation of Antichrist. The Man of Sin, as foretold in 2 Thess. ii. 3 (quoted also in 1 John ii. 18, 22 applied). From these and other passages, it has long been concluded, that although many Antichrists have risen, such as the Pope and Mahomet, yet there is a peculiar and individual Antichrist to arise, just before the second advent, who is generally called the Personal or Infidel Antichrist, and who is to be worshipped as God in the temple at Jerusalem, and is already to deny the existence of Jehovah and of Christ. His exploits are fully described in Dan. xi. and Rev. xvii., and also in the literal day fulfillment of Dan. vii., viii., xii., and Rev. ix., xi., xii., although the yearday fulfillment of these chapters relates to Papacy and Mohammedanism."

Mr. Baxter further enlarges upon the identity of Antichrist with the various names or persons mentioned in the scriptures quoted, thus:

"The proof of the fact that the Personal Antichrist is identical with our enemy, head of the beast, it is only necessary to ascertain the various passages in which he is described. The following are some of the distinct names given to him:—

1 John ii. 18, 22: The Antichrist that denieth the Father and the Son.

2 Thess. ii. 3: The man of Sin, the son of perdition.

Dan. vii.: A little horn on (relation to the Gentiles).

Dan. viii.: A little horn, or King of fierce countenance.

Dan. xi. 36: The Prince that shall do [illegible].

Dan. xi. 36: A vile person, or King who shall do according to his own will (the willful King).

Rev. xiii. 3: The beast, or eighth head of the beast, or beast of; deadly wound was healed."

After speaking these passages in full, in parallel columns, Mr. Baxter says: "It is evident from the above passages that the Antichrist will be an avowed and hardened infidel, totally rejecting the Christian religion, and God, like the Pope, professing and doing it."

It will be seen that this view, as it is with the other which regards the Papal system as the Antichrist, disregards the personal rule of the future by the same title. I shall examine myself to the question as to the true application and use of the term Antichrist. This method will leave the other question precisely where it stands at present, with this advantage, however, that it will be freed from the complication entailed upon it from the term Antichrist being supposed to belong to it.

It is very evident, from the quotation from Mr. Baxter, that it is Antichrist's denial of the Father and the Son that forms the principal point of identity between the Antichrist and the future personal ruler. He says, Antichrist "is utterly to deny the existence of Jehovah and of Christ." This seems to me to be a most unwarranted use of the language of John, which is simply, "He is the Antichrist who denieth the Father and the Son." It never seemed to cross the mind of Mr. Baxter that there are other ways of denying persons besides "denying their existence." Peter denied Christ: but we never dream that he, therefore, denied the "existence" of his Master. Besides, we have in John's allusions to Antichrist, what amounts to a definition of the denial of the Father and Son, as well as a definition of the term Antichrist itself.

In the First Epistle (ii. 18-22), the Apostle says: "Little children, it is the last time: and as ye have heard that (the) Antichrist shall come, even now are there many antichrists, whereby we know that it is the last time. They went out from us, but they were not of us: for if they had been of us they would no doubt have continued with us: but they went out that they might be made manifest that they were not all of us. . . . Who is a liar, but he that denieth that Jesus is the Christ. He is antichrist that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father."

Again, in Chap. iv. 1, he says: "Believe not every spirit, but try the spirits, whether they are of God: because many false prophets are gone out into the world. Hereby know ye the spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh, is not of God: and this is that spirit of Antichrist, whereof you have heard, that it should come, and even now already is it in the world."

And once more in Second Epistle, verse 7: "Many deceivers are entered into the world, who confess not that Jesus Christ has come in the flesh. This is a deceiver and (an) Antichrist. Look to yourselves, that we lose not those things which we have wrought, but that we receive the full reward. Whosoever transgresseth and abideth not in the doctrine of Christ hath not God: he that abideth in the doctrine of Christ, hath both the Father and the Son."

These three quotations contain all that is said about Antichrist by the Apostle John; and the first remark that seems to me is the entire absence of any intimation of his being a ruling power or person; and also of any future destruction of him by the coming of the Lord. Another observation is that the Antichrist had been foretold in the hearing of those to whom the apostle wrote his first letter, and that this prediction had been fulfilled. "Ye have heard that the Antichrist should come, even now, there are many antichrists, whereby we know that it is the last time." The word rendered "shall come," in the common version in ver. 18, is the same as that rendered "should come" in chap. iv. 3, and does not, therefore, point to a time subsequent to the date of the Epistle.

The definitions given of Antichrist by the Apostle are threefold in expression, but may in substance be considered as one.

First: "He is Antichrist that denieth the Father and the Son." Second: "Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God; and this is that spirit of Antichrist." Third: "Who is a liar but he that denieth that Jesus is the Christ?"

I have already referred to the interpretation which makes denial of the Father and Son to be denial of their existence, as a proposition that cannot, with reason, be maintained. I would now refer to the apostle's explanation of this denial, so far as it relates to the Father. He says, "Whosoever denieth the Son, the same hath not the Father," which he repeats in the second epistle, thus: "Whosoever . . . abideth not in the doctrine of Christ, hath not God." From this, it is evident that denial of the Father, by these heretics, was not direct but implied. That denial of the Son was direct, and the proof of this was a virtual, though not an express, denial of the Father. If Christ was denied in the relationship of Son, it must have been equivalent to a denial of God in the relationship of Father. But in neither case was it necessarily a denial of the existence of either the Father or the Son.

What then did denial of Christ consist in? "That Jesus Christ had come in the flesh." This is twice given by the apostle as the distinctive feature of Antichrist; and it is important to ascertain the exact sense in which the language is used. To my mind, the most obvious sense is the true one; namely, that Jesus Christ possessed a really human constitution and was not a mere phantom which, in some mysterious way assumed the human form. This natural sense of the words is strengthened by the manner in which the apostle introduces his first epistle: "That which was from the beginning, which we have heard, which we have seen with our eyes which we have looked upon, and our hands have handled, of the Word of life. . . . That which we have seen and heard declare we unto you." The intervening verse which forms a parenthesis, shows plainly that it is Jesus Christ he is speaking of: "For the life was manifested, and we have seen it, and bear witness, and show you that eternal life, which was with the Father, and was manifested unto us."

Now it is a historical fact that, at the time when John wrote his epistles, the reality of our Lord's humanity was denied by many who professed his name. These are known in history as Gnostics, from *gnosis*, signifying knowledge or science, to which they made great pretensions. One of their leading principles, derived from the Oriental philosophy, was, that matter was essentially evil. Dr. Edward Burton, late Regius professor of divinity at Oxford, says:

"We find the Gnostic theology full of ideas and terms which must have been taken from the gospel; and Jesus Christ, under some form or other of Æon, emanation, or incorporeal phantom, enters into all their systems, and is the means of communicating to them that knowledge which raised them above all other mortals, and entitled them to their peculiar name."

Again he says: "Many Gnostics adopted the Oriental notion of two independent coeternal principles, the one the author of good, the other of evil."

And again: "We have a key to many parts of their system when we know that they held matter to be intrinsically evil, of which, consequently, God could not be the author."

Again: The Gnostics "either denied that Christ had a real body at all, and held that he was an unsubstantial phantom; or, granting that there was a man called Jesus, the son of human parents, they believed that one of the Æons called Christ, quitted the pleroma, and descended upon Jesus at his baptism."

These quotations from Bampton Lectures quoted in Kitto's Cyclopedia of Biblical Literature may suffice to show us that in the apostle's time there existed a class of persons professing the name of Christ, who corresponded to his definition of Antichrist. I can see no reason for seeking to apply the apostle's language to any other person or power in subsequent times, such as is evidently intended by Paul's "man of sin," &c.

The other form of definition given by the apostle, 1 John ii. 22—"Who is a liar but he that denieth that Jesus is the Christ?" although not expressly predicated of the Antichrist by name, but of some one under the designation "liar," is evidently intended for the same class. It occurs in the middle of the paragraph where the antichrist is spoken of, and no good reason can be given for applying the term "liar" to any other. Besides, the definition itself is the natural outcome of the more express denial that "Jesus Christ had come in the flesh." The grand central truth of Christianity, that "Jesus is the Christ," was based on the fact that Jesus of Nazareth was a descendant of David, king of Israel. The Christ of the prophets was a personage who should occupy David's throne, and be at once David's son and David's Lord. Denial of the fact that Jesus had come in the flesh was equivalent to a denial that he was the Christ; for, according to the prophets, there could be no Christ except in the person of the "child born and the son given." The doctrine of those of whom the apostle writes was, therefore, in a peculiar respect, opposed to what constituted the very essence of Christian truth. We are informed that when "Philip went down to Samaria, he preached (the) Christ to them. This was a short but comprehensive summary of Gospel preaching; and it is easy to see that the Gnostic doctrine would be anti, or opposed to (the) Christ thus preached. It seems to me that this affords an adequate definition of the term Antichrist, as used by the apostle in the passages quoted.

There is a passage in Paul's first letter to Timothy which seems to me to refer to the same class of errorists, and which furnishes a corroboration of John's statements. "O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so-called; which some professing have erred concerning the faith." 1 Tim. vi. 20, 21. The word here rendered "science," is *gnosis*, and that rendered "oppositions" is *antithesis*. This seems to point very clearly to the Gnostic pretensions to superior knowledge, and also to the anti or opposing influence which they exercised upon the central fact of the Christian faith. This is evident from the apostle's closing words—"which some professing have erred from the faith." This is in exact accordance with the apostle John's statements concerning the Antichrist, which relate exclusively to "erring from the faith," and have no reference to the usurpation of authority, as in the case of "the man of sin" in the writings of Paul.

There can be little doubt that John wrote his gospel in view of the same class of persons as those termed Antichrist in his letters. He declares the purpose he had in view in writing his gospel, "that ye might believe that Jesus is the Christ, the Son of the living God, and that believing ye might have life through his name." In the beginning of his treatise he intimates that "the Word was made flesh, and dwelt among us." And he relates a circumstance not mentioned by the other evangelists, which afforded a clear demonstration that, not only in the days of his flesh, but after his resurrection, he possessed a substantial bodily organization. I refer to the scene with Thomas the apostle, who was not satisfied with the testimony of his fellow apostles to the fact of our Lord's resurrection. Thomas declared, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side I will not believe." Eight days after this, in the next interview between our Lord and his apostles, Thomas being present, Jesus said to Thomas, "Reach hither thy finger and behold my hands, and reach hither thy hand and thrust it into my side, and be not faithless, but believing." Again, John is the only evangelist who mentions that "one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water." And it is worthy of note that he makes special mention of his reason for recording this fact—"And he that saw it bare record, and his record is true: and he knoweth that he saith true that ye might believe." The believing produced by the fact recorded, must have primarily consisted in the belief of the reality of the death of Jesus, for the water showed that the pericardium, or sac in which the heart is enclosed, in which a clear fluid like water is contained, had been pierced, and that consequently the spear had reached the substance of the heart itself. But the reality of the person of Jesus was also demonstrated, and as this was the fact especially called in question at the time the gospel was written, it must have been for the correction of this fatal error that the fact was so particularly recorded.

I may mention that the apostle John seems to make allusion to the fact referred to, in his first epistle v. 6, but I shall not dwell on it further than to say that it strengthens the probability that John wrote his gospel chiefly to maintain the reality of the person of our Lord against the Gnostics.

This denial by Antichrist that Jesus Christ had come in the flesh was, as has been already stated, a most effectual means of subverting the grand central doctrine of the gospel—namely: that "Jesus is the Christ." And while this central element of the one faith was subverted by other means, the Gnostics must have largely contributed to that general apostasy which soon spread over the professing church. The various creeds of Christendom, even the earliest, known as the apostles' creed, (but which all agree is not quite so ancient), agree in ignoring that definite form of this central truth as stated by John, both in his gospel and epistles. The formula of the apostle is reduced from a proposition—containing subject and predicate—to a mere name and surname. "I believe in God the Father Almighty, maker of heaven and earth, and in Jesus Christ, his only Son our Lord." Here the Christship, or that official dignity which belongs to our Lord, in virtue of the covenant with David, and which forms so prominent a portion of the prophetic word, is entirely lost sight of. And this even, although the reality of his person is distinctly maintained, in the clauses declaring his birth, sufferings, death, resurrection, ascension, and coming again. And we know how common is the belief that Jesus was a real person, throughout Christendom, but how few apprehend the true force and meaning of the truth that Jesus of Nazareth, who suffered and died as a sacrifice for the sins of the world, is that anointed King whom God has destined to be, not only the ruler of his people Israel, but the monarch of the whole earth.

From what has been advanced I submit that a mistake has been made in applying the term Antichrist to the man of sin or beast, or the wilful king, or Gog, as Mr. Baxter and many others have done. As I have said, the question of a personal antagonist to the Messiah in the future, or the development of an apostasy in the papal hierarchy is left exactly where it was. Mr. Baxter seems to hold that both of these are to be understood, and I do not now give any opinion on that matter. But it must tend to simplify the question, if one of the elements, hitherto so deeply entering into it, be withdrawn. Perhaps I am too sanguine in expecting such a result; but I shall be glad to consider any suggestions on the subject.—*J. Cameron, in Rainbow.*

Figures Versus Science.

In a late issue of the *Gazette* we find an array of figures from so-called scientific writers, designed no doubt by these astute calculators, as a thrust at the doctrine of the resurrection of the dead. They claim that the surface of the earth has been dug over 128 times to bury its dead. If this assertion be true, of course there could not be standing room for the sleeping millions of the dead in case of a general resurrection. How does the writer of the article above referred to know that the quadrillions (60,527,843,257,076,250) he names express the number of persons who have lived since the beginning? Oh! scientific writers assert it. There are some who, if you only label it "science," will swallow a chestnut burr and call it a cherry. There are, according to the most careful estimate, about 1,260,000,000 of human beings on the globe to-day. We will suppose the race started with this number, instead of a single pair, as the Bible asserts, and that a generation has passed away, according to the present short-lived standard, every 33 years, how many human beings will this calculation give us to the present time? Make what concessions we will to the pretensions of geology it cannot be claimed that any traces of human beings are found further back than 6,000 years. Three generations to every 100 years would give us 180 generations of 1,300,000,000 each, amounting to 234,000,000,000 of human beings to the present time. This is certainly a very liberal estimate, much more than the reality demands; but for the sake of satisfying the most extravagant demands, we are willing to go upon this basis. Now, how much territory would it take to give this number decent burial—a space 2 feet by 6, or 12 square feet? We find, on a careful estimate, it will take just 100,723 square miles. The single State of Colorado contains 104,500 square miles. Therefore, there is room in Colorado alone for every human being that has ever lived on the earth, to find a grave, and several thousand square miles to spare. These are plain facts, which any schoolboy can figure out for himself. Then how inconceivably absurd and ridiculous is the statement that "our earth is one vast cemetery," having been dug over 128 times to bury its dead! Let the intelligent readers of the *Gazette* lay up these facts in their memories, and with them smite the puffy face of science, so-called, when it puts forth its absurd claims to cloud the record of Moses or the glorious doctrine of the resurrection.—*E. O. Hammond.*

Sententious Paragraphs.

Good temper is like a sunny day; it sheds its brightness on every thing.

Poverty is in want of much, but avarice demands everything it has not.

Gratitude is the music of the heart when its chords are swept by the breezes of kindness.

I never knew how it was, but I always seemed to have the most come in when I gave the most away.

The best way for parents to train up children in the way they should go, is to travel that way occasionally themselves.

God hath two dwelling places—the highest heavens, and the lowest hearts; that is the habitation of his glory; this, of his grace.

All nature is a book, and the various parts of it are so many multiplied pages in which we may read and consider the wonderful works of God.

Carlyle somewhere says, "Insincere speech, truly, is the prime material of insincere action." The kind of speech in a man betokens the kind of action you will get from him.

He that speaks, sows; he that hears, reaps: hence we should be guarded as to how we speak, as to what we hear. "He that hath ears to hear, let him hear," but "take heed how ye hear!"

What is truth?—The question was proposed at a Deaf and Dumb institution, when one of the boys drew a straight line. "And what is falsehood?" The answer was a crooked line.

Those real gems of thought that shine like stars in the night, were not struck out at a heat, as sparks from a blacksmith's anvil are, but fashioned and polished with a patient and a weary and an aching head and heart.

When you meet with neglect, let it rouse you to exertion instead of mortifying your pride. Set about lessening those defects which expose you to neglect; and improve those excellences which command attention and respect.

Evil Thoughts.—Beware of evil thoughts. They have done great mischief in the world. Bad words follow and bad deeds finish the progress. Watch against them, strive against them. They prepare the way for the enemy of souls.

A lady in England, in and article on the "culpability of indifference to prophecy," truthfully remarks: "St. Peter says, the word of prophecy is as a light shining in a dark place (Eph. 1:19.) Many avoid it as though it was darkness in a light place."

Faith is the blessed tree which produces the noble and the divine fruits of wisdom, virtue and true felicity. But it is of so fine and delicate a nature, that it will not grow and thrive in the cold and barren soil of man's heart, without his incessant care and industry.

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his Holy Prophets since the world began." It also advocates as a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of Kings, and the immortal saints associated with Him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ; and many other kindred truths. It also advocates a hearty belief of the Gospel, repentance, and immersion as pre-requisites to the forgiveness of sins, and a holy life as essential for final salvation.

Communications.

Analysis of Prophecy.

The symbolry of the eighth chapter of Daniel, and the prophetic chain of the eleventh are in perfect accord in reference to the three great kingdoms that shall succeed Babylon. Commencing with the Medes and Persians this chain of events is in accord with the leading events represented by the symbols in the second and seventh chapters. The three paragraphs below the head represent the three kingdoms succeeding Babylon. The two less represent the two divisions of the Roman empire. The ram, the goat, and the notable horn which passed through the Macedon horn of the goat, represented the same three kingdoms which succeeded Babylon. Commencing with Media and Persia, and climaxing with great and powerful Rome, Gabriel has given us the gradations of these three empires, as attested by all testimonies. Thus, the ram, Medo-Persia, "great;" the goat, Grecia, "very great;" and the fifth horn, the Romans who plucked up the four horns representing the four divisions of the Grecian Empire, "exceeding great." Every historian will recognize at once the gradations of these three great empires. The position of some, that the fifth horn which appeared through the Macedon horn (the Roman legions who passed through Macedon, subverting it and the other divisions of the Grecian Empire, which were superseded by Rome,) before which the other three were plucked up, was Antiochus, is lame and ridiculous. What—Medo-Persia "great," Greece "very great," and about one-fourth of Greece ruled by Antiochus "exceeding great!" The eleventh chapter of Daniel, though almost exclusively literal history given in advance, harmonizes with the foregoing symbols and applications of them, both in character and their ordained relation to one another.

Thus, dividing this remarkable prophecy into four great paragraphs and two minor ones, I would observe that from the first to the fifth verses of this chapter, we have a terse history of Medo-Persia; and from the fifth to the fourteenth, we find a compendium of the most memorable events in Grecian history. From the fourteenth verse (exclusive of the fifteenth verse) to the twenty-sixth verse, we find a history of the Romans.

I will now note a few minor points in this prophetic history of Greece and Rome.

After this angelic expositor had foretold the rise and fall of Alexander, and the division of his empire into four parts, toward the four quarters of heaven, he then drops two of these kingdoms, and confines his narrative to only two of these kingdoms, which he denominates the kingdom of the south and the kingdom of the north. See verse fifth. Why this? We must permit Gabriel to explain himself. We may find a cogent reason by referring to the ulterior design of this whole prophecy. It was not to note all the memorable events in the world's history, but only such as should sustain an important relation to Daniel's people and their Holy Land. Thus he said to Daniel: "Now I am come to make thee understand what shall befall thy people in the latter days; for yet the vision is for many days." Dan. x. 14.

So interwoven was the history of Egypt south, and Syria north, with the history of Israel geographically and politically, that the history of the central kingdom could not well be given without giving the history of the kingdoms on either side. The same political and geographical reasons hold good to-day, and the two kingdoms north and south of the central power, which in the latter days control that land, should be called the kingdom of the north and the kingdom of the south. Will the reader please remember this divine reason for calling the kings whose kingdoms were located north and south of the land belonging to Daniel's people, the king of the north and the king of the south. This reason will hold just as good in the latter days, when two kings north and south of the king who controls that land, shall act a grand part in the removal of this central power out of the way, that Daniel's people may return to their own land. At the fourteenth verse a third party is introduced, called the robbers of Daniel's people. According to the analogy of this literal history with the symbolic history of the power which, from a small beginning, should uproot these dominant kingdoms of the Grecian empire, was the Romans. This position is established or confirmed by all the inspired and profane historians who have spoken or written on these events. Thus, the Romans stood up in the southern division of the Grecian empire as the connecting link to confirm this whole vision. Passing, for brevity's sake, the conquest of the holy land by the king of the north, the brilliant conquest of Julius Cæsar and his relations to Egypt and its desolate queen, we will note the tragic end of this mighty prince. Returning to the stronghold of his own land, the city of Rome, he was elected dictator or *defacto* emperor of the Roman empire; and having been assassinated in the senate chamber, (in the terse language of the angel) he "stumbled, fell, and was not found." According to the next verse, the raiser of taxes stood up in his place. Verse 20. This was Octavius, the nephew of Julius Cæsar. He was emphatically the raiser of taxes, for he taxed all the world. Luke ii. 1. According to the next verse a vile person was to stand up in the place of Augustus Cæsar, but unlike his illustrious predecessor, he was to come to his end by violence; "yea also the Prince of the covenant"—Jesus Christ, the great Prince of all the covenants, was to come to his end by violence also. All these points culminated in Tiberius Cæsar, and his death by violence by the same power which put the Son of God to death, viz.: the Roman power.

One word in reference to the Prince of the covenant. A prince is the son of a king. The royalty belonged to Judah, and not Levi, from whom the priests of Israel were taken. All the covenants relating to the prince and king of the Jews culminated in the head of God's Anointed "Prince of the kings of the earth." All the other points being historical need only be stated to be appreciated by the intelligent historian. At the twenty-fourth verse we find a prophetic period measuring the supremacy of Rome, as an unit empire, having but one stronghold. "He—the imperial head of Rome—shall fulfill his duties, or will, in (not against) the stronghold (the city of Rome) even for a time." A symbolic time, according to God's calendar would be the round period of 360 years. Add 360 years to B. C. 30 when the battle of Actium was fought between Octavius Cæsar Mark Anthony, and Cleopatra, which decided the fate of Egypt, and marked the universality of Rome, and it brings us down to A. D. 330, when Constantine the Great, transferred the seat of the empire from Rome to Constantinople. Reference is made to the termination of this prophetic period at the twenty-ninth verse. The angel says: "At the time appointed he shall return and come toward the south; but it shall not be as the former (when the Roman legions went south to conquer, and bring under the Roman yoke, the kingdom of Egypt headed by Mark Anthony and Cleopatra,) or as the latter (when he (the imperial head of Rome) went south to destroy the Jewish nation and scatter them to the four quarters of the earth;) but he will go south for a very different purpose, viz., to transfer his seat of empire from Rome to Constantinople, which eventuated in the division of the fourth kingdom of earth into two nearly equal parts, as symbolized by the two legs of the metallic image. One great mistake which some able expositors of this grand outline of the world's modern history have made, is to give two prophetic histories of the western division of the Roman empire, and no history of the eastern empire; thus presenting the anomaly of a man with only one leg, and standing erect, too, at that. No Roman historian has ever attempted the surgical operation of amputating one leg of that perfect image of a man. Having traced the history of the western division of the Roman empire down to the time of the end, noting the rise and fall of great Anti-Christ, the persecution of the church of God, &c., Gabriel goes back and takes up the history of the eastern division of the Roman empire, and traces it down to the time of the end, marking the rise of a great politico-ecclesiastical hierarchy and the enthronement, in Constantinople, of the founder of the mighty Ottoman empire, which should control for centuries the land of Canaan. He also noted the event which should mark the time of the end, viz., the pushing of the king of the south. He also noted an event that shall mark the end, viz., the standing up of Michael to deliver Daniel's people. The signs of the times clearly indicate that Michael is now standing up in the councils and cabinets of the kings and rulers of the world, as well as in the thunders and earthquakes of war, thus preparing the way for the deliverance of Daniel's people. The power that has controlled their sacred Palestine so many centuries is in its death throes. The epoch which marked the infliction of the deadly wound upon the infidel head of the power which controls that glorious holy land, will also witness the time of the end, which shall usher in the latter days. The same reason holds good to-day, why the two kings south and north of the power holding and controlling the land belonging to Daniel's people, should be called the king of the south and the king of the north. These two kingdoms north and south of the central kingdom controlling that land are Egypt and Russia.

According to some very able expositors, the hour, the day, the month, and the year, during which the four angels, which had been chained by the great river Euphrates, were unrestrained, received its exact fulfillment in 1840, when the Sultan of Turkey signed, sealed, and passed into the hands of the Christian powers in Europe the supremacy of his empire, since which, what was once the magnificent Ottoman empire, has been dying up; or, in the significant language of Lamartine, Turkey has been dying for want of Turks. Reckoning symbolic time, the hour, day, month and year, commencing with the consolidation of a united army under the leadership of Othman, A. D. 1440 would bring us down to A. D. 1840, at which time the mighty Ottoman empire did cease to be an independent power among the great powers of earth. Since A. D. 1840, Turkey has only been a nominal power, existing by the suffrage of the great powers of Europe. The infliction of the deadly blow that nailed this power to the wall, was in fulfillment of the prediction of Gabriel, that "at the time of the end shall the king of the south push at him." That central power is passive between the kings south and north, at whom both push. A. D. 1833, the Pasha of Egypt, or the king of the south, commenced pushing at him, and continued to push until he was brought to the verge of ruin, and he was forced to appeal to the great balancing powers of the world's alliance to arrest the victorious march of the Egyptian armies, and restore his captured fleet and conquered domain. Thus, the angel Gabriel foretold the event that should mark the time of the end, and the beginning of that ring which shall encircle the latter days; and within which shall culminate all the rays of prophetic light, that the generation living in these grand and awful times, may see clearly to read their latitude and longitude, amid the gathering darkness which shall blind the vision of all who shall close their eyes against the sure word of prophecy—that circle within Gospel. On the human side it is faith which was clung all the chronological and events, whose design was, not to reveal the definite time of Christ's coming, but the providential events that the wise may understand the times and seasons in which they are living—that they may keep their armor bright, and be upon their watch-tower, waiting, watching, praying, come Lord Jesus and come quickly. Having inspired an expectation that the coming of Christ is near, chronology and prophetic events will have accomplished all they were designed to accomplish. Time setters fulfill one class of prophecies—that is "my Lord delayeth his coming." Time must be set and pass before there can be delay.

In my next I shall endeavor to show that Dan. vi. 45, and Ezek. xxxvii, and xxxix. chapters, relate to the same general events.

J. M. S.

The Gifts and Promises of God.

It is most remarkable that all of those gracious provisions of salvation unfolded to us in the plans and purposes of heaven, are presented under the precious and endearing words of gift and promise. This idea is so very prominent in the word of truth that some have forgotten the sacredness of works and rely alone upon faith. This is the opposite swing to the pendulum of truth. We generally find the truth between extremes. We go too far when under excitement, not far enough when cold.

Gods gifts and promises are based upon eternal principles of love and loyalty, and will not flow out to those who turn away from the paths of truth and goodness.

What can be more holy and pure than a gift? It is written among the purest and most noble principles of nature. Hospitality, friendship and love, are shining its companions, and before its holy altar the emblems of hope and trust stand leaning upon the arm of God.

Kings have made their gifts when their kingdoms were trembling in the balance of destiny. Heroes have ruled armies by gifts, and beautiful maidens have held the stern hearts of men by tokens of love. Gifts have powers which control the humble and great, the poor and the rich. It is not the thing given, but the heart which prompted it, which holds the key and unlocks to us the secret of affection. The same applies to promises. Men rely upon the words of men. They trust to promises, and await the fruition with hope. Promises are dependent upon the ability of him who makes them. Men's confidence is gauged by this. When, therefore, God makes a promise, it becomes an immutable basis of hope and faith. It comes not from man, it is not dependent on man, and will be fulfilled in spite of man. The gifts and promises of God, therefore, become to us the basis of our consolation and the ground work of our destiny.

If we were to take from the holy Scriptures its gifts and promises, we should take away the power and influence of Christianity. Some would make religion a matter of mere history and not rest our faith upon what has been. This would meet the demands of the yesterday, and give joy in the to-day, but the to-morrow would be a cloudy landscape, over which no sun of hope would ever shine. God's gifts and promises reach beyond the now and shine in their full-orbed brightness in the eternal then.

If God were to express his love to us in its dearest form, how could it be done better than in the gift of his Son? "He so loved the world that he gave his only begotten Son!" What a consummation of love! What a sacrifice for the lost! But this gift was first a promise, recorded in the prophets of the age before. Men are dying, graves are being dug every hour, and the dear ones of earth are rapidly falling into the chambers of death. In view of this, how sweet is the promise of life. This is the promise which he hath promised us, even eternal life. But this is made still more sacred because it stands recorded as a gift of God through him who is the way, the truth and the life. How unspeakable is this gift. No grave can bound it on the other side. It takes in that forever which flows out from the great white throne. Before us there arises a kingdom of this promised and will be given. Indeed all things eternal are written among the gifts and promises of the word of prophecy—land circle within Gospel. On the human side it is faith and works; on God's side it is gift and promise. On the human side it is trust, and on the divine side power and will. Here then we can rest and await the final triumph. Ages may sweep by, but the promises will remain sure and will come true, for the gifts and callings of God are without repentance.

H. V. S.

The Key to the Labor Problem.

Are workingmen, as a class, frugal and provident? Do they curb self-gratification, and make present sacrifice for future advantage? How many mechanics and day-laborers calculate their annual waste of means on such unnecessary articles as tea, coffee, tobacco, beer, whisky, etc.? How many, instead of selecting plain wholesome cheap food, spend their extra dollar on pastry, *rare* fruits and vegetables, etc.? The business done in this line by the grocers and bakers of the lower wards of New York will answer this. I have eaten at the tables of rich and poor in many states, and my experience teaches me that, as a rule, the well-to-do mechanic lives better than many merchants, bankers and professional men, as long as his wages hold out. The same prodigality is manifested in dress and ornament. They will make any sacrifice to ape with the rich or vie with each other. Servant girls often dress better than their mistresses. Who will calculate the dollars wasted by that mechanic's family, before sickness or accident drove him to the poor house? How much did he throw away on rent, that he might live in a better house than he was well able to afford? How many dollars were spent on theaters, balls, socibles, fairs, or excursions, that might have been saved? How much did superstition extort from him? These are few of the many avenues through which his hard-earned wages escaped. Add to this the physician's bills, for attending to himself and family when over work and uncleanness brought on sickness; and last, though not least, consider the number of mouths he is himself the cause of having to fill, and the number of backs to clothe. If his income had overbalanced this expenditure, when the crisis arrived he would have been safe. With how many of our present paupers and tramps is this the case? Are the careful to be forced to bear the load of the careless? Self-restraint is more important to the poor man than legislation. This will give him a fitness for the battle of life, while that but unmans and effeminates him.—*Popular Science Monthly.*

Nebuchadnezzar's Hunting Diary.

Among the discoveries made by Col. Rawlinson in the excavations of Babylon was Nebuchadnezzar's hunting diary, with notes, and here and there a portrait of his dogs sketched by himself, with his name under it. He mentions in it his having been ill; and while he was delirious he thought he had been out to graze with the beasts of the field. Is this not a wonderful corroboration of Scripture? Rawlinson also found a pot of preserves in an excellent state, and gave some to Queen Victoria to taste. How little Nebuchadnezzar's cook dreamed when making them that twenty-five centuries after the Queen of England would eat some of the identical preserves that figured at his master's table.

John Taylor Innes has an article in the *Popular Science Monthly* on the trial of Jesus Christ before Pontius Pilate. He subjects it to a searching analysis in the light of what is known of Hebrew and Roman criminal jurisprudence, and concludes that the proceedings were irregular and illegal from beginning to end.

A blue pigeon with red legs lighted on a steam tug on July 29, about eight miles from Scalham harbor, England, Attatched to its leg was a piece of paper signed "William Stoker, Quebec. Sent up at 12:15 o'clock." The bird appeared to be very tired and hungry, and is supposed to have crossed the Atlantic.

Emulation looks out for merit that she may exert herself by a victory; envy spies out blemishes that she may have another by a defeat.

Archbites.

The engineers of Marseilles have, it is said, discovered that since the opening of the Suez canal the level of the Mediterranean has sunk three and one-fourth inches.

In Sumatra, the expedition of the Dutch Geographical Society has discovered a mountainous region of great fertility and beauty, peopled only by a few wretched Malays.

Forty Scottish kings, two Irish kings, one French king, two Irish princes of the Norwegian race, besides innumerable chieftains and ecclesiastics are said to have been buried in Iona, Scotland.

The ruins of an ancient Babylonian city have just been discovered by M. DeSarzec, the French Consul at Bosrah. In the course of his excavations he found several slabs and bronze figures. The ruins are not far from the River Hai.

Dean Milman, in his "Annals of St. Paul's Cathedral," says: "The archives of St. Paul's still contain copies of indulgences issued from the year 1261 to 1387. They extend to almost every diocese in England and Wales, commencing with Bangor, &c., Ireland answered freely to the appeal. Seven dioceses appear, Emly and Leighlin twice."

The Grand Sheriff of Morocco, Abdes-Solam-el-Ouazain, has left Paris for London. As a lineal descendant of the Prophet he wears the green turban. His wife, whom he married several years ago, was a governess in the family of Sir Drummond Hay, the British Envoy at Tangiers. He surprised and angered his co-religionists by marrying a Christian, especially as he refused to take any other wives or odalisques. For a time he was disgraced by his cousin, the Emperor of Morocco, but afterward recovered his position.

Political societies are now springing up in all parts of Greece to stir up the country to a war against the Porte. At Thebes a "holy band" has been formed out of physicians, students, and the richest of the citizens, and a second "holy band" of students is assembling at Athens. Two important societies, that of "national defence" and that of "brotherhood," have decided to unite their efforts for the national cause; they possess considerable funds, and upwards of 32,000 rifles, with the necessary ammunition. These arms are to be sent to the Greeks in Turkey, who have already been provided with several thousand of rifles by these societies.

A circular to the Israelites of the world has gone forth from Amsterdam, signed by representatives and dignitaries of the Jewish communities of the Holy Land, imploring speedy and generous aid. They say that famine and suffering prevail in Jerusalem, Hebron, Safet, and Tiberias, caused by the drouth and the Turkish war. All industries are prostrated, and the withdrawal of the regular troops has exposed the defenceless populace to the inroads of Arabian robbers. In addition to this, the Jews experience the further misfortune that the war has also cut off the regular contributions of money which they have hitherto received from their co-religionists in Russia.

The Viscountess Strangford, who raised and distributed a large sum of money for the relief of the Bulgarian peasants last fall, is now establishing hospitals for the wounded in Turkey, and superintending the details of field relief. As Emily Beaufort, she attracted much attention in 1860 by publishing two volumes, giving the results of explorations made by herself and sister in Turkey, Egypt, and Syria. Two years later she married Viscount Strangford, one of the finest Oriental scholars in Europe, and for seven years she accompanied him in his studies and travels. At his death in 1869, she founded a college for the promotion of medical sciences in Damascus, and established a prize for geographical proficiency at Harrow, where her husband had been educated. When the story of the Bulgarian atrocities was exciting the sympathetic world, she collected the sum of $145,500, and, in person, purchased and distributed that amount of necessary articles. The National Association for providing trained nurses for the sick and poor of London owes its origin entirely to her efforts. She is about forty years old.

The Restitution.

S. A. CHAPLIN, Editor.

PLYMOUTH, INDIANA, SEPT. 19, 1877.

MANUSCRIPTS have accumulated. Will give place to several as soon as possible.

REMEMBER the Indiana annual meeting appointed at Rensselaer, Jasper county, Indiana, on the last three days of the current month. See notice in another part of this paper.

SOME grave typographical errors escaped correction last week on account of the poor health of the editor and assistant proof-reader. We are trying to be very careful this week in this respect.

BRETHREN often send, requesting back numbers of the RESTITUTION of certain specified dates, to whom, in reply, we have to say, that we have no back numbers of the present year on hand to supply.

WE call special attention to the articles of Brethren Stephenson, Wilson and Weethee, in this number. Do not pass them on account of their length. We hope these talented correspondents and others of ability, who have been writing on prophecy, will not lay down their pens.

WE publish an appeal this week under the head, ALTAR OF SACRIFICE. It will be noticed in our relief receipts this week that several others have afforded help whose names are not in the list attached to this call for help. On our own part, we have canceled a claim of considerable amount aside from making no charge for editorial services for the present year, and would do more if we could spare the means and provide for ourselves at home. If brethren can not help in any other way, will they please to promptly renew their subscriptions as fast as they expire? No one will be a loser, even in this world, who helps forward the cause of our Redeemer, and those who sacrifice for God are objects of special remembrance. See Ps. l. 5; Heb. xiii. 15.

ON the question of temperance, which so agitates the public mind at present, there is quite a diversity of opinion among our brethren. Some think it not incompatible with the spirit and genius of the gospel to act in concert with all classes of persons in endeavoring to eradicate an intolerable evil. Others, however, think that, while Christians should withstand intemperance, as well as every other form of iniquity, they should exert their influence against intemperance and the liquor traffic solely as members of the church of Christ, and leave the world free to act in any work of moral and social reform as it may think best. For ourself we have always acted with the church alone. We regard temperance as one of the cardinal virtues, and have lectured a very few times upon it; but in doing this we have addressed the public as an individual, and not as a member of any organization, or in behalf of any organization outside of the church. Our counsel to our brethren would be, to do nothing calculated to wound feelings, or cause divisions in these last perilous times. We can speak and act decidedly in our church capacity, but while doing this, let us not oppose anything that others may do, in their own way, to, in any degree, suppress a monster evil. Do nothing rashly, and see that ye fall not out by the way.

From the latest news the tide of defeat seems to have set in quite strongly against the Muscovite, and the Russian armies may possibly be compelled to withdraw all their advances to the line of the Danube. The Eastern question, grave as it is, may not very long remain paramount to all others. The Pope is near his end, and a successor will undoubtedly be elected who will strenuously endeavor to regain the lost temporal power. To accomplish this design, some alliance and theater of action are indispensable. The clerical party are active in France, and some political change seems imminent in that country. It is very possible that France and Germany may be antagonized once more, and that the whole power of the Papacy may combine with France, not only for the overthrow of German supremacy, and the subjection of Protestantism, but for the enthronement of the Pope once more in the seven-hilled city. Heavy clouds are gathering over Europe, and they will hardly clear away without destructive tempests. Great events may burst upon the world before 1877 shall be numbered with the years gone by. The Roman question is soon likely to be as significant as the much talked of Eastern question.

—The wonder working rod of Moses more adorned his hand than the crown of Egypt would his head.

Exegetical.

The Hebrew word נָפַשׁ, *yah nah*, and the Greek word ἀποκρίνομαι, *apokrinomai* are usually translated, according to their primary meaning, into English by the equivalent term *answer* in some one of its correspondent forms. Another secondary signification, *to begin to speak*, is a definition that eminent critics give these terms, inasmuch as in Hebrew, Greek, and English, the terms are often employed when no interlocution between different parties is rehearsed. On the employment of the Greek term, ἀποκρίνομαι, we give the following criticism, showing that the idea of *response* is always tacitly implied. It is an exegete on John ii. 18, where the Jews address our Lord after he drove the buyers and sellers from the temple. "ἀποκρίνομαι, *apokrinomai*, is never used in the N. T., except where the words are occasioned by, or dependent on, something that precedes. Hence arises this more general idea, viz.: of words occasioned by something with or without a question, or by an act or event of any kind. In Matt. xi. 25-30, it is his sad experiences of the unbelief of the people, (see from verse 11 to 24), that give occasion to the Redeemer, not for complaint, but for thanks to God, that his teachings were hidden from the wise and prudent of this world. The declaration of Jesus, John v. 17, 'But Jesus answered them: my Father worketh hitherto, and I work,' has its particular occasion assigned in verse 16. In the passage before us, John ii. 18, this is the connection: The violent act of Jesus, (see verse 15,) could not be suffered to pass unnoticed, by the Jews (the officers of the temple, the chief of the people); and by this occasion they were moved to (ἐπερώτησαν,) *answer* and ask him," for his authority. Their response was to Jesus' action.

In Deut. xxi. 7, the meaning is not "they shall speak and say;" for they are called upon to *answer* the imputation of blood-guiltiness tacitly charged against them, to which they thus, with ceremonial solemnity, respond. The phrase "Job spake and said," (chapter iii. 1,) is rendered in the Revised Version "Job answered and said."

Multiplied queries must have passed through the minds of Job's three friends during the seven days and seven nights of unbroken silence and grief which passed and "none spoke a word." Job's first response to all these mental questions is *to "curse his day."* In this fearful malediction of his natal day there is one idea of sublime dreadfulness, that is lost sight of in the authorized version, which the revised version has preserved. There are two Hebrew words of the same radix letters, that, notwithstanding this similarity, have very different meanings. The word גָּאַל, *gaal*, signifies to *stain* or *pollute*. The common version taking this meaning render: "Let darkness and the shadow of death stain it." Gesenius draws his interpretation from the other word, which means to *redeem*, or *reclaim*, and renders—"*let darkness and death-shade redeem it* for themselves, *i. e.*, recover it, again take possession of it." Job contemplates the horrors of that original gloom, before God said "Let there be light," and implores the blackness and death-gloom of ancient night to take back his birth day. He does not merely wish it *stained* with a shadow, but would have it lost irrevocably in the very blackness of original darkness. Our translators' idea is tame and vapid compared with the sublimely frightful imagery of the original.—EDITOR.

Sententious Paragraphs.

I hold him to be dead in whom shame is dead.—*Plautus.*

Grief subdues and makes silent, but vexation is noisy and boisterous.

Whatever be your outward lot in life, your condition is truly pitiable if you are guilty of neglecting moments.

"Have you a heart of calm repose
Amid the world's loud roar?
A life that like a river flows
Along a peaceful shore?"

The talkative listen to no use, for they are ever speaking. And the first evil that attends those who know not how to keep silent is that they hear nothing.

Holiness consists not in the rushing of intense resolve, which, like Kishon sweeps everything before it and then subsides, but in the constant flow of Siloam's waters, which perpetually make glad the city of our God.

SEEDS.

"A wonderful thing is a seed—
The one thing deathless forever!
The one thing changeless—utterly true—
Forever old and forever new,
And lucky and faithless never.

"Plant blessings, and blessings will bloom;
Plant hate, and hate will grow;
You can not sow to-day—to-morrow shall bring
The harvest that proves what sort of a thing
To the seed, the seed that you sow."

Correspondence.

G. M. MYERS TO J. M. HENRY—SECOND LETTER.

Brother Henry:—Your letter has been received, and in reply I must say that it is not altogether satisfactory.

You repeat that "immortality is predicated of the body," and then state under answer to the third question, that you know of no text in the Bible where it is predicated of the entire man. To elucidate this point, let us raise the question, What is man? In answer to this question, Webster (Ed. 1861, pp. 71 and 688) says primarily "man" signifies form, image, suitable form. Of his composition Moses says God formed him out of the dust of the ground. Gen. ii. 7. God says that he is flesh. Gen. vi. 3. Therefore, according to these authorities, we have man complete without spirit, life, thought, or consciousness. Further, Moses says (Gen. ii. 7,) that God breathed into his (man's) nostrils the breath of life and he became a living soul. Now let me suggest to you the thought, which I think you will hardly deny, that the breath of life here put into Adam was no part of him as a man, but was simply the power caused to move upon the organism which produced life in all its manifestations. Thought was not in the man independent of the power, (the breath of life), nor was it in the power independent of the organism. But thought was the result produced by the power moving upon the organism. Next, with this power withdrawn, we have death, according to your definition, a separation of the breath of life and the organism, and following as a result a total extinction of consciousness in man. See Job xxxiv. 14; Psa. cxlvi. 4, 5. Therefore the immortality for which man is to seek, spoken of in the Bible, is predicated of all that the Bible knows of man. The Bible talks of the mortal man now, the immortal at the resurrection: the natural now, the spiritual then.

You say the Scriptures teach death to be a separation. I ask, a separation of what? Is it a separation of the body and the breath of life? If so, then are not all the functions, arising out of their union broken up? Or will you claim that life, thought, reason and consciousness belong to the breath of life independent of its union with the body? If such be your idea, then pre-conscious existence necessarily follows. Further, if separation be a correct definition of death, what is its effect upon a dying soul? "The soul that sins, it shall die."

You fail to tell me where in connection with the facts or commands contained in the gospel or Jesus disembodied consciousness is taught.

I repeat, I believe the gospel of Jesus, and still disbelieve in disembodied consciousness. Can you say as much of the gospel and maintain your position? Are you standing upon holy or safe ground? According to 1 Cor. xv, 1-4, the favorite text of the Disciple church, it is there taught that Christ died, which I believe, while you and the Orthodox world disbelieve it, and say it was only the body that died. It is there taught that Christ was buried; this I believe, while you and the Orthodox world disbelieve it, and say that only his body was buried; that his soul or spirit went to God, went to Paradise with the thief, and went to Tartarus and preached to the wicked spirits who lived in Noah's day. It is there taught that Christ arose according to the Scriptures; this I believe, while you and the Orthodox world say not; that merely his body arose; that Christ came back from Heaven; that he came back from Paradise or Hades. I repeat, Are you upon holy or safe ground? "If Christ (not the body—one half of him,) be not raised, our preaching is vain, your faith is vain, and you are yet in your sins." This, with the following remark, is sufficient relative to the case of the thief.

The Paradise of God contains within it the tree of life. Rev. ii. 7. This tree of life is to stand upon the new earth when the new heaven and new earth are to be introduced. Rev. xxii. 2, and therefore in its existence must be future and located where the old was when Adam lived in it. This new heaven and earth is the order to which Paul was in vision caught away to which you refer. Peter maps out the first, second and third heavens and earth upon a chronological line, instead of the Orthodox idea of so many steps in altitude. This is easy and plain when the expression in the King James—caught up—is made to read "caught away," as A. Campbell and H. T. Anderson render it.

To the case of the Rich Man and Lazarus you refer as literal. Now, do you understand this to be a literal history? If so, do you hold to the old idea of transmigration of spirits, that when death came their spirits crept out of the fleshly bodies and into the spiritual bodies prepared for them? If not, then they must have come out with spiritual bodies when they left the fleshly bodies, for they (if literal) saw, felt, talked, heard, had eyes, ears, tongues, vocal organs, fingers, then necessarily hands, arms, and, in short, bodies complete, and therefore not disembodied consciousness, as you claim.

Again, will not such a position render a resurrection of the fleshly body unnecessary, and a future judgment a farce?

Further, as a literal history, why adopt such an idea as you set forth relative to disembodied consciousness, since neither the word soul or spirit occurs in the entire text?

Next you say that "the spirits of the dead (those separated from their bodies) are in Hades until the resurrection of their bodies." This is simply your idea, and the position taken, as I well know, by the Disciple church. If this be true, let us refer to inspiration to learn of their condition while there.

1. We read in Gen. xlii. 38, and xliv. 29, of the prospect of Jacob's going down to the grave (Hades) with his gray hairs. Question: Do spirits wear gray hairs in the spirit land?

2. Job x. 20-22, says: "Are not my days few? cease, then, and let me alone, that I may take comfort a little before I go whence (on the supposition that his sins were not pardoned) I shall not return, even to the land of darkness and the shadow of death: a land of darkness as darkness itself; and of the shadow of death, without any order, and where the light is as darkness."

3. Again, Job xiv. 13, prays to the Lord to be hid and to be kept secret in Hades: "Oh, that thou would'st hide me in the grave (Hades) that thou wouldst keep me secret until thy wrath be past."

4. Job xxiv. 19: "Drought and heat consume the snow waters, so doth the the grave (Hades) those which have sinned."

Now, whatever may be said of those who go to Hades, it is certain that the same effect is wrought upon them that drought and heat work upon the snow waters in resolving them back into their native elements.

5. Psa. vi. 5, reads: "For in death there is no remembrance of thee; In the grave (Hades) who shall give thee thanks?" Here the interrogative is equivalent to a negative. What, then, of Abraham, Lazarus, Christ and the thief in happiness and praising God while there?

6. Psa. xxxi. 17, David prays: "Let me not be ashamed, O Lord, for I have called upon thee; let the wicked be ashamed, and let them be silent in the grave (Hades)." What, then, about the rich man talking while there?

7. Again, of the wicked in Hades David says, in Psa. xlix. 14: "Like sheep (as sheep are laid) they are laid in the grave (Hades); death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave (Hades) from their dwelling." Then of himself he says, in verse 15, "But God will redeem my soul from the power of the grave (Hades)."

8. One more text I will add while upon this point. Solomon, in speaking of humanity in general, both good and bad, says: "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave, (Hades), whither thou goest. Eccl. ix. 10. These texts I deem sufficient for all purposes upon this point.

Yours truly,

G. M. MYERS.

J. M. HENRY TO G. M. MYERS—SECOND LETTER.

Dear Sir:—Your second communication has been received. I respond at once as far as I choose. My worst fears concerning you have been realized, if, as I suppose to be true, your last to me is a full expression of your sentiments.

1. You think me incorrect because I believe there is something more than body in man. Do you not know there is something more of you than body? If you do not know that, I must tell you I know something of you which you do not know of yourself, otherwise you would not have written to me. I have seen the bodies of dead men, but I never knew one of them to write a letter. But I suppose it may be necessary to modify that idea now, if you are correct, because your body (man) has written to me.

2. You call my attention to a definition of man in Webster's Unabridged Dictionary: "Man primarily signifies form." Your cause would seem to be better sustained if the above quotation were in Webster, but it is not. He says the Welch word, mon, primarily signifies form." Please let us have a definition of the Hebrew or Greek word for man, for in these languages only has God's inspiration reached us. Your boldness in assumption may appear by substituting your definition for the word in some of the passages you immediately quote, as, Gen. ii. 7, God formed (form) man of the dust of the ground?

Also, 1 Cor. xv. 47: The first (form) man was of the earth earthy, the second (form) man was the Lord from heaven. But then some comfort may be found in the next passage you cite, Gen. vi. 3: He (form) also is flesh.

You then confidently inform me that the breath of life is not a part of man, but is simply the power caused to move upon the organism man, and the result produced is life in all its manifestations. The following is so profound that I may not get your meaning: "Thought is not in the man independent of the power (breath of life), nor is it in the power independent of the organism; but it is the result of the power brought to bear on the organism."

I do not certainly know how you aimed at the above conclusions. Was it by natural philosophy, speculative philosophy, or was it by some kind of metaphysical chemistry? God breathed into man the breath of life and he became a living soul. I believe that. But what you say may not mean the same thing. How is it about a babe before it is born? Has it life? It has. What kind of life is that? These questions are on the borders of embryology. Perhaps you can give me some light on this subject. It is the foundation of a professedly scientific basis of materialism or atheism. Neither is cumbered with an effort to defend the Bible.

"Life and immortality are brought to light through the gospel." 2 Tim. i. 10. Life is one thing—immortality is another. Does your system know any difference between them? "Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory forever and ever." 1 Tim. i. 17. What does eternal mean, if not ever-during? From this and more, I conclude that life—eternal life—is one thing, and immortality is another.

You tell me that you believe Christ died. What does death mean, or what is death?

You say that I and the Orthodox world disbelieve it (that Christ died), and that only his body died. Who told you I believe that only Christ's body died? He was forsaken of God—was separated from him. Please see John x. 17, 18. "Therefore my father loveth me, because I lay down my life that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." If there was not disembodied consciousness, how could he take his life again? The Scriptures teach that his soul was in Hades. I believe that. They also teach that his soul was not left there. I believe that, too. Jesus told the thief he should be with him that day in Paradise, which is in Hades, all your sport to the contrary notwithstanding. The word hades was in use among the Greeks when the Savior and the apostles were here. In that language the inspired gospel was recorded. They used that word eleven times, perhaps. Have they defined it? They have not. What, then, is its meaning? The current one at the time. To deny this is to virtually charge the Lord and his Apostles with the intention to deceive by using the word in an unusual, but undefined sense.

Your manner of treating the narrative concerning the rich man and Lazarus lacks the novelty of an argument. If it be a parable, what does it mean? Whom does the rich man represent? And whom Lazarus? What does hades mean? What does Abraham's bosom mean? What does the death of these men mean? You know what I think about the text. What do you think about it?

You gravely inform me that I cannot very well maintain my position and believe the fundamental facts of the gospel. If I regarded that decision of yours as final, I would attempt to maintain what I believe concerning the death, burial and resurrection of Christ. Young men are sometimes more confident than intelligent. I believe that Christ died, was buried and arose again. I believe that his soul was not left in hades, nor did God suffer his flesh to see corruption. See Acts ii. 27, 31. I believe Christ when he says, "A spirit hath not flesh and bones." Luke xxiv. 39.

Paul confessed himself a Pharisee, touching the hope and resurrection of the dead, and concerning angels and spirits. Acts xxiii. 6-8.

I will not reply in detail to all that you have said, because I deem it unnecessary.

You want to know if spirits have fingers, hands, arms, bodies, hair, etc., etc. If they have, then your conclusion is that they are spiritual bodies, and as their consciousness continues after the spirit leaves the body, why, there must be a transmigration of spirits. As my spirit pervades every part of my body, it must be the shape of my body, fingers, toes, arms and all. It is not transmigrated into a spiritual body, yet you seem to have your mind so full of the idea of body as to be continually assuming the point in discussion.

You make of hades, sheol, a chemical laboratory for working the dissolution of the body into its primary elements, so that there can be no resurrection. Of what use can it be to raise their bodies? There is nothing to put into those bodies. There can be no shouting, "O hades, where now thy victory!" because there is no victory but the grave. You will remember I deny that hades is the grave.

I am sorry that you suffer yourself to be misled by unreliable authorities. You quote Job xiv. 13, as I say hades, the Greek representative of the Hebrew sheol, when it is, Heb. kober. This, your first of a number of passages, is not a beginning of good promise. You quote Job xxiv. 19, as containing hades, sheol; this, too, is kober. Psalm vi. 5, you say hades, sheol, the book says kober. Next, Psalm xxxi. 17, Let the wicked be ashamed, and let them be silent, you say, hades, sheol—the book says kever—the grave. You do not improve on your quotations by practice. Psalm xlix. 14, 15. Like sheep they are laid in kober—you say hades, sheol .... consume in the grave—kever—you say hades, sheol—from their dwelling. But God will redeem my soul from sheol—hades. The rendering of keber by hades except it be used figuratively, is unwarranted. But I will not pursue this unpleasant task further now.

You ask if I stand on holy ground? I do not know that I understand your use of the phrase. My faith is in him whom I love, and by whom I have eternal life and do not expect to die in your sense of that word. Man was made in the image of God, who is spirit. I think you and I can be better employed in persuading men to obey the gospel than trying to prove there is no difference between Paul and nerve power. I could say much more on this subject and would do so, if I thought it would do any good, but of that I hardly dare hope.

Yours in the truth,

J. M. HENRY.

Eastern Items.

LONDON, Sept. 15, 5 a. m.—A Bucharest correspondent says the Roumanians report their loss before Plevna at ten officers and 200 men killed, thirty officers and 1,000 men wounded.

Unfavorable rumors are current concerning the Russian position in Schipka Pass.

LONDON, Sept. 15.—A correspondent telegraphs as follows:

"BUCHAREST, Friday night.—I left the battle-field before Plevna at noon yesterday. Two redoubts taken by General Skobeloff, on Tuesday evening, were held for twenty-four hours. Wednesday the Turks made six attacks, and, finally, about 6 in the evening, drove him out. He lost three cannon, which he had placed in the redoubts. He asked for reinforcements several times, but General Levitsky refused them, thinking General Skobeloff had enough men to hold the redoubts.

"Finally, General Krilloff, on his own responsibility, sent the remnant of a regiment which had attacked the lower redoubt near Plevna, and whose effective strength was reduced to 1,100 men, and utterly unfit to go into battle even. This regiment arrived a few minutes too late, and another regiment, sent from headquarters of the staff to reinforce him, arrived when General Skobeloff already had retreated. The loss of these redoubts is disastrous for the Russian attack, as it seems that the Russians in possession of these two redoubts and the Grivica (Grivitza) redoubt, had counted upon recommencing offensive measures immediately. This is now impossible until the arrival of reinforcements. When I left the battlefield, all was quiet, except a light artillery fire. The Russians are still in possession of the Grivica redoubt, which was under continual heavy fire from the Turks. This redoubt was visited by Colonel Wellesley, who says it is heaped full of dead Russians and Roumanians."

A dispatch from Shumla, dated Friday, says Osman Pasha has attacked the Russians in great force at Dubrit, on the road from Plevna to Sofia, where they had fortified themselves, in order to prevent him receiving support. The Russians were badly beaten, and have lost several thousand men, besides nine guns.

Better to wear out than to rust out, will hold good in all ages. For the one who toils is a benefit to himself and to society, while the other is like a dry stick, always in the way and therefore pushed aside.

Church Rules for the Ladies.

FROM COL. FORNEY'S PRESS.

Dress hard all morning, such is fate;
Then enter church some minutes late;

All eyes will then be turned on you,
And will observe your bonnet new;

Let humble modesty wreath your face,
And take your seat with faultless grace;

Let all your thoughts be fixed on high,
And rearrange your ear-bind tie;

Think how religion's prone to bless,
And criticise your neighbors dress;

Let all your heart be filled with praise,
And notice Mrs. Maggie's lace;

Put from your mind, all thoughts of sin,
And readjust your diamond pin;

Think of how good religion proves,
And then smooth out your buttoned gloves;

Catch well the precepts as they fall,
And smooth the wrinkles in your shawl;

Think of the sinner's fearful fate,
And notice if your bonnet's straight;

Pray for the influence divine;
That ladies bazque—mark the design;

Let tender grace possess your mind,
And criticise that hat behind;

Reflect on Christian graces dear,
And fix those curls behind your ear;

Let your heart warm with silent prayer,
And view that horrid green dress there;

Reflect it, on the world's ways,
And see if your gold chain's out of place;

Think of the peace the good shall find,
And wonder who are sitting behind.

Our Letter Drawer.

On the eleventh of August, we took up *our parable* and journeyed eastward as far as the Blue Ridge, to the town of Liberty where our beloved brother Anderson is located, to attend a two days' meeting of the brethren and friends of the one faith, where we met a goodly number of intelligent enquirers after the truth, to whom we discoursed Saturday afternoon, and Sunday and evening. Our first discourse was on the manner of God's love in the gift of his Son, connecting with it our blessed hope of seeing Jesus and being made *like him*. Second discourse: "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." Third discourse was Paul's charge to Timothy to "preach the word." All were listened to with deep and earnest attention. After the morning service, we organized a body of believers, eleven in number, and partook of the bread and wine. There are more who will soon unite with the little band of believers to follow the meek and lowly Jesus, and wait for his coming. Brother Anderson is doing a good work, is well received, and is an able defender of the truth. He is poor, needs assistance, has to travel on foot many miles to fill his appointments, has to labor through the week to get bread for his family. Who will come to the front in this time of need and lend a trifle to the Lord? The truth is taking deep root and the results will be permanent and lasting. We have the best evidence of what we state. Men listen with attention and candor, and, when properly instructed, go forward and put on Christ according to the word, and immediately engage in defending the truth, and building up a character in harmony with the Divine Being. We are getting our share of persecution as our master plainly predicted. Our prayer is, Lord give us grace and patience to suffer these things meekly for the name of him who is soon to come, and bring eternal deliverance to all whose names are written in the Lamb's book of life. I would like to do more for the paper, but my means are limited. God is doing a blessed work under our feeble labors. I have reproached myself most keenly for a lack of faith. I could never have believed he could or would use such a poor stick in his blessed cause. Praise his holy name. I am indeed sorry that THE RESTITUTION cannot be published without interruption. There is no real necessity for it, if the brethren really felt and realized what they so loudly profess—that the Lord is soon coming. There is an abundance of means. One has enough to supply the deficiency and never feel it. God help us to feel, and to do our duty while we have the opportunity, for soon the master will rise up, and shut the door. Then will we realize how sadly we have been deceived by the god of this world.

NEWELL BOND.

Ed. Restitution:—I have a moment's time and I will drop you a line. By the blessing of our Father in heaven, we are enjoying good health and crops this year, and hope soon to be able to send you some money for THE RESTITUTION, though that is rather scarce in this settlement. In the name of the Father, the Son and the Holy Spirit and for the remission of their sins, I baptized Mr. M. D. Edwards and his wife into the death of the Lord Jesus, in the waters of Spilman Creek, last Sunday evening, they previously having confessed that he is the Christ, and their faith in the things pertaining to the Kingdom of God as revealed in the Scriptures. To our God be all the honor and glory. I have an appointment for next Sunday at 2 p. m., at Pottersburg, Lincoln county, ten miles below here. The subject announced is, "Baptism, and its relation to the cause of Christ." Perhaps I may send you a synopsis more or less complete if I can raise enough paper. I preached at this place regularly three years ago, and the seed is not yet.

May God give us freedom and courage in the gospel, with patience to endure the final overcoming time.

Yours in the one faith,
J. K. THOMPSON.

Ingalls, Kansas.

P. S.—Bro. Barnhill and family residing two and a half miles southeast, are in tolerably good health. He is married again. J. K. T.

Editor Restitution:—Please give me a small space in our paper to report our success in Texas. I am still on the war-path, and fighting for the cause of truth. I have often been told that I should run the people off, but I and that I always draw them to me. In Missouri, Kansas, and Texas, good honest people love plain talk. I expect to be plain while I live, though all men should leave me to stand alone. I am preaching now, sometimes on Saturday, and every Sunday, with good results. About three weeks ago I baptized five, the next week one. The third Sunday in August seven came forward for baptism. I baptized five on that day, and the fourth Sunday I preached at the Denton school house, about eight miles from home. I went on to the ground with a chill and high fever, which was about the fourth attack. With a hard struggle I urged myself forward and preached. Six more came forward for baptism. We went about two miles to the water and baptized three of them, although I could scarcely stand upon my feet. We have set Monday to baptize the balance, which will be five or six more.

Now, my dear brethren, I do not write this to boast, but to encourage our preaching brethren. I do think the time is short to work in, and what is done must be done quickly. I am getting old, my time is short, but I expect to work till Jesus comes. Sister Hicklin, and Sister Steward, I am singing that good old song yet, but feel certain that it will soon be hushed, and oh, if we all live right, we shall all join in that glorious new song, saying, "Thou art worthy." Brethren and sisters, I am looking every moment for Jesus, our great King. I am not bothered about the re-erection of the metallic image, or the coming of Elijah first, although these things may be.

Z. GOWER.

Texas, Texas.

P. S.—Cotton is beginning to open, and as soon as we can get it to market, I think our brethren will do a good deal for the paper. Z. G.

Editor Restitution:—I commenced meeting at Millwood, Ind., on the 10th and closed on the 21st of August. Had a good meeting, good attention, and I think good will result in time to come. There are some almost persuaded to obey and, perhaps, will soon. I am to go there again in October and hold meeting over the first Sunday.

J. S. HATCH.

Conference Report,

The brethren of the Abrahamic faith in south-west Missouri met in conference at the Ackley school house, Dade county, Aug. 17, 1877, at 4 p.m. House called to order by the president. A goodly number from all parts of the conference district were present; also Brethren Kimsey, Hayworth, Foore and Ward from Kansas, and Brother Robertson from Arkansas. The conference elected Brother J. Butt, president, P. Finn, secretary, and Brother Darwin, treasurer, for the ensuing year. Brethren Meyers, Patterson and Beeson, were chosen a committee of arrangements, who appointed Brother Stringer to speak in the evening. After partaking of supper on the ground, we listened to Brother Stringer on Christian duties, who was followed by Brother Foore.

In our business meeting Saturday morning, took up the subject of organization, arguing it at length in brotherly love. Brother Robertson then addressed us from Rom. viii. 10, 11. All seemed well pleased with our brother's plain and practical remarks.

At half past two resumed the subject of organization occupying nearly one and a half hours, after which we had a pithy discourse from Brother Ward, on the nature of man, and in the evening Brother Hayworth entertained a large audience on prophetic time.

On Sunday morning a motion was made, and unanimously carried, to organize a union conference embracing south-eastern Kansas, south-western Missouri, and north-western Arkansas. Brother Robertson, of Arkansas, Brethren Foore and Kimsey, of Kansas, and Brethren Mendenhall and Finn of Missouri, were chosen a committee to choose time and place, join in that glorious new song, saying, Brother J. M. Stringer was chosen Evangelist for the ensuing year. After a short intermission, Brother Kimsey preached an able discourse on the signs of the times, to a crowded house, and deep interest was manifested. After partaking of a bountiful repast, prepared by our good sisters, we met and decided to hold our next quarterly meeting at the Springhill school house, in the southern part of Polk county, seven miles east of Walnut Grove, to commence on Friday before the third Sunday in November. We then engaged in social meeting, which was a love-feast long to be remembered; shortly after which Brother Kimsey resumed his discourse on the signs of the times, in which he proved his familiarity with the subject from his manner of treating it. In the evening Brother Foore spoke on the Restitution, giving good proof of an able workman.

The house, though commodious, was not large enough to contain the crowds that came out to hear. Thus closed one of the best meetings that we have ever had in the south-west. A good impression was left in the neighborhood from which we anticipate the best results. The parting hand was given, and we separated, feeling that we had had a foretaste of the good time to come.

P. FINN, Secretary.

Advent Exclusiveness.

BY H. V. REED.

Some of our brethren have had the impression that the people known as Adventists were a very free and liberal people, and that they would not put a padlock on the conscience of any man who might differ with them. The Adventists have been driven out of the different sects because of their views upon the great questions of the kingdom of God and the nature and destiny of man. They are branded as heretics by the different names and denominations of Christendom. But they no sooner become organized and get their religious machinery shit up and in running order than they turn round and whereas and resolve and denounce heretics who cannot endorse all they teach, or who believe a little more than they do. It is instructive and interesting to watch the growth of sects. Humanity is the same the world over. The Adventists are just as intolerant toward those who may differ from them as the other sects. They have some good and noble men among them, but the New England leaders are narrow-minded, and and exclusive. We have known this for years. The following from the annual proceedings we clip from the *World's Crisis*. Those of our brethren who trusted in a union will now see upon what grounds they can unite. Keep still upon the great question of Christ's reign over the nations, or, keep out of our churches. Your appointments cannot appear in the columns of the *Crisis*, and you are not to be encouraged in any way as proclaimers of salvation. Any orthodox church in christendom would be just as liberal and free. You can unite by a surrender of your liberty to teach what you believe upon points which may be at variance with the "general council of"—Adventists! What a union! What Christian liberty! Well, the "resolve" is out now, and adopted. We shall see whether they will now hunt up and report the heretics. We know of brethren who will not keep still. They will preach a whole gospel or none at all. But here is the extract:

In accordance with the direction of the A. C. P. Society, the secretary called the attention of the association to the matter of not publishing certain appointments in the *Crisis*, whereupon Bro. Wellcome offered the following resolution:

Whereas, the doctrines of the non-resurrection of the wicked dead, trine immersion, and probation for sinners after the second advent of Christ, are largely of heresy, and their influence has in our judgment, done much to injure the cause of true faith and piety, by undermining in the minds of those brought under their influence the scriptural doctrine of the wages of sin, the atonement and judgment; therefore

Resolved, That we cannot lend our influence either directly or indirectly to the promulgation of these doctrines or views on which they depend; and we hereby instruct those having charge of the columns of our paper not to allow any appointments or notices of meetings held by such men as declare themselves believers in said doctrines to be published therein.

The resolution was adopted.

Voted, that the president and secretary of the state conference be requested to inform the publishing committee of the names of all preachers in their vicinity who hold the doctrines referred to in the foregoing resolution.

DIED.

HELMS—Sister Helen [illegible] of Florence Helms, and daughter of Judge W. A. Mary Hackleman.

She was born Jan. 31, 1849, and died Aug. 19, 1877, aged twenty-seven years, seven month and four days. She embraced the gospel several years ago and continued in the faith to death. Funeral by the author. Text, Job 14, 14.

J. S. HATCH.

Practical Christianity.

The practical Christian takes the Bible for his guide, and lives up to its teaching, which is, in other words, walking after the spirit. He is fair in his dealings with all men; "does unto others as he would that others should unto him;" his weights have no lack; his measure is pressed down and shaken together, just the measure he expects to have meted out to him again, if not in this age, in the age to come. Luke vi. 38. He is faithful attendant at religious services when duty calls not elsewhere; but he firmly believes that there are some duties equally important to religious services. He is also a praying Christian, not simply at fixed or stated intervals, but at his business, walks or pleasure. Such a soul continually looks upward, asking strength and help for each hour of joy, sorrow and temptation. His Christian garment is always about him, hence he serves God as faithfully on Monday as on Sunday. His soul is so filled with the love of God, that it continually flows out to every creature. He delights in his neighbor's prosperity and cheerfully lends a helping hand and kindly sympathy to those in adversity. He has no need to go upon his knees and beg hour after hour for God to show him the work he would have him to do. He opens his eyes and beholds it all about him (and better far to be about it than screaming to God to show it to him,) no matter how poor or secluded, how wealthy or prominent, his work is on every hand. There are souls to win to Christ; there are sorrows to be soothed, hungry to be fed, the widows and orphans remembered, kind words to be spoken, injuries to be forgiven, and enemies to be prayed for. Is there no way to win souls to Christ but by talking religion? Aye, many ways, and the practical Christian will discover them. Shall we tell the half-famished street child that it is wicked to steal, and God will punish him? No, we should not; at least, not until we had fed the starving body, and placed it in a condition to live without stealing. A piece of bread at a proper moment may be more effectual in leading a soul to Christ than many prayers, and the same with many other gifts which it is in the power of all to bestow. Practice is better than preaching. Practice first, then the preaching will not be in vain. If the mother's cares have been many, and still the basket of mending bids wait to keep the weary hands employed, and the eyelids unclosed to a late hour, does not duty point that bright young daughter a position at the mother's side rather than the social or prayermeeting? Can she not light her heart in prayer and praise while the nimble fingers are busy, conscious of the sacrifice she has made, but grateful in her heart that the dear mother has rest by this sacrifice? Yes, she can pray, and that prayer will answer as a sweet incense to the all-wise Father who knoweth why her place is vacant at the prayer meeting. We don't like to trust those Christians who claim that nothing should keep them from religious services; who would rather go, than stop and give a cup of cold water to some thirsty invalid, or pay the least attention to poverty's dead. It is best that religious services be well attended if duty calls not loudest in another direction. It matters not if the theatres and socials be left to worldlings at these particular seasons. But we are drifting from our practical Christians. "Mother, let me lift that heavy package for you." "Wife, give me a cold dinner to-day, you are too weary and unwell to prepare a warm one." "Husband I will take the children out to walk and give you a little quiet rest for your aching head, I can go to church some other time." "I am going your way good woman, let me carry that heavy basket for you, for I am young and strong." "Dear old grandpa lean on my arm, the walk is very slippery, and I am the strongest and will keep you from falling." "I wouldn't cry little fellow; we'll help you to find your marble, and if we don't, here is our apple to make it up." "Mrs. D. let me take off that yard for you, you have no husband or boy, and God commands us to remember such as you." "I am going to the village auntie; isn't there some errand I can do for you, and save you a warm weary walk to the village?" "You are too ill my dear neighbor, don't try your strength yet; let me bake you a loaf of bread with mine, and wash out a few pieces with my washing. I shall scarcely feel the extra, and you will gain in health and strength a few days longer for it." "Let me take care of that little one to-day, and you go out to meeting. I am sure it will do you good, you are confined at home so much." "I am going to drive out to-day if it is so pleasant, come go with me you poor invalid, the fresh air will do you good." "Let me sit on that low seat grandma, and you take this comfortable seat, for you need it more than I." "Let me save your home for you my neighbor, I have means to spare and can wait a few years as well as not." "Let me assist you down those steps for you are so very lame." "Don't fly into this passion and fight each other friends, let me see if I can't help you over this difficulty." "Here, poor widow, is some wheat and potatoes, a thank offering to the Lord, he has blessed me so abundantly this season." (God bless you, Mr. practical Christian and he will bless your harvests still more abundantly another season.) And thus the practical Christian will find work, and who can say that a few of these practical sermons will not win more souls to Christ in one month than a hundred orthodox sermons in the same time. God bless the earnest practical Christians, and give them an abundant entrance into the kingdom of our Lord and Savior Jesus Christ. In the earnest prayer of one striving to do the will of God.

MRS. O. F. H.

"Ixthus."

All those who attended the meetings of the Evangelical Alliance noticed the word ixthus on the platform, and there must have been many a question as to what it meant. It is one of those symbols which was peculiarly dear to the ancient church, because connected with the history of its trials and its triumphs, and there is not one so beautiful and expressive as it. It contains in itself a complete confession of Christian faith, and yet in such a way that until it was explained nobody could guess what it meant.

Ixthus means a fish, and in the catacombs of Rome there was found often a rude drawing of a fish over the place where human bones were placed—and why? Take the word and write it in this way, and you will see:

I	Iesous Jesus
Ch	Christos Christ
Th	Theou God's
U	Uios Son.
S	Soter Saviour.

And when the persecution was raging in Rome and the Christians took refuge in the catacombs and there celebrated their worship, and when they dared not even mark their Christian faith in any other way lest their very graves should be profaned by their enemies, they could make this symbol of a fish, which would be utterly unmeaning to the uninitiated, and yet should express the strength and the fullness of their faith in Christ's divinity and in his saving grace. So it is a precious symbol of the early church, and represents the dearest object of the believer's faith.—*Sel.*

The Altar of Sacrifice.

We, the undersigned, having the good of the cause of truth but least, and believing that it is our duty to sustain the gospel with our means as well as our time, and believing that God will bless us for all the sacrifice we make in behalf of the truth, agree to pay the sum set opposite our names for the purpose of freeing the RESTITUTION from debt, and sending it out as a messenger of truth to those sitting in darkness, and to comfort those who are waiting in the light of life:

H. V. Reed	$50 00 Paid.
C. Palmer	5 00
L. G. Roberts	5 00 Paid.
Robert Hallibuck	5 00 Paid.
Jane Hallibuck	5 00 Paid.
M. D. Tabor	2 00
W. Hallibuck	5 00
H. C. Hallibuck	5 00

LETTER RECEIPTS.

Letters from the following persons have been received, found to be correct, and the sum due attended to:

SUBSCRIPTIONS.

C S Norman	60	Albert B Dresser	2 75
John Cook	60	Rufus J Fletcher	50
J A Barker	1 00	H H Chamberlin	2 25
G J Humphreys	50	S Middlebush	1 00
J S Hicks	50	Hoel Scelle	50
Arthur Lawton	1 50	H Beebe M D	50
J H Fyfe	2 00	Mr Robey Fulkerson	1 00
Rev H E Tennell	1 00	E Thompson	1 00
J R White	1 00	L W Pate	1 00
Ellis Best	50	B F Dilworth	1 00
J H Sullivan	50	Fannie J Owen	2 00
T B Stoughton	1 00	L A Fairly	50
G J Bonham	1 00	Geo Mitchell	75
Mrs Clark Chapman	50		

BOOKS AND TRACTS.

John W Hall	10	A W Darby	40
Mrs Vanzandt	60	S W Stringer by [illegible]	60
A B Magruder	50	F C Williams	15
Amos Pegg	50	S B Eldridge	25
J M Fyfe	10		

RELIEF.

C J Lee	5 00	Mrs C J Lee	5 00

ANNOUNCEMENTS.

The congregation at or near Stevenson, on the G. C. & St. Joseph R. R., in Dodge Co., Kansas, will hold a meeting over two Sundays, commencing at Stevenson, on Saturday evening before the first Sunday in September. Meeting will be held half of the time at the square, and half of the time at the Stevenson school house, two miles south of Stevenson. We are trying to secure the services of Brother Myers, and Brother Proctor, of Missouri. The object of the meeting is to build such other expositions of the truth—and to persuade to obedience those that are already persuaded. All are invited—and all that will come we will extend for by the brethren. All the preaching brethren in reach are especially invited.

By order of Congregation.

J. F. BYERS.

Brother J. M. Stephenson's address is 35 Johnson Place, Chicago.

I will preach at Ripley, Illinois, one week from next Sunday. At St. Joseph, Missouri, on the following Sunday. At Brother Taylor, near Morrill, Kansas, one week after the next Sunday. Expect to be in Nebraska City by the 1st of September. I shall return a few days through Illinois and the Pawpaw. Will give notice of my appointments in the RESTITUTION, as soon as I hear from brethren. Address me at 35 Johnson Place, Chicago, Ill. J. M. STEPHENSON.

Newell, Aug. 5, 1877.

INDIANA ANNUAL MEETING.

The annual meeting of the Church of God for the state of Indiana, by request of many brethren, will convene in Indianapolis, Indiana, on the last Friday, Saturday and Sunday of September. It is to be hoped that our brethren throughout the state will make an extra effort to attend this meeting. Ample provisions will be made for all who come. Be sure and come early, and be prepared to stay during the whole meeting.

By order of the Committee of Arrangements.

ANDREW SPEER,
HIRAM EASTMAN,
JOSIAH MORTON.

PUBLICATIONS FOR SALE AT THE "RESTITUTION OFFICE.

SPECIAL NOTICE.

Having on hand a large supply of Hymn Books "The Psalmodist," and wishing to have it introduced in all our Societies, we have concluded to reduce the price, and offer it on the following terms which will bring the book within the reach of all.

Cloth binding	$0 40
Leather binding (plain)	60
Leather binding (gilt)	80

The brethren will see that we have reduced the price one-half. Let all who desire the book send in as early as possible.

TRACTS AND PAMPHLETS.

TWO PAGE TRACTS.

Bible Facts. These are suitable for wide distribution, and treat on the following subjects: 1. The Gospel. 2. The Coming and Kingdom of Christ, by 70,000 Baptists, in 1876. 3. Immortality. 4. The Kingdom of God. 5. Names of Man and Thoughts for Thinkers. 6. The Two Advents. 7. What is Religion? 8. Destiny of the Wicked. 9. Baptism. 11. Twelve Plain Bible Truths, and God's Promises to David. 12. The Restitution Age. Price, 10 copies for 8 cents. Or assorted packages of a hundred for 70 cents.

FOUR PAGE TRACTS.

Age to Come. Not a Heresy. By H. V. Reed. A splendid short argument illustrative of the Age to Come doctrine. Just the thing for circulation among a certain class of Adventists.

Can You Believe? By H. V. Reed. A series of pointed questions on the Life and Death question.

The State of Man in Death. This tract contains an abundance of pr of texts. Price of all four page tracts, 25 for 30 cents, 50 for 55 cents, or 100 for 100 cents.

Life and Death. This tract is a concise statement and contrast of the two uses of those terms, to-wit: the theological and Bible Use.

Heaven Guaranteed a Failure. A work written upon the subject in title indicates, by A. R. Magruder.

The Perverted Parable. A tract written upon the parable of the Rich Man and Lazarus, by W. Lang. In which there is much concentrated thought.

The Restitution. Being a synopsis of the arguments presented in the larger work on the subject, by E. Miller.

EIGHT PAGE TRACTS.

Is it Essential to Believe in the Royalty of Jesus? A tract well analyzed and simplified upon the above subject, by Neal Wilson.

Signs of the Times. A neat and comprehensive tract on the signs of the Times, by Horatio Bonar of Scotland.

TWELVE PAGE TRACTS.

Christian Union. By Joel A. Simonds. Another useful and instructive tract, which shows the oneness of God's purpose, and the unity between God, his Son, and the Church of Christ. Price, single copy, three cents, 12 for 30 cents, and 25 for 50 cents.

Segregation and the Kingdom of God. By E. Floyd. This tract treats very clearly upon the subject named, and is a good one for inquiring minds. Price, three cents each, 12 for 30 cents, 25 for 50 cents.

The Ancient and True Gospel. By Wiley Jones, of Norfolk, Va. A comprehensive and valuable tract, showing what Christ, Apostles and early Evangelists preached, and what the Primitive Church believed. Price three cents each, 15 for 35 cents.

SIXTEEN PAGE TRACTS.

The New Birth. By Josiah Peirce. Price, single copy 5 cents, 40 cents per dozen.

The Hope of the World. By Joel A. Simonds. This tract treats upon the subject named in a way that will no doubt produce action upon the minds of many. Price, four cents each, 12 for 40 cents, 25 for 70 cents.

The Kingdom of Messiah. By Joseph Seiss, D. D. A most able and well written tract, which sets forth in beautiful language, and by Bible quotations, the glorious truths of the coming Kingdom.

Which is Right? By T. Wilson. Showing the Bible teaching on the questions as to whether Christ's Kingdom is to be on the earth or in heaven.

The True Church. A neat tract, written by Wm. Shepherd, of Newark, N. J. based upon Matthew xvi. 18, 19, showing that the True Church is neither Greek, Protestant, nor Catholic.

The Seed of Abraham. By Joel A. Simonds. A tract written upon the promises made to Abraham, renewed to Isaac and Jacob, and so frequently reiterated by Prophets and Apostles.

The Stone in His Hands. By H. V. Reed. Just the thing to circulate everywhere. Price of sixteen page tracts, five cents each, 15 for 50 cents, 25 for $1.

TWENTY-FOUR PAGE TRACTS.

Will the Earth be Burned Up? By T. Wilson. An Argument from the Scriptures, showing that the earth will not be annihilated, as many suppose, but will be the everlasting inheritance of the saints. Price seven cents each, 8 for 50 cents, 70 per $1.

Witchcraft Unveiled; or, the Voice of God against Spiritualism. By H. V. Reed. A tract that is in season and one that can not be too widely circulated. Price, seven cents each, 8 for 50 cents, 20 for $1.

Une Exposition sur Divers Points. A German tract on the Kingdom of God. Price five cents, 10 for 50 cents.

The Scriptures. By Joel A. Simonds. A new tract, and clearly written. Price five cents, 12 for 50 cents, 25 for $1.

THIRTY-TWO PAGE TRACTS.

Exposition concerning the reign of Christ over Israel and the Nations, or a brief statement of the things concerning the Kingdom of God and the Name of Jesus Christ. By Wiley Jones. Price 8 cents, 16 for $1.

OTHER TRACTS AND PAMPHLETS.

The Rich Man and Lazarus. By Thomas Wilson. The Parable of the Rich Man and Lazarus, the title of this tract, is handled vicariously, and the exposition brought out in harmony with the Bible, teaching. Thirty-six pages. Price 10 cents 12 for $1.

The Mortality of Man's Body. By J. M. Stephenson. A book of ninety-six pages closely and ably written. Price 15 cents, eight for $1.

Doctrines and Nature of Future Punishment. By Henry Constable, A. M. This is an able and clearly written argument. We recommend it to those who wish to learn what the scriptures teach upon this subject. Sixty-seven pages. Octavo. Price 25 cents.

The Kingdom of God, and Life Only in Christ, being a work made up of several tracts. Including "*The Glorious Prince,*" "*The Gospel of God*" "*What is Death?*" "*The One Thing Needful,*" &c., &c. By B. V. Lyon. 200 pages. Price, in cloth, 75 cents.

Primitive Christian Faith. Being a concise history of the Primitive Christian Faith, or the Gospel as held by the Apostolic and Primitive Fathers to small compass. A tract of 50 pages, by C. P. Sweet, of Albion, N. Y. Price 15 cents.

BOOKS.

God's Plan of Salvation.—For a long time our brethren have desired a work which would embody the leading points and arguments of our faith and hope. Brother Stephenson's book is a terse, comprehensive and able statement of the leading planks of Bible theology. Our brethren will find this just the thing to read and circulate. The nature of man, the kingdom of God, and the obedience of faith, are ably and clearly set forth. We bespeak for this book a wide circulation. Price $1. H. V. REED.

Cruden's Concordance to the Bible. Cruden's new student of God's Word can do without it. Cloth bind ing, $2 sheep, $2 25, half calf $3 75.

Greek Concordance. A Critical Greek and English Concordance of the New Testament, by G. P. Rudesan. This is a work of 500 pages, publicously small to be made a constant companion, also one traveling. Every minister and Bible student ought to possess a copy. Price, cloth, $2 00.

Eagle's Bibles, with marginal readings and references between the verses. They are printed on clear, strong paper, and well bound. Plain Roan binding, gilt edges, $2 50. Full Turkey Morocco, gilt edges, $5. Another one, with larger type, beautifully printed and easily read by failing eyes. Roan binding, $4 75. Turkey Morocco, $6 00.

The Doctrine of Immortality. By James H. Whitemore. This is a work that has been in market several years, but it is an exhaustive treatise upon the subject of immortality, and sets forth the Bible view in a masterly manner. Every student should have it in his library for reference as well as one in hunting to those who are seeking after truth. It contains 300 pages. Paper covers, 40 cents.

Emphatic Diaglott contains on the original Greek Text of what is commonly styled the New Testament, according to the Recension of Dr. B. F. Gerbard, with interlineary word for word, on the English translation; a new Emphatic Version, based on the interlineary translation, on the rendering of eminent critics and on the readings according to the Vatican Manuscript, No. 1209 in the Vatican Library, together with illustrations and explanatory footnotes, and a copious addition of references to the words of which it consists as the above-cited appendix. 1,323 pages, to me leave sent by mail. Price $ Extra bind ing, $

"The Whole Creation Groaneth."

A voice is heard upon the air,
A wail upon the sea;
The universe is bowed in prayer,
And struggles to be free.

Creation groans, and lifts her hands,
And earth in travail waits,
And nature's animated bands
Moan at their prison gates.

And hardened hearts, as incense rise,
From earth's afflicted ones,
In supplication to the skies,
To raise her sleeping sons—

For Christ to come, and bring again
The Eden shades of love,
And banish sin, and death, and pain,
As it is done above.

It is man's last appeal to heaven—
Prey'r's final agony,
To which an answer soon is given
In earth's great jubilee.

Then "COME, LORD JESUS, QUICKLY COME,"
Our longing spirits cry;
We wait to shout thy welcome home,
And meet thee in the sky. —*C. S. M.*

"The Time of the End."—No. 2.

In my last I endeavored to give what I understand is the *end* referred to—its duration—when it will begin—and when it will end. "The time of the end" is the last end of the indignation against Daniel's people, the Jews, and which is to befall them in the latter days. Dan. viii. 19; x. 14. It is also for an appointed or definite time—"at the time appointed the end shall be." Dan. viii. 19. That time appears to be the last week of the seventy which Gabriel said to Daniel, "are determined upon thy people and upon thy holy city." ix. 24. This period of seventy weeks is a prophetic period of 490 years. Sixty-nine of these weeks ended with the cutting off or crucifixion of the Messiah, when the Jews publicly rejected him, and claimed Cæsar as their king. One week remains to be fulfilled in their history before the end comes. The commencement of that week of seven years, I believe, will be ushered in by the return of the anointed Jesus—not publicly, but privately. In like manner as he went away, so he will come at that time. Acts i. 11. He comes heralded by the voice of the archangel, and the trump of God. The dead ones who are sleeping in Jesus will hear, and live; and those of the living, who are waiting for God's Son from heaven, will be changed to immortality; and together they will meet the Lord in the air. 1 Thess. iv. 16–17.

The world at large will not be aware of the nearness of the Lord's presence. They may feel the effects of that coming, but will not see him, because he will not then manifest himself to the world. The resurrection of the dead, and the translation of the living, may startle a few in various localities, and when reported to the world by the daily press, it will not be credited, but classed with other phenomena which cannot be explained.

First and foremost of all events yet to occur in fulfillment of prophecy, I place the thief-like coming of the Lord for his saints. I know of no prophecy fulfilling, particularly relating to the present time, or to fulfill, before the resurrection takes place. That stupendous miracle, caused by the return of the Lord, will mark the beginning of a peculiar and momentous period, which will be full of remarkable events, and a fit introduction to the reign of the King of kings, and Lord of lords. Dan. xii. 1, 2, shows that at the time of the end a resurrection will take place; a great time of trouble occur, and Daniel's people will be delivered.

In order to assist the reader in the examination of this subject, I will submit in detail, some of the propheeies which I believe will be fulfilled during the time of the end. I will not vouch, however, for the order of fulfillment, as some may be concurrent, or precede others. I mention,—

1. The coming of the Lord *for* his saints—dead and living.

2. The resurrection of the dead in Christ first, and then the change of the living—both classes caught away to meet the Lord in the air.

3. The standing up of Michael for the Jews.

There will be a partial regathering of the nation in unbelief. At present they reject Jesus as their Messiah just as much as their fathers did ar I if they return to Palestine, from whatever motive, it will be in unbelief. Jesus cannot receive them in this condition. Hear what the Lord God says by the Prophet Ezekiel: "Because ye are all become dross, behold, therefore, I will gather you into the midst of Jerusalem. As they gather silver, and brass and iron, and lead, and tin, into the midst of the furnace; to blow the fire upon it to melt it; so will I gather you in mine anger and in my fury, and I will leave you there, and melt you." Ezek. xxii. 17–22. This melting in the furnace implies trouble and affliction. Hence, when Michael stands up, it is for deliverance out of trouble. See Dan. xii. 1. The time of trouble is said to be unequaled—such as never was. This affliction will have a purifying effect. "I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried." Zech. xii. 9. These refined and purified ones will be the remnant of Israel, to whom the Redeemer shall come. Isa. lix. 20. When to all human appearance, they cannot escape out of the hands of their enemies, then deliverance comes. They will say, "this is our God, we have waited for him, and he will save us; this is the Lord, we have waited for him, we will be glad and rejoice in his salvation." Isa. xxv. 9.

4. The rise, prosperity, and universal dominion of the Man of Sin.

He is revealed in prophecy by various names and characteristics. In Isaiah, he is called "the Assyrian, the rod of mine anger." Isa. x. 5. In Daniel, "the little horn," Dan. vii. 8, 20, 21, 24–26; viii. 9–12; this power is defined to be a king who will blaspheme the Most High, wear out his saints, for a time, times, and a half, and change times and laws; also as a king of fierce countenance, crafty, professing peace, yet destroying many; whose power shall be mighty, and shall destroy the mighty and holy people; and at last, standing up against the Prince of princes, shall be broken without hand. viii. 23–25. He is also styled "the prince that shall come." ix. 26. "*The King*," who shall do according to his own will, exalting and magnifying himself above all, and who shall prosper till the indignation be accomplished; then he will come to his end and none shall help him. Paul calls him that Man of Sin, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped—that "wicked one, whom the Lord shall consume with the spirit of his mouth, and destroy with the brightness of his coming." 2 Thess. ii. 3–12. John calls him "antichrist." 1 John ii. 18; iv. 3. In Revelation he is described under the symbol of a wild beast, having a double character—political and ecclesiastical—or perhaps two persons, so intimately connected, that they are one in working—the beast and false prophet. Rev. xiii. 1, 11; xix. 20. This person will be the culmination of wickedness enthroned—the Satanic eighth head of the Roman empire. As antichrist, he will make a covenant with the Jews, and break it in the midst of the week, and then be their persecutor for three years and a half. And not only them but all who will not receive the mark of the beast. His object seems to be to obtain the sovereignty of the world, and rob Jesus of his right to reign. He will be shrewd, cunning, politic, full of flattery, make professions of peace, yet will be a destroyer. He will bring about the time of great trouble—make war upon the saints, and destroy the mighty and holy people.

5. Another important event which will take place in the time of the end will be the authoritative proclamation of the everlasting gospel. This is symbolized by the angel flying through mid-heaven. Rev. xiv. 6, 7. His message is the gospel, called the everlasting gospel, because it pertains to the age to come. He goes forth to all nations, calling upon them "to fear God, and give glory to him; for the hour of his judgment is come." Jesus said that "this gospel of the kingdom shall be preached in all the world for a witness to all nations, and then shall the end come." Matt. xxiv. 14. This prophecy may have a double application; first, to the end of the Jewish polity at the destruction of Jerusalem by the Romans; and second, to the last end of the indignation, when "the *times of the Gentiles* are fulfilled." It is to be preached for a testimony to the nations.

It seems reasonable that public notice should be given to the world that the judgment is at hand, and that the kingdom of God is about to be set up, so that mankind may be prepared, and that the honest-hearted, whether Jew or Gentile, may be gathered in. In Rev. xiv. 4, there is mention made of a certain class who are called "first-fruits unto God and the Lamb." Then from verses 14–16, we read of an harvest being reaped. What produces this harvest, except this authorized sowing of the good seed of the kingdom? I believe the word will be preached, as in the Apostles' days, with the power of the Spirit of God. Such a proclamation will form a striking contrast to the popular gospel of the various sects of Christendom. It will command attention, and be either embraced or opposed. But, some one says: If the righteous are taken away at the beginning of the time of the end, who will be left to preach this gospel?

Of course, the angel flying through mid-heaven, mentioned in verse 6, is only a symbol of those who will be sent forth to proclaim the good news. In answer to this objection, I would suggest, that when the waiting and watching ones are taken away, the Laodicean church which will be left behind may be aroused from their lukewarmness, and may heed the admonition of the Savior to buy of him gold, and white raiment, and be zealous and repent. Rev. iii. 18, 19. From this class messengers may be chosen for this work. If they become thoroughly awakened and repent, certain glorious promises are given them of fellowship with Christ, not only in suffering, but also in glory. Verses 20, 21.

6th, what an arduous task they will have to perform! They will necessarily come into collision with the wild beast and the false prophet, and have to pass through the great tribulation. They will, as God's witnesses for the truth, antagonize the impious claims of antichrist, for 1260 days, or three years and a half; and as Christ's power was with the Apostles to confirm the Word, so it will be with them. See Rev. xi. 3–11. These witnesses for the truth of Jesus will suffer death at the hands of their enemies, but obtain a triumphant resurrection in their presence, and ascend to heaven in a cloud. They are then honored with participation in Christ's throne and glory, for a thousand years. Rev. iii. 21; xx. 4.

6. The reaping of the harvest. Rev. xiv. 14–16.

This harvest is produced from the seed sown by this angelic proclamation. The sowing and the reaping are both during the time of the end. The harvest seems to be composed of that great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, which John saw standing before the throne, and before the Lamb, clothed with white robes, and palms in their hands. Rev. vii. 9. This multitude are said to have come out of "the great tribulation," and to have washed their robes and made them white in the blood of the Lamb. Verses 13, 14. They are uncrowned, but they wave the palm of victory, and they are to be the special and honored servants of God, and find deliverance from all their former troubles. Under another symbol, John sees them standing on the sea of glass, having the harps of God, and singing a song of victory. Rev. xv. 1–4. After the reaping of this harvest comes

7. The gathering of the clusters of the vine of the earth, to be cast into the winepress of the wrath of God. Rev. xiv. 17–20.

This will constitute the hour of judgment, and a terrible one it will be. The vials of wrath will be poured out upon the worshipers of the beast and his image, the territory and throne of the beast, and end with giving unto Babylon the cup of the fierceness of God's wrath. See Rev. xvi., xvii, xviii. Thus the blood of martyrs found in her, will be avenged in her total destruction. This judgment is announced in the second angel's message. Rev. xiv. 8. Its consummation will be matter for rejoicing, both in heaven and on earth. Rev. xix. 1–6. Her destruction will be the death-blow to all systems of religion not based on the truth of God, and preparatory to that new order of things which will be introduced by the Messiah when he begins his reign on Mount Zion.

8. The third angel's message, (Rev. xiv. 9–11,) with reference to the worshipers of the beast and his image, and the decree of the beast and false prophet, that all who will not worship the image of the beast shall be killed, and that no one may buy or sell, except those having the mark of the beast, (Rev. xiii. 15–17,) will be the cause of the great tribulation through which many will have to pass. It will then be—"who is on the Lord's side?"—*for or against* Christ. This antagonism will cause a fierce persecution. Those who dare to profess their belief in Jesus, and the word of God, will hazard their lives, and many will be put to death. With respect to these, John was commanded by a voice from heaven, saying, "Write, blessed are the dead which die in the Lord from henceforth; (from this time;) yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Rev. xiv. 13. Their testimony for Jesus, sealed with blood, will be rewarded. In Rev. xx. 4, John sees them admitted to a joint rulership with Christ and the first-fruits, for a thousand years. They will sit with Christ on his throne, because they overcome as he overcame. Rev. iii. 21.

9. *During this* period of the time of the end the marriage of the Lamb takes place in the heavenly regions. The church—the Bride—made herself ready through obedience to the truth in her trial state, and now having been taken away to meet her Lord in the aerial, they are united, become one, as bridegroom and bride. They are glorified and manifested together, as the future kings and priests unto God over the nations of the earth. Rev. xix. 6–9; Rom. viii. 17. This glorious union of Christ and his people causes great rejoicing to a vast multitude, who shout, "Alleluia; for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him; for the marriage of the Lamb is come, and his wife prepared herself." Rev. xix. 7. Then a supper is provided, and guests invited. See Isa. xxv. 6–8.

10. The time of the end closes with the battle of the great day of God Almighty, and the apocalypse of the Lord Jesus and his saints in power and great glory. The unclean spirits proceeding from the mouth of the dragon, beast, and false prophet, will gather the kings of the earth to this great conflict. Rev. xvi. 14. All nations will come up against Jerusalem to battle. Zech. xiv. 1–5; Joel iii. 1, 2; Zeph. iii. . The beast and the armies of the various nations with him will be at Jerusalem for the purpose of effectually settling the Eastern question, which has so long troubled them. The Jews, being then gathered in, brought back to Pal tine in some respectable numbers, and rising in importance, must be crushed, and an end put to their hopes of becoming once more a prominent nation. Hence this demoniacal gathering of the kings of the whole habitable. But, while in the very act of taking Jerusalem, "the Lord my God shall come, and all the saints with thee," says Zechariah. Then "the sun and the moon shall be darkened, and the stars withdraw their shining. The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake; but the Lord will be the hope of his people, and the strength of the children of Israel." Joel iii. 15, 16; Isa. xxx. 30–33; lxvi. 15, 16. Amidst tempest, earthquake, darkness, fire, and the terrible and unexpected appearance of heaven's cavalry, (Rev. xix. 11–16,) will the beast, and the kings of the earth, and their armies be completely routed and overthrown. Gentile times and rule end together. The time of the end thus closes—Daniel's people are delivered—the kingdom of God begins with the remnant of Judah, who are thus saved from destruction—a new dispensation is ushered in—Christ and his bride become the Kings and Priests of the world—all Israel are saved and brought back to their own land, and become the chief nation on earth; and through the natural and spiritual seed of Abraham, all the nations are blessed, and the glory of the Lord fills the whole earth. B. WILSON.

Sacramento, Cal.

Judgment On the Little Horn—Mystic Babylon—Rev. xiii. 5-10; xvii. 3.

We have now traced this extraordinary criminal through the visions of Daniel, and have identified him in the Apocalypse; have seen him charged him with the same crimes, condemned, thrown into prison, seized with a fatal consumption, and finally slain. Such must be his end.

How far this sentence has already been executed, will appear from history. An objection may arise in the minds of some that the session of the Ancient of Days, and the trial, are not named in the Revelations of St. John. If the same criminal is seen both by Daniel and John, and these his words, acts and sentence, why no allusion to a judgment? Read Revelation xvii.

On this point suffer us now to dwell. It is quite impossible that two agents can so exactly resemble without being the same. That they are similar in words and acts will not be questioned.

Daniel sees empires and kingdoms, and traces political bodies—their bloody deeds to their fall, by judgments inflicted by their supreme judge; John follows the saints in their persecutions, as they trace their dangerous pathway to the triumphant reign of Christ. The Apocalypse records the history of the true church, and the deeds of her enemies, the apostate church, and of those nations who have aided that corrupt body to oppress the people of God.

In Daniel we look for an outline of national history, and the reasons of their overthrow. What could be more appropriate than the introduction of a court, judge, criminal, accuser, sentence and execution? The unity of the subject demanded such of the ancient prophet. The church is John's pole-star. Her struggles, and final triumph are the burden of his prophecy. The Apocalypse, therefore, closes with shouts of victory from the bride, the introduction of the land promised to Abraham and his seed, he description of its capital, and the uninterrupted enjoyment of its inhabitants.

With the plan of each prophet in our minds, we are prepared for variations in their great threads of narration. The one describes minutely the events to which the other simply makes allusion. Thus Daniel is attracted by the court session, as it presages the dissolution of national power. He also notices an act of the little horn—the humbling three horns—which John omits, as an event not connected with the saints. As the execution of the court sentence is purely national, John merely names it in such words as to show that revelations are designed to disclose other events. The words, acts and fate of the agent brought to view in Rev. xiii. 5–10 are given by John, so far as they interest the saints. Hence, in his execution, the fact of his imprisonment of the people of God is noticed: "He that leadeth into captivity;" likewise that he was a murderer of saints: "He that killeth." These distinctive features are necessary to be borne in mind, in order to the clear understanding of the book.

The words and acts, as named by Daniel and John, prove an identity of agents. Daniel describes an agent, with his words, deeds and fate. John gives the words, deeds and fate—leaving us by these data to find out the name of the agent. In this way their identity is easily seen.

The sea monsters of Daniel and John are identical. Let us compare the records of the authors above-named, and the following propositions will be fully proven:

1. They have one origin. "And I stood upon the sand of the sea, and I saw a wild beast rise out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the names of blasphemy." Rev. xiii. 1. With this compare Dan. vii. 3. They both are seen rising out of an ocean, dark and tempestuous.

2. The time of their origin is the same. A great nation is about to change its religion. The Roman empire, to this time Pagan or Dragonic, is in the act of casting off its Dragonic coat and appearing in a new guise. That change convulsed the world, causing the moral world to resemble a stormy sea. These revolutions occupy the reign of the first seven Christian emperors, from Constantine to Gratian, from A. D. 313 to A. D. 384. The same fact may be learned from Daniel. The fourth beast came out of the same great convulsions which gave rise to the ten principal horns, and the little horn. At that period this beast attracts the attention of Daniel.

3. The leopard beast is described: "And the beast *which I saw* was like a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority." Rev. xiii. 2. Compare this with Dan. vii. 5, 10. These passages describe the mouths of these beasts, which would symbolize the organs of national decrees belonging to the empire. The worship of this beast, and his deadly wound, are named in verses three and four. The leopard beast symbolizes the fourth monarchy in its transition age, from Paganism to Papacy.

4. The rise of a new agent: Please read Dan. vii. 8, 11, 20, 21, 24, 25, 26, with Rev. xiii. 5, 10, and the new agent will appear. The name of this agent is given to Daniel, with his words, acts, and fate. In Revelation the words, acts and fate are given to determine the agent. The fourth beast of Daniel represents a national family composed of many members. So of the leopard beast of Rev. xiii. The deeds of any member of the family are said to be the family deeds when sanctioned by it. In John's description the mouth is said to be given to the wild beast; in Daniel it belongs to the little horn, a member of said family. In this there is no contradiction. The leopard beast of Rev. xiii. has two mouths; the one the great national organ, the other the Papal organ, and was a donation; the one civil, the other ecclesiastical.

It must be kept in mind that John gives a view of this family as a whole, while Daniel notices the whole and its parts. John says, "There was given him (the beast) a mouth." Daniel says, "A mouth was in this horn." John states, "This mouth speaking great things and blasphemies." Daniel says, "A mouth (of the little horn) speaking great things....great words against the Most High," John says, "Power was given him to make war forty-two months ....to make war with the saints." Daniel says, "The same horn made war on the saints." John says, "Power was given him (the beast) to war with the saints, over all kindreds, and languages, and nations." Daniel says, "He (the little horn) prevailed against them until the Ancient of Days came....times and laws given into his hands for time, times and the dividing of time."

The dominion of the little horn is taken away, and the leopard beast is said to be led into captivity, showing that the member of the family whose agency is here delineated would, when his dominion should be taken away, go into captivity. That power was then to be seized with a consumption, which would terminate in death; and in Rev. xiii. 10, we are taught that that end would be brought by the sword. We are, therefore, forced to the conclusion that as both agents have the same vocal organs, speak the same things, commit the same acts, and share the same fate, they are identical. This noted criminal, the little horn of Dan. vii. is that agent whose mouth, words, acts and fate are recorded in Rev. xiii. 5–10.

If we have made clear to your minds that this little horn of Dan. vii. and the agent whose words, deeds and fate are recorded in Rev. xiii. 5–10, are the same, you are prepared to follow us while we present John's view and improvement of the same court session and judgment.

In so doing you must bear in mind that John uses the family name in describing said agent, viz., wild beast; while Daniel calls it by its individual cognomen—little horn—as a member of that family.

The character and destiny of said agent attract the notice of the Revelator.

1. Its mouth, the outward organ of speech, is here called a gift, having a special office.

2. Its words—decrees—bulls—claim attention. "Speaking great things and blasphemies," "opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven."

3. Its wars. "Power was given him to make war forty-two months." "It was given him to make war with the saints, and to overcome them."

4. Its destiny. "He that leadeth into captivity shall go into captivity; he that killeth with the sword must be killed with the sword."

It is here intimated that such would be the length and severity of his persecutions and the long delay of judgment against him, that it would require of the saints much "faith and patience."

The acts of the agent above described are in the past. This will be admitted.

Has the sentence here brought to view been executed?

If the judgment is not completed, how far has it progressed?

The sentence contains two elements—a captivity and an execution by the sword. Has the civil dynasty, the central kingdom of Italy, symbolized by the little horn of Dan. vii., and here represented as a member of the family of the leopard beast, passed through either part of the sentence? Did the head of that dynasty go into captivity? In proof we refer you to what we have written in a former number. The facts are clear and conclusive. A more accurate accomplishment could not take place. It was fulfilled literally, as the laws of symbolization require.

How soon the latter element (killed with the sword) will be executed we are unable to say. All we can now state is that the civil dynasty has not yet fully ended its days. God will, however, execute to the letter his own decision.

SUMMARY.

We have stated that God's plan, as exhibited in his providences, has been to enter into judgment with nations whenever they have filled the cup of their iniquity. The old world, the cities of the plain, the fate of the ten and of the two tribes, Israel, and Jerusalem, were named as examples.

We showed that Daniel vii. brought to view a judgment of the same class. This position was established by presenting the original of Dan. vii. 9, and by the explanation of the angel, and from the fact that said chapter describes a judge, judges, officers, court session, plaintiff and defendant.

We showed the identity of the criminals of Daniel and John by sketching the life of the Italian central dynasty, and by proving said race of priest-kings guilty of all the charges preferred against the little horn of Dan. vii., and by noticing its sentence and execution as already in part accomplished.

We then traced the same criminal through the Apocalypse, and, by comparing the features as given by Daniel and John, learned his fate.

Having, therefore, presented ample testimony that the sentence passed by the Ancient of Days, on the criminal aforesaid, has been in part executed, we are forced to the conclusion that the judgment of that power is in the past. Justice requires it. God does not execute before he judges.

When did the Ancient of Days begin to sit in judgment on the little horn?

Since no part of the sentence had been executed up to 1707, but was in 1708, we have dated its sessions as early as A. D. 1780. About that time the *thrones* were placed, the supreme judge was seated, the criminal arraigned, the charges preferred, the books opened, the testimony given, the defendant found guilty sentenced, and the executioners appointed to carry out the decision of the court.

J. P. WERTHER.

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his Holy Prophets since the world began." It also advocates, as a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with Him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ; and many other kindred truths. It also advocates a beauty in the Church, regardless of wealth and immersion as pre-requisites to the forgiveness of sins, and a holy life as essential for final salvation.

Communications.

Jerusalem, the City of God.

BY WM. SHEPHERD.

"Glorious things are spoken of thee, O city of God. Selah." Psa. lxxxvii. 3.

It is evident that the Psalmist here has reference to Jerusalem, which is distinguished all through the Scriptures as the city of God—the holy city. Jerusalem is a compound word, from Jeru, or Jobus, deriving this part of its name from the circumstance of its being captured by the Jebusites, about a century after its foundation, which is supposed to have been about the year 2023, and owing its origin to Melchizedek, king of Salem. The Jebusites held this place until David ascended the throne of Israel, who then expelled them, making it the capital of his kingdom under the name of Jebusalem, and finally, for the sake of euphony, called it Jerusalem. Salem was added from the fact that Melchizedek founded it, he being styled king of Salem, which means king of peace. The two offices seem to have been conjoined in him—king and priest—as he is named "priest of the most high God," (Gen. xiv. 17; Heb. vii. 1;) hence a most appropriate type of Christ, who is represented as the antitypical Melchizedek, and who will come forth subsequent to the battle with the kings of the

weary my readers if I continue.

Allow me to close my personal remarks by saying that your kind letter, sent me some months since, was perused with much interest. My desire is that your health may be restored, and means sent you so that the RESTITUTION may be a weekly visitor. We cannot do without the paper.

To our brethren that write for the RESTITUTION: We may not always think alike, but we can agree in spirit. I love Christian knowledge, especially the precious and more particularly

pictures of Israel's

word in the English language which can be uttered by the organs of speech with less effort than the word Jerusalem. There is music, and a singular harmony in the very expression.

That theological alchemy which is so much in use now by the popular ministry, and which transmutes Jerusalem and Zion into Gentile churches, and Judah and Israel with Gentile Christians, and the land of Judah into a visionary or spirit land, without boundaries, circumference, or center, we have but little faith in, and less in those who propagate such imaginary notions as true ministers of Christ. We freely admit that these terms may sometimes have reference to the church, and to the people of God; but as a general thing they are to be accepted in a literal sense. We might cite a number of texts in proof of this, but such would swell this article beyond its proper limits.

Whatever may be said of this city in the past, of its glory or its shame, or of its being the theatre of so many wonderful scenes and transactions, and the place where Jehovah has made such awful displays of his judgments, and rich exhibitions of his grace, all of which has now become a matter of history, with which the prophetic student is fully conversant, it is not our purpose here to speak, but simply and briefly to notice some of the more distinguished prophetic utterances which relate to her future sublime destiny. It cannot but be deeply interesting to those who hope to participate in the privileges and immunities of "the commonwealth of Israel," and who live in expectation of seeing Jerusalem a quiet habitation, (Isa. xxxiii. 20; comp. Psa. cxvviii. 5,6,) to learn of everything which may be said of it, as prophets have declared; as much so as an individual who has a claim or title to some valuable estate, which he feels assured he should enjoy at a "set time," is desirous of knowing its exact location and a full description of it—more particularly so if he designs to leave here and make his permanent home there. So with the saints of God. They are ever ready to listen to every report concerning the promised land and the city of which we speak.

Even "as cold water to the thirsty soul, so is good news from a far country."

It may be as well here, before going farther to notice that Jerusalem and Zion in scripture are always used interchangeably, especially as to their future glorious destiny. As their fall was together, so will they rise. Indeed, their coexistence in prophecy is fixed for all future time. As to the terms being interchangeably used, we cite but one chapter, which is sufficient proof—Isa. lii. Hence in prophecy what is predicted of one may be claimed for both. In the restitution it will require the one as well as the other to form the theocracy and administer to the nations which are saved or survive the catastrophe, the new economy or government, as Zion is to be the seat of the political or civil part, while Jerusalem, the seat of the religious or ecclesiastical part, (Isa. ii. 1-4.) "Glorious things are spoken of thee," etc. That is, wonderful things are predicted of her destiny; surprising statements are made, which hardly seem credible, from a human standpoint, that they could ever be fulfilled; places that lie so desolated, and which are held in such light esteem by the infidel world and spiritualistic professors of Christianity, that such a sublime future could ever be realized. But as God has pledged himself with an oath, or by his very existence, that he would accomplish these things which are involved in the fulness of earth's glory, (Num. xiv. 21,) so we who believe God feel assured that Jerusalem's trending down season must soon terminate, and her promised glory follow.

Although the statement in our text was made a long time prior to the many glowing utterances of the holy

this

gers relative to the future of Jerusa-

A[illegible], yet David, possessing the prophetic spirit, may he not have anticipated, to a great extent, the prophetic strains of

frien the prophets touching the holy city, Ezekiel as containing a description of her

fear-lendid destiny, proving but the burden of their messages, as we find that the

postall of their prophecies are introduced with the preface like unto this: seek The visions of Isaiah, the son of

namoz, which he saw concerning Judah and Jerusalem," etc. David being under the influence of a divine inspiration, speaks of these things often in his Psalms prior to this, so he may have had reference also to the statements he himself had previously made relative to Jerusalem's future and Zion's exaltation, under immediate inspiration; at any rate, the subsequent of his Psalms, from the point of our text, are fraught with passages descriptive of Jerusalem's ultimate and final grandeur.

It may be well here to say that the Psalms are highly prophetic, and that many of them have a two-fold meaning and fulfillment, as, for example, the second Psalm was partially fulfilled on Christ's first entrance into the world, and quoted as such, Acts xiii. 33, but it is obvious that this Psalm, as to its more perfect accomplishment, points forward to Christ's second advent, when he will subdue the nations, and cause the kings and peoples to serve him with fear, and respect his law, or "break them with a rod of iron... (or) dash them in pieces like a potter's vessel."

The phrase "set," here in the Hebrew idiom does not denote the act of anointing, which was fulfilled at our Lord's first coming, and quoted here by the Apostle, but rather the confirmment of royalty and power—its legitimate effect—his installation, inauguration, he being solemnly and publicly acknowledged and qualified to fill the office.

In Psa. xxi. we have this same personage spoken of as asking life which was granted him, "even length of days forever and ever;" and as having a crown of pure gold placed upon his head, and as being made "exceeding glad," and finding out his enemies, etc. This may have had a primary allusion to Solomon, but certainly pointed through him to the "greater than Solomon," even Christ in the days of his conquests.

Solomon's life was one of short duration, compared with him who is granted life for evermore. You may compare this Psalm with the second, and you will find they bear a similarity, one with the other. So with Psa. xxix., xiv., xlvi., xlviii., xlviii., and l. They would all seem to synchronize and point down both to the mighty travailing time and glorious triumph. The forty-eighth Psalm is another which runs parallel in its accomplishment with the second. Here we have the situation of Zion, of such a nature or so desirable as to become the joy of the whole earth, as lying on the "sides of the north, the city of the Great King." Now the city of the Great King is said by the Great King himself, when he stood near there at the time, to be Jerusalem. This confirms what we previously said relative to their being as one and the same when spoken of in Scripture. In the fiftieth Psalm Zion is called the perfection of beauty, and why? Both from the fact of its desirable situation, and that God has now made it his dwelling place, by and from which circumstance it is made to "shine," and here is why it becomes the joy or desire of the whole earth.

In the fifty-sixth Psalm David says: "Praise waiteth for thee, O God, in Zion," etc. You will notice that this Psalm carries us down through the restitution, and points out both the endowment of Zion with beauty, and the wonderful fertility of the land, which sweetly accords with that spoken of by Ezekiel, xxxvi. 8-38. In Psa. lxix. 35, it is said, "God will save Zion, and build up the cities of Judah," etc., and in Psa. lxxii. David looks down through the vista of Solomon's kingdom, and sees through it, and predicts through it the glory of Messiah's kingdom. Here is the two-fold kingdom spoken of, and it does not require much of a discriminating mind to know where to apply the expressions, when to Solomon's and when to Christ's kingdom; when to Solomon and when to Christ.

The seventy-sixth Psalm has particular reference to our subject. So has the eighty-fourth and 122d. The 133d has especial reference to this. Here Zion is selected from all other places, "For the Lord hath chosen Zion, he hath desired it *for* his habitation; this is my rest forever; here will I dwell," etc. In the 145th the glory and blessedness of the kingdom at Jerusalem is quite minutely portrayed. The 146th closes with this expression: "The Lord shall reign forever, even thy God, O Zion, unto all generations. Praise ye the Lord."

In the 102d Psalm, which we had almost omitted, there is much said in regard to both Zion and Jerusalem, as to its august future, and that the more splendid exhibition of the divine glory is predicated upon the building up of Zion, and that this restoring is furthermore to be accomplished in order that the name of Jehovah should be authoritatively declared to the nations from here, and his praise resounded in Jerusalem. "When the people are gathered together and the kingdoms to serve the Lord." Compare Psa. lxxxvi. 9, Rev. xv. 4. "The Lord loveth the gates of Zion more than all the dwellings of Jacob." This expression is given by way of comparison, showing Jehovah's choice, and how much more he esteems Zion and Jerusalem in preference to all other cities or places; even the very gates of Jerusalem he holds dearer than all the surrounding cities or villages you may make mention of—Rahab, or Babylon, or Philistia, or Tyre, or Ethiopia, which were famous places or cities in their shining days of prosperity, but these sink into insignificance in comparison with Jerusalem's or Zion's future glory; and for the matter of birthplace nothing may distinguish an individual so much as this, and to have our name found registered there "when Jehovah shall count, when he writeth up the people." Comp. Ezekiel xiii. 9; Dan. xii. 1; Mal. iii. 16, 17; Luke x. 20; Rev. xiii. 8.

"As well the singers as the players on instruments shall be there." Here is another feature—vocalists and musicians will be regularly engaged there, affording additional attractions to its favored denizens, as there is no man who loves God but what loves good music. And here they will have it in its highest perfections, and consecrated to its primal and highest use—the service and praise of God.

"All my springs are in thee," showing that the source of all the Psalmist's consolation sprang in a great measure from this thought of Zion's restoration, of Jerusalem's redemption. Though it was in so remote a period from his time, he looked forward to that day as the center of his hopes—to see his greater Son, the Christ, there seated to reign over the house of Jacob, his progenitors as well as his posterity, for ever and ever. This thought, we say, he carried with him through life, and it tended to smooth many a rough place. His conversation with Nathan, the prophet, makes this obvious, and especially the words he utters before the Lord—"Who am I, O Lord God? and what is my house, that thou hast brought me hitherto? And this was but a small thing in thy sight, O Lord God; but thou hast spoken also of thy servant's house for a great while to come, and is this the manner of man, O LORD God?"—plainly insinuating that it would be contrary to the law and order of men, to carry out such a wonderful arrangement, which, of course, it will be. 2 Sam. vii., comp. Psalms lxxxix. 1-4, and, indeed, read the whole Psalm to get the gist of the matter. And this he is found saying, "Remember thy word unto thy servant upon which thou hast caused me to hope." Psa. cxix. 49. Doubtless he had reference here to those many interviews with Jehovah, and the promises which had been given him from time to time.

(To be continued.)

The Great River Euphrates—Rev. ix. 15; xvi. 12.

Is it Rome or Turkey? Having for a long time believed and taught that it is Rome, I desire space in the RESTITUTION to give at least a part of the evidence.

All seem to agree that Babylon, of chapters xvii. and xviii., is the fallen church, and that the Euphrates is not the literal river bounding the promised inheritance on the north. Then, if neither is literal, they must sustain the same relation to each other as the literal river sustained to the literal city; else how could we read the book and obtain the promised blessing. Ch. i. 3. There was a literal Babylon, and a literal Euphrates, and the city of John's prophecy must be located on the river or all is mere guess-work; and one might guess Turkey, another Greece, and another England.

No one will claim that the beast on which John's Babylon is seated is Turkey. The servants to whom Jesus sent this message on their journey to the promised rest long since passed the courts of literal Babylon, the Medo-Persian line, have left the coasts of Greece far behind, and have been sailing down the Roman shore for more than 1800 years, and still they find Babylon and Euphrates on the line; and now, brethren, I know of no other rule than the one given above by which to read this book. Are we left to guess these things out? or shall we take this God-given rule, and read the book?

In Dan. ii., the metals of the Image sustain the same relation to each other that they do in the minds of men, and in the mineral kingdom. Gold first, then silver, etc. In the symbol of the great tree, the tree sustains the same relations to the creatures in and under it that the kingdoms do to them. In Rev. xii., the sun, moon, and stars are grouped together; the sun first, the moon second, and then the stars. In reading this message in the order in which it is given, we find Euphrates first, then Babylon; and Rome being Euphrates, the great city is located on the river just as they were literally situated.

The woman of chapters xvii. and xviii being Babylon, the beast, upon which the woman sits, with his heads and horns, is the Euphrates. The woman sits on the many waters, and these are "peoples, and nations," etc. She sits on the beast with his seven heads, and these are peoples and nations. The many waters is Euphrates. Here we have three similes brought to a focal center: Waters, many nations; mountains, nations; a beast with heads and horns, nations—and all have branched out of the one. Hence we see the signification of the word Euphrates—fruitfulness.

Of all the prophetic kingdoms, Rome has been the fruitful one. See Daniel's fourth beast with his horns; John's dragon and beast with heads and horns; fruitful in divisions, and fruitful in all the abominations of the earth.

Let us take Shinar, Babel, Euphrates, and Babylon, and see if they are not all grouped together. To do this, let us take the testimony of another witness. Turn to Zech. v., and begin at the fifth verse. The prophet sees an ephah, a measure, on the move; then one woman sits in the measure. He is told that this is wickedness; or that this woman is "that wicked." Now, if the woman of Rev. xvii. is the church, this is the church also. But look again. Two women came out—one sat down and two came out. Then the one must have given birth to the other, and this would identify her as the mother, and this is her eldest daughter. But look once more, for the two take up the measure, and take it to the land of Shinar, to build for it (the measure) a house in Shinar, and this house was to be built there on her own base. Now, all the world knows what the mother's base is, and that the Greek woman, this eldest daughter, agreed to this base; and as both built in Rome, this territory occupied by them is the land of Shinar, and the fourth prophetic kingdom is Euphrates, and the city was built.

Now go back to the literal again; in Shinar, on the Euphrates, Babel was begun. From this central point confusion was spread all over the world. This eldest daughter was conceived and born in confusion. And the last born hails from the same city, and Babel—Babylon—or confusion has again filled the world.

In, or upon, this great river Euphrates the four angels were found. Who are they? To get an answer to this, let us accept the given similitude of waters. Just as one river empties into another, so the peoples of babylon were rushed into Medo-Persia; then these two into Grecia; then the three into Rome; then we have the Assyrians, the Medo-Persians, the Greeks and the Romans all in one empire—in the great river Euphrates. We have the gold, the silver, the brass, the iron mixed with clay, all together. Just as the Cumberland, the Tennessee and the Ohio rivers all merge into the Mississippi, we have all in Euphrates, and all bound in the union of church and state.

But these bands and ligaments are being cut. Reader, the sixth trumpet sounds, and only one more to sound, and the kingdoms of this (Roman) world will become our Lord's and his Christ's. Are you ready?

On this great river the sixth angel pours out his plagues that its waters (nations) may be dried up, that the way may be prepared for those kings of the East—of the sun-rising—of the light—of the dawning. Just as you please; take either; these kings are the saints who arise when the Sun of Righteousness arises with healing in his wings. They are the saints of the Most High, who take the kingdom. These seven, who have the seven last plagues, are saints of the Most High. Just accept the fact that this book is a book of sevens; that seven signifies all the things or persons who are spoken of; and these seven are the seven stars in the right hand of one like the Son of man, in his power.

But who of all the messengers of the churches is willing to place himself in the power of the Anointed alone? Nearly all get their commission from and are controlled by the churches; one church says to her messengers, publish this, and another says, that. Reader, this is confusion, this is Babylon.

And now, dear reader, while you see and know that the four angels, or all the persons of the Roman world, have been preparing so as to be ready to the day, to the hour, to the month, to the year, to do the work assigned to them, let me exhort you to be ready to perform your part. Delay not one moment, for the time is short. No shelter, no refuge, is offered to you in Babylon. Just as Lot had to get out of Sodom, and the disciples out of Jerusalem, so must you get out of Babel. It is too late in the day to build towers, to make a name, to inclose the great city. The chief corner stone is sinking—the central tower is falling, and the crash is at hand. Will you get out? Keep in mind the fact that going from one church to another will not take you out. Babylon is confusion. Then take the straight path of the truth, and keep it till you reach the kingdom. Save some if you can, pulling them out of the fire, but see to it that you are out. Whilst her course is downward, earthward and hellward, let yours be onward, upward and Godward, and may the good Lord hold all the earnest ones. Amen!

J. C. KIMBEY.

Credibles.

Mr. Robert Elliot estimates that there are five millions of persons in the Madras Presidency of India, each of whose property is not worth at the most more than three or four shillings sterling.

Dr. Erisman, a pupil of Pettenkofer, the well-known Professor of Hygiene, Munich, has been applied to by the Russian Government to undertake the direction of disinfecting the battle fields in Turkey.

Plevna contains about 17,000 people, two churches, nineteen mosques, nine minarets; one thousand four hundred and twenty-seven houses are inhabited by Christians, and one thousand six hudred and twenty-seven by Mussalmans.

Writing of the battles at Shipka Pass the correspondent of the *London Daily Telegram* says: "Let this fact be noted—that all the Turks found killed, had their throats cut, clearly showing that the men were wounded first and slaughtered afterward."

The valley south of the Balkan, through which the Russian Gen. Ghourko lately retreated before the forces of Suleiman, is the centre of the Oriental attar of roses district. Immense fields of rose bushes are grown there in long ridges, like potatoes.

Dr. Farr, in a recent lecture before the British Association, said that in England and Wales the population doubled in about fifty years; in Sweden in sixty years; in Prussia in sixty-four; in Spain in ninety-three; in Italy in one hundred, and in France in only three hundred and sixty-one years.

Experiments with electric lights lately took place at Cronstadt. The apparatus was fixed on board the Peter the Great, and was of such intensity that small print could be read on a vessel moored four cables off. It is contemplated to furnish all the forts at Cronstadt with this light.

The bull regulating the procedure to be observed by the Conclave of Cardinals on the death of the present Pope has been completely drawn up at the Vatican. It empowers the Cardinal Chamberlain either to summon the conclave immediately, or to await the arrival of the foreign Cardinals.

A submarine tunnel is talked about between Spain and Africa under the Straits of Gibraltar. It would be about fifteen miles in length. This, with the tunnel between Dover and Calais, which is seriously contemplated, would give an uninterrupted railroad from England to Tangier of about one thousand two hundred miles in length.

Indications of a prehistoric people, which are plentiful in south western Colorado, have lately been discovered in western Nevada. Antique pottery and undecipherable writings on the rocks are the most common tokens. At one place, engraved upon a rock, is the nude figure of a man, holding in his right hand a shrub, the outlines of which show considerable artistic skill.

The olive tree, like the orange and lemon, is readily grown in California. Heretofore it has been cultivated more for its foliage than any thing else, and its fruit has been allowed to wither and go to waste. Within a year parties have been utilizing the fruit by manufacturing it into oil. Some of this oil has been put into the market and it has found a ready sale. It is of a bright, rich, color, and, if not equal to the pure imported Lucca oil, it is superior to most of the olive oil sold.

The Restitution.

E. L. CHAPLIN, Editor.

PLYMOUTH, INDIANA, SEPT. 26, 1877.

BROTHER J. F. WAGONER intends visiting Ohio. See his announcement in this paper. It was too late for insertion last week.

ANOTHER quarter of the year ends with this number. Quite a number are falling in arrears with their subscriptions. Will they renew at once, as the current year is one of unusual embarrassment, we shall need the most prompt attention on the part of all our friends to tide us over the remaining part of the year.

IT will be seen in a communication from him that our beloved Brother Bond has become the object of a gratuitous and relentless persecution. We shall not employ the language of bitter invective against the malicious-ness of his enemies in their uncalled-for exhibition of implacable spleen against the course of truth as advocated by our brother. Our prayer is that the Lord will sustain him and lead his persecutors to see their error and repent.

THE Eastern conflict is without any decisive results, after about six months of war, excepting a great destruction of human life. The Russians have been perfectly reckless, owing, no doubt, to an underrating of the power, resources, and fighting qualities of the enemy for whom they have felt a contempt that has led them into hazardous enterprises with most disastrous results. The Turks have probably been better officered than the Russians, as they have not hesitated to avail themselves of distinguished military talent, whether its possessor were some sprig of royalty or not. The Russians' experience has taught them caution, and the war hereafter will be conducted on other principles than hurling battalions against impregnable positions defended with a tenacity of courage inspired by fanaticism and a determination to die rather than yield to the invader. Success has had much to do do in inspiring the courage and perseverance of the Moslems. Should the tide of success turn against the devotees of the Prophet, they will probably lose that heart and spirit that has thus far sustained them. Russian success seems still an assured conclusion, sooner or later. God is in history, and prophecy indicates an important change at hand in the Orient. Turkey is doomed. Her crescent is waning. Her symbol river no longer swells over in floods of devastation. In the hand-writing on the prophetic scroll her days are numbered, and like a dead nation of old her latter end is to perish forever.

THE foreshadowings of the unparalleled time of trouble are already gathering. A terrible volcanic eruption in South America has destroyed life and property to an alarming extent. The sufferings brought upon the inhabitants of the provinces that have become the theater of the great contest in the East are dreadful to contemplate. But the famine in India is the crowning calamity of this year, so pregnant with direful visitations. One account says: "The railway is taxed to its utmost limits, and is bringing four thousand tons of grain a week into the province (of Mysore); but as this will only feed a million and a half of people, the other three millions and a half in Mysore must starve as all the stores of grain in the country are exhausted. Already the sufferings of the people are awful. There is a regular service organized, in addition to the police, to keep the streets of Bangalore clear of the dead and dying, but outside the municipal limits dead bodies are lying in all directions; the lower castes are cooking and eating the bodies." Another account says: "The population in Southern India more or less affected by famine numbers 24,000,000. In the most favorable circumstances, at least one-sixth of the people will die. In Madras, no camp of 3,000 rises morning after morning without leaving thirty corpses. In the interior the distress is most fearful. One gentleman passing down a valley in the Wynaad district, counted twenty-nine dead bodies on the road. A coffee planter seeking shelter from the rain in a hut found six decomposing corpses in it. On any day mothers may be seen in the streets of Madras offering their children for sale, while the foundling portion of the poor house is full of infants, found by the police on the roads, deserted by their parents. Since the famine commenced, 600,000 people have died of want and distress." The rain has failed for three successive seasons. In the best of times the swarming population have but the barest means of subsistence, and sink by thousands when a privation of sustenance takes place. The government has expended $18,000,000 in Madras alone down to the close of July, and millions more can only partially avert the calamity and distress. Land goes out of cultivation because of the death of the tillers, and then the revenues of the government are diminished to as great an extent as the enormous outlays. The future of India is dark in the extreme. Years of returning prosperity will scarcely restore the country to its condition before this appalling calamity befel it. The last paragraph penned upon the prophetic page is a writing of "lamentation, mourning, and woe." Deliverance is the hope of the church.

Exegetical.

Names in Hebrew are not meaningless terms. Thus the name *Adam*, Hebrew אָדָם, given to the first man has reference to the ground from which he was formed, which is called *Adamah*, Hebrew אֲדָמָה. The etymology of the name of the great ancestor of the human family would give us its signification *earth man* or *earthling*, showing by his very name his earthly origin. As a learned Hebrew professor well remarks, "Supposing the Hebrew language to represent accurately the primary ideas connected with the formation of man, it would seem that the appellation bestowed by God was given to keep alive in Adam the memory of his earthly and mortal nature."

The name Abraham is no less significant of the exalted position he sustains to the human family in the covenants of promise. The Hebrew term אַבְרָהָם *Abraham*, signifies *father of a multitude;* showing not only that his lineal descendants should be as numerous as the stars of heaven, and the sand upon the sea shore, but also that he should, through Christ, become the father of a redeemed multitude whom no man can number.

Let us now look into the signification of that name which God has exalted above every name, the name JESUS. This is the Greek form of the Hebrew *Jehoshua*, יְהוֹשֻׁעַ, a word compounded of the two simple terms יְהוָה, *Jehovah*, and יֵשַׁע, *Yeshuah*, *salvation*. This name, dear to God, and inexpressibly dear to man, then means *the salvation of Jehovah*. It was enjoined upon Joseph by the angel of the Lord to thus name the Savior of the world: "Thou shalt call his name *Jesus;* for he shall save his people from their sins." Matt. i. 21. How wonderful is the relation sustained to the human family by these three individuals. The first man is of the earth earthy, and his very name *Adam* indicates his origin. All the descendants of the *earthy* are *earthy* also. "That which is born of the flesh is flesh." The body formed from the dust was animated with soul-life, and became a *soulual* body, Greek σωμα ψυχικον, *soma psuchi kon*, used by the Apostle in contrast with the *spiritual body*, σωμα πνευματικον, *soma pneumatikon*, or resurrection body. Thus the first Adam became a *living soul*. Dr. Bloomfield has given a very good exposition of the Greek phrase ψυχην ζωσαν, *living soul*, commenting thus: "By which is properly meant a living sentient creature; but in the application made of the passage by the Apostle, it must mean more; namely, a *vital principle* intended for *immortality*, but lost by sin, and only to be restored by the *last Adam*, the antitype of the first." Adam, the earth-man, is the head of an earthy race animated with a *soul-life* or *vital principle* forfeited by sin. Jesus, the *Jehovah-Savior*, is the head of a heavenly family which will be manifested at the resurrection in *spiritual bodies*. The relation sustained by these three notable personages, which is also well expressed by their several names, may be thus stated: Adam, of earthy origin, stands at the head of the earthy family whose animating or vital principle is forfeited by sin, and, of consequence the earthy organizations return to dust. Abraham, of transcendent faith, stands at the head of the great family of faith as the Father of the faithful. All that are Christ's are the children of God, and all that are Christ's, too, are Abraham's seed, and as the whole family of the redeemed will consist of a "great multitude, which no man can number, of all nations, and kindreds, and people, and tongues," his name Abraham *father of a multitude* is appropriately expressive of his relation to the believing, obedient, part of the whole human family. But Jesus, the *Jehovah-Savior*, or, *salvation of the Lord*, saves his people from their sins, in effecting which, he saves them from death. God has predestined that those whom he will recognize as children, shall be conformed to the image of his Son. The second man is the Lord from heaven; consequently those redeemed from death will, in their resurrection, no longer bear the image of the earthy, but the image of the heavenly. The earthy is *soulual*, (natural). Greek ψυχικος, from ψυχη, soul, the heavenly is spiritual. Greek πνευματικον, from πνευμα, spirit. The earthy, notwithstanding its soul-life, or animate vitalization, is corruptible; the heavenly, in the spiritual body, and partaking of the nature of the second Adam, who is a quickening or life-giving spirit, is incorruptible: the earthy is humiliated or dishonored: the heavenly is glorified; the earthy is weak; the heavenly is powerful; the earthy is mortal; the heavenly is immortal; in brief the earthy is sown *a soulual body* (natural body), but it is raised *a spiritual body*. Immortality belongs not to the earthy and *soulual*, but to the heavenly and spiritual. The heavenly family are the *redeemed* and *saved*, and *Jesus*, the *salvation of the Lord* is head and "*Savior of the body*," the church redeemed from sin and death. Adam, the earthy and soulual (natural), is head of the earthy, soulual, mortal and corruptible race. Jesus, the heavenly and spiritual, is the head of the heavenly, immortal and incorruptible family of the redeemed and saved. Of the living soul nature of the earthy man, immortality and incorruptibility are not attributes, though volumes are written in endeavoring to prove them such, but they belong exclusively to the heavenly spiritual nature, and are absolutely unattainable without that resurrection birth of the Spirit that imparts the image of the heavenly. Only as we are partakers of the Divine nature can we become partakers of immortality and incorruptibility which inherently belong to God alone. God gives eternal life only through his Son, and his transcendent gift of a deathless nature is not bestowed on the earthy and soulual, but on the heavenly and spiritual. We must seek for "glory, honor, and immortality," consequently do not possess them as attributes of the Adamic nature, though it be a soul nature. Our state, our relation, and our very nature must be changed. The salvation in Christ Jesus is a great salvation, delivering us from sin and the bonds of corruption and death, and transforming us into his own heavenly image by a resurrection to life eternal. Let us not neglect it, but seek the life of the world to come.

Our readers will pardon the use of the unauthorized word *soulual*, as there is imperative need of an adjective that shall sustain the same relation to soul that spiritual does to spirit. The word *natural* is meaningless in the Apostle's reasoning. If he had been speaking of something in *nature*, *natural* would have been the proper adjective. The forms of words may be thus seen: nature—natural; soul—soulual; spirit—spiritual. It is the earthy nature that is soulual; it is the heavenly nature that is spiritual, and —*immortal*.—[EDITOR.

National Judgment—Little Horn.

J. P. WEETHEE.

Associated signs.—As the people of God were deeply interested in the trial of their great enemy, it is proper that the chief judge should give them notice of its approach. The fact is written upon the face of the heavens. The sun, moon, and stars, are made to give signs of its coming. They mark the beginning of the Judgment Era, when the Father begins to execute judgment on the chief enemy of the saints—the little horn of Daniel, the fourth beast of Revelation, or the dragonic leopard or scarlet wild beast of Rev. xii., xiii. and xvii. chapters, the seven-headed and ten-horned beast of Daniel and Revelations, being the same power. That great national judgment is, in itself, a sign of the coming of the Son of Man, for he terminates judgments now in progress.

Jesus said: "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken." Luke xxi. 25, 26. The signs, connected with this great national judgment and which are designed to draw the attention of the world to the coronation of the Son of Man as King of kings, and to his return, are numerous, but they are so familiar to our readers that it is not necessary, here to repeat them. Two great divisions are made,—"In the heavens, above, and on the earth beneath." Hence we conclude that the signs belong to the physical, as well as to the moral and political worlds. The masses of mankind take more notice of the physical than the moral changes. Great political revolutions have their appropriate symbols (Rev. vi. 12-17). Joel speaks of the "heavens above," and the "earth beneath," and names signs belonging to each. Jesus says: "There will be signs in the sun, moon and stars, and upon the earth distress of nations with perplexity." In plain historic prophecy, such as above quoted, no other interpretation is, by any means, consistent.

But, it is objected by some, that "meteors" are not literal stars. All atmospheric phenomena are meteors. They are either luminous or opaque. Storms of all kinds are meteors of the latter class, halos, the *ignis fatuus*, and shooting-stars of the former. We call all celestial phenomena, visible to the naturo eye, literal. Falling stars, from their motion, are more readily noticed than those stationary. As the same Greek word is applied to each class of stars, the adjective alone determines the class intended. Falling stars, are appropriate symbols of falling persons, and nations. As a proof that shooting stars are intended, we remark that falling is never applied, in Scripture, to the sun, or moon. How consistent with the divine character, that, when about to enter upon a trial, so intimately connected with the destinies of his church and of the nations he should give them timely notice so as to enable them, if they choose, to make due preparation. Thus God had always acted, why vary in the present instance?

Yet these signs must have expositors. And here we are prepared to notice the manner in which God has heretofore dealt with the human family.

He has never left his judgments without expositors. Trace every noted event recorded in the Bible, and you will find that God has made use both of prophets and expositors; the one class to predict events, the other class to expound the nature of said events, and to call the attention of all interested in their accomplishment. Let us notice a few examples:

1. *The old world had its prophet and expositor—Noah.*—During the long delay of the flood, while the ark is being erected, Noah is preaching righteousness to the ungodly. The flood, we may suppose, was the principal [illegible] of address.

While God sits in judgment, and the testimony against their corruptions accumulates, he sends to them his faithful prophet to declare an eve t, and its bearing on their future destiny. All the inhabitants had an opportunity of learning the nature of the flood (that of waters), its design, the mode of escape, and their duty as connected with said judgment. When it is said, "They knew not until the flood came, and took them all away," we understand that they were so engaged in "eating," and "drinking," "marrying and giving in marriage," that the preaching of Noah had no place in their affections. Our Savior draws the analogy, between that age and its judgment, and the age, whose introduction we are noticing.

2. *Israel and Judah had their prophets and expositors.*—The judgments of Jehovah fell not upon them without ample warning. They had divine light. No pains were spared, no opportunity neglected. Their duties were taught them, and the punishment God was about to visit on their sins. Every Jew sinned against knowledge. They went into captivity because they persisted in those acts, which, they were taught, would be their ruin.

3. *Jerusalem had its faithful watchmen—the prophets.*—Many saw the sword coming, and gave the alarm. Such watchmen escaped the guilt of the blood of that people. Christ predicted its second captivity, and said: "When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto." Luke xxi. 20, 21.

4. *The four Gentile monarchies have had their prophets and expositors.*—God re-printed upon the mind of Daniel the metal-clay image, its features and its fate. Additional characteristics are brought to view under the symbols of four beasts, and amplified in the viii., ix., xi. and xii. chapters. A chain of events is here brought to view, extending, from the days of Daniel, to the time when he shall stand in his lot. At every link of this chain God has stationed expositors. Every event in this series has been explained —even as to Cyrus and Alexander—both before and after its fulfillment.

This is true up to the judgment on Daniel's little horn power. Daniel traces the Gentile family, through all its changes and developments to its submersion in the flood of fire. John gives a history of the saints from his days to their triumphant establishment in the kingdom of the Messiah, on the territory promised to Abraham and his seed. An event in Daniel's national line, is thus noticed by our Savior: "When ye, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place,"—intimating that they (his saints) should be so familiar with his predictions as to know when it should take place, and flee as directed. The prophecies of Daniel and John have been familiar to some Christians in every century of the Christian era. Those familiar with ecclesiastical history will be able to trace a line of expositors from the Apostles, even through the dark ages. With the charts of Daniel and John they have been able to locate all the most noted events. We have attempted to prove that Daniel and John delineate the character, trial and execution, of a noted family of civil rulers; and that God has raised up, in every century of its life, persons to identify and trace said body. When his trial is finished, and the execution sentence about to commence, shall no persons be found to apprize the world of the facts and to urge a proper improvement?

We now introduce the following proposition, which we purpose to establish:

Proposition.—God has, according to the revelations made to John, his beloved servant, raised up, commissioned, and sent forth, a class of agents, for the special purpose of calling the attention of the world to the nature of said judgment, and the associated events, and to urge upon all the duties growing out of said events.

The record is as follows: "I saw another angel (messenger) fly in the midst of heaven, having an everlasting gospel (glad tidings) to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying, with a loud voice, Fear God and give glory to him, for the hour of his judgment is come; and worship him that made heaven, and earth and the sea, and the fountains of waters." Rev. xiv. 6, 7.

An event is here enunciated, and its associated duty. Each will be noticed in the order stated.

1. *The event.*—"The hour of his judgment is come." That we may understand what event is intended, we shall consider the terms "hour," "his," "judgment," and "is come," separately.

a. "The hour."—The Greek word here translated, *hour*, is, and is used 111 times in the New Testament. In thirty-eight passages it means the one twenty-fourth part of a day. In twenty-seven places it expresses a definite point of time. In one text it denotes prophetic time, and covers fifteen days. In forty-five passages, it denotes a longer or shorter space, without defining its duration. The length of the period must vary with the nature of the events. In this last sense the word is here used. Examples of this kind occur in the following Scriptures: Jno. iv. 21, 23; v. 25, 28, 35; viii. 20; xvi. 2; Rom. xiii. 11; 2 Cor. vii. 7, 8; Philemon 15; Rev. iii. 10; xi. 13; xiv. 15; xvii. 12; xviii. 10, 16, 17, 19. In Rev. xiv. 7, hour means, the time, or period, allotted to this event, has arrived.

b. "His."—Stands for the name of the person. What person is intended? Does it mean the beast's judgment, or God's judgment on the beast, or the judgment of each person of the human race? If either of the former, it is the judgment of the Father, and national; if the latter idea is intended, then it is the Son's personal judgment of the human race. It will be seen to refer to a nation, when the word "judgment," is considered. We render it thus: "The hour of God's judgment" on the agent symbolized by the little horn of Dan. vii., which is the same agent whose words, deeds and fate are recorded in Rev. xiii. 5-10.

c. "Judgment."—What judgment? The Greek word is κρισις, *krisis*, and is found in forty-eight places in the New Testament. The word which is generally used to define the period is "days." In nine passages, a period is called, "the day of judgment." In one place the length of that day is defined to be a thousand years. The definite article is used before the word judgment, in twelve passages. The term "hour of judgment," is mentioned in two passages (Rev. xiv. 7; xviii. 10). We do not understand it to mean the same as "day of judgment," for the following reasons, viz.: There are at least four distinct judgments noticed in the Apocalypse, that passed on the agent of Rev. xiii. 5-10; and xvi. 2-6, by the Ancient of Days, as stated in Dan. vii. 9, 26.

2. The one inflicted on the harlot—the Babylon of the Apocalypse. (Rev. xviii. 8, 20; xix. 2; see Rev. xvii. 1.)

3. The judgment of the dead, (Rev. xi. 18; xx. 12, 13).

4. The judgment inflicted on the beast and false prophet, (Rev. xix. 19, 20). Two of these judgments are executed before the second coming of Christ, and are, therefore, national. The latter two are executed by the Son in person, after he receives from the Father a kingdom. Dan. vii. 13, 14; Luke xix. 12, 28. Without discriminating these four judgments, and noting the judges, and defining the periods when they occur, we introduce confusion into our interpretations. These judgments we have named in what we consider their consecutive order. All belong to what we have named the judgment era. The first, the session of the Ancient of Days on the little horn, introduces that era, which closes with the submerging of the wild beast and false prophet in the lake of fire. Rev. xix. 20. Which of these four judgments is brought to view Rev. xiv. 7? Answer: The first, the one recorded in Dan. vii. 9, 10, 26.

d. "Is come."—Having defined what judgment is here intended, we can see the propriety of the expression, "is come." The meaning we understand to be this: When this first messenger was dispatched, the period had come when God was to judge and punish this chief persecutor of the saints. He, therefore, sends a messenger to apprise the world of that fact, and to urge upon mankind the duties growing out of that event.

Our Letter Drawer.

Editor Restitution:—Oh, how I love to read those blessed truths that are sent to me by mail each week. The most I want to live for is to become more acquainted with the blessed truth of the restitution of all things spoken of by all the holy prophets since the world began. I have often wished for the ability and talent to write, and express my good will to ward this precious cause. My heart is often warmed up almost to tears. I am now in my eighty-seventh year, and yet I would gladly live some longer to enjoy reading the Bible which has been a comfort to me for a number of years. I desire to see that dear One come whose hands and feet were pierced by the rugged nails. With what rapture should we gaze on those hands and feet once scarred for us! Brethren and sisters, pray that I may have on the wedding garment and be accepted. I have often desired to meet with the dear friends of Jesus; may he bless them.

ORPAH ADAMS

Princeton, Indiana.

Editor Restitution:—THE RESTITUTION still comes freighted with good things, although, owing to my failing sight, I am unable to read much; yet, it is a real comfort to see the dear familiar names of those whose Christian society I have so much enjoyed in former days, or whose writings I have read with so much pleasure and profit. Although I can read but little, I cannot get along without our paper, and I make it do all the missionary work possible. For six months the past year I was unable to read a word. A few years ago we had quite a large congregation of believers here; but they have all moved away, and I do surely, at times, feel lonely, but not sad, for I do not believe it is pleasing to our Father to have his children gloomy and sorrowful, dissatisfied with the position they are called to fill in life, any more than it would be pleasing to a kind parent to have his children murmur and complain about the sadness of their lot. I want to be faithful to the trust reposed in me, and go forth with a glad heart to meet our Savior. We have but a short time to work: let us be faithful.

SARAH R. FUHRY.

Alden, Iowa.

[redacted]

Editor Restitution:—We could not think of doing without THE RESTITUTION in these eventful times. We are still looking for the return of our blessed Lord. We have but little preaching here this summer, but we have had the privilege of sitting under the sound of Brother C. C. Ramsey's voice. He preached three very able discourses on last Saturday evening and Sunday morning and evening. On Sunday he preached from Daniel, concerning the stone cut out of the mountain without hands, and, to my mind, he made the subject very clear. We have hopes of hearing him more frequently in the future. We are looking with a great deal of interest to the war in Europe, believing it has much to do with the fulfillment of prophecy. Hoping that God's kingdom will soon come, I remain your brother in Christ.

A. SEITZ.

Clarksville, Iowa.

Editor Restitution:—Enclosed find subscription for your paper. I like it better than any religious paper that I have seen. I have become interested in the Word of God, and I am glad that you stick so close to it. We live in a day when the gospel is perverted, but I thank God there are a few that desire the truth and nothing else.

W. W. GUTTRAU.

March 23, Ohio.

lunged to a living beast. In the work above named, "the data, geographical, historical and chronological," are given in full. I am sorry that I have not a copy to send our Brother. The article which treats of that change is too extended to transcribe in this letter. The change took place in 800, when Charlemagne, emperor of the Germans, was crowned emperor of the Romans. Then was the head, which was, "As it were, wounded to death," "healed." Rev. xiii. 12; also Rev. xvii. 10, 11.

The dividing of the kingdom (Dan. ii. 41 ff.) was not its death. Beasts do not die in giving birth to horns. Gibbon chronicles the decline and fall of one dynasty, quite Roman, and the rise of another Romano-Germanic. No other empire ever had such a mixture of races. The mixture of the Germanic races with the Roman family, in so many ways as slaves, subjects, allies, and conquerors, through such a long series of years, is unparalleled in the world's history. That mixture did weaken, divide and finally conquer the Roman dynasty, and did substitute a German dynasty, (one of clay). Germany was never called a horn, but that dynasty was sustained by other powers (ten horns, in carrying the papal hierarchy). Rev. xvii. 12, 13, 17. The ten horns constituted the seventh or eleven-regal head. The eighth is of the seven, viz., the sixth, or imperial, restored in the Germano-Roman dynasty. Germany came to the front A. D. 800, since which time she has never fallen to the rear.

Only four Gentile empires, So I read Daniel and John. True, they do not say four and no more; but the language used forces me, at least, to that conclusion. Dan. ii. 40-45, seems to limit to four kingdoms, for the Kingdom in verse 40 is called the fourth, the kingdom in verse 41, also in verse 42, is identical with the one called the fourth in verse 40. If not, it might be the twentieth as well as any other number. It is singular, with the pronoun "it." Verse 41.

The sea monster of Dan. vii. 7, is called a fourth beast; continues to the judgment, verse 11, is cast into a lake of fire. In all three places the Kingdom of God succeeds. I see no universal empire between the fourth and that of the God of heaven. To this time there has been no other. And as the fourth, under the German dynasty, now exists, when that is overthrown it will be by the armies of heaven, under the King of kings, in the battle of Armageddon.

That Russia has a mission to carry out in these last days, will not be questioned, by me, at least. What that mission is, I propose to answer as far as my knowledge and ability will allow me.

Russia may have "ameliorated the condition of her Jewish population," yet she is selfish, aspiring, and far-seeing. What she does is for her own aggrandizement.

One that has treated the Jews as Russia, in former days, cannot be depended upon any further than it will promote her own interests.

Russia will be the great enemy of the Jews. Ezek. xxxviii. 3-8; see Ezek. xxxviii. 9, 10, 11, 12, 13, 14, 15, to the end; also Ezek. xxxix. 1-20.

A power that is to undertake such a daring robbery as Gog will strive to accomplish, cannot possess any sincere friendship. If Russia is the Gog of Ezekiel, the Jews have everything to fear from that nation.

If Russia is now the Jews' friend, the great crisis of Ezekiel seems to be in the distant future; for there she seeks to rob them. When this power, named in Ezekiel, "comes to the front," it is not to "emancipate" the Jews, but to despoil them of their wealth. So it seems to me. But of that we do not claim to be certain.

Rev. R. C. Shimeall, who began them in R. C. and ends them A. D. 1820, in which year the Turkish power began to be dismembered, and since when this work of cleansing the sanctuary, by wasting the Moslem empire, has been steadily progressing.

But this "cleansing of the sanctuary" is closely connected with "the standing up of Michael," according to Dan. xii. 1, and it might be well for us to inquire, How many Michael's are there? Jude refers to him as the archangel, and Dan. makes him "the great prince which standeth for thy (Daniel's) people, and his standing up introduces "the time of trouble and deliverance to everlasting life;" and in 1 Thess. iv. 16, when "the dead in Christ rise," Paul says "the Lord himself shall descend from heaven with a shout, with the voice of the archangel;" and in Rev. xii. 7, when Michael and his angels war against the dragon, and that old serpent, Satan, the devil, and his angels are cast out into the earth, immediately a loud voice is heard in heaven saying, "Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ." But now comes perplexity also, for how can Michael stand up (Dan. xii.) before the willful king (xi. 36,) "plants the tabernacle of his palace between the two seas," (v. 45) and how can the Michael of Rev. xii. 7, war against Satan, "the accuser of our brethren," until the Michael of Dan. xii. 1, does stand up for Daniel's people. Will brother P. Alling answer? G. W. STETSON.

Elmira, Pa., Sept. 5, 1877.

Editor Restitution:—I desire to say to the brethren and sisters of the One Faith, through the RESTITUTION, that about two years ago, Brother D. Bonner and myself, landed at Lockford, in San Joaquin county, California, where we yet reside. We were alone in "the faith once delivered to the saints," and would have been very lonely, had it not been for the weekly visits of the RESTITUTION, freighted with God's eternal truth. Although we were few in number, we went to work in the Master's vineyard; but not being of the number who received the ten talents, we did not accomplish much, numerically speaking. Believing as we do, that Gentile time is short, we thought it our duty to have the gospel ably expounded to the dying people of this locality; consequently a correspondence was brought about through the RESTITUTION with Brother Richard Corbaley, of Healdsburgh, Sonoma county, California, whom we induced to come and preach to the people at Lockford. We had fears that we could not get an able man, but thanks to God, our fears vanished as the dew before the morning sun, under the sound of Brother Corbaley's voice.

Our meeting commenced on the evening of the 4th inst., and closed on the 16th inst., during which time Brother Corbaley delivered fifteen discourses—the best, I think, I ever heard, (and I have been blest with the privilege of hearing many good sermons). The results of the meeting exceeded our expectations. Three were immersed into the Christ and an anxiety created in the minds of others to know the truth as revealed in God's Word. We organized in church capacity while Brother Corbaley was with us. There are eleven of us now. We desire to be known as the Church of God, at Lockford, San Joaquin county, California. Brother Corbaley is at this time holding a series of meetings at Willow Slough, in Yolo county, California, twelve miles west of Sacramento City. May God bless his able efforts and finally reward him for his labors, in the kingdom of his dear Son. Brethren, let us be up and doing; the time is short. The Lord will soon come. Come, Lord Jesus, come quickly.

R. O. WAGNER.

Lockford, Cal., Aug. 21, 1877.

Eastern Items.

RAGUSA, September 21.—The Montenegrins have captured the Zolesta and Nosdro forts, and are undisputed masters of Duga Pass. The bombardment of Gatchiko is imminent, and a state of siege has been proclaimed in Trubinje.

ATHENS, September 21.—The Porte has sent 4,000 regular troops into Thessaly, where they are sacking the country and outraging the inhabitants. Circassians have also been sent to Macedonia in violation of repeated promises.

LONDON, September 21.—It is announced that four large London firms were yesterday invited to make tenders for the supply of iron huts to be erected near Bucharest for 10,000 Russian soldiers.

LONDON, September 23.—A Vienna correspondent says the encounters of Thursday and Friday near Biela are said to have been greatly exaggerated by the Turks. According to information received here, they were drawn battles, and the forces engaged not large.

VIENNA, September 21.—News has been received here that 20,000 men under Cheyket Pasha have reached Osman Pasha with a fresh supply of ammunition. A dispatch from Constantinople gives a similar report.

LONDON, September 23. Cheyket Pasha telegraphs from Orchanie, September 22, that Hifzi Pasha, commanding a convoy provision train for Osman Pasha, arrived at Dubreck, two hours march from Plevna, having defeated fifteen Russian battalions on the way. Osman Pasha was requested to make a sortie to establish a junction with this force.

LONDON, September 23. Osman Pasha attacked the Gravitza redoubt on Thursday night, and was repulsed with heavy loss.

LONDON, September 23.—The Russian official bulletin, dated Gorny-Studen, Saturday, says the Turks renewed the bombardment of the Schipka Pass positions *Friday*. In the afternoon they began an assault upon the right flank, but were repulsed. They then attacked the left and centre, and were likewise repulsed. Fighting lasted until night. It is thought they attack would be renewed Saturday.

A Russian official dispatch admits a loss in Schipka Pass September 17 of thirty-one officers and 1,200 men killed and wounded.

DIED.

SKEENS—Of consumption, August 29, 1877, Sister Hattie Skeen, daughter of Brother James and Sister Skeen, aged two months and eight days.

Nearly twenty years ago the author united with this family at Jamestown, Ottawa county, Michigan, during a series of meetings held in that then new place. The preaching of the gospel of the kingdom caused a great interest among the people. A considerable number of professors and nonprofessors embraced the gospel hope and were baptized, "both men and women." Among the first to be Brother and Sister Skeen. They have been pillars in the Church of God ever since that time. By precept and example they have recommended the same hope to their children.

Hattie, their eldest, and their only daughter, adopted and advocated the Faith of Clarence with much zeal. Her means of enlightenment were simple—consisting not only of the instruction of parents at home, but the public teaching of God's word from the lips of very many of God's servants who have expounded the word of life from time to time in that place. For several years past she has made herself very useful and respected in the various work of teaching the youth classes at Sabbath-school at the same time labored to convince unbelieving parents of the truth of the gospel. In this work her labors last winter were severe, during the spring Sabbath-school and other diseases made fatal ravages. She had hoped to join her death would relieve her from baptism, when I was there the first of July, but she was not able at that time. "The sting of death is sin, and the strength of sin is the law." Knowing herself to be a lawful subject of the kingdom, and heir of the glorious inheritance of Brother Myers, and Brother Prosser, of Missouri. The object of the meeting is to build such other organization to the will of God, and was enabled to rejoice in hope of the glory of God at the resurrection of the just. God grant that all her brothers may lay hold of eternal life and put on Christ before even by being toppled into him.

At her funeral a large concourse gave good attention to a discourse by the writer from the comforting words of Paul to the mourning Christians of this time. "I would not have you to be ignorant, brethren, concerning those which are asleep, that you sorrow not, even as others which have no hope." 1 Thess. iv. 13. This only hope that Paul ever presented to the afflicted, was shown to be—

1. The personal descent of the Lord from heaven with a shout—with voice of archangel and trump of God to awaken the sleeping saints to eternal life, and change the living to immortal, spiritual and heavenly bodies.

2. The meeting in the air from which time they will be with the Lord in the heavenly country of earth made new, and "kingdom under the whole heaven."

E. HOYT.

Editor Restitution:—Our little body of the one precious faith have been called again to mourn the loss of one dear to us as well as to numerous friends and acquaintances. This time the monster, death, has laid his icy grasp on Sister Keziah Helm, wife of Brother James Helm, of this town, Ravanna. Sister Helm leaves three children to mourn her loss. Two of them, Ella and Mary E., are of the faith, being aged respectively twenty-one and seventeen years. The other child is only about one and one-half years old. Brother Helm came to this town about two years ago, from Oregon, to which state he moved from Arkansas. He did not live very long in Oregon, though long enough to bury two darling children. Sister Helm was forty-one years of age, and had been a firm believer in the gospel faith about two years.

Yours in the gospel hope.

JOHN A. HOBART.

FLEMING—Sept. 13, 1877, at the house in Warrensburg, Missouri, of consumption, our much beloved brother, Elijah Fleming, aged forty-seven years.

I have known Brother Elijah Fleming from an infant, as he was raised in our father's family, and we loved him as a brother in the truth. He was a good man, though, like all others, imperfect; yet he had many noble principles of virtues. He possessed a kind heart, one much devoted to the interests of others. He was a good neighbor, a kind and affectionate husband and father. In early life he embraced the faith of the Christian or Disciple church, and was a worthy member of that body until the mortality of man and the unconscious state of the dead, and eternal life only through Christ, was proclaimed. He was among the first to embrace these truths, and was always a bold and zealous advocate of them, and many others of a kindred nature. As all well know who knew him. His affliction was protracted, yet he bore it, still manifesting a resigned or grum. In the early part of his sickness he was anxious to get well, and said he thought he would like to live until Christ comes. But near the close of his life, he said it made no difference with him; he was ready to live or die. "Ready? Yes: to fall asleep in Jesus, blessed hope: that they who sleep in Jesus will God bring with him."

"Asleep in Jesus, blessed sleep!
From which none ever wake to weep."

He leaves a bereaved family—a wife, two daughters, and a son—who have the entire sympathy of the entire community.

Funeral services by brother, S. K. Howard, of Kentucky, who spoke from a few favorite texts of the deceased, many of clearly the state of man in death, and the wisdom and "unity of God's plan of redemption in the resurrection of the dead.

Rev. Walter Lemon

LETTER RECEIPTS.

Letters from the following persons have been received, and found correct, and the business attended to:

SUBSCRIPTIONS.	
A. P. Mackey, Ill. W.	Mrs. Wallace, Ind.
Brewer	Mrs. S. E. Hayes, Ill.
A. Davis	Mrs. H.
Thos. Gabriel, Father	Wm. Hall
A. H.	Wm.
W. Pennington	S. A. C. Jackson, Iowa
W. [illegible]	[illegible]
E. E. Ford	Theodore
Jas. Whitaker	John Rhodes, Ill.
Mrs. Ann Hughes	

BOOKS AND TRACTS.	
M. F. [illegible]	Joseph Perry
[illegible]	[illegible]
W.	Chas. B. Dana
A. C. Pogue	[illegible]
[illegible]	[illegible]

DONATIONS.	
[illegible]	

The Altar of Sacrifice.

[illegible] had to say, concerning that [illegible]

[illegible] [illegible]

[illegible] [illegible]

[illegible]

Oh! Why Should the Spirit of Mortal be Proud?

The author of the following beautiful poem is unknown. It was published more than forty years ago, and was then said to have been of Jewish origin and composition, and we think, was credited to the "Songs of Israel."
MRS. LUCIUS H. CAREY.*

Oh, why should the spirit of mortal be proud?
Like a swift, fleeting meteor, a fast flying cloud,
A flash of the lightning, a break of the wave,
Man passes from life to his rest in the grave.

The leaves of the oak and the willows shall fade,
Be scattered around and together be laid;
And the young and the old, and the low and the high,
Shall moulder to dust and to other shall lie.

The infant a mother attended and loved,
The mother that infant's affection who proved;
The husband that mother and infant who blessed,
Each, all, are away to their dwellings of rest.

The maid on whose cheek, on whose brow, in whose eye,
Shone beauty and pleasure—her triumphs are by,
And the memory of those who loved her and praised,
Are alike from the minds of the living erased.

The hand of the king that the sceptre hath borne;
The brow of the spriest that the mitre hath worn;
The eye of the sage and the heart of the brave,
Are hidden and lost in the depth of the grave.

The peasant, whose lot was to sow and to reap;
The herdsman, who climbed with his goats up the steep;
The beggar, who wandered in search of his bread,
Have faded away like the grass that we tread.

The saint who enjoyed the communion of heaven,
The sinner who dared to remain unforgiven,
The wise and the foolish, the guilty and just,
Have quietly mingled their bones in the dust.

So the multitude goes, like the flower or weed
That withers away to let others succeed;
So the multitude comes, even those we behold,
To repeat every tale that has often been told.

For we are the same our fathers have been;
We see the same sights our fathers have seen—
We drink the same stream and view the same sun,
And run the same course our fathers have run.

The thoughts we are thinking our fathers would think;
From the death we are shrinking our fathers would shrink,
To the life we are clinging they also would cling;
But it speeds from us all, like a bird on the wing.

They loved, but the story we cannot unfold;
They scorned, but the heart of the haughty is cold;
They grieved, but no wail from their slumberers will come;
They joyed, but the tongue of their gladness is dumb.

They died, aye! they died; and we things that are NOW,
Who walk on the turf that lies over their brow,
Who make in their dwellings a transient abode,
Meet the things that they met on their pilgrimage road.

Yea! hope and despondency, pleasure and pain,
We mingle together in sunshine and rain;
And the smiles and the tears, the songs and the sighs,
Still follow each other, like surge upon surge.

'Tis the work of an eye, 'tis the draught of a breath;
From the blossom of health to the paleness of death,
From the gilded saloon to the bier and the shroud—
Oh, why should the spirit of mortal be proud.

*The author of these lines was Wm. Knox, who published a little volume entitled, "Songs of Israel," nearly fifty years ago. These lines were highly eulogized by Professor Lincoln.—ED.

The Analogy Between Dan. xi. 40-45 and Ezek. xxxviii. and xxxix.

1. According to Daniel (xi. 40, 42,) the king of the north will pass through the "glorious Holy Land" into Egypt, at the "time of the end." According to Ezekiel (xxxviii. 16,) Gog will invade "the land of Israel" in the "latter days." The difference between the "time of the end" and the "latter days," is simply this: "The time of the end" marks the epoch which begins the "latter days," while "the latter days" designate the circle of time intervening between "the time of the end" and the end itself. Thus these two phrases refer to the same period in the world's history.

2. According to both these prophets, this king is located north of the Holy Land, which, according to the covenant, extends to the Euphrates. Daniel calls him "the king of the north," and Ezekiel affirms that Gog shall come from his place in "the north parts." Ezek. xxxix. 15. Under another head it will be shown that "the land of Israel" is south of this northern power. According to Daniel the king of the north will pass through this land in his southern march into Egypt. The armies of the Czar of Russia are marching now in the direct route south by way of Kurl and Erzeroum, through Asia Minor and Palestine, to Egypt. According to Ezekiel, Gog's place is north of the "land of Israel." Ezek. xxxviii. 15, 16. Also in verse second in the same chapter, Gog is "the chief prince of the land of Magog, Meshech and Tubal." My Bible Dictionary informs me that the grandsons of Noah, Gog and Magog, settled in the present territory of Russia—that in process of time, Gog became the king, and the descendants of Magog the subjects. Not only so, but geographically the empire of Russia is north of the Holy Land, which, according to the covenant, extends to "the great river Euphrates." According to these two prophets, the king of the north and Gog will invade the same land at the same time; they must, therefore, be one and the same power. The Greek rendering of the Hebrew words, "Gog of the land of Magog, the chief prince of Meshech and Tubal," is translated "the chief Prince of Ros Mesech and Thobel." According to the researches of the most noted writers on the meaning of these words, Ros stands for Russia, Mosc for Muscovey, Tobel for Tobolski—all of which mark the vast empire of Russia as the one over which Gog rules or shall rule in the latter days.

3. The king of the north is to come "like a whirlwind," and Gog from his place in the "north quarters" is to "come like a storm." Two words significant of the same idea.

4. The king of the north referred to by Daniel, and Gog referred to by Ezekiel, are to invade the same land at the same time; they must, therefore, be the same power.

5. Ethiopia and Libya shall be with him according to both these prophets. Dan. xi. 40; Ezek. xxxviii. 5.

6. According to Daniel, Michael, the Legate of God Almighty, is to overthrow the king of the north and his army; and according to Ezekiel, the Lord destroys with overwhelming judgments the armies of Gog, which shall spread like a cloud over the mountains of Israel. Dan. xii. 1, Ezek. xxxviii. 18, 20 22.

This harmonizes perfectly with the instrumentalities by which the metallic image (which shall be represented in the great battle of God Almighty) shall be broken to pieces, ground to powder, and scattered to the winds, by the stone exhumed from the mountain without hands—when, according to the same angelic expositor, "the iron, the clay, the brass, the silver and the gold, shall be broken to pieces together, and become like the chaff of the summer threshing floors; and the wind carries them away, that no place is found for them." Dan. ii. 34, 35. These six points of identity must suffice to establish the fact that these two prophets referred to the Russian empire with its proud Autocrat as the Gogian power who should sweep like a resistless storm or whirlwind over what was once the magnificent Ottoman empire; and who with Gomer (the head of the great Germanic family) will be more than a match for half the world; but who will meet upon the lofty heights of Zion a greater than the allied armies of earth, to-wit: Great Michael, the Generalissimo of the armies of heaven.

We find, by reference to Ezekiel xxxviii. and xxxix., that there was to be one and perhaps two invasions of the Holy Land, before the final whirlwind move. God says, addressing Gog, "And I will turn thee back, and put hooks in thy jaws." Ezek. xxxviii. 4. Referring to the instrumentalities to be employed in drawing this northern power back, God says, "And I will draw thee back with a hook of six teeth." Ezek. xxxix. 2. Marginal reading. God operates with nations in controlling, scourging, or destroying nations. Any number of examples might be given. When the seal of secrecy was broken in the Paris convention, A. D. 1856, it was seen that six nations were in alliance against Russia. These nations were, England, France, Austria, Prussia, Sardinia and Turkey. Great Nicholas seized upon a difficulty in reference to the holy sepulchers at Jerusalem as a pretext for sending his armies into the Wallasian, Moldavian and Georgian principalities. He was not prepared to fulminate a general war upon the world, nor did he intend to do so. He only intended to place his finger upon the world's pulses to see how they would beat when he should strike for the golden key of the Mediterranean, and according to the declaration of Napoleon of universal empire. But when he saw the alliance of six nations against him, he saw that it would be bad policy to prosecute the war further in that direction. Thus he withdrew his armies from those principalities, and environed them with what was then supposed to be the invulnerable walls, Sebastopol. With what result, all are acquainted.

The invasion referred to, was the first move against Turkey after the king of the south had pushed at him. This move, therefore, could not be the last one, because in that case there would have been no turning back of the king of north, as foretold by the prophet. Never has a prophecy been more literally fulfilled than the one just referred to. The question may be pertinently asked at this point of the investigation, is the present movement of Russia the last great whirlwind move? I think not. The restoration of the Holy Land, and Daniel's people, and their dwelling in unwalled villages, in peace with all nations, without bars or gates, having no preparations of defense, indicating that they apprehend no danger;—this teaches to my mind that the Eastern question will be amicably adjusted, and that with the consent and co-operation of all nations the Jews will return to their own land—not only the millions of poor, but the rich merchants and bankers will go. It will be no great political or religious issue that will draw the king of the north against the "glorious Holy Land and Daniel's people." It will be to gratify sordid avarice. While at peace with all the world, he will look with a covetous eye upon the hoarded billions glittering in the coffers of the wealthy Jews, and their flocks and herds running over Judea's hills and valleys; and will say, "I will go up to the land of unwalled villages: I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates. To take a spoil, and to take a prey; to turn my hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods that dwell in the midst of the land." Ezek. xxxviii. 10, 11, 12. Please observe:—

1. According to Gabriel, no motive prompts Gog to move against that land with "many people," a great company and mighty army, except a sordid desire to possess the immense wealth of the Jews which will have culminated in that land when the richest bankers and merchants in the world shall have settled there.

2. That land will have been restored and the Jews gathered out of the nations, when Gog makes his final move against it.

3. The Jews will be dwelling safely in unwalled villages, showing that they are at peace with the world, and apprehend no danger from any quarter.

Who will contest the right of the Czar of Russia to rob the Jews? Answer: Sheba and Dedan, and the merchants of Tarshish with all the young lions thereof, shall say unto thee, art thou come to take a spoil? hast thou gathered thy company together to take a prey? to carry away silver and gold, to carry away cattle and goods, to take a great spoil? England is evidently the lion power who, in conjunction with France, Austria, Spain with all Mohammedan countries, and all the Jews in that land, will unite against Gog and all his bands, and Gomer and all his bands, and Italy, which will be in alliance with Germany. Thus the prophetic *kosmos* will be about equally divided. The great Germanic family, with Emperor William at their head, are the descendants of Gomer the grandson of Noah. It will be seen that all the elements of the metallic image will be represented in the Gogian army—and yet great Gog at the head of this great confederation—united, not by conquest, but by alliance. When the Czar of Russia shall control the ancient territory of Syria, he will be the golden head, the same as Napoleon, when he controlled Rome and Italy, was one of the heads of the scarlet colored beast, notwithstanding his capital was in Paris. The power that rules, or controls another, is the *de facto* head, no matter where his capital may be located. Whatever power controls, Rome is the beast with his historic seven heads and ten horns, whether the Pope, the Napoleon, or Victor Emanuel. Whatever power controls, Constantinople is the great red dragon with his historic seven heads, ten horns and crimson color, whether the Cæsars, the Sultans of Turkey, or Czar of Russia. When, in the final move of great Gogian power, Persia shall be with him, as foretold by Ezekiel, then will the breast and arms of silver have taken their position under the head of gold, in the reconstruction of this great political man, standing with one foot in Rome and the other in Constantinople. When the Czar of Russia shall be the civil, as he is now the spiritual head of the Greek element of the metallic image, then will the belly and sides of brass have taken their position; and when Victor Emanuel, in conjunction with the Emperor of Germany, shall be in alliance with the Czar of Russia, then will the legs, feet and toes, have taken their position under the Gogian chieftain, who, from his position and achievements, was recognized by the prophet as the leader, or chief power in the great confederation of nations. Thus the clay, the iron, the brass, the silver and the gold will exist together (having been welded by alliance, not by conquest), to be broken to pieces together upon the mountains of Israel. Of course, as universal powers, they could not exist contemporaneously, but as local powers they can and will thus exist. It will not be a fifth universal empire, but a confederation of nations, representing the metal which symbolized the local kingdoms, or territories in which culminated the numerical power which ruled the world, in its four imperial phases.

In our efforts to oppose those from whom we may differ, there is danger of being hypercritical. We need not expect the counterpart of every attribute of smiles used to represent events in the world's history. We might ask the question, what the ears, hair, mouth, fingers, etc., of the image represented; or what legs, tail, etc., of the four beasts of Daniel represented. As a matter of fact, the bones of the four empires exist, and when united, by alliance, or conquest, into a confederation, they will constitute a political man, the same as the bones in the valley, when united, will represent the whole house of Israel. Ezek. xxxvii. Of course these four paragraphs of the metallic image, must exist together to be broken to pieces together. According to Daniel and Ezekiel, Gog and Gomer, with a mighty army, will be victorious until they meet Michael, the chief of the armies of heaven, who shall stand up for the deliverance of Daniel's people, when no power on earth can help; and the proud Autocrat shall be hurled from the lofty heights of Zion, and his allied armies shall be dashed to pieces upon the mountains of Israel and they shall find an inglorious grave in Haman-gog. L. M. S.

Report of Annual Assembly.

The annual assembly of the Church of God met, according to announcement, in Winchester, Va., at the house of the brethren, on the 4th of August, and while the writer was the only speaker in attendance, that fully advocates the principles we cherish, the other preaching brethren being hindered from coming, Brother B. F. Boyer having received a note from a believer of the gospel, to hold a meeting on the first Sunday of our assembly, and assist her in having the saving name Jesus Christ named upon her, which he thought he could do, and then come on to the assembly; but his health would not admit of it, and Brother J. D. Boyer writes me that he was too badly swollen from poison oak to attend. Notwithstanding, it will be seen that the meeting was to the glory of God who worketh all things after the counsel of his own will. Having had some cards struck, you will please insert one here:

Announcement! Annual meeting at Winchester, Va. The annual assembly of the Church of God, will be held at the house of the brethren, in the city of Winchester, Va., commencing on Saturday, August 4th 1877, and will, if the Lord will, continue over the first and second Sundays, and as we maintain that there is but one great common school of Christ, on the earth, and all who have but one truth are thus far advanced in this school, and all who have become graduates of Christ's love, should heed the divine injunction: to call no man master upon earth, for one is your master even Christ, and all ye are brethren, and that all such constitute the Church of God; this grant, including all the land. All are respectfully invited to attend and hear the great doctrine of repentance and remission of sins, preached in the only and all-saving name of Jesus Christ. The import or significance of that name fully and Scripturally explained, and the great starting truth brought to light, that believers of the gospel do not obtain the saving benefits of that name, according to the order of God, by having the name of Father, Son and Holy Ghost named upon them in their baptism, and many other kindred truths, for the mutual edification and instruction of the assembly. So come one, come all! And let us imitate in the good old town of Winchester the model Church of God, of the Apostles' planting, who were of one heart and of one soul; all that believed were together, and the Lord added to the church daily such as should be saved. ELDER B. J. MONDAY.

N. B.—All who attend on the first Sunday can witness the Scriptural idea of organizing such an assembly, so they may decide for themselves whether it is of God or no. All it will cost will be a prayerful hearing and Scriptural investigation, like the noble Bereans of old, to see if what is taught is so or not. July 25, 1877.

After the assembly got into working order, the time was spent in reasoning out of the Scriptures to respectable, intelligent, and attentive congregations, in the investigation of the great truths presented therein; whereupon, on Monday, the 6th, three very worthy students in the Lord's school, who being taught in the things of the kingdom of God, and having said to each other, that if the import of the name of Jesus Christ, was made plain at the meeting, that they would prove their fidelity to the truth by obedience, accordingly went to the water, and openly, before a gazing multitude, confessed their undoubting faith in the things concerning the kingdom of God, and the name of Jesus Christ.

I, then in reply said, that with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation, and baptized them in the name of Jesus Christ, (according to the command of the Most High God, by the mouth of his chosen Apostle,) for the remission of sins. Thus, as a virgin throws off her maiden name, in her espousal to her husband, and henceforth to the honor of both her father and husband, acknowledges no other name only the one to whom she has given her hand as a companion for life, as a Sarah of old did to Abraham, so these faithful) Two of these judgments are executed before the second coming of Christ, and are, therefore, national. The judgment inflicted on the harlot—Babylon of the Apocalypse. (Rev. xvii. 8, 20; xix. 2; see Rev. xvii. 1.)

The brethren, in connection with the farewell greeting, gave the right hand of fellowship to those brethren who had for the first time partaken of the institution according to the sacred order; then our dear old Brother Himes asked to be heard for a few moments. He said that he thanked God that he had ever lived to meet with such a band of brethren and sisters as this; and he thanked God that it had been his happy privilege to join in with them. He went on to say that he had mingled with several religious elements during his life, but he had never seen anything rising his own words, like this. And to say mind, said he, turning to the congregation, according to my understanding of the Scriptures, it is the only sure plan for salvation. He said he was convinced that there was no other place to go, whereupon there was a reference made to the time when all left our blessed Lord but his chosen Apostles; and he asked if they would also go away; and Peter said, "Lord, to whom shall we go? Thou hast the words of eternal life," etc.

I then proposed that we all give our hands again to the old brother, during which time he publicly resolved, and exhorted the brethren, to hold out faithful to the end, and they would receive a crown of glory that faileth not away. At the close of his remarks there was scarcely a dry eye in the house. It surely is cheering to hear such testimony from one who has just arisen to walk in newness of life. The assembly was then, in a short prayer, commended to God and the word of his grace, which is able to build us up, and give us an inheritance among them that are sanctified, to meet again, if the Lord will, at the same time and place, in A. D. 1878. N. J. MOTHERAL

Winchester, Va.

Years. The definite article is used before the word judgment, in twelve passages. The term "hour of judgment," is mentioned in two passages (Rev. xiv. 7; xviii. 10), which we do not understand it to mean the same as "day of judgment," for the following reasons, viz.: There are at least four distinct judgments noticed in the Apocalypse, that passed on the beast of Rev. xiii. 5–10; and xvi. 2–9, and the Ancient of Days, as stated in Dan. vii. 9, 26.

2. The one inflicted on the harlot—Babylon of the Apocalypse. (Rev. xvii. 8, 20; xix. 2; see Rev. xvii. 1.)

3. The judgment of the dead, (Rev. xx. 12, 13).

4. The judgment inflicted on the beast and false prophet, (Rev. xix. 19, 20; xx. 10).

These judgments are executed before the second coming of Christ, and are, therefore, national. The judgment inflicted on the harlot—Babylon of the Apocalypse. (Rev. xvii. 8, 20; xix. 2; see Rev. xvii. 1.)

The judgment of the dead, (Rev. xx. 12, 13).

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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THE RESTITUTION advocates the final restitution of all things which God hath spoken by the mouth of all his Holy Prophets since the world began." It also advocates, as a means to this end, the re-establishment of the Kingdom of God on the earth, with the Christ as King of Kings, and the immortalized saints co-heirs with Him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ; and many other kindred truths. It also advocates a hearty belief of the Gospel, repentance, and immersion as pre-requisites to the forgiveness of sins, and a holy life as essential for final salvation.

Communications.

Jerusalem, the City of God.

BY WM. SHEPHERD.

But let us see what others have spoken in reference to this glory. We shall begin with Isaiah, and only at most give the place where it is recorded, and quote but a few words.

"And I will turn my hand upon thee and purely purge away thy dross. . . . I will restore thy judges as at the first, and thy counsellors as at the beginning; afterward thou shalt be called the city of righteousness," etc. Isa. i. 25-27. Compare Isa. ii. 1-5; Isa. iv. Observe the words, "in that day shall the branch of Jehovah be beautiful and glorious, and the fruit of the earth shall be excellent and comely. . . . And And it shall come to pass that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, (see Zech. xiv. 20, 21), everyone that is written (or registered) among the living in Jerusalem."

In another chapter we have Zion personified and represented as saying "the Lord hath forsaken me," etc. But see what the Lord says in reply to these murmurings and lamentations. "I have graven thee upon the palms of my hands, (alluding to the Oriental custom of imprinting with India ink some device or figure upon the hands by way of memorial;) thy words are continually before me," etc.

This vision of beauty, or picture, is ever before the Lord, as the artist has some landscape or beautiful figure in his mind until he carries it out in reality, in a visible and tangible form; so with the blessed God: he will retain it there until we see it wrought out in the restitution of all things.

In Isa. iii. Zion and Jerusalem are personified again, and exhorted to awake, put on strength, and don her beautiful garments of salvation, etc., while the surrounding waste places and her watchmen are called upon to sing together.

Isa. liv. calls upon Zion as a barren woman to break forth into singing, "For thy maker is thy husband;" who had been forsaken for a moment, but now is to be gathered with great mercies, addressing her as "afflicted, tossed with tempest, and not comforted."

This could never apply to the great nominal church body; for they certainly have most all the comfort this world can afford. Besides, they are at ease; and do they not claim to have all they want? Rev. iii. 17. Though it is a claim founded on a dangerous delusion, as the next verse proves.

"Behold, I will lay thy stones with fair colors, and lay thy foundations with sapphires," etc. Now, if this is the material which is to compose the foundation, what will the superstructure be? Something surpassing all of our conceptions of worth and beauty, no doubt conformable to the words of our text: "Glorious things are spoken of thee," etc. But for the glory which is predicted of Zion, we have only carefully to read the sixtieth chapter. This exceeds all other descriptions that we may find in prophecy. The sixty-first, sixty-second, sixty-third and 65 chapters contain much to the point.

In Jer. iii. 17, we learn that Jerusalem is to be accounted the seat of universal empire, and that after the sword of the Lord has passed among the nations and they are compelled to drink the cup of his wrath which they have filled up themselves, as described in the twenty-fifth chapter, then Jerusalem is to regain her independence and Zion her liberty from the yoke of heathen bondage. See xxx. 16, 31, especially verses 12, 25, 28, 29; xxxiii. and xxxiv., especially verses 10-12.

We pass over the greater part of Ezekiel, and simply refer the reader to the minute description of the magnificent temple as recorded in chapters forty to forty-eight, inclusive, containing an account of the ordinances of the house and the new division of the land.

Hosea speaks more concerning Israel's restoration than Jerusalem's. The last chapter is very beautiful and encouraging on this point.

Joel gives us a very graphic and powerful description of the restoration of Zion and Jerusalem. After the record of the great gathering of the multitudes in the valley of decision to battle while the heavenly luminaries withdraw their shining, being obscured by the immense clouds of smoke that arise from the explosion of great quantities of gunpowder, then it is said; "And the Lord also shall roar out of Zion, and utter his voice from Jerusalem, and the heavens and the earth shall shake. . . . but Judah shall dwell forever, and Jerusalem from generation to generation, for I will cleanse their blood, that I have not cleansed, for the Lord dwelleth in Zion."

Notwithstanding Amos sees in vision "a basket of summer fruit," which he was instructed was a suitable emblem that the end had come upon Israel and the Lord would pass them by no longer, but that he would execute his judgments upon them, even that he would send a famine, "not of bread, nor thirst for water," but of hearing the words of the Lord, yet in the latter days, this prophet speaks in glowing terms of the raising again of of the tabernacle of David and building up the ruins, etc.

Obadiah faithfully accords with Amos, although his prophecy is the briefest of any of them; his closing statement is, "And Saviors shall come upon Mount Zion, to judge the mount of Esau; and the kingdom shall be the Lord's."

Micah speaks more of the ingathering of the people than the place. He fully agrees with Isaiah as to that very same Zion and Jerusalem which was plowed as a field, and became as heaps, that they should be restored in the last days. Micah iii. 12; iv. 1-8. Observe the last part of the last chapter, giving us the utmost assurance that God will perform his "truth to Jacob, and the mercy to Abraham which he had sworn unto our fathers from the days of old."

Zephaniah speaks of the gathering of the nations, etc., that he may pour out upon them not his grace but his indignation, after which he exhorts the daughters of Zion and Jerusalem to sing and be glad inasmuch as in her reinstatement "the King of Israel, even Jehovah, should be in the midst of her," etc. See the last part of the last chapter.

Haggai makes it clear that subsequent to the universal shaking down of all things susceptible of being shaken, that then, as an offset, the "desire of all nations shall come," and the "glory of the latter house shall be greater than the former," and that Jehovah would give peace in that place as never before. See the second chapter.

Zechariah is so full, so replete, and so fraught with prophecies concerning the restitution, that we hardly know where to go to select any particular passages treating upon this sublime subject. Hence we wish the reader to look over the entire prophecy, which seems but one continuous prophecy concerning this matter. We will say, however, that the prophecy is marked by two features which appear to mark all prophecies concerning this subject, viz., by a great battle being fought in or adjacent to Jerusalem, prior to the deliverance of Jerusalem and Israel. It seems the conflict must come before the victory, the battle before the conquest, the turmoil before peace. So prophecy lays it down. Amen! We have no objections. Let the will of the Lord be done.

There are many other prophecies much further back from the point we have quoted, as well as in advance of it, but let this suffice.

And now, taking all of these prophecies in the aggregate, how true the words of our text, "Glorious things are spoken of thee, city of God. Selah!" Amen! Even so! Hallelujah! (Which the word "selah" denotes.)

And now we inquire, Why should Jerusalem and Zion be selected above all other cities or places as the future dwelling place of Jehovah? This is readily seen from the fact of its being founded by Melchizedek, who was to God the first priest and king we read of, and hence a most fitting type of Christ in his coming reign, conjointly as king and priest.

Again, from the fact that Jehovah's name is forever associated with Jerusalem, both in profane and sacred history, so much so that he is called "the God of Jerusalem." Ezra vii. 19. From the fact that he had chosen that his name might be there forever, and his eyes and his heart perpetually. 2 Chronicles vii. 16. Compare 1 Kings ix. 3. From the fact that it is the place above all others of the most hallowed memories, endeared to him by everything the most precious and sacred that we can possibly conceive. The very land is holy, being both the birth-place and the burial-place of the holy patriarchs and prophets and apostles since the world began—the birth-place of the Son of God—the scene of his sufferings and death, resurrection and ascension. From the fact of its being the repository of God's truth for ages; the place where the first temple service was introduced, and where the first house was erected which he recognized as his.

Again, Jerusalem should be chosen as the city and center of universal empire, because it is "beautiful for situation" [illegible] in the interval between the most central part of the globe—hence the most accessible to all peoples as a great commercial point and general mart of nations. The advantage here of this location is seen in a religious point of view, in becoming the great central depot or reservoir of all religious truths—"the law (the civil code) shall go forth from Zion, and the word of the Lord (religious truths) Jerusalem." This, then, will be the great repository for all civil and religious knowledge and how proper that it should be there at central point of the world as we believe has been fully proved.

And should the earthquake which is to occur when Christ shall plant his feet on the Mount of Olives, when he comes produce the effect as Major Scott Phillips in his Mathematical and Geographical Lecture on Palestine has said) that is, open a valley leading from the Great or Mediterranean Sea to the Dead Sea, which is said to be 1,312 feet below the Mediterranean, causing the waters to rush from thence into the Dead Sea, which would be a resurrection of that sea from the dead, infusing into it a new life, by the mighty flow of its comparatively living waters, and replenishing it with myriads of living fish; should this take place, it might prove to be above all others, "the river of God" spoken of, which is "to make glad the city of God, the holy place of the tabernacles (or dwelling) of the Most High." Psa. xlvi. 4. This would render Jerusalem still more a central point of commerce—this river being navigable, being easy of access by the largest vessels, precluding the necessity of having everything carried to and fro from the great sea by railroad.

It might be interesting to some by prolonging our remarks here, showing further how "beautiful for situation (or desirable is the city) is Mount Zion," etc., but as our article has extended beyond its limits now, may it be our happiness to in due time realize the beauty of Zion's situation, and behold with our own eyes the fulfillment of those glorious things which are spoken of both Zion and Jerusalem, and become the favored recipients of those rich provisions which are made for her (Psalms cxxii. 15.), and the happy denizens of the place and homestead of the Great King, who is to reign and rule there over the world.

Newark, N. J.

The belief that baptism ought to be administered by immersion with the face downward, has spread among the Southern negroes, and in Raleigh recently, fifty-one chose that mode.

Orthodoxy vs. Orthodoxy.

It is very common for our brethren to refer to those who differ with us as orthodox, especially on the questions of man's immortality, and its cognate eternal punishing of the wicked.

Perhaps, Mr. Editor, you may think it well to publish some declarations of standard authors on the subject of man's immortality. The following is from Olshausen's Com., volume IV, page 250, and on 1 Cor. xv. 16-18, omitting Greek quotations:

"Paul then proceeds to generalize his statement, and proves to his readers, that if there is no resurrection their own faith is as nothing, for neither they, nor those believers already dead, could have forgiveness of sins. Finally, if the forgiveness of sins appears linked to the resurrection, and not to the death of Christ, we are to bear in mind the fact that the two are necessary co-relatives; the resurrection is equivalent to death, vanquished by the resurrection, and death is equivalent to resurrection, by which death is annulled."

19 and 20: "If, thereforee, there were no resurrection, and consequently no kingdom of God, no restoration to paradise, the Christians sacrificing everything in his life in order to gain all in the next, were the most miserable of men. . . . But the apostle by no means recognizes the possibility of existence as a pure spirit without bodily organs; the doctrine of the immortality of the soul, and the name, are alike unknown to the entire Bible; and, indeed, with justice, because a *personal consciousness* in *credited* beings necessarily presupposes the limitation of body. The modern doctrine of immortality is not materially different from the supposition that the soul flows back, like a drop into the great sea of universal life. It is indeed in apparent contradiction to our doctrine that, even according to the Bible view, the soul is to be regarded as existing [illegible] in the interval between death and the resurrection. . . . Lastly, as Christ here is styled the first fruits of them that sleep, so, in Rev. i. 5, and Col. i. 18, the first born of the dead. . . . In the apocrypha is not only contained the idea of the first, the earliest, but also that of the most costly, and as such dedicated to God."

Volume second, page 181, on the question of Sadducees to our Savior, in Matt. xx. 11, 20, 30: "In regard to the question itself, the Lord unequivocally replies that the life of those who are raised from the dead will be entirely different from earthly life, and hence the difficulty suggested by his interrogators falls to the ground. Now in this passage we have, chiefly, an express confirmation of the *anastasis*, resurrection, which it is to be observed, we must distinguish from the immortality of the soul. Of the latter, the scriptures never speak; on the contrary, God is called *Ho monos echonten athanasian*, he who alone hath immortality, 1 Tim. vi. 16."

Lange's Com. on 1 Cor. xv. 50, page 329: "Here, it will be observed all the way through that, in the apostle's mind, future existence, apart from the resurrection, was as nothing. The doctrine of the immortality of the soul seems with him to have been identified with that of the resurrection of the body. What he looked for was the glorification of his entire constitution, body, soul and spirit; and to be bereft of any part, was with him a marring of the whole. He 'would not be unclothed, but be clothed upon,' with a nobler vesture than that he had here. By Christian Friedrich Kling, Doctor of Theology, and late dean of Marbach, on the Neckar; translated by Daniel W. Poor, D. D., pastor of the High Street Presbyterian Church of Newark, New Jersey. (Here is orthodoxy enough for any one).

The same volume, page 339, 1 Cor. xv. 45; and so it is written the first man, Adam, was made a living soul; "The expression, living soul, as used in Genesis, is often taken to indicate an order of being superior to brute, and is the text of many an argument to prove the immortality of the soul. The incorrectness of this assumption will be readily seen by referring to Gen. i. 20, 21, 24, and elsewhere, in which passages the words translated 'living soul' are applied also to the entire lower creation. They are used indifferently of man and beast, to express animal life in general; and it is in this light that the apostle uses them, as the very course of his argument shows. Adam is spoken of as a living soul, not to prove his immortality, but rather his mortality. It is by means of the soul that he, and all descended from him, are linked to this changing and corruptible world, and so become heirs of corruption. . . . But the possibilities here involved for leading a true, spiritual life, could only be carried out by his abiding in fellowship with God and partaking of the divine spirit. On 48 verse, 'The second man is from heaven.' The question arises whether it means the heavenly origin of the second man, in relation to his human life; which, then, in case the term 'earthly' refers to the body of the first man, might be referred in like manner to Christ's corporiety, (hence the heretical assumption that Christ's body was from heaven); or whether it means the final appearing of the second man. His second advent. . . . The whole context appears to imply the latter (comp. 22, 23, 45, 49). What is meant, therefore, is his coming from heaven at his second advent, which will take place in celestial glory and in his transfigured humanity.

WM. DRESSER.

Slow to Answer.

Brother Kimsey asks, when and where the five vials were poured out? Those that claim we are living under the sixth seal, are "slow to answer." It is the opinion of some, that too many of the D. D.'s hold that view to be true. Things of a prophetic nature, are almost beyond their reach: especially Revelations. We find in this 16th chapter six plagues. The pouring out of the sixth vial, is not a plague, but preparatory for the receiving of the seventh vial, or sixth plague.

When Pharaoh refused to let the children of Israel go, they were smitten with plagues similar to those in Rev. xvi. Now go to Ezek. xxxviii.-xxxix. Therefore, thou Son of Man, prophesy against Gog, and say, Thus saith the Lord God; Behold, I am against thee, O Gog; the chief prince of Meshech and Tubal; And I will turn thee back, and strike thee with six plagues; (margin) and will bring thee upon the mountains of Israel. I (Gog) will go up to the land of unwalled villages; I will go to them that are at rest, to take a spoil, and to take a prey. Therefore, Son of Man, prophesy and say unto Gog, Thus saith the Lord God; in that day when my people of Israel dwelleth safely, shalt thou not know it? I will plead against him (Gog) with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstorms, fire and brimstone.

This hailstorm, fire and brimstone, is after the pouring out of the seventh vial. Pharaoh desired Israel as servants. Gog (or Russia) will want Israel's money. Pharaoh and Gog's desires are the same, but in different form. The love of money is the root of all evil. 1 Tim. vi. 10. This certainly is true of Pharaoh and Gog. Pharaoh and host received their plagues; also their destruction by water. Gog and his band will meet the same; except the destruction will be by fire.

Now brethren, the river Euphrates was dried up, or changed, when Cyrus took the city of Babylon. Is it not possible, that the same or something similar may happen that literal river Euphrates again, when God has declared it by the pen of John?

We certainly have not yet reached Rev. xvi. These plagues are yet to come. More can be said upon this point, I leave it at present, for the older, and more experienced brethren. Hoping to hear from Bro. Kimsey and others I wait for the truth.

JOHN O. BRANSON.

New Palestine, Ind.

John Taylor Innes has an article in the *Popular Science Monthly* on the trial of Jesus Christ before Pontius Pilate. He subjects it to a scathing analysis in the light of what is known of Hebrew and Roman criminal jurisprudence, and concludes that the proceedings were irregular and illegal from beginning to end.

Spurgeon, in preaching on "Confession," lately said: "Having searched the Bible through, I can only find one man mentioned who ever confessed. That was Judas Iscariot; and you will remember, my brethren, that he immediately went out and hung himself!"

Brevities.

Mrs. Eunice Bagster, widow of the publishers of Bagster's Polyglot Bibles, died on Aug. 22, at Windsor, Eng., aged 90 years and 304 days.

A Greek, well known to be a Russian agent, has given the committee of National Defence at Athens 10,000 chassepots and 2,000,000 cartridges, and the gift has been accepted.

On the Lyckamm, near Zermatt, two English barristers, Wm. Arnold and Noel Patterson, and three guides, were killed by the giving way of a cornice of snow on the edge of the mountain. They fell 3,000 feet.

The Gnebus, a tribe on the west coast of Africa, Christianized by the late Bishop Payne of the Protestant Episcopal Church, are described as being industrious, intelligent, and possessed of wonderful facility of acquiring foreign language.

A plague has broken out among the brutes in the Philadelphia Zoological Garden. The symptoms are nervousness. The dogs roll on the ground, snapping at their own bodies with fury, and show their teeth as if under the influence of hydrophobia.

Ninety-six British peers have signed a letter to the Archbishop of Canterbury protesting against the use of "The Priest in Absolution," and declaring that the practice of auricular confession on the principles set forth in that book will destroy all friendly relations existing between laity and clergy.

A recent traveler asserts that the Khedive's mania for making Egypt a manufacturing country in opposition to nature, which made it agricultural, is inherited from Mehemet Ali, who was the first to set the example of importing costly machinery, and to whom the influx of foreigners into Egypt was first due.

A. E. Outbridge, in the Philadelphia Mint, has obtained, by experiments in electro-chemistry, films of gold so thin that 2,500,000 would be required to make an inch in thickness; yet the films, when examined through the microscope, are seen to be continuous. They are transparent, and of a bright green color; but by reflected light they resume the true gold color.

Rare manuscripts are now commanding prices before unheard of in London. In "Quaritch's Catalogue of Illuminated Manuscripts" a beautiful Gospels on vellum is offered for £1,000, a Lectionary of the twelfth century at £650, a Wicliffe's New Testament, in manuscript of Lydgate's "Siege of Troy" is valued at £1,720.

The excavation of the earth-covered and ruined seaport of Ostia on the Mediterranean is proceeding rapidly. Some beautiful columns and mosaic doors in fragments have already been found; and the archeologist Fiorelli expresses his belief that a proper handling of the old docks and quays will bring to light some curious maritime implements once used against the fleets of Carthage.

Near the city of Moyobamba, Peru, has been discovered a tree called the tamia-caspi or "rain-tree." It absorbs the moisture of the atmosphere, which it concentrates, and subsequently pours it forth from its leaves and branches in such quantities that in many cases the surrounding soil is converted into a bog, and it seems to possess this power to a greater degree during the dry, hot weather, when water is most scarce. The culture of these trees in arid wastes is recommended to the Peruvian Government.

"The Man with the Branded Hand," whom Whittier immortalized in his poem, Capt. Jonathan Walker, is living in a tumble-down shanty on the shore of Black lake, in Michigan. He is 70 years of age, has a large family, and is in extreme poverty. He lately rehearsed the once familiar story of the branding of the letters S. S.—for slave stealer—in the palm of his right hand. He had lived at Pensacola, and, going there in 1844 with his own vessel, he undertook to assist some discontented slaves to escape to the Bahamas. He was captured in the Gulf Stream, and taken back, and after trial and conviction was condemned to stand in the pillory for one hour, to be branded in the hand, to be imprisoned for fifteen days, then to be fined $150, and kept in jail till it was paid. The sentence was rigorously carried out.

The Restitution.

A. A. GRAVLIN, Editor.

PLYMOUTH, INDIANA, OCT. 3, 1877.

SOME of our subscribers ask why they do not receive a paper with an article on the Great Pyramid. Bro. Russell has encouraged us that he would, if possible, write an article expressly adapted for a newspaper, and we await it from his pen. We will try to give a paper some time in the future with considerable space devoted to this topic. Those that have paid extra for such paper will not be forgotten.

WE have received a pamphlet from Bro. Wm. H. Wilson, compiled from the larger works of Prof. Piazza Smith, entitled, *"The Scientific and Religious Discoveries in the Great Pyramid."* It is accompanied with several illustrations and diagrams designed to explain the interior of this most remarkable structure. For our own part we are constrained to believe that this mighty monument embodies a peculiar symbolization of events that were all future when it was erected, but which have since become records on the historian's page. In any point of view the subject is one of no ordinary interest, and we commend the pamphlet to our readers. Address Wm. H. Wilson, 152 South Clark St., Room 21, Chicago, Ill. The price is not given though we think it would be about twenty-five cents.

Sheol.

We give below a tabulated arrangement of the English translation of every occurrence of the Hebrew word שְׁאוֹל *sheol*. It will be seen that it occurs sixty-five times, and is rendered grave thirty-one times, hell thirty-one times, and pit three times, with the marginal rendering grave in some places where hell is found in the text.

Gesenius derives it from שָׁאַל *shaal, to excavate, to hollow out*, and says, "as to the etymology, *sheol* is *a cavity, a hollow subterranean place;* just as the German *Hölle*, hell, is originally the same with *Höhle*, a hollow, cavern." The English words hell, hole, and hollow have one common Saxon derivation, which denoted *a cavity*, or *excavated place*. Some, however, derive hell from a Saxon word that signifies *to hide* or *conceal*. The words representing the original are in italics, and our readers can judge for themselves as to what the word means by reading all these passages in their connection. [EDITOR.

"And Jacob rent his clothes....and ....said....I will go down into the *grave* unto my son mourning." Gen. xxxvii. 34, 35. "And he said, my son shall not go down with you; for his brother is dead, and he is left alone; if mischief him by the way in the which ye go, then shall ye bring down my grey hairs with sorrow to the *grave*." Gen. xlii. 38. "If ye take this also from me, and mischief befall him, ye shall bring down my grey hairs with sorrow to the *grave*." Gen. xliv. 29. "It shall come to pass, when he seeth that the lad is not with me, that he will die; and thy servants shall bring down the grey hairs of thy servant our father with sorrow to the *grave*." Gen. xliv. 31. "A fire is kindled in mine anger, and shall burn unto the lowest *hell*, and shall consume the earth with her increase, and set on fire the foundations of the mountains." Deut. xxxii. 22. "If the Lord make a new thing, and the earth open her mouth and swallow them up, with all that appertain unto them, and they go down quick into the *pit;* then ye shall understand that these men have provoked the Lord .... And the earth opened her mouth, and swallowed them up and their houses. .... They and all that appertained to them, went down alive into the *pit*, and earth closed upon them." Num. xvi. 30, 32, 33. "The Lord killeth, and maketh alive, he bringeth down to the *grave*, and bringeth up." 1 Sam. ii. 6. "The sorrows of *hell* compassed me about; the snares of death prevented me." 2 Sam. xxii. 6. "Do therefore according to thy wisdom, and let not his hoar head go down to the *grave* in peace." 1 Kings ii. 6. "Now therefore hold him not guiltless; for thou art a wise man and knowest what thou oughtest to do unto him; but his hoar head bring thou down to the *grave* with blood." 1 Kings ii. 9. "He that goeth down to the *grave*." Job vii. 9. "It is as high as heaven; what can'st thou do? deeper than *hell;* what can'st thou know?" Job xi. 8. "O that thou wouldst hide me in the *grave*." Job xiv. 13. "If I wait, the *grave* is mine house; I have made my bed in the darkness." Job xvii. 13. "They shall go down to the bars of the *pit*, when our rest together is in the dust." Job xvii. 16. "They spend their days in wealth, and in a moment go down to the *grave*." Job xxi. 13. "Drought and heat consume the snow waters; so doth the *grave* those which have sinned." Job xxiv. 19. "*Hell* is naked before him, and destruction hath no covering." Job xxvi. 6. "In death there is no remembrance of thee; in the *grave* who shall give thee thanks?" Psa. vi. 5. "The wicked shall be turned into *hell*, and all the nations that forget God." Psa. ix. 17. "Thou wilt not leave my soul in *hell;* neither wilt thou suffer thine Holy One to see corruption." Psa. xvi. 10. "The sorrows of *hell* compassed me about; the snares of death prevented me." Psa. xviii. 5. "O Lord, thou hast brought up my soul from the *grave;* thou hast kept me alive." Psa. xxx. 3. "Let the wicked be ashamed, and let them be silent in the *grave*." Psa. xxxi. 17. "Like sheep they are laid in the *grave;* death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the *grave* from their dwelling." Psa. xlix. 14. "God will redeem my soul from the power of the *grave*." Psa. xlix. 15. "Let death *seize* upon them, and let them go down quick into *hell:* for wickedness is in their dwellings and among them." Psa. lv. 15. "Thou hast delivered my soul from the lowest *hell*." Psa. lxxxvi. 13. "My soul is full of troubles, and my life draweth nigh unto the *grave*." Psa. lxxxviii. 3. "What man is he that liveth, and shall not see death? shall he deliver his soul from the hand of the *grave?*" Psa. lxxxix. 48. "The sorrows of death compassed me, and the pains of *hell* got hold upon me."—Psa. cxvi: 3. "If I ascend up into heaven, thou art there; if I make my bed in *hell*, behold thou art there."—Psa. cxxxix: 8. "Our bones are scattered at the *grave's* mouth."—Psa. cxli: 7. "Let us swallow them up alive, as the *grave*, and whole, as those that go down into the pit."—Prov. i: 12. "Her steps take hold on *hell*."—Prov. v: 5. "Her house is the way to *hell*, going down to the chambers of death."—Prov. vii: 27. "He knoweth not that the dead are there; and that her guests are in the depths of *hell*."—Prov. ix: 18. "*Hell* and destruction are before the Lord."—Prov. xv. 11.

"The way of life is above to the wise that he may depart from *hell* beneath."—Prov. xv: 24. "Thou shalt . . . deliver his soul from *hell*."—Prov. xxiii: 14. "*Hell* and destruction are never full."—Prov. xxvii. 20. "The *grave* . . . saith not, It is enough."—Prov. xxx. 16. "There is no work, nor device, nor knowledge, nor wisdom, in the *grave*, whither though goest."—Eccl. ix: 10. "Jealousy is cruel as the *grave*."—Cant. viii. 6. "*Hell* hath enlarged herself, and opened her mouth without measure."—Isa. v. 14. "*Hell* from beneath is moved."—Isa. xiv. 9. "Thy pomp is brought down to the *grave*."—Isa. xiv. 11. "Though shall be brought down to *hell*, to the sides of the pit."—Isa. xiv. 15. "We have made a covenant with death, and with *hell* we are at agreement." Isa, xxviii. 15. "Your covenant with death shall be disannulled, and your agreement with *hell* shall not stand." Isa. xxviii. 18. "I said, in the cutting off of my days, I shall go to the gates of the *grave;* I am deprived of the residue of my years." Isa. xxxviii. 10. "The *grave* cannot praise thee." Isa. xxxviii. 18. "Thou.....didst debase thyself even unto *hell*." Isa. lvii. 9. "He went down to the *grave*." Ezek. xxxi. 15. "I cast him down to *hell* with them that descend into the pit." Ezek. xxxi. 16. "They also went down into *hell* with him, unto them that be slain with the sword." Ezek. xxxi. 17. "The midst of *hell*." Ezek. xxxii. 21. "They ...are gone down to *hell* with their weapons of war, and they have laid their swords under their heads." Ezek. xxxii. 27. "I will ransom them from the power of the *grave;* I will redeem them from death: O death, I will be thy plagues; O *grave*, I will be thy destruction." Hosea xiii. 14. "Though they dig into *hell*, thence shall mine hand take them." Amos ix. 2. "Out of the belly of *hell* cried I, and thou heardest my voice." Jonah ii. 2. "Enlargeth his desire as *hell*, and is as death, and cannot be satisfied." Hab. ii. 5. Total sixty-five.

One Way to Get Rich.

Nothing is more easy than to grow rich. It is only to trust nobody—to befriend none—to get all you can, and save all you get—to stint yourself and everybody belonging to you—to be the friend of no man, and have no man for your friend—to heap interest upon interest, cent upon cent—to be mean, miserable and despised for some twenty or thirty years—and riches will come as sure as disease and disappointment. And when pretty nearly enough wealth is collected, by a disregard of all the charities of the human heart, and at the expense of every enjoyment, death comes to finish the work—the body is buried in a hole, the heirs dance over it, and the spirit goes—where?—*New York Commercial Advertiser.*

Exegetical.

And I John saw these things and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things. Then said he unto me, See thou do it not: for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God. Rev. xxii. 8, 9.

By some the word *angel*, as used here, is understood in the subordinate sense of *messenger*, and the construction placed upon *fellow-servant* is explained, from a misapprehension of its grammatical connection, as meaning one of the prophets in the disembodied condition during the intermediate state. To obtain this meaning the sentence is thus constructed: "I am the fellow-servant and (I am one) of thy brethren the prophets." Paraphrased thus, the text is claimed as proof of the consciousness and activity of the soul or spirit between death and the resurrection. We will now give a more literal translation of the Greek by David N. Lord.

"I am a fellow-servant of thee, and of thy brethren the prophets, and of those who keep the words of this book." The language of the original shows distinctly that the angel claims not only to be a fellow-servant of John, but also a fellow-servant of the prophets, and a fellow-servant of all those who should keep the words of this book. The Greek σύνδουλός σου εἰμι, καὶ τῶν ἀδελφῶν σου, *sundoulos sou eimi, kai ton adelphoon sou*—is literally in a word for word translation, *fellow-servant of thee I am, and of the brethren of thee.* An appeal to the manner of prophetic communication, as well as to the positive statements of this book, must satisfy every candid mind that our exegete, in which we endeavor, to show that a celestial messenger is intended, must be accepted. In Dan. viii. 16, we are informed that Gabriel was sent to explain to the prophet the import of his vision. Again in ch. ix. 21, the same angel was caused to fly swiftly to give Daniel skill and understanding. From Zech. i. 9-15; iv 1; v. 5, 10; and vi. 5, it may also be learned that angels were employed to make known future events. The law itself was communicated through this medium. Says Stephen, Acts vii. 53, "Who have received the law through the disposition of angels, and have not kept it." See also Gal. iii. 19, and Heb. ii. 2. On account of this, and other important ministrations, the Jews paid a subordinate worship to angels, as may be seen from Col. ii, 18; a practice against which the apostle warns Christians. On the paralleled expression in ch. xix. 10, Bloomfield says the apostle was "intending merely an act of civil honor, or homage. But the angel declined it with humility, and with a wise and prophetic precaution." Neither saints nor angels are our mediators; and all acts of worship toward them are contrary to the teachings of the word of God. We must approach God in the name that is above every name—the name of his Son, Christ Jesus.—[EDITOR.

The Name of the Whole Family in Heaven and Upon the Earth.

In Ephesians iii. the Apostle says; "I bow my knees to the Father of our Lord Jesus Christ, from whom the whole family in heaven and upon the earth is named."

In any earthly family the name of the father in the family, is named upon the family. This is illustrated in what Moses says in Genesis v. 2: "Male and female created he them, and called their name Adam." In Gen. vi. 2, "The sons of God saw the daughters of men;" the word translated man, is Adam. This word Adam is the family name. But this first family has been greatly divided and subdivided. There have long been many families. When a man is married, his family name is named upon his wife and upon all their children. Say his family name is Smith; then this is the name of his wife and all the children. So, in order to distinguish them, it is necessary to give a different name to each one of them; one of the children may be called John, another James, etc., Smith.

So it is in the divine family; the Divine Father has several names; he was not known to Abraham, by his name Jehovah, so he told Moses. See Exod. vi. 3: "I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name Jehovah was I not known to them."

Gesenius says: "Jehovah is his proper name; God is an appellation, or name of a class." The Apostle Paul, in almost every epistle of his, speaks of him as God the Father, in saying: "Grace and peace from God the Father." This, according to our common translation, is evidently, his family name. Even those to whom the Word of God comes, are called gods. This word, when heard, and understood, and believed, and loved, and obeyed, makes them sons of God; of course they are called after the family name of their Father. In proof of this, we may address what Jesus says in John x.: "If they to whom the word of God came (and the Scripture cannot be broken) were called gods," etc.; see the chapter; see also Psa. lxxxii.

In the dictionary of Gesenius, the word God is said to carry the idea of every excellency. Now, the Father is called God very many times in our common translation; in many places he is called Lord, which very often represents his name, Jehovah. Now, apply this family name, God, to the Father, and to the Son, and to the Holy Ghost, or Spirit, and to every child of God, and we can understand the formula of baptism Matthew gives us, as meaning but one name. A word to the wise is sufficient; much more can be said upon this subject; let us read it in the Bible.

ALBERT ANDERSON.

August 18, 1877.

P. S.—Some say that the word *baptizo* means to dip repeatedly. Carson in his able work on baptism, says that it is never a frequentative nor a diminutive; and he proves it by many passages in different Greek authors. Some are deluded on this subject. The Son of God is called Immanuel, that is, God with us; the Holy Spirit is called the Spirit of God. See Gen. i. A. A.

Conference Report.

The brethren of the Abrahamic faith in southeastern Kansas came together near Walnut Station, in Crawford county, on Friday before the second Sunday in September, and continued through four days. The meeting was opened by reading a portion of God's word by A. J. Smith, of the Advent Church, and prayer by the same. Bro. Smith then addressed a large audience from Dan. ii. 44, in which he ably showed that the kingdom of God is yet future. After a short exhortation by the writer, adjourned till next day. Saturday morning 9 a. m., meeting opened by reading the Scripture by A. J. Smith, and prayer by the writer. We then proceeded to organize, and not one of us knew how to go about it except A. J. Smith. We spent the time till eleven o'clock, the hour for preaching, and then seemed to know less about organization than when we began. Bro. B. French preached at 11 a. m., from Rev. xx. in which he clearly showed that the saints were to reign with Christ a thousand years, and that [illegible] do this, there must be subjects, differing from A. J. Smith who had tried to show that the immortal saints would to emselves be the subjects, and reign over one another. It was made clear that there would be mortal nations for subjects and that the saints were to reign over them. At 2 p. m. met again and talked upon organization. We could see the church in the wilderness with Moses; we could see where Christ said, "On this rock will I build my church;" we could see where many were added to the church; but could not see where Foore, Pickett, or Smith should build one. We finally came to the conclusion that when one had heard the good news of the kingdom, or the gospel, reformed his life, and been baptized into Christ, that he belonged to Christ's church. Preaching at candle light by Bro. Smith from Dan. vii, continuing on the same chart as before on ch. ii. and followed by the writer. On Sunday at 10 a. m., social meeting, after which A. J. Smith preached on the nature of man from Gen. ii. 7. who was followed by the writer on the nature of the second Adam from 1 Cor. xv. 45. 46. After refreshments met at 3 p. m., when the writer lectured on the restitution of all things. He did not harmonize with some ideas that had been advanced relative to the burning up of the world at the coming of Christ. At candle light Bro. Smith spoke on the parables endeavoring to show that Christ would burn up the world and all its inmates except the saints whom he would take up to stand upon the sea of glass. I guess if ever he put forth his best efforts it was then and there; and I must say to his honor that he is able to defend the Advent cause as any one. He was followed by the writer who showed him and all others present, that when the saints are on the sea of glass would be the time when the nations would learn righteousness. Rev. xv. 4; Zeph. iii. 8, 9; Psa. lxxxvi. 9; Psa. xxii. 27; and Psa. lxxii. 1-17. He also showed that in that age the nations needed healing. Rev. xxii. 2. At the close an invitation was given, and four came forward for baptism. The meeting was closed with the hymn—"We shall meet beyond the river." Thus ended one of the best meetings I ever attended. Bro. Pickett baptized the four candidates next day. I learned that thirteen wagon loads of persons went to the water, but I could not attend with them being otherwise engaged. May the good Lord bless the brethren and sisters at that place and keep them faithful in my prayer. By order of the Church of God in southeastern Kansas.

JOHN FOORE.

Meaning of the Word "Sheol."

SELECTED BY W. KELLAWAY.

The proper signification of *sheol* is the grave, as all that be learned in the Hebrew do know. *Sheol* hath its signification of *shaal*, to crave or require: therefore it is one of the four that is never satisfied. Prov. xxx. 15. We learn the propriety of the Hebrew word from the learned Rabbis. Saith Dr. Fulk (*Def. Trans. Bib.*, p. 89): "The Hebrew doctors and Jewish rabbis are for signification of words faithful interpreters. They say *sheol* is the grave. Rabbi Levi, according to the opinion of the learned, expounds *sheol* to be the lowest region of the world opposite to heaven. 'If I descend into *sheol*, thou art present.' So Rabbi Abraham, on Jonah ii. And David Chimchi and R. Solomon read Ps. xix. 16, 17, 'Let the wicked be turned into *sheol*'; that is, death's estate, or deadly bed. Jonah calls the belly of the whale *sheol*. Jonah ii. 2, 3. Rabbi Solomon Jarchi, on Gen. xxxvii. 35, saith, that the true and proper interpretation of *sheol* is *keber*, which is the grave; the *hoary head* is said to go down to *sheol*. Gen. xlii. 38. In Numbers it is said,—they, their substance and cattle, went alive to *sheolah;* that is, the pit, or grave. 'Our bones are scattered at the very brink, or mouth of *sheol*.' Ps. xii. 7. Jacob said, 'I will go down to my son Joseph to *sheol*.' The Protestant writers say *sheol* properly signifies the grave." (Dr. Fulk, answer to the preface *Remist.*, p. 22; so also in his *Defence*, p. 91.)

Mr. Beza saith, that *sheol* properly signifies nothing but the grave, or pit. Fulk saith, the best of the Hebrews that either interpreted scripture or made dictionaries, Jews or Christians, say *sheol* properly signifies the grave (p. 89); and that deliverance from the lowest hell is deliverance from the greatest danger of death. So Fulk (*ans. Remist.*, pp. 13, 30, 135), and so the late Annotation of the Bible interprets it; and Augustine, on Psa. xvi. 13,—for lowest hell read lowest grave; and so also Dr. Willet, *Synop.*, p. 1049.

The Chaldee Paraphrast retaineth the word *sheol*, and translates it the house of the grave (pp. 11, 15); they interpret *sheol, Keburata*, the grave; Job xxi. 5, 13, 14, be ith' *Keburata*, the house of the grave (pp. 17, 12). Rabbi Abraham Peristaol joins *sheol* and *keber* together, both signifying the grave. And so doth Dr. Fulk in his *Defence*, p. 91. And so Mr. Cartwright on Acts ii. 27. Mr. Gaddock saith, hell is not mentioned in the Old Testament except as it is taken for the grave (in his *Good News*, p. 43).

Sheol enforces not any place of punishment because it signifieth not any place of punishment; so says Dr. Willet, *Synop.*, page 1055. Also he saith, the word *sheol* cannot be translated but for the grave. There are four words in the Psalms expressing the same thing in effect that *sheol* doth, yet none of them applicable to signify any place of torment. The first is *shacath, fovea*, the pit (Psa. xxxvi, 9). The second is *shor*, the lake. The third is *chebet*, the grave; both these words used for the same thing (Psa. lxxxviii. 3); the word is *sheol*, v. 46; the other word used as expressing the former; and all these three do contain a description of death and the grave. The fourth is *tehemoth*—Abyssus Terræ—Thou wilt take me from the depth of the earth (Psa. lxxi. 20); in all which there is no mention of a place of torment (Willet, *Synop.*, p. 1050).

The Greek translates *sheol* into *halden*, or *halides*, of Adam, because Adam tasted death and went to the grave (Gen. iii. 19). The gates of *sheol* is death; *sheol* and *haides* are said to have gates (Isa. xxxviii. 10; Psa. ix. 14; Matt. xvi. 8).

The Septuagint expresses a place generally to receive the dead; the word used in the Greek, instead of the Hebrew word *sheol*, signifies a dark place, such as the grave, or pit, in which the dead are laid. Dr. Fulk saith, some take the Greek word for hell, but it signifies the grave; hell it cannot signify in their speech that believe in no hell; the Greeks say plainly that their souls shall vanish like light smoke, or light air (Fulk *Def.*, p. 93). Also he saith, If the Greek and Latin interpreters had before us translated amiss, which gave occasion to divers errors, must we (knowing the true signification of the word) follow them?

The word "hell" is not in the Greek. The Greek word for which they put the English word "hell" is *Gehenna. Ge*, in Greek, is the earth, or ground; and *henna* is borrowed from the Hebrew, from the valley of Hinnom. Dr. Lightfoot, in his epistle of his *Harmony*, saith, It is well known, the judgment of *Gehenna* is taken from the valley of Gehenna, Tophet, or Gehinnom, which are names of the places of idolatry; there was the idol Moloch.—S. Richardson, *Discourse on the Torments of Hell*, the foundations and pillars thereof discovered, searched, shaken and removed, 1650 (pp. 8-13).—*World's Crisis.*

What a Glass of Wine Did.

The Duke of Orleans was the eldest son of King Louis Philippe, and the inheritor of whatever rights his father could transmit. He was a very noble young man—physically noble. His generous qualities had made him universally popular. One morning he invited a few of his companions to breakfast, as he was about to depart from Paris to join his regiment. In the conviviality of the hour he drank a little too much wine. He did not become intoxicated, he was not in any respect a dissipated man; his character was lofty and noble; but in that joyous hour he drank just one glass too much. In taking the parting glass he slightly lost the balance of his body and mind. Bidding adieu to his companions, he entered his carriage; but for the one glass of wine he would have kept his seat. He leaped from his carriage; but for that one glass of wine he would have kept his seat. He leaped from his carriage; but for that one glass of wine he would have alighted on his feet. His head struck the pavement. Senseless and bleeding he was taken into a beer-shop near by, and died. That extra glass of wine overthrew the Orleans' dynasty, confiscated their property of one hundred millions of dollars, and sent the whole family into exile.—*London Primitive Methodist.*

Eastern News.

LONDON, Sept. 28.—A correspondent at Bucharest writes: A day or two of rain has made the roads almost impassable. The mud is ankle deep. Horses have eaten almost all the forage, and hay is very scarce at any price. Communications are daily more difficult.

The Russian staff officers in front of Plevna express the utmost confidence that the place will fall into their hands. There is an abundance of wheat and barley in Bulgaria, and a very large crop of Indian corn. If the Russians can surmount the difficulty of obtaining fuel, they can winter in Bulgaria very comfortably.

CONSTANTINOPLE, Sept. 28.—Snow has been falling in Schipka Pass since Monday, and is now ten centimetres deep at the foot of the Balkans.

SHUMLA, Sept. 28.—The Russian outposts have advanced from Corkoona to Popoki, and there begun a skirmish with the Turks.

BUCHAREST, Sept. 30.—Gen. Todleben's opinion on the situation at Plevna has been laid before the Grand Duke Nicholas. It is understood to declare that seige operations on the most extended scale are requisite for the capture of the place.

A second Turkish convoy for Plevna has returned to Orkani, Roumanian cavalry having captured eight wagons of grain.

The Grand Duke Nicholas is suffering from liver complaint.

LONDON, Oct. 1.—A correspondent with the Turkish army telegraphs from Plevna that Osman Pasha's losses from the Russian cannonade were exceedingly light, but on the day when he took the redoubt on Loftcha road he lost 3,000 men. There are now (September 28,) only 1,900 wounded Turks at Plevna.

A dispatch from Schipka says: "Suleiman Pasha is fortifying his camp, and apparently intends to winter here."

Snow has ceased in the Balkans, but heavy rains have flooded the plains of Sofia and Orchanie.

The Servian Minister of War has concluded a contract with some large Servian firms for victualing the four army corps which Servia intends to form.

Greece has sent a fresh dispatch to her representative at London, pointing out that neither intimidation nor a *coup de main* against Greece can suppress Hellenism. An unjust attack against Greece by the Porte would infallibly cause an insurrection of the entire Hellenic people.

The design of Turkish sympathizers in Transylvania was the formation of a Hungarian legion numbering 5,000 men, who, acting in conjunction with the Turkish corps, were to destroy Roumanian Railways. It is rumored that the Hungarian General Klapka was one of the leaders.

The American Embassador at Constantinople having been instructed to ascertain the number and condition of the Hebrews in the Ottoman Empire, reports the number at 500,000. Two hundred and fifty thousand are assigned to Roumania, and the balance to European and Asiatic Turkey. Their general treatment is not equal to that of the Mussulman population, but it is far better than that imposed upon the Christians.

The Sowers.

"Blessed are ye that sow beside all waters"

Go forth to sow, O sowers! Matt. xxviii. 18-20.
'Tis precious seed ye bear; Psa. cxxvi. 6.
Where lie the plough's deep furrows, Amos vi. 12.

Scatter it in with care. Isa. xxviii. 23-29.
Sow broadcast by the wayside— Luke xiv. 22, 23.

Some among thorns may fall, Mark iv. 7, 18, 19.
Some in God's tender garden, Luke viii. 8, 15.
He keepeth watch o'er all. Isa. lv. 10, 11.

Blessed it by all waters Isa. xxxii. 20.
Ye have the heart to sow; Matt. ix. 37.
Seed extensive—"come to labor," Psa. cxiv. 14.
Forth to this service go. 2 Tim. iv. 1-5.
Through present toil is needed, Rom. ii. 7.
None can too lowly be, 2 Cor. iv. 7.
Too much despised, O Master, 1 Cor. i. 27, 28.
To do thy work for thee. Jer. i. 7.

O sower, be not weary! Gal. vi. 9.
The Lord hath need of you; Matt. xx. 4.
Keep ever 'mid your labor, Heb. xii. 1, 2.
The harvest day in view. 1 Cor. iv. 8.
Your Lord will guide your footsteps, Isa. xxx. 21.
He'll teach you where to go, Psa. xxxii. 8, 9.
Ye shall return with singing, Psa. cxxvi. 6.
Who cast in tears did sow. Heb. vi. 11, 12.

Whence the wind comes ye know not. John iii. 8.
Nor whither it may blow; Psa. cxlviii. 13.
Watch not the clouds above you, Eccl. xi. 4.
Your past is but to sow. Eccl. xi. 6.
God freely gives his sunshine, Matt. v. 45.
He sends his rain in showers; Job. xxxvii. 11-14.

Sow the small seed, have patience, James v. 7.
And He will bring the flowers. 1 Cor. xv. 36, 38.

Morn is the time of sowing;— Eccl. xi. 6.
Toward night 'tis not too late: Rom. xiii. 11-12.
No laborer willing hearted, 1 Chron. xxiv. 5-17.

Need linger at the gate. Matt. xx. 6, 7.
Go forth, go forth, O sowers! Luke x. 1, 2.
'Tis precious seed ye bear— Rom. x. 15.
Go, at your Master's bidding, Mark xvi. 15.
The "field" is everywhere. Matt. xiii. 38.
—*Selected.*

Correspondence.

Editor Restitution:—Our dear brethren in various parts of the States, are not unmindful of the dues and duty that belong to the household of faith. I have been highly favored of late with valuable reading matter sent to me, in response to my letter in THE RESTITUTION, Aug. 1st.

You will please allow me the privilege of acknowledging the same through the columns of THE RESTITUTION. Many thinks to our good editor for his kindness in sending me THE RESTITUTION and the continuation of the same. Next in order comes the *Good Tidings* from Canton, Ohio, a very nice, clean, and well printed sixteen-page tract-form pamphlet. It is composed of a variety of subjects—of sound, substantial matter,—just the thing for those who are honestly seeking for the truth.

Our good Brother, Abel Larkin, of Mount Sterling, Ill., sent me his work on the "Closing Scenes of Jerusalem's Warfare," and also a postal card. This work furnished us with many a thought. But we cannot, at this time, endorse the sentiment set forth as a whole, until we have further developments in this line of prophecy. But we none the less accept these favors in good faith. As we have not time nor space to criticise here, we will give the contents of the card for the special benefit of others to approve, or protest against, as the case may demand. It is desirable that we should have some comments on the following:

"I read, with much interest, your letter in THE RESTITUTION of Aug. 1st, 1877, in which you say, 'you believe that the war now in the east will result in the coming of Christ.' But let me say to you, as a prophetic student among the brethren, that I conceive the idea radically false, and time will prove it such. There is not the first prophetic element in that war requisite for its culmination in the great Armageddon battle. Rev. xvi. 16. This time of trouble belongs to the seven last plagues, the seven trumpets, the seven seals, and the seven vials, which are literal days; and all of which belong to the last, or covenant week (Dan. ix. 27), yet in the future, for the covenanters have not come upon the stage of action. The drying up of the Euphrates, the decline of the Ottoman Empire—how shameful!"

I shall have to strain my imagination far from the reading of the Bible to get the idea that this great battle comes under the head of number seven. Leaving this part of the subject for future developments, we return to more important matter at this time.

In receiving the first copy of THE RESTITUTION July 25th, 1877, I was very much disappointed in not finding a harmony of sentiment on this war question, from the fact, my natural conclusion was that, as a body of believers, we were a unit on this question, and the soon coming of our King. After reading the several articles in reply to A. B. Magruder's "Metal Image," I was at a loss to know what kind of an argument Brother Magruder had advanced, it being the first time I had ever heard of the idea. I anticipated the argument, as I thought correctly, but still I might be mistaken. As fortune would have it, our good Brother, Wm. S. Burns, way down in the state of Vermont, sent me a package of RESTITUTIONS and also *Our Rest*. In looking over the RESTITUTION I found just what I wanted, and what I had not got, viz: Brother Magruder's articles on the Image. I said, God bless Brother Burns for anticipating my desire, and forwarding the same. The natural inquiry is, what does all this prove? It proves just what Daniel says—the wise shall understand. It demonstrates that our people are digging out the truth, and as fast as they get the truth they wish to impart the same to the one faith. It shows conclusively a united effort for sentiment, a democratic principle to tolerate free speech, and catholic spirit, which is universal.

In regard to Brother Magruder's Metal Image, I can join with J. M. Stephenson, and say I agree in the main. I have found nothing in the argument, protesting against the theory, that will mitigate in the least the main positions. Truth crushed to earth will rise again. Let us be cautious how we deal with God's word, and the facts that surround us.

The closing scenes of Gentile rule demand our special attention here. It must be obvious to all thinking minds that there must be some event in the movements of the nations to mark the time of Gentile rule. The signs of the times, as foretold by Christ and his apostles, are all in the past, and are no more prophecy, but have become history. If Russia and Turkey are the representatives of Daniel's king of the south and king of the north, then it naturally follows that Russia will overthrow the Ottoman Empire to fill the bill of prophecy, and, by so doing, it will close up Gentile rule. From the fact it is the last link in the chain of prophecy that marks any further note of the movements of the nations—only their destruction on the mountains of Israel.

As a topic to fill out this sheet, there is one thought connected with the foregoing that is of vital interest to the question at issue, which we will briefly notice. In what relation does God manifest himself to the world, under Gentile rule? Is it in a special manner, or are his power and will made manifest on primary and general principles? I find many productions from our brethren that are tinctured with the former. We have many valid objections to a special ruling power over Gentile rule. If the objector says it is merely a matter of opinion, would it not be far better to found an opinion on something that we can demonstrate, and have no guess work in the matter? What say you, brethren, on this question?

Respectfully submitted,
G. F. MITCHELL.

Editor Restitution:—I have endeavored to be a subscriber to our publications for the last eleven years;—ever since I embraced the faith. I commenced with the *Gospel Banner*, and, with the exception of a short time, I am glad to say my name has been among those who are striving hard to present the truth to those who know it not, and, with the help of our Father, I expect to hold on to the faith and trust God's promises. He has never failed me yet; I can trust him to the end. We have had no preaching here for several years, (I think twelve), with the exception of one or two sermons preached by a brother who was visiting some friends here. I would love dearly to hear the truth proclaimed again, but as we cannot have this, we must be content and thankful for the RESTITUTION, and the Blessed Book to keep us strong in the faith.

Yours in hope of an inhabitation in the kingdom.

MRS. WALLACE HUNT.
Neenah, Wis.

Editor Restitution:—Perhaps a few lines of Christian greeting may be acceptable to some of your readers, and with that impression, I will proceed to say the conference met at Volga on the 14th, according to their previous arrangement. We were very glad to see all who came, but much regretted the absence of Brother Reed, whom we confidently expected until the reception of his last card telling of your illness and other hindrances. All were anxious to see and hear him preach. Also, we expected some messenger or at least a letter from your conference as a response to the one sent by us during the past year. We had, as usual, some able preaching by our brethren Dr. N. Field and G. W. Green, which gave comfort to the church and instruction to all. The delegates left us on Monday morning with the blessed hope of meeting again in our Father's house where there is no parting. Doctor and Sister Field remained with us two days, and did good work in the Lord; our hearts were made to rejoice while sitting together in heavenly places, and listening to the many spiritual testimonies of brethren and sisters as they spoke forth their love for their blessed Savior. And, as a result of our united labors for Christ, two dear young ladies, the daughters of our brethren, were baptized by Elder T. V. Porter, on last Lord's day in the presence of a large and attentive audience. The people have turned out in large numbers, and we trust, the Word so ably spoken by our ministering brethren, will yet bring forth fruit to the honor and glory of our Divine Master. But while my heart is comforted over any progress of our blessed Advent truth, I am pained that some in our ranks are reaching forth after questions that do not minister grace to the hearers.

Dear brethren and sisters, one and all, do not let division and strife enter our midst because all do not see alike. If any seem to get new light, let them pleasantly hold the truth in the love of it and not wish to separate from those who do not see it as they do. There are extreme minds in all organizations ready to put forth their peculiar views, setting the precise day when Jesus will come, saying the resurrection is now going on, the tares bound together, etc.; but as we have not seen "the graves opened" as was the case when Christ arose from the dead, nor any of the tares burned, as Jesus says they shall be when he comes and sends his angels to gather them according to Matt. xiii. 30, 41, and as we can not fully know the order of all God's plan in the great redemption he has through his Son provided for all who will accept it on the conditions of the gospel, let us rejoice that enough of it has been made so plain to us as to give us a place in his house, that of sons and daughters, and if faithful to the end, will make us "kings and priests unto God, and we shall reign on the earth." May the grace of God unite us all together and bring us into his glorious kingdom at his coming, is the prayer of your waiting sister in Jesus.

MARY A. TIBBETS.
Volga, Ind.

Editor Restitution:—For the amount enclosed, please send me one copy "Duration and Nature of Future Punishment," by Rev. H. Constable, also one copy of "God's Plan of Salvation," by J. M. Stephenson, and appropriate the balance towards the running expenses of THE RESTITUTION.

Very feeble health, and limited means of support prevents a larger contribution towards the support of that weekly messenger in its unremitting efforts to carry spiritual food and comfort to the many weary and foot-sore pilgrims who are inquiring the [illegible] ward. I miss its society to-day, as it has failed to put in its appearance the past week. Will the editor please accept my thanks for his remarks on "Revelations" in RESTITUTION of Aug. 22. I have some time since come to similar conclusions, that is that the events spoken of (Revelations) will not transpire in consecutive order, as they are therein recorded. Neither do I believe the contents, or predictions contained in the book should be treated as a hidden mystery by any of God's children, nor that a large share of the events therein foretold have had their fulfillment in the past—but remain to be witnessed in the near future—just in the closing scenes of Gentile times.

The opening of the seals, sounding of trumpets, and the pouring out of the contents of the seven vials, are all separate events recorded in different parts of the book, yet they will all transpire at the same time, that is, when the first seal is opened, the first trumpet will sound, and the first golden vial will be emptied of its contents and the man which have the mark of the beast and worship his image will be plagued with a noisome and grievous sore; and so on until all the seals have been opened, the trumpets sounded and the last vial poured out; or so it appears to me. I am aware that very few Bible readers will agree with me on this subject. Yet I have from a careful and prayerful investigation of the subject been forced to the conclusion that the tyrannical power described by the Revelator as "The Beast," and spoken of and referred to by him, directly or indirectly more than twenty times—has never yet appeared on the stage of action, for "when he cometh, he must continue a short space." "He will cause all" of every degree in life to receive a mark—and all will suffer death who do not submit to his decree—all whose names are not written in the Lamb's book of life will receive the mark and worship the image. This same organized body (with the united power of the ten kings which have received no power to reign as kings when the beast makes his appearance, but will receive power to reign one hour with the beast) will destroy the prostitute female which he has been carrying for a time. He is also to make war with the Lamb at his public manifestation to be then and there overcome and come to his end.

It is worthy of notice that the beast that is so often spoken of in the book of Revelations is described in the masculine gender which almost universally in Scripture language denotes political power, when governments are spoken of—while the reverse is true when mention is made of ecclesiastical governments—the opposite terms being used.

Although the lewd woman of the Apocalypse is seen sitting on the beast, yet he (the political power) does not lose his identity; neither does the woman merge into the beast or become one of his horns; which must be the case if she acts the part assigned to him.

If I have a correct understanding of the Scriptures on this subject—the true church—the members of Christ's body, those whose names are written in the Lamb's book of life, are yet to pass through a fiery ordeal, which will test them, that they may know what material they are composed of—whether of gold, precious stones, or of hay, wood and stubble.

Whether that persecuting power should be political or ecclesiastical matters but little to us, so we are ready to meet it.

The danger is, if we are led to believe that all these things are in the past, and the reverse should prove to be the truth, we are more liable to be found unprepared for such a trial of our faith.

May the God of all grace help each of his waiting ones to exercise a spirit of prayer, and watchfulness, and that faith in Christ that shall enable us to overcome the world and constitute us worthy to escape the "seven plagues," (which are soon to be seen and felt by the unbelieving and disobedient) and that we may stand before the Son of Man.

Yours waiting for the consolation of Israel. J. D. SHERIDAN.

Editor Restitution:—Perhaps it would interest some of my old brethren and sisters to know what I am doing. I have baptized eight in the last two months, and I am still preaching and expect to continue till death or till Christ comes. I still get THE RESTITUTION, and like it very much; but should like it much better if it could be opened for the advanced views—such as the blessing of all nations and all kindreds in the age to come.

JOHN FOORE.

Divine Self-Existence.

I know how many are puzzled to prove the Divine self-existence. Paley's argument from the watch, we are told by [illegible] misunderstand it, proves too much. A design proves a designer? Yes. But must not God himself then have had a designer, and his designer a designer, and his designer a designer, and so on for ever? This inquiry is familiar to religious science under the questions as to the Infinite Series. Lyman Beecher once had some theological students who preached in a skeptical locality, and who heard that objection, and who came to him to obtain a reply. He did not know the best reply, or, at least, did not give it, but he was of awful wit, and yet possessed perfect reverence,—a mixture of traits rather incomprehensible to persons not gifted with both. He said: "Your skeptical friends say that there may be twenty Gods?" "Yes." "Then you may tell them that if there is one God it will go hard with them, and, if there are twenty it will go harder yet!"

The serious reply to all that tantalizing objection is, that intuitive truth guarantees the existence of a dependent being, and that there cannot be a dependent without an independent Being. There cannot be a here without there being a there, can there? There cannot be a before without there being an after, can there? There cannot be an upper without there being an under, can there? If, therefore, I can prove there is a here, I can prove there is a there; if I can prove there is a before, I can prove there is an after; if I can prove there is an upper, I can prove there is an under. Just so, by logical necessity, there cannot be a dependent being without an independent; I am a dependent being, and therefore there is an independent or self-existent Being.—*Joseph Cook.*

DIED.

BACKUS—Elijah Backus died at his residence three miles south-east of Fruitcville, Mich., Sept. 23, 1877, with the inflammation of the bowels, aged about fifty-six years.

Brother Backus, like the most of us, was trained in early life under the teaching of the so-called Orthodoxy, but some few years ago, under the preaching of Elds. Servis, he was led to see the sandy foundations on which the sky kingdom was founded, and to behold the beauty of the Gospel kingdom, which he then embraced and obeyed. Brother Backus was a man very much esteemed by his neighbors and brethren, was a kind husband, an affectionate parent, and leaves a wife, and two children grown up, to grieve over his departure. His health had been poor for some years, but his last sickness was brief and painful, which he bore with calmness and Christian resignation.

The writer was called on by the family to preach the funeral sermon, but being confined to his room at the time by a severely sprained ankle, was unable to do so. They laid him away in the Fruitcville graveyard, to wait just a little while, till the Life-giver comes, and the last trump will sound, and the dead in Christ shall rise first to be clothed with immortality and eternal life.

A. M. SMITH.
Fruitcville, Mich.

The Altar of Sacrifice.

We, the undersigned, having the good of the cause of truth at heart, and believing that it is our duty to sustain the gospel with our means as well as our tongues, and believing that God will bless us for all the sacrifice we make in behalf of the truth, agree to pay the sums set opposite our names for the purpose of freeing the RESTITUTION from debt, and enabling it not as a mere organ of truth to those sitting in darkness, and to comfort those who are walking in the light of life:

H. V. Reed	$40 00 Paid.
C. Palmer	5 00 Paid.
I. G. Roberts	5 00 Paid.
Robert Hallock	5 00 Paid.
Jane Hallock	5 00 Paid.
K. B. Lake	2 00
C. Hallock	5 00
E. C. Hallock	2 00
Church, Manton, Mich.	5 00

LETTER RECEIPTS.

Letters from the following persons have been received, found to be correct, and the business attended to:

SUBSCRIPTIONS.

Samuel Rickson	1 00	John Henry	50
Amanda Bellbar	1 00	Edward Partridge	2 00
Herbert E. Cornish	50	Mrs Charlie Eyre	1 00
Sarah Grosmont	1 00	Charles Aldrich	50
George S. Ward	1 00	Abbie H. Pierce	50
Mrs P. H. Brotherton	50	James M. Stott	2 00
A. Adams	50	F. C. Hickin	50
Mrs Mary McLinn	50	L. C. Cattell	2 00
Abba Boyce	50	S. V. Plummer	1 65
Mrs W. L. Vanderford	50	S. G. Rouse	1 65
Mary E. Goldsmith	50	E. T. Hanchett	2 00
Jane Longarten	50	John Hines	50
Hudson Beck	50		
David Myers	50		

BOOKS AND TRACTS.

J. P. Fabelman	1 00	G. B. Coffman	25
Abbie H. Pike	20		

ANNOUNCEMENTS.

NOTICE.

Our next conference will be held in November, to begin on Friday before the second Sunday in the month, or Nov. 9, 1877. This is a special call to all, as we want to see if we can put an evangelist in the field to travel all the time. In this way we believe much good can be done. The call is to brethren at South Branch school house, Bailey county; Lightning Creek, Wilcox county; to those in Coffee Co., Elbert Co., Cherokee Co., Neosho C., Montgomery Co., and Labette Co. Let all the preaching brethren come, as we need their counsel. Hicklin, Kinney, Greer, Lawrey, Pogue, Hayden Stringer, Bell, Wood, Hastings, Pine, and if I have overlooked any let them be sure to come, as it will be a free meeting for all. I do think it will pay for you to come, if not in greenbacks, as Brother Stringer says, yet in encouragement to go on. So, come one, come all; let us have a good time once more. I would not have missed the two last conference meetings for any consideration. Remember, Nov. 9, 10, 11, 1877.

By order of the Church,
JOHN FOORE.

UNION CONFERENCE AT GALESBURG, MICH.

By invitation of the Church at Galesburg, Mich., a Union Conference is called to meet at that place Thursday, October 25, 1877, at 7 o'clock p. m., and continue over Sunday.

Come, all who love the Lord and his appearing. Let us worship and work together in the fellowship of the Spirit. The Church at Galesburg will gladly entertain all who come. Let others be ready to pay the money expenses.

O. B. L. CROSBY,
Chairman Committee of Elders.

ANNUAL CONFERENCE OF IOWA.

To the brethren scattered throughout Iowa, and others interested, we will say that our annual conference convenes here at Irving, Tama county, Iowa, October 19th. We desire to see you all here, that we may make our meeting one of spirit and interest. We would be glad to have a representative from Northern Illinois, Southern Missouri, and other localities interested in the rebuilding and spread of the gospel of the kingdom.

We have arranged with Brother H. V. Reed, of Plymouth, Ind., to return and be with us two weeks commencing on Saturday evening, October 13th. We also expect Brethren R. J. Hill, C. C. Ramsey, and others here.

Brethren, if you can come prepared to remain and to socialize, come prepared to enjoy the meeting, to make and renew acquaintances, to cultivate friendship, and to better love, and to be strengthened in faith, hope and charity.

O. M. MYERS.

Early in November I shall start on a tour through Ohio and the Province. Will give notice of my appointments in the RESTITUTION, as soon as I hear from brethren. Address me at 35 Johnson Place, Chicago, Ill.

J. M. STEPHENSON.
Lowell, Aug. 6, 1877.

Valuable English Works.

Our readers are informed that we expect shortly to have for sale the works mentioned below. Orders and remittances for the same may be sent at once to this office.

Discussion on the State of the Dead. Between the Rev. W. C. Bradshaw, Congregational minister, and W. Kelloway, editor of *Bible Echo*, and minister of the Gospel. Both of England. The propositions discussed were: 1. That the dead exist in a living, conscious state after their decease. Affirmed by W. C. B. 2. That the Scriptures teach that men in death are wholly unconscious, insensible, and unable to perform any act whatever; and that they rest in darkness, silence and the dust. Cloth, bevelled boards, well bound, 85c; postage 10c. Paper cover, 35c; postage 5c.

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"We hail this book with lively satisfaction. Undoubtedly the subject which it treats with such an attractive combination of learning and modesty, of power and reverence, has laid hold of the minds of many of the most thoughful Christian men of our day. Its growth, from a pamphlet in the first edition to a handsome volume of three hundred and thirty pages in the fourth, is conclusive proof that the question discussed is one of profound importance.....We must also compliment the publishers on the tasteful and handsome dress in which they present the book to the public, and express the hope that the necessary outlay will speedily be much more than recovered by the large sale of a work which must take a standard place in this painfully misunderstood department of Christian theology.—*The Rainbow.*

Hades; or, The Intermediate State of Man. Crown 8vo, 2d edition. Price $1.25; postage 15c.

This work presents the Bible doctrine of the state of man between death and the resurrection.

"Mr. Constable has, in a series of works, devoted much labor and research to establishing from Scripture and other sources the real nature of the future state; and the present book is the fourth of his more exhaustive labors on one special point. His argument is supported by no little learning, a keen logic, and a vigorous and available style. There is a good deal to be said for the general doctrine propounded."—*Nonconformist.*

"It is characterized by his usual vigor of thought and firmness of expression. To all sincere lovers of truth, rather than of tradition, we cordially commend the treatise."—*The Church Messenger.*

Bible Echo. Volume I., December to December, edited by W. Kelloway. The only English weekly that advocates the ancient Gospel. Bound volume of numbers of the *Bible Echo*, containing important papers and discussions on vital matters, and the news concerning the spread of the scriptural doctrine of immortality. Price $1.75.

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Cloth binding	$0 40
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The brethren will see that we have reduced the price one-half. Let all who desire the book send in as early as possible.

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The Conference.

Our annual meeting did take place,
It surely was a sweet foretaste,
Of that faithful happy time,
When we in righteous robes shall shine.

Our brethren and our sisters dear,
Come here our lonely hearts to cheer;
While we in sweet communion joined,
All of one heart and of one mind.

O, while we pleased to our eyes
Do see one fairest other arrived,
All reaching for each others' hands,
While gathering on to Canaan's land.

It points us in that happy day
When we'll be clad in bright array;
We those shall come from east and west,
And with the Lord be ever blessed.

Those soldiers from a militant land,
United with our little band:
In Jesus' name there were baptized,
And thus set out to win the prize.

Oh, may they act to Christ prove true,
In everything they say or do;
And may they let their light so shine,
To prove their calling all divine.

When shall we meet to part no more?
Not till we reach fair Canaan's shore;
We then shall hear no parting sigh,
No parting tear bedew the eye.

Oh, happy day, may it soon come,
When every saint will be brought home;
We there shall see our Savior's face,
Saved by his love and matchless grace.

SARAH F. MORGAN.

Correspondence.

G. M. MYERS TO J. M. HENRY.—THIRD LETTER.

My Dear Brother:—Your second letter is at hand, and I now reply. You call in question my quotation from Webster, and say that it is not found there, but only a definition of the Welch word "*Hon.*" If you will be so kind as to take up Webster editions of 1850-1862—and turn to page 71, as I first cited you, under the head of etymology you will find just exactly my definition, and more fully than you have quoted. Then, Gen. ii. 7, tells of what he was formed into the image of his creator, Gen. vi. 3, and 1. Cor. xv. 48, tells of his nature and Gen. iii. 19 tells what became of him after death. Further, when Adam was formed in the image of his creator God breathed into his nostrils the breath of life (not an immortal soul or spirit) and as a result he (the man formed) became a living soul. Where then the necessity of your never dying soul or spirit. Where does man come in possession of it? Where did Adam get his? Please give chapter and verse, will you?

You seem to desire to meet some of my arguments with burlesque. This I hardly expected from one of your age, and as I have supposed, christian candor.

You introduce the subject of embryology and talk of its bordering upon Materialism, Atheism, etc. Be this as it may, it is one of your own selections. Yet you aim to make a point by its introduction, and as you have propounded the questions, where does it derive its life? and, what kind of life has it? I will attempt an answer which all physiologists in the land will sustain. When traced back to the cellular system the protoplasm in the cell is derived from the father parent; it is then after conception sustained and developed as a dependent being through the oxygenated and electrified blood of the mother parent (a breath-breathing animal) which flows to it through the umbilical cord until it is ready to become an independent being, and capable of doing its own breathing. Therefore no life without the breath of life.

A question.—According to your system, at what period between conception and birth does God slip an immortal soul or spirit into the embryo?

You ask, does my system admit of a difference between life and immortality? As to my system, I reply as the preachers of the Disciple church often do when asked about your church, I have no system but the Bible. Most assuredly life and immortality are different. Immortality is only one of the necessary conditions to eternal life. A man must possess that incorruptible—imperishable—immortal nature to live eternally, otherwise death will eventually overtake him.

You asked me to state my position upon the case of the Rich man and Lazarus. In reply, this is your quotation, you introduced it to prove your point, therefore unless I choose to do so, I am under no obligations whatever to explain it. My purpose now is to see that it does not teach what you claim—disembodied consciousness. In this, as a rule, I am sustained by disputants in the Christian church. That this text does not teach what you claim, I will suggest, that if it be viewed literal,

1. You nor I can never get to Abraham's bosom, for there will be no room for us as Lazarus will fill the space.

2. The Scripture does not say that Lazarus was ever buried; then he must have been carried soul, spirit, body and all and is there dead yet.

3. The same Dives that died was buried, and the Rhein's Version which I have before me says he was buried in hell, and in the same hell he lifted up his eyes. Now by your method of interpretation were these *eyes*, ears, tongues, fingers, etc., literal? If so where is your disembodied consciousness? But at this point don't retreat and cry out figure.

But for your satisfaction I will remark this much in reference to an interpretation of the case before us. I believe the key to the text is in Luke xv. 1-2. The one party was the Scribe and Pharisee, and the other was the Publican and Sinner.

1. In the parables of the sheep and lost money Christ justified his own conduct in eating with publicans and sinners.

2. In the parable of the prodigal son the disposition of the Scribe and Pharisee to Christ is shown in the case of the elder son to the father.

3. In the parable of the unjust steward the unfaithfulness of the Scribe and Pharisee toward God is manifested.

4. In the parable of divorcement the relationship sustained to God by the Scribes and Pharisees in departing from the law and teaching traditions, is taught.

5. And the case in hand teaches of the then future condition of the two classes. The one broken off from heirship, and the other made heirs of Abraham, (no reference to condition beyond death).

You say you believe Christ when he says, "A spirit hath not flesh and bones," Luke xxiv. 39. So I do; but do you believe Paul when he says, "The first Adam was made an animal soul; the last Adam was made a quickening spirit?" Then if Jesus was spirit, and made such from the grave we, must understand the Savior to teach that spirits according to the popular idea, such as the apostles had when they saw him on the water, possessed not flesh and blood.

You remark that I make *hades* a chemical laboratory for working the dissolution of the body into its chemical elements. If not of the body, what its effects upon the spirit? tell me.

You seem to think that I would have the body resolved back into its primary elements so that a resurrection would be impossible and therefore a new creation. You well know that in the death state the body does moulder back into its primary elements. Then if my view necessitates a new creation, does not yours require as much? Then if the spirit be called back from *hades*, with what propriety can the work or any part of it be called a resurrection. Your own missile here strikes you square in the face. Just as I have often publicly said "The Christian church virtually disbelieve in a resurrection. Further, if the spirit man pervades all parts of the fleshly man, as you think it does, and comes out of the fleshly man at death with eyes, ears, tongues, fingers, arms—bodies complete, where is the need of a resurrection of the fleshly body? Why the need of giving men two spiritual bodies, one at death and another at the resurrection? Wherein does your system differ from that of Swedenborg, or downright spiritualism? You may talk of a resurrection, but virtually your system admits of none.

You say "young men are sometimes more confident than intelligent." This I am fully aware of; therefore, questions I put to those who are, or ought to be on account of age and experience capable of teaching me. But I have been taught "Hear all things; hold fast that which is good." Therefore the sifting I have to do to separate the dross from the pure metal.

You seem to think that I am following unintelligent and unreliable authorities. Possibly I am; yet I am persuaded that they will stand the test. I will name a few of them, and tell you what they say, and then hear from you more relative to their credibility.

1. Moses Stuart, of Andover College, in his exegetical essays says: pp. 118-119 "*Sheol* consumes or devours the bodies laid in it." Job xxiv. 19; Psa. xlix. 14. Again, he says: "*Sheol* is a place of inaction and silence, e. g. Psa. vi. 5; xxxi. 17; 1 Sam. ii. 9; Isa. xxxviii. 18; Eccl. ix. 10. Again he says: "*Sheol* is a place of utter and perpetual darkness and gloom." Job x. 20-22. Thus a disposition of every text quoted save Job xiv. 13.

2. The next author I will cite is O. S. Halstead, Ex-Chancellor of New Jersey, a member of the English Church. In his work entitled "Theology of the Bible," he says:

On p. 434, on Job xiv. 13: "Hebrew *sheol*; Septuagint Greek, in *hades*; Latin Vulgate, in *infernus*; Douay Bible, in hell; Italian, in *sottera*—underground; Eng. Ver. in the grave.

On p. 435, on Job xxiv. 19:—Heb. *sheol*; Gr.—*Hades*; Lat. V. *Infernus*; Douay—hell; Ital.—*Sepolcro*; E. V.—the grave.

On p. 436, on Psa. vi. 5:—Heb.—*Sheol*; Gr.—*Hades*; Lat. V.—*Infernus*; Douay—hell; Ital.—*Sepolcro*; E. V.—the grave.

On p. 436, on Psa. xlix. 14:—Heb.—*Sheol*, twice; Gr.—*Hades* twice; Lat. V.—*Infernus* twice; Douay—hell twice; Ital.—*Sepolcro*; E. V.—grave.

On p. 436, on Psa lxix. 15:—Heb.—*Sheol* Gr.—*Hades*; Lat. V. *Infernus*; Douay—Hell; Ital.—*Sepolcro*; E. V.—grave.

On p. 436, on Psa. xxxi. 17:—Heb.—*Sheol*; Gr. *Hades*; Lat. Vul.—*Infernus*; Douay—hell; Ital.—*Sepolcro*; E. V. the grave.

On p. 436, on Eccl. ix. 10:—Heb.—in *Sheol* who to thou goest there; Gr.—in Hades where thou goest there; Lat. Vulgate—*Infernus*; Douay—in Hell; Ital.—*Sottera*—underground where thou goest, not there (is); E. V.—in the grave.

3. My third author from which I shall quote is my own old Hebrew Bible—edited by Augustus Hahn, and published in Leipsic in 1839.

On p. 1137—Job xiv, 13, I find not *keber* but *sheol*.

On p. 1140—Job xxiv. 19, I find not *keber*, but *sheol*.

On p. 905—Psa. vi. 5, I find not *keber*, but *sheol*.

On p. 1010—Psa. xxxi. 17, I find not *keber*, but *sheol*.

On p. 1024—Psa. xlix. 14, I find not *keber*, but *Sheol*.

On same p. Psa xlix. 15, I find not *keber*, but *sheol*.

On p. 1188—Ecc. ix. 10, I still fail to find *keber*, but *sheol*.

Now, as on these texts, which are here given, and quoted in my last letter to you, you speak positively, and say "the book says *keber* and not *sheol*," will you please give me date and place of the publication of your book which thus reads so very different from those I have in hand, also authors. If I am misguided by irresponsible authors, I would be most happy to have you undeceive me and set me free. Will you give me the light and the truth if I have it not, for the truth alone will make me free?

But if my authors are right upon this word *sheol*, then is your system a perfect wreck; "For there is no work, nor device, (reason, says the Douay which I have before me,) nor knowledge, nor wisdom in *sheol—hades*, where you put all of your departed or disembodied spirits. Can there be anything more conclusive? Can you still contend? But "I will not pursue this unpleasant task further now," of citing authors. It would be unmerciful to tantalize a man at sea without anchor, helm, or rudder, and bottom all swept away from his vessel.

Lastly, you ask me to remember that you deny that *hades* is grave. This I distinctly remember to have been stated in your preceding letter; and am truly sorry to find it again so stated, not on my account, but on yours and that of your brethren.

1. Because if true it consigns departed—disembodied spirits to a place of forgetfulness, of inactivity, of darkness and gloom, to where there is no work, to where there is no wisdom.

2. Because there is so much evidence to the contrary of your position. Let me cite you some of the evidence.

1. Out of about sixty-four occurrences of the word *sheol*, and sixty-five of its equivalent *hades* in the original of the Old Testament, thirty-one times the King James translators render it grave.

2. Moses Stuart, of Andover College, in his exegetical essays p. 112 says: "The meaning of *sheol* which lies upon the face of the sacred record (if I may thus speak) is indeed that of grave, sepulchre, under world, or state of the dead, as I have given in the recension of the passages."

3. Gesenius, in his Hebrew Lexicon, p. 1022, says: "*Sheol—hades*—Orcus, the under world; a vast subterranean place Job xi. 8; Deut. xxxii. 22; full of thickest darkness, Job x. 21-22; a cavity, a hollow subterranean place; just as the German *Holle*—hell, is originally the same with *Hohle*—a hollow cavern, and Latin *cotum* is from Greek *kilos*—hollow."

You argue that since Jesus used this word *hades* without stopping to define it, he must then have used it in the sense the Greeks attached to it at that time. I reply by calling your attention to the fact that he used also the word Beelzebub without defining it. Are we therefore to conclude that Jesus by so doing justified all the notions the ancients had about this god of the Buzz-fly? Also our state legislatures authorize the erection of lunatic asylums without ever stopping to define and explain the word lunatic. Are we to conclude therefore that our legislatures believe all that has been taught concerning lunacy? Your mode of reasoning upon *hades* would lead us inevitably to such a conclusion.

One point further before I close this letter though now lengthy. You conclude that because Paul claimed to be a pharisee therefore he must have believed in angels and spirits just as the sect of the Pharisees generally did. Your argument stated in the strongest terms and form would be,

1. The Pharisees believed in both angels and spirits. Acts xxiii. 8.

2. Paul was a Pharisee. Acts xxiii. 6.

3. Therefore Paul believed in angels and spirits.

Now let us have another array of points in the same form and we will be as de possibly to detect the error.

1. The Pharisees made broad their phylacteries, sat in the uppermost seats, for a pretence made long prayers, devoured widow's houses, shut up the kingdom of heaven against men, were fools and blind, were blind guides, were hypocrites, killed the children of the prophets, etc. See Matt. xxiii.

2. Paul was a Pharisee. Acts xxiii. 6.

3. Therefore Paul was such a man as described in (No. 1) above.

Do you believe it? If not, where is the fallacy? You will readily detect it in the minor premise of the syllogisms, that he was not a Pharisee to the full extent—on every point—but only in those called in question and of which he was accused. What were they? See Acts xxiii. 6. "Of the hope and resurrection of the dead am I called in question." Not a word about spirits disembodied.

Further, as evidence of disembodied consciousness, you quote John x. where Christ says, "I lay down my life that I may take it again." "I have power to lay down my life, and I have power to take it again." And then you ask, "If there was not disembodied consciousness how could Christ take his life again?

Reply.—Do you not know that the word life in these texts is from the Greek *psuche*—soul? With this fact before us will you argue that the body remained conscious in order to take the life—soul at resurrection. Your point in this is lost; there is no escape. Christ in resurrection resumed the life—soul, not the life—soul took him. You cannot maintain your doctrine and the atonement at the same time. Your doctrine will not allow you to believe the gospel. Yours truly,

G. M. MYERS.

CORRESPONDENCE.

J. M. HENRY TO G. M. MYERS—THIRD LETTER.

Elder G. M. Myers—DEAR SIR:—(So I address you, because I do not propose to call those who repudiate my confidence in the word of God, brother), I have not replied to you sooner because [illegible] home half of the time since I received your last elaboration. When able, I have been engaged in preaching the gospel as well as I can.

Your reference to Webster's definition of "man" is correct, and I am mistaken from haste.

You say the breath, at death, is given back to God who gave it. Is it the breath that is intelligent, or is it the body? When it returns to him is it absorbed by him? This breath, you say, is called in the resurrection morn from the four winds of heaven. Will you regard it burlesque for me to ask if the four winds are the God to whom the breath returns? If the breath returns to God is it conscious? If it is not, is that to which it returns conscious? If it is, where is your philosophy?

You agree with me that death means separation. You ask, "Where is the necessity for your (my) never dying conscious entity you (I) call spirit?" The reunion of the body and spirit is necessary to the preservation of the body. You seem to me to entertain the idea that their union is necessary to the preservation of the spirit. The body is dead without the spirit. James ii. 26. The body dissolves, separates, after the spirit leaves it. God made man in his image, and after his own likeness. Gen. i, 26. Now, as certain as God is Spirit, John iv. 24, so certain is it that man is a spirit too. I am aware that it is important for you to maintain that spirit and soul are synonymous as well as *sheol* and grave.

We are told that Adam begat a son in his own likeness, after his image. Gen. v. 3. In the way you spoke of God "slipping this conscious spirit into the embryo," there seems an intimation that you are an unbeliever in spirit.

Yes, sir; your system fails to discriminate between life and immortality. "A man must possess that incorruptible, imperishable, immortal nature to live eternally." You do not quote a word for this. Christians are now in possession of eternal life. John x. 24. "He that heareth my word and believeth on him that sent me hath everlasting life, and shall not come into condemnation, but is passed from death unto life." According to your system he is "incorruptible, imperishable, immortal," for eternal life, you say, depends on all this. See also 1 John v. 11-13.

The rich man and Lazarus. Why is it called a parable? The difficulties of your system makes it sufficiently manifest why you should call it a parable. If you do not know that words are used often in a literal narrative metaphorically, you are less intelligent than I give you credit for. Protestants have been frightened at this passage by Romanists. That it agrees remarkably with Josephus' discourse concerning *hades* is obvious. If the passage is a parable, please explain it, will you? If it is a true narrative, your objections savor strongly of those who reject the Bible.

A spirit hath not flesh and bones. You say you believe that, but immediately add, "How about 1 Cor. xv. 45?" The man, Adam, was made a living soul, or animal soul; the last Adam was made a living spirit. For your change of the word living, into animal, I cannot find any authority. You believe that a spirit has not flesh and bones. Has it consciousness? Is it not just that which you deny? Had the spirits that Christ cast out of demoniacs consciousness? Do you think a demon is the spirit of a dead person?

You admit then that *hades* is a chemical laboratory for the body, and why? Because it seems essential to your theory that grave and *hades* are identical. This vile body shall be changed and fashioned like unto his glorious body. This mortal (body) shall put on immortality, this corruptible (body) shall put on incorruption.

I am neither Swedenborgian, spiritualist, nor a materialist.

You are truly sorry that I persist in denying that *hades* means grave. You may add to your sorrow, as it may be my persistent denial that its Hebrew equivalent, *sheol*, ever means grave. My authority for this denial is, 1st, Julius Fuerst, professor at the University of Leipzig, Germany, in his great Hebrew and Chaldee Lexicon. He never, in a single instance, renders the word *sheol* by grave. He defines it, "What is sunk deep, hence under world. The place of the Shades, where the Rephaeem and departed souls abide." This is furnished me by N. S. Bastion, of Winchester, Illinois, who is a Hebrew scholar. He says: "I know no place in the original Hebrew whereby the laws of Hebrew exegesis founded on its grammar and lexicography will necessarily render the idea of the grave. I do think we err when we admit that *hades* ever means the grave, for there is another word in Greek for grave."

Dr. George Campbell, of Aberdeen, Scotland, says, in his dissertation on *gehenna* and *hades*, "I freely acknowledge that by translating *sheol* the grave, the purport of the sentence is often expressed with sufficient clearness. The example last quoted from Gen. xxxvii. 36, is an evidence: Ye will bring down my gray hairs with sorrow to the grave, undoubtedly gives the meaning of the sentence in the original, notwithstanding that the English word grave does not give the meaning of the Hebrew word *sheol*. This may at first appear a paradox, but will not be found so when examined. Suppose one, in relating the circumstances of a friend's death, should say, 'This unlucky accident brought him to his shroud;' another should say, 'It brought him to his coffin;' a third, 'It brought him to his grave;' the sentiment is expressed by them all, and these plain words, 'This accident proved the cause of his death,' are equivalent to what was said by every one of them. But can we justly infer thence that the English words shroud, coffin, grave and death are synonymous terms? It will not be pretended by those who know English. Yet I have not had any argument stronger than this, for accounting the Hebrew words *sheol* and *keber* synonymous." "Again, let it be observed that *keber*, the Hebrew word for grave or sepulchre, is never rendered, in the ancient translation, *hades*, but *taphos* or *mnema*, or some equivalent term. *Sheol*, on the contrary, is never rendered *taphos* or *mnema*, but always *hades*; nor is it ever construed with *thapto*, nor any verb which signifies to bury, a thing almost inevitable in words so frequently occurring, if it had ever properly signified a grave. This itself might suffice to show that the ideas which the Jews had of these were never confounded. I observe, further, that *hades*, as well as the corresponding Hebrew word, is always singular in meaning as well as in form; the word for grave is often plural. The former never admits the possessive pronouns, being the receptacle of all the dead, and therefore incapable of an appropriation to individuals; the latter often. When the disposal of the body or corpse is spoken of, *taphos*, or some equivalent term, is the name of its repository. When mention is made of the spirit after death, its abode is *hades*."

Now the testimony of these men being true, to go over all the passages of the Old Testament where *sheol* is used, and of the New Testament where *hades* occurs, makes the discussion a logomachy. From brother Bastion I have them all marked. Smith, in edition of his dictionary of the Bible, says: "The word *sheol* is never used of the grave proper, or place of burial of the body. It is always the abode of departed spirits, like the Greek *hades*. None of those passages (those cited by the author of the article on hell, where the word *sheol* occurs) necessitates the conclusion that *sheol* is the place of sepulture."

This statement I believe, and nearly all our controversy is determined to that point. I think that you are bound to show that every place in the Bible where *sheol* and *hades* occur means grave, sepulchre, or some equivalent term, as the receptacle of the body. I have before referred to the fact that Christ's soul was in *hades*, but did not remain there. This was a different place from that where his body was which was not to see corruption. He laid down his life and took it again. This it seems to me he could not do if he was dead in your sense of being dead.

The Bible recognizes man as we see him, as composed of body, soul and spirit. Your theory confounds the latter two, and makes their existence dependent on the former. The word of God discerns between soul and spirit.

I find grave twenty nine times, in the Old Testament, for *sheol* in the Hebrew. The remaining thirty odd times must be rendered by some equivalent term, or your position is false. Again, after you have so rendered it, there will still remain the meaning of *sheol* and *hades* as distinct from *keber* and *mnema*, the words used for the reception of the body.

I look upon your task as an impossible one to be performed. Could you succeed, I see no good fruit from it. Which one of the apostles ever undertook a task like yours? Not one of them. The utmost that can be truthfully claimed from them is that they may have incidentally alluded to your idea or notion of the dead. They and the Savior opposed Sadduceeism, which was your theory exactly, as far as it went, or am I mistaken here? But I must close with expressing the desire that you may be restored to brotherhood with those who believe there are angels and spirits as well as resurrection from the dead.

Kindly and affectionately yours,

J. M. HENRY.

P. S.—Do not be uneasy about my having difficulty concerning a general judgment. Get matters right nearer to you, and then, if necessary, we can say something about it. J. M. H.

Sententious Paragraphs.

What is virtue but a medicine, and vice but a wound.

The pleasure of doing good is the only one that never wears out.

One may do without mankind, but one has still need of a true friend.

The knowledge of divine things flows through prayer, reading, meditation and observation.

PATRIOTISM.

Not the mere holding a great flag unfurled,
But making it the goodliest in the world.

The sinner can do many things which the Christian does, while the Christian does some things which the sinner cannot do.

A man's elevated position in the church does not make him other than what he is. The raven cawing from the steeple is a raven still.

Perhaps it is well for all of us that we should live mostly on the surfaces of things and should play with life, to avoid taking it too hard.—*Higginson.*

The burden of my days is hard to bear—
But God knows best;
And I have prayed, but vain has been my prayer,
For rest, sweet rest.

The prejudices of ignorance are more easily removed than the prejudices of interest; the first are all blindly adopted, the second wilfully preferred.

If any one offend you, before answering try to call to mind this golden sentence: "A soft answer turneth away wrath; but grievous words stir up anger."

We may not be able to *see* how "all things work together for our good." God does not require us to see it, but to believe. The mother sees for her child—God for her.

Some day, some day, envy dies,
Long ago the spirit spoke,
Changing into purple dyes
Jewish David's shepherd cloak
Making Saul, ever fierce and cruel,
Follow on with lingering feet.

Every year makes new demands upon the Christian, as to manner and means of accomplishing his work for Christ. He must read up, move up, and keep abreast, or, like the indolent farmer, unprogressive mechanic, the industrious teacher, lawyer or doctor, he will fall behind, and be left on the shelf.

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

WHOLE NO. 596. Read PLYMOUTH, INDIANA, OCTOBER 10, 1877. VOL. XXVI, NO. 35.

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THE RESTITUTION advocates the dual "restitution of all things which God hath spoken by the mouth of all his Holy Prophets since the world began." It also advocates as a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ; and many other kindred truths. It also advocates a hearty belief of the Gospel, repentance, and immersion as pre-requisites to the forgiveness of sins, and a holy life as essential for final salvation.

Communications.

New Moons and Sabbaths.

BY H. V. REED.

Let no man therefore judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the Sabbath days. 2 Col. ii. 16.

This text will ever stand as an insurmountable objection to the observance of the Seventh day by the disciples of Christ, in the present dispensation. Efforts have been made to disentangle the weekly Sabbath from the general wreck indicated by the apostle, but to no purpose. The phraseology is so constructed that the whole Mosaic ritual is included. The Apostle points out three kinds of sacred days.

1. Feast days or holy days.
2. New moons.
3. Sabbaths.

Any one familiar with the use of these different expressions in the Mosaic age, will at once see that the Seventh day is included. Those who pretend to keep the Seventh day unwittingly endorse this position. In proof of this statement we would refer the reader to their comments upon Isaiah lxvi. 22, 23:

"For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord."

It is claimed, by those believing in the observance of the Seventh day, that the above texts reach forward to the eternal state, and that therefore the Sabbath law must yet remain in full force. But this proves too much. If the position is tenable then it follows that the new-moon days yet remain in force and must be observed along with the Sabbath. It also follows that the new-moon days must be carried over into the eternal state as well as the Sabbath. But those who profess to keep the Seventh day do not now observe the new moons. Why this? If the text is good for the Sabbath, it is good for the new moons also. Either take the whole or abandon the position.

At this point, however, it is claimed that the new moons belonged to the the Jewish law, and not to the law of God, and were nailed to the cross with the other ordinances. This, of course, is a wild assumption. It is directly opposed to the word of God. The new moons were written in the law of God, just as surely as was the Sabbath. That the reader may have the plain testimony upon this point, we will cite the proof. 2 Chron. xxxi. 3: "He appointed also the king's portion of his substance for the burnt offerings, to-wit: for the morning and evening burnt offerings, and the burnt offerings for the Sabbaths, and for the new moons, and for the set feasts, as it is written in *the law of the Lord*."

In the foregoing text we have the new moons, the Sabbaths and the feast days all couple together, and it is positively said that they were all written in *the law of the Lord*.

Will the reader please examine the following texts, which uniformly connect the Sabbaths, the new moons and the feast days together. See 2 Chron. ii, 4; 1 Chron. xxiii. 31; 2 Kings iv. 23; Neh. x. 31-33; Isa. lxvi. 22, 23; Ez. xlv. 17,—xlvi. 3; Hos. ii. 11.

The last named text is very forcible: "I also will cause all her mirth to cease, her feast days, her new moons, and her Sabbaths, and all her solemn feasts."

This prophecy came true, and the whole system of day worship has passed away. Paul, therefore, spoke the exact truth when he declared the whole Jewish system of days was nailed to the cross. There is only one way to get rid of this position, and that is an open denial of the testimony. *More anon.*

Observations on 1 Cor. xv.,

By D. W. Poor, D. D., Pastor of the High Street Presbyterian Church, Newark, N. J., Formd in Lange's Com. on I. and II. Cor., p. 340.

"In order to appreciate the force of the Apostle's reasoning throughout this whole chapter, it will be necessary to connect it with that general scheme of historical development in which his great argument moves. In speaking of the 'other world,' or the 'world to come,' it is common to understand by these expressions some mysterious realm existing outside of, or apart from the material world into which we are introduced by death, and where departed spirits are supposed to be now living. Not unfrequently are these terms used interchangeably with 'eternity.' On such an interpretation it is not easy to see why the Apostle should make a future happy existence so contingent upon the resurrection; or, indeed, what necessity there is for a new body, if, in our disembodied state we are so completely introduced into fellowship with Christ and the glories of heaven. Nor can we discover a reason why the resurrection should not take place with every individual immediately after death, according to the theory of Rush and Swedenborgians. To keep the soul, that would 'not be unclothed but be clothed upon,' waiting for centuries before it can assume its new vesture, seems almost like an arbitrary and needless appointment. But the difficulty here presented is all removed when we come to reflect that the term translated 'world' (*aion*) is not a designation of space denoting any particular realm in which people live, but of time.

"It properly means an age, a distinct cycle of years through which certain great transactions similar in kind are carried on to their consummation, and which is to be followed by another of a different kind. Now, it is through a series of these ages, or *aions*, that Paul considers the work of the world's redemption to be progressively carried on, all separated by certain great crises. The 'present age' is that period, which, dating from the fall, is to last until the second coming of Christ. At this point the 'future age' will begin to date, and this will be the age of redemption completed—the age of the Messiah's kingdom and glory. And the expression for 'eternity' is generally in the plural—'ages,' or 'ages upon ages,' to signify the ceaseless procession of time, under which conception eternity was ordinarily represented.

"From this exposition will be seen the impropriety of speaking of souls at death passing at once into 'the other' or 'future world' or ages. The future world, or age, has not yet come in; and no one can be said to enter it until Christ appears to set up his kingdom. It is then only that the earth will be in readiness for the reception of the risen saints. And, inasmuch as the glory which they are waiting for is to be found here, it will be seen why a resurrection is necessary,—why they want a body at all, and a glorified body, since it is in this as their organ that they will be fitted to dwell in a glorified earth and enjoy the felicity of that age. According to Paul's theory, man is not to be separated from this lower creation of which he forms a part, and of which he is the lord. The world was viewed by him as one complete whole, termed in Rom. viii., 'the creature' (*ktisis*) which, as it had been involved in the curse of the fall, was also to be restored in its completeness as the theater of the Redeemer's glory. But the time of its restoration could not occur, until all the redeemed of earth were brought in and the number of the elect completed. It is then that the Redeemer will appear to set up his kingdom and around him the whole church will be glorified together, more 'preventing,' i. e., anticipating the other in the fruition of future glory. On such a scheme we discover a foundation for the Apostle's argument which identifies a blessed immortality with the fact of a future resurrection, and seemingly ignores the possibility of an existence in some purely spiritual state, such as Pagan philosophy dreams of."

"Scott's Com. on 1 Cor. xv. 36, says: 'Many of the philosophers, and afterwards of the heretics, considered the body as the prison and sepulchre of the soul, from which it would, at death, be delivered. Such men, indeed, could not but dislike the doctrine of the resurrection, and be disposed to argue against it.' The same heretics do worse now; they neglect it, and for the same reason."

Good old Matthew Henry says: "It is as certain that we shall have spiritual bodies, as it is now that we have natural or animal ones."

This commentator, whom Adam Clarke calls the "King of Commentators," also says: "If there be no resurrection, they cannot rise, and therefore are lost, even those who have died in the Christian faith, and for it."

So he ignores, or denies the idea that those who have fallen asleep in Christ, are now in glory. And how it is possible, for those who believe in the Bible, to think otherwise, I can't conceive so long as 1 Cor. xv. 18 remains in the Bible. WM. DRYSDALE.

Prophecy.

Editor Restitution:—I have been of late, very much edified and interested by the reading of several articles in THE RESTITUTION, treating of the prophecies contained in the Book of Daniel, but am far from satisfied that the conclusions arrived at, are correct: I am not an adept in the art of reading prophecy, in fact, have only very lately given any attention to that branch of Scriptural study, and, as yet, only as I compare printed articles with the Scriptures; and the conclusion arrived at is, that I am too stupid to see what the learned theological world so clearly understands, or else, they are strangely blinded, not to see, what appears to me, to be so plain. Remember I am not a student of prophecy, and, consequently, although I may be ignorant, yet I have no pet theory to uphold or maintain. Thus far for preliminaries; now for business. I cannot understand or believe the current or popular exposition of Daniel's prophecy of the "seventy weeks;" nor can I adhere to the "year-day" theory. I believe that the words "unto the Messiah the Prince," (Dan. ix. 25,) refer not to Christ's first advent, but to his second. I will give my reasons for so believing after advancing an idea or two All will admit that nearly all of the prophecies in the Book concerning that Christ, relate, not to his coming as "the man of sorrows, the antitypical scapegoat, but to his coming as the King of kings and Lord of lords," and when the prophets spoke sentences, giving glimpses of the "sufferings of Christ," those sentences were generally wedged in between others speaking of the "glory that should follow."

Again, the seventy weeks refer to the duration of the Jews as a nation, a kingdom, and not in a state of captivity, a scattered condition. Again, the Scriptures do not teach that there are yet seven years and seven years only, allotted to the Jews as a nation. Now, I will state my reasons as I promised,—

1. The time given, does not admit of the possibility of a reference to Christ's first advent—because, first, sixty-nine weeks of years are 483 years, whilst "the commandment to build and restore," etc., was given by Artaxerxes to Nehemiah, (by current chronology,) between 420 and 440 years before the birth of Christ; but in the words of the prophecy, 434 years before his crucifixion. From which I conclude, that unless he was crucified forty-nine years before he was born, why then, the prophecy did not refer to his first advent.

Brother B. Wilson, in RESTITUTION of September 12th, overcomes this difficulty by saying that the wall was forty-nine years in rebuilding, and that the second period given to Daniel of 434 years, to the cutting-off of the Messiah, commenced when the wall was finished. I say, well, because it was the sign given. Dan. ix. 26. Brother Wilson's arrangement seems to me to be contrary to the Scriptures, and the facts in the case, as follows:

1. The Book positively teaches that the wall (the work spoken of to Daniel) was only fifty-two days in building. (Neh. vi. 15.) while Nehemiah only staid there twelve years, and it was built while he was there, and the prophecy dates from the commandment given him to go there. No forty-nine years there. The temple was finished in 515 B. C., which is too far back to touch the prophecy; and the city was built and inhabited before Nehemiah went there. The wall was the sign to Daniel.

Again, there is no authority or pretext in the prophecy for two starting points or commencements. The sixty-nine and the sixty-two weeks both begin at the same time; if not, how do the year-day brethren know where to commence their 2300 days? But even grant that the finishing of the wall is one commencement, that only gives, at the outside, twelve years, the period of Nehemiah's stay, and that is far short of forty-nine years.

Again, if the sixty-nine weeks are all consumed by the time of our Lord's passion, what becomes of the thirty-six and one-half years of Israel's nationality, from the crucifixion, A. D. 33½, until the destruction of Jerusalem A. D. 70? The seventy weeks must include all of the period of the Jews' nationality, or they receive more time than God has cut off for them. These thoughts will suffice for the present on this subject. Let us look a moment at the year-day theory:

1. Where do the days date from? the beginning or ending of the wall, or the day Daniel saw the vision? Rather uncertain basis, seems to me.

Again, is the question "how long until the vision?" etc., for to make it agree with the theory, put it in this form: "How long a period, during some portion of which period, the vision?" etc. Is it this way? No, no. It is, "How long shall be the vision concerning?" etc. See Dan. viii. 13. How long a time is to be occupied in the taking place of certain events narrated in verses 10, 11, 12; again, 23, 24, 25? This is 2300 days or about six and a third years.

Now, let us see where the year-day theory will run us to. In Dan. xii. 11, we have, in reference to the same vision or facts in the future, the same term, days, made use of, (meaning, of course, years,) and 1290 are given "from the time that the daily sacrifice shall be taken away," etc.; according to that, and taking for granted that 1880 is the limit, the daily sacrifice was taken away in A. D. 590; and supposing "the midst of the week" to mean the numerical middle, why the covenant was "confirmed with many," B. C. 700, or 160 years before Daniel saw the vision. I think, however, that "midst" does not necessarily mean equal, half, or ratio, but that two years, nine months and ten days, after the treaty or covenant is made, the sacrifice will be taken away, etc. These are my views. Will some brother please criticise? In the future, if acceptable, I will send a few thoughts concerning the "vile personage," etc., for the benefit of Brother J. C. Kimsey.

From your brother in Christ,
GEORGE C. WAID.

Gilead, Miss.

Heroism of the Turkish Soldier.

ERZEROUM, Aug. 28.—His patience and uncomplaining fortitude when wounded and left to die untended and uncared for are beyond praise. The Turkish soldier knows full well that for him there is no ambulance, and, practically, no medical store, no surgeon. For him to be wounded, unless he can still crawl unaided from the field, is to die—to die the most miserable lingering death—a slow torture, exposed to the burning rays of an almost tropical sun while suffering the pangs of a raging thirst increasing to madness as the life blood slowly drains away. Yet they continue a service unrewarded for months by any pay—frequently without food—never flinching, never complaining, and utterly unmindful of consequences—supported by the simple conviction that they are doing their duty. Surely there are few soldiers like them in the world, and, perhaps, it is owing to some misapprehension on the part of the Russians as to the real qualities of the Turk that hitherto he has been so frequently unsuccessful.—*London Times.*

The Great Pyramid.

We give the concluding chapter of Brother Wilson's Pamphlet on the Great Pyramid. The passage-way leading into the antechamber measures 36-1-2 inches. Over this passage, at its extremity, the southern wall impends six inches. If the first number denotes the length of our dispensation, this impending six inches would denote that from 1876 to 1882 would be years of trouble. We are now in these years, and await the unfolding of Heaven's purposes with intense interest. We now give the chapter alluded to above:

"We have suggested to our minds the grand and intensely interesting fact that the passage commencing at the north front of the Great Pyramid, and running south, penetrating to the interior of the structure, represents time. Each inch of space along the floor, which the astronomer measured with conscientious and scientific fidelity, is clearly shown to represent a year.

"As previously stated, the south wall of the grand gallery impends, but what suggested the idea to Robert Menzies that that particular wall should not be perpendicular, is more than we can surmise, in view of the fact that he had never seen the Pyramid. It leans to the north in such a way that a plumb line let down from the top will touch the floor six inches north of the wall's base.

"'The Bible shows,' says Mr. Menzies, 'that God intended this dispensation to last only for a time, which may terminate much sooner than most men expect, and shown by the south wall impending.'

"And this inclination becomes very suggestive in view of the fact that according to the careful measurements of Prof. Smyth, 1876 brings us fully under the shadow and influence of that inclination. How is it to-day? Do not indications already manifest in the political, social, and physical heavens, speak of impending danger? It is a time of perturbation, not only coming, but already begun, and if indeed commenced, then also how impressively impending! Questions startling and perplexing have arisen, and have assumed an aspect that defies the wisest minds (unaided by revelation) to solve. The sea of society heaves with vast internal commotions. The eye of the statesman sees danger. The night cometh! nor does it seem afar off. It never appeared so nigh. The shadows are lengthening out and falling with ominous gloom upon the valleys of earth. The dimness of twilight is beginning to make itself felt. It is settling down drearily upon our cities, and on our solitudes; upon the towers of our strength, and the palaces of our pomp; nor can the noisy rush of eager multitudes, hurrying to and fro for gain or pleasure, wholly stifle the utterance of fear and awe. Men cannot help foreboding evil, for who can tell them what may be in the womb of darkness? The night birds are already on the wing.

"Yet it is written also, 'the day is at hand!' The night, though dark, will be brief, and will soon be succeeded by a glorious day. But still of that day the night will be the forerunner. And this world's night is surely near.

"Even the potentates of Europe are seemingly strongly impressed with the belief that some extraordinary event is '*impending*.' Pope Pius IX. says 'there is a conflict *impending* between the Archangel Michael and the devil;' Disraeli affirms that 'there is to be an overturning of the nations, and a great change in the governmental systems of the world.' And other European statesmen are anticipating some great demonstration hitherto not experienced by the inhabitants of the earth.

"Some thirty years ago, when the skies were brighter, men could with comparative safety fold their hands and take their ease. But all this is over.

"The onward swell of the waters stays not an hour. There is among the nations a spirit of restlessness, anarchy and insubordination, a passionate love of change, a headlong rush to overturn every established system, too furious and united to be ultimately withstood. The storm, long gathering, but resisted by the barriers which the ancients had erected for the stability of kingdoms is condensing, and overstrained at length will give way to the accumulated pressure. At this crisis the inhabitants of the earth will undoubtedly realize the utter weakness of human efforts and crave divine assistance, and then will 'the desire of all nations' appear upon the scene and put in operation a train of events which will center in the Holy City, but radiate all over the world, resulting in bringing harmony out of discord, and subjugating all to his sovereign will. What times we are living in, truly. How important it is that we should constantly watch, lest the Master come to find us unprepared to receive him. God is represented to our minds as a wrathful Being, seeing us at all times, noting the fall of an empire as well as of a sparrow, seeing our evil and our good. Hence Job says, 'For now, thou numberest my steps; dost thou not watch over my sin?' Watching being one of the attributes of the Deity, is certainly for us to follow; hence the frequent command to watch. David prayed, 'Set a watch, O Lord, over my mouth; keep the door of my lips.' How needful to watch words and deeds, lest we fall."

Sententious Paragraphs.

Religion is the best armor a man can have, but the worst cloak.

It is wisdom to say but little respecting the injuries you have received.

There appears to exist a greater desire to live long than to live well.

REVERENCE.

Obeisance unto greatness understood;
The first step of a human life toward good.

Humility and meekness escape many a burden and many a blow, always keeping peace within and often without.

If you have performed an act of great and disinterested virtue, conceal it; if you publish it, you will neither be believed here nor rewarded hereafter.

WEALTH.

Cornelia's jewels; blind old Milton's thought;
Job's patience; and the lesson Lazarus taught.
—*W. J. Linton.*

To know a man, observe how he wins his object, rather than how he looses it; for when we fall, our pride supports; when we succeed, it destroys us.

The highest flames are the most tremulous; and so the most holy and eminent Christians are more full of reverence, and fear, and modesty, and humility.

"The age of crime and suffering soon shall end;
The King of Righteousness from heaven descend;
Conflicting claims for power shall cease;
When settled by the Prince of Peace."

If the sun is down, look up at the stars, if the earth is dark, keep your eyes on heaven. With God's presence and God's promise, a man or child may be cheerful.

It is not until the flower has fallen off that the fruit begins to ripen. So, in life, it is when the romance has passed that the practical usefulness begins.

He that never changed any of his opinions, never corrected any of his mistakes; and he who was never wise enough to find out any mistakes in himself will not be charitable enough to excuse what he reckons mistakes in others.

AFTER A WHILE.

After a while—a busy brain
Will rest from all its care and pain.

After a while—earth's rush will cease,
And a wearied heart find sweet release.

After a while—a vanished face—
An empty seat—a vacant place.

After a while—a man forgot—
A crumbled head-stone—unknown spot.

Destroy it not.

"Some years ago," says the Rev. William Jay, "I had a tree in my garden that never bore. One day I was going with my axe in my hand to fell it. My wife met me in the pathway and plead for it, saying, 'Why, the spring is now very near; stay, and see whether there may not be some change, and if not you can deal with it accordingly.' As I never repented following her advice I yielded to it now, and what was the consequence? In a few weeks the tree was covered with blossoms, and in a few weeks more was bending with fruit.

"Ah!" said I, "this should teach me. I will learn a lesson from hence: not to cut down too soon—that is, not to consider persons incorrigible or abandoned too soon, so as to give up hope and the use of the means of prayer in their behalf."

The Restitution.

S. A. CHAPLIN, Editor.

PLYMOUTH, INDIANA, OCT. 10, 1877.

BROTHER WM. H. WILSON informs us that the price of his pamphlet on the Great Pyramid is twenty-five cents. It may be obtained by addressing him at 182 South Clark Street, Room 21, Chicago, Illinois. The Grand Gallery in this stupendous structure measures 1881-2 inches, which, chronologically interpreted, indicates that a crisis in human affairs is imminent. The 1260 years of Mohammedan power, dating from 622, the year commencing their era, extends to the same terminus. And of the 2300 years, that long appointed time given by the "wonderful numberer," 490 were cut off on Daniel's people, commencing about B. C. 420, and ending A. D. 70-2, leaving 1810 for treading the sanctuary and host under foot, and which also terminate in 1880-2. We give the concluding chapter of the tract this week. We hope our readers will send for the work, and peruse it carefully.

WE feel once more under special obligations of praise and thanksgiving to our Heavenly Father for his many mercies. He has afforded us the means to issue THE RESTITUTION with fewer suspensions than we anticipated at the commencement of the year. We are now in the last quarter of the year, and the Lord has blessed our country with a bountiful harvest. We have sent THE RESTITUTION to our patrons, in many instances, beyond the time for which it has been paid, in consequence of hard times and a well known scarcity of money. We now think that these, our brethren, with a little effort, could forward any small amount that might be due for the past, and continue subscriptions for the future. We shall be compelled to revise our mailing list at once. Will every one look at the figures on the directory slip and see just how the account stands? We may send cards to some that forget us, not as duns, but as reminders when the time expired. We will try our best to make the paper an exponent of the One Faith, and at the same time try not to be too exclusive. If all, who now take the paper, will continue their patronage, our prospects would be very encouraging. Our paper is needed to herald the coming of the Holy and Just One. We believe God will sustain it for the little time intervening before he comes to gather his saints, which will not be long.

We thank our dear brethren and sisters from the heart for their kind offerings placed upon the "Altar of Sacrifice." We assure them that it is help in time of need. The current year is a very close one with us in publishing THE RESTITUTION. And we are not alone. Other papers that herald the coming of Christ, and the kingdom of God, are dependent upon extra assistance. We must not complain of this. It is, as it always has been, the ordination of God that his cause shall be sustained *by sacrifice*. Instead of complaining, we should esteem it an honor and a privilege that God permits us to be co-workers with him. He gave his Son. He gives us richly all things to enjoy. He gives eternal life to the faithful. We are not going to have the opportunity of showing our love to God in this way much longer. The work and sacrifices of the Gospel age are almost done. We may regret our remissness too late. Our Lord is soon coming, and his reward is with him to give to every one as his work shall be. None who give to his cause will lose anything even in this world. He will more than make up for any sacrifice made for his holy cause in this world. We assure our dear brethren and sisters that all they give shall go for the dissemination of the truth. We have as yet no money to place on the altar, but will gladly give our humble services in labors around the altar.

Euphrates.

This remarkable river is perhaps more intimately connected with the history of the human family than any other of the numerous rivers of the world. Under its Hebrew appellation (פְּרָת *Phrath*) it is named in connection with the Garden of Eden. Its Greek name (Εὐφρατης *Euphrates*) is said to be probably "a word of Arian origin, the initial element being *'u*, which is in Sanscrit *su*, in Zend *hu*, and in Greek *ev*, *eu*; and the second element being *fra*, the particle of abundance.

The Euphrates is thus—*the good and abounding river*. It is not improbable that in common parlance, the name was soon shortened to its modern form of *Frat*, which is almost exactly what the Hebrew literation expresses. But it is most frequently denoted in the Bible by the term הַנָּהָר *hannahar, i. e.* "the river,"—the river of Asia—in contrast to the short-lived torrents of Palestine."

It is the largest and longest river in Western Asia. It has two chief sources—the Eastern and Western branches which take their rise in the mountains of Armenia; one of them twenty-five miles north-east of Erzeroum, and not greatly over sixty miles from the Black Sea; the other rises near Mount Ararat, on which the Ark is supposed to have rested after the flood. The former, the more northern and western branch of the two has the name *Frat*, or the name of the main river from the first, though sometimes also called the *Kara-su*, or Black River; while the south-eastern branch goes under the name of *Murad-Chai*.

The main stream at their junction is about 120 yards wide, rapid, and very deep. Its course is at first quite tortuous, and its direction, after forcing its way through the Taurus mountains, is south-westerly toward the Mediterranean, till, turned by the Amanus and Lebanon mountains, it takes a south-easterly direction for about 1,000 miles, till it reaches the Persian Gulf. The next allusion to it, after having been mentioned as one of the four rivers of Eden, (Gen. ii. 14), is in the covenant made with Abraham, (Gen. xv. 18), where the whole country from "the great river, the river Euphrates," to the river of Egypt is promised to the chosen race. The same extent of country as a boundary eastward, is promised to Moses (Deut. i. 7; xi. 24), and to Joshua (ch. i. 4), where the Mediterranean on the west and the Euphrates on the east, are given as the limits of the land of the covenant. It appears that the nation of Israel never came fully into possession of all this extent of country till the times of David. See 2 Sam. viii. 3; 1 Chron. xviii. 3. This object was so fully attained by the warrior king that the whole country was inherited by Solomon, his peaceful son, who is said to have "reigned over all kingdoms from the river unto the land of the Philistines, and unto the border of Egypt." (1 K. iv. 21; 2 Chron. ix. 26). Thus during the reigns of these kings the kingdom of Israel attained the full extent of the original promise, "from the river Euphrates to the border of Egypt."

On both sides of this river Babylon was built not very long after the flood. This river, on which this renowned seat of the first universal empire was located, became a symbol of the invasions and conquests of its despolling kings. Isaiah in his prophecy of the subjugation of the land of promise, says: Now, therefore, behold, the Lord bringeth up upon them the waters of the river, strong and many, even the king of Assyria, and all his glory; and he shall come up over all his channels, and go over all his banks; and he shall pass through Judah; he shall overflow and go over, he shall reach even to the neck; and the stretching out of his wings shall fill the breadth of thy land, O Immanuel." Isa. viii. 7, 8. Here the invasions of great armies is compared to the inundations of a mighty river which carries all before it, and leaves countries waste and desolate. The small strength and forces of the king of Judah are symbolized by the little rivulet Shiloah, which ran through Jerusalem, (Nehem. iii. 15; John ix. 7,) while the power of the Assyrian monarch is figured by the overflowing floods of the great Euphrates. By the Assyrian floods the ten tribes were swept away, and by another inundation of the Great River, at a later date, Judah and Jerusalem were carried to Babylon to mourn and hang their harps on the willows for seventy years of dreary captivity. It is, however, particularly interesting to know that in later history powers on the Euphrates act an important part in the great drama of human affairs, and also that the symbolization of the earlier prophet is strikingly employed by the later seer of Patmos. The inundations of the Euphrates become the subject of prophecy under the imagery of the sixth trumpet, when the four sultanies of Persia, Kerman, Syria, and Roum, situate in countries bordering on the Euphrates, are loosed for their career of conquest.

The history of these conquests is too lengthy for our present purpose. It is sufficient to say that the overspreading of Ottoman dominion in desolation, over not only the glorious land of promise, but the splendid Greek empire of the East, was the result of a dual unification of the more Eastern floods. The establishment of the empire of the Sublime Porte over Western Asia and Eastern Europe has been the result. Once more in our own times the waters of the Euphrates become the symbol of dominion, but it is the symbol of a decaying power. The time has nearly come for Immanuel's land to revert to its rightful owners, and a vial of wrath is poured upon the wide-spread floods of an abominable despotism, and they are rapidly drying up. The 2300 days of Gentile rule over Palestine are nearly accomplished. The mystic Euphrates is not much longer to flood Immanuel's land. In the stage of events now in progress Immanuel is to become the chief actor in the scenes. During the evaporation of these mystic waters he *comes as a thief*. This coming is to a locality in the deep etherial to which he suddenly and secretly removes his elect church. This is the next grand event of prophecy, and is now imminent. Are we living in a state of preparation for the sudden translation? The door into this heavenly household will soon be closed forever, and to all eternity remain closed. The Gospel will soon win the last heir of a crown of glory, and the princely priesthood is complete. The Coming One "shall have dominion from sea to sea, and from the river to the ends of the earth." See Ps. lxii. 8. The Euphrates will not bound his empire, but it will be world-wide. He says, "Behold, I come quickly: hold fast that thou hast, that no man take thy crown." Rev. iii. 11. And again, "Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments." This is the warning of current events. Shall we so live as to share a part in his universal reign?

Exegetical.

And to you who are troubled, rest with us; when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and obey not the Gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. 2 Thess. i. 7-9.

The common mistake in the interpretation of this passage is in taking the preposition ἀπο—*from*—to denote *separation*, and not the *origin* or *source* of the destruction named. The parallel expression in Acts iii. 19, "The times of refreshing shall come from the presence of the Lord"—ἀπο προσωπου του κυριου and others describing the destruction of God's enemies (Lev. x. 2; 2 K. i. 10, 12, 14; Rev. xx. 9,) suggest the true sense, which is thus given by Macknight: "These wicked men, being raised from the dead, shall suffer punishment, even everlasting destruction, by fire issuing from the presence of the Lord." And by Conybeare and Howson: "Then shall go forth against them, from the presence of the Lord, and from the brightness of his glorious majesty, their righteous doom, even an everlasting destruction." This view is supported by Grotius, Coccelus, Pellicanus, Castalio, LeClerc, Poole, Hammond, Benson, Henry, Bergel, Pelt, Bautngarten-Crusius, and DeWette.

C. F. HUDSON.

Angel Greetings.

BY H. V. REED.

How glorious is the ministry of angels. They have hallowed earth's plains and cities by their presence, the mountains and oceans have bowed before them, and the skies above have been resonant with their minstrelsy.

The long night of Israel's captivity was ended by the angels of God. Earth's first morning was made vocal with their songs. The camps of heathen armies were made desolate by their fiery judgments, and the victories of heaven have been made glorious by their loyalty. Under the direction of the Infinite Spirit they have made covenants, revealed laws, executed judgments, made promises, uttered prophecies, and extended consolation under affliction. They are ministering spirits, and are not far away. The temples of the saints have been visited by these messengers of love. Prisons have been shaken down by their power, and the very night has been made luminous by their holy presence. They have ministered to those upon the cross, and held forth the crown of life when death's shadow darkened the vale. The fierce storm has been pushed on by these swift-winged harbingers of desolation, and the bow above the cloud has been held in angel hands. They have watched over the graves of the holy dead, and lighted the lamp of prophecy and promise in the darkest hours of our world's history. Enrobed in white they stood at the empty grave of our blessed Lord, and gave the weeping women the joyous news of his resurrection. On the storm-clad sea a brave knight of the cross was made to rejoice by the presence of the angel of God. On the lone isle of Patmos visions of crowns gleamed beyond the night, bloody seas gave way to living waters, broken sceptres to golden emblems of immortality. In place of death we behold the tree of life bearing its fruits amid the harvests of a world made new. Angels painted the skies, and painted on the canvas of eternity the city of gold set with precious stones. These are the holy watchers who shall greet the pure and good when the cross gives way to the crown, and rivers of life flow over the valleys of death.

Indiana Annual Meeting.

The annual meeting for the state of Indiana convened at Rensselaer on the last Friday, Saturday and Sunday of September, as announced in THE RESTITUTION. There was not a large gathering of brethren from the state, partially because notice of the meeting was not sufficiently circulated, and many were hindered on account of sickness.

The meeting was called to order by the president, Brother R. S. Dwiggins, who was unanimously re-elected for the next year, and Brother Platt Mc Donald, of Plymouth, was elected secretary.

But little business was done. The report of Brother G. M. Myers, State Evangelist for last year, was read and received. It is as follows: Seventeen days were spent in the work at various points—Lincoln, Warsaw, Muxenkuckee, and Plymouth, which services were reckoned at $12.50. Railroad fare $9.75. Receipts from the brethren $8.75. Amount due from the missionary committee $40.25. The additions to the church were three, and baptisms three. No Evangelist was chosen for the ensuing year, but the brethren elected J. H. Willey, Benj. Harris, and A. J. Spinney, a committee to report a plan for the furtherance of the gospel of the kingdom.

At the next business meeting the committee's report was heard, received and adopted without debate or quibble. It was suggested that by present methods too much means donated to the truth is expended in traveling long distances to proclaim the gospel, and that some more efficient plan be adopted. The committee recommended that the state be divided into districts, throwing together such organized societies as were in comparatively close proximity, that each district might act as one body in the employment of some able proclaimer of the truth whom they would sustain by their means, their sympathy, and their prayers. It further recommended that each district elect its own financial committee; that said committee select a person or persons whose business it shall be to solicit and procure means for carrying on the work; that the committee keep an account of all funds so collected, and of the manner in which expended, and make a report to the annual conference at the end of the year.

It was suggested that Northern Indiana be divided into three districts, as follows: No. 1—Plymouth, Argos, and Antioch, comprising Marshall, Kosciusko and Whitley counties; No. 2—Rensselaer, Goodland, Remington and Salem, taking in Jasper, Benton and Newton counties; No. 3—Fulton, Clinton, Howard and Warren counties. The president appointed the following committees:

District No. 1—Richard Railsback, Argos; I. G. Roberts, Antioch; and Platt McDonald, Plymouth.

District No. 2—A. J. Spinney, Goodland; Job McDougal, Remington; Benj. Harris, Salem; and J. H. Willey, Rensselaer.

District No. 3—J. C. Lincoln, West Lebanon; W. L. Winslow, Burget's Corners and Kokomo; Brother Cuffle, Lincoln; and A. M. Legg, Windfall and Hartford.

The preaching was exceptionally instructive and interesting throughout, bearing upon the great questions of life and the kingdom. The people of Rensselaer turned out very liberally, and much interest was manifested in hearing the Word of Life.

Friday evening Brother H. V. Reed showed, by one of his eloquent discourses, how we are "made nigh by the blood of Christ." Saturday morning Brother Hugh Barnhill delivered one of his excellent practical sermons on Col. iii. 1-3. In the evening Brother J. F. Willcox gave us a most earnest and able disquisition on, "Except ye see signs and wonders ye will not believe." At 2 o'clock Sunday morning the brethren met for a social meeting, and some time was pleasantly spent in singing, and cheering one another with words of encouragement; after which Brother Reed gave in his irresistible manner "seven reasons why the church should desire the return of Christ." In the afternoon Brother Willcox showed, in his clear and unmistakable way, how Jesus is the Life-giver. At evening Brother Reed spoke from Luke iv. 18, 19, on the mission of Christ, after which the sacred rite of the Lord's supper was celebrated, partings were given, and conference adjourned.

Four persons put on the saving name Sunday afternoon in the waters of the Iroquois. The interest in the meeting was quite marked throughout, and good must result from the effort made.

R. S. DWIGGINS, Pres.
A. P. HAMSIL, Sec'y *pro tem.*

Climate of the Danube.

A French account states that the Danube was frozen over twenty times during the thirty years previous to 1864, and the probability of the river's freezing over is further illustrated by a statement that in thirty-seven years the Lower Danube remained open only eight times. In January, 1864, the ice in the middle of the river was at least fifteen inches in thickness, and at the sides twenty inches to twenty-five inches, and this frozen condition of the river continued, with occasional and dangerous thaws, until the ninth of March. There was, it is added, nothing at all exceptional in the year 1864, which may be regarded as fairly representative of what may be generally expected. The occasional breaking up of the ice is, of course, a source of great danger to everything upon it or in it, and during this year vessels of the strongest build were seriously imperilled. The mean temperature of the lower valley is said to be twenty-four degrees Fahrenheit during January. An exceptionally cold year was 1861, and then the thermometer fell below zero, and on one occasion exceeded thirty-four degrees of frost.

Converting the Heathen.

The war in Turkey and the famine in India have seriously interfered with operations in the two countries in which the American Board has achieved its best results. The converts in all mission stations are mainly drawn from among the unfortunates who have abundant reason to be dissatisfied with their lot. It cannot be said that there is any prospect that any heathen country of modern times will be Christianized as a whole, through the leaven of missionary effort. India, as a whole, is as devoted to the traditions and faith of the fathers as ever; China has no idea of substituting Jesus for Confucius, and Mohammed has hardly lost a devotee. A few degraded islanders have been brought into the glare of Christian civilization, and Japan may adopt Occidental religion as a part of the civilization it covets, but there is certainly nothing in modern missions to be compared with the melting away of Paganism during the earlier centuries of Christianity. The modern missionaries do not lack zeal and faith. The simple fact seems to be that the conditions are not as favorable. Then the better part of the world was as dissatisfied with the old religions as the Japanese of to-day are with their antique civilization. Now, the heathen seem to be as well content with their religion as we Christians are with ours, and missionaries find it about as hard work to convert them as they would to convert us. It is quite probable that if as many intelligent Brahmins had labored in England and America as long and as faithfully to make converts to their religion as the missionaries have in India during the last seventy years or so to Christianize the Hindoos, their success would have been quite as great. We know that every sort of fanaticism finds followers. The Brahmin's religion is certainly better, and nearer the purity and sweetness of the gospel, than the revolting tenets and practices of Mormonism.

While there is very considerable interest still felt in missionary work, it is obvious that it does not enlist the relative support it once did. The demands of home charities, religious and philanthropic, press upon the public, and the folly and wrong of neglecting the near at hand for the far away has been quite strongly impressed upon the public mind of this generation.—*Evening Journal.*

The Land of the Pharaohs.

The past lends to Egypt a charm more entrancing than its cloudless skies and delicious climate. Go where you will, antiquity meets you at every turn. Around you lie the ruins of cities whose very names have been obliterated in the silent march of the ages. Before you flows the sacred river upon which floated centuries ago the little ark of the outcast Hebrew infant, and the golden barge of the gorgeous daughter of the Ptolemies. Time was when this old Nile was the highway down which many successive nations rushed to conquest; for the Ethiopian, the Assyrian, the Persian, the Roman, and the Saracen, have all lorded it in turn in this ancient realm of the Pharaohs. Now vexed no longer with the fleets of rival monarchs, the mighty river rocks with slumberous swell the lotus lilies on its lonely banks, which have rung so often in days gone by to the shrill paeans of triumph, the palms in the sultry noontide throw their long shadows athwart ruined temples and colossal statues, grand in execution and faultless in detail, which reveal in every outline the perfection to which the arts of architecture and sculpture were carried in this their earliest cradle. The soil is strewn with fragments of broken columns and defaced colossi. Buried beneath the drifting sand of the desert lie the glorious and yet grotesque masterpieces of the Egyptian chisel. Serene, grave, majestic, inundated with a thread of harmonious light, the calm features of the once inscrutable Sphinx look down upon us, as many centuries ago they looked down in their grand repose upon the wondering Father of History. Time has pressed lightly on these Titanic temples and vast tomb palaces, but from their shadowy portals the worshipers have gone for ever. Desolate and state-fallen, they open now only to admit the curious stranger.—*Chambers' Journal.*

Eastern Items.

CONSTANTINOPLE, Oct. 8.—A Shumla special says Suleiman Pasha took command of the army of the Lom at Tchernayoda on Saturday.

There is already two feet of snow in Schipka Pass Troops are obliged to sit in frozen trenches, ankle deep in mud.

LONDON, Oct. 6.—An immediate mobilization of another Russian army corps for Bulgaria is ordered.

BELGRADE, Oct. 8.—Negotiations between Servia and Russia are not concluded. Servia requires the guarantee of independence and promise of extension of her territory in the direction of Bosnia. The Russian envoy awaits further instructions.

Achmet Eyoub Pasha will take command of the Turkish forces on the Servian frontier.

A telegram from Orchanie states that twenty-four Turkish battalions escorting a convoy to Plevna defeated a Russian detachment sent to oppose them.

BERLIN, Oct. 8.—The *Nord Deutsche Allegemeine-Zeitung* confirms the statement that no alliance has been concluded between Italy and Germany. It says: "Any negotiations which may be pending would have no aggressive significance but would tend to secure the cohesion of Germany and Italy should they find themselves after the French election confronted by a clerical, and consequently aggressive, France."

BUCHAREST, Oct. 8.—Frost and storms have rendered the Slatova and Nikopolis bridges impracticable for vehicles the past two days.

PESTH, Oct. 8.—The *Pesther-Lloyd* states under reserve that the Prince of Reuss, German Ambassador to the Porte, has been instructed to declare the Turkish blockade to the Black Sea ports insufficient, and therefore void.

A Vienna special says: "Constantinople authorities merely intended that Raouf Pasha shall retain enough troops at Schipka to maintain the defensive. All reserves collected in Roumelia have been sent across the Balkans to a new position which the Turks seem to be preparing at Orchanie for Osman Pasha to fall back upon, should he be obliged to leave Plevna. The only question is whether he will be able to do so. The massing of Russian guards in rear of the lines at Plevna looks very much as if the Muscovites were preparing to effectually close the communication of Plevna by sending a large force across the Vid to the rear of the Turkish position."

The Brevity of Life.

To the young it does not seem short; it seems very long. To the boy of fourteen, the man of forty seems a long way off, and he of sixty removed by an age almost illimitable. But as time passes on, the aspect of life changes. The man of forty thinks forty not nearly as old as he thought it when he was fourteen; fifty appears to him but the prime of life; sixty far from aged. When, at length, increasing years admonish him that his life-work is ended, and that he can enter on no new undertakings, and he looks back to reflect upon what he has accomplished, he wonders to see so little, and is amazed to find the road so short in traveling, which appeared so long in prospect. He then understands as he never did before the meaning of the Scripture simile. "Yes," he says to himself, "it is indeed true. Life is as a tale that is told, and as a dream when one awaketh."

The Bible.

Do you know a book that you are willing to put under your head for a pillow when you lie dying? Very well, that is the book you want to study while you are living. There is but one such book in the world. For one, I have not made up my mind to put under my head when I lie dying anything written by Voltaire, or Strauss, or Parker. We are to be scientifically careful when we choose a book for a dying pillow. If you can tell me what you want for a dying pillow, I will tell you what you want for a pillar of fire in life—that is, the Bible spiritually and scientifically understood by being transmuted into deeds. Sentiment is worth nothing until it becomes principle, and principle is worth nothing until it becomes action.—*Joseph Cook's Lecture.*

One Step More.

What though before me it is dark,
Too dark for me to see?
I ask but light for one step more;
'Tis quite enough for me.

Each little humble step I take,
The gloom clears from the next;
So, though 'tis very dark beyond,
I never am perplexed.

And if sometimes the mist hangs close,
So close I fear to stray,
Patient I wait a little while,
And soon it clears away.

I would not see my further path,
For mercy 'tis not so;
My present steps might harder be
Did I the future know.

It may be that my path is rough,
Thorny and hard and steep;
And, knowing this, my strength might fail,
Through fear and terror deep.

It may be that it winds along
A smooth and flowery way;
But seeing this I might despise
The journey of to-day.

Perhaps an path is very short,
My journey nearly done;
And I might tremble at the thought
Of ending it so soon.

Or, if I see a weary length
Of road that I must wend,
Fainting, I'd think, "My feeble powers
Will fail me ere the end."

And so I do not wish to see
My journey, or its length;
Assured that, through my Father's love,
Each step will bring its strength.

Thus step by step I onward go,
Not looking far before;
Trusting that I shall always have
Light for just "one step more."

—*British Messenger.*

The Hour of Judgment.

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, fear God, and give glory to him; for the hour of his judgment is come, and worship him that made heaven, and earth, and the sea, and the fountains of waters. Rev. xiv. 6, 7.

In former articles I have endeavored to show that during the time of the end, both Jew and Gentile will pass through a period of trouble of an unparalelled character. In the book of Daniel it is called "a time of trouble such as never was since there was a nation even to that same time;" also "the last end of the indignation which will come upon the Jews." Dan. xii. 1; viii. 19. Jeremiah calls it the time of Jacob's trouble. "Alas! for that day is great, so that none is like it; it is even the time of Jacob's trouble; but he shall be saved out of it." Jer. xxx. 7. But the Gentiles also will be scourged. Isaiah says, "behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity." Isa. xxvi. 20, 21. The reader will observe that this indignation or punishment is short but but fierce, and God's people are called upon to hide themselves for a little moment, until the indignation be overpast. The time when this will come to pass is very plainly set forth, as connected with the resurrection of the dead, and the deliverance of the Jew'sh remnant. For proof of this read the whole of Isa. xxvi. in connection with Dan. xii. 1, 2.

The scriptures reveal the solemn truth that there is a judgment to come. Acts xxiv. 25. It is called "the day of judgment," and "the judgment of the great day." 2 Pet. ii. 9; Jude 6. Also "the day of wrath and revelation of the righteous judgment of God." Rom. ii. 5; Rev. vi. 17. This judgment will take place in the day of the Lord, which day will come upon the world suddenly, as a thief in the night. 1 Thess. v. 2, 3; 2 Pet. iii. 10. Peter intimates that this day will be a period of a thousand years. 2 Pet. iii. 8. Hence it is the day of Christ, when he will reign with his immortal saints. Rev. xx. 4. The day concerning which Paul preached to the Athenians, when God will judge the habitable by Jesus Christ, whom he has ordained the judge of both the living and the dead. Acts xvii. 31; x. 42; Rom. xiv. 9, 10; 2 Tim. iv. 1. All judgment has been given into his hand, to be executed during his reign. John v. 22, 27; Psa. lxxii. 1–4.

The hour of judgment announced by this angelic proclaimer as having come, precedes the day of the Lord. It has its place in the time of the end, and, has a special object. This judgment will not come until both dead and living saints are gathered unto their Lord. Noah was safe in the ark before the flood came upon the world of the ungodly; righteous Lot was warned and had time to escape before the Lord destroyed Sodom; and so this judgment cannot come upon Christendom, so-called, until the Lord's faithful ones are removed. But, oh, what times! When the lampstand is taken away, how great the darkness! When the salt of the earth is removed, how soon will it go to corruption! Evil will be rampant—wickedness and lawlessness the order of the day.

Jesus commenced his ministry on earth by proclaiming "the acceptable year of the Lord," or the kingdom of God. Luke iv. 19–21, 43. When in the synagogue at Nazareth he read the prophecy found in Isa lxi. 1, 2, relative to himself, he only read as far as the end of the sentence, "to proclaim the acceptable year of the Lord," and then closing the book said, "this day is this Scripture fulfilled in your ears." But he was also anointed to preach "the day of vengeance of our God." That time will have now come, for both proclamations to be united; and this symbolic messenger proclaims the everlasting gospel, and the hour of judgment, thus uniting the two proclamations. The kingdom of heaven will then be really at hand.

John the Baptist preached the kingdom at hand, and called upon the people to repent, and believe on one who was standing in their midst,—the Messiah,—one who would baptize them in Holy Spirit and in fire. But as the nation rejected the king, the kingdom was taken from them, and given to another people—a nation called out from both Jew and Gentile, and styled by the apostle Peter, "a chosen generation, a royal priesthood, a holy nation, a peculiar people." 1 Pet. ii. 9. This nation has been forming from the apostles' days to the present, living by faith in the Messiah and his kingdom, and constitutes his little flock, to whom he will give the kingdom.

The time for the saints to possess the kingdom is near even now; but when the little flock is called to meet the Chief Shepherd while on his way to earth, all who are acquainted with the word of truth may know that the kingdom is at hand. I understand that this glorious truth will be embraced in the proclamation of the everlasting gospel, in connection with the declaration that God's hour of judgment had come. Those who heed the admonition and receive the good news will be saved, though it be the eleventh hour.

The hour of judgment is coming especially upon a professedly Christian world. The church has departed from the truth as it is in Jesus. The gospel has been perverted. Another gospel has been preached for salvation. And yet there is only one faith. The gospel which Jesus preached, and which he sent his apostles to preach, was about the kingdom. The power of God for salvation is connected with this gospel only. All other are spurious and cannot save. The glorious and saving truths of the gospel, which bring life and incorruptibility to light, are hid beneath the interpretations of the priesthood of an apostate church. The fear of Jehovah is taught by the precepts of men. Read Isaiah xxix. 10–14, and Matt. xv. 8, 9 as peculiarly applicable now.

The prophecy and its application related primarily to the Jews; but is it not also fulfilled in the Gentiles? Truly the Gentiles who profess Christianity are as far from the truth of God as ever the Jews were. They practically ignore the hope of the primitive church, respecting the coming and reign of Christ over Israel and the nations, and esteem those who believe it as fanatics and heretics. There is a fearful warning given in Rom. xi. 17–25, to Gentiles of this class. "If God spared not the natural branches, take heed lest he spare not thee. Behold, therefore, the goodness and severity of God; on them which fell, severity; but toward thee, goodness, if thou continue in his goodness; otherwise, thou also shalt be cut off." The goodness of God has been forfeited by the whole professing Gentile world; it has apostatized from the apostolic faith. It has not the faith; therefore its doom is certain—"thou also shalt be cut off." This cutting off of the Gentiles and regrafting of Israel will be accomplished in the midst of judgments of an awful character. These judgments are portrayed in the announcements made by the second and third angels (Rev. xiv. 8–11) concerning the fall of Babylon, and the doom of the worshipers of the beast and his image. The details of this punishment are given in the pouring out of the vials of wrath (Rev. xvi.), the desolation and fall of Babylon (Rev. xvii. and xviii.), and the utter destruction of the beast and false prophet, with their armies. (Rev. xix.) These details show that the hour of judgment will come upon that great ecclesiastical system of iniquity, and its political supporters, described as "Mystery, Babylon the great, the mother of harlots, and abominations of the earth." Rev. xvii. 5. Without doubt the Roman church is now at the head of the grand apostacy. She is a mother, and has her daughters. The Greek church, the Protestant State churches, and the various sects which have arisen out of them, are all parts of a great system of religious iniquity, dishonoring to God and injurious to man.

But the end is not yet. We shall have fuller developments. The man of sin—the wicked one—will appear as the head of the religious world. The Jews will receive him as their Messiah and the Gentiles will be equally deluded. God is about to cut off the Gentiles for their rejection of the truth and will give them up to the hardness of their hearts. The apostle Paul states, or rather prophesies, that the coming of that wicked one will be "after the working of satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie, that they all might be condemned who believed not the truth, but had pleasure in unrighteousness." 2 Thess. ii. 9–12. For the Christian world to be left or abandoned to such a delusion is of itself a dreadful visitation; but it also will be involved in the judgments decreed to fall upon it. What more can be done for such a church? The last pleading call of the Savior is heard in the first angel's message, preaching the everlasting gospel, and giving full warning that the hour of judgment is come; and this call and warning I believe will be attended by signs and evidences of no common character. And another voice calls from heaven, saying, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. xviii. 4. If no attention be given to these warnings and calls of the Savior, what more can be done for such a church, but to reject it and leave it to the influence of the strong delusion, that it may perish in the fierce judgment which will fall upon the wicked perverters of the truth, and the bold blasphemers of God and his anointed.

The wicked persecuting power of the time of the end will be politico-ecclesiastical. In Rev. xiii. it is described under the symbol of two wild beasts—one rising out of the sea of troubled and restless nations—the political power; and the other, having two horns like a lamb, coming up out of the land, the professedly Christian portion of the world—being the ecclesiastical power. In chapter xvii. this religious power is described as a woman sitting upon the beast, and she was drunken with the blood of the saints and the martyrs of Jesus. The beast has seven heads and ten horns. The ten horns are ten kings which will receive power one hour with the beast. Verse 12. Under the headship of the beast, they make war with the Lamb, and are overcome. These kings also hate the harlot which rides the beast,—they "shall make her desolate, and naked, and shall eat her flesh, and burn her with fire." This is God's will and judgment upon Babylon, that great antichristian system of religion now prevalent, but then under the special patronage of the man of sin.

As the plagues of Egypt were brought upon Pharaoh and his people to induce him to let Israel go, so the vials of wrath will be poured upon the beast and his worshipers, that they may be brought to repentance; but it is written that they repented not to give God the glory, but blasphemed his name. Therefore he gives them over to destruction. Read Rev. xviii. for a graphic description of this judgment. The state or political power which will support this corrupt church, is the last phase of the Roman empire—the feet of the image, composed of iron and clay. This power carries the harlot to judgment, and it also will receive a just retribution. "The judgment shall sit and take away his dominion, to consume and destroy it unto the end." Dan. vii. 26. The stone will smite the image on the feet, and Gentile dominion will come to an end. The stone power, or the kingdom of God, will break in pieces and consume all these human governments. Dan. ii. 34, 35, 44. The kings of the earth and of the whole habitable will be gathered together for a final conflict. They come up against Jerusalem and the remnant of Judah; but "the Lord will be the hope of his people, and the strength of the children of Israel." Joel iii. 15, 16; Zech. xiv. 1–5; Zeph. iii. 8; Isa. x. 24–27; xiv. 24–27; xvii. 12–14; xxx. 30–33; xxxi. 4–9; Jer. xxv. 20–38.

Thus will man's religion and dominion come to an end in the midst of dreadful judgments, at the glorious appearing of the Lord Jesus and his saints. Then the kingdom of God commences, and increases, until it includes all nations. Then commences the era of peace and blessing, for Israel and the nations. "The whole earth shall be filled with the glory of the Lord." Amen.

B. WILSON.

Regard your name as a rich jewel. For credit it is like fire; when once you have kindled it you may easily preserve it; but if you once extinguish it, you will find it an arduous task to rekindle it again.

MARRIED.

McDERMEID—HARDWICK—By Elder H. E. Cooper, at the residence of the bride's father, four miles north-west of Bath, Mr. James A. McDermeid and Miss Lilla J. Hardwick.

Our Letter Drawer.

Editor Restitution:—I inclose my subscription and three dollars for the altar of sacrifice. The kind admonition Brother Wilson gave in an August number respecting THE RESTITUTION and its editor ought to be deeply impressed on the heart of every one of us that reap such precious fruits. O, it is the word of life, and we can all do something. I am old and poor, but thankful to the Lord, who alone has given me the heart and will to support the precious truth. Let us appreciate and pray for both the editor and those kind brethren who can tribute to our valuable RESTITUTION. I think we ought to heed the Apostle's admonition to lay by a little on the first day of the week for the cause of Christ.

Yours in the love of Christ,
MRS. A. S. JONSON.

Galva, Ill.

Editor Restitution:—While some are praying for the Lord to come quickly and take the saints away and burn up the world, I would sooner pray for the salvation of the world. We must pray for our enemies and for those that despitefully use us. We are very much isolated from all the brethren, as I know of no one of the One Faith in this part of the country. We have no one to preach to us and instruct us except Brethren T. Wilson, N. H. Barbour, and THE RESTITUTION, but feel that we are well instructed. We should be happy to have some of our brethren take it in their hearts to come this way and give us a few good lectures. Yours, hoping to meet all in the kingdom.

ELI AND EMMA STUCKER,

Melcroze, Ill.

Editor Restitution:—Brother J. T. Primo was with us a day or two on his return from Marysville, when he gave three discourses and immersed five persons into the Christ body; he had a good hearing and represents there is a great interest awakened at Marysville. They have a congregation there now of thirty members, built up by Brother Prime, under the direction and support, mainly, of our missionary effort. What we need is the co-operation of our brethren in Iowa in keeping Brother Prime, who is a good and efficient worker, in the field. Come up to the conference October 18th, prepared to assist in the good work. A word further; we expect to make our conference a success. Brothers Reed, Ramsey, Hill, Eggleston, Prime and other preaching brethren are under promise to attend. Remember, Brother Reed will be here on Saturday the 13th preceding conference to stay with us two weeks.

G. M. MYERS.

West Irving, Iowa.

Editor Restitution:—I am now here on a visit. My health is poor, but I am thankful to our Heavenly Father that I am able to visit my children and friends, and comfort them with the glorious doctrine of Christ's second coming according to the direction of Paul. 1 Thess. iv. 18. Did I not believe this, I should say, "Let us eat and drink, for to-morrow we die." Modern theology, spiritualism, and Laodiceanism, bind the people with a three-fold cord not easily broken. But the Scriptures can not be broken. There are false teachers among the people—they are turned to fables, ever learning, and never able to come to the knowledge of the truth. I am glad the discussions on different subjects are written in love. May it thus continue. We are too near the consummation to fall out by the way now. I would say in regard to the image—let it stand in all its terribleness till smitten on the feet, and there be no more place for it. The iron mixed with miry clay, as well as the non-descript beast, describes the last stage of human government that will exist. But the orators of the day say ours is the best government that ever existed, thus reversing the order of the image as theologians do the precious doctrines of the Bible to make them agree with the teaching—"Thou shalt not surely die." Dear brethren, the times are becoming more and more perilous. Let us speak and write the truth in love—if by any means we may save some. In Christian love,

LEONARD ADAMS.

Escanaba, Mich.

Editor Restitution:—I do sincerely hope the brethren, who can, will assist with their means in keeping the paper going. The brethren have the means, and upon them rests a great responsibility, which, if neglected, may be fraught with fearful consequences. I am trying to do all I can in the way of preaching the word, and some good results have been attained; and I hope still greater are in the near future.

As ever in hope,

RICHARD CORBALEY.

Rio Jerry, Cal.

The Altar of Sacrifice.

We, the undersigned, having in view of the cause of truth for hearts, and believing that it is our duty to sustain the gospel with our means as well as our tongues, and believing that God will bless us for all the sacrifice we make in behalf of the truth, agree to pay the sum set opposite our name for the purpose of freeing the RESTITUTION from debt, and sending it out as a messenger of truth to those sitting in darkness, and to comfort those who are walking in the light of it:

H. V. Reed	$50 00 Paid.
C. Fair	5 00 Paid.
L. C. Rolfe	5 00 Paid.
Robert Hallback	5 00 Paid.
Jas. Hallback	5 00 Paid.
M. B. Talbot	5 00
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Christian Jansen	5 00 Paid.
Mrs. A. S. Jonson	3 00 Paid.
W. M. Mansell	2 00 Paid.
James W. Stone	1 50 Paid.

LETTER RECEIPTS.

Letters from the following persons have been received, found to be correct, and the business attended to:

SUBSCRIPTIONS.

James C Stone	76	Mrs L D Gresbe	50
Jackson Winkler	1 00	Jacob Bowers	50
Nathan Branneman	50	William M Wilcox	2 00
S Marmance	50	Mrs A A Johnson	2 00
A P Law	2 00	Eli C N Hitchcock	1 00
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T G Bartlett	2 00	H F Cooper	50
Chas Street	50	Mrs S F Armour	1 00

BOOKS AND TRACTS.

G M Martin	40	J M Rock	1 00
Eld G W Holbrook	1 00	J W Adams	10
S G Bartlett	50		

ANNOUNCEMENTS.

NOTICE.

Our next conference will be held in November, to begin on Friday before the second Sunday in the month, or Nov. 9, 1877. This is a special call to all, as we want to see if we can put an evangelist in the field to travel all the time. In this way we believe much good can be done. The call is to brethren at South Branch school house, Barber county; Lightning Creek, Wilson county; to those in Coffey, Allen Co., Cherokee Co., Neosho Co., Montague Co., and Labette Co. Let all the preaching brethren come, if we need their counsel. Hicklin, Kinsey Otem, Lawver, Bingua, Hayden Stringer, Bast, Ward, Harlan, Pinn, and if I have overlooked any let them be sure to come, as it will be a free meeting for all. I do think it will pay for you to come. If not in greenbacks, as Brother Stringer says, yet in reminiscences to go on. So, come one, come all; let us have a good time once more. I would not have missed the two last conference meetings for any consideration. *Reminder*, Nov. 9, 10, 11, 1877.

By order of the Church,

JOHN POORE.

UNION CONFERENCE AT GALESBURG, MICH.

By invitation of the Church at Galesburg, Mich., a Union Conference is called to meet at that place Thursday, October 25, 1877, at 7 o'clock p. m., and continue over Sunday.

Come, all who love the Lord and his appearing. Let us worship and work together in the fellowship of the Spirit. The Church at Galesburg will gladly entertain all who come. Let others be ready to pay the money expenses.

O. H. CROSBY,
Chairman Committee of Eight.

ANNUAL CONFERENCE OF IOWA.

To the brethren scattered throughout Iowa, and others interested, we will say that our annual conference convenes here at Irving, Tama county, Iowa, October 19th. We desire to see you all here, that we may make our meeting one of profit and interest. We would be glad to have a representative from Northern Illinois, Northern Missouri, and other localities interested in the rebuilding and spread of the gospel of the kingdom.

We have arranged with Brother H. V. Reed, of Plymouth, Ind., to return and be with us to-us in commencing on Saturday evening, October 13th. We also expect Brethren R. J. Hill, C. C. Ramsey, and others here.

Brethren, if you don't come prepared to vote and to produce, come prepared to enjoy the meeting, to realize and have acquaintance, to cultivate friendship and brotherly love, and to be strengthened in faith, hope and charity.

G. M. MYERS.

Early in November I shall start on a tour through Ohio and the Provinces. Will give notice of my appointments in the RESTITUTION. Address me at 35 Johnson Place, Hartford, Ill.

W. M. STEPHENSON.

Lowell, Aug. 5, 1877

Valuable English Works.

Our readers are informed that we expect shortly to have for sale the works mentioned below. Orders and remittances for the same may be sent at once to this office.

Discussion on the State of the Dead. Between the Rev. W. C. Burdman, Congregational minister, and W. Kelloway, editor of *Bible Echo*, and inhabitant of the Gospel. 8th of England. The propositions discussed were: 1. That the dead exist in a literal, conscious state after their decease. Affirmed by W. C. B. 2. That the Scriptures teach that men in death are wholly unconscious, insensible, and unable to perform any act whatever; and that they rest in darkness, silence and the dust. Cloth, bevelled boards, well bound, 35c; postage 20c. Paper cover, 25c; postage 2c.

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It is characterized by his usual vigor of thought and clearness of expression. To all sincere lovers of truth, rather than of tradition, we cordially commend the treatise."—*The Church Messenger.*

Bible Echo. Volume I, May to December, edited by W. Kelloway. The only English weekly that advocates the Restitution, etc. Bound volume of numbers of the *Bible Echo*, containing important papers and discussions on vital matters, and the most convincing like as read as to scriptural doctrine of immortality. Price $3 75.

Bible Echo. Vol. II, January to June, 1875. This is a continuation of the above for the period stated. Price $2.

Bible Echo. Vol. III, July to September, 1875. This completes the *Bible Echo* as a weekly newspaper, and also finishes the old series. Price $2 50.

Bible Echo. New Series. Monthly numbers from October, 1875. The yearly subscription for this magazine, including the 3 months of last year, is $3 00.

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PUBLICATIONS FOR SALE AT THE "RESTITUTION OFFICE.

SPECIAL NOTICE.

Having on hand a large supply of Hymn Books "The Pilgrim," and wishing to have it introduced in all our Societies, we have concluded to reduce the price, and offer it on the following terms which will bring the book within the reach of all.

Cloth binding	$0 50
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The brethren will see that we have reduced the price one-half. Let all who desire the book send in as early as possible.

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Watching for the Morning.

E. N. Cantell, writing from Havre, Jan. 1, 1860, says: "I received, a few days since, the following beautiful lines from a niece of Lady Bulwer, in her own handwriting. She holds a busy pen, and is ever scattering such come around her, and is distinguished for her humble, active piety, than for her rank and station in life. She does not give the author, but gave me permission to make whatever use of them I please. I shall be pleased to see them grace the columns of the *Christian Observer*."

The words of the Lord came unto me, saying, Jeremiah, what seest thou? And I said, I see a rod of an almond tree. Then said the Lord unto me, Thou hast well seen, for I will hasten my word to perform it. Jer. i. 11, 12.

The almond tree in Hebrew, shekid, signifies "the waker." "My soul waiteth for the Lord more than they that watch for the morning."

I am watching for the morning;
The night is long and dreary;
I have waited for the dawning
Till I am sad and weary;
I am watching for the morning,
When the sons of God shall show
All their heart-cheering adornings
So dimly seen below.

I'm a stranger and sojourner,
A pilgrim on the earth;
A sick and lonely mourner,
Few own my noble birth;
But I'm watching for the morning;
Oh when will morning come—
And I change the world's rude scorning
For the fellowship of home?

They call me strange and clumsy,
But, oh! they little dream,
Of the hopes that fill my bosom,
For I am not what I seem—
I am watching for the morning
When He who for me died,
In triumphant state returning,
Shall claim the church his Bride.

They often find me weeping
When I cannot tell them why,
For they know not the deep meaning
Of my spirit's sympathy;
I am watching for the morning
Of the last and glorious day
That shall hush creation's groaning
And wipe her tears away.

The earnest expectation
Of all nature is abroad;
Waiting for annihilation
Of the true sons of God;
And I'm watching for the morning
That shall *set the captive free*,
And shall change the chains of bondage
Into glorious liberty.

I will get me to the mountain
Till the shadows flee away;
I will ask of all the watchmen
For the tokens of the day,
I'm watching for the morning,
The night is *almost* gone;
I hear their note of warning,
I will list not to my moan

Reasons for Dissenting from the Opinion that Future Punishment will Consist in Eternal Life in Misery.

1. Because it is a violation of the penalty which God has annexed to the transgression of his holy law. This penalty is plainly and positively revealed to be, not eternal existence in misery, but death. "In the day thou eatest thereof, (i. e. of the forbidden fruit) thou shalt surely die," or "dying, thou shalt die." Gen. ii. 17. "The soul that sinneth, it shall die." Ezek. xviii. 4. "The wages of sin is death." Rom. vi. 23. "Sin, when it is finished, bringeth forth death." James i. 15. "They that do such things are worthy of death." Rom. i. 32. "Why will ye die?" Ezek. xviii. 31. "He that converteth the sinner from the error of his way, shall save a soul from death." James v. 20. "There is a sin unto death." 1 John v. 16. "And whosoever was not found written in the book of life was cast into the lake of fire." Rev. xx. 15. "This is the second death;" v. 14; terminating existence forever, for there is no revelation of any revival therefrom.

The affixing of the term "spiritual" to the term death, as the penalty of the law, is confounding the penalty with the crime. Spiritual death is to be "dead in trespasses and sins." This is the sinner's guilt, and distinct from the penalty. To say that the wages of sin is spiritual death, is to say that the wages of sin is sin. Who ever heard of the penalty of a law being expressed in figurative language?

2. Because God has plainly declared that "all the wicked will he destroy." Psa. cxlv. 20. That they "shall be punished (not with immortal woe, but) with everlasting destruction," etc. 2 Thess. i. 9. That they are "fitted to destruction." Rom. ix. 22. That their way "leadeth to destruction." Matt. vii. 13. That they are "cast down into destruction." Psa. lxxiii. 17; and that "their end is destruction." Phil. iii. 19. For "they shall be destroyed forever." Psa. xcii. 7. See also 1 Cor. iii. 17; Rev. xi. 18; Prov. i. 27, etc.

3. Because Jesus Christ, the faithful Witness of the Truth, plainly defines this destruction to be, not a destruction of happiness merely, but a destruction of soul and body in hell, (*gehenna*). Matt. x. 28. The passages quoted declare that the wicked themselves (and not merely something pertaining to them) shall be destroyed.

4. Because other terms, relating to this awful subject, harmonize with a literal death and destruction of being; denoting the same, and not eternal existence in torment. Such are the terms perdition, lost, perish, coming to an end. "He will burn up the chaff ('the children of the wicked one,') with unquenchable fire." If the fire is not quenched, the chaff is utterly consumed and destroyed. "Their worm dieth not;" the inevitable consequence of which is, devouring to annihilation. "They shall be as though they had not been." Obadiah 16.

5. Because the sacred Scriptures, in presenting to us, in contrast, the future retributions of man's probationary state, plainly represent them as consisting, not in a happy and miserable immortality, but in life and death; Rom. vi. 22, life and destruction; Matt. vii. 13, 14; life and corruption; Eph. vi. 8; salvation and perdition, or being lost; glory and destruction. Rom. ix. 22, 23.

6. Because the opinion of man's natural immortality (which is the origin and basis of the common sentiment of endless agonizing torment) has no foundation in the word of God. This word of eternal truth declares that man (not an inferior part of man) is mortal. Job iv. 17; 2 Chron. xiv. 11; margin.

There is not a single passage in divine revelation which declares that man, in the general, is immortal, or has an immortal soul. 1 John iii. 15; v. 2, and other passages, declare the contrary.

7. Because the Eternal Spirit of Truth has inseparably connected the immortality of sinful man, condemned to everlasting death, with his vital union to the Son of God, by a divine regeneration. 1 John v. 1: "He that hath the Son hath life; and he that hath not the Son of God hath not life," i. e., eternal life. 1 John v. 2. "And this is the record, that God hath given us eternal life, and this life is in his Son." 1 John v. 11. "The gift of God is eternal life, through Jesus Christ our Lord." Rom. vi. 23. "He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life." John iii. 36. "I (Jesus) am the life." xi. 25; xiv. 6; vi. 33; xxxv. 48; vi. 54; Col. iii. 4, etc. Observe, the term in these passages is not happy life, but life, denoting that none but believers on the Son of God have eternal conscious existence.

8. Because the utter destruction of impenitent sinners, after various degrees of actual suffering, apportioned to their degrees of guilt, is a sufficient manifestation of God's holy opposition to sin; doing ample honor to his justice, and infinitely more compatible with his revealed character as "the Father of mercies." The wages (or true desert) of sin is (not eternal torment, but) death. Rom. vi. 23. Rom. i. 32. Consequently, punishment so vastly greater than death, as endless torment must be, would be more than justice requires. I question, moreover, whether the human intellect can conceive of a greater incongruity and contradiction, than to suppose that a Being who claims the character of "the Father of mercies," will hold his intelligent creatures in ceaseless torment and agonizing misery throughout the revolving and endless ages of eternity! Surely, it is no marvel, that theologians of reputed Orthodoxy, have been compelled to confess themselves shocked and confounded by the serious contemplation of their own faith of a nature so horrible! Nor is it any more wonderful, that men and women who overlook the revealed doctrine of "everlasting destruction," in the second death of the wicked, should seek a refuge from a faith so monstrous, in the error of universal salvation. The ultimate salvation of the entire human race, although an error of deleterious tendency, inducing fatal presumption, must be acknowledged to be an error vastly less irreconcilable with the divine perfections than that of immortality in writhing torture.

9. Because the term, forever and ever, connected in Rev. xiv., xi., xx. 10, with torment, is, in innumerable instances, used in the Sacred Scripture to denote a limited period of duration; *e. g.*, Gen. xvii. 13; Isa. xxx. 8. In Jonah ii. 6, to a period of three days. In Rev. xiv. 11, this torment is connected with "day" and "night."

10. Because, if the fear of being cast into the lake of fire, Rev. xx. 15, to be tormented for a shorter period than eternally, together with the loss of the eternal enjoyment of the blessed God, the infinite good, is not a sufficient motive to deter man from continuing in impenitence and unbelief, the fear of eternal torment itself would be unavailing.

Finally, I reject the popular sentiment of the eternal existence of the sin and misery of a portion of the human race, because it involves a failure of the plainly revealed glorious purpose of Jehovah, in the incarnate manifestation of his beloved Son.

"For this purpose the Son of God was manifested, that he might destroy the works of the devil." 1 John iii. 8. "Forasmuch, then, as the children are partakers of flesh and blood, he also, likewise, took part of the same; that through death he might destroy him that had the power of death, even the devil." Heb. ii. 14. This counsel of our Father of mercies shall stand.

The devil and all his works shall be destroyed. Sin is to be "finished." James i. 15. If sin and misery are to exist eternally, the works of the devil will never be destroyed. Blessed be the God of salvation, "the triumph of the wicked (whether of men or devils) is short." Its temporary exaltation shall only serve to illustrate the glorious and eternal victory of Zion's King over all the powers of darkness, bringing in a greater revenue of praise to him "who worketh all things after the counsel of his own will."

The discerning mind, unbiassed by human tradition, must perceive that in the sacred oracles there is no revelation of immortality as a natural attribute of man. Were this the fact, he could not have been threatened with death. Gen. ii. 17.—An immortal being can not die. When God created man, he suspended his life, or his continued conscious existence, on his obedience to his Creator. Immortality is plainly revealed in the Holy Word: but as an object to be sought after and obtained by faith in the Son of God, (John iii. 36) and "patient continuance in well-doing." Rom. ii. 7. What prophet or Apostle, "moved by the Holy Spirit," ever told men that they have immortal souls or deathless spirits? If we admit the sacred truth that "the wages of sin is death," Rom. vi. 23, how appropriate and forcible is the gracious appeal of our Father in Heaven to transgressors of his law. "Why will ye die?" Ezek. xviii. 31; an appeal which can never, with propriety, be addressed to an immortal being. In harmony with this truth, the terms, happy and miserable, blessed and cursed immortality, required by the popular theory, are never found in the sacred volume.

Are any of us speculating on this awful subject and withholding our hearts from our Maker, and our love from our neighbor? Let us agonize to enter into eternal life. The overwhelming conviction that God and heaven, and immortality with its inconceivable glories, are lost—all forever lost, by voluntarily preferring the world to God, will be the bitterest ingredient of remorse in the cup of agony of the expiring soul.—*A Tract by H. Grew.*

Readings From an Old Translation.

As that old translation I have in my possession is getting so old and worn that it cannot be kept much longer, I thought I would write out such passages as would give a better view of truth than the common version, for publication, that all might see the difference. Let it be remembered, that it only contains from the second chapter of Corinthians to the second chapter of Revelation. I will give the text from the old translation, and let all who will compare it with the common version:

1 Cor. viii. 6:—"Yet to us Christians there is but one sole supreme God, the Father of the universe, from whom all things originally derived their existence, and for whom we were created—and but one Lord Jesus, the Messiah, whom God employed as his instrument to form all things, and to form us."

1 Cor. ix. 25–27:—"Every one, also, who enters the list as a combatant, submits to a most rigid and severe regimen. They do this to gain a fading crown. But in our view is hung up the unfading crown of immortality. With this in prospect I run the Christian race—not distressed with wretched uncertainty concerning its final issue. I engage as a combatant, but deal not my blows in empty air. But I bring my body under the severest discipline, and bring all its appetites into subjection: lest, when I have proclaimed the glorious prize to others, I should, at last, be rejected, as unworthy to obtain it."

1 Cor. xv. 18, 19:—"And it will follow, also, that those Christians who have died in the belief of their principles, are totally lost out of creation. If all the hopes Christianity really taught us to entertain were circumscribed within the narrow circle of this vain life, we Christians are the wretched of all mankind!"

1 Cor. vi. 2:—"Let every person lay by something from the gains of his occupation, and on the first day of the week deposit it in the hands of the Church's treasurer—that there be no collection when I come."

2 Cor. iii. 3–10:—"For it is apparent to the world that you are Christ's epistles, written by our ministration, not with ink, but with the Spirit of the living God. Inscribed, not on tables of stone, but on the tables of the human heart. Such is the firm confidence we repose, through Christ, in the Supreme Being. Not that we are capable by the exertions of our rational powers to plan or continue such a scheme as the Gospel; all our ability to preach and spread it, is solely derived from God: who hath empowered and qualified us to be ministers of the New Covenant; not the Mosaic, but the Christian Covenant, for the Mosaic pronounced an irreversible sentence of death upon the transgressors; but the Christian Covenant holds forth the palm of immortality. But if that dispensation which annexed death to the violation of it, and whose laws were engraven on stones, was ushered in with such splendor, in splendor that was only designed to be transient and temporary, that the eyes of the Israelites could not behold the dazzling beams that darted from the countenance of Moses: how much more effulgent and glorious must be the luster of the Christian dispensation! For if that rigid and implacable dispensation which condemned the offender to death by an irrevocable sentence, was introduced with striking pomp and glory; how infinitely superior must be the strong and ineffable radiance of that dispensation which is replete with love and mercy! But in this respect the glory that was reflected on the former dispensation vanishes into nothing when compared with the superior splendor of the latter, for if that economy which was destined to be superseded and annulled, was delivered with such an ostentatious display of grandeur—how much more glorious must be that economy which is designed to be forever durable and permanent! Animated, therefore, with these hopes, we use great freedom and liberty in our addresses. We are not like Moses, who covered himself with a vail, so that the children of Israel could not clearly see the end and design of a dispensation which was intended to be abrogated, but their mental faculties were involved in the mist of darkness: for to the present day that very vail, which Christ hath removed and forever abolished, continues to enwrap their minds when they read the Old Testament, and still shrouds their understanding in the baleful shades of obscurity and darkness. To this day, when the law of Moses is read by them, the vail remains upon their heart. But when the Jews shall be converted to the Lord, the vail, that now involves and obscures their minds, shall be forever removed."—*P. W. Hough.*

The Dead Sea.

The Dead Sea is about forty miles long, and about eight in width. On its north and west shores is a pebbly and muddy beach without shell or trace of living creature, far as I have observed; no vegetation surrounds it, and for our usual noonday lunch we could obtain no shade from the sun. I had to use my umbrella, and can now better understand Jonah's complaint over his withered gourd, and the beauty of the prophet's figure—"The shadow of a great rock in a weary land!" On its banks, near its junction with the Jordan, are a number of reeds, but they were perfectly withered and brittle, probably irrigated, however, by some stray streams from that river at the period of its annual overflow. Altogether the scene was the wildest and most deathlike of any I have ever seen, and had an extremely depressing effect on the spirits, for which, no doubt, an unwonted atmosphere was also to blame. So intense was the heat at this level—the lowest spot on the earth's surface, being 1300 feet under the level of the Mediterranean Sea, and more than 3000 under that of Jerusalem—that three of our party who made a tour of the world said that they had never experienced heat so intolerable, not under the equator, nor yet on the Red Sea voyage. It seems obvious that the Dead Sea water surface was, at no very distant era, several hundred feet higher in level. This fact, I think, incidentally indicates the former fertility of Palestine, because a luxurious vegetation would produce more rain, and consequently a larger volume of water supply by the Jordan and its tributaries than in modern times. Some say a miasma arises from the slime beds of the Dead Sea, which induces depression of spirits and excessive fatigue. This is possible, but probably imagination has something to do with the feeling. True it is, however, that neither man nor living thing tarries many hours in its vicinity; nor is a boat seen on its solitary waters, although from their specific gravity everything floatable swims on its surface with remarkable buoyancy. Even the naval officer who undertook to survey its boundaries and sound its depths has done so very imperfectly, driven off, if I remember aright, by sickness. The waters of the Dead Sea contain a fourth part of solid matter, of which one-half is common salt. It is said the bottom or bed of the sea is asphalt, and lumps of bituman are frequently seen on its shores, as also some flakes of sulphur. The sense of solitude is awful, nor can I imagine any punishment more severe than to be left here alone for even a single week. The valley of the Dead Sea is surely the most extraordinary feat of geography. Its waters have been sounded, and found 1320 feet deep, so that its bottom is nearly a mile lower than Jerusalem! Ever filling, and without egress, yet it is never full—assuredly no unfit type of the "valley of the shadow of death!" Bathing our hands in its waters, a disagreeable feeling remained until we had afterwards washed them in the Jordan further on in the afternoon.—*Sel.*

Men With Wings.

The theory of evolutionists is short at both ends. Man they say has come up from an oyster or a monkey, improving and developing; he wanted to grasp things and from that desire grew a hand; he wanted to see things and that desire caused eyes to develop; and so he is going on in progressive development according to natural laws.

But we find no trace of these changes in man in past ages: no race of long-tailed monkeyes are found growing into men: but if we grant that these changes have occurred, then what about the future? If man has got so many things by wishing for them, he ought not to stop here. As the *Pacific* sensibly enquires:

"Why should the Evolution process terminate with man in his present form and figure, or in his present stage of development? Admitted, that our race has come up, or gone down, from the humblest forms of animal life, why should it not *evolute* further on? The human family have occupied this earth, according to the theories of our Evolution brethren, a great many thousands or millions of years. Is it not strange, if these theories are true, that some change has not occurred during this long period? For example:—Why has there not been envolved a man with wings, or some other physical appendage, by which he can navigate the air? The aspiration has been entertained during many ages to *soar*. Witness the multitude of inventions in the way of balloons and flying machines, by which to penetrate the blue vault above, to say nothing of the starry regions. We confess that, since tails are to be counted out, we shall have to reckon ourselves among the skeptics respecting the Evolution theory, until some scientific brother shall show us some body supplied with wings."

Where Are We?

We stand on the borders of a new era. The present dispensation is almost finished. In a few more years, if prophecy be not thoroughly misinterpreted, we shall enter upon another condition. This poor earth of ours, which has been swathed in darkness, shall put on her garments of light. She hath toiled a long while in travail and sorrow. Soon shall her groanings end. Her surface, which hath been stained with blood, is soon to be purified by love, and a religion of peace is to be established. The hour is coming when storms shall be hushed, when tempests shall be unknown, when whirlwind and hurricane shall stay their mighty force, and when "the kingdoms of this world shall become the kingdoms of our Lord and of his Christ." But you ask me what sort of kingdom that is to be, and whether I can show you any likeness thereof. I answer, no; "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him," in the next, the millenial dispensation; "but God hath revealed them unto us by his Spirit." Sometimes when we climb upwards, there are moments of contemplation when we can understand that verse, "From whence we look for the coming of our Lord Jesus Christ, who shall be revealed from heaven," and can anticipate that thrice-blessed hour when the King of kings shall put on his head the crown of the universe—when he shall gather up sheaves of sceptres, and put them beneath his arm—when he shall take the crowns from the heads of all monarchs, and welding them into one, shall put them on his own head, amidst the shout of ten thousand times ten thousand who shall chant his high praises. But it is little enough that we can guess of its wonders.—*Rev. C. H. Spurgeon.*

M. Thiers has left an unpublished work in which he attempts to refute, on the authority of history, the doctrines of Darwin, Comte, Littre, Renan, and Spinoza. M. Thiers was, in his last days, eminently religious in his principles. He is reported to have said, in one of his latest conversations, "The fundamental truths on the existence of God and the soul are not only incontestable from the point of view of reason, but also indispensable in social life;" and he added, "I have abdicated philosophical pride."

The French Academie des Inscriptions has received from Tunis eighteen stones with neo-punic inscriptions, which were rescued by Guienot, a telegraph director at Goulette, from being broken to mend roads.

None are too wise to be mistaken, but few are so wisely just as to acknowledge and correct their mistakes, and especially the mistakes of prejudice.—*Barrow.*

Brevities.

The Rev. George Bull baptized forty persons by immersion in twenty-seven minutes in Savannah, and he is eighty years old, too.

The Harrisburg *Telegraph* reports that a large number of meteoric stones have lately been picked up on a farm in Dauphin county, Pa., and that others yet remain in abundance there.

Rubinstein has been playing the piano in St. Petersburg for the benefit of the Russian wounded in the war against Turkey, and for this generosity has been raised to noble rank by the Czar.

Prof. Max Mueller has returned to Oxford much benefited by his year's sojourn abroad, and will devote himself to the editing of the translations of the sacred books of the world which he has undertaken.

There is on the roll but one Revolutionary War pensioner—Mrs. Eliza Scarritt, the widow of James Scarritt, a private. She must have been married very young, as she is but eighty-nine years old. Her husband died at an old age many years ago. There are about 400 veterans of the war of 1812 on the list.

The latest Prussian census shows a population of 25,742,404. Of this number 16,630,000 are Protestants, 8,025,340 are Roman Catholics, and 330,700 Jewish. All other sects and creeds, including Greek Catholics, Reformed Lutherans, Anglicans, Baptists, Methodists, Quakers, and Mennonites, number about 125,000. The Free Thinkers are estimated at 17,000.

A letter received in Odessa from a cavalry commander in the Russian forces tells how the officers in the army of the south lack the commonest necessaries. They are often without tea, sugar, bread, and salt, and if, occasionally, a sutler presents himself with supplies, they are forced to pay the most exorbitant prices for them.

The Nubians are the finest race in Egypt, and are in every way a peculiar people. They are black, but it is a lustrous sable not unpleasing to the eye. They have handsome, expressive countenances, bright eyes, well-shaped heads and high foreheads. The hair naturally curls in ringlets. They are the best looking specimens of the negro branch of the human family.

The correspondent of the Manchester *Guardian* gives a vivid description of the scene in Nicsics when the Montenegrin flag fluttered out from the staff of the citadel. Men, women, and children thronged into the streets; the wounded hobbled out on their crutches from the hospitals; everybody who had a gun or pistol fired it off, and those who hadn't relieved their feelings by singing national hymns and embracing one another at the chorus; war dances were danced in the squares, the venerable Metropolitan and his priests looking on, and over all this uproar rose the booming of cannon and the steady clang of the cathedral and monastery bells. "It is the wild, reckless delight of so many children," writes the correspondent, "and is inconceivable in a civilized country." But the Montenegrins have reason for rejoicing. They have been trying to drive the Turks out of Nicsics for centuries, and now, after a half dozen costly and unsuccessful sieges, they have done it.

Temperance Facts.

It is a fact that nine-tenths of the inmates of our poor-houses were brought there, directly or indirectly, by the use of ardent spirits.

It is a fact that three-fourths of all the convicts in prison were hard drinkers previous to the commission of the crimes for which they are imprisoned.

It is a fact that the greatest sufferers from disease and those whose maladies are the most difficult to cure are those who are addicted to the use of ardent spirits.

It is a fact that of all who commit suicide in this country, ninety-nine hundredths are the immediate or remote victims of ardent spirits.

It is a fact that in families where the children are dirty, half naked, and ill fed; the rooms filthy and in disorder; the husbands cross, discontented and peevish, and the wives slattern, ill-tempered and quarrelsome; one, if not both the parents are drinkers of ardent spirits.

It is a fact that those who least frequently attend the worship of God in the sanctuary; most of those who, by their oaths, blasphemies, and horid execrations, shock the ears of modest people, are spirit drinkers.

It is a fact that those who are most easily led to ridicule and profane sacred things, and to join in every kind of dissipation and profligacy, are spirit drinkers.

It is a fact that of all that have died of the cholera in Europe and America, seven-tenths were spirit-drinkers, and one-half decidedly intemperate.—*Temperance Advocate.*

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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Communications.

Christ Tasted Death for Every Man.

Editor Restitution:—My attention has been drawn within the last three or four months to the special consideration of a subject upon which I supposed that it was beyond the power of any one to arrive at a certain and satisfactory conclusion. Having been brought up and educated in the strictest school of the Methodist Church, I believed, as taught by our standard, that all the heathen, and all the race who die in ignorance of God's plan of salvation, and without the regenerating power of the Holy Spirit working in them a living union to Christ by faith, as a personal Savior, would certainly be consigned to eternal torment. I remember asking my minister some questions on the subject some twenty or twenty-five years ago, but found him as unable as myself to give an opinion that shed any light, or that yielded any relief either to my mind or to his own.

I suppose there are but few persons who have tasted the good word of God, and the powers of the world to come, who have not felt deeply, and, often, painfully, interested in the destiny of the unnumbered millions—the vast majority of the whole race—who have not enjoyed the hopes and privileges enjoyed by themselves. This feeling of sympathy has contributed as much as anything to promote the great missionary enterprises of the Christian world: or, at least, has powerfully co-operated with the command of our Savior, "To go into all the world, and preach the Gospel to every creature."

Our moral consciousness has revolted at the idea of such a penalty being inflicted upon those who are unavoidably, and from no fault of their own, shut up in total ignorance of their supposed danger, as well as of the only remedy which the love of God has provided for all who accept it and embrace it. Many persons, however, refuse us the exercise of our moral sense in judging what is right. I believe that this moral consciousness in the unprejudiced child of God, and the written word, will not conflict with each other. Yet, after all, the solution of this and similar questions can only be determined by an appeal to the inspired word; and on its teachings I reply to the important question, "Shall not the Judge of all the earth do right?" In all inquiries on this subject I shall be governed solely by the Bible, regarding the opinions of great names of the learned theologians, ecclesiastical councils, assemblies, creeds, and every other human device as of no weight when opposed to its plain enunciations, and especially when these are in accord with reason and moral consciousness which God has given us by which to judge of his truth.

The first gleam of light furnished us is in the declaration made in the garden of Eden that "the seed of the woman shall crush the serpent's head," clearly implying what is more plainly expressed in the New Testament, that Christ came to "destroy the works of the devil." We know that this promise has not yet been fulfilled, but that it will be there should be no doubt in the mind of any one who believes God is able to fulfill it.

We come next to God's covenant with Abraham, confirmed by his oath: "In thee, and in thy seed, shall all the nations of the earth be blessed." In reaffirming this covenant, all the generations, all the kindreds, all the families of the earth are specified as embraced in this promised blessing. Now I ask whether this promise has ever been fulfilled. We all know that it has not, but most assuredly will be to the very letter; for Paul tells us it was confirmed by an oath "that by two immutable things, the heirs of promise—the whole race—might have strong consolation," &c., or, in other words, need not fear that there might be any failure on God's part. Now, not one in a thousand of the human race, who are heirs of the promise, have ever heard of Abraham's seed—the Christ. Is this covenant going to prove a failure in the case of all the unnumbered millions?

God tells us that he knew the end from the beginning. This being the case, is it possible that he designed to save only one in a thousand, or even a much smaller proportion, leaving all the rest to perish eternally, whilst they are, by no fault of their own, eternally ignorant of the fact that he has made ample provisions for the salvation of all?

I am not going to quarrel with the doctrine of election, for I believe there is no doctrine more clearly taught in the Bible, but God forbid that I should so dishonor his name as to believe it in the Calvinistic sense. I did believe it for thirty years of my life. I believe it is one of the most precious doctrines revealed for our comfort, and full of blessing for the whole world when understood in its true import. God did not create man at haphazard, but in accordance with a plan devised before the foundation of the world: and, in agreement with this plan, man fell, not from a state of holiness, but from a state of innocence. Love dictated his creation, and love has guided our Heavenly Father in every step that has been taken in the full development of the plan, even in the fall; and when all the arrangements are perfected and carried out to completion, his great love and wisdom will be so manifested that the whole universe of intelligent beings will break forth in loud hallelujahs to him that sits upon the throne, and to the Lamb forever. O I bless God for his love, that it does not stop in palaces, nor where the gold and silver are; but it extends to the very utmost parts of the earth, and finds its way among the rich and the poor, and all nations of the earth!

When I meditate and think upon my past life, and then think of the goodness of God, and his mercies to his people, I am made to thank and praise his name. Dear brother, let us work for the Lord and for immortality. O I bless God for the glorious promise of eternal life; and may God bless you and all the faithful workers in his cause. Let us go on, dear brother, ever looking forward to the coming kingdom, and the glorious appearing of our Lord and Savior Jesus Christ, for then it is that we shall receive a rich reward for all our labors.

Yours in the Lord,
JOSEPH DOOLIN.
Murphysborough, Texas.

[As regards the destiny of the multitudes who die in utter ignorance of God and his plan of salvation, it is a relief to every compassionate heart to know that the doctrine of eternal torment forms no part of divine revelation. Still, taking the Bible as a whole it is by no means perfectly clear as to what the ultimate destiny of these untold millions may be. Notwithstanding the love of God, and the redemption in Christ Jesus, many will reject God's counsel and perish. But as to those who have never known of a Savior, several different and quite conflicting opinions are obtaining among those who reject the God-dishonoring dogma of endless torture. Paul merely says that "As many as have sinned without law shall perish without law." Some think their death-sleep will never be broken. Others think they will have their probation in the coming ages. For ourself, we will wait the clearer light of the day of the Lord, for on this and some other questions we see at best "through a glass darkly." The promise and oath of God—the two immutable things—seem to us to guarantee blessings only to the heirs of promise whom the apostle previously addresses as "holy brethren, and partakers of the heavenly calling," that they "might have a strong consolation who have fled for refuge to lay hold upon the hope set before us." Heb. iii. 1, with ch. vi. 17-20. God is taking out an elect church through whom he will bless the nations in the ages yet to come. See Eph. iii. 21. Though some may finally be lost, unnumbered multitudes will ultimately be saved. The Judge of all the earth will do right. We admire our brother's compassionate spirit, and give his communication a place. We try to shun exclusiveness, though we by no means indorse everything furnished by our correspondents. It is enough to say here, in conclusion, that we dissent from some views set forth on baptism in the one name, on some views placing the fulfillment of the book of Revelation mostly in the future, and on the conclusion of some with regard to the resurrection and human destiny in general. Still we are as likely to err as others, and pray that our understanding may be opened, that we may understand the Scriptures. While it is legitimate to give all questions some attention, let us labor and sacrifice to save as many as possible in our own dispensation. May God bless our brother, and the whole household of faith. Let us, like the Apostles, labor that we may save some in the closing scenes of this age. 1 Cor. ix. 22.—EDITOR.]

Correspondence.

O. M. MYERS TO J. M. HENRY—FOURTH LETTER.

Elder J. M. Henry—Dear Sir: For thus I will have to address you, I suppose, as you refuse to any further recognize me as a brother. Be this according to your own selection: it is not I, but you, who draw the line of fellowship. Do you not know that the cry has gone up all over the land, from both individuals and congregations of your brethren, "Entertain these views concerning the nature of man, but don't make them a test of fellowship." But alas! proscription will come. Creed will out. "You must think as I think to be my brother." And finally among your brethren, as to whether one who entertains my views shall remain with them in a congregation, is made a question, not of right, but of might: I know this by a life of fifteen years among them.

I admire your frank admission at last that I was correct in quoting Webster's definition of man. This point, then, is admitted:

Man, according to Webster, means "Form, image, suitable form."

Man, according to Moses, was formed of the dust of the ground.

Man, according to God, "He also is flesh—in nature."

Man, according to Paul, is of the earth, earthy—in nature.

You ask, "Is it the breath or the body that is intelligent?" Answer: Neither one independent of the other, but it requires the union of the two; just as, for illustration, it requires the machinery and the power—steam—water—air—or horse-power—to grind a grist in a mill, or transport goods by land or water. The machinery cannot do it without the power, nor can the power do it without the machinery.

You say: "I say that the breath is at death given back to God." In Eccl. xii. 7 Solomon says "the spirit goes to God who gave it." Gesenius, under the word *ruagh*, says this is the breath of life, and he couples with this text Eccl. iii. 21; viii. 8; Gen. ii. 7, and says that it is the same principle used in common by both man and beast.

You ask: "When it returns to God, is it observed by him?" I suppose it is, about as much so as one of your disembodied spirits of a wicked man. Your questions along here may all be answered by asking a few others.

With your idea of spirit before us, as a basis to start, quote Eccl. xii. 7, with Psa. xvi., "In thy presence is fullness of joy," how will you escape a universal salvation? When you begin to reason to escape the conclusion, and talk about the literal, approbative and ubiquitous presence of God, you will have no further trouble about this. The spirit—breath of life—is by expiration thrown back into the great field of spirit from which it is taken by inspiration.

I agree with you in the statement that "the union of the body and spirit is necessary to the preservation of the body," and that the body must, without the spirit (margin—breath), is dead," James ii. 26; also Gen. ii. 7; iii. 18, 19; Job xxxiv. 13, 14.

Your argument relative to man being spirit because of his likeness to God, put in the strongest possible form would be:

1. Man was created in the image of God. Gen. i. 26.

2. God is spirit—in nature. John iv. 24.

3. Therefore man must be spirit.

Let us have another syllogism of the same form.

1. The monument standing in the streets of New Orleans was made in the image and likeness of General Jackson.

2. General Jackson was flesh and blood and bone—in nature.

3. Therefore the monument must be flesh, blood, and bone.

What say you? Do you not know that the image made to General Jackson is—in nature—granite stone? Do you not know that it is silly to argue that an image must necessarily be composed of the same kind of material as that of the object represented? But further, you argue that the language of Gen. i. 26, has reference to the formation of the spirit man and not the fleshly man. A few questions: Out of what did God form—make this spirit? If formed and made up of component parts, is it not susceptible of decomposition? Did this spirit when formed possess consciousness? Will you please give me book, chapter and verse where and when God stripped this spirit into the man made of the dust? One more point you then concede, that when "God breathed the breath of life into man, and he became a living soul," was written of the body man. Further, this body or dust man he called Adam. To which family do you belong? And last, why did Paul say the first man was of the earth, earthy, and was made a living soul, and the second man was the Lord from heaven and made a living spirit? Where will your theory drive you next?

You fail to answer my question in reference to when the (immortal) spirit enters the embryo, and say you gather from my question that I am an unbeliever in spirit. Not at all. I am a strong believer in spirit and in spiritual intelligence, and spiritual birth, and spiritual life afterward; but do not believe in disembodied consciousness, or that it does now, ever did, or ever will possess intelligence independent of organism. Now do not turn around and charge me with the idea, therefore, that God is not intelligent because he is spirit, for the Bible holds out the view that God is a personal being, and has body, parts and passions. This you admit when you quote that God is immortal, and then take the position that immortality is only predicated of body.

You insist that I fail to discriminate between eternal life and immortality. Not at all. As I said before, the one is dependent upon the other, and cannot exist without the other. Dare you take any other position? Give me a text where we may learn that any one may or will live on eternally, who does not or will not possess immortality as a basis. I will agree with you that immortality is predicated of the physical man; but do not construe my language when I say "physical man," that I will admit of one who is not physical.

You say that certain persons in this life already have eternal life. Like many with whom I have talked upon this point, you base your position upon the present tense of the verb. Is this safe? Let us for information see Psa. ix. 6: "Unto us a child is born; unto us a son is given." Here the present tense of the verb is used, whereas the child was not born for seven hundred and forty years afterward. Again, Matthew xxvi., Christ says, "This is my body, broken for you; this is my blood, shed for you, whereas his body was not broken nor his blood shed till the subsequent afternoon. Now, with the text you cite before you, connect Rom. ii. 6, 7. The order there is:

1. A commencement in well-doing.

2. A patient continuance in well doing, and while thus continuing, a seeking for (a) glory, (b) honor, (c) immortality, all of which things sought are obtained at the resurrection. 1 Cor. xv. 52-54); and this seeking and obtaining is in order to have eternal life rendered.

Also, Gal. vi. 7-9, presents: 1. The order of sowing to the spirit.

2. The growth of the crop.

3. The harvest, which is eternal life.

No man ever reaped the crop before the seed was sown.

Further, Luke xviii. 18-20, presents:

1. The reward in this world for service done; and

2. Eternal life in the world to come.

It is frequently the case where the strong purposes of God are referred to concerning a future act or event that the present, or even the past tense is used for the future. Therefore eternal life to any one now can only be in prospect or promise. What say you to these texts?

That you understand the language of your own text as only prospective is evident from the fact that you teach that no one is saved by faith alone, but that he must be baptized, after faith, for the remission of sins—that he must be born of the water and of the spirit, to get into the kingdom. But why this quotation from you? To the point—disembodied consciousness. Admit your position, and if the text will prove disembodied consciousness for those who believe, it will prove the reverse for those who do not believe.

To the case of the rich man and Lazarus again. You ask: "Why call it a parable?" I have given you your choice, either to give it a literal or a figurative application. I care not which side you take as to its teaching disembodied consciousness. Let us try the case again in every conceivable shape. With a parabolical application you will readily concede that the base of the parable is not the one to be brought out prominently, but is only seized upon to illustrate the condition of other parties aside from Dives and Lazarus, and in other conditions than the death state; hence the great fear you and Orthodoxy have of the parabolical application. With a literal application—the one upon which you so much insist—let me, for your benefit, enumerate a few points:

1. Literal Lazarus died.

2. The same Lazarus was carried by angels.

3. The same Lazarus was deposited in Abraham's bosom.

4. The rich man died.

5. The same rich man was buried (the Rhsims version says in hell).

6. The same rich man in hell lifted up his (literal) eyes, talked with his (literal) tongue, heard with his (literal) ears, and felt with his (literal) sensory system.

Can you get any disembodied consciousness out of the case? Further, yes, I am aware that metaphors are frequently introduced into narratives. But question—Which are the metaphorical words in the text? Suppose you metaphorize the phrase Abraham's bosom, and make it represent Paradise, you yet simply have literal Lazarus there, and still no disembodied consciousness. Do you desire to metaphorize Lazarus, and look at him as a figure? If so, whom does he represent? Does he represent Gentile, or publican, or sinner, which? Further, is the rich man in hell a mere metaphor? If so, whom does he represent? Does he represent the Jew, or the priesthood, or the Scribes and Pharisee? Will you please carry out some of the metaphors—supposed comparison, and show me disembodied consciousness? But be careful you do not make a parable of it before you end with your metaphors.

You ask the question, "Has spirit consciousness?" Answer: Primarily it has not; secondarily, by metonomy it is said to have. Again, independent of organism it has not; in connection with organism there is consciousness. Primarily, spirit has not flesh and bones; but when it acts upon a human organism, and deposits in his heart the incorruptible word, the seed of the kingdom, and causes it there to germinate, and then through—or during—the life of that organism fosters the germ, and leads it on, and in the morning of the resurrection raises up that organism, and renders it a spiritual being, as Christ was when raised to the power of endless life, it then in that organism has flesh and bone.

You ask, "Had the spirits that Christ cast out of demoniacs consciousness?" Answer: Independent of the organisms of the demoniacs there was no consciousness.

You ask, do I think a demon is the spirit of a dead person? Answer: In the absence of any testimony whatever to that effect, I do not.

Question. Do you, my friend, believe that there is such a character as Beelzebub, and that he is the god of the green or beezly, as the Egyptians claimed? Do you believe that as a god Pluto ever reigned in hell? Do you believe that as a god over the forest Pan ever ruled and uttered his voice to scare persons, and thus caused panics to armies? Do you believe that Astaroth of the Zidonians, Astarte of Babylon, Luther of Nineveh, Queen Ceres, of the Egyptians—the queen of the heavens—the moon—ever affected any one with lunacy, as all claimed anciently, which disease Christ so often healed? If so, indeed your credulity is strong enough to be a spiritualist. I wonder not, then, that you believe in disembodied consciousness. You might yet be induced to believe that the moon is made of green cheese, provided you could see a disembodied spirit in it.

O. M. MYERS.

(To be continued.)

Prohibition.

The Mediterranean coast has been terribly in need of rain. At the end of August not a drop of rain had fallen for more than one hundred days.

During the last fifty years eight-five theaters have been entirely destroyed by fire. During the last twenty-five years five theaters have been burned in London.

Oswego county, New York, has two centenarians, Hannah Fry, born September 10, 1760, aged 103 years, and Mrs. Clark, of Oswego, born October, 1770, aged 107.

Megunat Ali Mirzakhan, a nephew of the Shah of Persia, has joined the Russian army as a Lieutenant-Colonel. There are now five Sheesh princes serving under the Russian flag.

A Madrid professor has published a book defending the Inquisition and pleading for its restoration in Spain, which is pronounced a brilliant defence of "the bulwark of our holy religion."

A Moscow newspaper says that out of the wealthy families of that city not a single member has gone to fight the Turks. They get medical certificates of unfitness for military service, and often have to pay well for them.

Since the recent Russian reverses St. Petersburg is as a city gone into mourning. Nearly every one is in sorrow; nearly every one wears black; the places of amusement remain unfrequented, and the capital, like Moscow, tells only a tale of keen anxiety.

A letter from Rome to the Paris *Gaulois*, states that the Pope eats and digests well, but he has a constant tendency to sleep, through weakness. He has running sores on his legs, and a painful tumor. He no longer walks, and says mass seated. He is evidently near his end. His physicians doubt his living two months.

A correspondent from the seat of war, on the Russian side, writes to a London paper: "Put a Turk in a ditch, give him a gun, a sackful of cartridges, a loaf of bread and a jug of water, and he will remain there a week or a month under the most dreadful artillery fire that can be directed against him, without flinching."

Shocks of earthquakes are continuously felt in some of the southern parts of Peru. One of a most alarming nature was felt at Cobija, Bolivia, at one o'clock and forty minutes on the twenty-third ultimo, and a similar shock at Iquique at five P. M. the same day. A few days before, at Copiapo, there was a similar visitation, and the inhabitants left their dwelling places almost terror-stricken.

The Bedouins in Syria have entered upon a life of brigandage. A recent letter from Acre reports that two months ago they pounced down upon Tiberias and got $1,500 from the people. The Pasha of Acre went out with every man he could muster, but was forced to retreat, the Bedouins numbering 2,000 horsemen. The people of Nazareth are in a panic, as the Arabs are stealing everything in and about the city. Owing to the war there are scarcely any Turkish troops in the country and the marauders are masters of the place.

The Restitution.

E. J. CHAPLIN, Editor.

PLYMOUTH, INDIANA, OCT. 17, 1877.

DO NOT forget the "Altar of Sacrifice." Although serving round it without pecuniary reward, we hope to place one of the smaller offerings upon it. Those unable to bring a costly offering could bring a "pair of turtle doves or two young pigeons." When our Savior was presented to the Lord, this sacrifice was all that was offered. We hope to do a little.

"GOD is a Spirit; and they that worship him must worship him in spirit and in truth." So teaches our Savior. In looking over the entire Scriptures we find the word *form* applied to him a single time; the word *shape* only a single time; the word *image* refers to him perhaps three or four times; but the word *body* never. While we utterly repudiate the miserably blinding statements of human creeds, our reverence for the character of the Divine Father is such that we have conscientiously felt bound to use the most exactly precise ("*ipsissima verba*") words of the Spirit's dictation, when speaking of him who is the "High and lofty One that inhabiteth eternity." While we most scrupulously evade using the unauthorized language of the creeds, we as scrupulously adhere to the form of sound words taught us in the Scriptures relative to the "Eternal God." Israel was taught the most reverential awe of the "Glorious and fearful name of the Lord his God." We have been pained many a time to hear how lightly professed Christians could use this name.

THERE is quite a diversity of views entertained by different brethren who write for THE RESTITUTION on prophecy, the times and the seasons, and on the momentous subject of human destiny. We hope a spirit of forbearance will be exercised. Although endeavoring to evade exclusiveness, we fear there is a tendency to lose sight of a "judgment to come" in its solemn bearings on our future as proclaimed by the Apostles. Let us not forget that there is such a thing as "treasuring up wrath against a day of wrath and revelation of the righteous judgment of God." The doom of those who know not God and who obey not the Gospel, is too solemnly and fearfully pronounced in God's Word to be ignored or set aside by any special pleading. There is scope enough, too, in the times and the seasons yet in the future for the accomplishment of all minutia of prophecy, although God's elect church should soon be taken. Gentile supremacy over Palestine will be broken for Israel's return some time before the "seven times" allotted to the Great Image are completed. The final overthrow of Gentile dominion in the earth is after Israel's restoration, and quite a period of time after the rapture of the saints. We will submit some thoughts on the periods and correlated themes for consideration hereafter. We have read what has been presented by our beloved and talented brethren, Magruder, Weethee, Wilson, Cook, and others, with interest. Our readers express their satisfaction in this investigation, and we hope our brethren will give all the information possible on these themes. We are emphatically in "the beginning of the end."

Exegetical.

Knowing, brethren beloved, your election of God, 1 Thes. i. 4.

This passage is susceptible to two renderings according to different connections of the word God: *from*—with either *γινωσκω, beloved*, or with *εν υμιν τον—the election of you*, i. e., *your election*. Macknight translates according to the former connection, and renders:—"Knowing, brethren, beloved of God, your election." Conybeare and Howson adopt the same connection, and translate:—"Brethren beloved by God, I know how God has chosen you." Murdock, from the Syriac, gives in English:—"For we know your election, my brethren, beloved by God." The Latin Vulgate agrees perfectly with the Syriac as it renders:—"Scientes, fratres, dilecti a Deo, electionem vestram," which, literally, is "Knowing, brethren, beloved by God, your election." This latter is the exact word for word translation of the American Bible Union. Accordto this rendering the Thessalonian brethren are represented as the direct objects of God's love, and more remotely as elected. By referring to 2 Thess. ii. 13, where *ηγαπημενοι απο κυριου* is employed and rendered "*beloved of the Lord*," we have a confirmation of the propriety of the rendering "*beloved of God*," in the passage under consideration. This latter verse, in full, reads: "But we are bound to give thanks always unto God for you, brethren, *beloved of the Lord*, because God hath from the beginning chosen you to salvation through sanctification of the spirit and belief of the truth." While Judaizing teachers denied the election of any outside the pale of Israel, founding this opinion on such declarations as Deut. vii. 6, "For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth," the Apostle shows that God's love extends to the Gentiles and that, through the gospel, they are the objects, not only of this love, but are chosen to both salvation and honor, through compliance with its conditions, without performing the works of the law. A distinguished author in commenting on the word *εξελετο—elelo—hath chosen*—in 2 Thess. ii. 13, says "that the word denotes such a choice of a person to an office of honor as puts it in his power to accept that office or honor, but leaves him at liberty to refuse it if he pleases." The salvation offered to us Gentiles, and the proffer of a "crown of glory that fadeth not away," may be treated by us as Esau did his birthright. Let us prize our privileges before they forever pass beyond our reach. The door to the royal honors of the elect church will soon be closed forever. The royal blessing once lost cannot be regained though "sought carefully with tears."

Judgment on the Little Horn.

J. P. WESTBLE.

Era of Signs and Extraordinary Messengers, During the Delay to Sound the Seventh Trumpet—Space of Time Called Quickly.

Let those, who are not satisfied with my expositions, take the Apocalypse and investigate every passage connected with the four judgments defining each of the four classes of agents. Let the following questions be answered, relative to each of the four judgments:

1. What agent is here judged?
2. Who is the judge?
3. Who are the executioners?
4. When does it take place?
5. What events are associated?
6. What improvement does God require?

These questions apply more especially to the first two judgments.

The proclamation of this judgment is called "everlasting glad tidings." On the supposition which we have introduced, that it is God's judgment on the great enemy of the saints, there is sufficient reason for its name—glad tidings. It was joyful news to learn that God had commenced to execute judgment on their persecutor, and that the series of events had then begun, which would soon usher in the advent of Christ and the reign of his people. Thus we hear them, after the execution of the second judgment of the series, saying: "Alleluia; salvation and glory, and honor, and power, to the Lord our God; for true and righteous are his judgments; for he hath judged the great harlot, who corrupted the earth with her lewdness, and hath avenged the blood of his servants at her hand." Rev. xix. 1, 2.

We have now explained the event, and also the reason why it is called glad tidings, so far as the terms of the commission will afford light. If we are correct in the event brought to notice, we have not mistaken the nature of this agent's message. He acts the part of a herald and an expositor. He proclaims that God's judgment on the little horn has come, calls it glad tidings, and urges upon all to give their fear, worship, and glory, not to the created, but to the Creator. The duties which are urged by this agent are fear, worship, and glory to the Maker of all things, implying that they had been giving adoration, fear, and glory, to some other objects.

At this point in my argument, allow me to say to the readers of THE RESTITUTION, since my articles, on the session of the Ancient of Days, and God's judgment of the little horn, have been in the course of publication, in THE RESTITUTION, for some months, they may have shared the fate of many lengthy productions, and have been thrown aside, without any particular notice, as having no practical bearing on our times. To such I would say, "Collect those numbers and study the articles (for they may require study) till you fully understand my subject and proof," then you will be prepared to appreciate what follows, as well as what I shall say relative to the Euphrates, Russia, Turkey, western nations of Europe, the unclean spirits, the final struggle, the reign of subjugation, etc.

My arguments are public property, I am not. Criticise my arguments, not me. In one sense I may be said to be their parent in the true light, (if they are Scripture truths fully established). I do not claim any nearer relationship to them than the reader. If true, the reader has the same interest with myself. If false, you can see the defects in the reasoning better than myself. It will soon be seen that the subjects on which I am writing, are the subjects of the times. A body, now in existence, claims to be the third angel of Rev. xiv. 9. I wrote on that message (published in my "Armageddon") before that body had an existence, (in 1848). I show what that message is, and hence the mistake they have made in that proclamation.

With these cautionary thoughts in view I will continue my subject.

As the event, here proclaimed, has been in process of execution for the last half century; and as John saw a messenger, who uttered the glad tidings of said event, and as it is generally agreed that this messenger symbolizes a class of men, our application of this Scripture requires that we now produce a body of persons whose character, proclamation, and exhortations agree with those of this symbol messenger, and that our proposition is true, "That God has raised up and commissioned said persons to proclaim to the world this event, together with the connected events, and to urge upon mankind those peculiar duties growing out of said events."

That the position may be made plain, allow us to introduce the judge, the Ancient of Days, in using something like the following language (time, near the close of the last century): "My course of treatment of the nations of the earth has ever been, first, to suffer them to fill up the cups of their iniquity, and then to judge, condemn, and execute upon them their just deserts. Thus have I done with the old world, the cities of the plain, with Egypt, with Israel and Judah, with Jerusalem, with Babylon, Tyre, with all nations near and remote.

"Here is a nation whose wickedness has been exceedingly great. His words and deeds have been stout against me. My holy ones he has scattered, persecuted and slain. Their blood has been long demanding retribution. I have called a court, cited both parties to my bar; have heard the charges, weighed the testimony, and have decided in favor of my saints (Dan. vii. 22), have passed sentence upon the criminal, and have sent forth my executioners. My signs and my judgments have commenced. My Son is about to receive a kingdom and to return. Whom shall I send to wake up the church, and to sound an alarm among the corrupted nations; to go into all the world, and say, 'The hour of his (my) judgment is come?' The associated events must be declared. The coronation of the King of kings, his return and reign, the events of the seventh trumpet. Exhort all to fear, worship and give glory to me.

The qualifications which I require are zeal, energy, self-denial, and great activity. My custom has ever been, to proclaim my judgments to all who will hear. As this is the first of a series of judgments which will usher in the reign of my Son, it is important that these events be proclaimed to the world. Who will enter upon the work of this mission? 'Whom shall I send, and who will go for us?'" A class of agents have responded, 'Here are we send us." Isa. vi. 8.

Who constitute the body thus responding to the call of Jehovah? Their origin, character, and mission will be considered.

1. *Their origin.*—Previous to the French Revolution, the attention of learned, pious men, was directed to the investigation of those Scriptures which presented the character and fate of the little horn of Dan. vii., and they had identified the power therein symbolized.

They had also learned that the duration of its power would be twelve hundred and sixty years, when, by the infliction of a series of judgments, it would finally become extinct.

In 1798, when they saw that dominion broken, and its civil head, as well as ecclesiastical, carried into captivity, the events were so striking, that the hour of God's judgment on that power, had at length arrived, and that God had arisen to number its days, that a few of that class felt it their duty to proclaim to the world the event and its bearings on the destiny of the human race.

The position taken led them into an extended and critical investigation of prophetic Scriptures, and especially of those parts which describe the features and events of the last days.

As they searched, new light began to dawn, until the entire series of events, of which this was the introduction, began to be seen in the obscure distance. At first, they saw "men as trees, walking." After further investigation, objects became distinct.

Though there were some few able expositors of prophecy in the sixteenth, seventeenth, and early part of the eighteenth centuries, much obscurity rests upon their interpretations of the closing visions of the Apocalypse. The time had not then arrived when the seal on the closing chapters of the Book of Daniel was to be broken. "The time of the end," had not come.

The events of the French Revolution seemed to open a new era in prophetic exposition. Of the time of the end Sir Isaac Newton thus remarks: "If the last age, the age of opening these things, be now approaching, (as by the great success of the late interpreters it seems to be,) we have more encouragement than ever to look into these things. If the general preaching of the gospel be approaching, it is to us and our posterity that those words mainly belong: 'In the time of the end, the wise shall understand.'" Dan. xii. 9, 10. This was written more than one hundred years since.

That great revolution—the preaching of the gospel as anticipated by Newton—has now taken place. In the "time of the end," "many shall run to and fro, and knowledge shall be increased." Dan. xii. 4. The list of prophetic expositors for the last half century will show the dawn of that period, and it has given birth to orders of men whose duty is made plain in Rev. xiv. 6, 7, a class symbolized by a messenger, who flies through mid heaven with an everlasting gospel, (glad tidings).

We shall now call your attention to the origin of that body, by noticing some of its most distinguished expositors; after which we shall endeavor to show that said body has fulfilled every feature of the symbol agent.

Those whose names follow, wrote on the prophecies which are connected with the leading features of the last days. The particular titles of their works we omit, for want of space.

Names of authors.—Edward King, Thos. Zorch, George Richards, J. Dobbs, John Brown, Henry Kett, Robert Nares, Alexander Firle, J. Bicheno, W. Etrick, E. Winchester, David Simpson, J. H. Frere, Wm. Cuninghame, Wm. Hales, John Dawson, Granville Penn, Edward Cooper, S. R. Maitland, Edward Irving, Dr. Towers, W. Marse, J. W. Cole, Dr. Hamilton, H. Drummond, Prof. Lee, G. S. Faber, John Whitely, Bishop Van Mildert, Wm. Digby, Wm. Thorp, G. H. Wood, Wm. Anderson, W. Vint, T. P. Platt, Sir George Rose, J. P. Smith, W. A. Holmes, Alexander Keith, Thos. Myers, Matthew Habershon, B. D. Pogle, C. N. Davies, J. W. Brooks, W. Snell, Chauncy, Leon de Laborde, Joseph Tyso, N. Nesbett, John Fry, J. E. Jones, J. J. Ben Ezra, J. H. Stewart, Lewis Way, Ger. Noel, E. T. Vaughan, Samuel Madden, James A. Begg, F. Nolan, J. E. Sabin, Wm. Burgh, Andrew Reed, F. Sargent, J. L. Brown, Hugh N. Neil, Hugh White, W. Dodsworth, W. Urwick, P. Allwood, J. Fletcher, John Riland, Geo. Bingham, S. Hopkins, Thos. Taylor, David Begue.

In addition to these, a mass of commentaries have appeared on every book of the prophetic Scriptures.

It will be seen from this list, that more prophetic knowledge has been circulated within the last fifty years than during the seventeen centuries previous.

Edward King we place first on the list of those who have entered upon the work of announcing to the world one of its last warnings. It is a pleasing entertainment to trace the rapid increase of light from his day, and the voluntary enlisting of noble minds in this glorious cause.

Many whose names are found in the above list, are men whose piety, intelligence, and zeal would do honor to any age. In this enumeration it will be seen that we have given the names of European laborers only. The American agents have done, and are still doing a noble work. Among the great mass of European writers, the majority are from the English Established Church. The ministers of that establishment, being required to deliver a series of discourses on the second advent of Christ, have been called, in the Providence of God, to turn their attention to that with all its kindred subjects.

Great light has thus been elicited, and they have collected and circulated a vast variety of information relative to the mission now under consideration. Among the most brilliant authors of the English school of proclaimers, we shall name Wm. Thorp, Wm. Anderson, Wm. Cuninghame, Keith, Habershon, J. W. Brooks, H. M. Neil, E. Bickersteth, E. Irving, G. Croly, D. Woodhouse, M. Brock, and E. B. Elliott and Dr. Cummings.

These men have rendered essential service in carrying on the work of the great proclamation. Their writings are full of the fruits of deep piety, profound research and operative zeal. The points in the commission, by them especially elucidated, are:—

1. That the vials which have been poured out upon those nations connected with the Roman hierarchy are judgment vials, and that God has commenced to execute judgment on the little horn-power.

2. That Christ is about to receive a kingdom and make his personal advent.

3. They have shown the nature of that kingdom.

4. In view of these facts they have exhorted all to holiness of life. With them the light has been progressive, yet many points have not been clearly brought out, owing to their popular church relationship.

To those who desire to learn more of the early history of this proclamation, we recommend a perusal of those works whose authors we have named. They will then be prepared to trace its progressive development in America.

The proclamation in this country dates back about fifty years, only. It found the churches unacquainted with prophetic Scriptures, at least, so far as it relates to the near advent of our Savior. They were destitute of the training of the English churches.

The doctrines of the resurrection and judgment were seldom heard, and the future abode of the saints obscured by mists of the grossest errors. They had become, in a high degree, formal, worldly, and pleasure-loving. So long had the Bridegroom been absent, that the professed bride had ceased to rest after him her former prayer, "Come Lord Jesus."

So immersed in worldly cares were the masses of professors, that it required no ordinary skill to draw a division line between the church and the world. Indeed, we may safely declare that each class engaged in all worldly pursuits with equal avidity.

At such a time, the cry of the coming Bridegroom was new, unexpected, and quite distasteful. The bride was satisfied, without her Lord and Master.

Such was the aspect of the American heavens when the first notes of the flying angel were heard.

For What Are We Looking?

Some are indeed looking for the coming of the Lord, while others are expecting a great revolution among the nations of earth, and through them, Jerusalem to be rebuilt, Israel to return to it under the protection of Gentile nations, to live in safety and peace for a time, at least.

But what saith the word of God? In Luke xxi. 24, Our Savior says, "They shall fall by the sword and be led captive into all nations, and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled.

Again, when he comes they will be in a scattered condition (Matt. xxiv. 31,) and he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds from one end of heaven to the other, &c.

Also Isaiah xxvii. 13: "And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem."

Again, Isaiah xi. 11: "And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea."

Jeremiah xxi. 8-11: After declaring in the eighth and ninth verses how he will bring Israel into their own land, he says in the tenth verse: "Hear the word of the Lord, O ye nations, and declare it to the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock."

Jeremiah xxiii. 6-9: "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely....They shall no more say, The Lord liveth which brought up the children of Israel out of the Land of Egypt; but, The Lord liveth which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land."

The Lord says, Jeremiah xxxi. 38-40, Jerusalem shall be rebuilt, and gives its boundaries, and when thus rebuilt "it shall not be plucked up, nor thrown down any more forever."

In Daniel xii. 21, 22, we read that the little horn made war with the saints and prevailed against them; until the Ancient of Days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom."

"Now, there is one thing clear to my mind—that the beast and the kings of the earth do not gather together for the dual great battle until Christ comes. It is expressly said that John saw the beast and the kings of the earth, and their armies, gathered together to make war with him that sat on the horse, and against his army. Rev. xix. 19.

Again, the woman on the scarlet-colored beast, having seven heads and ten horns. In explaining these horns he says, they are ten kings which have received no kingdoms as yet, but receive power as kings one hour with the beast. It says these shall make war with the Lamb, and the Lamb shall overcome them, for he is Lord of lords, and King of kings.

Now, these powers cannot make war with Christ until he is here, and has set up his kingdom, for they make war with his saints at the same time. They have no faith in his coming; then how can they gather together for that express purpose? There is no work for Gog and Magog in that line until the King of kings comes.

It would take years to accomplish what some are teaching is going to be done before Christ comes. What was it caused Herod to be so troubled, and all Jerusalem with him? Was it because a Savior of the world was born? No, no; it was because the inquiry was, Where is he that was born King of the Jews? That was what troubled Herod. And when that King comes and takes the throne of his father David, truly the woman will array herself and take her seat on the scarlet beast, and unite with the kings of the earth. Then will the image whose form was terrible stand upon its feet to receive its final blow.

C. R. ISHAM.

[There are two distinct stages in the second coming of Christ—one, the preliminary coming, is for his saints, which is now near, and may be imminent; and the other stage, the actual coming to earth, may be years subsequent to the translation of the "first fruits"—the church. Christ will gather his elect, and organize his kingdom, so far as a reigning to each heir his crown of glory is concerned, *before* Gentile times close. There are many preliminaries before the grand crisis in human affairs results in the establishment of God's everlasting kingdom.—EDITOR.]

Eastern Items.

GORNY STUDEN, October 12.—The Czarowitz has declared it impossible to winter his army in Bulgaria unless Rustchuk or some other fortress previously surrenders.

LONDON, October 12.—A correspondent with the Czarowitz's headquarters at Dolmy-Monastero telegraphs, under date of Wednesday, as follows: "The severe storm of cold wind and rain which began a week ago still continues. The camps are literally lakes of mud. All roads are impracticable, except the highway between Biela and Rustchuk. The suffering of the soldiers is indescribable. No preparation has been made for winter weather, and those who lost their tents and overcoats in the retreat from the Lom a month since have not yet been supplied with others."

BELGRADE, October 12.—Prince Milan has received a note in conciliatory terms from the Porte, pointing out that the armaments of Servia are prejudicial to the maintenance of good relations, which the Porte greatly desires to preserve.

LONDON, October 12.—A Shumla dispatch says: "It is stated that Prince Hassan and the Egyptians are to be sent to Varna to relieve the Turkish garrison, who will advance immediately. This is in consequence of the uselessness of the Egyptians in action."

CONSTANTINOPLE, October 12.—Intelligence has been received at the British embassy that Mukhtar Pasha is pursuing the retreating Russians.

BUCHAREST, October 12.—There can be no doubt that a number of Hungarians really crossed the frontier, but, so far, nothing is known of their further movements. They appear to be nearly all infantry, and should they advance far they will undoubtedly be captured, and if they resist be killed or executed as brigands. The Roumanian prefect of the Methedintzi district, having gone to Orsova to remonstrate with the authorities, was informed that the greatest service Roumania could do the Austrian government would be to shoot the intruders. The raiders are former Hungarian Republicans.

ST. PETERSBURG, October 13.—An official dispatch says: "On the 9th instant there was a naval engagement in the Sulina mouth of the Danube, during which a Turkish three-masted steamer crossed the line of torpedoes laid the previous night. An explosion followed, and the steamer sank, a Russian cutter hauling down her flag. It is supposed that all on board the steamer perished."

The Righteous Reign.

It will be order then,
Under the sceptre of a holy King.
Each creature, low and high, angels and men,
To the great concord sweetly ministering.
Self-will unknown, true harmony restored,
Happy obedience to the righteous Lord:
The multitude of wills all lost in one—
The will that rules from the celestial throne.
Disorders, strifes, confusions, groans, and cries,
Then ended in the endless harmonies;
Reign of order, how we long for thee,
In these chaotic days of dark perplexity!

It will be freedom then!
True freedom such as nations never saw,
Even at their freest, in the days of old—
The freedom of submission to save law;
Freedom from self and sin, and lust and gold;
Subjection to the truth, which maketh free;
Surrender of the intellect and soul
To a divine and sweet captivity.
Reign of freedom! how we long for thee,
In these proud, self-willed days of spurious liberty.

It will be morning then!
Morn of the long, long look-out for golden day;
Pure summer sunlight, dropping only health
And never-hailed joy, without one ray
Of poisonous bitterness to scorch or sear;
But calling up creation's boundless wealth
And beauty bright through all the eternal year,
The old sad night forever passed away.
O morn of love, when, when will thou appear?

—*Prophetic Times.*

Correspondence.

Editor Restitution:—As some of my brethren are anxious to know if I have given up the faith and become a follower of Thomas Paine—the infidel—therefore I write.

I am at my own, plain, sweet, quiet home, where I am laboring with my hands in order to minister to my necessities, but I expect to attend the conference at Auburn next week.

I have spent my time, except some three weeks, since the first of last May, in Canada, preaching the kingdom of God, and the things which concern the Lord Jesus Christ; also our whereabouts in this world's history, with all confidence, though some who profess to believe in the soon coming of Jesus our Life-giver, have joined with the nominal church in opposing the truth.

I held a barn meeting in Gainsboro. I had a large turnout and good attention given to my message. I immersed one.

Held a meeting in Moulton—new ground. The house was full, though it was quite large, and the best of attention given to my message.

Held a grove meeting in Norwich. Some 2000 out who gave good attention. Subjects discussed: a. m., Russia and her work, and Daniel's time of trouble; p. m., The Gospel that St. Paul preached. This was the eighteenth meeting of the kind I have held in this neighborhood. Immersed two. Have an appointment for the 4th Sunday in June, 1878

Held a grove meeting in Sweaburg. From a thousand to twelve hundred out, and good order and good attention. Three decided to obey the Gospel. This was the tenth meeting of the kind I have held here. Have an appointment for one on the first Sunday in July, 1878.

Have visited the churches in Clark, Darlington and Port Perry. Had a good time preaching the word and visiting all the members at their own homes. Meetings were well attended. Immersed two, husband and wife, daughter of brother D. Hogarth, which makes ten of that family that I have had the honor of assisting in putting on Christ.

In all of these places I have preached a part of the time for about nineteen years.

Have visited the churches in South Gower, Ventnor and North Williamsburg where I commenced to labor twenty-six years ago. It was in this neighborhood that the Cane family cut down my tent and carried it off, and sought my own life. Never did I have a more pleasant time among the brethren. Meetings were excellent and well attended. Brethren came in from a distance, some eighteen miles. All were blessed and gained a more perfect knowledge of the plan of human redemption, so they said. At Ventnor one decided to be immersed. At South Gower I immersed four lovely souls into the name of the Anointed One for the remission of sins.

At North Williamsburg I held a grove meeting; some four hundred out, who were as quiet as people are in any of the popular meeting houses. Immersed one young man in the pure waters of the St. Lawrence river.

I gave two discourses in the town hall at Oxford Mills, also two in Pompyville, where satan dwells, to large and attentive congregations. This is new ground, but I shall take it into my field of labor.

Visited the brethren at North Augusta.

I visited the church at Chateaugay, this state, where I commenced to labor twenty-six years ago. Gave nine discourses to large congregations, who gave the best of attention to my message, which is thought by some to be unprofitable. I also visited all the members, as I have done in all the other places, expounding the word in their own dwellings. Three decided to obey the Gospel. But I was made sad as I visited the graves of some thirty with whom I had formed an intimate acquaintance in their life time, and also had the honor of immersing most of them into the name of Jesus Christ for the remission of sins. However, it dries up the tear, to know that they have left the evidence behind, that they sleep in the plan of human redemption—Jesus.

I leave home next week for the purpose of preaching the word in all the above named places.

In conclusion, I will say for the comfort of my brethren, that my views of the plan of human redemption are as they have been for many years, only more clear from the fact that my knowledge of the plan has increased. On some portions of holy writ my views are changed. As to the resurrection, I believe that none but the woman's seed, or the family of God, will ever be raised, and they will live eternally. That the mission of Jesus our Life-giver, is to save this family—remove the effect of the sin of the world from the universe of God, and usher in the day when the earth shall be peopled only with the woman's seed—the family of God. Then His glory will fill the earth. The sky will be clear and the soil free, the victor's song will float over the plains of Eden and the anthems of seraphs blend with its strains; the sun will roll down its brilliant flood, and shine on a world that is fair and good! This is my hope, and when I give it up I will let you know. None others need undertake the job. Fraternally yours,

R. V. LYON.

Saquoin Valley, N. W. Ont.

P. S. My confidence in the Scriptures of Israel, is a hundred fold stronger to-day than it was ten years ago. And when I find anything in the New Testament that clashes with the Old Testament, I know that the apostasy has placed it there.

R. V. L.

Editor Restitution:—I am still isolated from all those of the "Abrahamic faith." I am not aware of any living nearer than Eureka, which is about twenty-two miles, and now but few reside even there; a number have removed—some have died—Christadelphianism and other of kindred isms have divided the remainder, and the few that are left, are "like sheep without a shepherd." But I trust that a few names over in Eureka, (like those in Sardis of old) will be permitted to walk with the Savior, for they, (I trust are worthy). But being without an "under Shepherd," their progress must necessarily be slow like those travelling on an "up-hill grade." The preaching which I hear sometimes, is almost invariably of the sky kingdom type, and in league with the great enemy, (death), which, to me, is not "meat in due season." THE RESTITUTION, in a good degree, supplies the place of the living preacher, or expounder of the Word.

The times are ominous; the day-star of hope has now arisen; the last scene in the great drama of Gentile rule is now being acted on the eastern stage. The coarse, harsh notes of the war bugle, will ere long be exchanged for those of the silver trumpet of peace. Oh! happy day, may it soon come!

Brethren and sisters, we who have a rich father, who are heirs to so rich an inheritance—an inheritance in the earth made new; we can well afford to bear the scoffs and the frowns of those who are wedded to the institutions pertaining to the earth under its blighting curse, and which, of course, must terminate when "the curtain shall drop," and "time shall merge in the ocean of eternity."

I love to read the weekly correspondence of the brethren and sisters of the "One Faith," it greatly strengthens, invigorates and mutually cheers, enlightens and encourages each other to battle for the right during our pilgrimage in this vale of tears. The essays, also, are instructive, and without speaking disparagingly of correspondents of other papers, they bring up from the great mine of truth—the Word—more of the gold-dust, or to drop the figures, they are, by far, the best expositions of Bible truths or doctrines extant. I was greatly edified and pleased in reading Brother B. Wilson's articles, headed, "The Time of the End." In the main, I could heartily endorse his views on this subject as well as the others of which he has heretofore elaborated; but there is one item, however, to my mind, which is not very clear. I do not wish to institute a criticism, but I would request Brother Wilson to show his warrant *from* the Scriptures to take the last half of the week, and detach it from the seventy weeks, of which Daniel makes mention in chapter ix. 24. I do not know how others view this interpretation, but to me, it seems that it is a regular consecutive prophecy, and its terminus the destruction of their city and sanctuary, (Jerusalem) by Titus, the Roman general. Any other view, according to all the standpoints which I have been able to take, seems rather loose and arbitrary; but I know that you, Brother Wilson, are more skillful in the Word than I am, and I trust that if the subject is susceptible of demonstrations, either from analogy or plain Scripture, you are the man to do it. If you will do this, through the columns of THE RESTITUTION, or through any other medium you may think best, you will much oblige, as I feel a deep interest in a right understanding of this subject. A key to this subject, or a right understanding of it, will, I think, help to unlock or give a correct understanding of many other subjects also.

Your brother in the "One Faith, one hope, and one baptism."

M. I. LEWIS.

Boundale, Wis.

Our Letter Drawer.

Ed. Restitution:—We are in our infancy here in the noble cause of truth. There is much honest inquiry in relation to the doctrine we believe and teach. We hope to set in order several churches, and gather a goodly number into the fold of Christ that shall be saved in the day of his coming. I urge the claims of THE RESTITUTION as far as it is prudent. The people are mostly poor, but we will do all we can. It is indeed gratifying to me to read the able articles of Brethren Wesbee and Wilson. They both know how many urgent letters I have written them both during the last three years—that now is the time to come to the front—that what is to be done must be done quickly. Brother Wesbee is particularly well posted on the prophecies of Daniel and John. We have nothing to fear with an open Bible—a complete and perfect whole gospel. For a short answer, when asked what we believe and teach, we reply: All things written in God's blessed book—the Bible. Remember us in your prayers while in the solitary fastnesses of these mountains—a clime unsurpassed for health and sublime scenery on the continent, if not in the world. I have been here six years, and have had but one cold, which I brought from Lake Erie. Should like to visit your part of the country, but dare not even flatter myself of doing so, as I am getting advanced in life—shall be eighty in April, and have been a cripple with rheumatism for thirteen years. The gospel must be preached, the world must be warned, and the church admonished and comforted. We must act well our parts; soon the curtain will drop; these paralyzed limbs will be still in the death-state, or put on *immortal youth and beauty.* May grace sustain us till deliverance shall come. Yours in the blessed hope.

NEWELL BOND.

Flat Rock, N. C.

Ed. Restitution:—You will find inclosed my subscription for the paper. I do not know how to do without it as it is all the preaching I have. I have not heard a gospel sermon in eighteen years, nor seen a person of the one faith, and I am alone. I was awakened by reading Miller's Lectures. I took brother Marsh's paper and have followed it through all its changes to the present time. I love the brethren and sisters; although I have not seen them, still they are dear to me. THE RESTITUTION has not come regularly for the last six or eight months. I feel the loss of them badly. I am old and childish; if I live till February next I shall have seen seventy-nine winters. I lost my companion seventeen years ago, who died in the faith of a speedy resurrection.

J. S. ABEE.

Galt Lake, Mich.

Editor Restitution:—Greeting in Christ, as waiting and watching for that day when the church shall be for the praise of his glory to the nations of the earth.

I am a minister of the word of God ("not of man, neither by man, but by Jesus Christ and God the Father who raised him from the dead.") I have been laboring the last three years among that body of believers who profess to be looking for the second coming of our Lord and Savior Jesus Christ without a sin-offering unto salvation. I do love them as brethren and sisters in this glorious hope, partakers of the heavenly calling. At the same time, to my mind's discernment of God's word, I have held views as truth, advocated by your publication, THE RESTITUTION, and, as a necessity in me, I have proclaimed, and, as a servant of Jesus Christ, must proclaim them spiritual things being compared with spiritual.

At the conference at Chelsea you as well as I know of the lines drawn, the resolutions adopted, thereby prohibiting a free mind from proclaiming it thus saith the Lord in their denomination. I have had my mind exercised for a year or more as to a field of labor in the West. Now, after due consideration, in the Lord, though having an opening South, we are deeply impressed Westward. My wife and self, comprising the family, are both entirely in the work of saving souls. She is well known this way as a bible canary among the poor and needy. She was South just after the war for two years, laboring among the freedmen in the Lord.

We are willing to go any where the Lord guides. We do not set up pretense on our labor, although we have nothing, yet possessing all things in Christ, we have the promise of food and raiment.

Now, brother, we would like to go to some open door where there is one brother or more in Christ, where the good news of the kingdom is acknowledged, to use our liberty in the Lord, taking the Bible, the blessed word, as our creed. We would like to communicate with some humble follower of Jesus, and, after prayer as to the Lord's will, we are ready to start—devoting time, talents, and all our forces to the glorious labor of love among our fellow-men. I have written this, dear brother, knowing the time is short. O the glorious news, the all-absorbing subject, the only hope—Jesus is soon coming.

In faith, hope, and charity, your brother worker,

E. N. R.

[As this was a private letter we withhold the name. We trust our devoted brother and sister will find a field of labor where they can "preach the kingdom of God, and teach those things which concern the Lord Jesus Christ, with all confidence, no man forbidding them." Acts xxviii. 31. There are many who rejoice in the glad tidings of the kingdom of God. Truth is mighty and will prevail. If crushed to the ground she will rise again. The eternal years of God are hers. For ourself, we are willing to preach in the school house, the grove, or the private dwelling. As Jesus suffered without the gate, we are willing, as we have been for the last thirty-five years, to go forth without the camp bearing his reproach—and the reproach of his truth. We will neither repine nor complain of our lot or treatment, for the truth's sake. We fear God will not be well pleased with some things, but we will not censure.—EDITOR.]

Editor Restitution:—A word in commendation of your labors and paper is due, for I know in such work discouragement from the things of this age are more plentiful than encouragements.

I believe in "ages to come," and in the restoration of Israel in the flesh to their own land and to their proper position as head of the nations. I strongly incline to believe the Anglo-Saxons are "lost" Israel. I believe Daniel's seventieth week is future; as is also the proper day-day fulfillment of the Apocalypse. I agree almost entirely with the late articles of Brother Benjamin Wilson on the "Time of the End." I ought to say that the "Exegetical" articles of THE RESTITUTION are to me most valuable. I hope you will continue to be at the trouble to put in all the Hebrew and Greek type you can.

Yours in hope of the promise.

A. A.

In Hell.

The battle rages, and as the fight just now is fierce, though bloodless, in relation to "*sheol, hades*, soul, body," etc., we join in the fray, and furnish our "quota" of testimony, as drawn from an old Scotch divine of the eighteenth century, Alexander Pirie, of Newberg, Scotland. He says:

"It has been argued by Dr. Whitby and his numerous followers, that a proper and literal resurrection is never in the whole New Testament expressed or represented by the living of the *soul*, but by the living, raising and resuscitation of the dead—the raising of the *bodies* of the saints—of them that slept in the dust or in their graves. A very confident assertion, this! Let us see whether it be just or not. In Peter's sermon on the day of Pentecost, Acts ii. 27-31, we find the resurrection of Christ expressed in the very words employed by David for that purpose: 'Thou wilt not leave my *soul* in hell, neither will thou suffer thine Holy One to see corruption.' This, says Peter, David as a prophet 'Spake of the resurrection of Christ, that his soul was not left in hell, neither did his flesh see corruption.' Now, it will be allowed that the clauses of this verse or distich of David are parallel and synonymous, expressing the same thing in different words. Consequently the hell in the first line is the same as the place of corruption in the second, and the soul in the one corresponds with the flesh in the other. Here, then, it is evident that the soul of our Lord is said to live again, or to be raised from the dead, and also that the resurrection of the soul includes the resurrection of the body; so that it is a matter of indifference whether you say the soul or the body rose, since the one can neither die nor rise again without the other, only to die and to live again are more immediately and properly applied to the soul or life than to the body, for reasons previously given. Two consequences necessarily follow. 1. The above remark of Dr. Whitby is unfounded in truth. Here is a proper and literal resurrection expressed in the New Testament by the living again of the soul, and as the resurrection of the dead here from the dead is an expressed, was it not proper to express the resurrection of his younger brethren in the same terms? Yea, might we not have expected that John as a prophet would use the language common to all the ancient prophets? 2. When we hear John saying, "I saw the souls of them that were beheaded, &c., and they lived with Christ," we must necessarily understand this as spoken of their reanimated and risen bodies, because Peter has taught us so to explain the resurrection of the soul of Christ, the Lord and Head of the resurrection."—*Voice of the Church, By D. T. T., p. 252.*

There, that's a "two-edged blade," and cuts "ugn in the past," as well as "soul in *hades*, an entity."

G. W. STETSON.

Edinboro, Pa.

Gorny Studen is a wretched village of a few hundred inhabitants, the Turk's quarter being on one hill and the Bulgarian on an opposite height. The former is deserted by its proprietors and houses have been unroofed by soldiers to get at the wooden rafters, fuel being scarce in northern Bulgaria. The only building remaining in this part of the village is occupied by the Emperor of all the Russias. It is built of unburnt clay bricks, and its low roof covered with rough tiles. Here in this hovel the Autocrat passes his days and nights, anxiously awaiting news from his various armies in the field. There is no pomp surrounding this humble Imperial residence; two Circassians of the Guard with drawn sabres were when I first saw it all that stood between the Czar and the outside world. A short distance from the house is a large tent, where the Emperor dines at six with his staff and invited guests. On the opposite side of the little street or road is the tent of Gen. Ignatieff.

Every man stands surrounded by innumerable mysteries; and in the middle of them all, none are more mysterious than himself. Life is a mystery. Sun, moon and stars are mysteries. What wonder then that there should be mysteries in God?

The Altar of Sacrifice.

We, the undersigned, having the good of the cause of truth at heart, and feeling that it is our duty to sustain the gospel with our means as well as our tongues, and believing that God will bless us for all the sacrifice we make in behalf of the truth, agree to pay the amount opposite our names for the purpose of freeing the RESTITUTION from debt, and sending it out as a messenger of truth to those sitting in darkness, and to comfort those who are walking in the light of life:

H. V. Reed	$10 00 Paid.
C Palmer	5 00 Paid.
I. G. Ridle	5 00 Paid.
Robert Hallock	5 00 Paid.
Jane Hallock	5 00 Paid.
S. D. Tuley	2 00
R. C. Hallock	5 00 Paid.
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Wm. C. Taylor	2 00 Paid.
Sarah C. Reamis	20 00 Paid.
W. S. Burns	5 00 Paid.
C. Hallock	5 00 Paid.

LETTER RECEIPTS.

Letters from the following persons have been received, found to be correct, and the subscribers extended to:

SUBSCRIPTIONS.

W W Burk	1 00	Thos Stenger	2 00
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Mrs W. Wesbee	Dust	50	Newell Bond	5 00

ANNOUNCEMENTS.

NOTICE.

Our next conference will be held in November, to begin on Friday before the second Sunday in the month, or Nov. 9, 1877. This is a day distant to suit us we want to see if we can put an evangelist in the field to travel all the time. In this way we believe much good can be done. The call is for brethren at South Branch of Lost Creek, Barber county; Elbow Creek, Wilson county; Coffee Co. Fellow Co. Linn, Shelby Co., Neosho Co., Harrison Co. and Labette Co. Let all the preaching brethren come, and we need their counsel. Hicklin, Kinsey, Quest, Lawver, Dingee, Hayden, Metzger, Ruff, Wm. Hadley, Flora, and if I have omitted any let them be considered as if I will be a free meeting for all. I do think it will pay for you to come, if not to preach here, to Pleasant valley, yet in reconnoitering to go to. So, come one, come all; let us have a good time once more. I would not have missed the two last conference as others for any consideration. Remember, Nov. 9, 10, 11, 1877.

The above conference will be held at the Grange School House on Big Creek, ten miles north-west of Erie, Neosho Co. only. Kansas.

By order of the Church,

JOHN FOSTER.

UNION CONFERENCE AT GALESBURG, MICH.

By institution of the Church at Galesburg, Mich., a Union Conference is called to meet at that place Thursday, October 25, 1877, at 2 o'clock p. m. and continue over Sunday.

Come all who love the Lord and his appearing, let us worship and work together in the fellowship of the spirit. The Church at Galesburg will kindly entertain all who come. Let others be ready to pay the necessary expenses.

H. E. PARKHURST,
CHARLES CORNELIUS, } Committee of Arrangements.

Early in November I shall visit the churches in Wisconsin, if there be any there who desire a visit from me. Please write me at Jefferson, Jefferson Co., Wis. Yours in the hope,

J. M. STEPHENSON.

Geneva, Aug. 7, 1877.

PUBLICATIONS FOR SALE AT THE "RESTITUTION OFFICE.

SPECIAL NOTICE.

Having on hand a large supply of Hymn Books (The Millennial Harp) and wishing to close it out, and treat on the following subjects, I have agreed to sell them at the following terms, [illegible] within the reach of all.

1 Book, by letter	$0 40
1 Book, by mail (prepaid)	50
12 copies, by letter (gilt)	00

The brethren will see that we have reduced the [illegible] to sell who desire the book send in as early as possible.

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Price Current. Price of publications, and terms of subscription to the Restitution. Free.

Index. 1. The Testimony and Kingdom of Christ, by 2000 Baptists, in 1650. 2. Immortality. 3. The Kingdom of God. 4. Nature of Man and Theories for Theirbeen. 5. The Two Advents. 6. Who is Religious? 7. Destiny of the Wicked. 8. Baptism. 13. Twelve Links Make Truths, and twelve Promises to David. 12. The Restitution Age. Price, to order for 8 cents. Or assorted packages of a hundred for 50 cents.

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The Deceased Parable. A tract written upon the parable of the Rich Man and Lazarus, by W. Lang, in which there is much concentrated thought.

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Regeneration and the Kingdom of God. By E. B. [illegible]. This tract treats very clearly upon the subject named, and is a good one for scattering tracts. Price, three cents each, 12 for 30 cents, 25 for 50 cents.

The Antichrist of True Gospel. By Wiley Jones, of Norfolk, Va. A compilation of valuable facts, showing what Christ, Apostles and early Ever-writers preached, and what the Primitive Church believed. Price three cents each, 12 for 30 cents.

SIXTEEN PAGE TRACTS.

The New Birth. By Josiah Peters. Price, single copy 3 cents, 75 cents per dozen.

The Hope for the World. By Joel A. Simonds. This tract treats upon the subject named in a way that will no doubt prove a revelation upon the minds of many. Price, four cents each, 12 for 45 cents, 25 for 75 cents.

The Kingdom of Messiah. By Joseph Seiss, D. D. A noted able and well written tract, which sets forth in beautiful language, and by Bible quotations, the glorious truths of the coming Kingdom.

Which is Right? By T. Wilson. Showing the Bible teaching on the questions as to whether Christ's Kingdom is to be on the earth or in heaven.

The True Church. A neat tract written by Wm. Stanford, of Newark, N. J. based upon Matthew xvi. 18, 19, showing that the True Church is neither Greek, Protestant, nor Catholic.

The Seed of Abraham. By Joel A. Simonds. A tract written upon the probable relation Abraham, reckoned to Israel and Jacob, and so frequently referred to by Prophets and Apostles.

The Alien in His Inheritance. By H. V. Reed. Just the thing to circulate everywhere. Price of sixteen page tracts, five cents each, 13 for 50 cents, 25 for $1.

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Who Gets It [illegible] or, the Voice of God Against Spiritualism. By H. V. Reed. A tract that is to [illegible] and one that can not be too widely circulated. Price, seven cents each, 3 for 10 cents, 20 for $1.

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OTHER TRACTS AND PAMPHLETS.

The Rich Man and Lazarus. By Thomas Wilson. The Parable of the Rich Man and Lazarus, the title of this tract, is handled vigorously, and the exposition throughout is in harmony with the Bible teaching. Thirty-six pages. Price 10 cents 12 for $1.

The Book of Mormon's Origin. By S. M. Stephenson. A book of thirty-six pages, clearly and ably written. Price 15 cents, eight for $1.

Duration and Nature of Punishment. By Henry Constable, A. M. Life is valuable and clearly written argument. We recommend it to those who wish to learn what the scriptures teach upon this subject. Sixty-seven pages. Price 25 cents.

The Kingdom of God, and Life Only in Christ; being a work made up of several tracts, including "*The Glorious Future*," "*The Gospel of God*," "*What is Immortality?*" "*The One Thing Needful*," &c., &c. By H. V. Lyon. 200 pages. Price, 75 cents.

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BOOKS,

God's Plan of Salvation—For a long time we have been in the trade a work which would embody the leading points and [illegible] of our faith and hope. Brother Stephenson's book is a [illegible] comprehensive and able statement of the leading phases of Bible theology. Our brethren will find this just the thing to read and circulate. The nature of man, the kingdom of God, and the obedience of faith, are all treated clearly and fully. We bespeak for this book a wide circulation. Price, 25 cts. H. V. REED.

Cruden's Concordance to the Bible. Of course no one of God's Word can do without it. Cloth bound, 12 oz. sheep, $2 25, half calf $3 75.

Greek Concordance. A Critical Greek and English Concordance of the New Testament, by C. F. Hudson. This is a work of 600 pages, admirably small to be made a constant companion, by one traveling. Every minister and Bible student ought to possess a copy. Price, cloth, $2 50.

Eagle's Hymns, with exquisite reading and reference between the verses. They are printed on clear, strong paper, and well bound. Plain Roan Binding, gilt edge, $1 50. Full Turkey Morocco, gilt edge. [illegible] other one, with larger type, beautifully put [illegible] and easily read by failing eyes. Plain Binding, $2, $3 75. Turkey Morocco, $5.

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The Jewish Pilgrim.

Is to these the ancient holy hills,
Where angels walked of old?
Is this the land our story fills
With glory not yet cold?
For I have paced by many a shrine,
O'er many a land and sea;
But still, oh! promised Palestine,
My dreams have been o' thee.

I see thy mountain cedars green,
Thy valleys fresh and fair;
With summer's brightness they have been,
When Israel's home was there;
Though o'er thee world and time have passed,
And cross and crescent shone,
And hardly the Czar has pressed,
O thou art still our own.

Thine are the wandering race that go
Unblest through every land;
Whose blood has stained the polar snow,
And drunk of the desert sand;
And thine the home for hearts that turn
From all earth's shrines to thee,
With their one faith, for goo home
In prophet memory.

For thrones have fallen, and nations gone
Before the march of time;
And, where the cross o'ertopped stone,
Are forests in their prime;
Since Gentile ploughshares marred the brow
Of Zion's holy hill,
Where are the Roman eagles now?
Yet Judah wanders still.

And he who wandered there in vain,
A pilgrim of the past?
No, long ere Israel's hope has been,
But it shall come at last;
For in her wastes a voice I hear,
As from a people's grave,
It bids the nations build not there
For Jacob shall return.

Oh, lost and loved Jerusalem!
Thy pilgrim may not stay,
To see the glad earth's harvest home,
In thy redeeming day.
But now resigned in faith and trust,
I seek a nameless tomb;
At least beneath thy hallowed dust,
Oh! give the wanderer room.

—*Selected.*

Selections.

The Present Russo-Turkish War in Prophecy.

BY DR. E. H. NOLAN, PH. D., LL. D.

Author of "History of the Crimean War," "History of India," "Continuation of Hume's History of England," etc.

One of the most disturbing elements of power ever felt in the ecclesiastical and political world appeared in connection with the rise, growth, and conquests of Mohammedanism. The incursion upon Eastern Europe of the Saracens, and their successors the Turks, spread consternation throughout the civilized world, until literally men trembled at the sound of the Ottoman drum.

Various sections of the Christian Church suffered much by the subjugation of the territories seized by the Turks, such as the Greek, Syrian, Coptic, Nestorian, and other Eastern churches, and, to a certain extent, the Western Latin Church; but it is remarkable that Protestant Christendom, although sometimes sharing the common alarm, partook but little of the sufferings so generally inflicted. The Ottoman scourge appears to have had for its mission the chastisement of the relentless bigotry and the degrading superstition and idolatry of Oriental Christendom, until the full measure of God's judgment was accomplished, and then the instrument of punishment was itself destined to pass away.

Even in its decay the sword of Mohammed has smitten the Greek Christians of the Russian Church of European Turkey, and of Asia Minor with destructive violence, not much less than in the acme of its power.

At present the eyes of all nations are turned in the direction of the Turkish Empire, either in sympathy, hostility, or observant wonder. The great Powers of Europe await with anxiety and suspense the issue of the war which now turns the fairest lands of Europe and Asia into a vast Aceldama; and all men, with deep forebodings, ask when will this havoc end, and to what issue will it tend?

Here we turn to Scripture prophecy, and find some clearly prescribed data upon which to form ground for some definite conclusions.

1. We think it is manifest, taking prophecy as our guide, that the final overthrow of Turkey will not result from this war. It is acknowledged by all historical interpreters of prophecy that the invading torrent of Ottoman cavalry, about 1063 A. D., is symbolized in the year-day fulfilment of the sixth trumpet by the vast hosts of Euphratean horsemen; for the banks of the river Euphrates were the original home of the Turkish people.

And it is also agreed that the ultimate drying-up of the rushing torrent of Turko-Mohammedan power is predicted under the sixth vial in Rev. xvi., in the sixth vial being poured out upon the river Euphrates, and the water thereof being dried up. Now, the process of "drying up" implies internal decay and wasting away of the Turkish Empire; and therefore Turko-Mohammedan supremacy over the Ottoman Empire may be expected to pass away quite as much by internal democratic revolutions and innate weakness as by attacks from without.

It is therefore obvious, from a prophetic point of view, that the doom of Turkey is internal decay. The Russian war conduces to this; but it is far more expensive to the Czar than the Sultan. The Russian Empire is deeply in debt, and the social, industrial, and economical effect of conscription in it is most severe. Russia, to conquer Turkey, must conquer allied Europe. Not only is England determined against a Russian occupation of Constantinople, but the Austro-Hungarian Empire is opposed to it, and the *Ultramontane* party in France are energetically striving to create an anti-Russian feeling.

So far as this war is concerned, the light which prophecy sheds upon it shows that, whatever remoter consequences may ensue, this war will not close with the Russian eagles being planted on St. Sophia, in Constantinople; for Russia, being outside the Roman Empire, can never hold permanent possession of territory within the Roman Empire, that is to say, south of the Danube, such as Bulgarian or Servian territory.

2. As one of the outgrowths of the present war, the restoration of the Jews to Palestine is indicated in prophecy.

The object of the drying up of the Euphrates is thus stated in Rev. xvi. 12: "And the water thereof was dried up, that the way of the kings of the East might be prepared." That the Turkish Empire in Europe shall vanish, making way for new interests and influences and peoples, is in this passage clearly implied. Hence the question arises, "Who are the kings of the East?"

Some few interpreters have thought that the kings of (or *from*, in the Greek) the East will be potentates whose armies will subdue Turkish territory, such as the Empress of India, the Czar, as dominating Central Asia, the Shah of Persia, British tributaries from India, etc.

Some consider the kings from the East will be the ten tribes, led by their chiefs and princes, who shall emerge from their obscurity in North Asia, and march to the promised land, and that this will be the occasion of inciting the Antichrist and the False Prophet to perpetrate their dreadful persecutions and atrocities (Dan. xi. 43-4).

Closely allied to this opinion is the view of the best critics, that the Jewish people in general, whether the two or the ten tribes, are pointed out; designated kings, because of the royal dignity God has conferred upon them, and with which at the time of their return they shall again be honored. That the Jews will again occupy their own land is a truth which fills many pages of prophecy; and that the decay of the Parthian and the separation and independence of Syria would promote that, all observers of the signs of the times will admit.

This is very fully predicted in Ezek. xxxviii., where, at a period of prophetic fulfillment yet future, Israel is described as gathered out of the nations and dwelling securely in their own land under the auspices of "Turbish"—England—the nation emblemized by lions. Isaiah and other prophets portray the future sanctity and glory of Jerusalem in glowing terms. "The mountain of the house of the Lord shall be exalted above the hills; the law shall go forth from Zion, and the word of the Lord from Jerusalem."

3. Syria and Egypt will be fully separated from Turkey, as a result of this Russo-Turkish war. The ruler of the former is prophetically entitled king of the North, and of the latter king of the South (Dan. xi. 36-45). This also appears from Dan. viii. 23, where the four horns, or kingdoms into which Greece was originally broken up, are represented as re-existent in the latter times.

It is plainly apparent from Dan. viii., that the four kingdoms into which the notable horn, Alexander's Macedonian Empire, was divided were Greece, Syria, Egypt, and Thrace or Turkey (now so called); and that in the latter time of their kingdom, when they shall be re-existent at the time of the end, the future Napoleonic Antichrist—a king of fierce countenance, understanding dark sentences, and by his policy causing craft to prosper in his hand—shall stand up and enact his desolating career, and at last be "broken without hand."

4. Contemporaneous with the pouring out of the sixth vial upon Turkey, the revival of French Napoleonic power is indicated. In Revelation xvi. 13, the Apostle John records a certain phenomenon as his vision. He sees three unclean spirits, like frogs, go out of the mouth of the Dragon, the beast, and the False Prophet; and their mission is to gather the nations to the great day of the *war* (*battle*) of God Almighty. Fleming proved in 1693 that three frogs were the ancient device of the French kings, and pointed out that approximately, at the present period, France would exercise vast influence over the policy of nations, and for the most pernicious purposes—the Dragon, the Beast, and the False Prophet promoting French ends, which Fleming expressed as the devil diffusing infidelity—the tyrannical power of despotism—and the imposture of the False Prophet working lying miracles, putting forth false representations and persecuting power. We see in fulfillment of all this that there is already a revival of infidelity, and Ultramontanism, and, on the part of the Roman clergy, of *pseudo*-miracles, although only a slight installment of what is yet to come.

The Rev. E. B. Elliott, in his voluminous Commentary, goes very minutely into the apparition of the frogs, showing that three frogs were emblazoned on the banner, shield, and crest of the French under Clovis, as commemorative of the marshy country of Westphalia, whence they came.

A revival of the Napoleon dynasty is politically probable; and there appears to be, prophetically, a certainty of it. At present the French *Ultramontanes*, of their own will, and by instruction from the Vatican, have given up all thoughts of the restoration of the Bourbon family; the Comte de Chambord is impracticable, the Duc D'Orleans unreliable. The Episcopate is Bonapartist, Pius IX. has set his heart upon the overthrow of the Conservative Republic and the restoration of the Napoleon dynasty. The death of M. Thiers last week is a sad blow to the prospects of the Conservative Republic, of which he was the mainstay, and a corresponding advantage to the Bonapartists and Ultramontanes.

The seventh and last head of the Apocalyptic wild beast must be a Napoleon; for six forms of government passed away previous to Napoleon Bonaparte's conquest of Italy; the Holy Roman Empire closed in 1806, when the Austrian Kaiser had to abdicate the title by command of Napoleon, who made himself King of Rome—a title afterwards borne by his son until his death. The Napoleonic head of the beast was predicted, in Rev. xiii. 3, to receive a deadly wound, and afterwards to become healed of its deadly wound. Accordingly it was wounded to death at Waterloo in 1815, and at Sedan in 1870. Its predestined resuscitation is only a question of time. The coming Napoleon will assume a power and dominion co-extensive with Cæsar's ancient Roman Empire.

The predicted number of the Antichrist's name, which is to be "the number of a man," is 666 (Rev. xiii. 18), and Napoleon's name in its Greek inscriptive form contains exactly 666. In Rev. ix. 11 it is stated that in Greek his name is to be *Apollyon*. Several exegetical writers have shown that this word is radically identical with *Napoleon*. The Italians prefix the letter "N" to words adopted from the Greek, thus *Abassos* (Greek for *Abyss*); is *Nabassos* in Italian; and as the Bonapartes originally migrated from Greece to Italy, the name *Apoleon* would thus be styled Napoleon.

Every prophetic indication points to the fact that French diplomacy and force will again become predominant under a Napoleon, and culminate in the development of the final Napoleonic Antichrist.

According to the theory of the twofold application fulfillment—year-day and literal-day—of the 1,260 days in Rev. xi. 3, xii. 6, it is to be expected that for three and a half years, or 1,260 literal days, a personal Napoleonic Antichrist will fill the world with woe, and persecute the Christian Church, just as for 1,260 years the Popish and Mohammedan Antichrists have persecuted the Church.

By the common verdict of exegetical scholars the time is at hand for these things. The latter end is hastening on apace. The present war, conducing to the wasting away of Turkey, is a necessary preliminary to the grand conclusive chapters of "the Times of the Gentiles" and of the present dispensation. And as the whirlwind of war spreads waste and desolation and woe, and the exhaustion of the Euphratean power proceeds, God's ancient people will prepare for the occupation of their beloved Jerusalem, and a new Syrian kingdom will be founded. Ultimately Christ will descend, and reign personally over the nations of this earth for 1,000 years (Rev. xx).

What we have to look for is the development of a confederation of ten kingdoms coinciding with the ten horns and ten toes (Daniel vii. 24; ii. 42-4); then the inchoate rise of the Bonapartist Antichrist, the little horn (Daniel vii. 8, 20); then his seven years' covenant with the Jews (Daniel ix. 27), and in the midst of those seven years, his violation of that covenant and the erection of his image, the abomination of desolation, inside the Jewish temple, which event will initiate the final three and a half years' great tribulation and persecution, which terminates by Christ's descent and destruction of Antichrist (2 Thess. ii. 8; Rev. xvii. 14; xix. 20). There will probably be a coming of Christ before those three and a half years, to raise the deceased saints and translate some watchful Christians to meet him in the air (1 Thess. iv. 16, 17).—*Signs of the Times.*

The drum-beat of Turkish crime.

Importance of Scripture Prophecy.

BY MR. R. S. MAHONEY.

A great part of Scripture consists of prophecy; yet but few Christians make prophecy their study, while the doctrinal and hortatory parts of Scripture form the subject of their earnest daily consideration. Nevertheless, they would find that the study of prophetic truth would throw much light on their present path, and would give much practical encouragement to their ministry, while their faith would rest on a broader, deeper comprehension of God's character and ways, and their spiritual horizon take a far wider sweep, and stand out in clearer outlines than before.

In the book of Isaiah God appears challenging the philosophers or sceptics of this world to the test of prophetic proof. Isa. xli. 21-23: "Produce your cause, saith Jehovah; bring forth your strong reasons. Let them bring them forth, and show us what shall happen; let them show the former things, what they be, that we may consider them, and know the latter end of them; or declare us things for to come. Show the things that are to come hereafter, that we may know that ye are gods."

Again, in Isaiah xlii. 9, Jehovah points to the plain accomplishment of events which he had foretold by the mouth of his servants the prophets, and announces fresh predictions: "Behold the former things are come to pass, and new things do I declare: before they spring forth I tell you of them." In chapter xliii. 9, 10, 12, he proclaims Israel to be his witnesses to all the nations of the world; and such they are to this day. This weapon alone out of God's armory can cut through all the sophistries and opposition of men. Prophecy is their history. Without a king, without a priest, without a constitution, without the constituent elements of a people, they exist unabsorbed in the countries where they are scattered. They fulfill in every line the picture drawn by the Master's hand in Hosea iii. 4, 5. They are God's witnesses.

Frederick the Great, of Prussia, although he prided himself on his sceptical philosophy, is said to have had a chaplain attached to his household who was a faithful man of God. The king was accustomed to endeavor to amuse himself and his court sometimes at this good man's expense; and on one occasion, coming to dinner in high spirits, he turned to the chaplain, and said, "Doctor, if your religion is a true one, it ought to be capable of a very brief and simple proof. Will you give me an evidence of its truth in one word?" The good man thought for a few moments, and then gravely answered: "It is capable even of such proof. I accept your majesty's challenge, and will give you in one word an unanswerable evidence of the faith I hold: that word is—Israel." The king was silenced, if not convinced, by this use of the divine argument.

Scripture teaches us that the true prosperity of this earth is dependent upon the happiness of Israel. Had Israel been faithful to the trust committed to her in times past, she would have brought blessings to the whole world. The forty glorious years of Solomon's reign should have been only the commencement of an era of peace and prosperity that would have continued to increase and diffuse itself till its unrolled splendor filled and gladdened the whole earth. But Israel failed utterly and miserably in this trust.

Carlyle on Job.

I call the book of Job, apart from all theories about it, one of the grandest things ever written with a pen. One feels, indeed, as if it were not Hebrew—such a noble universality, different from noble patriotism or sectarianism, reigns in it. A noble book! All men's book! It is our first, oldest statement of the never-ending problem, man's destiny, and God's ways with him here on this earth. And all in such free, flowing outlines; grand in its simplicity, and its epic melody, and repose of reconcilement. There is the seeing eye, the mildly understanding heart. So true every way; true eyesight, and vision for all things, material things no less than spiritual; the horse—"hast thou clothed his neck with thunder?"—he laughs at the shaking of the spear! Such living likenesses were never since drawn. Sublime sorrow, sublime reconciliation; oldest choral melody as of the heart of mankind; so soft and great; as the summer night, as the world with its seas and stars! There is nothing written, I think, in the Bible or out of it, of equal literary merit.

Miscellany.

RUSSIAN SOLDIERS AND THE BIBLE.

A member of the committee of the British and Foreign Bible Society writes: More than 60,000 Bibles and portions of the Scriptures have been bought lately by the soldiers of the Russian armies since they crossed the Pruth. Large editions have been required, and the books were sent from Vienna, Odessa, St. Petersburgh, and London, necessarily at very high rates for carriage and involving an expense of about £5000. The agent of the British and Foreign Bible Society, who has conducted the arrangements, reports from Bucharest several interesting particulars as follows:

"As to the Russians, we are one and all of the opinion that their readiness to buy is unparalleled in our experience of the Society's Continental work. It is a strange thing, and yet not less true than strange, when fierce-looking Cossacks, armed to the teeth, thank you ten times over for having brought them the New Testament, and when they can scarce be restrained in the gladness of their hearts from taking you in their bony arms to give you a well-meant, albeit none the less dreaded, hug of gratitude. And not only do the men buy, but they read; for they can read, and that to an extent which has utterly surprised me. All the reports received by me agree in this particular, that there are comparatively few unable to read, and the explanation given by the common men, as well as by some of high rank, of the glad but strange fact is that, since the introduction of general compulsory military service, a few years ago, it has been made obligatory on all the subalterns and on the younger commissioned officers to see to it, as soon as the recruits enter the army, that they acquire the wholesome art of reading. Dr. Obermuller, the Grand Duke's physician, told me that the arrangement gave such satisfaction at the time, that men whose term of service had run out, had asked permission before quitting, to attend the new reading class. In the long Russian winters, with snow all around many feet deep, drilling impossible, and all out-of-door exercises impracticable, spelling and reading were welcomed as pleasant and profitable pastimes. Not only do the Russians buy, not only can they read, but they do read; and through the camp, and along the roadside, they may be seen in their spare hours, book in hand, alone or in small companies. It is a sight to do a man's heart good. It is but repeating what has been told me time after time by different parties in various parts of the country that, speaking generally, the Russian soldier has yet to be discovered who would speak an irreverent word of the Holy Gospel, or who would knowingly venture to treat a Bible colporteur with harshness or contempt. Generally the title page of their New Testament has been to our men a more valuable credential, a more powerful recomendation, than either their passport or their license, and while common hawkers are strictly forbidden, our colporteurs have been joyfully welcomed. It has frequently been the case that the commanding officer has been the first to buy a number of copies, which he himself would distribute at once as a gift to the common soldiers around him."—*N. Y. Observer.*

TWENTY-SIX OLD PEOPLE.

During the months of April, May and June, twenty-six persons died in this city who were over ninety years of age. One of these was 101, two 103, one was 105, and seven were over ninety-five years of age.

Nine of these persons were men and seventeen women. Nine were natives and seventeen were foreign born. All but three were Anglo-Saxons and two were Irish. Sixteen died of old age, and one, who had stood up for 103 years, finally fell down stairs and died of his injuries. One had lived for ninety years in this city, two for fifty years, and most of the others from a quarter to near half a century here. Most of them were persons whose occupation had been laborious and constant, and all had been married.

We might conclude from such a record, that New York was, upon the whole, a good place for old people to live in, that the Anglo-Saxon race had greater vitality than other races which have emigrated to this country, that women were more likely to live than men, and that the married had a far better chance of life than single persons. These conclusions might all be correct, or like other generalizations very erroneous; the last is, we think, well proved. The record, at all events, is a remarkable one.—*N. Y. Observer.*

PERSECUTION IN AFRICA.

The *Journal of Evangelical Missions* (a French monthly publication) has an account of the persecution of the Christian natives at Bonny, West Africa, which has been carried on for some time. It says:

"The persecution still reigns. The converts are kept in chains, and have to undergo all kinds of tortures. Their persecutors have recourse to new means to force these poor Christians to deny their faith, or to cause their death in a slow but certain manner,—and this is by starvation. Consequently an edict has been issued, forbidding all communication between the prisoners and their families, and even between their Christian friends. These unhappy sufferers are completely isolated, a prey to anguish and uncertainty, and only receive the smallest amount of nourishment that their gaolers consider necessary to maintain life in bodies emaciated by reason of the lengthened agony. As a climax to their misery these sufferers are chained among the bushes, quite naked, and separated from one another, so that every kind of comfort is denied them. To add to the horror of their position, they are exposed night and day to the stings of mosquitoes, with which this region abounds. We may judge of the degree of courage with which Christianity can inspire heathen souls—for not one of these martyrs has denied the faith, and all persist in their love to Christ with a heroism and patience which astounds even their persecutors."

Sententious Paragraphs.

Always leave home with loving words, for they may be the last.

It is impossible to ascertain how far virtue will predominate until opposed by temptation.

Never reflect on a past action which was done with a good motive, and with the best judgment at the time.

> George friend, the world is wide—
> Life is all before thee;
> Climb that hill-thy path at dawn
> Break in beauty over thee.

One of the most fatal temptations to the weak, is a slight deviation from the truth, for the sake of apparent good.

A head properly constituted can accommodate itself to whatever pillow the vicissitudes of fortune may place under it.

The beautiful in heart is a million times of more avail, as securing domestic happiness, than the beautiful in person.

One false step, one wrong habit, one corrupt companion, one loose principle, may wreck all your prospects, and all hopes of those that love you.

> Out of evil cometh good—
> Joy is born of sorrow,
> Griefs that rend the heart to-day
> Die in bliss to-morrow.

There is a sanctity in suffering, when strongly, meekly borne. Our duty, though set about by thorns, may still be made a staff, supporting even while it tortures. Cast it away, and like the prophet's wand, it changes to a snake.

A word or a look which at one time would have no impression, at another time wounds the heart, and, like a shaft flying with the wind, pierces deep, which, with its own natural force, would scarce have reached the object aimed at.—*Sterne.*

The willow that bends to the tempest often escapes better than the oak which resists it, and so it is in great calamities, it sometimes happens that light and frivolous spirits recover their elasticity and presence of mind sooner than those of a loftier character.—*Walter Scott.*

> There's a wideness in God's mercy,
> Like the wideness in the sea;
> There's a kindness in His justice
> Which is more than liberty.
> For the love of God is broader
> Than the measures of man's mind;
> And the Heart of the eternal
> Is most wonderfully kind.
> If our love were but more simple,
> We should take Him at His word;
> And our lives would be all sunshine
> In the sweetness of our Lord.
> —*F. W. Faber.*

Restitution of all Things.

When the Lord laid the foundations of the earth and formed the heavens above, he pronounced them very good; and all the changes which have taken place and are yet to take place have been designed for the good of man in redeeming his moral character; so when that shall have been effected, he will restore the physical world to its destined condition of perfection. The unchangeableness of the Lord insures the promised restoration. He changes the condition of things as often as he sees fit for the attainment of his unchangeable purpose, to reconcile all things unto himself. The church of the first-born composed of all true believers from the fall of man until Christ's second advent, being at that time redeemed and glorified, are chosen to be associated with Christ, as a peculiar and suitable agency in effecting the subjection and reconciliation of all things to God under the government, which as kings and priests to God shall be administered by them.—*J. H. W., in Prophetic Times.*

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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Communications.

Correspondence.

G. M. MYERS TO J. M. HENRY—FOURTH LETTER.

(Concluded from last week.)

As to *hades* being "a chemical laboratory for the body," this is a phrase of your own making. I simply quoted Job xxiv. 19. Of its contents and bearing upon our issue, you have not yet disposed or attempted.

I am sorry, not for my sake, but for you and the cause you now, and I once espoused, that you still persist in believing that *sheol—hades* is never properly rendered grave. But a few questions. What about my quotations? Is *keber* or *sheol* in the texts? Why this silence upon this point? You admit your haste in one case, why not acknowledge it in this? You charged the young man of being more confident than intelligent. Yet he has not yet been so bold as to assert that certain words were in certain texts without the authority at hand and in hand to bear him out, as the aged man has done. Davy Crocket's adage was "be sure you are right and go ahead." But your go-ahead-itiveness is in advance of your surety, and now you have to retreat in silence. Further, are my authors still unreliable? Why not attack them and impeach their scholarship? But instead of that, you come up and say, which supports them, that friend Bastion has furnished you with twenty-nine occurrences of grave in the King's English for *sheol* in Hebrew.

But to the definition of *sheol* as Prof. Fuerst (your—Bastion's) author—"What is sunk deep, hence under world, The place of the shades." Now, my friend—I was about to write brother—all this, with good propriety, can be applied to the grave, as the receptacle of the dead (as you, and not the Bible, call the body,) but not very well to your idea of spirits. Is your place of departed spirits, according to your idea, a place of shades? What is it that casts a shadow over it? May be you would like Job's assistance here? Job x. 22, says: It is "a land of darkness, as darkness itself, and of the shadow of death, without any order, and where the light is as darkness." Is your metaphorical Abraham's bosom and Greek Paradise in the shade? Under world—what is the place of departed spirits under? Is it under the ground? Do departed spirits have to go under ground to get to God? Eccl. xii. 7.

Sunk deep—how deep? Into what do they have to be sunk? Now, my friend, is there a world of intelligent characters in the heart of the earth? Will it require anything more than honesty for one to see the Fuerst's whole definition applies to the state of the dead—the grave in the broad acceptation of the term. In the grave they are sunk deep. In the grave they are put in the under world. In the grave they are placed in the shade. I thank you for the definition.

You quote from Smith's Bible Dictionary, but fail to do him justice, as you have omitted the following, from p. 373, large edition: "This word (hell-is generally used by our translators to render the Hebrew *sheol*. It would, perhaps, have been better to retain the Hebrew word, or else render it always by "the grave" or "the pit."

Friend Bastion, to whom you have appealed, says that, according to the grammar and exegesis of the Hebrew language, he knows of no text where *sheol* should be rendered grave. This we will not question; perhaps his information is limited. Yet your next author, Dr. Campbell, of Aberdeen, Scotland, according to your extract, does know of one such text. And had you done him justice right upon this point, you would have quoted three such texts from *sheol*, and a fourth from *hades*, viz.: Gen. xxxvii. 35; xlii. 38; Psa. xvi. 10; Acts ii. 27. Further, if you will drop only one-half page further back in his essay, which I have at hand, you will find the following extract: "But it appears at present to be the prevailing opinion among critics, that the term, (*sheol*), at least in the Old Testament, means no more than *keber*, grave, or sepulchre." Of course, Mr. Campbell opposes this idea, yet the opinion of the critics of his day is worth something.

Now, since we have examined the authors you have cited, and as you say, our discussion has largely turned upon this point, I will introduce others. Indeed, our discussion does not only largely, but altogether turns upon this point—the condition of those who to *sheol—hades* go.

1. *Wakefield.*—The universal meaning of *hades*, is the state of the death.

2. *Greenfield.*—*Ia and cido*, literally unseen) the invisible abode or mansion of the dead, *orcus*, the place of punishment, hell; the grave; the lowest place or condition.

3. *Donnegan.*—The realm of Pluto, the infernal regions, the shades below, the abode of the dead, generally death.

4. *Greeks.*—*a*, *a* negative and *eido* to see) a dark, obscure place, a place unseen, or not to be seen by mortals, *hades*, the receptacle or region of the dead, containing all the fabulous divisions of the heathen ritual.

5. *John Brown, of Haddington.*—Another author upon your side of the question and from whom you evidently quote, as I find much of your language upon this, *verbatim*, in his Religious Encyclopedia, says: "*Hades* (from *a*, privative, and *idein*, to see) the invisible world, or place of the departed in the intermediate state, prior to the re-surrection. The corresponding term in Hebrew is *sheol*, which is derived from the root *shae*, to demand, inquire, and either signifies the place with respect to which it may be asked: 'Man giveth up the ghost, and where is he?' Job xiv. 10, or the insatiable receptacle which crieth give, give, and never saith it is enough. Prov. xxx. 15, 16."

6. *Kitto*—In his Cyclopedia says: The term hell is represented by the word *sheol* in the Old Testament, and by *hades* in the New Testament. But as these words mean also the grave or the condition of the dead, hell, as a place of final punishment for sinners, is more distinctively indicated by the term *Gehenna*. Under the word *hades*, he says: "*Hades* means literally that which is in darkness. In the classical writers it is used to denote *orcus*, or the infernal regions." Again, "*hades* is in no wise binding upon us in any classical meaning which may be assigned to it. The real question, therefore is, what is the meaning which *sheol* bears in the Old Testament, and *hades* in the New." Again he says: "In the great majority of instances *sheol* is in the Old Testament, used to signify the grave, and in the most of these cases is so translated in the Authorized Version. It can have no other meaning in such texts as Gen. xxxvii. 35; xlii. 38; 1 Sam. ii. 6; 1 Kings ii. 6; Job xiii. 13; xvii. 13-16, and in numerous other passages in the writings of David, and Solomon, and the prophets. But as the grave is regarded by most persons, and was more especially so by the ancients, with awe and dread, as being the region of gloom and darkness, so the word denoting it soon came to be applied to that more dark and gloomy world which was to be the abiding place of the miserable."

7. *Moses Stuart.*—In his Exegetical Essays, says on p. 99, "*sheol* is used sixty-three times in the Old Testament, and is translated *hell* thirty-one times, grave thirty times, and pit three times."

On p. 112, he says. "The meaning of *sheol*, which lies upon the face of the Sacred Record (if I may thus speak), is indeed that of grave, sepulchre, under world, or state of the dead, as I have given in the recension of the passages."

On pp. 116, 119, in giving a statement of what the Bible says of *sheol*, he says:—

1. "*Sheol* is a place from which none ever return," *e. g.* Job vii. 9; 2 Sam. xii. 23.

2. "It consumes or devours the bodies laid in it." Job xxiv. 19; Psa. xlix. 14.

3. "It is a place of inaction and silence," *e. g.*, Psa. vi. 5; xxxi. 17; 1 Sam. ii. 9; Isa. xxxviii. 18; Eccl. ix. 10.

4. "*Sheol* is a place of utter and perpetual darkness and gloom." Job x. 21, 22.

5. "*Sheol* is sometimes personified and represented as an insatiable monster, always devouring without remorse or distinction," *e. g.*, Isa. v. 14; Prov. xxvii. 20; i. 12.

Hades, he says: "Designates the under world, subterranean regions simply, in opposition to the region above the earth," *e. g.*, Matt xi. 23; Luke x. 15. "Thou Capernaum, which art exalted to heaven, *i. e.*, very high (alluding to its site on a hill) shalt be brought down to the under world, *i. e.*, very low." "This is the natural and primary explanation of the word *hades* here."

2. "*Hades* signifies the region of the dead, the dominions of death," *e. g.*, Matt. xvi. 18; Rev. i. 18; vi. 8; xx. 13, 14.

3. "*Hades* means grave, sepulchre, depository of the dead," *e. g.*, 1 Cor. xv. 55; Acts ii. 27-31.

4. *Gesenius.*—On p. 1022, says:—"*Sheol* signifies *orcus*, the under world, a vast subterranean place. Job xi. 8; Deut. xxxii. 22; full of thickest darkness." Job x. 21, 22: He says as to its derivation: "It comes from *sha-al*—a cavity, a hollow subterranean place; just as the German *Holle-hell*, is originally the same with *hohle* a hollow, cavern, and Latin *cellum* is from the Greek *kilos*, hollow."

Now, my friend, I hate to call you that, as brother would sound better,) we get in all these definitions our idea of grave in its broad acceptation—the depository of all the dead. But not that of departed or disembodied spirits.

I would have no hesitancy whatever in taking up the text and its context wherever this word occurs, and trying a reconciliation of it to the idea of grave. Indeed, I am satisfied of the harmony. But to the contrary, let me give you a few texts in conclusion, which are entirely incompatible with your idea.

1. And death and *hades* gave up the dead which were in them. Rev. xx. 13. Your idea is that the dead are not in *hades*, but that all who are there, live and are conscious.

2. "Where, O *hades!* is now thy victory?" 1 Cor. xv. 55. Is it possible that the righteous are triumphed over in your metaphorical Abraham's bosom! What of the elysian fields of your Paradise?

3. "On this rock I will build my church and the gates of *hades* shall not triumph over her." Matt. xvi. 18. Again, how of this? Are your disembodied spirits, even of the righteous, held as prisoners only to be liberated at the resurrection.

4. "Ye shall bring my gray hairs down to *sheol*"—the place of disembodied spirits. Is it possible, let me ask you again, that spirits wear gray hairs in your Paradise?

5. "Cease then and let me alone, that I may take comfort a little, before I go whence I shall not return, (on the hypothesis that his sins were not forgiven) even to the land of darkness and the shadow of death; a land of darkness, as darkness itself; and of the shadow of death, without any order, and where the light is as darkness." Job x. 21, 22. How about this? Is this your Paradise? Is this your metaphorical Abraham's bosom, a land of darkness, under the shadow of death, without any order?

6. "Oh that thou wouldst hide me in the grave (*sheol*), that thou wouldst keep me secret until thy wrath be past, that thou wouldst appoint me a set time and remember me!" Job xiv. 13. Is this your place of departed spirits? Are they to be hid? Are they to be kept secret, and not to be remembered by God till the appointed time?

7. "If I wait, the grave (*sheol*) is mine house; I have made my bed in the darkness. I have said to corruption, Thou art my father, to the worm, thou art my mother, and my sister." Job xvii. 13, 14. If *sheol* is the place where your spirits dwell, as you say, what about this darkness? What about the worm preying on them?

8. "Drouth and heat consume the snow waters; so doth the grave (*sheol*) those which have sinned." Job xxiv. 19. As you claim *sheol* to be the receptacle, not of the body, but of the spirit, how do you like the effect here brought to view to be performed upon the spirit?

9. "For in death there is no remembrance of thee; in the grave (*sheol*) who shall give thee thanks?" Psa. vi. 5. You well know that the interrogative here is equal to a negative. This is spoken of all who go to *sheol*. Is it possible that none of your righteous spirits can give thanks to God while in your Paradise or Abraham's bosom? Will you tell me why they cannot? Is it lowness of their irreverence? Or, because they have forgotten God? And if they have forgotten God, why not all things else? What a forgetful set they are.

10. "Let me not be ashamed, O Lord, for I have called upon thee: let the wicked be ashamed, and let them be silent in the grave, (*sheol*)." Psa. xxxvii. 17. Inspired men's prayers generally were heard. Then how could such a man as Dives have literally talked there? Your wicked spirits in *sheol—hades*, have to travel around—if travel at all—in perfect silence. Not very many groans, shrieks, cries, wailings and hideous voices.

11. "Like sheep are laid in *sheol*) they are laid in the grave (*sheol*); death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave (*sheol*) from their dwelling." Psa. xlix. 14. How will you reconcile this with your idea? Do sheep get into your place of departed spirits?

12. "Whatsoever thy hand findeth to do, do it with all thy might." Question: Why? Answer: Because death will come. And what of that? Answer: "For there is no work, nor device, (reason,) nor knowledge, nor wisdom, in the grave (*sheol*) whither thou goest," Eccl. ix. 10. Now, my friend, when all work, reason, knowledge and wisdom are taken away from your disembodied spirits, please tell me what is left? One of two things is inevitable. 1. You will have to abandon disembodied consciousness, or 2. abandon *sheol*.

I will close this lengthy letter by summing up a few points relative to *sheol—hades*.

Definitions.—Literally the unseen; the under world; the place of the shades; the grave; sepulchre; the state of the dead; a vast subterranean place; a cavity, a subterranean hollow.

SCRIPTURAL DEDUCTIONS.

1. A place to which gray hairs go. Gen. xxxvii. 35; xlii. 38; xliv. 31.

2. Living men have gone down to *sheol*. Num. xvi. 32, 33.

3. Horses have gone down to *sheol*. Num. xvi. 32, 33.

4. Devoid of comfort even to a righteous man. Job. x. 20, 21.

5. A land of darkness. Job x. 21, 22.

6. A land over which the shadow of death is cast. Job x. 22.

7. A land without any order. Job x. 22.

8. Where even the righteous are hid and kept secret. Job xiv. 13.

9. Where sinners are consumed. Job xxiv. 19.

10. Where no one gives thanks to God. Psa. vi. 5.

11. Where no one praises God. Psa. cxv. 17.

12. Where no one can praise God. Isa. xxxviii. 18.

13. Where no one can celebrate God. Isa. xxxvii. 18.

14. Where no one can hope for God's truth. Isa. xxxviii. 18.

15. Where there is no work. Eccl. ix. 10.

16. Where there is no device (reason). Eccl. ix. 10.

17. Where there is no knowledge. Eccl. ix. 10.

18. Where there is no wisdom. Eccl. ix. 10.

19. Where the dead and not the living dwell. Rev. xx. 13.

20. Where, till the resurrection, the righteous are triumphed over. 1 Cor. xv. 55.

21. Where, till the resurrection, the church is held in prison. Matt. xvi. 18.

My friend, would it not be well for you to preserve consciousness, to move your disembodied spirits to another locality?

Your friend, hoping that you may yet come to a knowledge of the truth and be saved. G. M. MYERS.

P. S.—Here the correspondence ends. G. M. M.

A Deathless Home.

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold I make all things new. Rev. xxi. 3, 5.

Of all the sublime announcements in the Scriptures of truth, concerning the future, none are fraught with more thrilling interest, to those who are seeking "for glory and honor and immortality," than the above words, which "are true and faithful." Verse 5. The history of the past is a history of sin, of suffering, and of death. And the present is but a repetition of the past. When we look around, we behold on every hand, scenes of suffering and the ravages of death. The eyes moisten with tears when we take a retrospective view of the few fleeting years of our brief pilgrimage here, that are now numbered with the things of the past; and recall to mind, the many loved ones, in whose society we once loved to linger, that are now sleeping the dreamless sleep of death. For nearly six thousand years "the clods of the valley," and the waves of the sea, have been concealing from view the forms of loved ones, who have passed from the activity of life to the repose of death. And still the tide of emigration is unabated. The earth's surface is dotted over with the graves of silent sleepers, and she has drunk up the blood of martyred millions. She has been bedewed with the countless tears of suffering humanity, and has witnessed its groans and sighs for weary centuries.

The following lines of poetry (by some unknown author,) upon the past, present, and future history of our home, contrasting its present state with its future "restitution," (Acts iii. 19-21,) when the "curse" shall be removed, (Rev. xxii. 3,) "death" destroyed, (1 Cor. xv. 26,) and "sorrow and sighing" "no more." Isa. xxxv. 10; 1 Pet. iv. 13; Rev. xxi. 4:

"In Eden bowers, a sinless pair
Were placed by God below,
As lords of earth, and sea and air,
Six thousand years ago. Gen. i. 26-28.

"And faultless graves of trilliage fair,
Through Paradise did grow;
The 'tree of life' was blooming there
Six thousand years ago. Gen. iii. 22-24.

"No pestilence at noonday stalked
With poisoned yaunt and bow;
Nor dire disease in darkness walked
Six thousand years ago.

"No whiter frost, no summer blight
Laid withering herbage low;
No lamps beheld obscured the light
Six thousand years ago.

"No sickness, sorrow, death, nor pain,
Caused tears of grief to flow;
No graves were heaped above the slain
Six thousand years ago.

"'Twas in that fatal the skies in gloom,
Made earth a wild of woe;
That op'd for man the grave and tomb
Six thousand years ago. Gen. iii. 17-19.

"But Christ will come—in him we trust
And crowns of life bestow;—2 Tim. iv. 8.
Regain the Eden that we lost (Isa. li. 3; Ezek. xxxvi. 35,)
Six thousand years ago.

"God's Paradise shall bloom once more,
And countless skies shall glow
Our heavenly host receive, as once before,
Six thousand years ago. Rev. ii. 7; Rev. xxi; Rev. xxii.

"That 'Restitution,' Lord, we wait—Acts iii. 19-21.
Though circling years move slow,
Since exiled from our blest estate
Six thousand years ago."

With what joyful anticipations have the people of God looked forward to "the times of restitution," when living men will cease to die, and "dead men" "live again"! Glorious things are in store for earth and her inhabitants. Instead of being hurled—

"A fiery orb through space,"—

the earth will "be changed, or made new." Psa. [illegible]-25); Heb. i. 12; Rev. xxi. 1-5. "Behold, I make all things new." Not all new things, but "all things new." God "laid the foundations of the earth, that it should not be removed forever." "One generation passeth away, and another generation cometh; but the earth abideth forever;" and God "formed it to be inhabited." Psa. civ. 5, Eccl. i. 4; Isa. xlv. 18. Hence, in view of the earth's perpetuity, and God's design in creating it, it will not be blotted out of existence, or become an uninhabited wilderness, but will be peopled with a race of sinless and deathless beings throughout the ceaseless cycles of eternity! Psa. [illegible]; Isa. xxv. 8; xxvi. 19; xxxiv. 21; Prov. x. 21, 22; x. 30; xii. 31; Isa. ii. 1-4; lv. 21; Matt. v. 5; Rev. v. 9, 10; Luke xx. 34-36. Blessed consummation! God will then "dwell with men," and in his "presence is fullness of joy." Rev. xxi. 3; Psa. xvi. 11.

F. B.

—O what a mighty change
Shall Jesus' follow'rs know,
When o'er the happy plains they range,
Incapable of woe!

"There all our griefs are passed!
There all our sorrows end;
We gain a peaceful rest at last,
With Jesus Christ our friend.

"No sin, [illegible] touch or pain,
Nor sorrow's bitter alloy,
Can violate our rest, or stain
Our purity of joy.

"In that eternal day
No cloud of tempest rise;
There pleasing tears are wiped away
Forever from our eyes."

AUSTIN CURTIS.

Liberty, O

*Perhaps it may not be regarded as an exhibition of vanity to say that these verses were composed by the present editor of THE RESTITUTION, some years ago, and printed by Brother Wilson, while publishing the paper. Brother Curtis may have met with them as copied article. EDITOR.

Sententious Paragraphs.

Silence never betrayed any one.—*Rivarol.*

Censure is the tax a man pays to the public for being eminent.

He that pelts every barking dog must pick up a great many stones.

To have our hearts weaned from the world is the way really to enjoy it.

FORGIVENESS.

The condonation of a wrong. What then! Even the wrong-doers are our brethren.

Dr. Johnson used to say, "He who waits to do a great deal of good at once, will never do any."

Let no man trust the first step of guilt; it hangs upon a precipice, whose steep descent in lost perdition ends.—*Young.*

Have you learned to know you are ignorant? This is God's way of making wise; he bids you ask wisdom, and promises to give.

The surest sign of age is loneliness. While one finds company in himself and his pursuits, he can not grow old whatever his years may be.—*Alcott.*

First the cadet, and then the man,
Life, and then the story;
First the dark, and then the bright,
Pain, and then the glory.

In youth grief comes with a rush and overflow, but it dries up, too, like the torrent. In the winter of life it remains a miserable pool, resisting all evaporation.—*Madame Swetchine.*

A saint is not free from sin; that is his burden: a saint is not free to sin; that is his blessing. Sin is on him; that is his lamentation; his heart is not in sin; that is his consolation.

Straws swim upon the surface, but pearls lie at the bottom. Showy parts strike every common eye, but solid ones are only to be discovered by the most accurate observers of the human head and human heart.

Manners are the root, laws only the trunk and branches. Manners are laws in their infancy; laws are manners full grown—or, manners are children, which, when they spring up, become laws.—*Horace Mann.*

The moment a man gives way to inordinate desires, disquietude and torment take possession of his heart. The proud and the covetous are never at rest; but the poor and the humble possess their souls in the plenitude of peace.

Where a cause is good, an appeal should be directed to the heart rather than the head: the application comes more home, and reaches more forcibly, where it is the most necessary—the natural rather than the improved faculties of the human understanding.

Allowing the performance of an honorable action to be attended with labor, the labor is soon over, but the honor is immortal; whereas, should even pleasure wait on the commission of what is dishonorable, the pleasure is soon gone, but the dishonor is eternal.—*John Stewart.*

Fear not, trembling believer. The bark which bears thy spiritual destinies is in better hands than thine; a golden chain of covenant love links it to the throne. That chain can never snap asunder. He who holds it in his hand gives thee this as the pledge of thy safety "Because I live, ye shall live also."

The Restitution.

R. A. CHAPLIN, Editor.

PLYMOUTH, INDIANA, OCT. 24, 1877.

As our daily paper for the current year, we made choice of the Chicago *Evening Journal*. For reliable news we have found it a very carefully prepared paper, and as such can confidently recommend it. Our own news column is usually compiled from its pages. It rarely gives us news to-day what will be flatly contradicted to-morrow.

THE *Nursery* for November is at hand with its usual treat for the "youngest readers." It is a monthly magazine tastefully illustrated, and replete with poems and stories exactly adapted to the childish taste. Address John L. Storey, 36 Bromfield St., Boston, Mass.; who also publishes the *Monthly Reader*, another pretty and instructive periodical for the little ones. *The Nursery*, $1,00 a year, in advance; *Monthly Reader* fifty cents a year.

Harper's Monthly, for November, contains a very complete article on Alaska; also a very interesting one on San Antonio de Bexar, both profusely illustrated. We value this periodical highly for its historical articles elucidating events that have taken place in our own country. In this respect, if not in others, it stands unrivaled as a literary magazine. The Editor's Literary and Scientific Records are valuable features of the work. In these the readers are kept fully posted in most matters pertaining to these departments.

QUITE a goodly number of our old subscribers, whose time has expired, are renewing, and we are also adding new names to our list. The financial affairs of our paper have been very close and pressing all through the current year. For the remainder of the year we shall be entirely dependent on our receipts, as we have no surplus means. If all, whose subscriptions have become due, will renew at once, we hope to get along through the remainder of the year without serious embarrassment. As regards new subscribers the weekly accessions to our list are quite encouraging. We think many more might be obtained if all our friends and brethren would make the necessary effort. Also, let those who are able remember our altar of sacrifice. An unexpected receipt of some means has enabled us to place a pittance among the free-will offerings. These are voluntary donations to meet the immediate necessities of our enterprise, and therefore, not one of those acts of individual charity of which our Savior spoke when he directed his disciples not to let the left hand know what the right hand doeth. The reason of publishing the names is to let brethren know that more than one isolated individual feels an interest in sustaining a periodical devoted to the topics discussed in THE RESTITUTION. For ourself we feel a real pleasure in doing all we can, and have good reason to conclude that this feeling is largely shared by our brethren and friends generally.

IN the East the tide of events is suddenly changing in favor of the Muscovite invaders. The Turks have exhibited indomitable courage all through this struggle from its very commencement. But they have been acting too much on the principle of staking everything on the fortunes of single engagements where to lose is to lose all. Their utmost resources in men and means have already been brought into requisition and every loss on their part is irreparable. It is well remarked in one of our exchanges that the Russians have been growing stronger since some of their early defeats, while the Turks have as constantly been growing weaker. Their last battle was fought with a no greater army than they had four months ago. Every man slain or disabled in battle is by so much an exhaustion of their fighting material. There are no new levies to fill the depleted ranks. Not so with Russia. The loss in rank and file in her wasted battalions can at once be filled, and their numbers indefinitely swelled. Then the winter will enlist the elements on the side of Russia and against the Turks. The very cold that will benumb all the energies of the Turk will exhilarate the frame of his enemy. We think, as we have from the first, that the Turkish power is to be so far broken in this war as to prepare the way for the restoration of Israel, though it be not the Gog invasion of Ezekiel's prophecy. Our own opinion is that the times and seasons of Dan. xii. reach into the future, and give ample space for completing the toes of the Great Image, as well as for the building of the unwalled towns and villages of Palestine. The rapture of the saints is what is near. Let us be ready.

THE CINCINNATI DOLLAR WEEKLY COMMERCIAL,

Is published by M. Halstead & Co., at *one dollar a year postage prepaid by the publishers*. It is the purpose of the conductors of this journal to make it one of the best weeklies in the country for half the price usually asked for papers containing the same amount of reading matter. To the many, who are desirous of taking a metropolitan weekly in addition to their home weekly, the inducements for taking the *Commercial* are all that can be asked. The paper is large, conducted with ability, fully discussing the great questions of the times, and so cheap as to be within the reach of all.

Exegetical.

But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report? So then faith cometh by hearing, and hearing by the Word of God. Rom. x. 16, 17.

The Greek word ακοη, *akoee*, translated *report* above, in the sixteenth verse, occurs also twice in the seventeenth verse, where it is, in both instances, translated *hearing*. The quotation from Isaiah has, in the Hebrew, שְׁמוּעָה, *Shemoogah*, which is defined by Gesenius, *report, rumor, tidings, a message, news, instruction, teaching*. He says also that it refers specially to a message sent from God. The Analytical Lexicon gives as definitions in English, *news, tidings, information, report, teaching, doctrine*. In translating the Greek Testament into Hebrew, the above Hebrew word is employed, and rightly, too, to represent the Greek word *akoee* in each of the three instances. In the Greek language the word *akoe* may mean—*the act or sense of hearing; the instrument of hearing, the ear; a thing heard; instruction, doctrine, report*. The word is used by the Apostle in the same sense in all three occurrences in both the verses. It means *what is heard*, that is, the *narrative itself*.

Conybeare and Howson, in their translation of St. Paul's Epistles, render these verses "Lord, who hath given faith to our teaching? So, then, faith comes by teaching; and our teaching comes by the Word of God."

The Latin Vulgate uses the same Latin word in each instance, reading, "*Domine, quis credidit auditui nostro? Ergo fides ex auditu, auditus autem per Verbum Christi.*" Here the word *auditus* means *the relation of a fact*.

The German translation perhaps best preserves the shades of thought contained in these verses. It runs, "*Herr, wer glaubt unserm predigen? So kommt der glaube aus der predigt, das predigen aber durch das Wort Gottes.*" In English, "Lord, who believes our preaching? So the faith comes out of the sermon (the lecture or subject discoursed upon) preached, but the preaching through (in consequence of) the Word of God." Here *predigen* denotes the *relating* or *preaching*, and *predigt* denotes *what is preached*, or the *sermon*. The difference between the two words in German is much the same as between *narrating*, as applied to the speaker, and *narrative*, as applied to the thing spoken.

The Word of the Lord is what is to be preached—and the Word of the Lord, when preached, is what is to be believed. Hence Paul says to Timothy, "Preach the Word." In God's estimation nothing is regarded as faith except a trusting confidence in his inspired Word, or teaching; all else is worthless credulity. The belief of human formularies, however reliant it may be, is not faith in the Bible acceptation of that term. The Hebrew has two very nice expressions that have some connection with our exegete. These are אִישׁ שֹׁמֵעַ, *ish shomagn, a man of hearing*, meaning a man of attention, and consequently, of understanding; and לֵב שֹׁמֵעַ, *lehn shomagn, a hearing heart*. A *man of hearing* is one who sedulously employs all the faculties of his understanding in the investigation of divine truth; who searches for wisdom more than for hidden treasures; and a *hearing heart* is that loving receptivity of inspired teaching that molds the affections into the divine image itself as a result of the "ministration of the Spirit." Of the listener at Wisdom's temple it is said, "Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors;" while of the unveiled heart it is said, "But we all with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." With both our intellect and affections we must embrace the truth. EDITOR.

Signor Gavazzi says of the extraordinary success of the mission in Italy, "Fifteen years ago there were only five Protestant congregations and about 400 communicants in Italy, while now there are 121 congregations, 5000 communicants, and about 41,000 hearers."

Notes of Travel and Labors.

Four weeks ago this evening I commenced a series of meetings at Lowell, Lake county, Indiana, in the M. E. church, and continued until the following Sunday afternoon, when the meeting was removed to the Christian meeting house. The congregations were large, and the interest very good. Indeed, the congregations increased in numbers and interest to the close. One decided to be immersed, and I trust others will follow her example. I expect to return to Lowell one week from next Saturday, when I hope the same interest may be manifested in the teachings of the Word relative to what we must believe and do to be saved, that was shown in our former visits.

The following Saturday evening I commenced meetings at Ripley, Brown county, Illinois, extending over the following Sunday and week-day evenings, until Wednesday.

On Wednesday evening I preached to a large congregation in the Baptist meeting house, at Cooperstown, where, ever since my week's debate with Mr. Scott, an eminent Baptist minister, large concourses of people have turned out, when due notice has been given, to listen to the proclamation of our views, or rather the teachings of the Word relative to our views as a people. Having been absent more than two years, the community seemed hungry to hear the pure word of life. I was informed that ours were the largest congregations, and manifested the most interest of any meeting which had been held since my last visit. There are about fifty brethren and sisters in this community, who attend meetings when there is preaching. I know of no better locality for an active, efficient teacher of the Word, who shall exemplify his preaching by his daily walk and conversation. I purpose holding meetings over next Sunday, when I shall return to Chicago. Those wishing my labors in Indiana, Ohio, New York, or Canada, will please address letters to 259 West Madison St., Chicago.

The following Sunday afternoon I commenced a course of lectures on Bible subjects, in St. Joseph, Missouri, where Sister Carrie Harris formerly, but now Sisters Rock and Williams reside. There were about two hundred out at the first meeting, but the influence of all the churches being against us, the congregations were small.

The meetings Sunday and Monday were held in Westminster meeting house, but the pastor and his congregation, with one or two exceptions, remained away, and thus turned their entire influence against us. They let their church for $10 per day, doubtless supposing that their need of money would counterbalance the evils growing out of preaching what they denounce as false doctrine. The pastor of the Westminster church agreed to let me occupy his pulpit Sunday evening, but without one word of explanation announced that he would preach as usual. There is no use for any man to announce appointments to preach or lecture in St. Joseph, unless he appears under the prestige of what Mr. Moody calls the Evangelical denomination. The famed Robert Collyer, of Chicago, announced an appointment to lecture in the same church, and to the astonishment of all, there were not to exceed two dozen persons present. The friends of the great Unitarian preacher placarded the city, having changed the place of meeting from the professed house of God to what the reputed saints regard as the synagogue of Satan—the opera house. They succeeded in drawing to that place of popular resort for the pleasure-seeking multitude—Mr. C.'s friends playing to the tune of about seventy-five dollars per night, more than the friends of truth anywhere are able to pay; and perhaps not one in that large assemblage could have been reached by having heard the truth preached. St Joseph is named for the son of the venerable patriarch, Jacob. It was painted, of course, by Catholic priests, who outnumber any other denomination in that city. In numbers and popularity the Baptist and so-called Christian churches lead, unless we may except the Jews, who have a synagogue and Rabbi—signifying master or lord. They are among the most influential and wealthy citizens of St. Joseph. Unitarianism, Congregationalism, and Episcopalianism do not flourish in Southern cities as they do in the New England states.

St. Joseph is a flourishing city of about 2,500 inhabitants, containing a large sprinkling of Eastern people and enterprise. It is located on the eastern slope of the Missouri river, and in thiness, wealth and enterprise, it will compare favorably with most cities of of the same number of inhabitants north or east of it. It does an extensive wholesale business. Indeed, it is the emporium of trade, reaching out its long arms and gathering in commerce from a widely extended country around, and offering lively competition to its great neighbor, St. Louis. It is beautiful for situation, the pride of North-western Missouri. From Prospect Hill I looked with admiration upon a scene of beauty and grandeur that would not suffer by comparison with the more grand but not more lovely scenery encircling San Jose and and Portland, the pride and glory of California and Oregon. The sun hanging like a great ball of fire in the west, throwing a sheen of glory upon the winding river, the massive business blocks, the beautiful residences sprinkled like a constellation of stars over the rounded hills and gentle slopes, while bursting in the gorgeous tints of purple and gold were the towers and steeples, blending in grand panorama with forest trees scattered profusely over the surrounding hills.

The laboring classes are separated from the *elite* of the city by natural barriers. Low in the valleys, on either side of the city proper, they and their children, poor men's inheritance, live hard and laborious lives, while their more favored brethren roll in affluence and luxury. Natural as well as artificial positions gradate society in that city where almost everything is painted. Like the cemetery near Chicago, far down whose slope may be seen in mournful gradation the graves of the rich and the poor, from the tallest and most costly marble to the cheapest wooden stake; and all intermediate grades, from the richest prince to the meanest beggar. If Jesus of Nazareth should pass that way, he would pass by the rich, the proud, the noble in church and state, and descend into the valleys where the honest laborers earn their bread by the sweat of their face.

When Christ wanted humble, honest men to bear the glad tidings of salvation to a world of lost sinners, he passed by the proud cities of Jerusalem and Damascus,—he passed by the hypocritical Pharisee and the infidel Sadducee, calling at humble Galilee, gathering from among fishermen, tent-makers and tax-gatherers, the honest poor, to be his witnesses. The Christ came not to call the self-righteous, like the proud, rich professors of St. Joseph, but those who realize that they are sinners and need a Savior. Could we have heard the Savior's voice saying, "Let them alone they are blind leaders," how different might have been the result of our visit.

Again, I think that could we have had the splendid prestige of Golden Smith, the world-renowned scholar, to have presided over our meetings as he presided over the meetings in Toronto, Canada, during my discussion with Mr. Marpels, a distinguished Presbyterian clergyman: could the Presbyterians of St. Joseph have seen this grand moral hero rise from his presidential chair, and with his powerful elocution hurl back upon the head of my opponent the false charge of infidelity, reading the written pledge of both parties that the Bible should be the exclusive standard of evidence—or could they have read in the *Mail* Mr. Smith's summing up of the main positions and issues between the two disputants, they would have covered their faces for shame at their cowardice and misrepresentations. Not only so, but the editors of the leading papers of that city would have followed the example of the Toronto *Globe* or *Mail*, in either publishing a fair synopsis of the leading positions of both parties, or like the *Globe*, to have disgraced his able paper with a tirade of abuse and misrepresentation, either of which would have been preferable to silent contempt.

Having referred to the leading papers in St. Joseph, I would say in justice, that the *Herald*, the only one whose pages I have perused, is ably edited and is usually high-toned in its advocacy of freedom of tongue, pen and press, but it sometimes gives too much prestige to rich, popular libertines, who should no more be admitted into the society of daughters and wives at home or in excursion parties, or anywhere else, than reeking leprosy. The foul breath of the libertine is infinitely worse than leprosy. It not only pollutes the fountains of purity, but blasts the character of its victims forever. Papers which wend their way into the hearths and hearts of families, ought to be the conservatives of all that is pure, honorable, true and virtuous. But alas! these educators of the millions cater to and gild the popular vices of the day.

Before bidding farewell to St. Joseph I would introduce my old acquaintances and estimable sisters Rock and Williams. Long shall I gratefully remember their kindness, and also the kindness of Mr. Williams, during my sojourn in St. Joseph. Though not with us in the faith, Mr. Williams is a highly respected citizen, kind hearted and courteous gentleman, with whom I consider it an honor to be a friend. I would rejoice to enjoy his society with that of our beloved sisters in the kingdom of God. I would also recommend these sisters as intelligent, consistent advocates of the truth—also as able writers whose productions would be a credit to our paper. I requested Sister Margaret Rock to write a review of Barbour's Three Worlds, not having time to do so myself, which I wish published, because I believe that book teaches grave errors. A. M. S.

The Oriental Question.

There can be but one interpretation of prophecy in truth. In accord with this, the eastern question must be settled by a division of the whole Roman Empire into ten parts answering to the toes of the image. Turkey will be one of them, and Palestine another, under the covenant confirmed with many for one week.

The seventy sevens (weeks) are divided, cut apart, separated into three parts.

From the degree of Cyrus to the restoration seven sevens. From that point to the cutting off of Messiah, sixty and two sevens; all literally fulfilled. One seven remains. Those seventy sevens are exclusively Jewish. They belong to Jewish history and can be fulfilled only under Jewish nationality. When the seventy sevens end, there is an end of sins; and everlasting righteousness is brought in, by, and at the restoration of Jesus Christ, and a restoration of the dead. When the Jews lost their king, they lost their national existence.

The last of the seventy begins by a covenant for one seven, confirmed by the Prince that shall come. He is a Roman prince; he is the vile person; he is the prince of the covenant; he is the little horn; for by each the daily sacrifice is taken away, and the abomination that maketh desolate set up. The little horn is the beast; the beast hath his name, Apollyon; he comes from the bottomless abys; he is the eighth, and is of the seven kings of Rome; his name is numbered and it is the number of a man.

That one week has its beginning, its midst, and its end. Decisive and emphatic are the prophetic events which designate and crown the whole. It has no beginning until the covenant is confirmed; no midst till the daily sacrifice is taken away, and the abomination that maketh desolate set up; no end till the resurrection of the dead.

The vision of the daily sacrifice and the abomination that maketh desolate is for 2300 days. Whoso readeth let him understand. That from the midst of the week to the end of the wonders revealed, the resurrection of the dead included, is 1290 days. Upon this basis locate the midst of the week, and find historic echoes of the voice of God for the fulfillment of events indicated, or abandon all vain theories.

So long as the vision of men is marred by a ghostly papal beast which has no existence, save in the imagination; so long as the legitimate king of Dan. ii. is ignored and supplanted by a futile king of the north who is driven to oblivion by the potentate of prophecy; so long as the drying up of the great river Euphrates is perverted to apply to the wasting of the Turks, so long will many very foolish things be written on these subjects.

Brother B. Wilson's article on the "Time of the End," is fragrant with profound truths of revelation—every sentence in strict harmony with all that is written in the book of God.

He that hath ears to hear let him hear. O. T. HOBBS.

Rudolph, Pa.

England's Danger in the East.

The Turkestan *Gazette* says that the Khan of Khelat has entered into secret negotiations with the Ameer of Cabul in order "to make a combined attack upon the English," and that the weak English garrison in Khelat is every moment fearing an attack." Major Sande man occupies a strong position in Sealcote. The same paper publishes a telegram from the governor of the district of Semiretchiask, according to which Hakim Khan, who, after the death of Yakoob Beg, had assumed the sovereignty of that part of Kashgaria, in the towns of Akyu and Korle, had entered Russian territory, in the district of Issikul, with a force of 1,000 men. Whether he was forced to do this by the advance of the Chinese from Turfan, or by the arms of Ilek Kuli Beg, the present ruler of Kashgar, is not known, but the country is now the scene of a civil war. The commandant of the Kashgarian fortress at Tchimuuk has also fled to Russian territory with the troops under his orders.—*Pall Mall Gazette*.

Five sons and seven daughters of the late Mr. and Mrs. Jonathan Parker of Nantucket are now living, whose ages are respectively 75, 76, 70, 70, 68, 59, 57, 56, 53, 51. These children constitute all the children of the family, except one who died in infancy. The father was, at the time of his death, 85, and the mother died at the age of 77.

Orbities.

The St. Gothard Tunnel will probably be finished within three years.

Mr. Mayard, the British representative, has received a firman from the sultan authorizing the excavations at Nineveh.

Emperor William says that the Christians of European Turkey must withdraw from the dominion of the Turk or perish.

A newspaper published at Rome says the question of the marriage of priests has been under consideration at the Vatican.

In China the cholera is decreasing in the coast towns, but is still prevalent in the interior. There is great distress everywhere from famine.

It is rumored in Paris that Germany will occupy Russian Poland, in order that the Russian troops there may be used against the Turks.

A Canadian priest lately sued a young man whom he had married, for his wedding fee, which he stated at $15. The jury found for the defendant.

The longest railroad bridge in the world, that of the North British Railway over the estuary of the Tay, was formally opened September twenty-fifth.

There is an abundance of wheat and barley remaining in Bulgaria. Every hamlet is crowded with immense stacks of grain, while a very large crop of Indian corn is awaiting the husbandman.

An Indian name for an editor is "Wo-nuck-ta-che-resh-he-ku-kuw." Very appropriate, and, it has a pretty meaning, too, being literally, "The word-painter of things passing by."—*Chicago Evening Journal*.

In preparing to move Cleopatra's needle at Alexandria, two inscriptions were found upon it—one in Latin, the other in Greek. They fix as the year of its erection at Alexandria, by Barbarus, prefect of Egypt, the eighth year of Agustus Cesar's reign: or about thirty-two years before the birth of Christ.

A correspondent of the London *Daily News*, writing from Rome, says the Ultramontane party of action, in sympathy with events in France, is redoubling its activity throughout the Italian Peninsula. Agents arrive daily at the Vatican with secret despatches from Catholic centres in France, Spain and England.

Mr. Cook has lately thrown the following bombshell, into the Boston skeptical camp: "Has it ever printed a book that has gone into a second edition? Theodore Parker's works never went into a second edition. I do not know of a single infidel book over a hundred years old that has not been put on the upper neglected shelf by scholars."

Mr. Gladstone's memory will compare with Macaulay's. Addressing the students of the Hawarden Grammar School the other day, he said: "When I was myself a very small child I went with my mother to visit a person very famous in her day and of known excellence, Mrs. Hannah Moore. I believe I was four years old at the time, and I remember that she presented me with one of her little books—not uninteresting for children—and that she told me she gave it to me because I had just come into the world and she was just going out."

Conference Report.

A number of delegates from the churches of Southern Indiana looking for the second coming of Christ convened in conference at Volga, Jefferson Co. Indiana, on September fourteenth.

Dr. N. Field, President: G. W. Green, Secretary. There were six or seven preachers present, and in most of the business harmony prevailed. During our deliberations, the question of union between our conference and the conference of Northern Indiana, was sprung; and by a hearty vote of the delegates they decided for the secretary to write a union letter, or a letter to be estitution brethren soliciting union between the two bodies. The brethren all are very desirous that the union may be speedily consummated, and that the two bodies may work together harmoniously for the cause of Christ. We are sorry to say that no action was taken by your conference on this subject as we see from your report, in THE RESTITUTION.

This letter ought to have been written some time ago, and I expected it to have been, Bro. Green, ex-secretary, said he would make a report, but has failed to do so from some cause, and I offer this as an apology.

Praying and hoping we may waive our little differences and go to work unitedly in this glorious service, I am

Your Bro. in Christ,

THOMAS PORTER, Secretary.

Patience.

HENRY BURTON.

Were there no night we could not read the stars,
The heavens would turn into a blinding glare;
Freedom is best seen through the prison bars,
And rough seas make the haven seem more fair.

We wanted meanwhile joy—but by their keen
Which blow us far away, we see them then;
Our richest climbers grow around the cross,
And in the night-time angels sing to men.

The seed must first be buried deep in earth,
Before the lily opens to the sky;
So "light is sown," and gladness has its birth
In the dark deeps where we can only cry.

"Late out of death" is heaven's unwritten law;
Nay, it is written in a mystical hieroglyph;
The victor's palm grows on the fields of war,
An eternity and beauty are the fruit of storms.

Come then, my soul, be brave to do and bear;
Thy life is hunted that it may be more sweet;
The cross will soon be left, the crown we'll wear—
Nay, we will cast it at our Savior's feet.

And up among the glories never told,
Sweeter than bell-je of the harvest bell,
Our hands will strike the vibrant harp of gold
To the glad song, "He doeth all things well."

—*Sunday Magazine.*

Correspondence.

Ed. Restitution:—In my last communication I promised that I would write an article concerning a certain vile personage, spoken of by Daniel, and referred to by brother J. C. Kinsey in a late article written by him. Now, while I agree with brother Kinsey, that Russia and Turkey have no place in the field of prophecy, still I cannot understand the prophecy concerning the vile personage as he does. He seems to think that the vile personage is a middle man, between the kings of the north and the south, and that both these kings attack him. I know not where he gets that idea, in Dan. xi. 40; but if he will read it aloud, putting the emphasis on the second repetition of the pronoun him, and then take into consideration that the vile personage is the king of the north, he will then see there is no third person there. How do I know that he is the king of the north? It is clearly taught in Dan. xi. 10–22. Let us see—we have a king of the north to start from verse 10, who stumbles and falls. In his estate—verse 20—or in his stead, in succession to him, shall stand up a raiser of taxes, i. e. a chancellor of exchequer, or minister of finance, &c., in the glory of the kingdom. What kingdom? The kingdom of the north: same kingdom and throne, but another man to occupy. He is destroyed neither in anger nor in battle, and in his estate, stead, succession, stands up a vile personage—same throne, but another occupant—to whom they shall not give the honor of the kingdom. Who are they? Brother Kinsey says the Jews. I say the subjects composing the kingdom of the north. They do not choose this vile personage, but he obtains the throne by diplomacy, deceit and flattery, and the rest of the chapter is a history of his career, together with that of the king of the south. So much for his identity. What are his *alliances*? The little horn, the prince that shall come, and the king of fierce countenance. Where is his kingdom? It consists of the northern division of one of the four kingdoms, into which Alexander's kingdom or dominion was divided. See Dan. vi. 5–8; viii. 9 12, 20–26. What were the names of these kingdoms? Syria, Egypt, Thrace and Macedonia. Is Russia the northern division and Turkey the southern division of either of these four kingdoms? If so, then they may be the kingdoms of the north and of the south. If not, they have no place in the prophecy. Does the fourth empire change its name or character? No. It is Greece in the book of Daniel, and it is still Greece in the last days, after the restoration of Israel. See Zech. ix. 13. "When I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O, Zion, against thy sons, O, Greece, and made thee as a sword of a mighty man." Read the whole chapters, Zech. ix. and x. It was Greece 2000 years ago, and it will be Greece that will oppress and tread down Israel in the time of the end. Remember, it was the people of the prince that shall come, that destroyed Jerusalem A. D. 70; and it must be the prince of the people that destroyed Jerusalem, that shall confirm the covenant with many for one week, &c., in the time of the end. I am done. These ideas are not advanced in the spirit of dogmatism, but in that of inquiry, with all due consideration and deference for the Scriptural knowledge of Bro. Kinsey. Let us have light. GEO. C. WARD.

Girard, Kan.

News has just been received of an eruption of Cotopaxi, the great volcano in Ecuador. It poured out a cataract of lava ten times the bulk of Niagara, inflicted enormous damage, and destroyed probably 1000 lives.

Our Letter Drawer.

Editor Restitution:—The Bloods may be glad to read that the Word was received with joy by the Brethren in Newark, N. J., last First day. Three were baptized, two of whom—Brother Miller and wife, with their two children were soon to leave for Texas. It occurs to me that a notice of this fact may lead to some advantageous acquaintances in their new home, and thus good be done.

Respectfully yours,
J. B. COOK.

Editor Restitution: There is, in this section, a basic block of eight saints who hold their meetings twice a month. The attendance of the people is small, but good attention is paid to what we say. At almost every meeting the members are all present, and take an active part in the exercises. Those who come out to hear, go home in a meditative mood, and search their Bibles to see if these things are so.

Your brother in the One Faith,
C. M. McDONALD.

Marth, Ind.

Editor Restitution: We feel that we could not do without our paper for any consideration whatever, as it is very seldom that we hear any gospel preaching, and we would rather take our paper and our Bible, and sit down and read them, than go to hear the popular theory of these days. Brother H. Butler was here last month, and stayed over two Sundays. He gave us some very good discourses—the best we have had since Brother J. T. Ongley was here a year ago last spring. So, you see, were it not for the paper and our Bible, we should have been well-nigh starved by this time. We are so isolated from the rest of the brethren of the one faith, that, with our limited means, it is impossible to remunerate preachers for coming, as there are only three of us as yet who have been baptized. The opposition to the truth is so bitter that, of course, the burden falls on a very few to sustain it. There are a few who are willin. to hear, and we are praying and hoping they will, ere long, become obedient doers as well as hearers of the Word.

Dear brethren and sisters of the One Faith, our hearts are with you. We read your writings on the prophecies with much interest, and earnestly pray for those who suffer persecution for the truth's sake, as we were just reading Brother Bond's great trials. May the Lord strengthen him and bridle all the designs of his enemies, and soon come to take his ransomed people home.

Yours in hope,
LEVI S. QUIMBY.

Cedarport, Pa.

The Great Wall of China.

The great wall of China was measured in many places by Mr. Unthank, an American engineer, lately engaged on a survey for a Chinese railroad. His measurements give the height at eighteen feet. Every few hundred yards there is a tower twenty-four feet square, and from twenty to forty-five feet high. The foundation of the wall is of solid granite. Mr. Unthank brought with him a brick from the wall which is supposed to have been made 200 years before the time of Christ. In building this immense stone fence to keep out the Tartar, the builders never attempted to avoid mountains or chasms to save expense. For 1,500 miles the wall goes over plain and mountain, and every foot of the foundation is in solid granite, and the rest of the structure solid masonry. In some places the wall is built smooth up against the bank, or canons, or precipices, where there is a sheer descent of 1,000 feet. Small streams are arched over, but in the large streams the wall runs to the water's edge, and a tower is built on each side. On the top of the wall there are breastworks, or defenses, facing in and out, so the defending force can pass from one tower to another without being exposed to an enemy from either side. To calculate the time of building or cost of this wall is beyond human skill. So far as the magnitude of the work is concerned, it surpasses everything in ancient or modern times of which there is any trace. The pyramids of Egypt are nothing compared to it.—*London News.*

Reaching the Masses.

Dr. Manning says: "Christians 'reach the masses' every day—in their homes, at public gatherings, in shops and counting-rooms, they reach and impress 'the masses'—for better or for worse. Professed Christians are known and read as such by people they daily meet, who involuntarily commend or condemn them immediately by their spirit and conversation. The world cannot help taking knowledge of them, and people are either drawn by them to Christ or driven from Him. A truly godly man, in his daily life, constantly 'reaches the masses' effectually for good."—*Ex.*

Eastern Items.

CONSTANTINOPLE, October 19.—To-day Kars is said to be entirely partially blockaded. It is rumored that the Russians have occupied Batoum.

It is established that within the last five or six weeks the Russians in Asia have received about 7,000 fresh troops. The Turkish forces opposed to Gurko on Monday was estimated at about forty-seven thousand men, which is probably correct.

TIFLIS, October 19.—The Russians moved on Kars yesterday. No material fact Advance reported for Kars.

A column has been sent westward to keep the road open from Kars to Erzeroum. Large reinforcements left last night to join Mouktar Pasha. It is also stated that reinforcements have started from Batoum.

BUCHAREST, October 19.—The Roumanians have approached within twenty meters of the second Grivitza redoubt, which, however, is believed to have been evacuated by the Turks. During the last five days the Russians before Plevna have received a reinforcement of 10,000 infantry.

LONDON, October 19.—A Russian journal reports 39,434 Russian troops killed and wounded to October 11.

ST. PETERSBURG, October 20.—The foot and horse artillery of the reserve are to be put on a war footing.

LONDON, October 20.—A Simnitza dispatch says rain is falling heavily, with every appearance of long continuance. The roads are all but impassible. There was never anything like it at Balaclava.

Forty Turkish soldiers deserted Osman Pasha's camp to-day, and declare there was so little food in Plevna that the men only got a pound of bread in twenty-four hours. There were 120,000 men in Plevna who could only be made to surrender by hunger.

VIENNA, October 19.—It is announced from Varna that Prince Hassan threatens to withdraw the Egyptians in consequence of their ignominious relegation to garrison duty.

ADRIAN, October 19.—The Hungarian Government has ordered the stoppage of money relief hitherto granted to able-bodied Bosnian fugitives. The greatest distress and mortality prevails among them.

RAGUSA, October 19.—Some Bosnian insurgents have proclaimed a Provisional Government, with Vouitz, a brother of the Russian Consul at Cettinje, as President.

ROME, October 20.—Although the Pope likes to receive visitors and is chatty with them, he seems to have ceased to take interest in the affairs of the church, and almost invariably dismisses any one who comes to talk to him on business. The affairs of the Papacy are without any supreme Pontifical guiding, being conducted simply by heads of the various State departments, and by the Presidents of the various congregations. Jealousy reigns among these bodies, and as each does as it suits its chief, the Papal Government is threatened with division and anarchy.

LONDON, October 20.—The Russians have before Kars 70,000 men. Mukhtar Pasha's army at the time of the battle did not comprise more than 40,000 men. Among these were fourteen battalions drawn from the garrison of Kars. The Ottoman field army lost at least one-third of its strength in killed, wounded and captured. A few battalions remain available to retire upon Erzeroum and unite with the troops of the Kurd. Ismail Pasha, and those from Prenek form the nucleus of the new army for the relief of Kars.

The Grand Duke Michael can safely leave 40,000 men in front of Kars, and with the remainder press forward toward Erzeroum.

LONDON, Oct. 22.—Eighteen thousand men and forty cannon were captured by the Russians in their recent victory over Ghazi Mokhtar. The Turkish reports of a part of their army holding out in fortified positions on Aladja Dagh are unfounded. The Russian loss in carrying Aladja Dagh is officially reported at 1,431 killed and wounded. The losses on other parts of the battle-field are not stated.

Our Prospects.

The old Jerusalem was laid waste by war, and the ruins are overlaid with dust and desolation. But the New Jerusalem shall never crumble dow.. The jasper battlements shall stand and shine forever. The golden gates shall never lose their luster nor rust upon their portals. The white robes shall never need cleansing, for they are washed in the blood of the Lamb. The harps of heaven shall always be in tune, and never be swept by dirges. No failing eyesight, no gray hairs, no weary limbs, no wrinkled brows, no hollow cheeks, no sickness, pain, nor any more death—O! blessed prospect! The full glory draweth nigh! *Messiah's Herald.*

DIED.

CLOSE—Brother Levy H. Close, of Ransom township, Hillsdale county, Mich., died on the 5th of January, 1877, aged seventy-six years, six months and seven days.

Brother Close was born in Otsego county, New York, in the year 1800, and moved with his parents to Ohio in 1817. He was married to Miss Eliza Robinson, of Richland county, Ohio, in the year 1824, and moved with her husband and family to Michigan in 1837, where she resided until the day of her death. They have been many members of the very few where age to excitement from the past to many.

Thus rolls it on—our life's a flying span;
Time rushes us to swift eternity.
Then we before our infancy upon the River,
And tell the mariner the boyhood he has seen
Of strange dreams hugged by the Maelstrom,
How they were all lost in the fire that is.

Funeral services by the editor.

MARRIED.

TABER-HAINES—At Albion, Marshall county, Indiana, October 17, 1877, at the residence of the bride's father, by Elder S. A. Chaplin, Mr. Samuel D. Taber and Miss Annie S. Haines, both of said county.

May peaceful sunbeams, in splendor bright,
Flood your life-path with golden light;
And down upon the heads of those
May blessings pour forevermore.

TABER-HALDERMAN—At the residence of the bride's father, in Marshall county, Indiana, October 18, 1877, by Elder S. A. Chaplin, Mr. Thomas G. Taber and Miss Jennie Halderman, both of said county.

Much joy, young friends, now through life's day
Make God's strong arm your trust and stay;
That in life's many-mansioned home
Yours, too, may be the life to come.

EDITOR.

ANNOUNCEMENTS.

THE CHURCH AT CLEVELAND, OHIO.

The brethren of the One Faith assembling here in the 11th ward would be pleased to meet all the Bro'hren and Sisters and Weekday brethren every First day of the week at 81 Seneca st.

Shall be glad to see those of like precious faith at any time. Especially Bro. H. V. Reed of Brooklyn, N. Stephenson. Come to any of the following addresses, and you will be always sure of a hearty welcome.

C. C. Cottell, 101 Forest street, Cleveland.
Robert Mitchell, near Bridge House, Newburgh.
A. E. Jones, corner of Union and Shakspeare sts., Newburgh.
DAVID C. HALE,
Secretary for the Church.

Cleveland, Ohio, October 14, 1877.

NOTICE.

Our next annual meeting will be held in November, beginning on Friday before the second Sunday in the month, or Nov. 9, 1877. This is a special call to all, and hope that all can put an evangelist in the field to travel all the time. In this way we believe much good can be done. The call is for brethren at South Haven and home, Buffalo county, Mississippi; Rock, Wilkinson county, to Union, Pike, Lincoln, Cherokee Co., Neosho Co., Montague Co., and Labette Co., Kas. All the preaching brethren come, we need the help of each. Elders Kinsey, Jones, Lawver, Bingo, Hazel in Stringer, Ruth, Ward, Harlan, Pine, and if I have overlooked any of the brethren, come, we will be a free meeting for all. I do think it will pay for you to come, if not in groves like, as Brother Stringer says, yet in convenient houses to go to. As some one, name all, let us have a good time once more. I would not have missed the two last conference meetings for any consideration. Remember, Nov. 9, 10, 11, 1877.

The above conference will be held at the Grady School House on Big Creek, ten miles northwest of Erie, Neosho county, Kansas.

By order of the Church,
JOHN POORE.

UNION CONFERENCE AT GALESBURG, MICH.

By invitation of the Church at Galesburg, Mich., a Union Conference is called to meet at that place Thursday, October 25, 1877, at 1 o'clock p. m., and continue over Sunday.

Come all who love the Lord and his appearing, let us take hold and work together in the fellowship of the Spirit. The Church at Galesburg will gladly entertain all who come. Let others be ready to pay the necessary expenses.

O. H. D. CHASTEEN,
Chairman Committee of Eight.

Send for the work of 64 pages, entitled, *"Complete Manual of the Immortality Question, Eternity, Hell, and Eternal Punishment."* It is of unquestionable interest to those who expect the near coming of the King. Contains three articles. Address Willard Hall Wilson, 162 South Clark St., Room 29, Chicago. 7x—10.

The Altar of Sacrifice.

We, the undersigned, having the good of the cause of truth at heart, and realizing that it is our duty to contribute the means as well as our influence, and help on that God will bless us for all the sacrifice we make in behalf of the truth, agree to pay the amount opposite our name for the purpose of sending the Restitution to needy, and such as are unable, in the following list:

H. A. Read	1 00 Paid.
[illegible]	5 00 Paid.
[illegible]	5 00 Paid.
Jason Robbins	6 00 Paid.
Jane Robbins	5 00 Paid.
S. D. Baker	2 00
E. L. Robbins	5 00 Paid.
Church, Meadville, Mich.	5 00 Paid.
Dr. Isaac Jones	1 00 Paid.
Mrs. A. S. Johnson	1 00 Paid.
W. M. Wilcox	1 00 Paid.
James C. Shaw	1 00 Paid.
J. K. Wolfe	2 00 Paid.
Amanda Hewett	2 00 Paid.
Wm. C. Taylor	2 00 Paid.
[illegible]	5 00 Paid.
[illegible]	2 00 Paid.
W. S. Bell	5 00 Paid.
E. Robbins	5 00 Paid.
J. D. Cook	1 00 Paid.
Joseph Brown	1 00 Paid.
Wilson Cook [illegible] A. T.	2 00 Paid.
Colonel Colgrove	1 00 Paid.
S. A. Chaplin	2 00 Paid.

LETTER RECEIPTS.

Letters from the following persons have been received, found to be correct, and the dollars attended to:

SUBSCRIPTIONS.

Mrs J. C. Ransom	2 25	O. T. Hobbs	1 10
Eli Wescott	1 10	Jesse Colgrove	2 10
S. Schenck	2 10	Mrs N. S. Thompson	50
H. W. Sandhill	2 70	H. D. Palmer	50
Daniel Shannon	2 10	Jefferson Castle	50
Dave Shoenbury	1 10	Mr. Sarah VanWie	2 10
Joseph Schenck	1 10		
Joseph Girard	2 10		

BOOKS AND TRACTS.

Mrs E. D. Nichols	5	J. F. Willcox	12
F. G. Smith	20		

THE CINCINNATI

Dollar Weekly Commercial!

Is a large eight page Semi-editorial newspaper, printed with great care on fine tinted paper, and contains all the family, being equal in every respect, and superior to many, to other weekly papers now which sells the price of the COMMERCIAL—a dollar.

All the features of the CINCINNATI DAILY COMMERCIAL, the most complete journal in the Mississippi Valley, are employed, and the DOLLAR WEEKLY contains the cream of seven daily issues.

The WEEKLY COMMERCIAL is a *Dollar paper*, not only in name, but in deed, as it is fifty absolutely the cheapest paper of the kind published, and a credit to

The Name in the Sand.

Alone I walked the ocean strand;
A pearly shell was in my hand;
I stooped and wrote upon the sand
My name—the year—the day.
As onward from the spot I passed,
One lingering look behind I cast;
A wave came rolling high and fast,
And washed my lines away.

And so methought 'twill shortly be
With every mark on earth from me;
A wave of dark oblivion's sea
Will sweep across the place
Where I have trod the sandy shore
Of time, and been to be no more;
Of me—my day—the name I bore,
To leave no track nor trace.

And yet, with Him who counts the sands,
And holds the water in His hands,
I know a lasting record stands
Inscribed against my name,
Of all this mortal part hath wrought;
Of all this thinking soul has thought;
And from these fleeting moments caught,
For glory or for shame.

—*H. F. Gould.*

Selections.

The Coming Reign of Christ.

In taking a retrospective review of the past forty years, during which I have been a student of prophecy in conjunction with other portions of God's Word, I may express the result in the well known saying of Sir Isaac Newton, "I feel like a little child picking up a few pebbles upon the seashore," for whatever knowledge of Scripture we may acquire, there always remain greater depths and further heights of knowledge yet to be attained.

Especially is this the case with Scripture Prophecy, which continually receives fresh elucidations from the events of history. It resembles the parables in many instances, as its teachings are imparted through the medium of figurative language so as to require close attention and earnest and prayerful research. And in this as well as in other studies it is found that "the soul of the diligent is made fat;" and "to him that hath is more and more given." If we are persevering, childlike, and prayerful in seeking Divine light in the investigation of the prophetic Scriptures, God will not withhold it; and, as we are told in the words of Daniel, "the wise shall understand."

Now we are all agreed as to one point—that the advent of our Lord Jesus Christ will be personal and premillennial; and also that it will be unexpected and sudden as the lightning, as far as the world in general is concerned. And it appears to me that although certain events are clearly foretold to take place in connection with it, yet we are not necessarily to wait for them first of all to intervene before the Lord's advent, but we ought to live in a state of constant readiness for it, prepared for His coming at any moment to translate from the earth His waiting people to meet Him in the air. (1 Thess. iv. 16, 17.)

But what will take place at His second coming? His millennial kingdom of glory, which will then appear, will be a manifestation which will differ from what we now enjoy in the kingdom of grace. "Now we walk by faith and not by sight; but then shall we know even as we are known;" and it seems to me, the distinction between the present dispensation and that to be introduced at the second advent will be the transition from faith to sight. And, as in the coronation and investiture of an earthly king, so will it be with that of the Lord Jesus; His coming will be the commencement of a series of great and glorious events connected with His personal reign during the Millennium of a thousand years.

Now, in order to obtain a clear understanding of the twentieth chapter of Revelation, which especially describes the future millennial reign of Christ for a thousand years, it is desirable to refer to the previous chapters to see the order in which the enemies of Christ are to reach the climax of their apostasy and then to be altogether cast down. In the Revelation xvii. there is exhibited to us the picture of a woman clothed in purple and scarlet, at the climax of her power and false glory, drunken with the blood of the saints and martyrs and riding upon the scarlet-colored beast, without any apparent forebodings of coming misfortune. She is called Babylon the Great, the mother of harlots and abominations of the earth, and is described as being seated on the seven hills. It is my settled conviction that this woman or ecclesiastical power is the church of Rome. This was the opinion of the reformers; and so deep-seated was it that nothing short of God's teaching on that point would have induced them to come out as they did, for schism was to them the most terrible of sins. But when once their eyes were opened to see the errors and abominations of the church of Rome, they felt they had no other alternative, than to yield obedience to the admonitory cry, "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Nor can I see how anyone of calm and unbiased judgment can fail to identify this woman, Babylon the Great, with the church of Rome. At the same time, it is quite evident that the wild beast upon which the woman is seated as a rider, must be a power altogether distinct from the woman herself, the church of Rome.

Now this wild beast is a different system altogether, and partakes of a civil or political character, being in fact the Roman Empire and the governments and nations which constitute its ten kingdoms. The harlot, Babylon is to be destroyed, not by the personal appearing of Christ, but by the ten horns of the wild beast, or ten kings who are to hate and desolate and destroy her; that is to say, to confiscate her ill-gotten gains and immense wealth, and to put an end to her existence, as an ostensibly Christian church and professing bride of Christ. But after her desolation, there still remain surviving *the wild beast*, or political powers that overthrew her, and *the false prophet*—an infidel ecclesiastical system that will arise in her place. Then will be the time when the infidel democratic powers denoted by the wild beast and its ten horns will exercise mighty dominion over the world, and there will be the great tribulation, especially throughout all Christendom. The combination of infidel powers shall for a season wage a fierce warfare with the people of Christ, and gain vast influence and power.

I believe it is somewhere about the time of this great confusion then taking place that we shall have the appearing of our Lord and the ingathering of His saints. The church of the firstborn will then be caught up to meet the Lord. This great tribulation has been typified by various tribulations which at former periods of history have befallen the Lord's people; and their deliverance will correspond with the type of Noah and his family at the flood and of Lot at Sodom. They will be caught up to meet the Lord in the air as predicted in 1 Thess. iv. 16, 17; afterwards, at a considerably later period there will be the conversion of all the Jews that are then remaining upon the earth. The literal restoration of the Jewish nation to Palestine is very clearly foretold in many passages of Scripture, as in Jeremiah xxx.; xxxi.; Ezekiel xxxvii. to xlviii.; Zechariah x. to xiv.; etc. There will be a partial restoration of some of them in an unconverted state and from political motives, and after these shall have passed through "the time of Jacob's trouble," there will be the fuller restoration and conversion of all Israel including the ten tribes, at the period of Christ's descent upon the earth. Hitherto the great majority of that nation still remain in unbelief, although the work of missionaries and teachers has borne blessed fruit in the conversion of many individuals among them. But those who are found in a savingly converted state at the Lord's advent, will be caught up, Jews and Gentiles together, in glorified bodies to be with Him in the heavens. Then will follow the tribulation of those who are left on the earth, and it will terminate in their national conversion at the descent of Christ upon the Mount of Olives, at the battle of Armageddon. It is then that "the nation shall be born at once." Isaiah lxvi. 8; Zech. xiv. 4.

As regards the two Jerusalems, there is an earthly one and there is a heavenly one. The glory of the heavenly Jerusalem will shine upon the earthly one and will heighten and increase its beauties. What a blessed and glorious hope, when we know that the king will soon come to receive His saints Himself unto the mansions of the heavenly Jerusalem and establish His reign of righteousness over the whole earth.

We have the destruction of Antichrist and the false prophet at the battle of Armageddon in Revelation xix. and the binding of Satan in the succeeding chapter. Now the devil has never yet been bound and deprived of his power, as here described. He is still exercising mighty influence; but his power must come to an end. That old serpent which is the devil and satan is to be imprisoned for a thousand years in the bottomless pit, and a seal as it were set upon him. So then we shall have a state of things such as never was before, viz:—the elect church with Christ in the heavenly glory; Babylon consumed; antichrist gone; the devil bound in the bottomless pit; and Jerusalem and the Jews occupying the chief position in the millennial earth; and the nations flocking to her light, and going up from year to year to keep the feast of tabernacles. This is briefly the picture presented. It is in one aspect even a higher condition than that in paradise. Why better even than paradise? Because there will be no tempter except the tempter within man's own heart; no devil to entice and to deceive in the millennial kingdom; and all mankind in the visible presence of the Lord will learn their dependence upon him. The saints and the angels will be witnesses of all. Yet is going on here below a state of peace and blessedness. Dear Mr. ——, and you will see what a blessed and happy condition it will be, when men shall beat their swords into ploughshares, and their spears into pruning hooks, and when they shall learn war no more.

But what shall we say of the end of this period? In Revelation xx. we read that when the thousand years expire, satan will be loosed out of his prison, and go forth to deceive the nations again. Then we have the account of the impious rebellion of Gog and Magog. This is evidently not the same invading host as that mentioned in Ezekiel xxxviii. and xxxix., which, before the Millennium, came against the Jews in their unwalled villages. This is an outbreak of wickedness after the millennium: and it shows us how the devil is the same, and man the same at all times. It is a most solemn thought, that, notwithstanding all the proofs and evidences exhibited in the millennium, of the power and glory of Christ, yet still the devil will be the same at the end as at the beginning of that period, and the same as he was at Christ's temptation. He is unchanged and unchangeable; and this very fact furnishes a strong argument for the eternity of punishment.*

And then, "the devil who deceived the nations is cast into the lake of fire where the wild beast and false prophet are, and shall be tormented day and night *forever*." And then we read, "I saw a great white throne," etc. "And I saw the dead." Who are these? They have waited for the final judgment; and here we have, at the close of the thousand years, the sitting of the final assize. The throne is a great white throne, no longer surrounded with the rainbow of mercy. There is no Lamb before the throne now; and the sentence to be passed is irrevocable upon all those who are to be excluded from the everlasting kingdom of glory. Here we have the final doom of the wicked. The unholy dead are now summoned out of their graves to die the second death. They are cast into the burning lake, into the furnace of flames "where the worm dieth not, and the fire is not quenched." There they will be separated from life and peace and happiness for ever and ever.

On the other hand, the new heavens and new earth are then fully introduced. Nothing that defileth can enter therein; there are no thorns or briers; no curse, no night there. The former things have passed away, and the state of the blessed is one of joy and purity and peace for ever.

In conclusion, I ask whether we are amongst those who look and long for these things? Is it the desire of our hearts to see the Savior eye to eye, face to face? To see the King in His beauty? Here is a distinctive test of conversion: Do you wish to see Jesus? Do you long for Him? We like to see those we love; to look into their faces, catch their smile, and hear their voice. Do we thus long to see Jesus? Do we thus love him? The question of Jesus to Peter is very suggestive, "Simon, son of Jonas, lovest thou me?" Christ did not say do you believe in me? but, "Do you love?" This is the great question. Have you given your heart to the Savior? Do you love Him as a wife loves her husband? Do you long for His return from heaven?—*By the Rev. W. R. Fremantle, Canon of Christchurch, Oxford, and Rector of Claydon.*

* His final doom is destruction. Heb. ii. 14.—[Ed.

Definite Faith Contrasted With Educational Impressions.

The faith that comes by hearing the word is definite and consistent with all God's loving will, (Romans x. 17,) and all human weal. But all theory adopted or argued out at second hand is versatile and often inconsistent with itself and the glory of God, in the foretold consummation of the gospel system.

To make this doctrine practical, allow me, please, to make a further brief statement on prophecy. Some seem still in doubt, as if the national and dispensational landmarks of prophecy had been scattered loosely and vaguely along the lapse of ages, to be fixed and set up by us or some other bewildered mortals.

As it was my lot to act some part at the introduction of Russia, as number "five," in the series of earthly empires among us, some twenty-four years ago, it seems good to me to note the root and substance of the subject.

At our conference in Rochester, N. Y., 1854, I think, Dr. John Thomas asked me to present all the objections I could to his "Anatolia—Russia Triumphant," &c. I was looking for light, and of course consented; which led me to examine the whole subject of that work. It seems duty to present the salient points, to aid in understanding the prophecies, and also to estimate the transcendent importance of Russia, as the Scriptures, and events overwhelming weight in the scale of nations. Please note the cited points.

I. On page 5, section 3, the author says that "The different forms of the kingdom of men are represented in the symbols of the book of Daniel. It will have assumed five distinct forms: The Chaldean, the Medo-Persian, the Macedonian or Grecian, the Roman and the Russian."

With surprise and regret I was compelled to object to his emphatic number "five," also to his making Russia the mightiest and most extended, and *pars excels are the nation* of prophecy—nay, the sum and absorbing subject of the symbol of Dan. ii.

My faith had fixed on "four—the fourth" being "the last, and the object of destruction at the judgment. Dan. vii: "These great beasts which are four, are four kings (kingdoms) which shall rise out of the earth." Jer. xxv. 3: Zech. i. 18-21; vi. 1, repeat this four-fold series, as all of "the gentiles that should scatter Israel, Judah and Jerusalem." The changes in "the fourth—the iron and clay," do not justify number five in Anatolia, more than the changes in the first, second and third would have justified a like addition. The principle that doubles the fourth would double them all, and falsify the prophecy all through, as this does, as to Rome, the fourth.

II. Page 25 recognizes Rome, "the fourth," in the first century of our era destroying Judah," &c.

Again, "The northern kingdom—the Seleucidæ were heirs of Alexander;" and "the Romans inherited it the king of the north—Syria, from Seleucus." Then this fourth—the Roman-Greek-Babylonian (?) descriptive of it the fourth in its relation to the holy land, in all its future phases, until its utter destruction by Messiah the Prince.

This echoes the truth, but it leaves no place or possibility for the *sole* he assigns to Russia. Then his number five is ruled out of the prophecy altogether by himself, so far and so long as he forgets his erring theory.

Hence every one who feels the need of the author's endorsement of the proper sphere and destiny of Rome—the fourth—has it in this work.

These "four horns"—four parts of the image—the four symbols of earthly empires—are the Gentiles that lifted up their horn over the land of Judah to scatter it. Zech. i. 22. Luke xxi. 24; Romans xi. 25-29. If there be darkness here, Dr. S. H. Cox said, "it is all in t ourselves."

III. Yet from page 68 he gives the future magnitude of the Czar's dominion, "from the North Sea to the wall of China—and to the deserts of Africa and Arabia." P. 69, section 2.

This would put the Messiah's coming quite out of association with prophecy and the destiny of the fourth kingdom—as noted by the author himself above. P. 23, section 2.

IV. P. 69, the caption of section 26 reads thus: "Nebuchadnezzar's Image the Symbol of the Autocrat's Dominion," &c.

...." The organization of the Russian empire when fully developed is represented in Dan. ii. by a colossus in human form....it follows that what is recorded in that chapter is yet in the future"! P. 70, section 1. "It is the mission of the Autocrat (of Russia) to form the feet and set up the image before the world in all its excellent brightness and terribleness of form." No comment here is needful.

It was my aim to say very little, except to note these points, in the structure of the work, which are palpably incoherent, self-contradictory, and impossible.

Note 1. The king of Babylon saw the image in his dream 2500 years ago (all there was of it), yet the Autocrat is made down here to "form its feet and set up the image," and *be it!*

2. The divided fourth—the Roman—"the iron and clay"—of the image is to be dashed to dust and destruction. Dan. ii. Yet here is Russia made number five, to fill a *role*, transcending in extent, "in brightness and terribleness" all foregoing empires, but utterly unknown to the prophecy. Dan. ii. 7; Rev. xvii.

3. The drapery for Russia is borrowed from the fourth—the Roman empire, pp. 68-69.

4. Let us take the four seasons of the year, and imagine them somehow to expand into five, (as the fourth symboled kingdoms are treated in this work,) and then proceed to justify the additional number five by some obscure changes in the fourth: then we have the principle of this work—making last the year itself.

Again: Take an obligation to pay $1,000 in four instalments, and then make the divided fourth expand into a number five, and borrow the terms of the obligations of the fourth, so as to array another five upon a reconstruction of the engagement! Would he hold me to the entire obligation? Would he not give me a quietus in this case, and wave it also? Decision.

5. The entire work—"Anatolia,"—applied Cæsar's triumph to the presumed achievements in the Crimean war. The disastrous failure of Russia in that war, however, was known and read of all men; hence the assumed wisdom of the work should have vanished with that most signal misapprehension. The facts should be known. The theorists, the expounders, the would-be leaders, of every class in Christendom, seem to think that their reputation is at stake, and hence they feel compelled to readjust, reduce or expand and add to, just enough to make the symbols and prophecies seem symmetrical, or the like. So far, they use the prophecies as a child does his toy of putty—to be remodeled to suit his fancy. But no. The symbols are like "the pattern shown to Moses in the mount." The original is divine. They are, as designed, just obscure and yet consistent enough to outline the subject, and test the loyalty of our faith. They are sufficiently monstrous to show what Satan and his subjectsinners would do, and now have done, in organizing the government and religion of our world.

Just compare them with "the glory and beauty" of our King and his associates in the Mount of Transfiguration! Matt. xvii. This is "the kingdom of heaven." While they portray the empire of sin, all disordered and demoniac, monstrous, dragonic and manifold in form, and so out of harmony with any object God ever made or authorized.

Thus I see propriety in the ill-shapened symbols, to suit the dreadful and terrible character of organized evil. Yet most seem oblivious to all such correlated truth.

Faith says let the symboled disorder of Babylon alone. It is given, as it should be, to depict the dominion of the devil and men.

In closing, please observe that the author's number five is a fiction; that the fourth is said to be "destroyed by Messiah," and yet that Russia, the fifth form of "the kingdom of men," is to transcend all its foregoing forms. Then, to crown the climax, "The image is the symbol of the Autocrat's dominion"!

Surely these incongruities have been overlooked by the abettors of the Doctor's general view. That view is also oblivious of the geography, history and ethnology which the subject embraces. No definite faith is possible, on this whole range of truth, except as we believe God's word. Rome was and is "the fourth." The the "third part"—eastern division—is Turkey. The judgment (Dan. vii. 9-11; Rev. xvii. to xix.) impends. "Now the just shall live by faith,"—by believing the Word. Amen!

J. B. COOK.

P. S.—"Anatolia" claimed to be original, unique and universal, as to its statement of the Eastern question in prophecy. This may be granted, but then does not this demonstrate its mistake?

The truth—all its truth—like the pattern shown to Moses in the Mount, was given through the prophets, nearly 2500 years ago. It is addressed only to faith, in both symbol and its verbal import. But this unnatural make-up of God's four into five, and number five "formed and set up" as the sum and substance of the symbol-image, as a whole, may well be "original!" The misapprehension may have been too great for any other age or author. "The Unpreached Gospel."—original—from H. Dunn, Esq., may be its "nearest of kin."

May I, for the sake of getting out the truth, ask our intelligent brother, H. Wilson, to map out the four symboled kingdoms, Dan. ii., vii; Zech. i. 18, which embrace the character and course of organized evil; in its antagonism to "the kingdom of God"? Then enquire whether all that follows these four kingdoms must not be assigned to "His times—the Blessed and only Potentate"? Illustrative of this truth, we have recorded, "for our learning," that "the Lord" did "come down to deliver" his ancient people. Ex. iii. 1-10. The judgment plagues followed.

So here. "The seventh angel sounds; Rev. xi. 15-18; the dead in Christ rise; 1 Cor. xv 51; and are caught away to meet their Lord." 1 Thess. iv. 13-18. The time of wrath follows on the oppressor—the Gentile powers, the fourth beast, man of sin, Babylon, and the false prophet, and Satan.

My point is, that there seems to be no occasion to bring in any form of foretold Gentilism, again. One formal fulfillment of first, second, third, and fourth, is all that is demanded or allowed. Having, then, had this, let us tell the world that the judgment, then, will act on all forms of Gentilism, as it if began on Egypt when the Lord came down and gave Moses his miraculous commission.

"The trumpet should give a certain sound," that all who have ears to hear may hear and prepare. Amen!

"The nations will be angry," and Gentile powers will struggle as they did at the slaughter of Midian, and as Pharaoh and his hosts did to their miraculous destruction. That is their destined end. But "the bride the church of the first-born," will then be hasted in the chambers of Omnipotence, above the fear of evil. Amen! Isa. xxvi. 18 21.

The swinging upper, the new covenant, the reign of the saints with Christ, all come in their revealed order, as the prophetic scenery unfolds to the new heavens and new earth, in their consummated glory.

J. B. C.

A Word to Christians.

Whatsoever thy hand findeth to do, do it with thy might; for there is no work....in the grave whither thou goest. Eccl. ix. 10.

When the Lord of glory ascended up on high, and led captivity captive, he gave "some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, and the edifying of the body of Christ," leaving to the world his word, which, accompanied by the powerful influences of his Spirit, would if properly used prove strong to the destruction of sin. We feel confident then, in saying that God has so distributed the work of his church among its members, that every individual, without any exception, possesses influence and has a work to accomplish. We are apt now that persecution against the saints has ceased, and the shame of the cross is forgotten, to discharge our religious duties by proxy. Churches are built and men set apart to minister, after the fashion of secular institutions, and we compose ourselves with the idea that heaven can ask no more; we forget the personal influence we possess, and the power to accomplish good. Troubled and perplexed by the thousand and one petty differences in our midst; bound up by some hobby of a doctrine which we fairly ride to death; our understandings darkened by unbelief—our faith weak, and our hope low and grovelling—we keep ourselves forever in misery, and neglect God's demand upon our time and talents.

In the formation of character around us, and the shaping and disposing of events, every one, and especially every Christian man, possesses influence. No matter how lowly or poor; it may be the silent influence of a sanctified life, (and this should always exist,) or it may be the influence of a pleasant expression of thought, power of mind—ability to write or speak. God distributes these gifts according to His wisdom. Brought by redeeming grace into close connection with the father of spirits, every new-born child of God has a work given him to do. His is a work for eternity, and is followed either by the joy of heaven or the dark consequences of sin. His relation to Jesus has changed his relation to the world, for he belongs not to it. Old things pass away, and the fountain which washed him of his sins, removes his dimness of sight, reveals joy unspeakable and full of glory—and if really born again, inspires him with a heaven-born desire to work for Christ.

The high and glorious intelligences around God's throne are not inactive; he himself cannot be passive; he ever labors in goodness—his angels are "ministering spirits," and surely his servants should not be idlers! We beseech our readers to look at this subject, as rational and God-loving persons should. Your work, dear friends, is given you by God; you are responsible for a faithful discharge of duty. The book of remembrance is not kept in vain; the last great day will reveal it all.

"Father, I have glorified thee on earth. I have finished the work which thou gavest me to do; and now I come to thee." So said our adorable Redeemer, ere he left the world of his suffering, and though we cannot approach his perfect diligence and fervent spirit, though we cannot copy his blessed example, we may at least, "show diligence, to the full assurance of hope unto the end." Brothers of a like precious faith—"the morning cometh and also the night"—the night of death-like silence and of rest. Work for Christ; labor for Christ; and then when earth's toils and sorrows shall cease, faith shall hear a voice from heaven saying, "blessed are the dead which die in the Lord: yea, saith the Spirit, that they may rest from their labors and their works do follow them."

"Art is long and time is fleeting,
And our hearts, though stout and brave,
Still, like muffled drums, are beating
Funeral marches to the grave.
Let us, then, be up and doing,
With a heart for any fate,
Still achieving, still pursuing,
Learn to labor and to wait."

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

WHOLE NO. 600. Read PLYMOUTH, INDIANA, NOVEMBER 7, 1877. VOL. XXVI, NO. 39.

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THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his Holy Prophets since the world began." It also advocates, as a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of Kings and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the unconditional salvation of the righteous, and the final destruction of the wicked; eternal life only through Christ; and many other kindred truths. It also advocates a hearty belief in the simple, rejected gospel, and immersion as prerequisites to the Redemption of the soul; a holy life as essential for final salvation.

Communications.

"Coming to the Light---Walking in the Light, as He is in the Light."

Epitome of a Discourse in Brooklyn, E. D., Oct. 28, as per Advertisement, made by the Brethren.

We read: "That God is light, and in him is no darkness at all. If we say that we have fellowship with him and walk in darkness, (in doubt of his care) we lie, and do not the truth. But if we walk in the light as he is in the light, we have fellowship one with another; and the blood of Jesus Christ, his Son, cleanseth us from all sin." 1 John i. 1-7.

The vital truth of this text is presented in the gospel of St. John i. 4-14; iii. 20-21; by the contrast between one "who doeth evil, and hath the light," and one "who doeth truth, and cometh to the light, that his deeds may be made manifest, that they are wrought in God,"—in his counsel and in the promotion of his heavenly purpose on the earth, ("in Christ in the spirit," are of like import).

As I have been placed by my brethren, in their advertisement of my testimony, where the subject of these Scriptures seems most appropriate--the "meat indeed," and due at this "season,"—I give it my humble echo.

"The light" in which God is seen, is the light of Revelation. His "goings are from of old, from everlasting." Micah v. 2. His "goings" have made Revelation, and God's worthies have walked with God, as did Enoch and Noah, and all the faithful.

1. We see his "goings" in creation and Providence. As says the Psalmist: "The heavens declare the glory of God." Again, "O Lord, how manifold are thy works! In wisdom hast thou made them all; the earth is full of thy riches; these wait all upon thee, that thou mayest give them their meat in due season. Thou openest thine hand, they are filled with good,—the Lord shall rejoice in his works." Psa. civ. 24-31.

2. His goings with man in Eden to guide him in the way of life, and to avoid the way to death, are traceable thence through every age and every condition of human existence. God is unchangeably opposed to man's going away from light and life into darkness and death. So far as we leave the Word, we leave the light and life and way of God.

Hence his attitude is always against the evil—the foul, the vile—(which speculates and seeks darkness, in which to hide from exposure), and in favor of light and the life and blessing to which it guides the doers of truth, as revealed.

3. The circular sent out, groups the time appointed,—the coming quickly and the consummation, as if my subject had then been so announced. Hence, as it suits my purpose, I fall into this wake of truth.

As God's movement is always seen in the light of his word, as the worthies "walked with God," by believing and doing his will as revealed, so we may "walk and work together" with Apostles, prophets and all that is divine—the Father, the Son, and the Spirit by a firm, unhesitating faith in his word, which he "magnifies above all his name." Psa. cxxxviii. 2.

This takes in the number--("four") the character destiny, and "the times before appointed," for "the Gentiles" to govern "this present evil world." Dan. vii. 27; viii. 11-13; Acts xvii. 26-31; 1 Pet. i. 10-12.

"Behold I come quickly." This coming of Christ, "quickly," relates to the all-comprehending events, national and dispensational, that fill out "the time appointed (when) the end shall be."

"The day and hour is not known, but the end of the Lord of Hosts will --hasten it--as its time." Isa. lx. 0, 7.

Conclusion. "This light" discloses the divine love to "the world—the whole world." It has provided pardon for the guilty, and "life" for the dead and dying; nay, more, it will so "take away the sin of the world," that "there shall be no more curse," but "all things be made new." 1 John ii. 2; Rev. xxi. 1-7; xxii. 3.

The mighty motive to constrain us to "come to the light--walk in the light"—to believe and obey God—is that we may be right in all our relations to his moral universe, and "inherit all things" when restored and perfected for our perpetual possession!

This subject gives us the principle and assures the practice of Christian union--"fellowship" with all that is pure and good and godlike, through all time, and through the opening ages of eternity. It leaves no place for party spirit, "private interpretation," or personal theoretic opinion; for all these are "the evil" to be avoided.

In this "light, life and love of God," it seems the strangest of all strange things, that any "who have tasted the good Word of God," should dare to derange or disregard the Divine numberings:—"the four" forms of Gentile government over "Judah and Jerusalem"—or "the time appointed" *for* their "end," at the "quickly" coming of God's King to reign and "restore all things spoken." Let us, brethren, "come to the light; walk in the light," and so be in fellowship with "the Father and his Son Jesus Christ," and enter through grace into the light and life eternal. Amen. J. B. COOK.

Anglo-Israel.

We print to-day a letter signed W. W. Cox, presenting a very able summary of the argument on which the Anglo-Israelite denomination rests its faith. We do not know that we use too strong a word in calling the believers it this theory a denomination. They are very numerous, and some of them devote as much time and thought to the discussion of it as they do to all other religious matters put together, and in some cases they have, it is said, gone so far as to offer themselves in a body as adherents of any clergyman who should proclaim their doctrine—quite a temptation in these days of active competition.

SCRIPTURE PROPHECIES, AND THE MANNER OF THEIR INTERPRETATION.

The Bible teaches us that the mysteries of the Kingdom of Heaven can only be apprehended by a spiritual faculty, while it also tells us that many of the prophecies it contains address themselves to our understanding—in other words to our common sense.

The promises given to Abraham are of this character. The predictions are very simple when contemplated through the medium of common sense, but they are equally complex when we endeavor to explain them in any other manner.

Till within the last 1,800 years no doubt could be entertained that the descendants of Abraham were the chosen people of the Lord; but since the destruction of Jerusalem by the Romans the Jews have been a scattered people, fully verifying the predictions uttered by Moses that they should be a by-word and a reproach, but not in the least degree carrying out the unconditional promises previously made to Abraham. This leads the infidel to scoff a Scripture prophecy, and to say the predictions made to Abraham have been utterly falsified. But in Isaiah xi., Zechariah xii., Hosea i., Ezekiel xxxvii., and other Scriptures, we find the re-union of "Judah" and "Israel" alluded to. "Judah" and "Israel" must, therefore, have been previously divided, as the Scriptures clearly demonstrate. In Isaiah xii. 12, we have the "outcasts of Israel," and the "dispersed of Judah" plainly set before us—the "outcasts of Israel" being those to whom the disciples of our Lord referred when they said, "Will He go to the *dispersed* among the Gentiles." They had lapsed into wanton idolatry, and became such as were described in Hosea i. 9, where God says, "They are not my people." Therefore they are denominated the "outcasts of Israel," and the Bible tells us that they were taken captive and carried into Assyria, where we hear of them as dwelling in Media. It is necessary to take this survey of their condition, for the purpose of seeing how distinct they were from the "dispersed of Judah," who had been guilty of our Lord's crucifixion, and were afterwards banished from Palestine by the Romans, and scattered into the "four corners of the earth." If these "dispersed of Judah," who are usually called Jews, were the only descendants of Abraham, then it is clear that the promises given to Abraham have totally failed of their accomplishment during the last 1,800 years: but this cannot be, for God hath sworn unto Abraham that it should not be. Abraham must therefore never be without descendants in whom he is always blessed. It will not do for this purpose to say "the Jews did not on their part fulfil the covenant which God made with them, therefore during the last 1,860 years they have reaped the reward of their iniquity, but ultimately they will be restored to their own land, and then all the promises given to Abraham will be accomplished in them." This method of reasoning would be valid if the promises given to Abraham had been of a conditional nature; but they were not so. They were so absolute as to be confirmed by the oath of God. We must, therefore, discover the manner in which God has been continuously fulfilling the promise He gave to Abraham in respect of his descendants; and if we take common sense [illegible] sufficient to do so. In accordance with the words contained in Hosea i. 9th verse we find the "outcasts of Israel" described as no longer "God's people," but they did not cease to be the "descendants of Abraham," and it is in this latter character we shall discover what a wonderful destiny they had to accomplish in the world, and how the thread of God's purposes in respect of the "descendants of Abraham" when broken by the "dispersed of Judah," was to be taken up and preserved by the "outcasts of Israel." In entering upon this investigation we have to consider whether we perceive any people in the world who are fulfilling in themselves the promises given to Abraham; and if in the case we reason fairly and legitimately, we cannot deny that the Anglo-Saxon races are accomplishing these results, for inasmuch as they are a multitudinous people, with vast colonial possessions, commercial prosperity, enormous wealth, lending to all nations and borrowing from none), maritime supremacy, inheriting the "uttermost parts of the earth for their possessions," not only being the pioneers of civilization, but sending missionaries to circulate the Bible and preach the Gospel to the heathen, as well as to the Jews, in every portion of the world, they are becoming a blessing to "all nations." But we have next to ascertain whether these Anglo-Saxons are in any way connected with the "outcasts of Israel," who are the descendants of Abraham.

For this purpose we consult the most celebrated and trust-worthy Anglo-Saxon historian, Sharon Turner, who informs us that the birth-place of the Anglo-Saxon race was in that portion of the world where the "outcasts of Israel" were lost, that is in Media, among the Scythian tribes, in the Assyrian empire. This leads us to perceive that the Anglo-Saxon race was the resurrection form in which the "outcasts of Israel" were to appear, and in which they were to accomplish the wonderful predictions made to Abraham in respect of his descendants. In a condition of idolatry the "outcasts of Israel" came to Britain, and formed a portion of the Anglo-Saxon people. At that time and previously, they were described by the Lord in Hosea i. 9th verse, as "not being His people," but in proportion as they are brought to believe in the "seed of Abraham," who is the Lord Jesus Christ, they enter into that relationship with God which is described in the 10th verse: "In the place where it was said unto them, Ye are not My people, there shall they be called the sons of the living God." And after this blessed transformation shall have fully taken place, we have the recent assertion in the following verse, the same chapter of Hosea: "Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land." Now we have seen that the "outcasts of Israel" had a destiny altogether distinct from the "dispersed of Judah;" that these "outcasts" were described by the Lord as "not being His people;" that their subsequent condition is so far recognized by Him as to lead Him to say, "In the place where it was said unto them, Ye are not My people, there shall it be said unto them, Ye are the sons of the living God." And after these things have taken place, says the Lord, "Then the children of Judah and the children of Israel shall be gathered together." We may now enquire in what manner does common sense lead us to survey this state of things. Surely, that we see in the Anglo-Saxon people the resurrection of the "outcasts of Israel;" that in them all the nations of the earth are being blessed; that although they were not the Lord's people in consequence of their idolatry, yet now, in consequence of their belief in the Lord Jesus as the true "seed of Abraham," they are becoming the "sons of the living God;" and that this belief in the Lord Jesus leads them to send missionaries to preach the Gospel to the heathen in the "uttermost parts of the earth," and also to labor more especially for the conversion of their brethren—"the dispersed of Judah"—whom they recognize not only socially and politically, but with whom they are longing to be re-united, in the bonds of one faith.—*R. W. Cox, in Times.*

Expositions.

Mark xiv. 32-35:—"And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here while I shall pray. And he taketh with him Peter, and James, and John, and began to be sore amazed, and to be very heavy; and saith unto them, My soul is exceeding sorrowful unto death: tarry ye here and watch. And he went forward a little and fell on the ground, and prayed that, if it were possible the hour might pass from him. And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless, not what I will, but what thou wilt." Heb. v. 7:—"Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared."

What cup did our Savior desire "might pass from him"? Was it his death on the cross? No, my brethren, for he "was heard in that he feared," and he was not delivered from the death of the cross; but he was delivered from the agony of that "hour" in Gethsemane, which would, it appears, have terminated in death, had not "an angel appeared unto him from heaven, strengthening him." Luke xxii. 43.

It was the immutable purpose of his heart of love to lay down his life for his sheep. John x. 15. "For the life of the world;"—John vi. 51; "that whosoever believeth in him might not perish, but have everlasting life." John iii. 16. From this purpose of Jehovah's wise and gracious counsel, the Son of the Blessed never faltered for a moment. When his mistaken disciple objected to its fulfillment, he immediately reproved him, as using the part of an "adversary," savoring of the things which were of men and not of God. It is not to be supposed that he himself would ever waver in respect to this great purpose of his incarnation.

1 Tim. vi. 14-16:—"That thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ; which in his times he shall shew, who is the blessed and only Potentate, the King of kings and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see; to whom be honor and power everlasting. Amen." Here is an object to be shown and a person who shall show it. The object to be shown is Jesus Christ. He who "shall show" him is the Father, who is the "blessed and only Potentate," etc. Acts iii. 20. He alone is the invisible God. Jesus Christ has been seen of many of the human race. He assures us that he lives by the Father, without excepting his divine nature. John vi. 57. The Father alone (whom our blessed Redeemer assures us, John xvii. 1-5, is "the only true God") is possessor of independent immortality. —*Henry Grew.*

The Accuracy of the Bible.

An astonishing feature of the word of God is, notwithstanding the time when its compositions were written, and the multitudes of topics to which it alludes, there is not one physical error—not one assertion or allusion disproved by the progress of modern science. None of those mistakes which the science of each succeeding age discovered in the books of the preceding; above all, none of those absurdities which modern astronomy indicates in such great numbers in the writings of the ancients; in their sacred codes; in their philosophy, and the finest pages of the fathers of the church; none of these errors are to be found in any of our books. Nothing there will ever contradict that which, after so many ages, the investigations of the learned world have been able to reveal to us on the state of our globe, or that of the heavens.

Peruse with care our Scriptures from one end to the other, to find there such spots, and, whilst you apply yourselves to this examination, remember that it is a book which speaks of every thing, which describes nature, which recites its creation, which tells us of the water, of the atmosphere, of the mountains, of the valleys, of the animals and of the plants. It is a book which teaches us of the first revolutions of the world, and which foretells of its last. It recounts them in the circumstantial languages of history, it extols them in the sublimest strains of poetry, and it chants the chariots of glowing songs. It is a book which is full of oriental rapture, elevation, variety, and boldness. It is a book which speaks of the heavenly and invisible world, whilst it also speaks of the earth and things visible. It is a book which nearly fifty writers of every degree of cultivation, of every state, of every condition, and living through the course of fifteen hundred years, have concurred to make.

It is a book which was written in the center of Asia, and in the sands of Arabia, and in the deserts of Judea; in the court of the temple of the Jews, in the music schools of the prophets of Bethel and Jericho, in the sumptuous palaces of Babylon, and on the idolatrous banks of Chebar, and finally, in the center of western civilization, in the midst of polytheism and its idols, and in the bosom of pantheism and its sad philosophy. It is a book whose first writer had been for years a pupil of the magicians of Egypt; in whose opinion the sun, the stars, and the elements, were endowed with intelligence, reached on the elements, and governed the world by a perfect alluvium. It is a book whose first writer preceded, by more than nine hundred years, the most ancient philosophers of ancient Greece and Asia; the Thalesas, and the Pythagorases, Zalucuses, the Xenophons and the Confuciuses. It is a book which carries its narrations to the hierarchies of angels; even to the most distant epochs of the future, and the glorious scenes of the last day.

Well, search among its fifty authors; search among its sixty-six books, its 1,189 chapters, and 31,713 verses, search for one of the thousand errors which the ancients and moderns committed when they speak of heavens, of the earth, of their revolutions, or their elements--search, but you will find none.

A woman died in Fall River recently from excessive joy. On meeting her daughter, after a separation of many years, she uttered an exclamation of delight, and fell dead.

Usefulness is confined to no station, and it is astonishing how much good may be done and what may be effected by limited means, united with benevolence of heart and activity of mind.

The Roman Catholic congregation at Rome has pronounced against the canonization of Christopher Columbus.

Brevities.

Athens, with 200 other Christian cities, was, in 1455, united to the Ottoman Empire by Mahomet II.

Forty years ago a missionary was not allowed upon the Fiji Islands; now 50,000 young Fijians attend Sunday school.

Candidates for commissions in the British and German armies will hereafter be required to know the Russian language.

The Chinese language is spoken by about 35,000,000 people. The English language is spoken by from eighty to eighty-five millions.

There has been an extraordinary amount of disease, resulting in deaths, in the island of Sardinia this past summer, owing to the excessive heat and unusual drought.

The Sultan of Zanzibar is organizing a force of 300 negro soldiers to be armed with Martini Henry rifles and a Gatling gun, for the suppression of the slave trade in his dominions.

A telegraph station has been established at Gjesvor, near Cape North, Norway. It is seventy-one degrees twelve minutes north latitude, and is the most northern station on the globe.

The enduring odor of musk is marvelous. When Justinian, in 538, rebuilt what is now the mosque of St. Sophia, the mortar was charged with musk, and to this day the atmosphere of the building is filled with the odor.

The Chinese Ambassador to England attributes the famine in India to so much land being devoted to the cultivation of the poppy. It is estimated that 1,033,000 acres of the best land in India is devoted to the growth of the poppy.

The Krishna Shoal Lighthouse, which was probably the first structure of the kind in British India, is completely disappeared, so that not trace of its site can now be discovered. It was on the Gulf of Martaban, in the Province of British Burmah.

The Grand Duke Paul, the youngest son of the Russian Emperor, has lately joined the army at the seat of action. With the exception of the Grand Duke Constantine, all the male members of the imperial family who have attained manhood are now in active military service.

The Tennessee Conference of the Methodist Episcopal Church lately refused to admit C. Gilbert to the ministry, although he had passed a satisfactory examination in theological studies, because he persisted in using tobacco. A resolution was passed prohibiting applicants who use tobacco from entering the ministry in Tennessee.

The Japanese Post Office Department was organized in 1871, when there was only one post route and now has 4,500 post offices in charge. One of the features of the registered letter system is that for an extra rate of six cents, a letter is instantly sent to the person for whom it is intended, as soon as it arrives at the office to which it is addressed.

A portion of the stake used at the martyrdom of Bishop Hooper at Gloucester in England, in the time of Queen Mary, was advertised recently in the local newspapers for sale. The two members of Parliament for that city, Messrs. Monk and Watt, have contributed the sum required for its purchase, and the relic is to be preserved in the Gloucester Museum.

The Madras famine has left thousands of children orphans. Most of these will probably come under state care until they grow up, and it was at first taken for granted that they would be educated as Christians; but it has been strongly urged at a public meeting that this would not be right, on the ground that no interference is justifiable with the religion of a child as derived from its deceased parents.

One of the largest gold balances in the world was recently made for the United States mint by Henry Troemner of Philadelphia. The beam measures five feet six inches in length, and is mounted on agate bearings, with a capacity of 10,000 troy ounces (about 600 pounds) in each pan, and is sensible to a single grain when loaded. Over twenty million dollars in gold pass over this balance yearly. The workmanship is of the very finest.

The Restitution.

E. A. CHAPLIN, Editor.

PLYMOUTH, INDIANA, NOV. 7, 1877.

GOOD THINGS for October has come to hand, and is filled with good articles. It is an eight-page quarterly, published at Canton, O., and sent out at one cent a number—merely the postage.

THE AMERICAN WATCHMAN of Nov. 3d is received. It is said to be meeting with great success as an uncompromising advocate of civil and religious liberty. It is sternly opposed to all the machinations of Jesuitism, and is worthy of Protestant support.

THE elections in France have not been favorable to the clerical Ultramontanists and their political abettors. Jesuitical ecclesiastics are scheming for the restoration of the Pope's temporal power, and France may be kept in a ferment for some time to come.

THE latest items of news in the papers of to-day, (Nov. 7,) are that the Russians are meeting with marked success in Armenia, about Kars and Erzeroum. It seems, also, that they have Plevna completely invested. The tide of events in the Orient appears to be rapidly turning in favor of the Muscovite.

WE made a flying visit to Chicago one day last week. Called on Elder F. Burr, editor of the *Advent Christian Times*, and spent a very pleasant hour or so with him. We also called upon Brethren T. Wilson, W. H. Wilson, and Thomas Newman. Enjoyed our brief call with all these very much. We also met our old time friend J. S. Stephenson while in the city.

SINCE our last, Indiana's distinguished Senator, O. P. Morton, has died. The loss of no one individual in public life has caused more regret and sorrow since the death of President Lincoln. He was highly respected even by those who were, politically, bitterly opposed to his measures and policy. He had, as a man of talents, very few peers in the United States.

WE shall give a number before long on the "Scientific and Religious Teachings of the Great Pyramid." We will endeavor to make it as interesting and instructive as possible. It will be fully illustrated. Will probably issue this number the last week in November or the first week in December. Will supply those who did not get our previous number who paid for extras of the same, and others who may send in hereafter.

IN ONE of our clippings Joseph Cook was credited with saying that infidel works, inclusive of Theodore Parker's, scarcely ever passed beyond the first edition. Mrs. Parker, however, it seems comes out with an open letter, showing that her husband's works have some of them passed through several editions. If our clipping was wrong, it now stands corrected. For ourself, we have never seen but a single copy of his works, which we borrowed and partially read some fifteen or twenty years ago.

WILL all who now get our paper please examine the directing slip, to ascertain whether their time has expired or not. Our friends have been trying to aid us by free-will offerings to some extent lately. For this kindness they have our most hearty thanks, and we pray God to abundantly bless every sacrifice made for his cause. It has been an extremely hard year for all religious papers. Others complain as well as ourselves. Personally we do all we can.

OUR papers, just as THE RESTITUTION is to be finished up, are in a state of complete confusion. As we were leaving our rest this morning to engage anew in the duties of another day, our ears were saluted with the alarming cry of *fire! fire!* To our consternation we found out that the fire was in the front of the large building in which we reside, and likely soon to stop our egress down stairs from the rooms which we occupy. We were compelled to hurry our retreat from the rooms in danger of soon being burned. Some of our books were thrown from windows, which our young friends kindly scaled with ladders. The fire was finally suppressed and we are back in our rooms, but everything is disordered as we fix up our last items for this week's paper. We thank God for our preservation, as had the fire happened during the night we might have lost all, and perhaps perished ourselves in the ruins. Truly our lives and times are in his hands, and the number of our days is with him. We gladly take this opportunity of returning sincere thanks to all our friends for the efforts they made to save our little effects from the fire, had its progress not been stayed.

The Great Image.

We have no doubt that the Great Image symbolizes a succession of imperial dynasties filling up what is chronologically known as "the times of the Gentiles." We also are in full accord with the general interpretation which applies the different parts of the great symbol man, as composed of the different metals of gold, silver, brass, and iron, to the Babylonian, Medo-Persian, Macedonian, and Roman governments. But we are utterly unable to see any propriety in placing the ten toes of the statue all on one foot, and making them chronologically longer than all the remaining parts, from the head to the feet, inclusive of both. Our own opinion is that the toes have never as yet been formed. The two legs have been correctly enough represented in the divisions of the Roman government into eastern and western empires.

To have history respond to the prophecy as foreshadowed in the metallic symbol, there must be two well-formed feet with five well-proportioned toes on each; five connected with the western division of the Roman empire, and five with the eastern division. The Ottoman power hinders the development of the eastern toes. Prophecy, to a certain extent, demands a remapping of Europe. Russia has, undoubtedly, an important part to act in crushing out Ottoman supremacy, for at least two important reasons: one of which is, that five provinces may be permitted to become Romano-Grecian autonomies, with some bond of connection among themselves; and another reason is that Palestine may become Israel's patrimony to which the Jews may return to build the unwalled towns and villages.

The times of the Gentiles are, as we think, rightly explained to be seven prophetic times, or 2520 years. Commencing these times with the head of gold where the prophet places the commencement of the Babylonian monarchy under Nebuchadnezzar 606 before Christ, they extend to about A. D. 1914, or about thirty-seven years into the future. This gives time enough for completing the image, and repeopling Palestine.

While the ten horns of the fourth beast unquestionably all belong to Western Rome, only five toes belong to a Western foot. Toes are not as long as horns, and will, in forthcoming revolutions, be fully developed both in the West and East. The formation of the stone kingdom precedes the smiting on the feet, and a translation forms the nucleus of the heavenly kingdom.

Whether the Great Image shall be, in some sense, reformed, and galvanized into life, or not, one thing is certain: every component part, from gold to clay is demolished by the stone. None of these changes hinder the soon coming of Christ for his people.

WHILE there is considerable diversity of opinion regarding the fulfillment of prophecy, we are inclined to adhere as closely as possible to the old landmarks. In regard to this world's future political destiny, we do not find it necessary to differ very much from English Millenarians. Contrary to the expressed views of some correspondents, we are compelled to believe that both Turkey and Russia fill quite a place in prophecy. We do not think, however, that the present war is what Ezekiel alludes to in regard to Gog's invasion. We would be glad to have Brother Werthee continue his communications. Let all who write forbear criticism of others' views. Were we to express our dissent from everything that does not harmonize with our own conclusions, we should be in perpetual controversy. We let our friends express their views freely, and write our own conclusions, precisely as we would if no other views were promulgated in the paper. We are as likely to misapprehend portions of God's Word as others. Much controversy about the king of the north, and the king of the south, may be premature. There may be great changes in the Orient hereafter. Possibly prophecy has not its counterpart in history yet. Syria, Palestine and Egypt may assume quite new phases of government in the future. History has not exhausted every jot and tittle of prophecy. Still we live in the closing times of Gentile rule. We hope our able brethren will not lay down their pens.

Human Tests.

H. V. REED.

To test anything it must be compared to a standard. If there is no standard there can be no test. A human test must depend upon a human standard, a divine test requires a divine standard. Men have formed certain creeds to which they demand assent. Persons who object to the items of the creed, do not stand the test, and must be counted out. Those who believe God and accept his Son as the sent of God, must endorse the message and conform to the items of the Word. The crucible in which men are to be tested is not human, but divine. Men did not make the crucible, they are not its managers and are not authorized to decide upon the results. He therefore, who says that he has the one and only test, must admit that God decides—not man. If this be true, what must we think of those who form crucibles of their own; try men by their standards and accept or reject in accordance with their items of faith?

Each member of the body of Christ is now in God's crucible. Has he any heaven-born right to dictate to the one who made the crucible? Shall the clay say to him who formed it: "why hast thou made me thus?" Do not the Scriptures, as well as experience, teach us, that in a great house there are vessels of honor and of dishonor? The one foundation has upon it hay, wood and stubble, as well as gold, silver, and precious stones. The field has tares as well as wheat, and the prospects are that they will both grow together until the harvest. Men have been trying, ever since Christ was here, to separate the sheep from the goats, but they have made bad work of it. "*That day* is to declare the result." The decrees of councils, the making of creeds, the resolves of conferences and the whereases of churches have never purified the world. The branches cannot cut off each other: God is the husbandman. The cold spirit of exclusiveness, doctrinal points of non-importance, and a love for the pre-eminence have nearly killed the sweet spirit of Christ and brought forth mildew and death. My brother, hitch your hobby-horse to the nearest post, accept the situation. Let God preside over the world, and let those who are the builders of Babylon, learn the lesson from that king who ate grass seven years until he learned that the heavens do rule.

Exegetical.

"And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem. Micah iv. 8.

The Hebrew combination of words מִגְדַּל־עֵדֶר *Migdal-eder*, rendered above *tower of the flock*, occurs but twice in the Scriptures. Once in Gen. xxxv. 21, and again here in Mich. iv. 8. In Genesis it is mentioned as the name of a station or village near Bethlehem. According to Gesenius it is put for Bethlehem itself, and, tropically, for the royal line of David, as both David and his far more exalted Son, Jesus, were born there. The pastures of Bethlehem were famous throughout the whole course of inspired history, and the tower of the flock, undoubtedly, at the first, denoted nothing more than the Tower of Shepherds—the tower from whose summit they could look over the whole surrounding country and survey their scattered flocks while grazing. Not only Jacob's tents and flocks were spread abroad here, but here, also, the "shepherds were abiding in the field, keeping watch over their flock by night," when the Savior was born in the city of David. But David was taken from the sheep folds to feed Jacob, the people of the Lord, and Israel his inheritance.

The "tower of the flock" changes now from Bethlehem Ephratah to Jerusalem and Zion; for the Lord "chose the tribe of Judah, the Mount Zion which he loved," for the future watch tower of his ruling Shepherd. The Jebusites maintained possession of Mount Zion till David became king over all Israel. David wrested this strong fortress from them as stated in 2 Sam. v. 7: "Nevertheless David took the stronghold of Zion; the same is the city of David." Here commences David's undisputed reign over all the tribes of Israel inclusive of both people and territory. In this stronghold of the daughter of Zion the descendants of David exercised dominion over all Israel till the revolt of the ten tribes, and, then, onward over Judah and Benjamin, the remaining two tribes, till the subversion of the kingdom, by Nebuchadnezzar, under Zedekiah, the last prince of David's royal line who reigned in Jerusalem. The fate of this dynasty is thus denounced by the prophet: "And thou profane wicked prince of Israel, whose day is come, when iniquity shall have an end, Thus saith the Lord God; Remove the diadem, and take off the crown; this shall not be the same; exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it; and it shall be no more, until he come whose right it is; and I will give it to him." Ezek. xxi. 25-27. Thus ends *the first dominion* commencing with David and closing with Zedekiah. But Bethlehem, the site of the first *tower of the flock*, was destined to furnish another ruler for the *tower of the flock*, which is the stronghold of the daughter of Zion, the seat of David's royal empire.

Concerning this future monarch of Israel and the world, the prophet predicts: "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." Mich. v. 2.

The evangelical prophet, contemplating the birth of this heir of endless royalty, predicts his future greatness on the restored throne of David in these sublime strains: "For unto us a child is born, unto us a Son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this." Isa. ix. 6, 7. When Gabriel announced to Mary that she should be mother of this wonderful personage, he said: "Thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Luke i. 31-33.

Equally explicit is the testimony of prophecy in reference to the restoration of the royal tabernacle when David and his lineal descendents were throned. "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in days of old." Amos ix. 11.

The Psalmist says, "when the Lord shall build up Zion, he shall appear in his glory." Psa. cii. 16.

Although the Lord hath "covered the daughter of Zion with a cloud in his anger," though her "ways mourn," and though she has been "plowed as a field," yet "the Redeemer shall come to Zion," and "out of Zion shall go forth the law, and the Word of the Lord from Jerusalem" when the "Lord shall set his King on his holy hill Zion. Round this *tower of the flock*, as the seat of eternal and universal empire, will the redeemed come "with singing and everlasting joy upon their heads." Isa. li. 11. When our Lord shall return and reign, when the "kingdom shall come to the daughter of Jerusalem then the *first dominion* that was *overturned* when Zedekiah went into captivity, will be restored to the "*tower of the flock*, the stronghold of the daughter of Zion." There is an age-to-come, there is a restoration of Israel and Judah yet future, and Messiah will yet be seated on David's throne, and to him will yet be given the sceptre and crown of the "*first dominion*." The terms Shepherd, flock, and tower of the flock, as pastoral terms, all pass over into the royal relations of Messiah with his people in the kingdom. David became the shepherd of Israel and his throne in Zion became his watch tower, or tower of the flock. The kingdom and throne are to be restored when his royal Son shall reign and the princely *tower of the flock* reverts to him, as his throne, as well as the *first dominion*.

With singular impropriety it has been supposed that the first dominion was lost by Adam and is to be restored by the Messiah, but scarcely any position could be more untenable. All the imagery in prophecy concerning the kingdom, from the very beginning to the end is Israelitish, it is David's throne that is in ruins; it is the kingdom of Israel that is overturned, and will remain so till the return of the rightful heir; and it is on David's throne and on Mount Zion that the heir of his crown, throne and sceptre will reign, and that, too, over the house of Jacob forever. It is Zion and David's throne in the Old Testament; and it is Zion and David's throne that fill the vision of the prophetic seers in the New Testament. The city of the living God, the heavenly Jerusalem, to which the general assembly and church of the first born gather, are most intimately connected with Mount Zion. Heb. xii. 22, 23; see also Rom. xi. 26 and Rev. xiv. 1. The first dominion was in Zion; with it are connected the beautiful pastoral and princely figures of watch, care and dominion, and to Zion and the tower of the flock will the first dominion again come.—ED.

Lord's Supper.

Were I able to write anything for THE RESTITUTION calculated to edify the brotherhood, I would like to do so; but we must keep the paper alive awhile longer. If we continue faithful a short time, he that shall come, will come and reward us. If we overcome, we shall have right to the tree of life, but if we fail, or draw back, he will have no pleasure in us. I would like to have some light on the doctrine of the forgiveness of sins. It seems, by examining Deut. xii. 5-13, that God had a particular place where he recorded his name, and there he met his people, to bless them, and not everywhere. Has not Christ recorded his name in the new institution, or, the New Covenant, in a specific or particular place when he has promised to meet his people and bless them? I conceive he has—just in two places, and no more; first, in baptism, his name is recorded where he has promised to meet the alien and forgive his alien sins; that is all. Now he is in Christ, but he must, when raised up, walk in a new life. What next? The Christian must meet Christ where he has recorded his name, and where two or three are met together in his name. Says Christ, "Where two or three are gathered together in my name, there am I in the midst of them."

Some teach that this has reference to any place where two or three persons may have met together, and call on the name of the Lord, but I can not think that such are within the bounds of the promise. If we ask according to his will he heareth us, and we know that we have the petitions we ask for. Paul, Heb. x. 25, charges the brethren —"Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more as ye see the day approaching." Where are we exhorted to meet? Is it not where Christ has recorded his name, and where he has promised to meet the believers?

Now, Paul again, (1 Cor. xi. 20,) says: "When ye come together," what is it for but to commemorate the Lord's death till he come? The Lord has placed his name in this institution, where he has promised to meet his children. In the 23d verse, he says, "I have received of the Lord that which also I delivered unto you, that the Lord Jesus in the same night in which he was betrayed took bread; and when he had given thanks, he broke it, and said, Take, eat; this is my body, which is broken for you; this do in remembrance of me. After the same manner also, he took the cup, when he had supped, saying, This cup is the New Testament in my blood; this do ye, as oft as ye drink it in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." Then this must be when he has charged his children to assemble together, and not to forsake it as some had already done. Why? Because he has recorded his name in this institution; where, if only two or three should come together, and, in his name, break the loaf and drink of the cup he would be there to bless them. Where his body is, must be the place where he has recorded his name.

Again, Jesus has said, "Except ye eat my flesh, and drink my blood, ye have no life in you." Why? To my mind the reason is: because in him is life, and when the alien is baptized into his name, he is out of the first Adam, and freed from the penalty of continued death. Hence, in Christ, he is a new creature, and must henceforth walk in newness of life. The first Adam was driven away from the garden and the tree of life, and thus removed from the source of eternal life.

Now in Christ we look forward to the restoration of the tree of life of which we can eat and live forever. Now Christ is our life. Then we must come to him, that our life may be perpetuated. Where can the saint meet Christ except where he has placed his name or body as the Father placed his name in the temple in Jerusalem where only the high priest could go to receive the blessing? But we are all as priests, and therefore can enter where Christ has left his body, and we must eat of it continually, or we have no life in us. Baptism will only save us from the condemnation of the first Adam, that we may enter into the second Adam, and have life, and have it more abundantly, by doing the things he has required of us.

We must not forsake the assembling of ourselves together, as some do. But for what must we come together? Merely to preach, to lecture? No; but to show our faith in the promises of God and in his Son, our Lord Jesus Christ, who died and was buried, but rose from the grave by the power of the Spirit of God; being quickened and made alive, he lives forevermore, and when we come together around his table in his name to receive the bread and wine, he will be there to bless those who partake as discerning this as the Lord's body and shed blood. Thus the believer, who has put on Christ according to the Gospel, commences a new life, as Christ is the life of the Christian. So I think in the same sense Jesus said, "Except ye eat my flesh and drink my blood, ye have no life in you." A sinner baptized into Christ for the remission of sins, and rising up to walk in newness of life, might never attain that life if he does not obey the command to eat the Lord's supper, where Christ has promised that there is life. "If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ cleanseth us from all sin." 1 John i. 7.

Where do we come in connection with the blood of Christ? Did he not say of the cup, "This is the New Testament in my blood"? Hence the blood of the New Testament is for the remission, or cleansing, of all our sins if we are in Christ.

The Christian may commit sin, and how can he receive pardon only to come where Jesus has recorded his name? John says, "If we say that we have no sin, we deceive ourselves and the truth is not in us. If we confess our sins, he is faithful and just to forgive our sins, and to cleanse us from all unrighteousness." Must this not be by coming where he has recorded his name and put his blood which cleanseth from all sin? I do not learn of any other way in all the Good Book than to come to where he has placed his blood in the New Institution.

I feel this subject has been neglected, and by many misunderstood, by thinking that God will forgive all sins, in any place and condition, by prayer, whether before or after baptism, instead of in the way and place that he has appointed.

May some more able pen give us the truth upon this subject.

Z. S. BRYANT.

Eastern Items.

LONDON, November 6.—The investment of Plevna is complete. The Russians are clearing not only the Sophia road, but all approaches from the Balkans. A Turkish relieving army would have to fight its way up to Plevna step by step.

LONDON, November 6—5 a. m.—By the occupation of the heights near Dubnik the Russians command the Turkish tete-du-pont over the Vid, which is the only means of egress from Plevna on the south and west.

LONDON, November 5.—A Russian official dispatch, dated Vezinky, November 4, says: "Kars is closely invested. To-day we commenced the erection of siege batteries opposite the southeastern fort."

The Turks are generally much more confident.

LONDON, November 6—5 a. m.—An Erzeroum dispatch, dated Monday, says: "A severe attack was made today on the Turkish positions. There was fighting along the whole line. After ten hours' engagement, the Turkish center was driven in, and the Turks compelled to fall back. Mukhtar Pasha was slightly wounded."

Russian forces from Arduhan have entered the Western Euphrates valley, endangering the line of communication between Batoum and Erzeroum, and Erzeroum and Trebizond.

Our Letter Drawer.

Editor Restitution:—I am happy to learn from THE RESTITUTION that the cause of truth is prospering in some parts, if not here in Hamilton. Many here, I am sorry to say, who once professed the truth, have made shipwreck of the faith and turned after the many errors that have sprung up—some after one thing, and some after another, so that we have but few left to gather around our Master's table when the first day of the week comes. But thanks be to our Heavenly Father that there are a few faithful and zealous ones who hold fast the truth, whatever may oppose, and who are always at their post, striving to have their loins girt about with truth, and their lights burning, looking for the soon-coming of their Redeemer, when their hearts will no longer be saddened with the desertion of false brethren. Then the true and faithful ones, who hold fast unto the end, will meet in a loving band to part no more forever. There all toil, pain, sickness, and death, will be forever gone. These things, dear brethren, are worth striving for a few short days longer. For my part, I do fully believe that our long looked for Master is soon coming to gather his scattered followers, and may we all stand ready to meet him, is the humble prayer of your sister in the Anointed.

MRS. CHARLES LEE.

Hamilton, Ont.

LETTER RECEIPTS.

Letters from the following persons have been received, found to be correct, and the business attended to:

SUBSCRIPTIONS.

Abel Robertson.....1 00 | H G Willard.....1 00
L B Walker.....8 00 | Isaac Snowden.....50
John Barker.....2 00 | George Cook.....50
S Judson.....1 00 | Mr Gibbs.....1 00
H A Burr.....1 00 | Samuel Wilson.....1 00
J B Walton.....2 00 | Mrs Chas Nichols.....3 00
A C Townsend.....2 00 | Thos Fitzsimmons.....50
Mrs Lorena Bennett..1 00 | Mrs S J Craft.....2 00
Geo W Compton.....1 00 | W M Lotzfeld.....99
E Miller.....1 00 |

BOOKS AND TRACTS.

Mary E Beckham.....65 | Mrs Orrie Williams.....25
Dr S Morris.....80 | W J Holtzaw.....15

Hymn.

HENRY DOWNTON.

O thou, my heart's best treasure!
O friend unrecognizable!
Sweet spring of ceaseless pleasure
For all who love thee well!
Take of my heart possession,
And rule it alone therein,
Then, whose dear cross and passion
Have saved me from my sin.

Joy of my life! thou leadest
My soul with living bread;
And to faith's sight on Olivet,
And richest drops are shed.
When tired and faint I languish,
By thee the weak is strong,
And in my night of anguish
I tune my loudest song.

Ah! pour on me thy favor,
Rich fount of love and grace;
Around me shine forever,
Great Sun of Righteousness!
Without thy souls preserving,
Late were but death to me;
But in thy presence living
True light and life I see.

My heart, in closest union
With thine, dear Lord, made one,
Finds here in sweet communion,
Its heaven on earth begun:
Better than Eden's breathing,
Safe in thy love to be,
Than heaven's own fragrance breathing
If heaven were void of thee!

—*Sunday Magazine.*

Report of Union Conference Held at Galesburgh, Mich., Oct. 25th to 29th, 1877.

Called to order by Brother Berry, pastor of the church at Galesburgh.

After a few remarks from Brother Crozier, Brother James Ferriss, of Buchanan, was elected chairman, and Brother Berry secretary.

The following ministers were present: James Ferris, O. R. L. Crozier, C. D. Berry, J. R. Preston, A. N. Seymour, E. Miller; also Sisters M. A. Seymour and M. E. King.

Letters were received from C. F. Sweet, Albion, N. Y., John Bower and E. B. Scott, Northern Michigan.

The committee, appointed last April to confer together and with others in regard to a better union among Adventists, reported through their chairman, Brother Crozier. The report was accepted, and after a critical reading, adopted.

The subject of permanent organization occupied some of our time. We finally decided to meet next January, —exact time to be noticed in the papers,—at Burlington, Calhoun county, Michigan.

A resolution was passed requiring the secretary to send the minutes of this meeting to THE RESTITUTION, *Times*, and *Crisis*.

A vote of thanks was also passed for Brother Crozier, for his labors in the past; also one by the visiting brethren to the brethren and sisters of Galesburgh, for their warm reception.

Committee to locate time and place, and call the next meeting,—Brethren Crozier, Seymour, and Bristol.

Our meetings throughout were characterized by warm love and earnest devotion, and as we listened to the strong reasonings and tender appeals, we felt it was "good to be here," and finally, as we gathered around our Elder Brother's table in remembrance of him, our hearts were saddened with the thoughts of his sufferings and agony as he drank the bitter cup in Gethsemane, and bore the rugged cross of calvary, pouring out his soul an offering unto God for us; but then the glorious "till he be come" sounded on our ears like the glad notes of victory, and we were led to look forward to the glad morn when we should behold him in his beauty and "be made like him," when never more we should take the parting hand—when we nevermore shall say farewell, nor take the parting hand.

C. D. BERRY, Secretary.

REPORT OF COMMITTEE.

Your committee appointed at the Galesburgh conference in April last, to confer together and with others, in regard to a better union among Adventists, would respectfully report that they are conscious of having quite inadequately served the object of their appointment.

We could hardly expect to add anything on a subject that has engaged the most earnest attention of the best Christian minds for the last fifty years. It may, however, be well to "stir up the minds" of our Advent brethren, by way of remembrance.

In our zeal for special truths of great importance, which had been forgotten by the Church, we may not have given sufficient prominence to Christian oneness so earnestly desired by the Savior. Such oneness certainly is not impracticable, nor unimportant, else Jesus would not have required it. It would be unfortunate if we should neutralize the great Gospel facts we have been permitted to discover and publish, by a factious spirit among ourselves, among whom others may rightly claim that those facts should show their first and best fruits. It seems fair to expect that those who have most of divine truth shall possess and show most of the spirit of Christ, and that all who hope to be one happy and immortal company in a very short time, will in their religious intercourse show a tender affinity for each other now.

It may help toward a co-operation if we recognize the fact that we are united. A substantial union exists among the different families of Adventists. High as strife may rise among them, the tie that binds them together in sympathy and work is stronger than all impulses that drive them asunder. The elements of this union are many and obvious, some of which are:

1. A clear perception of a personal Savior, Jesus Christ.

2. Of a literal resurrection.

3. His second coming and its nearness.

4. The judgment—with immortality and eternal life for the saints; and punishment, by destruction, for the wicked, at his coming.

5. The earth the inheritance of the saints, and, as such, "the kingdom of God."

6. The sufficiency of the Scriptures as a book of instruction in religion, without human creed.

7. A personal experience of the grace of God.

Sympathy in so many points makes a real unity, notwithstanding diversities in organizations and operations; the same general work is done by different methods.

In the heat of controversy over the details of these great points, we may forget or undervalue our mutual and earnest faith in these points themselves. This is human infirmity—which should be excused and quietly forgotten.

We can hardly overestimate the value of those points named. A Scriptural understanding of them is a wealth beyond that of the most precious gems—to the possessor personally, and as a means of usefulness to others. May God help us to appreciate and rightly use this treasure, to make it a power for good.

We cannot afford to repress investigation; but free investigation means free speech. This is the very pith of our controversy with the so-called Orthodox Churches. They object to diverse opinions only when they become so vocal as to attract attention. If we repeat their prohibit we shall also repeat their lifeless formalism. But freedom is not confusion and anarchy; it is compatible with decency and order—is civil and well-behaved.

Christian liberty is tempered with Christian charity. The bigot may sneer at charity, but that is probably just what he lacks of being a Christian. That is a richer field than any from which he has gained his laurels.

The New Testament abounds with lessons of forbearance. This is to be practiced between the weak and the strong—between the ignorant and the learned. The weak and ignorant must not envy the learned and strong, nor forbid or judge his liberty and knowledge. The learned and strong must not perplex the weak and ignorant with what he cannot understand. Both are Christians; both are in Christ—the one not for his knowledge, nor the other for his scruple—both for their loving faith. They alike cling to Christ, and read his Word and serve his Gospel to the best of their ability. They are not and cannot be identical in knowledge and judgment; yet they are one in Christ and love as brethren.

Ignorance is not "the mother of devotion," neither is knowledge. The latter, the great expounder of the Gospel says "puffeth up,"—causes an unhealthy growth; (we have seen plenty of it); "but charity edifieth,"—causes a healthy growth (just what we need). Charity is akin to, if not identical with, "the wisdom from above." Compare Ja. iii. 17, and 1 Cor. xiii. Wisdom is knowledge rightly applied. Charity qualifies us to make such application. We make no apology for urging the special study of charity. Inspiration declares it to be more excellent than all gifts and all knowledge and all faith. We cannot rise to the true dignity of the Gospel, nor feel nor use its mighty power, till we are thoroughly imbued with this, its supreme grace, charity. That keeps us steady at our work, little disturbed by the petty annoyances that, without it, might discourage or divert us.

In all great reforms, where deep feeling is stirred, there is more or less fanaticism. Some are quick, some are sluggish; some neither; some conservative—all useful and needful to each other. Earnest criticism is not an evil. It is useful, however offered, but most useful both to the critic and criticised when offered and received in a friendly spirit. These classes cannot afford to separate. Each needs the culture the other affords, and which they can not have apart. One, too, may save the other by patience. It should be borne in mind that the duty of forbearance is mutual. One should not crowd unreasonably; the other should not resist too promptly nor violently. The effect on public sentiment will be much better than separation or repression.

The old maxim, "In essentials, unity; in non-essentials liberty; in all things charity," though possibly not the exact truth, is a convenient formula.

An essential Bible doctrine is one that has no text that can be fairly understood against it. Those things that divide Adventists are certainly not among the essentials, and are to be allowed with charitable liberty, and without division.

Chief among things that have been allowed to divide us are, the Sabbath, and the age to come. Paul, in Rom. xiv. and Col. ii. prohibits making the keeping of the Sabbath or the not keeping of it a test of fellowship or a cause of division. The age to come lies beyond the advent. Intelligent thinkers always have and always will differ in regard to its details, till they personally observe them.

With right morals and candid judgment, the keeping or not keeping of the Sabbath, and the believing or non-believing in the testimonial age to come, do not indicate Christian character. Division on either of these topics is evidence of a carnal sediment somewhere, which may endanger the salvation of its possessor.

Limitation of Objectives. — Many Churches are greatly injured by grievances among their members—some of them of many years' standing. A trifle, perhaps, at first, or mere misunderstanding or misreport, has grown with age into cause for permanent alienation. Would it not be well for each church to make a rule that no grievance shall be noticed unless action be instituted in regard to it within six months, or some other limited time, after its origin?

Let us not obscure, with our follies, the light God has graciously given us. Let us try to build together a power for truth against the infidelity and corruptions of these last days. Let us work together so far as we can; but work if we have to work apart, and put no obstacle in the way of any who are trying to serve Christ. We should not forget that the mission of the Gospel is to save men; that every word of God has saving power in it, and so study as to discover that power, and so preach it that that power shall be effective upon those who preach and those who hear.

O. R. L. CROZIER.
A. N. SEYMOUR.
JAMES FERRIS.

Iowa Conference Report.

The annual conference of the Church of God in Iowa, met pursuant to notice, at West Irving, Iowa, on the evening of Oct. 18, 1877. Brother H. V. Reed addressed the congregation; at 10 o'clock Friday, the brethren met for business; Brother G. M. Myers, was chosen chairman, and G. W. Chown, secretary *pro tem.* Brethren Steffee, Robinson and Callaway, were chosen as a committee on arrangements. Brother Myers then made a few remarks in regard to the union movement with the Advents of this state, and Brother Callaway made a few remarks on the subject of finance, and the meeting adjourned until half past 2 o'clock.

Half past 2 o'clock, met as per adjournment; secretary in attendance; minutes of first quarterly of this year, read. Secretary reports that missionary board are not prepared to report at present; motion carried to proceed to elect officers for the ensuing year. John Steffee, of Victor, president; John Fitz, of Irving, secretary, and Brother James Carr, of Nevada, treasurer, were the officers chosen, after which the finance question was taken up and discussed at length. Pending this question we adjourned until 10 o'clock to-morrow.

At 10 o'clock Saturday, conference assembled. After singing and prayer, minutes of previous meeting were read and approved. The question of finance was then taken up. On motion, the missionary business was taken out of the hands of the officers of this conference. On motion, Brethren Steffee, Fitz and Carr, were nominated as a missionary board; an amendment was offered, adding Brother Levi Marsh to the board, which was adopted. On call of the previous question, the above named brethren were *chosen* as a missionary board for the ensuing year. The resolution to adopt the *ad valorem* system of raising fund was voted down. We then adjourned until half past 2 o'clock.

Met at half past 2 o'clock; minutes of previous meeting read and approved, after which a resolution was adopted that we contribute by voluntary contribution and subscription, as the Lord has prospered us, for missionary purposes. The secretary then reports that the missionary board have expended all the means at their disposal principally at Marysville, Benton county, having employed Brother J. T. Prine, under whose efforts a congregation of between thirty and forty believers has been organized. The remainder of said funds was paid to Brother Prine with the understanding that he visit the brethren at Rock Creek, Jasper county, Iowa. Before this conference convened, the treasurer being absent, the exact amount expended at each point, I am unable to give. It has been the intent, however, of the board to concentrate their efforts on one or two points until they become self supporting.

Reports were then had of Brother Reed, of Indiana, Brother Callaway, of Mission, and Brother Elliott, of Lamark, Illinois; also Brother Culy of Tipton Grove, this state, in reference to the cause of truth in their respective localities. Brother Brayton and Brother Reed, called attention to the padlock that appeared in the *World's Crisis* lately, designed for the speaking brethren who dare entertain the age to come doctrine so called. Our brethren look on this effort as having the same effect as damming a water-course, viz.: To concentrate and utilize a dormant power.

Committee recommend that our next conference be held at Rock Creek, Jasper county, Iowa, commencing Thursday evening, February 14, 1878.

During the last session one hundred and eighteen dollars and a half were pledged for the mission work of this year. The conference then adjourned. May the above amount be largely augmented so as to enable the board to carry forward the good work. Our conference was very well attended, but fell far short of what was expected, owing to the inclement weather. Brother H. V. Reed supplied all the preaching, except one discourse from Brother Brayton. Only those who know these brethren, can appreciate the good things brought forward for our consideration. During Brother Reed's stay with us, five intelligent believers were added to the church here. May they hold fast the beginning of their confidence to the end, is our prayer.

JOHN FITZ, Secretary.

The Blessed Gate.

There is a gateway at the entrance of a narrow passage in London, over which is written, "No burdens allowed to pass through." And there is another gate through which no burdens will ever pass: it is the gate of pearl. And there is another city into which this gate leads: it is the city New Jerusalem. London is the city of man; Jerusalem the city of God. London is the city of Time; Jerusalem the city of Eternity. There is sorrow and sin in London; there is neither in the holy city. There is death in London; there is no death in Jerusalem the golden. London is two thousand years old; Jerusalem is the city of unnumbered years. London has four millions of people dwelling within her precincts; Jerusalem will have a multitude that no man can number. London will go down in the crash of the earth's fiery doom; Jerusalem will stand forever and ever. Which city do you prefer?

And after all, mortals do carry their burdens through that London gate. These burdens may not be visible to the eye, but nevertheless the sore, sad, stricken heart bears them, and they are many. Beneath the weight of these burdens, men stoop, and their steps falter. Into that mighty city day and night, men and women bear heavy burdens, as crushing that they would fain fling them at their feet but they cannot. But no burdens will pass the gate of the better, the enduring city: the burden of evil, the burden of grief, the burdens of hearts so broken as never in time to be healed, the countless burdens of the world's long dreary night,—none of these can enter there. All will be laid down forever at the beautiful gate. Into the light of a long, sweet home, into the breast of a glad, glorious welcome, into the air of the eternally blessed, they will pass who cross that threshold, and are enfolded within. O blessed gate! Towards thy ever open portals we onward press. Holy Bridegroom, we beseech thee, let us in!

Roll back on your hinges, ye jeweled doors,
Till our souls shall your beauty know;
Till heaven bursts through her starry floors,
And strews all her lights below.
Till the glow of a thousand suns comes down,
And the sheen of a silver flood
Shall deck our sad earth like a golden crown,
Till it flames like the hill of God.

—*E. P. Taylor.*

Putting Children to Bed.

Not with a reproof for any of that day's sins of omission or commission. Take any other time but bedtime for that. If ever you heard a little creature sighing and sobbing in its sleep you could never do this. Seal their closing eyelids with a kiss and a blessing. The time will come all too soon when they will lay their heads upon their pillows lacking both. Let it be then at least a sweet memory of a happy childhood, of which no future sorrow or trouble can rob them. Give them their rosy youth. Nor need this involve wild license. The judicious parent will not so mistake my meaning. If you have ever met the man or woman whose eyes have suddenly filled when a little child has crept trustingly to its mother's breast, you may have seen one in whose childhood's home Dignity and Severity stood where Love and Pity should have been. Too much indulgence has ruined thousands of children; too much love, not one.

An Erzeroum telegram says the Russians are constructing to the north of Mukhtar Pasha's position a road leading to the plain before Erzeroum.

The Altar of Sacrifice.

We, the undersigned, [illegible] that the good old custom of [illegible] and [illegible] ing that it is our duty [illegible] in the spirit of [illegible] to encourage each other [illegible] journey, and in seeking that God will bless us for all [illegible] we make a [illegible] of the truth, as we understand it, [illegible] keep sacred names for the purpose of keep[illegible] the Heathen [illegible] and [illegible] and [illegible] to walk as becomes us, as children of light, and [illegible] to those sitting in darkness, and to comfort those who are walking in the light of life:

H. V. Reed	[illegible] Paid.
C. Palmer	[illegible] Paid.
L. D. Robbins	[illegible] Paid.
Robert Hallmark	[illegible] Paid.
Jane Hallmark	[illegible] Paid.
S. D. Baker	[illegible]
H. C. Hallmark	[illegible] Paid.
Church, Menton, Mich.	[illegible] Paid.
Mrs. Julia Jameson	[illegible] Paid.
Mrs. L. S. Johnson	[illegible] Paid.
W. M. Wilson	[illegible] Paid.
James C. Shaw	[illegible] Paid.
A. D. Wyckoff	[illegible]
Austin H. [illegible]	[illegible] Paid.
Wm. C. Taylor	[illegible] Paid.
[illegible] Rennie	[illegible] Paid.
W. S. Burns	[illegible] Paid.
C. Hallmark	[illegible] Paid.
J. M. Cox	[illegible] Paid.
Mrs. Rebecca [illegible]	[illegible] Paid.
Wheeler, Oakland, A. T.	[illegible] Paid.
William Ledgard	[illegible] Paid.
W. A. Lapsley	[illegible] Paid.
W. J. H. Tomlinson	[illegible] Paid.
E. B. Adams	[illegible] Paid.
J. M. Olmsted	[illegible] Paid.
E. S. Cummings	[illegible] Paid.
A. Williams	[illegible] Paid.
J. D. Walton	[illegible] Paid.
Carrie Williams	[illegible] Paid.
Mrs. M. Beck	[illegible] Paid.
Samuel Wilson	[illegible] Paid.

ANNOUNCEMENTS.

THE CHURCH AT CLEVELAND, OHIO.

The brethren of the true Faith assembling here desire it to be made known that we meet at Beck's Hall, corner of Case and Woodland avenues, every First day of the week at 11 o'clock a.m.

Shall be glad to see those of like precious faith at any time—Especially Brother H. V. Reed or Brother A. N. Seymour. Come to any of the following addresses, and you will be always sure of a hearty welcome.

E. S. Cottrell, 160 Forest Street, Cleveland.
Robert Mitchell, near Bridge House, Newburgh.
A. F. Jones, cutter of Union and Miscegenie Sts., Newburgh.

DAVID C. HAY,
Secretary for the Church.

Cleveland, Ohio, October 13, 1877.

NOTICE.

Our next conference will be held in November, to begin on Friday before the second Sunday in the month, or Nov. 9, 1877. This is a special call to all, as we want to see if we can put an evangelist in the field to travel all the time. In this way we believe much good can be done. The call is to be blown at South Branch, school house, Hurley county; Updegraff Creek, Wilson county; to three in Tuffs' tp., Lafayette Co.; Cherokee Co., Neosho Co., Montague Co., no. Lafayette Co. Let all the preaching brethren come, and spread their counsel. Hickle, Kinney, Owen, Lawyer, Wilcox, Hayden Stringer, B. H. Ward, Harlan, Pine, and if I have overlooked any let them be our brother, or it will be a free unwilling for all. I do think it will pay for you to come. If not in great luck, as Brother Stringer says, yet in encouragement to you. So, come one, come all; get us have a good time once more. I would not have asked the two last conference meetings for any consideration. Kennedy, Nov. 2, 13, 11, 1877.

The above conference will be held at the *Grady* School House on Mc Creek, ten miles northwest of Erie, Neosho county, Kansas.

By order of the Church,

JOHN POWER.

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Requiescat in Pace.

J. E. RANKIN.

Sleep here in peace!
To earth's kind bosom do we fearful take thee;
No mortal sound awaits from foot shall wake thee;
No fever-heat, no grief that needs assuaging,
No tempest-burst, all earthly load-defying.
Sleep here in peace!

Sleep here in peace!
No more thou'lt know the sun's glad morning shining,
No more the glory of the day's declining;
No more the night that stoops serene above thee,
Watching thy rest, like tender eyes that love thee.
Sleep here in peace!

Sleep here in peace!
Unknown to thee the spring will come with blessing,
The turf above thee in soft verdure dressing;
Unknown will come the autumn rich and mellow,
Sprinkling thy couch with foliage golden-yellow.
Sleep here in peace!

Sleep here in peace!
This is earth's rest, for all her broken-hearted,
Where she has garnered up our dear departed;
The prattling babe, the wife, the old man hoary,
The tired of human life, she crowned with glory.
Sleep here in peace!

Sleep here in peace!
This is the gate for thee to walk immortal;
This is the entrance to the pearly portal;
The pathway trod by saints and sages olden,
Whose feet shall walk Jerusalem the golden!
Sleep here in peace!

Sleep here in peace!
For not on earth shall be man's rest eternal,
Faith's morn shall come! Each netting sun diurnal,
Each human sleeping, and each human waking,
Hasten the day that shall on earth be breaking.
Sleep here in peace!

Sleep here in peace!
Faith's morn shall come when he, our Lord and Maker,
Shall claim his own that slumber in God's acre;
When he who once for man Death's anguish tasted
Shall spoil Death's gloomy realm despoiled and wasted.
Sleep here in peace!

—*Presbyterian.*

Selections.

The Ante-Tribulation Translation of Watchful Christians.

BY THE REV. RICHARD CHESLER,
Presbyter of Cork, and Vicar of Middleton.

One alleged objection to the view of an interval between the taking of his saints to meet the Lord in the air, and their return with him to the earth is, that the existence of such an interval is at best but an inference and is no where directly stated in Holy Scripture. * * * This doctrine, which is held by the large majority of professing Christians, can only be gathered inferentially from various passages of Scripture stating truths from which it necessarily follows.

In coming to a right conclusion as to the force of inferential argument in the matter with which we are now concerned, it will help us much to remember that there is not a single passage in the Old Testament which states that there should be two advents of the promised Messiah, one in humiliation and suffering, the other in power and glory, with an interval of more than eighteen hundred years, or with any interval, between. On the contrary, the two advents are spoken of in the Old Testament prophecy as though they constituted one event. An intelligent Israelite could only have arrived at the conclusion that there were to be two advents of Christ by seeing that such an advent as that typified in the Levitical sacrifices, and foretold in Psalm xxii., and in Isaiah liii., could not possibly be simultaneous with an advent of power and glory as predicted so largely by the Old Testament prophets.

Again, it may be worthy of note that at the first advent there was an interval of eighteen years between our blessed Lord's appearance as "the child Jesus" when he attracted the eyes, and hearts, and hopes of many of God's people, and the eventful three years and a half of his public ministry, of which interval, spent as it was in utter privacy, prophecy is altogether silent.

There are two classes of predictions going before the future advent, even as there are two classes of predictions which went before the past advent of our blessed Redeemer, so totally differing from each other as to character, object, circumstances, etc., as to render it, to my apprehension, impossible that one coming of the Lord, to take place as one act, and at one moment, could fulfill them.

The Lord will come "to receive his people to himself, that where he is there they may be also." John xiv. 3. He will come to raise dead saints, and to change living ones, "in a moment, in the twinkling of an eye," and to "catch up both together in the clouds to the meeting (Greek) of the Lord in the air." 1 Cor. xv. 51, 52; 1 Thess. iv. 16, 17. He will do this with a suddenness upon his part, and an absence of expectancy on the part of the world, as to the actual time of his coming, so as to find two women grinding together at the same mill, two men working together in the same field, of whom one, being ready, will be taken, and the other, being unready, will be left. Luke xvii. 34, 36. He will come at a time when slumber upon the subject of his coming and his nearness, shall have pervaded his church—even those who had previously taken their lamps and gone forth to meet him; when the cry that he is coming, and his actual arrival, will be so close the one upon the other, as to leave no time for getting ready upon the part of those who shall not have gotten ready beforehand. Matt. xxv. 1-13. "Behold," he says, "I come as a thief." Rev. xvi. 15. Here is one class of passages describing his second advent.

Another class of passages teaches us that "immediately after the tribulation of those days,"—the tribulation which includes the three and one-half years—"the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers that are in the heavens shall be shaken"—(very sure and solemn premonitory signals these!)—"and then shall appear the sign of the Son of man in heaven—and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Matt. xxiv. 29, 30. Again, "He shall be revealed from heaven in flaming fire, taking vengeance upon them that know not God and obey not his Gospel." 2 Thess. i. 7, 8. We have further the description of his advent, Zechariah xiv., when he comes at a time which, after the Jews have been restored to Jerusalem, all nations shall be gathered in siege against them, and when, in the midst of that siege, he descends, "and all his saints with him, and his feet shall stand on the mount of Olives." We have, corresponding with this, the prophecy of Enoch, Jude 14, 15, and the descent from the open heaven in overwhelming judgment upon the last antichrist and his assembled hosts. Rev. xix. 11-21. To me, and to the very many who agree with me in this matter, these two classes of predictions, so totally differing as to the character and objects of the event to which they each refer, seem altogether incapable of being applied to an advent of the Lord without an interval between the two acts of that advent—between (1) the taking up or receiving to himself of his saints in the air, and (2) his coming with them to the earth.

But a far stronger and more conclusive reason for the inference of such an interval, seems to me to arise from the fact that a coming of the Lord is foretold, for which we are solemnly enjoined to be ever and always on the watch, "with our loins girt about and our lamps burning," in the attitude of constant expectancy, "like men who wait for their Lord when he will return from the wedding, that when he comes and knocks they may open to him immediately." Luke xii. 35, 36. A coming is foretold concerning which we are expressly forewarned that it may take place "in the second watch, or in the third watch;" and bidden to be ready, for it is at a time when "ye (his disciples) think not, the Son of man cometh." Luke xii. 38-40. A coming is foretold again with regard to which we read the exhortation—"Take ye heed, watch and pray, for ye know not when the time is;" and further, "Watch ye, therefore, for ye know not when the Master of the house cometh, at even or at midnight, or at the cockcrowing, or in the morning, lest coming suddenly he find you sleeping." Mark xiii. 33-35, 37. That these passages apply to our Lord's advent to the Mount of Olives, during the future siege of Jerusalem—an advent which cannot occur until after the Jewish people shall have been restored, and until the siege shall have commenced, and while it is going on—an advent which cannot take place until the armies of the last antichrist shall have been assembled, and which must take place when they shall have been so assembled—I can by no means bring myself to believe. There can be no watchfulness, it seems to me, for this last mentioned secondary act of Christ's advent—no suddenness—nothing unexpected in its occurrence when these preceding events shall have occurred. I, for my own part, deeply feel that I could no more be at present watchful for, or expectant of his advent, as my Lord enjoins and requires of me to be, were I to regard the restoration of the Jews—the gathering of the nations against Jerusalem—the fall of the mystical Babylon, etc., as of necessity to intervene between me and his coming to receive me to himself, than I could now, in this month of March, be watchful for and expectant of the coming harvest, as not knowing the day nor the hour when it would take place. I know that the harvest will come; but I know for a certainty that the weeks and months of spring time with their showers, and of summer with their sunshine, are as yet between me and it, and therefore I am not, and cannot be, as yet, expecting it. An advent with nothing necessarily between me and it, and which I can therefore truly and daily watch for and expect, seems to me a necessity; and in order to such there seems to be manifestly a further necessity—a coming first to the air, and then subsequently to the earth, after an interval, during which many, we know not how many, of the inspired predictions connected with the Savior's second coming shall be fulfilled.

I now proceed to add what I regard as more direct Scriptural evidence to the fundamental arguments which I have already adduced upon this subject.

In so doing I shall pass over Psalm xxxi. 19, 20, and Zephaniah ii. 3, as, although satisfactory to myself, they may not be so to others. I refer especially to Isaiah xxvi. 19-21, "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead. Come, my people, enter thou into thy holy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast. For behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity." Here, in immediate connection with a predicted resurrection of the dead in Christ, we have a summons of the Lord's people to a place of refuge and security, in which they are to abide until the indignation be overpast, and while the Lord, who comes out of his place for the purpose, is punishing the inhabitants of the earth for their iniquity. If this passage be not admitted as an evidence in favor of the view of saints being caught up before the tribulation, I am utterly at a loss to conceive how it is to be interpreted.

I pass on to Luke xxi., where, as in the parallel passages in Matt. xxiv. and Mark xiii., the Lord has himself foretold the tribulation, the wrath, the judgments, the fearful signs and portents which shall precede his coming to the earth in power and great glory. In the thirty-sixth verse, after the enumeration of all these in the preceding portion of the chapter, we read: "Watch ye, therefore, always, that ye may be accounted worthy to escape" (Greek, to fly out of,) "all these things, and to stand before the Son of man." The Greek word translated "to escape" is, I submit, such as to preclude the possibility of such escape being effected, by being preserved in safety while the last clause of the passage, to stand before the Son of man, would seem not ambiguously to define the nature of the escape as being a removal to Christ's presence.

In exact accordance with this injunction, we read the promise (Rev. iii. 10), "Because thou hast kept the word of my patience, I will also keep thee from (Greek, out of,) the hour of temptation (Greek, trial,) which shall come upon all the world, to try them that dwell upon the earth."

Again, in Luke xvii. 25-37, we find the days of the Son of man likened to those of Noah and Lot. One remarkable feature in the character of these days we find to be that "two men shall be in one bed," "two women shall be grinding at one mill," and that one of each shall be taken and the others left. In looking for the parallel in this respect between the days of Noah and of Lot, and "the day in which the Son of man shall be revealed," we find that Noah and his family were taken into the Ark seven days before the judgment of the flood, which the ungodly inhabitants of the world were left to undergo; and that Lot and his daughters were in like manner taken out of Sodom into Zoar, before the Lord reigned fire and brimstone on the cities of the plain.

St. Peter, moreover, in his second epistle, ii. 4-9 speaking of the same period, and having, it would seem, these words of our Lord in his mind, says: "If God spared not the old world, but saved Noah, and, turning the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, and delivered Lot, the Lord knoweth how to deliver the godly out of temptation (Greek, trial,) and to reserve the unjust unto the day of judgment to be punished." Comment as to the import of such teaching seems to me to be superfluous, harmonizing, as it does, so perfectly with that of the passages already adduced.

I might, also, very materially strengthen my position by reference to Revelation iv., v., xii., interpreted according to the Futurist system; but having, in a former letter, spoken of the view which I am advocating as one not necessarily pertaining to either the historical or Futurist school of interpretation, but as held by adherents of both, I forbear from such reference, contenting myself with the arguments, inferential and direct, which I have thus far adduced. I shall now proceed to notice some few of the objections which are usually urged against this doctrine.

1. It is urged that two future advents of our blessed Lord are thereby rendered requisite, whereas Scripture speaks but of one. I answer, No; no more than it would require two visits of our gracious sovereign Queen Victoria to Ireland to enable her first to anchor with her accompanying squadron off the harbor of Kingstown, there to receive and entertain a deputation from the citizens of Dublin, and after a interval of several hours to make, accompanied by that deputation, her public entry into the metropolis.

2. It is further objected that in Rev. vii. 14 it is expressly stated of the innumerable multitude who are all have "washed their robes and made them white in the blood of the Lamb," that they "came out of the great tribulation," thus affording proof positive that the church of this dispensation must go through that tribulation. I reply that this great multitude represents a subsequent and much larger body of the ultimately saved, and which stands in a relationship to the raptured saints of 1 Thess. iv., similar to that of the subsequent harvest to the earlier gathered first fruits. It should be remembered that, under any circumstances, it could only be a very small portion of the entire church—that portion actually alive upon the earth at the time of its occurrence, that could possibly go through the great tribulation.

3. A further objection—and the last I shall notice—is that this doctrine is irreconcilable with the statement of Rev. xx. 4, 5, concerning the first resurrection, inasmuch as it supposes a resurrection prior to that spoken of in this passage, and thus makes it to be a second instead of a first resurrection, whereas it is especially designated as the first.

My answer is, that the word "first," in this passage has manifest reference to what follows, and not to what has taken place before. The chapter speaks of two—and only two—resurrections, of which this one spoken of in the fourth verse is the first—that spoken of in verses five to ten is the second. There were, all will admit, at all events, two resurrections prior to either of these—that of our Lord himself, and that of "the many bodies of the saints who arose and came out of the graves after his resurrection." Matthew xxvii. 52, 53.

I regard the first resurrection, or "the resurrection of life" as distinguished from "the resurrection of damnation" or judgment, (John v. 29,) as consisting of different stages. The resurrection of the Lord himself, "the first of the first fruits," (Ex. xxiii. 19;—the wave-sheaf presented on the morrow after the passover Sabbath. Lev. xviii. 10, 11. Then the resurrection of "the many bodies of the saints which slept," (Matt. xxvii. 52, 53,) another sheaf, as it were, of first fruits. Then the resurrection of the dead in Christ, at his coming in the air, (1 Thess. iv. 16,) being the first fruits proper, as represented by the two loaves presented before the Lord on the day of Pentecost. Lev. xxiii. 15-17. The subsequent resurrection of the martyred for Christ, and the faithful to Christ during the brief but fearful period of the reign of the last antichrist, as set forth in Rev. xx. 4-6, and forming a great portion of the multitude spoken of in Rev. vii. 9-14, etc. I regard as the harvest of the resurrection of life—the full reaping from the field of death of the redeemed and glorified people of God, who are to live and reign with Christ in his millennial kingdom. Another party besides the martyrs, and the faithful to Christ during the time of the last antichrist, is spoken of in Rev. xx. 4, "I saw thrones, and they sat on them, and judgment was given unto them;" after which follows the further vision: "I saw the souls of them that were beheaded," etc. These occupants of thrones I affirmed to be, according to my belief, the previously raptured saints of 1 Thess. iv. 16; Rev. iv. 4; v. 8-10, all thus conjointly constituting the subjects of the first resurrection.

I have thus endeavored to set forth as briefly as possible the views which I, in common with very many entertain, and my reasons for entertaining them upon this as I deeply feel it to be, most momentous subject. And I earnestly pray that the Lord may guide us into all truth.

When the flowers are full of heaven-descended dews, they always hang their heads: but men hold theirs the higher the more of the world they receive,—getting proud as they get full.

Consecrated Life.

There are wants peculiar to certain times in the history of the world. The need, it seems to me, of the present time for the glory of God and the progress of pure and unbefitted religion is consecrated life. The times do not lack men of recognized and acknowledged ability, men of liberal education, men who can guide ships, run engines, control large manufactories, men who can command armies and govern nations, but it does lack men, and women too, who can and do govern themselves.

We forget that "he that ruleth his spirit is greater than he that taketh a city." It is, no doubt, easier sometimes under the spur of abnormal ambition, love of conquest, and desire of gain, to "take a city" than to control these unlawful desires and practice the unselfish precepts of the Gospel of Jesus by "doing unto others as we would that they should do unto us."

Many perish, perhaps, for lack of knowledge, more are lost because they do not live the truth as they know it.

Just here comes in the great conflict between man's carnal nature, with all its natural and acquired wants and appetites, and God's will as manifested in the constitution of his being. This is what that most profound philosopher, Paul, called "minding the flesh." With equal physiological, moral, and religious truth, he says that the minding of the flesh is death. If unrestrained, it sooner or later leads to the destruction of the body and the mental and moral powers. God in his great scheme of benevolence, in which he brings life and immortality to light, placed *before* man not only bodily health and length of life and happiness in this world, but moral purity and excellence here, and eternal life and happiness in the future world, as motives to induce him to consecrate himself wholly to the service of high, noble, unselfish purposes.

Our bodies may become habitations for the Spirit. Shall we, by improper indulgence of appetite and passion, by unhallowed desires so debase, defile, and blunt our perception of truth and right, prostrate our spiritual faculties as to shut up the avenues by which God's Spirit ordinarily enters within "this tabernacle?" No man can present his body as a living sacrifice, acceptable to God, while indulging in habits that are destructive to the physical, mental, or moral powers. We can not deny that many of the excellent ones of the earth have learned, through physical sufferings, the lesson of obedience. But we believe that he who can, by obedience to the laws of health, not living after the flesh, but after the spirit, enjoy vigorous health, devoting it to noble purposes, best serves humanity and glorifies God. It may be easy under the influence of the sentiment, "Let us eat and drink for to-morrow we die," to barter the possibility of high attainments in the present life, and a glorious inheritance in the future, for a mess of earth's pottage.

Perfection of character embraces more than simple desire to be "saved;" it requires daily, hourly, and persistent endeavor. The low places of selfishness must be lifted up. The sharp corners must be broken off, and the rough places made smooth. Man is not left to struggle for this high attainment against great opposing forces unaided. He that truly turns his face upward, seeking to know his duty as God reveals it, seeking to do his duty as God commands, will find his path like that of the just, "shining more and more unto the perfect day." The day which by its clear light will reveal unto him still more of truth, more of duty, more of divine love and guidance, "Then shall ye know if ye follow on to know the Lord." Where finite wisdom ends, infinite wisdom may begin. Where finite capacity reaches its utmost limits, infinite power may come to give success.

Man's hour of extremity, when in his weakness he breathes the prayer of faith, is ever God's time to reveal himself most lovingly and helpfully, the time when out of weakness he is made strong.

Many persons are deterred from entering upon a course of life calculated to develop their latent powers and call into activity their highest faculties by the fear of failure. They say, "We would prefer to remain in comparative obscurity, assuming no obligations, making no professions, rather than fail to reach a high position." This is wrong. Such persons are exercising a certain kind of pride, or else they lack true courage. You should press forward though you may not attain to the highest position in life's honorable and useful pursuits or professions. Every one shall be held responsible for his one, two, or three talents. You dare not say because I have but one talent I may bury it in the earth. You may not lawfully hide God's money; for you must put it on exchange. You must study your qualifications and the world's needs, and seek to render the highest service within your power. You have an ideal life higher, purer, and nobler than your actual life; strive to live it.

Be true to truth in all personal relations to it. One of the grandest ways in which to testify to the truth is to endure patiently, adhere to right. In some men's hearts are works where falsehood's arts are hid away, and because of this they are unsuccessful. Each one holds truths peculiar to himself. No truth, perhaps, is known by any one but which, sooner or later, he will be called to utter and maintain. Truth is not revealed or acquired to lie dormant. God will manufacture providences for you if you are *faithful*, but you may not expect such divine assistance if you are a coward. He whose *life is hid in the bosom of God* shall never fail.—*H. C. McElroy, M. D., in Phrenological Journal.*

Sententious Paragraphs.

The sun shines even when clouds are darkening the earth.

A true religious sentiment never deprived man of a single joy.

It is not the length of our lives that *produces happiness*; it is the manner in which we conduct ourselves while we do live.

If there is a man who can eat his bread at peace with heaven and man, it is that man who has brought that bread out of the earth by his own industry. It is cankered by no fraud—it is wet by no tear—it is stained by no blood.

The most trivial circumstances are able to put an end to our gratifications; they are like beds of roses, where if it is very unlikely all the leaves should be smooth, and even one that is doubled suffices to make us uncomfortable.

Love is but a solitary leaf, but neither storm nor blight can fade it; like the perfume that a dead flower sends forth, it is sweet when all the gay sunshine has departed; when all its bloom is past, it has the fragrance of memory; it is the last lingering beam that glows long after the sun and star have set—a refuge from the tempestuous and bereaving storms of life.

Let us gather up the sunbeams,
Lying all around our path;
Let us keep the wheat and roses,
Casting out the tares and chaff.
Let us find our sweetest comfort
In the blessings of to day;
With a patient hand removing
All the lesser from the way.

A strong mind always hopes because it knows the mutability of human affairs, and how slight a circumstance may change the whole course of events. Such a spirit, too, rests upon itself; it is not confined to particular objects, and if, at last, all should be lost, it has saved itself its own integrity and worth. Hope awakens courage, while despondency is the last of all evils; it is the abandonment of good—the giving up of the battle of life with dead nothingness. He who can implant courage in the human soul is the best physician.

THE FORCE OF TRUTH.

Dreadful limits are set in nature to the powers of dissimulation. Truth tyrannizes over the unwilling members of the body. Faces never lie, it is said. No man need be deceived who will study the change of expression. When a man speaks the truth in a spirit of truth, his eye is as clear as the heavens. When he has base ends, and speaks falsely, his eye is muddy, and sometimes squint. I have heard an inexperienced counsellor say that he never feared the effect upon a jury of a lawyer who does not believe in his heart that his client ought to have a verdict.—*Emerson's Essays on Spiritual Subjects.*

Secret Prayer.

Besides the open return, there is a secret reward of secret prayer. There *is a peculiar and present joy in communion with God.* The deeper pleasures are the purest and of all pleasures, the purest is the peace of God. To feel that he is love—to draw so near him as to forget the world—so near as to lose the love of sin—is of all pleasures the sweetest, of all blessedness the purest and most profound. And next to this high communion with God—next to this joy of passions lulled, and sins slain, and self forgotten in adoring fellowship with the Father of lights—is their sedater comfort who can pour their griefs into their Heavenly Father's bosom, or who feel that they have hespoken help against coming toils and trials at their Heavenly Father's hand. To know that God is near—to know that he is trusted, honored, loved—to feel that you are acting toward him as a reverential and affectionate child, and that he is feeling toward you as a gracious and compassionate father—there is in this itself an exquisite satisfaction, a present reward.—*Ed.*

THE RESTITUTION.

~~Key Article By Bro Wm Eaton on the coming events foreshadowed in the Apocalypse.~~

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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THE RESTITUTION advocates the first "restitution of all things which God hath spoken by the mouth of all his Holy Prophets since the world began." It also advocates, as a means to this end, the establishment of the Kingdom of God on the earth with the Christ as King of kings, and the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ; and many other kindred truths. It also advocates a hearty belief of the Gospel, repentance, and immersion as pre-requisites to the forgiveness of sins, and a holy life as essential for final salvation.

Communications.

The Great Crisis—Coming Events Foreshadowed in the Apocalypse.

J. P. WEETHEE.

In taking up this vast, interesting, and most intricate subject, we solicit the undivided attention and patient endurance of all, interested in the reading, and in the investigation of such topics. Examine carefully, and compare the view with the original Scriptures, and with authentic history, read us through, and then make such strictures and improvement as you may deem necessary for the cause of truth.

Bear in mind, that Daniel's vision chart follows the pathway of Gentile Empires; John sees the people of God as they pass through the wilderness into the Messiah's Kingdom. As the fourth beast and his rider are the Christian's deadly enemies, they occupy the front to the "hour" of their "judgment." The word judgment, as here used, applies to both agents as intimately associated. (See Rev. xiv. 7, and xviii. 1.)

In our articles on the "little horn," we traced the history of the fourth kingdom to the beginning of its judgment. Where, on the prophetic chart, is the particular locality of that event? In answering that question, associated events will come to view.

The introductory events of the judgment age (now commenced) lie between the sixth and seventh trumpets. That space of time has various names:

1. It is called delay, to teach us that there is a space of time not under either trumpet, but properly belonging to the seventh, but cut off from it for some particular purpose—the finishing of the mystery of God. (Rev. x. 7.)

2. It is called the voice of the seventh angel, because the events to transpire under that trumpet are proclaimed in advance.

It is termed quickly, as it is a short delay between two woes.

We propose to investigate the following proposition:

I. That Rev. x. 6, 7, bring to view such a period.

II. We shall consider the civil, social and religious elements, of that space.

III. Examine the class of agents sent forth to mould and gather those elements to the great and final conflict.

IV. The messengers dispatched to gather out of these corrupt masses the people of God, that they may escape impending judgments.

V. Show that that work is the "finishing of the mystery of God."

VI. Show that the first struggles are national, "nations are angry!" There will be two or more contending national confederacies.

VII. We shall attempt to classify the nations on the opposing sides, and show the objects for which they will be contending.

VIII. That the last conflicts will be between all the powers of earth, and their leaders, the dragon, wild beast, and false prophet, and the "WORD OF GOD" and his armies.

IX. Show that that age is the age of subjugation.

X. That the reign which follows is pure, peaceable, eternal.

XI. The duties that grow out of our position.

XII. Show the differences between the Christian hope of the first, and popular hope of the nineteenth centuries.

As preliminary to our investigations, we shall consider the question: Is Time symbolized in prophetic visions? In all we have yet written we have taken for granted what some deny, the year-day interpretation. We shall present the following condensed statement, as embodying our views on that subject:

1. *Scriptures:* Do the Scriptures authorize such an interpretation? If they do not, we have seriously mistaken their meaning in a class of texts. The first passage reads as follows: "And your children shall wander in the wilderness, and bear your whoredoms, until your carcasses be wasted in the wilderness. After the number of days in which ye have searched the land, (even) forty days (each day for a year) shall ye bear your iniquities, (even) forty years, and ye shall know my breach of promise." Num. xiv. 33, 34. The twelve spies are here a type of Israel in the wilderness: the time (forty days) is a type of Israel's wandering in the wilderness. The number of spies (twelve) and the time of their searching the land photograph the nation and its wanderings.

2. For I have laid upon thee (Ezekiel) the years of their (Israel's) iniquity, according to the number of the days, three hundred and ninety days: so shalt thou bear the iniquity of the house of Judah. And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year. Ezek. iv. 5, 6. Ezekiel is here a type of Israel, three hundred and ninety days, each day for a year of Israel's punishment, beginning B. C. 975. 1 King xii. 28, ending B. C. 585; and for Judah forty days each day for a year. Ezekiel photographs Israel and Judah, one man representing many, one day representing 360 days, or a year, in one case as also in the other—uniform representation.

Let us compare Dan. vii. 25, with Rev. xii. 6, 14.

And he (the little horn) shall speak (great) words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time. Dan. vii. 25.

And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred (and) threescore days. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time. Rev. xii. 6–14. Daniel and John describe the same agents, the persecutor, and the persecuted. The sun-clad woman symbolizes "the saints of the Most High." The suffering is the same in kind and duration. The saints were persecuted over a thousand years, represented by the wilderness state. That period is called time, times, and the dividing of time, or half a time, in Dan. vii. 25, and Rev. xii. 14, and in Rev. xii. 6, twelve hundred and sixty days.

Time, times, and half a time are three and a half prophetic years, or 1260 days, as we shall learn.

In the first two passages we have agents, actions and time typified. The spies searching the land forty days, typify the children of Israel wandering in the wilderness forty years, each day typifies a year.

Ezekiel, lying on his left side 390 days, typifies Israel bearing his iniquities 390 years; his lying on his right side forty days, typifies Judah bearing his sins forty years, each day for a year.

Types differ from symbols, only in this: types are real, symbols unreal, or fiction.

Agents, seen in vision, are not real. In Dan. vii. 25, a little horn is seen as the actor; he persecutes and has power over times and laws, for a time, and times, and the dividing of time, which, (Rev. xii. 6,) is 1260 days. The horn and its acts are symbols; why not the time a so?

The time allotted to those acts seen by Daniel, is limited to the duration of the vision. The agent, acts and time are all taken from the same scale of equal parts, and are symbolic. But the acts of the real agent symbolized by the little horn extended over 1260 years at least. The vision, therefore, gives us only a miniature view of the horn and his actions.

In a vision, where the life of a beast represents the life of an empire, a short period must symbolize a long period, because it is limited by the years allotted to beasts, which is a duration as much shorter than the years of an empire, as the life of the one is shorter than that of the other. The one is a photograph of the other.

The visions of Daniel and John are scenic representations, or miniature pictures of wild beasts and their conflicts—females, and their actions. These beasts represent symbolic bodies of national rulers; the females represent churches and ecclesiastical rulers. The whole machinery of the visions is symbolic, so far as their agents and acts are concerned, and is limited to a part of their natural lives. Why, then, should not time be symbolized? The miniature picture, as to agents, acts and time, is a symbol of real agents and acts extending through as many years as the vision picture does days. The time of the one symbolizes the time of the other.

ANCIENT VIEWS.

1. Rabbi Isaac Abarbanel's commentary puts a day for a year.

2. A small Hebrew work on Daniel, by all the most learned doctors of the synagogue, says that a day is put for a year.

3. Elen Ezra is the only one who understands three and a half times literal.

4. Abarbanel asks Ezra how then he explains the "season and time," Dan. vii. 12. What secret was there, then, in the number by the angel? Daniel xii. 9.

5. Rabbi Saadias Gaon and, Solomon Jarchi say the 1335 days are years.

6. Mons. De Cheseaux, a Swiss astronomer before the royal academy of Paris, says that "The grand periods, 1260, 2300, 1040 their difference, are astronomical cycles, at the end of which the sun and moon return nearly to the same position."

Jesus and his Apostles applied Dan. vii. 13, to the second advent, as appears from Matt. xxvi. 64, and Rev. i. 7.

The number 1260 occurs seven times in the Bible, and refers to events that could not be accomplished in three and a half years, but have required, at least, one thousand years in their fulfillment.

In Dan vii. 24, 26, we have seventy sevens, seven sevens, and one seven. No mention is made of weeks. We answer that *shabuah* is always translated "week" in the Old Testament, except in Ezek. xlv. 21. *Shabuah* in itself means seven days. Gen. xxix. 27, 28; Lev. xii. 5; Num. xxviii. 26; Deut. xvi. 9, 10, 16; 2 Chron. viii. 13; Jer. v. 24; Ezek. xiv. 21; Dan. ix. 24–27; x. 2, 3. A seven of days, Dan. x. 2, 3. Three weeks as to days, not in the construct state, *shebah*, means seven. Gen. xli. 10, and must have some other word to show whether it means days, weeks, or months. Seven sevens would be seven *shebah*, and not *shabuah*—weeks.

"By restricting the word day we demolish some heavy bulwarks against Popery."—*New York Evangelist.*

Yom, literally day, sometimes means year. 1 Sam. ii. 19. Lev. xxv. 29; Judges xvii. 10; xi. 40; xxi. 19; Exod. xiii. 10; 1 Sam. i. 3. Same word translated day, daily.

Seventy weeks, Dan. ix. 24–27. It is evident that the Jews understood these to be weeks of years, a day for a year. Bagster's note is as follows: "Seventy weeks—that is, seventy weeks of years, or 490 years, which, reckoned from the seventh year of Artaxerxes, coinciding with the 4256th year of the Julian period, and in the month of Nisan, in which Ezra was commissioned to restore the Jewish state and polity (Ezra vii. 9–26,) will bring us to the month Nisan of the 4746th year of the same period, or A. D. 33, the very month and year in which our Lord suffered and completed the work of our salvation."

The seventy weeks are divided into three parts after the Oriental custom. Ezek. xlv. 12. Seven weeks, or forty-nine years, for restoring and rebuilding Jerusalem; sixty-two weeks, or 434 years, from that time to the Messiah, the Prince; and one week, or seven years, for confirming the covenant. The birth of the Messiah at the end of the seven weeks named, and his crucifixion, demonstrate the year-day view.

The Romans reckoned days for years and weeks of such years. Varro says he was entered into his twelfth week of his years, or into his eighty-fourth year. That there are weeks of years will appear from Matthew xxiv. 15. "When ye, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand,)"

It would seem that the making of these weeks literal would invalidate Jesus of Nazareth's title to Messiahship; for if he did not fill the prophetic predictions relative to time, the Jews may still be correct in looking for one not yet come.

There are two kinds of time in the books of Daniel and John. None can read the prophecies, or the books of the two prophets, without noticing two kinds of time at least, literal or historic time, and prophetic or symbolic. Daniel and John make use of one kind, and God, by his angels, another. The distinction is readily followed. No one can have any difficulty that reads with attention.

Examples: The adverbs of time are signs of literal time, such as: now, then, when, soon, until; as, "And they shall be given into his hand until (literal) a time and times and the dividing of time (prophetic or God's time) at the beginning of thy supplications." Dan. ix. 23. "Seventy weeks." Dan. ix. 24.

In Dan. xi. the time is historic or literal, generally; of verse 24 there may be some doubt; some say it is literal, denoting an indefinite period; others that it means 360 years. See also verses 27, 29, 33, 35, 40. See time in Dan xii. 1, 4, 7, (prophetic;) verses 9, 11, (prophetic), verse 12, (prophetic). See verse 13.

In Rev. vi. 1–10, the time of opening the six seals is denoted by the word "when;" no specific dates named or duration is given. The sealing of the multitudes in Rev. vii. has an order, but no prophetic time. The half hour at the opening of the seal, Rev. viii. 1, is perhaps prophetic, as it belongs to the vision. The first three trumpets have an order, but no prophetic time. The fourth trumpet the word day may be doubtful. The five months of the fifth seal are prophetic; it is time given from God by an angel to John.

The time of the sixth trumpet is prophetic, heard in vision, as truly symbolic as the objects seen. Why should the sense of sight be symbolically exercised, or objects seen in vision be symbolic, but time heard be literal?

The time that the witnesses prophesy is prophetic. Days, in Rev. xi. 6, signify the whole period named in Rev. xi. 2. The time is not yet. Rev. x. 6, denotes the period allotted to the finishing of the mystery of God, and is called the days of the voice of the seventh angel.

"Three days and a half," Rev. xi. 9, are prophetic. Hour, verse 13, means time, (prophetic, probably, as it is vision time.) In Rev. xii. 6, "days" are prophetic. Three and a half times in verse 14, are prophetic. Forty-two months, Rev. xiii. 5, are prophetic.

The seven vials have an order, but no prophetic time named. "Hour," Rev. xvii. 12, means during the same time. "Thousand years," Rev. xx. 2, 3, 5, 7, are understood by some to be symbolic, extending over 360,000 literal years.

We have extended our examples to a great length, that we may be fully understood. This method of computing time has been so general that Prof Stuart says: "It is a singular fact that the great mass of interpreters in the English and American world have for many years, been wont to understand the days designated in Daniel and in the Apocalypse, as the representatives or symbols of years. I have found it difficult to trace the origin of this general, I might say universal custom."—*Hints*, p. 72.

Ireland and Scotland are only separated at one point by twenty-two miles of water, and 126 years ago it was proposed to divert the water from the narrow part of the Irish channel, near Portpatrick, and join the countries together, when, it was contended, every objection against a union would cease. The projector was of opinion that "it might be completed in one summer by a few regiments of soldiers."

A New Phase of Prophecy.

As the general subject of symbolic prophecy has been brought to me in a new phase, "it seems good to me" to aid in our general effort to come to a proper understanding of it. If we confine our testimony to the range of the symbolism, as a whole, and in the light of the facts embraced, there should be no occasion to stumble into error or confusion. The general concurrence of the symbols with themselves, and the harmony of history concurrent with the symbols, make "the ten horns" the appendages of the Roman symbol—"the fourth beast." Dan. vi. 7-20; Rev. xii. xiii. xvii. In the last reference, we have the imagery located and geographized. "The seven heads are seven mountains on which the woman sitteth, and they, (the seven heads) are seven kings"—seven forms of sovereignty, in Rome; "And the ten horns are ten kings"—sovereignties, Dan. xii. 24; and another shall arise after them"—the Popedom three and one-half times; forty-two months or 1260 days." Rev. xii., xiii.

1. This number "ten" occurs nine times. They, the ten, do all belong to to the fourth symbol, though varied in form enough to suit the variations of history. It follows of necessity that this number "ten" concurs with "the toes," and cannot belong any where, except to the Roman world.

2. The shorter periods—arching the apostasy—the papal power, "the horn that arose after the ten," answers to prophecy, as the impression of a seal answers to that seal. The papal "horn" from Justinian 533-3 to 1793-6, did (D. V.) fill the picture. Townsend gives the lists of "the ten horns" by the best authorities, to suit slightly the shifting scenes that were like "the troubled sea, that cannot cannot rest." Men may assume a standard of their own to which history will not agree—so it was with the Jews at the first advent, and so it was in Korah's rebellion; but God's one great plan rolled on, and will still roll on to the consummation! — now to come "as a snare!"

3. As the appointed time, Dan. viii. 13–19, has had its widest range—2300 years, and is about ending, there is in the prophecy no room for a repetition of horns or toes. Amen!

4. "The entrance of thy Word giveth light,"—God's light—"Without the shadow of turning." Another apostasy—a second disclosure of the foretold horns or toes; their sin, sorrow and Satan; their darkness, delusion and the devil—would wreck the world, leaving no promise for either faith or hope! Why no? Because the promise applies only here at the close of the fourth kingdom. Dan. vii. 17. One fulfillment is just enough at each stage for the one prophecy.

5. This understanding of the prophetic fourth kingdom—of its toes and ten horns; of its other horns rising after them—is demanded by the corresponding fulfillment of the foregoing three—Babylon, Persia, and Grecce—with their specified changes. The historic fulfillment of each and all proceeds on the one line: that is, once is altogether enough; for once is is all that is noted in the Scriptures of truth, Dan. x. 21. One first—one of the second and third numbers, and only one fourth, aural

6. "Westward the star of empire wends its way." The gospel began in the East. It has advanced westward over Europe, west over America, and of late it has lighted on the isles of the Western ocean. Its most signal triumph in our time having been achieved in the Sandwich Islands. But what of all this? Much, every way, because it should anchor our faith. It discloses God's landmark, that no subtlety can disturb, as to the application of this prophecy. The climax seems so plain that there should be no need to formulate it, yet it has become, I think, needful, thus. As all nature teaches that the horns are only and altogether nothing more than members of the fourth beast that bears them, as the image, Dan. ii., is face front!—the feet and toes project in front, and are never made to circle around and back of the upright line of the human form! —half more jots from the heel!

7. "Walk while ye have the light, lest darkness come upon you, saith the wisdom of God." John xii. 34-37. Is it not on this principle that objectors to God's plain truth become bedazzled, or blinded, as to baptism, the second coming and kingdom, for which they may, in words, daily appear to pray? So it seems. One came into our meeting, and said, "Christ has come in me!" He claimed the Spirit, but was oblivious to all the sublime surroundings of Christ's coming and kingdom, as seen when we walk in the light of the gospel. His light had become darkness, I thought.

Just such bewilderment prevails as to the appendages and parts of the last or Roman symbol. The horns, and the feet and toes, may with them belong to any other power—to Russia, say, rather than to Rome. Hence the toes of the image may be all around, and out behind the heels, as well as where God made them, in front. But no; God's Word is true from the beginning. It "commends itself to every man's conscience in the sight of God." Amen.

My would-be assailant would have his own readjustment. So of every such one, through all their gradations. Then, how charmingly precise; how beautifully consistent would seem the divine symbolism! But no. "To the law and the testimony; if they speak not according to this word, it is because there is no light in them." Isa. viii. 20. This word is high as heaven above opinion, Isa. lv. To my mind a world of presumptuous opinion would not weigh to the amount of one feather against "one jot or tittle of the law—the Word of God."

As Christian prudence and piety, faith and hope, centre in the Word, it seems most safe, most becoming, and most in fellowship with all that is divine, to avoid the expression of "my opinion" against the plain Word, ten times told—as to the fourth kingdom, and its appendages, parts and historical stages, as they stretch on to "the glory that shall follow."

The kingdom of men will have had its whole day—man's day—at the close of the times of the Gentiles—with the last phase of the fourth kingdom. The new phase is only human.

If the Word is to be amended, then that is in order; but while we stand committed to faith in this Word, let us speak that word faithfully. Amen.

J. B. COOK.

Stronger than Death.

Christ's love for men is stronger than death. If it were not so he would not have put on record this promise, made in Heb. xiii. 5:

"For he hath said, I will not, I will not leave thee; I will never, never, never forsake thee."

So Philip Doddridge translates it. And the Diaglott reads thus:

"For he himself has said, No, I will not leave thee; no, no, I will not forsake thee."

All the learned assert the presence of five negatives in the Greek original. God to Abraham first promised, then took oath. Here he promises and then iterates and reiterates the promise. He pledges himself over and over, again and again. Are your feet on this rock, O believer? "It is impossible for God to lie," wrote Paul. In trial, in sickness, in life, in misfortune, in want, in pain, in death, in the solemn hour of Judgment God thus in one verse, five times declares he will neither leave you nor forsake you. I say, Christian, are your feet on this rock?—*D. T. Taylor.*

Simple Faith in Christ.

The prominence given to faith is seen all through the Bible: Have faith in God—Without faith it is impossible to please God—According to your faith be it unto you—Being justified by faith—The just shall live by faith—Purifying your hearts by faith—Sanctified by faith—Child of God by faith—Christ may dwell in your hearts by faith—We have access by faith—He had faith to be healed—Thy faith hath saved thee—Thou standest by faith—We walk by faith—Strong in faith—Thy faith hath made thee whole—The full assurance of faith—Kept by the power of God through faith unto salvation—Receiving the end of your faith, even the salvation of your souls—The prayer of faith shall save the sick—These all died in faith.—*T. A. Wood.*

The unsettled condition of Europe falls very heavily upon Italy, which, already burdened with a taxation most severely felt, considers it necessary to increase her military and naval expenses, in view of what the War Minister calls in his estimates "extraordinary circumstances." These frightful armaments are sapping the resources of the whole continent.

The Restitution.

A. A. CHAPLIN, Editor.

PLYMOUTH, INDIANA, NOV. 21, 1877.

BROTHER H. V. REED is now holding a series of meetings at Plymouth during the evenings of the current week, which are well attended, and a good degree of interest manifested on the part of the audience.

PLEASE remember the wants of THE RESTITUTION. If our patrons will remit as fast as subscriptions expire, and friends, that are able, will afford some extra help, all will be well. We intend to issue the Pyramid number shortly.

BRETHREN and sisters sometimes ask us to write on some particular passage in the Scriptures. We should more often comply with this request if we could devote all our time to editing the paper. To take care of its business matters requires so much of our time that we have to write what we do furnish for the paper in a very hurried manner. We hope some one who is a more competent and ready writer will be found to fill the editorial chair of THE RESTITUTION after the present year.

AN advertisement of the *Scientific American* will be found in this number. It is an excellent journal, particularly for mechanics. We advertise some few papers in order to obtain the current news of the day. One of our dailies is the New York *Sun*. It is Democratic in politics, but a good paper for condensed information; and we have been indebted to its columns for many of our brevities. We also get the Chicago Evening *Journal*, which is Republican in politics, but a good paper for reliable news, as it is very careful to avoid the sensational. And we get the Cincinnati *Commercial*, lately, and find it a good paper for general news. For ourself, we take no part in the politics of this age; and, consequently, neither praise nor condemn a journal for its political proclivities. We have not voted for president, governor or legislators, since 1840. In looking over scientific journals we never read the novel departments. About one half of the matter in the leading magazines is useless to us from being mere fiction. We are eclectic in our reading, and select the useful.

RUSSIA has obtained a strong foothold in Armenia by the conquest of Kars. How far she may extend her conquests southward over Ancient Syria, formerly under control of the king of the north, must be taught by the stern logic of events. We await the developments of Providence. We append the following from the Chicago Evening *Journal*:

"Since the capture of the Turkish stronghold in Kars, and, with it, the acknowledged close of the campaign in Armenia, the world's interest in the war now centers in Bulgaria. The relative strength of the opposing forces of Russia and Turkey, in Bulgaria, south of the Danube and north of the Balkan Mountains, is stated to be, in round numbers—Russian, 280,000, and Turkish, 240,000 men. Plevna is now the key of the situation, for the time being, and should the Russians capture that, the Turks might as well 'throw up their hands.'"

WE have found in the New York *Observer*, during the past year, a great many interesting articles, some of which we have transferred to our columns. Doctrinally, we are compelled to differ with it in many particulars, but as a good family newspaper can commend it. Its claims to patronage are comprehensively given in the following: "Economy is the order of the hour, and every expenditure, however small, is expected to give a return in full value. Every family requires one good, reliable family newspaper. If such an article can be procured for less than one cent for each working day of the year, we are not aware of it. A family newspaper should contain a carefully-prepared summary of all the news of the day, both religious and secular; and if arranged so that the two departments may be separated and read by two individuals at the same time, so much the better. The family newspaper should have attractive reading and information for the various members of the household. Some portion of the paper should be devoted, every week, to religious and moral improvement, to current secular news, to agriculture, commerce, markets, finance, to general literature, &c., with a special department for the young. Above all, the family newspaper should be perfectly pure, and free from any contaminating influences in its reading matter or in its advertisements. Too much attention cannot be paid to this feature, when the press is flooding the country with so much that is vile and pernicious. To crown all, the family newspaper should be untrammelled by any affiliation with sect or party, and should be free to give all the good news from and about all the world. If such a family newspaper can be had for one cent a day, it should be taken by every family in the land. Such a family newspaper, in every respect, we find in the New York *Observer*, now commencing its fifty-sixth volume. Progressive, comprehensive, sound, reliable, pure, it is just what is needed in your household. Send $3.15 for a year to *The New York Observer*, 37 Park Row, New York. Sample copies are sent free."

Transient Troubles.

Most of us have had troubles all our lives, and each day has brought all the evil that we wished to endure. But if we were asked to recount the sorrows of our lives, how many could we remember? How many that are six months old should we think worthy to be remembered or mentioned? To-day's troubles look large, but a week hence they will be forgotten and buried out of sight.

"If you would keep a book, and every day put down the things that worry you, and see what becomes of them, it would be a benefit to you. You allow a thing to annoy you, just as you allow a fly to settle on you and plague you; and you lose your temper (or rather get it; for when men are surcharged with temper they are said to have lost it); and you justify yourselves for being thrown off your balance by causes which you do not trace out. But if you would see what it was that threw you off your balance before breakfast, and put it down in a little book, and follow it out, and ascertain what becomes of it, you would see what a fool you were in the matter."

The art of forgetting is a blessed art, but the art of overlooking is quite as important. And if we should take time to write down the origin, progress, and outcome of a few of our troubles, it would make us so ashamed of the fuss we make over them, that we should be glad to drop such things and bury them at once in eternal forgetfulness.

Life is too short to be worn out in petty worries, frettings, hatreds, and vexations. Let us banish all these, and think on whatsoever things are pure, and lovely, and gentle, and of good report.

Eastern Items.

LONDON, Nov. 18.—An official Russian dispatch, dated Veran-Kaleb, Sunday, November 18, says: "The Russians carried Kars to-day by storm. The battle preceding the capture commenced at 8 o'clock last night, and terminated at 8 o'clock this morning. Our trophies and losses at present are unknown."

LONDON, Nov. 19.—A special dispatch dated Veran-Kaleb, Sunday evening, says the fortress and city of Kars, with 300 cannons, stores, ammunition, cash, etc., fell into the Russian hands. The Turks lost 6,000 in killed and wounded, 10,000 prisoners, and many flags. The Russian loss was about 2,700. The Russian soldiers made but little booty, and spared peaceful citizens, women and children. General Louis Melikoff directed the battle. During the day Grand Duke Michael was present also. The former entered the city at 1:10 Sunday morning.

BERLIN, Nov. 18.—A Pole has been arrested on suspicion of intending to attempt the assassination of Emperor William and Prince Bismarck. A judicial investigation has been instituted.

LONDON, Nov. 20.—The Russian official report states their losses at the capture of Kars were 2,500. Among the officers killed were General Bellinsky and Lieutenant Colonel Melikoff.

LONDON, Nov. 20.—The Russian forces in Bulgaria and in the Dobrudscha number 280,000 men and the Turkish forces 240,000.

CONSTANTINOPLE, Nov. 19.—The Turkish Governor of Kossovo has exhorted the Mussulmans to defend the province against a possible Servian invasion.

The Pole arrested in Berlin on suspicion of intending to attempt the assassination of the Emperor William and Bismarck has been recognized as a forger whom the police had tracked from West Prussia. When arrested he voluntarily stated that he came to assassinate the Emperor and Bismarck, but as soon as he was recognized he confessed that his first statement was untrue.

Another surgeon has been summoned to give hourly attention to the sores in the legs of His Holiness, as the suppurating continues. Professor Van Zotte considers the state of His Holiness' health decidedly precarious, but declares that the symptoms are not aggravated.

Love is the fulfilling of the law.

Analysis of Prophecy.

I see an article in THE RESTITUTION of September 19th, from the pen of Brother J. M. Stephenson, entitled, "Analysis of Prophecy," in criticism of which, I am constrained to offer a few remarks, feeling assured that the brethren invite criticism, when given in a Christian-like spirit, and knowing that "in a multitude of counsel, there is safety." Upon what hypothesis, or by what mode of reasoning, Brother Stephenson arrives at the conclusions he does, I am unable to say; but to me, they seem to be erroneous. The gist of the whole matter of the prophecies of Daniel, seems to me, to be the period of time they cover, or in other words: the dispensation they relate to. As I conceive it, the whole of the events enumerated in Daniel, are contained in the period of the Jew's nationality, of 490 years; as the Gentile times are not taken into account; and the seventy weeks end when Michael stands up for the Jews, and the dead are raised, (as all will admit,) but as I believe, seven years after the resurrection of the saints and the coming of Christ. There are two little horns spoken of by Daniel, and the one spoken of as the one before whom three others were plucked up, is not the one who was to "wax exceeding great, towards the south, and towards the east, and toward the pleasant land." And here is where Brother S. first starts in a wrong direction. The little horn, which was to wax exceeding great, came out of one of the four kingdoms into which Alexander's dominion was divided, and, therefore, existed before there was any Roman empire. It is spoken of again in Dan. xi. 5, in the words, "one of his princes." Whose princes? The king of the south's, who was to be eclipsed in glory by this, his own prince, who, in the next verse, is called "the king of the north." But the "little horn," before whom three were plucked up, comes out of the divided Roman empire, (not the Grecian) and is the Papacy. It is essential that we keep these "horns" separate.

I think the two kings derived their names "north" and "south" from the fact that one had the northern and one the southern division of one of the four horns into which Alexander's dominion was divided. I cannot, for my life, see any third power or king spoken of in the prophecy, but I understand that the king of the south pushes at the king of the north. I do not think Turkey is known in the Book of Daniel.

Brother S. identifies the "robbers" of Daniel's people, as the Romans. If he will notice carefully, he will see that the king of the north, of the south, and the robbers, are all spoken of in close connection; so if they (the Romans) are the robbers, then are they not the king of the north, and *vice versa*? The main point is this: There are three kings spoken of in succession on the same throne, viz.: He who stumbled and fell—"the tax-gatherer"—and "the vile person"—and this last person takes away the daily sacrifice 1290 days before the end; nay, not only so, but about the time of his death, or immediately after, Michael stands up for the Jews, and the resurrection takes place.

I guess Tiberius Cæsar will hardly fill the place. Why he is to "stand up against the Prince of princes," see Dan. viii 25, where he is spoken of as "a king of fierce countenance," etc. He is to take away "the daily sacrifice," and then commence the 1290 days, which, even allowing a year for a day, have expired some 510 years, if Tiberius Cæsar is the vile person. Tiberius Cæsar can not be the man. What about these invasions and counter-invasions, plots and counter-plots. Have they ever taken place between Russia and Egypt? for Turkey has nothing to do with this, even according to Brother S., as she is the king neither of the north or the south, but the middle power.

"The angel says," says Brother S., "at the time appointed he shall return and come toward the south, but it shall not be as the former, or as the latter," etc.; and Brother S. makes this the transfer of the seat of empire from Rome to Constantinople, etc.

Now, surely, Brother S. was not taking pains, or his mind was engrossed with other matters when he wrote this; for he makes the "vile person" to be Tiberius Cæsar, who lived and reigned A. D., 8 or 10; and now he changes him to Constantine the Great, and his time 310 years later.

Please note that it is the vile person who "returns and comes towards the south, but not as the former or latter," and surely the vile person did not live 310 years and bear two names? Brother S. is mistaken; the former, latter, and this time, are different invasions during one and the same war, or at least series of wars, between the same two kings. "The former" is the invasion spoken of in verses 25 to 28, and "the latter," in verse 40, to end of chapter. Why was it not like the former or latter? Because "the ships of Chittim come against him, and he is grieved and returns." Did Constantine return and have indignation against the holy covenant? Did the ships of Chittim come against him? Was there any holy covenant then? Notice! that the wars are not between the king of the north and some other king, and the king of the south and some other king; but between the kings of the north and south; those two themselves, and themselves only. But the Holy Land is the theatre of war part of the time, and in control of the king of the north part of the time, who consumes it. If Russia is the king of the north, then, in the light of either circumstances Turkey is the king of the south.

Where do Brother S. and Brother Kimsey get their mythical third power or party from? Is it from the fact that the pronoun "him" is used in verse 40, instead of the proper name? But the pronoun must have a noun to stand for, and there are no other parties spoken of from verse 26 to 39, but the king of the north, except the Jews, who are spoken of incidentally from verses 32 to 35, inclusive. To verse 40, then, we must look for a grammatical authority one way or the other. "And at the time of the end, shall the king of the south push at him." Him. Who is him? The last person spoken of. Who was that? The king of the north, commencing verse 36, "and the king," etc., and ending "shall divide the land for gain," last of verse 39. "And the king of the north shall come against him." Who is him? Why the "king of the south" spoken of in the previous sentence. This is all very plain. If Russia is king of the north, then Turkey is king of the south. If Egypt is king of the south, then Russia had better fight her instead of Turkey, to fulfill the prophecy. If Egypt is king of the south, then in the war between Turkey and Egypt, Turkey was king of the north. From verse five, the whole chapter is a history of the wars, treaties, invasions, &c., of the same two nations, and they north and south divisions of one of the horns into which the Grecian empire was divided. From the beginning of verse six it is all unfulfilled prophecy, and will be fulfilled during the life time of three kings, who succeed each other on the throne of the kingdom of the north. So these things seem to me. I hope I shall not offend by differing these thoughts, believing as I do that it is only by an interchange of ideas, and comparison of views, that we can ever arrive at a knowledge of the truth.

Fraternally yours,
GEORGE C. WARD.

P. S.—After writing as above, I cannot forbear mentioning some facts which are, at least, curious coincidences. Assuming that the sixty-two and the sixty-nine weeks both start from one and the same time with the seventy weeks, viz: a decree given Nehemiah by Artaxerxes 440½ years before the birth of Christ. We then have A. D. 70—470½ years out of 490—a balance of nineteen and one-half years. Of this space of time, the last seven years will be ushered in by the coming of Christ for his saints, and ended by his coronation at Jerusalem as the King of the whole earth. The seven years preceding the second advent will be those, at the beginning of which the covenant will be made with "the Prince that shall come," and during the last half of which the daily sacrifice will be suppressed. God's two witnesses will prophecy, and Jerusalem will be trodden down of the Gentiles, &c. The five and one-half years left prior to these will be spent by the Jews as a nation in their own land.

Now, assuming that the 2,300 days of Daniel are year days, they expire A. D. 1900, the coronation of Jesus. In 1803, the coming of Christ for his saints. In 1886, the making of a covenant with the Prince, &c. In 1851, the restoration of the Jews to their own land, as a nation.

Now try another line of time. "How long shall it be to the end of these wonders." Dan. xii. "A time, times and half a time." From when? From the time that Daniel saw the vision. How ought it to read? "Seven, sevens, and half seven." Seven what? Let's try it at 700 plus 1400 plus 350—2450 years. From 1000 after Christ, to 650 before Christ. Daniel's visions are laid by chronology between 535 and 555 before Christ. The difference between the least and greatest extreme is twenty years; add ½—10 years to 535, gives 545, which would fetch it to A. D. 1005.

Brethren, this is almost demonstrative proof. But it may be objected that the last week cannot lay beyond the coming of Christ. To this I answer: the prophecy leaves it there; moreover, the second and third woe (Rev. xi.) do not come until the two witnesses have finished their testimony, and that is not finished until the end of the three and one-half years which constitutes the last half of the covenant week (Daniel), and which years end with the standing up of Michael and the resurrection.

Again: Daniel tells us of a time of trouble, such as there has not been since there has been a nation, (Dan. xii.), and Jesus speaks of the same time in Matthew, Mark and Luke,—all after the covenant week. Again the saints are to be in their chambers "until the indignation be past." See Isaiah xx. The 19th verse describes the resurrection, the 20th the hiding of the saints, and the 21st, of the Lord's indignation and punishment of the earth. And this is their proper order. The Lord, with Judah and Israel as his war-horse, and battle-ax, destroys the nations and subdues the enemies of Christ, and at the same time purges the dross (Ezek. xxvi. Isa. ii.) out of the Jews, and fetches one-third of them through, thoroughly refined, "A willing people," (Psa. cx. iii.) to hail their Messiah Prince when all seems lost and hope is gone. See Zech. xiv.

Who are the elect for whose sakes these days are shortened? We see them in Revelations 144,000—12,000 from each tribe. But I am rendering myself wearisome to you, and so will close, asking some brother to answer the following questions: What territory did each of the four subdivisions of Alexander's dominion occupy? What portion, if any, remained unabsorbed by the Roman empire? What nations occupy that territory at present? Do the ten toes, horns or kingdoms (the divided Roman empire) occupy all of the original Grecian empire?

G. C. W.

Be Faithful.

Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it. Heb. iv. 1.

In looking over the past history of the world, we find that in all ages man has been a weak, erring, fallible being, inclining toward darkness and evil, and prone to wander from the path that leads to God and eternal life. His imperfections are everywhere manifested, not only among those of this world, but also among the most saintly and righteous of God's children. We look with admiration upon characters most worthy of imitation, found upon the sacred pages of Holy Writ, and yet all these, save one—the pure and spotless Jesus—had their imperfections and short-comings, and at times showed the weaknesses of their natures by yielding to temptation. The real and true characters of these persons are given us, so that we may profit by their examples and experience, and knowing the frailty of our being, we may learn to lean upon God for strength to endure the trials and overcome the temptations of this life.

In view of these things, and in retrospecting the history of God's chosen people of Israel, the Great Apostle realizes the importance of impressing upon the minds of his brethren the fact that all are liable to wander from the right way, and consequently have great reasons to "fear, lest a promise being left them of entering into his rest, any should seem to come short of it."

Is there not just cause for fear in these last days, when human nature is frailer than ever, and the allurements of the world on the increase? Then let these words sink deeply into our hearts, considering well this admonition, and taking heed to our ways, examining ourselves daily, so that each day we may be better than the one before.

The promised rest is a glorious one, and well worth our every effort to obtain. And now, as the time draws nigh, and the shadows of evening are closing upon us, oh, let us not be found sleeping, but watch unto prayer, lest we enter into temptation, and that day come upon us unawares. The conflict will soon be over. Then how sweet to rest in the paradise of God! No more sickness, sorrow nor death; freed forever from the turmoil and strife of a sin-cursed earth, and having been exalted to a throne in the kingdom of our Father, with Christ our Elder Brother, and the redeemed of all ages, our cup of rejoicing will be full, and we shall be ready to exclaim, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." 1 Cor. ii. 9.

Weary, waiting ones, only a little while and this promised rest will be yours if you hold out faithful unto the end. Then let not the fleeting pleasures and vain glories of this world allure you from the strait and narrow way, but ever follow that which is good, and "be ye steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

ANNA.

Galva, O., Nov. 12, 1877.

Sententious Paragraphs.

True men make more opportunities than they find.

Nothing increases the love of life so much as living well.

We should view all men in the clear sunlight of charity.

Shame may restrain what law does not prohibit.—*Seneca.*

Who will adhere to him that abandons himself?—*Sir P. Sidney.*

We promise according to our hopes, and perform according to our fears.

It is the mother who molds the character and fixes the destiny of the child.

The grief that does not speak whispers the overfraught heart and bids it break.

Never deceive, for the heart, once mistaken, can never trust wholly again.

Those beings only are fit for solitude who like nobody, are like nobody, and are liked by nobody.

Talent is that which is in a man's power; genius is that in whose power a man is.—*Lowell.*

Prayer is the spirit, speaking truth
To thee, whose love divine
Steals gently down like dew to soothe,
Or like the sunbeams shine.

To live nobly, we must be noble; and we become noble by resolutely banishing every unworthy thought and feeling.

Unjust riches curse the owner in getting, in keeping, in transmitting. They curse his children in his father's memory.

The first degree in the school of folly is to think ourselves wise; the second, to tell others so; the third, to despise all good counsel.

Misery and ignorance are always the cause of great evils. Misery is easily excited to anger, and ignorance soon yields to perfidious counsels.

The bird of wisdom flies low and seeks his food under hedges; the eagle himself would be starved if he always soared aloft and against the sun.

Summer time has passed away,
And the winter time is coming.
Gone the frost and piercing ray—
Here is autumn's gloaming.
So we bid such things adieu
As the tints of flowers grown old,
And we welcome in as new
Fall time's garniture of gold.

The perfume of a thousand roses soon dies, but the pain caused by one of their thorns remains long after. A saddened remembrance in the midst of mirth is like that thorn among the roses.

When they themselves know it not, men's hearts will work; a sense of right will sometimes steal upon their sleep, and an instinct of goodness will gush forth like silver water from the rock.

Oh! be thou zealous in thy youth;
Fill every day with noble toils,
Fight for the victories of truth,
And clock hice with heedathless spoils.
For those whose lives are in retreat,
Their valor and ambition flown,
In vain the drum drum is beat!
In vain the battle trumpet blown!

Who Would Be Left?

When the following clauses are taken out of our churches, how many will be left?

All who will not pay their just debts; all who are hypocritical; all who are deceitful, and talk about others behind their backs; all who go in debt without the prospect of paying the same; all who are proud and scornful, holding themselves above their fellow-men, and shunning those less fortunate than themselves; all who worship money more than they do their Creator; all who speculate off of the ignorance of others; all who are tattlers; all who sell intoxicating liquors to make money; all who think more of a wicked rich man than they do of a pious poor one; all who oppress the poor; all who are vain and self-conceited; all who make long prayers for the sake of being seen and heard of men.

When these and a great many others that could be mentioned, are taken out, some bodies that call themselves churches would probably be left with few members; and yet the Lord would have his hidden ones, his seven thousand that have not bowed the knee to Baal.

The religion of Jesus makes the true convert cheerful, hopeful, and charitable, disposed to visit the widow and orphan, and to keep unspotted from the world. It does not make one proud and scornful, but on the contrary, makes one desirous to do good, to be meek and humble, and to be kind to all, as opportunity may offer. Oh that we had less pretension and more genuine Christianity!

Archbishop Purcell, of Cincinnati, says that the negro children in the South might, and should be gathered into the Roman Catholic Church. He recommends the establishment of Roman Catholic schools for them.

How Near!

"Now is our salvation nearer than when we believed."—Rom. xiii. 11.

How near, my soul, how near,
The heavenly home appears!
The hour of thy deliverance comes,
The end of struggling years.
How near that end, how near!

Rest, peace, and perfect love,
The end of care and pain;
All earthly losses swallowed up
In everlasting gain.
How near that rest, how near!

How near the latest sigh,
How near the latest tear;
Then Jesus on his Father's throne
In glory shall appear.
How near that day, how near!

Soon shall these earthly scenes
Forever pass away,
And I my Savior's face shall see,
In light of endless day.
How near that sight, how near!

Shadows and earth-born clouds
Now intercept faith's view;
Yet hope, amidst all, expects to see
Jesus make all things new.
How near that change, how near!

A few more nights and days,
A few more fleeting hours,
Then adoration shall absorb
All my immortal powers.
How near that time, how near!

—*Selected.*

Our Letter Drawer.

Editor Restitution:—Your letter with the remittance from Sister A. is received. God bless the dear sister. It is a satisfaction to know that there are those of like precious faith who sympathize with us in our persecutions for the truth's sake. I have done what I could—and, am still doing—to plant the truth in this region of country. God accepts the free-will offering, and sets his seal to his own blessed truth. He is raising up and thrusting out men into the vineyard. He is the full and perfect embodiment of wisdom, as we can plainly see, by the choice of instruments he selects to do his will and work. We do not see it in the light that H. W. Beecher does, who says the Master made a mistake in selecting the twelve; and that he ought to have gone to Athens. Big men will say foolish things. There is much fungnity as to what we believe and teach. I have a tract written under the heading of, "The Things we Most Surely Believe and Teach;" and am waiting to get money to have it printed. I have but small means to do with, and am very sorry that others, who have large means, have no disposition to aid in saving a few out of a perishing world. How fearful is the judgment that is so soon to come upon a Laodicean church, and a doomed world. O save the remnant!

Am sorry for your poor health; know a little about it; have been a cripple for thirteen years, and am almost worn out. Still I always find others worse off than myself, so I will not complain.

Would like to see the question settled as to who Paul's Man of Sin is who was to sit in the temple of God, Baxter says, at Jerusalem, but there has been no temple in Jerusalem since the one destroyed by Titus, nor will there be one till after Christ comes and builds it. Will the Antichrist sit in the temple in the millennium? I think not. What a pity Napoleon III. stepped out so suddenly. I hope the question will be settled if it can be done with our present light.

Your brother in patient waiting,
NEWELL BOND.

Editor Restitution:—Enclosed is remittance for your paper which you have been so kind as to continue sending to me after my time expired. I shall continue to send you a little remittance now and then, as I am a poor man, but of course the printer must be paid. I have been contemplating a series of articles on the world to come, as I have been a student of the Word many years. I make no creeds for my, but what I have I freely give. I am much interested in practical Christianity. There is a small band here, who have separated from the world, and look for the return of Jesus. We strive to live for Christ. Our brethren here have thrown away their tobacco, and we strive to keep the commandments of Jesus. We not only meet on the First Day of the week to break bread, but we have a monthly meeting for fasting and prayer. We pray for each other, and when any one is sick, we offer the effectual fervent prayer of faith. We believe Jesus is the same to-day, yesterday, and forever. We like some things in your paper. We believe in forbearance and long-suffering. We rejoice here that we see the commission as Jesus gave it, and not as the Baptist church and others interpret it. But as my heavenly Father has had patience with me so long, I must exercise long-suffering toward others. May the Lord lead all lovers of truth into clearer light, is my prayer.

J. EVANS.

Editor Restitution:—I thought this evening I would write you a short letter to inform you of the state of the Church of God near Salem, Columbiana county, Ohio. We number nineteen members, and meet every Sabbath at 11 o'clock to break bread. We have great opposition from the Orthodox denominations, but we are not going to forsake assembling ourselves together as the manner of some is, but exhort each other and so much the more as we see the day approaching. We are living in perilous times, and it stands us in hand to be on our watch tower, that others may not take our crown. The Lord will come as a thief in the night. We shall be glad, at any time, to see any of like precious faith that may chance to travel our way. Any of the preaching brethren that might pass through Salem, will be met at the depot by addressing John Barber, Salem, Ohio, or W. D. Townsend, Boswell, Mahoning county, Ohio, a short time in advance. Let any that may come, stop at Salem.

Yours in hope,
W. D. TOWNSEND.

Correspondence.

Editor Restitution:—The gospel has not lost its power to save. I have spent one Sunday in our town; spoke in Ott's hall. Subject:—"The better country." Jews, Gentiles, Romans, Orthodox, Universalists, Infidels, and some of our own faith were out to hear. All gave good attention to our message. And as they were passing away, it was said that such preaching would make men better. Attended a tent meeting held by the free Methodists at Niagara Falls. Liberty was given one afternoon for any one to speak as they might be led. And I was led to show them, from the Living Oracles, what they must believe and do, in order to be saved when Jesus our Life Giver shall return—preachers—yes, all gave good attention. Have visited Wainfleet, Ont., new ground, and gave a number of discourses. Had a good turnout and good attention. Gave a number of sermons in Moulton. The attendance and interest was good. In this place I gave six discourses last June. Some will be immersed upon my return. Sold quite a number of my books which will preach while I am absent. I have visited the church in Sweaburg. Our meetings were excellent, and I had great liberty in preaching the word. The church are firm, steadfast, united and ready to learn. I had the honor of immersing two young men into the name, character of Jesus our Life Giver. Have visited the churches at Norwich and Burford; had some excellent meetings, and good visits with them at their own homes. I immersed one young lady into the name of the Anointed—Jesus our Life Giver, for the remission of sins. As two men had been among them and received by them as servants of the Lord, who are guilty of slandering one who has broken down his constitutions in the service of the Lord, and whose character is above reproach: Therefore I discoursed on Sunday morning upon Psa. ci. 5; 2 Thess. iii. 5-14. Closed by reading 1 Cor. xi. 26-30, showing the design of the supper, and who were entitled to it, then we partook of the sanctified emblems. Quite a number of the brethren from Sweaburg were with us. In the afternoon I spoke from Col. i. 18, 19. It was a glorious time. All appeared to enjoy the meeting. Some of the brethren in Norwich and Burford are quite well off, consequently they gave me $3.50 for my labors to aid me in making preparations for the coming winter, for which I am very thankful. In Gainsborough, I preached in Bro. McKay's house to a large audience. Had a good time. The meeting was to have been in the school house, but it took the lock-jaw; a woman got the key and buried it in the earth.

I return to Canada in a few days.
Fraternally yours,
R. V. LYON.

Susquehanna Bridge, N. Y.

The Covenants of Promise.

It is generally believed and conceded, in these days, by all the professed world, that these promises made to Abraham, Isaac and Jacob, (Gen. xvii. 8; xxvi. 3, 4; xxviii. 13-16,) have all been fulfilled in the days of our fathers. But when we consider that "all the families of the earth will be blessed" through faithful Abraham, the assumption fails to rise no more. For when have all the families of earth been blessed, as all the righteous in all ages of the world are called the "seed of Abraham, (i. e., after Abraham was chosen out from the heathen,) and heirs according to the promise." Gal. iii. 29. Now, if these promises are in the past, at what age of the world has it been that "they did not teach every man his neighbor, and every man his brother, to know the Lord;" and when has it been that all knew the Lord from the least to the greatest? Jer. xxxi. 34. At what age has the Lord stood upon the Mount of Olives and it cleaved in the midst thereof, and part of it moved towards the north and part towards the south, and left a very great valley, and living water gone out from Jerusalem, half towards the former sea and half toward the hinder sea in summer and in winter, and the Lord been King over all the earth, "and one Lord and his name one?" Zech. xiv.

Again, when has this prophecy come to pass that the wolf and the lamb, and the leopard have lain down with the kid .... and the lion eat straw like the ox .... and they have not hurt nor destroyed in all the holy mountain of the Lord, etc. Isa. xi. 6-9; read also lxv. 25 [illegible]; xxxv. 9; Lev. xxvi. 6; Hosea ii. 18.

We can readily see from the foregoing that the promises made to Abraham are yet in the future, and will come to pass after the chosen people of God are gathered from among the heathen and all countries whither they have been scattered, and the people taken out from the Gentiles for his name; and thus agree the word of the prophets, as it is written. After this. After what? After God takes out of the Gentiles a *people for his name*, and not before, I will return, and will build again the tabernacle of David which is fallen down; and I will build again the ruins thereof, and I will set it up. What is the object of this? That the residue of men might seek after the Lord, and all the Gentiles upon whom my name is called, saith the Lord, who doeth all these things. Acts xv. 16, 17. This will take place when God makes the new covenant with his people. "Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt, because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people." Heb. viii. 9, 10.

But we go back to the promised inheritance, and consider that Abraham was a "stranger" in the promised land that he was to have for an everlasting inheritance at the time the promise was made to him by God. We find a wide difference between "stranger" and "inheritor;" while the former is a goer and comer who has no settled place for his home and no title (or right of possession) to any of the land that he sets his foot on, the latter has a right to the land he lives on, by heirship, or otherwise. Now, this is a true analogy of the children of God, who are at this time pilgrims and strangers on the earth, and as the Savior said unto his disciples, "I have chosen you out of the world" (or out of this state of things), and the people of the world. For while the children of God are looking for that New Jerusalem, whose builder and maker is God, and all those glorious promises which have been kept in store ever since the world began. The latter make all that they can of this world's goods and have more than heart can wish.

There is also an analogy between Christ's first and second coming. The first time he came he was despised and rejected of men, and had not where to lay his head. But when he comes the second time without sin unto salvation and vested with his royal power from God the Father, then he will possess the land as King of the whole earth (Zech. xiv. 9,) with all the ancient worthies, heirs with him. Now, if the ancient Christians had received the promised inheritance, they had no need of faith, "for faith is the substance of things hoped for, the evidence of things not seen." Heb. xi. 1. Now, "hope" is made up of two parts, desire and expectation, and if a person possesses anything, it would be ludicrous for him to wish for it again, with the expectation of receiving it. And, according to Paul, "hope that is seen, is not hope, but if we hope for that we see not, then do we with patience wait for it." Rom. viii. And of course, our fathers understood the meaning of "hope" from the numerous expressions found in both Old and New Testaments, as Joseph mentioning the departure of the children of Israel, made mention of his bones, knowing that God would visit and deliver them from the yoke of bondage. Now, we know that Joseph must have known something about the promised land from the above expression, and the fact that he was a just man, and, like Daniel, he was endowed with supernatural power, so that he could interpret dreams, which caused him to be highly favored by the king of Egypt: we therefore think, that if he was so highly favored by God as to exalt him above his brethren, and from his dying words, he must have looked for the promised inheritance in time to come. Now they that act and say such things (according to Paul), declare plainly that they seek a country; i. e., a heavenly. Yes, and when that glorious day shall come, "many nations shall come and say, Come and let us go up to the mountain of the Lord and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem ..... neither shall they learn war any more, but every man will sit under his vine and under his fig tree, and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it." Micah. iv. 2-5; and Isaiah, speaking of the same day, says: "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." xxxv. 10.

Brethren, let us live in this sinful world, so that we can say, with Paul, we have fought a good fight, we have finished our course, we have kept the faith, and henceforth there is laid up for us a crown of righteousness which the Lord, the righteous Judge, shall give us at that day, (of his appearing and kingdom,) and not to us only, but to all them also that love his appearing. Glorious day for the people of God, for they shall meet to part no more over on Canaan's golden shore, and to be with the Lord forever, where there will be no more sickness, pain, death nor sorrow, but all love, peace, joy and gladness, over beyond that beautiful river,—fair Canaan's land, where that precious city shall be the saint's home, and there they shall dwell and worship ever before the celestial throne, where they can forever behold their King.

May that glad day soon come. So, come, Lord, come quickly.

"For the night has been long and dreary,
And we are lonely and weary,
Amid the turmoil and the tempest,
Where the angry billows roll.

"But we are nearing the harbor,
Where we'll soon safely anchor,
In that peaceful, quiet harbor,
Where the billows cease to roll.

"Over in that peaceful country,
So delightful, good and fair,
Where we shall dwell and worship ever,
The King of all eternity."

Fraternally submitted,
J. M. HARLAN.

"In Every Thing."

There is nothing that interests you that is too little to confide to your God in the solitude of closet prayer. You may enter into your chamber, and shut your door, and, secure of a kindly hearing, you may tell your Father which is in secret of little things that worry and vex you, and retard you in your spiritual life, which are yet so little that you would be ashamed to confess to your nearest friend how great a space they filled up in your heart. Fix it in your mind that there is no duty, however small, which we can perform without God's grace, no trial that we can endure without his aid; no enemy that we can defeat unless the Captain of our salvation speaks to us the conquering word. Let us ever lay our wants before him; and find in his presence the remedy for all our anxieties and our fears; so shall we be careful for nothing, while in *everything* by prayer and supplication with thanksgiving we let our "requests be made known unto God."

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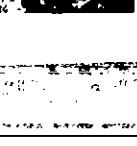

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DAVID C. HAY,
Secretary for the Church.

Cleveland, Ohio, October 13, 1875.

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"I Know My Sheep."

John x. 14.

Thou knowest, Lord, the weariness and sorrow
Of the sad heart that comes to Thee for rest;
Cares of to-day, and burdens of to-morrow,
Blessings implored, and sins to be confessed,
I come before Thee at Thy gracious word,
And lay them at Thy feet.—Thou knowest, Lord.

Thou knowest all the past,—how long and blindly
On the dark mountains the lost wanderer strayed;
How the good Shepherd followed, and how kindly
He bore it home upon His shoulder laid,
And healed the bleeding wounds, and soothed the pain,
And brought back life, and hope, and strength again.

Thou knowest all the present,—each temptation,
Each toilsome duty, each foreboding fear;
All to myself maligned or misrepresented,
Or to beloved ones than self more dear:
All pensive memories as I journey on,
Longing for vanished smiles and voices gone.

Thou knowest all the future,—glooms of night
By storms of cloud too quickly overcast;
Hours of sweet fellowship and parting anguish,
And the dark river to be crossed at last.
Oh, what could confidence or hope afford
To tread that path, but Thine—Thou knowest, Lord.

Thou knowest not alone as God, all-knowing,
As mere our mortal weakness Thou hast proved;
On earth, with purest sympathies o'erflowing,
O Savior, Thou hast wept and Thou hast loved;
And love and sorrow still to Thee may come,
And find a hiding-place, a rest, a home.

Therefore I come, Thy gentle call obeying,
And lay my sins and sorrows at Thy feet,
On everlasting strength my weakness staying,
Clothed in Thy robe of righteousness complete.
Then rising and refreshed I leave Thy throne,
And follow on to know as I am known.

—*Selected.*

Selections.

The Coming of Christ for His Saints.

The last words of Jesus to his Church are, "Surely I come quickly;" and, for eighteen hundred years, the response has rolled heavenward, "Even so, come, Lord Jesus." For this he ever bids us to be on the alert, warning us, "Of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. Take ye heed, watch and pray: for ye know not when the time is. For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch." (Mark xiii. 32 37.)

Let us go back in thought over eighteen centuries, as we turn our eyes eastward, to the now ruined city of the Great King; and there let us take the road to Bethany. A little before us, we perceive a group of men, walking slowly, as they listen, with breathless attention, to the words which fall from the lips of One in the centre. As we approach them, a thrill of joy runs through our hearts; for in him we recognize our beloved Lord. He soon tells us that he is going to ascend to his and our Father; but, he adds, seeing the sorrow depicted on the countenances of his beloved disciples, "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go to prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." (John xiv. 2, 3.) He then leads us out to the Mount of Olives. And now what a touching scene presents itself! The parting of Jesus with his loved ones! No tongue nor pen can tell that farewell parting for the "little while." "And it came to pass, while he blessed them, he was parted from them, and carried up into heaven, shall so come in like manner as ye have seen him go into heaven." (Luke xxiv. 51.) "And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven." (Acts i. 10, 11.) This, then, is how he will come. O wondrous, blessed, glorious promise! Trembling one, why those fears? Eighteen hundred years of glory, amidst which angels and archangels prostrate themselves before him, has not changed his love for us, his poor friends. Oh, no! He comes again; the "same Jesus," in all points, as he went away. This the angelic prophecy distinctly asserts: "This same Jesus shall so come in like manner as ye have seen him go into heaven." Would you be found of him in peace, without spot, and blameless? would you see him in his beauty? Would you be one of those who shall be "changed, in the twinkling of an eye," and, together with the risen saints, be caught up to meet him in the air? Would you feel his warm embrace, see his smile, and hear those loving words of welcome, "Well done, thou good and faithful servant?" O then, be ready: watch and pray; "for in such an hour as ye think not, the Son of Man cometh."

This, then, is the first act in his second coming, and is to be distinguished from his coming in "flaming fire" at the day of judgment and perdition of ungodly men. (2 Thess. i. 8.) In the first, he comes in love and mercy, to take away his saints from the dread terrors of "the great tribulation," according to his promise: "Because thou hast kept the word of my patience, I also will keep thee from" [not through, but "out of"] "the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." (Rev. iii 10.) In the second, after having presented his body, a glorious Church, without spot, or any such thing, before the throne of the Eternal, with exceeding joy, and the celebration of the marriage supper, he comes, with his saints, according to the prophecy of Zechariah, "The Lord my God shall come, and all the saints with thee." (Chap. xiv. 5.) Observe: he comes attended with his saints, clearly showing they have previously been removed, clothed in a vesture "dipped in blood." His eyes are "as a flame of fire," and "on his head" are "many crowns," and "on his vesture and on his thigh a name is written, King of kings, and Lord of lords." He comes for the deliverance of his people the Jews, to destroy the Antichrist and the false prophet, together with his followers, to bind Satan in the abyss, "that he should deceive the nations no more" for a thousand years, and to inaugurate his own beneficent and glorious reign, as King over the whole earth. Then shall the heavens rejoice, and the earth shall be glad, and the sea shall roar and the fulness thereof. Then shall the fields be joyful, and all the trees of the forest shall clap their hands for very joy, and the mountains and the hills shall break forth into singing; for Jehovah Jesus will judge the world with righteousness, and the nations with his truth.

To be kept from this coming "hour of temptation" was the hope of the Thessalonian Church. In his first epistle to them, Paul tells us how they turned "to God from idols, to serve the living and true God, and to wait for his Son from heaven." (Chap. i. 9, 10.) Would it not have been better for them if they had prepared for the reaper Death, if, as some affirm, they knew that, before Christ could come for them, they would have to pass through "the great tribulation?" Surely, if such was the case, they would have had plenty of time to have got ready for his coming when the Antichrist was in their midst, without watching for his coming, before the man of sin was revealed. But that they knew nothing to prevent his coming for them at any moment may be gathered from Paul's words to them in 1 Thess. iv. 13-18. In there tells them that he would not have them sorrow for those who fell asleep in Jesus, as if death had robbed them of participation in the blessings which await those who are alive at his appearing. In loving words, he tells them, "For this we say unto you, by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent [go before] them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and the trump of God, and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air" [observe here, most carefully, that the Lord does not now so much as touch the earth, but that the saints are caught up in the clouds, to meet him in the air]: "and so shall we ever be with the Lord. Wherefore, comfort one another with these words."

We now pass on to his second epistle, and we there find that they were soon called to wade through the tempestuous billows of persecution. In this furnace of affliction, Paul hears that they are troubled. Troubled at what? It surely could not be that the coming of Christ for them was at hand. This was their hope, their one longing desire, to see him whom, not having seen, they loved. No! no! It was something very different from this that shook them. It was not this that caused Paul to write those earnest words of entreaty and warning, "Now we beseech you, brethren, by the coming of the Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ" (*enestgen*) has set in. This was what alarmed them. They were falsely told by some that the day of Christ had already set in; and, in support of this, they alleged a pretended letter of the apostle. This Paul at once repudiates, and beseeches them not to be "shaken in mind or be troubled" by any "letter as from us," as that the day of Christ "is present." "Let no man deceive you by any means: for that day" [the day when "the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity," the time of "the great tribulation,"] "shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God." And he adds, "Remember ye not that when I was yet with you I told you these things?" How is it, then, that you let these men trouble you, by saying that "the great tribulation" has already commenced, and that you are left to pass through it with the enemies of Christ? You say they pretended a letter from me. What! have you forgotten, then, our Lord's promise, "Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man?" (Luke xxi. 36.) Besides, have I not told you before, that "God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus?" (1 Thess. v. 9.) And now I tell you again that the coming of Christ for and to be "glorified in his saints" precedes his coming in flaming fire to take vengeance on those who "know not God," and obey not his gospel," who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." "Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word or our epistle."

Peter, in writing to the elect strangers scattered abroad, confirms this teaching of the beloved apostle of the Gentiles. He says, "The time is come that judgment must begin at the house of God." (1 Peter iv. 17.) Now, although this may, in a secondary sense, denote the Lord's dealings with his people while on earth—"I or whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth" (Heb. xii. 6)—yet its primary meaning is that, when the Lord Jesus leaves his Father's throne, to commence the stupendous work of "the restitution of all things," his first act will be to summon his saints to judgment, not for condemnation—for, blessed be God, "there is no condemnation to them which are in Christ Jesus,"—but to reward each according as his work shall be.

Of this his first act of judgment, we have a vivid description in the parables of the "ten virgins" and "the talents." (Matt. xxv.) But the scene here described is not a judgment upon the persons of the saints, but upon their works, in order to assign to each one his proper station and rank in the kingdom of our Lord Jesus Christ. Eternal life, and an entrance into that kingdom, will be given to all, else the reward would be no longer "of grace, but of debt;" but the position each one will occupy in the kingdom depends upon his faithfulness to his Lord while on earth. The parables show us that there will be gradations of rank in the kingdom; some, who will rule over ten cities, others over five. The same truth is also expressed in the following words: "Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matt. v. 19.

Of this calling of the saints to judgment there will be no premonitory signs; but, when all is quiet, when the world is saying, Peace and safety, and when even the saints least expect it, then suddenly, as a snare, shall be heard the midnight cry, "Behold, the bridegroom cometh!" Then "one shall be taken, and the other shall be left;" left because they "received not the love of the truth, that they might be saved," to pass through that night of fearful apostasy—a night in which all who have rejected the truth shall believe a lie, that they may be condemned (2 Thess. ii. 11, 12); in which the earth is peopled with demons (Rev. xii. 12); in which all shall worship a man as God (Rev. xiii. 8); in which plagues, terrible beyond description, shall desolate the earth (Rev. xvi. 1-11; a night of pain and anguish, tribulation and distress on the enemies of Christ.

One more proof we will select, which in itself, is decisive that the saints will be removed before that hour of trial sets in. It is found in Rev. v. There, in heaven, under the symbol of the crowned elders, we at once recognize the church of the First-born. There can be no mistake here; they are seen by John in heaven long before any judgments are poured upon the earth; and he hears them sing the new song, "Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us [clearing implying that they are the Church] to God by thy blood, out of every kindred and tongue, and people, and nation, and hast made us unto our God kings and priests: and we shall reign on the earth."

It may here be asked, "Who are the saints the Antichrist is said to make war with in Rev. xiii. 7?" They are Jews, undoubtedly, Christ's brethren according to the flesh, who will have their hearts turned to God by the testimony of the two witnesses (Rev. xi.); the elect remnant according to grace (Rom. xi); the third part (Zech. xiii. 8) who shall be brought through the desolating fires of the anti-Christian persecution at the time of Jacob's trouble (Jer. xxx. 7); but out of which he shall be saved; and for whose sake those days shall be shortened. Matt. xxiv. 22. These are "the people" (the "saints of the high places" are those who seal their testimony with their blood, under the persecuting power of the Antichrist, and are seen by John, coming up out of "the great tribulation," together with an innumerable multitude of palm-bearers (Rev. vii.); of the saints of the high places (Dan. vii. 27), to whom, in the millennial age, will be given "the kingdom and the dominion, and the greatness of the kingdom under the whole heaven." Then will their mouth be filled with laughter, and their tongue with singing, as thy joyfully exclaim, "The Lord hath done great things for us, whereof we are glad."

And now, in conclusion, we have placed before you the two acts in our Lord's second coming, according to the Scriptures. Choose now in which one you will meet him. Great honor will be bestowed upon those who are watching for his coming. It is to them the crown of glory is promised, "which fadeth not away;" for they love "his appearing." And, as the Master has prepared for them a city, even the New Jerusalem, what grandeur meets your eye on every hand! Her foundations are of precious stones, her streets of pure gold, each of her gates of one solid pearl; and the light thereof is as a "stone most precious, even like a jasper stone, clear as crystal." There flows the crystal river, to make glad the inhabitants thereof; and on either side grows the Tree of Life, for the healing of the nations. As well might we try to find out how many drops of water the ocean contains as to tell the glories of the celestial city. O! let us all meet there!—*Chas. Fooks, in Rainbow.*

Meeting at Kingsbury, Ind.

One week ago last Friday evening I commenced a series of meetings at Kingsbury, Ind. We occupied the Baptist meeting house Friday, Saturday, Sunday and Monday evenings, and the school house Sunday morning. Owing to the dark night and bad roads there were but few out the first evening; and the rain prevented enough the following night to not have preaching at all. There were fifty in attendance Sunday morning, and the house was well filled in the evening. There was a fair congregation Monday evening, and excellent attention and interest manifested in all the meetings. Brother D. L. P. Clem's wife was added by immersion to the little band of brethren at Kingsbury. Brother and sister Shaw, and brother and sister Clem are all the obedient believers with whom I am acquainted in that place. This evening I commence meeting at Pierceton, this state. One week from to-day and to-morrow I expect to speak at Indianapolis; the following Saturday, or the Saturday before the first Sunday in December, I commence a series of meetings at Bro. Patridge, of Marysville, Ohio, may appoint. The following, or second Saturday and Sunday in December at Boswell, Mahoning county, Ohio, as Bro. W. D. Townsend may appoint. The following, or third Saturday and Sunday at Collinwood, Ohio, as Bro. W. J. Upton may appoint. And the following or 22d and 23d of December a public discussion with Mr. Knisely a distinguished Lutheran minister, of Newcomerstown, Ohio. This discussion is to be held in Port Washington, Ohio. The following is a *verbatim* duplicate of the original propositions written by Mr. Knisely, and accepted without modification or change by myself:

I. "The Scriptures teach that man is unconscious between death and the resurrection."

II. "The Scriptures teach that those who die in their sins shall suffer eternal punishment, being in a conscious state."

I affirm the first and he responds.

He affirms the second and I respond.

The discussion is limited by Mr. Knisely, to two days, three sessions each day, or two speeches each in each session. I regret that the time should be too limited for a thorough investigation of the important subject we have agreed to discuss. It should be at least three days. J. M. S.

The Union Conference.

Having noticed the announcement that a "Union Conference" was to be held at Galesburg in the latter part of October; prompted by curiosity to understand the nature of the union; as to who were the parties embraced in it; what was the faith, hope and spirit of the united body, I started, in company with my brother, on Saturday morning, while it was in session, to attend it. We were in time for afternoon services. Before services commenced, however, I was informed that I should be expected to preach at 10:30 Sunday morning. I was somewhat surprised at this, as the same person had previously said to me that no one that did not pray (vocally), in his congregations could speak in the house, which decision cut me off; and more recently I had asked, through Brother L. Chesebrough, for the privilege of giving one discourse on the operation of the spirit, and had been refused. Understanding that to speak to an assembled body by invitation was not an acknowledgement that the speaker was a member of the body, I without objection assented; and when the time arrived, gave a discourse on the ages to come; reading extensively prophecies to be fulfilled in the next age.

On their coming together, I found a very good representation of the different churches of Adventists in western Michigan; those churches which adopt the *World's Crisis*, or the *Advent Christian Times* as their organ. Among these were a very few who are now, or have been in times past, associated with the Michigan church conference; but to speak of such as are now acting with the Michigan conference, who participated as members of this, would scarcely admit of a plural. On Sunday I noticed a very few Seventh Day Adventists were present, but I am not aware that they took any part in the exercises. Practically the union is a misnomer; only one class being represented.

As to the faith and hope of the body, there was all the diversity that usually characterizes the Adventists as a body, some denying pointedly any probationary age after this, and contending for a universal resurrection at the coming of Christ, the dissolving of the earth by fire, and its renewal for the occupancy of Christ and the saved forever; others believing that the next age will be probationary, and that Israel will be restored and Christ and the saints rule over them and the nations; and perhaps a very few believing in the restitution of the world to its primeval state; but all agreeing that faith in regard to these things of the future, is not essential to Christian standing and character. As to conversion, I think they generally believe that a trust in Christ to save them, constitutes them Christians, without regard to their knowledge or ignorance of the things of the kingdom; and that this state of trust is effected by the action of the spirit of God in answer to prayer. Of course their hopes are as diversified as their faith.

The spirit, so far as mentioned in the meeting, was good. A zeal and earnestness deserving of commendation was manifest. This was shown in their sermons, their prayers, their singing, and their testimonies, as they were called, in the social meetings. These were all seasons of lively interest.

Probably the object of the originators of this union effort was to bring into concert of action all who believe in the near coming of the Lord; but how can those who are instructed by the Word that the gospel—which is defined to be "glad tidings of the kingdom of God"—must be believed and followed by repentance and baptism in order to membership in the body of Christ, be in union with those who disregard this teaching and substitute a conversion of feeling in answer to prayer? How can those who believe the things of the kingdom, as declared by the prophets and Apostles, be in union with those who disregard this teaching and look for a kingdom dissimilar, only as they look for Christ to be the head and the earth the territory? Although there are some points of agreement in our faith, these agreements cannot possibly make us one so long as one class fails to perceive the purpose designed to be reached by the scheme of redemption; or perceiving it, obscurely fails to regard it of special importance in the scheme? What good could result from a union of such discordant elements? One might expect more harm than benefit. While we could extend to them all the charity that the Bible will permit; treat them with all that sympathetic kindness that the love of God can inspire in our hearts; give them credit for all the honesty of heart that they show themselves possessed of; heartily commend them for all their labor for the good of their fellow men, we must beg to be excused from any chosen union till they, or we, shall learn the way of God more perfectly and conform our lives thereto. E. MILLER.

Jottities.

Sweden and Switzerland contribute the largest number of new members to the Mormon Church. England is third on the list.

Henry Seebohm, traveling in Russia, writes to the Sheffield *Telegraph* that while the country is utterly impecunious, there is no want; bread and meat are in plenty.

Mukhtar Pasha complains of the violent storms at the seat of war, which have often delayed military operations. They are announced, several hours in advance, by a violent wind, which tears trees up by the roots; then hail falls for an hour or two with fury, the stones being sometimes the size of a hen's egg. This is succeeded by torrents of rain. Water penetrates everything through the camps, and the discomfort to the soldiers is intense.

Jerusalem has furnished a battalion of Jewish volunteers to the Sultan's army. They have a field preacher of their own faith, and cook their rations strictly in conformity with their dietary laws. Jewish soldiers are also in the Russian and Roumanian armies, but those in the Turkish host doubtless serve with as much more zeal and cheerfulness as their treatment under the Sultan's army has been more humane.

People talk about christian fortitude, but Mohammedan fortitude seems to be quite its equal. Nothing can exceed the endurance displayed by the Turkish soldiery. There is what seems a preposterous rule, according to which a Turkish soldier's limb cannot be removed by a surgeon without the sanction of the authorities at Constantinople, whose decisions are often times delayed for weeks, and the poor fellows will lie day after day in agony, awaiting their fate without a murmur.

The Russian government has seized at Kiew a secret printing establishment where an enormous quantity of proclamations had been issued, declaring the Romanoff dynasty at an end. Sundry documents designated Ahsakoff, one of the chiefs of the Russian socialist party, as the leader in this enterprise, and his arrest, with that of several hundred of his followers, was effected. It was found that they were but a few of an immense body of individuals who were conspiring to overturn the imperial rule, now that the country was comparatively bereft of troops.

The Jewish papers of Europe and the United States are as full now of reports of shocking outrages by the Cossacks and the Bulgarian peasantry upon Jewish residents in the territory bordering upon the seat of war, as the secular press was some months ago of the massacres in Bulgaria. In Kazanlik eleven men, three women, and a girl of fourteen were butchered with wood axes, but not until the women had met with a worse fate than death. This affair was noted in Constantinople by public mourning services in the twenty synagogues of the city, to which many high Turkish officials and leading representatives of other forms of belief were invited. Hundreds of Jewish refugees from Kazanlik and other places sought safety in Adrianople, where the English Consul and others gave them such relief as they could. These refugees spread reports of outrages that were as horrible as anything related of the Bashi-Bazouks in Bulgaria.

Pulpit Reflectors.

The eminent Lyman Beecher used to say that the reason why his ministry was so blessed to the salvation of men, was that he had so many pulpit reflectors in the Christians who lived out and diffused in every practical way the gospel which he proclaimed. A light placed alone scatters its beams on every hand, but a number of well-placed reflectors can concentrate and reflect its rays and cause them to reach places where the direct rays of light never would go; so these pulpit reflectors, these Christians who take the gospel up into their lives, and who talk it, and act it, and live it from day to day, multiply the preacher's usefulness an hundred fold, and carry it down into the deep and hidden corners where sin and darkness lurk, those beams of light which, without their aid, would never reach the souls that sit in the shadow of death.

We need more pulpit reflectors. Let the ministers of the gospel preach with all fidelity, and then let Christians on every hand take up the words of life which he proclaims, and reflect and re-echo them.

Trusting in God implies much more than simply believing in his existence, power and wisdom. It is a constant looking to him for everything good, for both power and wisdom to use his blessings. It is a desire to know his will only for the purpose of doing it.

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his Holy Prophets since the world began." It also advocates, as a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of Kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the investitution of the righteous, and the final destruction of the wicked; eternal life only through Christ; and many other kindred truths. It also advocates a hearty belief of the Gospel, repentance, and immersion as prerequisites to the forgiveness of sins, and a holy life as essential for final salvation.

The Love of Gold.

I was lately much struck with an observation of Junius to Woodfall in March, 1772:

"As for myself, be assured that I am far above all pecuniary views; and no other person, I think, has any claim to share with you; make the most of it, therefore, and let all your views in life be directed to a solid, however moderate independence. Without it no man can be happy, nor even honest."

These are the sentiments of the Great Unknown, and bespeak his moral sense of right and wrong; and show us very plainly, he knew nothing of that grace from on high which lifts a man from the lowest depths of poverty, and keeps him sure while in it. We have the testimony of one who lived on the bounty of God through the hands of his churches. "I have learned," said the apostle to the Gentiles, "in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound; everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need." And the key note of this jubilate is: "I can do all things through Christ which strengtheneth me." Phil. iv. 11. 12-13. Junius, apparently, knew nothing of this confidence in God. He could, perhaps, echo the words of Augur the son of Jakeh: "Give me neither poverty nor riches; feed me with food convenient for me: lest I be full, and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain." Prov. xxx. 8, 9. He had no higher flight: He could not understand that Christian sentiment: "Godlin as with sufficiency (Gk. *autarkeias*) is great gain." 1 Tim. vi. 6.

The race for wealth has progressed with the age. It has not been content with the slow process of the accumulation of the past century; but like her sister, commerce, she has pressed the steam engine and the telegraph wire into the service, and made them slaves. Men have been accumulating since history began, but the scale of accumulation has varied exceedingly from age to age. There is strong evidence to prove that Charles V.'s bankers, the Fuggers, whose wealth made them princes with sovereign rights, never had more than a quarter of a million; while in 1750, scarcely any Englishman could have produced half a million: The new scale, under which a man with less than a million is, among rich men, quite poor, and (men can be quoted worth nearly twenty millions,) has only been in force twenty years, and most of the new millionaires have not had time to die. Thus, from the columns of the *Illustrated London News* we learn, that from 1803 to the middle of the year 1874, no less than seventeen persons have died in the British Isles, whose personalty amounted to one million and upwards; fifty-three, more than half a million; and 170, leaving more than a quarter of a million sterling. The consequence is that a man is estimated and valued according to his bank account, and his *morals* respected or excused by the same rule; and "money covers a multitude of sins." On the other hand, the tyranny of wealth, i. e., vulgar wealth without any higher qualification to tone it down to the rules of better society and religious propriety, is brought to bear against any one who does not bow the knee, and put "bitter for sweet, and sweet for bitter;" or run into the same excess of riot and vulgarity. "Greed of gain" comes within range of the Apostle's warning to his son Timothy: "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which, while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things." 1 Tim. vi. 9-11.) Then the Apostle adds for the encouragement of the rich: "Charge them that are rich in this world, that that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." 17-19. These words need no comment of mine; they refer to the godly getting and the godly giving; and are in strong contrast with the greed of the world whose maxim is,—"Get all you can and keep all you get;" and again,—"Get money honestly if you can, but at all events get money." To speak to such about the pearl of great price, is to sow the word in stony places, "for the cares of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful." It is probable few, if any, of those greedy of gain will ever read this paper; indeed the pages of the *Rainbow* are quite out of their line of reading; but perhaps some casual sympathizer may, and it may offend some lover of the world. Be it so. The disciple is not above his master, nor the servant above his lord. But we are encouraged with the shelter of the Master's wing, "It is enough for the disciple that he be as his Master, and the servant as his Lord." We stand by his side, and listen as he spake unto his disciples. (Luke xvi. 1, *et seq.*) "No man can serve two masters; for either he will hate the one, and love the other; or he will hold to the one and despise the other. Ye cannot serve God and mammon."

Mammon, the least erected spirit that fell
From heaven; for even in heaven his looks and thoughts
Were always downward bent; admiring more
The riches of heaven's pavement, trodden gold,
Than aught divine or holy else, enjoy'd
In vision beatific: by him first
Men also, and by his suggestion taught,
Ransacked the centre, and with impious hands
Rifled the bowels of their mother earth
For treasures better hid."

We still gladly stand by the Savior's side and listen meekly while his hearers gnash their teeth and otherwise insult him for the truth's sake. "The Pharisees also, who were covetous," (Gk. *philargumi,*) "heard all these things: and they derided him." (Gk. *exemukteerizon.*) The word is much stronger than our English translation; and is so vile and insulting that we cannot express it without offending decency; suffice it, that it was a peculiarly offensive action, exhibiting their utter contempt for the speaker as well as for his doctrine. It was quite in character with a people who spat him in the face. But he threatened not, and remarked, "Ye are they which justify yourselves before men," (that was their sole object: the cry of their covetous souls was, "Tush, God doth not see it,") "but God," said he who knoweth the thoughts and intents of the heart, "knoweth your hearts; for that which is highly esteemed among men, is abomination" (a Greek word which signifies what was unclean in the Jewish sense, and especially of impure idol worship, hence idolatry; hence also Mammon, the Plutus of the heathen,) "in the sight of God." Vs. 13-15. Greed of gain is an abomination in the sight of God! How very opposite to the conduct of the world! The man who has been successful in this world's affairs is courted by the world, and is elected to its chiefest seats, and choicest offices. The chief man in the parish is the richest parishioner, and yet one of the poorest may be the man: not only one of nature's noblemen, but one of that class which has been designated "God's gentlemen." For a Christian is and must be "God's gentleman." I often think in my parochial wanderings, if an angel were to come among poor mortals to invite home the most devoted servant of God, it would very likely be some poor enfeebled creature; or, perhaps, as Newton says, some poor, bedridden old woman in the parish workhouse, whom the parish officials would be very glad to get shut of,—certainly not "the squire," or "chief man," for, say the officials, "we could not get on without them."

The man greedy of gain is essentially a covetous man, and as the old Latin proverb runs: *Amor nummi crescit*, etc., "The love of money increases as money itself increases." I fear whenever it gains possession of the heart it holds it to death. A Christian friend once told me that on the dying bed men and women have been humbled before God, freely confessing their sins, negligences and ignorances, but that a covetous person has never been known to confess his sin in that respect, or felt that it was a sin. It is not a degrading vice to look at as some are; it does not roll in the gutter like a drunkard; it keeps outside all the gross looking sins which degrade our common nature; and shuts up in a cold, selfish heart all that it can scrape up for self, and shuts out Christ and his precepts of love. The covetous man prides himself on his bank account, and his large respectable will in prospect; and so far his friends will will speak well of him: but that which is highly esteemed amongst men is an abomination in the sight of God. In fact, the covetous man is abhorred by God. Psa. x. 3. Indeed covetousness and Christianity cannot reside in the same soul. They are so utterly antagonistic that one must slay the other. Notwithstanding—the greed of gain so largely and increasingly sways mankind, that we look upon it as a sign of the perilous times noted by St. Paul, when man shall be lovers of their ownselves, covetous," &c. 2 Tim. iii. 2.

The command of the Spirit of God is very plain to all Christians: "Let your conversation be without covetousness; and be content with such things as ye have, for he hath said, I will never leave thee, nor forsake thee." Heb. xiii. 5. To those who minister in the things of God, special commands are addressed: "Not greedy of filthy lucre, not covetous." 1 Tim. iii. 3, 8. And a solemn warning: They that will be rich, fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which, while some coveted, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things. 1 Tim. vi. 8. 11. The Apostle Peter also, in his exhortation to the elders, says: "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lord over God's heritage, but being ensamples to the flock. And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Pet. v. 2-4. Our command is, meanwhile, to be separate from the covetous and extortioners; "with such an one, no not to eat," for neither the covetous nor extortioners shall "inherit the kingdom of God."—*Selected.*

*Paradise Lost, Bk. I. "Mammon," in the quaint style of Trapp, "is a monster, whose head is as subtle as the serpent, whose mouth is as wide as hell, eyes sharp as a lynx, scent quick as the vultures, hands fast as harpyes, belly as insatiable as a wolf, feet swift to shed blood, as a lyoness robbed of her whelps. Ahab will have Naboth's vineyard or he will have his blood. Judas was both covetous and a murtherer, and therefore a murtherer, because covetous" (Trapp, Mall. vi. 24.

Paradise.

To-day shalt thou be with me in paradise. Luke xxiii. 43.

The primitive paradise—the first abode of man—embraced these elements; a state of purity or innocence; a place of beauty, abundance, and delight, or a condition of peaceful and entire satisfaction; the nearness of God as the living Father; and an implied pledge of immortality. The true life in paradise was without sin, for when man sinned he was cast out from the garden; life in Paradise was free from want and care, for toil and pain come as the curse of sin; life in Paradise was one of plenty and delight, for the garden was planted with "every tree that was pleasant to the sight, and good for food;" life in Paradise was favored with frequent manifestations of the presence of God, for the Lord God walked in the garden; he talked with Adam, instructed and blessed him, making every provision for his happiness as an expression of his Maker's love. And this life carried with it the presumption of its immortality; for the symbolic tree of life stood in the midst of the garden, like a covenant in perpetuity, and death was threatened as a consequence of sin. Such a life, pure, peaceful, and satisfying, blessed with the presence of God and the promise of immortality, was the *Eden* of the Hebrew Scriptures, which, in popular language, long before the time of Christ, had become familiarly known as *Paradise*. And the restoration of this Paradise was looked for under the reign of the Messiah, whose coming would make the desert like the Paradise of God.—*Selected.*

An Extraordinary Season.

Even the dullest of newspaper readers must have observed something extraordinary in the atmosphere and other phenomena of this season. It has been marked by various destructive storms, and by an unusual number of disastrous conflagrations. Both series began very early in the season. There were forest fires in the East, North, and Northwest within a very short time after the evaporation of the last moisture from the melted snows of the winter months; and hurricanes began to set in as early as the third week in April. We printed a list of these last Saturday, and by that our readers were advised of the great number of them for so early a period of the spring and summer, and also of their very destructive character. Since then there has been another, the most furious and extensive of all, ranging and raging over a stretch of country from the Upper River to the Upper Ohio—so' in the nut-thanking gusts reaching even to our own city. All of these showed great electrical disturbance, and, taking them and the forest fires and the wide-spread destruction by fires in two cities, they furnish coincidences entitled to consideration. We cannot, of course, arrest or escape the tornado, but we can do something to reduce the risks of fire; and this latter is a thing to be done most carefully at a season when there seems to be an extraordinary susceptibility to fire in the air. When a conflagration consumes half a city in a few hours; and a day or two after that another sweeps away the more valuable half of another town; and when both disasters are the product of fires that, under ordinary circumstances, would have been confined to the buildings in which they originated, or at the worst, to two or three others in the close vicinity—surely such occurrences should arouse the suspicion that some extraordinary agency or influence is at work. Both the conflagration at St. John and that at Marblehead were uncontrollable from the first, just as the enormous destruction at Chicago was. The consuming element seemed to have for the time an augmented power far beyond the reach of the usual appliances. The fire leaped from street to street over spaces broad enough to afford ample protection at other times; it advanced like a great, irresistible wave as long as any consumable material was left in its path. These were characteristics of all the fearful conflagrations mentioned. It is not so generally. Ninety-nine times out of a hundred, the fires which reduced so much of the cities of Chicago, St. John, and Marblehead to ruin, would have been extinguished before the second house was destroyed. But all the power of the fire departments of the cities named was of no more avail than if stricken by paralysis before the petty fires—petty at time of their origin—which grew into such wide-sweeping calamities. These are, however, circumstances characteristic of them all. Not one of them at first seemed to be anything different from the usual fire that destroys a single dwelling, or workshop, or mill; yet each of them almost immediately got beyond control, and at each of them the fire leaped from street to street over broad spaces, and advanced until there was nothing more in its path to burn.

Was there anything in the atmospheric conditions at times of these fires to give unusual potency to the consuming element? This is not asked as a question that can be answered, but as a question to suggest inquiry, in its relations to the extraordinary atmospheric disturbances which have marked this season, and which, to some extent, characterized the period at which the Chicago fire occurred. In this last-mentioned year, and near about the time of the Chicago calamity, there were most disastrous forest and prairie fires in Minnesota and Wisconsin; and intelligent persons who were eye-witnesses to them, in Wisconsin, testified that hot blasts swept the country for miles in advance of the fire; that luminous balls traversed the air in the afflicted districts; and that new flames started up at considerable distances from the main body of the conflagration. Assuming these statements to be true, and they have not been questioned within our knowledge, there would seem to have been something in the air of that region, at that time, which gave it extraordinary potency to excite combustion, to feed fire, and to carry it over long distances. What can our meteorologists, physicists, chemists, and other scientists tell us about this? Given these coincident circumstances, are there any relations between them, and does the atmosphere at times get into a condition to make it extremely susceptible to fire or to give it an unusual power to excite and feed combustion? If there be any such influences even if there be only a suspicion of them—and if this season, with its long list of hurricanes, severe storms, and disastrous forest and city fires be one of the seasons when such agencies may be potent in the air, then it is a season to be on guard against the beginnings of fires, whether by "accident" or by "spontaneous combustion," or by the fire-cracker and rocket-stick. Those people are wise who do not tempt fate or undertake to defy the powers of nature.—*Phil. Ledger.*

Evils of Gossip.

We have known a country society which withered away to nothing under the dry rot of gossip only. Friendships, once as firm as granite, dissolved to jelly, and then ran away to water only, because of this; love that promised a future as enduring and as stable as truth, evaporated into a morning mist that turned to a day's long tears, only because of this; a father and a son were set foot to foot with the fiery breath of an anger that would never cool again between them; and a husband and a young wife, each straining at the hated lash which in the beginning had been the promise of a God-blessed love, sat mournfully by the side of the grave where all their love and all their joy lay buried, and all because of this. We have seen faith transformed to mean doubt, joy give place to grim despair, and charity take on itself the features of black malevolence, all because of the fell words of scandal, and the magic mutterings of gossip. Great crimes work great wrongs, and the deeper tragedies of human life spring from the larger passions; but woeful and most mournful are the uncatalogued tragedies that issue from gossip and detraction; most mournful the shipwreck often made of noble natures and lovely lives by the bitter winds and dead salt-waters of slander. So easy to say, yet so hard to disprove—throwing on the innocent all the burden and the strain of demonstrating their innocence, and punishing them as guilty if unable to pluck out the stings they never see, and to silence words they never hear—gossip and slander are the deadliest and cruelest weapons man has ever forged for his brother's heart.—*All the Year Round.*

Men Without Occupation.

The man who has nothing to do is the most miserable of beings. No matter how much wealth a man possesses, he can be neither contented nor happy without occupation. We were born to labor, and the world is our vineyard. We can find a field of usefulness almost anywhere. In occupations we forget our cares, our worldly trials, and our sorrows. It keeps us from constantly worrying and brooding over what is inevitable. If we have enough for ourselves, we can labor for the good of others; and such a task is one of the most delightful duties a worthy and good man can possibly engage in.

Brevities.

It is estimated that 120,000 children have been made orphans by the famine in India.

Mrs. Bonham, a lady of fortune, has lately died in England a bona fide case of 102. She leaves a daughter of eighty-five.

Prussia has 140 Roman Catholic papers; Austria, seventy-seven; Bavaria, seventy-seven; Switzerland, fifty-three; Saxony, three; Baden, twelve.

It is computed that the grain used for liquors in a year in the United States reaches 70,000,000 bushels, which would make 1,050,000,000 four pound loaves of bread. Great Britain uses 80,000,000 bushels of grain yearly for the same purpose, and annually imports food to the value of nearly $400,000,000.

The Pope has issued a decree condemning the substitution of the Russian language in place of the Polish in the Roman Catholic churches of Poland. The Russian Government had previously endeavored, without success, to obtain from the Vatican both a sanction for its use and a declaration of its legality.

The reports concerning the damages caused by the recent floods in the Argentine Republic have not been exaggerated. It has been estimated that at least 40,000 head of cattle and 8,000,000 sheep perished. Hundreds of families have been ruined by this inundation, the most disastrous which has ever occurred in the country.

Every year witnesses curious sand showers in China, when there is neither cloud nor fog in the sky. The sun is scarcely visible, looking very much as when seen through smoked glass. The sand penetrates houses, reaching apartments which seem securely closed. It is supposed to be carried by whirlwinds from the great desert of Gbio, and the storms are indicative of a year of large fertility.

Only forty-two obelisks are known to exist. Four are standing and two are prostrate at Karnac; nine are prostrate at Saan, and one stands at Philae. In Rome there are twelve, the largest one being at the Church of St. John Lateran. Florence containing two, and Paris, Arles, and Constantinople one each. In England there are four—two at the British Museum, one at Alnwick Castle, and one at Kingston-Lacy, Dorsetshire, brought over by William Bankes, a friend of Lord Byron.

The body of Mr. W. W. Barry, barrister, of Lincoln's Inn, who was lost in the Tyrol in September, 1875, has been discovered on the Krimmler Tauern, a pass in the province of Salzburg, about 9,000 feet above the sea. The traveler evidently sat down to rest among the rocks about twenty feet from the road, at the summit of the pass, and there died, overcome by exhaustion and exposure to a cold storm which was prevailing on the day he disappeared. His gold watch and a number of sovereigns lay on the ground near his skeleton.

Erasmus wrote his "Praise of Folly" in seven days. It was a satire on monkish ignorance, which was then undoubtedly great. He mentions in one of his colloquies how an abbot and sixty monks had not one single book among them, and George Buchanan relates how some Scotch ecclesiastics believed that Martin Luther was the author of "a dangerous book called the New Testament." Leo X. is reported to have laughed over Erasmus's book, and Cardinal Ximenes said to one of its censors, "Either write better yourself or allow those to write whom God has made capable of it."

The title of Ghazi, which has been conferred on Mukhtar and Osman Pashas, is one of great distinction, and is rarely bestowed on a subject of Turkey. It is a matter of record that it is nearly three hundred years since any individual was selected for such an honor. In the sixteenth century, during the great wars of the Turks and Western Europe, it was conferred on one or two occasions. The last time it was bestowed in modern days was upon the fortress of Shumla, which is always designated in official documents as Ghazi Shumla. This fortress has been besieged twenty-seven times, and has never been captured. The title is conferred on cities and fortifications and their successful defenders.

The Restitution.

S. S. CHAPLIN, Editor.

PLYMOUTH, INDIANA, DEC. 9, 1877.

Stockholders' Meeting.

The Annual Meeting of the Stockholders of the Christian Publishing Association will convene in Plymouth, Indiana, on the last Monday of December, 1877 (that being the time prescribed by the articles of association), being on the occasion the first day of the month and week, for the purpose of electing a new Board of Directors, and for the transaction of such other business as may come before the meeting. E. K. HARGHILL, Secretary.

BRO. REED is holding a series of meetings at Argos during the current week.

SOME deferred communications will find a place soon. Some of these we are compelled to copy.

WE are indebted to some friend in England for a late number of the London *Times* which was mailed from Warrington. Thanks to the sender.

THE year is drawing toward the close and we urge upon our patrons a prompt renewal of subscriptions. And will each one try to enlarge our list by procuring at least one new subscriber. Times are ominous and all need the light on the fulfillment of prophecy.

OUR readers will find a criticism in the present number on the application of the phrase—*this generation*—from the pen of Granville Penn, a grandson of the distinguished founder of Philadelphia. He was the author of quite a number of literary and religious works, one of the most important being a translation of the New Testament with annotations, entitled "The Book of the New Covenant" in three volumes. His criticism is the more valuable, as he wrote from a purely critical point of view.

BRO. THOMAS WILSON informs us that *Our Rest* has been delayed in consequence of removal and other causes, and that it will hereafter appear regularly. It will be enlarged from twenty-four pages to thirty-two, and the price will be $1.25 instead of $1.00 as formerly. A portion of space will frequently be devoted to the Great Pyramid which excites so much interest at the present time. The office of publication has been removed from 182 Clark street, to No. 1, Arcade Court, Chicago, Ill.

THE war between Russia and Turkey is progressing but slowly for a few days past. In what has been accomplished Russia has been the gainer. In Armenia the Russian army has gone into winter quarters. In Bulgaria, the siege of Plevna is strictly maintained, and all relief, so far, successfully debarred any approach to the beleaguered city. Should Plevna fall the way would be opened through the western passes of the Balkans to Adrianople and even Constantinople itself. The Turkish army under Mehemet Ali was lately attacked, but the Russians were repulsed. The critical situation of the Turks will prompt them to act with all the energy of desperation.

Talk With a Dunkard.

D. Good morning Brother R., I have been wanting to see you for some time and have a talk with you upon the subject of baptism. You are aware of the fact, we believe, that it requires three dips in order to make Christian baptism.

R. I am happy to have you call to talk upon that subject. I suppose that you desire to have a talk upon the point so far as the Bible throws light upon that point.

D. Yes, of course, we are a Bible people and do not want any one to believe anything which cannot be proven from the Scriptures.

R. Your position suits me exactly. I am of the opinion that whatever cannot be fairly proven from the Word is of no avail to us. Now, I would be glad to have you prove from the Bible that the Apostles dipped men three times in water in order to fulfill the commission of our Lord.

D. I will at once proceed to make the point plain. Jesus told his Apostles to baptize in "the name of the Father, and of the Son, and of the Holy Spirit." Now it appears plain to me that it requires a distinct act in each name in order to fulfill the command.

R. I am at a loss to know how you make that out. We read that those who are so fortunate as to gain the future kingdom are to "sit down with Abraham, and Isaac and Jacob, in the kingdom of heaven." Matt. viii. 11. Now, must each saint sit down three times in order to fulfill this prophecy, first with Abraham then with Isaac, and then with Jacob?

D. No, I do not think that it will be necessary to have three acts in this case, for each one will be occupying the same position at the time the saint is seated in the kingdom of God.

R. Well, is not that the exact point in the commission? How do you get a variety of objects in baptism? Is not baptism used as a means of getting into Christ? And will you be kind enough to show me where the Apostles dipped men three t' ~es under the commission?

D. I know that baptism is for the purpose of uniting men and women to Christ, but I do not see how that does away with the statement of the commission which requires that baptism must be performed in the name of the Father, and the Son, and the Holy Spirit.

R. I am anxious for you to show where the Apostles ever performed their duty as you say. The commission does not read in the *names*, but in the *name*.

D. I do not now call to mind any text where that particular formulary was ever used in the days of the Apostles, but we know that the early Fathers in the church baptized in three names, and that shows they understood the command just as we do.

R. I do not care to be led away from the Bible just now. You agreed with me that the Bible should be our standard. Will you please prove from the Bible that the Apostles practiced the three-dip ordinance? You know that the fathers baptized babies as well as grown people. Do your people practice infant baptism?

D. No; we do not practice infant baptism because we find no command nor any example to that effect in the Bible.

R. Exactly. Now will you please find a case where the Apostles ever dipped men three times? If you will furnish just one proof it will do.

D. I must confess that I do not find a plain text except the commission itself, and that is so plain that it seems unnecessary for any other proof.

R. But I asked you to take notice of the language used. It does not say in the *names*, but in the *name*. It seems that the command is against you.

D. I am told by scholars the word baptize is a frequentative in the Greek, and it therefore requires more than one act.

R. So is the word "go," and also the word "preach." The command was to all the Apostles, and the plural form is used to agree with the Apostles, "ye go," or "go ye." This is plural, but it does not mean that they must go three times, preach three times, and baptize three times. If there were three names and the apostles were to go, preach and baptize three times, then your idea would agree with such language; but as it is, I consider that your position is not sustained by the Word of God.

D. I think that the testimony is very pointed, and, although there is no text going to prove that the Apostles did baptize in three names, yet I must believe that they did, or else they did not fulfill their commission.

R. You certainly have strong faith where you have no testimony. Will you please show me where the Apostles performed their work in three names, anywhere in the New Testament?

D. Well, you may think that I am stubborn, but then I have been taught as I now believe, and am intending to stick to it.

R. Of course you can do as you please, but do not try to make men believe that for which you have not one Bible precedent. If you are a Bible man, bring Bible proof.

Baptism.

One baptism—Jesus was baptized to fulfill all righteousness. Eph. iv. 5; Matt. iii. 15; Matt. iii. 16.

Faith precedes baptism because the gospel is first to be preached, heard, and believed; then those who have heard and believed, are baptized, that they may be saved. Mark xvi. 15, 16; Acts xv. 7, 9, 11; xxvi. 18.

Receive the word, then be baptized. Acts ii. 41, 42.

Believe things concerning the kingdom of God, and be baptized. Acts viii. 12.

Jailor heard the word of the Lord, believed, and was straightway baptized. Acts xvi. 31–34.

The eunuch heard Jesus preached from the prophet Esaias, believed that he was the Son of God, of whom so much had been foretold; went down into the water, was baptized; came up out of the water, and went on his way rejoicing. Acts viii. 35, 28, 37, 38, 39.

Crispus and Corinthians heard, believed, and were baptized. Acts xviii. 8.

A great company of priests were obedient to the faith. Acts vi. 7.

Repentance precedes baptism. Acts ii. 38.

Be baptized for remission of sins. Acts ii. 38; x. 43.

No tarrying after faith comes. Acts xxii. 16; xvi. 33; viii. 36.

We are baptized into Christ's death. Rom. vi. 3.

That we may walk in newness of life. Rom. vi. 4.

And that like as Christ was raised from the dead, so we may be raised in the likeness of his resurrection. Rom. vi. 4, 5, 8; viii. 11.

We are born of water through baptism—it being a figure of the resurrection—that we may be born of the Spirit and enter into the kingdom of God through a resurrection from the dead. John iii. 5.

We are baptized in the name of Jesus, that we may put on Christ, become Abraham's seed, and heirs according to the promise. Acts viii 16; x. 48; Gal. iii. 27, 29.

That we may receive the adoption of sons, become heirs of God, and children of promise, as Isaac was. Eph. i. 5, 8, 7; Gal. iv. 7; Rom. viii. 17; Gal. iv. 28; Rom. ix. 8.

Made nigh by the blood, to the covenants of promise, through baptism; we obtain an inheritance among them which are sanctified by faith in Christ. Eph. ii. 13; Rom. vi. 3; Acts ii. 38; xxvi. 18; Eph. i. 11; Col. i. 12; 2 Pet. i. 3, 4, 5, 13, 14.

That inheritance, the kingdom of Christ. Eph. v. 5; Gal. v. 21.

The kingdom of Christ to embrace the uttermost parts of the earth. Psa. ii. 8; xxii. 27, 28; lxxii. 8, 11; lxxxix. 25; Dan. ii. 44; vii. 14; Rev. xi. 15.

The saints, as heirs of the kingdom, to be associated with Christ in his reign on the earth, that reign to endure forever. James ii. 5; Rev. v. 10; xxii. 5.

From these texts it follows that there is but one baptism; that that baptism is a burial—a planting. Eph. iv. 5; Rom. vi. 4, 5.

That, as the blood of Jesus Christ cleanseth us, and baptism being a symbol of death, his blood is there applied. 1 John i. 7; Rom. vi. 4; Acts ii. 38

That the proper subjects of baptism are those who have the faith of the gospel. Acts vi. 7; viii. 12; Mark xvi. 15, 16.

That baptism is one of the conditions of salvation. Mark xvi. 15, 16.

That it is through baptism that we are born to newness of life, and have hope of a resurrection from the dead. Rom. vi. 4, 5.

Through it we receive Christ's name—and hence it is through baptism that we become sons by adoption, children of promise, and heirs of God, to an inheritance incorruptible, undefiled, and that faileth not away. Gal. iii. 27; iv. 5, 28, 7; 1 Pet. i. 4.

S. HOXANA WINCE.

Christ's Invitation.

Come unto me, all ye that labor and are heavy laden, and I will give you rest. Matt. xi. 28.

Several things are clearly implied in the above invitation of Christ, addressed to the "heavy laden;" to those who are "aliens from the commonwealth of Israel, and strangers from the covenants of promise." Eph. ii. 12.

1. It implies that you are away from Christ. Hence, the pleading words of Christ—words expressive of love and sympathy—"Come unto me."

2. It implies that you have the ability to come to Christ, for he would not have said "come," if you were powerless to answer the call, by ceasing to labor for the meat which perisheth, and by laying down your heavy burden of iniquity at his feet. Jno. vi. 27; Psa. xxxviii. 4.

3. The language implies Christ's willingness to receive you, and give you rest. Christ has elsewhere plainly said, "Him that cometh to me I will in no wise cast out." Jno. vi. 37. "The Lord knoweth them that are His," "and no man is able to pluck them out of my Father's hand." 2 Tim. ii. 19; Jno. x. 27–29.

4. The language implies that if we have not put off the galling yoke of bondage, and put on the easy yoke of Christ,—if we have not laid down our heavy burden of iniquity and taken up the light burden of Christ, we cannot hope to share in the rest that remaineth to the people of God, even endless rest. Gal. v. 1; iv. 9; Psa. xxxviii, 4; Matt. xi, 29, 30; Heb. iii. 12-19; iv. 1-11.

5. It implies, kind reader, a glorious future of rest for you, if you will heed the words of Christ: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me: for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Matt. xi. 28-30; Mark viii. 34-38.

6. It implies that Christ is the true source of abiding rest. "I will give you rest." Kind friends, do you not desire to share in the rest which Christ is willing to give you? If so, heed the words of Christ: "Come unto me." Come to Christ, through a living faith and a child-like obedience. Come to him now.

"Procrastination is the thief of time." To-day, if you will hear his voice, harden not your hearts Heb. iii. 15. Choose you this day whom ye will serve. Joshua xxiv. 14, 15. How long halt ye between two opinions? If the Lord be God, follow Him; but if Baal, then follow him. 1 Kings xviii. 21. No man can serve two masters. Matt. vi. 24. There is no neutral ground in the great conflict between truth and error, sin and holiness, Christ and Belial. "He that is not with me is against me; and he that gathereth not with me scattereth," is the language of Him whom God commands us to hear. Luke xi. 23; Matt. xvii. 1-5; Acts iii. 22, 23. O! weary one, do you not desire rest? If so, come to Christ. His rest shall be glorious. Isa. xi. 10. "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." Jer. vi. 16. Walk in the ancient paths. Jer xviii. 15. Do you desire salvation? Come to Christ, in whose enriching name eternal salvation is attainable. Acts iv. 11, 12; Heb. v. 9; Isa. xiv. 17; 1 Tim. iv. 10. In the language of Elder Platt. "Redemption is provisional; salvation is efficient. Consisting in a marvelous moral reconstruction with a contemporaneous external revolution—too mighty for any inferior power, too precious for any lesser love, too glorious for any sullied purity. Salvation in its nature is divine! And of its extent we read, 'He is able to save unto the uttermost!' Let us read that again. To be saved is a glorious thing—almost surpassing human belief; but here is a measure given. Not only will he save, but 'He will save unto—' What? My wish? My sense of need? No, not that;—beyond that! for that may fall far short of my real necessity. '*Unto the uttermost!*' 'Unto the *utter*' is the left hand boundary of *want*. Unto the *most* is the right-hand boundary of *need*. But 'utter' and 'most'—both superlatives—are here conjoined into one compound super-superlative to express all possibilities of need lying between the center and the circumference of probationary existence. Oh, how language groans to express the munificence of God's salvation!" Nevermore question his ability. He is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us. Eph. iii. 20.

It has been said, that "he who launches out upon God's ability, has a far off shore to reach before he can bound it, and tell its sum." Accept God's Son as the captain of your salvation, by obeying his command: "Follow thou me." Heb. ii. 10; Jno. xxi. 22. Do you not desire the peace of God through Christ Jesus?" (Phil. iv. 7; Jno. xiv. 27; Rom. v. 1; Col. iii. 15.) If so, hear the invitation of the Prince of Peace: "Come unto me" Isa. ix. 6; Matt. xi. 28. Do you desire eternal life? (Matt. xix. 16.) If so, accept it as God's gift, through Christ. Rom. vi. 23. Seek for it, by patient continuance in well-doing; (Rom. ii. 6, 7,) and in the world (*aion*—age) to come, eternal life will be yours to enjoy. Mark x. 28-30; Jno. iii. 14-16; 1 Cor. xv. 51-55; 1 Jno. v. 9-12. But remember, kind reader, God has set before you life and death. O! choose life! Eternal life! Deut. xxx. 15, 19; Rom. vi. 23. Accept the Prince of life. Acts iii. 15. Allied to Christ, you are allied to life, even life forevermore. Psa. cxxxiii. 3. Jesus is the way, the truth, and the life. Jno. i. 4; xiv. 6. He is the resurrection and the life. Jno. xi. 25. Paul, while in the idolatrous city of Athens, preached unto them, Jesus and the resurrection. Acts xvii. 16-18, 32. This was his hope. Acts xxiii. 6; xxiv. 14, 15, 21; xxvi. 6-8; xxviii. 20. Have we this hope? Psa. xvii. 15; Jno. iii. 2, 3. Christ is the door through which we may enter into life. Jno. x. 7; Matt. xix. 17.

"Behold an open door!
It stands ajar for thee!
For thee, poor sinner, to secure
Bless'd immortality."—Rev. iii. 8.

Accept Christ as the bread of life. Jno. vi. 35, 48. Accept him as a leader and commander. Isa. lv. 4. He will lead you on to victory, even victory over the last enemy—death. 1 Cor. xv. 26, 51–57. Christ is the medium through which all the blessings of the future will flow. Then take refuge in the name of the Lord, as in a strong tower. Prov. xviii. 10. Seek the strong and everlasting consolation in Christ. Heb. vi. 18; 2 Thess. ii. 16; Phil. ii. 1. Cease to do evil; learn to do well. Isa. i. 16–18. Fight the good fight of faith, lay hold on eternal life, where unto thou art also called. 1 Tim. vi. 12, 19. We are also called unto glory. 1 Pet. v. 10. Of how language groans to express this glory. It is a weight of glory; an eternal weight of glory; an exceeding and eternal weight of glory; a more exceeding and eternal weight of glory. But hold! Hear the apostle exhaust the language in portraying a dim outline of this glory. It is a far more exceeding and eternal weight of glory. 2 Cor. iv. 17.

As you sail over the turbulent billows of life's voyage, take Jesus as your captain. Heb. ii. 10. For provisions, take the bread of life. Jno. vi. 48. For your chart, take the words of eternal life. Jno. vi. 68; Phil. ii. 16. For an anchor, take the hope of eternal life. Heb. vi. 17–20; Titus i. 2; iii. 7. Then, with the strong cable rope of faith and love, as a motive power, you can sail in the way of life. Prov. x. 17. And finally, in the haven of rest, a crown of life will be yours to enjoy. James i. 12; Rev. ii. 10.

The request of the Captain of our salvation is, "Come unto me;" "Follow thou me," "Learn of me." Matt. xi. 28; Jno. xxi. 22; Matt. xi. 29.

"Come ye sinners, come to Jesus,
He will take your guilt away
Hear the gospel of the kingdom;
Come to Jesus, come to-day.

"He can pardon and redeem you;
He hath died that you might live.
He is willing to receive you.
And eternal life to give.

"Come ye sinners, poor and needy,
Weak and mangled by the fall,
Not the righteous, not the righteous
Sinners, Jesus came to call.

"Let not conscience make you linger,
Nor of fitness fondly dream;
All the fitness he requireth
Is to feel and trust in him."

AUSTIN CURTIS.

Fidelity, Mount Ch., Ohio.

My Hope.

If I count the I die hopefully. If buried "my flesh shall rest in hope."—Is hope of the resurrection of the dead.

The night-shadow is not long—the morn will break in glory by and by. Our Redeemer liveth. He has burst the grave, vanquished death, and made known the path of life to those who follow him. He arose visibly, personally, and bodily. He is the first fruits, the pledge, the sample of them that slept. He will come back and send his messengers to gather in his whole harvest in due time. He hath the keys of *hades* and of death, and shall unlock those dark abodes, and reclaim his jewels which are hid in dust and darkness there. I shall behold him. Mine eyes shall see the King in his glory. His voice, sweeter than all melody, and mightier than all other voices, shall break in upon the sleep of ages, and charm the ear of death. His power shall rend the solid marbles and stir the slumbering myriads to conscious life and glorious immortality. The trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. Quick as the electric flash the long dormant life shall be kindled in an immortal flame. This earth, groaning and travailing in pain, shall have its last mighty throe, and from it shall break forth an immortal host, countless and glorious as the very stars of heaven. I shall see loved faces there. I shall hear loved voices then. I shall clasp friendly hands then. I shall gaze rapturously then into eyes which fears no more shall dim. I shall see Abraham, and Isaac, and Jacob, in the kingdom of God. I shall behold martyrs and saints, Apostles and confessors. Those that led me to the Lamb of God, that taught my lips to pray, that bathed me in the waters of holy baptism, shall be there. I shall meet unnumbered brethren in the Lord, now unknown—then all well known—now sorrowful, then always rejoicing. I shall meet those that have heard the word of Christ at my mouth, and whom in Christ Jesus I have begotten in the gospel.

I trust Christ's favor shall place me among the saved ones there, and they shall be "my hope and joy and crown of rejoicing, in the presence of our Lord Jesus Christ at his coming." Reader, shall I not meet you there, shining like an angel amid the radiant ranks of the redeemed? O let us be there in the glorious resurrection morning. This is my hope. Those dear as life to me shall come to meet the Savior in that day, and we shall be "forever with the Lord," and forever safe in his presence from all the ills of life or death, of earth or hell.

Compared with such a prospect, how vain are worldly hopes! What are the rewards of earth compared with the glories of being "recompensed at the resurrection of the just"? Luke xiv. 14. What are the joys of earth compared with the gushing raptures of that glorious hour? What are the friendships of earth compared with those associations "where death and the tomb shall divide hearts no more?"

Reader, have you the hope of all these joys? Is your trust in him who is "the resurrection and the life"? Then happy are you, for you are "rejoicing in hope, patient in tribulation, instant in prayer." Hold fast unto the end, and Christ shall give to you eternal life and raise you up "at the last day."—*H. L. Hastings, in Reasons for my Hope.*

A general inventory has been taken by the French Ministry of all the public libraries of France. More than 200 towns have been found to possess a library numbering from 10,000 to 20,000 volumes.

Exegetical.

For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. Mark x. 45.

This word *λυτρον* (*lutron*) *ransom*, admits of no ambiguity. It means "purchase money, the price paid for the release of any one from captivity, from prison, or from peril." The same word, chiefly in the plural form *λυτρα*, *lutra*, is common in classic Greek, in the sense of ransom—a price paid for redemption. Plato uses it in describing the rich presents that Chryses brought to the Greeks for the *ransom* of his daughter. Thucydides speaks of Hippocrates, tyrant of Gela, having received the territory of Camarina as a *ransom* for some Syracusan prisoners. Herodotus, describing the victory of the Athenians over the Chalcideans and the Beotians, says: "All the Chalcidean prisoners whom they took were put in irons and kept for a long time in close confinement, as likewise were the Beotians, until the ransom asked for them was paid. The Athenians made an offering of a tenth part of the *ransom money—τον λυτρον, toon lutron.*" Demosthenes and Xenophon used *lutron* in the same sense of a price paid for a ransom. In the great tragic poet Aeschylus is a striking instance of *λυτρον, lutron* in the sense of an expiation or atonement for murder. The chorus of mourning women, bewailing the untimely end of Agamemnon, exclaim: "What *atonement* is there for blood that has falling on the ground? All the rivers moving in one channel would flow in vain to purify murder." How admirably comes in here the New Testament doctrine of an *expiation*, a *ransom* sufficient to atone for every crime. The Son of Man gave his life a *ransom*, *λυτρον, lutron*, for many.—*Thompson's Theology of Christ.*

Eastern Items.

LONDON, December 3.—A special from Dedua says: "Turkish troops are reported to have disembarked at Dulcigno, the citadel of which was not taken, as previously reported."

VIENNA, December 3.—M. Cristics, agent of Servia at Constantinople, has been instructed to demand satisfaction from the Porte for the continual violations of the Servian frontier by the Turks.

The bad feeling between Turkey and Italy grows out of representations by the Porte about a rumored filibustering incursion into Albania. Italy assures the Porte that the rumor was groundless, but the Porte refuses to accept this denial. There is a report from Rome that some other Powers have also drawn the attention of Italy to the subject. If this be true, the Porte has succeeded in convincing others as well as itself that its apprehensions are not altogether without foundation.

LONDON, December 4.—A correspondent at Athens says: "According to the latest letters, public feeling in Crete favors a rising after the fall of Plevna. The Greek Government has warned the Cretans that it will stop volunteers and supplies if they rise prematurely or contrary to its advices."

LONDON, December 4.—The *Herald* correspondent at Rome says it was thought the Pope was dead on Sunday night, the rumor to that effect being believed even in the Vatican. In consequence of the report an immense crowd gathered at St. Peter's, yesterday (Monday) morning. The truth, is the Pope is slightly better. A silver ball has been inserted into the sore in his leg, which will act as a safety valve, and may prolong his life for several days.

The Simplicity of the Bible.

The fact that God gave a revelation, not for the learned, but for all classes of men; not for any one age or nation, but for all ages and all nations, proves that that revelation may be understood, at least as to its direct teaching, without the aid of human science. It is an instructive fact, that the gospel was understood, and did achieve its most signal triumphs, at periods when every existing system of philosophy was fundamentally erroneous. The entire history of the Church in all ages, and in the present, sustains me in the assertion—that the gospel has lost its power over the human conscience and heart, precisely in the degree in which there has been departure from the obvious meaning of the language of the Bible, to accommodate its teaching to any science or system of philosophy. The history of the Church furnishes not a solitary exception to this general statement; indeed, one of the most convincing proofs of the inspiration of the Scriptures is the fact, that every attempt to improve upon their meaning, (and there have been many such,) has been attended with loss of power, or has exhibited a perverted and pernicious power.—*Nathan L. Rice, D. D.*

Be Ye Also Ready.

Ready when the dawning
Comes creeping cold and grey,
And we waken up from slumber
To greet another day.

Ready when the noon-time
Is quickening with heat,
And there steals o'er the spirit
A languor, dreamy, sweet.

Ready when evening falls,
And flits o'er th' glow
As the westering sun's last gleam
Is fading from our view.

Ready at midnight hour
A vigil still to keep;
The heart awake, though weary eyes
Have closed themselves in sleep.

Blessed the servant found,
What time the Lord returns,
Who ready as He found doth hold
A lamp that brightly burns.
—*The London Christian.*

Our Letter Drawer.

Editor Restitution:—I am happy to report that the cause of truth is prospering in the valley of the Osage. I was called to preach in this valley about the first of September, and am now located where I have every reason to believe that a "great door and effectual is opened unto me" to preach Christ's gospel, to "set in order the things that are wanting," and bring to the notice of the brotherhood the excellency of our beloved RESTITUTION. And if we can escape the corrupting influence of disorganizers and hobby riders, we have reason to hope for the accomplishment of a great work in this valley, as we have been successful in removing the prejudice that formerly existed against us as a people—our meeting being attended by all classes and denominations; and our church organization is in a hopeful and healthful condition. J. W. LOVEGEE.

Neosho, Kans., Nov. 26.

Editor Restitution:—I am glad to read the able contributions of men from different parts of the world, especially on the prophecy of Daniel; but still I am left in the dark in regard to who the third party is, who is called a vile person in Dan. xi. 21. It seems to me that the same power or character is presented throughout the chapter, where he exalts and magnifies himself above all gods, and speaks marvelous things against the God of gods.

Again, in the fortieth verse of the same chapter, it being in the time of the end; the king of the south shall push at him, and the king of the north shall come against him; and in the last verse of the chapter, after planting the tabernacles of his palace in the glorious holy mountain, he comes to his end. We read: "At that time shall Michael stand up for Daniel's people," and a time of trouble begins, and soon the dead are coming forth. Now, will some one tell us how all these things can be, and be but two parties or powers? and is not the same power presented in Dan. ix. 27, where he shall confirm the covenant with many for one week, and where he is represented as continuing until that determined be poured upon the desolator?

Yours truly, WALDO MAY.

Editor Restitution:—I find, by reading the paper, I am not alone in want of means to do for the truth; for my thoughts are on the subject day and night, contemplating the things of the kingdom and name of Jesus Christ, and the glorious and precious promises made to the fathers of Israel, of which promises we are partakers in Jesus the Christ. For in him are all things, to whom we look for redemption from this body of sin and death, and for the glorious liberty of the sons of God.

I claim to be one of the few who are looking for the return of that same Jesus that was taken up into heaven, to reward his servants, both small and great. What a hope the promises to the fathers are! This hope makes not ashamed, for all who have it can give a reason for the hope, not a maybe-so, but a thus saith the Lord; for the gospel is to the poor, rich in faith, heirs of the kingdom God has promised; and he has promised a throne and kingdom to David, to be established forever before David, and when David heard he was astonished: "Is this the manner of man, O Lord God? What is my house that thou hast brought me hitherto? And this was yet a small thing in thy sight, oh, Lord God, but thou hast spoken of thy servant's house for a great while to come."

So preach the promises which are the gospel, in the name of Jesus Christ, which promises have nothing to do with any isms whatever. I feel sad to read letters from the brethren taking up isms; away with isms; the gospel of the kingdom and name opens up the promises. Break the bread of life, and let all the brethren have their opinions. It is faith in him and on him,—in the Messenger and the message he brought—which has begotten us to this hope. Let us contend for it, and beget others by the same means the Apostle did; for he said he was not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believes it.

Yours, in the hope of Israel.

J. R. STEELE.

Des Moines, Co., N. ...8.

The Seventy Weeks of Dan. ix. 24-27.

In my articles on "The Time of the End" I had occasion to refer to the Seventy Weeks given in Daniel ix. 24-27, on which some comments have been made in THE RESTITUTION by several writers, but especially on my position with reference to the last week, and its application to "the time of the end." I am called upon to explain, or give some reasons for such application. I am happy to say that I can do so in the words of another—a writer of great weight and authority in Biblical criticism—S. P. Tregelles, L. L. D. The extract is from a work of his, entitled "Remarks on the Prophetic Visions in the Book of Daniel." I give this extract with great pleasure, as it fully expresses my views on the subject, and far better than I can myself. The exposition commences with the 25th verse. He gives an improved translation as far as the 27th verse, in connection with his remarks. Here is

THE EXTRACT.

The twentieth of Artaxerxes* gives us a starting point from which the reckoning of the seventy weeks begins: We have next to pay attention to the manner in which this period is divided into distinct parts. Two portions of the time are first spoken of:—From the issuing of the decree to restore and to build Jerusalem unto Messiah the Prince, shall be seven weeks, and threescore and two weeks:" i.e. two periods, the one forty-nine years, the other, four hundred (and thirty-four years; the whole period of the four hundred and ninety years being included, except seven years.

There is next added, "the street shall be built again, and the scarped rampart, even in pressure of times:" then follows, "and after the threescore and twelve weeks," etc. Hence it is clear that the whole period from the decree to Messiah the Prince is four hundred and eighty-three years and that forty-nine of these years are appropriated to something peculiar;—the only thing so mentioned has been the building of the street, rampart, etc: —these things are, I judge, to be allotted to the first division of the time, viz: forty-nine years.

Some have thought that this same interpretation was supported by the expression "in pressure of times," which they would render "in the shorter space of time,"—a rendering wholly destitute of grounds, only supported indeed by its supposed fitness in this place. I quite agree with the explanation which allots the first forty-nine years to these events, but I could not support it by any such supposed rendering.

But it may be asked, what is the evidence that forty-nine years were spent in the restoration of the city? I answer, I believe it to have been so, simply on the authority of this passage; no other portion of scripture says anything about the length of time, and here forty-nine years are mentioned, and also the restoration of the city is so placed in juxtaposition, that they appear clearly to belong together.

Verse 26: "And after the threescore and two weeks, shall Messiah be cut off;" this period is marked by the definite article as identical with the threescore and two weeks of the preceding verse. The four hundred and eighty-three years from the issuing of the decree, run on "to Messiah the Prince:"—it becomes then important to enquire to what part of our Lord's earthly path the reference is made. He was "born King of the Jews;"—but this appears to be something more than the mere title: now, the only time in which we find the Lord Jesus taking this title in the presence of Jerusalem, was six days before He suffered, when He came thither on the ass's colt:—He was then presented as King, and six days afterward was put to death as the King of the Jews. I should regard the limit "unto Messiah the Prince," as reaching on to his having been thus presented to Jerusalem. It is worthy of remark, that the decree of Artaxerxes was issued in the month of Nisan, the very month in which the passover was kept and in which our Lord both rode into Jerusalem and was crucified.

I should not thus consider the expression "*after* the threescore and two weeks" as implying an interval; but rather as being just the same as "at the end of the sixty-two weeks," when they are accomplished.

The words which stand in our English version, "but not for Himself," have often been taken as if they spoke of the vicarious character of our Saviour's suffering; this would however be, I believe, placing a most true and important doctrine upon an insufficient basis. I believe that the words simply imply, "and there shall be nothing for Him";—He will be rejected, and His earthly kingdom will be a thing on which He will not then enter.

The series of years has run on unhinderedly from the issuing of the edict to the cutting off of Messiah;—but at this part of the vision, there are various events spoken of before the one remaining week comes into notice at all. "And the city and the sanctuary shall the people destroy of a prince who shall come." This refers, I have no doubt, to the destruction of Jerusalem by the Romans; as was also foretold by our Lord in Luke xxi. 20. "When ye see Jerusalem compassed about with armies, then know that the desolation thereof is nigh." This destruction is here said to be wrought by a certain people; not by the prince who shall come, but by his people;—this refers us, I believe, to the Romans as the last holders of undivided Gentile power: they wrought the destruction long ages ago:—the prince who shall come is the last head of the Roman power, the person concerning whom Daniel had received so much previous instruction. It is most important to attend to the exact words of the passage; it is thus we avoid the mistake of confounding the people and the prince who afterwards springs up.

"And his end shall be in the overflowing;" I suppose that speaks of the end of the prince who shall come; in the expression "the overflowing," allusion seems to be made to some known event in prophecy; I suppose it is the same overflowing as that which is alluded to in Isa. x. 22, and xxviii. 15. This would identify the time of this prince with the crisis of Israel's history:—this identification is (as we shall see) yet more decidedly brought out in the subsequent part of the vision.

The interval up to "the end," is only characterized by war and desolations;—just so our Lord teaches us in Matt. xxiv., "Nation shall rise against nation, and kingdom against kingdom." The expression "that which is determined," appears to be taken up from Isa. x. 23.

The vision gives us no intimation about the times of events which belong to the interval;—we only find at the cutting off of Messiah, one seven years is unaccomplished; this "reserved week," as some have aptly called it, belongs to the time of the prince who shall come.

Verse 27: "And he (the prince who shall come) shall confirm a covenant with the many for one week." In "Remarks on chap. viii." (pp. 89, 90,) I sought to show that the horn spoken of in the two chapters (vii. and viii.) is identical, and here he again appears to come before us; in fact, the allusion seems to be made to known circumstances about him. He makes a covenant with the multitude; that of course means the multitude of Daniel's people—they are leagued with him, and he with them. This takes place three years and a half before he causes sacrifice and oblation to cease;—hence it is clear that they go on as under his patronage for some time. This will, I believe, throw some light upon the two thousand three hundred days mentioned in chap. viii. 14. We find him here making a covenant for one seven years, then breaking it at the end of three years and a half; and the removal of sacrifice, etc., is so spoken of, as to connect it with the breaking of the covenant. This tends, I think, to show that one thing done in pursuance of this covenant had been the establishment of the temple worship. The period of two thousand three hundred days is a few months short of the whole term of the seven years,—enough not being included, it may be, to be allotted for those preparations which will be needful for the worship to be set up; then follows the time during which it is carried on under his auspices, and then follow three years and a half of distinct persecuting and blasphemous power.

The character of this period of three years and a half is to be especially gathered from chap. viii, in which mention is made of "a time, times, and a half," and also from the forty and two months, twelve hundred and sixty days, etc., which are spoken of in the book of Revelation.

The identity of the time, times, and and a half of chap. viii., with the last half week of this chapter might almost be taken for granted:—the proof, however, is simple:—the horn in chap. viii acts in blasphemy and persecution until the Lord Jesus and His people take the kingdom; the three years and a half run on to that point: here in this chapter, the whole period of seventy weeks issues in the absolute and established blessing of Israel, Daniel's people:—the week of this covenant is the last portion of the seventy weeks, and the half week after the sacrifice is taken away, is the latter portion of that week. Thus the period in chap. viii., and the concluding period before us run on to the same point; they are also equal in duration; hence, they begin at the same time, and are altogether identical. If we would form a just estimate of the events of the last half week, we must gather it from chap. viii.;—here we have the same power in its local connection with Jerusalem. Pages 108 113.

B. WILSON.

The date which stands in our Bibles for the transition of Artaxerxes, is B. C. 445;—this makes the commencement of his reign, B. C. 465; but the authority of the best and most nearly contemporary historian will put the matter in a very different light. Thucydides mentions that the accession of Artaxerxes had taken place before the flight of Themistocles; this authorizes us to adopt Usher's date, and to place the commencement of the reign 473 or 474 B. C. This would give the date of 454 or 453 B. C. If we add to this the date of the expedition, it will just give us the exact period of the sixty-nine weeks. In doing this we must remember that the birth of our Lord was about four years before the common era, so that the thirty-third year of his life, when he is supposed to have suffered, would correspond with twenty-eight or twenty-nine of our reckoning. I believe the former to have been the true date: first, because of the day of the week on which the passover commenced in that year; and also, because of the consuls of that year (the two Gemini) having been mentioned by several writers as those of the year when our Lord was put to death.

This remark does not affect the instruction given or by God in this chapter; it is a point which I only notice for the removal of difficulties.

United States Coinage and the Great Pyramid.

Some one who fails to see wherein the benefit of importing obelisks from Egypt exists sarcastically proposed not long ago that Yankee ingenuity should astonish the world by floating, not an obelisk but a pyramid across the Atlantic, and erecting the structure in some city park. The satirical proponent might have strengthened his scheme if he had added that while this nation has no bond of connection with obelisks, it actually has something in common with the Great Pyramid—and that we have a direct national interest in that mass of stone, inasmuch as a most curious analogy exists between its measurements and in the weights of our several coins. We are indebted to Dr. Watson F. Quimby for the following letter, wherein he ingeniously points out this remarkable linkage, and suggests the very plausible idea that the weights of our coins owe their origin to no fortuitious circumstance, but rather to customs established at a period dating back beyond history. Dr. Watson says:

"In the admirable work of Professor Piazzi Smith entitled 'Our Inheritance in the Great Pyramid,' it is shown that the Great Pyramid of Egypt contains in its interior standards of inch measure, while the exterior gives the same standards in the sacred cubit of twenty-five inches. One of the most important units of measure is the length of the so-called king's chamber, which is 412·5 English inches, and its breadth 206·2 inches. Now our silver coinage corresponds to these numbers, as the 'dollar of the fathers' weighs 412·5 grs., the half dollar 206·2 grs., and the quarter dollar 103·1 grs., which last is a very important pyramid number. On inquiring at that mint why the silver dollar was made of this weight, I was informed that it was the weight of a coin that would readily pass current in the Eastern Asiatic trade. It is therefore a traditional coin, by whatever name it may have been known, for thousands of years.

"But not only does the silver coinage correspond to the inch standard of the pyramid, but our gold coinage corresponds to the cubit measure. The height of the pyramid in sacred cubits is 232·5, and our gold eagle, the unit of gold coinage, weighs 232·2 grs., and the half eagle 116·1 grs.

"The relation of these numbers is such that 'the area of a square having 103·03 on the side, is equal to the area of a circle having 116·26 for its diameter.' (Phillips.) Now as there are 360 degrees in the circumference of a circle, its diameter in terms of seconds is 412620, and its circumference is 1296000. Then the number 4125 is the thousandth part of the diameter of a circle in terms of seconds, and 1295, the number of square inches in an English square yard, is the thousandth part of the circumference of a circle in terms of seconds. This at once connects English with pyramid measure, and may indicate the origin of both.

"From the standard square yard all the rest of our measures may be deduced. The old English gallon contains 231 cubic inches, which is a number intermediate between the height of the pyramid in cubits, 232·5, and the height of the king's chamber in inches, 230·80. The diameter of a circle is to the side of a square of equal area, as 9 to 8 very nearly.

9 : 8 :: 116023 : 103132.

"It thus appears that in the weights of the quarter dollar and the half eagle we have had the squaring of the circle problem typified without knowing it."
—*Scientific American.*

A Lesson for Boys.

A gentleman visited an unhappy man in jail awaiting trial. "Sir," said the prisoner, tears running down his cheeks, "I had a good home education; it was my street education that ruined me. I used to slip out of the house and go off with the boys on the street. In the street I learned to lounge; in the street I learned to swear; in the street I learned to smoke; in the street I learned to gamble; in the street I learned to pilfer. O sir, it is in the street the devil lurks to work the ruin of the young."

Annual Meeting.

There will be a general meeting of friends at Plymouth, Indiana, commencing on Friday evening, December 29th, and continuing over Sunday, Dec. 30th. The brethren throughout the state, and as many from other states as can make it convenient to come, are cordially invited to be present, and take part in the meeting. Let us lay aside business cares at the close of the year, and devote a portion of our time to the worship of the Divine Father, and the strengthening of our purpose to continue faithful in the service of the Blessed Master.

Brother C. F. Sweet, of Albion, N. Y., has signified the intention to be present. J. M. Stephenson, of Chicago, J. F. Wilcox, of Beloit, and resident preachers of H. V. Reed and S. A. Chaplin,—will attend. Dr. F. H. Berrick, of Buchanan, Mich., J. F. Wagoner, and others have been invited, and it is hoped they may be present.

Strangers coming from a distance may enquire for ELIZA K. BOROHILL, H. V. REED, or PHAT MCDONALD.

I. G. ROBERTS,
RICHARD RATCLIFFE,
PHAT MCDONALD,
} Committee.

MARRIED.

HERSEY—NEAL—In Tuftonboro, N. H., Nov. 24, 1877, by Rev. K. Owen, Mr. Frank A. Hersey and Miss Minnie A. E. Neal, daughter of Brother Richard M. Neal, all of Tuftonboro.

E. OWEN.

The Altar of Sacrifice.

We, the undersigned, having disposed of the cause of our hot heart, not believing that it is our duty to sustain the gospel with our strength as well as our tongues, and believing that God will bless us for all the sacrifice we make in behalf of the truth, agree to pay the sums set opposite our names for the purpose of freeing the RESTITUTION from debt, and sending it out as a messenger of truth to those sitting in darkness, and to comfort those who are walking in the light of life:

H. V. Reed	$50 00 Paid
C. Palmer	5 00 Paid
I. G. Roberts	5 00 Paid.
Austin Hallsack	5 00 Paid.
Jane Hallsack	5 00 Paid.
N. D. Taber	3 00
E. C. Hallsack	5 00 Paid.
Church, Meaden, Mich.	5 00 Paid.
Christina Jamieson	5 00 Paid.
Mrs. J. S. Johnson	3 00 Paid.
W. M. Wilsons	2 00 Paid.
James C. Stone	1 50 Paid.
Austin Boston	5 00 Paid.
Wm. C. Taylor	2 00 Paid.
Sister G. Reasle	10 00 Paid.
W. S. Rowe	5 00 Paid.
C. Hallsack	5 00 Paid.
J. B. Cook	1 00 Paid.
Joseph Stock	5 00 Paid.
Widow's Offering St. A. Ty.	2 00 Paid.
Clinton Colgrove	1 00 Paid.
S. A. Chaplin	2 00 Paid.
W. J. R. Pemberton	1 00 Paid.
E. D. Adams	1 00 Paid.
A. Williams	1 00 Paid.
J. M. Olmsted	10 00 Paid.
H. S. Cummings	3 00 Paid.
J. H. Walton	2 50 Paid.
Carrie Williams	1 00 Paid.
Mrs. M. Rose	1 00 Paid.
Samuel Wilson	1 00 Paid.
Margaret Woodward	5 00 Paid.
A. J. Eyehaver	50 Paid.
Anna E. Eyehaver	50 Paid.
Mrs. E. E. Gilbert	1 00 Paid.
J. P. Wesler	2 00 Paid.
H. S. Dresser	1 00 Paid.
J. Thompson	1 00 Paid.
A. Strait	1 00 Paid.
John Hunnestile	1 00 Paid.
Homer Green	1 00 Paid.
Gertrude Carpenter	6 00 Paid.
J. H. Steele	50 Paid.

LETTER RECEIPTS.

Letters from the following persons have been received, found to be correct and the business attended to:

SUBSCRIPTIONS.

Mrs Jane M Kerr	2 25	H M Hobb	1 00
A H Wolf	1 00	Leonard Adams	1 00
Geo Henry	1 00	Waldo May	2 00
M Whitaker	2 00	Mrs H N Nesbit	1 00
Nelson Morton	1 00	T B Freeman	50
Albert Balch	1 00	Benjamin Woodward	50
S H Chamberlain	3 00	Wm Weatherby	1 00
Geo Meyer	2 00	Jas H Brunwell	1 00
Adelia Closer	1 00	Lorina J Withers	1 00
Josiah Smith	1 00	Emily J Strong	50
Ebon V Tevt	1 00		
J H Steele	50		

BOOKS AND TRACTS.

Leonard Adams 1 00 | Benjamin Woodward 50

ANNOUNCEMENTS.

IOWA CONFERENCE.

The first quarterly meeting of the Iowa Christian Conference will be held at Six-Mile Grove, Benton county, commencing December 14th, and holding over Sunday. Six-Mile Grove is fourteen miles north of Waverly, and six miles east of Rudson. All are invited to attend.

N. P. EGGLESTON, Clerk.

THE CHURCH AT CLEVELAND, OHIO.

The brethren of the One Faith assembling here desire it to be made known that we meet at Beck's Hall, corner of Case and Woodland avenues, every First day of the week at 10:30 a. m.

Shall be glad to see those of like precious faith at any time—Especially Brother H. V. Reed or Brother S. M. Stephenson. Come to any of the following addresses, and you will be always sure of a hearty welcome:

L. C. Cattell, 1061 Forest Street, Cleveland.
Robert Mitchell, near Edgar Station, Newburgh.
A. F. Jones, corner of Union and Shungate Sts., Newburgh.

DAVID C. HAY,
Secretary for the Church.

Cleveland, Ohio, October 13, 1877.

Send for the work of 64 pages, entitled, "*Scientific and Religious Discoveries Recently Made in the Great Pyramid.*" It is of unusual interest to those who expect the near coming of the King. Contains three engravings. Address William H. Wilson, 152 South Clark St., Room 31, Chicago, Illinois. Enc. 10 cents.

THE SUN,
1878. NEW YORK. 1878.

At the time approaches for the renewal of subscriptions, THE SUN would remind its friends and multitudes everywhere that it is again a candidate for their consideration and support. Upon its record for the past ten years it relies for a continuance of the hearty sympathy and generous co-operation which have hitherto been extended to it from every quarter of the Union.

The Daily SUN is a four-page sheet of twenty-eight columns, price by mail, postpaid, 65 cents a month, or $6.50 per year.

The Sunday edition of THE SUN is an eight-page sheet of 56 columns. While giving the news of the day, it also contains a large amount of literary and miscellaneous matter specially prepared for it. THE SUNDAY SUN has met with great success. Postpaid, $1.40 a year.

The Weekly Sun.

Who does not know THE WEEKLY SUN? It circulates throughout the United States, the Canadas, and beyond. Many thousands of its readers greet its welcome pages weekly, and regard it as the friend of public, domestic and friend. Its news, editorial, agricultural and literary departments make it essentially a journal for the family and the fireside. Terms: One Dollar a year, postpaid. This price, quality considered, makes it the cheapest newspaper published. For clubs of ten, with ten dollars cash, we will send an extra copy free. Address PUBLISHER OF THE SUN.
No. 11 Nassau Street. New York City.

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SPECIAL NOTICE.

Having on hand a large supply of Hymn Book "The Pentecostal," and wishing to have it introduced in all our Societies, we have concluded to reduce the price, and offer it on the following term which will bring the book within the reach of all

Cloth binding	$0 40
Leather binding (plain)	50
Leather binding (gilt)	60

The brethren will see that we have reduced the price one half. Let all who desire the book send in as early as possible.

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Bible Pearls. These are suitable for wide distribution and treat on the following subjects: 1. The Gospel. 2. The Coming and Kingdom of Christ, by Bible parables, in Matt. 3. Immortality. 4. The Kingdom of God. 5. Nature of Man and Thoughts for Children. 6. The Two Advents. 7. What is Restitution? 8. Duality of the Wicked. 10. Baptism. 11. Twelve Plain Bible Truths, and God's Promises to David. 12. The Restitution Age. Price, 10 copies for 5 cents. Or assorted package of a hundred for 30 cents.

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A Change.

[illegible] the roots of the pioneers
[illegible]-there the moss of a hundred years;
Each man and his works has passed the change
Which needs must be in a century's range.
The land lies open and warm in the sun,
Anvils clamor and mill-wheels run—
Flocks on the hillsides, herds on the plain,
The wilderness gladdened with fruit and grain.

But the living faith of the settlers old
A dead profession their children hold;
To the lust of office and greed of trade
A stepping-stone is the altar made.

The church, to place and power the door,
Rebukes the sin of the world no more,
Nor seeks its Lord in the homeless poor.
Everywhere is the grasping hand,
And eager adding of land to land;
And earth which seemed to the fathers meant
But as a pilgrim's wayside tent—
A nightly shelter to fold away
When the Lord should call at the break of day.

Solid and steadfast seems to be,
And Time has forgotten eternity.

—*Whittier.*

Selections.

The Difference between holding Pre-Millennial Doctrine, and Waiting for Christ.

And from Jesus Christ, who is the faithful witness, and the firstbegotten of the dead, and the prince of the kings of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever. Amen. Behold, he cometh with clouds and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

In a day like the present, when knowledge on every question is so widely diffused, it is most needful to press upon the conscience of the Christian reader the vast distinction between merely holding the doctrine of the Lord's second coming and actually waiting for his appearing. (1 Thess. i. 10.) Many, alas! hold, and it may be, eloquently preach the doctrine of a second advent who really do not know the Person whose advent they profess to believe and preach. This evil must be faithfully pointed out and dealt with. The present is an age of knowledge—of religious knowledge; but oh! my reader, knowledge is not life—knowledge is not power—knowledge will not deliver from sin, or Satan, from the world, from death, from hell. Knowledge, I mean, short of the knowledge of God in Christ. One may know a great deal of Scripture, a great deal of prophecy, a great deal of doctrine, and, all the while be dead in trespasses and sins.

There is, however, one kind of knowledge which necessarily involves eternal life, and that is the knowledge of God, as he is revealed in the face of Jesus Christ. "This is life eternal, to know thee the only true God, and Jesus Christ whom thou hast sent." (John xvii. 3). Now it is impossible to be living in the daily and hourly expectation of "the coming of the Son of Man," if the Son of Man be not experimentally known. I may take up the prophetic record, and by mere study, and the exercise of my intellectual faculties, discover the doctrine of the Lord's second coming, and yet be totally ignorant of Christ, and living a life of entire alienation of heart from him. How often has this been the case! How many have astonished us with their vast fund of prophetic knowledge—a fund acquired, it may be, by years of laborious research, and yet, in the end, proved themselves to have been displaying unhallowed light—light not acquired by prayerful waiting upon God! Surely the thought of this should deeply affect our hearts and solemnize our minds, and lead us to enquire whether or not we know the blessed person who, again and again, announces himself as about to "come quickly;" else, if we know him not, we may find ourselves of the number of those addressed by the prophet in the following startling words:—"Woe unto you that desire the day of the Lord! to what end is it for you? The day of the Lord is darkness, and not light. As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall and a serpent bit him. Shall not the day of the Lord be darkness and not light? even very dark and no brightness in it?" (Amos v. 18–20.)

The second chapter of Matthew furnishes us with a very striking illustration of the difference between mere prophetic knowledge and the knowledge of Christ—between the exercise of the intellect on the letter of Scripture, and the drawings of the Father to the Person of Christ. The wise men, manifestly led by the finger of God, were in true and earnest search of Christ, and they found him. As to Scriptural knowledge, they could not, for a moment, have competed with the chief priests and scribes; yet what did the Scriptural knowledge of the latter do for them? Why it rendered them efficient instruments for Herod who called them together for the purpose of making use of their Biblical knowledge in his deadly opposition to God's Anointed. They were able to give him chapter and verse, as we say. But, my reader, while they were dazzling Herod by their knowledge, the wise men were, by the drawings of the Father, making their way to Jesus. Blessed contrast! How much happier to be a worshipper at the feet of Jesus, though with but slender knowledge, than to be a learned scribe, with a heart cold, dead, and distant from that blessed One! How much better to have the heart full of lively affection for Christ than to have the intellect stored with the most accurate knowledge of the letter of Scripture! What is the melancholy characteristic of the present time? A wide diffusion of Scriptural knowledge, with little love for Christ, and little devotedness to his work; abundant readiness to quote Scripture, like the scribes and chief priests, but little purpose of heart, like the wise men, to open the treasures and present to Christ the willing offerings of a heart filled by the sense of what he is. What we want is personal devotedness, and not the mere empty display of knowledge. It is not that we would undervalue Scriptural knowledge; God forbid, if that knowledge be found in connection with genuine discipleship. But if it be not, I ask, of what value is it? None whatever. The most extensive range of knowledge, if Christ be not its centre, will avail just nothing: yea it will, in all probability, render us more efficient instruments in Satan's hand for the furthering of his purposes of hostility to Christ. An ignorant man can do but little mischief; but a learned man, without Christ, can do a great deal.

The verses which stand at the head of this paper present to us the divine basis on which to found all Scriptural knowledge, more especially prophetic knowledge. Before any one can utter his hearty amen to the announcement, "Behold he cometh with clouds," he must, without any question, be able to join in the blessed burst of praise, "To him that loved us, and washed us from our sins in his own blood." The believer expects the everlasting Lover of his soul. The meek and lowly One who served, suffered, and was emptied down here, will speedily come in the clouds of heaven, with power and great glory, and all who know him will welcome him with glad hosannas—they will be able to say, "This is the Lord, we have waited for him, we will rejoice and be glad in his salvation." But, alas! there are, it is to be feared, very many who hold and argue about the Lord's coming who are not waiting for him at all, who are living for themselves in the world, and "mind earthly things." How terrible to be found talking about the Lord's coming, and yet, when he does come, to be left behind! Oh! my beloved reader, think of this; and if you are really conscious that you know not the Lord, then let me entreat of you to behold him shedding his precious blood to wash you from your sins, and learn to confide in him, to lean upon him, to rejoice in him, and in him alone.

But if you can look up to heaven, and say, "Thank God, I do know him, and I am waiting for him," then let me remind you of what the Apostle John says, as to the practical result of this blessed hope: "Every man that hath this hope in him, purifieth himself, even as he is pure." Yes, this must ever be the result of waiting for the Son from heaven; but not at all so of the mere prophetic doctrine. Many of the most impure, profane, and ungodly characters, that have made their appearance in the world, have held, in theory, the second advent of Christ; but they were not waiting for the Son, and therefore they did not, and could not, purify themselves. It is impossible that any one can be waiting for Christ's appearing, and not make efforts after increased holiness, separation, and devotedness of heart: "Behold, I come quickly; blessed is he that watcheth." Those who know the Lord Jesus Christ and love his appearing, will daily seek to shake off everything contrary to their Master's mind; they will seek to become more and more conformed to him in all things. Men may hold the doctrine of the Lord's coming, and yet grasp the world and the things thereof with great eagerness; but the true-hearted servant will ever keep his eye steadily fixed on his Master's return, remembering his blessed words, "I will come again and receive you unto myself, that where I am, there ye may be also." (John xiv. 3.)—*English Tract.*

Religious Doubts.

I have spent more than thirty years in a close study of the sacred Scriptures, and no small part of my inquiries has had reference to the difficulties which were suggested to my mind by my early skepticism, and to those which, to a mind naturally inclined to unbelief, have been suggested since. I do not mean to say that all those difficulties have been removed; but I have found that, on a close examination, not a few of those which at first perplexed me, have silently disappeared; that a large part of those which have been since suggested, have vanished also; and that, in the mean time, the evidences of the truth of the Bible have, in my apprehension, become stronger and stronger. I come, therefore, in this respect, with the language of encouragement to those who are now just entering on their Christian way, and who find their minds poisoned by skepticism, and their course impeded by difficulties. Time, patience, study, reflection, prayer, suggestions from within and from without, accompanied by the influences of the Divine Spirit, will remove most of those difficulties, and will leave at last only those which belong, not peculiarly to the Bible, but to the mysterious order of things around us; to those which lie wholly beyond the reach of our present powers, and which must be left for solution to an eternal world. —*Albert Barnes' Life at Threescore.*

"This Generation."

We clip the following from an old number of *The World's Crisis*. Christ clearly distinguishes between the generation which was then living, and the one that should be living at his second advent. To the then existing generation he addressed himself in Matthew xxiii. 13–36. This generation heard the warning instructions of Christ and his Apostles, and witnessed the confirming miracles that they performed, for the space of forty years. From the long period of 2300 years, seventy sevens, or 490 years, were cut off for the Jews' national trial; and it was to the generation living at the termination of the seventy weeks' period that Christ and his Apostles first preached the gospel of the kingdom. After the Jews had rejected the Messiah, "God visits the Gentiles to take out of them a people for his name." During the remainder of the 2300 years, or 1810 from the desolation of Jerusalem, the Jews are to be scattered among all nations, and their city "trodden under foot of the Gentiles." This interval is the dispensation of the grace of God to the Gentiles, and it will have its last coexisting generation.

In Matthew xxiv. 4–14, our Lord graphically delineates, in outline, both the history of the nations, and of his church, during this interval, and shows that a general diffusion of knowledge in relation to the kingdom, by preaching and circulating the Scriptures, would characterize the times just before the end. Compare Rev. ix. and Dan. xii. 4.

Our Lord then, Matthew xxiv. [illegible] gives another outline of the same interval which closes with *the*, or *that generation*, that shall witness the signs of his second coming, and the coming itself. The history of this last generation is then more particularly delineated in the same chapter in verses 36–51. In Matthew xxv. 1–13, he parabolically describes a movement, and its disappointments, which is to mar *that generation*. Analogy would demand that a message, with its resultant movement and disappointments should occupy about forty years. As the 1810 years and not far from A. D. 1830, and as there has been a wide-spread proclamation since 1840, made the press and the living ministry, our conclusion is that the now existing generation was intended by our Lord. This position is being strongly fortified by the great political movements in regard to the papacy, in the overthrow of its temporal power, as well as to the now pending conflict in regard to the Eastern question. Let us watch and pray:

"'Verily, I say unto you, This generation shall not pass away till all be fulfilled. Luke xxi. 32.

"In the 'Supplemental Annotations' to 'The New Covenant,' by Granville Penn, we find the following interesting remarks on verse 32, quoted above. We think he sets forth the matter in its true light. He says:

"'I tell you that that generation shall not pass away until all those things be done, *he genea autes*—*that* generation; not *this* generation, as our English version has erroneously rendered; following the Latin Vulgate, which renders *generatio hæc*. It is evident that that generation which is here pointed out, is that which is predicated in the preceding warning respecting the 'times of the full accomplishment of the Gentiles;' and that our Lord declared that 'that generation' should not pass away before the 'times of the Gentiles should be fully accomplished: or that, while that generation should be still subsisting, the 'times of the Gentiles' should be brought to their termination. There are contemporary generations between an aged man and a new-born infant; but which is the one here designed in the prophecy, is not pointed out by our Lord. The Port Royal grammarians show (B viii. c. 6) from Budæus, 'that there is sometimes occasion for ambiguity in the pronoun *autos*.' That ambiguity, in this place, misled the Latin translator, and Wickliffe; and from the latter it misled also all our following translators from the Greek. 'If *autos* has the a title before it, it signifies the same—*idem*' (Matthiæ, Gr. Gr. § 467); therefore *autes*—*eadem* here relates to the *genea*—generation in which 'the times of the Gentiles shall be fully accomplished.' The verse 33 resumes, and clinches the verse 24: *e. g.*:

"'24. Jerusalem shall be trodden down by the Gentiles until the times of the Gentiles be fully accomplished—

"'34. Verily, I tell you that that generation shall not pass away till these things be done.

"'Euthymius (in the 12th century,) who clearly saw that the generation intended by our Lord did not mean a particular generation of coexisting persons, thus proposed to explain the reference: 'What did he mean by *genea autes*? He called generation the religion of all who believed on him." The Apostles did not suppose that our Lord's predicted dangers would entirely extinguish both the preaching and the faithful; for he assured them that his religion would not be effaced before his second advent; but that it would continue to the consummation of time, and would not be affected by any danger.' (Vol. 2, p. 935.)

"'But the interpretation thus ingeniously devised is not required; for the *genea autes*—that generation—here expressed, is plainly to be understood in its ordinary acceptation: and, therefore, it eminently behooves us of this generation, so signally noted, to mark well our Lord's concluding and most solemn warning: "What I say to you, I say to all. Watch!—Watch, therefore; for ye know not in what day your Lord cometh."'"

The Reign of Christ, Literal or Spiritual?

There is no controversy among those who receive the Scriptures as the inspired word of God respecting the ultimate triumph of Christ and his gospel.

Nor yet is there any question among Christians regarding the duty of the church to carry out to the fullest extent the command of our Lord "to preach the gospel to every creature," and evangelize all nations, with the assurance of Christ's presence till the end of the age or dispensation.

The question for solution is, what is involved in the triumph of Christ and his gospel? And what did the Master mean when giving the commission to his church?

Are we to understand that the evangelization of the nations is the conversion of the nations, as nations, or that the majority of those to whom the gospel was to be preached should accept and obey it? How was it in Apostolic days? Certainly the work of evangelization was to commence then, Acts i. 8.

Here were men endued with the Spirit, commencing this great work of evangelization with power to perform miracles, whose success was wonderful, 3,000 converted in one day. The church soon increased to 5,000; then a multitude; Jerusalem filled with gospel doctrine. But was all Jerusalem evangelized? was Judea? or Samaria? or any part of the Roman Empire evangelized?

If the gospel was ever preached with faithfulness, and efficiency, it was in these primitive times. But if we are to understand the divine import of our Lord's command in the light of early church history the evangelization of the nations, means what James declared at the first Apostolic Council. Acts xv. 13–17.

This was Paul's understanding of the result of his labor among his own country-men. If by any means he might save some of them, Rom. i. 14, he remembered and understood what the prophet said: Rom. ix. 27.

What was true of the early church in evangelizing the Roman Empire, has been true of all church work, in carrying the gospel to nations thoughout this dispensation.

The sun of the old Roman Empire went down in darkness, because Christ and his gospel were rejected. The divisions of that dismembered government are repealing the sad history of Rome united, and the sure word of prophecy is unambiguous in pronouncing their doom. Rev. xvii. 12–14.

The history of the church from the fifth century of the Christian era, to the reformation of the sixteenth century, is a mournful record.

Since the days of Luther, the work of evangelization has been going on in various countries and among various tribes and kindreds of men. England has been open to evangelistic work for centuries. How shall we interpret our Lord's commission in view of that history? Certainly there have been no unconquerable obstacles to the evangelization of America since its discovery; the various parts of the country have been opened to the faithful proclamation of salvation by Christ Jesus. Has not our Lord's command been carried out through the States of this Union? With what results all know. Have we any divine warrant for saying that the preaching of the gospel will more signally triumph, in what we call heathen country, than it did in Rome, or than it has among what is now known as Protestant nations?

But, says one, are not the predictions of the Bible plain in declaring the universal triumph of the gospel in this age by human instrumentality? We think not, and for the following reasons:

1. Christ in giving the commission implied that some would believe and be saved, others would disbelieve and be damned. Mark xvi. 16. The past history of the world justifies the Savior's language; what proof that there will be any change in the future?

2. Christ speaks of four classes of hearers, only one of whom is savingly benefited by the gospel. Mark xiii. 1–9. There is a narrow and a broad way, ending very differently, with no intimation that they ever converge, Matt. vii. 13–14. Wheat and tares in the same field until the harvest. Matt. xiii. 40, 41. Antichrist existing until destroyed by Christ's visible coming. 2 Thess. ii. 8. The description of this dispensation by Christ himself does not warrant the idea of all becoming Christians. Matt. xxiv. When we look at the Old Testament predictions, relating to the reign of Christ, such as 2d and 72d Psalm, Isaiah xl. 60–66, Daniel ii. 44, 45, and vii. 13, 14, 27, we find that the Messiah, as the Son of Man, must appear to fulfill them. The reign and kingdom here prophesied belong to the future everlasting ages, not to time. The overthrow of Christ's enemies at his appearing is here plainly declared, as saith the prophet. Rom. xiv. 11, 12. The resurrection of the just, the separation of the righteous from the wicked, and the accomplishment of the promised restitution are all embraced in these soul-inspiring utterances of the ancient seers.

And to all this we may add that the early church, with all its consecrated, self-sacrificing zeal for God and souls, never dreamed of what is now popularly known as the universal conversion of the nations to Christ in this age. This was true of the reformers of the 16th century. Thus the voice of God and the voice of the church harmonize in directing our attention to that blessed hope, the glorious appearing of the great God, even our Savior Jesus Christ, as the crowning consummation of prophetic declarations.

Here we find all the motives that a human mind could need for holy living, consecrated toil and deathless interest in extending the knowledge of the glorious gospel to the utmost limits of the earth, and thus glorify Christ in seeking to save those for whom he gave his life in sacrifice.—*Providence Journal.*

A Timely Suggestion.

Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness. Speak approving, cheering words while their ears can hear them, and while their hearts can be thrilled by them. The things you mean to say when they are gone, say before they go. The flowers you mean to send for their coffins, send to brighten and sweeten their homes before they leave them.

If my friends have alabaster boxes laid away, full of perfumes of sympathy and affection, which they intend to break over my dead body, I would rather they would bring them out in my weary hours, and open them, that I may be refreshed and cheered by them while I need them. I would rather have a bare coffin without a flower, and a funeral without an eulogy, than a life without the sweetness of love and sympathy. Let us learn to anoint our friends beforehand, for their burial. Post-mortem kindnesses do not cheer the burdened spirit. Flowers on the coffin cast no fragrance backward over the weary days.—*N. Y. Evangelist.*

The Kingdom and Dominion.

There is an important distinction between a kingdom and its dominion.

Victoria's dominions might all be taken away and her kingdom remain.

Daniel speaks of some whose dominion was taken away, yet their lives (co-existence as kingdoms) were continued or preserved.

His dominion shall be from the river to the ends of the earth.

All dominions shall serve and obey him.

The uttermost parts of the earth for possession.

Victoria's possessions might all be taken from her, and yet her kingdom remain.

Our Lord will (probably) set up his kingdom while many of the kingdoms of the present time are in existence.

The ten horns shall make war with the Lamb.

The subjugation of all dominions and power to Jesus Christ our Lord comes next. CHAS. BOARDMAN.

Hartford, Conn., No. 25.

Sententious Paragraphs.

Silence is the roftest response for all the contradictions that arise from impertinence, vulgarity and envy.

The imaginary troubles are to us like the dissolving views of a camera: sometimes magnified a hundred fold.

I never knew how it was, but I always seemed to have the most come in when I gave the most away.—*Baxter.*

We should give as we receive, cheerfully, quickly, and without hesitation, for there is no grace in a benefit that sticks to the fingers.

Always do as the sun does—look at the bright side of everything. For while it is just as cheap, it is three times as good for digestion.

"Morning soon will dawn
With everlasting light;
The promised day-star is at hand,
To chase the dreary night."

Great principles are at the bottom of all things; but to apply them to daily life, many little rules, precautions and incidents are needed.

The greater a man is in power above others, the more he ought to excel them in virtue. None ought to govern who is not better than the governed.

Never meet trouble half way, but let him have the whole walk for his pains. Perhaps he will give up his visit in sight of your house.

Your character cannot be seriously harmed, except by your own acts. If any one speaks evil of you, let your life be so that none will believe him.

It often depends on a trifle, not more than the toss up of a penny, whether a man should raise himself to riches and honor, or pine away in misery and want till he dies.

The Bible contains more sublimity, pure morality, more important history, and finer strains of eloquence, than can be collected from all other books. —*Sir William Jones.*

Trust not to the promise of a common swearer, for he that dares to sin against God, for neither profit nor pleasure, will be very likely to trespass against thee, for his own advantage.

The more awfully important any question is, the greater is the call for a rigid investigation of what may be urged on both sides; that the decision may be made on sound, rational, and Scriptural grounds, and not according to the dictates of excited feelings and imagination.—*Whately.*

There is no treatise on faith like the simple story of Abraham's life; none upon patience like the story of Job; none upon courage like the story of Daniel; none upon meekness like the life of Moses; none upon zeal like the life of Paul; none upon love like the life of Jesus. This is God's method, and the best.

"Speak kindly, speak kindly! ye know not the power
Of a kind and gentle word,
As its tones, in a sad and weary hour,
By the troubled heart are heard.
Speak kindly then, kindly: there's nothing lost
By gentle words; to the heart and ear
Of the sad and lonely, they're dear, how dear,
And they nothing cost."

Did Jesus Sing?

At a gathering of children on Christmas day, a gentleman present related a very interesting incident.

A little girl, about three years of age, was very curious to know why Christmas greens were so much used and what they were intended to signify.

So Mr. L. told her the story of the babe at Bethlehem,—of the child whose name was Jesus.

The little questioner was just beginning to give voice to the music that was in her heart; and, after Mr. L. had concluded the narrative, she looked up in his face and asked, "Did Jesus sing?"

Who had ever thought of that? If you will look at Matt. xxvi. 13, you will there find almost conclusive proofs that Jesus sang with his disciples.

Is not that encouragement for us to sing,—not with the understanding only, but with the heart also?—*S. S. Gazette.*

The "Seven-hilled City."

Mrs. Harriet Beecher Stowe, in one of her late pen-pictures of Rome, says:

"Rome! Rome the mystery—Rome the strange enchantress, gorgeous, gloomy, sullen, yet sublime. It is even now that the shadow of an awful prophecy rests on her, that all her miseries, cruelties and crimes which have been accomplished here for two thousand years, are rolling up like storm-clouds to some mighty fate, awful and sublime, worthy her weird history! There is a dread old book that has words in it of some seven-hilled city, that come strangely over our mind."

Aye, the prophetic words of that "dread old book," relative to the "seven-hilled city," must soon be a matter of thrilling history.

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

WHOLE NO. 607. Read PLYMOUTH, INDIANA, DECEMBER 26, 1877. VOL. XXVI, NO. 46

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THE RESTITUTION aims to present the Restitution of all things, which God has spoken by the mouth of all His holy Prophets since the world began." It also advocates, as a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of Kings, and the Immortal saints as joint heirs with him in the government of the nations; the overcoming of Israel; the literal resurrection of the dead; the incorruptibilization of the righteous, and the final bestowal on the whole of eternal life only through Christ—and many other kindred truths. It also advocates a daily belief of the Gospel, repentance, as taught by the Apostles, and obedience to the requirements of Christ, as a holy life necessary for final salvation.

Communications.

Rise and Fall of Gentile Supremacy.

BY E. WILSON.

God is the great ruler of the universe. The Psalmist says, "The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all." Psa. ciii. 19. He giveth dominion to whom he will. As Creator and Preserver of all things, he has the right to kill and make alive; to bring down to the grave, and bring up. The Lord maketh poor, and maketh rich; he bringeth low, and lifteth high. He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory. 1 Sam. ii. 6-8. Jehovah has always claimed and exercised this sovereignty over all his creatures. "He doeth according to his will in the army of heaven, and among the inhabitants of the earth." At the first he gave dominion to Adam over all the works of his hands—"over all sheep and oxen, yea, and the beasts of the field; the fowls of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas." Psa. viii. 7, 8. But in the course of time man began to usurp rulership over his fellows, and to oppress them.

Thus commenced all the kingdoms of the nations. So when any of these usurpers' dominion, or their kingdoms, stood in the way of God's purposes, he swept them away. Hence witness his judgments upon Pharaoh and his kingdom; upon the seven nations of Canaan and their kings; upon Edom and Moab, etc.

As the centuries rolled along, the nations of Israel desired a king, like the nations surrounding them, although Jehovah was their king. Then God gave them Saul, a man of their own choice, to be their king; but placed him under law to himself. But he transgressed; and God removed him. Then he raised up David to be their king, of whom he said, "I have found David, the son of Jesse, a man after mine own heart, which shall fulfil all my will." With him he made a covenant, establishing the perpetuity of his throne and kingdom, and confining the royalty to his posterity. Yet David acknowledged that the kingdom belonged to the Lord, when he said, "Thine is the kingdom, O Lord, and thou art exalted as head over all." 1 Chron. xxix. 11. And he also was conscious that he was responsible to God for the manner in which he performed the trust confided in him; for he said, "the Rock of Israel spake to me, he that ruleth over men must be just, ruling in the fear of God." 2 Sam. xxiii. 3. While the sons of David ruled Israel according to this principle of government they prospered; but when they departed from it, the Lord punished them. The princes of the house of Israel forgot that the kingdom was the Lord's, and that they were only his servants. They abhorred judgment, and perverted equity. They loved gifts and followed after rewards. And finally, when certain warnings and prophecies were rejected, "Zion was plowed as a field, and Jerusalem became heaps, and the mountain of the house as the high places of the forest." Micah iii. 9-12. Thus, to all appearance, Jehovah made void his covenant with David his servant, by profaning his crown, and casting his throne down to the ground. See Psa. lxxxix. 28-44; Ezek. xxi. 25-27. The kingdom was overturned, and to be no more, until a righteous ruler should come,—"He whose right it is"—the heir to David's throne and kingdom. The length of time that the children of Israel shall abide without a king, and without a prince, and without a sacrifice, etc., must be learned from various portions of the Divine record.

I have endeavored to show, very briefly, that God once had an earthly kingdom amongst men, and only in connection with the house of Israel. When God used his prerogative to cast down the throne and overturn the kingdom, he for the time being, or during the interregnum, called the Gentiles to power, and placed the scepter of universal dominion in the hands of Nebuchadnezzar, the king of Babylon. Daniel asserts this in the following language: "Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hands, and hath made thee ruler over them all." Dan. ii. 37, 38. God gave him this kingdom. But when in the pride of his heart he forget from whom he received his power, saying, "Is not this great Babylon that I have built for the house of the kingdom by the might of *my* power, and for the honor of *my* majesty?" God brought him into judgment, and humbled his proud heart, by depriving him of his reason for a period of seven years. When his understanding returned unto him, he was convinced and acknowledged that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will. Dan. iv. 30-37. Jehovah called Nebuchadnezzar his servant (Jer. xxv. 9; xxvii. 6; xliii. 10), and he used him to punish kings and nations—Edom, Moab, Ammon, Tyre, Zidon, Judah and Egypt; "and all nations shall serve him, and his son, and his son's son, until the time of his land is also come in its turn; when many nations and great kings shall make it serve." Jer. xxvii. 7. That time came when Belshazzar made a great feast to a thousand of his lords, and drank wine to his gods out of the gold and silver vessels, taken from the temple at Jerusalem. Whilst thus carousing, his doom is written by supernatural means, in strange characters, upon the wall. Daniel is called, who rehearses the story of Nebuchadnezzar being driven from his kingly throne to associate with the beasts of the field, "till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will. And thou, his son, O Belshazzar, hast not humbled thine heart, though thou knowest all this," etc. Dan. v. 20-24. He was weighed in the balances, and found wanting; and his kingdom was divided, and given to the Medes and Persians. The historian adds, "In that night was Belshazzar the king of the Chaldeans slain, and Darius the Median took the kingdom."

It is not necessary to follow the history of the empires which followed the Babylonian. I have called attention more particularly to the first in order to show that God has given the world into the hands of Gentile rulers, beginning with Nebuchadnezzar. The nations to whom dominion was given are pointed in the metallic image which the king saw in his dream. Daniel gave the interpretation. Undoubtedly Babylon, Medo-Persia, Greece, and Rome, are referred to. These four great empires reach from the overturning of the kingdom of Israel to its restoration under Jesus Messiah, and fill the whole of the intervening space of time. The kingdom of God restored to Israel will be fifth in order. The fourth, or Roman, will last until the fifth comes. This will be the end of Gentile dominion. While the fourth empire exists the times of the Gentiles continue. When these times end, the fourth kingdom will be broken to pieces, and its territory and peoples pass under the dominion of the fifth in order—the kingdom which the God of heaven will set up.

There are some things connected with the fourth universal empire which are worthy [illegible] The symbols [illegible] two legs [illegible] and feet of Dan. ii. and vii. are peculiarly marked when the fourth kingdom is described. In the latter it is represented by legs of iron, and feet part of iron and part of clay, signifying while confined to the iron element, power to break in pieces and bruise; but when mixed with clay, as in the feet and toes, a divided state partly strong and partly brittle. In Daniel's vision of the fourth beast, vii. 7, with great iron teeth, the terrible and destructive character of the Roman empire is set forth. Moreover, it had ten horns which the angel explains to Daniel to be ten kings which shall arise out of this kingdom; and the little horn which came up amongst them and plucked up three, signifies a king which shall arise after them; he shall be diverse from the first, and subdue three kings. This king will be a bold, blasphemous and cruel persecutor. He continues his despotic career until the judgment shall sit, when his dominion shall be taken away, and be given to the people of the saints of the Most High. The ten horns, and especially the little horn, are found upon the head of the beast when the beast is slain, and his body destroyed, and given to the burning flame. As these symbols represent the fourth kingdom, the Roman empire will reach to the end.

So also in the image-symbol, the feet and toes were the last formed. The legs of iron, and the feet and toes of iron and clay, all represent the fourth kingdom. The clay element is introduced last, and belongs especially to the toes. Dan. ii. 42-44. Iron is strength—clay brittleness. They do not adhere to each other. Modern nations are well represented by these elements. They are both strong and weak. Republicanism is killing many of the old monarchies, and when the feet and toes are fully formed will permeate the European nations. The image was a perfect symbol, without doubt, and had five toes on each foot; so we may look for five kingdoms in Western Rome, and five also in Eastern Rome.

The present war with Turkey is necessary to clear the way for the development of these kingdoms on the territory which she now occupies. Hence it is probable that Russia will be successful, but she cannot hold the territory alone—a partition must be the result.

The ten horns on the fourth beast correspond to the toes on the feet of the image. And as the toes are not yet formed so as to be identified and properly placed, so also of the ten horns. The little horn is to come up among these, and subdue three of them. Daniel's attention is arrested by the wonderful career and character of this power. The angel informs him that "he shall speak great words against the Most High, and wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand, until a time, and times, and the dividing of time." Dan. vii. 25. This period reaches to the judgment, when his dominion is taken away.

Daniel is favored with another vision, and further information respecting this little horn, in Dan. viii. This little horn power is shown to be of Grecian origin, or to arise out of what was formerly Grecian territory. He is described as a king of fierce countenance, and understanding deep schemes. "And his power shall be mighty, but not by his own power; and he shall destroy wonderfully, and shall prosper, and practice, and shall destroy the mighty and holy people." "He shall also stand up against the Prince of princes, but he shall be broken without a human hand." Dan. viii. 23-25.

This power rises at the end of Gentile times—the last end of the indignation. This is also the prince that shall come, who shall make a covenant with many for one week—the last week of the seventy—and then break it. The termination of this week, when that which is determined shall be poured out upon the desolator, reaches to the end, when everlasting righteousness shall be brought in. Dan. ix. 24-27.

Now let us look at Rev. xiii. John sees a beast rise out of the sea. Daniel's four beasts came up out of the sea. Dan. vii. 2, 3. [illegible] This beast, however, is particularly described as having seven heads and ten horns, and upon his heads the name of blasphemy. These points of resemblance but prove this fourth beast of Daniel's and that which John saw, to be the same power. Both have the horns, but the first one has also seven heads. The horns are crowned, and the heads bear blasphemous titles. This apocalyptic beast unites in the features of the three beasts which succeeded Grecia—Medo-Persia, and Babylon—the leopard, the bear, and the lion. The dragon—whatever that may be—gave him his power, and his seat, and great authority. This power also has a mouth speaking great things and blasphemies. He blasphemes God, his name, his tabernacle, and those who dwell in heaven. He continues for forty-two months,—the same length of time as that before mentioned in Dan. vii. 25—he also makes war with the saints, and overcomes them. This beast does not represent the Roman empire throughout its existence, but only in its last phase. The beast had seven heads. In Rev. xvii. the angel explains to John—"The seven heads are seven mountains, on which the woman sitteth. And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space." In chapter xiii., one of these heads is seen as it were wounded to death; then the deadly wound is healed. This is "the beast that was, and is not, even he is the eighth, and is of the seven, and goeth unto perdition." The character which this beast manifests is about the same as that of the little horn, only portrayed more fully. The time of their persecuting power is the same—three years and a half—and both reach to the judgment and perdition. As the eighth rises out of the seven, and is of the seven, so the little horn comes up among the ten horns,—both also become chief actors, continue only a short space, and are finally destroyed. This is the resuscitated Roman empire, under one head, the eighth. The head will then control the beast, and "power will be given him over all kindreds, and tongues, and nations." In fact, this implies universal dominion, such as Rome exercised in its first days. This beast has also ten horns. "And the ten horns which thou sawest, are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast." Rev. xvii. 12, 13. Mark the short space of time—one hour—that they receive power with the beast. These kings "shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. For God hath put in their hearts to fulfill his will, and to agree, and to give their kingdom unto the beast, until the words of God be fulfilled." Verses 16, 17. Thus they become God's executioners upon "Babylon the Great, the mother of harlots and abominations of the earth." This also proves that this beast and the ten horns he carries, are only to be found in the very last days of Gentile times. And another point which strengthens this conclusion is that these same powers make war with the Lamb, and he overcomes them.

We have now arrived in our investigation to the closing scene of Gentile supremacy—the very last phase of the fourth kingdom. Daniel's prophecies and John's revelation bring us to the same point of time, viz.: The coming of the Son of Man in the clouds of heaven, in power and great glory. This coming is to execute judgment upon this power which blasphemed the Most High. Daniel says: "I beheld because of the voice of the great words which the horn spake; I beheld even till the beast was slain, and his body destroyed, and given to the burning flame." Dan. vii. 11, 25, 26. He also says, that when the transgressors are come to the full, a king of fierce countenance will stand up against the Prince of princes, but he shall be broken without hand. Dan. viii. 23-25. He also speaks of a certain king who shall do according to his will, and exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: but he shall come to his end, and none [illegible] Dan. xi. 36. [illegible] Dan. xi. 45. [illegible] Dan. xii. 1. [illegible] Dan. xii. 2. [illegible] Dan. xii. 7. [illegible] Dan. xii. 11. [illegible] Dan. xii. 12. [illegible] Dan. xii. 13. [illegible] Dan. xii. 14. [illegible] Dan. xii. 15. [illegible] Dan. xii. 16. [illegible] Dan. xii. 17. [illegible] Dan. xii. 18. [illegible] Dan. xii. 19. [illegible] Dan. xii. 20. [illegible] Dan. xii.

The Restitution.

E. A. CHAPLIN, Editor.

PLYMOUTH, INDIANA, DEC. 27, 1877.

Business Notice.

Brother Chaplin—We notice that brother J. W. Becker, formerly of Bloomington, Ill., has moved to Chicago, and opened a first-class business and boarding house at 110 South Water Street. Having known Brother Becker for many years, we take pleasure in commending him to our brethren as in all respects worthy of their esteem and patronage. Anything consigned to him will receive prompt attention.

J. M. SUMMERSON,
H. V. REES.

1877.

Before we shall have issued another RESTITUTION, 1877 will be numbered with the periods, whether reckoned as moments, years, or measureless ages, that are alike lost in the abysms of a past everlasting, whose infinite duration, stretching back to the dateless unbeginning, is filled with the existence of the Infinite and Eternal. As it sinks and disappears in those fathomless depths forever, to give place to its successor, 1878, we may well pause a moment to cast a glance backward on the past, contemplate briefly the present, and, through the telescope of prophecy, forecast the near future so far as the sight of dim mortality can penetrate the obscurity of the mysterious hereafter. In the past, if we only retrospect the history of humanity, we contemplate scenes and changes that fill up a dark and sorrowful record. Only one vision of transcendent beauty and loveliness is pictured on the canvas of time. As our world came finished from the hands of its all-wise and benevolent Creator, morning stars sang over a blooming Paradise, and all the Sons of God shouted for joy as they surveyed the grandeur of the new creation. But the serpent spoiler entered the glad garden of God, and seduced its happy inmates into rebellion; the blighting curse fell upon creation's gorgeousness; beauties that were the admiration of heaven faded away, and man, expelled from Eden's healthful bowers and the tree of life, commenced his course of decay, destined to end in his return to the primal earth from which he was taken.

Since that expulsion the flight of time has been over continued desolations. Empires have arisen only to fall, and proud cities have been builded only to become homeless wastes. Around the base of the still standing remains of Thebes, the oldest of cities, the hot sands of the desert are drifting, while its myriads of mummied dead repose in the countless sepulchres excavated for miles along the sweep of the neighboring Lybian hills. It can no longer send forth an army of 20,000 men and 200 chariots, from each of its hundred gates.

If we turn to proud Nineveh, the once exalted capital of the great Assyrian Empire, the Lord has made an utter end of its place "with an overrunning flood," and its history is now disclosing through the interpretation of a dialect older than the classic tongue in which Homer sang the downfall of Ilium. An arrow-headed language, impressed on the scattered and buried bricks, and the broken slabs that once paneled the entrances to its gorgeous courts, has been deciphered to unfold its former grandeur. Babylon in its turn became the wonder of the world; but the proud walls of the golden city have been broken down, and its high gates have been burned with fire. The wild beast of the desert now meets the wild beast of the island on its desolate heaps, and the satyr dances on the ruined sites of palaces where manly strength and womanly beauty once revaled.

Jerusalem had once a name and a praise in the whole earth, but the abominations of desolation have displaced its sacred fanes, and the infidel foot has trodden down its holy places through the centuries of its captive's long and weary exile. The church, too, of the past has marched a bloody pathway through a frightful howling desert, lined, along its dreadful length, with the graves of its millions of martyred slain.

Turning to the present, and the picture only deepens in sadness. Famine and fire, flood, pestilence and war, are reveling in perfect death-sport in sweeping the world with besoms of destruction; and "men's hearts are failing them for fear and for looking for those things that are coming on the earth."

Looking to the future, darkest clouds curtain its heavens, betokening the coming of a tempest of wrath to result in such a time of trouble as has never been since there was a nation. Sure—

> "We are living, we are dwelling,
> In a grand and awful time;
> In an age on ages telling,
> To be living is sublime."

But, O church of God, beyond the sweep of the near and world-wide desolations of the gathering wrath-storm, dawns the bright day of God, bringing earth's regeneration, and a new-born Paradise, Israel's Hope, and earth's Deliverer, will soon flood the heavens with the light, and the earth with the glory of his coming. He comes for his church. Soon from the rock-hewn sepulcher, from the grave in the clay, from the arctic snow, from the wind-scattered ashes of burned martyrs, and from the depths of the sea where the tiny coral insect has built the drowned saint a tomb, will resurrection power emancipate a bride for the King of kings. The kingdom of God is now nigh at hand. O thou left over remnant of the royalty of Faith, lift up the head and rejoice, for the King is now at the door. We hail thy advent, O Messiah of God, and as thou hast said "surely I come quickly and truly"—our glad hearts respond—*even so, come, Lord Jesus.* Come, and bring thy church its long-deferred redemption; come, and bring a sin-cursed world restitution; come, and bring a dying world health and cure come, and bring a warring world peace and repose; come, and bring the feathery palm and the rose to earth's arid deserts; come, wipe the tears from earth's weeping millions; come, O come, and bring life to the sleeping dead. Grant that with girded loins, and well trimmed, blazing, lamps we may go forth to meet thee, should'st thou come in 1878. Stand by us through the watches of this last dark night. At last give us the crown to place at thy feet. O loved Redeemer, for thou hast "loved us, and washed us from our sins in thy own blood."

The Son of God.

A triumph indeed would Satan achieve could he persuade us to deny the Sovereign Lord who bought us, by our accepting the heresy insidiously working among us of Jesus "the Root and offspring of David, the bright and morning star" being Joseph's natural son. He whom the angels are commanded to worship;—to whom it is said "Thy throne, O God, is forever and ever;" also:—"Thou, Lord, in the beginning didst lay the foundation of the earth, and the heavens are the works of thy hands," is not one begotten by the husband of Mary; a natural man merely is not the Redeemer! The seed of the woman truly is He, and he is also the only begotten Son of God. Perish THE RESTITUTION rather than it be a vehicle for the countenance of this damnable heresy privily introduced among us. Let it be denounced with detestation, its propagators be discarded, and their teachings appear only to be exposed in their poisonous and devilish tendencies. We hope better things of the editor of THE RESTITUTION, and of evangelists connected with it than to think them inclined to view the blasphemous error as harmless. It is more deadly ruinous than any tenet ever introduced among Adventists or ourselves. Oh, brethren and sisters, be not seduced by those who are laboring to rob us of precious portions of the New Testament. Hold fast the record which has stood for ages. Our foundation is not prophets alone, nor apostles alone; it is both, with the foundation Corner Stone the Anointed Jesus. In this time of peril—worse within than without—let us be wise for ourselves, working out our salvation with fear and trembling. Let us be faithful with ourselves, and with each other. And, while we hold fast the truths of the word uncompromisingly, let us be filled with the Spirit. Eph. v. 18.

E. HAYES.

For ourself we have not the slightest leaning toward the unhappy error so sharply denounced by Brother Hayes. On any such hypothesis the Bible would be to us a most unintelligible book in many of its statements. We long ago learned to repose our faith on what God has revealed concerning the Son of his love, and to utterly discard all the confused and contradictory creeds that an apostate Christianity has endeavored to impose upon the disciples of the Lord Jesus. We do not even except that formulary concocted at Nice, in the summer of A. D. 325, by an assembly of poor fallible men; some of whom, if sober history is reliable, were unworthy to wear the Christian name. See Stanley's Eastern Church, Sec. III. We gladly turn from the definitions of all ecclesiastical gladiators, in their intrigues and quarrels, to what God has taught us in his holy word. No theory ever yet proposed has fully explained the relations of the Divine Father and Son and we repudiate them all. Our faith, however, embraces every text, concerning the glory of our Redeemer. The salvation of our lost world is placed in the hands of one mighty to save. We do not explain away any such texts as Micah v. 2; John viii. 58; 1 Cor. x. 9, and many others. While making this explanation for ourself, we leave each one to his own conclusions as to the teachings of the oracles of God. There has been no controversy on this subject as yet in THE RESTITUTION. We most certainly do not desire any. We shall not crowd our own views upon our readers. We will probably give a selection next week from J. B. McCulloh's *Credibility of the Scriptures* with whose statements we, in the main, concur.

The present number brings us to the close of our editorial responsibilities for one year. In our inexperience, we commenced the hazardous experiment of conducting a religious journal, embarassed in its finances, and supported by patrons of quite diverse sentiments, both as regards some principles of the faith, and questions of policy in regard to managing our medium of communication—THE RESTITUTION. We entered upon the work with the utmost diffidence, and under grave apprehensions as to the paper's success even for the limited period for which it was committed to our charge. We do not hesitate to say that it is our firm belief that our Heavenly Father has helped us. But we must clear. Some things that we would have said are crowded out for want of room. Correspondents and all others must be patient. The original contributions in this number are commended to our readers, with the expressed hope that the able pens that have produced them will not be laid aside.

The Great Crisis—Rainbow Angel—His Person and Message—Rev. x. 1, 2; 8, 5, 6, 7.

J. P. WEETHEE.

> And I saw another mighty angel come down from heaven, clothed with a cloud; and a rainbow (was) upon his head, and his face (was) as it were the sun, and his feet as pillars of fire. And he had in his hand a little book open; and he set his right foot upon the sea, and (his) left (foot) on the earth, and cried with a loud voice, as (when) a lion roareth. And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer. But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

Such are the words of King James' Translation.

The Greek words (above translated, "There should be time no longer,") are literally rendered, "The time is not yet."

Verse 7. *Alla en tais hēmerais tēs phōnēs tou hebdomou angelou, hotan mellēi salpizein, kai etelesthē to mustērion tou Theou, hōs euēngelisen tous heautou doulous tous prophētas.*

But in the days of the voice of the seventh angel while he shall delay to sound the trumpet the mystery of God shall be finished, as he hath declared by his servants the prophets.

The Angel.—Some expositors, from its habiliments and powers, have called the Son of God; this, however, would seem incorrect since it is called "another angel." His oath is not in his own name.

The Greek word, translated angel, means messenger, one sent. In the Apocalypse, they are, sometimes, human beings, saints, priests, assistants of our Great High Priest, who arose after his resurrection, and ascended with him. See Matt. xxvii. 53; Acts i. 9; 1 Cor. xv. 20; Heb. xii. 1; Rev. xix. 10; xxii. 8, 9. Angels may be, therefore, of our race, or they may belong to a higher order of beings. In the revelations made to John, they appear to be of two classes, those that carry messages, and division agents. The rainbow angel belonged to the former, the angel with the trumpet, the latter class. The movement of the angels are under Divine guidance. To which order this being properly belonged, (to the priesthood, or to the higher order of creation,) is not stated. He seems to be deeply interested in his mission.

1. *His Message.*—"*The Time is not Yet.*"—What time? The time when the mystery of God should be finished. It appears that the saints were expecting the consummation of all things under the voice of the seven thunders. This messenger is sent to correct this false impression, and to give its true location—under the voice of the seventh angel while he shall delay to sound the trumpet. He, therefore, corrects the error, and states the appointed era.

The seven thunders are supposed to cover the period of the reformation under Martin Luther. During that era the political and ecclesiastical heavens were exceedingly tempestuous. The Vatican uttered its thunders of excommunication. These were echoed by the Holy Roman (Romano-German) empire, when it drew its sword, and thundered forth its voice in defence of the doctrines of the Papal See.

Christians then looked for the coming of Christ to destroy the man of sin. They concluded that the gospel mission was about completed, and that the day of their triumph was soon to dawn. The angel proclaims the important news that the mystery of God was not to be finished under the closing scenes of the sixth trumpet, called the seven thunders, but under the delay of the seventh trumpet.

That "little book" of prophetic history and other records of great events to transpire before the completion of the mystery of God. The disastrous events of the Eastern Church under the Turks may already been given to John and placed upon record (Rev. ix.). A little book of the records of the trials of the Western Church is now given for John to eat renewed for future use). It was pleasing to have an open book, but its contents, containing the persecutions of the Western Christians, were painful and bitter. This book was a kind of appendix to the larger book (Rev. v. 5,) and appears to have contained the former part of the succeeding chapter, verses 1-14, which is an important supplement to the ninth chapter, as it gives a general account of the state of the Eastern Church, and all connected with it during the period of the 6th and sixth trumpets."—*Baxter.*

The time to finish the proclamation was to be in the days of the voice of the seventh angel while he shall delay to sound the trumpet, the mystery of God should be finished.

The message of the rainbow angel contains three distinct elements, one negative, (the time is not yet,) and two positive: (1) the voice of the seventh angel while he shall delay to sound: (2) the mystery of God shall be finished.

The first element (the time is not yet,) we have explained. We now call attention to the second element, delay.

The first five trumpets are consecutive, since no time is named as intervening. There is, therefore, no space between the first and second woes. Of the second and third woes it is said, "The second woe is past; *behold*, behold the third woe cometh quickly." Rev. xi. 14. The second woe terminates. A space of time follows before the third woe commences. That space belongs to neither trumpet, but is a short delay previous to the sounding of the seventh trumpet. That space has three appellations: (1) quickly, because the time is short, compared with the periods before and after it. God makes a short work of his final warnings.

2. It is called a delay since the sixth and seventh trumpets are not consecutive. Our common translation says, "Begin to sound." We render it delay. The word מחל, means delay. Matt. ii. 13; Jno. iv. 47; Luke xiii. 9; Acts xxii. 16. *Mello* I am about to do. I linger, procrastinate, delay, defer. The following are its definitions as given by standard lexicographers: To be about, on the point of; to design, intend, be bent upon; to be wont or accustomed; to linger, delay, loiter; procrastinate, defer; to hesitate, demur (Grove), *cunctor, moror, differo*, (L. S. Schehner). Parkhurst says thus, to delay (Acts xxii. 16). This is the use of the best Greek authors. See *to pause* With an infinitive following. "To be about to be, or to do anything." Matt. ii. 13; xvi. 27; xvii. 12; Jno. iv. 47; vi. 6. What is to come, Matt. iii. 7; xii. 32; Acts xxiii. 30; xxiv. 15, 25; see Job iii. 8; Jer. xix. 2; xxix. 10; Rev. i. 19; ii. 13; iii. 10, 16; vi. 11; viii. 13. These imply a delay of an event then future. There must, therefore, be a delay in the sounding of the seventh trumpet.

3. *Voice of the Seventh Angel.*—Some may understand the voice of the seventh angel to signify that the angel himself speaks, and consequently, that no particular gospel proclamation is here intended. Its true meaning will appear if we examine what is understood in other scriptures. In Acts xiii. 27, we have the following:

"For they that dwell at Jerusalem, and their rulers, because they knew not him, nor yet the voices of the prophets, which are read every Sabbath day."

The Jews that read the writings of the prophets were their voices; one that utters the words of another, is his voice; those that utter in advance the events of seventh angel are his voice. We understand that God designed that the events, to transpire after the seventh angel sounds the trumpet, should be proclaimed to the world in advance, and that men selected for that purpose are truly the voice of that trumpet messenger.

It is called the voice of the seventh angel, since that body proclaims the events to transpire during the sounding of that trumpet. These events may be learned by reading Rev. xi. 15, 17, 18:

"And the seventh angel sounded; and there were great voices in heaven saying, The kingdoms of this world are become (the kingdoms) of our Lord, and of his Christ, and he shall reign for ever and ever. And the four and twenty elders which sat before God on their seats, fell upon their faces, and worshipped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name small and great; and shouldest destroy them which destroy the earth."

We learn from the passages above quoted that the resurrection, and judgment, the giving of rewards, and infliction of punishments, are events which belong to the seventh trumpet, as well as the reign of Christ. The character of the seventh trumpet will be the more fully understood by establishing its identity with certain others named in the scriptures. The seventh trumpet is the millennial trumpet as appears from Rev. xi. 15. All will agree that those trumpets, which include the same leading events, are one. We proceed, therefore, to prove that the Elect Trumpet (Matt. xxiv. 31), the Advent Trumpet (1 Thes. iv. 16, 17), the Last Trumpet (1 Cor. xv. 51, 52), and the seventh Trumpet (Rev. xv. 15) include the same leading events, and are, therefore, identical.

1. *Elect Trumpet.*—"They shall see the Son of man coming in the clouds of heaven, with power and great glory. And he will send his angels with a great sound of a trumpet, and they will gather his elect from the four winds, from one end of heaven to the other." Matt. xxiv. 37. What events here take place? When do they occur?

a. The Events.—Two events are clearly defined, others are implied. Christ comes in the clouds, the elect are gathered. Multitudes of that class now sleep. This gathering, therefore, must include the first resurrection, which takes place at the coming of Christ. This series includes the advent, the first resurrection, and the gathering of the saints.

b. The Time of the Series.—When does this chain of events begin to transpire? Understanding this prediction to be a literal historic narrative, the appearing of the Son of man in the clouds of heaven in his second personal advent is its commencement.

2. *The Advent Trumpet.*—"The Lord himself shall descend from heaven with a shout, with the voice of an archangel, and with the trump of God, and the dead in Christ shall rise first: then we who are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. iv. 16, 17.

a. The Events are: first, the appearing of Christ; second, the sounding of the trump of God by an archangel; third, the first resurrection: fourth, the gathering of the elect.

b. The Time.—It commences with the second personal appearing of our Savior. The first resurrection, which is an implied event of the elect trumpet, is here distinctly stated. The elect and advent trumpets, including the same series of events, and commencing at the same time, are identical.

3. *The Last Trumpet.*—"We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the *last* trumpet: for the trumpet shall sound, and the dead shall be raised, incorruptible, and we shall be changed." 1 Cor. xv. 51, 52.

a. The Events.—The events represented are: first, the sounding of the last trumpet: second, the first resurrection; third, the change to immortality of the living saints. The events implied are: first, the second advent of Christ: second, the gathering of the elect; for when the first resurrection takes place, according to 1 Thess. iv. 16, Christ appears, and the elect are gathered.

b. The Time.—This is clearly at the second coming of our Lord, since the dead are raised to immortality at the sounding of this trumpet. The elect, the advent, and the last trumpets, including the same events, and beginning to sound at the same time, are *one*.

4. *The Seventh Trumpet.*—"And the seventh angel sounded" (see above), Rev. xi. 15, 18.

b. The Events.—The events of the series expressed, are: first, the judgment of the dead; second, the saints rewarded; third, the destruction of the destroyers. Those implied, are: first, the appearing of Christ; second, the first resurrection; three, the gathering of the elect; for Paul says, in his charge to Timothy (2 Tim. iv. 1), that the dead are judged at Christ's appearing and his kingdom; and in his letter to the Thessalonian Church, he says that the dead in Christ are raised and gathered at his appearing. The dead are judged at his appearing; but the dead are judged under the seventh trumpet, consequently the appearing of Christ takes place under the sounding of the seventh trumpet. The righteous receive their reward when they are crowned, which, according to 2 Tim. v. 8, takes place at the day of Christ's appearing.

b. The Time.—The time of the sounding of the seventh trumpet is not fixed by the events themselves, but the second advent of our savior. The seventh trumpet is a woe trumpet. It is clear that the seventh is the last trumpet. There being but one series of trumpets, and seven in that series, the seventh and last are the same; it was first, second, third, for the fifth, sixth, seventh, or last. The elect, the advent, the last, are the seventh are one and the same.

5. *Judgment Trumpet.*—"I charge (thee) therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing, and his kingdom." 2 Tim. iv. 1. No trumpet is here named, but his appearing, the judgment of the living and the dead, and his kingdom, are to meet. But the kingdom appears also the dead are judged when the seventh trumpet sounds. During the delay, to sound the seventh trumpet, the voice of the seventh angel is heard proclaiming the coming of Christ, the resurrection, judgment, the destruction of those that destroy the earth, and the establishment of the kingdom of God. This work seems to be the finishing of the mystery of God. This work is preparatory, as it is under the voice in the days of the delay. Are we now living in those days? Are not these the themes which have commanded our special attention as "meat in due season"?

Concluding remarks on our first proposition.—We have submitted Rev. x. 6, 7, to a critical examination, and have seen that it brings to view a short delay between the close of the events of the sixth trumpet, and the sounding of the seventh, called the "days of the voice of the seventh angel." The original justifies that position. God's usual method of dealing with mankind, demands such a delay.

The sixth trumpet leaves the righteous and the wicked associated in the same communities and nations. The wheat and tares grow together till the harvest, which is at the end of the age. The final judgments do not fall on the people of God. Some agency must be employed to separate the two classes. A timely notice of the coming danger is God's method of securing the end designed. He sent Noah before the flood. Messengers were dispatched to warn Lot. Prophets were sent to the Jews before their captivity in Babylon. He sent his Son previous to their great dispersion.

Jesus makes an analogy between the flood and his second coming. He taught his disciples to look for the signs of his approach, and taught that some of his servants would proclaim an advent while others would say, "My Lord delayeth his coming."

We are fully persuaded that such a warning must be given, and for that purpose he appoints a short delay.

Sententious Paragraphs.

That pilot dies nobly, says Seneca, who perishes in the storm with the helm in his hand.

> "Thy mercies make swift wings to exalt the Lord,
> Nor will I silent be;
> O rather let the cease to breathe,
> Than cease from praising thee."

CIRCUMSPECTION.

A cautious tongue insures prosperity, and adherence to industry averts want. The unwary forfeit esteem.

RESIGNATION.

The sage observes, resignation is the crown of mankind; for avarice is poverty, resignation liberty, and suspense slavery. Regard the world as a blank, and thy share therein as an unexpected prize. The incessant solicitation of favors from mortals betokens lack of faith in God.

The beauty of holiness is a beauty that never fades. There is no decay from time, no deformity from overstrain, and no loss of form or bloom from the burden and heat of the day. And it hath not yet attained, neither is already perfect. It doth not even yet appear what it shall be. But it daily gravitates towards the great white light that is round the throne of God.

WHAT IS A LETTER?

> A silent language uttered to the eye,
> Which curious distance would, in vain, deny;
> A tie to bind where circumstances part;
> A nerve of feeling stretched from heart to heart,
> Formed to convey, like an electric chain,
> The mystic flesh—the lightning of the brain,
> And bear at once, along each precious link,
> Affection's life-pulse, in a drop of ink.

Weakness, not strength, comes from a constant survey of the hosts in battle array against you. Power comes into the palsied arm when the eye turns wholly toward the angel of Jehovah, who encampeth around about the believer. Philosophy says, "Grow strong by a downright grapple with the threatening foeman;" but the Gospel of the Old Testament, as well as that of the New, says, "They that wait upon the Lord shall renew their strength."—*Contributor.*

LONDON, December 25.—A Vienna correspondent says that the commanders of the Russian advanced corps have received orders to retain on the defensive and reinforced by the troops from the neighborhood of Plevna.

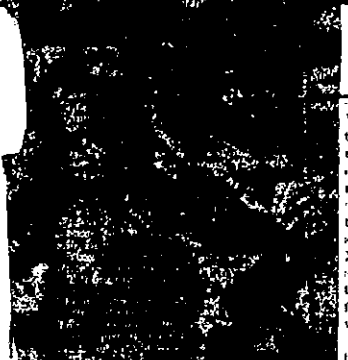

Roman Catholic Reasoning as to the Lord's Supper, Tested by Scripture.

The disciples of Christ do not often meet in argument, members of the Romish church. This is a little strange, seeing that they, like us, are quite controversial. Perhaps it is because the parties are so far apart in word and doctrine, that they hardly ever meet.

It has sometimes happened to me otherwise, and I have held many arguments with skillful and well-trained disputants, both lay and clerical of that church. In this way, some years ago, the subjoined paper came to be written, addressed to one of their most learned and able priests—a convert from the Episcopal ministry—and subsequently known as "Father Curtis," secretary to "His Eminence and Grace, Archbishop Bayley, of Baltimore," deceased.

I do not give his reply to my well-meant effort to reach his conscience, as it was a private letter—sufficient to say it was pretty tart, savoring more of pride than humility—and was sour rather than sharp.

Perhaps the reasoning and Scripture employed in the paper may prove profitable to some of your readers, although wholly lost, I fear, upon him who was originally addressed. Hence I send it to Bill, with your leave, a vacant column in THE RESTITUTION.

A. B. MAGRUDER.

Winchester, Va.

The Following is Submitted to the Intelligence and Candor of W. A. A. Curtis, in all kindness, by Allan B. Magruder.

In Acts xviii. 24–28, there is a beautiful instance and illustration of Christian simplicity and humility—of that child-like docility, without which, as the Great Teacher declared, "No man could be his disciple." Apollos, the learned Alexandrian, taught "diligently the things of the Lord, knowing only the baptism of John, whom, when Aquilla and Priscilla had heard, they took him unto them and expounded unto him the way of the Lord more perfectly." Though an "eloquent man and mighty in the Scriptures," Apollos was not too proud to learn the way of the Lord more perfectly from the humble tent-maker and his wife, whom he found to be better instructed in that way than himself. He was not one of that large class who, wise in their own conceits, despise the simple, plain Scriptures, or "make void the *Word of God* by their traditions." Let us apply the wisdom which Apollos practiced to the discovery of the truth concerning one of the plainest yet most important subjects presented to us in the Bible. I allude to what the Roman Catholic and High Church Episcopalians call "the Holy Eucharist"—but the Bible calls "the communion—the Lord's Supper."

These contend that the bread and wine used, become, "by consecration," the real presence—the actual flesh and blood of our blessed Lord. Can we receive this doctrine as true, so long as it is liable to such objections as these? viz.:

1. That to interpret his words, "This is my body and this is my blood," as intended to teach a purely literal fact, would involve us, by the same mode of construction, into consequences which we plainly perceive to be absurd; for in language equally literal, he teaches "I am the Vine; ye are the branches," and "the Rock that followed them was Christ;" yet we do not maintain that the Son of God became literally a vine or a Rock; or that his disciples were literally branches. By the inexorable logic of the argument, we are bound, however, to maintain the literal signification in both instances.

2. Such a construction is forbidden by his own words when he says, in consequence of his disciples murmuring at his language, (understood by them in a literal sense) "Doth this offend you?"... it is the spirit that quickeneth; the flesh profit nothing; the words that I speak unto you, they are spirit, they are life."

Now, does not this clearly imply that his language is not to be understood literally but in a spiritual sense? If otherwise, why make any explanation of that which had offended them? And he says "the *flesh* profits nothing." Now, if the bread be his flesh, can it be maintained that it "profits nothing?" If so, why partake of it at all? Why do a superfluous thing? Why do that which we are assured "profits nothing?" What would our Lord say of any command of God if it at all "profits nothing?" Would he give his disciples a command which, by the enjoyment that it is the very body of our Lord and is flesh, thus "profits nothing?" Now we escape all this contradiction and dilemma by the opposite construction of his words, which above is free from contradiction and in harmony with the context.

Again, does not the argument prove *too much* and so is shown to be unsound? Do any really believe that the Apostles who sat with him at the table when the Supper was first instituted, actually, then and there, ate the flesh from his body and really drank the blood from his veins? Yet the exigency of the argument employed by the literalists, requires that conclusion, for he said, "this is my body, this is my blood," and these words they say must be understood in their strict literal sense!

3. But even if this was actually true and really happened when he had a flesh and blood body, it cannot be so now, for he no longer possesses such a body to give his disciples to eat, or any blood to give them to drink. He says of his post-resurrection body, "a spirit (or phantom) hath not flesh and bones as *you see me have*," (Luke xxiv. 39,) not flesh and blood, for, in truth, he lost all the blood from his body in the crucifixion. Pierced by the cruel nails in his hands and feet, with blood streaming from his head encircled by the sharp thorns—sweating, as it were, great drops of blood, and the long and keen spear of the Roman soldier piercing his side and his heart, all the purple current of life flowed forth from his numerous wounds, so that when deposited in Joseph's tomb, he was, as he says of himself, only "flesh and bones"—a bloodless body.

It was fit that it should be so, for, "without the shedding of blood, there could be *no remission of sins*;" and it is written, "He poured out his soul (*life*) unto death"—that is, he bled to death. The sinless life ebbs away with the vital current of the blood, for "the life (of man) is in the blood"... and we are expressly taught, that flesh and blood cannot inherit the kingdom of God; "neither doth corruption inherit incorruption." If, therefore, there be any blood in the wine of the Supper now, it does not come from Emanuel's veins, for confessedly he does not possess it himself in his incorruptible resurrection body.

4. But, finally, if the bread be flesh, and the wine be blood, why does not the real fact appear? Why are our senses permitted to contradict the assertion? Why should this be the only one of the miracles of Christ which was not demonstrable to the senses? Why do we not see that the actual flesh and the real blood are present and can be handled? When he raised Lazarus from the dead, there was physical, sensible proof of the fact. The people, by their senses, recognized and identified the man who had been dead, then and there, alive before them. And to select a closely analagous case for illustration when at Cana of Galilee, he turned the water into wine, was not the fact literally and physically manifest to all? It was unquestionably; for in drinking the wine which had been water, the guests said to the Bridegroom, "thou hast kept the good wine until now." It was, then, evidently wine and not water—so in the case supposed—in the "Eucharist," it should be evidently and unmistakably, blood and not wine, as we see and know it is. If really otherwise, how easy to prove it?

5. But there is another and even better circumstantial proof of the error of the Roman Catholic reasoning derived from the practice of that church. They quote the words of Jesus, (to support their theory), "Except ye eat the flesh and drink the blood of the Son of Man, ye have no life in you" (John vi. 53,) and yet they forbid and withhold from the laity—the unofficial members—of the church—the wine—that very blood which, if they drink not, they "have no life in them," and so cannot be saved! A logical *felo de se*.

In conclusion, let us take heed and remember that "He that is of God, heareth God's words." "Examine your selves and see if ye be in the faith." "Believe not every spirit, but try the spirits, whether they be of God." "In vain do ye worship me, teaching for doctrines the commandments of men" (institutions merely human).

Old Families.

There are few things appertaining to the flesh of which men in my country (Scotland) are prouder than that of being members of an old family. Many a worthy tradesman there is, who has passed with great credit through all the stages of message-boy, shopman, salesman, traveler, fortunate speculator, until a retiring competency has become a landed country gentleman, with a large mansion house, park, cottar's (serfs') lodge, livery servants, and in public and fine linen fares sumptuously every day, who, nevertheless, feels those things avail nothing so long as he sits at his gate (he humbling Mordecai, who makes him feel as an upstart and not a member of an old family. He desires, therefore above all things, to be connected, even by an almost invisible thread, with some authentic piece of antiquity. He would willingly give a large sum for a drop of ancient blood, and bitterly feels that money cannot purchase it. The "old old family," again, is proud of its heraldry. It boasts of its long ancestry. "Our family came over with William the Conqueror." Is generally the extreme of their alleged origin; and that is very mythical, albeit the family pictures of large, stupid looking gentlemen with wigs, ladies in still broader, or one or two dead knights reprecenting knights in armor. As old Sir Thomas Brown says, "Gravestones tell truth scarce forty years; generations pass while some trees stand, and old families last not three oaks. The Jews are an exception. Moses, the old-clothes man, has an ancestry which puts the purest and most ancient stock of the house of peers to shame. Where was the blood of all the Howards, or of the Plantagenets, when the ancestors of "Old Cle" were defying Pharaoh or combating Sennacherib? I was forcibly reminded of this on one occasion, when standing beside a learned Jew in the Royal Museum in Berlin, and looking at the fine antique statue of Julius Cæsar, at the end of the room. I happened to remark to my friend, "Is it not strange to look at the intellectual features of that 'hook-nosed fellow of Rome,' as Falstaff calls him, and to think of his triumphant march northward and his conquest of Britain, when our ancestors were roving barbarians, painting themselves with ochre, and exhibiting all the brutality and coarseness of New Zealand savages?" "Our ancestors!" exclaimed my Jewish friend, looking at me with disdain. "Pray speak for your own, who, I have no doubt, were sufficiently savage. But as for mine, they had been singing the Psalms of David and worshipping God as members of his true church on earth centuries before Julius Cæsar was born."

I bowed my head, and felt that both I and the antique statue were of yesterday, when compared with the old blood which flowed in the veins and flushed in the face of my eloquent friend. Beautifully has Dr. Harris said of the Jews, "As the modern traveler surveys the remains of the Arch of Titus at Rome, he feels bewildered in endeavoring to realize the distant date of its erection, and yet it commemorates only the last of a long series of Jewish dispersions."

You read of the fragments of antiquity dug up from the ruins of Babylon, and your mind is carried still further back than by the Roman arch; but the Jew possibly formed the Babylonian brick, and imprinted on it those arrow-headed characters. The Pyramids of Egypt take your imagination still further back; the Jew, not improbably, helped to build the oldest of them. Enter the most ancient of the royal tombs at Thebes, and mark the national physiognomies painted on the walls. You recognize that of the Jew, unaltered to the present day. Time was young when the Lord said to Abram, "I will make of thee a great nation." Strong faith has never ceased to exist among the great rabbis of the Jews, and in the coming of a day when the once noble but now rising race shall have their own again, and be no longer despised and trodden down by the Gentile nations. What an abiding hope in the restoration of a kingdom to Israel is expressed—what indomitable pride and ambition, which the sorrows of eighteen centuries have not crushed, is confessed in the commentary of an old Jew upon the promise made by God to Abram. "I will make thy seed as the dust of the earth." "Yes," he says, "as the dust of the earth, which for a time all men tread under foot, but, nevertheless, in the end covers all men overhead."

"When Zion by the mighty Lord
Built up again shall be,
In glory then, and majesty,
To men appear shall he."

—*Selected.*

Something Rich.

Editor Restitution:—I meet with and send you an item clipped from one of your cotemporaries, that speaks for its author as well as for itself. It says:

"Daniel, while 'in the province of Elam,' on the further side of the Tigris, away in the East, speaks of the extreme eastern part of Europe as the west, (viii. 5,) and of Northern Asia, exclusive of nearly all of Asia Minor, as the North, (xi. 18-30,) and of Egypt as the South for Egypt was called 'the king of the south' because the throne of the Ptolemies was here. And the seleucids was called the king of the North because the seat of government was at Antioch, north of Egypt. If expositors would mind these facts they would prevent confusion and misapplication of prophetic truth."

The above reminds us of what a very credible preacher is reported to have once said to his congregation in Cincinnati, Ohio, that so evincing the wisdom and goodness of God in his special providences to man, he had noticed that "God had almost invariably made commodious harbors contiguous to, and deep navigable rivers to run by large cities! Able divines would avoid misinterpreting Scripture and preventing confusion if they would heed these facts." Of course the formation of the rivers and harbors was the result of the pre-existent cities, and there never was "the South" until Ptolemy's throne made it, nor a North until the Seleucids had their seat of government at Antioch! "The north and the south thou hast created them. Tabor Hermon shall rejoice in thy name." Psa. lxxxix. 12. The land that should not be sold, and the city called after his name, was and is "center!"

G. W. STETSON.

Edinburgh, Tx.

Eastern Items.

LONDON, *Dec. 24.*—A correspondent at Bucharest telegraphs: "It is impossible to find out anything concerning the condition of the Turkish prisoners *en route* from Plevna, or the Russian troops caught on the march by the snow storm."

"The cold weather and driving snow produced a terrible effect upon the transport train, which halted near Cotracenci, a suburb of Bucharest, to await the cessation of the storm Sunday. The wagons and horses were entirely buried in the snow, and working parties were extricating the train. Fifty horses and twenty-nine men had been found dead. The men had sought shelter in the wagons, and were frozen within half a mile of Cotracenci."

It is said that 25,000 men, with seventy cannon, have lately passed Galatz. Part of these crossed the Danube by the Ibrail bridge, while the rest went in the direction of Kalarash. It is thought that those reinforcements will join General Zimmerman and operate against the eastern side of the quadrilateral, primarily against Silistria, while a division of grenadiers and a division of reserve, formerly before Plevna, will go to Biela and join the Twelfth Army Corps, for the siege of Rustchuk.

A dispatch from Constantinople says the Servians attempted to carry Vaire by assault, and had been repulsed with an immense loss. They were pursued by the garrison to Yavor, about five miles distant.

A portion of the British fleet in Besika Bay is expected to proceed to the Gulf of Volo.

BUCHAREST, December 24.—It is expected the Russian headquarters will shortly be transferred from Bogot to Selvi, which is about twenty-five miles southwest of the former place.

ALEXANDRIA, Dec. 24.—Half of the Egyptian contingent, destined to reinforce the Turkish army, left here this morning, it is rumored, for Crete. The troops were mostly blacks.

ERZEROUM, Dec. 24.—The snow has ceased. The weather is now fine, and will facilitate the operations of the Russians. Reconnoitering detachments of the Russian cavalry frequently appear in the villages in the plain of Erzeroum.

The Turkish telegraph communication is threatened. It is believed the siege of this place will soon begin, as the Russian forces are overwhelming, and Russian infantry is advancing into the plain of Erzeroum.

LETTER RECEIPTS.

Letters from the following persons have been received, found to be correct and the books as credited to:

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Mrs W W Heath	1 00	Miss Hadley	00
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The Altar of Sacrifice.

We, the undersigned, having the good of the cause of truth at heart, and in seeing that it is our duty to consecrate the gospel with our means as well as our tongues, and believing that God will bless us for all the sacrifice we make in behalf of the truth, agree to pay the subscription price for the papers, and to pay the subscription price for the papers, if living the RESTITUTION from week to week, and postage to the following persons who are willing to read it, but are unable to do so on account of poverty, and to contribute those who are willing to do so in the light of the:

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Stanzas.

BY REBECCA THE JESTER.

If I had Judah's cordial shall,
O'er which the first born made to'ld,
In burning tones that loved to dwell
Amongst those vases of trembling gold;
Is to my soul one note were given
Of that high harp, whose sweeter tone
Caught its mighty strain from heaven,
And plowed like fire round Israel's throne.
Up to the deep blue starry sky
Then might my soul aspire, and hold
Communion fervent, strong and high,
With Israel and King and prophet old:
Then might my spirit dare to trace
The path our ancient people trod,
When the cray pillar of Jacob's race
Like faithful servants, walked with God!

But Israel's song, alas! is hushed,
That all her tales of triumph told,
And mute is every voice that gushed
In music to her Harp of gold;
And could my lyre attune its strings
To lofty themes they loved of yore,
Alas! my lips would only sing
All that we were but are no more!
Our hearts are still by Jordan's stream,
And there our footsteps fain would be;
But oh, 'tis like the captive's dream
Of home, his eyes may never see,
A cloud is on our father's grave,
And darkly spreads o'er Zion's hill,
And there their sons are not found like slaves,
Or roam like homeless wanderers still.

Yet, Where the rose of Sharon blooms
And cedars wave their stately head,
Even now, from out the place of tombs,
Breaks a deep voice that stirs the dead.
Through the wide world's tumultuous roar
Resounds clear and sweet the solemn word—
O, lo, virgin daughter, faint no more,
Thy fears are seen, thy prayers are heard.
Wait, though with spirit crushed and broke,
Thy tribes like desert exiles rove.
Though Judah feels the stranger's yoke,
And Ephraim is a home less dove;—
Yet, yet shall Judah's Lion wake,
Yet shall the day of promise come.
Thy sons from iron bondage break,
And God shall lead the wanderers home!"

—New England Magazine.

Selections.

The Theological Thermometer Falling.

The Ecclesiastical Council of the Congregational Church at Indian Orchard, Massachusetts, recently declined to install the Rev. Mr. Merriam because he could not conscientiously give his assent to the doctrine of everlasting punishment. It having been insinuated, if not boldly asserted, that Congregationalism was drifting away from this dogma and rather leaning to the Universalist view of the future life, the editor of the *Congregationalist* addressed a circular letter to one hundred representative Congregational clergymen in the North, East and West, wanting to know of them: First, whether, in their judgment, there was in their own churches and neighborhoods any essential departure from the received faith touching everlasting punishment; and, second, whether belief in the doctrine should be insisted on as a pre-requisite to the ministry to the Congregational Church.

Replies to these inquiries were received from eighty of the clergymen addressed. Sixty-seven of these testify, according to the editor's analysis, that there has been no "essential" departure from the faith on this subject, and thirteen are of the opinion that there has been considerable modification of opinion among Congregationalists. Sixty-three insist upon belief in the dogma as prerequisite to the ministry; eight are not prepared to say they might not vote for Mr. Merriam: six would judge each case by itself, and three would have voted for Mr. Merriam, notwithstanding his views of future retribution.

This is an agreeable surprise to the editor of the *Congregationalist*, who holds fast to the idea of eternal punishment for the wicked, but who feared the minister reports of looseness of faith among Congregationalists might have some foundation in fact. He admits that the medieval idea of a place of material torture has "gradually faded out of our theology," and given place to ideas "less sensuously terrible and more purely scriptural," but, with Professor Shedd, the majority of Congregationalists hold that "it is impossible to eliminate the tenet (of future punishment) from the Christian Scriptures, except by a mutilation of the canon, as a violently capricious exegesis."

The value of the testimony accumulated by the *Congregationalist*, and which it publishes as editorial, depends upon the meaning given to the phrase "essential departure," as applied to the modification of ideas touching the nature and duration of the punishment of the unrepentant—the non-believers in what are called the essentials of Christian faith and practice. Here is the Rev. Dr. Burton, of Hartford, Connecticut, for example, saying that "where the traditional conception is still held in its full conception, it is held more as an abstraction than it used to be;" and Dr. Noble, of New Haven, answering that "it is true beyond question that the doctrine is not held with the same intensity it once was;" and Dr. Dana, of Norwich, admitting that, while it is an article to which assent is required in a public confession of religion, "it is far less prominent in the beliefs and preachings of the ministers than it used to be."

In the West, too, the process of "fading out" of the old dogmas is as marked as in New England. Dr. Bascom, of Hinsdale, Illinois, writes that while the Churches required assent to this, among other articles, probably a larger proportion of hearers than formerly are unsettled in their belief on this subject; Dr. Adams, of Iowa, that "most of our members are not indoctrinated;" Dr. Slaney, of Monmouth, that it is not held as firmly as formerly, and, while there may be no essential departure, there is less intensity of conviction; Dr. Wolcott, of Ohio, that the people, while clinging to the dogma, "appreciate the moral difficulties of a *doctrine which appears to antagonize the humanity of* Christendom;" and Dr. Twitchell, of Cleveland, that "there is evidently in the churches somewhat of a wavering in, if not a departure from, settled belief in the doctrine of everlasting punishment."

It is not necessary to go into further details of this mass of testimony. The most significant thing in it is, that the ministers who preach, as well as those who do not preach everlasting punishment; those who hold belief in it essential, as well as those who do not think it essential to the ministry, all agree that the views of the Church on the subject have undergone material change, but that this change does not const itute an "essential departure." Such a confession would have been an unspeakable shock to orthodox Christendom thirty years ago. There is another suspicious feature of this evidence, namely, that the acceptance of the dogma is rather on its historical and traditional authority than on any intellectual correspondence to it on the part of those who subscribe to it. It is taken as a part of the creed, if properly sugar-coated, but in its naked hideousness is rejected. As an abstraction it will go through, like an unpalatable measure tacked on to an appropriation bill. There is no particular enthusiasm to bear about it, and the ministers, therefore, do not deal largely in it from the pulpit. It is one of those dogmas that will bear letting alone severely; all that is really necessary in the minister is to accept it because it is a part of the standard of the Church.

Such, in substance, is the evidence accumulated by the *Congregationalist*, and spread out upon its ample pages. Some of the stouter believers hold to it as essential, and take the old-fashioned materialistic view of it; but by far the greater majority have vague ideas as to what will be the nature of the punishment of the wicked; they simply eliminate the pitch and brimstone, and convert the imps and devils with red-hot pokers and pitch-forks into medieval phantasmagoria the creations of distempered imaginations in an age when inexpressible cruelty was the usual evolution of robust faith.—*Cincinnati Commercial.*

The Age of the Sun.

While some are sedulously employed, endeavoring to show from scientists that our sun is a central furnace to our planetary system, fed by the fuel of aerolites and other opaque bodies falling into it, and that our earth may sooner or later, be added, as a lump of coal, to feed the fire, it might be well to let your readers know that all scientists do not endorse this theory of "combustion." I therefore send you the annexed, to use or not, as you deem best. G. W. STETSON.

Editor.

There has been a long dispute between the physicists and mathematicians on the one hand, and the geologists and biologists on the other, as to the age of the earth, or rather, since that is equally involved, the age of the sun. Dr. Croll, the distinguished Scotch geologist, has recently offered a theory which is not altogether new, but admits of some novel arguments, and which may serve all parties to the dispute. Beginning with a review of the different theories as to the sun's heat, he rejects the combustion theory as totally inadequate, since if the sun were all a mass of burning coal it would not last over 5,000 years; the chemical theory does not prolong the duration sufficiently; the meteoric theory will not serve; the only remaining explanation is the gravitation or condensation theory. This supposes that the materials of the solar system were originally a nebula, extending through a space many times greater than the orbit of Neptune. The falling together, the condensation of this amount of matter, it can be mathematically shown, would supply enough heat to keep the sun at its present temperature for 20,000,000 years. Unfortunately, that period is not sufficient for the geologist. He demands at least 100,000,000 years for the changes of the earth's surface, and would prefer twice that length of time. The arguments of the geologists are almost unanswerable. Those of the biologist who believes in evolution tend to the same point so far as they go. Prof. Croll says that there is a way out of this difficulty by supposing that the nebula was not cold but hot. If you suppose it hot enough to start with, you will have heat enough to carry you through. Obviously it is just as easy to suppose a hot nebula as a cold one. But Prof. Croll proposes to provide for this original heat. If the solar system had originally consisted of two masses, each of half the density of the whole, at some immeasurable distance apart, and they fell foul of each other owing to their mutual gravitation, they would strike with a speed of 254 miles per second. If their motion was stopped by the concussion, an amount of heat would be developed sufficient to convert the whole into a nebula that would take 50,000,000 years to cool. This is decidedly an improvement on the cool nebula. But it supposes that the component halves before they started on their way to a collision, had no motion. Let us suppose, then, they were moving beforehand at the rate of 205 miles per second, and that this speed was added to what they got by gravitating towards each other; then we get, when they struck, a nebula extending beyond Neptune, and with heat enough for a sun for 100,000,000 year's duration. If you insist upon 200,000,000, you must give the original masses a speed of 575 miles per second beforehand. It will be objected that no such motion has been observed in space. Even the planets do not make such fast time; the earth, for instance, going only 1,000 miles in a minute. The fixed stars whose motion has been ascertained travel very much slower. But Prof. Croll says the fixed stars are those that have gone through the collision process and have lost their motion. The new hypothesis gets behind the ordinary nebular theory in point of time, giving an explanation for the formation of the nebulæ. But it presupposes that there may be vast, cold, invisible masses of matter rushing through space with such velocity that their mere touch would convert our globe into red-hot gases and distribute it through infinite space. The conception is not incompatible with the sudden flaming out of a new star and its convertion into the nebula, as seems to have been the case with the Schmidt star in Cygnus; but the facts in that remarkable case were probably not known to Prof. Croll at the time his essay was written.—*Philadelphia Telegraph.*

Perihelion and Pestilence.

If there is anything in "astrological eriology," we are approaching one of the most pestilential periods in earth's history. Since the commencement of of the Christian era, the perihelia of the four great planets of the solar system—Jupiter, Uranus, Saturn and Neptune—have not been coincident. But this is about to occur, and, in the language of Dr. Knapp, who has traced the history of the greatest epidemics that ever afflicted the human race to the perihelia of these planets, there will soon be "lively times for the doctors." The theory is that when one or more of the large planets is nearest to the sun, the temperature and condition of our atmosphere are so disturbed as to cause injurious vicissitudes, terrible rains, prolonged droughts, etc., resulting in the destruction of crops, and pestilences among human beings and domestic animals.

Dr. Knapp has collected a mass of statistical data, all going to show that perihelion periods have always been marked by unusual mortality, and that sickness and death have invariably corresponded with the number of planets in perihelion at the same time. The revolution of Jupiter around the sun is accomplished in a little less than twelve years, of Saturn in a little less than thirty, of Uranus in about eighty-four years, and of Neptune in about a hundred and sixty-four years. If it be true, therefore, that the perihelia of these planets occasion atmospheric conditions unfavorable to life, pestilential periods should occur once in a dozen years, and aggravated and still more wide-spread epidemics at longer intervals. In tracing the history of epidemics for more than two thousand years, Dr. Knapp finds the facts in all cases to validate his theory. Thus, in the sixth and again in the sixteenth centuries, three of these planets were coincident in perihelion, and those were the most pestilential times of the Christian era.

But soon we are to have, for the first time in two thousand years, all four of these planets against us. They will be at their nearest approach to the sun in or soon after 1880, so that for a few years, say from 1880 to 1886, the vitality of every living thing will be put to a severe and trying ordeal. Some persons think they see in the signs of the times, evidences of the great disasters in the immediate future.

The excessive heat, the unprecedented cold, prevalence of floods, and disasters at sea, the general failure of the grain crops, the wide-spread chill fever among human beings, and the equal prevalence of the epizootic among animals, are mentioned as among the premonitions of the rapidly approaching period of the perihelion. Well, "to be forewarned is to be forearmed." Accidents excepted, we know very well that the persons of more vigorous constitutions and more hygienic habits will have the better chance to survive whatever adverse influence the extraordinary perihelia will occasion. It is well known to physicians that, in all pestilences, plagues, typhus, small-pox, cholera, intermittents, etc., the intemperate, the dissipated, and those whose sanitary conditions were bad, furnished the victims.

We do not write to alarm any one, nor to make a sensation. We state the fact which all history attests. Readers can judge for themselves what importance to attach to the subject. That the conjoint perihelion of all the large planets of the solar system, one of which, Jupiter, is a thousand times as large as the earth, must disturb our atmosphere and temperature very considerably, is probable; that this disturbance must be injurious to health and life is certain; and that these periods have heretofore been pestilential, is a matter of record. How much we shall suffer during the next dozen or fifteen years, depends very much upon how nearly we live a life in accordance with the laws of life.—*Science of Health.*

Coming of Christ.

Is the second coming of Christ before or after the millennium? What saith the Scriptures?

That the Lord Jesus will come personally a second time, is firmly believed by all christians. It is almost, as generally believed, that there will be a period when holiness will fill the earth. This glorious state is often called "the Millennium;" the Scriptures speak of it as "the kingdom of God and of his Christ."

The point to which we now request attention is this, which of the two events just mentioned will occur first? Will the universal kingdom be established, prosper, and come to an end, while the Savior remains in heaven; or will Christ return in person, and rule the world in righteousness? Psa. xcvi. 10-13.

If we ask this question of the professing church, or inquire of her teachers, the answer generally is, "We look for the millennium first; we do not expect that Christ will come in person for many hundreds, or perhaps many thousands of years." If we turn from man, and inquire at "the oracles of God," we find that the personal advent of the Savior is the great event predicted. For this the people of God are directed to wait, to hope, and to watch. All the sacred writers who treat upon the subject, and who point out the relation between "the coming and kingdom" of Christ, agree with the Prophet Daniel, who testifies that he "saw in vision one like the Son of Man come in the clouds of heaven," at the time of the destruction of the fourth beast, or the Roman power. Nothing intervenes between that dreadful tyranny and the peaceful universal kingdom of Christ, besides his coming and acts of judgment. He comes, he judges, he reigns!

That this coming "in the clouds of heaven," before the kingdom, is a personal coming, is evident from our Lord's own words in his last prophecy, (Matt. xxiv. 30;) his testimony before the Jewish High Priest, (Matt. xxvi. 64;) the declaration of the angels just after the resurrection of Christ, (Acts i. 9-11;) and the prophecy of John, (Rev. i. 7,) "Behold, he cometh with clouds, and every eye shall see him."

This one passage in Daniel 7, compared with the texts above referred to, is sufficient to prove that the personal advent of Christ is before the millenium. O that christians would ponder God's simple testimony, and compare one portion of Scripture with another, in order to see whether these things are so.

I have searched the New Testament in vain to find one passage which asserts, or even fairly implies, that there will be a period of universal blessedness before the coming of the Savior. I can find no single instance in which the apostles expressed any hope that the whole world would be converted by the preaching of the gospel during the Savior's absence; but I have found many passages which, understood in their literal meaning, and interpreted in the same way as events have already interpreted other prophecies, directly oppose any such expectation as a universal conversion of the nations before the Lord's coming.

DEPENDENCE.

Cherish the attributes of childhood, for it betoken a noble mind. The garb of mortality conceals all our feelings. Humility and faith are inseparable and co-existent.

Expository.

In Dan. xi. we have a concise but comprehensive account of the most prominent and influential movements of the times of the Gentiles. It is clear that the seventh is the last of the seven historical maps on a condensed scale, in which only the seventh and last are the same; important events can be noted.

It is generally accepted that in vessels, seventh, or last. The elect, the [illegible] the introduction and establishment, the last, and the seventh are ment of the Roman authority is one and the same. dicted.

In endeavoring to identify the evil *Judgment Trumpet.*—"I charge ence specified in the passage beginning therefore before God, and the Lord Jesus Christ, who shall judge the verse 40, the expression, "at the quick and the dead at his appearing, at the end," arrests attention, which has kingdom." 2 Tim iv. 1. Neither trumpet is here named, but his appearance, the judgment of the living and is, and concurrent with the time he dead, and his kingdom, are named. Gentile privilege.

It appears out of all proportion to the map, both in order of time and magnitude, to elevate a temporary insurrectionary incident, as practiced by the viceroy of Egypt, Mehemet Ali, into the king of the south, pushing at him—the occupant of the Roman imperial throne, the subject spoken of in the previous verses.

However, at the time of the end of the prosperity of the Roman empire, a power of the first magnitude does arise, which has exerted a world-wide and permanent influence upon society. In the seventh century the Saracens, from Arabia, the south, made war on the eastern division of the empire, and seized on some of its finest provinces. Within fifty years of the death of Mahomet, they had raised an empire more extensive and more powerful than what remained of the empire at Constantinople. The king of the south pushed at him, but though the Saracens dismembered and weakened the empire, it was the Turks from Scythia, a northern region, that overflowed and passed over, taking possession of the capital, Constantinople. This king came like a whirlwind, with chariots and horsemen, of which the army was chiefly composed, and with many ships, without which he could never have got possession of so many maritime countries. They overspread Western Asia, and then passed into Europe and fixed their empire on the ruins of the Eastern Roman empire. Among his conquests the king of the north would enter into the glorious land, Canaan; this he did, and is master yet to this day. But they were never able to subdue the Arabian tribes, or mixed people who inhabited the region formerly occupied by Edom, Moab, and Ammon, whose posterity are probably incorporated with the Ishmaelites and Midianites; and until recently if not to this day, Ottoman emperors pay the Arabs an annual pension of 40,000 crowns for the safe passage of their pilgrims and caravans, and even this often fails to protect them from plunder.

We understand the pushing of the king of the south, the Saracens from Arabia, and the overflowing and passing over of the king of the north, the Turks from Scythia, as accomplished facts. And now the Turk is troubled with tidings out of the north, Bulgaria, and out of the east, Armenia, and Persia may yet add to his trouble. And he has gone forth with great fury to destroy and utterly make away (curse, indicating the religious element) many, as witness the horribly vindictive brutality as perpetrated in Bulgaria.

Whether the expression, "Plant the tabernacles of his palaces," simply expresses the present occupation, or making a final stand in battle array, yet he shall come to his end and none shall help him. How truthfully and forcibly this expresses the policy now in vogue—non-intervention.

WM. SOMERVILLE.

Hamilton, Ont., Dec. 1877.

"Selah."

The Bibliotheca Sacra, in referring to the meaning of the Scriptural word "Selah," says that the Targums, and most of the Jewish commentators, give the meaning of *eternally, forever.* Rabbi Kimchi regards it as a sign to elevate the voice. The authors of the Septuagint translation appear to have regarded it as a musical or rythmical note. Hender regarded it as indicating a change of note, Matthewson as a musical note, equivalent perhaps to the word repeat. According to Luther and others, it means *silence.* Gesenius explains it to mean, "Let the instruments play and the singer stop." Sumner, after examining all the passages in which the word occurs, recognizes in every case "an actual appeal or summons to Jehovah."

In preaching the word, Christ Jesus himself is the object of faith. The truth or gospel of Christ is the matter of faith: the divine evidence of the truth is the ground of faith; the declaration and hearing the truth is the medium of faith; and the spirit of truth is the author of faith. *Samuel Tyler.*

The Seventh Trumpet.

The seventh trumpet is a woe trumpet. It is clear that the seventh is the last trumpet. There being but one series of trumpets, and seven in that series, the first, second, third, fourth, fifth, sixth, seventh, is the last, and the seventh is the last of the times of the Gentiles. It [illegible] historical maps on a condensed scale, in which only the seventh and last are the same; thus first, second, third, fourth, fifth, important events can be noted.

Peaceful Intentions.

A Berlin paper says that Germany in 1880 will have a fleet which, although inferior in the number of vessels to those of either France or England, will be superior in the quality of material and artillery, in the education of officers, and in the completeness of its equipment. The construction of vessels proceeds rapidly.

Curious Sect.

At the end of the last century a new sect appeared in Paris under the name of Theophilanthropists, of whom Lavevilliere, one of the Directory, avowed himself a patron. Its members rejected revelation, but worshipped a Supreme Being. They were allowed to take possession of several of the deserted churches, where they worshipped without any prescribed formulas, and brought oblations in the shape of the products of the earth—flowers, fruit, etc.

Decrease of Negroes.

It is the opinion of Southern papers, almost without an exception, that the negroes in the South are dying almost at the rate of four to one as compared with the whites. The causes are uncleanliness, lack of proper food, clothing, shelter, and cooking, sensual excesses of all kinds, drunkenness, neglect of the sick, the preference of "conjurors" to physicians, and absence of proper precautions against contagious diseases.

Curious Medal.

M. L. Sheets, of Baltimore, Md., has in his possession a medal, supposed to have been struck in 1530, in honor of Martin Luther's labors. It is of silver and about the size of a five-cent piece. On one side is a design representing the hand of the Lord holding the seven candles, and the people reading by their light the Bible; on the reverse is a representation of the covenant of Elijah with the Lord and the new covenant of the reformation, and around the edge there is a German inscription.

Largest Bell in the World.

The largest bell in the world is in the temple of Ciara, in Kioto, Japan. Unlike the great bells in Pekin and Moscow it is whole, and its tone is as perfect and as sweet as when first suspended. Where and by whom it was cast is not known. Chinese and Sanscrit characters completely cover it; but they are not translatable by Japanese scholars. It is twenty-four feet high and sixteen inches thick at the rim. It has no clapper, but is struck by a sort of wooden battering ram on the outside.

Death of a Centenarian.

Rev. S. B. Bailey, of Mystic, Ct., was called upon Sunday, Dec. 2, to attend the funeral of, probably, the oldest person in New England, Mrs. Elizabeth Gates Allen, widow, of Abram Allen of Charlestown, R. I., aged 105 years, five months and seven days. Her death occurred on Thanksgiving Day. Her mind and memory were good to the last, as she made all the arrangements for her own burial, requesting Mr. Bailey to preach the funeral sermon. She had been an exemplary member of the church since 1827, fifty years ago, and a widow for nearly half a century. She well remembered many incidents of the Revolutionary war, particularly the burning of New London, September 6, 1781.

Mennonite Settlements.

There are two large Mennonite settlements in the province of Manitoba. One of these is known as the Rat River Reservation, comprising a tract of eight townships, which contain an aggregate of about 174,000 acres. Within the bounds of this reserve are thirty-two villages, with a population of nearly 4,000. The tract lies east of the Red River, and begins about twenty-two miles southeast of Winnipeg. The other reservation lies west of the Red River, and is known as the Dufferin Reserve. It adjoins the boundary line between Manitoba and the Territory of Dakota, and extends eastward to within a short distance of the river. It consists of seventeen townships, containing over 370,000 acres, eighteen villages, and about 2,600 inhabitants. In addition to these two settlements, a few Mennonites have settled on the Scratching River, a few miles south of Winnipeg. The population of the last named settlement is about 250.

Good article By Austin Curtis "Inherent Immortality"

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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DANIEL T. ROGERS.

S. A. CHAPLIN, [illegible] Editor.

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Plymouth, Indiana.

TO CORRESPONDENTS.

THE RESTITUTION advocates the [illegible] restitution of all things which God hath spoken by the mouth of all his Holy Prophets since the world began. It also advocates, as a means to this end, the establishment of the Kingdom of God on the earth, with the Christ—Elect of the ages and the Immortal rebuke as head—in connection with the body—the church of the ages; the resurrection of both the literal [illegible] the destruction of the wicked, the [illegible] of the righteous, and the final [illegible] of all, by [illegible] and life only through Christ; and to any other [illegible] it does not advocate. It does not endorse any [illegible] of the original proprietors, or those [illegible] to the long [illegible] of the anti-Christ apostasy, [illegible] to fulfill the [illegible].

Communications.

Inherent Immortality.

The heathen dogma of the soul's immortality is untaught in the sacred scriptures. Although the idolatrous Egyptians originated and taught that doctrine long before the days of Moses, yet we are taught in the Bible that Christ hath abolished death, and hath brought life and immortality to light through the gospel.

Mr. Bartlett, in alluding to the belief of immortality prevalent among the Egyptians, says: "Incredible that the long series of inspired men from Moses to Malachi should have been so far below Egyptian priests and kings as never to have alluded to a great truth which had been published to the empire long before the days of Moses." Mr. Bunsen, in "Egypt's Place in Universal History," vol. 4, says: "The Egyptians were the first who taught the doctrine of the immortality of the soul—a fact mentioned by all Greek writers from Herodotus to Aristotle."

Says Herodotus, the father of history, in Bodloe's "Herodotus," b. 4, pp. 203-4: "They (the Egyptians) are the first of mankind who have defended the immortality of the soul. They believe that, on the dissolution of the body, the soul immediately enters some other animal, and that after using as vehicles every species of terrestrial, aquatic, and winged creatures, it finally enters a second time a human body. They affirm that it undergoes all these changes in the space of three thousand years. This opinion some among the Greeks have adopted as their own."

The Egyptians were such an idolatrous and superstitious people, that surrounding nations looked upon them with disdain. According to Tytler's History, vol. pp. 46-7: "The extravagant length to which the Egyptians carried their veneration for their consecrated animals exceeds all belief. The sacred crocodile, the dog, or the cat, were kept in an inclosed space set apart adjoining to the temples dedicated to their worship. They were constantly attended by men of the highest rank, whose business was to provide them with the choicest victuals, which they were at pains to dress in the manner they supposed most agreeable to their palate. They washed them in warm baths, and anointed them with the richest perfumes. The finest carpets were spread for them to lie on; chains of gold and circlets of precious stones were hung around their legs and necks; and when the stupid animal, insensible of the honors that were bestowed on him, died, like the rest of his kind, the whole province was filled with lamentation; and not only the fortunes of the priests, but the public revenue was without scruple expended in the performance of the most sumptuous funeral obsequies."

To such an idolatrous people are the religionists of the nineteenth century indebted for the origin of one of the fundamental principles of their theology—the natural immortality of the soul; a doctrine that is as delusive to-day as it was when uttered in the garden of Eden, six thousand years ago. "Ye shall not surely die." Gen. iii. 4. This doctrine, when associated with Bible truth, is like ink mingled with water; but the dogma of natural immortality gives an entirely different meaning to the language of scripture. It permeates or pervades the entire plan of redemption, with its destructive influences. It puts darkness for light, and light for darkness. It destroys the primary and obvious import of Bible terms. Take, for instance, the terms "life" and "death," that are used so frequently to express the reward of the righteous and punishment of the wicked. The advocates of natural immortality, in order to bolster up their tottering theory, say that life means happiness, and death means misery, thus attaching an unnatural meaning to these terms,—a meaning that would not have been thought of, were it not for this figment of heathen mythology—natural immortality.

This doctrine defies man, and robs Christ of the honor of conferring eternal life in the world *to come*. It not only robs our Life Giver of the honor that is due him, it feels infidelity. It is the corner stone of spiritualism, Catholicism, Mohammedanism, Swedenborgianism, Mormonism, and almost every other "ism" but is rife in the world to-day. Remove from the minds of the masses everywhere the belief in natural immortality, and these monstrous systems of error would sink to rise no more. They would pass down under the dark waves of oblivion's sea.

Inherent immortality is the parent stem of Universalism. The God-dishonoring doctrine of endless misery is based upon this fundamental error of theology. The doctrine of the atonement is nullified by this spawn of heathenism. The resurrection of the dead is ignored by it. In fact, it leads to infidelity. Dr. Hodge, a believer in inherent immortality, in his Biblical Cyclopedia, under the word "Idolatry," says: "The pride and pomp of the great and the abject spirits of the mean, occasioned first the flattery and then the worship of kings and princes as gods upon earth. Men, famous for their adventures and exploits, the founders of nations and cities, or the inventors of useful arts and sciences, were reverenced while they lived, and after death canonized. The prevailing notion of the soul's immortality made them imagine that the spirits of such excellent powers, either immediately ascended up into heaven, and settled there in some orb or other, or that they hovered in the air; whence by solemn invocations, and by making some statue or image to re-emble them, they might be prevailed with to come down and inherit it."

Such are the legitimate fruits of this soul-destroying doctrine,—a doctrine that was conceived in ignorance, and brought forth in idolatrous superstition. In the language of another, "The belief of this popular falsehood has done more to corrupt religion and defy men than all other heresies put together; nor is there an error promulgated that may more justly be named 'legion' than that of man's possessing an 'undying spirit;' it is a plain and palpable denial of the testimony of God, of certain death to the sinner. 'Thou shalt surely die,' and 'the soul that sinneth it shall die,' is the plain testimony of the truth-speaking God."

Kind reader, if you are a believer in inherent immortality, imitate the noble Bereans of old, who, when they had heard the preaching of Paul and Silas, "received the word with all readiness of mind, and searched the scriptures daily, whether those things were so." Jno. v. 39, 40; Acts xvii. 10-12; Isa. viii. 20. Be not indifferent to a subject which involves your future welfare. Eternal life is at stake! "Seek for glory and honor and immortality." Rom. ii. 6, 7. "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called." 1 Tim. vi. 12, 17-19. For,—

"'Tis a priceless boon, 'tis wealth untold,
The choicest diamond, the purest gold;
Ah! better the world and all its toils
To lose, if so doing, the prize we win!

"The Mighty God, who's enthroned on high,
Whose glory beams from sun and sky;
Who all creation's wonders planned,
And wrote it with his own eternal hand,
This treasure gave; that 'tis He alone
Who deals inherently this treasure own.

"The straight throng, who before Him bow
In adoration, who see and know,
The fulness of His transcendent love,
And the joys that are centered above;
He received this gift from His bounteous hand
And in his immortal home shall stand.

"In the creation of wonders is His plan—
To the low open fallen, immortal man;
The powerless born of dust, sinful to love,
To become only their gods from above,
And [illegible] the savage birth
By "Good will to men, and peace on earth."

"And he, who with a heart sincere,
Loves the Lord with a holy fear,
Obeying him will be made given
Through Jesus Christ, God's Son from heaven."

I will now close this article, by appending the following appeal (by some anonymous writer), which I copy from an old magazine. It is too good to be lost:

AN APPEAL TO MEN OF REASON AND COMMON SENSE.

Friends:—If you lay claim to the above characteristics, then give attention to the following points:—

Is it reasonable to suppose, that God created man an immortal being, and yet never once, in his holy word, informed us of the fact?

Is it reasonable to suppose, that if man naturally possessed immortality, God's word would recommend us to seek for it, as it does in Rom. ii. 7?

Is it reasonable to suppose, that if men were naturally immortal, God's word would so plainly assure us that "God only hath immortality?" 1 Tim. vi: 16.

Is it not far more reasonable to believe that immortality is the gift of God through Jesus Christ our Lord? as saith the apostle, Rom. vi: 23.

Is it reasonable that words, when found in the Bible, must have a meaning attached to them, which no man in his senses would ever think of attaching to them in any other book? For instance—that the words life and death, when found in the Bible, must (as theologians tell us) mean happiness and misery; but, if found in any other book in the world, would, simply mean "living existence" and "cessation of living existence"?

Is it reasonable to suppose that, in all the vast multitude of passages in which Christ promised life, eternal life, to his followers, that he did not literally mean what he said? This he could not, if all men have immortal life by nature. In that case the wicked will live eternally as truly as the righteous.

Is it reasonable to suppose, in all the vast multitude of passages in which death is threatened as the punishment of the sinner, that loss of happiness is all that is meant? An unhappy man is as truly alive as the most happy being in existence; and if he be immortal by nature, will continue alive to all eternity. In no plain common sense manner can an immortal being be said to suffer death.

Is it reasonable to suppose that infinite wisdom would invariably use language which is only calculated to mislead His creatures? or which none but Doctors of Divinity could unravel? Would God speak in riddles to men, in the great matters which concern their salvation?

Is it not more reasonable, and more in accordance with the wisdom and love of God, to suppose, that he would give His creatures such revelation, as plain common-sense people could easily understand? He has done so: if men would but use their reason in reading the Bible, as they would do in reading any other book.

Is it reasonable to believe, that men go to heaven or hell immediately at death? and then, hundreds or thousands of years afterward be taken out to be judged, and to see which they deserve to be sent to? Should we deem a right to send a man to the State's Prison for ten years, and then bring him out for trial, to see if he deserved such a punishment? And "Shall not the Judge of the whole earth do right?"

Is it reasonable that such prominence should be given in Scripture to the doctrine of a resurrection from the dead, if that event only means a "reunion" of a lump of clay, with the conscious, thinking, and real man, called "the soul"?—and which is said, by theologians, to be as capable of happiness or misery without the body, as with it?

Is it reasonable to talk about a "Death that never dies," when there is not a word in Scripture to sanction such a contradictory phrase? Would it not be equally reasonable to speak of the reward of the righteous, as a "Life that never lives"? Is there not as much common sense in the one as in the other?

Is it reasonable to be so constantly, both in sermons and prayers, talking about "immortal souls," "never dying souls,"—"deathless spirits,"—and such-like expressions, when there is not, from Genesis to Revelation, one single passage to warrant the use of such language?

Is it reasonable to say, that "eternal death, and eternal torment, are synonymous expressions"?—as theologians affirm—for, how then can it be said, as in Rev. xxi: 4, "There shall be no more death"?

Is it reasonable to believe, that a hell of fiery torment, and ceaseless misery, is to exist forever, when God says, Rev. xxi: 5, "Behold, I will make all things new"?

Is it reasonable to believe that a God of infinite love and mercy would ever have given life to a being whom He foresaw would be miserable to all eternity?

Is it reasonable to believe in the eternal torment of the wicked, when more than two hundred passages of Scripture plainly affirm that they shall "die,"—be "consumed,"—"devoured,"—"destroyed,"—"burnt up,"—"be as though they had not been," &c., &c.?

Is it reasonable to believe that the righteous, in their glorified state, can be indifferent to, and unaffected by, the endless sufferings of countless millions of their fellow beings—among whom would probably be found parents, children, husbands, wives, &c.? Is it possible that they will be destitute or deprived of qualities which are considered most lovely and God-like in this life—viz., pity, sympathy, compassion, commiseration for others' woes, &c.? Will insensibility to the woes of the wretched ever become a virtue? Will that which is a vice in this life become a grace in the glorious future life? Is the standard of virtue thus variable, that what is vicious here, is to be gracious hereafter?

Is it reasonable to believe that a God of infinite rectitude will punish with eternal torment the heathen who have never heard of Christ, and who therefore could not reject him? It is also possible that God can [illegible] and report the same to indiscriminate mass of [illegible]. It was also agreed that the least wicked among them [illegible] keep a record of all moneys together with the most guilty [illegible] him and to whom paid Christian land? for such mo[illegible] the same to the ease, if their souls are immortal[illegible]. It was further their torment is to be eternal, [illegible] evangelist receipt for can be no degrees in that which [illegible]ived by him of the finite.

Is it reasonable to believe that G[illegible] to annual confer- is such a vindictive being, that His justice cannot be satisfied with the death of the offender?—but that He must be constantly pouring floods of fiery wrath upon the wretched being through the ever-rolling cycles of eternity?

We might multiply questions of this kind, but forbear.

Men of reason and common-sense, give your serious attention to these points. Read your Bibles again,—do it carefully,—do it prayerfully. See if these things be true or not. Dare to think for yourselves. If other men should attempt to dictate a political creed for you, would you not indignantly spurn their interference? Do the same in religious matters. Dare to be independent. Do not trust to commentaries. Do not build your faith on "Bodies of divinity." Do not surrender your right of private judgment to any class of men. Go at once to the fountain head of truth. "The words of the Lord are tried words." "The law of the Lord is perfect." This cannot be said of the writings or opinions of any man, or number of men, however wise or holy they may be. To err is human. God and his truth alone are infallible. Show yourselves true Christians, and cast away the "traditions of men." You have the Bible. The wisest and holiest of the "fathers" had no more. Your ministers have nothing else to guide them—at least they ought not. The Bible, and the Bible alone, is the book for Christians. Go then to your Bibles, and see if the God-dishonoring doctrines to which we have directed your attention are found there or not. Excuse us, if we tell you, that, however full of these doctrines human books and human sermons may be, God's Bible does not contain them.

Rather believe, that man is mortal, and condemned to die; but Christ is "come that men may have life, and that they may have it more abundantly:" John x: 10.

"The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord."—Rom. vi: 23.

"He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him."—John iii: 36.

"And I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand."—John x: 28.

"He that hath the Son hath life; and he that hath not the Son of God hath not life."—1 John v: 12.

"Your fathers did eat manna in the wilderness and are dead. This is the bread which cometh down from heaven, that a man may eat thereof and not die. I am the living bread which came down from heaven. If any man eat of this bread, he shall live forever."—John vi: 49-51.

AUSTIN CURTIS.

Findlay, O.

The Miraculous Incarnation.

Law is of the Creator, but God is not necessarily restricted to the observance of laws framed for a creature. He reserves to himself the right of masterful interposition when he sees fit. He does so interpose whenever a competent reason exists. He is the Prince-Author of all life, and if in its production he chooses to go back of secondary laws and bring forth being by his own original methods, who shall dispute his right, or challenge his chosen methods?

Human birth is the result of recognized law in process of natural working. The production of living beings is by delegated power in the order of reproductive generation. This is the only method within the power of man. But this has not always been the rule by which individuals have been brought into existence upon the earth. God has other means and [illegible] and none are [illegible] he has employ[illegible] dom has [illegible] dugerstain the [illegible] will offering" of therefore could not reject him." [illegible] and report the same to [illegible]elist and treasurer as soon as [illegible] keep a record of all moneys [illegible] him and to whom paid [illegible] the same to the ease, [illegible] It was further [illegible] evangelist receipt for [illegible]ived by him of the [illegible]rt to annual confer- [illegible] Harvest. [illegible] Go to Work by. Human folly charges that unless God work alone by one plan he is unscientific, hence unreliable. Perverted human understanding argues that unless God produces all men by established human rules, his methods are unharmonious, and cause discord in nature's realms. God does not agree with himself, says the skeptic. Nay, but we reply, God does agree.

Difference is not discord. Because the first hen came into being without the egg, and all other hens since then by the egg, is this variety of necessity discordant? Cannot the Creator produce the hen with the egg or without it? Cannot a well-tuned set of instruments differ one from another, and still there be a perfect harmony in their blended sounds? And when a merciful and patient Deity suffers a caviling infidel to come into being, and have a place upon his footstool, are then his creative energies exhausted? As if Omnipotence were puzzled for ways! As if the Almighty were limited in his powers! What if Jesus, "born of a woman," was also "begotten of God?" The Father had quickened one long years before, and she, "as good as dead:" Sarah, the wife of Abraham. Gen. xxi.; Heb. xi. 11, 12. Through human generation, but by suspension and breach of human law, Isaac was produced. Why doubt, then, if without man, and by direct interposition of reserved life-producing power, God sent forth the "holy child Jesus?" Could not the Giver of all life, without secondary cause, implant the vital germ? Is this discord? Nay, verily. To reason thus, would forbid all Divine action and reduce Deity to the level of human weakness and ignorance.

If we had never heard but one means of bringing a man-child into the world, we might then have ground of stumbling over Christ's incarnation. But we have shown three ways, even more, that God ordained them all. Let him choose a fourth, if he please, and let us be still before his marvelous power. It was his way. It was the most gracious way. It was the grandest way. It united, in its excelling wisdom, God and a lost race. It wedded Deity to humanity. Had the world's Redeemer sprung from mankind alone, he would have been but a man, and unable to claim affinity with God. Had he sprung alone from God, he would have been too distant from fallen humanity to grasp it and lift it up. The God-man unites the two. Happy union for ruined race!

By this plan Jesus becomes a second Adam. As Adam was called a "Son of God, because God created him without natural intervention or process of human law, so Jesus is *par-excellence*, and pre-eminently by an analogous act of almighty power, made the "Son of God." Adam's creation was a miracle; so was Eve's; so was Isaac's; so was Jesus Christ's. It was fitting that two such noble sons as the First and Second Adam should trace in God the primordial cause of their existence on earth in the flesh. But whether the womb from which they sprung were earth's or Mary's, what mattered it to the Omnipotent? It is written "He doeth according to his will." Let us say, "Thy will be done."—*D. T. Taylor, in The Christian.*

Debities.

The removal of the mound of earth and debris to the east of the railway station on the Esquiline at Rome has lately disclosed a magnificent piece of the ancient walls of the time of the kings. It is hoped that this splendid fragment, which cannot be less than thirty feet high, will be preserved. Built against it were found the walls and other [illegible]

DIED.

TABER.—Thursday morning, Dec. 27, 1877, Cyrus Taber, at his home five miles south of Plymouth, of consumption.

Our brother, the deceased, was born June 20, 1844, and was the first white child born in Marshall County, Ind. He was a resident of this county during his life but was not at home at the time of his death, when he sojourned in Magnolia, Miss., for about three months, seeking for health, though without any advantage. He embraced the gospel about fourteen years ago, and was baptized by Brother Coolsley. He was a man of earnest convictions, and decided force of character, and strictly honest in all his dealings with mankind. He was liberal in the support of the truth, both in regard to the living proclaimer of the word and in sustaining THE RESTITUTION. Having honored his profession with [illegible] Work by. Human folly charges that unless God work alone by one plan he is unscientific, hence unreliable. Perverted human understanding argues that unless God produces all men by established human rules, his methods are unharmonious, and cause discord in nature's realms. God does not agree with himself, says the skeptic. Nay, but we reply, God does agree.

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Wis, on Koshkonong Lake. The pottery differs from that usually found in mounds. Among other curiosities found is a tablet inscribed with strange characters, somewhat resembling Sanscrit. The mounds were about seventy feet in diameter each, and made of different material from the ordinary mounds found in the West.

Russia has to contend with famine. Dearth is reported to prevail to a serious extent in the province of Kazan in Eastern Russia, the province lying to the northwest of and adjacent to the province of Samara, which suffered so disastrously from famine a short time ago. The city of Kazan is said to be crowded with famine-stricken persons who have flocked into it in search of food, and the peasantry in the outlying districts are reduced to great straits. An imperial commission has been appointed to organize the means of relief.

Gen. Grant, in company with the officers of the U. S. steamer Vandalia, has been making a visit to the ruins of the ancient city of Pompeii. The government had made arrangements for a special excavation in honor of General Grant, so that he might see how the work was done and see some of the curiosities recovered just as they were placed when the city was so suddenly ruined. The workmen proceeded to dig out a chamber of a buried house and discovered some fragments of a table made of wood and bronze. The workmanship was very curious and elaborate. The next object of interest discovered was a loaf of bread, wrapped neatly in a cloth, and perfectly distinguishable. Many other curious and interesting articles were found. On Thursday, the 20th Gen. Grant returned the official visits of the civil and military authorities of the city of Naples.

The Restitution.

S. A. CHAPLIN, *Editor.*

PLYMOUTH, INDIANA, JAN. 9, 1878.

WE owe letters to some who have sent help, which we will write as soon as the pressure of our business will permit.

WE would say, for the information of all our readers, that *Sunshine* was suspended some months ago, for want of adequate support.

OUR cause will still demand aid. We want to print and issue tracts, that we have not on hand for want of means. For outreach, we will do what we can.

SOME mistakes have occurred which we will cheerfully correct. Should others occur, will our friends please inform us at once, and all shall be made right.

TRACT orders will be delayed a little on account of some being out of print, which we hope to have reprinted in a few days. We are also out of some books, which we will have to order from elsewhere.

WE owe many thanks to kind friends of the cause for their sacrifices in behalf of THE RESTITUTION. May God abundantly reward them in this world, and in the world to come grant them life everlasting.

SOME communications intended for this number are deferred to future issues. We have to use those that are fully prepared for the press, as we have not the time to copy at this season of the year, when the business requires so much of our attention.

WE express our gratitude to our correspondents for their kind words of cheer. Perhaps some extracts that appear in our Letter Drawer, were designed as strictly private expressions of good will. It is so encouraging to learn that our humble efforts are appreciated, that we must be excused for submitting some of these letters to our readers, whether written for this purpose or not.

[illegible] week in [illegible] evangelists, and on the etymology, application, and signification of the term *Jehovah*.

THE latest news is that the Schipka Pass, through the Balkans, has fallen into the possession of the Russians, and that the Russian General Radilsky has crossed the mountains through this pass. The Turks were driven out by extreme cold more than by the force of the invaders. The call for the meeting of Parliament at an unusually earlier date than is common excites apprehensions and alarm in England, which is spreading and becoming intensified by the movements of the government in its military preparations, and orders for army supplies altogether out of proportion to the necessities of the army in times of peace. The report is that Lord Carnarvon, Secretary of the Colonies in the British cabinet, has resigned, owing to his strong opposition to war with Russia on Turkey's account, and a ministerial crisis is looked for. The Queen seems in full accord with her Prime Minister, Lord Beaconsfield, in his eastern policy of resisting arrangements for peace between the belligerents without consulting England and other European nations. As an additional item of foreign news, comes the intelligence that Victor Emanuel, King of Italy, is in a very precarious condition of health. On the 7th his fever was increasing with further extension of pleurisy. It would be a remarkable circumstance if the king and the pope, as heads of two rival governments at Rome, should both die about the same time. What effect the death of both might have on renewing pretensions to the temporal as well as the spiritual power is impossible to determine. Europe is at present under darkly beclouded political skies, and we await future developments with the greatest interest.

The Man of Sin.

BY R. WILSON.

"Let no man deceive you by any means; because the apostasy must come first, and there must be revealed that man of sin, that son of destruction, the opposer, who exalteth himself above everything called Divinity or Majesty; so as to sit himself in the temple of God, exhibiting himself that he is a god. Do you not remember, that while I was yet with you I told you these things? And now you know what is restraining, to the end he may be revealed in his season. For the mystery of lawlessness is already working; only there is one restraining now, until he be taken out of the way. And then will be revealed the lawless one, whom the Lord Jesus will consume with the breath of his mouth, and annihilate by the appearing of his presence; whose coming is according to the energy of the adversary, with all power, and signs, and wonders of false hood, and with every deception of iniquity to those who are perishing, because they received not the love of the truth in order that they might be saved. And on this account God will send them an energy of delusion, to cause them to believe falsehood, in order that all those may be judged who believed not the truth, but approved the iniquity." 2 Thess. ii. 3-12. *Emphatic.*

Some of the readers of THE RESTITUTION are asking for more light from the prophetic word on the Man of Sin, and especially as to his sitting in the temple of God. They desire the matter to be definitely settled. This is asking too much of fallible man, whose knowledge is limited, and who is liable to errors of judgment. Writers on prophecy are not all agreed, either as to who the Man of Sin is, or as to the time of his manifestation; and, consequently, differ about the temple in which he is said to sit. This difference of opinion would not exist if this prophecy had already been fulfilled. But this ought not to deter the Bible student from a fair and candid investigation. Truth on this as well as every other subject is what we should seek; then let us endeavor to lay aside preconceived ideas, and with a child-like simplicity receive light from the Scriptures of divine truth.

From what the Apostle Paul says about the Man of Sin, I understand a personal being is intended, and not merely a personification of a certain system of things. He calls him not only a man, but also the son of perdition or destruction—the opponent—the lawless one. What is also said of his coming, pretensions, career, and end, prove him to be a man. Some writers think they find a fulfillment of this prophecy in the Papacy, which was fully developed about A. D. 606-8, and which was to exist for 1260 years. But Catholicism, whether Roman or Greek, does not fill the bill. The Man of Sin will exist up to the glorious appearing of the Lord, when he will be destroyed, [illegible] Babylon the[illegible]nal, the Mother [illegible] with her over- [illegible] powers which [illegible]re that event [illegible] is the apostasy? Let Paul describe it in his own graphic language—"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap up to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." 2 Tim. iv. 3, 4. When men are turned from the truth to fables, they soon develop the following traits of character, another mark of the apostasy: "For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away." 2 Tim. iii. 2-5.

The Apostle Peter also says: "There shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you." 2 Pet. ii. 1-3.

Are we not now in the days of this departure from the truth? Look around you on every hand, and you will find full proof that these predictions are verified. Catholic and Protestant are both guilty in the presence of these indictments. Is not the professedly Christian world ready for the last grand deception—the masterpiece of Satan?—who will be revealed to the world "with all power, and signs, and wonders of falsehood, and with every deception of iniquity?" The Man of Sin, in fact, will be the outgrowth, the sum total, the legitimate child of the apostasy.

The Apostle says that the Thessalonians know what it was that restrained the development of the Man of Sin, in order that he might be revealed in his own season. From this it appears that there is a time appointed for his manifestation and work, called "his own season." The secret of lawlessness was working even then; and would continue to work till the restraining influence should be removed; and then "the lawless one" shall be revealed. If the church had always been subject to Christ, as the head of the body, there would have been no room for this lawless spirit to work; but she soon forgot her vows, and followed human leaders. The Corinthians were reproved for choosing apostolic leaders, such as Paul, Apollos, or Peter; and were exhorted not to glory in men. This has been discounted. Like the Jews of old, the professing church has "transgressed the laws, changed the ordinance, and broken the everlasting covenant." Yet she says, "I am rich, and increased with goods, and have need of nothing." How deluded! The Master says to her, "thou art wretched, and miserable, and poor, and blind, and naked."

Being in this poor deluded state, blind as to her own condition, and following blind leaders, both the leaders and those who are led by them, will fall into the ditch. They will become the dupes of the Man of Sin when he comes. He will not be of the truth, nor influenced by it,—and they have already forsaken it—both lawless in character with respect to God, therefore they will readily unite as Christ is the head of the body—the true church; so will the Man of Sin be the head of the apostate church. The Pope of Rome assumes to be the head of the universal church, and has done so for a long period; but he is only acknowledged to be so by Romanists—one section of the apostasy. All sections will unite under the coming lawless one.

The restraining power or influence which keeps this mystery of iniquity from being revealed, is the presence of the truth in the church. There is some truth in the church, though she has departed in a large measure from it. A remnant only keep Christ's word faithfully; the rest hold the truth in unrighteousness. The church is "the pillar and support of the truth," according to Paul; but at the present day it can only be applied to the remnant who keep it. Let this restraining influence be taken out of the way, and then will be revealed the lawless one, [illegible] be removed when the faithful [illegible]ered together unto our [illegible]rist at his coming—not [illegible] with his saints, but for [illegible]n they shall be taken to [illegible] in the air. Let all the living [illegible]g, waiting, faithful ones be re- [illegible] and lawlessness will have a [illegible]rse. Take the salt away, and [illegible]ption will soon develop and [illegible]d. Take away the true light, and how great will be the darkness!

The Apostle John also speaks of a certain character whom he styles "the anti-christ," who shall come. This is the same as the "Man of Sin." "This is the anti-christ, who denies the Father and the Son." The Man of Sin arrogates to himself divine honors and titles, and consequently denies both the Father and Son. John says that they had heard that the anti-christ shall come; and Paul had told the Thessalonians that the Man of Sin would be revealed; were these special revelations to each of these Apostles, or did they learn about this from the prophets of the former dispensation? True, both of these Apostles were under the guidance of the spirit, and thus directed, they could read and interpret the prophets correctly. Let us refer to a few prophecies which they had read, and which, as I understand, they reproduced and applied in their letters. I refer to the prophecies of Daniel more particularly. In a former article I quoted some of these which have a bearing upon the closing scenes of Gentile supremacy, more from a secular than an ecclesiastical standpoint. At present, let us look at them from the latter point of view.

In Dan. vii. 8, a little horn appears among the two horns of the fourth beast, which had "eyes like the eyes of man, and a mouth speaking great things." The aspect of this horn, Daniel says, was more stout than his fellows, and he made war with the saints, and prevailed against them. In the interpretation given to Daniel, this little horn is called a king, who "shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time and times, and the dividing of time." Verses 24, 25. This king is blasphemous, persecuting and arrogant; the saints (Jewish) are under his power for three years and a half; and their judgment overtakes him, and takes away his dominion. Daniel is told "till the beast was slain, and his body destroyed, and given to the burning flame." Verse 11. This destruction occurs at the time when the Man of Sin comes to his end, and appears to be the same.

In chapter viii, we read of another vision, to which a little more appears, which "waxed exceeding great, toward the south, and toward the east, and toward the pleasant land." Verse 9. This horn became very powerful, and magnified himself even to the prince of the host, and by (margin, from) him the daily was taken away, and the place of his sanctuary was cast down, etc. Verses 10-12. Gabriel was sent to make Daniel understand the vision. He said to him, "understand, O Son of Man; for at the time of the end shall be the vision." Verse 17. That is, the fulfillment of it. Some writers endeavor to find the accomplishment of this prophecy when Antiochus came against Jerusalem, and took away the daily sacrifice, etc. If it applies to him at all, it can only be in type, as what Gabriel said places the fulfillment at the time of the end. "And he said, behold, I will make thee know what shall be in the last end of the indignation; for at the time appointed the end shall be." Verse 19.

The interpretation which applies to this appointed time is contained in verses 23-25, and contains the following points:

1. A king of fierce countenance, and understanding dark sentences, or deep schemes, will stand up.

2. He will be mighty, but not by his own power. His authority seems to be derived from another.

3. He practices and prospers among "the mighty and holy people," or the Jews, and destroys them wonderfully.

4. Magnifies himself in his heart.

5. Though of "fierce countenance," and a destroyer, yet he principally succeeds through policy, craft, and profession of peace.

6. He finally stands up against the Prince of princes, and is broken without hand.

There are traits of character set forth here which connect this king with the Man of Sin very closely, either as being the same or in his service. He is in some way connected with the Jews, and a persecutor and destroyer of them, and will come to his end without human intervention. I wish the reader particularly to notice that the time when the king stands up is specially set forth. It is at the appointed time—the time of the end—the last end of the indignation, when the transgressors are come to the full. It is when he can exercise his power upon the Jews—called the mighty and holy people, consequently they must be in the land; nor could he stand up against Messiah, the Prince of princes, unless it be at the time of his coming. This terminates his career—he is "broken without hand." So also of the Man of Sin.

The "man Gabriel" was again sent to give Daniel skill and understanding, with reference to the vision and his people. Dan. ix. 20-27. This is a revelation to him as to time especially. I have given this in a former article, and shall only refer to verse 27, as to the point, at present. This is about the transactions of "the Prince that shall come" during the last week of the seventy. It is said, "and he shall confirm a covenant with the many for one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease," etc. "The week" is seven years—"the midst of the week" is the half of it—"the prince" is the last head of the Roman empire—"the many" with whom he makes a covenant are the Jews. This covenant probably includes a guarantee of protection, the erection of a temple, the establishment of sacrifices, etc. But in the midst of the week he breaks faith, and causes the sacrifice and oblation to cease.

Dan. viii. 11, 12, speaks of the daily sacrifice being taken away, and the place of the sanctuary cast down. Also Dan. xi. 31, shows that a certain "vile person," (verse 21,) by military power "will pollute the sanctuary of strength, and take away the daily sacrifice, and place the abomination that maketh desolate." If the Jews are partially restored in unbelief, as it is evident they will be, they will seek to re-establish their ancient rites and ceremonies, and be ready to receive a false Messiah, if he only fills up their expectations. Jesus of Nazareth was too poor, humble, unambitious for them. His doctrines were too pure and holy for their corrupt hearts. They looked for a military chieftain, with a character like their own, who should raise up their nation to more than its former greatness. Hence they rejected Jesus. They knew not the day of their visitation. They are yet full of unbelief and bitter hatred of anything pertaining to the Nazarene. Yet they will surely prove him a true prophet in respect to themselves. He said, "I am come in my Father's name, and ye receive me not; if another shall come in his own name, him ye will receive." John v. 43.

The Jews are ready to receive such a Messiah as king, if he only meets their expectations. Let him flatter and honor them, and promise protection in their land and worship, and they will make a league with him. It appears to me that some influential person amongst them will be acknowledged as their prince, and he, on behalf of the people will make this covenant for them. On this account he is called "the Prince of the host," and "the Prince of the covenant." Dan. viii 11; xi. 22. This covenant will be confirmed for one week of seven years by "the Prince that shall come,"—or Paul's "Man of Sin,"—who shall cause the sacrifice and oblation to cease in the midst of the week; who shall "magnify himself even against (margin) the Prince of the host, and from (margin) him the daily sacrifice was taken away, and the place of his sanctuary was cast down." As the Jews will return in unbelief, still rejecting Jesus as the Messiah, and claiming Cæsar as their king, (John xix. 15,) Cæsar they will have—the last head of the fourth universal empire. They once had a king of their own choice,—Saul, whom Samuel anointed,—and rejected the Lord their God when he was their King. Saul was chosen on account of his personal appearance, but he soon proved to be an oppressor of the people. See 1 Sam. viii. 10-18. Then the kingdom was given to a better man than he, even David—a fit type of Jesus Messiah, both in his sufferings and kingly power. Saul also fitly represents this last king whom they will choose, and with whom they will make a covenant. But this will be "a covenant with death, and an agreement with hell," which shall not stand." Isa. xxviii. 14-22.

In the midst of the week it will be broken, by this king of their choice causing the sacrifice and oblation to cease, and setting up the abomination that maketh desolate. Then he magnifies himself, and seats himself in the temple of God, exhibiting himself that he is a God. We cannot suppose that the erection of a temple, and the re-establishment of sacrifices, etc., while the Jews are in unbelief will be acceptable to Jehovah. Indeed, he tells them otherwise by Isaiah. He asks, "Where is the house that ye build unto me? and where is the place of my rest?" And with reference to their sacrifices, he says: "He that killeth an ox is as if he slew a man; he that sacrificeth a lamb, as if he cut off a dog's neck; he that offereth an oblation, as if he offered swine's blood; he that burneth incense, as if he blessed an idol." Isa. lxvi. 1-4. And why does the Lord thus address them? Because "they have chosen their own ways." They do these things without Divine authority, so in vain do they offer worship. He says, "I also will choose their delusions, and will bring their fears upon them." The Jews will not be alone in this, but many of the Gentiles also who "teach for doctrines the commandments of men," will be permitted to fall into this deception of iniquity, when this Man of Sin shall be revealed according to the energy of the adversary. Let the reader carefully read Isa. lxvi., and he will find two classes portrayed—one as already described, and another to whom the Lord will look,—the poor and contrite in spirit, and who tremble at his word. This class are hated and cast out by their brethren for his name's sake, and they will do it that the Lord may be glorified. But for the encouragement of these persecuted ones he says, "but he shall appear to your joy, and they shall be ashamed."

Dan. xi., has already been referred to in part; but I would particularly call attention to a certain king, (verse 36,) who, "shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall prosper till the indignation be accomplished; for that which is determined shall be done." This is undoubtedly the same character as is described by Paul as the Man of Sin, or the lawless one. His character and actions are described from verse 36 to the end of the chapter. Suffice it to say, that at the time of the end the king of the south pushes at him, and the king of the north comes against him, both with sea and land forces, but he overflows and passes over, and enters the glorious land, (Palestine) etc., and finally plants the tabernacle of his palace between the seas in the glorious holy mountain; "yet he shall come to his end, and none shall help him." Dan. xii. 1, 2, marks the epoch when this willful king will flourish, and be destroyed. It is when Michael stands up for the deliverance of the Jews—when the great time of trouble takes place—and when the resurrection of the dead occurs.

I must now draw to a close. I have confined myself to the book of Daniel for prophecies about the vile character of which Paul and John warned their brethren. And do we not find enough in them to prove that these apostles understood these prophets with care, when they thus unfolded the Church of the age of Antichrist, his character, career, and end, at the appearing of the Lord Jesus? But, as though this was not enough, the beloved disciple is favored with visions of this same blasphemous infidel and persecuting power, and is commanded to write what he saw, for the instruction and warning of all who read and understand. Rev. xiii. describes the rise of two beasts,—one having seven heads and ten horns, and the other, two horns like a lamb, and a voice like a dragon. The first beast had a mouth speaking great things and blasphemies. He blasphemed God, his tabernacle, and them that dwell in heaven. He also made war with the saints, and overcame them, and his power was to continue forty-two months. The two-horned beast exercised all the power of the first beast in his presence, causing all to worship the first beast; by means of the miracles he had power to do. Have we not here the Man of Sin who lifts himself up above everything and every one—the lawless one, (whom the Lord Jesus will destroy,) whose coming is according to the energy of the adversary, with all power, and signs, and wonders of falsehood? This politico-ecclesiastical power represented by the beast and false prophet will be found arrayed against Christ and his saints at his coming, and then and there will meet with a final destruction. See Rev. xix. 11-21.

May we be of those who shall be kept from that hour of temptation which shall come upon the whole habitable, to try those who dwell upon the earth. Amen.

The Christian Publishing Association.

The annual meeting of the stockholders of the Christian Publishing Association, by whom *The Restitution* is published, was held at the Christian Chapel, in this city, on Monday last. The meeting was called to order by C. Palmer, vice president of the association; Ezra K. Barnhill acted as secretary.

The following stockholders were present, each one representing the number of shares named, each share being $10:

NAMES.	SHARES.
S. A. Chaplin	15
Platt McDonald	101
Joel A. Simonds	10
C. Palmer	10
Hugh Barnhill	15
R. C. Ralfsback	5
H. F. Taylor	2
H. R. Ralfsback	1
Wm. Ralfsback	4
Margaret Woodward (by proxy)	1
Robert Ralfsback	3
F. Miller	4
I. G. Roberts	4
J. M. Stephenson	1
W. B. Thompson	1
Wm. Gutin (by proxy)	1
John L. White (by proxy)	4
E. K. Barnhill	2
D. T. Halsted (by proxy)	1
Joseph Readmore	1
A. D. Eshelman (by proxy)	3
No. shares represented	220

Reports of secretary and treasurer were read and approved, showing the affairs of the Association to be in a satisfactory condition. Business of a miscellaneous character was transacted, when the meeting proceeded to the election of directors to serve during the year 1878, as follows: C. Palmer, Platt McDonald and I. G. Roberts, Plymouth, Ind.; Wm. Ralfsback, and Richard C. Ralfsback, Argos, Ind.; Joel A. Simonds, Grand Rapids, Mich.; F. Miller, Meadon, Mich.; Wm. Mills, Goodland, Ind.; H. S. Dwiggins, Rensselaer, Ind.; A. D. Eshelman, Canton, Ohio.

The Board of Directors organized by the election of H. S. Dwiggins as president; Charles Palmer, vice-president; S. A. Chaplin, treasurer; E. K. Barnhill, secretary. S. A. Chaplin was re-elected editor of *The Restitution* for the ensuing year. A new contract was made with D. McDonald for printing *The Restitution* for another year. The election of a business agent was postponed until the next meeting of the board, which will be on Saturday, January 12. S. A. Chaplin will act as business agent until that time.

E. K. BARNHILL, *Secretary.*

M. Figuier, in a paper read before the Anthropological society of Vienna, thinks that the lands now known as Turkey and Greece were first peopled by the Iberians, and that they were succeeded by the Illyrians and Thracians—the two races call Pelasgians in ancient authors. The Hellenes conquered them but adopted from them what advancement had been made in art and science, and thus secured a credit for progress which is rightly due to the Pelasgians.

Better Days to Come.

The heart may bend with weight of woe,
And all the world look drear.
While o'er its careworn path we go
With nothing bright to cheer;
Yet, in the bosom ever dwells,
Though all things else are numb,
A low, sweet voice, that whispering tells
Of better days to come.

Though mutter'd ills may loom along;
Foul wrong may crouch in sight;
Some hurt it does from right to right,
Still, let a cool and spark
That glows through life in profound,
Be seen and heard in the dark
Till brighter times are found.

There is no evil that can slay
The faith begotten the grave;
There is no might to bar its way
The spirit that is brave;
And, come what will to stay its wings,
First seek a better home,
Within it dwells the sweet voice sings
Of deathless days to come.

—*Selected*

Recent Trip Through Indiana and Ohio.

I reached Indianapolis on Friday evening, and called on brother Cox, at his place of business on Indiana avenue, where I also met my old friend and brother, William Conkley, with whose pleasant home was my home during my stay in the city. I also had the pleasure of visiting at the pleasant home of Sister Sharp and her estimable daughter, who is also a sister in Christ, and our beloved Sister Walker, now Sister Hornaday, and also several friends attended the meeting, with whom I was associated in the gospel in former years. I enjoyed walking visits with J. K. Speer and Mr. Heightshew, of North Liberty, who is a hopeless infidel. J. K. Speer is a fatalist, and ignores all human responsibility. This is the only way by which he can screen himself from the fearful responsibility for the sad havoc he has made of hope and happiness at Old Union and North Liberty.

Our meetings were held in Progressive Hall, commencing Sunday morning and continuing over Monday evening. There were fair congregations, and the best interest. The subjoined synopsis of the Sunday morning and evening discourses appeared in the Monday's *Sentinel*. An outline of Monday evening's discourse was published also in Tuesday's issue of the same paper, but not having preserved it, I will not attempt its reproduction from memory. The following is what appeared in Monday's issue:

"MISSION OF THE GOSPEL.—THE FOLLOWERS OF THE SAVIOR TO OCCUPY AND RULE THE WORLD.

"Elder J. M. Stephenson, of Chicago, preached in Progressive Hall yesterday morning and last evening on 'The Mission of the Gospel in the World,' and 'The Mission of the Kingdom of God in the World,' to an attentive audience, composed of nearly every kind of belief.

"On the first proposition he showed the design of the gospel through the ages to the close of the present dispensation will have been to select, discipline and educate joint heirs with Christ to rule and bless the world.

"On the second proposition he showed that the kingdom of God will subjugate all earthly kingdoms and bless all nations through the reign of Christ. He showed also that the kingdom of Christ will be the fifth universal empire of earth. He also showed that when Christ, the great restorer, returns from heaven, He will awake from among the dead all His saints, who will be clothed with immortality, and thus qualified to reign with Christ on the earth for the ages of ages. That Jerusalem will be the metropolitan city of the world, from whence laws shall radiate for the government of the nation, and that the nations of the world will be the subjects who will serve and obey. He read the song of the redeemed as recorded by the revelator, saying: 'Thou hast redeemed us by thy blood out of every known tongue and nation, and hast made us unto our God kings and priests, and we shall reign on the earth.'"

I would not omit to note the kind remembrance of my very pleasant acquaintance and interviews with Brother Cox. He is a zealous advocate of the truth, and exemplifies his preaching by his daily walk and conversation—the most efficient preaching in the world.

I spent two days at Old Union, visiting my old friends and the few brethren and sisters left after Hymenus and Philetus have turned away the faith of some, teaching that the resurrection is past, and greatly erring concerning the truth. These two men have not only greatly erred concerning the truth of a future *resurrection*, but have blotted from the minds of many in that community all faith and hope in God, Christ, or the truth of revelation. In the language of the prophet, when referring to the leader of this departure from the right way, I would say, "One sinner *destroyeth* much good."

I enjoyed a very pleasant and, I trust, profitable visit with Brethren and Sisters Nelson and Pugh. I know of but one other sister left of the once flourishing churches at Old Union and North Liberty. The Lord reward those who have caused this dissolution according to their work.

By request, I will give an outline of my arguments with Josiah Hornaday. He denies that Gentiles are included in the plan of Deity; that none except those evangelized by Jesus, or called as Abraham was, will have any part or lot in the plan of salvation; that Christ came the second time, raised the righteous dead, and established his kingdom at the destruction of Jerusalem. It was shown that the covenant was made with Abraham before he was circumcised, that he might be the father both of the circumcision and uncircumcision, or Jews and Gentiles, as distinct classes or nationalities; that the gospel was to be preached to Jews and Gentiles, as classes, offering the same promises and privileges to both. Rom. i. 16, 17. That the partition wall was broken down between Jew and Gentile, thus annihilating all national distinctions; that both might be reconciled to God on the same terms. Eph. ii. 13-17. In this dispensation no difference is made between Jew and Gentile. Acts xv. 8, 9. But the Jews, by rejecting the gospel, were rejected as a peculiar people, and the Gentiles, as a class, became God's chosen people from among whom to select his rulers. The period measured off for the work of selecting the quota of kings and priests extends over the present dispensation, commencing with the conversion of Cornelius and ending with the return of the Lord from heaven to rebuild the tabernacle of David, which is fallen down, that the residue of the men—the Jews—might seek after the Lord, and all the Gentiles upon whom the name of the Lord might be called. Acts xv. 13-17. This work will span the entire Gentile dispensation. David's royal tabernacle is still in ruins, and the residue of the Jews dispersed all over the world; therefore the return of the Lord is yet future.

Christ did not return at the destruction of Jerusalem to build up or restore; but the Roman army invaded to tear down and to destroy. By the fall of the Jews, as a nation or people, a breach was made through which the Gentiles, as nations or people, could pass to the favor of God, and through which the Gentile world was reconciled to God. Rom. xi. This favor and these offers of reconciliation run co-extensive with the blindness and dispersion of the Jews and the return of the Redeemer to Zion, and the turning away of ungodliness from Jacob. This people are still in their blindness, ungodliness and captivity, therefore the Redeemer has not returned to Zion or Jerusalem. The period between their captivity and restoration, their being blinded and their blindness being removed, is called by the apostle "the times of the Gentiles," thus clearly teaching that this entire dispensation is set apart for offering mercy and salvation to the Gentiles. This dispensation is peculiarly Gentile just as much as the former dispensation was Jewish.

The teachings of Christ harmonize perfectly with the foregoing in his discourse upon the mount. In reply to the question, when he would return and what should be the signs of his coming, he began with the tribulation upon that land, city and people, with the investing of Jerusalem with armies, and terminated it with the close of Gentile times, and the signs of the restoration of Jerusalem and the Jews to their own land.

1. He told them that there should be great distress in the land, and wrath upon that people; thus teaching that the Jews were to be the subjects of all the threatened judgments to be inflicted by the Gentiles.

2. That they should be led captive into all nations, and Jerusalem should be trodden down by the Gentiles until the times of the Gentiles should be fulfilled; thus commencing "these days of vengeance," or "tribulation" with the destruction of Jerusalem and dispersion of the Jews, and terminating it with the close of Gentile times and the restoration of Judah and Jerusalem.

Now, according to Matthew, xxiv. 29, the first of the signs of Christ's coming was not *to be seen* until after the "tribulation of those days;" but according to Luke, this tribulation was no. to terminate until the times of the Gentiles should be filled full, and the people who had been led captive into all nations should be rest red. Thus Christ, having traced the history of Jerusalem and Juda through their captivity to the time of their restoration, gave the signs by which they might know that their deliverance was at hand; and told them when they should see these signs they might know that his coming and their deliverance were nigh,—even at the door. According to Matthew's account, Christ told them that "immediately after the tribulation of those days," (which, as has been shown, measured the times of the Gentiles,) the sign of the Son of man would appear, and that then they would see the Son of man coming in the clouds of heaven. Hence, so far, from Christ having returned at the destruction of Jerusalem, the signs of his coming have not yet been seen. Christ, when denouncing judgment upon the generation living contemporaneously with him, said, "this generation." The demonstrative adjective "this" denoted the generation then living; but having traced the history of that race down to the close of this present dispensation, and having given the signs by which the generation living synchronously with these signs, he uses the phase "this generation" to denote the generation living and seeing these signs. If, from this standpoint, he had wished to speak of the generation living at the other end of this chain, he would have said "that generation." "This" denotes the event nearest by, and "that" the event most remote.

Christ assured the generation who would be living when the signs of their deliverance should be seen by the people in slavery, that this generation (not that) should not pass away until their deliverance should take place; that is, the generation who shall see the signs of their deliverance, will be the subjects of this deliverance, the same as the generation warned by Noah. There would be no object in warning a generation that would be mouldering in the dust when the deliverance would occur. There are no two events revealed in the Bible more unlike in all their parts, than the coming of Christ, the resurrection of the dead, the establishment of his kingdom; and the invasion of the Roman army, the siege and destruction of Jerusalem, and the dispersion of the Jews among all the nations of the earth.

What analogy between such events, and the return of the same Jesus in the same manner in which he went up into heaven? He ascended personally and visibly, and will return to build up Zion, restore and turn away ungodliness from Jacob, unite the two nations in the land, never to be separated or plucked up out of the land. The Lord himself, returning with the voice of the archangel, and the trump of God, to raise righteous dead and change the righteous living—returning to build up the tabernacle of David and establish it as in days of old.

The two events are just the opposites in every respect. The prophet, having foretold the destruction of Jerusalem, and the plowing of Zion as a field, predicts what shall occur in the last days of the dispensation subsequently. He says: "But in the last days it shall come to pass that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and all people shall flow unto it. And many nations shall come and say, "Come, and let us go up to the mountain of the *Lord*, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law will go forth of Zion, and the word of the Lord from Jerusalem." Micah. iii. 10-12; iv. 1-5. The prophet used the future tense of the verb at the destruction of Jerusalem, thus teaching that the very work will be accomplished at the close of the present dispensation, which all the prophets and Christ foretold will be accomplished at his second advent.

Mr. Hornaday could not give a text of scripture teaching the coming of Christ, and resurrection of the dead, at the destruction of Jerusalem. As to his invisible advent and reign, the language of the Bible plants these questions without the domain of controversy. It is affirmed that "they shall see the Son of man coming;" that "every eye shall see him;" that "they that pierced him shall look upon him," Christ told the Jews that they should not see him again until they should say "blessed is he that cometh in the name of the Lord," thus teaching that when he comes again they will see him again.

J. M. S.

Our Letter Drawer.

Editor Restitution:—Who of us will live to see the end of the year 1878? Or will our blessed Lord come and restore all things back to their former beauty? Can we say with Paul, "We have kept the faith?" Have we set a godly example before the world? Brethren, let us be more earnest in the cause of our Lord. For in many parts of the country we are looked upon as unworthy of the Christian name.

ROBERT BAKER.

Olivet, Kansas.

Editor Restitution;—I am very much pleased with the contents of the paper in general. The letters of encouragement from the brethren and sisters are like pools of water in the desert. I am very much pleased with the subject of the Great Pyramid. It seems to be creating quite an interest. It and the war in the east are causing people to look into these things as they have never done before. We do not have any preaching in this place except that heard in the popular churches, as there are none of the Abrahamic faith here with the exception of my own family, and we are poor in this world's goods. If any of the preaching brethren should be traveling this way, we would be very happy to have a call from them, and we will try to make them feel at home. I believe the time has come when we may look for the Master at any moment. Brethren and sisters, let us all have our lamps trimmed and burning, that when He does come we may be ready to enter into the marriage supper of the Lamb. This is the prayer of your brother in Christ.

JOHN B. LENT.

Empire, Ont.

Editor Restitution:—It is with pleasure, my dear brother, that we see no intimation in last paper that you intend resigning the its editorial charge. It has been a source of so much comfort and instruction to us throughout the year past as in many previous years, that we can not fail to feel the deepest interest in its success. You surely can not be placed in a more useful position than that which you now occupy. You are by your labors enabled to profit the brethren from one end of the Union to the other. It may not be long that you are called to stand as on the watch-tower to cry out to the perishing world their danger. We hope you may still continue your faithful labors and be found watching when the Master comes to enter into the marriage supper of the Lamb, when the followers of "Him who died for us" will remember in His glorious presence their trials and fightings no more. That we may meet at that glorious feast is the earnest prayer of your sister in Christ,

SARAH MAGRUDER.

Winchester, Va.

Conference Report.

The Church of God, in south west Mo., met pursuant to appointment near the house of Bro. Robertson in Polk Co., Mo., Nov. 10th, 1877. Although there were not as many brethren in attendance as was expected, yet in every other particular the meeting was a success throughout. In the absence of Bro. Finn, the writer was requested to report the meeting to THE RESTITUTION. Bro. Butt did most of the preaching, and from his invincible manner of reasoning held large and attentive congregations.

While in conference it was agreed that Bros. Butt and Beckham be a financial committee, to ascertain the amount of the "free-will offering" of the brethren, and report the same to the evangelist and treasurer as soon as possible. It was also agreed that the treasurer keep a record of all moneys received by him and to whom paid out, and report the same to the annual conference. It was further agreed that the evangelist receipt for all moneys received by him of the treasurer and report to annual conference how he used the same. It was ordered that the treasurer pay out no money except on an order from the president of this conference. On motion it was agreed that Bro. Butt use his influence and the wish of this conference with the committee appointed at the annual conference to select time and place for the general meeting for southwestern Missouri, southeastern Kansas, and northwestern Arkansas to the end that the same be held with the annual conference of the Church of God, in southwestern Missouri. It was agreed that the next quarterly meeting be held at Shiloh school house, near the house of Bro. Butt, ten miles north west of Mt. Vernon, Lawrence county Missouri, commencing on Friday evening, February 15th, 1878, and hold over Sunday. The meeting adjourned to the above named time and place. All the brethren are requested to be in attendance at that time. Thus closed our meeting, all expressing themselves well pleased. Unity prevails among the brethren in this county. They all seem to be "hastening on to that glorious day." No foolish questions now mar their happiness. They are now only anxious that they may be found worthy, and to stand before the Son of Man. Come, brethren, to our next meeting, one and all.

Your brother.

JAMES E. STRINGER.

Grimes, Polk Co., Mo.

Last year 43,000 cattle were destroyed by wild animals and venomous snakes in India, and 23,357 wild animals and 270,185 poisonous snakes killed; 120,010 rupees were expended in rewards. In the current year to 273 persons and 54,326 cattle have been killed, and 131,574 rupees expended in rewards. In the central provinces the deaths from this cause increased from 617 in 1875 to 1,096 to 1876.

Eastern Items.

Vienna, January 5.—The *Political Correspondence* says the fee in the Danube at Galatz will probably be strong enough in two days to permit the crossing of troops.

A Bucharest correspondent says an officer from the Czarowitz's headquarters states that General Radetsky has crossed the Balkans through the Schipka pass, the Turks having abandoned their positions previously because of the severe cold.

A Russian detachment under General Dandeville, which supports General Gourko in his movement over the Balkans, had fifty-three men frozen to death in one night, and 260 frost bitten. An official dispatch states that the Russian loss in crossing the Balkans, however, was not so great as at first supposed.

The Turks suffered enormously, and immense numbers of sick and wounded were found in their positions. On December 31st the weekly plain of Kamarli was strewn with Turkish corpses.

An official telegram shows that Sophia was entered on the 3d inst. after a skirmish in which the Russians lost only twenty-four men.

ALEXANDRIA, Egypt, Jan. 6.—Five thousand more troops have sailed from Egypt to Turkey. A further reinforcement preparing.

An extraordinary religious movement is taking place in Sweden, where a petition signed by nearly 25,000 persons has been presented to the King, praying that "the use of the Holy Communion may be free, like the use of God's Word," or, in other words, that the celebration of the communion may take place at most of the churches and that the celebrations may be others than persons in holy orders. The ecclesiastical court of the cathedral chapter of Upsala, to whom the petition has been referred, has reported against such an innovation, which, in their opinion "would eventually destroy the church." The government will probably refuse the prayer of the petitioners, as the consequence will be a serious split in the Swedish church. Until very lately there was no religious liberty in Sweden; Roman Catholics and Jews, for instance, being unable to exercise their religion publicly; the consequence being that even at present the total number of Jews in Sweden barely amounts to 1,000 out of a population of 4,000,000.

DIED.

TABER—Thursday morning, Dec. 27, 1877, Cyrus Taber, at his home five miles south of Plymouth, of consumption.

Our brother, the deceased, was born June 26, 1833, and was the first white child born in Marshall Co. During his life he was several times from the county for a month at a time till within the year of his death, when he sojourned in Magnolia, Miss., for about three months, seeking for health, though without any advantage. He embraced the gospel about fourteen years ago, and was baptized by Brother Corbaley. He was a man of earnest convictions, and decided force of character, and strictly honest in all his dealings with mankind. He was liberal in the support of the truth, both in regard to the living preacher of the word and in sustaining THE RESTITUTION. Having honored his profession as a Christian, his end was peaceful. Death has made heavy inroads in his father's family as he leaves only a mother, one brother, and a sister remaining of an original number of eleven, consisting of the parents and nine children. Of his own family he leaves a companion and three children to mourn over their bereavement. On the night preceding his death some of the brethren and sisters met together and joined him for the last time in partaking of the emblems of the broken body and shed blood of our dear Redeemer.

In his death, community has lost a worthy citizen, the church an active and efficient member, and in his family connections a vacancy has been made that will never be filled in this world.

Funeral services were conducted by H. V. Reed and the writer. In the morning of the resurrection we hope to meet him with all the redeemed. May we be faithful unto death or to the coming of the Holy and Just One.

H. & C.

LETTER RECEIPTS.

Letters from the following persons have been received, found to be correct and the business attended to:

SUBSCRIPTIONS.

George Pallett	1 00	Martha Brown	2 25
Anna Ward	1 00	Geo. Fox	2 00
Chas. Small	2 00	J. M. Bilbrook	1 00
A. S. Clough	1 00	Mrs. H. S. Bennett	1 00
Sarah E. Dow	1 00	Wm. H. Pratt	1 00
Isabel Edson	2 00	D. J. Hodge	1 00
Dr. L. M. Willard	2 25	H. K. Kendall	2 00
Alonzo Hussey	1 00	H. Beiersdorf	1 00
H. J. Richards	1 00	Luther Fuller	2 00
Mary McLaren	1 00	J. E. Manning	1 00
Anna Keene	50	L. D. E. Manning	1 00
Reading Room	1 00	J. P. Manning	1 00
E. Miller	1 00	Abbie H. Fuke	1 00
Edward Colins	2 00	Wm. Hinkhouse	2 00
J. U. Richmond	1 00	Thos. D. Walker	1 00
Joseph Hewbourne	2 00	Neal L. Salter	2 00
W. H. E. Fennimore	1 00	D. Walker	1 00
L. Cuffel	1 00	J. A. Osmun	2 00
John Tinkey	2 00	H. Hoag	1 00
W. T. Griffin	2 00	J. Alphin	1 00
A. J. Brockover	2 00	Mrs. J. Hoyer	2 00
Jas. Van Sooter	1 00	Henry Peale	2 00
Wm. Hubbell	2 00	Grace E. Vanscoyoc	1 00
Mrs. D. Chapman	2 00	Mrs. Ellen Lyon	1 00
Richard Perry	1 00	Wm. Simpson	1 00
Geo. W. Dow	1 00	J. C. Neff	2 00
W. L. Vandeford	1 00	W. A. Roberts	1 00
Mary Goldsmith	50	Maj. Adams	1 00
Hudson Beck	1 00	C. O. Terrell	1 00
F. M. H. Hamlen	50	Mrs. Kinney	2 25
James Harris	2 25	Sarah Miller	1 00
M. E. Steele	1 00	J. B. Miller	1 00
O. W. Stefens	1 00	D. A. Martin	1 00
Cyrus Kunselman	1 00	Wm. A. Barber	2 00
W. H. Beadle	1 00	Silas Green	1 00
H. C. Hamlin	50	Marguerite Irish	1 00
Leonard Record	50	S. O. Lindsey	2 00
H. Barnhill	50	Aaron Groff	50
Phillip Hartsell	1 00	Mrs. Ellen Hicks	1 00
Mrs. John Phelps	2 00	Chas. Hicks	1 00
John Sowers	1 00		
John Shoots	2 00		

BOOKS AND MAPS.

Geo. Kirby	1 00	J. C. Kemp	1 00
Wm. Heath	1 00	J. S. Dow	1 00
E. Miller	1 00		
J. L. Wilcox, Sto			3 00

The Altar of Sacrifice.

We, the undersigned, having the good of the cause of God at heart, and feeling it to be our duty to sustain the gospel without money and without price, and believing that God will bless us for all the sacrifice we make in behalf of the truth, agree to pay the sums set opposite our names for the purpose of feeding and clothing those who are laboring in the field of life:

H. V. Reed	$5	00 Paid
L. Pelmel		5 Paid.
L. L. Reid	5	00 Paid.
J. Hasbrook	5	00 Paid.
Jane Hasbrook	2	00 paid.
S. W. Tate	2	00
R. L. Reddick	5	00 Paid.
Church, Mission Mich	5	00 Paid.
Church, Jackson	5	00
Mrs. A. Cole	2	00 Paid.
W. W. Wheeler	2	00 Paid.
Conner Slater	1	00 paid.
George Hodges	1	00 Paid.
Mrs. J. Reid	2	00 Paid.
Patrick Byrnes	50	00 Paid.
W. S. Lucas	1	00 Paid.
J. Brooks	1	00 Paid.
J. B. Cook	1	00 Paid.
Mrs. Cook	1	00 Paid.
Thomas Coleman	1	00 Paid.
A. J. Lee Sr.	2	00 Paid.
J. D. Adams	1	00 Paid.
I. M. Ward	1	00 Paid.
J. S. Armstrong	2	00 Paid.
Mrs. S. Wallace	1	00 Paid.
Wm. Wallace	1	00 Paid.
Mrs. W. Lee	1	00 Paid.
Samuel Wilson	1	00 Paid.
Margaret Goodwin	5	00 Paid.
A. Hyde		50 Paid.
Anna M. Nichols		50 Paid.
Mrs. A. Gilbertson	1	00 Paid.
Mrs. A. Hyde	1	00 Paid.
J. Thomas	1	00 Paid.
A. Meadows	1	00 Paid.
John Bonnette	1	00 Paid.
Orrin Lewis	1	00 Paid.
Institute Carpenter	6	00 Paid.
J. R. Beckwith		50 Paid.
C. W. Robinson	5	00 —
Mrs. L. E. Baker	3	00 —
Alice C. Baker	3	00 —
A. R. Baker		50 —
J. Liberal of Jesus (C. H. W.)	1	00 —
Sanders Lee	1	00 —
S. L. P.	1	00 —
C. C. Rogers	1	00 —
W. W. Rice	2	00 —
Leroy Bronson	2	00 —
H. Bronson	2	00 —
Lyman Hosford		50 —
Jacob Hosford	2	00 —
"Carle" of S. T.	50	00 —
Mrs. H. Bean	1	00 —
Stephen Daniels	5	00 —
Lewis T. Rogers	1	00 —
E. Wheeler	1	00 —
E. F. Steel	1	00 —
John Sowers	2	00 —
A. S. Burns	2	00 —
W. T. Godfrey	9	00 —
James Neale		75 —

Valuable English Works.

Our readers are informed that we expect shortly to have for sale the works mentioned below. Orders and remittances for the same may be sent at once to the editors.

Discussion on the *Nature of the Dead*, between Rev. W. C. Burnham, Congregational minister, and W. Kelloway, editor of *Bible Echo*, and author of "Life of George I., II. th of England, &c." The proposition discussed were: 1. That the dead will live, all living, conscious more after their decease. Affirmed by Rev. W. C. B. 2. That the Scriptures teach that men to death are wholly unconscious, in the grave, and unable to perform any act whatever, and thus they rest in darkness, silence and forgetfulness of God. Cloth, bevelled boards, well bound, 35c; postage 10c. By express, 30c; return by mail, 35c.

Doctrine and Duty of Moral Responsibility. By R. Roberts, M. A., late Presbyterian of Ulster, Ireland, 336 pp. An elaborate argument in favor of the possibility of the unsaved. It is an utterly deadly blow to philological chapter-and-verse theology. The meaning of the Greek words used by the revision writers to indicate the doom of the lost is fully given. 50c.

"We shall also look with lively satisfaction on the forthcoming of Bro. Roberts' book, which will doubtless be replete with the results of extensive research in learning and books, of powerful reasoning, and of sound judgment, as has been manifested in many of his former productions. We have had the pleasure of reading one hundred pages of the manuscript, and have no hesitation in saying that it is a most valuable addition to the Anglo-Saxon literature of three hundred and thirty years. In the fourth, in conclusive proof of the question at issue by an appeal to the Greek text, and the context of the passages in which the word occurs in the New Testament. We must also compliment the publishers on the tasteful and handsome dress in which they present the book to the public, and trust that the necessary 500 or 600 subscribers may be obtained to warrant the publication of the work, which must take a standard place in this particular department of Christian theology."—*The Rainbow*.

Hades; or, The Intermediate State of Man. 12mo. 50 million. Price $1.25, postage, 10c. This book presents the Bible doctrine of the state of man between death and the resurrection.

"Mr. Constable has, in a series of works, done much to make and re-make for us the Holy Scriptures, and others scarcely less real nature of the Bible study; and the present book is the result of much careful research on one special point, accurately set forth by no little learning, and in logic and a clear and available style. The good deal to be said for the general doctrines propounded."—*Nonconformist*.

"It is characterized by his usual vigor of thought and clearness of expression. To all sincere lovers of truth, rather than of tradition, we cordially commend the treatise."—*The Church Messenger*.

Bible Echo. Volume I, May to December, edited by W. Kelloway. The only English weekly devoted exclusively to the Second Coming of Christ, and also discusses the old scales. Price $2.

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New Facts Upon the Second Epiphany. By an author entitled Watch Unto Prayer. Useful in its way. Contains the annals, the chronicle, the calendar, the text, character, the agreements, the signs, and the dead of our dear Redeemer.

In his death, community has lost a worthy citizen, the church an active and efficient member, and in his family connections a vacancy has been made that will never be filled in this world.

Funeral services were conducted by H. V. Reed and the writer. In the morning of the resurrection we hope to meet him with all the redeemed. May we be faithful unto death or to the coming of the Holy and Just One.

H. & C.

A New Work by Mrs. H. V. Reed, entitled *Words for Human Singers*. Nearly 200 pages, printed on heavy tinted paper, neatly bound in cloth. Price 60c, postage 10c.

"The book is one of the best satisfactory kind that could be written; indeed we have not seen its equal. Every lover of music should read it, and be convinced of the necessity of maintaining the Bible as a divine book. We would to God that we could be placed in the Bible page by page, instead of the miserable and unprofitable selections that are usually given in the churches. Her 'Bible Thoughts about Music' are, to us, very timely, and will, we hope, be read by many; as the work on original, as far as we know, concerning it would be hard to find where to turn else will send. Every body should possess a copy."—*Mrs. Rose Bible*.

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THE SUN.

1878. NEW YORK. 1878.

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PUBLISHER OF THE SUN,
New York City.

"Doe the Nexte Thynge."

From an old English parsonage
Down by the sea,
There came in the twilight
A message to me;
In quaint saxon lore of
Days long forgotten,
Half as it seems to me
Sounding yet from Heaven;
And so through the hours
The quiet words ring,
Like a soft benediction,
"Doe the nexte thynge."

Many a conundrum,
Many a doubt,
Hath its answer here.
Blessed by assured,
Let down from Heaven,
Rare opportunity,
Guidance are given.
Fear not to-morrow,
Child of the King;
Trust them with Jesus,
"Doe the nexte thynge."

Do it immediately,
Do it with prayer,
Do it calmly,
Casting all care;
Do it with reverence,
Tracing His hand,
Who hath placed it before thee
With earnest command,
Stayed on Omnipotence,
Safe 'neath His wing,
Leave all resulting,
"Doe the nexte thynge."

Looking to Jesus,
Ever sweeter,
Working or suffering,
Be thy demeanor,
In the shade of his presence,
The rest of his calm,
The light of his countenance,
Live out thy psalm;
Strong in his faithfulness,
Praise him and sing,
Then as he beckons thee,
"Doe the nexte thynge."

—*Sel.*

Selections.

The Most Remarkable Structure on Earth.

THE PYRAMID OF JEEZEH—AN INSPIRED WORK.

Last evening Rev W. H. Poole, of Toronto, delivered a remarkable lecture in St. George's Church School room upon "The Great Pyramid of Jeezeh in Egypt."

Rev. Dean Bond presided, and there were present Rev. Gavin Lang, Rev. James Carmichael, Hon. Jas. Ferrier, Mr. Hunter and others.

Rev. Mr. Poole stated at the outset that, next to the Holy Land, Egypt was the greatest country, political, scientific, and ecclesiastic, in the whole history of man, and had a share in Divine prophecy that it also would be restored. Having amusingly referred to the recognized method of travelling in Egypt by donkey, and the shrewdness of the animals and their drivers, he referred to the great pyramid. Its construction was strictly mathematical, and it illustrated the principles of geometry two thousand years before Euclid was born. It is a witness to nations that the same standard of weights and measures hid up there, as the same as were received by the Hebrew people from God, and which were identical with the Saxon standard, which have always been used in Great Britain. The lecturer referred to the topographical position, and the testimony of scientific men thereon, including the fact that Napoleon's surveyors in 1798, in effecting their trigonometrical survey, used the point of this pyramid to make the meridian of longitude for all Egypt. Pyramids were erected by the Mexicans, Romans and Greeks, but they were blind and feeble imitations of the Jeezeh. The lecturer enumerated the many theories proposed as to the object for the erection of this pyramid and gave as the result of his research, that it was a building system of weights and measures erected by the will of God for all time. Only thirty-seven pyramids existed in Egypt although the number had been stated to be sixty-seven. They were said, by some, to have been erected in idolatrous times. He was of opinion that they were afterwards used for idolatrous worship, except in the Jeezeh, where there was no indication of such worship. The Jeezeh excavation is over fourteen acres of land, is composed of huge stone piers, four to five feet wide, twelve to fifteen feet long, and the same in depth. So firmly were they clustered together that the Turks found it easier and less dangerous to go to a quarry to supply their needs. He described the researches made at this pyramid by modern scientists, and the remarkable discoveries brought to light by them, and especially by Colonel Smyth, who discovered, by actual measurment, that the base of each side was exactly a cubit for every day in the solar year and one half, making 365¼ cubits, and the four sides, thus added, allows a cubit for each day in every four years, including the leap year. The hight of the structure, from the base of the rock to the pyramidal stone, is 486 ft, it stands twenty-three feet higher than St. Peter's at Rome, and one hundred and sixty-seven higher than St. James' at Toronto. The material would erect (according to a French engineer) a wall one foot thick and five feet high, 1,500 miles long. The outside was originally covered with white porphyry (marble) down, which caused it to appear like snow. According to Herodotus, its construction occupied three hundred and sixty thousand men twenty-three years. It was first opened B. C. 1820 by an ambitious caliph with great difficulty, the entrance having been made higher up in the face of the rock and sealed up. Leading to the upper end of the grand gallery is a small passage, and from thence extends the King's Chamber, which is a very great curiosity; but here where the Caliph expected to find the treasure is nothing but black emptiness. The Caliph was thunderstruck or moonstruck. (Laughter). One thousand and fifty years after, W. Warner and party record their experiences in the interior; it conveyed to them the idea of Cimmerian darkness and a feeling of great oppression. There was there absolute night bottled up for the last four thousand years. The geometrical proportions of the pyramid and its chambers are most accurate. The king's chamber was thirty-four feet long by seventeen wide and nineteen high; all the walls, ceiling and floor are of polished granite; the huge stones were made to fit so closely that the joints could scarcely be perceived. It was in every respect a masterpiece of mechanical skill as well as of intellectual superiority. It was so proportioned that inches inside answered to cubits outside. Its dimensions bear a relation to the density of the earth; to the inclination of the earth's axis to the sun; to the size of the earth, etc. The most remarkable thing, in fact the only thing—in the king's chamber was an oblong square chest of perfectly geometrical proportions. It is of the same size as the ark of the covenant given to Moses; also one-fiftieth of the sea of brass in Solomon's temple. Above the king's chamber are five half-rooms in an apparently unfinished state; the roofs are made of immense blocks of granite, and so fashioned as to form a support for the chamber below.

The queen's chamber is of smaller dimensions, and its walls are finished on the twenty-fifth course of the pyramid's masonry; while those of the king's chamber are level with the fiftieth course. The whole place was full of mathematics. In it there was ample proof of divine inspiration, or that the builder possessed equal, if not superior, knowledge to that of modern times. In the base of the pyramid was a chamber forty-six feet long by twenty-seven feet wide, and from this a tubular passage, 320 feet long, led up through the pyramid, and looked out upon the stars as if it were a long telescope. This opening exactly faced the north star, and Sir John Herschel set the date of the erection of this pyramid at 2,170 years before Christ, by calculating that in that year a certain constellation crossed the horizon of the entrance to the pyramid. The measurements seemed to memorialize the flight of time—the tubular passage ways were time charts, 1,542 inches in one of the measurements represented the 1,542 years from the Exodus to the birth of Christ; then came the thirty-two years of his life, and next 1,881 or 1,882 inches of measurement indicated a period not yet completed, at the expiration of which they might expect very great and startling changes to take place.

The rotary motion of the earth is taught and proved in the pyramid, and its builders knew also how to find the poles of the earth. There was no better test of astronomical accuracy than to fix the four points of the compass with perfect precision, and these antediluvian builders in the sands of the Lybian desert were able to place their pyramid more exactly to line with the cardinal points of the compass than those who build our observatories. For ages philosophers were ignorant of the true distance of the sun from the earth. Recently it was fixed at 95,000,000 miles, whereas by the late transit of Venus observations the exact distance is found to be 91,840,000 miles. This distance the pyramid confirms, number ten raised to its ninth power, and then multiplied by the pyramidic height, gives the earth's true distance from the source of light. The pyramid was also a time indicator, and gave the precession of the equinoxes; it showed that the sun is not a stationary centre, but that it moves around another centre—around Alcyone, a star in the Pleiades, probably the great centre of the universe. The pyramid was nearly one-thousandth billionth part of the weight of the earth; also in weights and measures was it a symbol.

Again, the chambers were thoroughly ventilated. A professor, who had been exploring them, was asked by the famous Dr. Harvey if they were ventilated; the professor said they were not. The doctor could not imagine then how the explorers had lived in the obscure chambers, or how their torches burned there. At last an explorer discovered two air shafts from the large chamber going through a solid piece of masonry six feet thick, and another air shaft 8x8, going back at an angle of thirty-two degrees. The pyramid embodied the true system of ventilation. By all means let our architects go to Egypt and study it there. In that structure, erected 900 years before Moses received the law, the septuagesimal proportion of things was prominent, the grand gallery was seven times higher than the passages, and so on; there was also an intense "fineness" (new word) about it. Indeed it was self evident that this pyramid had been built by one skilled in practical and theoretical geometry. It contained in solid granite a revelation from God to man, not intended for the early ages of Christians; but to come as proof of Christianity and Bible history and to establish beyond all doubt the great truths of nature and of Christianity, also to preserve to mankind till the end of time the divinely appointed system of weights and measures. Both in commerce and science a true system of weights and measures was highly important as a safeguard to property and true knowledge. There could be no true religion where there was a dishonest basis of dealing between men. "A false balance is an abomination to the Lord, but a just weight and balance are the Lord's; all the weights of the bag are His work." The British "stone" was an old Hebrew weight and measure.

The lecturer gave an account of the diversified measures adopted at various periods, but which were all unreliable standards as compared with those divinely commanded. During King John's reign, the people rose and obtained the Magna Charta, in which the true system of weights and measures were stipulated for, and the "London quarter," therein mentioned, is exactly a quarter of that old granite chest in the Jeezeh pyramid and the true imperial standard! In Saxon times a "pint was the pound all the world round," and when in the lax reign of one of the Georges an endeavor was made to have it accepted that "a pint of pure water weighs a pound and a quarter," the people strongly objected. Old measures and true measures they wanted. The temperature in the pyramid was invariably the same.

The lecturer concluded his able effort in some striking passages. Chance never made the pyramid. People might ask why was this wonderful building erected in Egypt? A deaf and dumb man on being asked why he was not born with all his faculties, replied on the blackboard: "Even so, Father, for so it seemeth good in Thy sight." So might they say with regard to the location of the Pyramid in Jeezeh, but there were good reasons why it was put there. Egypt is the center of the land surface of the globe, and possesses one of the most equable climates in the world. It is a historic country and yet destined to play an important part in the coming glory of God's people. All the grandeur of the old cities and nations has passed away, yet this Pyramid stands untouched and tells of the grand purposes served by its construction. It is by far the most scientific building in the world; nothing in it would show that it was a tomb of one of the old Egyptian kings, and in fine the lecturer held that it was a geometric pillar of location, equally dividing the earth's surface between the equator and the north pole. It is a plane making the center of all the habitable land distribution on the globe, and giving the best meridinal line for the Tyro of latitude for all nations. In it is found a perfect geometric figure, so framed that the four sides of its base bear the same proportion to its vertical height as the circumference of a circle to its radius. Each of its base lines measures the even ten millionth part of the semi axis of the earth just as many times as chronologically there are days in the year. Its height multiplied by 10 into the 9th power gives the mean distance between the earth, and the center of the sun; its under length is an even five hundredth millionth part of the polar diameter of the globe we inhabit; its two diagonals of its base, measured in inches, gives the precise number of years in the great precessional cycle.

Its bulk of masonry is an even proportion in weight of the earth, and its setting and shaping are square, and of microscopic accuracy. Unlike any other Pyramid, there are ascending passages, bearing regular proportions, mathematical to the other, with a grand gallery, so sublime in beginning and ending and so elaborate and peculiar in every part, as to exclude all ideas except astronomical and chronological. The lidless, polished chest, found in the King's Gallery, has no proportion to a coffin, and has no carving or hieroglyphic, and could not have passed through the doorway or the passages with or without a corpse. In the Pyramid is contained one great system of numbers, weights and measures, angles, temperature and degrees, cosmic references and general geodesy, which modern science now reads and writes. Once an impious caliph sought to level the Pyramid to the ground, but the work was of such exceeding difficulty, owing to the massiveness of the stones and the way they were joined, that slow progress was made. At this juncture a terrific storm of thunder and lightning came up and raged with supernatural fury round the old Pyramid, and the caliph and his sacred workmen fled, saying that the God of the Hebrews fought against them.

In concluding, he intimated that the Israelites—Lost Tribes—were yet to claim these Eastern lands and conquer the opposing ungodless nations. Cheers.

A vote of thanks was tendered to the lecturer, and the Rev. Dean closed the proceedings with a vote of thanks.

Rev. Mr. Poole left for Toronto by this morning's train.—*Montreal Witness.*

The Inherent Nature of Jesus.

No man knoweth who the Son is but the Father. Luke x. 22.

That the reader may with as little prejudice as possible enter upon the investigation, I call his attention to Christ's own words above, which I interpret in the most absolute manner. Of how little value the inferences of theologians are, is strongly exhibited to us in the utterly opposite conclusions to which they have arrived. Thus with respect to the inherent nature of the Lord Jesus Christ, there are three different opinions.

1. That of the Trinitarians, who assert he was co-essential, co-eternal, co-equal with Jehovah, and that together with the Holy Spirit, they constitute a trinity which, though of three persons, is but one God.

2. The Arians affirm that Jesus Christ is the highest of all created spirits or intelligences, but inferior to Jehovah as a son is to his father. They deny the personality of the Holy Spirit, and consequently reject the doctrine of the tri-unity.

3. The Humanitarians, or Socinians, consider Jesus Christ to have been a mere man, the Son of Joseph and Mary.

It signifies nothing that the majority of intellectual, learned, and devout Christians have adopted the Trinitarian hypothesis. I fully admit the fact, but truth does not depend upon majorities, and if we look at the individuals who have rejected the doctrine of the trinity, we shall find among them some of the brightest names in the history of the world, whether we estimate them by their genius, learning, or piety. It is scarcely necessary to mention Locke, Sir Isaac Newton, Milton, Dr. Samuel Clarke, Lardner, Priestley, etc. One would suppose that the radical differences that thus exist among the intellectual, the learned, and the devout, concerning this subject, would have opened the eyes of mankind as to its incomprehensibility. On the contrary, however, the fact of an opposition to the prevailing theological assumption has merely excited the indignation of the majority, and induced them to regard such persons as the enemies of God, whom it was justifiable to treat with reproaches, persecutions, and in the darker ages to put them to death. That the Anti-Trinitarians have not acted in a similar manner, is especially referable to their want of power; for in the fourth century when the Arian controversy was at its height, they persecuted the Trinitarians whenever they had the opportunity.

But though the Christian world has not learned to appreciate the fact, that the inherent nature of Jesus Christ is an utterly incomprehensible matter, not having been revealed in the Scriptures, yet surely it is to be hoped they will not continue in their misapprehension of this subject if it be fairly exhibited to them. Encouraged by this hope, as well as to fear my humble testimony on the subject, I will attempt to bring it to the full comprehension of my readers, by showing the utter irreconcilabilities and anomalies that are involved in every human speculation on these doctrines whether according to the theories of the Trinitarians, Arians, or Socinians.

Theologians, at least of modern times, seem to have investigated the question of the inherent nature of Jesus Christ upon a kind of syllogistic basis. They have inferred in the first place, that he must either be God, or less than God, or a mere man; for they cannot imagine of any other conditions of being. Having laid down this basis, they have then examined the Scriptures, and having classified the several texts bearing on the subject, they have then come to the conclusion from them, that the doctrine and teaching of the Scriptures implies either that he was God, or less than God, or a mere man, according to the alternatives offered in the premise assumed.

After having adopted one or the other conclusions as being the most plausible, they have then either disregarded other texts anomalous to, or opposing their inference, or they explain them away so as to suit their opinion, and then arraying together whatever sustains their belief they publish them to the world, embodying such an apparent array of texts and arguments in their favor, that those whose opinions are either made up or inclined towards any particular one of the three hypotheses, consider these summaries to be altogether unanswerable. Instead of being any demonstration of the subject, such expositions are merely compends of what may be advanced in favor of any particular opinion.

In estimating what theologians have inferred from the Scriptures concerning the inherent nature of the Lord Jesus Christ, we shall find that every speculation they have constructed on the subject involves such an amount of unreasonable perplexities and anomalies, that no unprejudiced man can regard them in any other point of view than as so many distinct proofs of the absolute incomprehensibility of the subject itself.

On the one hand we find certain expressions of the Apostles concerning the character and nature of Jesus Christ, which in the estimation of the Trinitarians indicate his co-equality with Jehovah; and now if we admit the intensity of such expressions so as to accommodate them to the Arian hypothesis, they would still imply that Jesus Christ in his inherent nature, was only inferior to Jehovah, as being the first and greatest of all created intelligences. Without quoting such passages extensively, it will be sufficient to mention the remarkable texts of Phil. ii. 5-7; Col. i. 15-17.

From these passages it would seem almost impossible that we could regard Jesus Christ in any other light than as exhibited by either the Trinitarians or the Arians, and yet in connection with these texts we have the doctrine expressly laid down by the Apostle (Phil. ii. 9-11,) that in consequence of the great humiliation of Jesus Christ, that God has *exalted him, and given him a name which is above every other name, etc.* If the doctrine of Christ's inherent nature, whether as stated by the Trinitarians or the Arians be correct, how is it possible that he could be exalted as the reward of his humiliation and obedience? According to the Arians he was already only inferior to Jehovah, according to the Trinitarians he was already co-equal with him. The proposed explanation that this exaltation of Christ was in his human capacity is preposterous, for as his humiliation consisted in his abasing himself *in his inherent nature*, the reward or exaltation could only be as superadded to *that inherent nature*. Theologians may undertake to defend such an interpretation, but no unprejudiced man, I should presume, is able to comprehend its application. The proposed solution is a mere assumption suggested by theologians to solve a perplexity in their theological system for which the Scripture gives no justification. Of all the proposed solutions respecting the Trinitarian hypothesis, I consider this to be the most unreasonable. Not only does the idea of one person of the trinity rewarding the other virtually destroy the theological unity of the God-head, but it is evidently impossible after such subdivision, that one could reward the other without lessening his own authority, power, or glory.

The doctrine of the Socinians on the inherent nature of Jesus Christ is equally irreconcilable with the statements made in Scripture. It is wholly impossible to explain Phil. ii. 5-7, or Col. i. 15, etc., with the theory that Jesus Christ was a mere man. The circumstances of his supernatural birth from a virgin, the plain intimations of his pre-existence, etc., are amply sufficient to confute the Socinian hypothesis, which indeed, has scarcely any argument in his favor, but as an alternative to the Trinitarian or Arian schemes, perplexed as they are by irreconcilable anomalies or contradictions. The proceeding of the Christian world respecting the inherent nature of the Redeemer, has been like that of the Jews concerning the kingdom to be established by him. The prophets had announced that the Messiah should be a great Prince, the Savior or deliverer of the Jewish people, and that all nations should be subdued before him. Though there were other predictions concerning him that foretold his humiliation and death, the calling of the Gentiles and his rejection by the Jews; yet the Jewish rabbins could not reconcile these various anomalies.

Instead therefore of leaving the subject as involved with some inexplicable unknown condition of things which time only could unravel, the rabbins rejected every prediction anomalous to their assumption, and determined that he would be a great temporal prince, who after having delivered them from political subjection to any heathen power, should then rule over them and all the nations of the earth, in all the splendor of an eastern king.

The inherent nature and character of Jesus Christ is as fully involved in incomprehensible anomalies and perplexities to the Christian world, as the Messiah's character was to the Jews before the advent, and the clearest demonstration of this incomprehensibility, is the existence of the three different and irreconcilable theories of the Trinitarians, Arians, and Socinians. Each of these hypotheses has been constructed by rejecting every passage of Scripture anomalous to each theory, and yet mankind are so blind in their prejudices as to insist upon their peculiar doctrines on the subject with the utmost bigotry and tenacity. I fall back upon our Savior's own declaration concerning himself; (Luke x. 22,) *No man knoweth who the Son is but the Father.* That no revelation to mankind has ever been made since that time, must be evident from the three utterly irreconcilable theories that men have adopted on the subject. As respects the office, function, and authority of Jesus as Messiah, the Scripture is perfectly clear; nor would there be any difference of opinion among devout men on that subject, if they had not arbitrarily interpreted the positive statements of the Scripture in such a manner as to force them into accordance with their presumptuous speculations concerning his inherent nature. The greater number of the more common expositors of the New Testament, in my apprehension, have most culpably passed over the remarkable words above without any comment upon them. Neither Dr. Adam Clarke in his Commentary; Bloomfield in his Digest; Campbell on the Four Gospels; Dr. Samuel Clarke in his Paraphrase; nor Lightfoot in his Exercitations, have taken the least notice of the passage, a faithfulness in duty towards their readers which I cannot see how it can be regarded otherwise than *criminal.*

I call the reader's attention to the circumstance that the Redeemer is no where designated in the Scriptures by any other name than he bore whilst he lived upon earth, viz.: *Jesus of Nazareth.* Any other appellations by which he is mentioned in the Scripture, are either official terms, such as Messiah or Christ, (the Anointed One) or by the epithets derived from the functions exercised by him, or from purposes accomplished by him, such as High Priest, Mediator, Savior or Redeemer. The only term used in the Scripture that we do not understand as to the absolute sense in which it is to be comprehended, is the expression "*Son of God.*"

The inference from these facts I apprehend is very important, Jehovah as not communicating to mankind any other name than the one by which Jesus of Nazareth was known while upon earth, seems evidently to instruct us that he was not to be known among men during the Christian Dispensation by any other name; be his inherent nature what it may. As Jesus of Nazareth was the Messiah, as such he accomplished whatever belonged to that mysterious office. Through him, as set forth in the Scripture, mankind are alone to expect salvation. This inference does not affect the fact of his inherent nature, be that what it may, but it surely directs us as to the point of view in which mankind are at present to regard the Messiah, i. e., *in his official position only*, and not according to his inherent nature, for on this subject we have no instruction given in the Scripture.—*J. H. McCulloh, M. D.*

Interesting Discovery at Jaffa.

An English paper just received says: "An order was recently issued by the Sultan for removing the old walls and fortifications of Jaffa (Joppa). In cutting a gate through a water battery at an angle of the sea wall, built by Vespasian, and directly in front of the reputed house of Simon the tanner, the men came on three oval-shaped tanner's vats hewn out of the natural rock and lined with Roman cement, down very near the sea, and similar in every respect to those in use eighteen centuries ago. There is also a fresh-water spring flowing from the cliff close by, long known as the town spring. This discovery at least proves that the house on the rocky bluff above, and from which steps lead down to the vats, must have belonged to some tanner; and as perhaps not more than one of that trade would be living in so small a place as Jaffa, some probability is given to the tradition that this is the identical spot where the house of Simon stood, with whom Peter was sojourning when he saw his vision, and received the servants of Cornelius."—*N. Y. Observer.*

THE RESTITUTION.

Keep Articles by Brosweethee and Levi Shreds

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

WHOLE NO. 685. Read PLYMOUTH, INDIANA, FEBRUARY 13, 1878. VOL. XXVII, NO. 6

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TO CORRESPONDENTS.

THE RESTITUTION is taught in the Word of God, and is the doctrine of all those who look for the speedy return of JESUS. It is the object of this paper to set forth the Scriptural testimony concerning the restitution of all things, the establishment of the Kingdom of God on the earth, with the Christ as King of Kings, and the immortal saints as Lords to rule with Him; to show the relation of the unbeliever, the sectarian, or Israel, the Church, the Gentiles, the Jews, and the final destiny of each; the all-important truths relating to the second personal life and kingdom of Christ, and many other kindred truths. It also extends a hearty welcome to the disciples everywhere, and invites them to send communications for the columns of this paper, and to help in the work of the Lord, and thus lend their influence to the final restitution.

COMMUNICATIONS.

The Great Crisis.

J. P. WEETHEE.

"VICTOR EMMANUEL, FIRST KING OF ITALY."

The stone, to be placed in the chapel destined for the king, is a simple slab, bearing only the above words. It stands between the high altar and the altar of Saint Anastasius, martyr, on the right as the Pantheon is entered.

Over the gateway of the Pantheon is the following inscription: "Italy, with a mother's pride, with a daughter's grief, supplicates for the great king, who was a faithful citizen and a triumphant soldier, the immortality of the righteous and the heroic."

The student of prophecy turns his eye, with intense interest to the nations, as they, step by step, occupy the positions noted in the ancient revelations.

The recent events at Rome are so emphatic and so true to the Divine chart, that you will allow us to express ourselves in the language of Christ,—"In this was fulfilled, etc."

A few weeks since, you published the last of our lengthy articles on the "Session of the Ancient of Days," or "God's Judgment (Daniel vii.) on the Little Horn."

The horn (eleventh), we stated, so far as it was like the ten horns, was a symbol of civil papal rulers; and that its "eyes" and "mouth" symbolized ecclesiastical rulers, called the "Papal Hierarchy." We took the position, that, some little time before A. D. 1798, God sat in judgment on that power; that he rendered his decision in favor of the saints, against that power; that its dominion (civil) was taken away, and that, during this century, the civil power (horn) has been gradually wasting, and is about extinct.

Allow me to present to your readers a summary of its prophetic, and fulfilled history. By so doing, we shall be able to determine our latitude and longitude.

1. *Prophecy—Little Horn—Its Rise.*—"I considered the horns, and, behold, there came up among them another little horn." Dan. vii. 8. "And of the ten horns that (were) in his head, and (of) the other which came up." Verse 20.

History.—The Roman empire had established on its territory, from A. D. 427, to A. D. 477, ten kingdoms: (a) The Vandals, in Africa; (b) The Suevi, in Spain; (c) The Alans, in Spain; (d) The Burgundians, in Gaul; (e) The Franks, in Gaul; (f) The Visigoths, first in France, then in Spain; (g) The Saxons, in Britain; (h) The Ostrogoths, in Illyria and Pannonia; (i) The Lombards, in north-eastern Italy; (j) The Herull, in Italy. These ten kingdoms, with their localities, are named, that it may be clearly seen that the "little horn came up among them."

It is called a "little horn." This kingdom (central kingdom) sprang up from donations of farms, and not by the force of its own arms. Under the Calovingian dynasty, the dominion of cities and provinces was added. The donation of the "Exarchate of Ravenna" was the first fruits under the conquests of Pepin. In this grant were included Ravenna, Bologna, and Ferrara. This was paid by Pepin for the remission of his sins and the salvation of his soul. These, with the Duchy of Spoleto, completed the ecclesiastical states, or the central kingdom of little horns.

"That donation, so mysterious circle, was enlarged to an infinite extent, (de-)nations by the verbal or written donation of Charlemagne. The sovereignty of the exculpate melted (was humbled)"—Bible) away in the hands of the popes." Under this body of civil rulers the little horn attained to its full power, being aided by the influence of its eyes and mouth (ecclesiastical authority).

2. *Prophecy.*—"Another shall rise *after* them." Verse 24.

History.—The ten horns (kingdoms) came up on the imperial head of the fourth beast, between A. D. 427 and 477; the little horn did not come to the surface of the head till A. D. 508 to A. D. 541. It was, therefore, the younger horn—the "pet."

3. *Prophecy.*—"And he shall be diverse from the first" (ten).

History.—The ten horns were so similar that they formed one group or family. These ten kingdoms were organized out of the savage tribes which had, from time to time, invaded the Roman empire, and finally conquered it. On its territory they erected ten kingdoms.

We might denominate them the "clay" kingdoms, since they mingled with the Romans, but were as diverse from them as clay is diverse from iron. The little horn had in it a large admixture of iron. The papal kingdom had in it much of the old Roman element. In consequence of its eyes and mouth, (ecclesiastical material) there were combined in its substance great strength and vitality. Its eyes and mouth constituted a very marked peculiarity.

4. *Prophecy.*—"In this horn (were) eyes like the eyes of man, and a mouth."

History.—All the ten kingdoms had heads, or bodies of civil rulers. They exercised a general supervision over their own subjects and territory. They had, therefore, as all kingdoms, legislative, judicial, and executive authority, symbolized by eyes and mouth. This kingdom had two sets of officers, civil and ecclesiastical. Its hierarchy, or priesthood is symbolized by the eyes and mouth. The eyes were like the eyes of a man, since one man (the pope) acted for all. That power is called the "Roman see." It oversees the world.

5. *Prophecy.*—"Whose look (was) more stout than his fellows."

History.—The meaning of stout in the old English, was bold; then, its meaning would be, he was more bold than his fellows. So it appears in the original. He feared no king, nor did he blush to usurp the throne of the Deity, that he might have power to trample on the rights of his fellows. He recognized no nation as his peer.

6. *Prophecy.*—"A mouth that speaks very great things." Verse 20. "Speaking great things." Verse 8. "He shall speak (great) words against the Most High." Verse 25; see verse 11.

History.—Pope Innocent III. said: "Christ has set one man over the world; him whom he appointed his vicar on earth, and as unto Christ, so unto him shall every knee bow, in heaven, in earth, and under the earth." A very bold speech for one man to make against all other men and nations.

Pope Gregory VII.: "In him (the Roman pontiff) alone is the right of making laws. Let all kings kiss his feet. His name alone should be heard in the churches. It is the only name in the world. It is his right to depose kings. His sentence is not to be repealed by any one but by himself alone. He is to be judged by none."

Read the following words used by the mouth of this little horn: "Countenance of thy Divine majesty." "Another God on earth." "Our Lord God the pope." "The pope doth whatsoever he listeth; even things unlawful; and is more than God."

7. *Prophecy.*—"Before whom were three of the first horns plucked up by the root (Heb., humbled).

History.—"Under this body of rulers, the kingdoms of the Herull under Odoacer, the Ostrogoths under the Theoderic, and the Lombards established under Alboin, were humbled. The pope wears a triple crown. He has also three keys to represent triple kingdoms.

8. *Prophecy.*—"The same horn made war with the saints, and prevailed against them until the Ancient of Days came, and rendered judgment in favor of the saints of the Most High." Verses 21, 22. "He shall wear out the saints." Verse 25.

History.—Dr. Scott, remarks: "No computation can reach the numbers who have been put to death, in different ways, on account of their maintaining the profession of the gospel, and opposing the corruptions of the Church of Rome. A million of poor Waldenses perished in France. Nine hundred thousand orthodox Christians were slain in less than thirty years of the institution of the order of Jesuits. The Duke of Alva boasted of having put thirty-six thousand to death by the hands of the common executioner, during the space of a few years. These are a few specimens, and but few of those which history has recorded. But the total amount will never be known, till the earth shall disclose her blood, and no more cover her dead." Dr. John Owen says: "What, I pray you, has been their main business, for seven hundred years and upwards, even almost ever since the Man of Sin has been enthroned?"

The massacre, that commenced on the eve of St. Bartholomew's day in Paris, did not cease till sixty thousand Protestants were slain in France. When the news of this event reached Rome, Pope Gregory XIII. instituted the most solemn rejoicing, giving thanks to Almighty God for this glorious victory over the heretics.

"One hundred and fifty thousand perished in the Inquisition; and one hundred and fifty thousand by the Irish massacre; besides the vast multitudes, who were proscribed, banished, starved, burnt, buried alive, smothered, drowned, assassinated, chained to the galleys for life, or immured within the horrid walls of the bastile, or others of their church or state prisons." "Drunken with the blood of saints." Thus have they [illegible] out the saints.

9. *Prophecy.*—"And think to change times and laws; and they shall be given into his hand, until a time and times, and the dividing of time." Verse 25.

History.—Gregory VII., in his epistle, says: "The Roman pontiff, by right, is universal. In him alone is the right of making laws."

Mr. Keith says: "He (the Roman pontiff) assumed a prerogative, and exercised a power, such as no race of kings ever claimed; and exalted himself above all, maintained an unparalleled ascendency, and prospered during a period which scarcely any dynasty on earth ever equaled."

Gregory VII. thundered out a terrible excommunication against the emperor of Germany, Henry IV., in which he anathematized him and all his adherents, declared him to have forfeited the kingdom of Germany and Italy, together with all regal dignity; forbade all Christians to obey him; bestowed the kingdom of Germany on Radulphus, elected by the princes of Germany. King John of England, was forced to resign his crown into his hands, and to do homage to him, and to receive it as a gift from the Holy See; and the pope's legate, who retained possession of it five days, trampled under his feet the money which, in token of his vassalage, was given him by the king. The Emperor Henry IV. was made to wait three days at the gates of the fortress of Canusium, bare-headed, and in his bare feet, with nothing but a coarse cloth over him, before Gregory VII. would grant him absolution.

At the command of another pope, the English Henry II. walked in his bare feet to do penance at the tomb of Becket.

Pope Celestin dashed with his foot the crown from the head of Henry VI.; and Pope Alexander trod on the neck of the Emperor Frederick I. The bull of the pope, in which the deposition of Queen Elizabeth was pronounced, is in these words: "Him alone hath God constituted Prince over all nations, and over all kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant."

10. *Prophecy.*—"They (ten horns) shall take away his dominion." Verse 26.

History.—The French horn was commissioned, as a special agent, to accomplish this work, February 10, 1798, by Berthier, at the head of the French army, appears before the city. Soon after, the pope was commanded to retire into Tuscany, and to dispossess himself of all his temporal power. He replied: "As supreme pontiff, I am resolved to do so in the exercise of all my powers." Force was used, and he was taken prisoner. His rings were torn from his fingers, and he was carried into captivity. A republic was established at Rome. This act was ratified, as far as dominion was concerned, at the congress of Vienna in 1815.

11. *Prophecy.*—"To consume and to destroy it (it) unto the end." Verse 26.

History.—Since the events above described, that power (temporal) has been subject to many changes; but the civil power has been gradually wasting. A few years since Italy was erected into a kingdom under Victor Emmanuel. But it was not till recently that he dared to make the city of Rome the seat of his government, and to reside there with the pope and the Vatican, in his immediate presence. That the contrast between 1798 and 1878 may be clearly seen, allow us to notice some events that transpired at Rome during the last few days of the life of Victor Emmanuel, at his funeral, and at Cincinnati, Ohio, among the Italian Catholics.

The correspondent of the London *Herald* telegraphed from Rome that the death of Victor Emmanuel filled Rome with consternation. "Immense crowds had thronged the piazza before the palace from an early hour, eagerly seeking news of the king's condition; and when the announcement was made that he was no more, the wildest exclamations of grief burst forth from the dense concourse of people. Strong men burst into tears. Women fainted, and despair was depicted on every countenance." .... "The pope evinced deep feeling when he received the news. During the day he had frequently sent to inquire as to the king's condition, and offered the services of his own doctor to assist the king's physician. He also conferred the blessing *in articulo mortis*." The funeral procession was one hour and a half in passing a given point. There were 2,700 deputations from all parts of Italy, numbering each from five to several hundreds.

The Italians of Cincinnati commemorated the death of Victor Emmanuel at the cathedral. The services were conducted by Archbishop Purcell. Upon the coffin were a sword and belt, and a military hat with a waving white plume. At the foot were magnificent crosses of flowers, three or four feet high, while at the head was a crown richly wrought in flowers. The services were conducted in every respect as if the dead body was in the coffin. Father Guido delivered a sermon in Italian, and Archbishop Purcell spoke in English.

Archbishop Purcell said that "He thanked God that the king, for whom they had to-day offered prayer believed in Christ, and hoped for salvation through him. Through all his reign it was consoling to know that he still held on to the faith of his ancestors, the princes of Savoy. His last moments in this faith were happy ones.

"It was a great consolation to the people of Rome to know that when Victor Emmanuel became king of Italy and took possession of Rome, he did not do it through ambition, but because the people wanted a king.

"Rome had been governed by 265 popes, but their rule was at this time set aside because the people wanted a king, a more powerful head to their government. The Italians in Rome wanted a united Italy and a stronger government."

Corollaries.—The following corollaries are deduced as evidently true from the foregoing prophecies, historic sketch, and reasonings:

Cor. i.: Since the dominion of the little horn (its domination over its fellows) has been taken away; and that act was to be preceded by a judgment, (Dan. vii. 9, 26,) we conclude, that said judgment is a matter of history also.

Cor. ii.: Since the glad tidings of that decision, rendered in favor of the saints was designed to be known by the saints for their encouragement and hope, and since it has been proclaimed more or less during this century, we conclude that the angel of Rev. xiv. 6, 7, is on his mission.

Cor. iii.: Since the taking away of the dominion was to be succeeded by a consuming and wasting of said power till it shall totally cease, and since, from the above items of recent history, it appears to have been wholly set aside by the government of Victor Emmanuel and his son, Humbert I.; and since this is acknowledged by the words of the little horn; the three kingdoms constituting the pope's patrimony now forming part of the united kingdom of Italy under King Humbert I., we conclude that the little horn (civil power), except its eyes and mouth (papal hierarchy) is extinct.

Cor. iv.: Since the civil dominion, exercised by said power over his "fellows," has been taken away (in 1798) by the authority of said kingdoms, and his civil authority, exercised over his own territory, has gradually passed into the hands of the great king, Victor Emmanuel, and to his son Humbert I., so as to leave him without any civil rule, we infer that he is now a private subject of the great king.

Cor. v.: Since all prophecy, relative to the little horn's civil power is now passing into history, we conclude that the time is come for the saints to take the kingdom. Verse 18.

Cor. vi.: Since the Roman hierarchy, symbolized in Dan. vii., by the eyes and mouth of the little horn, and in Rev. xvii., by a woman (mystic Babylon) on a scarlet colored wild beast, drunken with the blood of saints, has developed in history such a position and character, and since that body is dejected from said controlling power over the beast and the saints, we conclude that her judgment is passed and that she (mystic Babylon) is *fallen!!*

Cor. vii.: Since she is fallen (by the hostile movements of her waters—river, Rev. xvii. 15,) we conclude that her fall was caused by the drying up of her water—river.

A Contrast Between Methodist Preachers and Holy Prophets.

"CHICAGO, January 21.—The Methodist ministers of this city have adopted the following resolution: That we, the members of the Chicago Preachers' Meeting of the Methodist Episcopal church, take this occasion to re-affirm our belief in the future endless punishment of the wicked, as distinguished from the theory of restorationists on the one hand, and that of annihilation on the other."

The foregoing paragraph is copied from a recent newspaper, and, if a true item of news, it shows that those preachers are against the holy prophets, for the latter affirm and "re-affirm" the extinction of the wicked, as the following testimonies prove.

"The day cometh that shall burn as an oven, and all the proud, yea and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. .... And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." Malachi iv. 1, 3.

"The enemies of the Lord shall be as the fat of lambs; they shall consume; into smoke shall they consume away." Psalm, xxxvii. 20.

"They shall be as though they had not been." Obadiah 16.

Could any human ingenuity frame words into sentences that would more clearly and completely express the utter extinction of the wicked? It will readily be perceived, however, that this great truth of Scripture is totally and entirely opposed to the theory of endless-tormentists on the one hand, as well as to that of restorationists on the other. To inflict a death which will never be relieved or terminated by a resurrection, is to inflict an everlasting punishment. And such a death ("the second death") is the "everlasting punishment" threatened against the wicked; for the Bible does not say that the wages of sin is torture, but "the wages of sin is death." Rom. vi. 23.

Nothing occurs in the apostolic writings which, if rightly interpreted, will conflict with what we have quoted from the prophets, for Paul said "none other things than those which Moses and the prophets did say should come." Acts xxvi.

And Peter declares that in taking heed to the "sure word of prophecy," we "do well." 2 Peter i. 19. "If they hear not Moses and the prophets neither will they be persuaded though one rose from the dead." Luke xvi. 31.

WILEY JONES.

Suffolk, Va., Jan. 1878.

SENTENTIOUS PARAGRAPHS.

By the streets of by and by one arrives at the house of never.

The Scriptures have lights in them that are not seen by common gazers.

The star that sets may rise again; but the star that falls is forever lost.

God hears the heart without words, but he never hears words without the heart.

He that can please nobody is not so much to be pitied, as he that nobody can please.

Earthly life is but a song,
"Tis a fleeting mystery;
But thy years are very long,
Eternity.

The road to ruin is always kept in good repair, and the traveler pays the expenses of it.

Beauty is no longer amiable than while virtue adorns it, and virtue itself is true beauty.

Objects imperfectly discerned take forms from the hope or fear of the beholder.—*Johnson.*

In *time* we transact business for eternity; whatever, therefore, we do now should be done well.

Deliberate with caution, but act with decision; and yield with graciousness, or oppose with firmness.

The conscience has to do, not with fitness, or expediency, or advantage, but with right and wrong.

The heart that is soonest awake to the flowers is always the first to be touched by the thorns.—*Moore.*

Man wastes his mornings in sulks; pains his afternoons, and wastes his afternoons in regretting his mornings.

There is no sin we can be tempted to commit, but we shall find a greater satisfaction in resisting than committing.

I know one thing—If I stand by the principles of truth and duty, nothing can inflict upon me any permanent harm.

God is the safety of his people, but we tempt Providence if we do not make use of the necessary means for our preservation.

FRIENDSHIP.

Small service is true service while it lasts,
Of friends, however humble, scorn not one;
The daisy, by the shadow that it casts,
Protects the lingering dew-drops from the sun. —*Wordsworth.*

A good conscience is better than two witnesses. It will consume your grief as the sun dissolves ice. It is a spring, when you are thirsty; a staff, when you are weary; a screen, when the sun burns you, and a pillow in death.

The love of solitude, when cultivated in the morn of life, elevates the mind to a noble independence, but to acquire the advantages which solitude is capable of affording, the mind must not be compelled to it by melancholy and discontent, but by a distaste to the idle pleasures of the world, a rational contempt for the deceitful joys of life and just apprehensions of being corrupted and seduced by its insinuating and destructive gayeties.—*Zimmerman.*

RESIGNATION.

"God sendeth sun, he sendeth shower,
Alike they're needful to the flower;
And joys and tears alike are sent
To give the soul fit nourishment.
As comes to me or cloud or sun,
Father! thy will, not mine, be done."
—*Sarah F. Adams.*

The past may be compared to a great ever-ascending pyramid, to which each generation has added a layer or stratum, and from the top of which each generation, as it emerges into the light of the present, may see further than its predecessor. Education is in every age more difficult than in the preceding. But the reward increases in exact proportion to the labor; the higher the pyramid to be ascended, the wider the prospect to be obtained.—*Peter Bayne.*

A large portion of divine truth is presented in the Scriptures under the form of emblems, which can only be understood by such as have ears to hear. That of a harvest is a prominent one. Two harvests are spoken of in Scripture, one of wheat and tares, and the other of grapes. Both are types of the great harvest of souls. The wheat represents the children of God; the tares, the children of the wicked one among professing Christians; whilst the openly wicked are represented by the grapes of the vine of the earth, as opposed to the true vine. These three classes.—*Dr. Heymoth.*

THE RESTITUTION.

E. A. CHAPLIN, Editor.

PLYMOUTH, INDIANA, FEB. 13, 1878.

IN our exegetical of last week, in the sixth line read *wake* for *sleep* in the reference to I Thess. v. 10.

THE body of the dead pope was removed on Saturday night to St. Peter's church, and immense throngs crowded the place to see his remains on Sunday. The body lies on a crimson bed arrayed in the pontifical robes. Twelve large candelabra surround the bed, and the feet are placed in a position outside the altar so that the faithful may kiss them.

THE European situation is involved in the greatest uncertainty. England is in a position where, to go forward, necessitates war, and to retract involves national dishonor. Her fleet, probably through Russian influence, has been refused the privilege of entering the Dardanelles, and, all things considered, a general European war is not improbable.

BROTHER J. C. OBANION, from Lusby's Mills, Owen county, Kentucky, made us a visit. His object was to be baptized into Christ with that faith and hope in the gospel of the kingdom which he had more fully learned. We hope that he will form the acquaintance of Brother Skeels, of Mercer county, and plan for work in that field. We baptized him on Tuesday evening of Feb. 5th.

OUR limits preclude saying much to our brethren and correspondents. Will find room for some articles on hand as soon as we can. Let all remember THE RESTITUTION. We all need a medium to point out, by the way-marks, our nearness to the consummation. What we do for the cause of our Messiah must be done without delay. The time for labor and sacrifice is near its close. Then comes the kingdom and reward.

Death of the Pope.

A dispatch from Rome last Thursday evening was to the effect that the pope died on that day at 4:57 p. m.

Pius IX., whose unofficial name was Giovanni Maria Mastai-Ferretti, was born in Sinigaglia, May 13, 1792, and was, consequently nearly eighty-six years old. He was from a family whose nobility dates as early as the thirteenth century, and his father was a chief magistrate in his native city. It will be seen from the date of his birth, that it occurred at a time when the French revolution was commencing to rock all Europe, as with the throes of an earthquake, and when this child first saw the light, in Sinigaglia on the shores of the Adriatic, Italy was about to be stirred to her profoundest depths with the principles that agitated the French nation, and which were supposed to promise so much for the cause of popular liberty.

His mother, the Countess Catarina Sallazzi, a woman of rare intelligence, superintended her son's primary education.

In 1803, he was placed in the college of Volters, in Tuscany, to pursue his classical studies, but was compelled to suspend them in 1803, in consequence of attacks of epilepsy, but his malady abating somewhat in intensity, he received the clerical tonsure, and went to Rome in 1809 to study theology. In the following year he returned to Sinigaglia and pursued his studies under the direction of an uncle. Subsequently he entered the military service but his infirmity disqualified him for a soldier's career. He received priest's orders in 1819, and in July 1823 he left Rome as secretary to Monsignore Muzzi, the apostolic delegate to Chili, South America, and spent two years in this republic ministering to the Indian populations of the interior. In 1825, he returned to Rome, and in 1828, became archbishop of Spoleto in Umbria. In 1832, he was transferred to the See of Imola in Emilia, and his administration here made him so popular, that he was created cardinal Dec. 23, 1839, and proclaimed in full consistory in Dec, 1840. At this time, and for the six following years, his future election to the pontifical chair was favorably contemplated. On the death of Gregory XVI., June 1, 1846, he was, through the aid of influential representative men, designated as the fittest candidate for his successor, and on June 16, 1846, he was elected by acclamation, two days after the opening of the conclave, and Cardinal Mastai assumed the name of Pius IX. Desirous of reform, actuated by the best intentions, and possessed of fair abilities, he set about the work of promoting the peace and prosperity of Italy. Called upon to solve the most complicated problems in politics, he decided upon a constitutional form of government, upon granting an amnesty to political offenders, by which thousands of prisoners were at once restored to liberty. He granted to the Jews the charter of liberty and equality that they had always been deprived of in Rome, and abolished all the abominable restrictions of the Ghetto.

He was especially friendly to the working and poorer classes, and did all that a ruler could do to promote their improvement intellectually, morally, and physically. Asylums were opened for the needy and schools were founded for the instruction of the children of tradesmen and workingmen. Wastes were converted into fruitful fields, and one half of the harvest proceeds were distributed to the poor. The schemes of radicals like Mazzini and Garibaldi for making Italy a federative republic, and the armed intervention of Austria in the affairs of Italy, finally caused the feeling of opposition to culminate in the cry of "Down with the priests! No more priests in the government!" The French revolution of 1848, gave a most powerful impulse to the enthusiasm of Italian patriots, riots broke out, popular systems of representative government were demanded, and the popular disaffection was so greatly increased that Count Ropi, the pope's minister was assassinated on the door step of the council chamber as he was about to open the session, on Nov. 15, 1848, and the next day the populace filled the Quirinal, and, aided by the guards, gendarmerie, rioters, and troops of the line urged the pope to accept the most revolutionary measures, after shooting down Monsignore Palmier, his secretary, by his side. After remaining a prisoner till the 24th, with no control over civil affairs, he escaped in the disguise of a simple priest, in the carriage of the Bavarian minister to Gaeta, the first town in the Neapolitan territory. A republic was established in February, 1849, at the head of which were Mazzioni, Armellini, and Saffi, which, though bravely defended by Garibaldi, fell in struggle with the army sent against it by France, and Oudinot and his victorious Frenchmen entered Rome on July 5, 1849. On April 12, 1850, Pius IX. re-entered Rome amid the thunder of French cannon. But notwithstanding his restoration to the seat of Catholic power, he was destined to see that power entirely pass out of his grasp. The idea of Italian unity and nationality was too deeply cherished in the hearts of his Italian countrymen for them to rest satisfied without its realization. Victor Emmanuel became possessed of one portion of the papal states one after another till on March 17, 1861, he assumed the title of king of Italy, which was bestowed on him by the Italian parliament. By 1870, he became master of the residue of the states of the church, and on July 2, 1871, in consequence of the removal of the French troops, took up his residence in the Quirinal palace, and Rome became the capital of united Italy, thus putting an end to the temporal sovereignty of the popes. Two events of an ecclesiastical nature have rendered the pontificate of Pius IX. remarkable. On December 8, 1854, the definition of the doctrine of the immaculate conception was promulgated with great pomp in the basilica of St. Peter, in the presence of more than 300 archbishops, bishops and prelates, and in Sept. 1857, a movement was inaugurated by the pope at Rome in commemoration of the decree. On July 18, 1870, the dogma of papal infallibility was passed by the vote of 534 prelates of the Roman church and promulgated to the world as one of its articles of belief.

Thus, after an eventful life, has passed away a ruler who began his career with efforts for political reform. In mounting the pontifical chair, he ascended also the temporal throne of the eternal city, and became monarch of no inconsiderable portion of classic Italy. But at the end of his career, he leaves the world bereft of the last shred of civil authority. Yet more, perhaps, than ever, the Papacy sways the minds of more than two hundred millions, who glory in the name Catholic. The dead pope, who now lies in state in the choir chapel of St. Peter's, commenced his life when the dark storm of revolution was about to sweep Europe with such a tempest of whirlwind fury, as would make thrones and chairs of state mere playthings in the blast. He has ended his career when another revolutionary storm-cloud is rapidly overspreading the political heavens, that threatens to bring on the very consummation of apocalyptic woes. Like other men, who go down to the grave, he descends into death—"of all but moral character bereaved." He has boldly, unblushingly and blasphemously assumed *infallibility*, one of the attributes of the eternal God; and must meet the judgment of him who will not give his glory to another. A conclave of fallible mortals will—professedly—soon re-invest some worm of the earth with this incommunicable attribute of Jehovah. One question must force itself on all thoughtful minds. How can a number of fallible men communicate in the aggregate, what no one in particular possesses? As well talk about an aggregate of mortals communicating immortality. The new Pope will no doubt be chosen more in reference to his political fitness for present complications, than with regard to other qualifications. As a temporal political power, the 1260 years of its supremacy expired in 1798. Since that time it has been in the consumptive process of the judgment spoken of by David the prophet. Dan. vii. 26, 26. As an ecclesiasticism, over which Pontiffs now only have rule left, Romanism reads its swiftly approaching doom in Rev. xviii. At the end of the set time *consumption* wasted the power of the western antichristian horn; as the set time of the other nears its close, the power of the eastern antichristian horn rapidly evaporates. We shall soon witness the closing scenes of the drama. A personal antichrist may be revealed, but we look for the revelation of God's Messiah to unseat all the usurpers of his rights. When the last time of trouble shall distress the world, and the whirlwind of God's fury sweep the earth of all antichristian despotism, may we be above the storm.

Hades.

We, last week, gave a list of passages from the Old Testament containing every occurrence of the Hebrew word *sheol*, with its translation into the authorized English version by the words *hell, grave* and *pit*. In our present number we proceed to give every passage from the New Testament that contains the corresponding Greek term *ado, hades*. As seen by the following list, the word occurs eleven times and its English rendering is indicated by the words in italics:

Matt. xi. 23: Shalt be brought down to *hell*.
Matt. xvi. 18: The gates of *hell* shall not prevail.
Luke x. 15: Shalt be thrust down to *hell*.
Luke xvi. 23: In *hell* he lifted up his eyes.
Acts ii. 27: Will not leave my soul in *hell*.
Acts ii. 31: His soul was not left in *hell*.
1 Cor. xv. 55: O grave, where is thy victory?
Rev. i. 18: Have the keys of *hell* and of death.
Rev. vi. 8: Was death and *hell* followed.
Rev. xx. 13: Death and *hell* delivered up the dead.
Rev. xx. 14: Death and *hell* were cast into the lake of fire.

The Hebrew term שְׁאוֹל, *sheol*, is translated into the Greek Septuagint sixty times by the word *adης, hades*; in 2 Sam. xxii. 6, and Prov. xxiii. 14, it is translated by *θανατος, death*, and in Job xxiv. 19, the verse differs somewhat in sense from the Hebrew, and *sheol* has no representative. In the Peshito Syriac, generally admitted to be the oldest version of the New Testament in any language that passes down to us, dating from the close of the first century, or the commencement of the second,—a translation attributed to some one of the apostles, or one of the primitive evangelists—the Greek word *hades* is translated *sheol* in every instance. In translating the New Testament into Hebrew, *hades* is also rendered *sheol* without a single variation. This is evidence sufficient to demonstrate the perfect equivalency of the two terms. "The word *hades—ades*—comes from the Greek mythology, and was a name originally given to the king of the lower or invisible world, but afterward applied to the infernal regions, while the king came to be known as Pluto. Hades was a place of darkness even in its mithological conception, the residence of Pluto and Proserpine, and the abode of the dead. Its gates were kept closed, that no shade (ghost) might escape to the world of light, and were guarded by the terrible, and many-headed dog Cerberus."—*Encyclopedia*. Twice in the New Testament, the word is used in reference to the threatened desolations of Capernaum; and the doom which our Lord pronounced against this unbelieving place has been so remarkably fulfilled, that, in the present day, no ecclesiastical tradition even ventures to fix its site. Exalted to heaven once, it is now in the flat of dead and buried cities, without a memorial marble or an epitaph. Once the word is used in promising the church of the Redeemer its final emancipation from the dreary prison of the grave, when he says "the gates of *hades* shall not prevail against it." He has the "keys of *hades* and of death," and will unlock the massive bars of the grave, and set the prisoners free at the resurrection.

Twice it is used of Christ in the death-state, when it says of him that his soul—person—was not left in *hades* long enough to see corruption, as God gave his holy one a speedy resurrection from *hades* or the grave. In 1 Cor. xv. 55, it is personified, and thus addressed after the resurrection of the saintly dead from its drear cells—"O *Hades*, where is thy victory?" thus showing the improbability of its retaining the church forever. The only place where it gives any coloring to the modern ideas attached to the word *hell*, is Luke xvi. 23. The belief of the Jews after the exile, took its coloring from the heathen mythology, and it became a notion generally prevalent, that *hades* is an *intermediate state* between death and the resurrection, divided into two parts, one, the abode of the blessed, and the other of the lost. To those departments they gave the name of Paradise and Gehenna. Says Dr. Farrar in regard to the more modern belief of this two-fold division—"In holding this view, main reliance is placed in the parable of Dives and Lazarus; but it is impossible to ground the proof of an important theological doctrine on a passage which confessedly abounds in Jewish metaphors. 'Theologia parabolica non est demonstrativa,' is a rule too valuable to be forgotten; and if we are to turn rhetoric into logic, and build a dogma on every metaphor, our belief will be of a vague and contradictory character."

The rhetorical personification of the *dead* by the prophets,—Isa. xiv. 9-20; Ezek. xxxii. 21-27,—and by our Lord, —Luke xvi. 19-31,—was never designed to teach the atrocious doctrines connected with the modern ideas of eternal hell torments. Let our readers now take their Bibles and read the seventy-six occurrences of the equivalent words *sheol* and *hades* in their full connection as we have indicated, and they will have no particular difficulty in arriving at the knowledge of the truth with regard to these terms.

Theology, if to be of any reliable value, must be drawn from parables.

EXEGETICAL.

Scriptures that are Mistranslated and Misunderstood.

In quoting Bible proof on any question, it is clearly of the first importance that we have the exact statement of the speaker or writer quoted. And this, we regret to say, is not always to be obtained from our English version.

We have been reminded of this by an article in the *Banner* for Jan. 3d, quoting Mark ix. 43—"the fire that never shall be quenched"—on which it says: "The idea here expressed is that the fire will never cease to burn, and not simply that it is impossible to extinguish it." Undoubtedly that is the statement in our English Bible, but—it is not what our Lord said. The author of "Is Eternal Punishment Endless?" (an orthodox clergyman he styles himself, a well known and most thorough Greek scholar,) thus puts it: "The word 'never' is a contribution of our translators to the original." It is in reality an unauthorized human addition of a recent date.

The Greek word, whose rendering our translators thus unwarrantably expand, is ασβεστον—*asbeston*, compounded of α, negative, i. e. not, and σβεννυμι—*sbennumi*, to quench, meaning then not quenched; or as an adjective expressing the quality thus suggested, unquenchable. Our translators correctly so render the word in Matt. iii. 12: "He will burn up the chaff with unquenchable [Gr. ασβεστω] fire."

One may say, "Well, that amounts to the same thing; a fire unquenchable, which cannot be put out, never ceases to burn." That conclusion by no means follows. "Unquenchable" and "never shall be quenched" are not synonymous terms. An unquenchable fire once swept through the business heart of Chicago; but, to-day, it is not there burning on. Fire has no independent existence of its own. It depends upon the chemical decomposition, or destruction, of some material, by which, as we say, it is fed. When the fuel is exhausted, the fire, before unquenchable, ceases to burn.

Again, it is most important to give the established Scripture meaning to Scripture language. We find it is often argued that because the fire of the future is termed everlasting, (or eternal, as the one Greek word is rendered,) it is actually to burn on forever. But Scripture ever denominates that eternal which is eternal in its results. We speak of eternal redemption, (Heb. ix. 12,) by which we understand a redemption effected once in time, but for eternity. We speak of eternal judgment, (Heb. vi. 2,) by which we understand a judgment whose decision is for eternity, not that the Judge is to be eternally judging or eternally condemning; where then were the execution of the sentence? So, eternal death is not eternally dying, and never dead; it is a death, or loss of life, that endures for eternity. So, "when the Lord Jesus shall be revealed from heaven, in flaming fire [not therefore metaphorical or figurative] fire, taking vengeance on them that know not God," (2 Thess. i. 7, 8,) the fire which accomplishes that foretold "everlasting destruction" is Scripturally termed *aionian*, eternal. And this appellation calls attention to the contrast between its results and that of fire in the present life. The latter effects but a temporary loss of life, for the first death is but till the resurrection; the destruction by the fire of the future is eternal—it is the unending loss of life or the second death.

Let not any one say that the answer is something incombustible. Not so; it is the language of God's revealed word. That likens him to the most combustible of substances, the soonest consumed in the flames. "Behold the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly shall be stubble, and the day that cometh shall burn them up, saith the Lord of hosts, that it leave them neither root nor branch." Mal. iv. 1. So the wicked are compared to chaff, (Matt. iii. 12; to tares, (Matt. xiii. 30,) to thorns cut up, (Isa. xxxiii. 12,) to the fat of lambs, (Psa. xxxvii. 20,) which are burned up, devoured, consumed. Surely, here the Bible gives no uncertain sound. "As the tares are gathered and burned in the fire, so shall it be in the end of the age," (Matt. xiii. 40;) "they shall be devoured as stubble fully dry." Nahum i. 10.

We need hardly here call attention to the absurdity of the inference drawn from the belief that the unquenchable fire endures forever, viz., that, from its terrible and unending nature, we are to gather it never will succeed in accomplishing its work; so that what it is kindled to "consume," (Psa. xxxvii. 10,) never will be consumed!

In conclusion, then, let us take heed never to read into any Scripture a meaning which its language will not warrant. And, in Mark ix. 43, let us draw our pens through those supplied words "that never shall be," and, changing "quenched" to "unquenchable," thus have before us the exact language of our Lord.—*Chas. L. Loos, A. M., in Bible Banner.*

Iowa's Weather Prophet.

Professor E. J. Couch, of Grand Junction, Iowa, is coming into prominence as a weather prophet. He gives the following for February:

"The cyclone periods will be from the 2d to the 6th; 9th to 10th; 12th to 13th; 15th to 17th; 20th to 21st; 25th to 27th.

"The severer periods will be from the 6th to 13th, and from the 25th to 27th. On 9th to 13th there will be a similarity of circumstances that existed on November 25th, 1877. Mars will be near Neptune, and the moon will pass them both. The best way to observe any oscillation of the earth is to place a full bowl of water in a pan, and if any is spilled the time and direction can be shown.

"The period for unfavorable crops for the Northern states will commence in 1878, reaching a maximum in 1880. These periods are ten and one-half years, having a secondary maximum every five years. These periods alternate with the Southern states. These periods can be shown by the crop statistics. The Pacific slope will have abundant rains; the Eastern slope of the Rocky range will have limited; the Missippi valley insufficient; the western slope of the Alleghenies will be well supplied, while the Atlantic coast will suffer.

"There should be sufficient money furnished that the whole crop that is desired to be disposed of can be taken by our own people, and at prices that will pay the cost of production. This would enable men to pay their obligations, and tend to a revival of trade.

"In 1860 corn sold in Central Iowa for 8c per bushel, and in 1850 corn sold in the same localities for $1.50 per bushel."

Mr. Couch has been remarkably successful in his conclusions, and claims they are based on correct principles. In February, 1877, he said the grasshoppers would in the summer go southward, and they did, although the government commission of entomologists said they would go northwest. In April of the same year, he said Iowa would produce the biggest crop of corn ever harvested, and so she did. In October he foretold the earthquake of November, and described its course, and it came within three days of the time fixed, and precisely as he said. He disagrees almost entirely with Professor Tice. Last summer Professor Tice located a cyclone somewhere in Missouri at a certain period. Mr. Couch said it would not come, and it did not. If the big storm eastward last week comes within the range of Mr. Couch's observation, he guessed well. A.

During the negotiations for a definitive peace, the armies of the czar and his allies will occupy five-sixths of Roumania, including Adrianople and Philippopolis, nearly the whole of Bulgaria, the whole of old Servia, and the territories bordering on Montenegro; while a Greek force of 12,000 men will have entered Epirus, Thessaly, and a portion of Macedonia. In Asia, Russia will hold the fortified towns of Kars, Ardahan, Erzeroum, and Batoum, with the larger part of the province of Armenia. More than three-fourths of the sultan's European and a portion of his Asiatic dominions will thus remain in the hands of the Russians pending a final settlement.

EASTERN ITEMS.

CONSTANTINOPLE, February 10.—The Turkish forces to-day evacuated Widin, Rustchuk, Silistria, Belgradschick and Ercerouma, and have withdrawn from the Bujuk-chekmejeh lines to a line from Kujuk-Chekmejeh to Akbounar. The neutral zone is twelve miles broad.

In the event of a rupture of the armistice, the Turks could not reoccupy the Constantinople lines, as the neutral zone would remain neutral till the end of three days' notice of a resumption of hostilities. Preparations are making to defend the exterior lines.

LONDON, Feb. 10.—Three Austrian men-of-war have been ordered to the Bosphorus. Italian vessels are also going there.

A number of Russian sailors have gone overland to the Sea of Marmora to man certain Turkish men-of-war which are about to be surrendered.

A Vienna correspondent confirms the report that the British action has produced a serious impression in both Berlin and St. Petersburgh. It is questioned whether the Porte by admitting foreign men-of-war does not give Russia a right to march on Constantinople.

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PARIS, Feb. 10.—Advices from Ragusa state that the Porte objects to Montenegro establishing a line of demarcation for the armistice on a basis of *uti possidetis*. The renewal of hostilities between Turkey and Montenegro is imminent.

ROME, Feb. 10.—Contrary to previous arrangements, the Pope's body was removed last night to the Sistine Chapel, and thence through the covered passage to St. Peter's, where he will lie in state to-day, Monday, and Tuesday. The alteration implies the hastening of the conclave.

Prophecy.

And I saw, and I heard, one eagle flying mid heaven, saying with a loud voice, Woe, woe, woe, to those who dwell on the earth, from the remaining blast of the trumpets of the three angels who are about to sound. Rev. viii 13. *Diaglott.*

To my mind this vision is now being fulfilled; and this one is the Russian eagle that now moves so swiftly through the Roman heaven, and that this eagle, in stirring up the Eastern question is sounding the notes of coming war. I did not in the beginning of the war, neither do I believe that Russia, or any other power, will succeed in erasing Turkey from the earth as a nation. It is barely possible that peace, for a short time, may be made; but it is more probable that the demands of Russia will be such that Turkey can not accept, and England will not tolerate. If this one eagle is Russia, then before the great conflict of the four angels comes, the locusts of the fifth trumpet must do their five months' work of tormenting men. As "coming events cast their shadows before," the trumpets may have had a shadowy fulfillment extending over hundreds of years. But the real fulfillment belongs to the time of the end; and as four have sounded since the session of the judgment, the other three must sound.

As I now write an effort is being made for peace. But the peace, if made, must be as fickle as those who make it. The locusts must do their work, and the great conflict in which the third of the men will be killed, must come, and then the third and last woe will come quickly. Let me say to the lovers of truth, keep your eye on the movements of this one eagle, for it is hardly possible for Russia to fly much further without rousing up the other eagles, and the lion, and all the beasts and birds of prey. They all seem to be eager for the supper the great God makes for them.

But to my mind the church question is a greater one than the Eastern question. That at the end of the conflict of the four angels, the ten toes of the Image, and the ten horns of Rev. xvii., will be placed in their proper places to fill the prophetic mold, I have no doubt. Let us watch, be sober, and hope to the end for the grace that is to be brought unto us at the revelation of the righteous Judge. Let us bear one another's burdens, and so fulfill the law of Christ.

J. C. KIMSEY.

The anger which flushes the face is not so deadly as that which makes it pale. The red heat is less intense than the white.

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municate in the aggre-
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et time *consumption*
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ristian horn rapidly
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nes of the drama. A
tist may be revealed,
the revelation of God's
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d God's fury sweep the
fidelitarian despotism,
the storm.

Hades.

gave a list of passages
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of the Hebrew word
nslation into the ar-
version by the words
pit. In our present
ed to give every pas-
New Testament that
sponding Greek term
As I
ten by the following
urs eleven times and
ding is indicated by
talics.

hall be brought down to hell.
the gates of hell shall not prevail.
hall fall, and go down to hell.
in hell he lifted up his eyes.
it not leave my soul in hell.
soul escape it in hell.
grave, where is thy victory?
the keys of hell and of death.
shall and hell followed.
with a hell delivered up the dead.
death and hell were cast into the

ew term שְׁאוֹל, *sheol*, is
o the Greek Septuagint
y the word ᾅδης, *hades*;
5. 6, and Prov. xxiii. 14, it
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, the verse differs some-
ic from the Hebrew, and
representative. In the
e, generally admitted to
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ury, or the commence-
second,—a translation at-
me one of the apostles, or
imitive evangelists—the
hades is translated *sheol*
nce. In translating the
nt into Hebrew, *hades* is
sheol without a single
This is evidence sufficient
to the perfect equivalency
ms. "The word *hades*—
from the Greek mythol-
a name originally given
f the lower or invisible
terward applied to the in-
, while the king came to
is Pluto. Hades was a
ness even in its mytholo-
on, the residence of Pluto
e, and the abode of the
tes were kept closed, that
host) might escape to the
ht, and were guarded by
and many-headed dog
Encyclopedia. Twice in
ament, the word is used
to the threatened desola-
erusalem; and the doom
ord pronounced against
ing place has been so re-
filled, that, in the present
nastical tradition even
fix its site. Exalted to
it is now in the list of
ed cities, without a me-
e or an epitaph. Once
used in promising the
Redeemer its final man-
the dreary prison of the
he says "the gates of
ot prevail against it;" He
of *hades* and of death,"
ock the massive bars of
d set the prisoners free at
on.

ord of Christ in the
hen it says of him that
ul—was not left in *hades*
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y one a speedy resurrec-
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is personified, and thus
r the resurrection of the
from its drear cells—"O
e is thy victory?" thus
Improbability of its re-
urch forever. The only
It gives any coloring to
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xvi. 23. The belief of
er the exile, took its col-
e heathen mythology, and
it became a notion generally prevalent
that *hades* is an *intermediate state* be-
tween death and the resurrection, di-
vided into two parts, one, the abode of
the blessed, and the other of the
first. To those departments they
the name of Paradise and Gehenna.
Says Dr. Farrar in regard to the
more modern belief of this twofold
division—" In holding this view, main
reliance is placed is placed on the par-
able of Dives and Lazarus; but it is
impossible to ground the proof of an
important theological doctrine on a
passage which confessedly abounds in
Jewish metaphors. 'Theologia parabo-
lica non est demonstrativa,'* is a
rule too valuable to be forgotten; and
if we are to turn rhetoric into logic,
and build a *dogma* on every metaphor,
our belief will be of a vague, and con-
tradictory character."

The theocratical personification of the
dead by the prophets,—Isa. xiv. 9-20;
Ezek. xxxii. 21-27,—and by our Lord,
—Luke xvi. 19-31,—was never de-
signed to teach the atrocious doctrines
connected with the modern ideas of
eternal hell torments. Let our read-
ers now take their Bibles and read the
seventy-six occurrences of the equiva-
lent words *sheol* and *hades* in their full
connection as we have indicated, and
they will have no particular difficulty
in arriving at the knowledge of the
truth with regard to these terms.

*Theodo. y. is not demonstrative from premises.

EXEGETICAL.

Scriptures that are Mistranslated and Misunderstood.

In quoting Bible proof on any ques-
tion, it is exactly of the first import-
ance that we have the exact statement
of the speaker or writer quoted. And
this, we regret to say, is not always to
be obtained from our English version.

We have been reminded of this by
an article in the *Banner* for Jan. 3d,
quoting Mark ix. 43—"the fire that
never shall be quenched"—on which it
says: "The idea here expressed is that
the fire will never cease to burn, and
not simply that it is impossible to ex-
tinguish it." Undoubtedly that is the
statement in our English Bible, but it
is not what our Lord said. The
author of "Is Eternal Punishment
Endless?" (an orthodox clergyman he
styles himself, a well known and most
thorough Greek scholar,) thus puts it:
"The word 'never' is a contribution
of our translators to the original." It
is in reality an unauthorized human
addition of a recent date.

The Greek word, whose rendering
our translators thus unwarrantably
expand, is *the word—asbestos*, com-
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doubt. Let us watch, be sober, and
hope to the end for the grace that is
to be brought unto us at the revela-
tion of the righteous Judge. Let us
bear one another's burdens, and so ful-
fill the law of Christ.

J. C. KINSEY.

The anger which flushes the face is
not so deadly as that which makes it
pale. The red heat is less intense than
the white.

POETRY.

Trust.

I see but a step before,
As I tread the dark of the year;
But the past is still in God's keeping,
The future his mercy will clear;
And what seems dark in the distance
May brighten as I draw near.

So I pray no more anxiously;
I would not if I might;
I would rather walk with God in the dark
Than walk alone in the light;
I would rather walk with him by faith
Than walk alone by sight.

My heart shrinks back from trials
Which the future may disclose;
Yet I never had a sorrow
But what my dear Lord chose;
So I wend the coming years back
With the whispered words, "He knows."

COMMUNICATIONS.

The Ordinances.

BY I. B. SMITH.

THE is the law of God, that we keep his com-
mandments. John xiv. 21; 1 John v. 3.

The principle of all such Scriptures
lies in the fact that the ordinance or
service commanded embodies the doc-
trine to be believed as the ailment of
the new life—the life of God in the
soul, the germ of immortality.

I. The sacrifice, the first ordinance,
had reference to the violated law. The
life of man had been forfeited by
transgression. But mercy provides to
establish law and maintain moral gov-
ernment while forgiving the penitent
worshiper. The priest, the altar and
the sacrifice, embodied the doctrine of
both justice and mercy; "that God
may be just when he also just when he
justifies the believer in Jesus—the
Lamb of God—the consummated sacri-
fice."

II. The ordinance of circumstances
given to Abraham superadded the doc-
trine of separation from an idolatrous
race, the worship of the only living
and true God, and the genealogical
line of descent to the promised Mes-
siah.

III. The ordinance of nationality,
and the national temple worship for
Israel, embodied the doctrine of God's
original and now ultimate purpose to
restore and govern the world as a pro-
longed and perpetual paradise. "The
kingdom shall come to Zion, the first
dominion." He will then turn to the
people a pure language, that they may
all "call upon the name of the Lord
to serve (worship) him with one cove-
nant." Zeph. iii. 9; Micah iv. 1-8.
"There shall be one Lord, and his
name one." "The shadow of good
things to come" will then have be-
come everlasting substance. Heb. ix.
23; x. 1; Rev. xxi. 1-5.

IV. But the law—the shadow—con-
tinued only till the seed, the promised
Christ should come, and put away sin
by the sacrifice of himself. Heb. ix.
26. Hence the ordinances of gospel
grace conform to this advanced unfold-
ing and fulfillment of revealed truth.
In baptism we are buried in the like-
ness of his death, and in hope of shar-
ing in the resurrection or translation
at his second coming. In the Lord's
supper we show his death till he come
(Romans vi. 3-6; 1 Cor. xi. 26; Col.
ii. 12; iii. 1-4,) for deliverance, salva-
tion, redemption, in the everlasting
kingdom. Psa. lxxii.

V. The ordinance of Gospel minis-
try, and its gracious groupings of pow-
er to gather out from the Gentiles a
people for his name, is designed for
Gentile and Jew, for man as man.
"Jesus received sinners and ate with
them." Luke xv. 1-2. Saint Paul
became, in sympathy and Christian
wisdom, "all things to all men, that he
might by all means save some." 1 Cor.
ix. 20-27. Neither Jesus nor Saint
Paul shut off one spark of Pharisaism
in all their heavenly ministries. It
was Peter—poor, erring Peter—who
denied his Master, and indulged in the
Pharisaic presumption of barring the
way to life; but through his signal sin
and infirmity of character, the entire
church has been taught his contrariety
so far to Christ and his cause. Gal. ii.
11-16; Acts x. 28; xv. 7-11; Col. iii.
11; Rom. x. 12; Mark xvi. 15.

VI. The glory of God as it beamed
from the face of Jesus Christ, when
he was arrayed as king in the light of
the coming kingdom, was transcend-
ently beyond the brightness of the sun
when God first commanded the light
to shine out of darkness. 2 Cor. iv.
6-18; Matthew xvii; Rev. i. This glo-
ry of the Lord is but the combined
beauties of all moral excellences. It
is the grouping of mercy and truth,
righteousness and peace, goodness and
grace. It makes him the chief among
ten thousand and altogether one
lovely. The message of Gospel minis-
try is to set forth this surpassing love-
liness of Jesus, and to woo and win
men to its godlike embrace, by faith
and the obedience of faith. Thus the
Spirit and the bride say come, and
whosoever will, let him come.

VII. But one says, as if Peter-wise,
and to justify his exclusiveness, "The
law was very stringent—none could
eat the passover except the circum-
cised." "Yes," the wisdom of God re-
plies, "have ye not read what David
did" in eating of the shewbread
against the letter but in the spirit of
the law? Matthew xii. 3-12. Have ye
not read how a multitude, not sanctified, yet did eat the passover otherwise
than it was written? Please read now
the heart of such was prepared to seek
God, though not cleansed according to
the purification of the sanctuary. How
far such prayer was offered, and God
hearkened and healed the people. The
prayer was so grateful to God that it
came up to the habitation of his holi-
ness, even into Heaven. 2 Chronicles
xxx. 2, 18, 27.

Again, have ye not read how Jesus
vindicated his disciples for violating
the letter of the Sabbatic law, and how
much a man is better than a sheep;
and how it is lawful to do well on the
Sabbath days, and to live in the spirit,
having no confidence in the flesh?

In conclusion, it is needful for us to
know that "the letter killeth." It al-
ways did kill, because in many things
(even saint Paul and) we offend all.
Nay, as many as ate of the works of
the law are under the curse, because
they all come short of a perfect obedi-
ence. Gal. iii. 10-13.

The appeal to the law, ignoring its
loving spirit, is always in the letter
that kills. 2 Cor. iii. 5-18.

Again, No one ever kept the law ex-
cept Jesus, "who did no sin, neither
was guile found in his mouth." He
alone magnified the law, and made it
altogether honorable. Yet he ex-
pounds and applies the benevolent aim
and end of the law, as above noted.
Hence we only need to be more Christ-
ian, and to follow St. Paul as he fol-
lowed Christ in order to have our
hearts enlarged; and be better able to
urge men to be reconciled to
God. The only urgency was one of
welcome to the feast. The highways
were traversed, the bad and the good
were welcomed. Amen. It was re-
served for the King to judge his guests.
Matt. xiii. 30; xxii. 1-14.

which conference was to convene and be conducted "in the spirit of Christ in which it will be safe immediately to meet him at the judgment seat," in view of which, if the spirit of Adventism of the present is the same as that of 1845, the writer at least fails to see it. Certainly it is not in harmony with the teachings of Christ himself as recorded in Mark ix. 38, "And John answered him, we saw one casting out devils in thy name, and he followeth not us; and we forbade him because he followeth not us. But Jesus said: Forbid him not for there is no man that can do a miracle in my name that can lightly speak evil of me." Nor we think that it is not an uncharitable judgment to conclude that the spirit of John predominates largely throughout the entire ranks of Adventism.

"Sitting in Judgment," constitutes the theme of a well-written article in a late number of the *Crisis* which in the abstract is very good. Not so much however, can be said of its spirit, in as much as its animus is to justify the spirit of John which has, of late, become so conspicuous among them.

On our own part we are willing, and we expect to be judged; not by the opinions of Adventists, but by the truth. Even the words of the Lord.

H. BECKER.

Education—What is It?

I answer it is: First, know thyself; Second, know thy Creator.

Socrates says that education is a drawing out process; giving shape; training properly what is in you from birth.

Know thyself. This consists in taking (what the doctors call) a diagnosis of yourself, by finding out through the instrumentality of parents, teachers, and circumstances on the stage of action, and by this drawing out process, finding out what there is in you from the beginning, so as to know what part of the play on the stage of action you will be the most successful in, so as to be of the most use to yourself and the world in general.

BREVITIES.

The German explorers at Olympia have discovered the long sought for Philippeion, erected by king Philip after the battle of Chæronea.

Montenegro, in the late Russo-Turkish strife, lost 4,000 in killed and 7,000 in wounded, or more than a quarter of its population capable of bearing arms.

The Council of State of Geneva has ordained that after the 13th inst. no foreign priest may any mass, preach, or teach, within the limits of their jurisdiction without permission.

The Australian colonies show an extraordinary love of botany. The botanical gardens are a delightful feature of all the great cities, and no amount of money is grudged to bring them to perfection.

A Dutch company has received from the Khedive the right of draining Lake Mareotis and utilizing the land reclaimed, handing over to the Viceroy a stipulated proportion of the crops expected to be raised on the 76,000 acres.

Advices from China to December 15, state that there was no abatement of the ravages by famine in the northern provinces. Nine districts were being completely depopulated, and there is no possible hope of relief this year, or perhaps next, owing to the state of the crops.

A German expedition will start shortly to explore the eastern part of the desert of Sahara. It will be under the direction of Mr. Rohlfs, who has received the Paris Geographical Society's medal for intrepid and able exploration. More than one savant will be of the party.

A Stettin newspaper announces that the Russian government has ordered there forty-two small torpedo boats of a velocity of nineteen knots an hour, to be delivered at St. Petersburg on the 15th of April. The price is to be over $1,000,000, the half of which is to be paid beforehand.

The chairman of the London school board said lately that he believed that the working classes were unopposed to religion, for in London, out of 100,000 children, not fifty had been withdrawn from religious instruction in schools, while 18,000 voluntarily went into examination on religious knowledge.

The last person decorated by the late king of Italy, was Dr. David Toscano, an eminent Jewish physician of Rome, who received the Order of the Crown of Italy. In the time of the papal power in Rome, Dr. Toscano could only obtain his degree on taking an oath that he would never visit Christian patients.

Prince Hassan, son of the Khedive and commander of the Egyptian contingent, complains bitterly of Turkish neglect, while the Turks charge that, although his men are brave, they do not fight heartily. A considerable portion of the 30,000 Egyptian troops are coal-black negroes from the Soudan who cannot stand exposure to cold weather.

A singular discovery has been made on board the Irvine, a full-rigged vessel, recently in dry dock at Rotherhithe, London. The ship had recently arrived from Peru, at which place the body of a woman was found imbedded in the cargo, which consisted of soda. The body is in a good state of preservation, and is supposed to be that of a victim of an earthquake which occurred many hundred years ago in Peru. Rings are inserted in the ears.

Matilda Stanley, the Queen of a large and wealthy community of Gypsies that own a large tract of land near Dayton, O., has just died at the south, where the tribe has been accustomed to go during the winter months. She was one of the oldest Gypsies in the country, and was recognized as head in authority by all the Gypsies in the United States. The body will be entombed at Dayton until next June, and then will be buried with ceremonies peculiar to the tribe.

A gigantic compendium of Chinese literature, comprising nearly 6,000 volumes, has been purchased by the English Chinese Secretary of Legation at Pekin, Mr. Mayers, on behalf of the authority of the British Museum. This extraordinary compilation was prepared under the auspices of the Emperor Kang Hi, and was printed with a font of movable type cast for the purpose, under the direction of the Jesuit missionaries, the work being finally issued in A. D. 1726-1726, in the ensuing reign. This vast storehouse of information, arranged in upward of 6,000 heads, under thirty-two sections, which again are grouped in six grand categories, will now for the first time be made accessible to scholars. The general index to the collection fills twenty Chinese volumes, apart from the more minute indexes pertaining to each of the sub-divisions of the work.

THE REST

Keep Articles by Brosweetsee and Sis Ecke

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE M

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COMMUNICATIONS.

The Great Crisis.

J. P. WESTBEE.

"VICTOR EMMANUEL, FIRST KING OF ITALY."

The stone, to be placed in the chapel destined for the king, is a simple slab, bearing only the above words. It stands between the high altar and the altar of Saint Anastasius, martyr, on the right as the Pantheon is entered.

Over the gateway of the Pantheon is the following inscription: "Italy, with a mother's pride, with a daughter's grief, supplicates for the great king, who was a faithful citizen and a triumphant soldier, the immortality of the righteous and the heroic."

The student of prophecy turns his eye, with intense interest to the nations, as they, step by step, occupy the positions noted in the ancient revelations.

The recent events at Rome are so emphatic and so true to the Divine chart, that you will allow us to express ourselves in the language of Christ,—"In this was fulfilled, etc."

A few weeks since, you published the last of our lengthy articles on the "Session of the Ancient of Days," or "God's Judgment (Daniel vii.) on the Little Horn."

The horn (eleventh), we stated, so far as it was like the ten horns, was a symbol of civil papal rulers; and that its "eyes" and "mouth" symbolized ecclesiastical rulers, called the "Papal Hierarchy." We took the position, that, some little time before A. D. 1798, God sat in judgment on that power; that he rendered his decision in favor of the saints, against that power; that its dominion (civil) was taken away, and that, during this century, the civil power (horn) has been gradually wasting, and is about extinct.

Allow me to present to your readers a summary of its prophetic, and fulfilled history. By so doing, we shall be able to determine our latitude and longitude.

1. *Prophecy—Little Horn—Its Rise.*—"I considered the horns, and, behold, there came up among them another little horn." Dan. vii. 8. "And of the ten horns that (were) in his head, and (of) the other which came up." Verse 20.

History.—The Roman empire had established on its territory, from A. D. 427, to A. D. 477, ten kingdoms: (a) The Vandals, in Africa; (b) The Suevi, in Spain; (c) The Alans, in Spain; (d) The Burgundians, in Gaul; (e) The Franks, in Gaul; (f) The Visigoths, first in France, then in Spain; (g) The Saxons, in Britain; (h) The Ostrogoths, in Illyria and Pannonia; (i) The Lombards, in north-eastern Italy; (j) The Heruli, in Italy. These ten kingdoms, with their localities, are named, that it may be clearly seen that the "little horn came up among them."

It is called a "little horn." This kingdom (central kingdom) sprang up from donations of farms, and not by the force of its own arms. Under the Caloving[illegible] dynasty, the dominion of cities and provinces was added. The donation of the "Exarchate of Ravenna" was the first fruits under the conquests of Pepin. In this grant were included Ravenna, Bologna, and Ferrara. This was paid by Pepin for the remission of his sins and the salvation of his soul. These, with the Duchy of Spoleto, completed the ecclesiastical states, or the central kingdom (little horn).

"That donation, or mysterious circle, was enlarged to an infinite extent, oftentimes by the verbal or written donation of Charlemagne. The sovereignty of the exarchate melted (was humbled") like lead away in the hands of the popes." Under this body of civil rulers the fifth horn attained to its full power, being aided by the influence of its eyes and mouth (ecclesiastical authority).

2. *Prophecy.*—"Another shall rise *after* them." Verse 24.

History.—The ten horns (kingdoms) came up on the imperial head of the fourth beast, between A. D. 427 and 477; the little horn did not come to the surface of the head till A. D. 508 to A. D. 511. It was, therefore, the younger horn—the "pet."

3. *Prophecy.*—"And he shall be diverse from the first" (ten).

History.—The ten horns were so similar that they formed one group or family. These ten kingdoms were organized out of the savage tribes which had, from time to time, invaded the Roman empire, and finally conquered it. On its territory they erected ten kingdoms.

We might denominate them the "clay" kingdoms, since they mingled with the Romans, but were as diverse from them as clay is diverse from iron. The little horn had in it a large admixture of iron. The papal kingdom had in it much of the old Roman element. In consequence of its eyes and mouth, (ecclesiastical materials) there were combined in its substance great strength and vitality. Its eyes and mouth constituted a very marked peculiarity.

4. *Prophecy.*—"In this horn (were) eyes like the eyes of man, and a mouth."

History.—All the ten kingdoms had heads, or bodies of civil rulers. They exercised a general supervision over their own subjects and territory. They had, therefore, as all kingdoms, legislative, judicial, and executive authority, symbolized by eyes and mouth. This kingdom had two sets of officers, civil and ecclesiastical. Its hierarchy, or priesthood is symbolized by the eyes and mouth. The eyes were like the eyes of a man, since one man (the pope) acted for all. That power is called the "Roman see." It oversees the world.

5. *Prophecy.*—"Whose look (was) more stout than his fellows."

History.—The meaning of stout in the old English, was bold; then, its meaning would be, he was more bold than his fellows. So it appears in the original. He feared no king, nor did he blush to usurp the throne of the Deity, that he might have power to trample on the rights of his fellows. He recognized no nation as his peer.

6. *Prophecy.*—"A mouth that speaks very great things." Verse 20. "Speaking great things." Verse 8. "He shall speak (great) words against the Most High." Verse 25; see verse 11.

History.—Pope Innocent III. said: "Christ has set one man over the world; him whom he appointed his vicar on earth, and as unto Christ, so unto him shall every knee bow, in heaven, in earth, and under the earth." A very bold speech for one man to make against all other men and nations.

Pope Gregory VII.: "In him (the Roman pontiff) alone is the right of making laws. Let all kings kiss his feet. His name alone should be heard in the churches. It is the only name in the world. It is his right to depose kings. His sentence is not to be repealed by any one but by himself alone. He is to be judged by none."

Read the following words used by the mouth of this little horn: "Countenance of thy Divine majesty." "Another God on earth." "Our Lord God the pope." "The pope doth whatsoever he listeth; even things unlawful; and is more than God."

7. *Prophecy.*—"Before whom were three of the first horns plucked up by the root (Heb., humbled).

History.—"Under this body of rulers, the kingdoms of the Heruli under Odoacer, the Ostrogoths under the Theodoric, and the Lombards established under Alboin, were humbled. The pope wears a triple crown. He has also three keys to represent triple kingdoms.

8. *Prophecy.*—"The same horn made war with the saints, and prevailed against them until the Ancient of Days came, and rendered judgment in favor of the saints of the Most High." Verses 21, 22. "He shall wear out the saints." Verse 25.

History.—Dr. Scott, remarks: "No computation can reach the numbers who have been put to death, in different ways, on account of their maintaining the profession of the gospel, and opposing the corruptions of the church of Rome. A million of poor Waldenses perished in France. Nine hundred thousand orthodox Christians were slain in less than thirty years of the institution of the order of Jesuits. The Duke of Alva boasted of having put thirty-six thousand to death by the hands of the common executioner, during the space of a few years. These are a few specimens, and but few of those which history has recorded. But the total amount will never be known, till the earth shall disclose her blood, and no more cover her dead." Dr. John Owen says: "What, I pray you, has been their main business, for seven hundred years and upwards, even almost ever since the Man of Sin has been enthroned?"

The massacre, that commenced on the eve of St. Bartholomew's day in Paris, did not cease till sixty thousand Protestants were slain in France. When the news of this event reached Rome, Pope Gregory XIII. instituted the most solemn rejoicing, giving thanks to Almighty God for this glorious victory over the heretics.

"One hundred and fifty thousand perished in the Inquisition; and one hundred and fifty thousand by the Irish massacre; besides the vast multitudes, who were proscribed, banished, starved, burnt, buried alive, smothered, drowned, assassinated, chained to the galleys for life, or immured within the horrid walls of the bastile, or others of their church or state prisons." "Drunken with the blood of saints." Thus have they [illegible] out the saints.

9. *Prophecy.*—"And think to change times and laws; and they shall be given into his hand, until a time and times, and the dividing of time." Verse 25.

History.—Gregory VII., in his epistle, says: "The Roman pontiff, by right, is universal. In him alone is the right of making laws."

Mr. Keith says: "He (the Roman pontiff) assumed a prerogative, and exercised a power, such as no race of kings ever claimed; and exalted himself above all, maintained an unparalleled ascendency, and prospered during a period which scarcely any dynasty on earth ever equaled."

Gregory VII. thundered out a terrible excommunication against the emperor of Germany, Henry IV., in which he anathematized him and all his adherents, declared him to have forfeited the kingdom of Germany and Italy, together with all regal dignity; forbade all Christians to obey him; bestowed the kingdom of Germany on Rudulphus, elected by the princes of Germany. King John of England, was forced to resign his crown into his hands, and to do homage to him, and to receive it as a gift from the Holy See; and the pope's legate, who retained possession of it five days, trampled under his feet the money which, in token of his vassalage, was given him by the king. The Emperor Henry IV. was made to wait three days at the gates of the fortress of Canusium, bare-headed, and in his bare feet, with nothing but a coarse cloth over him, before Gregory VII. would grant him absolution.

At the command of another pope, the English Henry II. walked in his bare feet to do penance at the tomb of Becket.

Pope Celestin dashed with his foot the crown from the head of Henry VI.; and Pope Alexander trod on the neck of the Emperor Frederick I. The bull of the pope, in which the deposition of Queen Elizabeth was pronounced, is in these words: "Him alone hath God constituted Prince over all nations, and over all kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant."

10. *Prophecy.*—"They (ten horns) shall take away his dominion." Verse 26.

History.—The French horn was com-

Good article By Austin Curtis "The Thief on the Cross."

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

WHOLE NO. 687. Read PLYMOUTH, INDIANA, FEBRUARY 27, 1878. VOL. XXVII, NO. 8.

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COMMUNICATIONS.

The Thief on the Cross.

BY AUSTIN CURTIS.

And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, to-day shalt thou be with me in paradise. Luke xxiii. 42, 43.

The above colloquy of Christ and the thief is frequently cited as proof that the soul is immortal, and that it enters upon its reward at death. Now, friends, let us reason together. Let us appeal to the law and to the testimony. Let us search the Scriptures; or, in other words, prove all things, and hold fast that which is good.

God has given us a revelation that is adapted to our reason, as sunlight is to the eye. The theories of men should be tested by the Word of God. Their statements, if they cannot stand the test in the crucible of truth, are unworthy of credence. Gold loses none of its lustre by friction. Truth loses none of its brilliancy by a comparison with error.

Let us now look at the colloquy of Christ and the thief, in a dispassionate manner, and see whether or not the language recorded coincides with the statements of modern theologians. The thief, who had previously, with the godless throng, reviled the suffering Son of God, being now convinced that he is the Christ, by the supernatural darkness and other phenomena, in humility and penitence confesses him as Lord. What a wonderful and sudden change we now behold in the man's conduct! It may now be said of him as it was subsequently of Paul, "Behold, he prayeth." He ceases to be an enemy and becomes a friend. He rebukes his companion in crime, and asserts Christ's innocence. Listen now to the prayer of the penitent thief, who has subjected himself to the taunts of the ribald throng: "Lord, remember me when thou comest into thy kingdom." The request of the thief is *prima facie* evidence that he did not expect to go with Christ to a kingdom at death. He asked to be remembered when Christ comes into his kingdom, recognizing the grand truth that the Nobleman (Christ) must first "go into a far country to receive for himself a kingdom, and to return." The one who offered this petition was the one who hung upon the cross, the one who addressed Christ as his Lord, the one who subsequently had his legs broken, the one who will yet be with Christ in paradise, or in other words the man and not an immaterial and immortal soul.

Now let us notice Christ's answer to the petition of the expiring penitent, who, having heard the prayer of Christ for his persecutors, "Father, forgive them, for they know not what they do," no longer doubted that there was yet mercy in such a compassionate heart for even a dying malefactor. Christ immediately replied, "Amen," or "Verily," meaning "so let it be;" adding, "I say unto thee, to-day shalt thou be with me in paradise." The promise must be homogeneous with the request. The thief said, "Remember me, (evidently the same me that is hid in the grave until the resurrection, Job xiv. 13, 14,) when thou comest into thy kingdom." Christ replied that he should be with him in paradise. Hence, to be in the kingdom, is to be in paradise. Many honest souls believe that Christ meant the disembodied soul of the thief, by the personal pronoun thou. The idea of immaterial and immortal men is not recognized in the Scriptures. Such men exist only in the imagination. Search, my friend, in the earth or sea, or air; search through infinite space, though the boundless universe, for an immaterial man, and when you have found one, report at once.

Christ spoke to the man himself when he said "thou." He did not address a nonentity, but an organized being, a physical man. Christ used the pronoun thou in the same sense in which God used it in addressing Adam concerning the interdicted fruit —"In the day thou eatest thereof, dying thou shalt die." "And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return."

Look at the use of the term thou in the language addressed to Abraham: "And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age." Gen. xv. 15. Many persons think the statement "thou shalt go to thy fathers in peace," means that the disembodied soul of Abraham should go to paradise, to be with the disembodied souls of the fathers who dwelt on the other side of the flood. But this would be people's paradise with idolators, for we read concerning Terah and others, "They served other gods." Joshua xxiv. 2. But the same truth-speaking God that said "thou shalt go to thy fathers in peace," also said, "thou shalt be buried in a good old age." Think of an immortal soul becoming old! Think of an immaterial man being buried! Think of a disembodied soul being lowered into the grave to decompose!

Where was Abraham to be gathered to his fathers? If in heaven, then a part of heaven's inhabitants are idolators. If in hell, then righteous men, like Abraham, were far from being in paradise. But if Abraham was gathered to his fathers in the realm of death, the grave, then wicked men are not admitted into heaven, nor righteous men driven to hell. Job. iii. 11-19. Abraham, like Josiah, went to his grave in peace.

Pardon me, kind reader, for this digression. It is hard to follow a stream without noticing its tributaries. I have merely cited instances of the usage of the word thou, to show that the facts, commandments and promises of the Scriptures are delivered to men—not ghosts—Christ's reply to the thief's request being no exception. Christ promised the thief himself that he should be with him in paradise. Now, if paradise means heaven, the place where the fathers dwell, we have the authority of Christ himself for saying that he did not go there, on the day of the crucifixion. After Christ's resurrection, or three days after his conversation with the thief, he said unto Mary, "Touch me not, for I am not yet ascended to my Father." It was forty-three days after his crucifixion before he ascended into heaven. Here, then, is proof that the popular notion concerning Christ and the thief going to paradise, on the day they were crucified, is incorrect.

By consulting the Scriptures where the word paradise occurs, I think any candid person will come to the conclusion that paradise does not now exist. In Luke xxiii. 42, 43, where the word first occurs, we learn that to be in paradise is to be in the kingdom of God. Now by consulting Dan. ii. 44; vii. 13, 14, 18, 22, 27; Luke i. 31-33; xxii. 28-30; 2 Tim. ii. 12; iv. 1; James ii. 5; Rev. ii. 25-27; iii. 21; v. 9, 10; xi. 15; we learn that the kingdom of God is yet future, and that when it is set up it will be under the whole heaven. Christ will then execute judgment and justice in the earth. Jer. xxiii. 5, 6. He will then be King over all the earth. Paradise will not exist until "the kingdoms of this world are become the kingdoms of our Lord and of his Christ," and "God's will be done in earth as it is in heaven." Rev. x. 15; Matt. vi. 10. Christ will then have his kingdom. The times of restitution will then be ushered in.

The second occurrence of the word paradise is in 2 Cor. xii. 4. Now by comparing the second verse with the fourth verse, we discover that paradise is connected with the third heaven. Now compare 2 Cor. xii. 2, with 2 Pet. iii. 5-13, and you will discover that paradise, or the third heaven, is indissolubly connected with the "new earth, wherein dwelleth righteousness." The new earth state is yet future; hence "we, according to his promise, (Isa. lxv. 17-25,) look for new heavens and a new earth." The curse will then be removed from the earth; death with be banished; sorrow and sighing shall flee away. Sinless and deathless beings will then "inherit the land, and dwell therein forever." The third and last occurrence of the word paradise is in Rev. ii. 7. "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." Now if we can discover where the tree of life will be located, we can also discover where paradise will be, for the tree of life will be in the midst of the paradise of God.

Turning to Rev. xxi. and xxii. we find that the tree of life is to be on the earth, when it is changed or made new. Hence paradise is connected with the new earth state; consequently it is yet future, and the penitent thief is not yet in paradise.

Punctuation is not inspiration. The original manuscripts were written without any pauses whatever. Punctuation was introduced by "Aldus Manutius, a learned printer who lived at Venice in the fifteenth and sixteenth centuries." I will instance an example where the sense is changed by the use of the comma. "But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God." Heb. x. 12. In some Bibles the comma is placed after the word sins instead of forever, thus making the text teach that Christ had "forever sat down on the right hand of God," and consequently that he will never rise up again and return to our earth, to reckon with his servants. Luke xix. 11-27; Jno. xiv. 1-3, 18, 28; Acts i. 9-11; Col. iii. 3, 4; 1 Thess. i. 9, 10; ii. 19; iii. 13; iv. 16; 2 Tim. iv. 1, 2, 8; Titus ii. 11-13; Heb. ix. 28; James v. 8; 1 Peter v. 4; 1 John ii. 28; iii. 2, 3; Rev. i. 7; xxii. 12, 20. By placing the comma after forever, the passage then teaches that Christ is never to offer himself a sacrifice again. This I apprehend to be the true meaning of the text. Heb. ix. 24-26. 28; 1 Peter iii. 18. The present punctuation of Luke xxiii. 43, makes the adverb "to-day," qualify the verb "shall be," thus teaching that Christ and the thief went to paradise on the day of the crucifixion. This, however, cannot be true. It would not be in accordance with the request of the thief.

Paradise is yet in the future. Christ has not yet come into his kingdom. The righteous shall be recompensed in the earth, at the resurrection of the just, and not in heaven at death. Ps. xi. 31; Luke xiv. 14.

Rewards were not due at Christ's death, or at his departure, but they are due at his appearing and kingdom. 2 Tim. iv. 1, 8. Men must be judged before they are rewarded. Dead men must awake, before they can be rewarded for "the dead know not anything, neither have they any more a reward" while in the death state. Isa. xxvi. 19, 21; Job xiv. 1-15; xix. 25-27; Psa. xvii. 15.

Now any one can see that the present punctuation of Luke xxiii. 43, introduces discord into the word of God, where harmony should prevail. The present punctuation may suit heathen philosophy, but it does not agree with Bible theology. By placing the comma after "to-day," thus making "to-day qualify the verb "say," the passage then does not contradict other Scripture, but harmonizes with the entire Bible. Some may say that if the verse were thus punctuated, "to-day" would be rendered superfluous. No more so, however, than in Deut. xv. 15; xxx. 11, 16, and many other places. According to an anonymous writer, "The adverb *semeron*, rendered "to-day," occurs in the Septuagint Scriptures of the Old Testament, and in the Greek of the New Testament, two hundred and fifty-nine times. It is used adjectively twenty-four times, and without a verb to qualify fourteen times. It precedes the verb it qualifies fifty-one times, and one hundred and seventy times it follows the verb it qualifies; so that there are one hundred and seventy instances to fifty-one in favor of putting the comma after "to-day" in this case. From a very ancient manuscript of the Syriac, written, as supposed, about the fifth century, the following rendering occurs: "Verily I say to thee to-day that with me thou shalt be in the Eden's garden." Parker's old cottage Bible reads as follows: "Lord, remember me in the day of thy coming. Jesus said unto him, Verily, I say unto you, the same day thou shalt be with me in paradise."

Let candid objections be removed and honest criticism encouraged. Seek to know God's will and obey it, and you will, with the penitent thief, be remembered when Jesus comes into his kingdom. He said for our encouragement, "I will not leave you comfortless; I will come to you." "I will come again." "I go away, and come again unto you." John xiv. 3, 18, 28. "Occupy till I come." Luke xix. 11-13. "In the morning sow thy seed, and in the evening withhold not thine hand." Eccl. xi. 6. "They that sow in tears shall reap in joy." Psa. cxxvi. 5. Have faith in God, and wait for his Son from heaven. Finally, "my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." 2 Cor. xv. 58.

Fairfield, O.

The Three Ages; or the Angelic and Adamic Ages—Their Relation One to the Other, and of Each to the Eternal Plan.

BY H. BEADLE, M. D.

DURATION OF THE ANGELIC AGE.

Of this matter we only know that it is a limited period of time, a portion of which is called in Holy writ "the beginning." It is on the whole, a period of time for which we have no means of calculation. Of this however we may be sure, that it by far exceeds that of the Adamic, the length of which we shall in order show is precisely seven thousand years, the end of which period is coincident with the termination or execution of judgment upon the fallen and apostolic race, which involves an utter end of all things temporal, and the ushering in of the eternal day and order of things; when will be accomplished that which is written, "Behold I create all things new," at which time man, with his kind celestial, will join their voices in the new song of which the Psalmist gave intimation, which will be infinitely more glorious than that uttered at the morning of creation by the "Morning Stars" and the "Sons of God." Thus will mankind glorified join their voices in the singing of that new song, which will constitute the morning anthem of the perfect and eternal day.

The foregoing, we are aware, relates to the *omega*, and extends to that which lies far beyond nevertheless it constitutes a theme on which we have for many years, delighted to meditate, in view of which we may have been led to anticipate somewhat, certain important antedating points.

Hence we return to a further consideration of the Adamic age, the length of the same, as well as its relation to the Angelic age. To the former we stand at present directly related, and in which we are deeply interested; in view of which, we shall approach a further consideration of this subject, hoping to be able to make such presentation of Scriptural truth relating to it, as will enable our readers possibly to attain to a more harmonious as well as a better understanding of the unexpired portion of our age, a misunderstanding of which constitutes the foundation or groundwork of the major differences that obtain on the part of those professedly holding and teaching "present truth," so-called, which, strictly speaking, represents or embodies the true scriptural relation of our times to the near future. All such as love the truth and take it in righteousness will welcome any light on this subject from any source, however humble.

In the first place we remark that there are certain points on which we, or at least a large number of us, are agreed. Now it is proposed that, as many of us are like minded, set down strokes or dots, points, and there let them remain until we shall be able to see aright on Bro. as to pronounce our hermeneutic faith.

It is assumed on our part, that we believe that fire is to be the great and active agent in the consummation of the ultimate purposes of God both as regards sin and the apostate Angelic.

To do this circle is appointed a "burning day," which is treated of by Ezekiel, Malachi and Peter. Fire is to destroy the devil and all his works; which same is true as regards the flesh; dependent of sex race; in as much as the words of Christ are, "These all be cast into the fire prepared for the devil and his angels.

Hence there is to be but one agent and one event in order to the accomplishment of the two great purposes as above cited. The writer places himself entirely on this proposition, however others may believe.

Assuming that we are agreed as to the premises, it only remains for us to ascertain the time for the fulfillment of the coming events, in order to do which it is only necessary to determine the length of the Adamic age. This once settled and ascertained, will inevitably do away with a large portion of the theological speculation which obtains in relation to the subject.

It may be conceded that the events above noticed, are to be coincident, and not neither to occur anterior to the first appearance we have only to find the consummation of the Adamic age in order to have the end of both.

We may remark here that there are those, and in considerable number, who hold, believe and teach that the fiery consummation is to occur at the end of the six thousand years, with which view we purpose here to take radical issue.

Our first step in the solution of this problem will be a consideration of the great anti-typical week of creation which we may say is stated, universally accepted as typifying seven thousand years of the Adamic age—six of the typical days were devoted to labor, while the seventh was observed as a day of rest. Even so the six anti-typical days of one thousand years each are devoted to labor, and the sixth day's work is now almost done.

Now the question arises, are we to leave no anti-typical Sabbath, or millennial day of rest to our world?

Certainly to complete the lesson clearly inculcated by the type, there must remain a rest for this, the world, which has been in labor now almost six thousand years.

While we deem our point clearly made out, we are not obliged to rest our case here. The cutting off of flesh and blood will most certainly follow as a result of the "burning day," which result is typified by the ordinance of circumcision, which is nothing more or less than the cutting off of flesh and blood, which, according to law, was required to be done on the eighth day, which is the next day after the seventh; which goes to prove that God counts seven days to the anti-typical week; and furthermore, that flesh and blood will continue during the seventh day, else it could not be cut off on the eighth.

It would seem that we might even here agree that the seven anti-typical days represent seven thousand years to the Adamic age, of which over one thousand still remain.

From the foregoing we think it must satisfactorily appear that God's order relating to this matter, places the "burning day," which is to cut off all flesh and blood, destroy the devil, and constitute the inauguration of his own glorious kingdom, at the end of or after the seventh day. In further support of which we will adduce still other proof which we find in connection with the transfiguration, which is a miniature representation of the state or order of being which is to obtain after the cutting off of flesh and blood, which Christ denominated the "kingdom of God," even the same which Paul has told us that "flesh and blood cannot inherit."

Christ, on a certain occasion, was teaching his disciples concerning the "kingdom of God." Mark viii. 38, and Luke ix. 26. "For the Son of Man shall come (or appear) in the glory of his father with his holy angels, and then he shall reward every man according to his works." Notice the time of the reward, which is not till he appears as the righteous judge in the glory of his father. Paul evidently understood this matter. Again, "Whosoever shall be ashamed of me, &c., of him also shall the Son of Man be ashamed when he cometh (appeareth) with the glory of the Father, and with the holy angels."

We remark again that it is a Scriptural and universally accepted fact that the natural man cannot behold the glory of God the Father and live; hence Christ cannot be thus revealed in such glory until after the cutting off of flesh and blood, on the eighth or perfect day, when man in the new creation, will be fully qualified to be made joint partaker of the divine nature, and the glory which shall be revealed.

For the purpose of more forcibly impressing this lesson on the minds of the disciples, God in Christ, instituted the vision of the holy mount, known as the transfiguration.

In connection with the foregoing teaching, he said unto his disciples, "Verily I say unto you, that there be some of them that stand here which shall not taste of death till they have seen the kingdom of God come with power."

It will be borne in mind that the question under present consideration relates to the time when, &c.

"And it came to pass after about an eight days after these sayings that he took Peter and James and John up into a high mountain apart and was transfigured before them; and his face did shine as the sun, and his raiment was as white as light," or, as another evangelist states, "His raiment became shining exceeding white as snow, as no fuller on earth can white them."

The record further states that Moses and Elias appeared with him in glory, and talked with him concerning the decease he should accomplish at Jerusalem. No one can question for a moment but that the foregoing was a miniature representation of the kingdom of God and its glory, concerning which he had been teaching his disciples; which, moreover, is the kingdom for which he taught his disciples to pray on this wise, "Our Father which art in heaven, hallowed be thy name; Thy Kingdom come," &c. "For thine is the power and the glory," &c. This certainly is no form of prayer for the coming and kingdom of Christ, or the kingdom of heaven.

But to return. The particular point to which we invite the reader's attention is the fact that Christ, in order to perfect the lesson he would inculcate, suffered seven days to intervene between the promise to the disciples and its fulfillment, which must have been in accordance with a design, rather than a matter of coincidence. It is true that some of the evangelists say and after six days, which exclusive of the day on which the promise was given, would produce exactly the same result.

Thus we see that Christ's teachings on this subject correspond perfectly with what we claim to be the lesson of the great anti-typical week, and also of the ordinance of circumcision.

We have not, by any means exhausted all of the Scriptural proofs having direct relation to this subject.

Having, however, introduced three witnesses which the word of the Lord teaches are sufficient to establish the truth of any matter, we will therefore rest our case here, believing that if the foregoing is not enough to satisfy the mind of any intelligent and honest reader, more would not suffice.

We have not attempted a detailed consideration of the personal right of Christ upon earth; neither more have we undertaken to consider at length the glories of the Kingdom of God the Father. Nevertheless, divine truth "rightly divided" will shed a flood of light upon these subjects, and will make clearly manifest the nature of the glory pertaining to each.

To this end it will only be necessary to read the scriptures understandingly, therein will and duly consider God's order, as regards the entirety of his works and declared purposes.

THE RESTITUTION.

E. A. CHAPLIN, Editor.

PLYMOUTH, INDIANA, FEB. 22, 1878.

WILL try to give an article on *Gehenna* next week, and also answer inquiries relative to some words rendered *grave* and *pit* in the English from other Hebrew words than *sheol*.

The Nursery, for March, is at hand. It is designed for the youngest readers, and is exactly adapted to the requirements of this class of learners. Published by John L. Shorey, 36 Bromfield Street, Boston, Mass. One dollar and sixty cents a year.

WE are just now reading a book entitled "A Miracle in Stone: or the Great Pyramid of Egypt," by Joseph A. Seiss, D. D. We scarcely ever read a work in which we were more intensely interested. Will give some extracts next week, with fuller notice of this production of the eminent author.

A NUMBER of communications on hand will appear as soon as we can find room. We have delayed writing on some promised themes to give all possible room to our numerous correspondents. Our Letter Drawer department has not been filled in some numbers. We hope to have the columns under our different headings occupied with appropriate matter shortly.

Babyland, for March, received. It is singularly calculated to gratify the curiosity and inquisitiveness of very early childhood. Kind mothers who value the mental and moral development the very little ones will find it better to send fifty cents for this monthly than to spend the amount in vile candies. Address D. Lathrop & Co., Boston, Mass.

THE condition of affairs in the East remains static ary for the time being. The news is that a peace treaty has been drawn up by the representatives of the two belligerent powers, and is ready for signatures. There is such a complication of interests involved in the Eastern question that a final settlement is far from assured as yet. For ourself, we should only look upon any probable peace, at the present time, as a prolonged armistice. It would be only like the sun breaking through rifted clouds soon to gather into a more fearful tempest than ever.

THE RESTITUTION supplement, as was noticed last week, is furnished by the writer, C. T. Russell, to the readers of our paper at his own expense both for the printing and mailing. For ourself, we dissent from some conclusions set forth in this supplement, but do not wish to prejudice our readers, as it is a present to them which has been quite an expense to the writer. We merely say, now in the language of the apostle, "prove all things; hold fast that which is good." We think that the coming Messiah is the same Jesus that died, was buried, rose from the dead, and subsequently ascended from Mount Olivet into heaven; and we also think that he will "change our vile body that it may be fashioned like unto his glorious body." We look for more tangibility in the resurrection than our brother seems to expect. We also think that Christ in the first stage of the advent will only descend to the aerial regions where he will be met by his raptured saints, with whom he will afterward descend to earth. The "*fair chance*" part of the supplement will probably please some of our readers. We are mostly solicitous to save some of the passing dispensation.

COMMUNICATIONS.

"The Truth."

It would be well for Orthodox "ministers of the gospel" if they took heed to the "law and testimony" and cease to teach "for doctrines the commandments of men." If they possessed the child-like faith and spirit of meekness, which is the spirit of Christ, they would soon be free from the condemnation, "Ye are blind leaders of the blind." They style themselves "preachers of the gospel," and yet, proclaim not the "kingdom of God." They "believe in Jesus Christ," and yet teach not that he shall reign "in Jerusalem and before his ancients gloriously;" "and of his throne and kingdom there shall be no end." They acknowledge him "King of kings," and yet treat with scorn the "idea" of his sitting on David's throne; and this latter they do notwithstanding God has sworn with an oath to David "that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his (David's) throne." From men whose teaching is so contrary to the teaching of God it is impossible to learn. Therefore, if we would understand and believe the "gospel," (which belief is absolutely essential to salvation) we must search the Scriptures, for in them, and in them alone, we have eternal life. In the promise: "In thee and in thy seed shall all the nations of the earth be blessed."

We have, according to Paul's testimony, "the gospel." Gal. iii. "The Scripture foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying: "In thee shall all nations be blest." How is Abraham a blessing? Paul answers: "Even as Abraham believed God and it was accounted unto him for righteousness; so they which be of faith (like faith) are blessed with faithful Abraham." "Now faith is the substance of things hoped for, the evidence of things unseen." What was Abraham's faith? His faith was in the promise of God, and he believed that whatsoever God had promised he was able to perform. And we have the assurance that this faith of Abraham was accounted unto him for righteousness.

Now, what was the promise of God? In Genesis we have the answer. "I will make of thee a great nation, I will give thee the land of Canaan for an everlasting possession; and in thee and in thy seed shall all the nations of the earth be blessed." Now, Paul declares that to Abraham and to his seed were the promises made. His saith not; "and to seeds as of many, but as of one: and to thy seed which is Christ." Therefore a person to be a partaker of Abraham's faith, must believe: that God will make of Abraham a great nation (the Jews); that he and his seed will possess the land of Canaan for an everlasting possession; and that in him (through the justification of faith) and his seed (Christ) shall all nations be blessed. Christ is a blessing to the world as Savior, Priest, and King.

First, as Savior. "For unto you is born this day in the city of David a Savior, which is Christ the Lord. A light to lighten the Gentiles and the glory of thy people Israel." Jesus of Nazareth came as the Christ or Anointed King of Israel. And, therefore, the Savior of his people. Paul declares that "before faith came we (the Jews) were kept under the law, shut up unto the faith which should afterward be revealed." Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. "Thus Christ hath redeemed us (the Jews) from the curse of the law, being made a curse for us." Gal. iii.

Paul, after preaching the justification of faith, concludes with the words: "For ye are all the children of God through faith in Jesus Christ. For as many of you as have been baptized into Christ have put on Christ." Now pay strict attention, for in the words that follow, we have the reason for the putting on and believing in Christ. "And if ye be Christ's, then are ye Abraham's seed and heirs according to the promise." Jesus came as a Savior to Israel, teaching that by faith in him as the covenanted Christ and by putting on his name, they were justified by faith, being freed from the curse of the law he (Christ) being made a curse for them, and as the promise to Abraham was through faith, so they by faith in the seed are accounted the children of God and heirs with Abraham to the promised land. But we being wholly mortal and partaking of the nature of mortal men, must necessarily be made immortal to become inheritors forever of the land of promise.

Again we look to the blessed Savior. Paul testifies: "As in Adam all die, so in Christ shall all be made alive." But how? He hath brought life and immortality to light through the gospel. He hath brought life to light, "Being the first fruits of them that slept." He hath brought life and immortality to light through the gospel, i. e., glad tidings of the kingdom of God in the name of Jesus the Christ. Now, of this kingdom of God through which we have immortality, I shall speak presently.

The grand testimony that embraces all the teaching of Christ and constitutes him a blessing in the character of Savior, is found in the words: "God so loved the world that he gave his only begotten Son that whosoever believed in him should not perish, but have everlasting life."

Second, as High Priest. Seeing that we have a great High Priest, Jesus the Son of God, let us hold fast our profession. "For he took not on him the nature of angels, but he took on him the seed of Abraham, wherefore it behooved him to be made like his brethren in all things, that he might be a merciful and faithful High Priest in things pertaining to God to make reconciliation for the sins of the people." Thus, in infinite wisdom and mercy, Christ took upon Himself the seed of Abraham, that being born of a woman and partaking of the infirmities of the flesh, he is able to succor those who are tempted being tempted "in all points like as we are yet without sin." Having assurance then that we have a High Priest who can be touched with the feeling of our infirmities, let us come boldly to the throne of grace for strength to help in time of need. O glorious truth, that enables us to "grow in grace and in the knowledge of the truth," in that we know Christ the just and merciful High Priest maketh intercession for the sins of the people; "and if any man err, we have an advocate with the Father, even Jesus Christ.

Third, as King. In Jesus the Christ as King, we have the fulfillment of all the promises of God and "the restitution of all things." The Orthodox world admit and teach that Christ will be "King of kings," and that he will rule over all; but as to the seat of his kingdom they are ignorant and blinded. The word of God contains no testimony of a mystical kingdom beyond the skies. Nor does it teach an immediate translation on angel wings to that heavenly realm, but the "law and the testimony" declare of Christ that he shall reign in Jerusalem and on the throne of David. "And of his kingdom there shall be no end." God declared unto David: "When thy days are fulfilled and thou shalt sleep with thy fathers, I will set up thy seed after thee, and I will establish his kingdom." These words at first, may seem to refer to Solomon, but further on we read, "I will establish the throne of his kingdom forever." In accordance with this promise, hear David's last words: "The Rock of Israel spake to me; he that ruleth over men must be just, ruling in the fear of the Lord; and he shall be as the morning, even a morning without clouds. Therefore God hath made with me an everlasting covenant ordered in all things and sure; for this is all my salvation and all my desire."

Can there be any doubt as to the seed who will be established on David's throne? O men, perverted and blinded by the dust and rubbish of Orthodoxy; O ye who having ears hear not, and having eyes see not the things that so nearly concern your salvation; listen to the testimony of Peter. "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day; therefore being a prophet and knowing that God had sworn with an oath to him that of the fruit of his loins according to the flesh, he would raise up Christ to sit on his (David's) throne." "Therefore let all the house of Israel know assuredly that God has made that same Jesus whom ye crucified, both Lord and Christ." Do you doubt still? Then be convinced by the words of an angel: "Behold thou shalt bring forth a son and shalt call his name Jesus, and the Lord God will give unto him the throne of his father David. He shall reign over the house of Jacob forever, and of his throne and of his kingdom there shall be no end." Luke ii. Thus does the word of God in terms beyond all doubt or contradiction speak of Jesus the Anointed, and if men would only come to the living word, the fountain of truth, and drink of its waters, their souls would be refreshed and their minds made pure.

I have shown that it is God's purpose to establish a kingdom based on the covenants of promise to Abraham and David, and that the land of Canaan with Jerusalem, will be the territory and seat of the kingdom with Christ as King, and that the consummation of these things will be the fulfillment of the promise. "In thee, Abraham, and in thy seed, (Christ) shall all the nations of the earth be blest." Therefore the things of the kingdom of God and the name of Jesus Christ is the same gospel as that preached to Abraham in the words: "In thee shall all nations be blest." Now, Jesus hath brought life and immortality to light through this gospel. But how? By a resurrection from the dead being the first fruits of them that slept, and by a belief in the things of the kingdom, and by putting on by immersion the name of Christ, we are justified by our faith and made his brethren, and if by continued well doing, we show ourselves worthy of his name, we become like him conquerors of death and mortality and are raised to life eternal. Thus the wages of sin is death but the gift of God is eternal life through Jesus Christ the Lord. This belief of the "gospel of the kingdom" destroys at once the dogma of paganism, an immortal soul. A believer of the kingdom finds no place for immortal souls, and looks not for immortality save in the coming of Christ and resurrection from the dead.

These things constitute the truth of the word of God, and a person to be accepted of God must be a follower of truth. If we come boldly, and in defiance of the hate of the world, and investigate these things, proving them all and only holding fast to the good, how clearly will the light of the "law and testimony" shine through the mysteries of the apostasy. Believe the "gospel of the kingdom" for "it is the power of God unto salvation." "He that believeth (the gospel) and is baptized, shall be saved; but he that believeth not, shall be damned."

W. I. CROCKETT.

Wyatte, Pa.

Inherent Immortality.

In a late international Sunday school lesson I saw a comment on the words "fell asleep and was gathered to his fathers," in which it was stated that this sentence did not prove that the soul is not immortal, and also that believers in ancient Jewish times knew that the soul (?) or person was immortal.

Here, then, we have a distinct issue. Not content with affirming the immortality of that ambiguous and indefinite term, the soul or spirit, the writer claims it for the person, which I take to be the individual entity, the real, responsible being or man. I wish to show in this article, the consequences that must ensue from this assumption. I will first lay down a primary rule; as follows:

Whatever the individual entity may be assumed to be, to it belong the name and personal pronouns.

Those who claim that the person or man is immortal, must accept this axiom, otherwise immortality involves a loss of individuality. Now let us take an example or two illustrating the principle at issue. We read: "Samuel died and was buried." "Oh, but," say the respondents, "death is a separation from the body." Well, let us see how much that quibble will help them. Read: "Samuel was separated from his body, and was buried." We still have the name Samuel in the grave, to the exclusion of the discarded body. There is no escaping this dilemma. Again, in Acts ii. 29, it is affirmed of the patriarch, prophet and name David, "that he is both dead and buried, and his sepulchre is with us until this day." Here, then, the person, David, has either lost his name and individuality, if the person is an immortal soul, or else he fell asleep, ceased to live, was buried, saw corruption, and returned to dust, and instead of being with Christ in the spirit world, he is in the tomb at this time. "Dust thou art, and unto dust shalt thou return." And this brings us to a new phase of the question.

It is affirmed of the believer, by the Lord Jesus Christ, "I will raise him up at the last day." The personal pronoun him stands for the man or individuality, and if Christ meant what he said, the person is in the grave and requires raising, instead of being alive. And with Christ Paul says, "the dead in Christ rise first," and "we shall not all sleep, but we shall all be changed;" which the theologists of the day would alter to read, "Those who are alive, and with Christ, must be united to their bodies, first," and "we shall not all be awake, but we shall remain as we are," etc. In short, for "life," read "death," and for "death" read "life," and for "meet the Lord in the air" read "come with him from the skies."

Do not the advocates of this unphilosophical and unscriptural doctrine see that although they may people an imaginary sphere, with unimaginable inhabitants, between death and the resurrection, yet they must with the Bible pierce the depths of the grave and the sea, in order to raise the dead or sleeping names in Christ, or else deny a literal resurrection altogether? They must inevitably change their personality, or else finally have two persons for one name; for while they claim one in the intermediate state the Savior has pledged his faith to bring up one from the grave at his coming. And let them remember that the Bible reads, "this mortal must put on immortality," while they say, "this immortal must put on (?) immortality." What an absurd and contradictory theory!

Again, we read in Genesis that the man who was made of dust "became a living soul," animal, or person, while Paul tells us that the first man was made a living soul. From this language it is presumed that he was an immortal being. But Paul also tells us that "the first man was of the earth, earthy" Now, either it must be admitted that the person is the corruptible, bodily man, or else that an immortal spirit or soul is of the earth, earthy, and consequently mundane and corruptible.

Job's hope, and fitting epitaph, was, "All the days of my appointed time will I wait until my change come, and if I wait, I have made the grave my house." There are more modern epitaphs to be seen in old churchyards in England, *resurgam*, "I shall rise again," and *requiescat in pace*, "resting in peace;" and it is tradition, and not a more intelligent understanding of the Scriptures that has changed them into, "Gone to a home in glory," and "Gone to be with Christ in heaven." If theologians will accept the Bible view of man, as a mortal being, with a possibility of his becoming immortal upon compliance with certain conditions, by a resurrection from the dead, through Jesus Christ our Lord, then they would not need a hell of everlasting fire in which to eternally burn—what? immortal sinners!

GEORGE C. WARD.

Girard, Kas.

SELECTIONS.

Hoped-For Conquests in Asia Minor.

The Turk's possessions east of the Bosphorus include the scenes of many momentous events. If the Russian at last succeeds in conquering them, he will have won what the Crusaders failed to do after an effort which lasted two centuries. The Christians will rule in the Holy Land. With such a conquest, not only Bethlehem and Damascus, Mount Sinai and the banks of the Jordan, but Jerusalem itself, will be crowned by the banners of the Cross. Mount Ararat, too, would fall into Muscovite hands.

But the historical value of their conquests would not be confined to the sacred spot once familiar with the footsteps, voice and deeds of Christ. Much nearer Constantinople, their battalions would find themselves, perhaps camping on, at least treading, the classic soil of the Troad. Besika Bay, whither the British fleet was lately sent from Greece, is the very inlet, we are assured, where the much fewer barks of Agamemnon, King of Argos, and Menelaus, his brother-in-law, put in, farighted with the doughty Greeks, who were destined to besiege Priam's city. The Russians may find it romantic to bivouac within the excavations of Dr. Schliemann.

In another direction his acquisitions would be scarcely less interesting to the respecter of historical remains. In the long and lovely valley of the Euphrates—that valley by which, we may fairly infer, the Russian hopes one day to penetrate to the Persian Gulf, and thus find at once a *point d' appui* whence, sooner or later, to attack India, and an outlet for that Oriental commerce which he hopes to monopolize—in that valley are ruins as suggestive of mighty traditions, of titanic warriors, of colossal power and arrogant wealth, as any that still remain to attest the towering pride of man. The still stately ruins of Nineveh would become his, and the still not wholly revealed remains of haughty Babylon.

Another famed city of old, now sunk in sloth and decay, would become a portion of his victory. To all who have read "The Arabian Knights," the name of Bagdad will always fall pleasantly and romantically upon the ear. As the city of the good Caliph Haroun-al-Raschid, it is dear to the millions who have greedily devoured those marvelous tales. Bagdad, too, would become Russian. The birthplace of Homer, as well as the memorable scene of his Iliad, would pass from the Moslem to the Christian; and Aleppo, and other once great and thriving seaports of the eastern Mediterranean, together with Cyprus, that realm of romance and beauty, would change hands.

To the antiquary and archæologist this transfer of the dominion of the teeming east would be welcome. It is probable that under Russian rule obstacles would no longer be put in the way of those researches and excavations which will some day bring to light many marvels of those departed empires, and make us more familiar with the men of old. We should probably see the walls of Jerusalem wholly revealed; the secrets beneath the soil of Babylon would become open facts; and in many places now held as a sealed book by Turkish jealousy and dog-in-the-manger obstinacy, revelations would result from the indefatigable toils of new Schliemanns and Cesnolas illuminating periods intensely interesting to modern Christendom, as being periods during which the faith of the Christian was founded and nourished. Thus the present war may bring its contribution to learning, gained, however, at a terrible and cruel cost.—*Appleton's Journal.*

Egypt's Obelisks.

Egypt is rich in obelisks. Among the ruins of San—the Zoan of the Hebrews—in the Delta, lie no less than ten, all overthrown and some shattered. At Heliopolis, an obelisk sixty-eight feet high, which was four centuries old when Moses was born, still stands erect. In the temple of Luxor there is one of seventy-five feet in height, the mate of that in Paris. Karnak possesses four, two of which are ninety-two feet high, and in the granite quarries at Assouan lies a monolith of ninety-five feet, which appears to have been left there on account of a flaw in the stone. All these keep their original places, and the ruins of the ages recorded in their inscriptions lie around them. The one which is destined for New York, has a height of seventy-one feet, with a base of seventy feet seven inches square. Its material is the rosegray granite of Assouan, the ancient Syenne.—*N. Y. Com. Advertiser.*

EASTERN ITEMS.

The peace conditions contained a stipulation that the six principal Turkish iron clads should be ceded to Russia on the ground that otherwise the Porte might sell them to England. The Sultan objected to this stipulation. He stated he would prefer to destroy the vessels, and promised not to transfer them to any foreign powers. The incident terminated by the Sultan undertaking not to sell the iron clads to England, in consideration of which Russia withdrew her demand for their immediate cession.

A correspondent at Vienna states that the intention to immediately mobilize a portion of the army has been abandoned, but the Austro-Hungarian delegation will be asked to vote 80,000,000 florins, in order that the government may have the means in readiness in case a mobilization should become necessary.

A telegram from Athens reports that the Turks occupied Platonos this morning, and burned a portion of the town. The insurgents, receiving reinforcements, recaptured the place at noon.

BELGRADE, February 22.—The Roumanian forces, having left Bulgaria, the Russians have requested a Servian division to occupy Widin and Belgradchik.

LONDON, February 23.—5 a. m.—A special dated Constantinople, Wednesday, reports that the Czar has telegraphed that the Russians will occupy Constantinople if the Turks continue to delay signing the terms of peace, which include the cession of Armenia and the surrender of the Turkish fleet. Many Turkish deputies have been arrested and sent into exile.

The *Agence Russe* says: "Nemyk Pasha will not come to St. Petersburgh. Such a mission as was intrusted to him could serve no purpose, as the Grand Duke Nicholas is invested with full powers to treat with Turkey. The journey of Nemyk Pasha would only increase delay in the negotiations for peace. Turkey is wrong to persevere in this course."

ST. PETERSBURG, February 23.—The *Golos* says of the protracted peace negotiations: "Either the British squadron should withdraw to Besika Bay, or the Porte should receive the proof that it reckons in vain upon the presence of the British iron-clads in the Sea of Marmora. Turkey should be informed that if peace is not signed at the earliest practicable date, hostilities will be resumed."

A Pera dispatch says Russia demands that peace shall be concluded before the 2d of March, and that the Mussulmans shall quit Bulgaria within a year, with the right to sell their property.

CONSTANTINOPLE, February 24.—The Grand Duke Nicholas, accompanied by a detachment of troops and the Turkish plenipotentiaries, has arrived at St. Stefano. Raouf and Mehemet Ali Pashas have gone to welcome him.

The number of Russians who accompany the Grand Duke Nicholas to St. Stefano is estimated at ten thousand. It may be taken for granted that this is only a step in the settled plan for entering Constantinople.

The Turks assert that the Russians will bring only about fifteen hundred men to St. Stefano, but ten thousand is the more probable number.

Admiral Commerell, commanding the division of the British fleet remaining at Gallipoli, has placed ships on both sides of the promontory, so that their guns can sweep it from shore to shore, and boats patrol nightly to prevent laying torpedoes.

Prof. Diman, of Brown University, gives his opinion on the hell question as follows: "I affirm that there is no warrant whatever for erecting the bold, literal dogma of everlasting punishment into an article of the Christian faith; that a grievous wrong is done when any who shrink from accepting it are excluded from the communion of Christian people, and that the religious body which insists on this as an essential test will inevitably bar from its ministry many of the most faithful and the most conscientious of the present generation. Those who affirm it affirm what Jesus himself made no part of his direct and explicit teaching, and where he was silent we well may pause."

Business Notice.

Brother Chaplin:—We notice that Brother J. W. Becker, formerly of Dixon, Ills., has located in Chicago, and opened the commission business at 108 and 110 South Water Street. Having known Brother Becker for many years, we take pleasure in commending him to our brethren as in all respects worthy of their esteem and patronage. Anything consigned to him will receive prompt attention.

J. M. STRAT SON,
H. V. ROSS.

POETRY.

Sometime.

I am waiting for the shadows round me flying
To drift away;
I am waiting for the sunlight, always flying,
To come and stay;
I know there's light beyond the cloudy curtain,
A light sublime!
That it will shine on me I know is certain,
Sometime! sometime!

I am waiting for the summer's golden flower,
Now 'neath the snow;
When golden fruits around my life shall cluster,
I'm sure they grow.
We read of [illegible] flowers in fabled story,
In [illegible] clime,
And I shall [illegible] in their pristine glory,
Sometime! sometime!

Then I shall hear the voice of loved ones call me,
To their dear side;
And I shall clasp, whatever may befall me,
Hands unfettered;
For on my ear sweet notes of love shall tremble
In [illegible] rhyme,
From heart-strings that never can dissemble,
Sometime! sometime!

I am waiting; but at times I grow so weary—
Patience the way
When all the joys which makes our lives so dreary
Shall pass away.
I know the heart, of God with tones of sadness
Like [illegible] chime,
Shall echo back with tones of love and gladness
Sometime! sometime!

—*Selected.*

COMMUNICATIONS.

"Conditional Prophecy."

WILLIAM SHEPHERD.

As much is said upon this subject of late, and as many of our advent friends hold to this theory, I wish to express my opinion respecting the matter, and shall attempt to do so in the light of love and interest of the cause of divine truth. It is my desire in proceeding to be guided both by the spirit of truth and the words of truth.

"Conditional prophecy," of course we all know, is a phrase not found in the Bible, and one used to express the idea that the prophecies and promises contained in the scriptures are conditional, or contingent; that is, that their accomplishment depends upon certain conditions that man must comply with; or, in other words, that man must meet God half-way else God will not fulfill those promises; and this, according to the advocates of this theory holds good respecting nations and kingdoms as well as single individuals; especially will this principle be carried out toward the Jewish nation. So say our friends, as this subject is never discussed. But when the matter of "the return of the Jews" is brought up to notice there appears to be no more effectual way (in the minds of our brethren) to dispose of this question of the return of the wandering Jews to the land of their fathers and their gods, than this, that this return is conditional. Now in regard to conditional prophecy, I freely admit that in an individual point of view the promises of God are conditional, though not so with the great leading prophecies of the Bible, though promises are involved in these predictions to a great extent, but they, as with the predictions, possess a national aspect. I am disposed to make a marked distinction between an individual and a national aspect, and this point seems to have been lost sight of by the brethren who differ with us in their investigations and discussions upon this subject. They have made no distinction between that class of promises which are made to individual Jews and those promises and prophecies which are made to the Jews in a national capacity, and even admitting, for the sake of argument that there are prophecies relative to the Jews as a nation that bear a contingent aspect, that is, which will never be accomplished unless on certain conditions; yet we must remember that there are prophecies which are uttered by God's holy seers, and predictions which are declared in the most solemn manner represented as having been given by God himself through the hallowed mouth of his prophet, which are most positive and absolute in their nature—prophecies that have not the slightest coloring of an *if*; not the remotest intimation of a condition as to whether they will, or will not be consummated; prophecies that are dependent upon no human contingencies as to their accomplishment, but will most certainly be brought about when the time has come, as the mouth of the Lord hath spoken it. It should be remembered that there are predictions that God has most solemnly sworn by himself must come to pass. Shall we presume to say that the will of man may interfere here in the face of these solemn asseverations of the great God of integrity and truth and say: prevent the accomplishment of his word?

Let us look for a moment at the character of some of those prophecies which have no *ifs* or *ands* affixed to them. When "Jacob called unto his sons" to inform them what should befall their descendants in the last days he did not say what perhaps might befall them or what likely should take place if they should do thus and so, but he said I will "tell you that which shall befall you in the last days." Gen. xlix. Here he goes on to recount the remote and ultimate destiny of the numerous posterity of each patriarch in their order: when he comes to the third patriarch, he declares "Judah, thou art he whom thy brethren shall praise, thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee . . . . The sceptre shall not depart from Judah, nor a lawgiver from between his feet, for Shiloh (i. e. Messiah) shall come and unto him shall be the gathering of the people." Is we see anything like a condition here? No, indeed; it is *to* unto us *shall*. It is *sure*, and *will* and *shall* come to pass. Observe the promises to Abraham, Isaac and Jacob, and I ask if there is anything looks like conditionality there? Notice that to Jacob spoken by the Lord himself from the summit of the angelic ladder reaching up to heaven. Gen. xxviii. 10-15. Does the prophecy or proclamation concerning the establishment of Zion's kingdom Zion's luck will depend in any way upon human contingencies? Can the absolute decrees of God be changed? Examine this Psalm carefully: here are the immutable decrees of Jehovah in regard to setting his king upon his "holy hill of Zion," and what Jehovah declares his son will perform when he gets enthroned there. Psa. ii. I ask is the (Psa. lxxiii.) conditional? where can we find anything in it that partakes of the least coloring in that direction. We find the auxiliary verb *shall* in forming a future tense twenty-four times in it but *if* is not found there once. I may hear one say this Psalm had its fulfillment in Solomon, yea it, or part of it had a primary accomplishment in him and that is the most can be said of it there. It is a prediction of Christ's millennial kingdoms and reign when Israel and the surviving nations shall be gathered and abide under his mild and peaceful reign.

The prophecy in Isa. ii. 1-5 contains a most glowing prediction "concerning Judah and Jerusalem" in the latter days. I am well aware how this prediction is spiritualized and applied to the Gentile churches; and I regret that it should be so figured away by those who claim to contend for the primitive faith and the literal interpretation of the word. The parallel passage in Micah iv. 1-4, does not afford any warrant to give it a figurative sense, as the connection would prove, the last two verses of Micah iii. we find speak of Zion and Jerusalem that should be ploughed as a field, and Jerusalem made heaps. This surely means literal Zion and Jerusalem, which prediction was verified. Now by what right, I ask, should we change the principle of interpretation when we come to the Zion and Jerusalem in the few following verses of the next chapter? Surely anyone with open eyes must see that it is the very same Zion and Jerusalem spoken of in the former chapter. The prophecy in Isa. lxv. 17-25, concerning the rebuilding *or restoration of Jerusalem* and the reinstatement of Israel in permanent habitations has not the least shade of condition about it, whatever, but it contains positive statements of what God declares he will do. These few verses which are so rich in precious promises, are no less interspersed with the personal pronoun *I* and the auxiliary verb *shall*. The prophecy is absolute and expresses the fixed and unalterable will and purpose of the Most High, in so many words *I will* and *they shall*. In the first three verses we have the "I" repeated four times from the nineteenth verse to the end, we have the word "shall" repeated thirteen times, but "if" is not found *once* in the entire prophecy. We may feel assured that this is the Sovereign word of God, and will certainly be accomplished in its time, and so with the following chapter.

Passing over many statements in Jeremiah that have more of an individual than national character, we come to chapter xxiii. 1-8, here we have the absolute word again: God declaring what he designs to do in reference to the ingathering of Israel in the latter days when the "righteous branch shall reign and prosper," etc; "in whose days Judah shall be saved and Israel shall dwell safely," etc. We find the Lord does not consult the wishes of men here, what they think about this scheme, whether they approve or disapprove of his plan. Oh, no; but he tells us what he intends to do, and we may rest assured he will fill out the word of his promise without the shadow of a condition in the case. Chapter xxx. to end, we have another absolute promise, "For I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord; because they called thee an outcast, saying this is Zion, whom no man seeketh after." It would seem as if God was displeased with those who undervalue his people Israel and now, for this cause among others, he will exhibit his love [illegible] the sight of their enemies. [illegible] the earth [illegible] I have mercy [illegible] the Jews [illegible] her own [illegible] shall return [illegible] etc. [illegible] captivity [illegible] shall [illegible] will make [illegible] will [illegible] gather [illegible] and [illegible] I will [illegible] pledge [illegible] them in again, even [illegible] from whence they were driven [illegible] his people return [illegible] Judah and Israel, and see if he has [illegible] conditional; and as the case [illegible] such a condition as this.

The RESTITUTION of which [illegible] to be a new [illegible] Ezek. xx. 34. Here Jehovah is represented [illegible] saying, "Though I have cast them off, have scattered them, yet [illegible] I will gather them, [illegible] from the land of Israel, and take away all their abominations, and [illegible] and a new spirit," give them a heart of flesh. Mark you they are to be gathered as a nation; for we do not wish to be understood that in this gathering there is involved the salvation of the entire nation. No; quite the contrary, and bringing again their captivity, and salvation from sin and death, are two different things. We must not confound them, but keep up the distinction, and this idea is thrown out in verse 38, "But as for them whose heart walketh after the heart of the detestable things and their abominations, I will recompense their way upon their own heads, saith the Lord God." I am certain we read in Rom. xi. 26, "And so all Israel shall be saved;" but that does not mean the whole nation who shall look upon him the Messiah, whom they have pierced, and mourn as for their only son, (Zech. xii. 10) and with penitential tears bitterly weep over the turpitude of their past lives, and at the thought of the iniquities and wrongs they had heaped (though blindly so to a great extent Rom. xi. 25,) upon their true Messiah. This idea agrees fully with the prophecy of Ezek. xx. concerning them where we learn they are to be brought out from among the heathen with a high hand and an outstretched arm, and are to pass through a trying ordeal when God will plead with them face to face, and all the rebels are to be purged out with a "flaming flame." Here again we have no "if's" or "ands" but a profusion of *I's, wills* and *shalls*, which gives a sovereign zeal of God to the entire prophecy, and leaves no room for doubt or uncertainty as regards its perfect and final accomplishment when the auspicious day of his power shall come,—that day when people shall be willing (Psa. cx. 3.), when they shall be as clay in the potter's hands. There is something at the close of this prophecy that I wish to call particular attention to. It seems to have been anticipated that this prophecy would be tampered with or all figured away as the prophet so expresses his fears thus: "Then said I to the Lord God; they say of me, Doth he not speak parables."

In chapter xxviii. 24-26, we have a continuation of the infallible word of God, what he intends to do concerning Israel in the latter days. In chapter xxxiv. 8-31, we have another prophecy in relation to the house of Israel. Here we have the personal pronoun "I" repeated twenty-seven times used in connection "for I live" "I will both search out my sheep," "I will bring them from out the people, "I will feed them in a good pasture," "I will seek that which was lost," "I will set up one shepherd over them," "I the Lord will be their God," "I will make with them a covenant of peace," "I will make them and the places round about my hill (of Zion) a blessing and will cause the showers to come down," etc., "I will raise up for them a plant of renown." "Thus shall they know that *I, Lord God, am with them*," etc. In chapter xxxv. God is represented as severely rebuking the enemies of Israel, and because of their rejoicing over their downfall and the desolations of the "mountains of Israel." "Therefore as I live, saith the Lord God, (this is an expression only used when the blessed God is determined upon the accomplishment of any particular thing he has in view, something that he has resolved his soul delighteth in, that it shall be done) I will even do [illegible] according to [illegible] which thou hast used out of thy hatred against them: and I will make myself known among them, when I have judged thee, and thou shalt know that I am the Lord. [illegible] I have heard all thy blasphemies which thou hast spoken against the mountains of Israel, saying, [illegible] they are laid desolate, they are given us to consume. Thus with your mouth ye have boasted against me and have multiplied your words against me: I have heard them. Thus saith the Lord, when the whole earth rejoiceth, I will make thee desolate." [illegible] concerning the restoration of Israel, and also the house of Israel, Jehovah here, by the mouth of his holy seer, is represented [illegible] concerning the mountains of Israel, which are [illegible] desolate. Here the enemies of God's people and of his land are admonished again to beware how they harass his people, and speak reckly of the land. "Therefore, thus saith the Lord God; I have lifted up mine hand, surely the heathen that are round about you, they shall bear their shame. But ye mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people Israel; for they are at hand to come. For behold, I am for you, and I will turn unto you, and ye shall be tilled and sown: and will multiply men upon you and the house of Israel even all of it; and the cities shall be inhabited and the wastes shall be builded, and I will multiply upon you man and beast." . . . . Therefore say unto the house of Israel, Thus saith the Lord God; I do not this for your sakes, O house of Israel, but for *mine* holy name's sake," etc., compare Rom. xi. 27-29. We have in this chapter thirty-six *I's* stating what God will do, and not one *if* that we can find. There is nothing that intimates condition here in the least; the whole entire prophecy is characterized with the idea of sovereign power; with a word that has gone forth and will not return unto God void in accomplishing that for what it was sent. Isa. lv. 11.

Whatever terms may be employed in reference to God's dealings with Judah and Israel, and however frequently *ifs* and other terms of like import may be used to distinguish certain conditions upon which their salvation depends, all through their intermediate state of Gentile supremacy there is one thing certain, these prophecies which we have cited are in no way suspended upon the pivot of an *if*, or the hinge of a condition, they are among that class of positive declarations of Jehovah, and he has pledged himself to fulfill them. Amen. There is a large number of prophecies of the same character contained in the minor prophets, that for instance in Hosea ii. where Israel is represented as the divorced wife, or one that has left her husband, and gone and played the harlot, and after awhile returning to her "first husband;" and the Lord is said to allure in order to accomplish this, and betrothing her unto him in righteousness; judgment, loving kindness, mercy, faithfulness, etc. The last chapter is beautiful on this point of their return by divine power, so the last point of Joel's prophecy; so with the last part of they prophecy of Amos; so with Obadiah; so with Micah. "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgressions of the remnant of his heritage? he retaineth not his anger forever, because he delighteth in mercy. He will turn again; he will have compassion on us; (i. e. Israel, for here the prophet is speaking of Israel and of his assurance of what Jehovah will do;) he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea. (Compare Jer. l. 19, 20.) Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old." Zephaniah in the last part of his prophecy, also sweetly accords with the above,—"Behold at that time I will undo all that afflict thee; and I will save her that halteth, and will gather her that was driven out and I will get them praise (or set them for a praise, margin) and fame in every land where they have been put to shame (or of their shame;) at that time will I bring you again, even in the time that I gather you; for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord." Haggai speaks of the glory of the latter house exceeding the glory of the former house: The glory of the latter house we conceive to be Ezekiel's temple which he so minutely describes in his prophecies, with which Israel is so intimately connected in the restoration. We call particular attention to Zechariah which is so full of this sentiment; so full of the divine sovereignty indicative of Jehovah. We dare not quote for want of space.

Malachi we shall pass over with the exception of saying that here the Messiah, Lord promises to send Elijah the prophet as one of the mighty agencies by which he is to accomplish these sublime and merciful purposes contained in these prophecies to which we have referred. Elijah must come then, and fulfill the work assigned him in the divine scheme indicated in the last verse of this prophecy, that is of restoring and bringing back the lost tribes of Israel, and uniting the two houses in one, and aiding and furthering the final accomplishment of the glorious restitution of all things.

Some may think that this article is somewhat tinctured with the doctrine of election, or predestination; well, let me say once for all I am neither an Arminian nor a Calvinist in the popular acceptation, or popular significance of those terms, but I do believe in the doctrine of free exercise of sovereign grace; I do believe, to a limited extent, in the doctrine of election, in the exercise of the power of the restraining, controlling, and directing grace of God; and hold firmly to the belief of this; and were it not for the exercise of the divine sovereignty toward the race, there would not be, nor would not have been any certainty as to anything that has already come to pass; and what is declared will yet come to pass as spoken of in the word. Yes, to my mind, were it not for this immutable Rock of Ages, all things would have gone to ruin and wreck. We should have had no Savior, no gospel, no church, but the human family would have gone down, sunk beneath the shades of one long oblivious night.

I understand that God's love is from everlasting to everlasting. (Jer. xxxi. 1-6.) that he is a God that does not change, therefore the sons of Jacob are not consumed. Mal. iii. 6. That whom Jesus loved, he loved unto the end. John xiii. 1. For one I am glad it is so, for were it not, there would be reason for me to doubt whether I should be here to-day penning these lines to the praise of God's glory for the exercise of his sovereign power, all of which I humbly submit by his grace.

The Famine in China.

The telegram from Shanghai calls attention to a state of distress concerning which there can be no more doubt than if we could see the starving with our own eyes. The telegraphic reports are confined to the accounts of journeys, made in the autumn, into the famine region, brought by Shanghai newspapers. Even then, after the harvest, and before winter set in, there was the beginning of suffering and death for want of food. Here are a few quotations from one account: "This extended tour, 700 miles, revealing the fact of a vast deal of suffering in (the provinces) Chihli, Shansi, Honan, and Northern Shantung. Multitudes are now on the verge of starvation, many have already died, while multitudes have not half enough to carry them through the winter. Men heretofore well-to-do, having several acres of land, and six, eight or ten rooms in their house, have, in multitudes of cases, torn down and sold all the wood—doors, windows, rafters, etc.,—of all the rooms save one, for a mere trifle to get a little money with which to buy food. It was made manifest, too, how easily and to what a terrible degree, drought may effect the north of China, and bring suffering and death to thousands of its inhabitants."

Of one district it is said: "This year there was absolutely no harvest, and the crop had been very small the two preceding years. Well-to-do farmers and mechanics have been reduced to beggary. Hundreds are leaving the province daily in search of food. Women and girls are being sold for a trifling sum, and thus hundreds of families are being broken up and scattered. From the harvest at Linching it soon fell to three-tenths, two-tenths, one-tenth of a crop; and chaff, the leaves of the sweet potato, the pear and apricot tree, were saved with great care, and mixed with the grain for food."

Of another district: "The yield of the year varied from nothing to 'four-tenths' of a crop. Said one old man: 'It is difficult to get food now; what are we to do when winter comes?' Many houses have already some inmates dead of hunger. I personally entered one hundred and twenty houses in six or seven villages. The scenes were heartrending, yet borne with a patient cheerfulness that fairly astonished me."

Joint Discussion

As many may feel interested and desire to attend I will announce through THE RESTITUTION, that beginning on Monday, April 8th, at Irving, Iowa, the Methodist Episcopal pastor here and myself have agreed to discuss before the public the following propositions, either in person or by substitutes:

1. *Resolved*, That man has within him a purely spiritual nature which upon the cessation of the animation of the body, Annexative, H. C. Barnes; negative, G. M. Myers.

2. *Resolved*, That the [illegible] of the dead unregenerate will be [illegible] Annexative, H. C. Barnes; negative, G. M. Myers.

3. *Resolved*, That the [illegible] of Christ as set forth in the Scriptures has been organized in the earth. Affirmative, H. C. Barnes; negative, G. M. Myers.

4. *Resolved*, That the Kingdom of Christ in its organized work is future. Affirmative, G. M. Myers; negative, H. C. Barnes.

5. *Resolved*, That baptism, when administered to proper candidates for it, is [illegible] the resolution of sin. Affirmative, G. M. Myers; negative, H. C. Barnes.

6. *Resolved*, That sprinkling or pouring water upon a candidate for baptism is valid Apostolic baptism. Affirmative, H. C. Barnes; negative, G. M. Myers.

LETTER RECEIPTS.

Letters from the following persons have been received, found to be correct, and the business attended to.

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POETRY.

His Coming.

"At even, or at midnight, or at the cock-crowing, or in the morning."

"It may be in the evening,
When the work of the day is done,
And you have time to sit in the twilight
And watch the sinking sun,
While the long, bright day dies slowly
Over the sea,
And the hour grows quiet and holy
With thoughts of Me.
While you hear the village children
Passing along the street,
Among the throngs footsteps
May come the sound of my feet;
Therefore I tell you, Watch!
By the light of the evening star,
When the room is growing dusky
As the clouds mar;
Let the door be on the latch
In your house,
For it may be through the gloaming
I will come.

"It may be when the midnight
Is heavy upon the land,
And the black waves lying dumbly
Along the sand;
When the moonless night draws close,
And the lights are out in the house;
When the fire burns low and red,
And the watch is ticking loudly
Beside the bed;
Though on -lerp, tired out on your couch,
Still your heart must wake and watch
In the dark room,
For it may be that at midnight
I may come.

"It may be at the cock-crow,
When the night is dying slowly
In the sky,
And the sea looks calm and holy
Waiting for the dawn of the golden sun
Which draweth nigh;
When the mists are on the valley, shading
The rivers chill,
And the morning star is fading, fading
Over the hill;
Behold, I say unto you, Watch!
Let the door be on the latch
In your house;
In the hall before the dawning,
Between the night and morning,
I may come.

"It may be in the morning,
When the sun is bright and strong,
And the dew is glittering sharply
Over the little lawn;
When the waves are laughing loudly
Along the shore,
And the little birds are singing sweetly
About the door;
With the long day's work before you,
You rise up with the sun,
And the neighbors come in to talk a little
Of all that must be done;—
But remember that I may be the next
To come in at the door,
To call you from all your busy work
Forevermore.
As you work, your heart must watch,
For the door is on the latch
In your room,
And it may be in the morning
I will come."

So He passed down my cottage garden,
By the path that leads to the sea,
Till He came to the turn of the little road,
Where the birch and the laburnum tree
Lean over and arch the way;
There I saw him a moment stay,
And turn once more to me,
As I knelt at the cottage door,
And lift up His hands in blessing;—
Then I saw His face no more.
And I stood still in the door way,
Leaning against the wall,
Not heeding the fair white roses,
Though I crushed them and let them fall;
Only looking down the path way,——
And looking toward the sea,
And wondering and wondering
When He would come back for me,
Till I was aware of the angel
Who was going swiftly by
With the gladness of one who goeth
In the light of God Most High.
He neared the gate of the cottage
Towards the garden gate;
I suppose he had come down
By the setting of the sun
To consult it some one in the village
Whose dwelling was desolate.
And he passed before the door
Beside my place;
And the silence of a smile
Was on his face;
"Weep not," he said, "for unto you is given
To watch for the coming of His feet
Who is the glory of our blessed Heaven;
The work and watching will be very sweet
Even in an earthly home,
And in such an hour as ye think not
He will come."

So I am waiting quietly
Every day;
Who never the sun shines brightly,
I rise and say:
"Surely, it is the shining of His face!"
And look into the gates of His high place
Beyond the sea;
For I know He is coming shortly
To summon me;
And when a shadow falls across the window
Of my room
Where I am working my appointed task,
I lift my head to watch the door, and ask
If He I come!
And the angel answers sweetly
In my home:
"Only a few more shadows,
And He will come."

ST LECTIONS.

The Election of a Pope—The Conclave—Interesting Details of the Ceremonies.

To elect a Pope the Cardinals enter the conclave, which, in pursuance to a decree of Pope Gregory X., of the year 1271, they are not allowed to leave until after their choice has been made. The conclave occupies a large space, beginning at the Tribune of St. Peter's Church, where the Pope gives his benediction, and extending through the whole first story of the Vatican Palace. To each Cardinal a cell is assigned, with a few rooms for his retinue. The conclave is provided with eight dumb-waiters (*ruote*), such as we commonly meet with in convents, by means of which victuals and other necessaries are introduced. The food is always ostensibly "visited," lest *collieis* should occasionally be smuggled in. Nevertheless, the Ambassadors and many others know accurately what is going on in the conclave. The dumb-waiters are guarded by the most distinguished prelates, such as the *chierici de camera* and the conservators of the city. Besides these dumb-waiters, there is a window in the main door through which foreign Ambassadors receive audience, but they cannot look in, the curtain being down.

Ten days after the Pope's death the Cardinals go into conclave, the *Maggior duomo* of the deceased, who always becomes the Governor of the conclave, taking possession of his room in front of the conclave at the head of the staircase, and stationing his guards. The Marshal of the Conclave, an office hereditary in the family of Chigi, has his apartment not far distant, and he opens the conclave whenever anybody is to be let out or admitted. He has his guard at the stairs below, while the remaining Papal guards occupy the other approaches to the Vatican. The Cardinals hold their entrance very solemnly, and are accompanied by the carriages of all their acquaintances. On entering the conclave the Cardinals repair first to St. Peter's, where the Mass of the Holy Ghost is said, and thence they go in double file, followed by the conclavists (servants, etc.), singing the hymn "*Veni Creator Spiritus*," to the Pauline Chapel of the Vatican, where the Papal bulls prescribing the rules for their conduct, and in one of which they are designated as "*Infallibiles aterne sapientie consultores*," are read to them. They have to swear to these, and the Cardinal Deacon admonishes them, in a short address, to make the best choice according to their conscience. Thereupon the Cardinals receive the visits of the aristocracy, the prelates, ambassadors and their acquaintance, and toward evening, when everything not remaining in the conclave is gone, a signal is given with a bell to close the same, whereupon the Cardinal Camerlengo, with three others—called *capi d' ordine*—makes his round, inspecting everything lest anything should remain open or aught not belonging there should remain in the conclave.

Each Cardinal retains with him one or two conclavists and one *valet de chambre*. Besides these there remain in the conclave the Master of Ceremonies, the Secretary of the Conclave, one confessor, a few sacristans, two physicians, one surgeon, one apothecary, four barbers, one mason, one joiner, and some thirty waiters. An instrument is drawn up by a notary concerning all the persons and the nature of the four locks. Then follows an accurate description of the proceedings during the *scrutinium*. Petruccelli della Gattina, in his "*Histoire Diplomatique des Conclaves*," Part I., p. 38, gives accurate information concerning the act of election itself, which is regulated by a bull of Gregory XV. According to this bull the election may be held in one of three forms, viz., either in that of compromise, or of quasi-inspiration, or of the *scrutinium*. That of compromise was employed in former times, in case no agreement was reached by the Cardinals respecting a choice. The right might then be conferred upon a certain Cardinal to name the Pope. If we are not mistaken, this mode was resorted to last time at the election of John XXII. He had been elected at his own instance, and especially upon the recommendation of Cardinal Napoleon Orsini, to designate a Pope. To the no little astonishment of the Sacred College he nominated himself, saying: "*Papa ego.*"

The mode of election by quasi-inspiration takes place when at least two-thirds of the assembled Cardinals go up to that one of their colleagues upon whose choice they have agreed, without a preceding *scrutinium* in order, after "adering" him (i. e., kissing his hand, feet, breast and forehead), to proclaim him Pope. The *scrutinium* is the usual form which has latterly been employed exclusively. This mode of election is described in its minutest details in the bulls of Gregory XV. and of Urban VIII. The election takes place in Pauline Chapel, after mass has been heard, and was formerly public. Now it is secret, by ballot, and is repeated until one of the candidates has received two-thirds of the votes. The Pope elect is apprised of the result by the Cardinal Deacon, whereupon he, after declaring his purpose to accept, in the first place chooses the name which, as Pope, he intends to bear. He then exchanges his attire as Cardinal for the Papal robe, ascends the throne and bestows the benediction upon the Cardinals, who kiss his hand. The ceremony ends by the Cardinal Camerlengo's placing upon his finger the ring of the fisherman, which he then hands to the Master of Ceremonies that his new name may be engraved upon it. Meanwhile the Cardinal Deacon, accompanied by a Master of Ceremonies, repairs to the great balcony over the main entrance to St. Peter's, which was walled up at the beginning of the conclave, orders it to be opened, publicly announces the election (*Papam habemus*), as well as the name of the Pope, and throws a slip of paper, upon which the name is written, among the multitude. At the same time the cannons in the Castle St. Angelo are fired, the soldiers on parade in the piazza of St. Peter's fire a salute, and all the bells in the city ring.

Rome and the Catholic world have a Pope again. During the first week, however, until the time of his consecration and coronation, the new Pope performs no public functions, and although he already actually governs, he does not yet issue bulls under the leaden seal, but only briefs sealed with the fisherman's ring. The ceremonial observed at the coronation is regulated with Byzantine circumstantiality. The solemnity culminates at the moment when the Pope, after having celebrated mass and received holy communion, mounts the throne on the great balcony over the main entrance of St. Peter's Church, in view of the whole people, and is crowned by the Cardinal Deacon with the triple crown. The latter addresses the Pope in these words: "Receive the tiara crowned with three crowns and know that thou art the father of Princes and Kings, the ruler of the universe, on earth the Vicar of our Savior Jesus Christ, to whom be honor and glory world without end. Amen."—*Evening Journal.*

Endless Misery, Etc.

There are two passages of holy writ that are specially relied on, in the present wide-spread discussion of future punishment, to bolster up the falling theory of endless misery. Let us consider them and see whether they really teach that doctrine. "For what is a man profited if he shall gain the whole world and lose his own soul; or what shall a man give in exchange for his soul?" "For the Son of Man shall come in his glory, and then he shall reward every man according to his works. (Matt. xvi. 20, 27.) This passage teaches,

1. That there will be no reward of good or evil till the coming of the Son of Man in his glory."

2. The loss of the soul is explained in a parallel passage in Luke (ix. 25), "For what is a man advantaged if he gain the whole world and lose himself or be cast away?" If a man loses himself he loses his life or being.

3. The passage, most certainly, should have been translated "lose his life," instead of soul. The verse next before reads, "For whosoever will save his life shall lose it, and whosoever will lose his life for my sake shall find it."

The Greek word *pseuche* translated life in this verse, as every scholar knows, is translated soul twice in the next verse. It is perfectly incredible that Jesus should begin to talk about losing or saving life and suddenly break off to speak of something entirely different, namely an immortal soul. All must agree that the word *pseuche* should be translated uniformly in the same discourse, either life or soul. Try soul: "Whosoever shall save his soul, shall lose it; and whosoever will lose his soul shall save it." Please tell us, ye learned doctors, how a man can save his soul and lose it, or lose his soul and save it at the same time? Translate the original word life throughout, and it makes good sense, and that sense is clear that those who dare to give up the present life for Christ's sake will receive in exchange the future eternal life promised in the gospel. The question then stands thus: How much will it profit a man to gain the whole world, if he fall of eternal life? Or, what can a man give in exchange for that life if once lost? It is the possession of the world on one hand and eternal death; on the other hand, sacrifice and death, if necessary for Christ, and eternal life hereafter.

The Presbyterian, Dr. Macknight, translates *pseuche* life instead of soul throughout the passage, and Dr. Clarke says it should be. Hence the doctrine of endless pain of an immortal soul has no support from this scripture. The other passage is found in Matt. xxviii: "Fear him who is able to destroy both soul and body in hell." (Gehenna). Do these words mean the exact opposite of what they seem to teach, viz the literal destruction of both soul and body in the fire of Gehenna. Does destroy mean preserve wicked men in that fire—or "burn them up, root and branch?" Whatever soul means in the passage, it is destructible, as well as the body. Indeed, we never read of an "immortal soul" in the Bible, and surely God will not give the wicked immortal bodies on purpose to have them tormented forever! We are told that those only who seek for immortality, by patient well doing, shall put it on at the resurrection, while those "who sow to the flesh shall reap corruption"—and the "second death." The Greek word *psuche* here rendered soul, is translated life in the same chapter. "He that findeth his life (by denying me) shall lose it, and he that loseth his life for my sake, shall find it;" i. e., he shall find the future eternal life which will be beyond the reach of persecution and death. But the resurrected bodies of the unjust will be mortal (as was Lazarus and others already raised by the Life Giver), and God, unless they fear him, may destroy that future life and body by means of literal fire. That eternal death may be preceded by shame, suffering and waiting, but the suffering will not be endless but terminate in death. "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." Rom. vi. 23.—*E. Hoyt in Grand Rapids Daily Times.*

The Latest Ballot.

NEW YORK, February 20.—A dispatch from Rome says the operations of the Sacred Conclave culminated in the ballot taken this morning, between 10 and 11 o'clock, in the election of Cardinal Joachim Pecci, who assumes the title of Pope Leo XIII.

The conclave has been in session since Monday evening, and, as only two ballots daily have been taken, Cardinal Pecci was chosen on the third ballot. The Moderates hesitated between Cardinals Franchi and Pecci, but conflicting elements became harmonized and the result was the election of the latter.

Cardinal Joachim Pecci, an Italian, has been elected by the Conclave of Cardinals in Rome as the successor of Pope Pius IX., whose appointee he was as Camerlengo, or High Chamberlain of the Vatican, and who, it is understood, had, before his death, privately expressed a preference for him for the Pontifical succession.

Pecci is sixty-eight years of age, and is a native of Carpenetto, in the Diocese of Arragul. He was created a Cardinal December 19, 1853, and, in addition to being Camerlengo, was the Archbishop of Perugia. Pope Pius had great confidence in him, and Antonelli, the late Papal Premier, was exceedingly jealous of him, and dreaded his influence in the Vatican.

Pecci is described as "a man of power—cool, deep, with a keen insight into character, stern and resolute, and always noted for his influence over others. It was for this latter trait that Antonelli dreaded him at Rome, well knowing that he would, if anybody could, undermine his authority and sap his influence with the Pope." He is what in Papal politics is called a "Moderate," being in this respect like his illustrious predecessor.

Of high intellect, of a well-tried and energetic nature, Pecci made not only an excellent Bishop, but realized the type of a perfect Cardinal. As an administrator he managed to clear Benevento of smuggling and brigandage, as well as of the underhand intrigues of the party of the nobility. As a man of intelligence, he does not regard with such a pessimist eye as his colleagues the reciprocal sensations of the church and society. He has evidently found a solution in his own mind for existing and eventual difficulties. His position as Camerlengo was not deemed favorable to his chances of election to the Papal throne, but he occupied it so short a time that he has not had time to create any jealousies or enmities.

The new Pope is described as "tall and thin. His features have an aristocratic stamp, and are characterized by great *finesse*. He has a resemblance at once to Voltaire and Richelieu. The voice strikes one disagreeably at first. It is so nasal in its tones, but one soon gets accustomed to this peculiarity, owing to its fullness and resonance. Although simple in manner, he is of all the Cardinals the one who carries himself with most Pontifical majesty, resembling in this Pius IX., who, in his early days passed for incomparable."

Pecci will be the 258th Pope of the Church of Rome. He will assume the title of Leo XIII.—*Evening Journal.*

Wild Men.

In the island of Rio there are wild men who live in trees, and have no language but cries; and in Sumatra, the residents of Palembang said there were men who lived in the forests, with whom not only the European, but the Malays, could have no intercourse. He himself had never seen one. Yet, strange to say, they have a petty traffic with the outer world, yet not through the medium of speech. They live in the woods and live by the chase. They hunt tigers, not with the gun, but with arrows, which they blow out of a tube with such force, and which are so keen of point, and touched with such deadly poison, that a wound is almost immediately fatal.

These tiger skins or elephant tusks they bring for barter—not for sale—for they never sell anything for money is about the most useless thing they can have. They cannot eat it or drink it or wear it. But as they have wants they exchange; yet they themselves are never seen. They bring what they have to the edge of the forest, and leave it there, and the Malays come and place what they have to dispose of and retire. If the offer is satisfactory, when they return again they find what they brought gone, and take what is left and depart. If not, they add a few trifles more to tempt the eyes of these wild men of the woods, and so at last the exchange is effected, yet all the while the sellers keep themselves invisible.—*Chicago Evening Journal.*

SENTENTIOUS PARAGRAPHS.

The mountains which faith would remove will crush beneath their resistless weight the soul of unbelief.

With love, the heart becomes a fair and fertile garden, glowing with sunshine and warm hues, and exhaling sweet odors.

I cannot find what good we get by the amusements which are only calculated to kill time, when we are directed to redeem it.

The chief properties of wisdom are to be mindful of things past, careful of things present, and provident of things to come.

Aloft, on the throne of God, and not below, in the footprints of a trampling multitude, are the sacred rules of right, which no majorities can displace or overturn.

We should act with as much energy as those who expect everything from themselves; and we should pray with as much earnestness as those who expect everything from God.

Let bygones be bygones; if bygones were clouded
By aught that occasioned a pang of regret,
Oh, let them in darkest oblivion be shrouded;
'Tis wise and 'tis kind to forgive and forget.

What a lesson the word diligence contains! How profitable is it for every one of us to be reminded—as we are reminded when we make ourselves aware of its derivation from *diligo*, to love—that the only secret of true industry in our work is love of that work.

False religions creeds are, in the beginning, like despised weeds which are blown about and inclined by every wind, but in time they become trees of stately growth, under which nations repose, and and the shade of which often casts a deadly influence around.

If the world 's a vale of tears,
Smile till rainbows span it;
Breath the love that life endears,
Clear of clouds to fan it,
Of your goodness lend a gleam
Unto souls that shiver;
Show them how dark sorrow's stream
Blends with hope's bright river.

How many take a wrong view of life, and waste their energies and destroy their nervous system in endeavoring to accumulate wealth, without thinking of the present happiness they are throwing away. It is not wealth or high station which makes a man happy. Many of the most wretched beings on earth have both, but it is a radiant, sunny spirit, which knows how to bear little trials and enjoy comforts, and thus extract happiness from every incident in life.

Duty is duty, and if you are not faithful in that which is least, would you be so in that which is greater? If you owe but a single dollar, are you not as much bound to pay this, as you would be bound to pay if you owed a hundred dollars or more? Allow that your position, in life or church, is the most humble; you are as fully bound to discharge the duties of that position as you would be those of one far higher, and having far more depending upon it.—*The Pastor's Gift.*

Truth will never die; the stars will grow dim, the sun will pale his glory; but truth will be ever young; integrity, uprightness, honesty, love, goodness—these are all imperishable. No grave can ever entomb these immortal principles. They have been in prison, but they have been freer than before; those who have enshrined them in their hearts have been burned at the stake; but out of their ashes other witnesses have arisen. No sea can drown, no storm can wreck, no abyss can swallow up the ever-living truth of God. You cannot kill goodness, and truth, and integrity, and faith, and holiness; the way that is consistent with these must be a way everlasting.—*Spurgeon.*

Particulars of the last moments of Victor Emanuel are minutely described. The King met death with the simplicity of a brave man who has striven to do his duty. He had a private colloquy with his eldest son, now King of Italy, which must have tried his failing forces. He took a calm farewell of all those officers of his household and other personages who happened to be within the palace at the time. His eyes never lost their clear, candid look until they closed in death. Prof. Scipione Vannutelli, one of the most distinguished painters in Rome, was sent for by Prince Humbert to paint the dead King's face as it lay peacefully on the pillow where he died.

The Bishop of the African Methodist church of Louisiana recommends that every elder, deacon, and preacher in that conference district shall use his utmost endeavors among the people in their various charges to discountenance the idea of emigration to Liberia, and urge upon them the urgent necessity of remaining in this country, to till the soil, cultivate feelings of friendship with their former owners, and attend to the mental and spiritual education of their progeny.

BREVITIES.

The simultaneous release of many bad characters consequent upon the Royal Amnesty of minor offenders causes considerable uneasiness in Italian cities.

The Mormons are building a magnificent temple on the summit of a high mountain in Manti, Utah. Five hundred men are at work on it, and it will not be completed for four years.

A number of Whitehead, or fish torpedoes have been shipped from England to the Mediterranean. The tests in the canal at Woolwich show that each one may be depended on to make a straight run of at least half a mile.

The King of Italy is said to have made but one alteration in the Minister's draft of his accession proclamation. In the sentence, "Italians, your first King is dead. His successor must prove that institutions do not die," the King, it is said, at his wife's suggestion, substituted "will" for "must."

England's representative at the funeral of Victor Emanuel was the Earl of Roden, a grandson of Lord Palmerston. His mother, Viscountess Jocelyn, was long a lady-in-waiting, a special favorite of the Queen. France was represented by Marshal Canrobert, and Austria by the Archduke Regnier.

Four distinct races inhabit Hungary—the Sclaves, the most numerous; the Germans, who are for the most part a mixed breed; the Magyars, and the Roumanians. There are also a great many Jews, who have increased and multiplied exceedingly of late years. For instance, in 1870, Pesth had only 40,000; now it is believed to have 50,000.

In Rutland, Vt., the Congregationalists refuse to partake of the holy sacrament from the same cup with their colored brothers and sisters. One cup was passed around to 101 white men and women, one of whom sat in the same pew with the four colored persons, and then another cup—a pewter one—was served to the two men of African descent.

Trustworthy statistics regarding the recent famine in India show that out of 1,668,000 inhabitants in the district of Bellary, 14,000 died of starvation in March alone, 1877. In that of Cydarah, out of 1,300,000, there died in February 11,442; in Kurnaul, out of 950,640, those that starved in January numbered 6,253. Out of 29,000,000 in Madras there died in February 105,175, and by the end of June over 500,000. Bombay lost over 165,000 in the first three months of the year, and it was anticipated that before relief came a total of 2,500,000 would die.

Ireland, or perhaps we should rather say the English aristocracy in Ireland, has had some narrow escapes. A writer in the *Edinburgh Review*, in 1807, says that in 1798 nothing but the dispersion of the French fleet by a storm saved that kingdom from conquest; in 1798 the plot by which the city of Dublin was to have been *revolutionized* was not discovered or counteracted until a few hours before the time appointed for its execution; in 1803 a distinguished nobleman was assassinated in the metropolis, and by this act, committed by the rabble contrary to the wishes of their leaders, the plan of another revolution was disconcerted.

Much alarm has been created at Moscow by the appearance of the Siberian plague. One day a laundress at the university, who was suspected of having died from it, was subjected to a post-mortem examination, with the result that the suspicions of the authorities were confirmed. Since then several other persons have succumbed to the same malady, which is more disastrous than either small-pox or cholera, and the police are now taking energetic measures to prevent the disease from spreading. It is believed that the seeds of the plague were brought from Tiflis either by Turkish prisoners or Russian invalids.

The *Belgian Horticulturist* states that there are mentioned in the Bible about fifty clearly distinguished plants, and some fifty others in more general terms. The works of Hippocrates mention 234 vegetable species, and those of Theophrates about 500. Pliny, in his natural history, gives the names of 300 plants. From the Renaissance botany, in common with so much else, took a vigorous start. In the sixteenth century one could find 600 plants in the works of Gesner, 1,400 in those of l'Escluse, 2,731 in Dalechamp's "General History of Plants," published in 1587, and 6,000 in a work by Bauhin. Further progress was made in the seventeenth century, and in the eighteenth Linnæus defined 7,294 vegetable species, distributed into 1,239 classes. In the nineteenth century, according to Person's "Synopsis Plantarum," from 25 to 26,000 vegetable productions were known in 1805. In 1853 Lindley, in his "Vegetable Kingdom," estimated the genera at 8,031, and the species at 92,920.

Good article By Bro Wiley Jones on "How to Study the Bible"

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

WHOLE NO. 689. Read. PLYMOUTH, INDIANA, MARCH 13, 1878. VOL. XXVII, NO. 10.

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THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his Holy Prophets since the world began." It also proclaims as the means to the end, the establishment of the Kingdom of God on the earth, with the Christ as King of Kings, and "Immortal saints as joint heirs with him in the possession of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ; and many other kindred truths. It also advocates a living faith of the Gospel, repentance, or a turning from sin to righteousness to the fact, the necessity of obedience, and a Holy life as essential for final salvation.

COMMUNICATIONS.

Theory Unsustained Will Not Answer --Restitution February 6.

That is from Facts *versus* theory, always! Writing of the sea beast, the revelator says (xiii. 3,) "I saw one of his—seven—heads as it were wounded to death; and his deadly wound was healed." (verses 11, 12,) "I saw another beast coming up out of the earth; and he had two horns like a lamb, . . . and he causeth them—the people—to worship the first beast, whose deadly wound was healed, . . (verse 14) saying they should make an image to (i. e. *of*. See verse 15) the—first—beast, which had the wound by a sword, and did live." In chapter xvii. 7, the angel said to John, "I will tell thee the mystery of the woman, on whose forehead was written the name, Mystery, Babylon the great, the mother of harlots, and abominations of the earth, (verse 5) and the beast (the scarlet colored beast of verse 3) that carrieth her, which hath the seven heads and ten horns." (Verse 8.) "The beast that thou sawest carrying the woman, (verse 3) was, and is not: and shall ascend out of the abyss,' . . . (verse 11) "even he is the eighth, and is of the seven, and goeth into perdition.

Now I open my RESTITUTION (of Feb. 6) and read: "These two forms—Imperial and Papal—were each universal, and during their times each exercised controlling power over the entire body of this fourth or Roman beast, extending down to the close of the last century, when the last (the Papal) was killed by a sword and carried into captivity. . . . When this was fulfilled, then, and there, ended the seventh form."

Very well, that's good theory and may be fact. Suppose we grant it; then what? If the papal form be the seventh head, and is ended, it cannot be revived and live! Now, where does the eighth head come from? The angel told John, (John xvii. 11) that the eighth is of the seven. I. e. The eighth is the seventh revived, or it is some one of the seven, or it partakes in its characteristics of all the seven! or else it is all of the seven combined in one, constituting another, which would be a distinct eighth head, and this is an impossibility, for the ten horned, scarlet colored beast has but seven heads only, all told. Therefore the eighth head of the beast must be one of the preceding six revived, if so be that the seventh is ended. Here is a point that cannot be moved. But read on! We will. The article of Feb. 6, says next, "What form of government has ruled . . . the parts of the Roman kingdom since the killing and carrying into captivity of the papal head (1798) and will fulfill the two horned beast of chapter xiii. 11-18?"

To this inquiry I answer: Not the allied powers of Europe surely, unless the allies are of the seven preceding forms, according to chapter xvii. 11, and xiii. 11, and one of those allies—Russia—never was even a fractional, much less an integral, part of the Roman earth, out of which the two horned beast arose. Nor can it be the two horned beast, if so be that it is the eighth head that has ruled since 1798, for the eighth form, of head, is on the scarlet colored beast, and has ten horns instead of two. (Chapter xvii. 3, 7, 11, 12, 15, 17.)

The alliance was never formed at any time as against the papacy—the Pope—by the potentates of Europe; but as against Bonaparte, and not against him as citizen, nor as General, nor yet as Consul, but against Bonaparte as Emperor, head of the empire, and that empire not France alone, but as claiming by right:

1. As king of Italy and Rome its capital.
2. By conquest.
3. By treaty with Francis of Austria, after Austerlitz, to be the head; i. e., Emperor of the Roman Empire restored.

It was for this lust of power, for this mad combination, for this exercise of unlimited dominion, for this claim of universal empire, that sovereigns of Europe leagued together and swore to crush him, and for this only that the Great Powers in 1815 signed a first treaty, in which they proclaimed Bonaparte an outlaw, and pledged their faith to exterminate him from the face of the earth.

QUERIES.

1. If the papacy was the seventh head, and was ended in 1798, (or thereabouts), how could the Vienna congress restore it in 1815, or at any other time?

2. Allowing that the Vienna congress did restore the papacy—the seventh form—in 1815, is it not self-evident that the papacy itself in a restored state, with its deadly wound healed, is the eighth head going into perdition?

3. In as much as the Vienna congress refused to give back to the papacy the temporal power which Napoleon took away, granting sovereignty over the states of the church only, did not that congress restrict, instead of restore the papal power and dominion?

4. As the affirmed restordition continued only to 1871, does it not follow that the eighth head has already gone into perdition?

5. When did the head of the Protestant church, or the head of the Greek church ever combine to compel the dwellers in the Roman earth to worship the papacy?

6. If the fact of France being one of the original ten horns of the sea beast makes against her becoming a head, why does not the same argument hold good as against England being the two horned beast?

7. When did papal intolerance become the precepts of the Christian religion, agreeable to which Russia and England are pledged, by the allied compact, to govern?

8. If that intolerance has not been adopted as the ruling principle, where is the image made?

9. If the two horned beast is the power that succeeds the seventh form of the ten horned beast, constituting an eighth, and came up this side of 1798, how is it that the ten horns are not associated with the two horned beast in the compulsory worship of the restored head and image as required in chapter xvii. 13, 17, instead of hating her as they do and are required to in verse 16?

10. If the allies constitute the two horned beast, how is it that Victor Emanuel is styled the first king of Italy?

When these queries shall have been answered, and discrepancies harmonized, we shall have something to present relating to another beast, and also of an image, showing that the two horned beast never carried the woman.

G. W. STETSON.

Edinburg, Pa., March 1, 1878.

The True Calling.

The word of God declares the Christians calling to be definite. We are entreated to "walk worthy of God, who hath called us to his kingdom and glory." This is the only calling through which we may hope for immortality, and is declared to be the "high calling of God in the name of Jesus Christ." The first step a seeker after the true calling must take is to understand the things concerning it as defined by the prophets and apostles; an understanding will beget belief and belief is the groundwork of salvation. We are called to the kingdom of God and to his glory. It is evident from the reading that we can share in the glory of God only through his kingdom; how essential then is a knowledge of this kingdom and how utterly futile are our systems of worship if they contain no principle of this teaching.

Will a man be chosen unless called of God? and will not his calling be the mere vision of fancy if he understand not the kingdom to which we are called of God? The teaching of both prophetic apostles and the blessed Savior all agree that he will not be accepted. The kingdom of God is based on the promises, to Adam to Abraham and to David. To Adam, that the seed of the woman would bruise the serpent's head; to Abraham, that in him and in his seed would all nations be blessed, and to David that his throne should be established forever, and that the seed who would occupy it would be of his house. This kingdom will be established in the land of Canaan with Jerusalem for its capital, and will be an everlasting kingdom. When we realize the "high calling of God," we will be made partakers of his glory. But remember that the high calling of God is through the Christ. He is the seed of the woman, of Abraham, and of David, the fulfiller of the promises, the King of the world; through belief and induction into him as the Savior and Anointed we are made partakers of life, at his coming to establish the kingdom. He is the remover of the curse, the conqueror of death; the blessed life-giver; "as in Adam all die so in Christ shall all be made alive." We may understand and believe the things of the kingdom, but unless we acknowledge Jesus as the Christ our belief is vain. The calling of God to his kingdom and glory is in the name of Jesus the Anointed, and in him we find eternal life. The apostle in the same verse that defines the calling of God, exhorts us to "walk worthy." Thess. ii. 12. Understanding is the corner-stone, belief the foundation, but worthiness is the key-stone that preserves the building perfect. How vital then the apostle's words "walk worthy of God." Let the full significance of Paul's exhortation sink in your minds. Worthy of God! Worthy of the King, eternal, immortal, only wise God; of the perfect Father. O men and brethren, cast away every thought of worldly pride and "be ye perfect even as your Father in heaven is perfect." The Christian having a certain knowledge of his calling possesses a key to the whole word of God, and can unlock the door of superstition and enter the household of faith. He reads every word of the Scripture by the undimmed lamp of truth, and grows daily in grace and knowledge. But if he has a vague and dimmed idea of the kingdom, the consummation of the calling, he is alienated from God through ignorance, and the curse is upon him. W. I. CROCKETT.

To the New Readers of the Restitution.

My Friends:--Although I am a stranger to you, I am glad that you are beginning to read upon such subjects as are presented in THE RESTITUTION. I always feel a particular interest in those who are disposed to investigate subjects of vital importance for them to understand, though the investigation may result in a change of views on many subjects which they have heretofore considered well settled. It will be quite difficult for you to follow your own convictions, if they should be materially different from the long established sentiments of the people among whom you live. I was a member of the Baptist church for about fifteen years, during which time I believed very much as the churches do. I believed very strongly in the immortality of the soul, the coming of the Lord at death to reward his saints, and take them to heaven, that the wicked would be punished with everlasting torment, and such like doctrines. But I must confess that I had never investigated those views carefully and impartially. I had received them in my education, without ever having questioned them. From my earliest recollection I believed that the dead know more than the living; that the saints go immediately to heaven when they die, and that the wicked go to hell, and that at some time in the distant future there would be a judgment, at which time the saints would come out of heaven, and appear before the judgment seat of Christ, to be judged according to the deeds done in the body, and the wicked would come out of hell and be judged, and then be remanded back to their place of torment. Such were the views I entertained while I was in the Baptist church. Such were the views entertained by Christians generally. It is true they held these views very vaguely, and very unintelligently. But we were happy, we were zealous, and we were generally honest in those views. And we were quite unwilling to give our attention to any subject that would be likely to disturb our quiet.

But after repeated solicitations, I reluctantly consented to read a tract by George Storrs, entitled. "Are the Wicked Immortal?" I was almost afraid to read it, as its tendency, as I thought, was to infidelity. From that tract I learned that if the soul is immortal, the Bible is one thing. If the soul is not immortal, the Bible is another and a very different thing. The Bible language should have a natural application to the man to whom it is addressed, and to apply it to any other would require an arbitrary rule of interpretation to be applied throughout the whole Bible. For instance, "The wages of sin is death." The man who believes in the immortality of the soul says this can not be. The soul is the real man, it is immortal and cannot die. It will live as long as God lives. Therefore the passage cannot mean real literal death in its primary sense, the extinction of life. Then what does it mean? The answer is, it must mean misery, hence we have an immortal soul, subject to everlasting misery. If this is true in this passage, it must be true in every other similar passage. Then we have a rule of interpretation that must be applied to the whole Bible, which entirely obscures the natural and obvious sense of the language of the Bible in every passage used to describe the destiny of the wicked.

On the other hand, "The gift of God is eternal life." The same man says no. I have an immortal soul which preserves the building perfect. How cannot die, therefore I shall live as long as God lives, without any such gift. Neither God nor Christ can give me life in the literal primary sense of life. Then the passage cannot mean the gift of real life. Then what does it mean? The answer is, it must mean a happy life. If it means a happy life instead of literal life, then it must mean happiness in every similar passage in the whole Bible. This requires a rule of interpretation that must be observed throughout the Bible, which entirely obscures the natural and obvious sense of the language used to describe the reward of the righteous, in every passage where this description occurs in the Bible. With this rule of interpretation we have a happy eternal life, and a miserable eternal life. The one just as really lives as the other.

Now my friends, will you allow me to ask you a few questions concerning your faith and hope? Why do you believe in the immortality of the soul? Have you ever read anything about it in the Bible? If you had never learned anything of the immortality of the soul except what you have learned in the Bible, would you know anything about it? If you think you have learned something from the Bible about it, was it in the Old Testament or in the New? In which of the books of the Old Testament did you find it? If not in the Old, in which of the books of the New Testament did you find it? In what chapter and verse? If, when you come to look for it you cannot find it, is it not time that you investigate the subject for yourselves? Do you know that the word immortal is used only once in the Bible, and then it is applied to God? Do you know that the word immortality is used only five times in the Bible? and that then it is applied to God, to Christ, and to the resurrected saints? That it is never applied to the wicked at all, and to Christ and the saints only after their resurrection? Do you know that the words which are equivalent to immortality are never applied to the wicked? and that they are never applied to the saints till after the resurrection? Are there any promises made to immortal souls? Are there any threatenings against immortal souls? Are there any intimations given of such souls, anywhere in the Bible? Then how did you come to believe in the immortality of the soul as strongly as you do? If you find, upon a careful examination, that you cannot give a reason for your faith, then, would it not be well for you to investigate the subject so that you can give an intelligent reason for the faith and hope that is in you? Now, without presuming to dictate, if you have been somewhat interested in this, my first conversation with you, by your permission, I will continue my conversation with you from time to time as I may have time and opportunity. In the meantime, I hope you will make an effort to give a reason of the hope that is in you so as to satisfy your own minds in the light of what the Scriptures say. If you cannot satisfy us of the restitution. JOEL A. SIMONDS.

Grand Rapids, Mich.

SELECTIONS.

The Convention of Jews.

Rev. David Rosenberg, of Columbus, Ohio, through the New York *Herald*, requests all the papers in the world to publish the following notice:

"A call for a national convention of Israelites who are now willing to accept of Jesus Christ as the promised Messiah of the world, with all who did accept of Him during the past ages by their forefathers and retained their identity of belonging to the stock of Israel by name or otherwise, is hereby called. God said in Genesis, xlix, 10: "The sceptre shall not depart from Judah nor a lawgiver from between his feet until Shiloh come; and unto him shall the gathering of the people be. The 'sceptre' and the 'lawgiver' departed from Judah about one thousand eight hundred and seventy-eight years ago. Therefore Shiloh has come 'and we knew him not.' The object of this convention shall be: First, to form an alliance of all the converted Jews and of Israel throughout the world, and to appoint a set time to confess the sin of the nation in rejecting Jesus Christ, the Son of God and crucifying Him, thereby bringing the wrath of God upon the nation. Therefore God hath said the nation shall be dispersed throughout the world till the fullness of the Gentiles is come. God has promised that 'If we confess our sins He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.' Second, to form a basis for a national existence upon the New Testament Scriptures as the statute and law of the nation. Third to implore the Powers of the world to restore Palestine to the people of God; for this is the day of grace. The conflict in the East indicates that the day of the Lord is at hand. Correspondence by every one is solicited, fixing an early date and place to hold the convention"

What is the significance of this? Is it a sign of the times? Will it come to any thing, a thought that will seed and bear fruit, or rot in the ground.

At the present time the majority of the Jews are in almost hopeless infidelity.

The prophecies regarding their Messiah have run out, therefore the book of Daniel must be repudiated. A suffering and not a conquering, Messiah has come; therefore they will not acknowledge Him, and so the 53d chapter of Isaiah, prophetic of the sufferings of Messiah, must be treated as an interpolation, the reading of it in the Synagogue is prohibited. Yet other prophecies that they can not evade, have expired, and now they have none to rest up on; and so they must ignore all, prophecies, Scripture, God, yet on the Sabbath they assemble in the Synagogue, and go through the form of worship of the living and true God.

What will this convention do? Will it at all touch the great mass of Israel in this land, Orthodox or Reformed?

Although the idea has originated and been thrown forth by one man, yet it may have its results. All great ideas have first been small ideas, and have grown from little things, and as they grow have even surprised the one with whom they originated.

Luther was perhaps the most surprised of all, at the result of his contest with Tetzel, and the mighty events to which it led.

Will this lead to any thought among the seed of "Abraham the friend of God"? Will it combine the converted to Christ to uniformity and concert of action, and what will be the result on the unconverted?

Great events may be just at our door. The war in the East is for possession of Syria. "Jerusalem, on to Jorusalem" has been the dream of Russia and Russians from the days of Peter the Great.

Constantinople but lies on the way to Jerusalem, Kars and Erzeroum are but steps to the Holy Land.

Are the two thousand and three hundred days of Daniel to the cleansing of the sanctuary, and the forty and two months of John that the Holy City is given to be trodden under foot of the Gentiles, synchronous periods, and running promptly to a close? Is this war bringing up the men and the means that are to accomplish it?

There are great problems yet to be solved in connection with the Jews, else why are they among us a distinct people? Among us yet not of us; not marrying nor giving in marriage with us. As water and oil, two fluids, mingle not, so does not the Jew mingle with the Gentiles. All other people have gone down with their nation, nation and nationality have sunk together, yet here was seen the people surviving the nation. It must be for some purpose in God's providence. Is, then, this convention the first step in developing the end? God grant it may be.--*Texas Presbyterian.*

We give place to the above as an indication that "coming events cast their shadows before." In reply to the question concerning the 2300 days we say, that it is our belief, as it has been for years past, that they are about to expire. We have before expressed our conclusion that they commence with the complete restoration of Jerusalem about B. C. 420, and terminate not far from 1880--82. As 490 of these years was "determined," or "cut off," for fulfillment on the Jewish nation, terminating with the desolation of the city and sanctuary A. D. 70--72, the remaining 1810 years extend only to 1880--82. The periods in Dan. xii. 7-13, we believe are connected with Moslem rather than with Roman history. The last form of Daniel's plurality of abominations is Mohammedanism, and its era dates A. D. 622. To this date add 1260 years, the time given for this antichristian abomination to scatter the power of the holy people, and we have A. D. 1882. The great Pyramid indicates the same year as a crisis in human history; Russia is advancing southward by mighty strides. The war has placed Turkey at her disposal. As the crescent wanes, the Star of Jacob rises. We will give an article next week to show that the set time to favor Zion has certainly nearly come.

Shadrach, Meshach, and Abednego.

Some persons have doubted whether the Babylonians were guilty of such "extreme cruelty" as to cast persons alive into a burning, fiery furnace, as in the case of Shadrach, Meshach, and Abednego, mentioned by Daniel (iii. 20.) They are strangely forgetful of innumerable fiery martyrdoms, very much more slow in their torture, and therefore more cruel, than the seven-times heated furnace of Babylon. Mr. H. F. Talbot has discovered ample proof in the Assyrian writings that both this punishment, and that of casting men alive into a den of lions, as Daniel was treated, were in common use at Babylon during the reign of Assurbanipal, who preceded Nebuchadnezzar on the throne by less than twenty years. Saulmugina, the younger brother of Assurbanipal, having risen in rebellion against his sovereign, and having failed in the attempt, was not spared by his angry brother. The following brief record is sufficient to tell its own terrible tale: "My rebellious brother, Saulmugina, who made war with me, was cast into a burning, fiery furnace." Many of Saulmugina's adherents were treated in the same manner; and the remainder were otherwise disposed of in the following way, as Assurbanipal very pithily says: "The rest of the people I threw alive among the bulls and lions, as my grandfather, Sennacherib, used to act; and I, following his example, have thus treated these rebellious men." Truly may we exclaim, with the Psalmist, "The dark places of the earth are full of the habitations of cruelty."--*Quarterly Review.*

The number of British subjects in Constantinople is under 4,000, and of these more than half are not Englishmen, Irishmen or Scotchmen, but they are Greeks, Levantines, Italians and Turkish subjects who have clothed themselves with British nationality.

THE RESTITUTION.

H. A. CHAPLIN, Editor.

PLYMOUTH, INDIANA, MAR. 13, 1878.

BRO. H. V. REED, has removed to Chicago, Ill. His address is No. 50 Hamilton Avenue.

WE urge upon all who love the cause of our soon-coming King, to aid THE RESTITUTION either in procuring additional subscriptions, or by contributions, according to ability, to the relief fund. God's cause has always been sustained by labor and sacrifice, and the reward will come in due time.

IN THE RESTITUTION of last week, was given an able and interesting article on "The Gospel and its Mysteries," from Bro. B. Wilson, of Sacramento, California. In this week's issue will be found one, both of ability and interest, from Bro. Wiley Jones, of Norfolk Virginia. Do not pass over either of these without an attentive perusal.

THE eastern question is about to be transferred from the fields of martial strife, to a conference of the great powers, for some temporary arrangement. It appears, so far as is now known, that Russia claims a war indemnity amounting to $1,250,000,000, and, as Turkey can not pay the cash, Russia will obtain the possession, which virtually means ownership, of a large territory in Armenia. This loss of important possessions in Asia, added to the still greater subtractions from her European domains in behalf of provinces having the semblance of independence, though really under the control of Russia, reduces Turkish dominion to a Muscovite dependency.

RUSSIA has gained an immense advance toward the ultimate goal of her ambition,—the final possession of Constantinople, and she has only to wait till the grand course of events shall prepare the way for her onward march to Palestine, after the Jews shall have returned, and have built the unwalled towns and villages. The Eastern question will then be settled in the great battle of Armageddon. The peace, if made, will only be a temporary truce of but few years duration at the longest. The symbolic Euphrates has been rapidly evaporating during the past year, and its constantly diminishing floods warn the waiting ones of a nearing crisis in human history. Blessed is he that watcheth, and keepeth his garments.

THE business agent desires us to state that after this week the names of all who are very much in arrears will be dropped from the mailing list. We hope each one interested will examine the slip on the paper and see how the figures read. All labels should now read '78 or '8 where the year is intended, as any that might read '77 or '7 would indicate some months' arrearage. If our friends and brethren can not pay for a full year, they certainly can pay for either three or six months. We do not want to part company with any of our readers, and hereby kindly and respectfully ask all to renew without delay. Should any who can soon pay desire the paper continued, they will please send a card. All who will look at the slips on their paper can as well tell how their account stands as to have a card sent with a special statement. We hope for a fraternal response. We shall make THE RESTITUTION instructive, and all who look for the soon-coming of God's Son from heaven will discern the importance of keeping themselves posted in regard to the signs of the times and fulfillment of those prophecies that mark the times in which we are living. To show that God is remembering Zion, we expect to give quite an interesting article concerning Sir Moses Montefiore's late visit to Jerusalem and the present condition of things there. We think that while a falling off of our subscribers would be a loss to us at this time, the non-receipt of THE RESTITUTION would be a still greater loss to them in these critical times.

Child's Paper.

Ed. Restitution:—I feel somewhat impressed with the idea that the young as well as the aged should be instructed in the way of life. Timothy was taught the Holy Scriptures from his youth. Before Brother Willcox started his *Sunshine* I had it in my mind to start one called *The Young Student*, but gave way for him. Some brethren have a desire that I should issue one. If I should issue one it would not fall on my part, as I own an office and am a practical printer. If I should issue one it would be a four-paged one, about the size child's papers usually are. Price fifty cents.

Now, if you have the welfare of children at heart, as I believe you have, please call attention to it, and ask those who would like it to send in their names, but no money. I do not wish the money until I find that there will be subscribers enough to warrant its issue. Address

WILLIAM H. WILSON.

1 N. Clinton, Chicago.

SELECTIONS.

Hints and Questions.

BY C. COLEGROVE.

I have often thought that, had I time, I would like to answer many of the "Scripture questions" in the *Bible Banner*, but in place of doing so now, I propose to suggest certain queries, not necessarily soliciting or expecting responses, but leaving them for all who will to ponder profoundly.

1. In Rev. xviii. 20, at the burning of Babylon, when the proclamation is made—"Rejoice over her thou heaven, and ye holy apostles and prophets"—is this merely an apostrophe to these saints then still actually asleep in death, but addressed as if they were alive? or is it justly inferable that they had at this time received a resurrection?

2. In Rev. xiii. 6, where the wild beast "opens his mouth in blasphemy against God, to blaspheme his name and his tabernacle and them that dwell in heaven," is the tabernacle, or tent, something wholly invisible? If so, how does the wild beast know about it, and how should his wrath be inflamed against it? And so in regard to those who are tabernacling in heaven—how does the exasperated enemy know they are there, and why is he angry at them? Are these dwellers in heaven, far-away angels? and, if so, why is he furious at them? On the other hand, if they are saints snatched away and out of his power, is it likely that a luminous investing cloud-canopy in the aerial heaven is so conspicuously visible, as to be a well-defined mark for his malediction?

3. Is this luminous cloud-canopy, enclosing a company of recurrected and translated saints, and for a short season an unmistakable proof of God's intervening power in human affairs—is this canopy or tabernacle, the sign of the Son of Man in heaven"—at first perhaps seemingly questioned, but afterwards mobile and exceeding bright, revealing from its interior, in majesty and glory, the coming King?

4. Is this tabernacle or canopy the same that is predicted as the refuge of the Psalmist? "For in the time of trouble he shall hide me in his pavilion, in the secret of his tabernacle shall he hide me." Psa. xxvii. 5. And again: "Thou shalt hide them in the *secret* of thy presence from the pride of man: thou shalt keep them secretly in a pavilion from the strife of tongues." Psa. xxxi. 20. And would the "pride of man" and "the strife of tongues" correspond with the blasphemous, arrogant and angry utterance of the wild beast?

5. What is that (in 2 Thess. ii. 6), which "withholdeth" that the man of sin "might be revealed in his time?" And again in the next verse, that which lets or hinders, until he be taken out of the way? Is it a people of God which must first be removed, before the terrible development of God-hating wickedness on the earth? So says Benjamin Wilson, I believe, (author of the version of the New Testament known as the Emphatic Diaglott), in a late number of *The Restitution*.

6. What is the "falling away" in the third verse of the same chapter? Is it perfectly certain that this is the right rendering? Or is Wilson's word *apostasy* the right rendering? The original word is indeed *apostasia*, but let us notice some cases where the verb *aphistemi* is used, signifying not *apostasy*, or *falling away*, but simply *departure*. In Luke iv. 13, the devil departed (*apestē*) from the Lord for a season. In Luke ii. 37, Anna departed not (*ephistato*) from the temple. In 2 Cor. xii. 8, Paul besought the Lord that the thorn in the flesh, the satan-messenger, might depart from him (*apostē*). These are *personal departures*, and is it perfectly certain that the *apostasia* in Thessalonians, is not the same?

7. What is the *bottomless pit* of the Bible? In the Greek the word is *abusos*, corresponding in form nearly with our word *abyss*. What, in any given case, do we certainly know to be the meaning of the word? In Rom. x. 7 we have the word used: "Or who shall descend into the deep, that is, to bring up Christ again from the dead?" Here we know clearly, I suppose, that the *abyss*, or *deep*, is the state of the dead. Now the question is, what is the meaning of the word in Rev. xi. 7, where the beast that ascendeth out of the bottomless pit or *abyss* shall make war against the two witnesses? Is it the same as in the other case? If Christ ascended from the abyss of death, from what abyss does the great adversary ascend—the wild beast who makes the deadly onslaught on the witnesses?

If in Rev v. 6, John saw standing in the midst of the four living ones, and the elders, a lamb as it had been slain and we know our blessed Lord was indeed put to death on the cross—in what sense are we to understand the passage in Rev. xiii. 3, where one of the heads of the wild beast, (the deadly enemy of God and man,) is also mentioned as having been slain? In the common version it is represented as having been wounded to death, or strictly slain to death. If the slaying was literal and personal, in the one case, is it also literal and personal in the other? And what is meant, in such a case, by the deadly wound being healed? And is there any special or extraordinary reason why all the world should wonder after the beast? Or is there any connection between the healing of the deadly wound, and the world-wide astonishment?

9. Do these queries throw any light on the saying in Rev. xvii. 8—"And they that dwell on the earth shall wonder, ... when they behold the beast that was and is not, and yet is?

I purposely withhold any expression of opinion in regard to these queries, as it may be better for the present to leave them to be pondered by all who love to search after solutions of lawful questions, and who at the same time are not so intensely committed to any interpretation, as not to imagine that some light may still be shed on subjects of such sublime importance as prophecy contains. I believe these are pertinent and important inquiries, and if *The Restitution* thinks they are worth transferring, then, perhaps, Benjamin Wilson of Sacramento, California, may find it in his way to carefully scrutinize them.

Scotsaic, N. Y.

We have not had time to examine carefully how the idea of "*departure*" would comport with the apostle's teaching in 2 Thess. ii. 3. The verb *apostasy, aphistemi*, occurs fifteen times in the original of the New Testament, and no doubt means a *personal departure* in a majority of places. In Luke viii. 13, and 1 Tim. iv. 1, we have these two expressions—"in time of temptation *fall away*," and "some *shall depart* from the faith," as indicative of the sense of a moral apostasy. We would like to have Brother Wilson write something on the particular exegesis hinted at above, whether the personal rapture of the saints before the revelation of a personal antichrist is intended; also on other points contained in the above.

Napoleon's Prophecies.

The rapid march of events during the past year in Eastern Europe recalls to mind a prophecy of Napoleon that in fifty years Europe would be Cossack or Republican, and supplies some curious verification. The conversations which he held with the Englishman O'Meara, as he paced back and forth in his restricted quarters at St. Helena, have been preserved by the latter and recorded in book form. We cite a few of them, as showing how closely the great Emperor looked into futurity. Upon one occasion he said to O'Meara:

In the course of a few years Russia will have Constantinople, the greatest part of Turkey, and all Greece. This I hold to be as certain as if it had already taken place. Almost all the cajoling and flattering which Alexander practiced toward me was to gain my consent to effect this object. I would not consent, seeing that the equilibrium of Europe would be destroyed. In the natural course of things, in a few years Turkey must fall to Russia. The greatest part of her population are Greeks, who, you may say, are Russians. The Powers it would injure, and who could oppose it, are England, France, Prussia and Austria. Now, as to Austria, it will be very easy for Russia to engage her assistance by giving her Servia and other provinces bordering on the Austrian dominions, reaching near Constantinople. The only hypothesis upon which England and France will ever form an alliance with sincerity will be in order to prevent this. But are this alliance would not avail. France, England, and Prussia united cannot prevent it. Russia and Austria can at any time effect it. Once mistress of Constantinople, Russia gets all the commerce of the Mediterranean, becomes a great naval power, and God knows what may happen. She quarrels with you, marches off to India an army of 70,000 good soldiers, which is nothing, and 100,000 cossacks, Cossacks, and others, and England loses India.

Upon another occasion he said to O'Meara:

I think that you will see that the Russians will either invade and take India, or enter Europe with 400,000 Cossacks, and other inhabitants of the desert, and 200,000 real Russians. When Paul was so violent against you, he sent to me for a plan to invade India. I sent him a plan, with instructions in detail. From a port in the Caspian Sea he was to march on to India. Russia must either fall or aggrandize herself.

In still another conversation, O'Meara asked Napoleon if it was true that Alexander once intended to seize Turkey, to which Napoleon replied:

All his thoughts are directed to the conquest of Turkey. We have had many discussions together about it. At first I was pleased with his proposals, because I thought it would enlighten the world to drive those brutes, the Turks, out of Europe. But when I reflected upon the consequences and saw what a tremendous weight of power it would give to Russia, in consequence of the number of Greeks in the Turkish dominions, I refused to consent to it, especially as Alexander wanted to get Constantinople, which I would not allow, as it would have destroyed the equilibrium of power in Europe. I reflected that France would join Egypt, Syria, and the Islands, which would have been nothing in comparison with what Russia would have obtained. I considered that the barbarians of the North were already too powerful, and probably in the course of time would overwhelm all Europe, and I now think they will. Austria already trembles. Russia and Prussia united, Austria falls, and England cannot prevent it. France, under the present family, is nothing, and the Austrians are so weak that they will be easily overpowered. They will offer little resistance to the Russians, who are brave and patient. Russia is the more formidable because she can never disarm. In Russia, once a soldier always a soldier—barbarians who one may say have no country, and to whom every country is better than the one that gave them birth.

Humboldt's Description of an Earthquake.

The great traveler gives an interesting account of the first earthquake he witnessed. It was at Cumana, in South America. The first shock came after a strange stillness. It caused an earthquake in his mind, for it overthrew in a moment all his lifelong notions about the safety of the earth. He could no longer trust the soil which up to that day had felt so firm under his feet. He had only one thought—universal boundless destruction. Even the crocodiles ran from the river Orinoco howling into the woods; the dogs and pigs were powerless with fear. The whole city seemed "the hearth of destruction." The houses could not shelter, for they were falling in ruins. He turned to the trees, but they were overthrown. His next thought was to run to the mountains, but they were rolling like drunken men. He then looked towards the sea. Lo! it had fled; and the ships, which a few minutes before were in deep water, were rocking on the bare sand. He tells us that, being then at his wit's end, he looked up and observed that heaven alone was perfectly calm and unshaken.

Predictions of Doom.

Very many keen eyes are looking sharply into the future. Prof. Piazzi Smith, Royal Astronomer of Scotland, is one of the most devout believers and profound scholars in Europe. He is reported to teach that in 1879 there commenced a series of last judgments, which will augment in severity till the end, these calamities heralding the coming of the Lord. The end he thinks will come in 1882, when the first resurrection will transpire and the church carried up on high out of the wrath to be poured out. Great events impend.

This does not vary much from the calculations of that distinguished chronologer, Wm. Hales, D. D., who terminated the grand prophetic periods in 1860. These dates fall within a circle of five years, 1880-1885, pointed out in the extraordinary scientific and medical calculation of Dr. Knapp as an era of awful judgments, with frightful catastrophes and pestilences, also terrageous convulsions in the earth. O that the whole church might awake from sleep!—*Ex.*

An Important Pond of Water.

The Sea of Marmora, the ancient Propontis, which has a peculiar interest at this moment, is a little smaller than Lake Ontario. Like its parent body, the Mediterranean, it has no tides. A strong and swift current sweeps through the sea from the northeast to the southwest, carrying the waters of the Euxine to those of the Ægean. It is remarkable for its bold and picturesque shores, and above all, for its depth, which in some places is nearly 2,000 feet. The island of Marmora—the Proconnesus of the Greeks—which gives its name to the sea, is situated about forty miles from the entrance of the Dardanelles, and in ancient times was widely noted for the beauty and durability of its marble. Even at this day a large portion of Constantinople is constructed of material taken from the ancient quarries. Mondania Bay, in which the vanguard of the British fleet is anchored, is on the Asiatic shore, within three hours' run of Constantinople.—*New York Sun.*

EASTERN ITEMS.

All other Powers being ready to accept any date for the meeting of the congress, the only question is: Will Russia accept that proposed towards the end of the month? Russia's answer is expected immediately, and when it arrives the date will be fixed. The Berlin Government will issue formal invitations.

Prince Auersperg stated in the Austrian Reichsrath to-day that every question but the Eastern would be excluded from the scope of the congress. England, also, though accepting the congress, seems averse to the introduction of questions not directly raised by the war, such as the Greek question, the final settlement of which is not yet imperative.

A Vienna correspondent confirms the reports that Count Andrassy yesterday told the Hungarian delegation that the Government had no intention to annex or occupy Bosnia and Herzegovina, and that the Powers had now accepted the proposal for a congress at Berlin. France, however, has also expressed the wish that the congress be confined to the Eastern question. The wish arises from the fear that the congress may claim the right to sanction all the recent territorial changes. There is little doubt that France will receive reassurances.

A dispatch from Malta, dated this evening, says: "The Channel squadron is still here awaiting orders. The troopship Euphrates, homeward bound with 1,082 soldiers, and the Serapis, outward-bound, with twenty-nine officers, have been detained since March 6. Four smaller men-of-war have gone to the Dardanelles and one to Crete.

An Athens dispatch says by advice of the foreign Consuls the Cretan insurgents have accepted the armistice offered by the Turks. Thessalian advices state that the insurgents hold all of the province except the towns.

The *Political Correspondence* publishes under reserve the following from Bucharest: "It is said that the Russians on March 6 occupied the Bessarabian towns of Ismail, Cahul and Belgrad. The Roumanian Government at present keeps this a secret, but a Cabinet council is said to have been held under the Presidency of Prince Charles to frame a protest."

SENTENTIOUS PARAGRAPHS.

Say little, think much, and do more!

The best statesmanship—Self-government.

The best theology—A pure and beneficent life.

From the lowest depths, there is a path to the loftiest height.—*Carlyle.*

Human things must be known to be loved; but divine things must be loved to be known.—*Pascal.*

My bark is wafted to the strand
By breath divine;
And on the helm there rests a hand
Other than mine.
—*Jean Ingelow.*

God forbid that my tongue should cease to tell of His goodness and beauty, or fail to set them forth as the only foundation and topstone of a sinner's salvation.—*J. Newton.*

Sailing away like the stars of the morning,
So let my life-race be patiently run,
Here or up yonder I trust to remain red
Only remembered by what I have done.

The distinction between Christianity and all other systems of religion consists largely in this: that in these others men are found seeking after God, while Christianity is God seeking after men.

What is friendship?
It is the sweet sympathy,
The silver link, the silken tie,
Which heart to heart and mind to mind
In body and in soul can bind.
—*Walter Scott.*

We find a thousand excellent excuses for our gravest faults; but let any one wrong us in the least, the offence at once becomes unpardonable. We have a thousand reasons wherewith to condemn our neighbor, but not one wherewith to excuse him.

Who will care?
Who will think of white hands lying
On a still and silent breast,
Never more to know of sighing,
Ever more to know of rest?
Who will care? No one can tell us;
But a rest and peace befall,
What matter if they neglect us,
Or they miss us—at all?

The day is coming when it will be a greater honor to have written the Twenty-third Psalm, than to have been the author of Shakespeare; to have led one sinner to Christ than to have commanded a navy; to have subdued one sinful habit than to have taken a city.

Messiah disarms his followers that they may overcome. "If my kingdom were of this world," saith he himself "then would my servants fight." But lo! he taketh from them the weapons of war. So far was the advent of Christ from carrying with it any appearance of war, that the nations at the time lay bathed in the tranquillity of universal peace. O divine peace! how lovely and how pleasant dost thou appear!—*George Horne.*

BREVITIES.

A gentleman returning from Upper Egypt recently counted twenty-three boats between Assiout, and Cairo laden with slaves, the men being tied together on deck and the women in the cabins.

The native press of India regard the Russo-Turkish war as an indication of coming danger to Great Britain, and some of them even express the hope that British rule may shortly be overthrown.

The celebrated Eddystone Lighthouse in the British Channel, which has buffeted the waves of a century, will probably soon disappear, owing to the undermining of the rock below it by the waters.

The number of Mormons in Scandinavia is stated to be 2,210 in Denmark, 1,090 in Sweden, 562 in Norway, and fifteen in Iceland. During the course of last year, 583 persons emigrated to Utah from Scandinavia.

In the United States, of the ten archbishops four are Irish, and of the fifty-six living bishops twenty-nine are of the same nationality; of the 5,200 priests in the United States, no less than 3,000 belong to the Irish race. The number of the laity is 6,500,000, and of these 4,600,000 are Irish.

Great distress prevails in Palestine this year, owing to a poor harvest and prices which are double what they were last year. Many are poverty-stricken, and many are out of employment, for no work is to be had. Hundreds have to beg for food. The war has, of course, much to do with this distressed condition.

T. B. Smithies, editor of the British *Workman*, and other valuable illustrated publications, has for several years annually entertained the missionaries of the London city mission who labor among the 100,000 foreigners in the metropolis. At their recent social gathering, thanks were returned in English, Hebrew, Spanish, Portugese, French, German, Dutch, Italian, Swedish, Norwegian, Gaelic, Bengalee, Russian, Hindostanee, and Chinese.

The Duke of Northumberland, who has lately become a member of Lord Beaconsfield's government, belongs to the Irvingaite persuasion, founded by the celebrated Edward Irving, and has himself preached in public. The Duke married the only daughter of Mr. Andrew Drummond, one of the best known members of Parliament of his day, and regarded as the head of the Irvingaite body, which is now very limited in numbers. Edward Irving's only son is a professor in the University of Melbourne.

During Suleiman Pasha's retreat to the sea, Col. Valentine Baker, Capt. Barnaby, and other officers of his command, while dining at the Greek Archbishop's residence near Lagos, on the Ægean sea, narrowly escaped death by poisoning. The wine, upon examination, was found to have been impregnated with arsenic, and the intended victims were relieved by copious drafts of salt and water. The Archbishop is fully exonerated, but the servants in attendance, habited as monks, are suspected.

Troublous times are prevailing on the Asiatic borders of Russia, where the Chinese have just taken military occupation of Kashgar, the most important state in Turkestan, a province extending from the Caspian sea eastward, bounded on the north by the Russian dominions, and on the south by Persia and India. As Eastern Turkestan is in the direct line of the Russian advance in Asia, it is not impossible that the Chinese occupation may lead to serious complications with the Russian Bear, as soon as the Turk is disposed of.

There are more than 2,000,000 Baptists now in the United States, of whom nearly one-tenth of the whole number, 199,670, are in Georgia. Next follows Virginia, with 176,230, then Kentucky, 166,470, and then North Carolina, 130,956, and New York with 109,735. South Carolina, Tennessee, Mississippi, Missouri, and Alabama all precede Illinois, the next State of the North. In the former slave states, including the District of Columbia and Indian Territory, there are 1,308,158 Baptists, while in the Free States there are 665,495.

A recent Belgian publication shows that the actual population of the earth is about a thousand millions, about equally divided between males and females. Every year about 33,000,000 die; every day, 91,334; every hour 3,780; every minute, sixty. Therefore there is a death every second. In civilized countries there are more births than deaths; but the whole world considered, the number of the former is about equal to that of the latter. More people are born and die in the night time than in the day, and, generally speaking, low-sized men die before those of tall stature. Eight thousand and sixty-four languages are spoken in the world—587 in Europe, 896 in Asia, 276 in Africa, and 1,264 in America.

POETRY.

"The Morning Cometh."

W. J. CROCKETT.

Praise ye the Lord for the promise of morning
When joyful forever the clouds or the night,
Peace, love and health, the whole earth adorning;
Hail! to the dawn of salvation's pure light.

Then shall the Lord to Israel returning
Hear mercy on Jacob and remove all his fear;
Then his oppressors shall feel the fierce burning
When the wrath of Jehovah hath broken their spear.

Then deserted the palace, and all their riches forsaking,
The proud shall be scattered like dust to the storm;
But the righteous shall dwell in their gardens unshaken,
And flowers shall bloom where the briars have grown.

Then shall the knowledge of God with the morning
Of Righteousness Sun, go forth o'er the land;
Then shall the glory of Christ full streaming,
Proclaim and unfold God's promise to man.

Ceaseless watch for the light of the dawning,
With garments unspotted from all worldly lust;
Thy heart in his precepts forever conforming,
And the promise of life forever thy trust.

LETTER DRAWER.

Ed. Restitution:—For the enclosed please send me a few copies of the Pyramid number. I am very much interested in the study of this great work, and want all the light I can get on that subject. I love THE RESTITUTION, and am glad you have been retained as editor. You have my prayers for its success. I hope it will be instrumental, in God's hand, in doing much to instruct the inquiring, and comfort the believer in the gospel of the kingdom. I am doing all I can in an humble way, to spread these glorious truths abroad, and wish I had the ability to do more. I often meet with bitter opposition to our views of man's nature and destiny, and other kindred truths, but being persuaded they are Scriptural, I am bound to contend for the faith once delivered to the saints. I love to hold sweet converse with the "Letter Drawer." It is cheering to hear from those of like precious faith. I love you all. We are all of one family. God is our loving Father, and Christ is our dear Brother. O let us all be faithful and true to him and the gospel we profess. Let us love one another in sincerity and truth, and thereby show to the world that we are his disciples indeed. The world will love its own, but we are not of the world, therefore the world hateth us, but "fear not," said Jesus, "for I have overcome the world." Let us ever bear in mind the sweet words of the Master to those who overcome. We have many things to overcome, but God will give us the victory through our Lord Jesus Christ if we are faithful unto the end. May the Lord bless all the dear friends of truth everywhere, and in his own good time bring us all to inherit eternal life in the everlasting kingdom.

I remain, affectionately, your brother in Christ, WM. FANNING.

Flint, Mich.

Ed. Restitution:—Our meeting here resulted in thirty additions; at Marysville twenty-five additions, and at Truer in thirty additions.

Yours, G. M. MYERS.

Ireton, Iowa.

Ed. Restitution:—I would say for the encouragement of the brethren, that the cause of truth is advancing with us. Several have come out and are earnestly contending for the faith of the gospel, while others are deeply interested in searching the Scriptures to see if these things are so. It seems as though the world is waking up to investigation, while heathen dogmas and traditions are crumbling and falling to the ground. The developements of the Great Pyramid seem to give new life and vigor to our long cherished faith. Come, Lord Jesus, and come quickly, is our earnest prayer.

W. B. PUTNAM.

Round City, Ills.

Ed. Restitution:—We of the Pacific coast are still presenting the truth, with good effect. Brother Nichols and myself have been preaching in this place about a year or a year and a half, and as a result have a church organization of something over forty members who have been immersed; and we have more calls than we can fill. The people are very anxious to hear. We have brought together a body of believers from almost every ism in the land; some from the Catholics, Universalists, Infidels, and most other faiths of the land. I devote all my spare time in presenting the truth, and when I get able I shall subscribe for THE RESTITUTION.

Yours, in hope of eternal life at His appearing and kingdom.

H. C. PLUMMER.

Cuttra, Oregon.

Ed. Restitution:—It has been some time since you have heard from this part of the country. I have been silent for some time, but not idle. I have been doing all I could under the circumstances. I have a good deal to contend with. I am the only one that preaches the faith here, and am trying to set it forth the best I can. I shun not to declare the whole counsel of God so far as able. I believe the law of the Lord is perfect converting the soul, and all scripture is given by the inspiration of God, and is profitable for doctrine, for reproof, for instruction in righteousness that the man of God may be perfect, and that no prophecy of Scripture is of any private interpretation, and that the gospel of Christ is the power of God unto salvation to them that believe it—that when the gospel is received into good and honest hearts men are begotten of the Word of truth; they are born again, not of corruptible seed, but of incorruptible by the Word of God that liveth forever. I shall commence a meeting on the 9th, holding over Sunday, eighteen miles below here, in Valley county.

F. M. CLIFTON.

Wahoo Springs, Neb.

Editor Restitution:—I am a member of the Christian Church and have been for twenty years, and have been a reader of your paper for the last four years. I have been reading your tracts and am convinced that I am wrong, and I want to be immersed into the One Faith. If there is any of the brethren of the One Faith passing this way, I hope they will remember me and stop. I don't know of any others here of the One Faith except myself and husband; he joined the Christian Church about six months ago. My former husband, Mr. Trobee, was a Christian preacher. It has always been my desire to be a Christian, and I thought I was, but thank God I have found my mistake before it was too late. I wish some brethren would come here; I think there could be much good done here, as the Christian Church is nearly broke up. I can't promise any money, not being rich in this world's goods, but will do all I can. I hope some brother will make a sacrifice and come.

Yours, in hope of eternal life,

ELIZABETH ANTHONY.

Jefferson, Wapello Co., Iowa

CORRESPONDENCE.

Ed. Restitution:—I thought a few words from the brethren here would be a source of pleasure and give some encouragement to the brethren who are scattered from one another, but still we trust, hopeful of the promise to those that hold out faithful to the end.

We started together not quite one year ago, but prior to this, Brothers Renner and Wagner had introduced the one faith and truth to be found only in the Bible, to the people and created no little wondering among sects; and to the brethren above mentioned, through their kind words and the influence of God's Word (for it is influential to those that are not blinded) sister Wagner (now deceased), myself and wife were immersed by Bro. Renner into the truth—the one faith, and the glorious promises of the soon coming kingdom of our dear Master. Oh! happy day for us when we were brought to see the truth. Since then we have had Brothers Corbaley, of Healdsburg, and Wilson, of Sacramento, Cal., with us, and many a pleasant hour have we had together. Bro. Corbaley immersed Bro. Orren Stone's two daughters, Emma and Annie, Eddie Stone, son of the above, and Bro. B. F. Cook, so we now number eleven here and probably shall number more ere long, and with Bro. and sister Kimball at Stockton, Bro. R. and sister Corbaley, at Healdsburg, Bro. Wilson, Rice and wife, at Sacramento, Bro. Corbaley and family at Bangor, and brethren Strong, Hutchison, Hayes and others, at Woodland, we feel strong. Bro. R. Corbaley has just left us after a trip to Bangor and Stockton, and is now at Willow Slough on his way home, having been absent from his home for over one month. May the Lord add strength to the brethren who are gifted with oratorical power. Sister Kimball also was with us through our course of meetings.

Dear brethren and sisters, you have all, no doubt, experienced the parting of friends. Do you not feel lost for awhile, and it is several days before you can get over the lonesome feeling? I know it is so in my case, and if it affects us so now, what will it do in the age to come when we look around us and miss the familiar faces. Oh! let us plod along this pilgrimage together, bearing one another's burdens if too much for each other, hand in hand; let us not be envious of one another; let us set an example to the world, that in the end they may truly exclaim, "These they are the children of God and God is with them."

THOS. HUGHES.

Red Bluff, Cal.

COMMUNICATIONS.

Ever Learning.

Surely we have reached the time of which Paul wrote when he declared the time would come when we would be "ever learning and never able to come to the knowledge of the truth." 2 Tim. iii. 7. We are often surprised at the many and fast multiplying theories that are filling the world. In the *Herald of the Age to Come*, of Dec. 25, on page five, we find an extract from the pen of F. H. Burbank, which reads as follows:

"But nearly six thousand years ago God defined evil as that which ought not to be, when he cut off from the tree of life the sinful Adam, lest he should eat thereof and live forever. Evil will be finally punished. Justice will overtake sin. Good ought to be, and evil ought not to be. The time is coming when good alone will have an existence. There the wickedness of the wicked shall come to an end."

To the above truthful words the *Herald* appends the following criticism:

". . . What are the teachings of the Bible upon this subject? John in vision heard the four and twenty elders declare that God created all things, and also that it was for His pleasure they are and were created. Now, if God created all things, He must have created evil, and if evil ought not to be, then the Lord has been acting strangely in creating it. This is what the Lord says himself about it: 'I form light and create darkness. I make peace and create evil. I the Lord do all these things.' Isa. xlv. 7. This agrees with the whole word of God. . . . The God of the Bible created evil because it was necessary as a part of the means used in creating a race of beings to enjoy eternal happiness. Hence evil ought to be, for without it there would be no eternal happiness. We shall press this truth wherever may object."

We must say we are not only very much astonished, but startled, at the above language. God the author of sin, and yet man be punished for practicing the same! Sin must be created before a race of beings exist capable of enjoying eternal happiness. It it was needful for sin to be created before a race of beings could be formed capable of enjoying happiness to all eternity, doubtless it would be necessary that sin should continue to all eternity in order to perpetuate their existence forever. The conclusion is: "Hence evil ought to be, for without it (evil), there would be no eternal happiness." Then to destroy sin or evil would be only the death blow to the eternal happiness of the redeemed.

The writer of these strange words, appeals to the Bible to support this God dishonoring doctrine, and lo! Isa. xlv. 7, is given as proof that God is the author of evil. It reads thus: "I form the light and create darkness. I make peace and create evil. I the Lord do all these things."

Now, if God created evil as this writer affirms, he must be the author of all evil, and if all that was and is created, was made for his pleasure, then it follows that He takes pleasure in evil and sin.

Is it possible that the writer of the above words is not aware that the word evil has two meanings when used in a Scriptural sense? Meaning punishment, judgment, and also sin. In the above text where God says, "I make peace and create evil," it conveys only the thought that he executes judgment. Again Job ii. 10. "What shall we not receive at the hand of God, and shall we not receive evil?" Does Job refer to sin or sickness in these words? No. In his sickness and afflictions he looks back over his past life of prosperity when he received the good things from the hand of God, and acknowledges his great goodness unto him. He then bows his head in meek obedience beneath the hand of judgment that fell so heavily upon him. In all this Job did not sin with his lips. Read also Jer. xl. 11.

Sin is a violation of divine law or rule of duty. Did the great God break his own statutes that he himself had formed? Paul in Romans v. 12, declares man brought sin into the world, Wherefore as by one man (not God) sin entered into the world and death by sin, &c.

The Bible declares that out of the mouth of the Most High proceedeth not evil and good. (Lam. iii. 38.) Neither shall evil dwell with Him. Psa. v. 4. If evil could not exist with the great God (only for a time as He permits it) He surely would not be the author of it. James in chapter i. 17 says, "Every good and perfect gift is from above and cometh down from the father of lights with whom is no variableness neither shadow of turning." James declares every good and every perfect *gift* is *from* God. He does not acknowledge that he is the author of any evil ones. Neither is there a shadow of turning therefrom. This could not be true did he turn aside to create evil.

Because it is declared that God is the author of all things, does it follow that he is the creator of all that now exists on the globe? Evil not created? In Gen. i. we find the account of all things God created, and at the close of creation's week, God looked back over his work and pronounced it not only good but very good. No evil then existed. There and then with the commandment to multiply, the work of God's creating ended. God created man. But because of this fact is he the author, and is he responsible for every human being that now graces and disgraces the earth, both legitimate and illegitimate? God created the first pair, perfect and good, commanding them to multiply and replenish the earth, and here God's work in creating man also ended.

But it is sometimes claimed that as God knew or saw the end from the beginning, that therefore he is responsible for sin. But does that follow? You may prescribe rules of government for your children through the obedience of which you desire that they shall grow up true men and women. But as you lay down those laws by which they are to be governed, you may know full well from the general character of some, that they will transgress those laws, but because you are confident of this, does it follow that you are in the least accountable for their disobedience? Certainly not. Did you prescribe laws that were impossible for your children to obey? No you did not. Did the great God require man to obey those commands that he could not obey? You answer, yea. Then why punish him for what he could not avoid? If that be true he would no longer be a free agent, but simply a machine. But the word of God teaches that man is capable of choosing the right from the wrong, and is therefore held responsible for his choice. Is it possible people will teach that God created evil, and that it was necessary as a part of the means used in creating a race of beings to enjoy eternal happiness. Is it possible that it was necessary in order for God to create a race of beings pure and holy, that he must school them in sin and crime for 6000 years in order to perfect their character that they might be fully prepared to abstain from all appearance of evil, and become fitted to enjoy happiness to all eternity? Is it true that the evil with its fruits of woe and crimes has spread its dark death folds over this once pure earth, for these long 6000 years, in order that its future glory and beauty might appear? Can it be that the sighs, the tears, the groans, and the many heart aches, that have ascended to the God of all the earth since creation's morn, have been uttered only that the songs of praise from the lips of the redeemed might be more joyous and sweet in the great beyond? Is it true that the great God who is not a God that hath pleasure in wickedness (Psa. v. 4) would do evil that good might follow?

If that be true, then Paul, you need feel no longer that you are slanderously reported by some as teaching that it is right to do evil that good may come, (Rom. iii. 5-8,) for away down here in the nineteenth century we are now taught that evil ought to be and is necessary in order that eternal happiness should exist, and furthermore it was not only created but practiced by the God of all living that good might be accomplished. This is the teaching of some now a days. Yet in the days of the Apostle Paul he looked upon such a charge as a slanderous act upon his character. Believing this damnation to be a just punishment to those who made such a charge, what would be a just reward for those who would dare to thrust the same charge home upon the great and just God?

Let us strive to hold fast the sound words, knowing that the spirit speaketh expressly that in the last days some shall depart from the faith giving heed to seducing spirits and doctrines of devils. Let us still believe, trust, and worship that God who is mighty and able to save. He who is just, merciful and true. He who taketh no pleasure in wickedness. He from whose mouth proceedeth not evil and good. A God of truth and without iniquity, just and right is He. (Deut. xxxii. 4.) Let us ever trust and obey Him, and when the great day of reward shall come, we shall receive a crown of life that fadeth not away.

May this be our portion at last.

L. S. BRONSON.

The correct pronunciation of the new Pope's name, Giovachino Pecci, will be a puzzle to many, although it will soon pass out of mind in the use of the title which he has chosen, Leo XIII. In the Italian *ch* before *i* is pronounced as *k*; so before *i* as *ch* in fetch. The name is pronounced as if written in English, Giovakino Petchi

Chronology.

	Years.
Adam—Gen. 5: 5	930
Seth—Gen. 5: 6	105
Enos—Gen. 5: 9	90
Cainan—Gen. 5: 12	70
Mahalaleel—Gen. 5: 15	65
Jared—Gen. 5: 18	162
Enoch—Gen. 5: 21	65
Methuselah—Gen. 5: 25	187
Lamech—Gen. 5: 28	182
Noah—Gen. 5: 32	500
[illegible]	[illegible]
[illegible]	[illegible]
[illegible]	[illegible]

POETRY.

When Will He Come?

Will it be when the mildly sun is gleaming,
And I am toiling 'neath its sultry heat?
Or when at eventide I'm gently resting
Among the flowers springing at my feet?
Or when above my head the stars are raining
Brightly resplendent in the heaven's high dome,
Or in the ruby blush and dawn of morning,
Or in the twilight gray? When will He come?

Shall I be old and dreary and forsaken,
With white hair streaming o'er my furrowed brow,
Gone from my kindly mate and companions,
Gone from my heart the love that cheers me now?
Shall I be sleeping, with the green grass waving
And the winds whisp'ring round my lonely tomb,
Or will He take me now to greener pastures
And later, purer joys? When will He come?

When shall I hear—to-day, to-night, to-morrow?—
The sound I long to catch, His own dear voice,
Sweeter than all the tones I love so fondly,
Saying in accents clear, "Rejoice, rejoice"?
When shall I see the hands for me once pierced,
And the brow pressed for me with thorny crown,
Know that for my own sake He gave His life-blood,
Yet, that He calleth me? When will He come?

Shall I be worshiping among His children,
And singing hymns of praise unto my God?
Or 'mid the dwellings of the poor and lowly,
Striving to follow where His feet have trod?
Or in the bustle of the crowded city,
Or the sweet, social pleasures of my home?
Or at his table, or in wood- at even,
Or on the sea's blue waste? When will He come?

Will all the fields be fragrant with spring blossoms,
The song-birds warbling in the flowery glade,
Or the bright summer sunbeams shining over
The fruitful earth which His own hand hath made?
Will autumn winds be rustling through the branches,
Or winter's snows around whene'er I roam?
Poor, vain attempt to hide earth's sin and ruin
From His all-searching gaze? When will He come?

And still I wait and wait. My Lord delayeth,
My yearning heart grows troubled oft, and sad;
Yet through the darkest night His loved voice sayeth,
"I'm coming soon, to make thee truly glad."
The time is short, this world is fleeting swiftly,
Heaven is beating, my eternal home;
O for the wings of faith to reach unto it,
Even while with tears I say, "When will He come?" —*The Christian.*

COMMUNICATIONS.

How to Study the Bible.

A Discourse by Wiley Jones, Norfolk, Va., Feb. 17, 1878.

"Search the Scriptures."—John v. 39. "They received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so. Therefore many of them believed." Acts xvii. 11, 12.

One of the first things requisite to a profitable study of the Bible, is a firm and reverent appreciation of its importance and of its transcendent worth. Such was evidently the frame of mind in which the Psalmist wrote—"Thou hast magnified thy word above all thy name"—"The entrance of thy word giveth light"—"The law of thy mouth is better unto me than thousands of gold and silver"—"How sweet are thy words unto my taste! Yea, sweeter than honey to my mouth!"—"Through thy precepts I get understanding; therefore I hate every false way"—"Thy word have I hid in my heart, that I might not sin against thee."—"The law of the Lord is perfect, converting the soul"—"O how I love thy law! it is my meditation all the day."—"Blessed is the man whose delight is in the law of the Lord, and in his law doth he meditate day and night." Psa. cxxxviii. 2; cxix; xix. 7, 12. And the Great Redeemer has declared, "The words that I speak unto you, they are spirit, and they are life." John vi. 63. After the same tenor an apostle saith, "I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." Acts xx. 32. And again, "The Holy Scriptures are able to make thee wise unto salvation through faith which is in Christ Jesus." 2 Tim. iii. 15. From early youth to feeble old age, that sacred volume is our lamp and counsel. In the last feverish illness it is a cup of balm at our bedside, from which every now and then we can take a cooling sip of "precious promises." Yea, to the bedside of the dying Christian it comes like a ministering angel, whispering the soothing words, —"Underneath are the everlasting arms"—"Though I walk through the valley of the shadow of death I will fear no evil, for thy rod and thy staff they comfort me."

I have heard a young Christian of eminent piety and learning say, "The more I study the Bible, the more I want to study it." This terse and heartfelt expression is an eloquent and noble testimony to the inestimable preciousness of that Holy Book. If I may refer to uninspired writers,—John Locke, a philosopher, said: "That the Holy Scriptures are one of the greatest blessings which God bestows upon the sons of men, is generally acknowledged by all who know anything of the value and worth of them." Sir Wm. Jones, an eminent scholar and linguist, said: "I have regularly and attentively read the Holy Scriptures, and am of the opinion that this volume contains more true sublimity, more exquisite beauty, more pure morality, more important history, and finer strains both of poetry and eloquence, than could be collected from all other books." An eminent jurist said: "There is not a tie that binds us to our families, not a virtue that endears us to our country, nor a hope that thrills our bosoms in the prospect of eternal happiness, that has not its foundation in this Bible. It is the charter of charters, the palladium of liberty, the standard of righteousness." The Hon. John Quincy Adams said: "In what light soever we read the Bible, whether with reference to revelation, to history, or to morality, it is an invaluable and inexhaustible mine of knowledge and virtue."

But we can so briefly enumerate its countless benefits to men. And therefore, with these few seed-thoughts on the importance and worth of that Holy Book, we pass to a second branch of the subject. Another requisite to a student of the Bible, is an upright and sincere desire of submitting to its dictates, whatever they may be, whether in doctrine or practice. The Bible is the sovereign test for all. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. viii. 20. "Prove all things, hold fast that which is good." 1 Thess. v. 21. The apostles had the power of working real miracles in confirmation of what they said; and yet the Bereans examined even their teachings by the test of Scripture,—they "searched the Scriptures daily, whether those things were so. Therefore many of them believed." And they were commended as "noble," for their conduct. How much more necessary then is it for us to examine what we hear our pastor who may say it,) and to have a "Thus saith the Lord," or a "Thus it is written" for every article of our faith and practice! It is a great and broad Protestant principle that, "Holy Scripture containeth all things necessary to salvation; so that whatever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation."

The "Comprehensive Commentary, Vol. 6," has well said, "An authoritative message has been sent from the throne of God, accredited by the most ample and convincing evidence. Having then been visited with the light of revelation, the foundation of our religious creed is no longer left to the dreams of imagination, or the speculations of philosophy; but it is to be deduced fairly and honestly from the written record alone. And the same principle is to govern equally the learned and the unlearned .... It is our part to purify our understanding of all its previous conceptions. It must not be the pride or obstinacy of self-formed opinions, or the haughty independence of him who thinks he has reached the manhood of his understanding. We must bring with us the docility of a child, if we want to gain the kingdom of heaven. It must not be a partial but an entire and an unexcepted obedience. The Bible will admit of no compromise. .... We must bring every thought into captivity to its obedience; and closely abide by the rule and the doctrine this authentic memorial sets before us."

Many persons pride themselves on the testimony of their own hearts, or the witness within, as they call it, but "all such boasting is vain." If that testimony does not harmonize with the written word of God, for the sake of God let us cast it out. Setting up a standard in the human heart contrary to the written word of God is the worst kind of fanaticism; for, with whatever profession of sanctity it may be attended, in Protestant Christianity, it is treason and rebellion against the Most High who alone has the right to dictate what we shall believe and do. "The heart is deceitful above all things and desperately wicked." Jer. xvii. 9. "The heart of the sons of men is full of evil, and madness is in their heart while they live." Eccl. ix. 3. "Out of the heart proceed evil thoughts." Matt. xv. 19. Hence the Scripture saith again, "He that trusteth in his own heart is a fool." Prov. xxviii. 6. In great sincerity, and in the depths of his heart a man may think that he doeth God service, while it is only a carnal zeal, and "a deceived heart hath led him astray." John xvi. 2; Isaiah xliv. 20; xxxii. 6. Such human sincerity will not render harmless the believing of error, any more than it will render harmless the drinking of poison. If every man's own heart were to be made the standard and evidence of what is right, would not all the various sects of Protestantism, Catholicism and Paganism have an equal claim to be right? for I suppose they all claim to be sincere, and to have some sort of approving witness in their own hearts. "There is a way that seemeth right unto a man, but the end thereof are the ways of death." Prov. xiv. 12.

Our field of study must embrace the whole Bible, and not merely that part of it which was written by the apostles. Thus our faith will be "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." Eph. ii. 20. The two classes of testimony—prophetic and apostolic—may be called the two sources from which "as new-born babes" we derive "the sincere milk of the word" in our earliest perceptions of saving truth. 1 Pet. ii. 2. They may be compared to the two wings on which in growing strength we mount up as eagles. Isa. xl. 31. Yea, we may liken them to the two edges of that "sword of the spirit which is the word of God," and which "a good soldier of Jesus Christ" wields to the conviction and conversion of others. Eph. vi. 17; 2 Tim. ii. 3.

When the Savior said "search the Scriptures," that portion of the Bible called the New Testament had not been written. Hence those who neglect the study of the prophets neglect this command of the Savior. The apostles likewise tell us to "be mindful of the words which were spoken before by the holy prophets," and that in taking "heed" to the "word of prophecy," we "do well." 2 Pet. i. 19; iii. 2. Not hearkening to the prophets is bewailed by Daniel (ix. 6,) as one of the great sins of the people. See what a value the Savior has attached to the prophets, and to the convincing power of their testimony—"If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." Luke xvi. 31. And again, "All things must be fulfilled which are written in the law of Moses, in the prophets and in the Psalms concerning me." Luke xxiv. 44. To slight the prophets is to slight "the spirit of Christ" which spoke in them, "for prophecy came not in olden time by the will of man but holy men of God spake as they were moved by the Holy Spirit." Their themes—"the sufferings of Christ and the glories (or reign, thus should follow"—ought to command the devout attention of every one who truly loves the Savior. 1 Pet. i. 10-12 Pet. i. 21.

"The Most Explored"—a publication of the American Sunday School Union—says: "Prophecy is interwoven with every part of the Bible from Genesis to the Revelation." The "Encyclopedia of Religious Knowledge," says: "Prophecy serves as the basis of our hope in the times yet to come; in the final triumph of truth and righteousness on earth, the universal establishment of the kingdom of our Lord, and in the rewards of eternal life to be bestowed at his second appearing." The "Comprehensive Commentary" says: "The subject of prophecy makes so large a proportion of Scripture, that no one can slight it without disobeying the plain direction of searching the Scriptures."

And why object to the study of unfulfilled prophecy? The future punishment of the wicked is a part of the unfilled prophecies, for "Enoch the seventh from Adam prophesied of these, saying, Behold the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds." Jude 14, 15. By believing and heeding what was as yet an unfulfilled prophecy, Noah "prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith." Heb. xi. 7. And is it not perfectly fair to infer that if, under any pretext whatever, he had neglected or rejected that prophecy he would have perished along with the rest? Indeed, soon after this, we have an instance of neglecting an unfulfilled prophecy, and the fearful consequences—when Lot announced to his sons-in-law the prophecy concerning Sodom they disregarded it, and so perished in the flames. Gen. xix. 14. Why was Israel scattered and made "a curse, an astonishment, a hissing and a reproach among all the nations?" "Because they hearkened not to my words, saith the Lord, which I sent unto them by my servants the prophets." Jer xxix. 17-19. The blessed Savior himself was a Prophet, and we know that he uttered many prophecies which are not yet fulfilled, because the time has not come for their fulfillment; and yet we are required to "hear that Prophet in all things whatsoever" he hath said. Acts iii. 22. A part of the Holy Spirit's work was to show "things to come." John xvi. 13. And I transpire for "those thoughtless persons who [illegible] the Holy Spirit with as much [illegible] as [illegible] to [illegible] and

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

WHOLE NO. 695. Read PLYMOUTH, INDIANA, APRIL 24, 1878. VOL. XXVII, NO. 16.

POETRY.

"We See Through a Glass, Darkly."

We weep who from the darkness say
The future's bonds are drawn,
And what'er we look upon with eye
Or [illegible] by [illegible]

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COMMUNICATIONS.

Does Probation End With the Second Coming of Christ?

WILLIAM SHEPHERD.

This is a question which seems to draw one of the grand dividing lines among our Advent brethren. And, indeed, it has come to this with some, that to believe that probation does not close with the coming of the Lord: those who do not believe it, have openly avowed their disfellowshiping them, and count them heretics or declare that such a belief partakes of the complexion of "heresy." It is sad to think that such is the case, but there is the record which bears witness to it. Now, it seems to me that a question like this among the brethren never ought to be held in such a manner and spirit as to produce division in the body, and a disposition on the part of one to proscribe the other. This certainly is assuming too much. If we were all perfect in doctrine, as all come in the graces of the spirit of love, there is no promise that we should have all this side of the coming of our Lord where would be the works of charity good Christian men—which are "to be burned" in the day of the Lord Jesus The "wood, hay, stubble;"—or another doctrine and opinions held in equal faith by many? There would no controversy. 1 Cor. iii. 11-15. And did we see alike now, we should get puffed faster than prophecy would allow us we should "see eye to eye" before the Lord would bring again Zion; or make them properly, before he came to Zion to reign, that we should have the effect without the cause. But, that were utterly impossible. Isa. lii. 8. Then again, if we all see alike now, in this life, the answers would be an ignorant and confused state of things. No other should not be straining our mortal eyes by gazing "through a glass and darkly," as the Apostle informs us we do; but we should look up through the clear sky and see "face to face," and did we all have the same mind and opinion on every subject in the world we then would be likely to know as we are known, going beyond what the Apostle now limits us, namely, "The I know in part."

And I must remark that here in this chapter, he teaches us a lesson that it would be well for us to all get well versed in, both in the letter and in spirit. He here enumerates many things of exellent things which are well worthy of knowing, but he sums up and says, "the greatest of these is Christ." Therefore love. Having acquired all this, but he tells us, without this great grace we are "as sounding brass or a tinkling cymbal," or, as in full, ing." And, to my mind, it is fastened of more of the "love of God abroad in the heart by the Holy given unto us;" this divine principle of divine love, that there is so unkind feeling exhibited among the brethren who may differ on doctrine which, really to be of disbelieve, in my humble opinion not damn any one; it will prove a savor of life unto life death unto death. Salvation nation is not in any way predicated our acceptance or rejection of things. They are of but minor importance as compared with this great call of graces of the spirit.

With these few preliminary remarks, we now proceed at once to examine this subject of human probation in the light of divine revelation,—in the light of types, etc. Admitting that there may be some things said against probation subsequent to the coming of Christ, yet we feel assured that many things can be said in favor of it. The saying is now as common as the grass that grows, "when Christ leaves the mercy seat, probation must forever end to the human family." Now, from whence did this idea originate and where do we get the authority to say this? The argument, no doubt, is drawn from the circumstance that Christ was made the Great High Priest after the order of Melchisedec—the antitypical Aaron—and as Aaron entered into the holy of holies once a year to make atonement and reconciliation for the sins of the people with the blood of bulls and goats, so Christ has entered into the holy place not made with hands, with his own blood, there to appear in the presence of God for us; and as the people patiently waited and watched for Aaron to emerge from the holy place, expecting his blessing, which they always received; so with Christ, our Great High Priest, he has gone into the heavenly sanctuary to intercede for us, "and unto them that look for him, shall he appear the second time," with blessings in his hand, and on his lips to freely dispense to his people in waiting for his return. Such as "come ye blessed," etc. Num. ix. 22, 23; Heb. ix. 7, 24, 25, 28.

When Aaron came forth to bless the people who were waiting, it does not appear that he cursed those who were not "waiting for" There were some, however, were annihilated at this time, but it was not because they were in waiting for the high priest's entrance into the holy place. Those were "Nadab and Abihu" who dared to offer "strange fire before the Lord which he commanded them not." Num. x. 1.

Now then, inasmuch as the residue of the people were not destroyed who were not in waiting for Aaron, what [illegible] sinning of sin and [illegible] put an end to both; only the right shall live for ever. And surely it [illegible] mercy to the sinner himself. [illegible] life in sin, could the Holy One [illegible] it, would be an awful fate to the sinner. Jehovah at once stamps sin with his reprobation, and shows pity to the incorrigible transgressor by consigning him to utter, hopeless death.

In the record of man's original creation, constitution, and position in the world, we have seen that he was created immortal, but simply endowed with life, and with the means of prolonging it everlastingly, placed within his reach, on certain specified condition that he was, in short, a candidate for immortality. In this candidateship he failed—he lost the prize, and was banished from his state of primeval innocence and bliss under the doom of impending death. Such being the case, his offspring cannot be possessed of immortality by natural constitution. 'Dust thou art, and unto dust shalt thou return,' was the fate appointed by God for the fallen father of the race—a fate which has descended to his children; for though to some the term of life may be comparatively prolonged, sooner or later the result comes alike to all. 'All go unto the dust, all turn to dust again.' The dust shall return to the earth, as it was, and the spirit (or breath of life) unto God who gave it'—(Eccl. ii. xii. 7). 'Man dieth and wasteth away, yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up; so man lieth down and ariseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep'—(Job xiv. 10 12). Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish'—(Ps. cxlvi. 3, 4).

Not only is mankind without immortality by nature; but also, by the sequence of personal transgression under sentence of death; for the wages of sin is death'—Rom. vi. 'The soul that sinneth, it shall die' (Ezek. xviii. 4). That the death which is the wages of sin is real death, and not merely a change from one condition of life to another, is very much on this ones of the Scriptures—that is: That the judgments of God are to be poured out upon, and be confined more particularly upon the children of Christendom. When our brethren who differ with us, have seen that the parable of the good and bad fish; the parable of the wheat and tares, the parable of the sheep and goats, the parable of the wise and foolish virgins, means only the professed Christian world, and that Matthew xxv. starting from the point—"When the Son of Man shall come in his glory and all the holy angels with him," etc., and ending at the close, "And these shall go away into everlasting punishment," covers the whole millennial reign of our blessed Lord on earth, which view beautifully harmonizes with Revelations xx. Here, in Matthew, we have the beginning of Christ's millennial reign, and there, in the opening of Rev. xx., we have his reign with his saints also introduced. We have, at the close of Matthew xxv., the consignment of the wicked at the close of the millennium to annihilation, and the close of the thousand years; there we have the casting of the wicked into the lake of fire, which is the second death. We see how these Scriptures beautifully synchronize, and so getting a proper view of these things, we shall soon see more alike, nearer "eye to eye," if not quite.

Another Scripture used by our brethren as a strong point which they suppose in favor of no probation after the advent is, that in Luke xiii. 25: "When once the master of the house is risen up and shut to the door," etc. This shutting to the door is not against the world at large, but only Christendom. That portion of the race which has had the light of gospel truth to shine on them, but have closed their eyes against it, their deeds being evil, John iii. 19, 20, 21. The parallel text in Matt. vii. 22, makes this clear. All of those whom Jesus rejects certainly are professors of religion. They professed to know him, but he never knew them. The last door in the parable of the ten virgins is only to the foolish virgins who certainly represent professors, so much so, that they all traveled together, associated together up to the time of the bridegroom's coming; then they were separated by the door being shut against them. They all seemed alike, looked alike, talked alike, the only difference was, they had no oil in their vessels, and that makes all the difference. Matt. xxv. 1-12.

Observe, we have no account given nor any reason to believe that the foolish virgins were either destroyed, damned, or lost. It is true they met with a great loss by not having oil in their vessels and were excluded from participating in the nuptials or marriage feast; but we cannot see that they were irrecoverably lost.

We argue that probation will still be extended to, and the sovereign grace of God be exercised to a certain class and large portion of the human race after Christ has come and sits upon the throne of his glory:

1. From the fact that there is nothing in the Scriptures, nothing in all the past dealings of God with men, nothing in the character and the divine attributes to disprove it, nothing to prove that this dispensation ends all dispensations of mercy and of grace.

2. From the fact that it does not logically and necessarily follow that because Christ comes out from the holy place to bless his waiting church; when he comes, that "he leaves the mercy seat;" that because he assumes the seat of judgment, that therefore mercy to the entire race is clean gone forever, for this executive judgment is confined to nations who claim to be civilized, enlightened, and Christians.

3. From the fact that we are not yet living in the "Christian era" as so generally believed—not living in the day of Christ, neither "his times when he will show who is the only potentate," etc., but in "the times of the Gentiles." The world being under, and in subjection to the Gentile rule, and not under the law of Christ nor his rule. If we were in the Christian era, we should be under Christian rule, and the world would be governed by the principles of the gospel, and at the closing up of the era the world would be likely to be submissive at the feet of Christ. But no, the world is in rebellion to-day against Christ and his gospel, when we are near the close of what is claimed to be "the Christian era," and so it will be found when Christ appears, as many Scriptures declare, especially Psa. ii. and Rev. xi. 18.

4. From the fact that Psalm ii. clearly describes his royal inauguration on Zion's holy hill as King of Zion, which certainly does not take place until he comes. And here we find that mercy is still offered to those who still dare to rise up against him. Grace, here, yet abounds in these words so full of divine clemency and mercy. "Be wise now therefore, O ye kings; be instructed, ye judges of the earth; serve the Lord with fear, and rejoice with trembling. Kiss the Son lest he be angry." This is an Oriental custom, and the act of kissing denotes loyalty and submission to our superiors, kings and rulers, etc.; "and ye perish from the way when his wrath is kindled but a little," evidently implying that if we heed the exhortation and submit, we shall be saved. "Blessed are all they that put their trust in him." All this language denotes a state of grace still exercised toward a class who have not yet been brought in, subsequent to the coming of our blessed Lord.

5. From the fact that the very circumstance of Jesus assuming the robes of royalty invests him with powers to forgive whom he will; to pardon rebels if he please, to grant life everlasting to those who may be condemned to die; and, inasmuch, as "mercy rejoiceth against judgment," he will make this apparent in the exercise of his kingship. This will be one of his favorite prerogatives to exercise this power.

6. From the fact that, "in mercy shall the throne be established, and he shall sit upon it in truth in the tabernacle of David, judging and seeking judgment, and hasting righteousness." Isa. xv. 5; compare Amos ix. 11 and Acts xv. 16, 17. "That the residue of men might seek after the Lord," etc. Here are men represented as seeking the Lord after the advent, after Christ is upon his throne.

7. From the fact that it is written after the thrones are said to be cast down and the Ancient of days did sit, and one like the Son of Man came with the clouds of heaven, etc., (see Matt. xxiv. 30; Rev. i. 7,) after there was given him dominion and glory, etc.; "that all peoples, and nations, and languages should serve him," etc. Dan. vii. Observe, these are not "the saints of the Most High," who followed him in his temptations and now co-operate with Messiah in his kingdom and reign, but another class altogether, styled "the left of all the nations," etc., that have not heard Jehovah's fame, neither have seen his glory. Isa. lxvi. 19; Zech. xiv. 16.

8. From the fact that the Jews must be brought into the one fold, accepting Christ as their Messiah, as the prophecies abundantly declare this. Both the Old and the New Testament abound with declarations concerning this, without any ifs or and's, or conditions annexed; but God has promised by oath, swearing by himself, his everliving existence, that he will do it; and this will not be done until after Christ appears, as they will not be converted by, or through faith, but by sight, as Paul was, on his way to Damascus. "And they shall look upon me (or him) whom they have pierced, and they shall mourn for him," etc.; "in that day there shall be a great mourning in Jerusalem," etc. This mourning does not arise from the fact that there is no mercy for them, but from the fact that they have discovered—after all their rebellion, their unbelief, their hard heartedness, and of their forefather's putting their true Messiah to death—that there is still mercy in reserve; for, instead of God's pouring out his wrath upon them as their merited doom, he "pours upon the house of David and upon the inhabitants of Jerusalem the spirit of grace and of supplication," and the result is, they look upon the once crucified, and mourn and grieve and sorrow over it as Joseph's brethren sorrowed over him when he appeared, or made himself known to them the second time. Of this visit into Egypt (Acts vii. 13,) Joseph and his brethren being a type of Christ and the Jews down here; and as the patriarch was made known to them the second time, so will the Jews know him (Christ) on his second appearing, their "blindness in part," which happened to them for a wise purpose, will then be taken away. And as God so arranged the case of Joseph to save much people alive in his days, (Gen. l. 20,) so has he arranged it in the case of Christ, the greater Joseph, to save much people alive in his days or "his times." "For (as the Apostle argues) if the casting of them off (i. e., the Jews) be the reconciling of the world, what shall the receiving of them be but life (or as life) from the dead?" Rom. xi. 15.

9. From the fact that it is expressly stated when the Lord shall build up Zion, he will appear in his glory, and still he will yet regard prayer "the prayer of the destitute," and not despise their prayer. Now, when Christ appears in his glory, it will be at his coming; then prayer is heard and answered for a people who are destitute—in indigent and trying circumstances. This cannot be said of the saints; then it must be a class who are not yet brought in. So it is further said here, at this time: "So the heathen shall fear the name of the Lord, and all the kings of the earth thy glory, when the people are gathered together and the kingdoms to serve the Lord." Psa. cii.; Compare Zeph. ii. 11; Zech. ix. 10; Mal. i. 11.

10. From the fact that the priesthood of Christ does not cease when he comes as King of kings, etc., but these offices are united in him; he sits now as King and Priest upon his throne, the antitypical Melchizedec, who was king of Salem, and also "priest of the Most High God," (Zech. vi. 9-13; Psa. cx. 4,) while a certain number of whom he has selected out of this age to co-operate with him in the age to come, are made both kings and priests as they are represented to affirm in the "new song" which they sing. Having "redeemed us to God by thy blood," etc., and hast made us unto our God kings "and priests; and we shall reign on the earth," not in heaven. Now, the existence of a royal priesthood makes it evident that somebody is left of the nations who are to be ministered unto in the exercise of the functions of that office; somebody who stands in need of mercy being offered, and grace bestowed, and pardon granted. It is the work of a priest to turn men from iniquity, and thus bless them, but the saints have already been made perfect; they need no priestly ministrations; then there must be a class yet unsaved who have not yet been brought into the fold, or what need of the continuance of the priestly office? Mal. ii. 5-7.

We might here, in this line of argument, continue *ad infinitum*, but let it suffice. The glory of the Lord is yet to be revealed to that extent that all flesh shall behold it together. The Lord is yet to make bare his holy arm in the eyes of all the nations, and all the ends of the earth are to see the salvation of God. There is to be a restitution of all things (not a part) spoken of by the mouth of all of God's holy prophets since the world began. But, if these things are not accomplished in this world, or age, they will be in the next. If they are not fulfilled this side of the second coming of our Lord Jesus Christ, they certainly will be after that event takes place, and as there seems no probability that they will take place prior to, and as we have no promise that they will, we look for them to occur subsequent to that time. Amen.

Newark, N. J.

SENTENTIOUS PARAGRAPHS.

The best navigation—Steering clear of the lacerating rocks of personal contention.

The surest way of being deceived is to think yourself cleverer and more cunning than anybody else.—*Rochefoucauld.*

The more believers love God, the more they love one another; as the lines of a circle, the nearer they come to the centre, the nearer to each other.

Thick on the hills of light shall stand
The gathered sheaves from every land,
While they that sow, and they that reap,
The Harvest Home in glory keep.

There are no fragments so precious as those of time, and none are so heedlessly wasted by people who can not make a moment, and yet can waste years.

Ambitious and unscrupulous men often appropriate to themselves the credit which is due to others, as the bald eagle snatches the fish from the mouth of the fish-hawk.

An arrow, if it be drawn up but a little way, goes not far, but, if it be pulled up to the head, flies swiftly, and pierces deep. Thus prayer, if it be only dribbled forth from careless lips, falls at our feet. It is the strength of ejaculation and strong desire which sends it to heaven, and makes it pierce the clouds.

Blessed be the sovereign hand that gave,
And blessed the hand that takes!
Blessed be the Lord, who smites to save,
And heals—the heart He breaks!
Faithful and just are all His ways,
Let heaven and earth proclaim His praise!

Like flakes of snow that fall unperceived upon the earth, the seemingly unimportant events of life succeed one another. As the snow gathers together so are our habits formed. No single flake that is added to the pile produces a sensible change—no single action creates, however it may exhibit a man's character.

Make a little force of trust
Around to-day;
Fill the space with loving work,
And there's stay.
Look not through the sheltering bars
Upon to-morrow;
God will help thee bear what comes
Of joy or sorrow.

It is resignation and contentment that are best calculated to lead us safely through life. Whoever has not sufficient power to endure privations and even suffering can never feel that he is armor-proof against painful emotions—nay, he must attribute to himself, or at least to the morbid sensitiveness of his nature, every disagreeable feeling he may suffer.—*Von Humboldt.*

THE TRANSLATION.

Not many more at life's slow pacing hours;
Oh, what a glad ascending shall be ours;
Oh, what a path-way up yon starry blue,
A journey like Elijah's, swift and bright,
Caught gently upward to a glorious crown,
In Heaven's own chariot of unblazing light,
With death untasted, and the grave unknown.

The elevation of man is to be sought, or rather consists, first in force of thought exerted for the acquisition of truth. Thought is the fundamental distinction of mind, and the great work of life. All that a man does outwardly is but the expression and completion of his inward thought. To work effectually, he must think clearly; to act nobly, he must think nobly. Intellectual force is a principle element of the soul's life, and should be proposed by every man as the principal end of his being.—*Dr. Channing.*

Home.

Home is a fountain of life, a resting place of the affections, a covert from the world's unfriendly blasts, a place where love keeps her throne and holds her citadel. When she dispenses her gifts the richest and rarest are lavished here. Here are the altars upon which this divine priestess offers her most costly sacrifices. The home is the creation of love, and the same power that creates must preserve. If love die or be driven away the home falls in careless ruin. The mansion may stand, but the home is no more. The empty hulk may continue to offend the sight, but the precious freighting has gone irrecoverably into the depths.

Home is the clearest and fullest revelation of the best possibilities of human experience, and so of that heaven into which all these possibilities converge in glorious realization. It is the spiritual and not the material element which makes it the dearest spot on earth; it is because we can hear there the intimable music of affection, and see the glory of that which love wears, and feel the beating of living hearts, that home is heaven. In purity, in affectionateness, in simplicity, in cheerfulness, in glad and loving ministries, and in all that goes to make up the perfection and bliss of spiritual existence, it is the exact counterpart of heaven. It is a vestibule of the eternal sanctuary; and light, peace, beauty, music, glory are continually flowing out into it through the open door. The intercourse between the members of such a home is the best possible suggestion of the character of heavenly society. There will be a continual striving together in mutual love and good will, and in a help full emulation to assist each other and to promote the common good. In these recent years there has been many a family who by business reverses have been driven in from the outposts upon the very citadel, and by becoming poor they have suddenly found how rich they are; just as others have left the home for the mansion, which they have found splendid, dreary, and desolate as an arctic winter—without rest, warmth, peace, or contentment.—*N. W. Christian Advocate.*

THE RESTITUTION.

N. J. CHAPLIN, Editor.

PLYMOUTH, INDIANA, APRIL 24, 1878.

SOME days necessary absence has hindered us from keeping fully up with our correspondence, and we trust our brethren will excuse delay in replying to their letters.

ALL papers heralding the coming of Christ, and immortality through him alone, as the Life-giver, are only kept up by persistent effort and sacrifice on the part of those waiting and watching for Messiah's return. Remember THE RESTITUTION financially, and in your prayers.

FROM the European news up to this date, it is difficult to conjecture whether the Eastern question will be submitted to the decisions of a conference of the Great Powers, or be left to the arbitrament of the sword. The parties most interested are still negotiating for a peaceful solution, but the outlook is still gloomy and the future course of events exceedingly uncertain. England is fresh for the conflict and financially strong; but Russia has gained the advantage, if she must fight two enemies, of fighting them in detail, and of crushing one before being called upon to encounter the other. She has also the advantage in position, and this, of itself, is a full compensation for all her expenditure of blood and treasure for the last year. In the Crimean war Turkey was the base for the English and French armies operating against Russia, and the Black Sea was open. But now the Russians occupy Turkey in force, and the way to the Black Sea can easily be made impassable. This is one of the prophetic conflicts, and we await the results with intense interest.

SELECTIONS.

A Narrative of the Sixty Cities of Bashan.

As seen recently by an eye witness, the Rev. J. L. Porter, late Missionary at Damascus.

BY REV. S. BONHOMME.

[For the purpose of the text of all Bible quotations, but only such of them as were revised by the Holy Ghost.—EDITOR.]

The exodus and journey of the Israelites from Egypt to Canaan is one of the most surprising events of ancient history. A whole people with their families, numbering not less than two millions, with their flocks and herds, are transformed from a band of oppressed slaves into a conquering nation, and drive out before them the inhabitants of strong and fortified cities; settling down themselves in the possession of rich pasture lands, towns, cities and villages—wells they had not dug, and vineyards they had not planted—and retaining this possession almost uninterrupted, for centuries.

It is a strange narrative, and skepticism has tried to make many of its features appear absolutely incredible. But even the skeptic has found nothing more difficult of acceptance in it than the existence, on the route of the Israelites, of a people whose very name—Rephaim, or giants—indicates their enormous stature and strength. Deut. ii. 20. In the south of Palestine were the Anakims, of lofty stature, whose warlike appearance struck the Israelites with terror, but on the east of Jordan was the remnant of a kindred people, inhabitants of what is now known as the Hauran, whose gigantic forms and superhuman strength were attested by fortified cities which seemed to defy assault and render their conquest by a nation of shepherds an utter impossibility.

"And the Lord our God delivered into our hands Og, also the king of Bashan, and all his people, and we smote him until none was left to him remaining." Deut. iii. 3.

The kingdom of Bashan is described as a rich hilly district lying east of Jordan, and between the mountains of Hermon on the north, and those of Gilead and Ammon on the south. The country takes its name from its soft and sandy soil. It is celebrated in Scripture for its stately oaks, its fine breed of cattle, rams of the breed of Bashan, (Deut. xxxii. 14). "Rams, bulls, goats, all of them fattings of the rich pasturage of Bashan." Ezek. xxxix. 18. "The oaks of Bashan are mentioned in connection with the cedars of Lebanon." Isa. ii. 13.

Modern travelers describe the country as hilly, abounding with verdant and fertile valleys, with meadows traversed by refreshing streams, hills crowned with forests and pastures offering an abundance to the flocks that wander through them.

The giant race who were believers only in sensual enjoyment, made it their first concern to secure settled and permanent habitations, and it is already thousands of years since their place was no more found on the face of the earth.

In ancient times the art of defence was much better understood than the art of attack. Cities could then be surrounded with walls and be shut in with gates, which no besieging force could batter down or force through.

The original inhabitants of the land crowded all the high places with strongholds, and guarded the entrance to the mountain fastnesses with gates of solid stone. The scouts sent by Moses to spy out the whole country brought back word that it was inhabited by men of great stature, and their cities were walled up to heaven. Three hundred and sixty-eight fortified towns were counted within the limits of the land allotted among the conquering tribes. But the sixty cities are especially named with high walls, "fenced gates and bars," "besides unwalled towns a great many." Deut. iii. 5. Of these fourteen feet long was preserved as a relic. Deut. iii. 11.

These

POETRY.

"We See Through a Glass, Darkly."

We weep when from the darkened sky
The thunder bolts are driven,
And when o'er all we turn our eye
Our earthly hopes are riven:
But could we look beyond the storm
That thunders all is fierce,
We might discern a heavenly form
Directing the impetuous fire.

The eye that sees the sparrow's fall,
That never sleeps nor slumbers,
Beholds our griefs but ever shall,
And every sigh he numbers.
The angels fly at his command,
With love their hearts constraining,
They lead us gently by the hand,—
They never tire of aiding.

And when the fading things of earth
Our hearts too fondly cherish,
Fierce mel of their mortal birth,
How suddenly they perish!
But 'tis in mercy and in love
Our Father thus chastises,
To lead our thoughts to things above,
He sends his sweet surprises.

We know not, and we may not know
Till dawn the endless ages,
Why round his children here below
The howling tempest rages;
But *then* we know that 'twas for death
Our souls from heaven were given!
We'll praise him with our latest breath—
We'll sing his name forever!

—*Messiah's Herald.*

SELECTIONS.

Immortality—The Gift of God through Faith in Jesus the Christ.

BY W. LAING.

The declaration that 'God created man in his own image,' is frequently regarded and urged as an intimation that man was created immortal. The argument stands thus: God is immortal; man was made in the image of God, therefore man is immortal. The syllogism, however, proves too much, for it assumes that, because man was made in the image or likeness of God, men must be like God in every respect; else why select immortality from among the attributes of Deity? God is from everlasting, He is Almighty, Unchangeable, Infallible, &c. Shall we, therefore, reason that, because man was made in the image of God, he must be like God in these qualities? If not, why select immortality as the point of resemblance? There is nothing in the context pointing out this kind of resemblance, and we would naturally expect that the point or points of resemblance would be of a palpable kind. The connection in which the words stand would lead us to fix on some characteristic distinguishing man from the other creatures, and in which he bears some resemblance to God. The resemblance, whatever it is, can only be so in kind, not in degree.

The most obvious resemblance in kind between man and his Maker is in his mental and moral qualities. These separate him by a wide and impassable gulf from all the other animal tribes. Some creatures approach very near him in structure; but in the formation and development of his brain, and consequent moral and intellectual powers, he stands far apart from and above all the rest, and that these moral and intellectual qualities, in an incomparable degree, belong to God, will not be disputed. But Adam was not only made superior in organization to the other animals; he was also, by divine appointment, their lord; and it is in connection with the intimation of this fact that his being made in the likeness of God is mentioned. Thus we read: 'And God said, Let us make man in our own image, and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over every living thing that creepeth upon the earth.'

Endowed by his Maker with powers distinguishing him from all other earthly beings, and elevating him far above them, and fitted to control and subdue them, man was divinely constituted the lord of the world. Having the right of dominion over earth, and all upon it, he thus far resembled God—the Ruler of all.

That man is not, by creation, an immortal being is clear from the penalty threatened him for disobedience. 'The Lord God took the man, and put him into the garden of Eden, to dress it and to keep it; and the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day thou eatest of it, thou shalt surely die'—(Gen. ii. 15-17). The penalty threatened was death. But an immortal being cannot die. This is so self evident, that those who maintain that man is, by nature, immortal, in order to make the penalty threatened square with that idea, interpret death to mean endless life in misery! It meant, say the divines—1st. Death temporal; that is, the death of the body till the resurrection, and the separate existence of the soul during that time 'in an intermediate state of misery and shivering anticipation of worse.' 2d. Death spiritual, or deadness of feeling toward God, associated with active hostility to His authority, and intense desires towards all that is evil. 3d. Death eternal, or eternal life, to the reunited soul and body, in most excruciating torments, to all eternity. All this was threatened to Adam by the words, 'Thou shalt surely die!' How strange! Surely had God meant to punish Adam so severely, He would have pronounced the doom in plain, distinct terms, or added the necessary explanation. But we have no record of any explanation being given; and as we cannot imagine that Adam was killed in metaphysics and systematic divinity, we cannot suppose him to have understood 'death' to mean all that. It was death that was threatened to the living soul, Adam. 'Thou'—not thy body merely—'thou shalt surely die'—cease to be a living soul. That which sinned was to die. And so we find it expressed in the sentence passed upon Adam as to his sin: 'In the sweat of thy face shalt thou eat bread until thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return'—(Gen. iii. 19). Is it possible for language to express more unambiguously and emphatically, that, because he had sinned, Adam—*the man formed* out of the dust of the ground, and into whose nostrils God had breathed the breath of life—was doomed to die—to be resolved into the original elements whence he came! Verily, no. At the very morning of human history, we see verified the divine law—'The wages of sin is death.'

In confirmation of the foregoing statement of man's original nature and penal condition, we point to the fact of his banishment from the tree of life, and the reason assigned for that enactment. Man was driven out of Eden 'lest he should put forth his hand, and take also of the tree of life, and eat, and live for ever'—language quite meaningless if Adam were an immortal being, and could never die, but most expressive in the light of the facts as we have set them forth. Thou shalt die; 'dust thou art, and unto dust shalt thou return.' The tree of life in the midst of the garden, which Adam was appointed to dress and to keep, was endowed with such life-preserving qualities, that it prevented dissolution, and imparted immortality to those who partook of its wonderful fruit. Had man stood the trial to which he was subjected, this tree of life would have made him immortal; but we know how he fell, and was driven beyond its reach, to toil and moil in suffering, sorrow, and decay, till life's brittle cord snapped asunder, and he returned to dust!

Ere we leave the sad and mournfully suggestive scene, let us notice the mercy of God tempering His judgments. He drove out the man, lest he should eat of the tree of life, and live forever. God's will is against the immortalizing of sin and sinners. He will put an end to both; only the righteous shall live for ever. And surely it is in mercy to the sinner himself. Eternal life in sin, could the Holy One permit it, would be an awful fate to the sinner. Jehovah at once stamps sin with his reprobation, and shows pity to the incorrigible transgressor by consigning him to utter, hopeless death.

In the record of man's original creation, constitution, and position in the world, we have seen that he was not immortal, but simply endowed with life, and with the means of prolonging it everlastingly, placed within his reach, on certain specified conditions; that he was, in short, a candidate for immortality. In this candidature he failed—he lost the prize, and was banished from his state of primeval innocence and bliss under the doom of impending death. Such being the case, his offspring cannot be possessed of immortality by natural constitution. 'Dust thou art, and unto dust shalt thou return,' was the fate appointed by God for the fallen father of our race—a fate which has descended to his children; for though to some the term of life may be comparatively prolonged, sooner or later the same result comes alike to all. 'All are of the dust, all turn to dust again.' 'The dust shall return to the earth, as it was, and the spirit [or breath of life] unto God who gave it'—(Eccl. iii. 20; xii. 7). 'Man dieth and wasteth away; yea, man giveth up the ghost, and where is he! As the waters fail from the sea, and the flood decayeth and drieth up; so man lieth down, and riseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep'—(Job xiv. 10 12). 'Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish'—(Ps. cxlvi. 3, 4).

Not only is mankind without immortality by nature; but also, in consequence of personal transgression, under sentence of death; for 'The wages of sin is death'—Rom. vi. 23.) 'The soul that sinneth, it shall die'—'Ezek. xviii. 4). That the death which is the wages of sin is real death, and not eternal life in misery, we shall afterwards have occasion to demonstrate; but we have only to take the other side of the picture—

That the Lord was sent into the world, that sinners, by believing in him, might obtain life everlasting, is so plainly taught both by the Lord and His Apostles, that it is hard to conceive how any attentive reader of the Bible can believe the opposite. Let us consider a few of the testimonies. 'God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him might not perish, but have everlasting life'—(John iii. 16). The teaching of this and kindred passages is commonly put aside by the remark, that the term 'life,' in these passages, simply means 'happiness.' That those who obtain everlasting life shall be ever singly happy, is true, but it is a truth which is not expressed in the term 'life;' for we know that 'misery,' as well as 'happiness,' is commonly associated, with life, and that it is no lawful to speak of a miserable life as of a happy one. According to the common teaching, all men live for ever; and it is simply because of this foregone conclusion, that 'life' is interpreted to mean 'happiness.' Happiness and life are not synonymous terms; and had the Lord meant to express the idea of happiness simply, he would have used the proper term. There is nothing in the context forbidding us to understand the terms 'perish' and 'everlasting life' in their ordinary acceptation; yea, rather, we should say, the context demands that these terms be understood to have their common and primary meaning (see verses 14, 15). 'As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him should not perish, but have eternal life.' The analogy or comparison employed clearly establishes that the sense we are contending for is the true one. A reference to Num. xxi. 4-9 will show this. 'The Lord sent fiery serpents among the people, and they bit the people; and much people of Israel died'—(verse 6). And Moses made a serpent of brass, and put it upon a pole; and it came to pass, if a serpent had bitten any man, when he beheld the serpent of brass, he lived'—(verse 9). The Israelites were perishing because of sin; to save them from dying, a serpent of brass, by the command of Jehovah, is elevated on a pole, and the appointment made, that whosoever of the dying Israelites looked at the brazen serpent, should live. And 'as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him should not perish, but have eternal life.' The comparison is so simple and expressive, that he who runs may read it.

And so is that other comparison which Jesus applies to himself in John vi. 51; "I am the living bread which came down from heaven; if any man eat of this bread he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world." The parties to whom our Lord thus addressed himself had desired from him some miraculous display of power, as an evidence that he was sent by God; and they supported their demand by referring to the circumstance that their fathers had been miraculously fed in the wilderness by the hand of Moses. "Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat." Jesus replied by asserting that God had given them a blessing of far superior value, and that he himself was that gift. "My Father giveth you the true bread from heaven; I am the living bread which came down from heaven; if a man eat of this bread, he shall live forever."

Jesus in representing himself as "bread," plainly intimates that one grand end of his mission was to give life. The only use of bread is to sustain life; and the only proper mark of analogy between Christ and the bread consists in his being the source of life to all who believe on him. The property of bread is not to communicate happiness; for how many at this hour have abundance of bread, and continue unhappy!

That it is as the Giver of life that Jesus represents himself as bread, is still further evident from his language in verse 49th: "Your fathers did eat manna in the wilderness, and are dead. This is the bread of God which cometh down from heaven, that a man may eat thereof, and not die." Where is the antithesis, on the supposition that the Lord meant, your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof and not be unhappy, or not live in misery for ever?

The true antithesis is this. The manna which fell in the desert only sustained life for a while; it did not prevent their fathers from dying; but the bread which God had now sent down to them gave everlasting being. God had sent it that a man might eat of it and not die.

The sense in which the Lord used the terms "life" and "death," in consequences of fidelity or infidelity to himself, is clearly defined in his language recorded in Matt. xvi. 25, 26: "Whosoever will save his life for my sake shall lose it, and whosoever will lose his life for my sake shall find it; for what is a man profited if he gain the whole world and lose his own soul?" We are at no loss to understand what sort of life it is which the unfaithful servant seeks to save. It is the same kind of life which he shall lose. No one hesitates about the kind of life which the faithful martyr loses for Christ's sake. Well, the Lord affirms that he who loses his life for his sake shall find it—surely that life which he lost.

It is of importance to notice that the word rendered "soul" twice in verse 26, is the identical Greek word twice translated "life" in verse 25; and should have been rendered "life" in these four occurrences. "The Greeks," writes the late Dean of Canterbury, "in their wonderfully accurate language, expressed by the same term (*psuche*) the soul of man which he has to save, and the life of the reptile which can crushes under his foot. And it would have been immensely to our profit if we had done the same. For then we should have understood what very few now do understand—the true nature, the true place, of this our intellectual and emotional beings. We should then have read in our Bibles not only: 'Whoever will save his life shall lose it, and whosoever shall lose his life for my sake shall find it,' but also—for the same word is used—'For what is a man profited if he shall gain the whole world and lose his own life? or what shall a man give in exchange for his life?' For it is the life of man which carries his practical will, with all those motions of intellect and feeling which sets it at work; it is the life which is mysteriously bound up with the body, which is left from it at death; it is this life, which, if a man spend upon God and upon good, he shall save to life eternal."

That the Lord Jesus Christ came to give "life," in its primary sense, is also taught in the beautiful language of John x. 10-18: "The thief cometh not but for to steal, and to kill, and to destroy. I am come, that they might have life, and that they might have it more abundantly. I am the good shepherd; the good shepherd giveth his life for the sheep." "I lay down my life for the sheep. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." Did Jesus lay down his spiritual life, or did he lay down mere happiness? Nay, it was his own 'life' he laid down and took up again; and he likens himself to a shepherd who, to save his sheep, lays down his own life; unlike the hireling, who, to save his life, flies in time of danger, and allows the wolves to devour the flock. If such language does not express the idea, that 'life,' in its ordinary sense, is the boon which Jesus laid down his own life to confer upon his own flock, then it is impossible to find language to express that idea.

The beauty and force of the comparison would appear all the more lively to a pastoral people in the East, where the attachment betwixt a shepherd and his flock seems much stronger than in our Western clime. 'Thy servant,' said the son of Jesse to King Saul—'thy servant kept his father's sheep, and there came a lion and a bear, and took a lamb out of the flock; and I went after him, and smote him, and slew him.' The Lord that delivered me out of the paw of the lion, and out of the paw of the bear—He will deliver me out of the hand of this Philistine'—(1 Sam. xvii. 34-47). David's love for this lamb of his little flock was great indeed; but how unspeakably greater is the love of Christ for us sinners, since he not only risked his life, but 'laid it down.' He threw himself into the lion's mouth, that his sheep might escape. He 'poured out his soul unto death,' 'that whosoever believeth in him might not perish, but have everlasting life.' Herein indeed is love! Contemplate it calmly and gratefully, till tears of joy and adoration flow from your eyes. To save you from the destiny of the brute, and make you a partaker of His own eternal life, the blessed God sent His only begotten Son into the world, to live a mortal's life and die a mortal's death. He, with the benignity of God, gave up freely not happiness alone, but life itself, that you, through faith in him, the risen and immortal Christ, might, at his appearing, enter into life that knows no end, no sinning, and no sorrow!

O Lamb of God! was ever love like thine!

Good Words, January 1878.

EASTERN ITEMS.

St. Petersburg, April 20.—An order is officially published that the necessary number of men be called out from the naval reserve to form three corps of sailors for service in the fleet, two of which are to be stationed at Constadt, and the third at Nicolaieff.

The *United Service Gazette* says it has good reasons for stating that there will be a strong combined Channel and Baltic fleet formed during the next two months.

Paris, April 20.—The papers publish a telegram from Berlin, stating that England and Russia have agreed to the principle of the simultaneous withdrawal of the British fleet and Russian troops from the neighborhood of Constantinople, but the points to which they will withdraw are not decided upon.

London, April 20.—The Indian government has chartered five steamers for the conveyance of troops from India. Three are taken for three months, and their primary destination is Port Said. The other two are engaged for two months. These are the St. Asaph, the celebrated Australian steamer of 5,500 tons burden, capable of carrying a full regiment.

Constantinople, April 19.—An English surgeon who has just returned from Erzeroum says 12,000 sick and wounded Turkish soldiers have died since the evacuation of that city, and the Russians have lost 21,000 men by sickness since they entered the plain of Erzeroum.

London, April 19.—A special from Sistova says typhus is raging there, and the Nikopolis hospitals are crowded. People are dying in the streets.

London, April 20—5 a. m.—A Bucharest dispatch says it is reported in government circles that a Russian ultimatum is expected.

Lot.

In giving a brief sketch of the lives and characters of the principal men of the Bible, it is but just that Lot should have a place. His name is important, because he was an epoch man. He has a written genealogy, and a most wonderful history. He shared with Abraham in his travels, and was rich in "flocks and herds and tents." He was shrewd and business-like, but just and decisive in his ways. He was a captive of war sold into slavery, but rescued by the "father" of the faithful. He lived in a wicked and filthy city, yet he was just and pure.

It seems that in his boyhood he left the land of his nativity, and in company with his grandfather Terah, his uncle Abraham, and Sarah, Abraham's wife, they came to Haran. After his grandfather's death he came to Canaan with his uncle—from thence to Egypt. Years roll on. The boy has become a man, matured and disciplined by contact with the world, and with the experience that travel had brought him, he is prepared to begin life for himself. The court of the Pharoahs, with all their splendid adornings, failed to draw him from the simple rural life of his fathers. Accordingly we see him in company with Abraham, leaving Egypt, and a little further on surrounded with cattle and herds and dwelling in a tent in the valley of the Jordan. His good judgment is seen in his choice of land, for it was well watered everywhere, even as the garden of the Lord; and his pacific disposition is seen in his willingness to quiet disturbances that arose between his and his uncle's herdsmen.

Prosperity cannot always reign. In a battle of the kings Lot was taken prisoner to Damascus, from which his uncle Abraham by good generalship delivered him. Having returned to the plain, he took up his residence in Sodom, a city which probably stood where the saline waters of the Dead sea lie in sullen silence.

Of Lot's life while living in Sodom we have the clearest record. His purity of heart while living in the midst of the most abominate crimes is best expressed in the language of Peter, where he says that "Just Lot (was) vexed with the filthy conversation of the wicked. For that righteous man, dwelling among them, in seeing and hearing vexed his righteous soul from day to day with their unlawful deeds." But God saw and heard it all, and one morning two angels took Lot by the hand and led him out of the city, and then there was a storm in that valley—such a storm as will be seen only once more, when the assembled nations gather to take the camp of God's saints and his holy city. Jesus says, "The same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all." There are many other references to this great and good man in the Bible, which, together with those here hinted at, form an interesting chapter in the study of the lives of the ancient worthies.

There is, however, one point more to which I invite attention. It is the fact that the genealogy of Jesus Christ reaches back to Lot. Bible students will remember that Lot's two daughters escaped the destruction of Sodom, and the firstborn bare a son, and called his name Moab: the same is the father of the Moabites." Gen. xix. 37. God took care of the Moabites and told Moses not to distress them nor contend with them in battle, for they were the children of Lot. See Deut. ii. 9. The Bible student will also remember that Ruth was a Moabitish woman, and that she was the mother of Obed the father of Jesse, and Jesse begat David; and Paul tells us that Jesus Christ our Lord "was made of the seed of David according to the flesh." Ruth i. 3, 4; Romans i. 3. It may be said that the genealogy of woman is not reckoned. It matters not; the line is nevertheless perfect, and reaches to righteous Lot. May it not be that God has thus wisely linked Gentile and Jew together in Christ, not only by faith and obedience, but also by the ties of consanguinity?

Respectfully submitted.

A. J. Eychaner.

Jonesboro, Ind.

Notice.

The Herald of Truth & Times, the volume published in Chicago, Ill., from monthly, and with *The Bible Echoes* publ... has been sold to me, and will be forwarded to... The two are already and will be sent to the Lord's coming, at least known dates. The cash, which I owe a little on the volume, will remain as before, but hope it will be my station in holding forth the light on those lines, and thereby receive a reward.

LETTER RECEIPTS.

Letters from the following persons have been received, found to be correct, and the business rightly credited:

SUBSCRIPTIONS.

A Nethe col...	50	C W Bo'ey ve...	1 00
B Ecker...	50	James Ewe...	1 00
W A Bo man...	2 00	J M's Jo...	2 50
M e E Ho...	2 00	S H Lobridge...	2 00
J H Sav'e...	1 00	S Beck...	2 00
C E Veach I...	2 00	H Hoover...	1 00
J F ...	2 00	A F. Clark & ...	2 00
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M Cr...	1 00	Mary Bergin...	1 00
M [illegible] ...	1 00	James Wo...	1 00
G H Rivers, Gl...	1 00	M & John S'ers...	2 00
Amos Ever...	1 00	Geo A Ile's...	2 00
Wm B Miller...	1 00	H D Sw'ne...	2 00
B Kel ar...	2 00	G S Sc ag...	2 00
Mrs Eva Boughton	2 00	Elmer Fo'ks...	2 00
Rev A Rogers...	2 00	A Adams...	50

BOOKS AND TRACTS.

M L Batchelder...	1 50	E N Best...	20
Cowrie Hi'le & ...	60	A M. son...	30

EXTRA PAPERS.

F G Williams...	15

A Free-Will Offering.

We, the undersigned, having the good of the cause of truth at heart, and believing that it is our duty to sustain the gospel with our means as well as our tongues, and believing that God will bless us for all the offering we make in behalf of the truth, agree to pay the sum set opposite our names for the purpose of feeding THE HERALD OF TRUTH & TIMES, and sending it out as a messenger of truth to those sitting in darkness, and to comfort those who are walking in the light of life:

Amount previously published...	$295 75

Change of Address.

Those who may wish to write us will please address us as follows: No. 50 Hamilton Ave., Chicago.

H. V. REED.

ANNOUNCEMENTS.

Center Point, Tex., March 17, 1878.

Editor Herald of Truth:—Permit me to announce through the columns of your paper, that the Christadelphian body at this place, propose to hold a Fraternal Gathering here, to commence the Friday before the first Sunday in August, to continue four or five days, or more if necessary. All brethren and friends of the "one faith," throughout the United States are cordially invited.

By order of the Church.

A. P. Townsell, Elder.

J. A. Cornell, Sec.

The Lord willing, I will be at Sterrettville, Berrien county, Michigan, April 13th, to hold a discussion as brother Andrews may appoint. Also at Mitchellsburg, Kentucky, as brother Jackson may appoint, the second Sunday in May, to continue as long as thought best. At other points in Kentucky as brother Jackson may appoint. While in Michigan if any others of the faith with my labors, they can let me know at Sterrettville, Michigan. Will be on brother D. L. P. Clem on my way home ... Michigan, at Kingsbury, Laporte county, Ind. He can meet me at Laporte. At brother Gardner's in Champaign county, Ill., the second Sunday in June, meeting to commence on the Friday night before.

E. H. Hatch.

As brother Townsend, of Goshen, may appoint, Thursday before the 4th Sunday in April.

As brother A. D. Lakeland may appoint, commencing Thursday before the first Sunday in May.

J. M. Stanbrough.

The Iowa General Union state Camp-meeting, will be held near Ladora, Iowa county, Iowa, commencing on Friday, June 7, and will be held over two First days. The State conference will be held in connection with this meeting, and will be called to Wednesday the 12th, at 9 o'clock, a. m. There will be a tent for tent on the ground and Hotels ... will find free board; all others at low rates. Hay will be furnished for those coming with teams. Ladora is on the C. R. I. & P. R. R., and all persons who come by railroad will find free conveyance to the camp ground. Brother C. W. Pilsor lives at Ladora, and he is appointed corresponding secretary of the camp-meeting committee, to whom all correspondence should be directed. Now, brethren, let us have a grand rally from all parts of the state. Let us make any excuse now, for your presence is needed at the meeting. The Lord wants you there and we want you there, so come. Bring your children and friends, and come in the name of the God of Israel. Take a tent-dee and a tin-dipper will surely follow. All who can should come with tents, and so provide for themselves. Two or more families can put up a tent together, if need be, and the cloth can be used for other purposes after the meeting is over, without loss.

S. H. Ormsby, President.

W. Chandler, Secretary.

WILCOX'S

COMBINED STEEL-TOOTH FLEXIBLE

HARROW AND CULTIVATOR,

[Patented May 2, 1876.]

This remarkable tool, in its perfected state, is now for the first time offered to the public, although it has been in use and given general satisfaction for three years.

It is from 6 ft. to 15 ft., in width, and has from 70 to 150 steel teeth. The teeth stand upright, or slant backward, or project forward, as you choose.

You can have one joint in it, or two, or three, or four, or five. It is, therefore, a rigid harrow or a flexible one.

It will work in rocky or stumpy land, or among toothers as well as on the smoothest; pulverized and run safely over any obstacle without being lifted.

It will clean itself to cornstalks or other rubbish.

It is the best tool in the world to harrow the young corn or wheat, as it is a light surfacing or smoothing harrow. As the same time it is the best cultivator for fall plowing or heavy clay soils, as it will thoroughly pulverize the ground from 3 to 4 inches deep without any addition of weight to the harrow.

It is the best soil harrow ever invented, as you can set the teeth the proper slightly by running it standing tooth and then work it still deeper with its teeth straight, and finally pulverize the entire soil by running it with the teeth projecting forward.

Finally it is simple, durable and cheap. Every harrow fully warranted one year. Agents wanted everywhere in the United States and Canada. Samples harrows sent to actual users at a large discount for cash. Send stamp for circulars to

J. F. WILCOX & CO.,

65 Lincoln St., Chicago.

1p13t-July17

POETRY.

Watch!

BY CARRIE T. L. WHEELER.

When in silvers softly shining,
And in purples faintly blue,
Like the blossom of the Iris,
Falls the evening mist and dew;
When above the rosy embers
Of the sunset fires the bright,
Beauteous star of evening sparkles,
Like a golden censer swinging
In the temple of the night,—
Watch!
Lift your thoughts, my friends, to heaven,
For you know not if at even,
He will come.

When the midnight's spell of silence
Holds the earth, and naught is heard
But the sigh of leaves and blossoms,
By the breezes' whispers stirred;
When the fair moon, calm and saintly,
Sheds abroad her tender light,
And the radiant stars addressin
Round the S'n with draped glory,
Changeless—tireless—ever bright,—
Watch!
For maybe at midnight's hour,
"In his glory and his power,"
He may come.

When the morning's burning footsteps
Leave upon the Eastern sky
Stains of crimson, and the daybreak
In its splendor draweth nigh;
When across the purple darkness,
And the silence far and near,
Waking all the dreaming echoes,
Rings the cheery silver clamor
Of the early chanticleer,—
Watch!
For when day-dawns pearl-gray shadows
Sleep upon the woods and meadows,
He may come.

When the morning, blushing, blooming,
In its fullest beauty glows;
When with music, bird and sunshine,
All the sweet air overflows;
When the earth is brightly smiling,
Bathed in pure and fragrant dew;
When we gaze with glad thanksgiving
On the world that he created,
And our vows of love renew,—
Watch!
Think ye on the heavenly warning,
That it may be in the morning
He will come.

—*World's Crisis.*

SELECTIONS.

The Contrast of the Ages.

Every attentive reader of the Bible must have noticed that the characteristics of the present age are wholly different from those of the age to come. It would be a pleasure to write at length on this inviting subject, but it is not necessary. The mere mention of the fact will spur the reader's memory in search of many a passage where the "now" and "then" of mankind are set in vivid contrast by the inspired writers. And we preface the few remarks that follow with an argument which should have weight with intelligent men. It is simply this: If the writers of the Bible have described the present *æon* so exactly, dwelling upon its painful experiences with a graphic minuteness which every one feels to be correct, surely, the descriptions they give of the *æon* after the return of Christ deserve our grateful confidence. If they have spoken to our hearts and minds about the time that now is with perfect correctness, as every one must admit, let us gladly accept their glowing pictures of the time that is to be as evidence of our Father's determination that his children shall not always be in storm and darkness, but that calm and sunshine await them at the coming of their Lord.

For, be it remembered as essential to the validity of this argument, the writers under notice do not merely admit the fact of painful experiences; it requires no inspiration to do that; but they give the divine reason why men are subjected to these trials, a thing they could not have done without the authority of God. It follows, therefore, that their revelations of the future are absolutely true. The scenes they describe will be seen in all their exquisite beauty by eyes that will never become dull with headache or dim with age. The promises they make, under divine inspiration, will all be realized as facts in the actual experience of the sons of God, in the life incorruptible. And their predictions of the hallowed joys of the royal family of heaven—the brethren and sisters of the Lord Jesus—will be fulfilled both as a necessity of the Father's faithfulness, and as a fruit of his love.

It is simply impossible that the present dispensation closes the dealings of God with the world. Our profound regard for his character, even if we had no clear revelation on the subject, makes the contrary supposition an offense to the intellect and a burden to the heart. There must be an "age to come"—not in some fancy world of ghosts, concerning which the pulpit has talked nonsense, for centuries, but—in this world, man's—Christ's—God's world, the material center of the universe, upon and in relation to which the legislative and gracious acts of the Supreme Ruler have all taken place. We must no longer be sent among "the infinities" to find a foothold, where foothold there is none, for the solution of theological perplexities; but must gladly accept the fact that the future "habitable world" is here beneath the sun that to-day passes over us in his circuit, and not "above the skies;" here, where our Lord was born, lived, taught, suffered, died; here where his followers have borne their heavy burdens, and their brave testimony for his name's sake. The locality of the nobleman's kingdom is not in a far country, but in the land of his birth; and the righteous are to inherit the earth, and to have rest when the Lord Jesus is revealed from heaven. Tears and tribulation, sorrow and affliction are things with which God's chosen ones are familiar; but the time comes when this glorious vision shall become a fact:

"And I saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of the throne, saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, their God, and shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away."

But there is an intermediate age between the present and that to which this apocalyptic scene belongs—an intermediate age, the beginning of which is probably very near; and it may help to shade our eyes from the brilliance of John's seraphic paragraph if we look to that of Isaiah:

"And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots. And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the Lord; and shall make him of quick understanding in the fear of the Lord; and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears. But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth. And he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked; and righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox; and the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den; they shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

The wondrous beauty of this passage has arrested the attention even of the most prosaic reader, and to those who can appreciate the lofty flight of inspired song it is a gem of rarest lustre. The prophet-bard was on eagle wing when he dared thus to speak of things which, so far as time is concerned, were many centuries in the distance, and which, so far as the facts are concerned, are contrary to all human experience. But we have to do here with the supernatural, and that is a sufficient answer to every argument drawn from the natural habits of the wolf, the leopard, the lion, and the asp. When God interferes, difficulties vanish; and every one must at least admit the splendor of the conception that when the disloyalty of man to God comes to an end, the disloyalty of beast and reptile to man shall also cease. But this is precisely what our poet sings. When the earth is full of the knowledge of the Lord, the shepherd need not fold his flock, for fear of the wolf, and the mother need not apprehend danger to her child, though it put its little hand in an adder's nest. Beautiful prophecy! Happy times when it shall be fulfilled!

But stop! We must look straight in the face of a thought that visits us here. Have we not all made a mistake regarding the men who shall live in those happy, peaceful, prosperous millennial days? Our troubles in this age annoy us greatly; we are no sooner out of one grief than we are plunged headlong into another; and each succeeding affliction has peculiarities which make it look worse than all its predecessors. And so we think that the dwellers beneath the light of the New Jerusalem—the star of the King, of which the star seen by the orient sages was the type—must be highly privileged persons. And so indeed they will be—privileged almost beyond what our imaginations can realize; men with hardly anything to trouble them, enjoying a perpetual holiday under the blessed government of the ever blessed King. No war, pestilence, or famine; no destructive tempests, earthquakes, or tidal waves, furious elemental battles mingling earth and sky, and caring no more for human life than a whirlwind does for a straw. A fruitful earth, a smiling heaven, a healthy, long-lived people—all the wretched features of our present fight with poverty, filth, disease, vice, crime, death, and the devil seeming to the men of these halcyon years an incredible myth of the olden time, or at least, an exaggerated account of the mismanagement and misgovernment of their very stupid ancestors.

Yes, you say, would that our lot had been cast in the millennium, and not in this age of distressing conflict with every kind of evil! We die daily, and life is often a burden almost too heavy to bear. Our faith is so severely tested at times, that we are driven to the verge of despair, and tempted to think that we cannot be Christians at all, and that God does not really care for us.

Well, now, had our birth—yours and mine, brother—been postponed until the millennium, it would have been a very comfortable thing for us, certainly! But are you quite sure that your wish is a wise one? May there not be an unsuspected current of selfishness running through it, which blinds you to the privileges of the present age? Recollect, that God is making his heroes now; that the battle-field is the school in which he is training his mighty men of the future; that tribulation is the avenue to the kingdom; and that fidelity to the absent King will get the prize when he returns. The grandest promises of honor and reward are to him that overcometh; but what will the men of the millennial world have to overcome? That they will be good and loyal and righteous we have no doubt; but we really do not see that they deserve very fervent thanks for these virtues when everything goes smoothly with them, and when the devil, shut up in prison, will not have it in his power to tempt them. But loyalty amidst fierce opposition, godliness in the midst of the ungodly, and unwavering confidence in God whilst the fell assaults of the malignant adversary are beating against the heart of the believer, are very different things. It is the men who come out of great tribulation whose white robes attract the attention of the universe. It is the victors who fought the battles of the Lord in his absence who are to shine as the sun in the kingdom of their Father.

The contrast of the ages is a text for a volume. We merely suggest it for the meditation and consolation of the true followers of Christ. The old serpent is full of malice against them, because of their friendship with Him destined Destroyer, and they must not be taken by surprise if he sometimes plunges them into deep grief. His time is coming, and so is theirs—his for everlasting destruction, theirs for eternal joy!—*Wm. Leask, D. D., Editor Rainbow.*

CORRESPONDENCE.

Editor Restitution: — Thanks for the copies of your paper, which I duly received. Glad to see so many earnest men witnessing so ably for "the faith once delivered to the saints." Particularly am I glad to see Benjamin Wilson writing again, and writing so well. I was sometimes afraid his often and heavy trials would render him spiritless and powerless. Thanks be to God that it is not so. The fact of his being the only one of your staff I have ever seen, along with other considerations, leads me to mention his name thus specially.

Thanks, also, for your invitation to write an occasional article for THE RESTITUTION. I would gladly do so if I could; but the little leisure I have after being engaged fifty-four hours a week is already fully occupied, in various ways. All I can say in the circumstances is, that you are quite at liberty to reprint or publish any papers of mine you find printed here.

On the present occasion, as I am writing at any rate, I shall try to say something regarding matters in this country which may have an interest to some of your readers; and shall just begin here:

On the 17th of March the church meeting in Union Hall, of which I am a member, celebrated its twenty-fifth birthday. On the 20th of March, 1853, fifteen brethren and sisters, brought together from different communities, after having for the space of three months considered the Scriptural constitution of a Christian church, agreed to form themselves into such a church, for the worship of God, mutual edification and maintenance of the truth; and accordingly so met on the next Sunday, when they found their number increased to twenty-three.

Many changes have taken place in our membership since then. The brown locks have grown scanty and grey; the children have become men and women, some of them having children of their own. Of the thirty-seven whose names were put on the roll during our first congregational year, only nine are on it now, and fourteen have fallen asleep. From our little community numbers, in the course of these twenty-five years, have gone to distant lands—thus South America, the United States, Canada, New Zealand, and Australia contain some who made the good confession amongst us.

In the year '62 we passed through a severe ordeal, no fewer than thirty of our members, after some stormy scenes, having seceded; other ten at intervals during the next four years joined themselves to the seceders. The fact of so many dear brethren and sisters thus departing was truly distressing; none the less so that we all continued to hold the belief in the Kingdom of God and the things concerning our Lord Jesus Christ. I shall not say more on this matter than that those who left us, subsequently took a separate standing and adopted a distinctive appellation—Christadelphians. With the exception of the interrup. tion just mentioned, we have enjoyed immunity from strifes, and been at peace amongst ourselves.

Changes and modifications in the order of our proceedings have from time to time taken place; but the basis of our fellowship has remained the same as when we began our congregational career. The accompanying handbill will show you what that is:

THE THINGS MOST SURELY BELIEVED AMONG US.

The one God—the Almighty Creator of all—will establish a Kingdom upon earth, which shall destroy and supersede all other kingdoms; and shall be universal in extent, and everlasting in duration. Dan. ii. 44, 45.

This divine, universal, and eternal kingdom shall be given to Jesus, the Messiah, the Son of the living God; and be exercised by him as the absolute monarch of all the earth. Ps. ii. 7, 8; Acts xvii. 31; Rev. xi. 15; Dan. vii. 13, 14.

The throne of this divine administration shall be established on Mount Zion, and the city of Jerusalem shall become the metropolis of the world. Ps. ii. 6; ex. 1, 2; Micah iv. 1, 2, 8; Isa. lx. 2.

The twelve tribes of Israel, now scattered abroad throughout the world, shall be gathered again and placed by God in the territory promised to Abraham; and thus gathered and established, they shall be made the chief nation in the kingdom of God. Jer. xxiii. 3; Ezek. xxxvii. 21 24; Isa. lxi. 4, 5.

The throne of the Lord, to be established on Mount Zion, is "the throne of David," announced by the angel of the Lord to Mary, as the inheritance of her son Jesus. Luke i. 30-33; Isa. ix. 6, 7.

It is in consequence of his being anointed for the throne of David that Jesus is termed "the Messiah," or "Christ." Matt. ii. 1-5; John i. 35-49.

The humiliation, suffering, and death of the Messiah were appointed by his Father to be a sacrifice for sin, and to perfect him for being the Savior and High Priest of the human race. Luke xxiv. 25-27, 46, 47; Heb. ii. 10, 14, 18.

The race of man is absolutely mortal by nature, and, in consequence of sin, under the sentence of death; but God, in his great love, has provided that those who believe in the Christ, the Son of the living God, shall live for ever. Ps. cxlvi. 3, 4; Rom. vi. 23; John iii. 1-15; xx. 31.

In order to the obtaining of this salvation, God requires of those who thus believe in his Son, that they be immersed in water, into Christ, and submit to him in all things as their Lord. Mark xvi. 15, 16; Acts. ii. 36-38; Phil. ii. 9-11.

All who thus believe in Jesus as Lord and Christ, and are immersed into his name, are accounted by God as the seed of Abraham, to whom the promises were made, and are joint heirs with him of his eternal kingdom and glory. Gal. iii. 26-29; Rom. viii. 17; Rev. iii. 21.

God bestows these favors on believers, on account of the death of his Son, Jesus the Christ. John iii. 14,16; Gal. iii. 13, 14; Eph. ii. 11-13.

The resurrection and glorification of the faithful, and the establishment of the kingdom of God, take place at the second coming of the Lord; and at his appearing and kingdom he shall judge the quick and the dead. 1 Cor. xv. 23, 50-54; 1 Thess. iv. 15-17; Matt. xxv. 31; 2 Tim. iv. 1; 2 Cor. v. 10.

The return of the Lord from heaven should be constantly expected and waited for, by the faithful in Christ Jesus. Matt. xxv. 13; 1 Cor. i. 7; 1 Thess. i. 9, 10.

All these declarations regarding the kingdom of God, and his Son Jesus the Christ, are embraced in "the gospel," or glad tidings, announced to Abraham, and preached by the Apostles of our Lord among all nations, to be believed and obeyed for salvation. Gal. iii. 8; Matt. xxiv. 14; Acts viii. 12; xxviii. 30, 31.

Though continuing to meet regularly on the first day of the week, as a church, no special effort was made by us for outdoor the end of the public, till the year 1861, when we changed our place of meeting for one more convenient, for giving public lectures, and since then the Sunday evenings from November to March have been so used.

We are, however, very unpopular; and Edinburgh, of all places, is perhaps the least inclined to move out of the beaten paths, in regard to articles of faith.

Our numbers have also often been reduced by emigration to foreign parts. Still we have always had a goodly company. At present eighty-six names are on the roll.

Passing from home matters, I may refer to the great stir that has been made in the south part of the island lately, during the last ten years, regarding the question of future punishment. The doctrine of life in Christ is no longer confined to those obscure "nobodies" who were wont to be regarded as little better than infidels. Ministers of high standing, and literary attainments, as you very well know, have spoken out on this important theme, and gained a hearing, without losing the respect of their associates. Yea, their voice has gone forth to your own country; and R. W. Dale, of Birmingham, is, by request, bearing witness in a series of letters to the New York *Christian Union*.

However much we may have to remain apart from these men, in the way of fellowship, I, at least, am thankful for their service as fellow-workers in the field of testimony for God's truth; and am encouraged and strengthened by their efforts.

A very encouraging fact in connection with the spread of the ancient faith, is the success which it has recently met at Lincoln. Very likely you have heard of Geo. A. Brown, author of "Forgotten Themes," who used to be an earnest and effective preacher among the Adventists in America. During the last eight years he has paid three visits to this country, trying to get a hearing for the truth. In the first two occasions he failed, but on his third visit he was astonished to find the people anxious to listen. The Baptist church, meeting in Mint Lane Chapel, Lincoln, invited him to be their pastor, and "Now," he says, "I find myself preaching the gospel from a Baptist pulpit, with full liberty to teach all I believe." Upwards of a hundred have believed, been baptized, and added to the church in the course of thirteen months; and several of the company are preaching the gospel in the surrounding country.

Besides, Mr. Brown has started a monthly quarto of eight pages—*The Bible Standard*. Its avowed programme is: "Devoted to the exposition of Biblical truth, especially the doctrine of conditional immortality, the literal resurrection of the dead, the final destruction of the wicked, the signs of the times, the second coming of Christ, and His personal reign on the earth." Two thousand copies are circulated monthly.

I was pleased to find, on enquiry, that G. A. Brown is also at one with us regarding the national restoration of the people of Israel, a truth to which the Adventists of America have, generally, been opposed.

Now, dear brother, my epistle must close; if its contents afford interest to any of your readers, I shall be glad; and if it fall short of that, at least no harm will have been done.

Wishing you and your associates all blessings and success, I remain, in the hope of life eternal, at the appearing of our Lord Jesus Christ,

Your Brother in the Lord,
W. LAING.

Edinburgh, April, 1875.

Everlasting Punishment.

There is much being preached and written on future punishment and hell. Orthodoxy seems disturbed on this great Bible subject. The ministers of most all our pulpits are preaching either for or against endless woe, while the secular and religious papers are discussing the question. By many it is contended that the Bible reads, "These shall go away into everlasting punishment, but the righteous into life eternal," and we must take the Bible as it reads, without regard to human reasoning.

Well, admit the rule that we must believe what the revealed Word teaches in its true grammatical construction, whether we can fully understand it or not. The question then recurs, Now what does it read? It reads, "everlasting punishment;" and this will be of the same duration as eternal life, because it is the same word (*aionion*) that describes them both. But is not the punishment the opposite of eternal life? That would be eternal death; and we are told that "The wages of sin is death," while "The gift of God is eternal life through Jesus Christ our Lord."

It is assumed that everlasting punishment is endless misery. The Bible declares that the disobedient shall be punished with everlasting destruction, and not endless woe.

Against this Bible teaching it is urged, on the one hand, that eternal death would be a small calamity, and a feeble motive to deter from sin; on the other hand, that it would be worse than eternal life in hell. But the incorrigible sinner is not offered his choice between these evils. The path of the just leads to eternal life; the broad way, to destruction.

He who seeks for immortality by patient continuance in well doing, will put it on at the resurrection of the just, and thus live forever by virtue of an immortal body. The wicked are never promised immortality or eternal life in any place or circumstance. Consequently, they may have their part in a lake of fire, and be literally "burned up, root and branch." E. HOYT.

Grand Rapids, Mich.

BREVITIES.

The Czar has ameliorated the condition of the Jews in his dominions on account of the services they have rendered to the army. Foreign Jews trading in Russia are now allowed to become merchants of the first guild, acquiring all the rights of native traders.

From the reign of Edward the Confessor to the reign of George I. a power of healing disease by "touch" was claimed among the sovereigns of England. George I. made no pretensions to this miraculous gift, and it has never been claimed by his successors. James I. was not supposed to possess this royal virtue while King of Scotland, but the power is said to have come to Him immediately after his accession to the throne of England.

It was long supposed that the brackishness of Salt River, in Arizona, was caused by the river running over a bed of salt somewhere along its course. Its head in the White Mountains is within fifty miles of where it empties into the river Gila. Fifty miles from its junction with the Gila there comes into it a stream of water that is intensely salt. This stream pours out of the side of a large mountain, and is from twenty to thirty feet deep. It is very rapid, and pours into the Salt River a great volume of water. It is supposed that the interior of the mountain out of which it flows is largely composed of rock salt.

A Peruvian newspaper, the *Boletin*, says that extraordinary phenomena have been observed in connection with the "Corpuna" volcano in the province of Castilla, which have caused great alarm among the population. The immense banks of snow which have crowned its summit since time immemorial, have suddenly melted away with such rapidity as to cause great torrents to rush down the mountain sides, washing out immense quantities of stones and earth. The river below, being unable to contain the great body of water so suddenly added to it, overflowed its banks, causing great damage and distress. A great chasm or lateral crater next opened one side, throwing out volumes of smoke and steam, as well as tongues of flame, which were distinctly visible at night, accompanied with loud subterranean rumblings. It has never been supposed that the Corpuna was or could be a volcano, and there is no tradition that it was ever in a state of eruption. Nor within the memory of man has its crown of snow ever been absent. The people are in a state of helpless terror, not knowing what instant an earthquake may destroy, or an eruption overwhelm them.

Under the heading "Cleopatra's Needle a Witness to Divine Truth," the Rev. J. W. Bardsley contributes an interesting letter to the London *Record*. Mr. Bardsley says there are two distinct references to the obelisks of Heliopolis in the Word of God, and so to Cleopatra's Needle. In Jeremiah 43 : 13, we read, "He shall break also the images of Bethshemesh, that is the land of Egypt." The word Bethshemesh (House of the Sun) is the Hebrew name of the Greek Heliopolis and of the Scripture and Coptic "On." The word "images" is translated in the marginal reading "statues, or standing images." The Hebrew word is mazzeboth, the singular form of which, mazzebah, occurs in Isaiah 19 : 19. Mr. Bardsley adds: "It must be a fact of great interest to every devout mind that one obelisk out of the three pairs *should remain in situ* to point out the original position of the sun-god *Ra*, and to speak to the complete demolition of the 'house of the gods,' and that a second should stand in the metropolis of the Papacy, a third in the metropolis of Islamism, and a fourth, the greatest, although the most dilatory of these travellers, should in a time of such abounding scepticism, take its abode in the metropolis of Protestantism, and be a silent reminder of the fulfillment of the prophetic word."—*N. Y. Observer.*

"Paul's Desire to Depart and be with Christ" By Joel A Simonds Also fine article on "The Bible and what it teaches" by Wm. Lewis

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

WHOLE NO. 603. Read. PLYMOUTH, INDIANA, JUNE 26, 1878. VOL. XXVII, NO. 24.

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THE RESTITUTION advocates the final restitution of all things which God hath spoken by the mouth of all his Holy Prophets since the world began. It also advocates, as a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of Kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ; and many other kindred truths. It also advocates a hearty belief of the Gospel, repentance, and baptism as prerequisites to the forgiveness of sins, and a holy life as essential for final salvation.

COMMUNICATIONS.

To the New Readers of The Restitution.

PAUL'S DESIRE TO DEPART AND BE WITH CHRIST.

My Dear Friends:—In my last communication to you, I endeavored to show that the parable of the rich man and Lazarus is a parable; that the death of those men was so unlike the death of other men, that it cannot fitly represent the state of those who have died so as not to live. The results of the two kinds of deaths cannot be the same.

I will now proceed to show that Paul's desire to depart and be with Christ, had no reference to his condition between death and the resurrection, or to the salvation of his soul separate from his body. He does not express a desire that his soul might depart and be with Christ while his body is dead. Paul believed in the consecration and salvation of the whole man, "soul, body and spirit." He does not say anywhere in his writings anything about his soul being saved separate from his body. He says, "For I am in a strait betwixt two (things), to live and to die." To live would be more needful to the church, to die would be gain to him. Yet which to choose he did not know. But he said, "I have a desire to depart and be with Christ, which is far better than either to live or to die." He wanted to be with Christ. He was in no strait on this point. His mind was fully made up, that it was far better to be with Christ, than to continue in the flesh, or to die. Do the words depart and be with Christ, mean the same as to die and be with Christ? The word, depart, in this passage, is from the same word that is rendered return in Luke xii. 36, "And ye like unto men that wait for their Lord, when he will return from the wedding." The Diaglott renders it thus, "I am indeed hard pressed by the two things, (I have an earnest desire for the returning and being with Christ, which is very much to be preferred.")

Then, to depart and be with Christ may not mean to die and be with him.

Paul was in a strait between two things, life and death. He did not know which to choose. But there was another thing, the coming of the Lord, and being with him at that time, concerning which he was not in a strait. He had no hesitation on this point, but very much preferred it.

Now, if Paul wanted to say that he desired to die, that his soul might go and be with Christ while his body is dead, he could have said it, but he did not say it in this passage. If that is what he wanted to say, he would have been very likely to say it out of the abundance of his heart in some other passage. But we find nothing like it in any of his writings. If he taught it anywhere, it was in this passage, and yet he did not say anything about it here. What he said elsewhere of his hope favors the rendering given in the Diaglott of this passage. Paul very earnestly desired the coming of the Lord that he (not his soul merely) but he, himself, might be with him. With this agree very many other passages. He nowhere expresses the hope that his soul may be saved separate from his body. But he does say, "For in this tabernacle we groan, earnestly desiring not to be unclothed, but clothed upon, that mortality might be swallowed up of life."

He does not desire the condition between death and the resurrection, but he earnestly desires that mortality might be swallowed up of life, that this mortal might put on immortality, that his hope might be consummated at the coming of the Lord by a resurrection from the dead. The salvation for which he hoped was not the salvation of his soul, but the resurrection of his body.

He does say, "The time of my departure is at hand. I have fought a good fight, I have finished my course. I have kept the faith. Henceforth there is laid up for me a crown of righteousness which the Lord the righteous judge will give me at that day, and not to me only, but unto all them, also, that love his appearing." Paul hoped for his reward, not when he died, but when the Lord should come in his kingdom, not for his soul, but for his body when he should be raised from the dead. He did say, that, "When Christ who is our life shall appear, then shall we also appear with him in glory." Not when we die, but when he shall appear. Not when our life is committed to Christ, but when it is received back from him at his coming. Not the salvation of our souls, while our bodies are dead, but the salvation of our bodies, when they shall be made alive again at his coming.

He did say, that, "When the Lord himself shall descend from heaven, the dead in Christ will be raised first, then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air. And so shall we ever be with the Lord." In this passage he expresses his hope, not that his soul will be saved while his body is dead, but that his body will be saved when it is made alive at the coming of the Lord. Again, he says, that, "Unto them that look for him, shall he appear the second time without sin unto salvation." Here again Paul's hope is placed at the second coming of the Lord.

He says, that, "When the Lord comes from heaven, he will change our vile body, and fashion it like unto his glorious body." And that for this, "we, which have the first fruits of the spirit, do groan, waiting for the adoption, to-wit, the redemption of our body." Here we have his hope expressed again. Not that his soul will be saved while his body is dead, but that his body will be saved when it is redeemed from death, and fashioned like unto Christ's glorious body. He further says, that, if this resurrection of the body does not take place, then there is no salvation, and those that have fallen asleep in Christ are perished.

Paul says all of this, and much more, about the salvation of the body, but he nowhere expresses the hope that his soul will be with Christ while his body is dead. Paul prayed for the whole spirit, and soul, and body. His hope was for the whole man, and not for a part of the man. Now, will you allow me to ask you in all candor:

1. In view of what Paul did not say, do you believe that he meant to teach that he expected when his body died, that his soul would go to be with Christ?

2. In view of what he did say, do you believe that Paul had any other hope than the resurrection of his body, at the coming of the Lord?

3. Did he teach that a part of a man would be saved, while a part of the same man is lost?

4. Did he teach that the soul could be with Christ, while the body is dead without saying anything about it?

With these suggestions and inquiries, I submit the subject to your patient and candid consideration.

JOEL A. SIMONDS.

Grand Rapids, Mich.

"The Object and Manner of our Lord's Return," by C. T. Russel, Noticed by J. B. Cook.

This pamphlet has been circulated directly and indirectly. It has reached me with *The Herald of the Morning*, its guide and associate in doctrine. The two distinctive views they set forth, are:

1. That the Lord's second coming and "the first resurrection" did somehow begin so as to accommodate and justify the editor's "set time," all along for years! That the actual, incipient, stages of the second advent and resurrection did begin some months (more or less) before even *The Herald of the Morning* began to understand it all! But when it became awake to such latent, mysterious matter, it moved cautiously in the matter, and said it softly and covertly. However, converts came in with funds, and so the notion has gone as on the wings of an oracular herald of the olden time.

A welcome dream in the line of seeming charity, and personal and party pride may go the world over, while truth meets resistance from the start.

The incipient, preparatory stages of the second advent and resurrection, and judgment did not begin as they dream. They at least, take in the first French revolution, 1260 years after Justinian, and its consequences that are still unfolding in the Roman world. Nay, more, they take in the first advent and the resurrection of Christ, "for he is the first fruits" of the resurrection. Their view is altogether too narrow and too personal to be true. Furthermore, the show of proof set forth is utterly fallacious. It confounds the payment of a note, with the getting of the funds beforehand, a journey with its foregoing arrangements, or the man's marriage with his preparatory bridal wooing. No, no; their notion is altogether delusive and perilous. "In a moment, in the twinkling of an eye, at the last trump," the dead must rise and the living be changed! 1 Cor. xv. 52; 1 Thess. iv. 17.

On this ground it is obvious, that if the editor takes several years to wink, he has so much of fact in his favor! But if not, and that "moment"—that "twinkling"—is truthfully placed by them in the past; then, by their own showing they have been left out. For then the resurrection has passed without taking them!

To closand crown this climax of this error, it is certain that the obscurity, invisibility and uncertainty (by which they would beguile us into their imaginary views of the resurrection) may have begun before they were born, as well as at his variable "set time;" and it may also extend, indefinitely, into the future! He has cut his own cable, gone adrift, and has no compass or pilot to his desired haven. This applies to all taking such position.

The entire view is but as a phantom of an excited brain. Every sane mind must know that the resurrection cannot transpire "in a moment, in the twinkling of an eye," and yet be like the boy's birth-place, "all along shore." "Let no man deceive you with vain words." Matt. xxiv. 4; Eph. v. 6. Each point in their peculiar view may be answered in this Scriptural, positive, and matter-of-fact way.

2. Of the mass of the dead, inferred from Rom. v., the author says: "They rise simply to have, during the millennial age, what we have had during our lifetime, viz: To hear of the love of God, and the death of Christ for them; and to have an opportunity to accept of him." p. 22, 23.

This, like each one of their peculiar views, is an inference of their own. It omits all that God has spoken of that "first resurrection," Rev. xx., and of the millennial reign!

(*a*) Satan is said to "be bound that he should deceive the nations no more till the 1000 years are fulfilled."

(*b*) "The rest of the dead lived not again till the 1000 years were finished."

(*c*) Those then living "nations" not deceived by Satan through that period, are all that are named, aside from those who reign as "kings and priests with Christ."

(*d*) He is so "carried away with his wind of doctrine" that he forgets, ignores or omits, all of God's truth, as to those "who, when they knew God, glorified him not as God." Rom. i. 21.

(*e*) That "this is the condemnation that light has come into the world and men hate the light and will not come to the light," etc. John iii. 19-21.

(*f*) That, as "they did not like to retain God in their knowledge, God gave them up to their own way," and so, are "condemned already."

(*g*) That God is of one mind and does not re-open their case like a human judicature, on the ground of mistake or a wrong judgment. No, indeed.

(*h*) That God's ways are equal as to those having one, two, or ten talents—those without law, under law, or in the light of the gospel. Rom. ii. 12-16; John xii. 35, 36.

"Hear ye the word of God." When the net was brought to shore they "gathered the good into vessels, but cast the bad away." Now, gather them from their doom if it be becoming in you! Matt. xiii. 47, 48. So easy it is to reply to all their positions.

If there were any appropriate text that they could quote, they are too deeply interested to omit it. But, as it is, their theory is a mere human make up. The general texts they quote do not teach their inferences from them; nor can they be made to seem to so teach, but by making the whole Bible book contradictory and unreliable.

True, the author says, "that the God of all the earth will do right." For this and like averments, I should be more thankful, were it not that he proceeds to suggest and make a clash and difficulty. p. 10. But no, there is no clashing except to unbelief. You should not make a cob-house, like a child, only to kick it over. For God has spoken. Now, you know as well as I, that he will not do right, except as he has spoken truth, makes it good. He will execute his revealed will as to "the wages of sin—death," etc. Nor will he allow you to make an underground—"other way"—to falsify it! except as he, in his forbearance, allows you to "add to—take from—make void"—his word, under the penalty of so doing! Rev. xxii. 18, 19. Thus he has done hitherto from Adam to Israel! Thus, he says he will do to apostates and the apostasy!

But, while I write plainly and to save space, pointedly, I assure these brethren that I feel very tender toward all who bear the blessed name, especially those who even seem to cherish the blessed hope. Hence, my present humble effort is made to arrest attention to the manner in which the whole theory was brought out, the assumptions and inferences by which it has been attempted to be sustained, and the fact that all its advocates suppress the thousand fold assertions of the plain word of God to the contrary! Take a specimen, "surely die—be destroyed—consumed—into smoke shall they consume away—be burned up root and branch—be as though they had not been—the filthy, filthy still—punished with everlasting destruction from the presence of the Lord and the glory of his power!"

Now, it seems as blind as it is bold, as irreverent as it is unbelieving, to adopt a theory that would even imply a contradiction to, or disregard of such wide range of God's truth. All who have hitherto acted on this principle, and so have presumed that they could do it with impunity, have left a record from which we should all recoil.

"The better way" to the "better resurrection" is "by faith," "by humbling ourselves under the mighty hand of God, that we may be exalted in due time."

The general theory of H. Dunn was brought to me as "the unpreached gospel!" Yes, I said, on reading, the resurrection of the unjustified to "a second chance," or a future "chance, or other opportunity," was never preached by authority from God. It was broached haltingly and uncandidly, and as no God-fearing man ever should preach God's truth. But, though it came under my own observation, its history may never be written. However, "the unpreached gospel," of H. Dunn, and echoed by these authors, is "another gospel." Note its anathema. Gal. i. 6-9. His faith is to "draw back" from God's penalty against the ungodly. Its great effort is to "add to" enough to make up a plausible theory, "and what will ye do in the end thereof." Jer. v. 31. Please read and reflect.

It is in deep sorrow for them that I write. Brother R. is spending his money for that which is not bread, and the brethren are scattered by "uncertain" sounds, yet I rejoice. "The Lord knoweth them that are his." Amen.

"The half has not been told" to these brethren, but adieu.

Religion is the tie that connects man with his Creator, and holds him to his throne. If that tie is sundered, or broken, he floats away a worthless atom in the universe—its proper attractions all gone, its destiny thwarted, and its whole future nothing but darkness, desolation and death.

SELECTIONS.

David's Training.

Why were such oceans of feeling poured into David's soul, such true and graceful utterance of poetry infused into his lips, and such skill of music seated in his right hand! Such oceans of feeling did God infuse into his soul, and such utterance of poetry he placed between his lips, and such skilful music he seated in his right hand, in order that he might conceive forms of feeling for all saints, and create an everlasting psalmody, and hand down an organ for expressing the melody of the renewed soul. The Lord did not intend that his Church should be without a rule for uttering its gladness and its glory, its lamentations and its grief; and to bring such a rule and institute into being, he raised up his servant David, as formerly he raised up Moses to give to the Church an institute of Law. And to that end he led him the round of all human conditions, that he might catch the spirit proper to every one, and utter it according to truth; he allowed him not to curtail his being by treading the round of one function, but by every variety of functions he cultivated his whole being, and filled his soul with wisdom and feeling. He found him objects for every affection, that the affection might not slumber and die. He brought him up in the sheep-pastures, that the groundwork of his character might be laid among the most simple and universal forms of feeling. He took him to the camp and made him a conqueror, that he might be filled with nobleness of soul and ideas of glory. He placed him in the palace, that he might be filled with ideas of sovereign might and majesty. He carried him to the wilderness, and placed him in solitudes, that his soul might dwell alone in the sublime conceptions of God and his mighty works; and he kept him there for long years, with only one step between him and death, that he might be well schooled to trust and depend upon the Providence of God. And in none of these various conditions and avocations of life did he take away from him his Holy Spirit. His trials were but the tuning of the instrument with which the Spirit might express the various melodies which he designed to utter by him for the consolation and edification of spiritual men. John the Baptist, being to be used for rough work, was trained in the rough desert; Paul, being to be used for contentious and learned work, was trained at Gamaliel's feet; Daniel, being to be used for judgment and revelation, was trained in the wisdom of the East; Joseph being to be used as a providence to Egypt and his father's house, was trained in the hardest school of providence; and every one hath been disciplined by the providence of God, as well as furnished in the fountains of his being for that particular work for which the Spirit of God designed him. Therefore, David had that brilliant galaxy of natural gifts, that rich and varied education, in order to fit him for executing the high office to which he was called by the Spirit, of giving to the church those universal forms of spiritual feeling, whereof we have been endeavoring to set forth the excellent application. And, though we neither excuse his acts of wickedness, nor impute them to the temptation of God, who cannot be tempted of evil, neither tempteth any man, we will also add that by his loss the church hath gained, and that out of the evil of his ways much good hath been made to arise; and that if he had not passed through every valley of humiliation, and stumbled upon the dark mountains, we should not have had a language for the souls of the penitent, or an expression for the dark troubles which compass the soul that feareth to be deserted by its God. So much for the fitness of the psalmist to have been made the organ of spiritual feeling unto the church.—*Edward Irving in Rainbow.*

An article in a German magazine on the state of Japan states that 1,800,000 children are receiving instruction on the European principle in 29,000 schools. Newspapers in the vernacular are beginning to circulate largely. The *Osaka Nippoo* has a circulation of 10,000 a day. It is announced that the Japanese Government intend taking the censorship of papers published in a foreign language into their own hands, instead of leaving them as hitherto under the control of their respective consulates.

Submarine Earthquakes.

The past fifteen months have been fruitful of volcanic disturbance, scarcely any part of the earth having remained unvisited by these convercome phenomena on a more or less extensive scale; and the last month of 1877 and the first three months of the current year have been particularly productive of what Byron would call "young earthquakes." While this has been the case in those parts of the earth's surface which are inhabited, and where the phenomena can be noted, it is not to be expected that the much larger area which is covered by the sea should escape these visitations.

The appearance and disappearance of volcanic reefs and islands which are noted to have occurred from time to time are proofs that the vast unseen lands beneathe the sea are the scenes of volcanic disturbance; but it is very seldom that these occurrences are actually seen by the crews of vessels happening to pass at the exact time. The reports of two such coincidences have reached us from two far distant quarters at the same time. The master of the bark H. M'B. Park, which arrived at Cowes, Isle of Wight, some days ago, from Batavia, reports having seen several submarine volcanoes on January 20, at 7 a. m., in latitude 4 deg. and 20 minutes north, and longitude 21 degrees 45 minutes west, about 900 miles southwest of Sierra Leone. Large volumes of water were thrown about 100 feet in the air, and the whole sea in the neighborhood was in a state of violent commotion, with a strong undercurrent. The weather was calm, but with clouds and rain; sounds as of distant thunder accompanied the outburst.

The other report is from New Zealand. Captain Heinander, of the steamer Go-Ahead, while on a voyage from Gisborne to Auckland, reports having witnessed a curious phenomenon on the first of December last, between eight and nine in the evening, when about five miles from land off Open Bay. The sea a short distance ahead of the vessel was observed to be a mass of seething foam, traveling at a rapid rate toward the vessel. The course of the steamer was changed in order to avoid the disturbance, and though it cleared the outer edge of the agitated water, the influence was felt for some time, and the vessel pitched violently until long after the actual scene of the agitation was passed.

There is no doubt that the phenomenon was due to volcanic forces, a slight shock of earthquake having been felt at Gisborne on the preceding evening. When we consider that the observed effects of the volcanic forces on the habitable globe occur on an average once in three days, it is easy, with such examples before us, to imagine that an incessant discharge of the pent-up forces of the interior of the earth is going on, and that not a day, perhaps hardly an hour, passes without some disturbances occurring in some portion of the oceans and continents which the earth comprises.

The oldest of the white elephants, which, the *Times of India* says, was born in 1730, died in its temple of Bangkok in November last. Every one knows that this famous white elephant, before which a whole people bow the knee, is the emblem of the Kingdom of Siam. It is honored with the most beautiful presents, for the Indians, full of the idea of metamorphosis, still believe that so majestic an animal could be animated by only the spirit of a God or emperor. Each white elephant possesses its palace, a vessel of gold, and harness resplendent with jewels. Several mandarins are attached to its service, and feed it with cakes and sugar cane. The King of Siam is the only personage before whom it bows the knee, and a similar salutation is rendered it by the monarch. The deceased idol was accorded a magnificent funeral. A hundred Buddhist priests officiated at the ceremony. The three surviving white elephants, preceded by trumpets, and followed by an immense concourse of people, accompanied the funeral car to the bank of the Menam, where the King and his noble lords received the mortal remains, which were transported to the opposite bank for burial. A procession of thirty vessels figured at that curious ceremony. All the floating houses, ranged in double file on the Menam to the number of over 30,000, were adorned with flags and symbolical attributes.

THE RESTITUTION.

E. L. CHAPLIN, Editor.

PLYMOUTH, INDIANA, JUNE 20, 1878.

WE had an appointment at quite a distance from home on Sunday, and so occupy but little space in the paper this week, having left enough copy from correspondence, selections, etc., to fill our columns.

THE Berlin Congress is still at work on the problem of solving the Eastern Question diplomatically, and the prospect at present is, that Russia will yield considerably to the pressure brought to bear upon her through the influence of Great Britain.

WITH the present number we are half way through the year 1878. We thank our kind friends for the sacrifice that many of them have made in behalf of THE RESTITUTION. We thank God our Heavenly Father, for all his mercies and implore his favor for the remainder of the year, and for all coming time.

COMMUNICATIONS.

The Bible—The Theme at this time.

(The following paper was read at the Sunday school convention of what is termed in common parlance, as evangelical, or orthodox churches of Fond du Lac county, held at Brandon, Wis., May 1, 1878, by request of the president, J. N. Woodruff.)

The banner which the Christian unfurls should have inscribed on its folds—The Bible, the whole Bible, and nothing but the Bible, i. e., in so far as being authoritative in matters of faith. All Scripture given by inspiration of God is profitable for doctrine, for reproof, for correction, for instruction in righteousness. "That the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii. 16-17.

No creed, no influence separate from or independent of the word, is requisite for the thorough furniture of the man of God. We are entirely shut up to the Scriptures as our only creed; not that we should reject all other writings as helps to a right understanding of the word, such as a good concordance, but nothing as an authority except the word itself.

The Bible classes and the Sunday schools are the best institutions extant, (when properly conducted,) for the acquisition of that knowledge which is necessary for our growth in grace, for the proper development of our physical, mental and moral faculties, and the more thorough understanding of the relation we sustain to God as our creator, to Jesus Christ as our High Priest and our future king; also to the kingdom of which the saints are to be joint heirs with Him as their elder brother; also, to be joint rulers with him, having the honor of being kings and priests with Christ and reigning with him on the earth. Rev. v. 9-10., not in heaven or in the skies.

Certain rules are necessary for the right understanding of the Scriptures, and without these, we are cut loose from our moorings, and are adrift at sea without chart or compass. The Bible is self-interpreting, i. e., it is not dependent on the pope, bishop, or the modern clergy of whatever creed or sect.

Among the many rules which might be cited, I will notice only the following, viz: "Prove all things, hold fast that which is good." 1 Thess. v. 21.

Which things also we speak; not in the words which man's wisdom teacheth, but which the holy spirit teacheth; comparing spiritual things with spiritual (or which is the same thing, Scripture with Scripture). (1 Cor. ii. 13.) Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me, said Christ.

The Bereans were commended for searching the Scriptures. Timothy's knowledge of the Scriptures was sufficient to "make him wise unto salvation."

What is thought to be the most complex, and requiring the most abstruse reasoning, can easily be ascertained by taking a reference Bible and a good concordance, and tracing the word or words through the entire volume bearing on the question or doctrine sought; (for words are only the signs of ideas in the Bible, as well as in other books) you will then have the desired knowledge on any given doctrine or question. If you wait to receive any other revelation than through the consecrated channel, the word, you will undoubtedly die without the required knowledge. It is the duty and province of those who expound the word, to rightly divide (or classify) it; to bring forth from the great storehouse of truth things both new and old; to ascertain what is the central idea in any given portion of the word; and this can be done only by close study, and not by the intervention of visions and dreams. God has spoken in these last days by his Son, to which we must now take heed; He does not now reveal his purpose through the medium of visions and dreams as in times past. See Heb. i. 1.

The gospel of the kingdom is now to be proclaimed throughout the habitable world to every creature, and salvation is predicted on the belief of the same, and the disbelief incurs damnation or condemnation. See Mark xvi. 15, 16. This was Christ's last commission to his apostles whom he had chosen. Before proceeding farther, we will enquire what is understood by the term gospel. As I am not acquainted with the Greek language from which it is derived, I will give Webster's definition; he says its Saxon import is God, or good spell, or good message. According to its scriptural import it is the good time coming—the good tidings—"the glad tidings of great joy which shall be to all people." It includes in its ample fold the resurrection from the dead, (see 1 Cor. xv. 1) also the restoration of the kingdom to Israel.

The gospel was preached to Abraham saying in thee shall all nations be blessed. See Gal. iii. 6-9. And in what did this gospel which was preached to him consist? Turn to Gen. xii. 3-5. "And I will bless them that bless thee, and curse them that curse thee, and in thee shall all the nations of the earth be blessed. So Abraham departed, as the Lord had commanded him, and Lot went with him; and Abraham was seventy and five years old when he departed from Haran; and they went forth to go unto the land of Canaan, and unto the land of Canaan they came."

The land of Palestine or Canaan was guaranteed to Abraham and not heaven above, or any other planet, but this land in which he sojourned. This land constituted the territory of the kingdom proper, and the dominion which will be subsequently added and be under the whole heaven (not above). See Dan. vii. 27. "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven shall be given to the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him.

As the kingdom is promised to the little flock, (the saints,) we will now stop and inquire what are we to understand by the term kingdom? I answer it is a political (or it may be it combines both a political and ecclesiastical) organization, of which the Kingdom of Israel is an example; and in every instance recorded in the Bible, this kingdom, as it existed under the reign of David (2 Sam v. and vii.) and his successors, and the restoration of the kingdom under king David's greater Son—Christ. But some may raise the objection here, and say, it is a spiritual and not a temporal kingdom that Christ established at his first advent. But where in the sacred volume do we find a warrant for such an assumption? Grant that the kingdom is, or rather will be when set up, a spiritual kingdom; what then? Spiritual is not necessarily opposed to a literal kingdom, or a change in any of its necessary constituents. Almost every intelligent school boy of ten or twelve years old, could answer the questions: What is a kingdom, and what are its necessary constituents? He would say the first is territory; second, a king; third, a body of rulers (commonly called a cabinet); fourth, subjects; fifth, laws; sixth, a capital city from which the laws emanate. Jerusalem was the capital under David and his successors, until Zedekiah, the last king who reigned independently on David's throne. He was deposed for his wickedness, and the Lord said by the mouth of the prophet Ezekiel: "And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end. Thus saith the Lord God, remove the diadem, and take off the crown; this shall not be the same; exalt him that is low and abase him that is high. I will overturn, overturn, overturn it; and it shall be no more, until he come whose right it is; and I will give it him." Ezek. xxi. 25-27.

The prophet Isaiah designates the person who is the rightful heir to David's throne and the kingdom over which he is to rule: "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; he shall be called Wonderful, Counselor, the mighty God, the Everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end. Upon the throne of David, and upon his kingdom, to order it and to establish it with justice and judgment from henceforth forever more. The zeal of the Lord of hosts will perform this." We also find a parallel to this in Luke i. 30-33: "And the angel said unto her, fear not Mary; for thou hast found favor with God. And behold thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus (signifying savior). He shall be great and shall be called the son of the Highest; and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob forever, and of his kingdom there shall be no end."

Thus we see who is the rightful heir, and what was predicted concerning his future reign, and it is certain that Christ has never in the past occupied his father David's throne, and that he does not now occupy it, and that he is not now *defacto king*, but *king defure*, or in plain English, the prospective king, as we learn by his model prayer which he enjoined upon his followers to say, "Thy kingdom come, Thy will be done on earth as it is done in heaven," neither of which is an accomplished fact at the present. Hence it is a matter of faith and hope, for both these are necessarily reaching forward to something in the future. The Lord's prayer would become obsolete on the hypothesis that the kingdom is now set up, and that Christ is now a king *defacto*. All the covenants of promise—all the blessings promised the faithful are by, or through, the kingdom arrangement. Christ is now officiating as the antitypical high priest in the holy of holies, and we trust he will soon come out to bless his waiting people; this is the law of the type and antitype, and not "one jot or tittle of the law shall fail until all be fulfilled." From whatever standpoint we take, all seem to point to the soon coming of Christ in the clouds of heaven to give reward to his servants the prophets, to raise the righteous dead, and change the living, to establish his kingdom.

All the physical and moral signs which Christ and his Apostles said should take place just previous to this event, we see are thickening; and they speak in thunder tones to the rejectors of the glorious gospel which the Apostle Paul has said has brought Life and Immortality to light by the preaching of the same, and He (Christ) has also abolished death, the last great enemy of mankind; and Christ has also told his followers of witnessing the judgments on the ungodly, when appears "distress of nation with perplexity, the sea and the waves roaring;" when fear is depicted on every countenance who sneered at the signs of his coming, saying "where is the promise of his coming?" no new phenomena have appeared; "all things continue as they were from the beginning." In the midst of all these judgments, and in view of the glory which is soon to be revealed, he encourages them to lift up their heads and rejoice that their redemption draws nigh.

What punishment does the rejector of this blessed gospel incur by thus rejecting? "Who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power—those who obey not the gospel—when he shall come to be glorified in his saints." 2 Thess i. 8-10.

The language of the Bible is replete with such expressions as the following, viz; die, death, destruction, burnt up, so that neither root nor branch is left. See Malachi iv. 1. "The wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away." Psa. xxxvii. 20, see whole Psalm.

The Bible is also full of expressions of a negative character, like the following—"Know ye not that the unrighteous shall not inherit the kingdom of God;" "not see life;" "be as though they had not been," and such like expressions, but not an intimation either expressed or implied of endless torture or misery through the untold cycles of eternity. All such expressions, are forced construction, and what is far worse, makes our Heavenly Father, who is a God of love, the greatest tyrant in the universe.

In order to be saved, and have a clear title deed (so to speak) of our inheritance in the land promised to the fathers, we must not only believe the gospel, but we must be baptized, the two are inseparable. We must obey as well as believe. But it will probably be asked, is baptism a saving ordinance? The Israelites were saved in figure in passing through the Red Sea, and the Apostle tells us that the "like figure doth now save us." It is not the putting away of filth of the flesh, but the answer of a good conscience. If we disregard the figure which God has ordained, can we expect to be saved in fact? To say the ordinance is not essential is to throw contempt upon the spirit, the word. Let not man put asunder what God has joined together. For, says the Apostle, if we have been planted together in the likeness of his (Christ's) death, we shall also be in the likeness of his resurrection. "Buried with Christ by baptism into his death we shall be also in the likeness of his resurrection." Else what shall they do who are baptized for the dead, if the dead rise not at all, why are they then baptized for the dead? showing conclusively that the whole question of our salvation, is predicted on the resurrection from the dead. Baptism is a lively figure of the same. The resurrection is the pivot on which the whole question turns, as will be seen by consulting 1 Cor. xv., Nebuchadnezzar's dream and Daniel's interpretation of the same, Dan. ii., and Daniel's vision, Dan. vii., the waning power and glory of the four kingdoms which precedes the fifth kingdom. This kingdom was inaugurated under David, called the kingdom of Israel; now this throne is overturned and will remain so until He come whose right it is to reign. This restoration all the prophets since the world began have predicted. Nebuchadnezzar could see no further than four; this was the boundary of his horizon, but Daniel saw the resplendent glory of the everlasting kingdom.

M. I. LEWIS.

Forestville, Wis.

P. S. The friends in Eureka requested me to send to THE RESTITUTION office a copy of the address for publication, and as those friends are readers of THE RESTITUTION, I promised to do so, and therefore request its publication if you deem it worthy a place in your columns. If you will do so you will much oblige your brother in the one faith. I was treated with Christian respect by the convention. Such a paper would not have been tolerated ten years ago. A great change has of late taken place relative to the great question of the times, or the present truth.

M. I. L.

Is there a Hell?

The above is the heading of an editorial in the New York Weekly *Sun* of December 12. The occasion which called out the article was, that the Rev. Mr. Merriam, Congregational minister, of Hartford, Conn., had rejected eternal punishment (torment). The editor makes this remark: If the honest opinions of Orthodox ministers generally were obtained, it is probable that it would be found that very many of them are exceedingly shaky regarding the doctrine of eternal punishment.

Every few weeks the secular press announces that some minister in the ranks of Orthodoxy has avowed his disbelief of the horrible doctrine, and his belief of something in its stead.

Where will this new departure end? It may go on until the article embodying the offensive doctrine shall be erased from every creed in Christendom, as it has been, I understand, from the creed of the English church. I am not very old, yet in the period of my memory the preaching upon this subject has undergone a great change. The first sermons I heard on this topic, about thirty years ago, made my young blood run cold, and a feeling of horror thrill through my whole being. I heard Benjamin and David E. Thomas, two of the five Welsh brothers, Baptist ministers, who were attracting large audiences in different parts of Ohio by their eloquence and deep earnestness. Holding the view entertained by Calvin, Edwards and Benson, their large descriptive faculties were employed to picture and embellish what to me seemed terrible enough under a sober description. They sought by every means in their power to impress the minds of their audience with the weight and meaning of the word "eternity."

After hearing these dreadful portrayals of the dominions of Pluto, I endeavored by the power of my own imagination to work up my feelings to such a pitch of dread and horror of the place as to drive me to the love of God and his service. It was of no avail for this purpose. I regret that I ever believed a doctrine so monstrous and so dishonoring to God; one that presents him in the light of a tyrant. But I found myself in it without a logical process, accepting it on the bare statement of clerical authority. Thousands and multiplied thousands have accepted it on the same ground, all the while thinking that the Bible affirms it in the most explicit terms, and also come to think that a belief of the doctrine by mankind generally is absolutely necessary to prevent the world *from* drifting *from* bad to worse, or to speedy ruin; that if the agonies of an endless hell did not hang like the sword of Damocles over the head of human society, vice and crime would prevail as the rule, and virtue be the exception.

Nor does the notion of the economy of eternal torture stop here. In the language of Edwards, "The destruction (misery he meant by the word) of the unfruitful is of use to give the saints a greater sense of their own happiness, and of God's grace to them. Every time they look upon the damned it will excite in them a lively and admiring sense of the grace of God in making them so to differ."

These inhuman and detestable sentiments merit the odium to which Theodore Parker held them up. The doctrine that God will hold in existence countless millions of sinful creatures, and torment them through endless ages, with the view to increasing the happiness of another class, or, according to another theory, to keep them from falling, involves God's character in the deepest dishonor the mind of man or angel can conceive. Good men everywhere begin to see it in this light. This is the cause of the excitement and agitation which prevail at present regarding future punishment. Orthodox churches are compelled to confront new views of this question within their sacred precincts. Creeds will not bind all.

JOHN L. WIRCE.

eeling at New Hope.

On Saturday evening, 15th, and Sunday and Sunday evening, 16th inst., I delivered four discourses at this place, five miles southwest of Paris, Ills. During this meeting, two noble souls—sister Elkins and Brother Wm. F. Young, both of whom were members of the Christian (Campbellite) church—scripturally put on the Christ in baptism. Much prejudice was removed during this meeting, as well as others, that I have occasionally held there for years. None of the brethren there are wealthy; most of them poor, and, therefore, unable to compensate evangelists for their labors. I have done all my preaching there without any compensation, and part of the time paying my own traveling expenses. Recently the brethren have footed these expenses.

Brother Wm. F. Young, a man of more than ordinary intelligence, has been investigating the Scriptures for years, and for months, relative to this movement, before he could make up his mind to sever his relations with his former brethren. He can and will, I think, be of great help to the church at Good Hope, for he can aid in teaching and building up the brethren and sisters. My love and sympathies and prayers are with him and for him, and with all the members of said church. May God protect them now and save them hereafter in his everlasting kingdom! Yours, in the faith,

A. MALONE, M. D.

Fairmount, Ills., June 18, 1878.

SELECTIONS.

Spanish Persecutions.

An atrocious case of persecution has just taken place in Alcoy. A woman, a member of the Protestant congregation, was very ill, and desired the presence of her pastor, who came to see her frequently. The parish priest, hearing of her illness, insisted on coming, too, contrary to the positively expressed wish of herself and her family. Just before her death he came again with policemen, and in defiance of the protest of the family, administered to her extreme unction. The poor woman was too far gone to make any further protest, and soon died. The family invited their pastor, Mr. Ben Oliel, who is supported by the American Baptists, to conduct the funeral services, and the arrangements had been made for the ceremony, which was to take place on the following day; but at half-past ten o'clock at night of the day she died, the Lieutenant Alcalde and the Inspector of the police came with policemen, forcibly seized the body and carried it away. The family friends ran to give word to the pastor. He came quickly, and meeting them at the door, endeavored to prevent this high-handed robbery; but when they persisted, even using physical force, he protested in the presence of witnesses, and offered no further opposition. I should say that there was no contagious disease nor pretense of it. The woman died of congestion of the brain, and it was contrary to Spanish law for the body to be removed before the expiration of twenty-four hours. The family were summoned to court for having offered resistance to the authorities, and the pastor was sent to prison for ten days on the charge of having interfered with an act of worship of the Roman Catholic religion!

The body was quickly buried by the Catholics in the Catholic cemetery, although a local newspaper says that she died "in the diabolical arms of the evangelicals." This is a very brief resume of the facts as published in the *Las*. The case is still in the courts.

I presume you have already heard of the affair at Ixnatoraf, which awakened much interest and discussion throughout Spain. There the Alcalde (Mayor) and two priests came to the house of Senor Francisco Gutierrez, the leader of the Protestant congregation in the village, and in defiance of the protests of both the father and the mother, forcibly carried off their infant child and a daughter two years old, and baptized them in the Roman church. The case made such a scandal that the Government was compelled to publicly reprimand the Alcalde.

Our school teacher, a cultivated Christian young lady, who was educated in Switzerland, Dona Gracia Martinez de Castila, has just been stoned on a public square, while returning from school, by a crowd of some twenty boys, large and small, who followed her with showers of stones, shouting and yelling, "This is the Protestant; this is the heretic," etc. They followed her to the very door of our house. Though many saw what was going on, not a finger was raised in her defense.

The Creation.

The Greek *Kristees* (Creator) is found but once in the New Testament, 1 Pet. iv. 19, "As unto a faithful (*Kristees*) Creator." God the Lord is the great Creator of the universe. That which He creates is in the Greek called the *ktisis*, or creation. In this, generically, is included each thing, and each creature. The act of creation is the *ktizo*; "For thou [God] hast created all things." Rev. iv. 11, Once, in Rom. i. 25, *Ktizo* is rendered Creator.

Now what is the (*ktisis*) creation of Rom. viii. 22? We are told it groans it is in travail, is in pain. And we are also told it (*this ktisis*) shall be delivered into a sacred and holy liberty. Take notice that the word is used nineteen times in the original, that it is rendered creation six times, and creature thirteen times. But observe Rom. viii. 19-21 and 22, and Eph. vi. 15, in all places in which *ktisis* can be rendered creation and not at all violate the sense or mar the text; also add to these Heb, ix. 11, and 1 Pet. ii. 13, and we have certainly thirteen passages where the word means creation and not creature. Now in the classics *ktizo*, the verb, refers to things as well as men; to material cities and lands as well as their inhabitants. And according to Parkhurst, Robinson, Greenfield, and other lexicographers, *ktisis* denotes, first of all, creation, or created thing; and Liddell and Scott are of the same opinion; while *pasee tee ktisis*, in Mark xvi. 15 and Col. i. 23, are by the translators Dr. Murdock (in the Syriac New Testament), Wakefield, and Sawyer, rendered "in the whole creation." That created things, or the habitable world, is meant in the last passage just quoted must be conceded, or we put a lie at the tip of Paul's pen. For all men know that the gospel had not been preached to every human soul on earth in the short space of thirty years, from A. D. 34 to A. D. 64. Hence Murdock's version of Mark xvi. 15, "in the whole creation," and of Col. i. 23, "in all the creation beneath heaven," is much to be preferred. Place or territory, more than people, seems intended.

Thus the *usus loquendi*, or general usage of *ktisis* is creation, the created and habitable world; the earth certainly being meant, if not the solar universe. As Liddell and Scott have it, it is "the universe, a created thing." Now, then, in the masterly passage in Rom. viii. 19, 23, *ktisis* should be uniformerly rendered creation in each and every verse, as referring to the great globe we live on. "Creature," or the animate creation, is not the word nor the thought of the Apostle. He is writing of two things, or rather subjects; first the church, second the creation. Both are subject to vanity, or as the word signifies, "fleetingness." Both are involved in the bondage of corruption. Both lie under the original curse. Both partake of the evils of sin. Both groan. Both suffer. Both wait. Both have "hope." Both look for "deliverance." Both will have it. Both long for the redemption era, which is the resurrection from the dead. Both with outstretched neck and yearning cries yearn for the promised "glorious liberty." Here, then, we have two grand subjects, viz., the saints, and their inheritance. The curse for sin is two-fold, the glad redemption from sin is two-fold. Glad thought! Holy hope! Sweet prospect! All is not intrinsically lost. The regeneration (Matt. xix. 28) comes under the reign of Adam the II.

"Hope died not with earth's first-born sons six thousand years ago."

"For the creation was subjected to vanity, not by its own choice, but because of Him who subjected it, in the hope that also the creation itself would be emancipated from the bondage of corruption, into the liberty of the glory of the sons of God." (*Syriac*)

This view of Rom. viii. 19-23 was held and advanced by Chrysostom Theodoret, Erasmus, Grotius, Luther, Charnock, Benson, Owen, Wesley, Horne, Fuller, Rosenmuller, Platt, Scott, Hodge, Tholuck, Chalmers, Bonar and Cumming. O, happy day! Our ruined, storm-tossed, earthquake-riven, shattered planet shall one day take its place among the sister planets, restored, beautified and blest, a fit abode for the Bridegroom and the Bride. How sublime is the sacred announcement, how soul-inspiring the theme! Shall I be there? Will you, my reader, be there?—*D. T. Taylor in World's Crisis.*

POETRY.

The Rose of Sharon.

L. M. HUBBELL.

Oh, Rose of Sharon, bloom for me!
Thy beauties let these dull eyes see!
The thorns that pierced, on stems of thine
Ne'er grew, alas! those thorns were mine!
Mine, when in sins my hand would rise
To pierce the King of earth and skies—
To pierce that heart so kind and true,
That tho' my guilty soul it knew,
Yet gladly died that I might be,
Thro' that dark hour, from sin made free.

Sweet Rose of Sharon! Christ divine!
Oh, quickly come and make me thine!
Earth only charms us to destroy,
In thee alone is peace and joy.
Come in the clouds of heaven and claim
Those who are trusting in thy name,
Who thine appearing wait, and watch
The faintest gleam of dawn to catch.

Oh, Rose of Sharon, haste and come
To fill the earth with light and bloom!
One moment rapped to thy pure breast
Would be eternal joy and rest!
One look from those dear eyes would be
Sure cure for all earth's misery.
Sweet Rose of sharon! haste and give
That look that bids the dying live!
Oh, that my longing, listening ear
May soon his coming footsteps hear!
And soon my enraptured vision see
The Rose of Sharon bloom for me!

Austin, Ill.

CORRESPONDENCE.

Editor Restitution:—With your permission, I would like to say a few words through THE RESTITUTION with reference to my dear mother, whose death was noticed in your paper of May 8th. I am aware that no high sounding obituary will make any difference to the dear sleeping one, but I am assured it will be a satisfaction to some of your readers, east and west, who have known her in this life, and I trust, will rejoice with her in a future life. She was born in Sheffield, a New England town, Feb. 8, 1791, and died May 5, 1878, at our home, in Monroe township, Kosciusko county, Ind., where she has resided at intervals, for the last fifteen years. She was converted among the Methodists in Sodus, Wayne county, N. Y., and from that time, until her death, (to use her own words), "she would never have turned back: for all the world." The soon-coming of the Lord was her theme and rejoicing from her conversion, and she desired, if it was the Lord's will, to live to see that blessed day. But God, who notices even the sparrow's fall, had ordered it otherwise, and we are left to mourn, though not without hope. She died as she lived, with a heart full of love and good will, for every creature. Of her firm faith, abiding hope and spotless life, some can speak more surely than myself, who have witnessed her blessed example, and heard her songs of devotion, even in the night season, when, like Paul and Silas, she prayed and sang praises to God. Although my tears fall fast when I write, yet my heart humbly rejoices in the hope that through patient continuance in well-doing, and faith in God's promises, I may meet her in that soon-coming kingdom and inherit glory, honor and immortality. I can say truly,—

Hope made for her a pillow,
And faith a garment rare
To keep her in her slumbers
Till Jesus should appear.
And when the light of morning
Breaks in her little room,
She'll rise and shout hosanna,
Deliverance has come.

Hoping for immortality, I remain your unworthy sister,

JULIA R. STEVENS.

Fairview, Ind.

Editor Restitution:—Enclosed please find $2.00 towards subscription for my RESTITUTION, which I hold precious, and I consider it a great disseminator of truth. Reading a P. S. of Bro. Alling in regard to brethren writing short articles for the paper, I thought I would for one respond. Although I am not so certain that my writing will be anything tasteful to many readers, or even that it will be admitted into the columns of THE RESTITUTION, for it is an exposition and application of a prophecy, so greatly at variance with the universally received interpretation, that the writer anticipates the difficulties and prejudices to be encountered to get readers of the word of God to examine the subject by laying aside preconceived opinions. But, brethren, let the light shine and increase in brilliancy. As we have found many doctrines and views of Scripture passages which many of us held for years, as cardinal truths—untenable, so must we still allow that the light will shine brighter and brighter, unto the perfect day. The subject which we wish to introduce is:

"THE BATTLE OF ARMAGEDDON."

As so much has been written and preached on this subject, that it has become a familiar expression in the mouth of every one, it seems more like blasphemy or a matter of ridicule than anything else, for any one to rise up and deny that any such battle is taught in the word of God, and invite the readers attention to an investigation of it for himself.

The only instance in which the word "Armageddon" occurs in the Bible is Rev. xvi. 16. It reads, "And he gathered them together into that place which is called in Hebrew Armageddon" Emp. Diag. This gathering it will be readily seen is the event in the prophetic drama of the sixth vial. It will be seen that there are two gatherings brought to view under this vial. Verse 13, 14, show that the three unclean spirits go forth to the Kings of the earth to get them ready or gather them together for the "War of the great day of God Almighty," Emp. Diag. The other gathering is that of the ones who have the garments on by the "I" who comes as a thief. And He gathered them, (who? why those who have the garments on) into a place called Armageddon. It is plain that the work of gathering the kings is not the work of the lie, but of the "three unclean spirits," and they gathered them to the war of the great day of God Almighty. While the work of the "He" is to gather his elect, i. e. those who have the garments on into a place called Armageddon. It is plainly taught and well understood that when Christ comes as a thief he will gather His elect. He tells us He will gather them from one end of heaven to the other end. Will any one pretend to deny that the ones with the garments on of verse 16, are any other than His elect to be delivered or gathered when He comes as a thief? We must conclude therefore that the place where He gathers them to i. e.—"the other end of heaven" is the same as "Armageddon." The phrase battle or war of Armageddon is not found in the passage and has no existance except by wrong interpretation. The passage clearly shows that the "war of the great day" does not take place until Christ has come as a "thief," and delivered His saints. This is the last event under the sixth vial. Then open the scenes of the seventh vial, which shows the magnitude of the war of that great day.

It will be seen that the mustering—gathering together, i. e., getting ready for the great conflict, is all under the sixth vial, but the conflict itself is under the seventh. This is in harmony with the chain of prophecy symbolized by the trumpets. We read that when the "seventh Angel shall begin (is about, Emp. Diag.) to sound the mystery of God shall be finished." What mystery? The mystery concerning the resurrection and translation. For Paul in speaking of this same trumpet says: "Behold I show you a mystery: We shall not all sleep, but we shall all be changed. * * * * * * * the Lord shall descend from heaven with the trump of God," etc. Also the words of Christ to the Philadelphia Church. "Because thou hast kept the words of my patient endurance, I also will keep thee from that hour of trial which is about to come on the whole habitable to try those who dwell on the earth." Rev. iii. 10.

Brethren, let us cling to the word of God and have an eye single to dividing it rightly. JOS. LACIAR.

Mount Chasl, Pa.

LETTER DRAWER.

Editor Restitution:—I wish you much success in defending the truth. I am a new beginner in studying the truth, and what I desire is the *truth*, whatever it may be, regardless of how much it may conflict with generally received ideas. I can receive anything that I am certain is God's will and purpose. May you ever be firm, but, at the same time cautious and certain in advocating what is God's will regarding man and the earth. I hope to be able soon to do more for you as from what I read I understand that it is often hard to separate the dross from the gold. Yours,

J. P. CAMPBELL.

Huntingdon, West Va.

Editor Restitution:—I remit one dollar for the continuance of THE RESTITUTION for the year 1878. I am much edified by its weekly visits. Its close adherence to the sure word of God has encouraged me much in the stand I have taken for the truth, the whole truth, and that without adulteration or abridgement, and hope it will continue so to do. I feel conscious that some of the faithful ones in Christ our Lord have helped me by their prayers for me and I desire their continuance; indeed, I say to all, who love the truth, pray for us in Philadelphia. We (at least some of us) desire to be accepted in the day of his coming, and to be accounted worthy, and are laboring to have a good conscience before God our Father and toward men; we desire all to be of one mind among us, striving together for the faith and obedience of the gospel. We desire to see more reverence manifested by all that name the name of Christ toward the word of God, and more love toward each other for the truth's sake. We think it would cause them to meet more frequently and to read and converse on the things of the kingdom. Much may be learned by Christian intercourse, and faith and hope be increased. I often think of the time misspent by condescending to gossip and in idle talk. It seems more than probable that the time has come when the preaching to those without may cease, the instruction and edification of one another may most properly be attended to, the word of our heavenly Father is, or will soon be,—let him that is filthy be filthy still. As we do not know what is before us of trial, let us, who are of the faith, be prepared by putting on the whole armor which is of faith, that having done all we may be able to stand in the day of the Lord at his coming. I would much like to see and have talks with those whose contributions I see in THE RESTITUTION, as I find few like minded with Paul, fully given to the obedience of the truth. If one or more of the brethren could pay us a visit who are able to set in order the things that are wanting many would be pleased. In the start of the present organization there was much interest manifested. I would much like it so now, perhaps good would result. I would bear a fair proportion toward expenses with the brethren hereabout. This I say of myself, not having consulted any of them. I do think as the appearances of matters are in this city, and others, as Baltimore and Brooklyn, etc., as you are aware that fresh interest might be excited and some lasting good done. This is for your consideration; if encouraged, I will communicate again.

With expressions of brotherly love to all the faithful among you, I subscribe myself,

WILLIAM SIMPSON.

Philadelphia, Pa.

Editor Restitution:—I do not wish unnecessarily to claim even a small portion of your valuable time, but, having just met a gentleman who had never heard the views of the "Church of God," or those of the Abrahamic faith, until our conversation, but who had heard a sermon by a Seventh Day Adventist on the subject of keeping the Seventh Day, he requested me, after seeing THE RESTITUTION, to write and ask you for light on that subject and let him know the result. Enclosed, please find some stamps, for which send me some tracts on that subject, and if any more is due, make the change with "Bible Pearls," for distribution. And, also, find one dollar greenback enclosed, for which send THE RESTITUTION to my address as given at the close. I order for six months as my address will be changed in a few months. On this extreme northwestern coast of California there are none of the Abrahamic faith but myself and one other, an intelligent sister. We are twenty miles apart. We spend considerable time in contending for the faith once delivered to the saints and in distributing tracts, papers, etc.; would be glad if we had the means to do much more. As soon as the way opens, I wish to order THE RESTITUTION sent to at least a dozen persons in different parts of this county where I have been teaching, they having become interested searchers for truth, but not so much so as to take the paper themselves. We hope Brother B. Wilson, now of San Francisco, or Brother R. Corbaley, of Healdsburgh, Cal., will come to this county and proclaim the truth in its purity and simplicity. I have been in the county four years and have never heard the "gospel of the kingdom" as preached by Jesus and the Apostles, not even the slightest reference to it, but from the pulpit we hear "the Bible is full of the immortality of the soul," and another minister with whom I had conversed on the subject and who had searched and failed to find proof, said to his congregation afterward: "We need no proof of the immortality of the soul." People are beginning to be dissatisfied with assertions, and are asking for the Bible on the subjects; they are not satisfied till they have the "thus saith the Lord."

Hoping you will be prospered in your great and good work, I am your sister in the one blessed hope,

MRS. M. F. TUNNELL.

Berkeley, Cal.

Editor Restitution:—Enclosed you will find the sum of five dollars; four of which is a free-will offering to THE RESTITUTION, and the other one for a new subscriber six months.—M. C. Vanmeter, Grinnell, Iowa. M. C. Vanmeter is a brother in the faith who has lately espoused the cause and is rejoicing in the hope of the soon-coming King. He is poor in this world's goods, but feels that he must have the paper. May the Lord bless you, brother, in your labors with means from those who have to spare. Change the address of J. G. Winchester's paper to Brown's Grove, Kansas. Their leaving here breaks up the little band at Rock Creek, Iowa. O I pray for the time to come when there will be no more separating of brethren and friends to better their condition; but when all will be satisfied with the likeness of their Master and dwell in his kingdom.

L. C. BYRNE.

Kellogg, Iowa.

Editor Restitution:—I herewith enclose two dollars for THE RESTITUTION. Receive my thanks for sending it so long; would have sent the money before if possible. Wish I could send you more. The times are hard, and will be, I think, till the great Deliverer comes. We prize the paper very much; hope it will not have to stop; these are times of great interest to those who are waiting for their Lord. That I may be of that number of faithful ones who shall be found watching, is my prayer. Your sister in hope,

MRS. TIMOTHY PARKER.

Scott's Bay, N.S.

SELECTIONS.

Wonders of Telephony and Photography.

Captain J. N. Hills, whose office is on the corner of Monroe and La Salle streets, in Chicago, and whose residence is at Ravenswood, seven miles north of the city, has established telephonic communication between his office and residence, the thin metallic sounding-board, or diaphragm, being boxed up at each of the termini of the line, and connected with an ordinary telegraph wire. A person at one end desiring to communicate with a person at the other end of the line, first gives notice by sounding a bell. Attention having been gained, the speaker talks into a mouthpiece; his voice striking the diaphragm inside of the box, is vibrated instantaneously through the wire, the person addressed at the other end hearing every word as distinctly as if spoken in an adjoining room. The writer of this had the satisfaction of "interviewing" Captain Hills' telephone yesterday. He conversed freely in the Captain's office, in Chicago, with a member of his family in Ravenswood. Every word, syllable, and peculiarity of voice or enunciation was distinctly heard; so was whistling and singing. Being the first opportunity the writer has had of practically testing this wonderful new invention, it is needless to say that he was astonished at the marvelous result.

Speaking of marvelous new inventions, M. A. Hesler, the Evanston photographer, showed us a "new thing under the sun" this morning, being nothing less than a photograph of the human voice, or, more properly speaking, of the atmospheric sound-waves. The process by which this was accomplished, as near as we can understand it, is this: An ordinary bell telephone was used; a person spoke into the mouth-piece, the sound being vibrated by the usual disc or diaphragm; thence the sound waves struck a thin film of soap-bubble; the light of the sun passing through this film reflected the sound-waves to the plate in the *camera obscura*, and a photographic impression was the result. This, we believe, is the first time that this feat has ever been accomplished. The picture looks like a drawing of the small undulations caused in water by dropping a stone in it.

Verily, this is "an age of wonders." The telephone literally talks; the photograph literally records speech; and now the skilled photographer actually makes a picture of the atmospheric medium by which sound is transmitted.—*Chicago Evening Journal.*

DIED.

GREENWELL—Of consumption, June 12, 1878, H. S. Greenwell, in his twenty-seventh year.

Thus closed the career of brother Bro. Greenwell. He was "brought up in the nurture and admonition of the Lord" by pious parents, who still reside at the old homestead in Brown county, Ill. In early youth he became a student; choosing as his work to be a teacher. Having taught school awhile, he realized the heart's deep poverty when devoid of an abiding faith in the world's Redeemer. Too noble to disregard this "hungering and thirsting after righteousness," he "obeyed from the heart the form of doctrine which was delivered," and was made free from sin in the fall of 1874. Being at that time principal of schools in Chamberburg, Pike county, Ill., he united with the church of Christ meeting there, and has ever been a faithful member. Bro. Benjamin was a Christian man. To make this impression, he seemed to be born into the world. Reasonably could his father say, "I had great hopes for my son's future life," and fast were these hopes being changed to glad fruition, when death, "the cloaked shadow who keeps the keys of all the creeds," came with friendly care and took him rest. Sleep on, brother, till He who called Lazarus from Judea's rock-ribbed tomb, shall wake the nations under ground; then may we, with you, inherit eternal life with its fulness of joy forevermore.

T. W. G.

Postoffice Address.

Brother H. V. Reed's address is 60 Hamilton Avenue, Chicago, Ill.

Brother J. M. Stephenson's address is 346 Walnut Street, Chicago, Ill., where friends may address him until further notice.

A Free-Will Offering.

We, the undersigned, having the good of the cause of truth at heart, and believing that it is our duty to sustain the gospel with our means as well as our tongues, and believing that God will bless us for all the offering we make in behalf of the truth, have paid the sum set opposite our names for the purpose of feeding THE RESTITUTION from debt, and sending it out as a messenger of truth to those sitting in darkness, and to comfort those who are waiting in the light of life:

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ANNOUNCEMENTS.

CENTER POINT, TEX., March 17, 1878.

EDITOR RESTITUTION:—Permit us to announce through the columns of your paper, that the Christadelphian body at this place, purpose to hold a Fraternal Gathering here, to commence the Friday before the first Sunday in August, to continue four or five days, or more if necessary. All brethren and friends of the "one faith," throughout the United States are cordially invited.

By order of the Church.

A. V. TUNNELL, Elder.

J. A. CORNELL, Sec.

Will preach, the Lord will, at Roscoeville, Wisconsin, the evening of the 22d and 23d of June, and at the Conference to convene at Lanark, Ill., the 26th.

J. H. STEPHENSON.

OLIVE MISSION, KAN.

EDITOR RESTITUTION:—The 4th of July next, there will be a grove and basket meeting of the brethren of the Abrahamic faith on the farm of G. W. Smith, three miles west of the town of Olive Mission, in Neosho Co., Kan. A general turnout is expected from southern Kansas and southeastern Missouri. Several of our preaching brethren will be here, the Lord willing.

G. W. SMITH.

LANARK, ILL.

Quarterly Conference of the brethren of the Abrahamic Faith of northern Illinois and southern Wisconsin, will be held at Lanark, Ill., commencing Friday evening, June 28th, and continue over Sunday. Brethren J. H. Stephenson and G. H. Meyer are expected. A general invitation is extended to all. Come and let us have a good old time meeting.

J. M. GROTHJAN.

The Lord willing, I will be at Brother Geniner's in Champaign county, Ill., the second Sunday in July, meeting to commence on the Friday night before.

J. S. HATCH.

The Lord willing, I will preach at Donnelsen, next Sunday, June 30. Let there be a general turn out.

H. V. REED.

Accompaniment to International S. S. Lessons, Third and Fourth Quarters, 1878.

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As most of—if not all—the Christian sects owe their existence to differences of interpretation, certainly every one is entitled to study the Scriptures for himself, and to exercise his own intelligent judgment. The work we offer has already received the approval of many eminent critics, and it is believed will be accepted as a great help for those for whom it has been prepared. S. S. teachers who would furnish themselves with the best lesson helps should procure this. For sale at THE RESTITUTION office, or sent by mail, postpaid, on receipt of price. June26

AT A BARGAIN.

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POETRY.

"Thy Kingdom Come."

ABBY A. PERRY.

Hasten, O Lord, the peaceful day,
When Zion's King shall come;
And all the earth shall own his sway.
"Thy will, on earth be done."

We fervent pray, "Thy kingdom come,"
And put an end to crime;
And every ill beneath the sun,
"The power, O Lord, is thine."

O come, and end this fearful strife.
This conflict of ideas!—
Extending thro' this mortal life
Of sorrow, pain and tears.

When thou, O Lord, "shalt Zion build,"
"Thy glory shall appear;"
And Palestine be crown and gold,
The nation's see and fear.

Then, Israel's long scatter'd sons
Will hasten to their home,
Rejoicing that the day has come,
When they no more shall roam.

Jerusalem will then be built
By thine unchanged decree;
Israel repent of all their guilt,
When "they their King shall see."

Each family will sigh and mourn
To think they crucified
Their blest Redeemer, and their King,
Who for them bled and died!

Believer—lift thy drooping head—
Your faith n'ould now be strong;
Soon Christ will come and wake the dead;
The conflict can't be long.

Your "eye now fix'd upon the mark,"
The spirits' sword now wield;
The word sheds light, tho' earth is dark
And faith's a mighty shield.

Our longing hearts e'en now rejoice
At tidings from that land;
Speaking to us with certain voice,
The kingdom is at hand.

Scotland, O.

COMMUNICATIONS.

Reply to Joseph Cook; or a Review of his Famous Lecture, "Does Death End All?"

BY C. COLEGROVE.

But how unequal the organization of the frog, the fish, the pigeon, and the rabbit, to that of the intellectual and reasoning man! Mr. Cook knows perfectly well that if the lobes of the cerebral man were exected with the scalpel, the man himself would perform no automatic action whatever; he would, as to his whole organism succumb to death. And whether it were so or not how plain it is to see that the lower key-board is simply subject to the upper key-board, that the self-directing upper key-board man operates the lower key-board man, or that whatever of the cerebral organism contains this volitive faculty directs all movements made subject to it in the organism!

The fact is, this exultation of the soul, this imputation to it of an indestructible vitality, and the susceptibility of incorporeal and independent conscious personality, detracts from the necessity and the grandeur of the physical organism, and from the glory of the Creator in the plan and working of the organism. The confusion of soul entity and duration, with the majestic life-force emanating from God is most unhappy. The very life-force that makes the organism operative, or impels the machinery is itself wholly weak and undiscoverable when the machinery is in one of a hundred ways deranged, so that its presence and service is wholly conditional. The machinery is dependent on the impulse of the spirit energy of life, inseparable from the constant oxygenation of the blood, while at the same time the life energy is dependent on the operative facility and organic integrity of the machinery. Thus wonderfully made is Adamic man.

Mr. Cook says that we can get no more out of a musical instrument than we put into it. Certainly not. But whatever is worthy in the dignity and commanding power of acts of volition or reasoning, to be likened to the execution of a master of melody, is developed through cerebral growth, and through influences from the outer world, which perpetually maintain or help to maintain along with the brain's own proper discipline by reflection, those capabilities which are constantly manifested in human life and action.

What does the soul know, or what could it ever possibly know, apart from the action of the brain, apart from revelations from the outer world through the media of some, at least, if not all, the senses? This potent soul is thus undeniably dependent on the cerebral organism for its knowledge, or is it simply a force without knowledge? If so, it is a strange musical performer. The simple truth is, the comparison of Mr. Cook is inapt, and does not with scientific or rational exactness illustrate the secret of the phenomena of mental operations. Nor is any such mere mechanical illustration adequate or suitable to the purpose for which it is employed. The mystery of the human mind is too profound for such solutions, by mental pictures of any single fact within the range of every-day observation. There is nothing analogous in minstrelsy or mechanics to the action and phenomena of man's intellect.

We are cited to the action of light upon the retina of the eye, to sound upon the nervous expansion of the ear, to illustrate the necessity or to demonstrate the certainty of some secret agent upon the convolutions of the brain to stimulate its action and evoke its powers. But here we have the eye and ear, instruments to serve the cerebral man, and the very waves of light and waves of sound are agents that help to awaken mental action, and so of all impressions by the senses which are from a material world. Without such impressions, thought and knowledge would be impossible. We are reminded "that the interior of the brain is seen ending in curious convolutions of vascular material," and Draper is cited as saying that "we might infer from the structure of the brain that an external immaterial agent acts upon it." But is it not a thing of inconceivable substance, if it is a substance, that thus acts upon these unfathomably mysterious convolutions? And if it is wholly beyond the power of science with its most cunning and expert methods to find any trace of this agent, how is it possible to dignify it with the name of substance? Oxygen can be caught and its affinities and powers clearly exhibited. Air can have its undulations recorded, and light has many well understood laws of action, and among the rest its power to paint the image of an object on the retina; but what is that utterly unknown, and most certainly insubstantial and airy nothing, which is called a death-defying soul, death-defying because death-surviving? Where is the power to measure it? What conception of shape where there is none, or of laws that we cannot trace in operation? Whatever may be theologically or scientifically said of immaterial substance, what definite notion can we have of it as something mysteriously acting on these cerebral convolutions? If it were an inalienable property of matter, or a subtle agent like electricity or caloric in matter, we could put it in the category of intelligible things, measurably intelligible; we repeat, if it were like those forces in nature unknown apart from material belongings or habitats, how could it immediately forsake the matter it has animated, and all other as well, and fly away immaterial, and independent of matter, and obedient to no law in nature nor possessing any? A query indeed! If air in motion imparts vibration to the auditory nerve, and light imprints an image upon the expanded optic, what does the soul do to the brain—what is its *modus operandii*? Most certainly no one knows or ever can tell. It is a matter of wholly indistinct conjecture, or beyond the reach of any just or sound conception.

Mr. Cook suggests that if the relation of the soul to the body is that of the harper to the harp, perhaps you can destroy the harp and not hurt the harper at all. A very important little word, that "if," there! We think, when the truth is understood, the relation of the soul to the body is that of the organism to the body, or very nearly that, and that when the organism is destroyed the soul is dissolved and insensate. And for the same reason, it does not follow that "as you may destroy the ear and not destroy the air, so you may destroy the brain and not destroy the soul." A more correct statement would be this: You may indeed destroy the ear and not destroy the air, but if you destroy the brain, you have effectually destroyed the organism and everything that pertains to functions of mind, will, sensation, intellect and soul. You may destroy the brain, and not destroy the primitive atoms of which it was composed; but you have destroyed organization, with its marvelous activities, and you have destroyed the soul except as to its susceptibilities of reliving through a resurrection.

He says: "You know how those motions in the lower key-board are produced; you know, therefore, how those in the upper are started. Matter did not start them there—matter does not start them here. Mind starts them here—mind starts them there." Yet in close proximity to this he says, in applying the illustration of the music-making organ, "Now, my friends, we are the organ, and the upper keyboard is made up of the white nervous substance, and the gray matter in the brain. Undoubtedly molecular motions occur in the nervous system, perfectly correspondent with the activity of our thoughts. I suppose that it must be granted that every time we think or feel or choose, certain shivers of the ultimate atoms of the nervous substance in the brain, and elsewhere, occur. If we had the power, which a future age may acquire, of looking into these molecular movements, we might find, and probably it is already demonstrated 'that we should find a perfect correspondence between the movement of these white and gray keys and the movement of the anthem which we call thought and choice and emotion. But when materialism comes and says these ivory keys produce the music, we say to it, parallelism is not ideality. Ivory is not music. Nervous shivers are not mind." True, ivory is not music, but the action of the ivory produces it. The stroke of the cushioned hammers against the tense wires produces music. So the brain is not music, but certain vibrations of cerebral atoms may produce thought, as truly as vibrations of wires produce melody, and parallelism may be identity after all. It is clear there can be no thought without cerebral vibrations. How comes it, then, that a soul disembodied can think?

There is power in organized man to think, power in the cerebro-nervous man to will. This is human free agency, quite as intelligible in a magnificently organized material being as in a soul that is not supposed to have anything material or organic in it at all. The will has some control over the atomic shivers that produce or accompany thought, but only in part. No man can by the exercise of his will absolutely cease to think. The action of the brain is therefore in part involuntary like that of the respiratory muscles. The power of the will is limited. Is the will inherent in an immaterial soul? If the soul interior or exterior to the bioplasts built the fabric, if it had such a vital potency, it is after all wielding a power, weakened and abridged, in the completed fabric. If man is a material being, as we believe he is, if God has made him so, as we believe he has, then it is vain to pronounce it chimerical or impossible "to put mind into matter." We insist that we have no knowledge of human mental action without material agency. The mystery of the evolution of mind, the mystery of identity, must forever baffle the understanding, but of identity without organism we know nothing.

Mr. Cook says: "Face to face with the scientific method itself, let us look at the pretence that the qualities of matter and mind can belong to one substance. What are the qualities of matter? Why, Prof. Bain says they are inertia, extension, color, weight, etc. But is there any extension in mind, any weight, any color? When Brutus stabbed Cæsar, was the grief of the Roman dictator round or square? When Columbus first saw the new world, was his joy triangular or hexagonal, white or green?" We need not protong the quotation. We subjoin as suitable an extract from an able criticism by W. J. R. in the Buffalo *Express*:

"In his lecture, thought and feeling are the recognized qualities of mind. These have many subdivisions not clearly recognized in the pages under examination, and I would be better pleased to speak of them as the manifestations of the mind, rather than the qualities. But call them qualities. Because they have no weight nor inertia, nor extension, etc., they are in 'fundamental antagonism', to these qualities of matter (?) What is the weight of light; the inches long or wide or deep of heat; the form of electricity; the color of magnetism?

"Because heat has no extension, when we say that a body is warm, do we assert that there must coinhere in body, 'extension and the absence of extension, at one and the same time"? Or do we thereby assert 'that the body is and is not, at the same time and in the same sense'? Further, our author allows that extension, inertia, gravity, color, form, etc., are qualities of matter; but what is the extension of gravity, the color of inertia, the form of impenetrability? On his line of reasoning we must conclude that he is willing to assert that there are 'fundamentally antagonistic' qualities coinhering in one and the same piece of matter at one and the same time, and that this piece of matter can be and not be at the same time and in the same sense.

"Says Mr. Cook: 'I affirm that the microscope begins to have visions of man's immortality. [Applause.]'

"Was the applause what Artemus Ward would call 'sarcastical' this time? What was the molecular condition of the 'Boston brains' after receiving this lucid statement? Clearly these questions are of the order of the unknowable. But what new light is here thrown on the vexed question of man's immortality? The microscope is an optical instrument, used to enable us to see very small particles of matter; under its power they present differences of color, structure, and motion; that is all.

"Man's immortality, then, as seen in microscope is a small particle of matter, or, if a big matter, the microscope has glimpses of small sections of it, showing some differences in color, structure or motion. Now, will Mr. Cook please send me a piece of immortality? I would like to be assured of *my possession of this* kind of matter. Will you say that this is a metaphorical statement? Very likely it is; but one of the crudest, most lying metaphors ever made. It is all but impossible to talk seriously of one who deems that the use of such metaphors could illustrate an argument.

"All these things are so clear that it wouldn't be worth while to show them at this length, were it not that men supposed to be cultivated, thoughtful and able Christian divines have listened to these lectures, and failed to signify their disapproval; that the stuff and nonsense Mr. Cook has palmed off on his audience has been vouched for by the press as acute, logical, incisive, convincing; that the many have gone from the lectures, or shut the book, with the exclamations, 'Wonderful!' 'How profound!' 'Why, we could not follow him!' and that this immense overrating of the worth of Mr. Cook's labors by ignorant or unthinking people must in the end tend to strengthen the fanaticism of those who, because errors are at present mixed with the bases of prevalent religious forms and theories, think that all religion is superstition, that God and immortality are alike disproved.

"The theories of these lectures belong to the same order of stupendous folly as those of Gen. Pleasanton, of blue-glass fame; both, as has with grim sarcasm been remarked of the latter, serve an excellent purpose as footometers. Really, reflections suggested by the former are painfully saddening. Do they not give much strength to the charge lately brought, that men are yet paddling in the original dug-out of theology?"

But we cannot now pursue the subject further in this direction. The object sought is truth. A Scriptural and true materialism we heartily adopt. We have nothing to do with any others. We deplore any theory or system which develops relationship to the first seductive denial of that Divine premonition, that death should surely follow disobedience. We have no faith in a surviving life, or the possibility of it, when death has destroyed the organism. Death is the opposite of life. If life defies death, and survives it, then death is a misnomer. The utmost confusion follows indistinct ideas at the outset, or any system which allows in the beginning a contradiction in terms, or untruth, or self-contradiction in statement. We are bound to believe that God meant what he said in relation to the structure and constitution of man, and his entire dissolution in death. And when much is often and rather loosely said of immortality, we wish to take the precise and positive version of immortality as alone available by a resurrection, and never by any possibility now inherent in Adamic man. We value and respect the labors of Joseph Cook in defense of every really scientific and Scriptural truth, and in rebuke of the skepticism of modern scientists and all who sympathize with them. But we earnestly believe his views in regard to the true nature of man are in need of revision to conform to the Bible representation.

Conference Report.

The twenty-first annual conference of Michigan was held according to previous announcement, at the brick school house near Brother Jacob Lemon's, two and a half miles north of Vicksburg, Kalamazoo county, commencing at 5 o'clock p. m. on Thursday, May 30, 1878.

Brother E. Miller, being called upon to open the services, read from Matt. xxiv., and spoke at considerable length upon the coming of the Lord, and gave an earnest exhortation to be faithful a little longer, as the signs of the times bespeak his coming nigh at hand.

On Friday, at 10:30 a. m., Brother Miller commenced the services by reading and expounding from 1 Thess. iv. 14, to the close of chapter v., which was truly edifying. Afterwards he gave a discourse, taking as his subject the words of Paul found in Phil. ii. 14-16.

At 1 o'clock Brother E. Chesebrough spoke on the subject of when the saints shall receive their reward, and where; also, of what it consists. The evidence adduced from the Word was, that instead of being rewarded at death by the immortal soul going to heaven, it would be brought unto them at the revelation of Jesus Christ, and would consist of a crown of righteousness that fadeth not away.

At 5 o'clock Brother E. Hoyt gave an entertaining discourse from these words: To those who look for him will he appear the second time without sin unto salvation.

Saturday, 9 o'clock a. m., convened for social meeting, of which Brother Wm. McCrodon took charge, and read for our instruction 2 Tim. ii. Words of cheer and comfort were spoken by many of the brethren and sisters. An hour was very profitably spent in this way, when the business of the conference was taken up.

Reports from the secretary and treasurer were read and accepted. The report of evangelical labor was meager.

On motion it was voted that Brother Miller preach the next annual discourse. It was also voted that Brother Hoyt be chosen as state evangelist for the ensuing year.

The election of officers resulted as follows: For president, E. Chesebrough, Pine Creek, Calhoun county; secretary, D. F. Spencer, Pine Creek, Calhoun county; treasurer, Wm. McCrodon, Hammond, Kent county; executive committee, E. Hoyt, E. Miller, J. A. Simons, B. Woodward, A. Babcock, M. Daniels, J. Lemon, G. W. Coats.

It was voted that we hold a quarterly conference in Brother Coats's vicinity, in Woodland, Barry county, the fore part of October next.

At 1 o'clock Brother Miller spoke from Phil. ii. 5, in his usual earnest manner, admonishing the brethren and sisters to cherish purity of mind and body if we would be accounted worthy of an inheritance in God's everlasting kingdom.

At 5 o'clock Brother Hoyt spoke from Rom. i. 10, showing the necessity of believing the true gospel instead of being carried away by a perverted Gospel which was being palmed off in these last days.

Sunday, 9 o'clock a. m., brought the brethren and sisters together in the capacity of a social meeting. Brother Miller read 1 Peter i. for our comfort. The brethren and sisters followed with words of encouragement to each other. An hour was in this way well occupied, during which time all of the sitting room in the house was filled.

Brother H. V. Reed, having arrived the night previous, was cordially received.

At 10 o'clock Brother Hoyt read the third chapter of Ephesians, after which Brother Reed spoke of the hope of the Christian, taking for the foundation of his remarks Acts. xxvi. 6, 7, 8, showing in a convincing manner that the hope of the promise for which Paul was judged and which was made unto the fathers was a promise of *terra firma* instead of an immaterial kingdom beyond the bounds of time and space. In proof he referred to those promises as recorded in Gen. xii., xiii., xxii. and xxviii. The subject was presented in a way that commanded general attention, and we are confident a favorable impression was made upon the minds of those present who were strangers to the covenants of promise.

It was announced at the close of this discourse that the ordinance of baptism would be attended to when the congregation was dismissed. A goodly number wended their way to the beautiful lake near Brother Lemon's, where eight persons were buried with Christ by baptism unto death, and rose, we trust, to walk in newness of life.

After this ceremony was over the brethren and sisters met at Brother Lemon's, where Brother H. R. Kendall made a very touching address to those just inducted into the family of Christ. At the close of his remarks the right hand of fellowship was extended to them—which was really an imposing scene.

The bread and wine was then partaken of, Brother Miller conducting the ceremonies. After this about sixty persons partook of a sumptuous repast which Sister Lemon had prepared, and being nourished bodily as well as spiritually, we returned to the school house, where a large audience had assembled.

Meeting being called to order, Brother Reed spoke upon the reason why saints are looking for the Lord from heaven, taking for his text, Heb. ix. 28. This concluded one of the most interesting conferences that it has ever been our privilege to attend.

It will be proper to state that the absence of our esteemed brother, J. A. Simonds, was regretted very much, he being obliged to remain at home on account of a severe injury received a few days previous to the meeting. Although unable to attend, yet he sent a written exhortation which was cordially received.

As to this conference being provided for, we would say that all was done that could be desired to make it agreeable for all. Although Brother and Sister Lemon were the only ones of the faith in that place, and notwithstanding they have hearts, house and barns large enough to care for all, yet their neighbors were remarkably kind, and provided homes for a goodly number of the brethren and made it very pleasant for them. Certainly the brethren have reason to be thankful for the friendly feeling manifested on the part of the inhabitants in that vicinity, as it is so seldom that we meet with so much hospitality from strangers.

We take pleasure in stating that brotherly love and perfect harmony pervaded the entire meeting, and nothing occurred in the least to detract from the enjoyment of any one. We firmly believe that each felt richly paid for the sacrifice made to attend this meeting, and that we returned to our several homes strengthened and encouraged to "press toward the mark for the prize of the high calling of God in Christ Jesus."

D. F. SPENCER, Sec.

SENTENTIOUS PARAGRAPHS.

God is not in haste, but his aim is sure.

Truth is not drowned in water, nor burned in fire.

Keep clear of a man who does not value his own character.

Hobbes said: "The Papacy is the ghost of the dead Roman empire."

When my heart is sad and heavy,
When my life is all misread,
Give not anger for injustice—
Give a gentle word instead.

It costs us much to live an earnest and manly life, but it costs a great deal more not to do so.

Truth is eclipsed often, and it sets for a night, but never is it turned aside from its eternal path.—*H. Ware.*

Let no man ever covet the good which another man receives until he is quite certain he is willing to pay the price that man has paid for that good.

If there are unobserved flowers in our path, the humblest eyes are most likely to find them, and the most prayerful knees to press out their perfume.

Thoughts of His coming! for that joyful day
In joyful hope I watch and wait and pray;
The dawn draws nigh, the midnight shadows flee,
And what a sunrise will that advent be!

The mind of youth cannot remain empty; if you do not put into it that which is good, it will gather elsewhere that which is evil.

There are two ways of going through this world. One is to make the best of it and the other is to make the worst of it. Those who take the latter course work hard for poor pay.

I journey through a desert drear and wild,
Yet is my heart by such sweet thoughts beguiled,
Of Him on whom I lean, my strength and stay,
I can forget the sorrows of the way.

In the wilderness of sorrow, temptation and care, Jesus often goes forth to meet and converse with his people; and when he meets with them, he speaks to their hearts.

To comprehend the beginning and ending of things is an infinite thought, and therefore it requires an infinite mind to grasp it. Why, then, should a Saint being darken his soul by doubt because he cannot compass infinity?

We need to learn the lesson that this life is given us only that we may attain to eternal life. For lack of remembering this, we fix our affections on the things of this fleeting world, and when the time comes that we must quit it, we are all aghast and terrified.

We are but pilgrims—like the tribes who roam
In every land but call no land their home,—
And what their ancient Canaan is to them,
So is to us the New Jerusalem;
Then while our hopes, our hearts, our homes are there,
"*Thy Kingdom come*"—must be our fervent prayer!

A Scotchman has been counting the promises in the Bible. There are thirty-one thousand! There is a promise for every want, and trial, and difficulty. God has no poor children; they are all rich. Any one of God's promises is a rich inheritance, and he gives us thirty-one thousand of them.

SUFFERING AND JOY.

"For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."—Rom. viii. 18.

What though we suffer while we stay,
'Tis but the anguish of a day;
At most, our life is but a span;
A "hand's-breadth are the days of man,"
What if those days we "sow in tears,"
And our hearts heave with racking fears,
Despairing thought and cank'ring care
Their impress on our spirit bear,
We'll hope, and faint not in the race,
But pray for all-sufficing grace
To help us trust, from hour to hour,
The Savior's love and watchful power.
Ere long, our earth-life being done,
The battle fought, the victory won,
With joy we'll lay our armor down,
And at his feet receive the crown.

The custom of kissing the Pope's toe was introduced about 708. Adrian I. caused money to be coined with his name, 780. The first Pope who kept an army was Leo IX., 1054. In 1077 Gregory VII. compelled Henry IV., Emperor of Germany, to stand barefooted in the snow at the gate of the Castle of Canosa. The Pope's authority was established in England in 1070; and in 1101 Henry II. held the stirrup while Pope Alexander III. mounted his horse. In 1191 Celestine III. kicked the crown from off the head of the Emperor Henry VI., to show his prerogative of making and unmaking kings. Kissing the Pope's toe and other ceremonies were abolished by Clement XIV. in 1773. The Pope was deprived of the remains of his temporal power in December, 1870.

The heat in the lower levels of the Nevada silver mines is intense. At a depth of 1,000 feet where the temperature was 125 degrees, three men died recently from exhaustion.

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

WHOLE NO. 604. Read PLYMOUTH, INDIANA, JULY 3, 1878. VOL. XXVII, NO. 25.

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THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his Holy Prophets since the world began." It also advocates, as a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the universalization of the Abrahamic, and the final destruction of the wicked; eternal life only through Christ; and many other kindred truths. It also advocates a Unity in Belief of the Gospel, repentance, and immersion as prerequisites to the forgiveness of sins, and a holy life as essential for final salvation.

COMMUNICATIONS.

THE BREAD OF LIFE.

Joseph a Type of Christ---His Brethren Typical of Judah and Israel in the Latter Days.

BY WILLIAM SHEPHERD.

I am that bread of life. John vi. 48.

There is perhaps no other statement in the whole range of Scripture which embraces so much in so small a compass as this. It is really *multum in parvo*. It contains the essential matter of the religion of him who gave it utterance. It embraces the fundamental elements—the sum and substance of Christianity, underlying as the prime basis the whole sublime structure of the Christian system. Here the Son of God presents himself as the bread of life, perhaps the most strong, striking and appropriate figure that could be selected in all nature, as bread is proverbially the staff of life, and man could not exist in his mortal state without it.

So the Lord Jesus would give the world to understand that all hope of a spiritual and future life for the race depends upon and is through him; that the same relation that bread, regarding it in its full and largest sense, that is, everything that sustains our present life by way of nourishment, bears to the world, he bears also to the world as respects their redemption and future existence. And this idea is put in the strongest manner in these words: "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life (i. e., spiritual and divine life) in you."

The *Codex Beza* renders this the more striking, "Except ye receive the body of the Son of Man as the bread of life, ye have no life in you." Hence Jesus is the great pabulum, or store-house—the grand reservoir of a future and divine life—the perfect and full embodiment of that life. "For it pleased the Father that in him should all fullness dwell. For in him dwelleth all the fullness of the Godhead bodily, and he is before all things, and by him all things consist, (especially in regard to the new life and creation) that in all things he might have the pre-eminence." Col. i. 19; ii. 9.

This, we see, disposes of the question at once. It proves to a demonstration that the popular doctrine of innate immortality has no foundation in the Word of God—a truth which we purpose to make still more apparent, especially if the analogy holds good between Joseph and Christ, as we purpose to prove.

It must be patent to every candid and unprejudiced mind that allows the Scripture to be the grand umpire to determine the question as to man's nature, that he is mortal by nature; that the first Adam could do nothing more for the race than impart his own dying nature, he being of the earth, earthy; i. e. mortal, possessing in himself the seeds of death consequent upon his disobedience. Gen. ii. 17; iii, 19; Rom. v. 12; 1 Cor. xv. 47. Hence he could communicate to his posterity no higher nature than his own; having no spark of immortality, he could not in the process of generation confer it upon his progeny; hence he leaves to his progeny nothing but his own dying mortal nature.

The words of our Lord are very pertinent here: "A good tree (Christ) cannot bring forth evil fruit, neither can a corrupt tree (Adam) bring forth good fruit." Matt. vii. 18. Hence immortality is not common and natural to the race, but conditional; and that condition is that we receive the Son of God as the bread of life.

It is a derived and superhuman nature, its source being not from below, earthy, but from above, heavenly; it is communicated from the Divine Father, the great Fountain of life (Psa. xxvi. 9,) to the Son, and by and through his gracious mediation bestowed upon all true believers. This fact is clearly stated in so many words: "As the living Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me." John vi. 57. These are very strong and emphatic expressions. They contain a depth of import and meaning, which it is barely possible for me to unfold, further than to say they mean this much, that as a man cannot long be preserved in life without partaking of the natural aliments designed to sustain him in life, so he cannot exist in future and eternal life save he be a partaker of heavenly ailment, designated "the bread which cometh down from heaven," and which Jesus in this same discourse styles his flesh; which he tells us the believer in him must eat in order to secure and live this divine and eternal life.

This view of the perishing nature of mankind presents Christ in an altogether different light from what we could see him viewed in the aspect of the popular theory of man's being immortal by nature, instead of being made immortal by grace. It greatly enhances the importance of the coming of our Lord to earth, and renders obvious the prime object of that coming, namely, to give life unto the world. John x. 10. Let it be remembered that this truth underlies the whole Gospel scheme of human redemption, that "I am the resurrection and the life," (Jno. xi. 26,) notwithstanding, that popular theologians teach to the contrary, and that popular theology makes null and void this sublime and glorious statement of the Lord Jesus.

In the case of Joseph in Egypt we have a beautiful and striking type of Christ with respect to the position he occupies toward perishing mankind. As Joseph was raised up in the providence of God, to arrest the fatal effects of the famine in those days, and prevent the utter extermination of the race, so has Jesus been raised up, exalted at the right hand of God, to be a Prince and Savior, or rather Life-giver to the world. Acts iii. 31. And the prime object of his coming was to give life to the world. Jno. x. 10. The world has been and is now afflicted with a wide-spread famine; not a famine of bread, as in the days of Joseph, nor a thirst for water, (Amos viii. 11,) but one of a more dreadful nature, its effects reaching to the very soul and heart of man, relating to his future and eternal existence. It is styled by the prophet a famine of the Word of God.

Observe what Jesus says in reference to this: "The words that I speak unto you, they are spirit, and they are life." John vi. 63. These are the peculiar nature of those words of God, which a man must become a partaker of in order that he make secure this eternal life and it be perpetuated. He cannot live by bread alone in respect to this divine life; but by every word which proceedeth out of the mouth of God shall he live as regards the higher life. Deut. viii. 3. This is what the multitudes were following the Savior for, the visible element of life, the loaves with which they were filled, the bread or meat which perisheth, and this is what thousands are following him to-day for; i. e., what they can appropriate to their own temporal and selfish use. He would thus reprove them: "Labor not for the meat which perisheth, but for that meat which endureth," (in contradistinction to that bread which only sustains for a time this dying and mortal life), and he then continues here his sublime discourse on the life everlasting. Jno. vi. 27.

How many are laboring and toiling to-day with all the energies of this present life for the things of this world, for the meat which perisheth, to the utter neglect of that bread of life which cometh down from heaven, which a man may eat and live forever! How many are seeking and struggling to grasp the shadow, while they lose sight of the substance—that which is imperishable? since the life which now is is but "a vapor that appeareth for a little time and then vanisheth away," (James iv. 14, 15): while that which is to come endureth forever, to which Jesus the bread of life gives birth and sustains and eternally perpetuates.

When a man has become regenerated, has been begotten again of God, and is become the recipient of a new nature, a spiritual nature, which has been generated in him by "the washing of regeneration and renewing of the Holy Ghost," (Titus iii. 5,) that new nature will seek a nourishment, a food adapted to its wants, and that food is what our Lord here calls the bread of life. This bread is just as necessary in order to sustain the wants and cravings of this new man, and to maintain its healthy existence as the corn in Joseph's day was to keep alive the souls of those almost famishing multitudes who flocked down into Egypt, and would gladly exchange all they had in the world to procure it, as they really did.

Oh, did men see their perishing condition in a spiritual point of view, did they but see their utter destitution, their extreme poverty and fearful exposure to ruin and death, with respect to this blessed life in Christ, as the people fully realized that they must perish, must die, did they not hasten to Egypt and purchase corn from the typical savior, Joseph—the only life-giver—then, methinks, they would rise *en masse* and come to Jesus at once. Methinks the gates to this great pabulum of life would not stand open in vain, as now; but they would be thronged with hungry applicants daily, while some, in consequence of the crowd, would be forced to stand without, waiting like the poor invalid at the pool, (John v. 1-8,) for an opportunity to enter. But no; they seem to be blind to their own best interests; blinded, by the god of this world, so that they cannot realize their lost condition. "But if our Gospel be hid, it is hid to them which are lost, in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ who is the image of God should shine unto them." 2 Cor. iv. 3, 4.

The people in Joseph's day felt their wants; they saw death, with all its unmitigated horrors, staring them in the face. They appreciated the necessity of the hour; they saw the only remedy, and they were bound, cost what it would, to avail themselves of it. They acted on the impulse of the moment, from the force of circumstances urging them on, and hence there were lively times at the provision store-houses of Egypt, while Joseph and his assistants had about all they could do waiting upon the starving multitudes in dealing out corn. When a man is fully conscious that he is afflicted with some fearful malady that threatens his life (which he loves), and he hears of a remedy, he will not wait to ask what it is composed of, how it is to be taken, what it may cost, but he wants to know where it may be obtained, and of whom; and it would be passing strange if he did not go for it just as the Egyptians and Joseph's brethren went for the corn.

It is difficult to make a man feel he is poor who thinks he is rich, or one to see who is blind yet thinks he sees well enough, or to make a man feel that he is in a starving condition when he persists that he is full, or that he is sick when he claims to abound in health. See Rev. iii. 17. So it is still more difficult to arouse him from his deathlike stupor, and awaken his latent sensibilities to a keen consciousness of his lost condition. This would seem to be beyond the reach of man to effect, and the prerogative of Sovereign power. We might use the written Word here: "Awake, thou that sleepest, and arise from the dead, and Christ will give thee light;" but unless it be energized by power from on high, unless it be accompanied with that divine afflatus that quickeneth all things, unless the Word be intonated as it were by the Spirit of life from God, it would fail to accomplish the desired end. A "Paul may plant, an Apollos water, but it is God who giveth the increase."

We may speak the Word in our weakness, but it is with God alone to render it "quick and powerful, and sharper than any two-edged sword," which pierces to the dividing asunder of bone and marrow. Could we but make a man feel that his life was in danger every hour, that there was a certainty of losing his life, he would make an effort to get it insured or secured against loss. The same if you would convince a man that his house was liable to be burned down at any moment, he would at once get it insured or secured against such a calamity, if possible. No sane man would act contrary to his own interest if he could be led to see it. So we hold that if men were conscious of their lost condition they would seek him who came to save that which was lost, and it may be well to remember that he can be Savior only to such as are lost, as those that be whole need no physician; and since he came "not to call the righteous (i. e., righteous in their own estimation), but sinners to repentance," so it follows as a logical sequence that none but sinners can be saved. And hence it follows that unless a man fully realizes his perishing condition, there is no hope for him; if he is saved it must be in some other way outside of that plan which God has instituted in the Gospel of his Son. This other way, unhappily for a large portion of mankind, they blindly venture on, being deceived by the devil and Satan (Rev. xx. 3), they at last find out to their utter chagrin and sorrow that their endeavors to climb up some other way, or enter God's kingdom by or through some other door than that which has been provided (Jno. x. 1-9), or thrown open, has proved a failure. They are much like the foolish Babylonians who erected that stupendous tower, dreaming that they were going to heaven by this way independent of God.

O how many thousands are to-day pursuing the course of these silly innocents, for they were all mason builders, whether free-masons or bound masons we do not know, but their works show that they were in earnest and intended to complete the work they designed of carrying that tower up to heaven, had not God come down and confounded them, as he will all who undertake to be saved some other way than by that which he has graciously devised.

They were deceived by the devil, and led on to do that by which they were confounded, and ashamed of their folly, as those are and will be who depart from or rather reject God's way of salvation; who adopt some other way of man's invention. They may learn at some time, but too late to be of any practical use to them, that God's way was the best after all.

Suppose the hungry Egyptians and Joseph's brethren, after hearing there was abundance of corn in Egypt, had proposed to go some other way, being persuaded by some wily impostor, what would have been the result? They would have perished on their journey before finding any help, as there was none to be found in the land.

"The famine was over all the face of the earth." Hence no help was to be found save at the capital of the Pharaohs; and then, and there, through Joseph alone, Pharaoh's right hand man, whom the king appointed general supervisor of all his affairs. Gen. xli. 39-44, 55.

They acted wisely and went down into Egypt, the place they least expected would prove the hope of the world, the land which they little dreamed would ever prove a source of life to them. It is possible some might be found saying, in these days, when hearing of the report that there was corn in Egypt, "Can any good thing come out of such an insignificant place?" Just as some inquired in reference to the greater Joseph when he came to provide for and arrest the greater famine, viz: "Can any good thing come out of Nazareth?" And here, right in this connection, we call attention to one sublime passage of Scripture, that we may see the power and beauty of it in such a light as seldom before: "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish (in the famine now prevailing over the face of the earth), but have everlasting life." He gave his Son to be a propitiation for our sins; to save our famishing souls from death, as he gave Joseph in Pharoh's day to "save much people alive." Gen. l. 20.

(To be continued.)

Place and Time of Reward.

The righteous will be rewarded with eternal life upon this earth. There is no promise of obtaining it any where else. "But those that wait upon the Lord, they shall inherit the earth." "But the meek shall inherit the earth; and shall delight themselves in the abundance of peace." "For such as be blessed of Him (the Lord) shall inherit the earth; and they that be cursed of Him shall be cut off." "The righteous shall inherit the land, and dwell therein forever." Wait on the Lord, and keep His way, and He shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it." Psa. xxxvii. 9, 11, 22, 29, 34. For the upright shall dwell in the land, and the perfect shall remain in it. The righteous shall never be removed: but the wicked shall not inhabit the earth. Behold, the righteous shall be recompensed in the earth." Prov. ii. 21; x. 30; xi. 31.

"Blessed are the meek, for they shall inherit the earth," Mat. v. 5. It is plain that the righteous will be recompensed on this earth, as the above Scriptures teach. The earth will stand forever, "For thus saith the Lord that created the heavens; God himself that formed the earth and made it; He hath established, He created it not in vain, He formed it to be inhabited: I am the Lord and there is none else." Isa. xlv. 18. "One generation passeth away, and another generation cometh, but the earth abideth forever." Eccle. i. 4. "God, who laid the foundations of the earth, that it should not be removed forever," Psa. civ. 5.

From these scriptures it is evident that the earth will continue throughout the ceaseless ages of eternity. Paul did not expect to obtain his crown of righteousness at his death, but at the appearing of Jesus Christ on this earth. Jesus says, "For the Son of man shall come, in the glory of his Father, with His angels; and then He shall reward every man according to his works." Matt. xvi. 27.

"And behold, I come quickly; and my reward is with me, to give every man according as his works shall be." Rev. xxii. 12. Paul was well apprized of this fact, that Jesus had not promised to reward the righteous till He comes in His Kingdom, which is to be over all the earth. "I charge thee therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and kingdom," 2 Tim. iv. 1, 6 8. Peter appeals to the Lord, "We have left all and followed Thee, what shall we have?" Jesus answers, "You that have followed Me, in the regeneration when the Son of man shall sit in the throne of His glory, you also shall sit upon twelve thrones judging the twelve tribes of Israel." Matt. xix. 27, 28. See Luke also, xxii. 28-31. Jesus has never promised to reward any one at death. It is when He comes in His Kingdom, which is to be under the whole heavens, says Dan. vii. 27. And in Zech. ix. 14, He is to be King over all the earth. And John says we are to reign on the earth, and that the kingdoms of this world are to become the kingdom of our Lord and of His Christ, and He shall reign forever and forever, that is from age to age. Rev. v. 9, 10, 11, 15.

JONAH PIERCE.

The rinderpest is rapidly carrying off the comparatively few head of cattle in Turkey which have escaped the ravages of war. A few weeks ago the disease was confined to the European provinces of the empire; but lately it has shown itself and is rapidly spreading through Asiatic Turkey. Thousands of cattle are dying every week in the vilayets of Smyrna and Hudavendighiar; and unless the government promptly adopt and put in force measures to prevent the further spread of the contagion, one of the richest sources of wealth of Turkey will be destroyed. Already meat is becoming scarce in the capital.

The year 1760 stands out pre-eminent in modern times for the extraordinary number of remarkable men who were born in it. These included Napoleon, Wellington, Soult, Ney, Cuvier, A. von Humboldt, Chateaubriand, Lafayette, Mehemet Ali, and John Quincy Adams.

BREVITIES.

Statisticians report that centenarians are on the increase everywhere in consequence of improved methods of living.

It is a matter of statistical fact that in the district of Gronch, which includes the pyramids, and a population of 200,000, there are 600 persons over 100 years of age, or one in every 333.

The Dead Sea is about fifty miles long and twenty broad, surrounded by bare mountains, and the water is salt, pungent, and deleterious to animal life. It is believed that it was once a fertile basin, absorbed by a volcano and earthquake. Heaps of salt are collected on its shores.

Old postage stamps are highly prized in China, and a hundred cancelled stamps will buy a baby. Accordingly, the Roman Catholic missionaries are collecting the old stamps and buying the infants, whom they bring up as Christians, while the ingenious Orientals arrange their letters as well as ever.

Mr. George Smith has in an almost completed state, the "History of Sennacherib" on the same style as the well-known "History of Assurbanipal," with the cuneiform texts transliterated and translated. All that was wanting was twenty pages, which have been supplied by the editor, Mr. Sayce. It will be out soon.

On April 11 and 12, St. Helena was visited by awful storms, which caused immense destruction of life and property. Enormous masses of rock weighing from twenty to thirty tons were uprooted and borne away by the flood. The government customs were destroyed, and no water for drinking purposes could be obtained in Jamestown.

Two Japanese, residing in Berlin, have become distinguished by important inventions. One of them, Herr Matsumatron, a lieutenant in the German army, has invented a remarkable complication in the mechanism of the Mauser rifle and the other, Dr. Dino Kitao, has constructed an optical apparatus which registers, according to rigorous mathematical rules, the variations in the perception of light by the human eye.

The Fathers of St. Louis, who are settled on the ruins of Carthage, have just proposed a new map of the site. They have conducted excavations among the ruins of Carthage at their own expense, and have purchased all the antiquities the discovery of which in the adjacent country have been reported to them. They have thus formed a large collection of Punic and Latin epigraphs, which they are about to present to the French Academy of Inscriptions.

In a communication to a scientific paper Mr. Watt, a magistrate of Dominica, West Indies, gives a remarkable instance of hereditary transmission. In 1837 an English man-of-war landed there some captured slaves; one of them, W. Laidlaw, had six fingers on each hand. Of his four children all had six fingers, and one six toes on each foot. His eldest son's children have six fingers on each hand, and the five children of his second son had the same number.

Dr. Huillet, late of Pondicherry, undertakes to show that vaccination was known to a certain Bohmandoci, who flourished several thousand years before Hippocrates. Dr. Huillet arrived at this conclusion from the contents of certain Hindoo manuscripts preserved at Pondicherry, in which are described the effects produced by inoculating the human subject with the matter taken from a man or a cow. The secondary disease is described as identical in appearance with its source, with this difference, that it is quite harmless.

Bruce, the famous traveler, was, in 1765, appointed British Consul General in Algiers, to examine and describe the many fine ruins scattered over Tunis and Algeria, a subject in which George III. took especial interest. Col. Playfair, now Consul General in Algeria, discovered Bruce's drawings in the library of Lord Thurlow, whose wife, a daughter of Lord Elgin, is great-great-grand-daughter of the traveler, and determined to follow Bruce's footsteps, and, further, to plan his route so as to include all that was most picturesque and instructive in a country still almost a terra incognita to modern travelers. The result is a very interesting book, recently published in London.

The Jesuits are quietly gaining ground in Rome, and have so far influenced the Pope that he has denounced the circulation of the Scriptures in Spain. A papal decree has been issued, directing the poor Spanish peasantry to refuse food or shelter to any protestant missionary, under penalty of excommunication. Not only the Scriptures, but every Protestant publication is denounced. His Holiness has urged the Spanish monarch to banish all missionaries; nay, more, to confiscate their property. This is the liberalism of Popery in the nineteenth century. This is the mother church to which we are urged to return. This is the climax for which ritualism, in its full development, is paving the way.—*The Appeal.*

THE RESTITUTION.

E. A. CHAPLIN, Editor.

PLYMOUTH, INDIANA, JULY 5, 1876.

MET with the little church of believers in the Gospel of the Kingdom here in Plymouth, June 30th, and preached both day and evening. Immersed a believing sister into Christ in the afternoon who had been a candidate for baptism for some considerable time, but whose baptism had been delayed on account of meeting with an accident resulting in a broken arm. May it be hers to meet the triumphant Redeemer when he returns to reign, and share in the eternal life and honors of the saved.

SOME continued articles are of sufficient merit and importance to justify their length. Others might be abbreviated without subtracting from their force and value in the least. In these days of watching and waiting some short practical articles are very desirable indeed. Let us have that diversity that will make our paper profitable and edifying. Meanwhile we will do the best we can, both for our correspondents and the best interests of THE RESTITUTION. We thank kind friends for substantial aid, and while we feel to implore that God's blessing may rest upon all our patrons and contributors, we say with the Apostle—brethren, pray for us, as in our insufficiency we feel divine aid absolutely indispensable.

JUST as we are going to press a book comes to hand, entitled, "The Destiny of Russia as Foretold by God's Prophets, together with an Outline of the Future Movements and Destiny of England, Germany, Persia, Africa, and the Jews." It is a very neat volume of 120 pages, containing a colored map of the supposed future possessions of the two great rival powers, England and Russia, in Europe, Asia, and Africa. From the summary of the volume, contained in the headings of the chapters, we feel very well assured that the work is one of interest at the present time. A crisis in human history is imminent, and England and Russia will, no doubt, be the prime actors on the stage of coming events in the grand drama of which the opening scenes are now being acted. Send orders to Thomas Wilson, 188 East Monroe Street, Chicago, Illinois. Price, cloth, 75 cents; paper, 50 cents, postpaid.

IN the celebrated Congress of Powers assembled at Berlin to consider the interminable Eastern question, England, under the leadership of Lord Beaconsfield, has evidently, so far, the controlling influence in shaping its determinations so far as the interests of her great rival for domination in the Orient are concerned. England is not alone in her manifested opposition to the encroachments of Russian ambition southward, both in Europe and Asia, but has that allied support from other nations in their representation at Berlin that makes her expressed will law in this august assemblage. Though Turkey will have scarcely a ghost of her former greatness remaining, Russia seems destined to win but few substantial advantages for all her outlay of blood and treasure from any settlement that this congress of nations may make. She may yet appeal to the arbitrament of the sword to obtain what she deems her just rights. We await the final results of the deliberations without expressing any opinion as to probabilities. God's plans will all be accomplished and prophecy fulfilled in due time.

COMMUNICATIONS.

Discussion at Irving.

Dear readers of THE RESTITUTION, my long absence from you through the columns of our paper, has been owing to a tax upon my time partly in the school room, and partly in preparation for, and engagement in discussion—the fourth of which I am now engaged in at Traer, this state (Iowa).

For your edification I will briefly outline some of these discussions. And first of Irving. A notice of this discussion, as you will remember, was published to be held beginning May 28th. On Monday 27th, Bro. Moyer, our disputant, with many friends from Waterloo and elsewhere, arrived, and in the evening we were well entertained by remarks from Bro. Stearns, and others, in a social capacity.

Tuesday morning, Rev. Bowman, with his reporter arrived, when we had a conference with them for the purpose of arranging for the reporting and publication of the discussion. But when we talked of a committee from both sides, to be composed of good, substantial men, who should obligate themselves to defray their part of expenses and pay the reporter for a word for word report, the reporter positively declined the work, stating that the task was too great for him, and that he had come with the expectation of reporting only one side of the discussion, having heard that we would have a man to report our side. Rev. Bowman corroborated this supposition—that he also understood that we would have a man to report our side of the discussion. But Rev. Barnes, pastor in charge at Irving, replied that he knew not how such an idea ever could have grown out of anything he had written to Rev. Bowman.

I may be wrong in my guess, but my impression then was, and is yet, that Rev. Bowman's plan was to have, regardless of ours, his side of the discussion reported and published alone. The reporter took down, possibly, from the attention he gave, the larger part of Rev. Bowman's first speech—an hour in length, a part of Bro. Moyer's, and then could not be prevailed upon to stay longer. Whether Mr. Bowman's first speech, which contained in it a citation of all the texts, with brief remarks upon many of them, generally relied on by our opponents in the life and death question, will be published and distributed as a campaign document we cannot tell, but will wait and see.

Yet, notwithstanding Mr. Bowman cited all his proof texts in his speech in a loud tone of voice and with a great deal of physical force, it could only be appreciated by those who love darkness better than light, and chaos better than system, as the speech in the presentation of texts and points was without scientific arrangement.

Bro. Moyer met the arguments, (not all of them in his first speech, but during the discussion of the proposition,) in a cool, deliberate, and effectual way, giving satisfaction to his friends, and evidently shedding forth much light to the outside world, by many of which the light was appreciated.

Nothing unusual to the discussion of this proposition generally, occurred save the introduction of an old Greek text (we did not learn whose) by Mr. Bowman, which contained in it in Matt xvi. 25, the word *zoe* instead of *psuche*. On Matt. x. 28, where the word *psuche* occurs for soul, brother Moyer remarked that the proper rendering of the word would be life instead of soul, as the same word was thus rendered in Matt. xvi. 25. Then came in the book referred to, having the word *zoe* instead of *psuche* to break the plausibility of such a rendering of the word in Matt. xvi. 28. But this occurrence of the word *zoe* instead of *psuche* in Matt. xvi. 25, brother Moyer showed to be condemned by the Greenfield and Griesbach texts, and by Adam Clark, who also in his commentary uses the word *psuche*. In conversation with the presiding Elder of this district, Eld. Wolf, he also stated that *psuche* was the right word in the text. Also, Mr. Bowman afterward stated that whatever the word was in the text that life was its representative. Thus the quibble was lost and brother Moyer's argument stood sustained.

Bro. Moyer's summary was very comprehensive, and brought up in a beautiful array the criticisms and rebutting arguments of the former six speeches. Some of the rebutting arguments were based upon:

1. The creation of man. Gen. ii. 7.

2. Definition of spirit, and application of Scripture where the word occurs.

3. Definition of soul, and an application thereof to its various occurrences in Scripture.

4. Souls can be killed—cases cited.

5. Eternal life dependent on Christ and therefore conditional.

6. Jno. xi. 26. Six renderings—Greek, Vulgate, Italian, Douay, Englishman's Concordance and Wesley—on "He that liveth and believeth in me shall not die forever." Therefore the reverse of those who do not believe.

7. If no resurrection from the dead then the saints are perished. Not so, if their souls were immortal and in heaven, whether or not they would ever have a resurrection.

8. The dead praise not God—texts cited.

9. In death man's thoughts perish. Psa. cxlvi. 4.

10. The dead know not anything. Eccl. ix. 5.

The second proposition—the destiny of the finally impenitent—was but a reverse of the former, which enabled brother Moyer to bring out more fully and develop the Scripture on the nature of man. The scriptural terms consume, perish, destroy, burn up, die and death, were largely handled, but no apparent effort upon either side, as is frequently the case, was made to drag in Greek and Hebrew terms. *Apoluami, Olethron, Kolazin*, etc., hardly met with their usual salutation and place on this proposition. This was far better for the audience.

Next in order came the kingdom, in which Mr. Bowman led out, affirming that the kingdom of Christ has been set up in the earth. All the texts that apparently denote a present existence of the kingdom in any manner, were cited, with a strong reliance upon Col. i. 13. Bro. Moyer broke the force planted by Mr. Bowman at this text by associating with it in consecutive order Col. iv. 11; Acts xiv. 21, 22; 2 Pet. i. 5-11; Luke xxi. 24-31. On Acts xv. 14-17, much to the dissatisfaction of Rev. Barnes, pastor of the M. E. Church at Irving, Mr. Bowman admitted that the calling of the Gentiles in verse 14, began at Cornelius's house, and that this work of calling out of the Gentiles was the antecedent of the pronoun "this" in verse 16. With these concessions, brother Moyer had but a light task to show that the return of the Lord and the rebuilding of David's tabernacle is a subsequent work, and from verse 17, probation and blessings for the nations in the world to come.

Incomprehension of the nature and purposes of God's kingdom was greatly manifested by Mr. Bowman in his speeches.

But enough of the history of our discussion for one time—will continue next week. G. M. MYERS.

Traer, Iowa.

Is It So

That God, when creating this great universe of worlds, some of them more than a hundred times larger than this, was so busily engaged that an enemy seized the advantage to put evil into this one? And is it so that God has been waiting these six thousand years for poor, sin-cursed fallen man to so reform it that God would take it off his hands? Such would be the conclusion if much of the teaching of the day should be endorsed. But such is not the case, God is too wise to err or make a mistake. What we call evil is, if rightly viewed, man's greatest blessing. God designed to develop out of earth's people a people for his name, and it was in his wise purpose to have them brought in contact with good and evil. If they choose the good and overcome the evil, they are God's heroes; if they are overcome by the evil they like Adam are failures, and like him they will go back into the dust to remain. It is the tempest and storm, the heat and cold that make the old oak on the mountain side tough and valuable. It is the coming in contact with the world that gives culture and training to the student or man of business; it is the training in the shops among different kinds of men and machinery, that makes the mechanic. A man grown up in a parlor without life's practice, would be a grown up baby. God, in order to have a set of called-out ones for his name and glory, goes usually to the poor, those that see and feel most of this world's misery and want, to select his people; because from their very situation they can sympathize with and feel for others' woes. The followers of Jesus were of this class. He had over five thousand at one time, and there was not money enough in the whole crowd to buy a dinner. He fed them by a miracle. What can God's purpose be in all this? Why, in order to develop such a people they are placed in contact with evil in this mortal flesh state, and all that overcome according to the teachings of his word, will be, when God's complement is made up, associated with Jesus as heirs and joint heirs, kings and priests, and for a thousand years will have a grand practice in redeeming a world. What then? From the training in this world's evils, and the thousand years' practice with Jesus their captain, and the grand old angels that were with God in the beginning, they will have been so developed that God can elevate them to act in his name. Then in the great future they will be associated with the Father as his honored children in works of usefulness, grandeur and glory, throughout the great universe of worlds, (the inhabitants of this world having under their rule all become immortalized, and capable of self government.) Then will be brought to pass what he told us through his prophet, "Eye hath not seen, ear heard, or heart conceived what God hath laid up for those who wait for him." Oh! is it not grand! What an idea that poor, fallen man can be so elevated. What a motive to action. If this be so, then every trial the child of God has here, is but a means of polishing, of training in order to so develop a character that God can elevate. Then if this world's trials come fast and thick, never fear, stand firm for the right, the extra polish may give the brighter crown. The mechanic puts into the cylinder the coke, the pumice stone or emery sand, and with them the rough metal implements, and they are all revolved together. The process brings out the metal polished and beautiful; so in this world's great cylinder the evils of life are God's polishing materials. If his children patiently stand the test, they will come out on the immortal side God's polished ones, fitted for his great temple (whose temple ye are.) God could have made the world different, or change it at once and take out the evil so called, but in his wisdom he saw fit for our good and his own glory to make and keep it just as it is. Brethren, fresh courage take. Our troubles and our trials here will only make us richer there. D. S. M.

Springfield, Ohio.

"Who'll be the Next to Follow Jesus?"

Dear young friends:—who have learned the truth, when are you going to obey? Who among you, will be the next to follow Jesus? What are you waiting for? For more light? It will not come without study. But if you already understand the gospel of the kingdom, if you believe the promises made to Abraham, believe in one true and living God and in His Son Jesus Christ, if you believe that Jesus died, was buried and rose again, and that it is through the merits of His atoning blood that we may have everlasting life, you are ready to obey the form or mold of doctrine. You are now, in a figure, dead. You are condemned criminals. There is no escape from the sentence, unless you find refuge in Christ. "The wages of sin is death." "You are dead in trespasses and sins. You know this. You know that God will by no means clear the guilty. And yet, you wait. You keep right on in the path of sin. You keep serving the evil one, for "whom you obey his servants you are." You may have made up your minds to be baptized, sometime; but the sometime comes, and a later season takes its place. Ah! while you wait, the blessed Savior may appear, and then, you will be left. Left to endure the great tribulation, left to endure the storms of vengeance that shall sweep over a world of iniquity, left, it may be to perish with the ungodly.

If you only knew the blessedness of serving Jesus, you would not wait, you would not put off taking His name.

Are you afraid of your gay companions? They cannot save you. Do you dread the giving up of pleasure, and fascinating society? "He who does not deny himself and take up the cross cannot be the disciple of Jesus, cannot have the promised palm and crown.

"Who'll be the next to follow Jesus?" Who will enlist? Who will take the first step towards securing the incorruptible inheritance? Don't go back, don't give up the truth, but show your faith in the death, burial, and resurrection of Jesus, by being buried in baptism, and by rising from the typical death, to walk in newness of life. S. ROXANA WINCE.

Iowa Conference Report.

The third quarterly conference of the church of God in Iowa, held a session in connection with the tent meeting at New Hartford, Butler county, on June 14, 1876. The president being absent, brother G. M. Myers was called to the chair. The following resolution was offered and after being discussed was adopted:

WHEREAS, we of the church of God in conference assembled at New Hartford, and the Christian conference assembled at the same place, are

1. One in the things concerning the kingdom of God and the name of Jesus Christ.

2. Are one and equally interested in the publication of the glad tidings of the same to the world.

3. Are one and equally interested in the ownership and management of the tent which has lately been purchased for the advancement of the cause of Christ in this part of the state, therefore, be it

Resolved, That for the more effectual co-operation we ought to be one in organization, and to this end we invite the members of the Christian conference here assembled, to participate in our deliberations now and meet with us by delegation at our next annual conference, to be held at Irving, commencing Sept 5, 1876, for the transaction of such business as may come before us at that time and for the selection of an annual board of officers.

After which we adjourned to meet at Irving, Tama county, Iowa, Sept. 5, 1876. We were afterward invited to take part in the business deliberations of the Christian conference, at which session a favorable response to the foregoing resolution was adopted and delegates to our annual conference appointed.

Bro. C. P. Burris, of Pond, Bro. Henry Peck, of New Hartford, and Bro. J. Stevenson, Marysville, were added to the missionary board until the next meeting.

At a meeting of the board, Bro. C. C. Ramsey was engaged to act as evangelist and take charge of the tent under the direction of the board.

Those localities where tent meetings are desired will please notify the secretary at once. Seating for the tent must be furnished by the parties desiring meeting. The eminent qualifications of Bro. Ramsey for the work before him is admitted by all who know him. JOHN FITZ, Secretary.

Irving, Iowa.

The Jewish population of the United States is 250,000. They have 162 synagogues.

SELECTIONS.

"Fearful to Contemplate."

Thirty-three estimates, carefully compiled, from different parts of the United States, and all brought to harmonize, show the following startling facts:

Their is drank each year, in our country, 591,000,000 gallons of ardent spirits, which, at manufacturing prices, cost the consumers the round sum of $3,844,264,000.

It kills, 164,042 persons each year, whose days are each shortened ten years, making a total of 1,640,420 years of time; put at 350 per year, this makes $82,021,000.

There are 1,523,032 regular or moderate dram drinkers, who lose one-third of their time drinking, and preparing for the drunkard's grave, which is equal to 100 days to each man in the year; put at 50 cts. per day, this makes $76,151,600.

The total amount of crime costs the government annually $32,528,437, three-fourths of which is caused by ardent spirits: 24,396,328.

Add cost of pauperism, both public and private, caused by this evil: 21,875,000.

Total, $4,046,249,428.

This amount in one-dollar greenback bills laid lengthwise (one touching another), would make a line 453,176 miles long. To count this amount at the rate of one dollar per second (eight hours in a day) would require 384 years of time, about eleven average lifetimes. And all this enormous tax for what? To degrade mankind, and hurry them off to the drunkard's grave. This vast sum, if turned in a proper direction, would educate, clothe, feed, and provide a home for every poor orphan in the land; would build up every institution of learning necessary; pay off every pastor; build every church house needed, and in a short time send the gospel to earth's remotest bounds, and no one harmed or hurried off by it. Oh, how merciful and forbearing is the Almighty!

Who go up from Year to Year to Worship the King.

Please give an explanation of Zech. xiv. 16-18. What is this "Feast of the Tabernacle," if it is in the new earth? Will people be forced to worship the Lord? Will they not worship of a willing mind? G. D. R.

REPLY BY ORD. R. KRAMER.

If we accept the Scriptural doctrine of the Millennium we think it can be understood. If, immediately upon the advent of Christ, the judgment of the great white throne occurs and the new earth is created, we know of no way to explain it. In Zech. xiv. 16-18 and Rev xix., is given a view of Christ's coming in person from heaven with his saints whom he has previously resurrected and translated. Zech. xiv. 1-5 gives us the same scene. In both we have Christ coming with his saints to destroy the armies of Antichrist. In Rev. xix., armies follow Christ from the marriage supper as he comes, as the Sun of Righteousness, like the bridegroom rejoicing from his chamber; and in Zech. xiv. 5, we read, "The Lord my God will come and all the saints with thee."

The result of this advent will be as in Zech. xiv. 9: "And the Lord will be king over all the earth." Not the new earth, but the millennial earth. In the new earth we read of no more sea, but in the Millennium, Jesus Christ "shall have dominion also from sea to sea and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him, and his enemies shall lick the dust. All nations (we see there will be nations) shall serve him." They will be compelled to accept his sovereignty. Read Zech xiv. and Rev. xix. together. See the same result as in Zech. xiv. 9, brought to view in Rev. xx. 4. Those who reign with Christ, reign during the Millennium. But how can they reign without subjects? "To him that overcometh will I give power over the nations." These nations, and not the resurrected saints, are the subjects, and they will be compelled to go up to Jerusalem, (not the New Jerusalem, which is the metropolis of the new earth; but earth's Jerusalem rebuilt,) which is the metropolis of the millennial earth. Read Isaiah ii. 1-4 and Micah iv. 1-4, and see that there will be nations to be ruled or judged in righteousness during a thousand years.

In Isaiah xxxii. 1 we read: "Behold a King shall reign in righteousness and princes shall rule in judgment." Some persons must be subjects; they are not the saints, for they "reign with Christ." In 1 Cor. vi. 2 we read: "The saints (these princes of Isa. xxxii. 1,) shall judge the world." Admit the Bible doctrine of a Millennium, and a real, literal kingdom of Christ over the nations of the earth when he comes the second time, and Zech. xiv. 16-18 can be explained. "He shall have the heathen for his inheritance," and they must "serve the Lord with fear and rejoice with trembling." The resurrected saints will be joyful in glory, (Psalm cxlix,) and they will reign with Christ. (Col. iii. 4.)—*Bible Banner.*

"A Just God and a Savior."

Christ hath once suffered for sins, the just for the unjust, that he might bring us to God. 1 Peter iii. 18. God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Rom. v. 8.

I will illustrate this by an incident which occurred in the north of Scotland, where lived two boys. In childhood they played together, and loved one another, but as they grew up, their paths separated. They met again, under strange circumstances; the one, a criminal brought before the court to receive his sentence; the other, a judge in whose hands his case was to be placed. When the poor prisoner at the bar recognized his old play-fellow, hope sprang up in his heart. When the case was stated, the judge, instead of passing immediate sentence, called for the book of law in which the penalty attached to the crime of which the prisoner was convicted was set forth. There were two extremes—the smallest and the largest sum. The poor man thought that the judge, for the sake of their old friendship, would give the least; but instead of that, he gave the heaviest—a sum that he never could pay; and which would condemn him to prison for life. The poor man's heart sunk like lead; his head sunk upon his breast. Then he heard again the voice of the judge: "George, George, my old friend! I have judged you as a just judge, and now I will have you as a friend. I have indeed fixed the heaviest penalty, but I intend to pay it all myself, and you are free." Jesus saves us, not by setting at naught the law of God, but by saying, "I bear it all for thee." How can we walk worthy? Are we not appealed to by every sense of honor for such a debt paid? Dear friends, "Jesus paid it all—all the debt I owe."—*From an address by Sarah F. Smiley.*

BREVITIES.

Recent soundings show Lake Baikal, in Siberia, to be the deepest lake in the world; the greatest depth sounded was 12,000 feet.

The Hebrew *Leader* inclines to the story of Judah Czerny of Welhis, that the lost ten tribes are located in the Caucasian Mountains.

A Paris publishing house is preparing an edition of the Lord's Prayer in 1,200 languages and dialects. The book will be dedicated to Pope Leo XIII.

The New York Bible Society distributed, by gift and sale, during April, 5,872 Bibles and Testaments among 3,048 families, 220 vessels and 7,003 emigrants at Castle Garden.

A sweet little fellow hearing his brother singing a rude song, which he had heard other boys sing on the street, turned to his mother and said, "Mother, if John sings that song when he goes to heaven won't the Lord turn him out?"

It is announced that Mr. Rassam has found at Nineveh, imbedded in a wall of the palace of Assur-Banl-Palo, a round clay cylinder divided into ten compartments, and containing nearly 1,300 lines of fine inscription. What the inscription means has yet to be determined.

Mr. Herman J. Kline, an astronomer of Cologne, in Germany, has lately discovered upon the moon's surface a recently formed volcanic crater. It is situated in a vast plain, near the center of the moon's disc, and to the west of another crater, known as Hyginus. Its diameter is about 13,000 feet, which renders it larger than any on this earth, except that of Kerasun, in the Sandwich Islands. Mr. Kline's discovery has since been confirmed by other astronomers, including Ward of Belfort and Schmidt of Athens.

The royal house of Saxony ranks among the oldest reigning families in Europe. It gave an Emperor to Germany as early as the beginning of the tenth century; but the house subsequently spread into numerous branches, the oldest of which, called the Ernestine line, is represented at this moment by the ducal families of Saxe-Altenburg, Saxe-Coburg-Gotha, Saxe-Meinlingen, and Saxe-Weimar; while the younger, the Albertine line, survives in the rulers of the kingdom of Saxony.

The new fruit which Mr. Hollister the botanist, has introduced from Japan to San Francisco, has as many varieties as the apple in Western Europe, all of them retaining more or less of the sweetness peculiar to their species. It is known as the Japanese Plahamin, and according to Mr. Hollister, it is the most beautiful of all the fruit he has ever seen, and the most delicious to the taste. Four of those which ripened in California weighed three-quarters of a pound each, were of a rich yellow color, and looked like balls of wax.

POETRY.

"The Day is at Hand."

(Rom. xiii. 12; 1 Cor. iii. 13.)

Work, for the day is coming
When Jesus will return;
At the thought of his appearing
Our hearts within us burn;
For we shall see his beauty,
And share his loving smile.
Then let us not grow weary,
'Tis but "a little while."

Work, for the day is coming,
And though your hearts rejoice,
Yet those who never knew Him
Will tremble at his voice.
Go, warn them of the judgment
That's hanging o'er their head,
And tell them of the Savior,
Whose blood for them was shed.

Work, for the day is coming;
Work, children of the light;
See thousands round you lying,
In nature's darkest night.
Up, rouse them from their slumber!
Tell them they yet is room,
That Jesus still is waiting
And longs to see them come.

Work, for the day is coming;
Your talents may be few,
Yet, if you now take gladly,
The work He bids you do,
Although it may be lowly,
Precious to Him 't will be,
And then shall hear him saying,
"Ye did it unto Me."

Work, for the day is coming;
Work, though no fruit you see;
The Master will reward you,
E'en as the work shall be.
He marks the prayerful sowing,
He counts the sighs and tears,
The patient, faithful labors
Of long and weary years.

Work, for the day is coming;
The Bridegroom draweth near,
To call the Bride He ransomed,
In glory to appear.
He says He's coming quickly,
To take us to his home;
"E'en so," we cry, rejoicing,
"Lord Jesus, quickly come!"

—*The (London) Christian.*

COMMUNICATIONS.

The One Baptism—Water or Spirit?

BY R. WILSON.

"There is one baptism."—Eph iv 5

It has occasionally been my lot to meet with individuals who stoutly maintain that the one baptism, mentioned by Paul to the Ephesians, is the baptism of the Holy Spirit. They say that this is the only saving and essential baptism. I propose to prove that they are much mistaken, and in doing so, I hope to assist and strengthen the faith of those readers who may not have closely examined the matter.

All admit that baptism in water was administered by John, the forerunner of Christ. He baptized in the river Jordan, and in places where there was much water. Towards the close of John's mission, it is said that "Jesus made and baptized more disciples than John, (though Jesus himself baptized not, but his disciples)." John iv. 1, 2. This also was water baptism. If it had not been said that "Jesus himself baptized not," some might have inferred that spirit-baptism was meant, because John had said of Jesus, "the same is he who baptizeth with the Holy Spirit." John i. 33. It belongs to Jesus to baptize in spirit. Baptism or immersion in water then was practised by John the Baptist, and the disciples of Jesus, before the crucifixion. There is not the slightest intimation in the record that any other baptism was or could be administered at that time; but, on the other hand, we have positive proof that it could not be spirit-baptism, because the Holy Spirit was not given until Jesus was glorified. John vii. 39. The spirit was promised, but not possessed, before the ascension of Jesus.

Jesus, immediately, before he left his disciples, said, "Go, teach all nations, baptizing them," etc. Matt. xxviii. 19. The teaching and baptizing were to be done by the Apostles. If it was their duty to immerse the taught ones, though water is not mentioned in the commission, yet it is implied, as that had been their former practice, and no intimation is given of any change, the sequel will show how they understood the Master. I dare not say as some have said and published, that these companions of Jesus were mistaken, and especially so, after they were all divinely inspired. The spirit was given to direct and guide them into all truth, and under that guidance they acted in all matters pertaining to salvation, and the affairs of the church. From the Acts of Apostles, I will cite two plain proofs to show that water-baptism was practised by inspired men. In Acts viii. 36, 34, 39, the baptism of the eunuch by Philip is recorded. Water is mentioned in the account of the transaction not less than four times. Also, in Acts x. 47, it is said of Cornelius and of those in his house, upon whom the Holy Spirit had been poured out—"Can any man forbid water, that these should not be baptized, who have received the Holy Spirit as well as we? And he (Peter) commanded them to be baptized in the name of the Lord." Is it not strange that many at the present day who think they have had a spirit-baptism, should ignore what Peter commanded those to do who had really received the spirit? Whether right or wrong, the Apostles practised immersion in water, and this was the practice of the primitive Christian church.

But, was this the one baptism? I answer, yes. This was what was enjoined upon the Apostles to administer. We have seen that they did so. They could immerse in water, but they could not immerse in spirit. That prerogative belonged to the glorified Jesus. John the Baptist said, "I indeed have baptized you with (in) water; but he (Jesus) shall baptize you with (in) the Holy Spirit." Mark i. 8. Jesus said to the Apostles, "Behold, I send the promise of my Father upon you." And when the spirit had been poured out on the day of Pentecost, Peter tells the Jews that Jesus "had been exalted by the right hand of God, and having received of the Father the promise of the Holy Spirit, he hath shed forth this, which ye now see and hear." Jesus gave the spirit as he said he would. He poured it out upon the Apostles. It filled the house in which they were sitting, and they were all filled with it. They were immersed in it. So, also, in the house of Cornelius; "the Holy Spirit fell on them, as on us at the beginning." Peter recognized these two cases as baptisms, for he says, "then remembered I the word of the Lord, how that he said, John indeed baptized with (in) water; but ye shall be baptized with (in) the Holy Spirit." Acts xi. 15, 16. These effusions of the spirit came direct from Jesus—one upon the Jews, the other upon the Gentiles.

The Apostle Paul connects the one baptism with the one Lord and one faith. Faith and baptism are inseparably connected. The Ephesians to whom these words were addressed, heard the word of truth, believed, and were baptized. See Eph. i. 13; v. 20; Acts xix. 5. It is true that they were also sealed with the Holy Spirit of promise, after they had believed, but this was not a baptism. All the baptism they had was the one baptism—an immersion in water for the remission of sins, like all their brethren in those days. The Romans were baptized into Jesus Christ, thus being buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, they also should walk in newness of life. In this manner they obeyed from the heart that form of doctrine into which they were delivered, and were thus made free from sin. But I need not mention the Colossians, the Corinthians, the Galatians, and others, who were all subjects of the one baptism, as, no doubt, the reader is familiar with those references.

But, does not the Apostle Paul write to the Corinthians, and say, "For by one spirit are we all baptized into one body, whether we be Jews or Gentiles," etc? 1 Cor. xii. 13. Yes, it was by the guidance or direction of the one spirit, that both Jew and Gentile believed the one faith, were subjects of the one baptism, and thus were incorporated into the one body. All were under the same authority—the one Lord, and were made to drink into one spirit. The middle wall or partition was broken down between Jew and Gentiles; class distinctions were done away, when they became members of the body of Christ. "There is neither Jew nor Greek; there is neither bond nor free; there is neither male nor female: for ye are all one in Christ Jesus." Gal. iii. 28.

The one baptism is the only heaven-appointed means by which a believing penitent can obtain the forgiveness of past sins, and become united to the name of the Lord Jesus Christ. It is the only rite or ceremony in which the name of the Lord is placed, and which is available for salvation. "Whosoever shall call on the name of the Lord shall be saved. But how shall they call on him in whom they have not believed?" Those who call must be instructed in the gospel. "Faith comes by hearing, and hearing by the word of God." Rom. x. 10-17. Saul of Tarsus, when he was seeking to do the will of the Lord, was instructed by Ananias, who was, for the time being, an Apostle, to "arise, and be baptized, and wash away his sins, calling on the name of the Lord." Acts xxii. 16. He arose, was baptized, found salvation, preached Christ, and became a valiant defender of the gospel. There is only one plan of salvation for all under this dispensation. The great Apostle of the Gentiles had to be saved in the same way as those whom he afterwards instructed. The "one faith, and one baptism," he received, and taught to others.

Many professing Christians have a very loose way of expressing themselves about baptism. They say it is a mere ceremony—that it is of little importance compared to the inward spiritual grace, which they define to be the new birth, or the baptism of the spirit. I have already proved what the baptism of the spirit is, how many there have been, when and where they occurred, and who were the parties; and it is useless for any one to claim to have something which they can never obtain. The new birth is something altogether different from the "inward spiritual grace" which people sometimes speak of. According to the Apostolic testimony it begins by being begotten by the gospel—the word of the kingdom—the word of truth—the incorruptible seed. In other words, it is the word of faith which the Apostles proclaimed for salvation. This good seed received into a good and honest heart produces fruit. It brings the recipient of it to the birth—a birth of water, or baptism. This is necessary, as Jesus told Nicodemus—"Verily, verily, I say unto thee, except a man be born of water and of the spirit, he cannot enter into the kingdom of God." John iii. 5. Being thus born out of the water, or baptized, he is a new creature in Christ Jesus, a new-born babe, requiring to be fed with the sincere milk of the word, that he may grow thereby. Then adding to faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. If these traits of character abound in us, we shall not be unfruitful in the knowledge of our Lord Jesus Christ, but be prepared for being born of the spirit into an incorruptible and undying state of existence, to be realized only in the everlasting kingdom of our Lord and Savior Jesus Christ. "That which is born of the flesh is flesh; and that which is born of the spirit is spirit." It is not a mere moral birth that is here spoken of. The contrast is between flesh and spirit—two states of being—the natural and spiritual. This is illustrated beautifully by the Apostle Paul in 1 Cor. xv., to which I refer the reader. I know of no spirit-birth except this change from the natural to the spiritual,—from a corruptible, perishable, dying state of existence, to an incorruptible, unchanging, and immortal life in the kingdom of God.

There is only one faith which is necessary for salvation—the belief of the things concerning the kingdom of God and the name of Jesus Christ, which Philip preached at Samaria, and Paul preached at Ephesus and Rome. Acts viii. 12; xix. 8; xx. 25; xxviii. 30, 31. All the Apostles were under the guidance of the same Spirit, and consequently taught the same things for salvation.

And there is only one which has been appointed as the means of conveying salvation to us—an immersion in water into the name of the Lord Jesus, after an understanding belief of the things of the one faith. This faith is not what some call "the gift of God," "the grace of God," "the new birth," etc.; it is simply the belief of the record which God has given concerning his Son and kingdom, This is the Gospel which is the power of God for salvation to every one who believes it. And this baptism is not the baptism of the Spirit or the gift of the Spirit, as some erroneously think. These are all correct in their own place, but are not the appointed means for saving a penitent believer. Nor will the modern devices of men supply the place of the one baptism; neither the "penitent bench," "standing up for prayers," praying for pardon, the sprinkling or pouring of water on infants or adults, or even the dipping of persons in water who profess to have been already saved in some other way. All such have ignored God's plan of saving men, and follow one of their own.

Is it safe thus to trifle with God's ordinances? Such may have a zeal for God, but not according to knowledge, for they manifest an ignorance of God's righteousness, and a want of submission to it, while they go about to establish their own righteousness, or system of salvation. It is far better to take God at his word, though its very simplicity may be accounted as foolishness by the wise of the world.

I would not wish any one to say that I place undue importance upon water baptism. It is important, for the Lord Jesus has made it so. He has connected it with our our salvation. The Apostles also prove that it is very important by making it the means of the forgiveness of sins, (Acts ii. 38,) of saving us, (1 Peter iii. 21,) of making us free from sin, (Rom. vi. 17, 18,) of washing, justifying and sanctifying us in the name of the Lord Jesus, (1 Cor. vi. 11,) of dying, being buried, and rising with Christ, (Rom vi. 3-5,) of putting on the Lord Jesus, (Gal. iii. 27). In the light of these testimonies, and the practice of the Apostles, how can men who are esteemed as good and wise in the Scriptures ignore and repudiate the one baptism? Let all such re-examine their position, and let all who follow the lead of such teachers be careful.

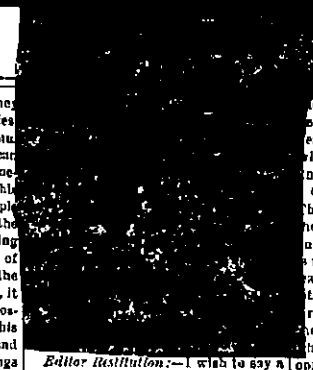

Editor Restitution:—I wish to say a few words of encouragement. The truth is having good effect in Texas, as I have never witnessed such a prospect for doing good. Last Sunday Dr. Calhoun and his wife came forward for baptism, and this morning another demanded baptism at my house. We have just returned from the water.

I have been sick, but am now recovering. I am getting old, and how glad we should all be to have some able speaker among us, though we have no money for one now, but crops are good. At present one would have to come prepared to labor on a farm as well as in the gospel field, but would receive a hearty welcome.

Z. GOWER.

Falls, Texas.

Editor Restitution:—I am very thankful for your paper. It contains so many truths and doctrines that I fully endorse and believe; and I hope I shall be worthy to attain, with many of the readers of THE RESTITUTION, to that rest that remains for the people of God; and I believe the time for rest is near at hand. O that we may all be worthy to have an abundant entrance into the kingdom of our Lord and Savior Jesus Christ.

I have neglected sending my subscription longer than I intended. I will try to be more punctual in the future. You will find enclosed one dollar. I should be glad to send more but I am one of the poor—one of God's poor, I trust, for their's is the kingdom of heaven.

Yours, in hope, PRICE HILLS.

Editor Restitution:—Your valuable paper has been received, with but few exceptions, in due time. I am well pleased with it, as I am a firm believer in the truth it advocates in regard to the promises made unto the fathers, life only in Christ, Christ's reign on David's throne, and many others which I consider important truths. I would be glad to help in sending the good news of the kingdom to others, but I am financially unable to do but little. Enclosed, however, you will find $1 as a subscription for T. G. Thompson, Tekamah, Burt county, Nebraska; you will please send THE RESTITUTION to him to the above address. I have wished that it could be arranged so you would not only give the names, but the postoffice address of each subscriber, which would enable your readers to find those of like faith in their section of the country. And would you, or some brother, give, through THE RESTITUTION, some plain statements of your views as regards the necessary qualification as to education, ordination, etc., of one who intends to preach the Gospel.

I would also say for the benefit of the preaching brethren, that if any should be looking for a field in which to labor, this is certainly the place. But as the truths set forth in THE RESTITUTION "are everywhere spoken against," one who intends to preach here would need to put on the whole armor of God, that he might successfully contend against the sectarian views so prevalent in the churches, and present the Gospel in its primitive purity, and be a practical and exemplary Christian. It would give me great pleasure to have any of the brethren call on me should they be traveling or looking at this country.

Yours, respectfully, in hope of an inheritance in the kingdom of God.

L. L. WILKINS.

Decatur, Neb

Editor Restitution:—As my subscription is almost expired, I send one dollar for six months. I prize THE RESTITUTION next to my Bible. Its weekly visits are a source of great comfort and strength in my declining years. O how I wish I could send some money for the free will offering, but I am old and dependent on my dear loving children for support, from whom I get what money I send for THE RESTITUTION. Had I the means the paper should never be suspended one week. My prayer is that God would put it into the hearts of those who can assist not to let the paper stop. It seems to me the right paper for the time. Its precious truths cheer a y heart in my lonely hours, of which I have many since my companion's death. But I think the separation will not be long before loved ones will meet in our Eden home, there to greet all the faithful. May you and I, brother, be of that company. It cheers my heart to know the time will come when the earth will be filled with the knowledge and glory of God.

Courage, my brethren and sisters in Christ, the conflict will not be long; the hours and days fly swiftly; buckle on the armor more closely; Satan's host is marching on every side, ready to lead the undecided into his snares. O let us be watchful and prayerful! rejoice to see so many waking up to the doctrine of future punishment. The truth will prevail in spite of all opposers. The doctrine of eternal torment is fast fading away, while the truth of God's Word must stand, and old traditions and lies be swept from our new earth. Glorious morning! I hail thee with rapture and delight! Forever to see our Savior's loving face and be like him! O let us be faithful a little longer, and victory will turn on Zion's side! Pray for me.

Your sister in Christ.

HARRIET COVEY.

Ohio, Ill.

LETTER RECEIPTS.

Letters from the following persons have been received, found to be correct, and the business attended to:

SUBSCRIPTIONS.

J E Wiese	1 50	W C Nickell	50
M Fowler	50	A J VanWinkle	2 00
C Peck	50	I L Snyder	2 00
Geo McConnell	50	A Eversfield	2 00
J Chancerfield	50	L Everod	1 00
Caroline Wolfe	50	Mrs T Gibbs	1 00
J A Mathewson	50	R T Richards	1 00
Melinda Clark	50	C Bishop	1 00
Mary McClane	50	Elma V Tod	1 00
D F Morton	1 00	L L Chamberlin	2 00
T G Thompson	1 00	Mrs M V Welty	50
Thos B Peat	2 00	J P Hecht	50
Jacob Swan	1 00	Jas Watkins	50
Mrs A Carrant	50	Jessie Thorp	2 00
J J Cuthbertson	1 00	Mrs H F Leonard	50
Jane Dubbock	50	P C Shoup	50
J H Cox	1 00	P Baker	2 00
Mrs R R Hodges	50	J A Coloma	2 00
Peter Hiffs	1 00	H W Sharp	1 00
Harriet Cooper	1 00	Geo Kleps	1 00

BOOKS AND TRACTS.

H Meadowcroft	75	J E Bellamy	1 00
L L Wilkins	50	D B Salter	2 00
W A Cauffman	1 00		

A Free-Will Offering.

We, the undersigned, having the good of the cause of truth at heart, and believing it is our duty to sustain the gospel with our means as well as our tongues, and believing that God will bless us for all the offering we make in behalf of the truth, have paid the sum set opposite our names for the purpose of freeing THE RESTITUTION from debt, and sending it out as a messenger of truth to those sitting in darkness, and to comfort those who are walking in the light of life:

Amount previously published	$102 50
J L Snyder	2 00
Junius Thorp	1 00
D B Salter	2 00

ANNOUNCEMENTS.

DENTON CREEK, TEX., March 17, 1878.

EDITOR RESTITUTION:—Permit us to announce through the columns of your paper, that the Christadelphians long at this place, propose to hold a Fraternal Gathering here, to commence the Friday before the first Sunday in August, to continue four or five days, or more if necessary. All brethren and friends of the "one faith," throughout the United States are cordially invited.

By order of the Church.

A. P. TOWNSEL, Elder.

J. A. CORNELL, Sec.

OSAGE MISSION, KAN.

EDITOR RESTITUTION:—The 4th of July next, there will be a grove and basket meeting of the brethren of the Abrahamic faith on the farm of G. W. Stelle, three miles west of the town of Osage Mission, in Neosho Co., Kan. A general turnout is expected from southern Kansas and southwestern Missouri. Several of our preaching brethren will be here, the Lord willing. G. W. BRIDE.

The Lord willing, I will be at brother Gardner's in Champaign county, Ill., the second Sunday in July, meeting to commence on the Friday night before.

While in Illinois I will visit friends in Champaign Co., meeting to commence on Friday night before the third Sunday in July. After in the eighth county on Friday, before the fourth Sunday in July, as brother Graham may appoint. J. B. HAGUE.

PELLA, TEXAS.

EDITOR RESTITUTION:—There will be a meeting of several days commencing Friday at four o'clock, before the third Sunday in August, in Montague county, sixteen miles southwest of Montague town, on Elkhorn Hunky Creek, eighteen miles southeast of Decatur, eight miles West of Dubin. All the brethren and sisters of the Abrahamic faith, especially the preachers, are invited. Come let us have one good time in Texas. By order of the Church.

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POETRY.

Nearer Home.

O'er the hill the sun is setting,
And the eve is drawing on;
Slowly droops the gentle twilight,
For another day is gone.
Gone for aye—its race is o'er.
Soon the darker shades will come;
Still it's sweet to know at even
We are one day nearer home.

One day nearer—sings the mariner,
As he glides the water o'er,
While the light is softly dying
On his distant native shore.
Thus the Christian on life's ocean,
As his life-boat cuts the foam,
In the evening cries with rapture—
I am one day nearer home.

Worn and weary, sits the pilgrim,
Hails the setting of the sun,
For his goal is one day nearer,
And his journey nearly done.
Thus we feel when o'er life's desert,
Heart and sandal-sore we roam,
As the twilight gathers o'er us,
We are one day nearer home.

Nearer home? Yes, one day nearer
To our Father's house so bright—
To the green fields and the fountains
In the land of pure delight;
For the heavens glow brighter o'er us,
And the lamps hang to the stone,
And our tents are pitched still closer,
For we're one day nearer home.

CORRESPONDENCE.

THE SABBATH QUESTION.

An Open Letter From Joseph Messimore, of Millwood, Ind.

Mr. B. W. Albert:—DEAR FRIEND—I received a postal card from you a short time ago, stating that you had sent me some tracts and papers, on what you believed to be the third, and last message, of Rev. xiv., which you think is to go forth to the world before the Lord comes. You ask me to write to you after a careful perusal of the same, and to be free to give you an expression of my views on the same. So I will just here say, that I received some papers and tracts a short time prior to the reception of your card, treating mostly on the Sabbath question. But I must confess, that after a careful perusal of these documents, I fail to see any just application of the same, to the fourteenth chapter of Revelation. So I will proceed to (briefly) give you my views on some of those documents: As, for instance, what claims to be "Sixty Bible facts concerning the Seventh Day Sabbath."

1. Then, "that God blessed and sanctified the Seventh Day as his Sabbath," will not be denied by me. But that it was given to Adam, in the garden of Eden, and through him as our representative, to all nations, remains to be proven; and, I think, will forever remain so. This, perhaps, you may think, is making an unpremeditated assertion. But, I tell you, it is an easy matter for one to assume a thing, but when the proof is called for, that is sometimes not quite so easy a task. This, I deem a sufficient answer to Nos. 1-11, inclusive. Nos. twelve and thirteen read as follows, viz: "It (the Sabbath) is not a Jewish institution, for it was made 2300 years before ever there was a Jew."

Answer: The first, and only account we have in the Bible, of its ever having been given to any people, or nation, as an institution or ordinance, to be observed by such people; it was given to the Israelites, through Moses their appointed law-giver. See Exod. xvi 2:-29; also, xx. 10. Thus, we see that it belonged to the law given by Moses; and with it, it must stand or fall. This, also, answers Nos. 15-17.

No. 14, which claims that evident reference is made to the Sabbath, all through the patriarchal age, is just a payable falsehood.

Query: Did the children of Israel really know anything about the Sabbath observance before the Lord made it known unto them by Moses, their leader and law-giver? Answer: "Thou camest down also upon Mount Sinai, and spakest with them from heaven; and gavest them right judgments, and true laws, good statutes and commandments, and madest known unto them thy holy Sabbath, and commandedst them precepts, statutes and laws, by the hand of Moses thy servant." Neh. ix. 13, 14; Exodus xvi. 23-29; xx. 8-11.

Query second: Why was it necessary for the Lord to make his holy Sabbath known unto them on Mount Sinai, if it was known by them all through the patriarchal age? Consistency, thou art a jewel, indeed.

As Nos. 18-21 simply refer to the giving of the law, its preservation, and its authority over the children of Israel, during that dispensation, I will just pass it by for the present, as I will have occasion to refer to it again.

No. 22 claims that the Israelites were destroyed solely because they profaned the Sabbath. This is not true; which any one can see, by reading, carefully, the text referred to. Ezek. xx. 1-45, to which the reader is confidently referred.

With reference to No. 22, I will simply say that it is only true with respect to the Israelites *during* their dispensation, which ended with the bringing in of the Christian dispensation. Exod. xxxi. 13-17; Rom. vi. 14; Heb. iii. 7-19; iv. 1-8; xiv. 5, 6; Gal. iii. 1-25.

With regard to No. 24, I would state that, notwithstanding, there is no condition expressed in Jer. xvii. 2-8 than the strict observance of the Sabbath, with regard to the promise of Jerusalem should stand forever, yet, keeping of all of God's commandments, statutes and judgments given to Israelites by Moses, is certainly surely implied.

Proof: "I have set before thee this day, life and good; and death and evil in that I command thee this day to love the Lord thy God; to walk in his ways, and to keep his commandments, his statutes and his judgments, that thou mayest live and multiply; and the Lord thy God shall bless thee in the land whither thou goest, to possess it." Deut. xxx. 15, 16, see also chapter xi. 26-28.

I will now notice No. 25, by which it is claimed that God sent the Jews into the Babylonish captivity solely for violating or breaking the Sabbath. And, No. 26 claims that he destroyed Jerusalem for the same thing. In answer, I boldly aver that both these statements are untrue.

With reference to the first, there is not the least intimation given in the text referred to, of such being the case. The prophet simply asks them the question: "Did not your fathers thus?" "Seeing God has brought this evil upon us and upon this city, (for our sins and transgressions,) will you yet bring more wrath upon Israel by profaning the Sabbath?" That this is the true meaning of the text, will evidently appear from the reading of the 9th chapter of Nehemiah, 29 to both verses. Neh. xiii. 17, 18, reads thus: "Then I contended with the nobles of Judah, and said unto them, what evil thing is this that ye do, in profaning the Sabbath day? Did not your fathers thus? And did not our God bring all this evil upon us, and upon this city? Yet ye bring more wrath upon Israel by profaning the Sabbath."

Not a word said in all the above, that the Lord sent them into captivity simply for breaking the Sabbath day. No! That was not the penalty attached to the law for breaking the Sabbath.

"And the Lord said unto Moses, the man shall surely be put to death; all the congregation shall stone him with stones without the camp. And all the congregation brought him without the camp, and stoned him with stones, and he died; as the Lord commanded Moses." Deut. xv. 35, 36; Exod. iii. 14, 15.

Had our Sabbatarian friends read the whole book of the Prophet Nehemiah, they would have known better than to assume that the Lord sent the Jews into captivity for simply breaking the Sabbath day, to say nothing about the penalty of the Sabbath law.

The above also fully answers No. 26. But here is the text upon which they rely as proof of the assumption that Jerusalem was destroyed for violating the Sabbath.

"But if ye will not hearken unto me to hallow the Sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched." Jer. xvii. 27. See its fulfillment recorded in Jer. lii. 12, 13.

Not a word in all this text about the destruction of Jerusalem. Hence I pass it by as a false assumption.

Nos. 27-29 are bare-faced assumptions without a particle of proof. But, lest you might think that I can't answer them, I will give each of them a passing notice separately.

In No. 27, the 6th verse of Isaiah 56th chapter is referred to, to prove that God has pronounced a special blessing on all the Gentiles who will keep the Sabbath; while it is a notorious fact that the Gentiles are not at all referred to in this text, except such as should become proselytes to the commonwealth of Israel, and lay hold on God's covenant, and so, in effect become Israelites, and consequently might lay claim to all the promises made to Israel under the law. See Num. ix. 14; also xv. 15, 16. 29.

No. 28 really does not refer to the Sabbath at all, but simply asserts that the 56th chapter of Isaiah refers wholly to the Christian dispensation; which is as false as anything can well be. For I have read it over and over, and I can't find anything in the entire chapter that refers to the present dispensation. So much, then, for No. 28.

No. 29 refers to Isa. lvi. 2, as proof that God promised to bless any man who will simply keep the Sabbath day.

This, also, is untrue. Let us see. "Thus saith the Lord; Keep ye my judgments, and do justice. . . . Blessed is the man that doeth this, and the Son of Man that layeth hold on it; ("this" and "it" what? Answer: *The* foregoing;) that keepeth the Sabbath from polluting it, and keepeth his hand apparently denote a present existence of the kingdom in any manner, were cited, with a strong reliance upon Col. i. 13. Bro. Moyer broke the force planted by Mr. Bowman at this text by associating with it in consecutive order Col. iv. 11; Acts xiv. 21, 22; 2 Pet. i. 5-11; Luke xxi. 24-31. On Acts xv. 13-17, much to the dissatisfaction of Rev. Barnes, pastor of the M. E. Church at Irving, Mr. Bowman admitted that the calling of the Gentiles in verse 14, began at Cornelius's house, and that this work of calling out of the Gentiles was the antecedent of the pronoun "this" in verse 16. With [illegible] conversation—Jesus's the condition of the 13th verse, reads as follows, viz: "Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father." Whose father was Jacob?

No. 31 is based false, for it does not contain a single [illegible] cited in Isa. lviii. 12, 13, to which it refers.

No. 32 is admitted by all candid Bible students.

Nos. 33 to 35, all refer to the Savior's keeping the Sabbath, and, as he was under the law given by Moses, (Gal. iv. 4,) it was needful that he kept the law. So this is enough on that point.

No. 36 refers to Mark ii. 23-28, to prove that Jesus vindicated the Sabbath as a merciful institution, designed for man's good. Now, I beg leave to say that I can see nothing of the kind in this text. All that I can see in it is this, that inasmuch as he is Lord of the Sabbath, whatever good thing or deed he sanctions on the Sabbath is not sinful. Hence, he refers to an act of David's, which, under ordinary circumstances, would have been unlawful; in justification of his disciples' plucking the ears of corn on the Sabbath. Hence, this goes to show to me that Jesus did not make a hobby of the Sabbath, as our Sabbatarian friends do.

No. 37 asserts that Jesus carefully taught the observance of the Sabbath; and cites Matt. xii. 1-13. Now, I declare I am at a loss to know how Sabbatarians can make Scripture mean exactly the reverse of what it says. The instance, the fifth verse of the text cited above, reads thus: "Have ye not read in the law, how that on the Sabbath days, the priests in the temple profane the Sabbath, and are blameless?"

Now, how any one of a sound mind can construe the above language so as to teach the careful observance of the Sabbath, is entirely beyond my comprehension. For it certainly reads right to the reverse of that. And right here I will add that neither Jesus nor any of the Apostles ever enjoined, nor taught the necessity of Sabbath-keeping to any of their converts, either Jew or Gentile.

By No. 38, Matt. xii. 12 is cited as proof that Jesus taught his disciples that they should do nothing upon the Sabbath day except what was lawful. This I believe with all my heart; and this is true with regard to every other day, as well as in regard to the Sabbath. But the text cited above proves neither.

No. 39 assumes that Jesus instructed his Apostles that the Sabbath would continue, and should be prayerfully regarded, as late, at least, as the destruction of Jerusalem. If this were even true, the text referred to does not prove it; for it says nothing at all about it. Here is the text.

Matt. xxiv. 20: "But pray ye that your flight be not in the winter, neither on the Sabbath day." Now, all that this teaches, is simply this: In the winter their escape would be more difficult, as also on the Sabbath day they might be hindered by those who kept the Sabbath. As the Jews, who did not believe on Jesus, would still continue to be sticklers for the law.

With regard to No. 40, as to the women resting on the Sabbath day, according to the commandment, I have no objections to offer at the present.

No. 41 refers to Acts xiii. 14, as proof that the Holy Ghost, thirty years after Christ's resurrection, expressly called the Seventh Day the "Sabbath." Well, here is the text referred to. "But when they departed from Perga, they came unto Antioch in Pisidia, and went into the synagogue on the Sabbath day, and sat down."

Now, friend A, was it the Holy Ghost that here spoke, or was it only Luke, the historian? Undoubtedly, the latter. And so, No. 41 is found to be an untruth.

Nos. 42, 43 and 44 claim that Paul, Luke and Gentile converts called it "the Sabbath day." Then come the questions: "Did not Paul know?" "Can we not believe Luke?" and, "Why did not Paul correct the Gentiles?" With regard to the first two, I answer, yes. And as regards the third, it seems to me altogether natural that they should thus speak of this day, even though it were not couched in the new dispensation; because the Jews who wished to live out the law to the letter still kept it, and strenuously contended for its strict observance. And Paul, regarding it as neither having connected with it any salvation nor condemnation, just passes it by without saying anything in favor of, or against its observance.

Hear him, Rom. xiv. 5, 6: "One man esteemeth one day above another; another esteemeth every day alike; let every man be fully persuaded (assured) in his own mind. He that regardeth the day regardeth it unto the Lord: and he that regardeth not the day, to the Lord he doth not regard it." Again, Gal. iv. 10, 11: "Ye observe days, and months, and times and years. I am afraid of you lest I have bestowed upon you labor in vain."

Once more, Col. ii. 16, 17: "Let no man, therefore, judge you in meat, or in drink, or in respect to an holy day, or of the new moon, or of the Sabbath days, which are a shadow of things to come; but the body is of Christ."

In this we can plainly see the reason why Paul neither commanded, nor forbid the observance of the Sabbath. It was simply because he did not consider it essential to justification or salvation. You might ask, then, what did he consider more necessary than Sabbath keeping? Answer: "Be it known unto you, therefore, men and brethren, that through this man (Jesus) is preached unto you, the forgiveness of sins; and by him, all that believe are justified from all things from which ye could not be justified by the law of Moses."

(To be Continued.)

SELECTIONS.

A Silent City—The Excavated Wonders of Ancient Pompeii.

Naples is always crowded with visitors. All the tourists "do" Pompeii, as the saying is. A railroad runs from Naples to the city, a delightful ride of about forty minutes' duration, which takes us along the beautiful Bay of Naples in full view of its blue, limpid waters, and carries us over the ruins of the twin city in the dreadful destruction, far-famed Herculaneum. The remains of Pompeii are all under the control of the government, which charges an admission fee of two francs for which amount visitors are also furnished with competent guides. The gateway by which you enter is only a few minutes' walk from the railroad depot, and you are at once within the precincts of the Silent City.

Eighteen hundred years ago the city was full of life. Nearly 30,000 people promenaded its streets, and it was a scene of Roman luxury and voluptuousness. Its situation on the sea made it a most fashionable place of resort for the wealthy Romans, and the Emperor Claudius had his pleasure house there, and the great orator Cicero a residence. It was likewise a commercial sea-port, and a lively traffic was carried on by its merchants. But in August, A. D. 79, Vesuvius belched forth a mass of burning lava, ashes, cinder, hot water and mud, and the town was totally buried. Since that period other eruptions have heaped up more volcanic matter on the site of the city, and for nearly seventeen centuries Pompeii remained dead to the world. About one hundred years ago the entombed city was discovered, and immediate action was taken to excavate as much of the ruins as possible.

The work has been going steadily on but no more than one half of the city has yet been exhumed. Still, many acres have been dug over and miles of streets have been brought to the light of day. The buried portion is still covered with tons of stones, ashes, cinders, and hardened mud, to a depth of from ten to twenty feet above the tops of the houses. Over this are two feet of rich soil, which is exceedingly productive, and covered with trees.

The government employs every winter about two hundred people, comprising men, women, and children, in excavating this part. The men dig; the women and children carry away the rubbish in baskets. The exhumed portion of the city lies open to the bright sun, and is somewhat slightly elevated above the level of the surrounding country.

The present city is now a perfect picture of a Roman city over two thousand years ago. The streets, pavements, temples, images, theaters, dwellings, columns, household goods, baths, arches, fountains, forums, shops of various trades, musical instruments, weapons of war, implements of labor, marble or bronze statues, mosaics, frescoes and drawings, dining-rooms, bedrooms, and kitchens, with their appropriate furniture; food for the hungry and medicine for the sick; glassware, vases, and pottery; gems, medals, coins and fruits, flowers and shrubs, are all seen as they were on the terrible night when the city was doomed to sudden destruction.

The streets are narrow, some being not more than eight feet across, but they are straight and regular. The pavement is composed of large flat stones or blocks of lava, and the deep ruts cut in them by the Roman chariots are clearly perceptible. At the crossings are large stepping stones for the use of pedestrians, so as to keep their feet from the mud. The dwelling houses are generally one-storied, and are built of stone and brick, plastered on the outside with mortar. An open court is in the center, and the different rooms are arranged arround in the oriental style. Most of the roofs are destroyed, having been crushed down by the weight of the ashes. In the dining-rooms the tables are of stone, and many are covered with petrified food. Beds and couches are in the sleeping rooms.

In one of the kitchens was found a fowl put in the skillet, and a stew pan containing a small pig for roasting, all prepared eighteen hundred years ago. Many beautiful mosaics were found on the walls, and they look as bright and fresh as if they had only been finished a few years. The frescoes, pictures, mosaics, and sculptures, and even jewelry discovered in some of the houses show a terrible depravity in morals. Many are so indecent that the public are not allowed to look at them. In the "House of Vestals," upon the door sill, is the word "Salve," welcome. A mosaic with the representation of a fierce dog, with the inscription, "Cave Canem"—beware of the dog—is near the threshold of the "House of the Tragic Poet."

In the streets are many shops which still have the signs over the doorways. In one there is some marble partly sculptured, with the artist's tools lying around; in another, medicine and surgical instruments; in a third, a marble counter with stone liquor jars behind it, and the stains made by the wet glasses on the counter prove that this was a drinking saloon. Then there is an eating house. Meats and delicacies are on the counter; the places to keep the soups and meats warm are still in the room. The same building contains a grist mill and bakery. In the baker's shop a batch of loaves was found that had been in the oven ever since Aug. 24, A. D. 79. The mill was turned by horse power.

The various temples that have been exhumed contain idols made of marble, silver and gold. The Temple of Isis is eighty-four feet long and seventy-five broad. The ashes of victims were found on its altars. The skeleton of a priest sitting at a table on which was spread a meal, is here, while near the door was another priest, holding in his skeleton hand a hatchet, with which he had tried to cut his way out of the temple. Three hundred skeletons were discovered in the Temple of Juno, all crowded together and buried beneath the ashes. At the very hour of their destruction the priestess was offering sacrifice to the queen of the gods. The forum occupies the central portion of the city. On each side are rows of columns and long porticos, which show the outline of this spot. Pedestals on which formerly stood famous statues, are dotted here and there. The public meetings were held in the forum, and a notice was found of such a meeting called for the very night when the city was destroyed.

The amphitheatre, which is about half a mile from the present excavations, is in a splendid state of preservation. It is built of stone, is in the form of the Coliseum at Rome, and was used for the gladiatorial shows. It is four hundred and thirty feet long by three hundred and fifty-five feet wide. The stone steps seat fifteen thousand spectators. Placards with the announcement of theatrical performances are still to be seen on the walls. The doors, seats, pillars, entrances and caves for the wild animals are as perfect as they were two thousand years ago.

The "Villa of Diomede," so called because a tomb bearing that name was found near by, and for this reason it was supposed to have belonged to Diomede, is the one that has been pondered famous by Bulwer's description of it. It stands just outside the "Herculaneum Gate," and the supposed owner was discovered in his garden with a bunch of keys and a purse filled with gold and silver coin in his hands. In the cellar of Diomede's house, huddled together in a corner, were found eighteen skeletons, mostly females, supposed to have been members of the family. All were encased in hardened mud and ashes. One was an infant, whose form still clung to the bony bosom of its mother. Some of the victims had rings and bracelets encircling their skeleton fingers and wrists, and old ornaments on their necks.

Over six hundred human skeletons have already been exhumed, but fortunately most of the inhabitants managed to escape, having heeded the warning of the burning mountain. Only the bones remained of the victims, the flesh having mostly perished, but now and then a little tuft of moldy hair has been found clinging to the skull. The positions of the bodies, in every possible form of contortion, all indicate a violent death. A miser was found grasping a bag of gold in his hand.

In one room a family group embracing each other in death, in another the bones of dancing girls, mingled with broken instruments of music, can be seen; in another place the skeleton of a cock at his place near the stove in the kitchen. One house contained bones scattered about bearing marks of having been gnawed, while near by lay the skeleton of a dog, showing that the brute had survived and eaten his master. Here is a company of young and old, flocking to the sea; there the remains of a mother, vainly trying to shelter her three little children from the fiery storm. Outside of the gates, in his sentry box, stands a Roman soldier, in complete armor, with a key of the city gate in his hand. After standing faithfully at his post for seventeen centuries, he was discovered clad in rusty armor, the helmet on his empty skull, and the spear in his bony fingers. In the city prison, not far distant, were found the prisoners, some with their "feet made fast in the stocks."—*N. Y. Telegram.*

SENTENTIOUS PARAGRAPHS.

The most laudable ambition is to be wise, and the greatest wisdom is to be good.

If you intend to do a mean thing, wait till to-morrow. If you are to do a noble thing, do it now.

It is not the gale which carries so many on the rocks or the quicksands. It is the silent undercurrent.

The flower which we do not pluck is the only one which never loses its beauty or its fragrance.—*Alger.*

If the Hand that guides the planets,
Feeds the ravens when they cry,—
Can it be that Pity unnoticed
By a Father's loving eye?

Christian faith is a grand cathedral with divinely pictured windows. Standing without, you see no glory nor can possibly imagine any; standing within, every ray of light reveals a harmony of unspeakable splendor.

Let no man presume that he can see prospectively into the ways of Providence. His part is to contemplate them in the past and trust them for the future; but so trusting, to act always on motives of human prudence, directed by religious principles.

A smile costs the giver nothing, yet, it is beyond price to the erring and repenting, the sad and cheerless, the lost and forsaken. It disarms malice, subdues temper, turns enmity to love, revenge to kindness, and paves the darkest paths with gems of sunlight.

Some thought flies, day by day,
Of coming rest,
As birds that far away
Seek their true nest:
'Tis but a feeling, yet
It sounds within,
That all sad hours will set
And joy begin.

The best thing to give your enemy is forgiveness; to your opponent tolerance; to a friend, your heart; to your child, a good example; to a father, deference; to your mother, conduct that will make her proud of you; to yourself, respect; to all men, charity.

The every day cares and duties which men call drudgery are the weights and counterpoises of the clock of time, giving its pendulum a true vibration, and its hands a regular motion, and when they cease to hang upon the wheels, the pendulum no longer swings, the hands no longer move, the clock stands still.

Wave after wave rolls toward to the land,
Then comes the wail and then the parting hand,
And those for whom we would have freely died
Are borne away upon the ebbing tide;—
We weep and mourn, we bid the sea restore,
It mocks our grief—and takes one idol more.

Life would be impracticable unless it were the primary rule to believe what is told us. There is not a single relation in adult life in which we are not compelled to depend upon the word of another—of a husband, a wife, a friend, or an agent. We believe certain things respecting them—in their honor, their chastity, their affection, their faithfulness. To what kind of condition would life be reduced if we were to apply to these matters "the universal duty of questioning all that we believe?"

It is a perilous thing to try to stand still in our consecration, and to think that because we "gave up" all once in our religious experience, we need not continue to give up all. Let us beware how we tie up one pound in a napkin, as did the unprofitable servant. And if the pound entrusted to us is gaining five pounds or ten pounds, still let us remember to say to the Lord, "Thy pound hath gained," and give it all back to him. Thus doing, we may become fitted for greater things; God will be glorified, and we shall receive the blessed "Well done!" from the Lord.—*Christian Advocate.*

Church of God
Abrahamic Faith
Hartford City, IN 47348

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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TO CORRESPONDENTS.

THE RESTITUTION advocates the final restitution of all things which God hath spoken by the mouth of all his Holy Prophets--how the world began. It also advocates, as a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of Kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the judgment-seat of the righteous, and the final destruction of the wicked; eternal life only through Christ; and many other kindred truths. It also advocates a hearty belief of the Gospel, repentance, and immersion as prerequisites to the forgiveness of sins, and a holy life preparatory for final salvation.

COMMUNICATIONS.

To the New Readers of The Restitution.

GOING TO HEAVEN.

My Dear Friends:—We have all been familiar with the doctrine of going to heaven from our childhood up. We have heard it in preaching, in exhortation, in prayer, and in social conversation. We supposed it was a Bible doctrine, and accepted it as such. But is it true? Does the Bible teach that good men will go to heaven when they die, or at any other time? What does the Bible say about it?

Christ said, "No man hath ascended up to heaven, but he that came down from heaven." Peter said, "David is both dead and buried, and his sepulchre is with us to this day, that David is not ascended into the heavens." Christ did not ascend into heaven until forty days after his resurrection. In these instances, as I have before shown, personal *names* follow the body. Christ went to heaven to receive for himself a kingdom, and to return. He said, "If I go away I will come again, and receive you to myself, that where I am there ye may be also." He did not say they shall go to be with me, but I will come to be with them. There is nothing said about his going away again after he has received the kingdom, and come to reward his people.

Why then, do you ask, have Christian people so generally believed in the doctrine that good men will go to heaven when they die? It is because we have believed in the immortality of the soul. That the soul is the real responsible man that lives in the body while the body is alive, and can live independently of the body when the body is dead, that it is capable of being rewarded and punished after the body has returned to dust. This soul must live somewhere. It is conscious, and therefore it must be happy or miserable; and as we recognize the good and the bad among men, there seems to be a necessity for them to have a place suited to their characters. Hence, they may go to heaven or hell. It is just as easy to imagine that the souls of good men go to heaven, and that the souls of bad men go to hell, as that they will go anywhere else. They must go somewhere. What will become of such souls is wholly imaginary, as the Bible does not say anything about it. It is because we have believed in the immortality of the soul, that we have believed in going to heaven or hell at death.

Where do men go when they die? What does the Bible say about it? It says, "Dust thou art and unto dust shalt thou return." This is what has been appointed to all men. In speaking of men and beasts the wise man says, "As the one dieth so dieth the other; they all go to one place, all are of the dust, and all turn to dust again." Abraham, and Isaac, and Jacob, and their wives were buried in the cave of Macpelah. David was buried in his sepulchre. Christ was buried in Joseph's new tomb, and Stephen was buried. All men, good and bad, and all beasts go to one place, according to the original appointment, dust thou art, and unto dust shalt thou return.

What do Christians hope for when they die? They hope to be made alive again. They hope to be rewarded at the resurrection of the just. They hope for nothing between death and the resurrection. They expect to die as Christ died, to remain dead as he remained dead, until made alive again. The being made alive again at the coming of the Lord is their hope. As Christ their living head was made alive from the dead, so they hope to be made alive as he was. As his vile body was fashioned into a glorious body, so they hope that their vile body will be fashioned like unto his glorious body. As Christ was raised from the dead incorruptible so that he could die no more, so Christians hope to be raised from the dead incorruptible, and immortal so they can die no more. As Christ was declared to be the Son of God in power by his resurrection; so they hope to become the children of God by being the children of the resurrection. As Christ was raised from the dead to sit down on David's throne, so they hope to be raised from the dead to sit down with him in his throne. As Christ, when he sits upon his throne, will have power over the nations to subdue them and to bless them, so they hope that when they sit down with him in his throne, they will jointly with Christ, have power over the nations to subdue them, and to bless them. Christians hope for all this at the coming of the Lord and beyond, but they hope for nothing this side of that event. They do not hope for anything between death and the resurrection.

But do not the saints have a great reward laid up in heaven? Yes, "Great is their reward in heaven." "They are to lay up treasures in heaven, where moth does not corrupt, and where thieves do not break through and steal." Their hope of eternal life is laid up in heaven. "They are to seek those things which are above, where Christ sitteth at the right hand of God." "They have in heaven a better, an enduring substance." They have "an inheritance incorruptible and undefiled, and that faileth not away, reserved in heaven for them."

But in none of these descriptions is there any assurance, or even intimation that the saints will ever go to heaven. It is enjoined upon Christians to lay up treasures in heaven, and we have inferred that they will go to heaven to receive their treasures, but no such promise is anywhere given. It is no where said that the saints will go to heaven at any time to receive their reward, but on the other hand it is said that "they shall inherit the land, and dwell therein forever."

How then will the saints receive their reward? It will be brought unto them at the revelation of Jesus Christ. When he comes he will bring their reward with him. They will be made alive at his coming. "Their life is now hid with Christ in God, when Christ who is their life shall appear, then shall they also appear with him in glory." When the Lord himself shall descend from heaven, the dead in Christ will be raised; those that sleep in Jesus will be brought from the dead. When he comes the just shall be recompensed. When he comes, having received the kingdom, he will reward them. To one he will give authority over ten cities, and to another over five, to every one according to his ability. When he comes, the twelve Apostles will sit upon twelve thrones judging the twelve tribes of Israel. When he comes, not only the Apostles, but all who love his appearing, will receive their crowns and positions of authority and work. When he appears they will receive a crown of glory that fadeth not away. When he comes they will sit down with him in his throne and have power with him over the nations.

All these things and many more will be given to the saints when he comes and beyond. These things are affirmed over and over again, but not one word is said of what will happen to them before their resurrection, except such as these: They slept with their fathers—asleep in him—dead in Christ—died in faith not having received the promise—if there be no resurrection of the dead, then those that have fallen asleep in Christ are perished, and our preaching is vain, and your faith is also vain, ye are yet in your sins; and if the dead rise not, let them eat and drink for to-morrow they die.

From this lesson we have learned the following particulars:

1. That good men do not go to heaven when they die, but they return to dust. That good and bad men all go to the same place, according to the commandment, "Dust thou art, and unto dust shalt thou return."

2. That the reason why we have believed in going to heaven or hell when we die, is because we have believed in the immortality of the soul.

3. That the hope of the gospel is the hope of the resurrection from the dead, and what is beyond. It is begotten by the resurrection of Jesus Christ from the dead, and cannot be consummated without the resurrection of the saints. If the dead rise not, all are lost in death, even the saints are perished. The whole scheme is a failure. A hope that can be consummated without the resurrection of the dead cannot be the hope of the gospel.

4. That this hope is reserved in heaven. It is hid with Christ in God, as long as Christ remains in heaven. It is reserved there for the saints. It is laid up in heaven for them.

5. It will be brought unto them when the Lord comes. He will bring his reward with him, to give to every one according to his works. He will bring the life, the immortality, and the kingdom.

Hoping that you will accept this offering, and profit by it, I remain your friend as ever.

JOEL A. SIMONDS.

Grand Rapids, Mich.

SELECTIONS.

The Pope in Jerusalem.

Editor Restitution:—I herewith enclose an article from the New York *Graphic*, upon the subject above named. That the Greek and Latin churches will ultimately unite and form the beast or government with two horns has been my opinion for many years. And it must be clear to any one who will look at the subject, that it is to be the special work of that power to make the image beast or a government like Rome. This image is fully explained in Rev. xvii., and called the scarlet colored beast. You will take a deep interest in this article, and, undoubtedly, the readers of THE RESTITUTION will be much interested in its perusal. Events are rapidly coming to the front. "Blessed is he that keepeth his garments." Your brother,

H. V. REED.

Chicago, Ill., July 24, 1878.

LONDON, July 8.—It has become known that before Earl Beaconsfield left London for Berlin, with the secret treaty with Turkey in his pocket, he had private interviews, on successive days, with the Duke of Norfolk, Cardinal Manning, the Archbishop of Canterbury, and a priest of the Greek Church attached to the Russian Embassy here. What was the object of these interviews?

There is reason to believe that in the busy brain of the Premier there is revolving a scheme for the accomplishment of no less a purpose than a reunion of Christianity and the installation at Jerusalem of the Pope as its head and ruler.

But Earl Beaconsfield was born a Jew.

Yes; and so was St. Peter, St. Paul, and all the Apostles. For that matter, so was Jesus Christ and his blessed mother.

Jerusalem,—the cradle of the Church,—if it become its throne and chief city, would none the less become also a secure home and abiding place for such of the Jews as might choose to dwell there. And, as Disraeli is a Christian, he may believe that the spectacle of a united Christendom, numbering 315,000,000 of adherents, with its earthly head enthroned in the Holy City, might have a most powerful effect upon the minds of devout Jews, leading them to a revision of their ideas concerning the coming of the Messiah, and inducing them to accept Jesus of Nazareth as the Son of David, who is to restore the kingdom of Israel.

In the days of the darkest and most cruel persecution of the Jews, they often found in the Popes of Rome their most powerful protectors. When kings tortured, plundered, and exiled them, they dwelt in peace at Rome. The days of persecution for the Jews have ended, save in Roumania and Russia; they must soon end there; but with the Pope in Jerusalem, placed there by the act of the Great Powers, and guaranteed in his sovereignty by their authority, there would be no question as to the security and the equality which the Jews dwelling there would enjoy.

So much for the Jews. But how about the Christians? What is the powerful solvent which is to melt away the prejudices, or the principles which separate the Roman, the Greek, and the Anglican Churches? What is the flux which is to weld them together in one great, harmonious, and beautiful body?

What are these differences?

The Greek Church is separated from the See of Rome by nothing more than four points of dogma, and a number of matters of discipline. The former are the *Filioque* in the Nicene Creed; the dogma of the Immaculate Conception of the Blessed Virgin as defined by Pio Nono; the doctrine of the official infallibility of the Pope, as declined by the Vatican Council, and the general assumption of the supremacy and primacy of the Roman Pontiff as the first bishop of Christendom. The final separation of the Greek from the Roman Church took place in 1468, although before that time the Greek Church had been repeatedly excommunicated, and as frequently readmitted to communion. During the 425 years that have since passed, the Papal See has never ceased to make attempts to win back the Greeks; in 1848 Pio Nono formally invited the entire Eastern Church to return to a corporate union with Rome, but his proposition was rejected, and again in 1869 his invitations to the Greek Bishops to attend the Œcumenical Council were declined. Many of the Russian nobles and families of distinction have, however, returned to the Roman communion; and it is Earl Beaconsfield's opinion that, if sufficient inducements can be held out to the Patriarchs and Bishops, they will no longer refuse assent to the reunion. His scheme provides these inducements.

The doctrinal difficulties, in his opinion, can be overcome without much difficulty. At the Council of Lyons, in 1274, the head of the Greek Church submitted to the *Filioque*, and what was true dogma then cannot be heresy now. The *Filioque* really involves only a metaphysical refinement of dogma. In the Nicene Creed there are the words, "And in the Holy Ghost, who proceedeth from the Father and the Son."—*Filioque*,—while in the Greek version of the creed is, "who proceedeth from the father." Subtle theologians draw from the omission of these words conclusions inimical to the Roman and Anglican doctrine of the Trinity; but at the last conference of the "Old Catholics" and Anglicans at Bonn, at which some of the Greek prelates attended, a formula was devised which it was thought would enable the Greek Bishops to accept the *Filioque*. As to the dogma of the Immaculate Conception, the Greeks to a very great extent already hold it, and object only to the authority that defined it. The Greeks, in fact, have always cherished the highest veneration for the Blessed Virgin, and have gone further in what Protestants term Mariolatry than the Catholics. The dogma of the official infallibility of the Pope, when properly explained by such scholars as Father Newman, for instance, presents no difficulty which need cause a Greek theologian to reject it; and as to Papal supremacy and primacy, if the Church were once reunited, it would, of course, have but one head, and the supremacy and primacy of that head would follow as a matter of course. Besides,—as Earl Beaconsfield is said to have acutely remarked in his conversation with the Greek priest,—the Greek Church holds to the infallibility of Œcumenical Councils; it recognizes the first seven as Œcumenical, but denies that the subsequent ones were. "Now," said the Premier, "the Council of the Vatican is not ended; it has been only adjourned; if called together again, and attended by the Bishops of the Greek Church and of the Anglican Church, it would certainly be Œcumenical, and you not only could have no objections to recognizing its decisions, but would be bound to accept them. It would, of course, confirm all that Rome had defined,—for the Roman Bishops would be greatly in the majority; but according to your own principles its voice would be that of the Holy Ghost, and you would be bound by it."

As to the points of discipline, they could be easily adjusted. The Greek Church holds in common with the Catholics the doctrines of the seven sacraments; of the mass; of the veneration of the saints, images, and relics; of the merit of fasting; of the hierarchical orders, and monasticism. Its differences in practice are that it baptizes sometimes by immersion, sometimes by pouring; it gives confirmation and communion to children immediately after baptism; it forbids images in relief, but uses those in paintings and engravings; and it ordains married men as priests, but does not permit a priest who is single to become married, nor allow a married priest to become a Bishop, Archbishop, Metropolitan, or Patriarch.

Now, in Earl Beaconsfield's opinion, all these matters of discipline could easily be reconciled and conformed gradually to the Roman rule. The inducement which he proposes shall be held out to the Greek prelates is, that the patriarchs of Alexandria, Antioch, Constantinople, and Jerusalem, the three metropolitans of Russia, the senior Bishop of Cyprus, the two Hungarian metropolitans, the Archbishop of Czernowitz, the Archbishop of Sinai, the metropolitan of Montenegro, the metropolitan of Attica, and the five prelates who constitute the Hellenic Synod of Athens shall be made Cardinals of the Roman Catholic Church, while all the Bishops of the entire Greek Church shall be recognized as Roman Bishops and entitled to sit in Œcumenical Councils and to be made Cardinals to fill vacancies in the Sacred College. These nineteen Greek Cardinals would swell the college to eighty-nine. If all the existing vacancies are filled; but there are still some other additions to be made from the Anglican Church. The whole number of Patriarchs, Archbishops, and Bishops belonging to the Greek Church throughout the world is 208 and the number of the laity is about 75,000,000.

But in Earl Beaconsfield's scheme not only are these nineteen Greek Patriarchs and metropolitans to be made Cardinals, but there is to be an understanding to the effect that after the death of the present Pope his successor shall be chosen from the Greek hierarch, his successor from the Anglican hierarchy, and his from a selection from the Roman prelates, and so on *in secula seculorum*.

I am unable to give any account of the manner in which the Archbishop of Canterbury received Earl Beaconsfield's great scheme. I am advised that the Earl went over the whole ground with him; pointed out the tendency of the aristocracy and middle class people in England to go over to Rome; urged upon him the consideration that a united Christianity could alone successfully combat and repel the formidable advance of infidelity and socialism; argued with skill upon the flimsy nature of the doctrinal differences that separated the Anglican from the Roman Church, and finally exclaimed: "Leo XIII. will not live long; the Greek patriarch who will succeed him is sure to be an old man; your turn will come next; reflect upon how much grander it would be to live in history, not as an Archbishop of Canterbury, but as Pope of the truly Universal Church."

The following account of the Premier's interview with Cardinal Manning and the Duke of Norfolk has been prepared for me. I give it without voughing for its correctness: "Prior to Earl Beaconsfield's departure for Berlin, he had an interview with Cardinal Manning and the Duke of Norfolk. To them he made known, in confidence, the treaty that had been concluded with Turkey for the cession of Cyprus and the protectorate of Asiatic Turkey, and he asked them whether, in their opinion, the Papal See would not be wise to transfer the seat of its authority from Rome to Jerusalem, on condition that the Holy City, the Holy Places, and if need be the whole of Palestine, should be transferred by a solemn act of all the Great Powers to the Church, with a guarantee for its perfect independence and security. Cardinal Manning is understood to have replied by asking whether this proposition was suggested by the government of Italy, and whether they had been approached on the subject, to both of which inquiries Earl Beaconsfield replied in the negative. The Cardinal then said he was in nowise authorized to speak for the Church, or for any of his fellow prelates, on such a matter; but that he could foresee almost endless objections to the proposed plan. Earl Beaconsfield is understood to have gone on and explained the outlines of his great scheme for the reunion of Christianity. With the Pope installed at Jerusalem, and made secure in his absolute sovereignty there, the next step would be the healing of the schism which had separated the Greek from the Latin Church. Earl Beaconsfield said he had reason to believe that the theologians of the Greek Church were prepared with formulas that would enable them to accept the Roman definition of these points. If so, the Pope's path to a healing of the schism was clear. Upon the acceptance by the Greek Synods of the whole *schema* of the Catholic faith as now defined in Rome, the Pope could issue a brief announcing the reconciliation, and to emphasize it he should appoint as Cardinals the Patriarchs and the Archimandrites of the Greek Church. There might even be an understanding to the effect that the next Pope should be one of these prelates. At this point Cardinal Manning remarked that the choice of a Pope depended upon the will of the Holy Ghost, and that man could not bargain for it. Earl Beaconsfield then went on to say that the reunion of the Greek and Latin Churches would inevitably be followed by the coming over to the mother church of the greater part of the Anglican Church, and very probably of all that was left of the Orthodox Lutheran Church. He pointed out that the church, thus again united, would number not less than 315,000,000 of souls, and that her action against the rising tide of infidelity would be irresistible. Would not Pope Leo XIII., he asked, be anxious to go down to posterity as the Pontiff under whose reign this glorious work had been accomplished? Would not the prophetic motto on his coat of arms—*Lumen ex cœlo*—then be most miraculously fulfilled?

"Cardinal Manning is said to have been most reticent and cautious in his replies, but to have promised to take steps to acquaint the Vatican without delay of the Premier's observations. The Duke of Norfolk was more enthusiastic, and declared himself warmly in favor of the scheme. The next day a messenger from the Cardinal set out for Rome; and it is now more than four weeks since the Pope has been made aware of what is proposed. There have been numerous consultations, and messengers have traveled between Rome, London, and Berlin. The matter was thought to be too delicate to intrust to the telegraph, even in cypher. At the Quirinal, where the matter has been confided to the King and his Cabinet, there is a conflict of opinion. At Vienna, the Emperor and the Empress are said to favor the plan, but Count Andrassy is inclined to treat it coldly. As respects the Czar, it is said that he would give to the scheme his warm support on condition that there should be an agreement that the next Pope should be chosen from the Greek Cardinals. The difficulties that would arise with relation to the rights of the different nationalities and faiths at Jerusalem have been discussed, but methods of overcoming them have been devised. One portion of the scheme involves a joint guarantee of all the Powers for the independence and autonomy of the Papal See at Jerusalem; but this is an alternative to the suggestion that the Protectorate should be given to France alone, with the understanding that the other Powers should sustain her in it if necessary. The last information concerning this matter is, that Cardinal Manning, the Pope, and King Humbert each is disinclined to favor it, the King's objections being that the departure of the Pope from Rome would rob the Eternal City of its great glory as the Capital of the Christian world. As respects the rights of the Jews in Palestine under this proposed arrangement, Earl Beaconsfield is said to have remarked that the Jews, as a body, did not wish to return to the Holy Land, and that, under the Papacy, those of them that dwelt there now, or who went there in the future, would suffer no disability or wrong."

The pleasure of doing good is the only pleasure that never wears out.

THE RESTITUTION.

E. A. CHAPLIN, Editor.

PLYMOUTH, INDIANA, AUGUST 7, 1878.

We will give place to communications on hand as soon as possible, though it will be some weeks before several can appear for want of room.

We have received from W. Hunter, 477 Washington St, Boston, Mass., Nos. 6 and 7 of "Restah." These two pamphlets treat on "Divine Politics." The whole series, with maps of the land of Immanuel in Israel's future restoration, are from the pen of George Dean Wilson, and are of an interesting character to the student of prophecy. For the work, address W. Hunter, as above. Terms, twenty cents a number.

Through the kindness of Brother H. Heyes we have a late number of the *Manchester Guardian*. The present number of THE RESTITUTION is so nearly full that we have no room left for extracts, although it contains interesting details regarding the treaty effected by the Berlin congress. The following item from Cyprus is one of importance:

"This morning (July 15,) the British flag was hoisted here by Admiral Lord John Hay, who acts as governor until the arrival of Sir Garnet Wolesley. The troops expected from Malta have not yet arrived."

Cyprus is only sixty-five miles distant from Syria. This is a grand move toward the fulfillment of prophecy.

As a result of astronomical observations of the late total eclipse is the discovery of a planet within the orbit of Mercury. From irregularities in the movements of Mercury, Leverrier, as early as September, 1859, asserted that such a planet existed between Mercury and the sun. It was in March of the same year that Dr. Lescarbault asserted that he discovered a new planet within the orbit of Mercury to which he gave the name of Vulcan. During the late eclipse of July 29, Professor Watson feels certain that he discovered this planet at the distance of two degrees distance from the sun. This, like the discovery of Neptune in 1840, is a wonderful scientific triumph as verifying the exceeding accuracy of theoretic computations. That beautiful aurora of light, that surrounds the moon's dark orb during a total eclipse, was ascertained to be light reflected from the sun, instead of ignited gas as had been heretofore supposed.

COMMUNICATIONS.

The Downfall of Turkey in the Light of Prophecy.

The following from Dr. Keith, written nearly forty years ago, now seems to be almost prophetic: "The downfall of the Turkish empire, and of the papal power, the restoration of the Jews, accompanied by a time of universal and unparalleled commotions, the conversion of Israel, the universal diffusion of the light of the gospel, the establishment of the reign of righteousness, followed at last by peace upon earth, seem to be truths so plainly written on the table of prophecy, that they who look on it with unprejudiced eye cannot but see them clearly, even though running while they read."

That we are in the very midst of the great events alluded to above, there can be no question. The ablest students of prophecy, the most devoted and holy men are now moved upon to proclaim "the kingdom of God as nigh at hand." Luke xxi.

We are fully conscious of the fact that much fanaticism has been the result of uncultivated explorers in the fields of prophecy, and that much real injury has been the result, but this misfortune is common to all departments of human knowledge. Philosophers and scientists meet with the same obstacles in their investigations. Men run before they have patiently matured the simplicity, beauty and power of truth. But truth survives all these rash expositions and is received by the honest in heart regardless of the failures and mistakes of unwise and unlettered agitators.

It has been the opinion of the leading expositors of prophecy during the last one hundred years that the sixth vial of the Apocalypse referred to the Turkish power, and that it must be overthrown or paralyzed so that "the kings of the East might be prepared." The prophecy reads as follows: "And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the East might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of the great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked and they see his shame. And he gathered them into a place called in the Hebrew tongue Armageddon." Rev. xvi. 12-16. The leading points in this remarkable prophecy are:

1. The pouring out of the sixth vial which brings us within a very short time of the end; for the seventh vial introduces the judgment and the transfer of power into the hands of our coming Lord.

2. The mystic river, Euphrates, is to be dried up during the pouring out of this vial. There is a general agreement upon this point, that Turkey is meant.

3. The object of the downfall of Turkey is to prepare the kings of the East, or the kingdoms of Asia for the great battle of the day of God. All nations cannot be gathered unto Jerusalem to battle until Asia is armed and ready for the conflict.

4. The three unclean war-like spirits from the Roman earth, the dragon, beast and false prophet, are the agents by which the nations will be gathered to the final battle.

5. The admonition is given to those who are watching to keep their garments, lest they walk naked and become exposed to the hour of temptation which shall come upon the whole world.

6. The saints are to be gathered by the Lord unto the Mount of God, or the Armageddon of his meeting place. Christ will gather his people while the unclean spirits will gather the nations.

These are some of the more prominent points presented in this wonderful revelation of the sixth vial, and a part of which is already past. There may be some points in the above subject to criticism, but in the main we are satisfied that it is correct. Without any possible doubt, Turkey is the mystic river in the great Babylonian confederation of the Roman earth, which must be dried up before the mystic city can be destroyed. Says Isaac Ashe, A. B, in his notes on Revelation: "By this emblem (Euphrates) is denoted the Turkish empire which originally arose from the banks of the Euphrates." See chapter ix. 14.

This writer calls attention to the many different agencies which have been operating upon that great power to destroy it. He gives data upon each of the following points: Increasing political weakness, physical causes, war, mutual slaughter, famines, fires and pestilence.

Says Frederic Fysh, M. A., in his Divine History of the Church: "The outpouring of this vial (sixth) commenced in 1820. Its contents were discharged upon the mystical '*Euphrates*,' that is upon the Ottoman Empire."

Says Dr. Alexander Keith, in *The Signs of the Times*: "The gradual wasting of the strength of the Ottoman Empire is strikingly foretold in Scripture, under the emblem of the drying up of the great River Euphrates, that the way of the kings of the East might be prepared. No prophecy could be in a course of more striking fulfillment; and as simultaneously with the accomplishment of this prediction, the 'marks' of the last days are becoming daily more strongly impressed on the men, and opinions, and events of the present generation; it peculiarly becomes the church to be standing on her watch-tower, looking with interest, sobriety, faith and hope, on the things which the Lord is bringing on the earth." Vol. 2, page 630.

E. B. Elliott, in his great work upon the Apocalypse, refers this emblem of the Euphrates to the Turkish Empire, and in his chart claims that this mighty empire will wane under the sixth vial. Time has confirmed his exposition of the prophecy.

Says Dr. John Cummings, in his lecture upon the sixth vial: "The great River Euphrates, as I have already shown, denotes the Turkish or Mohammedan power. Like a stream that had overflowed its banks, the Turko-Mohammedan nations had overspread vast portions of the earth, and impressed their principles completely over a great part of Christendom." "From the Chinese frontier," says Gibbon, "he stretched his jurisdiction west and south as far as the neighborhood of Constantinople, the holy city of Jerusalem, the spicy groves of Arabia Felix, an extent of dominion which surpasses the Asiatic reign of Cyrus and the Caliphs." The evaporation of this Euphrates was fixed by Daniel. Chapter viii. 15-26.

We see from the foregoing extracts that men of eminence in prophetic exposition have been looking with intense interest upon this subject. Recent events have confirmed their most earnest expectations. Russia has succeeded in releasing nearly all of the Christian provinces from Turkish rule, and driven the power of Islam south of the Balkans. England has taken control of Asia and holds Cyprus. Sixteen millions of people are placed under the British flag. Jerusalem, and all Syria, are under the watchful care of the Lion of the seas. The land of Palestine is now partially free from Turkish rule, and Hebrews, Greeks, Catholics and Protestants can now worship in the Holy City. The Asiatic tribes are being armed for future contingencies, while the whole world stands in awe of the wonderful things now taking place. The Rothschilds hold the purse strings of the nations, while Beaconsfield, a Jew controls the congress of empires. Said Luther: "Just in proportion as the Turk goes down the Jew will come up." How true. Truly, these are momentous times. It is grand to live in these days of swift events. Happy is he who is watching that he may be ready for the call to the marriage supper of the Lamb. The Bride, arrobing herself in white and will soon come forth as queen of the millennial day. Great events are just before us. We can write no more this time. More anon. H. V. REED.

Review of a Tract Written by J. W. Burroughs—Entitled "Return of the Jews."

(Concluded.)

The next argument of the tract is as follows:

1. "The Jews never were cut off as a nation." Had the proof of this been made clear, it might have saved all other effort, but as it is—with all candor—it seems to me the average mind will be unable to see the drift of this statement. That it is certainly not clear is shown in the fact that the writer himself is evidently confused about it, for in his summary he both asserts and discards it. On page seven under his thirdly it reads as above, and on the next page in his fifthly it reads, "They were *rejected* of God, their city destroyed and their nationality taken away from them forever." Now, does not such confusion in the mind of the writer's ability indicate the weakness of the foundation upon which his cause rests in this matter? Further, we are told they were nearly all cut off from the new covenant, but does this mean it will always so continue? How can we so understand it when the same scripture tells us the meaning to be they are only blinded until a certain time, at which time we are shown their sins will be forgiven and they consequently brought into a relationship with the new covenant? Thus it is clear the cutting off is not perpetual any more than was to be that of Christ. Isa. liii. 8.

We are now referred to the good and wild olive trees, treated of in Rom. xi. We are told they represent the Jewish and Gentile nations. Very good. We will proceed upon this basis—symbolical trees are made to represent literal national powers. See Ezek. xxxi.; Dan. iv. 10-26. The reference by Paul to olive, we understand, is to indicate God's relations up to them, and while God has given, as present, the sway of earth to the wild olive tree, it is in its relationship to him, wild. Consequently it will not always hold its sway. God's word confirms this by saying, "Jerusalem shall be trodden down of the Gentiles until the time of the Gentiles be fulfilled." So Paul explains here in connection with this olive tree figure (verse 25) "that blindness in part is happened to Israel until the fulness of the Gentiles be come in." The power of the good olive tree, then, is only suspended until all the necessary elements are provided for its complete success, and we hail the day of its completeness as truly near. Soon will its subjects be gathered home to their Eden land; soon will the beloved Master be ready to take the throne with his fair bride, who has been made ready and for whom he has been waiting. Then will the wild olive tree power be gone, and the good olive tree sway its sceptre, inaugurating peace and righteousness upon our earth, filling it with the knowledge of the Lord as the waters cover the sea. May the Lord hasten the joyful day when all nations shall bow to and render him complete obedience, lifting up no more the sword nor learning the cruel arts of war. Yes, kind reader, we entertain a solid hope of such a change, and we desire to believe each part of the grand whole. With so many plain "thus saith the Lord" promises we dare not say that the Jews will not—though now a scattered, blinded people—have their eyes opened, their sins forgiven, and nationally exist as one part of God's great purpose. And Paul in the same chapter, 25 to 31 verses, leads us emphatically into this great truth. But the tract has not brought this to light; but stopping short of it, takes us back to Jer. xix. to show, if possible, the reverse of this. Here we read an account of their terrible destruction and desolation, fulfilled, we are told, at the time of their complete scattering by the Romans. An argument is presented that this will be perpetual. The words upon which it depends read, "Even so will I break this people and this city as one breaketh a potter's vessel that cannot be made whole again," and from this language he concludes that God includes his own power in this, and therefore they never will be made whole again—adding, "this is God's word and it must forever settle the question of their return." That God does not include his own power and purpose we will show—calling your attention to other language just as strong, put in the mouth of the same prophet, and where a conclusion is reached directly opposed to that of the tract under consideration. It is found in Jer. xxx. 12. We read "Thy bruise is incurable." Now will anyone say that "cannot be made whole again" is stronger language. Then if God declares that He will at last have mercy and heal as regards the one utterance, we must, of course, conclude that he means to do the same by the other. That he does in the one is shown in the 17th and 18th verses, "For I will restore health unto thee, and I will heal thee of thy wounds saith the Lord. . . . Thus saith the Lord; behold I will bring again the captivity of Jacob's tents, and have mercy on his dwelling places; and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof." Here then we have it "Thus saith the Lord" most clearly pronounced, and in the language of the tract "this is God's word, and it must and will forever settle the question of the return of the Jews to Jerusalem." So while no earthly power can heal and restore, or make whole again, God can and will.

We are next referred to Ezek. vii. 8-15. The 15th verse reads, "For the seller shall not return to that which is sold, although they were yet alive; for the vision is touching the whole multitude thereof, which shall not return; neither shall any strengthen himself in the iniquity of his life." Mark the words "although yet alive," evidently referring to the multitude taken captive, which could not return in their lifetime, showing clearly the captivity to be longer than a lifetime, and plainly has nothing to do with the return which God purposes hundreds of years afterward.

We next reach a reference in which we think it would puzzle most anyone to find a basis for the argument adduced. It is Isa. xxv. 2, reading "For thou hast made of a city a heap; of a defenced city a ruin: a palace of strangers to be no city; it shall never be rebuilt." Now, without the least proof we are called upon to believe this refers to Jerusalem, but all its language and the verses just before and after show the contrary. The prophet is here speaking of God's majesty and power. He having brought down many a city which never will be rebuilt. But Jerusalem is not doomed to an unending destruction as are many others, so is not here spoken of, which to show we have only to go to the last verse of the previous chapter where it is shown to be in existence in the great day. It says, "then the moon shall be confounded and the sun ashamed when the Lord of hosts shall reign in mount Zion and in Jerusalem and before his ancients gloriously." Christ says that it was only to be trodden down until the times of the Gentiles is fulfilled. Isaiah tells of its glorious restoration in lxv. 18, 19, and if the reader wants still more abundant proof we refer you to Isa. lxvi. 10-14; Joel iii. 16, 17, 20; Zech. ii. 4, 12; xiv. 11, 16, 17; Psa. cxlvii. 2. In all these passages Jerusalem spoken of, while in the single passage brought forward by the writer of the tract it is not mentioned; surely we rightly judge when we call it a hard cause that has to depend on such barren proof. The next point reached is the use of the words, "thy day," by the Savior when upbraiding them. Their day, under human rulership, failed to bring them up to the standard. Ezek. xxxiv. So also have the Gentiles, under the same kind of rulers, failed, and their day is nearly ended; but in the day of the Son of Man the despised Jews under an immortal and infinite leadership, even Christ their King, will make no failure.

We are next told that Gentile times are the last times from which the deduction is drawn, that they have no time to be brought back. But again, this deduction comes in conflict with the sure "Word." Zeph. iii. 10, 20, reads: "Behold at that time I will undo all that afflict thee; and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame. At that time will I bring again, even in the time that I gather you; for I will make you a name and a praise among all people of the earth when I turn back your captivity before your eyes, saith the Lord." So here, also, God has provided us with a "saith the Lord" for the time, and this difficulty vanishes. We now think that we have taken into consideration every argument brought forward, and feel that we have given every one a fair and candid weighing by the light of God's word, and ask, in conclusion, if we have not shown that they, each and all, stand foundationless, or to sum them up in the order of the writer, we find,—

1. That the Jews are far from being so numerous but what they can dwell upon what God calls their own land, and, in his wonderful provision, find ample subsistence.

2. The unconditional promises of their restoration were not by any means so fulfilled when they were restored out of their Babylonish captivity, and, consequently, there must be a future fulfillment.

3. That the statement "they never were cut off as a nation," is in direct conflict with Himself, and that while the Jews, as individuals, can come under the New Covenant now, as a nation they are blinded; but this only lasts until the time of the Gentiles is fulfilled, when they will be brought under the New Covenant nationally.

4. That, though Jeremiah says they "cannot be made whole," and their "bruise is incurable," yet he states, in direct connection with the latter, that God purposes to heal and restore them, showing that we cannot draw correctly from the words "cannot be made whole" the deduction that the tract in review has; and that where Ezekiel says they shall not return, the explanation is, that it was, "although they were yet alive," showing merely no restoration during the life time of those that went into captivity. Also, that Isaiah was not speaking of Jerusalem when he said "it shall never be built," because he speaks of it as in existence in the coming day.

5. That God's word declares a time for their restoration, and it will, therefore, assuredly be provided.

SENTENTIOUS PARAGRAPHS.

You cannot dream yourself into a character; you must hammer and forge yourself one.—*Froude.*

"All that I am, or hope to be,
All that I hope in life,
When Jesus comes and glory dawns,
I owe it, Lord, to Thee."

When you are reading a book in a dark room and come to a difficult part, you take it to the window to get more light. So take your Bible to Christ.—*M'Cheyne.*

Two things are to be remembered in all our efforts to improve the condition of the world. First, that we can only do a very little; second, that it is important to do that little.

Think not that a pleasure which God hath threatened, nor that a blessing which Heaven hath cursed. True spiritual joy and pleasure come only by following that which is good.

Heart-work must be God's work. Only the great Heart-maker can be the great Heart-breaker. If I love Him my heart will be filled with His spirit and obedient to His commands.—*Baxter.*

Who will care?
Who will cease to weep and sigh,
Lying, old as white and still,
Underneath the skies of summer,
Where the grass's pulses thrill
To a new life, gay and tender,
Full of beauty, rich and sweet,
And the world is clad in splendor,
That the years shall ever repeat—
Who will care?

Chemists tell us that a single grain of the substance called iodine will impart color to seven thousand times its weight of water. It is so in higher things—one companion, one book, one habit, may affect the whole life and character.

"The light of home, how still and sweet
It peeps from yonder cottage door,
The weary laborer to greet,
When the rough toils of day are o'er.
Sad is the heart that does not know
The holiness that there became impart,
And cheerful joys that ever flow,
And lighten up the heaviest heart,
Around the light at home."

Diogenes, being presented at a feast with a goblet of wine, threw it on the ground. When blamed for wasting so much good liquor, he answered, "Had I drunk it, there would have been a double loss—I, as well as the wine would have been lost."

There is no bank or bar of difficulty over which God will not so depend the waters as to float us over it, provided we entreat Him to do so; but special exigencies call for special earnestness and importunity in prayer. Earnest prayer is the inspired prophet of approaching joy.

The clouds, which rise with thunder, slake
Our thirsty souls with rain;
The blow most dreaded falls to break
From off our limbs a chain;
And wrongs of man to man but make
The love of God more plain,
As through the shadowy lens of even
The eye looks farthest into heaven
On planets of star and depths of blue
The grinding sunshine never can see!
—*Whittier.*

BREVITIES.

It is said that within a fortnight eleven clergymen of the Church of England have withdrawn and joined the Church of Rome. Earl Percy and Rev. G. R. Burrows are also said to be preparing to enter the Catholic communion.

Rev. John Ingram, of Unst, who for forty years has been colleague to his father, Dr. Ingram, preached in Free Greyfriars church, Edinburgh, recently, and, at the request, of the congregation, spoke a few words about his father, who in April last entered upon his 103d year, and to-day is said to be the oldest minister in the world.

It was without anticipation of the treaty of Berlin that the Italian Ministry took the action they did shortly before the assembling of the congress. Roumania having proposed a commercial treaty between the two countries, was informed that the subject would not be considered unless she would agree to give Italian Jews temporarily staying within her jurisdiction equal privileges with foreign citizens of other religions. By similar action Austria obtained equality for her Jewish subjects in Roumania some years ago. The Roumanian conscience was reached through the Roumanian pocket.

A memorial has been presented to Her Majesty's Secretary of the state for foreign affairs by the Armenia committees of London and Manchester, who on behalf of the Armenian residents in England, submit to his lordship a statement of the sufferings of their fellow-countrymen in Turkish Armenia, and of the measures which seem needed in order to deliver them from present evils and secure their future welfare. "Their condition," they say, "is more pitiable than that of any other of the Christian subjects of the Porte, and their claims to be favorably considered by the Powers of Europe are certainly not less strong." The total number of Armenians in the Turkish Empire is about 4,000,000, and of these nearly 2,000,000 live in Armenia proper.

More than a year ago an exploration was made across the Isthmus of Darien by an expedition under Lieutenant Wyse, of the French Navy, with a view to an inter-oceanic canal. The project originated with a company having its seat in France, and after careful exploration Wyse reported in favor of a line from the point of Gandi on the Atlantic, along the valleys of the Tupisa and Tiati, to the river Tuyra, near where it discharges in the Gulf of San Miguel. Recently he went to Bogota to negotiate with the Columbian Government, and news has been received that a contract has been concluded. The canal will be neutral, and free to the commerce of the world. The company is to receive a grant of land for 600 feet on each side of the canal, and a million acres in any part of the country they choose. The work is to be completed before 1895.

Dr. Klein, of Cologne, has discovered on the moon's surface a great black crater on the Mare Vaporum, and a little to the northwest of the crater Hyginus. He says it is about three miles in diameter, deep and full of shadow. Having frequently observed this region during the last twelve years, Dr. Klein feels certain that no such crater existed in this region at the time of his previous observations. On subsequent occasions he obtained further observations of this new crater. He found it to be either without a wall or with a very low one, but to be a deep, conical depression in the surface. So far, the English observations have been in accord with those of Dr. Klein, and, if the existence of this new crater be confirmed, it will form the strongest possible evidence of volcanic change on the moon's surface.

In 1809, when the London Society for promoting Christianity amongst the Jews was founded, it is said that the most diligent search could only discover thirty-five Christian Hebrews in the whole of England. Since then more than 20,000 have embraced the faith and been baptized. As a rule, with but rare exceptions, they have been intelligent, respectable, and earnest. They are to found in all the professions, all departments of learning, commerce, and industry, leading exemplary lives. More than one hundred have been ordained clergy of the Anglican Church, many of whom have risen to prominence, four becoming bishops—the late Bishop Auer of Liberia; Bishop Alexander, the first Anglican Bishop at Jerusalem; the present Bishop Hellmuth of Huron; and Bishop Scheraschawsky of Shanghai. The present state of Judaism in this country offers special openings for Christian effort. Already during the past year twelve Jews have been baptized by clergy of New York.

Church of God
Abrahamic Faith
Hartford City, IN 47348

POETRY.

Wait.

Christian, wait—the nations trouble,
Shaken to their utmost bound—
Men their terror ill dissemble,
Dread and panic spread around;
There's no prophet now to call us—
To behold in vision true,
What events will soon befall us—
Wait, and see what God will do.

Christian, wait—the muttering thunder
Gathering on the sky afar,
Need no bring dismay or wonder,
Doubt, or fright, or pallid fear;
Stay your soul on his protection,
He will guide you safely through,
Banish every sad dejection,
Wait, and see what God will do.

Christian, wait—Jehovah reigneth
On his throne of mercy still,
And the wrath of man restrain-th,
When it worketh not his will;
He secured the future story
To the days now dark to you,
Will record his work of glory—
Wait, and see what God will do.

LETTER DRAWER.

Editor Restitution:—July 28th was spent in Brother Griffin's grove. "The wisdom of the world contrasted with the wisdom of God," and "The promises of the gospel to be fulfilled on the earth," were the subjects considered. Respectable audiences were present, and good attention was paid.

But now comes the matter of rejoicing. After the afternoon service, Sister Savannah Kizer arose, at our request, and signified her desire to put on Christ by baptism. A number of friends accompanied her and us to the shaded banks of Bel river, and as we sing

"In all my Lord appointed ways
My journey I'll pursue,"

she was buried and was raised that she might be made free from the law of sin and of death. Our prayers go with the lonely orphan. May she be kept unwavering in her faith unto the end, receiving then the salvation of her soul. "Who'll be the next?"

God bless you all.

J. L. AND S. ROXANA WINCE.

Farmdale, Ind.

Editor Restitution:—As I sit perusing THE RESTITUTION, kindly donated to me by Sister Myers, I feel to testify that its teachings are very precious to me. At present I am deprived of meeting with my congregation to herald forth the good news of the kingdom. Sickness compels me to stay at home, together with the cares of precious ones to look after. But I look ahead, and the eye of faith cheers my poor heart. There will be no sickness there. May God grant I may meet you all there, though your faces are only partly familiar as I read the good news you subscribe to in THE RESTITUTION. Pray for me, and may God bless Sister M. for her respect.

S. C. GOVE.

Alma, N. Y.

Editor Restitution:—Please find enclosed renewal of our subscription for another year, as we would not do without the paper as long as we can get the means to pay for it. The silent teachings we receive from the papers is all the preaching we have, and we hear more from the brethren and sisters in this paper than any other. We two are the only ones near here who believe this precious truth. I am trying each day to live nearer to Him, and to get ready for those things that I believe will shortly come upon the earth. May God, in his mercy, keep us all, who are looking for the appearing of Jesus, that we may have a shelter of safety in his love. May God bless you and give you an abundant entrance into the kingdom of God, with all who love and serve him.

Your sister in Christ,

L. B. CHAMBERLIN.

North Windham, Ct.

Editor Restitution:—Please give us a small place in our paper to report our success in Texas. Brother Gower is still contending for the cause of truth, and is preaching sometimes on Saturday, and every Sunday, and the truth is progressing well in this portion of the state. We should be glad if some preaching brother would come this way, for I believe the truth will take hold of the minds of many here, for the people are reading their Bibles, and I think there are many who are convinced. There is one who came forward for baptism last Sunday, who is to be baptized next Sunday, when Brother Gower preaches on Denton Creek.

May God give us freedom and courage in the gospel, and patience to endure, that we may be accepted in the final welcoming time.

Yours in the one faith.

J. R. WILLETT.

Fells, Texas.

Editor Restitution:—The true light is beginning to shine on this Pacific coast, and may many sons and daughters be converted and made heirs by obeying the truth.

We are looking for the speedy return of our great High Priest, who is now at the right hand of the Father, where he is to remain until the fulness of the Gentiles be come in. We believe that the sanctuary is about to be cleansed, the man of sin revealed, the tabernacle of David that is fallen down, restored, and that he who has the right to rule will sit upon the throne of his father David.

I just write this to cheer all the brethren, and let them know that we have some encouragement at present; as there are some noble hearted brethren who are proclaiming the truth and serving the good Lord of the kingdom, all over the Willamette valley and on the Columbia river. My prayer is that the truth may spread, and that error may lose its hold upon the minds of the many.

Yours in hope of the coming kingdom.

Z. S. BRYANT.

Hazelland, Oregon.

Editor Restitution:—The cause is still on the advance here in Texas. The only difficulty is, we have but one preacher, and he is so old and so near worn out that I am afraid he will not last much longer. More laborers are greatly needed here in Texas.

THOMAS GOODE.

Falls, Texas.

Editor Restitution:—I take great pleasure in reading the cheering letters that appear in THE RESTITUTION, bearing tidings of the progress of the good work in different portions of the field, with regard to increase of numbers and the preparation of the Bride that she may be ready to meet the Bridegroom, when he shall signify that the time has come for the union to take place. We are informed by the Word that God is now taking out of the Gentiles a people for his name, and that after this is accomplished he will return and build up the ruined places, that the residue of people may seek after the Lord. So we learn by these reports of the gradual and constant gathering out of the Gentile nations this "chosen generation," a "peculiar people," and "royal priesthood."

I am rejoiced to have the privilege of reporting that another has become a portion of the Abrahamic seed. A short time since Mr. J. G. Haupt, of Davenport, Iowa, (an entire stranger to me,) wrote to me that he would like to have me assist him to put on Christ at Austin. I then wrote to him and made arrangements, and on Sunday July 21, baptized him into the saving name. On the occasion of the baptism, Brother Thomas Wilson delivered a discourse entitled, "Jerusalem as it will be."

Brother Haupt is principal of a school near Davenport. I should judge that he will make an able public proclaimer of the glad tidings. He is now determined to faithfully serve his Master, and we may expect to hear that good results will follow his labors. That God will prosper him is my sincere desire.

Yours, patiently watching.

WILLIAM H. WILSON.

Austin, Tx.

Editor Restitution:—Since my last to you I have held three grove meetings, in Canada. The first was in the neighborhood of Norwichville, and was the nineteenth meeting of the kind I have held in that locality. Although the fore part of the day was rainy, and in the afternoon it looked as though it might rain any moment, yet there were some seventy-five vehicles well loaned with human beings, in attendance, besides those who walked. Some came a distance of fifteen miles. The best attention was given while I discoursed for an hour and a half on the judgment. Left an appointment for the same place on the last Sunday in June, 1879, at 10:30 a. m. and 2:30 p. m.

Monday and Wednesday evenings I preached in a school house full of attentive hearers.

Tuesday afternoon I immersed two young men into the name of the Anointed Jesus for the remission of sins. And in the evening I preached in the private house of Brother Davis, on baptism and the memorial supper, to an intelligent congregation, who listened with deep interest. After the discourse we ate the supper. All remained to witness the solemn scene; and it was truly a heavenly time.

On the last Sunday in June we held our eleventh annual grove meeting near Swealburg. The day was fine, the congregation was large and gave excellent attention while I discussed the following subjects, selected by the brethren: In the forenoon, "How Immortality is to be Obtained;" in the afternoon, "The Second Coming of Christ." One requested baptism. Left an appointment for an appointment for another grove meeting on the first Sunday in July, 1879, at 10:30 a. m. and 2:30 p. m. After the close of the services in the grove, we retired to a private house where we ate the memorial supper. All felt to praise the Lord for such a blessed privilege, and for his truth.

On the 5th of July I reached Brother Madill's. Met with a warm reception. Had a blessed time on the Sabbath in discussing different subjects—subjects which are ignored by some. On Sunday I gave two discourses in a beautiful grove about a mile from their house to an interesting congregation, who listened with deep interest to a couple of strong discourses, as they were called, on advanced subjects—truth. Fraternally yours,

H. V. LYON.

Saugerties Bridge, N. Y.

CORRESPONDENCE.

Editor Restitution:—I left home June 28th for the Lamark, Illinois, meeting, and arrived there at an early hour—about 2 o'clock next morning. Brethren Stephenson, Jacobs, and others, had already arrived, and Saturday found a large attendance of brethren from Fairfield, Plum River, Foreston, Adaline, Antioch, Mt. Carroll, and other points. The meeting was better attended from abroad than had been anticipated. After the selection of a chairman and secretary there was but little business done—nothing in the way of resolutions, as is often the case at meetings of the kind. A free inquiry into the cause of a want of energy upon the part of many brethren was had; and various notions were advanced. It was very observant that those congregations which kept up weekly meetings were about all which were doing anything in the cause of Christ. I am fully satisfied from observation for the past few years, that were our preachers to insist on it, and our congregations unanimously to fall into the old Apostolical order of weekly meetings that there would be more life possessed by the brethren, better meetings, and far more accomplished than now is. Brother Stephenson and I alternated in the preaching till the close of the meeting Monday night. On Sunday afternoon five persons were immersed into the Christ.

On Tuesday, from Lamark I visited Foreston. There I stayed two or three days and made two discourses, principally practical in their nature. At Foreston I found an Advent congregation of about twenty-eight or thirty members moving on under the care of Brother Augustus Smith. They are full of life and zeal, and are somewhat free from prejudice, with their ears open to hear and learn of the things concerning the kingdom of God. Some of them are fully persuaded of the restoration of Israel and the establishment of the kingdom of God and the reign of the Christ over the nations of earth; and others are learning. On the whole, I was pleased with my stay among them, and so were they.

From Foreston I visited Adaline where Brother Jacobs lives, and a small ekklesia of twelve or fifteen members. I spent here a few days pleasantly in visiting from house to house, and spoke to a fair size audience considering the extreme heat and that there were several other meetings in the village. We spoke on Saturday evening, and three times on Sunday. In this vicinity we learned of several Christadelphians, but made no especial effort to meet them, as we learned that they were almost inapproachable, and in many respects different from folks of the same name in our state—Iowa. However, we visited one of them—Henry Jacobs—Dr. Jacobs' son, whom we found, though he has much of this world's goods, to be well posted in his Bible, hospitable and sociable at his house, and a man, to all appearances, whose heart is set more upon the cause of the Master than the things of this age. May he reach the kingdom.

From Adaline, on account of extreme heat and harvest being just on hands, instead of visiting the brethren at Silver Creek, as was expected, we returned to Foreston, made two more discourses there, and on the 16th came to Oregon where we now are visiting among some of the brethren.

Yours truly, G. M. MYERS.

Keagle and Myers Debate—No. 2.

After our direct argument upon our affirmative proposition we then proceeded with the accumulative, which we give below in the order presented, for the benefit of those who are young in our faith and have not studied the subject maturely.

ACCUMULATIVE ARGUMENTS ON BAPTISM FOR THE REMISSION OF SIN.

1—*a.* In Christ Jesus there is no condemnation. Rom. viii, 1.

b. Baptism brings us into Christ. Gal. iii. 27.

c. Therefore baptism is essential.

2—*a.* We are cleansed from our sins by the blood of Christ.

b. His blood was shed in his death.

c. We reach his death in the act of baptism. Rom. vi. 3.

d. We reach his death by an application by reaching his death.

e. Therefore baptism is essential.

3—*a.* Anciently God met with the high priest and forgave the sins of the people at the mercy seat which overshadowed the ark of the covenant.

b. Now God is in Christ reconciling the world unto himself. 2 Cor. v. 19.

c. Baptism brings us into Christ, where God can be met. Gal. iii. 27.

d. Therefore baptism must be complied with.

4—*a.* The old man—the old relationship—must be put off before the new can be put on.

b. We put off the old, and put on the new, man in baptism. Rom. vi. 6.

c. Therefore baptism is important.

5—*a.* In Christ we are made new creatures. 2 Cor. v. 17.

b. We are brought into Christ by baptism. Rom. vi. 3; Gal. iii. 27.

c. Therefore baptism is essential.

6—*a.* The quickening into new life is together with Christ. Eph. ii. 5.

b. Christ was quickened into new life from the grave.

c. Therefore for the quickening power to new life we must come to the emblematical grave.

d. We reach the emblematical grave in baptism. Rom. vi. 3, 4.

e. Therefore baptism is important.

7—*a.* There is a form (mould) of doctrine which being obeyed renders us free from sin. Rom. vi. 17, 18.

b. A death in affection to sin by faith, a death in practice to sin by repentance, and a burial of the old man of sin by baptism is that form or mould. Rom. vi. 2-6; 1 Cor. xv. 1-4.

c. Therefore baptism must be obeyed.

8—*a.* "But will thou know, O vain man, that faith without works is dead?" James ii. 21.

b. Baptism as a command of the Lord will lead us from faith in the doctrine of perfection.

c. Therefore baptism is essential to the perfection of faith.

9—*a.* Not the man who simply hears the word, or simply looks into the law of liberty, is blessed.

b. But the doer of the word is blessed (not before, but) in the deed. James i. 22-25.

c. Therefore the blessing connected with the commission of Christ does not come before, but in the act of obedience.

10—*a.* "Jesus being made perfect, became the author of eternal salvation unto all them that obey him." Heb. v. 9.

b. Baptism is a command of Jesus. Mark xvi. 16; Acts x. 48.

c. And therefore for this salvation it is essential that the command be obeyed.

11—*a.* "Strive to enter in at the straight gate; because straight is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matt. vii. 13, 14.

b. Jesus says: "I am the way."

c. Therefore one must come into the Christ which is the way, in order to walk therein.

d Baptism brings us into Christ. Rom. vi. 4; Gal. iii. 27.

e. Therefore baptism is essential.

12—*a.* "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." Matt. vii. 21.

b. Baptism is a part of the will of the Father expressed through Christ and the Apostles. Mark xvi. 16; Acts ii. 38; x. 48.

c. Therefore one must be baptized.

13—*a.* A resurrection in the likeness of Christ is all-important. Phil. xxiii. 10; Phil. iii. 21; 1 John iii. 3; 1 Cor. xv. 45-49.

b. A means of obtaining this is by being planted together with him. Rom. vi. 5.

c. This planting is done by the act of baptism. Rom. vi. 3-5.

d. Therefore baptism is absolutely necessary.

14—*a.* Says God: "In all places where I record my name I will come unto thee, and I will bless thee." Ex. xx. 24.

b. God now records his name in the institution of baptism. Matt. xxviii. 19.

c. Therefore for his presence and blessing we must come to the institution of baptism.

15—*a.* "Go ye, therefore, and teach (disciple) all nations, baptizing."

b. This discipling is done by baptizing them as a consummating act as the word indicates, and as Mr. Hibbard, the standard Methodist author on infant baptism, says, p. 96.

c. Therefore baptism to carry out the commission given to the Apostles must be obeyed.

LETTER RECEIPTS.

Letters from the following persons have been received, found to be correct and the subscriptions attended to:

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ANNOUNCEMENTS.

FELLS, TEXAS.

EDITOR RESTITUTION:—There will be a meeting of several days commencing Friday at Any's school, to save the third Sunday in August, in Montague county, sixteen miles southwest of Montague town, on Little Hughes creek, eighteen miles northwest of Decatur, eight miles west of Fells. All the brethren and friends of the Abrahamic faith, especially the preachers, are invited. Come! Let's have one good time in Texas. By order of the Church.

Z. GRAHAM.

CANDIDATES FOR THE NORTH SOUTH CAROLINA.

The brethren in Christ who are looking for the speedy coming of the great King, expect, if providence permit, to meet for worship on their own camp ground, near Dacusville, Pickens co., S. C., Aug. 30th to Aug. 31st. The place may be reached by way of Greenville, S. C., or Hendersonville, Tenn., or Asheville, N. C. It may be well for those coming from a distance to bring heavy shawls or blankets, and if convenient, some provisions, such as flour, coffee, sugar, crackers, corn meal, &c. Lard of Hillsboro, Hillsboro Creek, Pickens co., S. C., R. M. Arnold, Liberty, Pickens co., S. C., J. B. Harwell, Turnpike, Greenville co., S. C., Jos. Lipsey, Highlands, Macon Co., N. C., H. H. Crenshaw, Crenshaw co., Ala., are requested to receive donations.

ILLINOIS, ETC.

To the scattered members of the Church of God scattered abroad, greeting: By the decision of the committee who had charge of our last annual meeting, to dispense with the usual place of holding a camp meeting of the churches in southeastern Missouri, southwestern Arkansas, and southern Illinois, the 14th, 15th, and 16th of August, (which will be both an unpleasant and inconvenient time for many,) we, and some half miles east of Phillips, Lawrence Co., Ill., about half way between Springfield and Carthage on the district road. We would invite all the churches in southwestern Missouri will convene at the same time and place, August 9. All coming from a distance will kindly bring with them a bottle of Elder Bo Rhea, who Providence has so blessed in the above named section. It is desired to meet the meeting should be well attended, as it may be the last general meeting of the three States—and we trust that all who feel so disposed will come, will not be over anxious what to be present, for all who can come prepared to take care of themselves, as there are but few of us in this vicinity. Let's have a good old-fashioned camp meeting, and we will do our very best to provide for all. There are many for whom that have been entertained by Brother Lee Palmer, that we hope to meet at this meeting, and there are many more whom we have no doubt the pleasure of seeing that we should be happy to meet at that time. Come one, come all, for we have a good time. We hope that all the churches in the three districts will send at least one representative, for as many more as convenient. Come by order of the church, come open your own authority, come prepared to take care of yourself, come four in a conference of you, come by conveyance or on foot as you may best suit your circumstances. Having met ourselves and built ourselves up in the most holy faith, praying in the Holy Ghost, we will then be able to be of some benefit to the scattered, and that God will accept that effort, to the glory of your brother.

JAMES BELL, Pres.

MONTEREY, CALIFORNIA.

The first conference held in California by the faithful few, to meet as we can learn, will convene here 6th August, continuing to commence on or about the 23d, and including over two Sundays, if any of the preaching brethren happen not this way we should be very glad to hold as well to make this as convenient as possible, if they should choose to stop with us, that we may enough to assure help here. And if any of the brethren who have valuable notes that would do some good on this occasion, they will be gladly received by us.

CALIFORNIA CONFERENCE.

A conference for the members of the Church of God, of the state of California, is designed to be held at the Willow Slough School House, seven miles southeast of Woodland, in Yolo county, California, commencing on Friday, August 8th, at 3 o'clock, p. m., and to continue over the two following Sundays. The brethren and sisters in the state are especially invited to attend. In point of notice we are weak, and our numbers are about. We are living isolated from each other, and most of the brethren and sisters in the flesh. Therefore a meeting of this kind is desired, that the brethren and sisters may become acquainted with each other, and to adopt some plan of cooperation by which the gospel may be more effectually preached in places where persecution ceases to operate. The brethren are invited to come together for the purpose of this with other business which will come before the conference. We are living in perilous times, and what we do in sounding its word or deed others may hear, mind be observers. The brethren are making an effort to purchase a tent and have it ready by date of the conference. The tent is to be our meeting house in traveling over different portions of the state. Any brethren or sisters from any and all other states are invited and will be welcomed at the meeting. Bro. H. V. Reed is especially requested to make his undesignated wonderful visit at this time and attend the meeting. Will he comply with this request? Have answer. Any other preaching brethren who can see we would be glad to see come. Some desire to see this state, and would not like to see a good time to meet. Persons coming from the east by way of Sacramento, will take the railroad leading to Vallejo, but change cars at Davisville, and go north to Merritt's station, four miles distant. Those from the south, west or north, will go to Merritt's. The place of meeting is about three miles west of Merritt's station. Persons from 3 distance will please notify Brethren H. H. Hibbard, P. A. Arnold and T. Hagar, S. Woodland, when they will be at the station. Brethren and sisters, leave your cares and come! Let's see the days of Acts in action!

ROMAN CORNELIUS.

INDIANA ANNUAL CONFERENCE.

The brethren have determined to hold the annual conference at Argos, Indiana, commencing on Thursday, August 28, 1879, to continue over Sunday. It is very desirable that there be a full attendance of the ministering brethren at this conference. Brethren from other states are especially invited.

E. S. BOWMAN.

IOWA ANNUAL CONFERENCE.

The annual conference of the church of God in the state of Iowa will convene at Ackley, on Sept. 5, 1879, at 10 o'clock, a. m. Brethren, this will be on Thursday, and it is desired that we have a full attendance at the commencement of the meeting. We are expecting brethren from all parts of the state and in adjoining states. Bro. Emery and Bill from Floyd, Bro. Meyer from Clarksville, Bro. Hyatt, Hillsdale, Mason City, S. C. H. Crenshaw, Crenshaw county, Ala., and others.

ENGLES, IOWA.

To the scattered members of the Church of God scattered abroad, greeting: By the decision of the committee who had charge of our last annual camp meeting, to dispense with the usual place of holding a camp meeting of the churches in southeastern Missouri, southwestern Arkansas, and southern Illinois, the 14th, 15th, and 16th of August, (which will be both an unpleasant and inconvenient time for many,) we, and some half miles east of Phillips, Lawrence Co., Ill., about half way between Springfield and Carthage on the district road. We would invite all the churches in southwestern Missouri will convene at the same time and place, August 9. All coming from a distance will kindly bring with them a bottle of Elder Bo Rhea, who Providence has so blessed in the above named section. It is desired to meet the meeting should be well attended, as it may be the last general meeting of the three States—and we trust that all who feel so disposed will come, will not be over anxious what to be present, for all who can come prepared to take care of themselves, as there are but few of us in this vicinity. Let's have a good old-fashioned camp meeting, and we will do our very best to provide for all. There are many for whom that have been entertained by Brother Lee Palmer, that we hope to meet at this meeting, and there are many more whom we have no doubt the pleasure of seeing that we should be happy to meet at that time. Come one, come all, for we have a good time. We hope that all the churches in the three districts will send at least one representative, for as many more as convenient. Come by order of the church, come open your own authority, come prepared to take care of yourself, come four in a conference of you, come by conveyance or on foot as you may best suit your circumstances. Having met ourselves and built ourselves up in the most holy faith, praying in the Holy Ghost, we will then be able to be of some benefit to the scattered, and that God will accept that effort, to the glory of your brother.

JAMES BELL, Pres.

The Lord willing a general tent meeting will be held at Irving, Tama county, Iowa, commencing on the 4th day of September, 1879, and holding over the second Sunday. The conference of the Church of God will hold their annual session at this meeting, together with the delegates from the southern Christian conference, commencing on the 11th. Come, brethren, with your tents, and let us have a general turn out and a good meeting. Pray ye the Lord for tents, and encourage them. Bills Praise for those coming by rail.

JOHN FINK, Sec.

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Whilst he my pathway ordereth
I gladly hold me still.
For he, my God, shall in my need
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And naught I fear whilst this I know
He watcheth over me.

What God does is surely right,
He never can deceive;
Or those who in his love confide
Alone unaided leave.
In his protection I will trust,
And patient wait the day,
When, at his bidding, all my grief
Shall pass for aye away.

What God does is surely right,
His love can never fail;
No other remedies, but those
He gives me, can avail
To heal my wounds; I therefore bow
Submission to his will,
Upon his truth I build my hopes,
And trust his goodness still.

What God does is surely right,
He is my life and light,
Who nothing evil can ordain
To those who trust aright.
Though hidden are his dealings now,
The time fast draweth near
When all his wisdom, all his love
Shall openly appear.

What God does is surely right,—
Gives he a bitter cup,—
I will not fear but at his word
Obedient drink it up.
The day shall surely dawn at last
When peace shall overflow
My aching heart, and all my wounds
His healing touch shall know.

What God does is surely right,
This truth will I maintain;
Yea though my path in life should prove
Rough, thorny, full of pain.
My Heavenly Father's arm shall be
My never-failing stay;
And naught I fear whilst this I know
He ordereth all my way.

—Selected by L. B. Chamberlin.

COMMUNICATIONS.

Intemperance.

COMPILED BY AUSTIN CURTIS.

Mankind have been cursed with the vice of drunkenness from time immemorial. The withering curse of intemperance numbers its victims by thousands at the present time. In the language of another, "The votaries of intemperance enter the downward path at every point in the social scale. They are drawn from all classes of society, from pulpit and press; from forum and senate; from the halls of science, and the haunts of toil; from the artisan's shop and the artist's studio; they range through every condition in life, from prince to peasant, and include all classes, civilized, savage, and barbarous. But whatever may be their starting point, they all at last reach a common level of wretchedness, misery and ruin. The brightest intellect sinks in imbecility and idiocy when once bowed beneath the sway of this demoniac power. Under the influence of this dire enchanter's spell the kind become cruel, the refined coarse, the gentle brutal, and the pure vile. Whatever a man may have been, let him once yield to the demon of strong drink and it requires no prophet to tell what he will be. He inevitably goes down. Manliness fades out of his nature, and the tokens of honesty, intelligence and integrity vanish from the face that is now flushed with excess, and jaded with riot and debauchery. He becomes a worthless idler, a miserable cumberer of the ground. In the busy hive of human toil there is little indeed that he can do, and he has no inclination to do even that. Poor, forlorn creature! An outcast from all that is high and holy! He may, at times, give a sober thought to the graves where slumber those whom once he loved, and whose love for him endured while life remained. But reflection is bitter to his soul. Memory stings him as with scorpion fangs. His brain, benumbed with poison, is no longer thrilled with thoughts that wander through eternity. And so he whose genius once irradiated the land, and whose eloquence charmed the listening multitude, now cracks his maudlin joke, sings his bacchanalian song, and so stupefies and benumbs himself that his pain and sorrow are forgotten."

Friends, is it a wonder that between seventy and eighty thousand persons annually fall victims to intemperance, when we realize that King Alcohol has an army of six hundred thousand tipplers who are forging their own fetters and writing their own death warrant? It is astonishing to think of such a vast army of men and women who are, by occasionally gratifying their abnormal appetite, forming a habit whose "persistent influence haunts like a spectre, clings like a relentless pain, and holds with a grip of tremendous power, which unmans manliness, dethrones the sovereignty of will, and threatens to abjure the power of grace itself."

"It calls for something more than brawn
Or muscle, to overcome,
A foe that maroheth not
With banner, plume and drum."

According to statisticians, there were, a few years ago, in the United States alone, twenty-nine thousand distilleries, and one hundred and thirty thousand liquor shops! There were two hundred and seventy thousand persons employed in the shops. This vast army of men annually distilled seventy-two million five hundred thousand gallons of liquor, which was yearly consumed by the people, (only a fractional part of it being used for mechanical purposes,) at an expense of one billion dollars.

The deterioration of labor in consequence of intemperance, amounts to one billion five hundred million dollars annually. Rum sickness costs ten million dollars. The courts and jails rum requires cost one million dollars. So much for the pecuniary aspect of this subject, which is now agitating the minds of candid men and women throughout the breadth of our land.

America has become famous for the civil and religious liberty vouchsafed to her inhabitants, and yet she has within her borders thousands of men and women who are abject slaves to an abnormal appetite. "The boon of freedom is one of God's greatest, grandest gifts, but there are chains that chafe deeper than any fetters man can forge; there are manacles that bind the soul, and drag it captive at Satan's chariot wheels."

"He alone whose ears are open to the lion's roar and the raven's cry can catch the numberless accents of that wail of incurable anguish and uncontrollable despair that has been wafted heavenward for generations, until the vault of heaven itself has become one vast whispering gallery to prolong and reverberate the groans of those who have slain their own peace by their voluntary empoisonment. He alone by whom the hairs of our heads are all numbered can count the widows who are widows because of drink; the mad men who are mad because of it; the gray heads it has made gray; the sad hearts it has o'ershadowed with sadness; the peaceful homes it has desolated; the bright and happy boys and girls it has blasted into shame and misery."

In the language of a noble temperance worker, Canon F. W. Farrar, I would ask: "What does the luxury of strong drink cost in human misery? Ah! how can I tell you? Can I count the leaves of the forest, or the sands upon the sea shore? And the sounds of this misery are like the sighing of the leaves of illimitable forests, and the plashing on the shores of unfathomable seas."

The following extract, from the pen of Mr. Carey, presents in terse language the work of strong drink:

"Strong drink cuts down youth in its vigor, manhood in its strength, and age in its weakness. It breaks the father's heart, bereaves the doting mother, extinguishes natural affection, erases conjugal love, blots out real attachment, blights paternal hope, and brings down mourning age in sorrow to the grave. It produces weakness, not strength; sickness, not health; death, not life. It makes wives widows, children orphans, fathers fiends and all of them paupers and beggars. It feeds rheumatism, nurses gout, welcomes epidemics, invites cholera, imports pestilence, and embraces consumption. It covers the land with idleness, poverty, disease and crime. It fills your jails, supplies your almshouses and demands your asylums. It engenders controversy, fosters quarrels, and cherishes riots. It crowds your penitentiaries, and furnishes victims for your scaffolds. It is the life blood of the gambler, the element of the burglar, the prop of the highwayman, and the support of the midnight incendiary. It countenances the liar, emboldens the thief, and encourages the blasphemer. It violates obligations, reverences fraud, and honors infamy. It defames benevolence, hates love, scorns virtue, and slanders innocence. It incites the father to butcher the helpless offspring, helps the husband to massacre his wife, and aids the child to grind the parricidal ax. It burns up man, consumes woman, blasts life, curses God, and despises heaven. It suborns witnesses, nurses perjury, defiles the jury box, and stains the judicial ermine. It bribes votes, disqualifies voters, corrupts elections, pollutes institutions, and endangers government. It degrades the citizen, debases the legislator, dishonors the statesman, and disarms the patriot. It brings shame, not honor; terror, not safety; despair, not hope; misery, not happiness; and with the malevolence of a fiend it calmly surveys its frightful desolation, and, unsatiated with its havoc, it poisons felicity, kills peace, ruins mortals, blights confidence, slays reputation, and wipes out national honor; then curses the world and laughs at its ruin. It does all that and more. It murders the soul. It is the sum of all villainies, the father of all crimes, the mother of all abominations, Satan's best friend, and man's worst enemy."

In view of such terrible results, we are admonished by the inspired penman, "Be not among wine bibbers; among riotous eaters of flesh; for the drunkard and the glutton shall come to poverty; and drowsiness shall clothe a man with rags." Prov. xxiii. 20.

"Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? Who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth its color in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder." Prov. xxiii. 29-32.

"Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise." Prov. xx. 1. "Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them;" or, according to the marginal reading, "till wine pursue them." Isa. v. 11. They first follow strong drink," until an appetite, or thirst is created for the burning fiery fluid of death; then it pursues them. Instead of being the victors they are the victims. Persons who habitually follow gayety, feasting and drunkenness, "regard not the work of the Lord, neither consider the operation of his hands." Verse 12. "They also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink; they are swallowed up of wine; they are out of the way through strong drink; they err in vision, they stumble in judgment." Isaiah. xxviii. 1, 7.

The fearful denunciations of God's Word rest alike upon the rumdrinker and the rumseller. "Woe unto him that giveth his neighbor drink, that puttest the bottle to him, and makest him drunken also, that thou mayest look on their nakedness." Hab. ii. 15.

"Woe unto the world because of offenses! for it must needs be that offenses come; but woe unto that man by whom the offense cometh." Matt. xviii. 7. "Woe unto the wickedl it shall be ill with him: for the reward of his hand shall be given him." Isa. iii. 10, 11.

Such are the expressions of the peerless Book of the Ages. Just as truly as God loves virtue, he hates vice; and intemperance is a vice. Drunkards are classed with the worst of sinners, and drunkenness is ranked with the foulest of crimes. "Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings and such like; of the which I tell you before, as I have also told you in times past, that they which do such things shall not inherit the kingdom of God." 1 Cor. v 11; vi. 9, 10; Gal. v. 19-21. Drunkenness is the crowning apex in in the great pyramid of crime, with its base set deep in the wickedness and depravity of the unregenerate heart, for "the heart is deceitful above all things and desperately wicked; who can know it?" Jer. xvii. 9.

A gifted author recently stated, in an able article on intemperance, published in a Boston paper, *The Wayside*, the following suggestive thoughts:

"No matter what the station or capabilities of a man may have been; no matter what he is competent to perform, or what he is expected to do, drunkenness ruins and incapacitates him for the performance of any duty or the accomplishment of any good. One indication of the untold horrors of this curse is found in the fact that drunkenness is held as a sufficient explanation of any conduct of any one, no matter how irrational, criminal or outrageous it may be. Drunkenness may not always excuse evil conduct, but it always explains it. If a doctor kills his patient, a commander wrecks his vessel, a general loses his army, a rich man comes to poverty, a business man becomes bankrupt; or if a man is cheated, swindled, robbed and ruined; if a church member swears, or a peaceable man fights, or a quiet man makes night hideous with his brawling, or a minister of the gospel falls into deep disgrace, these three words, 'He was drunk,' so fully explain the whole that no one thinks of seeking any further solution of the mystery. No man is astonished at anything which a drunken man does. Men may be astonished that he should touch the intoxicating cup, but when once a man has come beneath its influence, when the frenzy of insanity is upon him, it is well understood that he is so utterly irresponsible that nothing which he can do can be a matter of surprise. And now the question arises, What right has any man to incur the possibility of such crimes and calamities as are lurking within this deadly cup? He who shuns the poisonous draft, who does not look upon the wine when it is red, and who abhors strong drink escapes all these ills. He who dares to tamper with the temptation, or to indulge in the least degree in this unholy habit, runs the risk of sinking into the depths of ruin and despair. He allows himself for an hour to become a madman, and that hour may suffice to blight his hopes and wreck his life."

"If persons could see the end of their course from the beginning, there are many who would turn from the path they are pursuing. But unhappily many persons, closing their eyes to the results of their actions, and following the lead of passion and appetite rather than of judgment and conscience, drift thoughtlessly on, and do not dream of danger until they are engulfed in ruin.

"The man who undertakes the sale of intoxicating drinks acts with a certain amount of foresight and forethought. It may be presumed that what he does he intends to do, as the course he pursues tends to his own pecuniary advantage; and yet probably very few dealers in intoxicating beverages have ever honestly and squarely looked their business in the face, and candidly considered its terrible results. If at the beginning of a druseller's career, he could be confronted with the entire results of his lifelong traffic in intoxicating drinks; if he could see before him as he obtained his license, the whole dark array of trouble, sorrow, pain, disease and death which would result from the business which he undertakes; if he could see the sad procession of widows and orphans, of criminals, paupers, and maniacs ruined by his agency; if he could hear the cries of children, the complaints of wives, and the horrid shrieks of the demented victims of his avarice and their own lust; if the panorama could be widened until it should take in the whole array of giant evils flowing from his traffic, and extended until amid the awful splendors of the judgment day he should meet the question: 'What shall it profit a man if he gain the whole world and lose his own soul?'—surely he would shrink back with instant horror from the fearful sight, and dash to the earth as an accursed thing that cup which he is now putting to his neighbor's lips to make him drunken."

"So, on the other hand, if he who first enters the gilded saloon of the dramseller, and who there first drinks the intoxicating draught, could read his own history as it is read by the omniscient eye; if he when looking upon the redness of the sparkling wine, could see hidden beneath its ruby depths the serpent which at last should sting his soul with agony, and twine around his shuddering form its slippery coil; if he could see that in that haunt of pleasure he should lose not only his happiness but the very power to be happy—not only every enjoyment; if he could see that there lay before him sorrow and darkness, anguish and despair, and that the wife he had vowed to cherish and the children he so tenderly loved would lose in that cup, home, and wealth, and joy, and hope, and sink down in sorrow, bitterness, and despair; if he could see as a result of his entering that place of mirth and revelry, a ruined constitution, a blighted life, a desolate home, broken hearts, and a dark, dishonored grave;—surely he would pause upon the threshold, and looking up and reading above the doorway:

"Abandon hope,
All ye who enter here,"

he would start back astonished at the awful sight, and would flee for his life to escape a doom so dark and dire. Alas, that men's eyes should be so holden, so closed to all their interests; alas, that although all this is so clearly visible to "the prudent man," who "foreseeth the evil, and hideth himself;" yet, as of old, "the simple pass on, and are punished." Prov. xxii. 3.

"Perhaps nothing more clearly shows the fearful peril of the drunkard's course than a comparison of the condition of the families of the rum-drinker and the rum-seller. They start alike, in comfortable circumstances, young, prosperous, healthy, happy, and respectable, but from the time one man becomes the rum-seller and the other a rum-drinker, a change is constantly going on. As one ascends in the scale of wealth and comfort, the other descends with still greater rapidity. As the dramseller's wife adorns herself with gems and jewels, the dramdrinker's wife begs vainly for needful clothing for her little ones. As the dram-seller's family gather around him and talk of pleasures, friends, amusements, and delights, the dramdrinker's wife in her comfortless home looks upon the wreck of all her hopes, a drunken husband, over whom she weeps with unavailing pity, while her wretched children look upon him with disgust and fear. And as the years roll on she sees no brighter prospect before her; each successive day sets in still darker night. The transient penitence and the futile resolves of the enthralled victim give no encouragement of permanent reformation; the dreams of her happy girlhood days have ended in blackness and despair; struggling beneath crushing poverty, burdened with a disgrace which she no longer tries to hide, she waits in sad suspense the blow by which a madman's hand may end her own wretched life, or the frenzied hour when, in some nightly carousal, he may provoke the terrors of the law, and find himself an inmate of a murderer's cell.

"While the strains of music float through the spacious mansion of the dealer in strong drink, and his family clad in purple and fine linen, fare sumptuously every day, while social pleasures brighten their luxurious home, the dramdrinker's dwelling is the scene of furious anger and brutal rage, of blows and shrieks and wanton devastation, until the helpless victims of a husband's wrath and a father's violence, fly from a home which has been to them but an earthly hell, and seek protection from the cruelty of him who has vowed to be their protector and friend.

"Such are the natural results of the drunkard's evil course; such are the legitimate fruits of the rum-seller's fearful traffic. Who would enter the beginning of this path, could they clearly see its end?"

Some individuals who are addicted to the use of intoxicating drinks, seem to think that the vice of intemperance is a thing of small account; that it is of little moment whether a man lives a life of sobriety or drunkenness, apparently forgetting that "it is impossible for us to rightly estimate the consequence of any sinful act. That which may seem of the smallest moment to us, is perhaps the most important event in our whole lives. The waving of the banner may effect more than the firing of a gun; and some twinkling beacon light, lit by a childish hand upon a distant hill, may be fraught with greater consequence than the fierce onset of ten thousand men. A speck of dust in a chronometer may send a noble vessel wide of its course, crushing upon some rock-bound shore. An iron filing lying near a compass, may work the ruin of the ship and the loss of all on board. We speak of little sins, but one little decayed spot will spoil the fairest fruit; one little pimple may eat out a human life; one little match may kindle a wholocity in flames; one little plague spot may poison a nation; one little tongue may ruin the peace of neighbors and communities, by setting on fire the course of nature,—it being itself on fire of hell; one little word may blast a cherished reputation or break a loving heart; one little example may turn the feet of some bewildered child into the ways of death; one little key may unlock the hoarded treasures of a lifetime; and one little unguarded gate may cause the downfall of a city which no enemy was strong enough to take by storm. Beware then of undervaluing little things. Only God who sees the connection of all things can tell us what is important and what is of small account."

Many a strong man has been brought down to a pauper's grave in a potter's field by the insidious habit of imbibing intoxicating drinks. Alexander, who conquered the world, was himself conquered by wine. Men should emulate the noble example of the Rechabites of old, in firmly resisting temptation. See Jer. xxxv. 1-6, 8, 14, 16, 18, 19. Anciently, young men, who were incorrigible gluttons and drunkards, were delivered into the hands of the elders of the city, to be stoned to death. Deut. xxi. 18-21. The contagious example of drunkenness had to be removed from their midst. Aside from the millions of money annually squandered in this unholy traffic, persons who are addicted to the use of intoxicating drinks are the losers also in physical strength, intellectual power, and moral worth. Who that loves God and man, and pities sorrow and distress, can fail to put forth earnest and persistent efforts to abate this terrible curse, and carry to these lost ones that Gospel which has power to save from this terrible sin, and to produce that temperance against which "there is no law." Gal. v. 22, 23. There are motives pure as God's throne and weighty as eternity, to induce fallen men and women to reform.

All the glories of futurity are held out as incentitives to purity and virtue. In the words of Eld. Platt, "Here are those with inborn perversities—proclivities to evil so reprobate that they seem begotten of the devil, and hunger, like death, for pollution; proclivities that so take hold on hell, that attraction, and affinity and momentum all impel with infernal power toward the pit. Hear ye fiend-crowded, passion goaded victims, hear! The strong hand of omnipotent arrest is by your side, the spirit of divine assurance pulses in the air, while, sweetly as the voice of benediction scoudeth in your ears, 'My grace is sufficient for thee; for my strength is made perfect in weakness.'" 2 Cor. xii. 9. Here are victims of diseased or perverted organizations, hanging a pall of despondency over the earth, and veiling out the glories of the skies by the mists of doubt; or, irritable as the charged battery, answering with a spark of fire to every adverse touch, or, lusting, like the open grave, to find their fill of pollution,—goaded, lashed, frenzied, hell-struck by desire,—the barriers of judgment worn down by mere attrition, conscience worn out by ceaseless strife, the opposition of the better nature trampled beneath the heels of the massed charge of wild, rampant passion. Good heavens, what a life! But hark! The glorious old apostle to the Gentiles (those people steeped in corruption and rotten to the core) is ready for us as well as for them, as he hurls across the seething gulf of human perversities the God-given assurance. (1 Cor. x. 13.) "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." Make way for liberty! was the commanding challenge of Switzerland's noble son, as he gathered a score of thirsty spear points of his country's embattled foes in his arms and cushioned them in his heart. Liberty rushed through the broken ranks of leveled weapons and Switzerland was free. Make a way to escape! was the sentiment of the dying Son of God, as he bared his heart to all the barbed darts of darkness, and charging ranks of deliverance have ever since swept through that breach to the rescue of the trusting, tempted ones."

"It is a horrible fact that the drink, which we, as a nation, are drinking, not from the necessities of thirst, but from the mere luxuries of appetite, drink often adulterated with the vilest and most maddening ingredients,—yea this rubied and Circean cup which we sip and smile while it is converting thousands of our brethren into swine—this subtile, serpentine, insidious thing which we cherish in our bosoms, and laugh and play with its brightness while it is stinging thousands of our brothers into raging madness—costs us, as I have shown, millions of money, myriads of criminals, thousands of paupers, thousands of ruined women, hundreds of thousands of men and women, goaded by misery into suicide or madness, with every blossom in what might have been the garland of their lives, blighted as by a Fury's breath. And again I say: 'Is it nothing to you all, ye that pass by?' Is it nothing to you, young men, who, if you be worth anything at all, better than to cumber the barren ground of wasted and useless lives, will be called upon, a year or two hence, to take up your cross, and the mirth and brightness of youth being ended, to take your happy and holy part when God shall place you in the ranks of the great battle against sin and death; shall it be nothing to you that the blood of your brothers and sisters in this great family of God is being daily poured out upon the alters of this deadlier Moloch of a Tophet more awful than that of Hinnom's Vale; while in disavowing that you are your brother's keeper, you become his Cain?"

Friday, Ohio.

A recent traveler in Palestine was astonished by the number and preservation of roads built in the Roman era. They were laid out on all main routes, and were constructed so perfectly that in many sections they endure to-day as well as if finished not long ago. The country of Palestine was one of the most difficult sort to carry a system of roadways over, and yet its obstacles were surmounted with the least possible expenditure of labor. Every route was curbed on each side by lines of stones projecting from one to two feet above the surface of the soil; between these boundaries the avenue was paved; streams were crossed by bridges, whose style remains preserved alone in those of Italy to the present hour—as, for example, those of Venice; valleys were traversed by viaducts; and causeways carried the line up or down mountain sides, either by piers of masonry or in channels sufficiently wide cut out of living rock. Often zig zags and steps were resorted to in climbing steep ascents. Whenever the street passed over solid rock, the wear of chariot wheels in the course of time made ruts, which remain to-day as plain and deep as when the last car passed over.

Interesting news comes from Berne, Switzerland, of the discovery of the remains of an old Roman military encampment in a woody peninsula in the Aar, near the town of Berne. A number of houses in good condition have been unearthed, and a large quantity of interesting archæological remains, vases, weapons, &c., have been found. Curiously enough the half of a large vase, which forms part of the *trouvaille*, is found to be the wanting portion of a broken vase which is already in the Berne Museum.

Church of God
Abrahamic Faith
Hartford City, IN 47348

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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THE RESTITUTION acts under the dual "restitution of all things which God hath spoken by the mouth of all his Holy Prophets since the world began." It also advocates, as a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of Kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the bodily resurrection of the dead; the final exaltation of the righteous, and the final destruction of the wicked; eternal life only through Christ; and many other kindred truths. It also advocates a heart belief of the Gospel, repentance, and immersion as prerequisites to the forgiveness of sins, and a holy life essential for final salvation.

COMMUNICATIONS.

The Sabbath—Or the Gospel, Not the Law.

J. B. COOK.

The wise man builds on the rock; the foolish builds on facts and inferences aside from it "on the sand." Matt. vii. 24-27; Mark ii. 21 28.

The strong point is that we can not build on both! As all Christians do wish (or profess) to build on "the Rock of ages," Isa. xxvi. 4, margin; it is delusive to attempt to confound what God has made so distinctive. We can not serve two masters, Moses and Christ.

1. "The sermon on the mount opens the way of life to us and forms the rock" on which the Great Teacher Messiah will build his church. Matt. xvi. 16-18. On this we may build our blessed hope of all gospel grace that prepares for the glory of the kingdom to come. All inferences from "the law" to complete this foundation are foreign to the gospel. They are "old bottles" that cannot hold "the new wine." They belong to the "old garment" which "the new cloth" will not mend, but make the rent worse! Mark ii. 21-23.

These two parables open up to the Sabbath question. The Pharisees were mighty to enforce the Sabbath. But Jesus turned their own Scriptures directly against them for accusing his Apostles. He pronounced them, so accused, "guiltless," and made it "lawful (like the priest in temple) to do good on the Sabbath day." Matt. xii. 1-7. Now, let any who feel competent, succeed better than did the Pharisees, in mending "the Old Covenant" by an insertion from "the new!" But, no; the two dispensations are distinct. It is "the foolish man," who, admitting Jesus' Messiahship, presumes to build on it his "hay, wood and stubble"—his inferences from the law, like the Pharisees, or from himself and science. "The wise man builds on "the Rock of ages." He builds with gospel material—"gold, silver and precious stones." He accepts "the righteousness of God by faith in Jesus—the Mediator of the New Covenant." He takes "the new wine into new bottles and both are preserved!" Matt. ix. 14. Wisdom and folly belong to the builders. Wisdom builds on "the Rock." Folly builds, like the Pharisees, on the sand. Wisdom says: "Ye are complete in him—as Christ is the end of the law, for righteousness, to every one that believeth." Folly makes "Christ of no effect" by being "justified by the law," and so, such "are on the sand—fallen from grace!" Gal. iii. 2; v. 1-4; Rom. iii. to x. "For other foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor. iii. 11. The believer hath everlasting life and shall not come into condemnation, (by Sabbath, or otherwise) but is passed from death (under the law) unto life." John v. 24; Rom. viii. 1, and verses 31-39.

2. On what does the voice of God centre our faith throughout this gospel age? On Jesus; "Hear ye him!" Matt. xvii. Moses and the prophets, Saints Paul and Peter, echo the same. "Him shall ye hear in all things whatever he shall say unto you." Acts iii. 22; Rom. iii. 21 31; Eph. ii. 20; Rev. xix. 10.

3. Under what law are we then? Answer. "We are under law to Christ." Rom. viii. 2; 1 Cor. ix. 21. "Sin shall not have dominion over you; for ye are not under the law, but under grace!" Rom. vi. 14; vii. 6. "The ministration of death, written and engraven in stones, was glorious, but much more doth the ministration of righteousness exceed in glory!" That, as a system, was "abolished—done away." This, "which remaineth, is more glorious." For, by this, "all that believe are justified from all things (Sabbath law, etc.) from which ye could not be justified by the law of Moses." Acts xiii. 39; 2 Cor. iii. 7-11.

The priesthood being changed (from Aaron to Christ) there is made, of necessity, a change also of the law." It is a change from "the Old" to the "New;" from Moses to Christ; from "the Old Covenant" to the New! "All things to be new." Heb. viii. 13; 2 Cor. v. 17 21; Rev. xxi. 5. This leaves no occasion for a single patch of "the old garment."

4. But, does not our Lord embrace "the law and the prophets—every jot and tittle—till all be fulfilled?" Yes; precisely so. This is our platform—"the Rock." The mistake lies in your presuming to merge "the law" into "the gospel,"—to put the "new wine into the old bottles," where "the wine runneth out and the bottles perish!"

In contrast, "the gospel" puts the Christian "in Christ, to appear in white robes, the righteousness of saints! the Bride of the Lamb!" Rev. xix. 7-9; Eph. ii. 3-7; v. 32. This is "the name of the Lord—an high tower"—beyond the reach of "condemnation" from whatever law. Hence, there is no condemnation to them who are in Christ Jesus, Rom. viii. 1; John vi. 39, 40. He has obeyed the law of sin and death! "Death hath no more dominion over!"

True, the Pharisees who knew not Jesus to be the Christ, tried to condemn the Apostles for breaking the Sabbath; but the Judge himself, pronounced them "guiltless." "If ye had known what this meaneth; 'I will have mercy and not sacrifice;' ye would not have condemned the guiltless." Matt. xii. 7; Hosea vi. 6; Micah vi. 6-8; Psa. l. 7-15; 1 Sam. xv. 22; James ii. 13.

This doctrine, personified in Jesus, is the rock—bottom truth, that takes precedence of all ritualism, Sabbatic or sacrificial. Hence, "Christ is the end of the law, for righteousness" to all true believers. Rom. x. 3-11.

5. To crown all proof to open the subject to the apprehension of the humblest Christian—I remark that "God is never a hard master." He never reaps, except where he has first sown." He demands obedience where he leads the way, and makes it righteous and consistent. He "remembered the Sabbath day" and provided for its observance, just as he revealed "the sanctuary" and provided skilled labor and abundant material for its erection! Exodus xxv. 7; xxxi. 1-10; Exodus xvi. 27-29. God said "It is a sign between me and you." Exodus xxxi. 12-17; Lev. xix. 30; xxvi. 2.

Then he remembered to give them food in advance, and also, to work a four-fold miracle for every Sabbath day; through their first forty years, (over eight thousand in all). Nay, he did the same for "the Sabbath year!"—and thence on, seven times seven years, to the jubilee, in "the fiftieth year!" Lev. xxv. 1-13.

This was national and dispensational—the Prophet, Priest and King—the Sabbath, sanctuary and sacrifice—the altar, the incense and hallowed fire, were each parts of the one system—"a shadow of good things to come." Heb. x., "In the world to come," and altogether under Christ the antitype, will be consistent! The Sabbath, sanctuary and miraculous provision will open and crown "the day of God!" Then, the city to come, the kingdom to come, and the rest (the Sabbatism that remaineth) will have come, and "all flesh see the salvation of our God." Luke iii. 4-6; Psa. xcviii. 2; Isa. lii. 10.

This dispensational view of the Sabbath, and all like questions, commends itself to every man's conscience in the sight of God. Yet some will go back of the Rock and take one part of the law, while others take other parts, and thus we see rents "made worse" all through Christendom! Hence, the ragged and tattered, the striped and pendent "garments" of all sectarian Christendom, present a painful contrast to the seamless robe of Christ—"the truth as it is in Jesus"—supreme and all-saving! There is, however, no occasion or excuse left for thus turning from "the gospel" to "the law" that always cursed, but never did justify or save a single soul. Gal. iii. 10.

Those who are tempted to build under the "yoke of the law" which none could "bear," Acts xv. 7-11, should learn to take "the yoke of Christ, which is easy and light." Matt. xi. 30. That condemns, this justifies and glorifies.

The Sabbath is urged because it is named over forty times. But the priesthood over seventy times, (but pleads for Jewish priests); the sacrifice over forty times; the temple over thirty times; the altar over twelve times; and other terms relating to the Mosaic ritual, manifold more times. But while the Sabbatarian assumes its binding authority on Christians, he ignores all the rest, and so should stand convicted of his folly and falsity. They all belong together as parts of "the law." It was, "do and live," or omit and die!

Surely every motive to accept of the promise of pardon and "perfection" by faith in the mercy of God, should constrain us to leave "the law," as Christ has done for him to fulfill.

The precepts of the law that belong to us in common with Israel, in our human relations, are re-inforced, and made a part of the Christian code of morals; while "the fourth command" of the decalogue is not so noted at all!

All the wondrous acts that culminated in "the Old Covenant" bound Israel to obey God as he commanded by Moses, so all the miraculous events at the coming of Christ, in mercy to forgive and save, bind us to hear him; and build our faith, and hope on his higher teaching. For Moses and Moses' God say, "Hear ye him! obey him!" Our standing is not on a righteousness of law, but of grace. Rom. v. 21; 1 Cor. xv. 1; 1 Pet. v. 12. "Sin hath reigned unto death, but now grace reigns through righteousness unto eternal life" by Christ.

The Feet—How Made Beautiful.

BY ASA W. BUTTON.

The Hebrews used to express any religious or moral condition by the feet. The firmness in integrity was the sure standing of the feet. The weakness of yielding to enticements and temptations would be expressed by the feet sliding. The feet represent standing, motion, progress, as well in morals as in natural functions.

"As for me, my feet were almost gone; my steps had well nigh slipped." What was the cause? It was the same that has shaken the integrity, for a time, of many a good man with his human feelings. It was dissatisfaction. "For I was envious at the foolish, when I saw the prosperity of the wicked."

Again: "He brought me up out of a horrible pit, and out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise into our God." There is a sorrowful song in Psa. li., which was pleading for forgiveness. It is suspected that the "horrible pit and miry clay" was the terrible depth fallen into for the sake of the wife of Uriah; for in that matter his feet stuck fast in the clay of a deep pit of moral horror. He wrote his penitence in the Psalm referred to, and God signified his forgiveness. But trouble always followed this fall. He never was fully cleared of it. Like a man broken, his bones, so to speak, ever after felt the pain, although he praised God for deliverance.

Another: "He maketh my feet like hinds' feet, and setteth me upon my high places," signifying his ability, we suppose, to maintain himself in the high and difficult places of the kingly office, as this kind of sure-footed deer could go safely on high peaks of mountains, inaccessible to other less sure-footed quadrupeds.

Habakkuk, in the last verse of his most sublime prophetic poem, iii. 19, uses nearly the same words in relation to his feet: "The Lord God is my strength, and he will make my feet like hinds' feet, and he will make me to walk upon mine high places." While the troubles of the Jews were great by the warlike Chaldeans, he would walk over the calamities on the moral altitude of faith and trust in God, like the sure-footed hind; as the hope of Israel was secure in God.

But the oddest and most fanciful Hebraism alluding to the feet is that which embellishes them with beauty, as: "How beautiful upon the mountains are the feet of him that bringeth good tidings, and publisheth peace; that bringeth good tidings of good; that publisheth salvation; that saith unto Zion, Thy God reigneth." Isa. lii. 7. There is certainly the great charm of beauty in such good tidings of Zion's future. And there is an enchantment in the hope with such a strong support as that of the assurance that it is Zion's God who reigns. And so the good tidings of good cannot miscarry. We can easily see the beauty and enjoy the faithfulness of God in his herein declared adhesion to his design of bringing the Deliverer out of Zion to turn away ungodliness from Jacob, so that all Israel's remnant shall be saved; the manifest token of which is the causing the good tidings of this to be published on Israel's mountains for the support of hope.

But with all this joy of good to come, how do the tidings give beauty to the feet of the publisher?

"How beauteous are their feet
Who stand on Zion's hill,
Who bring salvation on their tongues,
And words of peace reveal.
How charming is their voice!
How sweet the tidings are."

Yes, very, very true and beautiful, put into rythmic measure, but nothing is explained. Often in youthful anxiety to understand, we found a problem here not at all easy of solution, how and wherein the beauty of the feet could be made apparent, Not in form, shape or size; not in artistic ornament. Goliath had boots of brass, and Homer's heroes, we believe, had foot gear, also, of brass and some of copper. When you go among people in these times, they first hastily glance in your face, briefly noting your features, then down along your apparel to your feet. They make an estimate; they judge, they place you; your standing and worth relatively. Who is not subjected to this scrutiny of the feet, whether a passenger in the street car or on the crowded steamer? We suppose the half sensible and superficial enjoy this reading of the boots. We suppose a sort of relish and respect is felt for you, though it may be weak and small, if they discover the finest material and make, and a polish like the mirror, on your boots. Of what worth, though, to a sensible man, is the valuation awarded him by the beautiful leather that clothes his feet?

"Worth makes the man,
And want of it the fellow."

Truly. But is a man's worth in the leather on his feet? Ten dollars is about all the worth you can put on in boots. Put on forty to seventy dollars more in apparel, and you have a man just as he stands or sits, worth about eighty dollars. And this is a cheap man. If you have got his whole worth in the computation.

Bobby Burns, the poet, met a man and manifested much pleasure in shaking his hand warmly. "I wondered," said an acquaintance, "at your cordiality With that man." "Indeed! why?" said Bobby. "Did you look at his butes?" said the friend. "Oh," he said, "I was glad to see the man, not his butes." Bobby Burns had sense enough to forget the boots. I beg pardon for this digression. I had a chance to kick folly, and I could not neglect it. Pray excuse it.

The striking beauty of the feet, as we take it from Isaiah, consisted in no adorning that art could attain. It was the office and the qualification consisting of a rare mental store of wealth of the peculiar material that imparted the beauty to the feet.

Let us attempt to explain our idea. Moses, in Deut. xxxiii. 3, says of Jehovah: "Yea, he loveth the people; all his saints are in thy hand; and they sit down at thy feet; every one shall receive of thy words." It was an honorable place for men, figuratively sitting at such feet. It was distinguishingly blessed to receive light from such a source.

Mary, an interested and attentive hearer of the discourse of Christ, not necessarily crouching low down at his feet, yet it is recorded that "Mary sat at Jesus' feet and heard his word." To Christ's believing disciples the place of hearing was attractive. The sweet simplicity of his speech, the beauty of his uttered thoughts, the heart-cheering matter of the good tidings of the coming kingdom of God, affirming and confirming the hope of Israel, and making it an expectation perfectly safe and secure—as God is Zion's God, and reigneth—with such words as: "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." Such hope-giving and hope-confirming matter made the place of the learner at the feet of the Teacher beautiful, by the beauty of the matter disclosed. And by a Hebraism, or a Jewish turn of thought—by a simple metaphor, as we should say, cause the expression, "How beautiful are the feet of him that bringeth" these "good tidings of good tidings," instead of a strictly literal phraseology. So the beauty of the message was expressed by transferring the beauty to the feet of the messenger, near which the listener sat. And the feet of Jesus and the feet of the Apostles were beautiful on the mountains of Israel because of the glad tidings expounded to the listeners at their feet.

A lady of intelligence once said to the writer, "You have a beautiful theory of religion," but she was too deep in sectarian doctrines to embrace its beauty. At another time, another, with remarkable clearness of perception, in answer to the writer's explanations, said, "You have a beautiful religion, but I don't believe it." Alas! it was apparently too good and too beautiful in the estimation of these intelligent persons, to be true. Its very beauty made it suspicious and repulsive.

This is very terrible, that this, "The thing of beauty, should not be the thing of joy, forever." But if rejecters, even, are constrained to confess the glad tidings beautiful, are not the feet of those who now faithfully unfold the design of him who built the universe, and made it so grand, made beautiful according to the Hebrew mode of expression, by the sweet message they proclaim?

Paul "brought up at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers." But the feet of this law teacher are not called beautiful, for there was none of God's beauty in the matter and manner of the law as the doctors taught it. A perversion of Divine truth destroyed its beauty. It neither retains its symmetry of proportions or its pure bright color and glory when men attempt on it their manipulations.

In the beautiful allegory in Eph. vi. 10-17, drawn by Paul, the whole armor of God is described from the head to the feet. The latter are to be adorned thus: "And your feet shod with the preparation of the gospel of peace." The preparation does not mean an improvement or working and dressing over the crude article. It is a preparation acquired by learning and obtaining a full knowledge of the theory and its application, just as it stands in its own presence and rich fulness. This would cover the feet with the beauty of the message of Zion's peace, according to the idea of Isaiah. It is a more lustrous coveting than the boots of shining brass or copper. It would fit the Christian warrior to march against the rulers of the darkness of this age, and conquer ignorance and subdue darkness—to dispatch error and whatever high things that are met exalting themselves against the knowledge of God. Such is the gospel of peace that clothes the feet. Paul took the idea from the prophet, and did not modernize it, or change its form, or weight it with additions.

It was the preacher's errand to men to publish tidings of future peace to Zion. Of this Paul has left his endorsement. Rom. x. 15. It anticipated this, namely, "For the day of vengeance is in mine heart, and the year of my Redeemed is come." Isa. lxiii. 4. It is the gospel of the kingdom of God preached in all the world.

Gibeonites that come with craft and falsehood, have "old shoes and clouted on their feet." "Their garments are old and their bread is dry and musty." Joshua ix. 8. There is no beauty on the feet of such messengers. Let us have the beautiful message.

SENTENTIOUS PARAGRAPHS.

It is better to be defeated in a good cause than to be successful in a bad one.

If we are faithful to the duties of the present, God will provide for the future.—*Bahl.*

As the error of a moment makes the sorrow of a life, so one good deed done is a joy forever.

A Christian grieves over sin because it displeases God, dishonors the Savior, and grieves the Holy Ghost.

Alone; that worm-eat word,
Scarce spoken and so coldly heard;
Yet all that poet-sing and grief hath taken
Of hopes laid waste, knells in that word,
Alone.

To work out our own contentment we should labor not so much to increase our substance, as to moderate our desires.

The stars which have least circuit are nearest the pole; and men who are least perplexed with business, are commonly nearest to God.

It is better to suffer on the side of right, than to reign on the side of the wrong. Success which is the result of wrong-doing brings a curse with it.

'Mid darkness light is doubly clear
Joy doubly sweet in midst of sorrow;
And all that we rockly hold dear
May lie in ashes etc to-morrow.

It must be a great satisfaction when we come to some supreme hour in life to feel that the training of the past has done its utmost to fit us for that hour.

Memory and hope are set like stars above the soul—the one shining dimly through the twilight of the past, the other lighting the archway of the future.

Men may live midst enmities, but will not escape the enmity and pursuit of their own sin. This shadow at their heels will not leave them, which means destruction.

Would'st thou a wanderer reclaim,
A wild and restless spirit tame,
Check the warm flow of youthful blood,
And lead a lost one back to God?
Patient, if thy spirit's wrath be stirr'd,
Speak not to him a bitter word—
Speak not—that bitter word may be
The stamp that seals his destiny.

"It is much easier to meet with error than to find truth; error is on the surface, truth is hidden in great depths; and the way to seek does not appear to all the world.—*Goethe.*

A good deed is never lost; he who sows courtesy reaps friendship, and he who plants kindness gathers love; pleasure bestowed upon a grateful mind was never sterile, but generally gratitude begets reward.—*Basil.*

Leave the future; let it rest
Simply on the Savior's will,
Leave the future: they are blest
Who, confiding, hoping still,
Trust Him every day,
To provide for every want,
And to save from every ill.

It is rough work that polishes. Look at the pebbles on the shore! For Ireland, where some arm of the sea thrust itself deep into the bosom of the land, and expanding into a salt loch, lies girdled by the mountains, sheltered from the storms that agitate the deep, the pebbles on the beach are rough, not beautiful; angular, not rounded. It is where long white lines of breakers roar, and the rattling shingle is rolled along the strand, that its pebbles are rounded and polished. As in nature, as in art, so in grace; it is rough treatment that gives souls, as well as stones, their lustre. The more the diamond is cut the brighter it sparkles; and in what seems hard dealing, there God has no end in view but to perfect his people.—*Dr. Guthrie.*

"And I—it will a little while,
And then the life undying,
The light of God's unclouded smile,
The ringing for the singing?
A little while! Oh, glorious word!
Sweet solace of our sorrow,—
And then 'forever with the Lord,'
The everlasting morrow."

A great invasion of kangaroos recently occurred in various parts of Australia, especially Queensland, the animals being, no doubt, driven from the interior by the drought and its effects in search of food. They came in thousands, devouring everything in the shape of herbs or grain, so that the sheep and cattle were often reduced to dry leaves for fodder. The colonists promptly met the attack, in some cases driving the kangaroos into an enclosure and shooting them. In the battle more than 4,000 kangaroos were killed in four days.

THE RESTITUTION.

S. A. CHAPLIN, Editor.

PLYMOUTH, INDIANA, AUG. 14, 1878.

PLEASE write us short, practical communications for a while. We have more long ones on hand than we can dispose of for weeks to come.

DO not forget THE RESTITUTION. Let all our brethren and friends be prompt in renewing. This is particularly a close time of year for newspapers.

LETTERS from a British steamship in the Gulf of Saros declare that the Russians are still fortifying the coast, and that they do not expect the peace to be permanent.

GREAT mortality prevails on the west coast of Africa. At Lagos nearly a quarter of the European population died of fever and dysentery during the two months ending July 4.

BRO. Hatch, the business agent, is sick, and the editor is feeling a little indisposed. Hope, however, to be able to attend to our duties right along. Business may be delayed a little.

THIS dispensation nears its close. A time of unparalelled trouble is proximately near. Let us all stand up and work for our Savior. The time for labor and sacrifice will soon be past, and then comes the eternal reward.

ON Friday evening, Aug. 9, a destructive tornado swept over portions of eastern New York, the New England states, and Canada, doing immense damage by lightning, wind and floods. In the village of Wallingford, Conn., a school house, a church, forty houses and fifty barns, were demolished. From twenty to thirty persons were killed and many more badly injured.

BUSINESS has been almost suspended in New Orleans on account of the prevalence of yellow fever. There were 406 cases of this disease there last week, of which 126 proved fatal. The disease, at latest accounts, was not only spreading in the city, but extending to other localities in the southwest. In Granada, to which place thousands of the citizens had fled, the fever has made its appearance, and there were twenty-one deaths out of 112 cases. At some other points along the river cases are reported, some proving fatal.

STRONG reasons are said to exist for believing that the English government intends to gain a footing in Asia Minor. A port on the Iskanderoon Gulf, with which the town of Aleppo, seventy miles inland, is in commercial communication, is said to be the objective point. Aleppo is situated on the only safe and feasable route between Syria and eastern Asia, and is the great center of the Damascus and Bagdad caravans. England is evidently grasping for the control of eastern commerce.

ALTHOUGH the Russians are preparing to withdraw their troops from the conquered Turkish towns, in compliance with treaty obligations, yet Muscovite ambition is as restless as ever. It is now stated that Russia has sent an accredited representative to Labul the capital of Northern Afghanistan, and that this mission was received with high honors. It is said that the expedition aims at the occupation of certain localities reducing the distance between Russia and India to 325 miles. A leading French paper looks upon this movement as a grave affair.

IT appears that the territorial changes made by the Berlin congress are not of a satisfactory nature to the populations of the provinces concerned. The occupation of Bosnia by Austria is sternly resisted by native inhabitants, and the Austrian army is said to have lost 1,000 men already, though so far victorious. In Asia the local chiefs have decided to resist the occupation of Batoum by the Russians. The people are arming and preparing to oppose the possession of their country by force. The dis-affected insurgent mountaineers number 20,000.

BY the latest dispatches it appears that there is an actual state of war in Bosnia. The advance of the Austrian army of occupation meets with the most determined resistance. There is said to be a formidable force of 100,000 armed men opposing the possession of the provinces by Austria, composed of Bosnians, Turks, Albanians, and Arnavts. In a battle on the 8th, the Bosnians are reported to have lost 500 killed and 700 prisoners. In two several engagements the Austrians lost seven officers and 100 men were wounded. Thus it seems that assured peace has not been the immediate result of diplomacy.

The Relationship Between Apostasia and Aphistemi.

Will you give me your views of the relationship between ἀποστασια—*apostasia*—and ἀφιστημι—*aphistemi*?

T. W.

The noun *apostasia* is derived from the verb *aphistemi*, which occurs fifteen times in the original of the New Testament, and which is defined *to put away, depart, withdraw, induce to revolt, fall away, etc.* Some verbs in Greek have three voices, of which the active voice expresses an action passing over from the subject to some object when the verb is transitive; the middle voice denotes an action that the subject performs on itself, the subject being, therefore, both agent and object; while the passive voice denotes an action of which the subject is the recipient. The verb *aphistemi* has two of these voices,—the active and the middle, and the passive is wanting. Now, while it is true that the action in every instance specifies some kind of personal departure, it must be borne in mind that the person is never the recipient of the action in the sense of being acted upon by another, although in the middle voice of this verb the subject is both agent and object. In Acts xii. 10 it is said "the angel *departed*—*apestee*—from him." This, and some other like cases are examples of the active voice indicating simply *removal*. In Luke ii. 37, we have an example of the middle voice, where, speaking of Anna, it is said that "she *departed*—*aphistato*—not from the temple," which means that she did not *withdraw herself* from the worship of God in the sacred place. Again, Luke viii. 13, those on the rock represent the ones that in time of temptation *fall away*—*aphistantai*—where the meaning is, they *separate themselves* from discipleship. In 1 Tim. iv. 1, it is predicted that "some *shall depart*—*apostesontai*—from the faith," which means, by the force of the middle voice, that they *shall veer* or *disunite themselves* from the faith. Now, the noun ἀποστασια—*apostasia*—is derived, both in its form and signification, from ἀφιστημι—*aphistemi*—in its reflective meaning, and, consequently, expresses in substantive form that kind of action where the agent is both subject and object—action terminating on ones self. *Apostasia* occurs only twice in the New Testament, once in Acts xxi. 21, which, literally rendered, reads: "They are informed concerning thee, that thou teachest an *abandonment*, or *renunciation*—*apostasian*—of Moses." The other occurrence is 2 Thess. ii. 3, where it is foretold that the day of Christ will not come without a certain *departure*—*apostasia*—taking place beforehand, which, from etymological reasons, we are compelled to take in the reflective sense of a *self-separation*. Compare *apostesontai*, which is a future indicative middle, as it occurs in 1 Tim. iv. 1, with the derivative *apostasia* from the middle voice form of the same verb, and the signification of the noun becomes clearly apprehensible as an act of *self-removal*. Its meaning is the *abandonment* of some cause or *defection* from some party. The verb has no passive voice; hence its derivations of the substantive form can not mean a *passive removal* effected by another.

1 Cor. xv. 29.

Editor Restitution:—Please explain the preposition *for* in 1 Cor. xv. 29. Does the Greek word there used ever indicate place, in the sense of *over* or *above*?

Your brother in the faith.

J. G. HAUPT.

The passage referred to above reads: "Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?" The phrase involving the preposition is Επει τι ποιησουσιν οι βαπτιζομενοι υπερ των νεκρων, "Else what shall they do which are baptized for the dead?"

Macknight supplies the words τον αναστασιν— "the resurrection"— and reads: "Otherwise what shall they do who are baptized for *the resurrection* of the dead if the dead rise not at all? and why are they baptized for the resurrection of the dead?"

The Greek preposition υπερ, *huper*, means *over, above*, and *beyond*, when followed by an accusative case; when followed by a noun or pronoun in the genitive it is used to denote *purpose*, or, in general, that *in respect to* which anything is done. In the verse under consideration the preposition is followed by a noun and its preceding article, both of which are in the genitive, and the word *for*, denoting *purpose*, is grammatically correct.

The preposition occurs 106 times in the Greek of the New Testament and is translated *for* in the Common version 103 times. It is followed by an accusative sixteen times, when it is translated either *above* or *more than* in fourteen places, and in one *beyond*, and in another *to*. In Luke xxii. 19, 20, the reading, "*My* body which is given *for* you," and "My blood which is shed *for* you," gives us a very good idea of the genitive *of purpose*.

Christ lays down his life *for* the sheep —*for* his friends—*for* the people; the Spirit maketh intercession *for* us—*for* the saints; prayer is to be made by "one *for* another"—"*for* all men." These and many other instances illustrate the sense of the Greek genitive, *in respect to*, as given in the best grammars of the language.

The accusative occurs Matt. x. 24—"The disciple is not *above* his master, nor the servant *above* his lord." Christ has a name *above* every name—and is head *over* all things to the Church.

This preposition is not once used in the New Testament with the genitive in a local relation denoting *resting* or *abiding* over or above a place or object. Kubner says that the Greek language regards the relation of the genitive as not merely local but as implying action, or a relation of dependence. Hence when *huper* is employed with the genitive of anything *locally above* there is some idea of activity. As an example he gives the Greek of the following: "The summer sun passing *over*—*huper*—us and our buildings projects a shadow of both." This preposition is not used by any New Testament writer to express this genitive of local relation, but on the contrary, is always used to express a *cause*, or *purpose* for, or that *in respect to*, or *in behalf of* which anything is done.

Wakefield supplies the word *other*, and translates: "Besides, what advantage *above*—*huper*—the *other* dead will they have who are constantly submitting to baptism? Why, indeed, are they thus baptized, if the dead will certainly live no more?" This would be to supply a pronoun in the accusative, and the construction would then be using the preposition as expressive of *measure*, in which sense it is sometimes used in the New Testament; as, "loveth father or mother *more than* me"—"loveth son or daughter *more than* me"—"tempted *above* that ye are able to bear," where the Italicized words represent *huper* in the original. If there be no future life the dead in Christ obtain nothing by being baptized, *more than, beyond*, or *above* the other dead who have never been baptized. Macknight's construction is preferable, as the Apostle is evidently regarding baptism as a symbolism or figure of the resurrection.

"Baptism being an emblematical representation of the death, burial and resurrection of our Lord Jesus Christ, as well as of all his true disciples and followers, (Rom. vi. 4,) was fitly made the rite of initiation into the Christian church; and the person who received it, thereby publicly professing his belief of the resurrection of Christ and of the dead, might with the greatest propriety be said to have been baptized *for the dead*."

Our direct and short answer from the premises is that the Greek word *huper* is never used in the New Testament with the genitive to indicate place, in the sense of *over* or *above*, nor anywhere else, so far as we know, without some accessory idea of activity in the relation of dependence.

COMMUNICATIONS.

Trust.

Commit thy way unto the Lord; trust also in him, and he shall bring it to pass.

Perhaps no subject in the Bible has been more abused than the question of trust in the Father. It seems hard for people to occupy rational and Scriptural grounds on this subject. Some virtually take the position that they have nothing to do but to trust in God, while other people supply their wants. And others claim that the Creator has nothing whatever to do with the universe; that having once created things, and set the machine in motion, he folds his hands and turns his back on the creatures he has called into existence. His eyes are blind to their suffering, and his ears deaf to their cries. He has henceforth no business whatever with the world until the time comes for judgment and awards.

These extremes are equally unscriptural and God-dishonoring. The Bible nowhere encourages laziness or general shiftlessness. Its uniform tenor is that we should be diligent, be faithful, working with our hands, despising not the day of small things, be faithover little, etc.

God's blessing never comes upon idleness, any more than it does upon dishonesty. But it does not therefore follow that man is an independent being who can work out his own salvation, both in this world and the world to come, without any assistance from the Divine Father.

Some of our people have tried this theory, and whole churches have died natural deaths under its influence. No man or woman can lead a Christian life without trust in God. They may lead moral lives—they may lead decent lives—infidels sometimes do that—but a Christian is a man who does his best in every department of life, always trying to square his life by the great standard of Bible truth, "Running with patience the race that is set before him, looking unto Jesus, the author and finisher of our faith, who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

How can we be God's children, unless we accept him as Father? "Ye have received the spirit of adoption whereby we cry Abba Father."

In the relation between father and child there is no estrangement—no indifference. "Like as a father pitieth his children, so the Lord pitieth them that fear him." Here is a plain declaration that the sorrows and heartaches of God's little ones find active sympathy in the bosom of the Father. He feels our pain, he listens to our cries, he pities us as a father pities his children. Often he delivers us out of our troubles —often he scatters the blows that meet us in life's vicissitudes. But man is under the sin penalty and under the death penalty. It is not God's purpose to deliver us from all pain and trial until we work out characters worthy of redemption. Suffering develops the noblest virtues—trials test our good resolutions and develop moral strength and Christian patience. "He chasteneth every son whom he receiveth," and although "No chastening for the present seemeth joyous but grievous, nevertheless it yieldeth the peaceable fruits of righteousness to them who are rightly exercised thereby." Many a despondent hour might be saved if we, while working cheerfully and heartily in the present, would trust the future implicitly in the hands of "Him who cureth for us."

Many a gloomy day might be illumined with God's blessed sunlight, if we could only realize that however weary the way, and sharp the thorns, "All things work together for good to them that love God."

Many a burden might be lifted from weary hearts, and troubled nights be passed in quiet rest if we would but heed the admonition, "Cast thy burden upon the Lord, and he shall sustain thee."

"Alone, and not alone, we drift
Across life's dark uncertain sea;
And near or far, God's Islands lift
Their psalms for you and me.

"Alone, and not alone, we roam,
For as the storm may rave or cease;
And, trusting, we shall journey home
To realms of perfect peace."

LIZZIE A. REED.

Report of Labors.

Editor Restitution:—As I had not the privilege of attending our conference of June 7th, for the satisfaction of some of our people I will give a brief synopsis of my work the last year. I continued carpenter work until December 15, 1877; went on that date to Story county; held a meeting during the worst muddy weather last winter for four weeks; baptized thirty in the faith, and organized the Church of God of sixty members; went from there to Irving by the request of Brother G. M. Myers; held a meeting with him about four weeks. We baptized about thirty. (Here I must drop a word concerning this brother. If any one can have a stay and staff aside from Jesus, I feel Brother Myers has been such to me. When I have felt like giving up preaching he seemed to know just what was the matter, and what to do. With his mild honest ways he truly has won my confidence.) I went from Irving to Marysville to help Brother Prime out in a meeting already begun; continued it about ten days and we baptized eighteen; twenty-two joined the church. I went from there to Dresden; held meeting about two weeks in a very bad time; was getting the people interested when I took a severe cold and my voice gave way; went home and found my folks had sent me money to make them a visit in Carthage, Missouri. Went to Carthage and astonished my folks with the new doctrine I had imbibed; most of them believing the things concerning the kingdom of God, but only two accepted the things concerning his name. Sickness prevented me from holding meeting there. I only preached twice in the M. E. church; think the doors would be closed if I should return; created much street talk next day among the Methodists—my old brethren. Came home and went to Traer; preached one week in the Advent Church; baptized four, and six joined the Church of God. Went from there to Marysville to attend a discussion between Brother G. M. Myers and Brinkerhoff. Went to Palo; held a meeting about the first week in May; baptized two; went in the country west of Traer on two different occasions, and found, after preaching, a number to be baptized. They went to work and raised two hundred and fifty dollars for preaching every two weeks. I requested Brother Macomb to try at camp meeting to have the tent committee let the tent be sent to this place first. I went from there to Goodland, Ind., by request of Brother H. V. Reed, to attend the conference, June 16th. Brother Reed and Stephenson were both there; had a good time. One man, a doctor in Goodland, confessed Christ Sunday after Brother Reed had preached Christ about forty minutes. Brother Stephenson baptized him and a sister next morning. Went to Remington; held meeting four evenings; baptized four; went to Rensselaer and preached Saturday evening, and three times Sunday and returned home. May God bless the earnest brethren I found in Indiana. I think they are not as well supplied with the number of preaching brethren as we are in Iowa. I am thinking of moving to Goodland; the brethren there and at Remington have already raised one hundred dollars for me to move. May God direct me right.

I went back to the neighborhood west of Traer. Brother Ramsey had been there and had held meeting one week, and left the tent stand for my appointment. He baptized six. I held the meeting one week longer and baptized eight more. I came from there to Palo, where I am now writing, to fill a regular appointment. Two confessed Christ and will put him on this evening, perhaps more will obey. I have filled up my time in regular appointments; thus my time is all occupied. How I get my living I can hardly tell, only my God provides. At one time when I was feeling rather blue, Brother Myers caused ten dollars to be raised for me; who told him I was in need, I don't know. At another time Brother George Moyer pulled out five dollars and made me take it, and like Jesus, said, tell no one; and again, when I was in need, an infidel was converted under my preaching, and when I baptized him, he gave me five dollars, and to top it off, his wife gave me five dollars more. Thus, the Lord will provide at times and ways we are not expecting, and I am convinced that we should trust him now. I expect to wear out in the glorious cause. I came out of the M. E. church into the Advent Christian church, but when I began to preach the restoration of Israel and the reign of Christ and his brethren over the nation, they cast me out; and, as I owned the church building, and could not stop me from preaching, they quit coming and would not hear. This was in Cherokee. At Traer the Advent Christian church voted that Brother G. M. Myers and I should never preach in their church again. I hope our Advent friends will soon see the folly of rejecting the restoration spoken of by all the holy prophets. The termination of the last congress in Europe should convince all prophetic students that the nations are ansping to bring about the restoration of Israel and the invasion of Gog.

J. W. HATCHAWOUT.

Palo Center, Iowa, July 22, 1878.

LETTER DRAWER.

Editor Restitution:—These are perilous times. Scarcely anyone will read outside of our own faith. Light untruthful literature is the chief reading matter of the day. Yet we will still try hoping that some, perhaps, may be brought to see the truth as it is in Jesus. May the Lord help me to hold forth the true faith is my earnest prayer. MRS. H. BARBER.

Salem, Columbiana County, Ohio.

Editor Restitution:—Enclosed please find one dollar for THE RESTITUTION for the next six months. We would like to do more, but cannot at present. As we are almost alone in this place, and have no preaching, we cannot think of doing without the paper. The teaching of the sects seems so blind and confused that I thank my Heavenly Father for bringing me into the true light of the gospel, and my heart yearns daily for others that they may also be brought to the knowledge of the truth. In hope of the soon coming Kingdom of our Lord, your sister in hope. CAROLINE SNELGROVE.

Chatham, Ontario.

Editor Restitution:—I wish that there were many more who would take THE RESTITUTION and read it, but the world seems to be becoming insane in the pursuit of pleasure, and to have no time to read the truth to learn about the things that are coming on the earth, nor will they believe when told of the doom awaiting the ungodly at the soon coming of the King to render to everyone according to their deeds. The sectarian churches are taking the lead in all the pleasure parties, and it is no wonder that the people of the world follow them. But those that have been chosen out of the world should stand firm in the faith that was once delivered to the saints, looking forward to the time when our beloved Lord and Master shall return to remove from this earth all things that offend, and establish truth and righteousness in the world. My prayer is that he will keep his few humble followers from falling till he comes to take them to himself. That we may be among the chosen is the sincere prayer of your humble sister in the Anointed. MRS. CHARLES LEE.

Hamilton, Ontario.

BREVITIES.

Among the British Indian troops now quartered at Malta there are some black Jews, members of the community of the B'nai Israel, existing on the coast of Malabar. They claim to be descendants of the Jews sent by King Solomon to India to collect ivory and precious stones. They differ very materially from other Jews in many of their religious ceremonies, and only observe the Jewish Sabbath and the Passover.

A company of scientific, literary, and artistic men, under the direction of Profs. Panchich and Valtrovich, and Milutinovich, an engineer, will start this month from Belgrade on a tour through the newly acquired districts of Old Servia for the purpose of examining the old churches and monasteries there, taking sketches of the historic remains and collecting MSS., and what other literary curiosities are to be found.

A strange mystery of the sea is reported in a despatch from San Francisco. The schooner Parallel reports that on the 7th inst., off the coast, about 100 miles north of San Francisco, she fell in with a Japanese junk. There was not a living person aboard, but a number of corpses were found, some shackled together. They must have been dead a month at least. Some of the bodies were dressed in costly material. There was no food on the vessel.

The Jews have long been well treated in Paris. Visitors to the Exposition found the military that attended at the opening under command of a Jew. The army has three Jewish Generals, there are two Jewish Prefects, and the presiding officer of the Court of Appeals is of the same extraction. There are Jewish synagogues that Roman Catholics have built, and the government contributes largely to the support of Jewish schools.

Mr. Hormuzd Rassam, the successor of the late Mr. George Smith in Assyrian exploration, is on his way home with the antiquities which he has secured for the British Museum. He considers them too precious to be left to the care of others. He writes from Smyrna under date of the 19th of June, that he will wait in Constantinople the permission which Mr. Layard will obtain for the shipment of the antiquities. Mr. Rassam had much difficulty in getting permission to carry on the research in which Mr. George Smith was hailed.

There are 188,000 children in the schools under the charge of the London Board. The Bible is read, and Scripture instruction given daily in all the schools, and prizes are given for proficiency in Scripture knowledge. A School Board fete was given at Crystal Palace on the 13th inst., and 4,000 Bibles and Testaments were distributed as prizes. There had been 105,000 voluntary competitors. It was stated that a greatly improved moral tone prevailed in the schools since the introduction of Scripture instruction.

Highways in the Desert.

Says the English *Railway Times*, of the 27th ultimo: "On Wednesday His Excellency Musurus Pasha inspected Mr. Haddan's system of steam caravans, designed by the inventor to open up rough countries like Asia Minor and to act as test lines for grand undertakings like the Euphrates Valley Railway. Sir F. Goldsmid and His Excellency discussed the best point of departure for this line, and the Gulf of Ayas, as proposed by Captain Cameron and Mr. Haddan, was regarded as by far the best."

Good-bye is a hard word to say sometimes. Let us restore it in our thoughts to its old meaning. When we have to say with our lips, good-bye, let us say in our hearts, God be with you. I may not be with you, but may a greater, a better, a more loving than I be with you—may God be with you. I can speak to you and hear you no more; but may God cheer you, and guide you, and keep you, and bless you with his very presence. So let us turn our good-bye into a prayer. It will be easier to say then. I do not say that our parting will have no pain in it, but our good-bye will pour a healing balm upon the wound. And can we pray a better prayer? Can we have a richer blessing than to have God really with us? If God be with us, who can be against us? Surely this is our best farewell. We only really fare well when God is with us. We are happiest, holiest, safest, when we are walking with God; for then, though our best loved ones may be far away from us we are walking with love itself, for God is love.—*Rev. J. E. Sampson.*

Church of God
Abrahamic Faith
Hartford City, IN 47348

POETRY.

"Looking for the Mercy of our Lord Jesus Christ unto Eternal Life."

ABBY A. PERRY.

Behind the clouds, our Savior's face
Hath been long years concealed,—
But oh, the glory, and the grace
When He's again revealed!

"Our Great High Priest within the vail,"
Pleading for dying men;
His intercessions will prevail,
And we shall live again.

"A little while"—the world rejoice,
And you shall mourn and weep;
"A little while"—you'll hear my voice,
Calling my scattered sheep.

"I go away, and come again,"
Our dear Redeemer said;
My friends shall all be with me then,
For "I will raise the dead."

O glorious hope! Lord haste, and bring
The long-expected time
When, "Thy dead shall awake and sing"
In every land and clime.

With evil now the earth is filled
With sorrow, care and pain;
With labor hard the earth is tilled,
Weeds grow instead of grain.

The lightnings flash—and thunders roll,
And earthquakes shake the earth;
Causing dismay from pole to pole,
With tempests, fire and dearth.

The curse is surely everywhere,
"The whole creation groans;"
Thy children, Lord, must take their share
Of all the sighs and moans.

The elements are all at war
In men, and nature too;
And there's commotion every where,
The whole creation through.

We shrink beneath Jehovah's frown
And hasten, oh, to hide
Within the rock, once cleft for man
"In Christ, the crucified!"

"Lord Jesus come," "O rend the vail,"
And end this age of strife!
O come and end creation's wail,
And bring "eternal life."

Rutland, Conn.

COMMUNICATIONS.

Discussion Continued.

SECOND SESSION.

In opening the argument, Bro. Myers alluded to the charge of misrepresentation on the part of his opponent, and remarked that if he had misstated it was not from a desire to do so, and was thankful to be corrected.

Again referred to 2 Pet. i. 5-11, and called attention to the admission that a person must first be a Christian and then add the Christian graces, and if so, it shows that he is not in the kingdom in this life. Dan. vii. 7, and onward was then adduced as proof, and is enough to show that the coming of the Son of man to the Ancient of days is after the beast is taken and given to the burning flame.

His opponent averred that because it is said he comes to the Ancient of days, it is in the *past tense*, but he inquired who is the author of this? Daniel, and if this is so, Christ came more than 537 years ago. Hence it proves too much. The language of a prophet is almost always in the past future tense. Example, Isa. ix. 7, "Unto us a child is born," a prophecy fulfilled hundreds of years afterward.

As it was affirmed that Bro. M. found fault with the translation of Col. i. 13, he set that matter at rest by stating that he did not understand it should be translated unto, and accepted the present rendering. He then used some apt illustrations, showing that Christ could be reigning *ex officio* but not *de facto*, by referring to the election of President Grant. After his election he was called President Grant but was not inaugurated for several months after. So Christ was not and is not reigning yet as king.

The question is whether this is a momentary act or not? The work of the Christian is gradual and not completed until Christ comes, as Col. iv. 11 will show. This transitional work covers the whole Christian life.

Reference was again made to 1 Pet. i. 6-10, and Acts xiv. 19, as they had not been harmonized with the theory of his opponent.

In replying to this last argument the statement was made in the outset that Bro. M. was trying to cut off the leading principles of the word, but he failed to show that such was the case. He then referred to Dan. vii. 9 onward and objected to Bro. M. reading straight on or connectedly and thought it was not correct to read it in that way, and then alluded to the expression "came to the ancient of days," and remarked that he went there for that purpose to receive a kingdom.

He took up Isa. ix. 7 and said that was an exception, &c., and again referred to the expression "came," remarking that if it was in the future it should be "come." Then called attention to Christ as a priest after the order of Melchizedek, and referred to Heb. vii. 3, 9, and Acts ii. 30. This latter text reads: "Therefore let all the house of God know assuredly, that God hath made that same Jesus both Lord and Christ"—that is, Priest and King; therefore, was now exercising these two offices, and when he leaves the throne on high it is to come to execute judgment and give reward. Again, attempted to use Col. xiii. and Acts xiv. 19, but to no purpose. In conclusion, quoted 1 John iii. 1. G. M. briefly reviewed the remarks made by his opponent, showing their weakness, and then proceeded to make his affirmative arguments. He referred to the statement that there is conditional and unconditional prophecy, and called for a conditional prophecy; and referred to another bold assumption that, when Christ comes, his kingdom ceases, which is directly in opposition to the statement made by the angel to Mary, that he should rule over the house of Jacob forever, and of his kingdom there shall be no end;" and that when he makes such statements he ought to be told of it.

Heb. i. 6-8, was then quoted and compared with the Emphatic Version and Bible Union, showing the perpetuity of his throne. Another good argument was then brought out by quotations from Matt. xiii. 10, 11; Acts i. 1-9, and Ezek. xxi. 25-27, showing, conclusively, that these *predictions* were not met in his first coming, and, hence, must be in his second.

Luke i. 32 was then appealed to, and the question raised: Did he ascend to sit on the throne of David at his baptism? or, when will he sit on his throne? God gave David a throne on earth, not in heaven. How long was he to reign? Was it during the Jewish age? Did Christ reign on the throne of David? These questions exposed the weakness of the negative greatly. In proof of the enduring character of this kingdom Isa. lxvi. 22-24 and Jer xxxi. 35, were appealed to, upon which Brother M. commented at some length, and clearly proved its continuance.

J. W. B. then took up Dan. vii., and averred that Brother M. had not made any remarks on it worthy of note, and so left it. Then referred to Rev. xx. 4, where the Revelator says: "I saw thrones and they sat upon them," etc., and denied that "they" are the saints, remarking they are not, no never, never; my opponent is against God.

An attempt was then made to sustain the idea that there is two classes of prophecy, conditional and unconditional, but no text was brought proving it. Referred to Heb. i. 5, and remarked that this was fulfilled at his first advent. Reference was then made to Luke ii. 1; iv. 5; xxi. 26; Acts xi. 28; xvii. 31, onward, adding some concluding remarks, but not giving anything new on the subject.

Third session—Brother M. restated the proposition and briefly recapitulated his former arguments, and gave some additional thoughts on Col. i. 13. After saying it was properly rendered he called attention to this point, whether the translation was momentary or not, and that it was only to be settled by determining whether it covers all the time between the incipient stage of the Christian life and the resurrection.

Acts i. 6 was then quoted. If they had been taught by the Savior that the kingdom was already in existence, it was strange they did not understand it existed in any sense at that time.

Reference was again made to Ezek. xxi. 25 and Luke i. 32. Here the word "forever" is used from *aion*, and describes the continuation of an event. What does the house of Jacob signify? The descendants of Abraham. See Jer. xxxi. 35. This being true, undoubtedly Jesus will reign over the kingdom of Israel. Ezek. xxxvii. 7, and other prophecies show they are to be brought back. Was that ever fulfilled? Were they ever brought back?

This telling argument was followed by J. W. B. remarking on the review of Brother M., but no solution was given to the puzzling texts given him. The thrones of Rev. xx. 4, he averred, were papal thrones, and the Protestants were slain during the time "they" sat on *these thrones*.

Col. i. 13 was again referred to, which denotes an action past and not our final deliverance. This was considered a plain text, and from its frequent use, was greatly relied on.

He also remarked, I do not wonder he twists and wrests the Scripture, but I fail to see a single attempt to do so by Brother M. On Acts i. 6, he remarked they did not understand it. Acts i. 4, referred to the expression "kingdom of God is among you," to show that it was then present, and again to Acts ii. 30. Then affirmed we shall show you that he did reign, and for proof, referred to Ezek. xxi. 25.

The manner of his coming is shown in Zech. ix. 9. Reference was made to Luke i. 33: "He shall reign over the house of Jacob forever, and of his kingdom there shall be no end." And the question asked, Did he reign as King when here upon earth? 1 Cor. xv. 24-28 was then quoted to show the duration of his reign, and that he did reign. Rev. xx. 4 and vi. 9-11 were appealed to by J. W. B. as proving that the saints reigned during the papal persecution.

He was then followed by Brother M., who asked, Is it a reign? No it is a rest. Where are they? In their graves. Can it be possible that my friend has been converted to the immortal soul theory! The position assumed that the saints reigned at that time presupposes that they were alive; hence, it is an argument for the intermediate state of living. Where is his consistency? Are we to understand he ruled and reigned over the house of Jacob two years? Acts xv. 16 was then used to show the object of the gospel and the return of Christ, and proved a very strong affirmative argument. Amos ix. 11 and Hosea iii. 5, were also cited as parallel texts confirming the same.

In conclusion, the question was raised, Where is the Church ever called Israel? A question that could not be answered in harmony with the position taken by his opponent. J. W. B. then followed with remarks on Rev. xx. 4, affirming that it referred to the thousand years of papal reign as did Rev. vi. 9-11, and that they reigned before they were killed. At this point I left, but understand that nothing particularly new was offered.

Fourth session. After appropriate introductory remarks, Brother M. reviewed at some length, and then referred to Rev. vi. 9-11 and xx. 1-4, and presented some queries for his opponent to answer, which could not fail to impress upon the mind of the thoughtful the fallacy of his opponent's position. After which he alluded to the contradictory positions taken, and remarked, I do not know what to believe to-day, as he has shifted his position so many times. Again called attention to the literal return of the Jews, and confirmed it by the prophets. Referred to Deut. xxxii. 44 and Heb. ii. 1, onward.

He showed by this latter quotation that salvation and the glorification of Christ was subsequent to the Apostle's writing, which was in A. D. 64, and hence, is another argument in favor of the future reign of Christ, and closed with appropriate remarks on the nature of the great salvation, etc. J. W. B. then followed, and again remarked that, all that were beheaded, lived and reigned with Christ. Rev. xx. 4. Then quoted from Luke xvii. 20, 21, showing the manner of his coming, and also Matt. xxviii. 19. He remarked also, that Christ was first King of the Jews and then of believers, and went to Jerusalem to be inaugurated as King. I say Christ's reign is in this dispensation. On Acts xv., where the Lord declares, "after this I will return and rebuild the tabernacle of David," etc., he remarked that he did return in the person of his Son. As regards the dispersion and gathering of the Jews, it was remarked that it was conditioned on their doing so and so; and that the Bible is full of conditional prophecies. In conclusion, related some of his experience, which consumed time, and was not pertinent to the question at issue.

G. M. M. in his closing speech, remarked, on Luke xvii. 20, where the expression kingdom of God is used, that it had already been shown that the kingdom of God and of Christ are one, and this was admitted, and yet, according to his opponent's view, one was a progressive, while the other was a perfected kingdom. If it is the kingdom of Christ now, why quote that the kingdom of God is among you? The election of Lincoln was referred to as a comparison to show that, whereas, quite a period of time elapsed between the time he was elected and was inaugurated; that it was similar in the case of Christ. He was born King, but did not reign for some time afterwards. This comparison was accepted as conveying a correct idea, but the question was asked: Was he exercising his functions as King when he was born? And, if not, then at what period in his life did he commence to do so? And, in taking the position he did, Brother M. charged that he was following Rome, the mother of harlots. He then referred to other Scriptures, especially to Heb. ii. 6, where Paul declares: "For unto the angels hath he not put in subjection the world to come, of which we speak"; and showed that it was to be done for Christ, etc.

Brother M. then closed his part of the discussion by a general summing up of his own arguments, and did not fail to make a good impression upon the intelligent part of the audience. This, of course, was followed by a closing address by J. W. B.

Thus closed this discussion, and, as the second proposition was not debated on according to agreement (as to time) on account of the non-compliance of J. W. B. to do so, there will be no report on it. This is but an imperfect sketch for which I claim the forbearance of all interested, and hope it may tend to confirm our faith in the millennial reign of Christ.

E. A. MARSH.

The New York Bible Society distributed by gift and sale, during April, 5872 Bibles and Testaments among 3018 families, 220 vessels, and 4003 emigrants at Castle Garden.

Keagle and Myers Debate—No. 3.

Our second affirmation in the discussion, though illogical, was:

Resolved, That immersion in water of the candidate is the only Apostolical baptism.

We had to accept it in the above shape to get an investigation at all. Mr. Keagle positively refused to affirm that sprinkling or pouring is valid Apostolic baptism. We then proposed to affirm the negative, *Resolved*, That sprinkling or pouring water upon a candidate is not valid Apostolic baptism. But he refused to accept of this.

The proposition as discussed, though it is what we believe and teach, yet it is illogically stated, and gives our opponents the advantage of play upon the other definitions of the word *Baptize*; and yet this play without ever coming to our true difference.

In the outset we admitted that the word had other definitions than immerse, such as to dip, to plunge, to sink, to wash, to soak, to dye, etc., but denied that it ever in any case admitted of sprinkle or pour.

After reading the definition of the word as given by forty-five different lexicons, we then laid down the following propositions, which were never called in question.

1. That there is not a lexicographer on this continent who gives sprinkle or pour as a definition of *baptize*.

2. That there is not a lexicographer on the continent who gives sprinkle or pour as a first, second or third definition of *bapto*, the root of *baptize*.

3. That *baptо* nowhere, in Old or New Testament, is used in connection with a religious ordinance.

4. That God never has, since the world was created, commanded pure, unadulterated, unmixed water to be sprinkled or poured upon any one.

We then stated that unless these propositions could be controverted and shown to be false they forever ended the dispute on this question.

Next we showed from Num. xix. 1-17, how the water of purification was prepared and applied, and that it typified not the institution of baptism, but the atonement blood of Christ. From this we turned to Ezek. xxxvi. 25, and showed that it is to be water of this kind sprinkled upon Israel in his restoration, and not pure unmixed water; that this is not for Gentiles now, but for Israel in his return; then we read from A. Clark on this text and 24th verse, where he makes Israel's return yet future.

Upon the baptism of our Savior, our opponent stated that it was but a purification and a consecration of Christ to the office of priesthood, and therefore was done not by immersion but by sprinkling. That John belonged to the family of Aaron, that his father was a priest, and therefore he must have been a priest and had the right to set Jesus apart to that office.

We replied to this:

1. That we read nowhere of John ever being consecrated to the priesthood.

2. That we read nowhere of his ever acting as a priest.

3. That it does not follow from the fact that his father was a priest that he also must be a priest.

4. That priests officiated at the altar and not upon the banks of the Jordan.

5. That the place for consecrating priests was at the altar, (see Exod. xl. 12-15; Lev. viii. 3-13,) and not upon the banks of the River Jordan.

6. And lastly, that Christ was not a priest while here on his mission. See Heb. viii. 4.

On the baptism of the Savior, further, we showed that *eis*—literally into—was on one side of the act, and that though *apo* is on the other in some Greek texts, *ek* ought to be there. For so stating that *ek*, and not *apo*, was the correct word in the text, we gave, 1, Tregelles, 2, Tischendorf, 3, Alford, 4, Green, 5, Bengal, 6, Lachman, 7, Meyer, all of which have *ek* in the text; 8, Greenfield, gives *ek* in the margin; 9, Griesebach gives *ek* in the margin. And as rendering of the text—

1. Rhetus (Catholic) has—Coming up out of.
2. Geo. Campbell—Arose out of.
3. Bible Union—Coming up out of.
4. Improved Version—Going up out of.
5. Sawyer—Going up out of.
6. Wakefield—Went up out of.
7. Living Oracles—Arose out of.

Sixteen authorities that will defy the world to oppose.

We then stated that certainly if circumstances could ever describe an act, here with *eis*—into—upon the one side, *ek*—up out of—on the other, and the River Jordan between, it must be described—immersion.

The old routine of arguments common to this question were then by our opponent introduced; such as the coldness and rapidity of the waters of the Jordan; insufficiency of the waters in Jerusalem; the desert way to Gaza; Paul's standing, etc. But as all these cases and replies are familiar to most of the readers of THE RESTITUTION, we will not give them.

More next week. G. M. MYERS.

Swallowing Jordan.

The celebrated J. Vardeman, of Kentucky, though a stiff Baptist, always manifested the utmost courtesy toward other denominations, and attended their ministry when he could. Being at the monthly meeting of a Presbyterian Church, on a very hot day, he sat, as was his custom, near the pulpit, and close to the table in front. Being thirsty, he several times drank from a bowl of water on the table, probably supposing it was put there for that purpose. But at the close of the service the minister called for certain infants to be brought forward for "baptism," and descending to the table discovered there was no water. Handing the bowl to a friend sitting near he requested it might be filled. Vardeman, struck with the mischief he had done, startled the people by crying out: "What! did I drink up your Jordan?"

The Rev. Dr. Margoliouth, vicar of Little Linford, England, who is a Hebrew Christian, is advocating the establishment of a government in the Holy Land similar to that of Syria, under the protection of the powers, and the colonization of the country by Christian Israelites, whom he estimates to be no less than 200,000 in number.

The Paris correspondent of the New York *Witness* says: "The Berlin Congress is considered by the French to have secured the peace of Europe for five years till pacific powers have time to look around them, note new positions, and make due preparations for the coming Armageddon."

ANNOUNCEMENTS.

OHIO, TEXAS.

EFFORT RESUSCITATION.—There will be a meeting of saints and others at Effort on Friday at four o'clock, before the third Sunday in August, in Montague county, fifteen miles southwest of Montague town, on Little Brushy Creek, eighteen miles northwest of Decatur, eight miles west of Felix. All the brethren and sisters of the Abrahamic faith, especially the preachers, are invited. Come let us have one good time in Texas. By order of the church.

Z. GOWEN.

INDIANA ANNUAL CONFERENCE.

The brethren have determined to hold the annual conference at Argos, Indiana, commencing on Thursday, August 15, 1878, to continue over Sunday if in their judgment it is necessary. It is expected that this will be one of the most important and interesting meetings ever held in the state. Recent events in the world, the prospective gathering of Israel, the impending conflict between the nations of Europe and Asia, the wonderful changes now going on among the different religions, and the heralding of the coming of the son of man, from the East, together with the ending of the dayes prophecy and the appearance of the Sign of the Son of man among the evils of earth, now crowding in upon us. It is grand to be living in these like these. But how few are ready! The times are coming and tell us of a new world just in our future. Brethren we are rapidly coming to the final change. Let the world run its race, and let the truth have free course, that brethren at Argos are able to see, so shall all who come to our annual feast. Lay aside your cares and come and join with the brethren in this worshipful feast. Don't let the world get the start of you. Be diligent and faithful. Let your life and daily agree, and may we all be worthy of the well done. Come and give us the benefit of your presence and warm hearts of love, and let us work together for the glory of truth and the God of truth.

H. V. REED.

IRVING, IOWA.

The Lord willing a grand camp meeting will be held at Irving, Jones county, Iowa, commencing on the 5th day of September, 1878, and holding over the second Sunday. The conference of the Church of God will hold its annual session at that meeting, together with the delegates from the northern Christian conference, commencing on the 4th. Come, brethren, with your tents, and let us have a general time and a good meeting. Hay can be found for teams. And conveyance from Belle Plaine for those coming by rail.

JOHN FELT, Sec.

CONFERENCE MEETINGS.

For the benefit of those interested I will announce that I will meet with the brethren in the west Missouri conference appointed at Batavia, Mo., commencing Sept. 27 to 30, 1878.

With the brethren of northeastern Kansas in conference assembled at Sawrence, Douglass Co., Kansas, Oct. 4 to 7, 1878.

With the brethren near Bro. E. A. Snyder, at Bue Snyder near Oswego, in Labette Co., Kansas, Oct. 12 to 15, 1878.

With the brethren on Lightning Creek, Crawford County, Kan., at brethren Robert Baker and Kinney Tar may arrange, Oct. 18 to 20, 1878.

To the Friends of J. W. Becker.

CHICAGO, Aug 5, 1878.

Dear Brethren:—Please do not ship any more potatoes on my account to Alfred Daniels (formerly of 114 South Water Street). I have been very sick for many weeks, and am still unable to attend to business. Those wishing to address me can leave or address, until such time as I am at work, 151 North Halsted Street, Chicago. J. W. BECKER.

Postoffice Address.

Brother J. M. Stephenson's address is Osborn, Ohio, where friends may address him until further notice.

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Discussion on the State of the Dead. Between the Rev. W. C. Brinkman, Congregational minister, and W. Kellaway, editor of *Bible Echo*, and minister of the Gospel. Bath—England. The proposition discussed was: 1. That the dead exist in a living, conscious state after their decease. Affirmed by W. C. B. 2. That the Scriptures teach that men in death are wholly unconscious, insensible, and unable to perform any act, enjoy, or suffer, and that they rest in darkness, silence and the dust. Cloth, 400 pages, 60c.

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THE RESTITUTION.

E. A. CHAPLIN, Editor.

PLYMOUTH, INDIANA, AUG. 14, 1878.

PLEASE write us short, practical communications for a while. We have more long ones on hand than we can dispose of for weeks to come.

Do not forget THE RESTITUTION. Let all our brethren and friends be prompt in renewing. This is particularly a close time of year for newspapers.

LETTERS from a British steamship in the Gulf of Saros declare that the Russians are still fortifying the coast, and that they do not expect the peace to be permanent.

GREAT mortality prevails on the west coast of Africa. At Lagos nearly a quarter of the European population died of fever and dysentery during the two months ending July 4.

COMMUNICATIONS.

HOPEFUL SIGNS.

The Eastern Question Rapidly Approaching Solution.

Through the thoughtful kindness of our dear brother, H. Reyes, in England, I have received some of the English papers which contain fuller and more satisfactory details of the proceedings and results of the late congress at Berlin—a kind of European Areopagus—than any we get from our American papers. With the aid of the London *Times* and the Manchester *Guardian*, we become pretty fully posted as to the doings of the world's "great powers," as they complacently style themselves, and are able to interpret issues and events—guided by the sure word of prophecy—with far more precision and certainty than they can; not by any superior powers that we possess but because "every scribe instructed in the kingdom of God," knowing what is written, and with God's Word in his hands can read the future more clearly than these Gentile scribes and statesmen who sedulously and presumptuously ignore God's will or Word in respect to what is about to happen.

From these papers we learn some interesting and significant facts, affecting the future of the land and people of promise—the inheritance of Abraham and David and their Greater Son and his saints.

The cession to England of the island of Cyprus, near the eastern shores of the Mediterranean, and on the sea-way to Palestine, is a great stride onward in encouraging and facilitating emigration from all parts of Europe to the Holy Land, and with it we have now the important news of the establishment by treaty between Britain and Turkey of an English protectorate over Asia Minor and all the Turkish possessions in Asia. This, of course, embraces the land and people of Israel. And yet further, we have news of the express release and removal of all civil and political and personal disabilities of the Jews, throughout the Turkish dominions! This at once opens the way and guarantees to the scattered tribes the right to return to the land of their fathers, there to enjoy perfect freedom of religion, occupancy, residence and pursuit of business, just as any other subjects are allowed to exercise, and to be secured and guaranteed in them by the strong arm and powerful protection of the English government! Is not this a marvelous development of one of the present phases of the Eastern Question?

That it should be surprising—even unaccountable—to the public mind of Britain, is not wonderful, yet it is manifested by the extraordinary terms of astonishment in which this protectorate is announced in an editorial of the Manchester *Times*, which I clip from that paper and enclose, for the information of our expectant brethren, and for which I hope room may be found in THE RESTITUTION. I have underscored with the pen the parts of the paper which show how completely surprised the people of England are at this momentous movement. Their surprise is natural. They do not know and do not enquire as to God's hand in the transaction; but we have learned both the object and the end of so strange a proceeding. Happily being forewarned, let us be forearmed for results, and heed the exhortation, "be ye always ready."

These events all tend to fasten the conviction on the mind of the intelligent student of prophecy, that the repeopling and restoration of the land of Israel by the descendants of Abraham is the only true key to unlock the mysteries of the Eastern Question—that complex problem which the wise of this world can never solve, because they know not the Scriptures or the power of God.

I subjoin the slip referred to above.

ALLAN B. MACRUDER.

[From the London Times, Tuesday, July 30, 1878.]

The announcement which was made by Mr. Cross in the House of Commons last night is of such great and far-reaching importance that we cannot but regret that it should have been made with such exceeding brevity. Mr. Cross's statement did no more than summarize the terms of the treaty, which was soon after laid on the table of the house; and we are thus called upon to judge, with but imperfect information, of what would seem to be *one of the most momentous transactions in which this country has ever engaged*. For sometime past there have been rumors current that England was about to undertake some sort of *protectorate of the Turkish Empire in Asia*. The rumors prove to be correct. It has also been currently reported, though less credit was attached to what appeared to be *on its face little more than an exercise* of the imagination, *that, for some purpose unexplained*, this country was to become the happy possessor of the island of Cyprus. This rumor also, if not literally exact, at least comes so near to hitting the mark that it scarcely needs correction. The island of Cyprus, with all its olive groves and all its boundless resources for growing the most superfine tobacco, is at this moment, if not part and parcel of the British dominions, at least as much, or rather more, English as Russia is Austrian. We are not aware whether Austria has yet altogether come to terms with the Sublime Porte, but our affair was provisionally settled as far back as the 4th of June, Austria has certainly not yet gone so far as to appoint, or at least to announce the appointment of, a future governor of Bosnia. In this matter we have the advantage, for Sir Garnet Wolseley has already been appointed administrator of Cyprus.

The first question which naturally suggests itself is, what in the world have we got to do in Cyprus? It is a fine country no doubt, though neglected, and though we believe as the result of several hundred years of Turkish rule its population is reduced to about 120,000 persons, i is capable of supporting at least ten times that number. It has one of the most fertile soils in the world, and one of the most perfect climates, and under British rule it may probably become a sanatorium for half the invalids of Europe. In spite, however, of these recommendations we have not hitherto coveted its possession. We can grow as much tobacco as we want in India, and we have no particular liking for the Government of mixed and outlandish populations. Cyprus is a perfect *sentina gentium*—unless there is some very strong reason to compel us. Therefore, are we again *obliged to ask, what have we to do in Cyprus?* Mr. Cross does not leave us altogether without an answer, but his answer certainly lacks that fulness which is to be dealt in so important a matter. We have acquired Cyprus, it seems, under the terms of a compact entered into between Her Majesty's Government and the Porte by which we bound ourselves in certain contingencies and on certain conditions to *undertake the defence* of the Turkish Empire in Asia against the encroachments, possible or probable, of Russia. It was, it seems, "in order to enable Her Majesty to make the necessary arrangements for the execution of her agreement" that the island of Cyprus was to be handed over to our occupation, and one of the contingencies contemplated having since actually arisen, handed over it has been accordingly. The agreement in question was to the effect that if Russia should, under the terms of the definitive treaty of peace, obtain Batoum, Kars, and Ardahan, or any one of them; if she should "at any future time take possession of any further portion of the Asiatic territories of the Sultan" as fixed by that treaty, then this country "engages to join the Sultan in defending them, to return for the introduction of such necessary reforms as shall be agreed upon between the two Powers for the government of the Christian and other subjects of the Sultan in those territories." What is the precise nature of the reforms which are considered to be "necessary" we have yet to learn, and this is a point upon which we must confess to feeling considerable curiosity. This part of the Sultan's engagement is in the nature of things not capable of instant execution, and it is conceivable that some little difficulty may arise when his obligations under this head come to be explained to him. But the cession of Cyprus is a much simpler matter, and that has already been accomplished by a stroke of the imperial pen. It now remains for us to perform our part of the bargain, and the first step, it appears to be understood which *we are to take in this direction is to convert Cyprus into a basis for future military operations in Asia Minor or elsewhere*. The Indian troops are quite handy, and for aught we know, are by this time on their way. Why Cyprus was chosen for this purpose rather than some place a little nearer to the scene of any possible invasion Mr. Cross did not explain. It would seem to be more serviceable for the defence of Syrian than of the Armenian frontier, and Syria is perhaps the point really aimed at.

The impression produced by these announcements is not exactly one of astonishment. There is something fantastic about the whole affair, and it has too much the air of an adventure to be altogether congenial to the tastes of a people who are accustomed to count somewhat carefully the probable consequences of their actions, and to think twice before they enter into engagements involving incalculable liabilities. *For what is it that we have done or are undertaking to do?* [illegible] *Cyprus, it is nothing.* Our laying hands on it may have an ugly look, and our foreign friends will no doubt demur when they find the immaculate statesmen of a country which has forsworn conquest pocketing so comfortable a prize. We in England, however, know tolerably well by this time what is the value of this kind of possession. *For its own sake we should not have it as a gift. If we take it, it is as means to a much larger end. This end is not only large, it is portentous.* On the obvious interpretation of the treaty into which we have entered, it would appear that we have made ourselves responsible for nothing less *than the future good government of the Turkish Empire in Asia*. The regeneration of Asiatic Turkey is no doubt a glorious, but it is a gigantic, task, and it is one which could not be undertaken without powers commensurate to its magnitude. Probably we may be told that we have undertaken nothing of the kind; but in that case we should desire to know what it is we have undertaken. "Necessary reforms" is no doubt a loose expression, and if it remained for the Porte to interpret it we should know very well what to expect. But "necessary reforms" as interpreted by Turkish and by British administrators are very different; and, so far as we can see, we shall under the terms of this new treaty *be bound in honor to one and all of the Asiatic subjects of Turkey to see to it that they are not in any way glaringly misgoverned*. Considering what the government of Turkey actually is and what under the pressure of financial exhaustion and political decrepitude it is likely to become, it seems to us very difficult to escape the conclusion that, while nominally only taking Cyprus in pawn, we *are really establishing ourselves as the responsible guardians of the* Turkish Empire. We do not say that this is a responsibility which we ought under no circumstances to undertake. It may be that it is one which it is very difficult for us under the circumstances which now exist to avoid. But we do say that nothing short of a clear and urgent necessity could justify us in undertaking it, and for proof of the existence of such a necessity the country will undoubtedly call upon those to show *who are responsible for adding so huge a weight to the burden of its Empire.*

Our Duty No. 2.

"For unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake." Phil. i. 29.

I have selected this text as closely allied to the one I presented to you first, because what I wish to say is closely connected with that which I have previously said.

Many of those with whom we have to deal in this world, and whom we would not call enemies, do many things that are even contrary to the "golden rule," "As ye would that men should do to you, do ye also to them likewise," yet, for all these, we must render good for evil. "Recompense to no man evil for evil." Rom. xii. 17 "Be not overcome of evil, but overcome evil with good." verse 21.

I know we are liable to say, because much of it comes not on account of our righteousness, for they would do the same by others, it is not for Jesus, or righteousness, sake; but this is not true; for doing His commandments is for these objects.

Doing good for evil holds good in any case. There are no exceptions made. "Ever follow that which is good, both among yourselves, and to all men;" and, "abstain from all appearance of evil." 1 Thess. v. 15, 22. "And who is he that will harm you if you be followers of that which is good?" "But," as if seeing that such would be the case, "and if ye suffer for righteousness, sake, happy are ye." 1 Pet. iii. 13, 14. "Say not thou, I will recompense evil; but wait on the Lord and He will save thee." Prov. xx. 22, "Say not, I will do so to him as he hath done to me." Prov. xxiv. 29," "For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully." 1 Pet. ii. 19.

The enemies of Christ who may not be our personal enemies will do and say many things which it will be our duty to suffer without seeming to notice. "If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you; on their part He is evil spoken of, but on your part He is glorified. But let none of you suffer as a murderer, or as a thief, or as an evil-doer, or as a busy body in other men's matters. Yet if any man suffer as a Christian, let him not be ashamed, but let him glorify God on this behalf." 1 Pet. iv. 14-16. "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake." Matt. v. 11.

"But I say unto you, that ye resist not evil; but whosoever shall smite thee on the right cheek, turn to him the other also. And if any man will sue thee at the law and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain." Matt. v. 39-41. Much that I have already said applies also to this; yet I know it will be urged, and applied in individual cases, that the Savior did not intend the literal application of His words. But if such is the case we have no certain foundation. I believe the Lord meant that we should not resist people who inflict evil upon us or do us an injury; but in every case, do good for evil. He has said this, and the only thing we need to do is to settle in our own minds whether He meant it or not. There is a law in the land to protect those who would do good, and what that will not do we must suffer to be so.

There are objections raised to so literal an interpretation of the Savior's commandments. First, we will be cited to this passage: "And if thy right eye offend thee, pluck it out and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell." Matt. v. 29. But if there is a figure used here, the literal import of the command is to be carried out. The plucking out or cutting off retain their literal meaning—a separation is to literally take place. The figure is only used in regard to the thing to be plucked out. In the other passages I have before quoted a figure cannot be used with any fairness at all. And it cannot be carried further than I have stated in the text above.

As not alluding directly to my subject, but as explanatory of the text, I would quote the following: Upon this passage Roberts remarks: This metaphor is in common use to this day; hence people say of anything that is valuable, 'It is his right eye! Yes, yes, that child is the right eye of his father! That fellow forsake his side? never! they are his right eye!"

The kingdom of God and his righteousness should be our right eye; and if anything else is, it should be plucked out—severed so effectually that it will not cause us to offend.

As another objection it will be urged that God does not intend that we shall sit, as it were, and see our property taken; but if he does not, what does he mean by language such as we have already quoted? "But I say unto you, that ye resist not evil," etc. And Luke says: "Give to every man that asketh of thee, and of him that taketh away thy goods, ask them not again." Luke vi. 30. We are to use all necessary precaution to avoid their being taken, but we are not to use physical force to the injury of any, but to do good instead.

It is useless to multiply texts; for those who would justify any other course will do so, but it will be by man's reasoning of what is right or wrong. There is no justification in the Bible for any other course.

It may seem hard, but it is nevertheless true. You certainly do not think he would justify you in case it should come on account of your belief. Does he make an exception because it is not on account of anything you may have said or done? He does not say so. Would he have been likely to have left anything of so much importance to a mere conjecture? Further, does not the object to be obtained remain the same in either case? and is not suffering a means of our perfection? Christ was made perfect through suffering; and will we be without it? Would it make any difference what brought it about, if it came by obeying God?

It is a very easy matter to ask questions, but far more difficult to answer; but all we need to do is to answer them candidly in our hearts with the Scriptures as our guide. God will hold us responsible for the right interpretation of his word. "Take heed how ye hear."

We will give a few texts relating to the promises to those who follow this course of life:

If we suffer we also shall reign with him. 2 Tim. ii. 12.

But rejoice, inasmuch as ye are partakers of Christ's sufferings, that when his glory shall be revealed ye may be glad also with exceeding joy. 1 Peter iv. 13.

The Spirit itself beareth witness with our spirit that we are the children of God; and if children, then heirs; heirs of God and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. Rom. viii. 16, 17.

And he that overcometh and keepeth my works unto the end, to him will I give power over the nations. Rev. ii. 26.

These mean a great deal. They mean exaltation and glory to those who patiently and faithfully keep our Savior's commands.

God is preparing a select company to share with his Son in the government of this world, and aid in the redemptive scheme of bringing the world back to its Edenic purity. Acts iii. 21; Gal. iii 16, 29. And we will share with this exalted and redeemed company only by suffering, which is the plan God has adopted for the perfection of his saints. "All that will live godly in Christ Jesus shall suffer persecution." 2 Tim. iii. 12. Shall we be among the number?

S. H. REEVE.

A Letter for Those to Whom a Letter is Welcome.

A hearty greeting to THE RESTITUTION and kind good will to its self-sacrificing editor. How appropriate and right are genial sympathies, and a spirit of mutual-burden bearing! Many a tired man is lifted up out of discouragement by a few words of confidence and appreciation. Many an overworked and anxious man is aching and suffering for the lack of needed and generous sympathy. The best basis for friendship, is not only natural congeniality, but the special congeniality of kindred faith, a like recognition of the great truths uttered by Christ.

And this leads me to speak of what may be called the faculty of seeing truth. I may not describe clearly the source or nature of this faculty. It must absolutely require honesty in the beginning. It applies habitual teachableness, like the perpetually open mouth of a cistern to receive water. An occasionally candid and receptive state is not enough. It is far enough from the willingness to receive what is merely agreeable to natural feelings, or in harmony with old opinions. It is something altogether more and better. And then there is the power of discrimination between truth and error. This may be, and is indeed a gift, but its development is wonderfully helped by a habit of mental honesty, and a strict and faithful choice of right and rejection of wrong, so far as the mind can decide. In other words, by choosing the good we see, we are better able to see.

This is a world of trial and trouble, and fixed friendships in such a world are blessed, fixed, though they may be few. What an element of permanence, in like recognitions of truth, as I said at first! How often we feel perplexed, —sometimes from social isolation, and that on account of the truth,—how often we are tempted to feel that our friends are few and far, that we live truly as strangers and foreigners! And not the less so, when professed Christians are so almost infinitesimally divided in doctrine and opinion. How often we are tired with work that seems uncongenial, or beyond our reasonable ability, or both! How often we are left without knowledge of whence our empty purse will be supplied, though we know that God knows all.

Now I say that with knowledge, properly goes love. Knowledge without love is inefficient and insufficient. A man may have intellectual acuteness, and a fund of information on sacred subjects, but without love, there is yet a vital lack. Love is greater than knowledge. God grant us all good gifts and graces, and that true sympathy whose nourishment is the rightly interpreted and heartily received word of the living God. A kind word, a truly gentle and sensible appreciation and approbation, is often a powerful quickener.

What an unfriendly world we live in! What utter disbelief of great truths, and distaste for them! The world is selfish, and carnal, seeking present glory and possessions, as if there were no God and no accountability. It is one scene of practical atheism, which however disguised, or silent, is nevertheless proved, by its refusal of truth. Take the doctrine of the second coming of Messiah. How truly it serves as a test of the quality of professed religion! What aversion it brings to the view of the spiritually discerning, among even nominally religious people! The truth may be allowed in theory, but let it be applied as a *fact* of present application, to be honestly looked for in our very life time, and, oh, what a total want of interest in it! What a choice of something else which is a practical refusal of this! Look at the interest men feel in new phases of politics, in new schemes for improving the present and earthly life, as if it were to be Methuselah-like in length, or of indefinite and great duration. At this very moment there are millions in our own country agitating political theories, and agitated by them! But what wasted breath and useless bother! The great relief, the grand renovation, the perfect and enduring political system, is inseparable from the second coming of the Chosen of the Father. The excitement and revolutionary restlessness of many thousands of people, their clamor for a change, their demand for laws and institutions that shall multiply their comforts and abolish their troubles, only show what a great crisis we have reached, which is the prophetic herald of coming trouble on the one hand, and Divine deliverance on the other. How living earthly is under a shadow, the shade of the Great Pyramid's impending wall. May we be peaceable, and pure, guarded by the all watching One, and lacking no good thing.

Woe to the world, on account of this so much lauded idol of universal suffrage! Alas, it is but the world's engine of mischief. By it, revolution and wrong will be so legalized, that man worship will be the very condition of citizenship, if citizenship it can be called. By universal suffrage a restless sea of human life will evoke from itself, or give up from its abyss, establish in authority, and crown with its idolatrous honor, an enemy of God. So we teach and so we believe.

Brethren and sisters, are we under the Father's wing? Are we seeking a celestial city, and loving truth more than gold? What a joy to be heart-rectified, and resting in God! To be honest, and pure, and true, to have a character proved and established in truth and righteousness! We have been in the fire, we have been lashed and afflicted, we have suffered sorely, much, it may be from infirmity or short-coming, or personal fault and blame; or because love divine is great, for in choosing us something better. But let us have hope in God. Hope is holy as well as sweet, and much and altogether more pleasing to the eye and mind eternal, than all roads leading toward the town and country of no hope. May the sun shine on us—the better sun, better than the solar world that makes our day and year. Let us be ever saying in heart, or let our heart be ever silently speaking, "welcome, good from God!" Heaven is reserved for faith and the children of faith, that is, as faith's reward. Not believing, we are not looking. Not believing, we are not hoping. Not hoping, we are not ready. We have trials to bear. If we can and do bear them, then and thus, we can bear blessings. How could we bear blessings well, if we could not bear trials? Our trials are expressly to enable us to bear blessings, to bear the glory. Unbelief is unfit for heaven; unfit for for royal state, and pleasure, and administration. Unbelief is an enemy. A skeptic is a fool. Let us have courage and let us have peace.

Let us have union in the truth and in love—the love of truth and the love of that which loves truth. The love of truth is something solid, something that we can and do love, not only the truth, but the love of truth. God is truth, and the love of truth is the love of God.

There are many weak and sorrowful ones, who need refreshment and rest. They are tired with toils that never end, and responsibilities and solicitudes that wear them down and wear them out. They need human sympathy. They need good words and kind words, and kind words are good words. They need a little sunshine to come into their lives. They need a shutter thrown back to let in light, and a door open to let in air and life. They have troubles to bear, and troubles that they wonder at and do not understand. They have the help of God, but they feel that help come genial and soul-reviving through a brother's love, for God's love has a happy road through brotherly love; and poor bent feathers, and tied tired wings, suddenly flush and freshen out in the goodness and kindness of human heart affinities, in the life and power of confidence. Confidence in you, how much it helps you! Confidence in you electrifies you, lifts you up out of darkness and weakness. It cures paralysis. It makes your heart happy and brave, and your hands strong. It doeth good like a medicine.

I know that poor health is a great weariness. Disease is a jailor that plies little, and keeps a close prison-door. Many a pain and grief of mind is wholly born of a disordered body. Some corporal disorders can be remedied by a wise care for the health. Such as are not reasonably or humanely curable, may be borne with the faculty of endurance which has its root and seat in faith. Those were good words, and that is a high and great command, health-giving when obeyed,—"have faith in God." It is most excellent that this is put in the form of a duty and a command, lest in weakness the creature should imagine it was wrong to believe, or that faith was presumption. But faith is not unlawful, it is every way the opposite, and has the high sanction of the Great Teacher. It is always a duty, a delightful and healthful duty and possibility. Who is weak and sore, sad and sick, blind and worn, discouraged and heavy laden? Hear the Savior's great command,—"Have faith in God." Do it and be blessed. Faith in God will do you a world of good.

C. COLEGROVE.

Sheffield, N. Y.

Church of God
Abrahamic Faith
Hartford City, IN 47348

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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TO CORRESPONDENTS.

THE RESTITUTION advocates the final "restoration of all things which God hath spoken by the mouth of all his Holy Prophets since the world began." It also advocates, as a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King at Khan, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ; and many other kindred truths. It also advocates a hearty belief of the Gospel, repentance, an Unconditional preparation in the baptismal rite, and a holy life as essential for final salvation.

COMMUNICATIONS.

To the New Readers of The Restitution.

QUESTIONS OF REVIEW.

My Dear Friends:—As in science, so in our religious investigations, it is well often to review the ground we have gone over. I will, therefore, devote this lesson to that object.

Are you satisfied, that God only hath immortality in his own nature, that, therefore, all created beings must be mortal in their nature and subject to death? Did Christ bring life and immortality to light by his own resurrection from the dead? Was this not immortality presented as an object to be sought for, by a patient continuance in well doing? Was it not to be given to such at the resurrection of the dead, when this mortal shall put on immortality? Is it not the body that is to become immortal? Are the words immortal, and immortality, and their equivalents ever applied to men in this life? Are they applied to any but the righteous in the world to come? Then is it not true that man must be wholly mortal till the resurrection of the dead?

Are you satisfied, that the history of the creation of man as given in the Bible is true? that he was formed of the dust of the ground as were the beasts? that he like them was to live by breathing the breath of life, and by eating the fruits of the earth? and that he like them was called a living soul, and was to multiply and replenish the earth, and be subject to death? Do you not think he was made in the image of God to fit him for the position he was to occupy, and the work he was to do, to have dominion over the animals, and over all the earth, and to subdue it? Was he not to live forever, by being obedient, and eating freely of the tree of life? And for transgression was he not to be excluded from the tree of life, and die so as not to live? Then, is it not true, that man was not created in any sense immortal?

Are you satisfied, that the dead know not anything? that in the day their breath goeth forth, their thoughts perish, and they return to dust? that in death there is no remembrance of God? that their love, and their hatred, and their envy are perished? and that in the grave where men go when they die, there is no device, nor knowledge, nor wisdom, nor understanding, nor purpose? Then, it is not true, that men continue to live after they have died and returned to dust.

Are you satisfied, that if the dead rise not, then the dead are perished forever? that the hope of the gospel depends entirely on the resurrection of the dead? Is it true that Christ is the first fruits of them that sleep? Is he the first sheaf of the harvest of the dead? the first born from the dead? the first born among many brethren? the first that should rise from the dead? Is he the way, the resurrection, and the life? Then, is it not true, that in order to be saved, we must be raised from the dead as he was? our mortal body must be quickened by the spirit as his was? our earthy body must be made the heavenly as his was? our natural body must be made a spiritual body as his was? our vile body must be fashioned like unto his glorious body? and this corruption must put on incorruption, and this mortal must put on immortality, so that we can die no more, as Christ can die no more? If these things are so, can there be any recompense before the resurrection of the dead?

Are you satisfied, that the narrative concerning the rich man and Lazarus, is a parable? Do you think they died as other men die, so as not to live? Were they treated after their death as other men are treated after they die? Can their death and what followed it, represent the death of other men, and their condition after death, when the two deaths are not alike? The rich man and Lazarus died so as to continue to live; other men die so as not to live. After Lazarus died he was carried by angels to Abraham's bosom. Is this true of other beggars? The rich man died and was buried in a flame of fire. Is this true of other rich men? Then can this parable be used to represent the condition of those who have died so as not to live?

Are you satisfied, that Paul did not expect to be with Christ when he died? that he was not in a strait between living in the flesh, and dying so as to be with Christ without the flesh? but that it was a strait simply between life and death, that his desire was for something far better than life in the flesh or death? That he hoped for the returning and being with Christ? that this was far better than life or death? that he believed in the coming of the Lord, the resurrection of the dead to reward every man according to his works, that, when Christ, who was his life, should appear, then he should appear with him in glory? If Paul hoped "to be made alive at his coming," "to receive his crown of righteousness at his appearing and kingdom," "to be raised from the dead and caught up in the clouds to meet the Lord in the air when he comes," and if he believed "that if the dead rise not, then those who have fallen asleep in Christ are perished." Could he have desired or hoped for any reward before the coming of the Lord and the resurrection of the dead? Instead of dying to be with Christ, did he not expect to be made alive at his coming to be with him?

Are you satisfied, that the thief was not with Christ in Paradise on the day of his crucifixion? that the grave in which he was buried was not Paradise? that the thief was not with him in the grave? that there was no Paradise in existence at that time? that Christ was crucified, that Joseph buried him in his own sepulchre? that he remained there three days and three nights? that he was raised from the dead on the third day? that he remained with the Apostles forty days? that he ascended up to heaven and is now sitting down at the right hand of the throne of God? Then, is not the sense of the promise made to the thief this: "Verily I say unto thee to-day, thou shalt be with me in Paradise when I come in my kingdom?"

Are you satisfied, that the saints will never go to heaven to be with Christ, or to receive their reward? that there are no promises in the Bible that the saints will go to heaven? that their treasure which is laid up in heaven will be brought to them at the revelation of Jesus Christ? that when he comes he will bring his reward with him to give to every man as his works shall be? that instead of going to heaven, they will inherit the earth and dwell therein forever? that the kingdom under the whole heaven will be given to them, and they will reign with Christ on the earth over all nations forever and ever? Then the saints will not go to heaven at death, or at any other time.

I have introduced the above topics as a preliminary to an explanation of the glorious purpose of God as revealed in the Bible concerning the world in which we live. Now, if you have been instructed by what I have said, and are beginning to understand that much of what we have learned in early life must be unlearned before we can comprehend the gospel of the kingdom of God, one important point has been gained, and I shall proceed with renewed courage and hope to speak of things pertaining to the kingdom of God and the name of Jesus Christ.

Hoping that I have succeeded in removing some of the obstacles in the way of a clear understanding of the gospel, I remain your friend and well wisher, JOEL A. SIMONS.

Grand Rapids, Mich.

Our Duty No. 3.

And I say unto you, make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations. Luke xvi. 9.

This text stands in connection with the parable of the unjust steward. Upon it might seem to a casual reader as though our Savior commanded the course to be pursued; but I think upon a careful perusal of the text, we will come to far different conclusions; and it is certain we will, with a proper understanding of the other Scriptures.

The Diaglott translation affords us some light, and gives us a clue to what our Savior really did mean. It is as follows: "And I say to you, make for yourselves friends with the deceitful wealth." This leads us to the following thought: the mammon of unrighteousness is not the friend we are to make, but is the means to be used with which to procure that friend. So it was with the steward in the parable. He used the unrighteous mammon to procure friends for himself, but it was not the friends. He was commended by his old master for so worldly-wise an act, and all who use it spiritually-wise will be commended by the Great Master of the ages to come.

But He says, "the sons of this age are more prudent as to that generation which is their own, than the children of light." ver. 8, Diaglott. Of course their generation, or people, is the worldly people; ours the heavenly—Jesus. Now they take more pains to make friends of their own people than we do; they will use the deceitful wealth upon them while we are loth to use it except for our own worldliness, and seem unwilling to spend but little, if any, upon Jesus—for His cause—in order to make for ourselves a lasting friend.

There are two general ways in which we can spend the deceitful wealth in order to make Jesus our friend. One of them is in assisting the poor. "If a brother or sister be naked and destitute of daily food, and one of you say unto them, depart in peace, be ye warmed and filled, notwithstanding ye give them not those things which are needful to the body; what doth it profit? James ii. 15, 16. "He answered and saith unto them, he that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise." Luke iii. 10, 11. "And if ye do good to them which do good to you, what thanks have ye? for sinners also do even the same. And if ye lend to them of whom ye hope to receive, what thanks have ye? for sinners also lend to sinners to receive as much again," Luke vi. 33, 34. Many other passages might be quoted, but we are all sufficiently acquainted with our duty on this point and only need to take heed. "For whatsoever a man soweth that shall he also reap. For he that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the spirit, shall of the spirit reap life everlasting. And let us not be weary in well doing; for in due season we shall reap if we faint not. As we have, therefore, opportunity let us do good to all men, especially unto them of the household of faith." Gal. vi. 7-10.

The word, or gospel, is to be preached. Jesus says to his disciples where he sent them forth: "And in the same house remain, eating and drinking such things as they give you; for the laborer is worthy of his hire." Luke x. 7. Paul says: "And the laborer is worthy of his reward." 1 Tim. v. 8. To the Corinthian brethren he says, "Have we (Barnabas and I) not power to eat and drink? Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas? Or I only and Barnabas, have we not power to forbear working?" 1 Cor. ix. 4-6. "For it is written in the law of Moses, thou shalt not muzzle the ox that treadeth out the corn." Doth God take care of oxen, or saith He it altogether for our sakes? For our sakes, no doubt, this is written; "because (Diag.) he that ploweth should plow in hope, and he that threasheth in hope should be partaker of his hope. If we have sown to you spiritual things, is it a great thing if we shall reap your carnal things? Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel." ver. 9-11, 14. "Let the person being taught the word communicate to the instructor in all good things." Gal. vi. 6, Diag. "It hath pleased them verily, and their debtors they are; for if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things." Rom. xv. 27.

This duty is applicable to any form of publishing the Gospel, or "rightly dividing the word of truth." It includes the scattering of these little, silent messengers—tracts; and the support of our paper. This work must be done—the Gospel preached—and there is no way that so many can be reached as through these mediums; and none with so little expense.

Are we all faithful in this matter? We will want a friend that is lasting "when it (Diag.) fails" us; and if we but use it (the unrighteous mammon) for Jesus, we will have just the friend we will want in the hour of greatest need.

"Sell all that thou hast and give to the poor and thou shalt have treasure in heaven." Some will try to evade doing good, for they will say this was a test to the young man who had great possessions. This is, no doubt, true to a great extent; but unless our hearts are as Jesus required this young man to have his, we shall not have treasures in heaven. We are to be willing to part with all we have for the honest-hearted, suffering poor; and certainly we would not in any case see anyone in a destitute, or real suffering state, and not relieve them if it lay in our power. The young man went away sorrowful. I think some of us go away from a passage like this, sorrowful. I fear we are unwilling to part with all we have; if, however, we are, we need not expect to have the true wealth imparted to us. "How hardly shall a rich man enter into the kingdom of heaven."

Here is another passage of like import. "So likewise, whosoever he be of you that forsaketh not all he hath cannot be my disciple." Luke xii. 33. We are to forsake all in our hearts—be ready and willing to leave everything. Abram as effectually offered up Isaac in his heart, as though he had actually slain him; and, too, it was so effectual that he received him from the dead in figure. In like manner we must forsake all; yet He may allow us to part with it in fact to test us if we are faithful.

If we want an everlasting friend, we must be faithful in that which is another's; for we will be held responsible; for He has left instructions how to use it. S. H. REEVE.

Faith.

Without Faith it is impossible to please God.

Though a man possess all the virtues of morality; though he possess the mightiest intellect, and is considered by the world, great, and noble, and good, yet if he lack faith, we have the authority of the Bible, he cannot please God. As the word of God declares faith to be of such paramount importance, how essential that man should understand it. Come then and let us search the Scriptures for in them ye have eternal life. Paul defines faith as "the substance of things hoped for, the evidence of things unseen." The most natural question the inquirer after truth would make is: what are the things hoped for of which faith is the substance? Paul answers in Acts xxvi.

"For the hope of the promise made of God unto the fathers"—for which hope's sake he was accused of the Jews. Again comes the inquiry; what was the promise made of God unto the fathers? Turn to Genesis and read first the promise: "the seed of the woman shall bruise the serpent's head." Observe the promise to Abraham, that God would make of him a great nation and in him and his seed (singular) all the nations of the earth should be blest. That God would give to him and to his seed all the land of Canaan for an everlasting possession, and that his seed (plural) should become as the stars of heaven and the sand of the sea shore for multitude. Read the promises made to Isaac and Jacob in Gen. xxvi. 3, xxviii. 14-15, xxxv. 12. From the teaching in these chapters we learn that the promises made of God unto the fathers, are:

1st. That Abraham's seed (plural) in the line of descent from Isaac, Jacob and his twelve sons, will become a strong and mighty nation.

2nd. That the land of Canaan was given to Abraham, Isaac and Jacob for an everlasting inheritance, therefore the Adamic curse of death must be removed and they raised from the dead and given life eternal before they can realize the promise.

3d. That when they are raised they will be put in the actual possession of the land between the river Euphrates and the Nile.

4th. That Abraham's seed in whom all the nations of the earth are to be blest is Jesus of Nazareth, the Christ of God. Gal. iii. That he will be a great and powerful King, the ruler over the nations, the Heir of all things, and the Prince of Peace.

5th. That he would come of the line of Judah. In these things consisted the faith of Abraham. This is the substance of things hoped for; the promise of God unto the fathers.

Now Paul teaches in Gal. iii. that this faith or full persuasion that what God has thus promised He will perform, is accounted for righteousness to all those who become the children of Abraham by immersion into Jesus the Anointed. Then if ye be Christ's ye are Abraham's seed and heirs according to the promise.

Again the Scriptures teach that Christ the seed of Abraham became the conqueror of death and the "first fruits of them that slept," and that he brought life and immortality to light through the Gospel (glad tidings) to all believers in the promises whose faith was counted for righteousness. From the Bible teaching then it is plain that faith is definite, and because it is specified the definite article *the*, should be used in connection with it. This would contradict the teaching that faith is simply belief on Jesus, and all that is required for salvation is to acknowledge him as the Son of God. A man may believe in Jesus with all his strength and yet be entirely ignorant of faith, and therefore in an unjustified condition. A man must not only believe in Jesus the Son of God, but he must believe on him also as the Christ of God, the seed of the woman, the fulfiller of the promises to the fathers, the seed of Abraham and the giver of peace to the nations; the Heir to David's throne; the King of Israel, and the author of eternal life to all those who by faith in the promises put him on. All these things are embraced in the comprehensive title, Jesus of Nazareth the Christ of God.

The saving faith defined by Paul condemns the dogma of kingdoms beyond the skies. God did not promise Abraham, Isaac and Jacob, an inheritance in that celestial region; but He swore with an oath to give them the land of Canaan on which they stood for an everlasting possession. God desired Abraham to look on the length and breadth of the land, for it was so be his forever. When these fathers are raised from the dead they will not ascend into heaven, but they will dwell on the land promised and covenanted to them by God.

Faith contradicts emphatically inherent immortality. For he who believes not the promises can not put on Christ who is the author of life, nor can he become the seed of Abraham and heir to the glories of the promised inheritance. Therefore, by unbelief in what God has promised, man is alienated from Christ and falls under the dominion of sin. Now "the wages of sin is death but the gift of God is eternal life through Jesus Christ our Lord." Thus immortality is a gift, and only promised of God to those who by faith and "continuance in well doing seek for it." Inherent immortality is no part of the Scriptural faith; for faith teaches that "God has reserved some better thing for us that they (the fathers) without us should not be made perfect."

The faith exalts the Bible in our estimation. When we comprehend its teachings, the mists of the Apostasy vanish and the clear sunlight of the truth as it is in Jesus reveals the glorious path that leads unto immortality. We are no more confounded with the world, no more bewildered in the maze of Theology; but being persuaded of the promises, and having embraced them, we can confess with the fathers that we are strangers and pilgrims in the earth and that we seek a country. Faith, as the evidence of things unseen, enables us to look forward to the time when they will be revealed. Thus the faith is the telescope through which we scan the heavens for the promised revelation of the glory of God. Clouds and darkness may interpose, but its mighty magnifying power penetrates their gloom and reveals the eternal sunshine of immortality. W. I. CROCKETT.

Richards, Va.

SENTENTIOUS PARAGRAPHS.

Faith ever says, If thou *will*; not, If thou *canst*.—*Luther.*

A modest youth may never become a confident man, though never an *impudent* one.

A sermon in four words on the vanity of earthly possessions: "Shrouds have no pockets."

There is a day of sunny rest
For every dark and troubled night;
And grief may bide an evening guest,
But joy shall come with early light.

Those days are lost in which we do no good; those worse than lost in which we do evil.

The wealth of a man is the number of things which he loves and blesses, which he is loved and blessed by.

Time's sun is fast setting,
Its twilight is waning;
Its evening is falling
In cloud o'er the sky.
Its shadows are stretching
In ominous gloom;
Its midnight approaches—
The midnight of doom.

Cunning is only the minute of discretion, and may pass upon weak men, just as pertness is often mistaken for wit and gravity for wisdom.

It is true in matter of estate, as of our garments, not that which is largest, but that which fits us best, is best for us. "Be content with such things as ye have."—*Archbishop Leighton.*

"Awaken, O, chosen and faithful,
And see that your lamps burn bright;
For thick fall the evening shadows,
Then follows the deep, dark night!
The train hath set forth to the marriage,
The Bridegroom is on his way,
And silently cometh the midnight,—
"Awaken, and watch and pray!"

He that pursues honor, applause, or worldly reputation, is like the foolish schoolboy running after the butterfly, and neglecting his book; both meet with disappointment, dissatisfaction, and reproof.

Then be content, poor heart!
God's plans, like lilies, pure and white unfold;
We must not tear the close-shut leaves apart.
Time will reveal the calyxes of gold;
And if, through patient toil, we reach the land
Where tired feet with sandals loosed may rest,
Where we shall clearly know and understand,
I think that we will say, God knew the best."

Polished steel will not shine in the dark; no more can human reason, however refined and cultivated, shine efficaciously but as it reflects the light of divine truth from heaven.—*John Foster.*

The life is in the tree, when winter
Has thrown a robe of snow
Over the branches, and suspended
Their life-blood's ebb and flow;
The hurtful germ has not been stifled,
Though covered by the cloud,—
It shall grow, and in the harvest
Confirm the pledge of God.

They have long preserved with religious care in Germany a fragment of the rock to which John Huss was chained just prior to his death at the stake. This precious relic has now been conveyed to Prague, and is to be deposited in the National Museum of Bohemia.

From the selfish world apart,
He Belief sounds behind,
He who takes a faithful heart
A faithful God will find,

And a mis-trely shall fall
Upon his ravished ears
The worldling cannot hear at all—
"The music of the spheres!"

Learn this lesson: Christ has been with his church from the beginning of the world. The bush may blaze, but God is in the bush, and it cannot be consumed. His saints may suffer; but their sufferings shall only spread their faith, and glorify their Lord. And all things, the blunders of its friends, the bitterness of its enemies, the silence of its advocates, the opposition of its foes, all things in height and depth, shall aid the cause of Christ, and prosper that church of which he is the foundation and blessed hope.—*Cummings.*

Our field is the world; let us forth to the reaping,
The long day is waning, the eve draweth nigh,
Now omens of storm up the heavens are creeping,
The sigh of the tempest is heard in the sky;
The work-hour is brief, but the rest is forever;
Then stay not for weariness, languor, or pain,
But forth to the reaping, with earnest endeavor,
And gather with gladness the sheaves that remain.

THE RESTITUTION.

E. J. CHAPLIN, Editor.

PLYMOUTH, INDIANA, AUG 21, 1878.

REPORTS of meetings in Virginia and North Carolina are laid over to appear next week.

BROTHER CHAPLIN is down sick. He is hardly able to sit up. But his trust is in the All-Father whose ear is ever open to the pure in heart.

BRO. JOHN S. ARNOLD, of Illinois, writes us to the effect that he will be unable to attend the Iowa conference, as advertised in brother Myers's announcement.

THE news from all parts of the world portends great and important changes in the kingdoms of men. The way is rapidly preparing for the last grand drama in the affairs of the Roman earth previous to the judgment or the seventh vial. "Blessed is he that watcheth."

THE plates of that truly valuable little book, "Earnest Words for Honest Skeptics," have been purchased by the Chicago publishing house of F. H. Revell, who expects to have an edition completed in October. We shall be glad to receive orders, which will be filled as soon as the edition is out.

BROTHER RICHARD CORBALEY writes to his son residing here that the brethren in California have a tent, and that they are intending to do considerable missionary work in that golden state. Success to the effort. Brother Corbaley baptized his son Platt a short time since. May his way grow brighter unto the perfect day.

Anglo-Israel.

Notwithstanding the Editor of the *Rainbow* has afforded space in his columns for a communication entitled—"*Anglo-Saxons not Israelites*," his own belief in the identity of the two seems very firm from the following which we copy from the *Rainbow* for August 1878. He says:

"Anglo-Israel.—Prophecy is fulfilling rapidly before our eyes, and the fact is not observed. We hold that the Anglo-Saxons are Israelites, and that they specially represent the tribe of Ephraim, to whom the birthright was given. Israel was promised an inheritance of vast extent. The promise was fulfilled the other day, as one of the first fruits of the momentous eastern question. England is the heir, and England is now the ruling power in Asia. The inheritance promised to Abraham has come to us. Egypt with the Suez canal and maritime route to India, Asia Minor with Arabia, as also Syria and the rich Euphrates districts, Turkey on both sides of the Bosphorus, together with the road over Persia to the vassal states of central Asia, are now all under the powerful dominion of Great Britain. This enormous sovereignty over India, Asia, Syria and the Holy Land could come to no other people on earth but one. There is no longer any obscurity. The time of the end has come. We are Israel, and we possess the land of promise! Let us watch the sequel with profound and prayerful attention. Events will be speedily developed now. Our faith has not been disappointed. Our hope will be splendidly realized. Thanks to the God of Israel! And the coming of the king of Israel is not far distant now. On all this we must speak more freely hereafter. This is simply a note to call attention to a great theme."

Though we have never expressly indorsed the theory that the descendants of Ephraim are the Anglo-Saxons, yet we feel quite an interest in the question which has to us thus far remained an open one. Some very able writers have committed themselves to the reception of the theory with almost unwavering confidence. Says a writer in reference to the wasting away of the Moslem dominion under the figure of the evaporation of the Great River in connection with Israelitish and Jewish restoration:

"It is striking, that the drying up of the river Euphrates by Cyrus, was the great step, preparatory to the restoration of the Jews from Babylon. And the drying up of the same river, in the sixth vial, is mystically the *preparatory step* for the final restoration of the Jews and Israel. Perhaps we need look no further to find the allusion of the sixth vial. And as the drying up by Cyrus destroyed the power that had prevented the restoration of the Jews; so the drying up by the sixth vial, will subvert the power now in the way of the restoration of the Jews—*the Turks*."

This was written sixty-eight years ago. Now the drying up of the mystical power has become an accomplished fact and Great Britain has, almost miraculously, become the predominating power in Asia. Already an English navigation company occupies the Euphrates and thus monopolizes the commerce of this great oriental highway. An English railway from the Euphrates to the Mediterranean is contemplated, and another, leading from some point on the eastern extremity of the Mediterranean to the Black sea, is said to be virtually assured. In the words of a daily journal, "The process of Anglicizing Asia Minor, politically as well as commercially, is begun." The Mediterranean has become, in effect, a great English lake. The impregnable Gibralter commands the entrance to the Mediterranean; Malta, one of the best fortified places in the world, is in the narrow part of the sea between Sicily and Africa, commanding the middle, and now England has possession of Cyprus, hardly less important than Gibralter itself, being but a few hours' sail from Port Said at the entrance of the Suez canal. In this canal England has a controlling influence, and then she has possession of the island Perim in the strait of Bab-el-Man-deb, at the entrance to the Red Sea, thereby as effectually commanding the ingress to this sea as to the Mediterranean, and recently they have taken possession of Socotra, a very considerable and important island in the Arabian sea, just out of the Gulf of Aden. In addition Britain has another strong place at the southwest extremity of the great Arabian Peninsula which is one of the principal coaling stations of the Anglo-Indian mail steamers, and is thus a place of the greatest importance. The control of England over the Mediterranean in its whole length and breadth is complete and absolute, and Britain now commands all the routes, both by land and water, to India. The promise to Abraham was that his seed should "possess the gates of his enemies." Britian has now the gates. But we must close. We feel quite an interest in the subject, and shall watch the passing and coming events with interest.

COMMUNICATIONS.

Our Earthly Tabernacle.

For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: If so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. 2 Cor. v. 1-4.

The above language from the Apostle has been looked upon by many expositors as affording strong proof for the continued conscious existence of the soul after the body dies. After much reflection upon the different expressions occurring in this remarkable quotation, we feel confident that the Apostle does not refer to the act of dying or to the soul of man as something living in the body. In this article we shall notice the points which have led us to opposite conclusions from those generally received.

There are a number of expressions in the language which we desire to notice:

1. The tabernacle.
2. Dissolved.
3. The clothed upon state.
4. Mortality swallowed up of life.

In noticing the use of the word tabernacle as used in the Bible, we would state that out of the many occurrences of this word, it never means the human body. This is in the first assumption, and has misled many from understanding the text. Throughout the Mosaic dispensation the word tabernacle referred to the place of worship, or to some residence, but never to the human body. When Paul, therefore, wrote he used a term perfectly familiar to his readers.

The reader will observe that there are two tabernacles set forth in the language. The first refers to the present order of things under the ministry of the Jewish ritual, all of which is grouped under the idea of the "earthly house of this tabernacle." It includes the suffering condition of the present life. The whole church at Corinth was in that state of groaning with the groaning creation, waiting for the adoption, to-wit: The redemption of the body.

The word tabernacle as used in the New Testament never refers to the human body as the place where the soul resides, and the language as here used has no reference to that idea. The Apostle is referring to that great change which will take place when the earthly life is succeeded by the new and eternal state under that age when the tabernacle of God shall be with men. See Rev. xxi. 1-4. That tabernacle is eternal, and is now in heaven, and is the place where Jesus is minister, but no one can enter it during its abode in heaven. Neither can any man enter it until after the seven last plagues are poured out. In proof of these points please read Heb. viii. 1-3; x.; Rev. xv.

Peter states that he will put off his tabernacle as the Lord showed at the Mount of Transfiguration. It was on that sublime occasion that he cried out: "Lord let us make here three tabernacles." Christ showed him by the great change from the mortal state to the kingly position how he was to become an inheritor under the sunshining glory of the kingdom of God—at which time the tabernacle of God, immortality and honor should become his in full possession. So much, then, for the word tabernacle.

2. *Dissolved.* This expression is generally supposed to refer to death, or what is termed "the dissolution of soul and body." This however, is unfounded. The word dissolved occurs ten times in the Bible, and never refers to death! In the New Testament it refers to that grand change which shall take place when the old heavens and the old earth give way to the new. Peter says, "Seeing that all these things shall be *dissolved*, what manner of persons ought we to be," etc., then refers directly to the Apostle Paul as having referred to the same dissolution. It is remarkable that this leads right to the text under consideration. When the present order of things is dissolved, the new world will come and then the tabernacle of God will be with men.

3. *The clothed upon state.* This is most beautifully illustrated by the white raiment, the marriage scene and the glory of the new world when the redeemed shall be clothed in white and be with the Lord in his glorious kingdom. The disciple is admonished by our Lord to keep his garments lest he walk naked and they see his shame. Paul says of the dear saints, we shall not be naked. Compare 2 Cor. v. 1-4 with Rev. iii. 5; chapter xvi. 15; xix. 7, 8; chapter vii. 13, 14.

The saints will have the investiture of the heavenly tabernacle and shall be clothed upon with the heavenly ornaments of the Bride when she comes forth as queen of the millennial day.

4. *Swallowed up of life.* Our life is now hid with Christ in God, and when he who is our life shall come from the invisible, we shall behold the full meaning of that sublime utterance in Isaiah, "I will swallow death in victory." To swallows up mortality. This will not take place until this mortal puts on (is clothed with) immortality, and corruption puts on incorruption. Then, says Paul, "Death is swallowed up in victory." This is the time to which he refers in the texts under consideration. Mortality is swallowed up of life in the kingdom of God. See 1 Cor. xv. 52-56.

In view of what has been said, we can but see that the Apostle is referring to the great epoch when the earthly state of abode, with its pains, groans, tears and sorrow shall give way, and the endless life, the eternal home and immortality shall be the final state of the redeemed. How dwarfish, therefore, that view appears to be, which refers this whole text to the passage of the soul from the body. Not a word about the soul or spirit. Even the word death does not occur. The terms used all refer to that sublime age of events when the church of God shall be translated from the cross to the crown, from her weeping to her exaltation, and the glory of God. For, says Paul: "We walk by faith and not by sight." May our faith rest on these heavenly promises and we gain that rest which is now so near, is our earnest prayer. H. V. REED.

A Discourse Delivered at Holly Springs, N. C., the Fourth Sunday in July, 1878.

Thou shalt not hate thy brother in thine heart; thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him. Lev. xix. 17.

Enter ye in at the straight gate, for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in there at; because straight is the gate and narrow is the way which leadeth unto life, and few there be that find it. Matt. vii 13, 14.

Strive to enter in at the straight gate: for many, I say unto you, will seek to enter in, and shall not be able. Luke xiii. 24.

The first passage is from the law, and is in strict accord or harmony with the teaching of Christ, strictly enjoining upon the servants of God plain, faithful dealing with their brethren and their neighbors; it enjoins a duty very difficult to discharge, without giving offence, for there is nothing so apt to give offence as to be told of our faults. Blessed is he whosoever shall not be offended in me—Christ. The way to eternal life is illustrated by many forcible figures of speech, but none more so than the ones we have chosen as a heading for a few practical remarks; it was the manner of the great teacher to use some metaphor, circumstance, symbol or parable, that would the most forcibly impress the truth upon the minds of his hearers, illustrating and embellishing with bold figures of speech, have always had much to do with public teaching and giving instruction. The two gates, the broad and the narrow; the one leading to eternal life, the other to eternal death or destruction, are very impressive, and are of very frequent use in the Scriptures. They are the two great opposite truths or principles underlying the sum total of Divine revelation, often referring to the happy condition of the righteous gathered into eternal life through the blood of Christ, but never refer to eternal misery or endless torment. The strait gate and narrow way are illustrative of the Christian's course in his present state and condition; he must discipline himself by the word of God and form a character in harmony with the Divine being. To such eternal life is promised, and will surely be given, *vice versa*; and so of the doom of those who throng the broad way; who enter in at the wide gate; whose end is destruction, death eternal! from which there is no resurrection; they suffer the penalty of the law, go back to dust, the element from which they were made. This is the fiat of the great Jehovah, and all orthodox theology cannot make one hair black or white.

We wish to be practical in our remarks and apply the Scripture rule to our everyday life and business transactions; not every one that saith unto me, Lord, Lord, shall enter into the kingdom of God, but he that doeth the will of my Father which is in heaven! Faith is essential, and without it, it is impossible to please God, and yet is of no avail without corresponding works; it is comparatively an easy matter to believe the gospel, the good news of the kingdom of God, but to obey and practically live it out in every day life is a very hard and difficult matter. Sell all that thou hast; take up thy cross and follow me; when the gospel is preached, and the seed falls into good ground, takes root, springs up, it brings forth good fruit. By their fruits ye shall know them; every tree that bringeth not forth good fruit is hewn down and cast into the fire. When one hears the word of the kingdom, if he believes, he repents. There is a power of meaning in the word repentance.

1. It is deep heartfelt sorrow for having sinned against a holy, loving Father.

2. It is a change of mind and a purpose to reform our life, habits and character; it is to turn square about; it is to forsake the service of sin and Satan, and to engage in God's service.

If we judge men by their fruits we don't find many out and out Bible Christians, but we hope to find a few. We now come to ask a few plain questions, and hope that no offence will be given if they are Bible questions, and if the garment should suit any of our brethren that they will not be so very charitable as to give it all to their neighbors, but put it on and wear it till it works a reformation in life and habits. Let the righteous smite me, it shall be a kindness; and let him reprove me, it shall be an excellent oil, etc.

First, upon what principle, or by what rule is the church of God or Bible Christians to transact business by or upon? This is a deeply important question and requires a candid answer. If ye live after the flesh, ye shall die! What is it to live after the flesh but to do as they do, live as they live, buy and sell, and get gain as the Gentile world does; follow sharp practice, make a good bargain, get all you can and keep all you get? Oh, is it wrong to lay up for a rainy day? The man who does it, is not apt to have very much faith in God; nor is he very much given to pray from a loving, trusting heart, Lord, give us this day our daily bread. We affirm that the principles upon, or the rule by, which the Gentiles or men of this world do business, is at variance with the word of God, is wrong, and should be abandoned. Are we under the law or under grace? When our Savior, Redeemer and Law-giver was qualified for the work the eternal Father had assigned him to do, and being qualified by a baptism in water, and anointed with holy spirit, his first public teaching was to give a code of laws by which the church of God should be governed during the times of the Gentiles or the gospel age. When we give up our Gentile name and take the name of Christian by being baptized into Christ by an immersion in water for the remission of our sins, we are cut off or debarred from all Gentile practices that conflict with Christ's plainly written law which he enforced both by precept and example. It is very derogatory to the Christian name to know the way and manner in which some of the professed followers of Christ adopt to get money. If I were to talk it out just as I know it to be, you would cry out, uncharitable, censorious, an accuser of the brethren; but facts are stubborn things. We do know that some think it no harm to violate both the law of God and men, and take unlawful interest or usury and justify themselves because it is the theory and practice of the men of the world. We do know of some who borrow of their brethren and make no effort to pay what they know a poor brother very much needs. We do know that there are those who have believed and obeyed the gospel who are following their old sinful habits and practices; we do know of many who have heard and believed the gospel, but refuse to render that obedience the word of God requires. Let all such know that God is no respecter of persons. Be not deceived, God is not mocked; what a man sows, that shall he also reap. A few inferences drawn from the foregoing and we will close.

Who can estimate or calculate the results of Christianity and the benefits accruing? If there were no false professors or hypocritical pretenders, infidelity would hide its deformed head, a perishing world would stand aghast, devils would fear and tremble; the mild and peaceable reign of the Lord Jesus Christ would be inaugurated; his kingdom be under the whole heavens, and his glory fill the world. An honest man is a jewel, is above price, cannot be estimated or a price set upon him; his value is above rubies.

What a beautiful world ours would be if all were honest, pure, holy and Christ-like. Such is to be the planet earth, when the curse is removed and redemption's glorious scheme accomplished, and all things restored, spoken of by the mouth of all God's holy prophets since the world began. As there are some to be baptized, we will not pursue this subject further at this time, but will give you a short gospel sermon on the obedience of faith. What is the gospel? It is God's message or good news of the kingdom of God, so expounded by the Savior, for he went throughout the cities and villages of Judea preaching the glad tidings of the kingdom of God.

1. What constitutes God's kingdom? where located? and when set up?

2. The connection of Jesus Christ with that kingdom; for when they believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women.

3. The obedience of the gospel and its requirements.

4. The additions, embracing all the Christian duties enjoined in the word of God.

5. The reward, an inheritance in the kingdom, which will be under the whole heavens. Dan. ii. and vii.

NEWELL BOND.

West Bank, N. C.

Our Annual Meeting.

The annual meeting for the state of Indiana convened at Argos, per appointment. The attendance was large. There were brethren from Michigan, Ohio and Illinois present, besides a liberal attendance from various parts of Indiana. All seemed to be highly pleased with the meeting and with the congregation at Argos. The preaching was expository and practical, and was listened to by large audiences. Ten different proclaimers of the gospel of the grace of God were present and spoke of "the things most surely believed among us." Exhortations, giving of thanks and prayers for the going forth of the truth were made. The hearts of many were made glad over the proofs afforded the students of prophecy by the wonderful things now moving the old world toward its great crisis. It is pleasant, indeed, to attend such gatherings and mingle our voices in praise to the Giver of all things. The lights along the way are shining brighter as the world grows darker. Let us struggle for the crown that we may enter the golden city and reign with the King. H. V. REED.

SELECTIONS.

[Bible Banner.]

Who go up From Year to Year to Worship the King?

Please give an explanation of Zech. xiv. 16-18. What is this "Feast of Tabernacles," if it is in the new earth? Will people be forced to worship the Lord? Will they not worship of a willing mind? C. D. R.

REPLY BY GEO. R. KRAMER.

If we accept the Scriptural doctrine of the Millennium we think it can be understood. If, immediately upon the advent of Christ, the judgment of the "great white throne" occurs and the new earth is created, we know of no way to explain it. In Zech. xiv. 16-18 and Rev. 19, is given a view of Christ's coming in person from heaven with his saints whom he has previously resurrected and translated. Zech. xiv. 1-5 gives us the same scene. In both we have Christ coming with his saints to destroy the armies of Antichrist. In Rev. 19, armies follow Christ from the marriage supper as he comes, as the Sun of Righteousness, like the bridegroom rejoicing from his chamber; and in Zech. xiv. 5, we read, "The Lord my God will come and all the saints with thee."

The result of this advent will be as in Zech. xiv. 9: "And the Lord will be King over all the earth." Not the new earth, but the millennial earth. In the new earth we read of no more sea, but in the Millennium, Jesus Christ "shall have dominion also from sea to sea and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him, and his enemies shall lick the dust." "All nations (we see there will be nations) shall serve him." They will be compelled to accept his sovereignty. Read Zech. 14 and Rev. 19 together. See the same result as in Zech. xiv. 9, brought to view in Rev. xx. 4. Those who reign with Christ, reign during the Millennium. But how can they reign without subjects? "To him that overcometh will I give power over the nations." These nations, and not the resurrected saints, are the subjects, and they will be compelled to go up to Jerusalem, (not the New Jerusalem, which is the metropolis of the new earth; but earth's Jerusalem rebuilt,) which is the metropolis of the millenial earth. Read Isaiah ii. 1-4 and Micah iv. 1-4, and see that there will be nations to be ruled or judged in righteousness during a thousand years.

In Isaiah xxxii. 1, we read: "Behold a King shall reign in righteousness and princes shall rule in judgment." Some persons must be subjects; they are not the saints, for they "reign with Christ." In 1 Cor. vi. 2, we read: "The saints (these princes of Isa. xxxii. 1,) shall judge the world." Admit the Bible doctrine of a Millennium, and a real literal kingdom of Christ over the nations of the earth when he comes the second time, and Zech. xiv. 16-18, can be explained. "He shall have the heathen for his inheritance," and they must "serve the Lord with fear and rejoice with trembling." The resurrected saints will be joyful in glory, (Psalm cxlix.) and they will reign with Christ. (Col. iii. 4.)

Among the ancient literature regarding Cyprus which the English have raked out of comparative obscurity is the Cosmographie of Peter Heylyn, published in 1652, in which the island is called "hot and swelthry, the soyle moystened with some few brooks," yet so often dried up that "in the reign of Constantinople the Great this island was for thirty-six years together utterly forsaken, no rain falling all that time." Yet it is stored with "plenty of all things—wine, oil, corn, sugar, cotton, honey, wool, turpentine, alum, verdigris, all sorts of metals, store of salt, grograms, and other commodities, whereupon this island was called Macaria, *i. e.*, happy." The following is one of the most noteworthy passages of the old chronicle: "The people hereof are warlike, strong, and nimble; of great civility, hospitality to their neighbors, and love to strangers of all nations, *Jews only excepted*. For in the Empire of Trajan the Jews inhabiting Egypt and the adjoining countreys drew themselves together, and chose one Alexander for their Captain, under whose conduct they entered into this island, and laid it desolate, killing in it 240,000 persons of all sexes and ages; not without much bloodshed vanquished and slain by Lucius, the Emperor's Lieutenant. Since which time the Cypriots permit no Jew to enter into the island but come he hither voluntarily, or by force of tempest, they lay hands on him, and lead him presently to execution. A hated nation, that neither innocence can protect, or equity reprieve from that cruel customs."

Now behold the son of a Jew as the instrument for bringing Cyprus into a new civilization. "Jews only excepted" will not henceforth be the record.

When, in 1870, Benjamin Disraeli was advocating the passage of the bill making Queen Victoria Empress of India, he spoke of the day when "a chain of fortresses would bind the Ganges to the Thames." A little while ago Cyprus was added to that chain, and now the cable brings the news that the island of Socotra in the Indian ocean has become an integral portion of the empire upon which the sun never sets. Socotra is a bold, picturesque island, equal in area to the State of Rhode Island, and containing mountains which tower to the height of 5,000 feet above the tropical seas which surround it. It lies 100 miles to the eastward of Aden, another British station, at the mouth of the Red sea, and, like the latter, occupies a commanding position in the track of the vessels going from Bombay to Suez. It contains but a few thousand inhabitants, and is chiefly celebrated for its aloes and the gum of the dragon's blood tree mentioned by Sinbad the Sailor. The English Government contemplated its occupation as early as 1834, and even went so far as to land troops there, but subsequently abandoned it for Aden. Now, however, they have taken possession in earnest. Socotra was originally colonized by the soldiers of Alexander the Great, and is famed as having been the scene of Francis Xavier's missionary labors in 1525.

Considerable excitement has been caused in the district of Tekuch, Roumania, by the sudden appearance of a species of mole, yellowish in color, of a snake-like appearance, which has already destroyed 120 acres of wheat, part of the ground being cleared so effectually that it is impossible to tell what species of grain had been sown thereon. These animals disappear during the daytime in holes dug in the earth, and come out at night to commence their depredations. The oldest inhabitant has never seen anything of the kind before.

POETRY.

An Advent Rhyme.

See, my friends, the light is fading—
Light of a beclouded day;
Night of doubt our faith is shading,
Error leads the world away.
With the twilight
Comes the dawn of brighter day.

Watch! and ye shall see the morning,
With its purple and its gold,
Watch, in spite of cold and scorning;
See the gates of day unfold.
Earth's deliverance
From the long-borne curse behold!

Wait! your watchful eye upturning,
For the promised Advent sign.
While your lamps are brightly burning,
In your hearts its light shall shine,
And your being
Take a glorious form divine.

Softly, like a whisper falling
Only on attentive ear,
Comes a message, each one calling
In his presence to appear,
"Lo! the Bridegroom
Does not tarry; he is near."

Open stand the palace portals,
Out the blinding splendors leap;
Enter glorified immortals,
Ye your virgin bottle who keep.
Heirs of all things,
Time's ripe harvest now ye reap.
—*Herald's.*

COMMUNICATIONS.

Man's Nature and Destiny.

Editor Restitution:—The following is a correspondence I have had with a congregation in Kentucky. I will begin with my letter to the church at Republican meeting house:

Dear Brethren:—More than forty years ago I united with your church, and was appointed clerk. A reorganization was proposed, and I was instructed to prepare an article of agreement. At the next church meeting I presented one with the Bible for our only rule of faith and practice, and every member present signed it. Afterward I became an elder, but moved out of the neighborhood, and another took the eldership; but I have never been a member in any other church.

We were called *Reformers*, Campbellites, etc. I did not then, nor do I now, object to the names, for I thought a reformation was necessary, and it was Alexander Campbell who called our attention to the millentium or thousand years' reign of Christ upon the earth, after the resurrection; and this I found by examination to be Bible teaching which should not be objected to; for as we have taken the Bible for our rule of faith and practice, we should try everything by that rule.

There are some who believe in the immortality of the soul; but by a careful examination they will find "immortal soul" to be an unscriptural term, and nowhere to be found in the Bible. And if the soul of man is immortal, then Paul was mistaken when he said, "God only hath immortality, dwelling in the light which no man can approach unto." 1 Tim. vi. 16.

But taking Paul's statement to be correct, it not only proves that the soul of man is not immortal, but it also proves that no man can approach unto the light—God's dwelling. This is confusion to immortal souls going to heaven beyond the skies.

The soul that sinneth, it shall die. No murderer hath eternal life abiding in him. John iii. Now if no murderer hath eternal life abiding in him, it is evident that no murderer can suffer eternal punishment, for where there is no eternal life there can be no eternal punishment.

This is positive proof to my mind that the soul of man is not immortal, and the Scriptures abound with collateral proof to that effect:

Search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of me. John v. 39.

My brethren let us read and seek after the truth, for to them who by patient continuance in well doing seek for glory, and honor, and immortality, God will render eternal life.

The gift of God is eternal life through Jesus Christ our Lord.

If ye through the spirit do mortify the deeds of the body ye shall live.... Shall not perish but have eternal life. ....Hath eternal life, and I will raise raise him up at the last day.

And I give unto them eternal life, and they shall never perish.

But the wages of sin is death. If ye live after the flesh ye shall die. Sin when it is finished, bringeth forth death. The end of those things is death.

We here have life and death set before us in Bible terms. Jesus Christ has brought life and immortality to light through the gospel. Were it not for that light where would be our hopes to-day? Not a gleam of light or hope beyond the grave; but by the light of the gospel we can see the resurrection of the body to life and immortality, and to an inheritance in the earth.

If the dead rise not, then they also which are fallen asleep in Christ are perished.

The Scriptures plainly teach that Christ's reign will be personal, upon the earth, and the dead in Christ will be raised to life and reign with him:

I saw in the night visions, and behold one like the Son of Man came with the clouds of heaven. Dan. vii. 13. (And they shall see the Son of Man coming in the clouds of heaven. Matt. xxiv. 24, 30.) And there was given him dominion, and glory, and a kingdom, that all people, nations and languages should serve him. His dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed. The saints of the Most High shall take the kingdom and possess the kingdom forever, even forever and ever. And the kingdom and dominion and the greatness of the kingdom under root above the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. Dan. vii. 14, 18, 27. This is under the heavens; therefore it is on the earth.

Again: The Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever. Luke i. 32, 33. David's throne was Mount Zion, in Jerusalem; the house of Jacob is the Jews restored to Palestine.

Behold he cometh with clouds and every eye shall see him. He that overcometh shall not be hurt of the second death. He will make us unto our God kings and we shall reign on the earth. Rev. v. 10.

They shall be priests of God and of Christ, and shall reign with him a thousand years.

The second death and destruction of the wicked is shown in Rev. xx. and xxi.; Mal. iv.; Oba. 15, 16, 17.

The living know that they shall die, but the dead know not anything. Eccl. ix. 5.

His breath g eth forth, he returneth to his earth; in that very day his thoughts perish, Psa. cxlvi. 4.

Thou takest away their breath, they die and return to their dust. Psa. civ. 29. So there is no conscious existence between death and the resurrection.

Thou sendest forth thy spirit, they are created, and thou renewest the face of the earth.

So ends my letter to the church at Republican meeting house.

In answer to this I have received two letters. One of them is dated at Madisonville, March 4, 1874, and is addressed to Peyton Cox, Taylorville, Ill., and reads thus:

Dear Brother:—Your kind letter to us was read before the congregation by Brother Davis. While we do not agree with you in all you say we are ready and willing to treat your communication with due respect. You say the church at Republican meeting house in its reorganization "agreed to take as its only rule of faith and practice, the Bible. We say amen to that, believing it to be the only safe rule of action in this life.

You say we were called at that time Reformers, Campbellites, etc., and that you did not then nor do you now object to it. Now, Brother Cox, according to the rule adopted on that occasion, you are compelled to object or prove unfaithful to the rule, for you do not find either name in the Bible, but to the contrary human names are forbidden by your own rule. 1 Cor. i. 10-15; iii. 1-5. Now if Campbell was crucified for us, we should call ourselves after him; if not it is carnal to do so.

You refer to 1 Tim. vi. 16, as proving that God only hath immortality. But it refers to Christ as you may learn by reading the fifteenth verse. Christ only has immortality, dwelling in the city of God above. Paul says it behove him to be made like unto his brethren in all things. Now if Christ is like unto his brethren in all things, he is certainly like them in their state beyond the grave.

You refer to the prophet's statement, The soul that sinneth, it shall die. Here the prophet uses the word death in the sense of separation and not in the sense that shall cease to be. But what will become of the soul that does not sin? The little innocent babe dying in its infancy does not sin. But this same prophet says if a man will turn away from his wickedness, and do that which is lawful and right he shall save his soul alive; (he shall not die a second death). Then according to the prophet all souls will not die or cease to be. No murderer has eternal life abiding in him, because Christ does not dwell in the murderer, and Christ is our eternal life. Well, my brother, we are satisfied to dwell with Christ on earth or in heaven. But Christ will come and take us to himself, so the Bible says, and Paul says (1 Thess. v. 17,) that when he comes we shall be caught up in the clouds to meet the Lord in the air, and so shall we ever be with him. If this is the way we are to be with him, it will not be on this earth literally. But what of all this, my brother? Is it not more important to prepare to dwell with him and leave the dying of the place to him?

You quote from Eccl. ix. 6. Please read the sixth verse, and you will find that the writer is speaking of things done under the sun on this earth, and not beyond the grave: Their love and hatred have all perished on this earth. Matter only can perish; man is not all matter; hence man will not all decay. Let us labor to enter into that rest.

Yours truly, etc.

There was no name signed, but it written by Brother Davis, the preacher that read my letter before the congregation.

After some compliments in which he says anon. he goes on to give me a severe rebuke for the crime of not objecting to being called Reformers or Campbellites. He charges me with being carnal and unfaithful for not objecting. He says: "You do not find either name in the Bible." True, these are not Bible names, and might very well have been let alone.

But hark! Brother Davis objects to Bible terms, and adopts a language of his own which appears to suit him better. He says: "You refer to 1 Tim. vi. 16, as proving that God only hath immortality; but it refers to Christ, as you may learn by reading the fifteenth verse: Christ only has immortality, dwelling in the city of God above."

Well, I have read the fifteenth verse, and I find no "city of God above" there, but it is a perversion of the Scriptures. But let us suppose for a moment that Christ only has immortality dwelling in the city of God above, which no man can approach unto, whom no man hath seen nor can see. So by a new translation of 1 Tim. vi. 15, 16, Brother Davis makes it appear that no man can approach unto the city of God above, and that no man has seen Christ nor can see him. If this interpretation be correct it will debar all who expect to go to heaven above. True, according to the Scriptures no man can approach unto heaven above; but any change in the Scripture that will make it read that no man has seen Christ is simply ridiculous. The analogy of 1 Tim. i. 17 and vi. 16, is complete. It is the same Being in both cases; it is the King eternal, immortal, invisible, the only wise God 1 Tim. i. 17. Who only hath immortality, dwelling in the light which no man can approach unto, whom no man hath seen nor can see. 1 Tim. vi. 10. This shows that it was the only wise God that Paul referred to.

But Brother Davis now flies entirely away from the subject before us, and introduces Paul writing to his Hebrew brethren on the subject of the priesthood. See Heb. ii. 1-28. But this has nothing to do with immortality. His inference on that Scripture is absolutely weak.

He then says: "You refer to the prophet's statement, The soul that sinneth, it shall die. Here the prophet uses the word death in the sense of separation, and not in the sense that shall cease to be (surely die)."

Well here is another specimen of Davis's translation: "The soul that sinneth shall be separated but not surely die." This is the doctrine the serpent taught Eve six thousand years ago, thou shalt not surely die, and it is no truer now than then.

I fail to see the point concerning the soul that does not sin.

If the wicked will turn and do that which is right, he shall save his soul alive (from the second death).

Davis says: "No murderer has eternal life abiding in him because Christ does not dwell in the murderer, and Christ is our eternal life." He is right for once, for there is no inherent immortality or eternal life out of Christ.

He then says he is "satisfied to dwell with Christ on earth or in heaven. But Christ will come and take us to himself, says the Bible; and Paul says (1 Thess. v. 17,) that when he comes we shall be caught up in the clouds to meet the Lord in the air, and so shall we ever be with him. If this is the way we are to be with him, it will not be on this earth literally." Well, if it will not be on this earth, where will it be? For Davis has shown that it will not be in heaven; or, to use his own interpretation, it will not be in the city of God above. Although he is satisfied to dwell with Christ on earth, we find him catching at straws to get away from it. But he has only got to the clouds to meet the Lord in the air, and this offers no evidence that Christ will not dwell upon the earth, for the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever, and shall stand at the latter day upon the earth. His feet shall stand in that day upon the Mount of Olives. Zech. xiv. 4.

We shall reign on the earth. Rev. v. 10.

Shall be priests of God and of Christ, and shall reign with him. Rev. xx. 6. So Christ will dwell on the earth (literally). Read Dan. vii. 13, 14, 18, 27. In fact our minds are continually directed to the coming of Christ and his kingdom. Take that away, and there is nothing left but speculations of sky heavens and immortal ghosts of the dead, and such like unscriptural things.

The living know that they shall die but the dead know not anything. Eccl ix. 5.

Davis says: "Please read the sixth verse, and you will find that the writer is speaking of things done under the sun, on this earth, and not beyond the grave. Their love and hatred have all perished on this earth."

This is a very loose quotation of the sixth verse. It reads: "Also their love, and their hatred, and their envy, is now perished."

Again, we read: "In that very day his thoughts perish." Psa. cxlvi. 4.

Here we see that when men die, their love, and their hatred, and their envy, and their very thoughts perish. Yet Davis says, "Matter only can perish, and man is not all matter; hence men will not all decay." If matter only can perish, he has proven too much, for it is proven that love, hatred, envy and thoughts are perished, and they are not matter or material substance.

He says: "But what of all this, my brother," and makes some wandering remarks about the soul that does not sin, but I fail to get his meaning.

If a man will do that which is lawful and right he shall save his soul alive from the second death.

As all this means nothing with him we will drop the subject.

The other letter that I received is signed by three elders, and reads thus:

We send you this for your reflection and perusal at your leisure. And now, Uncle Peyton, while we as individuals will be glad to hear from you at any and all times, yet we do not think it would be beneficial to enter into a discussion of these metaphysical, abstruse propositions, as it might lead to debate and overthrow the faith of some.

With all due respect for your age do you not think it would be better to live up to your duty by attaching yourself to some congregation convenient to you, and pay more attention to the duties of life and preparation for death, than to unraveling the mysteries of prophecy and revelation?

Upon this we invite discussion and will gladly communicate with you, and if you can give us any valid reason for not uniting with some congregation, we will entertain it.

S. MORROW,
JNO. LANGLEY,
H. LAUGHLIN,
Elders.

I am very thankful to the elders for their kind suggestions, and in turn I invite them to join with me in searching the Scriptures and preparing ourselves for the duties of life, and preparation for death by reading (unraveling) the mysteries of prophecy and revelation, for they appear to care but little about the Scriptures, so I attach myself to some congregation convenient to me.

But to what congregation shall I attach myself? Shall I unite with a people that do not believe that Christ will ever stand upon the earth again? (See Job. xix. 25; Zech. xiv. 4.) Who do not believe the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever? Who do not believe the saints shall possess the land and dwell therein forever? Who do not believe the "Lord hath sworn in truth, Of the fruit of thy body will I set upon thy throne"? Psa. cxxxii. 11.

These are some of the reasons why I do not unite with some convenient congregation; and I hope the elders may entertain them.

Your aged uncle, in hope of the soon coming of the kingdom of God, that his will may be done in earth as in heaven.

PEYTON COX.

Taylorville, Ill.

LETTER DRAWER.

Editor Restitution:—Brother G. M. Myers will be in Ravanna, Mercer county, Missouri, on Friday, Sept. 27, 1878, and will remain with us several days. Brother Prosser has promised to be here too, and we most cordially tender an invitation to all the brethren to come, especially all in Northern Missouri and Southern Iowa. We hope to see Brethren Orem, Prime, Dugger, Adams, Robison, Schenck, Wilson, Thomas, Wright, and all the brethren in Holt, Nodaway, Harrison, Worth, Carroll, Putnam and Macon counties, Missouri, here, and as many from other portions of Missouri and Iowa, and other states too, as will come. Be glad to hear from all that think of coming, that we may know how many to prepare for.

Your brother in the One Faith,

J. E. CALLAWAY.

Ravanna, Mo.

[New York Observer.]

Bible Facts.

The learned Prince of Granada, heir to the Spanish throne, imprisoned by order of the crown for fear he should aspire to the throne, was kept in solitary confinement in the old prison at the Place of Skulls, Madrid. After thirty-three years of this living tomb death came to his release, and the following remarkable researches taken from the Bible, and marked with an old nail on the rough walls of his cell, told how the brain sought employment through the weary years:

In the Bible the word Lord is found 1,853 times; the word Jehovah 6,855 times, and the word Reverend but once, and that in the 9th verse of the 111th Psalm. The 8th verse of the 117th Psalm is the middle verse of the Bible. The 8th verse of the 8th chapter of Esther is the longest verse; 35th verse, 7th chapter of St. John, is the shortest. In the 107th Psalm four verses are alike—the 8th, 15th, 21st, and 31st. Each verse of the 136th Psalm ends alike. No names or words with more than six syllables are found in the Bible. The 37th chapter of Isaiah and 19th chapter of 2d Kings are alike. The word girl occurs but once in the Bible, and that in the 3d verse and 2d chapter of Joel. There are found in both books of the Bible 3,566,480 letters, 773,693 words, 31,373 verses, 1,179 chapters, and 66 books.

LETTER RECEIPTS.

Letters from the following persons have been received, found to be correct, and the business attended to:

SUBSCRIPTIONS.

J E Callaway	7 00	J D Boyer	50
J W Helm	2 00	W H Sayre	1 00
C Rastedo	1 00	L Mc Spangler	1 00
Geo Hines	1 00	Sarah E Riggerdell	50
Geo Fisher	1 00	H L Greenleaf	1 00
Rebecca Spaldin	1 00	John Lawson	2 25
Mary Bryan	67	J H Wherry	2 00
H Gardner	2 00	B T Williams	50
P Halfbach	2 00	J Lyon	1 00
S J Gerrish	1 00	Mrs L C Johnson	2 00
Sophia M Benedict	1 00	S E Reese	2 00
E Helme	1 00	G W Reese	50
J Shinck	1 00	D W Dixon	50
J G Hawph	2 00	F S Hunter	50
E Wood	1 00	Mrs J R Crabtree	1 00
W N Holland	1 00	J C Nest	2 00
J K P Boyd	1 00	J Anthony	50
J H Felt	1 00	A Williamson	2 00
C M Clough	1 00	Mrs C M Lewis	1 00
F B Vandiffin	1 00	C Chapman	1 00
M L Batchelder	1 00	Harry Swanny	50
R F Boyer	1 00	Mrs S A Barr	50
J E Boyer	1 00		

BOOKS AND TRACTS.

Wm Gelbs	1 50	J C Nelson	25
Jordan Hinks	50	Peyton Cox	20
S Wood	1 00	W J Crockett	10 20
J R Steele	1 00	S C Webb	1 00
N Bond	3 00	Elvira Webb	25
J G Woodruff	1 00	J Miller, Jr	1 50
J M Boyer	2 00	T Malone	1 00
R M Batchlor	1 00		

A Free-Will Offering.

We, the undersigned, having the good of the cause of truth at heart, and believing that it is our duty to sustain the gospel with our means as well as our tongues, and believing that God will bless us for all the offering we make in behalf of the truth, have paid the sum subscribed to our names for the purpose of feeding THE RESTITUTION from debt, and sending it out as a messenger of truth to those sitting in darkness, and to comfort those who are walking in the light of life:

Amount previously published	$538 97
W W Brick	5 00

ANNOUNCEMENTS.

IOWA ANNUAL CONFERENCE.

The annual conference of the Church of God in the state of Iowa will convene at 9 o'clock p. m., Sept. 5, 1878, at Irving, Brethren, this will be on Thursday, and it is desired that we have a full attendance at the commencement of the meeting. We are expecting brethren from all parts of the state and neighboring states. Bros. Ramsey and Hill from Floyd, Geo. Meyer from Clarksville, W. O. Stuart from Waterloo, Poland and Williams from Hiteville, J. T. Price of Cole, J. W. Haggard sweet of State Centre, E. A. Marsh, and other speakers from our own state will be in attendance, and Dr. Jacobs, and possibly others from Illinois will also be with us. Bro. Ramsey will be here with our tent, and it is expected that the tent meeting will continue over till Sunday the 15th. Let those who can bring tents.

G. M. MYERS,
By request of the Secretary.

IRVING, IOWA.

The Lord willing a general tent meeting will be held at Irving, Iowa county, Iowa, commencing on the 5th day of September, 1878, and holding over the second Sunday. The conference of the Church of God will also be held in said public meeting together with the delegates from the north in Christian conference, commencing on the 11th. Come, brethren, with your tents, and let us have a general turn-out and a good time. May we find ground for tents and conveyance from Belle Plaine for those coming by rail.

JOHN FITZ, &c.

CONFERENCE MEETINGS.

For the benefit of those interested I will announce that I will meet with the brethren of northwest Missouri in conference as-sublet at Savannah, Mo. commencing Sept. 27 to 30, 1878.

With the brethren of northeastern Kansas in conference assembled at Sand Creek, Doniphan Co., Kansas, Oct. 4 to 7, 1878.

With the brethren near Bro. S. A. Saylor's, in Linn Co., Kansas, may arrange, in Brown Co., Kansas, Oct. 12 to 14, 1878.

With the brethren on Lightning Creek, Crawford County, Kan., as brethren Robert Reber and Kinney Turnpaugh arrange, Oct. 18 to 21, 1878.

G. M. MYERS.

Your aged uncle, in hope of the soon coming of the kingdom of God, that his will may be done in earth as in heaven.

PEYTON COX.

Taylorville, Ill.

To the Friends of J. W. Becker.

CHICAGO, Aug. 5, 1878.

Dear Brethren:—Please do not ship any more produce on my account to Alfred Daniels (formerly of 110 South Water Street). I have been very sick for many weeks, so I am still unable to attend to business. Those wishing to address me on business or otherwise, will reach me at No. 135 North Halsted Street, Chicago.

J. W. BECKER.

Postoffice Address.

Brother J. M. Stephenson's address is 310 Walnut st., Chicago, where friends may address him until further notice.

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POETRY.

Behold! He Cometh.

"Awake, thou that sleepest."—Eph. v. 14.

O Church of God! O, Bride of Christ,
Arise, and watch and pray!
For signs on earth and signs in heaven
Proclaim his triumph day!
If thou will listen, thou may'st hear
His chariot wheels e'en now,—
Hath slumber dulled thy ready ear?
Awake! "why sleepest thou?"

Why sit thee down in gilded ease
Amid earth's tinseled toys?
A scoffing world thy weakness sees,
Thou bride of heavenly joys!
Thy deadly foes about thee press,
And ere thy Lord appear
Dark days of anguish and distress
Shall prove his presence near.

Church of his choice! dost thou not know
What holy men have told
Shall come to pass when earth shall grow
With sins and sorrows old?
When ages their full course have run,—
One sharp, short conflict more,
And then the Lamb's last victory won,
And time for aye be o'er!

But grievous tidings thou must bear
Before the Bridegroom's voice
Shall break upon thy woe and fear,—
And e'er thou shalt rejoice
Thou first must weep,—perchance with blood
Thy bridal robes be wet;
Think now of old 'midst flames ye stood,—
That soul lives in ye yet.

Awake! arise! to watch and pray,
And gird thine armor on;
Set watchmen on thy King's highway,
The battle is begun!
Thy bitterest foes in rudeness lie—
They hate thy Lord and thee;
And only He who reigns on high,
The coming strife can see.

Fling off thy wreath of earthly flowers—
Not such thy bridal crown!
Too long in fair and sunny bowers
Thou hast sat idly down.
Take up the Spirit's two-edged sword,
And faith's eternal shield,
For thou must fight by deed and word,
And sooner die than yield.

And when the conflict rages hot,
And thou art sore beset,
Remember, He will leave thee not—
His angel guards are set;
Amid the wildest of the fray
His trumpet blast may ring,
To sweep his foes to doom away,
And thee to glory bring.

—*Guide to Holiness.*

COMMUNICATIONS.

Will the Definite time of Christ's Coming be Known?

J. M. STEPHENSON.

"Watch, therefore, for ye know not what hour the Lord doth come; but know this, that if the good man of the house had known what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready, for in such an hour as ye think not, the Son of Man cometh. Blessed is that servant, whom his Lord when he cometh, shall find so doing. Verily I say unto you, that he shall make him ruler over all his goods. But, and if that evil servant shall say in his heart, my Lord delayeth his coming; and shall begin to smite his fellow servant, and to eat and drink with the drunken; the Lord of that servant shall come in a day when he looketh not for him, and in an hour when he knoweth not for him." Matt. xxiv. 43-50.

1. Definite time excludes the possibility of watching antecedently to the time set—that is, if they believe, without a doubt, they have the right time.

No one expects the cars until the stated time arrives. To do so would demonstrate lack of confidence in the schedule of time. Just so in reference to the coming of Christ, no sincere Unist can look for or expect Christ before the definite time they have set for his coming. Thus, definite time excludes the idea of indefinite periods of watching, as clearly illustrated in the foregoing simile. If a householder should not expect a thief until the fourth watch of the night he would prepare the alarm or wakeful servant to wake him just in time to prepare to meet and repel the invader of his rights or property.

The most discreet seldom prepare for anticipated troubles or calamities sooner than is absolutely necessary to meet and avert them. Thus, though all men expect the vicissitudes, the cares, and responsibilities of this fleeting life, and the many startling events in this grand and sublime era will find time to prepare for the coming of the Son of Man, whose angelic messengers will pass through the quivering air so stealthily and unheeded by the world that the only evidence of their having visited our sin-cursed planet will be that the saints will be missing. Side by side the wise and foolish virgins will be quietly sleeping, and, perchance, dreaming of the soon coming of the long expected One, when sudden as the spark from the smitten steel, one will wake to sleep no more, and, having been changed to immortality, shall ascend to meet his descending Lord, and the other will sleep on till the day shall dawn, revealing the sad fact that he had put off that preparation which he intended to make just a little too long; and though he may find oil to purchase, it will not be the kind of oil with which none but those who shall be the kings and priests of earth, shall be anointed. These will wake to joy and gladness, while those shall wake to sorrow and sadness.

The difference between these two classes of servants will not be in their faith or expectations, but in their consistency. One class will have faith without corresponding good works, or the theory without the practice, while the other will have that "faith which works by love and purifies the heart." In one word, one will be prepared and the other will not be prepared. One will rely upon definite time, the other upon the grand and important events, which, though indefinite in reference to time, will be definite in character and in their ordinal relation to each other and to the coming of Christ. Neither the chronology of the Bible nor the events foretold by the prophets fix the definite time of Christ's second advent. Their mission is not to fix the data of his coming, but the grand and thrillingly important and interesting events marking with unerring precision "the times and seasons" in which that generation should live for whose benefit and instruction the last links of all those great chronological chains were flung within that mystic circle called by the prophets—"the latter days"—within which should concentrate all the rays of prophetic light, in which the students of prophecy may read, with a great degree of certainty, their latitude and longitude upon the boisterous ocean of time, and thus be prepared to answer the question welling up from the throats of millions of thrillingly interested spectators who have been raised to tip-toe of expectation by the grand and stirring events of the times in which they live,—to cry in the very language of the prophet, "Watchman, what of the night?" And as expectation rises with the swelling tide of excitement, caused by the momentous events transpiring around them, they will repeat the question with more tremendous emphasis, "Watchman, what of the night?" Please note,—

1. None of all the watchmen upon the walls of their Zions will be able to answer this question, which will thrill the great heart and intellect of the world, except those who look through the telescope of prophecy, by which alone they shall be able to read the figures which reveal the grand epoch in which we live.

2. The answer of the prophet is indefinite as far as definite time is concerned. He does not respond the night will come in 1844, and the day will dawn in 1881, or any other stated time. But, referring to the indefinite periods of the night through which the church should pass before the realization of her hope, he says: "The night cometh and also the day." The night came unforeseen and unheralded by angels or men, but proclaimed by world-wide events as demonstrative as though the sun should be blotted from the heavens. "The day also cometh," said the holy prophet, but just when, none, says Christ, but the Father knoweth.

The canon of inspiration closed without a key to unlock the arcanum of the all-wise Father, who, for reasons known only to himself, withheld the time of the advent of his Son from all in heaven and upon earth. Secret things, says the prophet, belong to God, but what he has revealed belongs to us and to our children. He may have wisely concealed the time (not "times") from his faithful and wise servants who shall be waiting, watching and praying, "Come Lord Jesus, and come quickly," that they may "walk by faith and not by sight;" that during the indefinite periods represented by the four watches of the night, or at least as much of the night as their heavenly Father shall consider necessary to qualify them for the glorious privilege to which but two of all the race have been accounted worthy, and which none but the tried, the pure and the holy will ever reach, to-wit:

1. To be delivered from the great temptation which will ensnare the world and make their salvation as sure as the promise of God.

Christ's language, as recorded by Luke, was not designed for his Apostles or that generation, but for the generation that would be living when he should return. So, also, was the declaration that none but the Father knoweth the day or time when the Son of Man should come. His faithful servants who shall be living during the indefinite periods represented by the watches of the night, are commanded to watch because they shall not know the time of his advent. If a householder should apprehend the coming of a thief to destroy or steal during the night, and should not know the hour of the night in which he was coming, it would be wisdom to commence watching as soon as the shadows of night should approach. If he should set a definite time for the coming of the thief, and he should come in advance or subsequently to the time he had set, he would be found asleep and unprepared to defend his property—that is, unless the failure of the thief to come at the time he was expected should make the householder abandon the idea of definite time and decide that a wiser plan would be to keep awake and watch until the thief should come. Thus, he would be found awake and at his post at whatever hour the thief should come. The application of this illustration must be plain to the most casual thinker. Two things are necessary to delay, to-wit:

1. Time must be set.

2. Stated time must pass.

3. The event expected must be long delayed before these disappointed Unists will become so desperate and go into such wild excess of vice and dissipation as those foolish virgins are represented as doing in the foregoing Scripture.

Such, to a great extent have been the disastrous results of time-setting. Not only so, but it has brought an unnecessary reproach upon the glorious hope of the soon-coming of our blessed Savior. This is not being persecuted for Christ's or the truth's sake, but for the errors, mistakes and fanaticism of Unists. Some of these Unists have gone into the wildest extremes of fanaticism. They are, by far, more visionary than advocates of the Utopian theory of the immortality of the soul. Some, to give prestige to their time movements, have professed to be inspired by the holy spirit, thus making this infallible teacher, who was to guide those to whom he was promised into all truth, responsible for their visionary theories and foolish speculations. I read in a magazine a short time ago an expression amounting to a fixed belief that the time of Christ's coming will be revealed to his Bride antecedently to his coming. This is an acknowledgment that the time is not revealed, either in the Bible or the great Pyramid. It also throws wide open the door for dreams, visions and new revelations. If spirits come professing to reveal the time of Christ's coming, by what standard can we try them if the living oracles are silent in reference to the time of his coming? If the time is revealed in an intelligent manner, it must be through the medium of speech, and let it be remembered that whosoever shall add to the words of the prophecy of the book of Revelations shall have added to him all plagues written in that book. Not knowing the time of the coming of our Lord, may we all continue to watch until he shall come, whether it shall be the first, second or third watch of the night, or even at cock-crowing, that we may be found at our post with the wedding garment on, our lamps trimmed and burning, and thus be prepared to meet him.

The Berlin Conference.

This is the heading of an editorial in the *World's Crisis* of July 31st, giving a graphic account of the greatness of this conclave; the importance of its acts as connected with the prophetic Scriptures; especially those pertaining to the last end of the Roman kingdom. The reading of which article has suggested some additional thoughts upon other Scriptures, not referred to by the writer, which I now throw out for the prayerful consideration of the readers of this journal. I will begin by copying from it the following statements. He says "the Berlin Conference was doubtless the most august and powerful political body of men ever assembled. It was invested with greater powers of dictation and arbitration over greater empires and nations than was exercised by Nebuchadnezzar, Cyrus, Alexander, Augustus Cæsar, or any assembly of men since Adam ruled the world in Eden. Its powers of arbitration extended over all the great empires and kingdoms of Europe, including a part of Africa, Asia and America. If circumstances required it, it could unitedly have dictated to all the kingdoms of the world, and executed its decrees. It was backed by armies, twice as strong as any ruler or associate rulers, who ever attempted to issue edicts or decrees for the government of men, since Nimrod, except the Constantinople conference." Three quarters of the civilized world waited from day to day, during its sitting, with bated breath to learn its decisions. In its unity it could bring an army of eight millions of thoroughly armed men to execute its decisions. Of Nebuchadnezzar's kingdom it is said, "Wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thy hand, and hath made thee ruler over them all." Dan. ii. 38. Power of this description was to exist in four kingdoms, the fourth to be the strongest of the class. Where has such power existed for the last fifty years, if not in the European Congress? It certainly has not been found in any one empire or kingdom, and it would be great folly to talk about its being found in any church.

Italy and Turkey, the governments occupying the two capitals (the two first of the image) are both second-class powers, and neither of them can be called "the fourth kingdom upon earth," as those two kingdoms were but parts of it. Other extracts might be given, going to show clearly that the last part of the "iron and the clay" of the great metallic image of Dan. ii. has now been fully reached; in their "partly strong and partly broken" condition, just as they are to be when smitten and ground to powder by the stone kingdom soon to be revealed. They are held together for a brief period by the segments of this power. This part of the prophetical chart is evidently filled out; but no more so than are those of the new Testament, especially the book of Revelation. The rise and acts of these associated rulers, the extent of their dominion during nearly all of the present century, most clearly indicate that they are the eighth head of the "scarlet colored beast" of Dan. xvii. Now, if they are the head of that beast, of course, those "many waters," or "multitudes, tongues and nations" of earth ruled by them, must of necessity constitute the body of that beast. This head and this body unitedly, constitute the "two horned beast" of chapter xiii. 11-18. This last conference in its leading features corresponds so perfectly with the Vienna conference of 1814-15, which originated the order of European affairs that has since prevailed, as to designate them as of the same family—twin sisters. As England and Russia were the originators of both of them, and dictated in their acts more than any others, where is the importunity of assuming that they are the two lamb like horns of this last beast?

This application is sustained from these facts: 1, That England stands the acknowledged head of the Protestant church of the world, and Russia at the head of the Greek church. 2, The late war of Russia upon Turkey, which resulted in the assemblage of this last conference, originated from her protection of Christians in that empire. 3, In the leading affairs of Europe, at and since the Vienna treaty, their will has been absolute, or despotic, much like that of Imperial Rome the dragon of chapter xii.

It does appear to me there is light here that ought to be apprehended by the brethren, as meat in due season, and hope others will interest themselves in this, and bring out the truth to the understanding of all that have eyes to see or ears to hear.

P. ALLING.

Norwalk, Ohio.

P. S. I have on hand a few copies of a pamphlet published some thirty years ago upon this subject, containing the historic statements of the causes that led to the rise of this power, together with references to the prophecies connected therewith, which may be had by sending me a couple of three cent letter stamps. P. A.

Our Salvation.

Who is he that condemneth? It is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us. Rom. viii. 34.

This portion of Scripture selected for consideration brings before our minds two of the most important subjects found in God's word. The sacrifice of Christ on the cross and its precious results is one thing; the intercession of Christ in power, quite another. We will first think of Christ that died. A few years previous to the utterance of our text, Christ silenced the devil's temption of the wilderness with these words: "It is said, thou shalt not tempt the Lord thy God." Luke iv. 12. Thus victorious he returned in the power of the spirit to his village home; "and as customary, he went into the synagogue on the Sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias, and when he had opened the book he found the place where it was written, the spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and the recovery of sight to the blind, to set at liberty them that are bruised. To preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister, and sat down, and the eyes of all them that were in the synagogue were fastened upon him. And he began to say unto them, this day is this Scripture fulfilled in your ears." Luke iv. 14 on.

Adam was tried as to his will in obedience to his maker; his heart proved selfish, he wielded not the sword of the spirit against the devil's armor; he fell; in dying thou shalt die, has been the curse of all the earth, for the judgment was by one condemnation. So death passed upon all men, for that all have sinned.

A second man steps upon this stage of action, enters into trial, trusts not to himself, is not selfish, uses the sword "It is written, thou shalt not tempt the Lord thy God." Yea! this Christ Jesus saith, "I seek not mine own will, but the will of the Father which hath sent me." John v. 30. He is anointed with power to become the head of a new creation.

We trace this simple preacher through Syrian regions to that memorable mountain near the sea of Galilee. "And seeing the multitude he went up into the mountain, and he opened his mouth and taught them." Matt. v. Taught them of salvation and how it must be obtained. "Think not that I am come to destroy the law and the prophets; I am not come to destroy, but to fulfill." Matt. v. 17. The hearers had their interpretation of the law. Men have their theories to-day. Natural minds differ. Christ still speaking from the mount defines the atonement:—"Therefore all things whatsoever ye would that men should do to you do ye even so to them; for this is the law and the prophets." Matt. vii. 12.

Christ's life showed forth the fulfilling process the Pharisees disputed. One, a lawyer, tried to tempt him, saying, "Master, which is the great commandment in the law." Christ answered, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment, and the second is like unto it, thou shalt love thy neighbor as thyself. On these two commandments hang all the law and prophets." Matt. xxii. 36 on. Religion is love to God. Adam loved himself better—"And the commandment which was ordained to life, we find to be unto death." Rom. vii. 11. Christ loved God with all his heart, with all his soul, with his mind, and his neighbor as himself. Tempted in all points like as we are, yet without sin. Thus love is the fulfilling of the law. As to ourselves, "A greater love hath no man than this, that a man lay down his life for his friends." John xv. 13. Of think of that exceeding great love of God and his son Jesus, "Who commended his love toward us, in that while we were yet sinners, Christ died for us." "The law is holy, and the commandment holy, just and good." Rom. vii. 12. It found in Christ what it demanded. Christ was holy, Christ was just, Christ was good, "Jesus knowing that all things were accomplished . . . . said it is finished, and he bowed his head and gave up the ghost." John xix. 28 on. Christ having redeemed us, ("the blood of Jesus Christ his son cleanseth from all sin.") God sees the blood, passes over us unto Christ, and we live and receive our instruction by following as near as possible his commands. "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments and abide in his love." John xv. 10. "A new commandment I give unto you, that ye love one another; as I have loved you, that ye love one another. By this shall all men know that ye are my disciples, if ye love one another." John xiii. 34, 35.

Our duty is plain. Charity never faileth. And I exhort you, dearly beloved to trust without wavering in Christ, the one offering once offered for sin, which places a believer in a relation to God that nothing can change. By it he becomes a son of God: "For by one offering he hath perfected forever them that are sanctified." Heb. x. 14. Who is he that condemneth? It is Christ died.

Let us rest here—a safe shelter, "He that is washed needeth not save to wash his feet, but is clean every whit." John xiii. 10. Grace be with you all. Amen.

E. N. HARDING.

(To Be Continued.)

Great prominence is given in the French papers to a story related by the *Deutsche Zeitung* of an event which is said to have occurred in a monastery of the Russian church at Kieff. Some students were walking out with their professor, when they discovered the body of a girl of thirteen hanging to a tree. They succeeded in cutting the rope and applying restoratives before life was extinct, but they were interrupted in their humane work by the monks of the institution, who declared that the girl had been put to death because she was possessed of a demon. An investigation has proved that the child belonged to an honorable family, and that the monks had attempted to murder her after one of their number had subjected her to a horrible outrage.

The last of the Lusignans, descendants of the mediæval Kings of Cyprus and Armenia, is living in St. Petersburg. He promenades the streets in a fantastical military costume somewhat resembling that of the Hungarian army. He is old. He lost his fortune in 1867, and lives on small gratuities from the Russian Imperial family. He has proposed to England to give it a quittance of his rights to Cyprus for a small sum. Whether England will accord it is not decided.

BREVITIES.

The Porte is about to grant an English company a concession for a railway company from Mersina through Diarbekir to Erzeroum. The line would be built both for strategical and commercial purposes.

It is interesting to note in connection with the occupation of Cyprus that the Indian Government has reoccupied the island of Socotra, off the entrance of the Gulf of Aden. The British flag was rehoisted on the island about two months ago.

The Russians, in the race with England for the trade of Northern India, are first at Cabul, the capital of Afghanistan. The caravans between Persia and India pass through Cabul, and the city is the center of a trade which the Russians desire to control.

Cyprus was the first country in the world that had a Christian ruler. It was the place where the name of Saul was changed to Paul. It was the country of Barnabas, "the son of consolation," and the estates which he sold to assist in the propagation of Christianity were in Cyprus.

According to a telegram addressed to a Paris paper from Vienna, landed property in Cyprus increased in value tenfold on the mere news of the occupation of the island, where in Bulgaria the finest properties do not find a purchaser at the twentieth part of the price they would have fetched before the war.

When the latest mails left India, Mandalay, the King of Burmah's capital, was on fire. On June 3, two thousand houses had been destroyed. The city is walled in, the streets are narrow, and the houses crowded together. It is quite probable, as his golden-footed Majesty is unprovided with fire engines and brigades, that the greater portion of the city has been destroyed.

The most important geological discovery of the year has been made by Prof. Snow of the Kansas University expedition about three hundred miles east of Denver. It consisted of a giant reptile or Saurian, so perfectly preserved as to exhibit a portion of the hide. Previously geologists had found hundreds of specimens of these Saurians with the bones alone remaining, so that this discovery of the outer skin is new to science.

The *Pungolo* of Milan, July 12, reports that at the town of Monzambano a detachment of carbineers entered a house owned by wealthy people and ordered a certain door to be opened. A horrible spectacle presented itself. In a room with windows secured by iron bars they beheld, amid uncleanness of every sort, a living woman deprived of speech and bearing hardly any semblance of a human being. This unfortunate woman had been imprisoned in that room for forty-two years. This monstrous cruelty was inflicted in order to prevent a marriage which would have taken from the family a large share of its patrimony.

In Spain the great extent to which the circulation of the Protestant Bible has succeeded, especially among the poorer classes, has caused the Pope to issue a prosecuting decree in which, under pain of excommunication, he prohibits any person from affording food or shelter to any Protestant missionary in Spain, and furthermore decrees the greater excommunication against any person who shall have in his possession any Protestant religious publication, whether for sale or otherwise. The Pope has accompanied these decrees, which are to be read from every parish church in Spain, with an autograph letter to King Alfonso, urging him, in the name of the great Catholic country of which he is the ruler, to use all his efforts to bring the civil power to bear against the missionaries for their expulsion, and the confiscation of their establishments throughout the country.

President Washburn of Robert College, Constantinople, writes to the *Independent* that thus far the result of the fall of Turkey has been chaos. "Many parts of the country," he says, "are ruins—the towns burned, the inhabitants massacred or scattered. Everywhere the population has been reduced to poverty, and all business has long been at a standstill. In many provinces civil war is still raging between the different nationalities, and all civil government has long since disappeared. The Central Government at Constantinople is in much the same condition. The Sultan trembles for his life, the treasury is empty and bankrupt, the old system of government has come to an end, and those in power do not see what is to take its place." Dr. Washburn thinks that the territory annexed to other countries will rapidly improve under good government; but Asiatic Turkey will only slowly rise in civil zation, even should England exert herself to influence reforms.

Church of God
Advent Faith
Hartford Conn. July 1878

Church of God
Abrahamic Faith
Hartford City, IN 47348

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

WHOLE NO. 611. PLYMOUTH, INDIANA, AUGUST 28, 1878. VOL. XXVII, NO. 32.

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THE RESTITUTION advocates the final restitution of all things which God hath spoken by the mouth of all his holy Prophets since the world began. It also advocates, as a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of Kings, and the immortal saints as joint heirs with him to the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ; and many other kindred truths. It also advocates a hearty belief of the Gospel, repentance, and immersion as prerequisites to the forgiveness of sins, and a holy life as essential for final salvation.

COMMUNICATIONS.

Our Duty No. 4.

For the grace of God that bringeth salvation to all men, hath appeared (margin), teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world. Titus ii. 11, 12.

The thought I would call attention to by the text is, Live soberly. Where are we to live soberly? In this present world.

The contrast I wish particularly to draw is between amusements and a life free from useless pastimes. I allude to domino, checker, chess, croquet, all sorts of card playing and the like things, together with theatre going and the like. I consider all of these seemingly harmless amusements as entirely unworthy and sinful for a child of God—an expectant joint-king of the coming ages—as far beneath a candidate to those exalted royal honors. A contestant for only some worldly prize leaves nothing undone that will be of advantage to him in obtaining that for which he is striving. Of course, as striving for something pre-eminently better, we should exhibit that carefulness, at least, that is manifested by this man of the world. The question then remains, Are these things detrimental to a successful contest for "the prize of the high calling of God, in Christ Jesus?" Of course, nothing but Bible evidence will be admissible, and we will proceed to present that authority that will alone be admissible before "the Judge of quick and dead at His appearance and kingdom," and testimony, too, that I think the honest-hearted will concur in.

I will first call our attention to Eph. v. 17. "Wherefore be ye not unwise but understanding what the will of the Lord is." But what testimony does this bear to the subject? It is this: We can not know His will without study, and time spent in such useless ways is taking time that should be used to make sure the prize. Do you want wisdom? or are you sufficiently wise? God says ask Him for it. Do you expect to obtain it without any further endeavor on your part? or do you expect to do your part? Then spend your time in that way rather than so unprofitably. But, says one, I have been studying and my brain is too much taxed already. Then turn your attention to something else and that will rest you. There is always something to do which will be of benefit. A short walk with your thoughts turned in another direction, yet on nothing light or trifling, will rest you. A chat with some one about useful things, or some of the glorious themes of the Bible will relieve those tired organs of the brain. We can always find something useful to do or talk about, something that will be of benefit to us or others. God has given us instruction to keep us usefully employed at all times. Think right, speak right, and do right, and we shall not have to resort to worldly amusements to occupy our time. Then we shall "do all to the glory of God." 1 Cor. x. 31.

Paul says to Timothy that in the last days men shall be lovers of pleasure more than lovers of God, 2 Tim. iii. 4. This is certainly true of professed Christians. They are becoming more and more so in vain amusements. "For we ourselves also were some times foolish, disobedient, deceived, serving divers lusts and pleasures." Titus iii. 3. In this letter he repeatedly exhorts all to be sober. In his letter to the Hebrews, as an example for us, he says: "Moses chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season." Heb. xi. 25. He exhorts us to think soberly. Rom. xii. 3. Peter says: "Be sober, be vigilant." 1 Pet. v. 8. Now, to be vigilant is to be watchful and be on our guard against danger. We are to constantly study ourselves by the Bible. This we do not do when we give ourselves, even for a short time, to worldly pleasures. He says: "But the end of all things is at hand; be ye, therefore, sober and watch unto prayer." Ch. iv. 7. John says: "Love not the world, neither the things of the world. If a man love the world, the love of the Father is not in him; for all that is in the world, the lust of the flesh, and the lust of the eye, and the pride of life is not of the Father, but is of the world." 1 John ii. 15, 16. Can we say that these useful things are of God? Then can we take part in them and yet not love them? Many will argue that this does not refer to those things; but the great day will disclose the fact that but few have found that straight and narrow path. There is a promise in the next verse to those who are faithful. "And the world passeth away and the lust thereof; but he that doeth the will of God abideth forever." To abide through the age to come we must "lay aside every weight." Do you say there are not weights to one who is to give an account of every idle word, and is to bring every thought into subjection to Christ? Most certainly we will have enough to do without these vain amusements. "The light of the body is the eye; if, therefore, thine eye be single, thy whole body shall be full of light; but if thine eye be evil, thy whole body shall be full of darkness. If, therefore, the light that is in thee be darkness, how great is that darkness?" Matt. vi. 22, 23. If we seem to have light and do not, oh, how intensely dark it will appear to have been when the great day of God makes it manifest to thee. And that which fell among thorns are they, who, when they have heard, go forth, and are choked with the cares and riches and pleasures of this life, and bring no fruit to perfection; but that on good ground are they, which, in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience." Luke viii. 14, 15. Paul tells Timothy how to keep it: "Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all." 1 Tim. iv. 15. The Psalmist says: "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful; but his delight is in the law of the Lord, and in His law doth he meditate day and night." He shows the necessity of all our time being occupied for the Lord—occupied in constant watchfulness. He says: "O how I love Thy law, it is my meditation all the day." Psa. cxix. 97. My soul shall be satisfied as with marrow and fatness; and my mouth shall praise Thee with joyfulness; when I remember Thee upon my bed, and meditate on Thee in the night watches." Psa. lxiii. 5. Why did David do this? Because he prayed for understanding. "The righteousness of Thy testimonies is everlasting; give me understanding and I shall live." Ps. cxix. 144. "Thou through Thy commandments hast made me wiser than mine enemies; for they are ever with me. Through Thy precepts I get understanding; therefore I hate every false way." Ver. 98, 104.

"We cannot serve two masters." If we undertake to serve the world a part of the time, we will come short of the glory of God. All we do is to be done as being for some one else and must be done for His interest. The Lord will hold us accountable. Blessed are those servants whom the Lord, when He cometh, shall find watching. Verily I say unto you that He shall gird Himself, and make them to sit down to meat, and will come forth and serve them. And if He shall come in the second watch, or come in the third watch and find them so, blessed are those servants. And this know, that if the good man of the house had known what hour the thief would come, he would have watched and not have suffered his house to be broken through. Be ye, therefore, ready also; for the Son of Man cometh at an hour when ye think not." Luke xii. 37–40. Suppose we were playing a game of croquet when the Lord comes; think you He would count us as watching? Nay, verily.

The necessity of spending our whole time for the Lord will appear more necessary as we proceed in our investigation; and especially so in articles treating on thoughts and sacrifices.

Instead of seeking to kill time with worldly pleasures, let us be faithful stewards of His word, and when the Master appears, we shall be found watching. S. H. REEVE.

Is it Faith or Fatalism?

A belief in the supernatural has prevailed in all ages. It is not confined to any particular sect, but has its advocates in every religious body. That direct interpositions of God have been witnessed, the Bible certainly teaches, but that they were to accompany the teaching of the Word during the present dispensation, is not taught in the Scriptures. The divine authenticity of the Word having been established by supernatural acts, no more needs repeating than does any act or covenant that has been ratified or confirmed needs a repetition. In no department does this belief prevail to a greater extent than among those whose province it is to teach the way of life and salvation. The pernicious effects of believing that God will, in some remarkable manner, provide for the temporal wants of those who go forth and labor in the gospel, may be seen in the stinted contributions that are made for those who devote their time and means to the cause of truth. Once let the belief prevail that the teacher must look for his support from unknown and mysterious source, and the natural tendency will be to rel x effort on their part; for, if God will provide for the temporal wants of that class, we certainly are excused from doing anything. The writer well remembers such injunctions as: "Put your trust in the Lord;" "Why, Brother, the Lord will provide;" but while both injunctions are true in their place, they never paid railroad fare, or bought food or clothing for the family. I would here remark that I have never yet wavered in the belief that the Lord will do all that he has promised, but to provide food and raiment for even his faithful servants, except through the legitimate channels, is not His duty. When Jesus called into his service a few faithful laborers, and sent them forth, he provided for their wants. This is a correct principle, it is fair, it is honest. And whether God, Jesus, angels or men demand our services, whoever demands the service should pay the laborer. This is in harmony with the entire teaching of the Bible, relative to those who labor in Word and doctrine.

Here is a question that ought to be candidly considered and fairly answered: Does the fact that a person possesses talent as a teacher render it necessary that he should use that talent, regardless of circumstances? Does it compel him to sacrifice property, health, and his duties as a provider for the wants of a family? It is well known that those who have given their services to the cause of truth, have not accumulated property by so doing. Success in any business depends upon the personal attention given to it, hence, a successful teacher must devote time to the work, and if that time is taken from any ordinary business, there must be a corresponding loss to the business. The indifference on the part of those whose duty it is to sustain those who proclaim the truth, has driven some out of the field into some secular business, and a few are yet struggling along, accepting now and then a limited allowance, that will barely suffice to keep them from actual want.

Let this God-ordained plan be adopted, viz.: That each believer is individually called upon to assist in the work of teaching; that from the believers must the assistance come that will sound out the word of life to dying men; that the church is the pillar and ground of the truth; that we are to bear one another's burdens; that they that preach the gospel, should live of the gospel: that the laborer is worthy of his meat; that the ox that treads the corn should not be muzzled. The rule is plain enough, it only needs enforcing. Then if you would have earnest laborers in the field, and you feel disposed to call them, remember that duty to them demands that you furnish the means that their labor otherwise would bring; this makes the labor mutual; all can thus make a sacrifice, and such have a blessed promise. Let us all strive to do our duty, that the Master may recognize us as the faithful in a few things. Yours, in hope,

J. F. WAGONER.

Bremer, Ind.

Generation.

For over thirty years I have been listening to what many of the fraternity have written and said on the signification of the above word. All the while I have been fully convinced of their error, and of late am somewhat surprised to find the editor of *The Crisis* presenting the same old threadbare theory, after the passing by of more years than any at first would have admitted it possible to extend them; and still, perhaps, I might continue my reticence, but for the mishap that might come to them should they be compelled to tarry beyond what could possibly be so construed, which I rather expect will be the case. I am inclined to think that England's premier, who is a Christian Jew, and (perhaps Millinarian), sees prophecies to be fulfilled before the King of the Jews can come, and hear them say, "blessed is he that cometh in the name of the Lord." And his diplomacy looks to me more like filling up the mould of prophecy than did the battles of Russia and Turkey look like the battle of the great day. I am not looking for that battle until there is something there to fight for; and there can be nothing until the Gentile foot is removed from treading down the sanctuary. How providential it appears to these watching the unfolding of events! In 1848 the foot was removed from treading down the host in the Roman kingdom, so that now the Jews are eligible to office, and are now elevated and actually able to wield a controlling influence. I see nothing in the phrase, this generation shall not pass away, that aims at fixing any data for the end. In fact, the Savior tells them that was not in his power; but I see a consoling promise similar to the one that the gates of the grave shall not prevail against the church. I do not understand that the Bible usage of the term will permit of its application to a space of time or to a man's lifetime, but in every case it denotes the progeny of the man. The name of the first book in the Bible is from the same root and indicates the Mosaic account of how all things commenced to be. The book of the generations of Jesus Christ is simply a record of the many begottens down to Christ, God's only begotten. David says, Psa. xxii. 30, "A seed shall serve him, and it shall be accounted unto the Lord for a generation." Isaiah liii. 8, asks, "Who shall declare his generation?" 1 Pet. ii. 5, "Ye are a chosen generation." Isaiah lx. 6, calls the child the "Father of the age." Christ himself says, Rev. xxii. 16, "I am the root and the offspring of David." All this clearly shows that, according to the Bible usage of the term, Christ must have a generation. I need not trouble you here with the Scriptural begetting and birth of his children. Undoubtedly they were his children to whom he was talking. How natural, then, that he should say to them, this generation, including all that should afterward be begotten by the same word of truth.

Fraternally yours, patiently waiting for the kingdom. L. LYONS.

The "One Hope." No. 1.

It is very natural to indulge hope. There is scarcely any enterprise engaged in without it has a central object, and hope looks to that thing as the object to be obtained in order to the happiness anticipated. As, for instance, enterprising and business men desire to be rich. Money is the thing to be possessed in order to be rich. Hence the central object of hope in all business enterprises is money, as that must be possessed in order to be rich. It is the case in matrimonial affairs. The young man aspires after happiness. But he says in his heart, I shall be happy all my future mortal days if I succeed in winning the affections and gaining the hand of the one I love for my partner in weal or woe. All can see that the central object of hope is the girl of whom he wishes to make a wife, and, on the accomplishment of this, he thinks, depend all his hopes for future happiness in life. But, while it is natural to hope for future good, it is not among the possibles to hope for any evil to come on us at any time, present or future; for hope is made of two ingredients, viz.: "Desire and expectation." While a man may expect to die, all things being equal, no man desires it. A man involuntarily desires life, yet he, in his senses, does not expect mortal life forever, for he sees that great men die as well as the small of the earth, the nobleman as well as the peasant; the high in honor as well as the plebeian. Yes, he expects to die at some future time, although his desire would be that that day would never come. It would be the height of presumption to say that, because a thing is desirable, therefore I shall possess it. I might desire to be in heaven, because the associations in heaven are all good, and the influence would, we will presume, be very glorious upon me. But to say that I ever hope to go there, as good and desirable as it might be for my benefit, yet, without a promise of God, with conditions, and those conditions complied with on my part, would only be a plain presumption, instead of expectation, as an ingredient of my hope. We all possess, as Christians, a religious hope. But perhaps they are very different in their nature and character. But in order not to fatally deceive us, our hope must contain the two elements of desire and expectation, and not desire and presumption. But where is the promise of God that any one will ever go to heaven to spend an endless life in the glorious realities of that precious place? I have not yet, in all my searching the Scriptures, ever found it. But I have found a promise of eternal life, predicated upon the eternal possession of land, viz.: The land promised to Abraham and his seed, the Christ, &c. Then, if God has promised eternal life and conditions, and those conditions are complied with by any one, then may that one expect to live forever, and he, or she, does desire it already as a good to be in the future possessed. Some tell us that the coming of Christ is the hope, but that is only the time when the Christian is to be put into possession of the life that he now hopes for. Others say the resurrection is the hope: whereas, the resurrection is only the means of putting the dead saints into possession of the promised life that is now held out as a reward of well doing. Well, to me it is quite astonishing that any come-out-er should not see and contend for the same. More anon.

C. F. SWEET.

The territorial changes effected by the Treaty of Berlin are of a most comprehensive nature. By the Treaty of San Stefano Turkey was called upon to surrender 78,550 square miles, with a 4,530,000 inhabitants, The Treaty of Berlin deals with 83,200 square miles and 4,882,000 inhabitants, as follows:

	Square Miles.	Inhabitants.	Mohammedans.
Ceded to Roumelia	5,933	215,000	114,000
Ceded to Servia	4,378	241,000	23,000
Ceded to Montenegro	1,542	40,000	2,000
Ceded to Austria	15	2,000	.....
Ceded to Greece (?)	8,220	792,000	40,000
To be occupied and administered by Austria	21,122	1,061,000	517,000
Formed into the Principality of Bulgaria	24,491	1,378,000	681,000
Included in Eastern Roumelia	13,046	710,000	265,000

The island fortress of Ada Kaleh, recently occupied by Austria, is not referred to in the treaty at all, and will probably remain in the hands of the Power which now holds it. Roumelia, in exchange for the territory ceded, is called upon to surrender 3,270 square miles, with 140,000 inhabitants, to Russia. The political divisions of the Balkan peninsula will henceforth be as follows:

	Square Miles.	Inhabitants.	Mohammedans.
Roumelia	42,663	2,142,000	742,700
Servia	13,216	1,242,000	7,500
Montenegro	2,254	210,000	1,000
Turkey	14,963	3,250,000	3,821,000

But if we exclude the provinces "indefinitely" to be occupied by Austria, Bulgaria and Eastern Roumelia, there remain to Turkey only 74,700 square miles, with 4,770,000 inhabitants, of whom 2,521,500 are Mohammedans. In Armenia, Russia takes 10,000 square miles, with about 330,000 inhabitants. Cyprus, intrusted to the keeping of England, has an area of 2,288 square miles and about 160,000 inhabitants.

Prince Bismarck signed the treaty of Berlin with an eagle's quill, ornamented with a silver figure of an Angel of Peace, which was presented to him for the purpose.

BREVITIES.

The line for a railroad between Leucosia and Famagosta, Cyprus, is being surveyed.

About 10,000 Indian troops, with three battalions of British, will form the garrison of Cyprus.

An influx of Mennonites is anticipated between this and 1880, in which year their exemption from military service will end in Russia, where they number 200,000.

The eclipse of the sun terrified the negroes in the region where it was total. At Waco, Texas, they believed that the day of judgment had come, and were panic stricken.

The first section of a railroad between Algiers and Tunis was recently completed, and on June 28 the event was celebrated by French and Tunisian officials. A section is to be finished in November.

Chin Lan Pin, the Chinese Ambassador to the United States, traces his ancestry back to a remote age, and belongs to the second rank in the empire, the next in order to the imperial family.

The island of Cyprus at one time contained nine different kingdoms, and more than a million inhabitants. Owing to the alleged peculiar temperament of its people, it was called "the home of love and beauty."

There are at this moment the unprecedented number of thirty-three ironclads in commission in the British navy, besides many unarmored frigates and corvettes of recent construction. Of the ironclads in commission, fourteen are in the Mediterranean with Admiral Hornby and Lord John Hay.

The number of native Christians in India is given in the new "Missionary Directory" as 200,331, an increase of 42,153 in four years and of native communicants 78,679, an increase of 15,854. The directory gives the names and addresses of 320 missionaries in native pastorate in India proper, not including Burmah and Ceylon.

Before the departure of Lord Beaconsfield for Berlin he received a letter from Lionel de Rothschild asking him to use his efforts "in favor of placing every religious denomination on the same footing of equality in the countries represented in the Congress, and especially to endeavor to secure the removal of the disabilities under which the Jews suffer in Roumania and Servia." Lord Beaconsfield answered that the matter would receive due consideration.

It is estimated that in the famine stricken districts of China the population has been reduced over 5,000,000 by actual starvation, and the prospect continues as gloomy as at the beginning. An idea of the isolation and suffering may be gathered from the official report of Gov. Homan to the Pekin *Gazette*, in which he says: "In the earlier period of distress the living fed upon the bodies of the dead; next the strong devoured the weak, and now the general destitution has arrived at such a climax that men devour those of their own flesh and blood. History contains no record of so terrible and distressing a state of things, and if prompt measures of relief be not instituted the whole region must become depopulated. Local sources of supply are entirely exhausted; the granaries are empty and the treasury drained dry, while the few wealthy people in the provinces have helped with contributions and loans till they themselves are impoverished."

An old lady now living on the Little Colorado, who has attained to the comfortable old age of 128 years, was 30 years of age at the time of the dark day, of which she has a vivid recollection, and recalls many interesting incidents that took place with her people, the Spanish, and also the Indians, who were more superstitious. The Spaniards buried all their saints, of which they had a goodly number, while the Indians took to feasting upon dogs and other animals. The "dark day" was so called on account of the remarkable darkness that extended throughout America. The obscuration commenced about 10 o'clock in the morning of May 19, 1780, and continued until the middle of the next night. Birds sang their evening song, disappeared, and remained silent; fowls went to roost, cattle sought the barnyard, and candles were lighted in the houses. The true cause of this remarkable phenomenon is not, and will probably never be known.

THE RESTITUTION.

N. A. OWAGLIN, Editor.

PLYMOUTH, INDIANA, AUG. 28, 1878.

OWING to our own poor health we have had to make up the present number as best we could. Some communications that require copying and correcting are delayed.

THE war in Bosnia between the Austrians and Provincials has not been brough to a close. The Austrian army of occupation has been victorious in the recent conflicts.

AT the time of finishing up our last issue for the press we were completely prostrated by a sudden attack of disease, and Brother H. V. Reed kindly assisted us in giving necessary business notices and other original matter.

THE yellow fever is still raging at the Southwest with all the frightful virulence of an epidemic. New cases swell the sick list, and the death rate is on the increase. The scourge will probably know no abatement till colder weather. Relief is needed from the benevolent everywhere.

THE report of the Indiana conference appears in this number. We hope all our friends will respond to its urgent requests to substantially assist THE RESTITUTION. We thank our kind friends for all they have done in the past, and thank our Heavenly Father of whom we can say with one of old, "Hitherto God hath helped us."

Trine Immersion.

I would like to ask you a question or two on the subject of baptism. There are some here who claim that trine immersion is the Apostolic mode of baptism, and that single immersion was invented in the fourth century. Now, as I have no history bearing upon this point, I would like if you would tell us how far back you can trace trine immersion by history, and who first practiced it? How far back can you trace single immersion, and who first practiced it?

Please give us the law and the evidence in the case.

S. MCGLOTHLAN.

The first one by whom a threefold immersion is mentioned is Tertullian, one of the early church fathers, who was born in Carthage, and flourished about A. D. 190–214. He obtained the office of Presbyter soon after embracing Christianity, and afterward embraced the doctrines of Montanus, having been determined to this course, it is said, by the ill treatment he received from the Roman clergy. He became the champion of the Montanist sect, with which he remained till his death.

From Gleasler's Church History, vol. I., p. 164, we give Tertullian's description of the ceremony of baptism in his own words:

"Aquam adituri, ibidem, sed et aliquanto prius in ecclesia, sub antistitis manu contestamur, nos renunciare diabolo (*αντικειται δια τουτο*) et pompæ et angelis ejus. Deinhinter mergitamur, amplius aliquid respondentes quam Dominus in Evangelio determinavit. Inde suscepit lactis et mellis concordiam prægustamus (qua infantamur, adv. Marc. I. c. 14): Exque ea die lavacro quotidiano per totam hebdomadam abstinemus."

This Anglicized is: "When we are about to go to the water, and but a little while previous, in the church, and under the bishop's hand, we make protestation that we renounce the devil (Gr. reject the devil), his pomps and his angels. Then we are three times immersed, answering somewhat more than the Lord prescribed in his gospel. Then he presents us a mixture of milk and honey which we taste, (and thus enact the infant); and from that day of ablution we are very abstentious for an entire week."

Another quotation reads:

"Exinde egressi de lavacro perungimur benedicta unctione (*χρισματι*) de pristina disciplina, qua ungi oleo de cornu in sacerdotium solebant."

This in English is: "When we have come out of the baptismal washing we are anointed with a holy anointing (chrism) according to the pristine manner of inducting into the priesthood by anointing with oil from a horn."

Once more he says:

"Dehinc manus imponitur, per benedictionem, advocans et invitans spiritum sanctum (*επιφοιτικα*)."

Which we render: "Then follows an imposition of hands with a benediction inviting and imploring the Holy Spirit (by this laying on of hands)."

We will now give some further extracts from history, for which we are indebted to Dr. Conant's work appended to his translation of Matthew on the meaning and use of the word *baptizein*, in which he gives a multitude of examples from classical, sacred and ecclesiastical writers. He gives the original and a translation in each instance, and we shall give his translation, confining ourself, for the present, to writers who speak of trine immersion. The first is from Cyrill, bishop of Jerusalem, who was born A. D. 315 and died 386:

"After these things ye were led by the hand to the sacred font of the divine *immersion*, as Christ from the cross to the prepared tomb. And each was asked if he believed in the name of the Father, and of the Son, and of the Holy Spirit. And ye professed the saving profession, and *sunk down* (katadusete) *thrice* into the water, and again came up. And there, by a symbol, enigmatically represented the three-day burial of Christ."

The second allusion to three dips is in the words of Athanasius, patriarch of Alexandria, who was born about A. D. 296 and died 373.

"For that the child *sinks down* (katadusai) *thrice* in the font, and comes up, this shows the death and the resurrection, on the third day, of Christ."

The third quotation is from Theophylact, a Greek theologian, born in Constantinople about the middle of the eleventh century, and died after 1112.

"For one immersion is spoken of, as also one faith, because of the doctrine respecting the initiation, being one in all the church, which has been taught to *immerse* (*baptizein*) with invocation of the *trinity* (*trisdos*), and to symbolize the Lord's death and resurrection by the three-fold *sinking down* (*katadusai*) and coming up."

Coming to the Latin writers he quotes Tertullian, to whom we have already alluded, and then gives an expression of Jerome's, who was born A. D. 331, and died 420. The church owes to him the Latin translation of the Bible, known as the Vulgate. He says: "And *thrice* we are *immersed* (*ter mergimur*), that there may appear one sacrament of the trinity."

The next example we give as taken from Alcuin, who was born at York A. D. 732, and died 804. His words are: "To us it seems implied, according to our feeble judgement, that as the inner man is formed anew after the image of his Maker, in the faith of the holy trinity, so the outer man should be washed with a *trine immersion* (*trina mersione*); that what the spirit invisibly works in the soul, that the priest may visibly imitate in water."

In a second place Alcuin says, after describing preliminary ceremonies, "And so in the name of the holy Trinity, he is *baptized with a trine immersion*, (*trina submersione baptizatur*)."

From the so-called Apostolic Canons, dating as early, perhaps, as the fifth century, the two following examples are adduced:

"If any bishop, or presbyter, shall not perform *three immersions* (*tria baptismata*) for one initiation, but *one immersion* (*en baptisma*), that given into the death of our Lord, let him be deposed."

From Zonaras, a Byzantine historian of the twelfth century, and who finally became a monk, and among other books wrote "An Exposition of the Sacred Canons," etc., we have this annotation:

"*Three immersions* (*tria baptismata*) the Canon calls the *thrice sinking down* in one initiation, that is, in one immersion." We note that a literal translation would give *three down-sinkings* in place of *thrice-sinking down*. We now come to the practice of National Churches, and still quote from Conant's work. From the Ritual of the Greek, or Eastern Church, we have the following from the "Office of the Holy Immersion:"

"And when the whole body is anointed, the priest *immerses* (*baptizei*) him (the child) holding him erect, and looking toward the east, saying: The servant of God (*name*) is *immersed* (*baptizetai*) in the name of the Father, and of the Son, and of the Holy Spirit; now and ever, and to ages of ages. Amen. At each invocation, bringing him down, and bringing him up." Dean Stanley, in his History of the Eastern Church, speaking of the difference between the modern Greek and Latin communions, says: "The Latin Church has wholly altered the mode; and a few drops of water are now the western substitute for the three-fold plunge into the rushing rivers, or the wide baptisteries of the East."

This was not the more ancient practice of the western church, as Dr. Conant shows from an extract from the "Order of the Sacraments" composed by Pope Gregory I, who became Pope A. D. 590, and which follows.

"The font being blest, and he holding the infant by whom it is to be taken up, let the priest inquire thus:

What is thy name? Answer. Dost thou believe in God, the Father Almighty, Creator of heaven and earth?

Answer.—I believe.

And in Jesus Christ, his only Son our Lord, who was born and suffered?

Answer.—I believe.

Dost thou believe in the Holy Spirit, the Holy Catholic Church, the remission of sins, the resurrection of the body?

Answer.—I believe.

Then let the priest baptize with a *trine immersion* (*trina mersione*) once only invoking the holy Trinity, saying:

And I baptize thee, in the name of the Father; (*and let him immerse once*) and of the Son; (*and let him immerse a second time*) and of the Holy Spirit; (*and let him immerse a third time*)."

The ancient practice of the Anglican Church may be seen from the following: "Then the priest shall take the child in his hands, and shall ask his name. And naming the child, shall dip it in the water *thrice*. First dipping the right side; second, the left side; the third time dipping the face toward the font; so it be discreetly and warily done, saying: N. I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. Amen. And if the child be weak, it shall suffice to pour water upon it, saying the aforesaid words." This is from the order of practice A. D. 1549.

The practice before the Reformation in England may be learned from the following Canon of the Council of Calcuth, A. D. 816: "Let the presbyters also know, when they administer holy baptism, that they may not pour the holy water over the infants' heads, but let them always be immersed in a font; as the Son of God furnished by himself an example to every believer, when he was *thrice* immersed in the waves of the Jordan."

From Lingard's History and Antiquities of the Anglo-Saxon Church, Dr. Conant gives the following:

"The regular manner of administering it was by immersion, the time the two eves of Easter and Pentecost, the place a baptistery, a small building contiguous to the church, in which had been constructed a convenent bath called a font. When an adult solicited baptism, he was called upon to profess his belief in the true God, by the repetition of the Lord's prayer, and the Apostle's Creed; and to declare his intention of leading a life of piety by making a three-fold renunciation of the devil, his works and his pomps. He then descended into the font; the priest depressed his head three times below the surface, saying, I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost."

"In the baptism of children the same rites were observed, with a few necessary variations. The priest himself descended into the water, which reached to his knees. Each child was successfully delivered undressed into his hands, and he plunged it thrice into the water, pronounced the mysterious words, and then restored it to its sponsors. Such were the Canonical regulations with respect to the administration of baptism."

The Greek church continues the practice of thrice immersing down to the present time, and immerses infants, while the German Baptists, or Brethren, a religious denomination founded in 1708, and who also practice the three dips, confine the ordinance to adults. If history proves the mode, it as decisively proves that infants are legitimate subjects as they are mentioned in connection with the trine mode of administration from the very earliest account of baptism, in this form, as our quotations show.

(To be Continued.)

COMMUNICATIONS.

Conference Report.

Pursuant to notice the Conference of the state of Indiana, or Annual Meeting, convened at Argos, Marshall county, Aug. 15 1878. Preaching in the forenoon by brother Barnhill, in the evening by brother Stephenson, who also spoke Friday 10 o'clock. At three p. m. we assembled again. After singing and prayer Bro. R. S. Dyciggins was chosen president, and the writer secretary. Reports of the state of our cause in different localities, were called for. An hour and a half was profitably and pleasantly spent in hearing from many of the scattered brotherhood how the battle was going in different parts. In the main we have reason to rejoice. The truth is gaining ground in many places: there is an increasing desire to hear, on the part of many who once treated with contempt, or opposed bitterly, the great truths of our glorious faith. The persistent labors of the faithful workers for more than a quarter of a century begin to tell on the popular creeds of the churches. An occasional report would cause a feeling of sadness when a brother would tell of a once prosperous congregation torn asunder and ruined by the introduction of some ism or untaught question; or, when another would tell of a church which had suffered the cares of life, and the love of the world, to put out the light of Christian example and godly conversation. The preaching was as usual at our conferences divided between practical and prophetical subjects; and, an effort was also made to give to the latter a practical application and bearing. The RESTITUTION was not forgotten. A part of Saturday afternoon was spent in presenting and urging its claims to a more liberal support from the lovers of truth. Many in the faith are not taking it. These were exhorted, as they love the truth, and regard their eternal welfare, to subscribe for the paper; and every subscriber in Indiana, throughout the United States, and the British Provinces, is earnestly solicited to make an effort to extend the circulation of this valuable medium of truth. Arouse you, who profess the Lord's coming near!

It was voted that public proclaimers, in the bounds of this conference who have not been previously furnished with a written license, or recommendation shall be granted such on application to the secretary: provided, each person so applying presents evidence of good moral character and ability to preach. The attendance at the conference, though perhaps not so large as at some previous ones, was respectable. Brethern Barnes and Lehman of Ohio; brother and sister Andrews, brethren Erwin and Watkins of Michigan, and brethren Reed and Stephenson of Chicago, shared with us the labor, pleasure and profit of the meeting. Sunday morning was very unpropitious. The rain which began to fall sometime during the night continued up to beyond the hour appointed for social meeting. But the bad state of the weather did not prevent us from coming together early enough to have a good time in exhorting one another in view of redemption so near at hand. Those who spoke expressed their determination to win the prize at the end of the race. This meeting was conducted by brother Fennimore, whom the writer met, for the first time, on Thursday before.

Good results must necessarily flow from these Christian interviews, and they ought to be, oftener, engaged in by our congregations everywhere. Brother Reed's discourse on the 2,300 days of Dan. viii. 14, immediately after this morning service, was well calculated to kindle into a brighter flame the hope which had been inspired by the previous exhortations. So near the end of this dispensation! How solemn the thought!

It was voted that we co-operate with the brethren of Ohio in a conference which they design to hold sometime during the autum, of the present year at Cleveland, or, such point as they may designate. This is brotherly and suitable to our common faith. By all means, brethern of Ohio, have a conference.

The meeting closed Sunday night; the good results of which will be reported and known when the Conference of all ages and climes shall convene at the Lord's coming.

R. S. DYCGGINS, Pres.

J. L. WINCE, Sec'y.

SELECTIONS.

Duration of Life.

The average length of human life in all countries, at this age of the world, is about twenty-eight years. One-quarter of all who die do not reach the age of seven; one-half die before they reach seventeen; and yet the average life of "Friends" in Great Britain and Ireland in 1860 was fifty years. Surely this is a strong inducement for all to practice for themselves, and to inculcate upon their children day by day, that simplicity of habit, that quietness of demeanor, that restraint from temper, that control of appetites and propensities, and that orderly, systematic mode of life which "Friends'" discipline inculcates.

Reasoning from the analogy of animal creation, mankind should live nearly one hundred years; that law seeming to be that life should be five times the length of the period of growth; at least the general observation is that the longer persons are growing the longer they live, other things being equal. Naturalists say a dog grows for two years, and lives eight; an ox grows for four years, and lives sixteen; a horse grows for five years, and lives for twenty-five; a camel grows for eight years, and lives forty; man grows for twenty years, and should live one hundred.

But the sad fact is that only one man for every thousand reaches one hundred years. Still it is encouraging to know that the science of life, as revealed by the investigations of the physiologists and the teachings of educated medical men, is steadily extending the period of human existence.

The distinguished historian, Macaulay, states that in 1685 one person in twenty died each year; in 1850, out of forty only one died. Duplin says from 1778 to 1843 the duration of life in France increased fifty-two days annually, for in 1731 the mortality was one in twenty-nine; in 1843 one in forty. The rich men in France live forty-two years on an average; the poor only thirty. Those who are "well-to-do" in the world live about eleven years longer than those who have to work from day to day for a living. Remunerative labor and the diffusion of the knowledge of the laws of life among the masses, with temperance and thrift, are the great means of adding to human health and life.

[New York Observer.]

Changes in Language.

The slow degrees by which the language of Shakspeare has progressed from the rude strength of the days of Harold to that of Chaucer, can only be properly appreciated by taking some well known composition and tracing its changes age by age. As an instance of this, the alterations made in the Lord's Prayer are interesting as well as a real literary curiosity, an appropriate prelix to which is the Gothic translation of A. D. 360:

Atta unsar, tu in himinam;
Weihnai namo theins;
Qimai thiudinassus theins;
Wairthai wilja theins swe in himina, jah ana airthai.
Hlaif unsarana thana sinteinan gif uns himmadagis
Jah aflet uns thatei skulans sijaima swaswa
jah weis afletam thaim skulam unsaraim
Jah ni briggais uns in fraistubnjai,
Ak lausei uns af thamma ubilin.
Unte theina ist thiudangardi jah mahts jah
wulthus; in aiwins. Amen.

The next given is the Early Classic (Anglo-Saxon):

Fader ure, thu the eart on Heofenum;
Si thin nama gehalgod;
To-becume thin Rice;
Gewurde thin wille on eorthen swa swa
Heofenum.
Urne ge dæghwamlicne Hlaf syle us to-dæg;
And forgyf us ure Gyltas swa, swa we forgifath urum Gyltendum;
And ne gelæde thu us on Costnunge;
Ac alys us of yfle. Sothlice.

An Anglo-Saxon version of A. D. 875 is very similar, but few variations being noticeable:

Fader ure, thu the eort on Heofenum
Si thin nama gehalgod;
To-becume thin Rice;
Gewurthe thin wille on eorthen swa, swa on Heofenum;
Urne ge dæghwamlicat Hlaf syle us to-dæg;
And forgyf us ure gyltas swa, swa we forgifath urum Gyltendum
And ne gelæde thu us Costnenge
Ac alyse us af yfle.

A lapse of but five years seems to have wrought some change, as an Anglo-Saxon of A. D. 880 is as follows:

Fader urun, thu arth in Heofnum
Si gehalgud Noma thin;
Tu cymeth Rio thin;
Sie willa thin swa on Heofne and in Eorthe;
Hlaf uncrne, dægwamlice sel us to-dæge,
And forgyf us synne ure swa last lice and se we forgeotas eghwelce scylde user.
And ne usih on fad thu in Costeunge;
Ac alral usih from yfle.

In the Anglo-Saxon of about A. D. 900 we find this:

Thu ure Fader, the eart on Heofenum,
Si thin Nama gehalgod;
Come thin Rice;
Si thin wille on Eorthe swa swa on Heofenum
Syle us to dag urne to dægwamlican Hlaf;
And forgyf us ure Gyltas swa swa we forgyfath them the with us a gyltath;
And ne lad thu us on Costnunge;
Ac alys from yfle. Sth it swa.

Another version of Anglo-Saxon of the same period:

Fader unser se the is in Roefnum
Gehalsed be thi Noma thin;
To cymeth Rice thin;
Sie wolla thin swa on Heofenaandon Heorthe;
Hlaf userne, dægwamlice sel us to-dæge,
And forgyf us synne ure swa last lice and se we forgeotas eghwelce scylde user.
And ne usih on fad thu in Costeunge;
An alral usih from yfle.

The next step is to the English, or Semi-Saxon, about A. D. 1160:

Ure Fader, thu the on Heofene eart,
Sye thin Name gehaleged;
To come thin Rice,
Gewurde thin wille on Heofnae and on Eorthe;
Syfe us to Daig urne daighwamliche Hlaf;
And forgyf us ure geltes, swa we forgyfath aniem them the with us agyltelh,
And ne lad thu on Costnonge
Ac alys from yfle.

The following is an English version of A. D. 1200 or 1300:

Oure Fader that art in Hevenes
Walewid be thin Name;
Thy kingdom come;
To be thi wille do as in Hevene and in Erth.
Gyf to us this day our Brede over other substance;
And forgyf to us our Dettis, as forgyuen to our Dettours;
And lede us not into Temptation;
Ac delyne us fro yvel.
Amen, that is, so be it.

Next we have Wiclif's version printed in 1370, resembling the last above:

Our Fader, that art in Heavenes,
Hollowed be thy Name;
Thy kingdom come to;
Be thy will done in Eorthe as in Hevene;
Giue to us this day our Bread, over other substans;
And forgif to us our Dettis, as we forgeuen to our Detters.
And lede us not into Temptation;
But deliver us from evyl. Amen.

A. D. 1430, or five hundred and fifty years after the first Anglo-Saxon version of the Lord's Prayer given, we find comparatively slow progress made, as the following will show:

Our Fadir, that art in Heavenis
Hallewid be thi name;
Thi kingdom come to thee;
Be thi Will done in Oerthe as in Hevene.
Give us this day ours Bread over other substance,
And forgive to us our Dettes, as we forgiven our Detteurs,
And lede us not into Temptation;
But deliver us from Ivel. Amen.

We close the record with Tindal's version of 1526:

Our Father which art in Haven
[Halowed be thy name]
Let thy kingdom come;
Thy will be fulfilled as well in earth as in heven;
Give us this days our dayly bred;
And forgave us our Dettis as we forgiven our Detters;
And lede us not into temptation;
But deliver us from evill,
For thine is the kingdom, and the power and the glorys for ever.

This approaches the nearest to the present version and is essentially the same.

J. M. B.

[Advocate and Guardian.]

"What Are We Coming To?"

"It would almost appear to the careful observer as he sends his thought abroad over our own county, and the nations of Europe and the world, that the times of tribulation spoken of in Scripture as announciatory of the latter days, had already come. The foundations of industry, order and prosperity seem to be tottering. Governments are corrupted, people rebellious, enterprise paralyzed, trade and commerce languishing, and individuals bankrupt. Suffering and distress prevail everywhere to a most unusual degree. Wars and rumors of wars, famines, pestilence and earthquakes in divers places, increasing wickedness, and heart-sickening casualities and crimes startle the community, and large multitudes exclaim, What are we coming to? The answer seems plain.

"The world is hastening to its destiny. Prophecy is fulfilling, history completing. The kingdoms of this world are being disorganized that they may become the kingdoms of our Lord and of his Christ. The nations are filling up the cup of their iniquities, which shall turn in their hands into the cup of the Lord's fury. Leaders of false religions are binding upon their followers heavy burdens, and grievous to be borne, which are destined to be thrown back with crushing weight upon their own heads. Communities are laying up for themselves 'wrath against the day of wrath, and revelation of the righteous judgment of God,' and individuals, sinning with a high hand against knowledge and love, are provoking the Almighty to a just retribution. Let the Lord's people be awake, zealous and active for the Master, vigilant and uncompromising against evil, waiting for his appearing, by the brightness of whose coming the man of sin is to be finally destroyed."—

[Earnest Christian.]

Voltaire's Sneer at Sir Isaac Newton.

Sir Isaac Newton wrote a work upon the Prophet Daniel, and another upon the book of Revelation, in one of which he said that in order to fulfill certain prophecies before a certain date was terminated, namely, 1260 years, there would be a mode of traveling, of which the men of his time had no conception; nay that the knowledge of mankind would be so increased that they would be able to travel at the rate of fifty miles an hour. Voltaire, who did not believe in the inspiration of the Scriptures, got hold of this and said: "Now look at that mighty mind of Newton, who discovered gravity, and told us such marvels for us all to admire. When he became an old man, and got into his dotage, he began to study the book called the Bible; and it seems that in order to credit its fabulous nonsense, we must believe that the knowledge of mankind will be so increased that we shall be able to travel at the rate of fifty miles an hour. The poor dotard!" exclaimed the philosophic infidel, Voltaire, in the self-complacency of his philosophy. But who is the dotard now?

Character is so much more than wealth or knowledge, fame or power, that it is the measure of the man. When placed in a prominent position of any sort whatever, we say at once: Not "What does he know?" but "What sort of a man is he?" That is the momentous question that involves all. All others are secondary—wealth, knowledge, fame and power, most desirable accessions for a good man; but otherwise they add strength in another direction. We wonder if the young men and boys in our land would realize that character is the most important capital. If one is looking for a partner or employe, what does he require first and most of all? An honest man or boy. Wealth and position, with the first requisite, will be no detraction, but nothing without it. What pillars are to a building, what the foundation is, and the corner-stones thereof, so is a good character to a man or woman, boy or girl. The wise man said, "A good name is rather to be chosen than riches," and he had no lack of wealth. Remember boys—and it will harm none to remember—that what you are is of infinite importance; while what you have is finite in its value; its end is the grave, while the former will grow and enrich its possessor through all the ages of immortality. Strive for it as for your life, for life is naught without it; if a man die for his honor he is an everlasting hero; while if he die for his wealth, he is a sordid fool. We honor it in death if not in life. "So teach us to number our days, as to apply our hearts unto wisdom."

It is announced that Mr. Russam has found at Nineveh, imbedded in a wall of the palace of Assur-Bani-Palo, a round clay cylinder divided into ten compartments, and containing nearly 1,300 lines of fine inscription. What this inscription means, has yet to be determined.

Church of God
Abrahamic Faith
Hartford City, IN 47348

POETRY.

Shall We Know Each Other?

When we hear the music ringing
In the bright, celestial dome—
When sweet angel voices singing
Gladly bid us welcome home,
To the land of ancient story,
Where the dwellers know no care—
In that land of light and glory,
Shall we know each other there?

Shall we know each other—
Shall we know each other—
Shall we know each other—
Shall we know each other there?

When the holy angels meet us,
As we go to join their band,
Shall w- know the friends that greet us,
In the glorious happy land?
Shall we see the same eyes shining
On us, as in days of yore?
Shall we feel the same arms twining
Fondly 'round us as before?

Yes! my earth-worn soul rejoices,
And my weary heart grows light,
Nor the thrilling angel voices,
And the angel faces bright,
That shall welcome us in glory
Are the loved of long ago;
And to them 't is kindly given
Thus their mortal friends to know!

O ye weary, sad, and tossed ones,
Droop not, faint not by the way;
Ye shall join the loved and just ones
In the land of perfect day
Harp-strings touched by angel fingers
Murmured in by raptured ear—
Evermore their sweet song lingers—
We shall know each other there.

LETTER DRAWER.

Editor Restitution:—I am at home again. Found all well. Was gone to Ill. for some time. Had some good meetings. I find the people quite anxious to hear the word. I first visited the brethren in Champaign county near Pesotum; found them still contending for the truth. From there to Ivesdale, and spent some six days; and immersed two into the Christ. To God be all the praise. From there I visited brother Graham's neighborhood and stayed over three Sundays. They organized a little body of believers of seven. They have a hard time with the sects, but I think they will stand firm. I go again this week to Edgar county, Ill., to hold meeting over two Sundays. Yours in the love of the truth. J. S. HATCH.

Editor Restitution:—I have been encouraged to much perseverance in letting the light of truth shine here by the obedience of two persons, who were inducted into the sin covering name, on Sunday, July 21, at 7 p. m. Merril C. Crandall and Louisa J. Crandall, his wife, formerly Methodist. They are well instructed in the first principles of the Gospel of the kingdom of God. For the past six years my house has been open for the reception of those who might pass this way, belonging to the family of Christ. Meetings have been held from time, to time, as opportunity afforded, by such visitors and a few friends were called together who had heard of the mysterious doctrine. About nine months since I opened a room at 720 Main St. for the investigation of the Scriptures. Meetings have been held nearly every Sunday at 10 a. m. Such persons attended as I could interest by conversation and circulation of books and tracts. Mr. J. G. Haupt, whose immersion was reported in a late RESTITUTION, has met with us quite regularly, others are interested who I expect soon to become obedient to the faith. Yours in the blessed hope.

M. G. LEE.

Davenport, Iowa.

Editor Restitution:—Enclosed I send you one dollar for the paper. I prize the truths it advocates too highly to do without it. Ought to have sent you the money sooner, but times are hard, and could not. May God bless you in proclaiming the "glad tidings" and enable you to discharge the duties devolving upon you with that ability and satisfaction to your many brethren and subscribers that has hitherto characterized THE RESTITUTION as one of the best, and to my mind as the only paper that "declares the whole counsel of God." Your brother in Christ.

THOMAS MALONE.

Council Grove, Kan.

Editor Restitution:—I am still at work in the cause and hope sincerely that my labor will not be in vain. On Sunday next I will assist one more truth-seeker to put on Christ, that he may obtain the blessing of the promised inheritance in the kingdom of God. Let us work while yet it is day, for the night soon cometh when no man can work. Hoping that we may all be gathered into the garner, and be accepted of our Lord as the seed that fell on good ground,

I remain your brother in hope.

W. I. CROCKETT.

Wytheville, Va.

Editor Restitution:—Having just joined the army of the Lord, and being a young soldier, I am ready to help edify the brethren in Christ to the extent of my ability, for which purpose I hope these few lines may be available. I would have you to know, brethren, that there is but one to whom we may look for guidance and instruction, and that is the Lord and Savior Jesus Christ. He is able and willing to uphold all who in humble contrition will come to him, and we should not forget to call upon his name daily, and thank him for his wonderful kindness toward the children of men. If any lack understanding, let us pray to God who giveth liberally, that we may be able to come to the knowledge of the truth. Let us be sober-minded, and thus show ourselves patterns of good works, in doctrine showing uncorruptness, gravity and sincerity. Thus God will be honored, and his Word received. Christ has left us an example that we should follow in his steps.

Brethren, let us be faithful to him who hath called us by his Gospel, and who has said: "Because thou hast kept the word of my patience I also will keep thee from the hour of temptation, which shall come upon the whole world to try them that dwell upon the earth."

From your brother in Christ.

ELIJAH WOOD.

Hubbard, Ky.

Editor Restitution:—We, a little band of believers on the south of the Meherrin, have erected the hull of a meeting house. The brethren are weak and in common circumstances. Though we are as strangers according to the flesh, yet through the like precious faith which binds us together as one family, into which we hope ere long to be gathered by the return of the Master, where we shall then see each other face to face, we are encouraged to say that *any* contribution *from* brother or sister will be most thankfully received by your brother in Christ. JOHN PETTY.

North View, Mecklenburg Co., Va.

COMMUNICATIONS.

Report of the North Carolina Campmeeting of the Believers of the Abrahamic Faith.

We met according to notice given in THE RESTITUTION, commencing Saturday, August 30th, continuing till Tuesday (four days). The attendance was good, both as to numbers and respectability. Order, harmony, good feeling and the best attention prevailed throughout the entire meeting. Seven or eight discourses were delivered by Brethren Anderson, Lyder, George, and the writer. Brethren A. and L. are workmen that need not be ashamed. Brother George is a new beginner. He and his wife came sixteen miles on foot to be baptized and attend the meeting. Seven were baptized; many more will follow. Among those baptized is a young, licensed Baptist preacher, but had only spoken a few times, modest and retiring, will put on the harness and do battle for the truth as soon as he gets a little better posted. The discourses preached by Brethren Anderson and Lyder will vie with our best speakers in the connection. There was a deep feeling of approval manifest toward the truths spoken, by the entire audiences. The truth has taken a firm hold of this people. The effect is very manifest. The people in the vicinity of the meeting were very kind and friendly, entertaining all that came. They have our hearty thanks and our humble prayers that they may believe and obey the gospel, and be gathered with the righteous unto life eternal.

This campmeeting or conference is the first held in the state. I do not know the number of baptized believers there are, but they have all, or nearly all, been gathered since we began our feeble labors among this people. Brother Anderson has labored very efficiently since he embraced the truth. He is deserving of much credit, and a little better support than he gets. I tremble for those who have abundance of this world's goods, living at their ease and see God's servants in want, traveling on foot from town to town, and from county to county, poorly clothed, and have to pick their scanty meal; but we never hear them complain. No, they are like their Master, have not where to lay their head; if they have, it is on a pallet of straw; but a better day is close at hand. We are quite sure that the people at the meeting realized this most deeply after reading Brother Reed's article on the Sixth Vial, and the remarks made. I think many from that moment resolved to become the followers of the meek and lowly Jesus, and I shall be greatly disappointed if a goodly number do not in the immediate future come forward and witness a good confession before men. These things greatly encourage us to labor among this people, and we say again, God bless this dear people, and may a large number be gathered whose names shall be found written in the Lamb's book of life. Thus the good work goes on; no undue excitement, but men's better judgment and good sense is appealed to, backed and enforced by the word of God. More anon,

NEWELL BOND.

Flat Rock, N. C.

Report of Annual Assembly.

The annual assembly of the Church of God, met, according to announcement, and my heart glows with gratitude to God, that I can say the meeting was a success. Although the writer was the only speaker in attendance, and notwithstanding, we can truly say with the Apostle Paul, that we have been in perils on land and on sea, and in perils among false brethren; that we again, as in times past can sing the song of Moses, the servant of God, that "Thy right hand, O Lord, has become glorious in power, and in the greatness of Thine Excellency, Thou hast overthrown them that rose up against Thee." We opened the meeting on Friday night by referring to the announcement and stated that several little bodies of believers had responded to the invitation, and were present on the occasion, as a little band of strangers, saying by their actions that they have here no abiding city, but were seeking a country, a city, which hath foundations, whose builder and maker is God, and were ready and willing to bear testimony to the whole truth, and to let their light so shine before men, as to constrain others to glorify our Father which is in Heaven; and being assembled, the time would be spent in reasoning out of the Holy Scriptures, both for the mutual edification of the Church of God, and that the eyes of the understanding of all might be enlightened, to know what is the hope of the calling, and what is the riches of the glory of His inheritance in the saints. The congregation increased from the good old quiet town of Winchester, until, on Sunday night, the beautiful, green Fall Mall street, was lined from Braddock street to Washington street, and to my regret, not much more than half of the good people in attendance could be seated in the house of the brethren. It is given up to be the best demonstration for the truth that we ever had in this place. After a plain scriptural description of a Christian, was given out, all who could answer to it in faith and practice, were invited to be seated together, and by so doing distinguished themselves from the world, according to the God-given plan, so that we may truly be called the Church of God, the foundation of God standing sure, having this seal, the Lord knoweth them that are His. The assembly being confident that they were established upon the foundation of the Apostles and Prophets, Jesus Christ the chief corner stone, participated together in the rich memorials of a Savior's love, and by so doing, showed forth the death of Him that was dead, but is alive for ever more, amen; and has the keys of hell or the grave, and of death. The assembly thus seeing each other in the faith, gave each other in order while singing one of the sweet songs of Zion, the right hand of fellowship.

The demonstration being patiently and respectfully witnessed by the multitude, I was made to exclaim that my prayers were being answered, that I had long desired to have the opportunity of presenting to my neighbors and their children, in full, the principles that we, as a people, cherish. On Monday the assembly repaired to the water where two precious souls proved their fidelity to the whole truth, by the confession of their faith in the things of the Kingdom of God and name of Jesus Christ, and by having that all-saving name named on them in baptism, for the remission of sins. On coming up out of the water, the evidence given by the two faithful witnesses, brother and sister Pryor, of their sincerity and honest convictions of the truth, was such, that I was made to exclaim, that Heaven was rejoicing at the transaction; that there was more joy in Heaven over one sinner that repenteth, than over ninety-and-nine just persons, that need no repentance. May they be bright ornaments in the Church, and in the sight of all men, and so form a character approved of God, and now, having been planted together in the likeness of the death of His Son, and arisen in the likeness of his resurrection, may they, with all the blood washed, when he comes to make up his jewels, be crowned with glory, honor, immortality, eternal life. On Monday night, assembled at the house of the brethren, we read the letters from the brethren, who were hindered from meeting with us. In connection with which the farewell discourse was delivered, in which the brethren were exhorted to so let their light shine as to constrain some one of their race to become an heir to the Kingdom of God, for each one to bring one more to the next assembly, and not to care for a little money, or something to eat, or clothing, but be willing to make any sacrifice in the bounds of reason, to influence some son or daughter of Adam to become a recipient of the eternal inheritance, that they be in that great assembly of which the present had reminded us that is referred to by the psalmist, where the Most High says, "gather my saints together unto me, those that have made a covenant with me by sacrifice," that since the last assembly I had gone out and influenced several to put on the whole armor of God, and that I was satisfied that the cause in which we are engaged is of God. On the authority of he that hath a dream let him tell it, I told a dream that sister Pryor had before she came from Maryland, which was that she saw an angel, who said to her to follow him, and she did so, and after that she was surrounded by quite a number of angels. I told her that her dream was now interpreted, when we come to understand the meaning of the word angel, in the sense of a messenger, that the Prophets and the Apostles were angels, or ministering spirits sent forth from God to minister to them that shall be heirs to salvation, and that the Elders of the true Church of God, are the Angels of this dispensation, or ministers bearing the good message to the people, and when they believe or obey the Gospel, they too become angels, not only to individuals of their day, but (to show their [illegible]) were destined to be God's ministers in the age to come, which ministration will result in the blessing of all nations. I stated that some months past I was in Maryland. Bro. Pryor and wife who had been baptized, on hearing the Gospel of the Kingdom and import of the name of Jesus Christ fully explained, became very much interested. They soon became satisfied they were ignorant of the Gospel when they were first baptized, but were getting ready to go west. I laid right hold of Brother Pryor and got him to promise at once to bring his little family, and cast in their lots with us, which they did some time past, and now that they were seated in the midst of an assembly of believers of the Gospel, whose right it is to bear the glad tidings to all around, if it is only to influence but one individual to be saved, when the Lord comes. I was perfectly satisfied it was a fulfillment of the sister's dream. I, in conclusion, told the brethren, that as soon as the meeting was over, I was going out again, to see how many more I could gather in by the next assembly, and repeated the exhortation for all to go forth to their respective places of abode, and serve as Angels of Light to the world, and return to our next assembly bearing their sheaves with them, if it is the Master's will that we meet again before He comes, to be admired in all them that believe; and if not, let us be found faithful over a few things, that we may be made ruler over many. And while singing

We speak of the realms of the blest;
Of that country so bright and so fair,
And oft are it glories confessed,
But what must it be to be there?

The farewell greeting was given, with the understanding to hold quarterly as well as annual assemblies at the house of the brethren, the first quarterly meeting to commence on Saturday night, before the first day in October; the next annual assembly to be on the second first day in August, 1879.

N. J. MORGAN.

Another year has rolled around,
Our meeting now is o'er;
Some of us sleep beneath the ground,
And some still on the shore.

The faithful souls who met us here
Have to their homes returned,
To serve the Lord another year;
Oh, may their lamps all burn.

Yes, may they let their light so shine,
While marching on the way,
And prove their calling all divine
In that eternal day.

We surely spent some happy days
In heavenly places sweet,
Worshiping in the good old way
At our Redeemer's feet.

Some of our brethren could not come;
Their seats were vacant still;
This surely left an aching void
That none of us could fill.

Yet we can consolation take
In viewing the promises o'er;
All things together work for good,
While waiting on the shore.

Our meeting has not been in vain;
We showed the gospel plan;
Two precious souls in Jesus's name
Were added to our band.

Now, while we all are scattered wide,
Let us keep our armor bright,
That we be of his chosen bride,
In whom Christ will delight.

S. P. M.

Winchester, Va.

The Plan of the Ages.

According to the eternal purpose which He purposed in Christ Jesus our Lord. Ephesians iii. 11.

This is a most unfortunate translation of the original text. The word rendered eternal, means "of the ages," and the word "purpose" denotes a "plan" or "arrangement." Instead of "eternal purpose" it should read "plan of the ages," or "arrangement of the ages," The whole sentence should read, According to the arrangement of the ages which He made for Christ Jesus, our Lord. A parallel text is Hebrews, i. 2. "By whom also He made the worlds," which should read, "For whom He made the ages."

The above is copied from a lengthy article in the *Prophetic Times*, of January 1861, signed, D. C. M.

CHAS. BOARDMAN,
Winter Street, Hartford, Conn.

Lord Macaulay's Mother.

Children, look in those eyes, listen to that dear voice, notice the feelings of even a single touch that is bestowed upon you by that gentle hand! Make much of it while you have that most precious of all good gifts, a loving mother. Read the unfathomable love of those eyes; the deep anxiety of that tone and look, however slight your pain. In after-life you may have friends—fond, dear, kind friends; but never will you have again the inexpressible love and gentleness lavished upon you which none but a mother can bestow. Often do I sigh in my struggles with the hard, uncaring world, for the sweet, deep security I felt when of an evening, nestling in her bosom, I listened to some quiet tale, suitable to my age, read in her tender and untiring voice. Never can I forget her sweet glances cast upon me when I appeared asleep; never her kiss of peace at night. Years have passed away since we laid her beside my father in the old churchyard; yet still her voice whispers from the grave, and her eyes watch over me, as I visit spots long since hallowed to the memory of my mother.

The Word Heaven.

Says Richard Chevenix French, professor of Divinity in King's College, London, Eng.:

With how lively an interest shall we discover words to be of closest kin which we had never considered till now but as entire strangers to one another! What a real increase will it be in our acquaintance with and mastery of English to become aware of such a relationship! Thus "heaven" is only the perfect of "to heave;" and is so called because it is "heaved" or "heaven" up, being properly the sky as it is raised aloft.

The London *Times'* Constantinople correspondent says: "'The immediate effect of the Anglo-Turkish Convention,' writes an intelligent Arab to me, 'will be to make Cyprus the most prosperous island in the world.' Many Turks, he adds, in explanation, have made up their minds, and are making preparations to leave Constantinople and to settle in the new English island, 'under that Government which alone, as they think, understands justice.' There is already a scheme for setting up a newspaper in the Turkish language in Cyprus. Shoals of people will go over from the coasts of Syria, flying from the rapacity and tyranny of Ottoman Governors, for no one doubts that England will vouchsafe to the island that same freedom of the press which is established in the British Colonies, unless, indeed, England were, out of complaisance to the Porte, to alter her system and abjure her principles."

ANNOUNCEMENTS.

IOWA ANNUAL CONFERENCE.

The annual conference of the Church of God in the state of Iowa will convene at 2 o'clock p. m., Sept. 5, 1878, at Irving, Brethren, this will be on Thursday, and it is desired that we have a full attendance at the commencement of the meeting. We are expecting brethren from all parts of the state and neighboring states Bro. Ramsey and Hill from Floyd, Bro. Moyer from Clarksville, W. O. Stearns from Waterloo, Bayard and Williams from Riverside, J. T. Price of Cole, A. W. Hagadorn of State Center, E. A. March, and other speakers from our own state will be in attendance, and Dr. Jacobs, and possibly others from Illinois will also be with us. Bro. Ramsey will be here with our text, and it is expected that the text reading will continue over till Sunday the 15th. Let those who can bring tents.

O. M. MYERS.
By request of the Secretary.

IRVING, IOWA.

The Lord willing a general tent meeting will be held at Irving, Tama county, Iowa, commencing on the 6th day of September, 1878, and hold over the second Sunday. The conference of the Church of God will hold its annual session at this meeting, together with the delegates from the Abrahamic Faith conference commencing on the 11th. Come, brethren, with your tents, and let us have a general turn out and a good meeting. Hay can be ground for teams, and boarding place from Jesse Pidine for those coming by rail.

JOHN FITZ, Sec.

CONFERENCE MEETINGS.

For the benefit of those interested I will announce that I will meet with the brethren of northwest Missouri in conference assembled at Roxanna, Mo., commencing Sept. 27 to 30, 1878.

With the brethren of northeastern Kansas in conference assembled at Severance, Doniphan Co., Kansas, Oct. 4 to 7, 1878.

With the brethren near Bro. S. A. Saylor's, at Bro. Saylor may arrange, in Brown Co., Kansas, Oct. 12 to 14, 1878.

With the brethren on Lightning Creek, Crawford County, Kan., at brethren Robert Baker and Misery Tarney arrange, Oct. 18 to 20, 1878.

G. M. MYERS.

To the Friends of J. W. Becker.

Chicago, Aug. 5, 1878.

Dear Brethren:—Please do not ship any more produce on my account to Alfred Daniels (number of 110 South Water Street). I have been very sick for many weeks, and am still unable to attend to business. Those wishing to address me on business or otherwise, will reach me at No. 153 North Halsted Street, Chicago. J. W. BECKER.

Postoffice Address.

Brother J. M. Stephenson's address is 344 Wabash st., Chicago, where friends may address him until further notice.

A T A BARGAIN.

Scholarships in the following named institutions of learning: Bryant & Stratton's Business Colleges, Chicago. Spencerian's Business College, Chicago. Bonham Seminary, Chicago. Address

A. D. EARLEMAN,
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Will the Earth be Burned Up? By T. Wilson. An argument from the Scriptures, showing that the earth will not be annihilated, as many suppose, but will be the everlasting inheritance of the saints.

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Hades; or, The Intermediate State of Man. Henry Constable, A. M., Portpoll, $1.50. Presents the Bible doctrine of the state of man between death and the resurrection. Rev. Ramsey and Hill from Floyd, Geo. Moyer from Clarksville, W. O. Stearns from Waterloo, Bayard and Williams from Riverside, J. T. Price of Cole, A. W. Hagadorn of State Center, E. A. March, and other speakers from our own state will be in attendance, and Dr. Jacobs, and possibly others from Illinois will also be with us. Bro. Ramsey will be here with our text, and it is expected that the text reading will continue over till Sunday the 15th. Let those who can bring tents.

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G. M. MYERS.

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POETRY.

Restored Paradise.

There is a home of peaceful rest,
Where pleasure never dies:
There beauty smiles and all are blest,
With restored Paradise.
Our Father's house prepared for those
Who seek to do his will;
They shall see Sharon's blooming Rose
On Zion's Holy Hill.

Here tossed upon the waves of life,
Where foams the angry tide;
Beholding man's unceasing strife,
We in our Refuge hide;
Beyond the storm, beyond the gloom,
Breaks forth the light of morn;
Arising from the cold, dark tomb,
A nation shall be born.

In that sweet home of tearless joy,
We shall each other greet;
With smiles of love that never cloy,
In perfect union sweet.
There sadness is a thing unknown,
Death frowns not on the scene;
Celestial beauties 'round the throne,
Immortal and serene.

We now can read our titles clear,
To restored Paradise;
Our King in beauty will appear,
And wipe our weeping eyes.
There we shall sing our sufferings o'er,
And shout the victory,
On Eden's blest, immortal shore,
We'll hail Earth's Jubilee.

The Last Words of David.

TITLE.

"*Now these are the last words of David.*"

PROEM.

The oracle of David the son of Jesse;
Even the oracle of man raised up on high:
The anointed of the God of Jacob,
And the composer of the psalms of Israel.
The Spirit of Jehovah speaketh by me;
And his word is upon my tongue.
Jehovah, the God of Israel sayeth;
To me speaketh the Rock of Israel.

SONG.

The Just One ruleth among men?
He ruleth by the fear of God?
As the light of the morning ariseth, Jehovah;
A sun, without clouds, for brightness;
And as the grass from earth after rain.
Verily thus is my house with God;
For an everlasting covenant hath he made with me,
Ordered in all things and safely secured:
For lo! all my salvation and all my desire,
But the sons of Belial shall not flourish;
As a thorn rooted up shall be all of them;
For they will not be taken kindly by the hand.
And the man who shall reprove them
Shall be filled with iron and a wooden spear;
But in the fire shall they be utterly burnt with ignominy.

—*Kennicott's Translation.*

SELECTIONS.

The Church and the World, and Coming Events.

By the Rev. A. Faussett, the Commentator and Rector of St. Cuthbert's, York—Passages from his New Prophetic Work, "The Church and the World," 180 *Pages. Hatchards, Piccadilly, London.*

In 2. Tim. iii. 1, we have a portrait drawn of the last days, to which our own times have a striking resemblance: "In the last days perilous times shall come; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, implacable, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God, having a form of godliness but denying the power thereof, ever learning and never able to come to a knowledge of the truth."

Spiritualism and necromancy, too, are mentioned. "As Jannes and Jambres (the magicians) withstood Moses, so these resist the truth." Compare Mal. iii. 5; Rev. xxi. 8: "Sorcerers." Much the same sins are attributed in Rom. i. 29, etc., to the heathen. So that it is a relapse to heathenism, with its beast-like propensities. Thus the hotbed is being prepared for the manifestation of the beast—the reintroduction of these infidel elements under the coming last open antichrist—the worst form of the beast.

The instrument of the Church's sin becomes the instrument of the Church's punishment. The beast will turn upon the harlot who sat upon it, "hates her, and with its ten horns makes her desolate and naked, eats her flesh and burns her with fire." This is just what the Romish church has suffered within these last few years throughout the European continent. The world-powers, France, Italy, Austria, Spain, and Germany, upon which she spiritually ruled, have one and all turned against her, and stripped her of her temporal possessions. This answers to the Greek of Rev. xvii. 16: "They shall eat her masses of flesh" [i. e., her carnalities.

How striking a retribution it is, that having obtained her first temporal dominions* by recognizing the usurper Pepin as lawful king of France, Popery should be lately stripped of those her first dominions by another usurper of France, the Napoleonic dynasty! Under another figure St. John describes this process of draining off the apostate church's resources, as "the drying up of the waters of the Euphrates" on which Babylon was situated (xvi. 12).

Compare Rev. xvii. 1, 15: "The great harlot sitteth upon many waters. The waters which thou sawest, where the harlot sitteth, are peoples and multitudes, and nations and tongues." The drying up of the Euphrates, on which Babylon was situated, has a double and synchronous fulfillment.

Mohammed was in his cave, A. D. 606-610. His Hegira flight from Mecca to Medina was 622; 1260 years added will bring us to 1882 as the fall of the Turks, the successors of the Saracens, the scourge of the idols of gold, silver, and brass, etc., sent on apostate Christendom from the region of the Euphrates (Rev. ix. 13-20).

Thereby the way is being made, before our eyes, for the return of the Jews, "the kings of (Greek from) the East," to their own land, as God hath promised; just as originally Cyrus's drying up of the Euphrates's channel opened the way into Babylon, and so, opened to the Jews (Jehovah's kings-priests, Ex. xix. 6) the return from Babylon. Isa. x. 20; xi. 11-15. See Zech. x. 9-11.

At the same time, A. D. 606, the Emperor, Phocas, confirmed Justinian's grant of headship to the Pope, and gave Boniface the new title of Universal Bishop; 1260 added to this brings us to our times, when the waters of mystical Euphrates, the world resources of the beast power, are being withdrawn from the mystical Babylon, the harlot or apostate church, that the way may be prepared for Christ's transfigured saints returning from the East, to reign as kings-priests with him. Isa. xl. 3; Ez. xliii. 2; Zech. xiv. 4, 5; Rev. i. 6; xix. 8, 13, 14. Babylon must fall, that Jerusalem, literal and spiritual, may rise. The kings of the earth (Rev. 14,) shall be superseded by the Lord from heaven, and "the kings of (from) the East with him. Ex. xxi. 27.

So far the prophecy is fulfilled to the letter. It only remains that the world-power should burn the apostate church with fire. What this exactly shall be remains to be seen. Even the professing evangelical churches, so far as they contain Babylonian elements, shall share in Babylon's doom. The church going after the world, as if it were the reality, instead of witnessing against its godlessness, is false to her profession. So the world, which for a time used her to further its ends, and to sanction its carnality, whilst all the while hating Christ's unworldly religion, at last will execute God's wrath upon her, as an unreality whose sanction it can dispense with, and whose aid it no longer cares for.

Already symptoms appear of the crisis, when the world will rid itself of the nominal profession of Christianity, which it never really relished. So entirely void of reality was the world-powers's profession of Christianity that in Dan. vii. 7, 8, no notice is taken of that profession; but from the blasphemous little horn, the haughty opponent of God, and persecutor of the saints. The men of worldly science are more and more casting doubts on the revelation of God, and denying the exclusive claims of Christianity to rule the conscience and the life.

Socialism, (another form of worldliness), infidelity, and false spiritualism, are the "three unclean spirits" from the mouth of the beast, the dragon, and the false prophet, respectively, preparing the way for the suppression of the apostate church, and the development of the beast. Rev. xvi. 13, 14. Our Lord asks, "When the Son of Man cometh, shall he find faith on the earth?" Luke xviii. 8.

The second beast or false prophet (Rev. xvi. 13,) out of the earth (society consolidated and civilized), as opposed to "the sea," yet still of earth, earthy, and the bottomless pit (xi. 7; xiii. 11; xvi. 13; xvii. 8; xix. 20; xx. 10,) is the coming Individual antichrist with "horns like a lamb," feigning the Lamb of God, and doing great wonders, as Paul's adversary (2 Thess. ii. 9,) does. As champion of the apostasy, or first beast, he will breathe life into its decrepitude, and combine in himself forces heretofore mercifully kept distinct—infidelity and superstition against religion, liberty and law.

Our times seem ripening for this unholy alliance. Rationalism, Romanism, or its successor, Spiritualism, and lawless liberalism, are the three evil spirits which "gather the kings of the whole world together to the battle (Greek, war,) of that great day of God Almighty." The battle field is named Armageddon, i. e., the hill of Megiddo, the scene of Josiah's defeat and death, because he came down from his spiritual elevation to join in the world's quarrels as ally of Babylon! a warning to the church. As the world has seen a pagan and a papal persecution, so it shall witness an infidel persecution under the little horn of the fourth kingdom, along with the little horn of the third. Dan. vii. 25; xi. 33; xii. 1; Rev. xii. 15-17.

The papacy has probably a last phase, in which, having lost its temporal possessions, it will not scruple to go forth as a spiritual power, leagueing itself with Democratic anarchy (the last development of the beast) to subvert society; for the false prophet succeeds the harlot. Then, after rocking the social fabric to its basis, its kingdom and that of the beast, shall perish in the one last downfall. Rev. xvi. 13-15; xix. 2, 19, 20.

The fourth kingdom's little horn, as a polity (Dan. vii.), will probably culminate in the little horn representing the beast, as an individual with the eyes of a man (unsanctified intellect) and a mouth speaking great things.

Brethren, these are solemn realities. The part of the prophecy, so far fulfilled is a pledge that the rest shall follow. Blessed be God, the darkest night shall be short, and shall usher in the brightest day, and that, the everlasting day. The rage of Satan is great, but his time is short. The kingdom of the beast continues but a short space. From the moment of his full manifestation, after the judgment on the apostate church, he is doomed to perish, and is therefore called the "son of perdition."

The saints shall escape the full violence of the last fiery trial, and of the judgment to be inflicted, first on the papacy, then, after the beast's brief reign, on antichrist; for it is just after the seduction of "the kings of the earth to the war of that great day of the Lord God Almighty" by three unclean spirits, and directly before their being gathered into Armageddon, that the Lord marks the time of his translating his elect by saying, "Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame." Rev. xvi. 14-16.

When the hearts of worldlings are failing for fear, in looking after those things which are coming on the earth, believers can look up and lift up their heads, for their redemption draweth nigh. Luke xxi. 26, 28. Meanwhile let us, by the cross of Christ, be crucified unto the world, and have the world crucified unto us, so that we "may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man." Luke xxi. 36.

The dead in Christ shall rise first. Their resurrection is the first resurrection. "The rest of the dead live not again until the thousand years are finished." The language is unmistakably clear. None but the saints share in the resurrection which precedes the thousand years. "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." It is the appointed reward of suffering with Christ on earth that we should reign with Christ over the earth. "It is the appointed reward of suffering with Christ on earth that we should reign with Christ over the earth. "If we be dead with him, we shall also live with him; if we suffer, we shall also reign with him." Reigning with Christ will be the peculiar privilege of those now suffering with Christ.

*The exarchate of Ravenna, the kingdom of Lombardy, and the State of Rome. The first Napoleon in 1860 confiscated the Papal dominions. His nephew, Louis Napoleon, restored large parts of the Pope's territory, and attached them to the kingdom of Italy.

Paul's Care for the Weak.

"To the weak I became as weak, that I might gain the weak."—1 Cor. ix. 22.

Of all the characters which appear in the Bible, excepting that of the Christ himself, the apostle Paul is to me the grandest and most attractive. Blended with a massive intellect, there is the keenest sensibility and intensest emotion, controlled by the most elevated piety, strict conscientiousness, and unselfish benevolence. There is nothing which gives us a better idea of a man's character—of his inner life—than his letters; and, doubtless, it is because we have so many of the letters of Paul, occasioned by a variety of circumstances, and in which he is necessitated to speak much of himself, that we know him better, and feel more attracted to him, than to other faithful and holy men spoken of in the Scriptures.

My present purpose, however, is not to portray the character of the apostle of the Gentiles—such an august subject would require an abler pen, but simply to call attention to one of the manifestations of his generous and noble mind, for the purpose of calling forth the same action in ourselves, who have "like precious faith."

The declaration, that to the "weak he became as weak, that he might gain the weak," shows that he who was not "a whit behind the very chief of the apostles," did not think the weak beneath his care. Most assuredly he cared for the weak. It was because of this that he, an ambassador of the Lord, having a right to demand the submission and support of the churches, and possessing the power to enforce these, sustained himself by the labor of his hands; yea, labored not for himself alone, but also for others, who were unable to do so themselves, so that he was able to say to the elders of the church at Ephesus, "Ye yourselves know that these hands have ministered unto my necessities, and to them that were with me. I have showed you all things, how that so laboring ye ought to support the weak, and to remember the word of the Lord Jesus, how he said, It is more blessed to give than to receive." It was this benevolent regard for the weak, I say, which led him to work for his own bread, though he had a right to demand it from the churches, in virtue of his apostleship. Hence, in vindicating his conduct, he says: "What is my reward then? Verily, that when I preach the gospel I may make the gospel of Christ without charge, that I abuse not my power in the gospel. For though I be free from all men, yet have I made myself servant unto all, that I might gain the more." "To the weak I became as weak, that I might gain the weak."

It was the same regard for the weak that led him to forego the use of what was lawful in another matter. Regarding the eating of meats that had been offered to idols, he says: "All things are lawful for me to eat, but all things are not expedient; all things are lawful for me, but all things edify not. Let no man seek his own, but every man another's welfare." "We know that an idol is nothing in the world, and that there is none other God but one....Howbeit there is not in every man that knowledge, for some with conscience of the idol unto this hour, eat it as a thing offered unto an idol; and their conscience being weak is defiled....Take heed, lest by any means this liberty of yours become a stumbling-block to them that are weak." "But when ye sin against the brethren, and wound their weak conscience, ye sin against Christ. Wherefore, if meat makes my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend," 1 Cor. viii. Referring to the same thing in his letter to the saints at Rome, he says: "It is good neither to eat flesh nor to drink wine, nor anything whereby thy brother stumbleth or is offended, or is made weak," Rom. xiv. 21.

It should be observed that the apostle did not become "as weak, that he might gain the weak" to himself. He did not forego what was lawful, for that which was expedient, that he might please men—it was for the well-being of the weak. "This I do," says he, "for the gospel's sake, that I might be a partaker thereof with you," i. e. that we may together enjoy the everlasting inheritance made known by the gospel.

The apostle, in becoming "as weak that he might gain the weak," evinced not only strong affection, but remarkable wisdom, for what means can be better adapted to such an end? No power in the world is so fitted to reach the heart of the weak as sympathy, fellow-feeling. If a strong-minded man gain the affections and confidence of a child, he must have done so by evincing sympathy for that child—feeling as it feels—taking pleasure in that which gives it joy. The philosopher cannot find a companion in a child as a philosopher; but he may do so, with perfect success, by becoming a child. As in our physical system the hard gives place to the soft—the bones of the cranium taking their form and and volume from the development of the soft cerebral mass within, and those of the chest being expanded, according to the size of the lungs; so in the moral world—the strong must bend to the weak. Such is the manner in which our Almighty Father has drawn us to him. Contemplated in his glorious majesty, power, wisdom, justice, and purity, he is to us sinful creatures an object of awful wonder and terror. We might fear and tremble, perhaps admire, but we could not love him. Hence he has drawn us to himself by cords of love. "He speaks of himself to us in the language of human sympathy, and dwells as a Father in the homes on earth." The more effectually to show us his heart, and to gain ours, he sent his well-beloved Son, "in the likeness of sinful flesh." "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." What object can be more helpless than a corpse? So weak did the Lord Jesus become, that we guilty ones might, by faith in him, become the mighty sons of God." "When we were yet without strength, in due time Christ died for the ungodly." This divine philosophy of becoming "weak to gain the weak," is further illustrated in the priesthood of the Son of God. He is "able to have compassion on the ignorant and those who are out of the way, since he himself was surrounded with weakness;" and it is because we have not a high priest who is unable to sympathize with our weaknesses, that we are able to "come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

In like manner Paul, who had drunk deeply into the spirit of his Master became "weak that he might gain the weak."

What then is the practical bearing of all this condescension on the part of Paul, and his Lord and ours? Evidently this. "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves." This, beloved, is a great work. It is not after the manner of men, but after God. It is a difficult matter for us "not to please ourselves but to please our neighbor, for his good to edification, even as Christ pleased not himself." Yet it must be done, otherwise we are not "followers of God as dear children," but "walk as men." We aspire to be fellow-heirs with the Son of God in his eternal kingdom and glory! How dare we, unless we strive to walk as he walked? Let us, then, care for the little ones, and bear with their frivolities, whims and fretfulness. The most we can have to endure is little compared with that self abnegation which the Lord of all suffered for us; little even compared with what the apostle of the Gentiles had to bear in prosecuting his labors of love. Earnestly and honestly striving "to gain the more" to God, he will aid us by his strength; and should our labor be unacknowledged or unnoticed in the present age, we shall nevertheless have a good conscience toward God, and, in "the age to come, life everlasting."

W. LAING.

Edinburg, Scotland.

[Good Tidings.]

The Lord's Return.

"For yet a little while, and He that shall come will come, and will not tarry."—Heb. x. 37.

We are nearing a grand crisis, in the world's eventful history. The signs in the political and ecclesiastical world indicate the proximity of Christ's appearing. God's design is approaching a glorious consummation. "The times of refreshing" will soon be inaugurated by the "personal presence" of "the Prince of Peace." Isa. ix. 6, 7; Acts iii. 19. God will yet "send Jesus Christ . . . whom the heavens must receive until the times of the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Acts iii. 20, 21. Though the nominal church and scoffing world continue to ask, "Where is the promise of his coming?" (2 Pet. iii. 3, 4,) Christians who have their faith based upon the immutable testimony of God's word, look forward with joyful anticipation, for the "return" of the absent "Nobleman." Luke xix. 11-27. We have the divine assurance of Christ himself: "I will come again." "I will not leave you comfortless; I will come to you." "I go away and come again unto you." John xiv. 3, 18, 28. Blessed assurance! Christ "will come again!" Were it not for the promise of his coming, we would indeed be *left* "comfortless;" for he has said, "Whither I go, ye cannot come." John viii. 21; xiii. 33. "The Lord himself shall descend from heaven." 1 Thess. iv. 16. The "same Jesus" that ascended "into heaven, shall descend from heaven." Acts i. 9-11.

"Haste thee along, ages of glory,
Haste the glad morn when Christ appears."

The hope of Christ's "glorious appearing" is a "blessed hope." Titus ii. 13-15. "His appearing" (2 Tim. iv. 1) has associated with it, events of thrilling interest to "them that look for him." Heb. ix. 28.

"Our vile (or corruptible) body" will then be changed, and "fashioned like unto his glorious body." Phil. iii. 20, 21. "When he shall appear, we shall be like him; for we shall see him as he is." 1 John. ii. 2, 3; Psa. xvii. 15. "We shall be like him" in incorruptibility, (Rev. i. 18; Luke xx. 34-36,) and spotless purity. 1 Pet. ii. 21, 23; Isa. lx. 21. God's "dead men," (Isa. xxvi. 19,) that now "sleep in Jesus," will then be raised to "immortality," and the living saints will "be changed" to the same deathless nature, "in a moment, in the twinkling of an eye." 1 Cor. xv. 42-55; 1 Thess. iv. 13-18. We will then "appear" with Christ "in glory." Col. iii. 3, 4. We will then receive the fadeless "crown of glory." 1 Pet. v. 4. We will then receive our "reward." Matt. xvi. 27; Rev. xxii. 12. We will then "inherit the kingdom, under the whole heaven." Dan. vii. 13, 14, 27; Matt. xiii. 37-43; xxv. 21-34. Heirship will then give place to actual possession. Dan. vii. 18, 22; James ii. 5. We shall "reign" with Christ "on the earth," and "inherit" it "forever." Psa. xxxvii. 8, 9, 11, 18, 22, 27, 29, 34; Prov. iii. 21, 22; Rev. v. 5, 10; 2 Tim. ii. 12.

Kind reader, in view of the impending crisis and coming glories, let me entreat you to forsake the ways of sin, and serve the "living and true God," waiting for his Son from heaven, so that when he who is our life shall appear, ye may also appear with him in glory. Col. iii. 4. A. CURTIS.

Christ's strength is the strength of the Christian. If we would stand, Christ must be our foundation; if we would be safe, Christ must be our sanctuary.

SENTENTIOUS PARAGRAPHS.

A sanctified heart is better than a silver tongue.

The best music—The laughter of an innocent child.

The best medicine—Cheerfulness and temperance.

The fairest flowers the earth has known
In the cadest places oft have grown.

We should enjoy more peace if we did not busy ourselves with the words and deeds of other men, which appertain not to our charge.

A word—a look—has crushed to earth
Full many a blooming flower,
Which, had a smile but owned its birth,
Would bless life's darkest hour.

It is a most important lesson, and too little thought of, that we learn how to enjoy ordinary life, and to be able to relish our being without the transport of some passion, or the gratification of some appetite.—*Steele.*

Men talk too much about the world. Each one of us here, let the world go as it will, and be victorious, or not victorious, has he not a life of his own to lead? One life; a little gleam of time between two eternities; no second chance to us forevermore.

"The lips may utter holy words,
And tremble with the form of prayer;
May charm the ear like singing birds,
And seem an angel's praise to share.

"And yet unless a life of love,
Which fain would bless the world, be ours,
In vain we lift our hearts above,
Though worshiping in Eden bowers!"

A worthy Quaker once wrote: "I expect to pass through this world but once. If, therefore, there can be any kindness I can do to any fellow being, let me do it now, for I will not pass this way again." Were all to act thus how many would be happy!

Every failure is a step to success, every direction of what is false directs toward what is true; every trial exhausts some tempting form of error. Not only so, but scarcely any attempt is entirely a failure; scarcely any theory, the result of steady thought, is altogether false; no tempting form is without some latent charm derived from truth.

Savior, dear Savior, we're waiting for thee,
As 'mid earthly perils we roam;
Our hearts are now sighing, while sin is so rife,
To see thee in majesty come.

Oh! long we have walked in darkness of night,
And wondered in sorrow and tears;
But then we know soon in thy glory will come
To reign through eternity's years.

EFFECTIVE HEARING.

Effective preaching is called for in all the churches. How pathetic every one grows in telling the need of it! But how little one hears of effective hearing! Yet effective hearing is half the secret of effective preaching. The hearers make half the preachers—alas! unmake them, too. Who can preach to shut eyes and yawning mouths? Who to those that care nothing for his word? Who to those that hear only a bit of his truth, and go forth to misrepresent that as the whole?

A GOOD AND TRUE EPITAPH.

On a mouldering stone, in an old graveyard near Newburyport, Mass., is found the following epitaph:

Here lies in a state
Of perfect oblivion
J——A——
Death has decomposed him,
And at the general resurrection Christ
Will recompose him.

"The true wakeful life," says the Rev. H. Bonar, of Scotland, "is a thing of intensity and depth. It carries ever about with it the air of calm and restful dignity; of inward power and greatness. It is fervent, but not feverish; energetic, but not excited; speedy in its doings, but not hasty; prudent, but not timid or selfish; resolute and fearless, but not rash; unobtrusive and sometimes, it may be, silent, yet making all around to feel its influence; full of joy and peace, yet without parade or noise; overflowing in tenderness and love, yet, at the same time, faithful and true."

Israel and the Resurrection.

"The Spirit of God leads our mind, in Scripture, to connect our resurrection with Israel's blessing. Thus, in the chapter of resurrection, we read, 'when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.' Thus, the resurrection of those who are 'Christ's at his coming,' is authoritatively declared to be at the same epoch as the fulfillment of an Old Testament promise. If we turn to Isa. xxv., the place where this 'saying' is 'written,' we find that it is in the midst of a description of the restored blessing of Israel in earthly things, that the promise is introduced which is a point of hope to us."—*Tregelles.*

The University at Athens has seventy-two professors whose salaries are paid by the state, and 1,500 students. A student's only expenses are for subsistence. Men from the other great Universities of Europe go there to study modern Greek. The great work of this University, it is said is to restore classical Greek.

Bad Article By Austin Curtis on "Eternal Life"

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his Holy Prophets since the world began." It also advocates, as a means to that end, the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked: eternal life only through Christ; and many other Bible truths. It also advocates hearty belief of the Gospel, repentance, and immersion as prerequisites to the forgiveness of sins, and a holy life as essential for final rewards.

COMMUNICATIONS.

One Salvation.--Rom. viii. 34.

Christ by his righteousness hath redeemed all things; "obedient unto death," hath brought life and immortality to light," (2 Tim. i. 10.) and when he whose right it is to reign appears again, he comes as a liberator of all nature as from her thraldom. The first part of our text interprets the second. His death is life, justification, by satisfying the demand is the purchase, and the pledge, and life springing forth is the power manifested as to the operation of the spirit in quickening. Thus, the first-fruits of a new creation was the conception of death He rose again a glorious body, the beginning of the redemption of the world, the birth pangs of the crucifixion ("That which thou sowest is not quickened, except it die,") brought the at-one-ment, God and man. Adam lived himself, with him his dominion in dying die. "As by the offense of one judgment came upon all to condemnation. Christ died to himself with himself his dominion in living live. "By the righteousness of one the free gift came upon all men with justification of life." Rom. v. 18. "He is the Savior of all men, specially of those that believe." 1 Tim. iv. 10. "For as in Adam all die, even so in Christ shall all be made alive." 1 Cor. xv. 22.

Marvel not at this; for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth, they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John v. 28, 29. "He that believeth on him ("the one sacrifice once offered for sin,") is not condemned." John iii. 18. Paul declares that such "Are not of those who draw back unto perdition; but of them that believe to the saving of the soul." Heb. viii. 39. "By a new and living way, which he hath consecrated for us, through the vail, that is to say, his flesh." Heb. viii. 20. Therefore, evermore we lift our eyes from the sepulchre, no more to seek the living among the dead; he is risen; "Christ is at the right hand of God, also maketh intercession for us." Paul, with this knowledge said: "I am determined not to know anything among you, save Jesus Christ and him crucified." He emptied himself, that he might be filled, to preach Christ risen, ascended, and coming again. The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John xiv. 26. As the power sent, opened up to Paul's mind the words of Christ, he sees all things under heaven as vanity, and this vanity witnessing to hope, he saw this great universe subjected to vanity by reason of him who hath subjected the same to hope. This is a great mystery, but looking within and beneath all evil, he sees a God of love, who hath written death upon the present, and out of that death brought life, that every heart believing it might be directed upward to a living redeemer.

"Paul considered himself crucified with Christ, nevertheless living, yet not he, but Christ living in him; and the life which he then lived in the flesh he lived by the faith of the Son of God, who loved him and gave himself for him." Gal. ii. 19, 20. I put this language this way, as speaking of Paul, that we may see in him the Christian's standing. He would not look back, death had vanished as to its power, by his life being inspired with hope. He saith, "What a man seeth, why doth he yet hope for." Death is seen; to the child of God it is in the back ground. We should hope for that we see not, even Christ our life. Look up instead of down, "For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but we ourselves also, which have the first fruits of the spirit; even we ourselves groan within ourselves, waiting for the adoption, namely, the redemption of the body." Rom. viii. 22. Christ hath ascended, "and he shall so come in like manner as he went into heaven."

Dear brother, this struggling season, this mortifying the world, the flesh and the devil, are but the birth pangs of glory. Paul with his eye of faith on things unseen, said: "I labor to keep my body under," and the spirit helping his infirmities, he was clothed with the best of all gifts, charity; (God is love, and the spirit of love is the comforter sent). We read of him demonstrating in this spirit and this power to the church in all his mission through life, "exhorting and admonishing" that in our great liberty, in our "going on unto perfection," in our waiting and watching for him our life to appear, that we use not this salvation for an occasion to the flesh, "but by love serve one another." Take any epistle he wrote, his presence, or the sending another to the church, everywhere it was from Christ crucified, not at the death, Christians have passed from death unto life. The blessed hope was his theme, the living hope; and his life was spent after the establishment of the church in beseeching the members to live it.

We will notice one or two paragraphs, written as he neared his end: "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering forbearing one another in love; endeavoring to keep the unity of the spirit in the bond of peace." Eph. iv. 1, 2, 3.

Again, "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." 2 Tim. iv. 1, 2.

To have power in preaching, is to do all with long-suffering. Christ in saying, "Ye hypocrites, ye generation of vipers," did it with reproving love, but when reviled, he reviled not. Oh, what depth of example! He had free will, was not constrained. No man, nor angel had power to take his life; but in obedience to the will of his Father, loving an ungodly world, he laid his life down, that in taking it up he might take possession of death, that is of all things. He hath possession, yet we see not all things put under him. I look at him as still dutiful, not less on the throne than at the cross. He waits the Father's will, which is "long-suffering to usward not willing that any should perish." Oh, what love; God bears and forbears with this wicked world. In this long-suffering season the church is preparing; unto whom is sent the earnest of the inheritance, through whom the great love of God is preached to all nations, tongues and people for repentance and conversion, and into whom is revealed somewhat of his will and the riches of his glory, which, "In the regeneration when he shall sit on the throne of his glory," he may by them express his grace unto all creation, ruling and governing in righteousness his purchased possession by these his kings and priests. The Scripture declareth that not only the church, but "The creation itself also shall be emancipated from the servitude of this universal decay into the liberty of the glory of the children of God." Rom. viii. 21.

Dearly beloved, let us thank and praise God who has written hope upon the tombstone of vanity; and he having said, "Behold I come quickly," let us, in living our hope, rejoice, responding, "Even so, come, Lord Jesus." A sin-cursed earth, irrational, yet with a yearning look, expressing expectation, we, with it wait, waiting still "For the adoption, to-wit: the redemption of our body." "Brethren, the grace of our Lord Jesus Christ be with your spirit." Amen.

E. N. HARMON.

The Spirit Work.

For as many as are led by the spirit of God, they are sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father. The spirit itself, beareth witness with our spirit, that we are children of God: and if children, then heirs; heirs of God, and joint heirs with Christ, if so be that we suffer with him, that we may be also glorified together. Rom. viii. 14-17, R. V. "Now, if any man have not the spirit of Christ, he is none of his." verse 9.

What does this passage teach us? Suppose we ignore our early teaching and the teachings of the present "clergy," and learn the pure doctrine of the word. "The spirit of God," "spirit of Christ" and "spirit of adoption," seem to mean the same thing, and are put in contrast with the "spirit of bondage." The latter spirit is a disposition or feeling of fear, that would subject us, "all our life-time, to bondage." The opposite feeling is the "mind that was in Christ Jesus," the love of the Father "shed abroad in the heart." The spirit of God, in this connection, is the love of God,—the good will of Christ, the elder brother. The spirit or feeling of adoption which delivers from the tormenting fear of death. This spirit of love of adoption of Christ, is the proof that we are the children of God; without it "we are none of His." If we are led by this spirit "we are the sons of God." It is because of the same spirit dwelling in us that "He who raised up Christ from the dead shall also quicken your mortal bodies," (see Marginal reading).

But was not the Holy Spirit promised and shed upon the disciples at Pentecost and afterwards for a specific purpose? We answer, yes. The object is clearly stated, to "convince the world of sin and judgment," and greatly increase the faith, power, and comfort of the disciples. What did the Holy Spirit do on Pentecost? It produced a sound as of a "rushing mighty wind," "Cloven tongues like as of fire" were seen sitting upon each of them, they spake to the assembled thousands, as the Spirit gave them utterance in all their different languages. By means of the power of the spirit of God in producing these wonders and the explanation of Peter as he "lifted up his voice" and preached to them, they were "convinced" of their sin of unbelief—were pricked in their heart, and cried to know what they should do. They immediately obeyed the direction of Peter, to repent and be baptized for the remission of their sins. Is it not exceedingly clear just what all parties in this great transaction did? Amid the rushing tornado sound and spectacle of fiery tongues, the Apostles proclaimed the "wonderful works of God" to that vast multitude in all their different tongues, as the "Spirit gave them utterance." This exhibition of miraculous power produced by the Holy Spirit caused them to believe with all their heart the word preached, and their faith in the Apostolic word, produced by these means, led to "Godly sorrow," to the formation of strong purposes to obey—to immediate immersion for the remission of their sins, and the consolation of a blessed hope.

How simple is the inspired narative and how different from modern conversions! The old Calvinistic theory, preached from many pulpits and spread out in large volumes, was, that the Holy Spirit must change the nature of the sinner's immortal soul and root out by Almighty power the innate desire to sin, or he never could repent and return to God. This necessary change of nature will be effected, in God's time, for the elect only, and all the rest must be eternally damned because they were born with a wicked nature that they could no more change than they could make a world. But the Methodist and the New School Presbyterians and Baptists, be it said to their credit, have driven this God-dishonoring system of faith nearly out of existence. But while they teach that all can repent and be saved if they will, yet they have substituted an unscriptural theory in place of the old Calvinism, and teach that the sinner will never submit to God until the Holy Spirit makes the preached word supernatural effectual. Mr. Finney, the great revivalist, illustrates the "new school" idea, by supposing a man in a reverie walking over the precipice at Niagara Falls, some body sees his danger and cries "stop," with all his might. The man wakes to a sense of his danger and wheels around just in time to save himself. Overjoyed at his escape from a terrible death, he cries that word "stop," how it rings in my ears. Then he ascribes his salvation to the man who cried stop, to the providence that sent him there. Then he says, "if I had not turned at that moment I should have been lost," illustrating the sinner's agency in saving himself. Now, says Mr. F., this figure lacks just one thing. When the preacher cries "stop," the Holy Ghost acts the word home to the sinner in some mysterious manner, so as to make it effectual. Where is there a particle of proof of this theory in the Bible?

The Holy Spirit did make the gospel effectual when the Apostles preached it in only one way, and that was by performing signs and wonders as evidence to the people that the gospel was true. When, by the power of such evidence any believed and obeyed the gospel it became effectual to their conversion. Their belief was just as natural as any belief, and their right action followed as naturally as any action in this world follows strong faith. The means employed to secure faith and conversion were miraculous. I will adduce one out of many passages as proof. Mark. xvi. 15. Go into all the world and preach the gospel to every creature, he that believeth and is baptized shall be saved, but he that believeth not shall be damned and these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing it shall not hurt them, etc. After speaking these things, the Lord was taken up into heaven, and "they went forth and preached everywhere, the Lord working with them and confirming the word with signs following." The word was proved true and made effectual by the Lord working with them by the miraculous signs and by them alone. He does not work by these signs now,—the word needs no further confirmation. But we have the fulfillment of the sure word of prophecy in addition to all the miracles of the past. E. HOYT.

Exposition of Matt. iv. 4.

It is written man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. This is a quotation by the Savior from the law of Moses. Deut. viii. 4. The whole verse reads as follows: "And he humbled them and suffered them to hunger, and fed them with manna, which thou knewest not, neither did thy fathers know that He might make thee to know that man doth not live by bread only, but by every word that proceedeth of the mouth of the Lord doth man live. This portion of Holy Scripture affords food for deep and profound investigation and reflection. First, Man. Second, Live or Life. Third, Bread. Fourth, But by every word of God; or every word that proceedeth out of the mouth of God. Man, what is he? What his origin, his nature and his destiny? We shall only give a succinct statement of the leading ideas relative to man; his origin, made of dust of the ground; the account given by Moses is the only sensible, intelligent and truthful one, made known to the children of men. All others lack the essential element of Divine inspiration: his nature mortal; an intellectual animal of the highest order of creation, capable of choice, had power to stand or was free to fall; his destiny is to go back to dust and remain in the congregation of the dead or accept of salvation through Christ and have a resurrection to eternal life in the kingdom of God.

Life in Christ lies at the foundation of all Bible truth. "I am the way, the truth and the life Christ; I am that bread of life; I am the living bread which came down from heaven."

It is clear and beyond all question, that there is no eternal life to any of Adam's race only through Christ, the way, the truth, and the life. and yet nine-tenths of Protestant Christians believe that the wicked have immortal souls and will live in a state of eternal sin and suffering; how absurd, how blasphemous and how God dishoring and soul destroying; it is the parent of infidelity and the bane of our most holy christianity. Christ calls himself the bread of life, and yet he says that man shall not live by bread alone, but by every word that proceedeth out of the mouth of God; simply a belief in Christ and him crucified will not insure eternal life. The young man in the gospel asks the Savior what he must do to inherit eternal life: he did not tell him to believe on me, get religion and join the church: the Savior answers his question: Tells him he must keep the commandments and names them. All these have I kept from my youth up he no doubt would have felt elated and thought to have a sure thing. The Savior could read character admirably, yet lacked then one thing; sell all thou hast, distribute it to the poor, take up thy cross, come and follow me. He went away sorrowful, for he was very rich. This is a fearful passage and upon it we make a few plain remarks. First, to be a Christian or follower of Christ we must do as he said, and done he did, follow his example, and not persuade ourselves that something else will do just as well. Did he mean just what he said? We think he did. How hardly shall they that have riches enter into the kingdom of God. May we not get and keep a little more than we really need; and know that the cause of Christ languisheth for the very money that you have hoarded in bank or in bonds and mortgages drawing unlawful interest (usury) and the poor of the flock are in absolute need; he that hath this world's goods and seeth his brother have need, and shutteth up his bowels of comparison, how dwelleth the love of God in that man? James. "He that forsaketh not all that he hath cannot be my disciple." We know by blessed experience what this last quotation means; we were called a fool in plain words for doing just what our dear Lord has commanded us to do, but we have never repented for the act nor been sorry nor ashamed. It has given us the advantage; many will make ship-wreck of this faith on this fatal rock. The greatest facility that I have ever found in learning and understanding the Scriptures, is to believe what they say, and do just what the Scriptures teach we shall then live by every word that proceedeth out of the mouth of God. We can then say with Paul, "There is, therefore, now no condemnation to them that are Christ's, who walk not after the flesh but after the spirit; for the law of the spirit of life in Christ Jesus has made me free from the law of sin and death." A significant question: What are the Scriptures written for if not to be taken as a rule of our faith and practice? Why should we believe a part and ignore the balance or adopt something else in their stead? Why deny the literal personal return of Jesus the Christ, so fairly and so positively taught in the word of God; and why deny the earth made free from the curse as the home and abode of saints, and why deny the return of Israel to their own land, and the rebuilding again the tabernacle of David which is fallen down that the residue of men might seek after God, and all the Gentiles on whom my name is called who doeth all these things, saith the Lord. These, with many more important truths, are but partially believed, if at all. Who would be offended if they were told they were not Christians. Our subject magnifies as we proceed, and we can only repeat our text. It is written man shall not live by bread alone, but by every word that proceedeth out of the mouth of the Lord shall man live.

More anon,
NEWELL BOND.

Hot Creek, N. C.

The famine in India has been a severe blow to its material prosperity. Trade of all kinds languishes. The people have been impoverished by the high prices of food, while the great mortality among the laboring poor has resulted in enormous areas of land remaining uncultivated. One of the most remarkable effects has been a great diminution in the birth-rate. The rarity of births in the famine districts is very marked.

Idleness is the very source of sin. Standing pools gather mud, and nourish and breed venomous creatures; and so do the hearts of idle and slothful Christians.

SENTENTIOUS PARAGRAPHS.

You can't strengthen a fence by whitewashing it, or a man's character.

"Earth's joys are but a dream; its destiny
Is but decay and death. Its tallest form
Sunshine and shadow mixed. Its brightest sky
A rainbow braided on the wreaths of storm."

Many a believer lives in the cottage of doubt when he might live in the mansion of faith.

Pining soul! some nearer Jesus;
And O come not doubting thus;
But with faith that trusts more bravely
His large tenderness for us.

If our love were but more simple,
We should take him at his word,
And our lives would be all sunshine
In the sweetness of our Lord.

The wish falls often warm upon my heart that I may learn nothing here that I cannot continue in . . other world; that I may do nothing here but deeds that will bear fruit in heaven.—*Richter.*

The experience and possession of divine pity is better than bodily ease, freedom from trouble, or the greatest worldly prosperity.

I shall love this life! it will shine bright,
With its wonderful mystery;
Some day it will move no longer here,
But will vanish silently.
But I know I shall find it again once more,
In a beauty no song hath told;
It will meet me at the golden door,
And around me forever fold.

THINGS SEEN AND UNSEEN.

Earth's joys and sorrows are alike fleeting. Its beauties and blemishes will soon be among the things of the past; and, as Dr. Cumming says, "some few years hence it will matter very little what we have suffered if we find this, that we have washed our robes in the Lamb's precious blood, and that our righteousness is the righteousness of our Lord."

While dark storms of human wrath are gathering in our national skies, it is comforting to remember that high above the storm there is One enthroned who "maketh the wrath of man to praise him," and with almighty strength restrains "the remainder of wrath." In God we trust.

Worn and weary, oft the pilgrim
Hails the setting of the sun,
For his goal is one day nearer,
And his journey nearly done.
Thus we feel when o'er life's desert
Heart and sandal-sore we roam,
As the twilight gathers o'er us,
We are one day nearer home.

We know of no other way by which to keep the love of the world out of our heart, than to keep in our hearts the love of God; and no other way by which to keep our hearts in the love of God, than building ourselves upon our most holy faith. That denial of the world which is not possible to him that dissents from the gospel testimony, is possible, even as all things are possible, to him that believeth. To try this without faith, is to work without the right tool or the right instrument. But faith worketh by love; and the way of expelling from the heart the love which transgresseth the law, is to admit into its receptacles the love which fulfilleth the law.—*Chalmers.*

Praise as well as pray. If you would arm yourselves for trouble and duty, recount the marvelous acts of the Lord, as well as supplicate he communications of his grace. Before they departed—the Redeemer to the terrible agony, the disciples to the dreaded separation—the last thing was to sing a hymn—a chant of thankful psalms.

"When the mists have rolled in splendor
From the beauty of the hills,
And the sunshine warm and tender
Falls in kisses on the rills,
We can read love's shining letter
In the rainbow of the spray,
We shall know each other better
When the mists have rolled away."

THE JORDAN VALLEY.

The Jordan valley, in Palestine, was one blaze of beautiful flowers, growing in a profusion not often to be found, not even in more fertile lands. The ground was literally covered with blossoms, the great red anemone, like a poppy, grew in long tracts on the stony soil; on the soft marls patches of delicate lavender color were made by the wild stocks; the retem, or white broom (the juniper of Scripture), was in full blossom, and the rich purple nettles contrasted with fields of the kutufy or yellow St. John's wort. There were also quantities of orange-colored marigolds, and long fields of white and purple clover, tall spires of asphodel, and clubs of snapdragon, purple salvias and white garlic, pink geraniums and cistus, tall white umbelliferous plants, and large camomile daisies, all set in a border of deep green herbage, which reached the shoulders of the horses.

THE RESTITUTION.

E. L. CHAPLIN, Editor.

PLYMOUTH, INDIANA, SEPT. 16, 1878.

THERE is a rumor afloat that a new treaty between England and the Porte has been settled giving England a protectorate over Egypt.

THE yellow fever is still raging in the Southwest, and there seems to be no abatement, as yet, in the deadly virulence of the fell disease.

WAR continues between Austria and Bosnia. The fighting, so far, is indecisive. The Austrian loss between the 4th and 9th of September was about 100 officers and 3,000 men.

THE settlement of the Eastern question, as effected by the Berlin congress, scarcely amounts to a truce. The late news is that Greece is preparing an expeditionary force of 100,000 men.

WE hope to keep right along with THE RESTITUTION. Owing to our indisposition, some things may be neglected for a time. The paper runs low for funds at the present. Dear brethren, remember THE RESTITUTION.

WE have been suffering under an attack of chills and fever for the last five days. We have managed THE RESTITUTION editorially during the remissions from fever as well as we could. Brother Harsh, the business agent, has been entirely prostrate for some days past, unable to attend to the business of the office.

Trine Immersion.

As we have traced trine immersion back to the Church Fathers, as they are termed in Ecclesiastical History, and found that the distinct idea of the innovation was to shadow forth the doctrine of the creed of creeds by the initiatory ordinance, we will crave some further indulgence on the part of our readers while we call their attention to the modern creeds of those great Ecclesiastical Hierarchies that profess to regard the teaching of these fathers as unquestionable authority in all matters, both of faith and practice, to ascertain whether the trinitarian creed and trine immersion are not still regarded as correlates of an inseparable character. We are indebted for the following extracts to the July number of the *Bibliotheca Sacra*, for 1874:

"The doctrine of the Russian church (which is in substantial agreement with the Greek church generally, and comprises six-sevenths of it) concerning baptism is contained in the following extracts from their Primer and Catechism: 'The Russian Primer for teaching children to read the ecclesiastical and civil characters' has the following on baptism: 'Q. What dost thou receive by Holy Baptism? A. I receive the remission of sins, and am added to the company of Christ's people; at the same time I promise before God, and before his church, to live henceforth a clean and sinless life, even as I came up clean and sinless from the water.'

"A short Catechism, revised and approved by the most holy governing synod, and published by command of his Imperial majesty for the use of schools' expresses itself thus: 'Q. What is the tenth article of the creed? A. I acknowledge one baptism for the remission of sins. Q. Why is baptism called a mystery? A. Because of the grace which mysteriously worketh in it. Q. In what consists baptism? A. In this, that the believer is dipped thrice in water in the name of the Father, and of the Son, and of the Holy Ghost. Q. Why are we baptized? A. To the end that we may be mystically washed from sin, and receive a new life of grace.'

"The longer Catechism of the Orthodox, Catholic Eastern Church, examined and approved by the most holy governing synod, and published for the use of schools and of all Orthodox Christians, by order of his imperial majesty, has the doctrine thus: 'In baptism man is mysteriously born to a spiritual life.' A sacrament is defined as 'a holy act, through which *grace*, or, in other words, the saving power of God, works *mysteriously* upon man.' Baptism is a sacrament in which a man who believes, having his body thrice plunged in water in the name of God the Father, the Son, and the Holy Ghost, dies to the carnal life of sin, and is born again of the Holy Ghost to a life spiritual and holy.' 'Q. What is most essential in the administration of baptism? A. Trine immersion in water, in the name of the Father, and of the Son, and of the Holy Ghost. Q. What is required of him that seeks to be baptized? A. Repentance and faith; for which cause also before baptism they recite the creed. Q. But why then are children baptized? A. For the faith of the parents and sponsors, who are also bound to teach them the faith as soon as they are of an age to learn. Q. Why cannot baptism be repeated? A. Baptism is a spiritual birth; a man is born but once; therefore, he is also to be baptized but once. Q. What is to be thought of those who sin after baptism? A. They are more guilty in their sins than the unbaptized, since they had from God special help, and have thrown it away.'

"In the Treatise on the Duty of Parish Priests, composed and printed in 1816, by George Kontsay, bishop of Mogilef, with the assistance of Parthenius Sopkopsky, bishop of Smolensk, and adopted by common consent 'wherever the Slavonian church dialect is understood,' it is enjoined that the godfather or godmother be an orthodox believer and know those articles of faith which are necessary to salvation."

"The writer, in the *Bibliotheca Sacra*, next quotes from a work written by John Adam Moehler, D. D., Dean of Wurzburg, and late professor at the University of Munich, who thus states the Roman Catholic view: 'They, (the sacraments) work in us by means of their character, as an institution prepared by Christ for our salvation, (*ex opere operato utitur a Christo* in place of *quod operatus est Christus*),* that is to say the sacraments convey a divine power, merited for us by Christ, which cannot be produced by any human disposition, by any spiritual effort or condition; but is absolutely for Christ's sake conferred by God through their means. Nay, the religious energies of the human soul are set in new motion by the sacrament, since its divine matter impregnates the soul of man, vivifies her anew, establishes her in the most intimate communion with God, and continues to work within all men, who do not show themselves incapable of its graces, or, as the council expresses it, do not place an obstacle in the way.' Speaking specially of baptism in a work entitled, Symbolism or Exposition of the Doctrinal Differences between Catholics and Protestants, he says, after reference to the richness of the symbolism connected with its solemnization in the Catholic Church since the second century: 'Symbol is crowded upon symbol in order to express, in the most manifest way, the one idea; that a total permanent change is to occur in man, and a new higher, and lasting existence is henceforward to commence; and hence, among other reasons, baptism is not to be repeated.'"

From the above extracts it will appear that the trinitarian creed and trine immersion are correlates in the teaching of the Russian and Greek churches, and that the Roman Catholic writer dates the symbolisms of Catholic practice in the sacraments, back to the second century.

*From the work as performed by Christ, in place, of what Christ works.

(To be Continued.)

COMMUNICATIONS.

"Peculiar People." No. 1.

That God's people should differ from all others of the human family is clearly shown in the history given of them in the Bible. The object in view in writing a series of articles upon this subject, is not for the purpose of inviting criticism, nor to dogmatize, but to edify and instruct. Two prominent traits that distinguish believers will be noticed in treating the subject.

1. Their faith.
2. Their practice.

First, It is not my purpose to give in detail the items of faith held by believers in God's Word, as that would involve much labor, and occupy to much space, besides it might be the means of alarming some timid natures that are ready to regard any written statement as a creed. I shall therefore briefly summarize the things most surely believed by the peculiar people.

Concerning man, they do not believe he is immortal, nor possessed of immortality, but that by a patient continuance in well doing man can seek for immortality; and at the resurrection of the just will be made immortal. They believe that Jesus the great pattern of life emerged from the tomb with an undying nature, and has thus given a pledge to believers that he will also raise them up at the last day. These promises form the basis of this faith: "Because I live ye shall live also," and "All that the Father hath given me I shall lose nothing but raise him up at the last day."

Immortal life with Jesus dates from his resurrection from the dead. "I am he that liveth and was dead, and behold I am alive forevermore." Immortal life with the believer will begin when the trumpet sounds and the dead are raised incorruptible. Concerning the future home of the righteous, they believe that this earth and not heaven will be the eternal abode of all the saints. this faith is predicated upon the testimony of Moses and the prophets. Jesus and the apostles, all of whom taught that the earth is to be the home of the righteous. The Bible opens with a history of the earth as a home for the race, it closes with the sublime announcement of the original purpose accomplished. The entire book is in harmony with these statements. Upon the basis of this grand fact rests the promise of God to Abraham of an everlasting inheritance of the land. It is the mighty pillar that supports the oath of God to His Son, to give him an everlasting kingdom, whose dominion should extend from sea to sea and from the rivers to the ends of the earth. It is the firm foundation upon which is based the hope of all the redeemed that they shall reign upon the earth. He whose faith makes heaven the grand central idea of the Bible has made as great a mistake as would the astronomer who should assert that the earth is the grand center of the solar system. If a person should be asked, what is the capital of England, and should reply by saying Liverpool, it would be clear proof that the person was ignorant of the geography of that country. How many there are who have not studied the geography of the Bible.

The peculiar people believe that the Lord Jesus Christ will come to earth again to establish a glorious kingdom that shall have no end. They believe that the kingdom of God will be a literal government upon earth in which universal peace and righteousness shall prevail. That the saints are to be corulers with Christ in the great work of governing the world. That in order for them to perform the duties that will devolve upon them in that age they must be qualified by obedience to the law of the spirit of life in Christ Jesus. The future government of the earth is to be no experiment, to result in a possible failure, but to be a fixed reality that will be as unchangable as the eternal existence of God, therefore the rulers for that age will have been fully tested as to their moral fitness for the positions they will fill, and this being determined by the divine standard, they will at the coming of the Lord be changed to incorruptible beings and thus be morally and physically fitted to fill positions in the kingdom. That which will best enable us to govern others, is the ability to govern ourselves. The grandest victory man ever achieved is the subjugation of his passions the control over his propensities, hence the wise man Solomon says, "he that ruleth his spirit (temper) is better than he that taketh a city."

Remember, ye who expect to associate with Jesus in the rulership of earth, that none but the tried and true can share with Him the honors of royalty. The moral standard by which character is to be formed is high, but none too high. There is not a requirement but that can be complied with. It requires effort and constant practice to qualify for the duties devolving upon believers; and so it does to fit persons for the ordinary duties of this life, and it is to be feared that too little attention has been paid to the cultivation of the practical part of Christianity. The relation of believers to the world has been such that much time has been spent in the defence of theoretical truth. This has engendered a spirit of controversy that has brought into use the strong argumentative powers of believers while earnestly contending for the faith. While this is necessary let us all diligently cultivate those traits of character that are so often urged in the epistolary writings. To this part of the subject we propose to devote the next article. One more prominent item of faith demands notice; the final destiny of the wicked.

As God's plans never change let us learn what disposition God made of the first sinner. The history discloses the fact that the penalty inflicted upon the first sinner was death. In harmony with this read the statement of the prophet: "The soul that sinneth it shall die," and for further confirmation read the statement of the apostle Paul: "The wages of sin is death." Death then and not life in misery is the final doom of sinners. "All the wicked will God destroy." W.

Selections from the Messenger.

Eternal Life.

"And this is the promise that he hath promised us, even eternal life." 1 John ii. 25.

What words of hope and cheer to believers in God's Word, which is truth. John xvii. 17. Many sad hearts have been made to rejoice in contemplating the exceeding great and precious promises of the Scriptures, among which is the promise of eternal life. What condescension upon the part of God, to confer this priceless boon in the future on the obedient. But, notwithstanding, God in His benevolence, has promised eternal life, many in this age of fables (2 Tim. iv. 4) arrogate to themselves an immortal nature now, irrespective of Jesus and the resurrection, through which it is attainable. Acts xvii. 18, 18, 32; John vi. 39, 40. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. vi. 22, 23. Our life is hid with Christ in God, and not in ourselves. Hence Christ is our life. Col. iii. 3, 4. Jesus said, "I am the resurrection and the life." John xi. 25. He also gave utterance to the following words: "I am the way, the truth, and the life." John xiv. 6. Eternal life is obtainable through Jesus Christ, our Lord, and all who secure it escape the second death. The punishment for sin is death, (Ezek. xviii. 4, 20; Rom. vi. 23; James i. 13, 15; v. 20; Rev. ii. 11; xx. 6; xxi. 8,) which will be everlasting punishment. Matt. xxv. 46; 2 Thess. i. 5, 10. The result will be everlasting, not the process. We read of eternal judgement, Heb. vi 2, eternal redemption, Heb. ix. 12, and eternal salvation, Heb. v. 9, but do not conclude that God will be eternally judging, redeeming, and saving us, and that we will, consequently, never be fully judged, redeemed or saved. It is not the process but the result that is eternal. So with the punishment of the wicked; it is not the process, but the result that will be endless or eternal. Hence the finally impenitent will never possess eternal life, but will utterly perish in their own corruption. Mark x. 29, 30; 2 Pet. ii. 9, 12. The Bible doctrine of future punishment is an unanswerable argument in favor of conditional immortality. Eternal life is a conditional blessing, as clearly evinced by the following Scriptural testimony. As Moses lifted up the serpent in the wilderness, (Num. xxi. 5, 9) even so must the Son of man be lifted up, that whosoever believeth in Him should not perish, but have eternal life. For God so loved the world that he gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. John iii. 14, 16. "And this is the will of Him that sent me, that everyone which seeth the Son, and believeth on Him may have everlasting life: and I will raise him up at the last day." John vi. 40. "And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John v. 9, 12. What glorious possibilities for the future! How my heart is stirred within me to know that God has promised eternal life, (1 John ii. 25) and that what he hath promised He is able also to perform. Num. xxiii. 19; Rom. iv. 21. That I myself, and not some material ghost, may live in the future a deathless being, like Christ, my risen Lord. Luke xx. 35, 36; 1 Cor. xv. 47, 57; Phil. iii. 20, 21; 1 John iii. 2; Rom. vi. 9; Rev. i. 18. And the joys of this endless life no one can portray. It will be a far more exceeding and eternal weight of glory. 2 Cor. iv. 17; Rom. viii. 18. To realize the joys of an endless life (Heb. vii. 17) we must actually inherit it. Mark x. 17. In the ages to come (Eph. ii. 7) it will be said: "The tabernacle of God is with men, and He will dwell with them." Rev. xxi. 1, 5. And the psalmist David in rapture exclaims: "Thou wilt shew me the path of life; in Thy presence is fullness of joy; at Thy right hand there are pleasures forever more." Psa. xvi 11. The joy cannot be increased, the pleasures are endless. In view of such exceeding great and precious promises, (2 Pet. i. 4) let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith. Heb. xii. 1, 2. Friends, arise and go forth to the battle between truth and error. Panoplied with heaven's armor (Eph. vi. 10, 18) you can war a good warfare; holding faith and a good conscience; which some having put away concerning faith have made shipwreck. 2 Cor. x. 3, 5; 1 Tim. i. 18, 19. Let us press toward the mark for the prize of the high calling of God in Christ Jesus. Phil. iii. 8, 14. "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called." 1 Tim. vi. 12, 19. Though now we are mortal and corruptible, (Job iv. 17; Rom. i. 23) if we seek for glory and honor and immortality, God will render eternal life. Rom. ii. 6, 7. "For he that soweth to the Spirit shall of the Spirit reap life everlasting." We shall reap if we faint not. Gal. vi. 7, 9. Be not deceived kind reader, should you cherish the popular notion that you possess an immortal nature now, thereby verifying the words of the serpent, "Ye shall not surely die," which contradicts God's blessed Word. Gen. ii. 17; iii. 4. That fatal lie, uttered by the father of lies, (John viii. 44) has I fear, deceived not only Eve, but a vast number of descendants, even down to the present time. Those that are unworthy of everlasting life will not obtain it. Acts xiii. 46; Luke xx. 35, 36. Eternal life belongs not to the present age of sin and death, but will be enjoyed in the world to come, which will be a sinless and deathless world! Luke xviii. 28, 30; Isa. ix. 21; Rev. xxi. 1, 4. The saints who have been seeking for immortality will eventually (at the resurrection) put it on, as they come forth from the dust of the earth, crowned with the habiliments of immortality, no more to die. Rom. ii. 7; 1 Cor. xv. 51, 55; Dan. xii. 2; Matt. xxv. 46; John v. 28, 29. Let us strive to inherit everlasting life. Matt. xix. 27, 29. The complaint of Christ against perishing man is, "Ye will not come to me, that ye might have life." John v. 39, 40. Let us acknowledge our complete mortality, and humbly confess our dependence in Christ for the life that now is, which is soon to pass away, and also for that which is to come, which will continue through the ceaseless cycles of a blissful eternity. 1 Tim. iv. 7, 8.

"All that I am, e'en here on earth,
All that I hope to be,
When Jesus comes and glory dawns,
I owe it, Lord, to Thee."

Blessed hope! Let us then, with such a hope to cheer us, keep our banner unfurled to a world of dying men and women, with the inscription: Seek for glory and honor and immortality. Seek and ye shall find. Lay hold on eternal life. He that hath the Son hath life; and he that hath not the Son of God hath not life. "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live." Rom. ii. 7; Matt. vii. 7; 1 Tim; vi. 12; 1 John v. 12; Deut. xxx. 19; Ezek. xviii. 20, 23, 32. A pilgrim in hope of eternal life Titus i. 2.

Composed by
AUSTIN CURTIS.

Findlay, Ohio.

Lord Beaconsfield and Prophecy.

Lord Beaconsfield's political career has been somewhat singular, and, in several respects, quite remarkable. His early writings were almost exact prophecies of his future career.

In a late letter from a friend in the north of England, the writer says: "There is some talk about a prophecy being fulfilled during the late congress. You will find it in Zechariah viii. 23."

A day or two after this letter was received I wrote to the Rev. W. H. Poole, of Toronto, recording the above statement, at the same time expressing my doubts about the application of this prophecy to Beaconsfield. In reply, Mr. Poole writes:

"When I saw France, Germany, Italy, Austria and Turkey, each send two plenipotentiaries to the grand council, I wrote to friends in England that if it would be possible to have that man, a Jew, sway over to his side, and his terms, the whole ten, that if he did, I would say Zechariah viii. 23, is fulfilled. To me it seems very plain that a kind of Divine power, unseen, must have controlled and directed the Jew, and the ten who followed him as one follows another by holding on to his skirts."

"You must not," says Mr. Poole, "include Russia, because seven powers met to decide a grand question between two of the seven; for really the question was, who shall have the 'gates,' (the Dardanelles and Constantinople,) and Asia Minor. It was really between England and Russia, and twice five plenipotentiaries, or the ten, said, 'we go with the Jew.' Of course Turkey and Russia were the two combatants in sight of the world, but in the eyes of prophesy and Providence it was England and Russia."

Another letter is just received from J. G. Olmstead, L. L. D., Archeologist of Fort Edward, N. Y., containing an additional item that may interest some of your readers. It is this:

"A friend, who has the means of knowing, wrote me a few days ago, that Lord Beaconsfield, who is a Jew, has for thirty years believed that the British, or Anglo-Saxon race, is descended from the 'Lost ten tribes of Israel.'"

S. RUSSELL.

Ft. Wayne, N. Y.

LETTER DRAWER.

Editor Restitution:—I would like to talk a little with you as regards the truth in this place. There is no church here of the Abrahamic faith. There are a number of Adventists, however, who would feel more interested if we had preaching here. There is one sister here with whom I have conversed, who is very anxious to have some good brother come this way and try and stay long enough to organize a church. If this much could be done there is no doubt there would be a good attendance. The greatest difficulty is the lack of money. All plead poverty. But I do think if there was a start made one and all would become interested enough to make an effort toward paying something for the support of whoever would come.

The name of the sister to whom I have referred is Pratt. "Oh," said she, "I have walked the city over and over until I have been sick, urging people to make an effort to have preaching here. I know my husband and son would have obeyed the gospel if we had meetings; they have lost their interest now, but I know they would take hold again if we could have preaching."

Sister Pratt is very poor, with a large family of children. She is also in poor health, but I know she will make every effort and sacrifice in her power to accomplish the great and glorious end. I have loaned her THE RESTITUTION, and I think she will soon send for a six months' subscription. I will send one dollar towards my subscription, and will send the other dollar when my rent money is due. I will do all I can for the support of the gospel.

If you can find a place for these few lines in your paper, it may reach the eye of some preaching brother situated somewhere near Erie, Pa., and perhaps we can arrange for such an one to give us a call.

JANE M. KERR.

Erie, Pa.

SELECTIONS.

(Inter-Ocean.)

General Sherman's One Great Trouble.

WASHINGTON, August 14, 1878.

General Sherman has not gone out into New Mexico with the border troubles in his mind, but has sought novelty, and the excitement of traveling as a distraction. Within the last six months General Sherman has grown old very fast. The attempt to reduce the army wore upon him more than one would suppose it would, but the crushing weight was the departure of his favorite son for a European monastery. Most people do not know that the General is as much a foe to Catholicism as his wife is a friend, and the reason that he lives apart from his family—he in Washington and they in St. Louis—is that he will not tolerate the presence of a priest under the same roof with him.

Mrs. Sherman is the most ardent and active lady worker that the Pope has in America; she stands high in the counsels of the church, both at home and abroad; and her name is as familiar in Rome as the name of St. Agatha, although she was never there in her life. She is the trustee in this country of "Peter's pence"—the offerings of devout Catholics to the Pope's private treasury—and shortly before he died, on the occasion of the anniversary of his Pontificate, the late Pius IX. sent her a rosary of solid gold, with a fragment of "the true cross," set in the crucifix as a gem. Her house in St. Louis is the home and headquarters of all the migratory priests in America. She is admitted to all the confidences of the church, and Bishops and Archbishops go to her for advice.

On the contrary, General Sherman hates a priest with a profound hatred; he despises their methods, and curses their class as the destroyers of his home; but Mrs. Sherman was a Catholic before he married her—the Ewings are all Catholics—and, while his married life has always been a happy one, he has never been able to abide with a priest, and Mrs. Sherman has never been able to abide without one.

Thomas Ewing Sherman, the oldest son, was intended by the general for the bar, and he was educated at Georgetown College, a Catholic institution, chosen by Mrs. Sherman, and afterward at the Yale Law School, an institution chosen by his father. After he graduated at Yale, he went to his mother's house at St. Louis, and entered the law office of the Hon. Samuel Reber. The second son General Sherman wants to make a soldier of, and the boy, now at the age of fourteen years, is well read in the whole library of military history, and can describe in detail all the military operations of the war. There are but two sons, and Mrs. Sherman had fixed her mother's heart on having one of them for the church. To any suggestion of this he would not listen, and she knew him well enough to realize that an argument on the subject would do no good. But while the eldest son has had his eyes on his law-books, his mother has been inspiring in him an ambition to distinguish himself in the priesthood, and not until his conviction was formed, and his plans decided upon, did his father have the slightest suspicion of a change of intentions. When the decision was announced to him, General Sherman is said to have groaned with sorrow, and he has not since seen his wife or son.

Mount Sinai.

President Durbin, writes to an exchange as follows:

I have stood upon the Alps in the middle of June, and looked abroad upon their snowy empire; I have stood upon the Alpines, and looked abroad upon the plains of beautiful, eventful Italy; I have stood upon the Albanian mount, and beheld the scene of the Æniad from the Circean promontory, over the Campagna to the Eternal City and the mountains of Trivoli; I have sat upon the pyramids of Egypt, and cast my eyes over the sacred city of Heliopolis, the land of Goshen, the fields of Jewish bondage, and the ancient Memphis where Moses and Aaron, on the part of God and his people contended with Pharaoh and his servants, the death of whose first-born of man and beast in one night filled the land with wailing; but I have never set my foot on any spot from whence was seen so much stern, gloomy grandeur, heightened by the silence and solitude that reigns around but infinitely more heightened by the awful and sacred associations of the first revelation in form from God to man. I feel oppressed with the spirit that breathes around and seems to inhabit this holy place. I shall never sit down on the summit of Sinai again and look upon the silent and empty plains at its feet; but I shall go down a better man, and aim so to live as to escape the thunders which once reverberated through these mountains, but have long since given way to the gospel of peace.

POETRY.

Oh, Lead Me Gently, Lord.

L. M. BURGESS.

Oh, lead me gently, Lord!
I am so weak;
Fain would I follow thee;
Thy ways I seek.
Yet am I fearful I
May faint or fail.
"Oh, lead me gently, Lord!"
My constant wail.

Let not great sorrows tempt
Me to rebel,
Nor worldly pleasures heaped
Lead me to dwell
In ease, careless of thee—
I am thine own;
Oh, lead me gently, Lord,
Close to thy throne!

Oh, lead me gently, Lord,
Lest I should stray;
Lest I should thee forget,
Forget thy way.
Lest I forsake thy paths
Whose name is peace;
Oh, lead me gently, Lord,
And never cease.

Till thou hast bidden me
Lie down and rest
In quiet, dreamless sleep,
In earth's calm breast.
To lie and softly sleep
Till thou shalt call;
And gently waken me,
No more to fall.

Oh, lead me gently, Lord,
To love thee more,
And into heavenly air
Diviner to soar—
To soar and sing my songs
Of praise to thee,—
Oh, lead me gently, Lord,
Till safe I be.

Avon, Ill.

SELECTIONS.

Industry and Generosity.

There is a beautiful harmony between the precepts of the Bible and the dictates and sentiments of intelligent and thoughtful humanity. "Whatsoever things are true, venerable, just, pure, lovely, and of good report," are enjoined in that Holy Book. Conspicuous among these stands

INDUSTRY,

Industry in providing for the supply of one's own wants. Self-support is recommended throughout its pages. The following quotation from the book of proverbs is a very good sample: "Drink waters out of thine own cistern, and running waters of thine own well." Prov. v. 15.

"This proverb," says Dr. Kitto, "is very much elucidated by the fact that even at the present day every respectable house in Jerusalem has a reservoir or cistern sunk in the courtyard, and this, during the later spring rains, is filled up with water, which serves over the long dry summer, and then is again filled by the early autumn rains. This is in fact the main dependence of the inhabitants of a region where springs of water are few, and where nearly all the rivers dry up very early in the summer. Therefore a man who has not his own cistern must depend on the cistern of others, and must be constantly asking what is really a great favor from them, and an inconvenience to them, while the supply from this source is likely to be cut short as soon as the owner of the cistern suspects that the water is likely to run short, or that the season of drought threatens to be of long duration."

Viewed in this light, the proverb—"Drink waters out of thine own cistern, running waters out of thine own well," very aptly enforces the duty of providing for our own wants by personal industry.

The book of Proverbs abounds with injunctions to personal industry, and warnings against slothfulness or dependence upon others; and amongst the apostolic injunctions we readily remember this—"Diligent in business; fervent in spirit, serving the Lord;" "Let him that stole steal no more; but rather let him labor, working with his hands the thing which is good." Eph. iv. 28. See also 1 Thess. ii. 7-12—"If any man provide not for his own, especially for those of his own household, he hath denied the faith, and is worse than an infidel." Again—"Owe no man anything."

Do not these precepts commend themselves to our better judgment? Is there not something noble in supplying our need out of our own resources, and something despicable in the opposite?

As a general rule, it is well to follow the maxim—"Neither beg, borrow nor steal." Soliciting favors always places one under obligations, and therefore in an inferior position. So it is also with borrowing. "The borrower," says Solomon, "is servant to the lender," Prov. xxii, 7. Borrowing sometimes borders on dishonesty, e. g., when the borrower is able to purchase the article than the lender. The practice, however, is oftener the result of inconsiderateness and a want of proper self-respect.

Maxims are but general rules, and the proverbs and advice of Scripture always take for granted that the reader has common sense. This remark applies to what I have advanced, and to what follows. Never ask another to do for you what you are able to do for yourself, even at the cost of considerable inconvenience. "Drink water out of thine own cistern."

All this, however, is only one side of proper conduct. In spite of the most diligent industry and careful frugality, we often find ourselves in circumstances where we cannot help ourselves. The water of our cistern is exhausted, and we have no means in our power to refill it. Human life is full of vicissitudes. Causes beyond our control render us helpless and poor. In such circumstances the iteration of the foregoing principles in our ears would be tantalizing and cruel.

The wisdom of God is manifest in this, that alongside of the injunctions to industry and frugality, we find those enjoining

GENEROSITY.

Hence following the proverb, "Drink water out of thine own cistern, and running waters out of thine own well," we have this—"Let thy fountains be dispersed abroad—rivers of waters in the street."

Having filled your own cistern so as to be beyond the necessity of begging or borrowing from other people, be not chary in dispensing its treasures to those less favored than yourself. Give, and that bountifully.

The proverbs of Solomon are not like those of Benjamin Franklin, all on the side of getting, gathering and keeping; but, eschewing true wisdom, they balance each other. Hence generosity is frequently recommended in these wise sayings. For instance, "He that hath friends should show himself friendly." "He that hath a friendly eye shall be blessed; for he giveth of his bread to the poor." "He that giveth to the poor shall not lack."

In the law of the Lord, which is perfect, generosity to the poor and needy was also inculcated. How beautifully so in these words: "If there be among you a poor man of one of thy brethren within any of thy gates, in the land which the Lord thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother; but thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth. Beware that there be not a thought in thy wicked heart, saying, the seventh year, the year of release, is at hand, and thine eye be evil against thy poor brother, and thou givest him nought, and he cry unto the Lord against thee, and it be sin unto thee. Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him; because that for this thing the Lord thy God shall bless thee in all thy works, and in all thou puttest thine hand unto. For the poor shall never cease out of the land; therefore I command thee, saying, thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in the land." Deut. xv. 7, 11.

Our blessed Lord, who came to fulfil the law, instructed his disciples in the same generous doctrine. "Give to him that asketh of thee; and from him that would borrow of thee turn not thou away." "It is more blessed to give than to receive."

His apostle also adds to the counsel of industry already quoted: "Let him stole steal no more; but rather let him labor, working with his hands the thing which is good." This good reason, "that he may have to give to him that needeth."

Seeing we know these things, let us put them in practice, by diligently providing for our own wants and for our own household, and generously distributing of our stores to to the poor and needy ones. Thus shall we obtain the blessing of the Lord that maketh rich, and the blessing of the poor that maketh glad the heart. W. LAING.

[Washington Sentinel.]

Foreign Views of the Treaty of Berlin.

La Patrie—Anti-Republican Paper—Paris, July 12: Open your map of Europe, and cast your eye on the magnificent sea lying between Europe, Asia, and Africa; it is the Mediterranean. Its entrance is guarded by a fortress—Gibraltar; English flag, English guns. Further on, towards the middle, where the sea becomes narrower, there is in the midst of the waves a citadel—Malta. It too bears English guns, and over it floats the British flag. At the eastern extremity lies another island, which commands the vast basin surrounded by Asia Minor, Turkey in Asia, and the mouths of the Nile with the Suez Canal. It is Cyprus. By virtue of the Convention of the 4th of June, this advanced sentinel is to be occupied by English troops and has already hoisted the English flag. While these things were being done, our government and the Parisians were indulging in delirious rejoicings, which they called "national!" Patriotic shame forbids us to dwell upon it. If we had had real diplomatists, this is what would have happened: When the Anglo-Turkish treaty was announced to the Congress, the French Plenipotentiaries would have replied: "To-morrow a French squadron will occupy Tunis, which is only a continuation of our Algerian possessions. We leave it to Italy to take care of Tripoli." If this haughty and equitable reply had been made, the Congress would have assented, the prestige of France would have been raised again, and the *amour propre* of our diplomatists would have taken a fine revenge. But this reply was not made, and our prestige and interests have received an irreparable blow.

Los Debates—Madrid, July 12: When the lion of St. James seemed to be expiring, when the influence of powerful Albion seemed at an end, and when the enemies of political liberty declared, without being able to hide their satisfaction, that England hardly figured in the great concert of civilized States, that nation suddenly gives a proof of valor and influence which adds to the interminable catalogue of her triumphs. * * * Mistress of Gibraltar by the errors of our fathers, never sufficiently felt by us, and possessor of Malta, England now advances her influence and her squadrons to Cyprus, thus making herself all but arbiter of the sea of civilization. What lesson ought this to teach us? That nations governed by representative institutions go on increasing in importance, despite the most ambitious with respect, and are looked up to for salvation by the victims of misfortune.

L'Italie—Rome, July 13: The final conclusions to be drawn from the treaty of Berlin are—that Russia has made a decided step in the realization of her programme; England has acquired the moral domination of Asiatic Turkey; the Ottoman Empire resumes the peaceful course of its decomposition; the small states have obtained their autonomy—the effect of which experience will teach them; Austria-Hungary has received a partial satisfaction, somewhat lessened, it would appear, by the resistance of Turkey; Germany has presided at the partition with the simple object of arriving at a result which would prevent war, and to pay her debt to Russia; Italy and France have looked on at this work of dismemberment and reorganization, and have vainly endeavored to protect the rights of civilization; England has been aided in throwing Greece overboard, although she had loudly proclaimed herself her protector; Roumania and Servia have been abandoned. Such is the work of the Congress; but it is not peace—it is a truce.

L'Italie, Rome, July 13: We now know what to think of the motives which inspired the attitude of England. The Cabinet of St. James cared as little for the interests of Europe as for those of the kingdom of Dahomay. Perish Europe, but let the British possessions in Asia be saved, and especially let England obtain good advantage from peace. Lord Beaconsfield has been the worthy interpreter of the sentiments of England. The telegraph informs us that the London papers approve the action of Lord Beaconsfield in signing the Treaty of the 4th of June. What are the stipulations of this treaty? Mr. Cross, the Home Secretary, has only given us incomplete details, but they can be taken as the following: The Island of Cyprus is absolutely given to England, and the Sultan has ceded his rights of sovereignty over this island to Queen Victoria, who has accepted them. In exchange for this England undertakes to defend Turkey against future aggressions, but should Russia return to Turkey the conquered territory in Asia the Convention of the 4th of June is to be annulled, and England will abandon the Island of Cyprus. It might as well be said at once that England will forever retain the domination of the island, for it is most probable that Russia is disposed to extend her domination, and it is almost impossible that she should be disposed to give up her conquered territory. In this step of the English Government the Italian Press sees a return to the old policy of England in the Mediterranean, which it was thought was abandoned by the cession of the Ionian Islands to Greece. But, whatever may be the judgment of the Western Powers, that will not change the facts.

National Zeitung—National Liberal organ—Berlin, July 14: The Congress of Berlin has completed its work, preserved peace for Europe and *sealed the fate of Turkey*. As a ruling people, the Osmans have disappeared from the stage of the world. The treaty which the Porte concluded with England on the 4th of June will be more fatal for them than the Treaty of San Stefano. * * * The anger of the French and Italians at England's selfishness and boldness will avail nothing. The fact remains to the glory of Lord Beaconsfield that, without drawing the sword, he forced the Russians to give up their most important claims in Europe, and, while leaving them an unfruitful and thinly populated strip of territory and a harbor, procured for his own country the hegemony in Asia Minor, and gave her arms and resources for the inevitable struggle of the future. But none can deny that it was the blood and exertions of Russia that have made millions of oppressed Rajahs citizens of their country; for the immeasurable advance which the civilization of Europe has made, for the solution of the Eastern problem which hung like a black cloud over Europe, the world is indebted to Russian bravery; and it has to thank above all Russian statesmanlike wisdom and resignation in a serious moment for the maintenance of the peace of Europe.

Neue Freie Presse—Vienna, July 14: The Treaty of Berlin forms a remarkable turning-point in the history of Europe. Heretofore it has been sought in all treaties, even when moral right was most rudely infringed by them, to spare the principles of international law. The older diplomatic school was Conservative, and did not readily depart from the usual paths. The diplomatists of the present day are out-and-out revolutionists, however much they may object to the designation. They recognize neither traditions nor general rights; they follow the inspiration of the moment and their own practical advantage, or what they regard as such. Numerous as are the Congresses which have been held in the present century, at none of them has the policy of force displayed itself so openly and without cloak. * * * It has been proved that the Congress was unable to disentangle the Eastern knot, and that the clever and daring hand of one unscrupulous statesman could do a great deal to relieve Europe from chronic disease. Lord Beaconsfield knew clearly what was needed. Whilst the Congress dabbled in half-way measures, whilst some diplomatists talked much, and others eat much and drank much, Lord Beaconsfield has effected a deed which has somewhat of a Russian flavor, but which has yet *outdone all the acts of the Congress.*

[Rifle Banner.]

Convulsions of Nature.

BY D. T. TAYLOR.

August 9th and 10th were terrible days all over New England, Northern New York and Ontario. The period was distinguished for unprecedent rain falls, the water pouring out of the skies in torrents, with rain and electrical discharges. The rains were actually tropical in their excess of fury, and the fires of heaven played alarmingly day and night. The thunders roared, crashed, and pierced with terrific sound. Hail such as is seldom seen in the above region fell rattling on roofs and fields. For a space of 600 miles the elements held furious carnival. In many towns the sky became black and it was dark as midnight in the dwellings. Chariots of ruin seemed rolling abroad. In but two Boston dailies I count up as follows: Deaths by lightning, four; persons who were partially injured by the fluid and either shocked or made unconscious but recovered, fifty; dwellings, buildings, shops, churches, and barns struck and consumed, fifty; houses struck and injured, twenty-five; other things struck, twenty. This does not include any cases in Ontario. In addition to these casualties, the city of Washington, D. C. was visited by a terrible tornado. Warwick, in Mass., also experienced one, and Wallingford, Ct., was swept with the besom of destruction; over fifty dwellings being torn to atoms, thirty others partially demolished, and fifty barns destroyed. The lives lost reached thirty; twenty-seven of these were buried in one day, and the property loss is $250,000. The force of the wind was frightful. Whole rafters and clap-boards were carried to Haddam, twelve miles away, and papers were picked up at Peacedale, R. I., sixty-five miles away! Into all the region where descended the fury of the storm, was carried terror. Men never saw more vivid and dazzling lightning. No such tornado ever before was witnessed in Connecticut, and the one at Washington was "one of the most terrific ever seen there." At Cambridge, Mass., hail fell two and three inches in length, and an inch square. Many were the size of hen's eggs, and one piece of ice weighed four ounces. Balls of fire fell near men, and were seen to roll through dwellings.

Such was the ruin of two days only. Memorable days indeed to thousands. God is right behind the storms. He rules. His indignation flashes upon an evil world, and in the thunder he utters his warnings. The season is a marked one, and strikingly phenomenal. The pestilence has struck the South, and a hundred cities are in dread. Its ravages are sudden and malignant to a degree never before known. The worst is to come. Death rides on the breeze and thousands will fall before his sickle. I expect storms will rage, pestilence devour, and ruin make havoc with life and property till Jesus comes. And these evils will culminate and intensify, as the world approaches the catastrophic focus of 1880–1885. There is no safety for any one, anywhere, save in Jesus Christ. Let us hide in him as our eternal refuge. Impenitent reader, fly, O, fly to Christ to-day, yea, now.

[Toronto Leader.]

Egypt.

Not the least significant link in the chain of British diplomacy is seen in the virtual assumption of Egypt by England. It is true that there has been no public treaty, but it is not difficult to divine that some of those secret clauses of which we have heard so much have had reference to this matter. Virtually the Khedive is dethroned, because without his lavish and scandalous display of money the Khedive must of necessity be nowhere. Nominally Nubar, Pache, is President of the Council, but the true drift of affairs is seen in the appointment of Mr. Rivers Wilson to the post of Minister of Finance. This gentleman has been sent out from the English National Debt Department, and the significance of his appointment may be seen upon the surface. Here is another manifestation of that British supremacy which it is Lord Beaconsfield's aim to establish around the world.

The Scriptural commentator, Cumming, wrote twenty years ago that the Turkish of the Old Testament prophets meant England. He said that not earlier than 1874 she would at some time "lend ships, wealth, influence and all territorial power to carry back the sons of Zion and reinstate them in the midst of Jerusalem." His followers say that Berlin, Disraeli and Cyprus foreshadow these events.

The Egyptian Government has resolved to establish a weekly line of steamers between Alexandria and the island of Cyprus.

Regular steam communication has been established between Liverpool and Cyprus, the vessels sailing fortnightly. Two ships have already sailed for Larnaca, carrying miscellaneous cargoes, such as hardware, building materials, and manufactured goods.

DIED.

ZACHARY—died August 22, of congestion of the stomach and brain, Maud, daughter of E. C. and L. M. Zachary, aged one year and about three months.

At the grave brother Rose read 1 Cor. xv., and the hymn—"We shall sleep, but not forever," was sung. What a change a day can make. O Lord how long shall death reign.

E. M. ZACHARY.

Newcastle, Ken.

ANNOUNCEMENTS.

CONFERENCE NOTICE.

There will be a conference meeting at the Freed school house eleven miles southwest of Girard, Kansas, commencing October 18, 1878, to hold over Sunday. Brother Ayres is expected to be with us, and we cordially invite the brethren generally to attend with us who can, and let us spend a short time together in the work of our blessed Lord and Savior. We will do all in our power to make our intercourse agreeable while you are with us. We should like to have the brethren from Columbus attend. Those coming by railroad will stop at Girard, and if they will write to me or brother F. M. Smith what time they will be there, we will meet them and convey them to the meeting.

By order of the church,
KINNEY TABB.

CONFERENCE MEETINGS

For the benefit of those interested I will announce that I will meet with the brethren of northwest Missouri in conference assembled at Ransom, Mo commencing Sept 27 to 30, 1878

With the brethren of southeastern Kansas in conference assembled at Severance, Doniphan Co., Kansas, Oct. 4 to 7, 1878.

With the brethren near Bro. S. A. Taylor's, at Bro. Saylor May settings, in Brown Co., Kansas, Oct. 12 to 13, 1878.

With the brethren on Lightning Creek, Crawford County, Kan., to brethren Robert Baker and Kinney Tarbay settings, Oct. 18 to 20, 1878.

G. M. MYERS.

SEVERANCE, KANSAS.

The Church of God at Severance, Doniphan Co., Kansas, intends holding meeting over two Sundays commencing October 5, at early candle light. Brother G. M. Myers has promised to be with us, also Brother Lot Ulmer, of Mitchell county. Brethren J. F. Peirson and T. E. Adams are invited; and all that can come are invited and will be cared for by the brethren. Come and attend a week meeting or that we may talk together of the great and precious promises. By order of the congregation,

J. P. BITNER.

The Lord willing, I will be in Clinton county, Ind., on Friday night the third Sunday in September; the fifth Sunday in Blackford county, Ind., the meeting to convene on the Friday night before, and continue over two Sundays. Meeting at Dundee as brother Hoby may appoint. And if brother Priser wants me to come to his part of the country, I can pay them a visit on my way.

J. H. MATCH.

PELL, TEXAS.

There will be a conference meeting to hold three days, to begin on Friday at 4 o'clock p. m., before the third Sunday in October next, in Montague county, sixteen miles southwest of Montague town, on Little Brushy Creek, eighteen miles northwest of Decatur and eight miles west of Pella. Every body is cordially invited, especially the preaching brethren. The perils of the last days are gathering thick and fast around us. Time is short and let us come with our hearts filled with the love of God to work for the master.

E. GOUGE.

CONFERENCE NOTICE.

The annual conference of the church of God of northern Illinois and southern Wisconsin will convene at Amboy, Ill., Oct. 4, and continue over Sunday. Bros. Hoyt, Eychaner, Britton, Arnold, Jacobs and others are expected. An invitation is extended to all. Come all and help make the meetings interesting and profitable. The meeting on the N. W. R. R. will stop at Ashton. Those on the C. & I. R. R. at Chana. By order of the church.

J. W. APPLEYARD.

WINCHESTER, VA.

The quarterly assembly will commence Saturday before the first Sunday in November, at the house of the brethren, in Winchester, Va. Let there be a good attendance.

MICHIGAN QUARTERLY CONFERENCE.

The Lord willing there will be a quarterly conference of the brethren in Michigan, held at the Wavish Meeting House, ten miles southeast of Hastings in the southwest corner of the township of Woodland, Barry county, commencing at seven o'clock p. m. on Thursday, October 10, 1878, and will close the following Sunday evening. Hastings is situated on the Grand River Valley R. R. and trains arrive from the west at 1:10 p. m., and from the east 11:26 p. m. In consequence of the meeting being so far from the railroad and there being so few brethren in its vicinity, request is made by them that all who intend to come on the cars will do so on Thursday as conveyances will only be provided for that day. Those who come with their own conveyance will enquire for G. W. Coats or Wm. Odell who live near the place of meeting. Brother H. V. Reed, of Chicago, is expected to be in attendance, and perhaps brother J. W. Haughawout, of Iowa. A general turnout to this meeting is desired.

D. F. EVERETT, Sec.

I will be at the conference to commence in October at Severance, Kansas; and with brother Myers as brother Saylor may appoint.

J. M. STEPHENSON.

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We, the undersigned, having the good of the cause of truth at heart, and desiring that it is our duty to sustain the gospel with our means as well as our tongues, and believing that God will bless us for all the efforts we make in behalf of the Truth, have paid the sum set opposite our names for the purpose of freeing THE RESTITUTION from debt, and sending it out as a messenger of truth to those sitting in darkness, and to comfort those who are walking in the light of life:

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POETRY.

[Relshaw.]

"Behold, He Cometh!"

Lo! we lift our heads with gladness, and cheer our hearts with song,
For the triumph and the glory shall dawn on us ere long.
In faith we cry, Come quickly, Lord, and claim us for thine own,
And where on earth thy cross did stand, oh! come and fix thy throne.

And though the strife grows keener still, and foes increase in strength,
Lo! the day of our redemption is drawing nigh at length,
With loving expectation each waiting heart is stirred,
And the joyful cry, "He cometh!" shall soon by all be heard.

Awake, awake! the night is spent, the day is dawning fast.
For the clouds on the horizon are breaking up at last.
Now the night winds, sad and mournful, have slowly died away,
And our joyous songs are greeting the coming of the day.

Awake, awake! lift up your heads, redemption draweth nigh!
Lo! the tokens of the coming day are spreading to the sky.
The sun of righteousness shall rise with healing in its wings;
And unto every watching heart be sweet deliverance brings.

Awake, awake! the promises are now to be fulfilled,
And in hope's glad fruition shall each rising doubt be stilled.
Now shall our dim eyes brighten so long clouded by our tears,
For he who maketh all things new, our Lord and Christ, appears.

COMMUNICATIONS.

A Visit with a Friend.

BY "PHILOS."

I here send you a sketch of a visit I had with a friend some time ago. Perhaps it may be of interest to the readers of our paper.

Some time in April last I met a cousin of mine on the street in the town of ——, and had a short interview with him. On parting with him he gave me an invitation to pay them a visit, which I consented to do, but told him that when I came I wanted a big argument with him. He said he was ever ready for argument.

After some time had elapsed I sent him a note containing several important questions on which I requested him to post himself till I should come. So when the time of my anticipated visit had come I went to redeem my pledge. On arriving at my friend's house I found them all at home and well, and enjoyed my visit very well until Sunday morning, when a Mr. F. came there, who soon commenced railing out against the Bible, and stigmatized Jesus as being a bastard child. But my friend's wife, being ashamed of him, sharply reproved him, telling him she did not want to hear any such language in her house; and I myself felt like taking the Savior's advice—"Cast not your pearls before swine, lest they trample them under their feet, and turn upon and rend you." Matt. vii 6. And so I soon left them to have their enjoyments to themselves.

But to return: On Saturday evening, after my friend had done up his chores, I made several unsuccessful attempts at getting up some Scriptural conversation, which he avoided as long as he could, consistently, but I finally pressed the matter so hard that I got him started.

I first tried to draw him out on the nature of man, but failed on that subject. I then asked him whether the gospel was ever preached to Abraham. After hesitating a little he said he thought it was. I then asked him what the gospel preached to Abraham consisted in. He could not tell but wished me to.

Before complying with his request I asked him the meaning of the word gospel. His answer was, "good news." "Good news of what?" I added. He said it was good news that a Savior was born, forgetting, however, that the Savior was not then born yet. So I told him that this was truly good news to the shepherds who were keeping watch over their flocks at the time the Savior was born; but Paul says the gospel preached to Abraham was that in him (Abraham) and in his seed (Christ) should all the nations of the earth be blessed. Gal. iii. 8–16.

I then showed him that according to the prediction of the angel Gabriel to Mary, even before the birth or conception of Jesus, Christ must sit on David's throne, establish his kingdom, and reign over the house of Jacob forever. Luke i. 31–33. And that according to many other predictions of the Scriptures his kingdom would become universal and extend over the whole earth, (Dan. ii. 34, 35, 44, 45,) when peace and good will shall abound among men; nation shall no more lift up sword against nation, and men learn war no longer. Isa. ii. 1–4; Micah iv. 1–7; Amos ix. 11, 12; Acts xv. 16, 17. Showing him that as Abraham had the promise of being heir of the world, and Christ being the seed of Abraham is heir to the same inheritance, (Rom. iv. 13,) and all who are Christ's are Abraham's seed, and heirs according to the promise. Gal. iii. 29. Thus showing him that it was through Christ and the saints as joint heirs with him, ruling the world in righteousness that all the nations of the earth should be blessed in Abraham and his seed.

Hence the gospel preached to Abraham, and which, on the condition of our faith in and obedience thereto will give us an inheritance in the kingdom of God's dear Son, was good news concerning the kingdom of God and the name of Jesus Christ. "When they (the Samaritans) believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women." Acts viii. 12.

Thus I showed my friend that the practice of the apostles was to preach the gospel of the kingdom wherever they went, and when their hearers believed this gospel they were baptized without delay, referring him at the same time to the commission of Jesus to his apostles, as given by Mark, "Go ye into all the world and preach the gospel (not simply *a* gospel, but *the* gospel, the same he himself had preached,) to every creature; he that believeth (believeth what? this gospel) and is baptized shall be saved; but he that believeth not shall be damned." Mark xvi. 15, 16.

Query: What was the gospel Jesus preached?

Answer: "And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom." Matt. iv. 23.

"And Jesus went about all their cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom." Matt. ix. 5.

"Now, after John was put into prison, Jesus came into Galilee, preaching the gospel of the kingdom of God." Mark i. 14.

"And he said unto them, I must preach the kingdom of God to other cities also; for therefore am I sent." Luke iv. 43.

"And it came to pass that he went throughout all their cities and villages preaching and showing the glad tidings of the kingdom of God." Luke viii. 1.

"Then he called his disciples together, and gave them power and authority over all devils, and to cure diseases. And he sent them to preach the kingdom of God, and to heal the sick." Luke ix. 1, 2.

"Jesus said unto them, Let the dead bury their dead, but go thou and preach the kingdom of God." Luke ix. 60.

Thus I showed my friend that the gospel Jesus preached was the gospel of the kingdom of God; and that it was this same gospel he sent his disciples to preach.

And next, by a reference to Acts ii., I showed him that the apostles in starting out under their last commission from the Savior, preached the same gospel, and demanded of their hearers a manifestation of their faith in the same, by a reformation of life, and forthwith being baptized in the name of Jesus Christ for the remission of their past sins.

"Therefore, being a prophet, and knowing that God had sworn with an oath to him (David) that of the fruit of his loins according to the flesh he would raise up Christ to sit on his throne.... Therefore let all the house of Israel know assuredly that God hath made that same Jesus, whom ye crucified, both Lord and Christ. Now when they heard this they were pierced in their hearts, and said unto Peter and the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent and be baptized, every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit." Acts ii. 30, 36–38.

Here my friend began to demur, saying he believed baptism was an ordinance and a Christian duty, and that all true Christians ought to be baptized. This assertion, however, I denied, and challenged him to show one Bible instance where a Christian was baptized, or commanded, or even recommended to be. He made no attempt at this, except a reference to the case of Cornelius. He thought Cornelius must certainly have been a good man, even before he was commanded to be baptized, having already received the Holy Ghost.

This, of course, I admitted, showing him, by reading the narrative, that notwithstanding he was a good, just and devout man, yet he was not a Christian until he was adopted into the fellowship of the saints by baptism into Christ, in obedience to the gospel of the kingdom; thus showing my friend that the Holy Spirit was not given Cornelius to make him a good man or a Christian, but that the object was to convince Peter and his Jewish brethren who accompanied him thither that the Gentiles were also included in God's plan of salvation, as Peter afterward acknowledged. Acts xi. 4–8.

But my friend still persisted in his notion that the remission of sins could not be connected with baptism, from the fact, as he alleged, that Simon the sorcerer had been baptized, and was not pardoned—had not experienced a change of heart, and was still in the gall of bitterness and in the bonds of iniquity.

To all of which I replied as follows:

1. Philip went to Samaria and preached Jesus unto the Samaritans; and in doing that he preached the things concerning the kingdom of God and the name of Jesus Christ, which constituted the gospel Jesus preached, and concerning which he said, "He that believeth (it) and is baptized shall be saved."

2. Luke says Simon did believe and was baptized.

3. Just so sure as Jesus and Luke told the truth, Simon was saved from his past sins. Notwithstanding, he afterwards sinned in thinking God's special gifts could be bought with money, offering money to Peter that he might have the power of conferring the Holy Spirit on whomsoever he might lay his hands.

Now let us look at the true phase of this matter a moment. Peter, in correcting Simon, said: "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter; for thy heart is not right in the sight of God. Repent, therefore, of this thy wickedness, and pray God if perhaps the thought (not thoughts nor sins) of thine heart may be forgiven thee; for I perceive that thou art in the gall of bitterness and in the bond (not bonds) of iniquity."

Thus we see that it was but a single sinful thought for which Peter admonished him to ask forgiveness.

But here my friend thought he was getting me into close quarters, and accordingly rather sneeringly asked: "Ought not Peter to have admonished Simon to be baptized again if the remission is connected with baptism?" And so according to our views he thought that every time a Christian did wrong he should be baptized in order to obtain pardon.

I told my friend that if I held baptism to be a Christian duty, as he did, his conclusion would be consistent, showing him he greatly erred, not knowing the distinction between saint and sinner; that according to the testimony I had already introduced, faith in the gospel of the kingdom, repentance toward God, and baptism, were inseparably connected in order to become a child of God spiritually; and being a child of God, the saint can now approach God, his Father, as the little child which has transgressed its earthly parent's laws, in true penitence acknowledging and confessing its sins, and asking pardon in the name of Jesus, according to the instruction given by John the beloved: "If we confess our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." 1 Jno. i 9.

My friend now, in great surprise, exclaimed: "Then you have two ways for sinners to come to God and obtain forgiveness of sins! It appears that you would have the unconverted sinner come to God by faith, repentance, and baptism, while the Christian sinner can come to him by repentance and confession in prayer, and obtain pardon."

To this I responded: Your astonishment at this is the result of your ignorance of the Scriptures, and hence your inability to rightly divide the word of truth. And so I admonished him to take Paul's advice to Timothy, to "Study to show thyself approved unto God, a workman that needeth not to be ashamed; rightly dividing the truth." 2 Tim. ii. 15. And for the want of this one most important thing the whole fraternity with which he stands identified fail to see the beauty and harmony of the Scriptures when rightly applied.

I next showed my friend that the uniform practice of the apostles was to receive individuals into their society by faith in the gospel of the kingdom of God, repenting of their sins, and being baptized in the name of Jesus Christ for the remission of the same. This I did by comparing the apostles' practice with the commission given to them by the Savior, challenging him to show me one instance where they did otherwise. And I now venture the assertion right here, that any church inviting or receiving members into its fellowship on any other terms is not founded on apostolic principles.

I next inquired of my friend, if under the old dispensation every institution occupied its particular place, and had its particular office to fill, whether it was not so under the Christian dispensation also.

He assented to the affirmative.

Then I demanded of him to tell me what place baptism occupied in the Christian system; what office it fills, or what object it accomplishes. He hesitated awhile, but finally said: "I suppose you would make it the door into the church." But he never attempted to say what place or office he would assign to it; and so commenced quibbling about the meaning of some of the texts I had introduced. He said that if the remission of sins were connected with baptism it would involve human agency; therefore he could not endorse the doctrine.

I then showed him that while he professed to be Christian, his objection weighed just as much against himself as against me; for what could he know of the plan of salvation, or of a Savior, or even of the Eternal God, independent of human agency?

According to such reasoning there could be no other ground for him to occupy than that of an infidel or an atheist. Then, like a drowning man catching at a straw, he referred to 1 Peter iii. 21, saying that he believed baptism was the answer of a good conscience toward God, and not for the putting away of the filth of the flesh.

I told him I believed every word of this text, and that Peter did not contradict himself; but that baptism was intended for a much nobler purpose than to simply wash off the dirt or filth from the body, and that it even reached the conscience. Now, said I, how can you have a good or clear conscience toward God while refusing or neglecting to obey this institution, when your own conscience demands it of you? "For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God." 1 Jno. iii. 20, 21.

Query: Can we have that confidence toward God while our own hearts or consciences condemn us for disobeying God's commandments?

Query 2: How can anyone occupying such a position reasonably claim the forgiveness or pardon of past sins?

I then gave my friend Luther's version of 1 Peter iii. 21, showing him that it is in baptism we enter into covenant relation with God.

"In the like figure, water in baptism does also now save us; not the putting off the filth of the flesh, but the covenant of a good conscience with God."

Wilson's translation is still plainer: "Not a putting away of the filth of the flesh, but the seeking of a good conscience toward God."

Here my friend put in another of his quibbles, as follows: I do not believe water can wash away the guilty stain of sin.

To this I replied that neither did we as a people, but we believe, with John, that the blood of Christ cleanseth us from our sins. 1 John i. 7.

But where and how do we get an application of that blood?

Answer: Christ shed his blood in his death; hence in his death we come in contact with his blood, and so are cleansed from all our past sins.

But when, where and how do we get into Christ's death?

Answer: "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death?" Therefore we are buried with by baptism into death." Rom. vi. 3, 4. So we see that it is by baptism we get into the death of Christ; and as his blood was shed in his death, so in his death we come in contact with his blood, and thus are cleansed from all our past sins.

Here my friend began to plead for retiring to rest, as it was getting late in the evening.

On Sunday morning, breakfast being over and chores done up, I again introduced the subject of the evening's conversation, by calling my friend's attention to the following proposition:

"God never bestows a blessing on any person, without a place where, a time when, and a means by which such blessing is bestowed.

I then showed my friend that in Jesus, and not out of him, was the place where the pardon of sin was obtained. "In whom (Christ Jesus, the Beloved) we have redemption through his blood, the forgiveness of sins according to the riches of his grace." Eph. i. 7.

"In whom (Christ) we have redemption through his blood, even the forgiveness of sins." Col. i. 14.

Having now established this point, I proceeded to show him that it was by baptism, preceded by faith in the gospel, and repentance toward God, we come into Christ. "Know ye not that so many of us as were baptized into Christ were baptized into his death?" Rom. vi. 3.

Again: "For as many of you as have been baptized into Christ have put on Christ.... And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. iii. 27, 29.

Then my friend said he believed that if a person was truly converted it was not so very essential to be immediately baptized, for he thought the pardon of sin was experienced in conversion.

To this I replied that baptism being the last step, or consummating act in conversion, it was impossible for any one to be thoroughly converted without being baptized, referring him to Acts ii. 38; iii. 19; x. 34 48, as proof of my affirmation. The reader is also referred to the following testimonials as further proof: Acts viii. 12, 36–39; xvi. 15, 32; xviii. 8.

Here my friend began to complain that I took more than my equal share of the time, as he thought he was entitled to at least half the time. But what time he did occupy was simply spent in quibbling on the plain Scripture testimony I brought to bear upon the subject, while he never attempted to read one text of Scripture in support of his views, during the whole of our conversation.

So then I told him if he had anything more to say to go on. But just then, as he was about to reply to my last remark, Mr. F. and wife came up to the gate in front of the house, he having been especially invited not to fail to come there on that day, as I afterward learned from Mr. F.'s own daughter, I suppose for the express purpose of having him to triumph over me by burlesqueing and ridiculing the Bible.

So here our conversation ended, as my friend's infidel friend had to have all the attention paid to him. So I left my friends to enjoy themselves as best they could.

I would fain have staid and pursued the argument further, if circumstances had been more favorable. I should liked to show my friend the relative time when the sinner is pardoned, or made free from sin.

Rom. vi. 17, 18: But God be thanked that though ye were the servants of sin ye have obeyed from the heart that form of doctrine which was delivered to you. Being then made free from sin, ye became the servants of righteousness.

Query: When were they made free from sin?

Answer: When they heartily obeyed a certain form of doctrine.

Query 2: What was that form of doctrine?

Answer: A death to sin, and a burial and resurrection with Christ in baptism.

Col. ii. 11–13: In whom (Christ) also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh, by the circumcision of Christ; (How?) buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. And you . . . hath he quickened with him, having forgiven you all trespasses.

In conclusion let me ask, Why is it that our pretended Christian friends, notwithstanding their boasted pretentions of the Bible being their only rule of faith and practice, I ask, emphatically, why is it that they are so dreadfully afraid of the Bible?

But I must close, as my letter is already too lengthy. I subscribe myself your friend, in the hope of an inheritance with you in the soon-coming kingdom.

God is Never at a Loss to Accomplish His Purpose.

And a Highway shall be there, and a way, and it shall be called the way of holiness. The unclean shall not pass over it; for he (the Lord) shall be with them (margin). The wayfaring men, though fools, (simple) shall not err. Isa. xxxv. 8.

God has promised to set his hand again the second time to recover the remnant of his people, and assemble the outcasts of Israel and gather together the dispersed of Judah from the four corners of the earth. Isa. xi. 11, 12. He has also promised a highway (a thoroughfare) for the remnant of his people, which shall be left from Assyria like as it was to Israel in the day that he came up out of the land of Egypt. Verse 16. This highway will be prepared for the ransomed of the Lord, when they shall return and come to Zion. Isa. xxxv. 10. Even upon the land that is now desolate and barren, when it shall blossom abundantly, and the glory of Lebanon shall be given unto it. Isa. xxxv. 2. This highway will be a way of holiness; for it will be established by the Holy One, and for a holy purpose. When the time of this highway (great road) is come, God will cause his people to pass over it in safety; then will he raise up the tabernacle of David that is fallen, and close up the breaks thereof; and will raise up his ruins and will build it as in the days of old. Amos ix. 11. And I will bring again the captivity of my people Israel, and they shall build the waste cities and inhabit them; and they shall plant vineyards and drink the wine thereof and shall also make gardens and eat the fruit of them. Verse 16. The time is not far hence for the highway to be built and brought into use.

J. B. COX.

Indianapolis, Ind.

BREVITIES.

Fifty thousand eucalyptus trees are to be planted about the city of Mexico. These trees grow very rapidly, and in a few years will make a material modification in the rainfall about the Mexican capital.

An artesian well 3,250 feet deep has been bored in Pesth, Hungary. It is the deepest in the world, being nearly twice the depth of that in Paris. It sends up a jet of nearly boiling water forty-two feet high.

When Cyprus had been wrested from the Venetians by the Turks in 1571, the latter inaugurated their reign by slaughtering 20,000 of the inhabitants. The Turkish rule has proved the curse and ruin of the island, once so rich and flourishing.

Queen Elizabeth once claimed the sovereignty of Cyprus, contesting the Turkish usurpation—1570–3—probably on the ground of Richard Cœur de Lion's conquest. The arms of Cyprus are blazoned on her tomb, and her right to the title of Queen of Cyprus was recognized by the College of Heralds of her day.

The three Fox sisters, who originated the rapping phase of spiritualism twenty-nine years ago, are all alive. Margaret, the youngest, who claimed to be the wife of Dr. Kane, is giving exhibitions in England. Kate is living in France, having married a titled Frenchman. Leah is Mrs. Underhill and a resident of this city.

A Biblical curiosity in the English section of the Paris Exhibition which attracts crowds is the model of the Tabernacle as it rested during the wandering of the Israelites in the desert. The exterior and interior are constructed in strict accordance with the details given in the Old Testament.

The *Pueblian Mejicano* of Guadalajara says that over forty bolts of lightning fell upon that city during a recent storm. Three persons were instantly killed, one a student who was passing along a public street, and several others were injured. At the same time a deluge of rain fell. The inhabitants of the town were overwhelmed with terror.

There are 10,000 Israelites in San Francisco, and 10,000 more in the rest of California. They comprise all nationalities, with German Jews the most numerous. They control several important branches of business, a large part of the importing dry goods and fancy goods trade being in their hands, as well as large wholesale grocery houses. They have nearly a monopoly in boot and shoe manufacturing and the hide, leather, and wool trade. Many of them are very wealthy, and are liberal patrons of the fine arts and booksellers. Musical people say that they would never have had a first-class opera in San Francisco if it had not been for the patronage of the Hebrews of that city, and a leading theatrical manager says that he would have to "shut up shop" in these hard times were it not for the money he gets from them. They have five synagogues, one of which cost nearly $200,000, and three religious weeklies. In point of belief they range from the ultra orthodox to the ultra reformed and liberal. Their rabbis preach in English and German. They have representatives in all professions, in mining and agricultural enterprises, and in politics, and there is no part of the country in which they are on friendlier footing with their neighbors of other faiths.

The cattle in a large portion of Bengal are dying at the rate of hundreds a day, and the streams are completely choked with dead bodies. The decrease in the number and the deterioration in the quality of the agricultural cattle all over British India is one of the gravest features to be noted in connection with the general condition of the peasantry. In no respect have the various famines produced a more dangerous effect than in this direction. There is a reason to doubt whether either men or animals obtain a sufficient supply of food now even in ordinary times. The consequence is that both succumb with terrible facility to the slightest scarcity or to the mildest disease. Such a state of things tends to perpetuate itself. The quality of the cultivation falls off with the character of the bullocks employed in it. Deep ploughing becomes more and more exceptional, while the cost of replacing the dead animals by other beasts tend still further to the impoverishment of the people. In Madras and Bombay the destruction of cattle has been appalling, while in Burmah there has also been a plague. The general condition of the agricultural population throughout India is such as to occasion the gravest uneasiness. Continuous impoverishment bids fair to be followed by continuous famine. There is scarcity amounting almost to famine even at this moment in Madras, Bombay, the northwest provinces, and Bengal. Yet the only remedy proposed is increased taxation.

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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TO CORRESPONDENTS.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his Holy Prophets since the world began." It also advocates, as a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of Kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ; and many other kindred truths. It also advocates in a very large degree the Gospel, repentance, and baptism as prerequisites to the forgiveness of sins, and a holy life as essential for final salvation.

COMMUNICATIONS.

The Impending Crisis.

When you see these things begin to come to pass, know ye that the kingdom of God is nigh at hand.—Luke xxi. 28-31.

All history and human experience attest the truth and wisdom of the saying of Thomas A. Kemphis, "*Man proposes but God disposes.*" The history and career of Nebuchadnezzar, of Cyrus, of Alexander, of Cæsar, and of Napoleon, and of the empires they founded, illustrate and confirm this observation. They concur in enforcing the solemn lessons of Holy Writ, that "the kingdom is the Lord's, and he is the governor among the nations," [illegible] promotion cometh neither from the east, nor from the west, nor from the south; but *God* is the Judge. He putteth down one and setteth up another." This he does to carry out his own ulterior purposes.

The recent uprise of the Jews, suddenly, silently and simultaneously, throughout the world; the advancement of members of this ancient race to the highest honors and the most commanding positions in statesmanship, legislation, diplomacy, wealth and power, from the civil disabilities, the political proscription and the social ostracism of ages past, is certainly a phenomenon in history, and must be ranked among the most extraordinary events of the nineteenth century—*events whose end is not yet.*

At this moment it is *Benjamin Disraeli*, a Jew, who fills the first and most commanding position in the eyes of mankind, as Prime Minister of the first empire in the world—that of Victoria, Queen of England and Empress of India. In France, it is a Jew, *Gambetta*, who wields the widest influence in shaping the policy and destiny of that most active and aggressive of all the continental powers of Europe.

It is a Jewish house, *the Rothschilds*, that, with almost endless ramifications throughout the world, fixes the money values and holds the purse-strings of the nations of the earth. It is a Jew, *General Todleben*, whose fame dates back to the memorable siege of Sebastopol, and who stands at the head of the military engineers of the world, and as commander-in-chief of the armies of the almost boundless Russian Empire, holds in check the military movements, not of the Ottoman Empire alone, but in a great degree, of all Eastern Europe.

Again, it is a Jew, *Sir Moses Montefiore*, whose memorable services and sacrifices in successfully stimulating and organizing Jewish immigration and colonization in Palestine, have made his name illustrious, and who has expended his own vast fortune in this and similar works of benevolence in behalf of his scattered and persecuted people. Now, in the *ninety-sixth year* of his age, and recently on his sixth special mission to Jerusalem on the same errand and like his great namesake, the Jewish law-giver, it is said, "his eye is not dim nor his natural force abated." He is the intimate friend and associate of Benjamin Disraeli, and we cannot doubt, has warmly appreciated, if, indeed, he did not inspire the recent work of Jewish emancipation at Berlin. In Germany and in the Austrian dominions, these wonderful people are found in large numbers and are now filling positions of trust and honor heretofore unknown in Gentile [illegible] the historian, and Mendelssohn and Wagner the greatest of living composers in music, men of science, learned professors and scientists, doctors in law and philosophy, all members of the lately proscribed race, daily come to the front in the unusual conduct of Gentile affairs in the broad arena of mankind, extending to both hemispheres of our globe. Their wealth is enormous; so much so as to be proverbial. It is all portable, too, consisting of money, stocks, bills of exchange, capable of safe and easy transmission to all parts of the world on short notice. Their immense capital is disposed or invested in all the great money's centre of commerce and finance; in London, Paris, Amsterdam, Berlin, Vienna and St. Petersburg; in Canton and Calcutta and Bombay; in Melbourne and Jeddo; in New York and San Francisco; in Mexico, Rio Janeiro and Valparaiso.

This great money power enables them to command and control the money markets of the world. Who can doubt that they have a mission from the hands of God, which, insensibly to themselves, they are working out, in furtherance of his will?

As Daniel, though in captivity and exile in Babylon, was raised by the direct providence of God to be the prime minister of the first monarch of the ancient world, so we have in Disraeli—Lord Beaconsfield—also an exile from his Fatherland, and an alien in blood and race from the British people, by the same providential oversight, the able prime minister of the *first* monarch of the *modern* world; the Queen of England and Empress of India, (in which last character, she is also the modern Queen of Sheba, Sheba and Dedan being embraced as provinces and countries in the Indian Empire). Her prime minister, Disraeli, recently represented his sovereign in the congress of Berlin and, like his countryman, Daniel, seemed interested with the mission, of achieving, by the overthrow and destruction of their Moslem oppressions through the Gentile powers of the world, the rescue and redemption of his captive race from the cruel bondage of their enemies, and thus, in the end, effecting their restoration in great wealth and fame and prosperity to the land and home of their *fathers*—to Jerusalem, the golden, yet to be the "City of the Great King."

He must be blind, indeed, who does not read in these modern wonders the actual fulfillment of the promises made long ago to the ancient fathers, and plainly recorded in the Bible; *that the house of Israel*, after their long dispersion and exile among the nations of the earth, *should be restored*, in the wise providence of God, to their ancient heritage *in the east*. This is the key to the interpretation of the strange events in the east we are daily witnessing, and hence, only such events are permitted to occur, either in war or in diplomacy, as will influence and control this great result. *Truly, God reigns.*

The future is big with portentous developments which will affect the destiny of our race and our world, not for a time only, but forever.

ALLAN B. MAGRUDER.

Winchester, Va.

Our Duty No. 5.

Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ. 2 Cor. x. 5.

There is nothing more essential in all our duties than a habit of right thinking; in fact, this is the very root of a holy life. But, you say, we can not help thinking. True, but we are not to harbor them. If thoughts of evil things, be what they may, come, as they will, into our minds, we are to put in their place, thoughts of better things; in no other way will we bring our thoughts into captivity. Instead of thinking of impure or simple things, we are to think of those things that are good. "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise—think on these things." Phil. iv. 8. If we do these things, our thoughts will be brought into obedience to Christ.

Our hearts are required to be pure, but this can not be if our thoughts are evil, for from our hearts proceed our thoughts. "Who shall ascend into the hill of the Lord, or who shall stand in his holy place? He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully." Psa. xxiv. 3, 4. Our Savior says that "a good man out of the good treasure of the heart bringeth forth good things, and an evil man out of the evil treasure bringeth forth evil things." Matt. xii. 35. In the preceding verse he says: "O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh." "For from within, out of the heart of men, proceed evil thoughts." Mark vii. 21. "For as he thinketh in his heart, so is he." Prov. xxiii. 7. How truly this corresponds with the Savior; if a man thinks evil, his heart is evil; if he thinks good, his heart is good. The same writer says: "The thought of foolishness is sin; and the scorner is an abomination to men." Chapter xxiv. 9.

Where our treasure is there will our hearts be; and where our hearts, there will our thoughts be found. The fact is, you will think of that for which you seek. If you seek worldly wealth, your thoughts are there, but if you are seeking first the kingdom, and are seeking the wealth of the world to the honor and glory of God, then your thoughts will be there. It matters not what it is about, our thoughts represent our hearts. If we seek the life to come, we must obey God, and if we obey him, we will purify our hearts; our hearts can not be pure and our thoughts evil. You cannot love your enemies if you continue to think you hate him or think to do as he hath done to you, and it is so as to any duty; our thoughts must conform to the commandments as well as our words. "Let the wicked forsake his way and the unrighteous man his thoughts." Isa. lv. 7. "Repent therefore of this thy wickedness, and pray God, if, perhaps, the thought of thine heart may be forgiven thee." Acts viii. 22.

The testimony I have given is conclusive evidence that we are responsible for our thoughts—not the unbidden, but the ones that we retain—the ones we meditate upon, and the ones which are formed into a purpose: "For from within, out of the heart of men, proceed evil thoughts; adulteries, fornications, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness." What! Lord, do you mean to say that we commit murder in the heart? that we commit adultery, etc., there? Yes, I mean to say that "all these evil things come from within and defile the man." Mark vii. 23. "I say unto you that, whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." Matt. v. 28. This is no exception; all other sins are committed in the heart first. You say this is a terribly strait way. Does not Jesus say, strait is the gate and narrow the way, and few there be that find it? If we forgive men from the heart; if our thoughts are right toward them; if, instead of allowing our thoughts to dwell on evil and foolish things, we think on those things that are true, honest, just, pure, lovely, of good report, and virtue and praise, we will be justified before the Lord, though the opportunity to act should never occur. So, if we purpose in our hearts to commit a sin, even though the opportunity never should occur, we will be held guilty in the sight of God unless we repent.

Many thoughts are sins that do not form any purpose. For instance, we think evil concerning others though we may not intend to do them an injury, we think concerning evil things without forming any purpose; and we think many *foolish things*—they are all sins. Too much thought about the affairs of this life is a sin; for Jesus says, "Take no thought," or, as the Diaglott renders it, "Be not overcareful for the things of the morrow," or what you shall eat, drink, or wear. So every thought is a sin that occupies the mind to the hindrance of holiness.

Instead of our minds being occupied with foolishness,—what the world would term being jovial—and with the vain amusements which are only another phase of foolishness, evil, or overtaxed with the cares of this life, we should meditate on the word of God. "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful; but his delight is in the law of the Lord, and in his law doth he meditate day and night."

If our thoughts are all right, our speech, as a matter of course, will be, and we shall be able to bridle the tongue and perfection would follow. We are striving towards perfection; then let us lay the ax at the root of the tree and we shall come off conquerors.

S. H. REEVE.

Conference Report.

The annual conference for southwestern Missouri met at Shiloh, August 9th, pursuant to call. There was no representation from other Kansas or Arkansas, hence the meeting for the three districts fell to two ground, and I hope the brotherhood will bear with me while I indite a few thoughts that rush upon my mind bearing upon this subject. In Luke xvi. 8, our Savior seems to have contemplated the church in its Laodicean state, and endeavored to arouse those who were under his own immediate supervision to the danger of falling into that lethargy which would be the cause of their rejection, "or being spewed out." By comparing the actions of the children of light with those of the children of this age, (in their generation,) generation has succeeded generation for 1800 years, and the language of our Savior sounds with redoubled force, "The children of this world are wiser than the children of light" Yes, we say, if not in words, at least by actions; I am rich and increased with goods and have need of nothing. Rev. iii. 17. Each individual or body, of whatever size, is all-sufficient for every emergency. Not so with the children of this world.

We are just now passing through a political campaign, and each of the two parties, upon whichever side, acts as though the success of his party devolved upon his sacrificing time, money, ease, comfort, all, to accomplish what in four years or less will have to be repeated again. If the children of light were impressed with the same feelings relative to the cause that they advocate, this meeting would have been a success; and, instead of every individual, or little isolated body being left to itself to live or die according to circumstances, we might have brought them together, and so encouraged and supported them, as to have assured their spiritual growth. To my mind it is not strange that so many fall away or become cold. They are vagabonds, having no home, nothing to hold them together; and as we take on impressions easily, so these take on the impression of the world, and the last state of that man is worse than the first, and I opine that the responsibility rests, not upon one, but upon all. Are we doing our whole *duty*? Are we not responsible, to a certain degree, for the fate of those that go back to the weak and beggarly elements? Do we use the proper means to keep them in the strait and narrow way that leadeth unto life? Do we bear one another's burdens? Do we love one another with a true heart fervently? These are questions that each one should ask himself or herself, and let our actions be in accord with our decision, that we may stand before the Son of Man and not be ashamed at his coming. There are many more things I would like to say, but my report will be too long before I get through, so I will defer them till a future time.

Brother Stringer preached on Friday night to a good audience. Met in conference at 9 a. m., Saturday; prayer by J. Butt, and proceeded to elect officers for the ensuing year. J. Butt was chosen president, Brother A. Robertson, secretary, and Brother Miles Winchester, treasurer; Brother J. E. Stringer was chosen evangelist. Amount raised to support evangelist, $71.00, to be expended this fall and winter. Preaching brethren present: Jonah Peirce, James Messick, J. E. Stringer, Stephen Oliver, and the writer. Preaching at 11 o'clock by Brother Peirce; dinner on the ground; conference after dinner. The brethren everywhere in the bounds of this conference requested to take THE RESTITUTION and use their efforts to extend its circulation. Preaching at 8 o'clock by Brother Messick; preaching at night by Brother Stringer.

Met on Sunday at 9 a. m. for social meeting: preaching at 11 o'clock by the writer; dinner on the ground; conference after dinner. The subject of holding weekly meetings was taken up, and it was decided to hold meetings at Shiloh on the second Sunday, King's Point on the first Sunday and Turnback on the third Sunday. Conference decided to hold the next quarterly meeting at Spring Hill, Polk county, Missouri. We then met around the Lord's table to partake of the emblems of the broken body of our absent Lord. There was a goodly number present, and all seemed to be impressed with the solemnity of the occasion, and we doubt not, but every heart yearned for that time when they would be permitted to eat it with their elder brother in the kingdom of God. For ourself, we felt that the time was not far distant, and every time we are admitted to the glorious privilege, we feel that we are drawn nearer to God and to Christ, and that they draw nearer to us.

Preaching at night by Brother Stringer, when two came forward and demanded baptism. We met on the banks of Stahls' Creek, at 9 o'clock on Monday morning to attend to the ordinance of baptism, when the two candidates were inducted into the saving name by the writer. We then repaired to the house for the purpose of attending to unfinished business. It was decided that all ministers belonging to this conference receive credentials, and that all members leaving this conference for some other, receive letters of recommendation. The conference then adjourned to meet on Friday before the second Sunday in November, at Spring Hill, Polk county, Missouri. Four others put in their membership, making six accessions in all. Most of the brethren went home on Monday, but Brother Oliver and myself decided to continue the meeting, which we did till the next Sunday, painfully yet lively interest all that time, and closing with a house crowded to suffocation and as many outside. Thus closed one among the best meetings we ever attended, and we pray God that he will give the increase as he sees fit.

JAMES BUTT.

Phelps, Mo.

"Eternal Fire."

On this phrase, Dr. Whitby remarks: "This fire may be called eternal, not that the bodies of the wicked shall be ever burning in it, and never be consumed by it, since this cannot be done without a constant miracle; but because it shall so entirely consume their bodies as that they shall never subsist again, but shall perish and be destroyed forever by it." Again, with reference to the word eternal, we know that it sometimes has the sense of final, or nearly that sense. Because this destruction is eternal, it does not follow that the act of destruction is to be always going on, but rather that the state of destruction is such that there is no recovery from it. Thus, if a man were destroyed for a year, and then restored, it would be punishment for a year; if for a hundred years, it would be a century of punishment; if for a thousand years, it would be a millennium of punishment—but if he was destroyed never to be restored throughout eternity, it would be an eternal punishment. That such is the case, we learn from the word of God.

"The Apostle Heb. vi. 2 speaks of 'eternal judgment.' We are not to infer from this that the judgment day is never to expire—but simply this, that whereas earthly judgments are temporal in their character and results, here shall be a judgment where everything wrong shall be made right, and the decisions of which shall not be subject to alteration or reversal—hence, it is an eternal judgment; so also a punishment where there is neither reprieve or restoration may fitly be called an eternal punishment."—*Pauline Theology*, pp. 60, 61.

Bancroft, the learned Unitarian, says, "We read of eternal redemption Heb. ix. 12, not that God will be forever redeeming men; but the blessed effects of redemption will be eternal. In the same sense we may understand the punishment of eternal fire, of eternal destruction, etc.; not that the act of destroying, or the fire of consumption, will be perpetual and eternal, but the effects will be. A destruction which will never be reversed, may, with strict propriety, be called an everlasting punishment."

SENTENTIOUS PARAGRAPHS.

Shakespeare truly says—
"Every one can master a grief but he that has it."

True beauty increases; while false lessons on examination.

Liberality consists less in giving much, than in giving wisely.

Can houses, acres, heaps of glittering gold,
Grim death disarm, and my sad heart console?
What are broad lands, proud piles, and wealth untold,
If I must have them all and lose my soul?

After crosses and losses, men grow humbler and wiser.

"From every place below the skies
The grateful song, the fervent prayer,
The incense of the heart may rise
To heaven, and find acceptance there."

If one strives to treat others as he would be treated by them, he will not fail to come near the perfect life.

The love of God is deeper
Than human hate or fear;
But in its perfect fullness
It doth not yet appear.

A true Christian faith starts with the truth of a personal redemption and leads the man up to personal duties.

The spirit of piety is the spirit of genuine courtesy. It prompts a man to be urgent in his proffers of kindness towards others.

He that thinks he hath no need of Christ, hath too high thoughts of himself; he that thinks Christ cannot help him, hath too low thoughts of Christ.

A religious or holy life has a voice; it speaks when the tongue is silent; and is either a strong attraction, or a perpetual *reproof* of those around us.

A little while, oh, brow,
With fever burning;
These hours of noonday heat
Have no returning;
Life's later hours are full of calm,
And eventide shall bring the balm,
After a little while.

Dust, by its own nature, can rise only so far above the road; and birds which fly higher never have it upon their wings. So the heart that knows how to fly high enough, escapes those little cares and vexations which brood upon the earth but cannot rise all the into that purer air.

The most unhappy of all men is the man who cannot tell what he is going to do, that has got no work cut out for him in the world, and does not go into any. For work is the grand cure of the maladies and miseries that ever beset mankind—honest work which you intend getting done.—*Carlyle.*

The gospels make much of our Lord's prayers. Frequently he spent whole nights in prayer. For each new scene of trial he girded himself by prayer. He understood the philosophy and the practice of prayer, so that he could teach others both its form and its spirit. His Father's public recognition of himself and his work was given in response to prayer while he was engaged in the act. For the record of two such instances we are indebted to Luke's gospel.

This smothered grief, when will it cease?
This heart so torn, when be at peace?
These silent tears that dare not flow,
Repressed so oft, make deeper woe.
O God, to thee, on bended knee,
I pray for strength this strife to bear;
My heart grows faint—O succor me—
I long for peace—peace anywhere!

One of the saddest things about the yellow fever scourge in Memphis is, that just as the sickness is reaching its turning point, and the diminishing temperature begins to give notice of coming frost, many of the heroic men and women who remained in the city relieving the distress of the sick and the dying are themselves beginning to fall before the destroyer. Among them are not a few citizens who, if they had consulted their own convenience and safety, would have fled at the first outbreak of the epidemic, but chose rather to abide at the post of duty and danger. Being acclimated, they have escaped attack until within the past week or ten days. An idea of the desolation which prevails in this afflicted city may be formed from the fact that, out of a population of sixty thousand, only about twenty-five hundred whites and six thousand blacks—less than one-sixth of the whole—remain within the city limits; and yet out of this small number of people a hundred have been dying daily, which gives the appalling death rate of over one per cent. a day of the resident population. The same death rate applied to the million of people who inhabit Manhattan Island would produce over ten thousand deaths a day. Prayers for an early frost may well be devout in Memphis.

THE RESTITUTION.

S. A. CHAPLIN, Editor.

PLYMOUTH, INDIANA, OCT. 2, 1878.

Our own health has improved since our last issue. Bro. Harsh is able to attend to business. Though still reduced in strength we hope through the divine favor, to fill the places to which the Association has appointed us during the remainder of the year.

THE yellow fever record is as dismal as ever. The epidemic is spreading into the country. The total number of cases on Saturday, Sept. 28, footed up 8,404 and 2,750 deaths at New Orleans, and the recorded number of attacks and deaths were large at twenty or twenty-five other places.

WE have now reached the last quarter of the year, and hope our brethren will renew all subscriptions that become due. During 1877, we were only able to issue forty-six numbers, and unless our brethren are prompt and help, we may not be able to do any better this year. If there be one, two, or three intermissions in the weekly issue our brethren can easily divine the cause. We do not wish to make an indebtedness this year to be paid from next year's receipts. We are not owing near as much as we did one year ago and we desire to get entirely out of debt. To reach this result we are willing to sacrifice on our own part and believe our brethren will aid us in becoming entirely free from the incumbrance of debt. It is better, if need be, to miss two or three papers than to add any more to our indebtedness.

Trine Immersion.

And Jesus came and spake unto them saying, All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world, Amen. Matt. xxviii. 18, 19, 20.

Since writing the preceding articles a misiaid pamphlet, advocating trine immersion, by W. C. Thurman, has been found; and as the controversy on this subject is pressed by the particular denomination with which he stands connected, it will, no doubt, interest our brethren to become acquainted with some of the arguments and positions taken by this writer, who certainly, in who ever else he may be lacking, is not lacking in unlimited confidence in himself. The prominent idea of the pamphlet is that the Greek word *baptizo* is a frequentative verb, and, from its etymological force, demands the action, of which the verb is an exponent, repeated a number of times. Of the ability, fairness and trustworthiness of the writer we shall leave our readers to judge, after having called their attention to some extracts most scrupulously given in his own words. Take the following as a specimen:

"Therefore, we think that every honest man, who is willing to confess the truth, is now compelled to admit that, according to our English translation, the commission cannot admit of less than three actions. Therefore, it only remains to know whether it in the original conveyed the same idea. But that being a dead language, and our most learned Greek scholars as schoolboys, are entirely dependent for every word they know about Greek on those who wrote while it was a living language. Without stopping to enquire of them, we will at once go to the fountain-head, and consult those who did not have to guess, but knew the correct meaning of every word employed in the commission. I mean those learned men in whose mother-tongue the apostles preached and wrote. And if Chrysostom is admitted to have been the most learned of all, we should consult him first, and thus appeal to the highest authority known on earth.

"Indeed, I am not sure that the apostles themselves had a better knowledge of the proper construction of the Greek language than the learned Chrysostom, in whose own mother-tongue the commission was written. But since they are silent, it is certain that we can appeal to no higher authority than this celebrated Greek lexicographer; and his answer is that 'Christ delivered to his disciples one baptism, in three immersions of the body, when he said to them, Go, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.' (Bingham, Vol. 1., p. 324.)

"Thus the question is now settled, not only by the undoubted authority of the best lexicographer that ever lived, but also confirmed and ratified by all the Greek and Latin fathers; for without a single dissenting voice this was the universal opinion of the whole Church of God, 'the pillar and ground of the truth.' (1 Tim. iii. 15). Then what but wilful ignorance can cause men to prefer the modern inventions of those who 'change times and laws' (Dan. vii. 25)? And whether Christ will accept of the new mode of single immersion as a substitute for the original institution or not, one thing is certain, it is in disobedience to his express word which limits us to the use of but one 'name' for each action, for it assumes the authority, as we have noticed, of using three names in one immersion. But not so with the first Christians, those who sealed the truth with their own blood; for, says Jerome, 'We are not baptized in the NAMES of the Father, Son, and Holy Ghost, but in one NAME.' And then mentions the only way that this can be done, that is, 'We are thrice dipped in the water.' And this the Church of God, 'the pillar and ground of the truth' (1 Tim. iii. 15), understood to be the commandment of Christ. For, says Tertullian, 'We are thrice immersed as the Lord commanded in the gospel.' And all that is necessary to prove that this was the apostolic mode is to notice the date down to which it is certain that the true mode was continued; and this is done thus: According to the undoubted testimony of Clement of Alexandria, the death of the Apostle John could not have occurred earlier than about the eighteenth year of Trajan, which fixes the close of the apostolic age to A. D. 117."

It will certainly be news to our readers to learn that Chrysostom was the "most learned of all" in the Greek, "the highest authority known on earth," and "the best Greek lexicographer that ever lived." We are in possession of a lengthy article written in German, on "Chrysostom, Archbishop of Constantinople, Viewed as a Preacher," by C. F. W. Puniel, and translated by H. J. Ripley, professor in Newton Theological Institution, from which we will make a few extracts to show the standing of Chrysostom as an orator and scholar. Our author says:

"Among the early preachers, no one's life and fortunes were determined so much by his eloquence as were Chrysostom's. It was the cause both of his elevation and abasement; of the high respect he acquired while living, and of the still higher and more enduring renown which has been awarded to him since his death. His proper name was John. The surname Chrysostom (golden mouthed), became appropriated to him in after times; yet certainly before the year 650, since Isidore of Hispala, who died in that year, speaks of him under this name. . . .

"We now pass to the inquiry, How did Chrysostom become so distinguished an orator? In reply, it must first be said that he was naturally endowed with most eminent oratorical talents. A strong, penetrating and comprehensive mind, a brilliant invention, an inexhaustible imagination, an abundant vein of wit, presence of mind, fervor and depth of feeling, readiness and exactness of observation, a decidedly practical bent of disposition—in one word, all the highest and most essential requisites of a good orator were united in him. . . . Still, with all his great excellences, Chrysostom was not free from faults which ought carefully to be exhibited for caution's sake, since he has been so extensively admired as the most complete model of sacred eloquence. Though he distinguished himself in the interpretation of the Scripture, above the most of his contemporaries, yet he is here occasionally in fault. Sometimes, . . . he adopts the errors of the Septuagint; then, again, he does violence to the language of Scripture from compliance with the current doctrinal opinions of his age. The *definitions* which he proposes are often vague, and include matter irrelevant and erroneous. He not only takes partial views of subjects, but also deduces from such views consequences quite unjustifiable. Related ideas he confounds with one another, and does not, with sufficient accuracy, separate the true from the false.

"Many of his *doctrinal and practical principles* are open to a similar remark. With all his strength and liberality of mind, he was the child of the age in which he lived, and partook in many respects of its errors. Were not the external form of his panegyrics and treatises on the martyrs and their relics, on virginity and monasticism, quite as good as that of his other productions, one could hardly believe that a man who wrote so much that is truly valuable could have framed such distorted views of religion."

How preposterous the appeal is to Chrysostom as the "most learned of all" in Greek, and the "highest authority on earth," may be readily apprehended by carefully reading the above extracts.

So far from being the most learned Greek that ever lived, he hardly occupies more than a third or fourth place among the so-called Fathers of the Church. Basil, the Great, who "excelled in eloquence and logic, philosophy, natural science, medicine, poetry and the fine arts, and who was one of the most ardent advocates of classical literature and eloquence in Christian schools" was a far more learned man than Chrysostom. The same may be said of Gregory Nazianzen who was carefully educated in the schools of Cæsarea, Alexandria, and Athens. Chrysostom studied law under Libanius, a very distinguished heathen rhetorician, who gave him a thorough literary training so far as the study of Roman jurisprudence was concerned. Through the instruction of his pious mother, Anthusia, he was led into a thorough acquaintance with the Scriptures, in which he was further improved by the instruction of Diodorus. He never like Basil, Gregory, and others, received the complete training and discipline in classical literature that were imparted to those scholars that were taught at the great centres of learning where these fathers attended. Even Basil and Gregory, who were very much the superiors of Chrysostom in scholarship, were not the peers of the celebrated Origen who from childhood, was familiarized with the works of Plato and the other classics, as well as the Scriptures. He made the study of all known philosophy the preparation for the scientific study of Christianity. He became well acquainted with Hebrew, of which Chrysostom was ignorant, and became the compiler of the Hexapla which bears his name. We may conclude our remarks on the scholarship of Chrysostom in the language of another:

"Chrysostom was the most eloquent, though not the most learned of the Fathers. He was more of the practical, ethical divine than the logical theologian, conserving rather than advancing theology."

Chrysostom was the Whitefield of his age, with probably far less learning than possessed by Whitefield.

The most amusing part of the information that the [illegible] of the pamphlet has communicated is, that he has settled the question of trine immersion, "by the undoubted authority of the best lexicographer that ever lived," meaning Chrysostom. Now, so far from Chrysostom's having been a lexicographer, or compiler of a dictionary there is not the least evidence in the world that he ever saw either a lexicon or dictionary. In regard to dictionaries we give the following from a learned work:

"The ancient Greeks and Romans made use of glossaries of unusual words and phrases, but had no dictionary of language in our sense of the term. In learning a foreign language, they seem to have adopted the natural method of conversation. It was not till after the invention of printing, when a taste for the classic languages of antiquity began to prevail, that dictionaries came into use. The *Latin Thesaurus* of Robert Stephens made its appearance in 1531; and in 1572 the *Greek Thesaurus* of Henry Stephens was published."

Glossaries explaining the words used by single authors were in existence in Chrysostom's time. Apollonius wrote a glossary explaining words, and idioms contained in Homer's works.

Julius Pollux wrote a work explaining certain Attic words and phrases. Timæus explained by a glossary the terms occurring in Plato. Some larger works explained legal and political terms. Works of a later age than the times of Chrysostom explained proper names and many of the common words belonging to the language.

Pliny wrote a Natural History treating on 20,000 matters of importance, drawn from about 2,000 different volumes, but this work was more nearly a Cyclopædia than a dictionary and was in Latin. These glossaries, grammatical [illegible] stories, were of eminent service in making dictionaries after the art of printing was discovered. Chrysostom acquired his knowledge of Greek from conversation, reading, and the explanation of his teachers; and if he had anything beyond these helps it was merely the help of a glossary explaining idioms and difficulties. So far from being the "best Greek lexicographer that ever lived," there is not the least particle of evidence that he ever wrote a page of this kind of composition, or even ever saw anything like a lexicon or dictionary. It will be in point to see how Chrysostom employs certain words as the equivalents of the word *baptizo*. We take our examples from Dr. Conant's work on the usage of the word by different authors. Quoting from Chrysostom's Commentary on 1 Cor., we have the following language:

"For to be *immersed* (*βαπτίζεσθαι*), and to *sink down* (*καταδύεσθαι*), then to emerge, is a symbol of the descent into the under world, and of the *ascent* from thence. Therefore Paul calls the *immersion* (*βάπτισμα*) the tomb saying we are *buried* (*συνετάφημεν*) with him by the *immersion* (*βαπτίσματος*) into death."

Here Chrysostom rightly explains baptism by two equivalent Greek terms which are forms of the verb *katadunai to dip under, to sink, immerse* and *yedein*, and of the verb *sunthapto to bury, or inter with another*. Query: Would Chrysostom, by this way of defining baptism, have us understand that we descend into the under world and ascend from it *three times*? Yet this is the way that our learned oracle teaches us that we must understand the meaning of *baptidzo* on what he terms "the authority of the best Greek lexicographer that ever lived" or otherwise submit to be called "*wilfully ignorant*."

It is well known to readers of Ecclesiastical History that the so-called Fathers taught that catechumens who were martyred before they were immersed in water were regarded as receiving an equivalent for this immersion in water in the bathing in their own blood. Chrysostom, in speaking of a case of this kind, says:

"And wonder not, if I call the witnesses (the martyrdom) an *immersion* [illegible]. For here, also, the Spirit hovers over with great fulness, and there is a taking away of sins, and a cleansing of the soul wonderful and strange; and as they who are *immersed* [illegible] are *bathed* (*λουόμενοι*) with water, so are they who witness (who are martyred), with their own blood."

Here *baptidzo*, in one of its derived forms, and a defined form of the verb *louo, to bathe*, are made equivalents by Chrysostom. We could give other examples, but these are sufficient, only asking: were all martyrs *three times* bathed in blood?

The worst of all is the quotation from Tertullian where he is made to say:

We are thrice immersed at the Lord commanded in the gospel."

Now, Tertullian never said any such thing. It is a most outrageous misrepresentation of his words. In our first article we gave the extract from Tertullian in full. We again give so much of his language as is atrociously garbled in the above extract. Regarding the mode of baptism Tertullian says:

"*Quam utiliter, ibidem, sed et aliquanto prius in ecclesia, ante antistitis manum contestamur, non renunciare nos diabolo et pompæ et angelis ejus. Inde ter mergitamur, amplius aliquid respondentes quam dominus in evangelio determinavit.*" This, in English is: "Then when about to go to the water, and but a little previous in the church, under the hand of the bishop, we renounce the devil, his pomps and his angels. *Then we are three times immersed, answering somewhat more than the Lord prescribed in the gospel.*"

The words that are in italics are the words in question, and we give Dr. Conant's translation of them. Tertullian is the first author that uses the word *trinity* in its theological sense, and the very first author that mentions trine immersion. And he positively says of this *threefold* dipping that it "answers something more than the Lord prescribed in the Gospel," which is true; for he requires immersion into the one name comprehending Father, Son, and Holy Ghost, while the trinitarian formula, or symbol, prescribed an immersion into the name separately. Let us now read Thurman's language while he puts into this pamphlet for Tertullian's and the language of Tertullian himself side by side. Thurman affirms that Tertullian says "We are thrice immersed as the Lord commanded in the Gospel," while Tertullian actually says "We are three times immersed, answering somewhat more than the Lord prescribed in the gospel." Such is the writer who would claim that "*wilful ignorance*" is the sole reason why such men as Robert Hall, Carson, Conant, A. Campbell, and many others, have not embraced trine immersion. Something on his grammatical and critical deliverances hereafter.

(To be Continued.)

COMMUNICATIONS.

The Compassionate Savior.

So who a they continued asking him, he lifted up himself and said unto them, He that is without sin among you let him first cast a stone at her. When Jesus had lifted up himself and saw none but the woman, he said unto her, woman where are those accusers? hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee; go and sin no more. John viii. 7, 10, 11.

Thus spake the Savior of the world eighteen hundred years ago, when rude hands and sinful hearts brought into the presence of this Divine personage a helpless woman to receive her condemnation. Yes, eighteen hundred years ago, for since that date no such answer has been given; no such word spoken. And the woman has sinned, been stoned, cast into prison, hooted, hunted like a wild beast, driven from the haunts of men, sometimes to death, sometimes to lower degradation. We would ask in all candor, why was such an example given? Why such words spoken, if ever after they were to be disregarded? Was she the only sinning one to be forgiven? Was not that example as much for us as any other given by the same authority?

An example quite to the contrary came to our notice recently, which brought the above in beautiful contrast to our mind. They were taken, he and she, before the so-called tribunal of justice; he was acquitted, put on the cars and sent away free. And, go and do as thou hast done, might as well have been written on his brow, for such is the lesson learned by those who will follow in his footsteps. But what of her? She must languish in jail unless she possesses money enough to clear her crime; (money pardons all crime in this age) three hundred dollars was required in this case, and she failed to raise it.

We have many similar cases, and he or she who have humanity enough to speak a word in their behalf is soon branded as another guilty one. "Lift up the erring one, care for the dying," may be written, sung and played, but let that brother or sister stoop down to lift up the erring one and how quickly falls the censure of the world upon them. That soul who dares to follow out the example of our Lord and Master must be strong and brave, ready to face the fiery darts of the wicked one, and to stand alone and unprotected. If need be, not only in her cause, but in the cause of right, justice and religion. Great God, how long! how long! But let not our spirits faint within us; the day dawn is almost at hand; the cry of the oppressed has already reached thine ear; thy hand is not shortened that it cannot save, or thy power spent to fulfil the words that have gone out of thy mouth. Oh, beware! self-righteous Pharisee, lest the publicans and harlots go into the kingdom of God before you. May we who name the Masters' name, seek earnestly to do his will, and if we walk by his example, surely he will say, well done, whatever the world may think to the contrary. The cry is now from every quarter, whom can we trust? God only!

Yours, seeking to do the Master's will, MRS. O. F. HALL.

SELECTIONS.

The Gospel Dispensation.

By the gospel dispensation is meant the proclamation of the covenant of grace to all the nations of the earth, both Jews and Gentiles. When the angel announced the birth of Christ to the shepherds, he said: "Behold, I bring you good tidings of great joy which shall be to all people."—Luke ii. 10. And when Simeon took the child Jesus in his arms on the day of his presentation in the temple, he spake of him as "a light to lighten the Gentiles, and the glory of Israel." v. 32. But until the trial of the Israelitish nation under their covenant was ended the gospel could not be preached to the Gentiles. During his personal ministry as the Messiah, Christ was "not sent but unto the lost sheep of the house of Israel." And during that period he commanded his disciples, when sending them forth, "Go not in the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel."—Matt. x. 5, 6. By the terms of their national covenant the kingdom of heaven was promised to Israel on condition of their obedience, and until they had finally, by rejecting and crucifying the Lord of life and glory, forfeited the promise, and incurred the abrogation of their covenant, it could not be offered to any other people. The "handwriting of ordinances"—the Israelitish national covenant—that was against us"—Gentiles—"which was contrary to us," must first be blotted out, and this he did, "and took out of the [illegible]. And then he said: "All power is given unto me in heaven and in earth; Go ye, therefore, and disciple all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you; and lo I am with you always, even unto the end of the age." And now "the mystery which in other ages was not made known to the sons of men, was revealed unto his holy apostles and prophets by the Spirit; that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel." Eph. iii; 4-6. And they who were afar off as aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world, were made nigh by the blood of Christ.

The covenant of grace in Christ Jesus as the seed of the woman, and the Abrahamic covenant, were not affected by the abrogation of the Israelitish national covenant. They still continued in full force and virtue; and the gospel dispensation founded on the Abrahamic covenant, extends the provisions of that covenant to all nations, according to that which is written, "A father to many nations have I made thee." The gospel is not a new system of redemption, separate and distinct from the previous dispensations of grace; but is only a new measure adapted and designed to bring all nations into the Abrahamic covenant—to bring them under the influence of the truth as it is in Jesus for their instruction and salvation. The gospel in the Mosaic dispensation was like a flower in the bud, folded in the calyx of the Israelitish national covenant, but now like the flower in full bloom with the corolla expanded, it diffuses its fragrance to all the nations of the earth: as Jesus said, "this gospel of the kingdom must be preached in all the world as a witness to all nations."

The extension of the gospel to all nations did not exclude the Jew. On the contrary, even the gospel dispensation was "to the Jew first," as Peter said (Acts iii. 26), "Unto you first, God having raised up his Son Jesus, sent him to bless you in turning away every one from his trespasses." For Christ had said "that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."—Luke xxiv. 47. This was in accordance with the Abrahamic covenant in which the natural seed had the priority. And had they all believed the gospel and obeyed it, it would have superseded the calling of the Gentiles. But through their unbelief salvation is come to the Gentiles. Because of their unbelief, the natural branches of the Abrahamic covenant—the Jews—have been broken off, and room is made for grafting in their place the seed of faith from among the Gentiles or the wild olive tree. Through their continued adhesion to their abrogated national covenant, blindness in part has happened to Israel until the complement from the Gentiles shall be brought in.

The object therefore of the gospel dispensation is to take a people out of the Gentiles—a people consisting of believers in Christ who together with believing Israel, and believers of all preceding times, shall constitute the election of God—the seed of faith—the heirs of the kingdom of heaven; and to them, as "a chosen generation, a royal priesthood, a holy nation, a peculiar people," the kingdom [illegible] from the Israelitish nation in not a fleshly [illegible] be given. This is the election of whom Paul speaks (Rom. viii. 28-30). "And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified." And as their election is according to the foreknowledge of God, so it is also in harmony with the free agency of man, and embraces all who in every age believe and obey the word of God. Hence Peter's exhortation: "Wherefore the rather brethren give diligence to make your calling and election sure; for if ye do these things ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."—2 Pet. i. 10, 11.

During the gospel dispensation this election will be completed; and the mystery of God will be finished at its close. The Gentile complement will be brought in, the branches broken off from the good olive tree, representing the unbelieving Israelites under the national Sinaitic covenant, shall all be replaced by grafted branches taken from the wild olive tree, representing all that believe from among the Gentiles, whether before or since the Israelitish covenant; and so the number of the elect, being the number of Israel under the Sinaitic covenant, will be saved. These shall constitute the first fruits of humanity, who shall be kings and priests unto God and reign on the earth. Then an occupant for every throne in Christ's kingdom will have been prepared. The cabinet of Jesus will be filled. The Church, the Bride of the Lamb will be perfect. The purpose of God in taking a people out of the Gentiles will be accomplished. Then the gospel dispensation will end, and there will be no more preaching of this gospel; no more calling and election to joint heirship with Christ in the kingdom of heaven. This measure of grace will be accomplished. This part of the Divine plan will be finished; and all the means necessary for its progress and completion will terminate. This will be indicated by the restoration of Jewish nationality in Jerusalem and the Holy Land, for the termination of the gospel dispensation and the restoration of Jewish nationality and dominion in Palestine must synchronize, as Jesus said, "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled. The condition of the Jews in Jerusalem and Palestine has of late years been much improved, and the immigration correspondingly great, embracing many of the well to do classes, so that they are able to avail themselves of the advantages which must result from the recent establishment of an English protectorate over Asiatic Turkey. And we confidently expect that in a very few years their nationality will be acknowledged by Turkey and the powers. It will be interesting to watch the development of this unfulfilled prophecy, especially as it has such an important bearing on the destiny of the Church and the world. We see the fig tree of Judaism already putting forth the leaves of nationality and we know that the end is nigh. "But the end of all things is at hand; be ye therefore sober and watch unto prayer." J. G. W.

Anæmia, or bloodlessness, is becoming common among English colliers. It is supposed that want of fresh air and light is a chief cause.

A man walked into the Philadelphia yellow fever relief office, gave $1,000 to the treasurer, refused to tell his name, and went away unrecognized.

POETRY.

Thanks.

L. M. BREGESS.

Father we thank thee for the rain, the sunshine,
The gentle dew, the clouds that glow at even,
For health, for food, love human and divine,
For every gain or pleasure that life gives,
For the deep rest with which night clothes us,
For the sweet waking each morning to light and life.

Father we thank thee for our lives of sorrow,
For all the evils that we here have borne,
For so much brighter we are glad to-morrow
Will be the memories of that lasting morn,
When flowers will bloom in place of every thorn.

But, most of all, we thank thee, oh, our Father,
For thy best gift, thine own beloved Son,
And that eternal life which he shall give us
When time is o'er and all our tasks are done,
Our battles fought, our glorious victory won.

Lovell's, Ill.

LETTER DRAWER.

Editor Restitution:—Duty seems to demand that I should write a few lines to inform the brethren and sisters where I have labored in the past, of my whereabouts, and what I am doing. It is about one year since I came home sick from the coal regions of Luzerne, Pa., and I have been able to preach but very little since, and unable to do manual labor. I therefore started a little store, having found a few friends to let me have a few goods on time, and worked on the shoe bench a very little.

I still love the glorious truths of the coming reign of our Messiah, and to proclaim the same, when health and opportunity opens the way. The great trouble in this region is the lack of means, or of the desire to freely give as they are willing to freely receive. I have labored a good deal without fee or reward, and paid my own fare, but I could go no farther.

Elder R. V. Lyon has been with us, and gave seventeen discourses in a grove, and in Lincolnville and Little Cooley, two and one-half miles each side of us. The subject of the Coming Age and Return of Israel was fully set forth, and I hope a better understanding of the plan of salvation may result from his labor among us.

JOHN T. ONGLEY.

Hardaville, Pa.

Editor Restitution:—Enclosed find seventy-five cents for tracts. I have been alone in the one faith for the last three years, except one sister, twenty miles from here. We have been trying to do what we could for the truth as it is in Jesus. Brother B. Wilson came here a short time since, and taught the people the things concerning the kingdom of God and the name of Jesus. Several seem to be waked up to a knowledge of the truth. My prayer is that they may come out, obey the truth, and become heirs to the kingdom of God. May God bless the editor, restore him to usefulness again and his labor of love.

Yours, in hope of the soon coming of our Lord and Savior.

H. S. DRESSER.

Bolsaville, Col.

Editor Restitution:—You will find enclosed one dollar. I see my time is about out for the paper. I would like to do more. I never felt the worth of the paper as I have lately. About two weeks ago a young man made his appearance at my house from Arizona, by the name of Cotten. Brother Cotten, of Indianapolis, had sent him the paper, with some tracts. He saw my address in the paper, was convinced of the truths of the Bible, and dropping all, came to Texas in search of me to be immersed. I immersed him the next morning. He gave me ten dollars and went on his way rejoicing. So we see Brother Cotten's money for the paper and tracts was not spent in vain, but had the desired effect. We are doing well. The cause of truth is prospering in Texas. Z. GOWER.

Paris, Texas.

Editor Restitution:—Enclosed please find one dollar for the payer to be sent to Granville McFarlin, Whitehall, Wis. The above named brother has been investigating the gospel message, and has become so well satisfied of its fulfillment that he has concluded to put on Christ by being baptized into his name, and thus become an heir of God and joint heir with Jesus Christ. We expect to witness his burial Sept. 12, if the Lord will. We commend him to God, in whom he trusts. Others in this neighborhood are convinced that they have not completed their citizenship by simply believing the gospel, yet they seem not to have the courage to obey from the heart that form of doctrine that has been delivered to them. Our prayer is that God will remove all obstacles that seem to be in their way.

I hope the brethren who have means will see to it that THE RESTITUTION is kept alive until the times of the restitution, (of which it is such an able advocate,) shall come. "Gather my saints together unto me, saith the High and Lofty One." But who are they? Let us read: "These that have made a covenant with me by sacrifice." Psa. l. 5. Now, brethren, do not so cling to the root of all evil, for not a solitary dollar can you take with you. I expect you will accept this admonition from one who loves you. The Lord grant it. We ask it for his name's sake. Amen.

WM. M. BURRELL.

Avon, Ills.

Editor Restitution.—I came to this country one year ago last August, and hoped to find some brethren residing here, but found none. After about four months, my wife was prostrated with lung complaint, and after suffering much for two and a half months death came to her relief. She fell asleep Feb. 11th, 1875. Dear brethren, you can hardly realize how lonely I feel in my isolated condition without a brother or sister to speak so much as one word of comfort to me and my children.

Should this fall under the notice of any of our brethren in Oregon, I want them to correspond with me. Cannot some of our preaching brethren give us a call? We would do our best to insure their comfort. We have a good country here should any one be coming to Oregon in pursuit of a farm. Could Bro. Bryant, of Marshland, come this way? Yours, waiting for the soon coming kingdom.

J. W. PERINGER.

Weiser, Oregon.

Editor Restitution:—For my own part I feel I could part with a nearest friend as well as I could part with the weekly visits of THE RESTITUTION, and I watch for its arrival as I would for the coming of an absent friend. It regales me to find that there are brethren through the world that have their hearts filled with love and joy, looking for the soon coming of the King of Glory. We, here in Hamilton, are striving to hold forth the faith once delivered to the saints. I want to be little and unknown—loved and prized by God alone. Worldly honors have no charms for me; the things pertaining to my Master I prefer to all the world besides. I loaned some papers to a lady who moves in the higher circles, and is much in the society of those who call themselves reformers, who have thrown the doctrine of eternal torture to the winds as well as the natural immortality of the soul, but comprehend nothing of the plan of salvation revealed in Christ as the seed of Abraham through whom alone salvation can come to them. She promised to loan and re-loan them till they are worn out. My prayer is that they may be the means of opening some of their eyes to see the truth as it is in Jesus.

From your humble sister, who is looking for the soon coming of the Master and King who will make all things right, when faith will be turned to sight, and we be called home to His heavenly kingdom. Yours truly,

MRS. CHARLES LEE.

Hamilton, Ont.

Editor Restitution:—Enclosed find postal order, a year's subscription for 1876; we fear you may need it now, so will not wait until our subscription expires; are thankful we have it. What a season this has been, so eventful to the waiting ones. To us these signs are much, while to the world they simply stand amazed for the moment, then pass on with renewed zest to the worldly allurements, determined to drink to the very dregs the so-called pleasures of this world. Said one to me a few days since: "Oh, everything and anything, but to stop and think." Poor, deluded child, we pity her. We have not time enough from distressing care to think of the glory, beauty and purity that shall be bye and bye, of the wrongs all righted, of the judgments just and true, of the strivings to conquer sin and temptation, selfishness and evil speaking. The seekings to get a little higher, a little nearer to the perfect life the Lord desires we should live, and by the grace of God we do sometimes gain the victory, and if we fail, many point. He knows how hard we have tried, how we long to be his very own, loving, faithful and obedient. Yours, waiting,

MRS. O. P. HALL.

Adrian, Mich.

Editor Restitution:—A very good suggestion has been made by the editor, namely, that of writing shorter articles for the paper, in which we all ought to take an interest. I propose, for one, that our able writers give us brief and pointed articles on the different subjects that are not probably understood by the majority of new beginners. Now the immortality question all of us understand thoroughly, as also the resurrection of the body, the future reward, the state of dead, the promises, etc; all ought to be quite conversant with these subjects, as also the kingdom. Give us short articles on the seventy weeks spoken of in Dan. ix. 24 to end, as a great many differ on this question of importance, some believing that it is all in the past, others that there is one week still in the future. Also on the signs of the times in which we live etc., short, practical remarks are in demand. Well, we have our new tent pitched again, in the city of Stockton this time. This is the first time since the conference, and I earnestly hope some good will come of it. Bro. Corbaley is on hand again. We do wish he had some help. Poor man, he was feeling very unwell on his arrival on Tuesday, Sept. 10th, and in the evening he opened the meeting with a hard headache, but he said he forgot all about headache before closing for the evening. There was a good attendance for the opening, and among the number were three preachers of the outside persuasion. Bro. and sisters Kimball, Dougherty, Hawthorne and mother did all they could to make us comfortable. Thanks, brothers and sisters.

And now a few words to dear friends who are putting off from time to time their duty of being baptized into the Anointed One: If you understand the Scriptures, and believe them as being the words of eternal life, which are able to make you wise even unto salvation, then I say repent of the past by turning your back upon the past, go down into the water and be baptized, and rise up to walk in newness of life. Do not let pride or bashfulness stand in the way. I am earnest about this matter, for I feel an interest. Put not off till to-morrow what can be done to-day, but let us come out from among her (Babylon or Babel, or confusion of tongues, meaning the world at large.) Oh, friends! the time is not long at the farthest; death may overtake us at any moment, it stares at us on every side, and a misstep or a slip may lead to death. Just stop and consider for a moment the importance of heeding the word of God; there are the promises and conditions—no compulsion in the matter. Do not think as some do, that they are a few crazy fanatics, as we are sometimes called. There were only eight saved in the ark, and out of 2,000,000 Israelites that started from bondage to the land of promise only two entered therein. Even their leader, Moses, fell. Recollect many are called but few are chosen. Harken, my brethren, hath not God chosen the poor of this world, rich in faith and heirs to the kingdom? "Wherefore laying aside all malice, all guile, and all hypocrisies, and envyings, and all evil speakings, as new born babes desire the sincere milk of the word, that ye may grow thereby." 1 Peter. xi. 1, 2.

In conclusion, let us hold fast to our profession that we may be accounted worthy of the world to come. Oh, blessed promise! Dear friends, we need not fear if we do our part. God will do his part surely and without fail, for the Lord has spoken.

THOS. HUGHES.

Lockford, Col.

SELECTIONS.

The Coming Conference in New York.

Brother Pike:—I would like to call attention to the movement inaugurated last Monday evening at the church of Stephen H. Tyng, Jr., D. D. It is the call for a conference to be held in his church building, Oct. 30, 31 and Nov. 1, to discuss the all-important question of our Lord's advent the second time. I was present at the meeting on Monday, and will here detail to you the proceedings, which, however, I expect will be fully published in some authorized channel, and you will see it.

About 8 o'clock p. m. the meeting was called to order by Dr. Tyng, he offering extempore prayer, and such a prayer as might well fill every mouth whose heart was attuned to the cry, "Come, Lord Jesus, and come quickly." I was greatly pleased, as all seemed (the number present was perhaps sixty), at the after proceedings. Dr. T. stated this was preliminary to gatherings which doubtless would be greatly enlarged, and the next meeting was appointed for next Monday week—6th inst. A committee of three were elected with powers to call a much larger one for furthering the objects of the conference. I was pleased to learn from him that sect and party are to be kept in the background, yea, not even to be considered as having any place in this delightful question of questions, "Will he come?"

The doctor called upon all present to quote from memory such Scriptures as bore on the advent, and he opened the same with "This same Jesus, which is taken up into heaven, shall so come in like manner as ye have seen him go into heaven." Acts i. 11. A very general response to his call was made, and all seemed to feel the importance of the subject.

The hymn "When Jesus Comes" was sung, and sung, too, with feeling. Dr. Tyng, was asked by one present if he believed in the personal coming of Christ, to which he replied he did; he believed he would come for his saints, and then with his saints, and occupy the throne of his glory upon the earth.

If the meeting then held is an indice of the future meetings, then great good can only come from this conference, the like of which has no parallel in this country.

Dr. T. also said that the question had fallen into the shade greatly, stating that forty years ago it was one of the questions much talked of, and this conference is to see why this has been, and an effort is to be made to reinstate the glorious subject in its place of honor and distinction. If this can be done, men will be led to see—as we see—the very great importance of the coming of Christ "the second time without sin unto salvation." For if he come not, then certainly they who have fallen asleep in him are perished; for he comes to give life, eternal life to all who are his at his coming.

For many years I have been a firm believer in this doctrine, which is my hope, but my heart warms toward it as I am led to believe the time may not be far distant when he who is to come will come. He will come!

Dr. Tyng hoped that all who are in sympathy with this movement will come, leaving side issues at home, and only discuss such points in the question as are involved; and while all, you or I, or thousands like us, may not hear the full sound of the things associated therewith, yet the movement is a grand one, and must in the very nature of the case open the eyes, and, I trust, the minds and hearts of many who now only see this question in part.

Strange to me that any should say Christ comes any other way than the one way; as for instance, at death, in conversion, and many other ways unworthy of being mentioned.

This movement looks to me as in the right direction, and I mingle my prayers with others that God would further its ends.

GEO. W. YOUNG.

Brooklyn, N. Y., Sept. 16.

We take the above, written by our beloved Brother Young, from *The Herald of Life*. In another column also will be found a notice from the *N. Y. Sun*. We add that there has been a desire on the part of our brethren east, that Brother H. V. Reed should visit them. He would like to visit the brethren at Cleveland, and perhaps some other places, while on an eastern tour. Should he be enabled to make a journey as above, he would like to be in New York at the time of the contemplated conference, of which Brother Young speaks. He can not go at his own expense. Will our brethren, who are able, make provision to defray his expenses to New York and return, as well as something for his time, to meet the wants of those dependent on him? He could do much, both for the cause of truth, and for THE RESTITUTION. If the privilege to take any part in this conference should be accorded to any one, specifically holding the faith and hope of Messiah's return, and the literal fulfillment of all that God's holy prophets have spoken concerning the restitution of all things, Brother Reed would certainly do the subject full justice. Should the brethren east desire that Brother Reed should come, will they correspond with him at *once*, and let our brethren west raise enough to pay his expenses and something more? We may have something more definite next week.

Intemperance.

Where do we stand as a brotherhood on this important question? What the duty we owe this government of ours? Its increase for the last fifteen years among the youth of our land has been fearful. The same ratio for fifteen years to come will place our government in the hands of a lawless, demoralized set of roughs, and its morality and grand civilization will have gone; all the prayers of the crusade on fast days of the clergy will not stop the result. God's, as well as nature's great law is, and has always been, reform or perish. Even Israel, his covenanted people, was not exempted. We are standing on the eve of a terrible national chastisement. Let every brother or sister see to it at once that their skirts are clean from this great crime. Speak out, act out, and in every way that is prudent. It may be God may stay the storm of his wrath and spare us and our children these terrible results. E. S. M.

Springfield, O.

The poison that is in the root comes out inevitably in the leaf; the mud that is in the fountain-head mingles with the stream as it rolls onward; how necessary then to pray, "Create in me a clean heart, O God; and renew a right spirit within me."

DIED.

VINNEDGE—On Sept. 6, 1876, Mrs. Sophrona A. Vinnedge, aged thirty years.

She was daughter of Warren Burch, of Marshall county, was born near Plymouth in 1846, and was married to Joseph Vinnedge of Lake county, Oct. 10, 1872, and died at her home in Crown Point, in the evening of Sept. 6, 1876. She became a member some ten years ago, of the Christian Church in Marshall county, and united March 4, 1877, with the Baptist church at Crown Point. She had resided in Crown Point about three years, and gained many friends. Her health began to fail about four years ago, and during the last few months she declined rapidly. Her preparations to leave this world were made quietly, intelligently, and with a cheerful humble, resigned, submissive spirit. Several days before her death, after spending perhaps fifteen minutes in prayer and thanksgiving and praise, she told her husband she wanted to procure some article that might soon be needful in the event of her dissolution, and she obtained them with the same cheerful spirit which she would have shown on an ordinary occasion. Some two weeks before her death, she sang in the still hours of night, the Midnight Cry, "Trim the Lamps and be Ready." She was evidently thinking of the coming of the Son of Man. As her bodily strength failed, her mind seemed to grow stronger. The night before her death Dr. Bedell brought her some fine flowers. She was very much gratified with them, and glancing forward it may be to thought to the beautiful world which is yet to be, she said, they are but a "foretaste" of the future. She remained about an hour in the margin of the river of death, and then said to her husband, "Good-bye, I am going." She called for her father and mother, and others, told them all good-bye, and then, as we have abundant reason to believe, like the early Christians, went to sleep in Jesus, to wake with countless multitudes in glory, in the morning of the coming day. Funeral services were held at Cedar Lake, discourse by Rev. T. H. Ball. Text, "Let your loins be girded about and your lights burning." Such is the exhortation she would leave to all her friends. T. H. B.

HAINES—Died near Argos, Ind., Sept. 10, 1876, Ezekiel, Son of W. J. and Mary Jane Haines, aged 3 years 8 months, of cholera infantum.

SEVANT—Died near Argos, Ind., Sept. 12, 1876, infant daughter of William and Dinahia Bryant.

LETTER RECEIPTS,

Letters from the following persons have been received, found to be correct, and the business attended to:

ROCK SECTION.			
A H Hogue	1 00	J Chamberlain	50
John Innes	1 00	Callie Waldo	50
Dale Lagwell	1 00	Mrs M V Welty	1 00
Wilson Grose	1 00	E D Adams	2 00
Wm Plummer	2 00	H Partridge	2 00
S J Keener	2 00	D Johnson	2 00
E Abenaty	1 00	Geo Watkins	50
O H Hanlon	1 00	Mollie Stelle	2 00
J C Patterson	50	Bertha Todd	2 00
C Merrill	50	R T Anderson	2 00
Manasch Hopper	10	Isaac Nicholas	2 00
C F Littlefield	1 00	R P Dufer	50
A J Eychenor	2 00	J E Hauck	50
E Stephens	2 00	T Murray	50
C Rook	50	W N Morrow	50
J Quackenbush	50	F Bonser	50
H Wiles	50	Leo Butler	1 00
H A Davis	50	H J Thompson	50
BOOKS AND TRACTS.			
J T Greer	10	J Parry	15
A Hawon	1 20	P W Cotten	50
Wm Crockett	1 00	Wm Brower	1 00

A Free-Will Offering.

We, the undersigned, having the good of the cause of truth at heart, and believing that it is our duty to sustain the gospel with our means as well as our tongues, and believing that God will bless us for all the offering we make in behalf of the truth, have paid the sum set opposite our names for the purpose of freeing THE RESTITUTION from debt, and sending it out as a messenger of truth to those sitting in darkness, and to comfort those who are walking in the light of life:

Amount previously published	$106 45
Christian Jonescu	5 00
A J Eichaner	3 00
S H Wiese	1 00

ANNOUNCEMENTS.

CONFERENCE NOTICE.

There will be a conference meeting at the Freed school house eleven miles southwest of Girard, Kansas, commencing October 13, 1876, to hold over Sunday. Brother Myers is expected to be with us, and we cordially invite the brethren generally to attend with us who can, and let us spend a short time together in the work of our blessed Lord and Savior. We will all be in our tents to make our intercourse agreeable while you are with us. We should like to have the brethren from Columbus attend. Those coming by railroad will stop at Girard, and if they will write to me or brother P. B. Smith what time they will be there, we will meet them and convey them to the meeting.

By order of the church.

KIMBRY TERR.

CONFERENCE MEETINGS.

With the brethren of northeastern Kansas in conference assembled at Severance, Doniphan Co., Kansas, Oct. 4 to 7, 1876.

With the brethren near Bro. B. A. Saylor's, at Bro. Ryder may arrange, in Brown Co., Kansas, Oct. 12 to 16, 1876.

With the brethren on Lightning Creek, Crawford County, Kan., as brethren Robert Baker and Kinney Tarbay arrange, Oct. 19 to 23, 1876.

G. M. MYERS.

SEVERANCE, KANSAS.

The Church of God at Severance, Doniphan Co., Kansas, intends holding meeting over to Sundays commencing October 5, at early candle light. Brother G. M. Myers has promised to be with us. Also Brother Lot Cleary, of Atchison county. Brethren J. F. Pelrose and T. F. Adams are invited; and all that can come are invited and will be cared for by the brethren. Come, let us spend a week together that we may talk of the grace and precious promises. By order of the congregation.

J. P. ELLIOTT.

PELLA, TEXAS.

There will be a conference meeting to hold three days, to begin on Friday at 3 o'clock p. m., before the third Sunday in October next, in Bosque county, eastern edge of Montague town, on Little Meridy Creek, eighteen miles northwest of Bowie and eight miles west of Pella. Every body is cordially invited, especially the preaching brethren. The fields of the last days are ripening thick and fast around us. Time is short and let us come with our hearts filled with the love of God to work for the master. Z. GOWER.

CONFERENCE NOTICE.

The annual conference of the church of God of northern Illinois and southern Wisconsin will convene at Antioch, Ill., Oct. 4, and continue over Sunday. Bros. Reed, Eychaner, Hutton, Arnold, Jacobs and others are expected. An invitation is extended to all. Come all and help make the meetings interesting and profitable. Those coming on the N. W. R. R. will stop at Ashton. Those on the C. & I. R. R. at Chana. By order of the church.

J. W. APPLEYARD.

WINCHESTER, VA.

The quarterly assembly will commence Saturday before the first Sunday in November, at the house of the brethren, in Winchester, Va. Let there be a good attendance.

MICHIGAN QUARTERLY CONFERENCE.

The Lord willing there will be a quarterly conference of the brethren in Michigan, held at the Disciple Meeting House, seven miles northeast of Hastings in the southwest corner of the township of Woodland, Barry county, commencing at seven o'clock p. m., on Thursday, October 19, 1876, and will close the following Sunday evening. Hastings is situated on the Grand River Valley R. R., and if later arrive from the west at 3:10 p. m., and from the east at 2:20 p. m. In consequence of the meeting being so far from the railroad and there being so few brethren in its vicinity, request is made by them that all who intend to come on the cars will do so on Thursday so conveyances will only be provided for that day. Those coming with their own conveyances will enquire for Eli W. Coats or Wm. Odell who live near the place of meeting. Brother H. V. Reed, of Chicago, is expected to be in attendance, and perhaps brother J. W. Haughawout, of Iowa. A general interest to this meeting is desired. D. P. HOPKINS, Sec.

I will be at the conference to convene in October at Severance, Kansas; and with brother Myers at brother Saylor may appoint. J. M. SPEARMAN.

To the Friends of J. W. Becker.

CHICAGO, Aug. 3, 1876.

Dear Brethren:—Please do not ship any more produce on my account to Alfred Daniels (formerly of 110 South Water Street). I have been very sick for many weeks, and am still unable to attend to business. Those indebted to me on business or otherwise, will reach me at No. 151 North Halsted Street, Chicago. J. W. BECKER.

BOOK LIST.

The following publications are kept constantly on hand and will be sent postpaid to any address in the United States and Canada, upon receipt of published price. Address all orders to

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POETRY.

(New York Observer.)

Chosen in the Furnace of Affliction.

H. W. C.

I Peter iv. 12-19.

How long! how long! the furnace fires rage high!
Hath God forgotten me here I lie
In these ashes? In my weakness
That I must endure trial, pain and loss—
Oh, for the Master's voice!
Will he forsake?
Here in the fires alone
Must my heart break?

"Be patient, suffering soul! I hear thy cry.
The trial fire may glow, but I am nigh.
I see the silver, and I will refine
Until my image shall upon it shine.
Fear not, for I am with
Thy help to be.
Give Me then all thy pain
My love for thee!"

Thy love for me, O, Lord! is *then* the place
Where I may see the shining of My face?
Here may I learn thy holy will to know,
And into thy dear image nearer grow?
Unto this blessedness
May I aspire,
To glorify Thee
Even in the fire?

"Yea! even here! oh suffering one, be strong!
This trial of thy faith may not be long.
Even now, thy soul, submissive to my will,
Is learning how to trust me and be still.
My everlasting Arms
Do they not shield?
Precious they are to me
As most fine gold."

I hear thy voice, my Lord; I fain would rest
Secure in all my weakness on thy breast.
But even now, though unconsumed I burn low,
My spirit trembles underneath Thy blow.
Must there be trial still?
Is there no place
No fitness yet, upon
This heart of mine?

"The silver truly may reflect my love,
Yet must I fashion it until the grace
And fair proportion of Christ I see—
A closer likeness, conformity to me.
As many as I love
I thus refine;
Thou shalt be fair indeed,
For thou art mine!"

"Even and am still; I doubt no more.
All quietly I rest—the strife is o'er.
Thy will, O Lord! can I resist. Thy will
Or fear to follow Thee through joy or ill?
I may not understand
The way I go;
The *perfect* day will come.
Then I shall know!

COMMUNICATIONS.

Misapplied Scriptures.

When speaking with Christadelphians and others who argue for the resurrection of the unjust to appear at the judgment seat of Christ, they invariably quote the following texts or passages from the New Testament as conclusively proving their view, and I propose now to reproduce them to your readers, with your permission, with a few comments intended to illustrate their true meanings in opposition to the generally received ones.

Before doing so, I would premise that all of our Lord's warnings or those of his apostles concerning judgment, or judgments are based upon the belief that the Lord's second coming would transpire in the lifetime of those addressed, and the attitude of the church in relation to these warnings and admonitions must continue to be the same till the Lord comes.

The failure to keep this fact in view has been and will continue to be the cause of the prevailing ignorance concerning the meaning of those oft quoted though much abused texts.

Chief among these Scriptures stands 2 Cor. v. 10. "For we must all appear before the judgment seat of Christ that everyone may receive the thing in body according to that he hath done, whether good or bad."

Now let us anyone sit down and soberly read this epistle and chapter and dispute if he can, 1st, That the epistle is addressed "unto the *church of God* which is at Corinth, with *all the saints*, which are in all Achaia,"—language which *excludes* the unjust. 2d, That *the resurrection of the dead either just or unjust, is not even referred to* in the epistle, and in this fifth chapter he studiously *excludes* the dead from consideration. 3d, That the apostle in the opening verse of the fifth chapter assumes the *certainty of acceptance* before God of all of whom he is writing when he says, "For *we know* that if our earthly house * * * were dissolved, *we have* a building of God," and which confidence is reiterated in every subsequent verse till we come to the verse under consideration. 4th, That, as the pronoun "*we*" wherever else found in the epistle or in the chapter, *invariably* refers to *justified* persons, so "we" in the tenth verse *must* also apply to the *same* individuals. 5th, That the conclusion is irresistible that no argument for the appearance at the judgment seat of the *living* unjust, much less of the *unjust dead* can can be drawn from *this* passage.

Another favorite passage occurs in Rom. xiv. 10-12. "For we shall all stand before the judgment seat of Christ. For thus it is written, as I live saith the Lord every knee shall bow to me, and every tongue shall confess to God." "So then every one of us shall give account of himself to God."

I challenge successful contradiction on the following points:

1. Those of whom the apostle speaks "*are the Lord's*" (verse 8), which fact is asserted or inferred in every previous verse.

2. Paul pleads the justification in God's sight of all of whom he speaks, whether they regarded "days" or regarded them not, whether they ate meat or ate not (verse 6), and the very *proof of their acceptance* is his argument that (verse 10) "we shall *all* stand before the judgment seat of Christ."

3. That verse eleventh so far from proving the appearance of the unjust at the judgment seat, on a reference to Isa. xlv. will be found to prove that *only the just* are alluded to:—see verse 23, "Unto me every knee shall bow, every tongue shall *swear*," not *confess*. Verse 24, "Surely shall one say in the Lord have I righteousness and strength." Verse 25, "In the Lord shall *all the seed of Israel be justified* and shall glory."

4. That "every one of *us*" of verse 12 is the same "*us*" of verse 7, of whom Paul affirms they are "the Lord's" Verse 8.

5. That there is not a little of evidence in this chapter to show that unjust persons, either dead or alive, are alluded to 2 Thess. I. 6-10. Your readers will please refer to this passage, which is too long for quotation. This is another supposed citadel of strength for Christadelphians and nearly all professing Christendom besides, the argument being, as suggested from an inconsiderate reading of the passage, that, as those pagan Thessalonians had rendered themselves liable to punishment for the persecution of the Christians, therefore, as the Lord had not appeared in their lifetime, they must be raised from the dead to make good the apostle's word. But in coming to this hasty conclusion they forget: 1st, that while many generations of wicked men may and do escape God's wrath, yet no generation is exempt from liability thereto as witness the threatnings against Israel in the days of Moses (Deut. xxviii.), which, despite their repeated backslidings and idolatry, were not fully accomplished until A. D. 70. Compare Matt. xxiii. 34, 35, illustrating God's way that "sentence against an evil work is not executed speedily," (Eccle. viii. 11.) And that He is "long-suffering," "not willing that any should perish." 2 Pet. iii. 9. 2d, That Paul kept constantly in view the coming of the Lord within the lifetime of himself and of his contemporaries (see 1st Thess. iv. 17) and 3d, That as judgment upon Christ's enemies would accompany his coming, Paul's language concerning these persecutors of the church would be most appropriate and natural.

From these considerations it will be seen that the language Paul employs regarding these pagan persecutors of the church, does not imply or include their resurrection, as their death prior to the Lord's coming is not contemplated by the apostle, the sense of the passage demanding their continuance in life till the judgment overtakes them, because the "vengeance" of verse 8 is "on them that *know not* God, and that *obey not* the gospel," which can only be said of living sentient beings, dead persons being incapable of either *knowledge* or *obedience*.

Heb x. 26-29. This, I believe, is considered another powerful passage in favor of post-resurrectional punishment; but if we can divest *our* minds of what the apostle has *not even hinted at*, viz.: *the resurrection of the dead*, and in its place supply what he has in view, viz.: *the coming of the Lord*, (see verse 25) *in relation to the living generation*, then this passage also must be discarded by the advocates of the resurrection of the unjust.

1st Pet. iv. 17. "For the time is come that judgment must begin at the *house of God*; and if it first begin at us, what shall be the end of them that obey not the gospel?"

The next verse explains the meaning of the foregoing one, viz.: "If the *righteous* scarcely be saved where shall the ungodly and the sinner appear?" the "righteous" being synonomous with "the house of God" who are saved at the Lord's coming *after* judgment in this life. To make it plainer I find—

1. That the resurrection of the dead is not under consideration.

2. That the coming of the Lord expressed as "the end of all things is at hand" (verse 7) was in view, an account of which they are exhorted to "be sober and watch unto prayer."

3. That the "judgment" alluded to in verse 17 refers to their "sufferings" as "christians." See verses 12, 13, 14, and 16.

4. That these sufferings or judgment is shown to be in this life and not subsequent to a resurrection.

5. That the apostle having ultimately in view the coming of the Lord contrasted the relative positions of the living church, and the living ungodly and sinner when Christ would be revealed in flaming fire, etc.

2 Pet. iii. 9. "The Lord knoweth how to deliver the godly out of temptations and to reserve the unjust unto the day of judgement to be punished."

"Unto *the* day of judgement" should read "unto *a* day of judgment," (see Diaglott) which makes a very great difference; while "*the* day" directs persons mind's involuntarily to the great day of judgment yet future. A day of judgment means *any* day of judgment, which is *the* truth which Peter wishes to impress upon those to whom he writes. That the judgments he refers to are upon men *in this life* he shows fully by the several citations which he makes from the writings of Moses to illustrate what he means. Judgments that not only overthrew the "unjust" "reserved" unto these "days," but in each case "delivered the godly out of temptation": *vide:* the overthrow of the "angels" (Korah Dathan and Abiram and 250 princes of the congregation) and at the same time the deliverance of Moses and Aaron. Num. xvi; the "bringing in the flood upon the world of the ungodly," but which very flood "saved Noah, a preacher of righteousness" by destroying his enemies, who doubtless would have destroyed him but for this timely intervention of Jehovah; the overthrowing Sodom and Gomorrah, "making them *an example* unto those that after *should live ungodly*" and at the same time "delivered just Lot vexed (and consequently tempted or tried) with the filthy conversation (or conduct) of the wicked"; all made illustrations of Peter's text.

But if the apostle's 9th verse must be interpreted to refer to judgment *subsequent* to this life, what becomes of his "examples?" (verse 6.) To introduce the resurrection here is clearly out of place. It has nothing to do with the apostle's argument, which is strictly confined to, and illustrated by, God's judgments upon men previous to death.

In further vindication of my position, I refer your readers to the first verse of this chapter, which reveals the sort of characters of whom the church were warned: "false teachers" "who privily bring in damnable heresies" (who were the anti-types of the "false prophets" of the previous dispensation) "and *bring upon themselves* swift destruction." When? I ask. After they are raised from the dead? Surely not. Yet this is the answer a Christadelphian is compelled to give, if he would be consistent in maintaining his interpretation of the 9th verse.

Is it not evident, that, in order to preserve the harmony of the apostle's argument throughout, and to preserve the "type" in the anti-type, the judgment or judgments he refers to to come upon the "unjust" must be accomplished upon men *in this life*.

It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgement than for that city. Matt. x. 15. The men of Nineveh shall rise in judgment with this generation and shall condemn it. Matt. xii. 41.

These passages are also quoted in support of a resurrection of unjust persons, notwithstanding what the 44th psalm declares: "man" that "understandeth not is like the beasts that perish"; and that Jude writing specially of Sodom and Gomorrah in his 7th verse says they "are set forth for an example, suffering the vengeance of eternal fire."

But what do they really teach?

1. The cities and the generation among whom Christ and the apostles preached were *much more highly favored* than either Sodom, Gomorrah or Nineveh.

2. That in the case of Sodom and Gomorrah, when their "day" of judgment came upon them, it was of a merciful character, (being overthrown as in a moment. Lam. iv. 6) because of their ignorance, compared to the "day" of judgment which would come on those cities who rejected the apostle's testimony—a judgment which would be of a lingering character, one of prolonged agony. Such as finally befel them.

3. That the recollection that the men of Nineveh "repented at the preaching of Jonas" and were thereby saved from destruction, would thus "rise in judgment" with or against that "adulterous generation" who rejected the "greater that Jonas," when the "day of judgment" would have come upon them, as come it did, when their city was besieged and finally destroyed, over one million Jews perishing, after enduring untold miseries and agonies, added to which would doubtless be the recollection of our Lord's warning. How such thoughts at such a time would condemn them! and how amply must our Lord's words have been fulfilled.

Matt. x. 32, 33. "Whosoever therefore shall confess (or deny) me before men, him will I also confess (or deny) before my Father which is in heaven."

As Christ is the "advocate" or "great high priest" of and appearing in heaven for, those only who confess him, so he is represented as denying those who deny him, which is done when he ceases to be our advocate.

No question of resurrection is involved. It simply relates to our present position in relation to Christ in heaven as "high priest over his house."

Matt. xii. 36. "Every idle word that men shall speak they shall give account thereof in the day of judgment."

How is this to be understood? If literally, it involves some outward conclusions.

In the first place "men" must be understood in a wide sense, much wider than any Christadelphian contemplates in view of the resurrection of such Christadelphians believing that the "unjust" to be raised are with some few specified exceptions, exclusively those who have made shipwreck of faith. Again, the literal interpretation arraigns just and unjust before the judgment seat, and compels a literal narration, and, consequently "remembrance" of "every idle word" not only of the unjust, but also of the *just* of whom it is declared "their sins and iniquities will I remember *no more*" Heb. x. 17, which accords with what we gather from 1st John I. 9, "If we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." I might also urge the strangeness of the spectacle presented of say thousands of millions of human beings rehearsing the story of their lives, more particularly their "idle words."

On the other hand, a figurative interpretation dispels the above untenable conclusions, and presents to our minds that "everything is naked and open to the eyes of Him with whom we have to do," and that as "God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil," so "every idle word" is taken account of and judgment rendered: whether immediately or deferred to a later period of a man's life.

I see no *necessity* for introducing the question of resurrection, which I am satisfied had no place in our Lord's mind at the time, and which will be seen to be unnecessary to a full and correct understanding of the passage.

The parables of our Lord—those of them that speak of the time of reward and judgment are made to do duty when the resurrection of the unjust is being contended for; but a very little consideration will shew the erroneousness of such a conclusion. As I remarked at the opening, Christ, in his addresses ever had in view the LIVING generation at his coming. How far I am borne out in taking this position will be seen from the following:

1. In the parable of the sower (Matt. xiii. 28) the servants ask the householder "Will thou then that we go and gather them (the tares) up." Verse 29, "But he said nay. * * * Let both *grow together until* the harvest, etc., which could only be said of the LIVING.

2. In the parable of the net cast into the sea, in the same chapter: also of "the laborers in the vineyard," (Matt. xx) the LIFE picture is presented. I invite your readers to read this last parable, and discover, if they can, any allusion to the dead, especially the unjust dead,

3. The parable of the "householder" "which planted a vineyard and let it out to husbandmen" (chap. xxi.), is another LIFE picture. The husbandmen are represented in the 41st verse as being alive, working in the vineyard when the Lord comes and destroys them. So also is the LIFE picture presented in the parable of the "king which made a marriage for his son," (chap. xxii.) also in the parable of the "ten virgins," and that of the nobleman in chapter xxv. I repeat, in all these utterances of our Lord, not an allusion is made to the *dead* either just or unjust, nor can they in any legitimate manner be included. If we would know about the dead just or unjust we must enquire of the portions of scripture which make *special* reference thereto.

Then why make our Lord responsible for what he has not spoken. Let us adhere closely to the text of his words and we will find no support for the resurrection of either just or unjust in any of his parables.

Another universally mis-applied passage is John v. 28, 29. It is made to do duty for Christadelphians and those who hold with them to a resurrection of only a portion of of the unsaved among men, as well as for those who argue for a resurrection of all mankind—the latter to my mind with more consistency than the former. Strange to say, the passage can be claimed by neither, as I shall endeavor to show. The Lord Jesus had just cured the impotent man, it being the Sabbath day. The Jews found fault with him because he had done it on the Sabbath.

Jesus then answered them in a *parable*, his invariable practice when speaking to Pharisees and their disciples concerning the mysteries of the kingdom. Luke viii. 10.

This parable teaches those who (unlike the Pharisees) have an understanding of God's word, that (verse 17) as God the Father "worked" in Judah, so also the Son working with the Father, not only caused the "lame to walk" as in the case of the impotent man, thus *quickening* into life what had been *physically* dead, but (verse 21) raised up, also, and quickened, the *spiritually* dead, which was done (verse 24) through hearing Christ's word and believing on him that sent him by which they "passed from death unto life." All this was occurring daily among "the lost sheep of the house of Israel" *to whom alone* Christ was sent. Thus, some in Israel who had been spiritually "dead in trespasses and sins" were "quickened" by the "hearing" of God's word, and so came forth out of their former death-state into a state of spiritual life. But, rising in his argument, he not only shows (verse 25) that this condition of things "now is" (referring to the time then present) but that (verses 28, 29) the hour is coming (at the coming of the Lord to restore Israel) in the which all (Israel, including the ten tribes) that are in the (national and spiritual) graves, shall hear his voice (in the countries in which they are nationally dead and buried) and shall come forth, (out of these national graves,) see Isaiah lxvi. 20; Ezek. xx. 34) they that have done good unto a resurrection of life (represented in the spared remnant, Zech. xiii. 9; xiv. 2,) and they that have done evil unto a resurrection of condemnation (represented in the "rebels and them that transgress against me" who shall be "purged out," (see Ezek. xx. 38, also Zech. xiii. 8 and xiv. 2).

Ezekiel gives us a similar prediction (chapter xxxvii.) excepting the element of judgment. He represents Israel as dry bones, devoid of life or being, becoming clothed with sinews, flesh and skin, and finally breath being breathed into them, causing them to live and stand up "upon their feet a very great army," and Ezekiel is told that these "bones" represent "the whole house of Israel" who *say* "our bones are dead, our hope is lost; we are cut off for our parts"—"having no hope and without God in the world," dead and buried *among the nations*. But God promises to deliver them *from* this, forlorn condition, see verse 11: "I will *open* your graves and cause you to *come up out of your graves* and bring you into the land of Israel," (verse 12,) "and ye shall know that I am the Lord when I have *opened* your graves, O my people, and brought you *up out of* your graves, verse 24, and shall put my spirit in you and ye shall live."

Had the spirit, by Ezekiel, not interpreted the meaning of this vision of dry bones, and shown that it represented the *living* house of Israel in a nationally, spiritually dead and buried condition, no doubt this would have been used as another proof text of "the resurrection of the dead" seeing how ignorantly and superficially the Scriptures are read. Now, let any one read John v. 25 to 29, and Ezek. xxxvii. and he cannot but be persuaded, I think, that Christ and Ezekiel are referring to the same great ingathering of Israel in the time yet future. Such, at all events, is my belief; a belief in which I am not altogether singular. If I am right, the conclusions arrived at, show the "parable or dark saying" of our Lord to be of an *exclusively* Israelitish application, to whom (Israel) alone the Lord was sent, and entirely shuts out any interpretation that would apply it to Gentiles in any form whatever, and consequently, the Christadelphians, who eagerly claim it as especially applicable to the just and unjust in the church, (composed of Jews and Gentiles), and those who wish to have all mankind that have ever lived (including infants a day old) arraigned at the judgment seat, must abandon John v. 28, 29 as lending any support to their doctrines after depriving the theory of the resurrection of the unjust of so many supposed supports, (called by me "misapplied Scriptures") from the New Testament, it is difficult to discover outside of these passages sufficient, or indeed any foundation for the doctrine. The only passage, which, as it stands in our version, is a plain and emphatic declaration of the resurrection of the *unjust* is found, Acts xxiv. 15, where Paul is made to say, "and have hope toward God, which they (Pharisees) themselves also allow, that there shall be a resurrection of the the dead, *both of the just and unjust*."

Now, if the correctness of this form of Paul's words could not be successfully challenged, I confess there would be very great difficulty in understanding what the Scriptures teach concerning the resurrection; but it so happens that, besides being in direct conflict with Paul's teaching elsewhere, (see Rom. viii. 11; 1 Cor. xv.; Phil. iii. 11,) and also that of our Lord, (Luke xx.; John vi. 39, 40, 44, 54,) it also conflicts no less directly with the belief of the Pharisees, the very class with whom Paul declares himself in harmony. To those who will take the trouble to enquire, (and for no others do I write,) it is an easily ascertainable fact that the Pharisees, to whom Paul alludes, believed in a resurrection of the *righteous only*. This conclusion may be reached from the fact that, whatever knowledge they (the Pharisees) possessed concerning the dead, was derived from the writings of Moses *their* teacher—Christ being ignored by them—and Moses nowhere teaches the resurrection of the unjust (the resurrection of the righteous being only taught by implication). On this point I challenge contradiction. Moreover, the testimony of one of themselves (Josephus) is to the same effect. I refer the enquirer to Book xviii., chap. i, section 3, of Josephus' Antiquities of the Jews, wherein we read as follows: "They (the Pharisees) also believe that the souls have an immortal vigor in them, and that *under the earth* there will be rewards or punishments, according as they have lived virtuously or viciously in this life; and *the latter are to be detained in an everlasting prison*, but that the former shall have power to revive and live again."

Thus, Moses from his complete silence, and Josephus by his distinct utterances, give the most positive denial to the belief, by the Pharisees, of the resurrection of the unjust; and when considered in connection with Paul's own statements elsewhere, that "*the dead*" (without referring to their character as, see 1 Cor. xv., but in answer to the broad question, "how are *the dead* raised up?") are raised "in incorruption," "in glory," "in power," "a spiritual body," etc., as well as with those of Christ, that "they are the children of God" and "equal unto the angels," "*being* children of the resurrection," see Luke xx., it is to me impossible to come to any other conclusion than that Paul could not, and did not utter the words "both of the just and of the unjust," attributed to him in Acts xxiv. 15, which we have seen the Pharisees did not "allow" (while at the same time they did "allow" the "resurrection of the dead," but only of the righteous,) and these words must consequently be considered *spurious*. If any reader is disposed to take opposite ground, I should like to see his argument,

Having considered what are regarded as among the strongest supports, in the Scriptures, to the theory of the resurrection of the unjust, and endeavored, honestly, to place them before your readers in what I firmly believe to be their true Scriptural import, I leave the subject, for the present, at least, convinced that a correct understanding of this most important doctrine is essential to the harmony of Scripture teaching concerning the punishment of evil doers, and especially to see therein the literal truth of such warnings as 2 Peter ii. 6, wherein a judgment upon men *in this life* is set forth "*as an example* unto those that should after live ungodly."

In conclusion, I ask a patient hearing of the arguments advanced, Bible in hand (our sole guide). I am entirely convinced of the truth they are intended to promote, viz: *That to emerge from the dust in order to appear at the judgment seat of Christ is the privilege of the righteous alone.*

J. W. CHEETON.

Halifax, Nova Scotia.

Neptune's Cup.

The Rev. Joseph Cook, in one of his recent lectures, spoke of the difficulty of believing in a world without a directing Mind, and used the following beautiful illustration: "Almost imperceptible creatures in the sea build in the Indian Ocean a goblet. It is called 'Neptune's Cup.' Sometimes it has a height of six feet and a breadth of three. It is erected solely by myriads of polypi. They have no consultation with each other. Each works in a separate cell; each is as much shut off from communication with every other as an inmate of a cell in the wards of Charlestown prison yonder is from his associates. They build the stem to a proper height, and then they begin to widen it. Everything proceeds according to a plan. Is the plan theirs, or does it belong to a Power above them, and that acts through them? As these isolated creatures build Neptune's cup, so the bioplasts, isolated from each other in the living tissues which they produce, build the rose and the violet and all other flowers, the pomegranate and the cedars, the oak and palm and all trees, the eagle and all birds, the lion and all animals, the human brain and all men. Neptune's cup alone strikes us dumb. But what shall we say of the mystic structures built by the bioplasts? There is a cup; it is a fact; and the eye is another Neptune's cup; and all this universe is another Neptune's cup: and out of such cups I for one, drink the glad wine of Theism!"

Good article By Bro J. F. Wagoner on "Peculiar People" Also article by Bro A. Sinnar on "Hear Ye Him"

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

WHOLE NO. 617. Read. PLYMOUTH, INDIANA, OCTOBER 16, 1878. VOL. XXVII, NO. 38.

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THE RESTITUTION advocates the final restitution of all things which God hath spoken by the mouth of all the Holy Prophets since the world began." It also advocates, as a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of Kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ; and many other kindred truths. It also advocates a *beauty* belief of the Gospel, repentance, and immersion, or conformities to the forgiveness of sins, and a holy life as essential for final salvation.

COMMUNICATIONS.

Peculiar People--No. 2.

BY J. F. WAGONER.

The Relation they Sustain to Human Governments.

Can they vote and hold office, or become a part of a human government, without disloyalty to Christ? The question is not, "Has God selected of his servants a few to whom he gave positions in human governments?" but "Has he made arrangements for believers of this age to affiliate with human governments?" To this question a very fitting reply is given by the Savior, and to those who profess to be governed by his teachings it is sufficient to settle the question as to our relation to the governments of earth. "The kings of the Gentiles exercise authority over them....but ye shall not be so."

It is not difficult to see why the Lord drew this broad line of distinction between his followers and the governments of earth. God's people were to be a peculiar people, zealously devoted to his service, and it is a heaven-born truth that no man can serve two masters. Therefore they were required to take no part in human governments. To say that God has in past ages made rulers of some of his servants, will not justify a believer in holding office under human rulers now, especially when positively forbidden by the Son of God to do so. It is claimed that Christians should participate in politics in order to have good government. I wish to say to those who are solicitous for good government, that the only hope of a righteous ruler is the promise of God to send his Son to rule the world in righteousness. Do not those mock God who attempt to do the great work that he has promised to accomplish through his Son?

We have another striking lesson taught by Jesus to his followers, showing their relation to the governments of men. When the inquiry was made as to who were proper subjects to pay tribute, Jesus demanded a current coin of the country, saying, "Whose is this image and superscription? They say unto him, Cæsar's. Then said Jesus, Render to Cæsar the things that are Cæsar's, and to God the things that are God's." Thus, while forming no part of the government, the believer is required to pay tax. This is right; for the government agrees, in consideration of this, to guarantee protection to the rights of property and person, and in this country the additional advantage of free schooling for all. Let it be remembered that the believer belongs to God. Although placed in the world, he does not belong to it, and whatever obligations he owes to the world must be as faithfully discharged as those he owes to his God.

Now, why is it that while every possible condition of life has rules to govern it, no rules are found to govern the conduct of a Christian magistrate or ruler? Simply because God did not contemplate any such position to be filled by believers. The boundary line separating Europe and America is not more clearly defined than is the line separating God's people from the world--both religiously and politically. How can you who have formed unholy alliances with the corrupt political parties of the day, hope for positions in God's kingdom?

"Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God, as God hath said, I will dwell in them and walk in them, and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

Has the above language any meaning? If so, what is it? It is true a literal application of the above language would develop a class of people who would be indeed a peculiar kind. How odd they would appear! How many strange remarks would be made about such people. Of such it has been said, "You will not even commune with other religious bodies." No, for I have no fellowship with unbelievers. "You will not vote, therefore you should not be allowed to live in this government." No, I propose to let the world run its own machinery. I am chosen out of the world, therefore the world hates me; but I remember that it hated my Master, and for the same cause; therefore I expect such treatment.

The wisdom of Jesus as a teacher is shown in the instructions given to his followers. He never counselled opposition to the existing laws of the country. Hence, to avoid a conflict between his faithful followers and the governments of men, he commands believers to be subject to the powers that be. A human law or command may be unjust; it may even conflict with a divine command. In this case the believer must suffer the penalty. This will satisfy the law, and at the same time be yielding submission to the divine requirement. Take a case as an illustration: Suppose the government requires my services as a soldier. Obedience to the divine rule forbids me to engage in the calling of a soldier. But the government also says its requirement must be obeyed or it will inflict upon me a punishment. Now, to suffer the infliction will satisfy both the human and divine requirements. A human government might require us to renounce our faith, or, as in the case of the early teachers of Christianity, might command us to teach no more in the Name. Should not our answer be as fearless as that given by Peter: "Whether it is better to obey God or man, judge ye"?

It is a sublime sight to see a person so devoted to God as to be willing to suffer the loss of property, or even life itself, rather than prove disloyal to the Master. Such exhibitions of moral heroism have been shown by the peculiar people in former times. Shall we not, if occasion demands, display as much courage now? To be a Christian now requires as much moral courage as at any former period of the world's history.

Another reason why Christians can not mingle with the political parties of the day is the corrupt influences exerted by those who engage in the bitter strife for office. Bribery and corruption have become almost essential to the success of those who aspire to office. The history of politics in the United States has been for years but a recital of schemes of dishonesty through which political preferment has been reached. Money is poured out with a lavish hand, the baser passions are appealed to, the different classes of voters are bought and paid for according to the price fixed by each class for their services. The venders of intoxicating liquors are plied freely with money to be invested in free drinks, to secure a certain class of voters. Still another class demand a higher price for their votes. Now, how can those who are commanded to abstain from all appearance of evil deliberately engage in that which is not simply an appearance of evil, but is evil continually? for every politician knows the statements made above are strictly true.

The talk of some about Christians reforming politicians by mingling with them is as absurd as to try to cleanse a vast pool of stagnant water by introducing a clear spring branch into its filthy bosom. There is a beautiful tributary of the Missouri river that hurls its clear limpid waters into the muddy current of the great filthy stream, and for a little distance the sparkling waters can be traced, then all is absorbed by the "big muddy." So, too, would be any effort at reforming the evils in the political world.

Let us not forget, brethren, that the present age is not for the reformation of the world, but for the purpose of selecting and testing a ruling element to be used in the age to come, when God will deal with the nations of earth through his Son, "whom he hath appointed heir of all things." Do not forget that God has said that the last days of this dispensation would be characterized by excessive wickedness; that there would be a reproduction of the violent wickedness of the days of Noah, and the vile licentiousness of the doomed cities of the plain, and as Noah could not save the antediluvians, nor righteous Lot rescue the people of Sodom and Gomorrah, neither can we save the unholy mass around us, but we may by a godly example snatch a few brands from the mighty throng now pressing onward to the dark waters of death. The times are ominous. Mighty movements in the religious world have a strange significance. A monster meeting of clergymen and laymen of all sects is now advertised to convene in New York city, the last of October, to discuss the question of the second coming of Christ. At the preparatory meeting Dr. Tyng said he was firmly convinced that Christ would come again to earth and establish here his kingdom. The to those faithful ones scattered here and there, let me admonish you, as a brother; stand firm in this hour of trial; the grand decision will soon take place; the great separation of the wheat from the tares will soon be made. Oh, loving Father, gather us with the faithful! Amen!

Bower, Ind.

SELECTIONS.

The Future Romanism.

JOSEPH COOK.

Of necessity, however, two changes will probably be recognized by the new pope. The temporal power is not likely to be insisted upon with such untimely emphasis in the future as it has been in the past. Political interference with strong nations is likely to become unfashionable, even with Vatican Romanism. In view of these changes which are so certain to occur that I need not stop to show that they are probably events in the future, it is pertinent to ask, What are we not doing that we could do for the Romish nations of the globe? Where are they? What is their condition? Glances from St. Peter's around the planet and compare Catholic countries with Protestant.

Put into contrast, first, Italy and Prussia. North Germany, as compared with Italy, has many physical disadvantages--a poor soil, an inclement climate. We know what the German universities are, as compared with the Italian; what German literature is, as compared with the Italian in the last hundred years. I do not forget King Bomba. I do not forget how Italy has been sliced and peeled and seared. But everything considered, has Italy suffered more since Luther's time than Germany did under the Thirty Years' War? Have cannon-wheels and sabers injured her more since the period of Reformation than they have injured Germany? Has she been the battle-field of all the European wars as Germany has been? Where are the demoralizing influences in Italy to account for her inferiority to Prussia as a moral, intellectual, and political force on the globe? I was assured in Rome by a most scholarly and painstaking Italian statistician that when the papal states, in which the pope had his own way, fell into the hands of Victor Emmanuel, a less proportion of the adult inhabitants could read and write than in the darkest provinces of Spain.

Do you say that the climate is against the semi-tropical territories of the Latin races? Very well; cross the ocean. There is Canada. It has two ends, an eastern and a western; and the climate does not differ vastly in the two sections--but the state of society does! It has been my fortune to be mobbed on the St. Lawrence for temperately asserting in defense of a Protestant colporteur, who was my companion, that I did not believe that a priest could raise the dead. I have traveled, I suppose, a hundred miles on foot along the banks of the St. Lawrence, and not been able to find a single cottage of an *habitant*--this was twenty years ago--in which I could have obtained an amanuensis to write a letter to my friends if I had been too sick to write one myself, or have found a Bible in the vernacular to give. One is surprised in Canada to-to find the rural population very largely in a state of prolonged childhood, just such as characterizes the agricultural portions of Italy, south Germany, and Austria. In western Canada we have the brain of the dominion, and a heart and enterprise that are reaching out their arms to clasp Manitoba, and the fat valley of the Saskatchawan and the Pacific. Western Canada is a Protestant region, and its cooperative force, its progressive valor, as contrasted with eastern Canada, result very largely from its differ nt church life.

What do we see in the City of Mexico at this moment? Scores of ecclesiastical buildings left vacant, and to be obtained for a song by Protestants. The foremost Catholic preacher of Mexico lately took to his residence outside of the city a pamphlet written by a Protestant bishop, with whom I have had the honor to converse. The Roman priest sat down in his summer-house to read this attack on his faith. He was an honest man. He had founded his opinions on tradition more than on the Scriptures. When he found an eloquent plea for Protestantism put before him there in the solitude, by a man who lately had been threatened with assassination, and had written this pamphlet as his last word to the world, the priest was smitten with the conviction that he had been teaching errors. He became a Protestant. "The pope will be converted next," said the astonished Roman town. The priest entered the largest Protestant church in the city, filled it with a vast audience, and with power and dignity rarely matched, began to speak to all Mexico through the press for Protestantism.

Who does not see that in the present posture of the Latin and Saxon nations, so far as they are touched by Romanism, we have a loud call for the inspiriting of all Protestant endeavor in the Latin nations? Where are the men to go to Mexico to occupy to the full the opportunity opening there? Where are the men that can fill up the openings in lower Canada? Where are the men to teach a pure gospel in Portugal and in Spain? Where are the men that can carry the light of Protestantism to the very edges of the windows of the Vatican, open the Scriptures under the dome of St. Peter's, and show Rome what she never has seen, a Protestant church of great power doing its duty thoroughly?

Go to the secretaries who are watching the Latin races in their relations to Romanism. Ascertain the secret whispers of experts on this theme. It is that Romanism at this moment is discouraged on account of the number of defections from Romanism in the Latin races. In Spain, in Portugal, in Italy, in Mexico, there are great stretches of popular, to say nothing of educated, defection. The word of the hour with the Jesuit party is, "Let us occupy the Saxon zone. Let us remember what support we have had from perverts in the last fifty years. A Newman, a Bronson, a Cardinal Manning, a Tractarian party in Oxford and elsewhere have been our most effective apologists. Let us remember that the future church of the globe is in the hands of Saxon nations. As we are failing to hold our own zone of the Latin centers, let us make an attack, not only upon the religious faith but upon the political quiet of Germany, of Scotland, of England, and of the United States. We Jesuits have had a bad name since Pascal wrote his Provencal letters; but we once knew how to manage courts, and shall we not learn how to manage political parties? Once we led because we were better teachers than other men; shall we not lead now because we are better politicians? Who does not know that the world is more and more governed by popular suffrage? Who does not know that two hundred million people are behind us, and have hitherto followed our political as well as religious bidding? Who does not know that if a politician sees in our hands the power to mass the Romish vote, he is ours, unless he is more honest than most politicians are?' This soliloquy of the Jesuit power is heard oftener on the Tiber than we think. It seems to have been overheard by Bismarck and Gladstone, but not by America. It is the explanation of the pope's remark that America is the hope of Romanism. Its success is expected here through the political worth of the Romish vote in the quarrels of American parties.

There is no way of intimidating politicians of the unscrupulous sort except by massing votes, and there is no way to mass votes except by agitation. We must therefore occasionally, difficult as this topic is, speak very frankly as to the divided allegiance of Romanists. The creed of Pope Pius IX. is put for subscription before every priest and every bishop. Every convert to Romanism must signify his assent to it. One of its sections reads: "I do give allegiance to the bishop of Rome," and the sense is: "I do give political as well as religious allegiance."

Let us remember, however, that a great body of the Romish church in republican countries is educated by general customs into distrust of priestly rule. In the city of New Haven the question of the Bible in the schools has lately come to the front; and perhaps the most significant trait of the agitation there is that many cultured Romanists and the leading members of the faculty of Yale College stand together against a few erratic lawyers, a few skeptical politicians, and nondescript oyster-dealers in favor of retaining certain religious exercises in the schools. If the New Haven controversy repeats itself largely throughout New England, it is not unlikely that the cultured Roman element will often be found joined with our foremost Protestant scholars in favor of a certain amount of religious training, or at least of stated moral instruction in our schools, and of the use of the Bible as the supreme text-book in morals.

[St. Joseph, (Mo.) Herald.]

Repeopling Palestine.

The condition and prospects of the Holy Land, in the future as in the past, will be matters of more than ordinary interest to the intelligent of mankind. The hard lot which for more than twenty centuries has been the fate of this country makes people instinctively look for something better and brighter in its history. Many good and wise men have found words of promise and comfort in the Bible, which by the mouths of the prophets have been repeated again and again respecting the destiny of the Jews. Nor are the signs of the times altogether devoid of indications of the fulfillment of prophecy. The Jews are flocking into Palestine in such numbers that they count twice as many now as they did a few years ago. In 1873 and 1874 they came to Saphed, one of the holy cities of Galilee, to such an extent that to accommodate them house building had to be engaged in by night as well as by day. In some parts of the country whole villages have been formed by this influx of strangers.

It is noticed that many of these Israelites are from Russia, from which country they have been driven by the military laws of the empire which now require service from them. In Poland, especially, they have felt the oppression of the Greek church which has not yet learned to tolerate any religion but its own. As a consequence many of the people have left the land, some going to one clime and some to another--the Jew, following his inclinations, starts for the home of his father.

If he has ever before visited the land, he will find a considerable change in its laws and civilization. Prior to the Crimean war none but subjects of Turkey could hold land, and men had but little inducement to settle there. By an imperial rescript this has been entirely changed, so that a citizen of any country, and of any religion, can now purchase and hold real estate. As a result a revival of commercial prosperity has been felt in Jerusalem, many houses having been built outside the walls. The Jew used to be confined to his own quarter in the city, but now he can build wherever his fancy selects.

Civilization has greatly improved in the last few years in Palestine. Formerly one had no protection to life or property. The Arab robbers would frequently for the Jordan and plunder and levy black mail upon any one who, by hard luck, was thrown in their way. The farmer, if such a term can be applied to any vocation in that land, would have his harvests all stolen or ruined in one night by these mounted thieves. The Jew in Jerusalem, no matter how respectable, could not pass through the bazaar without being insulted by some cowardly and insolent Turk. This haughty bully would sometimes take off his shoe, throw it some distance from him and then call upon any passing Jew like a dog to fetch it to him. If there changed to be man enough left to repel the indignity, his life might pay the penalty. Everywhere fanaticism and violence were the rule, but now all this is changed.

The facilities for travel are increasing every year for the number of tourists who roam through this land, so rich in its historical associations. These travelers take each with himself the reputation of the government from which he comes, and this carries protection and civilization. One need have but little fear of the danger that a trip of this kind would subject him to, for he will be as secure there as in his own land.

In addition to these facts, is the important one that, by treaty obligation, England has assumed the responsibility of administering the government, which means equal rights to all, the humblest as well as the highest.

These considerations, though briefly stated, are sufficient to show that the prospects of the Holy Land are brightening, and who knows but that the dark clouds of adversity which have so long remained over it may be dissipated. Israel be regathered home after a long exile, and Jerusalem again become the joy of the whole earth.

Proof-Text Preaching.

It seems to us a good plan to accompany our preaching or lecture notices with pertinent citations, in brief, of the passages of Scripture on which we may intend to rely, that the people who attend and others may have the inducement and means of seeing by searching out the Bible foundation on which we stand. In that way we help them to "prove all things, and hold fast that which is good." Brother Magruder sends us one of his notices on that plan, as follows:

BIBLE LECTURE.

The Things of the Kingdom of God; or, "What Shall Come to Pass Hereafter." By request, the undersigned will deliver a lecture, if the Lord will, on the above subject at Russell's school house, on the Berryville turnpike, in Clarke county, on the 29th inst., the fifth Sunday, at 11 o'clock a. m. Seats free.

Proof-texts: Dan. ii. 28, 29, 44, 45; vii. 13, 14, 13, 22, 27; Amos iii. 7; Zech. xiv. 9; Jer. iii. 17; Isa. ix. 6; xl.; xxiv. 23; Psa. ii.; xxii. 27, 28; lxii.; Mat. ii. 1, 6; iv. 23; vi. 10, 13; Mark i. 14; xv. 20, 32; Luke i. 30, 31; viii. 1; ix. 2, 6; Jno. i. 49; xviii. 36, 37; xix. 12, 19; Acts ii. 30, 31; xvii. 7, 19, 20, 31; 1 Thess. i. 10; iii. 13, 13; Rev. v. 10; xi. 15, 19; xx. 4, 7. "He that hath ears to hear let him hear." ALLAN B. MAGRUDER.

We take it that the great need of the hour is better living. Neither the world nor the church needs learning, or eloquence, or zeal, or sanctified wealth half so much as it needs the power of holy lives. We need a more perfect agreement between profession and practice, between what men in in the church claim to be and what they actually are. Nothing is more hurtful to the cause than the want of such agreement.--*The Church Advocate.*

God promised forgiveness to your repentance; but he has not promised a to-morrow to your procrastination.

THE RESTITUTION.

E. A. CHAPLIN, Editor.

PLYMOUTH, INDIANA, OCT. 16, 1878.

To Every Subscriber.

"Letter to a Friend" has been out of print and has not appeared in our book list for nearly two years. "Age to Come not Heresy," "The Perverted Parable," and "Can You Believe", three of our four-page tracts, are also out of print. We have the plates for Letter to a Friend and for Can You Believe, and all that is necessary to put these truly valuable tracts once more into circulation is a few extra dollars from friends of the truth.

THE RESTITUTION, as its patrons can readily see, depends almost entirely upon its subscription list for support. Secular papers always have much space devoted to paying advertisements, and usually have a job office in connection, so that the paper can live aside from its subscription. The cost of publishing THE RESTITUTION is in the neighborhood of sixty dollars a week, with its present list of subscribers, and it has been calculated again and again, that if each would promptly pay his two dollars or his one dollar as soon as it is due, the amount thus received throughout the year would insure the publication of every issue, and leave a little margin besides. And then, if every believer in the faith of the gospel should come to the support of our paper, the weekly edition might as well be five thousand as two, to say nothing of the two-fold wider spread of the saving truths it maintains.

All may not comprehend the meaning of the mark on their newspaper labels. We explain: 1 Jny 9 means that the amount last remitted pays your subscription to January 1, 1879; and so of any other dates you may see, the first figure or figures denote the day of the month, and the last the year, when your subscription expires. Where more than one paper goes to an office, the label will be found pasted on the paper itself, but in the case of single papers, the label is put on the wrapper, and should be always observed.

The paper is on a firm foundation, and the management will see to it that no indebtedness will be created, so that persons sending money may understand that full value will be given, the omissions during any one year being always made up to subscribers.

AGENT.

THANKS to Brother H. Heyes for late London papers.

WE have been compelled to defer much that should have appeared in this number. We are perfectly flooded with communications just now.

BROTHER J. E. LESLIE, of Brooklyn, N. Y. states in a card that Brother Stephenson is expected to visit New York at the time of the conference.

WILL friends do all they can for the paper? We live in an important era, and a crisis is impending. Our health is better, and we are willing to both labor and sacrifice.

THE list of signatures, given elsewhere, to the call for a conference of the believers in the second coming of the Savior, proves how strong this hope is in the minds of many. The signers include clergymen and laymen, college professors and others of all denominations, and the list of papers to be read promises a discussion which cannot fail to be instructive.

As numbers of our friends feel an interest in the results of the coming conference of ministers of the different denominations to consider the subject of Christ's second coming and kindred topics, we have given considerable space to communications in regard to this meeting. We do not know what the result may be, but hope light may spread on the soon-coming crisis.

THERE is but little abatement of the yellow fever in the South, and it has been spreading into the country. At the last report there had been 11,400 cases at New Orleans, and 3,440 deaths. At Memphis there have been more than 9,000 cases, and upwards of 2,700 deaths. At Vicksburg more than 3,000 cases, with something over 1,000 deaths. The mortality has been in proportion to the cases in smaller places.

PEACE is far from being assured in the Orient. It is confidently asserted that the British troops in India have crossed the borders of Afghanistan. It is impossible to forecast the magnitude of a storm that may come from this cloud no bigger than a "man's hand." It is said there are over 230,000,000 Mussulmans in India, and that their sympathies are with the Ameer of Afghanistan, as well as Russia's. The situation is complicated and fraught with danger to England.

Trine Immersion.

One of the leading and prominent positions taken by Elder Thurman in his pamphlet, and by his brethren holding the doctrine of trine immersion, is that the Greek word βαπτιζω—*baptidzo*—is a frequentative verb, and, from its very etymology, necessitates a repetition of the action, pointed out by the root meaning, an indefinite number of times; or "*bapto* means to dip, and *baptidzo* means repeted dippings" to quote Mr. Thurman's own words. That there is lexical authority that some verbs ending in *zo* may have an *intensive, initiative, transformative, frequentative* or *quantitive* signification will not be disputed. We would, however, suggest that lexicons do not make language, but language makes lexicons. For a disputant to prove anything from a word's being used in some particular sense, it is imperatively necessary to bring unmistakable examples of its being used in the sense claimed as the proper and legitimate one. After giving our readers the results of the best grammatical teaching and criticism on the derivation of certain classes of Greek verbs, we will particularly canvass Mr. Thurman's supposed proofs of his position. The following is the grammatical canon of the Greek language on the derivation of verbs. We use English letters, premising that the final vowel is always the Omega, or long O, of the Greeks:

"All derivative verbs end in—*ao*,—*eo*,—*io*,—*oo*,—*yo*,—*euo*,—*azo*,—*izo*,—*ozo*,—*uzo*,—*aino*,—*uno*,—*airo*,—*eiro*. All these verbs must be considered as denominatives; for though the stem-substantive for several verbs of this kind is not in use, yet the analogy of the other verbs requires that a substantive should be assumed as the stem of these also." Kuhner's Greek Grammar, p. 280.

According to this canon *baptidzo* is not a verb derived directly from *bapto* with the force of a *frequentative*, but a *denominative* from some old *stem-substantive*, and, as a verb, simply denotes that the *noun-act* has become an *noun-acted*. Thus, if some old primitive tri-literal root *βαπ—bap*—meant a *dipping*, or *submergence*, the word βαπτιζω—*baptidzo*—would mean simply *to dip* or *to submerge*, by translating the passive meaning of the substantive into the active meaning of the verb.

To illustrate this principle of the derivation of denominative verbs, we will adduce a few examples; from the substantive *elpis*, which means *hope*, is derived the verb *elpidzo, to hope;* from *horos*, a *boundary* or *limit*, is derived the verb *horidzo*, to *bound* or *limit;* from *aites*, a *beggar* is derived the verb *aitidzo* to *beg*.

In the imitative sense of this termination—*idzo*—we have from *Hellen*, a *Greek*, the verb *hellenidzo* to *conform to Greek language and manners;* from *Medos*, a *Median*, the verb *Medidzo*, signifying to *become like the Medes*. To come still closer to the meaning of the particular class of denominatives that terminate in *idzo*, we give the rule of Kuhner. He says: "Verbs in *idzo* often (and generally) signify to *make* something into that which the root denotes." Thus, from *Chrusos*, *gold*, we have the verb *Chruidzo* to *become golden;* from *hagnos*, *pure*, we have the derived verb *hagnidzo* to *make pure;* and from *plontos*, *wealth*, we have the verb *plontidzo*, to *enrich*. Out of the fourteen terminations of denominative verbs, Mr. Thurman has entirely mistaken the particular termination that grammarians select as indicating *frequentative* action: it is not the termination—*idzo* but—*adzo* that denotes repetition. Thus, from the noun *ripes* we have the verb *ripadzo, to fling frequently to and fro*, and in the middle voice, *to move to and fro, i. e.*, from an anxious perturbed state of mind. So, from *stenos*, something *harmful* or *sorrowful*, we have the verb *stenadzo*, to *sigh much* or *repeatedly*. So, from some old form of *βαφ*, which analogy would make *bapos*, meaning *submersion*, or *immersion*, we have the denominative *baptidzo*, which denotes the *action of submersing*. Whether the *submersing*, or *dipping* were performed one, three, seven, or more times, must be expressed by some numeral adjective, instead of inhering in the word itself. Of this something more in the sequel. Mr. Thurman informs us that the authority upon which Paul was dependent was his Greek Bible, called the Septuagint, and says:

"The commission to baptize was given by Christ, not in Greek, but Hebrew, therefore, we should first find the Hebrew word in Paul's Greek Bible. The word used by the Jews in their proselyte immersion is "*tahtal*," and that this is the same word which Christ employed is evident, for it is the only word in the Bible, which, when used in a literal sense is ever rendered either dip or plunge. It occurs fifteen times, once rendered "*plunge*," Job ix. 31, but in every other case rendered *dip*. In Paul's Greek Bible one of these texts is rendered *baptidzo* and all the rest *bapto*, and we have noticed that, according to the way the classical Greek scholars used the words *bapto* means to dip, and *baptidzo* means two or more dippings."

We only find three egregious mistakes in the above short extract. First, Christ did not employ the Hebrew language. In the time of Christ the Chaldee or Babylonian language was the spoken language in Judea and the Syriac in Galilee.

Horne says, Vol. I., p. 109: "The Chaldee, sometimes called by way of distinction the *East-Aramean* dialect, was formerly spoken in the province of Babylonia between the Euphrates and the Tigris, the original inhabitants of which cultivated this language as a distinct dialect, and communicated it to the Jews, during the Babylonian captivity. By means of the Jews it was transplanted into Palestine, when it gradually became the vernacular tongue; though it did not completely displace the old Hebrew until the time of the Maccabees."

A part of the book of Daniel, as well as a part of Ezra, is written in Chaldee. The Talmuds, some of the Targums, and some other later works were written in this tongue. It is supposed that the Apochryphal books of Tobit, Judith, the Maccabees, and the history of Josephus, were originally written in this dialect. Horne also says, "The Syriac or West-Aramean was spoken both in Syria and Mesopotamia; and after the captivity it became the vernacular in Galilee."

Now, it so happens that we have three expressions of Christ, preserved by the evangelist, in the very vernacular employed by him, and well understood by his hearers. The first is Mark v. 41, where he uses the phrase, *Talitha kumi*. By turning to the Syriac word *Talitha*, in Gutbir's lexicon, we find it defined by the Latin word *puella*, which means a little girl, maiden, damsel, or young woman. The verb *koom*, to arise, is the same both in Hebrew and Syriac. Another instance where the Syriac expression of Christ is preserved by the same evangelist, is Mark vii. 34, where *Ephphatha* is the word employed, and is the imperative of the conjugation *Ithpual*. Once more, when agonizing in the garden, in prayer to his Father, he uses the word *Abba*, which is the same both in Chaldee and Syriac. This Syriac word is twice used by St. Paul, Rom. viii. 15, and Gal. iv. 9, showing that the colloquial language was not Hebrew. The Scriptures, it is true, were read in Hebrew to the Jews residing in Palestine on every Sabbath day, and no doubt the more learned understood them without explanation, but not so with all. Says Horne:

"In the synagogues of the Hellenists, or Greek Jews, the law was always read in the Alexdrian or Greek version; but in those of native Jews, the law was always read in Hebrew; whence it became necessary, as soon as that language ceased to be vernacular among the Jews, to establish an interpreter, by whom the Jewish Scriptures were expounded in the Chaldee dialect, which was spoken by them after the return from the Babylonian captivity."

Paul was learned, and councils where he made his defense were composed of the instructed class, and he could with propriety address them in Hebrew; but all history is against Hebrew being the vernacular tongue; hence our Savior used the Aramean, and we have no reason to believe that his apostles, chosen from the humble ranks of life, were better versed in the language of the original Scriptures, which, as we learn, had to be explained to the worshipers in the synagogue whenever read on the Sabbath day. Unquestionably he uttered the commission in the vernacular Aramean, which is preserved in the Peshito Syriac, to which we shall have occasion to refer hereafter.

The second mistake that our author makes is in giving only fifteen times as the number of times that *tah val* occurs in the Hebrew of the Old Testament, and then indirectly representing that *bapto* and *baptidzo* are the only terms that Paul found in his Hebrew Bible as translations of the Hebrew word. The word טָבַל *tah val*—occurs as a verb sixteen times, and it is represented by forms of *bapto* fourteen times, by a form of *baptidzo* once, and by a form of μολυνω—*moluno*—once. This latter verb means to *stain* or *color*, and is used where it is said that Joseph's brethren "killed a kid of the goats, and *dipped* his coat in the blood."

Mr. Thurman seems not to have learned that *tah val* has, like *bapto* in Greek, two meanings, one of which is to *dip*, and the other to *dye* or *color*. Accordingly we find the derivative, *tebhulim*, in Ezekiel xxiii. 15, which is rendered by the Septuagint ταφεντων *parabapta*, which means *tiarai baptai, colored tiaras*, according to Gesenius, and which the Vulgate renders *tiaræ tinctæ*, and our version, *dyed attire*. The only other instance in which the word *tah val* is found in any form is in the proper name, *Tebaliah*, 1 Chron. xxvi. 11, which Gesenius translates, "Whom the Lord has immersed," i. e., "purified." The word *tah val* as a verb occurs in Gen. xxxvii. 31, rendered by the Greek *moluno*, Ex. xii. 22; Lev. iv. 6, 17; Lev. xiv. 6, 16, 51; Num. xix. 18; Ruth ii. 14; Lev. ix. 9; 1 Sam. xiv. 27; 2 Ki. viii. 15; Job ix. 31; Deut. xxxiii. 24; Joshua iii. 15; in all of which places it is rendered by certain forms of *bapto*; and 2 Kings v. 14, where it is rendered by a form of *baptidzo*. So it will be seen that the word occurs eighteen times in all its forms, and the verb is translated into Greek by three words, which fact was no doubt well understood by St. Paul.

Now we can assure Mr. Thurman that Hebrew scholars, so far from seeing any difference in the meaning of *bapto, embapto, baptidzo*, and the derivative nouns, *baptismos, baptisma*, and *baptistes*, that they have, in translating the Greek New Testament into Hebrew, employed the Hebrew *tah val*, in its varied forms, as the one term for rendering the one hundred and twenty-six occurrences of all the above Greek words, whether the reference be to "a vesture dipped in blood," or "the washing of pots, cups, tables, or brazen vessels, or the divers washings." His third mistake in its being used as a frequentative, as he endeavors to prove from examples, we will allude to hereafter.

(To be Continued.)

COMMUNICATIONS.

To the New Readers of The Restitution.

HEAR YE HIM.

Some have ears to hear, but they do not hear; they have eyes to see, but they do not see; and they have hearts to understand, but they do not understand. Therefore, it is necessary to exhort those who have ears to hear, to hear, to listen, to give attention, to understand.

WHOM SHALL WE HEAR?

Moses said, "A prophet shall the Lord your God raise up unto you of your brethren, like unto me, him shall ye hear in all things whatsoever he shall say unto you. This prophecy Peter applied to Christ.

On the occasion of Christ's transfiguration a voice from heaven said, "This is my beloved Son, in whom I am well pleased, hear ye him."

Christ said, "Search the Scriptures." He prayed for those who should believe on him through the words of the apostles. He said to them, "Go ye, therefore, and teach all nations to observe all things whatsoever I have commanded you." Christ himself was sent to preach the Gospel. Here we have the testimony of Moses, and of Peter, and of the Father, and of Christ, that we should "hear Him." He taught us to search the Scriptures, to listen to His words and the words of the apostles.

Then we must hear Christ, whether in the Scriptures of the Old Testament, or in his own words, or the words of the apostles. My object at this time will be to inquire more particularly as to the words of Christ. What did he say? What was his theme?

When he began to preach what did he say first?

"Now after John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God; saying, the time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel."

What did he preach this gospel of the kingdom for?

That men might believe it, and repent. If we would induce men to repent and reform their lives, we should preach to them the gospel of the kingdom, as Christ did.

WHAT DID HE CONTINUE TO PREACH?

"He went throughout every village and city, preaching and showing the glad tidings of the kingdom of God." This was the motive which he constantly urged to induce men to repent and become worthy of the kingdom of God.

WHAT DID HE SEND HIS APOSTLES TO PREACH?

"He called his twelve disciples together and gave them power and authority over all devils, and to cure diseases, and he sent them to preach the kingdom of God."

WHAT DID THE APOSTLES DO?

"And they went through the towns preaching the gospel, and healing everywhere."

WHAT DID CHRIST SAY MUST BE PREACHED IN ALL THE WORLD?

"This gospel of the kingdom shall be preached in all the world for a witness unto all nations." "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved, and he that believeth not shall be damned."

WHAT DID HE SAY AFTER HE WAS RAISED FROM THE DEAD?

"He showed himself alive after his resurrection by many infallible proofs, being seen of them forty days, and speaking of things pertaining to the kingdom of God."

Thus, Christ began to preach the gospel of the kingdom to induce men to repent. He continued to preach the same gospel for the same object throughout all the cities and villages of Judea. He sent his apostles to preach the same gospel. He said This gospel of the kingdom shall be preached in all the world, and he that believeth it shall be saved, and he that believeth it not shall be damned. And after his resurrection he was with his apostles forty days speaking of this same gospel of the kingdom of God.

Then, this gospel of the kingdom was his theme. He had no other. All that he did or said was for this one great object.

WHAT DID HE SAY WE MUST PRAY FOR FIRST?

He said when ye pray say, "Thy kingdom come, Thy will be done in earth as it is in heaven." The kingdom was not only first in all of the Savior's teachings; but it must be the first object in our searching, and the first object in our prayers, after having sought first the kingdom of God.

WHAT RELATION DO WE SUSTAIN TO IT?

"Hearken, my beloved brethren, hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him?"

Then, the highest relation we sustain to the kingdom in this life is that of heirs. We are now heirs of the kingdom which he hath promised to give us at some future time.

DID CHRIST PROMISE THE KINGDOM TO HIS DISCIPLES?

He did. He said, "Fear not little flock, it is your Father's good pleasure to give you the kingdom." "As my Father hath appointed unto me a kingdom, so, have I appointed unto you."

WHAT KINGDOM DID HE PROMISE TO THE LITTLE FLOCK?

After he returns from heaven, and after he has taken the throne of his glory, he will say to them on his right hand, "Come, ye blessed of my Father, inherit the kingdom?" What kingdom? Was it the kingdom that was established at the day of Pentecost? Was it the *kingdom* set up in the heart? Was it the church? Was it a good place in heaven? No. Nothing is said about these kingdoms, concerning which there has been so much controversy in the church; no mention is made of them. If it was none of these kingdoms, what kingdom was it? He said, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." What kingdom was prepared at that time? The earth was to be the territory of the kingdom. Man was to be the subject. The earth with its inhabitants was the only kingdom that was prepared at that time. That kingdom is the kingdom concerning which the gospel is good news. This kingdom has passed through various conditions, and it has been called by different names. But it is always the same kingdom. The kingdom wherein, moreover, the children of men dwell, and the beasts of the field and the fowls of the heaven, was given to Nebuchadnezzar, then the same kingdom was given to the Medes and Persians; then to the Grecians, then to the Romans, and the same kingdom where all people, nations and languages, dwell under the whole heaven, will be given to Christ and the saints, of which kingdom there will be no end.

Then, the kingdom which is promised to the saints, is the kingdom where all people, nations, and languages, dwell under the whole heaven.

WHAT IS THE OBJECT OF GIVING THE KINGDOM TO CHRIST AND THE SAINTS?

"That all people, nations, and languages may serve Him." "That he may gather out of his kingdom all things that offended, and them that do iniquity." That he may reign until all things shall be subdued unto him, that God may be all in all. That he may accomplish the restitution of all things spoken by the mouth of all the holy prophets since the world began.

WHAT DID JESUS SAY ABOUT THE GROWTH OF THE KINGDOM?

He said, "It is like leaven that a woman put into three measures of meal till the whole was leavened. Like a mustard seed, which is the least of all seeds, but it grew and became a great tree." And the prophet said it is like a stone which was cut out of the mountain without hands, and it became a great mountain and filled the whole earth.

WHEN DID CHRIST SAY THIS REIGN WILL BEGIN?

He said, "When the nobleman shall return after having received the kingdom, then he will call his servants to whom he had given the money, and give them the kingdom. To one He will give authority over ten cities, to another over five, to every one according to his ability. To the apostles will be given twelve thrones; and they will begin to reign over the twelve tribes of Israel, when Christ shall sit upon the throne of his glory. And Christ will sit upon the throne of his glory after he comes in his glory and all the holy angels with him, then shall he sit upon the throne of his glory and begin to reign. Then all who love his appearing will receive crowns of righteousness and begin to reign.

WHAT WILL BE THE CONDITION OF THE KINGDOM IMMEDIATELY BEFORE THE COMING OF THE LORD?

Christ said, "As it was in the days of Noah, and as it was in the days of Lot, so shall it be in the days before the coming of the Son of man." The kingdom will be in such a condition that it will need the blessings of the gospel—the restitution of all things—the reign of Jesus Christ and the saints.

WHAT WILL BE THE CONDITION OF THE KINGDOM WHEN THE PROMISES OF THE GOSPEL HAVE BEEN FULFILLED?

Then all that remain alive will be righteous; there will be no more transgression; then there will be no more war, or sickness, or pain, or death, or curse; then every knee will bow, and every tongue confess that Jesus Christ is Lord to the glory of God the Father. And then the will of God will be done in earth as it is done in heaven.

From the inquiries we have made we learn, that we are to hear what *Christ said:* that the great theme of his teaching was the gospel, or good news of the kingdom of God; that this gospel must be believed that we may become worthy to be saved. We learn that Christ first began to preach this gospel; that he continued to preach the same gospel; that he told his apostles to preach it; that he said it must be preached in all the world; that after his resurrection he preached the same gospel.

We also learn that he required men to seek first the kingdom of God, and to pray first for the kingdom of God. That his disciples are only heirs of the kingdom; and that the thing promised to them is the kingdom. That the kingdom is the world; that it has been called by different names, and that it is the same kingdom which is promised to the saints, and that it will be given to them at the coming of the Lord, and the resurrection of the saints. We learn that the world will continue to be wicked as it is now, until the Lord comes and takes possession of the kingdom; that after 'all things are subdued to God, then the will of God will be done in earth as it is done in heaven.

The Savior does say what I have written; but does he anywhere teach any other doctrine? Does he deny himself? Then, let us hear him, and believe in his words, and obey him. For in the history of what he did and said, we have the history of what God has purposed to do for the world, and this is the gospel.

Very truly yours in the faith of the gospel.

JOEL A. SIMONDS.

Grand Rapids, Mich.

Obedience.

He who hears my words and obeys them, I will show you whom he is like. He is like a man who built his house upon a rock.

Then, without obedience we build upon the sand. We have no foundation for hope, no right to expect eternal life will be ours.

The rock of obedience must underlie the structure if we would have it stand.

Faith alone cannot save. It cannot induct one into the household of God. It is the starting point, the moving power, but not the castle of safety. We only enter the fold through the gate of obedience. We may believe all that is written, and yet we will not be saved, we do not comply with the conditions of salvation.

Christ is the door. We can get into Christ only by being baptized into him. An intelligent faith is the first great step toward salvation, but it must be followed by a cheerful, ready and joyful obedience to God's ordinances. He has ordained that we show our faith in Christ's burial and resurrection by being ourselves, in semblance, buried and raised from the dead. Until our faith is thus shown, we have no part in the scheme of redemption, our sins are not remitted—we are out of Christ.

Dear believing ones who are trusting in a correct faith to save you, do not tarry until your feet are on the rock, then you can come to God with confidence, crying, "Abba, Father! I am thine!"

S. B. WINCH.

The promises of Jesus are not to us like the legacies of one long dead; they are not the words merely of a great philosopher, like the Grecian Sage, whom death has severed from all personal contact with our modern life. They are the assurances of a living and present though unseen friend; and when so accepted, they are full of power.

Truth is not seen by judgments prepossessed, No more than Light by eyes with rheum oppressed.

POETRY.

Christ Stilling the Tempest.

Fear was within the tossing bark,
When stormy winds grew loud,
And waves came rolling high and dark,
And the tall mast was bowed.

And men stood breathless in their dread,
And baffled in their skill;
But one was there, who rose and said
To the wild sea, Be still!

And the wind ceased—it ceased—that word
Passed through the gloomy sky;
The troubled billows knew their Lord,
And sank beneath his eye.

And slumber settled on the deep,
And silence on the blast,
As when the righteous falls asleep,
When death's fierce throes are past.

Thou that didst rule the angry hour,
And tame the tempest's mood—
Oh! send thy spirit forth in power
O'er our dark souls to brood!

Thou that didst bow the billow's pride,
Thy mandates to fulfill,—
To speak to passion's raging tide—
Speak, and say,—Peace, be still!

CORRESPONDENCE.

Editor Restitution:—I see from a late number of your paper that there is some prospect of the brethren in Cleveland, O., holding a conference sometime this fall. I really wish they would. I would like to attend a meeting of that kind. If they do have such a meeting, I wish you could be there. O what a glorious time it will be when all God's dear children meet never to part again, to be forever with the Lord—when the meek shall inherit the earth, and delight themselves in the abundance of peace! To this end let us not neglect to watch and pray, lest coming suddenly he find us sleeping.

There are a few near here who still meet together on the First day of the week to break bread and to exhort one another, though some appear to be getting careless and negligent in respect to assembling themselves together as the Scriptures require. O let us remember we have only once to pass through this world! Let us try, then, to walk in that straight and narrow path that leads to everlasting life, that when the Master comes and knocks we may open to him immediately. Let us stand, therefore, with our loins girt about with truth, our lamps trimmed and burning, being doers of his word, that we may be blest in our deeds.

I remain yours, still looking for that blessed hope. P. H. BOUK.

Foothill, Ont.

Editor Restitution:—With regret I learn from time to time of your feebleness; and on the principle if one member suffers the whole body suffers with it; and I feel assured you must chafe somewhat under the pressure of your duties as editor, when you feel unable to perform the duties of the same as you desire. This is the common feeling of all who, having responsibilities, feel from necessity unable to perform them; and when these our frailties press upon us we are led to hope with renewed anxiety for the coming of the Just One to end the conflict and establish unmoved all who are waiting his coming. This feature of our faith is what led me to take up my pen this evening to write you of the happy experience of myself, and others of my brethren, in the two preliminary meetings of the proposed conference to be held in New York October 30 and 31, and November 1. This conference is to be one of all believers in the second coming and pre-millennial advent of our blessed Lord.

The meetings have been held in the parlor of the church of the Holy Trinity, of which Stephen H. Tyng, Jr., D. D., is pastor. The first meeting was one long to be remembered, and though there were perhaps not more than sixty present, yet it was evident the presence of the Lord was not dependent on numbers. For my part, I have little relish for large gatherings, and have often proved the promise good, "Where two or three are gathered in my name," etc.

The hearts of all then present, as also at the second meeting, seemed to beat in perfect accord as the heartfelt expression of Dr. Tyng, both in prayer and in address, went out in glorifying the great—if not the greatest—truth of the Bible. I say greatest, because I see so much that hangs on this much to be desired event.

The hymns sung were of the true sort, and not like very many which are sung—meaningless, because unscriptural; these Dr. Tyng took occasion to cast a just reflection upon, in that they tell of going to heaven rather than presenting the hope of the church—the coming and kingdom of our Lord Jesus Christ. At this second meeting the testimony of two pastors, one a doctor of divinity and Baptist, was that he was enamored of the doctrine, and why? because, said he, it has made me a better man by believing it. I find, he continued, it has the salutary effect of weaning me from the things of earth as it is and carrying all my hopes forward to the coming of Christ.

The other, pastor of a Presbyterian church, expressed himself similarly affected by the doctrine, and fully expressed his hope and belief as to the nearness of the event. Others in like manner bore testimony to the wholesome effect on the life, as to present conduct, and joys of the same in view of so glorious a truth.

Some, perhaps, and these among ourselves, are disposed to look doubtfully on this movement because it originates not on "our" side. I am free to confess I have no sympathy with any who thus think; and without boasting, I can say, as did my Lord, "They that are not against us are for us," and I accept this movement as one wholly in the right direction; and whether others join me or join me not, I pray God's blessing to rest on this conference, and that good, much good, may come from it.

I am more than partly convinced that there are many who, from some cause or other, need but very little to develop them into such as I bless God we are, rejoicing in hope of the glory of God, in the revelation of Jesus Christ to impart life to such as are seeking for "glory, honor, and immortality." Oh, how I wish that the whole question may come in for its due and proper consideration, and that those who now only see this segment of the perfect arch may be led to see not only the coming, but the life and the blessing of the nations through the Christ and his many brethren in the age to come. Oh, how transporting the hope! Christ—my Lord, my Life, my Way—is coming! coming to bless the world with a reign benign and gracious! coming as dew on the new mown grass! coming to reign in righteousness! coming to subject all opposing rule and authority to his, for "All power in heaven and earth" has been given him, and he only waits the time appointed of the Father—which no man knows—when he takes his seat on his throne, even the throne once occupied by David as well as Solomon, and which is called the throne of the Lord! Then, during the administration of Melchizedek King-Priest functions, he shall rule the world in righteousness, and the people with his truth.

Now, in view of all this, and more, too, how desirable the event! Who is there if they see this truth in all its bearings and relations are not daily, hourly praying, "Thy kingdom come; thy will be done in earth as it is in heaven"! With John on Patmos, my response is, "Even so, come, Lord Jesus, come quickly. Amen."

GEO. W. YOUNG.

Brooklyn, N. Y.

Editor Restitution:—I am still trying to do my duty. I do not publish my doings—my record is on high. I thought it would be well to let you all know that I am not drawing back to perdition. No, thank God! I wish to return thanks to the kind brother or sister who paid to have THE RESTITUTION sent me. May God bless him. Cheer up! our labor shall not be in vain.

Nothing so tends to rob the disciple of Christ of the proper dignity of his discipleship, as walking before the eyes or the thoughts of men. So long as we are doing so we cannot be unshackled followers of our Heavenly Master. Moreover, the evil of walking before men is morally allied with the evil of seeking to hide our ways from God. Both partake of the leaven of the Pharisees, and both will find their proper place before the judgment seat. Why should we fear men? Why should we regard their opinions? If their opinions will not bear to be tried in his presence who has power to cast into hell, they are worth nothing, for it is with him we have to do. With me it is a very little thing that I should be judged of you or of man's judgment. Man may have a judgment seat now, but he will not have it then. He may set up his tribunal in time, but he will have no tribunal in eternity. Why, therefore, should we shape our way in reference to a tribunal so frail and evanescent?

Oh! let us challenge our hearts as to this. God grant us grace to act now in reference to then; to carry ourselves here with our eye on hereafter; to look at time in the light of eternity!

I would lift my warning voice against the sin of covetousness. I have been in the ministry over fifty years; in the Advent movement since in 1812, in its various phases. All depends upon the light in which you look at men and things. If you merely look at them now, it may be all very well to get on in trade, and enlarge one's concerns—make provision for the future. The man who does this is counted wise now, but he will be a fool then. This deeds, indentures, bank receipts, insurance policies, are current coin now; but they will be rejected then—they will all be spurious just a little ahead. What should we think of courts of law, banks and insurance offices, if we look at them in the light of eternity? These things do very well for men who are only governed by *now*; but the disciple of Christ is to be governed by *then*. This makes all the difference; and truly it is a serious difference. The moment I begin to hoard up a sixpence I have in principle departed from the life of faith. I may call my hoard by all the fair names ever invented by worldly minded or unbelieving hearts, but the unvarnished truth of the matter is that my hoard is my god.

I do most firmly believe we have entered the time of trouble. May we be found at our duty.

I expect, please God, to visit some of the churches in the states this winter.

ELDER W. DEVERELL.

Ft. Hill, Ont.

Editor Restitution:—Seeing in the last number of the paper a letter from Brother Gower, of Texas, mentioning the fact of having just immersed a young man by the name of Cotten, and my own name being mentioned in connection therewith as having possibly been the partial means of this my youngest brother becoming interested in those things that make wise unto salvation, that insure the great reward and lead unto life eternal, I have been induced, from feelings of joy and love, of faith and hope, to attempt to write a line of encouragement, not only to such as have been long in the faith, but to such as have recently, from long investigation, as I did, put on Christ by being baptized into his name, resolving no longer to put off that duty we owe to ourselves and our God.

My brother wrote me a letter after having returned from Brother Gower's—stating to me the fact of his having been baptized into the faith, and of having traveled about two hundred and fifty miles for that purpose, he had written to me from New Mexico about a year ago that as soon as he could get away from there he was going to perform this great duty, and that he *had been trying* to live a life of obedience in all the duties of a follower of Christ, looking forward to the time when he could have an opportunity of obeying the great command.

I have great confidence in his earnest step he has taken, and that he will stand fast in the faith, looking forward to the time when these atmospheric heavens, filled up for man in the flesh, will at last have answered the purpose for which they were prepared, having been purged and purified and made fit for man in his higher life or state of immortality and glory.

May we then realize the fact that our present life is but the infancy of our being, for the earth is not only our earthly home, our birth place, but it is to be our future home; for we are not to be removed to some far-off sphere where all the present glittering constellations of glory that are spread in the heavens above us, looking down in silent grandeur upon the successive generations of men will be forever but a brilliant dream of the past. Then let us not be ignorant of the fact that neither Scripture nor reason gives countenance to the idea that Christ's kingdom is to be established on the earth without commotion. On the contrary, the former reveals what the latter confirms—that the two great forces of good and evil will struggle along together for the mastery until one is utterly vanquished by the other. Not in peace is the millennial day to dawn. Jesus said to his followers, "The world hath hated me before it hated you." "I came not to send peace on the earth but a sword."

P. W. COTTEN.

Indianapolis, Ind.

LETTER DRAWER.

Editor Restitution:—I send you the names of three new subscribers with a money order for six dollars. The truth is slowly progressing, and I hope many will turn from death unto Jesus the only life-giver. Let us, brethren, strive to enlighten the gloom that surrounds our fellow beings, with the never dimmed lamp of God's word, and so, in illumining the paths of others, we will keep our feet from stumbling. May God give us strength; may he protect us till Christ comes whose right it is to reign, at which time may we all inherit eternal life.

I am as ever in the truth yours sincerely, W. I. CROCKETT.

Wytheville, Va.

Editor Restitution:—I have six papers, each good in its sphere, perhaps, come to my door weekly and monthly, but I prize THE RESTITUTION above them all. Its truths so ably selected and pruned, are rich and nutritious. It is just the paper we want—advocating no theory as a crotchet, but yet firm and definite on doctrines essential to salvation. Besides this, it contains choice selections and editorials on those events of prophecy and scientific discovery that serve as finger-boards which point to the kingdom just beyond. We can't do without it. The church needs it. Yet it is a strange fact that but few take it who claim to be looking at passing events as marking the coming of the Master. We hope you will be able to continue its publication from the support of the brethren, and that your health may be spared and thus be able to go on in the work. Inclosed find $5.00. Please apply $2.00 on my subscription and $3.00 as a donation to THE RESTITUTION.

I am your brother in hope,

A. J. EYCHANER.

Evansville, Mich.

Editor Restitution:—There is considerable stir in this community among the clergy, about what a few of us have to say in regard to immortality, the kingdom, and other Bible doctrines, taught by the Adventists. They had the best talent they could get to come and preach immortal soul, sky kingdom and other old ideas, but they don't seem to make all satisfactory. There never was a more favorable time for some good preaching brother to come here and establish a church than now. We have never had any preaching; there are four or five of us here fighting for the cause in our weak way, and find our labor is not in vain. We are going to make an effort to get some one to come and hold a meeting for us, and we want you to refer us to some good, pleasant preacher that is thoroughly posted and competent to meet the objections of the learned doctrines, that we may correspond with him in regard to the matter.

Yours in hope,

T. M. WALKER.

Bellefountaine, Ohio.

Editor Restitution:—It is time for me to fulfill my promise, therefore, you will find post office order for five dollars, a free will offering for THE RESTITUTION. May it wave till Christ, who is our life, appears to cheer us through this vail of sorrow and tribulation. I see from THE RESTITUTION you have been afflicted. I hope you are well at present, and may you be spared to perform the will of the Lord and work for him and his cause. I would like to have been at Argos conference; was there in heart and spirit. Oh, think of me in my lonely and isolated condition; not a brother or sister to converse with on the all-important themes of the gospel of our Lord Jesus Christ; but the Lord is my helper; I shall not want, and in him is my trust. I see in the last RESTITUTION an article headed "The One faith," written by Benjamin Wilson, of California. He is an easy writer. I am always pleased to see his productions. He is nearer to the views I hold than any writer I have seen. His writing was first to awaken me to diligent search for truth. I sent for the paper he was then publishing in Geneva, Ill. I forget the name now, but I took it till it was changed and moved to Chicago, and have been taking it ever since, and expect to take it while it lives and I live. May the Lord spare our Brother Wilson for future good, and may he be the means of enlightening many more.

I will now close, and remain your sister in Christ,

CHRISTENA JAMESON.

P. S.—I would be so thankful if some one or two of the brotherhood would spend a week or more in our town, Eaton, and lecture on the important truths of the Bible. H. V. Reed, and Stephenson, I think, would get a hearing, and expect there are others that would take with the people just as well. C. J.

Eaton, Ohio.

Editor Restitution:—Enclosed you will find one dollar for the renewal of my subscription to THE RESTITUTION. I would send the full amount for the year but cannot at present. I hope, however, to be able to do so by the time this expires. Be assured you have my prayers and sympathies in your arduous "labors of love." May the "patience of hope" ever be yours in your trying position. It will be but little longer and then the glorious hope will be realized and the afflictions which now appear so weighty, will seem light indeed when compared with the glory that will be experienced by all the faithful. Truly, the past year has been an eventful one in the history of the world, and well may we look up rejoicing, knowing that our redemption draweth nigh. I often wonder how it is that the world absorbs so many of our thoughts, and so much of our precious fleeting time when such glorious prospects await us. For we know that "the world passeth away and the lusts thereof, but he that doeth the will of God abideth forever." May we ever be found doing the Master's will, and be fruit-bearing branches in Christ the true vine.

Your sister in hope,

M. HOOK.

St. Joseph, Mo.

Editor Restitution:—Mr. Allen, a Congregational minister from Odell, preached in our town to-day against the personal coming of Christ, and, also against the return of the Jews to Palestine. He did not pretend to prove or disprove one fact from the Bible, only made assertions and ridiculed the idea of Christ's ever coming. He said that he believed this earth, as it is, would stand for hundreds of thousands of years, and he thought people were getting better all the time; and, as for him, he did not think people knew anything about these things. Paul said: "We brethren are not in darkness that that day should come upon us as a thief," but we are sorry to say Brother Allen admitted he was. He said the Jews would never return. Our heavenly Father, through one of the prophets, said he would again gather them. Such flat contradictions of God's word are a common occurrence among those that profess Christianity now a days, and it seems to take well with the people. They tell us that the world is growing better, and then to add amusement to his congregation, he told about a good sister that had her ascension robe made during Miller's day—a thing which was not true. But such misrepresentations suit these people a great deal better than the gospel does. I tell you, friends, the time has come when the people will not endure sound doctrine, but have heaped to themselves teachers, having itching ears; and if ever there was a time that tried the people of God, it is now. Why, if one attempts to defend God's word they are like a set of hungry wolves, ready to devour, not the truth, but those that proclaim it. Why, God's word is hooted at—this I have heard and seen myself—and it is done by those that are looked up to by these so-called professors, and our prayer is, that we shall soon be caught up to meet the Master and ever be with him. If people are determined not to receive the truth in good and honest hearts, we believe the sooner God's judgments are visited upon the earth, the better; for we know, that in our short remembrance, that people are much worse than what they used to be. There are some twenty-five in this neighborhood that are looking for the soon-coming of the Master. The sects oppose in every way our progress. They came out and refused to let our minister preach in their church, although it was built as a union church with the understanding that all could use it; and further, they make their appointments to conflict with ours, but we have learned to be patient and bide our time, until the curse will be removed and the desert made to bloom, when all will be joy and everlasting peace; when the Sun of righteousness shall shine forth with healing on his wings and all the inhabitants of the earth shout for joy, and the glory of God fill the whole earth. Amen.

Your brother as ever,

WM. N. SARVIS.

Dwight, Ill.

That only can with propriety be styled refinement which, by strength[en]ing the intellect, purifies the manners.

LETTER RECEIPTS.

Letters from the following persons have been received, found to be correct, and the business attended to:

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ANNOUNCEMENTS.

CONFERENCE NOTICE.

There will be a conference meeting at the Excel school house eleven miles southwest of Girard, Kansas, commencing October 18, 1878, to hold over Sunday. Brother Myers is expected to be with us, and we cordially invite the brethren generally to attend with us who can, and let us spend a short time together in the work of our blessed Lord and Master. We will do all in our power to make our intercourse agreeable while you are with us. We should like to have the brethren from Columbus attend. Those coming by railroad will stop at Girard, and if they will write to me or brother P. B. Smith, what time they will be there, we will meet them and convey them to the meeting.

By order of the church,

KINSEY TARR.

WINCHESTER, VA.

The quarterly assembly will commence Saturday before the first Sunday in November, at the house of the brethren, in Winchester, Va. Let there be a good attendance.

NOTICE.

I wish to express my thanks to brother J. E. Calloway, St. Joseph, Mo., for kind remembrance in inviting me to attend the conference which convened Sept. 27. I should have been there had not sickness in my family prevented. If the Lord will I shall leave with my family in October for California. Will Bro. Strong also Bro. Cook and others, who corresponded with me several years ago, write to me again. It may be that while I am on the coast I may have opportunity to visit them and publish the "Word of Life." Address me either San Francisco, care of Charles Davis, or Petaluma, care of J. W. Cassidy.

Your brother in the hope of Israel.

Dexter, Mo. A. I. DUNCAN.

BOOK LIST.

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POETRY.

Only a Woman.

Only a woman, shriveled and old,
The prey of the winds and the prey of the cold,
Cheeks that are shrunken,
Eyes that are sunken,
Lips that were never o'er-bold;
Only a woman, forsaken and poor,
Asking an alms at the bronze church-door.

Hark to the organ! roll upon roll
The waves of its music go over the soul!
Silks rustle past her
Thicker and faster;
The great bell ceases its toll.
Fain would she enter, but not for the poor
Swingeth wide open the bronze church-door.

Only a woman, waiting alone,
Icily cold on the ice-cold stone;
What do they care for her,
Mumbling a prayer for her,
Living not bread, but a stone?
Under cold faces their haughty hearts beat,
Mocking the woes of their kin in the street.

Only a woman! In the olden days
Hope carolled to her happiest lays;
Somebody adored her,
Somebody adored her,
Somebody crowned her with praise;
Somebody faced up the battles of life,
Strong for her sake who was mother or wife.

Somebody lies with a tress of her hair
Light on his heart where the death shadows are;
Somebody waits for her,
Opening the gates for her,
Giving a light for despair.
Only a woman—nevermore poor
Dead in the snow at the bronze church-door.

—*Selected.*

COMMUNICATIONS.

Prophetic Conference.

Editor Restitution:—I take the earliest opportunity to forward you the official call, published in the New York *Tribune*, for the conference of pre-millennial believers in the advent of our Lord Jesus Christ. I am sure it will gladden your heart to read the circular, and I hope many will see this who would otherwise be unaware of this movement, were it not published in THE RESTITUTION.

If all the names attached are pre-millenarians, then I am greatly surprised; and wonder why they have not spoken more freely on this soul stirring topic. I have often been told none but enthusiasts (allowing that to mean what it may) or idiots, or those only who desire to be odd, would ever believe in such things. I am glad, therefore, to find bishops, professors, rectors, pastors, editors and evangelists, who, of course, can only be "enthusiasts," or "idiots," or "oddities" in the eyes of those who are more ready to rail than believe.

One pleasing thought comes over me, and it is true: "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called." That no flesh should glory in his presence." I am glad, very glad, to know such, even, as I can understand this glorious subject, and when this, with its concomitants, appears, then what a galaxy! what a glory shines on every page of the divine Word!

And while I profess to know so much, I am ashamed to be no better acquainted with the deeper—if there are deeper—things. I know many among us who claim dizzy heights of knowledge—they stagger me; and I am constantly falling back on the foundation—Christ Jesus—and I say with Paul, "That I may know him and the power of his resurrection," "If by any any means I might attain unto the resurrection of the dead."

Those who are strong ought to bear with the infirmities of the weak, and not to please himself.

Wake up the mighty men, let all the men of war draw near. We are in a glorious war, and our weapons are not carnal, but mighty in pulling down the strongholds! Quit you like men, be strong! The Lord is always on the side of truth; and your buckler, and shield, and helmet, and sword, must be kept intact. Fight the good fight of faith, lay hold on eternal life; though you die you shall not perish; your life is a hidden one, and the reservoir is fully equal to all demands. Fight on, fight on! the victory is yours!

GEO. W. YOUNG.

Brooklyn, N. Y.

Preparations are making for the conference of believers in the pre-millennial advent of Jesus Christ. This is to be held at the Church of the Holy Trinity, at Madison avenue and Forty-second street, October 30 and 31, and November 1. The following circular sets forth at length the object of the conference, and gives the names of the bishops, professors, ministers and others who unite in approving the call:

DEAR BRETHREN IN CHRIST: When from any cause some vital doctrine of God's Word has fallen into neglect or suffered contradiction and reproach, it becomes the serious duty of those who hold it, not only strongly and constantly to reaffirm it, but to seek by all means in their power to bring back the Lord's people to its apprehension and acceptance. The precious doctrine of Christ's second personal appearing has, we are constrained to believe, long lain under such neglect and misapprehension.

In the Word of God we find it holding a most conspicuous place. It is there strongly and constantly emphasized as a personal and imminent event, the great object of the Church's hope, the powerful motive to holy living and watchful service, the inspiring ground of confidence amid the sorrows and sins of the present evil world, and the event that is to end the reign of Death, cast down satan from his throne, and establish the kingdom of God on earth. So vital, indeed, is this truth represented to be, that the denial of it is pointed out as one of the conspicuous signs of the apostasy of the last days.

Now, while casting no word of reproach upon those who may differ from us, we cannot be insensible to the fact that there has been a sad decline in our times from the clear, vivid, ardent faith of the early church in regard to this doctrine. Very many Christians have been taught to think of the coming of Christ as equivalent to their own death; others regard it as synonymous with the gradual diffusion of Christianity. Many, satisfied with the present world, have little desire for the return of the absent Lord; while here and there are those who boldly speak of such an event as only a "fascinating dream," destined never to be realized. But while we lament all this, and can but regard it as an alarming symptom of the present state of religion, it is an occasion for the profoundest gratitude that there has within the last few years been such a powerful and wide-spread revival of this ancient faith. Looking over the Church of God in all its branches, and listening to the clear and decisive testimony to this truth that is coming up in such volume from teachers and private expositors as they watch, evangelists and missionaries, it can but appear to us, that after the long sleep of the Church, the wise are at last rising up, and trimming their lamps, in preparation for the coming of the Bridegroom.

In view of these facts, it has seemed desirable that those who hold to the personal pre-Millennial advent of Jesus Christ, and who are "looking for that Blessed hope," should meet together in conference, as our honored brethren in England have recently done, to set forth, in clear terms, the grounds of their hope, to give mutual encouragement in the maintenance of what they believe to be a most vital truth for the present time, and in response to our Lord's "Behold, I come quickly," to voice the answer by their prayers and hymns and testimony, "Even so, come, Lord Jesus."

We, the undersigned, therefore cordially invite you to meet with us at the Church of the Holy Trinity, Madison avenue and Forty-Second street, the Rev. S. H. Tyng, jr., rector, in the city of New York, on the 30th and 31st of October, and 1st of November, 1-30, to listen to a series of carefully prepared papers on the pre-Millennial advent of the Lord Jesus Christ and connected truths, and to participate in such discussions as the topics may suggest.

JAMES H. BROOKES, A. J. GORDON,
S. H. TYNG, JR., MAURICE BALDWIN,
WM. E. BOARDMAN, H. M. PARSONS,
W. T. MOOREHEAD, ROWLAND W. CRAMER,
Committee.

The following named bishops, professors, ministers and brethren unite in indorsing the calling of the conference:

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Rev. E. Lothrop, pastor Tremont Temple, Boston, Massachusetts.
S. H. Tyng, rector Emeritus St. George's Episcopal church, N. Y.
S. H. Kellogg, professor of theology, Allegheny Presbyterian seminary.
J. T. Cooper, professor of theology, Allegheny United seminary.
Jas. A. Seiss, pastor Lutheran church Philadelphia.
Jos. Wild, pastor United Congregational church, Brooklyn, N. Y.
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J. Peddy, pastor south 2d street M. E. church, Brooklyn, N. Y.
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E. D. Perkins, rector St. Paul's Episcopal church, Louisville, Ky.
J. D. W. Jenkins, pastor Central Baptist Church, New York City.
H. M. Saunders, pastor Baptist church, Yonkers, N. Y.
C. M. Whittlesey, pastor Presbyterian church, Spencerport, N. Y.
R. C. Matlack, secretary Evangelical Educational Society, Philadelphia.
J. W. Bonham, Church Evangelist, N. Y. City.
Geo. R. Stanley, Wilmington, Del.
T. W. Hastings, rector Holy Trinity church, Swanton, Vt.
J. F. Farrer, pastor Baptist church Ludlow, Vt.
Alfred Harris, pastor Baptist church, Wyrtheseter, Pennsylvania.
Jos. Evans, pastor Baptist church, Goshen, Pa.
L. Ogle, pastor Advent church, Providence, R. I.
J. M. Orrock, editor *Musical's Herald*, Boston, Mass.
Myron Adams, pastor Congregational church, Rochester, N. Y.
L. B. Rogers, Albion, N. Y.
F. W. Flint, pastor Presbyterian church, Kingston, Pa.
E. C. Booth, acting Episcopal church of Our Savior, Brooklyn, N. Y.
H. Ross Ward, Episcopal church, Philadelphia.
J. L. Grammer, rector St. Peter's Episcopal church, Baltimore, Md.
R. P. Adams, pastor Presbyt'n church, Dunkirk.
C. H. Morrison, pastor Chicago Ave. Independent church, Chicago, Ill.
George W. Tye.
Frank M. Rockwell, Evangelist, Chicago, Ill.
Geo. F. Pentecost, Evangelist, Boston, Mass.
e. M. Stifler, pastor First Baptist church, Hamilton, N. Y.
Richard Norton, Lockport, N. Y.
Nathaniel West, Presbyterian church, Cincinnati, Ohio.
Jesse L. Gilbert, pastor Methodist church, Newark, N. J.
J. P. Sankey, pastor United Presbyterian church, Frankfort, N. Y.
J. S. Stewart, pastor Presbyterian church, Towanda, Pa.
Almont Berrell, Baptist church, Melrose, Mass.
J. I. Thompson, pastor Dutch Reformed church, Catskill, N. Y.
D. L. Bierer, pastor Presbyterian church, Racine, Wisconsin.
C. C. Foote, pastor Presbyterian church, Detroit, Michigan.
G. H. Hilton, pastor First Congregational church, Geneva, Ill.
E. R. Craven, D. D., pastor Third Presbyterian church, Newark, N. J.
C. C. Hakes, pastor Presbyterian church, Camden, New Jersey.
E. P. Goodwin, pastor First Congregational church Chicago, Ill.
W. J. Gillespie, pastor United Presbyterian church, New York.
W. B. Lee, pastor Presbyterian church, Portland, Conn.
R. W. French, pastor United Presbyterian church, Peoria, Ill.
E. R. Reed, pastor United Presbyterian church, Knoxville, Tenn.
Edwin S. Davis, Presbyt'n church, Chicago, Ill.
E. M. Peters, pastor Cedar street Baptist church, Buffalo.
R. R. Wilson, pastor Presbyterian church, Louisville, Ky.
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H. P. Welton, Evangelist Presbyterian church, Minneapolis, Minn.
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John Wanamaker, Presbyterian church, Phila.
Jos. E. Jones, M. D., Baptist church, West Chester, Penn.
H. W. Brown, Evangelist Baptist church, Oconomowoc, Wis.
H. N. Burton, pastor Congregational church, Kalamazoo, Mich.
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David A. Wallace, pastor United Presbyterian church, Wooster, Ohio.
W. H. Clarke, pastor Dutch Reformed church, Paterson, N. J.
R. Patterson, pastor Presbyterian church, San Francisco, Cal.
J. F. Beckley, pastor Baptist church, Newburyport, Mass.
J. J. Miller, pastor Baptist church, Somerville, Mass.
W. J. Erdman, pastor Presbyterian church, Jamestown, N. Y.
H. C. Matthews, pastor Presbyterian church, Monmouth, Ill.
W. E. Blackstone, Methodist church, Oak Park, Ill.
J. B. Galloway, pastor United Presbyterian church, Clarinda, Iowa.
George C. Needham, Evangelist, Philadelphia.
H. W. Whittle, Evangelist, Chicago.
Edward S. White, Baptist church, Cambridge Mass.
A. Erdman, pastor Presbyterian church, Morristown, N. J.
C. Cunningham, pastor Evangelical Advent church, Boston.
R. F. Jacobs, Baptist church, Chicago.
C. Perrin, pastor Baptist church, Chicago.
F. L. Chapell, pastor Baptist church, Evanston, Ill.
J. Bowyer Berry, pastor Presbyterian church, Montclair, N. J.
W. R. Gordon, pastor Reformed church, Schraalenberg, N. J.
John T. Duffield, professor Princeton College.
Robert Cameron, pastor Baptist Church, Beauford, Ohio.
Samuel J. Andrews, Hartford, Conn.
J. R. Mcculloch, pastor United Presbyterian church, Knoxville, Tenn.
H. F. Titus, pastor First Baptist church, Ithaca, New York.
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H. L. Hastings, editor *Christian*, Boston, Mass.
W. W. Barr, pastor United Pres. church, Phila.
R. D. Morris, Presbyterian church, president Ottawa Female College, Ottawa, Ohio.
F. W. Dobbs, minister St. John's church, Portsmouth, Ont.
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R. Newton, rector church of the Epiphany, Phila.
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John Pearson, Advent church, Newburyport, Mass.
Josiah Litch, Advent church, Philadelphia.

The following is announced as the programme for day sessions:

1st. "Christ Coming: Is it Personal and Visible?" The Rev. Stephen H. Tyng, Jr., D. D., of Epiphany church, New York City.

2d. "Christ Coming; Is it Pre-Millennial?" The Rev. S. H. Kellogg, D. D., professor of theol., in Presbyterian seminary, Allegheny, Penn.

3d. "The First Resurrection." The Rev. A. J. Gordon, D. D., Clarendon Street Baptist church, Boston, Mass.

4th. "The Rapture of the Church." The Rev. W. P. Mackay, D. D., Presbyterian church, Hull, England.

5th. "Times of the Gentiles." The Rev. Jno. T. Duffield, D. D., professor in Princeton College.

6th. "The Kingdom and the Church." Professor H. Loomis, Methodist Church.

7th. "The Present Age and Development of Anti-Christ." The Rev. H. M. Parsons, Presbyterian church, Buffalo, N. Y.

8th. "The Gathering of Israel." Bishop W. R. Nicholson, Reformed Episcopal church, Phila.

9th. "The Judgments, or Judgments." The Rev. J. T. Cooper, D. D., Professor of Theology, United Presbyterian Seminary, Allegheny, Penn.

10th. "History of the Doctrine of the Pre-Millennial Coming of Christ." The Rev. N. West, D. D., Presbyterian church Cincinnati, O.

11th. "The Coming of the Lord in its Relation to Christian Doctrine." Paper by the Rev. Jas. H. Brookes, D. D., Presbyterian church, St. Louis, Mo.

Addresses by the Rev. Dr. Craven, Presbyterian church, Newark, N. J., and the Rev. L. W. Bancroft, D. D., Rector Christ church, Brooklyn, N. Y.

12th. "The Blessed Hope as a Motive to Holy Living and Active Labor." Paper by the Rev. Rufus W. Clarke, D. D., Dutch Reformed church, Albany, New York.

Addresses by the Rev. E. P. Goodwin, D. D., pastor First Congregational church, Chicago; the Rev. L. Oder, Advent church, Providence, R. I., and Dr. Mackay, of England.

Evening sessions will be devoted to testimony and conference upon the topics of the day and to Evangelistic services.

Dr. W. P. Mackay, author of "Grace and Truth," of the Presbyterian church, Hull, Eng., one of the ablest and most eloquent writers and speakers of the Evangelical churches of Great Britain, will be present and address the conference, upon the opening and closing days, and probably at evening sessions. The conference will commence at 10 a. m., Wednesday October 30. Daily sessions as follows: 10 a. m. to 12:30 p. m.; 3 p. m. to 5 p. m.; 7:30 p. m. to 9:30 p. m. At the unanimous desire of the committee, the Rev. Stephen H. Tyng, D. D., rector Emeritus St. George's Episcopal church, New York, will preside at the evening of the conference, and during the succeeding sessions so far as his health will permit.

By addressing Kenneth Mackenzie, jr., No. 45 East Forty-third St., New York City, a card will be mailed giving the names of hotels near the church which are recommended by the local committee, and at which reduced rates have been secured.

Tickets of admission, securing reserved seats to the day meetings, can also be obtained upon application by mail to the same address.

"Light Shining in a Dark Place."

Editor Restitution:—If you have not already chronicled the very notable movement mentioned in the subjoined extract, it will doubtless prove interesting and gratifying to the brethren to see the statement in THE RESTITUTION.

Shall we not take steps to be represented on the occasion and in the convention referred to? It will afford a good opportunity to those instructed in the truth, and holding the faith once delivered to the saints, to show to all of good and honest hearts the Bible way of life and salvation.

Most, if not all, those leading in the movement, "both ministers and laymen," though zealous believers and earnest advocates of the second coming of Christ, have very vague and unscriptural conceptions of what he is to do when he comes, where, over whom, and with whom he is to reign, and what will be the characteristics, the duration and consequences of the kingdom he will establish. They will be found uninformed of the Bible doctrine of the gospel in its faith and hope. May we not hope that, by prudence and firmness—blending "the wisdom of the serpent with the harmlessness of the dove"—we may, under God's blessing, become the instruments in his hands of turning them from darkness to the wisdom of the just, and thus help in the great work of preparing an intelligent, willing and waiting people for the speedy return of their absent Lord? The door is opened to us, and we are invited to enter. How can we decline?

Let us hope that yourself and Brethren Reed, Stephenson, Myers and others, with the aid and company of our zealous and intelligent brethren on the spot, in Brooklyn and New York, will be able to attend and raise their earnest and faithful voices for that which, being "the substance of things hoped for, the evidence of things not seen," works by love, purifies the heart, overcomes the world and giveth us the victory, and meantime enables us to rejoice in that "blessed hope and the glorious appearing of the great God and our Savior Jesus Christ, who gave himself for us that he might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works." Hence the exhortation, "These things speak and exhort."

Faithfully and affectionately,
ALLAN B. MACKENZIE.

A NEW MOVEMENT AMONG THE PROTESTANT CHURCHES.

Editor Winchester Times:—As matter of general interest to your readers, will you please give insertion to the subjoined article taken from the columns of one of your exchanges. The subject is one which claims the earnest and thoughtful attention of all consecrated men. It has been, we believe, the hope of saints and martyrs of all ages in the Church of Christ, that our savior would come again in person—"a second time without sin unto salvation to those that look for him and love his appearing," to establish his kingdom and rule upon earth, visibly and literally, as Governor of the nations, and in great power and glory, as King of Kings, and Lord of lords. It has been too much the habit, perhaps, to give to his own and other plain Bible declarations of his literal return to the earth a figurative and parabolic interpretation, which practically makes these glowing prophecies of little use or effect. The Lord's prayer plainly supports the doctrine that his kingdom and reign is yet future and is to be on earth. How, otherwise, can the great promise be fulfilled, that "in him shall all the nations of the earth be blessed,"—that he has been "raised up to sit on David's throne in Jerusalem," which then becomes "the city of the Great King," and the metropolis of the whole world, as many Bible readers contend?

It is fit and appropriate that in this, our land of religious freedom, a theme so grand and imposing as the coming and reign of the Son of God, the King of saints, over our present distracted and travailing world, establishing peace on earth and good will among men, should find men of good and honest hearts of all sects and parties, ready and willing to assemble together and in a spirit of kindness and fraternal forbearance, to investigate and "search the Scriptures diligently" and see if these things be so.

CHRISTIANUS.

[New York Sun]

There was, last evening, a well attended meeting, both of laymen and ministers of all Protestant denominations, in the chapel of the Church of the Holy Trinity, to make preparations for the great Conference to be opened in this city next month to discuss the question of the second coming of Christ.

The Rev. Dr. Stephen H. Tyng, Jr., presided. The meeting was opened with prayer and the hymn "When Jesus Comes." Then, at the suggestion of the chairman, most of those present repeated a Scriptural text referring to the expected coming of Christ.

Dr. Tyng said that last June there was a meeting of believers at Clifton Springs, at which it was resolved to call a Conference similar to one which lately met in England, to discuss the question of the Lord's coming. The call was drawn up and signed by more than two hundred of the most popular clergymen and laymen of the country. Letters had been received from many of the large cities, including Chicago, begging that the meeting might convene there; but it had been decided to hold it in the Church of the Holy Trinity, New York, on Oct. 30 and 31 and Nov. 1. Mr. Moody, Dr. Tyng said, would probably be there, and many other skilled evangelists. He was sure the Conference would be very largely attended from all parts of this country, and many distinguished English clergymen had been invited, and would be likely to attend. He hoped to see even the Rev. Dr. H. Bonar.

The Rev. Drs. Stephen H. Tyng, Jr., and J. D. Herr, and the Rev. Mr. Gillespie, were appointed to nominate sub-committees of arrangements, and, before closing, Dr. Tyng, in reply to a question, said he was firmly convinced that the Lord Jesus Christ would verilably come again to this world to take his kingdom upon earth.

Jewish Schools.

In A. D., 1840, the Mission from the Church of Scotland said, "Schools for Jewish children have never been established in Jerusalem, and in the present state of things it seems impossible that they could succeed." Now there are quite a number of flourishing schools, and the Jewish population is about two-thirds greater than it then was. And now that all difficulties are removed, their future advancement must be very rapid.

BREVITIES.

The isle of Cyprus is believed by many scholars to be the Chittim of the Bible.

The British government has ordered the emancipation of all slaves on the island of Cyprus.

The township of Ortali, Italy, has sunk twelve to fifteen feet below the ordinary level, and the inhabitants have deserted the toppling houses.

A company has obtained a concession from the sultan for laying down a railway between Jaffa and Jerusalem, and it is expected that the road will soon be built.

Rev. Dr. Briggs, missionary of the Presbyterian board, has completed the translation of the Bible into the language of the Dakotah Indians, after forty years' labor.

Russian officers have taken soundings in the great Siberian lake Baikal, which show a depth of 2,940 metres, whereas the deepest sound in the Mediterranean is only 2,153.

A journal called the *Cyprus* has just been started in her British Majesty's new possession. It is a weekly, consists of four pages of four columns each, and is printed half in English and half in Romaic. The price is ten cents a number.

Lord Beaconsfield will provide that he shall be buried in the Jews' graveyard at Mile End. It was by a trick of the poet Rogers that he was baptized. A Jew who knows him well says that Beaconsfield has respect for Christianity because Christ was a Jew and the Virgin Mary was a Jewess.

The Athenæum: The Bodleian library has acquired a great number of fragments of documents on papyri, written partly in Greek, partly in Arabic, which relate to the administration of Egypt under the Kaliphs. If we are not mistaken the British museum has lately bought from the same source many similar documents.

A family of Turks, consisting of a father, mother, three sons and a daughter, have settled in Knoxville, having fled from the Porte's dominions because oppressed by Turkish tyranny. One of the sons is a physician, one a tailor, and one a shoemaker. The father desired, he said, to see his children protected and enjoying the free air of liberty. They asked no alms of any one. The physician desired to be employed by residents of the Tennessee town, or by the government.

David Whitmer is in possession of the original manuscript of the "Book of Mormon," and Elders Pratt and Smith of the Mormon church have recently been to his home in Richmond, Mo., to secure the book. They urged that it ought to be deposited for safe keeping in Salt Lake City, and offered to buy it, but Whitmer, who has kept it for nearly half a century, refused to give it up.

Cholera of a virulent type has been committing great havoc in the city of Indore. People are dying in hundreds daily. A fakir, who is in the service of the Maharajah Holkar, is doing, or pretending to do all in his power to drive out the disease from the city. He assured the Maharajah that he would at once check the further progress of it by sticking kuboj (a piece of paper with Arabic incantations written on it) on the door of every house.

In the town of Norwich, Vt., on the banks of a brook which empties into a tributary of the Connecticut, is an elm tree, the breadth of whose top is 110 feet in diameter, and the circumference of the trunk, three feet from the ground, 18 feet 7 inches. The age of the tree is about one hundred years, and it is supposed that this is the largest tree of the kind in New England. The man who owns the land on which the tree grows is ninety-six years old, and is still vigorous in body and mind. He was born on the farm, and remembers when this tree was so small that he could span it with his fingers.

A British Consular report from Persia says that almost every child in that country is taught to read and write. The Koran is the text book. But as there are no printed books in Persian characters among the people, the condition of popular intelligence is that of five centuries ago. Few new books are read, the cost of manuscript being too much for popular circulation, and few are written. The Persians adhere in chemistry to the old idea of four elements. In astronomy they believe that the sun moves round the earth. In other sciences, as presented in printed books, their position is the same; although, of course, the highly educated are better taught. In the actual processes of art and manufactures, with samples of Western products before them, they are skilful imitators.

According to an English writer there are four vast areas which have never been traversed by civilized man, and which among them constitute about one-seventh of the whole area of the globe. Of these, the greatest is the Antarctic region, the extent of which is about seventy-five times that of Great Britain; the second lies about the north pole; the third is in Central Africa, and the fourth is in Western Australia. The areas of the unknown regions of the globe are estimated, approximately, at about 11,600,000 square miles.

It is claimed by a writer in a London paper that the word "Jingo," now used so familiarly in England to designate the Tory party, comes from the language of the Basques, that ancient and peculiar people who, during the many periods of European civilization, have remained unchanged in their homes on the slopes of the Pyrenees mountains. Its meaning is "God," and it is commonly used as an adjuration. The writer is of opinion that the word was brought to England by Basque sailors, who first used it as an oath. The forms of the word which appear in various dialects, are given as Jingo, Jinco, Jainco, Jaincon, Gincoa, Yinko and Yainko.

The annual pilgrimage to Mecca will soon be made, and devout Mohammedans are preparing for the journey, or are already on the way. One hundred thousand is the average number yearly joining in the pilgrimage, and among them are Hindoos, Malays, Persians, Turks, Arabs, negroes, and men from the Barbary States. The French government endeavors to prevent the departure of Algerines on account of the cholera that they sometimes bring back with them, but the faithful evade the interdiction by going first to Tunis or Morocco, ostensibly for other business. The pilgrims always travel in large bodies, as they are often attacked by Bedouin hordes of the Harb mountains.

The earliest notice of yellow fever is that of Ligon, in his "History of Barbadoes." He there stated that it broke out early in September, 1647, and that before the expiration of a month "the living were scarcely able to bury the dead." Thereafter it did not attain any very remarkable severity until 1793, when it destroyed not less than 5,000 men of the garrison of Port Royal in the course of a few months. In 1804 it was brought to the south of Spain, and visited Cadiz, Malaga, and Carthagena. But its greatest force fell upon Gibraltar, where out of the civil population of the town amounting to nearly 14,000 persons only twenty-eight escaped the attack.

AN INDIAN MOUND IN CONNECTICUT.

The New Haven *Palladium* says that at a meeting of the Bridgeport Scientific Society, Monday evening, Dr. W. C. Wile read a paper describing an Indian mound recently discovered on a farm in Newtown, Conn. The mound was about forty inches high and covered considerable ground. Some excavations at one side had brought to light a lot of human bones, flint arrowheads and other Indian relics. Many of the bones crumbled on being exposed to the air, but there was found one complete skeleton, which had been buried in a sitting posture, with his face toward the West. This skeleton and the string of beads found around the neck were exhibited to the society by Dr. Wile.

Some careful statistician who delights in the horrible has been to the pains of keeping an account of the number of people whom death has carried off during the past month. He says that in Europe and America fully 12,000 people are known to have perished by the sword, by flood, by fever, and by railway, coal mine, and steamboat disasters. Nearly 6,000 have died of fever in the South, 600 in the Thames steamship collision, 400 by the great flood at Miskolez, Hungary, 280 by the coal mine explosion in South Wales, 100 by several railroad accidents in Great Britain, 100 by lake, railway and other casualties in this country, and some 4,000 by engagements between Austrians, Bosnians, Turks and Albanians.

The First White Man on American Soil.

A writer in the *Jewish Messenger* cites Alexander von Humboldt's "Cosmos" as authority for a claim that a Jew was the first white man who set foot on American soil.

The Jew, however, had been baptized. In a note in volume II, chapter vi., Humboldt relates that, on his first expedition, Columbus, when approaching the island of Cuba, believed himself to be between two Chinese ports. Desiring to hand the letters which he possessed from the European monarchs to the "great chan of the Moguls" in China, and then return to Spain, he "sends a baptized Jew, Louis de Torres, by name, to the shore, because he understands the Hebrew, the Chaldaic, and some Arabic, those languages being used in all the mercantile places of Asia."

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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TO CORRESPONDENTS.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his Holy Prophets since the world began." It also advocates, as a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of Kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ; and many other kindred truths. It also advocates a hearty belief of the Gospel, repentance, and immersion as prerequisites to the forgiveness of sins, and a holy life as essential for final salvation.

COMMUNICATIONS.

The Hope of Orthodoxy not the Apostle's Hope.

Orthodoxy revels in music, sentimentality and architecture. These three elements constitute its religion. But though the main features in its constitutions they are not always united. One branch may discard the magnificent church and swelling organ tone and make sentiment the very essence of its worship. This class finds ignorance and superstition indispensable. Its votaries, ignorant of the truth as it is in Jesus, are easily wrought upon by sensationalists styled "ministers of the gospel and divines." When wrought up to the highest pitch of excitement they find "religion" and their pent up feelings find expression in shouting and senseless clamor. They are no doubt sincere in their practices, and zealous in what they believe to be God's cause; but their fruits are of the world and their hearts alienated from Christ through ignorance.

The other branch far more enlightened in worldly knowledge and richer in worldly goods build palaces to worship in, and in order to make that worship as pleasant and comfortable as possible, the inside of their palaces are furnished gorgeously. The worshipers recline on cushioned pews while the organ breathes forth its melodies. On the lofty walls are blazoned many passages from the Word of God. On the stained glass of the windows that admit the light of heaven in gorgeous hues, we see many a picture from the life of Christ. We turn to the assemblage of the professed followers of the meek and lowly Jesus. Our eyes rest upon plumes and rustling silks. We turn the leaves of the Book before us, and read: "When pride cometh then cometh shame, but with the lowly is wisdom." And then look upon the folded arms and self-satisfied air of the member of the church sitting in his own rented pew from which he has the power to exclude all (under the rules of the church) though they be famishing for the Word of Life. "By their fruits ye shall know them." What is the hope orthodoxy holds forth from its gilded temples? What does it find to comfort in distress? The hope it clings to, is, that the immortal souls of its votaries may be saved in heaven, and this is absolutely all its salvation and all its desire. That this hope is false and delusive, and that it never was the hope of the apostles is plainly taught in the Bible. The only hope the apostles ever expressed was "The Hope" for which Paul was accused before Agrippa. When brought before Agrippa, Paul answered and said: "And now I stand and am judged for the hope of the promise made of God unto our fathers." And again, "For the hope of Israel I am bound with this chain." He says, "For the hope of the promise I am judged." In order to understand this saying fully, we must comprehend what the promise to the fathers is. Turning then to Gen. we read: "And God said unto Abraham, I will make of thee a great nation and I will bless thee and make thy name great and thou shalt be a blessing." "In thee and in thy seed shall all the nations of the earth be blessed. All the land of Canaan will I give thee for an everlasting possession."

This is the promise of God to Abraham and to the fathers. God declares, "In thee and in thy seed shall all the nations be blest." Who is this seed that is to procure the blessings for the nations? Paul in Gal. iii. emphatically declares it is Christ. "He says not and to seeds as of many, but as of one and to thy seed which is Christ." But how is Abraham a blessing? Again Paul declares, "Abraham believed God and it was accounted to him for righteousness; know ye, therefore that they which are of faith the same are the children of Abraham; and the Scripture foreseeing that God would justify the heathen through faith preached before the gospel unto Abraham saying, In thee shall all nations be blest." "Now, as many of you as have been baptized into Christ have put on Christ; and if ye be Christ's then are ye Abraham's seed and heirs according to the promise." Thus we are made partakers of the promise to Abraham through faith; and being adopted into the family of Israel became participants in Israel's hope. The chief elements then of Israel's hope are -

1. The restoration of Israel and its organization into a great and mighty nation.

2. The immortalization of all faithful participants, for God has promised the land for an everlasting possession.

3. That the seed (Christ) will become a great and mighty ruler over the nations, that he will rebuild the throne and tabernacle of David (now in ruins), and of his throne and kingdom there shall be no end.

This is the hope that is held forth to perishing mortality. This is the glorious hope that points to Christ as the blessed Life-giver, for he has promised to change our vile bodies and fashion them like unto his glorious body. Abraham and David will see his throne established forever when he returns to take to himself his great power and reign. How tame and soulless is the hope of orthodoxy that holds forth nothing tangible. Shrouded in doubt and mystery, with no truth, no firm anchored hope to rest upon, the mind frames from its imagination a paradise beyond the skies. But the moment the sunlight of Israel's hope shines through the clouds of man's traditions we behold in all its truth and beauty the promise, "Blessed are the meek, for they shall inherit the earth."

W. I. CROCKETT.

Hyattville, Va.

To D. T. Taylor as to his Article "The Coming Throne." No. 4.

BY J. H. COOK.

This voluminous writer in the *Crisis* is giving a series of articles on the subject of the coming throne. In No. 4 he states the fact that "the Lord had a throne;" the throne of David and Solomon. 1 Chron xxix. Of this he says "nothing is plainer than that the coming throne is the throne of Christ in God's re-established, restored, everlasting kingdom."

He alludes to several facts in the ever-changing affairs of Israel under David and Solomon, and on through the Old Testament into the new; and then, quoting the rejection and destruction of some, he reaches the conclusion that the subjects of the kingdom will be the sovereigns! Of course his language is smooth and oily to avoid all suspicion that he intends to suppress, or subvert the truth of all history and all prophesy pertaining to that people. Probably he does not allow such a thought to trouble his own conscience, much less the thought that he was misleading the uninformed, and "doing despite to the spirit of grace." Heb. x. 29.

Every one should know that "they are not all Israel who are of Israel—Jacob—over whom Christ shall reign." Luke i. 33; Rom. ii. But they should also know that all are not Christians who are of the church. While yet as the church is the Bride of the Lamb, so "all Israel shall be saved in the Lord with an everlasting salvation." Isa. xlv. 17; Rom. xi. 26-29.

"The house of Jacob," he says, "can only be understood of the pious Jews of all ages. These alone, without doubt, are the Israel. To these true Israelites, God, in the gospel plan, adds all saved Gentiles."

Please note. His argument ignores, or denies that Israel does exist through the seven times—that Israel is punished seven times more than they had been before these times began. Lev. xxvi. 23-45. They are yet scattered and their land has been trodden down through the whole times of the four horns of the Gentiles, (Zech. i. 18-22; Dan. viii. 11-19: Matt. xxiii. 37-39; Rom. xi. 25-29,) while yet the Lord Christ and all they who are baptized into Christ (Gal. iii.) are the seed to take the gate—the kingdom—the seat of judgment, and bless the nations of earth! Gen. xxii. 17, 18; Psa. lxxii. 17-21; Luke i. 69, 73.

The position he takes subverts Israel through all the history of the seven times;—the 2300 years, or the times of the Gentiles; and then as there must be an Israel, he proceeds to constitute the pieces of every nation gathered in time, another Israel, and yet his house of Jacob! How wise this is! How like God to say Israel as the subjects of all the curses, (Deut. xxviii. and xxix.) and mean it too; while yet the precious promises to that same people are meant for another class! Furthermore he says, "This kingdom will be a sacred democracy! A kingdom full of kings!" Then to complete this paradox, and confound this confusion of all the facts and language, this kingdom which is David's restored—God's—Christ's—shall stand forever through all coming ages; while yet he says eternity (unchangeableness in order or time) is stamped on it all.

Ages succeed each other, but eternity admits of none! He thus makes it all yea and nay, falsifying all truth and also himself.

Jesus is God's beau ideal—God's highest, perfect type of a true king (he says)—to do judgment and justice! But the whole arrangement is without this object or occasion, because all are co-heirs and co-kings, and hence the judgment and justice is for no body.

Again. The sceptre is all his own, but as if to consummate his contradictions, the crowned hosts—millions of saints—share it in common, and make up his sacred democracy! A kingdom full of kings! All kings.

But God's plan makes Christ and his bride the saints, sovereigns after the order of Melchisedek. Then Israel and the nations left and not deceived by satan, are the subjects to enjoy the blissful reign 1000 years! Amen.

The example—the shadow—the vision of the coming kingdom, combine to make known its realities. The transfiguration, which is the vision of the kingdom furnishes its example. Jesus the king of glory was there. Moses and Elijah were there in glory, and then Peter James and John—mortal men—were also there to make up and complete its pattern; its matters of fact. But brother Taylor boldly cuts out and covertly casts away this filling up and complement of the kingdom. Is not this very bold? Does he think how clearly God sees.

Then he seems to allow David's restored kingdom and the Davidic throne, coupled with Messianic times. But strange to tell, his argument denudes the throne and the kingdom of all subjects save the rulers—the princes of the royal household. He is so circumscribed in his view of the loftiest cities of the glory and honor of royal dominion for Christ and his saints, that he slily subverts, ignores or denies all Israel save David's throne (minus subjects) and kingdom, because then only would the type indicate his assumed anti-type.

Again he says of Christ "the sceptre is all his own," while yet he knows the sceptre is the correlative of every king; and as all are to be kings (as he says), they must all sway the sceptre; and so the sceptre belongs to everybody. How beautiful and how consistent! How like God to constitute each one a king, for no purpose but to wear an empty title. To bless and benefit nobody.

The prophet of the Lord assures us, that "of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order and establish it with judgment, and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this." Isa. ix. 6-7; Psa. lxxii; Rom. xv. 8-13; Rev. xv. 4; Dan. vii. 13-14.

But our astute author enjoins all this prophesy except the king and his co-kings! and to crown this climax in the contradiction of truth, the whole, he has without God's aim, or object, or increase. Surely his zeal contravenes the zeal of the Lord of hosts, which Isaiah says will perform this.

Almost every paragraph is consistent with this effort to belittle God's good will to men. Whereas there is disclosed in these and all like prophesies, what may be the infinite and everlasting amplitude of increase that transcends all finite apprehension. Psa. cxxxix.; Isa. iv. 9.

He began boldly as he did years ago, and as if he aimed to echo God's truth, but the effort resulted like this—a promise without performance; a cloud without rain; for Israel and the Lord, as oft expressed in the Word.

As anti-advent men litter out the second coming of Christ, so our author litters out the great object of his reign 1000 years. Rev. xx. 3-7; the great Sabbath (seventh day) of the world. Heb. iv. 1-9; the great and appearing day of the Lord—as 1000 years. Acts ii. 20; 2 Pet. iii. 8; the times of restitution of all things spoken. Acts iii. 19-20; and the dispensation of the fulness of times. Eph. i. 10; 2 Tim. vi. 15.

Nay, more, he writes as if he never had read the oath—confirmed promise—as the two immutable things, nor their wonderous amplification, in the law, the prophet and the Psalms, which must be fulfilled. Luke i. 69-75; xxii. 29-30; xxiv. 44; Heb. vi. But he will doubtless get his reward. It may be the smile of a Jew who love to have it so—that is to have the gospel of God—the glad tidings of the kingdom shorn (like Samson) of all subjects, except none at all, save in subtility, the sovereigns.

Yes he gets further his fee, and the double amen that endorses his article (as if filched from Psalms lxxii. that affirms what he indirectly denies). But I appeal to him and those whom he confirms in reducing divine promise to their jejune standard, whether he gets the unfailing promise made to those who "confess him and his word before men." Luke x. 23.

With profound sorrow I write thus in relation to those whom I would gladly commend, having so long loved, but it is in hope of arresting their attention. Is it better, brethren, to please God rather than man? Yes. Is it safer for an adventist to ignore the oft repeated word of God as to the blissful reign of Christ with his saints, than it is for other devout people to so suppress this second coming altogether?

Let us, like Caleb, follow the Lord wholly, enjoy the abundant entrance, and look for the full reward. Amen.

"Did Jesus Christ Flee to Egypt to Escape the Vengeance of Herod?"

In *The Herald of the Age to Come*, for Aug. 26th, occurs the following language:

"All we need to say here is, to remind you of the fact, that it is an utter impossibility for you or any one else to harmonize the straightforward narrative of Luke, which is not contradicted by anything in the Bible nor history, and which is in perfect harmony with all the Scriptures of truth, reason and nature, with the contradictory, ambiguous, fictitious, unnatural statements of this writer in Matthew, unsupported by anything in nature, reason, Bible or history, founded wholly upon dreams, and proved to be false by at least fifty Bible testimonies. * * * Did Jesus Christ flee into Egypt to escape the vengeance of Herod? We unhesitatingly say he did not, and pronounce the whole account which says he did, a base fabrication and interpolation in the book of Matthew."

It is not strange, nor new, that such questions as the above should, in these days, be propounded by those who have a theory to maintain, but it is strange how little evidence will disprove a plain declaration of the Bible to those same persons. And is it not also a little strange how they can find contradictions where none exist? It certainly is not the part of wisdom thus to denounce, as contradictory, ambiguous and fictitious, as an interpolation and false, a portion of God's Book, which, with the rest of the first two chapters of Matthew, is found in all the ancient manuscripts now extant which are entire, as well as in all the the ancient versions, two of which are of Apostolic antiquity—these all contain the two first chapters of Matthew. They are also found in a genuine epistle of Ignatius. Justin Martyr, Hegesippus and Clement of Alexandria, living in the second century, have referred to them; Irenæus and the fathers who immediately succeeded him, and whose testimony is beyond dispute; and even those bitter traitors of Christianity, Celsus, Porphyry and Julian, living, as they did, in the second, third and fourth centuries, admit the first two chapters as genuine, and quote from them.

Matthew is also referred to seven distinct times in the Epistle of Barnabas, twice in Clement's Epistle to the Corinthians, ten times in the Shepherd of Hermas, nine times in the Epistle of Ignatius, five times in the Epistle of Polycarp, mentioned by Papias without question and by Tatian in his Harmony of the gospels, by Tertullian, Ammonius, Julius Africanus, Origen, and others, in the third century. Then, shall we unceremoniously and without regard to all this testimony, of such high antiquity, tear out the two first chapters of Matthew? Shall we, in our conceited ignorance, blinded by a theory, and unstable by reason of new hypotheses, assume to contradict Matthew or erase two chapters from his book? Shall we rest our faith upon an obscure manuscript in which the first chapter and a part of the second have been altered or all together torn off? Shall we ignore the testimony of Clement, of Alexandria, and throw away the genealogy of Matthew's first chapter, when not fewer than fourteen manuscripts and two of the fathers read alike? The only question that can be raised in view of all the evidence of the authenticity of these two chapters is, who can doubt that they are genuine?

But, it is said, Matthew's statements are contradictory, and proved false by at least fifty Bible testimonies. Well, fifty are a great many! Would it not be well first to begin with forty-five or forty, or less? But what is a contradiction? It is an assertion to the contrary of what has been said. The synonyms of contradict, according to Crabb, are, oppose, deny. If one Bible writer affirms that Christ went into Egypt at one time and another Bible writer says he did not go into Egypt at any time, then there is a contradiction or a conflict of testimony, otherwise there is not. What are the facts? Matthew says: "He (Joseph) took the young child and his mother by night and departed into Egypt." Now, does Luke or any other Bible writer say that they never went into Egypt? There is no such Bible testimony. The fact that Luke is silent on this point is no proof whatever that he "contradicts" what Matthew has said. It is true that Luke states that Joseph and Mary and Jesus went to Jerusalem about forty days after Jesus was born, (compare Luke ii. 22 with Lev. xii. 2,) and that they (Joseph and Mary) went to Jerusalem every year, but does this statement contradict Matthew, or in any way prove that Matthew's statement is false, which is that they all went into Egypt at a certain time. Could they not go to Egypt and return in less than one year? It is only about three hundred miles from Jerusalem to Heliopolis, in Egypt, at the farthest estimation. Now, in the name of reason and common sense, I ask, could not Joseph and Mary and Jesus make the trip and return in one year, and yet be at Jerusalem every year as Luke says? Verse 41. But, it may be said, that forty days of the year were gone before they could have started on their journey.

Reply. There is no hint given by Matthew that they went to Egypt the first year, but proof that they did not go to Egypt until Jesus was two years old. Else why should Matthew say that Herod "sent forth and slew all the children that were in Bethlehem, and in all the coasts thereof from two years old and under?" Evidently two years had elapsed since the star appeared, and the wise men made the inquiry which apprised Herod of the fact that there was a new king born. And, having failed to find Jesus through the wise men, he purposed destroying all infants born since that time. But, why take those who were two years old and slay them? Because, as Matthew says it was "according to the time which he had diligently inquired of the wise men." If this be true, then, it follows that there is nothing in the way that would prevent using the whole year in a flight to Egypt and returning. But, to give the opposite argument, all the scope it claims, we will suppose that Luke does contradict Matthew, fairly and squarely, even then it will be difficult for the thoughtful to see how this would prove that Luke told the truth and not Matthew. Would not the testimony of Matthew be as likely to be true as Luke's? But they do not contradict each other in this matter. Both statements can be literally true, and are, without doubt, viz: That Christ and his parents went into Egypt, and that they, nevertheless, dwelt at Nazareth and went to Jerusalem every year to the feast of the passover. A. J. EYCHANER.

SENTENTIOUS PARAGRAPHS.

Vows made in storms are forgotten in calms.

Be what you would have others be.

The heart is a crystal palace; if once broken it can never be mended.

To keep a secret is wisdom; but to expect others to keep it is folly.

Those days are lost in which we do no good; those worse than lost in which we do evil.

Don't judge a man by his failure in life, for many a man fails because he is too honest too succeed.

Youth may sow more tares in one year than old age can ever pull up; but only old age knows it.

Art thou weary, tender heart?
Be glad of pain.
In sorrow sweetest things will grow,
As flowers in rain.
God watches and thou w'lt have sun
When clouds their perfect work have done.

If we can by honest effort change a way-worn thought to a meaty purpose, encourage the halting mind to correct views, remove all prejudices, enkindle chaste desires and strengthen a noble purpose, our efforts in life shall not be in vain. Feeble our efforts may be as the breeze that kisses the mountain summit, yet it may be the morning breath that shall help on his mission of mercy, virtue and usefulness, some waiting pilgrim.

I live to hail that season,
By gifted minds foretold,
When men shall live by r
And not alone by gold;
When man to man is
And every wrong
The whole world
As Eden was of old.

"*Omnia cunctantis.*" ev
those who wait, is the
would give to men who,
tion to one field of investi
ence, have narrowed their
and so scorn the statement
as too human. Such seek
al equivalent for the wor
the ultimate atoms turn t
ery mystery, and posse
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and potency of all terrestri
dxity of vision has entre
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the discoveries of science
selves revelations of the d
ence and work—a psalmody
and power. To those who
beams of truth traveling
Great Source—not having
upon our minds—will surely
ve, as the glories of stars af
rive at the earth in widely
intervals, it may be, and chee
tronomer in his aerial researc

—"There obtains a question
Of unrevealed outward things,
Which betray what they may
Are yet the dawning light of

THE RESTITUTION.

E. L. CHAPLIN, Editor.

PLYMOUTH, INDIANA, OCT. 22, 1873.

We return thanks to Brother W. Laing, of Edinburg, Scotland, for late pamphlets.

The yellow fever continues its ravages notwithstanding the change in the temperature of the weather for the past few days. In New Orleans, up to Oct. 21, there had been 12,312 cases and 3,733 deaths. In many other places there have been quite numerous deaths in proportion to the number attacked. Among other sad results the deaths of fifty-six clergymen and twenty-seven physicians are reported.

We owe an apology to some of our brethren for seeming neglect in noticing some propositions sent in by them some time ago. In consequence of sickness, some letters have laid in the Agent's hands, and some have been overlooked that have come into our own. Brother Harsh has been sick again for some time past, and we have had more on hand than we could promptly attend to. We will try to give attention to all as soon as possible.

The following shows the difference between the spirit of Christianity, as exhibited by the Savior and his true followers, and the spirit of bigotry and fanaticism so rife in Mexico where Rome and her priestly subordinates hold the sway over the ignorant masses. Such would be the state of things everywhere were the papacy in control of the power to force all to succumb to her dictation. Her superstitions or the fagot are her alternatives; while Mohammedanism presented faith in the prophet, the sword or Tribute to the subjugated:

NEW YORK, October 17.—A letter from the City of Mexico says: "Sept. 29, at Aizale, a mob, incited by priests, killed twenty Protestants and wounded a number of others. The governor sent troops to quell the disturbance. In Pueblo the mob threatened to break up the Protestant missions. President Diaz has promised Rev. Dr. Butler to do every thing in his power to protect all religious denominations."

True Immersion.

It is only by ascertaining how any particular word, in any language, is employed by the speakers and writers of such language that we can learn its precise force and meaning. In order to know the exact signification of *baptizo* we must see how those that [illegible] this particular word. Dr. Conant, in his appendix to the revised version of Matthew's Gospel, has given us an exhaustive list of the passages occurring in the works of Greek writers who employed this word in its classical application to circumstances and events which they describe. Of the 228 occurrences of the word, as cited by him from more than sixty different writers, twenty-seven times it is used in reference to the sinking of ships and other sea vessels. Now, let us ask whether ships sunk in a storm, or by an enemy, sink and rise repeatedly? Does not a vessel when completely submerged and filled with water go to the bottom? Was there ever such a circumstance as a laden vessel, when completely overwhelmed, ever rising three times or any number of times?

Dr. Conant has drawn his examples from every department of literature and science. He has quoted from "poets, rhetoricians, philosophers, critics, historians, geographers; from writers on husbandry, on medicine, on natural history, on grammar, on theology; from almost every form and style of composition, romances, [illegible], orations, fables, odes, epistles, sermons, narratives; from writers of various nations and religion, Jew and Christian, belonging to many different countries, and [illegible] long succession of ages."

[illegible] correct when he says, after tracing the word through all [illegible] authors as employed in all their works, "that the ground-idea [illegible] by this word is, *to put into water* (or other penetrable [illegible]), so as entirely *to immerse* [illegible]; that this act is always [illegible] by the literal application of [illegible] and is the basis of its metaphors. This ground-idea is expressed in English, in the various connections when it occurs, by the terms [illegible] (or various in this ground-element) *to sink, immerge, submerge, to dip, to plunge, to imbathe, to whelm.*"

Mr. Thurman claims, like [illegible] that sprinkle and pour for baptism, that there is no word in English [illegible] an equivalent for *baptidzo*, and that it must be transferred to the [illegible] languages instead of being translated. Now we may safely say that there is not a single occurrence of the word where the idea of *submerging, dipping* or *plunging* is not an equivalent for the Greek word in [illegible] of its numerous occurrences. It never has a frequentative meaning in Greek any more than the word *dip* has in English.

Any substance or person may be *baptized, immersed* or *dipped* one, *three* or a *hundred* times, but some numeral adjective or qualifying term must specify the definite or indefinite number. Even the *trine immersion* must be signified by the adjective *treis* or an equivalent.

We will now consider some of the examples brought by Mr. Thurman to prove that *baptidzo* has inherently a *frequentative* force or signification. He brings an example from Josephus where the author describes the drowning of Aristobulus through the instigation of Herod. Josephus says that Herod's servants and acquaintances were swimming, and that "After a while, the young man, at the instigation of Herod, went into the water among them, while such of Herod's acquaintance as he had appointed to it, dipped him, as he was swimming, and plunged him under water, in the dark of the evening, as if it had been done in sport only, nor did they desist till he was entirely suffocated." The Greek is *[illegible] baptounties aei and baptidzontes*, "continually pressing down and immersing (baptizing) him while swimming, as if in sport, nor did they desist till they had entirely suffocated him." The repetition of the immersion is here expressed, not by the word *baptidzontes*, but by the qualifying expression *often pressing* him under the water and thus immersing him till he was drowned. Once pressing him under was only one baptizing, while often (*aei*) pressing him under the water was often immersing him. So that the frequentative meaning of the whole transaction is not expressed by the word *baptize* but by the adjuncts *often pressing* him under the water.

He brings an example from some ancient author, which Conant says is erroneously ascribed to Hippocrates, where *bapto* and *baptidzo* are used and where Mr. Thurman claims that *baptidzo* is a frequentative. It is in relation to the diseases of woman, and the English is thus given from the Greek original; "Then dipping—*bapsas*—(the pessary) into oil of roses or Egyptian oil, apply it during the day; and when it begins to sting, remove it, and again *immerse—[illegible] baptidzein palin*—it into breast-milk and Egyptian ointment." Because there is a second *immersion* directed by the physician, and this second dipping is expressed by a form of *baptidzo* instead of *bapto*, Mr. Thurman says *baptidzo* is a frequentative. Has he not penetration enough to see that the repetition is expressed by the adverb *palin—again, anew*, as it is defined in Greek? If *baptidzein* means repetition alone and by itself, why use a word that means *afresh* or a second time?

Another reference is made to an extract from *Parallels between Greek and Roman Histories*, where a story is related of a Roman general, who fell mortally wounded in an ambush of the Samnites in which the writer says: "But in the depth of night, surviving a little longer, he took away the shields of the slain enemies, and *dipping—baptisas, baptizing*—his hand into the blood, he set upa trophy inscribing it 'the Romans against the Samnites, to trophy-bearing Jove.'" He thinks that *baptidzo* is certainly a frequentative in this instance. It is just as much so as its English equivalent *dip* is by which it is translated and as much as *dip* is when we speak about dipping the pen in ink when we write. The general might have dipped his hand in the blood one or more times, but it is not because either the word baptize or dip necessitates the repetition but the amount of writing.

We will now call attention to the manner of using the word when more than one immersion is directed or expressed. In the account that we have of the healing of Naaman the leper, we are informed (2 Kings v. 10-14) that Elisha directed him to wash (*lousai*) in Jordan seven times, and that Naaman dipped (*ebaptisato*) baptized—himself seven times in Jordan. From this passage Mr. Thurman claims that not only is the verb demonstrated to be a frequentative, but he also tells us that we "may see and know that Paul did indeed have a good Bible reason for supposing that *baptidzo* is a frequentative verb." Now we credit Paul with more discernment, and with a more critical knowledge of Greek, than to suppose any such absurdity. Paul knew, as any person of good common discernment must know, that the repetition was expressed by the numeral adverb—*hepakis*, seven times—and not by the inherent meaning of the verb. The same argument that proves that *baptidzo* is a frequentative in the fourteenth verse would prove *louo* a frequentative in the tenth verse. It is in the adverb seven that makes the washings seven, and the immersions seven.

To show that Greek writers use *bapto* and *baptizo* indiscriminately, we have Dan. iv. 33, translated in the Septuagint by *ebaphen* from *bapto*, and in the version of Aquila by *baptisthesetai* from *baptidzo*.

In the version of Symmachus, which was made in the second century after Christ, the phrase "I sink in deep mire," Psa. lxix. 2, is rendered, "I am baptized into bottomless depths." In a version made by some unknown writer of Psa. lx. 15, which reads, "the heathen are sunk down in the pit," the author translates the Hebrew word טָבְעוּ *tabeyu*, which occurs also in the foregoing text, by *ebaptisthesan*—are immersed; and this is translated *demersi sunt, plunged*, by an old Latin writer.

But to return to the word when used in reference to the action when repeated, to further show that some additional word must always mark the number of repetitions.

A quotation from Cyril thus speaks of baptism: "After these things ye were led by the hand to the sacred font of the divine immersion, *baptismos*, as Christ from the cross to the prepared tomb. And each was asked if he believed in the name of the Father and of the Son, and of the Holy Spirit. And ye professed the saving profession, and sank down thrice into the water, and again came up." Here, so far from a frequentative action being signified by the verb, it is necessary to define the number of times by the adverb *trison*, thrice. So Theophylact is quoted as saying, "The church has been taught to immerse (*baptidzein*) with invocation of the Trinity, and to symbolize the Lord's death and resurrection by the three-fold sinking down and coming up." Here, again, the adjective *trisse*, triple, to limit the number of plunges. Tertullian, who first alludes to trine immersion, explains it thus: "We are three times immersed, answering somewhat more than the Lord prescribed in the gospel." Jerome says: "We are thrice immersed, that there may appear one sacrament of the Trinity." The adverb *ter*, three times, is used to define and limit the number of the immersions. Alcuin, speaking of baptism, says: "And so, in the name of the Holy Trinity he is baptized with a trine submersion"—*trina submersione baptizatur*. These three last writers, though writing in Latin, have been compelled to give a numerical definition to many immersions should be administered, and they show the origin of this mode, it being a symbol of the Trinity.

The fiftieth of the so-called Apostolic Canons, dating about the fifth century, says: "If any bishop, or presbyter, shall not perform three immersions (*tria baptismata*) for one initiation, but one immersion (*en baptismo*) that given into the death of our Lord, let him be deposed." Zonaras, in his Annotations on the Apostolic Canons, is quoted as saying: "Three immersions (*tria baptismata*) the canon here here calls the *thrice* sinking down in one initiation; that is, in *one immersion entbaptismati*." Here the repetition is in the number employed, and not in the verb as a frequentative. We can hardly forbear noticing the absurdity of the language—"three immersions in one immersion," "three baptisms in one baptism," which would be *three dips in one dip!*

How silly is error. The word *bapto* has far more claims to being considered a frequentative, as in coloring, or dyeing, the material had to be often lifted up out of the coloring fluid and again submerged. *Baptidzein* does not in a solitary instance denote a frequentative action any more than the English word *dip*. If there be *three baptisms* there must be *three dips; if seven baptisms, seven dips; if one baptism, one dip.* If we write with our finger, as did the Roman general, we must immerse or *baptize* the finger as often as may be necessary just as we must dip our pen into ink, once, twice, or a hundred times if necessary. It is neither the word *baptize* nor the word *dip* that expresses the frequency of the act, but some qualifying number or circumstance.

(To be Continued.)

The surest method of arriving at a knowledge of God's eternal purposes about us is to be found in the right use of the present moment. We must esteem our present grace and rest in it, and with tranquil assiduity correspond to it. Our present grace is the most infallible will of God.

Heaven is heaven because God is so beautiful in the light, and earth is the factory of saints because God is so beautiful in the darkness.

Don't judge a man by the clothes he wears. God made one and the tailor the other.

LETTER DRAWER.

Editor Restitution:—Enclosed find one dollar for the paper. I don't want you should ever stop the paper until the Son of man comes in great glory to make up his Jewels, and then I am ready to give up THE RESTITUTION. And I hope and pray that the editor and also all that take the paper will be blessed with an abundant entrance into the Kingdom of God. Brethren what manner of persons ought we to be in order to inherit this blessed kingdom? Should our minds be placed on the things of this world? Let the Book of all Books answer this all important question. Titus ii. 1. Paul exhorts his own son in this wise, "But speak thou the things which become sound doctrine. vii. c. In all things showing thyself a pattern of good works: in doctrine showing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you." Brethren let us all try and keep this exhortation in our minds, and always try to do our Master's will, and so much the more as we see the day approaching.

E. O. NELSON.

Editor Restitution:—I am an occasional reader of your paper, and I like it and the doctrine. I take four secular papers, and though my means are very limited, I think I shall subscribe for THE RESTITUTION as soon as my circumstances will reasonably permit. I think it my bounden duty, and although I am not connected with any church organization, I earnestly desire and seek after the truth. I am a poor young man, but I never have cause to regret spending money for good books and papers.

With this note you will find enclosed one dollar. Please send to my address your book called, "God's Plan of Salvation."

I very much desire to read your book on "Baptism," and also the "State of the Dead," but feel too poor to afford them. Please send "God's Plan of Salvation" at once, and oblige,

Yours truly, JOSEPH ALLEN.

Editor Restitution:—I have just returned from Remington, Ind. Had a glorious time. Thirteen were baptized into the faith, and there was a continued increase of interest and congregation. I was compelled to close the [illegible] at high tide on account of sickness in my family. I have never seen people more soundly converted to the faith, and more earnest in the work. We had to overcome every thing that could be done to keep people away from hearing the truth. Church bells were kept busy every night. J. H. HAUGHAWOUT.

Editor Restitution:—I here send a short letter for publication, intended to strengthen the good cause in Western North Carolina, and especially to strengthen Brother Gibbs. Several of the brethren in that mountainous country have written me with much warmth and love, brotherly affection and praise of Brother Elias M. Gibbs,

I was struck with the thoughts of one of them about Brother Gibbs, and about teaching the pure truth. He thought Brother Gibbs had been an able Baptist preacher, and that with the assistance of the brethren, good reading matter, long and careful study, and much practice (if this age continue long enough) he may become an effective and very useful teacher of the truth.

Realizing the fact that to teach the pure truth correctly is a harder task than to preach sectarianism, I labored very hard to teach those Western North Carolina brethren correctly, and I am pleased that they are keeping in memory the truth they have learned. I think all of our brethren out in that country will subscribe for THE RESTITUTION as fast as they get able—if they do get able at all in this life. Most of them are so poor that it is difficult for them to pay postage on the few letters they write, and a number of them write to me oftener than they do to all other persons. I sometimes send them paper, envelopes and stamps. I am too hard pressed now to take any paper at all, or I would have sent money before this time for THE RESTITUTION. I here enclose twenty-six cents. If you publish my letter about Brother E. M. Gibbs, you will please send one copy of the paper with that letter to said Brother Gibbs; one copy to me at this place; one copy to Brother A. F. Walton, Turnpike, Buncombe county, N. C.; also one copy of your paper of Sept. 11 to Brother Walton at Turnpike. I have written Brother Walton that I will try to get you to send him the paper of Sept. 11, as I wish him and others near him to read Brother Wilsons articles on The One Faith, and other good matter in that number of the paper. I have seen it at Doctor N. Fields's. You very kindly sent me several copies of the paper last summer, which I tried to use for good. Mr. Evans, of Osseo, Ind., told me he would send you the money for it for one year. Most of persons here give a deaf ear to the teaching of the truth. Can't do much good here.

Your brother in Christ,

R. H. GRESHAM.

SELECTIONS.

(New York Observer.)

The Bible at Paris.

A correspondent of one of the London papers writes that six hundred thousand portions of the Word of God have been issued from the Kiosk of the Crystal Palace Bible Stand on the Place du Trocadero, since May 1st. These were mostly in French, but an immense number were in German, English, Arabic, Greek, Swedish, Danish, Dutch, Portuguese, Spanish, Italian, Polish, Russian, and Hungarian, and not a few in Chinese and Japanese. The movement has the cordial sympathy of the French authorities, and the Prefecture has granted Mr. Alexander the special privilege to employ colporteurs outside all the entrances of the Exhibition. Several Christian volunteers labor daily inside the building. Parcels of Scriptures have been sent from Holland for distribution among the Dutch visitors. His Highness Prince Galitzin has been deeply impressed with the work at the Kiosk, and has lent his Kiosk at Trouville for Bible distribution. The Bible carriage work in France has so interested Prince Galitzin that he intends having seven Bible carriages in Russia to be employed in traversing every part of the country with the Word of God. To meet the demands which will be made before the close of the Exhibition, another half million Gospel Portions is required. The bulk of French peasants will not arrive till next month (September), after the harvest. To assist those residing in distant provinces who desire to visit the metropolis, the French deputies have just voted a grant of 50,000 francs. It is therefore quite certain that in connection with the Exhibition, and before its close, more than a million copies of various portions of the Bible will be distributed. This will scatter a great amount of the heavenly leaven throughout France and the whole world. It is a joy to know that, in these days of assaults upon the Truth, the Divine Word itself is having such free course.

Tribute to Woman.

The following beautiful tribute to woman was written several years ago, and occurs in a tale of touching interest, entitled, "The Broken Heart,"—its author, Dr. J. F. Stratton:

Oh, the priceless value of the love of a true woman! Gold cannot purchase a gem so precious! Titles and honor confer upon the heart no such serene happiness. In our darkest moments, when disappointment and ingratitude, with corroding care, gather thick around, and even the gaunt form of poverty menaces with his skeleton fingers, it gleams around the soul with an angel's smile. Time cannot mar its brilliancy; distance but strengthens its influence: bolts and bars cannot limit its progress; it follows the prisoner into his dark cell, and sweetens the home morsel that appeases his hunger, and in the silence of midnight it plays around his heart, and in his dreams he folds to his bosom the form of her who loves on still, though the world has turned coldly from him. The couch made by the hand of the loved one is soft to the weary limbs of the sick sufferer, and the potion administered by the same hands loses half its bitterness. The pillow carefully adjusted by her brings repose to the fevered brain, and her kind words of encouragement revive the sinking spirit. It would almost seem that God, compassionating woman's first great frailty, had planted this jewel in her breast, whose heaven like influence should cast into forgetfulness man's remembrance of the fall, by building up in his heart another Eden, where perennial flowers forever bloom and crystal waters gush from exhaustless fountains.

(The Christian.)

Sandy Foundations.

Hard times test the foundations which rest on sand. Men who stand on slippery places go down swift unto destruction. The fires of adversity consume wood, hay and stubble, while they refine the gold and make it more valuable. The great processes of trial and retribution move steadily on. Often the innocent suffer for the transgressions of the guilty, and learn thus to cease from man and trust wholly in the Lord. The hammer of adversity smites through shams and delusions. Rotten savings banks, fraudulent insurance companies, hollow corporations, and empty, oily-tongued hypocrites and swindlers fall beneath the storm, while honesty, purity, and fidelity stand the strain. Extravagance is checked, great villians are stripped of the glamour which surrounds them, their ill-gotten millions look small as they expire in a felon's cell. Wealth gotten by wrong hits away into the darkness; the price of blood stains its owner with infamy; hidden vileness comes to light, and the curse of God smites those who have long deemed themselves secure. In view of it all, men halt in their career of madness, extravagance and crime, and say, "Verily there is a God that judgeth in the earth." Plain truth wins in the end; honesty and uprightness survive the wreck. He who builds his house upon the rock stands not only through the storms of time, but through tempests that shall wreck the world, yea, more, he has "boldness in the day of judgment.

BREVITIES.

Christopher Mann of Independence, Mo., has just celebrated his 105th birthday. He has a son only eight years old, and is the father of twenty-eight children.

The wonderful vitality of Loman Griffin, who has lately died in Lodi, O., aged 100, was shown by the fact that he breathed several days after his limbs were lifeless, although he had not eaten for a week.

The most important piece of Roman sculpture ever found in London was lately excavated. It is believed to have formed part of a mausoleum. London was a large city, with a mint and other metropolitan institutions even in Roman days.

The Grand Orient of Free Masons in France has expunged from its ritual all recognition of God, and in consequence the Grand Lodges of Ireland, Scotland and England have severed all relations with the French body. Action by the Grand Lodges of the United States and Canada will be taken soon.

The Paris correspondent of *Nature* writes that M. Gayot has completed his calculations, and finds that Professor Watson's observations of the Intra-Mercurial planet are in accordance with Dr. Lescarbault's discovery, so long denied by Mr. Leverrier's opponents.

A dispatch from Calcutta quotes the passionate words of the Ameer of Afghanistan, uttered sometime ago before his court, as proof of the hostility to the British which exists in Cabul. "I have seven crores of rupees by me," said the Ameer, "every rupee of which I will hurl at the British Government; and I will roll the border tribes against them like blasts of fire."

On the suppression of the Commune in Paris, 600 boys were among the prisoners taken, and it was proved that large numbers of the murders and incendiaries were committed by them. They were sent to a reformatory at Rouen, and on being carefully inspected by two eminent physicians, it was found that 337 were of very delicate form and stunted growth. They were, however, among the most mischievous, and all the children of drunken mothers.

(Davenport Gazette.)

AN IOWA INN-KEEPER AT JERUSALEM.

A gentleman in this city gives information of a case of religious enthusiasm that is very interesting. Some ten years ago, Mr. Jonathan Brinton, of Washington, Iowa, became possessed of an idea that he was commissioned by the Savior to open an inn near Jerusalem, and so become a pioneer in the work of rebuilding and christianizing the holy city—for it was made known to him in a vision that the ancient glory of Jerusalem was about to return unto her. He was worth about $20,000; he gave $10,000 to his wife and son, who preferred to remain on the farm, hoping that the husband would be relieved of his insane notions by rough experience.]

So the husband went away alone—arrived at Jerusalem in safety, bought several acres of land in the most desirable location he could find two miles east of the city, built his inn, and opened it for the accommodation of tourists in the Holy Land. Two years have elapsed, and whether he has been cured of insanity or not is not known—but it is very certain that he struck a good thing when he built that hotel. His letters home have been of the most cheering character; his health has been good, he sees good times all the while. His pictures of prosperity, his longings for his wife's companionship, have caused Mrs. Brinton to decide to go to her husband. She has sold her property in Washington county and this week leaves, with her son, to join her husband at his inn on the slopes of Judea.

The kingdom of God is your home, therefore think of it; tribulation is your lot, therefore daily expect it.

POETRY.

The Vacant Places.

How much soever, in this life's mutations,
We seek our shattered idols to replace,
Not one in all the myriads of the nations
Can ever fill another's vacant place.

Each has his own, the smallest and most humble,
As well as he revered the wide world through;
With every death some hopes and hopes must crumble,
Which never strive to build themselves anew.

If the lily race of violets should perish
In June another spring-time had its birth,
Could all the costly blooms which forests cherish
Bring back its April beauty to the earth?

Not the most gorgeous flower that nurtures
Could give the olden grace to vale and plain;
Not even Persia's garden, full of roses,
Could ever make the world so fair again.

And so with souls we love, they pass and leave us—
Time teaches patience at a bitter cost;
Yet all the new hours, which the years may give us,
Fill not the heart-place aching for the lost.

New friends may come, with spirits even brave,
And kindle once again the tear-drowned flame;
But yet we sigh, "This love is stronger, fairer,
And better—it may be—but not the same!"

COMMUNICATIONS.

The One Spirit.

BY H. WILSON.

A short time ago an article from my pen, on the Holy Spirit, appeared in THE RESTITUTION. I find that some approve, others disapprove. Maybe I am not properly understood. I know that on a subject like this, confessedly difficult, it requires great plainness of speech. The mystery which seems to envelop it arises more from theological speculations than from Bible doctrine. I regard the sectarian world as much in error with respect to the Holy Spirit and its operations, as they are on the immortality of the soul. As they hold the doctrine, and teach it, it is subversive of the truth of God. It is one of the corner-stones of the apostasy—one of the pillars of the temple of error. I am sorry to find that even some of our brethren are not yet purged from it. They believe in the direct operation of the Spirit, and depend upon it for guidance, for light, for comfort. Is not such a view derogatory to God's Word? It makes it of no effect—a dead letter. Surely they must forget that it was given by his Spirit, and therefore must be living and powerful.

Jesus said, "The words that I speak unto you, they are spirit, and they are life." Did his words require the Holy Spirit to apply them to the heart of the hearer? We ought never to forget that the Scriptures have been given to us by the Spirit of God, and that they are amply sufficient to make a sinner wise unto salvation, and are profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect thoroughly furnished unto all good works. 2 Tim. iii. 15-17. And yet it is said that it is necessary for the Spirit to go with this divine word, to guide, direct, open up and explain it; to enlighten the mind, and soften the heart, etc.; that we should seek for it, pray for it, be convicted of sin, converted, or born again of it; that the minister must preach under its influence, and that his hearer must have his eyes and ears opened, and the words of the preacher applied to his heart by the same power, or no good will result from his labors. All this, and a great deal more is said, making the Word of God of none effect, destroying man's moral agency and accountability, and casting responsibility upon God for everything.

There are many who claim to have been born of the Spirit—that it dwells in them—that they feel its power in their hearts; or, as one eminent preacher in Adventist ranks forcibly expresses it, "I feel it operating in me, tingling even to the ends of my fingers." All this is is either true or false. Because a man says he has the Spirit and feels it in him, does not prove it. He may feel something else. In apostolic times there could be no dispute as to who had the Spirit, and who had it not. The effects were visible to others, and demonstrated the fact. The Spirit is the same now as it was then, and if believers possess it, the same results will certainly follow. Paul calls it the "same Spirit" —the "one Spirit."

Why should any of our brethren be deceived in this matter? They know that the church does not possess the gifts of the Spirit, as our primitive brethren did, whatever may be their claim as to having the Spirit. They do know, however, that for some reason they have ceased, as Paul said they would. I Cor. xiii. Why should some, like the Mormons, wish to make out that the acceptance of the Spirit is part of the gospel? If there is a promise for us to possess these gifts, of course it is our privilege to have them. Where is that promise? Don't say, "The Father still lives, and can shed forth the Spirit as on Pentecost." He can only do as he has promised. This he will do. Let us take a reasonable and consistent view of this subject. Surely we are capable of properly understanding it. I am as much interested in being correct as any one. But to quote a string of texts in which the word Spirit occurs, and then say, as a good brother has said, that "if we believe not these, neither will we be persuaded though one rose from the dead," does not carry conviction to the mind, but rather the reverse. I believe the texts, but apply them differently.

The phrase, "one Spirit," occurs in Eph. iv. 4, and 1 Cor. xii. 4, 11, 13. This one Spirit is the Holy Spirit which the Apostle Paul imparted to some of the Ephesian brethren by the laying on of his hands. The proof that they received it was manifest to all—"they spake with tongues and prophesied." Acts xix. 6. Timothy also received this gift of God, by the laying on of Paul's hands. 2 Tim. i. 6. Paul himself also received the Spirit in the same manner through Ananias. Acts ix. 17. So did the Samaritans by Peter and John laying their hands on them. Acts viii. 17. This same Spirit was poured out upon the apostles on the day of Pentecost, and upon Cornelius and his household, and those present "heard them speak with tongues." Acts ii. 4; x. 46. Jesus was anointed with the same Spirit, and possessed it without measure. Acts x. 38; John iii. 34. *The prophets* in ancient times spoke to the fathers as they were moved by it. 2 Pet. i. 21; Heb. i. 1.

The one Spirit is the Spirit of power. By it Jehovah garnished the heavens and evolved the earth and all things therein. Job xxvi. 13; Gen. i. 2; Psa. xxxiii. 6, 9; cxlviii. 5. Boundless space is filled with the proofs of his power—the products of his Spirit. "Do not I fill heaven and earth? saith the Lord." Jer. xxiii. 24. He does this by his Spirit, which is diffused throughout creation, sustaining and preserving it in being. The Psalmist understood this when he said, "Whither shall I go from thy Spirit? or whither shall I flee *from thy presence?* If I ascend up into heaven, thou art there; if I make my bed in hell (*sheol*), behold thou art there; if I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me." Psa. cxxxix. 7-10.

This Spirit or power of God has been concentrated and deposited in chosen vessels for specific purposes. Jesus, the Christ, was especially the noblest and best depository of the Spirit, for it is testified of him—"He whom God hath sent speaketh the words of God; for God giveth not the Spirit by measure unto him." John iii. 34. Witness the proofs he gave that he possessed the Spirit in its fulness. The wild winds and fierce waves attested his power to subdue them; the feeding of hungry thousands with a few loaves and fishes bore witness that the creative energy which called the universe into existence was resident in him; the taming of demoniacal spirits, the curing of various human ailments and sicknesses, and the raising of dead persons to life, all proved him to be the Son of God with power. He also had the gift of prophecy, and of discerning the thoughts and intents of the heart. The Spirit he had in him brought all things as it were within his grasp, and made them present to his vision. So in a limited measure God's power by his Spirit was manifested through prophets and apostles. They "had this treasure in earthen vessels, that the excellency of the power might be of God." 2 Cor. iv. 7. But this was the Spirit of power. From the Father and the Son it was poured down upon the apostles, and from the apostles it flowed out to the churches. There is no proof, however, that every individual member possessed it; nor was it necessary that they should. It was distributed in portions to certain persons for the benefit of the whole body. But it was the self-same Spirit that operated in every one. "God hath set some in the church—first, apostles; secondarily, prophets; thirdly, teachers; after that, miracles; then gifts of healings, governments, diversities of tongues." 1 Cor. xii. 28 Why were these placed in the church? Evidently, that it might be edified. When Jesus ascended upon high he gave gifts to men. "He gave some, apostles; and some, *prophets; and some,* evangelists; and some, pastors and teachers; for the perfecting of the saints for the work of the ministry, for the edifying of the body of Christ." Eph. iv. 8-12. These were official characters, and all endowed with the Holy Spirit, to perform works of power, and act as leaders, instructors, and guides to the infant church, until full age and stature should be attained, by "growing up into him in all things, which is the head, even Christ."

The promise of the Comforter, which is the Holy Spirit, given by Jesus to the apostles, was necessarily confined to them, on account of the specific work it should do for them. The Comforter was to supply the place of Jesus. "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." John xvi. 7. When come, it should teach them all things, and bring all things to your remembrance whatsoever I have said unto you." John xiv. 26. This cannot apply to any one but those who had been with Jesus. It was to be their guide into all truth, and to show them those things which related to the Christ. John xvi. 14, 15. Their Lord was about to leave them to be his witnesses *in the midst of bitter* enemies, and he knew they would need assistance. This he promises, and tells what kind of help they should have. Nor were the apostles to commence their work until the Spirit should come upon them. "Wait," said he, "for the promise of the Father." "Behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endowed with power from on high." Luke xxiv. 49; Acts i. 4. They tarried and waited until Pentecost, and then the promise was fulfilled. Acts ii. The effects following proved that *the Spirit* had come upon them.

If it could be demonstrated that this baptism of the Spirit was to be repeated over and over again in the church, then there might be some excuse and consistency in pleading for it at the present time. How often have we heard united prayer for such a Pentecostal outpouring of the Spirit! And yet no answer came. And why? Simply because such prayers were not according to God's word—had no promise to rest upon. Some have thought they have received such an answer, and point to periods of religious awakening and revivals of religion. The comparison will not hold good. The spirit which actuated them was not the "one Spirit" which fell upon the apostles, for they neither spoke with tongues nor preached the same gospel which Peter preached on that occasion, nor directed their converts to do the same things for salvation. Acts ii. 37, 38. Instead of directing sinners as Peter did, they tell them to pray for the Spirit to soften their hearts, to convict them of sin, to convert them, and help them to believe and come to Jesus; and a great deal more of such unscriptural jargon.

Peter neither told his hearers to pray for the Spirit, nor to pray for faith, nor to pray for forgiveness. They were not told to pray at all, but to repent and be baptized for the remission of sins. They had something to do. They were called upon to submit to God's plan of righteousness, and then salvation would be theirs. The Holy Spirit through Peter dictated these terms. Why do men now, who profess to be born of the Spirit and to act under its direct influence and guidance, offer sinners a different method of obtaining forgiveness? They are actuated by another spirit, and therefore preach another gospel, which really has no power to save.

But says one, did not Peter promise those who obeyed the command not only remission of sins but the gift of the Holy Spirit also? He did. Remission of sins was obtained in the act of immersion, and the Holy Spirit was received through the laying on of the apostles' hands. See Acts viii. 14-24; xix. 1-7. No other way is revealed by which the Spirit could be obtained, and the promise be fulfilled to the believers. We have no reason to say that it was given direct to anyone, except to the apostles, and to Cornelius and those in his house. All others received it through the imposition of hands. But whether received direct from Jesus by a baptism, or through the mediumship of the apostles, the fact of its reception was patent to all—for all manifested it by either speaking with tongues, prophesying, or other gifts.

The one Spirit is also called the Spirit of glory, the Spirit of holiness, the Spirit of Christ, the Spirit of his Son, the eternal Spirit, the Spirit of power, of love, and of a sound mind, the Spirit of adoption, etc. It is also spoken of as an unction from the Holy One, and the anointing received from the Father.

These various names and phrases indicate what is the character of the one Spirit. Though we may not now have the manifestations of the Spirit, or the gifts, as the primitive church had them, yet we can by living and walking according to the Spirit, bear the fruit of the Spirit, which is "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." Gal. v. 23; Eph. v. 9. Our lives can be governed and regulated by the Spirit's teaching in the present age equally as well as when the Spirit was giving those teachings through the apostles and those who were under its immediate influence. It was no more an helper or comforter, an instructor or a guide then than it is now. If any were comforted or instructed by the Spirit at that time, it was done through words addressed to the understanding. 1 Cor. xiv. 3. So it is even now. We have the words of the Spirit, full of instruction and comfort, which if believed and followed are all that is necessary for the perfection of our characters. The gifts, if possessed now, could not materially add thereto. If we are poor and blind and naked, the fault is our own. The Spirit has provided for all our wants richly and freely. If we cannot obtain what we need from God's rich storehouse—his Word—direct Spirit-gifts would do us no good. If the word of Christ dwell in us richly, and we let our behavior be as it becomes the gospel, then we shall be living and walking in the Spirit, possess the mind or spirit of Christ, be led by the Spirit, and by thus sowing to the Spirit shall of the Spirit reap life everlasting.

The Apostle Paul when writing to the Ephesians reminds them that they had been sealed with the Holy Spirit of promise. This was done when he gave them the Spirit. Acts xix. 6, 7. *Eph. i. 13;* iv. 30; 2 Cor. i. 22. To seal is to ratify or confirm something. Sometimes a seal serves as a mark, and to insure safety. He says they were sealed unto the day of redemption. The Spirit with which they were sealed is called the earnest. Eph. i. 14; 2 Cor. i. 22; v. 5. Also first fruits. Rom. viii. 23.

The Spirit was given to those primitive believers as an earnest or pledge that the redemption promised will come; also as a first-fruits of that Spirit which will quicken the mortal bodies of the saints, when they shall be born of the *Spirit*. That sealing was only a foretaste, an earnest, a first-fruits of that fulness of the Spirit which all of the redeemed will possess in the future state. At the present time we receive the same earnest of the Spirit, not direct, but indirect, through the Word of the Lord. And though we may have no manifestations now, yet we believe that the foundation of God standeth sure, having this seal. The Lord knoweth them that are his. And "Let every one that nameth the name of Christ depart from all iniquity." 2 Tim. ii. 19. That the Lord knows his own, is a comforting assurance to all. He says, "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life, and they shall never perish." Jno. x. 27, 28.

We are exhorted to "try the spirits whether they be of God." The Apostle John says, "We are of God; he that knoweth God heareth us; but he that is not of God, heareth not us. Hereby know we the Spirit of truth, and the spirit of error." 1 Jno. iv. 1, 6. "Beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ." Jude 19; 2 Peter iii. 1, 2.

A Lonely Pilgrim in a Land of Strangers.

Elias M. Gibbs, a farmer, in poverty as to this world's goods, yet rich in the one true faith and in good works, whose postoffice address is Blue Ridge, Henderson county, North Carolina, is that lonely pilgrim. He has been taught in the two years past, mainly, I think, by the kind and earnest assistance of our very worthy and intelligent brother, Lankford Huggins, at Bright's Creek, Polk county, N. C. It was my privilege, by the grace of God, to be used as one of the means of bringing Deacon Huggins into the clear light of the truth, and I know his capacity and zeal as a teacher, and when he has taught a truth-seeker for two years the things concerning the kingdom of God and concerning the great King, I think the person thus taught should be well prepared to put on Christ in baptism.

Brother E. M. Gibbs had been for some time a Baptist preacher; had been baptized in ignorance of the truth, and therefore such baptism was invalid. About August 11, Elder E M. Anderson, of Edneyville, N. C., assisted Brother Gibbs to obey from the heart that form of doctrine described by Paul in Romans vi., and now he is one of us; and surrounded by enemies of the truth, the report is that his wife and his neighbors generally look on his course in derision. The nearest persons to him who are in the truth, I think are Brother and Sister Huggins, and they are, I think, some twelve miles distant, in a country of high mountains. Brother Gibbs is of excellent report from Brothers Walton and Bartlett, and others at Turopike, N. C., Brothers E. M. Anderson, J. L. Whittaker, and others at Edneyville.

I write this in behalf of Brother Gibbs, because he desires the prayers of faithful brethren all over this country, and he would be glad to receive a large number of good tracts and papers to distribute.

Your brother in Christ.

R. H. GRESHAM.

Jeffersonville, Ind.

Our Bangor Meetings.

Editor Restitution:—Our Bangor meetings commenced on Friday, the 20th, and continued for one week, ending this evening; Elder R. Corbaley being our minister. During these meetings he preached nine discourses. Brother Corbaley leaves here to-morrow morning for a place called the Oregon House, where he will hold a series of meetings, comprising two or three discourses. The people here and there are anxious to hear the gospel preached as it is—glad tidings—especially what few members there are here. Our folks enjoyed the conference very much. Thanks to the brethren and sisters for their kindness at that place. May we all meet there again and have another such a time as this. Brother Corbaley has been here twice before and baptized five. The people around here say they never heard the gospel preached so before. The Bible seems to be a new book altogether. I joined the church at our first conference held at Willow Slough, Yolo county. Now, in conclusion, let me say that I would like to take THE RESTITUTION, but times are so hard that I cannot raise the money to pay for it.

May we all inherit the kingdom that will be prepared for us, forever and ever.

MELVIN CORBALEY.

Bangor, Butte County, Cal.

The Altar and the Pillar. Isa. xix.

In that day there shall be an altar to the Lord, in the midst of the land of *Egypt*, and a pillar at the *border thereof to the Lord.*

What is an altar? Twelve unt ewn stone upon which to offer sacrifice and oblation. Who build altars and offer sacrifice? Israel and Judea. When? In that day when the land of Judea shall be a terror to the Egyptians; in that day when five cities in Egypt shall speak the language of Canaan, and as those events are future, therefore is the building of the altar, and offering of sacrifice, future.

The pillar by the border thereof bears testimony for itself.

O. T. HOBBS.

The attention of the authorities in England is seriously directed to the subject of infant mortality. The returns of the Register-General have told year after year a shocking story. Putting the thing plain, the horrid fact stands forth that a vast proportion of British born infants are murdered for the sake of the burial money, and infanticide is now as common on the banks of the Severn as it was in days of old on the banks of the Ganges. Patent child food is the chief means by which this slaughter of innocents is carried on.

"Step by step," reads the French proverb, "one goes very far."

MARRIED.

CUMMINS—SHIRLEY—By S. A. Chaplin, on the evening of Oct. 14, 1875, at the residence of the bride's mother, Mr George L. Cummins and Miss Frank Shirley.

May all your days through life's short year,
Be placed in sunshine steadfast clear;
And then on Restitution's shore,
Be yours a life forevermore.

DIED.

NEIHOFF—At Flats River, Ill., Aug. 26, of heart disease, Brother Neihoff, aged sixty-nine years.

He leaves a wife and grandchild to mourn his loss. He had just returned about six months ago from a residence in Dakota territory of eleven years. Words of comfort were spoken to the friends by brother Garn, of Lanark. SIMON P. REINER

BEADLE—Died in Perry county, Mo., on Sept. 26, 1875, wife of H. Beadle, M. D., of congestive chill.

On the morning of the 26th ult., I was summoned by telegraph to my home in Perry county, Mo., to bury my dear wife, she having died the preceeding evening at 11 p. m., after an illness of between only four or five hours. Her loss of consciousness was nearly coincident with her realization of the fact that she was sick unto death. A congestive chill did the fatal work. Under the circumstance it was not my opportunity to be with her in the trying hour, neither was it hers to leave me even a dying message. It is, however, my blessed privilege to cherish the memory of her many loving testimonies, having confidence in and unable to perform any act whereby she that they rest in darkness, silence and dust. Cloth, fine paper, 50c.

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ANNOUNCEMENTS.

CONFERENCE NOTICE.

There will be a conference meeting at the Freed school House eleven miles southwest of Girard, Kansas, commencing October 15, 1875, to hold over Sunday. Brother Myers is expected to be with us, and we cordially invite the brethren generally to attend with us who can, and let us spend a short time together in the work of our Blessed Lord and Savior. We will do all in our power to make our intercourse agreeable while you are with us. We should like to have the brethren from Columbus attend. Those coming by railroad will stop at Girard, and if they will write to me or brother P. B. Smith what time they will be there, we will meet them and convey them to the meeting.

By order of the church,

KINSEY TARR.

WINCHESTER, VA.

The quarterly meeting will commence Saturday before the first Sunday in November, at the house of the brethren, in Winchester, Va. Let there be a good attendance.

NOTICE.

I wish to express my thanks to brother J. E. Calloway, M. D., of Natania, Mo., for kind remembrance in inviting me to attend the conference which convened Sept. 17. I should have been there had not sickness in my family prevented. If the Lord will I shall leave with my family in October for California. Will Bro. Strong, Bro. Cook and others, who corresponded with me several years ago, write to me again. It may be that while I am on the coast I may have opportunity to visit them and preach the "Word of Life." Address me either San Francisco, care of Charles Davis, or Petaluma, care of J. W. Cassady.

Your brother in the hope of Israel,

Denver, Mo. A. P. DUGGER.

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POETRY.

His Coming.

L. M. BURGESS.

As the bud proclaims the blossom
So the dawning hour
Heralds the Savior's coming
In his might and power.
In the east the star has risen
And ascending higher
Day by day, to its brighter gleaming,
Tips the world with fire.

Hearts that slept and dreamed are waking,
Burning as with fire,
Longing for his speedy coming
As he draweth nigher.
Sometimes up to heaven gazing
Heavenly music, we,
Tramp of armies, gleaming garments,
Almost think we see.

As we know the hour approaches,
Yearning hearts beat higher,
Trembling with the expectation
And the strong desire.
But how can we meet that moment!
Mortals some will faint
'Neath the wondrous weight of glory
Angels could not paint!

Oh, how can we meet that moment,
Meet those wondrous eyes?
Can we bear to look upon him,
He, our sacrifice?
All my heart is rent with sorrow
Filled with love and pain,
Yet with such triumphant glory
Shouts, he comes again!

Oh, he comes! and with his coming
Sorrow flies away,
And what tongue can cease to praise him
In that glorious day?
Hasten, Lord; our hearts are fainting;
Oh, we thirst for thee;
How long, Lord? The hours are ages
Till thy face we see.

Thy pierced hands—thy side all wounded—
Thy pale lips I see,
Sadly smiling—oh, they smite me
With "all this for thee!"
Come, oh, come, and let thy presence
Heal this broken heart—
Broken by thy sweet compassion—
Come no more to part.

Austin, Ill.

COMMUNICATIONS.

"The Kingdom of God."

The word of God alone, contains the hope by which mankind are saved. His word is the only beacon that shines above the waves and through the mists of worldly speculation, to point the harbor of peace and safety. It was given by the Divine originator to man, that he might behold and understand his nature and destiny, viewing in its truthful reflections his joy or shame, his honor or dishonor. An allwise God has not veiled His word concerning earth and man in the infinite and mysterious glory of His name and creation. His will is given to the finite and mortal, and though in our insignificance, we fail to comprehend the mighty works of His power; we can by searching know and understand the law given for our guidance and that pertains to our future life or death. If as some contend, His law is too deep for human fathoming, how can we obey what we do not understand? Can a merciful God judge by a law he has rendered incomprehensible? Certainly not: Come let us reason together said the Lord. God who created nothing in vain created this earth for a purpose. Having called it from chaos and poured on it the light of His creation; having made the glory of the firmament of heaven; after separating the earth from the waters, and bidding it to bloom in freshness and beauty and bring forth increase; after pronouncing His Divine approval that all was good: He crowned the work of His might by the creation of man. This man who was made in the image of his Creator, was given dominion over the earth and its inhabitants. He was placed in the Paradise of Eden and surrounded by all that was beautiful and desirable, the presence of God for love and protection, and the birds of the air, the beasts of the forest, and the fish of the deep obedient to His will. Thus God made and beautified the earth for man. In the midst of this Eden stood two trees, the tree of life, and the tree of knowledge of good and evil. God gave the command, of the tree of the knowledge of good and evil thou shalt not eat of it, for in the day thou eatest thereof dying thou shalt die—(Margin) Gen. xi. 17. But the tempter came. He described with subtle tongue the pleasant taste of the forbidden fruit. He told them of the greatness they might attain even an equality with God. He deceived them with the words "thou shalt not surely die" notwithstanding God had said in case of disobedience "thou shalt surely die." Man yielded to the seductive hope, but alas, instead of everlasting life he found death, instead of equality with God he was abased, and the very beasts disowned his authority. The sin of disobedience was the cause, death the result of the fall. Driven forth an exile and wanderer on the face of the earth which was cursed for his sake, he was compelled to toil in the sweat of his brow for his daily bread. Subject to all the evils his sin brought, the Almighty fiat above his head "dust thou art unto dust shalt thou return" the father of the human race lived the wreck of what was once glorious. Thus sin entered the world and death by sin.

But it is not the intention of a just and merciful God to thus suffer one man's sin to blight forever the beauty of his handwork; nor to let an innocent offspring suffer and die for the faults of a father without placing in their reach a hope of regaining life, honor, and glory. It is also God's fixed inviolate purpose to remove the curse from the earth, and prepare it in its pristine beauty, as the abode of such of Adam's posterity, who by continuance in obedience inherit immortality. As the Bible is the only revelation of God's purpose to the world, to it we must go in proof of these statements. In order that we may learn we must possess the spirit of teachableness; prejudice must be cast aside, and, Berean like, we must search the Scriptures and see if these things are so. Be assured of one thing, if this counsel be of man it will come to nought, but if it be of God ye cannot overthrow it. The means God uses for removing death from man and the curse from the earth are all centered in the establishment of His kingdom.

The kingdom of God is a common phrase but thousands using it have no idea of its meaning. Of its location the world at large is in profound ignorance. Some say the church is the kingdom or a branch of a celestial kingdom. But mark the difference between this teaching and the teaching of the Scriptures. They plainly declare that the kingdom through which men obtain eternal life, so often spoken of and referred to by prophets and Apostles as the kingdom of God at present exists no where, but its ruins will be builded again, and it will exist in all the glory and excellence of Jehovah's presence on the earth, when Christ shall be made manifest in His kingly beauty at His second appearing, and shall reign on the throne of His father David.

The three great elements of a kingdom are, territory, subjects and king. The territory of the kingdom of God is described and bounded in Gen. xv. 18. It is the land lying between the river of Egypt even unto the great river, the river Euphrates, God commanded Abram to leave his own country, and go into a land he would show him. After showing it, God bade him walk through it and behold its excellence for it was to be his for an everlasting possession. But what right have we to say that the territory promised Abraham is also the territory of God's kingdom? Because God gave Abraham the land of Canaan for an everlasting possession, and promised that his seed (Christ) should bless the earth. Because Christ is God's anointed King, and the heir to David's throne, which never existed any where but in Abraham's promised inheritance. Because God has promised all faithful believers in the promise He made to Abraham, that they shall reign with Christ on the earth. Rev. v. Because the Lord of Hosts shall reign in Mount Zion and in Jerusalem. Isa xxiv. 23. "So shall ye know that I am the Lord your God dwelling in Zion, my holy mountain." Joel iii.

Having proved that the territory given Abraham is also the territory of God's kingdom it may be well to notice the testimony concerning this promised inheritance; testimony that establishes beyond a doubt, not only the earthly location but the everlasting duration of the inheritance. God said expressly, I will give thee this land on which thou art standing for an everlasting possession. This proves conclusively that the earth must endure forever, for if it pass away Abraham will find God untrue and a covenant breaker. But God cannot lie, so Solomon exclaims, one generation passeth away, and another cometh, but the earth abideth forever." Eccles. i. 4.

When Jacob slept on the land promised his fathers he saw the glory of God and angels ascending and descending on a ladder that reached from earth to heaven; and God made with him the covenant he made to Abraham and Isaac. Gen. xxviii. 13. God did not tell Jacob that his seed should inhabit this land for a time and then be carried to heaven, but it was to be theirs for an eternity.

The subjects of the kingdom will be the Jews. Although they have gone astray, and have forgotten God's path, yet he will surely bring them back into their own land under Messiah the Prince. "For he will set up an ensign for the nations, and shall assemble the outcasts of Israel and gather together the dispersed of Judah from the four corners of the earth." While the saints have an everlasting heirship in the inheritance, the subjects will be mortal "for the child shall die one hundred years old, and the sinner being a hundred years shall be accursed." The nations existing at Christ's coming will also be subjects to Jehovah's laws.

Micah, in speaking of this, says: "That it shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all people shall flow unto it; and many nations shall come and say: come ye, let us go up to the house of the God of Jacob and he will teach us of his ways, and we will walk in his paths." A time of universal peace, such as the world never knew, will hold sway over the earth; "Nation shall not lift up sword against nation, neither shall they learn war any more." Micah iv.

The bloody struggles of a carnal age will be no more; no man shall oppose his neighbor, for the whole world will be ruled in justice and equity under the Prince of Peace. Having noticed the subjects of God's kingdom, we come now to the divine testimony that Jesus of Nazareth will be their King. In order that this may be proven conclusively, we must know his fleshly title, and also whether that title is regarded valid by Jehovah, the King under whom all kings have their authority and dominion. In regard to Jesus' fleshly title, let us consider the promise to, and covenant with David: "Now these be the last words of David, David the son of Jesse said, and the man who was raised up on high, the Anointed of the God of Jacob, and the sweet psalmist of Israel said; the spirit of the Lord spake by me and his word was on my tongue. The God of Israel said: The rock of Israel spake to me. He that ruleth over men must be just, ruling in the fear of God. And he shall be as the light of the morning when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain." Although my house be not so with God yet he hath made with me an everlasting covenant ordered in all things and sure, for this is all my salvation and all my desire.

Here, in the first place, David describes the glory and majesty of the ruler over men. He must be just, ruling in the fear of God. David also acknowledges that his house is not worthy of this honor, and admits that it is totally unable to produce an equal to this glorious model. Yet, notwithstanding his unworthiness, God has made an everlasting covenant with him that such honor is destined for his house in the future. In view of the promised excellence, David exclaims: "It is all my salvation and all my desire." 2 Sam. xxiii.

God especially defines the covenant in 2 Sam. vii.: "And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom." "He shall build an house for my name, and I will stablish the throne of his kingdom for ever." This testimony cannot refer to Solomon for his throne and kingdom did not endure forever; besides David says expressly: "Thou hast spoken of my house for a great while to come." 2 Sam. vii. 10.

We find, then, that God describes the excellence of the person who is to rule over mankind, and also tells of the everlasting duration of his throne and kingdom. This everlasting power and glory, without further proof, points to Jesus, who alone can fill the qualifications of so honored a position, and if the word of God contained no other light on this subject, we might understand, at once, to whom the covenant applied. But God has revealed in emphatic and plain language, in the words of Peter, and in other parts of his truth, to whom he referred when he declared unto David, "I will establish his throne and kingdom forever." Peter, in addressing the great multitude gathered together on the day of Pentecost, said; "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day; therefore, being a prophet and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne." Acts ii.

One thought here. Where is David's throne? In heaven? No; for Peter says expressly, David is not ascended into heaven. Acts ii. 34. Then it must be on the earth, for on the earth David reigned, and his throne was in the earthly city, Jerusalem.

Again, in the angels' message to Mary, we have undisputed proof that Christ will possess David's throne. "And the angel said unto her, fear not Mary. Behold thou shalt conceive in thy womb, and bring forth a son and shalt call his name Jesus. He shall be great and shall be called the Son of the Highest, and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end." Luke i. 30–36. "Thus is Jesus' fleshly title established beyond all contradiction, and of the increase of his government and peace there shall be no end; upon the throne of David and upon his kingdom, to order it, and to establish it with judgment, and with justice from henceforth even forever." Isa. ix.

We come now to consider, whether Jesus of Nazareth was acknowledged by God as worthy of his title. We are told that, at the baptism of Jesus, God caused the heavens to be opened and his spirit descended and abode with Christ, and a voice declared, "this is my beloved Son in whom I am well pleased." Here we have the divine record that Jesus was proclaimed Son of God, and one in whom God was well pleased. God also bore him witness by wonders and miracles, and sustained him through all the temptations that beset him. Throughout the life of Christ we have abundant proof that he was accepted of God as one in whom all fulness dwelt. When Christ was crucified he had written over his head, "Jesus of Nazareth, King of the Jews." If he had been an imposter God would not have countenanced this title by a resurrection from the dead. But Jesus, our Lord, was made of the seed of David according to the flesh, and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead. Rom. i. 3, 4.

Thus was Jesus Christ's claim made sure, for he is both Son of God and of David. His righteousness, long-suffering, and glorious resurrection; his descent, according to the flesh from David, has gained him the grand and everlasting title, Jesus of Nazareth, God's only begotten Son and Anointed King. When Christ, the future King comes to earth again it will be in majesty and great glory. There must be prepared for the reception of so grand a King, not only a kingdom, but a capital that will surpass in beauty all the cities of men. The grandeur of this kingly city cannot be imagined. The brightness of the King's presence will give it light, and from its heights it will overlook and rebuke the nations. What is the name of this wonderful city? O hallowed name, Jerusalem. Yes, Jerusalem, that lies now in ruins, whose gates are possessed by strangers; whose temple is no more; whose courts are profaned; Jerusalem will be glorified and made the throne and dwelling place of the Great King. "Then the moon shall be confounded, and the sun ashamed when the Lord shall reign in Mount Zion and in Jerusalem and before his ancients gloriously." Isa. xxiv. When the Lord shall build up Zion, he shall appear in his glory. He hath chosen it. He hath desired it for his habitation. This saith he is my rest forever; here will I dwell, for I have desired it. I will bless abundantly her provision; I will satisfy her poor with bread; I will also clothe her priests with salvation and her saints shall shout aloud for joy. There will I make the horn of David to bud; I have ordained a lamp for mine Anointed. His enemies will I clothe with shame, but upon himself shall the crown flourish. There can be no doubt that the literal, earthly Jerusalem and the literal Mount Zion are spoken of in these passages. The consistency of the idea that the church is the kingdom of God, and that the names Zion and Jerusalem apply to it, will be seen by submitting church for kingdom in the following passages: "Flesh and blood cannot inherit the church." "Thy church come. Except a man be born again he cannot see the church." "It is easier for a camel to go through the eye of a needle than for a rich man to enter the church." Now, reverse this. Substitute kingdom for church in other passages and the absurdity of confounding the two is made evident. "John to the seven kingdoms in Asia." "Greet the kingdom that is in their house." "Paul sent and called the elders of the kingdom." This is sufficient.

To what strange doctrine men will lead us. They would make us believe that the Apostles' practiced the folly of praying, "thy church come," after it was established. Why do they pray "thy kingdom come?" Why take the name of God in vain, and beseech him to bestow on man something already possessed? O the gross darkness that covers the people because of ignorance and unbelief. Having adduced proof that the kingdom of God will be established on this earth with Jesus the Christ as king over the nations, let us consider the teaching in regard to the essentiality of believing the things concerning it. We find that the Apostles proclaimed the kingdom of God as the means of salvation. "For when they (the people) believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women." Acts viii. 12. Christ said he was sent to preach the kingdom of God. Luke iv. 43. It, then, being the substance of both Christ's and Apostles' preaching, must be of vital importance to seekers after eternal life. But, some may say, must we not believe the gospel for salvation? Most assuredly; for, in believing the gospel, you believe in the things concerning the kingdom. It is called the gospel of the kingdom. Matt. iv. 23.

Now, Paul declares: "If any man preach any other gospel unto you than that ye have received, let him be accursed." Gal. i. The gospel the Galatians received at the hand of Paul was certainly the gospel of the kingdom that Jesus preached. It follows, then, that all are but so-called ministers of the gospel who are utterly ignorant of the constitution and location of God's kingdom; and in preaching another kingdom bring upon themselves and all who embrace their doctrine the curse pronounced by Paul. In Hebrews ii. 3, we find it written: "How shall we escape if we neglect so great salvation which at first began to be spoken by the Lord." The kingdom of God is this salvation. Dan. ii. 34-44; Psa. lxxii.; Psa. xxii. 27-28; Gal. iii. 8. The only salvation for mankind is through belief in the kingdom of God. If found unworthy of it, man will share in the utter destruction of the kingdoms of the nations when God's kingdom shall break them in pieces, and consume them; and *it* shall stand forever. Then let him who desires eternal life, eternal honor, eternal glory, "seek first the kingdom of God and his righteousness, and all these things shall be added unto him." Matt. vi. 33.

Eternal kingdom, promised rest,
When will thy majesty the earth adorn?
Come, let thy righteousness dispel the gloom
Death casts upon our paths.
O glorious King return, thy people wait
A scattered band, some in the silent grave,
Some toiling 'neath the world's dark frown,
Then haste, O Lord, "Thy kingdom come."

W. I. CROCKETT.

Our Duty No. 7.

But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. James i. 4.

Patience, also, is one of the crowning graces. The Apostle, in the preceding verse, says: "Knowing this, that the trying of your faith worketh patience;" and at verse 12 he says, "Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." A crown of glory will be given to those who endure temptations and afflictions patiently.

Anything is a temptation that tries our patience, and it is very frequently tried in the home-circle. Something occurs to make us cross and fretful; these dispositions of mind must be driven away, and a clear, calm brow, composed movements, and kind words and tones, are to take their place. "Count it all joy," says the Apostle, "when ye fall into divers temptations." We can not count things as joy if we are cross and fretful. Perhaps something is difficult to find; but can you not be calm about it? Perhaps something has been broken, but it will not mend it to scold. Perhaps some one needs to be reproved, but you can do it far more effectually, and leave a better impression, by being earnest but calm about it. Perhaps you are tired; yet you can manifest a pleasant disposition. I might enumerate many more ways in which our patience is tried at home, but this is enough to set us to thinking. We are to exhibit patience in all our domestic duties. Paul says to Titus: "But speak thou the things that become sound doctrine,—that the aged men be sober, grave, temperate, sound in faith, in charity, in patience; the aged woman likewise, that they be in behavior as becometh believers.. Chapter vi. 1-3.

We are to exhibit patience in our contact with the world. "Be patient towards all men." 1 Thess. v. 14. "The fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." Gal. v. 22, 23. If we are at work with our fellow-men, we are to let patience have her perfect work even though we know they fail to do their part. In conversation with them we are to exhibit patience. In laboring for others they will exact more than what is right, yet we are to be patient. If we are injured in any way by others, we are to take it all patiently. Peter says: "For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it if, when ye buffeted for your faults, ye shall take it patiently? but if, when ye do well and suffer for it, ye take it patiently, this is acceptable with God." 1 Pet. ii. 19, 20. Paul says he prayed that we might be "strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness." Col. i. 11. In the parable of the sower, our Savior says: "But that (seed) on the good ground are they, which, in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience." Luke viii. 15. "And we desire that every one of you do show the same diligence to the full assurance of hope unto the end; that ye be not slothful, but followers of them who, through faith and patience inherit the promises." Heb. vi. 11, 12.

Patience will have her perfect work when we have so far crucified the "old man" as to look upon all of our trials and troubles with joyfulness. When we have met with a loss of anything that tries us, we are to be joyful that the Lord is testing our patience that we may be perfect. This is the Lord's object in affliction. We may lose our property, but we should "count it all joy." We will be sick or some of our folks, and we will be tried and tempted in a multitude of different ways, but we are to suffer with joyfulness.

We are beginning to live in especially trying times—in times when the poor are being oppressed on the one hand and wealth is hoarded up on the other. James says of them: "Ye (the rich) have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth." This same class (the rich) condemned and killed the just, (our Savior) and he did not resist them. "Suffer with long patience (margin) therefore, brethren," says the Apostle, "unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh." See James v. 1-8.

Brethren, the Lord is testing a people for the high position of governors in the coming age, to rule the nations; and the test is obedience to his commandments, and self-government according to the rules he has given us. The opportunities for these exalted stations will soon be gone; and when the door is once shut, it will never again be opened. When the Lord comes for his people, will we hear it said: "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth?" Rev. iii. 10.

S. H. REEVE.

A Blessed Conversion.

Editor Restitution:—Through the providence of God there was a man sent to this neighborhood, whose name is Robert H. Gresham, of Indiana. He began to teach the gospel of the kingdom of God, and the name of Jesus Christ, which I verily thought was heresy, and he an Anti-christ—in the way he taught. So I took down my old Bible—which had been undisturbed for several years—to prove him such; but to my surprise I was convicted, and, as I hope, converted to the whole truth. I became, I trust, a true believer above three years ago. Since that time I have been wonderfully blessed. I subscribed and paid for the *World's Crisis* one year and a half. I received some tracts from that office, numerous letters, papers and tracts from Brother Gresham, two copies of the blessed old Bible from Sister Susan E. Teeple, one package of tracts from Brother McLauchlan, papers from Brother Thompson, several copies of THE RESTITUTION from John Hoar, RESTITUTION with a bundle of tracts from Brother Magruder, reading matter from Dr. N. Field, and from various other persons not now remembered. I am very poor, but the friends and brethren have furnished me with such matter as Brother Gresham did when he first visited me, and it has taken deep root.

The glorious doctrine of the soon-coming King is being believed by some of our honested-hearted mountain people. Press on the glorious good news of the kingdom, and may this people pray in earnest—"Thy kingdom come." I have read several numbers of THE RESTITUTION sent me, but I have not been able to subscribe for it on account of the poor health of my wife. As she is getting better, I hope to soon be able to do something for the cause.

May God bless those brethren who have furnished me with THE RESTITUTION and other reading matter. Your brother, looking for the Master,

L. HUGGINS.

Bright's Creek, N. C.

It is God's unbounded love, rather than his immense magnificence, which makes him ever new to us and his beauty always a fresh surprise and a fresh delight. It is not only, to use the distinction of the psalm, the greatness of his mercy but it is the multitude of his mercies which make our trust and confidence in Him so inexpressibly consoling and our union with him so far more intimate than any other tie of which we can conceive.—*Faber.*

If I believe that Jesus died,
And, waking, rose to reign above,
Then surely sorrow, sin and pride
Must yield to peace, and hope, and love.
—*Anne Bronte.*

Read article by Austin Curtis on "Faithfulness" and Joel Simons on "The Seed of Abraham"

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his Holy Prophets since the world began." It also advocates, as a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of Kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ; and many other kindred truths. It also advocates a hearty belief of the Gospel, repentance, and immersion as necessary prerequisites to the forgiveness of sins, and a holy life as essential for final salvation.

COMMUNICATIONS.

Faithfulness.

BY AUSTIN CURTIS.

"Be thou faithful unto death, and I will give thee a crown of life."—Rev. ii. 10.

Faithfulness, or fidelity, is a distinguishing trait of Christian character. We have many illustrious examples recorded in the Bible of unswerving loyalty to the mandates of "the faithful God." Deut. vii. 9. "Moses was faithful in all his house." Num. xii. 7; Heb. iii. 2, 5. So also was David. 1 Sam. xxii. 14. "Faithful Abraham was called the friend of God." Gal. iii. 6, 9; James ii. 21-23. The noble deeds and heroic valor of "the faithful in Christ Jesus" (Eph. i. 1,) of by-gone ages, are presented to us in "the glorious gospel of the blessed God" (1 Tim. i. 11,) for our emulation. The greatest want of the age, is faithful men. We can exclaim, in the language of David: "Help, Lord; for the godly man ceaseth; for the faithful fail from among the children of men." Psa. xii. 1; Micah vii. 2, 3. "A faithful man who can find?" Prov. xx. 6. The following lines, from the pen of Dr. Holland, "speak volumes of the great pressing want of the day:"

"God give us men! a time like this demands
Strong minds, great hearts, true faith and ready hands;
Men whom the lust of office does not kill;
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Men who have honor; men who will not lie;
Men who can stand before a demagogue,
And damn his treacherous flatteries without winking;
Tall men, sun-crowned, who live above the fog
In public duty, and in private thinking;
For, while the rabble with their thumb-worn creeds,
Their large professions and their little deeds,—
Mingle in selfish strife, lo! freedom weeps,
Wrong rules the land, and waiting justice sleeps."

Society, in general, presents a complicated scene of corruption and intrigue. It is manifest in the church, as well as in the world. Confidence is betrayed on every hand. Fidelity, with some, is unknown. Although men frequently prove recreant to their trust, "God is faithful." 1. Cor. i. 9; x. 13. With him "is no variableness, neither shadow of turning." Mal. iii. 6; James i. 17. "It is better to trust in the Lord than to put confidence in princes." Psa. cxviii. 8, 9; cxlvi. 3-6. We should have implicit confidence in God's "faithful word." Titus i. 9. The banner of "truth" (Jno. xvii. 17,) should be held aloft, and not trailed in the dust. Isa. lxii. 10. Then

"Furl it not, but let it wave,
There's victory to be won.
O where's the noble, and the brave
To do the work 'undone?'

"Upon the firmest rock, secured
From storm and tempest wild
All ages past it has endured,
And cannot be defiled.

"In time of trouble and distress,
It beckons to the shore;
Where anxious souls may calmly rest,
Content for evermore.

"It gently floats upon the breeze,
And wafts a welcome cheer,
That hearts and minds may be at rest
And know the Lord is near.

"It long has been a guide to life
Where peace and love abides;
And always conquers in the strife,
And sets untruth aside.

"Then on that Banner steadfa-t look
And read 'your motto,' there
Your name be written in the 'Book'
And in the Kingdom share.

"Tho' earth assail and stout hearts fail,
Hold fast your Faith on high,
And you shall hail, tho' lips grow pale,
A life that's full of joy."

We must be "faithful over a few things" if we would be made "ruler over many things." Matt. xxv. 23. Only those that "are called, and chosen, and faithful," will dwell with the "King of kings," and share with him, "the victory." Rev. xv. 2; xvii. "A faithful man shall abound with blessings." Prov. xxviii. 20. "O, love the Lord, all ye his saints; for the Lord preserveth the faithful." Psa. xxxi. 23. There are a great many things in which we can manifest our fidelity to God. We should be faithful in the proper use of the time allotted to us, in which to work out our "salvation with fear and trembling." Phil. ii. 12. We should be found at our post, "redeeming the time, because the days are evil." Eph. v. 16; Col. iv. 5. "The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light." Rom. xiii. 11-14. "The time is short." 1 Cor. vii. 29; 1 Pet. iv. 7.

"Time's sun is fast setting,
Its twilight is nigh;
Its evening is falling
In cloud o'er the sky.
Its shadows are stretching
In ominous gloom;
Its midnight approaches—
The midnight of doom."

Take care of the minutes and the hours will take care of themselves. Moments are the gold dust of time. Our present life is but "a little gleam of time between two eternities."

"The leaf that falls in autumn's hour,
The rose that dies upon the stem,
Are emblems of the silent power,
Of time and change o'er us and them."

In the words of Brother Bonar,—

"Time is not for man to trifle!
Life is brief, and sin is here.
Our age is but the falling of a leaf—
A dropping tear.
We have no time to sport away the hours,
All must be earnest in a world like ours.

"Not many lives, but only one have we, one, only one!
How sacred should that one life ever be—
This narrow span!
Day after day filled up with blessed toil,
Hour after hour still bringing in new spoil."

"As good stewards," (1 Pet. iv. 10,) we should faithfully use the "talents" intrusted to our keeping, so that when the absent "Nobleman" returns, (Luke xix. 11-27,) our ears will be saluted with the soul-inspiring words: "Well done, thou good and faithful servant; thou hast been faithful over a few things; I will make thee ruler over many things; enter thou into the joy of thy Lord." Matt. ii. 5; xiv. 21. "It is required in stewards, that a man be found faithful." 1 Cor. iv. 2. "Unto whomsoever much is given, of him shall much be required." Luke xii. 41-45. "Make to yourselves friends of the mammon (or riches) of unrighteousness; that, when ye fail, they may receive you into everlasting habitations. He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much. If, therefore, ye have not been faithful in the unrighteous mammon, (or riches,) who will commit to your trust the true riches?" Luke xvi. 9-11. "Ye are not your own, for ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." 1 Cor. vi. 19, 20; Rom. xiv. 7, 8; 1 Pet. i. 18, 19. We should be faithful to each other, as well as to God. "Render therefore to all their dues; tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor." Rom. xiii. 7. "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's." Matt. xxii. 15-22. "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." Gal. vi. 10.

"Up! there's no time for rest to-day!
There's stubborn work to do.
For every willing heart and hand,
The blessed daylight through.
Nor must we loiter, slack, or sleep,
Save in the friendly night,
Which hides, beneath its grateful shade,
The labors of the light!

"Up! there's no chance for rest to-day
Brothers of human kind,
In many a dark and sterile spot,
Are groping, lame and blind.
And, there are burdens to be borne,
And fetters to be broke,
And trees of evil to hew down
With many a toilsome stroke!

"Up! for the world is full of strife,
The earth is sown with sin,
Quick springing, like the noxious tares,
A noble field within,
And, though at first but thy blades,
Oh shower and sunshine born,
The labors needs but rest, and straight
They overtop its corn!

"Then up! nor dream of rest to-day!
The foes are all around,
And some concealed in ambush lie,
And some in plain the ground.
Then let us gird the harness on
To wrestle or to toil,
The laborer reaps the golden grain,
The conqueror wins the spoil!

"Soon, for the day is passing,
And you be dreaming on;
The others have run their race to-day,
And forth to the field are gone;
A place in the rank awaits you,
Each man has some part to play;
The Past and the Future are pleading
In the face of the stern To-day.

"Rise from your dreams of the Future,
Of gaining some Real-ization's gold;
Of a stirring some airy fortress,
Or holding some great hold.
Your Future has deeds of glory,
Of honor (God grant it may be!)
But your arm will never be stronger,
Or the need so great as To-day.

"Rise! is the Past clasping you,
Her sunshine and storm forget;
No cause so unworthy to hold you
As those of a vain regret;
Sad, or bright, she is lifeless forever,
Cast her phantom arms away;
Nor look back, save to learn the lesson
Of the noble strife To-day.

"Rise! for the day is passing!
The low sound that you scarcely hear
Is the enemy marching to battle—
Arise! for the foe is near!
Stay not to sharpen your weapons,
Or the hour will strike at last,
When, from dreams of a coming battle,
You may wake to find it past!"

Holiday, etc.

To the New Readers of The Restitution.

THE SEED OF ABRAHAM.

In the Old Testament this seed is described as the seed of the woman that was to bruise the serpent's head; the seed promised to Abraham, who was to take possession of his enemies and bless all the nations; the seed of David who was to be established forever, and whose throne was to continue as long as the sun. He is called the king's son, who was to judge the people righteously and govern the nations upon the earth. He was to judge the poor of the people, and save the children of the needy, and break in pieces the oppressor. In his days the righteous were to flourish, and abundance of peace so long as the moon endureth—all nations were to call him blessed. He was the child that was to be born, the son given upon whose shoulders the government was to rest; and of the increase of his government and peace upon the throne of David there was to be no end. He was to be wounded for our transgressions, and bruised for our iniquities; the chastisement of our peace was to be upon him, and by his stripes we were to be healed. He was the one like the Son of Man, who was to come in the clouds of heaven, and to whom was to be given dominion, and glory, and a kingdom, that all people, nations and languages might serve him, and whose dominion was not to pass away, and whose kingdom was not to be destroyed. He is the Lord who was to come, and all the saints with him, and whose feet were to stand upon the Mount of Olives, and who was to be made king over all the earth. Thus is the seed of Abraham described in the Old Testament.

This seed is distinct and separate from the nations. It is never called the nations, and the nations are never called the seed. The distinction between the Seed and the nations is recognized throughout the whole Bible, even to the very last chapter.

Who, then is the seed of Abraham?

Christ is the seed. The prophecies and the promises concerning the seed of Abraham in the Old Testament are applied to Christ in the New. In the New Testament Jesus Christ is called the Son of David, the son of Abraham. Christ, then, is both the Son of David and the Son of Abraham. Whatever is true of the Son of David is also true of the Son of Abraham.

The angel said to Mary concerning the child to be born, "whose name was to be called Jesus: he shall be great, and shall be called the Son of the highest, and the Lord God shall give unto him the throne of his father David. Mary sang of him as the seed of Abraham, saying, "He hath helped his servant Israel, in remembrance of his mercy, as he spake to our fathers, to Abraham, and to his seed forever." Zachariah "also spoke of him as the horn of salvation raised up in the house of his servant David, to perform the mercy promised to our fathers, and to remember his holy covenant, the oath which he sware to our father Abraham."

Thus Christ was born to fulfill the promise made to Abraham and David. He died for the same purpose. He was raised from the dead to sit on the throne of his father David, and fulfill the promise made of God to the fathers. Paul said: "Now to Abraham and to his seed were the promises made. He saith not, And seeds, as of many, but as of one. And to thy seed which is Christ."

Then, Christ is the seed both of Abraham and of David. He will sit upon the throne of his father David, and fulfill the promise made to Abraham. He will have power over his enemies, and do all the work Abraham and David were to do.

Who else are the seed?

The saints also are the seed. "For ye are all the children of God by faith in Jesus Christ." "Ye are all one with Christ Jesus." "And if ye be Christ's, then are ye Abraham's seed and heirs according to the promise." "They which are the children of the flesh, these are not the children of God; but the children of promise are counted for the seed." "The Spirit itself beareth witness with our spirit that we are the children of God. And if children then heirs, heirs of God, and joint heirs with Jesus Christ; if so be that we suffer with him, that we may also be glorified together." "If we suffer with him we shall also reign with him."

Thus the saints are the seed of Abraham as well as Christ. They are joint heirs with him to his inheritance, position and work. They are the branches; Christ is the vine. They are the lively stones in the building of which Christ is the chief corner stone. They are the members of Christ's body, he is the head. They are the harvest, of which christ is the first fruits.

THE QUALIFICATION OF THE SEED.

1. Christ's moral character.

He loved his Father so well that he always did those things that pleased him. He loved his work so well that he said, "My meat is to do the will of him that sent me, and to finish his work." He loved the world so well that he gave himself to save it. When the hour of his trial came that he was to lay down his life, he said: "O, my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt." "For I came down from heaven, not to do mine own will, but the will of him that sent me." He made the honor and glory of his Father the object of his life. The Father testified of him, saying, "This is my beloved Son in whom I am well pleased." The Apostle Paul said of him, "He loved righteousness and hated iniquity; therefore God anointed him with the oil of gladness above his fellows, and established his throne forever." "Who for the joy that was set before him, endured the cross, and despised the shame, and is set down at the right hand of the throne of God." "He did no sin, neither was guile found in his mouth, who, when he was reviled, reviled not again; when he suffered, he threatened not; who his own self bear our sins in his own body on the tree, that we, being dead to sin, should live unto righteousness; by whose stripes we are healed." He was in all points tempted like as we are, yet without sin; therefore he can be touched with the feeling of our infirmity, and succor them that are tempted. His life was a life of trial, of temptations, and of sufferings; but he was faithful in his obedience, and he overcame. He was worthy to be raised from the dead. Thus Christ was qualified morally to occupy the position, and do the work of the seed of Abraham.

2. Christ's physical nature.

Being found worthy of the resurrection he was raised up the third day. "Him God raised up the third day, and showed him openly, not to all the people, but to witnesses chosen before of God, even to us who did eat and drink with him after he rose from the dead." He now lives by having life in himself—he lives by the power of an endless life. He can no more return to corruption. Of himself he said, "I am he that liveth and was dead; and behold I am alive forever more." Thus Christ is qualified physically to do all the seed of Abraham was to do.

3. His appointment.

"Thy seed shall possess the gate of his enemies." "The Lord hath sworn unto David; he will not turn from it; of the fruit of thy body will I set upon thy throne." The kingdom where all people, nations, and languages dwell shall be given to him. The government shall rest upon his shoulders; God has appointed unto him this kingdom. All judgment will be committed unto him. All power will be given unto him in heaven and earth. When he comes in his glory he shall sit upon the throne of his glory and have power over all nations.

This testimony shows that Christ will be appointed by his Father to occupy the throne of his father David, and reign over his enemies, and subdue them by executing judgment and justice in the earth.

Thus Christ will be qualified by the appointment of God to do just what the seed of Abraham was to do.

THE QUALIFICATIONS OF THE SAINTS.

1. Their moral character.

They were once enemies by wicked works. They were children of wrath even as others, but now they have become reconciled to God. They were honest and teachable; they had ears to hear, and they had heard the gospel—the word of the kingdom—God's plan for saving the world by Jesus Christ. They understood it and believed it with all their hearts. They repented and changed their lives; yielded themselves to God as they had previously yielded to sin, and were baptized in the name of Jesus Christ for the remission of their sins. In this way they became united to Christ, that they might have a right to his name, become members of his body, and joint heirs to his inheritance. In this way they became citizens of the household of God, and showed their faith in the death, burial, and resurrection of Christ, "being planted in the likeness of his death that they might be in the likeness of his resurrection."

And now, being made free from sin they have become servants of God. Therefore, being justified by faith, they have peace with God through our Lord Jesus Christ. "There is, therefore, now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit." They have made God's purpose their purpose, God's plan their plan: they love the things he loves, and hate the things he hates and their sympathies flow out in harmony with his will; they have all received the Spirit of Christ, for without it they are none of his. They have borne the fruits of the Spirit, which are love and joy, and peace, and longsuffering, and goodness, and gentleness, and faith, and meekness, and temperance. They have lived soberly, righteously, and godly in this present world, looking for that blessed hope, the glorious appearing of the great God and our Savior Jesus Christ; for without this they cannot be his disciples. They have loved Christ more than they have loved father or mother, wife or children, houses or lands, or even their own lives; for without doing this they are not worthy of him. They have put their hand to the plow and have not looked back, for such only are fit for the kingdom of God. They have stood fast in one spirit, with one mind, striving together for the faith of the gospel. Every man who has this hope purifies himself even as Christ is pure. They have been tried and tempted in all ways, but they have overcome, and can say with Paul, when they are about to die, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge will give me at that day, and not to me only, but unto all them also that love his appearing."

Thus the saints become morally worthy to obtain that world and the resurrection from the dead, and to be joined with Christ in his position, and to do the work of the seed of Abraham.

2. Their physical nature.

Being found worthy of the resurrection from the dead, they will be raised up from the dead, they will be raised up so as to die no more. Their mortal bodies will be quickened. Their bodies will be redeemed. Their vile bodies will be fashioned like unto Christ's glorious body. Their natural bodies will become spiritual, heavenly, immortal, and incorruptible bodies. And in this way they will receive everlasting life in the world to come.

Thus the saints will be physically qualified to be joined with Christ, and do whatever the seed of Abraham was to do.

3. Their appointment.

The Savior said: "I appoint unto you a kingdom, as my Father hath appointed unto me." "It is your Father's good pleasure to give you the kingdom." "Because thou hast been faithful in a very little, have thou authority over ten cities. To another he said, Be thou over five cities." He said, "He that overcometh will I grant to sit with me in my throne, even as I overcame and am set down with my Father in his throne, and shall have power over the nations." Judgment will be given to the saints when the time comes that they possess the kingdom. "To them will be given the kingdom, and the dominion, and the greatness of the kingdom under the whole heaven, that all nations may serve and obey him."

Thus the saints will be qualified by the appointment of God and of Christ to do all that the seed of Abraham was to do.

And thus the seed of Abraham—Christ and the saints—will be qualified morally, physically, and by the appointment of God, to take possession of the gate of his enemies, and subdue them by the administration of a righteous government over all nations, and after having destroyed those that curse Abraham, to bless all the nations of the earth according to the oath God sware to Abraham.

Very truly yours.

JOEL A. SIMONDS.

Grand Rapids, Mich.

BREVITIES.

It is reported that upwards of 33,000 Hindoos have renounced heathenism and accepted Christianity this year.

A publishing house in Paris is preparing an edition of the Lord's prayer in more than 1200 languages and dialects.

The Jewish papers of Paris proclaim Gambetta to be an orthodox Jew and Lord Beaconsfield a heretic, though born in the faith.

Columbus was a cabin-boy at the age of fourteen, but his birth is hidden in obscurity. The real name is Christoval Colon, Latinized into the familiar one of Columbus.

J. H. Rundell writes to the *Echo* that, according to a very careful computation, the whole population of the world (estimated at 1,440,000,000) could easily stand on the Isle of Wight, 93,241 acres.

The *Invalide Russe* announces a plan for the reorganization of the Russian army, the effect of which will be to add 350,000 combatants to it. "In the course of a few years we shall be able to produce an army of two million combatants," says this authority.

The British Museum has lately acquired a copy of the Latin Vulgate translation of the Bible, "Lugduni Apud Hygonem a porta," 1538, with Holbein's cuts, a volume described by the *Athenæum* as a most precious rarity, in the original and stamped vellum covers.

The Japanese Government have agreed to grant a loan of $1,500,000 for the purpose of working some of the coal deluis which spread over an immense area in the island of Yezo. Recent surveys by geologists warrant the estimate that there is workable coal enough in that island alone to produce a yearly yield for a thousand years equal to that of all Great Britain.

"It is now possible," says Mr. Lockyer in the Nineteenth Century, "to record every change which goes on in the sun down to a region so small that one hardly likes to challenge belief by mentioning it; changes under one second of angular magnitude in the centre of the sun's disk can now be faithfully recorded and watched from hour to hour; in other words, changes in cloud regions ten miles square in a body 92,000,000 miles away can now be chronicled."

The oldest man in the world is Miguel Solis, living at Bogota, in the Republic of San Salvador. Dr. Louis Hernandez writes to the *New Yether Journal* the following particulars: "His name figures in the list of subscribers to the Franciscan Convent of San Sebastian in 1712. He can still work; his skin is like parchment, his hair plentiful, but snow-white, and rolled about his head in turban fashion. His eyes are full of fire, he answered every question in the clearest manner, and accounted for his astonishing longevity in these words: 'I have never to my recollection eaten more than once a day; the 1st and 15th of each month I fast rigorously from all food, but drink a quantity of water. I always eat my food cold. I have never committed the least excess in drinking.'"

THE RESTITUTION.

B. J. CHAPLIN, Editor.

PLYMOUTH, INDIANA, OCT. 30, 1878.

RENEWED thanks to Bro. H. Heyes for late foreign papers.

A LATE dispatch brings the news that Lord Beaconsfield had had a serious apoplectic fit, and that his condition was precarious indeed.

A SHORT communication will be found in another part of the paper from an old and valued correspondent J. P. Weethee. We hope he will furnish us with some more extended contribution for THE RESTITUTION on the fulfillment of prophecy. We were sorry when he discontinued his expositions, as his previous studies had well qualified him to write on prophetical themes.

QUITE an abatement in the number of cases of yellow fever has been the result of a change in the weather in the south. Heavy frosts have checked the spread of the disease, and the Howard Association is closing up its affairs, refugees are returning home and business is reviving. The number of cases in New Orleans, at last reports, was 12,002 and deaths 3,004. In Memphis the deaths amounted to 2,942. In all other places taken together, the number of deaths would foot up quite large.

IT will be observed that our brethren differ in sentiment in regard to the universality of the resurrection, as well as in their views of the future destiny of the heathen who have died in absolute ignorance of the plan of redemption. We give some space for a temperate statement of some of these topics without any note of dissent or approval. We are not at agreement with all that appears from different correspondents, but it is fair that brethren have a hearing. Some of these questions will never be fully solved in this age. We only see in part; hence can only prophesy in part.

OUR receipts are so meagre just now, that we fear that we shall not be able to give any more papers this year than we did last, which was forty-six numbers. Our paper is later than usual this week, owing to the poor health of the agent and some other reasons. Our condition, financially, is no worse than some other papers advocating the Lord's soon coming. We notice that *Messiah's Herald* has received something more than a thousand dollars in donations to keep it afloat as a weekly. The *Herald of Life*, and other papers, only live by receiving extra help. Without more aid we must drop from two to three papers before January to evade further indebtedness. Should any of our subscribers feel unwilling to make a part of the sacrifice in this way, the full number of their papers will be made up. Indeed we endeavor to give the full number sooner or later.

Trine Immersion.

Mr. Thurman makes this singular sweeping assertion:

"Since both God's sacred writers, and all the Greek fathers, in whose own mother-tongue the apostles preached and wrote, without a single exception, all, in each and every case used *baptidzo* as a frequentative verb, I feel astonished that there should have been but one opinion as to the apostolic mode of baptism."

Now we have carefully examined every occurrence of the word as drawn by Dr. Conant from the classics, the Greek versions of the Old Testament, the New Testament, and the fathers, and have not found a single instance where *baptidzo* is used as a frequentative in any one of the numerous examples, amounting to about 350 in all, and as Dr. Conant had the works he has cited in the original, and a Thesaurus in addition to all the leading Greek lexicons, giving every place in every author where the word occurs, we suppose we have seen the word in nearly every occurrence in classical literature and in all the important places where it occurs in the fathers; and we have examined every place where it is said to occur in the different Greek versions of the Old Testament, as well as every occurrence in the New Testament, and have not found one instance where it has a frequentative meaning alone and by itself, any more than the English word dip would have in similar circumstances. To baptize a finger in blood in order to write, to baptize hyssop in water in order to sprinkle a person or a number of persons, or to baptize steel or iron in cold water in order to cool or harden it, means no more than the word dip would mean if the same occurrences were described in the English language. If the act be repeated more than once, some numeral or circumstance expressive of repetition always denotes the definite or indefinite number of repetitions.

Let us, however, admit that *baptidzo* is a frequentative in its own signification "in each and every case without a single exception," and see what must necessarily follow.

Naaman was commanded to *baptize* himself seven times in Jordan. Now if the word baptize means dipping repeatedly, as claimed, the question would be as to how many dippings would exhaust its meaning. Suppose we admit what trine Immersionists claim in the act of baptism, and say *three*. Then for Naaman to have *baptized* himself *seven times* he must have *dipped* himself *three* times for each *baptism*, making, in all, *twenty-one dips*. This would be doing no more than is done in carrying out the commission, where simply *baptizing* into a definite comprehensive name is enjoined as one act, but which is subdivided into a trine dipping by those claiming that the verb is a frequentative.

How would this principle work when a plural form of *baptizmata* is employed? For instance, in the Apostolic Constitutions, Canon L. says: "If any bishop, or presbyter, shall not perform *three immersions*—τρία βαπτίσματα—for one initiation, but *one immersion*—ἓν βάπτισμα—that given into the death of our Lord, let him be deposed." Supposing we treat *one baptism* here as a frequentative, as Mr. Thurman claims in every instance where the word occurs, then the *three baptisms* must be a plurality of frequentatives.

But we will not put me this absurd claim any further than to state that the verb *baptidzo* is employed to express plunging steel into the fire in order to heat it; the heated steel into water in order to temper it; an object into liquid in order to drink it. It is applied to ships sunk in the sea; to tow dipped in oil for burning; to salt thrown into water to dissolve it; to a branch dipped in a liquid in order to sprinkle it about; to a medical preparation—a pessary of cantharides—dipped in breast milk and ointment, to allay irritation; to a sword plunged into an enemy's breast; to a hot poker plunged into a person's eye; and to sliced turnips pickled in brine. It is also used of the soul immersed in the body, and of the perceptive faculty immersed in the depths of the body; of the mind immersed in ignorance; the wicked are immersed in wickedness; and the prodigal is immersed in debt. Indeed, all places where the word occurs go to demonstrate that [illegible] ground-idea, means exactly what the learned German grammarian, Kuhner, claims for this as a derivative from a substantive root, the changing of that substantive sense into an action. The old root, *bap*, or with a vowel suffixed, *bapo*, meaning a dip, or submergence, has become, in the derivative, *baptidzo*, to dip, or to submerge some object. The object then becomes the thing *dipped*, and may be *baptized* once, twice, three times, or a hundred times, and this repetition of the *bap* or *dip* must be signified by some number or circumstance. As both *bapto* and *baptidzo* are derived from a more simple root, and as both words occur in the Septuagint and also in the New Testament, the question may be asked, What is the difference in the ground-meaning of these two verbs? In many instances there is no difference. The Seventy render the Hebrew of *tabeal* of Job ix. 31, by *ebapsas*, a form of *bapto*, while the version of Aquila renders it by *baptisei*, a form of *baptidzo*. So by some authors the foundered ship is spoken of as being *merged* by using a form of *bapto*, as [illegible] *baptisai he naus*, the ship is immersed, or sinks, while another author, narrating a similar event, says, [illegible] —*lelo de naus baptilsthenai*—the ship being immersed, using a form of the verb *baptidzo*. In many other instances, however, there is this difference: The word *bapto* is preferred where the dipping is done to secure some ulterior purpose as a result of the dipping. If the object be to color or dye any material, as wool, cloth, or yarn, some form of *bapto* is employed. If the object be to saturate, smear, or tinge, this verb is also used. Thus we have forms of the verb *bapto* employed three times in the Greek New Testament. The first is Luke xvi. 24, where the rich man says, "Send Lazarus that he may *dip* [illegible] —*apsato*—the tip of his finger in water;" here the *dipping* was not the ulterior object, but the *wetting* the finger with water to apply to the parched tongue, in order to cool it. Had the finger been inflamed, and had a physician prescribed a *dipping* in water to cool the finger, instead of *wetting* the finger to cool something else, some form of *baptidzo* would have been employed. The word occurs again, John xiii. 26, where our Lord, to point out who should betray him, says. "He it is to whom I shall give a sop when I have *dipped*—*brexo*—*bapsas*—it." Here the object of the dipping was to saturate the piece of the paschal lamb, or morsel of bread, with the [illegible] gravy [illegible] authorities say) prepared for the occasion. The third occurrence of the word is in Rev. xix. 13, where the coming victor is represented as "clothed with a vesture *dipped*—[illegible]—*bebammenon*—in blood," and where the idea is of a vesture colored or stained by having been *dipped* in blood.

For this reason the Hebrew *tabeal* has been rendered by forms of *bapto*, as in Ex. xii. 22, which reads: "And ye shall take a bunch of hyssop, and *dip*—*baptesthe*—it in the blood that is in the basin, and strike the lintel," etc. Here the ulterior object is saturating the bunch of hyssop with the blood in order to stain the lintel and posts of the door, and hence a form of *bapto* is chosen. So in Lev. iv. 6, 17, where the priest is directed "to *dip*—*baptei*—his finger in the blood, and sprinkle of the blood seven times," etc. Here the remote object is the dipping was to take of the blood on the finger in order to sprinkle it before the Lord. There is far more reason for claiming a frequentative action in using *bapto* in these verses than can be shown in any of the hundreds of cases were *baptidzo* is used, as undoubtedly the priest *dipped* his finger in the blood seven times, or just as often as he sprinkled it. The same explanation will apply to Lev. xiv. 6, 51, as well as to Num. xix. 18. In Ruth ii. 14, where Ruth is told to "*dip*—*baptei*—her morsel in the vinegar," saturation is the object. In Lev. ix. 9, Aaron "*dipped*—*ebapse*—his finger in the blood," with the ulterior object of putting it on the horns of the altar. In 1 Sam. xiv. 27, Jonathan "*dipped*—*ebapse*—the end of the rod in the honeycomb," with the ulterior design of bedding it with the honey. In 2 Kings v. 14, the *dipping* itself was the thing enjoined, and hence a form—*ebapsato*—*of baptidzo* is employed, but so far from being a frequentative inherently, the number of times—*seven*—is carefully specified.

Thus, while both the verbs *bapto* and *baptidzo* have a common province in the language, as both signify to *dip* or *immerse*, still each has a separate province into which the other does not intrude. If anything is to be *colored, tinged, stained, saturated*, or even *wetted* by the dipping, then some form of *bapto* is chosen; but if the idea is to express the [illegible] *sunkened, sunk, submerged, plunged into, immersed*, or *baptism* is appropriate. Thus, Isaac first *dipped* his finger in the basin of blood, but this was that the blood might adhere to his finger in order to sprinkle it before the Lord, and he would *dip* as often as he sprinkled. Just so in other cases where the ceremony of *dipping* and sprinkling is mentioned in the law of Moses. Jonathan *dipped* his rod to take up honey on its end. Ruth *dipped* her morsel in the vinegar to *saturate* it and make it more palatable. Lazarus was desired to *dip* his finger in order to *wet* it and thus convey a few drops to cool the parched tongue of the rich man. The Savior *dipped* the sop in the sauce in order to *saturate* it and make it the more palatable before presenting it to Judas. Cloth, wool and raiment are *dipped* to color them. Hence, in all these instances some form of *bapto* is used. On the other hand, when the mind and the nobler faculties are *submerged* in ignorance and vice; when a tract of land is flooded with water; when a sword is *plunged* into some part of the body, or a hot iron into the eye; when animals are *submerged* and drowned by an overflowing river; when iron is *dipped* into water to cool it, or steel to harden it; when a person is *submerged* by others to drown him; when anything is *sunk* into brine to pickle it; when a person is *bathed* for perspiration; and when a person is *immersed* into some religious system, then *baptidzo*, in some of its forms, is the appropriate word. The exceptions to these principles where *bapto* is used for something *sunk* or *plunged*, or where *baptidzo* is used for something *smeared* or *saturated*, are extremely rare.

Our readers will perceive that *bapto*, when used for coloring anything in a dye, or for *dipping*, a finger seven times into a basin of blood in order to sprinkle it, or when used for *tinging* or *saturating* anything, has more claims to being treated as a frequentative than *baptidzo*. If there be any more force in *baptidzo* than in *bapto*, it is *intensive* rather than *frequentative*. *Completely whelmed* is the idea rather than *often dipped*.

We hope this article will make the distinction between the two words clear and definite. The effort to prove trine immersion from the assumption that *baptidzo* is inherently a frequentative and demands a number of *dips* to make one *immersion*, is of the weakest, not to say of the silliest, character. The authorities and lexicons, that are quoted to prove [illegible] frequentative [illegible] authorities, any such conclusion. Donnegan defines the word—"to immerse repeatedly into a liquid—to submerge—to soak thoroughly—to drench with wine, etc." All these definitions find their application in the reading of the Greek. When the youth, Aristobulus, was drowned, it was by "often pressing him down, and *dipping*"—*baptizontes*—him, that this was accomplished; hence the verb *baptidzo* is used according to his first definition.

If a ship was *sunk* it would be *submerged* according to another definition. If a man were beastly *drunk* he would be *drenched*, according to another definition.

Neither Donnegan, Stuart, nor any other man of learning would have us understand that it requires three, seven, or ten dippings to make one repetition, but that there are places where the action of submergence is often repeated, and *baptidzo* is the verb employed. Surely Donnegan would not have us understand when a man is *drenched* with wine—[illegible] —*hapa pathas baptizomene*—that he had got drunk three times to become *drenched*, or that when a people were immersed in ignorance—*agnoia bebaptis menon*—that they had been repeatedly submerged. *Thoroughly whelmed* or *imbued* would be the idea. The word *baptidzo* is used where there are repeated *submergences*, but there are no more *submergences*, or *dips*, than *baptisms*.

We are somewhat prolix, but wish our readers to understand this subject.

(To be Continued.)

CORRESPONDENCE.

Editor Restitution—I write you, that no unfavorable construction be put upon my long silence. I gave Brother N. Bond reasons, which our brother pronounced *not valid*. I had occupied so much room in THE RESTITUTION, for a year or more, that it seemed to me that I was crowding out others whose writings might be more interesting to the brethren than my own.

In the early spring (March) I was threatened with an attack by the champion debater of the Disciples, a man of twenty-six discussions, and uniformly victorious—Elder J. S. Sweeney, formerly of Chicago, Ill., now of Paris, Ky. I agreed to meet him; but for some cause, not stated to me, he has not come to time. Whether he will meet me at some future day he has not stated.

I have been called to act as a moderator in two discussions; one between an Advent Disciple and an Episcopal Methodist minister; the other, during the whole of last week between a Disciple minister, A. W. Dean, of Nelsonville, Athens county, Ohio, and W. S. Bell, of New Bedford, Mass., a Free Thinker. That you may see the unblushing infidelity of our age, I state the propositions which he undertook to establish:

1. The Bible is entirely of human origin, and is, with its religion, an outgrowth of pre-existent Paganism, and is, when received as inspiration, pernicious in its influence.

2. Jesus did not arise from the dead.

Learning that Mr. Bell was claimed to be a graduate of two eastern universities, and that he was an old debater, I expected great things. He was a pleasant speaker. His voice was agreeable, and his manner deliberate, and, to some, attractive. What he said was principally written, and nearly half of it printed. It was soon apparent that he did not understand the position of his opponent. He had been accustomed to combat New England orthodoxy. When he found that he was obliged to face Moses and the prophets, Jesus and the Apostles, his strength departed. His defeat was most signal, one of the moderators being obliged to bear a large share of the blame of his discomfiture.

Mr. Bell is an infidel lecturer, professedly a believer in the God of nature, but as fidently, at heart, an atheist. He is an open blasphemer of the God of the Bible, not seeming to know that every objection urged against the God of the Scriptures, can, with equal force, be brought against the Author of Nature. Events are pushing us onward to the final catastrophe. How soon we shall meet it does not appear. One thing is certain that the masses of church and state are in blindness as to the events now impending. The handwriting on their walls is seen, but the writing, is to them, in an unknown tongue.

The world appears to be in total ignorance of the near approach of the Savior. Such is the influence of German Rationalism on popular theology that no event named in the Bible could be less anticipated than Christ's personal return. The hope of the gospel is but little understood, less dwelt upon, and still less in the affections of the many that pride is the ruling Christian.

Whatever may be our views relative to the second advent, one thing is essential, that we love his appearing. 2 Tim. iv. 8. It doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him (of seeing him at his appearing and being like him) purifieth himself even as he is pure." 1 John iii. 2, 3. A doctrine that does not purify the heart is of little value to the Christian.

The temporary settlement of the "Eastern question" has thrown the leading nations into the position I partly anticipated. Russia, in combination with smaller powers, in the north and east, and England with Turkey in the west and south. Further developments must soon follow.

Two propositions have been presented in THE RESTITUTION which have not yet appeared to me correct. The *one* is rather *new*, the other quite *old*:

1. The germ of sin has not yet been revealed. This is new, and to me, quite singular. It has, to my mind many serious defects.

2. The Turkish Empire is the mystic Euphrates of Rev. xvi. 12. This interpretation, by expositors generally, seems to be assumed rather than proven. I hope that some able brother will be so kind as to show that that interpretation is consistent with the laws of symbols. This task I have not yet seen undertaken in THE RESTITUTION. I make the request from a sincere desire to have removed from my own mind objections too difficult for me to remove.

The call for a convention in New York relative to the second coming of Christ, is a new feature in this age. I should certainly be delighted to attend its sittings. Yours, etc.,

J. P. WEETHEE.

Rossville, Ohio.

Field Notes.

H. V. R.

Editor Restitution:—You have not heard from me for some time, but I have been busy in the general work. Visited the brethren in Illinois and Michigan since last wrote you. Attended the annual conference at Antioch, Illinois, and the annual meeting of Michigan. Had good meetings and witnessed the progress of truth in both states. There was a goodly number of old and tried friends at both these annual gatherings, and a number of young people started for the home of the good. Five at Antioch, Ill., and nine at Woodland, Mich., were buried. At the place last named a little band

POETRY.

"A Little While."

John xvii. 23-24; Romans viii. 17. 2. Philippians iii. 8-21; Revelation xxiii. 4-5; 1 Thessalonians v. 23-24, 28.

"A little while" of mingled joy and sorrow,
A few more years to wander here below,
To wait the dawning of that golden morrow,
When mortal shall be clothed with immortality.

"A little while" for watching souls to pray,
For lost we sorely lament;
A little while for hurling unbelievers,
By telling others of a Savior's coming.

"A little while," and we shall dwell forever
Beside our bright, ever-lasting home,
Where time, or space, or death no more can sever
Our tried-weary hearts—and pain come to rest forever.

"It is but a little while;" the way is dreary,
The night is dark, but we are nearing home;
Oh! for the rest of home, for we are weary,
And long to inherit what the Lord has promised!

—*Rock.*

COMMUNICATIONS.

"The Testimony of Jesus."

B. WILSON.

A respected sister writes to me as follows: "Explain Rev. xii. 17 and xix. 10. What is the testimony of Jesus? Is it the spirit of power to prophesy? If so, who is this remnant seed? and when fulfilled?"

Without presuming for one moment that I can explain the above texts, or answer the questions proposed, any better than my dear brother, I venture to offer, through the columns of THE RESTITUTION, the following remarks:

1. *The Testimony of Jesus.* This testimony I understand to be "the record that God gave of his Son." 1 John v. 10, 11. This was given to the Apostles to publish, guard, and keep. The "word of reconciliation" was committed unto them; hence they were "ambassadors for Christ," as though God did beseech by them. 2 Cor. v. 19, 20. Paul said that he was made a minister of the gospel, to fulfill the word of God, Col. i. 24-29, and that he was set for the defence of the gospel. Phil. i. 17. That gospel was the testimony concerning Jesus, which Paul was sent to publish. When, soon after his conversion he went to Jerusalem, and "spoke boldly in the name of the Lord Jesus, and disputed against the Grecians, and they went about to slay him," Jesus spoke to him in a vision, saying: "Make haste, and get thee quickly out of Jerusalem; for they will not receive thy testimony concerning me." Acts ix. 29; xxii. 18. The ministry which he received of the Lord Jesus, was to "testify the gospel of the grace of God," and he did this when he preached the kingdom of God, and taught those things which concern our Lord Jesus Christ. Acts xx. 24, 25; xxviii. 31. He was not ashamed of this gospel, but from Jerusalem round about unto Illyricum, he fully preached it, and shunned not to declare unto all the counsel of God. Rom. i. 16; xv. 19; Acts xx. 27. To the Corinthians he wrote: "And I, brethren, when I came to you, came not with excellency of speech, or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified." 1 Cor. ii. 1, 2. He delivered this testimony in weakness, but it was attended with the power of the Spirit.

In 1 Cor. i. 6, he calls this the testimony of (concerning) Christ which was confirmed in (or, *among*) them. He exhorted Timothy, "Be not thou ashamed of the testimony of our Lord, nor of me his prisoner; but be thou partaker of the afflictions of the gospel, according to the power of God." 2 Tim. i. 8. Here "the testimony" and "the gospel" are synonymous. Paul was "a prisoner of Jesus Christ," "an ambassador in bonds" for preaching the gospel. Eph. iii. 1; iv. 1; vi. 19, 20. This testimony is styled "the hope of the promise made of God unto the fathers," and "the hope of Israel." (Acts xxvi. 6; xxviii. 20,) as to be declared to King Agrippa, and the chief men among the Jews at Rome, when he stood before them bound with a chain for his defence of the gospel.

The Apostles were all commissioned to proclaim the good news of the kingdom, and to be witnesses for Jesus unto the uttermost part of the earth Acts i. 8; Luke xxiv. 47, 48. They held the same testimony—"the word of the faith"—"the word of the truth of the gospel." Rom. x. 8; Col. i. 5. This word they preached everywhere, and called it "our testimony." 2 Thess. i. 10. It was identical with "the word which God sent unto the children of Israel, preaching peace by Jesus Christ," and which was published throughout all Judea, beginning from Galilee. Acts x. 36, 37; Matt. iv. 23; Mark i. 14, 15; Luke iv. 14 21, 43, 44; viii. 1; ix. 1-6. This was "his testimony"—"the testimony of Jesus." John the Baptist said of him, "What he hath seen and heard, that he testifieth; and no man receiveth his testimony. He that hath received his testimony hath set to his seal that God is true. For he whom God hath sent speaketh the words of God." John iii. 32-34

Now, let us look at Rev. xix. 10 and xii. 17. I do not understand that the angel who spoke to the Apostle John about "the testimony of Jesus," meant something else than that word of salvation which Jesus and his Apostles preached. Mark what the angel said: "I am thy fellow-servant, and (fellow-servants) of thy brethren that *have* the testimony of Jesus; worship God; for the testimony of Jesus is the spirit of prophecy." John's brethren possessed this testimony, and together with him were *suffering on* its account. Hence he wrote, "I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the Isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ." Rev. i. 9.

We also read that suffering for that testimony was not confined to those primitive times. Under the fifth seal, John in vision saw the souls or persons of them "that were slain for the word of God, and for the testimony which they held." Rev. vi. 9. This testimony or faith which they held, undoubtedly, was the same as that for which John suffered punishment, and of which he bore record. Rev. i. 2. "The remnant of the woman's seed, which keep the commandments of God, and have the testimony of Jesus Christ," (Rev. xii. 17,) refers to a class of believers who shall live in the days of the voice of the seventh angel. They are also persecuted for their adherence to the same testimony for which the saints have always suffered. In Rev. xiv. 12, it is further corroborated and elucidated. "Here is the patience of the saints; here are they that keep the commandments of God, and *the faith* of Jesus." The class of persons referred to in this text is the *same* as that in Rev. xii. 17, and therefore, "*the faith* of Jesus," and the *testimony* of Jesus Christ, for which they suffered are one and the same.

2. *Is the Testimony of Jesus the spirit of power to prophesy?* From what I have already written the reader will perceive that I do not think it to be so. The spirit of power was given to confirm the testimony. The Apostles, to whom was given the word of the Lord, after they had waited and received power by the Holy Spirit coming upon them, "went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following." Mark xvi. 20. "God also bearing witness, both with signs and wonders, and divers miracles, and gifts of the Holy Spirit, according to his own will." Heb. ii. 4.

I presume the query was proposed because some think that this was the meaning of the angel when he said,—"the testimony of Jesus is the spirit of prophecy." But as I have shown what this testimony is, I will only add, that the faith, the gospel, or word of truth, is the burden or spirit of the prophetic word; for Peter writes about it thus: "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you; searching what, or what manner of time the spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Spirit sent down from heaven." 1 Pet. i. 10-12.

3. *Who is the remnant seed?* I have already intimated that I think the remnant seed here referred to, is a class of believers who will live under the blast of the seventh trumpet. During the sounding of this trumpet, the mystery of God will be finished, as he has declared to his servants the prophets. Rev. xi. 7. It begins with the first resurrection, and ends with the kingdoms of this world becoming the kingdom of our Lord, and of his anointed. 1 Cor. xv. 52; 1 Thess. iv. 16; Rev. xi. 15-18. The resurrection and translation of the saints is symbolized by the birth of the man-child, and its being caught up to God, and his throne. Rev. xii. 5. The woman signifies the church as a whole, even "the exalted Jerusalem, which is the mother of us all." Gal. iv. 26. When the saints are caught away, the church will be in a desolate, forlorn state, well represented by the woman fleeing into the wilderness, where she is supported for three years and six months. When the dragon finds that she has escaped his persecuting power, he directs his rage against "the remnant of her seed, who keep the commandments of God, and have the testimony of Jesus Christ."

These I understand to be those who heed the proclamation of the everlasting Gospel by the angel flying in mid-heaven Rev. xiv. 6, 7. The dragon, through the beast, makes war upon them, and overcomes them, for he causes as many as will not worship the image of the beast to be killed. Rev. xiii. 7, 15; xiv. 12, 13. It is probable that a large portion of this remnant seed will be Jews. They will be converted at this time, and suffer persecution with the rest of those who keep the commandments of God and the faith of Jesus. Isaiah says to them, "Hear the word of the Lord, ye who tremble at his word; your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified; but he shall appear to your joy, and they shall be ashamed." Isa. lxvi. 5. They will say, "in the way of thy judgment, O Lord, have we waited for thee; the desire of our soul is to thy name, and to the remembrance of thee." And when the Lord shall come and reveal himself to them they will say, "Lo this is our God; we have waited for him and he will save us; this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." Isa. xxv. 9; xxvi. 8.

Those of the remnant seed who suffer martyrdom will be blessed with those who live and reign with Christ for a thousand years, Rev. xx. 4-6: while the rest will join in the grand anthem of praise which will roll up to the heavens, like the voice of mighty thunderings—"Alleluia! for the Lord God omnipotent reigneth." Rev. xix. 6.

4. *When fulfilled?* I presume this is predicated upon the second and third, relating to the spirit of power to prophesy, and the remnant seed. Of course, this query is already answered, in replying to the others. I am of the opinion, however, that the spirit of power will be manifested again upon the earth, to confirm the word, antagonize the power and reign of the man of sin. There has been a long interval, from apostolic times down to the present, without the miraculous agency operating in and for the church. The church has been left to walk by faith, rather than by sight, and thus obtain the greatest blessing. Jesus said to doubting Thomas, "because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed." So it may be said of those who receive the Gospel on the testimony alone, without the confirming signs, wonders, miracles and gifts of the Holy Spirit. There is a time coming, however, when it is probable spirit-power will again attend the ministry of the word. It almost seems necessary that it should be so, when we read that antichrist is to be revealed according to the energy of the adversary with all power and signs, and lying wonders; and that he will deceive those that dwell on the earth by means of those miracles. 2 Thess. ii. 9, 10; Rev. xiii. 13, 14; xvi. 14; xix. 20. The two witnesses have power to work miracles during the time they prophesy or deliver their testimony. Rev. xi. 5-7. They prophesy 1260 days, the time of the reign of the wild beast, or antichrist. Dan. vii. 25; xii. 7; Rev. xiii. 5. I do not regard the two witnesses as only two and no more, but rather as that class of believers who will then keep the commandments of God, and the faith of Jesus. The angel also flying through mid-heaven represents those who will then be authorized and qualified (as I think) by the spirit, to proclaim the Gospel to all nations.

I will drop the subject right here. I have said more than I intended, and I fear not so much to the point as my worthy brother expected.

Doctrines of the Bible.

In my study of the Bible I have never been able to find "doctrines" applied to the truth of God, but always doctrine, according to the doctrine of God our Savior, &c. We find the word doctrine forty-five times in the Bible and always in regard to the revealed truth to man, but we find doctrines of men and devils. We consider the doctrine of God as embracing the whole plan of God as revealed in the Bible. A tree embraces roots, trunk and branches. So with the doctrine of God; the roots reach back into chaos, where God began to make earth; for quite a length of time there was the trunk but not many branches; but when Jesus came preaching the Gospel of the kingdom of God then the branches became thicker, but all the same doctrine: 'tis true there are different subjects but all a part of the same doctrine. The highest branch of this one doctrine, reaches to the end of the book of Revelations. "Surely I come quickly!" Even so, come Lord Jesus, is my earnest prayer.

MRS. H. L. ISHAM.

The greatest trigonometrical operation ever yet attempted, the junction of the Spanish and Algerian triangulations, is about to be undertaken. The Spanish engineers are posted at Sierra Nevada and Mount Tetica, the French at Fillfroussen, near Nemours, and Ben Sabia, near Oran.

LETTER DRAWER.

Editor Restitution:—I learn from the editor of *Our Rest* that you are publishing THE RESTITUTION. From the title I conclude the sentiments of the paper Scriptural. Please send me a copy. I am eighty-two years of age; have been preaching fifty-nine years. Some three years since I rewrote a work on the Millennium. I want to see whether it coincides with the sentiments of your paper.

By changing my place of residence I have been a member of three branches of Methodists. For many years I have been studying, writing, and looking for, while hasting unto the coming of the day of God. I believe in the return of literal Judah and Israel to Palestine: the conversion of many of them, and thousands of the Gentile world; many, because incorrigible and rebellious, will be cut off. Isa. lv. 12. The same may be said of Judah and Israel. But at length the knowledge of the glory of God will fill the earth. "The work of righteousness will be peace, and the effect quietness and assurance forever."

I am taking the *Crisis*, printed in Boston. It is free to preachers, or I could not have the privilege of its perusal, for want of means. I have preached too long without sufficient remuneration.

I cannot, or dare not, send you one of my pamphlets on the thousand years of Christ's reign until I peruse your paper; I fear discrepancy. The *Crisis* contains many good things, but I believe with the apostle, "For me to live is Christ, and to die is gain; and to depart and be with Christ is far better." I believe the thousand years' reign of Christ is in this earth. Whatever change it may undergo, it remains until the reign of Christ is consummated. I do not think the Millennium is in heaven, nor in the new earth; nor the resurrection of the wicked dead, the judgment, nor the loosing of Satan in the new earth. When all these things are accomplished, and not till then, may we look for the new earth, the unchanging state.

When will Christ come? When the army of Gog shall be in seige at Jerusalem. Where will he come? On the Mount of Olives. Zech. xiv.

Respectfully yours,

R. BUTTOLPH.

Monticello, Iowa.

Editor Restitution:—I have never written you before, but as my own heart is so full of joy, I could not refrain from telling you the good news. Five more dear children have been added to the family of God, having obeyed that form of doctrine once delivered to the saints. And one of the number was our dear daughter Ellie, who put on Christ by being buried in baptism, to rise and walk in newness of life. Dear friends, we had a refreshing time. After going down to the water, we returned to Brother Guittean's, where we partook of the emblems of the broken body and shed blood of our Lord and Savior Jesus Christ. We all felt it was good to be there. Our hearts were full to overflowing, and I could but exclaim, Praise the Lord for his goodness and mercy that has brought these dear brethren and sisters to the knowledge of the truth. My dear husband seemed filled with the spirit of knowledge and wisdom of God, while he walked in and out of the water with each dear believer, was a beautiful sight to behold—one that will not soon be forgotten.

"Cast thy bread upon the waters: thou shalt find it after many days." We have found it even so, for the word had been proclaimed to some of these years ago, and one said he tried hard to disprove the things set forth; but the more he searched, the more proof he found that it was the only true way—God's way—the one faith, one hope, one baptism. Oh, that all we love would come to a knowledge of the gospel of the kingdom of God! Paul may plant, and Apollos water, but God giveth the increase. May all those who have obeyed, continue in well doing faithful unto the coming of our Lord and Savior Jesus Christ.

M. P. STEELE.

Cox Run, Ohio.

Editor Restitution:—I am on my way home after an absence of nearly six weeks. Shall fill another appointment on the way in Clinton county. I held the first meeting in Clinton county, the next in Blackford county. Had good meetings, with one addition. From there to Brother Priser's neighborhood. Had a good meeting. From there to Millwood; had meeting six days, with good attention. I find the people quite anxious to hear the word. I still feel like contending for the faith till the Lord comes, or till death may come, and I fall under its power.

J. S. HATCH.

Fountain, Ind.

Vulgar Language.

There is as much connection between the words and the thoughts as there is between the thoughts and the actions. The latter are not only the expression of the former, but they have a power to react upon the soul, and leave the stain of corruption there. A young man who allows himself to use one vulgar or profane word has not only shown that there is a foul spot upon his mind, but by the utterance of that word he extends that spot and inflames it, till, by indulgence, it will pollute and ruin the soul. Be careful of your words and of your thoughts.

If you can control the tongue that no improper words are pronounced by it, you will soon be able also to control the mind and save it from corruption. You extinguished the fire by smothering it, or by preventing bad thoughts from bursting into language. Never utter a word anywhere which you would be ashamed to speak in the presence of the most refined female or the most religious man. Try this practice a little while, and you will soon have command of yourself.

To think kindly of each other is good; to speak kindly to each other is better; but to act kindly one towards another is best of all.

DIED.

SMITH.—Died of inflammation of the stomach, Oriel Smith, aged forty-four years.

Dear mother is without a daughter unexpectedly to her husband, G. W. Smith, and her children not knowing of her being dangerously sick; so there were present at her death only two of the smallest of her children. Oriel died in the faith of the speedy coming of Christ to change the living and raise the dead. She was a consistent member of the church of God for the last six years. About six years ago she was immersed into Christ by the writer. Shespent the most of her days outside of any church, as the doctrines of the different churches were too horrible for her to believe. She always desired that God was love, instead of burning up all unbelievers, or hereties them always yet never burning them up. Oh sweet Heaven brother. Died a consistent member of the church of God at South Liberty, except a few years that she lived near Emporia, Lyon Co., Kansas, with her second, husband, G. W. Smith. Brother Smith got tired of living so far away from a church, so he sold out at Emporia and moved three miles west of Osage mission, where we—the church of God—hold our Fourth of July meeting. There we saw sister Smith at the last Fourth of July that we will meet her in this age in mortality. She left a husband and six children to mourn and a number of brethren and sisters and numerous friends that make no profession at all. She was highly esteemed by all. Do we need not mourn as those that have no hope. A funeral discourse was delivered by the writer from 1 Thess. iv. 13, 14, to a goodly number, though the congregation was not near so large as it would have been had it not rained so heavy all morning. She is not dead but sleepeth. So Jesus slept. God edying am passed through the grave, and loosed the bed.

Rest, dear sister, till from his throne,
The morning breaks and pierce the shade.

JOHN POORE.

Goldsberg, Kan.

Errata in Last No.

In the notice of Elder D. V. Taylor's article on "The Coming Throne," and Vol. II., "he proceeds to constitute the plans (not places) of every nation another Israel." Col. iii. 4, should without exception be "Christ and the land," (not Jesus). In the next paragraph "the exile of a few" (not Jew).

Notice.

All persons suffering from chronic disorders of whatever character, or who have friends so suffering, except it be such as are beyond contradiction entirely hopeless, may perhaps be put in a way to be relieved or cured, if they will write me forthwith. I am associated for the time being with a Christian physician, a physician of great skill in the treatment of various diseases which are often deemed incurable. I will correspond freely with any or all who write, giving information or suggestion in regard to the best course to be pursued. Those who have known me through THE RESTITUTION or otherwise, will credit my sincerity and truthfulness.

CHARLES COLLINGUS, M. D.

Smithfield, N. Y.

LETTER RECEIPTS.

Letters from the following persons have been received, found to be correct and the usual acknowledged:

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Esther Willis	50	Israel Zug	1 00
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A Free-Will Offering.

We, the undersigned, having the good of the cause of truth at heart, and believing that it is our duty to sustain the gospel with our means as well as our prayers, and believing that God will bless us for all the labor we make in behalf of the truth, have laid the sum set opposite our names for the purpose of freeing THE RESTITUTION from debt, and sending it out as a messenger of truth to those sleeping in darkness, and to comfort those who are waiting to hear of Jesus.

Amount previously published	$199 42
J H Waltip	5 00
Mrs E Colliers	2 00
P H Albert	2 00
Mrs Mathilien	1 00
Sarah Bernhill	1 00
J H Coe	2 00

ANNOUNCEMENTS.

WEST VIRGINIA, VA.

The quarterly assembly will commence Saturday before the first Sunday in November, at the house of the brethren, in Winchester, Va. Let there be a good attendance.

The Lord willing I will be in Edgar county, Ill., on the 9th day of November, to commence meeting near Brother Myers' to continue over Sunday. The next week to be in Newcastle, near Paris, Ill., meeting to commence on Thursday night before.

J. S. HATCH.

BOOK LIST.

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POETRY.

"Stand Up for Jesus."

H. L. HASTINGS.

Dying words of Dudley A. Tyng, to his father, Dr. S. H. Tyng.

"Stand up for Jesus!" Lo! while shadows gather,
And o'er my pathway hangs death's deepening gloom,
Now from my dying lips, O dearest father,
Hear these my words, close by the silent tomb—
"Stand up for Jesus."

"Stand up for Jesus," 'mid earth's rude commotion,
Perilling comfort, joy and worldly ease—
Stand like the storm-washed Pharos by the ocean
Guiding the mariner to realms of peace.
"Stand up for Jesus."

"Stand up for Jesus," though his foes surround thee,
And seek to dim the lustre of his name;
Oh! let his light and love beam all around thee,
A pure, a radiant, and a quenchless flame.
"Stand up for Jesus."

"Stand up for Jesus." Lo! from Pisgah's summit
I gaze afar, though with a dying glance;
I see Mount Zion and the hosts upon it,
And Jesus, smiling, bids me to advance.
"Stand up for Jesus."

"Stand up for Jesus." Now in death's dark river,
My weary head is sinking 'neath the wave;
But Christ stands by me—he shall ecom deliver,
God shall redeem me from the silent grave.
"Stand up for Jesus."

"Stand up for Jesus." Lo! the night is breaking,
And on the sky dawns the eternal day,—
Oh! then shall I, from death's brief slumber waking,
Behold thy face and ne'er be torn away.
"Stand up for Jesus."

"Stand up for Jesus." Let the worldling pity
The cross we bear, the weary path we tread;
Soon shall we meet in yon celestial city,
And stand with Christ with crowns upon each head.
"Stand up for Jesus."

COMMUNICATIONS.

Babylon and Jerusalem.

BY P. ALLING.

In the 9th chapter of Genesis we have the record of the covenant "God made with Noah and all flesh," confirmed by the bow which he set in the clouds, that he would no more destroy all flesh by a flood of water. In chapter 11th we have the record of the descendants of Noah coming from the east to the land of Shinar, where they established themselves as a nation, and builded a city to make unto themselves a name, that they might not be scattered abroad over the earth. In that city they resolved to build a tower that should reach unto heaven. To accomplish which work, they said, "let us make brick and burn them thoroughly." As they proceeded in their work, "God said, let us go to," as they have thus began, nothing will restrain them—let us confound their language—and scatter them abroad on the face of all the earth, "and they left off building and were scattered abroad over all the earth, and the city was called Babel." Margin—"confusion."

Thus, the very thing they designed to escape, was brought upon them with the frustration of their wicked purposes. But the other object, "a name," they obtained, viz.: Babel, or confusion. Now, as the earth was peopled with this confusion of tongues, why may not this original name of Babel be appropriately applied in its generic sense, to all nations of earth, from that time onward to times yet future, when God shall turn to them a pure language, "that they may all call on the name of the Lord to serve him with one consent?" Zeph. iii. 9.

In other portions of this record we have brought to view another class of the descendants of Noah through whom the promised seed, Christ came. In the early history of this class, Abraham, the father of the faithful, was called very soon after the confusion of tongues, as its representative head, with whom God made this covenant. "In thee and in thy seed shall all of the nations of the earth be blessed; yea, all the families of the earth." This line was filled out by Moses and the law; by Samuel, David and the prophets to the first advent of Christ. This line of Noah's descendants, like the other, had its city and its temple, chosen of God, for his habitation, which shadowed forth his glory yet to be revealed. These descendants had but one language, viz.: The Hebrew, and were the smallest of all the people of the earth. They were the only ones upon earth from Abraham's day till the conversion of Cornelius from the Gentiles in about A. D. 42, that enjoyed a knowledge of God sufficient for salvation; all the rest were given over to idolatry. They were "without God and without hope"—shut up in unbelief." These two cities were representatives of the two classes, or two seeds, viz.: The seed of the woman and the seed of the serpent, and were world-wide in their sphere. They were always antagonisms, but Jerusalem was the weaker one, and in it Christ was crucified by the seed of the serpent, and thus "the heel of the seed of the woman was bruised." But, thanks be to God who giveth us the victory through our Lord and Savior Jesus Christ, the time is at hand for the tables to be turned, and the head of the serpent will begin to be bruised but not crushed, till he is destroyed at the end of the one thousand years. Rev. xx.

From this view of the world, a multitude of side thoughts are suggested; a few only of which can, at present, be noticed:

1. The apostasy of the world began at the point where God's command of the "Low in the clouds" began to be disregarded, and was consummated in their impious works of building a tower for their safety, and to make for themselves a name, much as did the Apocalyptic apostasy of the church of Christ, which also obtained for herself a name—like that of its predecessor, "Babylon, the great, the mother of harlots and the abominations of earth."

2. Those "thoroughly burnt brick" used in the building of the city and tower, are they not the same as are now being exhumed from those ancient ruins?

3. In the scattering that then occurred over all the earth, did not the aborigines of America reach these shores?

4. When God turns to the people "a pure language and they serve him with one consent," who are to be included in that promised blessing? Is it to be confined to the immortalized saints, the Bride the Lamb's wife? Are they not to be associate rulers with Christ of the world to come and were previously healed? Is this prophecy conditioned? If it is, then why is not the preceding verse also conditioned? That verse reads thus: "Therefore wait ye upon me, saith the Lord, until the day I rise up to the prey, for my determination is to gather the nations, that I may assemble the kingdoms to pour upon them mine indignation, even all of my fierce anger; for all the earth shall be devoured with the fire of my jealousy." This gathering accords with Mal. xxv. 31, 32, which must also be conditioned, as also every prediction of the Bible relative to a future gathering.

If Zeph. iii. 7, 8 and Mal. xxv., are to be literally fulfilled, it follows to a certainty that the promised blessing of a pure language will be enjoyed, after that, by these very nations and kingdoms that have been shut out from God's plan of mercy and of love, since the day he confounded their language and scattered them abroad upon the face of all the earth. The nations and kingdoms that assembled are to be destroyed; hence they are not included in this grace. The promise must apply to another class, or proves a failure. Then, why not believe that the covenant God made with Abraham, the progenitor of the true seed, may be then or after that fulfilled? Surely the scattering and the confusion was no broader than is the promise to "all the nations, all the families of the earth." When the shutting out began, there also began this covenant, which is but a renewal of the original promise, "the seed of the woman shall bruise the serpent's head."

The conditions of the Adamic law to our federal head was, obey and live, or disobey and die. This was clearly expressed, and Adam and Eve understood it. So, in like manner, must all of their descendants in some period of their lives, individually, have a like opportunity of forming characters for themselves, after they have heard of God's saving grace, by obeying or disobeying his law. If they do not have this opportunity, the evil will be greater than the cure; or, in the language of our Universalist friends: "The plaster is too small for the wound," consequently, in this, the serpent triumphs! The cure, or the promise, does not comprehend an unconditional, eternal life to the race, but it does embrace and secures to all, as good an opportunity as they had in the beginning, but no more. As Christ tasted death for every man, and as all that die in Adam are to be made alive in Christ in the resurrection, then, if never before, their "due time" will have come to hear, and to accept or to reject for themselves.

The nations that have lived in the present dispensation since the gospel went to the Gentiles, especially those who have been made drunk with the wine of the fornication of the great Babylonish harlot, who are "given over to believe a lie that they might be damned because they love not the truth, but have pleasure in unrighteousness;" no such day of grace will be extended to them because they have resisted both the spirit and the word of God, consequently their probationary season ends with their present life. In confirmation of these various points I call the attention of the reader to Paul's notable discourse at Athens in Acts xvii, in which we have this language: "That God hath made of one blood all nations of men, for to dwell on all the face of the earth;" that they should seek the Lord, if happily they might feel after him and find him. "For we are also his offspring—of the times of this ignorance God winked at, (i. e., prior to his day); but now commandeth all men everywhere to repent, because he hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained, whereof he hath given assurance unto all men in that he raised him from the dead."

Now, as the spirit was to convict the world of sin, of righteousness and of a judgment to come, it does appear to me that the command to all men to repent, must be heeded by all men, else they will be found neglectors of this great salvation; and having refused "to hear this people, must be cut off from amongst the people." But the other class that have been kept in unavoidable ignorance since their dispersion with the unbelieving Jews since they were cut off and blinded, have both been concluded in unbelief; (or all shut up together—margin,) in unbelief that he (God) might have mercy upon all. Rom. xi.

Sycamore, Ohio.

Sleep a Type of Death.

J. H. COX.

Through the type we behold the anti-type. Therefore, if we understand the condition of man in the sleep state, we will then understand the condition of man in the death state, which is so little understood by the religious world, the erroneous seeds being sown broadcast through the earth (by the theologians) that in the death state man is conscious, and is happy or miserable.

Now, what is the condition of man when in a sound sleep? Is he conscious? Has he knowledge, wisdom and understanding? Certainly not. For the thieves may break into his house and he knows it not except he is awakened out of his sleep. Yea, part of the city in which he lives may be burned down, and he knows nothing of it until his slumbers are past, and sometimes it is with difficulty that such are aroused out of sleep to prevent their perishing in the flames.

So Adam, while in a deep sleep, knew not what was being done when God took from him a rib of which a helpmeet was made and brought unto him, and he called her woman. And when Eutychus had fallen into a deep sleep he must have been in an unconscious state, or he would not have fallen down from the third loft.

Our own experience teaches us that all knowledge, wisdom and understanding, have all passed away while we are in a deep sleep. We lay us down at night, and for six hours or more we sleep away the time with a careless indifference about business or family affairs. When we awake, our memory returns to us with all the cares of life as on the former day. Our diligence in business and our family affections are unchanged, save that we are able to pursue them in a more energetic manner by having rested in sleep.

Therefore, I ask why should consciousness in the death state be so strongly advocated; for if sleep is a type of death there certainly must be a great similarity. So as there is no consciousness in the sleep state, there is, therefore, no consciousness in the death state.

But the popular religious world says it is not the body of man that is conscious when dead, but it is his soul, his immortal soul, which leaves the body at death and is in a conscious existence with God or with the devil, for ever and ever, for the soul being part of God cannot die. But here is a great difficulty presented, for this would be dividing God into many parts, and a portion of these parts is received to himself in glory and the other portion is banished from him to dwell with the devil and his angels.

Then we are told that God made man of earth and spirit, material and immaterial. The material part is that which was made of the earth (dust), and that is the part that eats, drinks, sleeps and dies, but the immaterial part neither eats, drinks, sleeps nor dies. Thus we see a doctrine strange to the Bible is taught; for that which is immaterial is nothing, therefore, it is reasonable to conceive the idea that that which is immaterial cannot be conscious, whether we speak of it in connection with the body or apart from it.

But what do we learn from this record? "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life and man became a living soul." Gen. ii. 7. From this Scripture we see that man made of the earth, became a living soul by God's breathing the breath of life into his nostrils, not that an immortal soul was placed in him, or that the breath of life was an immortal soul. It was the power of action, or the spirit, and when this breath leaves the body the power of action stops, and "the dust returneth to the earth as it was, and the spirit (breath) returneth unto God who gave it." Ecc. xii. 7.

"All the while my breath is in me, and the spirit of God is in my nostrils, (margin the breath which God gave me,) my lips shall not speak wickedness nor my tongue utter deceit." Job xxvii. 3, 4.

"Cease ye from man whose breath is in his nostrils." Isa. ii. 22.

The wise man says, when speaking of man and beast, "For that which befalleth the sons of men befalleth beasts; as dieth the one so dieth the other. Yea, they have all one breath, so that man hath no preeminence above a beast, for all is vanity. All go to one place, all are of the dust, and all return to dust again. Who knoweth the spirit (breath) of man that goeth upward, and the spirit (breath) of the beast that goeth downward to the earth.' Ecc. iii. 19-21. The Douay Bible reads: "Who knoweth if the spirit of the children of Adam ascend upward, and if the spirit of beasts descend downard to the earth."

(Thus it stands as a question. Who among the orthodox can answer it.)

The Psalmist says: "Put not your trust in princes, nor in the son of man in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Psalms cxvi, 3-4.

"The living know that they shall die, but the dead know not anything, neither have they any more reward, for the memory of them is forgotten, also their love, and their hatred, and their envy, is now perished. Whatsoever thy hand findeth to do, do it with all thy might, for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest." Ecc. ix. 5, 6, 10.

How often are sleep and death used in the Holy Scriptures as synonymous terms? For example: "So David slept with his fathers and was buried in the city of David." 1 Kings ii. 10. Shall we understand by this expression that he (David) was only taking a natural sleep, or was he dead. Peter says: "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day." Acts ii. 29. Paul says: "For David after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers and saw corruption." Acts xiii. 35. "And Solomon slept with his fathers and was buried in the city of David his father." 1 Kings xi. 43. Jesus also used the words (sleep and death) interchangeably. He said to his disciples, "Our friend Lazarus sleepeth, but I go that I may awake him out of sleep." John xi. 11. "Then said Jesus unto them plainly, Lazarus is dead." v. 14. Martha's evidence is, "Lord by this time he stinketh, for he hath been dead four days." v. 39.

Have we any evidence of consciousness in the death state of any of these? It is accepted by the religious world that David went to heaven at death and is still there. But what is the language of Peter? "For David is not ascended into the heavens." Acts ii. 34. Solomon's language is, "The dead know not anything." Ecc. ix. 5. Was Lazarus conscious while in the death state? If he knew anything during the four days he lay dead, would he not have reported after he came to life? But the record is silent, therefore, we must conclude that he knew not anything.

Thus we see the type plainly shows the anti-type. As there is no consciousness, knowledge, wisdom or understanding in the sleep state, so there is no consciousness, knowledge, wisdom or understanding in the death state; and as the sleep of night appears short when it is past, so the sleep of death will appear short when the morning of the resurrection comes, (without which death will be an eternal sleep,) and they who sleep in Jesus shall come forth in his glorious image. "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others that have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep, for the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first, then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore, comfort (exhort, margin) one another with these words." I Thess. iv. 13-18.

SELECTIONS.

The Longevity of Brain Workers.

It is generally supposed that Americans wear out faster than other races; but the record of brain workers does not prove this, even when compared with the serene old age of Wordsworth at 79, or of Walter Savage Landor, who lived to within seven years of a century. It does not even require any particular department of brain work to show the rule good for its devotees on both sides of the water.

In poetry, for instance, with Bryant just dead at 84, Dana still living at 91, and Longfellow and Whittier vigorous at 71, and Holmes as sparkling as ever at 68, we can look complacently upon the condition of things elsewere in this respect. Tennyson at 65, and Browning at 66, give no better promise for the winter of life than their American compeers.

Of the prose writers, who yet are poets in a large sense, Carlisle at 85, Victor Hugo at 70, and Emerson at 75, speak well for literary longevity; the historian Bancroft is 78; Palfrey is 82, while Froude is 60, and Kinglake 76. The wit of Sidney Smith left him with his life only at 74; Tom Moore did not die till 73; Samuel Rogers, who said he did not know what health was till he was 50, attained the great age of 92. But Fontenelle, who was said to have as good a heart as could be made out of brains, lived to be 100. Hoyle, the author of the treatise on whist, played the game of life till 97. Both Goethe and Wieland reached 80, Voltaire 84, and Hobbes 91. Sam Johnson was 77 when he died, Milton 66. Ben Jonson 63, and Campbell 67; Bacon attained 65, and Scott, with all his exhausting anxieties and labors, 61. Prescott lived to be 63, Everett, 71. Wendell Phillips is 67.

Nor do the literary and scientific women make a bad showing in regard to longevity; though Jane Austin died at 42, Miss Milford reached 69, Miss Barbauld and Miss Edgeworth 32, Madame d'Arblay and Hannah Moore 88, Mrs. Marcet 89, Miss Berry 90, Mrs. Somerville 92, and Mrs. Caroline Herschel 98, while Mrs. Sigourney and Mrs. Sedgwick lived respectively to 74 and 78.

There seems to be something in scientific pursuits favorable to the longevity of their distinguished votaries. Humboldt did not die until he was 90, Newton reached 83, Faraday 88, Silliman 85, Harvey's blood circulated till he was 80, Cuvier died at 63, and Agassiz at 67, while Joseph Henry lately passed away at 81. The medical profession is said to have a comparatively low average of longevity, owing to anxieties, labors and responsibilities which are aside from their special brain work, and yet their leaders make a good showing in this respect. Galen's reputed 140 years of life, and Hippocrates's 104 will have to be taken on trust like the story that the Swedish Dr. Jenaitz lived to be 104 by means of an elixir of his own compounding. Yet Louis reached 85, as did also Sir Henry Holland. Brodie's life did not go out till 79. Abernethy was 67 when he died, and Sydenham 65.

Artists are said not to be long lived, though something else than brainwork is doubtless responsible for their shortcomings in this respect. But Titian reaching the great age of 99, the stormy features of Michael Angelo instinct with life at 90, Sir Christopher Wren not taking his last rest within his masterpiece till 91, Landseer "King till 77, and Thorwaldsen to 73, are conspicuous examples of longevity, which make the lives of Reynolds at 69, Canova at 65, Allston at 64, Rembens at 63 and Rembrandt 62, seem short.

Dr. Johnson's remark, "I do not envy the clergyman's life as an easy life, nor do I envy the clergyman who makes it an easy life," might lead us not to expect great longevity among the faithful. But the great French preachers Bousset and Massillon, lived to be, respectively, 77 and 79. Robert Smith lived to 83, Paley died at 60, and Dean Stanley is 68. For this country, with Orville Dewey still alive at 84, Mark Hopkins at 70, and Edward A. Park at 70, the "cloth" of the best quality seems to wear well.

Engineers are said to be short lived from the strain of anxious responsibility upon their brains, yet James Watt reached 83, the elder Brenel 81, Telford 77, and George Stephenson 67.

But the most numerous examples of longevity among brain workers are afforded by great lawyers and statesmen. In regard to the former class, Clarendon, in his autobiography, attributes their length of years to the exercise they give themselves by their circuits as well as to their other acts of temperance and sobriety. But Clarendon wrote before the days of railroads and hotels.

Public life seems to have agreed with Talleyrand and Metternich, who reached respectively 84 and 80, as well as with Guizot, who lived to 87, and Thiers, who died at 80. But Palmerston at 81, and Gortschakoff at 70, do not make as good a showing in point of longevity as John Adams at 91, Josiah Quincy at 92, and Thomas Jefferson at 83. John, Quincy Adams lived to 81, Lewis Cass to 84, Clay 75, Benton 76, and Webster 70. Earl Beaconsfield is 73, Gladstone 67, Earl Stanhope 73. Bismarck, and Moltke 78. The great lawyers and judges of England have been wonderfully long-lived. Lord Stowell at 91, Eldon at 87, Mansfield and Brougham at 89, Lyndhurst at 92, and St. Leonards at 94, are notable examples; but with Horace Binney reaching 97, Chief Justice Taney 87, and John Marshall 80, we have no reason to be discouraged at the chances of legal longevity in this country.

SENTENTIOUS PARAGRAPHS.

To a man full of questions make no answer.

What men are deficient of in reason they usually make up in rage.

Genius finds its own road, and carries its own lamp.

Sow in the morn thy seed,
At eve hold not thy hand;
To doubt and fear give thou no heed,
Broadcast it o'er the land.

Slander is a coward's revenge, dissimulation his defense.

The darkest dreams of life have had beautiful wakenings.

The lips of the righteous feed many; but fools die for want of wisdom.

It is the agent and not the instrument to which responsibility attaches.

Some men, by repeating what others have said, fancy that they are growing wise.

You may sound the depth of yonder sea
And count the sands that under it lie;
You may measure the heights of heaven above,
But thou mayst not fathom a mother's love.

Without the virtue of humility one can neither be honest in poverty nor contented in abundance.

Men should not think too much of themselves, and yet a man should be careful not to forget himself.

Most of us pass our lives in regretting the past, complaining of the present, and indulging false hopes of the future.

The chief properties of wisdom are to be mindful of things past, careful of things present, provident of things to come.

In prosperity we can honor God by the full consecration of our substance; in adversity by cheerful submission to his dispensations.

As a storm following storm, and wave succeeding wave, give additional hardness to the shell that incloses the pearl, so do the storms and waves of life add force to the character of man.

When I see a boy or girl who likes to gaze upon the illustrations of crime and vileness that are sent out in every direction, I know that the foul frog of uncleanliness has entered that soul, and ruin and desolation are not far away.

The rich and the poor, the king and the beggar, must alike lie down in the grave at last. All other distinctions fade into insignificance at the gate of the tomb, and princely dust perishes as soon as pauper's clay. That only is the true glory of man which outlives death, and outlasts the grave.

No single moment in any life accurately represents the motive and worth of that life; yet who that judges others takes more than the act of a moment to judge by.

Who will care?
When the spring-time's glad smile lingers
On the meadows far and wide,
And she drops from rosy fingers,
Bloom and leaf on every side;
Who will come, with tender yearning,
To the graves of those they miss?
Who will sigh for our returning;
To their presence and their kiss—
Who will care?

There is no such thing as caste or aristocracy among the angels. They are as willing to watch in a lonely grave as to sing in the open sky. They do not feel humiliated in stepping to the lowest round of the ladder that rests in the dark wilderness, nor elated when they soar about the eternal throne. They shout the same exultant strains when a new world is made and when a lonely wanderer in this repents and turns to God.—*Clark's Workday Christianity.*

Thy Mother.

Young man, thy mother is thy best earthly friend. The world may forget you—thy mother never; the world may willfully do you many wrongs—thy mother never; the world may persecute while living, and when dead plant the ivy and night-shade of slander upon your grassless grave—but thy mother will love and cherish you while living, and, if she survive you, will weep for you when dead such tears as none but a mother knows how to weep. Love thy mother.

A document lately came to light at Stratford-on-Avon, bearing the name of Shakspeare's father, whose cross was appended thereto, as he could not write his name.

"What must I do to be saved" Joel Simonds

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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COMMUNICATIONS.

The Holy Spirit.

J. C. KIMBEL.

As our esteemed Brother Wilson, in an article headed "The One Spirit," which appeared in THE RESTITUTION of Oct. 23, has made some reference to an article of mine in the number for Sept. 4, headed "The Holy Spirit," allow me space to set myself right, and to point out to our beloved brethren the fact that he has misrepresented me, if not all, that I claimed. [illegible] that the promise of the Holy Spirit, Acts ii. 38, 39, the Holy Spirit itself. This is just what I claimed, and, if so, and the Lord our God has called both me and him, then the Holy Spirit is pledged to us if we comply with the conditions. But I did not claim that its bestowal was to dispense with the word. In a later article, our brother admits that there has been an apostasy, for he speaks of its corner stone. This I believe and teach, and that it was the "one body" that had the "one Spirit," as it existed in Paul's day, that fell away. It is admitted that this "one Spirit" was the Holy Spirit, and I claim that this "one Spirit" was promised to all whom the Lord should call. If the "one Spirit" that was in the "one body" was promised to all the called, and it is not in the church, or churches, of to-day,—why is it thus? Our brother answers, there has been an apostasy. This is what I believe and teach. We agree too, that the claim that men make of having the "one Spirit" in them is not proof of its being a fact.

Our brother seems to think that we can have the fruits of the Spirit and not have the Spirit itself. Could we have the fruit of the tree without the tree itself? The Spirit, in the early church, produced all the fruits enumerated; and is it not because of the absence of the Spirit those other fruits to-day? If the church could bring forth the fruits of the Spirit and not have the Spirit, why was it given to others besides the apostles? for if the words of the Spirit are all we need, did the disciples need more than we do? If the infant church, when struggling for its existence, needed the helper, the Holy Spirit, and that church apostatized, would not the infant church need the same aid now? The case stands thus: The church fell; became the mother of harlots; and shall we labor to reform the old fallen body, or shall we go to work to build on the one foundation that she abandoned, and claim all the promises that were made to the bride? Please answer a brother seeking for truth, for I intend to purchase the truth if possible. But I can not agree that Paul gave those Ephesian brethren, or any one else, the Holy Spirit by which they were sealed to the day of redemption. If the gift had been vested in the apostles, and was by them to be bestowed on whomsoever they would, and as they are now [illegible] our condition is worse than I had supposed, and is all darkness. It is not so. But to the record: If [illegible] prayer for the [illegible] might receive the Holy Spirit." Acts viii. 15; "Then they laid hands upon them, and they received the Holy Spirit," verse 17; "Simon had thought that the gift of God might be purchased with money." Verse 20. Why did they pray for it that there might come the Spirit, if it was deposited in the church, and they were the givers? But the gift was God's to bestow, and he had made its promise, and they sought ask. But we turn to Paul's case, to which our beloved brother refers; Paul asks them "Have ye received the Holy Spirit since ye believed?" The answer is, "Unto what then were ye baptized?" Answer: "Unto John's baptism." He then tells them, they are baptized, and when Paul had laid his hands upon them, then the Holy Spirit came on them. Now if God gave the gift to these many cases, is it not fair to infer that he did so in this, and thus give to him the glory? But our brother admits an exception in the bestowment of this gift, without any imposition of hands, in the case of the apostles themselves, and this is admitting all I claim.

Now, if the "one body" that had the "one spirit" fell, and *many bodies* having *many spirits* have arisen, I can still say that the Father yet lives, and can send forth the gift again in days of old, unless the promise has expired by limitation; and, if so, we are left out. The promise is to you and your children, and to all them that are afar off, even as many as the Lord our God shall call." What promise? Answer: "You shall receive the gift of the Holy Spirit." Yes, brethren, when we come to the inspired standard of the faith the gift is sure. But if I am in an error, who is to be able to set me right than our brother, who has so nobly set [illegible] that part of the faith which pertains to future inheritance and all hope? Here let me refer to three points as made by Jesus [illegible]

1. "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom."

2. "How much more shall your heavenly Father give the Holy Spirit to them that ask him?"

Now, if the promise of the Holy Spirit was limited to the apostles and their converts, is not the promise of the kingdom also? and if the promise of the Holy Spirit was limited to the apostles and some others, was not the authority to preach the gospel limited to it likewise? For Jesus said, "Lo, I am with you all the days to the end of the age." But it is intimated that all did not receive the Spirit even in the days of the apostles. What then, does Paul mean by these words: "But to each one is given the manifestation of the Spirit for to benefit—to profit." 1 Cor. xii. 7, Diaglott interlinear.

Now, brethren, has the "full stature of a man in Christ" been attained in the past? has the *unit man* been fully developed? If so, are we not left out? If not so, mark the *unit* of Eph. iv. 13, for that is the limitation that Paul makes. But I will close this article by saying that there has been no apostasy, that the church, to the best of my information, lost the truth, item after item, till the whole was lost, and that when she gets back on the old platform "of the apostles and prophets, the Anointed Jesus being the chief corner stone," she will have made herself ready for the marriage. And if I am correct in my conclusion that she lost the Holy Spirit through her fall, she is not ready till she has returned to the old landmarks, and obtained the Holy Spirit. I am aware that Paul said "that prophecy would fail, that tongues would cease, and that knowledge would vanish away." But he said also that the apostasy would come. He said also that when that which is perfect is come, that then that which is in part, or comparative, would be done away. I do not believe that the "perfect state" of which he speaks have come yet, or that "the full measure of the stature of a perfect man in Christ," has yet been filled out; for this one new man, this one "unit body" that has the "one Spirit," is the "Lord's body," the "Lord's house," "God's temple" in which his spirit dwells. And now, brethren, if I have wandered out of the way, ye that are spiritual, restore such an one in the spirit of meekness. Many thanks to Brothers Chaplin, Wilson, Winchester, and all others, for instructions [illegible] May [illegible] be [illegible] our unity [illegible]

one who agonizes to find the strait gate and narrow path that leads to life. Amen.

Bro.

To the New Readers of The Restitution.

WHAT MUST WE DO TO BE SAVED?

To answer the question correctly for each to answer it for all under similar circumstances, or under the same dispensation.

The terms of salvation must be the same to all. What one must do in order to be saved, everyone must do. What one may neglect to do, everyone may neglect to do. If it were not so, it would be a fruitless task to attempt to answer this important question.

But, as the Bible is not yea and nay, we may hope by consulting its teaching to arrive at a correct conclusion as to what we must do to be saved.

The Bible does not say to one that he must repent or perish, and to another that he can be saved without repentance. It does not say to one that without faith it is impossible to please God, and to another that it does not make any particular difference whether he believes God or not. It does not say to one that he must believe the gospel or he cannot be saved, and to another that it is not essential to his salvation that he believe the gospel. It does not say to one that he must be buried with Christ by baptism, or be planted in the likeness of his death in order to be in the likeness of his resurrection, and to another that it is not necessary to be thus baptized unless it is convenient.

The Bible does not say to one that if he preach any other gospel than that which Paul preached he shall be cursed, and to another that he may preach another gospel without being cursed, if he is only sincere. It does not say to one that he can love his father or mother, wife or children, houses or lands, more than me, and yet be worthy of me and be saved, and to another that he may love father or mother, wife or children, houses or lands, more than me, and yet be worthy of me and be saved. It does not say to one that he must hold out faithful to the end in order to be saved, and to another that he can be saved without such a condition. It does not say to one that if any man have not the spirit of Christ he is none of his, and to another that he may be Christ's if his theory is correct, though he have not the spirit of Christ.

Paul said, "God is true, and our word toward you was not yea and nay." Then the Word cannot affirm the contradictions to which I have referred.

Now, if the Word agrees with itself, and if we are honest in our question, and anxious to know and obey the truth in reference to it, may we not hope to learn just what we ought to do to be saved?

Then let us put our question first to the Savior, Lord, what must we do to be saved? He said to his apostles, as if in answer to this very question, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved, and he that believeth not shall be damned."

This passage includes the whole process by which we can be saved. The world is entirely ignorant upon the subject. This instruction tells us how this ignorant world can be saved:

1. The gospel must be preached to it.

2. This gospel must be believed.

3. The believer must be baptized.

If these three things are done—that is, if we hear the gospel, and believe it, and are baptized—we shall be saved.

Whatever the gospel is, that is what must be preached; whatever it is to believe the gospel, that must be done; and whatever is meant by baptism, that form of doctrine must be obeyed. These are the things that must be done in order to salvation. If we hear the gospel and do not believe it, we cannot be saved, whether we are baptized or not. This is the plan of salvation which was to be preached to every creature. It is the rule by which every one must be saved if he is saved at all. The line is well marked between those who will be saved and those who will be damned.

Now, are we honest and anxious in our question? Are we willing to be instructed? Are we disposed to obey? Will we do it?

Is the rule a plain one? Is it [illegible] one of duty? Is there any exception to the rule? Then our question is fully answered. We must first learn what the gospel is, then believe it, and then be baptized.

We will [illegible] Peter said we must do to be saved. He is one of the apostles who had been commanded to go into all the world and preach the gospel to every creature. He, was the other apostles, had been told to preach repentance and remission of sins in the name of Christ, beginning at Jerusalem. He was to tarry in the city of Jerusalem until he was endowed with power from on high. And when the day of Pentecost was fully come the apostles were all of one accord in one place. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men out of every nation under heaven. And the multitude came together and were amazed when they heard the apostles speak in their own tongue the wonderful works of God. And Peter stood up, and preached the gospel to them; and they heard it and believed it, and were pricked in their hearts, and said, Men and and brethren, what shall we do? The very question we are considering. And Peter said, "Repent and be baptized, every one of you, in the name of Jesus Christ for the remission of sins."

He did not say, as Christ had said, the gospel must be preached, or that it must be believed; for the gospel had already been preached, and it had been believed, and because these things had already been done, they were pricked in their hearts, and asked, What shall we do?

After we have heard the gospel and believed it, we must every one of us repent, change our life, abandon our sins, and then be baptized in the name of Jesus Christ for the remission of sins. Repentance will introduce us into the body of Christ, and secure the remission of our sins. Repentance and baptism in the name of Christ for the remission of sins is the process by which the believer puts on Christ and becomes a member of his body, and a joint heir with him to his position and work.

As the instruction of the Bible is not yea and nay, and as we have found a plain, positive and definite answer to our question, there can be nothing against it.

Christ did say that the gospel must be preached in all the world, to every creature; that men must believe it and be baptized in order to be saved. This includes the whole process from the beginning. After the people had heard the gospel as preached by Peter, and had believed it, he did say to those who asked, "What shall we do?" "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins." This includes what must be done after we have heard the gospel and believed it. Is not this answer the same for all? Is there any exception to this rule? Will anything less than this do? Does the Bible anywhere say that we can be saved without hearing the gospel, or without believing it, or without being baptized in the name of Jesus Christ for the remission of sins? Does it say there is any other way than this, by which we can be saved? Then why may we not all be agreed in this matter? Why not be perfectly joined together in the same mind and in the same judgment? The Bible does teach what we have said, but does it teach anything against it?

Now, if we can understand what is meant by the preaching of the gospel, and what the gospel is, and what it is to believe it, and what is meant by being baptized, we shall know what we must do to be saved.

JOEL A. SIMONDS.

Grand Rapids, Mich.

Investigation, to be of any value, needs to be prosecuted in a temper and with tastes suitable to the subject in hand. The study of the fine arts would be useless to a man devoid of artistic taste. Mathematics will open only to a mind severe and given to logical method. The Bible will forever remain a sealed book to all but pure and serious men. Sin is a veil that hides from the mind of the reader the deeper and more spiritual parts of the record. Of all books, this needs most to be read through the heart. Written, as it were, in sympathetic ink, the warmth of the heart brings the whole out in lines of living light.

BREVITIES.

Ceylon, the land of spices and coffee, has now proved itself a wonderful place for growing fine teas, samples of which find great favor in London.

The Vatican has entrusted to the Algerian Catholic Mission the creation of two stations in Central Africa—one on Lake Tanganyika, the other on Lakes Victoria and Albert Nyanza.

The revisers of the authorized version of the New Testament have just got to the end of the Second Epistle to the Thessalonians on their second revision. At their last meeting, which was the eighty-fourth session, there were present the bishop of Gloucester and Bristol, who presided, the deans of Rochester, Lincoln and Litchfield, the master of the temple, Archdeacons Lee and Palmer, Principals Angus and Newth, Dr. Hort, and Prebendaries Humphry and Scrivener—twelve members in all—with Mr. Troutbeck, the secretary.

The British consul at Jeddah states that in the season of 1877-8 there were 42,718 pilgrims landed at that port, on the way to Mecca, being an increase of nearly 3,000 over the preceding year; but this was more than counterbalanced by a falling off in the number at Yembo and Leet. The Haj having fallen on a Friday the Mohammedan Sabbath, it was expected that the assemblage at Mecca would have eclipsed that of preceding years, but it was not so. The concourse at Mecca on the great feast day was estimated to have exceeded 180,000 souls.

Tradition has long pointed out a certain field about a mile from Wedmore church, in England, as the site of the old palace of King Alfred and the West Saxon kings. This field is called the Court Garden, and there have been many stories of the treasure hidden there. And now the rector, Mr. Sydenham Hervey, has dug up in this place the remains of the palace where, 1,000 years ago, the great peace was signed with the Danes. The walls are massive, the mortar of an ancient character, and the whole appearance of the building speaks its great age. A large quantity of pottery has been found, some of Roman and some of English character. Some of the walls are buried at a depth beneath the surface of the land of six to ten feet; others, which are on rock, are but thinly covered with earth.

Every male Afghan beyond the years of childhood possesses warlike weapons of some sort. The ameer, therefore, can bring an army ranging from two to three hundred thousand fighting men into the battlefield of his nation of four or five millions of people. It would, in fact, not be an army, but an armed nation with which England has to contend. It is, therefore, easy for a London paper, with no barbarian hordes that we are about to measure swords, but with a regularly organized army, fairly equipped with weapons, and composed of men of notorious courage, splendid physique, and perfect knowledge of the difficult country which will be the theatre of war, a country the most difficult in the world, and some portions of it quite inaccessible except to a goat or a native.

Eight hundred priests and over twenty bishops joined in the grand Gregorian requiem over the remains of Cardinal Cullen in the Cathedral, Dublin, recently. The daylight was shut out from the church, the pillars and columns were hung with rich black velvet, festooned with white material. The bishops and clergymen, one after the other, passed around the oaken coffin on the catafalque, and each pronounced the church's absolution on the soul of the deceased. The funeral proper took place at night by request of the deceased Cardinal. At eight o'clock on a starlight night he was buried behind the altar of Holy Cross church at Clonliffe, a few miles outside of Dublin, and quite near to the scene of Brian Boru's battle with the Danes. The absence of Archbishop Macllale from that funeral ceremony was remarked.

Speaking at a great meeting of Roman Catholic clergy and laity in Liverpool, recently, on behalf of St. Joseph's Foreign Missionary Society, Cardinal Manning said that the missionaries were intended to cope with heathenism beyond the bounds of Christendom, but within the bounds of the British empire. And here came a new obligation. Some would ask, what had they to do with the British empire? But they had all helped to rear up that mighty fabric, the mightiest in the world. When God raised up a mighty empire he did it for a purpose. The old Roman empire did its work, and it was crushed, crumbled, and utterly destroyed. The great Catholic empire of Spain had passed away like a shadow, and the greatest empire the world had ever seen for extent was the British empire, which they had helped to build up. They had what Spain never had. They possessed at this time an eighteenth portion, at least, of the habitable globe, and had over 240,000,000 of fellow subjects; and these 24,000,000 of men, with their 150 princes and chieftains—these realms and kingdoms and principalities—were all gathered under the sovereignty of the British empire. Was this without a divine purpose? Was it to pass away as a shadow like Spain? Upon them it depended to give answer under God, if they were to be faithful to their duty. If they partook of the greatness of that empire, they partook of its duties. If they partook of its powers, they would partake of its doom. Empires were raised to be the servants of God, and if they would not fulfill this duty God would crush them.

London Times: The Society of Biblical Archæology opened its new session on Tuesday, at its rooms, 9 Conduit street, Regent street, W., the president, Dr. Birch, in the chair. Thirty candidates for admission to membership were nominated by the council. Mr. Cust reported his having attended the international congress of Orientalists lately held at Florence as the society's delegate. Much interest was felt in the reading of a paper by Mr. Theophilus G. Pinches, the late Mr. George Smith's successor as Dr. Birch's assistant in the department of Oriental antiquities at the British museum. It was on "The Bronze Gates of Shalmaneser-III," lately discovered, by Mr. Hormuzd Rassam at Balawat during his recent archæological expedition to Assyria resuming that interrupted by Mr. George Smith's melancholy death. The locality and the monuments were fully described in *The Times* shortly after the arrival of the antiquities to the British museum in the beginning of August. The bronzes, which in the article referred to were simply designated as "trophies," have since been recognized as belonging to two pairs of gates. The merit of the identification belongs to Mr. Ready, the skilled artificer attached to the British museum department, to whose province it belonged to cleanse the bronze fragments, to piece them together, and to nail them with the original nails upon wood of the same thickness as had been used for the purpose when this unique monument was first set up about twenty-eight centuries ago. He then began to see that the larger set of bronze plates formed the coverings of a pair of enormous folding doors, rectangularly shaped. Each leaf was about twenty-two feet long and six feet broad. They had evidently turned on pivots which had actually reached the museum, although the sockets in which they moved had unfortunately been left behind. At the top they were supported by strong rings fixed in masonry. The body of the door was of wood three inches in thickness, as measured by the nails used by the Assyrians to nail the plates of bronze on the wood. For these nails were clinched just 1-16 of an inch, which is the thickness of the plates themselves, over and above three inches from their heads. Around the door, between its posts, is what is technically termed its "style." This style was also edged with bronze, the vertical inscription furnishing the text, to which the designs in *repousse* work on the horizontal plates, representing Shalmaneser's battles, sieges, triumphal processions, the cruelties inflicted on his foes, and his worship of the gods, supplied the illustrative scenes. The "style" inscription leaves no doubt as to the monarch whose history is recorded.

There is a world of significance in the remark of a little Irish girl when rehearsing to her Protestant schoolmates the great things the priest could do. "Why," said she, "if he wished, he could turn a man to stone!" The other children laughed, and said, "we don't believe it." "Well," was her reply—"if I was you I wouldn't believe it, but I've got to."

THE RESTITUTION.

N. A. CHAPLIN, Editor.

PLYMOUTH, INDIANA, DEC. 11, 1878.

MANUSCRIPTS accumulate far beyond the capacity of our paper for immediate insertion. Will try to do the best we can.

THE RAINBOW for November has come to hand. As usual its contents are of an extremely interesting character. Hope to transfer an article or two to our paper soon. Can Dr. Leaske send us the September and October numbers which have not come to hand?

THE affairs of this world are hastening to the grand crisis. We are on the eve of the great predicted changes in Palestine in fulfillment of the last wonderful events prior to the establishment of God's everlasting kingdom. Israel's restoration and the rapture of the church are events of the very near future.

WE give place to notices of some of the papers that we receive, as a return, for making known their general features and terms. We receive, as exchanges, the *World's Crisis, Messiah's Herald, Bible Banner, Bible Examiner,* and *The Christian,* published by Brother H. L. Hastings, for all of which we have, in brief, a good word to say to our subscribers. *Our Rest,* published by Brother T. Wilson, Chicago, is a paper in which we take great interest, as it so particularly illustrates the teachings of the Great Pyramid.

IN another column will be found a notice of the New York *Observer* for 1879. During our editorial management of THE RESTITUTION, for the two years past, we have been in receipt of this truly excellent journal, and we have found it uniformly instructive and interesting. From week to week it contains a great amount of useful and entertaining matter suitable for the members of any family, while, at the same time, its pages are never blemished with anything inconsistent with the purest morality. It is outspoken against every form of iniquity, and fearless in its championship of civil and religious liberty as against all the encroachments of Romanism and Jesuitical machinations. It is a very large-sized double sheet, each number containing fifty-six columns of reading matter, at $3.15 per volume, postpaid.

WE are rejoiced to announce that *The Christian Herald and Signs of Our Times* is now published in New York as well as in London. For the last twelve years this valuable millennarian paper has been before the English public, by whom it has been so highly appreciated that its circulation for some time past has amounted to 115,000 copies per week. It contains sermons each week from noted English and American preachers. Its primary value and importance to us is the prophetical articles that its pages contain from time to time on the Eastern crisis, the second advent of Christ, and kindred topics connected with the fulfillment of prophecy. It is not the organ of any sect or class, nor does it advocate the interests of any denomination or party. It is sent for $1.50 per annum. Address Jos. Spurgeon, 63 Bible House, New York City. We thank him for the kind proffer of exchanging with THE RESTITUTION, and for the truly interesting numbers already received, from which we have transferred one article to the present number of our paper.

COMMUNICATIONS.

The Fifth Universal Empire.

D. WILSON.

The design of government is to render to the governed the blessings of life, liberty, and the pursuit of happiness. This end is not always reached. In the majority of cases governments have been oppressive. Kings have ruled for their own aggrandizement, at the expense of the people. This is not according to the will of the Deity. He desires the happiness of mankind. He hates injustice and oppression, and will break in pieces the oppressor. "All the wicked will he destroy." God is the friend of the poor and needy, and such as be upright in heart. All who aspire to govern ought to be like him in this respect. "He that ruleth over men must be just, ruling in the fear of God." 2 Sam. xxiii. 3. Man, ever since the fall, has been unfit to govern his fellow-man. He cannot govern himself, and therefore is unfit to govern others. The experience of all ages has proved the truth of this. God from the beginning has known this, and has purposed to select and train some of the race to fill the offices of kings and priests, so that through them he might bless the nations.

God once had a kingdom on earth, of which he himself was king. He chose the seed of Jacob, his servant, to be his people. He gave them his laws and made a covenant with them. He purposed to train them for royalty and the priesthood. Hear what he said to them, when encamped at the foot of Sinai: "Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine, and ye shall be unto me a kingdom of priests, and an holy nation." Exodus xix. 5, 6. This great and glorious privilege was contingent upon their obedience. When Moses told them these words, "all the people answered together, and said, All that the Lord hath spoken we will do." Then three days afterwards the Lord proclaimed the ten commandments in the hearing of the people, from the top of Sinai, in the midst of phenomena of terrible grandeur. Then when the people entreated that they might hear the voice of the Lord no more, he gave them all the commandments, and the statutes, and the judgments which they were to observe and do in the land, through Moses his servant. This was according to their own request. They said, "Speak thou with us and we will hear; but let not God speak with us lest we die." Ex. xx. 19.

Moses thus became their mediator, lawgiver and king, under Jehovah. He had been their redeemer from Egyptian bondage, and now had become their leader through the wilderness to the promised land. The people, however, were rebellious. They soon forgot their vows and their God. Their hearts turned back to Egypt. They were so prone to evil that God would not allow them to enter into his rest. Only Caleb and Joshua out of six hundred thousand men who left Egypt, were permitted that privilege. The children of that generation went in with Joshua. Then they were governed by judges for four hundred and fifty years, until the days of Samuel, when the people desired a king. They said to Samuel, "Make us a king to judge us like all the nations." 1 Sam. viii. 5. Samuel was grieved at this request, and prayed about it to the Lord. Then the Lord answered him, saying, "They have not rejected thee, but they have rejected me, that I should not reign over them." Their request was granted, after Samuel had told them what a king would exact of them. 1 Sam. viii. 10-15. Saul then was chosen and anointed king over them by appointment of the Lord. Thus he became the Lord's anointed.

Although the people desired a king, they could only have one according to the law. Deut. xvii. 14-20. He was to be one whom the Lord should choose, one of their own nation, not a stranger. He was not to multiply unto himself neither horses nor wives, nor riches, but learn to fear the Lord, keep his law and statutes, and do them. They were not to be lifted up in heart above their brethren, nor turn aside from the commandment, so that they might prolong their days in the kingdom. The Lord reserved the right to set upon the throne or to cast down whom he would. The kingdom and throne belonged to him. And although the people had kings like all the nations to go in and out before them, yet only by permission of the Lord their God. These kings were only to rule in subjection to his authority. Hence we find that when Saul, the first king, ventured to disobey the commandment of his God he lost his favor, and the kingdom. 1 Sam. xv. Because he dared to reject the word of the Lord, the Lord rejected him from being king over Israel. Samuel said to Saul, "The Lord hath rent the kingdom of Israel from thee this day, and given it to a neighbor of thine, that is better than thou." That neighbor was David the son of Jesse, to whom Samuel was sent in order to anoint him with oil, to be king in place of Saul. This anointing took place some years before the death of Saul, and before David came to the throne and kingdom. Those were days of trial and training, for Saul persecuted David, and sought his life. But when David was placed upon the throne he obeyed the commandments of the Lord, and did all his will. For this he was rewarded. Jehovah made a covenant with him, that the throne and kingdom of Israel should be established to him and his seed forever. This had respect to the immediate descendants of David, in the first place, but embraced One in the distant future who should be just, ruling in the fear of God. 1 Sam. vii. 12-17; xxiii. 1-5; Psa. lxxxix.

The house of David did not follow the example of their father, nor keep the commandments of their God. Many of them became idolators, and caused the people to err. They served themselves, forgot their God, and oppressed the people. The Lord remonstrated with them and the people, through his prophets, and endeavored to bring them to obedience, but they would not hearken. Then when the iniquity of the nation had come to the full, he overturned the kingdom and cast down the throne, and sent the nation into captivity. This came to pass in the days of Zedekiah, the last prince who sat on the throne of David. Ezek. xxi. 25-27. The kingdom was to be no more, until the rightful heir should come, and then it should be given to him.

Jehovah now turns from the house of Israel to the Gentiles—from the house of David to the kings of the nations. All are to have a fair trial, in order to prove whether they are fit to govern their fellow-men. Nebuchadnezzar, the king of Babylon, is chosen to be his servant and to do his will. By the prophet Jeremiah we learn that the Lord gave the lands of the kings of Edom, Moab, Ammon, Tyre and Zidon, "into the hand of Nebuchadnezzar, the king of Babylon, my servant: and the beasts of the field have I given him also to serve him. And all nations shall serve him, and his son, and his son's son, until the very time of his land come, and then many nations and great kings shall serve themselves of him." Jer. xxvii. 6, 7. Daniel also said to him—"Thou, O king, art a king of kings; for the God of heaven hath given thee a kingdom, power and strength, and glory. And wheresoever the children of men dwell, the beasts of the field, and the fowls of the heaven, hath he given into thine hand, and hath made thee ruler over them all." Dan. ii. 37, 38.

Gentile rule authoritatively begins with Nebuchadnezzar; so also the times of the Gentiles. During this period the children of Israel were to be without a king or a prince, and subject to Gentile domination. The kingdoms of this world, or of the Gentiles, were to be in the ascendant, while the kingdom, throne and city of David should be trodden under foot. This has been plainly revealed to us through the prophets of Israel. The great future of Gentile dominion was also shown to Nebuchadnezzar in a dream, as interpreted by Daniel. Also, further made known to Daniel in a vision. Both the dream and vision set forth that four great empires should successively exist, until succeeded by another to be set up by the God of heaven, which should never be destroyed. This would be the fifth in order, and this last. The kingdoms of men give place for the re-establishment of the kingdom of God.

Without giving in detail Nebuchadnezzar's dream of the metallic image, and Daniel's vision of the great beasts, suffice it to say that according to the interpretation given, both dream and vision give a prophetic view of four great empires which should span the interim between the overthrow and restoration of the kingdom of Israel. Those empires are Babylon, Medo-Persia, Greece, and Rome. Daniel said to Nebuchadnezzar, "Thou art the head of gold." This definitely settles the fact that the first universal empire was the Babylonian.

This soon passed away and was succeeded by another—the Medo-Persian.

When Daniel was called upon to interpret the handwriting upon the wall of the king's palace, he said to Belshazzar, "God hath numbered thy kingdom and finished it. Thou art weighed in the balances and art found wanting. Thy kingdom is divided, and given to the Medes and Persians..... In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom." Dan. v. 25-31. Then Cyrus the Persian followed. Thus the second empire was Medo-Persia, represented in the image by the breast and arms of silver.

Then Persia was subdued by Alexander the Great, and for a short time Greece, "the third kingdom of brass," had rule over all the earth. This is symbolized in Dan. viii. 5-8, by a he-goat, with a great horn between his eyes; and in xi. 3, Alexander is called "a mighty king," "who shall rule with great dominion, and do according to his own will." Many details are given in chapters viii. and xi. respecting this third empire, Greece, which are not found in the dream and vision of chapters ii. and vii., to which the reader is referred.

Then Greece was conquered by the fourth kingdom, strong as iron, and represented by that metal in the image. This was Rome. For a long time it wielded a strong sceptre, well symbolized by the legs of iron. Then the iron was mixed with clay, as in the feet and toes of the image, representing the divided state of the Roman empire—partly strong and partly broken.

These four empires—Babylon, Medo-Persia, Greece, and Rome—fill up the symbol, or answer to the metals of the image. The clay which is introduced into the feet and toes, does not destroy the iron elements; it only divides and weakens. Nor does it represent another kingdom supplanting the Roman, but in connection with the iron forms the feet of the image. Nebuchadnezzar saw the image complete. He then saw something strike the feet of the image—a stone—which broke them to pieces. This was distinct from the image, and yet it symbolized a kingdom. Daniel says, "in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." This kingdom is of divine and heavenly origin. The stone which smites the feet is not in hands, (margin—not of human origin, or under human control, and after it has completely destroyed the fourth or Roman empire in its partly strong and partly brittle state, it becomes a great mountain and fills the whole earth. This is the fifth empire. Not of men, but from God.

Of the same import is Daniel's vision of the four beasts. The lion with the eagle's wings, representing Babylon: the bear, Medo-Persian: the leopard, Greece; the fourth beast, dreadful and terrible, exceedingly strong, with great iron teeth, having ten horns—this represented Rome. "The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces." This undoubtedly describes the Roman empire in the zenith of its power. Then the ten horns, which are ten kings, accord with the toes of the image.

But a new power is seen to arise among the horns, which is not represented in the toes of the image—a little horn—remarkable for its blasphemy, arrogance, and persecuting spirit. It continues to persecute the saints for "a time, times, and the dividing of time," until the judgement shall sit, and they shall take away his dominion, to consume and destroy it unto the end. This little horn is the representative of the Roman or fourth kingdom at the time when it exercises its power. It comes up among the ten horns on the head of the fourth beast, and consequently belongs to the Roman empire. When its dominion is taken away, that empire ends; and that which destroys it is the kingdom of the Son of man—a kingdom which shall not be destroyed. It follows on after the fourth, occupies its territory, even the greatness of the kingdom under the whole heaven, and is the fifth and last universal empire.

The kingdom of God in Israel, as ruled in former times by the house of David, was overturned on account of the sins of its rulers; and it was to be no more until he should come whose right it is—or the heir according to the promise made to David. This implies a restoration of the kingdom. We have seen that during this interregnum rulership has been in the hands of the Gentiles. They also have proved themselves unworthy to hold the reins of government. The nations groan under their heavy yoke. We are now in the last days of Gentile rule. The world needs and earnestly desires a better government. Human governments are a failure—even a divine kingdom, when administered by wicked men, did not succeed.

The next thing in order, and soon to be accomplished, is the re-establishment of the throne and kingdom of David. The true heir to the throne came eighteen centuries ago, but he was put to death by his deluded countrymen, because they did not like his doctrine. He told them the kingdom had come near, and called upon them to repent, and believe the good news. He told them what kind of characters should possess the kingdom. "Blessed are the poor in spirit, for theirs is the kingdom of heaven." Matt. v. 3. "Blessed are they which are persecuted for righteousness' sake; for theirs is the kingdom of heaven." Verse 10. "Except your righteousness exceed that of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Verse 20. "Seek ye first the kingdom of God and his righteousness, and all these (earthly) things shall be added unto you." Matt. vi. 33. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Matt. vii. 21. "Verily, verily, I say unto thee, except a man be born of water and the Spirit, he cannot enter into the kingdom of God." John iii. 5. "Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." Mark x. 14, 15. "How hard is it for them that trust in riches to enter into the kingdom of God. It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God." Mark x. 23-25. Such were some of the teachings of Jesus with respect to the character of those to whom the kingdom would be given.

The nation of Israel were not willing to accept the king and his kingdom on these terms. This was not agreeable to their fleshly nature. They expected that they would obtain the kingdom without such cost and trouble. To sacrifice present ease, wealth, and honor, and be persecuted for righteousness's sake, was too humiliating for them. Hence they rejected and killed their Messiah. But God raised him from the dead, and placed him at his own right hand, "until he make his enemies a footstool for his feet," and "until the times of the restitution of all things." Acts ii. 32-36; iii. 20, 21.

Jesus and his apostles preached the gospel of the kingdom, calling upon those who heard them to repent, and become qualified for a participation in the blessings of the kingdom. The gospel, or the kingdom, was preached in order to prepare a people for the Lord. Since the nation of Israel refused the distinguished honor offered them, at the foot of Sinai, by breaking their covenant, of becoming a peculiar treasure, and a kingdom of priests; and also refused the second offer of the kingdom, through the Messiah and his ambassadors; the word or gospel of the kingdom has been sent to all nations, so that whosoever will may come, and become heirs of the promised kingdom. The invitation of the gospel is to share with the Messiah in the life, glory, riches, honor and blessedness of his righteous and beneficent reign over the house of Jacob and all nations. But he must have proper characters. The future empire is to be administered in righteousness, and those who are privileged to share in the government must be righteous. "Know ye not that the unrighteous shall not inherit the kingdom of God?" 1 Cor. vi. 9. Those who are called out by the gospel are a chosen generation a royal priesthood, an holy nation, a peculiar people, "kings and priests unto God,"—"kings and priests, who shall reign on the earth," and "with Christ for a thousand years." 1 Pet. ii. 9; Rev. i. 6; v. 10; xx. 4-6. "Wherefore we receiving a kingdom which cannot be moved (as the preceding four kingdoms), let us have grace, whereby we may serve God acceptably with reverence and godly fear." Heb. xii. 28.

Judas and the Supper.

A writer of an article in THE RESTITUTION of November 13th, speaking of the first memorial Supper, says: By a careful comparison of the four records we conclude that even the unfaithful Judas, the betrayer, was not there. The conclusion that Judas was not at the memorial seems to be drawn from the fact of his going out as recorded by John xiii. 30. But his going out after eating the passover is no evidence that he might not have returned in time and ate the memorial supper. The object of his going out, evidently, was to inform the high priests where Jesus might be found. For Matthew says that Judas Iscariot went unto the chief priests and said unto them: What will ye give me and I will deliver him unto you? And they covenanted with him for thirty pieces of silver, and from that time he sought opportunity to betray him. And now as the enemies of Jesus were on the alert to apprehend him, it would take Judas but a moment to carry the information to them of Jesus' whereabouts.

If what is recorded by John were all the information we could get to determine whether Judas was at the Supper, we might halt between two opinions, not knowing which were correct. Luke is less definite than John on that matter. But Matthew and Mark are more efficient. They say that Jesus sat down with the twelve, Matt. xxvi. 20; Mark xiv. 17, and a little further along, according to Matthew's record, Jesus says: "Drink ye all of it," which we understand is equivalent to saying, "all of you drink of it," and Mark says "they all drank of it (the cup)."

I am led to the conclusion that Judas went out between the eating of the passover and the new institution in memory of Jesus, for John makes it so. I am also led to the conclusion that Judas was one of the number who ate and drank at the new institution, because Mark and Matthew say they all drank of it. All, must refer to the previous number spoken of, unless something had occurred to change that number. The apostles might have all gone out one by one and have returned between the two institutions. The r going out, if they returned in season to be at the ordinance, would not change the number previously spoken of. Whether any but Judas did go out between the two institutions, we are not informed.

The going out of Judas was nothing remarkable to be recorded, but the object and the enmity of the crime for which he went out to do, doubtless, is why it is recorded of him that he went out. Before I can reasonably conclude that Judas was not one of the all who ate and drank at the Lord's table, I must have proof that he did not return after he went out. To infer that he did not return to partake of the emblems with the eleven, is to mar the records of both Matthew and Mark, and does no better agree with the record by John. Taking the united testimony of the four evangelists, it seems to me there is no more room to doubt that Judas was one of the number who partook of the emblems, than there is room to doubt that Peter, James or John, or any other of the apostles were of the number.

J. A. MORGAN.

Cleveland, Ohio.

"The Turkish Empire."

Is it the mystic Euphrates? Rev. xvi. 12. To my feeble apprehension this has long been an assumption. Though plausible in some aspects of the general subject yet it seems to lack a "thus saith the Lord." Many years ago, on examination, I found "the River Euphrates—the great River Euphrates"—a geographical or historical term, Gen. ii. 14; xv. 18; Deut. i. 7; 2 Sam. viii. 3; Jer. xiii. 4; li. 63, in all, this term occurs eighteen times. The prophetic girdle and the book did not go to the Turkish empire over 1000 years before its existence. Hence, "the Euphrates" was not a mystic term through all time prior to that of St. John in Rev. ix. 14 and xvi. 12. And if it be a figure of speech—a mystic term here—it is made so by a very general analogy with the aid of "private interpretation" so far as "the word of the faith" seems to justify.

J. B. COOK.

What May the Difference?

We read of "the word of wisdom" and of "the spirit of wisdom." Of truth and "the spirit of truth." Of life and "the law of the spirit of life in Christ Jesus." Of faith and "the spirit of faith." Of grace and "the spirit of grace." May not the antitheals aid to a perception of the import of such language? We read of "a name to live" while dead! Of trees without fruit, of wells without water, and of faith without works illustrative of Christian life. Then "the spirit of wisdom, of truth, and of life," etc., may express the reality, the power and fruits appropriate to faith in the word. It seems obvious that the possession of this "spirit of wisdom, truth and grace" will not cut and carve up, or cast aside "the word of wisdom and of grace and of life," to serve the idol self, or set up the idolatry of any sect, or promote any partisan purpose. No, no; its prayer is: "Speak, Lord, thy servant heareth" on all points.

J. B. COOK.

Editor Restitution: Will you give my postoffice address in your paper as follows: "The postoffice address of Eld. J. V. Himes is 360 Davenport street, Omaha, Nebraska." Thanks for THE RESTITUTION; have read it with interest, but will not tax you further for them. Wish I were able rather to help you. My work will be in the spiritual interest for the balance of my life, and I hope to have peace; and do something for the Master's cause.

J. V. H.

India's Army.

The Mohammedans of India, whom Shere Ali and his Russian backers propose to stir up to revolt against the English, are indeed a formidable power. The number of them in Hindostan is 41,000,000—about the population of the German empire—and they embrace not only the wealthiest and most highly civilized, but also the bravest and most warlike of the native population. It is barely two centuries since Aurungzebe, from his throne in Delhi, surveyed an empire richer and more magnificent than that of any other conqueror since Cæsar. The possessions of the Great Mogul, embracing Bengal, the Deccan, and the northwest provinces, have since changed hands more than once, but the splendid palaces, the stately temples, and the graceful mosques of Agra, Delhi, and Lucknow still attest the grandeur of Moslem rule in India. It is to the power and position once held by the Mogul dynasty that the Afghan Ameer evidently aspires. He relies largely upon the recollections of the Sepoy mutiny and the terrible reprisals which followed to aid him, forgetful of the fact that the policy of the English since the mutiny has bound the native princes to their conquerors. The most courageous portions of the Queen's Indian forces are Mohammedans, and the armies now gathering before the Khyber Pass are, in the main, followers of the Arabian Prophet. The warmest friends and admirers of the Prince of Wales during his recent visit were Moslem rulers like the Maharajah of Gwalior and the Begum of Bhopal. During the Anglo-Russian imbroglio they were among the first to offer their armies and their treasures for Queen Victoria's service, and amid the Afghan troubles they have, for the most part, exhibited a similar spirit. Shere Ali is reckoning without his host if he imagines that his 7,000,000 Afghans are more potent than the 40,000,000 of Moslems beyond the Indus.

POETRY.

Cumnan.

W. L. CROCKETT.

O! promised abode, though dark shadows rest
Over thy vales where the sunlight was streaming;
Soon, soon comes the day when thou shalt be blessed,
In garments of beauty thy fields shall be dressed,
And from thee Christ's glory be streaming.

Though thy vineyards are waste and thy people are gone,
And in far distant climes are repining;
There breaks o'er thy mountains a glorious morn,
When the law of Jehovah shall Zion adorn,
When the Day-star of peace shall be shining.

In thy wild mid desert shall blossom the rose,
And the rock with bright verdure be smiling;
Thy sons shall find in thee eternal repose;
No blight shall hang over thee, no cares oppose,
No stranger thy temple defiling.

The city that weeps now shall joyfully sing,
Heaven's light her darkness is rending;
Their tribute unto her all nations shall bring
And bow at the feet of her glorious King,
No more with each other contending.

Thy enemies are mine, for Jehovah has sworn
To save for her sake thee, oh, never;
The griefs of thy people, the bonds they have worn,
The curse of their blindness, the burdens they've borne,
Before Messiah shall vanish forever.

Rye, N. Y.

SELECTIONS.

Christian Herald and Signs of our Times.

Prophetic Signs in the East.

REV. HORATIUS BONAR, D. D.

Israel and Jerusalem the Solution of The Eastern problem—Lord Beaconsfield, a Jew, the Guiding Spirit in Recent Eastern affairs—Yet he has Acted by means of Gentile and not Jewish resources—The Bag-and-Baggage-policy—The British Protectorate A Boon to Palestine—Russia's Designs On Jerusalem—In Ezekiel xxxviii Britain predicted to Checkmate Russia—England's responsibility toward Palestine.

It is to the East that God is now turning the eyes of his church. It is in connection with the East that his people are now asking the question, "Watchman, what of the night?" and it is in answer to this that the watchman's voice is heard saying, "The morning cometh"—adding the solemn words of warning, lest men should too eagerly anticipate the dawn and forget the darkness that still lies between, "But also the night;" for though the announcement of coming dawn should cheer us with the brilliant prospect of the brightest day that ever dawned upon the earth, yet we are not to lose sight of the judgments that lie between us, and that glorious consummation.

And the watchman does not discourage the question; rather he commends it, and bids us ask it again, until he can tell us "It is done: the kingdoms of this world have become the kingdom of our Lord and of his Christ." For thus he speaks: "If ye will inquire, inquire ye; return, come."

In the events of the last two years we hear the prophetic voice bidding us look Eastward. Not as if the West were no more to occupy our attention, but the long-neglected East is now emerging from its obscurity; and God is now, in his own way, about to settle the "Eastern Question," and to bring Jerusalem "into remembrance." And this before both the church and the world, for he is speaking to both.

The statesmen of earth have been trying to settle this question so as to preserve the balance of power in Europe and in the Mediterranean, according to their own ideas of Eastern or Western supremacy. God now steps in, and presents his own solution of it, introducing a new element, to which earthly potentates have hitherto paid no regard—Israel and Jerusalem; for in them lies the final settlement of the great problem which they have been working at so long in vain.

One of the most remarkable features of the case is, that the arrangement of Eastern affairs should have been in the hands of a Jew—Lord Beaconsfield. I do not touch the politics of the question. It is time that these were set aside, and that Eastern affairs were no longer judged or misjudged by imperial ambition or English partisanship. For nearly two years the noise of angry and one-sided politics has drowned the voice of prophecy, and Christian men have shrunk from speaking out, lest they should be set down as mere political debaters; the canvassers for a party in the state, instead of the expositors of the divine Word.

But now, when the ritualistic admirers of the Greek Church have said their say; when the defenders of Turkish weakness and misrule have cooled down; when the "Liberal" supporters of the greatest despotism which the world contains are beginning to admit that Russian professions of benevolence and religious zeal look rather suspicious, if not thoroughly insincere, we can speak out more boldly, and hope for an impartial hearing.

A Jew, then, in the person of the Prime Minister of England, has been the moving, guiding, controlling power throughout these conferences and complications. The quietness of strength and calmness of wisdom displayed by him in the midst of so much excitement, and in the face of so much opposition, have been very remarkable. Whether he has done all that he might have done, or has done it in the best way, is not for us to say. It is enough for us to see that he has done it, and that he has done it so well. Whether he has done it in the best way, or has done all that he might have done, is not for us, just now, to say. The question is the fact that in the providence of God he should have been at the helm of England when these difficulties came up, and that he should have been made use of to settle them. The question is ultimately a Jewish one, and a Jew has been called in to solve it, as only a Jew could do.

It is a Jew that is now Premier of the greatest monarchy which the world ever saw, and that practically commands its fleets and armies. It is a Jew that is virtually at the head, not only of the ten kingdoms of the Roman earth, but of the whole four monarchies of Daniel. It is a Jew that, when the great northern power was pouring down its squadrons upon Europe, Asia, and Syria ready to occupy not Constantinople only, but Jerusalem, interposed and bridled back the unruly hosts without the shedding of one drop of blood.

But the instruments through which this Jew has done this Eastern work have not been Jewish. They have been altogether Gentile. It is through Gentile resources that he has carried his plans to a successful consummation; taking the highest place in Gentile cabinets, moulding Gentile statesmen, wielding Gentile armies and navies, and employing Gentile gold and silver.

He has arrested the aggressor; he has secured peace; he has obtained the protectorate of Asia Minor, and specially of Palestine. These regions now lie at the feet of England, and the moral influence alone of what has been done will operate with prodigious power for the overthrow of Mohammedan misrule.

The cry was raised a year ago, "Send the Turks out of Europe!" If so, where would you send them? The Turks do more harm in Asia than they do in Europe, and any one who has traveled in Syria and lived in Jerusalem would be inclined to raise a counter cry, "Send them out of Asia! expel them from Jerusalem!" But would either cry be of any avail? or is there either justice or humanity in the proposal? It is no doubt Turkish misgovernment that keeps Palestine degraded and barren; but some other relief must be thought of than the mere expulsion of the oppressor. Nor is there any thing more likely to accomplish the resuscitation of the land and the restoration of good government than a British protectorate.

They who know the East know the spell which the British name exercises there; and they can tell that British *rule*, imperfect as it may be, is yet identified, in the oriental mind, with honesty, strength, firmness, and a benevolent will. Speaking not prophetically, but simply according to human calculation, the way is open for the resuscitation of Syria and the restoration of the waste places of Palestine. There will be protection, not of a selfish race or an ambitious nation, but of one which sincerely seeks the welfare of the people which it professes to protect.

For years Russia has been seeking to dominate in Jerusalem. She sends her swarms of pilgrims annually thither; and within the last twenty years she has built outside the Jaffa gate what is nominally a hospice, but what is really a fort. "The Russian hospice," says Mr. Conder in his recent work, "commands the whole town, and is thought by many to be in a position designedly of military strength" (vol. i., p. 27). She has been making preparations for occupying Palestine as soon as her opportunity occurs. Once and again she has been checked in her attempt; the last check has been by the hands of a Jew. Her time is not yet come, and till that time does come, the hooks are to be put into her jaw (Ezekiel xxxviii. 4) to restrain her. When it does come, she will be permitted to pour down like a flood upon the land of unwalled villages, and having thus far achieved the ambitious plan of ages, and carried out the great national idea, she will perish on the mountains of Israel (Ezekiel xxxix. 4).

The 38th and 39th chapters of Ezekiel ought to be studied in connection with the Eastern Question. The subject is too large for present exposition. One thing only we would notice now: the checks given to this great northern invader are predicted to come from some European power, a power which has a twofold character: first, maritime; and, second, mercantile. It is "the merchants of Tarshish, with all the young lions thereof," that arrest the assailant's progress with the words of resolute interposition, "Art thou come to take a spoil?" Ezek. xxxviii. 13.

It is "the ships of Tarshish" (Isaiah lx. 9) that are to wait on Jehovah, and be ready to transport his Israel home, in the day when their era of scattering and exile shall have ended. At Cyprus the ships of Tarshish are now at anchor, waiting to do their errand for Israel. How soon they may be required, we say not. But one step has been taken for the deliverance of the forsaken land and the wandering tribes.

Turkey has for ages been the oppressor of the East, and his religion the curse of Palestine; and there is something profoundly solemn in seeing that it is to this vile empire that God has given power to tread down his holy city Jerusalem. Luke xxi. 24. To be trodden under the foot of the Gentiles is sad enough, whether these be Babylonians, Greeks, or Romans; but to be trodden down by Turkey is the very depth of degradation and shame. Such has been God's purpose regarding that people that crucified the Lord of glory, and that city where he was nailed to the tree. It is the bitterest cup of woe that was ever given to a nation to drink.

But the times of the Gentiles are fast running to a close; and then Israel comes into remembrance. Babylon falls, and Jerusalem rises. Babylon's river is dried up, and the blessed river of Jerusalem begins to swell and flow. Ezek. xlvii. 6-12.

No calamity could have been greater to Syria than a Russian possession or protectorate. American and British missionaries enjoy the fullest liberty under Turkish rule. Under Russian dominion this would have been at an end. It is well known to many of us, that just before the outbreak of the war our missionaries wrote home expressing their dread at the possibility of Russian success and a Russian possession of Asia Minor. They knew that they would be expelled, and their work scattered to the winds. They understood, in this respect at least, the difference between Turkish misrule and Russian tyranny. They knew that there could be always influence brought to bear at Constantinople more than at St. Petersburg.

Hope for Palestine, save as a Russian province like Poland or Siberia, would have been at an end. The heel of the Gentile would only have been more effectually planted on Jerusalem. The influence already too greatly exercised in Syria by Russia would have been utterly disastrous. The hatred of the Greek Church to the Jew is quite as ferocious as that of the Turk, and Israel would soon have had to place in Palestine. We wonder so many evangelical men should have taken the part of the Greek Church, and allowed themselves to be the dupes of ritualism. They might have known better, and at least stood aloof from the zeal of Russian partisanship, and abstained from praises of Muscovite benevolence. The Rhodope Commission has no doubt opened the eyes of many; but why were they not from the first suspicious of the friendly congratulations of ritualism?

But apart from all this, let the Christian now turn his eye to Palestine. It is to England that every eye in Palestine will now be turned; and this will be the question added, What are you going to do for us? Is the connection between England and Syria to be a barren one; or is England to rise up to her responsibilities and do something worthy of her name and power?

That England has undertaken responsibilities is a simple fact; and it is a position from which no brave man need shrink. This is the age of responsibilities, personal and national, and it is cowardly to turn away from them. Her responsibilities are before her, whether she understand them or not; and the fact that a nation and a powerful government has undertaken responsibilities should not be a matter for reproach or alarm. Only let her go forward to redeem them, by acting boldly as a nation that loves the truth, honors justice, prizes the Bible, and recognizes the position which God has marked out for Israel in the latter days.

That the time of Israel's trouble has come to an end, we do not believe. There are days of evil in store for that unbelieving nation, sadder, it may be, than any heretofore. For the fourteenth chapter of Zechariah remains yet to be fulfilled, and the events predicted there are likely not only to startle the world, but to disarrange many a scheme of human calculation, political and religious.

Still, the events of the present day are calling the attention of men to the East, and especially to Israel. The predictions of God's Word will ere long unfold themselves, perhaps more rapidly than we think; the ten tribes, still, like Judah, under the curse of scattering and unbelief, will be brought into view in some way that we know not; and, it may be in various sections and at different times, the whole nation will reappear and claim their ancient heritage.

Meanwhile we rejoice that it is given to England to keep the Jew and to deliver his land. Hitherto for many a century, the foot of the Gentile has been upon Jerusalem to tread her down; now the hand of the Gentile comes forward to lift up her head. Already we seem to realize the words of prophetic peace:

"Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins." Isa. xl. 2.

Let political partisanship wrangle over the Eastern Question, and the Turkish convention, and the Syrian protectorate; but let the Christian rejoice that we are swiftly approaching the redemption of Israel, and the second advent of Christ, even though the latter-day glory will have to be introduced with darkness and terror and war.

The Russian Mission at Cabul.

M. Vambery has communicated to the Augsburg *Allgemeine Zeitung* some interesting details concerning the Russian Mission to Afghanistan, some of which he has gleaned from private information, and some from Russian official sources:—"The Mission set out from Tashkend on the 13th of July that is, on the very day on which the Berlin Treaty was signed, and proceeded with a very slight interruption through the Khanate of Bokhara, by Balk and Bamian, and so to Cabul. The members of the Mission were Major-General Stolietoff, Colonel Razgamoff, Councillor Malevinski, Assessor Benderski, and Ensigns Nazitroff-Beg and Zeman-Beg; the two last, as their names indicate, are Muhommedans. The Mission was lodged in the Bala-Hissar (or citadel) close to the residence of the Ameer, and was treated with the utmost hospitality, food being sent from the kitchen of the Ameer himself, and all the customary marks of favor, such as presents of saddle horses, weapons, &c., being lavished on them. I am also informed that in addition to grand military reviews, public amusements were also got up in their honor. The Russians took part in several hunting parties, and became as much the favorites of the townspeople of Cabul as of the Ameer. They also made several excursions from the capital; among other places to Istalif and Jellalabad. After a stay of nearly five weeks at Cabul, Major-General Stolietoff set out on his return to Tashkend, accompanied by an Afghan Embassy. He left behind him at Cabul the other members of his own Mission, a circumstance which accounts for the strict reserve in which the Newab Ghulam Hussein Khan was forced to remain, and also for his statement that the Russians were there at the date of his departure. It would seem that he was kept separate from all the Court and people, and always surrounded by persons specially charged by the Ameer to watch him, and was able to pick up very little information. The envoys of the Ameer were received with the greatest distinction at Tashkend by General Kaufmann, having been taken in carriages to their audience. The Afghans seem to have made a most favorable impression on the Russians. What gratified them especially was the absence of that slavish subservicney which they are accustomed to find in all Asiatics. The Afghans presented themselves in strict military fashion: most of them wore English uniforms much mixed, of course, with Afghan peculiarities, such as turbans, felt caps, red pointed shoes, &c."

EASTERN ITEMS.

LONDON, Dec. 6.—A Lahore correspondent says General Roberts will probably winter on the heights east of Peiwar Pass. His victory detaches 20,000 non-orthodox Mussulmen from the ameer's authority. According to private information, these Mussulmen are already sending levies into the British camp. It is reported that the Khoord Cabul tribes are only kept from deserting the ameer by the presence of troops. Two Europeans were seen among the defenders of Peiwar. An Afghan general has presented himself at Peiwar.

Sir Charles Dilke will ask the government on Monday to state the contents of the letter that Lord Lytton on the 2d of December announced that Major Cavagnari had received from the ameer of Afghanistan. It is rumored that the ameer therein expressed a wish to make a submission.

Constantinople dispatch: Austria has consented to make the convention relative to Novi Bazar applicable to Bosnia. The Porte, however, declines the Austrian demand to make the eventual evacuation dependent on Turkey's paying the cost of occupation. Layard, British ambassador, has received information contradicting the reports of massacres in the Milnik district.

DIED.

STEWART—Nov. 3, 1878, of pulmonary consumption, Alvin Peter Stewart, only child of Alvin W. and Susan Stewart, aged four years, nine months and five days.

He was a very affectionate child, and during his short but happy life, he was doted on by indulgent parents; nor was he ever forgotten to enjoy their shadows with his fond love. Oh happy thought! Although the grave may hold our dear little Patsy for a while, we have the blissful assurance that he is not lost but only rests till the bright morning of the resurrection, when, if we are faithful, we shall meet our loved one with all the redeemed, and forever dwell together in the Paradise of God, where there shall be no more death and the inhabitants shall not say I am sick.

Oh happy day that hasten'd on
When I shall see the glorious prince of peace,
Turn all the saints from east and west to me
In robes and immortality,
O joy, joy day! Oh happy day!
I'll stay with Christ and watch, and pray.

Shoals, Ind. LOUISA STEWART.

LLOYD—At the residence of brother J. E. Sallee, near, St. Paul, Ind., on Oct. 31st, 1878, Sister Elizabeth Llewellyn, aged 83 years, 9 months and two days.

Bro. Lloyd was born in Wales, March 14, 1795, came to Ireland in this country in 1832, and settled on a farm in Connecticut. For years past he was a strong believer in the things pertaining to the Kingdom of God. When he left the meeting to be held at our place Dec. 1, 1878, and the meeting that I expected to have following, he decided and came west to his children. He came to our place Sept. 4, and I enjoyed much of his company, enjoying the meeting very much, when he went south thirty miles to Dresden, to brother Simon Phelps' where he remained one week, during which time he was taken sick, but on Wednesday Sept. 25th, joined me on my way to Missouri. On our arrival at Dr. Callaway's, in Ravanna, Mo., Sept. 26, he retired to his bed from which he never recovered, but grew weaker day by day till about 6 o'clock, Thursday morning, Oct. 3, he breathed the last time. On Friday morning, about twenty-six hours after his decease his companion from Teheran, Ill., arrived, and in the afternoon of the same day we placed him in the silent tomb to rest till Jesus comes. From my association while with brother Lloyd, he was a man of candor, devotion, and faithfulness, ever relying upon the promises of the Savior for support. O. M. MYERS.

Belle Plaine, Iowa.

ANNOUNCEMENTS.

EDITOR HERALD:—Please announce to the brethren through THE RESTITUTION that if they wish my talent between New York City and Chicago that they will please inform me by letter, or through THE RESTITUTION, that I may arrange accordingly. Will start on route for Chicago the last week in November, so as to visit another place the first Sunday in December. Address 115 Fulton street, Brooklyn, E. D., N. Y., care of E. Loeke.

J. M. STEPHENSON.

EDITOR RESTITUTION:—I will come west and speak some two or four months if desired, and if so, will the first of next Erie, Cleveland or anywhere in Indiana, or elsewhere on the Lake Shore Railroad, write me on the subject. I will to start west about Dec. 1, 1878, and am not afraid to trust in God if He sees fit to direct duty. I will go as far west as Cleveland and Huntington if I am notified that that is their wish. It may be that the grass is piled, and if so, I shall not expect them to write me to come. Now, do not defer writing, but say yes or no immediately. Address me at Albion, N. Y.

C. F. SHEET.

ANNUAL CONFERENCE.

The annual conference of the Church of God of the state of Indiana, will be held at Plymouth, commencing on Friday evening, December 27, 1878, and continue over the following Sunday. The brethren throughout the state, and the west generally, are cordially invited to be present. Ample accommodations will be furnished to all who attend.

R. S. DUGGINS, Pres't.

COLUMBUS, KANSAS.

I will preach at the Grady School House on Big Creek, Neosho Co., Kansas, on Saturday evening, Dec. 21, 1878, continuing over Sunday and on, as brethren Grant, Johnson and others may arrange. Subject: "The Vindication of the Character of God and His Government over the Children of Men." Also: The same subject at South Liberty School House, four and one-half miles southeast of Osage Mission, Neosho Co., Kansas, on Saturday evening, Dec. 28, 1878, and over Sunday and on, all brethren, Smith, Kuntz, Evans and others may attend. Come one, come all.

JOHN S. LAWYER.

Stockholders' Meeting.

The meeting of the stockholders of the C. P. Association will be held at the office of THE RESTITUTION, on Monday, Dec. 30, 1878, for the purpose of electing a new Board of directors and transacting such other business as may come before the meeting.

E. K. BARNHART, Sec'y.

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COMMUNICATIONS

The Diminishing of Israel the Riches of the Gentiles.

The purpose of God to take out of the Gentiles a people for his name is a glorious truth that was never manifested to the sons of men until the present age of the world's history. Though they (the Gentiles) were chosen in Christ before the foundation of the world, yet it was not manifested unto them until the sound of the glorious Gospel of Christ fell upon their ears in the house of Cornelius, more than eighteen centuries ago. The time was then come for the fulfilment of that prophecy of Isaiah lxv. 1: "I am sought of them that asked not for me; I am found of them that sought me not." This calling of the Gentiles is called by the apostle Paul, the "mystery of Christ, which, in other ages, was not made known unto the sons of men as it is now revealed unto his holy apostles and prophets by the Spirit, which mystery is, that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the Gospel." Eph. iii. 4-6. These people taken out of the Gentiles, enter very largely into the composition of what is called by the apostle, "the Church of Christ, which is also called his body, the fullness of him that filleth all in all." Eph. i. 22, 23. Christ began to build his church out of Israelitish members. From the day of Pentecost until Cornelius, not a single Gentile was added to the church; we read of three thousand being added to the church in one day, and of God adding to the church daily such as shall be saved; but no mention is made of Gentiles until Cornelius is named. Here is where the diminishing of Israel began. Instead of building the church entirely out of Israelites, God chose to use Gentile material, (so to speak,) hence the diminution of Israelitish material. If the Gentiles were not to be built in the church or temple, then for every Gentile in the temple an Israelite would have been taken, for the temple must be built, and God has been pleased to build it out of both Jews and Gentiles. This diminution of Israel made room for the Gentiles and is called their riches. To understand the character of the riches we must understand the high position of the church in the future. The individuals who compose the church are to be made partakers of immortality by being raised from the dead and changed at the coming of Him who is "the first begotten of the dead, the prince of the kings of the earth." Rev. i. 5. They are to bear the image of the Heavenly Man "the last Adam—the Lord from heaven." 1 Cor. xv. 49. Their vile bodies shall be fashioned like unto the glorious body of Him before whom the beloved John fell at his feet as dead when he appeared to him in vision on the Isle of Patmos. Phil. iii. 21; Rev. i. 14-17.

They are also said to be joint heirs with Christ. Rom. viii. 17. What is Christ heir to? "Heir of all things." Heb. i. 2. So then, "he that overcometh shall inherit all things." Rev. xxi. 7. Christ is heir of all things—the church are joint heirs with him. High position! Heirs of all things, heirs of the world. Rom. iv. 1, 2. When the kingdom of God is restored to Israel it is given to the Church; it is given to the church to reign over; and in proof of this read the following in Jer. xxxiii. 25, 26: "Thus saith the Lord: if my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth, then will I cast away the seed of Jacob and David my servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac and Jacob: for I will cause their captivity to return, and have mercy on them." Here it is revealed that it is in harmony with all Bible truths that the seed of Jacob is going to return from captivity and be ruled by rulers called the seed of David. "The elder shall serve the younger" will then have its antitypical fulfillment in the kingdom of God. Christ and his many brethren who are joint heirs will be rulers. They will constitute the commonwealth of Israel, the new government that will be established in Jerusalem, and Gog shall rest upon the shoulder of David's Royal Heir. Isa. ix. 7. They shall be "kings and priests unto God, and shall reign on the earth." In view of the high position of the church in the coming age, is it any wonder the apostle should call it a "high calling?" Phil. iii. 14. And how true are the words, the diminishing of Israel is the "riches of the Gentiles." The unsearchable riches of Christ are offered unto the Gentiles, and whosoever believeth the glad tidings of the coming kingdom of God, and is immersed for the remission of sins, and presses toward the mark for the prize of the high calling of God in Christ Jesus, shall be accounted worthy to obtain the world to come and the resurrection from among the dead, and shall be presented faultless before the presence of God's glory with exceeding joy.

IRA FORBES.

Brooklyn, N. S.

An Open Letter to Col. Robert Ingersoll—No. 2.

You next ask: "Does the Bible give women any rights?"

To the above question, and the sarcastic comments which you connected therewith, concerning the freedom of the wife, we have only to quote the language of Paul in Eph. v. 25: "Husbands, love your wives, even as Christ loved the church and gave himself for it." If the husband exhibits toward the wife that degree of affection that he is willing to lay down his life for the companion of his bosom as Christ did for the church, we believe the wife will not justly feel the yoke of bondage to rest very heavily upon her. Neither will she have reason to complain of the life of suffering she has to live.

You ask; "Does the sacred Book of morality inculcate concubinage?"

Read Numbers xxxi. and Deut. xxi. "They are not fit for me to read."

Perhaps you had a motive for not reading them. There is not a single intimation in either of those passages teaching concubinage, or that the children of Israel should hold their captives for any such purpose as you name. The Israelites were commanded to preserve none other of their captives but those who were pure. This you will find in the verses 17 and 18 of the chapter of Numbers you quoted. If those captives were to be preserved for the purpose you name, why preserve only those who were pure? Was it that they might become impure? No. God ever looks upon purity and innocence as a virtue; hence the command to preserve only the pure and innocent.

The next passage quoted states the purpose for which they were to be preserved. Num xxi. 11, 12. They were to be retained as servants, or as wives. If as wives, previous formalities were to be observed. The law of God forbids fornication and adultery. "Thou shalt not commit adultery." Ex. xx. 14.

You say: "The Bible teaches witchcraft, and that the dead can be raised by the power of sorcery....I refer to the witch of Endor as proof."

But we deny that the Bible teaches any such thing. The language of another is so to the point that we give it entire. This narrative to which you refer is found in 1 Sam. xxviii. 1: Let us consider the circumstances of the case. First, God had refused to answer Saul by vision, dream, or prophet. But God at first refuse to answer Saul by prophets, and then change his mind and answer by a witch? Second, By consulting the woman with a familiar spirit he transgressed the law of God, and rendered himself obnoxious to the death penalty. It was death for either king or prophet to consult a person with a familiar spirit. Lev. xx. 6. Third, Saul lost his life as a punishment for consulting the witch of Endor. "So Saul died for his transgression which he committed against the Lord, even against the word of the Lord which he kept not, and also for asking counsel of one that had a familiar spirit to enquire of it." 1 Chron. x. 13 Would God endorse his transgression of his law by granting Saul's request and then punish him with death for an act to which he was a party? What evidence is there in seeing gods ascending out of the earth to convince the witch that Saul was before her? She knew from the first who he was. Her pretended ignorance was a part of her preconcerted plan. "And the king said unto her, Be not afraid, for what sawest thou? And the woman said unto Saul, I saw gods ascending out of the earth. And he said unto her, What form is he of?" There is no congruity between the woman's statement and Saul's question. The woman being satisfied that Saul was prepared for a description and personification of Samuel, proceeded. From her description Saul perceived that it was Samuel. There is no evidence that Saul saw anything. It was in the night when he heard the woman's description. He accepted it and prostrated himself upon the ground. The prediction that Saul should be with the prophet Samuel the next day was not true; therefore whoever made the prediction was undoubtedly a false prophet. Read the succeeding day's march of David and his men in the two succeeding chapters before the decisive battle between the Philistines and Israel in which Saul was killed, and you will see that it must have been four or five days, at least, subsequent to consulting the witch of Endor that Saul was killed." So much for this objection to the Bible.

You state that "you never have experienced those gifts which the Bible says a believer shall receive, the casting out of devils, the speaking in new tongues, etc."

Doubtless you refer to the language of Mark xvi. 17, 18. There may be two reasons for your not experiencing those gifts. First, those were gifts bestowed upon believers. Second, those gifts were not intended to reach beyond the days of the apostles, and with them it was true. Acts ii. 1.

Your next statement is, "The Bible teaches that a man may enslave his brother. In other words, it teaches slavery."

But you give no passage as proof. What saith the Word? Lev. xxv. 46, is doubtless one of the passages to which you refer. Although this passage speaks of servants from heathen nations serving the children of Judea forever, yet this "forever" contract never reached beyond the fifty years jubilee period. Joel iii. 8, is another passage often quoted to prove the Bible teaches slavery. But if you read the first eight verses you will see it is a judgment of God upon the enemies of his people because they had sold the children of Judah into bondage. They must undergo the same punishment they had meted out to God's people. Does the Bible really teach slavery? "He that stealeth a man and selleth him, or if he be found in his hand, he shall surely be put to death." Exodus xxi. 16. This is the penalty pronounced by God, which was to be inflicted on those who bartered in human flesh. Although the bitter cry of fathers, mothers and children rises to the God of heaven, saying, "How long, oh, Lord!" and the death sentence in heaven is against the destroyers of human peace for thus acting in open violation of God's law, yet you will dare teach to the world the thought that the Bible teaches slavery, when God has declared therein that those who thus act shall surely be put to death.

"Now we come to the New Testament with its glad tidings of great joy to all people. It is good to get at the facts. Hear what it says of servants: 'Contentment is great gain, especially for slaves.'"

That is not the language of the apostle. But "Godliness with contentment is great gain." 1 Tim. vi. 6. He is here speaking of believers, and not of servants or slaves.

You say, "Abraham was commanded to offer up his son Isaac as a sacrifice, and he pretended he was about to obey; and the boy, being only twenty years of age, was never consulted."

What proof have you that this record of Abraham's faith and fidelity to God was all a pretended farce?

You refer to the account in Judges xi. which speaks of Jeptha's daughter, and ask, "Can a merciful God consent to such a sacrifice?" There is no evidence in the whole account or the vow he made and executed that God directed or approved of it in any way. Was God responsible for Jeptha's rash vow which was a violation of God's law? Deut. xii. 30, 31.

You next speak of the book of Job, saying: "Read the book of Job. His children were destroyed in the end to show how much he gained," etc. That is simply an assertion without proof. Although Job was tried, persecuted, and suffered loss of property and children, he murmured not at God, but exclaimed: "The Lord gave, and the Lord hath taken (permitted to be taken away)! Blessed be the name of the Lord!" If Job, amid all his sorrows, saw no reason for complaint against the God of earth, why need you, away down in the nineteenth century, hundreds of years thereafter, murmur at the afflictions of Job? We think this very far fetched.

L. S. BRONSON.

Rochester, Mich.

A Question Answered—Weekly Communion.

A. R. MACKENZIE.

An intelligent sister in Eastern Virginia writes to request of me a Scriptural solution of certain doubts and difficulties in her mind "as to whether it was intended that the Lord's Supper should be observed weekly, and on the First Day of the week? and whether or not, our Lord partook of it after he arose from the dead?"

She adds, "Any light on the subject will be thankfully received, and, I trust, rightfully applied." As others may share her doubts, it may be well to consider the subject, with your leave, in the columns of THE RESTITUTION.

1. As to the first enquiry,—the First Day weekly communion,—we get some light from the Bible lesson that, as a matter-of-fact, our Lord and his apostles, taught, both by precept and example. In the commission given to the twelve, after he arose from the dead, they were commanded to "teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost, teaching them (the baptized) to observe (i. e., practice) all things whatsoever, I have commanded you." Matt. xxviii. 19, 20. Hence, it is plain the apostles had the Master's authority to teach those they baptized to observe—to keep and obey—the "all things he had commanded them." Among these things, the Supper was one, for he had said to them, "Do this in remembrance of me," and "take, eat; this is my body," etc. Accordingly we read that subsequently they taught their first converts, on Pentecost, in such a way that it is written of them they "continued steadfastly in the apostles' doctrine and fellowship and in breaking of bread," etc. Acts ii. 42.

Now, so far, the teaching is all by command—by precept. But they likewise taught by example, for Paul taught his Corinthian brethren, 1 Cor. x. 6, 11, that certain acts done by the ancient people of God "were our examples," and "are written for our admonition," etc. And, again, in Philippians iv. 9: "Those things which you have both learned, and received, and heard, and seen in me, do," etc.; and, again: "Be ye followers of me, as I am of Christ."

With this testimony before us, who can doubt that apostolic example is as binding on the disciples of Jesus as apostolic precept? and that each is as obligating as if expressly commanded by the Master himself, for did he not say to, and of them, "Whosoever heareth you, heareth me?" "Is true, we may add, that if they, in anything, are found to differ in their teachings—which some shallow reasoners allege, but cannot prove—we must, by their own admonitions to us in 1 Tim. vi. 3, always adhere to "the wholesome words of our Lord and to the doctrine, which is according to godliness;" and this precept is not without reason, for the apostles were fallible in their judgment and conduct (as in the contention about circumcision, Acts xv.), but Jesus, our Lord, never erred. Beyond the plain command, "Do this in remembrance of me," our Lord did not instruct his disciples as to the Supper. The time, place and manner of observing it were left to the direction of the apostles, after "they were endued with power from on high," and it is to their teaching and practice, to their precept and example, that we are referred for our imitation and guidance. Without telling us in words how often and when, the feast should be "observed," we are left to find out by recurring to their practice and the example of the churches set in order and superintended by them. From the Sacred Record, we learn, as in Acts ii., that they "continued steadfastly" to attend to this divine ordinance; hence, that it was not an occasional or infrequent occurrence, as it is now with the prevailing religious societies.

In 1 Cor. xi., St. Paul declares particularly, the manner and design of the institution; and Luke, in Acts xx., records the historical fact that the disciples at Troas "came together to break bread on the First Day of the week," and in 1 Cor. xvi. 2, we read the statement that the church at Corinth was to attend to the collection for the saints as he had already "given order to the churches of Galatia on the First Day of the week." Remembering that the day of Pentecost (the fiftieth day after the expiring of seven precious Sabbaths) was also the First Day of the week when the first Jewish converts first broke bread, we have the example of all these churches at Jerusalem, at Troas, in Corinth and in Galatia, to justify and oblige us to meet together on the First (not any first) Day to "keep the ordinances," breaking bread, included, as they were delivered to those who had authority to direct and prescribe our duty in the premises. Hence, we should follow the example and pattern after the manner of these inspired models. And we may add that, considering the great design and object of the institution, viz.: "In remembrance of me," in the touching and tender language of our beloved Master, and St. Paul's further exhortation "to shew the Lord's death till he come," can we not discern and realize the value of this great honor and privilege that has been accorded to us? The First Day of the week commemorates his resurrection. How fit and appropriate on that day to remember also his "great love to us in laying down his life for us." Surely, as his friends and followers, we need no other stimulus to this blissful duty than the faith, hope and love which impels us to its grateful discharge.

2. Whether our Lord partook of the Supper after he arose from the dead is a point as to which the Holy Scriptures are silent, as far as I know and understand. That he met with his apostles and "ate and drank with them after he rose from the dead," is expressly stated by Luke and John and Peter. Acts x. 41.

It is probable, however, from the Sacred Narrative, that this eating and drinking was at an ordinary meal, "bread and broiled fish, and an honeycomb" being mentioned as the articles of food used. Luke xxiv.; John xxi.

One thing, however, is mentioned in these narratives, and with apparent significance, and that is, that it was generally, if not always, on the First Day of the week that he appeared, alive and in person, to his disciples in the forty days' interval between his triumphant resurrection and his ascension to his Father's right hand in heaven.

This fact is entitled to much consideration in determining the day of the week most fit for "the assembling of ourselves together" to keep the ordinances, "steadfastly," as they are enumerated in Acts ii. 42-47, conspicuous among which is the "breaking of bread."

Finally, I venture to suggest as a corollary to the previous reasoning that, as the Lord appeared on this day to his brethren (above five hundred of them at once, as we read in 1 Cor. xv. 6,) when he comes again—"a second time unto salvation"—it will be on the First Day of the week; and it is neither wise nor safe, therefore, to "forsake the assembling of ourselves together" on that day, if we can attend, lest our fate should be that of the "foolish virgins" in Matt. xxv.

Rochester, Pa.

SENTENTIOUS PARAGRAPHS.

Indolence is the rust of the mind and the inlet of every vice.

Edmund Burke: Early and provident fear is the mother of safety.

One rarely repents of having kept silence, but often of having spoken.

If thy profession has not the blood of Christ at its roots it will wither.

When another's heart is hardened,
say not, "It is naught to me;"
Do thy best to heal the mischief,
Lest the sin should rest on thee.

Some people's defects are but the exaggerations of their good qualities.

Some men make themselves a great name by the perpetual ruin of their good one.

Mutual delight is the bond of mutual fidelity.

"Swifter than a weaver's shuttle"
Pass our days in rapid flight;
Soon will come the day unmeasured,
When we'll know no more of night.
There's a little time to labor,
Just a little space to pray,
Then the Master comes in beauty,
And begins that endless day.

Without the knowledge of man the knowledge of men is a hazardous acquisition.

None should despair, because God can help them; and none should presume, because God can cross them.

Moderation, fairness and dignity are prominent in Christian character.

So I sit alone with my conscience
In the place where the years increase,
And I try to remember the future,
In the land where time will cease.

Mrs. Browning: Books are men of higher nature, and the only men who speak aloud for future times to hear.

So let my name and my place be forgotten,
Only my life race be patiently run;
So let me pass away, peacefully, silently,
Only remembered by what I have done.

Man is like a watch: if evening and morning is not wound up with prayer and circumspection, he is unprofitable and false, or serves to mislead.

The narrow-minded ask, Is this one of our tribe, or is he a stranger? But to those who are fond of a noble disposition the whole world is but one family.

There is no other entrance open to the kingdom of nature than to the kingdom of heaven, into which no one may enter except in the name of a little child.

False happiness renders men stern and proud, and that happiness is never communicated. True happiness renders them kind and sensible, and that happiness is always shared.

The great secret of avoiding disappointment is not to expect too much. Despair follows immediate hope as things fall hardest to the ground that have been nearest to the sky.

The Christian aim is to be perfect. "Be ye therefore perfect." Now distinguish this from mere worldly morality. It is not conformity to a creed that is here required, but aspiration after a state or condition. It is not the demand that we perform a certain number of duties, but that we yield obedience to a certain spiritual law.

It was Dean Swift who said that "it was easy to see what the Lord thought of money, judging by those to whom he gave it." We all know that this is not true as a proposition, yet there are times when we are forced to recall it with a keen sense of its force and meaning. We quote it mentally, and we are naturally a little comforted thereby, when we see arrogance and ignorance, coarseness and prejudice, delicately clad and luxuriously fed, while the finest and noblest natures are too often overwhelmed with petty cares or suffering under numberless privations.

While the English steamer Warrior was off an island in the West Indies, but out of sight of land, a human cry was heard, and the carpenter said he had seen a man struggling in the water. The engines were at once stopped and a boat put off. After a long pull in the direction noted the cry was again heard, and half an hour later a man was discovered and picked up. He proved to be a native of Jamaica named Alexander Hughes, and said he had been three days in the water clinging to a clothes chest. He was one of the crew and passengers of The Little Minnie, which capsized at sea and sank while on her way to Colon. The accident occurred sixty miles from where the man was picked up. He was the only survivor.

POETRY.

To You, Rebecca.

L. M. BURGESS.

If we love the Lord, Rebecca,
What should grieve us?
Ev'ry sorrowing thought
Ought to leave us.
What if sorrows come?
'Tis but a day
'Till beneath His smile
They 'll away.

When His gentle eye, Rebecca,
Ours shall meet,
As in joy we lie
At His feet;
Oh, how faint and far
Will be the cares
That now so weighty are,
They all our prayers.

All will be forgot, Rebecca,
'Neath His smile;
Heaven will shine for us
All the while.
All we've pall at home
For His sake,
Lest His law of love
We should break.

All the multitude, Rebecca,
Of desires
That have filled our souls
With their fires;
All the angry words
We have hushed,
All ungentle thoughts
We have crushed,

All we for His sake, Rebecca,
Have tried to be,
Even though we fail,
He can see!
And I'll abide,
Never leave us,—
If we have Him then,
What should grieve us?

Be it yours then, dear Rebecca,
Be it mine,
That within our hearts
E'er may shine
His abundant love
And His grace,
Blessing us for e'er, Rebecca,
With His peace.

Acadia, Ill.

COMMUNICATIONS.

Benevolence vs. Covetousness.

A. CURTIS.

"God loveth a cheerful giver."—2 Cor. ix. 7.

Mutual helpfulness is a law of our being. None of us liveth to himself. Rom. xiv. 7. We cannot dissociate ourselves from the needs of humanity. When we recognize the glorious truth of the fatherhood of God and the brotherhood of man, (Mal. ii. 10; Acts xvii. 23-29,) our hands will be outstretched in mutual assistance. We will then strive to ameliorate the condition of suffering humanity. The law of mutual dependence should teach us to aid each other in time of need. Bear ye one another's burdens, and so fulfill the law of Christ. Gal. vi. 2. In no other way can we fulfill the royal law according to the Scripture. Thou shalt love thy neighbor as thyself. Mark xii. 28-31; Rom. xiii. 8-10; Gal. v. 13, 14; James ii. 8. For an answer to the query, "Who is my neighbor?" see Luke x. 25-37.

Generosity, or benevolence, is limited only by individual circumstances and opportunities. It is frequently the case that the benefactions of the charitably disposed flow in a prescribed channel. This is an unwarrantable course to pursue. As we have, therefore, opportunity, let us do good unto all men, especially unto them who are of the household of faith. Gal. vi. 10; 1 Thess. v. 15. Therefore to him that knoweth to do good, and doeth it not, to him it is sin. James iv. 17. But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? 1 John iii. 17. We should honor the Lord with our substance. Prov. iii. 9, 10.

"It is well to insist," says Brother Platt, (in his little work, the "Christian Law of Giving,") "upon the reasonable distinction between legal proprietorship and moral ownership. The man may be the legal proprietor of all that he has in possession, but God is its owner; hence, any demand that he lays upon man's substance is a debt to him, and man can rightfully claim only the use of such portion as may be exempt from his requirements. And even the use of that must be in conformity with the obligations of stewardship which he has laid down." The timely and judicious exercise of the faculty of benevolence, will prove a safeguard against covetousness, which is idolatry. Col. iii. 5. 6. Covetousness is classed as a kindred spirit with evil thoughts, adulteries, fornications, murders, thefts, ... wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness. W[illegible]. 20-23. Are [illegible] perpetrators of these enormities worthy of death? Rom. i. 29-32; vi. 23. They certainly are unworthy of everlasting life; for that blessed boon is to be sought for, and obtained, by patient continuance in well doing. Acts xiii. 46; Rom. ii. 6, 7.

"Covetousness," together with its vile associates, will exclude many individuals from the future kingdom of honor and blessedness. Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. 1 Cor. vi. 9, 10. But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. Eph. v. 3-5.

Do not suppose that gain is godliness, for it is not. But godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment, let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which, while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. Flee these things. 1 Tim. vi. 5-11. Covet God instead of gold! Remember the poor. Gal. ii. 10; Psa. xli. 1-3; Mark xiv. 7. He that oppresseth the poor reproacheth his Maker; but he that honoreth him hath mercy on the poor. Prov. xiv. 21, 31; xvii. 5. He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again. Prov. xix. 17; xxviii. 27. Give to him that asketh thee, and from him that would borrow of thee turn not thou away. Matt. v. 42; Luke vi. 30-38. Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. Luke vi. 38; Mal. iii. 10. Cast thy bread upon the waters; for thou shalt find it after many days. Eccl. xi. 1. There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. Prov. xi. 24-28.

The prayer of Agur should be had in remembrance: "Two things have I required of thee; deny me them not before I die; remove far from me vanity and lies; give me neither poverty nor riches; feed me with food convenient for me; lest I be full, and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain." Prov. xxx. 7-9.

"Give me the common things of life.
The good and fit of common fare.
The tranquil, middle ground that lies
Between the high and low estates."

Let him that stole steal no more; but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth. Eph. iv. 28. It is more blessed to give than to receive. Acts xx. 33-35. We should not trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy. 1 Tim. vi. 17. He that oppresseth the poor to increase his riches, and he that giveth to the rich, shall surely come to want. Prov. xxii. 16.

"If we knew the cares and crosses,
Crowding round our neighbor's way;
If we knew the little losses,
Sorely grievous day by day;
Would we then so often chide him,
For his lack of thrift and gain;
Leaving on his heart a shadow,
Leaving on our lives a stain?"

Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver. 2 Cor. ix. 7. If a brother or sister be naked, and destitute of daily food, and one of you say unto them, depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone. James ii. 1-4, 8, 9, 15-26. Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me, is the language of the Judge of quick and dead. Matt. xxv. 31-40; Acts x. 42; xvii. 31; 2 Tim. iv. 1, 2. Will a man rob God? Mal. iii. 8-10

In the language of Brother Platt: "These are statutes designed to control Christian life, and in conformity with which that life is an unspeakable blessing to the world, but in antagonism with which that life is spurious, or at least faulty and imperfect." We should not close our ears against the cries of the needy, nor divorce from our minds the duty of practicing benevolence toward them. The meal-barrel and the oil-cruse of the widow woman of Zarephath, (1 Kings xvii. 8-16,) are mute witnesses to the truthfulness of God's word, Give, and it shall be given unto you. Luke vi. 38; Prov. xix. 17.

Penuriousness and generosity cannot long dwell together. Genuine benevolence will, as effectually displace covetousness as water will air. "When the desire for money becomes absorbing, whether in prince or beggar, it is that covetousness that God abhors, and its natural and only antidote is giving, giving, giving—depleting the plethoric desire till its imperiousness is subdued and its clamors are hushed."

"Covetousness is generally marked by two or three peculiar and dangerous features:

"1. It commences long before it is suspected, and usually in the guise of some laudable ambition; for example, to provide for one's own household, to acquire the means that will enable one to be more benevolent, or in some other really commendable way.

"2. Insensibility to its existence increases in the ratio of augmented danger; that is, the more commanding it becomes, the less consciousness of obedience its victim has.

"3. It so perverts the conscience that its victims often, perhaps usually, think themselves right in their course.

"So, that it is difficult to find one whom the world and the church brands as covetous, who does not justify himself in all his penuriousness, honestly believing that he is only doing his duty to himself, yet—'There is a way that seemeth right unto a man; but the end thereof are the ways of death.'" Prov. xvi. 25.

"What, then, is this fearful covetousness that must be antagonized? In Hebrew, Greek, Latin, and English alike, it signifies eager, longing desire. Yet its condemnation is not in the fact that it is desire, nor yet in its strength, for we are commanded to 'covet earnestly the best gifts.' On the other hand, it is not in desiring temporal things, for the parable of the talents teaches us that increase of substance is even commanded; but it is in giving to interests of secondary importance the strength of desire that belongs only to spiritual things!"

Beware of covetousness! Luke xii. 13-21; Matt. xiii. 22.

"Is thy cruse of comfort failing?
Rise and share it with another,
And through all the years of famine
It shall serve thee and thy brother.
Love divine will fill thy storehouse,
Or thy handful still renew;
Scanty fare for one will often
Make a royal feast for two.

"For the heart grows rich in giving;
All its wealth is living grain;
Seeds which mildew in the garner,
Scattered fill with gold the plain.
Is thy burden hard and heavy?
Do thy steps drag wearily?
Help to bear thy brother's burden,
God will bear both it and thee.

"Numb and weary on the mountains,
Wouldst thou sleep amidst the snow?
Chafe that frozen form beside thee,
And together both shall glow.
Art thou stricken in life's battle?
Many wounded round thee mean;
Lavish on their wounds thy balsams,
And thy balm shall heal thine own.

"Is the heart a well left empty?
None but God its void can fill,
Nothing but a ceaseless fountain
Can its ceaseless longings still.
Is the heart reliving power?
Self-entwined, its strength shake low;
It can only live in loving,
And by serving love will grow."

Fidelity, O.

Our Duty.

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service, Rom. xii. 1.

God is making up a royal priesthood after the order of Melchisedec for the coming ages, and especially the age to come, to which we are invited; and as sacrifices have always been offered by this class of people; and as Jesus our example and great High Priest offered himself, will we be able to participate in those exalted priestly positions without we, ourselves, "offer somewhat" here? I think not.

In the earlier ages of the world sacrifices were offered in the form of certain animals; but the true child of God made personal sacrifices that won for him God's favor and constituted him one of the elect according to the foreknowledge of God. (Heb. xi.) And so in these latter times God foreknows his people by the sacrifices they are willing to make.

There are many sacrifices the child of God is required to make. There are the pleasures of this life—as Moses, "who chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season,"—we are required to forego. As comprehending the same, though rather somewhat more, we have this language: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." Included in these would be such things as party-going, worldly pleasure-seeking of any sort, and any form of extravagant living. I will not attempt to enumerate the many ways in which sacrifices are to be made; we will see them without this.

Our sacrifices will all be rewarded, but the greater they are the more abundantly will we receive. If we were to work and should be oppressed, and yet to promote the cause of Christ, we should continue and use the means, or a portion of them, to that end, sacrificing our own pleasure and comfort; God would abundantly reward us. I believe this would be our duty. We need to make great sacrifices with our property and money. Now, above all other times, we seem to need the means of comfort and increase in knowledge our Millenarian papers afford, and their support depends on the willing contributions of their subscribers. Who will do it? I have scarcely a doubt but that the most of the subscribers to THE RESTITUTION could afford to take two or more copies, (I judge from my own circumstances,) but they will not; therefore it will be meagerly supported by a few who will sacrifice money and comfort for the Master's cause. The time of reward is nigh and if we want the reward offered, we must make the sacrifices. Will the door be closed against us if we are found wanting?

S. H. REEVE.

An Inquirer.

Will some of our learned brethren be so kind as to answer the following questions through THE RESTITUTION?

Who constitutes the church, the bride?

Is it the saints who will be living when the Master comes? or, is it believers of all ages?

If it is the saints of all ages, including the living at the advent of the Savior, is there a different state of holiness, or preparedness necessary in order to be changed to immortality without having died, than having died, to be raised in the likeness of our risen Head?

If the same state of fitness is required now, and ever has been, can we consistantly claim that the same manifestations of Spirit power, as those granted to the Apostles is necessary in these last days in order to make the Bride ready? Or in other words: If we are ready to fall asleep in the Lord, are we not ready to be changed to immortality if the Lord should come?

Are the terms of salvation, faith in and obedience to the Gospel? If not, an anxious inquirer would like to know what they are.

ANXIOUS INQUIRER.

LETTER DRAWER.

Editor Restitution:—Upon my return from Pennsylvania I was laid aside from labor for some eight weeks by sickness. But I am now able to travel and preach the kingdom of God, and teach those things which concern the Lord Jesus Christ, with all confidence, no man forbidding me—things which I conceive to be essential for people to hear, believe and do in order to develop the character, which exists in embryo, into the likeness of our elder brother, Jesus, the Lifegiver of the body, the congregation of the Lord, of whom he is the head.

I reached my own pleasant home today. Have been absent six Sundays. Spent three Sundays with the congregation in Pleasant Street. Had a free time in discoursing upon advanced truths, to the comfort and enlightenment of the brethren and friends of truth.

Spent one Sunday and the Sabbath in St. Catharine's, very pleasantly and I trust profitably, though we had a few hours of sharp discussion on the inspiration of the prophecy of Daniel.

Spent a few days with the brethren in Norwich. Gave a number of sermons. Had excellent meetings. Ate the memorial supper. Had the honor of immersing Brother Wm. L. Stubbs, one of the editors and proprietors of the Listowel *Standard*. He is a well informed brother, and on some of the the leading truths is in advance of those of riper growth. He occasionally gives public lectures to the acceptance of the well informed disciples of Jesus. He is worthy of the confidence of all whom he may visit.

Spent a few days with the church at Sweaburg. By request I gave three discourses founded upon Pilate's question, "What is truth?" As usual, a good turnout; a good and joyful time in presenting truth and listening to it.

In these two last places some have decided to be immersed into the saving name of Jesus Christ, upon my return.

Fraternally yours,

H. V. LYON.

Suspension Bridge, N. Y.

SELECTIONS.

The Mazarine Bible.

At a meeting of the Connecticut Historical Society in Hartford, the chief interest gathered about the exhibition of the rarest and most valuable books in the world. Dr. Trumbull brought out the Mazarine Bible, belonging to the collection of the late George Brinley. This is one of the only two copies in America, and there are only six in the world. It was printed in 1455. Two years ago, two copies were sold at auction in London in the same sale, and one printed upon paper brought $14,000, gold; the other, on vellum, brought $20,000, gold. Usually a vellum copy of any work brings four or five times as much as a paper one; but the history of the Mazarine Bible raises the value of the paper copies relatively to those on vellum. Gutenberg printed the first copies in 1455, and those were on paper; in 1460, Faust got possession of the types, and his edition was partly on vellum. These consequently, are not so completely "original."

The Brinley copy is on paper—one of the genuine Gutenberg prints, and is a marvel of the printer's work. Its equal could not be made to-day. The ink, though four hundred years old, and more, is as distinct as ink could be, and the paper is still white and clear. The "register" is perfect, and the appearance of the page surpasses that of the best modern books. The work is printed in Latin, with a number of curious contract symbols in the text, used to space the lines evenly. Three different ways of the letter "S"—broad, moderate wide, and narrow—are examples of the care taken in this respect. This volume was probably bound about a hundred years after printing, and must have been hidden away for centuries in some monastery. The Mazarine Bible was the first book printed with movable type.

The Oldest Obelisk.

Next after the greatest, it may be in order to notice the oldest of the existing obelisks. This is the one close to the modern village of Matareeah, or the site of Heliopolis, in the land of Goshen, near Cairo. A singular perpendicular line of hieroglyphics ornaments each side and records its erection by Osirtasen I., or probably about B. C. 3,000. The inscription, with one slight exception, is the same on all sides. A myriad of wasps' nests now completely obscures the carvings on two of the surfaces. Authorities differ regarding its height, but 68 feet 2 inches is given as the latest measurement by Mariette Bey. Nearly six feet of the length is buried in the accumulation of soil deposited by the Nile; and the stone, even at the surface of the ground, presents sad evidences of the destruction caused by repeated visits of the water. The opposite sides only are equal, the measurements at the base being 6 feet 1 inch and 6 feet 3 inches. Pocock gives 6 feet and 6 feet 4 inches as his finding in the same connection. The southern side of the shaft is the best preserved, while the western is in the worst condition on account of having been sealed to a height of about 15 feet. This obelisk is supposed to have stood at the entrance to the great Temple of the Sun, where Moses studied theology. Remnants of the temenos or inclosure of this sanctuary still remain.

EASTERN ITEMS.

A correspondent at Kuram says an Afghan soldier in the British service was hanged for firing to warn his countrymen of the advance on Peiwar Pass. Eighteen others were sentenced to terms of from seven to fourteen years' penal servitude for desertion.

A correspondent at Kuram says a proclamation of the Ameer of Afghanistan has been discovered, dated November 11. It shows he had declared a holy war against the British.

A fire which broke out Christmas at Hong Kong raged all day yesterday. The loss is very great.

Yakoob Khan, son of the Ameer of Afghanistan, has come into Jellalabad. This is regarded as equivalent to submission to the British.

A dispatch from Cape Town, dated the 10th, says it is stated on good authority that Sir Bartle Frere's communication to the Zulu King demands the disbandment of the Zulu army, the cession of St. Lucia Bay, and the reception of a British Resident. The message had not reached the King at the date of the telegram. War is considered imminent.

A telegram from Tiflis says the Ameer of Afghanistan has arrived at Tashkend.

Arms are being generally distributed throughout Eastern Roumelia, to be used in resisting the execution of the Treaty of Berlin.

The Chinese Envoy has arrived to adjust the difficulties between China and Russia.

Commander-in-Chief Soutzo and Secretary General of the Interior Zunopoulos have been appointed Commissioners to negotiate relative to the Turco-Grecian frontier.

The resolutions in favor of quarantining all vessels now coming into this port from Hong Kong, offered yesterday at a meeting of the Board of Health, are more timely than is generally understood. There is very little doubt, from the tone and language of our latest newspaper files from Japan, that Asiatic cholera exists in an epidemic form at Hong Kong and some other cities of China, and is causing an alarm at Yokohama and Tokio. It will be kept a secret as long as possible, for the reason that as soon as it shall be known, commercial intercourse and local business will suffer. Cholera infection is as dangerous to this city as yellow fever to New Orleans.

BREVITIES.

Not for many years has snow fallen so copiously as during the close of last month on the higher Alps. The passes across Mounts St. Gothard, Bernard and Simplon were closed to travel, and the mails had to be sent by the Mount Cenis tunnel.

An important Nihilist conspiracy has been discovered at St. Petersburg. The Governor of the province of Jenesei had been warned some time past that a rising was to take place. The exiles of Siberia and the gold diggers of Krasnoe were to take possession of the houses in the town and set fire to them. Numerous arrests have been made.

Capt. Roudaire has once more started for the Shotel Jerid, in Algiers, and will report to the French Government on the practicability of filling that depression in the Algerian Sahara with water from the Mediterranean. He is accompanied by Dr. Andre, who will examine into the natural history of the country.

Many interesting finds continue to be made in the lacustrine stations laid bare by the shrinkage of Lake Neuchatel. Among the latest are a complete bronze axe mould and a human skull. Rings, pins, buckles, hatchets, flint implements, and the bones of animals are in great abundance. Human bones, however, are very rarely found from which it is supposed that the tombs of the lake dwellers have not yet been discovered.

There is a strong suspicion in certain circles in England that the Afghanistan war is only the entering wedge towards the opening up of a new and startling policy of British territorial acquisition in the Orient, which will include Palestine and its restoration to the Jews under an English protectorate. This conjecture is based upon the fact that Earl Beaconsfield, the head of the present British Cabinet, is of Jewish proclivities, and in strong sympathy with the undying ambition of the Jewish race for the recovery of the land of their ancient habitation.

When Mr. Henry Drummond, an eccentric but able English member of parliament, and a light of the Irvingite faith, was in Rome, some thirty years ago, he had occasion to refer to the highest authority among the Jesuits on the subject of the Real Presence. The Jesuit told him he must believe that there was no bread present after consecration. Mr. Drummond asked whether if the bread were chemically analyzed the ashes would contain animal and not vegetable products. The father replied that "if such an act of profanation were committed, the holy presence would be withdrawn and the elements would be as they were before."

The Cologne *Gazette* says that a committee of experts having examined the document known as Luther's will, which is in possession of the Protestant church in Pesth, has declared it authentic. The document found its way, with a number of manuscripts of the learned theologian, John Benedict Carpzoino, to Hungary, and came into the hands of a private collector, a rich proprietor named Jankovics, from whom the Archduchess Maria Dorothea obtained it for 400 golden guilders. She presented it to the Protestant church in Pesth, in whose archives it has since lain, nobody being positively certain that it was authentic. It is henceforth to be deposited in a special case in National Museum at Pesth.

The people of Afghanistan are not given to trade nor to manufacturing. They leave to the Persians, the Arabs and the English all such occupations. They live a free, easy, unsettled life. It is most truly a pastoral country. The inhabitants were divided into tribes and subdivisions; some live in the valleys and others on the plains, and others guard the mountain passes and demand toll from the trading caravans. In appearance they are savages, arming themselves with any weapon, dressing in any clothes, roving from place to place. The cities are usually found settled by the side of some high mountain with a vast and open plain stretching out before them. The houses are generally of mud, low, flat-roofed and plain. Cabul is the city of most importance. It rests nearly at the foot of Baba peak, 8,000 feet above the sea level. From here one may look upon the high, deserted, cold peaks of the Koosh range, while southward extends an open and fertile plain. The Cabul river is picturesquely crossed by three bridges, the one leading westward to Khyber Pass being strictly guarded. The houses of the city are of sun-baked bricks, low and devoid of beauty. There are mosques and bazars, and a citadel in the eastern part contains the Governor's palace. The climate is severe in winter, from October to March, but in summer is delightful.

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

WHOLE NO. 626. Read PLYMOUTH, INDIANA, JANUARY 1, 1879. VOL. XXVIII, NO. 1.

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TO CORRESPONDENTS.

THE RESTITUTION advocates the Lord's restitution of all things which God hath spoken by the mouth of all his Holy Prophets since the world began. It also advocates a return to the old, the establishment of the Kingdom of God on the earth, with the Christ as King of Kings, and the immortal saints as joint heirs with him in the possession of the nations; the restoration of Israel; the literal resurrection of the dead; the literal destruction of the wicked; eternal life only through Christ; and many other kindred truths. It also advocates a beauty belief of the Gospel, repentance, and immersion by a person qualified for the forgiveness of sins, and a holy life as essential for final salvation.

COMMUNICATIONS

The Diminishing of Israel the Riches of the Gentiles.

The purpose of God to take out of the Gentiles a people for his name is a glorious truth that was never manifested to the sons of men until the present age of the world's history. Though they (the Gentiles) were chosen in Christ before the foundation of the world, yet it was not manifested unto them until the sound of the glorious Gospel of Christ fell upon their ears in the house of Cornelius, more than eighteen centuries ago. The time was then come for the fulfilment of that prophecy of Isaiah lxv. 1: "I am sought of them that asked not for me; I am found of them that sought me not." This calling of the Gentiles is called by the apostle Paul, the "mystery of Christ, which, in other ages, was not made known unto the sons of men as it is now revealed unto his holy apostles and prophets by by the Spirit, which mystery is, that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the Gospel." Eph. iii. 4-6. These people taken out of the Gentiles, enter very largely into the composition of what is called by the apostle, "the Church of Christ, which is also called his body, the fullness of him that filleth all in all." Eph. i. 22, 23. Christ began to build his church out of Israelitish members. From the day of Pentecost until Cornelius, not a single Gentile was added to the church; we read of three thousand being added to the church in one day, and of God adding to the church daily such as shall be saved; but no mention is made of Gentiles until Cornelius is named. Here is where the diminishing of Israel began. Instead of building the church entirely out of Israelites, God chose to use Gentile material, (so to speak,) hence the diminution of Israelitish material. If the Gentiles were not to be built in the church or temple, then for every Gentile in the temple an Israelite would have been taken, for the temple must be built, and God has been pleased to build it out of both Jews and Gentiles. This diminution of Israel made room for the Gentiles and is called their riches. To understand the character of the riches we must understand the high position of the church in the future. The individuals who compose the church are to be made partakers of immortality by being raised from the dead and changed at the coming of Him who is "the first begotten of the dead, the prince of the kings of the earth." Rev. i. 5. They are to bear the image of the Heavenly Man "the last Adam—the Lord from heaven." 1 Cor. xv. 49. Their vile bodies shall be fashioned like unto the glorious body of Him before whom the beloved John fell at his feet as dead when he appeared to him in vision on the Isle of Patmos. Phil. iii. 21; Rev. i. 14-17.

They are also said to be joint heirs with Christ. Rom. viii. 17. What is Christ heir to? "Heir of all things." Heb. i. 2. So then, "he that overcometh shall inherit all things." Rev. xxi. 7. Christ is heir of all things—the church are joint heirs with him. High position! Heirs of all things, heirs of the world. Rom. iv. 1, 2. When the kingdom of God is restored to Israel it is given to the Church; it is given to the church to reign over, and in proof of this read the following in Jer. xxxiii. 25, 26: "Thus saith the Lord: if my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth, then will I cast away the seed of Jacob and David my servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac and Jacob: for I will cause their captivity to return, and have mercy on them." Here it is revealed (and it is in harmony with all Bible truths) that the seed of Jacob is going to return from captivity and be ruled by their called the seed of David. "The elder shall serve the younger" will then have its antitypical *fulfilment* in the *kingdom of God*. Christ and his many brethren who are joint heirs will be rulers. They will constitute the commonwealth of Israel, the new government that will be established in Jerusalem, and that shall rest upon the shoulder of David's Royal Heir. Isa. ix. 7. They shall be "kings and priests unto God, and shall reign on the earth." In view of the high position of the church in the coming age, is it any wonder the apostle should call it a "high calling"? Phil. iii. 14. And how true are the words, the diminishing of Israel is the "riches of the Gentiles." The unsearchable riches of Christ are offered unto the Gentiles, and whosoever believeth the glad tidings of the coming kingdom of God, and is immersed for the remission of sins, and presses toward the mark for the prize of the high calling of God in Christ Jesus, shall be accounted worthy to obtain the world to come and the resurrection from among the dead, and shall be presented faultless before the presence of God's glory with exceeding joy.

IRA FORBES.

Brooklyn, N. Y.

An Open Letter to Col. Robert Ingersoll—No. 2.

You next ask: "Does the Bible give women any rights?"

To the above question, and the sarcastic comments which you connected therewith, concerning the freedom of the wife, we have only to quote the language of Paul in Eph. v. 25: "Husbands, love your wives, even as Christ loved the church and gave himself for it." If the husband exhibits toward the wife that degree of affection that he is willing to lay down his life for the companion of his bosom as Christ did for the church, we believe the wife will not justly feel the yoke of bondage to rest very heavily upon her. Neither will she have reason to complain of the life of suffering she has to live.

You ask; "Does the sacred Book of morality inculcate concubinage?"

Read Numbers xxxi. and Deut. xxi.

"They are not fit for me to read."

Perhaps you had a motive for not reading them. There is not a single intimation in either of those passages teaching concubinage, or that the children of Israel should hold their captives for any such purpose as you name. The Israelites were commanded to preserve none other of their captives but those who were pure. This you will find in the verses 17 and 18 of the chapter of Numbers you quoted. If those captives were to be preserved for the purpose you name, why preserve only those who were pure? Was it that they might become impure? No. God ever looks upon purity and innocence as a virtue; hence the command to preserve only the pure and innocent.

The next passage quoted states the purpose for which they were to be preserved. Num xxi. 11, 12. They were to be retained as servants, or as wives. If as wives, previous formalities were to be observed. The law of God forbids fornication and adultery. "Thou shalt not commit adultery," Ex. xx. 14.

You say: "The Bible teaches witchcraft, and that the dead can be raised by the power of sorcery....I refer to the witch of Endor as proof."

But we deny that the Bible teaches any such thing. The language of another is so to the point that we give it entire. This narrative to which you refer is found in 1 Sam. xxviii. 1: *Let us consider the circumstances of* the case. First, God had refused to answer Saul by vision, dream, or prophet. Did God at first refuse to answer Saul by prophets and then change his mind and answer by a witch? Second, By consulting the woman with a familiar spirit he transgressed the law of God, and rendered himself obnoxious to the death penalty. It was *death for either king or prophet* to consult a person with a familiar spirit. Lev. xx. 6. Third, Saul lost his life as a punishment for consulting the witch of Endor. "So Saul died for his transgression which he committed against the Lord, even against the word of the Lord which he kept not, and also for asking counsel of one that had a familiar spirit to enquire of it." 1 Chron. x. 13. Would God endorse *this* transgression of his law by granting Saul's request and then punish him with death for an act to which he was a party? What evidence is there in seeing gods ascending out of the earth to convince the witch that Saul was before her? She knew *from* the first who he was. Her pretended ignorance was a part of her preconcerted plan. "And the king said unto her, Be not afraid, for what sawest thou? And the woman said unto Saul, I saw gods ascending out of the earth. And he said unto her, What form is he of?" There is no congruity between the woman's statement and Saul's question. The woman being satisfied that Saul was prepared for a description and personification of Samuel, proceeded. From her description Saul perceived that it was Samuel. There is no evidence that Saul saw anything. It was in the night when he heard the woman's description. He accepted it and prostrated himself upon the ground. The prediction that Saul should be with the prophet Samuel the next day was not true; therefore whoever made the prediction was undoubtedly a false prophet. Read the succeeding day's march of David and his men in the two succeeding chapters before the decisive battle between the Philistines and Israel in which Saul was killed, and you will see that it must have been four or five days, at least, subsequent to consulting the witch of Endor that Saul was killed." So much for this objection to the Bible.

You state that "you never have experienced those gifts which the Bible says a believer shall receive, the casting out of devils, the speaking in new tongues, etc."

Doubtless you refer to the language of Mark xvi. 17, 18. There may be two reasons for your not experiencing those gifts. First, those were gifts bestowed upon believers. Second, those gifts were not intended to reach beyond the days of the apostles, and with them it was true. Acts ii. 1.

Your next statement is, "The Bible teaches that a man may enslave his brother. In other words, it teaches slavery."

But you give no passage as proof. What saith the Word? Lev. xxv. 46, is doubtless one of the passages to which you refer. Although this passage speaks of servants from heathen nations serving the children of Judea forever, yet this "forever" context never reached beyond the fifty years jubilee period. Joel iii. 8, is another passage often quoted to prove the Bible teaches slavery. But if you read the first eight verses you will see it is a judgment of God upon the enemies of his people because they had sold the children of Judah into bondage. They must undergo the same punishment they had meted out to God's people. Does the Bible really teach slavery? "He that stealeth a man and selleth him, or if he be found in his hand, he shall surely be put to death." Exodus xxi. 16. This is the penalty pronounced by God, which was to be inflicted on those who bartered in human flesh. Although the bitter cry of fathers, mothers and children rises to the God of heaven, saying, "How long, oh, Lord!" and the death sentence in heaven is against the destroyers of human peace for thus acting in open violation of God's law, yet you will dare teach to the world the thought that the Bible teaches slavery, when God has declared therein that those who thus act shall surely be put to death.

"Now we come to the New Testament with its glad tidings of great joy to all people. It is good to get at the facts. Hear what it says of servants: 'Contentment is great gain, especially for slaves.'"

That is not the language of the apostle. But "Godliness with contentment is great gain." 1 Tim. vi. 6. He is here speaking of believers, and not of servants or slaves.

You say, "Abraham was commanded to offer up his son Isaac as a sacrifice, and he pretended he was about to obey; and the boy, being only twenty *years of age*, was never consulted."

What proof have you that this record of Abraham's faith and fidelity to God was all a pretended farce?

You refer to the account in Judges xi. which speaks of Jeptha's daughter, and ask, "Can a merciful God consent to such a sacrifice?" There is no evidence in the whole account of the vow he made and executed that God directed or approved of it in any way. Was God responsible for Jeptha's rash vow which was a violation of God's law? Deut. xii. 30, 31.

You next speak of the book of Job, saying: "Read the book of Job. His children were destroyed in the end to show how much he gained," etc. That is simply an assertion without proof. Although Job was tried, persecuted, and suffered loss of property and children, he murmured not at God, but exclaimed: "The Lord gave, and the Lord hath taken (permitted to be taken) away! Blessed be the name of the Lord!" If Job, amid all his sorrows, saw no reason for complaint against the God of earth, why need you, away down in the nineteenth century, hundreds of years thereafter, murmur at the afflictions of Job? We think this very far fetched.

L. S. BRONSON.

Eaton, Mich.

A Question Answered—Weekly Communion.

A. B. MAGRUDER.

An intelligent sister in Eastern Virginia writes to request of me a Scriptural solution of certain doubts and difficulties in her mind "as to whether it was intended that the Lord's Supper should be observed weekly, and on the First Day of the week? and whether or not, our Lord partook of it after he arose from the dead?"

She adds, "Any light on the subject will be thankfully received, and, I trust, rightfully applied." As others may share her doubts, it may be well to consider the subject, with your leave, in the columns of THE RESTITUTION.

1. As to the first enquiry,—the First Day weekly communion,—we get some light from the Bible lesson that, as a matter-of-fact, our Lord and his apostles, taught, both by precept and example. In the commission given to the twelve, after he arose from the dead, they were commanded to "teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost, teaching them (the baptized) to observe (i. e., practice) all things whatsoever, I have commanded you." Matt. xxviii. 19, 20. Hence, it is plain the apostles had the Master's authority to teach those they baptized to observe—to keep and obey—the "all things he had commanded them." Among these things, the Supper was one, for he had said to them, "Do this in remembrance of me," and "take, eat; this is my body," etc. Accordingly we read that subsequently they taught their first converts, on Pentecost, in such a way that it is written of them they "continued steadfastly in the apostles' doctrine and fellowship and in breaking of bread," etc. Acts ii. 42.

Now, so far, the teaching is all by command—by precept. But they likewise taught by example, for Paul taught his Corinthian brethren, 1 Cor. x. 5, 11, that certain acts done by the ancient people of God "were our examples," and "are written for our admonition," etc. And, again, in Philippians iv. 9: "Those things which you have both learned, and received, and heard, and seen in me, do," etc.; and, again: "Be ye followers of me, as I am of Christ."

With this testimony before us, who can doubt that apostolic example is as binding on the disciples of Jesus as apostolic precept? and that each is as obligating as if expressly commanded by the Master himself, for did he not say to, and of them, "Whosoever heareth you, heareth me?" "If" true, we may add, that if they, in anything, are found to differ in their teachings—which some shallow reasoners allege but cannot prove—we must, by their own admonitions to us in 1 Tim. vi. 3, always adhere to "the wholesome words of our Lord and to the doctrine, which is according to godliness;" and this precept is not without reason, for the apostles were infallible in their judgment and conduct (as in the contention about circumcision, Acts xv.), but Jesus, our Lord, never erred. Beyond the plain command, "Do this in remembrance of me," our Lord did not instruct his disciples as to the Supper. The time, place and manner of observing it were left to the direction of the apostles, after "they were endued with power from on high," and it is to their teaching and practice, to their precept and example, that we are referred for our imitation and guidance. Without telling us in words how often and when, the feast should be "observed," we are left to find out by recurring to their practice and the example of the churches set in order and superintended by them. From the Sacred Record, we learn, as in Acts ii., that they "continued steadfastly" to attend to this divine ordinance; hence, that it was not an occasional or infrequent occurrance, as it is now with the prevailing religious societies.

In 1 Cor. xi., St. Paul declares particularly, the manner and design of the institution; and Luke, in Acts xx., records the historical fact that the disciples at Troas "came together to break bread on the First Day of the week," and in 1 Cor. xvi. 2, we read the statement that the church at Corinth was to attend to the collection for the saints as he had already "given order to the churches of Galatia on the First Day of the week." Remembering that the day of Pentecost (the fiftieth day after the expiring of seven precious Sabbaths) was also the First Day of the week when the first Jewish converts first broke bread, we have the example of all these churches at Jerusalem, at Troas, in Corinth and in Galatia, to justify and oblige us to meet together on the First (not any first) Day to "keep the ordinances," breaking bread, included, as they were delivered to those who had authority to direct and prescribe our duty in the premises. Hence, we should follow the example and pattern after the manner of these inspired models. And we may add that, considering the great design and object of the institution, viz.: "In remembrance of me," in the touching and tender language of our beloved Master, and St. Paul's further exhortation "to shew the Lord's death till he come," can we not discern and realize the value of this great honor and privilege that has been accorded to us? The First Day of the week commemorates his resurrection. How fit and appropriate on that day to remember also his "great love to us in laying down his life for us." Surely, as his friends and followers, we need no other stimulus to this blissful duty than the faith, hope and love which impels us to its grateful discharge.

2. Whether our Lord partook of the Supper after he arose from the dead is a point as to which the Holy Scriptures are silent, as far as I know and understand. That he met with his apostles and "ate and drank with them after he rose from the dead," is expressly stated by Luke and John and Peter. Acts x. 41.

It is probable, however from the Sacred Narrative, that this eating and drinking was at an ordinary meal, "bread and broiled fish, and an honeycomb" being mentioned as the articles of food used. Luke xxiv.; John xxi.

One thing, however, is mentioned in these narratives, and with apparent significance, and that is, that it was generally, if not always, on the First Day of the week that he appeared, alike and in person, to his disciples in the forty days' interval between his triumphant resurrection and his ascension to his Father's right hand in heaven.

This fact is entitled to much consideration in determining the day of the week most fit for "the assembling of ourselves together" to keep the ordinances, "steadfastly," as they are enumerated in Acts ii. 42-47, conspicuous among which is the "breaking of bread."

Finally, I venture to suggest as a corollary to the previous reasoning that, as the Lord appeared on this day to his brethren (above five hundred of them at once, as we read in 1 Cor. xv. 6,) when he comes again—"a second time unto salvation"—it will be on the First Day of the week; and it is neither wise nor safe, therefore, to "forsake the assembling of ourselves together" on that day, if we can attend, lest our fate should be that of the "foolish virgins" in Matt. xxv.

Winchester, Va.

SENTENTIOUS PARAGRAPHS.

Indolence is the rust of the mind and the inlet of every vice.

Edmund Burke: Early and provident fear is the mother of safety.

One rarely repents of having kept silence, but often of having spoken

If thy profession has not the blood of Christ at its roots it will wither.

When another's heart is hardened,
Say not, "It is naught to me;"
Do thy best to heal the mischief,
Lest the sin should rest on thee.

Some people's defects are but the exaggerations of their good qualities.

Some men make themselves a great name by the perpetual ruin of their good one.

Mutual delight is the bond of mutual fidelity.

"Swifter than a weaver's shuttle"
Fleet our days in rapid flight;
Soon will come the day unmeasured,
When we'll know no more of night.
There's a little time to labor,
Just a little space to pray,
Then the Master comes to beauty,
And begins that endless day.

Without the knowledge of man the knowledge of men is a hazardous acquisition.

None should despair, because God can help them; and none should presume, because God can cross them.

Moderation, fairness and dignity are prominent in Christian character.

So I sit alone with my conscience
In the place where the years increase,
And I try to remember the future,
In the land where time will cease.

Mrs. Browning: Books are men of higher nature, and the only men who speak aloud for future times to hear.

So let my name and my place be forgotten,
Only my life race be patiently run;
So let me pass away, peacefully, silently,
Only remembered by what I have done.

Man is like a watch: if evening and morning is not wound up with prayer and circumspection, he is unprofitable and false, or serves to mislead.

The narrow-minded ask, Is this one of our tribe, or is he a stranger? But to those who are fond of a noble disposition the whole world is but one family.

There is no other entrance open to the kingdom of nature than to the kingdom of heaven, into which no one may enter except in the name of a little child.

False happiness renders men stern and proud, and that happiness is never communicated. True happiness renders them kind and sensible, and that happiness is always shared.

The great secret of avoiding disappointment is not to expect too much. Despair follows immediate hope as things fall hardest to the ground that have been nearest to the sky.

The Christian aim is to be perfect. "Be ye therefore perfect." Now distinguish this from mere worldly morality. It is not conformity to a creed that is here required, but aspiration after a state or condition. It is not the demand that we perform a certain number of duties, but that we yield obedience to a certain spiritual law.

It was Dean Swift who said that "it was easy to see what the Lord thought of money, judging by those to whom he gave it." We all know that this is not true as a proposition, yet there are times when we are forced to recall it with a keen sense of its force and meaning. We quote it mentally, and we are naturally a little comforted thereby, when we see arrogance and ignorance, coarseness and prejudice, delicately clad and luxuriously fed, while the finest and noblest natures are too often overwhelmed with petty cares or suffering under numberless privations.

While the English steamer Warrior was off an island in the West Indies, but out of sight of land, a human cry was heard, and the carpenter said he had seen a man struggling in the water. The engines were at once stopped and a boat put off. After a long pull in the direction noted the cry was again heard, and half an hour later a man was discovered and picked up. He proved to be a native of Jamaica named Alexander Hughes, and said he had been three days in the water clinging to a clothes chest. He was one of the crew and passengers of The Little Minnie, which capsized at sea and sank while on her way to Colon. The accident occurred sixty miles from where the man was picked up. He was the only survivor.

THE RESTITUTION

S. A. CHAPLIN, Editor.

PLYMOUTH, INDIANA, JAN. 1, 1879.

OUR conference has just closed. The present editor has been chosen for the year to come. We know and feel our own incompetency for the position assigned us, and with desponding diffidence enter upon the responsible duties of managing THE RESTITUTION for 1879. Erecting our "*Ebenezer*," or *Stone of Help*, as a mile post on the pathway of years, we say—"Hitherto the Lord hath helped us." A more full report hereafter from the secretary.

THE annual conference of the Church of God was held in this city last Friday, Saturday and Sunday. The attendance, except from this immediate vicinity, was not as full as was expected, although the meetings were of great interest to those present. The preaching was by H. V. Reed, D. T. Halstead, J. M. Stephenson and Hugh Barnhill, and a lecture by R. S. Dwiggins. A hopeful feeling prevailed, that the truths dear to the heart of every true believer are taking a firmer hold on the public mind than ever before. There was no business of importance brought before the confrence, and the time was employed in hearing and dispensing the word, and strengthening and confirming each other in the determination to be guided in the discharge of every Christian duty by the spirit of the blessed Master, and to stand up boldly in maintaining and advancing his cause. May these meetings continue to be a blessing to all the patient waiting ones until the times of refreshing shall come.

THE annual meeting of the stockholders of the Christian Publishing Association of Indiana was held in Plymouth, on Monday last, a majority of the stock being represented. The meeting was called to order by R. S. Dwiggins, of Rensselaer, and on motion, D. T. Halstead, of Rensselaer, was chosen chairman, and Robert Rallsback, of Argos, secretary. Reports of officers were called for, but not being ready, it was ordered that they be submitted to a committee consisting of W. D. Thompson, E. K. Barnhill and W. Tuttle, and if found to be correct, certified to the board of directors, and published in THE RESTITUTION. The secretary's report, which was submitted before the close of the meeting, showed the receipts for the current year to be $2,690.01, including disbursements $2,306.52, the excess of disbursements being about equal to the floating indebtedness of the Association at the beginning of the year, which has been paid, and no new indebtedness incurred. It was the intention of the management to keep the expenditures within the receipts during the year, and in that aim they have succeeded. The same policy will be pursued during the coming year; which will be an assurance to all the patrons and friends of the paper that no heavy weight of indebtedness will hang over it at the end of the year. The directors chosen were R. S Dwiggins, Rensselaer; Wm. Rallsback, Argos; I. G. Roberts, Charles Palmer and Platt McDonald, Plymouth. The officers chosen by the directors were: R. S Dwiggins, president; Charles Palmer, vice president; E. K. Barchill, secretary; and S. A. Chaplin, treasurer. S. A. Chaplin was re-elected editor of THE RESTITUTION for the ensuing year. It was ordered that hereafter all reports be made to and including the 15th day of December, of each year, that more time may be given in which to prepare them. A general feeling of hopefulness prevailed for the future of the Association.

The Departed Year.

Another year of the times of the Gentiles, and of the "dispensation of the grace of God" toward the nations, for taking out a people for his name, has gone into that mysterious past where fleeting moments, and measureless cycles, are alike lost in the fathomless abysms of a gone-by eternity.

The *past!* Stupendous monosyllable! Embracing the infinitudes, and endless reaches of that elapsed duration whose mighty *aions* have been comprehended and filled by the Ever-living One alone. With the long lost periods when morning stars were born, and with the years beyond the flood, the year 1878 has forever evanished.

Departed year! Like all others it had its days of sunshine and its nights of shadow. In its spring time nature put on the new robes of vegetative life. The bud expanded into the blossom, a living censer exhaling nature's sweetest incense to the exalted Creator. Its summer suns shone as brightly as those that beamed over the innocency of our gleeful childhood. In its sober autumn the foliage was as richly tinted with crimson and gold as it was before time wrote traces of age on our face, or bereavement its record's of sadness on our heart. But the bloom and the foliage are dead, and in their "dust and decay" winter has inwrapped them in its cold white shroud, and the harp of the wild winds wails a funeral dirge over the year's entombed loveliness.

"Rest in thy grave, departed year.
With wither'd joys and sorrows rest;
And I will shed the mourner's tear
Repentant o'er thy frozen breast;
Yes, heap the sods,—it matters not
How deep and dark thy sleep shall be;
Yet grateful memory on thy spot,
And lingering oft shall think of thee."

But it is not time alone that has departed; flowers and foliage are not all that have been blighted in death; many a love-lit eye has been extinguished, and many a love-thrilled heart has stood still, since the luminaries on the dial-plate above commenced measuring the circling periods of the now evanished year. The richly draped casket has been borne into the palace of proud royalty, and the plumed hearse has carried away the princely form to the "house prepared for all living," while the humble coffin and more humble bier have paused at the hut of the lowly, and peasant hands have conveyed the child of poverty to where the "weary are at rest." Truly sang the lyric bard:

"Pallida mors æquo pulsat pede pauperum tabernas
Regumque turres." HOR. CARM. lv. 13, 14.

The smiling faces that beamed with joy and gladness at the last New Year's festive board, have left empty places and vacant chairs; the departed occupants have spoken the last *farewell*, and broken hearts now weep over the sad recollections of disrupted circles of loves and friendships that will know no future reunions this side the great day. The loved and the lost are now sleeping beneath the mound's mouldering turf, near which affectionate hands have placed the lettered marble to date their exit, and planted the sombre yew or weeping willow to overshadow the dwellings of death.

"The year
Has gone, and with it many a glorious throng
Of fappy dreams. Its mark is on each brow,
Its shadow on each heart. In its swift course
It waved its sceptre o'er the beautiful—
And they are not! It laid its pallid hand
Upon the strong man, and the haughty form
Is fallen, and the flashing eye is dim.
It met the hall of revelry, where thronged
The light and joyous—and the tearful wail
Of stricken ones is heard where erst the song
And reckless shout resounded."

In its coursing flight the wicked have been buried who have come and gone from the place of the holy, unprofited and unsaved. Some that have been regarded as luminaries in the intellectual hemisphere, to guide fallen humanity through the gloom, have set as lurid meteors or baleful stars behind the blackness of darkness forever, and left the betrayed wanderer in the slough of ruin. The pure, the good, and the holy—bright, shining, and heavenly lights placed out in the dark night of time—have gone down to shine no more till they rise to glow in undimmed brightness among the morning stars of creation.

Departed year! The infant has opened its wondering eyes on the mingled mysteries of being, and smiled and wept as the new experiences of joy and sorrow have awakened the latent emotions of a tiny heart. Poor little miniature of man! these momentary raptures may be the infinitesimal foretastes of an eternal weight of glory, or those transient griefs may be only the feeble preintimations of sin-bred sorrows that drown out existence in everlasting perdition.

Departed year! On the temples of age the snows of time have fallen so heavily and so coldly that the frosty chill has congealed the fountains of life at the spring head. Younger generations bedeck the grave of an ancestor whose remembrances were the histories of the long ago, and around whose venerated arm-chair the "marveling childhood" of a third generation had often gathered to list to the strange adventures that happened in the youth-time of those whose graves are unmarked and forgotten.

Departed year! On some souls sin has been painting colorings so deep, and lines so dark, that they have become ineffaceable lineaments—horrible stains, like those of the devil and his angels, never to be purged by sacrifice nor offering, nor whitened by atoning blood; while on some souls the Holy Spirit has been limning the heavenly traceries of a renewed nature till the moral constitution became transfigured into the divine likeness, and the fallen child of earth has become the peer of the unfallen angels that stand around the throne of God. The image of the Son of God has photographed itself on a heart of flesh, and thus immortality and incorruptibility are made the assured boon of the child of dust.

Departed year! While the weeks came and went the church of God has had its joyous assemblings. The word has not fallen ineffectual, nor returned empty and void to the Divine Sender. Sometimes the blest company of believers have gathered by the water's side to witness the symbol burial of some repentant believer in the fluid grave, and to extend the hand of loving fellowship to the newly adopted into the family of the Lord, as the hopeful heir of the new life came up from the hallowed immersion into Christ Jesus, in the likeness of his resurrection. Oftimes around the sacred board, spread with the emblems of dying love, have the tears welled over from hearts softened with sad-toned joy in the remembrance of One whose love was stronger than death, and who, in loving his own, loves them to the end. The ministry have not sounded out the word of the Lord in vain. The impulses of divine truth have aroused the careless to consideration, and the delineations of coming glory have enraptured the fainting heart of wearied pilgrims to patient endurance in prospect of the fadeless crown.

Departed year! A mysterious premonition of coming events, like that inexpressible something that pervades nature before the coming earthquake, and that so strangely disturbs the quietude of the grazing herds, and even alarms the feathered tribes, has impelled the watchmen on denominational walls to sound out an alarm of swiftly approaching doom. The solemn assembly of gathered elders have read the handwriting on the wall, and sent its interpretation through the length and breadth of the land to advertise a slumbering church, and a world locked in deeper sleep, of an impending crisis that will revolutionize empires, overturn all worldly thrones, usher in the day of God, and establish a divine monarchy upon earth that shall endure forevermore.

Departed year! A change has come over Immanuel's land. The way is being prepared for the tribes of the fainting heart, and wearied foot to return to the loved fatherland. The nation homeless in all climes but one are beginning to turn their anxious gaze toward the sanctuary soil of the Lord's own heritage. The scattered outcasts will soon leave their dispersions among all nations to the very ends of the earth, to return to the land of prophecy, poetry, and song, and Jerusalem, the city of the Great King, will soon become a name and a praise among all the nations of the world. To loved Palestine, the land of miracle and vision, will Shiloh soon come, and to him shall the gathering of the people be.

Departed year! The pestilence has walked in darkness, and the destruction has wasted at noonday. Famine has transported millions to the domains of the King of terrors. The empire of death has been populated from the sunny South, from the luxuriant tropics, from the land of dates, and from the flowery empire of the far distant east. The silent cities have enlarged their borders, and death now reigns triumphant over the fallen multitudes.

Departed year! It is gone with all its privileges and opportunities, and we bid it farewell. Its glad gatherings and its festivities; and its exhibitions of sorrow and mournful separations are alike in the past. Many have forfeited the last opportunity of winning the fadeless crown, and others have died assured of the diadem of glory in the morning of the resurrection. Our onward pathway leads through the solemnities of the last days. The prophetic periods are terminating, the rapture of the saints is imminent, the clouds of the coming tempest darken the heavens, the great tribulation impends, and the gospel day is at the sunset. During the last hours of the last night we trim anew our lamps to watch. May we all, dear readers, meet on the sorrowless shore in the summer lands of God's kingdom. Departed year, farewell.

"Pale death with equal foot strikes wide the door
Of royal halls and hovels of the poor.

COMMUNICATIONS.

Was Judas at the Lord's Supper.

BY "PHILOS."

I desire briefly to express my utter astonishment at the hasty and various conclusions to which some of our brethren come on some of the most plainly revealed topics of Bible revelation. For instance, in THE RESTITUTION of December 11, referring to an article in THE RESTITUTION of November 13, upon the institution of the communion, in which the writer said that "By a careful comparison of the four records we conclude that the unfaithful Judas, the betrayer, was not there," Brother M. remarks: "The conclusion that Judas was not present at the memorial supper seems to be drawn from the fact of his going out as recorded by John xiii. 30. But his going out after eating the passover is no evidence that he might not have returned in time to eat the memorial supper."

Now let me briefly, and in all kindness, say to Brother M., that in this he makes an admission which neither John nor any one of the other New Testament writers testifies to.

But again, Brother M. says: "If what is recorded by John were all the information we could get to determine whether Judas was at the supper, we might halt between two opinions, not knowing which was correct."

Very truly so, Brother M., for John is as silent as death on the subject of the Savior eating the passover with his disciples, or of the institution of the communion. He does not utter a single word about either, except incidentally referring to the passover as being yet in the future, even after Judas had received the sop from the Savior's hand. See John xiii. 27-29. The other three evangelists are perfectly agreed in giving their united testimony in stating that the twelve were present at the celebration of the passover, and not one of them says anything about Judas or any one else interrupting or going out between the eating of the passover and the introduction of the Savior's memorial. Matthew makes the interval so short between the two that it seems to me there was no opportunity for any one to have gone out in the time, in that he says: "And as they were eating (Eating what? The passover, most assuredly.) Jesus took bread, and blessed, and brake, and gave it to his disciples, and said, Take, eat; this is my body." But Luke puts on the cap sheaf, in giving the narrative of the Savior's memorial, as he says, toward the winding up of the scene, that Jesus said: "This cup is the New Testament in my blood which is shed for you. But behold, the hand of him that betrayeth me is with me on the table." Luke xxii. 20, 21.

Now, will any one dare to invalidate this testimony, without first impeaching the witness? I am truly astounded at any one making the attempt.

Having made the statement that John makes no mention of the Savior eating the passover with his disciples, or of the introduction of the communion, I feel myself called upon by those who confound the supper recorded in John xiii. with the passover recorded in Matt. xxvi., Mark xiv., Luke xxii., to here introduce the testimony concerning that meal.

But I will first make the statement that that supper was nothing more than just a common meal, was not eaten in the city of Jerusalem where the passover was to be celebrated, but was eaten in the town of Bethany, and two days before the feast of the passover. So, now then, for the testimony.

John xiii. 30: "He then, having received the sop, went out immediately."

Now, so far as I have learned, I have never found a dissenting voice, but all are agreed that Judas then went out to make a contract with the chief priests to betray Jesus unto them according to their wishes. But at what point of time did he do this? Surely not before he took it into his mind to do so. Hence John says, "After the sop Satan entered into him, when he then went immediately out. But at what point of time did Satan thus enter into him?

Luke xxii. 1-3: "Now the feast of unleavened bread drew nigh, which is called the passover." Then it was not in the past, nor yet present, when it was only drawing nigh.

"And the chief priests and scribes sought how they might kill him; for they feared the people. Then entered Satan into Judas surnamed Iscariot, one of the twelve; and he went his way and communed with the chief priests and captains, how he might betray him unto them." But how long before the feast of the passover was it that those things took place? Let Mark and Matthew answer.

Mark xiv. 1-3: "After two days was the feast of the passover, and of unleavened bread; and the chief priests and the scribes sought how they might take him by craft, and put him to death. But they said, Not on the feast day, lest there be an uproar of the people. And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard, very precious; and she brake the box and poured it on his head."

Mark xiv. 9: "Verily I say unto you, wheresoever this gospel shall be preached throughout the whole world this also that she hath done shall be spoken of, for a memorial of her. And Judas Iscariot, one of the twelve, went unto the chief priests to betray him unto them."

Matt. xxvi. 2-4: "Ye know that after two days is the feast of the passover, and the Son of Man is betrayed to be crucified; then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas, and consulted that they might take Jesus by subtilty and kill him."

Matt. xxvi. 14, 15: Then one of the twelve, called Judas Iscariot, went unto the chief priests and said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver."

Matt. xxvi. 16: "And from that time he sought opportunity to betray him."

But the time for seeking that opportunity would have been short indeed if all the time allotted to that purpose were only the time that elapsed between the eating of the passover and the introduction of the communion.

From the foregoing combined testimony of the four evangelists it will be readily seen not only that Judas was present at the communion memorial, but also—

1. That two days prior to that event Satan entered into Judas, as Luke expresses it, or as John says, the devil put it into his heart to betray his Lord.

2. That he then went directly to the chief priests and captains, and made a contract with them to betray Jesus unto them.

3. From that time forth he sought for an opportunity to carry out his design, which he did two days later.

4. We see that the supper recorded in John xiii., when Jesus washed his disciples' feet, was not the passover, but simply a common meal eaten at the house of Simon the leper, in the town of Bethany, from which point Judas, after receiving the sop from the Savior's hand, went unto the chief priests to make a bargain with them to betray his Lord unto them. This was two days before the passover, at the conclusion of which Jesus instituted the communion memorial.

Hence it must be seen by every close observer that there was no connection whatever between the Savior's washing his disciples' feet and the communion. A hint to the wise is, or ought to, be sufficient.

The foregoing is confidently submitted in behalf of the truth.

SELECTIONS.

The Lost Tribes of Israel.

It is strange, if true, that the Hebrew Premier of England is going to war with the Afghans in fighting against his own race. There is strong evidence that in the Afghan nation we have the ten lost tribes. "The Afghans" says Mr. Bellew, in his "Journal of a Political Mission to Afghanistan in 1857," "consider themselves a distinct race and style themselves 'Bani Israil,' and trace their descent in a direct line from Saul the Benjamite, King of Israel. They can adduce, however, no authentic evidence in support of their claim to so honorable a lineage. All their records on this subject—and they are mostly traditionary and handed down orally from generation to generation—are extremely vague and incongruous, and abound in fabulous and distorted accounts (as compared with Scripture history) of the deliverance of the Israelites out of Egypt under 'Musa' or Moses, of the Ark of the Covenant, which they call 'Tabut i Sakina,' of their wars with the 'Filistin,' 'Amalika,' 'Anak,' &c. These accounts, moreover, are so mixed up with Mohammedan doctrines as at first sight to give the whole an appearance of fiction. But this fact alone is insufficient, in the absence of other and evident proof of a negative nature, to condemn or detract from the justice of their claim to so distinguished an origin. It is natural that a race such as the Jews, who still adhere to their ancient religion in all its integrity, should be proud of their high ancestry, although on this account they are the reviled and oppressed of the nation among whom they dwell. But it is not natural that a nation like the Afghans should claim a common descent with them, unless really from the same source, seeing they have apostatized from their ancient religion, as is proved by their own traditional records as well as by several peculiarities of religious observance, all of Jewish origin. Besides, what, I may ask, do the Afghans gain by claiming a common descent with the Jews, whom they despise and detest as the worst heretics and infidels, their very name being a common term of abuse among them?"

In one of Sir William Jones' works also is a passage on this subject which is interesting:—"We learn from Esdras that the ten tribes, after a wandering journey, came to a country called Arsareth, where, we may suppose, they settled. Now the Afghans are said by the best Persian historians to be descended from the Jews. They have traditions among themselves of such a descent, and it is even asserted that their families are distinguished by the names of Jewish tribes, although since their conversion to Islam they studiously conceal their origin. The Push to language, of which I have seen a dictionary, has a manifest resemblance to the Chaldaic, and a considerable district under their dominion is called Hazareh or Hazarat, which might easily have been changed into the word used by Ezdras." Benjamin Disraeli setting his imperial mistress' troops in motion against the descendants of Saul, the Benjamite, King of Israel! Here is the irony of fate, and no mistake!

A Chance for Dr. Cummings.

The *Evangelist* is disposed to think that the pressure of events affords a fair warrant to students of the Apocalypse for doing a little in the way of interpretation, and it says:

The students of prophecy, who have been wont to ponder over what is said in the Book of Revelation of the Beast and the False prophet, will be likely to find much to confirm their interpretations and predictions in the present state of the Pope and the Sultan—one dead, and the other reduced by the fate of war to the lowest point of humiliation. We do not presume to be wise in the matters of prophecy, or to read the signs of coming events on the sky; but we do recognize the fact that history is now being made very fast; we see the hand of the Great Ruler of Nations in what is passing before our eyes, and turn eagerly, and yet with hushed awe and wonder, towards the East, looking to see the curtain rise on the Future.

Crackers and Cheese.

The *Star in the West* thus refers to a recent controversy in which the pastor of the Church of Christian Endeavor was concerned:

Dr. John Hall does not favor Church entertainments, and says it is no more the business of a church to furnish amusements than it is to keep a grocery. But Dr. Eggleston replies to this, that if his young men could only be saved by his keeping a grocery he would open a dry grocery at once. This reminds us of the Scotch divine who said, that the reason why he attached himself to the church of his mother, rather than to that of his father, was because his mother always carried a pocket full of crackers and cheese with her to the kirk to eat between the services. Dr. Eggleston is undoubtedly correct. Let him open the grocery by all means. We vote for the crackers and cheese.

The Fear of Hell.

The *Journal*, an organ of the Society of Friends, thus refers to the weakness of the fear of spiritual punishment as a deterrent form of vice:

The fear of eternal punishment has never deterred men from sin. It is a curious fact that since the first settlement of this country, but one wilful and deliberate murder, that of Dr. Parkman, by Professor Webster, has been committed by a man who did not believe in eternal punishment; the thousands of others have been the deeds of men who were the firm believers in the dogma. All the horrors of the first French Revolution were committed by men brought up within the pale of the Roman Catholic Church, which insists most strongly upon the certainty of eternal punishment.

The Bible and the Labor Problem.

The *Christian Union* summarizes as follows the light thrown by the Hebrew Scriptures upon a pressing social problem.

The brotherhood of man; the rights of the individual; political equality; a large number of small land-owners; discouragement of the credit system; compulsory labor for dishonest poor, and considerate compassion for the honest and the worthy—these are the lights the Hebraic constitutions throw on the labor problem. They are worthy of more careful study than has been given to them by either legislator or moralist.

Cholera, famine and fever seem likely to nearly depopulate Morocco. At a small village near Alcazar thirty-six out of thirty-seven of the population have died. At Casa Blanca 1,380 deaths occurred in thirty-seven days. In the city of Morocco hundreds have died. In many places the epidemic still prevails, and the suffering caused is very great. The misery of Tangier, resulting from the stoppage of business, is on the increase. The only communication with the outside world is by way of Gibraltar, from which supplies, when obtainable, are received only twice each month. Their only hope is that help may be received from abroad.

POETRY.

Watching for the Master.

BONAR.

Long has the world, the Master's rule disowning,
Hating his presence and his holy sway,
Cried,—"Where is now the promise of his coming,
And where the signs of the long-promised day?"

But still above the scoff, and taunt and laughter,
The still small voice ariseth "watch and pray;"
And still farthest the hours of lonely waiting,
"Behold, I come," I hear the Master say.

It may be that the night will yet grow darker,
It *may* be that the *storm* is yet not spent;
It may be that the times will wax more evil,
Earth braving heaven and scorning to repent.

It may be that the church's eye shall wear,
That hope, so long deferred, at last shall faint,
That dark delay the buoyant heart may sadden,
And shake the faith of many a weary saint.

Still as we hear the Master's daily saying—
"Behold, I come; awake, arise, prepare!
For but a little then there sounds the summons
Ascend, my saints, to meet me in the air!"

Then end at once our weary days of watching;
Cometh the vision and the vernal day,
Cometh the Master to his waiting household:
"It is sunlight bursts, the shadows flee away).

Error and darkness hide their heads forever,
Truth, life and righteousness make up our morn;
Earth rises up in holier splendor
Than when at first in perfect beauty born.

COMMUNICATIONS.

Were Miracles Perpetual or Limited in their Design?

J. M. STEPHENSON.

If, as was proven in our former article, the apostolic commission and the miracles, or signs confirming it, having fulfilled their design, ceased,—then the following questions may be asked:

1. By what authority do you preach or baptize? I answer, the authority vested in the church of Christ to select from among them a man who is apt to teach and with sound doctrine to stop the mouths of gainsayers. The apostles left a fallible church to prove the qualifications. Paul says: "This is a true saying if a man desire the office of a bishop, (the qualifications being 'to hold fast the faithful word,' or holding forth the word faithfully .... that he may be able by sound doctrine . . to convince the gainsayers) he desireth a good work." 1 Tim. iii. 1; Tit. i. 9. Deacons were also to be tried or proved by their brethren, not whether they could speak with tongues or work miracles, but whether their conduct was good, and especially whether they were apt to teach. That which was a good work then, is a good work now. The only tribunal the apostles left by which brethren desiring the office of elders or deacons, were to be proved, was their brethren, and if these applicants should convince their brethren that they had the requisite character and qualifications (among which no miraculous power is mentioned), these brethren were to permit them to use the office of elders or deacons.

Thus, the Apostle Paul having named the only qualifications required to authorize brethren who might desire to preach or teach, says: "And let these also first be proved; then let them use the office of a deacon." 1 Tim. iii. 10. A great persecution arose against the church at Jerusalem, "Therefore they that were scattered abroad went everywhere preaching the word." Acts viii. 4. There was evidently no formal council of apostles authorizing these thousands of gospel preachers to preach the word. Their commission came from Saul of Tarsus, in the form of bonds, imprisonment and death. Acts ix. 1, 2. They fled from their cruel and relentless persecutors without a formal commission, and yet all were qualified to preach the gospel.

Paul names the qualifications necessary to teach and to baptize. He said to Timothy: "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." 2 Tim. ii. 2. Having heard and believed these things, I teach them to others. The authority to teach and to baptize stands or falls together.

Surely no one will reason so illogically as to argue that the authority of a legate, or an agent of government, to make, or enforce law, and that of an unofficial teacher of law, or the pupils thus taught, involve the same authority? As well might it be urged that the humble school teacher who explains to his pupils the meaning of the words in the constitution of these United States, must be clothed with all the authority of the legates of the colonies who were delegated with authority to make that constitution. It is only necessary for subjects to understand the law of the land and obey, to reap all the blessings promised loyal subjects. None except the apostles since the ascension of Christ, have been authorized to make or enforce law, except by appeals to the rich rewards promised, as an inducement for men and women to voluntarily comply with the conditions of salvation. It matters not through what instrumentality a man may learn the conditions of salvation if he shall believe and obey the gospel, and continue faithful, he will be saved. If the meanest man on earth preaches the gospel and another man believes the gospel thus preached, and this man baptizes him, he will be saved. No man to-day can trace an unbroken chain of administrators any further back than the Church of Rome.

There is not an example on record of a man being baptized ever because the administrator was a wicked man. The defect was in the faith of the twelve disciples of John, not in any invalidity in their first baptism. Acts xix. 4, 5. The man who first preached the gospel of the kingdom at Buchanan, Michigan, and baptized quite a number of believers, was at that time, and had been previously, a very wicked man. The principle remains unchanged whether that man had a gospel baptism or not, for an apostate is worse than any other kind of sinners. Were the baptisms valid? Of course every believer will apply to a Christian to administer the ordinance of baptism if there are any such available. I believe that an elder or deacon of a church in gospel order should officiate in this ordinance as well as the Lord's Supper.

In all the references to the ordinance of baptism in the New Testament, since the apostolic commission, the ones to be baptized are placed in the objective case, except the eunuch, and the few whom Paul baptized; and he denies having been sent to baptize, lest it should be said that he baptized in his own name. But there were always others present to administer this ordinance. In the former dispensation baptisms were administered by the persons themselves, and not by a second party. There is no record of one of the eleven who were commanded to teach and to baptize, having personally baptized a single disciple. The Greek participle, *baptizo*, is in the passive voice. As the legates of Christ it was only necessary that they should cause those who should believe their preaching to be baptized, or, rather to command them to repent and be baptized in the name of Jesus Christ without naming the administrators. The commandment to repent and be baptized rests upon the same authority, by whomsoever administered.

In the foregoing language of Peter, repentance and baptism rest (1) upon the same authority; (2), if any authority, except that of this legate of Christ, is necessary now, then more than apostolic authority was necessary then. But (3) no additional authority was necessary then; therefore no additional authority is necessary now.

The same argument which demands apostolic authority to-day to validate baptism will demand the same authority and evidence to validate faith and repentance. Repentance and baptism were joined together and enforced by the same authority. Acts ii. 38. These two duties, therefore, stand or fall with the authority vested in Peter, whether the commandment comes to us in a verbal or written form—whether we read it for ourselves or hear it read by others, it is either binding by virtue of the authority of Christ and his chosen legate, or no power in the world can vitalize an obsolete and dead law. The same is true of all the commandments of Christ; they stand or fall with the authority of Christ which he conferred upon his apostles. He told them that all authority was vested in him, and he therefore, or for this reason, commanded them to go and make disciples, teaching them to observe all things whatsoever he had commanded them Matt. xxviii. 20. Thus, not only the command to repent and be baptized stands or falls with the authority vested in the apostles, whether uttered orally or read in the written constitution; but all his commandments from the least to the greatest of them stand upon the original authority of the Supreme Law-Giver, whose legates were Christ and his apostles.

The same skepticism, therefore, which demands the re-investment of divine authority and apostolic evidence to confirm that authority, would, if it were carried to its legitimate sequence, dethrone the Supreme Judge, render null and void the intercession of Christ for the transgression of that constitution for whose ratification he shed his precious blood, thus leaving an interregnum of eighteen hundred years with no Savior, no salvation, no divine law, no God except the God of this world, no Christ except with the prefix "Anti," no church of God, no hope!

There is no half way ground on this question. Either the authority and evidence of the word are all sufficient without any additional evidence, confirmation or emendation, or it fails to vindicate its high claims to infallibility, and is, therefore, unworthy of God as its author and man as its object. A man's note that needs additional signatures or securities every day to prevent a panic among his creditors, is not worth the paper upon which it is written. The followers of Brahma Buddha and Confucius believe without a doubt, and render implicit obedience to all their commandments without demanding any additional evidence to establish upon a firmer base the authority of these Gods, or legates of the Gods. All the constitutions in the world devolve responsibility upon those amenable thereto, to understand and obey by virtue of the foreordained authority with which their original founders were invested. The constitution of Christ is not an exception to this rule. His authority and that of his apostles remain intact in their *defacto* constitution. Let me ask those who demand demonstration to-day, by what authority do you observe the Lord's Supper, or repent, or baptize, or claim the promised remission of sins?

If, according to the irresistible conclusion growing out of your premise, that the same authority, founded upon the same miraculous evidence is necessary to the existence of the church of Christ, then do not shrink from the necessary sequence that there have been no Christians and that Christ has had no church since the cessation of these miraculous evidences, which was more than eighteen hundred years ago. This premise being false, if they reason logically, they must reach a false conclusion. This premise demands an unbroken succession of apostles, or legates invested with the same authority and confirming this high claim with the same signs and wonders and divers miracles. Why not affirm, as some do, that the whole plan of salvation is Israelitish, and therefore, Gentiles are left out in the cold?

The law of the land holds all sane men responsible to become acquainted with its demands, and to acknowledge the authority of its founders and to be under implicit obedience or suffer its penalty. The constitution of these United States is just as binding now upon every citizen as though the legates, who enacted it, had been followed by an unbroken succession of legates to the present time. Their mission having accomplished its design, ceased,—ran out by limitation,—but the constitution still continues with all its original authority, and will continue intact until the same authority that enacted it shall repeal it. It is the aggregate of all the authority with which the delegates who made it were invested; it therefore, by its inherent authority, devolves responsibility upon every loyal citizen who acknowledges its authority, to obey its statute requirements without omnipresent officers at every man's elbow to enforce its laws or thunder its penalties. Just so with reference to the great constitution of God—it was enacted by his appointed legates, and is therefore, invested with all the authority of its Almighty Author. It is the personification of the authority of God, the embodiment of his revealed will; it therefore, is clothed with supreme authority to enforce obedience by all the authority of its Great Author, and to hold all who understand its precepts, amenable to a future reckoning when they shall be rewarded or punished according to their loyalty or disloyalty. It will be no excuse in that day to say that you did not witness the stupendous miracles with which the authority of his chosen legates was confirmed. He will respond, you knew your duty and did it not.

We have the same word Christ and his apostles preached, and a faithful record of the miracles they wrought; thus we have all that those had who heard their preaching and saw the miracles they worked—only they walked by sight and we walk by faith. Nothing but skepticism will demand additional evidence. For God to give additional evidence would be an acknowledgment that those to whom Christ and his apostles preached did not have sufficient evidence to justify or condemn them. Christ never worked a miracle to confirm a single truth in the Old Testament Scriptures. Their evidences were complete as far as the faith God required of them was concerned. Christ stamped their evidences with perfection when he represented Abraham as saying, they (the ten tribes) have Moses and the prophets, if they will not hear them they would not believe though one should rise from the dead. We may say to any to-day who demand additional evidences: ye have Christ and his apostles, if ye will not hear them, ye would not believe though Christ should come down from heaven, or his apostles up from the grave.

(To be continued.)

Did the End Come, Matt. xxiv. 14; xxviii. 20, During the Lives of the Apostles?

J. B. COOK.

This seems asserted, argued, and rattled speculatively, as if it could have been certainly so! I refer to THE RESTITUTION of Dec. 18.

But as the subject seems primal and fundamental, allow me to ask a few questions, with all due courtesy, for the truth's sake—only for the truth's sake—and to avoid the responsibility of silence. For the flock is looking to its paper for instruction on all such subjects. Note briefly

I. Did John the Baptist's mission embrace "The beginning of the gospel of Jesus Christ, the Son of God"? Mark i. 1. Nay, more, Did John's ministry introduce Jesus, "As it is written in the prophets"? Isa. xl. 6; Mal. iii. 1; Mat. xi. 10. Here are three witnesses.

To what age does the Lord Jesus and his apostles belong, if not to the Christian or gospel age? Surely, they cannot supplement the feet and toes, as it were, of the then withering, dying Jewish nationality! or shall we imagine a special nondescript-nowhere-period, from the birth of Christ to the death of the apostle John?

II. Can the head of the body, the church, be severed from its chest and members, and not assassinate the whole?

IV. Are not the ministry and miracles of Christ our inheritance of heavenly wisdom, and ours for the confirmation of our faith, and our encouragement in gospel labor?

V. The Great Intercessor said: "I pray for them (the twelve) and also for them who shall believe on me through their word." John xvii. 9-21. Is the Spirit denied to believers? 1 John iii. 24; iv. 13. Does Christ dwell in us by faith? Eph. iii. 14-17. Do believers receive the Spirit by the hearing of faith? Gal iii. 2. Who are "we" and "us" with Paul, 1 Cor. xv. 49-57; and the beloved disciple, 1 John iii. 1-3? "We shall not all sleep, but we shall all be changed"! When? "At the last trump," and the resurrection. Does it not follow, then, that the gospel age reaches from the first advent—like the Lord's supper service—to the second coming and kingdom? Amen.

Speculation to the winds! It is marvelous that gifted men should indulge it to the extent of moral suicide to that "body, the fulness of him who filleth all in all." Eph. i. 3-23; iv. 11-13; v. 32.

These remarks apply, not to any one personally, but to what seems to me a ruinous mistake. Individuals and whole classes have held the central error in this terrible mistake; but to us, as an instructed people, it seems an utter oversight of all cardinal truth embraced in the premises. It loosens the screws and unsettles almost all parts of gospel truth.

No one among us, who is awake to the dispensational calling of the Gentiles—the dispensational gift of the spirit (alone forever, and of gospel ministry to "edify the body of Christ—the fulness of "the new—the perfect man") would designedly alter it, much less make its realization impossible, as that error does. See Matt. xxviii. 19, 20; Luke xxiv. 47; John xiv. 16; xv. 7-11; Acts xv. 14-18; 1 Cor. xii. 3, 13; Eph. iv. 11-13; 1 John iii. 1-3.

Jesus and the apostles, as such, have no successors. We have them in their teachings. We believe on Christ "through their words." We have "the gifts of the self-same spirit" for pastors and teachers to "the end of this present evil world, (or age)." It is only this age and that which is to come. Matt. xii. 32. Or am I bedazzled or insane in teaching that we are yet in the gospel age? No, no; indeed I am not. Every child should know that there can be no second "end" till there shall have been a second "beginning of the gospel." Mark i. 1-14; Matt. i. to iv.; Luke i. to iv.; John i; Acts xiv. 1-8.

What then shall we do with the end of the Jewish age? I answer, let that matter stand just where the wisdom of God has left it. Matt. xxiii. 37-39, etc.

It is worse than vain to assume to be "wise above what is written." God's ways are high as heaven above us. Isa. lv. 8-10. Hence, he says: "Be still and know that I am God."

In charity to all, and in reverence for the word, which God has "magnified above all his name," I am among those who yet await "the end,"—the crowning consummation of the gospel of Christ (and his apostles) at his coming "again the second time." Amen.

Abdin Palace, the Winter residence of the Khedive, of Egypt was half destroyed by fire yesterday.

Is it Probable?

Yes, more than that; it is certain that the nations will dare to make war upon the Lamb.

I have read the history of Pharaoh—how after those terrible judgments on Egypt he prepared his men of war, and chariots, and pursued the Hebrews even into the Red Sea, with that terrible cloud of darkness and fire between them, and perished in their madness.

The Scriptures abound with these war scenes at the end of this age. Read the following with their connections:

Then shall the Lord go forth and fight against those nations. Zech.

Who is this that cometh from Edom with dyed garments from Bozrah? Isa.

And I saw heaven opened, and behold a white horse, and he that sat upon him is called Faithful and True, and in righteousness he doth judge and make war. Rev.

Also the second Psalm: And he shall judge among many people, and rebuke strong nations afar off, and they shall beat their swords into ploughshares, and their spears into pruning hooks. Nation shall not lift up sword against nation; neither shall they learn war any more. Amen.

C. BOARDMAN.

We should select our friends with great caution, for it is they who determine our own character; others look for us in them. It is giving to the public our own portrait and an avowal of what we are. Therefore let us be cautious in the selection of our friends.

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A Free-Will Offering.

We, the undersigned, having the good of the cause of truth at heart, and believing that it is our duty to sustain the gospel with our means as well as our tongues, and believing that God will bless us for all the offering we make in behalf of the truth, have paid the sum set opposite our names for the purpose of freeing THE RESTITUTION from debt, and sending it out as a messenger of truth to those sitting in darkness, and to comfort those who are walking in the light of life:

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ANNOUNCEMENTS.

NOTICE.

I am expecting to go to northwestern Iowa about the 1st of January next. Any one wishing me to spend a few days with them in eastern Nebraska, any portion of Iowa, eastern Illinois, or northern Missouri, can notify me by letter, and I shall be pleased to call and talk with them upon the themes that pertain to our eternal interest, especially the relation of the true believer to the Christian Apostasy.

Address W. J. OAKS,
Severance, Kansas.

CONFERENCE.

There will be a general meeting of the brethren of the Cow Field, or Church of God, at the Van Allen school house, Marshall county, Iowa, Friday, Jan. 31st, and Feb. 1st and 2d, 1879. The Van Allen school house is ten miles south of Marshalltown and five miles southwest of Timan. Brethren coming by rail from the south will get off at Gilman and enquire for Benjamin Williams, two miles west, and those from the north will get off at Gillis, and enquire for Lewis Cables, four miles southwest. By order of the Chairman,

C. H. MYERS.

NOTICE.

The brethren of the church of God in Iowa will hold a general meeting, the Lord willing, at the VanAllen school house three miles northwest of Marshalltown and ten miles south of Timan. Brethren shall county, Iowa, commencing Jan. 31, 1879, and holding over Sunday. A general invitation is extended. Those coming by rail from the south will get off at Gilman; those from the north at Gillis on the Iowa Central.

JOHN FITE.

I will preach at Remington, Ind., on Sunday, Jan 4, 1879, and if others that have not written to me in Indiana wish to do so, they may direct to Remington, care of J. O. B. McDougal. I probably shall stay there over two Sundays or more. C. P. BUTLER.

NOTICE.

I expect to spend the remainder of the winter in Kansas. Brethren wishing my laborers may write me at Morrill, Brown county, Kansas.

J. M. STEPHENSON.

A COMMON SENSE BOYS' AND GIRLS' PAPER.—The *American Young Folks*, published by Hudson & Ewing, at Topeka, Kansas, comes to us for December. It is beautifully illustrated and filled with entertaining and useful reading. It is really a common sense paper that parents need not hesitate to place in the hands of their children. It contains 16 pages and is sent one year to any address for 50 cents. The publishers offer to send a sample copy free.

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What if sorrows come?
'Tis but a day
Till beneath His smile
They 'll away.

When His gentle eye, Rebecca,
Ours shall meet,
As in joy we lie
At His feet;
Oh, how faint and far
Will be the cares
That now so weighty are,
They fill our prayers.

All will be forgot, Rebecca,
'Neath His smile;
Heaven will shine for us
All the while.
All we've patient borne
For His sake,
Lest His law of love
We should break.

All the multitude, Rebecca,
Of desires
That have filled our souls
With their fires;
All the angry words
We have hushed,
All ungentle thoughts
We have crushed,

All we for His sake, Rebecca,
Have tried to be,
Even though we fail,
He can see!
And He will abide,
Never leave us,—
If we have Him then,
What should grieve us?

Be it yours then, dear Rebecca,
Be it mine,
That within our hearts
E'er may shine
His abundant love
And His grace,
Blessing us for ev'r, Rebecca,
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A. CURTIS.

"God loveth a cheerful giver."—2 Cor. ix. 7.

Mutual helpfulness is a law of our being. None of us liveth to himself. Rom. xiv. 7. We cannot dissociate ourselves from the needs of humanity. When we recognize the glorious truth of the fatherhood of God and the brotherhood of man, (Mal. ii. 10; Acts xvii. 26-29,) our hands will be outstretched in mutual assistance. We will then strive to ameliorate the condition of suffering humanity. The law of mutual dependence should teach us to aid each other in time of need. Bear ye one another's burdens, and so fulfill the law of Christ. Gal. vi. 2. In no other way can we fulfill the royal law according to the Scripture, Thou shalt love thy neighbor as thyself. Mark xii. 28-31; Rom. xiii. 8-10; Gal. v. 13, 14; James ii. 8. For an answer to the query, "Who is my neighbor?" see Luke x. 25-37.

Generosity, or benevolence, is limited only by individual circumstances and opportunities. It is frequently the case that the benefactions of the charitably disposed flow in a prescribed channel. This is an unwarrantable course to pursue. As we have, therefore, opportunity, let us do good unto all men, especially unto them who are of the household of faith. Gal. vi. 10; 1 Thess. v. 15. Therefore to him that knoweth to do good, and doeth it not, to him it is sin. James iv. 17. But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? 1 John iii. 17. We should honor the Lord with our substance. Prov. iii. 9, 10.

"It is well to insist," says Brother Platt, (in his little work, the "Christian Law of Giving,") "upon the reasonable distinction between legal proprietorship and moral ownership. The man may be the legal proprietor of all that he has in possession, but God is its owner; hence, any demand that he lays upon man's substance is a debt to him, and man can rightfully claim only the use of such portion as may be exempt from his requirements. And even the use of that must be in conformity with the obligations of stewardship which he has laid down." The timely and judicious exercise of the faculty of benevolence, will prove a safeguard against covetousness, which is idolatry. Col. iii. 5, 6. Covetousness is classed as a kindred spirit with evil thoughts, adulteries, fornications, murders, thefts, ... wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness. Mark vii. 20-23: Are not the perpetrators of these enormities worthy of death? Rom. i. 29-32; vi. 23. They certainly are unworthy of everlasting life; for that blessed boon is to be sought for, and obtained, by patient continuance in well doing. Acts xiii. 43; Rom. ii. 6, 7.

"Covetousness," together with its vile associates, will exclude many individuals from the future kingdom of honor and blessedness. Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. 1 Cor. vi. 9, 10. But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. Eph. v. 3-5.

Do not suppose that gain is godliness, for it is not. But godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment, let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which, while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. Flee these things. 1 Tim. vi. 5-11. Covet God instead of gold! Remember the poor. Gal. ii. 10; Psa. xli. 1-3; Mark xiv. 7. He that oppresseth the poor reproacheth his Maker; but he that honoreth him hath mercy on the poor. Prov. xiv. 21, 31; xvii. 5. He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again. Prov. xix. 17; xxviii. 27. Give to him that asketh thee, and from him that would borrow of thee turn not thou away. Matt. v. 42; Luke vi. 30-38. Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. Luke vi. 38; Mal. iii. 10. Cast thy bread upon the waters; for thou shalt find it after many days. Eccl. xi. 1. There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. Prov. xi. 24-28.

The prayer of Agur should be had in remembrance: "Two things have I required of thee; deny me them not before I die; remove far from me vanity and lies; give me neither poverty nor riches; feed me with food convenient for me; lest I be full, and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain." Prov. xxx. 7-9.

"Give me the common things of life,
The good and ill of common fates,
The tranquil, middle ground that lies
Between the high and low estates."

Let him that stole steal no more; but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth. Eph. iv. 28. It is more blessed to give than to receive. Acts xx. 33-35. We should not trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy. 1 Tim. vi. 17. He that oppresseth the poor to increase his riches, and he that giveth to the rich, shall surely come to want. Prov. xxii. 16.

"If we knew the cares and crosses,
Crowding round our neighbor's way;
If we knew the little losses,
Sorely grievous day by day;
Would we then so often chide him,
For his lack of thrift and gain;
Leaving on his heart a shadow,
Leaving on our lives a stain?"

Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver. 2 Cor. vii. 8. If a brother or sister be naked, and destitute of daily food, and one of you say unto them, depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone. James ii. 1-4, 8, 9, 15-20. Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me, is the language of the Judge of quick and dead. Matt. xxv. 31-40; Acts x. 42; xvii. 31; 2 Tim. iv. 1, 2 Will a man rob God? Mal. iii. 8-10.

In the language of Brother Platt: "These are statutes designed to control Christian life, and in conformity with which that life is an unspeakable blessing to the world, but in antagonism with which that life is spurious, or at least faulty and imperfect." We should not close our ears against the cries of the needy, nor divorce from our minds the duty of practicing benevolence toward them. The meal-barrel and the oil-cruse of the widow woman of Zarephath, (1 Kings xvii. 8-16,) are mute witnesses to the truthfulness of God's word, Give, and it shall be given unto you. Luke vi. 38; Prov. xix. 17.

Penuriousness and generosity cannot long dwell together. Genuine benevolence will, as effectually displace covetousness as water will air. "When the desire for money becomes absorbing, whether in prince or beggar, it is that covetousness that God abhors, and its natural and only antidote is giving, giving, giving—depleting the plethoric desire till its imperiousness is subdued and its clamors are hushed."

"Covetousness is generally marked by two or three peculiar and dangerous features:

"1. It commences long before it is suspected, and usually in the guise of some laudable ambition; for example, to provide for one's own household, to acquire the means that will enable one to be more benevolent, or in some other really commendable way.

"2. Insensibility to its existence increases in the ratio of augmented danger; that is, the more commanding it becomes, the less consciousness of obedience its victim has.

"3. It so perverts the conscience that its victims often, perhaps usually, think themselves right in their course.

"So, that it is difficult to find one whom the world and the church brands as covetous, who does not justify himself in all his penuriousness, honestly believing that he is only doing his duty to himself, yet—'There is a way that seemeth right unto a man; but the end thereof are the ways of death.'" Prov. xvi. 25.

"What, then, is this fearful covetousness that must be antagonized? In Hebrew, Greek, Latin, and English alike, it signifies eager, longing desire. Yet its condemnation is not in the fact that it is desire, nor yet in its strength, for we are commanded to 'covet earnestly the best gifts.' On the other hand, it is not in desiring temporal things, for the parable of the talents teaches us that increase of substance is even commanded; but it is in giving to interests of secondary importance the strength of desire that belongs only to spiritual things!"

Beware of covetousness! Luke xii. 13-21; Matt. xiii. 22.

"Is thy cruse of comfort failing?
Rise and share it with another,
And through all the years of famine
It shall serve thee and thy brother.
Love divine will fill thy storehouse,
Or thy handful still renew;
Scanty fare for one will often
Make a royal feast for two.

"For the heart grows rich in giving;
All its wealth is living grain;
Seeds which mildew in the garner,
Scattered fill with gold the plain.
Is thy burden hard and heavy?
Do thy steps drag wearily?
Help to bear thy brother's burden,
God will bear both it and thee.

"Numb and weary on the mountains,
Wouldst thou sleep amidst the snow?
Chafe that frozen form beside thee,
And together both shall glow.
Art thou stricken in life's battle?
Many wounded round thee moan;
Lavish on their wounds thy balsams,
And thy balm shall heal thine own.

"Is the heart a well left empty?
None but God its void can fill,
Nothing but a ceaseless fountain
Can its ceaseless longings still.
Is the heart failing power?
Self-entwined, its strength shake low;
It can only live in loving,
And by serving love will grow."

Sidney, O.

Our Duty.

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service, Rom. xii. 1.

God is making up a royal priesthood after the order of Melchisedec for the coming ages, and especially the age to come, to which we are invited; and as sacrifices have always been offered by this class of people; and as Jesus our example and great High Priest offered himself, will we be able to participate in those exalted priestly positions without we, ourselves, "offer somewhat" here? I think not.

In the earlier ages of the world sacrifices were offered in the form of certain animals; but the true child of God made personal sacrifices that won for him God's favor and constituted him one of the elect according to the foreknowledge of God, (Heb. xi.) And so in these latter times God foreknows his people by the sacrifices they are willing to make.

There are many sacrifices the child of God is required to make. There are the pleasures of this life—as Moses, "who chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season,"—we are required to forego. As comprehending the same, though rather somewhat more, we have this language: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." Included in these would be such things as party-going, worldly pleasure-seeking of any sort, and any form of extravagant living. I will not attempt to enumerate the many ways in which sacrifices are to be made; we will see them without this.

Our sacrifices will all be rewarded, but the greater they are the more abundantly will we receive. If we were to work and should be oppressed, and yet to promote the cause of Christ, we should continue and use the means, or a portion of them, to that end, sacrificing our own pleasure and comfort; God would abundantly reward us. I believe this would be our duty. We need to make great sacrifices with our property and money. Now, above all other times, we seem to need the means of comfort and increase in knowledge our Millenarian papers afford, and their support depends on the willing contributions of their subscribers. Who will do it? I have scarcely a doubt but that the most of the subscribers to THE RESTITUTION could afford to take two or more copies, (I judge from my own circumstances,) but they will not; therefore it will be meagerly supported by a few who will sacrifice money and comfort for the Master's cause. The time of reward is nigh and if we want the reward offered, we must make the sacrifices. Will the door be closed against us if we are found wanting?

S. H. REEVE.

An Inquirer.

Will some of our learned brethren be so kind as to answer the following questions through THE RESTITUTION?

Who constitutes the church, the bride?

Is it the saints who will be living when the Master comes? or, is it believers of all ages?

If it is the saints of all ages, including the living at the advent of the Savior, is there a different state of holiness, or preparedness necessary in order to be changed to immortality without having died, than having died, to be raised in the likeness of our risen Head?

If the same state of fitness is required now, and ever has been, can we consistantly claim that the same manifestations of Spirit power, as those granted to the Apostles is necessary in these last days in order to make the Bride ready? Or in other words: If we are ready to fall asleep in the Lord, are we not ready to be changed to immortality if the Lord should come?

Are the terms of salvation, faith in and obedience to the Gospel? If not, an anxious inquirer would like to know what they are.

ANXIOUS INQUIRER.

LETTER DRAWER.

Editor Restitution:—Upon my return from Pennsylvania I was laid aside from labor for some eight weeks by sickness. But I am now able to travel and preach the kingdom of God, and teach those things which concern the Lord Jesus Christ, with all confidence, no man forbidding me—things which I conceive to be essential for people to hear, believe and do in order to develop the character, which exists in embryo, into the likeness of our elder brother, Jesus, the Lifegiver of the body, the congregation of the Lord, of whom he is the head.

I reached my own pleasant home today. Have been absent six Sundays. Spent three Sundays with the congregation in Pleasant Street. Had a free time in discoursing upon a drawer of truths, to the comfort and enlightenment of the brethren and friends of truth.

Spent one Sunday and the Sabbath in St. Catharine's, very pleasantly and I trust profitably, though we had a few hours of sharp discussion on the inspiration of the prophecy of Daniel.

Spent a few days with the brethren in Norwich. Gave a number of sermons. Had excellent meetings. Ate the memorial supper. Had the honor of immersing Brother Wm. L. Stubbs, one of the editors and proprietors of the Listowel *Standard*. He is a well informed brother, and on some of the the leading truths is in advance of those of riper growth. He occasionally gives public lectures to the acceptance of the well informed disciples of Jesus. He is worthy of the confidence of all whom he may visit.

Spent a few days with the church at Sweaborg. By request I gave three discourses founded upon Pilate's question, "What is truth?" As usual, a good turnout; a good and joyful time in presenting truth and listening to it.

In these two last places some have decided to be immersed into the saving name of Jesus Christ, upon my return.

Fraternally yours,

R. V. LYON.

Suspension Bridge, N. Y.

SELECTIONS.

The Mazarine Bible.

At a meeting of the Connecticut Historical Society in Hartford, the chief interest gathered about the exhibition of the rarest and most valuable books in the world, Dr. Trumbull brought out the Mazarine Bible, belonging to the collection of the late George Brinley. This is one of the only two copies in America, and there are only six in the world. It was printed in 1455. Two years ago, two copies were sold at auction in London in the same sale, and one printed upon paper brought $14,000, gold; the other, on vellum, brought $20,000, gold. Usually a vellum copy of any work brings four or five times as much as a paper one; but the history of the Mazarine Bible raises the value of the paper copies relatively to those on vellum. Gutenberg printed the first copies in 1455, and those were on paper; in 1456, Faust got possession of the types, and his edition was partly on vellum. These consequently, are not so completely "original."

The Brinley copy is on paper—one of the genuine Gutenberg prints, and is a marvel of the printer's work. Its equal could not be made to-day. The ink, though four hundred years old, and more, is as distinct as ink could be, and the paper is still white and clear. The "register" is perfect, and the appearance of the page surpasses that of the best modern books. The work is printed in Latin, with a number of curious contract symbols in the text, used to space the lines evenly. Three different ways of the letter "S"—broad, moderate wide, and narrow—are examples of the care taken in this respect. This volume was probably bound about a hundred years after printing, and must have been hidden away for centuries in some monastery. The Mazarine Bible was the first book printed with movable type.

The Oldest Obelisk.

Next after the greatest, it may be in order to notice the oldest of the existing obelisks. This is the one close to the modern village of Matareeah, or the site of Heliopolis, in the land of Goshen, near Cairo. A singular perpendicular line of hieroglyphics ornaments each side and records its erection by Osirtasen I., or probably about B. C. 3,000. The inscription, with one slight exception, is the same on all sides. A myriad of wasps' nests now completely obscures the carvings on two of the surfaces. Authorities differ regarding its height, but 68 feet 2 inches is given as the latest measurement by Marietta Bey. Nearly six feet of the length is buried in the accumulation of soil deposited by the Nile; and the stone, even at the surface of the ground, presents sad evidences of the destruction caused by repeated visits of the water. The opposite sides only are equal, the measurements at the base being 6 feet 1 inch and 6 feet 3 inches. Pocock gives 6 feet and 6 feet 4 inches as his finding in the same connection. The southern side of the shaft is the best preserved, while the western is in the worst condition on account of having been sealed to a height of about 15 feet. This obelisk is supposed to have stood at the entrance to the great Temple of the Sun, where Moses studied theology. Remnants of the temenos or inclosure of this sanctuary still remain.

EASTERN ITEMS.

A correspondent at Kuram says an Afghan soldier in the British service was hanged for firing to warn his countrymen of the advance on Peiwar Pass. Eighteen others were sentenced to terms of from seven to fourteen years' penal servitude for desertion.

A correspondent at Kuram says a proclamation of the Ameer of Afghanistan has been discovered, dated November 11. It shows he had declared a holy war against the British.

A fire which broke out Christmas at Hong Kong raged all day yesterday. The loss is very great.

Yakoob Khan, son of the Ameer of Afghanistan, has come into Jellalabad. This is regarded as equivalent to submission to the British.

A dispatch from Cape Town, dated the 10th, says it is stated on good authority that Sir Bartle Frere's communication to the Zulu King demands the disbandment of the Zulu army, the cession of St. Lucia Bay, and the reception of a British Resident. The message had not reached the King at the date of the telegram. War is considered imminent.

A telegram from Tiflis says the Ameer of Afghanistan has arrived at Tashkend.

Arms are being generally distributed throughout Eastern Roumelia, to be used in resisting the execution of the Treaty of Berlin.

The Chinese Envoy has arrived to adjust the difficulties between China and Russia.

Commander-in-Chief Soutzo and Secretary General of the Interior Zinopoulos have been appointed Commissioners to negotiate relative to the Turco-Grecian frontier.

The resolutions in favor of quarantining all vessels now coming into this port from Hong Kong, offered yesterday at a meeting of the Board of Health, are more timely than is generally understood. There is very little doubt, from the tone and language of our latest newspaper files from Japan, that Asiatic cholera exists in an epidemic form at Hong Kong and some other cities of China, and is causing an alarm at Yokohama and Tokio. It will be kept a secret as long as possible, for the reason that as soon as it shall be known, commercial intercourse and local business will suffer. Cholera infection is as dangerous to this city as yellow fever to New Orleans.

BREVITIES.

Not for many years has snow fallen so copiously as during the close of last month on the higher Alps. The passes across Mounts St. Gothard, Bernard and Simplon were closed to travel, and the mails had to be sent by the Mount Cenis tunnel.

An important Nihilist conspiracy has been discovered at St. Petersburg. The Governor of the province of Jenisael had been warned some time past that a rising was to take place. The exiles of Siberia and the gold diggers of Krasnoe were to take possession of the houses in the town and set fire to them. Numerous arrests have been made.

Capt. Roudaire has once more started for the Shot el Jerid, in Algiers, and will report to the French Government on the practicability of filling that depression in the Algerian Sahara with water from the Mediterranean. He is accompanied by Dr. Andre, who will examine into the natural history of the country.

Many interesting finds continue to be made in the lacustrine stations laid bare by the shrinkage of Lake Neuchatel. Among the latest are a complete bronze axe mould and a human skull. Rings, pins, buckles, hatchets, flint implements, and the bones of animals are in great abundance. Human bones, however, are very rarely found, from which it is supposed that the tombs of the lake dwellers have not yet been discovered.

There is a strong suspicion in certain circles in England that the Afghanistan war is only the entering wedge towards the opening up of a new and startling policy of British territorial acquisition in the Orient, which will include Palestine and its restoration to the Jews under an English protectorate. This conjecture is based upon the fact that Earl Beaconsfield, the head of the present British Cabinet, is of Jewish proclivities, and in strong sympathy with the undying ambition of the Jewish race for the recovery of the land of their ancient habitation.

When Mr. Henry Drummond, an eccentric but able English member of parliament, and a light of the Irvingite faith, was in Rome, some thirty years ago, he had occasion to refer to the highest authority among the Jesuits on the subject of the Real Presence. The Jesuit told him he must believe that there was no bread present after consecration. Mr. Drummond asked whether if the bread were chemically analyzed the ashes would contain animal and not vegetable products. The father replied that "if such an act of profanation were committed, the holy presence would be withdrawn and the elements would be as they were before."

The Cologne *Gazette* says that a committee of experts having examined the document known as Luther's will, which is in possession of the Protestant church in Pesth, has declared it authentic. The document found its way, with a number of manuscripts of the learned theologian, John Benedict Carpzolius, to Hungary, and came into the hands of a private collector, a rich proprietor named Jankovics, from whom the Archduchess Maria Dorothea obtained it for 400 golden guldens. She presented it to the Protestant church in Pesth, in whose archives it has since lain, nobody being positively certain that it was authentic. It is henceforth to be deposited in a special case in National Museum at Pesth.

The people of Afghanistan are not given to trade nor to manufacturing. They leave to the Persians, the Arabs and the English all such occupations. They live a free, easy, unsettled life. It is most truly a pastoral country. The inhabitants were divided into tribes and subdivisions; some live in the valleys and others on the plains, and others guard the mountain passes and demand toll from the trading caravans. In appearance they are savages, arming themselves with any weapon, dressing in any clothes, roving from place to place. The cities are usually found settled by the side of some high mountain with a vast and open plain stretching out before them. The houses are generally of mud, low, flat-roofed and plain. Cabul is the city of most importance. It rests nearly at the foot of Baba peak, 8,000 feet above the sea level. From here one may look upon the high, deserted, cold peaks of the Koosh range, while southward extends an open and fertile plain. The Cabul river is picturesquely crossed by three bridges, the one leading westward to Khyber Pass being strictly guarded. The houses of the city are of sun-baked bricks, low and devoid of beauty. There are mosques and bazars, and a citadel in the eastern part contains the Governor's palace. The climate is severe in winter, from October to March, but in summer is delightful.

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

WHOLE NO. 627. Read. PLYMOUTH, INDIANA, JANUARY 8, 1879. VOL. XXVIII, NO. 2.

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TO CORRESPONDENTS.

THE RESTITUTION sets forth the final "restitution of all things which God hath spoken by the mouth of all his Holy Prophets since the world began." It advocates a new age to this end, the establishment of the Kingdom of God on earth, with which Christ as King of Kings, and the immortal reign as joint heirs with him in the government of the nations; the restoration of Israel, the literal resurrection of the dead; the full annihilation of the righteous, and the final destruction of the wicked; eternal life only to the Christ and many other kindred truths. It also advocates a hearty belief of the Gospel, repentance, and Baptism by immersion, alone to the remission of sins, and a holy life as a essential for final salvation.

COMMUNICATIONS.

What Shall we do that we may Have Eternal life? and When Shall we Obtain the Promised gift, Immortality?

I will endeavor to write an article on the subject named above, and will try to substantiate my conclusions by the Word of God as taught by Christ and the apostles. In the first place, I will cite Acts ii. to verse 44. We can plainly see by these references that the Apostle's inciting motive was the gospel. Now, when the great multitude which had gathered at Jerusalem at the day of Pentecost, heard the apostles preach concerning the death, burial and resurrection of our Lord and Savior Jesus Christ, and that God had raised this same Jesus from the dead and crowned him with immortality, they were pricked in their heart, and said unto Peter and to the rest of the apostles: "Men and brethren, what shall we do?" Hear Peter's gospel answer, that the gospel is the power of God unto salvation: "Then Peter said unto them, Repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you and to your children, and to all that are afar off; even as many as the Lord our God shall call. And with many other words did he testify and exhort, saying: save yourselves from this untoward generation. Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. And all that believed were together, and had all things common."

Now listen to Paul's own words as concerning his conversion (Acts xxii. 12, 13, 14, 15, 16): "And one Ananias, a devout man according to the law, having a good report of all the Jews that dwelt there, came unto me, and stood, and said unto me: Brother Saul, receive thy sight. And the same hour I looked up upon him, and he said, the God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldst hear the voice of his mouth; for thou shalt be his witness unto all men of what thou hast seen and heard. And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord."

Now, notice, it was told Paul to do just the same as they had done on the day of Pentecost, namely: Be baptized for the remission of sins. Why be baptized for the remission of sins? Because it is a command from Christ and the apostles, and according to the Scriptures, it is the only means used by which we can be initiated into the Christ family.

Now for the proof. Gal. iii. 27. Paul, our great model preacher, says: "For as many of you as have been baptized into Christ, have put on Christ." In Acts x. 34 to 38, we see that Philip preached Christ unto the eunuch. What was the effect? "Then Philip opened his mouth and preached unto him Christ. And as they went on their way, they came unto a certain water, and the eunuch said: See, here is water; what doth hinder me to be baptized? And Philip said: If thou believest with all thine heart, thou mayest. And he answered and said: I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still; and they went down into the water, both Philip and the eunuch, and he baptized him."

Again, please take notice of the conversion of the jailer, (Acts xvi. 30 to 33). Here we see that the jailer and his family were convicted that the gospel is the power of God unto salvation, because, when the prison doors were opened, the jailer appeared to be convicted of the truth. He came trembling and fell down before Paul and Silas, and said: "What must I do to be saved?" And they spoke unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night and washed their stripes, and after the jailer had washed their stripes he was baptized; he and all his straightway. The reader can take note if he chooses, and he will find that they all, with one accord, make faith, repentance and baptism, the first principles of the gospel as preached by Christ and the apostles.

In Acts xviii. we see that Paul preached the same gospel at Corinth to the Gentiles. What was the effect? And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing, believed, and were baptized. Acts xviii. 24 to 28, gives us a slight history of a man by the name of Apollos. As concerns his baptism, it appears he had been baptized into John's baptism only. "A certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the Scriptures, came to Ephesus. This man was instructed in the way of the Lord, and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John. And he began to speak boldly in the synagogue, whom, when Aquilla and Priscilla had heard, they took him unto them and expounded unto him the way of God more perfectly. And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him, who, when he was come, helped them much which had believed through grace. For he mightily convinced the Jews, and that publicly, shewing by the Scriptures that Jesus was Christ."

Again, Acts xix. 1 to 5 verses: "And it came to pass that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus, and finding certain disciples, he said unto them: Have ye received the Holy Ghost since ye believed? And they said unto him: We have not so much as heard whether there be any Holy Ghost. And he said unto them: Unto what then were ye baptized? And they said: Unto John's baptism. Then said Paul: John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus."

Now, all the Scriptures that have been brought forth thus far show most assuredly that faith and obedience to the gospel are the essential prerequisites as taught by Christ and the apostles in order that we may be partakers of the divine nature. In connection with the Scriptures that have been alluded to, notice how the commission that Christ gave to the apostles, harmonizes with the doctrine of Paul, Philip, and all the inspired teachings in regard to the subject, Mark xvi. 15, 16: "And he (Christ) said unto them (the apostles) go ye into all the world and preach the gospel to every creature." "He that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned."

Now, in regard to these first principles of the gospel, how can we say that the Bible teaches that sprinkling will answer just as well as to be baptized? If it will, why did not Christ command the apostles to go into all the world and preach the gospel, saying: "He that believeth, and is sprinkled, shall be saved?" Simply because that was not the way that God ordained that we poor mortals might put on Christ.

In 2 Tim. xv. Paul says to his son Timothy: "Study to show thyself approved unto God, a workman that needeth not to be ashamed rightly dividing the word of truth." And when we rightly divide the word of truth in regard to being initiated into the family of Christ by sprinkling, we positively ignore the teaching of the word of God.

In regard to the subject of baptism, Paul tells the Romans, Rom. vi. 3, 4, 5: "Know ye not, that as many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."

It seems to me that this passage of Scripture is too plain for a sound mind, and a Bible student to get around. Just think of it! The idea; buried with Christ in sprinkling; planted together in the likeness of his death by sprinkling! Don't you see, that in order to plant anything under the water or under the earth, it has got to be covered up? I think that this is a sufficient argument to show that sprinkling is null and void, according to the word of God, and that baptism is one of the great essentials in order that we may obtain an eternal inheritance in the kingdom of God. Then after we have obeyed the first principles of the gospel, as taught by Christ and the apostles, we are taught, 2 Peter i. 5: "And besides this, giving all diligence, add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."

Now, when are we to put on immortality as the promised gift for obedience to the gospel? 1 Cor. xv. 51 to 55, Paul says to the Corinthians: "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an eye, at the last trump; for the trump shall sound, and the dead shall be raised incorruptible, and we shall be changed; for this corruptible shall have put on incorruption, and this mortal shall have put on immortality; then shall be brought to pass the saying that is written, death is swallowed up in victory." Then the victorious ones can say: "O death, where is thy sting? O grave, where is thy victory?" according to the Scripture just quoted. Then we put on immortality at the resurrection of the dead.

In 1 Thess. iv. 13 to 18, our beloved brother Paul tells to those that have obeyed the truth, and that are looking for their reward according to promise: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others who have no hope. For if we believe that Jesus died and rose again, even so also them which sleep in Jesus will God bring with him; for this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first, then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord, wherefore comfort one another with these words." Let us all try to be ready to make Paul's confession.

In 2 Tim. iv. 1-8, he says: "I have fought a good fight; I have finished my course; I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." This is the kind of doctrine that Paul commanded Timothy to preach. He says: "Speak thou the things which become sound doctrine, in all things shewing thyself a pattern of good works; in doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you."

I will close, hoping that this explanation will be satisfactory to the reader.

E. O. NELSON.

Galva, Ill.

An Open Letter to Col. Robert Ingersoll—No. 3.

You say: "We are taught that, if it had not been for the treachery of the Jews and the treachery of Judas, we would all of us have gone to hell." The Bible teaches no such thing, and it is not responsible for the sayings and speculations of men.

Again, you state, "If Adam had not sinned we should none of us have been born." In the first chapter of Genesis we find a command given by God to Adam to multiply and replenish the earth. There is not one single word in the whole account as to the necessity of a crime being committed before the command could be obeyed. "God's sole idea in creating the universe was to glorify himself." Another statement without proof.

You next declare: "You are willing to give up; have to get rid of hell." Doubtless, there are many others in our world who would gladly make the same sacrifice; but God pity all such. "Now, in the Old Testament there is not, in my judgment, a single reference to a future life." Go read Dan. xii. 2; Ezek. xxxvii. 1-18; Job xix. 24-27; Psa. xvii. 15; Isa. xxvi. 19, and we hope you will never again have reason to say the Old Testament breathes forth no hope for a future re-living beyond the cold grave and the dark river of death. But does your God of nature, with his varied scenes of falling leaves and fading flowers, give back to us a joyous echo of life beyond the tomb? Has time (nature's great historian) with her pencil fingers dipped her pen in the fountain of fallen tears of the mourner, and the broken-hearted, and written upon the page of the autumn past and on the white cold marble which marks the last resting place of the fallen ones the assurance of life beyond, the grave? Nay, verily, if there be no other God save your God of Nature to inspire in our bosom a hope of re-living in the great beyond, we would exclaim, as was written by Infidel hands on the tomb-stones in the cemeteries of France: "Death, is an eternal sleep." But is there no place, no time, no spot of earth, where man shall live and never die? Yes, the God of heaven and earth, by the resurrection of his Son Jesus Christ from the dead (who was seen by the apostles after his resurrection, also by over five hundred brethren at one time), giving us the assurance that Christ, being raised from the dead as the first-fruits of them that sleep, we also shall be raised from the dead in like manner at his coming. 1 Cor. xv. 20-23; 1 Thess. iv. 15, 16, 17.

Yes, here is a promise of a life beyond the grave, and this promise has inspired the fainting heart from the days of Abraham to the present hour, and will do so to the close of time, when we shall rest in that bright summer home where flowers bloom to fade no more, and where death can never come again.

You say: "The idea of eternal life is not born of any book." True, "Christ came to bring life and immortality to light through the gospel." But can you produce a volume whose divine origin is higher and more sacred, and which holds out to you and me the olive-branch of hope promising to us a future re-living beyond the tomb with brighter prospects of its fulfillment than does the Bible? If so, where is it, and who is its author? Have you a better code of laws to give to man by which he is to be governed than that which God gave through Moses to the children of Israel while they were bowed at the base of the thunder-rocked mountain, found in Exodus xx. 1-17, and those inculcated by Christ in his sermon on the mount, the record of which will be found in Matt. v., vi. and vii.?

We find many things recorded in the Scriptures as having transpired which God has plainly forbidden. Because these acts and events are found recorded in God's Word, does it follow that the God of the Bible teaches or even sanctions those things of which the Bible has become a history?

We surely have intelligence enough to discriminate between a historic account and a precept, or a commandment given to man to be obeyed. Were we to read the Bible as we do any other book, doubtless, many objections to it would disappear. We hope you may live to see and appreciate the Bible as you ought, and acknowledge the greatness and goodness of the God of heaven. May the reward of the righteous be yours to enjoy in that world to come spoken of in Rev. xxi. 1, (read it), where there is to be "No more death; neither sorrow or crying; neither shall there be any more pain." Where no sound of the tolling bell will ever again be heard telling us of the departure of some loved one to their long home, there to rest beneath the willow, to slumber on while the winds sing a mournful requiem above their graves; where no marble slab with its snowy whiteness will ever again be raised to mark the resting place of the pale, pale dead; where no green grave will ever again appear, to whose sacred spot we will go as in this life, to plant at spring-time the evergreen, the rose, the wild flower, or to guide the curling vine above the form of the lost one. This is the home yet to be prepared by God for all the good and true of earth. May you and I be there; may we rest at last in that summer home beyond the dark, cold grave,

"Where no tear will ever fall,
Or heart be sad;
Where the glory is for all,
And all are glad."

There the sorrows of this life will all be forgotten. Amen.

Very respectfully yours,

L. S. BRONSON.

Buchanan, Mich.

"Paul's Untimely Birth"

In the title of an article that appeared in THE RESTITUTION of March 27th, 1878, taken from the *Prophetic Times*, with which, in the main, I can heartily concur. The main objection is the terming of Paul's conversion the birth of the spirit. In my own mind I substitute conversion where the writer would represent it as the spirit-birth; and I see no difficulty in our brethren who do not believe conversion is this spiritual birth accepting it in the same way.

I can not agree with some who dissent, that it (the vision) had nothing to do with his (Paul's) conversion; for I do not think he would have been converted without it; yet I think it was a "miraculous interposition in his call to the apostleship." But the question that arises in our minds is, How can we call conversion a birth?

In John iii. 5, Jesus says: "Except a man be born of water and of the spirit, he can not enter into the kingdom of God." That this birth of water is the resurrection from our watery grave is evident, because Paul says, "That like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life." Rom. vi. 4. That the literal resurrection is a birth is evident because the Scriptures say Jesus was the "first born from the dead." Therefore the type must be.

But, you say, admitting that this typical resurrection is a birth, why do you apply it to conversion? I apply it to conversion because a person can not be said to be truly converted until he has yielded obedience in baptism. Peter confirms this, for he says: "Repent ye therefore, and be converted, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord." Acts iii. 19. Repent, and be baptized every one of you, in the name of Jesus Christ for the remission of sins. Chap. ii. 38. Besides, our "newness of life" is represented as beginning here—after baptism.

Thus, I think, as our conversion may be termed a birth, because it is typical of the literal change from this life to that which is to come—from "old" to "new," so Israel's conversion at the proper time, when Jesus shall manifest himself to them, may be termed a birth; and Paul's being before the time for that event, was "out of due time."

Much more might be said, but I wish only to notice one more objection that may be urged, and that is, it may be said that, if the "newness of life" does not commence until after baptism, Paul's did not commence at the time of the vision. But this can be answered by saying that the whole was the transition stage from the old to the new; or, if you prefer it, it was as though baptism had already taken place immediately after the vision, for he immediately obeyed, being baptized without unnecessary delay.

S. H. IKEVE.

BREVITIES.

Dr. Henry Blodgett, a missionary in China, estimates the number of deaths by the recent famine in the northern provinces at 10,000,000.

The last census taken in Austria revealed the fact that there were 183 men and 226 women above the age of 100 years in that country.

William E. Dodge estimates that there is annually expended in this country between $600,000,000 and $700,000,000 for intoxicating drinks, and that as much more is expended as a consequence of their use.

Shakspeare's "Romeo and Juliet" has just been published abroad in Hebrew. The translation was made by Mr. Salkinson, who translated into the same language Milton's "Paradise Lost" and Shakspeare's "Othello."

Geologists having reported that there is in Japan enough workable coal to produce a yearly yield equal to that of great Britian for 1,000 years, the Japanese Government have agreed to grant a loan of $1,500,000 for the purpose of working them.

The southeastern portion of the district of Wynaad, in Malabar, India, has been found very rich in gold. Experts state that upon a superficies of twenty-five miles long and thirteen wide they have found ninety localities of ore from two to four feet thick on the surface, which would yield 200 ounces of gold per ton. The land is 3,000 feet above the level of the sea, and healthy for nine months of the year.

Athenæum: Sanskrit is in future to be accepted instead of Greek for the Previous Examination at Cambridge in the case of undergraduates from Eastern countries. These have hitherto lost much time in learning Greek after coming to Cambridge, and so have hindered their University course only to acquire the rudiments of a language far less [illegible] than subsequently than Sanskrit.

AND PAMPHLETS

Lazarus. By Thomas Wilson. Northport is in harmony with Bible-stone of [illegible] pages, price 10c.
[illegible]'s Reign. By J. M. Stephenson. Italian [illegible] pages clearly and ably
of the fourth [illegible] a concise history
ered on the north [illegible] Hills, or the Primitive
yard of St. Helen's, Bishopsgate, London, about 4 feet below the [illegible]. Within this structure there is a pot for a cinerary urn, and near to it a Roman coin was found. It is said this remarkable relic will be presented to the Guildhall Museum.

The whole number of Indians in the United States, not including those in Alaska, is estimated at 278,600. The whole number of schools among them is 330; scholars, 11,515. Amount spent for their education the last year, $337,320. Number of church members, 28,000. Land cultivated, 202,400 acres. Bushels of wheat raised, 668,273; of corn, 4,050,931; of oats and barley, 349,247. In all these statistics indicating civilization, they have increased from six to tenfold the last ten years.

The 15,000 men who are to be added to the native army in India will bring up its total strength to about 140,000. The present force consists of 900 artillery, 16,700 cavalry, 3,200 sappers and miners, 102,000 infantry, and some 200 body guard, or a total of 125,000 men. The strength of the European troops upon the Indian establishment, exclusive of those temporarily detained in India is about 62,000, consisting of 4,300 cavalry, 12,500 artillery (horse, field, and garrison) and engineers, and 45,800 infantry. The total force will thus number for the future over 202,000.

Prof. Nordenskjold, who directs the Swedish polar expedition in the north polar waters, has written a letter to a friend in which he gives a highly interesting account of the village Chaburova, Nova Zembla, inhabited by Samoiedes, from whom, with considerable difficulty, he obtained specimens of their gods, which for the most part resemble large dolls. Although converted to Christianity, these curious people retain many of their old customs and sacrifice on their altars to gods. A Russian who lives in Chaburova in summer for trading purposes took the professor to see one of these altars in a cavern, which is regarded as sacred. Although the Archimandrite had destroyed it thirty years ago, and had raised a cross on its site, the Samoiedes have found in the neighborhood evident traces of recent sacrifices to the gods, whose images were placed around.

THE RESTITUTION.

S. A. OMAPLIN, Editor.

PLYMOUTH, INDIANA, JAN. 8, 1879.

A COPY of *Leisure Hours*, for December, 1878, is on our table. It is a neat monthly of some thirty or more pages, at ten cents a single number, or one dollar a year. By. I. L. Patton & Co. New York.

THERE are two reasons for meagre editorials this week. One is that we are perfectly flooded with communications for which we are disposed to surrender all the space possible; and another is that we have been engaged in making up our book as treasurer for submission to the finance committee.

WE hope all our friends will interest themselves in the financial welfare of our paper. Our indebtedness is less than it was one year ago, and much less than two years ago. This result has been achieved mainly through the "Relief Fund." To prevent incurring further indebtedness, we have been compelled to give some fewer than fifty-two numbers for each of the past two years.

THE RAINBOW for December has arrived. Its *special editorial address* on "The Revealed Future of the Church and the World," on the question of "Israel," and on the "Nearing Advent," is impressively interesting. Its other articles are very noteworthy. Like our own loved RESTITUTION, it is straitened financially. May God grant it enlargement and more abundant prosperity.

COMMUNICATIONS.

The One Hope.

The old hoper's hope. What is it? He professes to believe that he was converted some forty years ago and oh! what bright visions of glory he then had; of heaven and the spirits of the blessed who had long been in heaven enjoying those happy scenes. He goes into one of our revival meetings and as every spirit begets its own likeness, he takes fire and when the form of the meeting is appropriate he arises quietly and begins his speech in decorous manner, but as he continues herefers to his old hope[illegible] in his heart [illegible]d as he does so [illegible]s and slaps his [illegible]eet and shouts [illegible]d the rest catch the [illegible]he flame burns very finely [illegible]general belief is that this is [illegible]of God, and that by the outpouring of his spirit he is doing wonders, and so a general shout is the result, for they all seem to share in the excited speech of the old hoper, and say, 'Why, he became so revived it was worth the whole effort of our revival meeting to have one such backslider so much revived. Oh! if you had only been there to have heard him that night you would have said there is a divine reality in such an outpouring of the Holy Spirit as that was; and the best of it was we all enjoyed it so well.' "What of it," says one, "do you not believe in the outpouring of the Holy Spirit?"

My belief or yours will not alter the facts in hand; you may believe in the direct operation of the Holy Spirit, I may believe in its operation through the truth, but that difference will not alter the facts in the present case. You think the old hoper was a backslider reclaimed; I will take the negative of that, and examine his hope. In order to do so let me illustrate the subject by a suppositious case which I consider a fact similar. We will suppose Mr. B. to be sick and finally to die; the friends and neighbors come in to sympathize with the mourning ones and to weep with those who weep. If in the midst of the general lamentations a person were to secretly attach to his person an electric battery and charge the dead person he might indeed show signs of life by motions of eyes or hands so as even for the moment to deceive the beholders into believing that the dead was alive, but let the battery be removed and the dead becomes as motionless as before, though when the extraneous influence of the galvanic battery was withdrawn the dead was no more dead than when he was being charged upon. So with the old hoper who becomes so heated by an extraneous and revival spirit; when the revival is over, he is over. He is no more a backslider from God after the extraneous influence of this revival spirit (misnamed the Holy Spirit of God) is taken off and he is away back where he was before, than he was at the time that his excited speech begot its own spirit and excited so many with joy. In fact his hope looks entirely in the wrong direction; "for what a man hopeth for, he doth with patience wait for it," says Paul. All can see that hope with him looked forward to the future, but with the old hoper with his dead hope revived it looks backward for at least forty years. Let all beware of old dead hopers, that look backward instead of forward to the kingdom. Whether they give signs of life by lip service and human gesture under revival influence or not, they are to be depreciated, for there is no soundness in them; and what I say unto one I say unto all, beware.

C. F. SWEET.

The Nature of Man.

Man is born of woman; he is of few days; he springs forth like a flower and is soon cut down. Man is natural—he cannot keep himself alive. Stop! reader, and think that man is born of natural parents, and those parents of whom he was born must die. As we behold them die and laid in the tomb, we cannot but perceive that we, being their offspring, are natural also. Man must be born again if he would live forever. He must feel a second birth, which will change him from a natural body, to a spiritual body. Christ said to Nicodemus, "you must be born again." And again he said, "that which is born of flesh is flesh, and that which is born of the spirit is spirit," John. iii. 1, 2, 3, 4, 5. We see our Savior coming into the world a natural man; in due time he dies—"what for?" you ask; I will tell you: Jesus was to be tried and tested, the test was this: He was to die and rise again. If he rose from the dead, then he would conquer death, and become the first to rise from the dead to die no more, and those who believed thus and obeyed him should be made like him, and being made like him we die no more. Why? because we are the children of the resurrection.

By this then we see man cannot possess an immortal soul this side of the resurrection. Christ must come to earth again according to the promise, to give man his reward. That reward is a resurrection from the dead and eternal life. So we say in the language of the Apostle Paul, "seek for immortality" Rom. ii. 7. Immortality is not received nor cannot be given to us by our parents. It is the gift of God through Jesus Christ, our Lord, Rom. vii. 23. And the Bible plainly tells us by the mouth of the Apostle Paul, "God only hath immortality," 1 Tim. vi. 15, 16. This then, would exclude the human family of that possession. And again, immortality is the reward of God's people and that reward cannot be bestowed upon mankind until the Savour comes, from the fact that he says: "Behold, I come quickly, and my reward is with me," Rev. xxii. 12. So we are to understand by this, that the very best Christian on earth is on trial for immortality and eternal life.

L. C. GOODRICH.

CORRESPONDENCE.

Editor Restitution:—In your issue of November 25, 1878, was an article from Simon Rosenfield, (a Jew) which I read with much interest, not that I endorse his present view, or, more properly, his skepticism in regard to Jesus of Nazareth being the Messiah foretold by the prophets of Israel. It is not strange that doubts in his mind should still linger; his early education—the scoffs and sneers—the prejudice and persecution from the Gentile world would very naturally have a tendency to confirm his own prejudice, which was ingrained by birth and education. But how is it with regard to the Gentile world in this respect? Have they anything whereof to boast in? We, who are of Gentile extraction, and have become partakers of the gospel by being "grafted into the good olive tree," should heed the apostle's admonition: "Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee." Rom. xi. 18. The whole chapter, of which this is a part, is a complete refutation of the doctrine held very tenaciously by many; and strange to say, by many who believe in the soon-coming of our future King, the one who said to Pontius Pilate, that he was the born "King of the Jews," and the one who is to sit on the throne of David and reign over the house of Jacob forever. See Luke i. 32, 33; Isa. ix. 6, 7.

Jerusalem is to be trodden down by the Gentiles. How long? Forever? Nay, verily, "Until the fulness of the Gentiles be come in." We would ask right here, is not the kingdom which we are seeking, Israelitish in every phase of it? Is it not the kingdom of Israel restored, or will be when set up? Blindness, in part, (not wholly) has happened unto Israel. How long? Until he comes whose right it is to reign on David's throne. If the veil is over the face of the Jew, in the reading of the Old Testament—which veil is done away in Christ—(see 2 Cor. iii. 13-16), is it not certain that the time is coming (and that soon) when Christ (the antitypical Joseph) will make himself known to his brethren, and they will ask him, "What are these wounds in thy hands?" and then he shall answer, "Those with which I was wounded in the house of my friends." See Zech. xiii.

I would respectfully ask, is there not a still darker veil over the face of the Gentiles, who ignore the apostle's declaration in Rom. xi., through prejudice against anything which seems to favor the restoration of Jewish nationality? The Jewish, or Israelitish nation, is the only one which will survive the catastrophe which is inevitable on all others. For proof see Jer. xxx. 10, 11. "Therefore fear thou not, O my servant Jacob, saith the Lord; neither be dismayed, O Israel, for lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return and be in rest and be quiet, and none shall make him afraid. For I am with thee, saith the Lord, to save thee; though I make a full end of all the nations whither I have scattered thee, yet will I not make a full end of thee; but I will correct thee in measure, and will not leave thee altogether unpunished."

The restoration of Israel, as clearly taught in the foregoing Scripture, and many others too numerous to mention for want of space, clearly establishes the fact, that the restoration of Israel, nationally, is one of the most prominent features of the gospel; the one which is susceptible of the clearest proof of any doctrine contained in, or taught in the Scriptures of truth. To preach anything else for gospel, and to reject this, is virtually to pervert, or to preach another gospel, which, if this be true, and for my life I can see no way to avoid this conclusion, and yet I speak in all good kindness, that the curse will, and must be incurred. See Gal. i. 6-9.

Disraeli, the great English premier, said recently, "That it was not right or proper to call a Jew who believes in Christ as the true Messiah, a converted Jew." For said he, "The Jew who believes in Christ is an 'Israelite indeed,' and not until then can he be." He does not become thereby a Gentile by any means, by believing in Christ. It comes with an ill grace, to say the least, from those who have cast off the heathen dogma of "going to heaven at death," and deifying the "King of terrors," and forming with it an alliance, and so of the rest in the list of errors to the end of the chapters, to reject the doctrine of the restoration of Israel. The kingdom of Israel, proper, which was inaugurated by the anointing of David as king, (see 2 Sam. v. and vii.), its perpetuity is guaranteed under his greater Son Christ. Strange as it may seem, it is sneeringly called the "Jewish question," and the time when the Kingdom is to be reorganized, which, of course, must be a time or age yet future, called in common parlance, the age to come, is by them called heresy. But, if this belief is a heresy, I glory in it.

M. I. LEWIS.

Rosendale, Wis.

Editor Restitution:—The pre-millennial coming of the Lord is a necessity—an absolute necessity.

It is said to be "as a thief," in Rev. xvi., thus guarding it from misconception and distinguishing it from all other comings. A glance over the Biblical map of the future shows an unlikeness for a thief-like coming at any other time.

Peter uses stronger language, in the third chapter of his second epistle, speaking of the day of the Lord coming, as a thief in the night, who makes his entrance with stealthy step, and commits a burglary unperceived. So shall it be when he whose right it is shall come.

It is manifest, then, that Christ comes secretly, though not unexpectedly; and yet he will not be recognized, for one shall say, Zech. xiii., What are those wounds in thy hands? And he shall answer, Those with which I was wounded in the house of my friends.

Then shall they look upon me whom they have pierced, and there shall be a great mourning in Jerusalem. Hence will arise the moral and then the political regeneration of the children of Judah. Zech xii.

The Lord (of hosts) shall save the tents of Judah first. Verse 7.

To effect this, the horns of the Gentiles will have to be removed and their armies broken to pieces upon the hill countries of Judea by Christ and his saints. Thus will come off the battle of Armageddon. Rev. xvi. 16.

Now it is desirable to know what will lead to this event. This is revealed in Rev. xi. 18, in these words: The nations were angry—wrath come—time of the dead—and so on. But wherefore are the nations angry? Answer: I saw three unclean spirits like frogs—out of the mouths of the dragon—the beast and the false prophet. The dragon represents Constantinople; the beast, Vienna; and the false prophet, Rome. From these three centers, under the influence of the frog spirits will proceed a policy that will embroil the nations and kindle the lake of fire and brimstone upon the continent of Europe. This war will be before the resurrection. The Russian clay must be remixed with the Roman iron and the pope will be a pseudo-prophet. The Greek Catholics and Roman Catholics in unison, subject to the dictation of the pope, will wage a bitter persecution against the natural and spiritual Seed of Abraham. Under this threefold power the ten kings of the old Roman world and the kings of the earth will be gathered to Armageddon to fight against Jerusalem, where the saints under Christ will unite in overthrowing the enemies of Judah, as already mentioned. Then the kingdom of the Stone will be built up, and Jerusalem will become a rejoicing, and her people a joy. After this Jehovah shall hiss for the ten tribes.

And there shall be a time of trouble such as never was....and at that time thy people shall be delivered....everyone that is written in the book. Dan. xii.

The dragon power being broken on the mountains of Israel, and the beast exasperated at the suggestion of his pseudo-prophet, the spirit of war revives; the military forces are rallied, and a move is made against the Lamb; but the Lamb overcomes them, for he is Lord of lords and king of kings. Rev. xvii.

And the beast was taken, and with him the false prophet, and were cast alive into a lake of fire burning with brimstone, and the remnant were slain with the sword of him. Rev. xix.

Thus the Lamb conquers a peace, and the dominion and the greatness of the kingdom under the whole heaven is given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom; and all dominions shall serve and obey him. Daniel vii. 27. CHRISTADELPHIAN.

Columbia, Pa.

Editor Restitution:—It may be of some interest to you and the readers of your valuable paper to know that there are a few persons in this part of the country who are willing to bear testimony to the whole truth as it is in Jesus. We, in order that we might work more effectually, held a meeting Nov. 2, 1878, and organized a Church of God in Christ Jesus, a copy of which we here submit:

"We, the brethren in Christ at Dry Run meeting house, in Shenandoah county, Virginia, do, this 2d day of November, 1878, organize a church of God in Christ Jesus.

"We agree to take the Bible, the whole Bible, and nothing but the Bible, for our rule of faith and practice in worship and discipline; therefore we teach and practice under the covenant established at Jerusalem, A. D. 33, with all essential ordinances exemplified and sustained by the apostles, who delivered to the people the decrees for to keep; and, therefore we immerse in water in the name of Jesus Christ for the remission of sins all who come to us and confess a willingness to obey the gospel."

The number of names of members enrolled at the organization was twenty-four. The resolutions adopted were as follows:

1. That the highest title for teacher be elder, who may go out and make proclamation of the gospel at the suggestion of the brethren, for which he is not to expect a fixed salary, but if loss of time or cost of trip be too great for him, then it shall be at the common cost of the church that sends him.

2. That the other officers be deacon, treasurer, clerk, and sexton.

3. That we engage in no military service whatever.

We understand the Bible to teach that the saints will be rewarded on the earth when Christ comes to rule in righteousness.

We also learn that man is mortal, and can only get immortality in Christ, "for he is our life."

We believe that the wicked will be utterly destroyed—will be as though they had not been.

We baptize in that only name, Jesus Christ, for the remission of sins, as commanded by the apostles under the guidance of the Holy Spirit; therefore that which was taught and practiced by the apostles should be obeyed.

Now may the Lord help us all to learn and do his will, that we may be found worthy when he comes to make up his jewels.

J. E. HOVEN,
Clerk of the Church.

Mine Run Furnace, Va.

Editor Restitution:—Please find enclosed $2 for THE RESTITUTION, for Brother James E. Quimby and myself for the next six months. It is all the preaching we have of the one faith, and we love it too well to think of doing without it, and would be glad to do more for it than we do, but our only excuse is a want of means. We would be very glad indeed if we could have some other preaching of the right sort, but as we are so far from the rest of the brethren we have to content ourselves with the Bible and THE RESTITUTION for our guide, looking for that blessed hope and the glorious appearing of our Lord and Savior Jesus Christ. You have our earnest prayers for its success in heralding the gospel to those who, like us, are isolated and lonely. It affords us great comfort to read the letters from our dear brethren and sisters in the faith, and know that although strangers to each other in the flesh we are one family in Christ.

Let us all strive to hold fast our confidence in the faith without wavering, looking unto Jesus, who is our life, that when he shall appear we may be like him, for we shall see him as he is.

Ever yours, in hope of the soon-coming kingdom.

LEVI S. QUIMBY.

Good Export, Penn.

S. LECTIONS.

(Bible Rom.)

The Dreadful Pestilence.

Time and frost has killed the terrible pestilence. "Never before," says the *Interior*, "has this awful scourge taken so wide a sweep, and desolated so many once happy homes. And never before has there been so general an interest throughout the nation—it is a memorable year in our annals." It is estimated, says this authority, "that the loss to the South in the suspension or destruction of business, if it could be all told, would probably be little short of the loss caused by the burning of Chicago." Good authorities put this loss by the plague at $200,000,000. Over an area of the Mississippi valley 1100 miles in length and from 100 to 250 miles in breadth, it raged and spread terror and death. And the President in his Message informs the people that "about 100,000 cases are believed to have occurred, of which about 20,000 proved fatal." All this remember in one short summer. Ah, what shall come when other summers break the blossoms of flowers, God only knows. In the light of science and Scripture it is my belief that still worse, still sadder, still more calamitous times are coming to men. And I see no end of our evils "Till Jesus comes."

Faith.

The confiding public goes to sleep in a railroad car as quietly as at home. This quietness involves a faith immeasurably greater than is required to accept the Redeemer. It requires confidence in the engineer, whom we never saw, and of whom we only know that he belongs to a class many of whom are given to drinking. It requires confidence in every other engineer and conductor that may be running any freight or gravel train at the time. It requires confidence that these men, who must support a family out of a small salary, have money to secure a perfect timepiece. It requires faith in every old watch on the road. No saint was ever taxed to meet such demands. Why will not men believe God?

The fact that so many fish are dying off the coast of Florida calls to mind the awful prediction of Professor Knapp. From the juxtaposition of certain planets to our earth, he predicts that one-half of the population of the world, including man and all kinds of animals, and even vegetable life, will perish before or during the year 1880. In a lecture delivered several years ago, he said that this desolation would commence by the fishes of the sea dying, and pestilence and famine occurring in more southern latitudes. The famine in China and the yellow-fever scourge in the South, and now the fearful pestilence among the fishes in southern waters, are so many steps in fulfillment of Professor Knapp's prophecies.

In bibliography, those editions which proceeded from the press of the family of Aldus Manutius are termed Aldine. The first of that name established his press at Venice about the year 1490, where he cast Roman letter of a neater cut than had before been used, and also gave to the world the beautiful letter known as Italic, it first appearing in his Virgil of 1501. He also improved upon the style of punctuation previously in vogue, adding the semicolon to the points then used, and giving to the comma a better shape.

One of the Astor family has recently given to the Astor Library a book which brought 70,000 francs ($15,500) at an auction sale last summer in Paris. It is an early printed book, the first edition of the Catholicon of Joannes Balbus de Janua, dated 1460—a treatise on grammar and rhetoric and a Latin dictionary, the printing of which is attributed by Brunet to Gutteuberg.

SENTENTIOUS PARAGRAPHS.

Flattery is a false coin which is current only through our vanity.

Tillotson: A good word is an easy obligation; but not to speak ill, requires only our silence, which costs us nothing.

As every thread of gold is valuable, so is every minute of time; and as it would be great folly to shoe horses (as the Roman Emperor Nero did) with gold, so it is to spend time in trifles.

Bishop Hensbaw: "Our endeavors are in vain without God's blessing, yet in vain shall he challenge a blessing that endeavors not. Sloth is no less guilty than covetousness."

"They sowed in weakness and in tears;
They watched out with doubts and fears;
But God, their Father, heard their prayer,
And made their wait His constant care."

Enjoy the blessings of this day if God sends them; and the evils bear patiently. For this day only is ours; we are dead to yesterday, and we are not born to-morrow.

A mother's love, how sweet the name!
What is a mother's love?
A noble, pure and tender flame,
Enkindled from above,
To bless a heart of earthly mould;
The warmest love that can grow cold;
This is a mother's love.
—*James Montgomery.*

READING THE BIBLE.

Remain: I will answer for it, the longer you read the Bible, the more you will like it; it will grow sweeter and sweeter; and the more you get into the spirit of it, the more you will get into the Spirit of Christ.

PRAYER.

It is the voice of the needy to him who alone can relieve them. It is not eloquence but earnestness. It is not fine words, nor flowing periods, but it is a deep sense of our guilt urging us to approach the Savior, and to seek pardon, help, and salvation with strong crying—it may be with tears and groanings which cannot be uttered.

Bishop Taylor: Prayer is the key to open the day, and the bolt to shut in the night. But as the clouds drop the early dew and the evening dew upon the grass, yet it would not spring and grow green by that constant and double falling of the dew, unless some great shower at certain seasons did supply the rest; so the customary devotion of prayer twice a day, is the falling of the early and latter dew. But if you will increase and flourish in works of grace, empty the great clouds sometimes, and let them fall in a great shower of prayer. Choose out seasons when prayer shall overflow like Jordan in time of harvest.

We have shared our home together,
We have sat around one board;
And we'll find a home together
In the Paradise restored!

LABOR OMNIA VINCIT.

"Labor conquers all things." There are few difficulties which will not yield to persevering labor. Continuous toil surmounts every difficulty. It makes the wilderness of nature blossom as the rose.

THE ONE NAME—ACTS iv. 12.

When round my dying bed ye stand,
And kiss my cheek and clasp my hand,
O, whisper in my failing ear
The only Name I care to hear,—
The only Name that has the power
To comfort in the dying hour.

Let neither sob nor sigh be heard,
But still repeat that sacred word,—
Until the solace it imparts
Descends like balm upon your hearts,
And I in triumph gladly sing:
"O dreadful Death, where is thy sting?"
—*Miss H. M. Johnson.*

EASTERN ITEMS.

The *Political Correspondence* says intelligence has been received from Scutari that the inhabitants of Podgoritza telegraphed the Sultan their determination not to submit in any case to the enforcement of the Berlin treaty. Simultaneously with this notice the authorities of Podgoritza demolished the dwellings of those inhabitants of Spuz who had gone to tender submission to Montenegro.

A *Times* Vienna dispatch states that Prince Dondakoff-Korsakoff has made a special report to the Czar, asking his intervention in behalf of the Bulgarians in Macedonia, who declare that 120 of their villages have been burned and 9,000 persons massacred during the suppression of the insurrection. The Bulgarian fugitives have petitioned the foreign ambassadors for deliverance from Turkish rule.

A Hasir-Pir dispatch says General Roberts with a large force has entered the District of Khost, which he intends to occupy to overawe the mountaineers. No opposition is expected.

A correspondent with the Quetta column reports that the Afghans have flooded the country around Candahar, and that all non-combatants are leaving that city.

A plague has appeared among the Cossacks of Astrachan. The sufferers are isolated. Many doctors have been summoned to their relief. Of the 195 persons attacked since the 1st instant 143 have died.

POETRY.

Past—Present—Future.

S. A. CHAPLIN.

Sweet childhood hours—life's opening scenes—
How fondly memory backward leans
Toward its first dreams, and ardent pants
Let me re-live these blissful days.
How gay was spring, enrobed in bloom,
And dewy pearls, when morn's perfume,
And bright Aurora's crimson flush,
Were sweet as bridal beauty's blush.
'Neath summer's sun, in sportive race,
I watched the flight the shadows chase;—
Looked up to heaven's majestic blue,
That words of light were mocking thought;—
Then in the streamlet's natural flow
Looked down on heaven that hope below.
How oft before sin's shadow black
Had yet eclipsed life's shining track,
On mountain heights I wondering stood
In nature's midst solitude,
Before the palmist; sharp-felt
O'er rising peak or sinking dell;—
Ever withering flower were laid in death,
Cut down by Winter's killing breath,
And heart prophetic whisp'ers say—
Youth's transient actions fleet away.

* * * * *

These years are passed,—upon my brow
The snows of time are falling now.
The school-mates troops with whom I played
Are slumbering 'neath the grave-yard's sunset;
Parents that saw my life-dawn day
Are enrolled yonder in the clay;
Green mounds are heaved above the breast
Of sisters in their dreamless rest;
And graven marble-give the date
When children graced the earth of late;
And she—I name my youthful bride—
Is sleeping by these children's side;
The grass has often grown above
The saints who taught me God to love;
And while I wait the grave for me
Is ready as once, Ah, for thee;
For as I lit with bated breath
I hear thy steps, O coming death!

* * * * *

But Judah's seers foretell an hour
When death shall lose its eternal power;
That One shall come with might to save,
And break the bolts that bar the grave;
When that dear dust o'er which we tread
In deathless shapes shall leave that bed;
They say upon life's farther shore
No "trumpets beat, no billows roar";
That Indelen Paradise bloom
Beyond the sweets and the tomb;
That on those shores Jerusalem
Has golden streets and walls of gem;
No sorrows there, no grief, no sigh;
For tears are wiped from every eye;
That the eternal raptures there
The pure, the good, the holy, share;
That sin shall ne'er invade our home
In the delightful world to come;
Then, Heavenly Father, me I pray
Give youth eternal in that day.

COMMUNICATIONS.

This Hope and its Effects.

And every man that hath this hope in him purifieth himself, even as he is pure. 1 John iii. 3.

The hope of being like God, our blessed Savior, when he appears, and seeing him as he is, is indeed a peculiar hope, claimed by comparatively few. John does not say that every man has this hope, while many good honest souls who profess to be good Christians claim a different hope to this. But if our hopes do not agree, then our faith, the substance or basis of hope, cannot be the same, and there being only one faith, that is saving faith to produce the Christian's hope, then we act wisely to heed the apostle's admonition: "Examine yourselves, whether ye be in the faith; prove your own selves." 2 Cor. xiii. 5.

It must be self-evident to all reflecting minds, that this hope of being like God when he comes was the hope of apostles and primitive Christians. Not only so, but David the prophet who yet slumbers near Jerusalem, when contemplating this glorious heaven-born hope exclaims from the very depths of his heart, "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness." Psa. xvii. 15.

The beloved disciple, who gave us our text, was so enraptured with this doctrine which has cheered and sustained the hearts of the good of all ages, that he exclaims, in a most pathetic manner, "Beloved, now are we the sons of God, but it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him; for we shall see him as he is."

Paul, the aged, bears testimony as follows: "For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." Phil. iii. 20, 21.

Again, when writing to his Colossian brethren of this blessed hope and its realization, he admonished them to "Set your affections on things above, not on things on earth, for ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Col. iii. 2–4.

Peter, when instructing those who had the oversight of God's elect strangers scattered abroad, gives as a motive to faithfulness, "And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Peter v. 4.

"God, speaking in times past by his prophet, for our learning, that we through patience and comfort of the Scriptures might have hope," says "Behold the Lord God will come with strong hand, and his arm shall rule for him; behold, his reward is with him, and his work before him." Isa. xl. 10.

The personal coming of our Lord is one of the grandest and most life-inspiring themes that mortal ever contemplated. We may desire ever so much to be like our Lord; yet unless we believe the record God has given of his Son, and that the gift of God is eternal life through Christ, also exercise a strong living faith in those "exceeding great and precious promises," and conform our lives to the divine requirements, we cannot expect so much, but such, by their actions class themselves with those who "have no hope, and without God in the world," while those who have taken pains to dig deep and build on the sure foundation, rest secure amid the storms of life, waiting for the consummation of their hope—the redemption of their body, their vile body changed and fashioned like unto his glorious body. Blessed hope! And every man that hath this hope in him purifies himself, even as God himself is pure. Gentle reader, brother, or sister, is this your hope? If so, the fruits must follow.

John says that everyone having this hope, which is a peculiar kind of hope purifies himself. This must and will follow as a natural result, as effect to cause. The effect must correspond to the cause or hope that produces it. If our hope is a very peculiar one, so must our lives be. Then we form a class of peculiar people.

The glorious gospel of God finds us sunk deep, not only in tradition and false teaching, but also in sin and corruption; and there should be a corresponding change and reform in our customs of life, which is divinely required of us, and just as necessary and essential as to believe the unpopular truth to salvation. Sin in all its forms must be killed, our fleshly affections restrained, and our worse than useless habits, such as dram-drinking, tobacco-chewing and smoking, and many other such useless and hurtful habits, which I am sorry to say are now and then found on those who claim this peculiar hope, must be broken up. One versed in divine things would look for different and better fruit.

Paul, who has kept back nothing profitable, when addressing those who claim the promises, the basis or groundwork of this peculiar hope, says, "Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." Thus if we would share in the good things promised, we must conform to the requirements.

Brethren, is not this hope set before us a sufficient motive? Be not deceived. Jesus will soon come. He says, "I come quickly." Are we ready? Do our words and actions respond, Amen? T. E. ADAMS.

Behold this Child.

In our introductory article we have shown the relation existing between the Lord Jesus Christ and Israel, or the Hebrew nation, viz.: That God's purpose is plainly revealed; that in Abraham and his seed all nations are to be blessed.

In this article we purpose saying a few things in relation to God's purpose in creating the world or arranging the ages. He created it, not in vain. He made it to be inhabited. The heavens are the Lord's, but the earth hath he given to the children of men. Blessed are the meek, for they shall inherit the earth. David adds: "And delight themselves in the abundance of peace."

No statement of Holy Writ is susceptible of more positive proof than the one we affirm, viz.: That it was the original purpose of the Deity to have the world peopled with a race of holy beings.

Question: Will God's purpose be thwarted by the introduction of evil? We affirm, not in the least. But, if, as the orthodox believe and teach, evil is to be eternal; then, indeed, will this beautiful planet, deeply impressed with the seed of divine wisdom and power and goodness, prove to be a blot and a stain on one among the many mansions in God's house (John xiv.) which this child has undertaken to restore, fit up, and beautify, for a home and an everlasting inheritance for the saints.

How derogatory to the character of an infinitely just, merciful, and an All-Wise Deity to believe, or admit for a moment that evil will be eternal. If this be so, then the promise fails, Gen. iii. 15. The serpent's head will never be bruised. Alas! for lost humanity.

Since writing the foregoing, THE RESTITUTION has come, containing Brother Shepherd's article on "The Fall of Man," and the introduction of evil into our world. He has anticipated much we intended saying. We will try and not repeat what he has said, but will glean a little after so able an exponent has investigated the prophetic word.

How gloomy and forbidding the outlook if evil is to be eternal, and a portion of God's beautiful creation remain eternally under the curse. This cannot be so. God's word forbids it; yea, he has sworn by himself (because he could swear by no greater). But, as truly as I live, all the earth shall be filled with the glory of the Lord. Num. xiv. 21; Isa. xl. Habak ii. contain words of the same import.

Query: Will the glory of God consist in having a part of the world partitioned off for an eternal hell for lost souls to howl and rave in and blaspheme God Almighty to all eternity and God Almighty can't help it? so affirmed Professor Henry Cowles, of Oberlin College, in our hearing. But, says orthodoxy, God will prepare a place outside of the new heavens and the new earth. Not so fast. The word of God forbids the taking away from the planet on which we dwell, either the righteous or the wicked for reward or punishment. "Behold the righteous shall be recompensed in the earth, much more the wicked and the sinner." Prov. xi. 31.

But, says orthodoxy, we don't believe and teach that dreadful hell-fire dogma any more. Well, then, be honest, publish to the world the sad mistake and wipe the blasphemy from the escutcheons of the church and no longer fasten upon it a libel on the character of the God of the Bible. "Let not your hearts be troubled; ye believe in God, believe also in me. In my Father's house are many mansions. If it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you to myself; that where I am there ye may be also." John xiv. 1, 2, 3.

In this passage the Savior speaks of God's, or his Father's house, which can only mean the universe, composed of the many mansions of which our world makes one. That any of these many mansions except the planet earth are in a fallen condition, we do not believe. That the great work that God purposes to accomplish through this child, is to bring back, restore to more than Eden beauty, glory and perfection, and place it among, or in the great galaxy of mansions composing God's house, admits not of a doubt. That there will be a dark spot or a blemish upon it, we cannot for a moment admit. It would be charging God with imperfection and injustice; it would be virtually saying he began to build and did not count the cost, or was not able to finish. This would greatly please Bob Ingersoll, or Darwin, or some orthodox eternal torment advocate, but no intelligent Bible Christian can give countenance to any such blasphemy—not for a moment. The thought that God will have a clean universe, is glorious; beyond human conception. How it exalts the character of the Deity, and also of this child—his beloved Son, in whom he is ever well pleased. "For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." 1 Cor. xv. 25, 26.

Will there be progression and improvement after the above affirmations of the apostle are accomplished? or, in other words, will the world, and all that pertains to it, including man made immortal, remain in *statu quo*? This is a debatable question and opens a wide range for thought and argument. We will not at this time enter into the discussion, or express an opinion, supposing Brother Shepherd will ventilate the subject carefully and logically. We cannot believe that man, exalted to so high and glorious a position, will be idle, or as Dr. Aiken says: "Sit upon a white cloud and sing psalms to all eternity." Oh, the depth of the riches, both of the wisdom and knowledge of God. How unsearchable are his judgments, and his ways past finding out. Rom. xi. 33. The subject we have but barely hinted at, is vast, grand and sublime; far beyond the grasp of finite mortal man, with his dwarfed interest, for we see through a glass darkly. "What I say unto you, I say unto all, watch, for in such an hour as ye think not the Son of Man cometh."

NEWELL BOND.

Flat Rock, N. C.

LETTER DRAWER.

Editor Restitution:—I thought it was about time for me to renew my subscription for the paper, as it is now over three months past due. I never did neglect to before. It is not because I am not interested in the paper and the great truths it advocates, but on account of hard times. It is so hard to get money this winter. I am as much interested as I ever was. My hope in the coming of the Just One is as strong as ever; and I do not think it will be very long until the hope will be realized. But I can exclaim, with John, "Come, Lord Jesus, come quickly." I do think this groaning earth has great need of a change in its affairs.

Brother C. C. Ramsey came to our place October 20, and remained with us over three weeks. He is an able proclaimer of the gospel. He awakened a great interest in the minds of the people. Two were baptized, and many more were almost persuaded to become Christians. The church was greatly strengthened. But right in the midst of a good interest he was called away by sickness in his family.

Enclosed you will find $3 to renew my subscription for six months; and also Widow Bennett's. I would remark, right here, that Wilson Bennett died last September, and his widow was one that was baptized during our meeting; she being poor in this world's goods, I wish to continue the paper for her.

I will have to close by wishing you a merry Christmas and a happy new year. Your brother in Christ.

A. SEITZ.

Carlisle, Iowa.

Editor Restitution:—My time is past due. I now send $2.25. I want you to date from January 1, 1879. I would have sent before, but money is so hard to get. I will try and be more prompt in the future. I have taken THE RESTITUTION now about five years, and to me it is next to the Bible for instruction, for reproof, for righteousness, and for rightly dividing the Word of God.

I remain your brother, in hope of the age of restitution.

C. H. WATKINS.

Boardman, Iowa.

Editor Restitution:—You will please accept my thanks for your kindness in continuing to send THE RESTITUTION so long after my subscription had expired. You will find enclosed $1 to renew my subscription a little longer, as the dear paper is a great comforter in these trying times. I will send you another dollar probably in a month from now.

I am sorry to say that there are not many of the Abrahamic faith in this part of the country. They all seem to be deaf and blind to the teachings of the Scriptures. The Gentile times will soon draw to a close, and the dear Master will come to set up his kingdom upon the earth, with all his saints. But the people around here have his kingdom set up now! They know all all about it, and can't be taught any more! They are all going to heaven at death, on flowery beds of ease!

Yours in the hope of the soon-coming of our Lord and Master.

ANDREW SYME.

Denford, O.

Editor Restitution:—After arriving home this morning from a preaching tour in trying to spread the gospel as best I could, finding my subscription was up to-day for the paper, I would renew it by sending you the money for the paper for another year.

I am preaching in places where the immortality of the soul was never called in question, to their great surprise. I need not tell you how this is. You know better than I can tell you. I am trying to do all I can for the paper. We can't afford to do without it. I have another subscriber for six months.

Your brother in the faith.

S. T. HOOK.

Sugar Creek, Ind.

DIED.

H. M. Hickok, aged 47 years, December 13, 1878.

Brother Hickok was formerly a resident of Berrien county, Michigan, but for the past five years of Defiance county, Ohio. Being without brethren of like precious faith, except his very kind and much esteemed companion, he had concluded to return to his former residence, and join with the little band of believers here, but while on his way, driving his team through alone, his family to follow on the train, his horses ran away and killed him almost instantly, the wheel passing over his head. Our dear brother fell among strangers but they proved themselves friends, by bestowing every kindness possible on him and his family. The corpse arrived at Brother Merwins on the 17th. Remarks on the occasion by the writer from 2 Thess. ii. 16, 17. Brother Hickok has left a wife and five children to mourn his sudden death, but they sorrow not as others that have no hope. Sister Hickok's health is very poor, but that everlasting consolation and good hope through grace is her comfort.

May we be also ready.

SAMUEL ANDREWS.

Then, sleep, our brother, awhile in death,
Till Jesus bids thee rise,
To hail the Great Deliverer,
De-scending from the skies.

Then let our sorrows cease,
The time will not be long.
When we shall see thy smiling face,
Among the happy throng.

I. ANDREWS.

A Free-Will Offering.

We, the undersigned, having the good of the cause of truth at heart, and believing that it is our duty to sustain the gospel with our means as well as our tongues, and believing that God will bless us in all the offering we make in behalf of the truth, have paid the sum set opposite our names for the purpose of freeing THE RESTITUTION from debt, and sending it out as a messenger of truth to those sitting in darkness, and to comfort those who are walking in the light of Him:

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ANNOUNCEMENTS.

CONFERENCE.

There will be a general meeting of the brethren of the One Faith, or Church of God, held at the Van Allen school house, Marshall county, Iowa, Friday, Jan 31st, and Feb. 1st and 2d, 1879. The Van Allen school house is ten miles south of Marshalltown and five miles northwest of Union. Brethren coming by rail from the south will get off at Gilman and enquire for Benjamin Williams, two miles west, and those from the north will get off at Dillon and enquire for Lewis Caldes, four miles southwest. By order of the Church.

O. M. MYERS.

NOTICE.

The brethren of the church of God in Iowa will hold a general meeting, the Lord willing, at the Van Allen school house three miles northwest of Gilman and ten miles south of Marshalltown, Marshall county, Iowa, commencing Jan. 31, 1879, and holding over Sunday. A general invitation is extended. Those coming by rail from the south will get off at Gilman; those from the north at Dillon on the Iowa Central. JOHN FITE.

I will preach at Remington, Ind., on Sunday, Jan. 5, 1879, and if others that have not written to me in Indiana wish to do so, they may direct to Remington, care of J. O. E. McDougal. I probably will stay there over two Sundays or more. C. P. SWEET.

NOTICE.

I expect to spend the remainder of the winter in Kansas. Brethren wishing my labors may write me at Merrill, Brown county, Kansas.

J. M. STEPHENSON.

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16 NEW YORK: 79.

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POETRY.

Christmas, 1878.

W. L. CHICKERIT.

Up from the valley now
See the mist stealing;
Wreathed on the mountain's brow,
Its dark tears concealing.
See the first golden ray
Break from the night away,
Herald of blessed day,
Beauties revealing.

Hail to the glorious light
O'er the world streaming,
Vanished the shades of night
From the sun's beaming,
Hail to this natal morn,
Hail to the Savior born,
Death of his triumph shorn
By His blood streaming.

If we stand by the flocks at night
Shepherds were tending;
If we stand 'neath the heavens bright
O'er their heads bending,
We can hear o'er the dewy field
Soft sounds of music steal,
We can see the rent sky reveal
Angels descending.

Tidings of precious joy
To the world bringing,
Sin can no more destroy—
Hell to the stinging.
Christ shall in glory reign,
Israel to peace attain,
Blest be the savior's name
Loud hosts are ringing.

Praise ye the Lord above;
Worship ye nations;
God has in tender love
Given salvation.
God sendeth greeting, peace,
God bids thy sorrows cease,
Oh, let thy joys increase,
Redeemed creation.

Carol is the holy song
Glory proclaiming;
Vaulted the angel throng,
Silence is reigning.
Let us go where the Savior lies,
Let us haste as the eagle flies;
Behold the eastern star arise
O'er the spot dazzling.

See, in His manger-bed,
Jesus in all spring;
Watch o'er the holy head
Angels are keeping.
Gentile, thy light is here,
Israel, thy Prince, draw near,
Immanuel removes thy fear—
Comforts thy weeping.

Then, on thy natal day,
Let us rejoicing,
Casting our sins away,
Earth's riches spurning,
Fly unto Him for rest,
Lean on the gentle breast
And to thy arms be pressed—
Still our hearts yearning.

COMMUNICATIONS.

Twenty Reasons Why a Belief of "The Gospel of the Kingdom" is Essential to Salvation.

WILEY JONES.

1. Because it is that gospel which the blessed Savior himself preached. In proof of this assertion you need only to read the following testimonies, which are too clear and pointed to admit of any dispute:

"Now after that John was put in prison Jesus came into Galilee preaching *the gospel of the kingdom of God*." Mark i. 14.

"And Jesus went about all Galilee, teaching in their synagogues, and preaching *the gospel of the kingdom*." Mat. iv. 23.

"And Jesus went about all the cities and villages, teaching in their synagogues, and preaching *the gospel of the kingdom*." Mat. ix. 35.

At Capernaum "The people sought him, and came unto him, and stayed him, that he should not depart from them. And he said unto them, I *must* preach *the kingdom of God* to other cities also: for *therefore am I sent*." Luke iv. 43.

"And it came to pass afterward, that he went throughout every city and village, preaching and shewing *the glad tidings of the kingdom of God*." Luke viii. 1.

And even after his resurrection, he was seen of his disciples forty days, "and speaking of the things pertaining to *the kingdom of God*." Acts i. 3.

Now as to the absolute *necessity* of believing just what he preached, the Scriptures are equally clear, pointed, and pungent:

"This is my beloved Son, in whom I am well pleased; *hear ye him*." Mat. xvii. 5.

"*God* hath in these last days spoken unto us *by his Son*." Heb. i. 2.

"Him shall ye hear in *all* things *whatsoever* he shall say unto you. And it shall come to pass that *every* soul which will not hear that Prophet shall be *destroyed*." Acts iii. 22, 23.

"He that hath *received* his testimony hath set to his seal that God is true. ....He that *believeth not* the Son shall not see life; but the *wrath of God* abideth on him." John iii. 33, 36.

"Whosoever shall be ashamed of me and of my words, of him shall the Son of Man be ashamed when he shall come in his own glory, and in his Father's, and of the holy angels." Luke ix. 26.

"Let the word of Christ dwell in you richly in all wisdom." Col. iii. 16.

"If any man teach otherwise, and consent not to wholesome words, even *the words of our Lord Jesus Christ* and to the doctrine which is according to godliness, he is *proud*, knowing nothing." 1 Tim. vi. 3, 4. And "The day cometh that shall burn as an oven; and *all* the *proud*, yea, and all that do wickedly, shall be stubble; and the day that cometh shall *burn them up*, saith the Lord of hosts, that it shall leave them neither root nor branch." Mal. iv. 1.

These declarations of Scripture plainly settle the fate and doom of every man who "knoweth nothing yet as he ought to know" (1 Cor. viii. 2); for there are thousands of such, who, while making great pretensions to learning, and while wearing the high-sounding titles of "Rev." "D. D." and "LL. D." yet notoriously, stupidly, and persistently refuse to either preach or believe that blessed "Gospel of the kingdom" which the holy Savior preached from the beginning to the end of his personal ministry.

This fact alone—that the Lord Jesus preached *the gospel of the kingdom*—is enough to prove that a belief of that gospel is essential to salvation. This fact also convinces us, beyond the shadow of a doubt, that the gospel of the kingdom is the noblest, wisest, and best theme that can engage the the minds or tongues or pens of men: although it is well known that multitudes of modern teachers, both in high and low positions, are in the habit of treating it with almost a silent contempt. For all the world I would not be in the place of such teachers at the day of judgment.

2. Because in order to be saved we must "believe on the Lord Jesus Christ," who, as "The Messenger of the covenant," has brought "the good message" *to* man, *from* God to man. Acts xvi. 31; Mal. iii. 1. And of course we cannot be truly said to "believe on" a messenger so long as we reject the *message* which he has brought. Now that the gospel of the kingdom is his message is evident from the blessed Savior's own words—"I must preach the kingdom of God to other cities also, for *therefore am I sent*." Luke iv. 43. Also from the language of Peter—"The *word* which God *sent* unto the children of Israel, preaching peace by Jesus Christ.... began from Galilee after the baptism which John preached." Acts x. 36, 37. Now, on turning to the record we find that the word which began from Galilee, after the baptism which John preached, was "*the gospel of the kingdom of God*." Mark i. 14. This, then, is the message which we must believe, and refusing to believe it is refusing to "believe on" the high and holy messenger, and also on the Father who sent him; for "the *Father* which *sent* me, he gave me a commandment *what* I should say, and *what* I should speak." John xii. 49.

3. Because "this gospel of the kingdom" is a *testimony purposed*; the Savior said, "This gospel of the kingdom shall be preached in all the world for a *testimony* to all nations." A. R. V.'s translation of Mat. xxiv. 14. And as he—"The Faithful and True Witness"—preached this gospel of the kingdom during the whole of his own ministry, we know that it is a part of "*his* testimony," and as such it becomes an essential matter that we shall believe it, for "he that hath received *his* testimony, hath set to his seal that God is true.....And he that believeth not the Son shall not see life, but the wrath of God abideth on him." John iii. 33, 36.

4. Because Christ *commands* us to believe that gospel: "Jesus came into Galilee preaching the gospel of the kingdom of God, and saying,.....repent ye, and believe the gospel." Mark i. 14, 15. Of course he did not command them to believe "*another* gospel" than the one that he was preaching. The language, therefore, proves that he commanded them to believe the identical gospel which he was preaching—"the gospel of the kingdom of God." Does any one imagine that it is not essential to keep his commandments? "If ye *love* me keep my commandments." "Ye are my friends if ye do *whatsoever* I command you." John xiv. 15; xv. 14. "Why call ye me Lord, Lord, and *do not* the things which I say?" Luke vi. 46. "*Whatsoever he* saith unto you *do*." John ii. 5. "Blessed are they that *do* his commandments." Rev. xxii. 14.

5. Because, in the parable of the sower, "*the word of the kingdom*" is the true "seed" sown in the heart, and every one who "understandeth it not" is a mere wayside hearer, destined to perish: for "the man that wandereth out of the way of understanding shall remain in the congregation of the dead." Prov. xxi. 16. And now remember we have the authority of holy Scripture for saying that after hearing the "word of the kingdom," if any one endeavors, either "by smooth words and fair speeches," or by scowls and threats, to take away that doctrine out of your mind and heart, that person however fair his professions or intentions may be, is really doing the work and acting the part not of a Christian minister or of a friend, but of "the wicked one," or of "the devil;" for in Mat. xiii. 19, we read, "When any one heareth the word of the kingdom and understandeth it not, then cometh *the wicked one* and catcheth away that which was sown in his heart." In Luke viii. 12, we read, "Then cometh *the devil* and taketh away the word out of their hearts, lest they should *believe and be saved*." So we see that in reality not only the work but the motive is diabolical—the word of the kingdom, i. e., the gospel of the kingdom, is taken away from them "lest they should believe and be saved."

6. It is essential to believe the gospel of the kingdom, because the *apostles* preached it. The Savior said to them, by way of prophecy and command, "This gospel of the kingdom shall be preached in all the world for a testimony *panteon* to all nations." Mat. xxiv. 14. Any tolerably bright youth in a Sunday School ought to be able to tell you that the Savior's own personal ministry was confined to the land of Palestine. By whom, then, was it preached in all the world? Certainly not by the Scribes and Pharisees, nor by the Gentile philosophers; it must, therefore, have been preached by the apostles. Nor was it preached by them in all the world until after the day of Pentecost, for while the Master was with them, he expressly "commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not." Mat. x. 7.

As to the brief ten days between his ascension and the day of Pentecost, he was equally explicit, saying, "Tarry ye in the city of Jerusalem until ye be endued with power from on high.... Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and unto the uttermost part of the earth." Luke xxiv. 49; Acts. i. 8. That "power from on high" enabled them to speak the various languages of "all nations" to whom they were sent, and also to work miracles in confirmation of the gospel of the kingdom which they preached.

After reading those plain words, "This gospel of the kingdom shall be preached in all the world," I wonder that anybody can doubt or question the necessity of believing it.

Some people imagine that the fulfillment of this prediction and command of the Savior was entrusted to the modern self styled "successors of the apostles." But it is notorious that those who style themselves in these days "the successors of the apostles" do not preach "this gospel of the kingdom." The Scriptures teach that the Apostles themselves fulfilled that prophecy; the command to them was a personal one—"Go YE into all the world and preach the gospel to every creature." Mark xvi. 15. "YE shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." If their witnessing in Jerusalem and Judea was personal, it must have been personal also "in Samaria, and unto the uttermost part of the earth." Accordingly we find Paul, about thirty years after, declaring that it had been "preached to every creature which is under heaven," and "in all the world," *kosmo*. Col. i. 6, 23. "Their sound went into all the earth, *ge*, and their words unto the ends of the world," *oikoumeny*. The Roman empire is called "all the world," in Luke ii. 1, "There went out a decree from Cæsar Augustus that all the world should be taxed." The word here translated "world" is the same as that in Mat. xxiv. 14, and Romans x. 18—*oikoumene*. Matthew Henry acknowledges that "within forty years after Christ's death the *sound* of the gospel was *gone forth to the ends of the earth*." Rom. x. 18.

"The end" that should come after the gospel had been preached in all the world seems evidently to be the destruction of Jerusalem by the Romans, and the end of the Mosaic commonwealth, as described in the immediate context—verses 15 to 28. And it is remarkable that the end of that commonwealth, which took place A. D. 70, was delayed until then, apparently for the very purpose of allowing the gospel of the kingdom to be first preached among all nations.

We have now made it as clear as a sunbeam that the gospel of the kingdom was preached by the apostles after the day of Pentecost, and throughout the whole of their ministry; it was *oikoumenikos*, the *ecumenical* gospel—they preached it everywhere they went. This great truth must be constantly borne in mind. It can not be set aside. Neither the rough jeering of the ignorant, nor the equally malicious "cunning craftiness" of the "wise and prudent" can ever justle it. Mat. xi. 25. And therefore you must remember that whatever short phrase may be used in Scripture to designate what was preached at Corinth and other places, "This gospel of the kingdom" is always *implied* if not expressed in that phrase. The words of the Master—"This gospel of the kingdom shall be preached *in all the world*"—are plain enough proof that it was preached in *Corinth, Rome, Galatia, Ephesus, Philippi, Colosse, Thessalonica*, and in every other place to which Paul or any other apostle went.

To argue that Paul said nothing about the death, burial, and resurrection while preaching at Ephesus, because they are not expressly mentioned in Acts xx. 25, would be unscriptural and absurd. On the *same* principle, to argue that he said nothing about the *kingdom* while preaching at *Corinth*, because it is not expressly mentioned in 1 Cor. xv. 1-4, would also be unscriptural and absurd. Why did not A. Campbell, of Bethany, Va., teach his brethren this first principle of interpretation?

Having now proved that the apostles preached the gospel of the kingdom, I need only quote the following testimonies to prove that we cannot be saved unless we *believe what they preached*:

"He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me." Luke x. 16.

"Whosoever shall not receive you, nor hear your words, when you depart out of that house or city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the the land of Sodom and Gomorrha in the day of judgment, than for that city." Mat. x. 14, 15. See, also, Acts xiii. 51.

7. The belief of that gospel which the apostles preached—the gospel of the kingdom—is essential because it is the *only* gospel sanctioned by divine authority. One of their number, after he had been engaged in preaching it about twenty years, wrote to some who had heard it, saying, "Though we, or an angel from heaven, preach *any other* gospel unto you than that which WE have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed." Gal. i. 8, 9. Here is a fearful and a double curse pronounced against any man or angel who shall dare to preach any other gospel than that which the apostles preached—the gospel of the kingdom. Oh! what a fearful reckoning there will be for thousands of modern preachers in the day of judgment. Nor can the deluded flock of any such preacher hope to escape, for they not only receive him into their houses but bid him God speed, thus making themselves "partakers of his evil deeds." 2 John ix. 10, 11. Yes, it is the private member of the flock who preaches that other gospel, if we view the question according to the principle that *quid facit per alium facit per se*—he who does a thing by the agency of another, does it himself. It is the flock who employs the preacher, prescribes what creed he shall advocate, and pays the salary. So we see that both the preacher and his flock will have, in many cases, to share the double curse of preaching "another gospel."

8. It is essential because we learn from Mat. xxiv. 14, that it was the gospel of the kingdom which the apostles were commanded to preach in all the world, and we learn by comparing this with a parallel and supplementary Scripture, what is the penalty for not believing it—"he that believeth not shall be damned." Mark xvi. 15, 16. We are compelled to acknowledge that "the gospel" spoken of in Mark xvi. 15, 16, is the *same* as "the gospel of the kingdom" spoken of in Mat. xxiv. 14. To say that they are not the same would be saying that the Lord Jesus commanded his apostles to preach *two diverse and different* gospels in all the world; an idea too manifestly absurd to be entertained for a moment. To all true Christians there is but "one faith," and that is called "the faith of the gospel," because it is the belief of that *one* gospel of the kingdom which the apostles preached. And there is but "one hope," called "the hope of the gospel," because it is the hope of realizing those "exceeding great and precious promises" contained in that one gospel of the kingdom. Compare Eph, iv. 4, 5, and Col. i. 23; Phil. i. 27.

Having now proved clearly that the gospel in Mark xvi. 15, 16, is the same as the gospel of the kingdom in Mat. xxiv. 14, it would be perfectly right and proper to add the two passages into one harmonized form, thus: "Go ye into all the world and preach the gospel of the kingdom to *every* creature; he that believeth and is baptized shall be saved; but he that believeth not shall be damned."

9. It is essential because an apostle says, "If our gospel," meaning the gospel preached by himself and the other apostles, "be hid, it is hid to them that are *lost*." 2 Cor. iv. 3. I *freely* admit that many very moral and honest men, since the apostolic age, have lived and died without having ever heard or believed the gospel of the kingdom; but I cannot admit that they died in a *saveable* state. I suppose that none of them excelled Cornelius. He was "A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway. A just man, and of good report among all the nation of the Jews." And yet, notwithstanding all these excellences he "was warned from God," yes, "warned" to send for a preacher of the gospel of the kingdom, and hear from him words whereby he might "be saved." Acts x. 1, 2, 22; and xi. 14. I suppose that none of them were more "eloquent" or more "mighty in the Scriptures," or more "fervent" and zealous than Apollos: and yet even he needed to have "expounded unto him the way of God more perfectly," by two humble believers of the gospel of the kingdom. Acts xviii. 24, 26.

10. A belief of the gospel of the kingdom is essential because the apostles preached it "with the Holy Spirit sent down from heaven." 1 Peter i. 12. Hence to reject that gospel is to reject the combined testimony of the Father, the Son, the Holy Spirit, and the holy apostles.

11. It is essential because the Scripture says, "*How* shall we escape if we neglect so great salvation which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him." Heb. ii. 3. The sacred record shows that it was the gospel of the kingdom which began to be spoken by the Lord Jesus, and was confirmed unto others by his apostles who heard him. It is indeed a great salvation, because "it is the power of God unto salvation to *everyone* that believeth." Romans i. 16; Mark i. 14; Mat. xxiv. 14.

12. It is essential because to reject it is also to reject the evidence of the miracles and signs which the Lord enabled the apostles to work in confirmation of what they preached. Mark xvi. 20; Heb. ii. 4.

13. It is essential because to believe that gospel is to "receive the word of God." At Samaria, "When they believed Philip preaching *the things concerning the kingdom of God and the name of Jesus Christ*, they were baptized both men and women.....Now when the apostles which were at Jerusalem heard that Samaria had received *the word of God*, they sent unto them Peter and John." Acts viii. 12, 14. Now "the things concerning the kingdom of God and the name of Jesus Christ" constitute the gospel of the kingdom; and if the Samaritans had rejected those things, the report would not have gone to Jerusalem that they had received, but that they had *rejected* the word of God; and no one who rejects that word can be saved.

14. It is essential because James, in describing how a true Christian is generated or produced, says, "Of his own will begat he us by *the word of truth*;" and that same regenerating word is called "incorrupt like *seed*," which expression carries us at once to the parable of the sower, where the seed is declared to be "*the word of the kingdom*." Compare James i. 18, with 1 Peter i. 23, and Mat. xiii. 19. Hence in the law of generation it requires the word of the kingdom, i. e. the gospel of the kingdom, to generate or produce a child of God.

15. It is essential for us to believe it because it was believed by the Christian converts in Thessalonica, who were a model church in the apostolic ministry, being "ensamples to all that believed in Macedonia and Achaia." One of the apostles wrote to them, "Our testimony among you was believed." 1 Thess. i. 7; 2 Thess. i. 10. That testimony was the gospel of the kingdom, for the Savior said, "This gospel of the kingdom shall be preached in all the world for a testimony to all nations." Mat. xxiv. 14.

16. It is essential for us to believe it because it was believed by the early converts in Samaria when they "believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ." Acts viii. 12.

17. It is essential for us to believe it because it was believed by Cornelius when Peter called his attention to the word which "began from Galilee after the baptism which John preached, and was published throughout all Judea." Acts x. 36, 37. The record proves "that word" to be the gospel of the kingdom, for it says, "Now after that John was put in prison, Jesus came into Galilee preaching the gospel of the kingdom of God." Mark i. 14. "And it came to pass afterwards that he went throughout every city and village preaching and showing the glad tidings of the kingdom of God," Luke viii. 1. And Cornelius, like the Samaritans, believed "that word" *before receiving baptism*.

18. It is essential for us to believe it because the early converts in Rome believed it, where Paul sojourned for two whole years "Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ." Acts xxviii. 23, 31.

19. It is essential for us to believe it because it was believed by the early converts in Ephesus, where Paul continued a long time preaching "the things concerning the kingdom of God." Acts xix. 8; xx. 25.

These bright and shining examples become a law to us, for we are commanded to "earnestly contend for the faith once delivered to the saints;" to "hold fast the form of sound words;" to keep constantly before us the ancient landmarks of the primitive and apostolic faith. "Ask for the *old* paths, where is the good way, and walk therein, and ye shall find rest for your souls." Jer. vi. 16.

20. Finally, a belief of "the glad tidings of the kingdom of God" is essential because those tidings constitute a large portion of the words and sayings of our Savior, the keeping of whose words and sayings is a true *test* of our *love* for him. "If a man love me he will keep my words.....He that loveth me not keepeth not my sayings." John xiv. 23, 24. And certainly we cannot be saved unless we love the Lord Jesus, for the fearful penalty has been pronounced, "If any man love not the Lord Jesus Christ let him be Anathema Maranatha," i. e. accursed when the Lord comes. 1 Cor. xvi. 22.

And now to recapitulate:

1. You cannot be saved unless you believe that gospel which Christ and his apostles preached.

2. *They* preached "The gospel of the kingdom."

3. *Therefore* you cannot be saved unless you believe "*The gospel of the kingdom*."

Suffolk, Va., Nov. 1878.

In This So?

J. D. COOK.

What saith the Scripture as to Adam's hope; and his immortality? How readest thou Brother M. S. Dee. 18? "What the law saith it saith to those who are under the law." Rom. iii. 19. Surely this applies to Adam; and the law said to him, "Thou shalt surely die." Has this personal penalty been violated law been recalled? How I read nothing of it. We read that "Death reigned from Adam to Moses, even over them who had not sinned after the similitude of Adam's transgression." Romans v. 12-14. Death reigned (was sovereign) over those whose sin seemed far less aggravated than Adam's. Did it not, then, reign over Adam still more absolutely?

Again. Is not Abel the first example of faith? Heb. xi. Nay, more: If Adam had surmounted the sentence of death, and from that positive and personal subjection to certain death had passed from its condemnation to justification of life, would it not have been worthy of special mention in the record of those who by faith had obtained a good report?

Here are three several positions of "thus saith the Lord" I and are they not the sum of all the Bible reveals, positively, on the question of Adam's destiny? In other words, is it well to expatiate on mere inferences, and ignore the plainest terms of all that Revelation does contain on that point? "If any man speak, let him speak as the oracles of God." 1 Peter iv. 11. The word is "profitable for correction, and instruction in righteousness, that we may be" thoroughly furnished unto all good works." 2 Tim. iii.

Other points are waived. Pardon me if this note seems illtimed. To my feeble apprehension it seems best every way to begin, go on, and end, with the Word of the Lord in all its heavenly revealings. See Rev. iii. 10. "Because thou hast kept the word of my patience, I also will keep thee!" Amen.

In reference to the discovery of the satellites of Mars Mr. Proctor writes:—"Last year, mention being made of Voltaire's guess about the satellites of Mars, which M. de Fonvielle claimed as the first suggestion of the kind ever made, I stated that Kepler had made a much earlier guess to the same effect, quoting his ideas, but not his words. I could not, as I mentioned at the time, recollect where the original passage occurred. A day or two since I came across the passage in Brewster's 'Life of Kepler.' It corresponds exactly with my account of it last year. Writing to his friend Wachenfels in 1610, Kepler says:—'I am so far from disbelieving the existence of the four circum-jovial planets that I long for a telescope to anticipate you, if possible, in discovering two round Mars, as the proportion seems to require six or eight round Saturn, and perhaps one each round Mercury and Venus.' It was from this suggestion, no doubt, that Voltaire and Swift borrowed their guesses; which, however they present in such a way that some supposed they had really seen the satellites, an idea utterly inconsistent with possibilities, even if Kepler's original suggestion be overlooked."

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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THE RESTITUTION advocates the Acts "restitution of all things which God hath spoken by the mouth of all his Holy Prophets since the world began." It also advocates, as a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ; and many other kindred truths. It also advocates a hearty belief of the Gospel, repentance, and immersion as prerequisites to the forgiveness of sins, and a holy life as essential for final salvation.

COMMUNICATIONS.

The One Spirit.—No. 2.

B. WILSON.

Brother Kimsey in RESTITUTION of December 11th, comments on my former article on the "One Spirit," and asks some questions, which it may be well to notice. It appears that we are not fully agreed. Perhaps we do not properly understand each other. I try to write plainly, and have no desire to hide my meaning. There are certain points connected with this subject on which all are agreed. Some of these may be enumerated as follows:

1. That the One Spirit is the Holy Spirit, or the Spirit of God.

2. That this Spirit is a revealing Spirit, or the medium through which God has made known his will to man.

3. That it was given for this purpose to the ancient seers, Jesus, the apostles, and the Church of God.

4. That when these holy men were inspired they gave what they received in words or signs addressed to the understandings of men. God spoke through them—they spake as moved by the Holy Spirit. Heb. i. 1; 2 Pet. i. 21.

5. That the writings of both the Old and New Testament, were written by inspired men, and contain within them that which is "profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii. 16, 17.

6. That this present dispensation began with a pouring out of the Spirit upon a few Jews at Pentecost, (Acts iii.) and a few Gentiles in the house of Cornelius, (Acts x.) This was a limited fulfillment of Joel ii. 28-32, and was called "the first-fruits of the Spirit."

7. That there will be a more general outpouring of the Spirit upon the restored house of Israel, "When the times of refreshing shall come from the presence of the Lord." Acts iii. 19; Isa. xliv. 3; Ezek. xxxix. 29.

Upon the foregoing points we are more or less agreed; and will pass by them at this time, and present a few items upon which there is a difference of opinion.

1. That the Spirit was possessed by each member of the primitive Church.

2. That this Spirit could *then* and can *now* be obtained direct from heaven, independent of the apostles.

3. That it is necessary to have the presence of this Spirit, in the heart, to produce the fruit of the Spirit, Gal. v. 22, 23, and in order to teach, guide, comfort, and sanctify the believer.

There may be other points of difference, but these will show the issue. Let me be understood. I believe that all things are of God. The works of creation were elaborated by his Spirit, and everything in our present salvation and future redemption must be attributed to the same wonder-working power. This I am firmly believe as the most ardent advocate of the direct operation of the Spirit. The difference between us is in the mode of its working. I contend that Deity works after the counsel of His own will, and in perfect agreement with his own moral and intellectual nature. He has endowed man with similar godlike faculties, and he expects him to use them for the glory of his Creator, and for his own highest good. God is glorified by the proper use of all the powers of body and mind of which man is possessed. Man, as a moral, intellectual, and animal being, has been placed under law to his Maker. His reason is treated with respect, and he is always appealed to as an intelligent and accountable being, in language that he can understand. Hence, God *spoke* to the fathers by the prophets, but in these last days by a Son. Heb. i. 1. When he gave Israel the law, he came down upon Sinai, and *spake* with them *from* heaven. And when they would not hear, he forbore with them for many years, and testified against them by his Spirit *in* his prophets. Neh. ix. 13, 30. Priests and prophets were God's mediums of communication with the people of Israel.

But we have to do more especially with the present age, and as to how God communicates with us. God is one—the Spirit is one. The same principle is followed. Man's reason is appealed to in *words* capable of being understood. He is not left to guess at what God may mean by some indefinable feeling or emotion he may have, or fancy he has. By no means. Jesus came as God's representative. He appeared to the children of Isaac as the prophet like unto Moses. Jehovah said of him, "I will put my words in his mouth; and he shall speak unto them all that I shall command him." Deut. xviii. 18. And Jesus himself said, "I have not spoken of myself; but the Father which sent me, he gave me a commandment what I should say and what I should speak." John xii. 49, 50; xiv. 10. The Father by his Spirit was in him, dictating the words, and doing the works. Those who heard the words, and saw the works, were held responsible. Of such Jesus said: "If I had not come and spoken unto them, they had not had sin; but now they have no excuse for their sin." John xv. 22-24. The apostles also were inspired by the same Spirit. Jesus sent them into the world with the same message which he had received of the Father, and qualified them for the work. They were his ambassadors, to whom was entrusted the word of reconciliation. 2 Cor. v. 19, 20. To them he said: "He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me despiseth him that sent me." Luke x. 16. And speaking of them to the Father, he said: "I have given unto them the words which thou gavest me," John xvii. 8; and they received the Holy Spirit as an helper, to teach them all things, and to bring all things to their remembrance, whatsoever he had said unto them. John xiv. 26.

Thus we see that God's message to men, whether through Jesus or his apostles, was communicated in spoken words. They also delivered that message in words easy to be understood. The Apostle Paul, though he had received a polished education, could say: "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." 1 Cor. ii. 1-4.

Again, he says, that the things the apostles received of God they spoke, "Not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth." Verse 13. The Holy Spirit taught them to present the truth of God *in words* addressed to the understanding of their hearers. This kind of Spirit influence is consistent with right reason, both in God and man. God speaks to man in words—it is man's duty to hear. The Apostle John wrote: "We are of God; he that knoweth God heareth us; he that is not of God heareth not us." 1 John iv. 6. They declared what they had seen and heard, yet they had the Spirit, and yet they spoke and wrote was under its guidance. They spoke as having authority.

I wish the reader particularly to notice that there is no evidence to be found in the Scriptures, that God has ever revealed his will to man, in any other way than through the senses—the avenues through which he obtains all his knowledge. Neither natural nor spiritual knowledge is gathered in some mysterious, unexplained manner. The popular notion of the Spirit being within us, and acting as an instructor, a guide, a comforter, a sanctifier, etc., without the use of words addressed to the ear, is a fallacy. It is simply absurd. If such were the case we should have no need of the Bible. I contend that God has made known in the Scriptures, in intelligible language, all that is necessary for the perfection of character. And as this revelation is given by the Spirit, in God's words, "they are spirit, and they are life," to all who receive them. If, with the word of a king there is power, how much more with words proceeding from God. They require no separate, subtle, mysterious influence, as some say, to explain their meaning and to clothe them with power.

Let us now consider some of Brother Kimsey's statements and objections to the views I advocate concerning the One Spirit, and its operations. Let us inquire:

1. Did all the members of the Church, in apostolic times, possess the Spirit, or was it promised to each member of the whole body, *from then* until the coming of the Lord?

Brother K. quotes 1 Cor. ii. 7, to prove that *all* had the Spirit; this, however, only proves that those who possessed those spiritual gifts were to use them for the benefit of the church. The apostle only enumerates the various gifts then possessed by the Corinthian church, and shows that they were given by the self-same Spirit for the profit of all. He says: "Forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church." 1 Cor. xiv. 12. The apostle taught them that whatever gift they might have, or desire to have, the good of all the brethren was to be sought. It was lawful for them to desire spiritual gifts, (1 Cor. xiv. 1;) but to desire to prophesy or teach [illegible] be preferable because he that prophesieth or teacheth, "Speaketh unto men to edification, and exhortation, and comfort." Verses 1-6. It appears that the Corinthians desired the gift of tongues mainly. The apostle shows that, unless they interpreted also, it would not be profitable to others. Does not this language imply that the gifts were not possessed by *all* the brethren? He says: "I thank my God, I speak with tongues more than ye all; yet in the church I had rather speak five words with my understanding, that I might teach others also, than ten thousand in an unknown tongue." 1 Cor. xiv. 10-19.

I find no proof that *all* in the primitive church had spiritual gifts. Nor do I find a promise that each member of the body should possess them in the present state. The Spirit was given partitively to the primitive church, in a variety of *gifts*—so that they only knew in part, and prophesied in part—that is, they only obtained knowledge, and communicated it partitively. And even this was to end. "Whether there be prophesies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away." 1 Cor. xiii. 8. Whether this was a prophecy, or merely a logical deduction from certain premises, it matters little, for the fact of the discontinuance of spirit-gifts is patent to all. True, we have the word of truth, given by the Spirit, which is a perfect rule of faith and practice, and which is able to perfect the character of every believer, but we have not yet come to the perfect state. "Now we see through a glass darkly," whether living in times of spiritual gifts, when God's will was given in portions, or living now, when we possess it as a whole. In the days of the gifts, the members of the body were exhorted not to believe every spirit, and to try the spirits, because *false spirits* were gone out teaching error; so now, though we may be satisfied that all the books of the New Testament were written by inspired men, yet we have to contend with errors which have been introduced into the Greek MS., and also with errors in translation, as well as many clauses which are unavoidably darkened somewhat in rendering them into another language. Thus, we do not see things clearly in the present imperfect state, but when that which is *perfect* is come, we shall be able to see with undimmed and unobstructed vision. I again repeat that I find no proof that *all* in the primitive church possessed the gifts of the Spirit. The exhortation given to seek after the best gifts, to try the spirits, to prove all things, etc., implies that some did not have them.

2. Can the Spirit, in its various gifts, be obtained now, direct from heaven, in answer to prayer?

There are only two ways recorded in which the Spirit was given—by baptism and laying on of apostolic hands. No instance given of any other way. The baptisms of Spirit are recorded in Acts ii. 1-4; x. 44-46; xi. 15-17. The Lord Jesus alone could baptize in Spirit. Then the apostles after they were thus filled with Spirit could impart it to others. They did so by the laying on of their hands upon baptized believers. See Acts viii. 14-17; ix. 17; xix. 6; 1 Tim. iv. 14; 2 Tim. i. 6.

Brother Kimsey infers, because Peter and John prayed for the Samaritans that they might receive the Holy Spirit, that we also may pray and obtain the same Spirit. He says it is God's gift. That is true. But how does he give it? The facts in the case give the true answer. The Samaritans did not receive the Spirit until hands were laid on them. Simon Magus saw this. He coveted this power which the apostles possessed. "Give me this power," said he, offering them money to buy it, "that on whomsoever I lay hands, he may receive the Holy Spirit." Peter replies: "Thy money perish with thee, because thou hast thought that the gifts of God may be purchased with money."

What was it that Simon wished to buy? Not the Holy Spirit, *but the power of giving it.* He saw that the apostles had that gift; and that is what Peter calls "the gift of God," in which Simon had neither part nor lot. The apostles then possessed one extraordinary gift over and above all others —the power to impart the Holy Spirit to believers. God used them [illegible] signs of conferring his Spirit [illegible] Church. We have no intimation in the record that the apostles ever conferred this power upon others, or that others than the apostles ever gave the Spirit, or that any one ever received it except through them. Of course, the pouring out of the Spirit on the apostles at the first, and afterwards upon Cornelius and his house is not reckoned.

Brother K. says, because I admit that the apostles themselves received the Spirit without imposition of hands, I admit all he claims. Our brother is mistaken in this. The apostles had the promise of this baptism of the Holy Spirit; they were told what it would do *for* them, what it would do *through* them, and how long continue *with* them. Hence they were told to *wait* for it. Acts i. 4, 5. None else had this promise. For any one else than they to claim this promise of Spirit baptism, is rather presuming.

Brother K. quotes two promises made by Jesus to the apostles, which belong equally to all disciples. The first is a promise of the kingdom, Luke xii. 32; the second, a promise of the Holy Spirit, Luke xi. 13; more properly, *a holy spirit*, or disposition. These promises are conditional. The promise of the Spirit, the Comforter, to the apostles, was unconditional, *and to them only.* Consult what Jesus said—John xiv. 16, 17, 26; xv. 26; xvi. 7-15.

Our Brother K. says: "The Holy Spirit is pledged to us if we comply with the conditions." What conditions? The apostles had to wait for it. They did so, and the promise was fulfilled. Was part of it left unfulfilled for us to wait for? If he refers to Luke xi. 13, the condition is asking the Father; but this is not to the point. In the parallel passage in Matt. vii. 11, instead of a holy spirit we have good things.

In Acts ii. 38, 39, to which Brother K. refers, the conditions are repentance and immersion in the name of Jesus Christ for the remission of sins. Are there not thousands now living who have complied with these conditions? and yet not one of them possesses the gifts of the Spirit, as our primitive brethren had them. Has the promise failed, or do we misapply it? Or are we yet not built on the proper foundation, as Brother K. intimates? What is lacking?

He says: "When we come to the required standard of the faith, the gift is ours." What is that? Please explain.

Again, he asks: "Shall we not go to work to build on the one foundation, which she (the apostolic church) has abandoned, and claim all the promises that were made to the bride?" Certainly; that is the work we are all engaged in, I hope; if we are not all so engaged, we had better look to our standing, and examine ourselves whether we be in the faith.

3. Is it necessary to have the presence of the Spirit within us, as the apostles had it, to produce the fruit of the Spirit—Gal. v. 22, 23—and in order to teach, guide, comfort, and sanctify us?

Brother Kimsey says: "The Spirit, in the early Church, produced all the fruits enumerated; and is it not because of the absence of the Spirit, those other fruits?"

Again, he says: "Our brother seems to think that we can have the fruits of the Spirit and not have the Spirit itself." I do hold that it is not necessary for us to possess the Spirit as the apostles did, in order to produce the fruit of the Spirit. These traits of Christian character are the result of obedience to the words of the Spirit, whether developed in the early Church, when the Spirit was present in its gifts, or in these last days. In the days of Spirit manifestation, the believers, the body, the church, were instructed by inspired teachers, *in words.* These gifted men were required to feed the flock—to speak the truth in love—to speak as the oracles of God—to reprove, rebuke, exhort with all long-suffering and doctrine.

According to Brother Kimsey's theory, all this would be unnecessary, as he contends they all had the Spirit, and it produced its fruit in them. But it was just as essential for them as it is for us, to be mindful of the words of the prophets and commandments of the apostles. 2 Pet. iii. 1, 2. If we are not forgetful hearers, but doers, we shall be blessed. We bring forth the fruit of the Spirit, by attending to its teachings. If we live in the Spirit, walk in it, be guided or led by it, its fruits are manifest in our lives. The "other fruits" our brother refers to are the works of the flesh—manifest in *all* who are not led by the Spirit, whether in early or later times. The Spirit never did, and never will, act upon the moral and intellectual nature of man, except in accordance with the laws which govern it. If man's character is to be changed or improved, his intellect is appealed to, and motives presented to his moral nature. No force is used except this kind of moral suasion.

I cannot conceive that the early Christians had any better opportunity to develop these fruits of the Spirit than we have now. The Spirit can only develop character in us, by our obedience to its teachings. There is but one Spirit for primitive and modern Christians; our early brethren were under its immediate teachings, but they had them only partitively,—here a little, and there a little; in later times, however, we have the same teachings, but in a more compact form. What brother will dare to say that we lack any teaching in the oracles of God to make us perfect in all good works? Or to say that these words are powerless to produce fruit, unless the Spirit is present to apply them to the heart? It does seem that Brother K. can scarcely apprehend the point at issue, when he asks—"If the words of the Spirit are all we need, did the disciples need more than we do?" I answer, no. But the infant church did not have the words of the Spirit, as we have them, they had them only as given through the agencies then chosen and appointed. Those very means were then necessary to give those words for the growth of the church in favor and knowledge. The Spirit used these agents in all the churches to do its work. They were to teach, exhort, reprove, rebuke, guard and defend the truth and the brethren, holding fast the faithful word, and being examples to the believers, in word in conversation, in charity, in spirit, in faith, in purity. The Spirit was their Helper by these means. But they had no better chance *then* than we have *now* to perfect character, and produce the fruit of the Spirit.

The outpouring of the Spirit at Pentecost was only a partial fulfillment of Joel ii. 28-32. The prophecy and promise embraces the future restitution. Peter said to the Jews: "The promise is to you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts ii. 39. They were exhorted to "repent and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." Acts iii. 19. The Spirit which the apostles received was only "the first fruits." Rom. viii. 23. They also called it "the earnest of the Spirit," 2 Cor. v. 5; i. 22. God anointed the apostles, and sealed them, and gave them the earnest or pledge of the Spirit. So also the Ephesians, according to Paul, were sealed with the Holy Spirit of promise, which is the pledge of our inheritance. Eph. i. 13, 14; iv. 30. These passages intimate that there is something more to be looked for. The apostles, and others in the early Church, had the first-fruits and *earnest* of the Spirit—a *foretaste* of the powers of the age to come. The whole body has been blessed by its influence, and shares in the promise. And just as sure as the church is perfected in character by its quickening, enlightening, and sanctifying influences, so surely will it be filled with the fulness of God. How can the prayer of Jesus be answered without this? "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." John xvii. 20, 21. This, without doubt, refers to the future. This indissoluble unity of the Father, Son, and Church, will be when the Bride will have made herself ready, and puts on her beautiful garments of righteousness, clean and white, and is forever united to her Lord. She will then possess the full plenitude of the Spirit. The Church is now being built upon the true foundation, and is growing into an holy temple in the Lord. The whole body of Christ is builded together for an habitation of God through the Spirit. The glory of the Lord did not fill either the tabernacle or the temple until they were finished; and so this spiritual building or temple must be completed, before God by his Spirit, will dwell therein. The perfect state will then be reached —"the measure of the stature of the fulness of Christ."

And now "may we be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge, so that we may be filled with all the fulness of God." Eph. iii. 18, 20.

[Advocate and Guardian.]

What are We Coming To.

It would almost appear to the careful observer, as he sends his thoughts abroad over our own country, and the nations of Europe and the world, that the times of tribulation spoken of in Scripture as anunciatory of the latter days, had already come. The foundations of industry, order and prosperity, seem to be tottering. Governments are corrupted, people rebellious, enterprise paralyzed, trade and commerce languishing, and individuals bankrupt. Suffering and distress prevail everywhere to a most unusual degree. Wars and rumors of wars, famine, pestilences and earthquakes in diverse places, increasing wickedness, and heart-sickening casualties and crimes startle the community, and large multitudes exclaim: What are we coming to? The answer seems plain.

The world is hastening to its destiny. Prophecy is fulfilling, history completing. The kingdoms of this world are being disorganized that they may become the kingdoms of our Lord and of his Christ. The nations are filling up the cup of their iniquities, which shall turn in their hands into the cup of the Lord's fury. Leaders of false religions are binding upon their followers heavy burdens, and grevious to be borne, which are destined to be thrown back with crushing weight upon their own heads. Communities are laying up for themselves "wrath against the day of wrath, and revelation of the righteous judgment of God," and individuals sinning with a high hand against knowledge and love, are provoking the Almighty to a just retribution. Let the Lord's people be aw zealous and active for the Master, liant and uncompromising against waiting for his appearing, by brightness of whose coming the of sin is to be finally destroyed.

THE RESTITUTION.

E. A. CHAPLIN, Editor.

PLYMOUTH, INDIANA, JAN. 15, 1879.

IN our Letter Drawer will be found some appeals for help. Let those of our brethren who can assist the poor in their sufferings remember the words of the Lord Jesus, that "It is more blessed to give than to receive." We will try to do a little.

OUR old patrons are quite generally renewing their subscriptions for 1879. We hope all will do this as soon as practicable, as we are dependent upon current receipts for the publication of our paper. We are living in the grandest period of the world's history. We are just at the very closing of this dispensation, and each passing year will rapidly fulfill the few remaining items of prophecy belonging to this age. THE RESTITUTION will not be needed much longer to herald the coming One and the establishment of his kingdom. We are nearing a most fearful crisis in human affairs. Let us work, watch, pray, and sacrifice for the cause of truth. A crown of glory is at stake and our present opportunities are more priceless that jewels. Treasures in this world will soon be of very little consequence.

COMMUNICATIONS.

GREAT IMPENDING CRISIS.

Signs as Given by Paul, Peter and John.

J. P. WEETHEE.

In our last number we examined the declaration of Christ, "For as in the days of Noah (were), they were eating and drinking, marrying and giving in marriage, and knew not;" "also, as in the days of Lot," "so shall also the coming of the Son of man be," dwelling particularly upon the point of similitude, "eating, drinking, marrying and giving in marriage, and knew not." To the features of these times predicted, allow us to introduce testimony from Paul, Peter and John.

1. *Paul.*

Paul, like his Divine Master, has given us a prophetic chart on which is delineated a certain character, whose [illegible] from his days to the return of our Savior. His description is as follows:

"Let no man deceive you by any means; for (that day shall not come,) except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he, as God, sitteth in the temple of God, showing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things?

"And now ye know what withholdeth, that he might be revealed in his time. For the mystery of iniquity doth already work; only he who now letteth (will let) until he be taken out of the way. And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming. (Even him), whose coming is after the working of Satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness." 2 Thess. ii. 3–12.

This character was working in Paul's day. Verse 7. The present position of that power is a sign of the near coming of Christ. In consequence of what Paul had stated in a former letter, ("We which are alive,") they were looking for the Lord's immediate return, and were neglecting to "occupy." To correct this error, he gives them a chart of the life of the man of sin, stating that he would be consumed by the Spirit of Christ's mouth and destroyed by the brightness of his coming.

2. *Who is that power?*

There is a great apostasy—"a falling away." Verse 3. This defection is further described in 1 Tim. iv. 1–3. "Now the Spirit speaketh expressly (by an audible voice to me, Acts x. 10, 20; xiii. 19; xvi. 6; xxi. 11,) that in the latter times (gospel times) some shall depart from the faith, giving heed to seducing spirits and doctrines of devils [illegible] speaking lies in hypocrisy; [illegible]ake, [illegible]science seared (burned) [illegible]rig- [illegible] forbidding to marry, [illegible]evil [illegible]ng) to abstain from [illegible] the [illegible] meats.

3. *Its Scripture names.*

[illegible]man [illegible]he man of sin," "the [illegible]n," 2 Thess. ii. 3, and [illegible] Verse 8.

4. *Its Scripture character.*

He is the child of the great "apostasy," grew up under its instructions, and became its head. His character is further learned from his names, "man of sin," "son of perdition," "lawless one," his words (doctrines); and from his deeds. He was first a secret worker and teacher. He soon took his position in the "temple of God." He taught Christians to give attention to the (*a*) instructions of seducing spirits, and (*b*) doctrines of demons, (c) forbidding to marry, and (*d*) commanding to abstain from meats.

5. *Things not probable.*

That one man could ever fill the bill of these Scripture specifications. There is too much for one person to do, and they are extended over too long a period.

True, the singular number is used. So the papal hierarchy says; but similar expressions are often found in the Scriptures: Jesus, "the just (man)—all the just. Rom. i. 17. Paul, the bishop, every bishop. Titus i. 7. John, the deceiver, many deceivers. "The woman Jezebel," Rev. ii. 20. "The harlot mystic Babylon," Rev. xvii. 5. In verse 7 [illegible] "he who restraineth"—Roman civil rulers, the emperor being chief. So the lion, bear, leopard, the seven-headed and ten-horned wild beast. All kingdoms and churches are governed by the same rule. In all these instances the succession is intended, and not any one man in it. By the word papacy we mean the whole succession of 265 popes, not any one pope. The succession is singular, various splices, as when a very lengthy cable is wanted.

6. *It is not probable*—

That the same Spirit should map the papal power so minutely on the prophetic chart (they are one) of Daniel and John, and put nothing of that power on Paul's chart, or say nothing about it, or that he should note the life of such a terrible character as the man of sin on Paul's chart, and give John no intimation of it.

7. *It is not reasonable*—

That two such persons as the "man of sin" and the "harlot"—mystic Babylon, should occupy the same seat in the temple of God at the same time, or part of the time, utter the same words and do the same deeds, without being one, or, at least, intimately associated.

8. There has been but one great apostasy, covering the whole Christian era.

9. Please follow us while we trace the prophetic and fulfilled history of this power, that you may be able to discern that its present position is a sign of the coming of Christ.

10. *Prophecy.*

Paul said: "For the mystery of iniquity doth already work." 2 Thess. ii. 7. It was secretly working in his days; only hindered from its full development by the undivided Roman empire. Such were the views of the early Christian fathers; hence they prayed for the perpetuity of that empire. Tertullian says: "We Christians are under a particular necessity of praying for the emperors and empire for its continued state, because we know that dreadful power which hangs over the whole world, and the conclusion of the age which threatens the most horrible evils, is retarded by the time appointed for the Roman empire. This is what we would not experience. And while we pray that it may be deferred, we hereby show our good will to the perpetuity of the Roman state." So write Justin Martyr, Origen, Ambrose, Hilary, Chrysostom, and others.

History.

This power was, in the apostles' days, in its childhood, unrivalled. The gospel was spread in countries filled with the disciples of Plato and Pythagoras. In Lesser Asia—about Phrygia—their doctrines were popular. Plato held that the government of the world was guided by inferior powers called *Angels* knowing ones. They carried messages to the gods from man, and returned their answers. They were called by the Jews and Christians, angels, or messengers. Plato required his disciples to worship the inferior divinities. Col. ii. 8. This worship got among some of the Christians at Colosse.

Pythagoras taught the doctrine of transmigration of souls. Some souls went into human bodies, others into brutes to be punished for former sins. Believing the whole brute creation to be souls, they abstained from animal food. They subjected the body to the soul by long fastings. Judaizers came among them, and recommended these practices. Hence the origin of the ancient heretical sects, such as the Marcionites, Encratites, Manichæans. These were austere in their manner of life. The Carpocratians were dissolute, and affirmed that, to them, all things were lawful. Thus were early Christians exposed to the doctrines and practices of heathen philosophy. The epistle to the church at Colosse had its origin in these errors, worship of angels, fastings and feastings.

These were secret workings, or mysteries. See Eph. i. 9. Dr. Newton says: "The foundations of popery were laid in the apostles' days, but the superstructure was raised by degrees; and several ages passed before the building was completed, and the man of sin was fully revealed."

11. *Prophecy: Paul and Daniel Compared.*

(*a*.) With 2 Thess. ii. 3: "And there be revealed the man of sin, the son of perdition." Compare Dan. vii. 8: "There came up among them another little horn; in this horn were eyes of a man, and a mouth speaking great things."

(*b*.) With 2 Thess. ii. 4: "Who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God. Showing himself that he is God." Compare Dan. vii. 25: "And he shall speak great words against the Most High." See Rev. xvii. 5; also Dan. xi. 36: "And the king shall do according to his will, and he shall exalt and magnify himself above every god, and shall speak marvelous things against the God of gods."

(*c*.) With 2 Thess. ii. 3: "Then shall be revealed that lawless one." Compare Dan. vii. 26: "And he shall think to change times and laws; and they shall be given into his hand."

(*d*.) With 2 Thess. ii. 8: "Whom the Lord will consume by the spirit (breath) of his mouth, and shall destroy by the brightness of his coming." Compare Dan. vii. 26. But the judgment shall sit, and they shall take away his dominion to consume and destroy to the end."

History.—We do not here intend to repeat what we have written, relative to this power, as recently published in THE RESTITUTION. It is sufficient to refer the reader to that history.

Prophecy.—"Sitteth in the temple of God." What and where is this temple? The Romanists say at Jerusalem. That temple was never called the temple of God by Christ's apostles, after the death of Christ, but, by that term, always meant the Christian church. 1 Tim. iii. 15; 1 Cor. vii. 19; 2 Cor. vi. 16; Eph. ii. 19-21. The body of believers is the temple of God. 1 Cor. iii. 16, 17; Rev. xi. 1. The man of sin [illegible] to take his seat among the believers [illegible] a Christian, and by degrees [illegible] their head. In that position he [illegible] elevate himself above all that is called God.

History.—The one-man power, called the papacy, or man of sin, which was held, successively, and exercised, by 265 bishops in the Christian church, commenced its secret working of iniquity in the days of the apostles. At first all bishops had equal authority. No one set of bishops or overseers assumed control over others. They were all brethren. All the churches were under the supervision of the apostles, and, consequently, all irregularities in doctrines or practices were referred to them for adjustment. Paul said that he had the care of all the churches. During the lives of the apostles no great apostasy could gain any public position in the churches. Heathen practices followed some heathen converts into the distant congregations. Corrupt teachers worked secretly, but the apostolic epistles kept them in check. Soon after the apostles were removed by death, the churches, falling into the hands of uninspired men, began to be rent by the labors of Judaizing and other corrupt teachers, and then began to be fulfilled that predicted by Paul, Acts xx. 29, 30. "For I know this that after my departing shall grievous wolves enter in among you not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." He exhorts them, "Take heed, therefore, unto yourselves, and to the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he has purchased with his own blood." vs. 28. For protection and greater security, bishops presiding over churches in large cities began to assume authority not granted in the original constitution of the church.

This assumed power gradually enlarged as the church increased in numbers till the general organization of the church took the form of the Roman empire. The church had its divisions to correspond with the divisions of the empire. As the rulers having the supreme civil authority to their respective provinces resided in the metropolis, so the bishops residing in such capitals were called metropolitan bishops, taking rank according to the rank of the supreme civil officer. Thus, the bishop of Rome, dwelling in the metropolis of the whole empire, gradually took a position above all other bishops.

As the doctrines and practices of the church became more corrupt, the church government assumed a closer resemblance to the empire. The doors of church (temple of God) were thrown wide open to the heathen world, and multitudes entered with all their previous notions and idolatrous practices. The masses in the churches were converted to heathenism. During the Pagan Roman Imperial dominion the ingathering was small and purer. But as soon as the hindrance was partly removed by the conversion of Constantine the Great, the church being popularized, there was a rush of all classes into the temple of God, and this man of blasphemy took his seat.

Thus have we followed that power through its infancy to the years of its youth in the days of Constantine the Great. In our next number we shall follow him through his youth to his manhood.

The Heavenly Calling. Heb. iii. 1.

The Upbuilding of God's Elect. Phil. iii. 14. A holy calling. 2 Thes. i. 9. Called to suffer. 1 Pet. ii. 21.

In God's order of things, the suffering is before the exaltation. If we suffer with him we shall reign with him. When the beloved disciple addresses us he uses these words:

"I, John, who am also your brother and companion in the kingdom and patience of Jesus Christ."

Instead of saying that he is in the kingdom of Jesus Christ, as Elder C. affirmed the other night in his discourse at Everett, Mo., he says that he is our brother and companion—copartner, or sharer—in tribulation, and copartner in the kingdom and patience of Jesus Christ. If he is a companion or copartner in these things with his brethren, he shares them in the order in which they come. In the kingdom and tribulation are mixed up, and we have the kingdom at the same time we have the tribulation, or, in other words, if we have to pass through the tribulation while we are in the kingdom, then might the plea be made that John was in the kingdom.

But our beloved brother Paul says "it is through much tribulation that we must enter the kingdom."

We have what is called the gospel, or good news of the kingdom, but if we enter into tribulation, who wants the kingdom? What is the import of the phrase, "good news?" But men will not enter the kingdom upon trial—no, not even for six months. First [illegible] is this; second, approval; and third, admission into the kingdom. With Christ the suffering was first, and after this the glory; and his time of tribulation lasted during his life in the flesh; and he said to those who suffer for his name, "Be thou faithful unto death, and I will give thee a crown of life."

But the crown is not given at death, but "when the Chief Shepherd shall appear." This is God's order: the tribulation, the conflict, the race, the good fight of faith first; then the crown, the glory, the reign, the exaltation. After the Lord's return, what John said each one of the elect can say to one another, "I am your brother and companion in tribulation and in the kingdom and patience of Jesus Christ." Being an heir of God, and a joint heir with Christ, each can say, "I am your companion, I share in common with you in the tribulation, and in the kingdom and patience of Jesus Christ."

Let me say to all who are beloved of God, called to be saints, called to share in the triumphs of the kingdom, I am also your brother and companion in tribulation, and companion, or copartner, in the kingdom and patience of Jesus Christ. The tribulation I now share; but if I am in the kingdom I know it not. But I must take these things in God's order—the tribulation first, afterward, the kingdom. If I am in the kingdom at the same time he was in the tribulation, then what evidence have we that the tribulation will not last as long as the kingdom? Is the kingdom a kingdom of tribulation? I am willing to concede that there is a great amount of trouble in the so-called Christian church, although it sets up the claim that it is the kingdom of Jesus Christ. If this be so, the kingdom was not set up till the nineteenth century, instead of the day of Pentecost, for the organization had no existence before the days of Mr. Campbell any more than the Methodist had before the days of Mr. Wesley; and if this organization is the kingdom it has Mr. Campbell for its founder instead of Jesus Christ.

Some are occupying a critical position, for Jesus has said, "He that gathers not with me, scatters abroad." If the Elder is gathering for that kingdom, of which he is a chief officer, and that kingdom is not the kingdom of Christ, then he must be against Christ, and, for one, I am compelled to regard all churches in this light that claim to be the kingdom of God. If the church founded by Mr. Campbell is the kingdom of Jesus Christ, then when one unites with that church, he is in full possession of all that was promised in connection with that kingdom, and must needs die out of the kingdom and so lose it at last—then what? Who will arise and explain? If the kingdom is enjoyed in this life, and in this world, "What shall we have, therefore," in the life and world to come?

J. C. KELSEY.

Daniel xi. 45 and xii. 1.

In the consecutive prophecies of this book and also in the book of Revelation, the fourth or Roman kingdom is clearly represented from its rise to the end of the present dispensation, as a universal supreme power. Consequently in our interpretation of these verses and context, Rome must have its place without an interregnum or a superior. In chapters vii. and viii. it is represented as a unit, and in chapter ii. it is as much a unit as the two feet and legs of a man are parts of a man. These verses read thus: "And (he) he shall plant the tabernacles (2) of (his palaces (3) (both plural) between the seas (4) in the glorious holy (4) mountain, (or mountain of its light; margin). Yet shall he (5) come to his end and none shall help him. And at (6) that (7) time shall Michael (8) stand up, the great prince, which standeth for the children of thy people; and there shall be a time (9) of trouble such as never was since there was a nation, even to that time, and at that (10) time thy people shall be delivered, every one that shall be found written in the book." All these several events (ten in number) are so blended and united as to the time of their fulfillment as to render a separation next to impossible. They evidently center around the one great event of the establishment of the kingdom of God at the end of Gentile times.

But who is the "he" (1 at is to "come to his end and none shall help him?" The answer has often been given during the late Russian-Turko war, that it is the Mohammedan or Turkish nation, and that this prediction would surely be fulfilled in that war! Well, the war is ended and enough of Turkey still exists to disprove this assertion, and also to preserve the eastern feet of the great metallic image till it is smitten by the kingdom of God upon his feet, agreeably to chap ii 34. This expression "feet" (plural) evidently includes both the eastern and western divisions of the Roman kingdom in this view. This kingdom is called in chapter viii. a king of fierce countenance, who shall destroy the mighty and the holy people, (agreeably to the prediction of Moses in Deut. xxviii. 50,) and was fulfilled by imperial Rome at the destruction of Jerusalem. In verse 25 it is said, "He shall also stand up against the Prince of princes; but he shall be broken without hands." These quotations, with a multitude of others that might be given, clearly teach that the Roman kingdom in its aggregate is the "he" that shall come to his end and none shall help him.

In the two feet of this metallic image, are located the only two seats of empire ever occupied by Rome. Both of these feet in turn desolated Jerusalem. The eastern division was the last, under Mohammedanism; while at the same time the eastern division under papal Rome, or St. Paul's man of sin (2 Thess. ii.) desolated the Christian Church.

When the emperor Constantine removed the imperial throne from Rome, he pitched it at Constantinople, between the seas, (the Mediterranean and on the Bosphorus) on account of its delightful location for governing the world, its rich scenery, and its salubrious climate, in all which respects its equal was not to be found. This city alone filled the prophecy in its [illegible]ority of numerous imperial tabernacles and palaces scattered for miles on the bank of the Bosphorus. In all these particulars the prophetic mould is exactly filled, which justifies faith in its application. If others think otherwise will they please give us a more perfect fulfillment which will be accepted with all thankfulness.

The late Russian war in connection with the Berlin conference, most evidently accomplished the drying up process of the great river Euphrates, of Rev. xvi. 12, and has opened a way for the gathering of the kings of the east (or toward the rising of the sun, Whiting's translation) for the battle of that great day, a little in the future after the coming of Christ; the work of preparation is now far advanced.

Question: If the prophecies relating to Rome, its diversified forms of government, with its two central localities of government have all been fulfilled, is it consistent to assume (as some do) that there is yet another power to rise called "anti-Christ," as the antitype of the two horned beast of Rev. xiii. 12, 13, which is to exercise all the power of papal Rome, described in the ten first verses of that chapter? I think not; because there is no warrant to be found in any of the consecutive prophecies either of the Old or New Testament Scriptures for such a king or form of government. If brother Wilson can point out such a vacuum, he will then have some ground for such an application. Truth, and not assumption, is what is wanted upon this as well as all other Bible doctrines.

P. ALLING.

Newark, O.

Has Elijah Come.

This was the heading of an article written some time ago for THE RESTITUTION by Wm. Shepherd in which he took the negative—that Elijah had not come, but that his coming is still in the future. From this view I am forced to widely differ, as the writer seems to deduce his conclusions rather from his own judgment and reason, than clearly from the word of God, that John was not the Elijah that was to come.

As the question has been stirring up the minds of the readers of THE RESTITUTION, and as there can be no harm in presenting the subject in another, and, as I hope, a more satisfactory light, I will endeavor to prove that Elijah has already come, and that we need not look for another. Taking the word of God we will begin with the transfiguration, and see what Jesus teaches us there. In Matt. xvii. 10–13, we read: "And his disciples asked him, saying, why then say the scribes that Elias must first come? And Jesus answered and said unto them, Elias truly shall first come, and restore all things. But I say unto you, that Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of Man suffer of them. Then the disciples understood that he spoke unto them of John the Baptist." Now, according to the writer's theory Elijah has not come and Jesus says he has come, and which statement shall we receive? In Matt. xi. 13–16, we read: "For all the prophets and the law prophesied until John. And if ye will receive it, this is Elias which was to come." Seeing that the law and the prophets foretold that Elijah was to come and Jesus bore testimony that John was the Elijah that was to come it seems that the writer of the article in question must admit on the testimony of Jesus that Elias has come. We now turn to Luke i. 17, "And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." Here we have a literal fulfillment of Mal. iv. 5.

Again, Mark ix. 11, the disciples "asked him, saying, why say the scribes that Elias must first come? And he answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of Man, that he must suffer many things and be set at naught. But I say unto you, that Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him." The writer claims that John did not restore all things and puts the coming of Elijah in the future, but do the Scriptures teach that the restoration of Israel will be done by Elijah? By no means, for the Apostle Peter says of Jesus that the heavens must receive him until "the times of restitution of all things spoken by the mouths of all the holy prophets since the world began," and John came as Elijah, teaching repentance for the remission of sins, and to prepare the way of the Lord. I hope the readers of this article will candidly study both sides of the question, and distinguish carefully the plain teachings of Christ. Seeing that we have this evidence that Elijah has come already, therefore we do not look for another.

MELVIN CALL.

Book Notices.

Thanks to Bro. H. Heyes for a late number of the *Manchester Guardian*, and also a number of the *London Times* of quite recent date. We express our obligations also to brother G. W. Young for late New York papers.

Good Health No. 1. Vol. 14, for Jan., 1879, has come to hand. It is a journal of hygiene published at Battle Creek, Mich., at $1 a year. The number before us is creditable both in its general appearance and for its instructive contents.

The Illustrated Annual of Phrenology and Health Almanac, published by S. R. Wells & Co., is before us. It is full of valuable reading matter relating to Phrenology, Physiognomy, Health, Hygiene, Diet, etc., besides containing the usual astronomical matter. It is handsomely printed, and will undoubtedly have an immense circulation, of which it is richly deserving. Price 10 cents. Address S. R. Wells & Co., 737 Broadway, N. Y.

Our Rest for January, 1879, is on our table. A portion of its space each month is devoted to the scientific and religious discoveries in the great pyramid of Egypt, and every number is illustrated. Published by T. Wilson, 188 E. Monroe St., Chicago, Ill., at $1 a year. We furnish this number with an illustrated article on the symbolism of the Pyramid.

POETRY.

The Coming Rest.

RUTUS KENDALL.

How glorious and bright is that mansion in heaven
That Jesus my Savior has gone to prepare
For all God's dear children to whom it will be given.

For there, in its kingdom forever will share.
The Savior will lead them to life's flowing river
To drink from its fountain forever and ever,
And bathe in the ocean of infinite pleasure,
And sing alleluiah to God and the Lamb.

There all my dear brethren in Jesus my Savior
Of every nation united will be,
And back in the sunbeams of His divine pleasure
Where sickness and sorrow forever shall flee.
The Savior will clothe them with robes bright and splendid;
By seraphs and angels they will be attended,
And every voice will together be blended
In shouting all glory to God and the Lamb.

Then come, my dear brethren, here still on probation
In life's world of sorrow, affliction and pain,
Be valiant for Jesus, stand him in your station,
And soon in that mansion a place you'll obtain.
The Savior will give you a crown of bright glory,
With joy you'll rehearse redemption's good story;
The glassy sea of fire there spread out before you,
You'll sing the high praises of God and the Lamb.

O come, dying sinner, we're look for to leave you;
We want you to share in that mansion of bliss;
The Savior is willing and waits to receive you;
His heralds are sounding the tidings of peace.
The spirit is wooing, the bride is a calling,
And Babylon's merchants are trembling and falling;
O fly to that Savior all heaven extolling,
And join in the praises of God and the Lamb.

Waterford, Pa.

CORRESPONDENCE.

Editor Restitution:—I would offer, without presuming to be correct, a few suggestive thoughts:

1. I look for the personal and pre-millennial advent of the Lord Jesus Christ; and it appears to me that the "signs of the times" indicate the near approach of that glorious event.

2. I expect the literal restoration of literal Israel—the house of Judah, and the house of Israel—or the whole twelve tribes, to the land of their fathers, to take place in part previous to Christ's visible appearing, and to be finally consummated after that event, and the war of Armageddon.

3. I have an impression that Elijah will come about four years previous to Christ's advent; that he will be the Messiah's herald, and the messenger of the "new covenant" to be made with the house of Israel and the house of Judah.

4. It appears to me that the two witnesses, mentioned in Rev. xi., are distinct from the Elijah; that they will appear shortly after Elijah appears; that they will be two remarkable prophets, endowed with wonderful miraculous power from God, and that during the 1260 (literal) days of their prophesying they will proclaim the "gospel of the kingdom" throughout the entire world.

The gospel of the kingdom was proclaimed three and a half years at the first advent, until Christ was rejected, and the violent took the kingdom by force, casting out the Son of the husbandman by putting him to death.

After the rejection of Christ, the proclamation, "the kingdom of heaven is at hand," was never again uttered, either by Christ or any of his followers. The house of Israel was left to them desolate, and the kingdom of Christ was postponed until God should take out of the Gentiles a people for his name. The moment Christ was rejected he left the temple and never entered it again, but crossed over to the Mount of Olives, and delivered to certain of his disciples that memorable prophecy recorded in Matt. xxiv., Mark xiii. and Luke xxi., in which he clearly declares the kingdom distant. Therefore, when the "times of the Gentiles" are fulfilled, I look for the "gospel of the kingdom" to be again proclaimed, this time to all kindreds and tongues, "*for a witness to all nations*; and this proclamation, I believe, will be made during the unparalleled tribulations (τῆς θλίψεως τῆς μεγάλης, the tribulation, the great one) which is about to come upon all the world.

5. About the the commencement of this great tribulation I expect a personal Anti-Christ to arise, who will be a resurrection man—"the son of perdition"—Satan manifest in the flesh—the angel of the abyss, and the beast or eighth and last head of the Roman empire, who will deny that Jesus Christ is coming (not has come) in the flesh. He will proclaim himself to be the world's Messiah, and all the world will worship him, whose names are not written in the Lamb's Book of Life.

6. The two-horned beast, or false prophet, will, I presume, be two individuals, who will counterfeit the miraculous work and testimony of the two witnesses. Spiritualism and socialism appear to be the elements now in operation for the speedy advent of the beast and false prophet, both of whom, together with the beast's ten kings, will be destroyed by the visibility of the Lord's advent at the battle of Armageddon.

7. I have an impression that Christ and the resurrected saints will not reside permanently on the earth during the millennial age, but that their abode will be in the heavenly city, which I verily believe will be within sight of the earth; and that Christ and his redeemed ones will visit the earth, perhaps at stated periods, such as at the "feast of tabernacles," etc., a viceroyalty being established on David's throne, by one of David's lineal descendants, who will be the Prince spoken of in the last chapters of Ezekiel. Millions of the heathen will then be converted to God.

8. Circumcision being performed on the eighth day after birth, it appears to me that it signifies that the promise to Abraham will not be completely fulfilled until the eighth thousand years arrives, the seventh thousand being "the times of the restitution of all things."

In conclusion, let me say that the probability of the restoration of Israel, commencing about the Great Pyramid year, 1881 or 1882. We appear even now already to have entered upon "the beginning of sorrows" that betokens the breaking up of this dispensation. S. RUSSELL.

Pa'sport, Ont.

LETTER DRAWER.

Editor Restitution:—Enclosed find $2.00 for THE RESTITUTION another year. I have been very much interested and pleased perusing it the past year, and say, as many others have said, I would not know how to do without it. The principles and doctrines it advocates are dear to me, and are, I think, sustained by the word of God. We, as a people, have great reason to be glad, and rejoice in the Lord that he is raising up and sending laborers into his vineyard; men who are able ministers of the New Testament, and who, like the well instructed scribe, are able to bring out of the store-house of the Lord (the word of God) things both new and old; and as wise master-builders, clearing away the rubbish of ignorance and superstition, and build on the sure foundation Christ Jesus. How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace. How comforting and encouraging to the way-worn Christian pilgrim the precious promises of God in his word, who, like some anciently, are looking for a better, a heavenly country—a city that hath foundations whose builder and maker is God. It is encouraging to the lovers of the great an glorious truths of the Bible in regard to the return of the Jews to the land of their fathers, and the soon-coming of Christ to set up his kingdom and reign on the earth, that a deeper interest is being awakened in the minds of many who are searching to learn what the Scriptures say about it. Some are embracing the truth, while others are trying to obscure the true light from shining.

A minister in this place has been preaching and lecturing on the prophecies. He said that Isaiah lxv. 8, concerning a nation being born at once, was fulfilled on the day that the declaration of American independence was signed; and that this republic is the little stone cut out without hands the Prophet Daniel spake of; and spoke against the idea of the Jews ever returning to Palestine; it was so small a place. I'd said this land is where they will gather, if gathered at all. There is a great deal of ignorance and misconception in respect to what God has done and what he proposes to do, as revealed in his word, with the earth and its inhabitants in the future, particularly the Jewish nation. I have been thinking that if a little space could be used in your valuable paper for a series of home Bible readings on those great leading truths of the Bible, say a chapter for each day in the week, beginning where the subject is first brought to view, and tracing it through from Genesis to Revelations, such a course of reading would be pleasing and profitable, and might bring many into the light and liberty of the sons of God. These suggestions are presented not to dictate, but with a desire that the cause of truth may be advanced. You can judge of their fitness or propriety far better than myself.

Yours in the love of the Truth,
RUFUS KENDALL.

Waterford, Pa.

Editor Restitution:—In November I held an interesting discussion with Elder J. W. Hodgen, at the Christian Church, at Woodland, California, which continued seven evenings, and was well attended. The questions were the "Intermediate State," and "The Kingdom." I hope good may result.

On the 5th of December I commenced a series of meetings in Lake county, in this state. The first two evenings the meetings were held in a school house in the country, and then were transferred to Kelseyville, where I gave two discourses, to apparently interested audiences; and the interest increased to the end, and very many took references and went to searching to see if these things were so. We used the Pre-byterian meeting house, which cost $1.00 per night and $2.50 for Sunday, and night. I thank the friends for their kindness to me. At the close of the meeting it was voted that they wished me to return in the near future, which I hope to be able to do s on. Several persons expressed themselves as almost ready to become obedient to the gospel. Brother James C. Stone and his excellent family reside in that neighborhood, and it was partly on account of the influence which they have exerted in talking, and circulating THE RESTITUTION and tracts, that I received such a welcome reception by the people. There are a number of places from which the Macedonian cry of "come and help us," has come, to which I cannot at present respond. Oh! that there were more laborers in this large field. Cannot some of our eastern brethren come to this coast and aid in this great work? In many places the people have become tired of the old stereotyped rehash which has been doled out to them so long, and they desire to hear something new (to them) and more rational. The majority realize that some great change must soon come and they desire to hear from God's word what that change is. I am resolved to do all I can in the cause. I am enjoying excellent health, and do not have asthma any more. For all of which I thank God.

RICHARD CONDALEY.

Healdsburg, Cal.

Editor Restitution:—I embraced the faith about seven years ago; was baptized into the Christ by C. W. Herron; have lived in the same hope ever since I came to Carthage, about four years ago; attached myself to this little body since that time. The greater portion of the brethren have moved away, but some have fallen asleep. Last January I was confined to my bed, and since that time I resorted to every remedy and every physician in this city and no relief, and it is impossible for me to turn myself in bed. I have spent everything that I have possessed, and now who will aid me while on my dying bed? I have a wife and four helpless children; they are destitute of winter clothing. The city is furnishing something to eat, but will do nothing more. And now, with these few lines I shall say no more. If any one should feel like giving his little mite, it can be sent to me at Carthage, Jasper county, Mo.

Your brother in hope, knowing that God has chosen the poor of this world, rich in faith, and heirs of the kingdom,
ROBERT J. MATHIS.

Carthage, Mo.

Brethren:—Let me say that this brother is bound to die. He has become a skeleton. I don't think he would weigh over sixty or seventy pounds. I have done all in my power for him, and am doing and will do to the extent of my means, though I am very poor. I labor by day; work for my living. There are but three brethren here besides myself in this city, and all very poor, scarcely able to live. There are others in the surrounding country, yet this afflicted brother gets no comfort from any of them; not one ever comes to see him; but four or five attend our meetings. I have tried with all my knowledge to keep the flock together and to build them up, but despite of all instruction and words of encouragement, both from myself and our beloved pastor, C. W. Herron, now residing in Benton county, Arkansas. May God add to his blessing for his faithful work. Remember the commands, brethren, if one member suffer, all suffer with it.

Yours, in the blessed hope of the soon-coming kingdom,
THOMAS M. HERRON,
Elder of the Church of God at Carthage, Mo.

P. S.—Send in some money to this poor brother, and direct all letters with money to aid him to Robert J. Mathis or T. M. Herron, Carthage, Mo.
T. M. H.

Dear Brethren and Sisters in the Lord:—I appeal to you in behalf of a sick and suffering sister, Mrs. Mary Ongley, widow of Elder Wm. Ongley, who spent many of the best years of her life going from place to place with her companion, preaching the Word. Many of you have heard her preach; some of you were converted under her labors. She is now at her husband's daughter's in Havana, Schuyler county, New York, in destitute circumstances, sick and helpless. Wm. Ongley was my husband's father; Mary was his third wife. They lived near us, and we took care of them some six or seven years before father died. The next spring after his death she sold what she had here, amounting to about one hundred dollars, which she took with her, and went to her daughter, Mary Elizabeth, where she is now. The money was spent in taking care of her; since that was gone, we have helped what little we could. Brother J. B. Cook has helped some, and some few others, but the burden has mostly fallen on our sister and family; but they are very poor and unable to get things for her comfort, now that she is so sick and helpless. Sister writes to me that she does not think it possible for her to live till spring, and thinks that if the brethren only knew how needy she was, they would be willing to help. Whatever is done, must be done quickly, for she probably will not need help long. Now, who of all the Lord's stewards, who have enough, and to spare, will come forward and help bear the burden and so fulfill the law of Christ? Remember our Savior says: "Inasmuch as ye have done it to one of these, my brethren, ye have done it unto me." Send in your donations to Mrs. M. E. Forest, Havana, Schuyler county, New York. Either money, food, or clothing, will be acceptable. The Lord loves the cheerful giver.

Your sister in Christ,
ADAH ONGLEY.

Crisis and *Banner* please copy.

Lincoln ville, N. Y.

[We give place to these two calls for assistance and say let any who are able, and disposed to help, send direct to the parties, and not to us. We intended to give these a place before, but the paper was full.]

EASTERN ITEMS.

The Viceroy of India telegraphs confirming the news of General Roberts, victory over the hostile tribes, but says that, owing to rumors of threatened attacks by the Mongols, General Roberts intends to return to Kooram, concentrating his forces, which are now much scattered. Friendly letters have been received from several Sirdars of Cabul. The general feeling in Afghanistan is very strong against the Ameer and Russia.

Major [illegible]eman reports that authentic intelligence has been received that [illegible] Khan has disbanded his army and left for Candahar. General Stewart was one day's march from Candahar on the 8th of January. He expected no opposition.

The enemy opposing General Roberts in the fight of Tuesday numbered 6,000.

A correspondent with the Quetteh column telegraphs from Sifoodin, Tuesday, as follows: One hundred and forty British cavalry yesterday defeated a body of Afghans, killing twenty-four and capturing nine. Twelve hundred Afghan cavalry were subsequently forced to abandon the heights by cannonade. Seven British were wounded. It is thought this skirmish will cause the Afghans to decide not to defend Candahar.

The *Journal de St. Petersbury* says the Ameer entered the Russia territory, not in consequence of the success of the British, but to invoke the mediation of Russia. The Ameer will receive sympathetic hospitality, but the idea of a mediation is an illusion, upon the clearing up of which will probably depend the continuation of his journey.

A Lesson for the Times.

Moral training in our schools should lead the young, as they approach mature years, to seek for work as one of the greatest blessings God has bestowed upon man. In no other way can our schools do so much to solve the question of tramps and vagabonds as by impressing, daily, upon the minds of the children the dignity of labor. It is one of the forgotten lessons of our fathers which this age has yet to learn. The most essential thing for a young man who has his way to make in the world next to the grace of God, is the grace of hard work. The hand which shoves the plane, which swings the ax, which handles the plow, is as necessary to our perpetuity and progress as a people as the brain which writes our poetry or frames our laws.

The British Museum has lately acquired a small fragment of a terra-cotta tablet, containing parts of the annals of Nebuchadnezzar. The portion relates to his thirty-seventh year and a war with Egypt.

A Free-Will Offering.

We, the undersigned, having the good of the cause of truth at heart, and believing that it is our duty to sustain the gospel with our means as well as our prayers, and believing that God will bless us for all the offering we make in behalf of the truth, have paid the sum set opposite our names for the purpose of freeing THE RESTITUTION from debt, and sending it out as a messenger of truth to those sitting in darkness, and to comfort those who are walking in the light of life:

Amount previously published	$453 63
Christina Jameson	75
Frank Miller	50
Janes Berley	1 00
P R Hayes	1 00
L S Brunson	1 00
M S Brewer	2 00
Chas H Woodruff	2 00
H A Blackwell	2 00
Ellis Lyons	1 00
Phebe Goodwin	1 00
M J Mansfield	1 00
John P Jaeger	1 00
Isabel Gass	2 00
Cully A Hance	2 00
Benjamin Bell	1 00
F H Book	50
Louis a Sickels	1 00
George Slate	2 00
C W Cooper	1 00
Ezra Finn	1 00
Wm S Rahe	2 00
H Hoyer	1 00
Wm Hardwick	1 00
Wm Robertson	1 00
Jno Hughes	1 00
R S Riley	2 00
E Miller	1 00
M Miller	2 00
A S V Barrington	1 00
Mrs G J Myers	2 00
Brother Foote	1 00
H P Elliott	1 00
Fannie Aiken	2 00
Ben Michael	1 00
T E Adams	50

BOOKS AND TRACTS.

Thos H Hogan	10	F C Mayer	20
J W Rolls	15	Edward Hudson	30
Christina Jameson	5		

ANNOUNCEMENTS.

CONFERENCE.

There will be a general meeting of the brethren of the free Faith, or Church of God, held at the Van Allen school house, Marshall county, Iowa, Friday, Jan 31st, and Feb. 1st and 2d, 1879. The Van Allen school house is two miles south of Marshaltown and five miles northwest of Union. Brethren coming by rail from the south will get off at Union and enquire for Benjamin Williams, two miles west, and those from the north will get off at Gilliss and enquire for Lewis Cables, four miles southwest. By order of the Chairman,
G. M. MYERS.

SOCIETY.

The brethren of the church of God in Iowa will hold a general meeting, the Lord willing, at the Van Allen school house three miles northwest of Gilliess and ten miles south of Marshalltown, Marshall county, Iowa, commencing Jan. 31, 1879, and holding over Sunday. A general invitation is extended. Those coming by rail from the south will get off at Gilman; those from the north at DeTion on the Iowa Central. JOHN FITZ.

The Lord willing I will hold Basle, Edgar county, Ill., on Tuesday night before the fourth Sunday in Jan 1879; from there to the house of brother Myers and stay over Sunday; the first Sunday in February at Walnut, White county, Ind., on Friday night before; Thursday night before the second Sunday in Jan. at Remington and continue some days; thence to Goodland to commence meeting on Friday night and continue for several days after the third Sunday. S. S. HAVEN.

SOCIETY.

I expect to spend the remainder of the winter in Kansas. Brethren wishing my labors may write me at Norvill, Brown county, Kansas.
J. M. STEPHENSON.

Wanted.

Rev. William Rennie, of Port Washington, Tuscarawas county, Ohio, is desirous of obtaining a good girl or woman, of the new faith, to do housework and have a permanent home in his family. Address as above. Jan15-4t

Notice.

To the Brethren in the West—Will you please write me, or address me through THE RESTITUTION where you are and where I could get a location for the future? Address D. O. Ames, Empire, McPherson county, Kansas.

YOUR CHOICE.

TWO GREAT OFFERS

To Subscribers to the

Phrenological Journal

And Science of Health.

This publication *is* widely known, having been before the reading world forty years, and occupying a place in literature exclusively its own, viz: the study of HUMAN NATURE in all its phases, including Phrenology, Physiognomy, Ethnology, Physiology, etc., together with the "Science of Health," and no expense will be spared to make it the best publication for general circulation, tending always to make men better physically, mentally and morally.

OUR PREMIUMS.

1st. THE PHRENOLOGICAL BUST. This is made of Plaster of Paris, and so delineated as to represent location of each of the phrenological organs. The head is nearly life-size, and very ornamental, and until recently has sold for $2.00. This, with the illustrated key which we accompany each bust, and the series of articles now being published in the JOURNAL on "Brain and Mind," will enable the reader to become a successful student of human nature.

2d. A NEW BOOK PREMIUM. THE TEMPERAMENTS; or Varieties of Physical Constitution in Man, considered in their relation to Mental Character and Practical Affairs of Life. $1.50.

A new work; the only one on the subject of Temperament now before the public, and treats of this important subject in a most comprehensive manner, showing its bearing on marriage, education and training of children, occupation, health and disease, etc. The book contains about 250 pages, and 120 portraits and other illustrations; and is handsomely bound in extra fine muslin, and cannot be procured at less than $1.50 retail, except when taken as a premium.

TERMS.—The JOURNAL is now published at $3.00 per year (having been reduced from $3.00 for 1878). Single Nos., 30c. extra must be received with each subscription to pay postage on the Premium and the expense of boxing and shipping the bust, which will then be sent by express; or No. 2, the small bust or the premium book, which will be sent by mail, post-paid.

AGENTS WANTED. Send 10c. for specimen Nos. and terms.

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A COMMON SENSE PAPER AND GIRLS' PAPER.—The *American Young Folks*, published by Hudson & Estes, at Topeka, Kansas, comes to us for December beautifully illustrated and filled with entertaining and instructive reading. It is really a common sense paper that parents need not be afraid to place in the hands of their children. It contains 16 pages and is sent one year to any address for 75 cents. The publishers offer to send a sample copy free.

THE SUN.

18 NEW YORK: '79.

THE SUN would remind its friends and well-wishers everywhere, that it is again a candidate for their confirmation and support. Upon its record for the last ten years it relies for a continuance of the hearty sympathy and generous co-operation which have hitherto been extended to it from every part of the Union. The *Daily Sun* is a four-page sheet of 28 columns, price by mail, post paid, 65c. a month, or $6.50 a year. The Sunday edition of the *Sun*, is an eight page sheet of 56 columns. As well as giving the news of the day, it also contains a large amount of literary matter and miscellaneous matter especially prepared for it. The Sunday *Sun* has met with great success. Post paid, $1.20 a year.

The Weekly *Sun*. Who does not know the weekly *Sun*? It circulates throughout the United States the Canadas and beyond. Nimbly thousand faithful greet its welcome pages weekly, and regard it in the light of a guide, counselor and friend. Its news, editorial, agricultural and literary departments make it essentially a journal for the family and the fireside. Terms:—One dollar a year post paid. This price, quality considered, makes it the cheapest newspaper published. For clubs of ten, with ten dollars cash, we will send an extra copy free. Address

dec18-6 PUBLISHER OF THE SUN, New York City.

BOOK LIST.

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Plymouth, Ind.

The Psalmodist. A book of 343 hymns suited to all occasions. Cloth, 60c; leather, plain, 80c; leather, gilt, 90c.

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What is Death or Dead and Gone? By T. Wilson. An argument from the Scriptures, showing that the earth will not be annihilated, as many suppose, but will be the everlasting inheritance of the saints.

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Examination concerning the reign of Christ over Israel and the Nations, or a brief statement of the things concerning the Kingdom of God and the Name of Jesus Christ. By Wiley Jones.

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BOOKS AND PAMPHLETS.

The Rich Men and Lazarus. By Thomas Wilson. The exposition throughout is in harmony with Bible teaching. Thirty-six pages, price 10c.

The Herald of Messiah's Reign. By J. M. Stephenson. A book of principles of the Christian faith clearly and ably written. Price 15c; $1.50 per dozen.

Primitive Christian Faith. Being a concise history of the Primitive Christian Faith, or the Gospel as held by the Apostolic and Primitive Fathers, in small compass; 12mo of 288 pages, by C. F. Sweet, of Albion, N. Y. Price 75 cents.

Shall Men be Saved? For a long time our brethren have desired a work which would embody the leading points and arguments of our faith and hope. Brother Stephenson's book is a terse, comprehensive and able statement of the leading phases of Bible theology. Our brethren will find the just the thing to read and circulate. The nature of man, the kingdom of God, and the obedience of faith, are ably and clearly set forth. We bespeak for this book a wide circulation. Price 25c.

Discussion on the State of the Dead. Between the Rev. W. C. Bradman, Congregational minister, and W. Kellaway, editor of *Bible Echo*, and minister of the Gospel. Both of England. The propositions discussed were: 1. That the dead exist in a living, conscious state after their decease. Affirmed by W. C. B. 2 That the Scriptures teach that men in death are wholly unconscious, insensible, and unable to perform any act whatsoever; and that they rest in darkness, silence and the dust. Cloth, 400 pages, 60c.

Hades; or, *The Intermediate State of Man.* Henry Constable, A. M. Portland. $1.40. Presents the Bible doctrine of the state of man between death and the resurrection.

Life Triumphant. Mrs. H. V. Reed; paper, 50 cents; cloth, $1. An able refutation of infidel sneers.

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Address, THE RESTITUTION,
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POETRY.

[New York Observer.]

Christmas Song.

WORDS BY STEPHEN H. THAYER.

On Judah's hills the sun had set;
The moon rode high o'er Olivet;
The starry skies, in watchful rest,
Leaned o'er the blue lake's peaceful breast;
Fair Sharon's roses on the air
Were breathing out their fragrant prayer,
And o'er the sweet and holy calm,
The dews of Hermon shed their balm.

In that blest hour of peace and love,
Bright angels left their home above,
To bear to the unconscious earth,
The story of a Savior's birth.
To tell how God's beloved Son
Left for a time his royal throne,
To bring to our unworthy race,
The riches of his Father's grace.

Well might the herald angels then
Sing peace on earth, good will to men;
And all the host of Heaven reply,
All glory be to God on high!
And earth take up the joyful song,
And rolling years the notes prolong,
Till all creation join the strain,
And shout at once the glad Amen!

What Would I Do for Thee?

L. M. BURGESS.

What would I do for Thee, Lord? dear Lord,
To die for Thy sake would be only joy;
More than that, I would live for Thee,
And every hour in Thy cause employ.

Patience should hate—for Thy sake, dear Lord—
Its perfect work, though my heart be torn;
What grief could ever to me be sent?
What sorrow, Lord, that Thou hast not borne?

What would I do for Thee, Lord? dear Lord
Give me Thy grace and Thy pleasure teach,
And the Difficult Hill I will gladly climb
If only Thy hand mine own may reach!

Blest be the day when some work, dear Lord,
I may do for Thee, tho' my heart it wring!
And grant me Thy peace that in darkest hours
I may Thy constant praises sing.

Austin, Tx.

COMMUNICATIONS.

Was the Design of Miracles Limited or Unlimited.

J. M. STEPHENSON.

The following promise of Peter is adduced to prove the unlimited design of miracles:

"And Peter said unto them, Reform, and let each of you be immersed in the name of Jesus Christ, for the forgiveness of sins; and you will receive the gift of the Holy Spirit. For the promise is to you and to your children, and to all who are afar off, as many as the Lord our God may call." Acts ii. 38, 39, Diaglott. In reference to which please observe—

1. The pronoun you referred to that Jewish congregation, who represented the Jews all over the world, and their children near by and far away from Jerusalem, not far down through future ages. The word-for-word translation reads, "To you for is the promise and to the children of you, and to all those at a distance, as many as may call the God of us." This was to be the area of the apostles' labors. Christ said to them, "But ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me, both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost parts of the earth." Acts i. 8.

Thus, Jerusalem was the center from which the apostles should go all over the earth. In returning to their homes these three thousand messengers would carry the promised gift of the Spirit to their families and neighbors, to Samaria near by Jerusalem, (to whom the apostles were not permitted to preach in their first commission), and to those countries far away from Jerusalem, Judea and Samaria. Thus, wherever the apostles went they found disciples who had been taught by these three thousand gospel preachers. It would be the most natural thing in the world when they were scattered abroad and went everywhere preaching the word, that many of these fathers would return to their families and teach them the same promise of the Spirit which had been taught them by the apostles.

2. The promised gift of the Spirit cannot, by any inference drawn from the foregoing language of Peter, be carried beyond the lives of the apostles and those [illegible] the promised gift of the Spirit was then and there made, or the generation to whom they preached.

The promised gift of the Spirit was to those Jews who were converted on the day of Pentecost, and their children, and the contemporaneous Gentiles to whom the apostles should preach verbally.

3. The promised gift of the Spirit was not designed for all obedient believers, the same as the promised forgiveness of sins. Peter did not say, Repent and be baptized every one of you in the name of Jesus Christ for remission of sins and the gift of the Holy Spirit. If he had said so, then one who obeyed the gospel would [illegible] ceived the gift of the Spirit the the remission of sins. There olding this conclusion. But men and women who believed, , and had a gospel baptism, not receive the gift of the [illegible] wit.

We read: "But when they believed Philip, preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women." Acts viii. 12. Here were men and women, concerning whom inspiration says they believed and were baptized; but did they receive the gift of the Holy Spirit? Most certainly they did if the faith and obedience of the gospel were the only requisites to the receiving of this gift. Neither Philip, though invested with power to work miracles himself, nor compliance with the conditions of pardon, would enable those men and women to receive the promised gift of the Spirit, or power to work miracles. See verses 15, 16. Thus we read: "Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John, who, when they were come down, prayed for them, that they might receive the Holy Ghost; for as yet he was fallen upon none of them; only they were baptized in the name of the Lord Jesus. Then laid they their hands on them, and they received the Holy Ghost. And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, saying, Give me also this power that on whomsoever I lay hands he may receive the Holy Spirit." Acts viii. 14-19.

Please observe—

1. That not one of these Christians received the promised gift of the Spirit as a reward or gift for the faith and obedience of the gospel.

2. Philip, although he could work miracles himself, yet he could not confer this miraculous power upon those whom he caused to be baptized.

3. Christ's authorized agents, the apostles, had to go to where these brethren were, and lay their hands upon them before they received the Holy Spirit.

The gift of the Spirit was not conferred upon all believers, but only on "whomsoever the apostles laid their hands." It does not follow because the gift of the Spirit was only promised to obedient believers that therefore all of this class could claim the promise.

According to the original promise, "these signs" were "to follow them that believed" the apostles' preaching. Mark xvi. 17, 18. According to the foregoing reference, the apostles were not to work miracles themselves to confirm the word they preached but they would select from among believers, brethren upon whom they would confer power to work miracles. This would be more convincing than for these strangers to have worked miracles. It would demonstrate that there was no collusion. When the Jews accused Christ of being in collusion with demons, he silenced them by referring them to their sons upon whom he had conferred power to work the same miracles he had worked.

The language that "on whomsoever the apostles laid their hands" implies that none but apostles could confer this power. Of the same import is the history of the twelve disciples of John, upon whom the apostle laid his hands and they spake with tongues, thus evidencing that miraculous power had been conferred upon them. Paul asked these disciples if they had received the Holy Ghost since they believed: "And they said unto him, We have not so much as heard whether there be any Holy Ghost." Acts xix. 1, 2, 3. The apostle having informed them that John required faith in the coming Messiah, they believed and were baptized. But did they receive the Holy Ghost, per consequence? Not at all. It was necessary that the apostle should lay his hands upon them before they could receive the gift of the Spirit, according to Christ's prearranged plan. Thus we read, "And when Paul had laid his hands upon them, the Holy Ghost came on them, and they spake with tongues." Verse 6. In reference to which please observe—

1. The faith and obedience of the gospel was not sufficient to enable these disciples to claim the promised gift of the Spirit.

2. The apostle Paul must lay his hands on them, or no miraculous power would be conferred.

God fulfills his promises through the use of his appointed means. To do otherwise would grant indulgence for his authorized agents to defy his authority, and thus set a dangerous example before all his loyal subjects. Upon what other principle can the necessity be urged for the apostles at Jerusalem going down to Samaria, and laying their hands upon those Christians that they might receive the Holy Spirit, if they had already received that promised gift through the faith and obedience of the gospel? Why was it necessary that Paul should lay his hands upon those twelve whom Silas had evidently baptized, as the only means revealed by which they received the Holy Spirit? If Paul had baptized those twelve, he would have enumerated them with all he could remember having baptized, in his letter to his Corinthian brethren. If Silas baptized these brethren, why did he not bestow the gift of the Spirit also? The only answer to this pertinent question is that it was Christ's order that on whomsoever the apostles laid their hands they should receive the miraculous gift of the Spirit, which was originally promised to none others, and through them, as his authorized agents, to others.

3. Those who received the promised Spirit gave evidence by speaking with tongues or working miracles. This is apparent from the examples in the foregoing history. Where such evidences as the apostles and those to whom they conferred the power to work miracles are given, no arguments are necessary to convince men. In the absence of such evidence they have no valid claims for faith or confidence. If they could drink deadly poison and remain unhurt, or speak with a resurrection voice, and the dead should hear and come forth; or if, like the elders upon whom this power was bestowed, they could lay hands upon those afflicted with the most incurable diseases, the moment before they breathed their last, and they should rise clothed with perfect convalescence, their high claims to apostolic power would rest upon the same foundation upon which the demonstrations of Christ and his apostles stand.

Having referred to the elders appointed by the apostles or their agents, I will now invite attention to the source of their extraordinary power. I do this to confirm the foregoing positions that the apostles were the mediums through whom miraculous power was conferred upon others.

Addressing Timothy, who was an elder, having been set apart by the laying on of the apostle's hands, and to caution him to be very careful not to lay hands upon an unworthy person he said, "Lay hands suddenly on no man. Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery." 1 Tim. v. 22; iv. 14; 2 Tim. i. 6.

From the foregoing we learn—

1. That miraculous power was conferred by the laying on of the apostles' hands. By reference to Acts vi, it will be seen that those brethren were chosen as deacons upon whom the power to work miracles had been previously conferred. There can be no question but what it was just as necessary that his apostles should lay their hands upon these men's heads as upon those at Samaria, the twelve disciples of John and Timothy. The fact of this power having been conferred upon these brethren previously to their being set apart for the office of deacons, and that therefore this divine arrangement had been reversed, is utterly inadmissible, and very unreasonable.

2. According to this divine order it may be easily understood why it was necessary to send for the elders to heal the sick. James referring to his brethren, said: "Is any sick among you, let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick; and the Lord shall raise him up." James v. 15. The apostle appeals to one of the most stupendous miracles to inspire confidence in the miraculous power of these elders. Thus he says: "Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain; and it rained not upon the earth by the space of three years and six months. And he prayed again, and the heavens gave rain, and the earth brought forth her fruit." James v. 17, 18. Thus teaching that these apostolic elders were invested with the same miraculous power that Elijah was, and by which was worked one of the greatest miracles recorded upon the pages of inspiration.

Please observe—

1. *According to the word*, in reference to Timothy, bishops, or elders were appointed and endowed with miraculous power by the laying on of the apostles' hands.

2. The evidence of the promised gift of the Spirit was the same miraculous power by which Elijah demonstrated the superior power of Israel's God above the gods whom Jezebel and her false prophets worshiped. Thus, no such demonstration, no evidence of apostolic elders, and no apostolic elders, no elders who can restore the dying, or work miracles in healing the most deadly maladies, or miracles as great as Elijah wrought in closing the windows of heaven that it rained not for three years and a half; and then, opening these celestial windows, and genial showers watered the earth.

3. If all Christians had power to heal the sick, why was it necessary to send for the elders to heal them? If there were not elders within a thousand miles the promise that the prayer of (miraculous) faith should raise up the sick could not be claimed; and would not be honored in the answer of prayers offered by other agents, however strong their faith might be, any more than he would have been honored, or would have answered the prayer of any other man, except through his divinely appointed agents. God never has or will answer a prayer, or promise suspended upon conditions, unless these conditions shall have been complied with. The only reason why no such healing power has been manifested since the days of the apostles has been the fact that there have been no apostolic elders because there have been no apostles to appoint them.

(To be Continued.)

The Light Shines.

Yes, the light must shine. In its very nature, in the law of light shining inheres. "The greater light—the sun—was to rule the day; and the lesser light to rule the light—the stars also." Gen. i. 14-19.

Thus, the entrance of thy word giveth light. It is a lamp to our feet and a light unto our path.

The light of revelation, like that of the lightning of heaven, asks no leave to shine; for it must shine. But it seems curious that some who should stand on the rising crest of the wave of light, to herald its progress and aid to open blind eyes, and achieve its beneficent triumph among the ignorant and benighted of our race, should falter and fail in their duty through a paltry fear that hath torment! The fear seems begotten of distrust of truth and its author and finisher, as if neither were safe or divine except under their patronage.

Thus thought the Jewish teachers of Jesus and his apostles and disciples. Thus thought the pope and cardinals of Luther and the reformers. A sample is given from the *N. Y. Witness:*

The Rev. Dr. John Hall recently said: "There is growing up over the country a small, irregular force of men many of them (however under-educated) following the example of Mr. Moody, and to a large extent, teaching—with more or less consistency and publicity,—what are called 'pre-millennial views,' and so getting ready themselves, and preparing some others for entering into 'Plymouth-brotherism,' if a man can be said to enter that which is without landmark or definite boundary. Some of them are already 'brethren' of the 'open' kind—one of the earlier stages of the disorder. In the full development of the thing all churches are denounced as corrupt and worldly organizations, from which all saints must come out, and the ministers of which are money-loving or place-loving hirelings. What should be done? Two things: Ministers had better do their own evangelistic work in their bounds rather than engage these men; and secondly, in their sermons, Bible classes, and week-day lectures, pastors should teach the truth on such topics as have been suggested."

This statement of fact by Dr. Hall, as to the spread of prophetic light, this covert complaint of evangelistic preaching of the second coming and reign of Christ through the thousand years (Rev. xx. 1-7), and this exhortation to pastors to teach the truth (the word of God, of course,) on such topics, indicates more than a little bewilderment of mind and heart, because this zealous minister—Dr. Hall—owns up on the main point, though reservedly, for his better judgment would have the truth on these topics, taught, though by the pastors and teachers. Yes! Yes! we say; by all means! Set the whole force of pulpit and Bible class to the good Gospel work of giving echo to the words of Jesus and his apostles as to the second coming and kingdom of Christ.

If the uneducated (unlearned and ignorant men, Acts iv. 13,) are at fault in giving the trumpet a certain sound, you and all the wise should do as much better as possible. But all should know that no millennium can come with the pope, grand, Turk and devil in it! Nay, more, that none but Christ can conquer and put down all rule, authority and power to the last enemy death, and restore all things spoken 1 Cor. xv.; Acts iii.

The word from the Judge is "Be ye ready also! Blessed is that servant who shall be found so doing."

J. B. COOK.

Trustworthy information from Brazil states that small-pox is fearfully scourging some parts of that country, and that in November last more than 30,000 of the inhabitants died of this disease. In the city of Cera the deaths averaged 600 a day. The Emperor of Brazil has telegraphed to the representatives of his Government in Washington to procure and forward at once all the vaccine matter that can be obtained. All that can be procured will be shipped by the next steamer to Rio Janeiro.

SENTENTIOUS PARAGRAPHS.

Prayer should be the key of the day, and the lock of the night.

All human virtues increase and strengthen by the experience of them.

"All things turn to love, all things turn to profit, when they belong to Jesus."

"No form of holiness is so winning as that which is based on an abiding sorrow for sin.

The discovery of truth and the practice of right are the two most important objects in life.

There are no two things so much talked of and so seldom seen, as virtue and the fonds.

Work while the daylight lasteth,
Ere the shades of night come on—
Ere the Lord of the vineyard cometh,
And the laborer's work is done.

Dr. J. W. Alexander: To do good to men is the great work of life; to make them true Christians is the greatest good we can do them.

Alexander the Great, seeing Diogenes looking attentively at a parcel of human bones, asked the philosopher what he was looking for. "That which I cannot find," was the reply, "the difference between your father's bones and those of his slaves."

Hosea Ballou: Envy may justly be called "the gall of bitterness and bond of iniquity;" it is *the most acid fruit* that grows on the stalk of sin.

And when the gold the rust shall eat,
The tongue be silent in the tomb,
The motives of the secret soul
Give verdict in the day of doom.

Grace must always be growing. He who sits down contented with the grace he has, and is not pressing forward striving to grow in grace, and to get the habits of it more strengthened and confirmed, and the actings of it quickened and invigorated, it is to be feared hath no grace at all.

Intelligencer: We do not know from what evils we have been preserved; for dazzling prospects do not always bring the cheer and comfort we expect, and promise of future good often results in disappointment and sorrow. There are blessings and privileges in every life; let us be thankful for all those which fall to our lot.

A mistaken notion of the Christian unity spoken of in the Scriptures, which represents it as consisting in having one community on earth to which all Christians belong or ought to belong, and to whose government all are bound to submit, has led to truth being made secondary, and not the paramount object.

Weep not, though oft affliction comes
In terror's dreaded form;
Trust Him who walks upon the whirlwind tides,
Whose ways are in the storm.

H. Bonar: There is a dark side and also a bright side to every providence, as there was to the fiery, cloudy pillar that guided God's people of old in the desert. Nature looks on the dark side, and calls it sorrow and sadness; but faith sees the sun dispersing the darkness and calls it by the name of joy.

What might have been seemed Heaven to us,
The joys, the hopes of which we dreamed,
But all the loss is beyond the tomb,
And life is not what once it seemed.

The heavy shadow lingers still,
And oft, at evening's twilight hour,
There seems a spell on vale and hill,
And in the heart a thrilling power.

(Christian Worker.)

Daily Consecration.

It is not that the act of consecration has to be made over and over again; but that we are to regard it as of unceasing and binding obligation—and of unending and gladsome privilege as well—all our lives. It is but the work of a moment to unite a man and woman in the covenant of marriage, but in the force of that vow they walk together until death separates them. If there are moments of estrangement followed by reconciliation, they do not find it necessary to have the marriage ceremony again performed, but recognizing the fact that the obligations assumed on the wedding-day have never *ceased for a moment, they forgive each* other their mutual lapses, and never regard themselves as anything but husband and wife. In the covenant relations entered into with our Heavenly Father at consecration, we assume like obligations. If any lapses occur, they are all on our side. Let us at once confess them and seek forgiveness, and never allow ourselves to imagine that our vows have ceased to be binding, or that all is lost because by some fault of our own a temporary cloud has come between us and the face of our Beloved. Sink into self-nothingness and self-abnegation, and continually say, "Not as I will, but as thou will," As ye have received Christ Jesus the Lord in entire surrender, so walk ye in Him.

Few English churches and church yards are more crowded with graves, tombstones and rural monuments than the quiet place at Stratford-upon-Avon where Shakespeare is buried. It is probable that no new graves will be opened there in future.

BREVITIES.

In Lahore, India, there are nearly 1,400 boys and more than 200 girls in the mission schools.

It is a noteworthy fact that more than three-fourths of the missionaries of the American Missionary Society have been women.

The German excavations at Olympia continue to be most prosperous. On the 24 instant the explorers discovered the chief entrance of the so-called Pompey Gate. Beyond it the ruins of a building came in sight, which are probably those of the Leonidaion.

A supplement of the *Official Gazette* of St. Petersburg, Russia, announces that the plague in Astrakan, which was abating, has revived with great virulence since the recent thaw. The authorities of Saratow are taking every precaution to prevent the spread of the epidemic.

A new flower of gigantic proportions has been found in the forests of Sumatra. Its average diameter is thirty-three inches, and the discoverer has given it the specific name of "Titanum." Odoardo Beccari, a traveler and naturalist well known in Europe, is the fortunate finder of it. He dispatched six boxes of the bulb roots to Italy.

Mrs. Drake, of Muhlenburg county, Kentucky, has an apple which has been in existence since the Revolutionary war. A soldier received the apple from his betrothed just as he left to join the army of Washington; kept it during the whole war; returned after the surrender of Yorktown and married the fair giver. The apple is sacredly preserved in the family. It is dry and shrivelled, nothing remaining but the woody fibre.

Dr. Schliemann is again reported as making valuable discoveries on the site of Troy, (*Ilium* ever *full*). His latest "find" is a bronze vessel, in which were some bronze axes, as well as silver ornaments; the bulk of the contents, however, consisted of gold earrings, bracelets, beads and bars of gold. The Turkish government is very hard on explorers now, claiming the lion's share of all that may be discovered.

A Key West paper reports that the waters of Florida Bay have been in such a putrid condition for the past twelve months that fishermen have been unable to get fresh fish across to Havana. The poisonous waters are said to extend 150 miles into the gulf. Dead fish of every description are found floating on the surface. No explanation is offered, but the result would seem to be due to the action of some sub-aqueous volcano.

Of the toll bestowed upon the manuscripts found in Pompeii and Herculaneum a writer to the *Standard* says: —The result of all the labor that has been bestowed upon the unrolling and deciphering of these long buried manuscripts is, that the process of making them legible costs more than it comes to. It is not likely that any more pains or expense will be spent upon them. One fruit, however, of what has been done, is to add confirmation to the evidence of the antiquity of the oldest manuscripts of the New Testament. The Vatican and Sinaitic manuscripts, and a few other fragmentary ones, esteemed the most ancient, are found to coincide very nearly as to the form of the letters with these Herculaneum Rolls, in regard to the antiquity of which there cannot, from the nature of the case, be any doubt whatever. In manuscripts of later date, these forms are departed from more and more widely.

[London Telegraph.]

A PROPOSAL TO FLOOD SAHARA.

M. De Lesseps, whose activity puts to shame the strength and powers of endurance of men who have reached only half his age, has just returned from a short trip to Tunis. He had a double object in visiting the African coast; to bring home the remains of a brother who died out there, and to investigate the possibility and the advisability of letting the waters of the Mediterranean into the Desert of Sahara, so as to convert a great portion of that desolate expanse into an inland sea. M. De Lesseps says that the Arab chieftains of the south of the Aures keep up the tradition of there having existed in former times a sea in that neighborhood from 500 to 600 leagues in circumference. He also has been enabled to disprove the idea that the formation of a new lake would do away with the oases, for he has discovered that these are all from fifteen to twenty meters above the level of the sea, whereas the desert itself is below that level. Traces of Roman civilization—where did not those wonderful colonizers penetrate?—have been found in the desert, and among them the remains of an amphitheater like that in Rome.

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

WHOLE NO. 629. Read x PLYMOUTH, INDIANA, JANUARY 22, 1879. VOL. XXVIII, NO. 4.

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THE RESTITUTION advocates the full restitution of all things which God hath spoken by the mouth of all his Holy Prophets since the world began. It also advocates, as a leading Bible truth, the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the overturning of the nations; the restoration of Israel; the literal resurrection of the dead; the annihilation of the wicked; eternal life only through Christ; and many other kindred truths. It also advocates a literal belief of the Gospel, repentance, and immersion as prerequisites to the forgiveness of sins, and a holy life as a fruit for final salvation.

COMMUNICATIONS.

The Restoration of Israel.

That God is going to restore the scattered twelve tribes of Israel to the land of Palestine, and make them a prosperous and righteous nation forever, is a truth very clearly and prominently set forth in the Scriptures of the prophets. We purpose to present a number of prophetic utterances confirming this truth. We will begin with the following:

"And I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin; and I will restore thy judges as at the first, and thy counsellors as at the beginning; afterward thou shalt be called the city of righteousness, the faithful city." Isa. i. 25, 26.

This language is addressed to Judah and Jerusalem, for by reference to Isa. i. 1, it will be seen that Isaiah saw in vision the things concerning Judah and Jerusalem. The language indicates the cleansing of the nations of Israel, and the restoration of their judges. He will purge away their dross; this is explained in the following language:

"And I will purge out from among you the rebels, and them that transgress against me," etc. Ezek. xx. 38.

"And it shall come to pass that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem; when the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning." Isa. iv. 3, 4.

"I will restore thy judges as at the first." This is explained by the answer of Jesus to Peter, when he asked him the following question:

"Behold, we have forsaken all, and followed thee: what shall we have, therefore? And Jesus said unto them, Verily, I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Mat. xix. 27, 28.

From this it is proved that when Jesus and his disciples in resurrection glory are seated upon their thrones, the twelve tribes of Israel will be in existence and judged by the disciples in fulfillment of the prophecy of Isaiah before referred to. This judgment of the twelve tribes of Israel is not to consign them to eternal perdition; on the contrary, it is for the well-being and prosperity of the nation, as the judges at the first were for the well-being and prosperity of Israel.

Concerning the future of Israel and her judges, Psa. cxxii. gives a glowing description, showing that at that time Jerusalem will be builded as a city that is compact together; whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord. For there are set thrones of judgment, the thrones of the house of David. Then Jerusalem will be called the city of righteousness.

Another prophetic utterance that I wish to call attention to is the following:

"And it shall come to pass in that day that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea." Isa. xi. 11, 12.

Here it is declared that the Lord is going to recover Israel the second time; and a second time presupposes a first time. Only two recoveries of Israel are brought to view in the Word of God. One in part, the other is future. And if they are not recovered in the future the Word of God will fail, and the Scriptures will be broken--which is impossible.

This proves, then, beyond all doubt, the future recovery of Israel. First they were recovered from the land of Egypt under Moses. The twelve tribes complete passed from Egypt into Palestine. All subsequent returns from captivities were only fragments of the entire nation of Israel or the whole living twelve tribes.

The second recovery will be a complete recovery of all the living twelve tribes of Israel:

"Therefore, behold, the days come, saith the Lord, that it shall no more be said, the Lord liveth that brought up the children of Israel from the land of Egypt; but, the Lord liveth that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them; and I will bring them again into their land that I gave unto their fathers."

Another prophetic utterance is as follows:

"And now, therefore, thus saith the Lord, the God of Israel, concerning this city, whereof ye say, It shall be delivered into the hand of the king of Babylon by the sword, and by the famine, and by pestilence; Behold I will gather them out of all countries whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely; and they shall be my people, and I will be their God; and I will give them one heart, and one way, that they may fear me forever, for the good of them, and of their children after them: and I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts that they shall not depart from me. Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul. For thus saith the Lord, Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them." Jer. xxxii. 36-42.

Thus, just as truly as God has brought all the evil upon them, just so truly will he bring all the good upon them. When will God perform all the good he has promised to Israel? Let the Word of the Lord answer:

"Behold the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel, and to the house of Judah. In those days and at that time will I cause the Branch of Righteousness to grow up unto David; and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely; and this is the name wherewith she shall be called, the Lord our righteousness." Jer. xxxiii. 14-16.

This proves that God performs the good unto Israel in the days when the Branch of Righteousness is executing judgment and righteousness in the land. And as the reign of Christ, the Branch, is in the future, so the prosperity of Israel is in the future.

Another prophetic utterance is the following:

"Moreover, the word of the Lord came unto me, saying, Son of man, when the house of Israel dwelt in their own land they defiled it by their own way, and by their doings: their way was before me as the uncleanness of a removed woman. Wherefore, I poured my fury upon them for the blood that they had shed upon my land, and for their idols wherewith they had polluted it; and I scattered them among the heathen, and they were dispersed through the countries: according to their way and according to their doings I judged them. And when they entered unto the heathen, whither they went, they profaned my holy name, when they said to them, These are the people of the Lord, and are gone forth out of his land. But I had pity for my holy name which the house of Israel had profaned among the heathen, whither they went. Therefore say ye unto the house of Israel, thus saith the Lord God. I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went. And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes. For I will take you from among the heathen, and gather you out of all countries and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God." Ezek. xxxvi. 16-28.

This prophecy clearly shows that the house of Israel that went into captivity and were dispersed among the heathen because of their evil doings is the house of Israel that is to be taken from among the heathen and restored to their own land. How can such Scriptural evidence as this be disputed.

Again, the restoration of Israel is shown to the prophet Ezekiel in the thirty-seventh chapter by a valley full of dry bones, which, upon receiving the breath of the Lord became covered with flesh and quickened into living beings, and stood upon their feet, an exceeding great army. This, of course, is a figurative allusion to the national condition of the house of Israel when the time for their national resuscitation arrives. The dry bones represent the whole house of Israel. How exactly does the "phrase, "dry bones," illustrate the national condition of Israel ever since Jerusalem was overthrown. But ere long the time will come for these inspired words to be fulfilled:

"Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city, for henceforth there shall no more come into thee the unclean. Shake thyself from the dust; arise and sit down, O Jerusalem; loose thyself from the bands of thy neck, O captive daughter of Zion. For thus saith the Lord: Ye have sold yourselves for nought: and ye shall be redeemed without money," Isa. lii. 1-3.

Hosea also agrees with the spirit of prophecy, saying:

"Come, and let us return unto the Lord; for he hath torn and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us; in the third day he will raise us up, and we shall live in his sight." Hosea vi. 1, 2.

After two days, or two thousand years--for "one day is with the Lord as a thousand years, and a thousand years as one day,"--thus comes the revival of Israel; in the third day or third thousandth year will they be raised up. This synchronizes with Daniel's 2,300 year-days, during which the sanctuary and the host are trodden under foot, and at the end of which comes the restoration of Israel and the establishment of the everlasting kingdom of God.

Further on, in Ezek. xxvii., by the unity of two sticks representing the two houses of Israel, the Lord reveals to the prophet his determination to "Take the children of Judah and Israel from among the heathen, whither they be gone, and gather them on every side, and bring them into their own land, and make them one nation in the land upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all." At this time will be fulfilled that prophecy which says: "Ephraim, or the ten tribes, shall not envy Judah, and Judah shall not vex Ephraim." Isa. xi. 13.

The restoration of Israel will be the surprising sequel to a mighty effort on the part of a confederacy of nations for the purpose of blotting out the name of Israel from under heaven. See Psa. lxxxiii. The prophet Joel speaks thus on the subject:

"For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all the nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage, Israel, whom they have scattered among the nations, and parted my land." Joel iii. 1, 2.

Micah also speaks thus:

"Now, also, many nations are gathered against thee, that say, Let her be defiled, and let our eye look upon Zion. But they know not the thoughts of the Lord, neither understand they his counsel; for he shall gather them as the sheaves into the floor. Arise and thresh, O daughter of Zion, for I will make thine horn iron, and I will make thy hoofs brass; and thou shalt beat in pieces many people; and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth." Micah iv. 11-13.

Zechariah also speaks thus:

"Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the Lord go forth and fight against those nations, as when he fought in the day of battle." Zech. xiv. 1-3.

Now, as the bringing again of Israel's captivity is to take place at the gathering of the nations, and as the gathering of the nations is in the future, it unmistakably proves that the restoration of Israel is future. This gathering of the nations to Jerusalem to battle constitutes the battle of the great day of God Almighty, Rev. xvi. 14; and is the time of Jacob's trouble, Jer. xxx. 7; but he shall be saved out of it, for at that time Daniel's people shall be delivered. Dan. xii. 1. Then will come the fulfillment of this glorious prophecy:

"Sing, O daughter of Zion; shout O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. The Lord hath taken away thy judgment, he hath cast out thine enemy; the king of Israel even the Lord, is in the midst of thee: Thou shalt not see evil any more. In that day it shall be said to Jerusalem, Fear thou not; and to Zion, Let not thine hands be slack. The Lord thy God in the midst of thee is mighty; he will save thee, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing." Zeph. iii. 14-17.

Thus will Israel's nationality be restored. For thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar. The Lord of hosts is his name. If those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me forever. Thus saith the Lord: If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off the seed of Israel for all they have done, saith the Lord. Jer. xxxi. 35-37.

Who will call for stronger proof for the restoration of Israel? And these prophetic utterances are only a few of the very many that unite in foretelling the glorious and eternal destiny of that nation whom God hath "formed for himself, that he might shew forth all his praise." Israel shall yet "blossom and bud, and fill the face of the world with fruits."

God's eternal purpose concerning Israel and the nations is one of the overlooked subjects of divine truth by the great majority of Gentile Bible readers. And the great majority of Gentile ministers are seeking to accomplish what God has determined to accomplish by means of the regenerated house of Israel, viz: the conversion of the world. As God shone upon the heart of the apostle Paul to give the light of the knowledge of God to the elect of the Gentiles, so will God shine upon the remnant of Israel to declare the knowledge of God's glory to the Gentiles that shall go up from year to worship the King of all the earth.

INA FORNES.

Brooklyn, N. Y.

Bride and Subjects of the Coming Kingdom.

J. P. WEETHEE.

Questions of interest daily occur to those looking into the future. In reply to a request published in THE RESTITUTION, allow us a few hints and suggestions relative to the above topic. We shall not pretend to exhaust the theme, lest, in the effort, we appear dogmatic. We would rather be pupil than teacher.

The Bride.--The holy Jerusalem (Rev. xxi. 9) is called the bride--the Lamb's wife. That city John describes (Rev. xxi 10-27; xxii. 1-5). This seems to descend on the new earth (Rev. xxi. 1-7).

The city is called the bride as it is the home of the bride and will contain the bride--(by metonomy) the container takes the name and character of the contained.

The marriage is a previous event; how long we know not. It may be many (1000) years; perhaps only a few. This will depend on the duration of the reign of subjugation, and the identity of this city and river with the river and city seen by Ezek. (xl. xlviii.) Ezekiel sees a temple; John's city has no temple, but the Lord God Almighty and the Lamb Rev. xxi. 22. They may very as to size. This is a difficult question. As Ezekiel's vision was during the captivity in Babylon, his division of the land, his city and temple were, perhaps, a pattern for them to follow when they should return from that captivity (Ezr. xliii. 10). Only a small remnant returning from the captivity, the pattern was not followed.

The wife of the Lamb is named in Rev. xix. 7-9: "Let us be glad and rejoice, and give honor to him. For the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousnes of saints. And he saith unto me, *Write*, blessed (are) they who are called unto the marriage-supper of the Lamb."

There are invited guests distinct from the bride, who are honored at the supper. The enemies of the bride are overthrown and judgment is executed on the harlot, and on kings (Psa. cxlix. 7-9).

Her preparation is the righteousness of her husband--the Lamb. It is her strength and her beautiful garments (Isa. lii. 1; lx. 10). The bride is brought to view in other passages. Jesus in some of his parables points out his bride. See Matt. xxii. 2-14; xxv. 10; Luke xiv. 15. In Matt. ix. 15 we have the following: "And Jesus said unto them, can the children of the bride-chamber mourn as long as the bridegroom is with them? but the days will come when the bridegroom shall be taken from them, and then shall they fast." See Mark ii. 19; Luke v. 34; John iii. 29. John Baptist calls himself a friend of the bridegroom. The bride-chamber should be noted, since it shows where will be the home of the bride and bridegroom after the marriage. Paul says (2 Cor. xi. 2), "I am jealous over you with godly jealousy; for I have espoused you to one husband, that I may present (you as) a chaste virgin to Christ." Paul had betrothed them to Christ by persuading them to believe the gospel. The betrothing is in this life, the marriage in the age to come. The spouse of Christ must be a chaste virgin, since the wife of the typical high priest was to be a virgin. Lev. xxi. 13.

In Eph. v. 27, it is said, "That he might present it (the church) to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

The bride of the Lamb, is therefore a chaste virgin--a church free from idolatry, having one husband, and following him "whithersoever he goeth." Rev. xiv. 4. They are children of faith Heb. xi. 13 to the close, and would include all of that class redeemed before the marriage. Those converted during the age of subjugation would constitute no part of the bride since they come into the family after the marriage. We do not understand why the Messiah's age of triumph and power should be called a kingdom, unless its elementary construction is similar to that of other kingdoms, having a territory, people or subjects, king, officers, laws and a government, (Isa. ix. 17.) Since the bride and bridegroom are one in law, Christ and his bride are one, (Eph. v. 25-27; Col. ii. 19.) Joint heirs, (Rom. viii. 17.) (Gal. iv. 1, 7.) See 2 Cor. iii. 22, 23.

In one sense, the bride is composed of subjects--the bride is subject to her husband; each child, therefore, is individually a subject; yet he is a joint heir and an officer.

Why should the bride, aggregating all its members to the marriage be called a bride, and the union a marriage, unless there is an analogy between this marriage union and other marriage unions?

If this be true, then, there must be other persons present besides the bridegroom and his bride. A wedding has guests and servants, both classes having their positions, and are subject to the laws of the occasion. In a kingdom all are not officers, or there would be no subjects.

In the typical kingdom, there are kings, priests, and subjects. (See Zech. iii. 1-9.) As it should have been organized (Eze. xl. to xlviii., it would have been a typical nation to which the anti-type Rev. xxi.-xxii. would have agreed. The bride and the nations are distinct, (Rev. xxi. 24-27.)

The bride is composed of joint heirs, kings and priests, (Rev. i. 6; v. 10.) The Jews were to be a kingdom of priests, Exo. xix. 6, God being their king; but the future shall be a nation of kings and priests being joint heirs with Christ.

After the marriage, and during the reign of subjugation, all subdued will be distinct from the bride.

He must reign, till he hath put all enemies under his feet, 1 Cor. xv. 25. During that reign the bride is with Christ, sharing in all the triumphs and honors, Psa. cxlix. 9.

(Scientific American.)

Promised Revival of Sodom and Gomorrah.

It is reported that French capitalists have secured a grant for a railway line from Jaffa to the interior of Palestine, which will open up the Jordan valley and the whole region north of the Suez canal. In certain contingencies this road might become of great military usefulness, but it appears further that the productive resources of the country are considerable, and what is more surprising, that the Dead Sea itself can be turned to commercial account. Chief of these at present are the stores of natural combustibles for which that region is noted.

Hitherto the main obstacle to the development of steam traffic in the Levant has been the total absence of combustible material. Not only Egypt, but the shores of Syria and the Red Sea are completely stripped of wood, and the coal imported from the West commands a price ranging from $10 to $24 a ton. Now the masses of asphalt continually thrown up by the Dead Sea attests the presence of vast subterranean layers of fossil vegetable matter, and these signs were not long overlooked by the enterprising men attracted to Suez by the opening of the canal and the movement of commerce in that direction. Recently numerous soundings have been made between Jaffa and the Dead Sea, which, so far, have laid bare inexhaustible beds of lignite.

Of itself this store of lignite is likely to prove an inestimable gain to the industries and commerce of the Levant; but we should add that the juxtaposition of asphalt in great quantities furnishes the elements of a mixture of lignite and asphaltum in the form of bricks, which is equal in heating capacity to the richest bituminous coal, while its cost on the ground is only $2.50 a ton. It is known that similar bricks, made up of coal dust and bituminous debris from gas works, are much sought after by French railways, since, besides their heating power, they greatly facilitate stowage, owing to their regular shape. Of course the bitumen of lower Palestine has been known from immemorial times, was used to impart solidity to the structures of unbaked clay in Assyria and Egypt; but it may be said that the discovery of the subterranean combustible has lifted once for all the curse which has so long rested upon Sodom and Gomorrah, and will transform the wasted shores of the Dead Sea into a focus of industry and a magazine of wealth.

THE RESTITUTION.

E. A. CHAPLIN, Editor.

PLYMOUTH, INDIANA, JAN. 22, 1879.

THIS makes four numbers for the current month. Our next will appear early in February, as our finances only admit of four papers each month.

OUR apologies are due to some brethren who sent in obituary notices while we were sick with chills and fever. Some got misplaced and did not appear on this account.

WE are flooded with manuscript, and do not write much editorial that others may have all the room possible. Will resume and finish our article on trine immersion as soon as we find room.

THROUGH the kindness of Brother G. W. Young, we have received a copy of the *New Zealander* of Dec. 6, 1878. It hails from Wellington, a town on an inlet of Cook's Straits. It seems strange to read a paper distant nearly half around the world both in latitude and longitude.

WE hope our friends will exert themselves for the prosperity of the paper. We have interesting matter on hand for succeeding numbers on matters bearing on the *fulfillment* of prophecy. It is for these few last years of this dispensation that a paper treating on the literal fulfillment of prophecy is needed. We assure our brethren that we will do all we can, personally, for THE RESTITUTION.

COMMUNICATIONS.

Suggestions to Students of Prophecy.

J. P. WEETHEE.

Before entering upon the discussion of interesting prophecies you will please allow us a few introductory suggestions, hoping that they may be of service.

1. When a prophecy has been repeated in history, do not look for history to repeat itself, for if one repetition is required any number may take place, and there would be no certainty in any prediction. One might contend for the first fulfillment, another the second, and onward through an infinite series.

2. When investigating any prophecy take the following course: 1st examine critically every term, singly noting those that are literal, and that are figurative. Fix a definite meaning to every word in each class, substituting each figure or symbol to its special laws. After this work is accomplished, construe the whole according to its true and proper analysis. 2. Examine the time, circumstance, and design of the prophecy, noting all the Scriptures that will explain or illustrate the whole or any part of prophecy.

3. Decide whether the prediction has been accomplished. If so, when, where, and by what agencies and what is its practical lesson?

4. If its fulfillment is in progress, show the past, the present, and the future of it by deducting the sum of the past and present from the whole prophecy.

5. To accomplish this work fully, place before you two charts; the one containing the analyzed prophecy, the other an outline history of the world, ancient and modern. Do not conclude that, because you, with a very limited knowledge of the world's history, cannot readily fit the prophecy to history, there is no fit, and consequently, its fulfillment is in the future.

It requires but little knowledge to say that a prophecy is unfulfilled; but most profound knowledge of the world's past record, to show intelligently and to demonstrate when, how, and by what agencies predictions have been accomplished.

If every person, before attempting to commit his prophetic imaginations to the public, would rigidly follow the above suggestions, our prophetic expositors would be very much reduced in number, and those that presumed to write would utter their thoughts with modesty. They would not rush in where angels fear to look.

6. Do not estimate the amount of truth in any production by the dogmatic assurance of its author. To produce a great momentum a light article must have much velocity. Many write of the future with a greater degree of fluency than of the past.

Letter from England.

Brother Chaplin:—If I could get a copy of a letter of Dr. Fraser, Bishop of Manchester, concerning the Afghan war, I would send it you. This is placarded in the streets by members of the Liberal or Peace Party. It is clear the Bishop is right in declaring the war on the part of the British Government inexcusable on Christian grounds. I think I shall not err in saying that the frankness, the courage, and the direct appeal of the Bishop to the teachings of our Lord, are worthy of admiration. But wars come; and here we have an outbreak which the "Liberal" party pronounce unjustifiable, and which we think is unpopular. Depend on this, Brother Chaplin, a tremendous stir is imminent. The war in South Africa is no trifling matter; but on account of the upheavals in Europe, Asia, and Egypt, it is not much noticed by the people. Still it draws seriously on the resources of the nation.

The Prince of Wales is awake to dangers. His mother is not indeed old; only in her sixtieth year; but her life is not viewed as safe as it was awhile ago. The Prince has been bent on securing the friendship of France: this the English people plainly see; but the awful future may be miserably disappointing to the calculating Prince. Wisely did England keep from interference in the Franco-German war; so neither power can justly accuse her of partiality. But the Prince is aware of this, that of all the continental powers it is most important to have France on his side, should the throne be in danger.

The suspension of two more banks and the ruinous failure of Fenton's Rochdale bank, add to the perplexity and distress which the failure of the city of Glasgow bank began. Yet, appalling as the distress is, strikes are announced here and there; and private jobs have been declined because employers would not quite grant the price asked. "It seems," said a Christadelphian brother, who gave me some facts, "that men are mad." Belgians, and other foreigners, have good, profitable work, which Englishmen have refused, because they wanted a higher rate. What suicidal folly!

Our Queen is afflicted by the death of the Princess Alice; and this, happening on the anniversary of her father's death, has added to the sorrow of the event.

Winter here has set in early, and with uncommon severity. Thank God, many who have abundance have contributed to the relief of the sufferers who are tens of thousands in Lancashire alone; and the cry of distress comes from other counties continually. Yet, strange though the fact may appear, London seems the least affected. I doubt, however, if the vast Metropolis will long continue so remarkable in exception. It holds more people than the six New England states combined contain.

Ere this reaches you another year will have begun; and it may be our last in this *mortal* state. May we greet each other ere long in immortality. H. HEWES.

P. S.—Only the morning after I finished the foregoing, news of distress in London was announced, and the Queen promptly gave £200—the first donation reported. Alas! the cloud on the land darkens. The cautious Manchester *Guardian* is obliged as a truthful chronicler to tell its readers day after day the terrible facts; and some from districts whence distress was scarcely heard of for a long time.

The failure of the West of England and South Wales District Bank has brought down families of the middle class from affluence to want. Those who know the sensitiveness of this class can well conceive the intensity of their sufferings. "To beg they are ashamed;" and I am sure many will endure much, rather than own their cutting deprivations. The *Times* has held out some hope of improvement when 1879 opens; but the great organ spoke, as it were, tremblingly. Are we on the verge of the end? or are the "distress and perplexity" ("anguish of desponding nations"—Wakefield's Translation) setting in upon the world before the translation? Let us, who are waiting, look well to ourselves. Let us satisfy our individual selves about our preparation. Organizations are shaken, And shaking will go on. Brethren and sisters will have their trials in circumstances; let us know the Lord for ourselves. H. H.

The work of fortifying the two lines of defence of Constantinople proceeds with great activity. The government factories are occupied in the manufacture of 10,000 wagons and barrows for the conveyance of the material, cartage of earth, &c. These fortifications will, when complete, be armed with 800 guns of large calibre. The defensive works are constructed in parallel lines, so that the first is commanded by the second, the second by the third, and so on. They are connected by trenches, with embankments serving as shelter for the infantry. Since the armistice preceding the conclusion of peace between Russia and Turkey, twenty-nine vessels have arrived at Constantinople, mostly from America, with large cargoes of rifles and cannons, and the Turkish troops are now armed as completely as on the eve of the Russo-Turkish war.

To the heart that is full of kindness, every other heart beats in kindness.

SELECTIONS.

Cincinnati Commercial.

The Astrakhan Plague.

The disease now ravaging the district of Astrakhan is the "black death," which for ages has had its home in Egypt, Syria, Greece, Turkey and the adjoining provinces of Russia, to which countries it is now chiefly limited. The people in the first infected districts are dying, the reports state, like flies. So rapidly has the disease spread that fully 70 per cent. of those of the newly infected districts have perished. No one dares touch the dead, and they lie unburied in the streets.

In the commencement of the disease there is a feeling of weariness and fatigue, shivering, nausea and sickness, confusion of ideas, giddiness and pain in the loins. These are quickly followed by increased stupor and delirium, by pallor and flushing of the face, and a feeling of intense swelling or constriction about the heart. Darting pains are felt in the groins, armpits and other parts of the body. The lymphatic glands become enlarged, and carbuncles appear. The tongue becomes dry and brown, and the gums, teeth and lips are covered with a dark fur, while the bowels, which are at first constipated, become relaxed and dark; offensive and sometimes bloody discharges are frequent. The will loses its control over the muscles. About the second or third day livid spots and stripes appear upon the skin. In fatal cases—and most are fatal—the pulse gradually sinks, the surface becomes cold and clammy, blood oozes from the mucous surfaces, and there is either coma or delirium. The victim usually lingers five or six days, and may pass away without a struggle, or in convulsions. It is said that infected persons might visit every country in Europe before the symptoms were recognized, and in this way endanger the whole world.

The plague may be spontaneously engendered by endemic or epidemic influences; it may originate from local causes, and may be propagated by peculiar contagion. Temperature seems to exert a very great influence over it. In tropical climates it is not known, and it does not long withstand the cold of northern climates. Its particular harvest time in Europe is late in the summer and early in the fall; especially in September. Like the germs of yellow fever, it has thus far evaded the examination of chemists and microscopists. As soon as absorbed it alters the composition of the blood and the condition of the tissues. There is no universal cure for it. In occasional instances fresh air may be of benefit. Cleanliness is generally a preventive, and it is due to this and superior ventilation that foreigners in the Levant are comparatively exempt.

In 1338, so Chinese historians tell us, there were great convulsions in nature, and earthquakes and floods, which were followed by droughts and famines. Hills and lakes disappeared, and the gases rising from the earth and decaying vegetation and animals rendered the air excessively impure. Following these convulsions came the great plague, and before it entered Europe 13,000,000 people in China and 25,000,000 people in Western Asia and Northern Africa had died.

It appeared in Russia near where it now prevails in 1348. Constantinople was attacked, and from there it spread over all Turkey. The disease was carried to Italy, and from thence to France, England, Germany and the Low Countries. From England it was conveyed to Sweden and passed over the Baltic Sea into Northern Russia. In only three years it covered the whole of Europe. Half the population of Italy died of it. Fifteen Continental cities lost 369,000 inhabitants, London 100,000, and in Europe 25,000,000 people perished.

The terrible disease was attributed by the superstitious to the Jews, who were accused of poisoning the wells so that the waters would breed pestilence. Entire colonies of Jews were massacred, and thousands were so terrified that they took their own lives. The disease was extensively spread by numerous bands of religious zealots, who visited town after town, torturing their bodies in the vain hope of expiating the sins of the people. These Flagellants, as they were called, comprised both men and women, who went about nearly naked, and each one wore a red cross upon their breast. The Church reaped a rich harvest, for many of its frightened subjects gave to it their all. The donors were obliged to throw their gifts over the walls of the inclosure, for the monks were afraid to come in contact with them, and shut the gates. Multitudes sought to escape the disease by living in caves and woods, and starved. Some endeavored to escape by the sea. They died, and the sailors who picked up their boats shared the same fate. Rotted bodies floated down the streams, polluting them and filling the air with the contagion. Some of the delirious victims ran through the streets of villages, tearing out the hair and scratching the faces of every one they met.

The plague of 1563, 1564 and 1565, the last that prevailed very extensively, produced fewer deaths. In 1720 Marseilles was almost depopulated, and in 1730 Turkey, Poland and Russia were again visited. From all reports the present plague promises to destroy as many lives as those of former years.

Ottawa Free Press.

A PROPHECY REVIVED.

The Remarkable Paper Found in the Gatineau Cave in 1871.—"A King shall sit on the Northern Throne."

The Gatineau is a rough but romantic region, and a few weeks sojourn up in that district will take the sentimentality out of any ordinary human being. But it is a grand field for sportsmen; bears, deer, duck, geese, partridge, etc., being plentiful in their proper seasons, while the fishing is, in the summer exceptionally good. There are mountains of rock, dense forests, picturesque lakes, tiny rivulets, brooklets, and rushing rivers to charm the eye of the artist or cheer the heart of the pleasure-seeking tourist.

It is not of these things that we now intend to write, but to revive a prophecy that has in part been fulfilled, and which will be of peculiar interest at the present moment, inasmuch as its complete fulfilment would be of startling importance to the entire world, as having great political significance.

Some seven years ago, a California miner made it his business to go prospecting up the Gatineau. While scouring around among the lonely mountains he discovered a cave, and in it the skeleton of a man. The remains were evidently those of an Englishman of wealth, who had retired to the fastnesses of the forest years before to live a hermit life away from the haunts of men, as papers found in a crevice of the rock seem to indicate. Among the scraps of paper was a piece of parchment containing the following curious prophecy, which had in part been fulfilled at that period. The scrap as then published is as follows:

A PROPHECY.

The land is rich, and vast, and wide,
Laved by two oceans' restless tide,
Yet ere ten years their courses run
This mighty land shall all be one.
Where first into the Senate Hall,
The nation shall her rulers call,
A mighty man shall murdered fall.

But ere these years have onward past,
Grim war shall rule the Southern blast
And all the land with grief o'ercast;
The Northern land shall victor be,
The Southern land be cleft in three.

And ere a score of years have flown,
A king shall sit on the Northern throne—
The seer sees beyond his death,
This shall not be while I have breath;
But things shall come more great and weighty
Before the year eighteen and eighty.
In the wilderness, 1860.

The prophecy having apparently been written in the year 1860, its fulfilment in the several instances up to date is remarkable, to say the least. The seer wrote "Yet ere ten years their courses run, this mighty land shall all be one"—and in 1867, seven years from the time first mentioned, confederation was consummated and the Dominion of Canada came into existence. A year later, on the first assemblage of the Federal Parliament, came the death, by assassination, of the talented D'Arcy McGee, as brilliant a man as ever breathed the air of this free country. The prophecy of the rebellion in the states was quickly realized, breaking out in the fall of 1861 and extending over a period of four years, during which time scores of thousands of valuable lives were lost and the shadow of sorrow cast on as many households throughout the length and breadth of the neighboring Republic, as well as on those in this country, for many a native Canadian was laid low on the field of battle in the American war. "The southern land be cleft in three," read the prophecy, and so it was, by Sherman's march to the sea and Grant's on to Richmond, the two victorious armies dividing up the country into three parts when success finally crowned their efforts. The last prophecy has yet to be fulfilled. But will it be?—that is the question. The paper read: "And ere a score of years have flown, a king shall sit on the northern throne," and then, "But things shall come more great and weighty, before the year eighteen and eighty." It is a remarkable fact, taken in conjunction with the rumor that a Vice-Regal Court would be established in this country, that seven years ago, when the prophecy was first made public, there was no thought that one of the royal line would grace the Government House of Canada by her presence, as is now the case with the Princess Louise. We shall see what we shall see.

Melville: If here on earth we do not delight in holiness, we have no preparation for that world where God is to be all in all for ever.

[Glasgow Messenger.]

Palestine and the East.

Last month we noticed Lieut. Conder's papers, addressed to the Jews, through their most influential English paper, on the "Colonization of Palestine." The *Jewish Chronicle*, in a leader, has since recapitulated the chief points brought out by its correspondent, and driven home the appeal which he made for interest in the question. In concluding, it makes the following remarks: "The appointment of so enlightened a statesman as Midhat Pasha as Governor of Syria, affords adequate ground for believing that there are far brighter days in store for the Holy Land, and that they do not lie in a very remote future. The government of the country will certainly undergo a vast change for the better, seeing what kind of man it is that is henceforth to be at the head of affairs, and remembering, too, the stimulus to improved administration which he will receive in the shape of English influence. There is no reason why the tide of prosperity should not set in now for Palestine in earnest."

The same organ gives currency to the following statement, made by a London correspondent of the Leeds *Mercury*: "I can state as a fact, and not as a mere rumor, that a syndicate is actually in process of consolidation, which has for its sole object the purchase of Palestine from the Turkish Government and its restoration to the Jews in some form. I know, but am not at liberty to mention, the name of the Secretary of the body, which already numbers some very influential members, and I can vouch for the confidence with which the Secretary, who is not a member of the Jewish race or religion, but a well-known man, regards the future success of the scheme; and his experience of the world and knowledge of men are too important to be ignored."

Alongside of these indications of continued interest in Palestine itself, we find an abundant crop of rumors as to projects for the formation of the Euphrates Valley Railway. At a meeting, recently held in Stafford House, in connection with this, it was stated "that many Continental speculators were endeavoring to obtain concession for such a line from the Ottoman Government, but that the Porte would probably prefer to grant the concession to the British company presided over by the Duke of Sutherland." Stories have since appeared of negotiations between the Turkish and British Governments with reference, among other things, to the projected line. Seeing the matter is being so much canvassed, we may expect soon to see some definite move made of a practical kind. M. W. S.

EASTERN ITEMS.

ST. PETERSBURG, Jan. 11.—The *Journal de St. Petersburg* to day says: "The Ameer of Afghanistan entered Russian territory, not in consequence of the success of the British, but in order to invoke the mediation of Russia. The Ameer will receive sympathetic hospitality, but the idea of mediation is an illusion, upon the clearing up of which will probably depend the continuation of his journey."

LONDON, Jan. 13.—The *Times* in its leading editorial says: "We have every reason to believe that Yakoob Khan has already been officially informed of the terms on which we are prepared to make peace. Doubtless these are such as he can honorably accept."

A dispatch to the *Times* from Lahore states that there are stronger rumors that Yakoob Khan is quite disposed to make friendly arrangements.

Jan. 20.—A dispatch from Candahar reports that Generals Stewart and Biddulph are reconnoitering toward Khilati Ghizali, on the road to Cabul, and Girishk, on the road to Herat.

A dispatch from Lahore states that various unauthenticated rumors are current that Shere Ali is returning to Cabul.

CAPE TOWN, Dec 31.—The Zulu king has expressed a willingness to surrender some persons demanded by the British ultimatum, and pay a fine. He would also consider other demands if time were allowed. Sir Bartle Frere replied that the word of the English Government cannot be altered. The time for Cetywayes' reply expired on the 1st of January. The British troops are being massed.

JELLALABAD, Jan. 17.—The Khan of Kunor, supposed to be the most influential leader of the frontier tribes, has come into the British camp to pay his respects. It is generally believed that Yakoob Khan is disposed to treat for peace.

Inexhaustible beds of lignite have been found between Jaffa and the Dead Sea. This with the asphaltum, also abundant, will make the Holy Land a coal supplier for all Egypt and Syria, both of which having no wood, pay from $12 to $14 a ton for foreign coal.

BREVITIES.

In India there are now 7,551 miles of railroad in operation, of which 800 have double tracks.

In Brazil the ravages of small-pox are terrible. It is said that in Ceara it is impossible to make coffins to supply the demand, and the people dig ditches and tumble into them the unshrouded corpses, 8 or 10 at a time. As many as 500 or 600 die daily in the city of Ceara alone.

September 12, 1883, will be the two-hundredth anniversary of the delivery of Vienna from the Turks by John Sobieski. The municipality of the city has resolved to celebrate the occasion with special honor. The new Hotel de Ville is to be completed, and will be publicly inaugurated on that day.

The plague has appeared among the Cossacks of Astrakhan, Russia. During three days from Jan. 1–3, 143 persons died out of 195 attacked by it. The plague has now increased to a panic in Astrakhan and Saratow. The people die like dies and lie unburied in the street. General anxiety prevails throughout Russia.

The English company appointed for the revision of the authorized version of the Old Testament, have finished their fifty-second session. The first revision of the minor prophets was completed, and the revision of Esther was continued as far as the end of chapter ii. The company, since their first meeting on the 30th of June, 1870, have sat for 409 days, working six hours each day, and thus have revised the whole of the Old Testament for the first time, with the exception of part of Esther, Job, Proverbs, Ecclesiastes, Solomon's Song and Daniel. They have also been a second time through the Pentateuch. It is now positively announced that the New Testament will be finished in time to be issued in the spring of 1880, just five hundred years after John Wycliff completed the first version of the Scriptures in the English language.

Many people look upon the compass as an introduction of the fifteenth century, but it seems to have been well known in a primitive form in the twelfth and thirteenth centuries. In one of the popular songs written in the time of King John, it is said that the sailors who go on long voyages to Friesland or to the East know their way by observing the *tramontane*, or polar star; but when the sky is covered with clouds, and they could no longer see the stars of heaven, they had a contrivance which was this: They took a needle of iron and put it through a piece of cork so that one end remained out; which they rubbed with loadstone, and then they placed it in a vessel of water, and whichever way the end of the needle pointed, there, without doubt, was the polar star. This formed a primitive but fairly perfect *mariner's compass*.

SENTENTIOUS PARAGRAPHS.

Aim high; but not so high as not to be able to hit anything.

What will it matter, by and by
Whether my path below was bright,
Whether it wound through dark or light,
Under a gray or golden sky,
When I look back on it by and by?

When the million applaud you, seriously ask yourself what harm you have done; when they censure you, what good.

Prayer is the key which being turned by the hand of faith, unlocks all the treasures of the living God, for His children's use.

"Count that day lost whose low, descending sun
Views from your hand no worthy action done."

The root of religion is the fear of God; the rule of religion is the law of God: the motive of religion is the love of God; the end of religion is to glorify God and enjoy him forever.

Home is not a name, nor a form, nor a routine. It is a spirit, a presence, a principle. Material and method will not and cannot make it. It must get its light and sweetness from those who inhabit it.

The cloud that hides the sunlight
Is no assurance is below,
For, reflected, upon its bosom
Shed hath set his covenant bow;
The night that gathers darkly
Around the mourner's path,
Its radiant constellations—
Its stars of promise—hath.

True honor results from the secret satisfaction of our own minds, and is decreed us both by religion and the suffrages of wise men—it is the shadow of wisdom and virtue, and it is inseparable from them.

The wise man makes equity and justice the basis of all his conduct. The right forms the rule of his behavior, deference and modesty mark his exterior, sincerity and fidelity serve him for accomplishments.

Ah! this is what I am wanting,
His lovely face to see,
And I'm not afraid to say it,
I know he is wanting me.
He gave his life a ransom
To make me all his own,
And he'll never forget his word to me,
His dearly purchased one.

POETRY.

Jesus My All.

E. D. NUTT.

Jesus, my Great High Priest,
My everlasting Head,
My Comforter, on Thee I feast,
For Thou art living Bread.

Dear Lord, to Thee I cling,
To Thee I look for aid;
To Thee I all my sorrows bring,
On Thee my hope is staid.

Thou art my Friend, replete,
Be Thou alone my guide;
Oh, make me pure, in Thee complete,
In Thee let me abide.

So let me ever live,
That when swift death shall come,
I may lie down in peace, and rest,
Till Thou, dear Lord shalt come.

LETTER DRAWER.

Editor Restitution:—Inclosed please find one dollar for THE RESTITUTION: money hard to get, is my excuse for not sending before. If some of the brethren qualified would intimate if it is the Messiah that confirms the covenant with many for one week, and finishing the part in the midst of the week, the Holy Ghost enabling the Disciples to finish the week with miracles following, Dan. ix. 27, it would oblige

Your brother in the Faith,
JOHN FOREMAN, SEN.

Denton, Texas.

Editor Restitution:—I see you have been again re-elected to edit our dear RESTITUTION. I am glad, yet I sympathize with you in the task; but be patient, the Lord will come soon and then we shall be rewarded for all our labors. I do hope the paper will be kept up until he comes. I am glad you have adopted a more safe principle to keep the paper out of debt. Let us have just as many papers as the money coming in will pay for, and I shall be satisfied. There are quite a number here that believe in the things advocated by THE RESTITUTION, but money is very hard to get here now; but the dear old RESTITUTION is an old friend; I cannot spare it as long as I can possibly get money to pay for it. I should have sent the enclosed sooner but my health is quite poor this cold weather. To-day I complete my sixty-eighth year. I feel as though I was verging near the foot of the hill. I have given myself and all that is mine into the hands of the Lord, and if I fall beneath the hand of the enemy I can say with Job, if I wait the grave shall be mine house until the Life-Giver comes. I am associated with Adventists here, and quite a number of others, because there is nowhere else we can go; and we think we can do them more good by being with them than by withdrawing. They held their annual conference here on the third, fourth and fifth of the present year. The hall was crowded. I thought what a good opportunity to present a little more gospel, but we did not get it; they have dropped definite time and do not preach quite so much fire, so I think there is some improvement. Oh, that the Lord would open their hearts and their eyes to accept of the remainder of the gospel, and throw away their error, is my heart's desire. Sister Jones, from Wisconsin, has been holding meetings evenings since the conference closed, and expects to stay another week. I think you would be surprised to see the number of people that turn out to hear in this backwoods country. I think if those of us that believe in the age to come were able to have some good brother come and stay a short time there might be good done, but I do not see any prospect at present. We must abide the will of the Lord.

Your sister in hope,
MARY BUSH.

Hop ric, Ills.

Editor Restitution:—As deception and depravity are on the increase, I am more satisfied than ever that Bible truth and the religion of Christ must be supported by the few, while error and the popular religion of the day is supported by the many. This is sad to reflect upon, but the history of the past proves it true. "Many will say in the coming day, Lord, Lord, open to us; we have prophesied in thy name, and in thy name done many wonderful works. But the answer is, depart, I know you not, ye workers of iniquity." I was not as much elated as some by the calling of the late Prophetic Conference, neither was I very much astonished to know that Brother Magruder's paper, so truly Scriptural, was rejected. We cannot expect much from men that are willing to wear the titles, such as Rev., D. D., etc., forbidden by the Master. They may be compelled to acknowledge the truth by the strong logic of events. Even the centurion, and others with him, at a certain point of the crucifixion, was compelled to say, "Truly this was the Son of God." Now, I am willing to give all due credit to that conference. They have endorsed the Pre-Millennial advent of Christ, but a Rev. Editor of a Presbyterian paper published at Cincinnati, said they had no sympathy with Millerites or nominal Adventists. Now, it is well known that they who were called Millerites and Adventists, by way of reproach, are the very ones that made, and sent, the proclamation of Christ's pre-millennial advent into all the world; yes, to the very isles of the sea, so that the world and a cold, formal, lukewarm church, are without excuse if they are not ready for the predicted glorious event. That proclamation and its effect bears the marks of the divine impress. It was not gotten up by conference or convention, but by the Spirit of the LORD. Its effect upon the world produced great fear. Its effect upon the church produced the Philadelphian state. I testify to what I heard, saw, and felt, for I was a humble, earnest instrument in the movement. It will not be repeated, no more than the mission of John the Baptist, or the first advent. We are now in the tarrying time, the little while spoken of by Paul. Dear brethren, "Hold that fast which thou hast, that no man take thy crown." "He that overcometh will I grant to sit with me in my throne, even as I overcame, and am sit down on my Father's throne." Amen, and amen.

L. ADAMS.

Oshkosh, Mich.

Editor Restitution:—Brother Albert through me, wishes to renew his subscription. Inclosed find order for $3—$2 for his paper, and $1 for God's Plan of Salvation, which you will please forward to Brother E. M. Gibbs, Blue Ridge, Henderson county, N. C. I received a letter from him, not long ago, full of Christian determination for the truth's sake. May God help him to the end.

I leave for Kentucky in a day or two and will be absent some time. I hope to meet the brethren and be able to converse once more with them on the glorious theme of our Lord's return and kingdom. May you be able to continue your noble duty in the Master's cause.

Believe me sincerely your brother in Christ. W. I CROCKETT.

Wytheville, Va.

Editor Restitution:—Another year has just gone by, only to be remembered by events that happened during that period. Many of those are so well sealed in our minds that they will never be disremembered. God our Heavenly Father has still seen fit to extend the brittle thread of life to some of us, while, on the other hand, many have passed into death—the old, the middle-aged, and the young. Many that were far better by practice than we are, have paid the penalty of a violated law recorded in Genesis ii. 17. Why this is I will let some one else answer.

I see that THE RESTITUTION is placed in your care for another year. May you still endeavor to make it interesting to its many readers, north, south, east and west, indened with the glad tidings of the coming kingdom to be established on the new earth, with Christ the King. And may we be able to say in that day, as the apostle said, "I have kept the faith; henceforth there is laid up for me a crown of righteousness, and not for me only but for all them that love his appearing." 2 Tim. iv. 7, 28. So, if the above quotation be correct, the Christ is going to appear to us, and not we to him up in heaven. But many wonder why a man can harbor such an idea as this. Paul says, "In hope of eternal life, which God, that cannot lie, promised before the world began." Titus i. 2. "Looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ." ii. 13. "Who gave himself a ransom for all to be testified in due time." So the time is not yet due for our Lord's return. His charge to the apostles was, "What I say unto you I say unto all, watch." We should always be ready to give a reason for our hope, and whether it is based on facts or imagination.

Our last conference at this place in October last was not as pleasant as it should have been. Brother Myers failed to be with us. Brethren Butts and Finn, of Missouri, Brethren Kinsey, Lawver and other preaching brethren were present.

With brotherly love to one and all,
ROBERT BAKER.

Girard, Kan.

Mr. Edson L. Clark, in his new work on The Races of European Turkey, says that gypsies are really an offshoot from the Hindoos, being simply a wandering tribe from the valley of the Indus. Their language is a branch of the ancient Sanskrit, akin to the modern dialects of Northern India. A modern Hindoo would probably make himself understood to any tribe of gypsies in Europe.

There are over 4,000,000 Lutherans in Russia. In Finland there are 1,770,000. In Poland there are 200,000.

COMMUNICATIONS.

Priceless Truth.

If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free. John viii. 31, 32.

Truth is as inestimable as the liberty it confers, and is as durable as the throne of its great Author. The spirit of truth, and the spirit of error, are as opposite to each other as light and darkness, as death and life. The one gives liberty, whilst the other gives bondage.

Truth sanctifies and makes free. In the last prayer of Jesus with his apostles, recorded in John xvii., the following language occurs: "Sanctify them through thy truth; thy word is truth." Verse 17. Jesus not only gives a brief answer to the question, "What is truth?" but he also recognizes its sanctifying power. To sanctify is, "in a general sense, to cleanse, purify, or make holy; to reprunde, set apart, or appoint to a holy use; to make holy; to make free from guilt; to—cure from violation." Webster's definition. Hence, if we are to be sanctified through the truth, error has no sanctifying power whatever, no matter how conscientiously it may be held or promulgated. We dare not base our theory of acceptance with God upon conscientiousness alone. A man may be honest and yet yet be wrong. The history of Paul, the apostle of the Gentiles, antecedent to his conversion, is a good illustration of the above statement. "He made havoc of the church, entering into every house and haling men and women, committed them to prison." Acts viii. 3. The apostle elsewhere says: "Men and brethren, I have lived in all good conscience before God until this day." Acts xxiii. 1. Hence, Paul had a good conscience while persecuting the church. He verily thought that he ought to do many things contrary to the name of Jesus of Nazareth. These things he did ignorantly in unbelief while he was a blasphemer and a persecutor.

Would this ignorance and unbelief, though coupled with sincerity, have saved him? Certainly not. There was yet a work for him to do. When his conscience was illuminated with the rays of divine truth, he saw the things that were formerly gain to him were loss to Christ. He immediately espoused the cause of Christ, which he had so recently opposed with such relentless hatred, and became the leading champion in its defense. Instead of blaspheming, he now prays, instead of breathing out threatenings and slaughter, he now speaks the words of truth and soberness.

The above example is sufficient to illustrate the absolute necessity of a correct knowledge of the truth and implicit obedience to its behests. It also shows the priceless worth of truth when received into the heart and practiced in the life. The apostle is dead, but his works still follow him. The illustrious example of the apostle has sent a thrill through the pulse of time. Thousands of loyal men and women to-day point with pride to the self-denying life of Paul, as a convincing argument of the power of truth. While the devotees of error will eventually meet defeat, "the soldier of the Lord wins no barren victories. Angels wait and watch the mighty struggle between the powers of sin and righteousness; and the victory once gained shall send its influence throughout the rolling years of time to the remotest ages of eternity."

"Truth crushed to earth shall rise again,
The eternal years of God are hers;
While error wounded, writhes in pain
And dies amid its worshipers."

"How beautiful is truth! In this world where there is so much falsehood and deceit; where hearts are estranged, and reconciliations, assaults and crimes engendered—how beautiful are the true thoughts, words and deeds. Like the sun smiling out amid the angry storm—like the bright star shining out through the heavy night cloud—like friend clasping the hand of friend—like right rebuking wrong—like the lance of virtue ringing on the shield of Vice—like heaven upon earth, and God in man, is truth! Precious and priceless. Dearer than smile of friends, love of parents, or pomp of fame. Truth is all. By this we know the nature and value of things. Falsehood is craven, a dastard. Truth is bold, noble, and God-given, beyond every other attribute of the soul."

The significant language of Sister Stephenson will bear repetition:

"Since first the light of Revelation flashed upon this planet of ours, throwing its bright rays over the past, gleaming through the long dark corridors, back to the morning of creation, and revealing to the wondering mind of man the grand design of his origin and destiny, has God's Book been an open volume. All through the ages, since that great epoch, has its bright beams shed a light over the future—on through the distant ages yet to be, opening up to the vision of the astonished seers an interminable plan of redemption and glory for earth and her toiling, sorrowing millions. As well might mankind attempt to close the great volume of nature, and deny access to her exhaustless stores of knowledge, as to presume to seal up the Book of Inspiration and forbid its glorious light to shine out and illumine the world. Every attempt to shut out the light of truth, whether revealed through the volume of nature, or by the pen of inspiration, has eventually met defeat and shame. How strange and inconsistent that men should continually persist in their efforts to resist the advancement of light and truth when history is so replete with the monuments of their folly. History, both sacred and profane, abounds with cruel persecutions against those who had dared to assert doctrines, whether scientific or religious, which were contrary to the standard teaching of the day. But truth is mighty and will prevail; and though her march is silent and slow, yet with firm and stately step she strides on through the ages, mid darkness and peril, to the final goal; bearing in her train a host of brave and faithful followers who have staked their all upon her victory. And they will not trust in vain; though the triumph be deferred, yet it is as sure as that God is true, for he hath sworn by his holy name that his word shall not fall nor return void unto him. Why, then, should we tremble in view of investigation? Do we fear lest truth fall, or that crafty men shall take her captive? Though through false reasoning they make error appear to be truth, and thereby deceive the unwary, let us patiently wait and bide the time, for just as sure as God liveth will he vindicate her cause to his honor and glory, and to the everlasting reproach of her enemies. Let us, then, rally around her standard, and move on with her to certain victory, and abundant will be our reward."

"We'll not give up the Bible,
God's holy book of truth,
Blessed staff of hoary age,
The guide of early youth;
The sun that sheds a glorious light
O'er every dreary road,
The voice that speaks the Savior's love,
And leads us back to God.

"We'll not give up the Bible,
For pleasure or for pain,
We'll buy the truth, and sell it not,
For all that we might gain;
Though man should try to take our prize,
By guile or cruel might,
We'll suffer all that man can do,
And God defend the right.

"We'll not give up the Bible,
But spread abroad its light,
Until our absent Lord shall come,
To end this weary night;
We'll bow before its priceless power,
And with one voice and heart,
Resolve that from God's sacred Word,
We'll never, never part."

The Bible is the Christian's repository of truth, furnished by the Giver of every good and perfect gift. It comes from the unwasted and unwasting fulness of the Father of lights. Its central character is the embodiment of truth. Its truths are inexhaustible and eternal, and serve as food for the inner man—the mind; see Rom. vii. 22, 25—which is renewed day by day through its nourishing influence.

None can truthfully claim, during the present age of imperfection, that they have reached the *ultima thule* of religious truth. It matters not what a person's natural or acquired abilities may be: he may rank as an intellectual giant, and study the Bible from infancy to old age, without exhausting its truths. There will yet be left an unexplored ocean of truth for future generations to unfold. Each successive generation may unfold some glorious truth that has been buried beneath the rubbish of tradition.

"We limit not the Truth of God
To our poor reach of mind,
By notions of our day and sect,—
Crude, partial, and confined.
No! let a higher, holier hope
Within our hearts be stirred!—
The Lord hath yet more light and truth
To break forth from His word.

"Who dares to bind to his dull sense
The counsels of Heaven?—
For all the nations, tongues, and climes,
And all the ages given.
That universe,—how much unknown!
That ocean,—unexplored!—
The Lord hath yet more light and truth
To break forth from His word.

"Darkling, our great forefather's went
The first steps of the way;
'Twas but a dawning, yet to grow
Unto the perfect day.
And, grow it shall,—our glorious Sun
More lavish rays afford;—
The Lord hath yet more light and truth
To break forth from His word.

"The valleys passed—ascending still—
Our souls would higher climb;
And look down, from supernal heights,
O'er all the bygone time,
Upward we press!—the air is clearer
And the sphere more heard;
The Lord hath yet more light and truth
To break forth from His word.

"O Father, Son, and Spirit, send
Us increase from above,
Enlarge, expand all Christian souls
To comprehend Thy love;—
And make us to go on to know;
With nobler powers conferred,—
The Lord hath yet more light and truth
To break forth from His word.

In this age of fables those who have chosen the way of truth can pray, as did David of old: "Oh, send out thy light and thy truth; let them lead me." Psa. xliii. 3. Our shield and buckler should be God's truth. If we boast of liberty, let it be the liberty that comes through a knowledge of and obedience to the truth. They that worship God acceptably must worship him in spirit and in truth. "The Lord is nigh unto all them that call upon him in truth." Since God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth, you should put away lying, and speak the truth in love; speak it as it is—No lie is of the truth." 1 Jno. ii. 21 Having been established in the present truth, you should walk worthy of the vocation wherewith ye are called, lest the truth shall be evil spoken of. "Buy the truth and sell it not." Prov. xxxiii. 23.

"Father of all, to Thee we look,
In this dark world of strife;
Thy Word is our safe resting place,
Our lamp, our guide, our life.

"False lights are gleaming on our path,
And mingle with Thy ray;
Obscuring Thy pure light of truth,
To dazzle us astray.

"Father help, with firm and steady gaze,
To keep Thy Word in view;
And let no fancy dashing blaze,
Allure to hopes untrue."

AUSTIN CURTIS.

Fidelity, O

There is no other country in the world where the people are so ready to receive the Word of God as in Russia in the provinces, if a peddler goes to sell books, those which are not religious are not often bought, whereas anything of a religious character is greatly valued. Last winter in St. Petersburgh a boy heard a New Testament read by an Istvostchik who had just received it. When the Istvostchik went to bed, the boy began to read it at 10 at night, and read on without stopping till 8 the next morning. If you give your sledge driver a few tracts he is as grateful as if you gave him an extra fare, and often if he meets you again he will tell you he has sent them to his family in the country.

DIED.

At Rome City, Noble county, Ind., Dec. 5, 1875, of congestion of the lungs, Sister Mary E. Miller, aged 61 years.

She was sick but one week. Convinced that she would no recover, she carefully arranged life's matters with her family, thus preparing for her departure. She expressed unabated confidence in the faith, and a cheerful hope of an early participation in the resurrection of the just. Sister Miller, with her former husband, brother Sylvanus Rice, helped to make up that little congregation of faithful ones gathered near thirty years ago at Middlebury, Ind. Few congregations have proved more worthy of commendation for steadfast adherence to the truth and its obedience than this, but death is fast gathering them. We hope soon to greet them again, when they shall appear with the redeemed from death.

E. MILLER.

LETTER RECEIPTS.

SUBSCRIPTIONS.

C Miller	1 00	Mrs John Kerr	2 10
Mary A Rogers	2 00	Charles Chase	2 00
" D Reader	2 00	J O Taber	2 00
Albert Baker	2 00	Joseph Hoskins	2 00
J W Smith	1 00	Charles Logan	50
John Williams	2 00	Willis Logan	50
P H Albert	2 00	H H Beale	2 00
" Forsman, Sen	1 00	J Wilson	2 00
Henry Neale	2 00	James Hadden	1 00
Wm Hallstead	2 00	Mrs A Sheffield	2 00
Sarah J Rose	1 00	C J Lee	2 00
John Lee	1 00	Warren Wilson	2 00
G F Alsbro	2 00	Alonzo Hemes	1 00
Mrs M A Hickey	2 00	N A Sisk	2 00
Abel Larkin	2 00	Peter Beckles	2 00
Zina Winter	1 00	Silas Goodrich	50
T N Shattuck	2 00	A L Brown	1 00
Mary Bush	2 00	Amanda E Crawford	1 00
Isaac O'Bourne	2 00	Charlotte McFarland	2 00
Henry Sword	1 00	W A Cauthern	1 00
Mrs Farlow	1 00	Lucy Wells	1 00
Mrs E C Poole	1 00		

BOOKS AND TRACTS.

John G D Bender	1 00	Gavin Morton	1 00
Mary Moe	1 00	Silas Goodrich	50
E M Hibbs	1 00	A E Crawford	25
S D Perry	2 00	W A Cauthern	2 40

A Free-Will Offering.

We, the undersigned, having the good of the cause of truth at heart, and believing that it is our duty to sustain the gospel with our means as well as our tongues, and believing that God will bless us for all the effecting we make in behalf of the truth, have paid the sum set opposite our names for the purpose of feeding THE RESTITUTION from debt, and sending them as a message of truth to those sitting in darkness, and to comfort those who are walking in the light of life:

Amount previously published	$161 12
Mrs John Kerr	2 10
Chas Chase	1 10
D F W	6 00

ANNOUNCEMENTS.

CONFERENCE.

There will be a general meeting of the brethren of the One Faith, or Church of God, held at the Van Allen school house, Marshall county, Iowa, Friday, Jan. 21st, and Sab. 22nd, 1876. The Van Allen school house is ten miles south of Marshalltown and five miles northwest of Timan. Brethren coming by rail from the south will get off at Gilman and enquire for Benjamin Williams, ten miles west, and those from the north will get off at Dillon and enquire for Lewis Cables, four miles southwest. By order of the Church.

O. M. MYERS.

NOTICE.

The brethren of the church of God in Iowa will hold a general meeting, the Lord willing, at the Vandalia school house three miles northwest of Gilman and ten miles south of Marshalltown, Marshall county, Iowa, commencing Jan. 21, 1876, and holding over Sunday. A general invitation is extended. Those coming by rail from the south will get off at Gilman; those from the north at Dillon on the Iowa Central.

JOHN FITE.

The Lord willing I will be at Paris, Edgar county, Ill., on Tuesday night before the fourth Sunday in Jan 1876; from there to the house of brother Myers and stay over Sunday; the third Sunday in February at Walnut, White county, Ind., on Friday night before Thursday night before the second Sunday in Jan. at Remington and continue some days thence to Goodland to commence meeting on Friday night and continue for several days after the third Sunday.

J. H. HAUGH.

NOTICE.

I expect to spend the remainder of the winter in Kansas. Brethren wishing my labors may write me at Morrill, Brown county, Kansas.

J. M. STEPHENSON.

The conference of brethren in Northern Illinois and Southern Wisconsin will convene at the school House near Simon Renner's, in Carroll county, Ill., Feb 7, 1876, and continue over Sunday. Those coming by rail step off at Lanark, and ask for brethren Hine, Reuter, Elliot, Bleuder, Gladley. There will be conveyances to carry those who come on Friday to the place of meeting. A general invitation is extended to all, and a good time expected in the way of encouragement to continue on in the good road of truth.

By order of the brethren,

J. S. ARNOLD.

Wanted,

Bro. William Kennels, of Port Washington, Tuscarawas county, Ohio, is desirous of obtaining a good girl or woman, of the one faith, to do housework and have a permanent home in his family. Address as above.

The address of R. S. for L. Clark will greatly oblige E. A. WARNER, James, Plymouth co., Iowa. Jan 20-3t

Notice.

To the Brethren in the West:—Will you please write me, or address me through THE RESTITUTION where you are and where I could get a location for the future? Address D. C. Amos, Hughes, McPherson county, Kansas.

BOOK LIST.

The following publications are kept constantly on hand and will be sent postpaid to any address in the United States and Canada, upon receipt of published price. Address all orders to

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THE SUN,

1876. NEW YORK. 1876.

THE SUN would recall to its friends and well-wishers everywhere, that it is again a candidate for their consideration and support. Upon its record of the past year it relies for a continuance of the hearty sympathy and generous cooperation which have hitherto been extended to it from every part of the country. The Daily Sun is a four-page sheet of 28 columns, price 65 cents per month, or $6.50 a year. The Sunday edition of the Sun, is an eight page sheet of 56 columns. As well as giving the news of the day, it also contains a large amount of literary matter and miscellaneous aspect, prepared for it. The Sunday Sun has met with great success. Post paid $1.20 a year.

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PUBLISHER OF THE SUN,
dec15-4t New York City.

POETRY.

Charity.

JAMES MONTGOMERY.

Could I command with voice or pen,
The tongues of angels and of men;
A tinkling cymbal, sounding brass,
My speech and preaching would surpass;
Vain were such eloquence to me
Without the grace of charity.

Could I the martyr's flame endure,
Give all my goods to feed the poor—
Had I the faith from Alpine steep
To hurl the mountain to the deep—
What were such zeal, such power to me
Without the grace of charity?

Could I behold with prescient eye
Things future, as the things gone by—
Could I all earthly knowledge scan,
And mete out heaven with a span—
Poor were the chief of gifts to me
Without the chiefest—charity.

Charity suffers long, is kind—
Charity bears a humble mind—
Rejoices not when ill befall,
But glories in the weal of all;
She hopes, believes, and entire not,
Nor vaunts, nor murmurs o'er her lot.

The tongues of teachers shall be dumb,
Prophets discern not things to come;
Knowledge shall vanish out of thought,
And miracles no more be wrought;
But charity shall never fail—
Her anchor is within the veil.

COMMUNICATIONS.

Thoughts on the New Year.

Happy is that people whose God is the Lord. Psa. cxliv. 15.

Happy is he who hath the God of Jacob for his help. Psa. cxlvi. 5.

Happy is the man that findeth wisdom. Prov. iii. 13.

Whoso trusteth in the Lord, happy is he. Prov. xvi. 20.

Happiness, like being wealthy, is comparative. A man with fifty thousand would be rich alongside of one worth fifty cents, but comparatively poor beside one worth fifty millions. So with happiness: what might tend to make one man happy would render another quite the reverse, as it depends much upon the temperament and surroundings of individuals. The condition is obviously comparative, and hence, there are various grades of happiness; and those gradations are governed and regulated compatibly with the varied conditions of mind, the diversified tastes, aspirations and circumstances of the individual.

We shall notice particularly two kinds of happiness experienced by mankind. One we would call *transient*, and it has its origin in the world and in the things of the world, termed in Scripture "sensual," that is, the happiness experienced is derived wholly from things pertaining to the flesh, the gratification of the passions and appetites of the "natural man" that has not yet been brought to discern or receive "the things of the spirit of God" which "are foolishness unto him." This is the character and quality of happiness so prevalent today, drawing its inspiration *from* thoughts no higher than such as devouring a roast turkey or goose with their usual accompaniments, pies and puddings, champagne, sherry, brandy, punch, etc., and then having a good time at some place of amusement in the evening, or dance with the tune "I won't go home till morning," etc.

The highest state of happiness of which the masses have any conception would appear to be that of pampering to their perverted and carnal appetites, and this would seem to be the God of the majority of mankind—their appetites—or as the apostle styles it—their belly—"whose God *is* their belly" (Phil. iii. 19,) which they so ardently and devotedly serve. And this is the character of all the happiness made up from the things of sight and sense, in which the masses so freely indulge at the time of these so-called holidays. Feasting and frolicing is the watchword.

The common salutation "Happy New Year," with the most of people is but a hollow, empty sound. Observe the inconsistency in it with some men. I give one example: One man of affluence and comfortable circumstances who expects to dine sumptuously today at a table at his own home, borne down with the good things of this world, meets his poor neighbor who, perhaps, has barely enough "to keep soul and body together," as the saying is, he hails him, however, with a happy New Year. O the hollow-heartedness, the consummate selfishness, the inconsiderateness and the inconsistency there is in these things. I hate from my heart such abominable false customs, misuse and misapplications of words and terms. The more I see of the world, and the better I become conversant with it, the more the truth of the prophet is made apparent. "For the customs of the people are vain." Jer. x. 3.

We have said that these were but momentary gratifications, but fleeting pleasures; and such are all that have their foundation in the flesh, and in the things which are seen, which are but temporal; in contradistinction to those which are not seen and which are eternal. 2 Cor. iv. 18. They must finally "perish with the using." Col. ii. 22. "Love not the world, neither the things that are in the world. .. for all that is in the world; the lust of the flesh, the lust of the eyes and the pride of life, is not of the Father, but is of the world, and the world passeth away and the lust thereof; but he that doeth the will of God abideth forever." 1 John ii. 15-17. This is a timely exhortation to Christians and to those who heed it. The happy result is here described; an abiding "forever" so entirely opposite from those who find their pleasures in the things which their senses can recognize, things that they can see, hear, taste and feel, "who mind earthly things," who "glory in their shame," but "whose end is destruction."

It is absolutely certain, then, if we have "set our affections .... on things of the earth," and make the world the seat and source of our happiness we have decided only to "go for" the present, to adopt the sentiment of the sensualist, the god-belly worshipers—"Let us eat, drink and be merry for to-morrow we die," living wholly for the present, without any thought or regard for the future, that our happiness will be circumscribed by the existence of these things which are but of brief duration, hence must necessarily confine the period of that happiness to the same space of time. The nature of the things being perishable, the thing itself upon which it depended for its enjoyment must also perish, or the joy it received therefrom, at least, must cease forever.

This is one kind of happiness which the men of the world enjoy; some with more gusto than others, as that depends, in a great measure, more or less, upon the circumstances which surround them; but it is a cup, "full of mixture," at the best, as every flower in this world has its thorn, even pleasure its pain; every sunshine its shade, and for almost every smile a tear.

But there is another happiness which is as far superior to this which we have just been considering, as the bright splendor of the sun exceeds the dim light of the moon; and that happiness finds its centre and source in that which is of its own essential nature. Imperishable, it has its foundation in him "in whose presence there is fulness of joy, and at whose right hand there are pleasures forever." When our happiness originates from the fact of our reconciliation with God through the Lord Jesus Christ from a sense of our acceptance "in the beloved" from a consciousness of the divine presence, and our fellowship being with the Father and his Son Jesus Christ, we then enjoy a happiness which the world neither gives nor can take from us, and it is not fleeting and of a transient nature as the first, but permanent and everlasting like its ever blessed author. It comes from God, and hence, as durable and lasting as himself. "All my springs are in thee," the Psalmist says. Now, if our joys spring from God, as those springs are inexhaustible, so the joys which are derived from them must run parallel in duration with them, hence never end. This is a happiness *then* that finds *no terminus*, and unlike the former, leaves no sting behind. The soul seeking its peace and pleasure in God finds a satisfaction which the worldling does not in the things of the world, for all happiness apart from, and outside of God, is both evanescent and unsatisfying. The sources and avenues of pleasure, however diversified and numerous, that the world offers to the sensual and carnal minded, are after all very limited, but those that open up to the child of God are vast and unlimited; they stretch out into the undefined immensity. So while the capacity to enjoy the things of God enlarges there is an increase of the things themselves ever unfolding to the ever fulness of that joy; as it is said: "The works of the Lord are great, sought out by all them who take pleasure therein."

Again, this happiness is not so changeable as the first, and not so liable to be interrupted and broken in upon. It is a peace like the majestic river, it is a joy forever, a pleasure without the pain, the rose without the thorn. It leaves no pangs of regrets. It is something that gives no room—like the pleasures of the world—for remorse of conscience or for repentings. All happiness that is reaped from the world and has its foundation in the flesh, and the lusts and passions thereof will leave a sting to be experienced sometime or other. But not so with those who seek wisdom, who have "set their affections on things above," who have laid up their treasures in heaven, they have no regrets, no cause of repentings; for the further they have advanced in "spiritual things," the more they have investigated and appropriated these things, the more they have enjoyed, the better prepared they are to go further, every one "until they appear before God in Zion," where and when they shall receive "a great, exceeding and eternal weight of glory," a dazzling crown of righteousness, with which all the diadems of earth would be worthless in comparison. So that "happy (and only happy) is that people whose God is the Lord."

However men may estimate this condition, and from whatever source they may derive it, and where and when they may seek and enjoy it, there is one thing certain, those are only truly happy who are happy in the Lord; who are happy in the consciousness of doing right; happy in the knowledge of their sins forgiven, being justified before God; having the condemnation of death removed; having received the spirit of adoption which enables the soul to look up with confidence to God and cry, "Abba, Father." "Happy is he who (in this sense) hath the God of Jacob for his help." "Whoso trusteth in the Lord (in the sense of believing and obeying the Lord Jesus in the gospel of his grace and doing the will of God from the heart) happy is he." It will then be a happy New Year for him the whole year round, as his happiness will not depend upon the changing and fleeting things of this world, which are so deceptive and delusive, but upon the living God, the God of Jacob who changeth not. Mal. iii. 6; James i. 17.

Again, the New Year is very suggestive. It is an easy matter for men to meet each other and hail them with "A happy New Year." But how many are happy and how many are miserable God only knows of the millions with which the earth is teeming today. That it is not a very happy New Year to thousands whose emaciated forms are wasting away in cellars, garrets, and places of abode not fit for the beasts of the earth; for thousands who are wandering abroad hungry and homeless; for thousands immured in prisons, asylums and poor houses; for thousands lying under the yoke of oppression; for thousands to all outward appearance are comfortable, but in reality, are destitute of the common necessaries of life; yet there are many to-day that the salutation comes to as a mere mockery. The salutation comes to many sad hearts, to many wounded spirits, to many souls bowed down with grief, and offers no relief, brings no deliverance, but a hollow, empty sound.

There is too much inequality existing to-day in this world of sin and woe to make it a day of feasting and frolicing to the thoughtful. There is too much *feasting* here in this mansion and famine there in that hamlet; too much jollity there in that rich man's palace; too much sorrowing there in that poor man's cabin; too many smiles yonder; too many tears over there. I would rather be excused under existing circumstances. I cannot join with you; too much of a mixture for me. I will wait till God's New Year comes, then will take part, should it please. Yes, God's New Year will be devoid of mixture; no mingling there of want and plenty, of smiles and tears, of joys and sorrows, of pain and pleasures; but all who have made the Lord their God will be especially served. They will all be invited, all set down to the table of the Lord and permitted to partake of the grand banquet prepared by the Great King. Isa. xxv. They will all enjoy the feast; none will go away empty; Jesus will honor with his presence all of those who have honored him; angels will be in attendance there, patriarchs and prophets and apostles of all ages. It will be a blessed season, God's New Year. There will be the songs of the angels mingled with the songs of the white-robed multitude gathered out of every country, kindred, nation, people and tongue, who will sing unto him that loved them and washed them from their sins in his own blood, and made them kings and priests unto God and his Father.

A happy New Year, indeed, the new era, the golden age of promise of which prophets have sung, apostles have spoken of, and St. John has so sublimely delineated. Oh, how I long for that sublime, that glorious year of jubilee to be ushered in, "When the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads, when they shall obtain joy and gladness, and sorrow and sighing shall be done away;" when the saints of every age and clime shall be gathered home; when Jerusalem shall be restored to more than its pristine beauty and splendor; when Zion shall be rebuilded and the Lord shall appear in his brighter than ancient glory; when Christ shall reign in Jerusalem and in Mount Zion and before his ancients gloriously; when he shall reign from sea to sea, and from the rivers unto the ends of the earth; when he shall break in pieces the oppressor, and when he shall stain the pride of all human glory, and bring into utter contempt all the honorable of the earth; when the rich and the mighty, and the great men of earth shall come down from their high places and bow in the dust; when all kings shall fall down before him, delivering up their thrones, their sceptres and their crowns, humbling themselves at his royal presence and acknowledging his right to rule in universal empire.

This will be the day of the Lord, the millennial reign of Messiah, when "the meek shall increase their joy in the Lord, and the poor among men shall rejoice in the holy one of Israel." The day of Christ, "the day which the Lord hath made," when Israel shall say: "Blessed is he that cometh in the name of the Lord," (Psa. cxviii. 24-26); when "the righteous shall flourish with abundance of peace so long as the moon endureth." "His times when he shall show who is the only Potentate, the King of kings and Lord of lords," the day of one thousand years, God's blessed, holy and happy New Year. Oh, may it soon be ushered in with the loud voices as from heaven, saying the kingdoms of this world have become the kingdom of our Lord and his Christ, with the voices of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, "Saying, (with one unanimous voice,) Alleluia; for the Lord God Omnipotent reigneth. Let us be glad and rejoice, for the marriage of the Lamb is come, and his wife hath made herself ready."

WILLIAM SHEPHERD.

Newark, N. J.

Our Refuge.

If we could always fully realize that the Lord Jesus is our refuge, our sufferings and temptations, our trials and persecutions, and all the lashings of the storm of life would break as harmless at our feet as the ocean on a rock found shore.

He has said, "Come unto me all ye that are weary and heavy laden and I will give you rest." Glorious rest! Behold its author. There he stands on Calvary. The crown of mocking upon his head. See the tender beam of his eye. Look at the cruel nails that rend his flesh. O unthankful mortal, see the precious blood streaming; that inestimable treasure that enables you to flee for refuge and lay hold on the hope set before us. Heb. vi.

Again behold the refuge of the world. See him standing conversing with his disciples about the promised kingdom. Watch the glorious ascension. The form of their beloved Master vanishes from sight. Suddenly two men in shining apparel stand beside the sorrowing watchers. Why stand ye here? Jesus shall come again in like manner as ye see him go up. Why will he return to the scene of his suffering and death? Toil-worn pilgrim, it is because he has promised to give you eternal refuge from the storms now gathering over the world. Christian, are you tempted? Go to Jesus: he was tempted in all points like as we are yet without sin. Are you weary? Christ was weary: he had not where to lay his head. Have you been reviled? Jesus was spit upon, scourged, crucified. He has suffered more than we can feel. Therefore having suffered being tempted he is able to succour those who are tempted.

When a beloved friend leaves us for a long journey, and just before starting, tells us to perform a certain request, how careful are we to obey each minute injunction, how much we talk of him, how anxiously we listen for tidings of his return, and when we think his coming draws nigh how every heart flutters with joy, how often do we strain our eyes in the direction of his approach to catch the first glimpse of his beloved form. So we should be with the Savior. No earthly friend can be compared to him, for if we love and obey him, he will be our refuge and stay in hours of danger. O that we could fully appreciate that he is our refuge. O that we could learn to go to him as little children at a mother's knee pour out their sorrows. He is not distant. He is not deaf to our cries. Then why delay? Young friend, are you not tired of the world? Does its gayety satisfy you? Do you not at times feel surfeited on pleasure? Do you recollect what Solomon says? "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." Obey this injunction, dear youth. Cast away your toys and baubles, and partake of a more lasting joy, a more enduring fame, and a far greater reward than the world can give. Believe that promise in which it was impossible for God to lie. Then will you have strong consolation, and rest on that hope which is an anchor for the soul both sure and steadfast.

Thus will you be enabled to find Jesus a refuge from all alarms.

W. J. CROCKETT.

Wytheville, Va.

To gain extensive usefulness, seize the present opportunity, great or small, and improve it to the uttermost.

SELECTIONS.

[C. L. Irvin in the Banner.]

The Restoration of the Jews.

If the Jews are not to be returned or brought back as a people, please explain Zechariah, 8th chapter. J. W. L.

The chapter referred to is as a whole simply inexplicable, if the Jews are never again to be restored to their land. For in words, at least, it presents an unequivocal prophecy of such a return. Three different methods are suggested of explaining this away, none of them to be commended.

1. The fancy that the prophecies of this chapter find a complete fulfillment between the rebuilding of Jerusalem and its destruction by the Romans, is refuted by the chapter itself. It opens with "Thus saith the Lord of hosts, I was jealous for Zion with great jealousy, and I was jealous for her with great fury;" ver. 2. In Hebrew, a future act deemed as certain as if already accomplished is often expressed by the verb in the past tense, as in Isa. lx. 1. In the next verse the Lord declares, "I will dwell in the midst of Jerusalem; Jerusalem shall be called a city of truth." Certainly this all looks far beyond the return from the first captivity. In that, there was no signal display of the Lord's fury. The overthrow of Babylon by Cyrus brought about a change of rulers, but not then the predicted destruction of that city. Nor from its rebuilding to its destruction was Jerusalem ever "a city of truth." Rather, as our Lord styled it, it was the murderer of the prophets. Matt. xxiii. 37.

No, these unfulfilled statements point forward to something yet future. In Ezek. xxxviii. 18, 19, we read of the future fulfillment of ver. 2: "When God shall come against the land of Israel, ("the land brought back from the sword, gathered out of many people," Ezek. xxxviii. 8,) it shall come to pass, saith the Lord God, my fury shall come up in my face, for in my jealousy," etc. And the earthquake there spoken of is more fully described in Zech. xiv. 4, 5; while in the details of this subsequent millenial period (ver 20, 21) we find an account of the predicted holiness of the city.

The promise next following of aged men living in Jerusalem, and that "the streets of the city shall yet be full of boys and girls playing in the streets thereof," may apply to the city which was being then rebuilt, although the connection would locate it in the millennial period. But verses 7 and 8 unmistakably refer to what is yet future: "Thus saith the Lord of hosts, Behold I will save my people from the east country, and from the west country, (Heb. in margin, "country of the going down of the sun," and I will bring them, and they shall dwell in the midst of Jerusalem, and they shall be my people. . . in truth and righteousness." From Palestine "the west country" is the isles of the sea, the regions of Europe. Surely, no one will say that from thence the Lord has ever brought his people to dwell in Jerusalem. And yet their dispersion into the west countries, preliminary to the fulfillment of this prediction, has already taken place. Nor were they "in truth and righteousness" his people who killed the prophets and crucified their Lord. So this prophecy yet waits its time. Who these "my people" are, of whom this is prophesied, can be determined from the parallel prophecies of Isa. xi. 11, and Jer. xxxvi. 7-10.

2. *Again, a further return of the Jews* is ignored by the popular method of "spiritualizing," rather spiritling away, such prophecies. According to this, Zion and Jerusalem are the Christian church of the present and future; the "boys and girls and old men" of this chapter must be its converts, we judge; but what "the streets of Jerusalem," it were difficult to say—hardly the aisles of church buildings in which various detachments of Zion, so-called, now meet. But the language of this chapter is altogether too circumstantial for such allegorizing. The Lord of hosts here (ver. 9) addresses himself to "ye that hear *in these days* these words." To such "in those days" Zion was Zion, and Jerusalem with its streets a well-known object, which in the same verse is defined as the place where "the foundation of the house of the Lord was laid, that the temple might be built." However plausible this allegorizing may be thought elsewhere, it utterly breaks down on this passage.

3. Still another method of doing away with a future return of the Jews is found in a belief which I formerly accepted, that these prophecies were mere conditional statements to be fulfilled or not according to the future good behavior of the Jews. Undoubtedly, it is a correct principle of all good government that those who refuse obedience are not to receive rewards. But this theory assumes that this exceeding condition is never to be met in the future history of this marvelously preserved people. Are we sure they will never "turn to the Lord?" In the language of Zechariah's prophecy, when "they look upon him whom they pierced, and mourn for him as for an only son," Zech. xii. 10, will not "the fountain opened to them in that day," Zech. xiii. 1, be effectual, so that "they shall say, The Lord is my God, and he shall say, It is my people?" Zech. xiii. 9. Why the needless particularizing of these and other such prophecies, if never to be fulfilled?

But we are told, all these prophecies are done away by that later utterance of our Lord, "The kingdom of God is taken from you." Matt. xxi. 43. But Paul still later tells us, "Blindness in part is happened unto Israel till the fullness of the Gentiles be come in" Rom. xi. 25. And again: "Nevertheless when it *shall turn to the Lord*, the veil shall be taken away." 2 Cor. iii. 16. Is there a conflict here between our Lord and this apostle taught "by the revelation of Jesus Christ" himself? Gal. i. 12. Certainly not, if we take their statements just as they stand, adding nothing thereto. Israel, as the literal seed of Abraham, has lost the kingdom of God. But they may and will be pardoned and restored to their land when they "turn to the Lord," after that the fullness of the Gentiles, who acknowledge the Anointed in his humiliation, have been gathered in. Then the veil shall be taken from their hearts. We may not forget that God's dealing with us all is by grace—free, unmerited mercy—for we have no standing of ourselves. And as in the prophecy of Ezekiel, after the Lord's declaration that he will gather his people out of all countries, and will bring them into their own land, cleansing them from all their filthiness, giving to them a new heart and a new spirit, and causing them to walk in his statutes, Ezek. xxxvi. 24-27, he adds, verse 32, "Not for your sakes do I this, saith the Lord God, be it known unto you; be ashamed and confounded for your own ways, O house of Israel." Through the righteousness of another "he removed our transgressions from us," for "he delighteth in mercy." "For God hath concluded us all in unbelief that he might have mercy on all." Rom. xi. 32. The assumption then, essential to the conclusions of this third theory, that the Jewish nation will never again be included in the mercy of God, seems opposed to the whole tenor of the prophetic writings, as well as to the revealed character of God. And so we are brought back to the natural sense of the prophecy, that the Lord will yet again gather his people from the regions where they are now scattered.

Analyzing the chapter we find its predictions of two kinds; one to be fulfilled in the near, the other in the distant future. Thus, verses 2, 3 are yet unfulfilled; verses 4, 5 we may regard as spoken of the city then building. And that this statement, in view of the city's feebleness, may not, verse 6, be deemed too great for the Lord, he adds, verses 7, 8, a prophecy of a yet more wonderful restoration of Israel, which is yet future. Then, verses 9-19, follow exhortations and promises for those of that day, likewise re-inforced by predictions, verses 20-23, which are yet to be fulfilled.

The term "Old Dominion," which is so expressive and significant to every Virginian, is said to have had its origin as follows: "During the protectorate of Cromwell, the colony of Virginia refused to acknowledge his authority, and declared itself independent. Shortly *after*, when Cromwell threatened to send a fleet and army to reduce Virginia to subjection, the alarmed Virginians sent a messenger to Charles II., who was then an exile in Flanders, inviting him to return on the ship with the messenger and be king of Virginia. Charles accepted the invitation, and, was on the eve of embarkation, when he was called to the throne of England. As soon as he was fairly seated on his throne, in gratitude for the loyalty of Virginia, he caused her coat of arms to be quartered with those of England, Scotland and Ireland, as an independent member of the empire, a distinct portion of the Old dominion." Hence arose the origin of the term. Copper coins of Virginia, were issued even as late as the reign of George III., which bore on one side the coat of arms of England, Scotland, Ireland and Virginia.

Dew falls but little upon the smooth and brilliant surface of polished steel or burnished gold, while coarser and less costly objects are freely wet. The gentle dew of the heavenly grace often takes effect upon the rude and uncultivated, while the refined, the tasteful, and the critical are left, like frost-work, brilliant and beautiful, but cold and dead.

Let by-gones be by-gones, and good be extracted.
From ill over which it is folly to fret;
The wisest of mortals have foolishly acted -
The kindest are those who forgive and forget.

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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THE RESTITUTION advocates the final restitution of all things which God hath spoken by the mouth of all his Holy Prophets since the world began." It also advocates, as a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the *restoration* of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ; and many other kindred truths. It also advocates a hearty belief of the Gospel, repentance, and immersion as *prerequisites* to the forgiveness of sins, and a holy life as essential for final salvation.

COMMUNICATIONS.

Holy Types and Antitypes.

WILEY JONES.

Moses brought Aaron and his sons and washed them with water,...And he poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him....Aaron went unto the altar, and slew the calf of the sin offering which was for himself. ...And he brought the people's offering, and took the goat, which was the sin offering for the people, and slew it, and offered it for sin, as the first... And Aaron lifted up his hand toward the people, and blessed them, and came down from offering the sin offering and the burnt offering, and the peace offerings. And Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people, and the glory of the Lord appeared unto all the people. And there came a fire out from before the LORD, and consumed upon the altar the burnt offering and the fat, which when all the people saw they shouted, and fell upon their faces. Lev. viii. 6, 10; ix. 8, 15, 22-24.

The law having a shadow of good things to come. ....Consider the apostle and high priest of our profession—Christ Jesus. Heb. x. 1; iii 1.

This induction brings to view the main outline of the Aaronic priesthood, and informs us that it was a shadowy or typical representation of the priesthood of Christ. The shadowy clouds that drift across the sky at night are sombre and uninteresting to look upon: but when the same clouds become lit up by the morning sun, and reflect his glories in richly varied hues they become extremely beautiful. So the types and shadows of the law would be comparatively dull to us but for the fact that they reflect the rays of Christ, the Sun of righteousness, and illustrate gospel truths.

Let me then briefly note the following respects in which the priesthood of Aaron typified the priesthood of Christ:

1. To the office of high priest Christ was "called of God as was Aaron." Christ was called by that divine decree which long before his birth pointed him out as "a Priest forever, after the order of Melchisedec." Heb. v. 4, 10; Psa. cx. 4.

2. The high priest was to be not less than thirty years old—"from thirty years old and upwards." Num. iv. 3. And so at the time of his baptism, "Jesus himself began to be about thirty years of age." Luke iii. 23.

3. The high priest was consecrated to his office by being *washed* with water and *anointed* with holy oil. Christ also was washed by baptism in the Jordan, and anointed with the Holy Spirit, typified by the holy oil. "Jesus, when he was baptized, went up straightway out of the water; and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him." Mat. iii. 16. "Thy God hath anointed thee with the oil of gladness above thy fellows." Heb. i. 9. "God anointed Jesus of Nazareth with the Holy Spirit and with power." Acts x. 38.

It was Moses who washed Aaron and introduced him into office; it was John who baptized Christ and proclaimed him as one *mightier than himself*, even as "the Lamb of God that taketh away the sin of the world." Thus, for the sheepfold of Israel, John acted as "the porter," opening the door to "the good Shepherd." John x. 3, 14. Christ was without spot and without blemish; therefore he needed not, as others, to "be baptized for the remission of sins." 2 Cor. v. 21; 1 Peter i. 19; 1 John iii. 5. Nor can I think his baptism was, as some say, for the remission of *our* sins; for then what need was there of our being baptized? This, it seems to me, would lead to Quakerism, which repudiates baptism. Evidently he was baptized to fulfill the Aaronic type, and also to set his people an example for all coming time, until his return from heaven. It is utterly preposterous to suppose that it was necessary for the pure and spotless Lamb of God to go down into the water and come up all dripping from its waves, but that people *now* are good enough *without it*.

4. Aaron laid aside his common clothing, and put on his new and beautiful garments before entering within the vail. Lev. viii. 7-9. And the Lord Jesus, having lain aside the perishable and mortal nature, was clothed upon with the shining and beautiful supervesture of immortality, that he might appear in the presence of God for us.

5. Aaron, having offered the bleeding sacrifice upon the great altar, lifted up his hand and blessed the people before he went into the holy of holies. Christ, also, having offered himself a bleeding sacrifice on the cross, "lifted up his hand and blessed" his disciples before he ascended to heaven. Luke xxiv. 50.

6. Aaron entered the holy of holies "not without *blood*, which he offered for himself and for the errors of the people." Heb. ix. 7. Christ has entered heaven pleading the merits of his *own* blood for our redemption. Heb. ix. 12.

7. Into the holy of holies "went the high priest *alone*" to make the atonement, and it was *unlawful* for any one of the congregation to enter it while he was there. "There shall be *no man* in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, *until he come out*, and have made an atonement for himself, and for his household, and for all the congregation of Israel." Heb. ix. 7; Lev. xvi. 17. During that time, according to custom, "the *whole* multitude of the people were praying without" and *waiting for his return*. Luke i. 10, 21. And so while Christ our High Priest is interceding in heaven we are to remain on earth, "continuing instant in prayer," (Rom. xii. 12); "praying without ceasing" (1 Thess. v. 17); watching and waiting for his return "in like manner as" he ascended, for "unto them that look for him shall he appear a second time without sin unto salvation." Heb. ix. 28. "This same Jesus which is taken up from you into heaven shall so come in like manner." Acts i. 11. "The Lord *himself* shall descend from heaven, and the dead in Christ shall rise." 1 Thess. iv. 16. "Thou shalt be recompensed at the resurrection of the just." Luke xiv. 14. "Ye turned to God from idols, to serve the living and true God, and to *wait for* his Son from heaven." 1 Thess. i. 10. "And it shall be said in that day, lo, this is our God; we have *waited for* him, and he will save us." Isa. xxv. 9.

Even the righteous dead may be said to wait for *him*, for Job says: "All the days of my appointed time will I wait till my change come," and "If I wait, the grave is my house. Job. xiv. 14; xvii. 13. And so they have only, as it were, changed waiting-rooms—they in the grave, we in the world. But some have grown impatient of "waiting for Christ." 2 Thess. iii. 5. When Zacharias was in the temple, they "marvelled that he tarried so *long*," and when Moses was in the mount the people apostatized, saying, "Make us gods which shall go before us: for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him." And so they sat down to eat and drink, and rose up to play. But the Scripture has long ago intimated that there would be backsliders who would eat and drink with the drunken, and even bold scoffers who would say, "Where is the promise of his coming? for since the fathers fell asleep all things continue as they were." Mat. xxiv. 49; 2 Peter iii. 4. And so bedazed are the mental perceptions of such persons that if one endeavors to teach them the truth on the subject he is ridiculed as "*an alarmist*." No doubt the same sort of characters in ancient times thought Noah and Lot were "alarmists." Indeed it is expressly said that the latter seemed to his sons-in-law "as one that mocked." Gen. xix. 14. Perhaps real estate was higher in Sodom the day before than it had been for years, and "smart, shrewd business men(!)" were greedily buying for a still further rise. Planting, too, was going on, and perhaps the suburban farmers were expecting large crops, for it was a fertile valley. Luke xvii. 28.

The lesson taught by the law which forbade any one to enter the holy of holies while the high priest was interceding is entirely contrary to the notion that the righteous, immediately at death, enter the presence of their High Priest, not only while he is yet interceding, but even while they are in a "disembodied state," as it is called. Gibbon tells of the time when the impious notion was introduced which "obscured the throne of the Almighty by a cloud of martyrs," etc., who, it was affirmed, had ascended to heaven in a disembodied state and become intercessors. What is this but trying to divest Christ of his priestly office and to divide among those imaginary intercessors the honors of *his* mediatorship? And hence arose the idolatrous notion of praying to the dead—or "saint worship." Gibbon, however, was not philosopher enough to tell us how "transparent and immaterial" souls could intervene as a cloud and obscure any object from view. According to the ideas which some people have of such souls, almost any quantity of them could come between us and the sun without casting a shadow upon us.

No; the Scriptures abundantly teach that the dead have "not ascended into heaven," Acts ii. 34; that they "know not anything," Eccl. ix. 5; that they "*sleep* in the dust of the earth," Dan. xii. 2; and that what we in the present life are groaning for and waiting for is, not the dissolution of, but "the redemption of the body," (Rom. viii. 23), when Christ will descend from heaven and fashion it "like unto his own *glorious* body." Phil. iii. 21.

The not separating the wheat and the tares until the great "time of harvest;" nor the good and bad fish until the net is *full* and drawn *to the shore;* and the not paying of laborers until "the *evening* was come," all prove the same great truth—that men are neither rewarded nor punished until the coming of the Lord. Mat. xiii. 30, 40, 48, 49; xx. 8.

8. When the high priest returned from within the vail he again blessed the people. And our High Priest, at his return, will bless his watching and waiting ones—"Blessed are those servants whom their Lord when he cometh shall find so doing." Luke xii. 36, 37. "Come, ye blessed of my Father, inherit the kingdom." Mat. xxv. 34. Countless and inestimable are the blessings "to be *brought unto*" us at his coming. 1 Peter i. 13. Can the mind imagine or the heart desire any perfect joy which his presence will not give the righteous? "When Christ who is our life shall appear, then shall ye also appear with him in glory." Col. iii. 4.

9. When Aaron returned and blessed the people "the glory of the Lord appeared unto *all* the people." And Christ will come "in the glory of his Father." Mat. xvi. 27. "They shall see the Son of man coming in the clouds of heaven with power and great glory." Mat. xxiv. 30. It will be "the appearing of the glory of the Great God, and our Savior Jesus Christ." Titus ii. 13, A. B. U. version. Christ himself is the brightness of his Father's *glory*, and the express image of his person. Heb. i. 3.

10. Also when Aaron returned "There came a fire *out from* before the Lord, and consumed upon the altar the burnt offering and the fat." And when our High Priest comes, "The *enemies* of the Lord shall be as the *fat of lambs;* they shall be *consumed*, into smoke shall they consume away." Psa. xxxvii. 20. He "shall be revealed from heaven in flaming fire." 2 Thess. i. 7, 8. "A fire shall devour before him, and it shall be very tempestuous round about him." Psa. l. 3. "A fire goeth before him and burneth up his enemies round about." Psa. xcvii. 3; Dan. vii. 9, 10; Isa. xxxiv. 9.

11. When the people saw the wonders displayed at the return of Aaron "they *shouted*." Also the Lord Jesus shall descend "with a shout." 1 Thess. iv. 16. "The righteous shall rejoice when he seeth the vengeance." Psa. lviii. 10. "As it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth." Rev. xviii. 20; xix. 6.

12. When Aaron returned and blessed them, and they saw the glory and the burning, they not only shouted, but they also fell on their faces in reverential worship. And so at the return of Christ the four and twenty elders and the four living creatures will *fall down and worship* him that sitteth on the throne, saying, "Amen; Alleluia." Rev. xix. 4. And not only will the immortalized and glorified saints worship him in this manner at his return, but the terrible judgments of the second advent will spare a remnant of the nations as the nucleus of the millennial population. These are called "the *left* of the nations," and will go up to Jerusalem from year to year during the thousand years to worship the Lord of hosts, for John's prophecy must be fulfilled which says, "*All nations* shall come and worship before thee." Rev. xv. 4; Zech. xiv. 16, 17. If, as some Adventists think, there is to be no mortality during the thousand years, but only an immortal population on the earth, wherein would that thousand years differ in one single respect from the great and infinite eternity beyond? And if it will not differ in any respect, why call it "*the* thousand years"? If it is to be a *special* thousand years, greatly differing from all that ever went before it, or that shall ever come after it. Why should leaves be provided for the healing of the nations if there shall then be no nations to need healing? And why should there be during the thousand years mediatorship "after the order of Melchisedec," if there shall be no one in the corruptible and mortal state to need mediation? When the Lord came down to Sinai the mortal elders of Israel "saw God and did eat and drink," (Ex. xix. 11; xxiv. 11), that is, they saw the Shekinitic *manifestation* of Him, I suppose; just as he was said to dwell between the cherubims, by the bright cloud called the shekinah. 1 Sam. iv. 4. I suppose Christ and the immortalized saints will be the antitypical shekinah and cherubims in the millennial manifestation.

If probation, with its consequent liability to sin and death, existed in the Edenic state while the Lord condescended to talk with Adam and Eve, why may it not exist on a much larger scale in the millennial state while Christ and his immortal redeemed are reigning personally on earth?

The Israelites sinned after what they had seen at the Red Sea, at Sinai, in Egypt, and in the wilderness. Adam and Eve sinned after what they had seen in Eden. If then even the Edenic state closed with the rebellion and expulsion, is it unreasonable to suppose that on a much larger scale the millennial state will close with a rebellion of mortals and their destruction? Of course I am not advocating a millennial probation for deceased heathen who never heard the gospel, for *their* condition is without hope; and they have died in their sins, "being alienated from the life of God through the ignorance that was in them." Eph. ii. 12; iv. 18.

But the priesthood of Melchisedec also foreshadowed some *things* in the work of Christ which could not be represented by Aaron and the other Levitical high priests. Aaron officiated in a movable tabernacle, and was only a priest; but Melchisedec in a settled capital was both "*king* of Salem, and *priest* of the Most High God." In this he typified Christ who "shall sit and rule upon his throne; and he shall be a *Priest* upon his *throne*," reigning "in Jerusalem, and before his ancients gloriously." Heb. vii. 1, 17; *Zech.* vi. 13; Isa. xxiv. 23. "At that time they shall call Jerusalem the throne of the Lord." Jer. iii. 17. "And the name of the city from that day shall be *The Lord is there*." Ezek. xlviii. 35.

Norfolk, Va.

The Sacred Way has been discovered and traced through the old Roman forum up to the palace of the Cæsars on the Palatine. This discovery, only made while the workmen were digging last month, sets at rest a vexed question among the archæologists who have so long occupied themselves with the topography of the ancient Roman landmarks and thoroughfares.

To Brother J. M. Stephenson.

Dear Brother:—Please, as all our readers are entitled to an understanding of your subject, allow a few facts to weigh on your mind touching your second article January 1st. We need only the truth.

1. The miracles were "limited in their design." But that design was not personal, but dispensational, and so to confirm to us all the Messiahship of Jesus and his mission of *the* twelve apostles, as "the foundation" for the upbuilding of "the household of God!" The foundation is as nothing, except it is built on these—the miracles belong, like Jesus and his divinely endowed apostles, to the gospel age. Amen. Acts ii. 1-20; 1 Cor. iii. 11; Eph. ii. 19-22; 1 Pet. ii. 5.

This, you now labor hard and long to prove, as if you felt the necessity of reinstating them, after having (in No. 1, December 18,) thrown them off from us! In other words, it seems that you were utterly wrong, in locating the end of gospel ministry (Matt. xxiv, 14; xxviii. 20) over 1800 years ago! Please recall that fundamental and fatal assumption, (or rather, I should say adoption) of error. You may not be aware that it has been held by speculative theorizers, and variously applied in unsettling the faith of about all who cherish it. It is a dense haze. Many are so consistent with this mistake as to connect the second coming, the judgment and kingdom with the end back there! For these events all cluster together.

2. That false view is like the wrong main figure in an arithmetic problem. It deranges the entire process every time, and falsifies the conclusion of whatever argument that employs it. Hence I notice briefly the illogical, irrelevant and misleading illustrations in this article.

3. By what authority do you preach and baptize? I answer, (he says, by) the authority, vested in the church to select a man, apt to teach, etc.

We have here a seeming, though partial and wholly misapplied, truth. The plain truth would refer to the authority of Almighty God, who sent his Son Jesus—the Messiah. Nay, by the authority of Jesus and his commissioned apostles, *and* the Holy Spirit by which they charged Timothy, Titus, and the faithful men—the elders—who took part in the gospel ministry in unbroken succession after them! Thence, we trace this heavenly ministry of grace on through the mighty power of the spirit in the martyrs, who waded through waves of persecution, by flood and flame! It was a miracle of grace; sing glory to God in songs of triumph over their foes, because they saw the resurrection and the crown of life at the end. Matt. xiii. 43; C. i. iii. 4.

Precious brethren. Do you not know that the cross has been upheld, and that grace reigns through righteousness unto eternal life, commensurate with sin that reigns unto death! The gates of hell—the power of darkness that raged against Jesus and his disciples, have not prevailed to crush the authority, or becloud the doctrine of Christ! No, sir! The end is not yet. The proper authority to preach and baptize is then from God in Christ! Faith apprehends it. Amen. Go ye, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway; unto the end of the world! Amen.

There is no room nor occasion for a break—an interregnum of God's grace, or of the gospel, which is the power of God unto salvation, to every one that believeth! We have, then, the same authority for preaching and baptizing believers now, as they had 1800 or 1700 years ago, and will have till the end. Amen.

4. The legate of our government, and all who live under it through all the gradations of office and of citizenship, are bound in their relations to it by one and the same authority; so the humble school teacher, through all the gradations of the school system does act, and must act, under the same authority that originated it. Surely, no one should reason so illogically as to merge and conform all authority in the higher grades of office! It would leave the *rest* to no authority but a kind of communistic selfishness! To my feeble apprehension, there is in each of these attempted illustrations, an inversion and *subversion* of the primal facts and truth embraced therein.

5. The subject, when Jesus spoke of the end, determines its import and application. If the subject had related to the Mosaic law, the preaching of *the apostles* in person, or the more signal miraculous wonders that confirmed their mission, then the end would have so come. But, no. The subject was the gospel, message of grace, through this dispensation. It is the gospel of the kingdom, for a witness to all nations (the Gentiles), and then shall the end come! Matt. xxiv. 30; xxviii. 19-20, and also the kingdom. Matt. xiii. 43.

The parables, prophecies, promises and prayers through all the New Testament take this range through the times of the Gentiles. Acts iii. 19-21; Rom. xi. 25-29; Heb. viii. and ix.; Rev. i. to xx.

The Lord's Supper service also shows his death till he come. 1 Cor. xi. 26. Of course, we must still await the end.

6. The example of Jesus and St. Paul is for us. Hence, it is delusive and dangerous to break its force by any notion of the end of the temple worship in Jerusalem, or the end of apostolic miracles, which were designed to lay the rock of truth on which faith could build up "the house of God, the church of the living God, the pillar and ground (support) of the truth." 1 Tim iii. 15; 1 Pet. ii. 21; v. 1-4. "Lo, I am with you unto the end of the world"—age.

The distinguishing and divine features of these examples lie in their profound humility, their submission to the word of God in life and labor. They never raise a doubt as if to show their skill in dissipating it. No, indeed; and the doubt here should not have been raised.

7. "Other foundation can no man lay than that is laid, which is Jesus Christ!" 1 Cor. iii. 11; Eph. ii.

Of course, there can be no building new with gold and precious stones on this foundation till the day shall declare—by fire—every one's work!—except as the end is, the end of this present evil world! Nay, more, that end must be yet future, or we can have no part or lot in the great reward. It is for our life!

My prayer is, that all notion of the end passed, may be disclaimed, and that our faith and hope may rest on this one firm foundation. Amen.

J. H. COOK.

Brooklyn, N. Y.

The Paradise of God.

Where was the paradise of God? The paradise of God was in the first heaven and earth, proof, Gen. ii. 8. And the Lord God planted a garden eastward in Eden (or paradise) and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, (or paradise.) Is there a paradise now? There is no paradise now; paradise is lost. We look back to paradise lost and forward to paradise restored. For God has promised. But as truly as I live, all the earth shall be filled with the glory of the Lord. Numb. xiv. 21.

Also Ezek. xlvii. 12; And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed; it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary; and the fruit thereof shall be for meat, and the leaf thereof for medicine. We are now, according to Peter, in the second heaven and earth. "Whereby the world that then was being overflowed with water, perished: But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. . . . . .

"Nevertheless we, according to his promise, look for new heavens and a *new earth, wherein* dwelleth righteousness," 2 Peter iii. 6, 7, 9, 13. Therefore it was impossible for the thief to go to paradise when there was none. But paradise will be restored in the new heavens and earth. The world that then was, the world that now is and the world that is to come, according to Rev. ii. 7. To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God. AZORAH M. HATCH.

Crawfordsville, Ind.

THE RESTITUTION.

E. A. CHAPLIN, Editor.

PLYMOUTH, INDIANA, FEB. 5, 1879.

OUR receipts for the week past have been quite encouraging. We hope our subscribers will all renew as we need the help of every one. And all our subscribers need the paper, for we are in a fearfully grand crisis of the world's history, and we shall endeavor to carefully chronicle passing events.

WE are perfectly flooded with long manuscript articles. We give up almost the entire paper this time to correspondents. Will our friends please write some short, pithy and practical articles. For our regular contributors we shall try to find room and for as many others as we possibly can.

WE can give no place in the paper to correspondence concerning personal matters of wrong or of individual grievance. All such affairs must be settled by the parties themselves, or go over to the arbitrament of the soon coming Judge. As far as in us lies, we wish to live peaceably with all men.

COMMUNICATIONS.

Is the Gospel of the Kingdom of God the Gospel of the Grace of God, and is Belief in the Immortality of the Soul Compatible with Faith in the Gospel?

Some, styling themselves The Brethren, known generally as Plymouth Brethren, make a distinction between the gospel of the grace of God, and the gospel of the kingdom of God, and say the latter was preached particularly to the Jews, and those who now contend for the same are on Jewish ground.

These Plymouth Brethren also strenuously advocate the inherent immortality of the whole human race. In this respect they are in harmony with the sects.

But is there more than one gospel under the present dispensation? What saith the Scriptures? "So far as in me lies," says Paul, "I am ready to preach the gospel to you also who are at Rome. For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believes, to the Jew first, and also to the Greek." John testifies that grace and truth came by Jesus Christ. Does it not then follow that the gospel of Christ is the gospel of God's grace? Jesus preached the glad tidings of the kingdom of God; he was sent of God for this very purpose, as we read in Luke iv. 43. So we see that the kingdom of God and the gospel are used synonymously in the New Testament. Whatever may be understood by the phrase, "the kingdom of God," it was the subject matter of the preaching of Jesus for three and a half years previous to his crucifixion, and it was a theme of sufficient importance to be a matter of conversation for forty days after he rose from the dead, and before he ascended to the right hand of the Father.

We believe that the kingdom Jesus and the apostles preached was the same kingdom spoken of by Daniel the prophet: "In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed," etc. If we read Dan. vii., we will find the Messiah and the saints brought into view in connection with this kingdom.

If there are two gospels, it follows that there must be two kingdoms. Did Paul preach a different gospel and a different kingdom to the Gentiles from what our Savior did to the Jews? It is true there was connected with the gospel a mystery, or secret, which had been hid from former ages and generations; but now made manifest, and by the Scriptures of the prophets, according to the command of the everlasting God, made known to all nations for the obedience of faith. The revelation of this mystery—that is, the full development of it—was entrusted to Paul. This element of the good news, he calls "my gospel," (see Rom. xvi. 25, 26,) and is made up of the things concerning the name of Jesus Christ—that name as a name of salvation—embracing Jesus in his sacrificial character, death, burial and resurrection, his offices also as a Prophet, Priest and King, and also the conditions of salvation, are comprehended in the same, or how we become united to that sin-covering name. See Acts iv. 12; x. 43; ii. 37, 38. Is not the free, unmerited love and favor of God most wonderfully displayed in the gift of God's Son—in our high, holy and heavenly calling through him, which is no more nor less than a calling to his kingdom and glory.

Grace is a thread of gold appearing everywhere in the doctrine of the Old and New Testaments; the whole system of redemption displays it; and every one truly enlightened by the gospel must see and admit it. Grace is used in the Scripture in relation to the whole and every part of the work of redemption, from the foundation to the top stone. "The grace of God which bringeth salvation to all men hath appeared." Titus ii. 11-14. "For ye know the grace of our Lord Jesus Christ; he lived a life of poverty, being rich as the appointed heir of all things, having the wealth of the world at his command, but he denied himself, that we through his poverty might be enriched." The work of redemption is grace! grace! the manifold grace of God!

The Father, of his good pleasure, gave to us his Son, and with him he has given us the kingdom—"He has freely given us all things." "In the ages to come the exceeding riches of his grace will still be more fully shown in his kindness toward us through Christ Jesus." Then will be consummated the divine favor in bringing the many sons unto glory, who will have the high honor of being associate rulers with Christ in administering the world's affairs in righteousness—in that day when all things will be gathered under one head, even Christ—the dispensation of the fulness of times.

Will not this be the most signal manifestation of God's grace the world has ever witnessed? "For all the ends of the world shall remember and turn to the Lord; and all the kindreds of the nations shall worship before thee; for the kingdom is the *Lord's*, and he is Governor among the nations." When we contemplate what the kingdom of God is to accomplish in its manifestation at the appearing of Christ, surely the present glad tidings of the same which we are required to understand and believe in order to a joint inheritance with Christ, must be found in God's grace or favor toward "the called, the chosen, and the faithful ones" of this dispensation, and which will constitute the body or bride of Christ, "the church of the living God, the pillar and ground of the truth." These will be "the first fruits unto God and the Lamb."

Let us be careful and not pervert the gospel of Christ by making a distinction between the gospel of the kingdom of God and the gospel of the grace of God, and that the former was preached to the Jews and the latter to the Gentiles in order to salvation. This is a very serious mistake; and this might indeed be suspected from such statements as are found the first chapter of Paul's letter to the Galatians: "But though we or an angel from heaven preach any other gospel than we have preached unto you, let him be accursed." This letter was written to a church composed of both Jews and Gentiles.

Jesus says: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations." See, also, how the Apostle Paul characterizes the subject of his preaching, in that touching scene where he addresses the elders of the church at Ephesus, and rehearses the character of his labors among them publicly and from house to house: "Now behold I go bound in the spirit unto Jerusalem, not knowing the things which shall befall me there, save that the Holy Spirit witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus to testify the gospel of the grace of God. And now behold I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore, I take you to record this day, that I am free from the blood of all men; for I have not shunned to declare the whole counsel of God." Acts xx. 17-27.

If the finishing of the ministry which he had received of the Lord Jesus was dearer than life itself, to be fulfilling that ministry of testifying the gospel of the grace of God surely was none other than to preach the kingdom of God among them.

Again, if you refer to the history of his labors at Ephesus, recorded in Acts xix. 8-20, you will find that for the space of three months he spake boldly in the synagogues, "disputing and persuading regarding the kingdom of God." "Through the obduracy of the unbelieving Jews he removed the scene of his labors to the school of Tyrannus, and there disputed daily for the space of two years, so that all they who dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks."

So we see that the message delivered by the apostle was the same to both Jews and Greeks. This fact is beautifully illustrated in Eph. ii. 19-20, and Gal. iii. 26-29.

When Paul was a prisoner at Rome, we are informed that by appointment the chief of the Jews came to his lodgings to hear his testimony regarding that faith which he held and preached; and the informs us that "he expounded and testified the kingdom of God," persuading them concerning Jesus, both out of the law of Moses and out of the prophets from morning till evening, and that seeing that his audience agreed not among themselves regarding the truth of his testimony, he assured them that the message of salvation which they had rejected had been sent to the Gentiles, and that they would hear it—that is, the testimony which these Jews had rejected or disbelieved. "And so Paul dwelt two whole years in his own hired house and received all who came to him, preaching the kingdom of God, and those things which concern the Lord Jesus Christ."

We learn from the Scriptures cited, two things:

1. That the same message was delivered alike to Jew and Gentile in order to their salvation.

2. That the message delivered was concerning the kingdom of God.

We therefore conclude that the two phrases, "gospel of the kingdom of God," and "the gospel of the grace of God," relate to the same glad tidings preached for the salvation of men, whether Jew or Gentile.

But why should the glad tidings of the kingdom of God be thought unworthy of the title, "The gospel of the grace of God"? Tell me what is the subject matter of the good news concerning the kingdom of God, and then give me your reasons for not regarding them as matters of the divine favor toward man. Why, the very purpose to establish such a kingdom upon earth is a striking evidence of God's favor toward the human race. Nothing less than the establishment of righteousness, and the utter destruction and overthrow of all wrong doing all over the world, "is what is involved in it." Imagine all the crimes, the vices, misery, cruelty, oppression, injustice and ungodliness now in the world, swept away forever, and God's will be done on earth as it is in heaven! Such is the glorious and gladsome character of that kingdom which God has purposed to establish under the whole heaven. Will not this consummation be emphatically the manifestation of God's grace? How can it be otherwise when the Lord Jesus is to be its King, armed with all the power and authority of the Almighty. Is not this the outcome of God's favor toward man? Yes, indeed, and more favor still. The gospel of the grace of God is the everlasting inheritance of all who believe and obey, be they Jews or Gentiles. This kingdom has been brought near through the gladsome message and is now pressed on your acceptance. By believing the things concerning the kingdom of God and the name of Jesus Christ, and the putting on that saving name by immersion, you become a child of God; and if a child, then an heir of God, and a joint heir with Christ.

Verily, the glad tidings which the apostles and prophets have announced regarding the kingdom of God is the gospel of God's grace.

But while we claim that the kingdom of God formed the subject of the glad tidings preached alike to both Jew and Gentile, we do not forget that the same message told of forgiveness of sins in the name of Jesus. Not more distinctly did Jesus declare that "This gospel of the kingdom shall be preached in all the world," than that "Repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." Luke iv. 47. And so we find from the record of the preaching of the apostles in the book of Acts, as well as from the apostolic epistles, that the forgiveness of sins and justification through faith in his blood was an important and essential element in the apostles' preaching, and the ground of the believer's confidence toward God. As we have before said, this element of the gospel is embraced in the things concerning the name.

Surely, then, we are right in maintaining that the sufferings of Christ and the glories to follow, the proclamation of full and free forgiveness of sins through faith in the blood of the Lamb of God, and the blessing of all nations by the establishment of his everlasting kingdom of righteousness upon the earth, formed the subject of the glorious gospel of the blessed God, which the apostles were commanded to go into all the world and preach to every creature, with the assurance that "he that believeth (this gospel) and is immersed shall be saved; and he that believeth not shall be condemned." Paul calls it the gospel of your salvation.

The gospel! To me how precious the sound! In it God has placed a power for salvation, understood, believed and obeyed. O how necessary to know what this gospel comprehends! It has been clearly shown to be a compound of two elements—the one relating to the kingdom of God, and the other to the doctrinal import of the name of Jesus as affecting our individual salvation. Both of these must be known, and each must be understood before saving faith is possible; or, in other words, before we can believe the gospel.

It is a great mistake to suppose that the belief in the sacrificial part of the name of Jesus Christ is sufficient for salvation. Salvation in the kingdom is not promised to those who only believe that Jesus is the Son of God, and died and rose again for sin. It is equally necessary to believe in the promises of the covenants. The gospel must be taken as a whole, and not cut up in pieces and one or two selected to suit the taste, and the rest set aside as unimportant and non-essential. Without the sacrificial ingredient of the name there would be no means of justification by the name; but then Jesus as a sin offering is not the end of faith, but a means to the end, which is the inheritance of the kingdom with him in all his glory. A man may be well acquainted with the historical fact of Christ's crucifixion, resurrection, and ascension; but unless he understands them in their true doctrinal significance, and in their connection with "the glory that shall follow," his knowledge of the mere fact of them is of no avail for salvation, and conveys to him no enlightenment as to God's purposes.

This is particularly the case where the knowledge in question is associated with the belief of the doctrine of the immortality of the soul; for then it ceases to have any Scriptural significance or efficacy whatever, because of the perverting influence of that dogma. Christ died to purchase life. "He brought life and immortality to light by the gospel," which embraced the sacrifice he submitted to. "By the grace of God he tasted death in behalf of every one." But if we regard immortality as the essential attribute of human nature, we displace the sacrifice of Christ from its Scriptural position. We destroy its character as a means of securing life, and are compelled to transform it into that barbarous doctrine of Orthodoxy which regards it as substitutionary suffering of divine wrath in order to save immortal souls from the eternal tortures of hell! a suffering which, after all, according to Orthodox teaching, was awfully inadequate; for countless myriads of immortal souls, according to that system of teaching, still continue unreconciled to God, and are fated to spend an eternity of existence in raging, blasphemous torture!

The doctrine of the immortality of the soul, then, must be removed from the mind before we can understand the character of that salvation offered to us in the gospel, or before Christian truth can obtain a proper entrance; for it nullifies the whole system, by obliterating its foundation doctrine that by one man came death, and destroys its efficacy by entirely diverting attention from the salvation which it offers, and directing it to a reward which God has never promised. In fact, its effect is to pervert, poison, nullify and destroy everything pertaining to God's truth. It sends its jarring vibrations through the entire system of revelation, introducing confusion and absurdity where otherwise reign peace, order, harmony, beauty and consistency.

Theologically, it is an unclean spirit of which a man must be exorcised before he can become clothed and in his right mind in relation to divine truth. Hardly a single ray of the gospel can pierce the mind of a person who is intoxicated with this heathen dogma, this truth-neutralizing doctrine. It robs Christ of the glory of being the depository of life, or life-giver. It makes the resurrection a farce, by perpetuating the serpent's lie, "Thou shalt not surely die."

It destroys the meaning of language—making death mean a death that never dies! or eternal torment: and the opposite, life, (by a parity of reasoning) of course, must mean a life that never lives! "O consistency, thou art a jewel!" But this is not the worst; it virtually makes God a liar, by not believing the record he gave of his Son. See 1 John v. "Forever, O Lord, thy word is settled in heaven." Psa. cxix. 89. It needs not human improvement; God means what he says. The Bible contains no such expressions as immortal soul, deathless spirit, never dying soul, etc.: such language is the word of man. God's word teaches that man is mortal. "Dust thou art and unto dust shalt thou return,"—is the fiat of heaven; "Thou turnest man to destruction and sayest return (to dust) ye children of men." "All are of the dust and all return to dust again." God's account of the formation of man, and of his fall, as recorded in the first three chapters of the Bible, is very simple; a child ought to understand it. The second says that God formed man of the dust of the ground (not a something to put man in). He became (that is the man formed of the dust) a living creature or soul, by the inbreathing of the breath of lives: the same animating principle which animates all creatures that live by breathing. We do not find anything like immortal soulism taught here, but the contrary; for after man became disobedient, God took particular pains to prevent him from living forever by guarding the tree of life. In view of this plain and simple testimony regarding the nature and origin of man, may we not safely affirm that the immortality of the soul, and the necessary departure from the plain sense of Scripture which this belief requires, is the basis of all sectarianism?

But blessed be God, this heavenly gift is attainable, viz: Immortality. God only hath immortality, that is, he is the only one in which the death principle never existed. In its relation to man it is a gift, offered as a part of the recompense of reward for pleasing God; hence, immortality is only for those who believe what God promises and do what he commands, and is attainable only in one of two ways: By rising from the dead, or by being transformed without tasting death, as Paul says the living saints will be who are coemporary with the appearing of Christ in power and great glory. So we see that immortality, as promised in the Scriptures, is an investment (not a thing invested). It is to be put on when death is swallowed up in victory! and that will be when the dead ones in Christ will be raised incorruptible. Who would not wish to possess such a boon? We may become heirs of the same by seeking for it in God's way, and a patient continuance in well doing. "Jesus becomes the author of eternal life to all them that obey him." Yes, we must receive the good message from him who is the way, the truth and the life.

The Scriptures testify concerning the priesthood of Christ that, "He was not made after the law of a carnal commandment, but after the power of an endless life." God has made him the depository of life. Proof: "As the Father hath life in himself, so hath he given the Son to have life in himself." Again, "As the living Father hath sent me, and I live by the Father, so he that eateth me shall live by me." "Because I live you shall live also." "I am the living bread which came down from heaven; if any man eat of this bread he shall live forever." These passages, among many others, are sufficient to show that the words life and live forever, must be understood literally. If all men promiscuously and unconditionally are to live forever, there is no meaning in the language, but all is plain when we make Christ the life-giver. "The wages of sin is death, but the gift of God is eternal life through Christ our Lord." As the second Adam, he suffered the just for the unjust. He bore the punishment due to our sins, namely: Death, plainly showing that death was God's penalty for sin. The future state of the righteous and the wicked is almost in every case described by the words life and death. Such expressions as endless bliss or woe, everlasting happiness or misery, and others of like import, never once occur in the Scriptures. Is not this fact very suggestive, to say the least? The whole tenor of Bible teaching plainly proves that sin, suffering and death will eventually be among the things that were: that evil is not eternal. We rejoice in the near coming of the Lord to restore all things to more than their primeval beauty, order and glory, "when the hidden things of darkness will be brought to light, the counsels of the heart be made manifest and every man have due praise of God."

J. O. WOODRUFF.

Elizabeth, N. J.

The World—Past, Present and Future.

J. P. WEETHEE.

The world's history has established the following propositions:

Prop. I. Ignorance tends to centralization of power.

Prop. II. Intelligence tends to equalization of power.

Illustrations: Every positive principle has its negative.

Natural World: Heat is positive, cold is negative; light is positive, darkness is negative; electricity has its positive and negative poles.

In the *moral world* we have the same: Intelligence is positive, ignorance is negative; action is positive, rest is negative.

Every despotism has had its origin and growth in ignorance.

Every free government sprang out of intelligence.

The same is equally true in the religious world.

Examine the three great systems, Paganism, Mohammedanism and Christianity. The Grand Lama, of Thibet, was born in darkness and has flourished through a long night of ignorance: so of all Pagan systems. The dark ages centralized the papal despotism and produced a growth of power such as the world had never before experienced.

The intelligence or moral light of the reformation has scattered its centralized power and is rapidly equalizing it. The intelligence of this age is consuming all the old despotisms, both of church and state.

The world's civil power is being equalized among the most intelligent nations. Look at India, China, Japan, Russia and Turkey. Equalization is superseding centralization throughout every political organization. Such is the tendency of the national system as a whole. As nations are the aggregate of individuals, it proves that modern intellect is moving toward an equalization of civil power.

The same is true of the social and religious systems. Knowledge is equalizing the religious centralizations of former ages. The greater the intelligence (general) the less the chance of imposition. Among nations this equalization is called the balance of power. False Christs were the most numerous in the dark ages. Of the twenty-four false prophets and false Messiahs that have appeared among the Jews since their national overthrow, ten belonged to the twelfth century.

The world's future will be no exception to the general principle above stated. Christ does not return to establish a great centralized despotism over the earth. Though he meets a world full of nations, jealous of their rights and hostile to his claims, he will subdue them, and fill the world with a loving, peaceful brotherhood of kings and priests ruling in righteousness.

Corollary I. From the truth of the preceding principle we draw the following conclusions: no human being, be he ever so good or bad, can, in this age, or in the age to come, so impose upon and get the start of his fellow beings, as to be able to establish any great centralized despotism, either in church or state.

Corollary II. The approaching contest—the battle of Armageddon—is no exception to the general principle; for the elements under the opposing standards are gathered by a double trinity of agents (Rev. xiv. 6-12; xvi. 13-15), each number of the double trinity made up of many individuals collected, not by any great human chieftain, but by principles and by constitutions.

NEWS ITEMS.

M. Grevy was accordingly declared elected, and was proclaimed President of the Republic for the term of seven years. Forty-three blank voting papers were deposited.

VERSAILLES, January 30.—The proceedings in the Congress of the two Chambers were opened by M. Martel, who again read MacMahon's letter of resignation and articles of the constitution.

The Congress, after appointing tellers, proceeded to vote for President of the Republic. Seven hundred and thirteen Senators and Deputies were present, of whom 670 voted. The absolute majority required was 336. M. Jules Grevy obtained 339 votes and General De Chanzy 99.

Vigorous measures are being adopted by the German government to prevent an invasion of Germany by the plague from Russia. The Russian authorities seem to be thoroughly alarmed at the spread of the disease, and the recommendation of a physician that infected villages be burned is favored by the czar.

The weekly report, of the Surgeon General at Washington states that the death-rate in Dublin, Ireland, has risen with great rapidity, and that small-pox prevails there among all classes of people, seventy-two new cases being received into the hospital last week. Last week the deaths were at the rate of 51 per 1,000 per annum. In St. Petersburg, last week, there were thirty-seven deaths from small-pox. The disease prevailing in Southern Russia has been definitely recognized by the Russian health authorities as the plague. At Astrakhan there were 195 cases, of which 143 proved fatal during the first two days of January. Precautions are being taken by most of the European governments against its introduction into their respective countries.

In the bureau of vital statistics of New York city during the past year, the deaths were recorded of the following persons whose ages reached 100 years and over: Fanny Wood, 102 years, Irish; Mary A. Maroney, 100 years, Irish; Mary Connors, 101 years, Irish; Wm. Moan, 100 years, Irish; Rosa Oliver, New York; Mary Davis, 104 years, Irish; Patrick Corrigan, 186 years, Irish; Mary Birmingham, 100 years, Irish; Ellen Howard, 100 years, Irish; Mary Merneane, 100 years, Irish; Catherine Cosgrove, 105 years, Irish; and Catherine Buckley, 104 years, Irish.

POETRY.

(The Witness.)

And They Shall See His Face.

ELIZABETH BECKET.

And so shall we ever be with the Lord. 1 Thess. iv. 17.

In thy presence is fulness of joy. Psa. xvi. 11.

Oh, the glorious consummation
That awaits the saint when he,
Having finished earth's probation
Lives with God eternally!
Oh, the joyous, holy rapture
When he joins the white-robed throng,
As they welcome him to glory,
Singing grace's triumphant song!

This the crowning of his transport,
This the highest height of bliss,
When he meets the dear Lord Jesus,
And beholds Him as he is.
Freed from every imperfection,
Faults will rend his heart no more,
But with love made perfect, ever
Will his risen Lord adore.

And when souls he brought to Jesus
Shall each shine a polish'd gem,
To irradiate forever
His unfading diadem;
And amid the gratulations
Of the better world, he will
Haste with eager steps, the mandates
Of Immanuel to fulfil.

Yes, as pilgrims we are longing
For the messenger to come,
To convey us to the mansions
Of our blest, eternal home;
But we wait our Father's pleasure,
Willing stand to work below,
Knowing 'tis for Christ, and feeling
'Twill be gain when call'd to go.

Only we would seek to lighten
By a glimpse from heaven our way,
Till life's night bursts in the brightness
Of unending, bliss-ful day.
Still this echo of His coming
In our hearts shall ever be;
"Even so," oh, "come Lord Jesus,"
May we soon Thy glory see.

COMMUNICATIONS.

Triune Immersion.

Editor Restitution:—Having read your articles on "Triune Immersion" with great interest, but seeing the subject is still not yet exhausted, I thought of adding my mite also, though small as it might seem, it might perhaps add a little light to the subject. The time was, and that not very many years ago, as I recollect the time very well, when our German Baptist friends gloried very much in their ignorance, claiming that any degree of education beyond cleverly reading and writing, with a little smattering knowledge in figures, was dangerous, and lead to infidelity rather than to favor Christianity. But of later years, since they are having some accessions to their ranks from other sects, who make some pretensions to scholarship, they have changed the programme, and now make it a point of boasting that they have the grammatical argument in favor of triune immersion, claiming that the commission, as given by Matthew, cannot be analyzed without implying triune immersion. They claim that the expression "in the name of the Father, and of the Son, and of the Holy Spirit," is an elliptical form of speech, and that if the ellipsis were filled out it would read as follows: "Baptizing them in the name of the Father, and baptizing them in the name of the Son, and baptizing them in the name of the Holy Spirit."

Now, if that be true, they undoubtedly, have the argument; but if false, their argument must fall to the ground.

I was anxiously waiting for you to take up that point and show the fallacy of their argument, but it seems that you overlooked it. And so, by your permission, I will venture an analysis of the text, but, before doing so, I will present your readers with a few of the best standard authorities on the subject of ellipsis.

Ellipsis is the omission of a word, or words necessary to complete the construction, but not necessary to the meaning of a sentence. A. Holbrook's English Grammar, p. 131.

Hence, Pinneo's rule for ellipsis: No word should be left out, the omission of which would obscure the sense or weaken the force of the expression. Pinneo's Analytical Grammar, p. 130.

Ellipsis allows the omission of one or more words which are necessary to complete the grammatical construction when custom has rendered them unnecessary to complete the sense. S. W. Clark's Practical Grammar, p. 204.

Ellipsis is the omission of a word, phrase or clause, which is necessary to complete the (graminatical) construction, and which as truly belong to the sentence, grammatically considered, as those that are expressed, but are omitted to render the sentence more agreeable and forcible. S. S. Greene's English Grammar, p. 291.

According to the above authorities there can be no ellipsis where the grammatical construction is complete.

1. No words are allowed to be omitted that would obscure the sense or weaken the force of the expression.

2. This figure of speech expresses an idea with more clearness and greater force than if all the words necessary for the completion of the grammatical construction were expressed. Hence,

3. The addition of any words to a proper ellipsis could not express an idea with more clearness or greater force than the ellipsis would express it, much less an idea that is not at all contained in the ellipsis.

In order then, to ascertain whether any given sentence is an ellipsis, or whether a complete construction, we have only to analyze it, and thus ascertain the fact. Then, with these introductory remarks I will proceed to analyze the text under consideration, viz.: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit." Matt. xxviii. 19.

ANALYSIS.

This is a compound, complex imperative sentence, composed of two principal members and an abridged subordinate clause. "Go ye," is the first principal member, of which "ye" is the subject and "go" the predicate. "Therefore" is a conjunctive adverb *joining* the sentence to the *foregoing*: ("All power is given unto me in heaven and in earth," verse 18,) expressing the reason why he gave this command to his disciples: "Therefore, (for this reason,) go ye," etc. "Teach all nations" is the second member, of which "ye" is the subject, "teach" the predicate, which is modified by "all nations," an objective element of the first class, of which "nations" is the basis and is modified by "all," an adjective element of the first class, thus extending its application to every nation.

"Baptizing them in the name of the Father, and of the Son, and of the Holy Spirit." This is an abridged subordinate clause, equivalent to "baptize ye them," etc. The predicate "baptize," being changed into a participle, and the connective omitted, renders it an abridged subordinate clause having no subject; but, as all present participles derived from transitive verbs, "baptizing" refers to the subject of the preceding member as the agent. It has "them" for its object as participles derived from transitive verbs have the same government as the verbs from which they are derived. Hence, "baptizing" is modified by "them," an objective element of the first class, confining its application to those that have been taught. "Baptizing" is also modified by "in the name of the Father, and of the Son, and of the Holy Spirit," a complex adverbial element of the second class, of which the noun "name" is the basis; "name" is also modified by the complex adjective element of the second class, viz: "Of the Father, and of the Son, and of the Holy Spirit," showing by whose authority baptism was enjoined.

From the foregoing analysis it is very obvious that the expression "in the name of the Father, and of the Son, and of the Holy Spirit," is not an elliptical figure of speech, as so very erroneously claimed by our German Baptist friends; but that it is a full and complete grammatical construction, not wanting a single word added for the completion of such construction. And he who would dare add anything thereto would not only do violence to the principles of language, but also to God's holy word. The fact that the noun "name" occurs in the singular number, and is not repeated, alone is conclusive evidence that there are no three actions to be performed in three names, respectively, but a single immersion, in the name of the Father, and of the Son, and of the Holy Spirit. But, again, if, according to the above authorities, an ellipsis expresses an idea with greater force than the complete construction, why is it that our Tunker friends want to add to this text in order to read triune immersion from it? The answer is obvious. It is simply because the idea is not in the text as it stands in the book.

When Peter, in Acts iii. 13, in speaking of God, calls him the God of Abraham, and of Isaac, and of Jacob, does he mean to say that there are three separate and distinct Gods, one for each of those persons respectively? Most assuredly not. Then why contend for three immersions when the command to baptize is followed by the same kind of phraseology? But the same idea is expressed elliptically thus: "The God of Abraham, Isaac, and Jacob." So also in the commission. "Baptizing them in the name of the Father, Son, and Holy Spirit," expresses the same idea really more forcibly than the full and complete grammatical construction. The foregoing is candidly submitted in behalf of the truth. PHILOS.

[Will write on the "name" when we work down the pile of manuscripts on hand.—ED.]

Christ's Prophetic Chart, Matt. xxiv. and Luke xxi.

J. P. WEETHER.

A few points in this chart we do well to notice. Its origin, extent and order.

1. *What originated the chart?*

The question of the disciples: "When shall these things be? And what the sign of thy coming, and of the end of the world (age)." They associated the overthrow of the temple with the coming of the Savior.

2. *How much historic space is covered by the chart?*

It extends to the second personal coming of Christ. Few deny this that believe in his personal return to the earth.

3. *Are the events on the chart recorded in their true chronological order.*

It will be admitted that Christ knew their order as well as the events. Did he utter them in their chronological order and are they recorded in that order by the two above-named evangelists?

That Christ would narrate great events as they were to take place in time seems to be necessary, in order to make it a reliable and useful chart. A sea-chart must have all its points correctly located to be of any service to the navigator; and how could the disciples use a chart that had no order in its delineations?

We, as a people, have, in many particulars, admitted such an order to exist, and think that we have passed nearly all the noted events on the chart, and that they have been found in the exact order delineated in the chart.

It is true that some events named early in the chart extend through. They are introduced, however, in their proper places.

That chronological order is followed will appear from Luke xxi. 11, 12: "And great earthquakes shall be in divers places, and famines and pestilences; and fearful sights and great signs shall there be from heaven. But before all these they shall lay hands on you, and persecute, delivering up to synagogues." So also verse 20 gives the sign of the fall of Jerusalem. "Days of vengeance" mark a series of calamities that run from the overthrow of the city nearly through the chart. So also the "times of the Gentiles," verse 24.

Where on this chart are located the false Christs and false prophets? Whom did they deceive? Were not the Jews deceived by many false Messiahs. Josephus says, "Impostors, who spake lies in the name of God, deceived this miserable people." On which Dr. Lardner remarks: "So truly did our Lord say, 'I am come in my Father's name and ye receive me not. If another come in his own name, him ye (Jews) will receive.' John v. 43." The passages of Josephus bear witness to the fulfillment of our Lord's prediction "that many false prophets would arise and deceive many." Matt. xxiv. 11. "Some of these (says archbishop Tillotson on Josephus) undertook to rescue the Jews from the Roman yoke, which the Jews expected to be accomplished by their Messiah." The Jews when overthrown by the Romans were ready to follow any impostor that promised to redeem Israel.

If any person will be so kind as to mark out distinctly, on Christ's chart, the Jewish and Gentile histories it would oblige many. Has Christ delineated two desolations and two desolators, or only one of each? Does Luke follow the Jewish or Gentile history? Where are we located on this chart? If among the signs, what signs named by Christ are beyond us? Are "tribulation," and "vengeance," the same?

"Before Abraham Was I Am."

Jesus our Lord has the precedence. Melchisidek, the type, was greater than Abraham, how much greater the antitype? Is there not danger in magnifying the Abrahamic faith above the faith of our Lord Jesus Christ? See James' epistle. The faith of Jesus is a personal faith. Believe on the Lord Jesus Christ and thou shalt be saved.

"If thou shalt confess with thy mouth the Lord Jesus, and believe in thine heart that God raised him from the dead, thou shalt be saved. For with the heart (or affections) man believeth unto righteousness; and with the mouth confession is made to salvation."

"For I delivered unto you first of all that which I also received—how that Christ died for our sins, according to the Scriptures, and that he was buried; and that he rose again the third day, according to the Scriptures, by which also ye are saved if ye keep in memory what I preached unto you." Then, leaving the rudiments, let us go on to perfection. C. BOARDMAN.

Hartford, Conn.

The proportion of land covered with forest throughout Europe is 29 per cent., of which Russia and Sweden furnish the greatest part. In Russia, 40 per cent of territory is covered with pines and other cone-bearing trees. Sweden and Norway have 34 per cent, chiefly birch, maple, pine, fir and willow. Austria has 20 per cent. and France 17. Far below these comes Spain, with its cork woods and evergreen oak forests, covering 7 per cent. of the land, and Holland and Belgium with the same. Portugal comes next with 5 per cent., and Great Britain follows with 4 per cent. The percentage annually decreases in all countries rapidly.

BREVITIES.

Mrs. Lucy Nichols, who was 100 years old Feb. 17, 1878, died at Hopeville, near Waterbury, Conn., January 15th. She was born near New Haven, and her age is said to be well established.

A college for Oriental languages is to be established by the Russian Gen. Kaufmann, at Tashkend, at which all those Indian languages will be taught, the acquisition of which is obligatory upon persons entering the Indian civil service.

Most of the English cathedrals still bear marks of ill usage in "the troubles." Almost the only one which did not suffer at the hands of Cromwell's army was York Minster. The famous Fairfax was in command there, and would not hear of the desecration of the pride of his native county, deeply to the chagrin of those who had vowed its destruction.

Many years ago, in Clinton county, N. Y., a French Roman Catholic priest from Canada instigated a mob and burned a quantity of Bibles and Testaments in the French language which had been sent into that county to supply the destitute among this class of our population. At the anniversary of the Clinton County Bible Society, held in Plattsburgh, September 24, the agent of that society reported that he had recently visited the place where the Bibles had been burned, and found on either side of the Catholic church, French families who requested him to rank them as Protestants, as they no longer had anything to do with the Catholic church. The church itself has no longer a priest, nor even occasional services.

The Newburyport (Mass.) *Herald* gives the following facts in regard to the ancestors of the late Caleb Cushing: "The Rev. James Alling, a minister of Salisbury, was settled in 1687 and died in 1696, leaving a widow still young. He was succeded by the Rev. Caleb Cushing, who was settled in 1698. Mr. Cushing was unmarried, and the widow called upon him, told him that a minister ought to be a married man, and proposed herself as his wife. After some little consideration the proposition struck him favorably and they were married. Mrs. Alling brought with her some property, among which was a ten-acre lot, which is still owned by the Cushing family of this city, who are descended from the Rev. Caleb and the Mrs. Alling whom he married."

Lord Beaconsfield has always made a boast of his Jewish origin, and has, in season and out of season, proclaimed the superiority of the Jewish race to all others. It is he who said, "The Jews might well be satisfied with their position in the Christian world, for one half of that world worshiped a Jew and the other half a Jewess;" and in a passage recently quoted by a London paper he says: "In this enlightened age the pupil of Moses may ask himself whether all the princes of the house of David have done so much for the Jews as that Prince who was crucified on Calvary. Had it not been for him the Jews would have been comparatively unknown. Has not he made their history the most famous of the world? What successes did they anticipate from their Messiah? The wildest dreams of their rabbins have been far exceeded. Has not Jesus conquered Europe, and changed its name into Christendom? All countries that refuse the cross, wither; while the whole of the New World is devoted to the Semitic principle and its most glorious offspring, the Jewish faith; and the time will come when the vast communities and countless myriads of America and Australia, looking upon Europe as Europe now looks upon Greece, and wondering how so small a space could have achieved such great deeds, will still find music to the songs of Zion, and still seek solace in the parables of Galilee."

Russia Going Ahead.

1. The acquisitions Russia has made since Waterloo are equal in extent to all the empire she had in Europe before.

2. She has taken more from Sweden than what remains.

3. She has taken from Poland territory equal to the whole of Austria.

4. She has taken from Turkey in Europe equal to the whole of Prussia.

5. She has taken from Persia equal to the whole of England.

6. She has taken from Tartary an area equal to Greece, Spain, Italy, and Turkey in Europe.

7. She is 840 miles nearer Berlin, Vienna, Dresden, Munich, and Paris.

8. She is 450 miles nearer Constantinople.

9. She has taken the capital of Poland, and gone near the capital of Sweden, from which she was 300 miles in the days of Peter the Great.

10. Since that time she has advanced 1,000 miles nearer India.

SENTENTIOUS PARAGRAPHS.

Joubert: Children have more need of models than critics.

The mind is like a trunk; if well packed it holds almost everything; if ill packed, next to nothing.

Things may be seen differently and differently shown, but actions are visible, though motives are secret.

Say not my soul, "From whence
Can God relieve my care?"
Remember that Omnipotence
Hath servants everywhere.—*Lynch.*

A Kempis: The humble man, though surrounded with the scorn and reproach of the world, is still in peace, for the stability of his peace resteth not upon the world, but upon God.

Beauty is no longer amiable than while virtue adorns it, and virtue itself is true beauty.

"Though scoffers ask, where is your faith?
And mocking say your work is vain,
Such scoffers die, and are forgot,
Work done for God, it dieth not.

"Press on! press on! nor doubt, nor fear,
From age to age this voice shall cheer.
Whate'er may die and be forgot,
Work done for God, it dieth not."

Guthrie: If you feel yourself tossed on the billows of despair, and, looking around for some signal of hope, your eye meets nothing but a troubled sea—then seek the righteousness of Christ as an anchor of hope within the vail.

If infidelity succeeds in teaching a man that he will die like a beast, it will at the same time succeed in teaching him how to live like one.

THE BRAVE.

They are brave who dare to be, ask
For the fallen and the weak;
They are brave who dare to be
In the right with two or three.

Longfellow: I venerate old age; and I love not the man who can look without emotion upon the sunset of life when the dusk of evening begins to gather over the watery eye, and the shadows of twilight grow broader and deeper upon the understanding.

Human strength and human greatness,
Spring not from life's sunny side;
Hero's must be more than driftwood
Floating on a waveless tide.

Olive A. Wadsworth: Gentleness—Oh! beautiful, wonderful word—almost more a flower than a fruit of Christian life, in its grace and beauty adorning the rough places of the road, leading little children, lifting sad hearts, wiping away tears, and winging wayward souls. Paul, with all his great and eloquent words, never melts the heart so truly as when he says, with an irresistible appeal, "I Paul beseech you by the gentleness of Christ."

Morning is holy, but a holier charm
Lies folded close in evening's robes of balm,
And weary man must ever love her best,
For morning calls to toil, but night to rest.
Until the evening one must weep and toil,
Plough life's stern furrow, dig the weedy soil,
Tread with sad feet our rough and thorny way,
And bear the heat and burden of the day.
O! when the sun kissing may we glide
Like summer evening down the golden tide;
And leave behind us, as we pass away,
Sweet starry twilight round our sleeping day.

Errata.

In my article in RESTITUTION of Nov. 27th, on first page, where the sentence reads—"They, the Plymouth brethren, the Catholic apostolic church, and others, have built of ground trucks," read "ground trucks." In the paper of Dec. 18th, first page, in the article "A reason wonders is France," where the word says, "A peace meeting was held in *Winchester* Town Hall" &c., read *Manchester* Town Hall. I may add that this building for eminently and elegance has scarcely an equal on earth. H. HUTH.

LETTER RECEIPTS.

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ANNOUNCEMENTS.

NOTICE.

I expect to spend the remainder of the winter in Kansas. Brethren wishing my labors may write me at Morrill, Brown county, Kansas.

J. M. STEPHENSON.

The conference of brethren in Northern Illinois and Southern Wisconsin will convene at the School House near Simon Benner's, in Carroll county, Ill., Feb. 7, 1879, and continue over Sunday. Those coming by rail will step at Lanark, and let the brethren know, Reuben, Elliot, Stoudley, Gleckley. There will be conveyances to carry those who come on Friday to the place of meeting. A general invitation is extended to all, and a good time is expected in the way of encouragement to continue us in the good cause of truth.

By order of the brethren,

J. S. ARNOLD.

Wanted.

The address of R. S. (or L.) Clark will greatly oblige D. A. WARNER, Junior, Plymouth Co., Iowa. Jan2tf

Notice.

To the Brethren in the West.—Will you please write me, or address me through THE RESTITUTION where you will be next week? I would get letters for the future? Address H. O. Stone, Empire, McPherson county, Kansas.

POETRY.

Then.

L. M. BURGESS.

There comes a great and awful day,
A dreadful morn, when men shall pray
The rocks to hide them from its ray.

When the great Lord of earth and skies
Shall in His righteous wrath arise
And smite us with his stormy eyes!

Eyes that with tenderness once shone,
That more than once were overrun
With tears for sins that men had done.

Eyes that grew dark with bitter woe,
Filled with a grief we cannot know,
What marvel they should smite us so?

Yet if they smite, they smite to heal,
And to our wounded hearts reveal
Himself, with tenderest appeal.

And in that great and awful hour
When men shall see and own His power,
A marvelous and radiant flower

Will burst into a glorious bloom,
And all abroad its sweet perfume
Will lighten places filled with gloom.

The Rose of Sharon fair and bright
Will fill the earth with fragrant light,
And banish death, and grief, and night.

Then shall there be but sweet amaze
To fill the long and happy days,
Each day a note in life's song of praise.
Austin, Tex.

COMMUNICATIONS.

Were Miracles Designed to be Perpetual?

J. M. STEPHENSON.

Surely the many plain Bible statements I quoted to sustain the position I took in my first article, were entitled to a more candid notice than the charge of speculation. This charge is urged against our views in reference to the mortality of man, the unconsciousness of the dead, and nearly all the positions we, as a people, believe. I had a right to expect a critical exegesis of these texts, giving cogent reasons why I had misapplied them. The design of this long list of questions seems to be to divert the attention of the reader or to prejudice his mind against the first of a series of articles. No plainer Bible statements or logical conclusions can be drawn to sustain any Bible doctrine. The minds of the readers should be free from prejudice to read a connected chain of evidence instead of a lot of questions diverting and confusing his mind. The readers are capable of weighing the arguments pro and con without the aid of prejudice or prepossessions involved in the charge of speculation. Truth needs no foreign allies.

Having completed my articles, I shall be happy to answer any pertinent questions. The question as to what the design of miracles to what may very appropriately be called the apostolic age. Meet and confute these arguments with plainer Bible evidence and more cogent and logical conclusions, or leave them intact with their strength and symmetry to be investigated by the unprejudiced reader, without the charge of "speculative," the weakest of all weapons, or loading them with questions piled upon the head before the body of argument had been even introduced. Let patience have her perfect work.

But, says one, the phrase "apostolic age," is not in the Bible. True, nor is the phrase "Christian age.' They may, however, represent Bible ideas if correctly applied. In confirmation of this, I quote the language of our very careful and intelligent editor. Speaking of trine immersion, he says: "There is an interim of about a century between the apostolic age and the first century between the age of the earliest of the church fathers, as they are termed." Subtracting the lives of the apostles, or era in which they were personal actors, from the beginning of the age of the reputed fathers, in the article from which I clipped the above heading, he terminates the apostolic age with the lives of the apostles. The doctrinal import of the context of the texts in which the word age occurs, must determine its relative position, whether relating to past, present, or future events. With this simple rule I find no difficulty in arranging the ages past, present, or future. But, if it has a stereotyped meaning, and always relates to the present or future age, I find insuperable difficulties.

To resume the thread of argument where I left off in my last article, I would invite careful attention to 1 Cor. xii. 7, which is adduced by the advocates of the perpetuity of miracles to prove that the miraculous gifts of the spirit were designed for all Christians. It reads, "But the manifestations of the spirit is given to every man to profit withal."

1. It does not follow because the operations of the spirit were manifested to every man, that therefore, every man worked miracles, or was invested with miraculous power. The miraculous power of the spirit was manifested through Philip at Samaria, and yet none except Philip could work miracles. The manifestation of the spirit through the word of faith which will make a man wise unto salvation is one thing, and the gift of prophecy, or power to work miracles, is quite another. Miraculous power was given to the fourth class named, to confirm the word of wisdom, knowledge and faith as plainly stated.

2. In the enumeration of the subjects to whom was given the manifestation of the spirit no miracles are named in reference to the first three classes mentioned. It reads: "For to one is given the spirit of the word of wisdom; to another the spirit of knowledge by the same spirit; to another faith by the same spirit." Verses 8, 9.

In these three promises nothing is said about miracles, or necessitating miraculous power any more than it is necessary to-day that, through the word knowledge, wisdom and faith, should be produced. The knowledge and wisdom of the word of the spirit produces faith; "So then, faith cometh by hearing, and hearing by the word of God." Rom. x. 17. It is called the word of knowledge because it produces knowledge the same as it produces faith. "The word of faith which we preach," Paul says, in Rom. x. 8. Again, he says, the gospel "is the power and wisdom of God." Rom. i. 16; 1 Cor. i. 24.

3. When miraculous gifts are referred to they are mentioned in unmistakable language. The apostle continues his enumeration, saying: "To another the gift of healing by the same spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another diverse kinds of tongues; to another the interpretation of tongues. But all these worketh that one and self-same spirit dividing to every man severally as he will." Verses 9-11. It does not follow because the same spirit was manifested to all, that, therefore, all were clothed with miraculous power.

In the first enumerator of miraculous gifts there is a marked difference between those through whom the spirit operated and those to whom these operations were manifested. The only instrumentality named through which knowledge, wisdom and faith were produced is the word. The same apostles, according to the foregoing testimony, refer the same effects to the same cause, viz: "The word of God—the word of faith which the apostles preached—the Gospel of Christ."

Thus are removed the strongest texts to prove that the miraculous gift of the spirit was to every Christian; and thus array one part of the word against another, and raise the floodgate for the wildest speculation and utopian views, in which Mormons and Spiritualists will come for their share of confidence. The moment we leave the word of truth we are at sea without compass or chart.

At the 28th verse Paul enumerates these gifts which God had placed in his church, and asks questions to be answered negatively, showing that all did not receive the lowest grades of miraculous gifts. He says, "And God hath set some (not all) in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues." Some of these qualifications certainly do not involve miraculous power, such as teachers, helpers, &c. Then he asks questions, showing that all the brethren in that church were not included in the enumeration of miraculous gifts. He asks the questions, are all apostles? are all prophets? are all teachers? are all workers of miracles? have all the gifts of healing? do all speak with tongues? do all interpret? But covet earnestly the best gifts! In contrast with the aggregation of those to whom the gifts were promised, there were some who had none of these gifts.

The apostle climaxes with offering to show those brethren a more excellent way. The more excellent way he showed them was "faith, hope and love," which survived the passing away of all these splendid gifts. He shows that a man may possess the best of all these gifts and yet be nothing—and yet not be in the more excellent way—and yet with all these wonderful gifts be nothing. But he cannot possess these cardinal virtues which survive the passing away of all these miraculous gifts without being a Christian and heir of the kingdom of God. The apostle adds, "Though I speak with the tongues of men and of angels and have not love, I am become as sounding brass or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries and all knowledge; and though I have all faith so that I could remove mountains, and have not love I am nothing." 1 Cor. xiii. 1, 2.

According to the foregoing declarations of the apostle, a man may possess the most important of all the miraculous gifts of the spirit and yet not possess this crowning virtue of Christian character—and yet be nothing. These miraculous gifts, therefore, were not essential to salvation even in the days of their manifestation. They were only designed to confirm the word by which that faith, without which it is impossible to please God, is produced. Rom. x. 17; Heb. xi. 6.

A man could not be a Christian without love, but he could have power to work all the most wonderful miracles ever wrought, and yet not have love; therefore a man may be a Christian and please God and yet not have any miraculous power.

Thus the perpetuity of miracles is not necessary to the perpetuity of Christianity, or to the existence of the Christian church.

Having thus prepared the way, he taught in language just as plain as that in which he taught that these gifts had been placed in the church that they should pass away. Thus he said, "Love never faileth; but whither there be prophecies they shall fail; whither there be tongues they shall cease; whither there be knowledge it shall vanish away." verse 8. Thus teaching that just as certainly as love never faileth, so certainly all these splendid gifts shall fail. Why this contrast between those miraculous gifts that should cease, vanish suddenly, or disappear, and that faith, hope and love should remain? Thus he says in conclusion, "And now abideth faith, hope, love, these three; but the greatest of these is love." verse 13.

1. The most wonderful gifts or miracles were of no use except to confirm the work.

2. A man may possess all these miraculous gifts, and not be a Christian.

3. It is positively affirmed that these marvelous gifts shall fail, cease and vanish away, in direct contrast with love which never faileth.

4. Faith, hope and love were to remain in contrast with the most wonderful gifts, which should pass away.

The apostle continues, "For partitively we know and partitively we prophecy, but when the perfect thing comes, that which is partive will be done away. For now we see through a dim glass obscurely; but then we shall see face to face. Now I know partitively but then I shall know fully as I have been fully known. But now these three remain, faith, hope, love; but of these the greatest is love." 1 Cor. xiii. 9, 10, 12, 13. Please observe: Revelation was not given all at one time, but distributed little by little, here a little, there a little, thus they only knew partitively. But when the perfect thing had come, which was the complete system of truth, all these parts having been united into one perfect whole,—then they understand fully.

Or, according to the simile of an obscure glass, in which they could only reflect an imperfect likeness of themselves; but when this obscure mirror had become perfectly crystalized they could see themselves face to face as others saw them; and know themselves as others knew them; unless some should be so foolish as to behold their face in this perfect mirror and then forget their true likeness and thus not see themselves as others see them. Thus, the poet would invoke this perfect detector when he exclaimed:

"Would some power the gift would give me,
To see myself as others see me."

The perfect thing is the perfect mirror in which every man can read his character with unerring accuracy. The perfect law of liberty, in which we find revealed the perfect character of Christ with which by comparing our characters we may see all the defects in our imperfect characters. The complete rule of faith and conduct! A perfect revelation—so perfect that another word would have marred its symmetry and perfection. It is absolutely perfect in its evidence—so much so, that one additional evidence would be not only superfluous, but brand it with imperfection.

Thus it closes with the denunciations of judgment upon any man who shall add another word to its prophecies or miraculous evidence.

SELECTIONS.

[Sophia Bomplant to New York Observer.]

An Italian in Palestine.

Signor Pierotti, an Italian who has spent twenty-four years in the Holy Land, has recently given several lectures in Rome under the auspices of the Geographical Society. He is an old man, with a long, white beard, but his form is erect and his eye bright. The courage, perseverance and intelligence with which he has prosecuted his researches in Palestine still animate him, and it is rare to hear a more interesting lecture. He was one of the Italian patriots of 1848-9, and took part in all the battles of that period. He then went to Palestine, where he was appointed Colonel of a Turkish regiment, and he was also an engineer and architect in the city of Jerusalem. Thus he combined all the requisites for an intelligent examination of that ancient country.

His military position, as well as his quality of engineer, gave him access to all parts of the country, while the soldiers he commanded were a protection in desolate places.

During a long series of years he has studied the localities and the ruins of that interesting country. With the Bible in his hand, he has compared its names and its histories with the names of the places and with the traditions of the inhabitants. The result of this patient investigation is a conviction of the truth of the Bible histories and of the literal fulfilment of prophecy. He believes that the desert shall again rejoice and blossom as the rose, and that the Jewish people will be restored to the land promised four thousand years ago to Abraham and his children forever. He draws this conviction from the great exactness with which some of the prophecies have already been fulfilled, the words of Isaiah and the prophets being an exact picture of the actual facts.

During Signor Pierotti's long residence in Palestine he has made excavations at Hebron, at the five cities of the dead Sea, at Jerusalem, and many other localities. The results of these excavations are a rich collection of antique objects, which he desires to sell to the Italian government. I suggested to him that he could dispose of it more easily in England or the United States, where the interest in Palestine is greater than it is in Italy; but as he is an Italian he would prefer to sell it to his own nation. This idea is very patriotic, but I doubt whether Italy, will be disposed to spend money for another.

The collection consists of ancient sarcophaghi in verd-antique prophyry, alabaster and other marbles; of vases; of bronze and marble statues; arms and armor, and gold, silver, bronze, iron and glass coins. Some of these objects date back three or four thousand years and the inscriptions are written in all known and in several unknown languages.

He lives in a tower built by Godfrey de Bouillon on the Mount of Olives, from whence he looks down on the city of Jerusalem. This tower only cost him twelve gold napoleons, but he has added fields to it, where he cultivates olives and vines. But he often makes expeditions of three or four days with his Arabs, to examine the country, to compare the traditions of the people with the Bible, and to make excavations. On these expeditions he never makes a fire, which would be seen by wandering enemies, but carries with him eggs, dried beef, cheese and other similar articles of food.

THE CITY OF HEBRON.

The city of Hebron, where Signor Pierotti excavated, is divided into four parts, and the modern name given to it by the Arabs signifies "four cities." These are the cities of David, Abner, Abraham and Absalom, and he found ancient walls in the city of David which he thinks are the ruins of the house of David. In the second part he found a sepulchre called by the Arabs "the sepulchre of Abner." In the city of Abraham he found the cavern of Machpelah, where the tombs of Abraham, Isaac and Jacob, Sarah, Leah and Rebecca, still exist. They are hollowed out of the solid rock of the cavern, a stone is laid over them, and on the stone is placed the sarcophagus. These sarcophaghi still bear the names of the patriarchs, and he believes that their bodies are still there, as the ancient Jews, the Crusaders, the Turks and the Arabs have all respected this tomb. No Christian even now is permitted to descend into it. The first time he went, the Arabs would not let him enter, but six years afterwards, the water having filled the cavern, he was sent by the authorities, in his capacity of an architect, to remove it, and thus was able to examine this ancient historical spot.

The word Machpelah means "double cavern," which he found to be true, as the cavern has two stories, one above the other.

The same customs prevail there as are recorded in the Bible history. Abraham offered to buy this cavern of its owner, who at first refused to receive any recompense for it, but when he was pressed, fixed a price which was three times its real value. This is precisely the custom of the Arabs at the present day.

The fertility of the country is remarkable, a bunch of grapes often weighing three kilogrammes, and requiring to be carried by two men. No other country in the world yields as rich a harvest of fruit or grain, and the plains of Jordan and of Esdraelon are wonderfully fertile. Signor Pierotti excavated in the Valley of Eskelon, and found many instruments of the era of the Canaanites and Philistines. Some of these were knives of the stone period, and stones, three or four meters long, engraved with strange letters, which no European archæologist has been able to decipher.

JERUSALEM.

The old Jebusite city of Jerusalem was so well defended by precipices that the blind and lame were able to protect it.

The ancient fortress of this part of the city contains more different kinds of construction perhaps than any other wall in the world. The Protestant congregation in this locality, in digging to build a church, found the ancient walls of the Jebusites, which are made of small irregular stones. The walls of the part added by King David, on the contrary, are composed of large stones, solidly put together; those of Solomon are made of immense stones, worthy of the greatness of his kingdom, while those built by Hezekiah are neither as grand as the walls of Solomon, nor as solid as those of David. Lead and iron begin to appear in the part of the city added by Solomon, and the wells filled with water, brought from without the city by Hezekiah, still exist. The modern city of Jerusalem includes only that portion marked off by the Emperor Hadrian, and called by him Ælia Capitolina. There are thirty thousand inhabitants, and as all nations and all religions are represented there, it is the city of the greatest disunion in the world. Even the Protestant missions sent there by different denominations are divided among themselves, and it would almost seem that they have neither a common faith, nor one "God and Father of all." It was the chief desire of the Rev. Somerset Burchael, who went from Rome two years ago to a mission in Jerusalem to draw the Christians of Jerusalem together in a common bond of charity and love. His death, from over-work which brought on one of the fevers of the country, seemed to accomplish his desire, for all denominations—Jews, Greeks, Latins, and Protestants—united in mourning the loss of this excellent and devoted man.

THE DEAD SEA.

The Dead Sea is fourteen hundred feet below the level of the Mediterranean. It is a deserted spot, where neither animals nor vegetables can exist. No flowers nor verdure are found there, and the only animals are ferocious beasts that wander from the outer world of vegetation, and soon return to their forests and cool streams. It is a place of malediction, without water, with wells of petroleum, deserts and mountains of salt, and the bottom of the lake itself filled with bitumen.

When a tempest arises, and the salt and bitumen are disturbed, no battle, no petroleum days of the Paris Commune, no fire in the cedar forest of Lebanon, nothing is so terrible. The air is filled with salt which blinds the eyes and cuts the skin, and neither men nor animals can walk with ease in the uncertain and yielding ground. Here are grottoes and mountains of salt. The latter are eighteen hundred feet high, two hundred and forty wide, and three hundred feet long. All the Arab legends are located here, and one large stalactite is called by them "the wife of Lot," while the sea itself is called the "sea of Lot." The name which they give to the five clusters of ruins, supposed to be the remains of the five cities of the plain, are similar to those of the Bible. Even now the air is so impregnated with salt, that if a man or an animal remains still for a short time he is soon covered with a thick crust. Often when a mass of salt is opened it is found to contain the skeleton of a a horse; and a little lamb, which was with Mr. Pierotti, having died over night, was found next morning covered with a thick coating of salt.

The Dead Sea now begins to be an industrial centre. The bitumen, petroleum, sulphur and salt, which make a visit there so terrible, are a fountain of wealth, and certain English capitalists have discovered that they can easily transport it to other countries. They are building a railroad over the twenty-five miles from Jaffa to Jerusalem, which will be completed in eighteen months.

This stormy and deserted road has until now made the access to Jerusalem difficult. A railroad there will entirely alter the aspect of the country, and make a journey to the Holy City practicable for all. The Arabs have been in the habit of selling the salt as ballast for the return voyage to American vessels, but this commerce will now be transacted on a large scale. The salt is said to be eight centimetres deep on the ground there and the air is so full of it that travellers are obliged to wear spectacles with double glasses.

Mr. Pierotti excavated at the points indicated by the Arabs as the sites of Sodom and Gomorrah and found stones fifty or sixty centimetres long, which dovetailed into each other originally, but have now become compact on account of the bitumen. He found traces of four of the cities, but not of the fifth. Chateaubriand and Lamartine say that they saw fish and shells there, but this Italian traveler, who is no doubt a better authority than they, asserts that no animals can live in the waters of the Dead Sea. The waters of the Jordan enter the sea, a distance of nine hundred feet, and there are found the fishes, but as soon as they touch the bituminous water they die.

There is a manifest increase of late, not only in the commerce but in the population of Palestine. The Jewish population of Jerusalem has increased within a few years, and three American colonies, in various parts of Palestine, have grown rich and give work to the inhabitants. The rainy season lasts from the first to the twentieth of November, and after that the weather for several months is lovely. The rains cease but the dews fall in such abundance as to answer the same beneficent purpose. Signor Pierotti remembered the visits of several Americans to Jerusalem, and among them that of Dr. Prime.

Sectarianism.

Sectarianism has done more to injure the truth of God than all the writings of Hume, Gibbon, Voltaire and Paine. Human creeds prevent man from studying the Bible, as they are supposed to be a sufficient guide without it. Men who subscribe to certain articles of faith, are accepted as church members, whether they have ever experienced that deep and abiding faith in God or not.

Sectarianism leads to alienate men from each other, and makes them clannish and exclusive in their feelings, their sympathies become contracted, and they only feel an interest in those who are of their view, or pronounce their *shibboleth*.

Sectarianism leads to persecution. Men who cannot religiously subscribe to certain articles of faith, have been burnt at the stake, and made to suffer all kinds of death, simply because they would not sell their souls to the blind and bewildering creeds made by synods and councils. Woe unto that man or body of men who dare claim a free spirit not bound to some formula of faith forged in the conventions of finite man.

The Divine Father has given us our guide, and we should not seek to supersede it by inventing systems of our own, lest we go beyond the power given us, and shut out the only light which shines across our path. The resolutions and creeds of men will all perish, but the Word of God "liveth and abideth forever." Happy is he who accepts it as his chart, hopes in its promises, obeys its instructions, and has an abiding faith in its Author, who will bless us forevermore.

H. V. REED.

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WHOLE NO. 631. Read PLYMOUTH, INDIANA, FEBRUARY 12, 1879. VOL. XXVIII, NO. 6.

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COMMUNICATIONS.

GREAT IMPENDING CRISIS.

Progress of the Apostasy.

J. P. WELTHER.

Transition Age.—The church and the empire were so intimately associated from Constantine the Great, A. D. 313, to Justinian, A. D. 530, or, as others reckon, to the decrees of Phocas, A. D. 606, making Boniface III. universal bishop, that the history of the one, to be properly understood, must include that of the other.

1. Sketch of the empire—A. D. 313 to A. D. 600

The Roman empire had, for a century, given evidence of growing weakness. While the pure Roman family was under the domination of a single imperial head, its power was irresistible. A new element, however, had been gradually approaching. The North-men, Gor-men, or Germans, out of the great northern hive, formed a large body of slaves among the nobility. These tended to undermine the unity of the empire. Two races, two capitals, (Old and New Rome) two languages, (Latin and Greek), and two emperors, were beginning to show their effects. These agencies, combined with the two national religions, (Christian and Pagan), were fusing the iron empire.

As in the natural world, solutions are required that the primary elements may be free to enter into new combinations, so in the moral world, the same process is required to form new political and religious combinations.

The time was coming when, on the territory occupied, over a thousand years, by the Roman dominion, was to bring forth ten or more lesser kingdoms. That these nations might arise it was necessary that the empire be dissolved, that the Roman elements might freely mix with the German elements in forming these new elements forming these new kingdoms. Before the conversion of Constantine, at the beginning of his reign, there were two emperors and two Cæsars. They were subdued, and soon after he became a Christian he was sole emperor.

The great civil events of this period were the four invasions of the northern barbarians. They resulted in the overthrow of the imperial dynasty, and the establishment of the ten kingdoms. We call it the transition age because the supreme power passed from the imperial dynasty to the regal or decem-regal dynasty.

1. The first invasion was under Alaric, king of the Goths and of the Visigoths, associated with the Sarmatians, Quadi, Alans, and Marcomani—German tribes. The western empire was devastated and, in parts, depopulated.

2. The Vandals, under Genseric, forced from their original locations by the Huns, precipitated themselves like a burning mountain on the Roman empire, by whom the naval power of Rome was annihilated.

3. The third invasion was by Attila, "The scourge of God." His mighty hosts were opposed on the plains of Chalons, A. D. 451, by the Visigoths, Alans, Franks and Romans, who defeated him.

Meeting with another overthrow at the same place, he retired beyond the Danube.

4. The fourth invasion was by the Heruli, under Odoacer, A. D. 476. He was the first of the barbarian kings of Italy. This king overthrew the Roman imperial dynasty.

Such is a brief sketch of the political revolutions of this era. The Eastern empire fell under Totila, king of the Goths, A. D. 546.

II. The apostasy during the transition age.

When we speak of the apostate church we do not include all Christians, since Christ has had a true church in every century of the Christian era; we mean the majority; for the many have always claimed to be Orthodox, and to be the true church of Christ, whether Arian or Trinitarian, Arminian or Calvinistic.

The transition age was the era marked by the supremacy of councils. The first act of Constantine, after his conversion, was to convene a general council of bishops at Nice. There were 318 bishops present; some reckon 378. The council framed a creed, excommunicated Arius, and fixed the time for Easter. They assumed the power to legislate and to judge.

Constantine made the Christian the popular religion of the empire, though paganism still existed. The first seven Christian emperors were high priests of paganism. Polytheism continued to be the religion of the Roman senate till A. D. 381. Heathen temples were either destroyed or converted into Christian churches. Christians retained for the persecution of former ages. The apostasy was struggling against two minorities—heathen without, Moses of the heathen, rather than suffer, entered the popular church, and the Christian church was heathenized. Christians worshiped the officers of church and state. Pomp and show took the place of piety, and true Christianity fled into solitude.

As the empire dissolved, its elements of power were taken up and utilized by the church. The episcopacy, or the one-man power that began to work in the days of the apostles, now that all restraint was removed, began rapidly to develop itself. Centralization was advocated to become Christian unity.

In these great councils metropolitan bishops governed. They ranked in power according to the civil position of their province or city.

The church in its organization conformed to the empire in its divisions and modes of government. The contest finally rested between the bishops of the two rival capitals, Rome and Constantinople. For many years the Eastern bishop had the ascendancy.

Baronius, A. D. 590, says: "Phocas, (Eastern emperor), being incensed Cirinacus, bi-shopric Constantinople, who had assumed the title, granted the title 'Sovereign Pontiff,' to the Roman bishop, Boniface III."

That our readers may understand how this title was viewed by the earlier bishops of Rome, I give extracts from a letter from St. Gregory the Great, pope of Rome A. D. 594. The letter was directed to John, bishop of Constantinople, who desired the supremacy, and to the emperor Maurilius and his empress:

"Gregory to John, bishop of Constantinople: Let your holiness acknowledge. Our Lord says to his disciples, 'Be not ye called rabbi, for one is your Master, and all ye are brethren.' Who, therefore, most dear brother, are you in the terrible examination of the coming Judge to say who desire to be called not rather only, but the general father of the world?

"Because of the sinful suggestions of the wicked. 'Offences must indeed come, but woe to that man by whom the offense cometh.' Behold, the church is rent by this wicked word of pride; the limbs of the brethren are offended. Have you forgotten what truth said? 'Whoso offendeth one of these little ones who believes in me, it were better for him that a millstone were hanged about his neck, and he plunged into the depths of the sea.' Behold, you, our brother, arrogate to yourself the names of others. Again, it is written, 'Pertaining one another in love;' and you endeavor to take away from us that charity in which we are all joined, against reason and right. I beg, I entreat, and I beseech, with all possible suavity, that your brotherhood resist all these flatteries whosoever you think this name of error, and that you refuse to be designated by so foolish and so proud an appellation.

"Consider, I entreat, you, that by this rash presumption is the peace of the whole church disturbed, and the grace poured out upon all contrariwise; in which you can increase only in proportion as you carefully decrease in self-esteem, and become the greater the more you restrain yourself from this name of proud and foolish usurpations. Love humility, therefore, my dearest brother, with your whole heart, by which concord among all the brethren and the unity of the holy universal church may be preserved.

"Truly, when Paul the apostle heard some say, 'I am of Paul, I am of Apollos, I am of Cephas,' he, vehemently abhorring this tearing asunder of the Lord's body, by which they in some sense united his members to other heads, cries out, 'Was Paul crucified for you, or were you baptized in the name of Paul?' Then he would not suffer the members of the Lord's body to be, as it were, particularly subject to certain heads beyond Christ, and they apostles, too, what will you say to Christ, the head of the universal holy church, in the trial of the Last Judgment, who endeavor to subject all his members under the title of universal? Whom, pray, do you presume to imitate by this perverse name, but him who, despising the legions of angels, his companions, endeavored to break forth and ascend to an elevation peculiar to himself, that he might seem to be subject to none, and to be above all of them? who also said, 'I will ascend into heaven, I will exalt myself above the stars of heaven; I will be like the Most High.'

"And that I may sum all up in one word: the saints before the law, the saints under the law, and the saints under grace, the gospel—all these making up the perfect body of our Lord, are constituted but members of the church; none would ever have himself called universal. Let your holiness, then, acknowledge how he must swell with pride who covets to be called by this name, which no true saint would pretend to accept. Were not, as your brotherhood knows, my predecessors in this apostolical see (Rome) which I now serve, by God's providence, called by the council of Chalcedon to this offered honor? but none of them would ever allow himself to be named by such a title—none snatched at this rash name, lest if he should seize on this singular glory of the pontificate he should seem to deny it to all his brethren.

"But all things which are foretold are come to pass; the king of pride approaches, and oh, horrid to tell! the going forth of the army of priests is ready for him who fight with the neck of pride, though appointed to lead to humility."

To the emperor Mauritius and the empress he writes:

"Now this brother, by a presumption never before known, contrary to the precepts of the gospel, and to the decrees of the canons, usurping a new name, glorying in new and profane titles, which blasphemy be far from every Christian heart, would be called universal bishop; but in this his pride what doth he but show the time of antichrist approaches, because he imitates him who, despising his brother angels, would rise to a height peculiar to himself, that he might be subject to none. When he that is called universal falls, the church that hath consented to that profane name hath rushed headlong from its state; but far be that blasphemous name from the hearts of Christians. To consent to that wicked word universal, is nothing else but to destroy the faith."

And yet Boniface III., his successor to the Roman see, A. D. 606, accepted that "blasphemous name" which every pope has held to the present moment. This letter of Gregory the Great is full of meaning. It shows the growth of the apostasy relative to the proud aspiring head. It delineates most distinctly the progress of the centralization of episcopal power. As early, then, as A. D. 606, after the removal of the imperial power of paganism, there was seated in the chair of St. Peter, in the Roman see, a man with the blasphemous title of universal bishop of the holy catholic church, which title descended to every pope filling that chair to the present time. Under Justinian the power of the Roman see was very considerably augmented. The Roman bishop was constituted the rightful corrector of heretics. This took place about A. D. 528. Still the full power and title belong to the decree of Phocas, A. D. 606.

We have followed the apostasy, as to its proud head, to A. D. 606. Some notice relative to the church general over which the pope, from the above date, A. D. 606, onward, for 1260 years, presided, will close this article. We should expect to see changes in the church to correspond with the altered character and position of its chieftain. Some of these changes we have already noticed. Others will now be in place.

The ten kingdoms embraced the Roman Catholic faith, between A. D. 499, and A. D. 605, by their conversion they were prepared to sustain the Roman hierarchy.

Two innovations in the objects of religious veneration originated in this period, though not fully developed as in after ages—image worship, and that of relics.

"Relics, in the Roman church, were the remains of the bodies or clothes of saints or martyrs, and the instruments by which they were put to death, devoutly preserved in honor of their memory; kissed, revered, and carried in procession."

During the transition age, stately churches were built over sepulchres. The remains of martyrs were deposited under church altars. St. Ambrose would not consecrate a church that had no relics. Altars without relics were demolished. In A. D. 380 the emperor, Theodosius the Great, passed a law forbidding the people to dig up the bodies of the martyrs, and to traffic in their relics. This traffic was afterward made a source of great revenue to the Roman hierarchy.

Many went on pilgrimage to the Holy land to search the localities visited by Christ and his apostles to gather relics. They were imposed upon by the crafty Greeks, who sold to those relic-hunters, legs, arms, skulls, jaw bones—some pagan and some not human. Thus the Latin churches were honored with the bones of Paul, Mark, Luke, parts of the cross, and of the seamless garment of our Savior.

The temporal or civil power of the pope originated at the commencement of this period also. The edict of Milan, A. D. 313, secured the revenue as well as the peace of the church.

The Christians acquired a perfect title to the property which they had lost under the persecutions of Diocletian.

In 321 Constantine permitted his subjects to donate their property to the holy Catholic church; and in the hour of death deeds of a covetous life were expiated in streams of bountiful liberality.

Donations of farms and other property constituted the embryotic state of the central kingdom of Italy, afterwards called the states of the church, or the pope's parsonage. The property of this parsonage continued to grow until it covered the territory of three of the ten kingdoms.

From this time (606) onward, our narration will be confined to the words and deeds of this apostate chieftain as seated at the head of what claimed to be the holy Catholic church, the only true Christian temple of God on earth.

This sketch will include 1200 years, or at least extend to A. D. 1708. It includes what is called the dark ages, when science and true piety had given way to ignorance and superstition, and midnight gloom hung like a black pall over the Christian world.

If the banks and bed of a river are formed of black mud, the stream which flows through them, though it may have been very clear and bright when it first bubbled up at the fountain, will soon become thick, and dark, and muddy. So the thoughts which pass through an impure mind, a mind loving what is vile and evil, become unholy and impure.

The rich and the poor, the king and the beggar, must alike lie down in the grave, at last. All other distinctions fade into insignificance at the gate of the tomb, and princely dust perishes as soon as pauper's clay. That only is the true glory of man which outlives death, and outlasts the grave.

SELECTIONS.

[New York Herald]

The Resurrection of the Ancient East—The Mission of Modern Civilization from the West.

1. The wilderness and the solitary place shall be made glad for them, and the desert shall rejoice and blossom as the rose.

2. It shall blossom abundantly and rejoice, even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon; they shall see the glory of the Lord and the excellency of our God.

Thus opens the thirty-fourth chapter of Isaiah in its exultations over the future prosperity of Zion, and the whole chapter will apply to the coming resurrection of all those ancient Oriental countries, held in universal reverence as the cradle and the nurseries of the human race. This, too, is the application which herein we intend to make of these beautiful prophecies in reference to the progress eastward of the modern civilization of the West, with its irresistible propelling forces of steam, electricity, general enlightenment, free speech, a free press and equal rights, civil, political and religious, to all men of all races, nations and creeds.

We briefly touched the other day upon the boundless field of reflection and speculation laid open with the report of a special *Herald* correspondent of his ascent in a modern steamboat of those most ancient historical rivers, the Euphrates, and the Tigris, passing en route a modern telegraph station on the traditional site of the sacred bowers of the Garden of Eden. Looking upon the map we find this hallowed ground within the Asiatic dominions of the Sultan of Turkey, and we find therein also the localities where once flourished the splendid capitals of the Assyrians, the Medes and Persians, and the caliphs of the brilliant and enlightened Saracen empire, the glories of which lasted even in the so-called Moorish kingdom of Spain through a period of seven hundred years. We find, too, that this Asiatic division of the present Turkish empire embraces what was the kingdom of Israel, but which is, par excellence, the Holy Land, and embraces, too, all those famous ancient seats of trade on the eastern shore of the Mediterranean, and St. John the Divine's seven churches of Asia, and Damascus, Baalbec and Palmyra, and old Homer's fighting city of Troy. In a word, within the area of five hundred thousand square miles of Asiatic Turkey we have more than five thousand years of the richest historical treasures of the human family; but the richest and the only priceless treasures of them all are in the history of the Jews and in the development of the New Testament out of the old Mosaic dispensation.

Moses, under the king's favor, was taught in all the learning of the ancient Egyptians. From the Mosaic code we may thus infer that those people, in his day, had reached a high stage of civilization; but the strength of the laws of Moses was derived from their divine authority and from their enduring character as a religious system. Under this system, notwithstanding their incessant wars, the Israelites, in their Promised Land, continued to prosper till the time of Solomon; and, if we may call David their Julius Cæsar, Solomon was their Augustus. Their religion, however, was almost entirely confined to their own limited realm, or to their own people in their captivities and dispersions, and is so to this day; and yet, though Jews are now strangers in Jerusalem, their number throughout the world is greater than their census under David, when his kingdom returned a muster-roll of thirteen hundred thousand fighting men.

The tenacity of the Jews, then, to their religion, preserving them intact as a distinct people through all their vicissitudes as a nation, and through all their persecutions since their general dispersion, becomes, from its bearings upon modern civilization, the most remarkable and the most important fact in the history of mankind. Those ancient empires and kingdoms—Egypt, Assyria, Persia, Tyre, Greece, Carthage, Rome—left no enduring religious impress behind them; but passing through them all and surviving them all we have the Jews and their code of Moses as the fountainhead of government, Church and State, throughout the Christian world of the present day. The little Judean village of Bethlehem is the connecting link not only between the present St. Paul's of London and St. Peter's of Rome on the one hand, and Mount Sinai on the other, but between the Mosque of Omar at Jerusalem and Solomon's Temple; for Mohammed, too, drew his inspirations from the Bible.

But under the present all the vast regions in Asia, Africa and Europe which in the reign of the Arabian or Saracen caliphs of Bagdad and Damascus boasted the highest civilization of their time, have fallen into decay and are largely in the condition of new territories, abounding in undeveloped resources of wealth and power. It has now become the mission of the cross from the West to bring about that resurrection, moral and material, of all those sleeping countries of the ancient East, and so completely to fulfill the prophecy of Isaiah that "the wilderness and the solitary place shall be made glad, and the desert shall rejoice and blossom as the rose." We have the beginning of this fulfillment in the blossoming of the desert along the Suez Canal, in the steamboats and telegraphs on the Euphrates and the Tigris, in the railway enterprises of Turkey and Egypt, in the advances of Russia into Central Asia, and in the projected English railway from the Mediterranean across Palestine and by the Dead Sea to the Persian Gulf, as a short cut to India.

What a sublime picture is this! Moses in the dazzling light of the burning bush on Mount Sinai, in the distant horizon the star of Bethlehem midway between Moses and our time, and in the foreground the cross, the steamship, the railway train, the electric telegraph, the free school, the free church, the free press, and over and around all the free and enlightened man, steadily clearing the field and building up the waste places of the earth with cities and temples, schools and factories, gardens, farms and vineyards, back to "the seven churches of Asia," to Judea, to the land of Moab, to Nineveh, Babylon and the Garden of Eden. What a glorious mission is this for the West, and its potential appliances of modern science! What a field for the English-speaking races, States and colonies around the globe! It is a high privilege to be in the midst of the grand civilizing movements of this latter half of the nineteenth century and to be an active agent therein; but what will be the grandeur and the glory of modern achievements a hundred or less than a hundred years hence? They will probably embrace the whole world in one grand confederation, in the bonds of a common brotherhood and universal peace. Then, indeed, will "the wilderness and the solitary place be made glad," and then will the "desert rejoice and blossom as the rose."

[The glorious visions of the prophets will soon be realized. But between the present and the reign of peace intervenes an unparalleled tribulation such has not been since there was a nation. But beyond the tempest destined to sweep the world with the "besom of destruction" dawns the new era of the kingdom of God. The Eden land will then once more become the world's paradise, and the whole world a summer land of peace, and plenty. Messiah will soon sway his sceptre over a creation restored. O, haste the day of restitution.—ED.

Pall Mall Gazette: The failure of the West of England and South Wales District Bank has caused a fearful amount of distress in Exeter. many cases are mentioned of persons hitherto in comfortable circumstances being absolutely ruined; such being the confidence in the bank that stockbrokers even were the first to recommend their clients to buy the shares, and up to the very last shares were being bought and sold. Those who are not directly affected by the failure will feel the effects of the calamity for a very long time; and trade, which was bad before, has been affected to an extent scarcely conceivable. Large numbers of workmen, too, are out of employment and appealing to public charity. Relief committees are being organized, and the Mayor has issued a circular convening a meeting with a view of raising a fund for the relief of the suffering shareholders. The Mayor says in his notice: "I am told that there are many aged persons and ladies who were relying upon the dividend which under ordinary circumstances they would receive next month to provide themselves with the bare necessaries of life."

THE RESTITUTION.

E. A. CHAPLIN, Editor.

PLYMOUTH, INDIANA, FEB. 12, 1879.

We will try to find room as soon as possible for some manuscripts on hand. We have enough to fill several successive numbers of THE RESTITUTION. Many pieces fail to appear simply for the want of room. We try to publish communications from our regular contributors, and for as many others as we can. We must give some selections to keep our readers posted on current events, and to give an instructive variety.

It will be our aim to make THE RESTITUTION worthy of the continued patronage of all our present subscribers, and, at the same time, worthy of far more extensive circulation. In consequence of the liberty afforded to a free and full investigation, many things are canvassed in its columns that other papers exclude. For ourself, we are not in agreement, by any means, with the positions of some writers. We should be very glad to have more of the thoroughly practical blended with the exegetical and doctrinal. Conformity to the divine image is absolutely essential to our acceptance when the Lord comes.

The Time of Trouble.

And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming upon the earth: for the powers of heaven shall be shaken. Luke xxi. 25, 26.

The prophetic periods indicate that a great change in this world's affairs is impending. In our own opinion Dr. Hales is right in making the destruction of Jerusalem the termination of the 400 years, and as these 400 years are *cut off* from the longer period of 2300 years, we are on this hypothesis, nearing the event, whatever that may be, that marks the termination of this wonderful period. As the destruction of Jerusalem occurred A. D. 70-73, the longer period terminates 1830-1833. For ourself, too, we are persuaded that the 1260 year period of Dan. xii. 7, measures Mohammedan supremacy over Palestine, and fixes the limit of the Moslem power to restrain the return of Israel from their long exile to their own country. Now A. D. 620-622 is the commencing period of Islam's career, the *Hegira*, from which the *Arabian era* dates, having occurred at the latter of the foregoing dates, and, consequently, the 1260 years extend to 1880-1882.

We may add that the great pyramid's grand gallery, symbolizing the present dispensation, gives its measure as 1881-1882 years from the birth of the Messiah. The Scriptures foretell that the world will pass through an unparalleled tribulation at the close of gospel times, and the great pyramid has its overshadowing wall, and fearfully straitened passage at the terminating end of the grand gallery. If our application of the periods be correct, we are already under the shadow of the impending wall, and at the very sunset of this gospel age, when the calamitous "shadows of evening are stretched out," and the question is, Do the current events of these passing years harmonize with *burdens* in the valley of vision that holy seers foresaw would weigh upon humanity when the transgressions of the earth should rest so heavily upon it as to leave the city a desolation, and smite the gates with destruction? War, famine, and pestilence, are each and all to be terribly destructive instrumentalities in depopulating the world of its incorrigibly wicked nations in the closing of Gentile times, and the startling predictions of the past are solemn actualities realized in the sad history of the present time.

In our own country probably no fewer than 20,000 deaths resulted from the ravages of the yellow fever during 1878. In China it is supposed that the late famine brought terrible suffering to no less than 70,000,000 human beings, of whom probably 10,000,000 succumbed to death. The Chicago Evening *Journal* of the 7th inst. says that the surgeon-general at Washington reports that the smallpox is raging to a fearful extent in the northern provinces of Brazil, and that 1,077 persons died in one city in two days, Nov. 28, 29, and that 11,975 persons died in that city, Fortaleza, during the same month, of which number smallpox caused the death of 0,844, and that from the 1st to the 11th of December the deaths amounted to 7,547. In still other parts the same dreadful malady is raging, and famine also is driving the population from their homes, and these starving refugees only flee the famine to confront and fall by the pestilence in their exile. To intensify the horrors, the black death has made its appearance, and the people are said to be actually going mad amid their awful sufferings and destitution, and to be devouring carrion and corpses. The latest reports are to the effect that nearly 900 are dying daily, that the famine still continues, and that it is almost certain that there will be another year of drought with all its attendant horrors of starvation and pestilence. In India an area of no less than 238,760 square miles, with a population of nearly 27,000,000 has also been visited during 1877-1878 with a severe famine fully equaling that of China in severity, although many of its horrors were mitigated through the relief measures adopted by the supreme government of India. It is computed, however, that 1,500,000 succumbed and died of gaunt starvation during the prevalence of the visitation of the dearth. In Morocco and Algiers the cholera has been raging, and a single item of news states that more than 400 Jews perished in Mogador, a city of Morocco, of this disease. At the present writing all Northern Africa, not excepting Egypt, is in a state of want, suffering, and disease, with a dark future in immediate prospect. But the darkest picture of all is that the fearful plague known as the black death in the history of the past, is raging in Asia, and, like a dread spectre, is approaching Europe, notwithstanding all the extraordinary precautions of the different governments to localize and stay its progress. Those who have the best means of knowing say that there is little reason to doubt that the epidemic *that has appeared in the regions of* the Volga is identical with the black death which ravaged the world in the fourteenth century, leaving, *at a low computation*, eighty million dead. It then, as now, came from China, and then, as now, it was preceded by frightful famines, like those of the last two years in India and China. It is said that the winters were warm and moist like that of 1877-78, and that the impure air, the lack of food, and the vast number of half-buried corpses all tended to breed and perpetuate the dread pestilence. These causes are all in existence at the present time, and should the dread epidemic commence its sweep, its onward march would be rapid indeed compared with former times when the means of transit were slow and intercommunication limited compared with present times. It took three years in 1348 for it to reach Vienna from Constantinople, whereas it might spread thus far now in ten or fifteen days. As our paper is nearly filled, we append a brief account of its former ravages clipped from the New York *Sun*, which our readers will, no doubt, carefully peruse. Shall probably refer to this matter again.

(German Correspondent of Baltimore.)

THE RAVAGES OF THE PLAGUE.

What Mankind Suffered in the 14th Century—The Planetary Movements of 1881.

If we glance at the history of the frightful devastations that have marked the visits of the plague to the earth, mankind has reason to tremble before the dread spectre whose appearance the Russians evoked on their pleasure trip to Constantinople, and which now threatens all Europe. *Plague epidemics are recorded of* almost every century. In the first year of the Peloponnesian war the plague raged with terrible violence in Athens, and Greece's greatest statesman at that time, Pericles, was one of its victims.

But not until the fourteenth century did it become a scourge to the entire world, travelling, as it did then, from the eastern boundaries of Asia through China, India, and Russia, and punishing with equal severity the inhabitants of the Pyrenean peninsula and the hardened peoples of Scandinavia and Iceland. And if the western hemisphere had been discovered at that time, and active communication and traffic with it had existed, there can be no doubt that the grim destroyer would have visited America also. It is, indeed, by no means certain but that the plague did reach this continent, since there are Indian legends which speak of a time of great mortality *long* before the advent of Europeans.

It is estimated that not less than 52,000,000 persons fell victims to the black death in Asia and Europe toward the middle of the fourteenth century. Of these, 15,000,000 are supposed to have perished in Europe, 24,000,000 in Asia Minor, India, and the adjacent countries, and 13,000,000 in China. One historian writes concerning the appearance of the plague in Europe: "Terrible omens in the heavens overwhelmed the nations with dread. In 1337, a large comet appeared; in following years came immense multitudes of locusts; but in 1348 the end of the world seemed at hand. An earthquake devastated Cyprus, Greece, Italy, and the Alpine valleys. Mountains caved in. In the province of Carnthen, in Austria, thirty villages and a town were utterly destroyed. The atmosphere became thick, fetid and confusing. Wine became turbid in the barrels. Fiery meteors illuminated the sky. A pillar of flame was seen over the Papal palace at Avignon. These terrors were followed by a murderous plague. It originated in China, was carried through the whole of Asia, and in Germany received the name of the 'Black Death,' because it covered its victims suddenly with black pustules, and often killed them instantaneously. It spread over the whole of Europe, and it is said that it did not rage most virulently in Germany. Nevertheless 14,000 persons died in Basle, 16,000 in Strausburg and the same number in Erfurt, and they perished in all other places in similar proportions. In Osnabruck only seven families are said to have survived."

For twenty-five years the awful epidemic maintained its annihilating sway, while at the same time drought, famines, floods, and earthquakes distracted city and country, and vast swarms of locusts everywhere inflicted the direst ravages. Meantime the whole order of nature seemed reversed. In mid-winter the severest rains were experienced, and in summer long-continued and severe frosts, and volcanoes that had been long thought extinct opened their crates anew. Some have attributed the *origin of the epidemic* to the atmospheric changes produced by the convulsions of the earth, combined with the decay of organic matter—the myriads of locusts and the unnumbered bodies of men and animals.

Some have also attributed that frightful epidemic to the then recorded approach of several planets to the sun. Inasmuch as four planets enter the perihelion in 1881, we have at least this similarity between the present time and that dreadful period; and this circumstance, combined with the sudden outbreak of the plague that is reported from Europe may give rise to the fears that the coming planetary proximity to the sun is perhaps to have an evil import for poor humanity.

COMMUNICATIONS.

Apostles and Prophets.

We learn from the Apostle Paul that God hath set in the church some apostles and prophets, "For the perfecting *of the saints, for the work of the ministry, for the edifying of the body of* Christ, till we all come in the unity of the faith, and of the knowledge of the *Son of God, unto a perfect man, unto* the measure of the stature of the fulness of Christ." Eph. iv. 11-13.

Now, query: Was it God's design to have an unbroken line of successors through this age? Is it really necessary to obtain the end? The apostate lady and many of her daughters respond yes, a thousand times yes. Look well to your standing, for surely these are fearful, dangerous times. But may the investigation go on? God speed the right, and truth prevail. The apostles and prophets whom God set in the church are there yet. They finished their course, fell asleep in Jesus, but did not die out of the church; and as the gates of hell shall not prevail against the church, they must be there yet, and although dead, yet like Abel, they yet speak. They occupy a local position like Christ: the chief corner-stone, "And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone." See Eph. ii. 20; 1 Cor. xii. 28; 2 Chron. iv. 13; Rev. xxi. 14.

While our physical bodies, with their various members, furnish a fit illustration of Christ's church, as the heart propels the life-giving blood throughout the system, vitalizing the very extremities, just so the apostles and prophets are set in Christ's body—the church—for a purpose. But who ever saw a properly constructed building with a foundation extending literally throughout the entire building? or who ever saw a building with a succession of "first" timbers all through, to the very last, or top? Such buildings, to say the least, were not planned by a wise master builder. The apostles, although illiterate fishermen, were sent forth properly authorized and empowered with the holy spirit, as ambassadors for Christ, to make known to a dying world the glorious plan of life and salvation through a once dead, but now living Savior. "And they went forth and preached everywhere, the Lord working with them, and confirming the word with signs following." Amen.

Brethren, the Apostle Paul, God's servant, bears testimony thus: "I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house; for I have not shunned to declare unto you all the counsel of God." Then, may we not safely say, that God's will concerning man and earth is made known, and the system of salvation is complete? Everything for our faith and obedience fully revealed. Then, why have a succession of apostles?

Again, have not the apostles clearly and fully taught the law of the spirit of life in Christ Jesus, which makes free from the law of sin and death, the law of adoption? And may not men and women to-day, who believe the things concerning the kingdom of God and name of Jesus Christ as taught by the apostles, be baptized into Christ for the remission of sin, and thus be builded together for a habitation of God through the dictates of the spirit?

If this cannot be safely done without the aid of living apostles, and supernatural gifts, then why not save our toil, eat and drink, for our case is a dark and hopeless one? But if this can all be safely arranged, and we become saints, why not believe and do just as saints were once taught by the apostles, and thus, with them become perfect? Thus be edified? Thus grow up into Christ the head? Thus go on to perfection? Have we not got all the instruction they had? Have we not got enough, and that confirmed with signs and miracles? Why halt and fall out by the way? We may be embraced in the Master's prayer if we will believe on him through their (the apostles') word. While one of them, faithful to his trust in unfolding the way to life, points directly to the Scriptures as an all-sufficient rule, to make the man of God (those who believe and obey him) perfect, thoroughly furnished unto all good works, is not this enough?

Again, if God, who worketh all things after the counsel of his own will, designed a succession of apostles, is it not very strange that he should entirely fail, as there is no mention in all the Bible of even one being set in the church by him, this side of Paul? In the most critical time, as the apostles were failing by death, and the mystery of iniquity raising her hydra head, grievous wolves entering in, to kill and destroy, not one genuine apostle of God came to their aid. While God is very careful to warn us, not only against false Christs, but false prophets and false apostles, deceitful workers.

In the apocalyptic vision, which reaches beyond this time, we find reference made to the "twelve apostles of the Lamb." No successors yet! Then tell me not that God designed a succession of apostles and other supernatural gifts, but was let hitherto by the apostasy. Now, if that be so, where is the consolation in contending for their restoration this side the kingdom age? Yea, more, is it not unaccountably strange, that in pulling out, and away from Babylon, we, in our zeal, take hold of her pillars on which her whole fabric rests, and toil hard, like the stout man, to have revenge, although it cost us our life?

Brethren, for the life of me, I cannot see any necessity for a succession of apostles and their supernatural gifts, which position virtually makes the Scriptures insufficient; God's plan, of taking out a people for his name, till his return, a failure, and the earth for about eighteen hundred years one dark blank, without one speck of salt or light. I fear the trouble is a lack of faith in God's word, which giveth light, and less faith in infidel writings, which only tend to confusion, darkness and death. May God save his people from such a sad wreck. Amen.

T. E. ADAMS.

Christianity Based on Platonism in Conflict with God's Word.

In the year of 429 B. C. was born on the island of Ægina a man whose genius, though admired by the world, has proven its curse. Reared amid the famous schools of Grecian philosophy, tutored by the renowned Socrates, his strong mind went even beyond his preceptor, and in the beautiful dialogue "Phædo" advanced those ideas that laid the future apostasy from the true teaching of prophets and apostles, until to-day Christianity is but a synonym for Platonism.

It has been well said that Plato has been followed too far, farther than the Christian may follow, and that enthusiasm, mysticism and fanaticism found their source in him. Men can see the truth of this when by careful study they find that his theory is both false and delusive.

Plato taught in express terms the immortality of the soul, basing his arguments on the assumption that as the objects to which it adheres are incorruptible, therefore its nature must be so. Let us examine this. Whenever a child reaches the the age of reason, he learns by observation and special instruction that man's organization is weak; that it cannot withstand the attacks of disease and death; that it needs the support of One mightier, holier, higher than itself, and that this assisting, comforting power is God. To this knowledge of divine aid man clings; but what prompts him? Is it because he possesses an attribute of that Being to whom he leans? Does strength beget a desire to gain strength or does weakness? Surely the latter. Therefore I argue that man naturally seeks a higher power, not because he has the essence of that power within himself, but because he does not possess it, because he is aware of his deficiencies, and desires to remove them.

The argument that the soul is immortal because it desires immortality is to me the weakest and most illogical thing advanced by intelligent men. Should we argue from this hypothesis, desire would mean possession. Our thirst would be quenched, our hunger assuaged, by simple longing. If this be true, we need not spend our lives in labor, mental or physical, for the talent of the statesman, the genius of the poet, the riches of the world, things finite and infinite, past or future, would be attainable by a wish. How happy that this theory is not practiced by those who advocate it, for if it were, idleness and vice would spring up like rank weeds, and the impetus of gain be lost in indolent desire.

Enfield, in his History of Philosophy, says it is well for mankind that their belief in this important doctrine rests upon firmer ground than the futile reasoning of Plato. Mankind have no *firmer ground upon which to base* its belief immortality. Plato's "futile reasoning" is absolutely all the basis they have, and as if inwardly conscious of this, they use his "philosophy" on all occasions. Ask any believer in immortal-soulism why he believes, and the answer will be, "I have something within my breast that tells me I have an immortal soul." But that "something" is alike undefined by reason and revelation. Thus with Enfield's argument the argument for the immortality of the soul is drawn from the most fanciful part of Plato's system.

Man's immortality, according to Plato, would not and could not be taken away by Deity himself. He contended that the soul was an indivisible substance, incapable of dissolution or corruption. Thus have we something in possession (and yet the Word of Truth calls us mortal!) that God himself cannot destroy: thus can we resist him throughout eternity. Shall we believe this? Shall we accept anything that detracts from our Maker's might and glory? A thousand times, no! Away with such a dishonoring belief, away with such a relic of *barbarism! Reason, truth, the voice* of Jehovah, all proclaim its falseness.

The followers of Plato contend that wherever he led, he elevated and improved the human mind. Let us see if his leadership in the doctrine of inherent immortality has done this. I conclude that his mind is most elevated who walks in the precepts and counsels of God. Aside from this there is no true and lasting elevation, for nothing is durable that rests not on him. the doctrine of the resurrection is one of the most important of Jehovah's truths. Through it alone have we assurance of inheriting an organization pure, eternal and glorious. With this sublime plan of man's re-living, Plato's so-called elevating and improving theory conflicts. His soul (strange to say of so powerful a substance) is only fettered by the body, and at its dissolution springs into the boundless air of eternity, and soars away untrammeled, incorruptible, enjoying perfect consciousness, and exerting a powerful influence over the affairs of the world. This immortal organization can exist without a resurrection, for it receives its full power at death.

But God, through Paul, says, (and whom shall we believe, God or man?) if there be no resurrection (of dead bodies) they who have fallen asleep (died) are perished. Why perished? Have not their souls been living for years? They have fallen asleep. Did Paul speak truth? They are conscious. Did Plato speak truth? They are perished if there be no resurrection, says Paul. They can never perish, said Plato. Who was Paul? A chosen man of God. Who was Plato? A heathen philosopher. Whom shall we believe? Will any honest, God-fearing man say Plato?

Thus we see that Plato has failed to improve, but on the contrary has inculcated into the minds of men a falsehood that leads them further and further away from that Word that giveth light to the world. Many fatal errors are covered by the name of Plato, but the most fatal, that which to-day rears its colleges and cathedrals under the shadow of the cross, and finds millions of supporters, is the seductive error of man's immortality.

The evils of this error are manifold. One is that no conscience is the voice of the soul, the plan of worship most acceptable to the individual's conscience is also acceptable to God. This would be true if conscience were the voice of the soul, and if that soul's aspirations were godlike and pure. But this is not so. Conscience being but a property of mind produced by association and training, and mind being *dependent on matter for existence*, it follows that conscience is not a guide to what is right and wrong. For instance, that result of training called conscience teaches the heathen to worship idols, while the same thing teaches the Christian to abhor them. Thus we see that man has no right to worship according to the dictates of conscience and yet be accepted; but he must worship according to God's plan. He has laid down certain rules for our guidance, which if we follow we shall be saved. This mistaken notion of worship is the result of Plato's dogma, for when rid of it God's commands appear luminous with the steady, burning light of the gospel.

The ignorance that alienates from the life in Christ springs from Platonism. Men believe the Bible is a mystery simply because, enshrouded in mist themselves, they cannot see the sunlight of truth as it is in Jesus. The doctrine that man possesses an indestructible principle that survives death, creates for its reception a place of happiness or woe, in the creation of which the imagination is called on, and the result is a beautiful paradise beyond the skies, decked with rare and costly gems, glorious with the company of the saved; and a horrible pit filled with molten fire, hideous with the shrieks of the damned. When a believer in this opens the Word of Life, failing to find the ideas of his teachers advanced there, he is mystified, and to increase his bewilderment, he is assured that the finite cannot understand the infinite; so he relapses into listless indifference and consequent ignorance.

The horrible doctrine of eternal torment springs from the fruitful source of untruth. Augustine's hell and its attendant devils form a part of that philosophy against which Paul warned all Christians. Plato's name, though not confessedly, seems to be honored by thousands as one of the chosen men of God. His followers strove and are to-day striving to prove that Christianity and Platonism are one and the same thing; and so successful have they been, with the majority Plato's kingdom is proven real, and Grecian mythology goes hand in hand with Christianity.

To show how thoroughly Platonism conflicts with the Bible, let us examine some of the passages of Scripture bearing on the nature of man.

Ezekiel exclaims: "The soul that sinneth, it shall die." How will immortal-soulists treat this emphatic declaration? Will they employ a large amount of that mysticism emanating from Plato? Will they assume that everything pertaining to the word soul is spiritual, and that spiritual is indestructible, and indestructible is immortal; therefore the soul can only die a spiritual death, or in other words, die the death that never dies? Yes, they will do this; but is their assumption based on truth? Does not the prophet hold up life and death in antithesis—literal life, literal death? If death means continuance in life, then can life with equal propriety mean continuance in death. But some may argue that the very meaning of the word soul defines at once Ezekiel's expression. With this I agree, for the soul is defined as "mere animal life, the seat of sensations, appetites and passions." The soul that sinneth shall die, is equivalent to "the man that sins shall lose his life," or, as Paul declares, "The wages of sin is death."

In Genesis we read God gave Adam "everything that creepeth upon the earth wherein there is a living soul." Will the Platonist explain? I thought the soul was a substance peculiar to man; something that distinguished him from the brute creation; but here we have indisputable evidence that "everything that creepeth upon the earth" possesses a living soul.

Platonism, thou art entangled. Thou canst not deceive all, for the light of divine truth reveals thy snares.

Then let all who desire to escape the snare of untruth; all who desire to walk in the path of salvation, guide their feet by the lamp of God's eternal Word.

W. I. CHOCKETT.

A subterranean forest of oaks has been discovered in Germany in a valley watered by the river Fulda. Dr. Sheets, a Government geologist, who made the discovery during an official exploration, pronounces the trees to be enormous size, and to date back in their origin to a remote period. They are entirely buried beneath the surface of the valley, but several hundred of the outermost trunks that border on the banks of the Fulda have been laid bare by the gradually encroaching current of the stream. The wood has acquired a deep black color, and has become exceedingly hard. It is believed that it will make excellent material for sculpture. One trunk that was found in the bed of the river has been removed to Berlin to be placed in the national geological musem. Whether these trees are of a species now in existence or of one that is extinct has not been determined.

The Government English School at Osaka, Japan, exhibits a marked change within a few years. Formerly its foreign teachers were men who paid no regard to religion. Any reference to Christianity in the text-books of the school was omitted, and it was proposed to make for Japan a series of books studiously avoiding all reference to Christianity. Now, all the foreign teachers but one are Christians, as are, also, two of the most influential native teachers. Both of these latter superintend Sabbath-schools, in which several foreign teachers take part. The Chinese edition of the New Testament which has been in preparation in Japan is nearly ready for the press. The committee at work upon a translation into Japanese, and hope to finish the New Testament by the 1st of August.

POETRY.

My Hope.

BY. D. T. TAYLOR.

Not for all the world's mad pleasures,
Not for all earth's gold in mine;
Not for all its monarchs' treasures,
Would I my good hope resign.

Let men seek the world's proud titles
And of fame and honor sing;
Some are Dukes and Earls and Nobles,—
I expect to be a King.

Mine's a kingdom—I shall share it,
Mine's a throne—it will stand for aye;
Mine's a crown—I'll ever wear it
When the world has passed away.

Pleasure's cup and fame's bright bubbles
Fain would tempt my longing eyes;
I resign them all for Jesus
And a city from the skies.

Oft I suffer and am weary,
Oft I sigh and weep and groan;
Oft my way seems dark and dreary,—
All is bright around the throne.

I am waiting for that trumpet,
And I know 't will sound ere long.
Then I'll wear my robes of glory,—
Sing the everlasting song.

Jesus filled this hope to bring me,
Rose to heaven my sins to hide;
Angels bear to me my Savior,—
Bridegroom! come and take thy bride.

COMMUNICATIONS.

Extract in Substance from a Correspondence between an Adventist and a Believer in the Restitution.

"Dear brother: Your last letter has been received—also papers. I am sick with a cold and very nervous. . . . . I would like to see you very much. I believe you to be an honest Christian, but I fear you are running wild on some of these new theories. As for the restoration of literal Israel, I can not see it. . . . . I understand that the throne of David is to be restored and all Israel shall be saved (not literal Israel but spiritual Israel). If ye are Christ's ye are Abraham's seed, &c. That makes it all plain. . . . . Your brother in Christ, M. M. G.

ANSWER TO THE ABOVE.

Dear brother: I have read your letter with a feeling akin to sorrow, on account of both your physical and spiritual welfare. You evidently regard me with pity, which, if you were like many others, would be mingled with contempt. New theories, indeed! You seem to have forgotten that the time for new thing, is at hand See Matt. xiii. 52, ("things new and old"). I would you could know the confidence I have in these new theories. You speak of literal Israel. Please refer me to the passage where you read of any other Israel. Remember the arguments which you use to convince the orthodox. (?) I find soul and immortal in the word, but never immortal soul. So of spiritual Israel. Turn to Romans eleventh chapter. Read it carefully.

Verse 1. Hath God cast away his people? God forbid.

Verse 11. Have they stumbled that they should fall? God forbid.

Verse 15. For if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?

Verse 23. God is able to graft them in again.

Verse 25. Blindness in part is happened to Israel until the fullness of the Gentiles be come in.

Verse 26. And so all Israel shall be saved.

Verse 29. For the gifts and calling of God are without repentance.

Now brother do you not see that it is all Israel, cast off Israel, literal Israel, that the apostle is dealing with all the way through; the same that he says shall be saved? God says, "Israel." You say not literal Israel. God says, "surely die." The orthodox say not surely die. My brother, there is no other Israel mentioned in the Bible, but Israel, and it always refers to the Israel of Jacob.

If you should adopt a child would you change your family name? If you should cast off your children and afterward have others born to you would they be farther from you than the adopted one? Or would they lose the family name? You say (so does the word) if ye are Christ's then ye are Abraham's seed. Well, if you are not Abraham's seed, are you Christ's?

To literal Israel belong the covenants, promises, adoption, the glory, the law and the service of God. See Rom. ix. 1–11.

Not all Israel that are of Israel! Well, neither is one of your sons all your family.

If you are not of Israel what promise or covenant do you claim? I admit that there are adopted children in God's family, but that family is Israel. But as you do not recognize Israel you certainly do not claim to be adopted into it. You may think that this does not concern you much, but by not seeing these things you lose sight of the most glorious part of God's plan. Just as the nature of man is the grand stepping stone from which we see into the advanced light of these last days, so the restoration of Israel is the grand step from the top of which we see into the glorious ages of the world to come. And I wish to state as a fact that these new theories are pervading all classes of those who are looking for the second personal coming; and especially in the old world, they are taking the lead, while the old class of Adventists are falling in the minority. So you see, brother, I am not alone in my wild race after error. I have company good enough for me. Just such as I pray I may have in the better world to come.

I find them in all stages from the poor wayfaring man to the nobleman in his palace, yes, many kind and true-hearted ones, who love even poor misguided sinners, and pray "Father, forgive them, for they know not what they do," and they also pray, "Come, Lord Jesus."

You seem to think that the orthodox are too ignorant to run wild, and that much learning has made believers in advanced truth mad. I have heard you try to convince others that the time spoken of in Daniel, when many should run to and fro and knowledge should be increased, had now fully come. Do you still preach that doctrine? or has knowledge ceased to increase? If it still increases, by what means are you adding to your stock, since you discard all new theories? Do you not expect it to increase with greatly accelerated speed as we near the end? What a ridiculous figure a man makes who places himself athwart the path of science and declares all these new theories are humbugs. He knows that the world is flat as a pancake; and how he does pity your ignorance when you tell him it moves. You need not tell him that a man can stand on the brink of the Atlantic ocean and converse with a man on the other side. What! that sun millions of miles away and bigger than thousands of this earth? Can't he see it for himself, scarcely bigger than a cart wheel? Now, brother, has the astronomer arrived at the climax of astronomical knowledge? Remember, with the past few months, new discoveries have been made, and new theories advanced which thoroughly exploded some old ones. Look again, in the field of invention. How long since is it, when you would have been called an idiot had you told any one you had a way of communicating by which another could hear your voice miles away? How carefully does the successful mechanic watch every improvement in all kinds of machinery, and keep himself supplied with all the latest inventions. Real improvements are made every month, and we discover imperfections in many things which we thought could not be bettered. . . . . I hope you will think of these things and not let the influence of those you consider your friends and brethren hinder you from receiving the truth. As for me I shall endeavor to keep up with the light. I expect it to shine brighter and brighter unto the perfect day, until the day dawn, and the Day-star arise. Yes, I hope to get light from still newer theories. God is furnishing the light, and if men shut their eyes it is their own fault. Those who stand in the way of the car of progress will be crushed by its wheels. Go forward, brother; turn not back or stand still; ponder these things and may the Lord help you.

Your brother in Christ,
F. G. Williams.

Quincy, Kan.

To the Devout Few.

Be startled, be surprised at nothing. By experience you know something of the workings of your own hearts, and you may form a just conception of what you might have been but for grace. Then, if good fruits are lacking in those who are not men and women of prayer and watchfulness, the fact is a necessary result. Deceitful above all things and desperately wicked is the heart of men naturally; and unless there be warfare against the flesh, it will gain the mastery; and those who profess nothing may justly ask, wherein are ye better than we? "Fiery trials" some of us may think we have already known. Faithlessness, slipperiness, slanders and persecutions, the failure of kindness and sympathy when most needed; cruel lies carried by those who ought to detect them; and cruel treatment instead of sharing burdens: yea, for aught some avowed and recognized "brethren and sisters" have cared, we might have been left to perish. Such may, yea, has been known and endured by here and there one.

Nevertheless we are forewarned and therefore forearmed: so be not stumbled, be not disheartened. Israel before its downfall was as we read in Jeremiah and Micah, and we might name other books. Look for instance at Micah vii. 1–7. And our Lord predicted treachery, etc., among professors. See Matt. xxiv. 10, and Mark xiii. 12. Paul too has graphically described the characteristics of men having the form of godliness in the last days. Though the writer cherish a the view that the eruption will take place ere the "distress and perplexity" are at their most severe and general prevalence, still my opinion is that perils and embarrassments will not abate before the thief-like coming of the Master. Some brethren think otherwise; but their reasoning appears to me strong. Surrounded by distress are our brethren and sisters now in Britain. A God near at hand and not afar off must be the joyful experience of individuals, or realized leanness of soul! But woe unto those who, having the means, refuse aid to the suffering members. Alas! there is indication of hollowness in this respect. Endure, ye tried few. Habakkuk in his grand vision, though he trembled, and his lips quivered at the view of the day of trouble, he nevertheless rejoiced. So let our faith be strong, and nothing shall sunder us from the love of our God.

Let all *isms* go to the winds; they all are pernicious. A public speaker among us told me that "duty and responsibility" weighed nothing on his mind. So blinded was he with the predestination dogma that he thought himself led by the Spirit, and must do as he was to do: what absurdity! A delusion nullifying the solemn admonitions to earnest and unceasing warfare on our part! Away with such destructive folly! Let Calvinism, Arminianism, Arianism, etc., be put away from us. Let the word with the Spirit fashion our minds, and throw theories overboard. The notion of English people being Israelites, I regard as one of the delusions to beware of. And here I accord faithfulness and demonstration to our Christadelphian brethren. The unsoundness and folly of Mr. Hines' position have been ably shown up in the Monthly published in Birmingham. The outcasts of Israel will in due time be assembled, and from their obscurity be brought. The dispersed of Judah are known everywhere. A word more. Can we "be found of him in peace, without spot and blameless," if connected with Free Masonry, Odd Fellowship, etc.? Not we!

H. Heyes.

Coldstead, near Harrington, England.

The identity of the Anglo Saxons and the descendants of the tribe of Ephraim is held by some very able writers. For ourself we are not committed to either affirmative or negative, of this curious and, to some extent, interesting question. So far as organizations are concerned we stand connected only with the Church of Christ, and leave to worldly men all their worldly associations. We shall be glad to be found at last "complete in Him."—Ed.]

LETTER DRAWER.

Editor Restitution:—I feel as though it was my duty to send you this little communication so that the friends and lovers of the Lord Jesus, and that are of the one hope in him that hath delivered us from the power of everlasting death and hath made us by faith and hope the sons and daughters of the household of God and the Lamb. Glorious hope to be with him and all the family of the redeemed through all the long ages of the future kingdom to all eternity, as long as the sun and moon endureth. What a glorious hope! Why is it that so many of us that profess this hope as it is revealed in the gospel of Christ Jesus, are so cold and luke-warm in the cause? Do we not know that the time is fast drawing to a close, and that the Son of Man will soon come in glory, and all those that are ready will hear the glad words, "Come ye that have followed me in this world, or age, through all the scoffs and sneers of those that know not the Lord nor his power to save?" Some will not submit to learn or even hear it.

Brethren, let us that know this power, be strong in the Lord; for the world cannot stand before it; their scoffs avail nothing, for all true and honest hearts will receive truth, and these are all that we can hope for in this time. Brother Levi Chase has been with us and delivered a course of lectures, in all amounting, to five in succession. He is a workman that need not be ashamed, for he has not failed to declare unto us all the words of truth, or at least, all that could be said in the space of time that he occupied. His lectures were each near an hour and a half long, and the great store of truth and knowledge that he poured forth, as it were, in great torrents, seemed at the time to silence all opposition; but now he is gone, and they have had time to rally their strength, they say that, although Mr. Chase was the greatest and most powerful preacher they ever heard, yet they cannot see how these things can be so. They are so opposite to what we have always been taught, and still his sermons were a continual quotation of Bible. It would seem that they have forgotten, for the time being, their only hope for support of their creeds—spiritualism. But I will close, hoping to meet all the faithful in that kingdom when he comes.

Yours, over in this hope,
J. A. Wilson.

Harbine, Ohio.

But we desire to hear of these what those thinketh; for as concerning this sect, we know that everywhere it is spoken against. Acts xxviii. 22.

So spake a few of the chief men of the Jews at Rome to Paul while still a prisoner in the hands of the Romans. Just so it is in our time; it is in the minority in numbers, and spoken against by the majority. What kind of doctrine is this? Why, it is a dangerous doctrine! Why? Because it don't preach men off to heaven or endless torment at death; because the kingdom is to be under the whole heaven instead of above it; because men have not got immortality until the resurrection, and because it teaches baptism by immersion instead of sprinkling, and so on.

Query: Where does the Bible teach any other but sound doctrine on these all-important points? "Oh, it's in there somewhere; I don't know just where, but our learned and able expounder of the Bible says so, and it must be so. I have never looked to see if it was as he preached, but supposed he knew what he was talking about; that is his trade or profession, and it is not for us to meddle with." Oh, it isn't, eh? What did Christ tell us to do? He says: "Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify for me." John v. 39. "But in vain they do worship me, teaching for doctrines the commandments of men." Oh, there is danger, then, of believing everything we hear.

Friend, our all is at stake, and let us heed it, too, ere it is too late; for "if the blind lead the blind, they shall both fall in the ditch." Then look out. But there were false prophets also among the people, even as there shall be false teachers among you who, privily, shall bring in damnable heresies; even denying the Lord that bought them, and so bring upon themselves swift destruction. 2 Pet. ii. 9. What does Peter say in his 2 Epistle i. 16: "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of his Majesty." We must take our proofs, and we cannot find it outside of the word of God. Oh, the goodness of God, to us-ward not willing that any should perish, but that all should come to a knowledge of the truth. Then, this is the sect that is everywhere spoken against; that was spoken against in the apostolic days and that will be spoken against until he, the Mighty One, shall come, and will not tarry.

Brethren, let us not falter as do others that have no hope, but let us go on in the good cause that we have engaged in; let us not put our light where it cannot be seen, but let our light so shine, that others, seeing our good works may, if possible, be benefited by it. It remains in our hands to do this, our grand duty that we owe our Creator; we must assist; we must put our shoulder to the wheel; every turn helps the great vehicle of God's word along, and if we all work faithful in the cause, we shall all roll along by each other with the great motive power at the head; and finally, when this, our duty, is ended, we shall, by the help of the Lord, be admitted to those joys which are eternal.

Friends, yours as ever in the hope of the soon appearance of our Master.

Thos. Hughes.

Lockport, Ont.

Editor Restitution: Without being superstitious about omens, that the New Year should open with the announcement of the bursting of a gun on the war vessel Thunderer (a name nothing made by man ought to bear), causing death and maiming of over forty persons; and ere the first week is out the news coming of the failure of the Cornish Bank—a bank of 110 years, standing; are occurrences too startling to pass without notice. The *Times* and *Guardian* have both expressed hope of a favorable change; yet misgivings seem apparent in the very words that the writers try to cheer their readers with. Troubles in South Africa continue, and affairs in Afghanistan are not as was hoped a little while since. The stress on Britain increases in severity. We are having a terrible winter. Thank God, we see through the gloom. We desire this state of things to end, and the Desire of nations to come. I might say much more but my health is too poor for the task. The *Guardian* of to-day I hope will reach you. See the letter from Constantinople. H. Heyes.

Cudworth, near Barnsley, Yorkshire, England.

Moses Antokalski, a Russian Jew has obtained the first prize for sculpture at the Paris Exhibition.

NEWS ITEMS.

Vienna, February 7.—Dr. Finkelburg, German delegate to the International Sanitary Commission, will discuss with the Government here the measures to be adopted on the southern frontiers in case the plague reaches Roumania. The Hungarian Government, will dispatch a commission to report upon the state of the public health in Roumania, Bessarabia, Bulgaria and Roumelia. The two Governments have agreed to adopt protective measures on a large scale on the Bessarabia and Transylvania frontiers, and to shift the Russian line of magazines in Roumania eastward, behind the double cordon.

London, February 7.—A dispatch from Vienna states that from fifteen to twenty fresh cases of disease resembling the plague occur daily near Xanthi, Thessaly, and there is great mortality from the same cause at Rasleg. It is believed the infection was introduced by Kurd Redifs.

A Berlin dispatch says a case of plague is reported at Uyesokoye, near Moscow. This is possibly the revival of an old report.

Madrid, February 7.—A quarantine against the plague has been ordered in all Spanish ports.

London, February 8-3 a. m.—It is estimated that from 30,000 to 35,000 men are now on a strike at Liverpool. The demeanor of the crowd yesterday was most threatening, in consequence of the sailors joining the strikers.

DIED.

HAINES—At Argos, Ind., Feb. 3, 1879, Mrs Rachel Nixon Haines, aged sixty-four years, seven months and seventeen days.

Sister Haines was born in Burlington county, New Jersey, June 16, 1814, and, April 10, 1833, was married in Philadelphia, Pa., to Isaac H. Haines, and, in the fall of the same year, removed with him to Warren county, Ohio. After one year's residence in Ohio they removed to Michigan, where they lived till their removal to Missouri in 1839. In 1855 they became residents of Indiana, living in Shelby county till 1865, and then in Miami county till 1868, when they removed to Marshall county, where they have since remained. She embraced the Christian faith in 1860, and in Dec., 1875, she united herself to the Church of God at Argos, Ind., of which she remained an exemplary member till her death. She leaves a husband, eleven children, and a large circle of friends to mourn her loss. A discourse was delivered by the writer to a numerous congregation from Heb. xi. 40.

"A cherished form has left your door
A form that never will shade it more;
An eye is closed that always smiled
Upon you with affection mild;
A voice is hushed that used to greet,—
A mother's heart has ceased to beat!"

S. A. C.

Book Notices.

We have received a copy of Job translated from the Hebrew by Oliver B. Halsted, ex-Chancellor of the state of New Jersey. It is a work for word rendering performed in the most literal manner. The learned Chancellor has given this work as one of the results of twenty years careful study of the original languages in which the Scriptures were written. We have only had time to compare two chapters of the translation with the Hebrew text. Will examine more carefully and critically, and give further comments and notice. We think it worthy of the Bible student's attention. Brother Wm. Shepherd, 97 Central Avenue, Newark, New Jersey, has a number of copies for sale at 50 cents a copy prepaid by mail. To ministers of the Gospel 50 cents a copy.

A Free-Will Offering.

We, the undersigned, having the good of the cause of truth at heart, and believing that it is our duty to sustain the gospel with our means as well as our tongues, and believing that God will bless us for all the offering we make in behalf of the truth, have paid the sum set opposite our names for the purpose of freeing THE RESTITUTION from debt, and sending it out as a messenger of truth to those sitting in darkness, and to comfort those who are walking in the light of HER

Amount previously published	$303 17
Mrs F I Elkins	3 00
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ANNOUNCEMENTS.

NOTICE.

I expect to spend the remainder of the winter in Kansas. Brethren wishing my labors may write me at Morrill, Brown county, Kansas.

J. M. Stephenson.

The Michigan quarterly conference will be held at Jamestown, Ottawa county, Mich., commencing Friday evening, Feb. 28, and hold over Sunday. All throughout the state who love His appearing are cordially invited to attend. Brother Reid has promised to be with us. Teams will be at Hudsonville on the Chicago & Michigan Lake Shore R. R. on Friday to convey friends to the meeting. In behalf of the church.

E. Hoyt.

PROSPECTUS

Of a volume of which the manuscript is nearly ready, and which the writer hopes to publish without unnecessary delay, after 300 copies have been subscribed for.

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Who will help to bring on the work at once? A noble brother in New York has already subscribed for twenty copies. Can you not, promptly, send your order for one or more copies with your name and address to Wiley Jones, Norfolk, Va.?

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The Rich Man and Lazarus. By C. F. Sweet. 1876. 36 pp. price 10c. A careful unfolding of Luke xv. and xvi., with an examination of Luke xix. and xxiii.

POETRY.

Shall we Know Each Other?

When we hear the muzic ringing
In th' bright, celestial dome—
When sweet angel voices singing
Gladly bid us welcome home
To the land of ancient story,
Where the dweller knows no care—
In the land of light and glory,
Shall we know each other there?

Shall we know each other—
Shall we know each other—
Shall we know each other—
Shall we know each other there?

When the holy angels meet us,
As we go to join their band,
Shall we know the friends that greet us,
In the glorious happy land?
Shall we see the same eyes shining
On us, as in days of yore?
Shall we feel the same arms twining
Fondly round us, as before?
Shall we know, etc.

Yes! my earth-worn soul rejoices,
And my weary heart grows light,
For the shining angel voices,
And the angel faces bright,
That shall welcome us in glory,
Are the loved of long ago;
And to them 'tis kindly given
Thus their mortal friends to know!
Shall we know, etc.

O, ye weary, sad, and tossed ones,
Droop not, faint not by the way;
Ye shall join the loved and lost ones
In the land of perfect day!
Harps of gold, touched by angel fingers
Murmuring in my raptured ear—
Evermore their sweet song lingers—
We shall know each other there!
We shall know, etc.

[N. Y. Observer.]

Immortality.

E. C. B.

An inquirer asks: "Who is the author of the lines commencing, 'A solemn murmur of the soul?'" The lines, entitled "Immortality," are to be found in a hymn-book called "Daily Praise," compiled by Rev. A. B. Miller, and published at Waynesburg, Pa. The first verse is said to have been caught from the lips of a madman; so says Dr. Miller; and the remainder composed by himself.

A solemn murmur of the soul
Tells of a world to be,
As travelers hear the billow-roll
Before they reach the sea;

Tells that this anxious, yearning soul,
Heir of that world-to-be
Beyond the grave's dark, silent goal,
May live eternally;

Tells that, as after winter storms
Come life and joy and bloom,
So life anew shall clothe these forms
That slumber in the tomb;

Tells of a dread, impending hour
Of solemn, final doom,
When at the call of sovereign power
All shall to judgment come;

Tells of a purer, better sphere,
A vernal, tranquil shore,
Where those who love and worship here
Shall worship evermore.

O solemn murmur of the soul!
O solemn world to be!
To live while endless ages roll,
'Tis immortality.

COMMUNICATIONS.

Christ and His Church.

E. WILSON.

This is a great mystery; but I speak concerning Christ and the church. Eph. v. 32.

The relation existing between Christ and the church is far from being fully and properly understood by professing Christians. The nominal church is in darkness with respect to the holy calling and heavenly hopes which were placed before the early church by the apostles. It is very much to be regretted that false theories, false hopes, and worldly advantage should have generated a spurious Christianity. Organizations built on this sandy foundation claim to be Christ's church, and his living representative body on the earth. The false and the true, however, cannot be one. The counterfeit may pass for the genuine for awhile, but it will be detected and exposed ultimately, and then it will be seen to be utterly worthless. Christ is the head of the body—the church; but it is the true one. It is *that* which he has purchased with his own blood, Acts xx. 28; *that* for which he gave himself, Eph. v. 25; *that* which he has redeemed with his precious blood, as of a lamb without blemish and without spot, 1 Pet. i. 18, 19; and *that* which is built upon him as the chief cornerstone. Eph. ii. 20. The love which Christ has thus manifested for the church, and her love in return,—"we love him, because he first loved us," 1 John iv. 19—bind both parties together in bonds which cannot be dissolved. Rom. viii. 35.

In order that we may have a proper view of the church in its present and future relationship to Christ, let us examine what is said about it in the apostolic writings.

The word *church*, as we have it in the common version, is the translation of the Greek word, *εκκλησια, ekklesia*, which means an assembly or congregation of persons which have been called out. The "church" is composed of persons who have been called out from the world by the gospel. God sent this good news to man by his Son Jesus Christ, and then Jesus Christ gave this message to the apostles, who, as his ambassadors, preached the gospel, and by it called men "out of darkness into his marvelous light," and "to the obtaining of the glory of our Lord Jesus Christ." 1 Pet. ii. 9; 2 Thess. ii. 14. The members of the various primitive congregations were styled "the called of Jesus Christ," Rom. i. 6; "the called according to his purpose," Rom. viii. 28, etc. Their call by the gospel made them such. Hence the propriety of giving the name *ekklesia*, which means an assembly called out, to the whole company of the believers. The word is used in both the singular and plural. The various assemblies of the saints were the churches or *ekklesias* of God or of Christ, and yet the whole of them only constitute the *ekklesia* or "congregation of the Lord, which he purchased with his own blood."

The first mention of the word church in the Bible is in Matt. xvi. 18. In this passage Jesus tells Peter upon what he would build his congregation. The church was not then formed, nor was it organized until the ascension and glorification of the Christ. The elements of the body were in existence, but not formed. Jesus and his disciples preached the gospel for three years before the crucifixion, and they made and baptized disciples, but these only existed as individual believers—there was no organization. The spotless Lamb of God must first be offered as a sacrifice, that there may be redemption through his blood; the antitypical Adam must pass into the deep sleep of death before the antitypical Eve could be taken out of his side, and become "members of his body, of his flesh, and of his bones;" and he, being awakened, must be placed at God's right hand, in the heavenly places, and receive and pour out the Holy Spirit, as he did on Pentecost, before the church became his body, and his living representation on earth.

After Pentecost, the saved were added to the church daily. The gospel was preached by the apostles, in the midst of much opposition, but with great success. Thousands of Jews believed, and the number of disciples multiplied in Jerusalem greatly. Even many of the priests became obedient to the faith. The multitude of believers "were of one heart and of one soul." Practical love—love not in word only, but in action—pervaded the whole body. Acts iv. 32-37. The rapid growth of the church in Jerusalem and the daily wants of the poor brethren, engaged too much of the apostles' time, so that they appointed others to attend to these matters, while they gave themselves continually to prayer and the ministry of the word. The martyrdom of Stephen, one of the seven whom the apostles had appointed, was the beginning of a fierce persecution, by which the church at Jerusalem was scattered abroad throughout the regions of Judea and Samaria. Then "they that were scattered abroad went everywhere preaching the word." Thus the gospel was spread abroad throughout the land, and congregations of disciples gathered together.

Hence, we read of "the churches of Judea which were in Christ," and "the churches of God in Judea which are in Christ Jesus." Gal. i. 22; 1 Thess. ii. 14. Then from this centre, after the call of the Gentiles, the gospel was preached to every creature, Mark xvi. 15, 16; Col. i. 23; and churches planted in every land.

These various assemblies of the "called out" ones, whether composed of Jew or Gentile, all composed one body, named "the church of God." All had believed the same gospel, been bought by the same blood, and all had been sanctified and cleansed in the same bath (*λουτρω, bath*) of water, called "the bath of regeneration," Titus iii. 5; for by one spirit all were immersed into one body. Each individual member of the church was formed in the same manner—"begotten by the word of truth," James i. 18, and "born of water," John iii. 5.

No other method has been revealed. What are called churches of Christ at the present day, may have a different plan of making and adding members, but it is not of God, and will not be approved. Christ is the head of the body, and there must be agreement and adaptation of one to the other. Otherwise than this there can be no union. The head and body form one person. The head is necessary to the body, and the body to the head—neither can exist separated from each other. The head plans, the body executes. The body has no thinking power of its own,—no wisdom, no will of its own. If the body does not, or cannot, perform the will of the head, then the union is not complete. Christ is head over all to one church. He has the pre-eminence. He rules—the duty of the church is to obey. When perfect union exists between the head and the body, then the church is truly the body of Christ—both constitute one person. Christ in the church—the church in Christ—and both in God. Thus may the church grow up into Christ in all things, and be filled with all the fulness of God.

The intimate connection existing between Christ and the church is beautifully set forth by the Apostle Paul in Eph. v. 22-33, when illustrating the duties of husbands and wives. As the husband is the head of the wife, so Christ is the head of the church, and the savior or preserver of the body. The church is subject to Christ,—wives to their husbands. Husbands love their wives; so Christ the church, and gave himself for it. And with this object in view, that after its purification he might present it to himself, or more literally, "that he might place the congregation by his side, glorious, having no spot or blemish, or any such thing, but that she might be holy and blameless." Then Paul teaches us that the Lord nourishes and cherishes the church, as a man does his own flesh, and as husbands ought to love their wives; "for we are members of his body, of his flesh, and of his bones." How close and indissoluble such a relationship! Oh, that the church did properly appreciate it!

Christ is called the Bridegroom, therefore, he must have a bride. Matt. xxv. 1-12. Paul, when writing to the Corinthians, says: "I have espoused you to one husband, that I may present you as a chaste virgin to Christ." 2 Cor. x. 2. The church is the bride, and the apostle's anxiety was that she might keep herself pure and chaste, so as to be worthy of her Lord.

John, in the Apocalypse, gives us two allusions to the bride. The first in Rev. xix. 7-9, where a great multitude are represented as rejoicing on account of the marriage of the Lamb, and because his wife had made herself ready. The second reference is in Rev. xxi. 2, 9, 10. The bride, the church, is here presented under the symbol of a city, called "the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." The angel said to John: "Come hither, I will show thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God." Then follows a detailed description of the city, its walls, gates, and foundations, its size, its splendor, its purity, etc.,—everything in this magnificent symbol exhibiting the surpassing glory of the church, after her marriage with the Lamb.

I am aware that many brethren regard this glorious vision which John had of "the bride, the Lamb's wife," to be of a literal city. Some of them say that it will be the abode of Christ and the saints, during the millennium, and suspended somewhere above, so as to be seen by all the inhabitants of the earth. Others say that it will not descend from heaven until the close of Christ's reign, and then it will be occupied by the saints as the city of many mansions. At present, however, I cannot accept either theory. Several considerations forbid my doing so. The Scriptures tell us that Christ is coming again to the scene of his humiliation, sufferings, and death. That his feet in that day will stand on Mount Olivet, (Zech. xiv. 4, 5,) and that the saints will be with him. At that time he will "roar out of Zion, and utter his voice from Jerusalem," Joel iii. 16; then "the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously." Isa. xxiv. 23. Zion in Jerusalem the Lord has chosen for his habitation; "this is my rest forever; here I will dwell; for I have desired it. .... There will I make the horn of David to bud." Psa. cxxxii. 13-17.

There are too many testimonies to quote in this connection, which establish the point that Christ and the saints will live and reign on the earth. No aerial Zion or Jerusalem is meant in the above references; but the city of David,—"the city of the great King." Psa. xlviii. 1, 2; Matt. v. 25. Nor is it that Jerusalem which John saw. One is literal—the other a symbol. John saw the redeemed and glorified church coming with their glorious Head, as a body corporate, chosen and ordained of heaven, as the future political and ecclesiastical governors of the world. They come to the metropolis of their future great empire,—Jerusalem,—which shall then be delivered from Gentile oppression, and rebuilt and beautified, will be called "The city of the Lord, the Zion of the Holy One of Israel." Isa. lx. 14. This city will be the centre of government, of religion, of science, of education, of health, of life—"For the law shall go forth from Zion, and the word of the Lord from Jerusalem," Isa. ii. 3; and "there the Lord commanded the blessing, even life for evermore." Psa. cxxxiii. 3. The seat of government will never be removed, nor the ruling power overturned. The Lord will dwell in Zion forever. Jerusalem will be "a tabernacle that shall not be taken down." Isa. xxxiii. 20. "They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever." Psa. cxxv. 1. But I must not enlarge on this point. These, and similar testimonies forbid a literal view of Rev. xxi.

The city is called "the bride, the Lamb's wife." That we know is it is a church. This, also, is a figure. The apostate church is represented by a woman, and she is called "a great city." Rev. xvii. 3-7, 18; xiv. 8; xviii. 10. Then, why not the true church? Its square or cubical form represents its perfection—the gold, pearls, and precious stones, its value—the measurements, its greatness—the names of the twelve tribes of Israel written on the gates, and the names of the twelve apostles on the foundations of the city walls, show that the church is connected with the commonwealth of Israel, and "built upon the foundation of the apostles and prophets"—the glory of God, and the light of the Lamb being in it represents its splendid appearance, and that this glorious church will then be the light of the world; for "the nations will walk by means of its light," (Diaglott)—and the pure gold, like clear glass, shows the purity of that glorious bride. Nothing that defiles, or works abomination, or a lie, forms any part of it. "No whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God." Eph. v. 5.

The city has no temple in it for worship, because God and the Lamb are the temple of it; and of the church it is written, "Ye are the temple of the living God." The throne of God and the Lamb is in it; a pure river of water of life flows from it, and the tree of life is growing on either side, with its monthly fruits, and healing leaves. All these are fitting symbols of the exalted condition of the glorified church, which will then be the medium of blessing to the world. Temporal, political and spiritual blessings will flow out as a river to all nations, through Abraham and his seed, fleshly and spiritual. This holy city, the new Jerusalem,—the bride of the Lamb, will irradiate this sin-cursed and darkened earth with heavenly light. Jesus said that he was the light of the world, and that his disciples are the light of the world; how much more so, when the nations will walk by the light of this glorious city, and be healed by its beneficial influences.

The church is to be Christ's associate in the age to come—the partner of his throne—the sharer of his glory. She is espoused to him now, and as his spouse she is required to keep herself pure and unspotted from the world. As in glory she will be one with her Lord, so in character and sufferings she must be one with him now. Paul wrote to the brethren at Philippi: "Unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake." "If we suffer, we shall also reign with him." Jesus was a sufferer, because he was not of the world. The world loves its own, but it hates the children of God. "If any man love the world, the love of the Father is not in him." It is because of this separation and renunciation of the world, that persecution and suffering comes.

Jesus said: "If the world hate you, you know that it hated me before it hated you." John xv. 18. He was hated for his purity of character, and his denunciation of every species of unrighteousness. So, also, it is with "his disciple. If he follows the teacher's example, he will be a partaker of his sufferings; "But if so be that we suffer with him, we shall be also glorified together." Suffering and persecution before the rest that remains. The cross before the crown—humiliation before exaltation. "The Captain of our salvation" was perfected through sufferings. If such an ordeal was necessary for him, who was "holy, harmless, undefiled, and separate from sinners," how much more so for those who are naturally prone to sin? "The Captain" endured the cross, despising the shame on account of the joy set before him—so may the soldier. The reward will come to both at the same time. The victor is to sit with Christ on his throne. "Where I am, there shall my servant be also." This is the ultimate reward of the church.

The body, the church, must be with Christ, its living head. Naturally, the head is born before the body. So Christ is "the first-born from the dead, that in all things he might have the pre-eminence." He has become "the first-born among many brethren." He has become "the first-fruits of them that slept"—"Christ, the first-fruits; afterward they that are Christ's at his coming." As Christ was born from the dead, by the power of the Spirit of God, and is placed at the head of the new creation, so the church, whether dead or alive, must be born again of the Spirit to an immortal and incorruptible life, in order to become his glorious, mystic body. Christ, the head, has put off the flesh and blood nature, and has become "the Lord, the Spirit."—"the one who is alive forever more;" so the body, the church, is "waiting for the adoption,—the redemption of the body." The head and the body—the Bridegroom and the bride, must be alike in nature, so that she may share in his glory.

The true church is now waiting and looking for the return of her Lord. He says, "Behold, I come quickly;" and she responds, "Even so, come, Lord Jesus." She knows that coming will be the time of her release from the power and dominion of sin and death, and her introduction into the joy of her Lord. This is the one hope of her calling. She has been called "to the obtaining of the glory of our Lord Jesus Christ," and if faithful to him who has called her, she will obtain it. Jesus prayed his Father, "I will that they also whom thou hast given me, be with me where I am, that they may behold my glory." The call by the gospel is to "his kingdom and glory," to "glory and honor;" to "salvation with eternal glory," etc., all phrases indicative of the high, holy, and heavenly calling of the church.

The professing church has dishonored her Lord. She has played the harlot, and, therefore, has become impure. The world with its fleeting honors is more attractive than the future eternal weight of glory. Such a church will be rejected and disowned before the world. The Bridegroom says: "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." Rev. xvi. 15.

I might add, if space would allow, that the idea generally held, that the righteous of all ages will be admitted to fellowship with Christ, as his bride, is unscriptural. Those who existed before the church was called could not form any part of it. They lived in the ages when the glorious mystery concerning the Spirit and the church were hid in God. That long list of ancient worthies given in Heb. xi. were men of eminent faith, and as such will be rewarded. They received promises, and having died in faith, will come forth at the resurrection of the just to obtain the fulfillment of them. The apostle says, that "God foresaw or provided some better thing for us, that they, without us, should not be made perfect." Much more might be said, but I forbear at present.

Brethren of the "One Faith," and the "One Hope" of our calling, let us remember that "we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end," Heb. iv. 14. "That now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him, for we shall see him as he is. And every one that has this hope in him purifieth himself, even as he is pure." 1 John iii. 2, 3. Purity in each individual member will make a pure church. Such a church Christ will honor with a place by his side when he comes to reign as King of kings, and Lord of lords. Reader, may you and I be thus honored.

SENTENTIOUS PARAGRAPHS.

Honor is much talked about, but very little is seen of it.

Do nothing to-day that you would be likely to repent of to-morrow.

God hears the heart, though without words; but he never hears words without the heart.

Fancy and humor early and constantly indulged, may expect an old age overrun with follies.

It is wise and well to look on the cloud of sorrow as though we expected it to turn into a rainbow.

He who receives a good turn should never forget it; he who does one should never remember it.

"A chord has fled from his door,
A form that ne'er will shade it more;
An eye is closed that always smiled
Upon him, with affection mild;
A voice is hushed that used to greet,
A mother's heart has ceased to beat."

No man has a right to expect the approbation of his neighbors, while he has the disapprobation of his own conscience.

Those that are willing enough to take the pleasure and profit of sin are backward enough to take the blame and shame of it.

He that cannot forgive others, breaks the bridge over which he must pass himself; for every man has need to be forgiven.

Men's books with heaps of chaff are stored;
God's book doth golden grains afford;
Then leave the chaff, and spend thy pains
In gathering up the golden grains.

Said a distinguished American statesman to a debating club of young men: "Life is a book of which we can have but one edition. As it is first prepared it must stand forever. Let each day's actions, as they add another page to the indestructible volume, be such as that we shall be willing to have an assembled world read it."

There is nothing purer than truth, nothing sweeter than charity, nothing warmer than love, nothing brighter than virtue, and nothing more steadfast than faith. Those united in one mind form the purest, sweetest, richest, brightest, holiest and most enduring happiness. A study of Paul's advice to the Philippian Christians (Phil. iv. 8) will serve to beget and strengthen these graces in the soul.

"Duty be thy polar guide;
Do the right whate'er betide!
Haste not! rest not! conflict past,
God shall crown thy work at last."

Jesus has many lovers of his heavenly kingdom, but few bearers of his cross. He hath many desirous of his consolation, but few of his tribulation. He findeth many companions of his table, but few of his abstinence. All desire to rejoice with him; few are willing to suffer anything with him or for him. Many follow Jesus into the breaking of bread, but few to the drinking of the cup of his passion. Many reverence his miracles; few follow the ignomy of his cross.

Christian Intelligencer: It is a duty to contend earnestly for "the faith." It is, however, very far from being a duty to fight every scarecrow and bombard every spectral error that chances to appear.

The milepost set along life's great highway,
By which we note time's slow or rapid flight,
Are monitors that chide us when we go astray
And measure off our pathway, dark or bright.

Patience is a great virtue, but it is of a very retired growth. It comes to maturity much in the shade, and when the fruit is manifest is much commended, though few like the process of its ripening.

GATHERED MANNA.

'Twas in the night the manna fell,
That fed the hosts of Israel.

Enough for each day's fullest store,
And harvest need—enough, no more.

For willful waste, for prideful show,
God sent not angels' food below.

Still in our nights of deep distress
The manna falls our hearts to bless.

And, fainthearted, as we cry for bread,
With heavenly food our lives are fed.

And each day's need the each day's store
Enough. Dear Lord, what want we more?
—*Margaret E. Sangster.*

BREVITIES.

Returns for the second week in December show that London had 82,014 paupers, of whom 12,601 were in workhouses, and the remainder in receipt of outdoor aid.

Among the members of the new Turkish Cabinet there are two Christians, one of them holding the all-important portfolio of foreign affairs. Prejudices of race and religion are yielding throughout the empire, and this elevation of Christians to the Council Chamber of the Sultan is an outward token of what intelligent observers have long known, that Turkey, like the rest of the world, moves.

The mails from Bagdad and Constantinople are, we believe, still conveyed by a peculiar class of Government messengers called Tartars, who, formerly numerous, have, since postal facilities have been extended in the Sultan's dominions, been reduced to a very small number. Formerly some were attached to every Pashalek and foreign Consulate. Their courage and fidelity were proverbial, and great confidence was reposed in them both by the Government and mercantile men, who frequently confided very large sums to them. They were frequently ten or twelve days in the saddle without more rest than the few minutes required for changing horses or waiting for a Governor's reply to a despatch. Their costumes were rich and picturesque, their office gave them importance and procured them great deference, and they were regarded as the chief medium of news. These Tartars, whose journeys were generally confined to one part of the country, availed themselves fully of a Mussulman's privilege and kept wives in each principal city they frequented.

A letter from Djeddah, Arabia, says that on Dec. 8 the Europeans ran great danger of being massacred. The English war vessel Ready, which was cruising in the Red Sea with the object of preventing the export of slaves, drove back three Arabian vessels, and obliged them to abandon their human cargoes after an exchange of a few shots. In the short struggle which took place a Bedouin was seriously wounded, and died the following day. At Djeddah, when the news became known in the town, the Arabs adopted a threatening attitude toward the Christians, and resolved to take revenge for the death of one of their people. The authorities of the town happened to be absent at the fetes of Bairam, so that the populace felt themselves free from all control. In the mean time M. Kruyt, the Dutch Consul, gathered together at his house all the Consuls and Europeans, and sent couriers mounted on camels to Mecca, to inform the authorities of Djeddah of what had taken place and to recall the Governor. On Dec. 10 the Governor returned to Djeddah with a division of troops and put an end to all further danger.

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

WHOLE NO. 632. Read PLYMOUTH, INDIANA, FEBRUARY 19, 1879. VOL. XXVIII, NO. 7.

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THE RESTITUTION advocates the final restitution of all things which God hath spoken by the mouth of all his Holy Prophets since the world began. It also advocates, as a means to this end, the establishment of the kingdom of God on the earth, with the Christ as King of Kings, and his immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ; and many other kindred truths. It also advocates Scripture belief of the Gospel, repentance, and immersion as pre-requisite to the forgiveness of sins, and a holy life essential for final salvation.

COMMUNICATIONS.

GREAT IMPENDING CRISIS.

Middle Ages—Apostate Chieftain Revealed—Centralization of Power—Its Culmination at Midnight of the Dark Ages.

J. P. WESTBEE.

We have traced the history of the apostasy through its secret workings till it seats its chieftain in the sea of Rome as the universal bishop of the "holy Catholic church," A. D. 606.

We are about to trace this noted character through the middle or dark ages. Before entering upon that period of his history we shall consider

His Claims.

He assumed to be the successor of St. Peter in the Roman see, and, therefore, entitled to all his authority. The keys (or the power to open and bind) of the kingdom of heaven being given to the Apostle Peter, it was claimed that the line of succession, with the authority, followed that see; and as Christ gave Peter all authority, so his successor would, by right, have the same.

So soon as the keys of St. Peter are attached to the girdle of the great chieftain they become magnetic, drawing all power, divine and human, to their proud possessor.

Authority rapidly accumulated about the Roman see, it being drawn from all parts of the Christian world. All power, once in the possession of the church membership, and by them partly delegated to its humble and unpretending officiary, went up by easy grades, by virtue of the keys, to fortify and sustain the growing pretensions of its lawless centre.

The ascent, from the people to the pope, was made easy by interposing a series of inclined planes, composed of ordinary bishops, metropolitan bishops, patriarchs and cardinals.

It was soon claimed that the keys gave their possessor equal authority over kings and emperors. It was so interpreted. The "all power" given to the apostles (of whom Peter was considered chief) included civil as well as ecclesiastical supremacy.

In possession of the "all power," by virtue of the divine keys, our hero, the apostate chieftain, began to assume new modes of address and of action.

Three small kingdoms were humbled, and a triple crown on his head was the significant symbol. With the keys and the crown he is fitted for his revealing destiny.

The middle ages were well adapted to the growth and centralization of his power. An empire had given way to the rise of ten lesser kingdoms ruled by barbarian princes just emerging from the savage state. Recently converted to Christianity, they were totally ignorant of the genius of its government and of its moral precepts. They were, therefore, the easy dupes of the rising papacy.

It was also the period of the eight crusades, which continued through two centuries. Such eras of religious fanaticism, the natural outgrowth of ignorance, are well calculated to foster the development of despotism.

These monarchs very readily yielded to the divine claims of our apostate chieftain.

With these preliminary thoughts, allow us to introduce the chieftain himself. Let him speak and act, that you may the better judge.

His Words.

Pope Innocent III: "To me it is said in the prophet, 'I have appointed thee over the kingdoms and nations; to pluck up and destroy; and to build and plant.' To me also it is said in the apostle, 'I will give unto thee the keys of the kingdom of heaven.' I am, then, placed between God and man; below God, but above man. Yes, greater than man, who am to judge all men, and can be judged by none."

Again he says: "I am the spouse, because I have a noble, rich and lofty wife, the most holy Roman church, the mother and mistress of all the faithful, and which hath brought me a precious dowry—a plenitude of spirituals, and a vast extent of temporals." Again he says: "God made two great lights in the firmament of heaven; also, he made two great lights in the firmament of the Catholic church; i. e., two dignitaries, the pontifical authority and the regal power. But that which rules the day, the spiritual, is the greater light; that, carnal things, is the less. So that as much as the sun and moon differ, be it known, there is the same difference between the Roman pontiffs and kings."

Pope Urban VIII. says: "God has confided to St. Peter and his successors two swords, the one spiritual, the other temporal; the first to be exercised by the church itself, and the other by the secular powers for the service of the church, according to the will of the pope. The latter is in subjection to the former, and the temporal authority depends indispensably on the spiritual power which judges it, while God alone can judge the spiritual power. It is, then, necessary to salvation, for every human creature to be in subjection to the Roman pontiff."

Gregory VII: "In him (Roman pontiff) alone is the right of making laws. Let all kings kiss his feet. His name alone should be heard in the churches. It is the only name in the world. It is his right to depose kings. His sentence is not to be repeated by any one: but by himself alone. He is to be judged by none!"

Roman pontiffs have used the following words: "Countenance of the Divine Majesty." "All power, both in heaven and upon earth, belongs to me." "Another God on earth." "God's vicar." "Our Lord God the pope." "The power of the pope is greater than all created power, and extends to things celestial, terrestrial and infernal." "The pope doth whatsoever he listeth; even things unlawful; and is more than God."

"The pope is true God and true man, holding God's place, wherefore he hath celestial government, and he can therefore change the nature of things by applying the substance of one thing to another, and of nothing he can make something for in matters that he will have come to pass, his will is his reason, and no man may say unto him, 'What dost thou?' for he has power to dispense above the law, and of injustice to make justice."

"It is manifest that those have not erred, that the Roman pontiff can sometimes dispense with obeying the law of the apostle Paul, and of the first four councils; nay, our ancestors, men of great piety and religion, have broken and annulled many decrees of the apostles."

Cardinal Bellarmine: "Should the pope err in commanding vices, and forbidding virtues, the church should be bound to believe that the vices were good, and the virtues bad, unless she would sin against conscience."

His deeds.

He assumed all civil power. Mr. Keith says: "The Roman pontiff assumed a prerogative and exercised a power such as no race of kings ever claimed, and exalted himself above all, maintained an unparalleled ascendency, and prospered during a period which scarcely any dynasty on earth ever equaled."

Gregory VII. excommunicated Henry IV., emperor of Germany, and deposed him from all power. King John, of England, was forced to resign his crown to the Roman pontiff, and to do him homage, and to receive it as a gift from the holy see; and the pope's legate who resumed possession of it five days, trampled under his feet the money which, in token of his vassalage, was given him by the king. The emperor, Henry IV., was made to wait three days at the gates of the fortress of Canossium, in his bare head and his bare feet, with nothing out a coarse cloth over him, before Gregory VII. would grant him absolution. At the command of another pope, Henry II. of England, walked in his bare feet to do penance at the tomb of Becket. Pope Celestin dashed with his foot the crown from the head of Henry VI.; and Pope Alexander trod on the neck of Emperor Frederick I. The bull of the pope deposing Queen Elizabeth was in these words: "Him alone hath God constituted prince over all nations, and over all kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant." These declarations were after his civil power began to be consumed.

His Ecclesiastical Power.

From the decree of Phocas (A. D. 606) the Christian chieftain know no equal. By virtue of his magnetic keys he rapidly drew all ecclesiastical power to himself. He became the head of general councils; was the supreme judge of all religious controversies, and the only infallible expositor of the holy Scriptures.

After the conversion of the ten kingdoms to Christianity, the Greek and Latin tongues (there being no institutions of learning) became less popular. The German dialects were more popular. The Bible, therefore, was less known among the people. No vulgar translations were made. The knowledge of God's Word was soon limited to the learned among the priests. In the Latin division of the old empire, the services were in Latin, which soon became a dead language.

The Roman pontiff was not slow in discovering the immense leverage which this change put into his hands. He was in possession of unlimited power of control and management of the priesthood, to whom were committed the subordinate care and government of the various Christian churches. Supreme ecclesiastical power, emanating from its great central chieftain, flowed without a ripple down the inclined planes, by easy grades, to the people and up again to the same source. We measure distance with the eye only by the aid of intervening objects. So the people, looking up the planes of a graded priesthood, saw their chieftain seated on a lofty throne of unlimited power. Being taught that he occupied that position by divine appointment, they were ready to receive his interpretations of Scripture as infallible. Henceforward there was no object for any private member to study or even to read the Bible. Their creed was simply the creed of the pope, through the teachings of his obedient hireling priesthood. This head of the Christian church became the dictator of Christian morals and Christian religion. He claimed unlimited control over the Law of God; to add to, or to take from, alter and amend, and to expound them as best suited his corrupt inclinations.

His Changes of the Divine Law.

Let us compare the following laws, instituted and commanded for centuries by the papacy, with those given by Jesus and his apostles. Roman Catholics were sworn to believe and carry out the twelve following articles:

1. The apostolical and ecclesiastical traditions, and all other observations and constitutions of the church.

2. "I also admit the Holy Scriptures, according to that sense which Holy Mother Church, whose right it is to judge of the true meaning and interpretation of the Sacred Scriptures, hath held and doth hold; nor will I ever receive and interpret it but according to the unanimous consent of the holy fathers.

3. "I profess, likewise, that there are seven true and proper sacraments of the new law, instituted by our Lord Jesus Christ, and necessary to the salvation of mankind, though not all for everyone; to-wit: Baptism, confirmation, eucharist, penance, extreme unction, holy orders, and matrimony.

4. "I embrace and receive all and singular those things concerning original sin and justification that have been defined and declared by the most holy council of Trent.

5. "I likewise profess that in the mass is offered unto God a true, proper and propitiatory sacrifice for the living and the dead; and that in the most holy sacrament of the eucharist there is truly, really, and substantially the body and blood, together with the soul and divinity of our Lord Jesus Christ; and that there is made a conversion of the whole substance of the bread into his body, and of the whole substance of the wine into his blood, which conversion the Catholic church calls transubstantiation.

6. "I also confess that under one kind only is taken, whole and entire, Christ and a true sacrament.

7. "I constantly hold that there is a purgatory, and that souls there detained are assisted by the suffrages of the faithful.

8. "And, likewise, that the saints reigning with Christ are to be worshiped and invocated, and that they offer prayers for us to God, and that their relics are to be venerated.

9. "I most firmly assert that the images of Christ and of the mother of God, very virgin, and also of the other saints, are to be had and retained, and that due honor and veneration be given them.

10. "I also affirm that the power of indulgences was left by Christ to his church, and that the use of them is most beneficial to Christians.

11. "I acknowledge the holy, catholic, and apostolic Roman church as the mother and mistress of all churches; and to the pope of Rome, successor of St. Peter, prince of the apostles, and vicar of Jesus Christ, I promise and swear strict obedience."—*Trent Creed.*

We omit the twelfth article, it being similar to the first.

Many other changes were made, but these are sufficient to show the pope's unlimited control over the doctrines of Christ and his apostles.

Change in Church Government.

The apostolic churches were under the management of deacons and elders, selected from their membership and chosen by them. Their constitution was that of Christ and his apostles. Power went up from the people and returned. The apostate chieftain had converted that mild government into a great central despotism.

Change of Church Morals.

Purity of morals was inculcated by Christ and his apostles as necessary to secure future happiness. The apostasy was of an opposite character. To learn the character of the membership and of the church officiary during the period under review we must examine their chief.

Let us examine the testimony of their own historians. The forced celibacy of the priests opened the floodgates of all moral corruption.

Pope John XII. was killed in the act of adultery, by the woman's husband. Baronius says: "For one hundred and fifty years together St. Peter's chair was filled not with apostles, but with apostates, put in fraudulently by vile prostitutes, viz., Marozia, Theodora," etc. "Pope Clement V. was a public debaucher; from that time forth all discipline and religion failed among the cardinals."

St. Bernard says, "The portraiture of these times (12th century) is made up of fornications, adulteries, incests, detestable villainies, and acts of the utmost filthiness, among princes, monks, priests, nuns, and nunneries, and all orders of men."

The church or papal polluttons of the 13th, 14th and 15th centuries were described by their most able writers. Cornelius Mus, bishop of Bitanto, thus spoke publicly in the council of Trent: "There is no filthiness, however monstrous soever, no villainy, no impurity, with which the people and clergy were not defiled."

Cardinal Bembo said: "Pope Leo X. was an atheist;" and that he one day said to him, "This fable of Jesus Christ had done them good service."

Pope Sixtus IV. erected in Rome brothels, out of which a large weekly revenue was paid."

The bulls of papal indulgences were spread all over Europe. There was kept a "book of rates," in which the price for the commission of every possible sin was stated. This was properly called "the book of sin," and its author—the pope—"the man of sin."

F. Petrarch, A. D. 1336, poet laureate and archdeacon of Parma, was a man skilled in the Scriptures. He thus writes, under Pope Pius V. In a sonnet (translation):

"Out of wicked Babylon, by God's help I am gone.
From which all heaven is troubled, from whence all good is vanished;
The lodge of grief and misery, the mother of all heresy,
Well-spring of grief and fierce wrath's hospital,
The school of error, temple of heresy,
Once Rome, now Babylon, most wicked, all
With sighs and tears (would thy pinions fail!)
Thou mother of deceit, bulwark of tyranny,
Truth's persecutor, nurse of iniquity.
The King's hall; a miracle it will be,
If Christ in fury come not against thee,
Most shameless w——."

The moral pollutions of this period of the chieftain's greatest power surpass all possible description.

The extent of his power, civil and ecclesiastical, was unlimited.

The "all power" was centralized. It knew but one center—one head.

Viewing the world from the high throne of his exalted see, if he should chance to discover any power, human or divine, not emanating from his supreme majesty, the least twitch of his magnetic keys or wave of his triple crown, loosening it from its possessor, brought it to the arch apostate as a part of his divine inheritance.

And thus he sat in the most elevated position in the Christian church, through the darkest ages the world ever saw, and held over a prostrate human race, a sceptre of despotism more cruel, and self-debasing than had ever before existed.

He could go no higher, for there was no seat above him to occupy, either in church or state. Henceforward we shall view him in his downward progress, as he descends to a dishonorable old age, and to his final doom.

Prophetic Land-Marks.

The four universal monarchies symbolized by the great image, Dan. ii. 31, span all time to the judgment. Rome, the fourth, and the last of earthly dominion, is a unit in prophecy, and a unit in history. Rome is characterized by its divisions, its mutations, its dynasties, its "seven mountains," its "seven kings," its short-lived seventh, and its eighth, who is of the seven kings of Rome.

The lineage of those "seven kings" and of the eighth, who is of the seven, constitute the only clearly defined land-marks of time given in Holy Writ, spanning a space of time from 751 B. C. to the present, and having dominion under the Cæsars from B. C. 31 to A. D. 1806. The eighth, who is of the seven, who rises up out of the sea, has an associate who is the false prophet, and it is under the personal reign of this representative beast that the division of the whole Roman empire into ten kingdoms takes place, in harmony with the ten toes of the image.

This personal representation of the whole Roman empire is introduced to the world as a "vile person." His acts and deeds are so plainly written by the Prophet Daniel, that whoso readeth may run. See Dan. xi. 21-45. He is an "idol shepherd," "man of sin," the man, the number of whose name is 666. He is "the beast that was, is not, and yet is." He comes from the bottomless abyss. He is the "Apollyon" of the bottomless abyss, the "little horn," "the Antichrist," personal.

This "vile person" makes a covenant with the Jews. He breaks the covenant he had sworn to support, and for this he is called the "idol shepherd who leaveth the flock." He "takes away the daily sacrifice and places the abomination that maketh desolate" "in the holy place." The King does the same; the "little horn" does likewise. They are all identical with the "Prince that shall come," Dan. ix. 27, the "vile person" of Dan. xi. 21.

The daily sacrifice is taken away by him "in the midst of the week," "and from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand, two hundred and ninety days" to the resurrection of the dead, and eternal judgment. "The King shall do according to his will," let "king" stand for king, and dynasty for dynasty, or kingdom. Let days mean days, when God, by his servants, says days.

When the wise can crowd 2300 years into a part of one week of seven years, and "in the midst of the week" in the past in accordance with the year-day system of interpretation, then, and not till then can we understand the year-day system of interpretation.

O. T. HOUNS.

Rudolph, Pa.

BREVITIES.

There is a curious creek in West Texas, which enters a rocky gorge and runs under ground for forty miles. In some places natural wells 240 feet deep are found, through which the roaring of this subterranean creek can be heard plainly.

Last September a census was taken of the Japanese islands. The total population of the empire was 34,338,404. Of these 1,036,771 dwell in Yeddo, or, as the inhabitants name it, Tokio, in 236,061 houses, being about 4.37 occupants for each house.

There are now in this country 10 Roman Catholic Archbishops, and 66 Bishops, against 6 of the former and 27 of the latter in 1850. The number of priests was then 1,800 and of churches 1,073; while there are now 6,634 priests and 8,548 churches. The colleges have increased from 17 to 74 and the Roman Catholic population has doubled.

Mrs. Eliza Burns Everett, daughter of Robert Burns's son, died a few days ago in Bath, England. Her only child, Martha, is unmarried. The only male descendant of the poet now living is Robert Burns Hutchinson, a tea-planter in Assam, India. Mrs. Everett's husband died nearly forty years ago, and had been an assistant surgeon in the service of the East India Company.

The Pope's Piscatorial Ring is so called from its containing a stone engraven with a figure of St. Peter drawing in his net. The earliest record of its use is, according to a high Italian authority, 1265. Originally it was nothing more than the Pope's private signet for his own correspondence; but from the middle of the fifteenth century its use became reserved to the Pontifical utterances called Briefs, and has remained so ever since.

Dr. Abel, the Berlin correspondent of the *London Times*, has been lately staying with Lord Beaconsfield at Hughenden Manor. Dr. Abel is known to read and translate upwards of seventy different languages, and though a German by birth, yet his *Times* and other English writing is clear in meaning, simple in diction, and polished in style. When Lord Beaconsfield was introduced to him at the Berlin Congress, he said: "Dr. Abel, you are the author whom I have most studied."

Major-General Roberts, who commands a column of the British army in Afghanistan, has seen much service. At the siege of Delhi he won the Victoria Cross for sabring a standard-bearer and capturing his flag. During the various operations connected with the relief of Lucknow and its subsequent siege and capture, he acted as Assistant Adjutant-General. For this campaign he received a majority, a medal, and three clasps, and frequent mention.

New Hampshire reports the death of six centenarians in 1878, the oldest being 111 years of age. Mrs. Maria Beers, of Cheshire, Conn., celebrated her ninetieth birthday Jan. 31st, and there were 10 lady guests present whose ages, with her own, aggregated 900 years, the oldest being 93. The aggregate ages of six brothers and sisters living in Livingston county, this state, is 496 years, the oldest being 88 and the youngest 74. Three of the family have died, two at the ages of 80 and 81.

Among the measures which the Government of Brazil proposes to soon bring forward is one for the total suppression of the religious orders in Brazil, the pensioning of the existing monks and nuns and the application of the property to the reduction of the national debt. This property is estimated $5,000,000 to $8,000,000, and the number of religious persons pensioned would not be more than forty or fifty, most of them aged, as for years the admission of novices to profess has been rigidly prohibited.

A remarkable phenomenon occurred in the voyage of the mission bark John Williams to Gilbert Islands and Ellice's group. Captain Turpie says they sailed through a mass of pumice-stone, which he estimated at 900 miles in length and 150 miles in width. And that on some of the islands a ridge six feet high had been washed up. It is supposed that a terrible submarine convulsion had taken place. The usual currents and trade winds were reversed, so that they had to communicate with some of the islands on what is termed the windward side.

THE RESTITUTION.

S. A. CHAPLIN, Editor.

PLYMOUTH, INDIANA, FEB. 19, 1879.

WE ask our friends to punctually renew subscriptions as fast as their time expires, and to interest themselves in extending our subscription list. The success of our paper depends upon the support of its patrons.

WE tender our thanks to brother H. Heyes, of Coldihead, Eng., for the *London Times* of a late date; also to brother J. H. Wilson, of Collingwood, Ont., for a pamphlet entitled *Prophecy and the Eastern Question*, by R. Roberts, of Birmingham, England. We may place some parts of this pamphlet before our readers when we find room.

WE give place cheerfully to our brethren to express their views in regard to the fulfillment of prophecy; and the application of the prophetical periods. Some interpret these periods as symbols, while others claim that they are to be taken in the most literal and restricted sense. For ourself, while favoring the symbolical application, we have thought with a few that they might apply quite literally to a *heading up* of iniquity in the very last days in a personal Anti-Christ. We believe that some periods extend beyond the coming of Christ for his church, and that the thief like rapture of the redeemed bride is among the the events that must soon come to pass.

THE British army in South Africa met with a very serious reverse lately in a conflict with the Zulus with whom England is enlarged in war. An advance column of the British army was confronted by a force of 20,000 Zulus near the river Tugela and nearly annihilated. The Zulus are found to be more formidable than the military authorities in England expected. They were armed with breech-loaders, well-drilled, and fought courageously. The colonists are endangered by this reverse, and the misfortune causes considerable anxiety in Britain. We append an account of this African race from a colemporary journal.

New York Times: The Zulus or Amazulus, with whom the British in South Africa are again involved, as savages and civilized people are ever liable to be, are a portion of the Kaffir race inhabiting Natal and the region northeast of it. They are far more amiable than the Kaffirs proper, less warlike and rapacious, more industrious, more inclined to the ways of peace and civilization. They are naturally social, cheerful, light-hearted, genial affectionate, constant, but very passionate, if aroused, and extremely fierce in battle. As a rule, they are remarkably chaste, for savages, being free from many concupiscent sins of the East and even of Europe. Of inconsistency they have much, and they are so subject to the sway of their objects that their good impulse cannot be counted on. Chaka, Dingaan, Moselikatze, and other of their fell tyrants devastated all Southeastern Africa until put down by the fatal rifles of the Dutch boers, to whom, with their naked bodies protected only by ox-hide shields, they could offer no effective resistence. The principal Zulu tribes are the Amazul, Amatuta, Amazwazi and Amatabele. The last under Moselikatze have emigrated far to the north, where they were found by Livingston nine or ten years ago—and are variously estimated at 500,000 to 2,000,000 or more, though they probably number at present over 1,000,000. Many efforts have been made to convert them to Christianity, and not without considerable apparent success; but, like other untamed races, they seldom stay converted.

Later news sums up the loss of the British at about 600, on the part of the English and colonial troops, with a large loss of amunition and war material, and, on the part of the Zulus, at a number raging from 1,000, to 2,000. A force of 7,000 men, composed of infantry, cavalry and artillery, with a company of engineers, has been ordered to be sent from England, and the viceroy of India has been telegraphed to send reinforcements immediately.

THE plague seems to be spreading in Russia notwithstanding the efforts of the authorities to restrain and limit its ravages. Unfortunately, advices from the interior state that there is a condition of general unhealthiness and free disposition to the epidemic existing. The small-pox and typhus fever are also spreading with deadly effect in certain localities of the Empire. If some accounts are true, hundreds of bodies have been suffered to remain unburied, and the most intense alarm is manifested at the progress of the terrible malady. The different governments are endeavoring to guard against the introduction of the plague. The President of the Board of Health at Rome predicted that if the plague were to penetrate Europe, it would destroy one-third of the population. Whether an exaggeration or not, we recollect to have read it stated that nearly one-half the inhabitants of the world perished in one of its former terrible visitations. Some additional idea of its prevalence and destructive effects in ancient times may be learned from the following extract:

THE ANTIQUITY OF THE PLAGUE.

The plague is one of the oldest things under the sun. According to Petavius, it ravaged the whole known world in 767 B. C. In 754 B. C. it made terrible havoc in Carthage, and the people, deploring the anger of the gods, offered up their children as sacrifices. Thucydides has left a graphic description of the plague which raged in Athens in 430 B. C., and which extended over Egypt and Ethiopia. In the eighteenth year of the Christian era Rome was depopulated at the rate of 10,000 daily. Three centuries and a half later the plague appeared in Britain, where the living were not able to bury the dead. There is little reason to doubt the statement that 200 persons perished daily in London during the epidemic which raged in 1349, and which prevailed throughout Europe. In 1478 more persons perished in England of pestilence than had died in fifteen years of continued war. At various periods of it history London has suffered terribly from plague. More than 20,000 persons perished in 1593-4, and more than 35,000 in 1625. But it was not until 1665 that the city learned what a scourge the plague might become. A moderate estimate says that 68,596 persons perished, while other authorities state the number at 100,000. Since that period England has been tolerably free from the plague, but it has carried off 30,000 persons in Persia, 300,000 in Egypt, and 60,000 at Marseilles at one visitation.

From Brazil, South America, the later news is scarcely less sad and painful than from Europe, as the following item will show:

RIO JANEIRO, January 12.—In addition to small-pox deaths in Ceara at the rate of 70,000 to 80,000 per month, a telegram announces the appearance at Fortelezs, the capital, of a deadly plague, characterized by black spots, and by which the president's wife had died. The Government sends off today ten doctors to investigate, at the salary of $1,000 per month each.

As this epidemic may prove a most fearful calamity, we append an account of its first appearance in Russia.

The origin of the plague which is now making such terrible ravages in Russia is clearly traced in the Astrakhan correspondence of the *Golos*. The epidemic appeared in the Cossack village of Vetlyan Stanitza soon after the return of two Cossack regiments from the war in Asia Minor, and was very likely brought over with their old clothes and rags. It is well known that there were many cases of typhus in these regiments during the war, but it has also been ascertained that during their return homeward no one was attacked by the disease. Prior to their homeward march the Cossacks' clothes and other effects were disinfected and well smoked; but probably the men did not expose all their rags and booty to that process, and thus many articles remained infected. The report regarding the appearance of typhus was received by the Cossack authorities toward the end of November. An army surgeon was at once dispatched to Vetlyanka. He returned with the news that there was no typhus, but that there were slight attacks of ague and fabricula. Several days passed by, when suddenly news was brought of frightful mortality in the Stanitza. From fifteen to twenty persons died every day, among a population of 600. By December 10 the mortality had increased. There died, among the rest, the doctor of the Astrakan regiment; the priest met with the same fate, his wife and children running away from fear; several of the local chiefs were also attacked. The Cossack population were seized with a panic; they ceased to approach the sick, and feared to bury the dead. It is reported that the dead bodies lay for days in the streets, with a slight covering of hay thrown over them. At last the inhabitants reached the conclusion that the disease was not typhus, but the plague.

Are Dr. Knapp's predictions in regard to "Perihelion and Pestilence" going to be realized?

Perihelia of the Great Planets.

There is considerable interest felt by many relative to the nearly simultaneous perihelia of several of the Great Planets belonging to the Solar System. To be satisfied that an event of this kind was to occur about 1881–1882, we addressed a note to Prof. S. Newcomb, of the Nautical Almanac Office of the Navy Department, Washington, D. C., inquiring whether the Great Planets would actually be at their nearest approach to the sun at about the above dates, and whether a similar event had transpired during the last 2000 or 3000 years. We copy his reply of Feb. 10, 1879:

Dear Sir:—The planets Uranus and Neptune are both in perihelia about the years 1881–1882, but no others except the inner ones which, of course, are in perihelion every year or two because their times of revolution are so short. The question whether there has been a like occurrence during the past two or three thousand years is difficult to answer, because if we come down to mathematical exactness the relative positions of all the planets together never repeat themselves, so that we might say that every day the relation of the planets is one that never occurred before. But I see nothing remarkable in the two outer planets being simultaneously at perihelion.

Yours very respectfully,
SIMON NEWCOMB.

S. A. Chaplin, Sup't Naut. Alm.
Plymouth, Ind.

From the last number of the *Bible Banner* we extract the following correspondence on the same subject, which will explain itself:

THE COMING PERIHELIA OF PLANETS.—LETTER FROM PROF. HALL, OF WASHINGTON.—BY C. COLEGROVE.

Considerable interest, and very properly and naturally, has been felt upon the question of the alleged coming concurrent perihelia of the four great planets, Jupiter, Saturn, Uranus, and Neptune. I have even seen the fact of such a grand planetary phenomenon denied. Wishing to obtain some decisive and conclusive testimony on the question, I wrote to Prof. Asaph Hall, of the Naval Observatory, at Washington, whom I had the pleasure of meeting at his post, a few years ago, and who has since attained a world-wide eminence from his discovery of the moons of Mars. Appended is his letter of reply which will be read with interest.

NAVAL OBSERVATORY,
WASHINGTON, D. C.,
Jan. 19, 1879.

DR. COLEGROVE—*Dear Sir:* In the following table I give the longitudes of the perihelia of the four outer planets, and their longitudes as seen from the sun. You will see that there is a near approach of all these planets to their perihelia in 1880 and 1881:

Longitude of Perihelion.	*Mean Long. of P.*	*Date.*
Jupiter, 11° 51'.9	11° 46'.8	1880, Sept. 5
Saturn, 89° 6'.1	90° 7'.6	1881, Dec. 1
Uranus, 169° 16'.2	169° 18'.0	1881, Dec. 3
Neptune, 47° 11'.2	47° 21'.2	1880, Oct. 4

You will see that Jupiter passes his perihelion 1880, Sep. 9, about, but Saturn is not up to perihelion by 50 deg. on Dec. 1, 1881. Yours truly,
A. HALL.

The above table will be convenient for reference, and is therefore well worth preserving.

Sentinel, N. Y.

From the table furnished by Prof. Hall it will be seen that Jupiter arrives at perihelion something more than a year before the perihelia of the two outer planets Uranus and Neptune. As to Saturn, it will not come to perihelion till about the last of Dec. 1885, as it is 50.6 deg. behind this point Dec. 1, 1881, as shown by Prof. Hall. The following estimate will show this. Saturn moves through 12.2295 deg. of longitude in one year. By dividing the difference of arc between the longitude and the point nearest the sun by

$$\frac{50.6000 \text{ deg.}}{12.2295 \text{ deg.}}$$

this annual motion we obtain 4.14 years nearly. By adding this number to 1881, we have Dec. 1, 1881+4.1—Dec. 1885 plus a fraction, giving, as a rough estimate, about the last of Dec. 1885 for the perihelion of Saturn. So that during 1880–1881 Jupiter, Uranus and Neptune come to their perihelia, and in 1885, Saturn also reaches the point in his orbit nearest the sun.

To compute the exact time of a planet's perihelion by allowing for inclination of orbit, acceleration and retardation, and secular variation requires a very competent knowledge of astronomy. But to make an approximate estimate is not a matter of so very great difficulty for a person of fair mathematical attainments. We illustrate how this may be done in the case of Jupiter. Taking for our epoch, January 1, 1850, mean noon at Paris, Jupiter's longitude was 160 deg. 1 min. 20 sec., and the longitude of its perihelion was 11 deg. 54 min. 53 sec. Now, Jupiter performs a revolution around the sun in 4332.5848212 mean solar days. By dividing this number by the time of the earth's annual revolution

$$\frac{4332.5848212}{365.2563744}$$

365.2563744 days we obtain a quotinet of 11.8617 as the number of years required for one complete revolution of Jupiter around the sun. Now, by subtracting the longitude of Jupiter from 360 deg. we have 360 deg.—160 deg. 1 min. 20 sec. = 199 deg. 58 min. 40 sec., which is the angular distance for the planet to pass over to complete a revolution. Then, to reach the perihelion point, it must pass over a still further space of 11 deg. 54 min. 53 sec, which add to the last number and we have 199 deg. 58 min. 40 sec. + 11 deg. 54 min. 53 sec. = 211 deg. 53 min. 33 sec. Now, the angular motion of Jupiter in longitude in one year is 30 deg. 20 min. 32 sec. By reducing to decimals, and dividing we have

$$\frac{211.89259 \text{ deg.}}{30.3422 \text{ deg.}} = 6.9834 \text{ which is}$$

the number of years from the epoch chosen before Jupiter comes to the perihelion. We then have by simple addition

1850	
+	6.9834
	1856.9834
+	11.8617
	1868.8451
+	11.8617
	1880.7068

so that taking our elements for calculation at the epoch Jan. 1, 1850, we find that Jupiter is in perihelion in 1856, 1868 and 1880. By changing the last decimal to days we find that our rough estimate gives Sept. 16, 1880, which is only six days later than made by the accurate estimate of Prof. Hall. A similar process might be employed in calculating the perihelion of the other planets. We may add that our earth is at its perihelion point in December of each year. We also remark that Jupiter and Saturn will be in the same quarter of the heavens early in 1881, a few months after Jupiter leaves its perihelion, an event taking place only once in twenty years. Whatever may take place the combination of circumstances in regard to the position of the planets about 1880,-1881-1885 is very remarkable. We take an article from the *Advent Review*, ably published in the *Providence Journal*, which foreboades a sad state of things in the near future:

It seems unnecessary to have incurred the expense and trouble of a commission to investigate the causes of the pestilence that raged during the last summer in the Southern States, when astronomers tell us that the yellow fever was only a premonition of the dire calamities to be expected from physical disturbances shortly to be initiated. The four great planets of our solar system, Jupiter, Saturn, Uranus and Neptune, have a mighty influence in the solar economy, even though they revolve at immense distances from the center of the scheme. When one or more of these planets are at their nearest point to the sun, great disturbances are sure to take place from the increased attraction of the masses upon each other. Agitation on the solar surface is reflected to the system's remotest bounds, and our planet bears witness to the solar outburst in terrific storms on land and sea, long-continued drought, failure of crops, and consequent disasters, and pestilence in myriad forms. Jupiter, being the largest and nearest of the giant brotherhood, prodness the greatest disturbance. So well is this fact established, that the sun's maximum year for spots and general commotions is coincident with Jupiter's nearest approach to his surface. Many observers will remember the last recurrence of this period about 1869, when brilliant auroras illuminated the heavens, rosy protuberances flashed from the sun's photosphere, and huge spots dotted his disc; while evidence of intense excitement were visible on the Jovian surface, and terrestrial tempests, hurricanes, and all manner of physical ills, bore evidence to the malignity of the celestial conjunction.

It takes Jupiter less than twelve years to complete a revolution around the sun, Saturn a little less than thirty years, Uranus about eighty-four years, and Neptune about one hundred and sixty years. The year of maximum sun-spots coincident with Jupiter's perihelion is looked upon as an epoch when all manner of evils afflicting humanity may be anticipated, and this direful period is near at hand.

A much more lamentable period is also near at hand; one of those eras that occur at intervals counted by thousands of years is about to take place. The four great planets reach their perihelia very nearly together, and the mighty planetary quartette will pull upon the sun with one accord. They will be at their nearest approach in the year 1880, or soon after, and the influence of their unwelcome union may continue for several years. Such a conjunction of forces has not occurred since the Christian era. What will the sun do, with his blazing surface tossed into such fiery commotion? What will the earth do as she responds to every troubled pulsation of the great luminary? There is a fearful prospect ahead, and it may be that the pestilence of last summer was but the shadow of events to follow in its train. There is nothing for poor mortals to do but to take wise precautions, and await results. Seed time and harvest have not yet failed, and the time for the earth's destruction will not occur in the present generation.

A careful observer announces that the perihelia of three of the great planets took place at the same time in the sixth and also in the sixteenth century, and that the epochs were marked by the occurrence of the most pestilential periods on record. Every sensible person will understand that when Jupiter, a planet whose volume is thirteen hundred times that of the earth, reaches its perihelion, being then forty-six millions of miles nearer the sun than when in aphelion, the increased attraction must create a commotion in the sun's seething mass, as well as in the chaotic elements of the planet. It is just as certain that our atmosphere and temperature will be disturbed, and that the disturbance will be unfavorable to health and prosperity. In the same way it will be seen that the coincident perihelia of the four great planets will vastly increase the outward influence. This period we shall enter upon before another year closes, and we can only trust that science and observation will do their best to avert the calamities threatened by the malignant influence of the sun and the four remotest members of the system.

As the Scriptures connect fearful pestilences with the closing times of our present dispensation, and as many believe planetary disturbances occurring at the times of nearest approach to the sun affect the physical conditions of our earth, and atmosphere in all that relates to health; we give our readers the scientific aspects of this question so far as the phenomena themselves are concerned. The future may make this a topic of interest and we recommend to our readers to preserve this paper for future reference.

SENTENTIOUS PARAGRAPHS.

Light is sown for the righteous.

False fears bring true vexations.

Afflictions are God's polishing brushes.

Religion is the best armor a man can have, but the worst cloak.

The "lower orders" are those who do nothing for the good of mankind.

F. W. Robertson: The Christian life is not knowing nor hearing, but doing.

Dryden: Truth is the foundation of all knowledge, and the cement of all societies.

Fuller: A guilty conscience is like a whirlpool, drawing in all to itself that would otherwise pass by.

Sir Philip Sidney: They are never alone that are accompanied with noble thoughts.

To thee I turn.
When sorrow droops the wing.
And winter has no spring.
And every stream is dry
That ran in gladness by:
To thee I turn.

We trust as we love, and we trust where we love; if you love Christ much, surely you will trust him much.

In a list of your friends, be sure the Lord stands first. But in the list of enemies, let self have the first place.

I do not know when the last hour will come,
Whether to-night or in a coming day—
I only know that He who brings that hour
Will take its anguish and its fear away.

If we wish our children to revere high things—things simple, and pure, and lovely, and of good report—we must set them the example.

Sincerity is speaking as we think, believing as we pretend, acting as we profess; performing as we promise, and being as we appear to be.

Gladstone: Duty is a power which rises with us in the morning, and goes to rest with us at night. It is co-extensive with the action of our intelligence. It is she shadow which cleaves to us, go where we will, and which only leaves us when we leave the light of life.

Daniel Webster: Religion is the tie that connects man with his Creator, and holds him to his throne. If that tie is sundered or broken, he floats away a worthless atom in the universe—its popular attractions all gone, its destiny thwarted, and its whole future nothing but darkness, desolation and death.

"The day of re-appearing! how it speeds!
He who is true and faithful speaks the word;
Then shall we ever be with those we love,—
Then shall we be forever with the Lord.

The promises of Jesus are not to us like the legacies of one long dead; they are not the words merely of a great philosopher, like the Grecian sage, whom death has severed from all personal contact with our modern life. They are the assurances of a living and present though unseen friend; and when so accepted, they are full of power.

Bailie: True faith is the soul's outward, not its inward look. The object on which it fixes its eyes, is not the heart's ever-varying frames and feelings, but the never-varying Christ. If you would be sure of your path at night, you do not look down to the ground at your feet, but away to the light in the window, that shows clearly the way to your home.

What is a year? 'Tis but a wave
On life's dark rolling stream,
Which is so quickly gone that we
Account it but a dream.
'Tis but a single earnest throb
Of Time's old iron heart,
Which ticks—now, and strong as when
It first with life did start.

SELECTIONS.

(Christian Union.

The Protestant Movement in France.

At a recent meeting of the National Club in London, some deeply interesting facts were developed as to the progress of vital religion in France. The population of that country, it was stated, is about 36,000,000, of which 1,000,000 are Protestants and 5,000,000 Ultramontanists, while the remainder, though nominally Catholics, are really destitute of all religious belief. Since the Republican victories of a year ago, when religious liberty became an established fact, a decided movement has prevailed all over the land toward Protestantism. That under the direction of M. Reveill and at Bourg, in the department of Ain, we have already mentioned. In the Central Department of Allier there are three towns; Commentry, Montlucon and Dezenet. Ten years ago there were about sixty Protestants in this district, now there are nearly a thousand, almost all of them proselytes. At Montargis, in the neighboring department of Loiret (the birthplace of Admiral Coligny), one year ago there were between forty and fifty Protestants. Now there are 150, the largest portion being proselytes. At Chateauroux, le Indre, a Roman Catholic officer was buried with all the pomp due to a faithful and wealthy son of the church. In his will was a clause expressing a desire that his fellow-townsmen should possess a Protestant place of worship, for the building of which he left the necessary funds. At Pouilly-sur-Loire, near Saucerre, are now three congregations of eight hundred proselytes. The neighboring town of La Marche contains one hundred and fifty proselytes. The Reformed Church of France receives aid from the state wherever there are not less than two hundred Protestants possessing a place of worship of their own. When such aid is given it may therefore be concluded that the movement is of a permanent character. Thus, quite recently six hundred Protestants in Fresnoy, in the north, have been adopted by the state. At Valenciennes, where twenty years ago there were only forty Protestants, there is now a church of two hundred and fifty receiving a grant from the state. At Lyons, with its, 350,000 inhabitants, the very metropolis of Romish intolerance, reigning side by side with skepticism and atheism, three mission rooms were opened on the 17th of November. The meetings are described as crowded, and remarkable for order and attention. An ouvrier said, with tears, "Never in my life have I heard the truth thus explained. My conscience answers to it. This is what I want." From the South and West the same encouraging reports come. In Paris the meetings of Mr. MacAll are conducted in twenty-two mission stations with an average weekly attendance of 8,000 adults. Already they have worked a surprising change in the order and morality of some of the worst districts of the city. The intelligence of the French people in religious truth is perhaps best witnessed by the fact that in the Trocadero, during the Exhibition, 1,500,000 copies of the Gospels besides 20,000 Scripture cards and 3,000 Testaments and Bibles were distributed to grateful recipients.

NEWS ITEMS.

Arequipa and Iquique have been violently disturbed by earthquakes, and the people were much agitated. Although little damage was done in the above named places, fears are expressed of disaster at other points.

A dispatch from St. Petersburg says the government of Tzaritzin will be divided into three districts, with a special representative of the medical staff at the head of each. The quarantine line of Saratoff will be extended eastward as far as Peischil, thence to the Orenburg frontier, and westward from Iwanoka to the Don frontier. General Melikoff has been given absolute power and command of all the troops and authorities within the military cordon.

A Vienna dispatch says the Burgomaster of Vienna urges the government to sanction cremation as a precautionary measure against the plague.

London dispatches say the *Novoe Vrenga* reports that the plague has appeared in Bessarabia.

In the House of Lords to-night the Duke of Richmond, Lord President of the Councils, stated that England had asked permission of Russia to send physicians to investigate the plague. The Privy Council had, he said, ample power to enforce quarantine at a minute's notice, but he did not believe England was endangered.

The *Times'* Constantinople special states that General Todleben informed one of the Ambassadors that Roumelia and Bulgaria henceforth will be rigorously separated. Governors Dondoukoff and Stolipen will both be placed under the moderating control of Prince Lobanoff, Russian Minister.

Major Generals Crealock, Newdegate and Marshall are ordered to the Cape.

The *Daily News'* Berlin dispatch says: "If Bismarck dissolves the Reichstag, as he is universally expected to, he will obtain an overwhelming majority for protection in the ensuing elections."

A dispatch from Constantinople says: About thirty Turkish officials have already gone to Adrianople. The first Russian retrograde movement on a large scale is fixed for the 15th inst.

POETRY.

Immanuel's Land.

The sands of time are sinking,
The dawn of heaven breaks,
The summer morns we've sighed for,
The fair, sweet morn awakes.
Dark, dark has been the midnight,
But day-spring is at hand;
And glory, glory dwelleth
In Immanuel's land.

The signs in heaven thicken,
The nations are distressed,
Men's hearts for fear are failing—
The ocean cannot rest,
But amid the foaming billows,
And wrecks upon the strand,
We hail the glory dawning
In Immanuel's land.

Old Babylon has fallen,
With Medo-Persia's throne;
The Grecian horn is broken,
And Rome is almost gone.
But another King is coming,
With His bright, angelic band,
To take the throne of David
In Immanuel's land.

A land of milk and honey,
Where all is bright and fair;
And naught unclean or hateful
Can ever enter there.
Lord, hasten thine appearing,
And on Mount Zion stand,
And reign in all thy glory
In Immanuel's land.

COMMUNICATIONS.

The One Hope.—No. 7.

THE PROCRASTINATOR'S HOPE.

His hope is that there is a better time coming: therefore he says, "I will not now repent, but will wait awhile; when I get through sowing my wild oats will be a good time; in fact, that will be *soon enough*. I do not intend to die or go to the judgment without repentance, any more than any one else; but then I am so giddy yet. It seems to me as though it would be all of no use for me to try to be so gloomy and get religion now."

By those last words of yours, Procrastinator, I am inclined to believe you have received a wrong education relative to a practical life of Christianity, or what constitutes true religion. It is not to appear unto men of a "sad countenance." It is not anything of this kind that any man ever did or commanded to be done, but it is "to hear the word of God and do it." Do you think you are too young and wild to do that now by a conformity to his will as expressed in his Word?

"Well, no; but then—"

Well, what then?

"Why, that puts a different look upon the whole subject, I admit. 'To hear the Word of God and keep it.' To hear, I suppose, means to believe, and to keep or do means to practice it in one's life, does it not?"

That is all, sir; and that you can do now just as well as to-morrow or at any other time; in fact, your course is contrary to the Word of God, in every place, for that says, "Now is the day of salvation;" and again it says, "But now commandeth all men everywhere to repent."

"Does that not mean men in the sense of those who have arrived at maturity?"

I suppose the word men in the passage quoted means all classes of mankind. If you think you are not included in that text, being too young, I will quote another from the wise man, Solomon, "Remember now thy Creator in the days of thy youth, while the evil days come not." Procrastinator, you are wrong. You and Solomon do not see alike, for he sees in the future for you evil days, and you see a better time ahead. Is not this good time which you say you see a delusion which some power outside of yourself has infused into your mind in order the more easily to decoy and deceive you? Think, now; suppose you wished to deceive your fellow; how would you approach him? Would you roughly tell him all the sober facts? or would you speak gently to him, and by flattery and false, hollow promises decoy him to the goal of destruction, and by this means get him where he could not recover himself or be saved from ruin?

Procrastinator, beware of Satan's delusions. He is seeking whom he may devour still, and is seeking your destruction. I will illustrate your condition. Suppose you, in company with many others, were now enjoying one of the Southern beautiful walks. In the company is a child of tender years. In the course of your rambles you pass through a fine and shady grove. Suddenly the whole company is startled by the scream of this child, calling for help. What is the matter? Behold! a great snake has been concealed in the branches of a tree in this beautiful grove, and has thrust itself down and caught the child. The child becomes pale with terror. See! the snake winds its long body around him, drawing it tighter and tighter. If help does not come soon, the child will be killed. If in this case one in the company should loiter and delay, and say, "Wait! there is plenty of time. We can stop to enjoy this scene here, and that beauty there, and rescue ourselves and the child afterward," what would you think of such reasoning? Surely the risk is too great for such delay. So in your case, Procrastinator, whoever you may be. Satan, your adversary, has endeavored to engross the mind with the beauties of the way and the promise of the future, knowing that if he can entice the young to put off their repentance once, it will be easier the second time. He knows, also, that the evil days come as man advances in life, and that the Word of God says, "Train up a child in the way he should go, and when he is old he will not depart from it."

Ah! Procrastinator, God's adversary and yours is seeking your destruction, and therefore he will entice you to put off your repentance, and wait till later years, when he tells you it will be easier and more congenial to your animal nature and involuntary flesh. But Paul says this same animal nature is not and never will be subject to the law of God otherwise than by coercion, and by beating the carnal flesh which is thus by compulsion put under and kept under. The earlier in life it is begun, the easier it will be accomplished, but the longer it is delayed, and the flesh indulged by sowing wild oats as you have proposed, the harder it will be. "If ye live after the flesh," says Paul, "ye shall die," "but if through the spirit (of obedience to God ye do obey him) ye shall live."

Procrastinator, what a false and delusive hope is yours! Only see! it centers in a better time than now, which is God's only time, and is characterized by what is pleasing to your worst enemy, the devil, and by your doing just what he wishes you to do, i. e., delaying your repentance until it shall be so difficult for you to reform your life that at last he may see you destroyed with him in the lake of fire to which he knows himself to be already doomed. He does not mean to be cast in alone, therefore, he wishes to deceive others and so be the cause of their failure of the kingdom of God as he has already failed, and he, thereby, not go to destruction in the lake of fire alone.

Procrastinator, fly as from ruin's brink, before "the evil days draw nigh," and repent now. C. F. SWEET.

The Holy Spirit.

My whole heart is with what Bro. R. Wilson has written on this subject in THE RESTITUTION. But my object in writing is to present a thought that had occurred to my mind with regard to what has been said.

It seems to me our brethren who oppose Bro. Wilson's views are overconscious in always applying the phrases that speak of the Holy Spirit, in their most literal form. On other subjects they admit of figures of speech; but on this they seem to deny anything of the sort. Everything else, no matter how plain, must succumb to this particular tenet—the figures must all apply on the other side of the question. They overlook the fact that the things of the Spirit may be spoken of as the Spirit itself. We sometimes say a man sets a good table when we mean the things of the table; so the word "Spirit" may be used to represent the things of the Spirit. Such expressions as, "The Gospel is the power of God unto salvation to every one that believeth;" "I commend you to God and the word of His grace, which is able to build you up and to give you an inheritance among all them which are sanctified;" "Sanctified by faith that is in Me;" "The word of God. . . . . which effectually worketh also in you that believe;" "Now ye are clean through the word which I have spoken to you;" "It pleased God by the foolishness of preaching to save them that believe;" and many like expressions, are so curtailed in their meaning as to lose almost their entire force. The power that is here applied to the word of God, by Bro. Wilson's opposers is applied to the Spirit. But to my mind, there can be no force in the expressions I have quoted, if, as these brethren say, the Spirit does the effectual work—the power of the word is lost if such is the case.

But our views are objected to, for they say "the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, for they are spiritually examined."—Disc. And this, they say, means that the Spirit must impress the meaning upon the heart. But how did they ascertain the truths in the days of the Apostles? how were they spiritually discerned at that time? "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily whether those things were so," Acts, xvii. 11. How different from the teachings of to-day! They received the word with all readiness of mind; not, the Spirit softened the heart to receive it. They searched the Scriptures daily whether those things were so; not, the Spirit impressed the meaning on the heart. The Spirit operated upon the Apostles to aid them to speak, but not on the hearers to receive and understand the word. Peter says: "Grace and peace be multiplied unto you through the knowledge of God and Jesus our Lord, according as His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of *Him* that hath called us to glory and virtue," 2 Peter i. 2, 3. All things coming through knowledge does not look much like part of them coming some other way.

In Rom viii. we find where the apostle calls the things of the Spirit, the spirit; and in Acts ii. 38, the same thought is carried in the expression there used, although the more complete fulfillment of the promise will be the gift of the Holy Spirit at the rapture of the saints; nor do I dispute but that the reception of the Holy Spirit in the apostles' days was, in a measure, intended in the text; but the foremost thought, at this time, looks to the time to come. I believe 1 Cor. iii. 16, and vi. 19 bear the same thoughts; but the main one is the prophetical. Gal. iii. 2 will consistently admit of the same interpretation as those in Rom. viii., yet to the church at that time it meant more than this. All these Scriptures must be framed to apply to each state of the church.

One question: If the Spirit operates other than through the word in these days, why is there so great a diversity of opinions? why does it teach one that the soul is immortal, and another the opposite? why does it teach one class no probation after the Lord comes, and another class directly opposite? If we say they are not as honest as others, it seems to me we judge without knowledge. Oh! consistency is, indeed, a jewel! But the Spirit is not if it teaches confusion.

By the things of the Spirit I mean all that the spirit teaches relative to our salvation, including the fruit of the Spirit. Gal. v. 22. There are things of the Spirit because the spirit produces them, the word being the means used. But all are not always meant or prominent; sometimes the promises, sometimes the commandments, and sometimes that which is produced. A little discrimination is all is needed.

But I have written much more than I intended, and, I fear, have presented more than one thought; yet all in love. Pardon the digression.

S. H. REEVE.

Will all the Unjust have a Resurrection?

Ed. Restitution:—Will you please try and give room in the paper for a few lines on the above subject? I see one brother of the faith claims that the wicked will never be resurrected, and another brother of the same faith proclaims that the wicked will have a resurrection. I wish to give a few ideas in regard to the subject. Paul says whosoever shall call on the name of the Lord shall be saved.

How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? Brethren, do you not believe that thousands and thousands have died that have not not even heard of the Gospel of Christ? Now, the question arises, how can they believe in the Gospel plan of salvation when they never had a chance to hear of the truth as it is in Christ? Did not Adam have an opportunity to live forever? Did not the antediluvians have an opportunity to accept the Gospel, and also the Sodomites? As these all rejected the truth, on account of their rejecting they cannot have life again. Proof, Prov. xxi. Solomon the son of David says, "The man that wandereth out of the way of understanding shall remain in the congregation of the dead." Deu. xii. 2, Daniel says, "Many (not all) that sleep in the dust of the earth shall awake to everlasting life, and some to shame and everlasting contempt."

Now, brethren, remember that I do not speak as one that claims to know it all, for it is not so. I am seeking after the truth, and nothing but the truth. I merely state here what I believe to be the facts in the case, and will say, as all Christians should say, that I proclaim these facts with the spirit of Christ. I believe this class that Daniel mentions here are a class that never has had an opportunity to hear the Gospel way of life, and when they do have an opportunity and then reject the plain teachings of the word that this is the class spoken of by Daniel, and this is the class in my mind, that will die the second death from which there is no life. Isaiah lxv. in speaking on a class that are on probation during the restitution age, says the sinner will live to be a hundred years old, and then if he don't repent he will be accursed.

Now, the wise man says, "he that wandereth out of the way of understanding shall remain in the congregation of the dead." But as concerning the class that never have heard of the blessed plan of salvation, I must say that I believe they will have a resurrection. Infants and all that never did hear the truth, will be on probation during the thousand years which constitutes the times of the restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began. Mich. 4, "For the law shall go forth of Zion, and the word of the Lord from Jerusalem. And he shall judge among many people." Job xxxvi. 12: Job says if they obey and serve him they shall spend their days in prosperity; but if they obey not, they shall perish by the sword, and they shall die without knowledge. As Paul says, how can they believe in whom they have not heard.

Brethren, I will submit the subject to minds that can comprehend God's word in a deeper sense than I can. Let us study to show ourselves approved unto God, rightly dividing the word of truth. Yours in hope,

E. O. NELSON.

Galva, Ill.

Is Sodom to be Restored.

After reading the very interesting article from the *Scientific American*, I was confident that somewhere in the prophets I had read of the restitution of Sodom. Not having a concordance, I examined all the prophets from Isaiah to Malachi, and could not find what I was sure I had seen. On a second examination by daylight I found it in Ezekiel xvi. from forty-eighth verse to the end of chapter. I quote a verse or two, and ask those interested to read the whole. "When thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate. . . . . Nevertheless, I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant. Then thou shalt remember thy ways and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger; and I will give them unto thee for daughters but not by thy covenant," &c. O the depth of the riches both of the wisdom and knowledge of God!

CHAS. BOARDMAN.

SELECTIONS.

[Chambers' Journal.]

Some Wonderful Examples of the Power of Memory.

An individual well known in London by the name of "Memory-Corner Thompson," was remarkable for an astonishing local memory. In the space of twenty-four hours and at two sittings he drew from memory a correct plan of the whole parish of St. James. This plan contained all the squares, streets, lanes, courts, passages, markets, churches, chapels, houses, stables, angles of houses, and a great number of other objects, as walls, parapets stones, trees, etc., and an exact plan of Carlton House and St. James Palace. He made out also an exact plan of the parish of St. Andrew, and offered to do the same with that of St. Giles, St. Paul, Covent Garden, St. Clement, and Newchurch.

If a particular house on any given street was mentioned, he would tell at once what trade was carried on in it, the position and appearance of the shop and its contents. In going through a large hotel, completely furnished, he was able to retain everything and make an inventory from memory. He possessed a most mechanical memory, and he could, by reading a newspaper over night, repeat the whole the next morning. He died in February, 1843, at the age of 86. Mr. Paxton Hood know a man in London who could repeat the whole of Josephus; and William Lyon, like Thompson, could read the *Daily Advertiser* every night and repeat it word for word the next morning.

Mithridates, King of Pontus, had an empire in which two-and-twenty languages were spoken; yet it is asserted that he had not a subject with whom he could not converse in his own dialect. But in later times the royal linguist has been eclipsed by the late Cardinal Mezzofanti, who died in 1849. He had a wonderful memory for the retention of words, and with a grammatical intuition which has never been properly explained. He went on acquiring languages till, at the age of 70, he could converse in upwards of fifty, besides having an acquaintance with at least twenty more.

He was at home in both of the dialects of the Basque language, the most difficult dialects of German; with Englishmen he never misapplied the sign of a tense. Besides the foregoing, he was so far master of at least one Chinese dialect that he delivered a set speech to Chinese students at the Vatican. So conversant was he with all the dialects of each tongue that he could at once detect the particular country, province or district to which the speaker belonged.

He himself was upon several occasions mistaken for a native of totally different countries. According to his own words, as related to his friend Cardinal Wiseman, his method of studying a new language was to read straight through the grammar, and when he had arrived at the end he was master of the whole. He never forgot anything he once heard or read.

East of the Jordan.

The Palestine Exploration Society is proceeding finely in the use of the rich material it has already secured. The American Society undertook the survey of the territory east of the Jordan, and have finished five hundred square miles, to which space they have registered and entered 247 new names of sites not found on any previous map. Of these, no less than fifty are new identifications of historic sites made by Dr. Selah Merrill. These splendid and important results are now drawn out on a map in thirteen sections, the whole map being eleven and a half feet long by six and a half feet wide, handsomely executed by R. Meyer, Assistant Engineer of the Palestine Exploration Society.

This map has been sent to London for publication with the map now being issued, by the British Society, of the west side of the Jordan.

The Rev. Dr. Hitchcock, of the N. Y. Union Theological Seminary, under whose intelligent care this work has been prosecuted, is to be congratulated on its wonderful progress, and we wish that our Christian men of wealth could see the importance of giving him the means to complete the work so auspiciously begun.

A Highway There.

The Governor of Syria has called a railroad convention at Damascus, of the more prominent men of Syria. He has declared his purpose to build a railroad from Damascus to the Hauran, where lies the great wheat region of that country, and also to carry a railroad around the Southern Lebanon to Sidon, and so up to Beirut. This will be a mighty stride toward the development and civilization of Syria.

MARRIED.

WINFIELD—LONG—By Eld. R. V. Leas, at his residence in Stuyvesant Bridge, N. Y., George Winfield and Martha M. Long, both of Stuyvesant, Columbia.

May their peace be like a river.

LETTER RECEIPTS.

SUBSCRIPTIONS.

I M Shipman	2 00	W C Shewmake	1 00
I W Page	1 00	L Adams	2 00
C M Rice	1 00	E S Richards	2 00
T J Horner Sr.	1 00	F M Morgan	2 00
S A Chapin	1 00	J H Braswell	2 00
J F Worthen	1 00	J O Scott	2 00
H T Cain	2 00	S Fletcher	2 00
David DeWitt	50	Dr Wm Hobson	2 00
A H Lincoln	1 00	Mrs E Warner	1 00
C C Armstrong	2 00	A Bates	2 00
B Gardner	1 00	J Dah-ridge	2 00
R McNeil	1 00	W D Townsend	2 00
Sarah Van Wie	2 00	Mrs S S Sackett	2 00
Miss Lizzie Richards	50		

BOOKS AND TRACTS.

J C Long	1 00	J O Scott	50
John P Allard	1 00	Dr Wm Hobson	2 00

ANNOUNCEMENTS.

NOTICE.

I expect to spend the remainder of the winter in Kansas. Brethren wishing my labors may write me at Merrill, Brown county, Kansas.

J. M. STEPHENSON.

The Michigan quarterly conference will be held at Jamestown, Ottawa county, Mich., commencing Friday evening, Feb. 28, and hold over Sunday. All throughout the state who love His appearing are cordially invited to attend. Brother Reed has promised to be with us. Teams will be at Hudsonville on the Chicago & Michigan Lake Shore R. R. on Friday to convey friends to the meeting. In behalf of the church.

E. HOYT.

DISCUSSION.

A discussion will take place at Gifford Station, six miles south of Eldora, on the Central R. R. of Iowa, commencing Feb. 25

POETRY.

[Victoria Magazine.]

Waiting.

Learn to wait—life's hardest lesson,
Conned, perchance, through blinding tears;
While the heart-throbs sadly echo
To the tread of passing years,

Learn to wait—hope's slow fruition,
Faint not though the way seems long;
There is joy in each condition.
Heart's, though suffering, may grow strong.

Content sunshine, how'er welcome,
Ne'er would ripen fruit or flower;
Giant oaks owe half their greatness
To the seething tempest's power.

Thus a soul, untouched by sorrow,
Aims not at a higher state;
Joy seeks not a brighter morrow,
Only as it hearts learn to wait.

Human strength and human greatness
Spring not from life's sunny side,
Heroes must be more than driftwood,
Floating on a careless tide.

COMMUNICATIONS.

The New Heavens and the New Earth.

ALLAN D. MAGRUDER.

We turn now to the contemplation of the new heavens and the new earth which, as we have seen, it is the purpose of the Great Architect to create.

It will contribute to a better understanding of the great subject, if we discard in advance the popular fallacy at one time current that the material earth itself and the firmament around it are doomed to utter extinction by fire. Such incendiary ideas have been freely used, in our time, "to point a moral or to adorn a tale." It is not too bold to say they are entirely of heathen origin. The ancients, without revelation and ignorant of the Bible doctrine of a future life for man by means of the resurrection from the dead, invented a baneful solution of the problem of human destiny. Socrates and Plato among the philosophers, and Homer and Virgil of the poets became the high priests of the new faith. Hence, their contradictory conceits of the consequences and the catastrophe of creation, of the eternal duration of man and yet the utter destruction of his dwelling-place; of disembodied spirits and eternal suffering in a burning hell; of a total material ruin of all things and yet an immaterial salvation for man who, at the last moment of expiring time, is made "to light his torch at nature's funeral pile" and soar aloft unhurt amid an imagined "war of elements, wreck of matter and crash of worlds."

It is due to sober truth to say that, in the steady light of Bible testimony, such fancy sketches pale and vanish away like a vision of the night. It is the plain testimony of Holy Writ that "the earth endureth forever," that "He hath established it forever," that it "shall never be moved out of her place." Nay, is not the word of Jehovah solemnly pledged for its continued and perpetual security in the memorable promise to Noah after the flood: "I will not again curse the ground any more for man's sake," .... "Neither will I again smite any more every living thing as I have done." The texts of Scripture usually cited to sustain the opposite conclusion, especially one from St. Peter, are easily and naturally harmonized with those just quoted, by reference to the contextual connection and the general tenor of the Holy Volume.

By the most solemn and imposing forms of speech ever employed by Jehovah, he hath declared that "He hath not created the earth in vain," that "He hath formed it to be inhabited," that "He hath given it to the children of men," that "the meek shall inherit it—shall dwell therein forever," that "the saints shall possess it as an everlasting inheritance," saying, "As truly as I live, all the earth shall be filled with the glory of the Lord." How are such repeated and solemn declarations to be reconciled to the theory of the utter destruction of the planet and its ultimate and appalling doom to the wreck and ruin of chaos? How, possibly, to the fulfillment of the great primal promise—(the gradual development of which has formed the only reasonable ground of hope to our race, since the world began) that "the seed of the woman should bruise the serpent's head," and how, again, on that most cheerless of all hypotheses, are we to escape the startling conclusion that evil will thus have triumphed over good; fraud and falsehood over virtue and truth; death over life; the creature over the Creator; in fine, Satan over God!

It is indeed true that the earth will not always remain as it is, despoiled of its primeval freshness and beauty, cursed for man's sake and sighing for deliverance from the bondage of this perishing estate. The present heavens and earth, like their antediluvian predecessors, await new decrees of their divine Maker—another constitution—an organization adapted to the genial work of restitution and recovery which it is Christ's mission to achieve. This gracious and beneficent change in their uses and relations to man is plainly declared by the apostles. More than eighteen hundred years ago St. Paul wrote of the present heavens and earth: "They shall perish, but thou (the Son) remainest, and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up and they shall be changed." Here their "perishing" is defined to be "changing," and St. Peter, with equal force and clearness, when speaking of certain latter-day scoffers, saying, (in the languages of certain modern sophists,) "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of creation," adds, "This they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing in the water and out of the water, whereby the world that then was being overflowed with water perished." Now, we know that it is the present earth—the same terrestrial ball on which we dwell which was submerged by the flood. The proofs of this are too conclusive for denial.

The perishing thus mentioned by both Paul and Peter is then the change of the constitution or organization, not the destruction of the material fabric of the earth itself. The present constitution of nature differs, undoubtedly, from that which belonged to the antediluvian era. Indeed, may we not go further back and conclude that our planet had, long previously, an organization adapted to a race who inhabited it anterior to the creation of man? The Scriptures do not reveal to us the duration of the earth's revolutions around the sun previous to the work of the first day, but the strata of our globe show that the period was long continued. Although not written apparently with the purpose of informing us of the previous state of our world, there are hints in the Scriptures which acquaint us with a pre-Adamic race on earth.

The Apostle Peter speaks of certain "false teachers" who should arise among Christians "by reason of whom the way of truth should be evil spoken of," and illustrates the certainty of their "damnation" by citing three cases in point, viz.: That of certain angels, that of the antediluvian world, and that of Sodom and Gomorrah; and Jude, another apostle, is somewhat more specific when, suggesting and enforcing the same truth, he styles them "the angels which kept not their first estate, but left their own habitation," and as being yet "reserved in everlasting chains under darkness unto the judgment of the great day." Now, seeing that these are set forth as examples and warnings to the inhabitants of the earth, and are with the antediluvians and Sodom, to be arraigned "at the judgment of the great day," we do no violence to a fair exegesis to regard them all as related to the affairs of our mundane sphere in the order of their enumeration:

1. Judgment upon the pre-Adamic inhabitants of the earth.

2. Upon the antediluvian race which succeeded them.

3. Upon Sodom and Gomorrah, after the flood.

From these premises it would appear:

I. That these pre-Adamic angels had the power to leave their dwelling if they pleased.

II. That they were sometimes employed as messengers to other parts of God's creation, for this is implied in their name (*angelos*, one sent).

III. That they were forbidden to leave their own habitation without especial command to do so; and

IV. That they violated this injunction and wandered from their homes, and for this offence it is recorded that Jehovah, "casting them down," or driving them back, committed them to everlasting or age-lasting chains of darkness to be reserved unto judgment. Hence, it seems plain that when driven back to their habitation, some further catastrophe befel them by which they were retained in silence and darkness until their reappearance to judgment. This consisted, probably, in the total wreck of their dwelling-place, the earth, and its and their submergence with all the mammoths of their estate under the waters of an overwhelming flood. Reduced to this condition, the earth became what the Adamic era found it, "without form and void" or empty. Darkness overspread its deep waters. Its mountains, hills, valleys, plains, seas, rivers and fountains which give diversity of form to the surface of our globe, all disappeared, and it was "void" of every living creature. Fragments of the wreck of this pre-Mosaic world have been brought to light by the researches of geology. These show abundantly that its organic remains, fossils, coal fields and strata belong to the ages before the creation of man.

This view of the subject removes a host of difficulties which, ingeniously propounded, have been supposed to disturb the harmony between the conclusions of science and the Bible account of the creation and physical constitution of our globe. Geologists have ventured to extend the six days of creation into six thousand years. This expedient, however, with the Scriptural facts and premises before us is quite unnecessary. Instead of six thousand, they can avail themselves of sixty thousand years, for the work of the original creation of our material globe with its pre-Adamic occupants, for the Bible does not reveal to us the length of time during which these terrene angels dwelt upon our earth.

The Mosaic account in Genesis affords us clear internal evidence to support this conclusion, in the command to Adam and Eve to "multiply and *replenish* the earth," proving that the planet had previously been filled and inhabited. The wonderful volume in the first verse of the first chapter of the first book informs us that, "In the beginning (whenever that was) God created the heaven and the earth," and further teaches in the last part of the last book in the Divine Record (Revelation) that "God will create new heavens and a new earth," thus acquainting us with a grand secret which the scientists and savans, following the light of science and philosophy "falsely, so-called," have not yet learned that the present world or *kosmos* is not a finality, but a means to an end yet future; that mankind are now living under a provisional and not a permanent government of God, and that the end is not yet.

Jerusalem now in Ruins is to be Rebuilt and Become the Metropolitan City of the Kingdom of God.

There has been much speculation among writers and talkers of the people professing faith in the soon-coming of Jesus, relative to the Jerusalem of the apocalyse, and that of Ezekiel. The latter presents the city at the commencement of the Christian dispensation or age to come—the former at the close. But, it is said, that it comes down from heaven. True, it does in the sense that the baptism of John, Jesus, and all the prophecies came. John "was in the Isle of Patmos;" the revelation was from heaven. And there would be just as much sense for one to assert that the great red dragon was a literal dragon, and was literally in heaven where God resides, and all the rest of the symbols, as for one to teach that there is a city in heaven whose walls are 1,500 miles high, etc. But, it is said, that "God is the maker and builder." True, he is the designer and architect, and has, through his prophets, given us the plan of the city, how it is to be built, who are to be the laborers and bring the free-will offerings; and that under the direction and supervision of Jesus, our elder brother—the royal Son of David—the work is to be accomplished. And as it has pleased God that in him the fullness of the gospel dispensation or age-to-come should dwell, therefore he is styled the "Healer of the breach," the "Restorer," the "Wonderful Counsellor," the "Master of the everlasting age," (age-to-come), the "Almighty Hero," the "Prince of Peace." Translated by G. R. Lederer.

But, to the Scriptures of Israel we will go, and by them we will be guided. In the 48th Psalm we have a beautiful description of Zion and Jerusalem built up: "Great is the Lord, and greatly to be praised, in the city of our God, in the mountain of his holiness. Beautiful for situation, the joy of the whole earth is Mount Zion, on the sides of the north, the city of the great King. Walk about Zion and go round about her; tell the towers thereof. Mark ye well her bulwarks, consider her palaces, that ye may tell it to the generation following." And in Psalm cii. we learn that there is a "set time" for Zion to be built up. And when we shall have reached this "set time" in the history of human redemption, "the Lord will appear in his glory" to do the work, because Israel has taken "pleasure in her stones and favored the dust thereof." And it is an historical fact that travelers who have visited the Holy Land, have found a hard, beaten track where they have, at the risk of their lives, crawled upon their hands and knees to reach the foot of the sacred hill, that they might kiss the dust and carry off some of the stones.

And in Micah iii. 12, we have a prophecy that was penned 760 years before the birth of Jesus, and in A. D. 70 it had its literal fulfillment in the destruction of Jerusalem by the Romans, as predicted by Moses 1521 years previous to its destruction. Deut. xxviii. 49-67. And in the 4th chapter of Micah we are informed that, "in the last"—the times of Messiah—the Christian dispensation—the age-to-come, the same Zion that was to "be plowed as a field," the same Jerusalem that was to "become heaps," and the same mountain of the house that was to become "as the high place of the forest," is to be rebuilt and "established," or exalted above all kingdoms and cities. "And many nations shall come and say: come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob, (twelve tribes,) and he will teach us of his ways, and we will walk in his paths; for the law shall go forth of Zion, and the word of the Lord from Jerusalem." And the Jews will be the bearers of this message as symbolized by the messengers of Rev. xiv. 6, 7; see Isa. lxvi. 19. In the day when Jerusalem shall be rebuilt the Lord "Shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning-hooks: and nation shall not lift up sword against nation, neither shall they learn war any more. But they shall sit under his vine and fig-tree, and none shall make them afraid; for the Lord of hosts hath spoken it." Not the Protestant church, as the Adventists say, but the Lord hath predicted it, and, only as Jesus returns can it have its fulfillment.

A similar prediction is found in the 9th chapter of Amos, and quoted by St. James at the conference held in Jerusalem. He, as well as Amos, locates its fulfillment subsequent to the return of Jesus, our life-giver: "And after they had held their peace, James answered, saying, men and brethren, hearken unto me. Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written. After this I will return, and will build again the tabernacle of David which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things."

In this interesting portion of Holy Writ, the following truths are clearly set forth:

1. A people is to be taken out of the Gentiles for his name, his honor and glory.

2. To the accomplishment of this work St. James refers the conference to the prophets of Israel as a proof.

3. After this, the taking out of the Gentiles a people for the name of Deity, Jesus will return.

Micah, as well as other prophets, had predicted the scattering of Israel, the destruction of the royal residence of David; also Jerusalem, and the temple and walls, and that the "land would be spoiled by invading armies." But, upon the return of Jesus, St. James informed the conference that these prophets had declared that the royal palace of David, the temple, the city and its walls, which are now fallen down, shall be rebuilt, and the "curse" taken off from the land.

"Then the moon shall be confounded and the sun ashamed," that is, shall appear to shine with diminished beauty, as if it were ashamed in the superior glory that would shine around it, "when the Lord of hosts shall reign in Mount Zion and in Jerusalem, and before his ancients gloriously." "In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem: When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning. And the Lord will create upon every dwelling place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night; for upon all the glory shall be a defence." "The glory of Lebanon shall come unto thee, the fir-tree, the pine tree, and the box together, to beautify the place of my sanctuary, and I will make the place of my feet glorious." "Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls salvation and thy gates praise."

Violence has been heard in Eden—Israel-land—ever since Adam committed that sinful act, and is still heard. Wasting and destruction has also been going on, and will continue during the times of the Gentiles, which is an immutable argument that the city, the Jerusalem of the prophets, which is that of the apocalypse, has never been built, therefore, it will be; for God has said it "shall be builded upon her own little hill." And he has informed us that "Strangers (Gentiles) shall build up thy walls, and their kings shall minister unto thee; (Israel and Jerusalem), for in my wrath I smote thee, but in my favor I will tenderly embrace thee." Here we learn that Jerusalem, now in ruins—a city and people that God has smote in his wrath—is to be rebuilt and "made an eternal excellency, a joy of many generations." "And thy gates shall be continually open; by day and by night they shall not be shut, that the treasures of nations may be brought unto thee, and that their kings may be brought." Or, as it is recorded in Rev. xxi.: "And the gates of it shall not be shut at all by day; for there shall be no night there. And they shall bring the glory and honor (the wealth) of the nations into it. And nona shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited." "And they shall call thee the city of the Lord, the Zion of the Holy One of Israel." "Then the sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory."

St. John, in giving a description of the same city, says: "And the city had no need of the sun, neither of the moon to shine in it; for the glory of God did lighten it, and the Lamb (Jesus) is the light thereof." That is, the glory of God will eclipse that of the sun, or so irradiate the city that they will not need that of the sun. Isa. iv. and lx.; Rev. xxi.; Zech xiv.

The reader will find, by examining the last nine chapters of Ezekiel and the two last of the Apocalypse, that the prophet and St. John are speaking of the same city, the same river, the same tree of life, bearing the same kind of fruit, and yielding it monthly, "and its leaf is for medicine" or "the healing of the nations." "And there shall be no more curse (in Canaan and the city), but the throne of God and the Lamb shall be in it; and his servants shall serve him."

Some of the ideas which we have presented of the glorious future have been beautifully versified by Pope:

"Rise, crowned with light, Imperial Salem rise!
Exalt thy towering head, and lift thy eyes
See barbarous nations at thy gates attend,
Walk in thy light, and in thy temple bend;
See thy bright altars thronged with prostrate kings,
And heaped with products of Sabean springs!
For thee Idumea's spicy forests blow,
And seeds of gold in Ophir's mountains glow;
See heaven its sparkling portals wide display,
And break upon thee in a flood of day!
No more the rising sun shall gild thy morn,
Nor evening Cynthia fill her silver horn;
But lost, dissolved, in thy superior rays,
One tide of glory, one unclouded blaze,
O'erflow thy courts; the light himself shall shine
Revealed, and God's eternal day be thine!"

R. V. LYON.

Saquoit Bridge, N. Y.

CORRESPONDENCE.

Editor Restitution:—I enclose two dollars to renew my subscription.

I congratulate the readers of the paper on the choice of our worthy and esteemed brother as editor for another year. His tolerant spirit has given us in the past that variety of food which our various conditions of thought require. While the "vail that is spread over all nations" is being gradually removed from the understanding of those who are searching for the hidden treasure, it cannot be expected that each one can see eye to eye on every subject presented in Holy Writ. May our gracious Lord give our aged brother health, courage and wisdom to continue his labor of love and good works in dispensing the word of life to the scattered flock until the Bridegroom shall come to claim his waiting bride, and clothe her with immortality.

Above all, let patience have her perfect work, that you may bear with us while we differ with you, and among ourselves, on some points.

Inasmuch as there is at the present time being much said and written on the subject of "The Lost Tribes of Israel," "Our Israelitish Origin," etc., I would like to present to the readers of our paper a few suggestions:

In the first place, I ask, Where is the proof or evidence that any of the tribes of Jacob are now or ever were lost?

And in the next place, Of what avail will it be to the Anglo-Saxons, during the present age, should they succeed in tracing their pedigree back to one of the tribes of Israel, while they as a nation or race remain in unbelief?

By a careful and strict adherence to the Divine Guide, the whereabouts of Israel's tribes may be known at the present time, and on, until the Good Shepherd gathers them.

Those tribes were repeatedly told that in case of their disobedience they should be scattered among all people, "from the one end of the earth even unto the other."

Deut. iv. 27, xxviii. 64, Amos ix. 9, and the following passages, seem to teach that they will remain in a scattered state or condition, until the gathering time arrives; and the place of gathering will be the Promised Land, from which they were expelled. See Isa. xi. 12; lxvi. 20; Jer. xxiii. 3; Ezek. xxxvi. 19-24; xxxvii. 21. Here we are told that the scattered flock is to be gathered out from all nations, and all countries.

It can hardly be inferred from the foregoing testimonies that any one or more of these scattered tribes might become a great and mighty nation, holding undisputed possession of many countries, previous to the gathering time.

The question might here arise, If all the tribes of Israel are among all nations a distinct, separate people, why can we not identify them? I answer, we may suppose every circumcised person we meet a Jew, but that does not make him such. And a person claiming to be of Jewish extraction may not be able to prove his pedigree.

At the close of the Babylonish captivity of only seventy years' duration there were many who claimed to be Jews—642 out of a company of 42,000—which could not show their father's house, nor their seed (margin, pedigree). And some of "the priests sought their register among those that were reckoned by genealogy, but it was not found," etc. Neh. vii. 61-64.

This being the case, it would not be unreasonable to conclude that no son of Jacob at the present time, after a dispersion of more than eighteen centuries, could be expected to show his pedigree.

It is evident from what we find in Acts ii., James i. 1, and 1 Peter i., that the ten tribes were scattered (not lost) long before the destruction of Jerusalem. The apostle James addresses his epistle to the twelve tribes which are scattered abroad. This implies that the ten tribes were not at that time dwelling in some country alone by themselves; neither were they lost, as some may conjecture, else the epistle would not have been addressed to them.

At the feast of weeks, or day of Pentecost, there were representatives of Israelitish extraction from every country of the then known world, and from every direction from Jerusalem. It would hardly seem reasonable to suppose that none but Jews were present to represent so many nationalities and languages at that feast recorded in Acts ii.

Lest I trespass on your space I will add but one more thought: Of what advantage would it be to me, or to the whole Anglo-Saxon race, if it should turn out that we were of near kin to the Jewish race? If any one now fails to make his or her calling and election sure, all such will surely be lost, whether Jew or Gentile, when the bride is taken; to pass through the judgments caused by the pouring out of the "seven golden vials full of the wrath of God.....upon the earth." It is true there will be a few sealed ones of each of Israel's tribes, who may be favored in some way, God only knows how. The only place of safety is in the great antitypical ark.

Yours, in the one hope,

J. D. SHERIDAN.

Osage, Iowa.

Christian Union: A French engineer has made a report on the project of a railroad across the Desert of Sahara. The projected line would run from Algiers to Timbuctoo, a distance of some 1,300 miles, and would rest mainly on layers of sand, and toward the end on primitive volcanic rock, granite, etc. No mountainous obstructions would have to be encountered and the average heat does not exceed 75° deg. Fahrenheit. The proposed tunnel between Spain and Africa is still before the public. This tunnel, according to the plan at present contemplated, is to extend from within a short distance of Algeciras, on the Spanish side, to between Tangier and Ceuta, on the African side. The length of the submarine tunnel will be nine miles, with an inclination of one foot per hundred. The greatest depth of the sea is 3,000 feet; and as it is intended to have a thickness of some 300 feet of rock left between the roof of the tunnel and the sea bottom, the greatest depth of the tunnel will thus be 3,300 feet below the level of the sea.

Phebe Nichols, a colored woman, who has long been well-known in New York, died on the 28th inst., at the age of 102 years, 11 months and 14 days. She was born in Bloomingdale, now near the centre of the city, and in early life was employed as nurse in many of the old New York families. Her memory of early events in the history of Manhattan Island was very vivid, and her reminiscences of the revolutionary period were many and interesting. She remembered Gen. Washington, Gen. Lafayette, and other prominent persons of the time. Her husband was the coachman of Col. Rutgers, at the time of the last visit of Gen. Lafayette to this country, and drove the coach that contained that distinguished personage from the Battery up Broadway.

Many of the waves of trouble, like those of the ocean, will, if we await them calmly, break at our feet and disappear.

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

WHOLE NO. 634. Read. PLYMOUTH, INDIANA, MARCH 5, 1879. VOL. XXVIII, NO. 9.

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TO CORRESPONDENTS.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his Holy Prophets since the world began." It also advocates, as a means to this end, the return of him who is the King of kings and Lord of lords, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the transmutation of the righteous, and the final destruction of the wicked; eternal life only through Christ; and many other kindred truths. It also advocates a hearty belief of the Gospel, repentance, and immersion as prerequisites to the forgiveness of sins, and a holy life as essential for final salvation.

COMMUNICATIONS.

GREAT IMPENDING CRISIS.

Papal Hierarchy—Gradual Decline—Final Extinction—Causes of Its Fall, Great Chieftain—His Real and Prophetic Histories Compared.

J. P. WEETHEE.

At the time of most profound peace, when iniquity and pollution were come to the full, the consuming angel (the Bible) entered upon the work of his mission. For centuries the word of God had been unknown to the masses, it being kept in an unknown tongue. Even the priesthood read it but seldom, since it had long ceased to be their guide. It was found only in ancient libraries as a curious fossil of forgotten ages. The period to which we refer was the beginning of the sixteenth century, before the dawn of the Reformation and a few years after the discovery of the New World. Of that period a learned author thus speaks: "The pope had in his most audacious manner declared himself the sovereign of the whole world. All the parts of it which were inhabited by those who were not Christians he accounted to be inhabited by nobody; and if Christians took it into their heads to possess any of those countries, he gave them full liberty to make war on the inhabitants without any provocation, and to treat them with no more humanity than they would have treated wild beasts. The countries, if conquered, were to be parceled out according to the pope's pleasure; and dreadful was the situation of that prince who refused to obey the will of the holy pontiff. In consequence of this extraordinary authority which the pope had assumed, he at last granted to the king of Portugal all the countries eastward of Cape Non, in Africa, and to the king of Spain all the countries to the westward of it. In this was completed in his person the character of antichrist sitting in the temple of God, and showing himself as God. He had long before assumed the supremacy belonging to the Deity himself in spiritual matters, and now he assumed the same supremacy in worldly matters, also giving the extreme regions of the earth to whom he pleased." (Buck's Theo. Dic).

Such was the state of things when Martin Luther found a copy of the Bible in an old library, and began his investigations. The divine light began to shine. The messenger of God's retributive justice went forth, and the work of the diffusion of knowledge, and the equality of power, moved onward.

As the reformation progressed, the central despotism of more than twelve centuries gradually lost its power, till in 1798, the pope was deprived of all temporal power, and made a prisoner. His civil power was partly restored as regarded the states of the church; but since the rise of the Italian Kingdom all temporal power has been taken from him, as now admitted by the Roman See. He now sits as a great chieftain of an apostate church, shorn of all lightning to add thunder to his "papal bulls." No nation dreads his power. His decrees are harmless, since there is no authority to carry out their provisions. The chieftain of to-day! What is he? a man of great age and lofty pretensions, but decrepit, and in the last stages of an incurable consumption. What his future is, or how long he will drag out a miserable existence, civil history does not inform us. He is to be destroyed when Christ comes, for he (Christ) is to put down all "rule, and all authority and all power."

The Prophetic and Historic Chieftains Compared.

The Spirit revealed to Daniel, Paul and John a noted character. It only remains that we compare photographs in order to establish their identity.

Daniel's Prophetic Chieftain.

The fourth beast of Daniel (Dan. vii. 7) was a sea monster with ten horns. It came up amid terrible revolutions. Its horns (ten) were grown when the monster is first seen. This vision, therefore, begins with the fourth empire, under its ten kingdoms, and looks onward to the end. The chronology of its commencement is fixed at the origin or birth of the little horn. The prophetic history is confined to the agency of this eleventh horn, not called the eleventh, as it was unlike the ten. As the "acts" of the apostles are principally the acts of Paul, because he was the chief actor, so of the little horn. It fills Daniel's prophetic vision. Though Daniel really saw the sea monster from his origin, yet the scope of the vision dates only back to the beginning of the horns. Therefore the seven heads are not named. The explanation of the divine messenger was satisfactory, "He told me and made me know the interpretation of the things." Of the sea monster he simply said in general terms, "the fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down and, break it in pieces, v. 23. Of the ten horns he briefly says: "The ten horns out of this (fourth) kingdom (are) ten kings (that) shall arise," v. 24. The monster and his ten horns are introduced to show the time of the rise, and relationship of the little horn. The remainder of the interpretation is confined to the eleventh horn.

Little Horn.

Eight specifications claim our particular notice.

1. His geographical position. 2. Chronology of his birth. 3. Size. 4. Look. 5. Words. 6. Deeds. 7. His judgment. 8. His execution.

All these particulars are explained so definitely that Daniel understood them in the distant future.

1. His location. The ten horns belonged to the fourth beast. The little horn came up "among them," v. 8; the ten were "his fellows," v. 20. He plucks up three horns, takes their crowns, and out of them forms a triple crown for himself. He erects his kingdom on the territory of the three kingdoms. His location is, therefore, definite. It is that part of Italy, known for centuries as the "States of the Church."

2. Chronology of his rise. He arose "after them" (horns) and before the fall of the three. The rise of this kingdom is between the establishment of the ten kingdoms and the overthrow of the three kingdoms, A. D. 476 to 606

3. Size of the horn. It is called "little." When it first appears sprouting up among the ten horns it is a small scion, attracting attention only by its eyes and mouth; its look was more brassy than his fellows.

4. His look. This drew the prophet's special notice; not so much that it had eyes, but the use that he made of them—their extreme impudence—"stout look," as if, by right, the world was under his "see;" he seemed to be a general "overseer."

5. His words. The little horn had a "mouth," and he was willing that the world should know it. He was particularly proud that one attribute of it was speech. "He spake great things." His eye collected, his mouth uttered. His words were as blasphemous as his eye was crafty and deceitful. He issued edicts concerning all human things; and not satisfied with officiously meddling with all human governments, he speaks great words against the Most High.

As one of old, "Is not this great Babylon that I have built for the house of the kingdom, by the might of my power, and for the honor of my majesty?"—Dan. iv. 30. Some of the ideas expressed above are inferred from the actions ascribed to the horn.

6. His deeds. "He plucked up three of the first horns by the roots," v. 8. The symbol act is explained in v. 24: "And he shall subdue three kings."

Chronology of this event: The three kingdoms were the Heruli, established under Odoacer, the Ostrogoths, under Theodoric, and the Lombards, under Alboin. The donation of the Exarchate of Ravenna was the first fruits under the conquests of Pepin, king of France. In this grant were included Ravenna, Bologna and Ferrara. This was paid by Pepin for the remission of his sins and the salvation of his soul.

"In the dissolution of the Lombard kingdom, the inhabitants of the duchy of Spoleto sought refuge from the storm, shaved their heads after the Roman fashion, declared themselves the servants and subjects of St. Peter, and completed, by this voluntary surrender, the present circle of the Ecclesiastical States." "That donation, or mysterious circle, was enlarged to an infinite extent, by the verbal, or written donation of Charlemagne. The sovereignty of the exarchate melted away in the hands of the popes." In honor of this subjugation of the three kingdoms the popes wore a triple crown. This event was consummated in the seventh century.

Second act—Made war on the saints. Daniel's little horn, explained to be a kingdom, v. 20, made war on the saints, and prevailed against them, till the Ancient of days came and gave judgment in favor of the saints of the Most High, and the time came that the saints possessed the kingdom, vs. 21, 22. It is said in the explanation, he shall wear out the saints of the Most High, v. 25. The bloody persecutions of our historic chieftain, extending through so many centuries, the martyrdoms of twelve centuries, are fully sufficient to identify the chief agent.

Third act—Change times and laws and control them. Of the little horn it is said, "He shall think to change times and laws, and they shall be given into his hand, until a time and times and the dividing of time," v. 25. Gregory VII. says: "The Roman Pontiff, by right, is universal. In him alone is the right of making laws. Let kings kiss his feet." He claimed to legislate, judge and execute. And these three departments he filled, both in church and state, for more than a thousand years. His authority as the great Christian chieftain is to-day what it was twelve centuries ago. His power as an executive officer has changed. He can make laws for his church, judge and excommunicate. Beyond this he has no ability.

7. His judgment. Daniel sees the Ancient of days sit in judgment on the little horn, vs. 9, 10, 22. In the interpretation of the vision it is said: "But the judgment shall sit," v. 26. This session of the judgment was not on earth, and consequently it was invisible. The session of judgment, or of the court, precedes the trial; the trial goes before the sentence; the sentence is previous to the execution. If, therefore, the sentence is being executed, we know that the court session, the trial and the sentence, are in the past.

8. Sentence executed. Daniel, in vision, sees a judgment executed. See vs. 11, 22, 26. He saw "till the time came that the saints possessed the kingdom," v. 22. In the interpretation it is said: "And they (ten horns) shall take away his dominion to consume and destroy to the end," v. 26. Two distinct features are brought to view in the execution. First, his dominion is taken away; second, a gradual wasting, or withdrawal of power follows, to the final extinction.

Our historic chieftain, the Roman pontiff, has lost all civil power. He once claimed to be king of kings, wore a triple crown, and had kings and emperors for his foot-stool. Now he does not possess even the states of the church. His dominion (civil) is taken away, and his authority wasting to a final end. The ten kingdoms were the executors of the sentence. They had for centuries sustained his proud usurpations, but as the light of divine truth radiated among the people they gradually withdrew their patronage.

Summary: The dream, or sleeping vision of Dan. vii., has the following specifications:

First—The great sea violently agitated by the four winds of heaven.

Second specific vision, or photograph—A lion with eagle's wings rises up out of the sea; his wings were plucked and his power passes from him.

Third photographic vision—A second beast like unto a bear, having three ribs in its mouth, comes out of the sea.

Fourth vision—In the view of a beast like a leopard, four wings and four heads.

Fifth vision—Brings up a sea monster with iron teeth, nails of brass and ten horns.

Sixth vision—Presents to the prophet for special notice the ten horns as a remarkable appendage to the fourth beast.

Seventh vision—Brings to view the central character of the dream—the little horn, with eyes and a mouth.

The eighth vision is one of great sublimity; the Ancient of days, his garments white as snow, his hair like the pure wool, his throne a flame of fire, and his wheels burning fire; a stream of fire rolled before him. Thousand thousands ministered to him, and ten thousand times ten thousand stood before him.

The ninth vision brings to view the judgment and execution of the fourth beast, caused by the great words of the little horn.

The tenth vision follows the little horn through his eventful life, from his birth, through infancy, childhood (for it is personified), youth, manhood, old age, to his final ruin and death.

The eleventh vision is occupied with the sufferings of the saints.

The twelfth vision is that of the Son of Man receiving from the Ancient of days a kingdom, universal and everlasting.

These agents cover the space and duration of the metallic image, and they are displaced by the same everlasting kingdom.

One thing demands special notice: The order and chronology of the kingdom of the Son of Man. It follows the fourth kingdom, and is not received from the Ancient of days till after the judgment and fall of the little horn.

Daniel's great chieftain is an ecclesiastical power as well as a civil dynasty. It is a horn (symbol of civil power), and it has eyes and a mouth, and as he uses them against God and his saints, it is evident that his position is such as to place them in his way.

His symbol, a horn, with eyes and mouth, makes him a politico-ecclesiastical power; and as he was a horn of the fourth beast, coming up among the ten horns, and as the fourth kingdom sprang up in Italy, this horn must have that location. Civil history traces such a politico-ecclesiastical power to central Italy, all its features agreeing with Daniel's symbol agent. We have compared photographs, and are obliged to say that they agree.

Supplement. We have dwelt more particularly on the dream of Daniel vii., because in it are found the living, acting symbols of the four Gentile monarchies, extending to the establishment of the kingdom of the God of heaven, or of the Son of Man.

The metallic image represents the wealth and strength of the four universal empires; hence, the clay is a weakening of the fourth kingdom.

The dream of Daniel vii. brings to view four universal empires and fifteen kingdoms, four arising on the territory of the the third empire, and eleven on that of the fourth empire.

The visions of Daniel ii. and vii. cover the entire Gentile domination, and take in the commencement of the kingdom of God.

The eleventh kingdom of those located on the territory of the fourth monarchy, is a persecutor of the saints. This power arose in the seventh century, and extends to the coming of the Son of Man.

The symbols of the visions of Daniel vii. do not allow us to supply another Gentile kingdom or empire. Four only are destroyed by the stone; and only four empires, with their fifteen lesser kingdoms, are overthrown by the Son of Man in the final conflict.

Attention is called to the fact that, in Daniel's visions kingdoms are delineated more particularly. The civil powers were always agents to persecute and destroy the people of God. They were always visible, while the instigators kept in the dark. This has been especially true as to the Jewish persecutors.

As there may be some doubt relative to Daniel viii. 23 and xi. 36, we omit them from our argument.

In our numbers following we shall compare John's prophetic chieftain with the one we have delineated from history, and close by comparing all the photographs with Paul's man of sin.

End of the World.

Whatever changes may be made or omitted, in the Revised Bible, let us hope that the revisers will agree to give us the correct translation of our Savior's words in Matt. xxiv. 3. The Greek word here translated "world" is *aion aion*, and refers exclusively to time. The Greek word for the material world is *kosmos*. In various texts in the New Testament, *aion* is rendered "age." Eph. ii. 7; iii. 5, 21; Col. i. 26. In the Lord's Prayer, the words rendered "forever," would be literally "to the ages." In Gal. i. 5: "forever and ever," literally "to the ages of the ages." In Heb. i. 2, the last clause should read, "for whom also he arranged the ages," i. e. all the ages, *aeons*, or dispensations, past, present and in the eternal future, were prearranged by the Creator with reference to the kingdom of his Son. And the test of loyalty to God, for all intelligent beings, is obedience to his Son, "that all should honor the Son, even as they honor the Father." Matt. xii. 32. "Neither in this age, nor in the future one," i. e. the Millennium.

The disciples, on Mount Olive, asked three questions: "What signs should herald the approaching destruction of Jerusalem; the return of Christ; and the end of the age," (*aion,*) the age of Gentile supremacy, during which the Gentiles should tread Jerusalem under foot and during which this gospel of the kingdom (vs. 14) should be preached in all the world for a witness unto all nations; and then should the end (of the age) come, when the kingdom should be restored unto Israel. See Acts i. 6, 7. Of this we have abundant evidence in the manifold promises in the Old and New Testaments, the marvelous preservation of the scattered Hebrew nations, their constant expectation and prayers for a national restoration, and the evident preparation for it, in the establishment of an English protectorate over Palestine, through the influence of the Jew, Beaconsfield, Prime Minister of Great Britain, and the many improvements in progress in Palestine for the benefit of the numerous Jews already gathered there; about 12,000 at Jerusalem, and 40,000 in all Palestine.

It is even now said, that the Rothschilds and others in England have bought Palestine as a home for the Jews.

Truly, "the end of the age" draweth very nigh.

"What shall be the sign of * * * the end of the age? (*aion.*) Matt. xxiv. 3.

"The field is the world," (*kosmos.*) "The harvest is the end of the age," (*aion.*) So shall it be in the end of the age (*aion.*) Matt. xiii. 38–40. "Now once in the end of the ages (*aion,*) hath he appeared to put away sin by the sacrifice of himself." Heb. ix. 26. In the same verse, last clause, we read "the foundation of the world," (*kosmos.*) Whether the earth will ever come to an end or not, the end of the present dispensation or age will not be the end of the world.

H. R. S.

This is Progress.

It is stated that of the six members of the new Cabinet of France five are Protestants!

Wonderful change! The world does move. This is progress. It is not to be expected or desired that religious prejudices or opinions should enter into politics to the wrong of any class of good citizens. The disseverance of church and state ought to be actual and in good faith. But it is for gratitude and rejoicing when we remember that the Pope and the Emperor were the conspirators against the liberties of France and Italy, that the power is gone from the Vatican and the Tuileries. Pius IX. is dead; Louis Napoleon is dead. Protestantism is dominant in France. The Pope is a cipher in Italy and its King receives the Evangelical Alliance in the Quirinal! "Praise God, from whom all blessings flow."

SENTENTIOUS PARAGRAPHS.

What God is in all the fulness of his being no man can know.

Irving: A sharp tongue is the only edged tool that grows keener with constant use.

A beautiful smile is to the female countenance what the sunbeam is to the landscape; it embellishes an inferior face, and redeems an ugly one.

Rev. Phillips Brooks: No man has come to true greatness who has not felt in some degree that his life belongs to his race, and that what God gives him he gives him for mankind.

Rev. Phillips Brooks: It is good for us to think no grace or blessing truly ours till we are aware that God has blessed some one else with it through us.

More holiness give me,
More meekness within;
More patience in suffering,
More sorrow for sin:
More faith in my Savior,
More sense of his care;
More joy in his service,
More power in prayer.

To ruminate upon evils, to make critical notes upon injuries, and be too acute in their apprehensions, is to add unto our own tortures, to feather the arrows of our enemies, to lash ourselves with the scorpions of our foes, and to resolve to sleep no more.

How sour sweet music is
When time is broke, and no proportion kept!
So is it in the music of men's lives.
—*Shakespeare.*

Arnot: The resurrection of the dead in general and the resurrection of Christ in particular are bound up together. To deny the possibility of a resurrection involves the rejection of Christ.

Care is the lot of life, and he that aspires to greatness or high positions in the hope of getting rid of it, is like one who throws himself into a furnace to avoid the shiverings of an ague.

Where the cross of anguish stood,
Where his life distilled in blood,
Where he spent his dying groan,
Where he'll plant his kingly throne

George Eliot: O the anguish of that thought, that we can never atone to our dead for the stinted affection we gave them, for the light answers we returned to their plaints or their pleadings, for the little reverence we showed to that sacred human soul that lived so close us, and was the divinest thing that God has given us to know!

Remember that gentle words will soften the heart, and in after years, when thou shalt be gone, they will linger around it, and be a shield to guard it against temptation. It is the kind word that memory twines around our hearts and guards them with care.

But leaves the greenest will decay,
And flowers the brightest fade away,
When autumn winds are sweeping;
And be the household e'er so fair,
The hand of death will soon be there,
And turn the scene to weeping.

Be a working Christian or you will be a worthless one. Christ's design and desire in saving you was to save others through you. Work not to get saved, but because you are saved. Your personal piety needs exercise and airing. Thank God that religion makes you useful. Golden opportunities are within your reach on every hand.

A man in a blouse once said: "I have no more influence than a farthing rushlight." "Well," was the reply, "a farthing rushlight can do a good deal. It can set a haystack on fire; it can burn down a house; yes, more, it will enable a poor creature to read a chapter in God's book. Go your way, friend, and let your farthing rushlight so shine before men, that others, seeing your good works, may glorify your Father which is in heaven."

THE BIBLE OUR BOOK.

As the mariner uses the compass by which he steers, as the captain of a vessel uses his sextant to ascertain his exact position when at sea, and a pilot uses his chart to guide the vessel so that the shoals and rocks may be avoided, so should we use the Word of God—the Holy Bible. Amid the strife of tongues, the clash of creeds, the collision of interests, and the Babel of sounds, which would bewilder our souls, let us listen to the still, small voice of God speaking authoritatively and distinctly in tones of mercy and love the word of life. If we wish to escape the phosphoric vapors arising from the deadly marshes and swamps of infidelity, or popery and priestism, we must study prayerfully, constantly, intelligently, the Word of God—the Scriptures—the light of life—for they speak of Christ.

THE RESTITUTION.

E. A. CHAPLIN, Editor.

PLYMOUTH, INDIANA, MAR. 5, 1879.

WE tender our thanks to friends who send us papers and pamphlets from time to time with the assurance that all such favors are appreciated.

WE have more manuscript matter on hand than we can dispose of for weeks to come. Some articles have to be copied and such are very likely to be delayed.

MANY of our subscribers are renewing where subscriptions are expiring or getting some months in arrears. Some add to the Relief Fund from time to time. It is only by promptness in renewing and a measure of sacrifice that many religious papers are sustained, and THE RESTITUTION is no exception. Its prosperity depends on its patrons.

WE received the following item in a recent letter from Brother S. Russell, of Palmyra, Ont., which he had clipped from some late paper. It is interesting indeed, as, in part, a solution of the Eastern Question. This question will only be completely solved "When the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously":

Leading Jews in Great Britain have purchased Palestine. The secretary of the association, which is backed up by the Rothschilds and other financiers, announces that the undertaking meets generally with the approval of the Jews of the whole world. The plain of Philistia is its best part, the soil being of rich brown loam, without a stone. It is now, as it has always been, a vast grain field—an ocean of wheat without a break or fence. Its extraordinary fertility is shown by the fact that it has produced the same succession of crops year after year for forty centuries without artificial aid.

The long period of treading the sanctuary and the host under foot expires within the next few years, and though, in the transition state, the time of Jacob's trouble may be so severe that his face may wax pale once more, yet the Lord will soon "cause them that come of Jacob to take root: for Israel shall blossom and bud, and fill the face of the world with fruit." The grand crisis of history is just at the door.

WE give the following letter, noticing a work on "*Anglo Israel*," a place most cheerfully. Although we have never read very extensively on the affirmative of this question, still what we have read has impressed us much with the plausibility of the theory that the Anglo-Saxons may be the lineal descendants of Ephraim, and, therefore, be Jacob's posterity. Though the question is, as yet, an open one with us, we read articles written in its favor with more than ordinary interest:

"ANGLO-ISRAEL."

We have just received from the publishers, Bengough Brothers, Toronto, the advance sheets of a new work, eighty-two pages, octavo, entitled, "Anglo Israel; or, the British Nation the Lost Tribes of Israel," by Rev. W. H. Poole. This little work evinces years of patient study, and contains an amount of information, on the subject of which it treats, seldom found within the same compass. Some of the authors to whom the writer makes reference are, Sharon Turner, John Wilson, William Carpenter, Edward Hine, Harrison Oxley, Rev. F. R. A. Glover, M. A., Dr. W. H. Yates, Bishop Titcomb, Major H. A. Tracy, R. A., Lieut. Col. Vallency, LL. D., Rev. Canon Brownrigg, Rev. B. W. Savile, M. A., Sir Walter Elliott, K. C. S. I., Prof. C. Piazzi Smyth, F. R. S. Astronomer-Royal for Scotland, Dr. Brunnow, Astronomer-Royal for Ireland. The Rev. Mr. Poole is an able lecturer and has delivered addresses to large audiences in various parts of Ontario, on the subject treated in this pamphlet. "The Anglo-Israel theory," as it is called, is now attracting much attention throughout England, Ireland, Scotland, Australia, Tasmania, New Zealand, the United States and Canada, while many officers and privates in the British army and navy, as well as a host of sailors, including many captains, and other officers, who are God-fearing men, are spreading this view to the ends of the earth.

S. R.

Palmyra, Ont., Feb. 24, 1879.

P. S.—The price of Mr. Poole's work is twenty-five cents.

SELECTIONS.

(New York Observer.)

HISTORY OF THE PLAGUE:—BLACK DEATH, OR THE SCOURGE OF GOD.

Its Origin—Ravages in Ages Past—War and Pestilence—Its Present Progress—Measures to Stay It—Prospects of Its Coming.

A good deal of alarm is spreading through Germany and Austria, owing to the devastations made by the plague in the districts of the lower Volga. When, in the summer of 1877, Turkey, in her need of further troops, resolved to bring into Europe soldiers from Syria and Asia Minor, a cry of displeasure was raised against this thoughout Europe, for it was seen that the most terrible of all pestilences might thus be brought over from Asia. But it was never thought of then that it might just as easily be carried over by the Russians who had penetrated into Asia Minor. It is supposed by many that these have really brought back this scourge with them into Europe, and that it has thus, since November last, been raging in several districts of the government of Astrachan, and even beyond. Astrachan lies at the mouth of the Volga, on the Caspian sea, and it appears that the plague has reached not only the cities of Sarepta and Zaraizyn, but also the important trading towns, Saratow and Nischnei-nowgorod. It has thus penetrated far up the Volga. Appearing as the outbreak does so soon after the Russo-Turkish war, it is excusable if most believe that it has been imported from Asia Minor. That is also the official statement of Russia. But it now appears to be a mistake. On most occasions it has been imported from the East, but this time it has had its origin in the dirt and filth in which the nomadic tribes live which are subject to the Czar east of the Volga, along the Caspian sea. That the war did not cause it might be inferred from the fact that not even on the great battle fields, where so many thousands are now mouldering, has any trace of it as yet appeared.

But not only concerning the origin of this disease did Russia give a misleading report, but also concerning its nature. It is a fact that since 1877 it has been in southeast Russia. But its appearance was in part disregarded and in part kept a secret, and then, when it could not any longer be doubted, many wanted to prove that the epidemic was not really the historically terrible plague. But this also is now admitted. On the 23d of this month, Prof. Botkin, the distinguished Russian practitioner and physician to the Emperor, delivered, before the practising physicians of St. Petersburg and a select audience, a lecture on the present epidemic, in which he plainly called it the plague, or, as the people say, the black death and the scourge of God. It is the same as that which went through the length and breadth of Europe in the fourteenth century. Many think that we are already in the midst of a new plague era, which began in 1857. The present epidemic is characterized by great mortality. It may be said that one hundred per cent. die, that is, every attack proves fatal. There are no means found of resisting it. The dead lie on the open streets with none to bury them. Death takes place often a few minutes after the commencement of the illness. The infectiousness of the disease is said to be very great. Contact with the clothes of the diseased suffices to communicate it. Other accounts, however, question this great mortality.

The plague is, if not the oldest, at least the most terrible kind of pestilence that we are acquainted with. All the wars of Napoleon, extending over such a number of years, did not carry away as many victims as one of the visits of the plague in the middle ages, or in more modern times. Leaving out the accounts that appear in the Bible, and looking at profane history alone, the first appearance of the plague is perhaps to be found in the epidemic which raged three years at Athens (B. C. 430-428), although this was local and might have arisen from the city being then so overcrowded, owing to the Peloponnesian war. Just as the delta of the Ganges is the birthplace of the cholera, the delta of the Nile seems to be the home of the plague. An account is given of a great outbreak on the north coast of Africa, B. C. 125. But the commencement of the historical outbreaks of the plague date rather from A. D. 542, when this disease, for the first time perhaps, entered Europe at Constantinople, which city it held in possession, with longer or shorter intervals, for 1300 years, and up till 1841, when the plague was said to have disappeared from the Bosphorus. The terrible outbreak referred to above took place in the reign of the Emperor Justinian, and devastated the whole known world, so that perhaps a fourth of the entire human family died. All the bonds of religion, of society and of the state, appeared to be dissolved. Three times in this reign did it make its appearance, and afterwards continued during the middle ages a regular guest. The epidemics of the twelfth and thirteenth centuries, and the black death of the fourteenth, shook, in their turn, the whole structure of Christendom to its very foundations, and it seemed as if the world, or rather society, was falling in pieces.

In modern times the plague has desolated just as much as formerly, but superstition does not reign as then, and it was this which clothed the plague with such terror. Whilst real religion, or union and communion with God, strengthens the soul, superstition or intercourse with other real or supposed supernatural powers, has only a desolating effect upon all who cherish it.

The last time that the plague spread over Europe was in 1713. Since then it has appeared at times in Russia, Turkey, and along the Mediterranean, but has not spread over the whole continent. In the first great historical outbreak it spread over the Eastern Roman Empire, also over the Western, and the North of Europe. It appeared in Italy in A. D. 543, Gaul A. D. 655, Germany A. D. 805, and Scandinavia A. D. 580.

The question most anxiously put just now is: Will the plague, in all probability, spread from Russia into Central and Western Europe, and then to countries beyond the seas? Before these lines meet your readers, that question will perhaps not have been already answered by facts. But even should that not be the case it may be of interest to state beforehand the routes which the disease may perhaps take. There are four; or rather they are of four kinds: The first is in the company of those who regularly emigrate from different parts of Europe to Astrachan in order to sell their wares or do ordinary work, in return for which they receive the saffron growing there, which, on their return home, they sell at great advantage. At Vienna it was supposed that the plague would come into Austria by Gallicia, but it has been stated that a great many go every year from Slowakei to Astrachan for the purposes just stated, and these could easily bring it back with them. But this is probably only one of many ways of a similar kind. Another, which is more formidable, is by railway. If the disease should reach Moscow, which is the center of a European network of lines, then its spread would perhaps be certain, and if so, rapid. A third way would be over the Balkan. Russia has still 300,000 soldiers in the Balkan peninsula. Now nearly all supplies come direct from Russia over Roumania. It is said that soldiers have been removed from the infected districts to other parts of the Russian empire. At any rate the constant communication Russia carries on directly with Bulgaria and Roumelia presents a permanent danger of the plague getting westward through Servia into Austria. The fourth way is by sea. Should the disease really reach Odessa or Constantinople, both of which have been (but probably incorrectly) stated to have been already visited by it, then all countries, but especially those of the most extensive commerce, would be in great danger.

The most vigorous measures will be adopted by both Austria and Germany, the countries bordering on Russia, and no doubt the other powers will follow the example of these. Austria has not realized the necessity of action as fully as Germany, but when the time comes Vienna will be in earnest as well as Berlin. Indeed both governments have already agreed as to the general course to be adopted. A commission has been appointed by the federal council to consider what measures should be adopted by Germany. For the present there will be only the prohibition of certain wares being introduced from Russia, such as clothes, bed-clothes, second-hand clothes, furs, skins, etc.

These are looked upon as the most likely to convey the infection. If, however, the vigorous efforts of the Russian government to overcome an epidemic, or at least check its progress, should not succeed, then extreme measures will have to be adopted by Germany. What these would be it is, of course, impossible to say. The following have been spoken of: That a closely connected and sharply drawn military cordon should be established, with the orders absolutely to admit nothing into Germany from Russia, whether persons, animals, or goods, without the necessary security. Germany would, it is said, mobilize at once 80,000 men for this purpose. Wooden quarantine barracks would be erected. Without regard to political eventualities or material disadvantages, the utmost effort would be made to keep out the pestilence. Letters from Russia would be subjected to a heat of 120 degrees before being permitted to pass the frontier. Money coming from Russia would be disinfected. Even the Saropta balsam, produced in Astrachan, and which is held in great esteem in Russia, Germany and Austria, as a preventive of diseases such as cholera, would be subjected to the same procedure. It would be interesting were there not so much at stake, to watch how far this struggle of science with the attempted intrusion or inroad of the plague will be successful.

The quarantine arrangements may lead to fresh political complications. It is demanded by many that Russia should be shut in not only on the side of Germany and of Austria, but also of Roumania. But that would cut off from their supplies the 300,000 Russian troops now in the Balkan peninsula. They could not exist there a month on such conditions. Quite true they are all to be removed in a quarter of a year, according to the Berlin peace. It was, no doubt, a fear lest such an agitation should commence, that led Russia to keep it so long a secret that the plague was doing its deadly work in Europe.

Whilst the struggle of modern science with the plague will be a matter of interest, it would be still more interesting to know how modern Christian and church life will bear the terrible testing. Alas, the history of the plague has too often fulfilled the words found in Rev. xvi. 11: After the pouring out of the fifth vial the people "blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds." Everyone has at such times thought only about himself. Relationship, friendship, order and morality have been forgotten; all pity blunted. As no one was sure of life, most wanted to enjoy the short period at their disposal all the more immoderately; so that alongside of the cries of the dying were heard the wild revelings of the reckless. It is to be hoped that the plague may yet be warded off, and that divine goodness may this time be stronger than divine wrath, and lead to repentance.

(Rev. C. D. Hamilton, in Christian Herald.)

PROBABLE POLICY OF THE POPE.

The Recent Revival of Papal Power a Fulfillment of Prophecy—The Loss of Temporal Power has Resulted in an Increase of Spiritual Power—A Probable Change of Front—Ultramontanism the Third of the Unclean Spirits Under the Sixth Vial—Antichrist will Probably Rise in Ultramontane Influences.

Few things have been more surprising than the revival of the power of the Papacy within the last ten years. Shorn of its strength, and apparently doomed to speedy decay, it has nevertheless taken a new lease of life. To the student of prophecy this has not, however, been an unlooked-for event, because a temporary revival of the Papal power, though under singularly altered conditions from the time when Rome dictated her laws to the nations of the earth, has been clearly foretold in the Apocalypse (Rev. xiii. and xvii).

The Papacy dream of universal dominion has been steadily maintained, notwithstanding the loss of its temporal sovereignty over the Eternal City, in 1870, when the Pope became the self-styled "prisoner of the Vatican." The Church of Rome still indulges in visions of the time when the kingdoms of the world shall be brought under her sway.

Strange to relate, the loss of the temporal power has resulted in a vast increase of the spiritual power of the Pope. The power of the Papacy is more unlimited than that of any absolute monarchy. What seemed at first sight an irreparable disaster has been the means of rallying the tens of thousands of spiritual subjects of the Pope around his throne, in a more blind and unreasoning allegiance than ever.

The most striking proof of this autocratic power was afforded at the Vatican Council in 1870. It is well known that an influential minority, of which Bishop Strossmeyer may be regarded as the leader, was strongly opposed to the monstrous dogma of infallibility, then imposed upon the Roman Church; but the remonstrants were not only silenced, but compelled to give in their adesion to a dogma which conscience and reason alike condemned. Never was the right of private judgment so rigorously denied to the subjects of the Church of Rome; never was the spiritual dictatorship of the Papacy so despotic and triumphant.

It is certain that the late Pontiff—whether from the dislike of old age to engage in acrimonious warfare, or perhaps owing to a revival of the liberal spirit that had made the inauguration of his Pontificate so remarkable—desired to relax the fierceness of the conflict he had so long waged with the kingdom of Italy. We do not think that this policy of moderation will be really pursued by Leo XIII., however much it may possibly be professed in honeyed phrases. It is far more likely that the famous "*non possumus*" of Pius IX. will be repeated in terms of equal, if not increased, hostility.

We must also be prepared before long for a startling change of front in the attitude of the Papacy. In past times it has been allied to governments; it has bestowed its patronage on kings and princes in exchange for the recognition of its spiritual supremacy, and has shown itself the uncompromising foe of democratic aspirations. But its present sore need will make it willing to use any instruments, however ignoble, by which it may regain the sceptre of the world.

Disowned by the Governments of Europe, its Concordats with Austria, and even with Catholic Spain, rescinded, deprived of this auxiliary power of influencing the destinies of the world, it will in due time throw itself into the arms of the people, and strengthen itself by an alliance with democracy. The Scarlet Woman, for a short season just before her destruction, is again to be seated in temporal power upon the seven hills of Rome, and to ride triumphantly upon the crownless red republicanized nations of Cæsar's Roman Empire, represented by scarlet wild beasts with ten uncrowned horns (see Rev. xvii. 3, 9).

The Papacy has ever been ready to adapt itself to altered times and conditions. It can suit itself either to monarchical or republican Governments. A glance at the present state of Europe will find what a formidable weapon it may find in Communism. Every day the power of government is becoming more and more vested in the hands of the people. In every state where free institutions exist there are busy agitators laboring to spread the doctrines of Socialism, Communism, and Internationalism. The dread of Internationalism is the nightmare of politicians. The English Prime Minister long ago sounded the note of warning touching this new cause of danger, and far-seeing statesmen regard it as an omen of grave import to the liberties of Europe.

There is even reason to believe that it was the fear of concerted action between the Catholics of South Germany and the Ultra-Radical party, leagued together by a community of interest, that induced Prince Bismarck to withdraw, in a great measure, from his memorable struggle with the Papal See. His present policy may delay for a while, but cannot ultimately prevent, the realization of his fears; the separation of the South German States from Bismarck's German empire being a necessity for the complete reconstitution of the ten kingdoms of Cæsar's Roman Empire.

The dethroned Babylonish queen of nations, in her extremity, will ally herself with the despised populaces, and ride back again to power on the shoulders of Revolution and Demagogism, as foreshown in the expositions of Mr. Hyslop, Mr. Jenour, and other writers upon Revelations xvii.

Ultramontanism, or Popish fanaticism, together with Mohammedan fanaticism, is clearly the third of the unclean spirits which are predicted to gather the nations to war during the sixth vial, under which we are now living. The sixth vial is drying up the Euphrates or Turkish Empire in order that the way may be prepared for the return of the Jews to Palestine.

It will be by Ultramontane and Democratic influences that the predicted Napoleonic Antichrist will presently rise to this predestined universal dominion (Rev. xiii. 3, 7), and the next ten or fifteen years will probably witness all these and other concluding events of this dispensation connected with the second coming of Christ.

Casting a mighty spell over the minds of the nations by lying witchcrafts, and sorceries, and miracles, wrought through Satanic agency, the Church of Rome under her final Pontiff (who will most probably be a more active man than Leo XIII., who is sixty-eight years old) will seem at last to have reached the summit of her ambition—universal dominion. But in the midst of her exaltation, while she exclaims, "I sit a queen, and am no widow, and shall see no sorrow," and exalts herself boastfully over the nations, shall sudden destruction come upon her, and her power shall be utterly cast down. "In one day shall her plagues come upon her," and her kingdom be broken, so that it shall be found no more forever. Then shall he come "whose right it is to reign,"—the Sovereign Prince of Peace,—and "the kingdoms of this world shall become the kingdoms of our Lord and of his Christ." "Even so, come, Lord Jesus!"

BREVITIES.

Thomas Toye was an Irish preacher of small learning, but a large memory. Dr. Cooke said if the New Testament were lost Tommy Noye could restore the whole of it, with chapter and verse as it is.

Julius Blum, the Austrian Jew whom the Egyptian Khedive has raised to the rank of Pasha and made Assistant Secretary of State, is said to be the first Israelite who has held so high a position in Egypt, since Joseph's time.

There is now a Baptist church at Shechem, near to the place where Christ had the conversation with the woman of Tamaria. The congregation averages a hundred persons. The Rev. Eli Karney, the pastor, is a Syrian, and was educated in Great Britian.

The alphabet of the world vary from 12 letters in the Sandwich Islands to 202 in the Ethiopic, the Burmese having 19, the Italian 20, the Bengalese 21, the Greek 24, the Latin 25, the German, Dutch, and English 26 each, the Spanish 27 the Arabic 28, the Persian 32, the Russian 41, and the Sanscrit 50.

Hebrew, Syriac, Chaldee, and Samaritan 22 each, the French 23, the Greek 24, the Latin 25, the German, Dutch, and English 26 each, the Spanish 27 the Arabic 28, the Persian 32, the Russian 41, and the Sanscrit 50.

Ministers are not like Plato and Aristotle, the originators of their own doctrines or the teachers of the doctrines of other men, but simply the dispensers of the truth which God has revealed.

MM. Rothschild and Montefiore have a number of schools, a hospital and other philanthropic institutions on Mount Zion, at Jerusalem and have now added a printing office, from which a work has just been issued treating of the Holy land. This is the first book which has ever been printed in Palestine.

The Japanese Government has authorized the issue by a Japanese publisher of an edition of the Book of Genesis in Chinese, prepared for the Japanese by the insertion of the *kanten*, the work of the American Bible Society. This is the first portion of the Scriptures the publication of which in Japan has been authorized by the Government stamp; and in view of the great distaste which the authorities long entertained to the introduction of foreign religions, the fact is significant.

It is asserted that from the summit of Mount Etna the circle of vision has the enormous radius of 150.7 miles. The habitable zone of the mountain is very fertile, and sustains a dense population —1,424 to the square mile. Rodwell says the gigantic chestnut trees of Carbinello are no myths, but sober realities. He asserts that the diameter of the trunk of one of them is twenty-five feet, and that a public road passes through the much-decayed trunk of the largest, *Castagno di Cento Cavalli*.

Louis Kossuth, who still lives in Turin, is described as quite feeble and having aged materially within a few years. He is now 76, and though for some time in delicate health, his mind is as vigorous as ever. The stories of his penury are said to have been somewhat exaggerated, albeit he is compelled to live very meagerly, which is no hardship as he has very simple tastes. He does not complain; indeed, he makes no reference to his poverty, which has been relieved, it is thought, by contributions from admirers in England, France and America. He has been invited to return to Hungary, but he has steadily refused, believing that the Hungarians have not yet gained their rights.

California is a land of wonders. There are fresh flowers every month in the year, and winter wears the bloom of spring. There are waterfalls three or four times as high as Niagara; natural bridges of white marble; some thousand of gold bearing veins; inexhaustible quantities of iron and chrome, cresleud, bismuth and quicksilver; most beautiful porcelain clay; and in short everything that can bless an enterprising people. In one valley were found more than forty springs over one hundred degrees Fahrenheit. In another valley, sixteen geysers, like the famous one in Iceland. In this famous abode of Vulcan the rocks are so hot that you can stand upon them but a short time, even with thick boots on. The roar of the geysers at times may be heard a mile or more, and the moment is one of the most intense interest as you approach them.

The Rev. J. A. Annin, a protestant preacher in New Mexico, was sent for, and rode on horseback eighty miles, to marry two couples. He writes:

"At service in connection with the marriage ceremony there must have been sixty or seventy present—a Protestant minister was no doubt a new thing to many of them, probably most of them had never seen one before. The parish priest, within whose jurisdiction the village lay, was on hand when I arrived, with a letter addressed to the father of the young ladies, remonstrating against the horrible enormity of permitting a Protestant to solemnize the marriage of his daughters."

BIBLE SOCIETY STATISTICS.

During the past year the American and British and Foreign Bible Societies have issued 3,850,376 copies of the Scriptures, an increase of nearly 300,000 over the previous year. The two societies also sent out the Bible, in whole or in part, in 64 new translations. In Russia 740,023 volumes, in 60 different languages, were distributed; and in Turkey 64,608 volumes, in nine languages. Following are the figures of the distribution carried on by the two societies in Roman Catholic countries and heathen lands: India, 343,610 volumes; China, 150,103; Japan, 61,398; Italy, 62,826; France, 133,160; Servia and Roumania, 128,170; Spain, 85,393; Austria, 274,502; Germany, 408,105; South America, 35,318; Mexico, about 30,000.

POETRY.

Humility.

JAMES MONTGOMERY.

The bird that soars on highest wing
Builds on the ground her lowly nest;
And she that doth most sweetly sing,
Sings in the shade, when all things rest;
In lark and nightingale we see
What honor hath humility.

When Mary chose "the better part,"
She meekly sat at Jesus' feet;
And Lydia's early opened heart
Was made for God's own temple meet;
Fairest and best adorn'd is she
Whose clothing is humility.

The saint that wears heaven's brightest crown
In deepest adoration bends;
The weight of glory bows him down
Then most, when most his soul ascends;
Nor set the throne itself must he
The foot-stool of humility.

COMMUNICATIONS.

The Manner of Christ's Second Coming.

Blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame. Rev. xvi. 15.

This language occurs under the pouring out of the sixth vial, and is near the last, or the very dregs of the vial. The vials, seals and trumpets designate, or symbolize a portion of time in which the things symbolized will occur or be fulfilled.

The important question is, have these momentous events transpired in part, or as a whole, as Bro. Larkins affirms, not at all, but are yet in the future? If the prophetic periods, the trumpets, the seals, and the vials, are all to be fulfilled in the future, then indeed, one of two things must inevitably be the result: events will be fulfilled with the rapidity of the lightning, or the fulfillment of our text will be a long way in the future. These are momentous questions and should be discussed with candor, with ability, and intelligence.

We respectfully ask our ablest writers for THE RESTITUTION to ventilate this subject fully, and give the household of faith the benefit of their researches and expositions.

The manner of Christ's second coming, when properly understood, has much to do with events that are connected with his second advent into the whole world.

A few preliminaries before entering upon an exposition of the subject under consideration. First, in speaking or writing for the public we do not pretend to say all of what we advance or give to the public is original, yet we may fail to give credit where it is justly due. We do not hold or believe that a man because he has in after life departed from first principles and embraced even fundamental errors, that he never did or could have held and published truths that were essential. Hence the subject of the Manner of Christ's Second Coming we have studied for many years, and we have received much help from the published writings of able and approved authors. Let this admission be borne in mind, This is sufficient without naming the authors or their works. We deem the manner of Christ's coming second only to that of his literal personal coming, to judge and rule the world in righteousness.

Many years ago this subject was published by Bro. B. Wilson in the *Gospel Banner*. A while after we, in our weak way, wrote an article on the subject. It was published in the *Harbinger*—no one criticised or alluded to it. The unintelligent notions of the second Adventist seem to have prevailed, viz: That because he ascended from Mount Olivet of necessity that must be the very identical spot or locality where he with his bride first touches terra firma. We hope to make this point clear, and backed by many positive declarations of the word of God. We have always been suspicious of theories that ignore the plain word of God. Hence after our long research and study we are able to make the utterances of the Spirit harmonize most admirably. We do not profess to be a critical writer or debater. Our fort is to accept the plain teaching of the Bible which with us is the end of all controversy. We shall accept and carefully weigh any criticism that has the appearance of candor or intelligence. Our object is to give and get light.

Our first statement is that the coming of Christ in the clouds of heaven to gather his elect, and his public appearing with his Bride the Church are two distinct events, separated by an interval of time, the exact length we are not able to state: if it is revealed it has not been brought to our understanding, but it will be characterized by God's majesty, power and glory in the execution of the judgments written far above and beyond our ablest conception, a time of trouble such as there never was since there was a nation upon the earth. Dan xii. 1. "Behold," (this expression invariably directs the mind to something of extraordinary interest,) "I come as a thief." There is no difference of belief as to who the personal pronoun "I" means or refers to; it is the same one who said, "I go and prepare a place for you, and if I go and prepare a place for you, I will come again and receive you to myself, that where I am you may be also." John xiv. 1, "as a thief," The first evidence we have that a thief has been committing depredations upon our premises is our property is gone: silently, stealthily, unobserved and most generally in the night. The Lord himself shall descend from heaven (where to?) to or in the clouds of heaven, the atmospheric regions of our earth. This agrees with our Savior's own declaration: Hereafter shall ye see the Son of Man coming in the clouds of heaven with power and great glory.

Daniel sees one like the Son of Man come in the clouds of heaven to the Ancient days &c; the air is the locality or place of gathering from which he sends out his angels and gathers his elect. We will quote the whole passage: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord; 1 Thess. iv. 16, 17. This harmonizes with our Lord's teaching. Luke xvii. 34. "I tell you in that night there shall be two men in one bed, the one shall be taken, the other shall be left. Two women shall be grinding together, the one shall be taken and the other left. Two men shall be in the field, one shall be taken and the other left." Taken from the common avocations of life, whereto? Just where Paul says, viz: to meet the Lord in the air. So shall we ever be with the Lord; not that the saints will forever remain in the air or the clouds of heaven, or even for one thousand years, as some have supposed.

Such views are out of harmony with much of the Scriptures. The rapture or translation of the saints at the coming of Christ, involves many essential truths of deep and profound interest. Self-preservation is the first law in nature. Are we ready? It will be sudden, silent, unexpected (by the outer world), in a moment, in the twinkling of an eye. 1 Cor. xv. 45–47; also verses 51–55. No chance for a mortal resurrection and a great assize and trial of men in the flesh, after the fashion of our courts of judicature. This is one of the saddest mistakes poor mortal man ever made. Blessed are the pure in heart for they shall see God. Matt. v. 8. If none but the pure in heart are translated, I fear the company will be small. We cannot carry our gold with us, no stains of fraud, or sharp practice or dishonest dealing, nor slander or watching for evil, nor those that defile the temple of God with alcohol, or the filthy use of tobacco! Remember, he that hath clean hands and a pure heart will enter into the hill of the Lord.

NEWELL BOND.

(To be Continued.)

To Overcome.

What are we to overcome? All things that pertain to the flesh. Our blessed Savior said, "He that overcometh, to him will I grant to sit down on my Father's throne, as I have overcome and am set down on my Father's throne." Cheering thought! Precious promise! If, then, we are persecuted and scoffed at because of the belief of the glorious gospel of the kingdom, let us bear it with patience, showing that by the love of God shed abroad in our hearts we may overcome, through trust in him.

Brethren, avenge not yourselves, for "Vengeance is mine, I will repay, saith the Lord."

But is there anything greater to overcome than ourselves? Surely not. Each day, each hour, each moment, we have to keep watch over our thoughts, our words, our actions, for when we would do good, evil is present with us ....but if we walk in the straight and narrow way, neither turning to the right or to the left, pressing forward to the mark of the prize of our high calling which is in Christ Jesus, we shall be more than conquerors, and shall have overcome, having a right to an entrance into the kingdom of God, being an heir, with his Son, of the promised possession. To this end may we all look forward, that we may see the King in his beauty, and enjoy his presence forevermore.

M. E. STEELE.

Cow Run, O.

"Things that Cannot be Shaken."

And this word yet once more signifieth the removing of those things that are shaken as things that are made that those things which cannot be shaken remain.

The Apostle Peter refers us to the epistle of Paul the Apostle who in speaking of these things, were some things hard to be understood. The humiliation and glorious reign of the Messiah to a Jewish mind is an example. If they had believed all that the prophets had spoken they would have believed in the humiliation as well as the glorious reign.

The same trouble exists in the Gentile church to-day.

Let us settle it in our minds, there is room for all to be fulfilled.

The kingdom cannot be moved.

"Wherefore we are receiving a kingdom which cannot be moved."

Mount Zion cannot be moved, but abideth forever. Psa. cxxv.

The Mount of Olives shall be moved.

The Mount of Olives shall cleave in the midst thereof and half of the mountain shall remove toward the north and half of it towards the south. The flood in the days of Noah did not make a break in the genealogy of the Messianic of the race.

CHARLES BOARDMAN.

Hartford, Conn.

CORRESPONDENCE.

Ed. Restitution:—With your permission I will make a few remarks through THE RESTITUTION, in reply to some of the conclusions drawn by Philos, in the article concerning Judas and the Lord's Supper, published in THE RESTITUTION of January 1st. In his summary he says: We see that the supper recorded in John xiii. when Jesus washed his disciples' feet, was not the passover, but simply a common meal eaten at the house of Simon the leper in the town of Bethany, from which point Judas after receiving the sop from the Savior's hand went to the chief priests and made a bargain with them to betray his Lord unto them.

From this conclusion I must dissent from the fact that the records all show that the sop was given to Judas at the passover supper in Jerusalem, and not in Bethany; and now to the evidence. Matt. xxvi. 18. And he said, go into the city to such a man, and say unto him, The Master saith, my time is at hand; I will keep the passover at thy house with my disciples. Verse 19 and they made ready the passover. Verses 20–23. Now when the even was come, he sat down with the twelve. And as they did eat, he said, Verily I say unto you, that one of you shall betray me. And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I? And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me. Verse 25. Then Judas, which had betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said. We find in connection the institution of the communion. Mark's record is in nearly the same words;—xiv.—12–16, is the record of the preparation of the passover, verses 17–20 as follows: And in the evening he cometh with the twelve, and as they sat and did eat, Jesus said, Verily I say unto you, one of you which eateth with me shall betray me. And they began to be sorrowful, and to say unto him one by one, Is it I? and another said, Is it I? and he answered and said unto them, It is one of the twelve, that dippeth with me in the dish. In connection is recorded the communion. In the record given by Luke xxii, 8–11 we have the same account of the preparation and also in connection, the institution of the communion. Verse 21: But behold the hand of him that betrayeth me is with me on the table.

We will now notice the supper recorded by John in Chap. xiii. which Philos claims to be the supper eaten in Bethany. In John xii. 1, 2, we read of the supper made for him in Bethany. Verse 12: On the next day much people that were come to the feast when they heard that Jesus was coming to Jerusalem, took branches of palm trees, and went forth to meet him, and cried, Hosanna; blessed is the king of Israel that cometh in the name of the Lord. That he went to Jerusalem at that time, I presume no one will gainsay and that it was the next day after the supper in Bethany. John xiii. 1, 2. Now before the feast of the passover, when Jesus know that his hour was come that he should depart out of the world unto the Father, having loved his own which were in the world, he loved them unto the end. And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him (verses 4 5), he riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a basin, and began to wash the disciples' feet and to wipe them with the towel wherewith he was girded. By reading the record to verse 11, we find the objection made by Simon Peter, and the Savior's answer stating that they were not all clean; in verse 11 begins the reason. For he knew who should betray him; therefore said he, Ye are not all clean. Verse 12. So after he had washed their feet and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? We will pass to the last clause of the 18th verse. The Savior says, He that eateth bread with me hath lifted up his heel against me. From verses 21–27 we find the record of the sop being given. When Jesus had thus said, he was troubled in spirit, and testified and said, Verily, verily, I say unto you, that one of you shall betray me. Then the disciples looked one on another, doubting of whom he spake. Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved. Simon Peter therefore beckoned to him that he should ask who it should be of whom he spake. He then lying on Jesus' breast saith unto him: Lord, who is it? Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon. And after the sop satan entered into him. Then said Jesus unto him, That which thou doest, do quickly. Now will Philos answer one or two questions:

1. Was there any one save Jesus and the twelve disciples present when Jesus washed their feet or at the giving of the sop?

2. Could Judas, although he sought to betray his Lord, do so before the time, or before Jesus' hour had come?

We will now notice another point of evidence in which all four of the evangelists give the same testimony, viz: the reply of Jesus to Peter's statement that he would not deny his Lord. Matt. xxvi. 34. Jesus said unto him, Verily, I say unto thee, that this night before the cock crow, thou shalt deny me thrice.

Mark xiv. 30. And Jesus said unto him, Verily, I say unto thee, that this day, even in this night, before the cock crows twice, thou shalt deny me thrice.

Luke xxii. 34. And he said, I tell thee, Peter, the cock shall not crow this day; before that thou shalt thrice deny that thou knowest me.

We find the above record is after the institution of the memorial supper.

Now to John xiii. 38. Jesus answered him (Peter), Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, the cock shall not crow, till thou hast denied me thrice.

Now, will Philos please show any evidence that the record given by John xiii. 1–38, concerning the supper, feet washing, the giving of the sop, and the reply of Jesus to Peter, did not take place at one and the same time? If he cannot, his assertion must fall.

We will not intrude further upon your valuable time, but will say from the evidence:

1. That the sop was given to Judas at the institution of the passover supper in Jerusalem, and not at Bethany.

2. The supper recorded by John was the passover or memorial supper.

3. That feet washing is in connection with that supper.

4. That Judas could not betray his Lord, although he sought to do so, till the hour of Jesus had come, and his command to Judas, What thou doest, do quickly.

We have omitted much for the sake of brevity, and would say in conclusion, let us try to hold fast the form of sound words.

Respectfully submitted. Your brother in Gospel hope.

JOSEPH OGILVY.

Tiopenka, Ind.

LETTER DRAWER.

Dear Brethren and Sisters:—It is with a sad heart I write these few lines to you all to let you know my destitute circumstances. Two of my children are very sick, and I have nothing to give them but bread and water. I am without shoes, and very destitute of clothing. Times are hard for the poor. I hope God may bless the fatherless. It is hard to hear the children cry for something to eat when one has nothing to give them. I hope the brethren who are able will render me some assistance. I would rather give than receive were it in my power. Please give these few lines a place in THE RESTITUTION.

Your sister, waiting for the kingdom, MATILDA LOVEWELL.

Pleasanton, Kansas.

We have been subjected to some complaint on the ground of tardiness in inserting some calls for relief. We may have been blame-worthy, but did all our brethren and sisters know the difficulties that beset an editor in endeavoring to do right by all parties, perhaps our delay, in certain instances, might be excusable. We have reason to believe that the few appeals we have admitted of late were from those worthy of sympathy and assistance, and accordingly have done a little for ourself. The above, from Sister Lovewell, we believe brings a case before our readers worthy of their sympathy.

NEWS ITEMS.

ROME, Feb. 27.—The great storm of Monday night was most disastrous. The whole coast is strewn with wrecks, and at many ports small craft were blown out to sea and lost. The new quay at Positippo was almost entirely destroyed. In the interior the storm was equally violent. At Pouggiuolo, near Siena, the campanile of the church was blown down while the people were at mass, killing two persons at the altar, and three other persons, and wounding twenty-four persons. A similar catastrophe occurred at Aontauro, where the vault of the church yielded to the force of the storm, and killed the priest celebrating mass, and injured a number of the congregation. At Rome the force of the wind was unparalleled. All of the windows of the monastery of Montealle Croci were destroyed, and a portion of the base of Michael Angelo's statue of David was swept of.

BERLIN, Feb. 28.—Channel storms and snow drifts on the continent practically prevent postal communication with England.

The mayor of Sheffield states that in one district of that place there are 4,000 persons destitute and 400 families actually starving. The relief fund, except about £300, has been expended.

DIED.

MANN—At Crawfordsville, Ind., Feb. 19, 1878, of heart disease of inflammation of the heart, J. B. Mann.

He leaves a wife and two children to mourn his loss, and the Church of God to which he belonged has lost a worthy member. Brother Mann was deeply interested in the truth for some time before he obeyed it. Last June during a meeting held by Bro. Stephenson and H. V. Reed, he arose and made a bold confession before a large audience on the 20th of the month. He was immersed the next day by A. Stephenson into Christ. Since that time he has lived a devoted Christian life. His brethren J. W. Mann, of Knightstown, Ind., and C. W. Mann, of Shelbyville, Rutland county, O., also Mrs. Mann's mother, Mrs. H. Orton, of Shelbyville, O., were present. Words of comfort were given by the writer from I Thess. iv. 13–18. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him," also II Tim. xiii. 11, "Shall I hold a stake from heaven rejoice unto me, Write: Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

The burial was in the cemetery by the brethren and sisters were:

First.

Sleeping! thou art sweetly sleeping,
Free from pain and toil and strife;
In meek humility, how meek thou
Manifest in the above of prayer.

Thou will sleep, but not forever;
Jesus died, and rose again;
So he'll come in clouds of glory,
Then will rise with him to reign.

Second.

We shall sleep but not forever,
There will be a glorious dawn;
We shall meet to part no never,
On the resurrection morn.

He was taken to Hillsdale by his friends for burial, to sleep until the resurrection morn.

J. S. MATCH.

BYRNES—Near South Whitley, Ind., Feb 23, 1878, Sister Rose Stevens aged thirty-one years, (6 months and ten days, after an illness of some five weeks of typhoid pneumonia, which she bore with Christian fortitude.

Sister Stevens was immersed in Del river last summer by Brother Wilson, and obtained her profession in the Holy Name she lived adorned by a proper walk and conversation. For some years her general health has been rather poor, and those attending her in her illness say that she died rejoicing. We trust she sleeps in Jesus, resting a prisoner of hope until the voice of the archangel, with the trump of God, shall unlock the portals of the tomb and the saints of all ages with their Lord in glory. The funeral was attended by the writer who spoke from I Cor. xv. 55, to the respectful and attentive audience. WM. T. GIVENS.

LETTER RECEIPTS.

SUBSCRIPTIONS.

Mrs W Stickley	1 00	Mrs H J Bross	1 00
Mrs Jane Butler	50	W H Hawkins	1 00
S Work	2 00	W A Cockburn	50
W Kelmer	1 00	W F Wyatt	1 00
E A Jones	2 00	C E Sutton	2 00
Wm Mills	25	A Syme	1 00
Clark	50	G W Bennett	1 00
T Idol et al	2 15	Lebbia Wood	1 00
G K Bowler	2 00	Mrs A H Woodruff	2 00
A Anderson	2 00	Geo J Isbell	1 00
J Donelson	2 00	E Sheldon	2 00
G H Bankhill	2 00	W Shepherd	50
Sarah Burton	2 00	W Smith	2 00
L H Denham	50	H Hunt	2 00
Mrs Martha Horne	1 00	E E Frick	2 00
Elsie E Lemell	50	Dan Clark	2 00
Mrs Cowmeigo	2 00	Louisa I Wilbers	2 00
E L Pitts	1 00	John Lemuls	2 00
J W Pugsley	1 00	C J Wilkes	2 00
L A Hatchet	1 00	J Semlar	1 00

BOOKS AND TRACTS

R Rathbeck	50	S L Jackson	60
Lou Bodley	1 00	Wm Brandt	1 00
Elsie E Lemell	50	C J Walker	4 00
F W Cotten	1 00		

A Free-Will Offering.

We, the undersigned, having the good of the cause of truth at heart, and believing that it is our duty to sustain the gospel with our means as well as our tongues, and believing that all should be free for the offering we make in behalf of the truth, have paid the sum set opposite our names for the purpose of freeing THE RESTITUTION from debt, and sending it out as a messenger of truth to those sitting in darkness, and to comfort those who are walking in the light of life:

Amount previously published	1511 17
Ethel Brandon	2 00
C E Sutton	1 00
A Larkin	1 00
S J Le Rond	2 00
A B Wilson	1 00

ANNOUNCEMENTS.

BY CURTISS.

A discussion will take place at Gifford Station six miles south of Eldora, on the Central R. R. of Iowa, "Is the Scriptures teach that unconverted to have a conscious existence at death?" Affirmative: J. W. Haughawout; negative: E. P. Barker. Discussion to commence at 7 o'clock, p. m., March 5, 1878. Persons desiring to attend will receive free entertainment by the brethren in the vicinity. J. M. HARLAN. J. B. HAUGHAWOUT.

I wish to say to the brethren in Kansas and Missouri that their invitations are received. I will not be able to start on my tour before the last of May, but will notify them in time to make arrangements. J. M. STEPHENSON.

NOTICE.

Should any of the "true Faith" be in need of a hand on a farm or in a market garden, I will be glad to hire to such, as I would be very pleasant and agreeable to work for one of like faith.

Address J. M. ALBERT,
Yarrogil, Iowa.

I will visit for the purpose of holding meetings and in the interest of THE RESTITUTION soliciting renewals and new subscriptions, Havana, Mercer county, Mo., April 1st to 15th; St. Joseph, Mo., at sister M. Rock's may arrange. April 15th to 25th; Severance, Kansas, April 26th to 30th; Morrill, Kansas, at brother Taylor's may arrange, April 30th to May 6th; Blue Springs, Nebraska, at brother J. F. Clark may arrange, May 6th to 12th; and from May 13th to June 1st to points in Kansas as arrangements may be made. Would like to hear from Marysville south by the way of Manhattan and Emporia, to Williamsburg. Brethren desiring that I be desiring a visit will correspond with me at any of the above named points, or at home—Bella Plaine, Iowa—for the next thirty days. C. M. MYERS.

BOOK LIST.

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POETRY.

Lines.

L. M. BURGESS.

The harvest is ripe and the sun is uprising,
Clear dawns the day, go we forth to the field;
Work while we may for the moments are flying,
The promise morn gives us may soon be repelled.

Thus hath He bidden us, to work while we're waiting,
To waste not the talents that He hath bestowed;
To him that hath much there shall much more be given,
And the reaper shall gather just what he has sowed.

Soon life day will be past—soon his summer be ended;
The day of His grace cannot linger for'er—
Haste now, for the sun in the west is declining,
And the step of the Master ere long we shall hear.

And oh, may our sheaves be all ready and waiting,
Our lamps be all trimmed and our hearts all alone;
When He knocks at the door be we ready to open
And greet him therein but one word—His dear name.

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COMMUNICATIONS.

Priceless Truth.

Search the Scriptures. John v. 39.

Had the Jews heeded the above admonition of Christ, they would have realized their hope of eternal life. (In the world to come, Mark x. 28-30; not, however, through the righteousness which is of the law, but through the righteousness which is of faith. Rom. vi. 23; x. 1-13. Had they searched the Old Testament Scriptures they would have discovered the truthfulness of Christ's words: "They . . . testify of me." Deut. xv. 15, 18, 19. Psa. xvi. 9-11. Some do not receive Christ as their immortal Messiah. They say the thought is selfish. Heb. iv. 1-3. For many centuries they have witnessed the fatal fruit of unbelief and disobedience. Deut. xxviii. 15-68. The lesson is plain. We should beware lest we fall after the same example of unbelief. Heb. iv. 11; iii. 12.

As we proceed with our comparison between truth and error, let us bear in mind the sin of unbelief, together with its terrible results. Concerning the reign, nature, and destiny of man, there are many vague speculations indulged in at the present day. Some even carry their speculations so far as to suppose that man originated from the lower order of animals! They conclude that he has reached his present state of perfection through the eternal law of progression! Another class think man's origin will never be definitely known, as they suppose he pre-existed! Still, others think that man was created without a Creator! or, in other words, that he came into existence by chance!

Now, by comparing these conflicting and erroneous theories with the Word of God, (the counterfeit detector,) you will discover their utter falsity. Man did not pre-exist, for he was created out of the dust of the ground. Gen. ii. 7. God made the earth and created man upon it. Isa. xiv. 12. Hence, man did not pre-exist, neither was he created by blind chance, for God formed him, and that, too, after he had made the earth. He originated in the mind of God, who made him of the dust of the ground. Gen. i. 26; ii. 7; iii. 17-19; Psa. civ. 4. He is of the earth, earthy. 1 Cor. xv. 45-47. In the light of the above testimony, I think it safe to assert, that man can claim a higher origin than that of frog spawn! Avoid the oppositions of science, falsely so-called. 1 Tim. vi. 20.

There is as much diversity of opinion concerning man's nature as there is concerning his origin. The most generally received opinion, however, is that man possesses a deathless nature, or, in other words, that he is immortal. This is the prevalent and popular opinion. Although the notion is popular, it is not true. It is just as false to-day as it was when uttered in the garden of Eden six thousand years ago! Gen. iii. 1-4; John viii. 44.

Man's nature is largely indicated by his earthly origin. "The Hebrew word, Adam, which signifies a man of earth, is translated man and men over two hundred times. These two hundred occurrences of Adam, which signifies 'man of earth,' relate to the intelligent, thinking, responsible man. Thus proving that the intelligent man had his origin in dust, and is therefore mortal, and must return to dust again." The Bible speaks of man as a mortal, corruptible, perishable being. Job iv. 17; Rom. i. 23; John iii. 14-16.

"The term *enosh* ('mortal man') occurs forty-two times, where it is translated man and men. Suppose that these forty-two occurrences—every one of which relates to the intelligent, responsible man—had been translated 'mortal man' or 'mortal men,' how much different the Bible would read." We will refer the reader to the texts where the word *enosh* is translated man and men. Judges ix. 6, 13; Job iv. 17; v. 17; vii. 1, 17; ix. 2; x. 4-6; xiii. 9; xxv. 4, 6; xxxii. 8; xxxiii. 12; Psa. viii. 4; ix. 19; x. 18; lv. 13; xc. 3; civ. 15; cxliv. 3; Dan. iii. 10; iv. 13; vi. 7, 12; vii. 4; Gen. vi. 6; Isa. xiii. 7, 12; xxiii. 8; li. 7, 12; lvi. 2; Deut. xxxii. 26; Job xxviii. 4; Psa. ix. 20; lxxiii. 5. What an array of testimony in favor of the mortality of man. Surely, if all these texts had been properly translated, immortal soulism never would have appealed to the Bible for support." God's Plan of Salvation, p. 143.

It is claimed that man possesses a deathless soul which resides in the physical organism. This, however, is a sheer assumption. The physical man is the living soul, according to Bible testimony. Gen. ii. 7; compare Matt. xvi. 26 with Luke ix. 25. Souls are begotten and born. "And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan." Gen. xii. 5; xlvi. 22, 26, 27; Exod. xii. 10; Num. xv. 30. Souls have lips. Lev. v. 1-4. Souls have organs of mastication and digestion, and live by eating and breathing. Lev. vii. 20; Joshua xi. 11; Isa. xxxv. 6. Souls wear clothes and eat food, before they are physical beings, composed of flesh. Lev. xvii. 15, 16. Souls can be destroyed with literal weapons, hence they are material. Joshua x. 28, 30, 32, 35, 37, 39, 40; xi. 11. Souls have no life apart from the body. Ezek. xviii. 4, 20; James v. 20. Souls are buried in the grave. Psa. lxxx. 6, 48. Souls are delivered from the power of the grave by a literal resurrection. Psa. xvi. 10; xlix. 15; Hosea xiii. 14; Acts ii. 25-27.

Do you speak of the creative act as a literal thing? If so, we say: Since he has the power of creating living beings, and the breath of all mankind' Job xii. 10. Beasts are souls or living creatures as well as men. Num. xxxi. 28. The Hebrew term, *nephesh chaiyah*, is four times applied to the inferior animals before it is applied to man! Gen. i. 20, 21, 24, 30. It is translated living creature when applied to beasts, and living soul, when applied to man. Gen. ii. 7. Its etymology is the same in either usage of the term.

"*Chaiyah*," says Brother Stephenson, "is an adjective signifying living, and '*nephesh*' is a noun signifying soul. These words, when put together, signify 'living creature,' or 'living soul.' '*Meth*' is a Hebrew adjective, signifying dead. When this adjective qualifies the Hebrew noun '*nephesh*,' the phrase signifies 'dead soul.' The phrase 'dead soul' occurs sixteen times in the Hebrew Scriptures." See Num. ix. 6, 7; xix. 11, 13, 16; 2 Chron. xx. 24, 25; Psa. lxxix. 2; cx. 6; Haggai ii. 13.

"The translators have concealed the true meaning of *meth nephesh* in the above texts by rendering it dead body or dead bodies, instead of dead soul or dead souls. "How is it possible; nay, is it not preposterous to talk about souls as immortal and immaterial? Is there not presumptive evidence, (Heb. vii. 14); inferential evidence, (1 Tim. vi. 16); negative evidence, (Eccl. ix. 5-10); affirmative evidence, (Job iv. 17); natural evidence, (Gen. ii. 7); comparative evidence, (Psa. civ. 2-5; xxxix. 5; Isa. lxiv. 6); antithetical evidence, (Psa. viii 3, 4; Job xiv. 7-10); logical evidence, (Rom. vi. 23); historical evidence, (Eccl. i. 14; Luke xxiv. 6; 1 Cor. xv. 20); doctrinal evidence, (Titus ii. 11-14); practical evidence, (Rev. xxi. 1-4); demonstrative evidence, (1 Cor. xv. 44, 45); and every other kind of inspired evidence that the Bible is against Plato and all the world whose hope of a future life is in the immortality of dead men?" Immortality is a blessing to be sought for by a patient continuance in well doing. Rom. ii. 6, 7. It is God's gift to perishing mortals! John iii. 14-16; vi. 39, 40; Rom. vi. 23. He has promised . . . eternal life to the faithful, hence, it is now an object of hope. Titus i. 2; iii. 7; James i. 12; 1 Jno. ii. 25; Rev. ii. 10. Saints will not be invested with immortality till the coming of Christ and the resurrection of the dead. 1 Cor. xv. 51-53; Phil. iii. 20, 21; Col. iii. 3, 4; 1 Thess. iv. 13-18; 2 Tim. iv. 1, 8; 1 John iii. 2.

The above testimony clearly reveals the fact, that man's origin is earthly, his nature is mortal, and his destiny, (if he is good,) is immortality. In the poetic language of Brother Patterson,

"Pray what is man, why should he be
So boasting and so proud;
He's like a vessel on the sea,
A storm-tossed, driven cloud.

"A bubble on the rolling wave,
A straw upon the tide,
To fashion and to fame a slave,
A vassal bound to pride.

"A worm of earth, e'en at the best,
By fear-one rudely driven,
In search of joys, in hope of rest,
Estranged from God and heaven.

"Though he can mount the upper deep,
Who treasures there not up,
Who tramples clouds around him sweep,
In his thunders roll below.

"Or with the fiercest hurricanes play,
And bring them down to earth,
And in his pride exulting say,
'Thou art of powerless worth!'

"He thunders through the mountain base,
And shatters the firm rock;
Or pours the deep and darkest space,
In terrific cradle of shock.

"Or up the earth, and thence shall flow
Fountains of burning gold;
Or by the depths of ocean go
To show her hidden spoil.

"Then traverse earth over hill and vale
By land-winds or flame,
That fated flower to the gale,
And touch the storm of blame.

"Then converge the rays of light,
As by a magic hand,
That see by God and earth unbid,
His darkness can command.

"Then let the corpse us, which shall take
And where the sleeps not rest;
Or by no wind can it make
To navigate the skies.

"He looks at us—the clouds flee,
And then dies out as night;
Or upon the west sits a We,
And knows no star again.

"Or shall he refer his forgiveness
To foes—and curse—live;
Or, if there are those that seek at home
And pleas expand it twice.

"Yet what I mean, with all His skill,
His years, foes—what they be,
Though even in his power round Bill,
He can't quite take—not see.

"For like the dew of Eden's breath,
Or flame on the snow,
He has passed by, that leaves to death,
And takes with no trumpet.

"For he comes in still the day
When Christ has come down,
Then death and hell's power shall their prey
And keep no more—after them."

AUSTIN O. EVANS.

Lodi, Ky.

An Open Letter to Rev. S. F. Oliver, Pastor of the Methodist Church at Spring Brook, Pa.

Dear Sir: Being present at your meeting this evening I was surprised and pained to hear you denounce God by perverting his word. Taking for a text 2 Cor. v. 1, where Paul in metaphorical language speaks of this tabernacle we have a building of God, a house not made with hands eternal in the heavens, and the breath of God from heaven, you then proceeded to tell us that Paul was teaching the immortality of the body while the immortal soul is received into heaven with Jesus or body made with hands. You say that the soul is immortal and capable to exist long in a conscious state when separate from the body. And you attempt to prove it by the Ark of the covenant existing out of the tabernacle while being removed from one place to another, and when the tabernacle was set up or rebuilt the ark of the covenant was replaced in the tabernacle. And you had no doubt but Paul had that in his mind when he penned these words—an idea too silly to need any refutation. You also stated that every wicked man that ever lived on the earth was alive to-day and sound in thought. And that every good man that ever lived was alive and praising God. You also taught that death was not to be dreaded as it is the means by which the soul is liberated from the old worn-out tabernacle and wafted off to its home in heaven to sing songs of praise with the angels.

Allow me to analyze some of the main points in your discourse, and show you that instead of teaching God's word (as you profess to do) you falsify the word of God and teach the same doctrine taught by the serpent in the Garden of Eden. I will first notice the text. Paul does not say a word about the dissolution of the tabernacle, but he is speaking of the house or dwelling place of the tabernacle, the same dissolution that Peter speaks of in his second epistle third chapter, which is the dissolution of things that are temporal. And Paul admonishes us in the last verse of of the previous chapter not to look on the things that are seen but on the things that are not seen, 'or the things that are seen are temporal, but the things that are not seen are eternal. Paul knew that all these temporal things would be dissolved. And he says we know that if our earthly house of this tabernacle were dissolved we have a building of God a house not made with hands eternal in the heavens, not eternally in the heavens, as some teach, but it is eternal and in the heavens. Our dwelling places here are only temporary, but when we are clothed upon with our house which is from heaven we will have an eternal dwelling place, not beyond the bounds of time and space, but upon the earth with the curse removed and our blessed Jesus reigning upon the throne of his Father David and the will of God being done in heaven; when the Father's house with many mansions will be located upon the earth as John saw it coming down from God out of Heaven prepared as a bride adorned for her husband. Christ told his disciples that he was going to prepare a place for them and would come again and receive them to Himself.

Abraham too looked for a city which hath foundations whose builder and maker is God. Abraham saw it by an eye of faith in the heavenly country that God had promised him. Paul who was caught away into the future or third heaven, had undoubtedly seen it, for he seems to know that we should be clothed upon with it. And John that beloved disciple saw it in his great panoramic vision coming down from God out of heaven, having the glory of God, and her light was like a stone most precious, and he saw no temple therein for the Lord God Almighty and the Lamb are the temple of it, and it had no need of the sun nor the moon to shine in it for the glory of God did lighten it and the Lamb is the light thereof. O glorious day when we shall be clothed upon with our house from heaven and mortality be swallowed up of life when we shall be made immortal and have an eternal dwelling place, and bask in the sunshine of eternal glory with Christ our living head.

The statement that every man that ever lived is alive to-day is but a reiteration of the saying of the serpent in the Garden of Eden. God said to Adam that if he ate of the forbidden fruit he should die, and the serpent said ye shall not surely die. And so says Mr. Oliver, all that ever lived are alive to-day. But what says God in Gen. v. 5, He says: and all the days Adam lived were nine hundred and thirty years and he died. Also Gen. vii. 12, "And all flesh died that moved upon the earth both of fowl and of cattle and of beast and of every creeping thing that creepeth upon the earth and every man all in whose nostrils was the breath of life." And Noah only remained alive, and they that were with him in the ark. And Paul says, as in Adam all die so in Christ shall all be made alive. 1 Cor xv. 22. And Peter, in speaking of David, says that David is not ascended into the heavens but he and David is both dead and buried. Acts ii. 29-34. You say they are soused in Heaven, but David says he taketh his breath forth and he returneth to his earth; in that very day his thoughts perish. Psa. cxlvi. Let God be true though men are found to be liars. And in Eccl. ix. 4-6, Solomon says, for to him that is joined to all the living there is hope, for a living dog is better than a dead lion, for the living know that they shall die but the dead know not any thing. Isa. xxxviii. 1, and onward we read that Hezekiah was sick unto death and Isaiah the prophet said unto him, thus saith the Lord, set thine house in order for thou shalt die and not live. Then Hezekiah turned his face to the wall and prayed and wept sore and the Lord added to his days fifteen years. And that man of God had no desire to die. He says, like as a crane or a swallow did I chatter, I did mourn as a dove. He had never learned the heathen dogma of going to heaven at death nor of the immortality of the soul. He left that to be advocated by the great apostacy. He or him after he had his days lengthened fifteen years: Behold for peace I had great bitterness. But thou hast in love to my soul delivered it from the pit of corruption. Not much as though it was immortal. For the grave cannot praise thee, death cannot celebrate thee, they that go down into the pit cannot hope for thy truth. The living praise thee as I do this day.

David in Psa. vi. 5, says that in death there is no remembrance of thee, in the grave who shall give thee thanks. Thanksgivings perish from the dead as from one that is not.

The living and sound in heart shall praise the Lord. T. FINN,

The Germ and Amplitude of Everlasting Life.

The just shall live by faith. Heb. x. 38.

This refers to Hab. ii. 3, 4. The primal thought in one is the vision, the grand whole of prophetic foresight; but in this it concentrates on the second coming. "The coming One will come and will not tarry." Then, taken together, they show that all God's loving will flows to us through Christ, for in "him are all the treasures of wisdom and knowledge"—heirship and immortality.

But, let us get at the special import of this precious passage, "The just shall live by faith." This varies from Hab. ii. 4; but the difference is verbal, not doctrinal or dispensational.

The profound fact from which the text springs is, "That if one died for all, then were all dead." 2 Cor. v. 14. All are under the law of sin and death, and hence there is no restitution to God and life immortal, but as disclosed in this precious life-giving text. "By grace are ye saved through faith, and that not of yourselves; it is the gift of God." Eph. ii. 8.

It is obvious that a wisdom and power above us is needed to instruct, elevate and save us; and it is evident that the divine wisdom, grace and power alone, are able to "make wise unto salvation, raise the dead and restore all things spoken by all the prophets."

By believing the record that God has given of his Son, by confessing him before men, we get the germ of the new life—the life everlasting. Hence, our text discloses the primal truth of the gospel, that convinces of sin and brings to us mortals salvation, victory, in life and immortality. This is the positive view.

The negative also, may aid our apprehension of the importance of our subject. "Without faith it is impossible to please God. Whatsoever is not of faith is sin." It is like Adam leaning off from the Creator to the creature, and seeking wisdom and starting off in a way of his own, suggested by the tempter to gratify his mere sensual nature. It was walking by sight rather than faith. Thus did Abraham in taking Hagar, and so burdening himself and his posterity with a race of Hagarenes. So did King Saul in sparing the idolatrous, Amalekite Agag, etc. So also with Israel in going about to establish their own righteousness, which oozed out in their national ruin, dispersion and dispensational degradation. Nay, more, this "evil heart of unbelief" in practical application to our gospel age, has led to a like evil result. The life everlasting is assumed to inhere in man, and "the kingdom" of promise is presumed to belong to the church, with Babylon, the beast and false prophet,—the apostasy,—the man of sin and the mother of harlots, all in its range and ruling over it.

This has ever been and ever must be the evil outcome of leaving God and walking by sight; of ignoring faith and indulging sense. For the creature crawls on the plane of all creaturehood under the curse. It never rises above its low level of sin and death or the old imaginings of blind fortune, fate or chance of heathen philosophy. It blindly rushes on to its (to them) unseen destiny.

In absolute and everlasting elevation above this descending plane of doubt and uncertainty, faith gives substance and reality to things hoped for, because it rests on the faithfulness of him who quickeneth the dead and calleth things that be not as though they were. Rom. iv. 13-25; Heb. xi. 1, 40.

This faith leads us up to the everlasting priesthood after the order of Melchizedek; of course, above that of Aaron and the carnal commandment, above Rome and her ritualistic daughters, of every grade and every sect, and into the new and everlasting covenant.

This faith reaches above the works of righteousness that we have done, and into that race wherein believers stand and rejoice in hope. It sees how Eve and Adam failed, how Israel failed, how the great body of the secularized church has failed. It sees no help or hope from this source of perpetual failure in man through unbelief. Hence, it throws all creature trust aside, for trust in the infallible, unchanging God. It builds on the rock of ages.

This faith is not sectional. It grasps the whole doctrine of the Lord. It delights to analyze, and then group together "the glorious gospel of the blessed God." One may count out a score of witnesses for the kingdom as if to challenge the world to faith and hope and obedience unto salvation. But, another enumerates the forty-fold score of glories in the faith, hope and love that cluster in each and every redeemed soul! It shows the wisdom and the life, and the grandeur and the greatness of all that is blessed and venerable in the "heirs of the kingdom." "The kingdom" will be to us all that our moral capacity may enable us to enjoy therein, and no more. Thus it is now with the gospel. Thus it is with the present life of faith. Some, with hearts enlarged, run, while others walk or soar on more than eagles' wings, while others only seem to creep. We read of peace like a river, and of righteousness like the waves of the sea. Thus the subject of our text takes in all "the fulness of the gospel and the god-head," for "this life and that which is to come." Amen.

The value of faith lies in its power to give life, and in its outcome in victory! Hope maketh not ashamed, because the love of God is (thus) shed abroad in the heart by the Holy Ghost. And love is born of God and knoweth God. 1 John iv. 7; Rom. v. 5; Gal. iii. 11. No human theory of the gospel ever did reach this lofty foretaste and full preparation for the "abundant entrance into the everlasting kingdom." Let none anchor down in our attainments as compared with others, but reach up to him within the veil, and so grow exceedingly in likeness to Him. J. B. COOK.

Rockton, N. Y.

The Restitution.

J. P. WEETHEE.

I am pleased to learn that the circulation of this paper is on the increase. Its mission is a noble one. Who can estimate its value?

It is not my purpose, however, to eulogize it or its editor. Wherever they are known they carry with them their own eulogism. Of its circulation I desire to speak; I have no selfish ends to subserve. The good of the cause of our soon coming King is my only motive. You will allow me to utter my thoughts if done in Christian kindness.

Who among the lovers of our blessed Lord, patronize THE RESTITUTION? Of those who are looking for that blessed hope, we name among its supporters the following classes:—

First class—those who have willing hearts and ample means. They take the paper, read it, and pay for its circulation. This is done without any sacrifice. They take a number of copies and distribute to the destitute and they are not sensible of any sacrifice. Should not the number be increased till they shall feel the cost? Can the crown be expected without a cross?

Second class:—Those who complain of inability to subscribe and pay for more than one copy. They read the paper and conclude that they are not able to supply their neighbors.

A third class, subscribe but do not pay readily.

A fourth class take THE RESTITUTION, but are totally unable to spare the means to pay for it. These are the Lord's poor. Many belonging to this class prize the paper very highly and are greatly benefited by its perusal.

The first two classes sustain THE RESTITUTION: the third and fourth classes are a tax on its resources. The third class contains the delinquents. They neglect duty—do not pay when able, and thereby tax the first two classes.

Others who profess to love the "blessed hope," do not patronize THE RESTITUTION. They are more interested in political and commercial interests. Worldly cares allow them no time for religious intelligence. Some are found absorbed in the affairs of secret organizations, and cannot spare means to spread the good news of the Kingdom. How many homes are thus robbed of the weekly visits of this kind angel of latter-day mercies.

I do not know the size of the weekly issue of our paper, neither have I any data by which to ascertain the number of persons that profess to believe in this kind warning; still, from various items gathered from the paper itself, I judge that the cause has its poor and maimed, its halt and blind, (spiritually.)

We can deceive ourselves very readily, as to our inability to spare the means to aid in spreading the news of our coming salvation, but what good can we derive from it? Of what avail will it be, that one can say "I have bought a piece of ground," or another "I have bought five yoke of oxen," and another "I have married a wife." We can easily make our worldly arrangements too extensive for our means. Are we as a people allowed such liberty? Is there any apology that can stand before our coming Judge? What do we propose as a valid reason for neglect of duty?

There are but few among us that cannot, in a year, spare means to pay for a copy of THE RESTITUTION.

The cost is about four cents a week, or a fraction over one half a cent a day. Laborers are paid eight cents per hour at least. The paper would cost extra labor, one-sixtenth of an hour, per day, or less than one half hour per week?

How many articles are purchased by every person during a year? A few cents in the quality will amount to the yearly subscription of the paper.

There is greater waste from every table in the country than would equal the cost of the paper.

It is very common to hear it said "I cannot do without this or that," when its use may be a serious damage to health. We should not allow appetite, ease or pleasure, to be our dictator.

We should study to know what will please the Savior when he comes, not how to gratify our worldly inclinations.

Allow me to present two cases to illustrate my idea of what can be done to increase the circulation of THE RESTITUTION.

I know a lady that is over three score years and ten, that does her work, washing, cooking and all other kinds of labor connected with housekeeping, works in her garden and attends to raising vegetables and poultry, dresses plain, does voluntarily without her tea and coffee, and uses no tobacco in any of its forms, that she may have means to pay for THE RESTITUTION, *The Christian*, and other papers for her own reading, and to supply others. I need not say that she is blessed in her efforts. This is the promise, and she gets it.

I know of a man that takes a similar course for a similar reason.

I do not present these cases with the idea that every one can do as much, but to induce all to do what they can for so benevolent a cause.

If all who professed to love our coming King, would enter the work in earnest THE RESTITUTION would never want support while it is needed. If we want the "well done" at the appearing of our blessed Redeemer, we must "occupy."

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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TO CORRESPONDENTS.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his Holy Prophets since the world began." In this advocates, as a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and its immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ; and many other kindred truths. It also advocates a hearty belief of the Gospel, repentance, and immersion as prerequisites to the forgiveness of sins, and a holy life as essential for final salvation.

COMMUNICATIONS.

"The Word--In the Beginning--Was God."

It may be possible, it seems more than probable, that orthodoxy has made some mistake in its comments, by Justin Edwards, D. D., on the first part of the first chapter of John's gospel, as in the following words: "In the beginning; before creation--from eternity. The Word; the eternal Son, who afterwards took upon him human nature, and dwelt among men. With God; in holy union, communion and fellowship. Was God; truly deity."--See "Brief Notes and Instructions." This brief, but clear comment, leaves nothing in doubt or uncertainty, of the ideas of orthodoxy.

It is no matter of importance whether we deem "the beginning" as a reference to the first opening of gospel messages in Judea or to a time before creation, as Mr. Edwards has located it; as it was a divine beginning in any case. But it is obvious that John intended to make apparent by his reference to "the beginning," that the gospel originated from God was of God, in its conception and its call to men; that man's enterprise or agency had nothing to do with its inception or its bringing forth.

It was God's Word agency, flashing light into Judean darkness, illumining some with power to know how to become sons of God, while the density of general darkness did not comprehend the light. It was a source of some wonder and perplexity; as is an uncommon electrical phenomenon, or a meteoric ball passing athwart the skies, we may suppose; which might be no more in their estimate, than a superabundance of moral heat charging the intellectual atmosphere too heavily, till convolved in a mass of passionate fanaticism, which must ere long explode and dissipate. So doctors of the law, with zealous, mock gravity and an aping of wisdom, said: "Search and look; for out of Galilee ariseth no prophet."

"In the beginning was the Word." But the question of truth or error, is, was the Word "the eternal Son?" Surely the Word which was God, was in Christ; for Paul says, that "God was in Christ reconciling the world unto himself," etc. But this is no proof that the Word, or God, which was in Christ was the eternal Son from eternity. We know that thousands do fully believe the Word was a pre-existent Christ; but truth, whatever it may be, is better than a whole continent of belief; and for truth and its proofs we must look. We quote from Luke iv.: "The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor," etc. And ask: What is the inference that must be deduced from this text? Would the eternal Son--truly deity before creation, require a Holy Spirit anointing from the Lord, ere he was prepared to preach the gospel? The apostles each did. But would the truly deity--the eternal Son, if his divine existence antedates the creation? Whatever may be answered, we do know, that Christ ascribed his speaking and miracles to the Father and not the Son dwelling in him, saying: "The words that I speak unto you, I speak not of myself; but the Father that dwelleth in me, he doeth the works." John xiv. 10.

Where is the evidence of an eternally pre existent son? since it is the Father that Christ claims for the efficient agent doing the work?

I know an answer will be disingenuously twisted in by some, thus: That the Father and Son are both one, and that when Christ says "myself" he means, not his divinity, but his flesh. The latter is true of the myself. But it is not true that the eternal Father and an eternal, pre-existent Son are both one, and speak as one in Christ's manhood. It is not denied that Christ said: "I and my Father are one." But the oneness is not of that kind, but an interest oneness. Christ gives a full explanation of his oneness with the Father. John xvii. 11, 22. "Holy Father, keep . . . those whom thou hast given me, that they may be one, as we are one." "And the glory which thou gavest me I have given them; that they may be one, even as we are one." Christ's glory is the gift of the Father. The idea is not of identity of persons. Disciples cannot be identical as individuals; the being of each is distinct. But they should be one in harmony and interest, as Christ was with the Father, not disagreeing.

There is an expression in the fifth verse of this chapter that is strongly claimed as proof of the pre-existence of Christ; it is "the glory which I had with thee before the world was." "Had," means no more than "hast" in other places, and "hath," as, "For he hath put all things under his feet." Not yet: "And when all things shall be subdued unto him," etc. See 1 Cor. xv. 27, 28. "Thou hast put all things in subjection under his feet." Not yet, for, "But now we see not yet all things put under him," shows it to be the arrangement for the future. So, "the glory which I had with thee" does not mean past or former enjoyment, but that allotted and designed for him, in the Father's pre-arranged plan. He had it, as he had all things put under him, a yet future consummation.

The Word, or *Logos*, that was in the beginning--was with God--was God--was the divine execution. By it all was done that was done. In it was life, power, and the light of men. "And the Word became flesh and dwelt among us," says John. It was constituted in flesh so as to dwell in Judea. If I am not mistaken, the Word--the *Logos*--always has the idea of the divine with it. Even in such cases as these, "And many more believed because of his word"--"*Logon*." "And ye have not his word--"*Logon*'--abiding in you." In these passages the divinity of truth is expressed in that word. John iv. 41 and v, 38. It is not the mere words of mouth that are indicated.

Peter makes the distinction very clear between the divine Word and the message word. "The Word--"*Logon*"--which God sent to the children of Israel, preaching peace by Jesus Christ." He says: So this divine *Logos* was the peace preached by Christ. When Peter says in the next verse: "That word . . ye know which was preached throughout all Judea." "The Word which God sent," and "that word which was preached," are not the same, as the messenger and the message are not both one. The first is "*Logon*"--Word, and imports speech, speaking or preaching. The second is "*Rehema*," a spoken word, message or facts declared. Diaglott.

Peter seems to explain how it was that the Word--"*Logos*"--came to Israel to preach by Christ. He says: "How God anointed Jesus of Nazareth with the Holy Ghost and with power; who went about doing good, and healing all that were oppressed with the devil; for God was with him," that is, God was with him by the God-word, which was the anointing and the power. See Acts x. 36-38. Peter does not c..." Christ the eternal Son.

God spoke to the Jewish people first by the prophets, afterwards by a Son. Heb. i. 1, 2. The "great salvation (of the future kingdom,) began to be spoken by the Lord" (Jesus) and was confirmed to that people by apostles that heard him, God bearing them witness with signs and gifts of miraculous powers. God spoke in all by the Word; for the Word was God, as says John. Heb. ii. 3, 4; John i. 1.

In 2 Cor. v. 18-21, Paul says that the Word--the "*Logos*"--which was in Christ had been committed to the apostles. He affirms these several things:

1. "All things are of God," that he is speaking of; that they have fixed nothing.

2. God had reconciled them to himself by Jesus Christ, by sending Christ.

3. And had given to them the ministry to reconcile others besides themselves.

4. The explanation more fully, to-wit: "That God was in Christ, reconciling the world unto himself, and hath committed unto us the Word--the "*Logon*"--of reconciliation, not imputing their trespasses to them who become reconciled."

5. "Now then we are ambassadors for (instead of) Christ, as if God through us" speaking, calling, or inviting you, we entreat you instead of Christ, be reconciled to God. The reason of their having the Word of reconciliation put in them.

6. "For he (God) hath made him to be sin (bearer) who know no sin, for us, that we might be made the righteousness of God in him." That being so, he could no longer act as the Word--the *Logos*--bearer in the ministry of reconciliation. But substitutes of the same authority to men--God speaking by the Word in them--must act in Christ's stead, he taking a more exalted position after his death. As the apostles, so Jesus had spoken by the Spirit Word. "He whom God hath sent speaketh the words (*rhemata*, the messages) of God, for God giveth not the spirit by measure unto him." John iii. 34.

We are taught in the Christian Scriptures that, "To us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we (Christians) by him." "For there is one God, and one Mediator between God and men, the man Christ Jesus." 1 Cor. viii. 6; 1 Tim. ii. 5.

Let no one conceive that what is offered in the foregoing puts a diminished value on our Savior, or tends to lower him. A falsely constructed character given him, in what way soever it may aim to exalt, only in reality lowers him, by making him wear a false dress. He has been made the center of a mass of errors, and errors make a false Christ. If the views expressed in what is stated, are wrong, let them be criticised by some of the better instructed brethren.

As to soundness of views, I believe with Peter, (Acts ii. 36,) that "God hath made that same Jesus, . . . both Lord and Christ," a phrase that means everything. He differed much from prophets and apostles, because he "was the only begotten of the Father," "born of woman," and "without robbery made himself equal with God" by claiming God for his Father, though born of "sinful flesh." And though thus highly related in paternity, yet he "was made a little lower than the angels" in the inferiority of "the seed of Abraham." And says the apostle: "We do not yet see all things put under him." But we see him already "crowned with glory and honor" in high exaltation.

He is no longer lower than the angels, but having "been made perfect" by rising from the dead, he is equal to them in body, and far above them in rank, dignity, and honor, and glory. "Being made so much better than they, as he hath by inheritance obtained a more excellent name than they;" for God never said to any of them: "Thou art my Son, this day have I begotten thee."

All possible dignities, all honors, and all possible possessions and power are in his inheritance, biding the time of redemption. Glory, honor and dominion to him who is to come.

ASA W. BUTTON.

West Newfield, Me.

"The One Hope."--No. 8.

I have said that it is very natural for man to indulge hope, so much so that there is no class of men but that in them is some sort of a hope, and all of the different religious classes of men possess their different hopes, none having the least suspicion that his hope is to prove worthless at that day when only one out of the many will stand the test. "Even as ye are called in one hope of your calling," saith the word of the Lord. If this is so, is it not vastly important that we know what that "one hope" is, and not only know what it is, but whether it is our hope or not? I think this is a proposition to which no one will object, but all will readily accede to the fairness of the same.

We all know that there is quite a *difference* between my faith or our faith, as we sometimes say, and the so-called orthodox faith, and yet we all profess to believe the Bible and obtain our faith therefrom. Is it possible that the Bible can mislead the mind of any man so much that he will hate his fellows on account of the faith that generates his hope, and at the same time his hope be the one hope of the Bible? If not, then I ask why are we so hated by those who claim to be more orthodox than they are willing to admit that we are? That this is stated fairly I shall prove by appealing to the late prophetic conference of New York.

A gentleman from England, said: "But we would cross the Atlantic to bring a man nearer to Christ." Well, says one, what fault can you find with such a sentiment? Not any; it is to be commended. But in the next breath the same speaker is reported to say: "Were this conference or subject mixed up in any way with the rash predictions concerning annihilation or Universalism certainly I would not countenance it."

As to Universalism, it may plead its own cause. I have done my duty towards it and all men, in the foregoing articles, by showing that there is no Christ in their hope, and this I consider much fairer than as though I had dealt out blows to them by denouncing their "sins" in a wholesale manner. But the gentleman from across the Atlantic is to be understood by all that he is so purely orthodox that he does not mix up in any way with it nor its erroneous sister, annihilation, in her rash predictions. If he had said that he did not nor would not in any way mix up with the statement of Paul's "rash prediction," that "death was the wages of sin," or that Christ would adjudge the wicked to an "everlasting destruction from the presence of the Lord and the glory of his power," or had he said "I am so orthodox that I will not mix up in any way with King David or the Prophet Malachi, who rashly predicted that "a little while and the wicked shall not be; yea, thou shalt diligently consider his place and it shall not be;" for "the wicked shall perish," that is, "they shall consume, into smoke shall they consume away" when they are "burned up root and branch," "as the fat of lambs, in the day that I shall do this, saith the Lord of Hosts."

I say, again, if he had said that he did not in any way mix up with such sayings, let them come from what source they might, his remarks would be intelligible, but now as it regards annihilation, they need an explanation; for they either mean to contradict the statement of Bible language, or they are to be understood in an unqualified sense, that he did not mix up in any way with the doctrine of the annihilation of matter. If the latter is his meaning, I have only to say that I do not know of any body or class of men that hold or teach any such doctrine; so if that is his meaning, he is not different from all other people that I know of in all the world, but it is his imperative duty to say so and thus not cast a slur upon the Word of the Lord and those that hold it. He should always specify whether he uses terms in a qualified or unqualified sense, and if he does not, he does not do well, and in that case the sin will lie at his own door when every man shall receive according to his deeds.

His words remind me of a conversation that I held with a class-leader some thirty years ago while I belonged to the M. E. church. I was quoting David and other Scriptures (as above) in his presence, when he exclaimed with an air of contempt, "Away with it; it is annihilation." With surprise I replied: "It is the Bible." He replied: "I do not care if it is the Bible; I do not believe it." I find there are more unbelievers of the statements of the Bible on that subject than almost any other; but only those that see the truth on that subject can possibly indulge "the one hope," which, as we have seen, is a "hope of eternal life" from the dead, and to be like Christ at and after his appearing, as at that time the dead will receive it by means of the resurrection. C. F. SWEET.

(To Be Continued.

SELECTIONS.

[*S. S. Times.*]

Unconscious Farewells.

Every hour there are partings, thought to be only for a little season, which prove to be forever. One morning a gentlemen bade his wife and child good-bye, and went out to his work. There was an accident on the street, and before midday his lifeless body was borne back to his home. It was a terrible shock, but there was one sweet comfort that came with wondrous power to the crushed heart of the young wife. The last hour they had spent together had been one of peculiar tenderness. Not a word had been spoken by either that she could wish had not been spoken. She did not know at the time that it was their last conversation; and yet there was nothing in it that left one bitter recollection, now that she should meet her husband no more. And through all these years of loneliness and widowhood, the memory of that last parting has been an abiding joy in her life, like a fragrant perfume, or a bright lamp of holy peace.

Life is very critical. Any word may be our last. Any farewell, even amid glee and merriment, may be forever. If this was burned into our consciousness, and if it ruled as a deep conviction and real power in our lives, would it not give a new meaning to all our human relationships? Would it not oftentimes put a rein upon our rash and impetuous speech? Would we carry in our hearts the miserable suspicions and jealousies that now so often embitter the fountains of our love? Would we allow trivial misunderstandings to build up strong walls between us and those who ought to stand very close to us? Would we keep alive petty quarrels, year after year, which a manly word any day would compose? Would we pass neighbors or old friends on the street, without recognition, because of some real or fancied slight, some wounding or grief, we bore against grudge? Or would we be so chary of our kind words, our commendations, our sympathy, our comfort, when weary hearts all about us are breaking for just such expressions of interest or appreciation as we have it in our power to give?

We all know how kindly it makes us feel toward any one to sit beside his death bed. We are spending our last hour with him. We would not utter a harsh word, nor cherish a single grudge against him, for the world. All our coldness melts down before the eyes that have death's far-away look in them. All the long-frozen kindly sentiment in our hearts toward our friend is thawed out as we have our last intercourse with him. Then we all know, too, how slumbering love awakes, and cold spirits warm, and all the chill of selfishness dissolves beside a dead man's coffin. Every one feels kindly then. Not a trace of grudging or bitterness lingers in any heart. Slights and wrongs are forgiven. Icy winter changes to mellow summer. Loving words of gratitude or appreciation flow from every tongue. Praise and commendation, never spoken when the weary spirit needed them so much, find free expression when the heavy ear can hear them no more. Men feel themselves awed in the presence of eternity, and heartily ashamed of their wretched spites and petty animosities, and cold mechanical friendship.

Now how it would bless and beautify our lives if we could carry that same thoughtful, grateful, patient, forgiving, loving spirit into our every day intercourse with the same gentle consideration, with the same manly sincerity, as when we sit by their death bed; if we could bring the *post mortem* justice, appreciation, gratitude, charity, and unselfish kindness back into the vexed and burdened years of actual toilsome life! And it would be impossible to live otherwise, if we but realized that any hour's intercourse with another might be the last. If a man truly felt that he might be spending his last day with his family, taking his last meal with them, would not his heart be cleansed of all harshness, bitterness, and selfishness? and would not his feelings, his very tones be charged with almost a divine tenderness? If a mother felt that to-day might be the last that she would have her child with her, would she be so impatient of its endless questions, so easily annoyed by its pranks, so fretted and vexed by its faults and thoughtless ways? Would we be so exacting, so calculating, so cold and formal, so undemonstrative, so selfish, in our intercourse with our friends, if we truly believed that to-night's sunset might be the last, we should ever behold, or that we should never meet our friends again?

"If thou dost bid thy friend farewell;--
But for one night though that farewell may be,--
Press though his hand in thine;
How canst thou tell how far from thee
Fate or caprice may lead his steps, ere that to-morrow comes?
Men have been known lightly to turn the corner of a street,
And days have grown to months,
And months to lagging years, ere they have
Looked in loving eyes again. . . .
Yea, find they always time to say some earnest word
Between the idle talk, lest with thee henceforth,
Night and day, regret should walk."

With many a lonely heart, regret does indeed walk night and day, because of the memory of unkind words spoken which can never be unspoken since the ears that heard them are deaf to every sound of earth. Friends have separated with sharp words or in momentary estrangement, through some trivial difference, and have never met again. Death has come suddenly to one of them, or life has set their feet in paths divergent from that moment. Many a bitter and unavailing tear, bitter because unavailing, is shed over the grave of a departed one, by one who would give worlds for a single moment in which to beg forgiveness or seek reparation.

So uncertain is life and so manifold are the vicissitudes of human experiences, that any leave-taking may be forever. We are never sure of an opportunity to unsay the angry word, or draw out the cruel thorn we left rankling in a tender heart. The kindness we felt prompted to do to-day but neglected or deferred, we may never again be able to perform. The only way, therefore, to save ourselves from unavailing sorrow and regret, is to let love always rule in our hearts and control our speech. If we should speak unadvisedly, giving pain to another heart, let reparation be made instantly, and upon the spot. The sun should never go down upon our wrath. We should never leave anything over night that we would not be willing to leave finally and forever, and which we would blush to meet again in the great disclosure.

We all want to have beautiful endings to our lives. We want to leave sweet memories behind, in the hearts of those who know and love us. We can only make sure of this by living always so that any day would make a tender and beautiful "last day;" that any hand-grasp would be a fitting farewell; that any hour's intercourse with friend or neighbor would leave a fragrant memory. For after any heart-throb God may write "Finis."

Sometime.

It is a sweet sweet song, warbled to and fro among the topmost boughs of the heart, and filling the whole air with such joy and gladness, as the birds do when the summer morning comes out of darkness, and the day is born on the mountains. We all have possessions in the future, which we call "sometime." Beautiful flowers and singing birds are there, only our hands seldom grasp the one, or our ears hear the other. But, O reader, be of good cheer, for all the good there is a golden "sometime," when the hills and valleys of time are all past; when the wear and fever, the disappointment and sorrow of life are over; then there is the place and the rest appointed of God. O homestead! over whose roof falls no shadows or even clouds, and over whose threshold the voice of sorrow is never heard; built upon the eternal hills, and standing with the spires and pinnacles of celestial beauty among the palm-trees of the city of God, those who love God shall rest under thy shadows, where there is no more sorrow and pain, nor the sound of weeping "sometime."

The violet cannot become the rose, the daisy cannot be the lily; and if each could be the loveliest flower, earth would lose half its beauty. Without variety, a scene however fair within itself soon wearies us. Knowest thou the moral? Be content in thy proper sphere: thou mayest be the violet or the daisy; but envy not the rose or the lily; all are beautiful when in their appointed places.

THE RESTITUTION.

E. L. CHAPLIN, Editor.

PLYMOUTH, INDIANA, MAR. 12, 1879.

YESTERDAY the sad news was telegraphed to us announcing the death of our brother, J. P. Chaplin. We must go to-day (Tuesday) to see him consigned to the house prepared for all living. How the past rises up before us as we remember when we lived under the same paternal roof, surrounded the same board spread by our own mother's tender care and loving hands, and slept on pillows smoothed by maternal love. Our parents long since were consigned to the beds in dust, sisters have been laid by their side, and to-day our brother will be with them in that sleep upon the dreamless pillow. We, of course, have no opportunity to write editorials. Shall we ever reach the sorrowless shore?

COMMUNICATIONS.

The Second Birth.

St. John, iii. 1: There was a man of the Pharisees named Nicodemus. The same came to Jesus and acknowledged him to be a teacher come from God, and Jesus tried to teach him. John iii. 3. Jesus answered and said unto him, verily, verily I say unto thee, except a man be born again he cannot see the kingdom of God. How many times must he be born? Once more, or again, and that birth is the resurrection. See Romans, viii. 20. "That he might be the first born among many brethren." How could this be unless this alluded to the saints that arose when he did, or the same day. Colossians, i. 15. "Who is the image of the invisible God? The first born of every creature." Abraham, and many other creatures were born before Christ, but not from the grave. Is not this birth the resurrection of Jesus, and many of the saints who arose and were seen of many after Jesus was resurrected? To make it sure, Paul said in the same chapter, 18th verse. "The first born from the dead." This settles this point, that the resurrection is the second birth, and unless a man obtains this birth he cannot see the kingdom of God. Why? Because it is the other side of the resurrection, and no man can see the kingdom of God until he is resurrected or born again. He cannot see it while in the flesh. St. John, iii. 5. Except a man be born of water and of the spirit he cannot enter into the kingdom of God. And this birth of water: what is it? Is it the [illegible] You there is no place for a third birth, and no man can get it in Christ's teachings. Did Jesus say when baptized he was born of water, or again? Or did Peter say when converted, he was born the second time, or again? Or where can you find any such thing in all the word of God. I will affirm that it is the first birth. Why? Because man is surrounded with water from conception until birth, and when the water breaks he is in the process of being born of water and of flesh at the same moment. Is not this synonymous to the birth of flesh? Is not this the first birth? Then away with your baptismal birth. I do not wish to undervalue baptism. It is for remission of sins, and to get into Christ, and is essential to salvation. Jesus says, to make it more plain, (St. John, iii. 6): that which is born of the spirit is spirit. How plain Jesus talks. There is but one body for man at the same time—that is, a flesh body, and after that a spirit body. All mankind on earth are now in the flesh body, and cannot be otherwise until raised from the dead, or caught up to meet the Lord, changed to a spirit body. See 1 Cor. xv. 44. It is buried or sown a natural body; it is born again, or raised, a spiritual body. I have heard this text preached from ever since a little boy—am now seventy-one years past—but never in its true light. But I wanted to understand Jesus, and I studied patiently and alone until I came to the above conclusion. It is my own conclusion, and I think it cannot be much out of the way. Please correct me if I am.

HARMON HOPKINS.

Bedford, Iowa.

The World Without a Christian—The Christian Without a World, John xvii. 15.

J. P. WEETHEE.

Christ's Prayer.—Christ besought his Father not to take his followers out of the world, but to keep them from the evil.

Why not remove Christians from the world? They are not of it; it is not his home. Why keep him in this damp, unhealthy prison?

Let our Master give the answer: "Ye are the light of the world," its lamp-bearer, its moral instructor, the awful angel of his commission—go disciple, go instruct all nations.

A world without a light! lampless, rayless! Its condition who could paint? a moral chaos without a brooding spirit, a putrid ocean without salt.

What would the earth be without a sun? Were that bright luminary to recall his messengers, and hide his face for a year, the living creation would be in a sleep of death. The light of the sun is the life of our planetary system.

Put the two zones, equatorial and polar, side by side and mark their fauna and their flora. Whence the wide contrast? The life of the one, feeble and stinted, follows a precarious sunlight, while in the other, air, earth, and ocean teem with an endless variety of beings, sporting in the vigor of sunlit paradise. All animated nature is but organic sunlight, the treasured fuel is the sunlight of ages that belong to the earth's infancy. What the sun is to the physical world, the sun of righteousness is to the moral world. Christians are that radiated light. Remove Christians and the world falls back into the night of paganism. No moral life; no light, no heat, it is shrouded in an arctic winter. How benevolent the prayer, how God-like, not to take them out of the world.

Jesus left the interests of his cause in the hands of his people; and though they have suffered persecutions through their entire pilgrimage, they are still the light of the world.

The Christian without a World.—The world has always been an enemy to the Christian. Their interests are opposite. God and Mammon are at enmity; their subjects are, therefore, hostile; hence no Christian can serve the world without apostatizing. How, then, can the world be utilized by the Christian? The hatred and persecution of the world have always been a benefit to the Christian life, since their enmity keeps them apart.

It is an outside pressure that makes Christians more intimate and loving, it is a girdle to his loins, his external compress. Remove the world's pressure and the Christian body swells and flies to pieces.

This principle has been exemplified in every persecution for the last eighteen centuries. The greater the external pressure the more compact the body; this is a law, in morals as well as in physics, it acts as a centripetal force to draw them to Christ their centre. The world, therefore is designed to develop purity of Christian character. When properly used it is his school of instruction and discipline. If you make it a friend, its seductions draw you away from Christ and poison your affections and destroy your happiness.

If the world is a dangerous friend, why not retire from it rather than make it an enemy? This has been tried, and utterly failed to secure the intended results. Monks and nuns have attempted to retire from the world, only to develop an inside world more corrupting and deadly than the external.

Take us not out of the world, but keep us from the evil.

Light Wanted.

Will some of the readers of THE RESTITUTION, who disbelieve in the resurrection of the wicked dead, tell me what Paul means in the fifteenth chapter of Corinthians, commencing at the twenty-first verse and ending with the twenty-sixth verse? Can it be said that death is destroyed while it holds one of the human family?

Your brother, who has been a reader of THE RESTITUTION for the last year, and one who is waiting for the restitution of all things brought to view in in his word.

LEVI TUTTLE.

Wyeaville, W. V.

"The Restitution."

Under this caption Brother Weethee fails to mention the most important class that read "our paper,"—those who take and pay for more than one copy, and to whom it is a sacrifice, though a willing one, to do so. It is no injustice to Brother W. to have them mentioned, and is a source of comfort to them to know their labors are appreciated. Then the case would stand thus: There are three classes that support the paper, instead of two. I opine it was only an oversight in Brother W. in stating that the paper was supported by two classes.

S. H. REEVE.

LETTER DRAWER.

Editor Restitution: We are about thirty strong here now, some have moved away and some have gone back to the beggarly elements of the world who could not stand the pressure of persecution, verifying the parable of the sower of the seed that fell on the thin soil. Death also has taken one sister away. She was one of the young ladies that came out during Bro. Haughawout's preaching Jan. '78. She did not take a stand for the truth until near the close of his preaching. She said she was not ready to give herself to Jesus, but wanted to enjoy the world a little longer, but finally chose the better course and before a year passed she too laid in the dark and silent tomb to await the joyful sound when the dead in Christ shall arise. We hold meeting every first day at 11 a. m. Bro. Prime speaks on the last Sunday, and social meeting the balance of the time. If any of the preaching brethren come this way would like to have them stop off and preach for us; could give more food than money.

JNO. P. ROBINSON.

Neosho, Iowa.

Ed. Restitution:—You will find enclosed three dollars—two for RESTITUTION, and one for tracts. I wish you to send a variety, such as the Nature of Man, Life and Death, Restoration of Israel, the Kingdom, etc. I am expecting to go to Minnesota before long to spend the summer, and those tracts are for distribution. I think THE RESTITUTION is the best paper in circulation for getting Bible truth before the minds of the people, as it is very clear on the different subjects it advocates, and, although the Bible is a very plain book to me, yet I have received a great deal of light from reading THE RESTITUTION, for which I feel very thankful to the giver of all blessings. I should not know how to live without it. I am almost impatient for its arrival sometimes, although it makes its regular weekly visits. I am in hopes to get some subscribers for it in Minnesota, as there is quite a number there who are interested in the coming and Kingdom of our blessed Lord. I feel quite unqualified to say anything that would edify anyone; still I would say by way of encouragement—Be patient, dear brethren and sisters, for the coming of the Lord draweth nigh. Dwell on the promises of God—let your faith be strong for he will surely come, he will not tarry. Yours in the blessed hope of seeing Jesus.

MILTON SOUTHWICK.

Edgerton, Wis.

Ed. Restitution:—By request, I drop you a few lines for publication in your most valuable paper. We have here some four or five candidates for the kingdom of God; they are anxious for immersion. Should any of the brethren pass this way they would be kindly received and cared for. As we are poor in this world's goods we do not feel able to pay expenses, but if any of the brethren were passing this way, and could lay over, we would make them some recompense. There is a good opening here for a lecturer, as the people have been stirred up by a Seventh Day Adventist. One Elder Fuller has been holding a course of lectures in this place. Much good might be done here by some able defender of the truth. We have no meetings, no one to cheer us but the welcome visits of THE RESTITUTION. Your brother in hope of eternal life.

JOHN SNELGROVE.

Clarkson, Ont.

Any one wishing to correspond can direct to me, or to John Davis.

CORRESPONDENCE.

Editor Restitution:—Since my last report of labor I have visited the brethren in Thorold and Fonthill. Had a joyful time in presenting the truth on the First day to an intelligent audience, closing our services with the memorial supper.

Spent ten days with the congregation of the Lord in Darlington. Visited them all at their own homes, conversing upon themes which are in advance of Adventism. On each First day I preached twice, and at the close of each evening service we ate the memorial supper. A good turnout and a joyful time. The Lord reward them for their kindness to me and mine, is my prayer.

Visited the brethren in Bowmanville and Clark at their own firesides, where I endeavored to do my duty as an evangelist. And on the First day I delivered two discourses. One of them was delivered after I had listened to a skim-milk sermon. I invited the preacher to stop and listen to my message, but he fled. Nevertheless we had a blessed meeting. Yet in the midst of our enjoyment, I was made sad because death had taken to its embrace, January 8, 1879, Brother Joseph Powers. His age was seventy years and eight months. He was a good man. Therefore the grave will not hold him eternally. But his loss is felt by Sister Powers and his children, the Church of God (of which he was an ornament), and the neighborhood.

I gave two discourses in a private house in a rural district in the township of Whitby. Some sixty out to hear the word of life. Never saw better attention given to any message of love, and I was kindly received.

Called on some of the brethren in Toronto. Had a pleasant time with them, which was highly appreciated on their part and mine. The Lord willing, I am to visit them and preach the word—the gospel.

Fraternally yours,

R. V. LYON.

Suspension Bridge, N. Y.

Simple Honesty.

Above all things we should cultivate honesty and simplicity, truth and faithfulness, in ourselves and all with whom we have to do. Falsehood, fraud, and subterfuge permit at no rate; be zealous of wit and humor, and all equivocal forms of representing things. I have sometimes devoutly wished that I were so stupid as not to understand a joke, that I were honest enough to perceive nothing but the falsehood of what the French call a *jeu d' esprit* or playfulness of mind. I tell you, brethren, be honest in your dealings, take no advantage even of a child. Be conscientious in your bargains. Have a single eye and a single heart. Seek not to be shrewd. Be not ashamed to be called simple. And let me tell you a secret, which ought not to be a secret, seeing it is written in the Scripture, that your whole body will be full of light; and this in every kind; you will actually see further, and see clearer than shrewd and cunning men, and you will be less liable to be duped than they, provided you add to this another part of character which is proper to an honest man,—namely, a resolution to protect honesty and discountenance every kind of fraud.

A cunning man is never a firm man; but an honest man is; a double-minded man is always unstable; a man of faith is firm as a rock. I tell you there is a sacred connection between honesty and faith; honesty is faith applied to worldly things, and faith is honesty quickened by the spirit to the use of heavenly things.

In all that I have said upon this quality, I have not said enough of it. I have but given the clue to the proper way of discoursing upon it. Meanwhile, let me press it upon you in the words of our old ballad, "'Tis gold to be honest and true."

And that wherever we find an honest-hearted man, however sunk he may be in wickedness, we should have hope, and there drop the seed of the word of God; but as to all manner of political and double-minded people, wise in their own conceit, and prudent for this world, clever, intellectual, and active minded though they be; have more hope of a fool than of such an one. They are too knowing to believe; they are too shrewd to be charitable, they are to prudent to hope against hope. You may as soon expect corn to grow upon the sea-beach, as the seed of the word to take root there.

Be on your guard then, and remember you have been warned against these forms of character to which this age is so very prone.

You cannot be of this character, and be after God's image; the thing is utterly impossible. Therefore, choose after which you will be conformed: the wisdom from above, which is first pure, then peacable and gentle, easy to be entreated, full of mercy and of good fruits, without partiality and without hypocrisy, or after the wisdom that descendeth not from above, which is earthly, sensual, devilish.

[Methodist Herald.]

An African's Prayer.

At a recent gathering of the Bishops of the Anglican Church in London, J. T. Haley, Bishop of Hayti, a full-blooded African, preached by request of Dean Stanley in Westminster Abbey. His text was Matt. xx. 21, "And he said unto her, What wilt thou? She said unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on thy left, in thy kingdom." He closes his discourse in these prayerful words:

"O Thou Savior Christ, Son of the living God, who when Thou wast spurned by the Jews of the race of Shem, and who, when delivered up without cause by the Romans of the race of Japheth, on the day of thy crucifixion, bedst thy ponderous cross borne to Golgotha's summit on the stalwart shoulders of Simon, the Cyrenian, of the race of Ham, I pray thee, O precious Savior, remember that despised, dejected and forlorn race, whose son thus bore thy cross, when thou shalt come in the power and majesty of thy eternal kingdom to distribute thy crowns of everlasting glory! And give to me, then, not a place at thy right hand nor at thy left, but only the place of a gatekeeper at the entrance of the holy city, the New Jerusalem, that I may behold my redeemed brethren, the saved of the Lord, entering therein to be partakers with Abraham, Isaac and Jacob of all the joys of thy glorious and everlasting kingdom."

GENTLE WORDS.

It takes long days of golden sun,
And many a drop of rain,
To start one flower from winter's blight;
To bud and bloom again.

If once from out a trusting eye
We cause a tear to steal,
A hundred words of warmest love
May not the anguish heal.

Then hurl no hasty, cruel shaft,
To give another pain,
Let gentle words, like rain drops, swell
Cold hearts to life again.

[The Christian.]

An Endless Book.

Mr. Cauger tells us: "A couple of infidels were standing together on the deck of a vessel as she glided past a desolate island of the sea. One said to the other: 'Suppose you were condemned to live upon that island alone, and had the choice of but one book for your companion, what book of all books would you choose?' The other replied: 'I would select Shakespeare, because of the variety of his themes.' 'Well,' rejoined the other, 'although I do not believe the Bible, yet I would choose it for my companion, for the Bible is an endless book.'"

How true it is that the Bible is an endless book. For fifteen hundred years men inspired of God were working to build this volume. In it the very inspiration of God joins with the genius of genius, of culture of self-devotion and moral heroism, and the book touches man at every point in his character, in every phase of his existence, and at every stage of his career. It deals with him in relation to his past, his present, and his future; it finds him in whatever condition he may be; it enlightens his eyes, it instructs his judgment, it moulds his life, it changes his heart. Millions have been regenerated by its renewing power, individuals have been transformed by its saving energy; and what it has done in time past it is still doing and will do, for all who put their trust in God and repose their faith in his promises.

This endless book will never be outgrown nor outworn, till heaven and earth shall pass. The writings of philosophers have been discarded and sent back to the dust of by-gone ages; the works of men of science have been displaced by newer productions; but there is nothing yet discovered, invented or contrived, which can take the place of the book that was a lamp and a light so many thousand years ago, and which is still the guide of trusting souls;—the word of truth, the revelation of God to man.

Unnoticed Beauties.

Many passages of Scripture are like hundreds of wayside flowers, which for months and years are unnoticed by us, simply because we have been accustomed from our childhood to see them, without stooping to pluck or to examine them. We were taught to read the Bible so early, in the family and in the village school, and we have so often and often walked along the chapters, that we have beaten a dusty path in them, and some of their most precious and beautiful things are neither precious nor beautiful to us, simply because we look at them, and not into them. Many parts of the Bible may be compared to those exquisite creations of art which are sometimes found in old cathedrals; they have collected dust and grime and weather-stains and hundreds of persons go past them every day, never cleansing them, never restoring feature nor color, nor bringing out the artist's embodied thought, till some enthusiastic Ruskin teaches us how beautiful are the things that we have slighted as uncomely. So the Scriptures are often overlaid, and frequently some of the passages that really are the most resplendent are those which seem only common and ordinary.

NEWS ITEMS.

PANAMA, Feb. 25.—A famine is raging in the most fertile portion of Bolivia. In the district of Cochabamba in the different localities of the department, from eight to ten persons die daily of starvation. In one small town 200 persons died from want of food in twenty days.

Mr. Heap, United States consul general at Constantinople, in a dispatch to the department of state, says alarming rumors prevail of the progress of the plague in Astrakhan. Constantinople was thrown into a panic recently by the report of the case near Salonica. Mr. Heap believes it was not a case of the plague, but of malignant typhus fever. The effect of the report has been to increase the vigilance of the authorities. This is much needed. Should the disease reach Constantinople, its ravages would be frightful. The condition of the city is of itself sufficient to breed an epidemic. The winter has been mild, with little rain, which presages in any event a sickly summer. The sanitary improvement of the city begins to awaken attention.

From the best information the consul general has been able to obtain, it would appear that the pestilence has, in consequence of the energetic measures taken by the Russian authorities, been confined to the localities where it made its first appearance.

The focus of the epidemic has a bad reputation for insalubrity. All previous epidemics there have been of a virulent character.

BREVITIES.

The whole number of Indians in the United States, not including those in Alaska, is estimated at 278,000. The whole number of schools among them is 330; scholars, 11,615; amount spent for their education the last year, $337,-376; number of church members, 23,-000; land cultivated, 202,500 acres; bushels of wheat raised, 688,278; of corn 4,656,951; of oats and barley, 340,217.

"Dr. Kane, finding a flower under the Humboldt glacier, was more affected by it, because it grew beneath the ice and cold known of the ice, than he would have been by the most gorgeous garden bloom. So some single, expanding grace in the heart of one far removed from Divine influences may be a cause to God than a whole conclave of virtues in the life of one more favored of heaven."

An infidel said: "There is one thing that mars all the pleasures of my life." "Indeed!" replied his friend, "what is that?" He answered: I am afraid the Bible is true. If I could know for certain that death is an eternal sleep, I should be happy. My joy would be complete! But here is the thorn that stings me; this is the sword that pierces my soul:—If the Bible is true, then I am lost forever."

DAVID'S PROPHECY CONCERNING TELEGRAPHY.

On the occasion of the opening of a new telegraph station at Raszkow, complimentary and congratulatory telegrams were exchanged between the municipal authorities of that town, and Dr. Stephen, the Postmaster-General at Berlin. The former alluded in their telegram to the fulfillment of what is believed to be David's prophecy concerning telegraphy, and quoted the verse from Psalm 19: 4: "Their line is gone out through all the earth and their words to the end of the world."

[Scientific American.]

THE ANTIQUITY OF WEAVING.

The earliest records of the art of weaving are to be found in the Old Testament. Pharaoh arrayed Joseph in "vestures of fine linen," and Job lamented that his days were swifter than the weaver's shuttle, the use of the simile proving that the shuttle was a common and well known object at the time. Portions of woven cloth and a weaver's shuttle have been found among the remains of the Lake dwellings, and as the latter are believed to belong to the stone age, the origin of the art may possibly have been nearly coincident with the existence of man. Few if any savage races have been discovered altogether ignorant of the art, and many of them have brought it to a considerable degree of perfection; while the relics of the ancient Peruvians and Egyptians show that they were skilled weavers. Some fragments of Egyptian cloth were found on examination to be woven with threads of about 120 hanks to the pound, with 140 threads to the inch in the warp, and 64 in the woof. Although the art was practiced extensively, and with no mean skill, in very ancient times, it progressed slowly and gradually—by small steps at long intervals. The great advances in the art of weaving have been made during the past 300 years, mainly during the last century.

E PLURIBUS UNUM.

Mr. A. London Snowden, of Philadelphia, thus describes the origin and use of the motto, *E Pluribus Unum:* "It is ascribed to Col. Reed, of Uxbridge, Mass. It first appeared on a copper coin struck at Newburg, New York State, where there was a private mint. The pieces struck are dated 1786. In 1787 the motto appeared on several types of the New Jersey coppers, also on a very curious gold doubloon, or sixteen-dollar piece, coined by a goldsmith named Brasher. It was there put 'Unum E Pluribus.' Only four of these pieces are known to be extant and they are very valuable. One of them, in possession of the mint, is supposed to be worth over $1,000. When Kentucky was admitted, in 1791, it is said copper coins were struck, with 'E Pluribus Unum.' They were made in England. The act of Congress of 1792, authorizing the establishment of a Mint and the coinage of gold, silver and copper, did not prescribe this motto, nor was it ever legalized. It was placed on gold coins in 1796, and on silver coins in 1798. It was constantly used thereafter until 1831, when it was withdrawn from the quarter-dollar of new device. In 1834 it was dropped from gold coins to mark the change in the standard fineness of the coin. In 1837 it was dropped from the silver coins, marking the era of the revised Mint Code. It has been thought proper to restore it, recently, to our new silver dollar, without any special sanction of law, although the expression is one very proper for our coin."

POETRY.

Come.

JOHN L. WISCH.

Hark, humble Nazarene!
Wilt thou our eyes have never seen,
Look'd for, longed for fast these been.

Bridegroom of the waiting bride—
She whom thou hast purified
By the blood from out thy side.

Come, in answer to her prayer
Robe her in thy raiment fair!
Let her in thy glory share.

Sweetly as the morning light,
Ever true through the shades of night,
Come in splendor to our sight.

Come with glory, and with grace;
Let us to thy heav'nly place;
There to see thy smiling face.

Yes, the glories of that day!
When the mortal puts away
From the spirit's pure fair ray.

Hasten, Lord, to us and free
The house for spirit's thrall,
Purge out the mortal all.

Then in yond to love and be,
In the freedom of the free;
In eternal harmony.

Through the age of ages long,
Join me with the holy throng;
Chorusing the heavenly song.

There I see the storm-free sky,
In the new earth paradise;
Wondrous scenes shall greet our eyes.

Plymouth, Ind.

COMMUNICATIONS.

Zion and the Salvation of Israel.

"—and I will place salvation in Zion for Israel my glory." Isa. xlvi. 13.

From a careful and unbiased consideration of this passage of Scripture, together with some others to which we shall refer presently, it would seem to indicate that in that glorious future age unto which we are fast approaching that the blessed God had purposed to inaugurate a method of salvation for man entirely different from any other heretofore introduced as yet, and that the human feature of that economy of the redemption of men would be that they would be saved no. by faith so much as now, but by sight; that is, that they would not be saved so much by internal and invisible agencies as by external and visible agencies. You will notice that the expression or rather prediction,—"and they shall look upon me whom they have pierced," Zech. xii. 10. We shall find here, that this looking upon the Messiah at his second appearing on the part of the Jews results in their belief on him unto their salvation as the context makes clear; and their salvation by sight here at this time was obviously pointed out centuries ago, in the cases of Thomas and Paul. John xx. 24–29, Acts ix. 1 Cor. xv. 8. The expression, "as one born out of due time," i. e. before the time, indicates the way and manner in which his brethren according to the flesh will be converted. These evidents are samples of how the Jews are to be brought in.

It may be well here to notice the terms which are used in this promise of Jehovah: Salvation, Zion and Israel. We shall all agree perhaps on the meaning of the first expression, that it means being redeemed from the effects of sin, saved from ruin and death, a deliverance from the bondage of corruption into the glorious liberty of the children of God. The meaning of the second expression Zion, is much controverted by theologians as to its true meaning and application. The popular application is to the Church, and the worst of all is, it is made to mean visible and popular organizations, the vast corporate bodies, which secure the civil arm for their protection;—the whole of Sectdom, which we are pleased to style "the great Diana of the Ephesians," a part and parcel of mystical Babylon,—"the mother of harlots and abominations of the earth" of which we read. Rev. xvii. There are places in the word where Zion is used to designate the true Church or people of God, and where the term may so very properly be applied. The context of these passages or places where these terms are found, will always enable us to determine in what sense we should understand them, whether general, local, spiritual, figurative or literal. That the latter is the sense in which we should understand the term in our text is obvious.

At the time this prophecy was uttered heathen idolatry was very prevalent, each nation having its "gods many" which they manufactured as in the chapter before us we have so graphically described, and which they worshiped with no little reverence and respect, in their respective localities where they have "set him in his places;" and wherever that place may be, there the devotees must resort in order to do them homage and to find deliverance from their various grievances. Dagon, perhaps, was one of the most popular of these gods of the heathen, set up in Ashdod long before the utterance of this prophecy. I Sam. v. It is strange what a hold upon the affections of those poor heathen these image gods had, and how prone the children of Israel were toward offering them service. And what a snare they always proved to be to them. so predisposed ever is the human mind to seek after the visible which their corporal natures alone recognize, though it be found in an image as vile and hideous in form as can be made, and to whom they may cry, like Baal's prophets of old, with all their might, (1 Kings xviii. 26, 27,) "yet can he not answer nor save him out of his trouble," while they wholly overlook the invisible and ever-living God who can save to the uttermost, whose "counsel shall stand" and who "will do all his pleasure."

It seems to have been the most difficult task devolving upon the leaders of God's people to keep them from running after strange gods. No sooner is Moses' back turned to ascend the mount and commune with God than the people at once make a golden calf and begin tossing about of their deliverance from Egypt, attributing their relief from bondage to this image (Exo. xxxii.). And hence I would say, by way of gentle admonition and for the benefit of the present generation, that there is just as much idolatry and promotion of it by the so-called christian nations to day as there was with Israel in the days of which we speak; for although it was said of Israel and Judah,—"according to the number of thy cities were thy gods, O Judah; and according to the number of the streets of Jerusalem, have ye set up altars to that shameful thing; even altars to burn incense unto Baal." (Jer. xi. 13); and although the heathen nations had their almost countless gods of every conceivable form, name, size and color, ranging from an ant to an elephant, from a dwarf to a giant, yet I do not see that christendom is any better off in this respect to-day than they were, or than the heathen nations are now. There are great allowances to be made for the heathen nations, while there is none to be made for the so-called christian. If covetousness or selfishness is idolatry, and I think God's word stigmatizes it as such. (Eph. v. 5; Col. iii. 5), then I think that Christendom can present a great army numbering many more perhaps than the great army of the dry-boned ones of Ezekiel in the valley of vision; for it would seem that these nations were given to this passion without restraint. Where we might count on one as a worshiper of the true and living God, a thousand are devoted to the undivided service of the "almighty dollar!" and what renders it still less excusable for these civilized and enlightened nations is that they have set up their idols in their hearts and hypocritically feared the Lord, while they have served these other gods. Ezek. xiv. 3; 2 Kings xvii. 33.

Should the Lord Jesus visit our world again as in the days of his flesh, it would be no stretch of imagination to believe that he would find the so-called christian temples, their priests and devotees, in no better condition than he found the Jewish temple, priests and people; and his first step would be as then, to clean them all out and reinstate the primitive gospel with such additions as circumstances might require, which would at once abolish all sects and denominations, take away the many names of Baal, forbidding the Canaanite forever more a place in the house of the Lord. Hos. ii. 17; Zech. xiv. 21.

Excuse these slight digressions, but I am anxious to make an impression here in urging this point, as it is deeply important, to enable us men from "the snare of the fowler," lest ye be carried away with the giddy multitude who keep holiday (Psa. xci. 3; xlii. 4.), the sum and substance of all their religion consisting in this. From such a delusive hope may the Lord deliver us.

We return with the repetition, that wherever these heathen idiots were set up there the poor benighted ones supposed was deliverance; so, as an offset and in contradistinction to this the mighty one of Jacob establishes his places or place of deliverance. It may change its location betimes or become movable, as with the tabernacle in the wilderness, but Zion and Jerusalem are the most notable places of which the bible speaks. It has invariably proved so in the past. Zion has been the stronghold and impregnable to the enemy when God's people were found in the way of obedience. It is memorable in the sacred annals for the numerous victories achieved there, and though it has been desolated, pillaged, "ploughed as a field" and trodden down of the Gentiles for many centuries past, and the harps of its people have been suspended in mournful silence upon the willows along Babylon's dark streams; yet the night of Israel's captivity is well nigh spent, and the morning of his deliverance is about to break with ineffable resplendence in the eastern skies,—when those silent harps will be attuned anew with the music of a new song, to be sung in the land of Judah, the burden of which will be, "We have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in." Isa. xxvi. 1, 2. And when that day is ushered in, Zion will arise and shine; and the glory of the Lord shall be seen upon her, illuminating her towers, battlements and palaces with the beautiful and genial light of the celestial spheres; and the Gentiles shall come, being attracted toward that light, and kings to the brightness of its rising. Isa. lx. 1–3. Here is where the Shekinah glory after the lapse of ages will again return to Jerusalem and Zion. Eze. x. 18; xi. 23. These references mark when the glory departed, while the return of that same declarative and visible glory is definitely marked by this same prophet in chapter xliii, which we find is subsequent to the finishing of the temple described in the three preceeding chapters. This is the same glory that is to be manifested also in in the building up of Zion, as it is said, "When the Lord shall build up Zion, he shall appear in his glory. Psa. cii. 16.

We remark: Zion has a remarkable historic record in the word, a place of hallowed memories and of many wonderful transactions both in the political and ecclesiastical history of this world; and is the scene of many deeds in connection with the Church of God and of his dealings with his people and the surrounding nations. But whatever of interest Zion may have attained on the page of sacred history, it is nothing when compared to her destiny as portrayed on the prophetic page. Her past has been marvelous but her future glory eclipses in glory all her past. In the word of God Zion is assigned the centre and seat of the future and incoming government that is to rule the world in righteousness. Jehovah has chosen it as the place of his residence during the millennial age; where he will appear in visible manifestation, and where the Lord Jesus is to be enthroned as the King of kings and Lord of lords. It is the most favored spot on earth, "beautiful for situation." Psa. cxxxii. 13–18; ii. 6; xlviii. 2; i. 2. There the glory of the Lord shall rest "as a cloud and smoke by day, and the shining of a flaming fire by night," rendering it a place of refuge. Isa. xl. 5. There the name of the Lord is yet to be declared in such a way and manner as never before. Psa. cii. 21. We read: "And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered; for in Mount Zion and in Jerusalem shall be deliverance as the Lord hath said." Joel ii. 32; compare third chapter, verses 16–21. Where has the Lord promised this? In our text and numerous other places, as in Oba. verse 21. "And saviors (or the deliverer) shall come up on Mount Zion to judge the Mount of Esau; and the kingdom shall be the Lord's." "And the Redeemer shall come to Zion." Isa. lix. 20. That this and the other passages has reference to the future of Zion, the Apostle Paul quoting it in Rom. xi. 26, makes clear. And so all Israel shall be saved, as it is written: "There shall come out of Zion the deliverer, and shall turn away ungodliness (or blindness) from Jacob, i. e. Israel. The returning of the Lord to Zion must of course be preparatory step to making Zion a place of deliverance, or where salvation can be found Zech. viii. 3.

There are numerous passages which I would like to call attention to in this connection, but should I attempt so to do it would swell this article to such proportions as that the limits of our paper might not warrant it a place; but will the patient reader please consult Credenden under the word Zion, and he will be surprised to find the number of times it is spoken of in God's word, and that the most of these places all relate to her glorious future. It would seem that here the Sun of the millennial age was to arise and set, here the glory is to be revealed so that finally all flesh will behold; here the Lord Jesus is to return. Isa. xxiv. 23; here the law is to go forth and the word of the new economy unto the ends of the earth. Isa. ii. 3; here the nations that are saved are to assemble and pay homage to the great King. Psa. cii. 21, 22; Zech. viii. 20–22; xiv. 16; here the redeemed are to be gathered. Matt. viii. 11; Heb. xii. 22. They shall come with songs of praise and with joy upon their heads and in their hearts. Isa. li. 11; Jer. xxxi. 12. "And I looked, and lo, a Lamb stood on the Mount Zion and with him a hundred and forty-four thousand, having his Father's name written in their foreheads. And I heard a voice from heaven as the voice of many waters and as the voice of a great thunder; and I heard the voice of harpers harping with their harps, and they sang as it were a new song before the throne." Rev. xiv. 1-3. Hallelujah, amen!

"And I will place salvation in Zion for Israel my glory."

Admitting that the term Israel signifies a prevailer with God as in the case of Jacob. Gen. xxii. 28; and that we may be entitled to a change of our name by way of distinction for the reason that we may prevail—overcome, yet that does not militate in the least against the fact of the natural descendants of Jacob and his brethren being designated by that name, as the Scriptures uniformly call them by such name. We have no authority from the New Testament to call the followers of Christ Israel; but we have to call them Christians, as they were first called such at Antioch. Acts xi. 26; Gentiles invariably after their conversion to God were called Christians; but the natural descendants of Abraham after their conversion still retained the name Israel, as in the case of Nathaniel, Paul and others. John i. 47; Phil. iii. 5. The one hundred and forty-four thousand yet to be sealed and gathered out from the twelve tribes as a first installment still retain the name Israel. The fact of their being brought in by the zeal of the living God through the "angel ascending from the east," which will prove the most expeditious, authoritative and perfect mode of salvation hitherto brought to bear upon the race, does not take away or destroy their original name given by their ancestry. They are still Israel, and always will be. (R v. vii.) The simple fact—though it be an important one—of a man being converted to God does not destroy that man's identity neither as respects his name, country, color, kindred, nor sex; he will always possess these though he may have other titles added by way of distinction.

It seems to me that I shall always be known as William Shepherd, of the state of New Jersey, of the United States of America, though I may have little to boast of in that respect, and I shall be more fully identified and known from these circumstances throughout all future ages.

Jews will be Jews and Gentiles will be Gentiles all the time, whatever moral change they may pass through. They may put off the old man and put on the new man, but retain forever all else but sin and its deformities. The fact that we read "they are not all Israel that are of Israel," and that "he is not a Jew which is one outwardly," does not annihilate either, but leaves them intact. And when the apostle is making these statements that are so much distorted and misunderstood by many (who are trying to sustain a theory that has no Scripture standing), he is saying no more in other words than that "they are not all Christians that are of Christendom," "they are not all Christians neither who are Christians outwardly, or they are not all Christians who profess Christianity." This is just the idea that the apostle would have us to understand, and nothing more. So that the Israel here means the natural posterity of the twelve patriarchs, which consists of the two houses—both the house of Judah and the house of Israel. And this salvation which is to be placed in Zion is especially for the restoration and salvation of both "the dispersed of Judah" and "the outcast of Israel;" not but what others, such as the left of the nations that have not heard of Jehovah's fame nor seen his glory (Isa. lxvi. 19), may also be called to enjoy the benefits of this new plan of redemption. We hold that it will be for all people to participate, but especially for Israel. Isa. xxv. 6; see iv. 1–5. We must not suppose that the force of these invitations, and others of a similar character with which the Scriptures abound, are all to be expended and filled out in the present gospel age. No, this is only like the glimmering light of a star to the full blaze of the sun when its fulness shall come, when the everlasting gospel will be proclaimed by God's own ministry, in the new age, which will be ushered in in God's own time, and which is nigh at hand. Hallelujah!

The words of our text contemplate a work yet in the near future, and in that work God will be glorified; even as in the salvation of Israel is his glory. Notwithstanding Israel hath gone astray, and polluted himself, yet God will yet bring him back, will yet glorify himself in Israel, Isa. xliv. 23; xlix. 3; Ezek. xxviii. 22, for "he delighteth in mercy," and "will not always chide." "For a small moment have I forsaken thee; but with great mercies will I gather thee." He will perform the truth to Jacob and the mercy to Abraham, which he hath sworn unto the fathers from the days of old. Micah vii. 18–20. Every succeeding age has been marked with a step in advance of the preceding. This present one went far beyond the Jewish age in light and knowledge: "The ministration of the spirit . . . (is) glorious, but as this so far excelled the glory of the Mosaic economy, so the age to come will more than excel in glory the present, which is about to close, having accomplished its purpose. 2 Cor. iii. 7-12. But praise the Lord! while the Sun of this age is about to sink beneath the western horizon, it will arise with renewed strength in the oriental splendors of its seven-fold light (Isa. xxx. 26), beautifully illuminating "the dark places of the earth," baptizing the world with a flood of dazzling glory. Hallelujah! Nuts. xiv. 21; Ezek. xliii. 3.

In view of this glory and the ineffable splendors of the coming age which is about to be ushered in, when the sunshine of God's glory shall cover the earth as the waters cover the mighty deep, should we stand unmoved? Should we be indifferent? But should it not rather prompt us to redouble our diligence in the work of the Lord that we may be steadfast and immovable, that all of our affairs should be regulated and carried out to this end and with a view to the coming glory. We have but a few short hours yet to work; then let us work more heartily than ever, knowing that the dark night of this dispensation is far spent, and the bright day of redemption, and God's brighter glory, is at hand. Let us toil on then, and work, walk, watch and pray with acceptance to God and to Christ, so that we may enjoy an "unction from the holy one" day by day; so that we may stand free in Christ, who is our life, and know of that salvation from sin which makes us one with him by the same spirit which makes him one with the Father; so that when God shall act salvation in Zion for Israel his glory, we may then and there be the happy recipients of his more abundant grace (Eph. ii. 7), and be permitted to participate in that august and redundant glory that shall never end. Amen.

WILLIAM SHEPHERD.

There are parts of California where the beasts of the forest exist in their primitive glory. Panthers and lions recently made a descent from their mountain home upon some fine and costly Angora goats belonging to a farmer of Carpentaria, and left only six out of twenty-two.

DIED.

LEDERER—At New York City, Feb. 23, 1875, Gideon R. Lederer, for more than twenty years a missionary to the Jews in New York City.

Many readers will remember him as the editor of "Nathaniel, or, The Israelite Indeed," a monthly publication, bravely sustained during many years of financial discouragements, which caused its discontinuance.

Mr. Lederer was a Hebrew, born in Pesth, Hungary, in 1801. His father was a Rabbi, and educated his son for the same position. After some experience as a Rabbi, the son became disgusted with the Mishna and the Talmud, resigned his position and engaged in business. At length he was led to accept the crucified Jesus as Israel's glorious Messiah, and conferred him publicly as his personal Savior. A Scotch missionary society employed the young Hebrew as a missionary to the Jews in Hungary, and he traversed the country as lay preacher and distributer of Bibles until about 1849, when the influence of the Jesuits arrested his work, and he removed with his family to London, and soon afterward to the United States of America. In the employ of the New York City Mission, his work was chiefly among his own people. His hearty sympathy with them and devotion to their welfare, won their respect and confidence, and they opened to him their houses, and in many cases their hearts, as he taught them out of Moses and the prophets, should it them that Christ must needs have suffered all these things, and entered into his glory; and that His Jesus, whom he preached unto them is Christ. His magazine, "Nathaniel," read by many a Jew and Gentile, exalted Jesus of Nazareth as the world's life-lecturer, while it explained many Hebrew customs and obscure texts of Scripture. His associate missionaries can testify to his Christian zeal, faith and patience, under all the assaults of opponents, false friends, and the infirmities of age. Continuing his pastoral visits almost to the day of his rest, he endeavored to fulfill the Master's command, "Occupy till I come."

Among his spiritual children are several Hebrew preachers of the Gospel, one of these is Bishop Shereshewsky, of the American Protestant Episcopal Mission in China, and translator of the Bible.

Brother Lederer believed the kingdom of God on earth to be nigh at hand; and he lived to see the *beginning* of the restoration of Israel.

"Soldier of Christ, well done!
Rest from thy loved employ;
And while eternal ages run,
Share in the Master's joy."

M. R. S.

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ANNOUNCEMENTS.

I wish to say to the brethren in Nauvoo and Missouri that their invitations are received. I will not be able to start on my tour before the last of May, but will notify them in due time to make arrangements.

J. M. STEPHENSON.

NOTICE.

Should any of the "Nine Faith" be in need of a hand on a farm or in a market garden, I will be glad to hire to such, as it would be more pleasant and agreeable to work for one of the faith.

Address

J. M. ATKINS,
Farragut, Iowa.

I will visit for the purpose of holding meetings and in the interest of THE RESTITUTION soliciting renewals and new subscriptions, Havana, Mercer county, Mo., April 1st to 11th; St. Joseph, Mo., as brother M. Beck may arrange, April 15th to 18th; Severance, Kansas, April 19th to 25th; Morrill Kansas, as brother Taylor may arrange, April 26th to May 4th; Blue Springs, Nebraska, as brother J. T. Clark may arrange, May 5th to 12th; and from May 16th to June 1st in southern Kansas as arrangements may be made. Would like to go from Marysville south by the way of Manhattan and Emporia, to Wilson County. Brethren along that line desiring a visit will correspond with me at any of the above named points, or at Sumner, Richie County, Iowa, for the next thirty days.

G. M. MYERS.

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The Word of Life.

TO S. A. C.

Ah! the day of Christ is coming,
Hist, you weary tolling one!
See! His fingers touch the heavens,
Soon your tolling will be done.

Soon, the message you are bearing,
You will bear to men no more;—
Past and done your weary labor;—
Reached the everlasting shore.

Then, rejoicing in his presence,
You will press the hands of men
Who have heard from you the tidings—
Won—through you—the diadem.

Not in vain the word is sounding,
It is life to such as hear;
Life, that never has an ending;
Life, with never thought of fear.

Hold it forth! for time is closing!
Glory lights the eastern hills.
Zion's light way stretcheth onward;
Soon will burst the singing rills!

Hold it forth! the world is mourning!
Hearing its countless dead away.
Pallid faces hide in sackcloth—
Tokens sure of coming day!

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COMMUNICATIONS.

Man's Responsibility Under the Christian Dispensation.

In the final day, the world will be judged by Christ and his Gospel upon this principle, "to whom much is given, of them much will be required." The man who had but "the one talent," was condemned in the parable for not improving it. These with other passages of similar import, plainly teach that God requires a diligent use and a proper improvement of the means of grace placed within our reach.

The willful neglecters of these means cannot, in that day, avail themselves of the plea of ignorance. The inquiry I wish to make is this: the extent of man's accountability in this christian dispensation, after the Holy Spirit was poured out, and the Gospel was preached.

Christ said if he went away, the Father would "send His Spirit," which should convince the world of sin of righteousness and of judgment—"of sin because they believe not on me." Paul says "there is none other name given than that of Jesus," whereby men can be saved; that they must hear before they can believe. Further, he said to the Athenians, that prior to Christ's day, "the times of this ignorance God winked at, but now commandeth all men everywhere to repent. Because he hath appointed a day in which he will "judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead."

By putting these passages together, with others of like import this fact is taught, that after the Holy Spirit was poured out and Christ had been preached, "that all men everywhere" that heard of his name, were required to repent and believe in him as their Savior—else they would be condemned. This condemnation would cause them to come short of the promised eternal life, and bring them under the power of the second death which would be eternal in its results. In all this, there is no allusion to the sin of "ignorance" of the past or present ages. This is a question by itself.

The inquiry now arises as to how extensive has the name of Jesus been proclaimed in this dispensation, and what will be the results of that proclamation to the nations of the earth now in existence, or others that have enjoyed like opportunities. Let us see.

By the introduction into the calendar of the world's history, of the birth of Christ, as the great event from which all other events are to be dated, and by inserting B. C., or A. D. into that calendar a broad confession of faith is made of a savior born at the time and for the purpose revealed in the Bible. The observance of December 25th as Christmas is a confession of faith as to the day of his birth; this is definite time. The error of four years does not alter that confession. It only proves that the arrangers of that chronology, were (like us), imperfect in knowledge, but honest in their conclusions.

Again: By following the example of the apostles, and in the keeping of the first day of the week as a day of worship instead of the seventh, confession is made in the belief that Christ rose from the dead according to the Scriptures on that day. All who adopt this arrangement in their every day affairs of life are indorsers (whether ignorant of its real import or not) of this universal form of confessing Christ according to the Scriptures. The question now suggested is this: those who have this knowledge, is it not sufficient to hold them responsible for an improvement of this means of knowledge sufficient for salvation? Those who neglect to follow this light, can they be guiltless in the final day?

A further thought. The confession of the resurrection of Christ by this change of the Sabbath, is based upon the Bible record of that event, in manner and in form there revealed.

Let us see the testimony of the inspired apostle upon this subject. 1 Cor. xv, 13. "But if there be no resurrection of the dead, then is Christ not risen. And if Christ be not risen, then is our preaching vain and your faith is also vain. Yea and we are found false witness of God; because we have testified of God that he raised up Christ; whom he raised not up, if the dead rise not. For if the dead rise not, then is not Christ raised." Mark: This testimony makes the resurrection of the dead the predicate of the resurrection of Christ. Hence if the dead are not resurrected, the testimony of the apostles as touching the resurrection of Christ is *false*—they are found false witnesses "*of God.*" This point may be stated according to Bible testimony, thus:

If there is no future harvest, there can be no first-fruits of that harvest, consequently the offering of a sheaf of the first-fruits of the barley harvest under the law, which pointed to the resurrection of Christ, and had its fulfillment in that event, is all a mistake. The united testimony of Moses and the prophets, of Christ and his apostles, is all falsified by the assumption that there will be no future resurrection or raising up of the dead, and that too just as literally as was the resurrection of Christ, the first-fruits.

Question:—Those who acknowledge the resurrection of Christ by the change of the Sabbath; do they not confess their belief in a literal resurrection of the dead according to the Scriptures? This testimony is hard to go back upon. Its rejection, and the substitution of a spirit resurrection at death, as is taught by Orthodoxy, is making void God's most holy word.

Again: In the resurrection of Christ, we have the beginning of the new creation, which secures the reproduction of the entire race of man from the Adamic death, and also the restoration of the earth to its Edenic excellency, which will be a second Genesis, when "all things are made new."

In this light we can readily see the propriety of the church in following the example of the apostles in meeting together for worship on the first day, as is and has been done. God has most evidently accepted and blessed this measure to the accomplishment of the results of a world-wide confession of his revealed purpose of a resurrection and "the restitution of all things spoken by the mouth of all of God's holy prophets since the world began." In this he has compelled (though unwittingly) the christian world to confess and endorse his own revealed purposes.

Question:—Has God had any hand in bringing around this arrangement and this confession; or has it all been wrought by the adversary, under the supervision of the Papacy?

If God has directed, He himself has approved of the continued use of the first day of the week, as a day of worship, instead of a continued "resting" on the seventh day, as under the law of Moses (or of God) after Israel's exode from Egypt. In this light I fail to see how it is possible for those who observe the Christian Sabbath as a day of worship, to be guilty of "worshipping the beast or his image," or of this being the mark of the beast, as is alleged by some of our good brethren.

Neither can I see any force in the assumption that in turning back to the law and the keeping of the seventh day, is the victory over earthly governments (ecclesiastical and civil), and secures the "seal of the living God in their forehead." All this looks much more like the blinding work of the Adversary, through the agency of erring mortals, than the other.

May the good Lord open all hearts and all eyes to the real truth in this matter is my earnest prayer.

P ALLING.

Norwalk, O.

P. S.—The keeping of the first day of the week as a day of worship by the Church is a confession of faith in the New Testament Scriptures.

The Kingdom.

Jesus began at Galilee, and traveled through every city proclaiming the glad tidings of the kingdom of God. This kingdom that he preached about was none other than the restored kingdom of Israel of which he himself was to be the king. Many believed on him and were anxious to raise him at once to the throne, and when Jesus perceived that they would make him king, he departed again into a mountain himself alone. The time had not yet arrived for this glorious consummation. We may learn the nature of the kingdom from our Lord's preaching. The people could scarcely be restrained from using physical force to accomplishing his claims to the kingdom of Israel.

When we remember the alarm created among the Chief Priests and Pharisees when they saw that multitudes believed on him, and recognized him as the legitimate heir of David's throne, and when they held a council and said, if we let him thus alone, all men will believe on him, and the Romans will come and take away both our place and nation, can we suppose that they would have been alarmed if they had believed that Christ's claims to a throne and kingly honors were to a throne and kingdom in the skies? But we can readily see cause for alarm if a large proportion of the nation should acknowledge allegiance to this new king, as it would result in their ultimate separation from the Roman yoke, and the establishment of a separate kingdom, and the Romans would certainly come, and take away their place and nation as soon as they should discover any tendency in the people towards throwing off their allegiance. Consequently, we must conclude that Christ taught that he himself was the one whose right it was to reign and sit upon the the throne of his father David, and it is manifest that his disciples so understood him. This hope Christ built up and encouraged. When Peter said to him, "Behold we have forsaken all and what shall we have therefore?" Jesus says, "Ye which have followed me, in the regeneration when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel."

Supposing any minister of our day should be asked concerning the reward that should be given the follower of Christ, what reply would he make? Would he not point up to heaven above and declare that at death his soul would enter there and rejoice forevermore? Yet Christ taught no such doctrine nor did he propose any such hope to any one of his followers, but he did promise them a position in that restored kingdom of Israel in that day of regeneration that was coming. This was the kingdom they were looking for, and of which he was to be the king; hence the promised reward was in harmony with his teachings, with their own hope, with every line of prophetic testimony, and with Israel's hope for hundreds of years.

The only question of doubt was whether he was the promised Christ; hence they said, "How long dost thou make us to doubt? if thou be the Christ, tell us plainly." Jesus answered, "I have told you and ye believed me not." However many believed on him, and were going to take him by force, and make him a king. When he went to Jerusalem the last time previous to his crucifixion, they spread their garments and branches of the palm tree in his way, crying out, "Blessed is he that cometh in the name of the Lord."

It was but a short time till he was arraigned before Pontius Pilate by his enemies who said, "We found this man perverting the nation, and forbidding to give tribute to Caesar, saying that he himself was king." They brought no charge of immorality against him; the only charge was, that he claimed to be a king. Pilate examined him carefully, and sought three times to release him. When questioned, he neither denied nor evaded the point, but confessed.

"Art thou the king of the Jews? And Jesus said unto him, Thou sayest." And again—"Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world that I should bear witness unto the truth." Pilate said, "I have found no cause of death in him; I will therefore chastise him, and let him go." But the Jews said, "If thou let this man go, thou art not Caesar's friend; whosoever maketh himself a king speaketh against Caesar."

Here was proof conclusive that Jesus had proclaimed himself as king, and that his kingdom was of such a nature as to affect Caesar's interests, and that, therefore, it was to be established upon the earth. If Christ had preached for three and a half years that the kingdom was in heaven, and that the souls of dead men could enter there, and that those Jews who had become his followers would become, after death, his subjects in a spiritual country "beyond the bounds of time and space," is any one insane enough to conclude that Pilate could have supposed that such a kingdom could have, in any way, interfered with Caesar's interests? Surely not; common sense would teach us better. The conclusion then must be that neither Jesus nor his apostles ever taught that the kingdom is in the skies, and that they never preached any other kingdom than the restored kingdom of Israel. The Jews had no faith in any other kingdom.

The point at issue was as to whether Jesus was the Messiah. When Pilate wrote his declaration in Hebrew, Greek and Latin, and placed it over the cross—"*Jesus of Nazareth the King of the Jews*"—the chief priests besought him to change it saying, "Write not king of the Jews; but that he said, I am king of the Jews." The chief priests and scribes mocking said, "He saved others himself he can not save. Let Christ the King of Israel descend now from the cross that we may see and believe." But he died while those that had ministered to him stood weeping and astonished. Such a tragedy was unlooked for. The disciples had expected that he would assume kingly power. Knowing nothing of the predicted sufferings, they had looked for the redemption of Israel from their enemies. A dark and trying hour had come upon them, which tried their faith. They seemed now to doubt the claims of Jesus. After his resurrection when two were journeying to Emmaus, and Jesus, being unknown to them, overtook them, they opened their hearts to him saying "We trusted that it had been he which should have redeemed Israel." This expression revealed their disappointed hopes. For forty days he spoke unto his disciples concerning the kingdom of God, and enlightened them on many points about which they had previously conversed. But he never told them to prepare for, or to fix their hopes on, a kingdom in the skies instead of the kingdom to be restored to Israel.

Had he done so, it would have falsified his own promise to his apostles that they should "sit on twelve thrones ruling the twelve tribes of Israel." As proof that Jesus had not divested them of this hope, we find them asking him just before his ascension, "Lord, wilt thou at this time restore again the kingdom to Israel?" Jesus did not say you are mistaken; my kingdom is in the skies; no; but he said, "It is not for you to know the times or the seasons which the Father has put in his own power. But ye shall receive the power after the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and to the uttermost parts of the earth."

The Apostle Peter, on the day of Pentecost, preached concerning the throne, "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit upon his throne; He seeing this before spoke of the resurrection of Christ, that his soul was not left in hell (*hades*), neither did his flesh see corruption. This Jesus hath God raised up whereof we all are witnesses. Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed abroad this, which ye now see and hear. For David is not ascended into the heavens; but he saith himself, The Lord said unto my Lord, sit thou on my right hand, until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly, that God hath made this same Jesus, whom ye have crucified, both Lord and Christ."

Again this same apostle says "And he shall send Jesus Christ, which before was preached unto you; whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." But when will Jesus return to establish his throne and kingdom is now the question which we shall endeavor to answer.

MELVIN CALL.

(To be Continued.)

"One Body and One Spirit."—Is this a Mistake or an Essential Truth to each One?

To my apprehension it is one among other manifold and kindred assertions of absolute and fundamental truth. Nay, more, it includes us all who are obedient believers in Christ, or else is not our faith that we are heirs of promise a presumption, and our hope a delusion? But we claim to take the promise as ours as really as did believers 1800 years ago, and need the same spirit.

If the end, Matt. xxiv. 14; xxviii. 20, and the second coming, and the withdrawal of the spirit and like prophetic events transpired about 1800 years in the past, then surely we are not in the one body and may have no ground to expect the one spirit! Nay, then we may not please God, nor confess Christ, nor be filled with the spirit!

Our amiable and gifted brother, S. H. Reeve, does not need that any one quote a catalogue of texts to him. But as he has given his thought that some are too literal, so it seems proper to add a further thought in all courtesy, and in hope of a more perfect understanding of the doctrine.

1. Good fruit is always the product of a good tree. Matt. xii. 33. Of course, the fruits of the spirit things of the spirit—in us not proceed from the spirit which he hath given us. 1 John iii. 24; iv. 13; Rom. viii. 9; Gal. iv. 6, 6; 2 Cor. ii. 12-16. Or is this too literal?

2. The head must connect with and control the members of the body; for "He that is joined to the Lord is one spirit." It is the spirit that quickeneth, the flesh profiteth nothing, etc. Hence, "the helmet of salvation and the sword of the spirit, which is the word of God," belong together.

3. Here, Brother L., is the authorized discrimination. We take the word as spirit and law, the letter killeth, but the spirit gives life. No honor to the Holy Spirit can equal that given to and by its word. On the one hand we must not [illegible] so literal the word as to [illegible] which is spoken Father, Son and Holy Spirit—the baptismal formula; also in the apostolic benediction, "The grace of our Lord Jesus Christ, the love of God and the communion of the Holy Ghost be with you?" No, no; there is no error here. This is the very truth of the word itself. In this use of the word, we have the mind of Christ. The word and spirit coalesce, concur and harmonize. Hence, it seems perilous to arouse here the least antagonism; for "what God has joined together let no man put asunder" by darkening counsel. Can the sword of the spirit be turned against the hand of him who wields it? No, indeed.

4. The subject points of truth reach into the invisible and eternal, quite beyond our apprehension, except by faith. Thus, by faith we understand how the worlds were framed, that is, by believing the record, Gen. 1. Thus, by faith we accept the word that reveals the everlasting God, whom no man by searching, can find out. Job xi. 7; Psa. cxxxix. 1-16. We read of "the hand of God, the finger of God, the power of God, the grace of God, the word of God, the wisdom of God and the spirit of God!" And to faith these all adjust themselves easily, just as the one orb of day distributes its beaming rays on our clouded sky to make out the one revered rainbow of covenant-promise! Gen. ix. 12, 13.

5. Now, let me ask, is it wise to exalt one of the seven primal colors in disparagement of another? or is it well to set treat one of the seven-fold emittes that sustain our faith in the one body and one spirit, and so combine to set forth the galaxy of glories that beam forth from the glorious gospel of the blessed God? Surely, not.

6. My reverence for the word forbids that I covertly and indirectly cut out the spirit from the blessed name into which we are all baptized, or the formula of apostolic benediction by which we are comforted concerning our faith in the divine word, as to the unsearchable riches of grace therein.

7. Please read, "What man knoweth the things of a man save the spirit of man which is in him? Even so, the things of God knoweth no man, but the spirit of God! 1 Cor. ii. 9-16. If any man have not the spirit of Christ he is none of his!"

To close and crown this note on this primal truth, I ask all those who see danger in it, if there is not the spirit of truth and the spirit of error?—the spirit of God and the spirit of the world? Yes, of course, there is. Now, as Jesus is the head of the body—the church, and as all its members are baptized and made to drink into one spirit, let us ask which, or what spirit are we of? 1 Cor. xii. 12, 13; Luke ix. 55. Answer: Surely, the spirit, which is of God! Is it safe, then, to raise a question of this? Shall the dependent member cut itself away from the head of the body, or from the spirit that animates it? No, says faith; by no means. Hence, it is for your life! We must hold the head and grieve not the spirit by which we are sealed. Amen.

Submitted in loving confidence by your fellow helper to the truth.

J. B. COOK.

Brooklyn, N. Y.

"The National or the Lost Tribes."

This is the title of a book published in 1851, by Harper & Bros., New York, and written by Dr. A. Grant, a missionary of the A. B. C. F. M., who returned home in company with Mar Yohanan, (St. John,) a Nestorian bishop. The visits of these brethren to many of our churches, with the publication of Dr. Grant's book, aroused a deep missionary interest in the welfare of the Nestorians, the remnant of that grand old church, who received the gospel from Thomas, the Apostle of the circumcision. They maintained and spread abroad the Christian faith for 1,000 years, observing also many Hebrew customs, not inconsistent with Christianity, but aiding on the contrary to preserve their faith and their race unsullied, and proving the truth of the Nestorians, claim to be "sons of Israel." The most important of these Mosaic laws forbids intermarriages with other races, whether Jews, Mohammedans, or Papists. These faithful people, like the Waldenses of Italy, who also are said to be of Hebrew descent, found a safe refuge, during the middle ages, in the mountains of Assyria where their forefathers were located after the revolt under Jeroboam. There a large number of them still remain, awaiting the [illegible] to return to Palestine, over the highway, see Isaiah xi, 16, and xix. 23, which the English are about to build from the Mediterranean Sea to the Euphrates Valley, and eastward to India.

Whoever wishes to find the ten tribes, must begin with their captivity in Assyria, whence many of them have been scattered abroad into all the countries from which they are to be gathered into Palestine.

The Nestorians claim descent from Naphtali, the Afghans from Benjamin, through King Saul, the Saxons, says Wilson, on "Our Israelitish Origin," from Isaiah, and the Jews from Judah and Levi.

Let us admire the wisdom and love that sent the Israelites into captivity, not only as a punishment, but in order to preserve them from the fatal blindness of the Jews, who rejected their King to their own destruction; while the ten tribes scattered in Assyria and many other countries, instructed the nations in their ancient faith, and many of them gladly hearing the Gospel from the Apostles and other Jews, "Became obedient unto the faith," a light to lighten the Gentiles.

Every Bible student should read Dr. Grant's "Nestorians," which throws a flood of light upon the history and people of Israel and the church.

M. R. S.

Montrose, Pa.

SENTENTIOUS PARAGRAPHS.

Habit is a cable. We weave a thread of it every day, and at last we cannot break it.

Man has created by writing an artificial memory, more faithful, more durable, more credible than natural memory.

As to be perfectly just is an attribute of the Divine nature, to be so to the utmost of our abilities is the glory of man.

Man purely give me,
More strength to overcome;
More freedom from earth vision,
More longing for home;
More fit for the kingdom,
More used would I be;
More like God and holy,
More, Saviour, like Thee.

W. M. Punshon: When I think of the agencies which are ceaselessly at work to make this bad world better, I am thankful that I live.

It is, after all, the person who stakes the least, who loses most. In the affections this is wholly true. He who risks nothing loses everything.

Wherever you go, endeavor to carry with you a sense of God's presence, his holiness, and his love; it will preserve you from a thousand snares.

Hooker: Every good and holy desire, though it may lack the form, hath in itself the substance and force of a prayer with God, for he regards as prayer the meanings and sighings of the heart.

Let every dawn of morning be to you as the beginning of life, and every setting of the sun be to you as its close; then let every one of these short lives leave its record of some kindly thing done for others, some goodly strength or knowledge gained for yourself.

Some work in the shadow, and some in the sun;
Some to joy, some in pain; but the Master is one,
Calling all to their tasks, portioning each his reward,
As he counts his toil at the word of his Lord.

Beauty thou art twice blessed; thou blessest the gazer and the possessor. A sweet disposition, a lovely soul, an affectionate nature will speak in the eyes, the lips, the brow, and become the cause of beauty.

As we stand in the midst of the rushing currents of history we hear an inspired voice crying through the confusion and the strife of life—"The night is far spent, the day is hand; let us therefore cast off the works of darkness, and let us put on the armor of light."

Oh, golden color of the eventide sun,
Spare me the day a little longer yet!
The tasks to me appointed are not done,
And night flings down her shadows cold and wet.

Richter: Hope is the ruddy morning ray of joy, recollection is its golden tinge; but the latter is wont to sink amid the dews and dusky shades of twilight, and the bright blue day which the former promises breaks indeed, but in another world and with another sun.

Behind the dim unknown,
Standeth God within the shadow,
Keeping watch above His own.

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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TO CORRESPONDENTS.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his Holy Prophets since the world began." It also advocates, as a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of Kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the incarceration of the Adversary, and the final destruction of the wicked; eternal life only through Christ; and many other kindred truths. It also advocates a hearty belief of the Gospel, repentance, and immersion as prerequisites to the forgiveness of sins, and a holy life as essential for final salvation.

COMMUNICATIONS.

GREAT IMPENDING CRISIS.

Apocalyptic Chart.

J. P. WEETHEE.

The church of God, during the Christian era, has had to contend with the following enemies: 1. Internal, or the apostasy. 2. External, or Paganism, Mohammedanism and Atheism. All these have used the civil arm to oppress the saints. The civil power has been principally the fourth monarchy. If John had a correct view of the persecutors of the true church, they are delineated on his chart. Since the chart is written in symbols, it must contain symbols of these agents. The unity of our subject requires that we follow the chieftain of the apostasy, noting civil agency, so far only, as they are associated. The symbols, required to be examined, are found in Rev. xii., xiii. and xvii. chapters.

The symbol of the fourth Gentile monarchy is a sea monster, with seven heads and ten horns. The position of the crowns denote where the supreme power is located at the transpiring of any noted event. It is, therefore, our chronological table or guide. Civil and ecclesiastical agents have each their appropriate symbols. The sea monster has seven heads, denoting seven administrations, and ten horns, symbolizing his family of kingdoms; the symbols of civil rulers are the beast, his heads and horns; those denoting ecclesiastical bodies, are mouth, dragonic, leopard, and scarlet coats, and the harlot. The church symbols demand our special notice.

The struggles of the church of God with the Pagan priesthood sustained by the fourth monarchy, are painted in the visions of Rev. xii.

The transition age of the Roman empire is brought to view in Rev. xiii. It exchanges the dragonic coat for the leopard. The empire becomes outwardly Christian, though the senate was Pagan.

The first seven Christian emperors were high priests of Paganism. The empire, in its transition age, sustained two religions, and persecuted a third. The period of the passing of the diadem from the head to the horns, we denominate the transition era. During this period the sixth or imperial head, received its deadly wounds, (denoted by the first four trumpets).

Daniel sees the rise, agency, and fall of empires. John sees the struggles of the true and apostate churches under the symbols of a sun-clad woman, and of a drunken harlot.

The sun-clad woman is first persecuted by imperial Rome, in the days of his greatest power. Rev. xii.

In these visions no harlot is seen. The Pagan priesthood instigates the persecutions. They are called the ten Pagan persecutions.

During the breaking up of the empire and rising of the ten kingdoms the conflicts were principally between falling Paganism and the rising apostasy, (harlot). These struggles are described in Rev. xiii.

The judgments of the civil and ecclesiastical powers are recorded in Rev. xvi. and xvii. The xii. chapter we pass without any further notice. The xiii. requires more particular attention. Let us examine. Two classes of symbols (civil and ecclesiastical) are here brought to view.

Symbols of Civil Rulers.—Beasts, (leopard and two-horned,) heads and horns. There are two beasts, seven heads and twelve horns; ten on the one beast, and two on the other. The identity of the leopard with the fourth beast of Dan. vii. is so clear that we shall not attempt to prove it. Daniel names no head, but gives another horn; this horn had eyes and a mouth. A beast may be said to do that which is done by any of its members. Daniel attributes to the little horn the words and actions which John ascribes to the beast. John says it was given to the beast to make war, and Daniel says the horn made war; it was the agent used by the beast. The war agent or the apostate chieftain is, therefore, connected with this beast.

The two-horned beast has some other territory over which to rule. That territory is not Latin; for the Latin beast rules at the same time, and there cannot be two supreme powers on the same territory at the same time. We do not intend, at present, to identify that power denoted by the two-horned beast, but simply to say that it is not the papacy.

Symbols of Ecclesiastical Rulers.—1. The leopard covering is a symbol of church relationship; so of the dragonic and the scarlet. The fourth monarchy was first Pagan, then Pagan and Christian, and finally Papal.

2. The "month" given to it is an adjunct. So is the power to "make war."

3. The "image," verses 14, 15, is a symbol of ecclesiastical rulers. It was made by the authority of the two-horned beast, and for the leopard or Latin beast.

The scarlet covering (Rev. xvii. 3,) denotes the fourth monarchy under Papal rule. The harlot is the Papal hierarchy at the time of its civil supremacy, and just anterior to her judgments. God's national judgments are seen and narrated in chapters xiv., xvi., xvii., xviii., xix.

We have given the history of the Papal apostasy in former numbers. We have here stated those points in John's visions where the same apostasy is brought to view. We are not able to see any feature in the prophetic and historic photographs, not in exact agreement. John saw in vision what are now matters of written history. We do not wish to repeat what we have said, on Dan. vii., relative to the little horn, nor is it necessary to consume any further time in establishing an identity of the chieftains of Daniel and John.

A few general remarks will bring us to Paul's chart of the "man of sin." Time is in the charts of Daniel and John. It denotes the duration of certain agency, the identity of which seems to be admitted. The question which appears to divide us in our expositions (not in our Christian fellowship) is, whether the time is literal or symbolic?

We have been called to teach the demonstrative sciences, and are, therefore, inclined to reject all views that do not carry with them the force of mathematical proof. We, too, should adhere to literal time in visions were we not absolutely driven from that position by plain historic facts, as well as by Divine authority. As there are new readers of THE RESTITUTION, we give some reasons for saying that, in the visions of Daniel and John, time is symbolized.

This law is established by God himself. While we admit that, in Sacred Scriptures, as in other writings, king means king, day means day, door means door, bread means bread, wine means wine, beast means beast, horn means horn, and woman means woman, etc., the question is, Have they no other meaning? Does an image always mean an image when God, by his servants, says image? We know that it does not, for he says that it means something else. See metallic image, Dan. ii.

A woman does not always mean woman, (Rev. xii. 1).

Bread and wine, in the Lord's Supper, mean something else. The Bible is a book of God's thoughts concerning man. The Book is the record of the thoughts—the medium through which the thoughts are seen. It is not the medium that is to meet us, but the thoughts themselves. We want to know what God means when he speaks. The Bible is the book to tell us his mind. The language of that book, when correctly translated, tells us what he means. But the language of the Bible is governed by the same laws that are used to explain other writings. Words generally mean what they say, but often they mean what they do not say. The language of the Bible forms no exception.

A beast, in the Bible, sometimes means a beast, and at other times it means something else. So it may be said of a horn, door, bread and wine, a woman, etc. Now, we say that words expressing time form no exception to the general law of language. Words have a literal and a tropical meaning. It will not do to say that a word is always literal. God has expressed himself in both kinds of language, and we do well to take heed that we do not violate God's own laws of interpretation.

Did God ever make a day stand for a year?

1. The spies "returned from searching the land after forty days." Num. xiii. 25.

"After the number of the days in which ye searched the land, (even) for forty days, each day for a year, shall ye bear your iniquities (even) forty years." Here the divine scale is divided into forty equal parts called days. The chart of their wanderings in the wilderness is constructed on this scale, each division of the scale measuring, in time, one fortieth of the chart, or 360 days. So, also, the spies represented the Jewish people. The spies and their time of searching the land were an exact photograph of the Jewish tribes and their wanderings in the wilderness. Here God himself puts a day for a year. A day, therefore, is not always a day; it is here put for a year.

2. Let us take another divine chart, constructed by a similar scale.

God commanded Ezekiel to do the following: "Lie also upon thy left side, and lay the iniquity of the house of Israel upon it; according to the number of the days that thou shalt lie upon it thou shalt bear their iniquity. For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days; so shalt thou bear the iniquity of the house of Israel. And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days; I have appointed thee each day for a year." Ezek. iv. 4-6. Two scales of equal parts are here used; the one for Israel divided into 390 equal parts, the other for Judah divided into forty equal parts, each part measuring on the charts one year.

3. The Savior's right to be called Messiah, as to the time of his birth, rests upon the year-day interpretation.

"Seventy weeks are determined (cut off) upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy. Know, therefore, and understand (that) from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah, the Prince, (shall be) seven weeks, and three-score and two weeks; the street shall be built again, and the wall, even in troublous times. And after three-score and two weeks shall Messiah be cut off." Dan. ix. 24, 25.

The time here revealed must extend from the going forth of the command to restore and to rebuild Jerusalem to Messiah the Prince. This space is sixty-nine weeks of years, or four hundred and eighty-three years.

That the Jews generally understood these weeks of years is evident from the fact that they were looking for their Prince when Jesus of Nazareth was born. In this prophecy, therefore, a day stands for a year. If a week means a week in this noted prediction, then the Messiah should have come six years after the edict to restore and rebuild Jerusalem. The prophecy must have failed, or some Jewish high priest must have been intended.

Bishop Lowth, on Isa. xx. 3, has the following: "It is, not probable that the prophet walked uncovered and barefoot three years; his appearing in that manner was a sign that within three years the Egyptians and Cushites should be in the same condition, being conquered and made captives by the king of Assyria. The time was denoted, as well as the event; but his appearing in that manner for three whole years could give no premonition of the time at all. It is probable, therefore, that the prophet was ordered to walk so for three days, to denote the accomplishment of the event in three years; a day for a year, according to the prophetical rule. Num. xiv. 34; Ezek. iv. 6. The words שלש ימים three days, may possibly have been lost out of the text, at the end of the second verse after יחף bar-foot; or, after the same word in the third verse, where, in the Alexandrine and Vatican copies of LXX. and in MSS. Pachom. and I. D. 11, the words τρεις ετη are twice expressed. Perhaps, instead of שלש ימים the Greek translator might read שלש שנים, by his own mistake, or by that of his copy, after יחף in the third verse, for which stands the first τρεις ετη in the Alexandrine and Vatican LXX. and in the two MSS. above mentioned."

Time in two forms is connected with the principal symbolic visions of Daniel and John, the one to denote when the vision is seen; the other is in the vision itself, and is connected with the principal symbolic agents. The latter we call symbolic time, as it is a part of the symbolic chart. Every chart is constructed on the same principle. All parts of the chart are taken from the same scale of equal parts.

All objects must be reduced alike, or they are not true to nature. If a beast symbolizes an empire, the actions of the beast symbolize the acts of the empire, and the life of the beast the duration of the empire. The photograph, or beast, is much less than the empire, and his life, or the duration of his acts, must be diminished to the same ratio.

Put a day for a year, and we have that reduction. We examined this view in a former article, to which we refer those readers who have THE RESTITUTION for 1878.

A few remarks relative to antichrist may not be out of place. The rise of a personal antichrist is anticipated by some or our brethren. We shall not now extend our remarks on this point. It will come under review more particularly when speaking of the events of the seventh vial. A few preliminary thoughts will be stated.

Antichrist—ἀντιχριστος—is used only by John. 1 John ii. 18, 22; iv. 3; 2 Jno. vs. 7. The preposition ἀντι means "in the place of," and "opposed to," and it may be used by John in both senses. This first epistle was written, according to Dr. Lardner, about A. D. 80, and the second about 90 or 91. Soon after the overthrow of the Jewish nation, and the fall of Jerusalem, heretics, such as are described by John, appeared in the church.

The point at issue is this: Does the term ἀντιχριστος mean one particular person? Macknight has the following: "When the apostle mentions these false teachers collectively, he calls them the antichrist, in the singular number, as St. Paul called the false teachers collectively of whom he prophesied, 2 Thess. ii. 3, the man of sin; but when John speaks of these teachers as individuals, he calls them many antichrists, in the plural number."

John says that in his day there were many antichrists. Papacy is against Christ, and in the place of Christ, hence that apostate succession might be called the antichrist.

There have been twenty-four false Christs, and many false prophets, as opposers of Christ.

John uses one expression which causes us to use some caution as to what he calls the antichrist. "He is the antichrist that denieth the Father and the Son." 1 Jno. ii. 22. This indicates an infidel power; and such, we are inclined to think it will be, if future; not any one single personal endowment of supreme power, but rather a national development. National infidelity will constitute the chief element in the final struggle.

No personal chieftain can gather the hostile world to the battle of that great day. The tendency of the world is against it; so are the Scriptures. Three enemies fight against Christ—the dragon, the wild beast and the false prophet. These are evidently civil powers owning the entire earth when Christ appears. The coolest is for the diadem of the whole earth. The metallic image is composed of civil powers. The four beasts of Daniel are civil powers. The little horn has a previous judgment and is overthrown. The false prophet has a civil empire. This triple power contends with Jesus for universal dominion; the stone is victorious, and the mountain fills the whole earth. In our next, and final number, we shall investigate Paul's "man of sin," and compare and identify his chieftain with those of Daniel and John.

SELECTIONS.

Gethsemane.

Lieut. Lynch, of the United States Exploring Expedition to the River Jordan and the Red Sea, in 1848, visited the garden of Gethsemane, about the middle of May. He says:

"The clover upon the ground was in bloom, and altogether the garden, in its aspects and associations, was better calculated than any place I know to soothe a troubled spirit. Eight venerable trees, isolated from the smaller and less imposing ones, which skirt the Mount of Olives, form a consecrated grove. High above, on either hand, towers a very lofty mountain, with the deep, yawning chasm of Jehoshaphat between them. Crowning one of them is Jerusalem, a living city; on the slope of the other is the great Jewish cemetery, a city of the dead.

"Each tree in this grove, cankered and gnarled, and furrowed by age, yet beautiful and impressive in its decay, is a living monument of the affecting scenes that have taken place beneath and around it. The olive perpetuates its elf, and from the root of the dying parent stem, the young tree springs into existence. These are accounted one thousand years old. Under those of the preceding growth; therefore, the Savior was wont to rest: and one of the present may mark the very spot where he knelt and prayed and wept. No cavilling doubt can find entrance here. The geographical boundaries are too distinct and clear for an instant's hesitation. Here the Christian, forgetful of the present, and absorbed in the past, can resign himself to sad, yet soothing meditation. The few purple crimson flowers, growing about the roots of the trees, will give ample food for contemplation—for they tell of the sufferings and the ensanguined death of the Redeemer."

[S. H. Tyng, Jr.]

A Living Christ.

A living Christ is the great need of every sinner. It will not do to tell him alone of the dying Jesus on Golgotha. That does not satisfy every cry of the soul awakened to a sense of condemnation, and writhing under the pressure and power of sin. A dying Christ is undergoing the penalty which he, the Just One, has voluntarily assumed for the unjust. It will not do to point the sinner merely to the body of Christ upon the cross, now pulseless and motionless; for the dead Christ was accursed; the law of God had done its worst, the sword had awaked against God's fellow, and death has been the result. The Christ of the manger, and the Christ upon the cross, are not sufficient for the needs of sinners in respect to their sins, or for saints in relation to their service. We must have a living Lord. We must welcome him coming from the sepulchre. We must watch him ascending the skies; and, with Stephen, we must behold him at the right hand of God, ever living there to further the same purpose for which he came to earth. When he took that glorified form from earth, he placed for our faith a living Christ in the heavens. We can look up to him who is, and was, and is for evermore; before him we bow, in whose intercessory power is all our confidence, from whose smile we gain our present heaven, and in whose actual and unveiled presence we shall know the joy that is unspeakable. To him every soul may come, as to an actual, ever-present friend; and better than all, with the influence and power of his Spirit, He, as a living person, comes to every sinner.

A man that has the love of God in his heart, is like the sun that shines and warms, though it does not speak.

SENTENTIOUS PARAGRAPHS.

Character dictates destiny.

Repentance is the heart's sorrow.

Trust in God; thy friends may leave thee,
And the heartless world deceive thee.
But he will as ever remain;
Trust him—know'ledge not in vain.

Many have suffered of talking, but few by silence.

Truth has never need of error, and shades add nothing to light.

Four things come not back: the broken word, the sped arrow, the past life, and the neglected opportunity.

To do good to our enemies, may be said to resemble the incense whose aroma perfumes the fire by which it is consumed.

The soil that produces the rankest weeds would by proper care and cultivation produce the richest crops: so will the human heart when regenerated by grace and truth.

As a storm following storm, and wave succeeding wave, give additional hardness to the shell that incloses the pearl, so do the storms and waves of life add force to the character of man.

A man once said to Dr. Kirk: "I am perfect, I have not sinned for five years;" and the Dr. replied: "I am sorry to hear you say that, for I always before had a high idea of perfection."

Sing, my heart, for the day cometh wherein the night shall be no more at all remembered; the clouds shall melt like vapor, and the voice of the mourning and lamentation shall be heard no more forever. Awake and sing!

A great thought is better than a good fortune; and the blessing of it is perpetual. The presence of it in the soul is like converse with an angel. He who has one such guest to dwell with him, will not go abroad for society.

Childhood is like a mirror, catching and reflecting images all around it. Remember that an impious, profane, or vulgar thought, may operate upon a young heart like a careless spray of water thrown upon polished steel, staining it with rust that no after effort can efface.

ASHES OF ROSES.

Soft as the sunset sky
Bright daylight closes
Leaving, when light doth die,
Pale hues that mingling lie,
Ashes of roses.
When Love's warm sun is set,
Love's brightness closes;
Eyes with hot tears are wet,
In hearts that linger yet
Ashes of roses.

—*Elaine Goodale.*

The faith to which the Scriptures attach such momentous consequences, and ascribe such glorious exploits, is a practical habit, which, like every other, is strengthened and increased by continual exercise. It is nourished by meditation, by prayer, and by the devout perusal of the Scriptures.—*Robert Hall.*

Sometimes God puts such wonderful sweetness into the doing of or the refraining from some little thing for his sake, that we wonder what makes us so happy about it, and cannot but be conscious that it is not exactly one's mere natural feeling; is it not a precious experience of great reward?—*F. R. Havergal.*

Get to the root of things. Gold mines are not in the top soil; you must open a shaft. The precious diamonds of experience are not picked up in the roadway; their secret places are far down. Get down into the vitality, the solidity, the veracity, the divinity of things, and seek to possess all the inward work of the blessed Spirit.

WHAT THE TRUE POET TEACHES.

He teaches love to suffer and be pure;
That virtue conquers if it but endure;
That noblest gifts should serve the noblest ends;
That he is richest who the most befriends;
That through life's journey, dark or bright the day,
Fate's not unkind, whatever men may say,
If goodness walks companion of their way.

TRUTH AND GRACE.

Truth discovers the evil; grace puts it away. Truth unfolds what man is; grace unfolds what God is. Truth brings out into the light the hidden workings of evil in the heart of man; grace brings out in contrast the rich and exhaustless springs of grace in the heart of God; both are needful. Truth for the maintenance of God's glory; grace for the establishment of our blessing. Truth for the vindication of the divine character and attributes; grace for the perfect repose of the sinner's heart and conscience. How blessed to know that both "grace and truth came by Jesus Christ."

THE RESTITUTION.

E. A. OSLAPLEE, Editor.

PLYMOUTH, INDIANA, MAR. 19, 1879.

We have been compelled to be absent from home several days since our last issue. Consequently our time for writing full editorials has been limited.

Gray's Elegy.

If Thomas Gray had never written any other composition than the "Elegy Written in a Country Churchyard," that piece alone would have secured for him a time-enduring fame, as, perhaps, no piece more powerfully and beautifully descriptive was ever written by inspired man. It is said that it was commenced seven years before its publication, in the churchyard of Stoke-Pogs, Buckinghamshire, where his mother was living. We give an extract from the New York *Observer* containing three beautiful verses sometimes left out of the printed copies believing our poetical readers will be glad to see them, as they were originally a part of this most splendid poem:

In a reading at Hawthorne Hall, Boston, Mr. James T. Fields spoke of the lives of the poets Gray and Goldsmith. He said that in 1750 Gray showed his friends, in manuscript, the "Elegy Written in a Country Churchyard." He felt a shrinking timidity with regard to its publication, but its sudden popularity when it appeared from the press filled him with delight as well as with surprise. The poem was instantly translated into Greek, Latin, Italian, Portuguese, French, German, and Hebrew, so that the whole world read it contemporaneously. When he first handed about the poem in manuscript, it contained a lovely verse which he discarded in the printing. It seems to me, said Mr. Fields, one of the most perfect in the poem, and why he chose to omit it is still a mystery:

There scattered oft the earliest of the year
By hands unseen are showers of violets found.
The redbreast loves to build and warble here,
And little footsteps lightly print the ground.

In an edition of Gray's poems, published in 1843, by John Locken, of Philadelphia, occurs a reference to this verse, which, it is said, was printed in some of the first editions just before the Epitaph, but was afterward omitted because Mr. Gray thought it was too long a parenthesis in this place. The edition also gives two other verses not found in most editions. The first of these appears as the fourth, and is as follows:

Hark! how the sacred calm that breathes around,
Bids every fierce tumultuous passion cease,
In still small accents whispered from the ground,
The grateful earnest of eternal peace,

The other verse occurs near the close of the poem, following that which commences:

There, at the foot of yonder nodding beech,

It is as follows:

Him have we seen the greenwood side along,
While o'er the heath we hied, our labor done
Oft as the woodlark piped her farewell song,
With wistful eyes pursue the setting sun.

Anglo-Israel.

To those who are persuaded that the Anglo Saxons are the lineal descendants of some of the ten tribes of Israel the following selections will be interesting. There is certainly quite a strong point made in the argument relative to the wonderful *receptivity* of divine truth so characteristic of the English people. If this *receptivity* be necessarily the result of some previous training and education, the conclusion of the writer seems quite a legitimate deduction. Whether the Anglo-Saxons are the children of Jacob through Joseph and Ephraim or not, their political position demonstrates that they are a people of destiny who will act a grandly important part in the all-important scenes of the near future. Though undecided as respects the identity, we feel a great interest in the question relating to Anglo-Israel:

(New York Observer.)

ENGLISHMAN AND HEBREW.

John Milton writes: "The Englishman of many nations is least atheistical, and bears a natural disposition of much reverence and awe towards the Deity." The celebrated Monsieur Taine says of the early settlers of England: "They possess the idea of God." "They have only to look into their own minds in order to discover an emotion sufficiently strong to raise their souls to the height of their Creator." "More than any people in Europe, by their innate concentration and rigidity, they realize the Semitic conception of a solitary and almighty God." "A race so constituted was predisposed to Christianity." Therefore this element of the national character of the English people has fitted them to be, above all other nations, the most active promoters of Christianity.

But this element was the distinguishing characteristic of the Hebrew mind, and it had been started there by the peculiar state of things which the people had lived under for centuries. This element, therefore, fitted them to play the most important part in the promulgation of Christianity. Since it was necessary that a people should be educated in order to become endowed with this great characteristic (Deut. xiv. 23), and since, after the breaking up of the Hebrew commonwealth by the Assyrian, there was no other state of things competent to instill such a disposition or tendency of mind in any other people,—therefore the settlers of the English isles, whose national character was built upon the same principle, could have become invested with it only by inheriting it from that people who once lived under such a state of things as was capable of developing it; that is, the English people must be Hebrews, the Lost Tribes of Israel. If the Lost Tribes are not now in existence as a Christian nation, they have not even had a chance offered them of profiting by the means of salvation extended to every one by the work which was consummated on Calvary. And this too, although we are expressly told that, shamefully as they had transgressed against God by their incorrigible idolatry, they had yet not committed, even in that, half so much sin as their brethren of Judah (Ezek. xvi. 46-51; Jer. iii. 11). Palestine, therefore, during the Mosaic dispensation, ought to be considered as a school, where the children of Israel were prepared to carry out their mighty destinies in the present dispensation (Rom. iv. 13).

The Mother land.

The point, or location, from which the descendants of the sons of Noah diverged to settle in different countries, and divide the earth among themselves after the flood, is, perhaps, not to be ascertained so as to leave no room for doubt. The expression as to where the ark rested after the waters of the flood were assuaged, is recorded, Gen. viii. 4: "And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat." This name is now used to designate a famous mountain of Asia in Armenia, on the confines of the Russian, Turkish, and Persian empires; Lat. 39 deg. 42 min. N.; Lon. 43 deg. 35 min. E. There are two cones, or peaks, whose summits are about seven miles apart, though their bases blend together. The summit of Great Ararat is elevated 17,323 feet above the sea level. After many fruitless attempts to scale the lofty eminence, the feat was accomplished in 1830 by Prof. Parrot. The whole upper region is covered with perpetual snow and ice, and is the scene of tremendous avalanches. There is, however, another passage that evidently places the early descendants of Noah to the east of Babylon which reads: "And it came to pass as they journeyed from the east, that they found a plain in the land of Shinar, and they dwelt there." Gen. xi. 2. Taking this latter passage as descriptive of the true motherland, other authorities have identified the mountain as being *Aryanvarta* in the north of Hindostan, and thus this *holy land*, as the Hindoo word is said to signify, would be connected with the Hindoo Koosh range of mountains extending northwesterly through Afghanistan and Persia, under other names, to Ararat itself in Armenia. Without any more than thus prefacing the subject we give the selection below. This gives some additional interest to the conflict now going on in Afghanistan, and more particularly when we learn that the Afghans are termed *Beni Israel* and *Aristophylli—Sons of Israel*, and *Noble tribes*:

THE CRADLE OF OUR RACE.

If the general verdict of modern philologists is a true one, then Afghanistan is our motherland, the cradle of the Indo-European race. The earliest articulations of the Aryan language, the parent of all the learned languages of the earth, Sanskrit, Persian, Greek, Latin, German, French and English, first woke the air into ripples of human thought and music amidst the valleys of the ancient Oxus and Jaxartes, and along the mountain sides of the Hindoo-Koosh, or Indian Caucasus. And the scene being enacted to-day, when the Celt and Anglo-Saxon, after having wandered westward from their cradle-place to the farthest verge of the continent, have returned to struggle for repossession of the land of their fathers, may be regarded as one of those verities of history which are stranger than romance.

Just northward of Cabul towers, to the height of 20,000 feet above the sea, the snow-helmeted head of the Hindoo-Koosh proper, which gives its name to the entire range of almost impassable mountains that stretches from the headwaters of the River Indus to a little west of Cabul. On that lofty crown, say Turkomans and Afghans, Noah's ark rested, and through those defiles which the British are endeavoring to force, the only survivors of the great flood descended to repossess the earth. A mosque is erected in honor of the event, and pilgrimages are made to this sacred place from all parts of the east. Ararat is to them an impostor. European scholars are divided as to which of the rival mountains has the best claim to the honor of being the patriarch's landing place, but that the region of the Hindoo-Koosh was the primeval home of the Aryan family, to which we belong, scarcely one of all the great philologists disputes.

The radicals of the several languages referred to, their structure and laws of growth, all mark them as of one stock, and constitute a living monument of the common origin of Hindoo and wild Celt, polished Greek and savage Saxon, ancient Persian and modern German, Frenchman, Englishman and Yankee, which is as enduring as the Hindoo-Koosh itself.

COMMUNICATIONS.

What is the Full Import of the Term Soul?

At this late date it may seem to be an hackneyed subject and one which ought not to be exhumed from the rubbish.

About twenty years ago, any one, who should call in question the inherent or natural immortality of the human soul, was denounced without rhyme or reason, as an infidel of the very worst type. All the Orthodox (self-styled) sects, made common cause against this heresy as it was then termed. Preachers waxed their respective flocks to be ware of this innovation upon their stereotyped standard of interpretation. Their declaration of the term was, that the soul is *immortal* and immaterial, which cannot come in contact with matter; or be in the least affected by it; entirely independent of the body, and able to perform all the functions pertaining to man as man, and perform them too, when the body is dead and lies mouldering in the grave, like the late John Brown, whose career is embodied in song:

"Oh! John's body lies mouldering in the grave,
And his soul goes marching on."

I shall endeavor to show that the above definition is not only devoid of reason, analogy and common sense, but last, though not least, it is unscriptural. The spiritual use of the term of which the occurrence is several hundred times, will admit of only three classifications, viz: first the whole man, or in other words, person, whether dead or alive. See Num. xix. 11-16. "He that toucheth the dead body of any man, (Margin soul) shall be unclean seven days." The same is repeated in the verses following. "Eight souls were saved in the ark (persons). 1 Peter iii. 20.

"And we were in all two hundred three score and sixteen souls," (persons). Acts xxvii. 37. "The soul that sinneth, shall die," (person). See Ezek. xvi. 4. It will readily occur to the reader, that God Himself uses the expression: My Soul; but none are so absurd as to even suppose, that he meant to convey the idea of a dual nature. Christ used the expression "My soul is exceeding sorrowful even unto death." No dual nature is warranted by this expression.

2. Soul and life are often used interchangeably. For instance: "And God said, Let the waters bring forth abundantly the moving creature that hath life" (Margin, soul). Gen. i. 20-22. This occurs in the history of the creation before anything was said with regard to man. No distinction is here made, so far as to the terms that were employed expressive of man's superiority over the beasts, except in the expression, "In the image (or form) of God," as this is the only definition which can be given of the word. I am well aware that many of our good friends say that the expression, God breathed into his (man's) nostrils the breath of life, and man became a living soul, means that God put a living soul into the man; yet it is expressly stated that he (the man) became a living soul; not, that he had a living soul breathed into him. The whole man, not a part of him, became a living in contrast with a dead soul.

3. Heart, mind, etc., are attributes, not separate entities, and are often employed—as a part is often taken for the whole—as characteristic of the man. For instance: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul."

The above was suggested to my mind by hearing a sermon preached at the Congregational church by my good friend Mr. Webber, pastor of said church in Rosendale, Wis. His text was taken from Mat. xvi. 26: "For what is a man profited if he gain the whole world, and lose his own soul; or what shall a man give in exchange for his soul?" I shall not attempt to give even a synopsis of the preacher's sermon, as many of his points were well taken and well met. But I took exception, to one, viz., the dual nature of man. He said the language of the text warranted this inference. Had he consulted the parallel passage in Luke, "For what is a man advantaged if he gain the whole world and lose himself, or be cast away?" instituting a thorough and independent criticism of it, he could have found no warrant for such an inference—no such thing could possibly be deducible from the premises.

I fully believe the doctrine of life eternal only through Christ the Life-giver—the resurrection of the dead as the only means to that end—the soon-coming of Christ, or the pre-millennial advent, which occasioned the call for the late pre-millennial or prophetic conference in Brooklyn. I was agreeably disappointed and surprised, upon reading the papers which were read there. When I read the call for this conference I supposed there was only one subject or topic on which we were in unison; but their being right on this doctrine, the other kindred doctrines, or many of them, fell into line as readily as effect follows cause.

Brethren and sisters, let us unfurl this banner, the banner of the cross—the soon-coming of him who is the resurrection and the life—and all other doctrines will readily adjust themselves, or subordinate themselves to it.

Your brother, waiting for the return of the Lord. M. I. LEWIS.

Barcadale, Wis.

LETTER DRAWER.

Editor Restitution:—I am back again after a three months' sojourn among the pines and cedars of the Sierras; back to the familiar faces who greet us with delight, after our short absence from each other. But, nevertheless, long it seemed to us, who were isolated, you might say, from the little body at this place, except by letter; but that was poor consolation. It is not, by any means, like seeing each other in the flesh, and face to face. Well, there have been some changes; Brother Kimball and wife have removed to Sacramento, and Brother Stone and wife to Stockton since our absence from them. The brethren and sisters at this place are all well, and I hope, steadfast as ever. Oh, friends, these are the trying times, not for the world at large, but for earnest believers in the true gospel; these are the times that are to try men's work whether it will stand the ordeal or not, because temptation is compassing us on every side, and we, who are not strong, will yield. First comes poverty staring us in the face, then wealth and its many feelers, reaching out in all directions, endeavoring to envelop us in its gilded embrace by its glittering inducements to do that which is wrong in the sight of God, because it is an impossibility, almost, to get rich now, but by fraud and deception, so corrupt has everything become. Next comes popularity. How is one going to become popular but by mingling with the frivolities of the day and by taking part in their festivities, and other things of a like worldly character. There might be a large volume written on these points, but I must be brief.

Now, the works of the flesh are manifest (or made known) which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, (take notice) variance, emulations, (rivalry competition). Wrath, (look out) strife, (be careful) seditions, heresies, envyings, (look to this) murders, drunkenness, (watch) revellings and such like. They that do these things shall not inherit the kingdom of God. Gal. v. 19-21. Paul knew what he was saying when he uttered these words, being led by the spirit. Friends, let us beware on these all-important points: "for God is not the author of confusion, but of peace, as in all churches of the saints." 1 Cor. xiv. 33. "Let us not be desirous of vain glory, provoking one another, envying one another." Verse 26. Read Gal. vi. through. Now, these all-important points should not be overlooked. There is too much of a willingness to throw the blame all on others, and not examine ourselves and see if we are not some to blame. Let us do this, brethren, if we are to blame also. Come out with it; do not hide it from men. You cannot from God. We are admonished to let our light shine that others may see it. How are we to do this if we have no light to let shine? We cannot serve two masters. Let us study the material it takes to be in full possession of a Christian character; one that we need not be ashamed of when arrayed before him, the "Mighty One," who is to judge all. Oh, brethren and sisters do this for his sake and your own sakes, for "The fruit of the spirit is love, (the great lever moves all the others) joy, peace, long-suffering, gentleness, temperance, against such there is no law. If we live in the spirit, let us also walk in the spirit." Gal. v. 22-25. Oh, I would I were gifted to write more and oftener in my feeble way but I do the best I can. Pardon me.

Yours as ever,
THOS. HUGHES.

Lockport, Ill.

Editor Restitution:—We here in Hamilton are still striving to hold fast to the faith once delivered to the saints, and we are looking and praying for the soon-coming of our King in his great power and glory, when he will take to himself his great power and reign. Truly, society cannot get much worse than it now is, and most thinking and honest people are wishing the Deliverer would come and change the order of things. I find multitudes making inquiry after the truth, and concerning those things that are coming on the earth. They want to learn, but they do not want to obey. They want to patch the truth on to their old doctrines, and remain in their churches. They cannot give up all for Christ. They want to be saved, but on their own conditions. Brother Wilson's communications give me great pleasure. Some have taken the address of THE RESTITUTION, intending to send for it. It is solid, deep and glorious truth that leads the humble believer rejoicing in the faith leading to eternal life.

Your humble sister in the Lord Jesus Christ. MRS. C. LEE.

Hamilton, Ont.

Editor Restitution:—Your paper grows more interesting as the end of the age approaches. The plainest of all signs, one would think, (miracles apart, such as the darkening of the sun, etc.) and one which must open many blind eyes, is the English protectorate, and now the purchase of Palestine by English Jews.

As I write your paper comes in again, with my "End of the World" in part, omitting, however, the quotation marks, which should have been given.

You gave us a good article last week on the "End of the Age."

Now comes startling news from Egypt. The Khedive having violated his agreements with the civilized powers that were trying to help him, and thus brought the English and French fleets to his doors. England can, if she will, be to Egypt "a savior, and a great one." Isa. xix. 20. England controls the Suez canal, and should she take Egypt she would be fully in a position, so far as we can now see, to fulfil the promises of a highway in Isa. xix. 23; xi. 16; xl. 3.

The English Jews have bought Palestine, we hear. How much does this mean? We look for an explanation soon. It can scarcely mean that Palestine, still in the Turkish empire, can be separated from it, and become a foreign *imperium in imperio*.

I have read and thought much on the Anglo-Israel theory. Beginning with the ten tribes in Assyria, of whom the Nestorians, still there, are a most interesting part, we can find traces of some tribes emigrating to other countries. The Anglo-Israel theory grows more credible constantly, especially in the light of those ancient promises of Rebecca's descendants numbering thousands of millions, and possessing the gates—sea ports and strongholds: Gibraltar, Malta, Cyprus, Aden, Alexandrette, Khyber Pass, sea coast over all the world—of their enemies.

The facts and truths published in THE RESTITUTION should arouse a mighty missionary spirit. A vast amount of idle capital seeks new outlets. Mexico, receiving the gospel from American Christians, now feels the want of American productions, farm machinery, etc. That visit of Americans to Mexico, and the exhibition of our machinery there, must be of great benefit to both nations, commercially. And commerce, as Rev. Joseph Cook says, referring to China, "Commercial intercourse is the candle-stick destined soon to bear up the light of religious and political regeneration to many millions of the human race."

Mr. G. R. Lederer, the faithful Hebrew missionary to the Hebrews in New York, made me acquainted with THE RESTITUTION. I have often given it to friends, who read it with interest. I know not whether I have secured any permanent subscribers.

Elder Grant, I hear, is lecturing in Hartford, Conn., and using a very large Latorie chart. I wonder if he and his "Advent" friends are not getting some new light to make them adopt our "Millenarian" views. The progress of events, throwing new light on the Bible, should enlighten their minds.

Brother Lederer wrote me a very clear and well written letter Feb. 19. He fell asleep Feb. 25, as I learned by a brief note from his son-in-law. I may send you some extracts from his recent letters.

I learn that the committee's volume of addresses made at the late prophetic conference will be issued in Chicago, in a few days. When it appears, please notice it in your paper.

In Christ, yours truly.
M. R. STEELE.

Marlboro, Mass.

NEWS ITEMS.

LONDON, March 13.—A calamity to which Hungary has long been considered peculiarly liable has overtaken Szegedin, the second commercial town of that country. At nightfall last evening total darkness eclipsed what was a few hours before a prosperous city, but is now little more than a waste of rushing waters. The river Theiss overflowed yesterday morning, despite the precautions that had been taken from the moment the danger of such an occurrence was observed, and within three hours the town was inundated. The scenes that ensued defy description, for, to add to the situation, the tremendous current undermined the foundations of the buildings in which the inhabitants lived or had sought shelter, and amid shrieks, cries, and frantic appeals for aid that it was impossible to render, the structures went crashing into the flood, carrying with them the inmates. Even the synagogue, to which many people had flown for refuge, was not spared by the waters and fell in, burying hundreds in its ruins. The practical obliteration of the gas works suggested a new distress to the minds of the survivors, and this proved only too real. When daylight faded they were left at the mercy of the torrent, unable to perceive what fresh danger threatened them, and in a state of prostration from which death would have been a relief. The government has sent 40,000 florins for the relief of the inhabitants. This generosity does not save it, however, from being violently attacked by the Radicals in the Diet for having neglected to take precautions against the calamity. Every hour brings intelligence of fresh disaster. It appears that 100 square miles in the vicinity of Szegedin are flooded and the crops in that district totally ruined. At latest accounts the water had risen five feet more, and the situation was becoming more and more critical. Sixty thousand persons were without a roof to cover them. The upper floors of all high houses were crammed with spectators in momentary fear of death. It was thought that some few stone houses might stand. The loss of life had, it was feared, been terrible, and was certain to be increased during the night of terror.

PESTH, March 18.—The Hungarian Minister of Finance has left for Szegedin with 200,000 florins to be distributed among the sufferers by the inundation.

The greater part of the town of Szegedin was destroyed and several hundred persons perished.

Relief parties are actively at work succoring the survivors. No official report of the extent of the calamity has yet been received.

The wretchedness in Szegedin is increasing. Rescuing boats continually strike ruins, so that in many cases the rescue of sufferers is impossible. One boat capsized, by which seven women were drowned. A violent storm is raging. The flood is continually rising and is now two feet above the level of the Theiss. The unsubmerged area has been reduced to six hundred square metres, which continually decreases. At the first irruption of the water, thirty-five soldiers were drowned.

The State railway carried, gratuitously, ten thousand fugitives yesterday.

The *Standard's* correspondent at Szegedin states that the Government authorities report that 300 persons have been drowned. At noon on Thursday there were still people on the roofs of houses and in trees. Some persons have died from exposure to the cold. A number of incendiaries have been arrested.

The towns of Csongrad, at the confluence of the rivers Theiss and Koros, thirty-two miles north of Szegedin, and Szentes, two miles nearer Szegedin, are also threatened.

Accounts from Vienna say that 6,000 persons are still surrounded by water at Szegedin.

THE SIBERIAN PLAGUE AT ST. PETERSBURG.

ST. PETERSBURG, March 11.—The *Golos* publishes the mortality statistics of this city during the past week. These show that typhus has increased in virulence. Spotted typhus is also prevalent, and the *Golos* declares that there have been two fatal cases of the Siberian plague.

LONDON, March 12.—The *Daily Telegraph's* St. Petersburg dispatch says: "At Saturday's meeting of the medical faculty, Dr. Botkin reiterated his previous declarations that a certain infectious disorder (whatever the people might choose to call it) exists in our midst, though hitherto it has taken a very mild form, in this part of the country at least."

THE ZULU WAR.

CAPE TOWN, Feb. 18.—Colonel Pearson was attacked at Ekowe by a large force Zulus. The latter were defeated with enormous loss, and pursued to Entamedi, one of the Zulu military kraals. Col. Woods reports that he has captured a large number of cattle. The attitude of the native tribes in the Transvaal is disquieting, and it is feared the chiefs have formed a league against the British.

LONDON March 10.—The correspondent of the *Standard* at Cape Town says that Colonel Pearson, after repulsing the Zulu attack, which occurred on February 13, burned Entamedi.

A dispatch from Kimberly reports that the Zulus have burned eight kraals belonging to friendly Caffres near Doornberg and killed the inhabitants. All fears of a successful invasion of Natal have disappeared.

A member of Parliament at Rome says that Italy is so dirty that one-third of its population would die if the plague should once gain a foothold in the peninsula.

POETRY.

Comfort.

L. M. BURGESS.

I have no other friend but Thee,
Then must be all in all to me.
Once I had friends, but fortune frowned,
And soon I felt myself unwound.
I walked and met but shadows there
Where all had seemed so wondrous fair.
My hands were now no longer pressed;
My head drawn to no loving breast;
No gentle whispers thrilled my ear,
No tender glances told I was dear.
With humbled pride and broken heart
I strove to hide the sudden smart;
The sponging tear I could not stay,
The pains that even yet delay.
As then I felt that life for me
Henceforth could only sorrow be;
And the best refuge I could find
Would be in death, for death was kind.
But while I smile my piteous moan
Forth to the darkness sudden shone
A golden light, a day was born,
Rivaling Eve's creation's morn.
Then sable wrath: "Let there be light,"
And there light was! An angel bright
Stirred the deep waters of the pool
And healed therein no wounded soul.
Then Nothing no, no heavenly sky
I saw Face, oh, Heavenly fair!
Oh, gray one eyes! They seemed to be
Filled with a pleading "Come to me!
Come and be saved. I died for thee;
The scrapes I've borne, come thou to me!"
Since that blest hour each note of bird,
Each strain of music music heard,
Each blooming flower, the waving grass
The cooling breeze as they pass,
The laugh of children, everything
Up to my lips I'm some cloth bring,
And then Thou'rt ever by my side;
I wish no more that I had died:
I ask instead that I may stay
There till Thou comest, till the day
When Thou shalt come to earth again
A conquering King to reign.
Then I shall meet at last with Thee,
Forevermore with Thee to be,
Lord, till that glorious day I see,
Oh, be Thou all in all to me!

Austin, Ill.

COMMUNICATIONS.

The Manner of Christ's Second Coming. No. 2.

Search the Scriptures, for in them ye think to have eternal life, and they are they that testify of me.—Christ.

In this, as in every other great subject relating to Bible truth, we cannot get the whole in detail from the New Testament, but must study the Old with the New and live by every word of God.

In our first article we think we have made it clear, that Christ, when he leaves the holy of holies, will descend to the aerial or clouds, send out his angels and gather his elect, the church, the Bride, the Lamb's wife; first the introduction of the Bride to the Bridegroom, then a grand festival, called in Scripture the marriage of the Lamb. Then the marshaling of the hosts for the great battle and day of God Almighty, Armageddon's war. Reasoning from the great work to be accomplished, and other considerations, we can see no good reason for believing they will remain long in the air. The earth is to be the scene of conflict for its supremacy between Christ and antichrist.

The Revelator gives a graphic description of Christ and his army. *Chap. xix. 11. He sees heaven open*, or the heavenly state; the first resurrection in which Paul was so anxious to have a part, with the changing of the living saints are accomplished *facts*; they appear with Christ in the vision.

We will quote the Revelator's own words: "I saw heaven opened, and behold, a white horse; and he that sat upon him was called faithful and true, and in righteousness he doth judge (or rule) and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written that no man knew but he himself; and he was clothed with a vesture dipped in blood, and his name is called the word of God; and the armies which were in heaven followed him upon white horses, clothed in fine linen white and clean; and out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron; and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written King of kings and Lord of lords."

What power can s and before God's host of holy immortal ones? If they fall upon the sword or dart it will not hurt them, for they are armed, marshaled and prepared for the great work of subjugation; first to clear the rebels out of the land covenanted to Abraham, and establish the kingdom of God in Palestine. The reader, by this time is asking, where will these mighty hosts first touch the earth? We think it will be Mount Sinai. We will quote the Scriptures and arrange them in their proper order, and let the intelligent readers judge for themselves.

There is a large amount of Scripture and historic information relating to Mount Sinai and its surroundings, but it would swell our article beyond a reasonable length. Many of the Old Testament writers prophesying of the coming of Christ, speak of his first and second advent without referring to the interval of time between the two, but the careful reader will have no difficulty if the truth is his object.

Our first quotation is from Deut. xxxiii. 1: "And this is the blessing wherewith Moses, the man of God, blessed the children of Israel before his death. And he said the Lord came from Sinai and rose up from Seir unto them; he shined forth from Mount Paran and came with ten thousand of his saints." Note carefully Sinai, Seir and Mount Paran. He comes from there with ten thousand of his saints. But, says a very able writer, this was at the giving of the law, and is not applicable to the thing under consideration. How readest thou? Did the Lord come from Sinai, rise up from Seir, and shine forth from Mount Paran and come with ten thousand of his saints at the giving of the law? If so, let the same writer give us the evidence, where they came to, and what has been the result of such a coming! Does not this prophesy of Moses strictly harmonize with that of Enoch the seventh from Adam, that Jude speaks of in verse 14, of his short Epistle? "Behold, the Lord cometh with ten thousand of his saints to execute the judgments written," etc. Yes, that is for the very purpose for which he is coming, not simply to hold a court, a great assize of men, to hear all the evidence for and against the just and the unjust, and then award them immortality or sentence to eternal death, as the case may be. *There is no* precedent establishing the idea of a court of judicature to try individual men and women in the flesh to prove their guilt or innocence.

Let the reader carefully examine the manner of judgment on the first age of men that lived before the flood. God saw that the wickedness of man was great; in his own words, that all flesh had corrupted his ways before God. He makes known his purpose to Noah, and then sends the flood and sweeps the race (Noah and his family escape) as with a besom of destruction from the earth; so with Sodom, so with Egypt, Babylon and Nineveh, the judgments were of an executive character. Will God change his course of procedure with or in the execution of the judgments written against the ungodly Gentile nations that now inhabit the world? I trow not.

Our next quotation is from Habakkuk, third chapter. The prophet begins in the form of a prayer, second verse: "O Lord I have heard thy speech and was afraid; O Lord revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy." God's work is to create, *arrange*, and set in order or re-create. Our world is fallen, is out of harmony with the balance of God's universe. The prophet utters a prayer in sympathy with the groaning creation for a revival of God's work, to bring back the planet and the race of men to their allegiance to their Creator. The prophet is in Palestine, the former and the future capital of the kingdom of God. He is wrapped in vision; he turns his gaze southward; he sees what the Revelator has so graphically described in the nineteenth chapter.

Mount Sinai is about three hundred miles south of Jerusalem. Let the reader forget all other localities, fancy himself in Jerusalem by the side of God's prophet, take your gaze towards the south (the margin reads from the south), and you will see a sight more grand and glorious than ever mortal eyes gazed upon. Read again Rev. xix. and keep it vividly before your minds; read also Solomon's Songs iii. 6. Who is this that cometh out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all the powders of the merchant? Chap vi. 10. Who is this that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners? And again, viii. 5: Who is this that cometh up from the wilderness, leaning upon the breast of her beloved? Let the prophet answer Solomon's deeply interesting questions. God came from Teman and the Holy One from Mount Paran, just where Moses said he would come from.

There is much valuable information to be obtained, both from Scripture and history in relation to Mount Sinai and the great wilderness through which Israel passed on their journey to the promised land. A late traveler says there is several, or a group, of mountain peaks; and it is but lately that the real Mount Sinai has been identified, at the base of which is a level plateau or plain, large enough to hold a million of men. It seems clear to us that this is the starting point where the invading army of the Lord of hosts takes up its line of march for Palestine. But to the Scripture under consideration; "God came from Teman and the Holy One from Mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise. And his brightness was as the light; he had horns coming out of his hand, and there was the hiding of his power. Before him went the pestilence, and burning coals went forth at his feet. He stood and measured the earth; he beheld and drove asunder the nations; and the everlasting mountains were scattered; the perpetual hills did bow; his ways are everlasting."

Our next quotation is from Isaiah lxiii. "Who is this that cometh from Edom, with dyed garments from Bozrah; this that is glorious in his apparel, traveling in the greatness of his strength? That speaks in righteousness mighty to save? Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat? I have trodden the winepress alone; and of the people there was none with me; for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment; (the reason for) the day of vengeance is in mine heart, and the year of my redeemed is come." This whole scene is highly descriptive of battle and of war.

The reader will keep in mind that this occurs in the time between the translation of the saints and their arrival at Jerusalem. Just how long that will be we do not know. Some have made it the antitype of David's reign, forty years, and others the antitype of Israel's journey through the wilderness. As there is no Scripture proof upon this point, we give them for what they are worth. Bozrah is on the line from Sinai to Palestine. Here the hosts of God have a battle with their enemies and defeat them. The description given by the prophet of earth's future glorious, all-conquering King, agrees with that of the Revelator. Chap. xix. "He is the lion of the tribe of Judah, the bright and the morning star; King of kings and Lord of lords."

What occurs after the battle at Bozrah until they arrive at the gates of Jerusalem, we must leave for the present for others better posted than ourself. There is enough to employ the ablest pens. Joel, under the figure of an army of locusts, gives a graphic view from one standpoint. Ezekiel another in the battle of Gog and Magog. Read Rev. xix. 17-21. What a fearful description is given by these writers and many more, both of the Old and New Testament! Alas, who shall live when God doeth these things? We ask, who that understands the dreadful scenes that will be enacted when the righteous, the pure and the holy are taken away from the earth, and all restraint is withdrawn and men are left to the worst passions of poor, fallen humanity? Then will be held that last great prayer meeting of the wicked. Read Rev. vi. 12-17: O flee; escape for thy life; look not behind thee; remember Lot's wife. Will Christ and the immortal hosts, his Bride, be visible to the outer world before they reach Jerusalem, the city of the great King?

This is a question to which we cannot give a definite answer. From the nature and condition of the country through which they pass from Sinai to Palestine, and from some Scripture allusions, we incline to the belief they will not. Zechariah says: "Then shall the Lord my God go forth and fight with those nations as when he fought in the day of battle (chap. xiv. 3), and his feet shall stand in that day upon the Mount of Olives, the day of the Lord, the millennium, the restitution, the judgment day or age."

If the prophet alludes, and we think he does, to the different battles and slaughter of Israel's enemies, he was not visibly manifest to Israel or their enemies. One thing is very certain, Judah will be in profound ignorance of who their Messiah is or the manner of his coming, till he is manifested to them in Jerusalem. This point we will make clear in our next article.

NEWELL BOND.

To be Continued.

SELECTIONS.

(Chicago Journal.)

THE EASTERN PLAGUE.

Surgeon General Woodworth on its Origin and Progress—It Began in China and Came Through Persia to Russia—American Ministers Say the Disease is Extremely Violent and Contagious—And Urge the Government to Establish a Strict Quarantine.

The report of Surgeon General Woodworth, of the United States Marine Hospital service, for this week, contains the following interesting history of the plague:

Official reports of European medical officers in China show conclusively that the true "bubonic plague" has prevailed extensively in that country during the thirty years preceding 1873, when it was supposed to be wholly extinct. The reports also show that, owing to the meager facilities for communication with Central Asia, virulent epidemics may ravage extensive districts of that country without any knowledge of their existence reaching Europe. The reports present records of the disease having prevailed in the Province of Yunnan twenty of the thirty years in question, varying in intensity in the different parts of the province, and in different years. The appearance of the disease was coincident with the breaking out of the rebellion against the Imperial Government, and suppressed with more violent measures in Yunnan than in any of the other provinces; conditions which undoubtedly contributed greatly to its virulence, as did also the superstitious practice of refusing to bury the dead, who are exposed on a bier to the sun until completely decomposed. The plague was very prevalent in Yunnan in 1871-2-3, and in the latter year suddenly reappeared in Mesopotamia and Persia, gradually extending its area until, in 1877, it reached the shores of the Caspian Sea, prevailing especially at the town of Resteh, which has a direct trade with Astrakhan. In May and November, 1877, a fever of intermittent type, accompanied with glandular swellings, prevailed in the port of Astrakhan and in Wetlyanka and other villages of that province, and in November, 1878, a similar affection again appeared at Wetlyanka; few deaths had occurred up to this time, but about December the disease assumed the malignant character that has marked the present outbreak. The report of the Russian Medical Service of the Interior for 1877, which has just been made public, announces that 241 cases of Siberian plague were reported during the year, the mortality being 21 per cent.; the principal outbreaks occurred in the Provinces of Vfatka and Tcherizow, which are at a considerable distance from each other, and were contemporaneous with, or occurred soon after, the virulent prevalence of the disease in Persia.

From the above facts, which have been obtained from official sources, and are in the main well attested, it seems proper to conclude that, instead of the late outbreak being due to the spontaneous regeneration of the virus of the plague in the valley of the Volga, or, at the farthest, in Persia, the disease was reintroduced from China into Persia and thence to Russia, local conditions in each instance probably favoring its development. Of these conditions no authentic account will be obtained until the International Commission of Experts who are visiting the infected district make their report. The return of cold weather, together with the stringent measures adopted by the Government, seem to have confined the late violent outbreak to the limited district where it first appeared. The American Ministers to Austria and to Russia report that the disease has manifested such an extremely virulent and contagious character that great alarm exists in the whole of Eastern Europe, and urge upon the Government the necessity of taking measures to prevent the possibility of the introduction of the disease into the United States. The measure already taken by this Government for preventing the importation of goods from the infected districts, except under proper precautions, are, for the present, considered sufficient for this purpose, especially, if the ports of entry are kept free from the unsanitary conditions that favor the spread of epidemic diseases.

JOHN M. WOODWORTH,
Surgeon General United States Marine Hospital Service.

Silence to God.

The whole law for a noble and devout life is not altered by reason of any new circumstance. It still remains true that a mind silently waiting before God is the condition without which such a life is impossible. As the flowers follow the sun, and silently hold up their petals to be tinted and enlarged by his shining, so must we, if we would know the joy of God, hold our souls, wills, hearts, and minds still before him whose voice commands, whose love warms, whose truths make fair our whole being. God speaks for the most part in such silence only. If the soul be full of tumult and jangling noises, his voice is little likely to be heard. As in some kinds of deafness a perpetual noise in the head prevents hearing any other sounds, the rush of our own fevered blood and the throbbing of our own nerves hinder our catching his tones. It is the calm lake which mirrors the sun, the least cats paw wrinkling the surface wipes out all the reflected glories of the heavens. If we would mirror God, our souls must be calm. If we would hear God, our souls must be in silence.

There are some 14,000 periodicals published in Europe, of these only fourteen are Roman Catholic. Of the 8,500 on this continent but 116 are of that faith; and of the 1,000 in South America only eleven. So much for the comparative intelligence of Protestantism and Roman Catholicism.

A Free-Will Offering.

We, the undersigned, having the good of the cause of truth at heart, and believing that it is our duty to sustain the gospel with our means as well as our tongues, and believing that God will bless us for all the offering we make in behalf of the truth, have paid the sum set opposite our names for the purpose of freeing THE RESTITUTION from debt, and the offering we make in behalf of the truth, hoping it may be a messenger of truth to those sitting in darkness, and to comfort those who are walking in the light of life:

Amount previously published	$519 17
J J Calkins	1 00

DIED.

SKEELS.—At Fruitport, Muskegon county, Mich., Feb. 17, 1879, brother James Skeels, in the fifty-seventh year of his age, of cancer in the stomach.

His health had been declining for about a year previous to his death. During the last two or three months, his sickness was, at times, of the most distressing character. He leaves his wife with whom he has lived very agreeably during all the years of his married life, and five sons to grow up to manhood, to mourn his loss.

Brother Skeels was a man of strong religious convictions. He early became a member of the Methodist church in the state of New York, and was baptized by immersion. He removed a member of that church until he came to Michigan some twenty-five years ago. Soon after coming here he embraced the doctrine of the coming of the Lord, the mortality of man, the sleep of the saints, the resurrection of the dead, and the establishment of the kingdom of God over all people, nations and tongues, that they might serve him. He believed in the restitution of all things spoken by the mouth of the prophets. After believing the Gospel of the kingdom, he could not for a long time give up his baptism into the Methodist church, as being of no account. He had given up the Methodist faith, as not being the faith of the Gospel, and yet he could not see that a baptism in obedience to a faith which is not the faith of the Gospel, could not be acceptable to Gospel obedience. At length he saw that a Gospel obedience must follow, and precede an Gospel faith. That without a Gospel faith there can be no Gospel obedience or Gospel baptism. With this conviction in his mind, strange as it may appear, brother Skeels had layed his baptism until January 12, 1879, just seven weeks before his funeral. Aside from this neglect of duty, brother Skeels was a good man. He was kind in his family, obliging to his neighbors, honest, upright, and honorable in all his deal. The Gospel of the kingdom was his theme. Through his influence many have been led to accept the faith, and as we understand, are ready to obey that form of doctrine which has been delivered them. He wanted to live, but principally that he might preach the Gospel.

His funeral was attended on Sunday March 2, by a large concourse of people. The history of a good man was made the theme of discourse. The good man was born of parents under the sentence of death. He had been sold of them, "Dust thou art and unto dust shalt thou return." As by one man sin entered into the world, and death by sin, so death hath passed upon all men." In this way he became a child of wrath even as others. He was then an enemy by wicked works. But he was honest and had ears to hear. In process of time he heard the word of the kingdom, the gospel of his salvation. He understood it, he received it in his good and honest heart. He committed himself to its purports and plan. He began to obey its precepts by being baptized in the name of Jesus Christ for the remission of sins, and in this way became a member of Christ's body, and joint heir with him to his inheritance, to his position and work. He now brings forth fruit with patience, some thirty, some sixty, and some an hundred fold. He now denies himself of ungodliness and worldly lusts, and lives soberly, righteously, and godly, in this present world, looking for that blessed hope—the glorious appearing of the great God and our Savior Jesus Christ. He loves Christ and the objects Christ has in view, more than he loves his father or his mother, his wife or children, his houses or lands. His sympathies flow in harmony with what God and Christ have enjoined; he loves what they love and hates what they hate. When he comes to die he can say with the Apostle, I am now ready to be offered, the time of my departure is at hand, I have fought a good fight, I have finished my course, I have kept the faith. He has overcome. He falls asleep in Christ—becomes dead in Christ. Let no one enquire how death has affected him? What has it done for him? What has happened to him? He has died so as not to live. His thoughts have perished. He knows not anything. His consciousness is gone. He has returned to dust.

Thus we have traced the history of a good man through this world, till he has returned to the ground from which he was taken. Can we trace his history any further? Is there any thing more of a good man? Will he ever live again? Will his history be revived? The Bible assures us that all who die in Christ will be made alive; that all who overcome will be raised up, as Christ who overcame was raised up; that all who are found worthy to attain unto the resurrection of the dead, will attain unto it. Then, a good man will live again. His history will be revived. When will he live again? When the Lord himself shall descend from heaven, then those who are dead in Christ will be made alive. What will they do after being made alive? They will be caught up into the clouds to meet the Lord in the air, after which, they will remain with him forever. What next will they do? They will come back to earth with him, when the Lord comes and all the saints with him, and his feet stand upon the mount of Olives, and he is made king over all the earth. What will they do then? They will sit down with him on his throne, and have power over the nations and in this way judge the world. They will reign jointly with Christ. For what object will they reign? That all things may be subdued unto God; that all people, nations and languages may serve him, that the knowledge of the Lord may fill the whole earth, that every knee may bow, and every tongue may confess that Jesus Christ is God, to the glory of God the Father, that the curse may be removed so that the whole earth may be filled with his glory, that the restitution may be accomplished so that the will of God may be done in earth as it is done in heaven, and that this result may be continued for ever and ever.

Thus, the Bible furnishes the history of a good man in this world and the world to come. It is of great value to be worthy of such a record. These are the words of comfort which are to be spoken to the living friends of one who has fallen asleep in Jesus.

JOEL A. SIMONDS.

LETTER RECEIPTS.

SUBSCRIPTIONS.

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ANNOUNCEMENTS.

I wish to say to the brethren in Kansas and Missouri that their invitations are received. I will not be able to start on my tour before the 1st of May, but will notify them in time to make arrangements.

J. M. STEARNSBURGH.

NOTICE.

Should any of the "One Yoke" be in need of a hand on a farm or in a market garden, I will be glad to hire to such, as it would be more pleasant and agreeable to work for one of like faith.

Address
J. M. ATKERY,
Ferrgut, Iowa.

I will visit for the purpose of holding meetings and in the interest of THE RESTITUTION, soliciting renewals and new subscriptions, Harmon, Mercer county, Mo., April 1st to 14th; St. Joseph, Mo., as pastor M. Hall may arrange, April 20th to 30th; Reverance, Kansas, April 19th to 26th; Morrill Kansas, as brother Taylor may arrange, April 26th to May 4th; Blue Springs, Nebraska, as brother J. W. Clark may arrange, May 5th to 12th; and from May 15th to June 1st in southern Kansas as arrangements may be made. Would like to hear from Marysville Nebraska by the way of Manhattan and Emporia, or Wilson county. Brethren along that line desiring a visit will correspond with me at any of the above named points, or at home—Belle Plaine, Iowa—for the next thirty days.

G. M. MYERS.

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POETRY.

Coming.

At even, or at midnight, or at the cock-crowing, or in the morning.

What I say unto you I say unto all, Watch. Mark xiii. 33, 37.

"It may be in the evening,
When the work of the day is done
And you have time to sit in the twilight
And watch the sinking sun,
While the long, bright day dies slowly
Over the sea,
And the hour grows quiet and holy
With thoughts of me.
While you hear the village children
Passing along the street,
Among those thronging footsteps
May come the sound of my feet;
Therefore I tell you, Watch!
By the light of the evening star,
When the room is growing dusky
As the clouds afar;
Let the door be on the latch
In your home,
For it may be through the gloaming
I will come.

"It may be when the midnight
Is heavy upon the land,
And the black waves lying dumbly
Along the sand;
When the moonless night draws close,
And the lights are out in the house;
When the fire burns low and red,
And the watch is ticking loudly
Beside the bed;
Though you sleep, tired out, on your couch,
Still your heart must wake and watch
In the dark room,
For it may be at midnight
I will come.

"It may be at the cock-crow,
When the night is dying slowly
In the sky,
And the sea looks calm and holy,
Waiting for the dawn of the golden sun
Which draweth nigh;
When the mists are on the valleys, shading
The rivers chill,
And my morning star is fading, fading
Over the hill;
Behold, I say unto you, Watch!
Let the door be on the latch
In the chill before the dawning,
Between the night and morning
I may come.

"It may be in the morning,
When the sun is bright and strong,
And the dew is glittering sharply
Over the little lawn;
When the world are laughing loudly
Along the shore,
And the little birds are singing sweetly
About the door,
With the long day's work before you,
You rise up with the sun,
And the neighbors come in to talk a little,
Of all that must be done;
But remember that I may be the next
To come in at the door,
To call you from your busy work
For evermore:
And as you work your heart must watch,
For the door is on the latch
In your room,
And it may be in the morning
I will come."

So He passed down my cottage garden,
By the path that leads to the sea,
Till He came to the turn of the little road,
Where the birch and laburnum-tree
Lean over and arch the way;
There I saw Him a moment stay,
And turn once more to me,
As I wept at the cottage door,
And lift up His hands in blessing—
Then I saw His face no more.
And I stood still in the door-way
Leaning against the wall,
Not heeding the tall white roses,
Though I crushed them and let them fall,
Only looking down the pathway,
And looking toward the sea,
And wondering, and wondering
When He would come back for me,
Till I was aware of an Angel
Who was going swiftly by,
With the gladness of one who goeth
In the light of God most High.
He passed the end of the cottage
Toward the garden gate,—
(I suppose he was come down
At the setting of the sun,
To comfort some one in the village,
Whose dwelling was desolate),
And he passed before the door
Beside our place,
And the likeness of a smile
Was on his face:—
"Weep not," he said, "for unto you is given
To watch for the coming of His feet,
Who is the glory of our blessed Heaven;
The work and watching will be very sweet
Even in an earthly home,
And in such an hour as ye think not
He will come."

So I am watching quietly
Every day;
Whenever the sun shines brightly
I rise and say,—
Surely it is the shining of His face!
And look unto the gates of His high place,
Beyond the sea,
For I know He is coming shortly
To summon me.
And when a shadow falls across the window
Of my room,
Where I am working my appointed task,
I lift my head to watch the door and ask
If He is come;
And the Angel answers sweetly,
In my home,—
"Only a few more shadows,
And He will come."

COMMUNICATIONS.

Incongruous Thoughts.

Elder M. E. Lord, who stands well to the front in the Christian or Disciple church, has of late written a very neat commentary on the book of Romans in which he, as we conceive, has set forth some incongruous thoughts.

I. On vi, 23, He remarks on the phrase "For the wages of sin is death," "Sin is still conceived of as a master whom the human family serving, and it never receives any service for nothing. It always pays. Whether the sinner stipulated for his wages or not, he is sure to receive it. What the wages of sin is, the apostle here tells us: it is eternal death." So far the thought is good and is evidently justified by the Bible. And again on the expression, "And death by sin entered," v. 12. He says: "That is, death entered into the world by sin. Not only so, it entered into the world by one sin. It was not from sin as an aggregation or widely prevalent power that death resulted. It resulted from sin as a unit, a single thing, one act. For if, after his first sin Adam had never committed another, still the death of the whole human race would have followed. It followed not from his second sin, nor third, nor from all. It followed from his first only."

"Nor must the word death be here taken in any unusual sense. By it simple ordinary death is meant, no more. To say that it signifies mortality, or spiritual death, is to speak without warrant. It implies mortality, and no doubt much besides; but here it expresses only death. When it is said of Adam, Gen. v. 5, "and he died," we have the exact meaning of the word death in the preceding clause."

Here we again say, good. In harmony with the Bible, and a truth set forth which many of his brethren do not see. But incongruous to this he still writes in another paragraph: "But it would be inadmissible to assume that death, common death, was the whole penalty of Adam's first sin. He suffered, besides, the expulsion from the presence of God, and from the garden, and became an outcast on the earth, now cursed on his account. But it is not to these things that I refer. As to the present life, death was certainly the great penalty of Adam's sin; still it was not the whole. His death did not cancel his sin. On the contrary, his sin survived its temporal penalty; and he lived after his death. For that subsequent state, too, his sin had its penalty. Now it is just here that the redemption effected by Christ emerges into view. By that redemption Adam's sin, while he yet lived, was canceled (a fact assumed), and with the sin its future penalty. This now restored him to the favor of God, and gave him title to all other blessings secured for him in Christ. Thus we must look even beyond death for the whole penalty of sin."

Now, in addition to the incongruities, which are manifest to every reader, between the first quotations and the last one, I desire to present a few questions.

1. Of the sentence, "But it would be inadmissible to assume that death, common death, was the whole penalty of Adam's first sin." Is there such a thing as uncommon death? Does the Bible anywhere talk of uncommon death? If not, then why the term common death?

2. "As to the present life, death was certainly the great penalty of Adam's sin, still it was not the whole." What more? Where does the Bible talk of more? What other than the then present life did Adam have? If any future life to Adam wherein did the penalty comprehend any end to it? Nowhere.

3. "His death did not cancel his sin." True the act of dying (which was not the penalty) did not cancel the effect of sin, but death as a state or condition which was the penalty, if ever ended will free the party from the effect of sin.

4. "On the contrary, his sin survived its temporal penalty." But who has written temporal penalty? God did not so talk to Adam. The Bible does not talk of the penalty anywhere calling it temporal. What does the author mean by the term sin when he says it survived? Does he not mean the effect of sin? He cannot here mean anything else. Then can the effect of sin which is contained in the penalty last any longer than the penalty itself?

5. "And he lived after his death." Where is it so stated? The Bible is as silent as the grave on this. What new revelation has the author to this effect? What evidence from nature or the Bible, by positive declaration, by example, or circumstantial evidence that any one ever did or ever will live after death except by a resurrection from the dead? And this, Adam never had that any one knows of. But enough on these points.

II. Again. "On the expression: "He that raised Christ from the dead will also make alive your mortal bodies," viii. 11. Elder Lord writes beautifully and truthfully: "He will make them alive in the general resurrection of the just at the last day. The identical body in which we now live is to be literally restored to life. No hope touches the Christian to the quick like this. Not only so, but on being restored, the body will be peculiarly endowed. It will be a spiritual body. What this means we do not know; but we have confidence that it augurs some strange good."

But how incongruous with this is the next sentence. "Into this renewed body the spirit is to return—the spirit that is a living, conscious entity, learning all the while from the moment in which it leaves the body at death, until that in which it returns."

And indeed we are curious to know where the necessity of a resurrection of the old tenement of clay and its refitting as a habitation for this spirit, if the spirit possesses the power without the old body to know, to think and to reason? And again, if the spirit while out of the body is enabled to think more rapidly, to reason more clearly and profoundly, to know more, and to enjoy more freedom than while encaged in the prison of the body, will there ever be any desire on its part to return back to its old prison? I think not, and therefore that the resurrection could not be a matter of hope, and that Christ's effort to become the resurrection—or the source of the resurrection—would stand unappreciated. Solomon, it is true, in Ecc. xii. 7, says that "the spirit returns to God who gave it." But he does not undertake to describe its condition when it gets there. But he does undertake to tell of the condition of that part of man which goes to the Hebrew *sheol*, the Greek *hades*, where Elder Lord locates all his disembodied spirits, both good and bad.

Solomon says: "Whatsoever thy hand findeth to do, do it with all thy might, for there is no work, nor device, nor reason, nor knowledge in *sheol—hades* whither thou goest." Solomon and Elder Lord do not talk much alike.

Of this spirit which returns to God, Eccl. xii. 7, Gesenius in his definition of it says, it is the same principle possessed in common by both man and animal.

Further, there is a text that talks of spirit coming at the resurrection and getting into the body, but it does not sound in its reading much like the Elder's talk. Let us quote. "Then he said unto me, Prophesy unto the wind; prophesy, Son of Man, and say to the wind, Thus saith the Lord God, Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath (*ruach* spirit) came into them, and they lived and stood upon their feet an exceeding great army."

Much more might be said with profit, but this must suffice for the present at least.

G. M. MYERS.

The Coming of the Lord.

Question of all questions! How much it ought to engage our attention, and inspire our hearts with joy and rejoicing. Jesus is coming! This has been the solace of the waiting church through all the centuries of sin and suffering since his feet were lifted from the brow of Olivet. It has called forth the sweetest songs, and inspired the most fervent prayers of God's believing children. It was the grand anthem, and the soul-enrapturing strain of the prophets of the old and new dispensations. And well it might be, in view of the glory to be revealed when he comes. Angels will re-echo the birth-anthem which greeted the ears of Judean shepherds eighteen hundred years ago: "Peace on earth and good will to men;" but this time in a loftier strain; for the fact of the Redeemer's birth was but a pledge and promise of a distant future event, when the redemption of the church would be the wonderful fact in the great plan, and the crowning act in the drama of salvation.

Old-fashioned people in Bible times rejoiced at the birth of a manchild in view of what he might become—a king, a prophet, a priest, a counselor, or a soldier. What the new-born king of the Jews might become was no shrewd guess of human wisdom. The prophets of God had drawn a portrait of him so plain in all it parts, so exact in every line and shading, that the devout, humble and teachable among that people, saw in the Nazarene, in his birth, life, character, death and resurrection, the real substance of the one foreshadowed on the pages of inspiration. These gave promise of a future glorious mission in which the loftiest strains of prophetic song, and the most enrapturing scenes in heaven-inspired vision would find their accomplishment.

In view of this future mission of the Messiah the Apostolic church prayed earnestly: "Thy kingdom come, and thy will be done on earth as it is done in heaven." What he did at his first advent; his preaching of the gospel; the miracles he wrought, which for a time rekindled the national hope of Israel; and his resurrection, which revived the sinking faith of his own disciples, were preliminary steps looking toward carrying out the grand scheme of heaven's high council.

To the Christian in particular, and to the nations in an important sense, there is much in prospect, much to be hoped for; and it pleased God, in the arrangment of the plan, to connect the fulfillment of the promises, relating to a future state, with the second coming of His Son. The reward, the eternal weight of glory, the crown of righteousness, and salvation, or whatever expressions are employed to set forth these promises they are associated with that event. Take the word salvation as one to which all professed Christians claim to attach an eternal weight of meaning, and we find it connected with words which do, in the most explicit manner, declare the literal coming of the Lord from heaven. "So Christ was once offered to bear the sins of many, and unto them that look for him shall he appear the second time without sin (sin offering) unto salvation." Heb. ix. 28. Nearly all who fight under the banner of Orthodoxy agree with us that this Scripture teaches the personal coming of the Lord. This being a fact, then the coming of the Lord is important in a sense that human language can not fully express. The Scriptures nowhere connect salvation with the death of the believer; nor do they teach that the reward, or crown is given then. If any man thinks otherwise let him take his concordance and trace the words reward, recompense, salvation, redemption, crown, glory and grace, through the New Testament, after which he ought to think that death has been arrayed in false colors by poets and preachers. Paul says: "The last enemy that shall be destroyed is death;" not the voice that Jesus sends; nor the gate to endless joy, as the poets have sung. From my earliest recollection I have been hearing good people close their prayers, by saying: "In death save us." Can anything be more unscriptural? Death is a condition from which God proposes to save man by a resurrection.

If salvation; if the eternal weight of glory; if all that goes to make that future life infinitely more desirable than the present state of being, is important beyond our feeble powers to express, then, that event, which precedes them as a cause, without which, in the divine arrangment, they could not be realized, is equally important, and becomes at once, to the faithful child of God, an object of earnest desire, and of joyful anticipation. He longs for the coming of his Redeemer through whom so glorious an inheritance comes and such blissful associations are entered into. Estimate the event by what hinges upon it, and it appears to me that no consistent believer in the Christian religion can be indifferent as to the relative time of its occurrence. He will want to know whether it is imminent and premillennial, or postmillennial, and far away beyond the world's conversion by human instrumentalities. He will want to know how the subject was regarded by the apostles, and what the attitude of the primitive believer in reference to it.

The most cursory reading of the Apostolic epistles will reveal the fact that, the church of the first century regarded the subject in a light quite different from that in which the churches now regard it. If it should be selected as a topic it is treated in a manner out of all harmony with God's inspired word. The event is placed a thousand years beyond the world's conversion, and connected with the resurrection of the body as a mere tenement, and with the destruction of the material universe. It is robbed of its power as a motive bearing upon the attitude and conduct of the Christian. With the mass of the professed Christian world it is not the "blessed hope." If it is proper to say they look at the event, it is with cold indifference, or with trepidation and fear, or only as a subject of ridicule. They treat as fanatics and visionaries God's servants who proclaim it as a precious truth in which the dearest hopes of the waiting church are involved.

Some ministers plume themselves on their ignorance of the subject, claiming that their minds are employed on matters vastly more important. As if anything could be more important than this doctrine! I know of no subject having greater power as a formative of Christian character than this when rightly apprehended. The believer, whose affections have laid hold of this truth, whose understanding has been enlightened, is not found on the side of scoffers of the doctrine, nor does he say "It makes no difference if we live right," as many say, when we press the claims of this transforming truth upon their attention; nor does he show signs of weariness, indifference, impatience or disgust under the preaching of one whose pathos and power is born of the glorious subject he is handling. No, no! On the contrary, his eye beams with the radiance of heavenly light; his soul is in raptures over the prospect of soon seeing the King in his beauty, and he feasts on the vision as on the food of angels.

One year ago last June, at a house in Columbia City, I read and glanced through a score or more of letters, in a religious paper, all of which were expressive of the hope entertained by the writers, not one of which made any allusion whatever to the Lord's second coming, and its associated events. Contrast this with our dear Letter Box in THE RESTITUTION, or with the inspired epistles to the churches in Paul's day. I have been present at the "experience meetings" of the popular churches and heard hundreds express their hope, but listened in vain for one word which showed the speaker in sympathy and love with this heart-enrapturing doctrine. How plainly this shows an apostasy from the truth in this direction. The day of the Lord can not come otherwise than as a snare and a thief on the churches, as well as on the world. It is no wonder that they should look upon the recent premillennarian conference as a fanatical movement of time-setters, instead of sober-minded, thoughtful men, coming together to calmly discuss questions of the most thrilling interest; propositions of grand truths which have dropped out of the preaching, if not wholly out of the creeds, of christendom.

JOHN L. WINCE.

Peterson, Ind.

SELECTIONS.

Prof. O. Mitchell;

Prediction of the First Eclipse.

To those who have given but little attention to the subject, even in our day, with all the aids of modern science, the prediction of an eclipse seems sufficiently mysterious and unintelligible. How, then, it was possible, thousands of years ago to accomplish this same great object, without any just views of the structure of the system, seems utterly incredible. Follow me, then, while I attempt to reveal the train of reasoning which led to the prediction of the first eclipse of the sun, the most daring prophecy ever made by human genius. Follow, in imagination, this bold interrogator of the skies to his solitary mountain summit—withdrawn from the world—surrounded by his mysterious circles, there to watch and ponder through the long nights of many—many years. But hope cheers him on, and smoothes his rugged pathway. Dark and deep as is the problem, he sternly grapples with it, and resolves never to give over till victory crowns his efforts.

He has already marked that the moon's track in the heavens crossed the sun's, and that this point of crossing was in some way immediately connected with the coming of the dread eclipse. He determines to watch, and learn whether the point of crossing was fixed, or whether the moon, in each succeeding revolution, crossed the sun's path at a different point. If the sun in his annual revolution could leave behind him a track of fire, marking his journey among the stars, it is found that this same track was followed from year to year, and from century to century, with undeviating precision. But it was soon discovered that it was far different with the moon. In case she, too, could leave behind her a silver thread of light, sweeping round the heavens, in completing one revolution, this thread would not join, but would wind around among the stars in each revolution, crossing the sun's fiery track at a point west of the previous crossing. These points of crossing were called the moon's nodes. At each revolution the node occurred further west, until, after a cycle of about nineteen years, it had circulated in the same direction entirely around the ecliptic. Long and patiently did the astronomer watch and wait; each eclipse is duly observed, and its attendant circumstances are recorded, when, at last, the darkness begins to give way, and a ray of light breaks upon his mind. He finds that no eclipse of the sun ever occurs unless *the new moon is in the act of crossing the sun's track.* Here was a grand discovery. He holds the key which he believes will unlock the dread mystery, and now, with redoubled energy, he resolves to thrust it into the wards, and drive back the bolt.

To predict an eclipse of the sun, he must sweep forward from new moon to new moon, until he finds some new *moon* which would occur while the moon was in the act of crossing from one side to the other of the sun's track. This certainly was invisible. He knew the exact period from new moon to new moon, and from one crossing of the ecliptic to another. With eager eyes he seizes the moon's places in the heavens, and her age, and rapidly computes where she crosses at her next change. He finds the new moon occurring far from the sun's track; he looks around another revolution; the place of the new moon falls closer to the sun's path, and the next closer, until, reaching forward with piercing intellectual vigor, he at last finds a new moon which occurs precisely at the precise time of the passage across the sun's track. Here he makes his stand, and on the day of the occurrence of that new moon, he announces to the startled inhabitants of the world that the sun shall expire in dark eclipse. Bold prediction! Mysterious prophet! with what scorn must the unthinking world have received this solemn declaration! How slowly do the moons roll away, and with what intense anxiety does the stern philosopher await the coming of that day which should crown him with victory, or dash him to the ground with ruin or disgrace. Time to him moves on leaden wings; day after day, and at last hour after hour, roll heavily. The last night is gone—the moon has disappeared from his eagle gaze, in her approach to the sun, and the dawn of the eventful day breaks in beauty on the slumbering world.

This daring man, stern in his faith, climbs alone to his rocky home, and greets the sun, as he rises and mounts the heavens, scattering brightness and glory in his path. Beneath him is spread out the populous city, already teeming with life and activity. The busy morning hum rises on the still air, and reaches the watching-place of the solitary astronomer. The thousands below him, unconscious of his intense anxiety, joyously pursue their rounds of business, their cycles of amusement. The sun slowly climbs the heavens, sound and bright, and full-orbed. The lone tenant of the mountain-top almost begins to waver in the sternness of his faith, as the morning hours roll away. But the time of his triumph, long delayed, at length begins to dawn—a pale and sickly hue creeps over the face of nature. The sun has reached his highest point, but his splendor is dimmed—his light is feeble. At last it comes! Blackness in eating away his round disc—onward, with slow but steady pace the dark veil moves, blacker than a thousand nights—the gloom deepens—the ghastly hue of death covers the universe—the last ray is gone, and horror reigns. A wail of terror fills the murky air—the clangor of brazen trumpets resounds—an agony of despair dashes the stricken millions to the ground, while that lone man, erect on his rocky summit with arms outstretched to heaven, pours forth the grateful gushings of his heart to God, who had crowned his efforts with triumphant victory.

Search the records of our race, and point me, if you can, to a scene more grand, more beautiful. It is, to me, the proudest victory that genius ever won. It was the conquering of nature, of ignorance, of superstition, of terror, all at a single blow struck by a single man. And now do you demand the name of this wonderful man? Alas! what a lesson of the instability of earthly fame are we taught by this simple recital. He who had raised himself immeasurably above his race—who must have been regarded by his fellows as little less than a god, who had inscribed his fame on the very heavens, and had written it in the sun, with a "pen of iron, and the point of a diamond"—even this one has perished from the earth—name, age, country, all are swept into oblivion; but the achievement stands. The monument reared to his honor stands; and although the touch of time has effaced the lettering of his name, it is powerless, and cannot destroy the fruits of his victory.

A thousand years roll by; the astronomer stands on the watch-tower, of Babylon, and writes for posterity the records of an eclipse; this record escapes destruction, and it is safely wafted down the stream of time. A thousand years roll away; the old astronomer, surrounded, by the fierce but wondering Arabs, again writes and marks the day which witnesses the sun's decay. A thousand years roll heavily away; once more the astronomer writes, from amidst the gay throng that crowds the capital of Europe. Record is compared with record, date with date, revolution with revolution, the past and present together—another struggle commences—another triumph is won. Little did the Babylonian dream that he was observing for one who, after a lapse of three thousand years, should rest upon this very record of the successful resolution of one of Nature's darkest mysteries.

The Beauty of the Heavens.

How delightful it is to contemplate the heavens! They are "stretched out as a curtain to dwell in!" Not only as far as the human eye can see, but beyond the remotest boundary which the highest telescopic power can reach, does the ethereal firmament extend! We can find no limit, no boundary. Millions of miles may be traversed from any given point of space, and still the heavens appear illimitable. Infinity is stamped upon them. And with what gorgeous splendor and magnificence is that curtain adorned! In every direction it is studded with worlds, suns, and systems, all harmoniously moving in perfect and undeviating obedience to the Almighty will. The soul in such a contemplation is absorbed. Earth ceases to hold us with its silver chain. The mind, set free from groveling pursuits, mounts up, as on the wings of an eagle, and soars away through immensity of space, surveying and admiring the innumerable revolving orbs, which, like so many "crowns of glory" and "diadems of beauty," bespangle that firmament "whose antiquity is of ancient days," and which so powerfully attest that "the hand that made them is divine!"

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his Holy Prophets since the world began." It also advocates, as a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the governme nt of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruct on of the wicked; eternal life only through Christ; and many other kindred truths. It also advocates a hearty belief of the Gospel, repentance, and immersion as prerequisite to the forgiveness of sins, and a holy life as essential for final salvation.

COMMUNICATIONS.

Who Is Lucifer?

B. WILSON.

A short time ago I received by mail the following note:

BENJ. WILSON—*Dear Brother:*—Will you give us an exposition of Isa. xiv. 12-14, in THE RESTITUTION?

Who is Lucifer?
What is meant by son of the morning?
How did he fall?
How did he weaken the nations?
What heaven is meant?
Who or what are the stars of God?
What is meant by the sides of the north?

I ask these questions in order that you may know what I wish to learn, or what you understand by the teaching of all that is in the text.

The prophecy from which the above text is taken was delivered by Isaiah in the days of King Hezekiah, a few years after the subversion of the kingdom of Israel, and about the time when Sennacherib came against Judah and Jerusalem. In the preceding chapter we have "the burden of Babylon," in which is graphically foretold the destruction of the city and kingdom *of* Babylon. "And Babylon, the glory of kingdoms, the beauty of the Chaldee's excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation." Isa. xiii. 19, 20. Then, by way of contrast, the fourteenth chapter is introduced by a prophecy respecting the restoration of Israel to their own land. "The Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land," etc. The oppressed nation would survive, and become great and prosperous, when their oppressors should be no more. This restoration includes more than the return of the Jews from the seventy years' captivity in Babylon. When the Lord will have mercy on Jacob, he will "set his hand again the second time to recover the remnant of his people;" "and he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." Isa. xi. 11, 12. When the whole house of Israel is thus restored, the prophet says: "And it shall come to pass in the day that the Lord shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage, wherein thou wast made to serve, that thou shalt take up this taunting speech (margin) against the king of Babylon." This proverb or taunting speech reaches from the fourth to the twenty-first verse. The exposition asked for is of verses 12-14, found in the midst of this language, and which will be used by Israel when they shall be at rest, and ruling over their oppressors.

1. *Who is Lucifer?* Answer: The king of Babylon. The speech is against this king. Verse 4. The word Lucifer signifies light-giver or light-bringer. The planet Venus was formerly called Lucifer, probably on account of its brightness, and which is, when a morning-star, the herald of the day. In the figurative language of the Scriptures an illustrious prince is denoted by a brilliant star. "There shall come a star out of Jacob, and a sceptre shall rise out of Israel." Num. xxiv. 17. "I am the root and the offspring of David—the bright and morning-star." Rev. xxii. 16. The kings of the Babylonian empire were renowned among men, and at the head of the nations, and so will be their antitype, the Assyrian of the latter days. But though this last oppressor of Israel may have "power over all kindreds, and tongues, and nations," (Rev. xiii. 7,) and may be a star of the first magnitude, for a short period, yet his light shall go out in darkness, being totally eclipsed by the rising of Jacob's star—the Sun of Righteousness. The name Lucifer is only tauntingly given, however, as though this king claimed the name belonging to another. Jesus, Jehovah's anointed one, alone will bear this glorious name—"the bright and the morning-star."

2. *What is Meant by Son of the Morning?* This has already been answered. "Son of the morning" is only a definition of the word Lucifer. A Jewish translation gives this rendering—"O morning-star, son of the dawn!"

3. *How Did he Fall?* The falling of a symbolic star denotes the taking away of the ruling power or kingdom. When the king of ancient Babylon fell, he was slain, and his kingdom taken away. Daniel told Belshazzar, when interpreting the hand-writing upon the wall of the king's palace, that God had numbered his kingdom and finished it; that he was weighed in the balances and found wanting; and that his kingdom was divided, and given to the Medes and Persians. Dan. v. 26-28. "In that night was Belshazzar the king of the Chaldeans slain." Thus Lucifer fell—his light was suddenly eclipsed. So, in like manner, his antitype of the last days will have a sudden fall. He is called "the Prince that shall come," and "the King that shall do according to his own will," but "he shall come to his end and none shall help him." Dan. ix. 20; xi. 36, 45. His kingdom and dominion shall be taken away, and given to the people of the saints of the Most High. Dan. vii. 27. The Babylonian kingdom ended with the fall of Belshazzar, and then Darius the Median took the kingdom; so the fourth or Roman kingdom, in its last phase, will end with the fall of the last head of the beast, "whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." 2 Thess. ii. 8; Rev. xix. 20; Dan. vii. 11. The kingdom will then be restored to Israel, "and they shall rule over their oppressors." Isa. xiv. 2.

4. *How Did he Weaken the Nations?* By taking away their power. A nation is weakened, when its army is conquered, and its government overthrown or made tributary. That was the manner in which the king of Babylon acted towards Israel, and other nations.

6. *What Heaven is Meant?* Lucifer fell from his own heaven or firmament, viz.: The throne of his kingdom. Heaven is used figuratively in this place in order to be in agreement with the rest of the symbol. When he says in his heart: "I will ascend into heaven, I will exalt my throne above the stars of God," he only expresses his ambitious desires and purposes, that he will be the highest and most illustrious ruler in the world.

6. *Who or What are the Stars of God?* Not literal, but symbolic stars. As stars denote rulers, "the stars of God" may have reference to the rulers of God's people. The kings of Assyria and Babylon brought the kings of Israel and Judah into subjection. Jehovah made use of them to fulfil his own purposes. Hence, we read: "O Assyria, the rod of mine anger, and the staff in their hand is mine indignation. I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge." Isa. x. 5-7. On this account he calls Nebuchadnezzar, the king of Babylon, his servant. He meant not to do Jehovah's will, but his own, and to get himself a name. He says: "I will ascend above the heights of the clouds; I will be like the Most High." His ambition knows no bounds. He not only wishes to exalt himself above the stars of God, but to be like God himself. The ambition of "the king of fierce countenance," who will stand up in "the time of the end" is of like character. He will "magnify himself in his heart," and be also a destroyer of the mighty and holy people. Dan. viii. 23-25. So also the "willful king" and "the man of sin" will magnify or exalt themselves above every god or ruler amongst men. Dan. xi. 36; 2 Thess. ii. 4. Thus may these prophetic characters be identified to be the same as Lucifer, the son of the morning, who said he would exalt his throne above the stars of God.

7. *What is Meant by the Sides of the North?* This ambitious monarch said: "I will sit also upon the mount of the congregation in the sides of the north." The "congregation" is composed of the house of Jacob; and "the mount of the congregation" is Mount Zion. The Psalmist says: "Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness. Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the great King." Psa. xlviii. 1, 2. "The sides of the north" evidently has reference to the position of Mount Zion, as "beautiful for situation." The northern portion of the city probably was, and will be in the future as the Psalmist describes it. "The Lord hath chosen Zion; he hath desired it for his habitation. This is his rest forever; here will I dwell; for I have desired it." Psa. cxxxii. 13, 14. Hence it is "the city of the great King." For any king but the Lord's anointed to aspire after Mount Zion for a dwelling place, is to seek for that which will never be granted. It would be to assume Divine prerogatives, and to sit on the throne of universal empire. The "wicked one" that Paul speaks of, will sit in the temple of God, as though he was the anointed one; and the ambitious king of Dan. xi. 36-45, will plant the tabernacles of his palace between the seas in the glorious holy mountain, (Zion;) yet he shall come to his end, and none shall help him," when Michael shall stand up for the children of Daniel's people. No one can thus exalt himself without being humbled. The Lord has said, "I will break the Assyrian in my land, and on my mountains tread him under foot." Isa. xiv. 25.

The reader will perceive that there is nothing whatever in this taunting speech of restored Israel, to support the idea of some, that Lucifer was once an angel of light, and was literally cast out of heaven, and became the prince of darkness, or the devil. That doctrine must be supported by other Scriptures than this prophecy, or it will remain unproved. I do not know the reason why the brother asked the above questions, or whether my exposition will be satisfactory. Let the reader try what has been written by the word of truth.

Light.

J. P. WEETHEE.

Let your light so shine before men that they may see your good works, and glorify your Father who is in heaven. Mat. v. 16.

We are lamp-*bearers*, not *stands*. We are expected to carry lamps, and oil also. It is not enough that we carry lamps and oil in our earthen vessels; they must be lit, trimmed and burning. Nor is it sufficient that they are burning; they must shine; not on ourselves only, but on others. Nor will it do that they shine on ourselves and on Christians alone; they must shine on other men—men of the world. Neither is it sufficient that the light simply shines on men of the world; but it must so shine as to produce an effect; it must make them reflectors; they must reflect that glory, that brightness, back upon the source of all light. The light is peculiar in itself—its name is "good deeds." The light is not a mere scintillation; it must be a "burning and a shining light." They must see and feel our good deeds, and render unto God their glory. They must shine upon them and be burned in. They must produce their legitimate fruits—glory to our Father in the heavens. Our light must be such that men of the world will acknowledge its rays to be divine.

We read the Bible—men of the world read us. We go to Christ the divine fountain for our light—outsiders are satisfied with our reflected light. They examine our light—our deeds. If, therefore, the light within us be darkness, clouded, or impure, the Author of light suffers more or less in his character.

Our light—or good deeds—comes from our heads and our hands—deeds of the brain, and deeds of the hands. They are either mental or physical.

All Christians must have light, and it must shine upon others. Every Christian is a missionary, by profession. He is an evangelist in a sphere more or less limited. "Go, disciple all nations," is a commission not confined to the ministry. All are interested in spreading the invitation for the marriage supper. All have unconverted friends before whom their light must shine. Plants are pale and sickly without sunlight. So are Christians without the light of the Sun of Righteousness.

It is a peculiarity of our light that the longer it shines the brighter it becomes, and the more heat is thrown out. We are so connected with the divine fountain, that the oftener we draw the larger the channels. The more light we radiate the greater the flow into our lamps. A little care and perseverance will keep us abundantly supplied.

If such be the character of the official duties devolving upon ordinary Christians, what manner of persons should we, the "Advent watchers," be in all good and benevolent deeds? It is one thing to profess to be looking for our Lord's return, and quite a different matter to love his appearing. The theory is good, but the practice is far better. The habit of doing good is well, but the love of it is more glorious.

We live in an age of great mental and physical activity. "Will it pay?" is its motto, rather than "Will it do good?" The more we receive for our services in this age, the less will be due us in the age to come. Let us send our unrequited deeds in advance. Let us invest largely in the coming kingdom. Too much treasure cannot be accumulated. It will yield an hundred per cent. Our wealth in that kingdom is not exposed; no moth, nor rust, nor thieves there.

"Let your light shine." Do not hide it. To shine is its nature; you have no right to obscure it. It is a gift, a divine present, to be faithfully used. The world sits in darkness. It knows not the doom that is approaching. Absorbed in the affairs of this age it has no light to see the future. She has asked her own favored watchmen, "What of the night?" but there is no response in any manner satisfactory; their lamps are extinguished. Let those who have light make use of it. Strive to excel each other in good works. Contend earnestly for the highest prize in the field of benevolence.

To do this will excite no envy nor hatred. The emulation of good works is not earth-born; it is a child of the pure and unfallen—of those who take pleasure in waiting around the throne of light for messages to bear to the heirs of salvation.

Imitate him who went about doing good. It was the soul of his mission, the aim of his life. His instructions were free. As a physician he made no charge, yet he never failed in healing. He raised the dead, cured the lepers, and preached the gospel to the poor.

"Let your light shine." You are without money, perhaps, or only have the widow's mite. Have you hands? use them for God. Have you intellect? put it under tribute. Are you in a community of unbelievers? then open your lamp and let its pure rays drive away the darkness. Do not fear that your oil will fail you.

Conference Report.

The quarterly conference of the Church of God in Michigan met, according to appointment, at Jamestown, Ottawa county, Michigan, Friday evening, Feb. 28, 1879, at 7 p. m.

Opened by singing, and prayer by Brother O. Hoyt, who then spoke upon The Hope of the Christian, from 2 Tim. iv. 8. Adjourned.

Met again Saturday at 9 a. m., for social meeting. The writer read 1 Peter i., and made some remarks upon the subject of hope as set forth in the chapter. Social meeting continued about an hour.

We were expecting Brother Reed, but he did not come, and Brother Hoyt preached a short discourse from 1 Pet. i. 3.

After a recess of thirty minutes we opened with singing, when the writer read a part of Mat. v., and made some remarks upon the subject of the blessings as set forth in the chapter; followed by a grand exhortation from Brother B. Woodward and others. Adjourned.

Met again in the evening, expecting to hear Brother Reed, but were disappointed, as he did not come, and Brother E. Hoyt preached a grand discourse from John iii. 16, upon God's Love for the world. Adjourned.

Met at 9 a. m., Sunday. Had a very interesting social meeting, after which Brother Hoyt preached from Mark xvi. 15-16. Then, as some of the friends were going home, we celebrated the Lord's supper, and adjourned.

Met at 2 p. m. Brother Hoyt discourse on The Prayer of the Thief on Cross, Luke xxiii. 28. After which Brother Woodward made some remarks very appropiate to the occasion. There seemed to be a good deal of interest manifested, and before closing the meeting we gave an opportunity to those intending to lead a new life and become Christians to manifest it by rising to their feet. Eighteen persons arose and desired to become Christians.

Brother E. Hoyt left an appointment for two or three weeks hence, and will attend to the ordinance of baptism to those desiring it.

L. H. CHESEBROUGH,
Secretary *pro tem.*

Galesburg, Mich.

The Whole Counsel of God.

Paul said he shunned not to declare the whole counsel of God. Acts xx. 27. Does it not follow that those who teach now, should imitate the example of God, and declare the whole counsel of God? Do they do this? I have looked in vain many years, to see the truth set forth on the training and government of children. Do the Scriptures lay this responsibility upon the mother? In my long life of sixty-six years, I have searched and have found no such command to her. But I have found commands like these: "Ye fathers provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." Eph. vi. 4; 1 Tim. iii. 4. "One that ruleth well his own house, having his children in subjection with all gravity." Also, verse 12. "Ruling their children and their own houses well." God said of Abraham: "I know him that he will command his children, and his household after him, and they shall keep the way of the Lord to do justice and judgment." Gen. xviii. 19; Deut. iv. 9, speaking of his words, "but teach them to thy sons, and thy sons' sons." Chapter vi. 7. "And thou shalt teach them diligently, unto thy children," etc. Also, xi. 19: "And ye shall teach them your children, speaking of them," etc.

Paul says: "I will that the younger women marry, bear children, guide the house," etc. Not a word about the government. How is it this has become so changed that we hear from the pulpit, the press, the lecture room, in society, and in private conversation, that this duty devolves upon the mother exclusively? and that she is responsible to God and to society, for the well or ill doing of the children? Will those who write for THE RESTITUTION set forth the truth on this subject, and give the people the clear light contained in the counsel of God? I apprehend the false teaching on this subject is the cause of a large share of the evils of the present day. May we be guided by the Word of the Spirit into all truth. M. H.

Description of Mohammed.

Mohammed is said to have been of middle stature; to have had a large head, strong beard, round face, and reddish brown cheeks. His biographers state that his forehead was high, mouth wide, his nose long and somewhat of an aquiline shape, that he had large black eyes; that a vein which extended from his forehead to his eyebrows, enlarged when excited by anger; that his splendid white teeth stood far apart; and upon his lower lip was a small mole. His hair, hanging over his shoulders, retained its dark color to the day of his death; he sometimes dyed it brown, but more frequently applied to it odoriferous oils. It was only at his last pilgrimage that he had his head shaven. He trimmed his moustache and his finger-nails very Friday before prayer. His neck, it is said, "rose like a silver bar upon his broad chest." Between his shoulders he had a large mole, which was looked upon as the prophetic seal. A physician once wishing to remove it, Mohammed objected, saying, "He who made it shall also heal it." His hands and feet were very large, yet his step was so light as to "leave no mark upon the sand."

BREVITIES.

A life-size statute of a young woman clothed in a long robe has been discovered near Porto d'Anzo in Italy. It represents a priestess of one of the temples of Actium.

The willow is at last becoming a rival to the eucalyptus for its anti-malarial properties. In the region of Asia Minor about Ephesus, the prevalence of malaria has steadily diminished as the trees has been introduced. Through the efforts of Mr. Van Lennep, Swedish Consul at Smyrna, the willow is now extensively grown in districts which were treeless twenty years ago.

Several schools and societies have of late years been founded by rich Jews in the Ghetto at Rome for the use of the poor, sickly children so long shut up in that wretched quarter of the city. The Prefect and Mayor always attend (under the new regime) at the periodical celebrations in these new institutions. A great change for the better has come over the Ghetto and its inhabitants since 1870.

The Michigan meteor appears to have been a large one. It looked like an immense ball of fire, and lighted the heavens luridly. It exploded near Traverse City with a noise so loud as to be heard at a distance of ten miles, and a force sufficient to shake houses like an earthquake. A fisherman on the shore of Lake Michigan is the only person who saw the explosion. He says that the meteor flew into small pieces, which fell into the water, breaking a hole through thick ice.

The Rev. Charles Chiniquy is now in Australia. He was formerly a priest of the Romish Church in Canada, but for many years he has been a zealous Protestant, and has labored indefatigably as a preacher and lecturer, exposing the errors of Popery. And to such an extent have his labors been blessed, that no less than 25,000 persons have, through his instrumentality, been led to leave the Romish Church in Canada. He is now lecturing in Sydney (Australia) and the suburbs night after night to crowded and enthusiastic audiences, and his visit seems likely to be in a high degree serviceable to the cause of Protestant Christianity.

NUMBERING THE HEART-BEATS.

A French medical journal states that Dr. Guyor, after consulting the best authorities on the subject, and making the necessary calculations, has determined that the number of pulsations during the different ages of life is as follows: During the first year, 43,000,000, in round numbers; during the first two years 120,000,000; the first eight years, 435,000,000; the first twelve years, 614,000,000; the first fourteen years, 668,000,000; the first thirty-six years, giving the figures in full, 1,-220,904,000; during a lifetime of fifty years, 1,928,160,000; of sixty years, 2,-269,800,000, and of eighty years, 3,007,-040,000.

The deepest mine in the world now worked is said to be the Adalbert lead and silver mine in Austria, which is 3,280 feet deep. The next is the Viviers coal mine in Belgium, 2,847 feet. It was sunk to the depth of 3,580 feet, but no coal having been found, the working is at the former level. The deepest coal mines in England are the Dunkirk colliery in Lancashire, 2,824 feet, and the Rosebridge in the same locality, 2,458. The deepest mine in this country is the Yellow Jacket of the Comstock Lode. It is now 2,300 feet below the surface at the mouth of the main shaft, and 4,938 feet below the Gould & Curry croppings. The Savage stands second on the list, and the Imperial the third, both being nearly as deep as the Yellow Jacket.

A monument to commemorate its triumph over Turkey has been ordered in France by the Russian Government. The design is by an aged artist of St. Petersburg, who took part in the campaign of the Napoleonic invasion. On the top of a truncated pyramid stands a Russian eagle, with his talons upon the crescent and the Turkish standard. On the four sides of the pyramid the most important events of the war are depicted in bas-relief. Among the exploits to be represented are the crossing of the Danube, the blowing up by torpedoes of a Turkish ironclad, the storming of Kars, the visit of the Czar to the hospital at Simnitza, and the encampment of the Russians before Constantinople. About the base of the pyramid captured Turkish cannon are to be grouped.

THE RESTITUTION.

E. A. ONAPLIN, Editor.

PLYMOUTH, INDIANA, MAR. 26, 1879.

THANKS to many friends for papers and pamphlets sent us. And thanks to those who have remembered our relief fund. May God reward them a hundred-fold.

SEVERAL articles from our regular contributors are deferred a little for want of room. Will our brethren, who are not regular contributors, please make their articles as short and comprehensive as possible? For many long articles we cannot possibly find room. Please make Conference Reports shorter by leaving out much irrelevant matter.

THERE are two leading views of the prophetic word both of which find able advocates in our times. The one is that the consecutive prophecies of Daniel and John are nearly fulfilled in the history of the past excepting those that pertain to the kingdom and future blessedness. The other view is, that much of Revelation must be fulfilled hereafter. Both these views are advocated to some extent in THE RESTITUTION. We submit the articles to our readers for their study. Our space will not admit a little we might say. So we defer it to another time.

IN presenting the truth, whether by preaching or writing, let it be done in love. Men and women should not be literally denounced who have embraced errors, as this is unavoidable in our times when darkness is so prevalent To point out the more excellent way in the spirit of Christ will often win "souls, which is wise," when a boastful, self-conceited manner, coupled with exclusive proscriptive epithets toward all others of different views, even if erroneous, will shut up every avenue of approach to the mind. With an enlightened understanding should be coupled a loving, kind, sympathetic heart.

The Coming Crisis,

Brother H. V. Reed sends us an article copied from the San Francisco *Chronicle* by the Chicago *Sunday Times*, entitled "Coming Chaos," which we lay before our readers in another part of our paper. It does seem to us that the finger of destiny points most ominously to the narrow circle of time embraced between 1850 and 1885. Admitting that the 2300 days of Dan. viii. 14, symbolize years, and that the undivided period of seventy weeks, Dan. ix. 24, or 490 years, was *cut off* from the commencement of the longer period to measure the existence of the Jewish commonwealth after its complete restoration under Nehemiah's administration, which was effected about B. C. 420, and which, consequently, extends to the destruction of Jerusalem A. D. 70-73, we should then find, by simple addition, that the remaining 1810 years, left after cutting off 490 from 2300, would reach A. D. 1880-1883. Applying the 1260 years, Dan. xii. 7, taking the period symbolically, to Mohammedan supremacy, and reckoning from 622, the commencing date of the Mohammedan era, we again have 1882, as a period of a great crisis.

The Great Pyramid's Grand Gallery measure of 1881-1882 inches is ominously indicative of a great change in 1881-1882. And, as was shown in a late number of THE RESTITUTION, during the circle of years 1880-1885, the great planets Jupiter, Saturn, Uranus and Neptune all reach their perihelia, giving rise to the most gloomy apprehensions as to what may be coming on the earth, as respects great convulsions in the natural world, accompanied with noisome pestilences that walk in darkness and destructions that waste at noonday. The period of a literal generation, Matt. xxiv. 34, means more, perhaps, than is usually supposed. The period of forty years before the ending of the 400 year period was occupied in offering the gospel to the acceptance of the Jewish people coupled with warnings of what should come on that *generation*. Matt. xxiii. 36. Our Lord's ministry was about A. D. 30-33. Paul wrote to the Hebrew people about A. D. 61 giving that nation the last warning cry in the different chapters of that epistle. The forty years added to A. D. 30-33 reach A. D. 70-73. To parallel this proclamation, we have a similar warning of a coming crisis announced to the world during the last forty years of the 1810 year period of Gentile domination in Palestine during which God's sanctuary places are trodden under foot by a plurality of Gentile abominations. It is too well known to require proof that what is termed the Advent movement commenced about 1840-1843. The forty years added reach 1880-1883. In accordance with prophecy the civil power, or dominion has been wrested from the Papacy. After 1260 years of robust vigor, from A. D 538 to 1798, the little horn was smitten with a consumption that ate out all the vital energies of its political power ending in the occupation of Rome as the capital of united Italy A. D. 1870. And now the scorching effects of the sixth vial are evaporating the once overflowing waters of the mystic Euphrates. The Russian Bear and the British Lion are startling the world, when it is discerned that the last important prophecies relative to the Orient are in rapid progress of fulfillment through the strife of each for supremacy over the Ottoman's possessions. "Coming events cast their shadows before." The fate-denouncers of coming destruction cried, "Wo, wo, to Jerusalem." And "*mystical lore*" chimes in with the sure word of prophecy, and prognosticates a nearing doom. A Mother Shipton, a Joseph Hoag and a centenarian negress, Sojourner Truth, like the son of Ananus before the final overthrow of Jerusalem, have uttered their vaticinations of fearful times in the near future.

We gave Mother Shipton's lines in a recent number of THE RESTITUTION. In this number of THE RESTITUTION we have concluded to give Joseph Hoag's vision, as it is termed. We recollect seeing this published in some paper more than forty years ago. It will be found in a letter sent us by Brother H. A. Powers, of Cincinnati, O., last June. We will copy an extract from Josephus relative to the signs preceding the destruction of Jerusalem; and possibly, in our next, may give a piece that was circulated to some extent, last year, entitled "Columbia's Prophecy." While we build our anticipations of the future only on the "Sure word of prophecy," we are compelled to give some little attention to that strange "second sight" that seems to give its possessor the power to presage the shadowy future. Such things exist and are, at least, a matter of curiosity.

Typographical Errors,

In some or our late issues quite a number of typographical errors escaped the detection of the proof-reader, and went into the paper uncorrected:

In Brother Button's article in No. 10, of March 12, the word "*Pehema*" should have been "*Rhema*."

In Brother Steele's article on "The End of the World," in the number for March 5, the word "*aeons*" should have been "*atons*," and "*Mount Olivet*" should have been "*Mount Olivet*," and the words "*Hebrew nations*" should have been "*Hebrew nation*."

In Brother Lederer's obituary his name once appears *Lederes* instead of *Lederer*.

In the article on the fourth page of the number for March 12, the heading —"*The Nations; or the Lost Tribes*," should have read—"*The Nestorians; or the Lost Tribes*." There is a grave error in this article where the Saxons are represented as claiming descent from "*Daniel*" instead of the tribe "*Dan*."

In Brother Westbee's article in our last, the Greek word twice printed *epi* should have been printed both times *epei*.

SELECTIONS.

[Josephus, Wars of the Jews, B. vi., Chap. v. 2, 3, 4.]

Prodigies Connected with the Destruction of Jerusalem.

Now, there was then a great number of false prophets suborned by the tyrants to impose on the people who denounced this to them that they should wait for deliverance from God; and this was in order to keep them from deserting, and that they might be buoyed up above fear and care by such hopes. Now, a man that is in adversity, does easily comply with such promises; for when such a seducer makes him believe that he shall be delivered from those miseries which oppress him, then it is that the patient is full of hopes of such his deliverance.

Thus, were the miserable people persuaded by these deceivers, and such as belied God himself; while they did not attend nor give credit to the signs that were so evident, and did so plainly foretell their future desolation, but like men infatuated, without either eyes to see, or minds to consider, did not regard the denunciations that God made to them. Thus, there was a star resembling a sword which stood over the city, and a comet, that continued a whole year. Thus, also, before the Jews' rebellion, and before those commotions which preceded the war, when the people were come in great crowds to the feast of unleavened bread, on the eighth day of Xanthicus, (Nisan,) and at the ninth hour of the night, so great a light shone round the altar and the holy house, that it appeared to be bright day time; which light lasted for half an hour. This light seemed to be a good sign to the unskillful, but was so interpreted by the sacred scribes as to portend those events that followed immediately upon it. At the same festival also a heifer, as she was led by the high priest to be sacrificed, brought forth a lamb in the midst of the temple. Moreover, the eastern gate of the inner court of the temple, which was of brass, and vastly heavy, and had been with difficulty shut by twenty men, and rested upon a basis armed with iron, and had bolts that fastened very deep into the firm floor, which was made of one entire stone, was seen to be opened of its own accord about the sixth hour of the night. Now, those that kept watch in the temple came hereupon running to the captain of the temple, and told him of it, who then came up thither, and not without great difficulty was able to shut the gate again. This also appeared to the vulgar to be a very happy prodigy, as if God did thereby open to them the gate of happiness. But the men of learning understood it, that the security of their holy house was dissolved of its own accord, and that the gate was opened for the advantage of their enemies. So these publicly declared, that the signal foreshowed the desolation that was coming upon them. Besides these, a few days after that feast, on the one-and-twentieth day of the month Artemisius, (Iyar,) a certain prodigious and incredible phenomenon appeared; I suppose the account of it would seem to be a fable were it not related by those that saw it, and were not the events that followed it of so considerable a nature as to deserve such signals; for before sunsetting, chariots and troops of soldiers in their armor were seen running about among the clouds, and surrounding of cities. Moreover, at the feast which we call Pentecost, as the priests were going by night into the inner court of the temple, as their custom was, to perform their sacred ministrations, they said, that in the first place they felt a quaking, and heard a great noise, and after that they heard a sound as of a multitude, saying, "Let us remove hence." But what is still more terrible, there was one Jesus, the Son of Ananus, a plebeian and a husbandman, who, four years before the war began, and at a time when the city was in very great peace and prosperity, came to that feast whereon it is our custom for every one to make tabernacles to God in the temple, began on a sudden to cry aloud, 'A voice from the east, a voice from the west, a voice from the four winds, a voice against Jerusalem and the holy house, a voice against the bridegrooms and the brides, and a voice against the whole people." This was his cry, as he went about by day and by night, in all the lanes of the city. However, certain of the most eminent among the populace had great indignation at this dire cry of his, and took up the man, and gave him a great number of severe stripes; yet did not he either say anything for himself, or anything peculiar to those that chastised him, but still went on with the same words which he cried before. Hereupon our rulers, supposing, as the case proved to be, that this was a sort of divine fury in the man, brought him to the Roman procurator, where he was whipped till his bones were laid bare; yet did not he make any supplication for himself, nor shed any tears; but turning his voice to the most lamentable tone possible, at every stroke of the whip his answer was, "Wo, wo, to Jerusalem." And when Albinus (for he was procurator) asked him "Who he was? and whence he came? and why he uttered such words?" he made no manner of reply to what he said, but still did not leave off his melancholy ditty, till Albinus took him to be a madman, and dismissed him. Now, during all the time that passed before the war began, this man did not go near any of the citizens, nor was seen by them while he said so, but he every day uttered these lamentable words, as if it were his premeditated vow, "Wo, wo, to Jerusalem."

Nor did he give ill words to those that beat him every day, nor good words to those that gave him food; but this was his reply to all men, and, indeed, no other than a melancholy presage of what was to come. This cry of his was loudest at the festivals; and he continued this ditty for seven years and five months, without growing hoarse, or being tired therewith, until the very time that he saw his presage in earnest fulfilled in our siege, when it ceased; for as he was going round upon the wall, he cried out with his utmost force, "Wo, wo, to the city again, and to the people, and to the holy house." And just as he added at the last, "Wo, wo, to myself also," there came a stone out of one of the engines, and smote him, and killed him immediately; and he was uttering the very same presages, as he gave up the ghost. Now, if any one will consider these things, he will find that God takes care of mankind, and by all ways possible, foreshows to our race what is for their preservation, but that men perish by those miseries which they madly and voluntarily bring upon themselves; for the Jews, by demolishing the tower of Antonia, had made their temple four-square, while at the same time they had it written in their sacred oracles, that "then should their city be taken, as well as their holy house, when once their temple should become four-square." But now what did most elevate them in undertaking this war, was an ambiguous oracle that was found also in their sacred writings, how "about that time one from their country should become governor of the habitable earth." The Jews took this prediction to belong to themselves in particular, and many of the wise men were thereby deceived in their determination. Now, this oracle certainly denoted the government of Vespasian, who was appointed emperor in Judea. However, it is not possible for men to avoid fate, although they see it beforehand. But some of these men interpreted some of these signals according to their own pleasure, and some of them they utterly despised, until their madness was demonstrated, both by the taking of their city, and their own destruction.

[S. D. Peeke, D. D., in Holy Land.]

A View From the Mount of Olives.

The Mount of Olives seems to rise up beautifully from the eastern edge of the city, but the deep Valley of Jehoshaphat intervenes. The summit of Olivet is nearly two hundred feet higher than the city, and is crowned with a mosque, and the Church of the Ascension. The setting sun illumines its western slope, dotted with olive trees, and disclosing occasional terraces, and three paths leading over it towards Bethany. Am I really looking upon those sacred localities? It is a wonderful view—it is a holy hour—a time when unutterable thoughts and powerful emotions thrill the soul! Within my range of vision, even near me, what strange, solemn, and all-important events have occurred!

The next morning—the Jewish Sabbath—was clear, bright and balmy, and I saw the sun rise gloriously over the Mount of Olives. A few of us had arranged for an early walk to that sacred mount. Along Patriarch street, a little to the north, and then turning to the right near Calvary, we went down the Via Dolorosa, passing, just before we arrived at St. Stephen's Gate, a number of miserable lepers, sitting by the wayside begging. Going through the gate, we soon descended a deep declivity, passing the spot where it is said the martyr Stephen was stoned to death, and crossing by a bridge the bed of the brook Kedron at the bottom of the Valley of Jehoshaphat, we began to ascend the slope of Olivet.

An enclosure at our right, containing a number of very old and venerable looking trees, represents the Garden of Gethsemane,—a sweet and holy spot, which we long to enter, but pass on, ascending the hill by the central path. Near an old dilapidated stone building, evidently once the tower of a vineyard, we paused to rest, and look back upon the city. Alone, and the sweet stillness of the morning about us, at the suggestion of Mrs. J. E. Tyler, of Louisville, whose interest with that of her husband in those sacred places was always deep and tender, Rev. William Howe, of Boston, led us in prayer, as we kneeled upon the slope where Jesus had often kneeled and spent even whole nights in prayer.

Olivet is a somewhat high hill or range of hills, running north and south, exceeding the extent of Jerusalem, of a grayish appearance, interspersed with green patches, and here and there a sprinkling of olive trees, grouped in clusters or standing in isolation, and covered with a dense, dark foliage. Limestone walls for terracing the slope, and slight ledges of rock serving the same purpose, are noticed as we pass along. On the central and higher summit are a few small buildings, including a church and a mosque.

My first view of Jerusalem from the west was partial and meagre; but now, as I look upon that wonderful city from the Mount of Olives, my anticipations were fully realized. My previous conceptions of its form and appearance were entirely met in the picture before me. There it all lay at my feet in one view. Inclining toward me, I could look upon its very building, see the whole circuit of its walls and the hills on which it stands, all seeming to rise up out of the deep surrounding valley. Oh, what scenes had transpired in those localities beneath my gaze—events that will thrill the world forever!—the thought of which at such a time awakened most powerful emotions. What feet had been where mine were standing—what eyes had looked upon those scenes!

In every direction the view is commanding and glorious. I climbed up to the balcony of the slender minaret, and with rapt eagerness and delight surveyed the far-spreading, varying, and wondrously strange panorama. On the west, all Jerusalem and its environs are seen, and in the horizon beyond there is a line of brown hills about equal in elevation to those occupied by the city. Casting the eye northward, you see a conspicuous eminence crowned with a tower. It is Neby Samwil, the ancient Mizpah, and Gibeon adjoining it on the right. More directly north appears Mount Scopus, among groves of olives. Turning the eye southward of Zion, the hill of Evil Counsel rises up from the Valley of Hinnom, with a rocky and terraced slope. Beyond it is the green plain of Rephaim, and still further on the Convent of Elias on a ridge by the path leading to Bethlehem. Looking now to the east, a wider prospect is unfolded, and the eye rests on objects of deep and thrilling interest. Just down at my right, behind a ridge or spur of the hill, is dear and beloved Bethany.

Almost at my feet begins the "wilderness of Judea," gradually declining in a series of bleached and barren hills, and desolate glens, for ten or twelve miles, when it drops into the low valley of the Jordan. A long extent of this valley is visible, and the course of the river can be traced by the dark line of verdure on its banks. The valley expands toward the south into a wide plain, which terminates at the Dead Sea, a portion of which is distinctly seen, its waters sparkling in the morning sunlight.

Beyond the Jordan valley rises the long range of Moab Mountains, resting like a dark wall against the sky. There, "over against Jericho," are Pisgah and Nebo; and though they cannot now be identified, I doubtless looked upon the very summits where Moses was permitted to behold all the Land of Promise, and whence his glorious spirit went up to the Mount of God. Oh, sacred Olivet! The whole mount is instinct with memories of Jesus. How often his eyes looked upon it and his feet pressed it. He trod the paths as he went over it to the sweet home of his friends. Here he came for seclusion and rest. "In the day-time he was teaching in the temple, and at night he went out and abode in the mount that is called the Mount of Olives." Here how many times the sun went down beneath his gaze, and the leaves rustled in the zephyrs that fanned his holy brow. Here, in some shady retreat, or that olive garden, how often he spoke to them words of heavenly wisdom and power. What sermons and parables were here uttered by the Divine Man! Here he taught, and prayed, and wept. The scene of the Agony and Betrayal was here; and just over this summit where he ascended to heaven, his feet for the last time touched the earth. Oh, what a privilege to trace his pathways here, to kneel where he knelt and suffered, to think of his tears and his triumph, and, best of all, to share his love! As we return, the sacred city lies before us in the morning light, like a picture set in a frame of mountains that are round about Jerusalem, as the Lord is round about his people.

COMMUNICATIONS.

The Manner of Christ's Second Coming, No. 3.

The earth is the Lord's, and the fulness thereof; the world and they that dwell therein. For he hath founded it upon the seas, and established it upon the floods. Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation. This is the generation of them that seek him, that seek thy face, (margin, O God of Jacob. Selah. Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord, strong and mighty; the Lord, mighty in battle, or from war. Psa. xxiv.

The Psalmist affirms God's right to the earth and all pertaining to it, for the best of reasons—for he hath made it and preserved it, and hath redeemed it.

"Who shall ascend into the hill of the Lord, or who shall stand in his holy place?" He answers the momentous question: "He that hath clean hands and a pure heart" What is meant by the expression, "clean hands"? Read Psa. xv. Here we get a clear, definite answer. This agrees with Christ's words: "Blessed are the pure in heart, for they shall see God."

Let us not deceive ourselves. We cannot enter into the hill of the Lord while our hands are stained with fraud, or our lips with slander, or our tongues uttering lies. If there is one thing more positively condemned than another by the Word of God, it is the taking of usury,—unlawful interest; yet we have those in the church who have followed the unlawful and God forbidden practice for years. We may have our consciences seared as with a hot iron; we may deceive the church, but God cannot be deceived. Our hands must be clean and our hearts pure; and that man who tells me plainly of my faults is my best friend.

The four last verses of this psalm, if we are correct in our understanding, apply to our Lord and his army, after they have arrived at the gates of Jerusalem, the holy city, or the hill of the Lord. The Jews will be gathered in part in the city; when the king makes a demand for admittance that demand is made with authority. "Lift up your heads, O ye gates! or, open wide, ye age-lasting doors, that the King of glory may come in." They ask, "Who is this King of glory?" "The Lord, strong and mighty; mighty in battle." He does not tell them he is the crucified Nazarene. Thus they soon discover after the gates are opened and they look on him whom they have pierced. The scene which follows we feel inadequate to describe. Here our Lord's last lament over their dreadful mistake in rejecting their Messiah, and over their city and temple, has its full accomplishment. "Oh, Jerusalem, Jerusalem, thou that killest the prophets and stonest them that were sent unto thee, how oft would I have gathered you as a hen doth gather her chickens under her wings, but ye would not. Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me until the time come when ye shall say, Blessed is he that cometh in the name of the Lord." That time is now come. They look on him whom they have pierced, and mourn on account of him; that mourning is very plainly set forth in Zech. xii. 9-13: He pours upon the house of David and upon the inhabitants of Jerusalem the spirit of grace and of supplication; and they shall look on him whom they have pierced, and they sh. ll mourn for him as one mourneth for his only son. Their dreadful crime of rejecting their Messiah, of crucifying God's dear Son, or, as Peter says, killing the Prince of life; their untold degradation and suffering for two thousand years for which the history of the world gives no parallel, rush upon them like an avalanche. One asks, What are these wounds in thy hands? Then he shall answer, These with which I was wounded in the house of my friends. We must leave the Jew in his deep humiliation for the present.

To our understanding here begins the antitype of Solomon's reign, or the mustard seed form of the Kingdom of God. After being made manifest to his brethren, the Jews, then will Rev. i. 4, be fulfilled. Behold he cometh with clouds, and every eye shall see him, and they also that pierced him; and all kindreds of the earth shall wail because of him. Even so. Amen.

Here begins his Millennial reign of one thousand years. He takes the throne of His father David and reigns over the house of Jacob forever, and of his kingdom there shall be no end. Isa. ix. 6; Luke i. 32.

To write a title of the Holy Spirit's utterances through the prophets of the glorious reign of Israel's King, and the world's Redeemer, would be to exceed our intended limits. David exclaims, "He shall have dominion from sea to sea, and from the rivers to the ends of the earth." Zechariah says, "He shall be King over all the earth." Paul says "He must reign till he has put all enemies under his feet; the last enemy that shall be destroyed is death!" Oh, joyful, happy day! soon may it come!

The light on some parts of Zechariah xiv. is not clear our dark. That the Jews, or Israel, will have to undergo a time of severe trial seems evident even before they can become subjects in God's kingdom. Let him that readeth understand, and he that hath the clear light, let it shine.

We will recapitulate, in part, that we may be clearly understood. First, our Lord comes under the pouring out of the sixth vial. He comes as a thief, sudden, silent; the first resurrection of the dead saints and the translation of both the quick and dead, to meet the Lord in the air, where takes place the marriage of the Bridegroom with his Bride, the church. They are then married and prepared for the work of subjugation. Rev. xix. They set forward from Mount Sinai to Jerusalem.

We would ask the reader to carefully consider the space of time between the translation of the saints, and their arrival at Jerusalem. Great and mighty events will transpire. We repeat the language of Balaam. Alas! who shall live when God doeth this?

And now, dear reader, have we the necessary qualifications to enter into the hill of the Lord? There is a world of meaning in these few words—clean hands and a pure heart.

NEWELL BOND.

Flat Rock, N. C.

Report of Meeting.

Ed. Restitution:—Have just returned home from Bro. Pierson's, near White Cloud, Kan., where we gave seven discourses to a respectable and attentive people who manifest a commendable interest and zeal for the truth brought out principally by the efficient labors of our beloved brother Pierson, who we are sorry to say was confined at home with his family, his dear little boy being brought very low—near the grave. May our good Father in heaven bless and extend life. On Wednesday the 12th inst. we assembled on the banks of Cedar Creek, where we commended the Bible as our creed an all sufficient rule of life, "The Church of God" as our name with reasons why; and the essential points of our faith respecting man and death, Jesus, the resurrection and life. Faith in the gospel, God's plan of salvation, changes our heart or mind and affections. Reformation of life and baptism by a burial changes our state of relation, while the third and last change would be effected by a resurrection to eternal life—a spirit-birth, configured by our baptism in water. Then we buried two worthy ones, we trust, into the death of Christ the anointed one for remission of sins. May they walk worthy, walk close with God, and then gain the palm and the robe when Jesus comes. May others now almost persuaded soon follow. Amen. T. E. ADAMS.

Gibbon, Neb.

POETRY.

The Mysteries of Prayer.

J. S. B. MONSELL, LL. D.

I asked for grace to lift me high
Above the world's depressing cares.
God sent me sorrow. With a sigh
I said, "He has not heard my prayers."

I asked for light that I might see
My path along life's thorny road;
But clouds and darkness shadowed me
When I expected light from God.

I asked for peace, that I might rest,
And think my sacred duties o'er;
When lo! such horrors filled my breast
As I had never felt before.

"And oh," I cried, "can this be prayer,
Whose plaints the steadiest mountains move?
Can this be heaven's prevailing care?
And oh, my God, is this thy love?"

But soon I found that sorrow, worn
As duty's sentinel, stills earth supplies;
And out of darkness, meekly borne,
Unto the righteous light doth rise.

And soon I found that fears, which stirred
My startled soul God's will to do,
On me more real peace conferred
Than in life's calm I ever knew.

Then, Lord, in thy mysterious ways
Lead my dependent spirit on;
And wheresoe'er it kneels and prays,
Teach it to say, "Thy will be done."

Let its one thought, one hope, one prayer,
Thine image seek, thy glory see;
Let every other wish and care
Be left confidingly to thee.

COMMUNICATIONS.

Report of Quarterly Assembly.

The quarterly assembly of the Church of God met on Saturday night before the second Sunday in this month, near Browntown, Warren Co., Va.

Five discourses were delivered by the writer during the meeting, and as we, as a people, maintain that baptism is only valid after an understanding of the things concerning the kingdom of God and the name of Jesus Christ, and that neither alone, but both together, fit or prepare for a union with that name, in baptism; and there being some who were ignorant of the things of the kingdom promised to the fathers, and even the things of the name, but just had come to see that it was right according to the teaching of the apostles to baptize in the single name, as their phrase is, when baptized; and there being some, like the false prophets of old, for handfuls of barley, and for pieces of bread, who make the hearts of the righteous sad whom God hath not made sad, and strengthen the hand of the wicked that he should not return from his wicked way, by promising him life before getting into the Life-giver, and thereby emboldening such to claim recognition by us as Christians, on the hypothesis that they favor the teaching of and faith in the kingdom of God, but not as essential before baptism, but contend that preaching Christ is preaching the kingdom, etc.; this all-important subject was disposed of in the run of the discourses, much to the satisfaction of the assembly.

In answer to the plea that we must take men's words with regard to their being on savable grounds, and that we cannot be their judges, I showed that in holding fast to the form of sound words we not only save ourselves, but them that hear us, thus making the word of God, which is to judge or save us at the last day, our judge now—sycamore give me this judge; and that we, as workmen to be approved of God, must determine by his word whether anyone has on the whole armor or not. Among the many proofs of this position, the parable of the king's son was cited, and special attention called to the time when the king came in to see the guests and saw a man there who had not on a wedding garment, it being the custom of the ancient kings to have just such a garment as he wished any one of his guests to appear in, so that there need be no mistake. It was not left to the guests to say what kind of a garment they should appear in. And the king saith unto him, How comest thou in hither, not having a wedding garment? and he was speechless. Then said the king to his servants, Bind him hand and foot, and cast him into outer darkness; there shall be weeping and gnashing of teeth. Right here we drove a nail in a sure place, fastened by the Master of assemblies in vindication of the great truth that we can know whether we have on the bridal robe or not before our King comes to make up his jewels. We all were made to celebrate the praise of our King often while assembled together, by the use of many of the sweet songs of Zion—the singing being led by Brother Pryor, who understands the rudiments of music—that he has provided a wedding garment for all who will accept it just as it is prepared. I showed that it was interwoven throughout, from bottom to top, without seam; and what God hath joined together let no man put asunder; by counting *every* indispensable feature in the gospel on my fingers, to silence forever the hobby that there is no fixed standard by which we as workmen may know whether others are in the faith or not, fully corroborating and demonstrating by the Holy Oracles, T. Wilson's testimony on that important subject.

Now, the counting on the fingers:

1. Faith in the things concerning the kingdom of God and name of Jesus Christ.

2. Repentance.

3. Baptism in the name of Jesus for the remission of sins.

4. Breaking bread and drinking wine—in order to show forth the death of him who hath redeemed us and washed us in his own blood, and will make us kings and priests unto our God.

Then, in order to attain to that high destiny, we must give all diligence to add to this faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. In the the beautiful language of the poet,

Charity, a fruitful vine,
From Christ, the bleeding root,
Receives its life and sap divine,
And bears immortal fruit.

This being the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone, I plainly showed that we are required by the Master Builder to take heed how we build thereupon, lest we encourage some to be among the guests not having on a wedding garment, and thus be found speechless when the King immortal comes to bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.

In considering the claim upon the part of our adversaries, that preaching Jesus is preaching the kingdom, I plainly showed that a minister from the United States to France might talk ten years to the people of France about President Hayes, and the people of France would know very little more about the government or things concerning the United States, by his talk, than when he first began. But just let him reverse the matter, and talk to them about the locality, boundary lines, divisions and subdivisions, and the people, the laws and lawgivers, the judges, etc., and in this way the people of France would soon come to understand the things of the United States, the president included.

So in preaching the kingdom of God we are bound to preach Christ, for he is the destined King of the kingdom; but not so just to talk pretty about Christ; for the religious world has paid its millions to the best talent it could procure, for centuries, for just such preaching, and it is just as ignorant to-day of the glorious doctrine of the kingdom of God and name of Jesus Christ, as set forth by the apostles and prophets, to constitute them heirs to the eternal inheritance, as when they first began.

And again, in reference to those who can only give their own words that they were in the faith once delivered to the saints, before they were baptized, when it can be proven by the Word of God that they were not, I read to the assembly a part of the fourth chapter of Ezra, the scribe of the Lord, with many other infallible proofs that it is forbidden.

For the benefit of the few honest workers—for I believe them to be few—I will here give a few verses, how when the adversaries of Judah heard that the children of the captivity builded the temple unto the Lord God of Israel; then they came to Zerubbabel, and to the chief of the fathers, and said unto them, Let us build with you: for we seek your God, as ye do, etc. But Zerubbabel, and Jeshua and the rest of the chiefs of the fathers of Israel said unto them, ye have nothing to do with us to build a house unto our God; but we, ourselves, together, will build unto the Lord God of Israel. Then the people of the land troubled them in building, and hired counselors against them, to frustrate their purpose. Here it was made plain that the true servants of God have in all ages, as well as the present, been troubled by the devotees of error with their hirelings: that there is not inducement enough in error for anyone to advocate it without extra reward. Not so with priceless truth, as brother Austin Curtis calls it, which article was read by the writer and re-read by the lovers of truth, much to the edification of the assembly. Yes, priceless truth! All who come to understand it feel so amply paid now, in view of the exceeding great and precious promises it holds out to all who lay fast hold of it, that they dare not trifle in it, but rejoice in heeding the divine injunction to buy the truth and sell it not.

Finally, to show that we, as a people—claiming to have the whole truth (which thoroughly furnishes the man of God to all good works) and believing in the soon-coming of the Lord to supply all the wants of his saints,—should be separate from the world, by having no affinity with any of its institutions, such as free-masonry, odd-fellowship, life insurance companies, or politics, etc., I also read the ninth chapter of the book of Ezra, with its connection, on that subject.

To keep this report from being much longer I will only cite a few passages, as the reader can turn and read for himself: "Now when these things were done the princes came to me, saying, the people of Israel, and the priests, and the Levites, have not separated themselves from the people of the lands, doing according to their abominations, so that the holy seed have mingled themselves with the people of those lands, yea the hand of the princes and rulers hath been chief in this trespass. And when I heard these things, I rent my garment and my mantle, and sat down astonished. Then were assembled unto me every one that trembled at the words of the God of Israel, because of the transgression of those that had been carried away, and I sat astonished until the evening sacrifice, and having rent my garment and my mantle, I fell upon my knees, and spread out my hands unto the Lord my God, And said, O my God, I am ashamed and blush to lift up my face to thee, my God; for our iniquities are increased over our head, and our trespass is grown up unto the heavens."

The decision of the assembly was that we are bound, by the law of the spirit of life that we be made free from the law of sin and death, to have no fellowship with the unfruitful works of darkness, but rather reprove them, that we may be found in peace, each having a wedding garment on, unspotted from the world, at the great marriage feast.

N. J. MORGAN.

Winchester, Va.

A Remarkable Vision.

A few days since I was led by a peculiar train of circumstances to visit a worthy member of the Society of Friends, with whom I have long enjoyed an agreeable acquaintance in business relations. During the interview our conversation turned upon religious matters and the signs of the times. In this connection a copy of the following remarkable vision was placed in my hands for perusal. Satisfied of its authenticity, and at once appreciating its value, I obtained permission to take a copy of it for my own use, and subsequently determined to send a copy to THE RESTITUTION for publication if considered worthy. The vision has been published before, but probably only in periodicals circulating principally among the Friends.

Accompanying the paper was a copy of a note—signed "Z. D."—addressed to the editor of the journal to whom it was once offered for publication, from which I quote the concluding paragraph as follows:

"I will remark, however, that Joseph Hoag was an eminent minister of the Society of Friends, remarkable for his great piety and power as a minister; and, from predictions which he made during a religious visit through this part of the country many years ago, which have actually been fulfilled; we will suppose that if ever the gift of prophecy fell upon a modern man, it was he."

Then follows the vision thus:

In the year 1803, probably in the eighth or ninth month, I was alone in the field and observed that the sun shone brightly, but a mist eclipsed the brightness of its shining. As I reflected on the singularity of the event, my mind was clothed with a silence the most solemn that I remember ever to have witnessed; for all my faculties were laid low, and unusually brought into silence. I said to myself, what can all this be?

I do not recollect ever to have been sensible of such feelings, and I heard a voice from heaven saying, "This that thou seest that dims the brightness of the sun, is a sign of the present and coming time. I took the fathers of this country from a land of oppression, I planted them here amidst a forest, I blessed them and sustained them, and while they were hungry I fed them, and they became a numerous people. But they are now become proud and lifted up, and have forgotten me who nourished and protected them in the wilderness, and are running into every abomination of which the old country was guilty, and have taken quiet from the land, and have suffered a dividing spirit to come among them: lift up thine eyes and behold."

And I saw them dividing in great heat. This division began in the churches on points of doctrine. It commenced in the Presbyterian society, and went through the various religious denominations, and in its progress and close, its effects were nearly the same in all. Those who dissented, went off with high heads and taunting language, and those who kept to the original doctrine appeared exercised and sorrowful; but when the dividing spirit entered the Society of Friends, it raged in as large a degree as any I had before observed; and as before those who had separated, went with lofty looks and a taunting, censuring language; and those who kept to their ancient principles retired by themselves.

It next appeared in the lodges of the Free Masons, and set the country in an uproar for a length of time; then it entered politics throughout the United States, and did not stop until it produced a civil war, and an abundance of blood was shed. In the course of the combat the Southern States lost their power, and slavery was annihilated from their borders. Then a monarchial government arose and established a national religion, and made all societies tributary to support its expenses. I saw them take property from the Friends to a large amount. I was amazed at beholding all this and I heard a voice proclaim: "This power shall not always stand, but with this power will I chastise my church, until they return to the faithfulness of their forefathers. Thou seest what is coming upon thy native land for their iniquity and the blood of Africa, the remembrance of which has come before me. This vision is for many days."

I had no intention of writing it for many years, until it became such a burden that for my own relief I have so written.

(Signed) JOSEPH HOAG.

Concerning that part of this prophecy—if such it may be called—that is yet unfulfilled, I may say there is now as much possibility, and even probability, that it will be fulfilled within the next six years, as there was in 1825 that there would be a civil war in this country resulting in the abolition of slavery in the same length of time.

That event was seen by other thoughtful and pious men besides Mr. Hoag, though not in vision, and so have some of the yet "coming events" that have "cast their shadows before."

For more than twenty years has the writer been impressed with a clear and distinct conviction that this government would retain its original form and power until about 100 years old, and that it would then be suddenly overthrown by a politico-military revolution. This conviction has been occasionally expressed in private conversation, but this is the first that I have ventured to mention it publicly. The treaty of peace by which the independence and nationality of the United States was recognized by Great Britain and other powers, was executed in 1783; therefore the 100 years will end in 1883. That the elements of revolution are rife all through the land, no well informed man need be told; but many who know the fact, vainly hope that the threatened danger will be averted, the integrity of the government maintained, and the much vaunted power of mankind to govern themselves by the expressed will of majorities, be fully sustained and demonstrated. But those who have looked down deep into the foundations that underlie this government, by the light of God's Word and Spirit, cannot have failed to discover therein an element entirely subversive of all government worthy the name, a principle of license, underlying that of liberty, which must sooner or later manifest its evil nature, and, by its own inherent corruption, send the whole structure tottering to its fall. While disclaiming the the possession of prophetic authority, I can but express the opinion that this event will transpire during the early years of the next decade.

H. A. POWERS.

Cincinnati, O.

LETTER DRAWER.

Editor Restitution:—Please accept thanks for extra copies, and be assured your kindness is highly appreciated. We find a place for them, have distributed in hope that good may come of them. Prejudice against the truth always has been, and still is strong in this part of the country.

Our little body numbers nine, which is encouraging to one who stood alone for years, a by-word and reproach to all the county round about. We meet every first day of the week, from house to house, to read the Scriptures for our comfort and admonition, and to keep in memory the Lord's death until he comes again. There are some others who at first would not listen, are now searching the Scriptures to see if these things are so. Dear brother, we condole with you in your bereavement. We, too, have laid away a father, mother, sister and brother, but we rejoice that the time is not far distant when sorrow and sighing will flee away. Crying and dying shall be no more, and tears shall be wiped from off all faces. May we all meet on that glorious resurrection morning to part no more.

M. E. STEELE.

Cox Run, O.

NEWS ITEMS.

The Szegedin (Hungary) calamity turns out to have been of more appalling proportions than even the first reports indicated. Of 9,700 houses, all except 201 were swept away by the avalanche of waters that rolled suddenly upon the doomed city. A dispatch from Pesth says "the lowest estimate now current fixes the number drowned at 2,000. Many persons believe that 4,000 perished, as the gale prevented a majority of the inhabitants from hearing the first alarm. The whole country below Szegedin and Temisvar is strown with caravans of people. All villages and boroughs have hospitably opened their houses and stores to the refugees.

A cable dispatch from Pesth, in Hungary, says that 120,000 persons were rendered homeless by the recent overflow of the river Theiss, that 8,200 houses were swept away, and 1,000 persons drowned.

LONDON, March 20.—A dispatch from Pesth to the London *Times* says: "Household animals are constantly appearing on the surface of the water at Szegedin. The same would doubtless be the case with human corpses, if any considerable number were buried in the ruins. Twelve hundred of the people of Szegedin have taken refuge at Temisvar. Five hundred and sixty-seven families and three hundred and forty-two single people have taken refuge at Mako, no one of whom misses a relative. Six blind beggars reached Temisvar safely."

LONDON, March 21.—A dispatch from Pesth says the Rivers Szanios, Unros and White Koros are rising. The dykes at Szentes have been repaired. It is doubtful whether the dykes at Tittel can resist floods.

SZEGEDIN, March 21.—Many more corpses have been recovered. A fearful smell of decomposing bodies comes from the ruins.

TOULON, March 21.—The French floating battery, Arrogante, foundered off Hyeres, France, in a gale on Wednesday. Forty-seven men were drowned out of a crew of 122. The storm arose during firing practice, and the Arrogante sprung a leak. The ship Souverain, which was near by, was unable to render any assistance.

It is said that the death rate in Cashmere, India, from famine is terrible, and that at the present death rate the province is liable to be depopulated by the end of the year.

Of the 9,700 houses composing the Hungarian city Szegedin, which has just been inundated by the River Theiss, only 201 remain. It is believed that 2,000 people, 10,000 horses and 80,000 sheep have perished. The flood is now slowly subsiding, but the cold is causing intense suffering among the thousands camped upon the site of the town.

DIED.

JACKSON—At Pacific Cal., March 4, 1879, sister Sarah A. Jackson, wife of brother B. L. Jackson, of Auburn, Ill., aged fifty-two years, six months and two days.

She, with her husband and little daughter, had been traveling during the last ten months, in southern Kansas and Colorado, hoping the genial climate of those countries would improve her much impaired health; and for some time of late she and her friends were much encouraged and fondly hoped that by another fall she would return to her home in Aurora with her health much improved. Her illness was of the lungs and heart, and she had been a great sufferer since the 20th of October, 1877. Still, her death was shockingly sudden and unexpected. Sister Jackson had been a worthy member of the church of Christ for over twenty years. Under the instruction of brothers Wilson and Thomas she gained a knowledge of the things concerning the kingdom of God and the name of Je us the Christ, as taught by Christ and the apostles. The church has sustained a heavy loss, but no sorrow not as those that have no hope. Her remains were brought to Aurora for burial.

A. C. S.

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A Free-Will Offering.

We, the undersigned, having the good of the cause of truth at heart, and believing that it is our duty to sustain the gospel with our means as well as our tongues, and believing that God will bless us for all the offering we make in behalf of the truth, have paid the sum set opposite our names for the purpose of freeing THE RESTITUTION from debt, and sending it out as a messenger of truth to those sitting in darkness, and to comfort those who are walking in the light of life.

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ANNOUNCEMENTS.

I wish to say to the brethren in Kansas and Missouri that their invitations are received. I will not be able to start on my tour before the last of May, but will notify them in time to make arrangements.

J. M. STEPHENSON.

I will visit for the purpose of holding meetings and in the interest of THE RESTITUTION soliciting renewals and new subscriptions, Kansas, Mercer county, Mo., April 1st to 14th; St. Joseph, Mo., as enter M. Hoot may arrange, April 15th to 18th; Brownsville, Kansas, April 19th to 25th; Morrill, Kansas, as brother Taylor may arrange, April 26th to May 5th; Blue Springs, Nebraska, as brother J. F. Clark may arrange, May 6th to 12th; and from May 13th to June 1st in southern Kansas as arrangements may be made. Would like to hear from Marysville south by the way of Manhattan and Emporia, to Wilson county. Brethren along that line desiring a visit will correspond with me at any of the above named points, or at home—Bella Union, Iowa—for the next thirty days.

G. M. MYERS.

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Tell me not in mournful numbers
"Life is but an empty dream!"
For the soul is dead, that slumbers,
And things are not what they seem.

Life is real! Life is earnest!
And the grave is not its goal;
"Dust thou art,—to dust returnest,"
Was not spoken of the soul.

Not enjoyment, and not sorrow,
Is our destined end or way;
But to act that each to-morrow
Find us farther than to-day.

Art is long, and time is fleeting,
And our hearts, though stout and brave,
Still like muffled drums are beating
Funeral marches to the grave.

In the world's broad field of battle,
In the bivouac of life,
Be not like dumb, driven cattle!
Be a hero in the strife!

Trust no future howe'er pleasant!
Let the dead past bury its dead!
Act—act in the living present!
Heart within, and God o'erhead!

Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time;

Footprints that, perhaps, another
Sailing o'er life's solemn main,
A forlorn and shipwrecked brother,
Seeing, shall take heart again.

Let us, then, be up and doing,
With a heart for any fate,
Still achieving, still pursuing,
Learn to labor and to wait.

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Tell me not in mournful numbers
"Life is but an empty dream!"
For the soul is dead that slumbers,
And things are not what they seem.

Life is real! Life is earnest,
Though the grave's its present goal;
"Dust thou art, to dust returnest,"
Tells the story of the soul.

What if Adam's primal fall
Brought death and sorrow in its train
The love of God o'erreaches all,
And brings us back to life again.

"Sown in weakness, raised in power"
When the archangel's trump shall sound,
No longer tenant of the hour,
Man again springs from the ground.

Immortal life, he then shall win,
Nor ever dread death's dark domain,
Through Him who conquered death and sin,
And brings His own to life again.

Much of enjoyment, mixed with sorrow,
Is our present end and way;
Let it not, that each to-morrow,
Find us happier than to-day.

Art is long and time is fleeting,
And our hearts, though stout and brave,
Still like muffled drums are beating
Funeral marches to the grave.

In the world's broad field of battle,
In the bivouac of life,
Be not like dumb, driven cattle,
Be a hero in the strife.

Trust our future; it is resplendent;
Let the dead past bury its dead;
Act, act in the living present
Faith within and God o'erhead.

Great and good thoughts all remind us
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time;

Footprints that, perhaps, another
Sailing o'er life's stormy main,
A forlorn and shipwrecked brother,
Seeing, shall take heart again.

Let us, then, be up and doing,
Hopeful of our future fate,
Still achieving, still pursuing,
Learn to labor and to wait.

Winchester, Va.

SELECTIONS.

[San Francisco Chronicle.]

COMING CHAOS.

An Old Astrologist's Terrible Prediction for 1881.

Within the last few years that ancient study which for many centuries from a remote antiquity ranked as the first and most profound of sciences, astrology, has been revived in a form that is exciting deep interest and engaging the attention of leading savants in Europe and America. Although astrology in modern times has been ignored by intelligent people as an utterly groundless and exploded science, pertaining to the ignorant educations and superstitions of the ancients, the theory which is now powerfully supported by eminent scientists, that the natural process of the earth, electrical phenomena, great calamities in the form of earthquakes, tornadoes, floods, droughts, pestilence and famine, and even political and social conditions, are subject to planetary influences, is nothing less than the old astrological study divested of the superstitions and absurd theories with which it was surrounded in the middle ages. What astrology was in that remote period when it was allied with the religious systems of Phœnicia, Persia and Egypt, when it involved an advanced degree of astrological knowledge, governed the rules of architecture and the philosophy of government; when it indicated to the sages of Chaldea the all-momentous event in human history, and directed their way to the lowly hamlet of Bethlehem, must ever remain a solemn mystery. It must be regarded as the greatest and all-comprehensive of the lost sciences, unless the studies of the present day of planetary relations and their influences be the restoration of astrology to its original form of truth and systematic calculation in the suspicious light of modern astronomical research.

A few months since an article appeared in an English scientific journal discussing the influences and effects likely to result from a grand conjunction of four of the principal planets of the solar system, which culminates in 1881, with reference to the earth, and the discussion has since engaged the attention of astronomers and other prominent scientists on this side of the Atlantic, eliciting much interesting calculation and various discomforting predictions of impending calamities. These prognostications are based upon an expected derangement of the equilibrium of solar and planetary attractions, and a disturbance of that mysterious agent, the electrical power, which performs an important function in maintaining the harmony of the spheres, beyond the capacity of human research thus far to fathom. A conjunction of four of the principal planets has never occurred before in a historic period, and probably not since the creation of the earth, according to the Scriptural chronology. Two tripartite conjunctions have occurred during the Christian era, the first in the fifth, and the second in the seventh century. In both instances the periods were attended with great natural convulsions and political disturbances upon the earth. The conjunction of the seventeenth century was contemporaneous with a series of destructive earthquakes in different parts of the earth, a period of desolating warfare, and a terrible devastation of all Europe and Asia by the plague. At this time the ravages of the plague and the great fire in London were accurately predicted by the famous English astrologer, Lilly, ten years previously.

These ominous discussions recently attracted the attention of Olof Limberg, a resident of this city, living on Valuein street, near Twentieth, who had in his possession a quantity of antique manuscripts pertaining to astrological studies, belonging to an ancestor named Peter Hansen, who was a nephew and pupil of the celebrated Danish astrologer, Tycho Brahe, and lived in Copenhagen in the years 1504 to 1512, according to the dates which appear on some of the manuscripts. These manuscripts had been preserved as curious relics, their purport not having been particularly investigated, and being little understood by the present possessor. They consisted in most part, of abstract mathematical calculations, interspersed with astronomical maps and diagrams, and a confusion of strange hieroglyphics. It was known, however, that a great mass of astrological predictions, computed by the old Dane, tended to a momentous culmination in the year 1881, and when the scientific speculations regarding the approaching planetary conjunction attracted the attention of Mr. Limberg, the circumstance occurred to his recollection as a rather interesting coincidence. Mr. Limberg gave information of these curious old manuscripts in his possession, with the suggestion that they might afford the material for an interesting article bearing upon the astronomical studies exciting so much interest at the present time. Mr. Limberg, though of Danish ancestry in some remote degree, is of Swedish nativity, and little versed in Danish literature, and he was unable to render any effective assistance in unraveling the deep mysteries of the Hansen manuscripts, and he was unwilling to permit the sacred relics of his illustrious ancestor to leave his immediate custody. The *Chronicle* staff was also found to be deficient in the penetration of occult science enshrouded in ancient Danish philology in a musty chirography and a musty state of preservation.

In this dilemma the irrepressible spirit of investigation was accommodated through the kindly services of Christian Andersen, a gentleman of scholastic attainments in the Danish classics, connected with a leading mercantile house in the city. Mr. Andersen devoted his evenings for nearly three weeks in deciphering portions of these curious old manuscripts; but the mathematical calculations were generally abstruse, having no key to indicate their precise purport, and defied interpretation. A most interesting result attained by Mr. Andersen was the discovery of an autograph letter of the great German astronomer, Kepler, the purport of which would seem to indicate that Kepler and Hansen had been associated in their scientific studies, and were accustomed to compare observations and computations. The following is a free translation of this interesting letter:

PRAGUE, June 18, 1608.

Herr Hansen—Dear Friend: I have at last discovered the crazy little figure that so turned my calculations all awry, and made me so many days and nights of wasted labor. You can see now that in computing from the opposition of Mars, it has no authenticity in describing the eclipse, and no quality can be expressed that will not lead to an indefinite variance. I drop the old, and only compute from the periodical positions of Mars described by angles, and the solutions maintain entire harmony with observations to the end. This will show you what a great error—

[Here follows an elaborate mathematical problem not within the scope of ordinary understanding to elucidate.]

I am anxiously awaiting Basil's comparisons, which I feel quite sure will agree with your conclusion that led me, my dear Hansen, to detect this erroneous point in my calculations.

[The succeeding page is for the most part undecipherable, but apparently relates in the main to social and domestic matters, indicating a very intimate association. With difficulty the concluding paragraph is made out almost complete.]

I send * * * your good family. I do the more realize and congratulate the happiness in which you live, when contrasting the sunshine of your bright home with the shadow of grief that hangs over your afflicted friend,

JOHANN KEPLER.

The pathetic sentence that concludes this letter evidently refers to the sad bereavement sustained by the great astronomer, about the year in which it bears date, in the loss of his wife and children, who were swept away by a pestilence that prevailed in Prague. Mr. Andersen succeeded in deciphering and translating a great mass of Herr Hansen's writings in disconnected passages, being in most part descriptive of astronomical problems and explanatory of deductions and comparisons entirely incomprehensible without an understanding of the mysterious laws or theories of astrological science on which they are based. The manuscripts embody the results of years of arduous labor, and seem to embrace a connected chain of astrological calculations extending through several centuries, and beyond the present period. At intervals bold predictions occur, which are attended with mathematical demonstrations and astronomical diagrams. The most remarkable deduction, and the one to which Herr Hansen attaches extreme significance, as already intimated, centers upon the period from 1880 to 1885, more than two and a half centuries from the time in which the Danish sage lived and studied his mysterious science.

This astonishing coincidence with present scientific apprehension is the more remarkable from the fact that the old astronomer could not have foreseen the grand quadruple planetary conjunction approaching, for the reason that the superior planets embraced therein were not discovered and identified at his time. This circumstance would denote an authentic system of astrological calculation not known to modern astronomical science, and to which the problems of Herr Hansen might furnish the key, if they were capable of elucidation. The great plague of 1664-5 is clearly predicted, with cumulative disaster upon the British metropolis, indicating the great fire more than half a century in advance, and it is possible that after all the English astrologer, Lilly, borrowed his predictions from his predecessors. The French revolution and the rise and fall of Napoleon are clearly predicted and with entire precision in the designation of years. The predictions of the Napoleonic period are accompanied with numerous demonstrations in the form of charts that are apparently terrestrial and celestial combinations, the designs of which surpass understanding. In one of these charts is represented the map of Europe with the relative position of certain stars. A sinuous line extends across the map from the French boundaries, terminating in central Russia, at a point on which the rays of two stars of superior magnitude converge. The line is supposed to represent the triumphal march of the emperor, terminating with the fatal disaster of Moscow.

The final prognostication of Herr Hansen relating to this chart is in this form: "The conqueror shall become haughty and despotic, drunken with ambition, leading his victorious host through fire and blood as a glutton revels at a feast. Then shall he penetrate the north for new conquest, passing beyond the line of his auspicious star, and two stars of evil omen confront him. His victorious banners shall wither like dry twigs in the blast of fire. He stagger back before a hurricane of destruction, tattered, bleeding and torn, and fall, prostrate to the earth. Yet shall he rise again in the furious agony of a dying giant, to sink forever, choking in a sea of blood." Numerous like predictions occur, which seem to refer conclusively to momentous events in modern history, among which are the destruction of Lisbon by earthquake, the Crimean war, extinction of the papal temporality, the Franco-German conflict, and other great natural and political convulsions; while a great proportion of the prognostications are not readily assigned, probably referring to events that were unduly magnified in the calculations of the astrologer, or as likely were erroneous predictions of events that did not occur at all. The rise of the mighty nation on the western continent, undoubtedly referring to the American republic, is vaguely alluded to, with no reference to the war of independence or any of the leading events in the early history of this country.

In the latter portion of his predictions, however, tending to a great culmination of natural and political convulsions, which he locates in the early part of the 1880 decade, Herr Hansen devotes special attention to the great nation on the western continent, which he seems to regard as a chief point upon which impending calamities from pernicious stellar influences will converge. Many pages of astrological mathematics are interspersed with rather gloomy deductions, of which the following specimens are translated: "The second half of the century (the nineteenth) opens with dark foreboding, and the whole globe is flecked with angry shadows of wars, pestilence and famines, gathering intensity as the years grow. * * * The lurid rays of the three stars impinge on the center area of this continent (Europe), circling westward and passing over the sea to the western continent at the close of the decade." This prognostication, with its attendant chart, seems to refer to the Hungarian rebellion, the Crimean war, the Austro-Prussian struggle and the Italian war, after which series the pernicious stars pass to this continent, and the bellicose influence is marked by the breaking out of the war of secession. The curious prognostications of Herr Hansen then continue: "The greatest empire of the west shall writhe in crushing agony, yet it shall rise in power and majesty and cast off the black mantle of great wickedness in its deliverance." Passing over a mass of calculations chiefly devoted to the destinies of European nations, Herr Hansen's studies are again diverted to the western continent, with the following prognostications: "Near the close of the third decade the stars of evil portent again impinge in the east with dire wrath, emitting (or dispensing) great fatality with sword, pestilence and famine. The trail of flame again passes westward over the sea to the western continent, gathering intenser fury by the greater power (convergence) of angry influences in the second year of the fourth decade. Dire calamity clouds the great western empire, and stars of promise pale and expire. Great convulsions of nature are portended. Seas and rivers shall go dry and mountains sink, and new lands shall appear. Wars shall be extinguished by great terror, and armies shall meet with pestilence and famine, and the great empire shall not rise again, but shall be thenceforth as strange peoples, living with jealously and enmity." This is certainly a very dismal aspect of futurity from the outlook of old Danish astrology, and if not as entirely reliable as the alarming apprehensions excited by modern astronomers regarding the possible results of the approaching grand planetary conjunction, Herr Hansen's prognostications are more satisfactory, in a sense, from their direct and explicit character. It is also consoling to know that the United States is not designated as the exclusive theatre of this grand carnival of chaos, but all the nations of the earth are promised a free participation.

COMMUNICATIONS.

The Kingdom.

In answering the question concerning the coming of Christ again in order to establish his kingdom as to when this will be, we find, by consulting the prophet Daniel, that seventy prophetic weeks would be given "to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy." We then learn of the abominations and desolations extending even to the consummation. Christ will remain at his Father's right hand until his foes be made his footstool. But Daniel further says, "I saw in the night visions, and, behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all nations, and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." And the prophet also says, "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

The word "dominions" implies rulers. Jesus himself also says, "Hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven." And, "The Son of Man shall come in the glory of his Father with his angels." "The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity." "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory."

Paul charged Timothy, "I charge thee therefore before God, and the Lord Jesus Christ who shall judge the living and the dead at his appearing and his kingdom." Query—When? "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." It is then that all nations shall be gathered, and he shall separate them one from another, and shall say unto those on his right hand, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." These shall then go into life eternal.

The Apostle Paul says, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them to meet the Lord in the air; and so shall we ever be with the Lord." Christ plainly stated that he would come again. He says, "In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you I will come again, and receive you unto myself; that where I am, there ye may be also." When he had led his disciples out as far as Bethany he was separated from them. "And while they looked steadfastly toward heaven as he went up, behold two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

When he comes it will be for the purpose of making an end of sin and bringing in everlasting righteousness, and of filling all the earth with his glory as the waters cover the sea. It will be, too, to re-establish the kingdom of Israel over which he himself will reign as a king. "He hath on his vesture and on his thigh a name written King of kings, and Lord of lords."

"And I saw a great white throne, and him that sat on it, from whose face the earth and heaven fled away." After this there will be the establishment of a new order of things, which is called "a new heaven and a new earth." "And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, New Jerusalem coming down from God out of heaven prepared as a bride adorned for her husband." These are the faithful and true that have "come out of great tribulation and have washed their robes and made them white in the blood of the Lamb." "And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and he will be their God, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away. And he that sat upon the throne said, Behold I make all things new."

I wish to call attention to these words: he does not say "Behold I make all new things," but "all things new." Therefore Jerusalem, which is a ruin, and a heap, will be rebuilt by the Messiah, and this is the making all things new. John also said, "And I saw no temple therein; for the Lord God Almighty and the Lamb are the temple of it."

"And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof." "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously."

I will give some more encouraging words from the prophet Isaiah: God says, "For, behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind. But be ye glad and rejoice forever in that which I create; for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying." Therefore "Rejoice ye with Jerusalem, and be glad with her all that love her; rejoice for joy with her, all ye that mourn for her; for thus saith the Lord, Behold I will extend peace to her like a river. As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem." "For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain." Thus hath the Lord spoken and nothing shall prevail against it. David tells us when Zion will be rebuilt when he says "Thou shalt arise and have mercy upon Zion; for the the time to favor her, yea, the set time, is come."

But when? is the question.

"When the Lord shall build up Zion, he shall appear in his glory." "To declare the name of the Lord in Zion, and his praise in Jerusalem." Psa. cii. 13, 18, 21. Also read the second chapter of Zechariah. But enough has been said, and Bible proof enough given to convince any one that to uphold any other gospel is vain and false. And now may the love of our Lord and Savior be with you all.

Amen; even so come Lord Jesus.

MELVIN CALL.

SENTENTIOUS PARAGRAPHS.

While serving laboriously, suffer patiently.

We waste our time in moments, our money in dimes, and our happiness in trifles.

How sweet to work all day for God, and then lie down at night beneath his smile.

Dare to do right! dare to be true!
Keep the great judgment seat always in view;
Look at your work as you'll look at it then,
Scanned by Jehovah, and angels, and men.

Dare to do right! Dare to be true!
Cannot Omnipotence carry you through?
City, and mansion, and throne all in sight,
Can you not dare to be true, and be right.

Advice, like the snow, the softer it falls the long-r it dwells upon and the deeper it sinks into the mind.

See that each hour's feelings, thoughts, and actions are pure and true; then will your life be such.

D'Aubigne: God who prepares his work through ages, accomplishes it, when the hour is come, with the feeblest instruments.

Luther: O how sweet are God's precepts, when we read them not alone in books, but also in the precious wounds of the Savior.

Leighton: The dews and rich showers of God's grace slide on the mountains of pride, and fall on the low valleys of humble hearts, and make them pleasant and fertile.

Gov. Woodford: Men will not forever fight about mere memories. He is wisest who leaves the dead to bury their dead, and who follows the Master into the new fields of present duty.

Never be cast down by trifles. If a spider breaks his web twenty times, twenty times will he mend it again. Make up your mind to do a thing, and you will do it. Fear not, if trouble comes upon you; keep up your spirits, though the day be a dark one.

The moment a man parts with moral independence, the moment he judges of a duty, not from the inward voice, but from the interest and will of a party, the moment he commits himself to a leader or a party, and winks at evil because divisions would hurt the cause, the moment he shakes off his particular responsibility, because he is but one of the thousand or million by whom the evil is done: that moment he parts with his moral power. He is shorn of a single-hearted faith in the right and true.

If our religion does not prove a stay and support in times of trial and affliction; if it affords no consolation when "storms of sorrow lower;" if it brings no comfort to our hearts, so often made to ache, then, indeed, is our religion vain. The religion of Jesus was designed to do all this and much more. It "has the promise of the life which now is, and of that which is to come." It is useful to us only as we enjoy an assurance of its reality. When we believe God, as the little child said, "take him at his word," then, come what may, we shall find peace in believing and joy in the Holy Spirit. But when once we begin to doubt the full and personal application of God's precious promises in our own individual case, from that moment our comfort flies, and religion ceases to be a comforting power. Away, then, with doubts. Knowing in whom we have believed, let us trust him fully.

"When gladness wings the favored hour,
Thy love my thoughts shall fill—
Resigned when storms of sorrow lower,
My soul shall meet thy will.
My lifted eye, without a tear,
The gathering storm shall see,
My steadfast heart shall know no fear,
That heart shall trust in thee."

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

WHOLE NO. 638. Read. PLYMOUTH, INDIANA, APRIL 2, 1879. VOL. XXVIII, NO 13.

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THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his Holy Prophets since the world began." It also advocates, as a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the consummation of the righteous, and the final destruction of the wicked; eternal life only through Christ; and many other kindred truths. It also advocates a hearty belief of the Gospel, repentance, and heartymbow, prerequisite to the baptism of sins, and a holy life as essential for final salvation.

COMMUNICATIONS.

Is Christianity a Failure?

Editor Restitution: — Herewith I send you the enclosed manuscript. This is its history. There has been waging in this and neighboring city of New York, in the secular papers a controversy on the question, "Is Christianity a Failure?" There have been many able pens employed on both sides and the question is not yet decided—principally, I think, in consequence of the vague and erroneous notions of what really constitutes Christianity. In this as in many other controversies, there has been a needless waste of words from not having the question stated in plain, terse language. There have appeared articles from skeptics of numerous shades and grades; and religionists of various sects, however honest and conscientious they may be, seem ignorant of the Christianity of the Bible, and as their vain and foolish mind is darkened, they come to the conclusion that Christianity has been a failure because it does not realize what they think it should effect.

Our Brother Magruder sent the manuscript to me to offer it to the Sunday *Herald*, with the request that should that paper not use it, to send it to you for publication. I need not say more on this subject, as your space is limited and valuable.

Our meeting in Brooklyn still drags the even tenor of its way. In the morning Brother J. B. Cook preaches, inviting and urging all to be reconciled to God. Yet strange, with such glorious and fascinating promises and hopes, men hesitate and keep back; why, it is a difficult matter to find an excuse. It was the same in the experience of the Master, who said, "Ye will not come unto me." Nevertheless, let those who have come hold fast their confidence unto the end, knowing that he who endureth to the end shall be saved.

Affectionately yours, waiting for the Lord from heaven.

JAMES FORMAN.

Brooklyn, N. Y.

The true answer to this question depends on the object and end of the Christian system as proposed and understood by the propounder of it. If judged by its present fruits as its perfected design and results, we must respond in the affirmative; for so far we behold only incompleteness, disappointment and failure. Falsehood and vice are still triumphant and defiant among men, while truth and virtue are prostrate. The first is, in the present world, the rule; the last, the exception. Evil abounds. Good is scarce. But if it be the mission of Christianity to eradicate sin and evil, and ultimately to plant truth and righteousness in the earth, then we respond, "No, a thousand times, no!"

It is not a failure, for the all-sufficient reason that the end is not yet. Do we say that the man, as yet a half-grown boy, or the woman as yet only a child, is a failure? Is an unfinished house or a half-written book a failure? As well may we argue and conclude that the religion of the Bible is such. Nothing is a failure that is unfinished. As yet it is only on trial—an experiment. Its success is in abeyance, and depends on achieving the end and result proposed.

Such is Christianity. What is its end and mission? Its own oracles proclaim it: "Glory to God in the highest, peace on earth, and good will toward men." It is "Glad tidings of great joy, which shall be to all people." It is that "all the nations—all the families of the earth—shall be blessed in Abraham's Seed, who is the Christ." It is that "the meek—the righteous—shall inherit the earth—shall dwell therein forever and delight themselves in the abundance of peace." It is "that death and hell shall be destroyed and be no more," and finally, that "every curse shall be removed" from this mundane sphere, and that its immortalized tenant, man, shall be restored to Paradise—be thus "partaker of the divine nature, and dwell with God and Christ, the angels and the heavenly hosts forever." These we know are yet in the future. The end is yet in advance of us.

All other religions are obvious failures, either because they do not propose the attainment of such objects, or with very favorable opportunities for success—having the public ear always open to them—they have fallen short of achieving their end.

Paganism in all its myriad forms, is an admitted failure; and the more modern systems of Catholicism and Protestantism, with some admitted ameliorations, have so far failed, for although they have had the freest scope for the development of all that is possible of success from their creeds, they seem no nearer their *summum bonum* than when they began; and there is nothing to encourage hope that their future will be nearer the consummation. The Catholic church is confessedly greatly weakened—materially shorn of its once great power by the progress of light and knowledge, and we know that some of the sects of Protestantism have wholly disappeared, while others are no longer potential for success, and all exhibit symptoms of decline and fall, while none have yet succeeded, even by approximation, in their proposed mission of converting the world to Christ.

"Protestantism a Failure," is the title of a work lately issued from the New York press, which maintains the bold statement that "Looking to the final fruits the whole system of Protestantism is a stupendous blunder."

These constitute, in the aggregate, the means and the only means devised by human wisdom, to work out for our race the promised era of universal blessedness.

Having thus failed in this great work we have a right to conclude that their ambitious mission will never be accomplished, and that other means and instrumentalities must be employed to attain the desired result. The Christian religion, in the object it proposes, and the means devised by its Author for its accomplishment, is far different from both Catholicism and Protestantism. That object is the conversion of all mankind to truth and righteousness at a period yet future. Not all mankind who have ever lived, but all the dwellers upon earth at the period of its successful consummation. Meanwhile God is now and has been from the beginning choosing out from among those to whom the gospel is preached "a people for his name," (Acts xv.,) being those who believe and obey that gospel, who by a resurrection of the dead and transformation of the living when the crisis arrives, will be under Christ their head and leader, co-workers in the achievement of the redemption of our race and world. When this result is attained there will be henceforth "Peace on earth and good will towards men," and not till then.

Christianity, meantime, is a standing protest against all other schemes to accomplish this divine result. It is distinguished above all other religions in this one essential feature. It promises future life, while all other creeds assume it. It promises life and immortality to the righteous, and denounces death and destruction to the wicked. Both results are to be achieved by means of the resurrection from the dead, and not by the heathen theory of the inherent immortality of the soul. No greater delusion and imposture have ever been fastened upon the credulity of mankind than this Pagan dogma of the inherent immortality of the soul and its cognate doctrine of the eternal torment of the wicked. The Bible doctrine is plainly against both theories, which are the inventions of men.

Man, therefore, and the earth, his dwelling place, await the development of the divine plan for recovery from the fall—a destiny of which God and not man will be the author.

It is a very old question among men, traces of which are everywhere found in the human history, whether the world possesses in itself the means of rectifying its disorders, or whether the remedy must come from without. The experience of mankind embodied in history proves our incapacity to attain these great ends by any wisdom or power that we possess. Though long tried it is a task hopeless of success by mere human means. The wisdom of the world has thus been proven inadequate for the government of the world. Hence it is written, "No man can by any means redeem his brother or give to God a ransom for him that he should still live forever and not see corruption. Psalm xlix. And hence that other divine oracle: "It is not in man that walketh to direct his steps."

This wise and righteous rule over mankind is reserved for a higher style of man than merely human means, however potent, can produce. Such a ruler will be the future monarch of the world in the person of the coming Messiah. He alone of our race is wise enough to know, good enough to will, and strong enough to accomplish the promised rescue and redemption of man from the ills which afflict him. It is such a ruler that God announced to the men of Athens at Mars Hill through the message delivered to them by St. Paul in the memorable words recorded in Acts xvii. 30-32: "Forasmuch then as we are the offspring of God we ought not to think that the Godhead is like unto gold or silver or stone, graven by art and man's device. And the times of this ignorance God winked at, but now commandeth he all men everywhere to repent, because he hath appointed a day in the which he will judge (rule) the world in righteousness by that Man whom he hath ordained, whereof he hath given assurance unto all men in that he hath raised him from the dead."

"And when they heard of the resurrection of the dead some mocked, and others said, We will hear thee again of this matter."

So then we conclude as we commenced, that Christianity is not a failure. Its triumph is certain but yet future. The earth will be the scene, and man the subject of that triumph.

ALLAN B. MAGRUDER,
A Bible Christian.

Winchester, Va.

Extracts from Commentaries.

G. M. MYERS.

A few volumes of the new Commentary now being issued by the leading and distinguished men of the Christian or Disciple church have recently come into my possession. And as many of our brethren almost daily are, upon the topics of diferences, brought into conversation with the members of the Disciple church, I propose giving a few extracts, which will be worth storing away.

And first, I will quote from J. W. McGarvey, who has held a prominent place in the Lexington, Ky., University for the last fifteen years, and has written a commentary on Matthew and Mark. On Matt. viii. 12:

"*The Children of the Kingdom.*"—"The Jews were 'children of the kingdom' in the sense that they were children and heirs of those to whom the kingdom was originally promised. To them it was first offered, and it was because they rejected it that they were to be 'cast out into outer darkness.' No doubt this prediction of Jesus was quite unwelcome to his hearers."

"*Outer Darkness.*"—"The kingdom of heaven in which many Gentiles were to sit down with Abraham, Isaac and Jacob (verse 11), must be the kingdom in its final state of glory; for these patriarchs lived too soon to sit down in the earthly kingdom. The outer darkness, then, which is contrasted with it, and into which those are to be cast out who are not admitted into the kingdom, must represent the final punishment of the wicked. Weeping and gnashing are expressive of sorrow and of anguish."

SHALL COME DOWN TO HELL. xi. 23.

"Not hell (*gehenna*) but *hades*. Not the final abode of the wicked, but the disembodied state. On account of the suffering which wicked spirits endure there (see Luke xvi. 25); when *hades* is mentioned in connection with the wicked, the idea of punishment is conveyed. The expressions, 'exalted to heaven,' and 'brought down to *hades*,' are both used to denote the high privileges which Capernaum had enjoyed, and the latter, the ruin which awaited her. The prediction has long since been fulfilled, and the traveler now searches among the rank weeds on the lake shore to find, in the fragments of stone which lie there, uncertain vestiges of the once populous and well built city."

We have not quoted this paragraph that we endorse all it says, but to show that whatever the Elder might think and write of *hades*, that he does not understand that this text finds its fulfillment in a disembodied state, but in the destruction brought upon the literal city by its enemies. Adam Clark and many other commentators set forth the same view. But we think that instead of the figurative, it has the literal application of *hades*—the unseen; that the city by its enemies was simply demolished—destroyed—annihilated as a city and has become one of the unseen objects of the past.

IN THE REGENERATION. xix. 28.

"Regeneration means, either the process of regenerating, or the result attained by that process, according to the context in which it is found. Here it evidently means the former, for it designates a period during which the apostles would sit on thrones. We cannot connect the words 'in the regeneration' with the preceding clause, 'ye who have followed me,' for the obvious reason that Jesus had gone through no regeneration, and they could have followed him through none. The words, 'ye who have followed me,' simply describe the parties addressed as having done what the rich man (previously mentioned) refused to do. The period designated by the term regeneration is further limited by the words, 'when the Son of Man shall sit on the throne of his glory.' He sat down on that throne when he ascended up to heaven, and he will still be seated on it in the day of judgment. Acts ii. 33-35; Heb. i. 13; Matt. xxv. 31; 1 Cor. xv. 24-28. 'The regeneration,' then is cotemporaneous with this period, and therefore, it must be that process of regenerating men which commenced on Pentecost after the ascension, and will continue until the saints are raised with regenerated bodies, and the heaven and earth shall themselves be regenerated as the home of the redeemed."

This comment in the main, is good, containing in it, as we conceive, but one serious objection, that of including the present—the Gentile—age in the period of regeneration. In adopting this view and disposition of the Gentile age the Elder has not profited by his brother's—James Challen—discourse, entitled the "Kingdom of the Heavens."

On the word *palingenesia*, rendered regeneration, of the renderings at hand, Wakefield, Sawyer, Rheims (Catholic), Darby and Improved Version render it regeneration; Macknight, A. Campbell, Wesley, and the Diaglott render it renovation; H. T. Anderson renders it restoration. Beza, Mill, J. Mede, Bengelius and Wetstein say: "Ye that had followed me, shall in the regeneration, when the Son of Man cometh, sit." A. Barnes, in his comment, after giving other definitions of the word, says: "The word also means any great changes, or restoration of things to a former state, or to a better state. In this sense it is probably used here. It refers to that great revolution; that restoration of order in the universe; that universal new birth when the dead shall rise, and all human things shall be changed, and a new order of things shall start up out of the ruins of the old, when the Son of Man shall come to judgment. The passage, then, should be read: 'Ye which have followed me, shall, as a reward in the great day of the resurrection of the dead, and of forming the new and eternal order of things—the day of judgment, the regeneration—be signally honored and blessed.'"

With this, as we have digressed and quoted from the many instead of the one, as we started to do for the present, we will close.

Belle Plain, Iowa.

The Ages.

Editor Restitution:—Allow me to suggest that the parable of the sower, Matt. xiii., may represent two distinct ages which are passing before us like a panorma, and will culminate in a third and more glorious age, represented by the righteous shining as the sun in kingdom of their Father. The scope of the first is from the sowing of "the word of the kingdom" at Jerusalem, Luke xxiv. 47, to the time of the ingathering, when the Lord will give to every man according as his works shall be; "to some an hundred-fold, some sixty, some thirty." The scope of the second is from the coming of the Son of Man to the harvest in the end (age), when he shall send forth the reapers to gather out of his kingdom all things that offend, and them which do iniquity. They are related to each other in like manner as the "head of gold" is to the kingdom of silver, or that of silver to the "kingdom of brass"—death to one is life to the other.

The field is the same in both ages, but the elements are not the same in the first: men are the sowers. The apostles were the first to scatter the seed; others took up the theme and "went everywhere preaching the word," and the good work is still going on. In the second, the Son of Man is the sower. "He that soweth the good seed is the Son of Man. The field is the world; the good seed are the children of the kingdom." Matt. xiii. 37, 38. In the previous sowing the seed was the word of the kingdom, and the children of the kingdom are the product thereof. "For to as many as received him, to them gave he power to become sons of God; even to them that believe on his name." John i. 12. "They are born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." 1 Pet. i. 23. The sower now takes the precious seed and sows it among the nations, saying, "Well, thou good servant, because thou hast been faithful in a very little, have thou authority over ten cities." "I appoint unto you a kingdom as my Father hath appointed unto me." He thus gives them "power over the nations." When the Son of Man comes the wicked are not all destroyed, but their dominion is taken away; yet their lives are prolonged for a season and a time. Dan. vii. 12. And Satan is bound a thousand years that he should deceive the nations no more till the thousand years should be fulfilled. Rev. xx. 2, 3. Thus, the wheat and the tares are both to grow together until the harvest. It is a perversion to apply this passage to the present age. We seldom hear it quoted as an excuse for retaining reprobates in the church. In the harvest in the end of the age the Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend and them that do iniquity.

What a striking contrast there is between this and the preceding harvest! The reapers are the same, but their work is not the same. In the first harvest "they shall gather together his elect from the four winds from one end of heaven to the other." Matt. xxiv. 31. In the second, "they shall gather out of his kingdom all things that offend, and them that do iniquity." If there be any force in words, there is not a distinction without a difference. Mark again, the wicked are to be gathered out of his kingdom, not the church, the terms are not synonymous. Moreover, his kingdom does not now exist, nor will it till the end of the present age. "Then the Lord will return and will build again the tabernacle of David which is fallen down. Then shall the Lord of hosts reign in Mount Zion, and in Jerusalem, and before his ancients gloriously; and in the harvest at the end of the age the kingdom will be purified by taking out all things that offend and them that do iniquity; then shall the righteous shine forth as the sun in the kingdom of their Father. This agrees with the teaching of the apostle. 1 Cor. xv. 24-28. "Then cometh the end when he shall have delivered up the kingdom to God, even the Father, when he shall have put down all rule and all authority and power. For he must reign till he hath put all enemies under his feet. . . . And when all things shall be subdued unto him, then shall the Son himself be subject unto him that put all things under him that God may be all in all."

RICHARD APPLEYARD.

South Northfield, Mo.

SENTENTIOUS PARAGRAPHS.

We do not want precepts so much as patterns.

The tenderest heart loves best the bold and courageous one.

A faithful friend is one who will give me one loaf when he has but two.

Better than he who wipes away a tear, is he who prevents it from starting.

Humboldt: Only what we have wrought into our characters during life can we take away with us.

They are the best who are most in their closets, who pray not to be seen of men, but to be heard of God.

DOUBT NOT.

When the day of life is dreary,
And when gloom thy course enshrouds—
When thy steps are faint and weary,
And thy spirit dark with clouds,
Steadfast still in thy well doing,
Let thy soul forget the past—
Steadfast still the light pursuing,
Doubt not! joy shall come at last.

Harsh words are like hailstones in summer, which, if melted, would fertilize the tender plants they batter down.

Let us be content, in work,
To do the thing we can, and not presume
To fret because it's little.
—*Mrs. Browning.*

Some minds are like sieves; they retain all that is worthless, while that which is good passes through them.

Truth is a hardy plant, and when once firmly rooted it covers the whole ground so that error can scarce find root.

Love is the password of the Christian, and the entering signal to the brother's affections. Love is the mark of a Christian.

Turgot: What I admire in Columbus, is not his having discovered a world, but his having gone to search for it on the faith of an opinion.

Dymond: "The most rational, the wisest, the best portion of mankind, belong to the class who possess neither poverty nor riches."

"Wealth heaped on wealth, nor truth nor safety buys,
The dangers gather as the treasures rise."
—*Johnson.*

Mason: The wisest man has his foibles, as well as the fool. But the difference between them is, that the foibles of the one are known to himself and concealed to the world; and the foibles of the other are known to the world and concealed from himself.

He with me when
I bid farewell to the things of earth,
To its scenes of sorrow, its scenes of mirth;
When the heart is still, and the form grows cold,
When death and the grave shall say being untold,
He with me then.

THINK.—Thought engenders thought. Place one idea upon paper—another will follow it, and still another, until you have written a page. You cannot fathom your mind. There is a well of thought there which has no bottom. The more you draw from it, the more clear and fruitful it will be. If you neglect to think yourself, and use other people's thoughts, giving them utterance only, you will never know what you are capable of. At first your ideas come in lumps, homely and shapeless; but no matter—time and perseverance will arrange and refine them. Learn to think, and you will learn to write; the more you think, the better you express your idea.

While light and shade both here together blend,
The light how grateful!—but we will not bend
Or shrink from trial, if perchance it come;
For 'tis among the "all things" on our journey home.
Through tribulation we the kingdom gain,
This legacy from Jesus we obtain;
Then let us welcome it as from His hand,
His grace, and that alone, will make us stand.

The *Academy* states that the Japanese government has authorized the issue by a Japanese publisher of an edition of the Book of Genesis in Chinese, prepared by the American Bible Society. This is the first portion of the Scriptures the publication of which in Japan has been authorized by means of the government stamp; and, having in view the great distaste which the authorities have so long entertained to the introduction of foreign religions, the fact is significant and worthy of record.

THE RESTITUTION.

E. A. CHAPLIN, Editor.

PLYMOUTH, INDIANA, APR. 2, 1870.

THANKS to friends for financial help for our paper; also to others for pamphlets and papers sent.

WE have many long communications on hand. We can not work them all in for weeks to come if ever. Will those who are not regular contributors please make their communications shorter till we can dispose of some on hand?

WE have from time to time received questions to which a response by way of explanation has been solicited. Many of these have remained unanswered for want of time on our part. If we can find leisure we will try to consider some of them.

CORRESPONDENTS and contributors are individually responsible for the sentiments contained in their several articles. While there may be many things concerning which brethren may be in perfect accord of sentiment, there are others upon which we essentially differ. We now see in part, but when the perfect day comes we shall have more perfect discernment.

ARTICLES are not always passed by for want of merit, though some are disposed to complain because articles fail to appear. Some articles that do not appear are as meritorious as some that are published—possibly more so in some instances. If we could only work a fair-sized basketful of manuscript into a small paper like THE RESTITUTION, we should be glad, but we can not work miracles. If our friends will be patient, we will try to do the best we can. We have written labored articles for periodicals, that were never published, but we took it good-naturedly, and never petulantly ordered the paper discontinued on that account.

Habakkuk ii. 3.

Brother Chaplin:—Will you please to inform us, through THE RESTITUTION, which of the following renderings is likely most correct? "For yet the vision is for off, and it shall appear at the end, and shall not lie; if it make any delay, wait for it; for it shall surely come, and it shall not be slack." *Douay Version.*

"For the vision is yet for an appointed time, but at the end it shall speak and not lie; though it tarry, wait for it; because it will surely come, it will not tarry." *Authorized Version.*

"For this is yet a vision for an appointed time, and it will speak of the end, and it will not deceive; though it tarry wait for it; because it will surely come, it will not be delayed." *Jewish Translation.*

One says that the vision is "far off," and that "it shall appear at the end;" the second says that "it is for an appointed time, but at the end it shall speak and not lie;" the third says, "there is yet a vision for the appointed time, and that it speaks of the end," etc.

Thus we poor unlearned mortals have to read all translations, and then do the best we can. My convictions are, that the vision, to which reference is made, includes the sum total of the book of prophetic similitudes, in which beasts, horns, waters, women, lamps, seals, trumpets, cities, vials, etc., appear, and, if the Jewish translation be correct, that this is yet a vision that speaks of the end itself, instead of the time of the end, as in Daniel. Then, in this, we can get a definite clue to Revelation from chapter x., and onward. But I will forbear, and await your reply.

Yours in hope,
J. C. KIDSEY.

Fremont, Ind.

The authorized English Version gives the sense of the Hebrew in a very close and exact manner. We give William Lowth's commentary on two or three connected verses.

"Verse 2: *Write the vision and make it plain upon tables, etc.*—When the prophets are commanded to write anything, it denotes the great importance of it that the notice of it may be transmitted to posterity. (See Isa. viii. 1 and xxx. 8). So God here commands the prophet, to write the contents of this vision in such legible characters as were used in public tables that were hung up in temples and market-places, that every one might have cognizance of them.

"Verse 3: *For the vision is for an appointed time.*—God has determined a set time when it shall be fulfilled, and not before. (Compare Dan. viii. 19; xi. 27, 35, 36). According to the common translation of the following words, by this vision we are to understand the destruction of the Babylonian monarchy, which is plainly foretold from the fifth verse to the end of the chapter, and is a proper answer to the complaint or argument the prophet had made in the foregoing chapter. But the learned Bishop of Coventry and Lichfield, in his Defense of Christianity from the ancient Prophecies, p. 160, observes, that the prophet, by way of preface to that prediction, confirms the Jews in the general expectation of their deliverer, Messias, whose coming had been so often promised, and which profane persons began to question, when they saw God gave up his people into the hands of a cruel and idolatrous nation.

"*But at the end it shall speak, and not lie.* The same learned prelate, observes, that the verb *puah* properly signifies to *break forth*, as the morning light does; (see Cant. ii. 17; iv. 6,) to which sense the LXX., and the Vulgar Latin translate it here; so he renders the sentence, *at the end, it shall break forth and not deceive.*

"*Though it tarry wait for it, because it will surely come, it will not tarry.*—There are two different words in the Hebrew, which our English expresses by that one word *tarry*; so the same learned person translates the sentence thus, *Though he tarry, expect him; because he that cometh will come, he will not go beyond* the appointed time, but will make good the promises of deliverance given to your fathers. To this sense the LXX. render the words, very agreeable to the original; and the apostle follows their interpretation, (Heb. x. 37,) and understands them of the Messias. The verb stands impersonally in the Hebrew text; but in such a syntax the person is commonly understood." *Commentary on Larger and Lesser Prophets.*

The Hebrew word מוֹעֵד—*mocked*—rendered *appointed time*, occurs in the original about 229 times, and is rendered *appointed time, set time*, and *the time appointed* in several places. It is a word that applies to both *set times*, and *set places*. As in English we say to *appoint a time* for transacting any business; or to *appoint a place* for doing the same. Gesenius defines it to mean *a set time, appointed season*, and says of Hab. ii. 3, *the vision*, has respect to *a set time*. It means *festival day* and *festivals*. It also relates to *a place of assembly*, as the *tabernacle of the congregation*, and, hence is often applied to the *congregation that assembles*. The word פּוּחַ—*puah*—literally means to *blow* or *breathe*, and hence, in a derived congregation, *to breathe out words, to speak.*

The sense given in the Septuagint, that the vision "*shall break forth like the morning light of the east*," is beautiful when contrasted with the long night of darkness which precedes. And the reading of this same version "*for the coming one will come, and not delay*" ὅτι ἐρχόμενος ἥξει, καὶ οὐ μὴ χρονίσῃ, which Paul explains of the future coming of Christ (Heb. x. 37,) will lead us to the conclusion as to what event is connected with the ending of the vision. The vision ends, and the day breaks upon a dark world, when our Lord returns from heaven in power and great glory. See chapter iii. throughout. An apology is due Brother Kidsey for our delay as our time is very much occupied.

COMMUNICATIONS.

Apostolic Age and Apostolic Authority Inseparable.

J. M. STEPHENSON.

Age and ages have no definite etymology. Ages past and to come are Bible phrases. It is the work of able expositors to rightly divide these ages, and not to mix or jumble them together. The texts I adduced showing that Christ appeared in the end of one age; and that he will appear a second time in the end of another age, have not been noticed. To have appeared in the end of the age, is evidently to appear before the conclusion of that age. To "put away sin by the sacrifice of himself in the end of the age" is to extend the age in which Christ died beyond his death and resurrection. The pouring out the spirit, or the investment of the apostles with spirit power in the last days, is to extend the last days beyond the day of Pentecost.

All could understand our editor when he represented the apostolic age as terminating with the era during which they exercised the functions of apostles, or as I would say in which *they* fulfilled their mission. There can be no doubt but what the learned and candid translator, George Campbell, understood the language of Christ in Matt. xxviii. 20, to refer to the conclusion of the Jewish commonwealth. What else could he mean by the language, "Even to the consummation of the state?" Webster defines the word state to be "civil power, not ecclesiastical; a body politic; a commonwealth; a kingdom," etc. Some able expositors take the same position. Different views on this point should be tolerated with. Let patience have her perfect work. It must certainly be conceded by able critics that the argument is not all on one side.

Paul writing to the Hebrews, A. D. 64,—the same year Vespasian invaded Judea, and six years before the conclusion of the Jewish state,—represented their nations' constitution as being old, decayed and "ready to vanish away." Heb. viii. 13. This agrees perfectly with Campbell's translation; and also with the history of the fulfillment of our Savior's predicted fulfillment of the apostolic commission, as recorded by Matthew and Mark. Speaking of the tribulations coming upon his apostles Christ said, "For they will deliver you to tormenters and to death, and you shall be hated by all nations on *my* account. And this Gospel of the reign shall be published through all the world, for the information of all nations. And then shall come the end." Matt. xxiv. 14.—*Campbell.*

Mark represents this work as having been accomplished previously to the end spoken of by Matthew as having been accomplished before the trial and execution of the apostles. Christ, addressing his apostles, said, "But take heed to yourselves; for they will deliver you up to councils, and you will be beaten in the synagogues, and brought before governors and kings for my sake to bear testimony to them. The good tidings, however, must first be published among all nations." Mark xiii. 9, 11.—*Campbell.*

First, however, before what?

Answer, according to the positive language of Christ in the previous verse,—*before* the apostles should be brought before governors and kings for Christ's sake. Thus, teaching beyond the possibility of doubt that the Gospel should be published among all nations by the apostles, when, according to the unequivocal language of Christ as recorded by Matthew, the end should come.

It is strange that our opposers have none deigned to notice the foregoing language of Christ upon which we so confidently rely as proving beyond doubt that the end predicted by Christ in Matt. xxviii. 20, and xxiv. 14, came when the apostles had preached the Gospel among all nations. Brethren should beware how they denounce as speculation the positive language of Christ attested by two infallible witnesses. Much as I would like to agree with two or three venerated brethren from whom I must differ, or offend my Divine Master by rejecting as plain and positive language as he ever uttered, or impeaching the testimony of his chosen and faithful witnesses. Not only Christ predicted that the end should come. Thus when the Gospel should be preached among all nations that then the end should come; and that it should be published among all nations, by the apostles before their trial and execution. Mark recorded as historic the immutable fact that the Gospel had been preached "everywhere," which is just as comprehensive as the phrase "all the world," or among all nations. Mark xvi. 20.

Paul confirms the testimony of Matt. and declares that the Gospel had been sounded "out into all the world, unto the ends of the earth." The Gospel had been preached, according to Paul (he wrote his epistle to Colosse, to every creature; in his letters to the Romans and Galatians in all the world, and to every creature under heaven;) during the lives of the apostles; leaving no part of the apostolic mission to be fulfilled by apostolic successors.

No plainer and stronger evidence can be adduced to sustain any doctrine of the Bible, the mortality of man not excepted. How futile all efforts must be to remove land-marks so clearly defined, so definitely fixed. None but the apostles were ever commanded to go into all the world and preach the Gospel to every creature. There is no record in the Word of God or the world's history, that any others did go into all the world. Let our opponents show precept or example or remain silent where the living oracles are silent. None but the apostles were clothed with the authority of the Highest as the legates, or embassadors of Christ. Apostolic authority and apostolic succession go hand in hand—they stand or fall together. To be consistent those who advocate the one should advocate the other also. It is inconsistent and illogical to claim apostolic authority and yet ignore apostolic succession. Equally inconsistent is it to claim apostolic authority and yet ignore apostolic evidence. There is no half-way ground in this controversy; either Christ has had no church and there have been no Gospel preachers, valid baptism or Christians since the days of the apostles, or apostolic authority ceased with the twelve apostles.

The Mormons and Catholics are more consistent than those who claim apostolic authority, and yet deny apostolic succession or apostolic evidence. None but apostles could say without blasphemy "we are embassadors in Christ's stead"—therefore none but the apostles were legates of Christ; and if none but apostles have been the legates of Christ, then the claims of all others to the authority with which the apostles were invested are spurious. It is nowhere in the Word affirmed of any but the apostles that "these signs shall follow them that believe their preaching; or that they should go or have gone forth and preached everywhere, the Lord working with them and confirming the word with the signs following." Mark xvi. 17-20. The only workers of miracles in the last days are satan and devils. 2 Thess. ii. 9; Rev. xvi. 14. The Paracletos or Advocate, was not promised to any body except the apostles. Surely the following language cannot be applied to any except the apostles who were with Christ from the beginning. "But the Comforter the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John xiv. 26. Christ cannot bring to the remembrance of any man any thing which he did not hear with his own ears. None since the days of the apostles have heard Christ say anything; therefore nothing has or can be brought to the remembrance of any man since the days of the apostles. Can the following language be applied to any except the apostles, or at least since their day? "But when the Comforter is come whom I will send unto you from the Father, the Spirit of truth....he shall testify of me; And ye shall bear witness, because ye have been with me from the beginning. John xv. 26, 27.

Who, since the days of the apostles, has been able to give as a qualification that they are qualified to testify of Christ from the fact that they had been with him from the beginning?

By what evidence will those who claim divine authority to preach or baptize convince themselves, or others, that they have any more or other authority than any other Christians of equally good character and equally "apt to teach?"

What other tribunal did the apostles leave except the church, the "ground pillar of the truth," to prove a brother whether he is able with "sound doctrine" to stop the mouths of gain-sayers? to watch the deportment of one who desires to teach, whether he is a lover of strong drink, or covetous,—to watch his conduct in his family—to learn his reputation outside of the church—to prove such an one a long time so that he shall be no novice?

Surely inspired men could discern the spirit of such an one without all these external evidences and rigid tests. To say the least of it there is no demonstrations of divine power. If the church is to decide upon the qualifications to preach, then they are authorized to appoint elders and deacons. Sinners may understand such evidences better than some Christians; and shall we ascribe such sagacity to divine power?

Some sinners are more apt to teach than Christians. There can be no reasonable doubt but what the apostles understood Christ, in his discourse on the Mount, to refer to the conclusion of their state or commonwealth in Matt. xxiv. 3. Mark xiii. 4; Luke xxi. 6. We read, "As Jesus walked out of the temple his disciples came and caused him to observe the building of it. Jesus said to them all this you see; indeed I say to you one stone shall not be left here upon another. All shall be razed." As he sat upon the Mount of Olives, his disciples addressed him privately saying, "Tell us when this happens, and what will be the sign of your coming, and the conclusion of this state." Jesus answered and said unto them, "Take heed that no man seduce you; for many will assume my character, saying, I am the Messiah and will seduce many. Nay, ye shall hear of wars and rumors of wars; but take care that ye be not alarmed; for all these things must happen; but the end is not yet." Verses 1-6. Every one of these predictions were fulfilled immediately preceding and in the destruction of the Jerusalem and the Jewish state, except Christ's coming.

Mark says, "As he was going out of the temple one of his disciples said to him, Rabbi, look what prodigious stones and stately buildings are here. Jesus answering said unto him, you see these prodigious buildings. They shall be so razed that one stone shall not be left upon another. Afterwards as he was sitting on the Mount of Olives opposite the temple, Peter and James, and John and Andrew asked him privately, tell us when will this happen? and what will be the sign when all this is to be accomplished? Jesus answering them took occasion to say, take heed that no man seduce you; for many will assume my character, saying, I am the person, and will seduce many. But when ye hear of wars, and rumors of wars be not alarmed; for this must happen, but the end is not yet."

Luke says, "Some having remarked that the temple was adorned with beautiful stones and presents, he said, the time will come when these things which you behold shall be razed, that one stone will not be left upon another. Then they asked him saying, Rabbi, when will these things be? and what will be the sign, when they are about to be accomplished? He answered, take care that you be not seduced; for many will assume my character, saying, I am the person, and the time approaches; therefore, do not follow them. But when ye shall hear of wars and insurrections, be not terrified, for these things must first happen, but the end will not immediately follow."

Thus we see, according to the testimony of these three witnesses, that the end was at hand, when the persecutions should commence; and when they should hear of wars and rumors of wars. When these things should begin to come to pass, (according to Matthew and Mark,) the end was not yet, and according to Luke, who is more definite, the end was not to immediately follow.

Why was not the end to immediately follow the beginning of persecutions and seductions, when the apostles would be in great danger of falling, and when there should be rumors of war?

Matthew answers this question, and tells us in plain language what must be accomplished before the end should come. Thus he says: "And this Gospel of the kingdom shall be preached in all the world for a testimony to all nations, and then shall the end come." Matt. xxiv. 14. And according to Mark's testimony all this was to be accomplished by the apostles before their final trial and execution; and also according to Mark xvi. 20; and Paul's letters to Rome and Colosse, the apostles did fulfill their mission in preaching the Gospel "in all the world," "among all nations" and "to every creature." Thus the predicted end came, or Christ's prediction failed. It can never have a more perfect fulfillment. This surely is a land-mark which is fixed.

Brethren may file in as many objections as they may choose, but this will not dispose of these plain texts to the satisfaction of candid inquirers for truth. Objections may be, and indeed are urged against every doctrine of our faith. The above land-marks must be removed by cogent arguments, or they will stand amid a host of objections, questions and criticisms. Brethren seem to attach a definite signification to the objective "this," qualifying the noun "age." They must know that many of our best translations render the Greek word *ton*—the—in Matt. xiii. 40, the same as it is rendered in the previous verse. The Diaglott thus renders it. But I can harmonize Campbell's translation with the doctrinal import of the text better than that of the common version. Thus Jesus said, "The harvest is the conclusion of this state." Matt. xiii. 39. Again he says, "So shall it be in the conclusion of this state." Verse 40.—*Campbell.*

One thing is certain, the end, or conclusion referred to in Matt. xiii. 39, 40, refers either to the conclusion of the Jewish or future age. The work to be accomplished is just the opposite of that to be performed at the end of the "times of the Gentiles, or the present dispensation." Instead of "the Son of Man sending forth his angels and gathering out of his kingdom—the field—the *kosmos*—the world—all things that offend, and them which do iniquity—he will send his angels and gather his elect from the four winds, from one end of heaven to the other. Matt. xiii. 41; xxiv. 31.

Translate the Greek words "*tou aionos*," of the age, as it is in the Vatican, and understood by the author of the Diaglott, and by many of the most approved translations, and all is plain and harmonious. Thus, the harvest is the end of the—future—age. And thus shall it be in the end of the age. How literally this prediction will be fulfilled at the end of the future age, when the following predictions of Christ through the Seer of Patmos shall be fulfilled: "And when the thousand years—emphatically—'the age'—are expired Satan shall be loosed out of his prison; and shall go out to deceive the nations which are in the four quarters of the earth—the field is the world—Gog and Magog to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth and compassed the camp of the saints, and the beloved city; and fire came down from God out of heaven, and devoured them." Rev. xx. 8, 9. Thus Christ inspired John to foretell the fulfillment of his prediction recorded by Matthew, which is his own interpretation of the parable of wheat and tares. Most of this long list of parables relate to the kingdom age.

So many irrelevant questions and adverse criticisms have been urged against my position, during the series of articles, and since their close, that it has been necessary, in order to a correct understanding of my real positions, to reproduce them in part. If our beloved editor can have patience with one more long article, I will not soon trouble him or the readers of our excellent paper with lengthy articles. Had I time, nothing would be more gratifying to me than to write a few short articles on practical subjects.

[Prophetic Times.]

The Second Coming of Christ: Its First Stage.

The second advent of Christ will be characterized by two stages: First, his coming in the air, where his saints are to meet him; and second, his coming to the earth, when his saints shall come with him. The first is called his *parousia* coming; and the second is called his *epiphaneia* appearing. The first will be unseen by the world, but manifested to the saints, and signified to the world by the evanishment of the saints. The first stage will be at the end of the Christian dispensation, when the dead saints shall be raised and the living saints shall be changed and caught up to meet him in the air. 1 Thess. iv. 16, 17. Then two shall be in the field, the one shall be taken and the other left; two women shall be grinding at the mill, the one shall be taken, and the other left. Matt. xxiv. 40.

To them that shall be taken the rapture shall be an expected event. They shall not be in darkness that that day should overtake them as a thief. "Waiting for the coming of our Lord Jesus Christ" is a characteristic of Christian faith, and, whether they live or die, they wait till their change comes. When caught up together to meet the Lord in the air they shall be ever with the Lord. They shall be with him while he tarries in the air, a period which will probably be forty years, as typified by the forty days that Moses was with the Lord on the top of Sinai, completely hidden from the view of the people by the cloud which covered the mount, and during which period he received of the Lord the code by which Israel was to be governed when brought into the promised land. And prefigured also by the forty days that Jesus was with his disciples after his resurrection, "speaking of the things pertaining to the kingdom of God." During that forty years the saints of God will be marshaled in the order symbolized by the New Jerusalem, and thus constitute a grand political hierarchy of king-priests, to be associated with Christ, as his bride, in the future government of the world, and shall receive from him the laws and institutions of the kingdom, which is to be subject to their administration. By this period of training or instruction they will be pre-eminently qualified for their glorious and exalted station. They will be thoroughly versed in the heavenly science of divine government. Being confirmed in holiness they will also be perfected in knowledge, and shall not be liable to make any mistake or be deceived in appearances; and, whether sitting on twelve thrones, judging the twelve tribes of Israel, or having authority over five cities or two, whatever may be the rule or dominion assigned to them, they will be fully prepared for the commitment, as they will answer to the character of rulers designated by the God and Rock of Israel. 2 Sam. xxiii. 3, 4: "He that ruleth over men must be just, ruling in the fear of God; and he shall be as the light of the morning when the sun riseth, even a morning without clouds, bright shining after rain, producing grass out of the earth." For, though this refers primarily to Christ himself, it includes the saints as being one with him and joint rulers of the earth. Forty years' intercourse with Jesus and of instruction pertaining to the kingdom will not be too much to become qualified for its administration.

The object of the discipline and trial of this life in the church is to make the believers to increase and abound in love one toward another, and toward all men—to the end that their hearts may be established unblamable in holiness before God, even our father, at the coming of Christ. And some advancement may also be made in knowledge, so as to administer "judgments of things pertaining to this life;" but even in this most are lamentably deficient, and brother goeth to law with brother, and that before unbelievers. Even the most advanced know only in part, and with the attainments here acquired would be altogether incompetent to judge the world.

The sojourn of the saints with Christ in the air will be a season of the most intense delight and enjoyment in communion with him and with one another and with the holy angels in the realization of their condition as glorified immortals, having incorruptible bodies, whose sensations will yield exquisite pleasure, because spiritual and holy; in the perfect attainment of knowledge in all departments of science and art, the most exalted and profound, because most true, filling them with admiration and ministering ecstatic joy; and in the conscious beauty of a completely regenerated and sanctified nature, partaking of the divine, giving unalloyed satisfaction to the soul in perpetual rest in God, in Christ, the all in all. It will be also a season of blissful anticipation of their future administration of the kingdom in which they shall reign as kings and priests unto God, and the glorious results of a world subdued and reconciled to God.

POETRY.

"For Ye Have Need of Patience."

MARIA BUNON.

The patient hand of God still weaves
Autumn wreaths beneath the snow;
And through the dark, unseenly leaves,
The bright mitchella berries grow.

The miracle at Cana wrought,
The purple vine anew display;
And thus, through all the year, is taught
The promise—"after many days."

Ye may not see the ripened fruit;
Another's hand may bind the grain;
Yet sow the seed—in faith be mute;
No work is done for God in vain.

To misty doubt the truth is dim:
Does only error, then prevail?
Because ye hear no earnest hymn,
Must, therefore, all the harvest fail?

Lift up your voice upon the height;
The plan shall yet send back reply;
It doth your God! He watcheth night
And night, that God, can never die."

Trellis with care some trailing vine;
Nourish with love some drooping heart,
Nor seek for miracle or sign
To spring from earnest toil, apart.

Ye may not pluck the ripened fruit,
Nor bind, with joy the golden grain;
But sow the seed—in faith be mute;
No work for God is done in vain.

LETTER DRAWER.

Editor Restitution:—I observe that my time has expired for which I paid for your valuable paper. I enclose one dollar for renewal. I take this opportunity to say a word for THE RESTITUTION. Being comparatively a new reader of the paper I can truly say I like the sentiment very well. I read a large number of religious papers, among which are the *World's Crisis* and *Herald of the Morning*—all advocates of the speedy coming of the Lord to establish his kingdom on the earth, which truth is very dear to me. I also rejoice that this truth is so rapidly advancing; that so many are accepting it, and that new light is being developed. I am afraid we do not rightly comprehend the nature and magnitude of Christ's work when he comes. The restitution, restoration, completion, and marriage of the Lamb and his Bride, etc., are glorious themes to study and contemplate. May the Lord direct us. Are there any direct or inferential texts of Scripture that will admit of the interchangeable use of the words covenants or dispensations? Do the two cherubim represent the two dispensations? Proof. If you or some brother will answer these questions it will be a favor.

Yours in the hope,
A. J. FLAHARTY.

Neosho & Osa, O.

Editor Restitution:—It may be of interest to the dear ones to hear of the success of the gospel. I made my visit to Illinois according to appointment; had a good meeting, although it was in time of the thaw. I had a crowded house all the time, and good attention all through the meeting. I find the people quite anxious to hear the Word. During my stay among them there were two immersed into the Christ. I met young Brother Sweet. He came to my meeting and stayed the most of the time during my meeting. He is a son of Benjamin Sweet. Brother Sweet died about two years ago. During my meeting Brother Sweet preached twice. I think, with practice, he will make quite a speaker. I encouraged him to go on. It was his father's request, before he died, for him to preach, and I think he intends to do so. Love to all the dear brethren in Christ. J. S. HATCH.

Crawfordsville, Ind.

Editor Restitution:—Find inclosed $1.00 in payment of my subscription for the year beginning April 1, 1870, and for one year from same date, for George Scott, of this place. We have had quite a pleasant and profitable visit from Elder Sweet, on his way home from the west. He stayed over a month with us, preaching every evening from the prophets. Shortly after his departure, seven were baptized into Christ for the remission of sins, and added to the church, and many are inquiring Zionwards who, formerly, were indifferent to the preaching of the glories of the kingdom and dominion. The church has been edified, and are continuing in the apostles' doctrines, the breaking of bread, in prayer, as far as in us lies, patiently waiting the return of our Master, realizing that the time is at hand. THE RESTITUTION is heartily welcomed amongst us; it has always words of counsel, wisdom and instruction; its letters and articles give us matter for pleasant controversy, and are edifying, and must have the tendency of bringing the brethren to a oneness in the faith. May it continue a witness to the truth until "the day dawns and the shadows flee away," and our hope be merged in full fruition.

With Christian love, your brother in Christ. WILLIAM RENNIE.

Port Washington, Ohio.

Editor Restitution:—A friend of mine has been reading my papers and he does like them so well. I would not do without THE RESTITUTION for any consideration; I like it; it is the best paper I ever read, from the fact that it turns the mind in the right direction. I cannot see why it is that there is not a universal interest in these things that we now both see and feel, and are becoming more plain every day? I have enjoyed the reading of THE RESTITUTION very much. I have great interest in our Lord's return. I am waiting and watching for yet a little while, and he that shall come, will come and will not tarry. May our heavenly Father bless and strengthen you in your great work.

Your brother in Christ,
BENJAMIN W. EISENHOUR.

Hartville, Mo.

Editor Restitution:—I have been a reader of THE RESTITUTION for a year and a half; I think it comes the nearest to harmonizing the Bible of any paper I can find. The spirit seems to be hardest to agree on. I sometimes hear it preached all straight, and then the same person will contradict the whole sermon in their prayer. Can't some of the able writers of THE RESTITUTION define the word so we can understand it? Does not the promise in Acts reach us all? "Ye shall receive the gift of the Holy Spirit." Is not this God's love to those who have passed from death unto life by yielding obedience to God's command? And if we have believed the gospel and obeyed, and are led by his spirit or follow his Word, and have the love of God in our hearts, is not this all we can have while in this mortal nature?

Your brother, in hope of the soon coming kingdom. H. F. B.

Editor Restitution:—I have just returned home from a visit to Adaline and Silver Creek, Ill. At Adaline I delivered eight discourses to good and attentive audiences, and the interest increased all the time. This little congregation shares in the labors of Brother August Smith, of Foreston, and of Dr. Jacobs, who is a veteran in the cause.

At Silver Creek I delivered three discourses to good audiences, considering the bad weather and bad roads. I find prejudice much broken down at both these places, and therefore the prospect for the future is promising.

On my return home I find my family afflicted with measles, which renders my trip to Missouri and Kansas, as published, impossible, hence you will please drop out the notice; and I will say to those brethren that I will visit them as soon as I can possibly make it practicable.

Yours truly, O. M. MYERS.

Belle Plaine, Iowa.

SELECTIONS.

The Destruction of Jerusalem.

Sir E. Bulwer Lytton, delivered a lecture in Lincoln, England, on the early history of Eastern nations. He gave an outline of the history of the Babylonian, Assyrian, Persian, Egyptian, Greek and Jewish nations, and closed by the following description of the destruction of Jerusalem by Titus:

Six years after the birth of our Lord Judea and Samaria became a Roman province, under subordinate governors, the most famous of whom was Pontius Pilate. These governors became so oppressive that the Jews broke out into rebellion, and seventy years after Christ Jerusalem was finally besieged by Titus, afterwards emperor of Rome. No tragedy on the stage has the same scenes of appalling terror as are to be found in in the history of the siege. The city itself was rent by factions at the deadliest war with each other—all the elements of civil hatred had broken loose—the streets were slippery with the blood of citizens—brother slew brother—the granaries were set on fire—famine wasted those whom the sword did not slay. In the midst of the civic massacres, the Roman armies appeared before the walls of Jerusalem. Then for a short time the rival factions united against the common foe; they were again the valiant countrymen of David and Joshua—they sallied forth and scattered the eagles of Rome.

But the triumph was brief, and the ferocity of the ill-fated Jews was soon again wasted on themselves. And Titus marched on and encamped his armies close by the walls—and from the heights the Roman gazed with awe on the city of Jehovah.

Let us here pause and take, ourselves, a mournful glance at Jerusalem as it then was. The city was fortified by a triple wall, save on one side, where it was protected by deep and impassable ravines. These walls, of the most solid masonry, were guarded by strong towers; opposite to the loftiest of these towers Titus had encamped. From the height of that tower the sentinel might have seen, stretched below, the whole of that fair territory of Judea, about to pass from the countrymen of David. Within these walls was the palace of the kings—its roof of cedar, its doors of the rarest marbles, its chambers filled with the costliest draperies and vessels of gold and silver. Groves and gardens gleaming with fountains, adorned with statues of bronze, divided the courts of the palace itself. But high above all, upon a precipitous rock, rose the temple, fortified and adorned by Solomon.

The temple was as strong without as a citadel—within more adorned than a palace. On entering you beheld porticoes of numberless columns of porphyry, marble and alabaster; gates adorned with gold and silver; among which was the wonderful gate called the Beautiful. Farther on through the vast arch was the sacred portal which admitted into the interior of the temple itself, all sheeted over with gold, and overhung with a vine tree of gold, the branches of which were as large as a man. The roof of the temple, even on the outside, was set over with golden spikes, to prevent the birds settling there and defiling the holy dome. At a distance, the whole temple looked like a mount of snow, fretted with with golden pinnacles. But, alas! the veil of that temple had already been rent asunder by an inexplicable crime, and the Lord of hosts did not fight with Israel.

But the enemy is thundering at the wall. All around the city rose immense machines, from which Titus poured down mighty fragments of rocks and showers of fire. The walls gave way, the city was entered—the temple itself was stormed. Famine, in the meantime, had made such havoc that the besieged were more like spectres than living men; they devoured the belts of their swords, the sandals of their feet.

Even nature itself so perished away that a mother devoured her own infant fulfilling the awful words of the warlike prophet who had first led the Jews toward the land of promise: "The tender and delicate woman amongst you, who would not venture to set the sole of her foot upon the ground for delicateness and tenderness—her eye shall be evil toward her young one and the children that she shall bear; for she shall eat them for want of all things, secretly, in the siege and straitness wherewith the enemy shall distress thee in thy gates."

Still, as if the foe and the famine were not scourge enough, citizens smote and murdered each other as they met in the way, false prophets ran howling through the streets—every image of despair completes the ghastly picture of the fall of Jerusalem.

And now the temple was set on fire, the Jews rushing through the flames to perish amid its ruins. It was a calm summer night, the 10th of August. The whole hill on which stood the temple was one gigantic blaze of fire—the roofs of cedar crashed—the golden pinnacles of the dome were like spikes of crimson flame. Through the lurid atmosphere all was carnage and slaughter; the echoes of shrieks and yells rang back from the hill of Zion and the Mount of Olives. Among the smoking ruins, and over piles of the dead, Titus planted the standard of Rome.

Thus were fulfilled the last avenging prophecies—thus perished Jerusalem. In that dreadful day men were still living who might have heard the warning voice of him they crucified: "Verily I say unto you, these things shall come upon this generation.....Oh, Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee.....Behold your house is left unto you desolate."

And thus were the Hebrew people scattered over the face of the earth, still retaining to this hour their mysterious identity—still a living proof of the truth of those prophets they had scorned or slain—still vainly awaiting that Messiah whose divine mission was fulfilled eighteen centuries ago upon the mount of Calvary.

[Rev M. Baxter in Christian Herald.]

Our Earth in the Millenium.

When Christ descends personally with his glorified saints upon Mount Olivet at the close of this Gentile dispensation, as predicted in Zechariah xiv. 4, and Acts i. 11, then the millennium of one thousand years will commence. Rev. xx.

The leading features of the millennial earth may be noticed under four heads as regards the changes in its condition. 1, Physically; 2, Politically and Socially; 3, Religiously; 4, As respects the Jewish nation.

1. As regards the physical condition of the future Millennial earth, it is important to remember that the earth will not be completely burned up or depopulated at the second advent. The day of the Lord, in which the general conflagration is to occur (2 Peter iii. 10,) is not a day of twenty-four hours, but is explained, in 2 Peter iii. 8, to be a period of one thousand years, and is, in fact, the same period as the millennium. The conflagration will take place partially at the beginning of the thousand years (Rev. xviii; Isa. lxvi. 15; Ezek. xxxix. 6; 2 Thess. i. 8,) and more completely at the end of the thousand years (Rev. xx. 9, 20, 21,) when there will be no more sea.

Thus, also, the new heavens and new earth seem to commence partially with the millennium (Isa. lxv. 17; lxvi. 22,) but are not completely perfected until the end of the millennium, when the sea, having given up its dead, altogether disappears. Rev. xxi. 1. After the battle of Armageddon, some of the less hardened sinners will be converted, and will be sent as missionaries to the nations and to the isles afar off that have not heard the fame nor seen the glory of the Lord. Isa. lxv. 19.

But, although a few men are left (Isa. xxiv. 6,) yet a great many of the remaining inhabitants of the earth are burned at that time, for the Lord Jesus will send a fire on them that dwell carelessly in the isles (or different continents of the earth) (Ezek. xxxix. 6,) and will execute judgment upon all (Jude 15,) with flaming fire, taking vengeance on them that know not God (2 Thess. i. 8), and by fire and by his sword will plead with all flesh; and the slain of the Lord shall be many. Isa. lxvi. 16.

After the incorrigible rejecters of the gospel are cut off, the surviving population of the earth (probably a tenth or a twentieth part of its present population) will quickly increase and multiply, and live in successive generations; births, deaths, and marriages taking place as at the present time. The glorified saints that will have been previously caught up to the heavens at the resurrection and two translations will live in the heavenly Jerusalem and constantly descend and ascend between it and this earth, over which they will visibly or invisibly reign as kings. Genesis xxviii. 12; John i. 51.

The curse that has rested upon the animal, vegetable, and mineral creation ever since the fall of Adam, will be to a great extent repealed. As soon as all the people praise God, then shall the earth yield her increase. Psa. lxvii. 7. The hitherto sterile soil will become extraordinarily fruitful, and will require very little labor in order to produce abundant crops. Amos. ix. 13; Joel iii. 18; Isa. xxx. 23. Weeds will almost cease to grow upon it. Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree. Isa. lv. 13.

There will be important atmospheric, meteorological, and geological changes, by means of which waste, wildernesses, such as the Great Sahara, and frozen regions, like those of Siberia, will become clothed with fertility and beauty, for the desert shall rejoice and blossom as the rose....and the parched ground shall become a pool, and the thirsty land springs of water. Isa. xxxv. Entire exemption from sickness does not seem to be promised to the Gentile nations as to the Jews; but the leaves of the tree of life in the New Jerusalem are for the healing of the nations (Rev. xxii. 2,) and will apparently be brought down from the New Jerusalem to those upon earth who are sick. All the blind, deaf, dumb, and lame that are spared at Christ's descent will be healed. Isaiah xxxv. 5.

Venomous serpents will become quite harmless, and ferocious animals, such as the wolf, the leopard, the lion, and the bear, becoming graminivorous instead of carnivorous, will live peaceably with sheep and cattle, (Isa. xi. 6; lx. 25,) and may, perhaps, be used as beasts of burden. Man's lifetime will perhaps be prolonged; the express promise of longevity appears, however, to be only given to the Jewish nation. Isa. lxvi. 20. These changes will necessarily cause an unparalleled increase of the earth's inhabitants, so that they will become as numerous as the sands upon the seashore. Rev. xx. 8.

It will be interesting to observe, during the millennium, how the difficulties arising from the great increase of population will be provided against.

In England the population, which is now 330 to the square mile, has doubled itself in fifty years, from A. D. 1800 to 1850, and political economists consider that, if unchecked by wars, scarcity of food, etc., it would easily double itself every twenty-five years. At this rate the earth's inhabitants, if only fifty millions at the beginning of the millennium, would become 204,800,000,000 in the three hundredth year, which would be about 3,400 persons to every square mile of land, for only 60,000,000 out of the 200,000,000 square miles of the earth's surface consists of land.

This would perhaps be as great a population as the earth could well contain and would require about three-fourths of its soil to be under cultivation, and sufficiently fertile to yield on an average from each acre (the 600th part of a square mile) enough food for seven persons. (Even now one acre has been known to yield by spade cultivation, enough to support twenty persons.) There will, doubtless, be special Providential arrangements which prevent too great a multiplication of the human race.

This estimation of about 200,000,000,000 as the possible maximum of the earth's population, (being 150 times greater than its present population of 1,300,000,000), will make the unglorified inhabitants of the millennial earth to be 500 times more numerous than the glorified saints of the first resurrection (Rev. xx. 6,) who will reign over them—that is, if these latter (exclusive of deceased infants) be approximately estimated to amount to about 400,000,000. There would thus probably be more people living on the earth at one time than the whole sum of all the successive populations during the past 6,000 years.

(To be concluded.)

NEWS ITEMS.

LONDON, March 26.—The famine in Upper Egypt causes terrible suffering. In some villages the people, naked like wild beasts, dig for roots. In one town women and children fought over scraps of bread. The inland villagers are said to be starving like dogs.

PESTH, March 25.—There is not a single boat at Devaonyn, and great loss of life is certain if the flood increases.

VIENNA, March 25.—Renewed floods in Hungary have covered 12,000 acres of land which had already been sown, and the lives of 12,000 people are endangered.

One of the physicians dispatched by Germany to Astrachan has reported that a fresh case of plague appeared on the 21st of March at Weitlanka. A dispatch says that General Melikoff has returned to Weitlanka, and decided to burn sixty-seven houses of the value of 45,210 rubles. The Minister of the Interior has ordered the Governors of the various provinces to co-operate vigilantly against the spread of epidemics during spring.

The *Times* reports that there were shocks of earthquake in Northern Persia during Saturday and Sunday. Minneh was much damaged, and the adjacent cities of Tark and Maiblon were totally destroyed. Out of 1,100 inhabitants only a few escaped death.

Many avalanches have recently occurred in the Austrian Tyrol. At Bleiberg ten houses were crushed, forty persons were killed, eighteen seriously injured, and fifteen others are missing.

The Constantinople *Messenger* is informed that Dr. Schliemann has again had the good fortune to unearth from the depths underneath the site of the Homerick Ilium, at Hissarlik, more "treasure-trove." No less than four buried hoards of prehistoric treasures have been discovered: one consisting of gold earrings, bracelets and beads, and one, by far the most precious of all, consisting of a bronze vessel full of gold ear-rings, bracelets and beads with a spiral pattern on them; a large round piece and sixteen bars of solid gold, several silver ornaments, and some bronze axes. All these relics of antiquity will enrich the Imperial Museum, as, by his compact with the government, although Dr. Schliemann is to bear the entire cost of the excavations at Hissarlik, all antiquities found are the property of the museum. According, however, to another authority, the treasure-trove will be equally divided between Dr. Schliemann and the Turkish government.

DIED.

ONGLEY—At the residence of her step-daughter in Marion, N. Y., March 16, 1870, Mrs. Mary M. Ongley, widow of Elder Wm. Ongley, in the seventy-eighth year of her age.

Peace to her ashes. She rests from her labors.
JOHN T. ONGLEY.

LETTER RECEIPTS.

SUBSCRIPTIONS.

John Higgs	5 00	Leafe Brinson	2 10
A C Townsend	2 20	H M Babb	1 05
E V Webber	1 10	J L Barnes	2 00
T Parker	2 00	A M Ullman	2 00
T C H Ford	2 10	J Mincer	2 00
J M Fier	1 00	H Houle	50
H Fox	1 00	M Hook	1 00
B W Eisenhour	1 00	C Stubbs	1 00
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POETRY.

Hereafter.

What I do thou knowest not now; but thou shalt know hereafter. John xiii. 7.

Christian, when the storm-clouds gather
Dark and wild upon thy way,
And thy faithless heart is longing
For the glorious light of day,
Though thou canst not pierce the shadows
That around thy footsteps lie,
If in faith thou journey forward
They will vanish by and by.

Though the bitter cup of sorrow
To thy lips be often pressed,
Yet, as each succeeding morrow
Brings thee nearer to thy rest,
Though thou may not see the fountain
Whence the streams of Marah flow,
Never let thy courage fail thee;
For "thou shalt hereafter know."

If thy curious mind would fathom
That which God alone may know,
If thy troubled heart would query
Why the ways of God are so,
Why the losses and the crosses
Which around thy path may lie,
Be content to meekly bear them
In the hope, that, by and by,

When shall dawn the glorious morning
Of the bright eternal day,
When the mist and cloud and darkness
That cowrap thee, pass away,
Thou shalt see the perfect beauty
Of the plans of life and love,
And its fullness emanating
From the Father's throne above;

See and know the glad fruition
From the labors and the tears
Spent within the Master's vineyard
Through the weary lapse of years.
Then pass on the path of duty.
Though thou may not see below
Why uncertainties surround thee,
Yet "thou shalt hereafter know."

COMMUNICATIONS.

The New Heavens and the New Earth.

H. WILSON.

Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.—2 Peter iii. 13.

The promise may be found in Isaiah lxv. 17, 18, and reads as follows: "For, behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind. But be glad and rejoice for ever in that which I create; for, behold, I create Jerusalem a rejoicing, and her people a joy." Another allusion is made to this new creation in Isa. lxvi. 22, in which the perpetuity of that new state of things is asserted.

These two passages are the only ones where the phrase is found in the Old Testament. Besides the one quoted above from Peter's letter, there is only another similar passage in the New Testament, and that is Rev. xxi. 1, and reads thus: "And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea." What John saw in vision was what Peter was looking forward to, and expecting to be accomplished at some future time, in fulfillment of Jehovah's promise. As the brethren do not all speak the same thing, nor are of the same mind and same judgment (1 Cor. i. 10) with reference to this subject, I propose its investigation, so that, if possible, we all may understand alike.

There are many places in the Bible where the phrase heavens and earth is to be found. Generally speaking, the literal or material creation is meant, but not always. The words heaven and heavens occur hundreds of times; so also the word earth. The connection in which these words and phrases stand, and the relation they hold to other parts of the Bible, must always determine their meaning. For instance,—though we read in Gen. i. 1, "In the beginning God created the heaven and the earth," by which language all will admit the material creation is spoken of, yet when we read in Isaiah i. 2, the prophet saying, "Hear, O heavens, and give ear, O earth, for the Lord hath spoken," we know that these words are not used in the same sense. So also Deut. xxxii. 1; Jer. ii. 12; xxii. 29, etc. Heaven sometimes means the atmosphere in which birds fly, and the clouds float; as Rev. xix. 17—"fowls that fly in the midst of heaven;" and "clouds of heaven," "windows of heaven," "dew of heaven," "winds of heaven," in many texts. Sometimes the firmament in which the sun, moon, and stars are placed is called heaven; as Gen. i. 14–17; "the heavens declare the glory of God, and the firmament showeth his handiwork," Psa. xix. 1; viii. 3; etc. The abode of Jehovah is called heaven; as, "God is in heaven, and thou upon earth," Eccl. v. 2; and the Lord's prayer, Matt. vi. 9; Heb. viii. 1; etc. These texts are only a few of the same class. Sometimes heaven is used metonymically for God, because he dwells there; as, "kingdom of heaven" for "kingdom of God," Matt. iii. 2; v. 3, 10, 19, etc., and throughout Matthew's gospel; Mark xi. 30, 31. Sometimes heaven is used symbolically for government, or for what is high and exalted; as Dan. iv. 26; Matt. xi. 23; Heb. xi. 16; xii. 22, etc. The word earth, and the phrase heaven and earth are not always used literally. The context will always determine in what sense they are used.

The creation of something new to take the place of the old implies the removal of the old. If this be a creation of material heavens and earth then there must be a destruction or removal of the present creation to make room for the new. To understand the language of Peter literally, the present heavens and earth are to be destroyed in "the day of the Lord," when "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." The time when this change will take place is at the coming of Christ, called also the day of the Lord, and the coming of the day of God. 2 Peter iii. 4, 10, 12. This language cannot be taken literally without doing violence to the general tenor of the word of God.

Of the earth it is said, "it abideth forever," Eccl. i. 4; "the world shall be stable, that it be not moved," 1 Chron. xvi. 30; Jehovah "laid the foundations of the earth that it should not be removed forever," Psa. civ. 5; "God himself formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited," Isa. xlv. 18. The earth has been given to the sons of men for their abode; and though the wicked shall be cut off from the earth, the righteous shall dwell therein forever. Prov. ii. 21, 22; Psa. xxxvii. 29. God's covenants require the perpetuity of the earth. His covenant with Abraham, Isaac, and Jacob, is an everlasting covenant—even to a thousand generations. 1 Chron. xvi. 15–19; Psa. cv. 8–12. That covenant embraced the land in which the fathers lived and died. That land was the lot of their inheritance but which they did not possess during their lifetime. Yet they died in faith, that the promised inheritance, would be theirs at some future time. But if the earth is to be removed or burned up, those promises cannot be fulfilled.

Jehovah, however, to show the perpetuity of his covenants with his people, refers to his covenant with day and night, and his appointment of the ordinances of heaven and earth. Jer. xxxiii. 25, 26; xxxi. 35, 36. If one can be broken, then the other may be also. In Rev. xx. 11, it is written, that John saw the heaven and earth flee away from the face of him that sat on the great white throne, and there was no place found for them. And Isaiah says, that when the new heavens and earth are created, the old ones shall not be remembered nor come into mind. Isa. lx. 17. If this is literal language, then the fathers will never see the fulfillment of the promises made to them, although Jehovah covenanted, and confirmed with an oath, that the very land in which they pitched their tents, saw with their eyes, and walked upon—the land then inhabited by ten nations, and lying between the Nile and the Euphrates—should be possessed by them and their seed forever. Gen. xii. 7; xiii. 15–17; xv. 18–21; xxii 15–18, etc. The promises of God cannot fail. Jesus has said, that it is easier for heaven and earth to pass than for one little of the law to fail, or for his words to pass away. Luke xvi. 17; Matt. xxiv. 35. This comparison is used to show the immutability of his laws, words and promises.

There are many passages of Scripture, which if understood in a literal sense, imply the dissolution of the material heavens and earth; but to do so makes them conflict with other parts of the word, and nullify the promises of God. Some other way of understanding them must be sought.

Let us look at a few fulfilled prophecies where the language cannot be interpreted literally. In Isa. xiii. we find something about the coming of the day of the Lord, in which the land is to be desolate, and sinners destroyed out of it, so that men are to be more precious than fine gold. The stars of heaven also shall not give their light, the sun be darkened, and the moon not shine. "Therefore," says Jehovah, "I will shake the heavens, and the earth shall remove out of her place, ... and it shall be as a chased roe, and as a sheep that no man taketh up." And yet this prophecy is concerning Babylon, and was fulfilled over two thousand years ago. This highly figurative language related to and was descriptive of the destruction of that city and kingdom. If not literally fulfilled, why contend that 2 Peter iii. 7–13 should be?

In Isa. xxxiv. God's judgments upon Idumea are set forth in similar bold metaphorical language. "The mountains shall be melted with their blood. And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll; and all the host shall fall down, as a leaf falleth off from the vine, and as a falling fig from the fig tree. For my sword shall be bathed in heaven; behold, it shall come down upon Idumea, and upon the people of my curse, to judgment." The streams also were to be turned into pitch, the dust into brimstone, and the land to become burning pitch, which should not be quenched, but the smoke go up forever, etc. The fulfillment of this prophecy gives the answer as to whether the language is literal.

The prophecy in Ezek. xxxii. with respect to the fall of Pharoah and Egypt is of like character. The Lord said, "When I shall put thee out, I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light. All the bright lights of heaven will I make dark over thee, and set darkness upon thy land." Throughout the entire chapter metaphorical language is used.

The destruction and desolation of Israel and their land is also graphically described by the pen of inspiration, and in highly figurative language. Read Joel ii. This judgment comes in the day of the Lord; and under the figure of locusts the troop of the invaders is described. The prophet says, "The earth shall quake before them; the heavens shall tremble; the sun and moon shall be dark, and the stars shall withdraw their shining." Read Zeph. i. 14–18, respecting the same judgments upon Israel in the day of the Lord. According to Micah i. 1–6, when the Lord should come forth out of his place to punish Samaria and Jerusalem, he would tread upon the high places of the earth. "And the mountains shall be molten under him, and the valleys shall be cleft, as wax before the fire, and as the waters poured down a steep place." In this day of destruction, "thus saith the Lord God, I will cause the sun to go down at noon, and I will darken the earth in the clear day." Amos viii. 9. Of Judah, Jeremiah says, "her sun is gone down while it was yet day," chap. xv. 9; and again he says, "I beheld the earth, and lo, it was without form, and void; and the heavens, and they had no light. .... For thus hath the Lord said, The whole land shall be desolate; yet will I not make a full end. For this shall the earth mourn, and the heavens above be black." Jer. iv. 23–28.

But enough has been quoted to show that this prophetic language is highly figurative. Then why should John's description of what he saw in vision on the opening of the sixth seal be understood literally?

Rev. vi. 12–14. He saw an earthquake; the sun and moon darkened; the stars fall; the heaven depart as a scroll rolled together; and the removal of every mountain and island. The prophets as we have already seen described the subjugation and destruction of the nations in similar language. Then why should Rev. xxi. 1 be interpreted literally? "And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea." The new takes the place of the old which he saw flee away from before the face of him that sat on the throne. Rev. xx. 11. It was not the material creation which passed away, for the throne of the Lord shall be in Jerusalem, and all nations shall be gathered unto it. Jer. iii. 17; Isa. xxiv. 23. Mount Zion will be his resting place forever. Then what shall be said of 2 Peter iii. 10, where it is stated that "the heavens shall pass away with a great noise," etc? Is this any more literal than what Isaiah saw, or John, concerning the passing away, or rolling together of the heavens, and the removal of the earth? Whatever may be the meaning of these prophecies, the solid earth on which we dwell, and the glorious heavens spread abroad over us cannot be intended. The heavens are the Lord's, and lasting as his throne, and the earth has been given to the sons of men, and it shall never be removed.

Let us turn our attention now to the new heavens and the new earth, in which righteousness shall dwell. Peter says we look for this new creation, according to his promise. The only place where this promise can be found is in Isa. lxv. 17, 18. "Behold, I create new heavens and a new earth; and the former shall not be remembered nor come into mind. But be ye glad and rejoice for ever in that which I create; for, behold, I create Jerusalem a rejoicing and her people a joy." This creation evidently refers to some great change which will take place in Jerusalem and her people. In Isa. ii. 16 there is another prophecy about this great change, and by whom it will be accomplished. Jehovah says of his Anointed one, "I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people." The new creation will be the work of the Lord Jesus. He says, "Behold, I make all things new." Rev. xxi. 5. His work, however, is more of a moral and spiritual character, than physical. It has to do more with man than with his dwelling place. As the woman's seed, his mission is to bruise the serpent's head. "For this purpose was the Son of God manifested, that he might destroy the works of the devil," 1 John iii. 8; and not only his works, but the devil himself. Heb ii. 14. He came not "to condemn the world, but that the world through him might be saved." John iii. 17. "The Father sent his Son to be the Savior of the world." 1 John iv. 14. The son commenced his work of the new creation by saving men from their sins by the Gospel. He infuses the principles of faith in what God has promised, hatred of sin, and obedience to what he has commanded. By these means he is creating a people for himself—"a new creation," (new creature,) 2 Cor. v. 17; a people of like character with his own, who shall reign with him.

This is a people which he is taking out of the nations for his name, called "a chosen generation, a royal priesthood, an holy nation, a peculiar people," 1 Peter ii. 9;—a people who are blessed with all spiritual blessings in heavenly places in Christ;" a people composing the church of God, the Bride of Christ. As it is God's purpose "in the dispensation of the fulness of times to gather together in one all things in Christ, both which are in heaven, and which are on earth,"—the thrones, dominions, principalities and powers of that era will belong to Christ and his saints. These are the things which were created by, in, or on account of him who is "the head of the body, the church; who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence." Col. i. 15–18. "At the name of Jesus every knee shall bow, of things in heaven, and things in earth, and things under the earth; and every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father." Phil. ii. 10, 11. He will be the first and last—the chief. All governmental power will centre in him. As "the Sun of righteousness" he will be the most glorious and conspicuous object in the new heavens, shedding light, life, and beauty upon the new earth. The righteous also will shine forth as the sun in the kingdom of their Father, and as the stars for ever and ever. Matt. xiii. 43; Dan. xii. 3.

The kingdom which the God of heaven will set up is called "the kingdom of the heavens," and as "heavenly kingdom." It will constitute the new heavens of the future. The present heavens or governments will pass away with a great noise, and be rolled together as a scroll, in order that the Divine government may take its place

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"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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COMMUNICATIONS.

GREAT IMPENDING CRISIS.

2 Thess. ii. 3-12--Paul's Man of Sin---Head of the Apostasy--Analysis of the Terms---His Acts---Compare with the Charts of Daniel and John---Only one Apostasy---One Continuous Head---One Succession---No one Man Could Set in Motion and Carry out Such Another Fatal Machinery as that of The Papacy.

J. P. WEETHEE.

General Remarks.—Paul, near the close of his first letter to the Thessalonian church, in describing the return of Christ, uses this language: "We who are alive," intimating that his return was anticipated in his natural lifetime. False teachers deepened the same impression by saying that the spirit had revealed to them the same fact; also, that they had heard Paul say that he expected to see the Savior return before he should die; likewise that they had received letters *from* him to that effect.

To correct this error was Paul's design in his second epistle. He shows that they must rest in death before Christ's return, chapter i. 7; that they should occupy till he comes. He presents them the spirit's chart on which was delineated the one great apostasy. Its mighty head is brought to view. The great chieftain is traced from his infancy and through his childhood, youth, manhood, old age and wasting, to his death. The life of this chieftain fills the entire chart from Paul's day to the return of the Son of Man in the clouds of heaven. As if the apostle had said: "I leave this chart for you and for all Christians to be their guide, and to teach them to know when the Savior's return could be immediately anticipated." No other power is brought to view, for he is the dreaded antichrist.

Paul's Chart.—The chart, in its outline, is a unit—one great apostasy and its governing agent. Paul sees nothing else—this mighty chieftain fills the prophetic horizon. The spirit, centuries before, had photographed for Daniel a similar apostate; the time had now come for his revelation, and the spirit directs the great apostle of the Gentiles to reproduce the image. The Holy Spirit is commissioned, by the Savior, to say to his people, through Paul, that he will return to destroy his great enemy that was beginning to work secretly among them, and would, through centuries, persecute and destroy them. To this prophetic chart we now call your attention. Paul's history of the man of sin is exceedingly brief; it is condensed into ten verses, containing, however, a great variety of words to express his character and destiny.

Analysis of the Terms.—Verse 2: As that the day of Christ is impending, near at hand, the next event to transpire in your life-time. Let no one deceive you by any method, neither by pretended revelation, nor by pretended word or letter purporting to come from us.

Verse 3: For the ἀποστασία—(apostasy) the apostasy—some particular one—no ordinary one, but the one about which I was speaking when with you, the one shown by the spirit to Daniel.

Apostasia is used twice only. In Acts xxi. 21, we have the following: "[illegible] Moses," "that teachest an apostasy from Moses," this is the apostasy from Christ—a prophet like unto Moses. The one explains the other.

ἀνθρωπος τῆς ἁμαρτίας—"the man of sin—guilt.—man of transgression—man of deceit, falsehood; a violator of the laws of Jesus and his apostles. The term is singular—the man of sin. Does Paul mean one man, or one succession, composed of many men, filling the same office? In the metallic image, Dan. ii. 31-41, each metal (singular) symbolizes a kingdom composed of a succession of kings. The same idea is presented in Dan. vii. In the Persian empire, when one particular king is intended, he is named, or so distinctly described that his name may be known. Cyrus is called by name long before he was born, or before his kingdom was of any note (Isa. xliv. 28; xlv. 1, 4). Christ was named before he was born. Why should not the antichrist, if one particular person is intended, be named also? for it is very evident that the spirit knew it since it was then secretly working. How could any one man work, even secretly, eighteen centuries before his birth? If it be said that the apostasy was intended, we answer, the apostasy included many persons, but had one guiding power, the episcopacy.

Had the man of sin been a Roman emperor there would have been a propriety in withholding his name, but if a Jew or a Christian by profession, such secrecy was not necessary. A learned writer thus speaks: "As in the prophecies of Daniel, empires governed by a succession of kings are denoted by a single emblem; such as, by a part of an image, a single beast, a horn, etc., of a beast, so in Paul's prophesy, the man *of* sin, and son of perdition, and the lawless one, may denote an impious tyranny exercised by a succession of men, who cause great misery and ruin to others, and who at length shall be destroyed themselves. It is true, the Papists contend that one person only is meant by these appellations; because they are in the singular number, and have the Greek article prefixed to them. But in Scripture we find other words in the singular number, with the article, used to denote a multitude of persons; for example, Rom. i. 17, ὁ δικαιος, 'the just one by faith shall live;' that is, all just persons whatever; Tit. i. 7, ὁ ἐπισκοπος, 'the bishop must be blameless;' that is, all bishops must be so; 2 John, verse 7, ὁ πλανος, the deceiver, signifies many deceivers; as is plain from the precedent clause, where many deceivers are said 'to have gone out.' In like manner the false teachers, who deceived Christ's servants to commit fornication and idolatry, are called 'that woman Jezebel,' Rev. ii. 20, and 'the whore of Babylon,' Rev. xvii. 5, and in this prophecy, verse 7, the Roman emperors, and magistrates under them, are called ὁ κατεχων, 'he who restraineth.' Further, a succession of persons arising one after another, are denoted by appellations in the singular number, with the article. For example, the succession of the Jewish high priests is thus denoted in the laws concerning them. Lev. xxi. 10-15; Num. xxxv 25, 28; as also the succession of Jewish kings. Deut. xvii. 14; I Sam. viii. 11. From these examples, therefore, it is plain that the names, man of sin, son of perdition, lawless one, although in the singular number, and with the article prefixed, may, according to the Scripture idiom, denote a multitude, and even a succession of persons arising one after another." Macknight on the Epistles.

Verse 4: Αντικειμενος και υπεραιρομενος, sitting himself down against, and raising himself above. So that he in the temple of God as a God sitteth; first, opposing, then elevating himself above. He sits in the temple of God, as a God sits in his temple, as if at home, erected for his special purpose. His attitude, sitting, implies duration and personal security, as being above all power.

"*Temple of God.*"—This word is sometimes literal, at other times it has a tropical meaning. In which sense is it here understood? Both interpretations are given it; still both cannot be true. We are inclined to the figurative interpretation. God had a temple in Jerusalem. Solomon's temple, or the one rebuilt, was God's temple as long as he dwelt there. So soon as Jesus, with his blood, entered the antitypical temple, God was no longer in the old one; but he continued to dwell in the church—the church, therefore, was henceforth God's dwelling place or temple on earth. The temple at Jerusalem was a typical temple and had completed its work before Paul wrote his epistles. God, at that time, had no visible temple on the earth. The temple at Jerusalem was never spoken of as the temple of God after he had deserted it.

It is spoken of in the New Testament in the following passages: "In the temple." Acts ii. 46. "Into the temple." Chap. iii. 1. "Into the temple." Verse 3. "In the temple." Chap. v. 25, 20. "Into the temple." Chap. xxi. 26. "In the temple." Verse 27. "Into the temple." Verses 28, 29. "Prayed in the temple." Chap. xxii. 17. "In the temple." Chap. xxiv. 12, 18. "In the temple." Chap. xxvi. 21. The temple service continued as long as the temple stood, but its sacrifices were an abomination after Christ was put to death.

Naos—temple is from ναιω to inhabit. It would, therefore, cease to be the house of God when he ceased to dwell in it. Should the Jews return in an unconverted state, any temple that they might erect, however costly, would not be the temple of God, for God would not dwell there. If they should be converted to Christ, then their building would be like any other church edifice. Should a building be erected in Jerusalem in all the splendor of Solomon's, it would have no more right to be called the temple of God than any other building erected for Christian worship.

Christians are the Temple of God.—"Know ye not that ye are the temple of God, and (that) the spirit of God dwelleth in you? If any man destroy the temple of God, him shall God destroy; for the temple of God is holy, which (temple) ye are." 1 Cor. iii. 16, 17. "And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in (them), and I will be their God, and they shall be my people." 2 Cor. vi. 16. "Now, therefore, ye are no more strangers, nor foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner (stone); in whom all the building, aptly framed together, groweth up into a holy temple in the Lord. In whom ye also are builded together for an habitation of God through the spirit." Eph. ii. 19-22; see Rev. iii. 12; vii. 15; xi. 1, 19; xxi. 22.

Verse 5: In this verse we have the fact stated, that Paul had previously informed the Thessalonians of the apostasy, so that they should have avoided the errors into which they had fallen.

Verse 6: What holds him (man of sin) fast, (κατεχον), that he may be revealed in his own time, viz.: in the age of the ten kingdoms?

"*What holds him fast?*"—Roman empire—Pagan Rome. This was the general view of the ancient fathers of the church.

Verse 7: For the secret of lawlessness doth already work privately in the hearts of corrupt teachers. Acts xx. 29. Only he who now holds this man of sin, will hold him until he (Pagan Rome) be taken out of the way—of the man of sin in his private position—and as the ruler of the world.

Verse 8: Lawless one shall be revealed, his restraint being removed. Roman empire giving way to ten kingdoms. The seat of the Roman empire (Latin division) was to be vacated so as to allow the Pope to take his seat as universal bishop.

Verse 9: This verse shows the manner of the revelation of the man of sin, and his high position in the temple of God, the working of Satan with all power and signs and miracles.

Verse 10: Of falsehoods, and every deceitful trick in them that perish.

Verse 11: And for this cause (because they received not the love of the truth) God shall send them strong delusion that they should believe a lie. The Roman empire could not change its priesthood till its unity was broken, and it could not patronize a new priesthood till the supremacy of the old was removed. The old, or Pagan priesthood was partially broken down under Constantine the Great. It was removed from the empire when the last of the ten kings was converted to Christianity.

This corrupt power, called the man of sin, was evidently an apostate chieftain in the Christian church. That, during his minority, while restrained by Paganism upheld by an empire, he would work secretly to corrupt and overthrow the doctrines of Christianity; but after the removal of all obstacles, he would assume divine power and arrogate to himself divine honors. Seated securely in the temple of God, he would gradually abrogate the government of God over his own subjects, and make himself the only God known in the church.

Conclusion.—Our subject, though materially condensed, is too vast to allow a summary. To present the history of a chieftain, whose power has controlled the destinies of the world, civil and ecclesiastical, for nearly thirteen centuries, in half as many numbers as the centuries through which his bloody deeds have extended is no easy task. The difficulty lies in selecting the best from such a mass of testimony, as to his words and deeds.

With the prophetic charts of Daniel, John and Paul before us, we have compared them with each other, and with the real history of the noted chieftain of the Christian era.

The Papacy claims to have had 254 links in its unbroken chain. It is a chain of 254 links—a dynasty with a succession of 254 chiefs. The pope claims to be the supreme head of the true church of Christ; since there have been two churches symbolized by the sun-clad woman and the harlot; and since the acts of the papacy correspond with the acts of the harlot, we have called it mystic Babylon.

If our identity be correct, what is the true position of this age relative to that power? As a persecuting power, its strength lay in the unlimited control of civil authority. The time has been when he had the diadem of the world at his disposal; when emperors esteemed it an honor to hold his stirrup or to kiss his toe. Where now is his civil power? Among the things that were. Will it ever be restored? See Daniel's chart of the little horn. Find, if you can, any revival of his power. "The judgment shall sit; and they shall take away his dominion, to consume and to destroy to the end." Do they ever restore his dominion? If so, it must be beyond the "end." The rider generally has control of the beast that carries her. Losing that control she is thrown. In Rev. xvii. the harlot rides the scarlet wild beast to her judgment—loses control, and is thrown. She once had control of that beast. Has she now? If not, she is fallen. If fallen, will she ever be again mounted? If so, where is the Scripture? "And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire." Has that been in process of execution? If so, will it ever be reversed?

If we are correct as to the identity of the man of sin with the horn of Daniel and harlot of John, then what is our location on Paul's chart? He (man of sin) is being consumed by the spirit of Christ's mouth, and will be destroyed by the brightness of Christ's coming. We live under his consuming process. Is there any restoring to health, any cure of his consumption? If so, show it on the chart. The charts of Daniel, John and Paul agree as to life and death of this agent. If, when he begins to decline, there is any revival of power, let it be shown. Some say that his ecclesiastical power is increasing. He has always claimed all power in heaven and on earth; what more can he have? He was once able to exercise all power on earth—now he says he has the right but not the power. The right, and the power to do, are quite unlike.

By Faith.

Had Brother J. B. Cook left "amiable and gifted" out, in connection with my name, I would have been better pleased. I am not gifted in the common acceptation of the term. My amiability (I trust I am amiable) God has given me through his word—by his Spirit, because he sent it to indite the word. I say I trust I am amiable in the sight of God to that extent he requires the faithful to be, because I do not know. I live by faith.

By faith! Here is the key that unlocks the mystery of the Holy Spirit. We have it by faith. So it seems to me. Faith in the promises of God takes hold of our minds, and produces fruit. This, to my mind, is called the fruit of the Spirit for two reasons:

1. Because the spirit gave the words that produced it.

2. Because the Spirit always produces good fruit.

The Spirit does not produce the schisms in the world, any more than I would produce an evil by stating a truth, knowing that some would misconstrue it. I state it in the very best possible manner; am I to blame? I think not. Does the evil come from me if my design is good, and everything is done in the best possible manner? I do not so see it.

If I do not mistake Brother Chaplin's language, he has similar experience to my own. He is anxious to know if he shall have part in the rapture of the saints, or be left over to go through the world's great tribulation. Now it seems to me that if we had the Holy Spirit in its literal form, there would be no doubt. We have full faith in God, but the doubt exists in regard to ourselves. We live by faith.

I have not got the Holy Spirit literally. What makes me think others do not have it? I think so because I know—unless I am constituted unusually so much better than everybody else, which I do not believe—I am as exemplary as those who claim to have it. (I do not boast.)

Am I cited to the apostles? It is true they had the Spirit literally, but the word of truth was its agent in producing good fruit in them. John xv. 3; Acts xv. 9. I consider they had this much more evidence that they were approved in the sight of God than we have, viz, their having the Holy Spirit. This was unavoidable. The gospel must be preached, and of course somebody must do it. He would not select unbelievers to do his work, although in some cases and special occasions he spoke in other ways. I do not believe the apostles, prophets and teachers had the Holy Spirit at all times. Why? Because it was given for an especial purpose. "Ye are witnesses of these things. And behold I send the promise of my Father upon you; but tarry ye in the city of Jerusalem until ye be endued with power from on high." Luke xxiv. 48, 49.

"But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you." John xiv. 26. They did have it at this time, nor had they had it before, except when preceding their Lord in his journeyings; but they were to wait for it. See John vii. 39. The object of waiting was to be qualified to witness and to teach. The Holy Spirit would teach them; they were to teach others. They were disciples when these declarations were made, but they did not have the Spirit literally. Acts viii. 15, 16, proves people can be Christians without it. He did not say to them, Wait until ye be endued with power from on high to do good—to obey me; but to witness and teach. Then it is a legitimate conclusion that they had it only when in the capacity of teachers. It seems to me such texts as Acts xiii. 9, teach the same thing. If it was received for any other purpose—if it was necessary for a holy life, in every individual, it seems strange that some must have the apostles hands laid on them to receive it!

I did not mention the end spoken of in Matt. xxiv. 14; xxviii. 20. He says, "I will be with you." He does not say the Spirit, in these texts. How is Christ with or in us? By faith. Eph. iii. 16, 17. If we live the life of Jesus—if our lives are copies of his—he is in us by faith. He is in us if we keep his commandments. John xv. 3, 7.

I think the Holy Spirit dwells in us as Jesus does. My reasons for so thinking are already partially given. Paul, in his Galatian letter, used Christ, righteousness, and the Spirit, as equivalent terms. Gal. ii. 20, 21; iii. 2. I admit the Spirit meant more in his day.

Again, Balaam was tempted to curse Israel, but was forbidden. Num. xxii. He caused Israel to go astray, yet God spoke through him. He had the Spirit, (does God work without it?) yet he was not righteous. Other testimonies show that men have produced the fruit without having the Spirit literally. It seems to me, then, the conclusion is legitimate that the Holy Spirit is not given in its literal form to produce what is called the fruit of the Spirit. We do not have to have Christ to have his life; so we do not have to have the Spirit to have its fruit. It seems so to me.

"Good fruit is always the product of a good tree." I believe it. "By their fruits ye shall know them," was not said of individuals and their works only in a limited sense; but it was said of those who claimed authority to teach. What were those fruits? I believe they were miracles. Heb. ii. 4. They must demonstrate their authority, and there was no other way to do it. How is it now? We must test what they say by the word—the Bible. Produce the apostolic fruit, and I will believe; otherwise I must test it by the word.

The one body and the one spirit is an essential truth to every one. Perhaps I have different views from any one else. I look at it in this light: The body is not complete, it is being begotten, and every member is passing through the same state. 1 Peter i. 23; James i. 18. The Spirit bears the same relationship to our spiritual life that the air we breathe does to the natural. It does not come direct until we are born, but it is just as essential in its place. We have the effects of it, but not the Spirit itself. The air gives us pure blood; the Spirit gives us pure words—they are life, and by metonomy the Spirit.

The Bible teaches me that the promise of the Spirit is yet future. It is true that Peter says, "This is the promise;" but it is only typical, because that one body will receive it literally when Jesus comes. We shall then have power to do the same things Jesus and his apostles did, and "greater things than these shall ye do," when you are baptized with the Holy Ghost—born of the Spirit. All the texts teaching that we have the Spirit in the apostles' days were quite literal, but I use the figure now. I accept the literal interpretation of the texts, but place their fulfillment in the future. The knowledge that we abide in him (1 John iii. 24, etc.) is by faith now, but in that day, when we shall truly live because he lives, we shall know. John xiv. 18-20. "Verily, verily, I say unto you, he that believeth on me, the works that I do he shall do also; and greater works than these shall he do; because I go to the Father." John xiv. 12. "And these signs shall follow them that believe," etc. Mark xvi. 17. I suppose we are not asked to accept these promises as being fulfilled in us now, and yet the statements are just as strong as those that relate to the Spirit. Consequently, as we cannot do the things the Spirit did, I accept the promises as yet future.

We are baptized for the remission of sins—in the name of the Holy Spirit because by it God will raise us to a new life, and endow us with power continually. It is not so now. Have we been literally baptized by the one Spirit? 1 Cor. xii. 12, 13. Or is it by faith? We have been baptized into death, literally? By faith. Rom. vi. 4; Col. ii. 12. Is not the baptism into the one body the same? I think so. It is by faith now; by and by we will win the coveted prize—the Holy Spirit.

In conclusion, but in all kindness, it seems strange to me we are called upon to believe in something of which we have no evidence. Do you claim to teach under the great commission? "These signs shall follow them that believe." Produce the signs, brethren, and I will believe. The time is coming when the one body will be commissioned to teach all nations, and you will see the signs, too! It is not so, now. The apostles are speaking now—through the written word. The Spirit is speaking to us through them; it is helping our infirmities. We know not what we should pray for as we ought; the Spirit is making intercession for us, and teaching us what to pray for, through the apostles. We are represented as living under the sound of the apostles' voices. Though dead, they still speak.

Brethren, let us earnestly contend for the faith, and be kept by its power.

S. H. REEVE.

THE RESTITUTION.

E. A. CHAPLIN, Editor.

PLYMOUTH, INDIANA, APR. 9, 1879.

OUR REST for April has just come to hand. We have had but little time to read it, but judge from looking it over that it is an interesting number.

MANUSCRIPTS accumulate far faster than we can find room for them. We will do all we can for our correspondents, consulting at the same the best interests of the paper.

WE kindly ask our friends and patrons to remember THE RESTITUTION. We shall do our best to give our readers a good paper. We will do all we can afford to do for its prosperity.

Pleroma.

The Greek word *πλήρωμα, pleroma*, is derived from the verb *πλήρω, plero*, the verb occurring in the New Testament about ninety times, and the noun about seventeen times.

The verb is translated "fulfill" and "fulfilled," fifty-one times; "fill up," once; "full come," once; "fill" and "filled," nineteen times; and in some few instances it is rendered "shall supply," "complete," "expire," and "perfect." This verb is lexically defined "to fill," "make full," "fill up," etc.

The noun *pleroma* is translated "fulness," thirteen times; "fulfilling," once; "full," once; and by the phrases "which is put in to fill up," once; and "piece that filled up," once. The idea of "filling up" or "filling out" is very prominent in the use of the verb. Thus in speaking of some historical event, it is frequently said that some prophecy "has been fulfilled" by those events transpiring. It is also said of times, of certain appointed works and courses of ministry, that they were "fulfilled" by certain persons.

The word *pleroma* is defined to mean "that which fills up," "full measure," "that which fills up a deficiency," "a supplement, plenitude," etc. Accordingly we have the word *pleroma* translated, Matt. ix. 16, "that which is put in to fill up;" and Mark ii. 21, "the new piece that filled up," when referring to the new piece of cloth employed to mend, or "fill out" the rent in the old garment.

This idea of *complementing* something that is deficient may be seen again, Rom. xi. 25, where it is said that "blindness in part is happened to Israel, until the fulness of the Gentiles be come in," where the word "fulness" is from *pleroma*. The figure employed here is that of an olive tree, out of which some branches had been broken to be replaced by others through the process of engrafting. A portion of the natural branches of the good olive tree remain in their original connection with the stock and root, but the severing off of another unfruitful portion left the tree incomplete and with a sparse, deficient outgrowth that God in his wisdom *complements* and *fills out* from a wild olive tree." The words —"until the *fulness* of the Gentiles be come in," would better be rendered "until the *filling out* (i. e., of the olive tree) from the Gentiles be come in." Paul's meaning is that the olive tree must suffer no loss of branches, and that the place made vacant by breaking some out must be *filled up* by grafting others in. The *filling up* is made from the Gentiles.

We now go to another epistle, written by the same apostle, to illustrate another figure which he employs to teach us something of the nature of our "high calling of God in Christ Jesus."

Our reference is to Eph. i. 22, 23, which reads: "And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all."

The word translated "fulness" here is *pleroma* in the original, and the apostle intended to impress us with the idea of a *filling out* or *complementing*. The figure employed is that of a head *complemented* with a body inclusive of its members. To arrive at the full sense of what the apostle is teaching in this connection we must attentively consider what he says in the preceding verses of this chapter. In the 18th verse he says that "the eyes of the understanding—of those addressed—might be enlightened so as to know what is the hope of God's calling, and what the riches of the glory of his inheritance in the saints, (verse 19), and what is the exceeding greatness of his power to us-ward who believe, according to his mighty power (verse 20) which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places."

One grand item in the Christian's hope is the resurrection from the dead. Now God has demonstrated his ability to raise the dead, and glorify them, by raising up Christ from the dead, and setting him at his own right hand in the heavenly places. Now since Christ, the living head, has been raised up and is a glorified, incorruptible and immortal being, it is absolutely essential that this glorious head be *complemented* into a full development by having a *filling out* of a quickened, immortal, incorruptible, and glorified body to sit together (with him in heavenly places. In the next chapter the apostle definitely informs us how this *filling out* or *complementing* the head that has been raised from the dead will be effected. Now we learn that the whole human family are sentenced to death on account of trespasses and sins. We also learn that our state is hopeless unless we attain unto the resurrection of the dead after the similitude of Christ's resurrection. 1 Cor. xv. 13-19. Without the manifestation of that resurrection life which "is hid with Christ in God," and through which our own resurrection is to be effected, we are dead past all hope, when once the sentence is executed upon us—"dust thou art, and unto dust shalt thou return,"—in consequence of trespasses and sins. But as God has, in the riches of his grace, ordained the re-living and glorification of saintly believers, and their unity with the already glorified head as the *complementing body*, the apostle speaks of the future *quickening, raising up, and sitting together in heavenly places*, proleptically, as already accomplished. Accordingly we read: "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace are ye saved); and hath raised us up together, and made us sit together *in* heavenly places in Christ Jesus; that in the ages to come he might show the exceeding riches of his grace in his kindness to us through Christ Jesus." Eph. ii. 4-7.

The Head, Christ, has already been quickened (1 Peter iii. 18), raised from the dead (Eph. i. 20), and exalted to the right hand of God. "He is the head of the body, the church; who is the beginning, the first born from the dead." Col. i. 18. The church, too! notwithstanding it goes down into the death state in consequence of trespasses and sins, will be quickened (Rom. viii. 11), raised up in the image of the heavenly (1 Cor. xv. 49), and appear with him in glory (Col. iii. 4). Then the *pleroma* developed into the likeness of the most glorious Christ will be united to the head, and, as a glorious corporation, be forever with the Lord. When we realize that a heavenly family are brought back from corruption and death through the *riches* of God's grace; from a death that had been incurred through trespasses and sins; and made equal to the unfallen angels, to share Christ's glory forever, we can but exclaim, "O the depth of the riches, both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out."

The quickened, raised, and glorified Christ is the head, and the body, which is the *pleroma*, or "filling out" of the head, will consist of the church when its redemption from death takes place. While the branches fill out the olive tree, it is nevertheless true that the increase and growth of these grafts depends upon the "root and fatness of the olive tree" to develop them into branches. So, though the body is the *pleroma* or "filling out" of the head, that head that "filleth all in all" fills that "complementing body" with its own life, spirit, incorruptibility, immortality and glory.

COMMUNICATIONS.

The Revealed Destiny of the Ancient Jerusalem, Now a Dirty Turkish Village Trodden Down of the Gentiles.

I have been in the field of vision since 1842, (I arose in the morning) and have, during that time, seen and read a great many *pros* and *cons* for, and against the truth, but the order of Elder Taylor's "Coming Thrones," as elucidated lately in the *Crisis*, I cannot endorse. I have been edified by many of his articles in that paper, written in that trenchant style for which he is so justly distinguished; but now, as I read his late *Crisis* articles on the "Coming Throne," I press my fingers (all that are left me) to my forehead, earnestly, nay, distractedly wondering how it is that Elder Taylor, by whose side I have stood in so many of his expositions in the past of what our chart has said respecting the coming trouble, the coming reign and the coming glory, should, in this instance, have created a chasm of at least a thousand years between us. I should have thought that Peter's famous declaration (an infallible guide to every man laying his hand upon the prophetic page) should have prevented it. Here it is: "Whom the heavens must receive until the times of restitution of all things, which God hath spoken, by the mouth of all his holy prophets since the age began." Acts iii. 21.

My friend is willing, I doubt not, that his faith and teaching should be in harmony with this inspired epitome of holy guidance, and yet he adopts a theory which cramps and curtails, nay, more, which nullifies and destroys a great proportion of "what the holy prophets have spoken," adopting a narrow, self-made field of vision, which leaves not a vestige of room for some of the most eloquent and glowing utterances which ever fell from prophetic lips. I do not remember to have ever seen a more perplexing and bewildering conglomeration of light and darkness, truth and error, sunshine and gloom, I was going to say order and confusion, but of heaven's "first law" there is so little that the confusion reigns supreme as Elder Taylor's "Coming Thrones" exhibit.

I would have been glad to have noticed these articles through the *Crisis*, that its readers, Bible in hand, might have judged between us; but I, and such as I, who believe and teach "all that the prophets have spoken," are excluded from its pages by the sapient "editorial board" who have accepted the silly pretensions to infallibility, about which the old man on the banks of the Tiber, has been for some years raving. What matters it that we have stood by the paper from its birth, putting our hands in our pockets that friend and foe, clergy and laity alike, might learn its contents, we must be excluded, because, forsooth, we are guilty of the awful heresy of believing "all that the holy prophets have written," and are unwilling to be confined within the narrow little man-made circle, which a few of our erring fellows have thrown around them.

We may bask in the bright effulgence of that divine light, which the glorious sun of prophecy pours around and upon us from his undimmed and effulgent brow, as he traverses his glorious course from the east to the west of divine revelation, but the readers of the *Crisis* dare not be trusted like the Bereans of old to enquire "whether these things be so?" a little human taper which measures and illumines a few short years of human existence, and goes out when David's royal Son for the first time, seats himself upon David's vacant throne, is substituted for the matchless splendor and boundless glory of that rich, prophetic, divine effulgence, which sheds its rays across the "ages to come," in which the Divine Author is "still showing the exceeding riches of his grace," Eph. ii. 7; but "tell it not in Gath, publish it not in Ashkelon," that Paul believed in "ages to come," for our infallible guides of the *Crisis* might characterize it as a recent correspondent of their's did, as "age to come infidelity."

I am too old a soldier in the cause of unpopular truth to greatly dread such weapons. They have been hurled without stint upon me at every successive step I have taken in the path of divine light and truth for the past forty years, and I have invariably found that they proceeded from men who could evidently find no weapon in the divine armory, and hence, adopted the sorry substitute of reckless assertion and abusive epithet. They fall, however, upon my position, only reminding me somewhat of the effect which a grain of chaff produces upon a red hot oven.

Elder Taylor seems to have got his heel upon the neck of old Jerusalem. Let him keep her down if he can, for if he let her rise to her destined glory, just as sure as God is the Author of the Book which tells of her destiny, Judah, the lion's whelp, in splendor and national glory, will rise with her; for so God hath spoken by the mouth of all his holy prophets. Amen.

My friend has pronounced this old lady accursed. Will he oblige me with chapter and verse, where one such by either the Father or Son may be found? such as "not see his face again," "cast off forever," "blotted out," "never be built," etc. When he has furnished such, which God hath spoken by the mouth of all his holy prophets, then may he write *elect* on his shield, and so bring on his "new Jerusalem" for the metropolis of the next age, and set it down on Mount Sion in Palestine, and I shall find no fault; but, if he should fail (as fail he will), then let him just leave the splendid city where John saw (it) the metropolis of a "new heaven" and a "new earth," which, neither he nor I shall see for at least a thousand years to come.

It is not to be wondered at that the patriotic Jew who read his beloved city's destiny, in the light of divinely inspired prophecy, should have seen her ultimate triumph and glory after a longer or shorter period of desolation and ruin, of change and disaster, and should have sung so touchingly and sweetly, "If I forget thee, oh, Jerusalem, let my right hand forget her cunning; if I do not remember thee, let my tongue cleave to the roof of my mouth if I prefer not Jerusalem above my chief joy." Psa. cxxxvii. 5, 6.

Yes, Jerusalem now a dirty Turkish village, accursed enough of man, but still beloved of God, "cast out" bond-woman with her scattered children; "forsaken," but not forever; "down-trodden of the Gentiles until (until forever, no, only) until the times of the Gentiles be fulfilled," Luke xxi. 24, and then the fulfillment of Jehovah's promise: "Behold I create Jerusalem a rejoicing, and *her* people a joy," (what! create "new Jerusalem" over again?) "and I will rejoice in Jerusalem, and joy in my people, and the voice of weeping and the voice of crying shall no more be heard in her." Isa. lxv. 18, 19.

When had the weeping and crying occurred in the "new Jerusalem?" Elder Taylor will explain. Was it the return from captivity at Babylon as some spiritualizing interpreter of prophecy would put it, that is called the "new Jerusalem?" or was it simply some glowing promise which God never intended to fulfill? But Elder Taylor is a literalist, and, hence, a believer in the literal fulfillment of all unconditional promises. "They shall build houses and inhabit them, and they shall plant vineyards and eat the fruit of them"—"the wolf and the lamb shall feed together"—"they shall not hurt nor destroy in all my holy mountain, saith the Lord." Isa. lxv. 25. Are these definite promises, which, in God's good time will become veritable history? or, are they just elastic figures of speech, which may mean something or nothing, according to the will of the reader? We cannot help believing "with faith unfeigned," that they are the glowing predictions of blessed facts, which God will develop into history during the millennial reign, ere yet the "new heavens or the new earth" have witnessed the descent of the new Jerusalem—Elder Taylor and the *Crisis* board to the contrary, notwithstanding.

"Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee;" "the Gentiles shall come to thy light and kings to the brightness of thy rising;" "the sons of strangers shall build thy walls and their kings shall minister unto thee; for in my wrath I smote thee, but in my favor have I had mercy on thee." Isa. lx. 1-10. Was it the New Jerusalem which needed to be smitten, and whose walls the sons of the stranger should build? Elder Taylor will explain. "Therefore thy gates shall be open continually; they shall not be shut day nor night;" "the glory of Lebanon shall come unto thee;" "the sons also of them that afflicted thee, shall come bending unto thee, and all they that despised thee shall bow themselves down at the soles of thy feet." Whose sons are they who have thus afflicted and despised the New Jerusalem? Will Elder Taylor please tell us? "Whereas thou hast been forsaken and hated, so that no man went through thee; I will make thee an eternal excellency, a joy of many generations." Isa. lx. 15? Is not this the present Jerusalem, the forsaken and hated, and down-trodden Mohammedan village of to-day, which God has promised to make an "eternal excellence," "a joy of many generations?" We think so, Elder Taylor to the contrary, notwithstanding. "Violence (rampant now) shall (then) no more be heard in thy land, wasting nor destruction within thy borders;" "the sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee, but the Lord shall be unto thee an everlasting light, and thy God thy glory;" "the Lord shall be thine everlasting light, and the days of thy mourning shall be ended." Isa. lx. 18-20. These are the glorious "times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the age began."

My friend of the *Crisis* seems perplexed about a location suitable for Messiah's throne. He says, "We must not wed Messiah's elect people to a purely Jewish city; we must not confound the earthly and the heavenly Jerusalem. We cannot make the present "city of bondage," "the cast out city," "the captive down-trodden city," "the accursed city" to be the "city of Messiah," and then he confesses an obscurity resting upon the whole. Why cannot we make the present city of bondage the city of Messiah? when it is the "forsaken and hated," and "down-trodden and afflicted" city which God hath promised by his prophet Isaiah to make an "eternal excellence," "a joy of many generations." God surely can do this, especially as he has promised it, and if so, it won't, we suppose, greatly matter that Elder Taylor cannot.

But, let me return and finish my quotations. I love these holy prophets and love them all the more because I believe them: "Thy people shall be all (carnal Jews; no, bless the good Lord) righteous; they shall inherit the land forever; the branch of my planting, the work of my hands that I may be glorified;" "a little one (Judah) shall become a thousand, and a small one (Israel in the flesh) a strong nation: I the Lord will hasten it in his time." Isa. lx. 21, 22. Oh, praise the Lord; we shall see wonders in the millennial age, but my fund of glorious promise, now ready to be revealed in the last time, is not half exhausted.

Come and hear more of what God hath spoken by the mouth of all his holy prophets: "Oh, Jerusalem, Jerusalem; thou that killest the prophets and stonest them that are sent unto thee," sums up all the blood-guiltiness mentioned in Matt. xxiii., yet beloved by Jesus, notwithstanding her ingratitude, base, cruel and heartless, though it was, could shield none of the tears or suppress none of the divine sorrow which God's Son poured out so lavishly upon her ungrateful head in that most touchingly eloquent lament, which any language, ancient or modern, ever bore upon human ear, and then the last prayer upon the cross. "Father, forgive them, they know not what they do." How suggestive Paul's comment on the matter "which none of the princes of this age knew: for had they known it, they would not have crucified the Lord of glory." "I wot that through ignorance ye did it, as did also your rulers." Jerusalem is to-day dear to the heart of God, and fresh in his memory are all his promises to her as the day when he uttered them by the mouth of his holy prophets, and sooner blot out all the luminaries of heaven than that one promise to his beloved Jerusalem should fail. Amen.

J. PORTER.

Danville, Pa.

(To be Continued.)

SENTENTIOUS PARAGRAPHS.

Brethren, the time is short.

If the soul is out of tune, there is no music.

God's promises are the buddings of performance.

Never find fault until it is perfectly certain that a fault has been committed.

That which could break a proud man's heart will not break a humble man's sleep.

Gray hairs, like honest friends, are plucked out and cast aside for telling unpleasant truths.

He who, when calm and cool, presses his rights to the utmost, will, when actuated by passion, overstep them.

Divine assistance is not the nurse of pride.

From vintages of sorrow are deepest joys distilled,
And the cup outstretched for healing is oft at Marah filled;
God leads to joy through weeping, to quietness through strife,
Through yielding into conquest, through death to endless life.
Be still; he hath enrolled thee for the kingdom and the crown;
Be silent; let him mold thee, who calleth thee his own.

There would be a great deal more harmony in this life if everyone would try to make himself more agreeable to others in conversation, in manners, in dealings in morality, in religion, and in all deeds.

Bickerateth: The sweetest life is to be ever making sacrifices for Christ; the hardest life a man can lead on earth, the most full of misery, is to be always doing his own will, and seeking to please himself.

Ever amid earth's darkest suffering we have the cheering promise, "Weeping may endure for a night, but joy cometh in the morning."

"A few more sorrows here,
A few more partings o'er,
A few more toils, a few more tears,
And we shall weep no more."

To do good to men, as God sends his rain alike upon the just and the unjust; to look for what is good in them, as he draws us by our nobler selves and blots out our transgressions; to pity what is bad, as—while we were yet sinners Christ died for us—these are the ways by which we may grow to love one another as he loved us.

He who sets no value on his own time ought not to steal the time of another.

Send out thy light, the way is dark before me,
The path thy love has moulded out for me;
Send out thy light, that I may see thy footsteps
Calming the waters of life's restless sea.

Send out thy light, the clouds are dark above me,
Gathering in tempest from the angry sea;
Send out thy light, that I may see the storm-drops
Which fall from the dear hand, once pierced for me.

Send out thy light, and lead me, Father, lead me,
Beyond this darkness, sorrow, and unrest;
Send out thy light, and guide me, worn and weary,
To the calm shelter of my Savior's breast.

Contentment is a blessing, and it is within the reach of all, but it will not be found by him who goes out to seek it. It is something from within, and until the heart is right all effort after it must be in vain. Paul says: "I have learned in whatsoever state I am therewith to be content." It was something that came to him as he served his Master and imbibed his spirit.

NEWS ITEMS.

LAHORE, April 3.—The British, under Captain Gough, defeated 5,000 Afghans, killing 400. The British loss was three officers and three men killed and thirty-two wounded.

LAHORE, March 21.—General Tytler yesterday defeated 3,000 of the enemy near Peshkolak. The enemy lost 200 men; the British loss was trifling. The Bengal lancers made a brilliant charge.

LONDON, April 4.—The Egyptian officer sent to break up the slave depots at Bahr El Gazel, in Kordofan, Central Africa, reports an engagement with Soleiman, the chief slave-trader and owner of twenty-five depots, in which the women alone waiting transportation into Egypt number 10,000. The Egyptian forces numbered 3,000, part armed with improved rifles, and were intrenched. Soleiman, with 11,000 Arabs, made several assaults, but they were completely defeated, and fled in disorder, leaving, 1,087 dead. The Egyptains lost twenty men.

ALEXANDRIA, April 5.—On the day after the battle between the Egyptians and the Arabs under Soleiman, 5,000 deserters came to the Egyptian camp. The Egyptians followed the retiring enemy and killed ten chiefs and 2,000 more men, and were still in pursuit at the last advices. The capture of all the slave depots is considered certain.

CAIRO, April 4.—The report of the Englishman sent by Rivers Wilson to inquire into the famine in Upper Egypt shows by statistics that 10,000 persons died by starvation alone in Girgeh, Kenn, and Esne. The famine, which was really a money famine, caused by over-taxation, has now terminated, but has left disastrous consequences. If similar taxation continues, another partial failure in the rise of the Nile will cause a famine worse than the last.

BOSTON, Mass., April 4.—The United States steamer, Plymouth, from this port March 15, for a cruise to the West Indies, has returned, yellow fever having broken out when 300 miles southeast of Bermuda. Egan, the boatswain, died of the disease. The ship came from the West Indies last autumn with yellow fever on board, and it was thought that fumigation and the frosts of winter here had destroyed all the germs.

PORTSMOUTH, N. H., April 5.—The United States steamer, Plymouth, with yellow fever on board, is ordered into quarantine here.

BALTIMORE, Md., April 4.—Madame Bonaparte died this afternoon at a little past 1 o'clock, aged 90.

LONDON, April 3.—Reuter's Telegram Company has received a dispatch from Valparaiso, dated April 2, which says that Peru and Bolivia have concluded an offensive and defensive alliance, and both countries have declared war against Chili.

Predicting Plagues.

Numerous attempts have been made of late to show that the variations in the number of spots on the sun's face were the cause of excessive rains, poor wheat crops, commercial panics and other terrestrial occurrences. Now comes Mr. B. C. Jenkins, Fellow of the British Royal Astronomical Society, who says that cholera, black death and other plagues are the effect of planetary influences, and particularly of those of the four outer planets—Jupiter, Saturn, Uranus and Neptune. He goes back for hundreds of years, asserts that all the plagues which have swept over Europe during that period can be accounted for by the movements and positions of one or more of these planets; and concludes with this ominous prediction: "I would say that within the next seven years there will happen that which has not happened for hundreds of years; all the planets at or near their nearest point to the sun about the same time. It is true of the earth that its magnetic intensity is greatest about the time when it is near the sun; the same is probably true of all the planets; therefore we may expect extraordinary magnetic phenomena during the next seven years, and great plagues, which will manifest themselves in all their intensity when Jupiter is about three years from his perihelion—that is, in 1883."

Burning a "Witch" in Russia.

Continental newspapers report that about a fortnight ago, on a Sunday, the inhabitants of the village of Vratshavo, in Russia, burned a woman, one of their neighbors, as a witch. They are said to be quite satisfied that they acted right. They kept the woman in her house, closed all the doors and windows by nailing boards across them, and then set fire to a heap of straw lying in one of the rooms. The house was soon reduced to a heap of ashes, in which was mingled the dust of the supposed witch.

POETRY.

Your Mission.

Hark, the voice of *Jesus* crying:
Who will go and work to-day?
Fields are white, and harvest waiting;
Who will bear the sheaves away?
Loud and long the Master calleth,
Rich reward he offers free;
Who will answer, gladly saying,
"Here am I, send me, send me?"

If you cannot cross the ocean,
And the heathen lands explore,
You can find the heathen nearer,
You can find them at your door.
If you cannot give your thousands,
You can give the widow's mite,
And the least you give for Jesus
Will be precious in his sight.

If you cannot speak like angels,
If you cannot preach like Paul,
You can tell the love of Jesus,
You can say he died for all.
If you cannot rouse the wicked
With the judgment's dreadful alarm,
You can lead the little children
To the Savior's waiting arms.

Let none hear you idly saying,
"There is nothing I can do,"
While the souls of men are dying,
And the Master calls for you.
Take the task he gives you gladly,
Let his work your pleasure be;
Answer quickly when he calleth:
"Here am I, send me, send me."

LETTER DRAWER.

Editor Restitution:—We have been silent long, but saw that you had plenty of MS. on hand as well as letters. Hence as our health is still delicate, and we have the additional care of a sweet little motherless baby, we thought best to be silent and listen to better talent than ours.

But what times we are living in to be sure! It is hard to hold our peace against the iniquities of the present day. The prophetic word is fast fulfilling. How terribly are the God of heaven and the mighty works of creation blasphemed, and held up to derision. We wonder at the long suffering and enduring mercy of God! But satan is loosed for a little season and must be diligent because his time is short.

We have had a lecture by Col. R. Ingersoll, which has caused much excitement; many are for and few against the unwholesome views he has given. Two noted lecturers are to follow, and speak against his errors; also some of our clergy could not keep silent, to the bitter regret of others. We did not go to hear Ingersoll, but read a synopsis of his discourse, with most parts of which we were disgusted. It is claimed for the speaker, on every hand that he has fine looks, talent and power. These then are attributes which allow blasphemy and error to be publicly held up to a Christian community; should a man of less magnitude speak such swelling words against the Most High and his mighty works, our people would soon carry him out of town on a rail, tarred and feathered. We fail to see the talent, however, in what we read of his lecture. His magnetism may hold an audience spell bound, but we do not call it power, or eloquence, for any common fool could ridicule the Bible and works of God as well. Still if he is but the progeny of the orang outang, we should expect nothing better. I should like to ask the gentleman if God could not as easily make man as a monkey? Surely it had a beginning, and, if, as affirmed, it sprung from the tadpole, a power not its own created the tadpole; but this is worse than foolishness; a child could reason better. Alas! that one who stands so high in the opinion of the people, and in knowledge of this world, should possess so weak a mind. We pity him with our whole soul, as any other whose wisdom is so vast that he cannot reverence his Creator. It is sad indeed that one of God's works so seemingly perfect, should lack so much. It seems an utter impossibility, that one endowed with even common faculties, could look upon this vast creation and deny the existence of the powers that created it. We are too charitable to believe that Mr. Ingersoll is wholly sound in mind,—some delicate part of the brain has become injured no doubt. We will hope such is the case rather than believe such a man such a monster.

Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven. (Matt. xviii. 3.) We rejoice that we are of of the weak ones—a little child—not so learned as to see above and beyond our Heavenly Father. Bless God! we not only see and recognize His mighty works, but we feel his presence also, and it would take more learned men than the earth could hold to convince us to the contrary.

"Firm as a rock our faith shall stand
Whate'er our text shall be;
No living hand our barque shall strand,
Until the port we see."

Dear brethren and sisters, the clouds of superstition and atheism are looming high, false prophets and teachers are on every hand—the very elect will be deceived if not wary. But let us be firm and steadfast. Our redemption draweth nigh.

MRS. O. P. HALL.

Adrian, Mich.

Dear Father:—How lonely we feel when we cannot have meetings nor be associated with those who love the coming of our Lord. Those around us hate the subject. They cannot—they do not believe that this gospel age will end so soon. "If it must, let it end," "what do they care?" How can they feel so when the Prince of Peace is coming to bring in an *administration* of righteousness and glory? How can they *hate* God's anointed king? hate the coming of the time when all nations shall be blessed, and death, and tears, and pain shall be no more?

"Crown the Savior! angels crown him!
Rich the trophies Jesus brings!
On the throne of David place him,
While the vault of heaven rings
Crown him! crown him! crown the Savior
King of kings!"

Let the accents of sorrow and mourning be heard no more. Let the keys be turned in the mysterious locks of earth's myriad tombs. Let the sleepers come forth to wear the divine image of him who died that they might live. Let the shouts of the redeemed ones be heard when the bands of death are broken, and they are made incorruptible. Let flowers spring in the desert till it becomes like the garden of the Lord. Let the world be enlightened, let the poor be judged with equity, let the empire of Jesus extend till his commands are everywhere obeyed, till the reign of sin is destroyed, till his glory fills the earth!

O, I can not hate that glorious time; I cannot put by its heatific visions, or pray that it be destroyed. The poor are everywhere crying for relief. The famishing mourn for bread. Black death looks with staring eyes in the very face of the world—everywhere rise the tones of agony! Oh for the time when there shall be no more curse; when the husband shall be no more bereaved,—the mother mourn no more over the dead form of her first-born, nor the pitiful tears of the orphan fall over the lifeless form of an idolized father, nor a father's and mother's hearts be torn over a daughter in her prime, lying silent and cold in death's embrace.

I have seen enough of earth's sorrowful scenes in the last few months to make me long, as never before, for the change that will take place when Jesus comes. I have seen enough of suffering. Poor childhood! How painful when disease seizes the little active form, and makes it writhe in pain! Lord Jesus, come quickly, from a full heart I pray.

I want so much that those who have heard the truth should obey it. These are such perilous times. Death is cutting down his victims everywhere with such pitiless hands, that I can hardly sit still at home and be doing nothing for Jesus, when I know not on whom the blow may next fall, nor whether if, by being up and doing, I might not save one who would otherwise perish. Are there no words that might reach these delinquent ones? Will not the burning words that come from our yearning hearts—"Come, why will ye die?" Will not God's love constrain them to repent and take up the cross? "The night is far spent, the day is at hand." O, may they have the grace when Jesus comes to see without a veil his face! It will be such joy to behold that blessed face and not be afraid. *And not be afraid!* How much that means! how pure the heart and life must be—how clean the hands! I have thought so much about that passage for the last few days. How shall I live that I may not be afraid? What shall I do?

But I must close, for the pressing duties of every day life call me away. God bless you in your earnest efforts to make ready a bride for the coming king. Affectionately,

S. R. WINCE.

Editor Restitution:—It has been some time since I penned a line to you. It is not that I have not wished to, but other things have prevented. The word sown has grown to demand the obedience of faith for the remission of sins in the name of the Anointed One, that their faith may be accounted to them for righteousness, as was our father Abraham's. May they all continue in well doing until the coming of the Lord and be acknowledged before his Father and all the holy angels—is the prayer of your brother in the one hope of the gospel. We now number nine in this settlement, though several miles apart. We meet on the First day to keep in memory what the Master commanded us until he comes. I am doing all I can for the truth with the ability the Lord has given me. Others are reading what papers I circulate, and the books I have, in connection with that word that makes wise the simple, to see if these things are so.

Yours in hope of the promises made to the fathers in the name of Jesus the Christ. JAS. R. STEELE.

Cow Run, C.

Editor Restitution:—I wish to know what is going on, both among the brethren and the world. I verily believe events are occurring now which make it only a question of time, and a few years at most, when we shall see the King in his beauty descending to the throne of his glory. If I were able to, I would be willing to send the RESTITUTION to many. I have been and am doing business with another's capital for a share of gain or loss. It seems queer to me that those who believe the same things, and are worth farms, and retired from active life, should refuse to help keep the paper in circulation, as it has been and may yet be the means of bringing others to the knowledge of the truth.

My mother prized the paper highly, and used to write me often how she was cheered to bear her sufferings (of asthma and heart disease), for soon she would be clothed upon with immortality, and eternal life when Jesus comes. She longed to see the time when earth's inhabitants would not say, "I am sick." My prayer and desire is, "Come, Lord Jesus, and come quickly."

Yours, in hope,

JOHN SIMONS.

Mason, Mo.

COMMUNICATIONS.

"The One Hope."—No. 9.

In continuation of the subject of the one hope, in this number, I shall look at the orthodox hope, to see, if possible that it is a better hope than the universalist's. As the gentleman from England did not wish to s ir one man from his chosen orthodox denomination, but would cross the Atlantic to bring a man nearer to Christ, but would not countenance the conference if it mingled in with the rash predictions of annihilation or universalism in any form, he must have thought that to get one out of the false belief of the present mortal state of man into the sound belief of all orthodox denominations, was to turn him from the errors of his ways and save a soul from death, or, better expressed, from the death that never dies.

It is plain to me that the orthodox, so called, cannot believe as they do and yet have any just claim to the one hope of our calling; for as with all all others, so it is with them; their faith generates their hope and is with them the conviction of things not seen but hoped for until hope shall cease by faith's being swallowed up in fruition and the things hoped for shall be realized as a positive possession. What is the so called orthodox faith on the subject of death? It is, as I heard an orthodox clergyman express it, that nothing dies; that what seems to us to be death is better expressed by the term "moving out," or the soul leaving the body and going in a conscious state to heaven or paradise. Why do they believe this? From the fact that they have before believed in a doctrine which compels them to believe as they do concerning the state of the dead, and that doctrine cannot be reconciled with the state of death in any way on the literal principle.

Hence, the words of Paul to Timothy are fulfilled in these days which are, "As Jannes and Jambres withstood Moses, so do these (whom he is describing) resist the truth," etc. Can the truth of death be more successfully resisted than to affirm that nothing dies, and what appears to be death is rat ier a moving out. Now, if these things are true and not exaggerated, they are awful truths and one can well afford to be candid while treating them; but they are true as lamentable as is the fact, and as truly as such things should not be told in Gath.

I was present in a popular congregation at home in Albion (to my shame I say it) and heard a clergyman say, lifting up his right arm at full length, "That is not my arm that you see there." I ask in all soberness, whose arm was it? for he it was who held it up but denied that it was his. Do you not see that a man must be laboring under a delusion to honestly say so? Why! he could deny his own existence or anything that his creed called upon him to do just as well on the same principle. Says one, "You have intimated that you thought such men made such statements with an honest heart; is that your belief?" Most surely I believe that, and I also believe that in doing it the words of Isaiah are fulfilled that saith, "They shall speak words of falsehood from the heart." Somebody will fulfill this and to speak an untruth from the heart cannot be done by one dishonestly, but he may believe a falsehood ever so firmly and yet it is a falsehood.

I once heard an orthodox clergyman when praying over a dead man at a funeral, quote John xi. 25, 26, and comment upon it in his prayer to God, as though God did not understand it; he did this in a most solemn manner, and his arms which were extended upon the desk shook and his voice became tremulous as he said "they have lived and therefore are not dead," but Christ said in the text he had just quoted "though he were dead" at the time that Martha had made the translation of the subject, i. e., the resurrection or last day. He continued his comments in verse 26 as follows: "We live and therefore shall not die." Now, was he not honest? I say he was, but his honesty did not make his contradiction of the truth by his comments true. No! that was a word of falsehood spoken from the heart and done so gravely that if it were possible it would deceive the very elect. No doubt the people who listened thought that a good orthodox prayer, but I looked at it, in their minds, from a more heterodox standpoint, but in my own mind from the standpoint from which God does and will look upon it at the judgment. An awful thought, indeed, to go to the judgment all covered with the slime of deception; but if that is not the fate of the masses of professedly religious people, how can the Savior's words be true when he said "Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils, and in thy name done many wonderful works?" But he says, "Then will I say unto them, *I never knew you*, depart from me all ye workers of iniquity." A solemn time it will be for those not possessed of the one hope of our calling. Oh! that all might see and take warning now.

C. F. SWEET.

"A Kingdom of all Ages."

The kingdom is an everlasting kingdom. Psalm cxlv. 13. Marginal reading—"A kingdom of all ages."

When the earth and man were created, God set apart a portion of the earth, a specific locality, specially prepared, as sacred, and probably a specific part of that as specially sacred, a sanctum sanctorum, or most holy place. Adam was placed there as the head of creation, the governor and ruler of the world, with the means within his reach of living forever. But he transgressed and continued of the "earth, earthy," unfitted for his high destiny, and was driven out of the most holy place, or out of the sacred territory.

After the flood of waters, probably Shem, the Melchisedek of the Scripture, reigned on that sacred locality, Salem, or, as now called, Jeru-Salem. Then Abraham was called out to walk through it from the Euphrates to the river of Egypt, the old boundary of the Eden of Adam, and that land was given him and his seed for an everlasting possession.

Here Jacob saw communication restored between the heavenly and the earthly—the angels ascending and descending.

It was here that David reigned, and Jesus was born and died; and the multitude of angels sang "Glory to God," etc. Where Father Jacob saw them at Bethel, or Bethlehem. From this sacred place Jesus ascended on high, and to this sacred locality Jesus will come again, in the glory of his Father and all his holy angels.

But this locality is defiled with evil men and things. How is it to be cleansed? "He shall send forth his angels and gather out of his kingdom all things that offend," etc. Here the glory of the Lord is to shine upon it. "For darkness shall cover the earth, but the Lord shall arise upon thee, and his glory shall be seen upon thee."

Here is where the net shall be drawn, for he shall gather all nations before him and separate them. When he shall say to the righteous, "Come, ye blessed of my Father, inherit the kingdom prepared from the foundation of the world." G. BOARDMAN.

Hartford, Conn.

The Christian's Hope.

In the land of the holy, the realm of bliss, where the foot-fall of the loving angels presses the sward of the ever-green shore, and the innumerable company of holy ones shouts anthems of praise to him who ruleth in righteousness, wisdom and power, just over the threshold in another age or cycle of the world's era, when the King in his beauty shall plant his kingdom in the orient and whisper to the scattered ones that are afar off; when he shall again raise his standard for the nations, and gather his chosen ones into his garner; when the river of life shall ripple from beneath the throne of God, and life's towering trees yield their fruits for the joy of the multitude; when heartache, and sorrow shall return no more to cause human woe, and the earth shines again in its Eden loveliness; when the curse shall be lifted and borne away; when the weeping eye shall weep no more; when the blessed Jesus shall rule in the kingdom of men as King of kings and Lord of lords; when the fir and the pine, the walnut and oak shall clothe themselves in gorgeous attire, and the Rose of Sharon and the lily of the vale yield their beauty and perfume on the zephyrs of a world freed from the stain and the blighting, withering influence of sin; when the teeming millions of the east shall unite with the legions of the setting sun in praise and adoration, and the bands of one common brotherhood; when the joy of the Lord shall cover the world; when the priests of God shall officiate from the Holy City to the ends of the earth; when the praises of Jehovah shall resound in the northland, covered with its mantle of purity, the beautiful snow, and be echoed from the tropics and everglades of the south; when the heart of the wild beast shall be tamed, and the lion and the lamb nestle in one bed; when the serpent's sting shall no longer discharge the malignant virus; when we shall plant vineyards and gather the vintage; when we shall build and inherit; when we shall cast our seed with joy and gather our harvests in delight;

When the rolling sun shall mount on high
And beam from his zenith down,
And the God of heaven shall leave the sky
To give the earth a crown;
Then shall the Christian's hope be given.
And the pure ones, washed and clean,
Be kings and priests at the court of heaven,
In heaven's vesture seen.

Dear brethren of the glorious hope, does the love of a holy Savior, the blood of the slain Lamb, the righteousness of the King of kings, actuate us to move forward and work for the revelation of that glorious time, that holy age. Do our cheeks tingle with shame over the sins of the world and the depravity of man? Truly they must and our hearts agonize over the fact that not only individuals, but nations and fallen angels, are in battle array against the ushering in of that glorious day. Then up and to the rescue! It is glorious to lend a helping hand in this grand crisis on the side of right, justice, humanity and God. Let scoffers mock! Ours is the glorious hope, and great will be the blessing and comfort of that golden shore.

"Onward Christian, onward!
World's are charging to the shock."

M. D. PEARRY.

Curious Predictions.

The following was copied by me from a newspaper in 1865:—

"In 1853 a pamphlet was published in Germany purporting to be a series of prophecies made by one, Madamoiselle Lenormand, in whose predictions the first Napoleon placed great reliance. They were—

"1. That in 1853 a war would break out between England and France on the one part, and Russia on the other.

"2. That when peace was declared, a war would follow between England and India.

"3. That a great emigration would then take place from Germany to the United States.

"4. That a civil war would rage four years in the United States, to be succeeded by an era of remarkable prosperity.

"5. That after its close a fearful sickness, commencing in Russia, would extend across the Baltic, desolate Germany, and cause immense mortality in England, and thence spread to the east and west."

So far all has come true, and the unfulfilled seems hastening.

S. RUSSELL.

Palmyra, Ont.

[Bridgeport (Conn.) Standard.]

The Champion Oldest Married Couple.

Zalmon Sturges, aged nearly 98, and Ann, his wife, in her 94th year, live in Weston, about four miles north of Westport, in an old-fashioned house built before the Revolution. They are the oldest married couple in Connecticut, and probably in the United States. The seventy-fifth anniversary of their marriage will occur a year hence, and their friends propose that they shall celebrate this very rare event. The old couple formerly lived in this section, and ran the old mill on Yellow Mill Bridge. They now live near what is known as "Eleven O'Clock Highway," which is one of a number of similar roads in that section running northward from the sound, and laid out by the earliest settlers, when clocks were scarce, as a time guide for men working in the fields, enabling them to note by the sun shadows the approach of the dinner hour. Everything about the house indicates its extreme age.

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Ella Farber	2 00	J B Hershley	2 00
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Amount previously published	$532 47
Ella Barber	2 00

ANNOUNCEMENTS.

I will preach at Ripley, Brown county, Ill., as brother Brown may appoint, Saturday and Sunday, April 15th and 16th, and as brother Pfeifle may appoint the following Saturday evening and Sunday April 22d and 23d, at Somerville, Wis. Can preach in Indiana or Ohio two weeks. Brethren will please write me to 344 Walnut St., Chicago, Ill.

J. M. STEPHENSON.

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POETRY.

"Behold He Cometh."

Time's sun is fast setting,
Its twilight is nigh,
Its evening is falling
In cloud o'er the sky;
Its shadows are stretching
In ominous gloom;
Its midnight approaches—
The midnight of doom:
Then haste, sinner, haste, there is mercy for thee,
And wrath is preparing—flee, lingerer, flee!

Rides forth the fierce tempest
On the wing of the cloud;
The moan of the night-blast
Is fitful and loud;
The mountains are heaving,
The forests are bow'd,
The ocean is surging,
Earth gathers its shroud;
Then haste, sinner, haste, there is mercy for thee,
And wrath is preparing—flee, lingerer, flee!

The vision is nearing—
The Judge and the throne!—
The voice of the angel
Proclaims "It is done."
On the wheel of the tempest
His flasher shall come,
And the blaze of his glory
Flashes out from its gloom:
Then haste, sinner, haste, there is mercy for thee,
And wrath is preparing—flee, lingerer, flee!

With clouds he is coming!
His people shall rise;
With gladness they hail him;
Redeemer and King.
The fruit-real wedding,
The rest of his tree,
He cometh to kindle
Earth's last fatal fire!
Then haste, sinner, haste, there is mercy for thee,
And wrath is preparing—flee, lingerer, flee!

COMMUNICATIONS.

Review of "The Two Covenants, by J. N. A."—No. 2.

"The first covenant was made with the people of Israel at the time of their departure out of Egypt. This covenant no longer exists."

In my former review I established by the testimony of Moses, the mediator of that first covenant, that it was not a proposition that God submitted to the house of Israel through Moses, (Ex. xix. 5), but it is the will of God declared by his voice, and it was even ten words the voice commanded them to perform; and furthermore, God wrote them upon two tables of stone—Deut. iv. 13.

Is not that plain testimony of the witness Moses? And no prophet, Jesus or apostle, ever speaks of anything else as being the first covenant. Why should J. N. A.?

Let us compare Moses with Paul. Moses testifies: "The Lord hath declared unto you his covenant which he commanded you to perform," or keep—Deut. iv. 13. And Paul, speaking of the same covenant, calls it "the first covenant." Heb. ix. 1. And in Heb. ix. 20, "testament (or will) which God hath enjoined unto you." Moses says "commanded" and "declared;" Paul uses "enjoined," and "made,"—created. James Jones has made his will or testament. And God made his will known to Israel at Sinai; he declared it; he commanded it; and he solemnly enjoined it!

What was it he made, etc.? His will, testament, or first covenant! So reads the Bible. And if James Jones makes his will, and has it written out and recorded, as his last will and testament; and he does the declaring and commanding, and also the enjoining; and without consulting his wife, "If she will obey his voice indeed and keep his covenant," why is all the power of making a will vested in the man (husband)? So it may be his will, and his alone. But God, before he declares his will or covenant to his wife, or Israel, by the hand of Moses, sends a message to her, thus—recounting things done for her espousal—then "Now if ye will obey my voice, indeed, and keep my covenant then"—and she consents to the Lord's proposal, hence three days after his voice declares it to them his own finger writes it upon two tables of stone.

Yes, that sounds very well, but how does it accord with the facts of the case before us? Perfectly harmonious; for if Ex. xix. 5, was any part or parcel of the first covenant, it would have been written upon those two tables of stone, with the finger of God. But unfortunately for J. N. A.'s theory, the "if," the "obey," and the "keep," all pointed to the future, "declaring" that "covenant," by that "voice" they had pledged themselves to "obey," and that "voice declared that first covenant" which they had agreed to "keep," hence the voice commanded them to perform "even ten words." And hence those two tables of stone containing "even ten words, and the Lord added no more," all his servants call those ten words the first covenant; and not one place in the Scriptures are those ten words or first covenant ever denominated the moral law. Yet in all the Seventh Day Advent church publications, as far as I have been able to ascertain, that first covenant, or ten words, is called the "the moral law of God." They have the same right, and with the same consistency, to claim the covenant that God made when he placed his bow in the cloud, or the covenant he made with Abraham, or the covenant with David as "three moral laws," as to call the first covenant God made with the house of Israel at Sinai the moral law.

The wills or testaments of men, when confirmed, are not to be changed—"no man disannulleth or addeth thereto." So, likewise, God's will should not be disannulled or added thereto. And we often notice in man's will certain commands to be obeyed by the wife, and also certain lands or parcels of lands are carefully described in it. So we find in God's will so carefully described by Moses, the mediator of that covenant, and it is also written upon two tables of stone, and placed in the ark of that covenant under the mercy seat, in the most holy of all. And it has commands to be obeyed; and in the fifth word, "the land which the Lord thy God (husband and father) giveth thee." God had covenanted with Abraham 430 years before this first covenant made with his fleshly seed-ants, that "unto thee and thy seed will I give all this land. Hence in God's covenant with his seed—Paul's "brethren, his kinsmen according to the flesh who are Israelites," and with whom the covenants are to be made, he alludes to the land in that covenant. And we find that it is called a land flowing with milk and honey; a goodly land; the land God promised to Abraham for a possession. Hence the first covenant had for its object the land of Canaan, and each word of that covenant required obedience and keeping for Israel. Therefore, because the children of Israel transgressed every word of that covenant, and went after Baal and other gods, until God in his displeasure drove them out of that land he had given them for a possession, and divided among them, for many days they have been "without a king." See Hosea iii. 4, 5.

Yet they are to return. Where? To Zion. What for? "To seek the Lord their God." And God has made no other covenant with them, and will not until the fulness of the Gentiles be come in. See Rom. xi. 25. "And there shall come out of Zion the Deliverer, and shall take away their sins." Rom. xi. 26, 27. And they are under the first or old covenant until that time shall come.

Paul says: "For this is my covenant unto them, when I shall take away their sins;" and "he hath made the first old . . . . ready to vanish away."

But what has the first or old covenant and the new covenant to do with the Gentiles? I say, nothing. Why? Because they are not made with us. We are never included under the first, and when the new one shall have been made "with the house of Israel, and with the house of Judah," we, the Gentiles, will not be included. Never! "For this is my covenant with them, when I shall take away their sins," etc.

In my next I shall notice another proposition of J. N. A. in the *Signs of the Times* of Feb. 13—the ten commandments do not constitute the covenant of Ex. xxiv. 8. I claim they do.

I remain yours for the truth.

BIBLE READER.

Nevada, Mo.

What Ought We to Preach at our Conferences?

This is a question of considerable importance, for at these meetings we expect large congregations. After we go to the trouble of advertising for the meeting, and making preparations for the accommodation of all who may come, what would be the most profitable to preach to these mixed congregations? I will state what course I think would be best. We generally meet on Friday evening for preaching, when, as a general thing, there are not many that gather to hear the word spoken; but on Saturday night, Sunday, and Sunday night, there is generally a goodly number comes out to hear. Now, what would be the most profitable to preach to the people at these meetings?

There are so many Bible subjects to choose from, that perhaps we might say—any Bible subject would do—it makes no difference what one we take. Let us stop and consider for a moment to see whether there is a Bible answer to this question or not. When our Lord gave commandment for the Apostles to go and preach he said, "Go ye into all the world and preach the Gospel to every creature."

Here then we find that the gospel is the subject made choice of in preference to anything else. And why? Because in it is contained the power of God for the conversion and salvation of sinners; and, still further, the righteousness of God is made known to the people through the gospel; hence, we can see the importance of presenting this subject in as clear a light as possible, so that people may believe and obey it, and be saved. All other subjects ought to be laid aside at these meetings, and the gospel ought to be preached as Christ and his apostles taught it to the people. Every other subject was laid aside by them and their attention was given to preaching the gospel alone. I have, sometimes, been very much surprised at conferences, when the house would be crowded to the utmost, that some brother would spend from one to two hours in presenting some wild theory of his own, or hobby, if you please to call it so, something like this—"The wicked dead will never be raised from the dead;" and then, to make it worse, some one will surely have to follow him, to knock it all to pieces, as he supposes, and tell the people that they will all be raised and judged—justified or condemned—and so on.

Another will say except you meet every first-day of the week you cannot be saved; and then some one will undertake to show that he is surely mistaken about this matter. Then again, some one will give a good lecture on the signs of the times, giving dates running out in '75 or '80 as the case may be, and then tell the people he is no time-setter, and that he does not believe in the time at all. But there are his figures terminating at these dates. Then some one will have to give us a long lecture on the two witnesses, who they are, while, perhaps, no two exactly agree on these subjects. So, better let them alone at these meetings. When there is a full house to talk to let them alone, and present them to the brethren when assembled, and not to a mixed congregation. We have our heads full of doctrine, and it would, perhaps, be good to talk a little more on the subject of what we should do, and not quite so much on what we should believe. We should endeavor to impress on the minds of our hearers what they must believe and do to get into Christ. Here I believe that we can say we are at unity; but on all these subjects we are not. It would then be better to let them alone, and not let the people know we are divided on these subjects, and thereby dogmas good by acting in concert with each other.

With good feelings toward all, and a desire for the triumph of the truth as it is in Jesus, I remain your brother in Christ Jesus. J. S. ARNOLD.

Mount Carroll, Ill.

SELECTIONS.

[Rev M. Baxter in Christian Herald.]

Our Earth in the Millennium.

We have already considered, in last week's article, 1, the future Millennial earth's physical condition; and now we proceed to consider it, 2. Politically and socially. 3. Religiously. 4. As respects the Jewish nation.

2. As respects the political and social condition of mankind. One Man will be King over the whole earth, even Jesus of Nazareth, the God-man; and His kingdom, like the four preceding universal kingdoms of Babylon, Persia, Greece, and Rome, will be a literal, visible, and earthly kingdom (Dan. ii., vii. 11; Zech. xiv. 9) over all people, nations, and languages (Dan. vii. 14), a phrase which exclusively denotes nations as they at present exist in the flesh (Dan. iii. 4; iv. 1; vi. 25).

And although Christ will from time to time manifest Himself personally in the terrestrial Jerusalem, the earth's metropolis and seat of government, yet His principal residence, together with His glorified saints, will be in the celestial Jerusalem, the metropolis of the universe, a city of pure gold like unto clear glass, and 1500 miles in length, breadth, and height (Rev. xxi. 10), which comes down into the air so as to be visible to the nations of the earth (Rev. xxi. 24), but is nowhere stated to come on to the earth; indeed, it would be quite incongruous for a perfectly square structure to be poised upon a globe only five times greater (24,000 miles) in circumference.

The glorified saints associated with Jesus, as subordinate kings in the government of this world (Rev. xx. 6; Luke xix. 17), will constantly pass up and down between the heavenly city and this planet, thus realizing the prophetic vision of Jacob's ladder (Gen. xxviii. 12; John i. 51). It is a question whether they will reign visibly over the unglorified inhabitants of the earth, or invisibly (occasionally, however, manifesting their presence), like the angels which at present have mankind intrusted to their charge and ministry (Heb. i. 14; ii. 5; Psalm xxxiv. 7), and who wear the titles of the kingdoms of this world (Dan. x. 13, 20).

It appears that the nations will retain their distinctive customs and languages (unless Zephaniah iii. 9 signifies that there will be only one language), but will probably all have the same laws, currency, and standards of measurement, by which their mutual commercial dealings may be facilitated. The earth's inhabitants will engage in agricultural, mechanical, scientific, and mercantile occupations, and follow the legal, clerical, and literary professions, just as in these days.*

But the military profession will be forgotten. Peace will prevail universally (Isaiah ii. 4; Hosea ii. 18; Psalm xlvi. 9). No standing armies or warlike navies will be maintained. Bayonets and rifled cannon will be regarded as the relics of a bygone age of darkness and barbarism. There will be no despotism, tyranny, or oppression. Cases of crime will be very rare. The whole earth will probably be covered with a network of railways and telegraphs, and the surface of the ocean unceasingly traversed by innumerable vessels, maintaining constant intercourse among all the communities of the globe.

England and North America, released in common with the rest of the world from the dominancy of the personal Antichrist, will doubtless occupy the foremost position, next to Israel, among the regenerated nations. The Millennial state of the earth is strikingly illustrated by the scene of Christ's transfiguration, which was a miniature picture of it, and therefore a prophetic vision of the Son of man coming in His kingdom (Matt. xvi. 28; 2 Peter i. 16). The six days (Matt. xvii. 1) typified the 6000 years after which the Millennium commences, and Peter, James, and John represented the unglorified inhabitants of the millennial earth, over whom the glorified raised and translated saints, represented by Moses and Elias, will reign conjointly with Christ.

3. As regards the religious condition of mankind. Instead of three fourths of the human race being in heathen darkness as at present, all persons will then be acquainted with the doctrines of Christianity, for the earth shall be full of the knowledge of the Lord as the waters cover the sea (Is. xi. 9; Heb. ii. 10); and Christ will have dominion also from sea to sea, and from the river unto the ends of the earth (Zech. ix. 10; Ps. lxxii. 8), for all nations shall come and worship before Him (Rev. xv. 4; xi. 15, xx. Ps. lxxxvi. 9; lxvi. 11; Dan. ii. 7).

Although men will be free from the deceiving influence of Satan (Rev. xx. 3), yet they will have the same naturally sinful hearts as now, and this will necessitate the continuance of the means of grace and the preaching of the gospel, which, however, will be accompanied by a much greater outpouring of the Holy Spirit than in these days (Is. xxxii. 15). Open wickedness, such as drunkenness, Sabbath-breaking, gambling, lying, dishonesty, cruelty, impure conduct or conversation, will be promptly punished whenever it occurs, and almost entirely repressed; but there will be some unregenerate persons among the nations (Zech. xiv. 19).

Probably not more than ten millions out of the thirteen hundred millions now upon the earth are truly converted or born again, but then the proportion of the converted to the unconverted will perhaps be nearly the reverse of this, so that if the earth's population is only as large as it now is (and it might, and perhaps will, be 150 times greater), there will be more adult persons saved in one generation than in all the past 200 generations (without referring to those that die in infancy). There may also be a further addition to the Bible for the Millennial dispensation, just as there was an addition to it for the Christian dispensation.

4. As regards the Jewish nation. After the battle of Armageddon, all the surviving Jews throughout the earth will be converted and restored to Palestine, being brought as an offering unto the Lord out of all nations, upon horses, and in chariots, and in litters, and upon mules (Is. lxvi. 20; see also Is. xi. 60; Jer. iii. 31, 33; Zech. viii. to xiv. Ezek. xxxiv. to xlviii. Rom. xi. etc.).

It seems that the ships of the maritime power called Tarshish (probably the United States or England, or both) will likewise assist in this work (Is. lx. 9). (It appears that they will, perhaps, have also assisted in the partial restoration under Antichrist seven years previously, Is. xviii.)

Only one-third of the Jews that were living in Palestine at the commencement of Antichrist's persecution will be surviving when the Millennium begins (Zech. xiii. 9), and those of them who are in Jerusalem when Christ descends on Mount Olivet will look upon Him whom they have pierced (Zech. xii. 10; Matt. xxiii. 39), and will immediately repent and become converted through the outpouring of the Holy Spirit, as typified by the miraculous conversion of the Apostle Paul (1 Tim. i. 16). The Jews will then possess the land from the Nile to the Euphrates, which, although promised to them (Gen. xv. 18), they have never yet obtained.

Jerusalem will be the metropolis of the earth, and will be 18,000 measures, or thirty-six miles, in circumference, and nine miles square (Ezek. xlviii. 35), each measure being six cubits (Ezek. xl. 5), and the cubit of the sanctuary being twenty-one inches. Within it (if not throughout all Palestine) there will never be any weeping or crying (Is. lxv. 19), and the inhabitant shall not say I am sick (Is. xxxiii. 24), for the very leaves of its trees will furnish an elixir vitæ and a medicinal panacea for human maladies (Ezek. xlvii. 12).

All the Jews will be truly converted (Is. liv. 13; lx. 21; Jer. xxxi. 34), and will mostly live to the age of several centuries, being only children when a hundred years old, and rivaling in longevity and trees of the forest (Is. lxv. 20, 22). They will be the chief of the nations of the regenerated earth. The Holy Land will become like the Garden of Eden (Ezek. xxxvi. 35; Is. vii. 21, 22; xxx. 23), and will be divided afresh among the twelve tribes (Ezek. 48), who will be governed by the twelve Apostles (Luke xxii. 30). Over Mount Zion will be a pillar of cloud by day and a pillar of fire by night (Is. iv. 5).

The Jewish Temple will be rebuilt according to the pattern given in the last nine chapters of Ezekiel, which also prescribe the order of the future sacrifices and other rites; for Israel, though Christianized, will still observe the peculiar ceremonies of Judaism, not as expiatory or prospectively as a shadow of things to come, but as eucharistic, and retrospectively as a sacramental commemoration of the past offering of the body of Jesus Christ once for all.

All the nations (or at least large delegations from each nation) will make pilgrimages to Jerusalem every year to keep the feast of Tabernacles, or else no rain will descend upon them (Zech. xiv. 16), and such an unprecedented amount of traveling clearly implies an extraordinary abundance at that time of facilities for locomotion, such as railways and steam-vessels.

The Dead Sea will also be completely purified by a river that will be caused to flow into it from Jerusalem (Ezek. xlvii. 8, 10). There will most probably be a channel opened for the passage of vessels between the Mediterranean and the Red Sea, by which Jerusalem will be placed upon the highway of commerce between the Atlantic and the Indian Ocean. This will be the state of things during the 1000 years of the Millennium.

*Although the business of the world will be carried on during the Millennium in somewhat the same manner as at present, yet it is vain for persons to think of retaining their possessions during the Great Tribulation of three years and a half, or to make any preparations in expectation of remaining on the earth after the Second Advent and during the Millennium. All converted persons will shortly be removed from the earth in the two translations and a few of the unconverted who are left behind will be afterward spared and converted, and will constitute the earth's population when the Millennium begins. It is clearly the duty of those who are true Christians, and who are therefore sure to be caught up in one of the two translations, to spend as much of their remaining time and property as they can in preaching the Gospel and circulating Bibles and religious books as widely as possible, before the approaching universal Antichristian persecution puts a stop to such efforts. The nearness of the end justifies Christians in relinquishing secular occupations if they can do so without serious inconvenience to themselves or society, and devoting themselves exclusively to striving to enlighten the multitudes that are perishing for lack of knowledge.

BREVITIES.

During 1873 the American and English societies distributed 3,850,370 Bibles, viz: in Russia, 740,823 in 60 languages; in Turkey, 64,503 in 9 languages; India, 343,616; China, 150,103; Japan, 61,593; Italy, 52,823; France, 133,160; Servia and Roumania, 128,170; Spain, 68,303; Austria, 374,362; Germany, 468,103; South America, 35,348; Mexico, 30,000.

The number of dissidents in Russia has greatly increased of late years, and the "old believers," though not recognized by the state, have obtained a regular hierarchical organization. Altogether the dissidents form about a sixth part of the total population; some of the more fanatical of the sects practice religious rites which are opposed to the laws of the empire; but they do not form a political opposition such as that of the clericals in Germany and other countries.

The progress of the excavations for the underground drainage at Lincoln, in England, is continually laying bare fresh traces of the Roman occupation. A portion of a very fine mosaic pavement of a guilloche pattern, together with rich wall frescoes, paving tiles, and other traces of a sumptuous Roman residence, has been discovered just outside the Exchange gate, to the west of the cathedral. These remains are within a short distance of the hypocaust found beneath the percentory in 1739, and belong, perhaps, to the same mansion.

THE BIGGEST BRIDGE IN EUROPE.

The largest bridge in Europe will be completed next year. It will cross the Volga in the Government of Samara, Russia, on the Siberian Railroad line. The Volga, at the point of the bridge, is about four miles wide in the spring season, and in autumn 4,732 feet. The bridge will be supported by twelve piers eighty-five feet high, with ice cutters thirty-five feet high, at a distance of 364 feet. The ice cutters are covered with granite. The iron work is from Belgium. A temporary colony is established for workmen employed on the bridge; it occupies about forty-five acres, and has sixty buildings, insured at 100,000 rubles. Two thousand men are employed, and among them are 100 Italian masons. Three steamers and seventy barks are constantly used for forwarding wood, stone, iron and other materials. The bridge will cost 4,630,000 rubles, or $3,500,000.

At the beginning of the present century the Porte allowed no more than three hundred of the hated Jews to live within the holy city. Forty years later that restriction was removed, but another still remained, by virtue of which they were permitted to reside only in a particular quarter of the town, which was much too small for them. It is about ten years since this last regulation was abolished, and since then the progress made by the Jews in peopling their ancient capital has been extraordinary. Almost every one of the old houses, as it fell vacant, has been bought up by them, while they have built a prodigious number of new ones in all parts of the town. Schools, hospitals and religious associations have been started on a grand scale; and the Jewish population, which eighty years ago was barely 300, was in 1875 no less than 13,000 in Jerusalem alone. Nor have the immigrants neglected to provide for the material improvement of the country. Besides numerous other examples which might be quoted, a school of agriculture has been founded and endowed by a rich Jew of Venice with several thousand pounds.

A correspondent asks which are the largest three libraries in the world, and which the largest three in this country. By far the largest in the world is the National Library at Paris, which in 1874 contained 2,000,000 printed books and 150,000 manuscripts. Which the next largest is, it is difficult to say, for the British Museum and the Imperial Library of St. Petersburgh both had in 1874 1,100,000 volumes. After them comes the Royal Library of Munich with its 900,000 books. The Vatican Library at Rome is sometimes erroneously supposed to be among the largest, while in point of fact it is surpassed, so far as the number of volumes goes, by more than sixty European collections. It contains 105,000 printed books, and 25,000 manuscripts. The National Library at Paris is one of the very oldest in Europe, having been founded in 1350, while the British Museum dates from 1753, or a time more than four hundred years later. In the United States the largest is the Library of Congress at Washington, which in 1874 contained 261,000 volumes. The Boston Public followed very closely after it with 260,500 volumes, and the Harvard University collection came next with 200,000. The Astor and Mercantile, of New York, are next, each having 148,000. Among the colleges after Harvard's Library comes Yale's with 100,000. Dartmouth's is next with 50,000, and then came in order Cornell with 30,000; the University of Virginia with 36,000; Bowdoin with 35,000; the University of South Carolina with 30,000; Ann Arbor, 30,000; Amherst, 20,000; Princeton, 28,000; Wesleyan, 25,500; and Columbia, 25,000.

The Philippi mentioned in the New Testament was a city of Macedonia, and not far from the borders of Thrace. It was built by Philip, the father of Alexander the Great; and thence its name. It was the first locality in Europe where the gospel was preached; and the occasion of its being thus distinguished was the appearance of a vision to the Apostle Paul, in the night. "There stood a man of Macedonia and prayed him, saying, Come over and help us." He was not disobedient unto the heavenly vision, but straightway went to Philippi and abode there certain days, and preached the glorious gospel of the blessed God with marked success. This was the place where Lydia was converted, the Lord gently opening her heart to receive the word, as the sun opens a flower in the spring; and where the stern jailor was converted, his stout heart capitulating to the power of divine truth and grace as capitulates a strong fortress which is taken by storm. Philippi is further memorable from the fact that it was here that two great battles were fought between the Romans, in one of which Octavius Augustus vanquished Brutus and Cassius, destroyed the Republican party, and decided the fate of the Roman empire. A Christian church, moreover, was established here—a fact of more interest and importance than any battle—which church by its spirituality and benevolence was of great comfort to Paul, and to which, during his residence at Rome he addressed an excellent epistle—The Epistle to the Philippians.

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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TO CORRESPONDENTS.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his Holy Prophets since the world began." It also advocates, as a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of Kings, and the Immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ; and many other kindred truths. It also advocates a hearty belief of the Gospel, repentance, and baptism as a prerequisite to the forgiveness of sins, and a holy life as essential for final salvation.

COMMUNICATIONS.

Questions Answered---A Church Without Elders, or Elders Without a Church?

A. B. MACRIDER.

Some brethren in California write to enquire for fuller information as to the questions above propounded. They ask:

1. "Whose duty or privilege is it to attend to the Lord's table? Some think it requires an officer in the church, others hold that any orderly Christian may do so.

2. "There is a desire among us—about twenty-five in number, and mostly young—to have elders and deacons chosen and set apart to these offices. Some think hands should be laid upon them and that these things are necessary before this body can rightfully be called the Church of God.

3. "There are different views about the weekly contribution. Some think that gifts dropped into a box may be made for show."

It is added, "These things may all have been before other brethren till they are satisfied, but not so with us. We have seen your pieces in THE RESTITUTION and would be pleased to have something from you in THE RESTITUTION on the above subjects. We want advice how to proceed, and, as some think we have not persons who fill the Scripture requirements, we ask:

4. "Can a church exist without elders?"

5. "Did churches exist in early times without elders? If so, how long?"

Always willing to impart any knowledge I may have gained from the word of God—the only source of truth on the subjects proposed—let us follow the example and borrow the words of the Great Teacher sent from God: "What saith the Scripture? How readest thou?"

1. In reply to the first interrogatory above. It is written in Acts viii. 1: "At that time there was a great persecution against the church at Jerusalem and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles;" and in verse 4: "Therefore they that were scattered went everywhere preaching the word."

From this it seems that every disciple (not the apostles only) was at liberty, and felt himself in duty bound to "preach the word wherever he went," (or "was scattered abroad,") and such was their practice. Now, we reason logically that, if every Christian may preach the word, every Christian (not an officer, we perceive,) may likewise do any other act to make the preaching effectual to man's salvation, viz.: To teach and instruct, to baptize, to pray, to praise God and to break bread to and with God's people for their edification and comfort. Can any man say nay to this conclusion?

But to make this even plainer. If to preach Christ, as it appears those scattered abroad did, was the mission of every Christian disciple in primitive times, was not to baptize those who were taught and accepted the gospel (teaching a necessary consequence? And should the teacher stop there and not instruct or lead the newly made Christian to the Lord's table?

Does not the greater duty include the less? The command given to the original twelve disciples in Matt. xxviii. 20, was to teach the baptized to observe (practice) all things I have commanded you. Where, then, do we get the doubt of the lawful authority of every disciple to preach the word, to baptize, to teach the new converts and all other disciples to eat at the Lord's table and to help such to do so, seeing it is one of the "all things" they were to observe? No such doubt comes from the Bible, surely.

Further, who baptized Paul of Tarsus? The answer comes to us from Acts ix. 10, "A certain disciple (of no official rank or title) at Damascus named Ananias."

In these premises found in the word of truth, I answer, then, "any orderly Christian" may dispense the communion at the Lord's table, with entire propriety.

2. To this question, Paul's letters to Timothy and Titus seem to furnish a satisfactory answer. See also 1 Peter v. The wisdom of having elders and deacons in every congregation is properly argued from Bible premises. St. Paul inscribes his epistle to the Philippians—which was probably the best ordered of all the primitive churches—thus: "*To the saints in Christ Jesus* which are at Philippi, with the bishops and deacons." Thus we learn the primitive custom was, to have in each church or congregation, bishops or elders and deacons, and that the apostles recognized in the church a plurality of bishops, while their modern "successors," so-called, the clergy of the day—appoint one bishop to many churches.

There were both bishops and deacons in Philippi, for, doubtless, they had, in their number, the proper materials for selection, and where such can be found in any church, they should be chosen and appointed by the brethren for the work. These qualifications are pointed out by Paul in his letters to the churches in 1 Tim. iii., and Titus i. But it must often happen, especially in a church composed of young disciples, that these qualifications are not at once to be found. In that case, we must, like the woman whom the Master commanded, "Do what we can," the best we can under the circumstances of the case, and appoint the best men we have, that, thus we may "Do everything decently and in order."

3. As to the laying on of hands in respect to those selected for office, it does not seem that the practice was extended beyond the apostolic age—the power of conferring special spiritual gifts thereby, was, it seems, possessed and exercised by the apostles only, and possibly, as in the case of Timothy, and others, in the early age of the church. This, we learn from Acts viii. 14-24. The apostles, Peter and John, were sent from Jerusalem to Samaria in order to impart to the Samaritan converts the gifts of the spirit by the laying on of their hands, and this they had done previously—Acts vii 6—in the choice of deacons at Jerusalem. We have no record of any other than the apostles exercising this power.

It is true that Titus was left in Crete "to set in order the things wanting and to ordain elders in every city." Chap. i. 5. But nothing is said here of the imposition of hands as any part of the process.

I do not see any objection, when desired by the members, to the brethren, collectively, or one for all, designating the choice of the body for these officers by the stretching forth or imposition of hands. But, to say, that, unless this is done, the body of disciples "cannot be called the church of God," is (I give my judgment) a clear mistake, for the church must come into being—must exist before it can be organized and have officers. Both Timothy and Titus were sent to minister to churches already in being.

4. As to the weekly contribution, we are not taught any special method of contributing. In that case, considerations of expediency must govern with entire toleration of differing opinions. Acts ii. 42; 1 Cor. xvi. 1; Rom. xiv. 1-5; Ibid. xv. 1-6.

Thus the unity of the spirit is preserved in the bonds of peace. Questions 4 and 5 are answered in what has already been submitted.

Grace, mercy and peace to all the brethren.

Winchester, Va.

Faith, Hope and Charity Abides.

And now abideth faith, hope, charity, these three; but the greatest of these is charity. 1 Cor. xiii. 13.

Contrasted with, "but whether there be prophecies, they shall fail; whether there be tongues they shall cease; whether there be knowledge it shall vanish away." Verse 8. Thus far the case is plainly stated, and we all agree, that the three supernatural prerogatives have "failed," "ceased" and vanished away, while the three natural qualifications, faith, hope and charity abide, remain, not "failed," not "ceased," not "vanished away." Now, it seems that a proper solution of one question ought to forever settle this controversy: The reason why the prophecies, or rather the prophets or the prerogative to prophecy, and the power to speak in the unlearned languages, and the unstudied supernatural knowledge has "failed," "ceased," "vanished away." There can be but two reasons assigned for this:

1. The apostasy; men abandoned the faith, and God withdrew his spirit.

2. They, having accomplished their mission, run out, failed and ceased by limitation.

Now, the first position cannot be true, as it contradicts the stated facts in the premises. That, while there has been a fearful falling away, a general departure from the faith, yet the divine system was not entirely subverted, as the apostle affirms that faith, hope and charity abides, remains. In other words, when those spirit manifestations have ceased, men and women still exercise faith in the gospel, God's plan of salvation, are still the creatures of hope, having the crowning qualification of charity which never fails. But, says one, this partitive knowledge, power to prophesy, speaking the word of life to the understanding of strangers, supernatural, or unstudied knowledge, etc., were only to be done away, when that which is perfect is come. Verse 10. Very well. Now, what time is referred to? If you say the future and final perfection at the *coming of our Lord*, then you have two positions, unless the coming of the Lord and the apostasy are identical. Now, if those things have passed away, then that perfect thing has come. And that they have ceased and vanished away is the only logical deduction from the premise, while faith, hope and charity abides, remains; has not passed away. The apostle is not speaking of physical perfection at the final consummation; by no means, but of the perfection or completion of the will of God, the plan or system of salvation, of which they knew and prophesied in part, which was finally perfected, completed and made known through those God-given parts, or channels of communication, which parts, or channels having served their purpose, the will of heaven made known and confirmed with signs and wonders, naturally cease by limitation.

The circumstances connected with this subject fully explain their object. God, in his wisdom, selects poor, illiterate fishermen to make known his plan of salvation to every creature, tongue and tribe, an utter impossibility from a human standpoint. What must be done? as they have no time, means or disposition to establish a college: "But tarry ye in the city of Jerusalem until ye be endued with power *from on high*." The necessary qualification, "Behold I send the promise of my father upon you, the Holy Spirit, which shall guide you into all truth, and bring all things to remembrance what I have said unto you. And they went forth and preached *everywhere*, the Lord working with them and confirmed the word with signs following." This was not done to make them Christians, or because they were Christians, but for the work whereunto God had called them, who deputized and qualified assistants when necessary. The work being completed, the will of heaven made known and established, no more to be added thereto, they "fail," "cease" and "vanish away." But, don't the Master say where two or three are gathered together in his name, "I am in the midst?" Yes; but he don't say he will be there in a miraculous manner. He is there to approve, bless and sustain, his watchful care is over his people, as David says: "If I ascend up into heaven, thou art there; if I make my bed in hell, behold thou art there." Otherwise brethren, can't you test this matter and settle this question? Yes, but don't Paul say: "Now, if any man have not the spirit of Christ, he is none of his." Yes; but don't you know that spirit has many significations? and here it refers to the mind or disposition to serve God, in contrast with the carnal mind, or mind of the flesh. Read the connection. Rom. viii.; 1 Cor. ii. 10; Phil. ii. 5. Brethren of the opposition, let me suggest that you cease tearing down, beating and banging the servants of God until you can give them something better; place your feet on the sure rock foundation with proofs, signs and real demonstrations, or cease your unequal warfare and be consistent; delay is dangerous. Don't say the Scriptures are insufficient, water baptism is not essential, and stand still and see the salvation of God. Whereas, wisdom cries, no time to delay; all things are now ready. Awake, ye sleepers; go forward, doubt not, for the last three years and a half may be too late for you and me, and hardly gives room for our King in '80. So, brethren, stand firm in the faith, quit you like men; be strong; look to Jesus, the Author and finisher of our faith, who, instead of saying, "Stand still and see the salvation of God," would say: "Awake, thou that sleepest; be up and a doing while it is called to-day." Now is the accepted time. Run with patience the race set before you. Jesus pleads for you, may he not plead in vain and another take thy crown. "And many other signs truly did Jesus in the presence of his disciples which are not written in this Book, but these are written that ye might believe that Jesus is the Christ the Son of God, and that believing, ye might have life through his name."

Amen. T. E. ADAMS.

Oskaloosa, Kan.

Lamar's Commentary.

G. M. MYERS.

In addition to the quotations we made from McGarvey's commentary on Matthew and Mark, a few additional from that on Luke may prove of interest. The commentary on Luke has been written by Eld. J. S. Lamar—a man of considerable ability as an expositor of the Disciple church. He says—

"'Of his kingdom there shall be no no end.' Luke i. 33 It will be noticed that (*της βασιλειας*) for ever, is here equal to (*εις τους αιωνας*) without end. This declaration is not in conflict with 1 Cor. xv. 24. The end there spoken of is not, says Alford, "of the kingdom of Christ, but generally the end when all shall be accomplished, the bringing in and fulness of the kingdom by the subjugation of the last enemy, the whole course of the mediatorial work of Christ, the salvation of the elected; the time indicated by Matt. xxv."

This is quite an improvement on the Disciple preachers, as they have almost universally on these texts, when in debate with us on the line of the organization of the kingdom, contended that at Christ's advent he will, instead of taking a kingdom, deliver one up to the Father.

Though considerably cloudy when taken throughout on the case of the rich man and Lazarus, yet his comments are wonderfully in advance of the position generally advanced by his brethren in their discourses.

"'A certain beggar named Lazarus.' Luke xvi. 20. The name not pointing to any individual (for this is parable and not history), but given to add liveliness to the picture, and discreetly given for the suggestiveness of its signification—*God my help.*"

"'And in hell he lifted up his eyes in torments.' v. 23.—The word hell in this place (*hades*) simply means the state of the dead, or, if we localize the the conception, the place of the dead. It is what we mean in modern phrase by the unseen world, or, the future state—It is Shakspeare's 'undiscovered country.' Into this country all alike go at death, both the rich man and Lazarus, the good and the bad."

"'Send Lazarus,' v. 24—I suppose that our Savior does not mean to teach us that such a conversation as this actually takes place in the future world, but that he does mean to set forth graphically and vividly to the covetous and deriding Pharisees, who heap up their treasures in this world, and are not rich toward God, how helpless, impoverished, dependent and wretched they will be when they pass to the other side. If such was the truth which he designed to impress, the parabolic drapery in which it is presented is most happily chosen. In any case we must not forget that this is a parable and not history, and consequently that its lesson is not what its imagery is, but what it means."

"'I pray thee . . . send him to my father's house.' v. 27—We may presume that the scoffing Pharisees, who had been listening to the parable, and who perceived its application to themselves, were saying in their hearts, 'this is all false—a mere bugbear to frighten us. If it were true, if such a fate as this really awaited us in the spirit world, the God of Abraham would not have left us in ignorance of it until now; he would have sent us messengers immediately from *hades* to warn us.' Now to meet this thought of their hearts, the Savior exhibits their rich representative in *hades* as asking this very thing for them; and puts into Abraham's mouth the assignment of the reason why the request had not been complied with. The plain unadorned truth of the matter, divested of its parabolic imagery and nomenclature (and it is especially important in the interpretation of this parable to divest it thus, because from its peculiar construction we are so strongly inclined to view it as history), is that the hearts of the Pharisees, right there before the Savior were presenting the request, and that Christ here on earth, and not Abraham in *hades*, was giving the answer. He tells them (if we may substitute the direct for the indirect address), you have Moses and the prophets; they are sufficient if you will heed them in their letter and spirit, to make known your duty, and to lead you to him who can make you happy and blessed forever; and if you will not hear them, neither would you be persuaded though one should rise from the dead."

Thus, from the above is to be seen, that whatever Eld. Lamar may write of this case, he has conceded the very points for which we have so often in discussion with his brethren contended. And further, in the future in discussion with the Disciple preachers upon this case, Eld. Lamar, for whatever he as an author is worth, must serve as a breastwork in the contest.

"'They were terrified, and supposed they had seen a spirit.' Luke xxiv. 37.—i. e., 'a ghost, a shade, a spectre.' In a word, they thought it was the dead Christ that had come back to them, and that he was still dead. He proceeds to remove this false impression, and to show them that he is really restored to life, and that it is his very self that stands before them."

This remark is good; and in his chosen synonyms of spirit, ghost, shade and spectre, he but agrees with the marginal readings of the Greenfield and Griesbach text in which they give *phantasma* for *pneuma*—spirit."

"'For they are equal unto the angels.' Luke xx. 36. If the Sadducees denied the existence of angels (which, as they believed the Pentateuch, is, perhaps not the meaning of Acts xxiii. 8, but rather that they denied the current belief in angelic and spiritual manifestations, somewhat as men now disbelieve in the spirits of a popular medium), at any rate, the Savior argues from it as a certain fact."

As we are so often charged, and especially by Disciple preachers, as being Sadducees, disbelieving in spirit—what they they call disembodied conscious spirit—I have quoted the above remark, and quoted it especially for the words in parenthesis. If Eld. Lamar is correct, then the Disciple preachers are largely Sadducean in belief as to spirit, and, therefore, the argument, the odium, and the prejudice against us must go. And, again, the Elder, for whatever he is worth as an author among the Disciples, must stand between us and those of them who abuse us.

"'The children of God.' Luke xx. 36. Begotten to a new life, and born from the dead, the *immediate power of God*, they are in a peculiar sense His children by virtue of being the children of the resurrection. Their life is derived not mediately through parents, but directly from Him."

Again we say good; the Elder has placed the birth just where the Savior placed it—at the resurrection from the dead—a point as to time hardly ever seen and set forth, at least by Disciple ministers. But here we will close our quotations at least for the present.

SENTENTIOUS PARAGRAPHS.

Transact all business with eternity in your eye.

Holy dispositions are fountains of pleasant streams, which, by their confluence, make up a sea of felicity.

The worthiest people are the most assailed by slander; as that is the best fruit the birds have been picking at.

A word of kindness is seldom spoken in vain, while witty sayings are as easily lost as pearls slipping from a broken string.

Disappointments feed and nourish us in the desert places of life, as did the ravens the prophet in the wilderness.

FAITH.

Faith has an eye no tear can dim,
A heart no grief can stir;
She leaves the cross and looks to Him
Who bore it first for her.

Guilt is that which quells the courage of the bold, ties the tongue of the eloquent, and makes greatness itself sneak and lurk and behave itself poorly.

A Christain walks through the world as the temple of God, and sees it hung round with tokens of goodness and power.

CHARITY.

Mortals, if ye would display
Charity sincere and true,
While his due to man you pay,
Keep your love to God in view.

Prayer doth not consist in gifted expressions and volubility of speech, but in a brokenness of heart. Imperfect broken groans from a broken heart, God will accept. A hard heart cannot pray; a broken heart is made up of prayer.

Those who are intended to do any eminent service for God are always emptied of self, and led to see their unfitness for their undertaking; then they trust simply on God's wisdom and power, and He gets all the glory.

The damps of autumn sink into the leaves and prepare them for the necessity of their fall; and thus insensibly are we, as years close round us, detached from our tenacity of life by the gentle pressure of recorded sorrow.—*Landor.*

HOPE.

Standing; on the rock of faith;
Trusting what the Savior saith;
Looking on the things above;
Hope is filled with joy and love.

Jesus is the purest among the mighty, the mightiest among the pure, who with, his pierced hand, has raised empires from their foundations, turned the stream of history from its old channel, and still continues to rule and guide the ages.

What would the nightingale care if the toad despised her singing? She would still sing on, and leave the cold toad to dank shadows. And what care I for the sneers of men who grovel upon the earth? I will still sing on in the ear and bosom of God.

Chalmers: The errand of the Savior was to restore this sinful world, and have its people re-admitted within the circle of heaven's pure and righteous family. But in the government of heaven, as well as in the government of earth, there are certain principles which cannot be compromised, and certain maxims of administration which must never be departed from, and a certain character of majesty and of truth on which the taint of even the slightest violation can never be permitted, and a certain authority which must be upheld by the immutability of all its sanction, and the unerring fulfillment of all its wise and righteous proclamations. All this was wise in the mind of the arch-enemy, and a gleam of malignant joy shot athwart him as he conceived his project for hemming our unfortunate species within the bound of an irrecoverable dilemma; and as surely as sin and holiness could not unite into fellowship, so surely did he think, that if man were seduced to disobedience, would the truth and the justice, and the immutability of God lay their insurmountable barriers on the path of his future acceptance. It was only in that plan of recovery of which Christ was the author and the finisher, that the great adversary of our species met with a wisdom which over-matches him.

THE RESTITUTION.

E. A. CHAPLIN, Editor.

PLYMOUTH, INDIANA, APR. 16, 1879.

We find our paper nearly filled at the moment of writing, and so submit one more number to our patrons without further editorial brevities.

We live in a most wonderful period of this world's history, when men's hearts are failing them for fear as they are anticipating coming troubles. Prophecy is fulfilling in a most extraordinary manner. To chronicle and herald abroad the great events that make up the history of our times, is one of the great objects of our paper. We hope to make it a reflector of light on the pathway of our brethren. We ask their prayers and financial aid.

Prophecy Fulfilling.

And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the Islands of the sea.

And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in that day that he came up out of the land of Egypt. Isa. xi. 11, 16.

From these verses it will be seen that the restoration of Israel from the lands of their dispersion is not only foretold, but also that remarkable *highways* shall be constructed to facilitate this restoration. We clip two important pieces of intelligence which we give below; one on "Railways in the East," from the *Christian;* the other on "The Jews Regaining their own Land," from the Chicago Evening *Journal*, both of which we think will prove interesting to our readers. Despised and down-trodden as Jerusalem has been, she shall yet be a name and a praise in the whole world; rejected and contemned as the scattered tribes have been, they shall yet be gathered and be constituted the first of nations in that land, that shall become the glory of all lands, under the rule of the soon-coming Messiah. The times of the Gentiles near their close; the blasted fig tree of Jewish nationality, that has been waste and fruitless for this age, is budding and putting forth its leaves to bear its fruits in the age to come. Let us wait, watch, and pray.

RAILWAYS IN THE EAST.

The Cincinnati *Enquirer* says: General T. D. Lovett of this city, formerly Chief Engineer of the Southern Road, has just completed a contract for the building of a narrow-guage railroad from the city of Jerusalem to the port of Jaffa, in the Holy Land, and has written to Major John Boyne, also of this city, the champion narrow-guage railroader of Ohio, to join him in the enterprise. The road will be some forty miles in length, the air-line distances between the two points being something over thirty miles. Joppa is a small maritime town of Palestine, on a tongue of land extending into the Mediterranean, and lies in a northwesterly direction from Jerusalem. It was formerly the port of Jerusalem, and was the landing place of the cedars and stones of which the temple of that city was built. It has a considerable trade in cotton, corn, and fruit, as has also the country lying back toward Jerusalem, through which the road will run. A large factor in the business of the road, however, will be in the annual visits of the pilgrims at the Easter season, and travelers at all seasons. The proposed road is backed by a party of French capitalists, and is to be pushed forward to an early completion. Mr. Lovett is now in Paris preparing for the work."

With reference to these oriental railways, the *Jewish Chronicle* remarks: "The report that the Porte has granted a concession to an English company for the construction of the Euphrates Valley railroad, and to a French company for the Jaffa-Jerusalem line, has been very favorably received by the Jews in Jerusalem, especially as, according to their belief, a prophecy in the Scriptures will thereby be fulfilled. The Euphrates railway, so it is proposed, will intersect the former provinces of Assyria and Babylonia, and will have stations at Mosul and Hillel, in the neighborhood of which towns are Assyrian and Babylonian ruins. It has been suggested at Constantinople that eventually a junction might be effected between the Euphrates line and the Egyptian railways, which, if carried out, would confirm the following prophecy of Isaiah xix, 23: 'In that day there shall be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians.' 'In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land.'"

THE JEWS REGAINING THEIR LAND.

A French newspaper says: "Judging by reports, which appear tolerably well confirmed, the Jews are little by little retaking possession of their ancient patrimony. Eighty years ago the Sublime Porte permitted residence in the holy city to only 300 Israelites. Forty years ago this number was raised, but the Jews were obliged to reside in a special quarter of the city which bore their name. This last restriction, however, disappeared in its turn ten years ago, and since then the Jews have bought up all the land in Jerusalem that could be bought, and have even built entire streets of houses outside the walls. Synagogues and Jewish hospitals have multiplied. The German Jews have no less than sixteen charity associations, and in the interior of the city one may count already twenty-eight congregations. Two journals have been established. In the Rothschild and other Jewish hospitals 6,000 patients are ministered to annually. A Venetian Jew has given 60,000 francs to found a school of agriculture in Palestine. Baron Rothschild, at the time of the last loan of 200,000,000 francs made to Turkey, accepted as security a mortgage on the whole of Palestine. Owing to the Jewish immigration the population of Palestine has doubled during the last ten years."

SELECTIONS.

(Cincinnati Gazette.)

Mesdames Bonaparte.

The attention of the public has been attracted to the condition of Mme. Bonaparte, who is still living at Baltimore, having reached the unusual age of ninety-four. The history of this woman is not only very sad, but it also has a romantic aspect. In 1803 Jerome Bonaparte, who was nineteen, visited Baltimore. He was the youngest child in the family, being the junior of Napoleon by fifteen years. He had some experience in naval matters, and had reached the rank of Lieutenant. While in Baltimore he became attached to Miss Patterson, a young lady of wealth and beauty, whom he married, notwithstanding the protests of the French Consul. The bride was a year younger than her husband, whom she accompanied to Europe, but the imprudent couple found, to their surprise, that they were not allowed to enter France. Jerome left his wife at Lisbon in order to seek an interview with his brother, the Emperor. The latter not only refused to recognize this marriage, but, worse than this, he persuaded Jerome to abandon his wife, and the young couple, thus suddenly separated, never met again. The neglected wife was early called to suffer great agony. Having no hope of her husband's return, she took passage to England, where she became the mother of a son, with whom she sailed for Baltimore. Since then she has passed her life in that city with the exception of a trip to Europe many years ago. How strange to recall the fact that this woman, though thus shamefully deserted, has always cherished an affection for her husband! She refused any second alliance, and hence has remained Madame Bonaparte. Chief among the sorrows of her latter days was the death of her only son, which occurred in Baltimore some years ago. He bore his father's name and was bred a lawyer, but never practiced, for having married a woman of wealth, he was enabled to live in handsome style until removed by death at the age of sixty-six.

ANOTHER MADAME BONAPARTE.

How little is known of the mother of Napoleon? Hence while speaking of the Baltimore Madame Bonaparte I may add a paragraph concerning the original of that name. Letitia, the wife of Carlo Bonaparte, was married at seventeen, and became the mother of thirteen children, of whom five died in infancy. She was only nineteen when her second child, the wonderful Napoleon, was born. At the age of thirty-five she was left a widow, with eight children, of whom three were daughters. Joseph (the eldest) and Napoleon were then attending school, and the remainder of the family was soon compelled to remove from Corsica to Marseilles to escape the dangers of war. Within two years from this time Letitia Bonaparte saw her second son the first General in Europe. When he became Emperor she removed to Paris, and was appointed Protectress of Charitable Institutions. She was then fifty-four, and her intense anxiety concerning Napoleon rendered her life one of constant distress. The rejection of Josephine, the retreat from Russia, the exile to Elba, and Waterloo were among her sad memories. She was sixty-five when he was banished to St. Helena, and six years afterwards she heard of his death. After his fall she retired to Rome, where she died in 1836, being then eighty-six. She had lived in widowhood fifty-one years, and had survived not only Napoleon, but also her two daughters, Marie and Pauline. No other woman was the mother of so many monarchs for while Napoleon was Emperor, her oldest son (Joseph) was King of Spain, while the youngest (Jerome) was King of Westphalia. Louis was at the same time King of Holland, Lucien Prince of Canino. The three daughters were also (through marriage) each raised to the dignity of a Princess.

(Sunday Afternoon.)

Fine Churches and Faith.

The numerous and elegant churches that stand in their superb beauty in every city and village, are esteemed by many cheering evidences of the abundant faith that is filling the earth. To me, they seem, alas! too often a sign of fatal infidelity. Not that infidelity which consists in doubting my favorite dogma, or finding comfort in what appears to me a broken reed or a vain delusion, but the more deadly faithlessness that is practically false to its own profession and makes void faith a lie. For the spirit that builds and sustains these loudly consecrated "offerings to the Most High" is sadly at variance with the simple mission of peace on earth and good will to men, the simpler duty of saving souls and serving to the utmost the least of our brethren. Because giving to the poor is lending to the Lord, it does not follow that a perpetual loan to the Lord in the shape of enormously expensive church property, legally tied up to the incorporated company of stockholders, and half-buried under mortgages, will be found acceptable as an unstained gift to His beloved poor!

There are many earnest and excellent people on whom the ministry of an archangel would be spent in vain, if the architectural surroundings were not strictly ecclesiastical. It is useless to argue with such or to rail at them. Formalism of any kind is a good pickle. It has prevented much backsliding, upheld many a weak and tottering institution and—covered untold sloth of understanding. Let them rest in peace. I can only appeal to those who accept the duty of working out each one his own salvation in things temporal and in things eternal who do not shut-let their thinking—who hold it no irreverence to render a reason for their faith and show good cause for their work.

No, God is not mocked. We cannot buy heaven with any direct offering of toil or wealth. Let us speak and act the truth to ourselves as well as to our neighbors; and the truth is that we lavish toil, fine art, and rich material on our churches because we enjoy the prestige of having them at our command and of being thought able to pay our share of their cost. Underlying other motives there is a vague notion not far removed from superstition, that "in some strange unlooked-for way" this elaborate display, ostentatiously dedicated to the infinite Creator, will operate to our eternal advantage. The sale of indulgences we think of with holy horror, but still nourish the feeling that the divine favor is not wholly regardless of the value of material gifts and sacrifices—that they will after all bring us a reward somewhat proportioned to their cost!

(The Messenger.)

The Thief on the Cross.

The other portion of Scripture, on which I expressed my intention of submitting some remarks to the judgment of your readers, is found in Luke xxiii. 42, the English rendering of the original of which ascribes to our Lord the following reply to the appeal of the penitent thief on the cross: "To-day shalt thou be with me in Paradise."

It is not, of course, my intention to enter here into a consideration of the the general question involved, as bearing (as it so plainly does) on the important subject of the intermediate state, with which it is so obviously connected, and to which I have already elsewhere addressed myself at large, but simply to request attention to the evident erroneousness of the translation in this case, as in not a few others, wherein this subject is concerned.

My present object is to show that the statement thus ascribed to our Lord, in the words quoted, imputes to Him not merely opposition to the uniform, abundant, and unmistakably intelligible testimony of the whole Word of God, from cover to cover, as to the condition of the departed, from the moment of their drawing the last breath of the life that now is until the period of their resurrection, but also necessarily involves Him in the plainest self-contradiction, as I now proceed to show.

How, I would ask, could it be possible to reconcile, consistently with common sense, the statement here ascribed to Him with the equally plain, and far more Scriptural, language of His oral declaration to Mary at the sepulchre, after His resurrection—"I am not yet ascended to my father?" Surely, surely, this single statement from His lips at such a time, and under such circumstances, did it even stand alone, uncorroborated by any other portion of the Word, ought to have the effect of preventing any possible misapprehension or misconception as to the passage before us. But, so far from standing alone, it is in complete and entire harmony with the uniform and abundant teaching of Scripture on the all-important subject referred to.

And now, to come to the consideration of the alleged reply of our Lord to the appeal of the poor man, I would commence by putting a question, the due reply to which should be sufficient to satisfactorily dispose of the whole case. It is this: Whence came the introduction of the element of time into our Lord's reply? Let us suppose, for a moment (for argument's sake), that, as I observed in a letter to a friend some time since, the appeal had consisted of merely the three first words—"Lord, remember me" (omitting the other six), what sense would there have been to the following reply to that appeal on the part of our Lord: "To-day I say unto thee, I will?" I confidently ask, whether it be conceivable that he could, in that case, have given such a reply?

Whence, then, I ask again, came the introduction of the element of time into the case? The answer is at hand, obvious and all-sufficient, viz., that the poor man's appeal had introduced it, in the words—"Lord, remember me when Thou comest in Thy kingdom." Here the time is most plainly specified, and the truth acknowledged, that that, and not the time of death, is the predicted period of the reward of grace which awaits the believer, and to which he looked.

In short, as in the case adverted to in my former letter, it is evident that our Lord, in His reply, necessarily referred to the day of which the poor man had made special mention, viz., that of His coming in (not into) His kingdom, and not to the day on which they had the converse in question, and then our Lord's reply will necessarily and properly stand thus: In that day (or this day), which thou hast especially referred to, "thou shalt be with Me in paradise."

There is a further mistake made, also, in the current theology as to the locality of paradise, which is on earth, not in heaven. The geographical situation is well known, so that, had our Lord even gone to heaven on the day of His death, that would not have taken Him to paradise. I may just add here, that the "American Bible Union" have seen the necessity of altering the text of the translation of the passage before us, and adding, in a foot-note, that otherwise the Lord is involved in self-contradiction, and opposition to the uniform testimony of the Word of God on the subject of the condition of the departed throughout the whole interval between the close of temporal life and the resurrection.

Faithfully yours,

J. C. M'CARELAND.

I omitted to add above, that as our Lord is to come to earth, and have his throne there. He will literally make good—aye, more than good—His promise to the poor applicant, who shall be with him in paradise. "Even so, come, Lord Jesus?"

Quiet Lives.

Christ's lowly, quiet workers unconsciously bless the world. They come out every morning from the presence of God and go to their business or their household work, and all day long as they toil they drop gentle words from their lips, and scatter little seeds of kindness about them; and to-morrow flowers from the garden of God spring up in the dusty streets of earth, and along the hard paths of toil on which their feet tread. More than once in the Scripture the lives of God's people in this world are compared in their influence to the dew. There may be other points of analogy, but specially noteworthy is the quiet manner in which the dew performs its ministry. It falls silently and imperceptibly. It makes no noise. No one hears it dropping. It chooses the darkness of night when men are sleeping, and when no man can witness its beautiful work. It covers the leaves with clusters of pearls. It steals into the bosom of the flowers and leaves a new cupful of sweetness there. It pours itself down among the roots of the grasses and tender herbs and plants. In the morning there is fresh beauty everywhere. The fields look greener, the gardens are more fragrant, all life glows and sparkles with a new splendor. And is there no lesson here as to the manner in which we should seek to do good in this world? Should we not strive to have our influence felt rather than to be seen or heard? Should we not scatter blessings so silently and so secretly that no one shall know what hand dropped them?

The whole spirit of the gospel teaches this. "When thou doest thy alms, let not thy left hand know what thy right hand doeth, that thy alms may be in secret." We are not to seek praise of men. We are not to do good deeds to receive rewards from men. We are not to sound trumpets or announce our good deeds from the housetop.

NEWS ITEMS.

PESTH, April 10.—Seventeen thousand persons in Szegedin and the neighborhood of that city are still subsisting on charity. It has been raining for ten days. The supply of bread is becoming exhausted.

A Lahore (India) dispatch of the 3d says a British force, under Capt. Gough, had defeated 5,000 Afghans, killing 400. The British loss was three officers and three men killed and thirty-two wounded.

MADRID, April 9.—A terrible sporadic fever is raging at Casas Blancs, Morocco, among both natives and Europeans. Business is at a standstill.

The British agent sent into Upper Egypt to inquire concerning the famine reports that 10000 persons had died from starvation alone in Girgeh, Kena and Esna.

WASHINGTON, April 14.—The Department of State to-day received a telegram from the United States Charge de Affaires at St. Petersburg, announcing that this morning an attempt was made on the Emperor's life while he was walking near the palace. The assassin discharged five shots at the Czar, but none of them took effect. The assassin was arrested.

ST. PETERSBURG, April 14.—While the Czar was taking his morning walk early to-day, near the palace, four shots were fired at him. The Czar was unhurt. The man who fired the shots was arrested by the crowd, which the firing attracted. The city is now being decorated in thankfulness for the Czar's escape.

LAHORE, April 14.—A bad feeling is growing against the British among all the tribes interested in the Khyber Pass. They complain that the British are acting as though they intended to keep the pass in order to spy out the hill fastnesses.

LONDON, April 13.—A dispatch from Cairo states that business is completely suspended, and it is likely to remain so till the decision of England and France is known. The Government is collecting money throughout the province, using every means of compulsion. An immediate levy of 10,000 soldiers has been ordered. A special envoy has been sent by the Khedive to Constantinople. He took with him a large sum of money for the Sultan.

LONDON, April 14.—A dispatch from Alexandria says a great fire is raging in Cairo, and has destroyed blocks of buildings hundreds of yards long.

Further advices were received from Cape Town, on the evening of the 8th, which announced another disaster suffered by the British forces in South Africa. About 4,000 Zulus had attacked a company of the Eightieth Regiment, which was conveying a wagon train intended for the relief of Col. Pearson, and killed all but five men of the 104 of which it was composed.

LONDON, April 14.—The *Times'* Rome correspondent says: "The Pope's letter concerning the education question has great importance apart from the subject of which it treats, as it directly confirms the impression which some newspapers have combated, that the Pope understands the liberty and dignity of the Papacy to consist in removing from Rome all means of preaching and propagating whatever the Church holds to be heretical; and that his gradually increasing insistance on the restoration of temporal power is prompted by the equally increasing conviction that until the Pontiff regains his earthly sway it will be impossible to prohibit liberty of worship and instruction. Thus, he declares, in this holy city the religion of Christ ought to reign sovereign, and the universal teacher of the faith ought to have full power to close all access against impiety, and to maintain the purity of Catholic teaching."

By proclamation of the Governor of Louisiana, quarantine will be established after May 1 against vessels arriving from West India and South and Central American ports.

DEPTH OF THE OCEAN.

Soundings in the Atlantic ocean have shown a depth of 18,000 feet, or about three miles and a half; those taken in the Southern Atlantic, to the west of the Cape of Good Hope, showed a depth of 27,000 feet, or more than five miles, and then no bottom was found. At a point 300 miles from the Bermudas, 5,700 fathoms of line were payed out—nearly six and a half miles—and no bottom found. Near the same parallel bottom was found at less than half the above depth. Midway between the Islands of Tristan d'Acunha and the mouth of the Rio de la Plata, the bottom was reached at a depth of 2,500 fathoms, equal to 45,-000 feet, or eight miles and three-quarters. The time occupied by running out the line was nearly three hours.

BREVITIES.

Martin Ewing, an old darkey of Dalton, Mass., claims to be 114 years old. Colonel James Ewing, who brought him from Virginia, and who died in 1839, aged 81, said that when he was a little child Martin was large enough to plough.

Christian Union: A French engineer has made a report on the project of a railroad across the Desert of Sahara. The projected line would run from Algiers to Timbuctoo, a distance of some 1,200 miles, and would rest mainly on layers of sand, and toward the end on primitive volcanic rock, granite, etc. No mountainous obstructions would have to be encountered and the average heat does not exceed 75 deg. Fahrenheit. The proposed tunnel between Spain and Africa is still before the public. This tunnel, according to the plan at present contemplated, is to extend from within a short distance of Algeciras, on the Spanish side, to between Tangier and Ceuta, on the African side. The length of the submarine tunnel will be nine miles, with an inclination of one foot per hundred. The greatest depth of the sea is 3,000 feet; and as it is intended to have a thickness of some 200 feet of rock left between the roof of the tunnel and the sea bottom, the greatest depth of the tunnel will thus be 3,300 feet below the level of the sea.

Instead of the proposed Euphrates Valley Railway from Scanderoon or Livadia to the head of the Persian Gulf, with an extension along the Mekran coast to Kurrachee at the Indus, Mr. Haughton suggests a line passing through Sivas and Diarbekir in Asia Minor, Mosul and Kafr in Turkish Arabia, with a short line to Bagdad, crossing the gates of the Lagros range on the Persian frontier, going through the Persian towns of Hermanshah, Hamadan, Teheran, Shahrud and Mushed, crossing the Afghanistan frontier, and passing through Herat and Kandahar and through the Bolan Pass into Shekapoore on the Indus Valley Railway. A branch line would also connect this system at Diarbekir with either Livadia or Scanderoon. Besides the strategical importance of his route, Mr. Haughton urged the fact that it would open up a vast field for trade. The enterprise of the United States in constructing a transcontinental railroad was advanced to encourage the timid who might hesitate to engage in so gigantic an undertaking.

THE TALLEST TREES.

The largest trees in circumference and the grandest ever discovered are those known as the Big Trees of California, the *Sequoia Gigantea*. But they are not the tallest. The highest Sequoia now standing is in the Calaveras Grove, near Stockton, and measures 327 feet in height. It is altogether probable that among the fallen trees in California forests there were those which reached greater height, and it has been shown that some of them had a height of 400 feet. In Gippsland, Victoria, there are some extraordinary specimens of *Eucalyptus*, and on the bank of a river a fallen tree was measured, showing a total length, from roots to top, of 435 feet. The crest of this tree was broken off, but the trunk at the fracture was nine feet in circumference, and the height of the tree when growing was estimated at more than 500 feet. The tree, however, was dead. Near Fernshaw, in the Dandenong District, Victoria, has been discovered a specimen of *Eucalyptus amygdalensis*, or almond-leaf gum, standing alive, which measures 330 feet from the ground to the first branch, and 450 feet to the topmost twig! Its girth is, however, only eighty feet, which is less than that of many Sequoia, but it is probably the tallest living tree in the world.

Book Notices.

We acknowledge the receipt of a copy of "Temperance and Anti-Tobacco Tracts" written by the late George Trask, from the publisher, H. L. Hastings, 312 Washington street, Boston, Mass. We wish this little work was in the hands of every man and boy in the United States. Let those who do not indulge in the use of either tobacco or spirits send for the work and read it, and we believe they will never commence the practice; let those who have formed the pernicious habits send for the work and they will see good and sufficient reasons for breaking off at once in practices so ruinous and detestable as this book demonstrates both the using of the weed and of intoxicating beverages to be by its faithful delineations. Price 40 cents, address as above. We lovingly beseech all our brethren to fling their pipes, cigars and tobacco boxes to the moles and the bats before the angels come for the elect. We feel sure that the heavenly messengers will never hunt through a saloon for one of the chosen, and we confess to some misgivings about the pipe and tobacco box. Angels do not smoke, and tobacco using would be horribly out of place in the New Jerusalem.

The April number of *The American Young Folks*, published at Topeka, Kansas, comes to us full of the very best reading for our boys and girls. It is a paper parents need not hesitate to place in the hands of children. It is finely illustrated, and combines all the requisites for a first-class youth's paper. It is sent one year for fifty cents. The publisher offers to send a sample copy free for examination. No cheap humbug premiums are offered to secure subscribers, but the best paper for the least money is given.

POETRY.

"Abide in Me and I in You."

HARRIET BEECHER STOWE.

That mystic word of thine, oh, sovereign Lord!
Is all too pure, too high, too deep for me;
Weary of striving, and with longing faint,
I breathe it back again in prayer to thee.

Abide in me, I pray, and I in thee;
From this good hour, oh, leave me never more;
Then shall the discord cease, the wound be healed,
The life-long bleeding of the soul be o'er.

Abide in me; o'ershadow by thy love
Each half-formed purpose and dark thought of sin;
Quench ere it rise, each selfish, low desire;
And keep my soul in thine, calm and divine.

As some rare perfume in a vase of clay
Pervades it with a fragrance not its own,
So, when thou dwellest in a mortal soul,
All heaven's own sweetness seems around it thrown.

Abide in me. There have been moments blest
When I have heard thy voice and felt thy power.
Then evil lost its grasp; and passion hushed,
Owned the divine enchantment of the hour.

These were but seasons beautiful and rare;
Abide in me, and they shall ever be;
Fulfill at once thy precept and my prayer:
Come, and abide in me, and I in thee.

CORRESPONDNCE.

Editor Restitution: For some months I have been a close reader of your paper, THE RESTITUTION, and have been benefited. This writing is the result of a mistake made by one of your special contributors, G. M. Myers, in the last issue. I write not to criticise, but simply to correct, I refer to his article headed, "Extracts from Commentaries." He says: "A few volumes of the new commentary now being issued by the leading and distinguished men of the Christian or Disciple church have recently come into my possession."

On reading this much of the article, nothing unusual passed through my mind, for I know very well that such churches there were as the "Disciple," and "Christian" churches. But I was more than a little surprised, when I read further and found him referring to J. W. McGarvey, and James Challen, as being identified with this "Christian or Disciple Church." Now I am at a loss to know why he has done this. Certain I am that he is mistaken. J. W. McGarvey, is not a member of the "Christian or Disciple Church." Did not Mr. Myers know this? The church of which he is a member is not the "Christian or Disciple Church," but *"The Church of Christ"* instead. There was an institution called the "Church of the Disciples," which has recently come to nought. If I mistake not, it was located some where in or near New City, and of it George Hepworth was the pastor. It originated with him. This is why it failed, and why all similar institutions will fail, ultimately. Gamaliel, a lawyer in Israel predicted this of them, ere they began to exist. Hoping you will give this a place in your columns, I am fraternally, CHAS. W. W. COOPER.

A member of the Church of Christ,

Editor Restitution:—Strikes! Yes, strikes! Strikes, when from all quarters the cry comes: Bad trade, markets dull, prospects gloomy and failures daily. Yet men strike, and, perhaps, of all strikes none have been so absurd as the Liverpool strike. I venture to say that if any workmen on the continent of Europe had been making wages as have the Liverpool strikers, the foreigners would have stuck to their work, paid their way, and actually enriched themselves. Yea, John Bull's neighbors, on the same island, Scotchmen and Welshmen, thousands of them, would have been glad of the chance that this multitude of Liverpool dockmen, coal-heavers, and others have had. But they struck, and a great proportion of the population of the great northern port were sufferers thereby; the wholesomeness of provisions waiting unloading was jeopardized, and, of course, the community embarrassed. Far be it from me to do injustice to the working man; but really in innumerable instances he is the direct cause of the sufferings of his family. Good wages, promptly paid, were ready for these Liverpool strikers; but they were discontented, asked for more, and failed. The arm of the law kept some jealous men in check; though they succeeded in frightening others who came to fill their places; this, however, only partially. Much, not pleasant to tell, could I say about the mass of my countrymen. The millions seem unaffected by either the clergy of the establishment, or those of the dissenting bodies; and the religious feeling of the Scottish people is manifestly on the wane; this has of late been proved by statistics. Here in Britain, the land of freedom. Preachers of any sect can go anywhere, and can demand protection, if abused or insulted; but the people pay little attention to them: in short, Brother C., Protestantism seems to have lost its power in impressing the multitude. Catholicism holds its numbers, and, without much noise, adds to them.

Now and then I step into a chapel, and, notwithstanding the misconception of much Scripture, some truth is set before the hearers. The last discourse I heard, was, in part, excellent. Not a hint was given of the world's conversion under preaching, but the advent and resurrection were dwelt on as prominent Bible truths. The continued commercial depression, the distress, especially in Cornwall, the terrible visitations of flood, etc., on the continent, the trouble that Britain continually has in Asia and Africa, the nervousness about Germany in apprehension of the emperor's death, the harass unremitting in the remaining "dominions" of the Sultan, all these, and more, impress the minds of the thoughtful. "Watchman, what of the night?"

But a fraction of the *Times* which I mail you have I read myself. The letter from India I looked over, and is not this enough, in view of the condition of other parts of the world, to bring to mind Wakefield's rendering of Luke xxi. 25—"anguish of desponding nations?" You will see also, by the *Times*, that there is some alarm about the vast expenditure in wine, spirits, ale, etc. Facts, indeed, are stubborn things, and figures give the facts. Spite of "hard times" what money Britain spends for drink!

Concerning the anti-christian development of the "last time," I might say much were my health sufficient for the undertaking. That Popery does not exhibit the full characteristics as set forth by Paul and John is plain enough. The Roman Catholic Bishop of Salford has rebuked the infidelity of the age like a hero. No Romish Pontiff, no Romish cardinal, bishop, or priest, denies the Father and the Son. I pray that God may grant us clearer light concerning "the last end of the indignation."

Exactly did the editor of the *Christadelphian* express my own mind about France, in saying that the late exaltation of Republicanism might be the precursor of its downfall. Was it not remarkable that the Emperor of Germany, eighty-two years old, should take the reins from his son's hand, the crown prince being over fifty? There has been some sport in newspapers about young Napoleon going to South Africa, yet his destiny may be little understood. H. HEYES.

Guildford, near Warrington, England.

LETTER DRAWER.

Editor Restitution:—May I ask one or two questions? I have never taken that liberty before, and if you think them unworthy of an answer please throw this in the waste basket, and I will be well satisfied, believing, that God, in his loving kindness to us in these last days has given us sure waymarks down the stream of time. John says, Rev. xiii. 1: "And I stood upon the sand of the sea and saw a beast rise up out of the sea having seven heads and ten horns," (and on). If this is the Pope and his dominion, who is this in the eleventh verse, and on to the end of the chapter? Verse 11: "And I beheld another beast come up out of the earth." The next question, Rev. iv. 6: "And round about the throne were four beasts full of eyes before and behind," and verses 7, 8 and 9? Chapter v. 6, 8, and who or what are those? and verse 11? I have been as brief as I could and must leave it, hoping the brethren will divest themselves of all theology that is not according to the word; for the Gentile times is about completed. The unspotted can only enter the kingdom.

A. A. BABCOCK.

Albion, Mich.

Editor Restitution: It is a long time since I have been heard to speak through the columns of your excellent paper, THE RESTITUTION. It is not because I have lost interest in the great and glorious truths it advocates, for I am more and more interested in the prophecies and signs of the times. O how fast the prophecies are fulfilling, and how many things are taking place to encourage our faith in God's immutable word! I have been absent from my home the most of the time since September advocating these great truths in public, and in private, whenever an opportunity has offered itself, or been secured for that purpose. I have spent the time mostly in Providence, Rhode Island. I found among the so-called Adventists there, some of the greatest opposers to the age to come, or reign of Christ on David's throne, future, that I have ever met, but, I did not shun to declare the whole counsel of God and his servants on that subject to them; but contended earnestly in public, and in private with them, for the faith once delivered to the saints. Several were led to embrace the truth for which I praise God and take courage. We are living truly, in solemn and momentous times! How much there is pointing to the day of the Lord, as near, very near. What manner of persons ought we to be who have the light in these days of darkness and peril? Lord help us to let our light so shine before men that they may see our good works, and God will be glorified thereby. My heart was made sad, when I heard of the death of my dear friend and brother, G. R. Lederer. He has been a friend and brother and correspondent of mine for twenty years, or more. I wrote to him three weeks ago, and wondered I did not get an answer, but the reason is revealed in the news of his death. He rests from his labors and his works, follow him. May you, dear Bro. Chaplin, be abundantly blessed in your work of faith, and labor of love with all the dear ones scattered abroad, is the prayer of your sister. ABBY A. PERRY.

COMMUNICATIONS.

"The Two Covenants."—No. 3.

"The ten commandments do not constitute the covenant of Exod. xxiv. 8." Moses does not describe "the covenant which the Lord hath made with you," for two reasons:

1. The "voice" of God a few days previous had declared it unto them.

2. He had not only declared and commanded the ten words, but "wrote them upon two tables of stone."

Hence, Moses says: "Behold the blood of the covenant;" not the covenant behold. If I could get J. N. A's mind to discriminate between "the covenant God wrote upon two tables of stone" and "placed in the ark under the mercy seat" out of the sight of Israel, and every "precept" or commandment God gave to Moses on the mount after "his voice" had declared his covenant ten words or precepts, he at once would discover that the first precept or commandment in "the law," is this: "Thou (Israel) shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." This is the first and great commandment, and the second like unto it: "Thou shalt love thy neighbor as thyself." On these two commandments hang all the law (precepts) and the prophets, says Jesus, Matt. xxii. 37-41. Here we notice a marked distinction made by Jesus between "the first covenant" his Father had "made" with Israel, and "the precepts" he had given Moses on the mount afterwards, for he quotes two of those "precepts" out of the many found in Exodus, Leviticus, Numbers and Deuteronomy, and all carefully written in the Book containing those "ten words," declared by his "voice" and "wrote upon two tables of stone." Hence, "the covenant which the Lord hath made with you," Exod. xxiv. 8, is in the past. And the "if ye will obey my voice indeed, and keep my covenant," I have amply proved was sent to Israel two or three days before "my covenant" was "declared and commanded." And as Exod. xix. 5, refers to "my covenant" to be "made" with the house of Israel when they are prepared, etc., so Exod. xxiv. 8, refers back to "the day of the assembly," etc., and at the time the "covenant," as found in Exod. xx. and Deut. v. was "declared" by God's "voice" and "commanded them to perform" or "keep it."

J. N. A. has admitted that those "ten words" that God "wrote upon two tables of stone" "was the first covenant in its secondary sense." How did he obtain such knowledge? Moses did not say the "ten words were his covenant, in a secondary sense!" Moses, and Israel receives, hears and accepts of those "ten words" the "voice" declared and commanded them to perform," as God's will and nothing less, and it was "my covenant" that they had promised "to keep" and "do," and they never treated it otherwise, but as the expressed will of God "unto them." And we find Moses and the prophets, Jesus and the apostles, leaving a wide margin between "the first covenant" and "the law added because of transgression of that covenant." See their writings, and especially Rom. iii. and Gal. iii.

Mr. J. N. A. speaks of the "ten words" as the moral law, "and all the other precepts" as "the ceremonial law, or law of Moses;" but the quotation from Matt. xxii. 37-41, and others, forever settles the question. What is "the law" of God? "How readest thou?" "In the book of the law;" "and the law came through Moses," but the "first covenant" was not given through Moses, but was expressed, "declared" by God's "voice unto them," and all the other "words or precepts, statutes and judgments," were spoken only to Moses, and he to the people. See Heb. ix. 19. Here Paul and Moses make a clear distinction between "the law" given him "on the mount" during the "forty days and nights," and "the covenant declared by the voice," etc. "For when Moses had spoken every precept to all the people according to the law . . and sprinkled both the book and all the people, saying, this is the blood of the testament (will) which God hath enjoined unto you." Here Moses declares that God had enjoined (declared, or commanded) his covenant unto Israel. And after they had heard it enjoined they said again: "All that the Lord hath said will we do and be obedient." There was no "love" in the covenant that was enjoined unto them either expressed or implied from the language used. But the first and great commandment or precept "in the law" to Israel is, "Thou shalt love the Lord thy God." And the apostle says: "Love is the fulfilling of the law," and "God is love." And Jesus says: "The law shall all be fulfilled; I am not come to destroy (the law), but to fulfill." See Matt. v. 17, 18. Israel did not fulfill the law, as they did not "love the Lord thy God" as the "law" required, and they did not love their neighbor as they were commanded. Hence God raises up that "prophet" promised them, to fulfill the law not only in the spirit, but in the letter, inasmuch as he became a curse according to the law.

Mr. Blackstone has defined "law as a rule of action." And the Lord invites Moses up into the mount to give him "a law, and commandments which I have written;" and as he wrote "ten" of "all the commandments" given to Moses while with him forty days, and Moses afterwards wrote those "commandments, statutes and judgments," etc., in a book, and that is designated as the Book of the Law" and "the book of the covenant." Well, as "the first covenant and the giving of the law," pertained to Paul's "brethren according to the flesh," Rom. ix. 3, 4, what are we to do to be saved? If we are not "under the law" or "the first covenant," what are the Gentiles under? Those that believe "the gospel" Paul preached, and have been baptized into Christ, "they are under grace," being adopted into the family of whom Jesus is "head." And since the commission has the gospel to be preached and believed and obeyed, it excludes not only the first covenant, but even the idea of covenant is not to be found therein. The first covenant was to or for the house of Israel, and "the Sabbath is a sign between me and them throughout their generations." And we find the "gospel" preached to Abraham 430 years before the law was given through Moses. Now, since the middle wall of partition is broken down between Jew and Gentile, not in regard to "the covenants," (see Paul's argument "as the apostle of the Gentiles," etc.,) we find that the preaching of "the gospel is to every creature," but the first or old covenant and the new have been and is to be with the house of Israel and the house of Judah," and hence must be *national, in toto*, while the gospel is "universal."

BIBLE READER.

Neosho, Mo.

This Generation be Fulfilled.

Editor Restitution:—Herewith I send you a *critique* on Matt. xxiv. 34; Mark xiii. 30 and Luke xxi. 32, by G. W. Boon, as found in the *Prophetic Key*, Vol. I., P. 512: "Verily I say unto you this generation shall not pass till all these things be fulfilled." We have been waiting patiently for months to submit the subjoined for your careful consideration, hoping that when you shall have given it a careful analysis you will give us your conclusions as to its merits or demerits. It seems to me that, just now is the opportune moment, while this subject is undergoing such a thorough investigation, to obtain all the light we can on "this generation." The writer says: "In this sentence the principal predicate is modified by the subordinate one *heos an genetai* in Matthew and Luke, and *mechris hou genetai* in Mark. The particles *heos* and *mechris*—'until'—never send their force *through* the period of time embraced in the predicate, but stop near the *beginning* of it —'The law and the prophets were until (*heos*) John.' *Achri* would mean till the *end* of John's ministry.

"The verb also *genetai* from *ginomai*—etymologically and historically, always implies a *beginning*, never an *ending*. It is used about 675 times in the New Testament, and at only one other place did our translators make it express the very opposite of its radical and essentially inherent sense, by rendering its present participle thus: 'Being ended.' John xiii. 2. That word *achri*, throwing its force *through* the time embraced in the predicate, together with a verb (*pleroo*) that does both imply, *express* and *assert* an *ending*, but not a *beginning*, may be found in Luke xxi. 24. 'Until the times of the Gentiles be fulfilled.' If *plerothosi* means 'be fulfilled'—i. e., *finished, ended*—at this place, how came *genetai* to be used in the verses under consideration, to mean the same thing? Again, *genetai* is aorist, past tense. Surely, Jesus said: *'This now living generation shall not pass away till the fulfillment of all these things in this prophecy has begun.'"* (The Italics are Boon's). Will John G. Wilson of the *Prophetic Times*, and Brother B. Wilson, please give us their opinion also of the foregoing?

G. W. STETSON.

Edinboro, Pa.

Questions Wanting an Answer.

1. If all true believers are entitled to spirit manifestations, as claimed by latter-day Saints, Adventists, and others, based on Mark xvi. 17, 18, why is it that among their thousand of believers, only about one at a time is found worthy? How is this?

2. If the promise made by the apostle Peter on the day of Pentecost, relates to the holy spirit, in manifestations like those witnessed on that occasion, embracing everyone through all time that the Lord our God shall call, why is it that demonstrations are so scarce? There are thousands who claim that God has called them, and claim that the promise relates to them. What's the matter? Now, one of two things must be true: God has not called them, they are mistaken, deceiving and being deceived, or their faith on this point is wrong, a mere empty theory. "But wilt thou know, O vain man, that faith without works is dead?"

3. If those spirit manifestations ceased and vanished away on account of the apostasy, leaving faith, hope, and charity, will some one be kind enough to explain the meaning of apostasy? T. E ADAMS.

[New York Times.]

DUNKER EMIGRATION TO KANSAS.

Nearly 200 Dunkers, or German Baptists, as they are often called, have just emigrated from Lancaster county, Pa., where so many of them have settled, to new homes in Kansas, Abilene and the vicinity, Dickison county, being where they are to pitch their tents. That is a fine agricultural region, and their long experience and their skill as farmers will make them very desirable citizens for the West. They have sold all their land, with improvements, in Pennsylvania, getting good prices, and have reinvested much of the money in Dickison county, thinking it will be a better place for their children. As they have set out with their bishop, ministers, and a full church organization, no colony that has gone beyond the Mississippi for years can be said to be better equipped ecclesiastically. They are virtually one family, all of them being related either by blood or marriage. They were joined at Harrisburg by other Dunkers from the Cumberland Valley, and it is said that when they shall have reached Kansas the will number at least 1,000, embracing three generations. They are unusually well off, for emigrats, some of the families being worth from $60,000 to $70,000, and nearly all of them are in comfortable circumstances. More Dunkers have been going to Kansas recently than to any other western state, it is said, special inducements having been offered for them to settle there. While they are very observant of religious forms, they are very shrewd and practical, and understand the value of a dollar as well as the most secular-minded person.

The finest talents, the most exalted station, the greatest deeds, cannot give one a passport to the favor of God. To obtain it, there is but one way—one way alike to the high and the low, the rich and the poor, the learned and the ignorant, the child and the man; and that is through the Mediator Jesus Christ, who declares himself the way, the truth, and the life.

DIED.

RAILSBACK.—At Argos, Ind., Alice May, daughter of Simon B. and Alice C. Railsback.

The deceased was born March 4, 1877, and died April 18, 1879, aged 2 years, 1 month, and 5 days. Disease Meningitis. Address to the people assembled on the occasion by the writer, from Rom. xi. 33.

S. A. C.

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As did Thy chosen people old—
The best thou givest me.

And let me build for Thee
A tabernacle fair
As that of old, within my heart,
And deign to enter there.

Place there the mercy seat,
And there the blushing rod
Of all Thy precious promises
And gracious words, my God.

Tho' priceless dyes and woods
I cannot hope to bring,
I give Thee all I have to give,
Accept it gracious King.

As in the olden days
When to Thy servant near,
Oh, know me also "by my name,"
And fill me with Thy fear,

And with Thy boundless love.
And as to him to me;
Oh, say Lord, "I will give Thee rest,"
"My presence go with Thee!"

Blot me not from Thy book;
Thy grace in me revealed;
Let me to Thee uplifted look,
And all my wounds be healed.

Lead me into Thy rest.
Thine angel lead before,
To lead me to Thy Promised Land
To dwell forevermore.

Lewis, Ill.

COMMUNICATIONS.

The Revealed Destiny of the Ancient Jerusalem, Now a Dirty Turkish Village Trodden Down of the Gentiles.

"Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and say unto her, that her warfare is accomplished, that her iniquity is pardoned, for she hath received of the Lord's hand double for all her sins." Isa. xl. 1, 2.

"For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth and the Gentiles shall see thy righteousness, all kings thy glory, and thou shalt be called by a new name which the Lord shall name; thou shalt be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God; thou shalt no more be termed forsaken, neither shall thy land any more be termed desolate. I have set watchmen upon thy walls, oh, Jerusalem. Ye that make mention of the Lord keep not silence, and give him no rest till he establish and till he make Jerusalem a praise in the earth." Isa. lxii.

Can there be any reasonable doubt in the mind of any unprejudiced student of the word, that those glowing predictions apply to the Jerusalem—and to none other—over which our Redeemer wept, once the royal seat of David, now the forsaken, now the downtrodden of the Gentiles until the times of the Gentiles be fulfilled, then to become the royal seat of David's Lord and David's Son? Nay, verily; to me it has long appeared that upon this subject there can be no reasonable doubt.

Here we find the royal city—the city of the great King—the seat of empire—the city from above—the mother of the Hebrew church—Paul's continuing city—the city of the living God—the heavenly Jerusalem, or Jerusalem in the heavenly state—in the long promised glory laid up for her, and ready to be revealed in the last time upon Mount Sion, the metropolis in regal glory throughout Messiah's reign over the nations.

But is this the city that Abraham looked for, which hath foundations whose builder and maker is God? Heb. xi. 10. Yes, yes; "no two cities between Paul's eyes." See Isa. liv. 8-11. In a little wrath I hid my face from thee for a little moment—1800 years, one of God's little moments—but with everlasting kindness will I have mercy upon thee, saith the Lord thy Redeemer. O thou afflicted, tossed with tempest and not comforted, behold I will lay thy stones with fair colors, and lay thy foundations with sapphires, and I will make thy windows of agates, and all thy gates of carbuncles, and all thy borders with pleasant stones.

If Elder Taylor had kept his heel off the neck of the old troddon down city, and allowed her to rise to her destined glory—which she will whether or no if God be the author of the Book—and given more heed to that spoken by the mouth of all the holy prophets, he might have spared himself the perplexity of hunting up a suitable seat for royalty, for that is written as with a sunbeam, other than wandering off a thousand years into the dark future, laying violent hands upon the metropolis of a new heaven and earth, evidently beyond Peter's burning day. Rev. xxi. 1, 2.

This one city is an object of greater interest to the divine mind than all the new heavens, new earth and New Jerusalem together, as is evident from the fact that the inspired prophets never name or make further allusion to them than simply to announce the fact that at a given time at the divine fiat they come into existence. "Behold I create new heavens and a new earth." No expansive promise, no glowing predictions, no entrancing glory such as he dwells upon in connection with the old cast out city, now forsaken and desolate, then to be the royal seat of empire, the diadem in the hand of his royal Son in his glorious reign over the nations according to the predictions of all the holy prophets to Israel, Judah, Jerusalem, and the nations which have not heard of his name. Amen, so let it be.

My *Crisis* friend says, and says truly that "Paul had no two cities before his eyes." This is abundantly evident from the prophecies I have quoted, but friend Taylor will have it that the present Jerusalem, now in bondage with her children, forsaken and trodden according to unerring prediction, must fall and not rise again, must pass away and not be forgotten like the thralldom which has bound her for so many centuries, whilst I assuredly know that whereas in the past she has been forsaken and hated, she will in the future be made "an excellence, a joy of many generations," for God by the mouth of his holy prophet Isaiah hath spoken it. Isa. lx. 15.

I listen with profound interest to the prophet's commission, "speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned, for she hath received of the Lord's hand double for all her sins." Isa. xl. 2. And I hear with eager interest the divine words, "Awake, awake, put on thy strength, oh, Jerusalem, the holy city, for thenceforth there shall no more come into thee the uncircumsed and the unclean." "Break forth into joy! Sing together, sing together, ye waste places of Jerusalem, for the Lord hath comforted his people; he hath redeemed Jerusalem." Isa. lii. To all this I say, Amen and amen. Cannot Elder Taylor join me, even though some *Crisis* theories should get rudely shaken, or perhaps even be dissipated into thin air?

The sarcasm and witticism evoked by the consideration of Ezekiel's temple and glory had better be dropped, or at least held in abeyance, until some of the theological problems we have laid at the elder's feet for solution be disposed of. All I shall say is, that the temple and glory, being in the Book, are worthy of equal credence with the New Jerusalem, and may—nay, will—come into effect a thousand years sooner, plainly implying the national restoration of Judah and Israel, as God hath spoken by the mouth of all his holy prophets; and if the Lord, on his return, should send Judah and Israel back to learn what they never understood before, namely, the significance of sacrifice, who should object? Were it not wiser to exclaim with Paul, in reference to this very subject, "Oh, the depth of the riches, both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out"? Rom. xi. 33.

Need we wonder that the Hebrew Christian, as readily as the Gentile converts, should take joyfully the spoiling of their goods, and even the loss of their lives, when they heard the painful history, and compared it with the glorious destiny of their beloved city, under the benign rule of their long promised Messiah, to be again, in a more glorious sense than ever, the royal city, the metropolis of the resurrection age, around which cluster, both in her humiliation and desolation in the past and present, and in her revealed destiny in the future, more sacred memories, more rich and glowing promises, and more entrancing, heavenly glories than around all the other cities of our planet, past, present and future?

The New Jerusalem of Rev. xxi. was no part of God's message to his prophets; never once named by one of them; no part of the message delivered by Jesus to his apostles; never once named by them, save by John nearly a century after the Christian era; never once mentioned by Paul to either of the fourteen churches which he established and to which he wrote! Why this silence on the part of inspired writers, whether prophets or apostles? Was it that the message was unimportant? It would seem as if it were relatively so, in the face of such frequent and full information about Jehovah setting his King, not upon the New Jerusalem or new earth, but upon the holy hill of Sion, to reoccupy the long vacant throne upon which the son of Jesse once sat.

For the New Jerusalem we must look beyond Peter's burning day at least a thousand years, and be willing to correct the mistakes of the past the moment they are pointed out by the sure word of prophecy. We can, therefore, say with all heartiness, from those expositors whose preconceived ideas impel them to mutilate, misapply or utterly ignore dozens of the plainest prophetic promises, as though the Book contained them not, in the language of our Episcopalian brethren, "Good Lord deliver us."

We cannot help thinking that if the present dispensation—shortly about to close, and characterized during its entire length, and especially toward its end, by almost universal human apostasy and wickedness—is the only opportunity which Adam's sons, whether savage or civilized, will have to know and obey the world's Redeemer, in that case, we could not think that the prospect would be such as to satisfy the boundless sympathies, the exhaustless mercies, and the inextinguishable love of that redeemer who is yet "to see the travail of his soul and be satisfied." How, in that case, would the Father of the faithful view a saved progeny numerous as the stars of heaven, the dust of the earth, or the sands of the sea? or how would the Captain of our salvation have in all things the preeminence if the mighty hosts of the lost exceed beyond all proportion the multitudes of the saved?

If our divine Redeemer has purposed that his matchless grace and redeeming mercy, are not to be bounded by the present dispensation, but are to be still gloriously manifested in the coming dispensation of his personal rule and reign, who should object? If he has purposed to bring our revolted planet into subjection to the divine mind and will, by the exercise of wisdom, the exhibition of grace, and the resistless power of love, rather than by destroying it by his Omnipotent power, why should we not believe and rejoice in it even though Elder Taylor frown and the good people of the *Crisis* brand our belief as "age to come infidelity."

If we have read in the divine Book that "in the restitution, when the Son of man shall sit on the throne of his glory the twelve who followed him in his lonely wanderings through Judea centuries ago will then sit upon twelve thrones, judging the twelve tribes of Israel," should an orthodox frown prevent us from believing it? Nay, verily; more than forty years ago we counted the cost of not only following truth but also of fearlessly avowing it at all hazards, and whether we basked in the smile of a friend or braved the frown of a foe was a matter of indifference to us if we could only be instrumental in bringing a single neglected, forgotten, despised and unpopular truth to the light of day; and though eighty winters have frosted our brow, and the eye which was once bright is getting dim, we have not lived long enough to regret following the purpose of early life, namely, to call no man father on earth, but in the light of our Father's Word to learn his will, and in the Master's spirit contend, however feebly, for the faith once delivered to the saints.

Finally, there is some little difference between thinking with God, and getting God to think with us. Happily for the world, and the church, too, he neither alters his purposes nor takes counsel of his creatures. Amen.

J. PORTER.

Boscobel, Wis.

The Two Covenants, First and the New, Are we Under Both?

Covenants existed prior to that made with the children of Israel in Horeb, but it was the first in which a future reward was promised on certain conditions of obedience; it belonged to and was made exclusively with them and was unknown to the fathers or preceding generations, and consisted of the ten commandments, Exodus xxxiv. 28.

The New Testament (or covenant) is also called the "second," and the "better" covenant, and states that it is better because its promises are better, it is second of the same order: a future reward is promised on certain conditions of obedience; it is new, because it is the second, and a better.

In both covenants, the second party agrees to observe absolute obedience to God, in order to inherit the reward, but that the specified obedience required by the new is not the same as is required by the first is evident, hence another reason for calling it the new covenant.

Israel failed to obey the conditions of the first covenant, hence the necessity of a new (or another) in order to carry out God's predetermined plan of salvation, for we read Heb. viii. 7: If that first covenant had been found faultless, then should no place have been sought for the second. The prophet Ezekiel informs us of God's intention of doing with them (Israel) as they had done with him in despising the oath, in breaking the covenant; and that the Lord did break his covenant with them, the prophet Zechariah puts beyond all question, when he says, "And I took my staff Beauty and cut it asunder, that I might break the covenant which I had made with all the people, and it was broken on that day," the day in which his staff Beauty was cut asunder; or, as the prophet Daniel informs us, "After three-score and two weeks shall Messiah be cut off, but not for himself." The manner and time by and at which God chose to break, or take away the first covenant was also the manner and time He chose to establish the new, for we read Heb. x. 9: "Lo, I come to do thy will O God. He taketh away the first (covenant) that he may establish the second." The same writer informs us that where a new testament (covenant) is, there must also of necessity be the death of the testator; and that Christ, who is the mediator of the new covenant, has redeemed us *from* transgressions under the first; in other words Christ has, *in taking* away the first given as the second or new; hence we find Paul writing the Romans that they were "not under the law" or first covenant, but under grace, or the new covenant which may properly be called the covenant of grace. That it was so understood by the New Testament writers may, I think, be easily demonstrated; for instance, Paul says: "Therefore being justified by faith we have peace with God through our Lord Jesus Christ (who is the mediator of the new covenant), by whom also we have access by faith into his grace (or covenant) wherein we stand."

The parties with whom the first covenant was made, were instructed to inform and teach their children, that it would be their righteousness if they would observe to do all these commandments, but says Paul, "now the righteousness of God without the law is manifested, even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe." The new covenant has come unto all, Jew Gentile, bond and free, male and female, but is only upon them that believe. The conditions of the new covenant are these and require absolute obedience. "God so loved the world that he gave his only begotten son that whosoever believeth in him should not perish but have everlasting life, but, he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." Truly, in the words of Paul, "If that which is done away (the first covenant) was glorious, much more that which remaineth is glorious (the new covenant)."

The argument in Paul's letter to the Romans, 7th chapter, clearly demonstrates that, if the first covenant has not been taken away it is unlawful for us to join ourselves to another, but he continues, "ye are delivered from the law (first covenant) and that by the body of Christ," and so at liberty to become one with the new covenant. In another letter the same writer informs us that the first was only added until the second should come, and that before the new came they were kept under the law, shut up unto the faith afterwards to be revealed, and to observe it was their righteousness; but now that faith has come we are not now justified by obedience to the first covenant, but by obedience to the new; hence says Paul: "We believed that we might be justified." Writing to the Romans, Paul states that Israel which followed after the law of righteousness (first covenant) hath not attained to the law of righteousness (as it now is in the new covenant), because they sought it not by faith.

Hence we conclude that we are not now subject to the specified obedience of the past covenant given from Mount Sinai, neither to its penalties, for "Christ has redeemed us from the curse of the law being made a curse for us."

And now the new covenant "the grace of God that bringeth salvation, hath appeared unto all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly, in this present world, looking for that blessed hope and the glorious appearing of the great God, and our Savior Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works."

WILLIAM HENNIE.

Fort Washington, O.

"Jehovah One Elohelm."

"The Lord (Jehovah) he is Elohelm—none else beside him." Deut. iv. 35. And in verse[39: "Know this day and consider in thine heart that the Lord (Jehovah) he is Ha-Elohelm (the Elohelm) in heaven above, and upon the earth beneath; there is none else." (God implied). 1 Sam ii. 2: "There is none holy as the Lord (Jehovah); for there is none beside thee; neither is there any rock like our Elohelm (in construct state, *Elohaynu*).

Isa. xliv. 6: "Thus saith the Lord (Jehovah), the King of Israel, the Lord of hosts: I am the first and I the last, and beside me there is no Elohelm (God)."

Isa. xlv. 5: "I am Jehovah—there is no Elohelm beside me."

Isa. xlv. 18: "Thus saith Jehovah that created the heavens; Elohelm that formed the earth and made it.... I am Jehovah, and there is none else." (Jehovah is this Elohelm—the only God.

Gesenius notes this usage 200 times in Deuteronomy alone. It occurs over 2,600 times in the Bible.

Then, all this is consonant with the Great Teacher. "The Lord our God (Jehovah, our Elohelm) is one Lord." Mark xii. 29. So in Luke x. 27. "Thou shall love the Lord thy God." (Jehovah thine Elohelm). Thus 1 Cor. viii. 6: "But to us, one God."

The root of all this truth lies deep in the primal revelation. "I am the *Elohae* (construct form of Elohelm) of thy father; the *Elohae* of Abraham; *Elohae* of Isaac; *Elohae* of Jacob; and Moses hid his face, for he was afraid to look upon Elohelm." Ex. iii. 6; and iv. 5, is a still stronger affirmation of the same form of words to state this truth: "Elohelm spake unto Moses and said, I am Jehovah." Ex. vi. 2.

No language can be more determinate, "one Elohelm! one Jehovah!"

Then, to complete and crown this plain truth of Revelation, we know that the angels, in the clearer light of New Testament Revelation, are never embraced in the Divine Name—the one God (Mark xii. 29; Heb. i. 13-14,) employs angels as his servants, messengers, and ministers; and hence they cannot be at all anywhere comprehended in his name. No, no.

Again, he says: "I am Jehovah. I change not," etc.

Of course, if not now, then the angels as such were never encompassed in that incommunicable name. They were always, like the winds and fires, the forces of nature—but "ministers of his that do his pleasure." Psa. civ. 20-22.

But what, then, shall we say of the Elohelm as Judges of God's ancient people? Ex. xxi. 6; xxii. 8, 9, 28; Deut. i. 17; 2 Chron. xix. 6. I answer: "The judgment is the Lord's who is with you in judgment." For all that was as "the pattern shown in the mount."

They were but a part and parcel of the system of types to foreshadow "the good things to come" by Christ and his co-heirs and co-kings in the "judgment of the great and appearing day of the Lord—as a thousand years." Acts ii. 20; 2 Peter iii. 8. This judgment to come will be emphatically the judgment of God. But the type of this would have been incomplete had it not included the ultimate idea of God's final purpose in judgment. However, as the typical system is not thus imperfect, we read: "God (Elohelm) standeth in the congregation of the mighty and holy people. Arise, O God, (Elohelm), judge the earth; for thou (singular) shalt inherit all nations." Psa. lxxxii. 1; Dan. viii. 24; John x. 34-36. "God was with the judge, and delivered them." Judges. ii. 18; iii. 9-10. The judge represented God, Elohelm. Amen.

Hence Jesus and his co-kings will personate Jehovah, and judge the world in righteousness. For as Moses and the judges judged Israel in the name of Jehovah; so in the antitype will the saints, under Christ, take the kingdom and reign.

Thus we have the plain word of the Lord, which makes the whole clear and consistent. Aside from this we know nothing of all this lofty range of Divine truth.

The plural, Elohelm, is construed with verbs and adjectives in the singular. It thus expresses unity. Nay, more, this unity expressed by singular connectives may seem absolute by the authority of Christ. "Hear, O Israel, the Lord thy God (Elohelm) is one Lord." Deut. vi. 4. Mark xii. 29; 1 Cor. viii. 6.

Further, the plural terms, associated in some instances with Elohelm are but an old formula used in Polytheism. Gesenius's Lexicon.

However, there opens still another more palpable, profound and comprehensive proof of this truth. "The tabernacle was built according to the pattern shown in the mount." Then, the four side sides surrounding it had each a triple tribal encampment with its ensign. The man, the ox, the lion and the eagle, furnished these fourfold forms. Than these forms, on the four cardinal points about the tabernacle, with the divine presence over and distinct from the mercy seat, in the center of the twelve tribes and the twenty-four courses of the ministering priesthood constituted the basis of the prophetic imagery in Isaiah vi., Ezek i. of the coming throne of the Lord as in Rev. iv. They all concur in one harmonious divine proceeding toward the crowning consummation of the whole great purpose in "the city of the living God." The metropolis of the better and heavenly country, where God will be all in all. Then angels and men and all creation will be each in their proper sphere of subordinate subjection to him "who is over all, God, blessed forever."

Thus, whatever there be in creature diversity, we find over and above it all the unchanging unity and supremacy of everlasting divinity. Jehovah Elohelm—the Lord our God—one Jehovah.

The manner of revelation has varied, but the absolute one (-ness of Deity) is maintained. Yes, both in typical and antitypical Revelation. Amen.

J. B. COOK.

Evesham, N. J.

Knowledge is Power.

What a grand and glorious power is knowledge. What would the human family amount to without this great and grand accession? It is as indispensable as time and eternity; they both go hand in hand each gliding along on its golden thread which issues forth from the Almighty, who is the climax of all things both great and good.

Wisdom could never be obtained without knowledge, nor knowledge without wisdom, because they are as inseparable as time and eternity. Take the best and purest amongst the race of human beings, that we have any history of, which is our Savior. And we find all through his history from the time of his birth until the time of his resurrection from the dead, that knowledge, which is the power of God unto salvation, was brought to light through the gospel. Let the wisest, noblest, and purest of the human race that exist at the present day, stop and consider the analysis of that great and eternal word (knowledge; where are his thoughts led to? as his mind contemplates onward and onward he looks up to the blue sky, and beholds the sun, the moon, and then the stars, and he looks down from the lofty peak where he stands and gazes with eyes of admiration and astonishment, and cries out as it were in almost tones of thunder, Oh! God, thou art the source from which flows all truth, all knowledge, and all wisdom. Without thee and thy word of truth we are computed with the things of vanity. Again, the wise man collects his thoughts together, and commences to contemplate upon the great science of astronomy. He stands and gazes from the lofty height; he watches the moon as it rolls along through the light gray clouds of the universe, now and then breaking forth through the misty clouds its radiant light of silvery spray; still beyond he discovers the cluster of stars called the milky way, shining as it were like so many glittering diamonds; on, still on, he gazes, and he can just barely discover, far beyond all the other lustrous orbs, a beautiful shining speck as it were, glistening like a diamond lost amongst a million others. He places the great telescope upon it, the most powerful known, and he gazes at the little speck as it looked to be, and to his astonishment it is an immense planet, larger ten times than this little mundane sphere of ours. And still further, beyond this beautiful orb, he could discover millions, and millions more of the lustrious specks, throwing forth their fulgent light of sprays, like a world of stars beyond. Awe stricken as it were he falls to his knees and cries aloud: Oh! God, how wonderful are thy ways, past finding out; poor mortal man can only trace the golden threads of eternity to a limited extent, and then he is lost in one dark abyss of obscurity.

E. O. NELSON.

Manchester (Eng.) Guardian.

The Rev. C. W. Bardsley on "Heaven."

On Sunday evening the Rev. C. W. Bardsley (a son of Canon Bardsley), preaching at the parish church, Ulverstone, of which he is vicar, said that after a careful and prayerful study of the Bible, after perusing arguments of learned men and also the works of atheists, he had come to the comforting conclusion that the heaven of the future would be upon this earth, and at the resurrection man would have but to arise through six feet of earth. When God created the earth He saw that it was good; but when he placed man upon it, God said it was "very good." By the disobedience of our first parents the earth became accursed, and man was doomed to labor, to toil, and to strife. At the deluge the world was destroyed; but it was not annihilated. We were told that the world would be again destroyed, by fire; but we were not told that it would be annihilated. We were told of Christ's second coming; but we were not told that he would ever leave us again. Most people believed in a far-off heaven, and would point upwards to it beyond the skies; but if they pointed so at twelve noon and twelve midnight they would point in opposite directions. His firm belief was that when the earth had become purified from the curse by the fire which would pass over it we should all resume our natural forms, and, with Christ for our king, we should resume our lives upon this earth amidst the scenes we had lived and loved in our mortal life, and that the earth would then be the paradise or heaven which God first intended it for.

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his Holy Prophets since the world began." It also advocates, as a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of Kings, and the immortal saints as joint heirs with him in the government of the earth; the re-adoption of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ; and many other kindred truths. It also advocates a hearty belief of the Gospel, repentance, and immersion as prerequisites to the forgiveness of sins, and a holy life as essential for final salvation.

COMMUNICATIONS.

The Wife of Zebedee—Her Theory of the Kingdom of God.

Then came to him the mother of Zebedee's children with her sons, worshiping him, and desiring a certain thing of him. And he said unto her, what wilt thou? She saith unto him, grant that these my two sons may sit, the one on the right hand and the other on the left hand in thy kingdom. Matt. xx. 20, 21.

We shall say nothing of the interest and selfishness and measure of ambition here exhibited by this woman in her request to our Lord; for a mother's great love and devotion, always to the welfare of her children, and especially that they might attain to honor and position in life, may well excuse her. But that her theology was sound as to the nature of the kingdom of God, we have every reason to believe. The language of the text forbids a mystical or spiritual view of the subject, and altogether ignores the popular theory of a church kingdom or kingdom set up in the heart by conversion, and leaves no room for us to question but what her ideas of the kingdom were of a territorial and material character, and that this was the prevailing opinion in those days, and accepted and advocated by the early church.

Indeed, we are led to believe that it never was questioned in those times as to the kingdom being a matter of fact, of a mundane nature, a tangible, visible affair. It no doubt had been this woman's privilege from time to time to listen to the Savior when discoursing upon this sublime subject of his kingdom and future reign on earth; hence her views were founded upon the plain and lucid statements uttered from his own truthful lips; and hence the correctness of her views, her petition comporting with the same. It is quite evident that she had an intelligent and enlightened understanding of the matter, and that her prayer was compatible with the light she had received, or the Savior would at the time have gently reproved her for her erratic and materialistic notions of the kingdom—as they are called now-a-days by popular church-goers and theologians—and disabusing her mind from such notions, would have put her right at once, telling her that his kingdom was of a purely spiritual nature, and that the believer's heart was its only receptacle, and that it was there alone where it could be established; that her ideas were very gross and earthly. But no, he does not undertake any such thing, but accepts her views as being entirely correct. This we infer from the fact that he says nothing in effect to the contrary, which we have good reason to believe he would have done, as he ever did on every occasion when those with whom he came in contact had held to erroneous views, especially when they pertained to the matter of human redemption or "the kingdom of God in the name of Jesus Christ." This was one important feature in the mission of the Son of God that he might loosen the bonds of human ignorance, give light to those who sit in darkness, and "bear witness to the truth." But what in truth were the views of this woman relative to the nature of the kingdom?

It is quite evident from the phraseology of the request desiring that her two sons might sit, one at the right, the other at the left hand, with Jesus enthroned in his kingdom, that she held and believed that it would consist of territory, longitude and latitude, center and circumference; that it would embrace a throne and a King to occupy it; that it would contain also subordinate rulers (Isa. xxxii. 1; Psa. xlv. 16; Matt. xix. 28); this being the very feature that most deeply interested her—that her children might be exalted to this high position of subordinate rulership in the kingdom, and have the privilege to sit nearest the throne, one at the right and the other at the left hand of Messiah in the times of his reign.

This was quite natural, on her part; and what mother who really loved her offspring could not desire the same future bright destiny for them as this woman for hers? especially if favored with such glorious visions of the coming kingdom as the wife of Zebedee was supposed to have had. It will be a great privilege to simply be a subject of that kingdom, and participate in its blessedness and infinite joys; but for one to have a high position assigned him by the King, to become co-ruler, to co-operate with the blessed Son of God in wisely administering the government—what a royal endowment! what an esteemed honor! It might be regarded as a happy issue to secure the lowest place there (if there is such), but to be called by the King to come up higher, to take a prominent seat near him—how blessed! To become merely an opaque body in the celestial system of those bright orbs in the kingdom is much to be desired, but how infinitely more desirable to "shine as the brightness of the firmament, and as the stars forever and ever," which will be the happy destiny of those who prove faithful to the trust committed unto them who pursue a wise course in turning many unto righteousness. Dan. xii. 3; Matthew xiii. 43.

These characteristics of the kingdom, as clearly expressed in this ambitious woman's request, are fully set forth in several instances as given in Scripture.

The thief on the cross would appear to regard the kingdom in the same aspect or light. His request is very similar to hers, with the only difference—she prays for others, he for himself: "Lord, remember me when thou comest into thy kingdom." Doubtless this poor thief, too, had heard the Savior discourse freely upon this sublime theme of the kingdom. It may be that he had some time heard him give an exposition of the great image in Dan. ii., showing what that image symbolized—the four great universal monarchies of antiquity, and that the people in those days were living in the domination and power of the fourth kingdom, Rome—pagan, and that they would soon descend into Rome—papal, and so down into the extreme toes of the image, which would be about the time of his second advent to the world, at which time the stone kingdom would then be set up, breaking in pieces all those previous kingdoms, and in its onward progress would become a great mountain, and fill the whole earth; and that its setting up was wholly contingent upon his return to earth in power and great glory. Hence the request of this dying man was the result of an enlightened understanding, and in keeping with that theory which he formed as gathered from the lips of the Savior. He had plainly told the people that he was going away for a time; that it was expedient that he should go away, but that he was coming back again to set up his kingdom and reign.

And this is where the trouble was among "the rulers of the darkness of this world," and the established priesthood. They could have endured him so long as he confined himself to his simply preaching to lost sinners and to the improvement of their moral and spiritual condition; but when he undertook to speak in reference to their civil and religious arrangements, and how that they were all finally to come to an end and be superseded by a new and divine economy, then they became excited and alarmed, and sought to persecute and kill him, as in the parable, "Come, this is the heir, let us kill him." Had he told them he was about to depart for another world, there to establish a glorious kingdom and that all who believed on him would at death be permitted to come there and enjoy the glory with him, their United Grand Lodge and Lodge sessions would have ceased to exist, and they would have regarded him as a very kind and amiable personage. So it is to-day; so we believe in the popular wake and tendency with the fashionable preachers of "the world to come," who keep only day" and who endorse the present preaching of the material, quietly acquiesce in the theory of natural immortality, reward and punishment at death; the doctrine of Trinity, or the kingdom set up in man's heart, the conversion of the world, etc., it is all well; you are a clever man. But attempt to question the soundness of orthodoxy and the present church arrangement; speak of the increase of crime in the world; of the alarming frauds and corruptions in both church and state, and that things are waxing worse and worse; raise your voice in disapproval of ill-feasts and fashionable religion of the day; point to the signs of the times and declare that they foretell the coming near that Christ's second advent is at hand—that he is coming, coming to judge the world in righteousness, and the people with equity; and see how soon their voices will be changed toward you, from "Hosanna!" to "Crucify him!"

But to return to the thief's request—"Lord, remember me when thou comest into thy kingdom." The simple answer to this in plain English is, "I will." "When I come again I will repay thee." Luke xxvii. 42. This is in perfect keeping with the subsequent circumstances and facts of the case as attending Jesus's death, ("if we believe that Jesus died,") his burial, resurrection, and his ascension, until forty days following his crucifixion. It is in keeping with the parable of the nobleman representing himself as retiring to a far country to receive a kingdom, i.e., instructions, power, and authority, which, after being invested with, he then returns for the purpose of exercising these powers. It is in perfect keeping with the fact that this kingdom is not set up until the termination of all mere earthly kingdoms, which does not take place until the loud blast of the seventh trumpet, which we know is a future event, as that brings us out to the resurrection of the dead in Christ, the re-compilation of God's great power to himself, which is in the day of the Lord, which day is introduced by the return of the Nobleman, or the coming of Jesus to reign in triumphant glory.

It is in keeping with the whole tenor of God's Word, with his plan and purpose as revealed.

It is in harmony with the very last question the disciples asked Jesus, just prior to his ascension to heaven, viz., "Lord, will thou at this time again restore the kingdom to Israel?" Acts i. 6. From the nature of this request—not unlike that of Zebedee's wife, and of the dying thief—it is evident that they viewed the kingdom in a material and geographical light, and regarded it as not an established fact then and there, but as a something to come, a future affair. We may safely infer that they did not entertain the remotest idea of a mystical or purely spiritual kingdom as being set up in the heart; for had they been taught this and believed it, they never would have asked the question they did. And should they have been mistaken in any way, as might have been indicated in this inquiry, and that there might have existed such a thing as this prevalent notion of the kingdom of God in the heart of man, and as being in their own hearts, (and they unconscious of it,) or in the matter of church organism, Jesus would have certainly set them right on the spot at once. But he accepts the petitions and inquiries of these three parties here as being correct, and answers each one in keeping with their requests or inquiries, and in such a manner and form of expression, as to leave us not the slightest ground to question the kingdom being a material, substantial matter, and yet in the future, its locality being under the whole heaven, or on the earth. Dan. vii. 27; Rev. v. 10.

With this view of the kingdom and the glory of the kingdom as described by the prophets and apostles, we see the propriety of praying, "Thy kingdom come;" and knowing what is to come with that kingdom—the times of the restitution of all things, etc.; that all the evils of the earth are to pass away; the wickedness of the wicked is to come to an end; that crime of every species is to terminate; that every knee is to bow and every tongue to confess to the glory of God the Father; that the earth is to be filled with the knowledge of the glory of the Lord as the waters cover the sea; that God's will is to be done on earth among men as it is done by angels in heaven—the result is that we pray more earnestly, "Thy kingdom come." Seeing that it will put an end to all theological strife and controversies; forever decide all vexed questions of the day; bring to a close all sectarianism and formal worship; end all human woes, sorrows, tears, miseries and wants, and finally wipe out every evil thing beneath the sun, we pray with still greater ardor, "Thy kingdom come!" And believing that the signs of the times warrant us in saying that this kingdom is nigh, even at the door; and if so, the great practical question is, Are we ready for the event? As the wise virgins are represented as having their lamps trimmed and oil in their vessels, that when the cry was made they were ready and went into the great chamber—so when the kingdom comes shall we be prepared to enter in with joy.

In view of this, O let us add unto our faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness," etc., that "an entrance should be ministered unto us abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." And to this end may grace from on high be afforded us through Jesus Christ our Lord. Amen.

WM. SHEPHERD.

Judge Not.

And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. John xii. 47, 48.

This is a world-wide field of thought in these texts. They embrace the magnitude of the love of God. My main object, however, is to present what seems to me to be taught in the texts. Perhaps we may get a glance of the love embraced in them.

"Judge not." Does he mean we shall not judge at all? Yes, brother; he means that we shall live with our minds free from judgment—unbiased. He has left on record for us what good and evil is; we are to learn this, and if we have, we know when individuals do those things; but we do not know the heart. "Judge not."

That man actualizes a mean, ugly disposition? Facts show this; but do you know the heart? Do you know his mental constitution? He could not avoid that. He ought to try to do better? So had we—poor, frail creatures, sinners every day of our lives! 1 John i. 8, 10. Then, too, do we know his training? does not education have anything to do with our characters? He hears, or has a chance to hear what is right. Yes, brother; but do you know you say, believe this? another says, believe that? their name is legion. How is he going to decide? He has the Bible? Yes; but he speaks "to them in parables that seeing they may see and not perceive; and hearing they might hear and not understand; lest at any time they should be converted, and their sins be forgiven them," Mark iv. 11, 12. They have the same word you have got. Yes; but circumstances over which they had no control prevented them from accepting it—their name is legion. A person may appear lazy; but you know nothing, comparatively, about him. I could not, nor do I think any one else could, begin to enumerate the things that make people do just as they do. I do not even know them. To all outward appearance, man may do things just to be mean; but if you knew that man as God knows him, I believe your condemnation would turn into pity. If it should not be so, woe be to that man when he falls into the hands of an unjustly treated God! "Charity (love) suffereth long and is kind." Is it love to judge without knowledge? Is it being kind and suffering long to condemn from external appearances? God and his Son do not judge in that way, (Is. xl.) "Be ye perfect even as your Father in heaven is perfect;" for "he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

We can not go into any class or society where this command will not apply, except differences between individuals in the church—little personal difficulties, 1 Cor. vi. 1, 2. It takes in the very lowest and extends upward. It takes in every form of vice. God does not love evil. No, brother; but you and I could not be perfected without it, and therefore he permits it for all-wise purposes. "He has blinded" the eyes of those that are without that we might be glorified. We could not be without they were. Had not their eyes been blinded by being spoken to in parables, he would not have suffered on the cross; and had he not, the world would have had no Savior. But why did he say, "Lest at any time they should be converted and their sins be forgiven?" I will not give an answer now; perhaps you may see it. The language, "I speak to them in parables," etc., is as applicable to the Gentiles who do not see, as those Jews. Then, if God has kept anything back from them that they should not see, for all-wise purposes; and taking into consideration that there are circumstances, which we can know nothing about, which prevent them from accepting that degree of light which we do, and that refusal, also, is for our glory—let us "be merciful ever as our Father, which is in heaven is merciful," doing good unto all and being long-suffering, not willing that any should perish, but that all should come to repentance. (Shall we limit the time of his long-suffering? or does he reveal his limits?) And let us judge nothing before the time; for the Lord is coming. Then will be the time; for he will make manifest the hidden things, 1 Cor. iv. 5. You may not see this; but this is the spirit we have all got to cultivate if judgment is given to us. We do not know, therefore "Judge not, that ye be not judged."

This necessitates a knowledge of the order of judgment in order to understand it; and in order to understand the order of judgment it is necessary to be familiar with the purpose of God.

God purposed to people this earth with a class of beings called man; and that in their perfected state they should constitute a kingdom. This implies a king. I do not need to stop here and prove that he is going to have somebody to reign with him; for we all believe this—the promise is to all who overcome. And if a king, then subjects. The earth must be peopled, and during this time the king and his bride, and if any other particular class, and the subjects, must be perfected. Who would be the most likely to perfect first? The king. Jesus has the pre-eminence in all things. The bride comes next. She will be perfected when Jesus comes, as also any other members of the royal family if there are any, although the bride may include the whole, as the Old Testament prophecies concerning Christ included the saints.

Then we see the order of judgment. First the king, God judges him; and then all judgment is given to him, Jesus the Christ.

The bride is now under trial, and her judgment is completed when Jesus comes to gather them from the four winds of heaven.

The world at large Christ and his saints are to judge, which can not take place until the perfection of the judges.

Are the saints undergoing trial? If so, it necessitates that the process of judgment is going on. The Judge is hearing the account. I shall not attempt to prove this; for the fact that Jesus does not judge after the hearing of his ears, and that the dead will be raised incorruptible, is sufficient evidence.

"Judge not that ye be not judged," then, means this: If you want to be judged now, and have the right to judge in the great judgment day given you, do not judge now. It does not mean you shall not be judged at all; but that you will not be judged by Christ and his saints in the coming judgment if you do not judge now, but show mercy, and form the requisite character.

I wish to add one thought suggestively. If it was necessary for the perfection of the bride of Christ that the world at large should be ignorant, will they always remain so? If he is long-suffering, not willing that any should perish, will he keep any knowledge from them that would ensure their salvation? God is love.

May we be enabled to escape the Divine judgments of the great and terrible day of the Lord by being members of the bride of Christ, is the prayer of your brother in the "one hope" of the reign with Jesus.

S. H. REEVE.

Watch.

Watch therefore, for ye know not what hour your Lord doth come. Be ye therefore ready, for in such an hour as ye think not the Son of Man cometh. Watch therefore, for ye know neither the day nor the hour wherein the Son of Man cometh, Matt. xxiv. 42, 44, 25.

The words of Jesus of Nazareth, to his disciples, when with them, pointed forward to his second coming. If it was needful for Jesus to exhort his disciples to watch and be ready, when they all lived in the beginning of the Christian dispensation, is it not well for his disciples who live in the close of the same era, to regard and profit by the same exhortation?

Jesus did not exhort his disciples to watch for his first coming, for he was already with them; neither was it the destruction of Jerusalem, because in the same connection he speaks to them in parables concerning the establishing of the kingdom of God in that event. Therefore, it must be the second coming when he shall come to reign King on the earth, that he exhorted them to watch, that they should be ready to meet him at that time. How plain are the illustrations of the Great Teacher. He said: "But know this, that if the good man of the house had known in what watch the thief would come he would have watched, and would not have suffered his house to be broken up." Matt. xxiv. 43.

Jesus then refers to the faithful and wise servant who shall be up and doing, ruling well his household, and to that evil servant who shall become indolent instead of watchful, and shall say in his heart, my Lord delayeth his coming. These were both servants of the same Lord; one was ready for his Lord's return at any time, that is, he who shall be blessed and made ruler over his Lord's goods, but the slothful servant shall be cut off, and his portion shall be appointed with the hypocrite.

In the next lesson Jesus likens the kingdom of heaven to ten virgins, all with their lamps going forth to meet the bridegroom. Virgin, signifies purity; therefore, the persons here referred to are good and holy people, they all having their lamps and going forth to meet the bridegroom, shows that they had like confidence in the promises of the coming of the bridegroom; but, while the bridegroom tarried, they all became heavy with sleep, (as did the disciples on the mount when Jesus was transfigured before them). But when the cry was made: "Behold, the bridegroom cometh; go ye out to meet him, then all the virgins arose and trimmed their lamps."

Thus far we see no difference in the character of the virgins. But now comes the test. Only one-half of those who go forth to meet the bridegroom are ready to enter in with him to the marriage, while the other half are making ready the door is shut; they are too late, and they follow after and call unto the Lord to open to them; the answer is, "Verily I say unto you, I know you not." Is this not a great lesson to every one who is looking for Jesus (the bridegroom) to descend from heaven and gather his saints (the bride) to meet the Lord in the air? where I believe the marriage feast will be celebrated. Let us all inquire within ourselves: Am I ready if the Lord should come now, or is there some earthly toy that binds me down? Let us hold the things of earth with a loose hand and ever remember the words of the Lord Jesus.

Watch therefore, for ye know neither the day nor the hour wherein the Son of Man cometh.

J. H. COX.

Indianapolis, Ind.

Sound religious experience has for its basis sound doctrine. It rests on the word of God. Its type is thoroughness. As far as it goes, whatever degree of advancement it has reached, it is solid. It is established upon the Rock. It stands when the storms beat. There is soundness in conversion, soundness in the experience of entire sanctification, and soundness in the advancement to still higher attainments. It is a radical experience. It changes the whole man. It will stand the test. It is full of Jesus. It has eternal life. It is accompanied with holy boldness to stand up and testify for Jesus.

THE RESTITUTION.

E. A. CHAPLIN, Editor.

PLYMOUTH, INDIANA, APR. 23, 1879.

We occupy but little space this week, choosing to give room for the communications of others.

THANKS for papers and pamphlets from different individuals. Have received a pamphlet from Brother Wm. H. Wilson, entitled, "The Infidel Silenced," which, owing to absence from home, we have not had time to read, but will notice hereafter.

SELECTIONS.

[Prophetic Times.]

The Dispensation of his Coming.

While the saints will be in the air with Christ, a dispensation of the same length of time will be given to those left in the earth. It will not be an extension of the Christian dispensation. That, with all its probationary privileges, and gracious influences, and glorious rewards, will not extend beyond the restoration of Jewish nationality; for then the mystery of God in taking a people out of the Gentiles for his name, to complete the church, will be finished; and the result of the dispensations of grace, as foreseen and predetermined, will have been achieved. The number of believers in Christ, under the new covenant, will equal the number of the children of Israel under the old or Sinaitic covenant. The grafted branches, the Gentile believers, taken from the wild olive tree, will equal the number of natural branches broken off the good olive tree because of unbelief. The redemption of an elect and peculiar people to be kings and priests in the coming kingdom will be consummated, and the means and instrumentalities of that redemption will be employed no more. The gospel of the kingdom will be no longer preached or, if preached, will not be attended by the Holy Spirit for the regeneration of them that shall hear it; for the Master of the house, having risen up and shut the door, all further efforts to obtain the great salvation will be in vain.

But the end of this age or dispensation will not be the end of the world or kosmos—the heavens and earth which are now, which began at the deluge, and will continue until the kingdom of God shall come. There have been several dispensations during the course of this world, and the dispensation of his coming belongs to, and will be, the final one, intended to prepare the way for the manifestation of the kingdom of heaven. The translation of the saints will not produce any change in the physical condition of the earth and its atmosphere, nor in the politics of the world, nor in its moral and religious institutions. It will produce great consternation for a time, and arouse attention to the advent of Christ, as it will be evidence of his having come to the air where the saints shall meet him. Then there will be great searching of heart among all mere professors and formalists who shall be left in the earth, for they will then see that they have built on the sand, and multitudes will anxiously inquire, "What shall we do?" And the answer will be in the words of the angel of Rev. xiv. 6, 7, which represents the ministry which will be raised up for that age: "Fear God and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters." It will be a time of judgment, having reference to the subjection of the nations to the divine government, when to Zion shall come the first dominion, and the kingdom to the daughter of Jerusalem. The restoration of Jewish nationality, at the beginning of this period, will be followed by a rapid emigration of Jews from all countries to Palestine, taking their gold and silver with them, and settling the land after their old estates. In this they will be aided by the people of the countries where they are scattered; for after the translation of the saints it will become evident to many that the prophecies concerning the restoration and supremacy of Israel will all be fulfilled, and they will seek their favor by facilitating their return, anticipating the speedy coming of Christ and his saints to establish his kingdom, and reign in Jerusalem and before his ancients gloriously.

But the delay or tarrying of the Lord with his saints in the air will give time to test the disposition of the nations toward his people, and to develop the hostility of the rulers of this world to the new order of things which will gradually be manifested as the Jewish nation shall exhibit great wealth and prosperity, and become the centre of commerce, civilization, and political influence in the earth. The duration of this dispensation is indicated in Micah vii. 15. "According to the days of thy coming out of the land of Egypt will I show unto him marvelous things." Those days were forty years, and so we conclude that this future dispensation of trial and judgment will be forty years. And the prophet adds, "The nations shall see and be confounded at all their might; they shall lay their hand upon their mouth, their ears shall be deaf. They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth; they shall be afraid of the Lord our God, and shall fear because of thee." Micah vii. 17, 18. They will be afraid of the Lord, who, though unseen, will be declared to be in the air with his saints, and expected to come and establish his kingdom at Jerusalem. And they will be afraid of the Jewish nation whose great wealth and influence will excite their cupidity and jealousy. And when years shall have passed of the Lord's tarrying, they will cease to fear him, and begin to vex and injure the Jews, until at last they shall combine under the leadership of Gog and come up against the land of Israel, an immense army, to waste and destroy, and to lay their hands on the treasures of silver and gold. This invasion will issue in the battle of the great day of God Almighty. And when all nations shall be in the siege at Jerusalem and the city shall be taken and pillaged; then shall the Lord go forth and fight against those nations, and his appearing shall fill them with consternation and dismay; and they shall slay one another until but a sixth part of them shall be left. And the Lord shall come, and all his saints with him. Then the Jews will look upon him whom they had pierced, and confess him as their Messiah, saying, "Blessed is he that cometh in the name of the Lord."

Of this wonderful event the case of Saul of Tarsus, on his way to Damascus, was a type. In his Jewish blindness he verily thought he ought to do all in his power against Christianity, and was exulting in anticipation of the havoc he would make of the followers of Jesus, when the light, more brilliant than the sun, shone around him and the love of the Lord Jesus appeared to him in a glorious form; turning him from a bitter enemy to a loving friend, and he says: "For this cause I obtained mercy that in me first Jesus Christ might show forth all long suffering, for a pattern to them which should hereafter believe on him to everlasting life." 1 Tim. i. 16. He was not a pattern for those who believe the gospel, as he was not the first to believe the gospel, nor was he a pattern to the Gentiles; for Gentiles are not favored with the light from heaven and personal appearing of the Lord. But he is a pattern to those Jews to whom Jesus will appear when he shall go forth against those nations who shall be gathered against Jerusalem to battle in the hereafter of which Paul speaks.

J. G. W.

[The Christian.]

The Revival of Sodom and Gomorrah.

Among all the desolations which for more than eighteen centuries have brooded over the land of Israel, which once flowed with milk and honey, the memorials of ruined Sodom, Gomorrah, and the Cities of the Plain have been the most remarkable. And whatever indications of hope and promise have been noted in the soil and climate of that land, there have been few rays of light shooting through the clouds that overhang the site of those doomed and desolate cities. In the recent governmental and social changes affecting the welfare of Palestine, in railway enterprises and other tokens of progress, there has been little to give much encouragement as to the future of this locality. But recent discoveries seem to indicate that the productive resources of even this desolate region are worthy of attention, especially the stores of natural combustibles which abound there. Says a secular paper:

"Hitherto the main obstacle to the development of steam traffic in the Levant has been the total absence of combustible material. Not only Egypt, but the shores of Syria and the Red Sea are completely stripped of wood; and the coal imported from the west commands a price ranging from $10 to $21 a ton. Now the masses of asphalt continually thrown up by the Dead Sea attest the presence of vast subterrean layers of fossil vegetable matter, and these signs were not overlooked by the enterprising men attracted to Suez by the opening of the canal and the movement of commerce in that direction. Recently numerous soundings have been made between Jaffa and the Dead Sea, which so far, have not disclosed any deposits of coal proper, but, on the other hand, have laid bare inexhaustible beds of lignite,—a kind of woody coal, in which the grain of the wood remains visible.

"Of itself this store of lignite is likely to prove an inestimable gain to the industries and commerce of the Levant; but we should add that the juxtaposition of asphalt in great quantities furnishes the elements of a mixture of lignite and asphaltum in the form of bricks, which is equal in heating capacity to the richest bituminous coal, while its cost on the ground is only $2.50 a ton. It is known that similar bricks, made up of coal dust and bituminous debris from gas works, are much sought after by French railways, since, besides their heating power, they greatly facilitate stowage, owing to their regular shape. Of course the bitumen of lower Palestine has been known from immemorial times, and was used to impart solidity to the structures of unbaked clay in Assyria and Egypt; but it may be said that the discovery of the subterranean combustible has lifted once for all the curse which has so long rested upon Sodom and Gomorrah, and will transform the wasted shores of the dead sea into a focus of industry and magazine of wealth."

Thus speaks the secular press. But the student of Scripture can hardly fail to recall with fresh interest the words of the prophet Ezekiel, where he says to Jerusalem: "Thy elder sister is Samaria, she and her daughters that dwell at thy left hand; and thy younger sister, that dwelleth at thy right hand, is Sodom and her daughters. When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives in the midst of them: that thou mayest bear thine own shame, and mayest be confounded in all that thou hast done, in that thou art a comfort unto them. When thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate. For thus saith the Lord God: I will even deal with thee as thou hast done, which hast despised the oath in breaking the covenant. Nevertheless, I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant. Then thou shalt remember thy ways, and be ashamed, when thou shalt receive thy sisters, thy elder and thy younger: and I will give them unto thee for daughters, but not by thy covenant. And I will establish my covenant with thee; and thou shalt know that I am the Lord; that thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God." Ezekiel xvi. 46-63.

[Z. Campbell, Herald of Life.]

Jeremiah's House-Lot.

"So Hanameel mine uncle's son came to me in the court of the prison, according to the word of the Lord, and said unto me, Buy my field, I pray thee, that is in Anathoth, which is in the country of Benjamin: for the right of inheritance is thine, and the redemption is thine; buy it for thyself. Then I knew that this was the word of the Lord. And I bought the field of Hanameel my uncle's son, . . . and weighed him the money, even seventeen shekels of silver." And of this field he took what we call a warranty deed of Hanameel, signed and witnessed, and delivered, which he gave to Baruch, to be put in an "earthen vessel," to be kept many days. "For thus saith the Lord, . . . Houses and fields and vineyards shall be possessed again in this land." See Jer. xxxii. 8-15.

Now, why did Jeremiah buy this property for himself, knowing as he did that his people were to be in captivity in Babylon seventy years? He could not expect to live to the end of that time, to return and occupy his purchased possession. But Ezek. xlv. tells us that when the land is divided by lot, a portion, called the "holy portion," shall be 25,000 reeds long and 10,000 wide. And this portion is for the priests, the ministers of the sanctuary, "a place for their houses." In this portion of the land Jeremiah has a deed of his future house-lot. The inheritance is his by birthright, and he has bought the redemption, and his deed will hold it against all subsequent claimants.

But the Eastern question is not yet settled. The Turk will soon be compelled to relinquish his claim on the land of Palestine; for Christ and antichrist will not both reign over the same territory at the same time. Christ will soon take the throne of his father David (Luke i. 32), and blot out the present wicked governments of the land promised to the fathers, and being in the living saints and the righteous dead by a resurrection to life immortal. Jeremiah, being raised to life, will bring forward his old deed, and lawfully claim the land he bought of Hanameel, his uncle's son. "Behold, the former things are come to pass, and new things do I declare; before they spring forth I tell you of them." Isa. xlii. 9.)

The captivity in Babylon is passed; Jeremiah has bought his house-lot; but he is now dead; and the new things declared are the resurrection of the righteous dead, and Jeremiah's claim to his inheritance. How wonderful are the ways of God! The Bible student need not be ignorant of the future, which is so clearly revealed. There are many other things to be looked into hereafter, such as the tree of life (Rev. xxii. 2), and the "hidden manna" (Rev. ii. 17).

NEWS ITEMS.

April 22.—August Belmont, the well-known banker and politician, of New York, was thrown from his carriage to-day, and probably fatally injured.

CALCUTTA, April 21.—The continued drouth causes much anxiety. There has been hardly any rain in Bengal since Christmas.

LONDON, April 22 12 M.—Intelligence has just reached this city from South Africa that Ekowe was relieved on the 4th inst., after severe fighting.

Advices from Capetown, April 9, via St. Vincent, say: Lord Chelmsford's camp at Gingle-Lova, on the road to Ekowe, was attacked at daybreak, April 2, by 11,000 Zulus, who made frequent and desperate attacks on all sides, but were repulsed and pursued with great loss. Four hundred and seventy-one Zulus were found dead around the trenches. The final attack was led by Dobeclumanzi, who commanded at Isandula. Lieutenant Johnson, of the ninety-ninth regiment, and four privates were killed. Colonel Northey, of the sixtieth regiment, the surgeon and fifteen men were severely wounded. Colonel Crealock, Major Barron and ten men were wounded.

A Capetown dispatch of April 8 says, in a fight between Colonel Wood's command and the Zulus, on the 26th of March, the retreat of the Zulus was cut off, and a hand-to-hand fight ensued. Colonel Weatherly and his son, Captain Barton, Baron Von Steitkneker and seventy men were killed, and on the 29th Lieutenants Nicholson and Bright were killed; Major Hacket [illegible] Lieutenant Smith and Captains Gardiner, Cox and Pearse were wounded. The total of the British losses in both engagements is estimated at 220 killed and wounded. The Zulus lost 2,500 men.

CHICAGO, April 20.—About 1,100 Communists paraded the streets here to-day, and displayed inflamatory banners. About 400 of them were armed. No disturbance occurred.

LONDON, April 20.—Reuter's dispatch from Bombay says, that according to intelligence received there from Mandalay the king declared to his counsellors that fear had heretofore made him yield to the British demands, but henceforth he would neither listen to nor speak of proposals for accommodation with England.

BELGRADE, April 20.—Eight thousand Servian troops proceeding by forced marches were expected to reach Kurshumlie on Sunday. Severe fighting is expected. The Albanians, whose number is estimated at upward of 4,000, are divided into two columns, which have advanced, one six and the other two and a half hours' march, within the Servian frontier, massacreing and burning as they proceed.

LETTER DRAWER.

Editor Restitution:—I am doing all I can to spread the truth. I send my aunt THE RESTITUTION when I read it—Mrs. T. B. Greer, Evansville, Ark. I hope they will become interested; they would have such a good influence. My uncle has been selling goods to the Cherokee Indians for about eight years. My uncle has built the church, deeded town lots, and pays a preacher to come from Benton county to preach for them every month, in the Baptist faith. Oh, that they would preach as the Baptists did in 1600! but, alas! they preach entirely a different doctrine. I read in THE RESTITUTION of Brother Heron, who resides in Benton county. If he has an opportunity I hope he will call at my uncle's, and preach for them. I think my aunt is some interested in the faith. He will inquire for T. B. Greer, Greersburg, Ark. Hope my aunt reads THE RESTITUTION without prejudice, and will soon teach the glorious good news of the kingdom, that when our Savior appears she will receive a crown of life that fadeth not away.

Your sister, in hope of eternal life.

MRS LOU. BUTLER.

Memphis, Tex.

Editor Restitution:—I was called to hold a discussion at Gifford Station with Mr. Barker, a Baptist preacher. I went with the sword of the spirit, and depended upon the spirit to use it, knowing that "big I" could not use such a sword.

The result is I baptized fourteen and have three more to baptize when I return to renew the meeting. I have never witnessed such a complete victory for the truth. The spirit in which the truth was presented won the good feelings of the whole community.

I would say, the peculiar climate of Iowa is breaking down my voice, and as I am dependent upon talking (as that is my ability), I would notify my brethren that I desire changing my field of labor, and if I do not I may be obliged to return to labor at something else. "A prophet is not without honor save in his own country," and especially one who has only been preaching three years. There is too much jealousy among older people. I have been most of the time in evangelist fields, and my work has been in the territory of other preachers. I only preach for one church, and what little they pay is all I get; they do all they can. I had engaged at another place at ten dollars per week, and held a meeting there on trial for two weeks, and did not get one convert. It was the only meeting I ever held without good additions. So I had to give up the appointment. I think there were too many idle, jealous preachers there to effect anything until they would go to work. I have the greatest success in the evangelist field, but cannot always work in new places without help.

I am now ready to receive a call from any other state or return to labor in the shop. I will pray over the matter and do with my might what the Lord has for me to do.

J. W. HAUGHAWOUT.

Provo, Iowa.

Exhortation.

As we see the prophetic Scriptures being rapidly fulfilled it must be apparent to every thinking mind that we are upon the threshold of the new and glorious dispensation when earth's rightful ruler will take his blood-washed throng to a place of refuge while a wicked world undergoes the fearful retribution of a long-suffering Creator, when the seven vials of the wrath of God shall be poured out without mixture of mercy upon the sinful inhabitants who have so long rejected the Son of his love, and chose death rather than life. Oh, friendly sinner, let me exhort you to turn in with offered mercy before the death-angel shall snap asunder the brittle thread of life, or the coming of our Redeemer find thee unprepared! The great day of separation may be near. Oh, how heart-rending will the stern realities of that day be when husband and wife may bid each other an eternal farewell! When some will have to say, farewell, father and mother, who have often prayed for me; farewell, Jesus, who died to redeem me; farewell, bright crown, purchased by thy blood; farewell, forever. Oh, dear reader, flee to Jesus, that he may shield thee from the impending wrath that already hangs over a sinful world and give thee a crown of life and an inheritance in that gem-built city, and the privilege to ramble in the Edenic bowers of the glad garden of God and eat of the ambrosial fruits of life's fair tree, and bathe your weary souls in the pellucid waters of life's beautiful river. Oh, how my heart thrills with joy in hope of being among that number prepared to meet and welcome our Redeemer and the bright seraphic hosts upon the crystal sea.

WILLIS LOGAN.

BREVITIES.

The greatest activity prevails in carrying out the preliminary measures for the construction of the submarine tunnel between Calais and Dover. No less than 7,971 soundings have been taken, which have brought up 3,207 specimens of different geological formations. The tunnel, which is to be 22½ miles long, will be dug through a stratum of gray chalk.

At the beginning of this century the Jews in Jerusalem did not exceed 300, but in the past ten years, owing to the removal of restrictions, the influx has been great. Nearly all the old houses, as they became vacant, have been bought by them, and a great many new ones have been built in all parts of the town. Schools, hospitals, and religious associations have been started, and the population has increased to over 13,000.

Four Turkish officers were recently baptized into the Russian Church at Sebastopol, where they had been held as prisoners of war. During their stay there they had established such a friendship with their former foes, that when the time came for their release they reluctantly returned to Turkey. When they reached their Turkish quarters, the Sultan's Government refused to pay them for the twenty-two months they had been prisoners in Russia, and so they determined to go back to Sebastopol and become subjects of the Czar. To do so properly and acceptably, they embraced Christianity. At their baptism the most prominent Russians of the place quarreled with each other for the honor of being the godfathers of the new Christians, who at once acquired many powerful friends and patrons. There have recently been other cases of the baptism of Turkish men and women in Russia. Then several Russian regiments adopted Turkish orphans found on battlefields or in the deserted villages during the late war. The orphans, when baptized, received the names of the regiments adopting them, and these regiments agreed to support them till they are of age.

Cochabamba, the granary of Bolivia, and the most productive section of the country, is now the scene of famine. From the 1st to the 20th of January last the dead bodies of eighty-one persons who had succumbed to hunger were found in the streets and conveyed to the hospital. During the same period 125 persons died in the hospital of hunger and misery, making a total in twenty days of 206 victims, or ten per day. If the benevolent societies had not come forward many others would have perished in like manner.

A gentleman in Washington has received a letter from the United States Consul at Tangiers, dated March 19, giving a terrible account of the famine, cholera and typhus fever that have been raging in Morocco. In the city of Morocco the daily deaths from typhus ranged from 200 to 250. So great was the starvation and suffering that parents ate their children, and in other places the dead were devoured by the living. Bodies were half buried, or wholly unburied, and the atmosphere was poisoned by the horrible effluvia arising from them. Nearly half of the European residents had succumbed. The Moslems would buy the garments of the dead, and, putting them on, themselves soon fall victims to the plague.

SENTENTIOUS PARAGRAPHS.

Greek Proverb: In heaven hands clasp forever.

Johnson: The sublimity of wisdom is to do those things living, which are to be desired when dying.

Rev. E. P. John Hall: The best way for a man to get out of a lowly position is to be effectively conspicuous in it.

The Christian is very frequently the only Bible the world will read. How sad that the copy should be so defaced.

Lord Byron writes: "I date my first impression against religion from having witnessed how little its votaries were actuated by true Christian charity."

"Doctor," said a gentleman to his pastor, "how can I best train up my boy in the way he should go?" "By going that way yourself," blandly replied the pastor.

Sickness or health our earthly portion,
Riches or need our lot;
Whether our loved ones yet are with us,
Or, "called of God," are not;
Bravely we walk amid the shadows,
Or tread the thorny way;
God walks with us—a living presence—
And night is turned to day.

Life is a book of which we can never have but one edition. Let each day's actions, as they add their pages to the indestructible volume, be such as we shall be willing to have an assembled world read.

Dr. Pusey: Pray modestly as to the things of this life; earnestly for what may be helps to your salvation; intensely for salvation itself, that you may ever behold God, love God. Practice in life whatever you pray for, and God will give it you more abundantly.

Said a landlord of a public house, at the verge of death, "If I had my time to live over again, I would sweep crossings, or beg, or even starve to death, before I would again see the misery which I and my trade have produced."

"Pilgrim, are thy crosses growing
Heavier, and the journey long?
Art thou saddened by the knowing
Right is conquered by the wrong?
Strive a little longer, bearing
All, though drooping spirits mourn;
Crowns will be more worth the wearing,
If the cross be nobly borne."

How heavy and damp would our atmosphere become if deprived of the light of the sun to disperse the mists and vapors of the night. So with moral character without the love of God. It is, in reality, a delusion, if depended upon to save the soul. Such a dependence will deceive to ruin.

As you love your souls, beware of the world; it has slain its thousands and ten thousands. What ruined Lot's wife? the world. What ruined Achan? the world. What ruined Haman? the world. What ruined Judas? the world. What ruined Simon Magus? the world. What ruined Demas? the world. And what shall it profit a man if he gain the whole world and lose his own soul?"

POETRY.

"The Lord is Coming."

E. C. C.

"This was the joyous and usual salutation used by the members of the church apostolic, in the second and third centuries. How much more should we, upon whom the morning of the resurrection is about to break, use the same soul-reviving expression."—*Int. Millenarian, June 1, 1844.*

The Lord is coming! let this be
The herald note of Jubilee,—
And when we meet, and when we part,
The salutation from the heart.

The Lord is coming! sound it forth
From east to west—from south to north,
Speed on! speed on! the tidings glad,
That none who love him may be sad.

The Lord is coming! saints, rejoice!
We seem to hear his glorious voice,
Majestic uttered from afar
As on he hastes his conquering car.

The Lord is coming! fearful, dire
Are all his judgments and his ire,
And none can hope to 'scape his wrath,
Who walk not in the "narrow path."

The Lord is coming! seas, retire!
Ye mountains melt to liquid fire!
Ye oceans cease to ebb and flow!
His stately steppings ye should know!

The Lord is coming! who shall stand?
Who shall be found at his right hand?
He that hath the garments on
That the Righteous King hath won.

The Lord is coming! watch and pray!
Watch ye, and "haste unto the day,"
So shall thou then escape the "snare,"
And Christ's eternal glory share.

The Lord is coming! let this be
The herald-note of Jubilee,
And often as we meet and part
The salutation from the heart.

COMMUNICATIONS.

Baptism in Its Relation to Remission of Sins.

I have heard it asserted in the pulpit that persons "should be baptized because their sins have been forgiven." If this assertion is true, none should be baptized but those who have received the forgiveness of sins, and have the knowledge of forgiveness. But how can a person know that his sins have been forgiven? I suppose the answer would be, "By the Holy Spirit." Then the Holy Spirit should, in every case, be given before baptism is administered. But, as a general thing, in the days of the apostles, the Holy Spirit was given after baptism. There is but one exception to this rule—the case of Cornelius and his household. The three thousand on the day of Pentecost, the Samaritans, Acts viii. 5-17, the twelve disciples at Ephesus, Acts xix. 1-7, all received the Holy Spirit after baptism. Let those who take the case of Cornelius and his household as an example, be sure that the subjects of baptism give the same evidence that they have received the Holy Spirit, that Cornelius and his household gave, that of speaking in "tongues."

Suppose, instead of going to Cesarea for a "beginning," we go to Jerusalem, remembering that Jesus said to his disciples when he opened their understandings that they might understand the Scriptures: "That thus it behooved the Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." Luke xxiv. 44-47.

Peter, on the day of Pentecost, at Jerusalem, preached, under the guidance of the Holy Spirit, repentance and remission of sins in the name of the Anointed Jesus, to the multitudes, in answer to the enquiry, "What shall we do?" "Repent," said he, "and be baptized every one of you in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Spirit." Acts ii. 38. In examining this important text, three things are to be considered:

1. Peter was addressing unpardoned sinners. While in that state they could not be baptized, because their sins had been forgiven.

2. They were to receive the Holy Spirit after baptism, therefore the gift of the spirit could not be a witness of the forgiveness of their sins before baptism.

3. They were commanded to "repent and be baptized."

These two words are united together by the copulative conjunction "and." We cannot separate them and say that they were to "repent" in order to remission of sins, and to be baptized because of remission of sins, without adding to the word of the Lord. By doing so we should make baptism a sign of remission of sins, whereas it is a sign of repentance. Those enquirers were certainly required to repent in order to remission of sins; and this fact is sufficient to determine the meaning of the word "for" placed before the word "remission." The adjunct "for remission of sins," according to the construction of the language, qualifies "repent" and "be baptized;" tells what they were to repent and be baptized for. Now, as they were to repent to obtain remission of sins, they were to be baptized for the same object. And let it not be supposed that this conclusion in any way militates against the doctrine of justification by faith. Can a person be justified by faith without repentance? Certainly not. Then, if baptism is a sign of repentance, and the sinner is required to repent before being forgiven, may he not be required to signify his repentance by being baptized before he obtains forgiveness, and yet be justified by faith? Not only is the sinner required to repent, but also to "turn" in order that his sins may "be blotted out." "Repent and turn," said Peter, "that your sins may be blotted out." Acts iii. 19, American Bible Union Translation.

A sinner cannot turn to God without obeying him. If baptism is a sign of repentance, it is the first act of obedience, or the turning point in the sinner's life. He is buried with Christ by baptism, or by being baptized into Christ's death, in order that, as Christ was raised up from the dead by the glory of the Father, even so he should walk in newness of life. Rom. vi. 4. That baptism is a sign of repentance is evident from what is said about John's ministry. "John came baptizing in the wilderness, and preaching the baptism of repentance for the remission of sins." Mark i. 4; see also Luke iii. 3. Baptism is a significant rite; the baptism of repentance is the baptism that relates to, or belongs to repentance; it must, therefore, if it signifies anything, signify repentance on the part of the person or persons baptized. This is confirmed by the fact, that those who were brought to repentance by John's preaching, were baptized "confessing their sins;" Matt. iii. 5, 6, and also by John's declaration, "I baptize you in water unto (*eis*, with respect to) repentance." As the Jews understood the design of baptism as preached and administered by John, when they heard Peter say, "Repent and be baptized upon the name of Jesus Christ for remission of sins," they would understand that they were to repent, and signify the same by being baptized; and that their baptism was to have special reference to Jesus as the Messiah, through whom they were to receive remission of sins. Understanding this, they were baptized immediately, without waiting for prayers, or any other ceremony. And so it was in every case in those primitive times, except Paul, who was chided for his delay. Acts xxii. 16. Whenever persons hearing the gospel, made up their minds to turn to God and follow Christ, they were baptized immediately.

From all of these evidences and considerations, I come to the conclusion that the only prerequisites of baptism are faith and repentance, and that no minister has any authority to ask the applicant this question, requiring an affirmative answer: "Do you believe that God, has for Christ's sake, forgiven your sins?" and no authority to take persons into Christian fellowship, and put off baptism three or four, or six months, for convenience. Let us go back to the "beginning" and start right. The beginning was at Jerusalem.

J. W. NELES.

Elkhorn, Pa.

The One Hope No. 10.

I remember the Savior said that of the abundance of the heart the mouth speaketh and that he commanded to pull out the beam in thine own eye in order to see clearly how to extract the mote in a brother's eye, but I believe that I have shown clearly and with all humility that the reason the orthodox look upon death as they do is because they are compelled to, by what they believe i. e. that the soul of man is immortal. And one must see that if this is so death is not death, but is better expressed by a moving out, for in that case nothing dies, for the body is not alive at any time it only seems to be to us while the soul is in it and when the immortal soul, which gives it the appearance of life while it possesses it, moves out to us it seems to die. But nothing dies, on the hypothesis that the soul is immortal it only seems to us to be so, but we are deceived and the Bible—which says "thou shalt die" and also the Apostle Peter saith "that soul shall be destroyed" is literally wrong. Do not understand, says the orthodox that the Bible is wrong for "we would cross the Atlantic to bring a man nearer to Christ," but that your literal understanding of it is wrong; in a word such texts as those quoted above wherever found in the Bible or out of it must have a magical interpretation in order to make them harmonize with the doctrine of the soul's immortality which we orthodox do most heartily believe, and although not definitely revealed in the Bible yet we take it for granted to be a Scriptural doctrine without its being anywhere strictly or literally revealed. Now if in this supposed statement I have misrepresented the orthodox faith by discoloring it in any way I am not aware of it and if I have stated their faith fairly then as faith generates hope, it will follow that their hope is to have the conscious and immortal soul go to heaven or Paradise when they seem to us to die but infact move out; that is the soul moves out of the body. All can see that the center of all such hope is in the soul's moving out at what seems to us to be death. Well, sir, what can you say against it if it is as you have shown? Why! sir, you doubtless know the fact and if I state it again will remember that the orthodox as I have shown hold the doctrine of the immortality of the soul not as a Bible doctrine being literally revealed nor any where clearly expressed; but they assume that the Bible assumes it without any such expression any where in it. I was preaching in Penn, at one time occupying a so-called orthodox pulpit and among other things I said I would obligate myself to pay any person $1000 for the two words in connection in King James' version "immortal soul." I further said I would not be very particular what were the connecting words to make out the sentence, and further I would get down upon my knees before the public and confess my hitherto ignorant opposition to truth and I promised the tinder of the two scriptural words that I would never upon the conviction that it was a doctrine of the Bible preach against the doctrine any more. I say so now.

Let the reader examine the subject and he will find it just as the clergyman of the orthodox pulpit which I was then occupying told his son, who hearing the proposition I had made and seeing its fairness, not being able to put his own finger on the passage went to his father in full confidence that his father knew where to find it and said to his father, "The preacher has made a proposition" and stated it saying, "Now, father I want you to tell me where I can find it and I will fetch him; there is no mistake about that." Well! says the father, you will not find it. Not find it, said the son with surprise well, what is the reason I shall not find it? Because, said the father it is not there.

Thus I have proved by an orthodox clergyman to his son that they know that the Bible does not teach the immortality of the human soul; yet they hate me and if the gentleman that would come across the Atlantic to bring souls nearer to Christ speaks the words of soberness and is a true representative of the orthodox in his action of *not mixing in any way with and* discountenancing the conference or me for believing more in the words of Paul and Daniel than any man in these perilous times and especially if their words claim to be supported by scripture and cannot be found therein, you can all see that the hope of the orthodox cannot be the hope of our calling for that is a hope of eternal life as the gift of God through his Son to be possessed by the dead by means of a resurrection at the coming of the Lord, as that is the time of the consummation of "the hope of the gospel." There is a Christ in this hope, and a work for a Christ to do, but there is no Christ in the ortoodox hope nor any need of one, for he would have nothing more to do to have it consummated than he would in the spiritualist's or moralist's or even the universalists hope for if the immortal soul is in and goes out to consummate death and comes back to produce the resurrection, then Christ is not the resurrection and the life as He said and the grossness of the pretension is seen, and also the hollowness of Paul's statement that Christ hath abolished death and brought life and immortality to light through the gospel and his saying, that to all those who by patient continuance in well doing seek for glory, honor and immortality, God would finally award eternal life. Are all these scriptures with many more to be taken as not meaning what they say, and must they be given a magical touch by uninspired man before they can or must be received? How can they be resisted by a plea of this kind and the person thus resisting them not be found guilty of what Paul said would come to pass in the perilous times of the last days and if such resistance is resisting the truth as he said there would be, there is an incumbent duty for me to do, as he directs that instead of siding and abetting or in any way giving aid and comfort to them, he says "from such turn away." Shall we obey him or shall we try to popularize a truth at the expense of "the truth" for their benefit? Readers with this, No. 1 shall discontinue the subject. If in the foregoing I have misrepresented any one's faith or hope, I ask pardon being not aware of it. You, my reader, must and will judge whether I have dealt fairly or not, and also which of all the classes have the gospel hope and may God enable you to see clearly, as the writer thinks he sees, the hope of the gospel and to lay hold upon it and be saved by it finally and sanctified through it in this mortal life is the prayer of your humble servant.

C. F. SWEET.

By Faith.

Yes, Brother Reave; and were it proper in your sight, I would gladly make several quotations from your article, and say yes, heartily. But as the opportunity may never again occur, allow me to add a brief specimen of what duty demands:

I. You say: "We have it (the Spirit) by faith....because the spirit gave the words that produced it," etc.

Again: "Good fruit is always the product of a good tree." And you add: "I believe it." Very well, so far, if this were all. But it is obvious to remark that the branch bears not the root; but that the root bears both the branch and its fruit, too. This logically assigns to the Spirit its proper authorship of the word of faith, and so makes it the root of the tree that bears the good fruits of love, peace, and joy in the Holy Ghost." Gal. v. 22; 1 Thess. i. 6.

II. You say again: "I think the Holy Spirit dwells in us as Jesus does." Yes, of course. This was and is the chosen text on this subject. Eph. iii. 17. "That Christ might dwell in your hearts by faith. And if any man have not the Spirit of Christ, he is none of his; and if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness." This is the Spirit that quickeneth the dead." Rom. viii. 9-11; v. 23.

III. This, given copiously to the Apostles by Jesus, and at Pentecost, John xx. 21-23; Acts ii. 4; is yet to be poured out upon all flesh. Acts ii. 17-20. Joel ii. 28-32; Zech. xii. 10. At the unveiling of Israel and all peoples. Isa. xxv. 7-9. Of course the Spirit's plenitude is yet to be realized.

IV. The Messiah was long known only by faith in promise; then further in his humiliation; but it remains for him to be fully seen and appreciated in the glory of his royal priesthood in his kingdom! This all should understand. Hence, as we do not for such cause regard Christ, at second-hand, even while his glory is not fully disclosed, so we should not regard the Holy Spirit in that light. Nay, further:

V. God himself was revealed to Israel, by signs and wonders, and their national deliverance, and inheritance in their land by Moses and Joshua; and yet, beyond all that, he greatly enlarged on his still future, and more abundant blessing to them under the Messiah—the new covenant, and the throne and the mercy, established in "the rebuilt tabernacle of David." Isa. xvi.; Jer. xxxi. However, as the Lord was God, and Jesus was the Messiah, so the Holy Spirit is the Spirit received by the hearing of faith, through this gospel age. Gal. iii.

Then, the Spirit of truth, as embraced in our subject, is as comprehensive as it is profound; for inasmuch as we know God the Creator, as revealed at and in creation, and also to Moses and Israel by faith. Heb. xi. 3, Nay, further, as we thus know Jesus, the Messiah, only as he had been revealed in promise, in the foreshadows of the temple worship, and in his power to heal, open the gospel, and raise the dead; so, precisely, we having heard that there is an Holy Ghost, Acts xix. 2-6, and knowing it by faith—we find that no man, except by this spirit, can call Jesus Lord to the glory of God the Father. 1 Cor. xii. 3; Matt. xvi. 16; John xv. 26; 2 Cor. iii. 5-6.

However, we contemplate the Divine Creator, Redeemer and Sanctifier, in the baptismal formula—Father, Son, and Holy Spirit—we understand (it only) by faith," Heb. xi., (by believing the record he has given us). Hence I dare not deny, disparage, or even disturb one term rather than the other two, in baptism or the apostolic benediction. 2 Cor. xiii. 14. This fellowship is filled by the communion of the Holy Ghost.

The revelation of God to man was gradual and progressive through over four thousand years. It has been on the line of this hymn:

"More and more, more and more,
Ever more to follow."

Thus may we grow in grace and knowledge—not anchor back in a theory, and so stagnate or starve out our life, but anchor ahead within the veil. Heb. vi. 19, 20.

Please note: The Spirit, as well as the Word, was prominent in creation. Gen. i. 2; Job xxvi. 13; Psa. civ. 30. Now all I ask is to allow its revealed place and blessed functions in redemption. John vi. 63; xvi. 7-13; 1 Cor. xii.

"By faith"—by believing God—Father, Son and Spirit, we *rest* in the Rock of ages. Isa. xxvi. 4, and avoid the contraband theories that underlie all sects, from Rome to the Rocky Mountain Mormons! Nay, more: "By faith we please God," and may well hope to be enrolled among the worthies, the general assembly and chosen of the first-born. Heb. xi. and xii. "In the love of the Spirit." Rom. xv. 30.

J. B. COOK.

Berlin, N. Y.

The Spirits in Prison. 1 Peter iii. 19, 20.

"Quickened by the Spirit; by which also he went and preached." Noah was a prophet, as his wonderful prediction concerning the three grand divisions of the human race proves. Gen. ix. 25-27. And it was "the spirit of Christ" which testified in the prophets, that is, they "spake as they were moved by the Holy Spirit." 1 Peter i. 11; 2 Peter i. 21. Hence it was not personally, but by this spirit, that he went and preached," through Noah; just as by the same Holy Spirit, inspiring his apostles, he "came and preached" unto the Ephesians. He did not go personally to Ephesus. Eph. ii. 17. "Unto the spirits." Persons in flesh and blood are called "souls" in the next verse—"eight souls were saved by water." And John is evidently alluding to false teachers in flesh and blood when he says, "believe not every spirit, but try the spirits, whether they are of God; because many false prophets are gone out into the world." 1 John iv. 1.

"In prison." This also is easily understood when we remember that persons in an ignorant and sinful state are said to be "bound" and to be "prisoners;" but when enlightened and pardoned they are "delivered" and "free." Heb. ii. 15; 1 Pet. ii. 16. Their enlightenment and conversion is "the opening of the prison to them that are bound" Isa. xlii. 7; lxi. 1. Especially was this language applicable in the days of Noah when "the earth was filled with violence," and the day of execution had been appointed, and yet the Lord offered, through Noah's preaching, a pardon and release to all who would repent. This text is therefore not involved in such profound mystery as some people imagine.

WILEY JONES.

Norfolk, Va.

Palestine is looking up commercially. Besides asphaltum, lignite has been found in quantities, which will ensure a fuel trade to be done with Egypt and Syria, which now pay $12 a ton for coal.

Book Notices.

I beg leave to take this opportunity of announcing that I expect my new book, "The Gospel of the Kingdom, advocated in a series of Ten Discourses," to be returned from the binders and ready for delivery to purchasers about the 28th of April. Subscriptions have been received from Canada in the bleak north, to Florida in the sunny south, and Texas in the far west. Many thanks to the kind brethren and sisters who have given me such encouragement, but above all, to our heavenly Father for giving me health to complete the work. The book sent by mail will be only one dollar per volume. Do not send the money except by postoffice order or registered letter. Orders will be thankfully received and promptly attended to.

WILEY JONES.

DIED.

ALLING—At his residence in Norwalk, Ct., April 17, 1879, Elder Prudee Alling, in the seventy-first year of his age.

Bro. Alling was converted to Christ in Rochester, N. Y., in the winter of 1826-7, and united with the Presbyterian church soon after. He soon after accepted the Advent message as announced by William Miller. He was among the first to proclaim the message in Ohio. Early in the movement in this state, he was set apart as an Elder, and when the present organization of the Norwalk church was established, he was appointed one of the Elders of it, which office he has since retained. In his younger days brother Alling took an active part in proclaiming the gospel message, and though not gifted as a speaker, yet he advocated to the best of his ability and in a fearless manner the truths for which he was willing to sacrifice all that he had. As a writer, brother Alling was well known, as his name is familiar to the readers of every periodical devoted to the spread of Advent truth. In his death the Norwalk church has sustained an irreparable loss, society a useful member, and the family a loved and loving husband and father, and all alike mourn his loss. Yet we do not mourn as those who have no hope, for we know that just as sure as that Jesus died and rose again, so sure will those that sleep in Jesus be brought together to life eternal when Jesus appears.

During his sickness his sufferings were great, his disease being erysipelas of the most malignant type, which terminated his life after an illness of eleven days. A large congregation of sympathizing friends gathered to lay him away to sleep with the silent ones till Jesus comes. Words of comfort by the writer from Job v. 26.

D. T. CASE.

MARRIED.

SUTCHEL—HYANS—By J. S. Arnold, at his residence, in Carroll county, Ill., April 14, 1879, Bro. Martin M. Mitchell, of Jefferis county, Ill., to Miss Amelia Hyans, of Carroll county, Ill.

FRANCE—MATCHETT—In Pittsmouth, Ind., April 22, 1879, by Eld. S. A. Crowder, Mr. Samuel France, M. D., and Miss Benjamina Matchett, both of Bourbon, Marshall county, Ind.

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POETRY.

Cometh Rest.

L. M. BURGESS.

Into the griefs and trials, Lord,
That throng my weary breast,
The anxious wishes and desires
With which I am possessed
Cometh rest.

When sleepless at the midnight hour
My heart stands all confessed
And naked, trembling at thy power,
Penitent and oppressed,
Cometh rest.

Like as a father pitieth,
And "I will give thee rest!"
Fall like a flood of golden light,
And to my soul distressed
Cometh rest.

But a little while and His foot-steps fall
On the shores that knew Him best;
He will reign supreme in His gracious power,
When none His power contest,
Cometh rest.

To the weary and heavy laden heart,
To the fainting foot-steps, rest!
To the soul athirst for right, success,
In the cup to the parched lips pressed
Cometh rest.

The name of our coming King is Peace,
Soon with His presence blest
The earth will leap at the Bridegroom's voice
While into each waiting breast
Cometh rest.

Aurin, Ill.

COMMUNICATIONS.

Answer to Brother Ogilvy.

Dear Brother:—In compliance with your request, and by permission of our much esteemed editor, I will now proceed to answer some of your queries in your reply to my strictures on Brother Morgan's article on the subject of "Judas's Presence or Absence at the Institution of the Lord's Memorial."

The first thing that claims my attention is the following, from your pen:

"The records all show that the sop was given to Judas at the Passover Supper in Jerusalem, and not in Bethany." "And now to the evidence." You then quote Matt. xxvi. 18-25; Mark xiv. 12-20 and Luke xxii. 18 21. All of which I believe with all my heart, and I endorse every word of it as it stands in the book; but the change you make in Matthew's language I object to, and which I will notice in the proper place.

But, lo, and behold! Not one of your witnesses says one word about, or gives the most distant hint to the point you propose to prove by them; and yet you claim to have proven your point conclusively.

You next call John to the witness stand, to prove what? Answer: That the sop was given to Judas at the Passover Supper in Jerusalem. And what does John say about the matter? Answer: Although he speaks of the "sop," he says not one word of the celebration of the Passover Supper, or of the introduction of the communion, which took place at the Passover. Hence, so far from his saying the sop was given to Judas at, or after, the Passover, John positively declares at the beginning of the thirteenth chapter, that the incidents which he is about to relate occurred before the feast of the Passover, and not, as you say, at, or after that celebration. But, upon examining all four of your witnesses I fail to find any evidence whatever to prove what you introduced them for. So, I conclude, that your case is inevitably lost. But I will follow you a little farther.

You refer to John xii. 1, 2, where, you say, we read of "the" supper made for him in Bethany. Why do you not say "a" supper, as the text has it? Why do you use the definite article "the," as though the Savior never ate but one supper in Bethany? Was it not for the purpose of evading my argument, that you referred to this text? But I must follow you farther still.

You refer to the twelfth verse of this chapter. "On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm trees, and went forth to meet him, and cried Hosanna; blessed is the King of Israel that cometh in the name of the Lord."

You then say: "That he went to Jerusalem at that time, I presume no one will gainsay; and that it was the next day after the supper in Bethany." But, why does my brother break off so abruptly here without giving the reader the least hint as to the time of these events relative to the time of the Passover celebration? Did you mean, by referring to this supper in Bethany, to evade my argument showing that Satan entered into Judas two days' prior to the celebration of the Passover, and that, as this occurred after the sop, the giving of the sop must have been two days before the Passover? Compare John xiii. 27, with Matt. xxvi. 14; two days before the Passover; Mark xiv. 10, also two days before the Passover; and Luke xxii. 3, 4, when the Passover drew nigh.

But, can it be possible, after referring the reader to John xii. 1, 2, that you were ignorant of the fact that Christ's riding into Jerusalem occurred five days before the Passover? It does seem to me, that to read those verses with the least degree of candor, a person could not help seeing that. Hence, for the satisfaction of the reader, I will insert it here, as you simply referred to it in your dissertation. "Then Jesus, six days before the Passover, came to Bethany, where Lazarus was who had been dead, whom he raised from the dead." "There they made him a supper."

In the twelfth verse and onward we have an account of his riding into Jerusalem, which occurred the next day after this supper, and consequently five days before the Passover. And in the day time he taught the people in the temple, and at night he abode on the Mount of Olives, at the foot of which was the town Bethany. Luke xxi. 37; xxii. 39; John viii. 1, 2; Matt. xxi. 17, 18. The next day after his riding into the city, which was four days before the Passover, as he was returning from Bethany to Jerusalem, he cursed the fig-tree as Peter says. Matt. xxi. 18, 19; Mark xi. 12, 13. And the next morning, being three days before the Passover, as they passed the fig-tree on going to Jerusalem, Peter said unto him, Master, "Behold, the fig-tree which thou cursedst is withered away." Then follows quite a number of parables, recorded without specifying any particular time.

The next specification of time brings us down to two days before the Passover, when, as the records of Matthew and Mark inform us, the chief priests, the scribes, and the elders of the people assembled together and consulted how they might take Jesus by subtility and kill him. And in connection with this event, Matthew says that Jesus was in Bethany, in the house of Simon the leper, where a certain woman anointed his head with the ointment of spikenard; and in immediate connection with this event, Matthew says: "Then one of the twelve, called Judas Iscariot, went unto the chief priests and said unto them, what will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver." "And from that time he sought opportunity to betray him." Matt. xxvi. 2-16. As Mark's narrative of these events is of the same import, I will simply refer the reader to Mark xiv. 1-12.

Luke sets in with his narrative at the point of the chief priests and the scribes seeking how they might kill Jesus, and in immediate connection with their consultations about this matter, Luke says: "Then entered Satan into Judas, surnamed Iscariot, ... and he went his way, (after Satan had entered into him,) and communed with the chief priests and captains how he might betray him unto them. And they were glad, and covenanted to give him money. And he promised, and sought opportunity to betray him unto them in the absence of the multitude." Luke xxii. 2-6. Query: When did these things occur? Answer: Matthew and Mark both say that it was two days before the Passover, and in Simon's house in Bethany. Now, when and where was it that Jesus gave the sop to Judas, after which Satan entered into him? John xiii. 27. I leave the reader to answer this for himself.

I am now prepared for my brother's questions.

1. Was there any one present, save Jesus and the twelve disciples when Jesus washed their feet at the giving of the sop to Judas? I answer, yes. At least, the woman who anointed the Savior's head with the ointment. And as it was in Simon's house, it is altogether probable that he, and all his household were present.

2. Could Judas, although he sought to betray his Lord, do so before the time, or before Jesus' hour had come? Answer: No. Yet I believe he did so, at the first convenient opportunity that presented itself.

But, what does my brother mean by asking this question? Does he mean to intimate that, because John said, (John xiii. 1): "When Jesus knew that his hour was come that he should depart out of this world unto the Father," this must all be accomplished in one short hour of sixty minutes? If so, let me remind you of the fact that Jesus, after his resurrection, told Mary that he had not yet ascended to his Father. Hence, I conclude that this expression does not refer to a single hour, but simply to a short, indefinite period of time. Proof: John xii. 23. In connection with Christ's triumphant entry into Jerusalem, five days before the Passover: "And Jesus answered them, saying, the hour is come, that the Son of Man should be glorified." Verse 27. "Now is my soul troubled; and what shall I say? Father, save me from this hour; but for this cause came I unto this hour." This being five days before the Passover, it is evident that "the hour" simply refers to a short, indefinite period of time.

Now, my dear brother, I will briefly notice your next crowning argument, or rather, objection to the truth, as I view it. After quoting what the evangelists have written on that subject, (all of which I heartily endorse, and so will not requote the same,) you go on to say: "Now, will Philos please show any evidence that the record given by John xiii. 1-38, concerning the supper, feet washing, the giving of the sop, and the reply of Jesus to Peter, did not all take place at one and the same time?"

Dear brother, I have already done that, but to accommodate you, I will try, and, if possible, make the matter a little plainer yet. In the first place then, I would remark that events are not always recorded in the exact order in which they occurred. And secondly, that the arbitrary and erroneous division of the Scriptures into chapters, disconnecting portions which ought not be separated, and connecting others which really have no natural connection at all, is a very sad disaster. And this last difficulty, I presume, is the main cause of your having fallen into those erroneous views on the topics under consideration.

By supplying in John's testimony what the other evangelists have spoken of, and was omitted by John, and supplying in the testimony of the others what is spoken of by John, and omitted by them, we will have no difficulty in harmonizing the whole of their testimony. And we will also see at once, that what is recorded in John xiii. 1-32, occurred two days before the Passover, while what is spoken of from the thirty-third verse to the end of the chapter transpired after the celebration of the Passover and introduction of the communion; about neither of which, John says one word, except incidentally referring to the Passover, and that, too, as being yet in the future, even after Judas had received the sop. Also, by a proper division into chapters, the same conclusion would most surely be arrived at. If, for instance, the third chapter of John were to end with the thirty-second verse, and the remaining part were joined to the fourteenth chapter, no one would ever have thought of confounding this supper with the Passover and the communion, or of connecting feet-washing with the communion.

Now, Brother O., I am ready for your last argument, viz.: John's record of the Savior telling his disciples at the supper table that one of them should betray him, which, you claim, was at the Passover, but facts show that it was two days before the Passover. And as this seems to be the last prop upon which you lean for the support of your assumption that the supper, recorded in the thirteenth of John, was the Passover, I shall examine it somewhat critically, with the view to set forth the whole truth in the matter.

I will begin with John's testimony. "He (Jesus) was troubled in spirit, and testified, and said, verily, verily, I say unto you that one of you shall betray me." "Then the disciples looked one on another, doubting (or wondering) of whom he spake." "Now there was leaning on Jesus' bosom, one of his disciples, whom Jesus loved. Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake. He then, lying on Jesus' breast, saith unto him, Lord, who is it?" John xiii. 21-25. Now, John certainly did not ask this question that all who were present heard it. Neither did Jesus answer him in that way, but simply gave John a sign by which he might know, and which none of the rest knew anything about. This is clearly shown by the sequel; for, when Jesus said to the traitor, "That thou doest, do quickly," (verse 27,) none of them understood what was meant by this, but thought, because Judas was their treasurer, Jesus meant to say he should buy those things which they needed for the feast. Brother O., pray, tell us how this idea got into their minds, if, as you say, they had just finished its celebration?

Now, mark, Brother O., John does not inform us of any one asking any questions at this time concerning the traitor, except John, who asked secretly, and was answered in the same way, by a sign which no one else understood.

We will now come to Matthew's testimony. "And as they did eat, he said, verily I say unto you, that one of you shall betray me. And they were exceedingly sorrowful, and began, every one of them, to say unto him, Lord, is it I?" Matt. xxvi. 21, 22. We might here pause to enquire, why was it that they were so exceedingly sorrowful at this time, on hearing these words? The reason is very obvious. It was simply this: That two days before, he had told them the same words, and, notwithstanding, however closely they might have watched each other during all this time, yet they failed to discover any sign in any one of their number turning traitor. This fully accounts for their extreme sorrow on that occasion.

Verse 25: "Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, thou hast said."

You say: "Judas, which had betrayed him." Why do you make this change? You certainly did not mean to say that he had then already betrayed his Lord, did you?

Mark, this was not accomplished till Judas, leading the men that took Jesus, came and said, Master, Master, and kissed him. "But Jesus said unto him, Judas, betrayest thou the Son of Man with a kiss?" Luke xxii. 48.

Now, in conclusion, I will briefly notice your summary remarks. You say: "We will not intrude further upon your valuable time, but will say, from the evidence," or, rather, you should have said, without a particle of evidence:

1. "That the sop was given to Judas at the Passover Supper, in Jerusalem, and not at Bethany." Set this down as (I had almost said, assumption, but will say) error No. 1.

2. "The supper recorded by John xiii. was the Passover or memorial supper." Set this down as error No. 2.

3. "That feet-washing is in connection with that supper." Very truly feet-washing stands in connection with that supper, but that that supper was the Passover, is a sad mistake of yours, as the Passover was celebrated two days later.

As to your No. 4, not seeing anything in it worthy of notice, I will simply pass it by.

And now, Brother O., I would tender you my warmest thanks for your reply to my former article, thus affording me the opportunity of a more thorough investigation of the subject. Now, permit me to say, right here, that feet-washing never was designed, by the Savior, to be practiced as a church ordinance at all. See 1 Tim. v. 10.

Finally, my brother, let me refer you to Paul's admonition to Timothy: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

Respectfully your brother in Christ,
PHILOS.

SELECTIONS.

(Gordon Calthrop, in Christian Herald.)

The Prophetic Conference at Mildmay Park, London.

I suppose I may say that all students of Scripture, whatever their views may be, and who seek for the teaching of God's Holy Spirit, expect ultimately the establishment of a kingdom of God. They look for the fulfillment of those bright and glowing predictions of the ancient prophets. They are anticipating the time when the wilderness shall blossom as the rose, and when the knowledge of our God in Christ shall cover the earth, even as the waters cover the sea. At the same time there may be, and we know that there is, amongst excellent Christian people a very great diversity of opinion as to the method by which God intends and proposes to accomplish this great result.

Some think that it is to be brought about by the expansion of existing agencies, by the dissemination of the Scriptures, by greater diligence and earnestness on the part of Christian people generally, and by a larger outpouring of the Holy Spirit of God granted to the churches in answer to their prayer. There are others who would look to different causes for the accomplishment of this great result—to what the world would call "an exceptional interference in human affairs"—even the personal coming of the Lord Jesus Christ, ushering in a new dispensation with all its wondrous privileges and all the mysterious power with which the people of God will then be invested.

There are, then, these two views before us. If the former be adopted, we shall naturally look for a general advancement in religion, so that when our blessed Master comes to take account of his servants he shall find in a very true sense, faith on the earth. If the latter opinion be accepted, it seems to follow that we should expect almost the reverse of this—not advancement, but to a very great extent retrogression in spiritual things—at all events the growth of antagonism to the Lord Jesus Christ, assuming at last such a portentous form that his personal interposition becomes absolutely necessary.

Now, it is my object to endeavor to put reasons before you to show that the second view is that which has the warrant of Holy Scripture. In Matt. xxiv. we have a long series of statements, all of which most manifestly apply to the coming of our Lord, and in verse 29 we read, "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven.'

And if we put Matt. xxiv., and Luke xxi., together, we find it is tribulation up to the time when the days of the Gentiles shall be fulfilled and the Lord shall come. And if it be tribulation, or a period that is expressed only by such a striking epithet, how can it be that blessed and prosperous time, that time of increase and of advancement and bright experience, which some are led to expect? It has always seemed to me that there is intended to be in our Lord's mind and purpose a correspondence between the circumstances that preceded his first coming to Jerusalem and the circumstances which we anticipate, and the anticipation of which has brought us together now. And from his wonderful discourse in Matthew xxiv., you have no reason to expect a happy state of things at the second coming, but rather the reverse: the love of many waxing cold; parents and children rising against each other, and the gospel not generally accepted, but simply preached for a witness amongst all nations.

Now please look at Luke xviii. 8. Our Lord says, "Nevertheless, when the Son of man cometh shall he find faith on the earth?" That seems to imply that he will not; and yet, if the world's blessed millennium is to precede the second coming of Christ, would it be a natural thing for the Lord to say, "When he cometh shall he find faith on the earth?" Of course he would, on that supposition, find faith prevalent. The unbelieving, at least, would be in the minority, and the knowledge of the Lord would cover the earth. Could he then have used such an expression?

I pass to another point. If you refer to Acts iii: 19 Peter is there preaching his second sermon to the Jews. He says, "Repent ye, therefore, and be converted, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord, and He shall send Jesus Christ." Many here must be aware that that is a mistaken translation, which causes the force of the passage to be lost. It should read thus: "Repent ye, therefore, and be converted, that your sins may be blotted out in order that (a very different thing) the times of refreshing may come from the presence of the Lord," etc.

Peter, like his fellow apostles on the Mount of Ascension, connected these times of refreshing and the coming of the Lord Jesus Christ with the conversion of His people, and he prayed then and there, with all the intensity of his passionate nature, those who had rejected Him, to accept Him, to repent and be converted, that their sin of crucifying his Lord and Master might be blotted out, so that at once the great day to which he was looking forward might come. We are agreed that even the Apostles did not see every thing in its full meaning, and that that meaning was gradually unfolding itself to them; but I believe Peter really expected that if the effect of his sermon were such as he desired, and they were brought to the knowledge of God by the power of the Holy Spirit, that the great times of refreshing would come.

You see then that Peter distinctly connected the times of refreshing and the coming of Jesus Christ with the conversion of the Jewish people, and that seems to have been what the apostles expected on the mount of ascension: "Lord, wilt thou at this time restore the kingdom to Israel?"

Now turn to Rom. xi. 15: "For if the casting away of them is the reconciling of the world, what shall the receiving of them be, but life from the dead?" The apostle was expecting a glorious time when the state of the world shall not be what it is now. Now it is a valley of dead and dry bones. He is expecting a better and more glorious time, when the dead, dry bones shall have flesh and sinews put upon them, and the breath breathed into them by the Spirit of God. And they shall stand up an exceeding great army to the praise and glory of God. But he connects that with the restoration and conversion of the Jews.

Now connect that with what is said in Zechariah, and I suppose we must (as has been said here by one veteran student of prophecy, whose praise is in all the churches) take the literal interpretation if possible, and so, if not driven from that, you must adopt it. Doing this, then, some of us conceive that the conversion of the Jewish people is not to be accomplished by ordinary agencies, but by the appearance in person of the Lord Jesus Christ upon the Mount of Olives, when He shall come and they shall look on him whom they have pierced, and the nation arranged according to its tribes shall gather together, and mourn, and accept him as their long rejected Messiah.

Putting all these things together, it is only by the return of the Lord Jesus Christ that we expect these great things for the world at large spoken of in the ancient prophecy.

Still further, turn to 2 Thess. ii. 8, 9, 10. I venture to think that the apostle is speaking here of the appearance in the world at some future period of a man who shall be an embodiment of power—the Infidel King or the Wilful One. I venture to think that the state of things in which we find ourselves in the present day has been well called "perilous days." It indicates that in that Man of Sin, the incarnation of sin—a man of vast intellectual power and inspired by the prince of the power of the air—we shall have the culmination of the tendencies of the times in which we live.

One does not want to be an alarmist. We are not going to raise a howl over it. We are perfectly satisfied. We know what is to be expected, and are agreed that whatever influence the sceptical and unbelieving tendencies of the day may produce upon unstable minds of those who do not belong to the Lord Jesus Christ, they will not have the power to touch one hair of a single true child of God. We are all agreed upon that. We can look at it with perfect calmness, but at the same time you will agree with me, I know, that the last twenty-five years have witnessed a most marvelous intellectual development in antagonism to the Christ of God.

Following out the principle of development, which is perfectly true in spiritual as well as in temporal things, it is conceivable that perhaps at no great distance of time all this may gather up and culminate in one great personal antagonist to the Lord Jesus Christ, so that when He comes again He will find a human antagonist whom He will destroy with the brightness of His coming and with the spirit of His mouth.

This antagonist will be a man of such power that he will be able to work lying wonders, and to exercise no common influence over the world. He will be a man of such gigantic intellect and such influence over his fellow-creatures, that, gathering, no doubt, an enormous following, he is to make worse and worse the times before the appearing of Christ. I cannot help concluding that they must be worse: "Evil men and seducers will wax worse and worse."

One of the most marvelous features of the present day is the calmness with which you and I are obliged to contemplate atheism. A few years ago, when I was a young man, the atheist used to be a man under the ban of society; but atheistic writers now profess their opinion in the face of day as boldly and plainly as they speak of their stature or the color of their hair, and without the least degree of shame, but rather the reverse. Their writings appear in popular periodicals, preaching distinct, uncompromising infidelity—denying flatly, fully and plainly, the existence of a personal God; and these are men holding high positions in society, and generally respected.

I say that one of the most strange features of the present day is that we Christians are obliged to take this as an accepted fact, that there are men in leading positions, men who are regarded with respect, who simply deny the existence of a Divine Being.

And all this seems to indicate that the stream is tending in the direction which Paul pointed out, and at a certain time it will all culminate in a person who will stand before men as the avowed intellectual antagonist of the Christ of God, but who will be destroyed by the spirit of His mouth and the brightness of His coming.

It seems to me that the view I have endeavored to recommend does not paralyze Christian effort, but has the contrary effect—for this reason: We look as the greatest agency of all to the coming of our Lord and Master, but we also believe that it is in the power of the Christian Church to hasten the time of His coming.

A coincidence of opinion on Biblical revision has occurred. It is generally known that the revision of the English Bible now going on is conducted by committees in Britain and America, who exchange their results in one case both the New Testament companies were at the same time on the same book. When notes were compared, it was found that of 913 changes made by one party, 470 had been made by the other, acting independently. A similar coincidence was made in the case of the Old Testament companies when they were at work independently.

The *Frankfurter Zeitung* mentions the "Iron Wedding," or 70th anniversary, of the marriage of an ex-rabbi at Vietz, near Berlin, named Silberstein, who is in his 93d year. He has 146 descendants, 60 of whom attended the celebration.

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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THE RESTITUTION advocates the final restitution of all things which God hath spoken by the mouth of all his Holy Prophets since the world began. It also advocates, as a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the fore-existence of the righteous, and the final destruction of the wicked; eternal life only through Christ; and many other kindred truths. It also advocates a hearty belief of the Gospel, repentance, and immersion as prerequisites to the forgiveness of sins, and a holy life as essential for final salvation.

COMMUNICATIONS.

Paul in Chains.

The wickedness and perversity of the human heart, finds no better illustration in the history of the world than that afforded by the treatment which good men and women receive at the hands of those to whom they are sent with a message of love. The value of the benefits to be conferred is no security against ill treatment; nor is the great need which the benefits are designed to meet and satisfy, a guaranty that the message will be gratefully received. The highest gift of God's goodness, a gift outweighing all worldly considerations—eternal life, has been spurned as if it had been of the most trifling value, and the bearers of the gracious tidings subjected to contempt, bonds, imprisonment, confiscation of property, deprivation of rights and loss of life, in numberless cases after extreme torture more or less protracted. Some wild beasts snap and snarl at the hand which gives them food, but man created in the image of God exhibits a disposition much worse than that of wild animals of forest and jungle. One of the darkest pages of human history has been written in the blood of martyrs to the truth of righteousness by faith. Passing over the dark records of the older dispensations I come to the last or Christian dispensation, and single out the man "more abundant in labors," as a subject of a few thoughts. Paul was in prison more than once. In briefly sketching his ministerial life he says, "In prison more frequent" (2 Cor. xi. 23) than other Apostles. What Christian has not read over and over again the narrative of Paul's and Silas' imprisonment at Philippi. First scourged in the market-place, then cast into prison, and by the jailor thrust into the inner prison and their feet made fast in the stocks, where they could neither sit nor stand, but only lie flat on their backs. Not a very comfortable position! Stocks are not a very easy kind of anklets. Add to the torture of their position the pain and smart of the scourge-cuts and we have a picture that touches the heart. In this dreary prison, away off in Macedonia, far from the land of their nativity, how did these preachers while away the tedium of the painful hours of confinement? Did they exchange regrets that they had enlisted in a cause so unpopular, so full of pain and peril? Did they purpose to abandon a calling which was likely to involve them in trouble almost continually? Did they talk of engaging in some secular business as soon as they should be liberated, if so fortunate—any thing to make an honest living and avoid reproaches and persecutions connected with the preaching of the cross of Christ? Nothing of that kind. They had counted the cost. They knew that bonds and afflictions awaited them in every city.

What should we expect from two foot-sore travellers far away from their own homes, strangers in the chief city of Macedonia, in prison, the inner prison, their backs still smarting from the lash, and their feet fast in the stocks. Complaints and murmurs of course accord well with the weakness of human nature. Self-pity is a mood of mind that comes up in most all cases of bad treatment. But here is an exception under the worst circumstances. Hear the words of the inspired historian: "At midnight Paul and Silas prayed and sang praises (a hymn) unto God, and the prisoners heard them," Acts xvi. 25. This was worshipping God under difficulties; but it shows the power of a living faith to exalt the mind above physical conditions and surroundings; to change the gloom of the prison into the vestibule of heaven, and to make hearts, which otherwise, would have been sad and bitter, burst out in songs of praise to God. Like the Apostles, under similar circumstances, earlier in the history of preaching, they "rejoiced that they were counted worthy to suffer shame for the name of Jesus," Acts v. 41. This was the martyr spirit with which the new dispensation opened. They suffered in the present, but lived and rejoiced in the future by the power of a vital faith. The thunder-clouds which hung in wrath over them were outlined with that glory which is to follow. They saw over against the martyr's death the martyr's crown gleaming in the hand of the Lord. They regarded their sufferings as light compared with the eternal weight of glory. Here is faith worthy of our emulation, who live this side of violent persecution but still under the cross.

Although so little of shrinking and reproach falls to the lot of the Christian of to-day, yet, many seek to avoid even this small part of the bitter cup, and are willing to serve God, only in the sunshine, when everything is favorable, the way strewn with flowers and the church popular, otherwise they will not serve him at all. There is a sad lack of the self-sacrificing spirit which belonged to the primitive Christians. They regarded themselves as not their own, but bought with a price, even the precious blood of Christ; therefore, belonging to him in all the powers of their being; serving him with full purpose of heart, and entering upon the performance of whatever duty or rugged task was assigned them, without shrinking from pain or peril, and even death in the many shapes it confronted them; not stopping to consult their own ease, pleasure and self-interest they enrolled their names in the book of life along with the names of faith's heroes and overcomers of the old dispensation.

Paul, with his companion in labor and suffering, having been released from confinement in the Philippian jail, started on a preaching tour through Amphipolis and Apollonia, taking in Thessalonica as a point. Here Paul preached the same message, the same unpopular truth that got him in trouble at Philippi; thus rousing the indignation of the Jews as he had that of the superstitious heathen of the latter city. The charge of turning the world upside down was brought against him. I merely note this to show that Paul was no time-server, nor compromiser of the truth, nor preacher of smooth things. Manacles had no power to deter him. I pass over the subsequent history of the Apostle until I find him a prisoner in the hands of the Jews, as predicted by Agabus, Acts xxi. 11. He had said that he was going to Jerusalem, after which he must see Rome, Acts xix. 21. Perhaps not thinking that he should be carried there in chains. Paul as a prisoner was no coward but was bold, truthful and magnanimous.

I have said nothing about what he preached, except under the most general terms; I mean what he preached while bound. Let us follow his history from this point, for we will find in it the very pith and marrow of the gospel. Before Ananias and his council he cried out: "Men and brethren, * * * of the hope and resurrection of the dead I am called in question," Acts xxiii. 6. He affirmed the resurrection of him whom Jewish hate and wickedness had put to death. This fact neither Pharisee nor Sadducee believed. But he does not stop with this, he declares the future resurrection of the dead, for he connects hope with it. This second fact was in direct opposition to the main tenet of the Sadducees, while the resurrection of Jesus Christ as the pledge and ground of the hope was contrary to the prejudices of the Pharisees, for they believed that Jesus was an impostor. By forging this he put himself in direct antagonism to both parties, pr claiming in bonds, in the face of his prosecuting enemies the great truths he preached in his freedom. See 17th ch., 1 of Acts. Before Felix he confesses, "I have hope toward God, which they themselves (the Jews) also allow, that there shall be a resurrection of the dead both of the just and unjust. The resurrection here is vastly more important than that of the body as a mere tenement, as commonly held, can possibly be made to appear. The subjects are responsible personalities or characters, the just and unjust. At the bar of Agrippa he says: "And now I stand and am judged for the hope of the promise made of God unto our fathers; unto which promise our twelve tribes instantly serving God day and night hope to come. For which hope's sake, king Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you that God should raise the dead. "In the promise of the inheritance, to which the Apostle alludes, life is implied, and resurrection and everlasting life both involved in the fulfillment of the promise. If there is no resurrection then no eternal life, and as a consequence, no eternal inheritance. Paul in chains, said not a word about the soul's immortality, nor going to heaven at death. How strange if these were the sentiments of the Apostle.

JOHN L. WISE.

The Beginning of the Seventy Weeks of Daniel.

The following article is the last from the pen of our beloved brother, Pruden Ailing. It was written the evening previous to his last illness. I have copied it from his notes, which were only written roughly, he having intended to copy them, and I think I have given the thoughts as was intended by him. I have left the italics as he gave them.

I am glad to see the late interest manifested by various writers, including the editorial of THE RESTITUTION, upon this subject, which augurs favorably for the ultimate attainment of a correct knowledge of their beginning, and consequently for the beginning and of the ending of the 2300 days of Dan. viii. 14. When the visions of this wonderful book were given to Daniel, the Jews were in captivity in Babylon. And when the ninth chapter was written, in the first year of Darius the Mede, the prophet learned from books that the seventy years were up.

From Daniel's prayer as recorded in this chapter, it is evident that he understood that the previous predictions given him were all in some way connected with the restoration, and the rebellion of Jerusalem, and the temple which had befors been promised. This conclusion is sustained by the literal reading of the first part of that verse, thus: *"Seventy weeks are determined upon thy people and upon thy holy city."* Note the language, and this fact, "*seventy weeks*" was God's determined allotment to Daniel's people to possess that city after it was restored by the Persian kingdom. No more, no less.

Now, if we can find out from sacred history when that city and temple was rebuilt, and when the Jewish rites and ceremonies were restored according to the law of Moses, are we not justified in assuming that we have found the right event for the beginning of this period?

Before proceeding further, I will say that from all the testimony that can be obtained upon this point, it is quite evident that Darius, (the uncle of Cyrus,) was placed on the throne to act in Cyrus's absence, and that the first year of Cyrus is to be dated from the fall of Babylon at the end of the seventy years' captivity; and his reign concludes that of Darius.

In verse 23 is this language: "In the beginning of thy supplication the commandment came forth." What commandment was this? The answer is found in verse 25, thus; "Know, therefore, and understand, that from the going forth of the commandment to restore and build up Jerusalem, the same that had gone forth, named in verse 23,) unto the Messiah, the Prince, shall be seven weeks and three-score and two weeks." This period unquestionably spanned all the time between the first year of Cyrus and the birth of Christ, being 483 years. Somewhere in that period, the Jews—Daniel's people—were to be restored, and the city rebuilt. Now, there are two rebuildings of the city, and two restorings of the law of Moses noted in the two books of Ezra and of Nehemiah. The accomplishment of the last is recorded in Ezra vii., and the other decree was issued by Artaxerxes Longimanus in the twentieth year of his reign, and completed in his thirty-second year. The all-important question is as to which of these two commandments and restorings are we to date the beginning of the seventy weeks.

There is nearly one hundred years between the first year of Cyrus and the twentieth of Artaxerxes, and over eighty years difference between the rebuilding and restoration that occurred in the sixth year of Cyrus, as recorded in Ezra vi., and the restoration that occurred in the thirty second year of Artaxerxes' reign, as recorded in the last chapter of Ezra.

Please mark the language of verse 24 again: "Seventy weeks are determined (or cut off) upon *thy people* and upon thy *holy city*." No more, no less. This was God's appointed time for Daniel's people to have possession of that city, after their restoration from Babylon, under the commandment that went forth whilst Daniel was praying and mourning over its desolation as recorded in verse 23, quoted above.

The prophecy of Isaiah is explicit, and calls Cyrus by name as the one that was to do that work. And Ezra vi. 14, 15, reads thus: "And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet, and of Zechariah the son of Iddo; and they builded and finished it according to the commandment of the God of Israel, and according to the commandment of Cyrus and Darius, and Artaxerxes, kings of Persia, and this house was finished in the third day of the month Adar, which was in the sixth year of the reign of Darius, the king." Ezra vi. 13: And they set the priests in their divisions, and the Levites in their courses, for the service of God, which is at Jerusalem; as it is written in the book of Moses.

From that time onward to its final destruction, in about A. D. 70, Daniel's people held possession of that city. The burning of the gates, and the breaking down of the walls, and the afflictions brought upon them by their enemies, the surrounding nations, mentioned in the book of Nehemiah, did not dispossess them, any more than did the wars of Antiochus Epiphanes at a later period.

From this and much other confirmatory testimony that might be adduced I am compelled to the belief that the seventy weeks should be dated from the sixth year of Darius' reign as noted above. All the restoration that occurred in the thirty-second year of Artaxerxes by Nehemiah was the bringing back of the order of things as established previously by Ezra.

If we date the beginning of the 490 years at the last restoration, it would be giving the Jews possession of the city eighty years more than the time allotted them in the prophecy, which will never do.

Now, if instead of dating the beginning of the seventy weeks with the rebuilding and restoration under the commandment of this Artaxerxes, we begin the sixty-two weeks of verse 27 there, and end them at the cross, at the cutting off of the Messiah, the Prince, we fix upon the right event, in the right place, and all is plain. Darius reigned after his sixth year, thirty years; Xerxes, 21; Artaxerxes, 32; total 83 years.

The three events marked by these three classes of weeks may be understood thus: The sixty-nine begin in the first year of Cyrus, and end at the birth of Christ; the seventy began in the sixth year of Darius, with the restoration that then occurred, and ended at the destruction of Jerusalem, about A. D. 70; the sixty-two weeks began in the thirty-second year of Artaxerxes, and ended at the cross.

The question now arises, Can we harmonize this application and prove it correct by accredited chronology? I answer, emphatically, No. It is just as impossible to harmonize the sacred and profane history of the early Persian kings as it is to harmonize the Bible chronology of the world with the Chinese history of their nation. The discrepancies begin with the immediate successors of Cyrus. For instance, in Ezra iv. 5, 6, we have the names of the successors of Cyrus, thus:

1. Ahasuerus, who reigned, according to the book of Esther, at least thirteen years.

2. Artaxerxes, time not specified

3. Darius, five and one-half years.

Prideaux, Rollin, and other profane writers, make the successors of Cyrus to be:

1. Cambysis, who reigned seven years and five months.

2. Smerdis, seven months.

Next, Darius. Then, to cap the climax of inconsistency, Ahasuerus' reign is taken out of its allotted place and carried forward at least one hundred years, and then his name is changed to Artaxerxes Longimanus who reigned,

Thus somewhat abruptly ends the last article written by the hand of him who is now sweetly sleeping in Jesus. And the name so long familiar to the readers of THE RESTITUTION will be seen no more in its columns as an advocate of our precious faith. I have sent this because it was to the point in regard to a certain idea which was tenaciously held to by Brother Ailing, viz.: that where there was an apparent difference between the sacred historian and the profane, to adhere to the sacred record even though by so doing we should be unable to harmonize the prophetic periods, or demonstrate by chronology and history the truth of the prophecy itself, holding that God would take care of his own word, and would yet demonstrate to the world its unshaken truth, even though it might differ in some respects from the history as written by man.

D. T. C.

Prophecies Fulfilling.

Editor Restitution:—I send, hastily some slips and extracts from papers with (sometimes) connecting or explanatory comments [illegible] may, and use it, or not, as you please.

A. B. MAGRUDER.

Worcester, Pa.

"In the last days perilous times shall come." 2 Tim. iii. 1. "An age of antagonisms." How strikingly this and kindred prophetic utterances of the Word of God are verified by the subjoined extracts from a very recent issue of the Baltimore *Sun*, a secular newspaper which records thus unconsciously the fulfillment of Bible prophecies delivered long ago! These "antagonisms" are but new developments in these last days of that enmity between the two seeds, of which we read in Gen. iii. 15. While such testimony may well alarm the fearful and unbelieving, it brings hope and consolation to the watching and waiting servants of God. The following paragraph is from the regular London correspondent of the Baltimore *Sun*, of April 10.

A. B. M.

In Europe, at this moment, there is a spirit of antagonism rushing abroad, which may be seen as fully and freely developed in princes as in peasants, and which manifests itself on all occasions when men are met together ostensibly with the object of "progress," prosperity or profit. This spirit pervades every European country and city, and is spreading through Asia and Africa to an extent that is alarming as well as amazing. The disciples of antagonisms are numerous and the professors are bold. Their chief creed is "revolution," and their first prayer is "progress," while their main chance is profit. Russia, with her "Nihilists," is agitated with this antagonism; Prussia, with his "free thinkers," is worried with this antagonism; France, with her peculiar "republicans," is trembling at antagonism; England, with her "strikers" and "internationalists" is angered by this antagonism, and Turkey and Egypt, South Africa and Central India are in all the wrath and ruin of antagonism. Political, financial, commercial, sectarian, and social antagonism are the burdens of this age. Of all, no one is so completely bereft of Christian charitableness as is the sectarian antagonism.

"THE JEWS TURNING THEIR EYES TOWARD THEIR OWN LAND."

The late London papers are full of accounts and speculations as to the already steady current of Jewish return and occupation of Jerusalem as the permanent home of the scattered exiles. Jerusalem, with 15,000 Jewish inhabitants, and Beyrout, its seaport, with a population of eighty thousand! What ominous signs of the times, in preparation for the coming of the Holy and the Just One!" Let the skeptic and the trustful servant of God both read the following. A. B. M.

The London *Standard* calls attention to the way in which the Jews, scattered throughout the world, "are beginning to turn their eyes toward their own land." The shrewdest financiers of that money-making people are reported to be buying up Palestine. The Jewish *Chronicle* reckons that there are some eighteen thousand Jews in Jerusalem alone, and that they annually receive about £30,000 from their brethren abroad. Whether dependent upon others or able to support themselves they cannot be persuaded to expatriate themselves from the old mother country of Judea when they have once returned there. It is probable that Lord Beaconsfield's oriental ambitions and his known sympathies for the regeneration of Syria have given a new impetus to this movement. The *Standard* further says: "The possession of Palestine and a part of Syria by a people who have retained an indestructible nationality, while they have learned a complete cosmopolitanism during some eighteen centuries—a nation at once European and Asiatic—Asiatic in origin and European in education, would not be by any means a bad arrangement. It might not be impolitic on the part of European powers to assist in placing so influential a people in so important a position, so soon as the inevitable decay of the Turkish power renders a change of government necessary. All the difficulties and jealousies incident to any project of joint occupation would be avoided; for the Jew is, at once, of no nation, and of all. No people could better solve what, before many years, must become the 'Syrian difficulty.'"

[Baltimore Sun.]

What Ulyssus Means.

The Emperor and Empress of Russia went south to their summer place at Livadia on the 24th instant. Before going the Emperor issued his ukase, putting the six chief districts of the Empire under martial law. At present the universities of Russia are the chief foci of nihilism. Of these there are seven leading ones—St. Petersburg, Kieff, Charkoff, Odessa, Kazan, Warsaw and Dorpat. The ukase provides for the provisional adoption of exceptional measures of an extraordinarily despotic character. Military Governors are provided for the several districts, and all the civil authority is subordinated to them. They are given absolute control of all educational establishments, of the courts and of the press, and are to have discretionary power to arrest, try by court-martial or imprison, exile or banish all suspected persons. Thus these subordinates of the Czar are invested with the power of life and death, with the control of the bastile and the *lettre de cachet*, and can use their powers toward every subject of the Empire, high or low. This is done under the pretext of suppressing a revolutionary tendency which has chiefly grown out of the impatience of the educated classes of Russia at the despotism already existing in the Empire. It has only been a few years since the Czar followed up the emancipation of the serfs by establishing the rudiments of a constitutional government, which he promised to extend and strengthen, and now already he is found emulating the system of the King of Birmah or the Khan of Bokhara.

(Harper's Weekly.)

PROTESTANTS IN FRANCE.

The evangelical Protestants of France continue to express in the strongest terms their belief that the French people are riper for the reception of Protestantism than they have been at any time since the earliest period of the Reformation. Since the victory at Versailles over Conservatism, the French peasant puts on more independence. He pays less heed to the warnings of the priests, and welcomes the Protestant colporteur and missionary. The *Evangeliste*, the organ of the French Wesleyans, says: "Could the flag of evangelical Protestantism be unfurled wherever the spirits of men are set loose from Rome, not knowing whither to betake themselves, large crowds would be seen running to it." Appeals are made to the various French Protestant societies to organize a comprehensive plan of action."

THE RESTITUTION.

E. A. CHAPLIN, Editor.

PLYMOUTH, INDIANA, MAY 7, 1879.

BROTHER H. V. REED preached for the little church in Plymouth, Sunday, May 4.

TO HON. JAMES A. GARFIELD, M. C., we tender our thanks for public documents sent to this office.

DO NOT forget the financial wants of THE RESTITUTION. But few, comparatively, love millenarian doctrines, and the few who do must keep the truth before the world at more or less sacrifice.

BROTHER H. HEYES sends us a late number of the London *Times*, and a pamphlet on Africa, in which the writer endeavors to show that this country has become "a paramount necessity for the future prosperity of the leading industries of England." The questions regarding England's relations to Egypt, Zululand, Afghanistan, and Burmah, are treated of quite fully in the *Times*, but our limits permit no extracts this week.

SELECTIONS.

[New York Observer."

The Kirwan Letters to the Right Rev. John Hughes, Bishop of New York.

LETTER II.

Causes of Early Misgivings—Priestly Miracles — Purgatory — Praying to Saints.

My Dear Sir:—In my last letter I stated to you that I was born of Roman Catholic parents; that I was baptized and confirmed in your communion, and that for many years I have been in connection with a Protestant church. I stated that, whatever were my occasional mental misgivings, I remained a true son of the church until I had nearly attained the years of manhood; and that then, on as full an examination of the subject as I could give it, I came to the conclusion that I could not remain a Roman Catholic. Permit me, in the present letter, to state to you the causes of my early misgivings as to yours being a true church, and as to its holding the true faith.

You know very well the common belief among the Irish peasantry that papal priests can work miracles. Whatever may be the teaching of the priests themselves upon the point, such is the universal belief of the people, [illegible] of their spiritual leaders. Hence, in diseases, the people resort, not so much to the physician, as to the priest; they depend less upon the power of medicine than upon that of priestly charms. Although the son of intelligent parents, and educated from my youth for the mercantile profession, the miraculous power of the priest is yet associated with my earliest recollections of him; and, as you know full well, the belief that this power is possessed by their priests is one of the leading causes why the papal Irish bow with such entire and unmanly submission to them. Nor are any efforts left untried to cherish and propagate this superstitious idea.

In my youth there were two things which greatly shook my faith in the possession of this power. There resided not far from my parental residence a priest whose fame as a miracle-worker was known all over the county in which he resided. The road to his house (called in that country a bridle road) went by our door. I frequently saw, in the morning, individuals riding by, with a little keg resting before them on the saddle, or a jug hanging by the horse's side. I often asked who they were, and where they were going. I was told that they were going to Father C——'s to get some of their sick cured. I asked what was in the keg or jug. I was told that it was Irish whisky to pay the priest for his cures. I asked why they went so early in the morning. I was answered that unless they went early they would not find him sober. The tabernacle of poor Father C—— was made of dry clay, and needed a daily wetting.

In one of the large interior towns of Ireland where I resided, the bishop of the diocese met his priests, or a part of them, once a year. Their meeting was always held in the house where I resided, and over the store in which I was then a clerk. Among the priests that always met the bishop was the rollicking Father B——, whose fame as a miracle-worker was extensive. He had also a reputation for learning and eloquence, and, because of his connection with an old and wealthy family, exerted a wide social influence. He always staid with us when he came to town. About 10 o'clock one night, after one of these meetings of bishop and priests, I went out to shut up the store windows, and, hearing a singular noise in the gutter, I went forward and assisted a man out of the mire. I soon recognized him to be Father B——, the miracle-worker. Running in, I announced with some excitement to the lady of the house, that Father B—— was drunk in the street. I received for my pains a stunning slap on the side of the face, with this admonition," Never say again that a priest is drunk." This was a very impressive argument, and one which for some time, rung in my ears. I staggered under the blow. I gave him his brandy next morning; and, young as I was, my faith in miracle-working priests was effectually shaken. Although fearing to draw the conclusion, I felt it, that God would not bestow miraculous power upon those who lived a life, not of occasional, but of habitual intemperance. And I would ask you, sir, whether all this pretension to miraculous power by your priests is not a gross imposition upon the people, for the double purpose of keeping them in awe and getting their money? Do not deny the fact, in the face of many witnesses, and of what you know, do not evade the question. Let the bishop be silent, and the man of sense speak, and I have no fear as to the answer.

The doctrine of *Purgatory*, you know, sir, is one of the peculiar and most cherished doctrines of your church. Indeed, I do not know how your church could get along without it, as by it you build your cathedrals and churches, and are enabled to fare sumptuously every day. My object now is not to reason with you about it, nor to controvert it, but to state to you a few facts in reference to it, that made, in early life, a strong impression on my mind. You know that in Ireland the custom of the priest is, at a certain point in the service of the mass, to turn his back to the altar, and his face to the people, and read a long list of the names of deceased persons whose souls are in Purgatory, and to offer up a prayer for their deliverance from it. This is done, or used to be done in our chapel, on every Sabbath. To obtain the name of a deceased relative on that magic list, the priest must be paid so much a year, varying I believe, with the ability of the friends to pay. If the yearly payment is not made when due, the name of the person is *erased* from the list. A circumstance arising out of this custom of your church, occurring in my boyhood, is distinctly before me. A respectable man in our parish died in mid-life, [illegible] and a large family of children to mourn his loss. True to her religious principles and to her generous instincts the widow had her husband's name placed on that list, and heard, with pious gratitude, his name read over from Sabbath to Sabbath, with a prayer offered for the deliverance of his soul from Purgatory. After the lapse of two or three years, on a certain Sabbath the name of her husband was omitted from the list. The fact filled her with mingled joy and fear; joy, thinking that her husband had escaped from Purgatory; and fear, lest she had done something to offend the priest; and you know they are very easily offended when money is in question. On timid inquiry, she learned that his soul was yet in Purgatory, but that she had forgotten to send in the yearly tax at the time it was due. The tax was promptly paid, and the name was restored on the next Sabbath. With this fact, sir, I am entirely conversant; for that widow was my own mother, who sought the release of the soul of my father from Purgatory. Can you wonder, sir, that this incident made a deep impression upon my youthful mind, or that it shook my faith in your whole system? And, as far as memory serves me, Father M—— was an amiable man and above the ordinary level of the men of his calling.

Another fact which early impressed me in reference to purgatory was this. Your church makes a distinction between mortal and venial sinners. The former go to hell forever; the latter go to Purgatory," whence they are taken by the prayers and alms offered for them, and principally by the sacrifice of the mass." Now I always saw that the most mortal sinners, that everybody would say went to hell, could always have masses said for them as if they went to Purgatory, provided their friends could pay; and that less mortal sinners, that people would say went to Purgatory, were sent to hell if their friends could not pay for masses for them; and their souls were kept in Purgatory for a long while when their friends paid promptly every year, but their souls were soon prayed out whose friends could not pay long for them. Facts like these, sir, very early impressed my mind, and shook my faith in the religion of my parents and priests; and when, in maturer years, I could more fully consider them, they led me to reject religion as a fable cunningly devised by priests. You will not blame me for this, when even Leo X., of blessed memory, boasted of the profitable account to which they had turned the "fable about Jesus Christ."

Again: to pray to angels and saints is a doctrine of your church. I am quite familiar with your explanations of it—with the distinctions which your writers make to free it from idolatry. It is precisely the distinction which the heathen makes to get rid of the same charge. Perhaps, ere these letters are concluded, I may return to this subject; I have only to do now with some of my early impressions in reference to it. In our parish chapel there were a great many pictures of saints, with very little pretension to art, and which reflected but little credit on painter or engraver. Who the pictures they were I do not remember, but on Sabbath morning, an hour before mass, I have often seen the poor people, and even some more wealthy and refined, going on their knees from the one picture to the other, and counting their beads, and bowing before them with external acts of the most profound and sincere worship. Although then I thought differently, I have not now a doubt but that it was idolatry. But the idea that struck me was this: Here are some praying to Peter, or Paul, or John, or Mary; the same pictures are hung up in ten thousand chapels all over the world, and in all these chapels persons are praying to them. Can these good saints hear but in one place, or can they hear all everywhere praying to them? If they can hear all, then they are omnipresent; if omnipresent, they are gods. Thus we have as many gods as saints. But if they hear but in one place, then nine thousand nine hundred and ninety-nine out of the ten thousand are praying to absent saints! This one thought, reverend sir, very early in life impressed my mind, and was not the least powerful among the causes which led me, eventually, to reject the authority of your church. How does this strike your own mind? More of these causes in my next.

With respect, yours,

KIRWAN.

[Scientific American.]

The Plague in Russia.

There is no doubt, says the London *Lancet*, that the medical profession in Russia are at the present moment in a state of profound unrest as to the near future of plague there. From the beginning of the outbreak in the provinces of Astrakhan, there has been a [illegible] course which the plague pursued during its recent prevalence in the province of Ghilan, Northwestern Persia—that this outbreak was probably but the forerunner of a wider and more serious manifestation in Russia which might be looked for in the course of spring. The cessation of the outbreak in the province of Astrakhan has not in any degree modified this view of the subject, and as the spring draws on expectation is on the alert to distinguish the first indications of that which is dreaded. The occurrence of another and happily not fatal case of plague within the infected area on the Volga, in the course of last week, give rise to a momentary fear that the period of intermission between the forerunning outbreak and the greater invasion apprehension had come to an end. It is not, however, the indication in this direction which exercises at the present moment the minds of our professional brethren in Russia. Their attention is fixed upon seeming forerunners of the dreaded malady, which would appear to be scattered almost over the whole area of Russia in Europe. Our readers will remember the case of bubonic malady, unattended with much general disturbance of the system, which Professor Botkine observed a few weeks ago in St. Petersburg, and which he pronounces to be the slight form of plague which often precedes the deadlier manifestations of the disease. The weight of medical opinion in St. Petersburg declared itself against Professor Botkine's view of this case.

It is now known that the case in question is not the only one of the sort which has occurred in St. Petersburg, and that the later cases have been free from the complications which led to doubt in the earlier case. It is now known, too, that similar cases of this dubious bubonic affection have been observed also in Vitebsk, Tsaritsyn, Odessa, and in Warsaw; and it may be inferred that there is at present widely scattered in Russia a form of bubonic disease, of seemingly trival character, unfamiliar to the medical profession there, and which it is feared may be of a sort which preceded the several recent appearances of plague in Mesopotamia, which occurred also prior to the late outbreak of plague in the province of Astrakhan, and which is, in fact, a form of plague.

Under these circumstances, it can be understood with what anxiety the near future as to plague is regarded in Russia by those who are most competent to judge of the possibilities of the case, and how anxiously obscure forms of diseases are now being scanned over a large part of that empire. It is well that this state of things should be fully apprehended here. We shall not now have long to wait before the fate of Russia and our own prospect as to plague for the present year may be determined. But with the events of the Mesopotamian and Persian outbreaks before us, if Europe should be so fortunate as to escape from any further appearance of plague this year, it will be premature to think we have escaped with only the circumscribed explosion on the Volga until another winter and spring has passed.

[Baltimore Sun.]

The Egyptian Imbroglio.

The London press is not content with the situation in Egypt, yet cannot agree upon a remedy. The *Examiner* thinks the Khedive should be rid of, because a chronic mischief-maker. It says: "If we cannot afford to,' any alien power should command the Suez canal, neither can we afford that it should be commanded by a ruler who is powerless to do anything but mischief." It favors the impeachment of Ismail and the substitution of Hafita Pasha, Ismail's uncle, or Ismail's son, Tewfik Pasha, as Khedive. The Saturday *Review* thinks that the Sultan should depose Ismail, or coerce him by the threat of deposition, the dread of which, it says, "has made the Khedive bow so far as he has bowed to the dictation of France and England, and his successor would be aware that he only held his office during good behavior." The *Spectator*, on the other hand, thinks that the proper remedy for the Egyptian imbroglio is to turn Lord Beaconsfield out of office. "A strong government, like that of Lord Palmerston," it says, "would inform France that the situation was unendurable, offer the best terms it could devise, but act, even if the terms were refused, and reduce Egypt in three months to a quiet and orderly viceroyalty, acknowledging so much of the debt as Egypt had actually received, that is, about fifty millions, at three per cent. The British empire would then be in possession of its own door; the Fellaheen would be protected; civilization would have another magnificent province, and the bondholders would receive much more than they are entitled to." But [illegible] has been checked by a Zulu chief and an Afghan sheik, has lost power and influence everywhere, and "has not courage even to fill its own treasury, but renews its bills like a feeble spendthrift." After a caustic and bitter but unjust review of the various shortcomings of the "Jingoes," the *Spectator* adds: "We have always thought that this government, like the Second Empire, which it so strongly resembles, would die of some great disaster, but we are probably quite wrong. It may perish of the humbler and less painful disease—universal contempt.

COMMUNICATIONS.

"The Whole Counsel of God."

Editor Restitution:—Again I send a very short article to THE RESTITUTION on a subject that seems to me very important indeed. If you do not think it contains "the counsel of God" on the subject it treats of, please do not publish it. Be assured I will never feel hurt or offended at any production of mine being thrown in the waste basket. I can hardly express the deep sorrow I feel at the great lack of brotherly love that exists among us. Why cannot brethren differ and still exercise patience and manifest love one to the other? Is it not because we are yet carnal? I am very glad indeed to see the patience you ever show to all opposers in your more than trying position. May the dear Lord ever be with you and keep you blameless in love to his coming and kingdom is the prayer of your sister in hope of eternal life.

Under the above caption an article appeared in THE RESTITUTION of March 20. The writer M. H. wishes to know what the counsel of God is regarding the training of children, and on who the responsibility of training the child rests. To the law, and to the testimony we will appeal, and in our investigations will be as brief as possible.

I believe the first example on record in the Word of a parent commanding and a child obeying is in Gen. xxvii. 8, 14, 43. "Now, therefore, my son, obey my voice according to that which I commanded thee. And his mother said unto him, upon me be thy curse my son; only obey my voice. Now therefore my son obey my voice, and arise, flee thou to Laban my brother to Haran." Here the mother commands with authority, proving that she had a perfect right to do so, and the child to obey though in the full strength and vigor of manhood.

Again, Jehovah commands, "Honor thy father and thy mother that thy days may be long in the land which the Lord thy God giveth thee." Exodus xx. 12.

Again, "If a man have a stubborn and rebellious son, which will not obey the voice of his father or the voice of his mother, and when they have chastened him, will not hearken unto them, then shall his father and his mother lay hold on him and bring him out unto the elders of his city, and unto the gate of his place." Deut. xxi. 18, 19. Read also verses 20, 21. "The eye that mocketh at his father and disspiseth to obey his mother, the ravens of the valley shall pick it out, and the young ravens shall eat it." Prov. xxx. 17.

From the foregoing Scriptures we learn that both parents were placed over the children and held responsible for the culture given. (Many more texts could be given but we must be brief.) This was under the law, but how is it now? The first instance of obedience rendered to parents in the New Testament is in Luke ii. 48, 51. "And when they saw him, they were amazed; and his mother said unto him, son why hast thou thus dealt with us? behold thy father and I have sought thee sorrowing. And he went down with them and came to Nazareth and was subject unto them." Here let us observe that the reproof was given by the mother, obedience rendered to both parents.

Again we read, "Children obey your parents in the Lord, for this is right. Honor thy father and mother, which is the first commandment with promise." Eph. vi. 1, 2. We see then that it is right to obey the mother as well as the father. And if it is right to obey it is surely right to command; and if the right to command be mutual the responsibility is equally mutual. "Children obey your parents in all things, for this is well pleasing unto the Lord." These proofs are quite sufficient to establish the fact that the responsibility of training the children rests upon both parents. Indeed it could not be otherwise. The children belong to both, and the mother would be laboring under a very great disadvantage if she were not responsible, placed as she is continually with the child. And for a child thus placed, to be taught that the mother who cares for its wants has no right to command, and no responsibility to form its character, or to control its waywardness would simply be to render her contemptible in its eyes. Not our Heavenly Father knows what is right and best under the circumstances, and his counsel is, that both parents command, and that the children obey both.

And right here is where too many professing to be guided by the teachings of the Bible, err. Parents do not realize the great responsibility that rests upon them, nor how easy it is to make lasting impressions upon the minds of the young, for either good or evil. They do not mutually form plans for the government of their children, nor do they mutually agree to bring them "up in the nurture and admonition of the Lord." This should be done. They should be taught not only God's claims upon them, but also their duties to those with whom they come in contact. The father leaves the training to the mother, and the mother serves it to the children and thus we see every day the wild unrestraint that the children of this age indulge in, and before they are out of their teens the advice and counsel of parents is set aside as no account. Would that every parent in the land, especially every parent professing the truth, would teach their children the Word of life when they walk by the way, when they sit down, and when they rise up. The husband is the head of the wife. The husband and wife the head of the children. "For they twain shall be one flesh." Amen.

MRS. M. ROCK.

St. Joseph, Mo.

SENTENTIOUS PARAGRAPHS.

The truest end of life is to know the life that never ends.

We realize the worth of a fortune when we have gained it; of a friend when we have lost him.

Why should we boast of present strength?
Why yield the worldly away?
Why joyous feel o'er what is ours?
O'er what we own to-day?
To-morrow's sun may find us wrath
The damp and mouldering clay.

Rev. W. Arnot: Young people make a great mistake when they allow their heart's hope and portion to grow into this world and this life—a life that some sudden frost may nip. Rather let your portion be a branch of the True Vine—Jesus, the same yesterday, and to-day and forever. He will never leave thee, nor forsake thee.

The truths of the Bible are like gold in the soil. Whole generations walk over it, and know not what treasures are hidden beneath. So centuries of men pass over the Scriptures, and know not what riches lie under the feet of their interpretation. Sometimes when they discover them, they call them new truths. One might as well call gold newly dug new gold.

Kant, the philosopher, used to say that there were two things which he could never think of without being overwhelmed with awe. One was the star-sown deep of space, limitless and endless; the other was Right and Wrong. Right, the sacrifice of self to good; wrong, the sacrifice of good to self, each as wide asunder as pole to pole—as light and darkness; one the object of infinite love—the other of infinite detestation and scorn.

One step to-day and that in faith,
Keeping the prize in view,
I'll walk in calmness toward my home,
And to my trust be true.

A straw will make an impression on the virgin snow, but let the snow remain but a short time and a horse's hoof can hardly penetrate it. So it is with the youthful mind. A trifling word may make an impression on it, but after a few years the most powerful appeals may cease to influence it. Think of this, ye who have the training of the infant mind, and leave such impressions thereon as will be safe for it to carry amid the follies and temptations of this world.

THE YEARS.

Ah! solemn years, that never wait
For strong, nor skilled, nor wise, nor great;
But swing for all the graveyard gate.

In the humblest dwellings and in the obscurest corners the noblest, the most honorable lives are lived as truly as on the wide avenues and beneath the gaze of myriads of admiring eyes. Every life which Christ guides by his light, and cheers by his smile, and crowns with his forgiveness and his reward, is thoroughly worth living for its experience and for its abundant rewards.

Thick on the hills of light shall stand
The gathered sheaves from every land,
While they that sow, and they that reap,
The "Harvest Home" in glory keep.

THE DANGER OF EVIL COMPANIONS.

Robert Hall: Society is the atmosphere of souls, and we necessarily imbibe something which is either infectious or salubrious. The society of virtuous persons is enjoyed beyond their company, while vice carries a sting into solitude. The society, or the company you keep, is both the indication of your character and the former of it. In company, when the pores of the mind are opened, there requires more guard than usual, because the mind is then passive. Either vicious company will please you, or it will not; if it does not please you, the end of going will be defeated. You will feel your reverence for the dictates of conscience wear off, and that name at which angels bow and devils tremble you will hear contemned and abused. The Bible will supply materials for unmeaning jests or impious buffoonery; the consequence of this will be, a practical deviation into vice; the principles will become sapped, and the fences of conscience broken down; and, when debauchery has corrupted the character, a total inversion will take place, as the Apostle speaks, they glory in their shame.

Christian Herald and Signs of Our Times: The serious state of affairs in Russia grows daily more ominous. The conduct of the Nihilist societies, the character of which we gave in a detailed account last week, and which culminated in an attack on the Czar's life, has led to the adoption of measures unprecedented for their severity in the annals of civilized nations. The Russian government evidently considers its only choice lies between such action and wholesale assassination.

Martial law has been proclaimed in six of the great centers of population, including the cities of Moscow, Kieff, Warsaw, St. Petersburg, Charkoff, and Odessa. The effect of this proclamation to place every man's life and fortune in those great cities, and their dependencies at the caprice of the military officials, who may imprison, banish, or execute any suspected person without the form of anything that can be called a trial.

The press of Europe and America seems unanimous in regarding this imposition of Asiatic despotism upon a presumably civilized people as perhaps the gravest event of modern times. The revolutionists will be certain to resist it with a determination never evinced by any barbarian people, while no extremity of danger will draw to the Russian government the hearty support of the other European powers in measures of repression so repugnant to their instincts. Of all the significant events of recent times, this stands first as an indication that the reign of lawlessness which, according to the apostle and prophets, is to characterize the last days of the world, is hastening on.

Change of Address.

Brother W. L. Winslow has left Kokomo and gone to Hutchison, Reno Co., Kan., where he states to communicate with the brethren of south western Kansas.

POETRY.

[Church Music.]

Watch and Pray.

So hath Christ left us, with the sacred charge,
"Watch, watch, and pray!"
In life's great garden we can roam at large,
But still we may
Not lie at ease, but work while it is day.

Yes! we must watch, and while we watch, we must pray,
Lest we, too, fall;
Temptations hover strangely o'er our way;
God knows them all,
And saves from danger those that on him call.

When next Christ comes, in all His glorious power,
Let Him not say,
"What! could ye not watch with Me one hour?"
Perchance this day
May witness that return! Then "watch and pray!"

CORRESPONDENCE.

Editor Restitution:—It is not often that the undersigned writes for publication. Such a paper as THE RESTITUTION is desirable in many respects; one is as a medium of acquaintanceship; another is as a means of improvement by way of bringing mind into contact with mind, upon richly varied subjects.

In reading the Bible as containing the Holy Scriptures, we become acquainted with the divinely inspired penmen, the prophets and the apostles, and with others about whom they have written. We obtain the saving knowledge of the one only true God, and of his only beg tten and well beloved Son. We learn that Abraham believed God, and had his belief counted for righteousness. We learn (Rom. iv.) that this was not written for his sake alone, but for us also, if we believe on him who raised up Jesus our Lord from amongst the dead. See the whole context, Romans iv. and v.

We also learn (Heb. xi.) that Abraham by faith looked for a city which hath foundations, whose maker and builder is God. In Isa. ii. we see that Abraham is introduced as one to be looked to, and that he is closely associated with Zion. Please turn to it, and see the close connection.

In Matt. viii. and Luke xiii. we read that Abraham is to be in the kingdom, with many others, even all the true believers—the blood-washed throng. In Psa. xlviii. we learn that "beautiful for situation is Mount Zion, on the sides of the North, the city of the Great King." In Isa. lx., and other kindred passages, we learn the riches, and the beauty, and the glory of this city. Let the disciples of the Lord Jesus get by heart these kindred passages, especially Isa. lx., and they will delight in looking for such a city. In the last chapter of Hebrews we read: "We have no continuing city here; we seek one to come." In Isa. xxxv. and ii. is this testimony: "The redeemed shall return, and come to Zion with songs and everlasting joy." In Isa. lix. 20, "The Redeemer is to come to Zion." Then, of course, they will be together, as Jesus teaches in John xiv. Some one says:

> Will thou to Mount Zion go?
> Will thou have the Christ or no?

Jerusalem is another name for the same city. See Matthew v.

The studious disciple will add to faith all that the apostle Peter tells him in the first chapter of his second epistle.

My wife and myself are expecting to visit Richmond in a short time. I expect to speak for the brethren.

ALBERT ANDERSON.

Editor Restitution:—As some time has elapsed since my name appeared in THE RESTITUTION, some of my many friends who are readers of your valuable paper may think that A. F. Dugger has made shipwreck of the faith. My faith is as strong as ever in the promise of God to the fathers relating to the earth and the glorious reign of Christ, over the literal seed of Abraham in the ages to come; and notwithstanding my long silence, I have been constantly engaged in the proclamation of these great themes, which are my delight, both by day and by night, only when sickness in my family has demanded my attention at home. Although the hand of affliction, since last fall, has rested heavily upon us, yet our experience is, "the Lord is good." All is well. "Thy will be done."

The first of October we had designed going to San Francisco, Cal., but were taken down with the chills and fever about the first of September, and continued sick until in November, when we apparently recovered and commenced preparation for our contemplated trip, when my wife, boy, and orphan boy were all taken sick again, and remained sick about two months. We laid our own dear, darling boy away to sleep in the quiet stillness of the tomb, until the dawn of the glorious resurrection morn. He was the pride and joy of our life, and not anything did we prize above him, except the blessed hope. When death claimed him as his victim it was indeed hard for us to give him up; and still harder to see, as many think and say, that it was all right. I differ from most people on this subject. I think human society responsible for many of the ills of this present life, and I know from sad experience that friends may speak words of comfort and consolation, but death inflicts a wound and leaves an aching void which time alone can heal, and that, too, only partially. We may console ourselves with the blessed thought of the resurrection connected with the thought that far down the aisles of time, when the rough voyage of this mortal life is over, and we, standing upon the sunny banks of deliverance may look back over the dreary path of ages, and then see that it was all for the best. Though we have been sorely afflicted and sadly disappointed in many respects. Yet we have the necessaries of life, and are in the enjoyment of that sweet peace of mind which the grace of God alone can impart.

Though our family circle is broken—yet in believing and obeying the truth, the remaining fragments constitute a happy band. And we do rejoice, knowing that our redemption draweth nigh, and then our precious one shall be restored to us again.

I love THE RESTITUTION, and regard it as an able defender of Israel's coming kingdom. And may its noble editor, who has for so many years so ably defended the truths of the Bible, be blessed in all things. May he live long to be a blessing to the church and to the world.

In the last copy I saw a letter from Chas. W. W. Cooper, correcting Brother G. M. Myers, as he says, in reference to J. W. McGarvey. I am surprised at this correction. I have McGarvey's commentary on the Acts of the Apostles in my library; have used it in discussions, and he has always been admitted as a Christian, or what, by way of derision, is termed a Campbellite author. But Brother Cooper says that he does not belong to the Christian or Disciple church. Whether he does or not, I am satisfied he is what is termed a Campbellite. I read their religious periodicals, and I see they endorse him. I am also a regular subscriber to the *Baptist Battle Flag*, published in St. Louis, Mo., in which I see D. B. Ray, the editor, has just closed a debate with Dr. Lucas, of the Christian or Disciple church, and he says that he is ready to meet Prof. McGarvey, or any other Campbellite minister. So if Brother Myers is mistaken he is not alone. A word to Brother J. C. M. Cauuland, and then I close. Dear brother, you say in your article on the thief on the cross, that the Bible Union has made a change in the original text. I once had a copy of the Union translation, but it has got away from my library, some way. Will you please give the change, and also the foot note? Why is not the comma in the Emphatic Diaglott placed after "to-day," instead of before it, as in the A. V.? Will Brother B. Wilson please answer this last question, for the satisfaction, not only of myself but many others.

A. F. DUGGER.

Grant City, Mo.

Editor Restitution:—Such is the portentous character of events, I feel constrained to say a little now and then, though my health is still too feeble for much writing. No sooner has one perplexity passed then another comes up. The county of Durham presents a spectacle truly appalling. Of course, before this reaches you the American papers will have told the story. In other parts business continues down, and at length the question is put before the public: What must be done? This you will find proof of in the pamphlet I mail you. I might quote and quote from it; but this I prefer to leave to your judgment, only the significant words on page six, "Our Hour of Extremity," these I extract; you can present to your readers as much more as you think best.

Uneasiness, unrest, yea, despair, are now apparent in commercial England. Recently I saw a Christadelphian brother upon whom adversity had fallen. He agreed with me in thinking that the pressure would bring the members of the body of Christ nearer together, i. e., if the translation be come while yet in the future. It is, of course, palpably at variance with the spirit of genuine Christianity that some brethren and sisters be left to struggle in affliction unaided, while others have abundance, yea, super-abundance. Rather ought the rich to seek out the groaning ones, than wait to be asked to relieve them. I asked the brother what would Manchester's next winter be if business did not revive? Something terrible, he said; and so the very necessity appears! If the "distress and perplexity" of Luke xxi. have not begun, I am mistaken. France, whose prosperity has been exceptional, is now suffering, like other nations, in manufacturing districts. But the latest news from Egypt is most interesting to those who discern the signs of the times. The land is smitten, the Khedive is desperate, and should he be deposed before this is far on its way, I should not be surprised. Agriculturally, as well as commercially, is England suffering, and this being so, causes more sadness in some quarters than the mere depression of trade. For generations past, notwithstanding fluctuations in commerce and manufacturing interests, land in England has been rising in value. Winter before last, the *Times*, remarking on the decay of Britain's commerce, spoke as though the back-bone of the nation was yet sound; but recently calculation has been made of the agricultural loss during the last three years, and the amount is such that we need not wonder at the words "England on the road to ruin," appearing in the advertisement of a London infidel paper. How our brethren who are so taken up with "our Israelitish origin" idea will view this matter-of-fact is for themselves to say. Were it practicable, I should attend the discussion in London between Mr. Hine and R. Roberts, on this subject, but I must be content without the gratification. With me it is a foregone conclusion that Mr. Hine will be confounded.

In the *Christian Lamp*, a Nottingham periodical, an article appears on "The Dwelling-Place of the King of the North," by W. H. Hacking. I think it is not the first time I have seen the view presented that the Turk is really this power. I give no opinion of my own about it now. Concerning Russia, however, there is proof enough of intestine weakness there; I have only to mention the Nihilists; these are a great trouble to the Russian authorities; the Czar must be stronger at home ere he can do much more abroad. The *Christian Lamp* differs with the *Christadelphian* concerning the nature of Christ. Both are Christadelphian magazines; the latter named having the larger circulation. I think you, with myself, would rather accord with the *Lamp*. The *Messenger*, more especially our paper, has a small circulation—a mere fraction compared with that of the *Christadelphian*. What divisions and sub-divisions! But a gathering time is coming, and it is our wisdom to take heed that none deceive us or lead us astray. A disappointed Advent woman on the failure of a time movement, exclaimed once at a meeting: "I sometimes ask, what is truth?" The trouble was, that leaders of that movement would not hear some Bible truth, so they and those whom they led were confounded. How could it be otherwise when plain prophecies concerning Judah and Israel were ignored? And what think you of a speaker at a meeting of ours near New York declaring to us that the promise to Abraham that in him and his seed all nations should be blessed was fulfilled in these Gentile times? This dismal statement was actually presented by one of the teachers! Thank God a brighter era than the dark ages of Gentile rule is approaching, the "restitution of all things," etc. Acts iii. 21. Then, indeed, will the promise to Abraham be fulfilled. God speed the day!

I will offer a word of counsel to those who honestly desire to know and do the will of God. Be not perplexed because so much difference exists among those who profess to be looking for the speedy coming of the Lord. God's promises to the true seeker are the same now as ever. Search the word diligently, and pray without ceasing. God will reward the diligent seeker. Hebrews xi. 6.

H. HEYES.

Coalhead, near Warrington, England.

NEWS ITEMS.

TIRNOVA, April 29.—The Bulgarian Assembly of Notables to-day unanimously elected Prince Alexander of Battenberg, Germany, to the throne of Bulgaria, with the title of Alexander the First.

[Prince Alexander is the second son of Prince Alexander of Hesse, and a nephew of the Empress of Russia. He joined the staff of the Grand Duke Nicholas at the outbreak of the Turco-Russian war, and was one of the first to cross the Danube. On the conclusion of the treaty of San Stefano, the Prince returned home, and, after a short stay at Darmstadt with his regiment, was transferred to the Prussian Gardes du Corps, the Emperor William's body guard.]

LONDON, April 29.—The official report of the earthquake at Mlareb, Persia, on the 2nd of March, says twenty-one villages were totally destroyed, and 923 persons, 2,000 sheep, 1,126 oxen, 124 horses and fifty-five camels killed.

ST. PETERSBURG, April 30.—A great fire in the city of Orenburg, on the Ural River, on Monday and Tuesday, destroyed the principal part of the town. The loss is enormous. More than half of the population are destitute of food and shelter. A number of persons were injured.

PARIS, April 30.—The most remarkable precautions were taken during the Czar's recent journey to Livadia. Sentinels were placed the whole length of the line. Traffic was stopped, and all access to the line prohibited for twenty-four hours before the departure of the royal train.

LONDON, May 2.—A dispatch from Mandalay states that, despite the peaceful desires of the Ministers of the King of Burmah, the mass of the people favor war. Troops are being dispatched to the frontier in detachments of 1,000 at a time.

LONDON, May 3.—Yakoob Khan will leave Cabul immediately with several Sirdars and Ministers, and a large retinue, to confer personally with the Indian authorities.

LONDON, May 2.—A dispatch from Berlin says Solovieff, who attempted to assassinate the Czar, declares that, though he was compelled, under threat of death, to fire at the Czar, he purposely missed him. Among those arrested on suspicion of Nihilism is Stasov, who was counsel for the defense in a recent trial of a Nihilist. The Governor of Kieff has received letters threatening incendiarism and slaughter by means of dynamite and bombs.

LONDON, May 2.—A dispatch to the Daily *Telegraph*, from Cape Town, April 16, says: "Dubulunanzi, who led the attack on Gingletova on the 3d inst., and other chiefs with a large armed force following, have proffered submission. Lord Chelmsford promised them personal safety and possession of their cattle, but said, pending the termination of the war, that they should be settled on British territory. John Dunn, formally Cetywayo's adviser, having pledged his word for their safety, the chiefs are expected in at once. Everything portends an early peace. Meanwhile war operations are actively proceeding, and an advance on the King's kraal seems certain from Col. Wood's direction, whether peace is offered or not. John Dunn assures me that Cetywayo's pride is broken. Before the war he regarded the British as useful neighbors, but contemptible in strength, and, partly from good feeling and partly from incredulity of their ability to molest him, Cetywayo refused to molest us. Now he sees his mistake, and, provided he gets good terms personally, he will come in. A universal hope is entertained that the resignation of Sir Bartle Frere will not be accepted."

COMMUNICATIONS.

"Born of Water."

WILEY JONES.

A late writer in THE RESTITUTION insists that a merely natural birth is meant by the phrase, "born of water." But what would have been the need or use of telling Nicodemus that one must have a natural birth before entering the kingdom of God? Had Nicodemus or anybody else ever dreamed that one can enter that or any other kingdom *before and without* a natural birth? The context proves that the Savior was speaking, not of a first or natural birth, but of being "born *again*." The Savior himself had lately emerged from the baptismal waves at Jordan, and there was urgent *necessity* for requiring Nicodemus to submit to the same ordinance, for he belonged to a sect who had "rejected the counsel of God against themselves" in "being *not* baptized." Compare Luke vii. 30, with John iii. 1.

The denial that "born of water" refers to baptism was so pleasing to an advocate of *three* dippings that he wrote me a note, calling my special attention to it, as if it had been, in some measure, a triumph of his theory. He appears to have been glad to see baptism torn out of that text in *some* way; for, of course that text, as relating to baptism, is death to his three-dipping theory. If birth be a symbol of baptism, common sense tells us that the latter is but *one* emergence from the water. And this is not the only text which compares baptism to being born of water, for the same symbol is used in calling it "the *washing* of regeneration," that is, "the washing of a *new birth*," as the word regeneration, παλιγγενεσια, signifies. Justin Martyr, and Irenaeus, of the second century both apply John iii. 5 to the ordinance of baptism. A. Campbell, 1839, says, "That John iii. 5, and Titus iii. 5, refer to immersion, is the judgment of all the learned Catholics and Protestants of every name under heaven." Page 210, of a work styled "Christianity Restored."

And as John iii. 5, is destructive to the three-dipping theory, so also is Titus iii. 5, for it does not say "washing," in the plural, but "washing," in the singular number. Now, we know, with mathematical precision, that the "washing" is performed by dipping *once*, for the "seven" dippings of Naaman answer precisely to the "seven" washings that the prophet required. 2 Kings v. 10, 14. And as seven washings are seven dippings, of course, one washing is but *one* dipping, and this is that "one immersion," or one "washing of regeneration." Eph. iv. 5. For a more complete refutation of the three-dipping theory, see the discourse on baptism, in my book entitled "*The Gospel of the Kingdom, advocated in a series of Ten Discourses.*"

Norfolk, Va.

The Melbourne *Argus* of the 21st of February says: "The weather we have had during the past month has been something terrific. Persons who have some little knowledge of temperature declare that with a few more degrees of heat we should all have been roasted alive. This appears very feasible when we find the thermometer at the observatory on the 20th of January showing 106 degrees in the shade and 140 degrees in the sun. This is comparatively cool to what it is said to have been at Yarrawonga, a small township on the River Murray, where it is said to have been 120 degrees in the shade on the hottest day we have had."

DIED.

DUTCHESS—in the sixty-fifth year of his age, Bro. Joel Burgess, of consumption of lungs and liver.

Brother B. was born in the state of New York in 1813, removed to Louis Co. Mo., 1837, married to Miss Sarah M. Fleener in 1841, joined the Baptists 1846. He then removed to Johnson Co., Kan., 1856, and there he united with the Campbellites and in last he embraced the truth under the teachings of brethren Henderson and Fisher, of Olathe, and was immersed by brother Henderson. Removed to Lacotte Co. in 1860, where he has lived till within two weeks of his death, having traded his farm in Labette for one in Leavenworth Co. Kan., where he arrived on Thursday the 3d, and was taken sick on the 5th. His sickness was very severe, but he bore it with Christian patience. Never was there a murmur or complaint passed his lips, and although among strangers, the neighbors treated them like Christians. Words of consolation were spoken by Mr. Hobble from Job xiv. 14, "If a man die shall he live again? all the days of my appointed time will I wait till my change come." Brother B. had a great desire to live till the coming of our dear Redeemer, but also how necessary is this mortal life, but how certain and how near is the eternal life to those who walk worthy of the vocation wherewith they are called.

Yours looking for the soon-coming King.

Summit, Kan. MRS DR L. HUNTER

Will the *Christ ian Christadelphian* please copy.

DECK—Fell asleep in Jesus, at her home, Carroll county, Mo., Feb. 16, 1879, Nettie Beck, aged twenty years, eleven months and eleven days.

Sister Nettie was a consistent Christian, loving the truth with all her heart and punctual in her attendance at the church of God, where her presence will be sadly missed. She leaves a father and mother, brothers and sisters to mourn her untimely death. We feel a deep sympathy for them in their affliction. God grant that they may be led into the same faith that Nettie so beautifully exemplified, in order to meet her in that land where the inhabitants shall never say I am sick. Amid tears and grief we quietly laid her away to await the sounding of the archangel's trumpet—

> "Then again we hope to meet thee
> In the resurrection morn;
> Then, like Jesus Christ our Savior,
> From the dead we shall be born.
>
> Then we'll reign with him forever!
> Then the tree of life will grow,
> And its leaves will heal the nations—
> No more pain, or death, or woe."

Words of comfort were spoken by the writer, from 1 Cor. xv, 26.

WM. A PRUNER

SAYLOR—At the residence of his parents near Morrill, Brown county, Kan., April 5, 1879, Samuel Walker, son of brother Elias Saylor, aged seven years, three months and five days.

His disease was called diphtheria. Words of comfort were spoken to these bereaved parents from the language of Matthew ii. 18, by the writer. We deeply sympathize with dear brother and sister, knowing how irreparable is their loss this side of the resurrection, and how they will miss their precious boy. May the promise of the gospel be their consolation in the dark hour of their bereavement.

J. M. STEPHENSON.

ANNOUNCEMENTS.

The Lord willing I shall spend the month of May in Frederick county, Md., and will preach at the following places: Mount Zion, Woltz's, Highland, and Catoctin Furnaces. One of the above mentioned meetings to take the place of our quarterly assembly as may be agreed upon by the brethren and friends of that locality. Bro. John D. Good will be with me.

S. J. MORGAN.

The Lord willing the semi-annual meeting of the Christian Association will be held at New Hartford, Butler county, Iowa, in connection with the tent meeting to be held there, commencing June 19, and holding over the second Sunday. We are informed brother H. V. Reed has appointed to be there. A general invitation is extended to all who love the appearing of our Lord to be present, and it is hoped by the order of the church that all will come prepared to provide for themselves so that the new brethren in the immediate neighborhood of the meeting may not be overburdened.

JOHN FITZ, Sec.

LETTER RECEIPTS.

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POETRY.

Signs of Christ's Coming.

Why drag thy chariot wheels, O Time?
How slow the moving hours!
When will thy buds, O "blessed hope,"
Expand to perfect flowers?

When will the black and weary night,
So full of sins and sighs,
End, and the dawn of righteousness
Upon the world arise?

Crowns tremble 'neath His "iron rod,"
Thrones sway in every blast;
Dark shadows of events to come
Upon the world are cast!

The stately pillars of our pride,
On which we placed our trust,
Like Jonah's gourd, in one brief hour
Are leveled with the dust.

The pestilence, with fetid breath,
Comes up from plain and peak,
And sinks through hall and pauper hut
To take the lives of men.

Are these His signal-fires unfurled—
His watchfires in the night—
To tell us of His near approach
Who brings the promised light?

Then lift your heads, ye weeping ones!
Look upward through your tears!
Your night of sorrow soon shall end
In Heaven's eternal years.

COMMUNICATIONS.

The Bride of the Great King.

When the twelve tribes of Israel went out of the land of Egypt, the Lord says he was an husband unto them. Jer. xxxi. 32.

From this it would appear that the twelve tribes composed the wife of the husband—the Lord. But is there a plain "thus saith the Lord," that the nation of Israel was the wife of the Lord? There is: the Prophet Isaiah, in speaking of the restoration of Israel, says: "For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God." Isa. liv. 6. But, if any should be in doubt that the nation of Israel, represented by Jerusalem, was the wife of the Lord, please read the 16th chapter of Ezekiel's prophecy, which gives indisputable testimony to this truth. Notice the second verse: "Now, when I passed by thee, and looked upon thee, behold, thy time was the time of love; and I spread my skirt over thee, and covered thy nakedness; yea, I swear unto thee, and entered into a covenant with thee, saith the Lord God, and thou becamest mine." Also, verse 38: "And I will judge thee as a woman that break wedlock and shed blood are judged." It seems to me there is no room for a doubt on this point, that Jerusalem was the wife of the Lord. But if Jerusalem was the wife of the Lord when in her past earthly grandeur, will she also be the wife of the Lord when she is established in her heavenly and eternal grandeur? We think so, and wish to present our evidence from the Scriptures of the prophets. Isaiah speaks thus: "Fear not; for thou shalt not be ashamed; neither be thou confounded; for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more. For thy Maker is thine husband; the Lord of hosts is his name; and thy Redeemer the Holy One of Israel; the God of the whole earth shall he be called." Isa. liv. 4, 5. The reproach of her widowhood shall no more be remembered. Why? "And I will betroth thee unto me forever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving kindness." Hosea ii, 19. These Scriptures clearly show that, when Israel is restored to their own land and glorified they will constitute the Bride—the wife of the Lord.

We have said Jerusalem was the wife of the Lord, is now in a state represented by widowhood, but said by the Lord about to be betrothed unto him forever. The same Jerusalem that is trodden down by the Gentiles, is to be made "an eternal excellency, the praise and joy of many generations." "For, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying." Isa. lxv. 18, 19. "For as a young man marrieth a virgin, so shall thy sons marry thee; and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee. I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night; ye that make mention of the Lord, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth." Isa. lxii. 5, 6, 7. This restored and redeemed Jerusalem will be the New Jerusalem that John the revelator saw among the things that shall be hereafter. "Behold I make all things new," and old Jerusalem, now in bondage with her children, is one of the all things to be made new. If the coming New Jerusalem is to be transported to this earth from some etherial region, then it will not be a redeemed city. And, furthermore, if the territory or groundwork which contains the street is not earthly territory made heavenly, then Abraham never sojourned in the place which he should afterward receive for an inheritance. Heb. xi. 8.

There were not two places promised to Abraham and his seed for an inheritance, only one place, and that he saw. "All the land which thou seest," etc. But, if the New Jerusalem is to descend from heavenly regions, then Abraham never saw his inheritance. We read of an "heavenly country," Heb. xi. 16, but who, that are of faith, will say that it is not on this earth, when the purchased possession is redeemed? And, if Old Jerusalem is to be made an eternal excellency, will it be other than an heavenly city? There will then be a heavenly kingdom, a heavenly city on this earth. Out of the soil of New Jerusalem the tree of life is said to grow. Rev. xxii. 2. Did the tree of life not grow on this earth before it was cursed? So reads the word. Will redemption fail to reproduce that heavenly soil? By no means. It must grow again.

The expressions "cometh down out of heaven," and "descending from heaven," etc., used in the Apocalypse, are symbolic of the heavenly character and state of Jerusalem when it becomes the metropolis of the heavenly country or heavenly kingdom. If Palestine is to become the kingdom of heaven, which it certainly is, why should it be considered unscriptural to say that Jerusalem, now sharing its desolations, should become its metropolis? The apostle, in writing to the Galatians, says: "Jerusalem, which is above, is free, and is the mother of us all." But, let me ask the question if Jerusalem, now in bondage with her children, is not to be made free? Most certainly she is; for it is written: "All thy (Jerusalem's) children shall be taught of the Lord," Isa. liv. 13, and the truth shall make them free. All who are taught of God in this present evil age, are children of the free woman or New Jerusalem, hence, they are looking for "a city that hath foundations whose builder and Master is God." They are not satisfied with earthly Jerusalem, but desire the heavenly, for the things that are seen are temporal, but the things that are unseen are eternal."

The free Jerusalem which is above, then, we understand, is the Jerusalem of prophecy whose children shall all be taught of the Lord, which is proved to be true of the Jerusalem now in bondage with her children, when she is freed from her bondage and transformed from her earthly to her heavenly state. And this New Jerusalem is exhibited to the Revelator as the Bride, the Lamb's wife. I know that it is almost invariably held by all the sects that the church is the bride, but this is no proof. What we want is a Scriptural demonstration of the truth. And if I have advanced anything that appears to be unscriptural, will some of the brethren please correct me. Truth is our object.

Now, a word or two concerning the church. We claim that the position assigned to the church in the future ages, is higher than a brideship, higher than the angels. Christ is the "head," the church is the "body;" the two united make one, and are said to be equal in glory and position when united. The church are joint heirs with Christ, so that whatever he is heir to, the church is heir to. "Christ being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, thou art my Son, this day have I begotten thee? And, again, I will be to him a Father, and he shall be to me as a son. And, again, when he bringeth in the first begotten into the world, he saith, and let all the angels of God worship him. And of the angels he saith, who maketh his angels spirits, and his ministers a flame of fire. But unto the Son he saith, thy throne, O Lord, is forever and ever; a sceptre of righteousness is the sceptre of thy kingdom." Heb. i. 4-8. Now, what is true of the Son, is also true of his body—the church—as can abundantly be proved by the word of God. Christ is the representative of each member of his body. "For both he that sanctifieth and they who are sanctified are all of one; for which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee." Heb. ii. 11, 12. These Scriptures are only a few of the many that reveal the equality of the church with Christ in the ages to come.

We understand, then, from what we have written, that Christ and his brethren will be uniform in character and office in the future, which will be kings and priests after the order of Melchisedec, and will constitute the Bridegroom, the Husband of the Queen, the Great King of all the earth. But, "on his right hand will stand the Queen in gold of Ophir." Psa. xlv. 9. And who is the Queen but the Bride, Jerusalem washed from her filth and abominations, and arrayed in fine linen clean and white? "Put on thy beautified garments, O Jerusalem." "The fine linen is the righteousness of saints." Thus, we have the Adam and Eve of the new creation, the King and Queen of the heavenly kingdom. Thus the church is exalted to the highest possible position; Israel is exalted to the position of Queen.

IRA FORBES.

Brooklyn, N. Y.

The Simplicity of Truth—The Dispensations Divinely Ordered in Every Instance.

Deeply do I regret that the occasion has been made for writing a word further on this great subject. However, my regret is not for myself, but for others most concerned. The truth of the successive ages or dispensations is easy of apprehension to one who approaches the subject intelligently. But, where there is no proper primary instruction as to the first principles relating thereto, the whole theme is theoretic, problematic, or something to be argued out through the masses of unsettled opinions. Thus it is with all the profoundest themes of revealed truth. To save space in our precious paper and time to the reader, let us notice that the landmarks of the ages are not left to man, especially of a speculative turn of mind. The three grand dispensations—the Patriarchal, Mosaic and Christian—are determined, and settled beyond the reach of argument. Please observe the facts:

1. That God called Abraham, preached the gospel to him, entered into covenant relations with him and confirmed his promise by an oath! Gen. xii. to xxii. 17, 18; Psa. cv. 8-25; Gal. iii.

2. God appeared unto Moses in the burning bush, and through Moses he showed his power on Pharoah and his hosts, and brought forth his people Israel with great signs and wonders. It was a unique and demonstrated national miracle! It fills the brightest page of ancient history.

3. Simeon and Anna and Mary led the faith of believers on earth, while Gabriel and the multitude of the heavenly hosts came down from heaven to open the incipient scenes of the gospel age by John the baptist and the Lord Jesus! Thence, the land of promise was luminous with "signs and wonders and gifts of the Holy Ghost," as this age was still unfolded by apostles and Timothy and Titus and other "faithful men" who preached the glorious gospel of "the blessed God." Thus, "God most graciously did visit the Gentiles to take out of them a people for his name." Acts xv. The Lord prayed for, and sent forth his apostles. These and their successors in the faith and hope and love and labor of Christ, are also embraced and taken into this dispensational intercession. "Neither pray I for these alone, but for them also who shall believe on me through their word, that they all may be one!" One body, of which he is the head! One bride, of whom he is the bridegroom! John xvii.; Rom. xii. 4; 1 Cor. xii. 12, 13; Eph. v. 32; Rev. xix. 7-9. Thus comprehensive is the divine calling, the Messianic intercession, and the range of "the gospel of the grace of God" to the Gentiles.

An argument to ignore all such truth and prove a switch off "the end," is proof positive that dispensational truth is, so far, yet to be learned.

Does it need argument to show that a man's head belongs to his body? or need we argue that the body must needs depend on its living union with its head? No, no.

As Abraham was to the patriarchal age, as Moses and Aaron, with Joshua and the elders, were to the Jewish age, so Jesus and his apostles and their co-workers are to the whole gospel age. The Abrahamic pilgrimage was the beginning, not the end of that age. The mission and meditation of Moses was the opening, but not the close of the divine dispensation by him; so the personal ministry of John, Jesus and his apostles was the fountain head of the stream of gospel grace that still flows and "reigns through righteousness with eternal life," to us poor Gentiles.

Why is this so? Answer: Because God's call and promise to Abraham inaugurated that age! His mission to Moses inaugurated the Mosaic age! Thus, "Jesus, the apostle and high priest of our profession," with his apostles, inaugurated the still prolonged calling of the Gentiles. Surely this is as clear as day. On these God-given foundations we build. "Other foundations can no man lay." 1 Cor. iii. 11. Hence, "the end" of Abrahamic faith, of Moses veiled, foreshadows, and of the apostolic "unveiled gospel of Christ is not yet," but future at the second "appearing and kingdom." "The man of God," though a St. Paul, has been but "an earthen vessel," frail and short-lived, while "the excellency of the power was (and is yet) of God." Nay, it reaches on to what he terms "the end of this present evil world," at the judgment on its Gentile rulers. Dan. vii. 26; viii. 14-19; Matt. xxiv. 14; xxviii. 20; Rev. xvii. to xx.

The entire articles of Brother S., (however, elaborate and latent to himself) centre the whole in the personal authority of those "earthen vessels." But, no; the authority was that of the ever-living God! of the glorified Messiah and the assured inspiration of the Holy Ghost which dwells in and attends "the gospel." Amen.

How strangely bewildering must be the labor through "the long articles" that mistake the texts and all "the first principles" of this fundamental theme of revelation! But, as this secret misconception existed among us, it may be best that it comes out. "We are called unto liberty," but never to such liberty as that which tends to subvert the authority and power of God in his own gospel. It is "the gospel of God," though "preached before to Abraham," or by St. Paul (or us) to the Gentiles! Hence, the long effort to locate "the end" at or near "the beginning," and loose divine authority in "the earthen vessel" is, so far, a lost labor. It is like quoting and mis-appropriating the editorial allusion to a fact, (that we all understood in advance) in plain contradiction to the entire intention of the article. It is on that principle that Elder Thurman seems to have lost himself, and the multitude loose "the form of doctrine" in baptism, and also the resurrection at the second coming of our blessed Lord. It avails nothing to feel all around for the truth among erring men, and yet not lay hold of the handle. "Knowledge is easy to him that understandeth," but not to all. Prov. xiv. 6. Therefore, the farther one goes in such directions the greater the distance from truth, duty or blessing.

Please be assured that my heart was sad to see the article, "Apostolic Age and Apostolic Authority Inseparable," so mis-apprehended. The authority is divine! It remains, as it originated, with all the authority for faith, and the obedience of faith, that it had at Cornelius' conversion. Acts x. 34-48. I had hoped that the error had been given up, and this brief response is still in hope. It is our highest honor to yield to God, and our most heavenly blessing to "confess him and his words before men." The opposite leads in the other direction.

In Christian love,
J. B. COOK.

A Brief Journal of Travels and Labors.

J. M. STEPHENSON.

My travels and labors in the vineyard of Christ have been chiefly confined to Kansas during the past winter, and until within a few weeks. I have visited Severance twice since their conference, and preached six times in a school house south of Severance to quite large and attentive congregations. Good interest was manifested, and, I hope my labors may result in good. I purpose visiting these dear brethren and sisters as often as possible. I delivered six discourses at Hamlin, Brown county, Kansas. The congregations were small on account of the prejudice of the so-called Orthodox preachers and the members of their churches. I delivered three lectures at Sabetha, Nehmaha county, on "The Authenticity of the Scriptures and the Eastern Question." The congregations were quite large and attentive. I delivered nine discourses in Osborn's school house, near Frankfort, Marshall county, to good and very attentive congregations. They are anxious to have me visit them again. The remainder of the time I preached at Scotts school house, near Morrill, Brown county. My labors there were not in vain. The congregations were large and the interest intense. By request, at my last lecture, I spoke on "Trine Immersion." During this lecture I referred to an incident which occurred at Lanark, Illinois, after I had lectured on the same subject there. Mr. Moore, the editor of the *Brethren at Work*, invited me to call at his office the next morning. I went, accompanied by Brother Garns. Mr. Moore affirmed "that the word *baptizo*, was a plural verb denoting repeated action." I replied that the verbs "go" and "teach" are plural also, because they have a plural subject. The eleven apostles, or a pronoun agreeing with them in number are plural, and the verb must be plural according to the simplest rule of grammar, that a verb must agree with its subject in number. As well may we argue that the apostles must go into all the world and return to Jerusalem three times, and teach every man three times, as to immerse every man three times. There is a wide difference between each of these eleven apostles immersing one man once, thus making a plurality in the aggregate of persons immersed, and each apostle immersing each man three times. The three participles in Greek, going, teaching and immersing, are plural, because they have plural subjects.

Mr. Moore had so much to say about the verb *baptizo* being plural and the noun *baptisma* being singular, that I asked him which governs and must agree in number with the other, the verb with the noun or the noun with the verb? He replied that he was rusty in grammar, or did n't understand grammar, or words to that effect, and called his foreman to answer my question. He said that the noun governs the verb, and that the verb must agree with the noun in number, person and case. I expressed in my lecture, at Morrill, my belief that Mr. Moore does not understand the rules of grammar. To forget the simplest rules of grammar will justly subject him to the charge I made. I then asked his foreman if the Greek noun is not always singular when referring to the ordinance of baptism? He responded in the affirmative. I then asked him if the Greek verb *baptizo* must not be singular to agree in number with the noun *baptisma*? If there was any attempt to answer this question it has entirely passed from my memory. I also referred them to several texts of Scripture in which the singular noun and the verb, both in Greek and English, are used interchangeably and convertibly. These examples may be found in Matt. xx. 22; Acts xix. 3, 4; Rom. vi. 3, 4. But I have not time or space to reproduce more of the conversation in Mr. Moore's office.

At the close of my lecture, referred to in the foregoing, I proposed to discuss the issue between us as a people, and the Dunkard's, with any man they might select, naming Mr. Quinter, because he is regarded as one of the ablest debaters in the Dundard church. During my absence from Kansas one Mr. Fahrney and Mr. Lichty, delivered about a half dozen lectures on "Trine Immersion," "The Lord's Supper" and "Feet Washing." Much of their time was spent in criticisms and caricatures of my lectures. On my return, the first of January, I delivered three lectures on the above named subjects. Having no man with whom they seemed willing to risk their cause they resorted to misrepresentation and slander. After a long time an article appeared in a Dunkard paper, called *The Brethren at Work*, signed by Daniel Lichty. This article contains a tissue of untruths which I have exposed, and which expose, quite a number, who heard my lectures, have signed. This paper was sent to the editor of *The Brethren at Work* for publication, with a request that, if not published, it shall be sent to the editor of THE RESTITUTION for publication.

Our meetings are always well attended when published, and the best of interest prevails. Three have put on Christ by baptism and several others are expected to follow their example. The Dunkards and infidels united in sending for a man whom neither could endorse, to meet me. They also united in sustaining Wm. P. Shockey. All these efforts to oppose the truth have signally failed.

The Jews in Palestine.

WILEY JONES.

I send for THE RESTITUTION the following article that lately appeared in a Norfolk daily paper:

"The London *Standard* calls attention to the way in which the Jews, scattered throughout the world, 'are beginning to turn their eyes towards their own land.' The shrewdest financiers of that money-making people are reported to be buying up Palestine. The Jewish *Chronicle* reckons that there are some eighteen thousand Jews in Jerusalem alone, and that they annually receive about £60,000 from their brethren abroad. Whether dependent upon others or able to support themselves, they cannot be persuaded to expatriate themselves from the old mother country of Judea when they have once returned there. It is probable that Lord Beaconsfield's oriental ambitions and his known sympathies for the regeneration of Syria have given a new impetus to this movement. The *Standard* further says:

"The possession of Palestine and a part of Syria by a people who have retained an indestructible nationality, while they have learnt a complete cosmopolitanism during some eighteen centuries—a nation at once European and Asiatic—Asiatic in origin and European in education, would not be by any means a bad arrangement. It might not be impolitic on the part of European powers to assist in placing so influential a people in so important a position, so soon as the inevitable decay of the Turkish power renders a change of government necessary. All the difficulties and jealousies incident to any project of 'joint occupation' would be avoided; for the Jew is, at once of no nation and of all. No people could better solve what before many years must become the 'Syrian difficulty.'"

Surely, "the kingdom of God is nigh at hand," (Luke xxi. 31), for the silvery streaks of dawn begin already to illumine the eastern sky. Let us trim our lamps and be found watching—"*the morning cometh!*"

BREVITIES.

The monument to be erected near Trajan's Wall, in Bulgaria, by the Russian Government, to commemorate the deeds of the Russian soldiers who fell in the late war upon Turkey, is already prepared in St. Petersburg, and consists of several huge granite blocks. One weighs 24,000 pounds, and others nearly as much.

A LAWSUIT ABOUT A HAIR.

There is a tremendous dispute raging in India over a hair from the Prophet Mahomed's beard. This holy relic is enclosed in a case, guarded by an official, who has a Government pension of 100 rupees per annum, and six fanatical Mussulmans are disputing for its possession. The dispute has been taken before the High Court.

The Koh-i-noor Diamond, which is the largest in the world, and which Queen Victoria wore in a brooch at the wedding of the Duke of Connaught, was, we are told, first discovered in the mines of Golconda in India, about A. D. 1550, and has cursed the world for 225 years. Of the seventeen Indian rulers who successively possessed it, all suffered defeat, and the majority died violent deaths. On the annexation of the Punjaub in 1849 the diamond passed into the hands of the British, and was presented to Her Majesty in July, 1850.

The Shanghai *Sin Pao* publishes an account of the cruel treatment to which the coolies are subjected who are employed in the Dutch islands in the Straits to clear land and plant tobacco. Every man on his arrival is tattooed on the cheek. Once arrived, they are never released. No letters are allowed to be transmitted. If any one tenders his ransom, it is not accepted. When sick they have no medical attendance. For dress they have only cocoanut bark, for food one pound of rice in the husk and three cash to buy salt fish daily. When a man dies his body is cut in four, and is buried under a banana tree to manure it. On account of the heat and unhealthiness of the climate, nearly half die the first year. Many are killed by the cruelty of the overseers, and some are driven to suicide. The total number of cases of death since the trade was begun is more than 10,000. No one has ever been known to escape.

THE FAMINE IN MOROCCO.

LONDON, April 23.—A correspondent writing from Mizpah, Morocco, states that more than 15,000 persons had perished in that town from hunger. There were dead or dying lying in every street in and out of town. The dead were buried not more than one span deep, and dogs soon uncovered the earth and fed on the bodies. Small-pox, measles, cholera and typhoid fever (the latter now raging) have succeeded each other. In Mullahor, the Jewish quarter, every house has been turned into a hospital. Starvation was not confined to men. Cattle, camels, horses, asses, sheep and poultry have all, or nearly all, perished, but the dogs have survived, and in their insatiable hunger, finding no food in towns and abandoned by their masters, who have either died or left them in search of food, fed on human flesh. Roaming over the country, in bands of twenty, thirty and fifty, they sometimes even attacked any human being they met, and devoured him. Some twenty men, women and children were eaten up within one mile of town.

New York Sun: Mr. Stewart's remains can hardly have a more checkered career than those of a very different celebrity—Voltaire. When he died at Paris in May, 1778, the Church there refused sepulture to its arch enemy, and his body was interred at Scellieres, in Champagne. During the revolution the National Assembly decreed, that Voltaire's remains should be brought to Paris, and they were accordingly deposited in the Pantheon with great pomp, in 1791. Thither, too, presently came the body of Rousseau. One dark night in May, 1814, when the Bourbons were enjoying their own again, some of the faithful, indignant that the bones of such enemies to religion should rest in consecrated ground, threw them pell mell into a sack, and carried them to a point in the suburbs near Bercy, where there was a large vacant lot belonging to the city. Here a hole had been already dug, and the contents of the sack were shaken into it and covered with quick lime. The hole was then filled in, and the conspirators trampled down the earth. Voltaire's heart had been saved by a friend, in whose family it remained until 1864. On its then being offered to the Government, Napoleon III. decided that it should be placed with the body. On consulting the Archbishop of Paris, that functionary suggested the expediency of verifying the actual presence of Voltaire's remains. An investigation followed, and the truth came out. The heart was then placed in the National Library, and a portion of the brain appropriated by the surgeons at the autopsy was publicly sold. Its present whereabouts is unknown.

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his Holy Prophets since the world began." It also advocates, as a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ; and many other kindred truths. It also advocates a hearty belief of the Gospel, repentance, and immersion as prerequisites to the forgiveness of sins, and a holy life as essential for final salvation.

COMMUNICATIONS.

Waiting for Christ.

B. WILSON.

And to wait for HIS *Son from the heavens, Whom he raised from the dead,—Jesus, our Deliverer from the coming wrath.* 1 Thess. i. 10.

Ever since the Son of God passed into the heavens, the attitude of the true church has been that of waiting and watching for his return. The promise he left behind him that he would come again, is the ground of [illegible] saw him go away, and heard at the same time what the angels said to them—"This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven,"—could never forget this important declaration. The apostolic letters to the congregations are replete with instruction, exhortation and comfort drawn from this precious and important truth. The Corinthians were addressed as persons who were "waiting for the coming of our Lord Jesus Christ," 1 Cor. i. 7; the Philippians as those "whose citizenship is in the heavens, from whence we look for the Savior, the Lord Jesus Christ," Phil. iii. 20; the Thessalonians were exhorted "to wait for his Son from heaven;" and the Hebrews were told that "to those who look for him shall Christ appear the second time without sin unto salvation, Heb. xx. 28, and that "favor was to be brought to them at the revelation of Jesus Christ." 1 Pet. i. 13. Thus, this glorious event became the hope of the church in its darkest hour, and has been looked for and waited for in every age as the end of sorrow, and the dawning of eternal joy.

The popular professing church of to-day does not look for Christ's coming. She does not desire it, and can see no special need for it, except to judge the wicked, and burn up the world. Besides, she believes that she will go to her Savior at death, in spirit form, and dwell with him in heaven to all eternity. She does not wait for Christ, but, according to her belief, he is waiting for her. Oh, what a departure from the ancient faith! She bears the name of Christ, but she profanes it. She has broken her vows, by seeking other lovers. She has committed adultery with the world, forgetting that it is written, that "whosoever will be a friend of the world is the enemy of God." The world has converted the church, and filled it with worldly things. Its desires are for worldly honors and aggrandizement. "The lust of the flesh, and the lust of the eyes, and the pride of life," fill the cup of its enjoyment. It has no room for Christ—no desire for his coming. It is not so, however, with "the remnant of the woman's seed"—"the little flock, to whom it is the Father's good pleasure to give the kingdom." They watch for Christ's coming, as storm-tossed mariners watch for the morning. They watch and wait, for it is only "a little while, and he that shall come, will come, and will not tarry." "Their loins are girded about, and their lights burning, and they are like unto men that wait for their master, when he will return from the wedding; that when he cometh and knocketh, they may open to him immediately." Luke xii. 35, 36. Let us inquire for what reason the church should be found waiting for Christ.

1. *Because his coming again is the hope of the church.* This hope embraces, not merely the fact of his second advent, but it includes what he will do for his people. "Christ is the head of the church, and he is the Savior of the body." The church is placed in such close relationship to him, that it is compared to the complete human form—the head and the body. An union of both is necessary for a perfect, living man. The head, Christ Jesus, has been invested with the power of an endless life, and it is necessary that the body, the church, should be so too, in order that the union may be perfect. The Father has given the Son power over all flesh, that he should give eternal life to as many as the Father has given him. John xvii. 2. Christ has promised this life to all his disciples—"I give unto my sheep eternal life;" and the Apostle John says: "And this is the promise that he hath promised us, even eternal life." 1 John ii. 25. This life is hid with Christ in God. The church, in its trial state, only *has* it in promise. Consequently it is a matter of hope, and is called "the hope of eternal life." And as this life is in the Son of God, and he has promised it to all his faithful followers, he is called "our life," and "our hope." The believer is on probation in the present state—making a character. He lives by faith; he walks by faith. He looks beyond the present into the future. The unseen things with him are the lasting, the eternal. The exceeding great and precious promises are the basis of his hope, and as these all center in his [illegible] He does not seek death, or "to be unclothed, but clothed upon, that mortality may be swallowed up of life." 2 Cor. v. 4.

The Bible Christian views death as an *enemy*, and not as "the gate to endless joy;" and the cold grave has no special attractions that he wishes to enter its portals. Still he rejoices to know that if he should be called to encounter the foe, that his Savior has vanquished death, and burst open the gates of the grave, and made a pathway through them to endless life. Jesus has brought life and incorruptibility to light through the gospel. His own resurrection has proved its possibility; and "if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring (or lead forth) with him." 1 Thess. iv. 14. Rejoice, then, ye sorrowing ones, who have lost near and dear relatives and friends! if they sleep in Jesus they do well. You ought not to sorrow as the others who have no hope. Not one will be forgotten. Besides, "the dead in Christ shall rise first"—they will take the precedence over the living in putting on resurrection life. The resurrection of the sleepers first, then the change of the living, is Paul's revelation to the Thessalonian brethren. 1 Thess. iv. 16, 17. So also to the church at Corinth. "Behold I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we (the living) shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." 1 Cor. xv. 51, 52, 53. This is the ordained time and means by which the body, the church, will become like its living head. A physical change is necessary for a proper union with the Lord, and in order to inherit his kingdom, for "flesh and blood cannot inherit the kingdom of God." Continued existence is incompatible with, and undesirable in the present sinful state. We are waiting for Christ to deliver us from this state of sin and death. He has promised to do it, and we believe his word. We wait and watch. We are beginning to be anxious. The indications are that he may come in our day—nay, soon, very soon. The church has been looking for him in every age since his departure. The apostles wrote as though he would come in their day. They knew neither the day nor the hour. This uncertainty was imposed to cause watchfulness. "In such an hour as ye think not the Son of Man cometh." How important to be on the lookout, and in a state of readiness. To cut loose from all worldly alliances and attachments, and have our loins girded, and lights burning. Then we shall not be taken unawares, but rejoice that our deliverance is near. Christ will bring us salvation not only from sin, death, and the grave, but gives us eternal glory. He will share his throne and kingdom with his church. The promises are rich and many on this point, and very precious to the believer. The apostle Paul calls this glory which is to be given to and manifested in the saints,—"a far more exceeding and eternal weight of glory," —language failed him to describe it. Shall we not wait and watch for Christ? Yes, with patience wait for him.

2. *Because he is coming to Zion for the redemption of Israel.* Isa. lix. 20; Rom. xi. 26. He came to Israel once and was rejected; when he comes again they will acknowledge him, saying, "Blessed is he that cometh in the name of the Lord." His name was called Jesus, because he should save *his people* from their sins, Matt. i. 21. This will be done nationally when the Lord appears in his glory. Peter told the Jews that God would send Jesus Christ which before was preached unto them, when the times of restitution should arrive. Acts iii. 20. Christ is coming to them as the root and offspring of David, to raise up the tabernacle of David, which is fallen down, and to sit upon his throne. He comes to establish the throne and kingdom in righteousness, and to save the nation from all their enemies. "In his days Judah shall be saved, and Israel shall dwell safely." "He shall cause them that come of Jacob to take root; Israel shall blossom and bud, and fill the face of the world with fruit." Isa. xxvii. 6. No more desolation of their land—no more oppression by [illegible] as the mire of the streets, but Jerusalem shall become a praise in the earth. Hear the proclamation with respect to the saved remnant of Israel: "Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people; behold the Lord hath proclaimed unto the end of the world. Say ye to the daughters of Zion, behold, thy salvation (or Savior) cometh; his reward is with him, and his work before him." Isa. lxii. 10, 11.

The Lord Jesus says to the church: "Behold, I come quickly; and my reward *is with me*, to give every man according as his work shall be." He comes to reward his saints first—then the righteous remnant of Israel. The Prophet Isaiah says, in another place: "Behold, the Lord God will come with strong hand, and his arm shall rule for him; behold, his reward is with him, and his work before him." Isa. xl. 10. His work, in the first place, will be like that of David, to conquer a peace, for the nation by subduing their enemies. He will break "the staff of the wicked, and the sceptre of the rulers," and the enemies of Israel shall acknowledge them as the Lord's people. Yea, the Lord says of them: "Kings shall be thy nursing fathers, and their queens thy nursing mothers; they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet; and thou shalt know that I am the Lord; for they shall not be ashamed that wait for me." Isa. xlix. 23. The nation of Israel is waiting for their Messiah and redemption, and Jesus will bring it when he comes to those of the nation who receive him as the Christ of God.

3. *We wait for Christ because he is the Savior of the world.* He is the world's Redeemer, not only in the sense of an individual and personal Savior, but also nationally and universally. Jehovah has said of, and to his Anointed, "It is a light thing that thou shouldest be my servant to raise up the tribe of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth." Isa. xlix. 6. The nations are waiting for the golden age, though they do not know by what means it will be introduced. The Shiloh, or the giver of peace, is the desire of all nations, though they may not know who he may be. "The whole creation (of mankind) are groaning and travailing in pain together," "waiting for the manifestation of the sons of God." The world has been in the crushing service of sin for the past six thousand years, and needs a rest. What a history the past reveals! What havoc sin has made! Socially, who can number the evils that afflict society at large, or, which bring disaster and ruin upon individuals and families? Vice of every kind prevails; evil and pernicious principles abound; bad habits which are destructive to health, happiness and life, are universally practiced. Hence, we have the state of things described by the Apostle Paul in Rom. i. 26-32,—a dark catalogue of evil, but, nevertheless, true. And, nationally, what does the world present for our view? Jealousy, rivalry, unrest, commercial and financial troubles, distress of nations, perplexity, fear of coming disaster, famines, fires, floods, pestilence, earthquakes, cyclones, besides internal national broils and discord, caused by oppressive taxation, unjust laws, and bad legislation. The world needs a Savior—a just, wise and powerful Ruler. One is provided, and he is coming to give peace and rest to the nations. The promise is that all nations shall be blessed in him. He will bless them through righteous laws, rulers, and government. Evil will be restrained,—good encouraged—the poor protected—the oppressor cut off—wars cease—peace abound—knowledge increase—idolatry and superstition come to an end, and true religion flourish. "Peace shall flow as a river, and righteousness as the waves of the sea;" "Mercy and truth meet together; righteousness and peace kiss each other."

We are waiting for Christ to gather together his church unto himself, whether they be sleeping or waking, that we may be one with him in glory, honor, and incorruptibility. We know that his coming will end all our troubles, and give eternal peace. We [illegible] the salvation of Israel, for then Jacob shall rejoice, and Israel shall be glad. As "the sun of righteousness" he will arise upon them with healing in his wings, and bless them with peace and prosperity. We wait for Christ, because, as the seed of Abraham, he will come to bless all nations with deliverance from every evil which has afflicted and oppressed them. He will give them rest—a Sabbath—for one thousand years. Then let us patiently wait for the Lord; for those that "wait on the Lord, and keep his way, he will exalt to inherit the land." Come, Lord Jesus, quickly come. Amen.

The Wheat and Tares.

My attention was called to this parable by some remarks I saw in a recent number of *The Age to Come Herald*, handed me by a friend. And as some of the readers of our paper may fall under some or all of the deceptive veils therein contained, perhaps it would not be out of place to furnish such with the means of meeting such wiles of the devil.

Let us notice the Savior's explanation of the parable:

"He that soweth the good seed is the Son of Man." This needs no explanation here.

The word of the kingdom is the seed sown. Verse 19. It may be said that this refers to another parable, which is true; but he does not sow two kinds of seed—mankind and the word of the kingdom. The seed sown was not a portion of mankind, because God "made of one blood all nations of men for to dwell on the face of the earth," Acts xvii. 26. It is true, also, because Paul said to the Romans: "Wherefore, as by one man sin entered into the world, and death by sin; and *so* death passed upon all men, for all have sinned. Therefore, as by the offense of one, judgment came upon all men to condemnation; even so by the righteousness of one, the free gift came upon all men unto justification of life." Rom. v. 12, 18.

Now, just as extensive as the condemnation, just so far the justification in Christ must extend before everlasting destruction from the presence of the Lord and the glory of his power can be executed.

At some time every individual will be justified to life, and they will all be taught of the Lord. Isa. liv. 13; Jer. xxxi. 34. "Who will have all men to be saved and come to a knowledge of the truth,"—the salvation comes first—and then by a willful disobedience they will "die for their own iniquity." Some are now taught of the Lord, and such have been justified to life. If they have been obedient, they will be raised in immortal glory when Jesus comes; but if they have been willfully disobedient by refusing eternal life, they will die for their own iniquity, and from that there is no appeal. Paul says: "For it is impossible for those who were once enlightened, and have tasted the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." Heb. vi. 4-6.

Thus it would seem evident from the testimony given, that man in this state is not a tare—except as God speaks from our ignorant standpoint, speaking of all who practice sin as tares—except those who have tasted the good word of God and the powers of the world to come, and have willfully disobeyed. Heb. x. 26.

"The field is the world." Verse 38. The word here rendered world is *kosmos*, which means, primarily, order, etc. The order here referred to is, unquestionably, the order of humanity; and we can find this use of the word. In John i. 10, this use of the word is quite clearly shown. He was in the world, and the world was" through him, and the world knew him not. Here, let the interpretation be what it may, if fair, it cannot alter this meaning of the world, for it was susceptible of being taught. This would not be said of the earth. "We are made a spectacle unto the world." 1 Cor. iv. 9. "Ye are the light of the world." Matt. v. 14. "For God sent not his Son into the world to condemn the world; but that the world through him might be saved." John iii. 17. We do [illegible] texts on this point.

"The good seed are the children of the kingdom; but the tares are the children of the wicked one." Here it might seem as though I had cut myself off by my previous argument, but such is not the case. By metonymy he puts the thing producing something for the thing produced. He uses a figure. The seed he sows is the word of the kingdom; that produces fruit. That fruit is called wheat because it is good. If a farmer wants wheat he must sow wheat. Then the case in hand would stand thus: The seed sown is good—is wheat, if you please; and the fruit produced is good—is wheat. Now, I claim that it is not out of usage to call the field, or any part of it, by the name of that which is produced. For example, a man says to his visitor, Come, look at my farm. They pass along, and the farmer begins to describe things: That field is all wheat; that is all oats, etc. For myself I have been used to just such language. And, more than all, and how it rings in my ears now, I have heard this: That piece of ground is all weeds! Tares, is it not? It was not necessary that he should say the field is men, or is the world of mankind; for the world naturally means that; and besides, it is a common use of the word to call the race the world. Then in using the word in this, a most natural way, it would not only be natural and a common way of speaking, but a most reasonable way, to call those who produced bad fruit by the name of the fruit produced.

"The enemy that sowed them is the devil,"—adversary, Diaglott. I suppose the greatest adversary man has, at least for his eternal welfare, is self. "Let him deny himself," says Jesus. Man "is drawn away of his own lusts, and enticed."

"The harvest is the end of the world." This is not the same original word rendered world in the previous verse, but is *aion*, and means age. The following verses narrate the closing scenes of the age. It will be measurably fulfilled in the close of the present age when Jesus shall take to himself his bride (Rev. iii. [illegible]), and shall purge out the rebels (Ezek. xx. 38); but its completeness will be when Jesus "shall have put down all rule and all authority and power." "This world" (age) in the fortieth verse does not necessarily refer to the present one, but to the one referred to in the previous verse, and which must be determined by circumstances and the teachings of the other Scriptures. It is not necessary here to try to prove that this parable extends beyond the present dispensation; for I should only have to prove that all things that offend will not be gathered out, but only commences when Jesus comes in the clouds of heaven. That is too plain to be necessary to deal with here.

I assumed the duty of presenting this parable before the readers of our paper, not because I thought I could do better than any one else, or even as well, but because I am so situated as to have some such necessities forced upon my mind sometimes. All others have different expositions. I hope we shall see them. S. H. REEVE.

* "Made" is a supplied word according to the Diaglott. Wilson has inserted the word "enlightened" in brackets, as his exposition, I suppose. To me, however, the word "taught" would seem to agree better with that which immediately follows. He will enlighten every man; he did not then; but he taught the then world, and yet the world knew him not. The same is true to-day.

SENTENTIOUS PARAGRAPHS.

Applause is the spur of noble minds; the end and aim of weak ones.

He who laughs at cruelty sets his heel on the neck of religion.

Trust in God whate'er befide thee;
Trust him though he sometimes chide thee
When though turmoil from the track,—
'Tis in love, to lead thee back;
Trust him—cling to him forever.
And he will desert thee never.

Be thankful for past mercies, before you plead for new favors; this is the way to plead successfully; he that offereth praise glorifieth God.

We must prune as well as plant, if we would bear much fruit and be Christ's disciples. One of the things applauded in the church of Ephesus was, that they could not bear them that were evil.

I am a man, and nothing that concerns human being is different to me.

Up and watch, ye sons of light!
Lest that day of sudden doom
Steal like the thief at night.

Peace and safety can be none
But in Christ, and Christ alone.

A faithful reproof will get more love and honor at the last than a sinful and fawning dissimulation. Although Paul reproved the dissimulation of Peter yet Peter prized the wisdom of Paul.

Dr. Arnold: If there be one thing on earth that is truely admirable, it is to see God's wisdom blessing and inferiority of natural powers, where they have been honestly, truly, and zealously cultivated.

Enjoy the blessings of this day if God sends them, and the evils bear patiently. For this day only is ours; we are dead to yesterday, and we are not born to to-morrow.

Jesus Christ will never forsake those
Those set His, and He to thine;
He will give the robe of glory,
And the Crowned divine.

When thy faith is changed to vision
Of what clouds no more may hide,
Then shalt reap—our patient waiting—
More than ever was denied.

Carlyle: It is a high, solemn, almost awful thought for every individual man, that his earthly influence, which has a commencement, will never, through all ages, have an end! The life of every man is as the well-spring of a stream, whose small beginnings are indeed plain to all, but whose course and destination, as it winds through the expanses of infinite years, only the Omniscient can discern.

Christian cease thy look of sadness,
Let not sorrow dim thine eyes;
Let thy every heart joy and gladness—
Let songs of praise arise;
Then we'll look towards around the lower,
Then shall have thy triumph hour.

THE LONG PROMISED DAY.—We can learn this lesson, at least,—that that man has no humanity, no philanthropy, and certainly no christianity, who does not long for that long promised day when earth shall be restored from its thraldom, when the groans of creation shall cease, when all things shall be made new, when Paradise shall return; and Christ shall reign over a happy, a holy, a peaceful world; and God shall have glory, and we shall praise him day and night, as the monuments of his love, and the purchase of a Savior's blood, and without ceasing. Come, Lord Jesus, come quickly. Amen.

A Ledyard (Conn.) farmer has plowed up a curiously carved stone which is thought to be a relic of great value from the age preceding the occupation of this country by the red men.

THE RESTITUTION.

E. A. CHAPLIN, Editor.

PLYMOUTH, INDIANA, MAY 14, 1879.

A NUMBER of manuscripts that we hoped to give room for this week are necessarily deferred.

THANKS to Brother Heyes for late London papers. We clip an item for this number for our news column in relation to a massacre of the Jews in the government of Caucasus.

A NOTICE of our annual June meeting at Antioch, Ind., will be found in another part of the paper. We hope our brethren and sisters will arrange to attend at this time and place, to converse together on our blessed hope and consult about the best means of promoting the interests of our Savior's cause in these last times.

BROTHER BENJAMIN GARDINER'S letter in regard to a tragedy at Gifford, Iowa, in which J. W. H. was a prominent actor, if accounts be true, came to hand with a newspaper slip containing details. We had seen accounts of this miserable affair in several papers, but thought best to await more definite information from some of our brethren conversant with all the circumstances before saying anything through THE RESTITUTION. If accounts be true, our brethren should utterly discountenance the offender by entirely disfellowshipping him.

The Gospel of the Kingdom.

A copy of this work has just come to hand, and we have had only time for some cursory glances at the manner of treating the different subjects of the discourses that make up the volume. We have no hesitancy, however, in most warmly commending it to the brotherhood as an instructive and interesting production that will richly repay for cost and perusal in the important information that it will not fail to impart to every reader. For price and address see notice in this number.

COMMUNICATIONS.

God is Faithful.

"Faithful is he that calleth you, who also will do it. 1 Thess. v. 24. What God promises he will fulfill. His word is truth. Faithfulness is the stability of his throne. The operations of the law of nature can not interfere with his plans and purposes; for he ordained and [illegible] the unrestrained play of his passions, are powerless to counteract God's plan to miscarry. Paul was impressed with the thought of God's faithfulness when he exclaimed: "Let God be true, but every man a liar." Romans iii. 4. And again: "For all the promises of God in him are yea and in him amen." 2 Cor. i. 20.

Balaam, the Moabite prophet testified to the veracity of Jehovah in these words: "God is not a man that he should lie; neither the son of man that he should repent; hath he said and shall he not do it? or hath he spoken and shall he not make it good? Num. xxiii. 19.

The Psalmist says: "With my mouth I will make known thy faithfulness to all generations." Psalm lxxxix. 1.

This is said with reference to the royal covenant with David: "My covenant will I not break; nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever and his throne as the sun before me. The infidel says that the God of Revelation is fickle and vacillating; that he changes his purposes, and that he is foiled and defeated by the craftiness and wickedness of men. The charge has been refuted by the events of history responding amen to the predictions of God's prophets. Nineveh and Babylon, Tyre and Zidon, Moab and Ammon, Arabia and Idumea, Philistia and Egypt, out of the dust of their ruins echo to the voice of Hebrew prophets. So the Jews and Jerusalem, the latter in its desolation, the former in their dispersions among the nations, are abiding witnesses to the truth of God's word. The argument drawn by Volney from "The Ruins of Empires," is completely overthrown by the facts which he states himself; and thus an infidel has, unwittingly, done good service for the cause of Christianity.

JOHN L. WINCH.

Virtue.

Who can find a virtuous woman? for her price is far above rubies. Yes, show me a virtuous woman, and I will show you a woman whose estimated value is far above all the precious diamonds of the world. Wherever she may go her moral character will invariably show forth to the world, that she is a pattern of purity. Virtue is one of the Christian graces that if carried out to perfection, will most assuredly lead a life that will redound to the glory and honor of the cause of truth. No individual it matters not how high his position may be in this world, can ever obtain a record of purity and uprightness without the silver cords of virtue link together each and every act that pertains to true loyalty to God. If the principles of virtue are carried out to the letter they will make the individual prove, to an absolute certainty, that he or she is true and loyal to the honored positions in this world which they occupy. Virtue is based upon the eternal truths of the Deity. Fidelity and equity go hand in hand, each occupying its high position to virtue and they are as inseparable as knowledge and wisdom, which throw forth their fulgent light of purity on this maculated world of sin, and they may well be compared to apples of gold in pictures of silver. We, as a people, are living in one of those grand epochs of time that were foretold by the ancient seers of old, where virtue almost ceases to find a place amongst the corruption of the world. Let us always be found striving to attain that degree of perfection, that the smiles of heaven and earth may beam upon our true manhood, with uncommon refulgence. May our integrity so spread its radiant light of purity over this world of sin and sorrow, that those who behold our daily walk and conversation may be profited thereby. Will this mundane sphere of ours ever be wholly inhabited by a race that are strictly virtuous? God only can answer this momentous question, and according to the word of truth the time will never come until death is swallowed up in victory, then and not until, will that state of happiness be realized.

E. O. NELSON.

Oakland, Ill.

The Testimony of Jesus.

Inasmuch as this is one leading characteristic of God's people, by which they are known, it becomes us all to examine the subject with care, and determine definitely what the testimony of Jesus is. And first, we wish to pay our respects to that theory claimed by Adventists and others, viz: that the testimony of Jesus is the spirit of prophecy, or the wisdom and power to foretell future events. Now, if we could persuade ourselves that this was a true exposition, we certainly could not object. At the same time for us to accept as the truth of God any [illegible] sanctioned by zealous men and women, is neither [illegible] safe. And that their theory is weak, silly and false, we offer the following:

If Mrs. White's pretended visions are the testimony of Jesus, the spirit of prophecy, then Mrs. White alone, has this peculiar quality, as this is an individual qualification—as much so as the keeping of God's commandments, and her brethren had as well claim the favor of God on account of her loyalty, as on account of her pretensions to prophecy. One is as broad as the other. "Here are they," all of God's people, an individual qualification.

How is it that men and women become so infatuated as to claim special favor and future blessings by proxy? Very many of her brethren know but very little about her visions. To test this, let her visions be assailed, their hideous deformities exposed, and many of them that ought to know better, will deny this, that and many others, as being visions at all. Like many blind honest persons, when their creeds are exposed, know but little more than that they have given the assent of their minds to the various human productions.

Once more: If the position of Adventists on this subject is anywhere near the truth, that God's people, all believers, are entitled to some supernatural manifestations, is it not unaccountably strange that among their thousands of believers for the last thirty years, not one is found worthy of this Christian and God-given prerogative, except Mrs. White? and what is stranger still, if possible, her manifestations began while she was a Sunday keeper, before she was sealed by keeping the Sabbath, before the law was sealed with the Sabbath, a part of the law! It does seem that any ordinary mind could see from these stubborn facts, that Sabbath observance is no test whatever; also, that if their faith is correct, they lack the essential quality, works, it does seem that an honest heart must be completely enveloped in sectarian fog that will not pause and call for a readjustment of faith and works. It is not enough to simply excommunicate and cry out, Heresy! Rebellion! and the like, to those free born, and not creed-bound.

One word more before we dismiss this part of the subject, we would say to all, Read Mrs. White's visions for yourself; do not fear to read them; like one of their ministers said, a short time ago, having committed himself to them, he hesitated and feared to read an expose of them.

"The testimony of Jesus"—what is it? Having found what it is not, we enquire, What is it? Having also found that not only one out of ten thousand have the testimony of Jesus, but all Christians, even those martyred under the fifth seal, all those who live again having part in the first resurrection and reign with Christ a thousand years. See Rev. vi. 9; xx. 4; xii. 17; xiv. 12. The testimony of Jesus is what Jesus testifies to, like the testimony of any one else. The testimony of Jesus, and faith of Jesus, are terms certainly used interchangeably. See Rev. xii. 17 and xiv. 12. The revelation of Jesus Christ, and testimony of Jesus Christ, as found in the first two verses of this book, certainly are closely allied to each other. The testimony, or witness of God, i. the record he gave of his Son. Men can lay hold on and believe this testimony or record, or they can reject it. And to simplify it down to our comprehension, he contrasts it with the witness or testimony of men. See 1 John v. 9-11. The Apostle Paul certainly uses the terms testimony of our Lord; and the gospel as equals in meaning and force. See 2 Tim. i. 8.

In closing up the book of Revelation, Jesus Christ, the true witness, says: "He which testifieth these things, (these things being the testimony) saith, surely, I come quickly." Amen. Even so, come Lord Jesus.

T. E. ADAMS.

Jackson, Kan.

A Card.

The word and doctrine of the spirit is noted several hundred times in our New Testament. It occurs in the most vital association with God and Christ, and the entire work of grace in human redemption. But as all reasonable ground of objection lies in the abuse of the doctrine, I remind the reader that the scriptural use of it is the "only corrective," 2 Tim. iii. 16.

Thence we may follow St. Paul's example, "which things we speak, not in words taught by human wisdom, but in spiritual words." Macknight, 1 Cor. ii. 13. This gives the spirit its own proper place, as really as the Son; and this seems enforced by the prominent reason, as really as by the highest reverence, because it involves the integrity of God in his revelation. Fanatism, like formalism, attach to those "who separate themselves . . . having not the spirit." Jude . . . by adherence to the word of God. Amen.

My presumption is that the aim of each engaged in the consideration of this doctrine has been to please God—like his servant Job. If so, the diversity lies mainly in our antecedents and diverse approaches to our present position in regard to it. Our peculiarity, as a Bible people, if any, should be in avoiding all new adjustments of divine revelation, for as we read Rev. xxii. 18-19, there seems much more than the cherubim and flaming sword set to keep the way of truth unobstructed from accretions or alterations. See Heb. vi. 12-13; Psa. cxix. 128.

Respectfully submitted to prevent all needless misunderstandings, and secure the "unity of the spirit in the bond of peace." Eph. iv. 3-13.

J. B. COOK.

SELECTIONS.

[Advent Herald.]

Destruction of the Inquisition.

The following account of the destruction of the Inquisition at Madrid is related by Col. Lehmanowsky, a Colonel in the French army, who was entrusted with the duty of demolishing the Inquisitorial buildings in 1809:

It had been decreed by the Emperor Napoleon, that the Inquisition should be suppressed, but the decree was not executed. Months passed away, and the prisons of the Inquisition had not yet been opened. One night, about 10 o'clock, as Col. L. was was walking one of the streets of Madrid, two armed men sprang from an alley, and made a furious attack. He instantly drew his sword, put himself in a posture of defence, and while struggling with them, he saw, at a distance, the lights of the patrols—French soldiers mounted, who carried lanterns, and who rode through the streets of the city at all hours of the night, to preserve order. He called to them in French, and as they hastened to his assistance, the assailants took to their heels and escaped, not, however, before he saw by their dress that they belonged to the Guards of the Inquisition.

He went immediately to Marshal Soult, then Governor of Madrid, told him what had taken place, and reminded him of the decree to suppress this institution. Marshal Soult replied that he might go and destroy it. Col. L. told him that his regiment was not sufficient for such a service, but if he would give him two additional regiments, he would undertake the work. The troops required were granted, and I proceeded, (said Col. L.,) to the Inquisition, which was situated about five miles from the city. It was surrounded with a wall of great strength, and defended with a company of soldiers. When we arrived at the walls, I addressed one of the sentinels, and summoned the "Holy Fathers" to surrender to the Imperial army, and open the gates of the Inquisition. The sentinel, who was standing on the wall, appeared to enter into conversation for a moment with some one within, at the door of which he presented his musket and shot one of my men. This was a signal of attack, and I ordered my troops to fire upon those who appeared on the walls.

It was soon obvious that it was an unequal warfare. The walls of the Inquisition were covered with the soldiers of the holy office; there was also a breastwork upon the wall, behind which they kept continually, only as they partially exposed themselves as they discharged their muskets. Our troops were in an open plain, and exposed to a destructive fire. We had no cannon, nor could we scale the walls, and the gates successfully resisted all attempts at forcing them. I could not retire and send for cannon to break through the walls, without giving them time to lay a train for blowing us up. I saw that it was necessary to change the mode of attack, and directed some trees to be cut down and trimmed, to be used as battering-rams. Two of these were taken up by detachments of men, as numerous as could work to advantage, and brought to bear upon the walls with all the power they could exert, while the troops kept up a fire, to protect them from the fire poured upon them from the walls. Presently the walls began to tremble, a breach was made, and the Imperial troops rushed into the Inquisition. I caused the "Holy Fathers" to be placed under guard, and all the soldiers of the Inquisition to be secured as prisoners. We then proceeded to examine all the rooms of the stately edifice. We passed through room after room, and found everything to please the eye, and gratify a cultivated taste; but where were those horrid instruments of torture of which we had been told; and where those dungeons in which human beings were said to be buried alive? We searched in vain. The "Holy Fathers" assured us that they had been belied—that we have up the search, convinced that this Inquisition was different from others of which I had heard.

But Col. De Lile was not so ready as myself to give up the search. He advised that water should be poured over the floor of the Inquisition, which was composed of large and beautifully polished slabs of marble, and a careful examination made of every seam in the floor, to see if the water passed through. By the side of one of these marble slabs the water passed through fast, as though there was an opening beneath. All hands were now at work for further discovery. The officers with their swords, and the soldiers with their bayonets, seeking to clear out the seam, and pry up the slab. Others, with the butts of their muskets, striking the slab with all their might, to break it, while the priests remonstrated against our desecrating their holy and beautiful house. While thus engaged, a soldier who was striking with the butt of his musket, struck a spring, and the marble slab flew up. Then the faces of the Inquisitors grew pale as Belshazzar's, when the hand-writing appeared on the wall; they trembled all over. Beneath the marble slab, now partly up, there was a stair-case. I stepped to the altar, and took from the candlestick one of the candles, four feet in length, which was burning, that I might explore the room below. As we reached the foot of the stairs, we entered a large square room, which was called the Hall of Judgment. In the centre of it was a large block, and a chain fastened to it. On this they had been accustomed to place the accused, chained to his seat. On one side of the room was an elevated seat, called the Throne of Judgment. This the Inquisitor General occupied, and on either side were seats, less elevated, for the Holy Fathers, when engaged in the solemn business of the Holy Inquisition.

From this room we proceeded to the right, and obtained access to small cells, extending the entire length of the edifice; and here such sights were presented as we hope never to see again!

These cells were places of solitary confinement, where the wretched objects of Inquisitorial hate were confined year after year, till death released them from their sufferings, and there their bodies were suffered to remain until they were entirely decayed, and the rooms had become fit for others to occupy. To prevent this being offensive to those who occupied the Inquisition, there were flues or tubes extending to the open air, sufficiently capacious to carry off the odor. In these cells we found the remains of some who had paid the debt of nature; some of them had been dead apparently but a short time, while of others nothing remained but their bones, still chained to the floor of their dungeons.

In other cells, we found living sufferers of both sexes, and of every age, from three-score years and ten, down to fourteen or fifteen years,—all naked as when born into the world! and all in chains! Here were old men and aged women, who had been shut up for many years! Here, too, were the middle aged, and the young man and maiden of fourteen years of I. The soldiers immediately went to work to release these captives from their chains, and took from their knapsacks their overcoats and other clothing, which they gave to cover their nakedness. They were exceedingly anxious to bring them out to the light of day, but Col. L., aware of the danger, had food given them, and then brought them out gradually to the light as they were able to bear it.

We then proceeded to explore another room on the left. Here we found the instruments of torture, of every kind which the ingenuity of men or devils could invent. Col. L. here described four of these horrid instruments. The first was a machine by which the victim was confined, and then, beginning with the fingers, every joint in the hands, arms and body were broken or drawn, one after another, until the victim died. The second was a box, in which the head and neck of the victim were so closely confined by a screw, that he could not move in any way. Over the box was a vessel from which one drop of water a second fell upon the head of the victim—every successive drop falling upon precisely the same place on the head, suspended the circulation in a few moments, and put the sufferer in the most excruciating agony. The third was an infernal machine, laid horizontally, to which the victim was bound, the machine then being placed between two beams, in which scores of knives, so fixed, that, by turning the machine with a crank, the flesh of the sufferer was torn from his limbs, all in small pieces. The fourth surpassed the others in fiendish ingenuity. Its exterior was a beautiful [illegible] image of woman, [illegible] dressed, with arms extended, ready to embrace its victim. Around her feet a semi-circle was drawn. The victim who passed over this fatal mark, touched a spring, which caused the diabolical engine to open, its arms clasped him, and a thousand knives cut him into as many pieces, in the deadly embrace.

Col. L. said that the sight of these engines of infernal cruelty kindled the rage of the soldiers to fury. They declared that every Inquisitor and soldier of the Inquisition should be put to the torture. Their rage was ungovernable. Col. L. did not oppose them; they might have turned their arms against him, if he had attempted to arrest their work. They began with the Holy Fathers. The first they put to death in the machine for breaking joints. The torture of the Inquisitor, put to death by the dropping of water on his head, was most excruciating. The poor man cried out in agony to be taken from the fatal machine. The Inquisitor General was brought before the infernal engine, called "the Virgin." The soldiers commanded him to kiss the Virgin. He begged to be excused. "No," said they, "you have caused others to kiss her, and you must do it." They interlocked their bayonets so as to form large forks, and with these they pushed him over the deadly circle. The beautiful image instantly prepared for the embrace, clasped him in its arms, and he was cut into innumerable pieces. Col. L. said he witnessed the torture of four of them—his heart was sickened at the awful scene—and he left the soldiers to wreak their vengeance on the last guilty inmate of that prison-house of hell.

In the meantime, it was reported through Madrid, that the prisons of the Inquisition were broken open! and multitudes hastened to the fatal spot. And O, what a meeting was there! It was like a resurrection! About a hundred who had been buried for many years, were now restored to life. There were fathers who found their long-lost daughters; wives were restored to their husbands, sisters to their brothers, and parents to their children; and there were some who could recognize no friend among the multitude. The scene was such as no tongue can describe.

When the multitude had retired, Col. L. caused the library, paintings, furniture, etc., to be removed, and having sent to the city for a wagon load of powder, he deposited a large quantity in the vaults beneath the building, and placed a slow match in connection with it. All had withdrawn at a distance and in a few moments there was a most fearful sight to thousands! The walls and turrets of the massive structure rose majestically towards the heavens, impelled by the tremendous explosion—and fell back to the earth, an immense heap of ruins. The Inquisition was no more!

The Fearful Bride.

"At the marriage of King Alfonso of Spain the music was a mable feature, Lucca, Tamberlik, Fanto, and Gayarre singing in the choir. The crown which the new queen was to wear was composed of nearly five thousand diamonds, besides other precious stones. The bridegroom wore a bright and joyful look, while the bride was pale, and her fine dark eyes were burdened with tears."

Whether they were tears of joy or of sorrow we are not told; but in this world of ours, where the causes of grief are so numerous, it would not be surprising if they were the latter. A costly crown cannot cure every heartache, nor music always drown the throbbings of a sorrowful soul. Queen Mercedes is probably not the first bride that felt fearful by the side of a kingly bridegroom.

But there is one bride who shall know no sorrow on the day of her nuptials—the bride of Christ. Her marriage will take place "in the morning;" and with the passing night and fleeing shadows her tears shall forever disappear (Psa. 30: 5). Raised from the bed of death, robed in righteousness and immortality, amidst the music of the heavenly hosts, she will take her place by the side of Him who loved her and gave himself for her. No star-gemmed crown of earth can compare with hers in that day.

NEWS ITEMS.

ST. PETERSBURG, May 9.—The *Golos* states that the first party of 300 out of 2,000 persons arrested in Moscow during the winter have started for Siberia. Nine thousand persons in other towns will pass through Moscow during the summer.

LONDON, May 9.—Advices were received to-day from Calcutta giving further particulars of the fearful condition of affairs in Burmah. The cabal surrounding the king have again caused [illegible] feelings of animosity the surviving members of the royal family, and the king has ordered a number of these princes to be executed. The bloody work was still going on when the last advices from Mandalay were received. A reign of terror prevails throughout the kingdom, and the invasion and capture of the territory of British force would be hailed as a blessing by a large portion of the population.

LONDON, May 8.—The *Times* correspondent at Bucharest says that private accounts reaching there from Russia represent the situation all over that country as being beyond description, and that the tendency of the so-called repressive measures is toward revolution rather than peace, as the present annoyances and outrageous oppression of all classes of population are rapidly spreading a feeling that anything is preferable to the existing state of affairs. It is asserted that the government is really playing the game of the Nihilists, instead of crushing out the spirit of discontent in the empire.

GENEVA, April 22.—A correspondent of the *Neue Zuricher Zeitung*, writing from Zigdidi, in the government of the Caucasus, on the 4th of April, describes a shocking massacre of Jews which occurred in the village of Satschcheri, in that neighborhood. At the beginning of the month it appears that the body of a child was found in a wood, and seven Jews of the place were accused by the Christian villagers of having killed and secreted it for their Easter sacrifice. They were arrested and taken before the district Judge, but immediately dismissed, as it was testified by a medical witness that the child had *died* from natural causes and that the wounds found on the body were the work of wild animals. Rejoiced at the issue of their trial, the Israelites of the village assembled at the house of one of their number to celebrate the event by a dinner; but in the midst of their feasting they were surprised by a party of Christian villagers, who burst into the house ax in hand, killed six of the inmates on the spot, and grievously wounded many more. The narrator of the incident alleges that the priest of of the Greek Church of Satschcheri was the instigator of this act of ferocious fanaticism.

The Weekly *Review* (London) says that since 1800 nearly one Jew have confessed faith in Christ in the Episcopal Jews' Chapel, Palestine Place, London.

POETRY.

What Constitutes a Church?

What constitutes a Church?
Not Roman basilic or Gothic pile,
With tented roof, tall spire, and long-drawn aisle,
These only mock thy search;
Fantastic edifices which all is said,—
Seek not the living Church among the dead.

What is a Church, indeed?
Not tripled hierarchy, or throned priest,
The stolen trappings of the Romish feast,
Altar, or will-ing creed,
Rites invoked to save, to sanctify,
Nor aught that finds the ear, or lures the eye.

A band of faithful men
Met for God's worship in an upper room,
Or caught by midnight's starry dome,
On hillside, or low glen,
To hear the counsels of his Holy Word,
Pledged to each other and their common Lord.

These few as they may be,
Compose a Church, such as, in pristine age,
Defied the tyrant's zeal, the pagan's rage,—
For where but two or three,
Whatever place in Faith's communion meet,
There, with Christ's presence, is a Church complete.

LETTER DRAWER.

Editor Restitution:—Inclosed you will find one dollar for continuance of my paper for I can't do without it, as we only have *preaching* once a month by brother Geo. C. Ward. We have an organized church here of fifteen members, and we are earnestly contending for the faith; and I am glad to see the brethren taking a decided stand for a definite gospel and that all mankind must hear, believe and obey the one gospel or they cannot be saved in the kingdom. This gospel is concerning a kingdom that God has promised to his son; the territory of this kingdom in its commencement is the land that God promised to Abraham and his seed for an everlasting possession, but in the end will include all under the whole heavens. All things concerning this kingdom is good news because the assurance of its fulfillment is based upon the promises of God to Abraham. Abraham believed God's gospel preached to him, and his faith was accounted to for righteousness. All who do not believe it are not of Abraham's seed, neither are they heirs of the promises made to the seed. The one definite gospel cannot be preached and leave the kingdom out, for the gospel is the things concerning the kingdom. The commission is go ye into all the world and preach the gospel. He that believeth the gospel and is baptized shall be saved, and he that believeth not the gospel shall be damned. Yet some will say so I am sincere it makes no difference what I believe. This I deny, for the Apostle Paul was sincere when he was persecuting God's people, and are not the heathen acting according to their understanding of worship? Who will dare to say they are not? But you say you do not believe they will be saved in this age, but will have a chance in the next to form characters according to God's plan. If the above theory be correct, why not save them in this age? They have acted up to their faith, why take them over to the next?

Down here in the nineteenth century it will not do to present a definite gospel and a definite faith lest we shall be esteemed as bigots and uncharitable by others. But I ask who shows the greatest amount of charity to a sinner and is the most acceptable in the sight of God, he who tells him to repent and be good, and if you can't go with us, it makes no particular difference what one, only help to support some theory, and all will be well, or, he who presents to him the truth of God, showing him that there is but one gospel, but one plan of salvation, but one Bible faith and but one hope, but one way of becoming a child of God, and that way by believing the one gospel.

GEO. W. LONG.

Girard, Kan.

Editor Restitution: To my mind THE RESTITUTION surpasses any and all papers with which I am acquainted. Treating, as it does, on the all things, pertaining to the near coming kingdom.

I have been out of health for nearly six months not being able to perform any labor or to sound out the word. But I find my health returning with returning warm weather. Oh how I long for the glad day to come when the Sun of righteousness shall arise with healing in his wings. When the ransomed of the Lord shall come to Zion with songs of everlasting joy upon their heads. Then sorrow and sighing will forever flee away. So then cheer up desponding pilgrim, buckle on the armor and battle for the right. I commenced my labors for the season last Sunday at Augusta, Wis. Held services at 10:20, a. m. Performed the ordinance of baptism at 2 p. m. The candidate was an intelligent Frenchman, brought out from Catholicism by the Gospel of Christ as presented him by brother and sister Stiles. They found him wallowing in the mire of superstition and unbelief and they, good samaritan like, took him to their sanctified and quiet home and taught him the way of God, more perfectly and he gladly received the word and was united to Christ and to the brotherhood by baptism and is now rejoicing in hope We commend him to God in whom he trusts. There are others at Augusta, whose minds are becoming enlightened by the untiring zeal of brother and sister Stiles, may God bless them. Our young brother's name is Charles Taggart, he had to face a storm of entreaties from two religious denominations at Augusta in order to get into the full liberty of the gospel. Also entreaties and threats from a Roman Catholic priest. But out of them all the good Lord has delivered him. The priest was at his house not long since and wanted to sprinkle his little one, but he refused to comply with the request knowing as he did that baptism (not sprinkling) follows faith and as his little one whom he holds dear is not old enough to exercise faith he refused to comply with the request of his highness, whereupon the priest told him that God would shut the little one out of his kingdom as a result of such wicked neglect, which led our brother to believe that the Roman Catholic God was not much better than the orthodox devil. And so he concluded to come out from all of their idols and serve the living and true God and wait for his Son from heaven—even Jesus when He hath raised from the dead and delivered us from the wrath to come. May the good Lord preserve us unto his heavenly kingdom is my prayer.

WM. M. BUZZELL.

Cape Ha.

Editor Restitution: A word to the brethren of the one faith. It seems to me that the thing we most need is a better financial system. Much of our best talent is idle or engaged in other business in order to procure a living. Now this state of things is not right. We have capital if it could be reached. Now what we want is a system that will adjust itself to all classes, and in order to make a success we want a well developed system, as no business enterprise can prosper without it. Now brethren let us try and adopt some means in our several churches by which our treasuries will be replenished. The question may be asked How can this be done? Answer, on every first day of the week let each lay by him as God had prospered. In this way each one can do something and no one be burdened. Brethren let us think of these things and go to work, the time for work is short.

BENJ. WOODWARD.

Hammond, Mich.

CORRESPONDENCE.

Editor Restitution:—It may be interesting to the readers of our paper, and especially to the members of the household of the one Lord, the one faith, and the one baptism, to know what is being done in the mountains of North Carolina, in the Lord's vineyard.

It is eight years since we began in our weak way to herald forth the good news of the soon-coming kingdom of God. We have done what we could with the limited means at our command, and the many hindrances and stumbling blocks in our way. We have felt deeply the need of the assistance of some who have an abundance of means who have done little to help forward the good work. I am glad it is written that when the Master comes he will reward every one as his work shall be.

I cannot in this short article speak in detail of the good work that has been accomplished. How well the work has been done the future will make known. The day is at hand when the secrets of all hearts will be known, and the motives that have prompted us to act will be revealed. Shall it be said, "Well done, good and faithful servant," or shall it be, "Thou wicked and slothful servant"? While we write we put up a fervent prayer, "Save us from the doom of the latter."

The truth has been permanently established and has taken a wide range, and is still spreading. "The common people heard him gladly." So with this people; they hear the truth, compare it with the fables of the sects, and seize it with avidity. Several preachers have embraced the truth in the love of it, and are doing good service in the Lord's vineyard. Brother Anderson, especially, who travels as an evangelist; several churches have been organized, are in good working order. Our prayer is that they may bring forth much fruit to the glory of God.

And now, as we stand on the margin of the river, we ask, Who will lead this people safely through the perilous tight, and plant them safely in the everlasting kingdom? None but the man with his sword drawn in his hand, the Captain of the Lord's hosts, he alone is able to lead them safely through the fearful conflict. Josh. iii. 10, 11. There are influences at work, speciously and stealthily, to divide and distract the fold of Christ. Christadelphianism acts a prominent part. No open, honorable, logical Bible articles that could be met, but scores of private letters have been sent telling the newly initiated they are in error as to the resurrection of the dead. It is a repetition of what happened in Paul's time. The churches will do well to take Paul's advice and give no heed to such; no, not for a moment. If such really believe we are in error, there is a proper way to convince us. Let them do as we have done—plant their feet firmly on the immutable word of God, and come before the people with an open Bible. We challenge our enemies to show any part of the inspired word of God that we do not believe and teach in its most literal common-sense meaning. Let them remember one thing more—that we most fully believe, and have so preached to this people, that we are living in the very last moments of Gentile time. The very next event in God's arrangement is the coming of Christ in power and glory to judge the quick and dead, to establish his kingdom, and rule the world in righteousness. Are our hands clean from fraud? Are our hearts pure? Have we dealt honestly with men and with the word of God? Happy, indeed, is such a people.

NEWELL BOND.

Flat Rock, N. C.

COMMUNICATIONS.

Calyoug, or Year of Misfortune.

And they shall fall by the edge of the sword and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity, the sea and waves roaring; men's hearts failing them for fear and looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud, with power and great glory. And when these things begin to come to pass, then look up and lift up your heads; for your redemption draweth nigh. Luke xxi. 24-28.

"Epoch or era, is a fixed point of time, made famous by some remarkable event, from whence as from a root the ensuing years are numbered or computed. As there is no astronomical consideration to render one epoch preferable to another their constitution is purely arbitrary, and therefore various epochs have been used at different times, and among different nations." Encyc. A.

Among the various epochs or eras, this Hindoo epoch of Calyoug, seems to be an exception; having for its root or beginning, a year of unexampled misfortune for an historical event, and a conjunction of planets for its astronomical event.

It matters not if the astronomical tables of India be questioned as to their correctness or antiquity, the one prominent historical fact on which the era is founded, stands forth isolated and impregnable, showing that men in the past as in the present time, associated the conjunction with influences of direful portent to the human race.

The principal evidence of this association we find in a controversy at the beginning of the present century in regard to the antiquity and correctness of the Indian astronomical tables.

Before proceeding we will give another extract from the authority previously quoted: "This (Calyoug) era, is the most ancient of India and dates from a period 3101 years before Christ. It begins with the entrance of the sun into the Hindoo sign Aswin, which is now on the 17th of April N.S.—"

Prof. Playfair's commentary on the Indian astronomy was published in the Philosophical Transactions for 1790. He there says that "it is through the medium of astronomy alone, that a few rays from those distant objects, (the primitive inhabitants of the earth,) can be conveyed in safety to the eyes of a modern observer, so as to afford him a light, which, though scanty, is pure and unbroken, and free from false coloring of vanity and superstition.

With respect to the Indian tables, the professor further said that on grounds which have now been explained, the following general conclusions appear to be established:

The observations on which the astronomy of India is founded, were made more than 3,000 years before the Christian era, and in particular, the places of the sun and moon, in the beginning of the Calyoug or age of misfortune, were determined by actual observations. Two other elements of this astronomy, the equation of the sun's centre, and the obliquity of the ecliptic, when compared with those of the present time, seem to point to a period of this astronomy 1,000 or 1,200 years earlier; and the time necessary to have brought the arts of calculating and observing, to such perfection as they must have been, at the period spoken of, comes in support of the same conclusions.

One learned professor's devotion to science, led him to overlook revelation, and he soon found himself a target for the shafts of the theologists of the day.

Dumb founded at first, the theologians were silent until they found some difference in opinion among the astronomers, on the antiquity of the tables. As may be supposed in the controversy that followed, that neither the professor nor the tables, escaped injustice and vituperation.

To discredit either was a divine duty with the theologians, not considering that any astronomical event that occurs in modern times, might have happened with a mathematical certainty at the beginning of a cycle, that possibly might reach beyond the present cosmos.

One authority quoted by the opposition was the French astronomer Laplace.

Everything says Laplace leads us to conclude that they (the Hindoo tables) are not of high antiquity. They have two epochs, which go back, one to the year 3,102, and the other 1,491 years before the Christian era. These are linked together by the mean movements of the sun, moon and planets, so that one of the epochs is necessarily fictitious. In fact if we assume for our point of departure, the epoch 1491, and go back, by means of the Indian tables, to the year 3,102 before the Christian era, we obtain a general conjunction of the sun, moon and planets, as these tables suppose; but this conjunction differs too much, from the result of our best tables, to have taken place, demonstrating that the epoch to which it refers is not founded on observation.

The writer does not think the above evidence is of sufficient weight to overthrow Play fair and the Indian system of astronomy for the following reasons:

Laplace admits that from the epoch beginning 1,491 B. C., to the year 3,102 B.C., a cycle is embraced, that contains a general conjunction of the planets at the latter date. This acknowledges the correctness of the tables, but he questions the period at which this cycle occurred in the world's chronology. He arbitrarily selects a point in an era, whose chronology is uncertain, and adds elapsed part of the present era of still doubtfull chronology, and argues that our tables, do not give this general conjunction. Besides what does he mean by general conjunction? Is it a conjunction of all the important planets, at one moment of time or is it like the coming perihelion conjunction, covering a period of five years?

We willl quote one more authority against the correctness and antiquity of the Indian tables. Delambre in his history of astronomy says: When we enquire why the Indians chose the remote and fictitious epoch of Calyoug, or misfortune, we perceive in the first place, that they might make all the planets start from one point, a conjunction which their method of calculation required. If we further ask, why they adopted a complicated method which employs divisions and multiplications of enormous numbers, with many additions, subtractions, reductions and different precepts, the answer is, that they did not wish for written tables; they wanted numbers which could be put into technical verses, even into songs, so that the calculations might be performed without writing a book.

It appears then, that these tables, have been handed down by tradition, that the numbers were arranged rhythmetrically, and in form of songs transmitted to posterity. Is it any wonder that errors might be found in tables and formed and preserved in such a manner? Would it not be wonderful if there were not errors? Would national vanity associate the conjunction of the planets with a period of their national affliction, calamity, Calyoug or misfortune? But it is foreign to the purpose of the present article, to defend the chronological truth of the Indian tables, or the chronology of any era, but simply to show that in the past as in the present, times great tribulation was associated with the conjunction of the planets.

Another Hindoo epoch is of interest at the present time; it is the epoch of Salivahana.

This era is identical with Calyoug in months, divisions and commencement, differing only in the date of the year, which is 3179 years more recent than the other, commencing A. D. 77.

Whether it was founded upon astronomical facts, or upon some important point of public calamity, is not stated by any authority that the writer has had access to, but we note the condition of the Jews and the destruction of Jerusalem A. D. 70 and the advent of the plague in that city two years after, and its destructive reign in Rome A. D. 77, we find a season of calamity, worthy to be called Calyoug, and a point in history worthy to begin an epoch. Where in the history of man since the flood (Calyoug?) is there a time recorded more calamitous, or in which men seemed to have less control of themselves? If the planets in conjunction, have an influence for evil, we should look for a conjunction at that period. To trace the plague through history, and find a connection between these visitations and conjunctions of planets, is a task of great difficulty, because conjunctions are only partial, and the influence if any, would vary greatly in intensity and time of conjunction.

Now in conclusion, brethren let us carefully consider the calamities and condition of the world at the present time. Is there any signs in the heavens? Are the nations of the earth distressed with perplexity? Are mens hearts failing them for fear, and for looking after these things which are coming on the earth? If so, then let us comfort one and another with this precious promise: Luke xxi. 28. "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. Yours in hope,

E. A. CHAPMAN.

Newcastle, Mo

One hundred and sixty-two authentic cases of living burial are put on record by the eminent French physician, Dr. Josat. The period of unconsciousness before burial, in these cases, lasted from two hours to forty-two. The causes of apparent death were these: Syncope, hysteria, apoplexy, narcotism, concussion of brain, anaesthesia, lightning, and drunkenness.

Book Notices.

"The Infidel Silenced by the Most Irrefutable Evidence Relating to the Authenticity and Credibility of the Holy Scriptures," by William H. Wilson, Chicago. This is the title of a very neatly gotten up pamphlet containing evidences relating to the authenticity and credibility of the Scriptures of a size and price adapting it to general circulation. Its arguments, though concise, are logical, and it is well adapted for general circulation. Price 25 cents.

From P. B. Good, General Passenger Agent Kansas Pacific Railway, we have received a copy of "Colorado Tourist and Illustrated Guide to the Rocky Mountains." It is a large quarto pamphlet of seventy-two closely printed pages and contains a well executed map of Kansas and Colorado, showing the direct railroad route to the mining regions. The natural wonders of the world are depicted in its illustrations while the descriptions of the marvelous scenery in the Great West must be read to be duly appreciated. We tender our thanks to the sender, Mr. Good, for this valuable pamphlet as well as for minor papers sent with it.

DIED.

FARNEY.—At Ottumwa, Iowa, May 4, 1873, Elizabeth, wife of Samuel D. Farney, in the twenty-eighth year of her life.

Her disease was quick consumption. She leaves two children without a mother's care and a mother's love. We all mourn her loss, yet not without hope. Those who knew her best, loved and appreciated her most. She was a firm believer of the gospel and an earnest, noble true woman. We laid her down to rest, gently, amid silence, sorrow and tears, but with an unwavering confidence in the promises of God, that He would raise her up to life again and clothe her with the mantle of immortality. Discourse on the occasion by the writer from 2 Sam. xiv. 14. He endeavored to set forth the means God has provided that those who are subject to death may escape therefrom. A. J. EVERHART.

LETTER RECEIPTS.

SUBSCRIPTIONS.

Mrs Polaski	1 00	Caleb Fitch	1 00
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Weldon Bros	1 00	Wm M Wilson	1 00
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A Free-Will Offering.

We, the undersigned, having the good of the cause of truth at heart, and believing that it is our duty to sustain the gospel with our means as well as our tongues, and believing that God will bless us for all the offering we make in behalf of the truth, have paid the sum set opposite our names for the purpose of freeing THE RESTITUTION from debt, and sending it out as a messenger of truth to those sitting in darkness, and to comfort those who are walking in the light of life:

Amount previously published	$5 9 75
H Wilson	5 00

ANNOUNCEMENTS.

The Lord willing I shall spend the month of May in Frederick county, Md., and will preach at the following places: Mount Zion, Wolfsville, Highland and Catoctin Furnace c. One of the above mentioned meetings to take the place of our quarterly meeting which is appointed to be held in the above appointed neighborhood of the meeting may not be notified in time.

JOHN FITZ, Sr.

The annual Conference of the state of Michigan, will be held at Hammond, Kent county, Mich., commencing on Thursday, May 29, 1873, at 1 o'clock, p. m., and closing the following Sunday evening. Hammond is situated about nine miles southeast of Grand Rapids on the Grand River Valley R. R. Brethren coming on all roads will make connection with the Valley road at Grand Rapids. Trains leave Grand Rapids going southward as follows: 6:30 a. m., 11:35 a. m., and 6:00 p. m. Brethren coming by this locality will enquire for Wm. McCrodin or W. R. Woodward. Bros. H. V. Reed and D. F. Hilsed are expected to attend this meeting to preach the word. We extend an earnest and cordial invitation to all the brethren in this and other states.

D. P. SPENCER, Sec.

The quarterly assembly of the church of God will meet near Mt. Zion, Frederick county, Md. on Friday night, May 23d, and hold over Sunday. Brethren coming on the train to Emmitsburg will be met and conducted to the place of meeting. Come one come all and let us have a good time.

JAMES BROWN.

GENERAL MEETING

The quarterly meeting of the Indiana Conference is appointed to be held at the Antioch meeting house, six miles south of Plymouth, Marshall Co., Ind., commencing Friday, June 6th, at 10 a. m., and continuing over the following Sunday. Persons coming on the cars from the south will get off at Argos, and those from the north, east and west, will get off at Plymouth, from which places there will be conveyances in the morning. A general attendance of the household of faith is cordially solicited. In behalf of the brethren

A. C.

BOOK LIST.

The following publications are kept constantly on hand and will be sent postpaid to any address in the United States and Canada, upon receipt of published price. Address all orders to

THE RESTITUTION,
Plymouth, Ind.

The Restorationist. A book of 342 hymns suited to all occasions. Cloth, 60c; leather, plain, 80c; leather, gilt, 90c.

Bible Tracts. Suitable for wide distribution: No 1. The Gospel. 2. The Coming and Kingdom of Christ, by John Baptist, in 1000. 3. Immortality. 4. The Kingdom of God. 5. Nature of Man and Thoughts for Thinkers. 6. The Two Advents. 7. What is Religion. 8. The Restitution Age. 9. Destiny of the Wicked. 10. Baptism. Ten copies, 60c; or assorted packages of 10 for 50c.

FOUR PAGE TRACTS.

25 for 25c; 50 for 35c; 100 for 60c.

The Stars of Men in Heaven. Contains an abundance of proof-texts.

Life and Death. A concise statement and contrast of the two uses of these terms, both theological and Bible use.

Human Government a Failure. By A. R. Macgowler.

Intercession. By Austin Curtis. A careful examination of the query—"If a man die, shall he live again?" Job xiv. 14.

Is it Best? By H. V. Reed. An examination of testimony as to who are subjects of salvation.

What is Death? By H. V. Reed. An excellent exposition of the Bible teaching and modern theory. Should have a wide circulation.

The Presented Parable. The Rich Man and Lazarus, by W. Lang.

EIGHT PAGE TRACTS.

2c each, or 25c for 60.

Is it Essential to Believe in the Royalty of Jesus? By Benj. Wilson.

Signs of the Times. By Horatio Bonar, of Scotland.

The Scattering and Gathering. By H. V. Reed. Contemplates the future threefold gathering of the saints, Israel and the Nations. In Hourly.

TWELVE PAGE TRACTS.

3c each, 25c per dozen.

Christian Union. By Joel A. Simonds.

Regeneration and the Kingdom of God. By E. Hoyt. Well suited to inquiring minds.

SIXTEEN-PAGE TRACTS.

Five cent each, 35 for 50c; $5 for $1.

What to Believe to Become a Christian. Should be in the hands of every worker.

The New Birth. By Jacob Peirce.

The Hope for the World. By Joel A. Simonds.

The Kingdom of Messiah. By Joseph Bates, D. D. Set forth in beautiful language and apt Bible quotations.

Which Is Right? By T. Wilson. Showing the Bible teaching on the question as to whether Christ's Kingdom is to be on the earth or in heaven.

The Seed of Abraham. By Joel A. Simonds. The promise made to Abraham, renewed to Isaac and Jacob, and so frequently referred to by Prophets and Apostles.

The King is His Beauty. By H. V. Reed. Just the thing to circulate every where.

TWENTY-FOUR PAGE TRACTS.

Seven cents each; 8 for 50c; 20 for $1.

Das Evangelium des Reiches Gottes. Teaches the true nature of God's kingdom.

Will the Earth be Burned Up? By T. Wilson. An argument from the Scriptures, showing that the earth will not be annihilated, as many suppose, but will be the everlasting inheritance of the saints.

Witchcraft Unveiled; or, the Voice of God Against Spiritualism. By H. V. Reed. Cannot be too widely circulated.

The Scriptures. By Joel A. Simonds.

THIRTY-TWO-PAGE TRACTS.

Ten cents each; 15 for $1.

Evangelium concerning the reign of Christ over Israel and the Nations, or a brief statement of the things concerning the Kingdom of God and the Name of Jesus Christ. By Wiley Jones.

The Restitution; or the World restored to its Primeval State, and this to be Heaven during condition. By E. Miller. A careful and satisfactory examination of Acts iii. 21.

BOOKS AND PAMPHLETS.

The Rich Man and Lazarus. By Thomas Wilson. The exposition throughout is in harmony with Bible teaching. Thirty-six pages, price 10c.

The Herald of Messiah's Reign. By J. H. Stephenson. A book of ninety-six pages clearly and ably written. Price 75; eight for $5.

Primitive Church a Bible. Being a concise history of the Primitive Christian Faith, or the Gospel as held by the Apostolic and Primitive Fathers, in small compass; a tract of fifty pages, by C. F. Sweet, of Albion, N. Y. Price 15 cents.

God's Plan of Salvation. For a long time our brethren have desired a work which would embody the leading points and arguments of our faith and hope. Brother Stephenson's book is a terse, comprehensive and able statement of the leading points of Bible theology, that brethren will find this just the thing to read and circulate. The nature of man, the kingdom of God, and the obedience of faith, are why and clearly set forth. We bespeak for this book a wide circulation. Price $1.

Discussion on the State of the Dead. Between the Rev. W. C. Bradeen, Congregational minister, and W. Kellogg, editor of *Bible Echo*, and minister of the Gospel. Both of England. The propositions discussed were: 1. That the dead are in a living, conscious state after their decease. Affirmed by W. C. B. 2. That the Scriptures teach that man in death are wholly unconscious, inactive, and unable to perform any act whatever; and that they rest in darkness, silence and the dust. Cloth, 400 pages, 60c.

Hades; or, The Intermediate State of Man. Henry Constable, A. M. Pamphlet, 24 pp. Presents the Bible doctrine of the state of man between death and the resurrection.

Bible Discipline. Mrs. H. V. Reed; paper, 50 cents per 100. An able refutation of infidel charges.

The Emphatic Diaglott; or, The New Testament in Greek and English, contains the original text of the New Testament, with an interlinear Word-for-Word English Translation. By Benjamin Wilson. Cloth $4; extra fine $5.

The Doctrine of Baptism as taught in the Holy Scriptures, together with a collection of evidence upon this subject, from the most learned theologians of ethics, historians and ecclesiastical historians of ages, on baby sprinkling, price 20 cents.

Bible Echo. Vol. I. May to Dec. 1872. A most valuable English weekly, edited by W. Kellogg. Contains doctrinal papers and discussions on sacred matters. Not now published. 7 volumes. Originally $3.75, now offered at $2.

Bible Echo. Vol. II. January to June, 1873. 7 volumes, formerly $2.60, now $1.

Bible Echo. Vol. III. July to September, 1873. 3 volumes. Completes the *Bible Echo* as a weekly. Former price $1.20, now 75 cents.

New Facts upon all Subjects. A book indispensable to every body. 328 pp. Cloth bound. Worth 20 cents. Sent postpaid for 50 cents. only 6 copies.

Future Punishment. Its nature and duration. By Henry Constable, Prebendary of Cork. 370 pp. Exactly the book for the times. Cloth $1 75.

The Doctrine of Immortality. By James H. Whitmore. 300 pages. 30 cents postpaid. Everybody should have it.

Shiloh is Into, rejected from the Emphatic Diaglott, contains the original Greek, with a word-for-word English translation, and an emphatic version based upon this, with many foot notes and references. Should be in the hands of every Bible student and teacher. Fine paper, wide margins, handy for pencil notes, cloth 60c.

The Destiny of Russia, as foretold by God's Prophets, together with an outline of the future movements and destiny of England, Germany, Persia, Africa, and the Jews. Contains a map of England and Asia. A work invaluable to every student of prophecy, and of intense present interest. 118 pages, cloth, 75c.

The Rich Man and Lazarus. By C. F. Sweet. 1856. 84 pp, price 25c. A careful unfolding of Luke xv. and xvi., with an examination of Luke xix and xxiv.

Change of Address.

Brother W. L. Wheeler has left Kokomo and gone to Hubbinsen, Reno Co., Kan., where he wishes to communicate with the brethren of south western Kansas.

THE GOSPEL OF THE KINGDOM

As revealed in a series of

TEN DISCOURSES.

BY WILEY JONES.

Norfolk, Va.

To whom please send orders. The price of the volume is $1 00. Every brother ought to have a copy of it for his own use, or at least to lend to the neighbors. The work was revised from the late Ten Lectures delivered at Philadelphia, on the 22nd inst. It is really an excellent work.

POETRY.

The Watcher on the Tower.

BY CHARLES MACKAY.

"What do'st thou, lone watcher on the tower?
Is the day breaking?—come the wished for hour?
Tell us the news, and stretch abroad thy hand,
If the bright morning dawns upon the land."

"The stars are clear above me, save only one
That shines with its rays in myriad hues to the sun;
But yet I see on the horizon's verge,
Some faint, faint streaks, as if the light would surge."

"Look forth again, oh! watcher on the tower—
The people wake, and hunger for the hour;
Long have they dwelt in darkness, and they joy
For the full daylight that they know must shine."

"I see not well—the morn is cloudy still;
There is a radiance on the distant hill—
Even as I watch the misty scene grows clear;
But the stars blink, and the light breezes blow."

"And is that all, oh! watcher on the tower?
Look forth again, at least before the hour.
Dost thou not see the snowy mountain ridge,
And the green woods beneath them on the slope?"

"A mist envelopes them; I cannot trace
Their outline; but the sky comes on apace.
The clouds roll up in gold and amber folds,
And all the stars grow dim. The morning breaks."

"We thank thee, lonely watcher on the tower!
But look again, and tell us hour by hour,
All that is hidden; many of us die
Ere thy day comes; oh, give them a reply!"

"I see the hill tops now; and chanticleer
Crows his prophetic carol on my ear;
I see the distant woods and fields of corn,
And ocean gleaming in the light of morn."

"Again, again—oh, watcher on the tower—
We thirst for daylight, and we bide the hour,
Patient, but longing. Tell us, shall it be
A bright, calm, glorious daylight for the free?"

"I hope, but cannot tell. I hear a song,
Yet it is day itself; and clear and strong;
As of a lark—young prophet of the noon—
Pouring in sunlight his seraphic tune."

"What doth he say, oh! watcher on the tower?
Is he a prophet? Doth the dawning hour
In-pire his music? Is his chant sublime
With the full glories of the coming time?"

"He prophesies—his heart is full—his lay
Tells of the infamies of a perverted day!
A day not cloudless, nor yet void of storm,
But sunny for the most, and clear and warm."

"We thank thee, watcher on the lonely tower,
For all thou tellest. Since he sang his hour
When Error shall decay, and Truth grow strong—
When Right shall rule supreme, and vanquish Wrong?"

"He sings of brotherhood, and joy and peace;
Of days when fetters fall and hate shall cease;
When war shall die, and Man's progressive mind
Soar as unfettered as his God designed."

"Well done! thou watcher on the lonely tower!
Is the day breaking? dawns the happy hour?
We plead to see it. Tell us yet again,
If the broad daylight breaks upon the plain?"

"It flickers—it comes—the misty shadows fly—
A ray radiance gleams upon the sky;
The mountain tops reflect it calm and clear:
The plain is yet in shade; but Day is near."

SELECTIONS.

[The Christian Herald and Signs of our Times.]

The Nihilists in Russia.—Their Origin, Aimes, and Methods of Operation.

The recent attempted assassination of the Czar of Russia has attracted renewed attention to the society known as Nihilists, by whom it is supposed the attack on his life was directed.

The vast empire of Russia, said to comprise one seventh portion of the territorial surface of the globe, and containing a population of over ninety millions, is under the absolute rule of the Czar, and the people have no voice either by representation or otherwise, in the conduct of government. Under a system of despotism, abuses must inevitably flourish, for however wise and benevolent the personal ruler may be, he is liable to be misled by the opinions of interested persons who surround him, and he must intrust a considerable part of his power and authority into the hands of men unfitted to exercise it with benefit to either the ruler or the people. So it has been in Russia, and the Czar, who is said to be a man of a kindly, humane disposition is held responsible for acts of cruelty and oppression perpetrated by subordinate officials.

A feeling of bitter hostility to the government has for some time been prevalent throughout the country, and the vigorous measures adopted to repress it has only fanned the flame, until at the present time the Nihilist and kindred secret societies have spread through the nation like a cancer, and number among their adherents men and women of every rank in society.

The cruelties practiced in the fierce suppression of an insurrection in 1825 left in the minds of survivors and their friends an insatiable craving for vengeance, which issued early in the following year in the formation of a secret society, established with the design of overthrowing despotism and giving Russia a free constitution. The leader of the society was Hertzen, a man of conspicuous ability, whose writings exercised a powerful influence over the minds of Russian youth. He published a journal in London, which was secretly smuggled into Russia and eagerly read. It contained details of court intrigue and reports of affairs in the Czar's palaces, supplied to Hertzen by secret allies in high position at St. Petersburg, and revealed much of the workings of the machinery by which the people were oppressed.

The society was the object of a furious persecution by the authorities. Many of its members were executed, and others exiled or imprisoned, but notwithstanding the efforts made to extirpate it, it increased in number and in power. Journals, political treatises, and novels issued from its printing presses, and were widely circulated among all classes of society.

In 1870 this society took the name of *Nihilists*, from the Latin word *Nihil*, signifying nothing, indicating that those who took the name believed in none of the ideas and doctrines either in religion or politics considered orthodox in Russia. From this time they began to take decided and important action. The young men spread themselves through the different provinces, propagating the new ideas among the peasantry, presenting them with books and instigating them to revolution. Young ladies, even of the highest ranks of society, abased themselves as peasants and sought menial employments, that they might instruct others in their peculiar views. Tomboyskoie, a wealthy princess, moving in court circles, was discovered among peasant washerwomen, with a like object. In the schools the young girls nearly all became converts, and no restrictions, no persecutions, have been able to arrest the rapid growth of Nihilism.

It is necessarily a secret Order, for a traitor among its members might consign the whole fraternity to death. The following are some of the secrets of the Nihilist Order. The society is administered under the following rules: Six members can form a separate body, or circle, with full power to act and receive new members, but only with the greatest precautions. A candidate for admission must be recommended as a trustworthy man, upon whom reliance can be placed under any circumstances. After satisfactory investigation, the circle, in full meeting, votes on the new member. Two votes against him are sufficient cause of rejection. One may be if the opposing member can support his opposition by undoubted evidence of disqualification. A newly chosen member is invited to a meeting of the circle, where he must take a solemn obligation or oath, in which he pledges himself to sacrifice his life and all that is sacred to him in the struggle against the tyrants and oppressors of the Russian people; that he will obey and execute every unanimous decision of the circle without hesitation, regardless of any personal danger he may encounter in so doing. He avows himself a sworn enemy of the Russian government, and promises to immediately begin to act against it by every means he can command.

When circle reaches the number of sixty it is subdivided into ten circles of six each, so that if discovered by the police only six persons will suffer arrest. Into these circles which meet ostensibly only for social purposes, as in the enjoyment of friendly hospitality, it is sought to draw in members from every class of society—military officers of every rank, common soldiers, the middle classes and peasantry. It is the passion of the day, and the dreadful mystery which envelops the Order adds to the fascination. Every member according to his means makes weekly or monthly payments to the treasurer. Money is used for the purchase of arms, the propagation of free ideas among the peasantry—each circle sending an armed agent on this errand. Many women belong to these circles. In every town and large village of Russia there are so many circles, that had the government a true conception of the extent of their number it would be even more seriously alarmed than it is.

The audacity with which the Nihilists avow their principles and acts is an important feature of their society, and shows the dangerous character of the organization. This feature was brought into prominence after the recent murder of Prince Krapotkine by a Nihilist agent. A placard was posted through the capital by the society, avowing the deed and stating the causes that had led to its commission, and concluding with these remarkable words: Death for death, execution for execution, terror for terror. This is our answer to the threats, the persecutions and the oppression of the government.

So appalling is the struggle now in progress in Russian society. Injustice and oppression have evoked lawless retaliation, and the social problems of the future will, it is feared, be worked in blood. We can only pray that they may be solved by the doctrines of the Prince of Peace having a full and wide extension in Russia, teaching men that they are brothers, and moving governors and people alike to a mutual recognition of each other's rights, as inculcated by our blessed Lord in his sermon on the Mount.

[By Wm. Lucas, D. D., in The Watchman.]

A Comprehensive Petition.

Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the Holy Ghost. Rom. xv. 13.

We have here one of those brief, comprehensive prayers so often met with in the letters of Paul, breathed out in behalf of those to whom he is writing. It is well worthy of study.

We mark first the title or descriptive phrase applied to God, the God of hope. It would be an interesting and profitable study to collect and examine all the titles thus applied to God. In this very chapter we have three of them, and they are very precious. In verse five he is called the God of patience and consolation. What could be more comforting to a tried and troubled believer than this aspect of God's character,—patience and consolation? And then he is called, in the verse we have selected, the God of hope. And in the concluding verse of the chapter he is styled the God of peace.

But what means the expression, the God of hope? It cannot mean that hope, like love or knowledge, is an attribute of God. He is the God of patience because he is patient, forbearing; but he is not the God of hope because he is hopeful. Neither hope nor fear can have place in the omniscient mind. Another meaning then to Paul's phrase must be found. Why call Jehovah the God of hope? Because, so we think, that all genuine hope is inspired by him. He is the author and sustainer of Christian hope, and it is, indeed, a mighty and blessed work, when a poor, guilty, despairing soul is brought to hope in the forgiving mercy of God. It is a divine mercy of God. It is a divine work. God has done it. And in view of this, the Apostle gives him this significant and very precious title, the God of hope. O desponding, doubting soul, not daring to hope, is it not cheering to remember that going to God in prayer you are going to the very God of hope—so styled by the pen of inspiration?

But the wish of the Apostle turned into a petition was that this God of hope would fill the saints in Rome with all joy and peace in believing. Joy and peace are the fruits of believing. They come as the immediate result, and they increase with the increase of faith, so that the soul may be filled with them. And these the Apostle desires in order that the hope may become not scanty and limited, but abounding,—that ye may abound in hope. And mark that this abounding hope is ascribed not to any natural or human cause, but to the power of the Holy Ghost.

It is His blessed work to give hope and to increase it. The believer is begotten again to a lively hope. And if, by prayer, he seeks the Spirit, his doubts may be all scattered, and the feeble trembling hope may become abounding, so that he shall be confident in the Lord.

Christian reader, is not this a most precious petition written by Paul in behalf of his brethren, the saints at Rome? And let us make the prayer our own, that the God of hope would fill us with all joy and peace in believing that we may abound in hope through the power of the Holy Ghost.

Oh, there are heights and depths of Christian experience which ordinary believers have never reached, of which they know almost nothing. All joy and peace, a soul filled with them, abounding hope,—are these ours? They are certainly possible to us, and they are worth striving for. No treasures or honors of earth are to be compared in value with them.

[Hood's Household Magazine.]

I Made Him What He Was.

Some time ago, a saloon keeper in Dover, Delaware, who patronized his own bar very liberally, stepped into a back room where men were at work about a pump in a well. The covering had been removed, and he approached to look down but being very drunk, he pitched in head foremost. He had become so much of a bloat by the use of strong drink, that it was impossible to extricate him in time to save his life.

There was great excitement in the town. Men and women who had never been inside his saloon before were the first to rush to the rescue, and offer sympathy to the bereaved family. As he was being dragged from the well, and stretched out dead on the saloon floor, a wholesale liquor-dealer from Philadelphia stepped in. After the first shock at finding one of his good customers dead, he turned to a prominent lady and said, pointing to the wretched victim:

"I made that man what he was. I lent him his first dollar and set him up with his first stock of liquors, and he's now worth $10,000 or $15,000."

Looking him full in the face, she responded:

"You made that man what he was—a drunkard, a bloat, a stench in the nostrils of society, and you sent him headlong into eternity and a drunkard's hell! What is $15,000 weighed against a lost soul, a wasted life, a wife, a widow, and children orphans?"

He turned deadly pale, and without a word, left the house.

And so we ask:

"What is all the revenue to the millions whose homes despoiled, whose children are beggared, and whose loved ones are sent headlong to a drunkard's hell? Put yourself in the place of that mother whose son is pursued day and night by this demon, till the hairs of his head become serpents, and live coals burn into his flesh to the very bone, and, fighting devils, he leaps out into eternity; and then asks: "Are my hands clean? Am I doing all I can to stay the tide that is bearing so many down and may yet bear me down?"

COMMUNICATIONS.

The One Thousand Years.

It is sometimes said: Were it not for the 20th chapter of Revelation there would be no proof of an age to come, differing in the work to be accomplished from the everlasting age that introduces the boundless eternity. But, is this so? Are there not other Scriptures that reveal the fact, that prior to the measureless age there is to be an age of subjugation and restoration that shall have a beginning and an end? Let us inquire of the word of the Lord. The Apostle Peter declares the fact that the same Jesus that before was preached unto the Jews, should be sent from heaven, whom the heaven must receive until the times of restitution of all things, etc. Acts iii. 21. A parallel text to this will be found in the following language: "Sit thou on my right hand until I make thy enemies thy footstool." Making his enemies his footstool, is a progressive work; for, in Psa. cx., it is said, "rule thou in the midst of thine enemies," shewing that his enemies are not put under his feet when he begins to reign.

When Jesus leaves heaven the time will have come for the subjugation of this evil world that now lieth in the arms of the wicked one. The enemies of the Lord are not being made his footstool in this age as many say; on the contrary they are flourishing, proud and scornful, and will continue so until "the *kingdoms of this* world shall become the *kingdoms of our* Lord and of his Christ," and "when the law shall go forth from Zion." And that brings us to the age, called by the apostle, the dispensation of the fulness of times in which the Father will gather together in one, all things in Christ, both which are in heaven, and which are in earth. Eph. i. 10. The dispensation of the fulness of times, is the last age that has a boundary; hence, it is called the fulness or completion of times. And when all things are gathered together in one, universal harmony will be restored between things in earth and things in heaven. All things will be of one character, and that will be heavenly. Then the times of restitution will be ended, and the result of the restitution will be the heavenly oneness that shall remain eternally before the everlasting Father.

The Apostle Paul, in connection with his defence of the resurrection, speaks very clearly of this subjugatory reign of Christ, and locates it unmistakably between the resurrection of the church and the resurrection of the rest of the dead. Hear him: "Then cometh the end." What end? Why, the end of the resurrection, most certainly. When does the end come? When he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But, when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also be subject unto him that put all things under him, that God may be all in all. 1 Cor. xv. 24, 28. Thus, it is clear that God the Father is going to put all things under the feet of the Son. Amen. Then he must have an age to do it in; for it is not being done in the present age; for, when he does subdue all things, he will not be seated upon his Father's throne in the heavens, but upon the throne of his glory, the throne of his father David, in Mount Zion in Jerusalem. Thus it must be clear to careful Bible readers, that there is abundant proof aside from Revelation xx.; there is to be an age intervening between this and the everlasting age of perfection and glory.

The following expressions indicate the age of one thousand years: "The regeneration, the times of refreshing from the presence of the Lord, the times of restitution, the dispensation of the fulness of times, he will show in his times who is the blessed and only Potentate." The one thousand years is the length or duration of the coming age in which all who get the victory over the powers of this evil world, shall reign with Christ, having power over the nations, ruling them with a rod of iron, and dashing them in pieces like a potters vessel, which denotes the complete subjugation of the nations to Christ and his glorified brethren. All nations and languages must serve and obey him. All nations shall call him blessed. All peoples shall be blessed in him. Amen. Let the whole earth be filled with his glory.

IRA FORBES.

Brooklyn, N. Y.

Light Sowing.

A. B. MAGRUDER.

As we sow, so shall we reap. He that soweth to the Spirit, shall reap of the Spirit, reap everlasting life. Let your light shine, &c. Unto the upright there ariseth light in the darkness.

In the hope that one so earnest and entering as W. Moody might and would perhaps follow the light of Divine truth if he could only see it, the writer sent to one of the papers, the *American*, in Baltimore, where he is still preaching the subjoined article, seeking to reach the eye of the great Modern Evangelist of his own crude opinions in religion. It was promptly inserted in the *American* of the 21st, but as yet no fruit has appeared from it. Will you give place to the paper in THE RESTITUTION, at some convenient season, on the principle of being faithful and not weary in well-doing.

MR. MOODY ON THE RESURRECTION.—A FRIENDLY SUGGESTION.

Messrs. Editors of The American:

From the earnestness and persistence with which Mr. Moody insists on the truth and reality of Christ's resurrection from the dead, it would appear that he is convinced that many church members even do not credit the fact; indeed, he has so declared. Now, let me suggest, there is a cause for this incredulity. It is to be found in the constant inculcation by Mr. Moody and his clerical and lay colleagues, both Catholic and Protestant, of the doctrine of the present immortality of the soul, inherent in every man that lives. This pagan dogma that every human being is endowed with an immortal soul, and must therefore live forever and can never die—an old Egyptian superstition—the invention of heathen sophists, like Thales, Socrates and Plato, who had no Bible or divine revelation to teach them better, nullifies, and renders void, to those who receive it, the Bible doctrine of the resurrection or reconstruction from the dust of the dead, as the only hope and means of future life. It is in vain that we search in the Sacred Scriptures for the least trace of authority for such a doctrine. There is no such phrase as the "immortality of the soul," "never dying soul," etc., within the lids of the Bible. On the contrary, it is therein written of man, "Thou shalt surely die," "The soul that sinneth, it shall die," "The wages of sin is death," not eternal life in misery. "God only hath immortality." Christ says, "I am the resurrection and the life," and Paul, in the fifteenth chapter of First Corinthians, argues plainly and positively—"If there be no resurrection of the dead, there is no future life, and we are of all men most miserable." It may be asked of what use is the resurrection from the dead unto future life, if men have future life by reason of their "immortal souls," whether there be any resurrection or not. Thus it is plainly seen that the immortal soul theory necessarily overthrows the Bible doctrine of the resurrection of the dead, for both cannot be true. Let Mr. Moody recognize and preach the Bible doctrine that men have no immortality out of Christ, and will never get it except through Him by a resurrection from the dead; that death, far from being the gate to the future life is sleep, profound, unconscious sleep, It is so repeatedly declared in the Bible. [See the case of Stephen, Lazarus, the daughter of Jarus, etc.] The dead sleep until awakened by the angel's trump. If he would so teach, his hearers would discern the wisdom and necessity of the resurrection from the dead, which, on his false though orthodox theory, is vain and useless. It is deeply to be regretted that one so earnest and well-meaning as Mr. Moody should waste his time and energies in preaching theories which contradict each other and make void the word of God. No wonder he discovers confusion and incredulity of mind among his auditors. If he would search his Bible to discover the truth on this subject, as diligently as he has done to find out the number of times that Christ appeared to His disciples after his resurrection, and other questions, merely curious, he would learn that the one great peculiarity which distinguishes the Christian religion from all others, is that it teaches that future life is only to be had by the resurrection from the dead, and that the immortality of the soul is a pernicious heresy.

A BIBLE CHRISTIAN.

BREVITIES.

The late Dr. Petermann, of Germany, estimated the population of our planet at 1,420,145,000.

There are 18,000 Jews now in Jerusalem, and their brethren in various countries send them $300,000 annually.

The longest subterranean construction in the world is the mines of Freyburg, in Saxony. A series of galleries, which were commenced in the twelfth century, reached in 1845 a length of 123 miles, and had yielded an immense quantity of silver. In 1843 a new gallery was begun, which was finished a year ago, and is eight miles long.

Rev. Dr. Shedd, a missionary, writes from Hamadan, Persia, that there is a wonderful movement among the old and large colony of Jews at that place. Their leaders have been discussing the question whether Jesus was the Messiah, and four of them have decided that he was, and been baptized, while many are applicants for baptism.

Impressions of prehistoric fingers have been found on the bottom of a vase discovered in Lake Neuchatel, Switzerland, and belonging to the age of bronze. Professor Forel, who made the discovery, pronounces the maker of the vase to have been a woman. There are two impressions of the thumb, and three of the forefinger.

FARADAY'S LOST CUP.

This great chemist one day knocked into a jar of acid a little silver cup. It disappeared, was eaten up by the acid, and could not be found. The question came up whether it could ever be found. One said he could find it; another said it was held in solution, and there was no possibility of finding it. The great chemist came in and put some chemical into the jar, and in a moment every particle of the silver was precipitated to the bottom. He lifted it out a shapeless mass, sent it to the silversmith, and the cup was restored. If Faraday could separate that silver from amid the acid and recover his cup, we may surely believe God can restore our sleeping and scattered remains from amid the dust of the earth.

The progress of Japan for twenty-five years has been so great, according to a Springfield *Republican* letter from R. Henry Davis, who is now revisiting that country, that the inhabitants speak of the "new era" as an entirely distinct period. "I lately stood," he says, "on one of Japan's mountains, and looked over to the inland sea and down upon several cities, connected by newly-constructed railroads and telegraphs of the most approved methods, and saw the fine postoffice buildings, and the excellent and commodious schoolhouses, and witnessed other signs that this people have borrowed largely from those nations called civilized and Christian; but my eye searched in vain for that which occupies the central spot in every New England village—the church spire." The toleration of Christianity in Japan is a thing of recent date, and only within six years have missionaries been safe from personal attacks.

THE DESOLATION OF BABYLON.

A work entitled, "Through Asiatic Turkey," has the following: It is usual for travelers to dwell upon the utter desolation of Babylon, and to paint its site as a strip of desert, especially woe-begone and unfertile. But the eloquent gentlemen who dwell upon this aspect of the place could not have seen it in the middle of April. The date groves and gardens along the banks of the Euphrates are then things of beauty in their fresh spring verdure, and the plain itself is laid down with crops. Irrigation canals cross it here and there, and give trouble to the horseman. No grass grows upon the mounds, and there are patches of the level white with the nitre which is to be found here as in other parts of Mesopotamia; but the surface of the soil is, on the whole, green and pleasant to the eye. The glad waters of the river flow on in the bright morning sunshine, with palm and mulberry hanging over its banks, drinking in sap and life. The great city which counted its population by millions, and filled the world with renown not yet forgotten, has disappeared under the dust of twenty centuries, but nature is as fresh and fecund as when Babylon was still unbuilt. Birds sing overhead in the pleasant spring air; butterflies flutter about in search of flowers; balmy odors regale the sense. It is difficult under the circumstances to feel as one perhaps ought to feel for the great capital which once cumbered this ground. Nature does not mourn for it, and it is hard to be sad at the bidding of sentiment when the bright spring hides its grave.

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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TO CORRESPONDENTS.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his Holy Prophets since the world began." It also advocates, as a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the investantiation of the righteous, and the final destruction of the wicked; eternal life only through Christ; and many other kindred truths. It also advocates a heroic belief of the Gospel, repentance, and immersion as prerequisites to the forgiveness of sins, and a holy life as essential for final salvation.

COMMUNICATIONS.

Priceless Truth.

The state of the dead is another bone of contention in theological circles. The promulgators of fables, (2 Tim. iv. 3, 4,) tell us that man is conscious during the interim between death and the resurrection. Nay, more, we are told that man does not die at all! What a striking contrast is here presented between the tradition of men and the truth of God! Col. ii. 8. "Man dieth and wasteth away." "Man shall turn again unto dust." "They die, and return to their dust." "What man is he that liveth and shall not see death?" Job xiv. 10, 12; xxxiv. 14, 15; Psa. civ. 29; lxxx. 48. While under the dominion of death, the silent sleepers are wholly unconscious of passing events. "The dead know not anything." "Also their love, and their hatred, and their envy, is now perished." "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest." Eccl. ix. 5, 6, 10. "His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them." Job xiv. 21; Isa. lxiii. 16. "In death there is no remembrance of thee; in the grave who shall give thee thanks?" Psa. vi. 5. "What profit is there in my blood when I go down to the pit? Shall the dust praise thee? Shall it declare thy truth?" Psa. xxx. 9; lxxxviii. 10-12. "The dead praise not the Lord, neither any that go down into silence." Psa. cxv. 17. "The grave cannot praise thee; death cannot celebrate thee; they that go down into the pit cannot hope for thy truth." Isa. xxxviii. 18, 19. "Put not your trust in princes, nor in the son of man in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Psa. cxlvi. 3, 4.

Language could not more forcibly express the utter unconsciousness of the dead. "Death is compared to the most profound sleep. Profound sleep is a state of utter unconsciousness. A dreamful state is a partially wakeful state. Weary with the toils and labors of the day, a man lies down upon his bed, and in a short time all consciousness ceases—eight hours pass, he wakes from his sleep, and commences thinking just where he left off the evening before—those eight hours were a perfect blank to him. Death is the most profound of all slumbers. It is a dreamless sleep. The thunders may roll and the earth may quake, and they disturb not their calm repose. Nations may rise and fall, and empires crumble to dust and they heed them not. There is no time to these silent sleepers. Time is the consciousness of passing events; but to the unconscious dead there is no succession of events. No weary months and years are slowly rolling their ponderous ear over them, crushing out their fondest hopes. The crack of the oppressor's lash and the horn of the sportsman are alike unheeded. The high, the low, the rich, the poor, the servant and master lie down on one common level. Death is the great equalizer of grades and conditions. All go to one place. Prince, [illegible] slave [illegible]

age and the infant of a day—all go to one place—all lie down together. None have pre-eminence in the grave. There all extremes meet." Job iii. 13-19; Eccl. iii. 18-21, ("God's Plan of Salvation," p. 90). We are told that both the righteous and wicked enter upon their reward at death. The Bible teaches that they will be rewarded at the coming of Christ, (Matt. xvi. 27; xxv. 31-46; Rev. xxii. 12,) and the resurrection of the dead. Luke xiv. 14; John v. 28, 29; Rev. xi. 15, 18; Job xxi. 28-30; 2 Pet. ii. 9.

"Messiah's coming, and the tidings
Are rolling wide and far,
As light flows out in gladness
From yon fair morning star.
He is coming! and the tidings
Sweep through the swelling air.
With hope that ends forever
Time's ages of despair.

"This old earth from dreams and slumber
Wakes up and says, Amen!
Land and ocean bid him welcome;
Flood and forest join the strain.
He is coming! and the mountains
Of Judea flog again;
Jerusalem awakens,
And shouts her glad Amen!

"He is coming! wastes of Horeb
Awaken and rejoice;
Hills of Moab, cliffs of Edom,
Lift the long silent voice.
He is coming! sea of Solom,
To heal thy leprous brine,
To give back the palm and myrtle,
The olive and the vine.

"He is coming! blighted Carmel,
To restore thine olive bowers;
He is coming! faded Sharon,
To give thee back thy flowers!
Sons of Gentiles, trodden Judah,
Awake! behold, he comes;
Landless and kingless exiles,
Re-seek your long-lost homes;

"Back to your ancient valleys,
Which your fathers loved so well,
In their now crumbled cities,
Let their children's children dwell.
Drink the last drop of wormwood,
From your nation's bitter cup,—
The bitterest, but the last,—
Make haste and drink it up;

"For he, thy true Messiah,
Takes own anointed King.
He comes in love and glory,
Thee, endless joy to bring.
Ye Sin, thy King is coming,
To end thy woes and wrongs,
To give thee joy for mourning,
To turn thy sighs to songs!"

We are taught that the punishment of the wicked will consist in everlasting misery. That they will be—

"Ever dying, never dead,
Consuming, yet in form the same,
Still writhing, wailing, in the dread
Of horror, keener, burning flame.

"Oh, dreadful thought! Can this be true?
Does fancy paint the scene aright?
Or give the page a darker hue
Than known to Death's long, dreary night?"

There is not an error extant that is more flatly contradicted by the Bible than the monstrous doctrine of an eternity of woe! The Bible teaches that the punishment of the finally impenitent, will consist in destruction and not preservation; in death and not life. See Ezek. xviii. 4, 20; Rom. vi. 23; James i. 15; v. 20; Job xxi. 29, 30; John v. 28, 29; Acts xxiv. 14, 15; Psa. xxxvii. 35; lii. 5; lxxiii. 17-19; xcii. 7; cxiv. 20; Prov. xi. 7; x. 29; xiii. 13; xxi. 15; xxix. 1; Matt. vii. 13, 14; Acts iii. 23; Rom. ix. 22; 1 Cor. iii. 17; 1 Thess. v. 3; 2 Pet. ii. 1-12. Peter asks the question: "What shall the end be of them that obey not the gospel of God?" 1 Pet. iv. 17. Paul answers, their "end is destruction." Phil. iii. 19. In 2 Thess. i. 4-10, the apostle gives both the nature and duration of future punishment. The wicked will be burned up, or entirely consumed. Psa. xxxvii. 20; xcvii. 3; civ. 35; Isa. i. 28; v. 24; Mal. iv. 1, 3; Matt. iii. 12; xiii. 38-40; Heb. xii. 29; x. 26, 27. They "shall be cut off from the earth" and cease to "be." Psa. xxxvii. 9, 22, 28, 34, 38; Prov. ii. 21, 22; x. 30; xi. 31; Psa. xxxvii. 10; Prov. x. 25; Isa. xli. 11, 12; Jer. x. 24. "They shall be as though they had not been." Obadiah 16 verse. I will close this article with the following extract taken from Mr. Malcom's "Letter to R. A. Fyfe, D. D.," containing strictures on an essay of his, entitled, "The Soul and the Kingdom." Malcom's letter was published several years ago:

"You, however, contend that the souls of both the good and the bad continue to live as distinct entities after their bodies are dead. The countless millions that have succumbed to the monster death, and who, for all that we can see, and according to the express testimony of the word of God, 'are as though they had not been,' you assume to be still alive somewhere, either enjoying or suffering; as that, in your view, Abel has already enjoyed nearly six thousand years of bliss, and Cain has suffered the same long period of woe. What a contrast! Was the moral difference between the two agents really such that a rational being could look on the contrast, and say, 'it is equal?' could he say, here it is manifest 'the Judge of all earth has done right?' And is Cain's [illegible]

woe still untouched? Horrible doctrine! Can a reflecting intelligence be found to entertain it?

"On entering on the awful topic, 'the destiny of the wicked,' you deem it necessary again to caution your readers against being led away by the literal acceptation of the terms 'life' and 'death.' In these days, most of our best critics are cautioning against the danger of supposing that the Bible is a mere combination of tropes and figures; judicious men long ago thought it wise to give such caution. You have doubtless seen Hooker's testimony in reference to this; and I think you must be aware he is very respectably endorsed by living theologians. There can be shown no legitimate cause why the terms 'life' and 'death,' in this controversy, should not be interpreted literally; nay, there is most substantial cause for a strictly literal interpretation; as I have already observed, the terms of the sentence pronounced on Adam settle decisively the meaning of the term in the threatening. Because the terms in question, like most other terms, are often used figuratively, is that cause for understanding the death figuratively when used to express returning to dust? No, returning to dust is literal death; it has been, is, and will be understood to be so, in spite of the most inveterate prejudice.

"When I find you coolly avowing your belief that the destiny of the wicked is eternal torment, I can but exclaim, how can Dr. Fyfe, with his knowledge of the revealed character of God, have arrived at such a conclusion! You know, Dear Sir, the Bible declares 'God is full of compassion;' did you ever reflect on the import of the declaration? Is it a mere trope? Did you ever [illegible] reconcile it with the idea of a creature of God, writhing, by his will and deed, in eternal torment of the most exquisite kind? Impossible!

"When his creatures rebel, and persist in rebellion against him, God may, and will, punish them with an awful punishment, and it may appear to an infinitely wise God a necessity to take utterly from them the inestimable blessing of life, and destroy them as his incorrigible enemies, especially as their prolonged existence could not be a good, but a curse, to either themselves or the universe, but to consign such to endless torment would be a different thing. Is it not declared, God is good to all, and his tender mercies are over all his works? Let any rational intelligence look on countless millions of beings, consigned by God to some dungeon in his universe, there to writhe in exquisite torment eternally, and could he acquiesce in the declaration, 'the Lord is good to all, and his tender mercies are over all his works?' Are we not taught by the great Teacher that the goodness of God is such that, comparatively, none else deserves to be called good? can the procedure of God which eternal torment supposes, consist with such goodness? Again, we have the very oath of Jehovah that he 'hath no pleasure in the death of the wicked,' far less, surely, could he have pleasure in tormenting them eternally.

"When we plead that God is good,—that he is love, you remind us that he is just, also. Most cordially do we admit it; but do you verily imagine that the fact is an argument for endless torment; nay, it is the strongest argument against it. It is a baseless assumption that divine justice requires that eternal torment be the portion of the wicked. You cannot prove the justice of God requires that sinners suffer a hundred years; no, nor ten years; for anything that you know, God could inflict on the sinner in one year, yea, in a month, or even in an hour, all the suffering that his justice demands.

"To make it appear that eternal torment is just, it has been urged that the lost will be sinning and blaspheming God eternally, and therefore, will justly suffer eternally; this is a shocking, as well as a baseless assumption; it is alleged their pain and anguish impel them to blaspheme,—then their blaspheming cannot be sin; for what a being is irresistibly impelled to do, cannot have the nature of sin.

"After referring to certain passages of Scripture, which, in your view, are descriptive of the punishment of the wicked, you tell us you do not mean that they are to be understood literally. [illegible] will be something inexpressibly awful. Well, it is granted that the Scriptures do express the awful nature of the punishment of incorrigibly wicked men; but could we not conceive of a punishment inexpressibly awful short of eternal torment? If your doctrine be true, Cain has been already in the place of woe nearly six thousand years; and if his hell has been anything comparable to that described by Baxter or Bunyan, etc., might it not be allowed to have been inexpressibly awful? Or if we might suppose Judas to have been in such a hell for eighteen centuries, might not even that be admitted to have been inexpressibly awful? Might we not conceive it possible that the Almighty could inflict a punishment on the ungodly that would be inexpressibly awful, though lasting only one day? Moreover, we might, I think, conceive of ten thousand inexpressibly awful punishments, which might altogether come inexpressibly short of the awfulness of endless torment.

"The misery of the wicked, you contend, will be unending, yet you will not venture to say the passages you quote as proof are to be understood literally; but if endless, you might as well go all the length with Pollok and Spurgeon, Benson and Finney, and the hundreds of preachers and poets who for centuries have racked their imaginations to the utmost to find language sufficiently horrible to depict the orthodox hell, for endlessness is incomparably the worst feature that it is possible to ascribe to misery; endless existence, indeed, without positive enjoyment, would be an inexpressibly awful punishment.

"Come, Dear Sir, let us go to Sinai, and hear Jehovah even there proclaiming his goodness, while he passes by before his servant Moses—hark! 'It is the Lord, the Lord God, merciful and gracious, long suffering and abundant in goodness and truth.' True, 'he will by no means clear the guilty;' but does that give the slightest countenance to the assumption that he will torment his creatures eternally?

"If this will not satisfy, let us now go to the Mount of Olives; hark! how that multitude rejoice and praise as they descend; but here (as one says) is a compassionate lamentation in the midst of a solemn triumph. The compassionate Jesus, as he approaches the city, beholds it with the eye of pity, and weeps over it. Why! what is the matter? He soliloquizes the devoted city—'if thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! But now they are hid from thine eyes; for the days shall come upon thee that' (all thy wicked inhabitants shall be consigned to hell torment? no, but) 'thine enemies shall cast a trench about thee and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee,' etc. Well, this was sad, and he who was full of compassion, reflecting on the woes that were impending on Jerusalem, could not restrain the tears from flowing in ample stream. The woes impending on Jerusalem, I say, were sad; the great tribulation that then was is characterized by the Savior as such as never had been, nor ever shall be; but what were the woes of Jerusalem compared with eternal torment? There is no comparison; if the miseries of Jerusalem constrained the tears of the compassionate Redeemer, the destiny of the wicked might well demand that millions of ages be set apart, wherein all holy intelligences in the universe should give vent to weeping and wailing on their account. But the Savior foresaw the woes coming on Jerusalem; perhaps he did not foresee that endless torment would be the destiny of the wicked; oh, no; certainly, had he foreseen it, as he foresaw the woes of Jerusalem,—had he known all about it, like many of our modern preachers and poets, his head would have been as waters, and his eyes as fountains of tears, and he would have wept day and night. Can you account for it, Dear Sir, that the compassionate Jesus, who could not refrain from tears when viewing Jerusalem, was never known to shed a tear at the woes of the wicked in a future state?

"It may be worth while to state, that I did know one preacher, who, when speaking of the destiny of the wicked, exclaimed, 'and shall any of my fellow creatures be doomed to [illegible] their progress was checked by a request that his audience would excuse his weakness! But, if it betrayed weakness to shed a tear at the consideration of the future destiny of the wicked, surely it betrayed incomparably greater weakness on the part of the Savior to allow his sensibilities to overcome him at the foresight of the comparatively transitory and trifling woes impending over Jerusalem; but though it be very common for preachers to descant on eternal hell torment, it is, alas! very rare that their own sensibilities are sufficiently awakened to cause the flowing tear. I appeal to you, Sir, have I not in this incident of the Savior's life an argument,—an invincible argument, against the doctrine in question? Did the blessed, the compassionate Jesus, weep when he beheld the devoted city, yet never shed a tear at the view of eternal torment, the destiny of the wicked? Excuse me, Dear Sir, when I say I feel constrained to the conclusion that the latter was perfectly unknown to him."

"Is there a Hell where spirits lost
Now writhe in agony and flame—
Where ruined souls on billows tossed
Recite Jehovah's holy name?

"Let Popes and Priests their altars rear,
And hold their dupes in dread of hell:
But I serve God from no such fear—
I know he doeth all things well.

"He sent his Son our race to save,
Justice in him to satisfy;
His robes shall ransom from the grave
All those who now in Adam die.

"But what awaits us after this?
What joy? what pain? ah; who can tell?
Of one thing I'm assured—'tis this:
There is no Intermediate Hell.

AUSTIN CURTIS.

Perry, Ohio.

SELECTIONS.

(The Champion.)

Where Was Paradise?—A Strange Opinion.

The following curious letter appeared in one of the city papers some time ago, and may be interesting to some of our readers:

The thought occurred to me many years ago, that the repeated failure of so many experienced Arctic explorers to reach the North Pole, was in consequence of something more subtle than common, natural causes. The result of my cogitations is, that possibly at this Pole lies the Garden of Eden, and that the original tree of life still exists there to fulfill the purpose of Jehovah, in His own appointed time. Moreover that the cherubim's flaming sword, turning every way to guard the tree of life, is the cutting, piercing cold of that latitude, which, when taken in connection with the aurora borealis, as it flashes and darts in the northern firmament, makes the figurative language of Scripture plain to our understanding. To sustain this theory, we learn from the meager history of our first parents that God made them "coats of skins," and as our Heavenly Father provides his creatures with what is best adapted for their protection and convenience, this would indicate that the temperature around Eden must have been materially changed to necessitate so warm a covering for human bodies. Although this barrier was sufficient to keep the antediluvians at a respectable distance from Eden, it does not discourage modern adventurers. I can imagine that while Noah was borne up by the waters of the deluge, anchored as it were to the heavens, the earth was removed from under him, and the east changed to the north. In the vast quantities of ivory in close proximity to the Pole is also strong evidence in support of this theory. In Siberia on one side and Alaska opposite, are found preserved portions of innumerable animals which, on the subsiding of the waters, were enveloped in the preserving element as at present found; for it is quite evident that they were not long subjected to the changes of winter and summer, night and day.

It would be perfectly in accord with other acts of the Creator that he should cast into oblivion for a long period of time the theater where was enacted the first human crime; the progenitor which brought forth so much woe, the enormity of which could not be atoned for by any or all created beings, but necessitated the sacrifice of the Son of God. If Jerusalem, with God's own temple, Babylon, Tyre, Nineveh, and many other places, were destroyed on account of the wickedness of their inhabitants, may it not appear reasonable that Eden was hurled as an unclean thing into the cold and desolate regions of the north, thus isolating from our race the first district polluted successfully prompted the first human crime, instigated the first murder of a brother, and corrupted the inhabitants so that in the end there was but one man found worthy to preserve a small remnant of all that breathed the breath of life?

The prevailing idea of scientific men that there is a warm space at the pole also favors the above theory. The late lamented Captain Hall enthusiastically declared, previous to his last voyage, that he expected to place the American flag on the Pole, and to find there a beautiful, salubrious climate, and a race of human beings unlike any at present known. If the theory herein advanced be correct, the signal failure of that voyage and the sad results connected with it, are proof positive that man, however innocently, cannot fight against God.—*Alexander Skelton.*

(Rev. R. Baxter in Christian Herald.)

The Nature of the Millennium.

When the First Resurrection has taken place and the destruction of Antichrist has been completed, we may inquire in what form and character shall the Kingdom of Christ be revealed to the world during the Millennial period, or how will it differ from all that went before or that shall follow?

The nature of the Millennial Kingdom appears to be this: 1st—The Lord shall reign directly over the whole earth. 2ndly.—The saints shall reign with and under him. 3dly.—Jerusalem shall be rebuilt, and Israel restored. 4thly.—The whole world shall become converted. 5thly.—The earth shall become more fruitful, and the seasons shall be altered. 6thly.—The saints who share in the First Resurrection shall not live upon the earth, but in the Heavenly City.

The Heavenly City will be suspended over the earth during the Millennial reign, and probably over the earthly Jerusalem, and will be a visible object throughout all the land of Israel. This supposition solves a difficulty which must occur with regard to the Millennial climate. We all imagine that some great improvement must take place in the climate, productions, and fertility of the earth, during the reign of Christ, and all the prophecies seem to concur in foretelling this improvement. But the question is, by what miracle shall this change be produced?

We reply, that the Heavenly City will become a source of light, and heat, and fertility to all the world, being 1500 miles square measurement, being filled and lit up by the glory of God (Rev. 21), and being suspended not far from the surface of the earth, it will fulfill the office of an additional *sun*, especially throughout the land of Israel, and will thus produce that physical renovation of the earth which the prophets have foretold as the effect of the reign of Christ. (See Isaiah 35.)

But this City is described in such peculiar language that it seems impossible to understand by it any thing but a literal place of residence, a really existing structure, whether it be a City or otherwise, and a place whose materials will be the most magnificent and costly that imagination can conceive—a place filled with the glory of God, inhabited by resurrection saints, and containing within its walls the throne of the Lord Jesus Christ, as King of Israel and of the world.

Around the palace of the King of Kings will be seen the palaces of all His saints, each of whom will be himself a king and a priest unto God, having "washed his robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and He that sitteth upon the throne shall dwell among them: they shall hunger no more, neither thirst any more, neither shall the sun light upon them, nor any heat, for the Lamb that is in the midst of the throne shall feed them, and shall lead them unto living fountains of water; and God shall wipe away all tears from their eyes."

Nor is this the whole; for along with the presence of God, and the possession of more than royal magnificence, they shall possess irresistible power—they shall reign with Christ over the nations of the earth, and shall rule the ungodly with a rod of iron. The empire of Satan shall be broken—the reign of radicalism shall be swept away—the boasting of infidel science shall be silenced in darkness, and all power, knowledge, dignity, and wealth shall be transferred from the man of the world to the man of God.

The whole course of things shall be inverted: the worldly man shall serve where once he ruled, and the saint shall rule where once he was despised. And the nations upon earth, looking up every hour to the Heavenly City, and gazing with wonder upon its unfadable beauty shall exclaim, with a different tone than that of formal repetition—

"Thou art the king of glory, O Christ!

THE RESTITUTION.

E. A. CHAPLIN, Editor.

PLYMOUTH, INDIANA, MAY 21, 1879.

OUR receipts have fallen off for a few weeks past. Remember the financial wants of THE RESTITUTION.

WE have delayed communications for weeks to give place to a discussion on the "Ages." Fairness to correspondents compels us to give deferred articles room which we accordingly do in this number.

ON returning from our appointment at Argos, we find that our printers have already enough in type to fill the columns of THE RESTITUTION, and we conclude to let it go to press rather than delay it for a contemplated article we have just commenced.

MOST of our readers, no doubt, have learned something concerning the insane tragedy at Pocasset, Mass., relative to a deluded man named Freeman, killing his little daughter, under the horrible delusion that, like Abraham of old, he was called of God to offer up some member of his family as a sacrifice. For the information of that class of our readers who depend upon THE RESTITUTION alone for their knowledge of current events, we shall probably give the details next week.

A BROTHER sends us the following list of passages in which *zoe—psukee* —occurs in the Greek New Testament. The entire number of occurrences is 105. It is rendered *life* and *lives* forty times; *soul* and *souls* fifty-eight times; by personal pronouns twice; *mind* and *minds* three times; *heart* and *heartily* twice. The list is sufficiently full to completely elucidate the meaning of the word to the English scholar:

Matt. 2, 20. They are dead who sought the child's —.
6, 25. anxious about your —, what you shall eat, etc. Is not the — of more value than food?
10, 28. who kill the body, but cannot destroy the —. utterly destroy both — and body in Gehenna.
10, 39. He who preserves his — shall lose it, but he who loses his — shall preserve it.
11, 29. Take my yoke . . and your — will find a resting place.
12, 18. My beloved, in whom my — takes delight.
16, 25. whoever would save his —, shall lose it; loses his — on my account shall find it.
16, 26. gain the whole world and lose his —, what will a man give in ransom for his —?
20, 28. to give his — a ransom for many.
22, 37. with all thy heart, and . . —, and . . mind.
26, 38. My — is surrounded with a deadly anguish.

Mark 3, 4. To save a — or to destroy
8, 35. whoever would save his — shall lose it, may lose his — on my account and that of the gospel shall —.
8, 36. to gain the whole world and lose his —.
8, 37. what could a man give to redeem his —.
10, 45. and to give his — a ransom for many.
12, 30. with all thy heart, and . . —, and . . mind.
12, 33. (and with the whole —.)
14, 14. My — is encompassed with a deadly anguish.

Luke 1, 46. And Mary said, my — extols the Lord.
2, 35. sword will pierce through thy own —.
6, 9. good on the Sabbath . . or evil? to save a —, or to kill?
9, 24. whoever would save his — shall lose it; whoever loses his — on my account, shall save it.
10, 27. with all thy heart, and . . —, and . . strength.
12, 19. And I will say to my —, —, thou hast an abundance . . . rest, eat, drink,
12, 20. this night will they demand thy — from thee.
12, 22. anxious about your —, what you shall eat.
12, 23. for the — is of more value than food.
14, 26. hates not . . his own —, he cannot be my disciple.
17, 33. whoever may seek to save his —, shall lose it.
21, 19. By your patient endurance preserve your —s.

John 10, 11. the good shepherd lays down his — in behalf
10, 15. and I lay down my — in behalf of the sheep.
10, 17. I lay down my —, that I may receive it again.
12, 25. He loving his — shall lose it; hating his — in this world shall preserve it to.
12, 27. Now is my — troubled;
13, 37. I will lay down my — in behalf of thee.
13, 38. Will thou lay down thy — in my behalf?
15, 13. lay down his — in behalf of his friends.

Acts 2, 27. Thou will not abandon my — to invisibility.
2, 41. on that day about 3000 —s were added.
2, 43. And fear came upon every —.
3, 23. Every — which may not hear . . . , shall be destroyed.
4, 32. of those who had believed, the heart and the — were one.
7, 14. all his kindred, seventy-five —s.
14, 2. excited and embittered the —s of the Gentiles . .
14, 22. confirming the —s of the disciples.
15, 24. troubled you with words, unsettling your —s.
20, 10. Be not troubled: for his — is in him.
20, 24. nor do I make my — precious to myself.
27, 22. a single loss of a — from among you.
27, 37. all the —s in the ship were 276.

Rom. 2, 9. Distress upon every — of man working evil.
11, 3. they are seeking my —.
13, 1. let every — be submissive to . . . authorities.

1 Cor. 14, 7. things without — giving a sound. . flute . . harp.
15, 45. The first Adam became a living —.

2 Cor. 1, 23. God as a witness to my —.
12, 15. be utterly spent on behalf of your —s.

Eph. 6, 6. doing the will of God from the —.

Phil. 1, 27. with one — vigorously co-operating for the faith.
2, 2. having the same love, united in —.
2, 30. near to death, having hazarded his —.

Col. 3, 23. whatever you do, work from the —.

1 Th. 2, 8. we were content . . to have imparted . . your own —s.
5, 23. the spirit and the — and the body, — be preserved.

Heb. 4, 12. separation of — and spirit.
6, 19. anchor of the —.
10, 38. my — does not delight in him.
10, 39. faith, in order to a preservation of the —.
12, 3. discouraged in your —s.
13, 17. keep watch on behalf of your —s.

Jas. 1, 8. A man of a double —, unstable in all his ways.
1, 21. Word, which is able to save your —s.
4, 8. Purify your hearts, men of two —s.
5, 20. will save a — from death.

1 Pet. 1, 9. End of the faith, a salvation of —s.
1, 22. Your —s having been purified in the obedience.
2, 11. wage war against the —.
2, 25. Shepherd and guardian of your —s.
3, 20. —s were carried through the water.
4, 19. commit their —s to a faithful Creator.

2 Pet. 2, 8. tormenting his righteous —.
2, 14. alluring unstable —s.

1 Jo. 3, 16. He laid down his — on our behalf; we ought to lay down our —s.

3 Jo. 1, 2. even as thy — prospers.

Ap. 6, 9. under the altar the —s of those.
8, 9. creatures . . in the sea, things having —s, died.
16, 3. and every — in the sea died.
18, 13. Merchandise . . of bodies and —s of men.
18, 14. fruit season of the —s earnest desire.
20, 4. the —s of those who had been beheaded.

1 Corinthians xv. 21-26.

G. M. MYERS.

"For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death."

A request appears in THE RESTITUTION of March 12th from Brother Levi Tuttle, for an exposition of the above Scripture, and especially its bearing upon the resurrection. Also he desires the exposition from one who disbelieves in the resurrection of the wicked. This is exactly me so far as the faith goes. Therefore, I write for his gratification, and all others who may desire to read. I write not because I would presume to be the best among us qualified to write upon this text. I write not because I would desire to stir up controversy upon this subject, as I know many differ from me on this point. But I respond and write because this is a theme which, above all others, the gospel of the kingdom alone excepted, seems to thrill my whole system most. I know it is unpopular, but I care not for that. I know many of my brethren differ from me on this point, but we draw no lines and have no unkind feelings arising out of our differences. Therefore, what I submit is prompted "with malice toward none and with charity toward all."

But, now to the text. In discussing the subject of the resurrection, in the 21st verse of the chapter, the apostle introduces an antithesis between Adam as standing (shall I say) at the head of the genitive race and introducing death, and Christ standing at the head of the regenitive race and introducing life from the dead by a resurrection. And, as a reason why this is so in each member of the antithesis, the language of the 22d verse is called out. "For, as in Adam all die,"—the first member of the antithesis—"even so in Christ shall all be made alive"—the second member.

NOW, for perspicuity, let us consider each member of the antithesis separately. Then, of the first—"As in Adam all die," there are two words that demand attention, viz: "In" and "all." And as to the meaning, or

THE BREADTH OF THE WORD "ALL."

As every one will agree, it is to be determined by the certainty of the meaning of the word "in."

1. Of the lexicographical meaning of the Greek particle *en*, here rendered *in*, it may, as the circumstances of text and context requires, be *in, by, through, with*, etc.

2. Of the various renderings of the word in the text under consideration, the number is about equal on each side for *in* and *by*.

3. Of the textual meaning here, whatever may be said of the word, or whatever may be its renderings—*in, by, through*, or any thing else,—we firmly believe, and shall so contend that it denotes relationship; and, therefore, that on account of relationship to Adam the human family die.

To illustrate: One of the crowned heads of Europe has an only son, and in the course of time abdicates the throne, or, by the natural course of human events, passes into death. We know that on account of relationship which the son sustains to the father that then he will fall heir to the crown, throne and empire. But, if on the other hand, before the king or emperor passes into death, as was the case with Napoleon I. and Napoleon III. his crown is removed, from his throne he is deposed, then, on account of relationship sustained between father and son, poverty, humble position and possibly disgrace is bequeathed.

Application: So with Adam, he was created:

1. Constitutionally mortal,—subject to decay and death.

2. Placed in Eden thus with a remedy at hand would enable him to overcome decay and death, and enable him to live on.

3. He violated the divine command and for that violation he forfeited his right to the remedy and his relationship was thrown back upon his original basis, and the tree of life never been given, left with the principles of decay implanted in his constitution to work out death. Therefore, as in the illustration, when he forfeited his right to the estate and the remedy, it was forfeited, likewise to, and put beyond the reach of his posterity as they stand related to him, and on account of relationship to him share in his misfortunes. And, therefore, "in," or on account of relationship to Adam we, who stand related to him, "all" die.

Thus, the meaning of the word "in" determines the scope of the word "all" in the first member of the antithesis.

Now, as the word "in," in the first member of the antithesis must, unmistakably, denote relationship to Adam, and from the nature of the case cannot mean anything else, it determines, beyond the possibility of a doubt, the meaning of the word "in" as standing in the second member of the antithesis, else the antithesis is valueless. With these points then developed and well established, the word "in" in the second member can mean nothing but relationship to Christ, which determines the scope of the word "all" in the second member of the antithesis.

I conceive, and firmly believe the idea of the verse to be: For, as all who stand related to Adam die, even so all who stand related to Christ shall be made alive.

Next, in the 23d verse order in the resurrection is brought to view. The remark, the band, the company, the order of those who are to be raised.

1. Christ—who is the first born among many brethren. Rom. viii. 29. The head of the body. Eph. i. 19-23. The first fruits. Verses 23, 18, 20; Rom. xi. 16.

2. Those that are Christ's at his coming. See verses 42-55; 1 Thess. iv. 13-17; Rev. v. 6-10, etc.

3. Another order, band, company, rank at the end. The end of what? Not of the kingdom, for that will have no end. See Dan. vii. 18; Luke i. 33. But of the resurrection.

But a question we will anticipate. If only those in Christ, or which stand related to Christ are to be raised, and those who are Christ's are raised at his coming. Where the opportunity of another order—band at a subsequent period? We reply, that when we read and study the Scriptures closely relative to the work subsequent to Christ's coming back to earth, there is ample opportunity and a necessity for another rank or band in the resurrection. Let us specify a few points as briefly as possible:

1. Christ comes to resurrect and change the saints. 1 Cor. xv. 23, 50-55; 1 Thess. iv. 13-17.

2. Christ comes with his saints to execute judgment. Zech. xiv. 5; Jude 14. But these two events, as the purposes are seen to be very different cannot be the same. The first is at the close of Gentile times as is seen by reading Acts xv. 13-17; Rom. xi. 25-29 and Luke xxi. 24, while the other is subsequent to the signs in the sun, moon, stars and etc. Luke xxi. 25-27. Then following in the cluster of events notice that, after the change indicated by Christ's open, visible manifestation in power to the nations as indicated in Zech. xiv. 1-9; Ezek. xxxviii. 20; 2 Pet. iii, and Rev. vi. 12-17.

3. Comes the sealing of the 144,000 from Israel. Rev. vii. 1-8.

4. The 144,000 standing on Mount Zion and singing to the Lamb and four beasts and twenty-four elders (or saints, see Rev. v. 6-10); see Rev. xiv. 1-5.

5. The first angel's message. Rev. xiv. 6, 7.

6. The second angel's message. Rev. xiv. 8.

7. The third angel's message. Rev. xiv. 9-12, which last message and work is identical with Rev. xix. 11-21 and Dan. vii. 9-12. And yet.

8. Saints upon the earth and dying in the Lord. See Rev. xiv. 12, 13.

But, question: Who are these here referred to? I answer, not those who are Christ's at his coming, who are then raised and changed, but those who are living on the earth, who hear, believe and obey the gospel between incident first as we have cited and incident eight. As these incidents here given are to spread over a period of time, possibly from ten to a hundred years, are we to conclude that none during this interregnum will believe and obey? not at all. And yet, from incident eighth as we have cited, (see Rev. xiv. 12, 13,) not all the nations then will be subjected to Christ.

But question again we anticipate: Will these he heirs with Christ in his kingdom? No, for heirship will be complete when Christ comes, and these will rest in the death state till their order or band comes. But, question again: Will these, when raised, be immortalized? If they ever shout the victory over death and the grave, they will, for we learn that, "When this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, death is swallowed up in victory, (I ask when?) O death, where now thy sting? O grave, where now thy victory?" 1 Cor. xv. 54, 55. But, I ask again, when is the last enemy triumphed over? Not till the triumpher puts on immortality. Will the wicked ever triumph over death? No. Why? Because he can never put on immortality. Must the wicked be raised in order to fill 1 Cor. xv. 26—"The last enemy that shall be destroyed is death?" Not unless he can put on immortality will he ever be enabled to enter into the triumph. But, further of this verse, (1 Cor. xv. 20,) to which our brother calls especial attention and of which he desires an explanation, there are about four positions taken.

1. A universal resurrection to judgment, and a final assignment of good to eternal happiness and of bad to death of body and soul in hell.

2. A universal resurrection to judgment either simultaneous or otherwise of good and bad, the good rewarded with eternal life and the bad put back into the death state.

3. A universal resurrection to final holiness and immortality of all—a final restoration of every member of Adam's family.

4. A resurrection of those only who are Christ's, and are prepared to put on incorruption and immortality and about the victory over death—the last enemy.

Now, my brother, a few questions:

1. If you conceive a universal resurrection absolutely necessary to the destruction of the last enemy death, and death is thus completely destroyed, how can you return the wicked to his dominions as position 1 and 2 are wont to do?

2. Could death, after he is completely destroyed, yet have power to hold them when returned? Would it still be a triumph?

3. Where the necessity of a triumph over an enemy and a wresting from his hands territory, a treasure, or a prisoner and then a surrender of the same back into his possessions as propositions 1 and 2 necessarily do? I ask you to reconcile verse 26 to your view while any one is resting under your second death.

But, we argue with the world, that if the soul is immortal and capable of, between death and the resurrection, enjoying the felicities of a heavenly house, or enduring the miseries of an orthodox hell, why the necessity of a resurrection of the old body? Why the necessities of a judgment to come as they understand? We ask, is God liable to mistakes in consigning some one to heaven or to hell, which mistake must thus in judgment be rectified? Let me turn the question; are we led to believe that God does not, and will not know without an investigation of the case who will be worthy of that world and a resurrection from the dead? No, I do not; and I believe that you do not entertain such a thought, but ascribe to him omniscience—see 2 Tim. ii. 19—"Nevertheless the foundation of God standeth sure, having this seal. The Lord knoweth them that are his." Then, if he knows them that are his, why the necessity of bringing the wicked to life? It cannot be to go into judgment to ascertain whether his or not—that which he already knows. Or can it be that he brings them to life to get to kill them again? This we can hardly believe as he is not a God of cruelty but love.

Further, we are informed, Heb. ii. 2, that every transgression and disobedience under the law received a just recompense. If this be true, what is to be thought of a God who would go beyond justice, as will be the case if these persons are brought up, tried and again killed.

Again, think; did God, Jesus, or the apostles ever announce a law to man and affix as a penalty for its violation two deaths? Did God say to Adam that, in the day thou eatest thou shalt surely die, and after that four or five thousand years you shall be resurrected, tried, and killed again? Did God say through the prophet the soul that sinneth it shall die twice? Did Paul say the wages of sin is to die twice?

But, further, as no such penalty has ever been affixed to any divine law, what is to be thought of a law-giver who would make a law and for its violation announce only a part of its penalty, reserving the announcation of nine-tenths of the penalty till after hundreds had broken the law? Would he be regarded as wise, as just, as merciful?

But, should none of these questions be applicable to you, and you espouse the third position enumerated on the verse, then there will appear insurmountable difficulties and irreconcilations to the position—a resurrection to a final holiness and immortality of every human being—which we will not now have time and space to enumerate.

Then, as I conceive, the fourth position as above stated—a resurrection to holiness and immortality and a final triumph over the last enemy death, by those who are Christ's—is the only terrible and Scriptural one that can well be occupied. I freely admit that there are a few texts of Scripture which seem to conflict even with this position, but, that of some we have unfaithful renderings, and of others our troubles arise by not associating contexts with the immediate texts, and by not observing figures and symbols. With these before us there are none,—at least to my mind—irreconcilable and unsatisfactory.

This must suffice upon this text, at least for the present, as it is much more than intended in the outset.

Your well-wisher and brother in Christ.

Christian Conduct and Conversation.

The longer I live the deeper grows my conviction of the importance of a godly walk and chaste conversation. Without these our Christian profession is a sham with which we try to deceive our fellow beings, but fail in this most wofully. This class of counterfeits is easily detected, and we know it; yet, knowing it, we continue to palm off our spurious Christianity upon the world, and before that God who has said: "The hope of the hypocrite shall perish." The Christian religion is designed to make men and women pure and good, honest and true. It puts a curb on our passions by commanding self-control. Paul says the "old man is crucified with Christ * * * * that henceforth we should not serve sin. Rom. vi. 6. If in deed and word we are found over on the side of the flesh, no amount of religious cant; no loud and lofty profession of faith, no exhibitions of Sunday piety and sanctimoniousness; nor even frequent and impassioned prayer will atone for such a life. The experience of high and holy emotions, and solemn impressions under prayer, preaching and singing, during a brief hour of congregational service, though good as far as they go, are of no account unless they form and strengthen good resolutions to subdue our passions and appetites and to illustrate in our daily walk, in practical detail, the principles and precepts of our holy religion. Faith without works is dead being alone, James ii. 17. In the light of this text how rates that faith which turns the hungry from your door unfed? or that prayer: "be ye warmed and filled," if your hand is not extended in bestowment of the needful gift? Or how about that profession of honesty which withholds from your poor neighbor, year after year, the ten fifteen or twenty dollars due him for labor, under the flimsy plea of hard times, when the price of your tea, coffe and tobacco for one year would more than pay the debt. Stinginess and parsimoniousness (what the world calls as such) is commendable if practiced with a view to paying what we owe.

J. L. WINCH.

NEWS ITEMS.

PORT-AU-PRINCE, April 25.—Several persons have died suddenly of late of a fever which by some is supposed to be the yellow fever, of which heretofore only foreigners lately arrived have been victims. The crews of several vessels in port are sick, but no fatal case has yet occured among them. The French man-of-war La Bourdonais, which had been stationed here some time, has left on account, it is said, of the present sickness. It is difficult to determine whether the fever is epidemic or not. Nothing has been done toward disinfection. Our streets are in such a filthy condition that it is astonishing that epidemic disease has not developed before.

THE PLAGUE IN THE CAUCASUS.

ST. PETERSBURG, May 14.—The disease which has broken out in the Caucasus proves fatal in twenty-four hours. In Diriy, which contains 160 houses, seventy persons have died. In Medivrisheni, with 200 houses, there are 200 persons dead. The mortality elsewhere is on the same scale.

LONDON, May 15.—The *Standard's* Lahore correspondent telegraphs that Englishmen returning from Cashmere report that not sufficient provisions for a week remain, and that the relief arrangements have broken down.

LONDON, May 15.—A conference was held at Barnsley yesterday at which 120,000 colliers were represented. It decided to demand ten per cent. increase of pay, and if refused to stop work throughout the country. Another conference will be held in Birmingham in five weeks to fix the date for giving notice of a strike. The interval will be devoted to agitation.

ST. PETERSBURG, May 14.—The Governor of Orenburg telegraphs that another fire occured there on the 8th inst., which was quickly extinguished. A fire also broke out on the 12th inst., in the Cossack quarter, which was half consumed. The Governor of Uralsk, in the government of Orenburg, telegraphs, under date of the 11th inst., that fire has destroyed a considerable portion of the town, and is still raging.

ST. PETERSBURG, May 16.—The greater part of Lublin, a city of 20,000 inhabitants, in Russian, Poland, has been destroyed by fire.

DIED.

ODELL—March 14, 1879, at Jamestown, Michigan, brother William Odell, aged fifty-two years.

Brother Odell left his home in Woodland, Barry county, to attend the quarterly conference at Jamestown, his old place of residence. He seemed to enjoy the meeting, and, by his earnest exhortations contributed much to its interest. Toward the close he became quite unwell, and on Monday was taken down with pneumonia and typhus. During his sickness he was tenderly cared for by his wife and daughter and other kind friends. He was delirious to some extent during his sickness, but a faithful obedient life, and living faith in the gospel of the kingdom is the best evidence of his preparation to meet the lord and have part in the first resurrection. For several years he has cherished the blessed hope of the Savior's glorious appearing, but latterly has been unusually active in the work of the Lord, and diligent in searching the Scriptures. He was chosen elder of the band organized at the conference last fall in Woodland. His death was a great affliction to his family and loss to the church. A large concourse was addressed by the writer from the words "Thanks be to God who giveth us the victory through our Lord Jesus Christ." 1 Cor. xv. 57.

E. HOYT.

SKEELS—May 10, 1879, at Fruitport, Muskegon county, Mich., Dorr Skeels, eldest son of our lamented brother James Skeels and sister S. Skeels.

He long contended with that fatal disease, consumption, visiting Colorado without avail. In the morning of life at the age of twenty-seven, he was called to meet man's last and worst enemy, death. Thus, in a brief period, the only daughter, father and son have been laid in the silent tomb, waiting the arch-angel's trump, while an afflicted family mourn their loss. A discourse by the writer from Phil. iii. 21, "If by any means I might attain unto the resurrection of the dead" (from among the dead ones).

E. HOYT.

ANNOUNCEMENTS.

The annual Conference of the state of Michigan, will be held at Hammond, West county, Mich., commencing on Thursday, May 29, 1879, at 9 o'clock, p. m., and closing the following Sunday evening. Hammond is situated about nine miles southeast of Grand Rapids on the Grand River Valley R. R. Brethren coming on all roads will make connection with the Valley road at Grand Rapids. Trains leave Grand Rapids going southeast as follows: 6.30 a. m., 11.55 a. m., and 6.00 p. m. Brethren coming to this meeting will inquire for Wm. McClellan of W. R. Woodward, Bros. H. V. Reed and D. T. Heisted are expected to attend this meeting to preach the word. We extend an earnest and cordial invitation to all the brethren in this and other states.

D. P. SPENCER, Sec.

The quarterly assembly of the church of God will meet near Mt. Union, Frederick county, Md., on Friday night, May 23d, and hold over Sunday. Brethren coming on the train to Smithburg will be met and conducted to the place of meeting. Come one come all and let us have a good time.

JAMES BROWN.

GENERAL MEETING.

The quarterly meeting of the Indiana Conference is appointed to be held at the Antioch meeting house, 3½ miles south of Plymouth, Marshall Co., Ind., commencing Friday, June 6th, at 10 a. m., and continuing over the following Sunday. Persons coming on the cars from the south will get off at Argos, and those from the north, east and west, will get off at Plymouth, from which places there will be conveyances to the meeting. A general attendance of the household of faith is cordially solicited. In behalf of the brethren.

E. E. L.

POETRY.

The Widow of Nain.

The only son of his mother, and she was a widow. Luke vii. 12.

The dust on their sandals lay heavy and white,
Their garments were damp with the dews of the night,
Their hot feet a-weary, and throbbing with pain,
As they entered the gate of the city of Nain.

But lo! on the pathway a sorrowing throng
Present, mournfully chanting a funeral song,
And, like a sad monotone, cheerless and slow,
The voice of a woman came laden with woe.

What need, stricken mothers, to tell how she wept?
Ye read by the vials that sorrow hath kept.
Ye know, by the travail of anguish and pain,
The desolate grief of the widow of Nain.

As he who was first of the wayfaring men
Autumnal, the music burden was lowered, and then
As he touched the white grave-clothes that covered the bier
The bearers shrank back, and the mother drew near.

Her snow-pinkled tresses had loosened their strands,
Great tears fell unchecked on the tightly clasped hands;
But hushed the wild sobbing and stilled her cries
As Jesus of Nazareth lifted his eyes.

Eyes wet with compassion as slowly they fell—
Eyes potent to soften grief's tremulous swell,
As, sweetly and tenderly, "Weep not," he said,
And turned to the passionless face of the dead.

White, white gleamed his forehead, loose rippled the hair,
Bronze-tinted, o'er temples transparently fair;
And a glory stole up from the earth to the skies,
As he called to the voiceless one, "Young man, arise!"

The hard, rigid outlines grew fervid with breath,
The dull eyes unclosed from the midnight of death;
Weep, weep, happy mother, and fall at his feet;
Life's pale, blighted promise grown hopeful and sweet.

The morning had passed, and the midday hours burned;
Once more to the pathway the wayfarers turned.
The conqueror of kings had been conquered again;
There was joy in the house of the widow of Nain.

SELECTIONS.

[The Bible Banner.]

The Next Age.

IN THE NEW TESTAMENT.

Heb. ii. 5. "For unto the angels hath he not put in subjection the world to come (the habitable about coming) whereof we speak." A world of inhabitants, after the present, subject, not to angels—to whom? The overcomers shall have "power over the nations." Rev. ii. 26; iii. 21. The diligent and faithful shall be over five or ten cities, according to capacity, Luke xix. 12-27; and the Apostles over the twelve tribes. Matt. xix. 28. "The powers of the world to come,"—the age about coming. Heb. vi. 5.

ITS DURATION.

The only future age whose measure is given, is the 1000 years of Rev. 20. Any theory that puts that prophecy in the past involves such absurdities that it hardly deserves attention. We therefore assume it to be future. It is not material to our present purpose whether or not the next age is to be 1000 common years. It will begin with the resurrection of the blessed and holy, and the events apparently assigned to it in prophecy suggest a period of at least 1000 years.

ITS NATURE.

How many theories meet us? We need not stop to disprove them. Better find, if we can, what the Scriptures say of it.

Who will be there? Christ and his saints—Israel and the nations.

Their condition. Christ and the saints—rulers; Israel and the nations—subjects. The saints—immortal; Israel and the nations—mortal. The saints perfected physically, morally, mentally, cannot grow old and decay; cannot be tempted and sin; cannot err in judgment, nor be defeated by art or force; can neither wish to do wrong, nor allow wrong in those under their control; will not marry, and cannot die. They will, however, be finite in every particular; as they may improve in every respect in knowledge, power, usefulness, and happiness. Though from all nations, they will be one company, and in perfect sympathy with Christ.

The twelve tribes of Israel will be subject to the twelve Apostle, and will be recognized and honored by having their names inscribed on the twelve gates of the New Jerusalem. God always finds what he wants and when he wants it. Jesus, Paul, and James speak of the twelve tribes as existing in their time. They will be found in the next age, and a remnant will believe, repent, and be received again, gathered the second time from all countries—the restored prodigal—and be helpful to the enrichment of the world more than was the preaching to the Gentiles. Rom. 11.

The nations in the millennial age will be liable to be deceived by Satan if he is not bound, Rev. 20, and the leaves of the tree of life—growing abundantly and widely distributed—will be for their healing. Rev. xxii. 2. Israel and the nations will of course be mortal. We are not told when any of the converted in that age shall be made immortal.

ANGUISH, VENGEANCE, DESTRUCTION, ETC.

We are liable to crowd things together that are to occur widely apart, where the spirit of prophecy has not indicated the chronology of events. We may be sure that all that is prophesied will come to pass, and everything in appropriate order and time. The flaming fire, vengeance, destruction, and second death, are sure to come; so are the rapture and joy of the saints, the new song, the peace, glory, converting implements of war into implements of husbandry, none hurting nor destroying, the world obedient to the world and law from Zion. The Jews could see no room for both the cross and the crown; so they have been kicking the former and vainly clutching for the latter for nearly two thousand years, and nobody so badly hurt by their folly as themselves. We ought to have learned better than to imitate them—ought to have learned that God will find room to fulfill all his prophecies. It is not so hard to see. The severities in the millennial age are prompt checks for the current wrongs on the part of those living in that age. The second death, after that age, will swallow in oblivion the resurrected wicked, and, probably, the surviving wicked of that age.

The recession of Christ will cost many lives, but only of those who resist his reign. The conquest complete, (the work of a few years,) the sweet influences of justice, kindness, love, peace, and purity, with power to support instead of discourage them, will Edenize the world.

PROBATION.

Wm. Miller believed, and Eld. J. V. Himes endorsed and published for him, in 183-, that the door of mercy would be closed some time before the coming of the Lord, in 1843-4; and when the time passed, in 1844, nearly all who followed their general views believed probation to be exhausted. Easing gradually from that conclusion, many final and sealing messages were promulgated with great confidence, and for a few years were quite generally received.

The *Advent Herald*, published at Boston, was from the first enriched with copious but garbled extracts from English millennarian writer, cutting out all allusions to probation after the advent. By this double injustice—to those writers and to its readers—it prevented their service and made them help to fix in the minds of American Adventists the unscriptural idea that probation would close at the advent, a sentiment subversive of the system of thought they labored so learnedly and earnestly to establish. It also helped to fix a narrow and ungenerous habit which, unfortunately, has been propagated by its successors.

The prophetess of the Battle Creek Sabbatarians had a vision confirming the opinion that the door of mercy was shut on the tenth day of the seventh month, in 1844, and they have never recalled it. How could they recall the vision and still honor the prophetess? Her visions are the chief corner-stone of their sect; so, contradictory and absurd as they are, they must be retained and explained. They work as earnestly as any others to convert sinners, and have baptized many thousands since the door was shut." They seek consistency under the miserable subterfuge that the names of all who should afterwards be converted were born with the names of all Israel on the breastplate of the High Priest into the holy of holies on the tenth day of the seventh month, in 1844. Many of these converts were at that time unnamed and unborn. That smells of Calvin.

NOT TOLD WHEN PROBATION WILL CLOSE.

The Bible does not tell us when probation will close. It does declare the fate of some individuals, nations, and classes, but does not fix a line and say beyond that there can be no more change of character. So we cannot at present know when the trial of human nature will end. It might seem fair to infer that the second death, closing the little season at the end of the one thousand years, will be its limit; but this side the second death, certainly, there is no time when some are not on probation. So far as we are told, the first life of each individual is his only time of probation.

POST-ADVENTUAL PROBATION.

The idea that probation will close at the second advent is inconsistent with much that we find in the New Testament, as well as in the Old. As: (a) The reign of the saints. Their reign over one another, over nobody, or over convicts condemned to hopeless despair, would be equally incongruous.

(b) The growth of the kingdom from the mustard-seed state, as from the little stone. Its accretions come from the success of its inherent qualities in transforming foreign elements to its own nature, like the leaven.

(c) The evident office of the saint priest-kings is to improve the condition of their subjects. They are to rule and teach to save. Only the obdurate will feel the rod of iron and lick the dust.

(d) The word of the Lord and the law going forth from Zion, are to be successful in making all know him from the least to the greatest.

(e) So the gospel will be preached while Christ is reigning in Mount Zion, "to every nation, kindred, tongue, and people," exhorting them to fear, honor, and worship God. Rev. xiv. 1-7. This is not to mock them surely. Who will charge God with commanding what is impossible? Who will say that Christ has not reigned on Mount Zion? Who, that the hour of his judgment has come, and that the 144,000 have been with him in the past? His reign will be to save. "Is it not lawful for me to do what I will with mine own? Is thine eye evil because I am good?" All the kingdoms and all the people will be given to Christ when the seventh trumpet sounds. Was the Jew wronged by the conversion of the Gentiles? Will the immortal saints be grieved if "His mercy shall so endure" that every nation, kindred, tongue, and people shall yield many trophies to his grace?

(f) He shall yet put down all rule. 1 Cor. 15. The violence is on the kings, and their armies and sympathizers, that the rest may be relieved from their oppressions.

(g) Satan and the man of sin, and the beast and his image, and the false prophet, are to be taken out of the way, that human nature may have a trial under favorable circumstances. Who objects?

(h) Will God provide in the leaves of the tree of life, a universal remedy for all physical injuries of the nations for a thousand years, and exclude them from the privilege of moral improvement?

(i) The Savior intimates, in Matt. xii. 31, 32, forgiveness of all sin except that against the Holy Ghost, alike in this age and in "that about to come."

(j) The reason given by James before the most important council of the Apostles and elders ever assembled, for the revival of the dynasty of David at the Lord's return is, "That the residue of men might seek after the Lord." Acts xv. 17.

I have tried to pack the New Testament intimations about the next age into a single article of reasonable length, and yet preserve perspicuity. The reader must judge how well. What of it? To keep an appreciation of the wealth of glory to the saints and to the race in the second coming of the Lord. Don't spoil their precious theme by making it a seat of judgment or a sword of schism. The Lord help us to love the truth and bear it with charity. —*By O. R. L. C.*

[New York Observer.]

The Kirwan Letters to the Right Rev. John Hughes, Bishop of New York.

LETTER III.

Causes of Early Misgivings continued—Confession.—Holy Wells.—Prohibiting the Bible.—An Incident.

My Dear Sir,—In my last letter I commenced a statement to you of the causes which, in early life, caused my misgivings and distrust as to yours being a true Church, and as to its holding the true faith. I referred to some incidents connected with the claims of your priests to miraculous power, with the doctrine of Purgatory, and with praying to the saints. I shall now proceed with a statement of some more of those causes.

The doctrine of confession is one of the primary doctrines of your Church. It requires every good papist to confess his sins to a priest at least once a year. If any sins are concealed, none are forgiven. This doctrine makes the bosom of the priest the repository of all the sins of all the sinners of his parish who make a conscience of confession. Hence the common saying in Ireland, "You carry as much sin about you as the priest's horse." And this is one of the sources of the fearful power which your priests have over your people; and with this doctrine of confession is connected the power of the father confessor to grant absolution to the confessing penitent. It is sometimes affirmed, and then denied, to suit circumstances, that the priest claims such power; but Dr. Challoner, in his "Catholic Christian Instructed," chap. 9, asserts this power, and on what he deems scriptural authority; and I never knew an individual who came from confession, with the privilege of partaking of the communion, who did not feel and believe that his sins were forgiven him; and if they were not immediately forgiven, they would be on the performance of the prescribed penances. You, sir, will not say that I either misstate or misrepresent the doctrine.

Now for some of my early impressions upon this subject. Father M—— held frequently his confessions at the house in which I was clerk. He sat in a dark room up stairs, with one or more candles on a table before him. Those going to confession followed each other on their knees from the front door, through the hall, up the stairs, and to the door of the room. When one came out of the confessing-room, another entered. My turn came. I entered the room, from which the light of day was excluded, and bowed myself before the priest. He made over me the sign of the cross, and after praying something in Latin, he ordered me to commence the detail of my sins. Such was my fright that my memory soon failed in bringing up past delinquencies. He would prompt me, and ask, Did you do this thing or that thing? I would answer yes or no. And when I could say no more, he would wave his hand over me, and again utter some words in Latin, and dismiss me. Through this process I often went, and never without feeling that my sins were forgiven. Sins that burdened me before were now disregarded. The load of guilt was gone; and I often felt, when prompted to sin, that I could commit it with impunity, as I could soon confess it and secure its pardon; and this, sir, is the fearful and fatal effect of your doctrine of confession and absolution upon millions of minds.

The questions, however, often came up, Why does the priest go into a dark room in the daytime? Why not pray for me in English, and not in Latin? How can he forgive sin? What if my sins, after all, are not forgiven? And I always found that I could play my pranks better after confession than before, for I could go at them with a lighter heart. Very early in life my confidence in this doctrine of confession was shaken, and at a later period I came to the conclusion that it was a priestly device to ensnare the conscience and to enslave men. Do you, in your soul, believe it is any thing else?

Another thing which made early a deep impression on my mind was this. On my first remembered journey to Dublin, we passed by a place, called, unless I mistake, St. John's Well. It is, as you know, one of the "Holy wells" of Ireland. There was a vast crowd of poor looking and diseased people around it. Some were praying, some shouting; many were up in the trees which surrounded it. All these trees were laden, in all their branches, with shreds of cloth of every possible variety and color. I inquired what all this meant. I was told, "This is St. John's Well, and these people come here to get cured." But what do those rags mean, hanging on the trees? I was told that the people who were not immediately cured tied a piece of their garments on some limb of the trees, to keep the good saint of the well in mind of their application; and, judging from the number of pieces tied on the trees, I inferred that the number that went away cured were very few. I had previously read some travels in Africa describing some of the religious rites of the sable sons of that continent, and the thought that those performed around St. John's Well were just like them occurred to me. I have no doubt but that the rites witnessed in my youth are performed there yet; that the rags of diseased persons are now streaming from those trees to remind the saint of the requests of those who suspended them. There was always a priest present to hear confessions and to receive the pennies of the poor pilgrims; and the impression then made upon my mind was, that it was a piece of paganism; and I have since learned that it is a relic of Druidism; and the rites and ceremonies about this well, I learn, are nothing in comparison with those performed at the wells of Saint Patrick, the county Down. I will here insertan account of a festival at St. Patrick's Well, as given by an eye-witness:

"When or how the custom which I shall describe originated, I know not, nor is it necessary to inquire; but every Midsummer eve thousands of Roman Catholics, many from distant parts of the country, resort to these celebrated holy wells to cleanse their souls from sin, and clear their mortal bodies of diseases. The influx of people of different ranks, for some nights before the one in which alone, during the whole year, these wells possess this power (for on all other days and nights in the year they rank not above common draw-wells), is prodigious; and their attendants, hoards of beggars, whose ragged garments, if once taken off, could not be put on again by the ingenuity of man, infest the streets and lanes, and choose their lodging in the highways and hedges. Having been previously informed of the approach of this miraculous night, and having made ourselves acquainted with the locality of the wells, early in the evening we repaired to the spot. We had been told that we should see something quite new to us, and we met with what scarcely was credible on ocular evidence. The spot on which this scene of superstitious folly was exhibited was admirably adapted to heighten every attendant circumstance of it; the wonderful wells, of which there are four, being situated in a square or patch of ground, surrounded by steep rocks, which reverberated every sound, and redoubled all the confusion. The *coup d' œil* of the square on our approach presented a floating mass of various-colored heads, and our ears were as tonished with confused and mingled sounds of mirth and sorrow—of frantic, enthusiastic joy, and deep, desponding ravings. On descending into the square, we found ourselves immediately in the midst of innumerable groups of these fanatics, running in all directions, confusedly in appearance, but methodically, as we afterward found, in reality; the men and women were barefooted, and the heads of all were bound round with handkerchiefs. Some were running in circles, some were kneeling in groups, some were singing in wild concert, some were jumping about like maniacs at the end of an old building, which, we were told, was the ruins of a chapel erected, with several adjacent buildings, in one miraculous Midsummer's night by the tutelary saint of the wells, of whose talent as a mason they give, it must be confessed, no very exalted opinion. When we had somewhat recovered from the first surprise, which the (to us) unaccountable fantastic actions of the crowd had given us, we endeavored to trace the progress of some of these deluded votaries through all the mazes of their mystic penance. The first object of them all appeared to be the ascent of the steepest and most rugged part of the rock, up which both men and women crawled their painful ways on their hands and bare knees. The men's clothes were all made so as to accommodate their knees with all the sharpness of the pointed rock; and the poor women, many of them young and beautiful, took incredible pains to prevent their petticoats from affording any defence against its torturing asperities. Covered with dust, and perspiration, and blood, they at last reached the summit of the rock, where, in a rude sort of chair hewn out of the stone, sat an old man, probably one of their priesthood, who seemed to be the representative of St. Patrick, and the high-priest of this religious frenzy. In his hat each of the penitents deposited a halfpennie, after which he turned them round a certain number of times, listened to the long catalogue of their offences, and dictated to them the penance they were to undergo or perform. Then they descended the rock by another path, but in the same manner and posture, equally careful to use cut by the flints, and to suffer as much as possible; this was, perhaps, more painful travelling than the ascent had been; the suffering knees were rubbed another way; every step threatened a tumble, and if any thing could have been lively there, the ridiculous attitudes of these descenders would have made us so. When they gained the foot of the hill, they (most of them) bestowed a small donation of charity on some miserable groups of supplicants who were stationed there. One beggar, a cripple, sat on the ground, at one moment addressing the crowd behind him, and swearing that all the Protestants ought to be burned out of the country, and, in the same breath, begging the penitents to give him one halfpenny for the love of *'amale bl ssed Jasus.'* The penitents now returned to the use of their feet, and commenced a running sort of Irish jiggish walk round several cairns or heaps of stones erected at different spaces. This lasted for some time. Suddenly they would prostrate themselves before the cairn, and ejaculate some hasty prayers; as suddenly they would rise and resume their millhorse circumrotation. Their eyes were fixed; their looks spoke anxiety, almost despair; and the operation of their faculties seemed totally suspended. They then proceeded to one end of the old chapel, and seemed to believe that there was a virtue, unknown to us heretics, in *one particular stone* of the building, which every one was careful to touch with the right hand. Those who were tall did it easily; those who were less left no mode of jumping unpracticed to accomplish it.

[Letter to be concluded.]

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Correction.

In INSTRUCTION of May 7th, in third paragraph of the article "Born of water," read "washing, in the *plural*, but washing in the *singular* number."
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POETRY.

If We Faint Not.

L. M. HUGHES.

If we faint not, friends beloved,
In due season we shall reap,
And God's peace which understanding
Passes, shall our full hearts keep.

All shall know Him. He will help
In the hour of dark temptation.
Even near He stands to comfort
In the midst of tribulation.

See, He standeth at the door.
All our tears to wipe away;
He our burdens bore to lighten
Knocks at every heart to-day.

To-day, if we but hear His voice,
Sealed we may be as His own,
His, to have all joy and comfort
When He cometh to His throne.

If that loving Shepherd coming
Finds us faithful, in that day
He will give a crown of glory,
One that fadeth not away.

"Kiss the Son lest He be angry!"
Hasten, for the hour is nigh
When the sign of His appearing
Shineth on us from on high.

Reach our hearts, oh, gentle Savior!
Turn us, turn us all to thee,
That, when in Thy kingdom cometh
"Blessed of the Lord" we be.

Austin, Ill.

SELECTIONS.

[The Publishers]

The Original "Apostles' Creed."

A venerable member of the Wesleyan Conference, held at Bristol in July, 1877, declared in that assembly, that the creed, which every Wesleyan preacher professed to believe, was the longest creed in Christendom. Every man whose name was on the Minutes had said, I believe the doctrines taught in Wesley's first four volumes of sermons, and his notes on the New Testament.

At a time, when there is so manifest a desire on the part of many to be free from the old standards; and, indeed, from all written authority in matters of faith, it is certainly remarkable that the Wesleyan Conference should contend so earnestly for subscription to a creed of such enormous dimensions.

It is not our intention, at present, to examine the merits of that voluminous creed, or any of the other creeds and confessions in so-called Christendom—of various lengths and differing dogmas; but to call attention to one that is older and shorter than any of them—namely, The Apostles' Creed: not that formula commonly so termed, constructed by other man at a later period, but the real, genuine, original confession made by the Apostles themselves:—"Thou art the Christ, the Son of the living God."

The circumstances in which this confession was made, are thus narrated by the Apostle Matthew:—"When Jesus came into the coasts of Cæsarea Philippi, He asked his Disciples saying, Whom do men say that I the Son of man am? And they said, some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, but whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Matt. xvi. 13-17.

There are several important circumstances connected with this confession, to which the reader's attention is requested. Notice then—

I. That this is not only the confession of Peter's faith, but also that of his fellow Disciples. The confession is the answer to a question put by the Lord to all the Disciples present on the occasion, "Whom say ye that I am?" Peter was the spokesman, but he spoke for all; as at another time mentioned in John vi. 66. "When many of our Lord's disciples, offended with His teaching, went back, and walked no more with Him, Jesus said unto the twelve, will ye also go away? Then Simon Peter answered Him, Lord, to whom shall we go? Thou hast the words of eternal life; and we believe, and are sure, that Thou art the Christ, the Son of the living God." Whatever this confession means, then, it was homologated by all the Apostles—it is the original Apostles' Creed.

II. Notice, the sense in which the terms were used by the Apostles when they made this confession. What did they mean when they avowed their belief that Jesus was the Christ? This question is of great practical moment, though often not attended to. By referring to the narrative of John i. 41-49, the reader will find the best illustration of what the Disciples of Jesus meant when they called Him—the Christ, the Son of the living God.

Andrew Simon Peter's brother, having followed Jesus to the house where he dwelt, and remained with Him during that day, was so impressed with the interview, that he "first findeth his own brother Simon, and saith unto him, we have found the Messias, which is being interpreted, the Christ; and he brought him to Jesus." The following day Jesus bids Philip, a fellow citizen of Andrew and Peter, follow Him; and Philip is so impressed with Jesus, that on finding his friend Nathaniel, he at once communicates the fact that he had discovered no less a personage than "Him of whom Moses and the prophets did write."

From his form of expression, we see very plainly that there was a common understanding between Philip and Nathaniel about some particular person, in whom they were deeply interested. The expectations they mutually had of that person, appear in the exclamation of Nathaniel, when convinced that Jesus was indeed that person whom Philip had represented him to be. "Rabbi, thou art the Son of God, thou art the King of Israel."

All these men were cherishing the hope of the appearing of a King of Israel, "of whom Moses and the prophets did write;" and the term by which he was commonly spoken of was "the Messiah," or in Greek, "The Christ," that is "The Anointed"—a term applied to the kings of Israel from the circumstance that they were installed to office by having oil poured on the head. Thus, Saul and David, the two first of Israel's kings, are spoken of in their historical books as "the Lord's anointed."

It seems very manifest, then, that the Disciples of Jesus believed Him to be this promised King of Israel of whom Moses and the prophets had written; and that that was what they meant when they said He was the Christ.

Many other examples of this use of the term, might be quoted from the New Testament; but it is unnecessary, the more so from the circumstance, that the fact is well authenticated that at the time Jesus publicly appeared, there was a common expectation among the Jewish people that the son of David, whom the prophets had foretold would reign on Mount Zion, was about to appear. Professor White, an eminent lecturer in the Church of England, states that "these glorious expectations were not confined to those whose superior station might lead them to expect the first honours and emoluments of the Messiah's kingdom; but that even the Disciples of the Lord, who had been chosen from the meanest of the people, long retained the same opinion, and indulged the same hopes with the rest of their country." Such, we think, were their ideas of the Messiahship of Jesus, when, at Cæsarea Philippi, His Disciples responded to their Lord's inquiry —"We believe that thou art the Christ, the Son of the living God."

III. The next matter to which we call particular attention, is the fact that Jesus approved the confession. Jesus answered: "Blessed art thou Simon Barjona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." There can be no doubt that Jesus knew the sense which Peter attached to the words He had spoken—the sense in which his Disciples believed Him to be the King of Israel; and He confirmed the understanding in their minds by expressing the strongest form of approval. Is not that a remarkable fact, though it seems to be commonly forgotten? Can you conceive that He would have done so had their notions on the subject been wrong? Would any religious teacher amongst us, who is at all worthy of his place, commend what he knows to be a gross mistake? Yet many are continually saying that the Apostles had mistaken and carnal notions of the nature of their Master's Kingship during the whole period of His sojurn with them. How are we to account for this strong approval by the Lord, of this confession of the Apostles, and of the fact that nowhere do we find Him correcting their beliefs and expectations regarding the nature and place of His reign, if they were mistaken? He knew what was behind their words—the thoughts of which the words were the symbols; yet He said: "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven." He knew, we say, the thoughts and expectations of His Disciples regarding His kingdom; and instead of correcting them, He on several occasions confirms these expectations by the language he used; as, for instance, when he promised them thrones on which they should judge the twelve tribes of Israel; and spoke of drinking the fruit of the vine new with them in His Father's kingdom—Matt. xix. 28-30. So far was Jesus from esteeming these hopes and expectations to be carnal—frothy, He declared "flesh and blood hath not revealed it unto thee, but my Father who is in heaven." The beliefs and expectations, which found utterance in the words, "Thou art the Christ, the son of the living God," so far from being of human origin—the offspring of ignorant prejudice, had been enkindled by the Father Himself; by the words of the holy prophets who spoke as they were moved by the Holy Spirit. And so we are confident that the sense in which the Disciples of our Lord used the terms of the confession we are considering, was the true sense; and that those who affirm the contrary, are in serious error.

IV. Regarding the Apostles' Creed, we have yet another thing to notice—namely, that it is the creed appointed by God for the whole world, Jew and Gentile alike. That is a strong assertion, and requires to be well substantiated, and the proof we have to offer is such as this: "Whosoever believeth that Jesus is the Christ is born (or begotten) of God. 1 John v. 1. The same writer referring to his narrative of the works and words of the Lord Jesus, declares, "These things were written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." John xx. 31.

Yet, strange to say, the creeds of the day give this one no distinct utterance! Instead of the formula: "I believe that Jesus is the Christ, the Son of God," we have simply:—"I believe in Jesus Christ."

But is not this confession sufficient? Yes, if the person using these terms, means thereby to declare that he believes in Jesus, as the Christ of God—His King anointed to reign on Mount Zion, the hill of His holiness. But the formula, "I believe in Jesus Christ," does not distinctly express that belief; and we know that many use it with the idea that, Jesus Christ is the name and surname of the Redeemer, without any reference to His kingly office; so that their confession is not really a confession of the creed, that Jesus is the Christ.

But, it may be objected, does not the Apostle Paul in (Romans x. 9) assure us: "If thou shalt confess with thy mouth the Lord Jesus; and shalt believe in thine heart that God raised Him from the dead, thou shalt be saved?" Most assuredly; but that is not contrary to John's testimony; that, by believing that Jesus is the Christ the Son of God, we have life through His name; for that is the belief concerning the Lord Jesus, that we are to confess with the mouth. All who, in Apostolic times confessed with the mouth the Lord Jesus, confessed that He was the Christ. As an illustration of this truth, we point to the statement in John ix. 22, that if any man did "confess that He (Jesus) was the Christ, he should be put out of the synagogue." The confessing of that about Jesus, which led to expulsion from the synagogue, is exactly the truth by believing which the Apostle John tells us we perishing sinners may have life through the name of the Lord Jesus.

Here we fancy some will exclaim: But is that all a sinner is to believe about Jesus in order to be saved? Is His death for our sins to be made no account of? By no means. As a necessary consequence, all who believe that Jesus is the Christ, must believe the whole Apostolic testimony regarding Him. Try to fancy it otherwise! But believing all that is written of Him, this must be believed and confessed, "Jesus is the Christ the Son of the living God." In illustration of this, consider the remarkable case of the three thousand who were added to the church in one day. Acts ii. 22-41. These terror-stricken ones believed that Jesus was the Christ; and because they so believed they, at first were alarmed, and cried out: "Men and brethren, what shall we do?" They had not then obtained peace in believing; they needed to know more about Jesus—to know that there was remission of sins in His name; and that by Him all that believe are justified. The Apostle Peter knew more about Jesus that day than when at Cæsarea Philippi he declared his belief that Jesus was the Christ, the Son of the living God; yet his confession was as genuine then as it was when he bore witness for the same truth on the day of Pentecost. But here, at Jerusalem, he believed in his heart, and confessed with his mouth, that God had made that same Jesus both Lord and Christ, having raised Him from the dead to sit on the throne of David, a Prince and a Savior, to give "repentance to Israel, and the remission of sins."

Such was the testimony the Apostles gave of Jesus wherever they went; such was the creed of the first Christians. Brief; yet comprehensive of all that the prophets and Apostles have spoken of God's beloved Son.

All who would have a sure ground of hope of life eternal, require to make this good confession. To do so, as the confession of their own faith, they must know who Jesus is, and what he has done for their salvation, and what the Christ is, and what he is to do, in order to confess, intelligently, that they believe Jesus to be the Christ, the Son of the living God. The failure to Jesus that comes short of that, comes so far short of the creed of the Apostles and their converts.

The question, will God accept or save none who believe less than this? may probably be started here: but to it we have no authorised reply to offer. The matter of saving sinners belongs to God; and His mercy is infinite. In that mercy we hope. The Savior is very pitiful and of tender mercy; and, whatever others may feel at liberty to affirm, the writer of this paper is not prepared to say how little faith in God's Son, or belief about Him, may render a sinner accepted for His name's sake; but of this we are confident, that what we have described is the only creed to be believed and confessed in order to salvation, according to the teaching of the Apostles. "These things are written that ye might believe that Jesus is the Christ, the Son of the living God; and that believing ye might have life through His name." "Whosoever believeth that Jesus is the Christ, is born of God." "Believe in the Lord Jesus Christ and thou shalt be saved." And so we find it recorded that, at Thessalonica the Apostle Paul, as his manner was, went into a synagogue of the Jews, and for three Sabbath days reasoned with them out of the Scriptures; opening and alleging that the Christ must needs have suffered, and risen from the dead, and (saying) that this Jesus whom I preach unto you is the Christ." The translators of the authorised version made a most important omission when they left out the article before the word Christ, here. The Greek is not Christ simply, but the Christ. So also in 1 Cor. iii. 11, "Other foundation can no man lay than that is laid, which is Jesus the Christ."

In these days of so-called "Advanced religious thought" and "Higher Criticism," these representations of ours will appear foolishness to many; and some may impatiently and scornfully demand; "Why should the Father of all men suspend their salvation on their belief and confession of any particular thing regarding Jesus of Nazareth?" We are not sure that God has revealed His reason for this; we simply call attention to the revealed fact. The purpose of God shall stand, cavil who will. If the reader will, however, look at Phil. ii. 5-11, he will see that the appointment of God that all men should believe that Jesus is the Christ, the Son of the living God; and that believing they might have life through His name, is in entire harmony with what is written there. "Who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth: and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

God has set His heart on the Son of His love; and determined that He shall be acknowledged and obeyed by all in the heavens and in the earth. Such was the love of that Son to His Father, that in obedience to His will, He divested Himself of His Divine honor, left that glory which He had with the Father before the world was, and appeared in fashion as a man, and became a servant of men, and obedient unto death. Therefore God hath highly exalted Him, and given Him a name above every other; seated Him at His own right hand in the highest heaven, till His enemies be made His footstool,—when in the panoply of the Father's glory, and of his own glory, and the holy angels with Him, he rides forth in majesty King of kings and Lord of lords, to receive the homage and submission of all nations, peoples, and languages. And just as then, and all who will share the blessedness of His righteous reign, must bow to Him, and confess that He is Lord—even so now, God wills to have His Son thus honored and acknowledged by us sinners of the human race. And well we may, since God has so loved us, that He hath sent His only begotten Son into the world to be a propitiation for our sins. Herein, indeed, is love, not that we loved God, but that He so loved us that while we were yet sinners Christ died for us.

Come, then, and adore Him: O bow at His feet,
And give Him the glory, the praise that is meet.

He who loved us, and gave Himself for us is the Messiah—the King of Israel, the King of the world—for the kingdoms of this world shall indeed, one day, and for ever, be the kingdoms of our Lord and of His Christ, and He shall reign for ever and ever. Amen.

W. Laing

Islamic America.

Railway Notes.

THE one thing wanting to make a direct railroad communication between India and Europe is a railway from Alexandretta, the nearest point on the Persian Gulf, to Kurrachee. A committee has been formed in London, consisting of the Duke of Sutherland and several other noblemen and gentlemen to acquire certain routes through the valley of the Euphrates to complete the connection. This done, it will be possible to go from London to Kurrachee in about seven days—a distance which it now takes ninety days to cover.

The Grand Duke Nicholas of Russia has issued a pamphlet urging the speedy construction of an Orenburg-Tashkend Railway. His arguments for this route, based on that of Da Lesseps and Cotard, is, in brief, as follows: If a grand circle be drawn of the globe between London and Calcutta, the segment of it intersected between the two cities goes through Amsterdam, then a little south of Berlin, then through Varsow, through Southern Russia to the Caspian Sea, which it cuts somewhat above forty-four degrees of latitude; then through the Sea of Aral, proceeds to the east of Samarkand, cuts the Indus about a hundred miles south of its great angle, and goes down the valley of the Ganges to Calcutta. Russia is in possession of the Asiatic part of that shortest route to India. She ought consequently to construct at once the line of railway which most closely follows it—to wit, from Orenburg to Tashkend.

THE greatest railroads in India are composed of the Punjab and Delhi system, some 1,200 miles in length, meeting at Delhi the East Indian Railway, which goes to Calcutta, and which is about 1,000 miles in length, with a branch at Allahabad to Jubbelpore, some 250 miles additional in length. More, it connects with the great Indian Peninsular system which is carried on to Bombay, some 550 miles. This system runs through a chain of mountains, called the Thull and Vhrne Ghatz, where the engineering difficulties have been immense, and 15 miles of the tunnel made. The line then runs from Poonah to Mugpore, where it is connected with the Madras Railway, some 850 miles in length. This line also serves Bangalore, the garden of the Madras Presidency, and the coolest spot in the plains of India. In the same direction is the Hyderabad State Line, belonging to the Nizam. The Bombay and Baroda Railway runs to Glucwarah, thence through Central India to Ahmedabad, where it is connected with the Rajpootan State Railway, running to Delhi. At Calcutta is the Eastern Bengal Railway, which goes to Barrachpore, thence to Koosbteah, from which a line of steamers connects with Assam, the great tea growing country of India. In Oude is the Oude and Rohilkund line, which runs 300 miles through some of the richest plains of that fertile region. The noble bridge, about 1½ miles in length, which spans the Ganges at Cawnpore, belongs to this company. These comprise the general grand trunk system of railways in India.

COMMUNICATIONS.

New Heavens and New Earth.

Nevertheless, we, according to his promise, look for new heavens and a new earth wherein dwelleth righteousness. 2 Pet. iii. 13.

I understand the new heavens and earth as being among a cluster of literal things and events that we are plainly taught to look for in the connection and many other Scriptures. By the sound principles of literal interpretation, we, as a people, have come to believe in a personal and near advent. The last-day scoffers were to say, "Where is the promise of his coming?" "All things continue as they were from the beginning of creation." Peter declares they "were willingly ignorant of the great change implied in the existence of the heavens and earth in the beginning by the word of God." Also of the great change made by the flood. "But the heavens and earth which are now, by the same word, are kept in store, reserved unto fire (instead of water) against the day of judgment and perdition of ungodly men."

Now, if the coming scoffed at by the wicked and love by the saints, if the creation and flood—"day of the Lord"—day of judgment and perdition of ungodly men are literal, why not the present old heavens and earth, and the new that are to succeed them be considered literal also? Consistency is a jewel, in the interpretation of the Scriptures, as in everything else. Suppose the new or third heavens and earth are spiritual instead of literal, then these heavens and earth "which are now reserved unto fire" are spiritual, and the fire spiritual, and the earth overflowed with water was spiritual and there was no real water, and the Swedenborgians may be right in saying that it was a flood of wickedness. So, when God created the heavens and earth in the beginning, he did not make the literal heavens above us and the solid earth beneath our feet. Hence, the absurdity of spiritualizing the new earth.

Thus I am constrained to look with Peter and all the Christians to whom he wrote for a new earth that shall be the theatre of perfect righteousness—a "heavenly country,"—this earth changed through the agency of literal fire. Let us, right here, consider some of the objections urged. It is thought by some that the description of this fire is inconsistent with the survival of a remnant of the nations that is so fully predicted by the prophets. Dr. Seiss remarks, that the words "heavens being on fire," simply means the atmosphere being inflamed, heated—filled with fiery volcanic emissions, and lit up with lightnings. The word rendered "pass away," does not mean to cease to exist, but to pass from one place or state to another. As applied to the atmosphere, it expresses a change, implying motion, and that very violent—"with a great noise, or rushing sound." He says, "the phrase burnt up," is also rather expressive for the original which means simply to be "burned." The words "dissolved" and "melted" are elsewhere translated "loosed." "Fervent heat" means "set on fire, heated." He adds: "The plain grammatical meaning of the phrase is, that certain elementary substances of the earth shall become loosed by being heated and set on fire, as in the case of great and violent volcanic eruptions, when vast floods of fire and lava are ejected from the earth, filling whole countries with darkness and destruction." "As there is nothing to show that the burning and fusing of the earth will be universal, so there is no reason to believe that all the works that are in the earth will be burned." As the object of the fire is "the perdition of ungodly men," its effect would appear to be limited to parts of the earth. God can easily preserve a remnant of the nations if he has purposed to do so. But, it is said, that the heavens and earth are sometimes used figuratively in the Bible to mean something else. Suppose that, in the highly poetic descriptions of the prophets, there were a few such instances, they cannot disprove the many literal uses of the words in such statements as are found in the epistles of Peter and John and Paul.

It is easily proved that the heavens and earth will not literally "perish" in the sense of annihilation, or literally "pass away." Heb. i. 10. "And, thou Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands; they shall perish, but thou remainest; and they all shall wax old as a garment; and as a vesture shalt thou fold them up, and they shall be changed." Thus, "perish" is defined to be "changed," and the passing away of the heavens and earth does not mean the passing away of something else, but the great change of the real heavens and earth at the close of the thousand years, when the Creator "shall make all things new," and "the meek shall inherit the (new) earth." But it is contended that the promised new earth of Isa. lxv. 17, is the creating of "Jerusalem a rejoicing and her people a joy." I think a fair construction of this passage is, that God will create three new things—new heavens and earth, so glorious that the old will not be remembered, and Jerusalem a rejoicing—and her people a joy; and these events will all transpire in their proper order in "the great day of the Lord." Isa. i. 2, is supposed to be metaphorical heavens and earth. "Hear, O heavens, and give ear, O earth; for the Lord hath spoken; I have nourished and brought up children, and they have rebelled against me." Heavens and earth, in this passage, and all similar passages, most manifestly, mean the literal heavens and earth, addressed as witnesses of the ingratitude and rebellion of the Jewish people. The figure used is not that of metaphor, by which heavens and earth are made to represent something else like them; but the figure is that of personification, by which life and action are attributed to the inanimate heavens and earth, and they are addressed as intelligent persons. Jesus told the Pharisees: "If these should hold their peace, the stones would immediately cry out." Luke xix. 40. Now, because stones cannot cry out, suppose they should be considered spiritual stones! All would admit they were literal stones, but could not literally cry out. By the same figure life and action are attributed to the stones, as they are attributed to the heavens and earth in the other passages. I am looking "for a better country, that is a heavenly." More anon.

F. HOYT.

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

WHOLE NO. 646. Read. × PLYMOUTH, INDIANA, JUNE 4, 1879. VOL. XXVIII, NO. 21.

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COMMUNICATIONS.

Trust in God.

Editor Restitution:—The following communication was written by Brother Pinney by special request, to an aged pilgrim in Herkimer county, and, having the privilege of reading it, I thought it might comfort others, and requested the privilege of copying it for publication, which was granted, and I forward it to you for that purpose:

FAITH TO ENDURE—HOW OBTAINED.

DEAR BROTHER:—In great infirmity and suffering I take this opportunity of complying with your request through Miss F. C. I regret that the [illegible] my infirmity will oblige me to be brief, as I am suffering intensely and almost continually, and, being located in the head, makes it next to impossible to write much, especially where much thought is required. These facts must excuse any want of connection apparent in the few brief and simple remarks I may make:

1. As to faith in God under affliction—how obtained. I answer, by faith in God's promises, and the conclusion of the gospel. I feel to bless God who hath comforted me in all my tribulations, that I may be able to comfort them who are in any trouble by the comfort wherewith I, myself, have been comforted of God. "For as the sufferings of Christ abound in us, so our consolation aboundeth also by Christ, whereby we are enabled to rejoice in God." Always rejoice in tribulation, is a command, and should be obeyed; and the reason given is, that it worketh patience, experience and hope; these are the graces much to be desired, for patience enables us to endure the ills and trials of life. Experience is always good, for it yields hope, and hope takes hold of eternal life and glory. If, then, tribulation yields such fruits, why not rejoice in it? God is good, and his mercy endureth forever. He doeth all things well, and does not willingly afflict his people. Let us not, then, despise the chastening of the Lord, nor faint when we are rebuked of him; for whom the Lord loveth, he chasteneth, and scourgeth every son whom he receiveth. What! since his chastening is an evidence of his love would you not be willing to suffer a little joyfully, if, thereby, you could obtain an evidence of his love to you? But, again, none others are received as sons. What! would you be a son of God, become an heir of glory, a joint heir with Jesus Christ, to all things? Oh, glory to God; come, then, affliction, dreary, sharp, sickness, pierce my heart; you only give the weary an evidence of love most blessed.

Again, God chastens us not for pleasure, but always for our profit, that we may be made "partakers of his holiness." This is a great and necessary attainment. Without it no man can see God. Would you see God and reign with him forever in glory? Then must you be willing to be chastened a little here, in view of such blessings. Shall we complain of a little affliction? Shall we murmur and repine, and feel that the Lord is a hard Master? What! shall we receive good at the hand of the Lord, and not evil? Will not the Judge of all the earth do right? Can he do wrong? Say, my brother can he do wrong?

Again, no affliction is for the present joyous, but grievous. Nevertheless, afterward, it yieldeth the peaceable fruits of righteousness unto them that are exercised thereby. This is good fruit, indeed, and takes hold of the kingdom, for the righteous are permitted to enter through the gates into the city, and have a right to the tree of life. God help us to endure, and *so overcome as to receive a crown of* righteousness when Christ shall appear. To such it shall be said: "Open ye the gates that the righteous nation which keepeth the truth may enter in." Isa. xxvi. 2. Oh, then, let us, in view of such glorious promises *suffer joyfully*. Yes, rejoice in tribulation; (though poor human nature shrinks from suffering), rejoice with exceeding great joy in view of the glory set before us. "Though now *for a season*, if needs be, we are in heaviness through manifold temptations; that the trial of our faith being much more precious than gold that perisheth might be found unto honor and glory at the appearing of Jesus Christ." 1 Pet. i. 6, 7.

Again, in the kingdom we shall want honor and to be exalted to the white robed company. Tribulation will do it. Says an elder: "Who are those arrayed in white robes?" and the answer was: "These are they which come out of great tribulation, and have washed their robes and made them white in the blood of the Lamb." Who, for such an exhaltation, would not endure tribulation with all long-suffering and joyfulness? "For I seek on," says Paul, by the eternal spirit, "that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

Once more, afflictions yield *glory*. We shall want glory in the kingdom. Yes, in large measures. But, mark! while I give one of God's richest consolations. Oh, that it was written on the margin of the heavens. Hear, ye afflicted *suffering ones*; near, and rejoice! "These light afflictions, which are but for a moment, worketh out for us a far more exceeding and eternal weight of glory." Brethren, is it not enough? What more can I say? God is faithful. Who will fulfill? Oh, let us believe, and, believing, let us rejoice with a joy that is unspeakable, and full of glory. "For these exceeding great and precious promises are given unto us that we may be made partakers of the divine nature." 2 Pet. i. 4. And, remember, these promises are sure. They are yea and amen in Christ Jesus. They cannot fail. Oh, think how they were confirmed by the oath of God; that by two immutable things in which it was impossible for God to lie, we might have strong consolation, etc. God is faithful, and, believing, we can but rejoice in tribulation, however great, and suffering ever so severe. I wonder not the Hebrew youths walk through the furnace, and the martyrs about the victory until their voices were lost in death. So, let us trust in God in all our afflictions; rejoicing in God always in hope of glory and a kingdom.

But, I will give one more promise, the great sheet-anchor promise, that never drags, however high the winds blow or hard the storm beats in affliction's darkest hour, it never fails, no never; it is the grand climax of consolation, the topstone of the mighty tower, a promise with shoutings: grace unto it is the fulness of the infinitude of the ocean of God's love to his poor, afflicted people here. Hear it, and we know that *all things shall work together for good* to them that love God. Rom. viii. 28. Do you love God? Then this promise is yours, and it will never fail you. Mark! Paul speaks by inspiration. We know, then, the promise is sure. It never has failed. I have tried it in every circumstance in life. It cannot fail, however dark and trying the providence, however severe the affliction, however great the suffering, it is one of the "all things" that work together for good. Standing by faith upon it, I can smile at Satan's rage, and face a frowning world. Go into the furnace or the den; walk up manfully to the stake and shout for joy in the boiling cauldron of oil, yea, we can defy all the combined powers of earth and hell; for, come what may, it is all for our good. Oh, glory to God, for this blessed promise, this soul-cheering promise, and soul-triumphing consolation; all things for our good, praise the Lord, O my soul, and let all that is within me praise his holy name. Oh, how with this, we can triumph over Satan; for, let him afflict and wrong us as he may, let him do the worst he can, he is only polishing our crowns, and whitening our robes, and working out for us glory. I have often, in my hours of sufferings, especially in the night seasons, spoke and said to him, work away you poor devil; heap on your afflictions; you are only scouring *my crown; it is all you are fit for*; work away, etc. I have often almost imagined I could hear him gnash his teeth for rage.

But, my brother, what think you? With such consolation, can we not *suffer joyfully*? If our faith is unwavering in these promises, can we not obey the injunction to "rejoice always?" yea, rejoice in tribulation?" Brother, we can. In fact, believing, can we do otherwise than rejoice in the most dark and trying seasons? God helping, I will rejoice always, however dark and gloomy the hour. God, in due time, will deliver and give us victory. Let us, let us, then, trust in him, though he slay us, and trust him everywhere. We cannot trace him, and in due time he will crown us with glory in the kingdom of God.

It has done me good to write out these promises, and I trust they may do you good, and comfort you in all your afflictions. May God bless, and comfort, and strengthen you with all might according to his glorious power unto all patience and long-suffering with joyfulness in Christ Jesus; and, let us resolve never (God helping us) to indulge in murmuring thoughts, however dark and severe our trials, but rejoice always in hope of the glory of God soon to be revealed. I can add my testimony to the power and sufficiency of God's grace through these promises to me-ward through eight long years of suffering and affliction. They have never failed to sustain me in the darkest hours. I was young, with a family depending on me for support. I was preaching for a small remuneration, scarce enough to sustain us; my highest salary, $350 per year. And, then, that was cut off by my cancer, which stopped my preaching, and sent me from home to try to cure it in 1847. Since then I have been on constant expense, and have been able to do but little to support myself or family. For the last three years I have been confined mostly to my house and room, unable to do anything, and have suffered intensely and constantly, with a wife and five children to care for, and much sickness in my family. These were circumstances calculated to try one's faith, and lead to murmuring, and to be cast down and doubt God. But God, my brother, has been faithful, and his grace hath sustained me through it all, and enabled me to rejoice in God all the day long; and, here, let me testify to God's faithfulness. I have never suffered for want, no, never; but have abounded in all things and lacked nothing, and never expect to want. God's faithfulness, in the past, is to me a pledge for the future. I will still trust in him who is my God and my refuge evermore. I have no care, no anxiety for the present or future. I have left all in the hands of God, who doeth all things well, and feel to say, in all things, "My Father, glorify thyself, even so, for it seemeth good in thy sight." Blessed be his holy name forever and ever, who hath promised that all things shall work together for good. Amen and amen.

E. R. PINNEY.

Dear Brother Chaplin:—The above letter has been copied by me, having become acquainted with a daughter of Brother Pinney, a Sister Smith, a very devoted and straightforward gospel believer. She being very willing that I should have it re-published, I thought it might not be out of the way to do so. But you will not your own judgment in the matter. I am not particular. I am now at Wells, Minn.; have had several talks with quite a number of different people; find some quite interested. Mrs. Smith's husband, the Sister Smith of whom I speak, is very much interested. He is quite an intelligent man, and, I think, he will obey the first opportunity. I am in hopes the gospel will take effect in the hearts of some here. I feel that the Lord is on the side of truth, and it will prevail. I received the tracts in due time. You will find, enclosed, one dollar more for THE RESTITUTION for six months. Please send to my address, Wells, Minn. Now, dear Brother, don't forget to pray for me, for unworthy me; and, now, I would say, hold on to the promises, for very soon he that shall come, will come, and will not tarry; and now the just shall live by faith; bless the Lord, O my soul, and let all that is within me praise the name of my God.

M. SOUTHWICK.

SELECTIONS.

The Kirwan Letters to the Right Rev. John Hughes, Bishop of New York.

LETTER III.—CONCLUDED.

Holy Wells.—Prohibiting the Bible.—An Incident.

But the most remarkable, and doubtless the most efficient of the ceremonies, was reserved for the last; and surely nothing was ever devised by man which more forcibly evinced how low our nature can descend. Around the largest of the wells, which was in a building very much, to common eyes, like a stable, all those who had performed their penances were assembled, some dressing, some undressing, many stark naked. A certain number of them were admitted at a time into this holy well, and there men and women of every age bathed promiscuously, without any covering. They undressed before bathing, and performed the whole business of the toilet afterward in the open air, in the midst of the crowd, without appearing sensible of the observation of lookers-on, perfectly regardless of decency, perfectly dead to all natural sensations. This was a strange sight, but so nearly resembling the feast of lunatics that even the voluptuary would have beheld it without any emotions but those of dejection. The penance having terminated in this marvelous ablution, the penitents then adjourned either to booths and tents to drink, or join their friends. The air then rang with musical, monotonous singing, which became louder with every glass of whisky finishing in frolicsome debauch, and laying, in all probability, the foundation for future penances and more thorough ablutions. No pen can describe all the confusion, no description can give a just idea of the noise and disorder which filled this hallowed square, this theatre of fanaticism, this temple of superstitution, of which the rites rival all that we are told of in the East. The minor parts of the spectacle were filled up with credulous mothers half drowning their poor children to cure their sore eyes; with cripples who exhibited everything that has yet been discovered in deformity, expecting to be washed straight, and to walk away nimbly and comely.

"The experience of years had not shaken their faith; and though nobody was cured, nobody went away doubting. Shouting, and howling, and swearing, and carousings filled up every pause, and 'threw o'er this spot of earth the air of hell.' I was never more shocked and struck with horror; and perceiving many of them intoxicated with religious fervor and all-potent whisky, and warming into violence before midnight, at which time the distraction was at its climax, I left this scene of human degradation in a state of mind not easily to be described. The whole road from the wells to the neighboring town was crowded with such supplicants as prefer mortal half-pence to holy penance. The country around was illuminated with watchfires; the demons of discord and fear were abroad in the air; the pursuits of the world and the occupations of the peaceful appeared put a stop to by the performance of ceremonies, disgraceful when applied to propitiate an all compassionate divinity, whom these religionists were determined and taught to consider jealous rather than merciful. I wish it were in my power, without insincerity, to pay a compliment to the Irish Catholic clergy. On this occasion they were the mad priests of these Bacchanalian orgies—the fomenters of fury—the setters-on to strife—the mischevious ministers of debasement of their people, lending their aid to plunge their credulous congregations in ceremonious horrors."*

Now, sir, can you, as a man of high intelligence, regard these things in any other light than as the merest impostures to delude the ignorant? And what epithet sufficiently expressive of abhorence can we apply to the priesthood who thus impose upon a credulous people? Can Hindooism surpass this in its worst orgies?

I well remember yet another of these impostures. When a boy, I often heard that, on the morning of Easter Sunday, the sun might be seen dancing in the heavens and in the chapels, to express its joy on the anniversary of the resurrection of Christ, and I often wished to be where I could witness the phenomenon. It took place in a certain chapel, and in the presence of many pious and admiring beholders. An unbeliever in priestly miracles was present, who traced up the dancing of the sunbeams through the chapel to an individual managing concealed mirrors so as to produce the wonderful effect! Of this I heard; and although it seemed incredible, yet it made an impression on my mind. The probability of the imposture cannot be doubted by those who know that the earth which covers the grave of Father Sheely (who was convicted of treason, and hung in the county of Tipperary), when boiled in milk, cures a variety of diseases. Would that we had not convincing evidence of far worse impositions than this!

The Bible with all its notes and glosses, as published by the authority of your own church, is denied by you to be a complete rule of faith. On this question I will not now enter, only so far as to say that this denial holds a very intimate connection with its virtual withholding from the people. If not a complete rule, it may lead astray; and as it is capable of opposite interpretations in some of its passages, the souls of the people must not be endangered by its general circulation. It is better to know nothing of the Bible than in some particulars to misinterpret it! Your infallible Church teaches both ways on a variety of subjects, and, among the rest, on the circulation of the Bible. It allows it in Protestant countries, with some stringent regulations; it virtually forbids it in purely papal countries. How many Bibles could your reference procure in Spain, Portugal, Naples, or Italy? In your many visits to Rome, to give an account of yourself to your master, have you ever sought for a Bible in its bookstores? How many Spaniards or Italians have read a Bible through? How many of the Irish peasantry that can read and write have ever read one chapter of it? Now, sir, for years together, I sat daily at table with a Catholic priest, who was a member of the family, and the curate of the parish, and I never saw a Bible used in the family. I never heard at table, or in the morning or in the evening, a religious service. The numbers of the Douay Bible, published by subscription in folio, were taken in the family, but never read. And not only so, but I never heard a sermon preached in a Catholic chapel in Ireland, nor a word of explanation on a single Christian topic, doctrine or duty. The thing nearest to a sermon that I heard was a scold from the altar because some person sent for the priest at midnight to confess and anoint a dying person. And before I was sixteen years of age, I never read a chapter in the word of God, while in other respects my education was not neglected. I often asked the meaning of this thing and the other, but there was no explanation; nor can one out of one thousand, in papal countries, give a single reason for one of your peculiar doctrines or duties. And since, in the maturity of my judgment I have examined this matter, I have greatly commended your wisdom in withholding the bible from the people; if I were a bishop or a priest of your Church, with no better principles than the rest of you, I would do the same. I heard a man who lived near the Canada line, in Vermont, during the last war with Great Britain, tell the following story, "There was," said he, "much smuggling going on. Whenever we met a traveler with a pack of any kind, we ordered it to be searched. Honest men always said, 'Search and welcome.' But when ever a man refused, or made any fuss about it, we always suspected that there were contraband goods in the pack, and we were never mistaken." You have brought contraband goods into the house of God and the Bible tells the people so. Hence it is forbidden. Light is the sure death of darkness. The circulation of the Bible will be the death of your whole system.

KIRWAN.

* McGavin's Protestant p. 141.

[Author's Scrip.]

An Unfailing Helper.

"I may be faint and weary says the believer, but my God cannot. I may alter and fluctuate, as to my frames; but my Redeemer is unchangeably the same. I might utterly fall and come to nothing, if left to myself; but I cannot be so left to myself, for the Spirit of Truth hath said, 'I will never leave thee nor forsake thee.' He will renew my strength, either by changing my weakness into strength, or by enduing me with his own power. He is wise to see and provide for all my dangers: He is rich to relieve and succor me in all my wants: He is gracious to hear and answer all my prayers: He is omnipotent to deliver and defend me from all my enemies: He is faithful to perfect and and perform all his own promises: He is eternal and immortal, to bless my poor depending soul with eternal blessedness and immortality. O what a great and glorious Savior for such a mean and worthless sinner! O what a bountiful and gracious, indulgent friend for such a base and insignificant rebel!"

SENTENTIOUS PARAGRAPHS.

One forgives everything to him who forgives himself nothing.

He who finds pleasure in vice, and pain in virtue, is a novice both in one and the other.

We must do quickly what there is no hurry for, to be able to do slowly what demands haste.

The wise man does not speak of all he does, but he does nothing that cannot be spoken of.

The truths that we least wish to hear are those which it is most to our advantage to know.

Afflictions are the rough touches, and hard rubs that we get to polish us for use and for shining.

"He went in, and took her by the hand, and the maid arose."—St. Matt. ix. 25.

Did He not enter in where Death's dread sleeper
Lay still, with pulseless face and sealed eyes,
Put calmly forth each loud tumultuous weeper,
And take her by the hand and bid her rise?

Come to us, Savior! in our lonely dejection.
Speak calmly to our wild and passionate grief;
Bring up the hope and thoughts of resurrection,
Bring us the comfort of a true belief.

—*Mrs. C. F. Alexander.*

If man will give his heart and life to God, God will give him in return greater gifts than if Christ were to suffer death over again for him.

Sheridan: Wit loses its respect with the good when seen in company with malice; and to smile at the jest which plants a thorn in another's breast is to become a principal in the mischief.

Edward Everett: An intelligent class can scarce ever be, as a class, vicious; never, never, as a class, indolent. The excited mental activity operates as a counterpoise to the stimulus of sense and appetite.

When a man leaves our side and goes to the other side, he is a traitor, and we always feel that there is a subtile something wrong about him. But when a man leaves the other side and comes over to us, then he is a man of great moral courage, and we always feel that he has sterling stuff in him.

"Rome was not builded in a day,"
The ancient proverb teaches;
And Nature by her trees and flowers,
The same sweet sermon preaches.
Think not of far-off duties,
But of duties which are near:
And having once begun to work,
Resolve to persevere.

"Well, madam," said John Newton to one who was complaining of the imperfections of others, "if there were a perfect Church on earth, it would cease being so the moment you and I entered it." And that remark still has a pertinent application for those who, we fear, won't apply it.

It is they who glorify who shall enjoy him; they who deny themselves, who shall not be denied; they who labor on earth, who shall rest in heaven; they who bear the cross, who shall wear the crown; they who seek to bless others, who shall be blessed.

WORDS.

I have known a word hang starlike,
Through a night of dreary years,
And it often seemed the brightest
Through a blinding mist of tears;
And a weary wanderer gathered
Hope and heart on life's dark way—
For it cheered him as he struggled
Till the dawning of the day.

I have known a spirit calmer
Than the calmest lake, and clear
As the heaven that shown upon it,
With no wave of doubt or fear;
I have watched the storm sweep o'er it
Till its deepest depths were stirred,
Never, never more to slumber,
Only by a word.

THE RESTITUTION.

E. A. CHAPLIN, Editor.

PLYMOUTH, INDIANA, JUNE 4, 1879.

WE must urge our friends to promptly renew their subscriptions; otherwise we shall be compelled to pass a week occasionally without an issue of our paper. We are doing all we can on our own part.

WE do not consider ourselves responsible for all the different views that find a place in THE RESTITUTION. We endeavor to give something like a fair opportunity to our correspondents, however, to set forth their sentiments in their own way. We think it most needful, as a general thing, to labor for the salvation of men by proclaiming the primary truths of the gospel as we have the example of the apostles for a precedent.

The Pocasset Sacrifice.

In our last issue we tried to give our readers a fair and truthful history of this sad and dismal tragedy that has caused so much speculation through the whole country. In this number our aim is to bring out some additional facts in relation to the mental and moral condition of the unhappy parents whose warped, deceived and frenzied imaginations led them to the commission of the awful deed. The poor deluded father and mother have been made the objects of the most pitiless scorn by that better class of community from whom it had been reasonable to expect expressions of sound and sober judgment even though the unnatural crime be confessedly one of unparalleled enormity. Those of a dissimilar faith have not only expressed their horrible detestation of the unhappy culprits, and their more intimate associates, but, in many instances, have endeavored to make the doctrine of the second advent of the Lord Jesus Christ, and its many adherents, in some way responsible for the insane act of an individual who happened to be a believer in the near coming of the Messiah. And some of a similar faith have been in hot haste in joining the above class in hurling the missiles of denunciation against the poor victims of fanaticism and those that happened to be in church relation with them. We should be glad, indeed, to know that all the *stone casters* would be pronounced *sinless* under the inspection of him who "searches the heart and tries the reins." The unhappy [illegible], has afforded a rare opportunity for formalistic hypocrite, the self-righteous Pharisee, the mean-souled bigot, the Bible-hating ritualistic juggler, the shriveled spirited sectarian, and the blasphemous infidel to vituperate not only the miserable parents, but also to vent their spite on a precious doctrine of divine revelation and all who cherish its blessed hopes. Though not an "Adventist" in the narrow sectarian application of that term, we are still bold to say that, as a Millennarian, we look for God's Son from heaven at no very distant day, to assume the sceptre of universal empire, and bring about that "restitution of all things, which God hath spoken of by the mouth of all his holy prophets since the world began." The direful deed itself causes us more and more to realize the imperative necessity of his coming to end the world's miseries, superstitions, oppressions, infidelities and cruzed fanaticisms. It is the event that the true Christian regards as the very pole-star of the hope of this world's deliverance from sin and all its fearful results. We still, therefore, unequivocally declare our steadfast, unshaken faith in the return of Christ as "Israel's Hope and Earth's Deliverer." As human history shades off into ever darkening gloom, we most earnestly pray that the bright rising of the Sun of Righteousness may usher in the long-looked for millennial day of light and gladness, when all shall so truly know the Lord, from the least to the greatest, that no such fearful mistake will ever be possible. We look with pity upon the poor fanatical parents whose hallucination has sacrificed a pet darling child, and we shall not join in any fiendish assaults upon them in their misery. We must leave them to the rigors of violated law, and in the hands of the judge of all the earth who will do right. In some future paper we may speak of the sacrifices required in the Scriptures and show how safe it is to follow the written word instead of warming at sparks of our own kindling, by following our own vain imaginations, and, at last, lying down in sorrow. Below we continue the history as reported in the N. Y. *Sun*:

BARNSTABLE, Mass., May 26.—Dr. Mansell, the medical examiner of Barnstable county, has been watching Charles F. Freeman very closely, especially since Freeman's removal from the barnlike jail to the new structure, but he has been unable to detect any of the usual physical symptoms of insanity, either developed or incipient. Freeman was greatly pleased when he was put into the new jail, and even his wife, whom nothing has aroused from her melancholy, was glad to get away from the loft in which she had been confined. Freeman has been especially interested in the religious discussion which the killing of his little daughter has provoked. He still holds with pertinacity to his belief that he was called by God to do the act, and that some great good is to come of it yet. To Dr. Mansell he is reported as having said a day or two ago that it was possible that what God intended was a great religious awakening. He professes to prefer to be convicted, and even hanged, rather than to be acquitted on the ground of insanity. He is said to have affirmed repeatedly that he knew perfectly well before the act, and realizes just as well now, the responsibility that he was taking, but adds that as a faithful Christian he was constrained to sacrifice his child.

Freeman was told, it is said, that the account of his act, printed in the *Sun*, had been telegraphed to the newspapers in England and France, and he seemed to view this as only the working out of the mysterious purpose that compelled him to kill little Edith. He sleeps soundly, eats well, and takes much interest in the ordinary affairs of life. Since his imprisonment he has allowed his full beard to grow.

But Mrs. Freeman still sorrows, and is apparently pining away. She has admitted that she believed that the act was the result of a mistaken faith; but she insists that neither she nor her husband was guilty of any crime. The recent letter to a sister, which has been published, has been commented on by a number of clergyman as not the least remarkable manifestation of this mysterious tragedy. She speaks of Elijah, Elisha, and Christ raising the dead, and still insists that after the deed was done she and her husband had perfect faith that the child would be raised to them. But as the days passed and there were no manifestations, her heart failed, and now she knows they did wrong.

Mrs. Freeman found comfort in a recent conversation she had with Mrs. Fisk, who has charge of the eldest child. Mrs. Fisk suggested that she might have been tempted as Christ was by Satan, and this made a strong impression upon Mrs. Freeman. She asked Mrs. Fisk pleadingly, and with tears streaming down her cheeks, whether she supposed God would forgive them for having yielded to temptation, and Mrs. Fisk replied that God always forgave where there was true repentance.

"Then He will forgive us," and with that remark Mrs. Freeman seemed to give up all consideration of the religious aspect of the act, and to allow her maternal sorrow for her child to be unrestrained. Her husband's condition and the life of her living child are the only matters that now concern her. She does not want little Bessie brought to see her. She thought the surroundings would terrify the child. But she gave minute directions regarding Bessie, her school life, her dresses, her companions, and her religious instruction. Bessie does not yet know that her sister Edith is dead.

The Second Adventists in Pocasset have not yet recovered from the bewilderment which the widespread horror of Freeman's act has created. They are as meek and passive now as children. All that they say is, "We can't understand it." The feeble Foster Howard, one of the elders of the Pocasset Church, the man whom Freeman first told of the act, sits day after day in his kitchen, often with his Bible open in his lap, pondering. His faith was so strong that Edith would be raised that he has not yet recovered from the shock that the undisturbed grave has given him.

"I don't understand it," he recently said. "Here is the promise, that if we have faith sufficient we may say to a mountain 'Be removed,' and it is done. Our faith was equal to that, and yet our faith does not avail."

It is possible that the Second Adventists may hold the camp meeting, beginning June 15, as they intended, because public indignation has gone, and sympathy, or rather pity, has taken its place. But they cannot have the grove on Buzzard's Bay shore, nud Mrs. Swift, Mrs. Freeman's mother, has offered them a grove on her farm.

Throughout New England the attention of the clergy has been generally called to the tragedy, and many sermons have been preached upon it in Providence, Boston, Lawrence, Lynn, Springfield, Worcester, and other cities. In Hartford three clergymen—the Rev. Dr. Sage, Baptist, the Rev. Dr. Parker, and the Rev. Mr. Gage, Congregationalist—preached upon it on Sunday of last week. Dr. Parker boldly said that he doubted whether the Abrahamic story ought to be accepted literally, and Dr. Sage argued as strongly that it should be so read.

The following letter from Mrs. Davis, the undertaker's wife, will place some misrepresented matters in entirely a new light:

HARTFORD, Conn., May 25.—Mrs. Mary L. Davis, wife of A. J. Davis, one of the Second Adventists of Pocasset, has written a peculiar letter to a Hartford friend, whom she has known for many years. The following extracts cover the most important features:

* * It is but just to myself and Mrs. Swift to try and clear our characters up a little in your eyes from the blackness which the papers have heaped on us so unjustly. We are the same as when you saw us—no worse. I should have written you sooner, but have been sick ever since the tragedy. Mr. and Mrs. Freeman were very nice people. They have suffered from the persecution we have received from the Methodists, and, being in poor health, it wore on them and turned their heads and constant thinking on it had made them insane, though we did not suspect it. Mrs. Swift, or I, or any one of us, knew no more about it than you did. He was expecting to go out as an evangelist, and sent for us to come there at 3 o'clock, as we supposed, for a farewell social gathering before he went away. Others were sent for, the selectmen, &c., but they did not go. He talked around two hours before we knew what it was; then we cried and had a dreadful time.

Policemen are not so plenty as in Boston. It is a lonely place a mile from any other house. So we concluded some of us would stay all night and take care of the living and the dead, and the rest would go home, expecting every moment officers would come. My husband was out of town, but came home late, and came there at 11 o'clock, sat up all night and watched, and at daylight went for the officers.

The Methodists refused us the church, but at the last moment consented, if no Adventist spoke. There was no word of sermon or prayer for the afflicted parents, of their previous Christian character, for the other child or friends. So my husband wished to say a few words, not to justify the deed—none of us could do that—but, in view of their previous Christian character, they must be insane. The papers make a great story out of a little, and make up in lies what they cannot get in truth. They have made up the most infamous lies about us, and we are going to sue them.

Adventists had nothing to do with it. If any denomination did, it was the Methodists who drove the people out of their senses. You do not condemn the whole Congregational society because the Secretary of Home Missions defaulted. Every one must stand on their own merits, and it is a wrong thing to judge Adventism by this. If the Bible is true, Adventism must be, for it is built on it. But we do not sanction this any more than you do. Please think of us as kindly as you can, and consider that three-quarters that you read is malicious falsehood.

Our object is to give the unvarnished history of this mournful affair. From what we can learn, Mr. and Mrs. Freeman were formerly Methodists, but, owing to some difficulties, had, somewhat recently, become connected with a class of Second Adventists. While the generality of the community blame the Adventists, Mrs. Davis and others blame the Methodists, but we are not disposed to charge the blame on any denomination. In this frenzied deed, sober jurisprudence will have a unique and difficult case to dispose of. We await the legal decision with interest.

Errata.

Two typographical errors occurred in our last paper in the article entitled "The Gospel of the Kingdom." The word "opposite" in the second line should read *opposite* and the word "parable" about half way down the next column should read *favorable* before the word view.

COMMUNICATIONS.

Brother Myers on the Non-Resurrection of the Wicked.

A. D. MAGRUDER.

Editor Restitution:—I have read with the attention and fraternal interest which is due to one so intelligent and excellent as brother Myers, his contribution to your columns of May 21st, on 1 Cor. xv. 21-26. After carefully considering the testimony and reasoning he offers in support of his conclusion, "as one who disbelieves in the resurrection of the wicked," I am constrained to differ with him. May I crave brief space in THE RESTITUTION, that like Elihu, I may "shew my opinion?" I hope to do this in all kindness and respect to our dear brother whose praise is justly in all the churches for his work of faith and labor of love and patience of hope, and whom not having seen I yet love for his intelligent zeal and devotion in the blessed work of gospel proclamation, and his earnest contention for the faith delivered to the saints as he understands it.

Perhaps the shortest and simplest way of presenting my objections to his conclusion is by questions, which may show their unsoundness.

1. If the wicked dead be not raised for whom is the second death reserved? Not certainly for the righteous dead, for we are expressly told, "Neither can they die any more." Nor yet for the contemporary righteous living for they will not have died the first time. When the Lord of the resurrection comes they will not die but be changed in a moment, etc. Besides, the righteous—the saints—both dead and living, shall "not be hurt of the second death." Rev. ii. 11. So they are not in the premises. Obviously (I submit) it is the wicked dead only who can be the subjects of a resurrection and the second death. They suffer the first death as the penalty of Adam's transgression in common with all our race who die at all, and as the righteous "die no more" when raised, we see it is the wicked alone who suffer the second death and in order to undergo this penalty, together with "the indignation and wrath, tribulation and anguish" denounced against them in Rom. ii. 8, they must, of necessity, be raised from the dead, to meet this doom. If this be not so, who are to suffer this second death, I again ask?

2. Rev. xx. discloses to us the destiny of the righteous and the wicked. The first, being blessed and holy, live and reign with Christ a thousand years. They have part in the first resurrection; on them the second death hath no power. But "the rest of the dead lived not again" etc. (which must include the wicked dead) and they, not being written in the book of life, are cast into the lake of fire "which is the second death."

How, then, can we safely argue that the wicked will not live again? will not be raised from the dead?

3. Now is it any reply to this reasoning on the Divine testimony to ask with brother Myers, "Must the wicked be raised in order to fill 1 Cor. xv. 26, the last enemy that shall be destroyed is death?" and to answer, "not unless he can put on immortality." We reject that this is not a logical answer, for it is a *non sequitur*. It is nowhere written that the wicked shall triumph over death. On the contrary, as the wages of sin is death, the sinner is brought under death and death triumphs over him. But when? Not alone at his first death, for Adam's sin, for in that case the righteous hath no advantage over him, seeing both share a common fate. It is the second death of the sinner that makes the difference in their destiny. As to the saint, his last enemy—death—is destroyed at the first resurrection, but as to the sinner, his last enemy—death—is destroyed at the second resurrection. In his own destruction which is in his second death. The testimony teaches a first resurrection and a second death. It also reveals to us that the saint is to be the subject of the first resurrection—which implies a second—and that the sinner, "one not written in the book of life," is to be the subject of the second death, which implies a first.

These resurrections are, in point of time, one thousand years apart. Rev. xx. 5. The saints have part in the first. Ib. 6. "The rest of the dead," i. e., those not saints—the wicked—have part in the second, Ib. 15, which is the end of them, and they remain forever under the dominion of death, for such is their "wages."

Thus as to them, death is never destroyed. They reap the reward of their doings, and when they have died this second death, are all destroyed. death, the last enemy of living man, not of the wicked dead, is himself destroyed, for there are no wicked in existence for him to prey upon, and as "Othello's occupation is gone" he passes off as it were, leaving only immortals behind him over whom he hath no power.

Is not such the plain and simple Bible solution of the whole drama of our human existence? It seems to me it must be so, unless some intelligent brother can tell us who, if not the wicked, are to be the subjects of the resurrection, at the end of the one thousand years, and of the judgment and the second death afterwards.

To the Brethern of South Western Missouri and Kansas.

Bro. John W. Haughawout, of Traer, Iowa proposes to visit you, and to spend the present summer and autumn in your states in proclaiming the truth. And as his name has appeared in the columns of our paper as one somewhat connected with a late tragedy enacted at Gifford, Iowa, you will allow me to say to you without going into detail—which would be too lengthy and uninteresting—that I have labored to gain all the evidence possible and think that I have about all that there is from first to last. And now as a conclusion, after reading and considering simply as point by point I gained, and then as a whole together, I must say that while the circumstances show that Bro. Haughawout has acted imprudently in some respects, yet the evidence falls far short of conviction of criminality, and fails to show that he was in any way or to any extent responsible for the fatal deed of murder committed upon the girl by her lover. My evidence I have gained from other parties, and have had but little conversation with Bro. Haughawout as to the matter.

Further, it is to be considered and suggested in connection with the case.

1. That he held a discussion at Gifford at my solicitation, and as a disputant in my stead, amidst tremendous opposition, and, as a result baptized fourteen persons, and to crush his influence and to drown our teachings in that vicinity the plot was laid to entrap him. It is mainly a war against our cause.

2 To cover up the crime of another party a Reverend against whom there is undisputed testimony, Bro. Haughawout has been constantly held up before the public. Therefore all things considered I do not hesitate in commending Bro. Haughawout to you as a good worker, one who contends earnestly for the faith once delivered to the saints, and as one calculated to do a great deal of good for the Master's cause. Yours truly, G. M. MYERS.

Battle Creek, Iowa.

Brother Chaplin:—Please insert in THE RESTITUTION the following marriage notice clipped from the Canton *Repository*:

"DOUBLE WEDDING:—An unusually happy matrimonial affair took place last evening at the residence of Mr. Henry Eshelman, on South Market street, the occasion being the marriage of their daughter, Miss Anna M. to Mr. George W. Young, of Brooklyn, N. Y., and Mr. Charles Cable, of Sandyville, Ohio to Mary L. Murray, of this city. The ceremony was impressively performed by J. M. Stephenson, of Chicago, Ill., in the presence of about forty of the relatives and friends of the families."

They visited friends in Cleveland, returning to Canton the following Monday. Last Thursday night, after having received the congratulation of their many friends and well-wishers, they took the 10:20 train for their very comfortable and pleasant home in Brooklyn, intending to visit relatives in Pennsylvania on the way, and not reaching their home until Tuesday. I cannot do better than to insert the following notice and invitation to quite a number of friends in Brooklyn, New York City, and elsewhere:

"Mr. and Mrs. Geo. W. Young. Married at Canton, Ohio, May 22, 1879. Reception Thursday Evening, June 5, 1879, Eight o'clock, 242 Hooper Street, Brooklyn, N. Y.

May peace, happiness and prosperity, attend them through the journey of life. J. M. STEPHENSON.

SELECTIONS.

The Mysterious Woman.

Governor Briggs, of Massachusetts, in a speech at Albany, many years ago, related the following thrilling incident:

At a certain town meeting in Pennsylvania, the question came up whether any persons should be licensed to sell rum. The clergyman, the deacon, and Physician, strange as it may now appear, all favored it. One man only spoke against it, because of the mischief it did. The question was about to be put, when all at once there arose from one corner of the room, a miserable female. She was thinly clad, and her appearance indicated the utmost wretchedness, and that her mortal career was almost closed. After a moment of silence, and all eyes being fixed upon her, she stretched her attenuated body to its utmost height, and then her long arms to their greatest length, and raising her voice to a shrill pitch, she called to all to look upon her.

"Yes!" she said, "look upon me, and then hear me. All that the last speaker has said relative to temperate drinking, as being the father of drunkenness, is true. All practice, all experience, declare its truth. All drinking of alcoholic poison, as a beverage in health, is excess. Look upon me. You all know me or once did. You all know I was once the mistress of the best farm in the town. You all know, too, I had one of the best—the most devoted of husbands. You all know I had fine, noble-hearted, industrious boys. Where are they now? Doctor, where are they now? You all know. You all know they lie in a row, side by side in yonder churchyard: all—every one of them filling the drunkard's grave! They were all taught to believe that temperate drinking was safe—excess alone ought to be avoided: and they never acknowledged excess. They quoted you, and you," pointing with her shred of a finger to the Priest, Deacon, and Doctor, as authority. "They thought themselves safe under such teachers. But I saw the gradual change coming over my family and prospects, with dismay and horror: I felt we were all to be overwhelmed in one common ruin—I tried to ward off the blow. I tried to break the spell, the delusive spell—in which the idea of the benefits of temperate drinking had involved my husband and sons. I begged, I prayed: but the odds were against me. The Minister said the poison that was destroying my husband and boys was a good creature of God; the Deacon (who sits under the pulpit there, and took our Farm to pay his rum bills), sold them the poison. The Doctor said that a little was good, and excess ought to be avoided. My poor husband, and my dear boys fell into the snare, and they could not escape, and, one after another, was conveyed to the sorrowful grave of the drunkard. Now look at me again. Yet probably see me for the last time—my sand has almost run—I have dragged my exhausted frame from my present home—your poor-house—to warn you all—to warn you, Deacon—to warn you, false teachers of God's Word!" and with her arms high flung, and her tall form stretched to its utmost, and her voice raised to an unearthly pitch—she exclaimed:

"I shall soon stand before the judgment seat of God—I shall meet you there you false guides, and be a witness against you all!"

The miserable female vanished—a dead silence pervaded the assembly—the Priest, Deacon and Physician hung their heads—and when the president of the meeting put the question,

"Shall any Licenses be granted for the sale of Spiritous Liquors?" the response was unanimous—"No!

(Theological Tri-Lemma.)

What Nature Teaches.

The revivication of the vegetable in the spring after the apparent death of winter, and the double life through which some insects pass, are thought to typify, if they do not foretell, a future life for man. These are certainly beautiful symbols of that future state which is more plainly revealed in the gospel, but they come infinitely short of proving or even of symbolizing the *immortality* of man in that future state, and much less the immortality of *all men*, both good and bad, which is the point in question. If these analogies are to be used at all in this argument, they afford a remarkable confirmation of the doctrine taught in the Scriptures that immortality is not the portion of all, but only of a part of the human race. It is not every vegetable that revives in the spring—nor every seed that sprouts up after an apparent death in the ground, but only such as have life remaining in them. All others go to decay.

And as for the larvæ that pass through the chrysalis state into a higher life as winged insects, they must preserve the germ of their future life unimpaired while they are in their first stage, or the butterfly within them is never developed. They die often fulfilling their career as grubs or larvæ and come short forever of that aerial lepidopterous state for which nature had designed them, and into which those of their species who are fit are admitted.

Naturalists tell us that every larvæ of this class, as the caterpillar for instance, carries within itself, while in its grub state, an embryo butterfly or *psyche* (Psuche?)—as it is called in Greek—the very word the Scriptures use for the human soul—possessing all the organs of the butterfly in an undeveloped state, in addition to its own proper organism, and that this embryo butterfly or psuche hidden within the grub, is peculiarly liable to the attack of little winged insects called ichneumon flies, which pray upon its substance and destroy its life, and that too, without any apparent injury to the grub. It fulfills its larvæ life and [illegible] into the chrysalis state, and like all other grubs of its kind, wraps itself in its cocoon or winding sheet in the anticipation of a higher life to come. But it does not rise with its fellows to another life in the air as a winged butterfly, for the embryo psuche (soul) within was destroyed while it was yet a crawling grub. It only goes to corruption and perishes forever. This butterfly life is reserved for those only of its species that were prepared for it and died in a well founded hope of the life to come. Here is the doctrine of conditional immortality typified in nature as clearly as possible.

The parallel is perfect, and if this does not foretoken and teach what we believe the Scriptures declare concerning the destruction of the psuche or soul within man by sin while yet in this world, and his consequent forfeiture of that higher angelic life in the world to come which is reserved for the righteous alone, then it is impossible for nature to teach us anything by analogy.—*J. H. Fittingill, M. A.*

(The Christian.)

Holding On.

An infidel passing through the shadows that hang around the close of life, and finding himself adrift amid the dark surges of doubt and uncertainty, without anchorage or harbor in view, was urged by his sceptical friends to "hold on." He answered: I have no objection to holding on, but will you tell me what to hold on by? Here is a question which men do well to consider before they reach the closing scene. If they are to hold on, what are they to hold on by? Where is their trust? Where is their confidence? What certainty have they as they go down into the shadows? Surely a man who comes to his dying hour needs something better than infidelity can give him; he needs the guiding hand of him who is the resurrection and the life, who has conquered death and triumphed over the grave, and who is able to bring us safely off at last. He needs that hope which is "as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil."

Colonel John Hannah recently died at Sand Mountain, Ala., aged 136. The Knoxville (Tenn.) *Tribune* says that the old man fought with Washington in the French and Indian war, and knew Patrick Henry when he was a barefoot boy in Virginia.

POETRY.

"They Shall Inherit the Land Forever."

There comes a day of holy beauty, bringing
To earth the promised rest and peace;
When in the wilds sweet flowers are springing,
When strife shall cease.

No more as wanderers, alone, forsaken,
Shall God's accepted people roam:
No more by vengeful conquering foes o'ertaken—
They rest at home.

Forever shall they dwell in joy and gladness,
Jehovah's word their refuge and their stay;
No voice of weeping, not a shade of sadness
Falls on the day.

Like as a tender flower puts forth its blossoms
When the returning quickening spring is near;
So will Israel bud and blossom in beauty
When Christ appears.

Lift up thy voice, Jerusalem, in songs eternal;
Thy robes of mourning shall be worn no more;
Thy morn shall dawn in glories bright and vernal
When sorrow's o'er.

Ages shall pass, and still the glories shining
Shall brighten earth's remotest land and sea;
Death reigns no more his sceptre dread, resigning
To blest eternity.

LETTER DRAWER.

Editor Restitution: It has been *some time* since you had a letter from me; yet I have been striving in my feeble way to make my voice heard in the grand cause of truth. I visited Kentucky, this spring and spoke for the brethren. That God may cause the words spoken to bear fruit, I humbly pray. As soon as I can I will send in the names of some persons here who are desirous of taking the paper but have not the means. My own means are limited but I shall use every endeavor to forward on the cause. That you and the able corps of correspondents may be spared for your useful work, is the sincere hope of yours in the faith. W. J. CROCKETT.

Blythe, Ga., Va.

Editor Restitution:—I have been aware for sometime that my subscription was due and have had the necessary two dollars in currency, but wished to send a small offering, consequently have waited to get the greenbacks, and, as yet, have not got it; will have to defer to another time. You, perhaps, are aware that paper money is scarce in small towns in this state, and there is no money order post-office here. We are all alone here. There are some Christadelphians about here who appear about as intolerant as Babylon, also some Seventh Day Adventists, which does not satisfy the Bible student of twenty-five years standing. Would be much pleased to find some of the One Faith and One Hope of our calling who would not be too good to call us brother or sister. Of course there are some scattered about, but, I have, so far, failed to find any organization of them who are not too far advanced in knowledge to preach what our Lord and Master was sent to preach, viz.: The kingdom of God. J. W. SUTTON.

Independence, Oregon.

Editor Restitution:—On first days of this month I delivered six discourses at Good Hope, about six miles south of Paris, and six, about the same distance north of Marshal, at all of which I had good congregations and attention, though but one addition. This was a lady whom I immersed into the Christ. The brethren and sisters meet alternately at Good Hope and at a school house near Brother Myers'. They ought, with the aid from the world which they can get, to build a house for worship. I got up a subscription whilst there, and, in a little time, got over one hundred and fifty dollars subscribed. Whether they will build it or not, is uncertain, though they could do it easily. For about eight years, occasionally, I have preached in that neighborhood. As long as I was able to ride that distance in a buggy, I furnished my own team and preached gratuitously. Since my age forbids that, and there is a railroad leading near there, I only allow them to pay my railroad fare. Whilst there, I told the brethren that, if they would build a house according to the terms of the subscription, I would give them twenty-five dollars and preach quarterly for them for one year at my own charges. My age and business forbid that I should go from home more; but, if they will fulfill their engagements for a house, I will fulfill mine, if I live. Otherwise, I think, at my age and surroundings, my public ministry, only near home, is at an end. May the good Lord preserve us unto his kingdom.

A. MALONE.

Pulaski, Ill.

Initial steps are being taken in England for the cataloguing of all the books printed in the United Kingdom from the invention of printing to date. The New York *Times* says this catalogue would "contain the titles of about 1,250,000 volumes."

NEWS ITEMS.

An earthquake occurred in Mexico, on the morning of the 17th inst., extending from Vera Cruz to the capital, and north and west. Many houses were damaged at Cordoba, and all the churches and bridges and many dwellings at Orizaba also suffered damage.

ATHENS, May 30. The Turkish troops pursuing the Thessalian insurgents crossed the Greek frontier and came in collision with some Greek troops. Fighting ensued, in which several Greeks were killed. The remainder retired into Thessaly.

BOSTON, Mass. May 30. The *Herald* will to-morrow publish the following special from Island Pond, Vt.: The entire school district known as the Jacobs Mill district, at Newark, ten miles from here, numbering twenty children, drank water from a brook poisoned by the carcasses of dead horses and sheep; also potato tops upon which paris green had been used, they being thrown into the brook. Seventeen children were taken down, and eleven are dead. The others cannot live. Edward Morse lost two, F. Simpson one, L. Wilson one, Mr. Park one, John Cole one, and John Aldrich five, his entire family of children. Mrs. Aldrich is hopelessly insane. The children suffered untold agonies, and after death the bodies became putrid, and required immediate burial. Work has been suspended and great excitement prevails.

LONDON, May 30. A dispatch from Simla says the treaty of peace between Great Britain and Afghanistan was ratified to-day. A salute of thirty-one guns was fired in honor of the event.

The eruption of Mount Etna increases in force. The quantity of ashes thrown out is somewhat less, but the volume of vapor has greatly increased in density. On Wednesday night a number of brilliant balls of fire were thrown to a great height, and burst aloft like rockets, emitting a fiery shower. A stream of lava is flowing apparently in the direction of the town of Randazzo, but the exact line has not been verified. On Wednesday night loud reports like the rolling of artillery were heard.

CATANIA, May 30. Fresh craters have opened in Mount Etna, endangering Bianca Villa, Randazzo, and Castiglione. Clouds of ashes overhang Piedmonte, which is almost totally dark.

ROME, May 30. The latest advices from Randazzo report that craters have formed on two slopes of Mount Etna, and a double eruption is proceeding. The Acl Reale and Catania road is blocked, and much damage has been done.

ST. PETERSBURG, June 2.—Four revolutionists named Endelmann, Ozeynuke, Brandiner, who was a Prussian subject, and an unknown man, who is believed to have been the conspirator Antonoff, were hanged at Kief to-day.

SOFNIA, June 1.—It is reported that the Macedonian insurrection is increasing, and that the Greeks are joining the Bulgarians.

BERLIN, June 1.—The Russian towns of Wainika and Gbolez and four large villages in various districts have been burned and thousands of peasants reduced to beggary.

ST. PETERSBURG, June 1.—Two more of the Kieff Nihilists have been sentenced to ten years in the mines.

LONDON, June 1.—Count Koskull, the Czar's most intimate friend, was murdered last night on the outskirts of St. Petersburg.

LONDON, May 30.—A telegram to the *Western Morning News* of Plymouth from its Martinburg correspondent, dated May 14, says: "There is exciting news from the Tugela frontier, near Helpmakaar. On the 11th of May, a great battle took place at a point between Thringpost and Sanhwalla. A powerful Zulu chief, named Matcons, with all his people numbering some thousands, had resolved to surrender to the British. He was joined by Dabalmanzi, Cetywayo's brother, who commanded the Zulus at Gingiblovo and the remnant of that army, its chiefs having kept away from Cetywayo since their defeat through fear. When nearing Thringpost they were unexpectedly intercepted by a powerful force, supposed to be commanded by Cetywayo, coming from the northward. A fearful conflict ensued, resulting in a great slaughter of the Zulus who wished to surrender, and they were dispersed and driven back. Matcons escaped. It is reported that Dabalmanzi was killed. King Cetywayo, elated with his success, and apparently learning that Lord Chelmsford's columns have made a forward movement, has summoned all his followers and taken a strong position at the fork of the White Umvelosi, at its junction with the Black Umvelosi. At his back are some of the highest known mountains of Zululand, densely wooded at the base. The country in front is swampy. Here the King evidently awaits the British. The native scouts say that he has declared he will never surrender. He is believed to have collected all his available forces, and no raids into Natal are now feared. A bridge across the Tugela is now available for light transport. Col. Pearson, who has been suffering from fever, is now better. Much sickness from sunstroke prevails. The Boers in the Transvaal are quieting down.

QUINCY, Ill., May 31.—A tornado struck Kirksville, Mo., about 11 o'clock last night. Six or eight residences were blown down, and a number of people badly injured, Mr. John Watson, attorney, is severely injured. His entire family was buried in the ruins. The fine residence of Mr. Harris was demolished. How much damage was done in the surrounding country is not yet known.

ST. LOUIS, Mo., May 31.—An Atchison (Kan.) dispatch says a terrible wind and rain storm visited Frankfort, Marshall county, Kan., at 6 o'clock last evening, which lasted over two hours. F. B. Taylor's warehouse was torn to pieces, and several small houses, stores and stables were more or less damaged. The houses of Messrs. Fox, Caesar and Vaughn, three miles from town, were blown down, and the inmates considerably injured. They are now here receiving medical treatment. Fox's house and contents were blown into the river.

A messenger just in from Irving, in the same county, says the storm at that point blew down sixteen houses, killed eight persons, wounded about twenty-five, and several are missing.

The residences of James Warden, Mr. Armstrong, J. Williams, Mr. Thompson, and twelve others, the names of the owners not given, were totally demolished. The Presbyterian church, the public school building, and the Irving elevator were completely destroyed. The east span of the railroad bridge crossing the Blue river was blown down.

A committee with funds, provisions and lumber left Atchison on the Central Branch Railroad this afternoon to supply the wants of the sufferers, and another committee is soliciting additional aid.

BREVITIES.

According to the latest census of Austria, there are in that country 183 men and 220 women who have reached or passed the age of a hundred years.

The three tallest trees in the world are believed to be a sequoia near Stockton, Cal., which is 325 feet, and two eucalypti in Victoria, Australia, estimated to be 435 and 450 feet high respectively.

The Egyptian pea is a marvelous instance of resurrection, or rather resuscitation. Preserved three or four thousand years, enfolded in the clothes of a mummy, planted in the soil of another continent, they bloom and produce their kind.

According to a careful computation, the number of daily and weekly papers and other periodicals published on the surface of our globe is 23,231. Of this number there are in Africa 50, in Australia 100, in Asia 387, in America 9,129, in Europe 13,025. Among European countries England publishes the largest number of journals, viz., 2,509; after which come France, 2,000; Italy, 1,226; Austria, 1,200; Russia, 500.

There are living at Fall River, Mass., a married pair whose united ages are more than two hundred and five years. The husband, Francis Milner, was born in St. Marys, Canada, and was one hundred and two years old last January; the wife was born in St. Charles, Canada, and will be one hundred and four years old next November. The woman is the more vigorous of the two, but both are obliged to keep their beds most of the time.

The Grand Canon of the Arkansas is nine miles in length, being the narrow winding way of that river through granite, the walls rising in many places to the height of 2,600 feet. This rock-bound river pathway was discovered by the Spanish missionaries as early as 1542. From that time it is not known that any animal life passed through it until the summer of 1870. Last week a train of cars on the Atchison, Topeka and Santa Fe Railroad made the passage. Along the palisade that forms the northern boundary of the gorge, and about ten feet above the boiling waters, the engineer has carved a roadbed.

In making some excavations to widen the bed of the Tiber, the discovery has been made, in the garden of the Farnesina Palace, of an extremely elegant chamber which once formed part of a sumptuous habitation of the early times of imperial Rome. The ceiling is of the most beautiful stucco, with figures and ornaments in relief in an excellent state of preservation. The walls are painted in the Pompeiian style. Some of the figures have very graceful features and profiles, resembling by their delicacy the celebrated *lekithoi* of Attica. In the diggings in the Forum the bases of statues with inscriptions of the imperial epoch have been found.

Mlle. Adelaide Montgolfier, a daughter of the inventor of balloons, is still alive, aged eighty-nine years. She is possessed of a large fortune, and presented the Museum of the French Aeronautical Academy with a copy of the large medal executed by Houdon, and representing her father and uncle, who was associated with him in the invention of baloons. This medal was executed to commemorate that event. A movement will be got up in France for celebrating the centenary of that memorable event, which took place in June, 1783, in the vicinity of Lyons.

Apropos of the hidden treasures hereafter to be fished out of the Tiber, Ridolfo Lanciati, an eminent Roman archaeologist, writes to the London *Athenæum*: "I have often thought and written that the existence of objects of value in the bed of the river was not probable, because either they must have sunk to an enormous depth through the light mud of the bottom, or been carried away by the violence of the stream. I am glad to confess my mistake; and state that the bed of the Tiber contains immense quantities of things of value, especially coin in regular strata, which begin from Pius IX.'s age and end with the flint implements of pre-historic times." At one point dredgers, operating over a small area and at a depth of only twelve feet under the surface of the water, have recently brought to light an immense stock of coins and other curiosities.

Mountain Shepherds in South France have had 1031 Scriptures and 1600 tracts and religious almanacs circulated among them in 1878. This mission work was commenced by Miss Esther Beamish in the spring of 1877. While visiting the South of France for health she noticed a constant succession of flocks of goats and sheep traveling to the South. Each flock was tended by three shepherds, and was accompanied by a donkey, bearing all the household necessaries for a sojourn of four months in the rough huts erected on the mountain pastures. Beginning with the low plateau on St. John's Day (the patron saint of shepherds), the flocks gradually ascend the mountains from slope to slope, as the great snows melted, until they reach the highest peaks. One shepherd in each flock generally comes down every three weeks through the summer to the valleys, to sell cheeses and to buy provisions. Miss Beamish obtained for the three summer months from the London and the Paris Bible Societies a grant of Bibles and two colporteurs, who were stationed at the foot of the mountains, at places through which hundreds of flocks pass annually, and from which many intersecting valleys radiate.

One party of shepherds subsequently said, "They were no longer afraid of Protestantism; that the Protestants gave them the Bible and books which taught them that there was salvation in Christ the Lord, and in no other." Prayer should be offered that the Scriptures scattered throughout the mountains during the summer may yield a fruitful harvest in thousands of households in the plains to which the shepherds return in the winter. The whole cost of the work in 1878 was less than 3Gl. ($175). The mission will be recommenced this spring.

The Focus of prophetic lines of calculation in the years 1881-6 is engaging the attention of students of the unfulfilled prophecy. It is remarkable that the same period is also the subject of much interest to astronomers and students of the physical sciences.

A secular journal dated May 12th calls attention to the startling astronomical phenomena which will occur in 1881, and which it is believed will be the herald of others equally wonderful. In that year a phenomenon will be witnessed which it states has never before occurred in the history of the world. There will be a conjuncture of all the planets, which will be on the same meridian at the same time, and thus bring all the attracting influences to bear in the same direction at once. What the effect of these influences will be it is impossible to determine. Some idea may however be gathered from the data of the year 1862, when only one planet—Jupiter—was in close proximity to the sun. At that time strange perturbations were noticed by astronomers in the centre of our system, and meteorological and electrical phenomena of an unprecedented character were observed in our world, as the result of the changes effected on the sun. What then must be the effect of the combination of heavenly forces? On this point men of science are unable to furnish information, but it cannot be disputed that strange agitations of nature may be expected.

What reader of prophecy can doubt that in these forecasts of science there is confirmation of the conclusions arrived at by devout students of Holy Writ who have sought Divine Guidance in their studies, nor how, at this time more than ever, it becomes us to remember our Savior's injunction, "What I say unto you I say unto all, Watch."

DIED.

LOWE—May 20, 1879, at Fruitport, Mich., of Dropsy, Bro. James Lowe, aged sixty-six years.

Brother Lowe was born in England and many years since was baptized there for the remission of sins. For several years past he had been learning more of the gospel of the kingdom and striving to obey that gospel, not to be ashamed to lay aside every weight and the sin that did so easily beset, and run with patience the Christian race. We trust that his companion, who is a full believer in the Abrahamic gospel, and his sons, who have tenderly ministered unto him in his sickness, will walk in the narrow way that leads to eternal life, and be saved to the morning of the resurrection. A discourse from 1 Thess. iv. 17, was preached by the writer to a large congregation. E. HOYT.

SMITH—At Jamestown, Mich., April 25, 1879, of Heart disease, *Sister Julia Smith*, aged sixty-seven years.

Sister Smith with her husband united with the Baptist church many years ago in the state of Ohio. For more than *twenty years* she has been a consistent member of the church of God in Jamestown. She, with her husband and family, were among the first in that place to embrace the gospel hope of the soon coming Savior. This blissful hope has been her comfort through years of sickness and in the the trying hour of death. The husband and children, while they mourn the loss of an affectionate wife and mother, "sorrow not as others who have no hope." A large congregation was addressed by the writer from 1 Thess. iv. 13.

"Break from his chosen Heavenly home,
Attend, O earth, his sovereign word,
Restore thy trust; a glorious form
Shall then arise to meet the Lord."
"And so shall we ever be with the Lord." Paul.

E. HOYT.

LETTER RECEIPTS.

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G W Dean ..... 1 00 | A Balch 2 00
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Amount previously published $549 25
J C Cumming 1 00

Notice.

Will Granville Simpson please tell us where he lives, as it is not on the card he sent lately.

Change of Address.

Brother A. H. Magruder has changed his address from Winchester, Va., to Newtown, Frederick county, Va.

ANNOUNCEMENTS.

There will be a conference at *Dixon, Ill.*, to commence June 20, 1879, at 2:30 o'clock, p. m., and will continue over Sunday, composed of northern Ill. and southern Wis. A general invitation is extended to all who wish to attend. "Come, brethren, come out to meeting and see each other once more and talk about the things of the kingdom once more, and encourage each other to continue in the good work and gain the things promised to the faithful ones. Dixon is on the Illinois Central and the Northwestern railroads. Those coming by rail will inquire for John Anderson or Julius Anderson and they will be cared for.

By order of conference.
J. S. ARBUTH.

GENERAL MEETING.

The quarterly meeting of the Indiana Conference is appointed to be held at the Antioch meeting house, six miles south of Plymouth, Marshall Co., Ind., commencing Friday, June 6th, at 10 a. m., and continuing over the following Sunday. Persons coming on the cars from the south will get off at Argos, and those from the north, east and west, will get off at Plymouth, from which places there will be conveyances to the meeting. A general attendance of the household of faith is cordially solicited. In behalf of the brethren. A. A. C.

The Lord willing I shall spend the month of May in Frederick county, Md., and will preach at the following places: Mount Zion, Walkerville, Highland, and Catoctin Furnace. One of the above mentioned meetings to take the place of our quarterly meeting as may be agreed upon by the brethren and friends of that locality. Bro. John D. Good will be with me. N. J. MORGAN.

The Lord willing the semi-annual meeting of the Christian Association will be held at New Hartford, Butler county, Iowa, in connection with the tent meeting to be held there, commencing June 19th and holding over the second Sunday. We are informed brother H. V. Reed has promised to be there a general invitation is extended to all who love the appearing of our Lord to be present, and it is hoped by the order of the board that all will come prepared to provide for themselves and that the brethren in the immediate neighborhood of the meeting may not be overburdened.

JOHN FITZ, Sec.

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Thoughts on Death.

W. J. CROCKETT.

Can earth boast lasting bloom?
Can loves sweet tender ties
Prevent death's noisome gloom?
Or check the rising sigh?

Can human power avail
Upon the graves' dark brink?
Do not the mightiest grow pale
And cringe and shrink?

Ah, yes, man's actions tell
He fears the silent tomb,
And shudders when the dismal knell
Sounds forth his doom.

And is there, then, no balm
To soothe the dreadful thought
That life's but a deceitful calm
With death and darkness fraught?

Yes, mortal, turn thine eyes
To Calvary's sacred cross,
There hung the glorious sacrifice
To save the lost.

There flowed the crimson tide
That cleanses all thy stain.
And they who in Christ's love abide
Shall live again.

Oh, solace for our grief,
Why should death make us weep?
His cruel away is brief;
'T is but a sleep.

COMMUNICATIONS.

The Brethren of Christ.

For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren. Heb. ii. 11.

This portion of the word is of a highly important character, and of great concern to us, for it clearly reveals our relationship to the law of the highest. It is vastly important that we understand from the word of God what is written concerning the calling, character and relation to the world, of the individuals that sustain so close a relationship as is implied by the brethren of Christ, so that we can compare our character and relation to the world, with what is written concerning the same in the word of God, and see whether we are able to identify ourselves with the inspired portrait of the character of those who shall finally be reckoned the brethren of Christ, the Son of the living God.

In the first place let us consider the calling of the brethren, for the Scriptures certainly teach very emphatically that they are a called people.

Who is it that calls them? for if they are called, some one must call them. We will refer to the word and see if we can find who it is that calls, and how they are called. "Moreover, whom he did predestinate, them he also called." Rom. viii. 30. "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ before the world began. 2 Tim. i. 9.

How does God call? Let Paul answer: "Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ." 2 Thess. ii. 14. Then God calls by the gospel. What is the gospel? It is the voice of God by Jesus Christ proclaiming glad tidings of a coming kingdom. God who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, wherefore he saith, to-day if ye will hear his voice, harden not your heart. Heb. Jesus called by the gospel when he was on the earth, and then he gave the commission to his disciples, and so the calling goes on through the long dark night until the present time, and will go on until the fulness of the gentiles are come in. "My sheep hear my voice and I know them, and they follow me and I give unto them eternal life." John x. 27. The sheep are the same as brethren.

Now, then, we know who calls, and how the call is given, and who it is that hears.

We will now notice what is meant by following Jesus as the Good Shepherd who giveth his life for the sheep, for it is said that his sheep follow him, and if they follow him they must pass through the same road that he passed; and a description of the follower of Jesus will also describe the character of the brethren. Well, we cannot follow Jesus in repentance, for he knew no sin, but we can follow him in immersion, and in reality this is the first step that can be taken in following Jesus. We say on the authority of the word, that a birth of water and spirit is essential to having part in the first resurrection, and we also believe that all the brethren will be drawn by the Lord, and obey from the heart the form of sound doctrine and come in possession of the spirit of truth without which we can never rise from among the dead.

Well, Jesus after he was baptized was tempted of the devil, and must the brethren who follow Jesus, follow him in temptation? Yes; it is necessary that we be tempted, and that is what the devil is for, to tempt the children of God. He tempted Jesus and shall he not tempt us. My brethren, count it all joy when ye fall into divers temptation, knowing this, that the trying of your faith worketh patience, and patience experience, and experience hope. So, then, temptations are necessary, so that our faith may be tried and patience wrought out in us. Blessed is the man that endureth temptation, for when he is tried he shall receive the crown of life.

What is the reason the devil does not succeed in his designs in tempting the children of God? Simply because God who calleth us is faithful and will not suffer us to be tempted above what we are able to bear; but will with the temptation make a way to escape that we may be able to bear it.

Thus, we see, if we would follow Jesus the Good Shepherd, we must be tempted as he was tempted, and we must also resist temptation, as he resisted. "Resist the devil and he will flee from you."

Well, brethren, if we endure the temptations that befall us, we shall be able to identify ourselves with the character of the holy brethren as recorded in the word of God. What is in store for all who continue with Jesus in temptation? Read Luke xxii. 28-30.

Let us now consider the relation of the brethren to each other; and in the the first place I would say that the many brethren that compose the body of Christ are like Christ in worldly circumstances. "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called." "Hearken my beloved brethren, hath not God chosen the poor of this world rich in faith, heirs of the kingdom which he hath promised to them that love him." 1 Cor. i. 26; Isa. ii. 5. Jesus was very poor and humble when on the earth. "The foxes have holes and the birds of the air have nests, but the son of man hath not where to lay his head." "Though he was rich, yet for our sakes he became poor, that we through his poverty might become rich." As he is, so should we be in this world.

Thus, we see, it is God's choice to call the poor of this age. But mark! they are rich in faith; that is, they believe all the Lord hath spoken. Of course there are a few exceptions to this rule, for some rich men are called; but there is a charge for them to keep, found in 1 Tim. vi. 17. But the generality of the called of God, are in poor and humble circumstances, as the Scriptures testify.

Brethren, let us now consider our love to each other. "By this shall all men know that ye are my disciples, if ye have love one for another." "He that loveth his brother abideth in the light." "We know that we have passed from death unto life, because we love the brethren." "And this is the message that ye love one another, even the message that we heard from the beginning."

Thus, if we are in the marvelous light of the glorious gospel of Christ, we are loving one another; if not we are in darkness even until now. Then far be it from us who profess to be in the light of God by which the glorious doctrine of immortality is revealed; far be it from us to hate the brethren of Christ.

Who is my brother in Christ? "He that doeth the will of my Father in heaven the same is my sister and brother," so said the first-born among many brethren. Jesus, in speaking of his brethren, says, "for I was an hungered and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick and ye visited me; I was in prison, and ye came unto me." Matt. xxv. 36.

Now, if what we have said concerning the poor circumstances of the called of God, be true, it is very easy to understand these striking characteristics of poverty and affliction which describe the circumstances of the majority of the called of God; and these characteristics of poverty are synonomous with the tribulations and sufferings through which we must enter into the kingdom of God. "And if we suffer with him we shall also reign with him." And if children, then heirs; heirs of God and joint-heirs with Christ, if so be that we suffer with him." We notice, also, that some were able to feed the hungry, and clothe the naked, and entertain the the stranger, and minister to the sick and prisoner, which illustrates the love that exists among the real brethren of Christ. "Hereby perceive we the love of God because he laid down his life for us; and we ought to lay down our lives for the brethren. But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, depart in peace, be ye warmed and filled, notwithstanding ye gave them not those things which are needful to the body; what doth it profit?" 1 John iii. 16-18; James ii. 14-17.

Thus, we have in these two statements of the apostles, a sample of faith which worketh by love, a pure holy love, the first fruit of the holy spirit; a love far different from the sectarian love of the present day, that loves only its creed adherents. This love which is shed abroad in the hearts of believers by the Holy Spirit which is given unto them, is found only in one sect, and that sect was everywhere spoken against in apostolic times. Acts xxviii. 22. And this sect is everywhere spoken against, to-day. I candidly ask the question, brethren, with all sincerity, can a man be a brother of the Lord Jesus to-day, and not be hated by the world? Has human nature changed, or has the word of God ceased to be true since Christ and his Apostles ended their ministry? "Marvel not my brethren, if the world hate you, we know that it hated him (Christ) before it hated you." "If ye were of the world, the world would love his own; but because ye are not of the world, I have chosen you out of the world, therefore the world hateth you." John xv. 19. Are not the disciples of Jesus hated by the world to-day, as they were 1800 years ago?

But, where shall we go to find the world to-day? The civilized world is called the Christian world to-day. So, then, if this be true, there is no world to hate the brethren of Christ. But, may it not be a mistake to call the civilized world "Christian?" Then, we have Christian nations, and all these nations fully equipped for war, and ready to slay each other. Whereas, we read in the Book of God of only one Christian nation composed of individuals that must not fight, nor "resist evil," and when "smitten on one cheek to turn the other also;" "for they that take the sword, shall perish by the sword." Thus, if the word of God be true, it is a great mistake to call the nations "Christian."

Then, again, the so-called Christian world is divided into three great churches, the Greek, the Catholic and Protestant; and the Protestant is divided into a great many more churches. Yet, on the authority of the Book of truth, none of these churches is "the church of the living God, the pillar and the ground of the truth." Let there be no schism in the body, the "church." Where, then, shall we find "the church," the body of Christ? They are in the world, not among all churches, but among all nations; and, furthermore, they are in Christ, and also in the doctrine of Christ.

This may sound strange to some, that one cannot be in Christ without being in his doctrine. Well, let us hear how the Word reads: "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him Godspeed." 2 John x. 11. Now, in the face of this statement, who will say doctrine is not essential to salvation? "But, God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you." Rom. vi. 17. Thus, according to this, doctrine is something to be obeyed; for, by the obedience of one, shall many be made righteous."

Now, then, if one cannot be saved and made righteous, or be a brother of Christ, without obedience to his doctrine, it is plain doctrine is to be obeyed in order to become a brother of Christ, or else we fail to understand the teaching of the word. And this brings us to the line that divides the brethren of Christ from the world. The one class obey the doctrine of Christ, the other class obey the doctrines of devils. The meaning of doctrine is, teaching, precept, principle, advice, counsel, in short, the whole word of God; for the word of God, and the doctrine of Christ are identical. "If ye continue in my word, then are ye my disciples indeed." "He that abideth in the doctrine of Christ, hath both the Father and the Son." The man that rejects the word baptism, water immersion, rejects the word or counsel of God. The Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him (John). Luke vii. 30. And, what will be the end of him that rejects the word of God? They shall be destroyed from among the people. Acts iii. 23. "Everlasting destruction." May God keep us from rejecting his holy word. What did the people do, who did not reject the word of God? Then they that gladly received his word were baptized; and they continued steadfastly in the apostles doctrine. Acts ii. 41, 42.

Now, all can see where the brethren of Jesus stand, and where the world stands. What shall we say to these things? Shall we depart from the word of God because professedly Christian men reject the word of God, and say that they can go into the kingdom of God without being born of water? God forbid; rather "let God be true, though every man be a liar." We ought to obey God rather than man, for upon obedience to his word, depends our eternal salvation. Thus we see, that the relation of the brethren of Jesus to the world during the period of Satanic government is, that of enmity and isolation; "The friendship of the world, is enmity with God." "In the world ye shall have tribulation." The church and the world are antagonistic to each other. There is enmity between the woman's seed and the serpent's seed. "He that was born after the flesh persecuted him that was born after the Spirit, even so it is now." You cannot wed the true church with the world; you might as well expect oil to mix and remain with water, as for the brethren of Jesus to love and fellowship this present evil world. "What communion hath light with darkness, or Christ with Belial?" "If any man love the world the love of the Father is not in him." "Wherefore come out from among them and be ye separate, and touch not the unclean thing." "Evil communications corrupt good manners." The world knoweth us not, because it knew him not. And what a striking similitude there is here between Jesus and his brethren. "He was in the world, and the world was made by him, and the world knew him not." Though we are not known by the world, yet "God knoweth them that are his," and Jesus knows his sheep, and they follow him. The followers of Jesus are looked upon by the world as a worthless set of men, despised and rejected, and made the object of ridicule and contempt, just as Jesus was.

The very reason why there is very little persecution in the present time is, because it is seldom that the pure, unadulterated word of Jesus is proclaimed. But the time is not far distant when the so-called Christian world will be arrayed in hostility against the little flock of truth-keepers who will retain the testimony of Jesus, and love not their lives unto death. God is going to send "strong delusion upon the world, that they (the professed church) should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness." 2 Thess. ii. 11, 12. "He that believeth not shall be damned." The agency by which this strong delusion will be brought about, is presented in the thirteenth chapter of Revelations, where it is said, all that dwell on the earth shall worship him; that includes the nations of the earth, now called Christian nations. But, there is one class that will not worship him, and that class are the true worshippers that will understand their God, and whose names are written in the Book of Life; and, of course, they will be killed as their brethren were, that would not worship according to the traditions of men.

But, the brethren of Jesus will finally triumph. The world killed Jesus, but he lives to-day, and because he lives, the brethren shall live also. The world may persecute and kill with the sword, and kindle the faggot fires around the saints of the Most Holy, yet the word of Jesus says: "Fear not them which kill the body, but can not kill the soul," for the life will then be hid with Christ in God. And as Jesus came forth from the dead vitalized by the Spirit of God and the power of an endless life, and became the first born among many brethren, so will the brethren whose blood has satiated the thirst of the Roman harlot, and whose ashes have been scattered to the four winds of heaven in order to frustrate the resurrection hope, spring into immortal being, bearing his glorified image, when he appears to avenge his own elect. Then let the world scoff and ridicule, and persecute, and if the will of the Lord be so, put to death; they cannot obliterate the future immortality that is sure and certain, and which will only be the more highly appreciated by the knowledge of the suffering and sinful contrast of this mortal life through which we must pass if we would enter the portals of the heavenly kingdom and reign with the once crucified, but now exalted son of God: "For these light afflictions which are but for a moment, worketh for us a far more exceeding and eternal weight of glory." Thus the sufferings of the saints will enhance the glory of the future; for, without the experimental knowledge of suffering, sin and death, we should have no appreciation of the bliss and ecstacy, holiness and immortality that is to be revealed in us. If we would follow Jesus, we must follow him whithersoever he goeth. The Revelator beheld the Israelitish first-fruits of the general assembly and church of the first-born standing on Mount Zion, and the testimony was: "These are they which follow the Lamb whithersoever he goeth." "For, except a man deny himself, and take up his cross daily, and follow me, he cannot be my disciple." And, if we would follow Christ, we must suffer. If, when we do well, and suffer for it, we take it fraternally, this is acceptable with God. "For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow in his steps." 1 Pet. ii. 21.

Such is the position of the brethren of Jesus in this wicked world, out of which they have been chosen. Pilgrims and strangers on the earth, dwelling in the land of promise as in a strange country. I tell you the brethren of Jesus are not interested and engaged in building fine houses and desiring to dwell in elegant and decorated mansions, and arraying themselves in costly apparel, and embellishing their persons with jewelry of corruptible gold and silver. Oh, no, far from this; they are content with such things as they have, and by faith are persuaded that, in heaven they have a better and enduring substance that will outrival all the glittering splendors of earth, and shall remain eternally unblemished by the rust and decay of time. The substance of things hoped for are about to be revealed, the dark night of sin and suffering is far, very far spent; the glorious morn of heavenly glory is about to break upon the world, and the little flock that have kept the testimony of Jesus, and shared with him in sufferings and temptations, are going to take the kingdom that was prepared for them from the foundations of the world, and will be associated with Christ in the work of restitution that shall finally perfect forever the saved nations of the renovated earth. Then will the holy prophets, apostles and saints, be eyewitnesses of the glorious events that they long ago foretold, believed, and for the faith in which they once suffered and were put to death. Abraham, the recipient of the promises, will behold the fulfillment of the promise, that in his seed shall all the nations of the earth be blessed. The resurrected church, (the royal seed) will attest its fulfillment; the renovated nation of Israel, and through them the universal conversion of all nations, will attest the farther and universal fulfillment of the God-given promise, "in thy seed shall all the nations of the earth be blessed." The glorious verification of eternal truth approaches; the sheep have nearly all heard the voice of Jesus; the times of the Gentiles are kneiling to a close; the day star of the restitution is about to arise. Be ye also ready and watch unto prayer.

IRA FORBES.

Brooklyn, N. S.

SELECTIONS.

[Baptist Banner.]

Death.

We have wondered a thousand times why men eminent for both learning and piety should pass encomiums on death. There is not in all the Bible a sentiment or word connected with the subject of death that justifies such a course. From the very beginning of Genesis to the very end of Revelation, whenever and wherever death is spoken of, it is always mentioned as the enemy (not the friend) of our race. It is the terrible yet just, judgment on man for disobedience: "In the day thou eatest thereof thou shalt surely die." Gen. ii. 17. "The end of those things is death." Rom. vi. 21. The wages of sin is death." Rom. vi. 23. "Sin when it is finished, bringeth forth death." Jas. i. 15. Christ, voluntarily came under the curse of the law, "that through death he might destroy him that had the power of death, that is, the devil." Heb. ii. 14. "The last enemy that shall be destroyed is death." 1 Cor. xv. 26. "Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. v. 12. These texts present death fairly to the mind of the reader as our enemy; and in no sense, nor under any circumstances whatever can it be justly said death is our friend. Death kills indiscriminately, and without the least show of mercy, all who by sin are placed under his power; and were there no antidote, the killing would simply be eternal both in its nature and duration. Life, in no form, nor at any time, would come again after death. But our rejoicing before God is, he hath prepared an antidote, in the resurrection. "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." 1 Cor. xv. 21, 22. "Jesus saith unto her, thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live (again.) John xi. 23-25. "The hour is coming in the which all that are in the graves shall hear his voice and shall come forth." John v. 28-29. Jesus says, "I am the resurrection and the life." And herein lies the crowning excellence of our hope as believers. Christ, the Resurrection; Christ, the Life. Death, by God's appointment, destroys all men. Christ, by his divine power, brings all to life again. In bringing death into the world, the devil acted a conspicuous part. In bringing the dead up again from the enemy's land, Christ is the glorious actor. No future life, only through the resurrection; and no resurrection, only through the power of Jesus Christ, seems to be the doctrine of the Apostles.

On the occasions of preaching funeral sermons, it is announced from the sacred desk ten times, perhaps, that death takes good men to heaven, where it is once said that the resurrection will bring them up from their graves. Thus we rob Christ of the glory due to him, and give it to the devil. If any doubt this, we simply say "to the law, and to the testimony." Death places all its victims in the grave; none in heaven. "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, (and) is not ascended into the heavens." Acts ii. 29-34. We cannot understand why, as an orthodox Christian, we must believe that dead men, whom the Bible asserts are both dead and buried, are now actually alive and in heaven. But the glorious and heaven-honoring doctrine of the resurrection, for preaching which the Apostles suffered more persecutions than for any other sentiments uttered by them, will make all right. "For this we say unto you by the word Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them that are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the arch-angel, and with the trump of God; and the dead in Christ shall rise first." 1 Thess. iv. 15, 16. Now, if this Scripture teaches anything, it simply teaches that the general judgment will find millions sleeping the sleep of death, and that the mighty power of God will be most gloriously displayed in their triumphant and glorious resurrection from the dead. Then will the countless millions of the redeemed be satisfied, in the language of David, when they awake in his likeness. And then will they sing the song, "O death, where is thy sting; O grave, where is thy victory."

We give to death credit for nothing but killing men. Right there his power ends. In this respect he is justly styled the King of Terrors. We give to our glorious Redeemer all the honor and glory of our resurrection from the dead. If there be no resurrection "then they which are fallen asleep in Christ are perished." 1 Cor. xv. 18. "But now is Christ risen from the dead, and become the first fruits of them that slept." 20th verse.

"We may sleep but not forever;
There will be a glorious dawn.
We shall meet to part, no never,
At the resurrection morn."

Daniel S. Morris.

Dean Stanley's Progress.

The Dean is quoted as saying recently:

"The most learned of all the living bishops of England [Dr. Lightfoot] has, with his characteristic moderation and erudition, proved beyond dispute, in a celebrated essay attached to his edition of 'St Paul's Epistle to the Philippians,' that the early constitution of the Apostolic churches of the first century was not that of a single bishop, but of a body of pastors indifferently styled bishops or presbyters, and that it was not till the very end of the apostolic age that the office which we now call Episcopacy gradually and slowly made its way in the churches of Asia Minor; that Presbytery was not a later growth out of Episcopacy, but that Episcopacy was a later growth out of Presbytery; that the office which the Apostles instituted was a kind of rule, not of bishops, but of presbyters; and that even down to the third century presbyters as well as bishops possessed the power of nominating and consecrating bishops."

[H. Boaz.]

Joy.

God delights in joy; and his desire for his people is that they should be trustful and joyful—and this both for their own sakes and for his glory. God needs vigorous workers, and he can only have these by bestowing on them a joy adequate to the greatness of the work. In joy the Apostles went forth to work for God, and they found that the joy of the Lord was their strength. It is joy then, not sorrow, that is our strength; and they that have done most for God, have been those who have had most joy in God

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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TO CORRESPONDENTS.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his Holy Prophets since the world began." It also advocates, as a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ; and many other kindred truths. It also advocates a hearty belief of the Gospel, repentance, and immersion as prerequisite to the forgiveness of sins, and a holy life as essential for final salvation.

POETRY.

[Revised.]

An Advent Rhyme.

See, my friends, the light is fading—
Light of a beclouded day;
Night of doubt our faith is shading,
Error leads the world away.
With the twilight
Comes the dawn of brighter day.

Watch! and ye shall see the morning,
With its purple and its gold;
Watch, in spite of scoff and scorning,
See the gates of day unfold.
Earth's deliverance
From the long-borne curse behold.

Wait, your watchful eyes upturning,
For the promised Advent sign;
While your lamps are brightly burning,
In your hearts its light shall shine,
And your being
Take a glorious form divine.

Softly, like a whisper falling
Only on attentive ear,
Comes a message, each one calling
In his presence to appear.
"Lo! the Bridegroom
Does not tarry; he is near."

Open stand the palace portals,
Out the blinding splendors leap;
Enter glorified immortals,
Ye your virgin souls who keep.
Heirs of all things,
Time's ripe harvest now ye reap.

COMMUNICATIONS.

The Bride of the Great King.

Bro. Ira Forbes has written and quoted the salient Scriptures that relate to God's covenant relation with Isreal as this bride. In these texts the terms relating to husband and wife are employed to set forth the obligations that Israel has taken on them to serve the Lord. The marriage covenant embraces the most endearing terms known to that people, and these are employed to call forth the corresponding affections and services that Israel owed to their covenant God. As the loving wife should love her worthy husband, so Israel was bound by the highest motives of gratitude, and by a regard to their own welfare, to love and serve the Lord their God, who had chosen them, delivered them, fed them, brought them to the promised land, and exalted them above all people as to intelligence, wealth and assurance of unceasing favor.

But, as our our brother modestly asks for aid, if need be, to a further understanding of this great subject, allow me with like humility and discretion to add, that, with all that class of Scriptures that he quotes there is another class interapersed that raised the advanced believer to a loftier range of thought than that of Israel and Jerusalem, the temple and the altar, the sacrifice and the then officiating priesthood or king. For all these terms belonged to the then earthly plan of God's all comprehending purpose. They made up "the shadow of good things to come—the patterns of things in the heavens." Heb. ix. x. Hence, even Abraham, the friend of God, paid homage and tithes to an higher, a royal priesthood! David reverenced a lordship in the coming one superior to his own! Nay, Solomon said in all his glory "the Most High dwelleth not in temples made with hands!" Gen. xiv.; Psa. cx.; 1 Kings viii. 27; Acts vii. 4, 8, 49; Heb. i. to 10.

Thus it was known in Israel's palmiest days, that "the way of life was above to the wise, that they might depart *from hell (sheol)* beneath." The law to that nation was added because of transgression, till the seed should come—to whom it was evangelized—or to whom the promise was made. Gal. iii. 19.

This carries our minds beyond and above Israel, the mediation of Moses, the Aronic priesthood, or the Davidic dynasty in Jerusalem that then was. This profound fact is thus embraced in the primal structure of the gospel preached to Abraham, and foreshadowed in the entire temple service. The prophetic mediator, Moses, the typical priesthood, Aaron, and the royal house of David, identified with Jerusalem, were but "patterns of things heavenly." Heb. ix. 23. They were stages of the still unfolding glories of the one gospel of the blessed God, that culminates in the city that hath foundations whose builder and (organizing) ruler is God. Heb. xi. 10; Rev. xxi. From such solid ground I think:

1. That I should not go back to a figure of speech used of any part of the pattern, in order to fill out the crowning glory of the future. Jerusalem will be rebuilt on her own heap, (hill, Psa. lxviii. 15-16.) and justify all the language pertaining thereto, of course.

2. But our shortsightedness that sees but parts of His ways, should leave to God all that is too high for us to harmonize.

3. The pattern shown to Moses in the Mount—as erected in the tabernacle of the Wilderness—was not the magnificent and gorgeous temple in Jerusalem, the metropolis of Isreal? Nay, more, the city of Solomon was not to be compared to the transfiguration of the glorified Jesus, with Moses and Elijah in glory, and the honored apostles who found it "good to be" there—given to aid our apprehension of the kingdom to come! Hence I dare not anchor back into the historic Jerusalem in bondage, but rather wait on God to open my understanding of things heavenly.

4. The loftier plane of divine promise that shone out from all the mountain peaks about Jerusalem's best estate, remains to be realized. So in her restoration, through the millennial age especially, the divine, excelling glory will abide above as of old—from everlasting! The divinity is never to be absorbed, and so let down into humanity, nor the heavenly things themselves become exhausted in any imagined exaltation of the earthly Jerusalem! No! No! God has a time and an order for the infinite and everlasting amplitude of all the length and breadth and depth and height of his revelation, that passeth our present knowledge. Amen.

There is to be new heaven as well as new earth. "The angels of God will ascend and descend." John i. 51. The Lord shall be "a great king over all the earth. God hath gone up with a shout, the Lord with the sound of a trumpet! Sing praises unto God, sing praises unto our king." Psa. xlvii. He is the repairer of the breach between earth and heaven.

5. The bride of Christ is the church. St. Paul says of the man who leaves father and mother to be one with his wife—"this is a great mystery; but I speak concerning Christ and the church." Eph. v. 32; Rev. xix. 7-8. Of course this cannot apply to the city of Jerusalem restored. Its import is plain.

6. Ritualism in all its grades of apostasy from Christ anchors back of the gospel, and builds up again after the pattern, that which has been abolished. But faith looks up, and hope anchors within the veil, whence Jesus, the coming one—the Melchizedek Priest—will come to gather and glorify all who are to constitute his Bride, and verify to them every "jot and tittle" of his heavenly things.

7. To crown the whole we read that the kingdom—the right of the firstborn—was taken from Israel whose center is Jerusalem, and is given to those "who are the called, and the chosen, and the faithful." This is irreversible. Matt. xxi. 32; Heb. xii. 23; Rev. xvii. 14.

Fraternally for the truth,
J. B. COOK.

P. S. I find no one who knows Bro. Forbes, nor do I find his name in our city directory. J. B. C.

429 Franklin Avenue, N. Y.

NOTE.—Bro. Forbes, address should have been Brooklyn, N. S., and not Brooklyn, N. Y. He lives in Nova Scotia.

The Kingdom of God.

Then said Jesus unto them: therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old. Matt. xiii. 52.

In this chapter is recorded a number of parables, all relating to the kingdom of God. It is not our purpose, at this time, to give an exposition in detail, but simply to call your attention to them and request a careful study of them, and their application to the kingdom of God; what the sum is to the solar system, to give light, life and animation—such is the kingdom of God, the death, burial and resurrection of Jesus Christ, and his coming again in glory in God's glorious scheme of man's redemption. Did Christ mean what he said, "But seek first the kingdom of God and his righteousness, and all things shall be added unto you?"

First, seek to get a correct understanding of what constitutes the kingdom of God and the name of Jesus the Christ.

Second, seek to get a correct faith and render a willing obedience, having the heart deeply imbued with the heavenly, Holy Spirit that dwelt so richly in Jesus and his holy apostles.

The prominent points of interest to the student of the Word of God in relation to the kingdom: First, what constitutes a kingdom? Where is it located? When will it be set up? How many, and who or what compose the elements that constitute the kingdom of God? These points are clearly defined in the Scriptures, and are essentially important in order to a correct understanding of the kingdom of God.

But, to our subject, and what is contained in the text. Every scribe well instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old. Every scribe; there are three definitions given by Webster: First, one who acts as secretary of any society or public meeting. Second, a teacher or an expounder of the law; a sect often referred to and coupled by our Savior with the Pharisees. Third, a term used by carpenters in fitting one piece of timber or wood to another. The second meaning is the one used in our text. We will look at it in the light of orthodoxy or modern theology and compare it with the Old and the New Testament Scriptures. We read that holy men of old wrote and spoke as they were moved by the Holy Spirit. Did they go to a theological seminary and put themselves under the instruction of professors and teachers, and subscribe to a human creed or covenant, made in the interest of a sect or denomination, and bind themselves to bend the Scriptures to suit said creed? Nothing of this kind is once named in God's Book—the Bible.

Under the dispensations previous to the gospel age, God chose, or selected, suitable persons, and anointed them with holy oil, thus qualifying them to give utterance to the words of the Holy Spirit of God. Under the gospel age, or dispensation to the Gentiles, a change in God's economy, or arrangement, has been adopted, he sending his Son in the likeness of sinful flesh, to introduce a new order of things. It was necessary that the head should be qualified, or set apart, and anointed for the work before him. This was accomplished under the approbation and sanction of the eternal Father at his baptism in the Jordon. "This is my beloved Son in whom I am well pleased." Thus qualified, he chooses his cabinet. Who, and what were they? Did he go among the learned to make his selection? Beecher says he made a mistake. He should have gone to Athens. Say not thou to the angel of the Lord it was an error, for the sequel shows his choice to be a wise one. Immediately after his baptism, his anointing with Holy Spirit, and his fearful conflict with the tempter, he enters upon the work of preaching the gospel, or good news of the kingdom of God.

How unlike modern religionists, who must graduate from a theological seminary, (not that we would ever be heard to say one word against learning,) receive a call, settle over a church with a good salary, preach a smooth gospel, for the people love to have it so. Are such instructed unto the kingdom of heaven? Let us see; they will tell you the kingdom is in the heart, in the church and in the skies. Query: Can you get a King, the Lord Jesus Christ, his cabinet, the twelve apostles, Palestine, the territory of the kingdom, the Hebrew nation, as subjects with the escaped of the nations, the whole world as the dominion of the kingdom which is to be given to the people of the saints of the Most High to be governed by law, a synopsis of which is given in Christ's sermon on the mount into the heart? into the church? or up in the skies? "Which bringeth out of his treasury things new and old."

Here we enter a large field, quite too large for our dwarfed intellect and crimped capacity. We are at a loss where to begin, and just what to say. We way speak of the old and the new in the light of God's arrangement of the ages. In no sense, whatever, dare we go beyond divine revelation. In that but little is said. No one, we think, will object to a classification of the ages since the beginning of the world, as recorded by Moses in Genesis. It is called the antediluvian age, or age beyond the flood. It was governed by moral suasion, and utterly failed to bring the race of apostate Adam up to a high and holy standard in harmony with the divine mind. Men, made in the image of God, degenerated, waxed worse and worse till all flesh had corrupted his ways before God. So the word affirms Gen. vi. 12, 13. Tell us no more of governing or ruling the world or the race, while in mortal flesh and blood, by moral suasion, after such a fearful and total failure.

A careful comparison of the new with the old, the beginning with the ending of the first age of the world will be interesting and profitable. In the beginning God created the heavens and the earth, or, arranged the ages. The account given by Moses of bringing together the elements that compose the planet earth, and arranging them in their proper order, all moving in perfect harmony, governed by perfect and exact law, is a subject that may well engage our admiration and astonishment. Harmony, peace and infinite delight reigned supreme; "the morning stars sang together, and all the sons of God shouted for joy." Man, the masterpiece of God's workmanship, created in God's image, was placed in Paradise—the garden of delight—with an helpmeet to till the ground, to multiply and replenish it—the earth. Can the human mind imagine, or conceive of, a more delightful condition to be in? This was the beginning of the age, or the new, if you please. Keep this delightful state of things before your minds, pass over the age of from 1000 to 1500 years; men yielded to temptation, ate the forbidden fruit, became a sinner, for sin is the transgression of law, so says Paul and John; went on from bad to worse, and in the short time named above, corrupted all his ways. The record says, "It repented God that he had made man," and he purposed to destroy all flesh in whom is the breath of life. Surely, an enemy hath done this. But a remnant was spared to begin another age and make another trial; with how much better results the record must show. Truly, if we judge from the prowess of men in the flesh to violate God's holy law, as at the beginning of the patriarchal age, we cannot hope for much improvement.

The first thing of note at the beginning of the new age, immediately after Noah and his family came out of the ark, was to erect, or build an altar, and offer sacrifices to the Lord. Here was a recognition or proof of Noah's faith in the God of the Bible. Heb. xi. 7. The next was God's covenant of promise, that he would not again destroy the world, or all flesh, by a flood of water; and, as a confirmation, or a token, he has set the beautiful rainbow in the clouds. We should have noticed what is contained in the fifth and sixth verses. In them is contained what is understood to be the death penalty. It is God's positive command to Noah, and is the first enjoined at the commencement of the new age, and we know of no Scripture teaching that contravenes or does away with this positive command of God.

The third item we notice is the sudden departure of the children of men from God's ways. It is contained in the eleventh chapter. It is a record of the building of the tower of Babel, and God's displeasure and punishment upon them for their temerity. There is much valuable information contained in the 9th, 10th and 11th chapters of Genesis, which we are compelled to pass over for want of room. It will be well to study them carefully in the light of the subject we have under consideration.

We now come to the call of Abraham, the father of the Hebrew nation, in which centers the burden of prophecy. Although the sacred historian does not fail to record the wicked doings of the children of men, and God's judgments upon the nations for their wickedness, it is not necessary to specify in detail. Follow the two converging lines down the stream of time from the call of Abraham to the close of the prophetic age, and note carefully the great and precious promises and the many inducements held out to them. If they would be obedient, they should be unto him a peculiar treasure above all people; that they should be the rulers and not the ruled in his kingdom. Note carefully the history of the Hebrew nation, and God's merciful, gracious and wonderful dealing with that people, down to the last king or prince, Zedekiah, that sat on Israel's throne. "Thou wicked and profane prince, thus saith the Lord God, remove the diadem and take off the crown; this shall not be the same; exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it; and it shall be no more until he come whose right it is; and I will give it him."

From a careful study of the Old with the New Testament for forty years, we fail to find any support for the belief that men in the flesh and blood state are capable of governing in harmony with the divine being. Notwithstanding the increasing light of each succeeding age from Adam to Christ, the sequel shows a perfect failure. Yet, notwithstanding, the conclusions we arrive at, we are strong in faith, and joyful in hope, that a glorious future awaits the righteous, and that he has not created the world in vain, but to be inhabited. There is a large amount of positive utterances of Holy Spirit through God's prophets in the Old Testament relating to the future of our world and the race of men. Nothing can be made more clear or plain than the fact that it will be by, or through, a kingdom composed of the elements, as we have stated, but made immortal by the spirit of holiness through a resurrection from the dead.

In our next we will compare the beginning with the ending, the old and the new, through gospel and the millennial ages, and try and bring out from God's treasure—the Scriptures—things both new and old.

NEWELL BOND.

Flat Rock, N. C.

"The Word—In the Beginning—Was God."

Editor Restitution:—Having been from home for some time, and since my return having been very busy, I have gotten somewhat behind in my reading of THE RESTITUTION. To-day I took up the number of March 12th and the first article that came under my eye was the one with the above heading, by Asa W. Button. I wish, with your permission, being an entire stranger, to give your readers a few thoughts on said article, as the writer solicits criticisms. I agree with him in taking exceptions to the teachings of theology in respect to Christ being "the eternal Son of God." But, where, he asks, "Where is the evidence of an eternally pre-existent Son?" I answer: Although there can be no evidence produced in favor of a pre-existent Son, there is plenty in favor of a pre-existent life.

There is this, also, underlying the whole article of Brother Button. There was no divinity in Jesus until he was anointed with the Holy Spirit at baptism. Or, the only way in which the Father dwelt in him was by his Spirit sent upon him at that time, for he quotes: "The Spirit of the Lord is upon me, *because he hath anointed me* to preach the gospel to the poor;" (italics mine). In reply to this I quote from Luke i. 35, in the language of the angel Gabriel to Mary: "The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee; therefore that holy thing that shall be born of thee shall be called the Son of God." Here is clearly the power of the Holy Spirit and of God even in the conception of Jesus. And he was *holy* from birth. He was not the eternal Son of God, but he was the eternal *Logos*—the eternal life. Brother B. sees very clearly that his article "puts a diminishing value on our Savior, and tends to lower him," or he would not have inserted that qualifying clause.

Jesus and the Scriptures as clearly teach the pre-existence of Christ, or a Savior, as they teach the eternal existence of God. Jesus himself says, "Before Abraham was, I am." John viii. 58. Brother B. will be as much compelled to explain away here the *am* as he was to explain away the "had" in the expression, "The glory which I *had* with thee before the world was." Again, Jesus says: "I am Alpha and Omega, the beginning and the ending." Rev. i. 8. This shows that the *am* is co-existent with God.

Once more, "Not that any man hath seen the Father, save he which is of God, he hath seen the Father." Nowhere is it stated that Jesus had seen the Father while he was in the flesh, therefore we can come to no other conclusion but that he saw the Father before the "Word was made flesh and dwelt among us." Still another, "What and if ye shall see the Son of Man ascend up where he was before?" Who is this "Son of Man?" and where was he before he became the Son of Man? Truly, the divine *Logos* who was *up* with the Father *before* "he was made flesh." Paul says: "By him were all things created .... and he is before all things, and by him all things consist." Col. i. 16, 17. Here Christ is said not only to be "*before all things*," but that he also "created all things." If he were before all things, then he must have had a pre-existence of all things.

It is *truth* we are seeking. It is not for me to say how or what that existence was. I am content with the *fact* that there *was* such an existence.

In connection with Paul I give John's testimony—that "beloved disciple," who seems to have had a nearer and dearer connection with Jesus than any of the other apostles. Hear him. "For the life was manifested, and we have seen it, and bear witness and show unto you that eternal life, which was with the Father, and was manifested unto us." 1 John i. 2. If John does not say that Christ was the eternal Son of God, he says that he was the "*eternal life* which was with the Father." For it is not God who is spoken of here as "the eternal life," but the "word of life." If it is the truth that "God was in Christ," it is also the truth that the "word of life" was the "eternal life" that "was with the Father in the beginning." And John says that "the word was made flesh and dwelt among us." Therefore Christ is the "eternal life" which was with the Father from the beginning, for John says, "we have seen it." By the life which is eternal, which was manifested to the apostles, some understand that immortal life of blessedness which was brought to light and promised in the gospel to believers.

But, as that life is said to have been with the Father, it must mean, either the eternal life, or existence of the Father himself, or of some other person. Now, since the eternal existence of the Father could not be manifested to the apostles by revelation, which pre-supposes the existence of God, "*the life which is eternal*" must be that which the word, or Son, possessed with the Father before the world was; and which was manifested to the apostles at our Lord's baptism and transfiguration, when, by the voice from heaven, God declared him his beloved Son. It was manifested likewise by God's raising Jesus from the dead.

A. W. DEAN.

Nilesville, Athens Co. Ohio.

Iceland the region of intense natural cold, is full of religious warmth. The word of God is the text-book of the people. Every home has its Bible, not just as an ornament, not as the well-kept cherished marriage gift, nor because of some undefined superstitious feeling of reverence, but for daily use. In Iceland the Bible is constantly and faithfully read. As a consequence, Iceland is without a theatre or prison. There is no such office as sheriff. They own no cannon, and military drill is an unknown science.

It is estimated that 160,000,000 copies of the scriptures have been printed and circulated in the present century. The American Bible Society has printed 35,000,000 of this number, and the British and Foreign Society seventy-six

THE RESTITUTION.

A. A. CHAPLIN, Editor.

PLYMOUTH, INDIANA, JUNE 11, 1879.

THE Quarterly Conference at Antioch was quite well attended by brethren and sisters from abroad. Very full audiences convened on Sunday. A fuller account hereafter.

CIRCUMSTANCES have delayed the paper for the current week a day or two. On Monday and Tuesday we were absent from home; this, and the length of one of our selections, has caused us to use but little space editorially.

COMMUNICATIONS on the non-resurrection of the ungodly, a future probation for those that have "sinned without law" and died without the knowledge of God or the gospel, and several other speculative topics, are distasteful to very many of our readers. We can not devote much more space to these themes either *pro* or *con*. We must devote our paper more to the practical questions of interest to the living in the present dispensation. What we must do to be saved is the question of questions.

COMMUNICATIONS.

Future Punishment.

There is a diversity of opinion on this subject. The two prevailing ones, however, are never-ending suffering and annihilation. As Universalists do not believe in either, and yet believe in punishment, I shall class the above two as opposites—extremes. The doctrine of Universalists embraces neither, and involves the repudiation or mystical interpretation of too much plain testimony for a sincere child of God to adopt; therefore we must look somewhere else for the truth. It seems to me the truth lies between these extremes, and partially embraces all three of the doctrines.

I do not adopt this view thinking to conciliate the differences of opinions. I am not one of that stamp. I shall stand out uncompromisingly for the truth regardless of the views of others, but I shall aim to do so in a Christain spirit, and shall respect the opinions of others as such.

Punishment, I believe, is for two reasons,—first, for the good of the creature, and secondly, for the security of the happiness of others. The doctrine of unending suffering is embraced in the former to this extent,—It lasts until the sinner reforms or is cut off. Forever is frequently used in this sense. The doctrine of a punishment by a guilty conscience is also embraced in the former to this extent,—If the physical punishment is effectual, it works sorrow of heart unto reformation. Annihilation is embraced in the latter.

Physical punishment does not always result in a reformation of our children; it will be so in God's dealings with mankind. There will be cases where the chastisements will not work a reformation, even when that time comes, in which they shall not suffer for the sins of others, and when they shall know, as our children know, what it is for. In these cases annihilation will be the result. Then annihilation is true? Yes. Then why is not the future punishment? It is a part of it to those who will not reform under the chastisements of the Lord Jesus. The annihilation of the willfully disobedient is necessary to the final and complete happiness of the righteous; for they cannot be completely happy where sin exists.

Is there any support in the Scriptures to the view of a future punishment other than death? I think there is. In Luke xii. 57, 58, we read: "And that servant who knew his Lord's will and prepared not himself, neither did according to his will, shall be beaten with many stripes; but he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes." You will notice by the preceeding language, that these are unbelievers, and that all those servants who had once looked, but at this time were unprepared, were classed with them. Those servants who are prepared, are immediately placed in authority; so the text could not refer to them. The text does not teach annihilation, because some are to receive more than others. There are no degrees in death; it is one sweeping stripe, and all is gone.

It seems to me justice and mercy require more punishment for two crimes than for one, and more for one kind of crime than for some other. Then, too, the state of the heart should be taken into consideration. To my mind the text I have quoted teaches that when Jesus comes every individual will receive some sort of punishment for sins committed, unless thorough repentance, which brings thorough reformation, has preceeded his advent; and that some will recieve greater punishment than others.

In Rom. ii. 6, 8, 9, we read: "Who (God) will render to every man according to his deeds; . . . . but unto them that are contentious and do not obey the truth, but obey unrighteousness, indignation and wrath; tribulation and wrath upon every soul of man that doeth evil." This language is equivalent to that used by Luke. The righteous indignation and wrath of God will be poured out upon the sinner, and if repentance is not the result, "sin when it is finished, brings forth death." "Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayers; therefore ye shall receive the greater damnation" (condemnation). Matt. xxiii. 14. Death is death; there is no greater to it. "Woe unto thee, Chorazin! woe unto the Bethsaida! for if the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, it shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which are exalted unto heaven, shall be brought down to hell; for if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgment than for thee." Matt. xi. 21-24. If death is the only punishment, how can it be more tolerable? "Agree with thine adversary quickly, whilst thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, thou shalt not come out thence until thou hast paid the uttermost farthing." Matt. v. 25, 26.

This last text, without careful perusal, might be questioned as testimony on this point, but I think it is quite evident this is what our Savior meant to teach by the text. Our adversary, when we are in the world, is not the devil, and besides we are not to be agreed with him; but our adversary, when we are in the world, is Christ. Why? Because he is opposed to sin, and is going to establish righteousness. We are to be agreed with him. We are now in the way with him. The judge is coming, and if we are not agreed, we shall be cast into prison. Christ is our adversary. God is the judge—he will judge us through Christ. When this life ends we are represented as going before the judge, the intervening space of time from death to the resurrection not being taken into the account. "Thou shalt not come out thence till thou hast paid the uttermost farthing," implies that they shall come out. If they have, under the righteous wrath of an offended God, reformed, they will come forth to life; but if unrepentant they will come forth to destruction.

Do you say some will put off doing better? So they do now. But let all such know that God will reward them with indignation and wrath, tribulation and anguish. And to those who are willfully disobedient, let me quote the words of Paul again. Hear him: "For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sin, but a fearful looking for of judgment and fiery indignation tion, which shall devour the adversaries." Heb. x. 26, 27.

Resurrection to life, simply, will not relieve us of one of our sins; "For God shall bring every work into judgment, with every secret thing, whether good or whether it be bad." You can deceive man by saying, I could not help it, and that you are a creature of circumstances; but you cannot deceive God. If you have known to do good and did it not, you will have to go before the bar of God, and you will be cast into prison; and you will not come out until you have paid the very last mite. Nor does this relate to the whole truth, only, the gospel and its injunctions and all connected therewith; but it relates to any little act of kindness, or any other one duty, whether great or small. If we know to do only one little act of kindness, and do it not, we are accountable so far, and our work will go into judgment. It is true I do not know your accountability; every thing to outward appearance may say you are, and to what extent; but I am not to judge now. The saints will judge the world at the proper time.

None of us will ever understand the manner of working in that judgment day, until the day itself discloses it. But we know some things he says about it; some of them we have been bringing to your remembrance. But here are some more: "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that acknowledge (Diag.) not God, and obey not the gospel." 2 Thess. i. 7, 8. "For by fire and by his sword will the Lord plead with all flesh; and the slain of the Lord will be many." Isa. lxvi. 16. That fire will be used I have not a doubt, but that all will be destroyed by it without an opportunity to repent, that word "plead" denies. Micah says: "And he shall judge among many people, and rebuke strong nations afar off." How does he rebuke sometimes? With flames of fire. Isa. lxvi. 17. There will be other means used in that day. When tribes or nations refuse to go up to worship, they shall have no rain. Zech. xiv. 17. Afflictions will be administered to individuals. Each individual will have to appear and recieve according to things done. To some, it will prove a blessing, but to others, it will end in their destruction.

To my mind, future punishment other than death is embraced in many texts that teach the destruction of the sinner. I will give you a sample: "A fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains." Deut. xxxii. 22. "Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup." Psa. xi. 6. "For, behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day cometh that shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch." Mal. iv. 1. You do not like this interpretation? But in the Scripture there is used similar language concerning other events. Isa. xi. embraced the first and second advents of the Savior. His first advent embraced the period from his birth to his showing unto Isreal. The expression "the Christ," embraces his kingdom, his kingship, his office as Savior, and many other things, and we can find many similar expressions. Then is it strange that the expressions I have quoted should cover more than the simple extinction of the sinner? I think not.

The horrible doctrine of misery through the endless ages of eternity, the world is fast repudiating because of making God a heathen monster; and now they are being rocked to sleep by another false doctrine—that they will lie down in forgetfulness, and that that is all they will recieve for their disobedience. Oh, brother! let us awake from that lethargy into which the devil has led us by this false doctrine, and send forth the note of warning in trumpet tones, crying, the Lord cometh to take vengeance! to reward every man as his work shall be!

May it be our happy lot, dear reader, to have fled "from the wrath to come" by having our works go beforehand unto judgment and sharing in the rapture of the saints.

S. H. REEVE.

LETTER DRAWER.

Editor Restitution:—The announcement of Brother Storrs' illness has called forth such an urgent request to have a further report regarding his condition that I again crave a little space in your valued columns. Our dear brother, during a long, studious and active career, has been the honored instrument, in the hands of God, of making many hearts rejoice in the truths of the holy Scriptures; and, hence, their hearts were filled with sorrow and Christian sympathy by learning of his illness and very low condition. While our dear brother had fought a good fight, had kept the faith, and we knew a crown of righteousness was laid up for him, still we were loath to yield even a brief victory to that "enemy" who is soon to be destroyed. We could hardly feel reconciled to the gloom of the "valley of the shadow of death" when the pellucid glory of the Sun of Righteousness is very soon to burst upon the world. And, still, for weeks we hoped against hope, as it were. When I penned my last note to you concerning his illness, his end seemed very near. At the present writing, however, he is more comfortable, although very weak. There is some conflicting medical opinion regarding the precise nature of the malady, but much diminution of the pain encourages us to hope for improvement, if the Lord will. Oh, could we all as submissively bow to the will of our heavenly Father as our dear brother, our every care, pain, sorrow or joy, of this life would be swallowed up in the consolation afforded by that inspired declaration, "All things work together for good to them that love God."

WM. H. SPENCER.

New York.

Editor Restitution:—Since I last wrote we have been visited by that enemy—death. Brother and Sister Barrett had a little girl taken down with typhoid fever, and, after a few week's sickness, died. She was a bright child and loved by those who knew her. They also lost an infant. It seems hard to lay the little ones in their graves, but the Prophet Isaiah, lxv. 20, says: "There shall be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall die a hundred years old; but the sinner being a hundred years old shall be accursed." When that time comes parents will not be deprived of their infants and children, neither will they weep, but the saying will be brought to pass: "Refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded saith the Lord, and they shall come again from the land of the enemy." Jer. xxxi. 16. They are not in heaven at the present time in the presence of God, Jesus and the angels. They are fit subjects for that place if any of the mortal race were, but they are not there, but they are in the land of the enemy. When they are brought back from that land they are not to go to another planet, but to the place they had been. Verse 17 says: "And there is hope in thine end, saith the Lord, that thy children shall come again to their own border." Jesus has said, "Suffer little children to come unto me, for of such is the kingdom of heaven." When the little ones come back to their own land and the kingdom is set up here on the earth, then will be fulfilled the prophecy of Zechariah viii. 5, "And the streets of the city shall be full of boys and girls playing in the streets thereof." May it be our happy lot to be worthy to enter into the kill of the Lord.

JNO. P. ROBINSON.

Keosaqua, Iowa.

NEWS ITEMS.

FERRARI, June 6.—Several thousands are rendered homeless by inundation in the River Po.

CATALONIA, June 8.—The eruption of Mount Ætna has almost ceased. The flow of lava has completely stopped.

SIMLA, June 8.—Official advices from Cashmere state that the famine still continues, and that the mortality is frightful.

PARIS, June 8.—A dispatch to the *Temps* from Constantine reports that the Ouled-Addi tribe near Batna are in open revolt. The troops have arrived, but are much fatigued by the march.

ST. PETERSBURG, June 8.—Several secret gunpowder manufactories have been discovered at Tomie, in Siberia.

VIENNA, June 8.—Numerous and disastrous floods have occurred throughout Austria.

LONDON, June 8.—The *North German Gazette* says that the German Foreign Office has received confirmation of the reports of the destruction of the German Mission station in Natal, and of the ill treatment of the missionary by the British. Communications are still proceeding with the British government on the subject.

LONDON, June 9.—The funeral of the late Baron Rochschild took place to-day. The remains were interred at Willesden, near this city. There were forty-two mourning coaches in the procession, and upward of 400 private carriages followed to the grave. The Prince of Wales and Earl Beaconsfield sent carriages.

LONDON, June 10.—A correspondent at St. Petersburg reports that he has been informed from an unimpeachable source that the Czar renounced his visit to Berlin because the German police had received intelligence that it was highly propable his assassination would be attempted there.

MANTUA, June 10.—Another dyke on the River Po has burst, and the water pouring through the break has done immense damage in the Province of Mantua. The inundation took by surprise upwards of twelve communes. The inhabitants are completely destitute, and are encamped on the dykes. The scenes of distress are heart-rending.

LONDON, June 9.—Reuter's Constantinople dispatch says the inhabitants of the Djuma district are preparing to resist the return of the Turks when the Russians evacuate the district. They have sent away the women and distributed arms to the men.

CALCUTTA, June 9.—Official advices represent that the Anglo-Afghan Treaty has created a strong impression in Persia, greatly increasing British prestige. Forty thousand camels belonging to the British transport service have died during the war in Afghanistan. Cholera of a severe type has made its appearance in the lower Bolan Pass. A mission to Cabul is to be forthwith formed at Kohat, and proceed by the way of Khusam about the end of June.

Mr. Rassam, who is carrying on the work begun by the late Mr. George Smith, has just discovered at Babylon an octagonal cylinder, on the sides of which are engraved a history of the campaign of Sennacherib against King Hezekiah. This important find is to be sent to London for safe keeping in the British Museum.

BREVITIES.

The Japanese government has granted the right of Christian burial, a point hitherto jealously guarded.

There has been a terrible loss of camels in the Afghan campaign. Already the trade between India and Central Asia will be crippled simply for want of means of carriage during the next few years. Thousands of camels have perished from overwork and bad forage; and as these had been got together at high prices and with great difficulty, it is easy to understand the inconvenience that will be occasioned on the frontier.

A ROYAL GREAT-GRANDMOTHER.

The birth of a princess in Germany has raised the Queen of England to the dignity of a great-grandmother. The infant is the daughter of the Princess Charlotte, whose mother is Princess Imperial of Germany, the eldest daughter of Queen Victoria. The age of the infant's mother is nineteen; her grandmother is thirty-nine, and her great-grandmother sixty.

BABYLONIAN LITERATURE.

The Babylonian and Ninevite libraries were pottery. Their books were plaques of clay, on which the letters were impressed, and the plaques, being baked, became such enduring pages of history that in this nineteenth century after Christ we find them as legible as when printed. Innumerable Egyptian records are found in hieroglyphic characters on the various potteries of this people. Greek story and and history are abundantly illustrated on relics of Greek ceramic art. Wherever the Roman legions went they carried with them the art of making pottery, on which they impressed historical facts, from which the modern historian derives information otherwise unattainable. In short, it may be affirmed that next to the art of writing, and in connection with it, the ceramic art is of more importance to the student of history and of men than any and all the other arts.

Cholera has been making a fearful havoc among the pilgrims returning from the Hardwar fair, and is being spread by them through northern India. It is asserted that between 20,000 and 30,000 hillmen from the Himalayan districts near Nynee Tal died on their homeward journey. Several cases most of them fatal, appeared among the Fifteenth Hussars almost immediately after their Arrival at Meerut from Candahar, and it is supposed that the outbreak is due to some men having travelled from Moultan in railway carriages which had been used by infected pilgrims. The disease has appeared in most cities of the Punjab, and the fear of the spread of the epidemic to Peshawur has induced the authorities to remove the greater portion of the garrison there. It is suggested that the government might well consider whether it is not time to put an entire stop to those great religious fairs, seeing that they almost invariably form centres whence pestilence spreads throughout the country, and that the effective sanitary control of the masses of pilgrims assembled is almost impossible.

(Hartford Times.)

NEWLY DISCOVERED FOSSIL BIRD-TRACKS.

The lower Connecticut Valley seems to be quite as full of giant fossil bird-tracks, in stone, as the upper region about Turner's Falls, where Professor Hitchcock made his discoveries. Messrs. Coe & Fowler have just uncovered in their quarry on Powder Hill, half a mile west of the Middlefield and Durham station, a layer of stone indented several inches with bird-tracks. Several on a line are three and one-half feet from each other, and measure fourteen inches on the centre claw and outside claws being separated about a foot at the points. These tracks were made in the mud and ooze of a shore that was evidently washed by the tides, and each in-coming tide deposited a layer of silt, or mud, which became sufficiently hardened in the sun to retain the form of the impression, and in that shape the mud was slowly turned to freestone.

THE JEWS.

It is curious, not to say amusing, to see how people resent the introduction of the Jewish element into George Eliot's last great story. That the Jews killed Christ is the principal thing that many excellent Christians remember about that extraordinary race. They forget that the race also gave birth to Christ. That Christ should be killed by any people among whom he might appear was inevitable, and had to do with human nature at large. The exceptional and marvelous thing, speaking secular, was his production. There can be no reply to the tremendous retort of the Israelite upon whom the Christian had spat—that half Christendom worship a Jew, and the other half a Jewess. Says Matthew Arnold: "As well imagine a man with a sense for sculpture not cultivating it by the help of the remains of Greek art, or a man with a sense for poetry not cultivating it by the help of Homer and Shakespeare, as a man with a sense for conduct not cultivating it by the help of the Bible!" "Greece was the lifter-up to the nations of the banner of art and science, as Israel was the lifter-up of the banner of righteousness."

SENTENTIOUS PARAGRAPHS.

That joy which makes us slight prayer, will in the end fill us with sadness.

That alone is worth looking after which will make one lovely in the eyes of God.

Many of the shadows that cross our path through life are caused by our standing in our own light.

Work while the day lasts, work with a will,
Soon will the night come, when all will be still;
Sweet will it be, at set of sun,
To hear from the Master the welcome, "Well done!"

The pleasure of the senses is as a flower whose perfume quickly evaporates, and whose brilliancy fades in the hand that gathers it.

"Speak to me now in Scripture language alone," said a dying Christain. "I can trust the words of God, but when they are the words of man it costs me an effort to think whether I may trust to them." This was the testimony of one who died in the morning of life.

BY AND BY.

Weak and weary, worn with care,
Feeling life's load hard to bear,
Striving hourly, falling oft,—
Looking still to Thee, aloft.—
Pitying Father, hear my cry,
Make me perfect—by and by!

Leighton: Where the peace is that Christ gives, all the trouble and disgust of the world cannot disturb it. All outward distress to such a mind is but as the rattling of hail upon the tiles of him who sits within the house at a sumptuous banquet.

If you sleep through death's dark night-time,
He, the bright, the Morning Star,
Filling all the earth with glory,
Will awake you where you are.
O the gladness of the parted,
When our eyes with weeping dim
Shall behold the King of glory,
And be gathered unto him!

Dr. Manning: If any sincere Christian cast himself with his whole will upon the Divine Presence which dwells within him, he shall be kept safe unto the end. When did we ever set ourselves sincerely to any work according to the will of God, and fail for want of strength? It was not that strength failed the will, but that the will failed first. If we could but embrace the Divine Will with the whole love of ours, cleaving to it, and holding fast by it, we should be borne along as upon the river of the water of life.

Alone with Jesus earth grows dim.—
I can see my friends through him;
Time, space, all things below, above,
Reveal to me one Life, one Love,—
That One in whom all glory shine
All beauties meet—that One is mine!

THE RESURRECTION BODY.

Dr. A. J. Gordon: Have you noticed the change which takes place in a porcelain globe when a light is lighted within it? the dull grayish shade giving place to the luminous white. That has seemed to me to be the best analogy to the resurrection body of which I could conceive. The same person, each familiar feature there, but the Spirit of God dwelling within and transfiguring us with his light. A disembodied state has no particular charm for me. It would make me homesick to think of eternity with no house to live in. The humblest tenement of glorified flesh seems more attractive than the fairest spiritual Elysium which is all out of doors, a lonely soul in infinite vacancy. At home in the body I long to be, and that is promised.

LETTER RECEIPTS.

SUBSCRIPTIONS.

Amos Eaton	1 00	H S Morrow	2 00
G West	1 00	N Norelike	7 00
A H West	2 00	H Parker	2 00
A J Ferguson	2 00	J G B McDougle	1 00
A L Cabell	1 00	H Murphy	25
J M Rocher	1 00	Job Brooks	2 00
J A McDougle	1 00	Jas Parkey	1 00
Mary McLaren	1 00	H D Railbrick	1 00
P G Bartlett	2 50	Jas Vorels	1 00
Chas Bryde	1 00	M G Lee	2 00
F W Shultz	1 00	J Reagle	1 00
J Hipe	1 00	Mrs Van Vactor	2 00
Isaac Renner	1 00	W B Pemberton	1 00
N Noble	1 00	Geo Dumont	1 00
H L Lehman	1 00	H H Spafford	50
M Borneide	1 00	Calvin Beagle	2 00
John Kaile	2 00	M Daniels	2 00
Joe Parry	1 00	E L Richards	1 00
Mrs J Ogilvie	1 00	E H Richardson	1 00

BOOKS AND TRACTS.

T G Bartlett	25	J Meadmore	25
P G North	25	J P Wagoner	25
H B Appleyard	2 00	S T Hook	6 10
H L Lehman	25	J A Wilson	1 00
N Noe's	25	H Murphy	25

A Free-Will Offering.

We, the undersigned, having the good of the cause of truth at heart, and believing that it is our duty to sustain the gospel with our means as well as our tongues, and believing that God will bless us for all the offering we make in behalf of the truth, have paid the sum set opposite our names for the purpose of sending THE RESTITUTION from desk, and sending it out as a messenger of truth to those sitting in darkness, and to comfort those who are walking in the light of life:

Amount previously published	$509 92
A J Eichenor	1 00
H Rallsback	5 00

Notice.

Will Granville Simpson please tell us where he lives, as it is not on the card he sent lately.

POETRY.

Changed.

L. M. BURGESS.

Weary and heavy laden,
Bent with a load of care,
Leaning upon His promise
Life again grew fair.
Fair and sweet and tender,
Pulses within me thrilled,
Filling the days with splendor
That sorrow before had filled.

Now every moment meets me
Filled with a work to do,
Keeping myself unspotted
And to the Master true.
Helping my struggling brother,
Bearing a little space
The burden of some one laden,
Helping thro' His dear grace.

Finding in love to others
A brighter, better cheer,
Feeling my sorrows lessen,
His presence draw more near.
When I the cup of water
Give in His royal name,
Feeleth His promised blessing
Like to a living flame.

Fairer, and even fairer
His service seems to me,
Brighter, and ever brighter
The home that soon shall be,
When in His presence, smiling,
Freed from the "cumbering clay,"
All memory even of sorrow
Shall vanish far away.

Austin, Ill.

SELECTIONS.

[Tschmalll Gazette.]

The Present Condition and Future Glory of the Planet.

Lecture to the Y. M. C. Association Bible Class, of Cincinnati, Ohio, Sunday afternoon, Feb. 16, 1879, by Rev. N. West, D. D. (Presbyterian.)

[We believe that our readers will be pleased that we give them the following long lecture this week on a portion of Scripture that has been regarded as somewhat difficult of interpretation. There are some expressions relative to the spirit going to heaven at death, and there passing the intermediate state in the enjoyment of celestial felicity, to which our readers will take exception as being unscriptural, and which we thought of erasing, but concluded, in fairness to the author, to print in an unmutilated form. The contrast between the present groaning creation, and the glories to be revealed when all things are made new, is presented in forcible style and in exceedingly beautiful language. The lecture, though long, will interest every one who will carefully peruse it. We take the piece from Messiah's *Herald* in which it was reprinted from the paper to which credit is given.]

For I reckon that the sufferings of the present time are not worthy to be compared with the glory which shall be revealed in us [precatyped with regard to us]. For the earnest expection of the creature waiteth for the manifestation of the sons of God [the apocalypsed of the sons of God]. For the creature [the created thing] was made subject to vanity, not willingly, but by reason of him who subjected the same, in hope. Because the creature itself also [even the created thing itself,] shall be delivered from the bondage of corruption into the glorious liberty [the liberty of the glory] of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only this, but we ourselves, also, who have the first fruits of the spirit, even we, ourselves, groan within ourselves, waiting for the adoption, *to-wit*, the redemption of our body. For we are saved in hope. But hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it. Likewise the Spirit also helpeth our infirmities: for we know not what to pray for as we ought, but the Spirit himself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts, knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God. Moreover we know that all things are working together for good to them that love God, even to them that are the called according to his purpose. Rom. viii. 18-28.

The lesson to-day is this section—a section of Scripture that has well been called "the Evangel of Creation"—reverting in its retrospect far back to the fall of man, stretching in its prospect far forward to his final redemption from the grave. There is none more comprehensive in all the Bible, spanning, as it does, the sum of all human misery, hope and restoration, in which nature itself is a partner with man, both in his groans and his joy. The theme is the joint agony of the believer and nature in a common and present suffering, and their joint expectation and possession of a future and common glory—the last so immeasurably superior to the first as to make any comparison between the two utterly unworthy. Over against all the trials of the present life is set the salvation ready to be revealed in the resurrection of the just when Christ comes to earth the second time. Your present life may have been to you a long agony, a vale of tears, a Bochim, a martyrdom. The objects of your dearest affection may have betrayed you, your fondest earthly hopes been blasted, struggles of various kinds, sorrow, pain, tears, suffering, a full cup wrung out to you in all its bitterness, and conflicts known only to God. Gethsemanes and Calvarys may have marked your pathway, with the loss of things, the friendship and favor of those in whom you trusted been as apples of Sodom to your taste, and the remnant of existance seem to be but the protraction of what has already gone before. But look at the coming glory! This section is written for you. Not only heaven is yours with all its blessedness between death and the resurrection, but a greater glory still beyond. One glance at the future will convince you that the sum of all sorrows, here and now, public, domestic, private, is not worthy to be named, if you are a child of God, with the oncoming compensation at the resurrection of the just.

"As sorrowful, yet always rejoicing! as poor, yet making many rich! as having nothing yet possessing all things!"—this mixture of sadness and joy, despondency and hope, is the characteristic of all true Christian experience. And yet hope triumphs over present discouragement. The glory of the future casts backward its shimmering gleam on the gloom of the present, and like sunbeams refracted in the storm-cloud passing away, braids on the dark bosom of sorrow a bow of promise, radiant with beauty and full of consolation. Beyond the range of present agony and expectation, beyond even the resurrection itself, there is a glory-smitten land where pain and sorrow never come, and where tears never fall, and hearts never ache. You limit your thoughts, perhaps, to what you call "heaven"—a blessed place indeed—somewhere, you think, beyond the Pole Star, or the Pleiades, or near Sirius, or at Cygni, an intermediate state and place of disembodied spirits between death and the resurrection. You call it Paradise. Paul is speaking of no such place here. It is of our planet he speaks, the earth we tread, that inheritance to which Abraham is heir through the righteousness of that faith he has celebrated so much in this epistle, and with him all believers—an inheritance made glorious when Christ comes to unite the inheritance and the heirs together. It is the crown of his whole argument. Its logic, starting from the fall of the first Adam, and the damage to man and nature on that account, drives him to the recovery of man and nature by the second Adam, the glorification of the planet and believers together at the resurrection; the time when the veil that is spread over all nations like a pall of death shall be removed. Nature springs from her coffin, as it were; death itself is swallowed up in victory; tears wiped away from all faces, and the rebuke of God's people taken away from off all the earth. I want you to remember the PROGRESS OF THE APOSTLE'S THOUGHT in the chapter. First, he makes the grand announcement of the complete absolution of all believers in Christ from condemnation. This is verse first. Then he gives the reason for it, in verse second, viz: That the gospel, which he calls the law of the Spirit of life in Christ Jesus, makes believers free from the mere' law, which he calls the law of sin and death—of sin, because it reveals sin: of death because it condemns to death. Then he shows in what way the gospel does this, viz., by revealing the grace of God in the mission, incarnation, and judical crucifixion of Christ standing in the sinner's place, and procuring for him the righteousness he was unable to provide for himself, and because of which lack his justification was impossible by the law. This is verses three and four. Then he draws a contrast between the justified and the unjustified, the first being spiritually minded the second, carnally minded, the first possessors of life and peace, the second, hating God, impotent to please God, and doomed to death. This is verses five to nine. Then he shows that the believer has a regenerate soul in an unregenerate body doomed to death, because not yet pervaded by the resurrection-life of Christ. And yet though the body is dead because of sin, still the spirit lives on, even now, and after death, because of righteousness. It goes to heaven. But what of the believer's body? is not that redeemed also? Certainly. The indwelling Spirit of God in the believer's soul is the pledge and guaranty that the believer's body, too, shall share in the same divine life, and be quickened at the resurrection of the just when Christ comes. All this in verses ten and eleven, with a practical word in verse twelve and thirteen. Notice, now, what comes next as a necessary result of the indwelling Spirit. It is the sonship of believers. The Spirit in them is the spirit of God's son, the Spirit of adoption, and because of that they are children, and the spirit of Christ, in union with their spirit, keeps always saying within them, "Abba, Father!" and so bears witness with their spirit that they are the children of God, a concurrent and inseparably blended testimony in one perpetually present act and state of Christian consciousness, unless the testimony is arrested by indulgence in known sin, "walking after the flesh." This in verses fourteenth and fifteenth. Then, what next? Heirship, of course. Irresistibly so. If children then heirs, the inheritance, the patrimony, the kingdom of their Father, yet in reversion, not yet possessed. As sons, heirs of God; as brethren of Christ, joint heirs with Christ. All the same family. His the elder brother, they the younger brethren; all suffering together, all glorified together. This is the sixteenth verse. You see the progression. It is logical. It is comforting to a believer.

AND NOW WHAT IS THE INHERITANCE?

Is it what you call heaven, what you understand by that word, the centre of the universe, the King's imperial city, away beyond Orion and Arcturus, a place of upper glory, around which unnumbered solar systems revolve, its fancy suburb and decoration? Not at all. Such a thing is not in the chapter. Believers above are waiting, in expectation, without pain, precisely for what believers below are waiting in agony and hope—viz., the kingdom of the resurrection. Paul's thought terminates on the glorification of the planet—this earth of ours as the visible kingdom which shall be set up when the kingdom of Antichrist is destroyed, and Christ comes to raise his saints and to reign; for this we pray, "Thy kingdom come! thy will be done on earth as it is in heaven." Paul is telling us what awaits us when the angel sounds the seventh trumpet, and the militant state of the church is over and the mystery of God is finished, and the kingdoms of this world are become the kingdom of Christ, and he reigns forever and ever, and Popes, Sultans, Kaisers, Czars, and secular princes are no more. He is speaking of the millennial glory of the planet. Do you think it will come before he comes? Not at all. Does your thought of the kingdom exclude the planet? Then it is unscriptural. Does it come on the planet before the resurrection? So Papacy has said for fifteen centuries, and Anabaptists of the sixteenth century, and the Fifth Monarchy men in the time of Cromwell have said so, and sought to set it up, by fire, sword, and revolution. They were no believers in the pre-millennial coming of Christ. They were not pre-millenarians, and could not be. The Church of Christ has universally condemned both them and their doctrine. They were pre-advent "Millenarians," and are so known in history. They looked for a carnal kingdom, and 1,000 years before the resurrection. And how many hold to the opposite pole, the finer spiritual form of the same great error, still looking for the promised kingdom to come spiritually, apart from the deliverance Paul has connected with it, and 1,000 years before the resurrection! There will be no other kingdom on earth than what now exists, before Christ comes. The millennial victory of the church over the kingdom of Antichrist will not begin till Antichrist is destroyed by the personal, visible appearing of Christ. Nothing is clearer in all God's word.—2 Thess. ii. 8; Rev. xix. 11, 21. Then the kingdom comes, with the resurrection of the heirs of the kingdom, and the removal of the curse from the planet, Rev. xx. 1, 6; Rom. viii. 21, 23.

Take notice, also, that Paul makes no mention of the resurrection of unbelievers here. They are not "heirs" because not children of God. There is no jointer between them and Christ. They shall have no share in any priestly or kingly dominion here with him. They shall rise, indeed, but not with the righteous. Every man in his own order," that is, in his own division or band. The figure is a military one. "Only they that are Christ's at his coming"—the heirs of the kingdom. The wicked shall indeed rise, but not in the first resurrection, nor by virtue of the resurrection-life of Christ or indwelling of his spirit, for they are not united to Christ. It will be enough when their time comes, that they are called from their tombs by an act of omnipotence, apart from any spiritual quickening whatever. They do not rise to incorruption and immortal blessedness. Paul has no reference to them here, whatever. It is of the heirs alone he is speaking—the redemption of the bodies of believers from the grave and the second coming of Christ.

Now, then, what comes next? What is associated with the final redemption of the heirs at the resurrection? Clearly

THE REDEMPTION OF THEIR ESTATE,

the dominion of the world, cursed and lost in the first Adam, and left a ruined legacy to his ruined children, but restored and blessed in the second Adam, and given back to man, redeemed from ruin—an inheritance of glory, to the perfect man in Christ Jesus, the justified man raised from the dead. Both fall together, the earth and man. Both rise together, the earth and man. This is Paul's great thought, and the only logical and theological end of his noble argument. The resurrection of our planet to newness of life is just as certain as the resurrection of the believer's body, for the planet to newness of life is just as certain as the resurrection of the believer's body, for the planet is an elect planet, predestined as the theatre of redemption, and will be sanctified and glorified with man, by virtue of the same redeeming work of Christ. The interpenetrating efficacy of the resurrection life of Christ, the power of his all glorifying Spirit, brooding in a regenesis of all things, and mingling with cosmical convulsions at the resurrection, will begin a restitution of all things that will put the vaunted triumphs of science to shame. What culture cannot do, this will do. It will emancipate the earth from the repressive curse that so long has held in check its vital forces and laws, and blasted its most generous endeavors after perfect development. The earth will be regenerated—born again. This is the sublime order and progression of the great thought struggling for utterance in the mind of Paul; first the spirit of the believer, next his body, next the planet, each in order, all the subjects of the same redeeming power.

Look, now, at the whole section that forms our lesson for to-day. Why is it the sufferings of believers are not worthy to be compared with the glory ready to be revealed in the last day? Is it because at the death of the bodies, their souls pass immediately to the glory of heaven, the intermediate state between death and the resurrection? Not at all. Is it true that the curse is lifted off from nature, progressively, in proportion to the death of believers? Not at all. If so, how blessed had earth been ere this! No. It is because something unutterably grand is to occur at the resurrection of the saints, when Christ comes to re-unite the heirs and the inheritance and glorify both together. What is it? It is what the Apostle calls the deliverance of the creature or the created thing, clearly the planet. (1.) The term creature cannot mean believers, for the two are expressly contradistinguished in the text. (2.) It cannot mean unbelievers, or all mankind, as the great Augustine, betrayed by a false theory, supposed, for the Apostle nowhere teaches Universalism. Unbelievers, and all mankind, are not joint-heirs with Christ, nor will all mankind share in that first resurrection of which Paul is here speaking, the resurrection of the just. (3.) It cannot mean fallen angels, for such have no love for God, nor long for the manifestation of the sons of God. It is the day of their shame and confusion, and of their binding and sealing in the abyss with Satan, their Prince. (4.) It cannot mean unfallen or holy angels, for they never were made subject to vanity, nor have ever been in the bondage of corruption. What then? If neither believers nor unbelievers, fallen nor unfallen angels are the creature, but by these excluding tests, are ruled out from the Apostle's thought, what remains for the definition? Clearly, just what the great Irenæus, Justin, Tertullian, Lactantius, Chrysostom, all the Greek fathers of the church, and most of the Latin, and all the best expositors of the Scripture to-day, hold—the planet itself, including (1) the material earth, (2) the atmospheric heavens, (3) the vegetable kingdom, (4) the animal kingdom, the whole reasonless, animate and inanimate creation, or what the Apostle expresses by the equivalent term, "the whole creation," or what we would call reasonless "nature." It is the interpretation of the ablest expositors—men like Luther, Calvin, Melancthon, Erasmus, Beza; men like Bengel, Tholuck, Olshausen, DeWette, Philippi, Ewald, Neander, Delitzsch Meyer, Lechler, Lange, Kurtz, Elliott, and multitudes whose names alone fill pages—all substantially one, declaring that, by the creature and the whole creation here is meant the whole reasonless creation animate and inanimate, the whole animate and inanimate nature in opposition to humanity, an interpretation ever held by the early church in its purest days.

AND WHAT IS THE PRESENT CONDITION

of the morally blameless creation? It is one of involuntary subjection to vanity and the bondage of corruption—subjected not willingly, but by reason of Him who subjected it; not Adam, not Satan, but God—subjected by a divine ordination, and not only on account of man's transgression, but for the benefit of fallen man. Present human toil is a part of the curse, and yet that toil is, under the circumstances for the benefit of man. Still, it is no less a part of the curse, for nature's energies are perverted and repressed. "Cursed is the ground, for thy sake. In sorrow shalt thou eat of it all the days of thy life. Thorns and thistles shall it bring forth unto thee. In the sweat of thy face shalt thou eat bread, till thou return to the ground out of which thou was taken, for dust thou art and unto dust thou shalt return." Thus was the earth condemned. Thus did "Vanity" smite through Cosmos, which, but shortly before was Chaos, only to reduce it to Chaos again, from which a regenesis shall at last recover it, to more than pristine beauty.

"So shall the world go on
Under her own weight, groaning, till the day
Appear of respiration to the just,
And vengeance to the wicked: at return
Of Him, the woman's seed foretold,
Last in the clouds to be revealed
In glory of the Father."

"Subject to vanity" is creation's present law. Held in the "bondage of corruption" is creation's present doom. And both on account of man's sin. The curse has struck through the whole framework and vitals of Nature, entailing the untold sufferings and groans of the whole animal creation, its mutual ferocity and slaughter, the stinted and thwarted development of the vegetable kingdom calling on every side for human help and culture, the pestilence of the air, the convulsions of sea and land. In the eloquent words of Ellicott, creation is subjected "to purposelessness, to an inability to realize its native tendencies and the ends for which it was called into being, to baffled endeavor and mocked expectation, to a blossoming and not bearing fruit, a pursuing and not attaining, a searching and never finding"—and all on account of man's sin. Science, in the hands of some men, alleges, in disproof of the great truth here affirmed, the evidence of destruction and death among the inferior orders of creation, written in the rocks ages before man's creation, and exults in the supposed demonstration of the operation of ruin prior to the inspired date of the earth's subjection to vanity. Granting the scientific fact, has science won a victory over revelation? Not at all. The Bible is still true. For the inspired declaration as to the earth's subjection to vanity by reason of man's sin relates to nothing anterior to the fall of man, while, at the same time, the Bible leaves room for the operation of destruction and death ages before man was created, or fell. It tells us of a chaos out of which cosmos came. It describes a genesis of the present order and constitution of things, and it is to this present order alone the doctrine here discussed refers. It describes a new creation from the ruins of a previous world—ruined for what cause we are not told—a creation effected by the same Spirit that, one day hence, will restore the planet again. It tells of a superadded calamity that followed the reconstruction of the planet after chaos had became cosmos—a "vanity," a "bondage," judicially inflicted, for man's sin, and whereby the fair fabric was marred, and all its energies paralyzed after it has risen to beauty from the hand of God, and been pronounced "very good." Science and Nature, alike, confirm the Bible declaration that ever since the last genesis, vanity, disease, and death have reigned. It is only the Bible, however, that can explain to us why it was that a new and fair creation has been so degraded. Nor may we ever allow any science to contradict the clear averment of the Scriptures, or assume that man, in his holy estate, was planted in the region and shadow of death, or that human death is a natural law and not a judicial infliction, or that the curse now resting on earth, in the present order of things, is without a moral cause, and only the effect of an unutterable, primal law ingrained in the very texture of all existence; and so rob "the whole creation" of its expectation of deliverance and enjoyment of future glory. I read, in the scriptures, that the date of creation's present disaster coincides with the solemn hour.

"Of man's first disobedience and the fruit
Of that forbidden tree, whose mortal taste
Brought death into the world and all our woe."

That fatal hour, when

"Earth felt the wound, and Nature, from her seat,
Sighing through all her works, gave signs of woe
That all was lost."

Since then, what land has not borne thistles and thorns; what soil has not been filed with the graves of men and beasts? What signals of distress has not the planet displayed? Through all its veins the effect of human transgression has gone, by no fault of its own, but by a divine ordination, binding the guilty tenant and his mansion to the same doom. It is precisely here is found the secret of that repressive and negative power which cripples all its heaven-born energies and baffles all its best endeavors, so that, even under the best culture man can give, the result is only imperfection and decay. An incubus sits upon its bosom, a deadly vampire, a nightmare, horrid and fiendish, troubling its dream. It cannot awake. It is doomed to perpetual inability, effort without power, the victim of bondage, aiming to realize its inborn virtue, yet never succeeding, re-attempting to rise after a thousand defeats, yet always falling, struggling for a fairer bloom, and more luxuriant and undying verdure and fruitage, yet perishing in corruption and death. "Vanity of vanities!" "The creature was made subject to vanity."

AND WHAT ITS PRESENT ATTITUDE?

Agony and expectation. It groans and it waits. The Apostle uses a bold personification. Agony, because it is the victim of vanity, and plagued with the curse of man's sin. Expectation, because subjected, not willingly and conscious, as it were, of something within itself worthy of redemption. "The whole creation groaneth and travaileth in pain together until now." It is a common distress. It waits for millennial glory when all its groans will cease, its sighs be hushed, and its chains be broken. Sometimes, indeed, a smile plays upon its cheek, as on a somnambulist's face, while memory goes back to paradisical innocence, when, as Pollock says:

"The wolf dwelt with the lamb,
The leopard with the ox, in looks of love,
The tiger and the scaly crocodile,
Together met, at Gambia's palmy wave."

But it is only momentary. Patches of sunshine here and there, but then come clouds and the dark thunderstorm, the cyclone, the angry tempest on the sea, the tidal wave, the sirocco, hard inclemency, pestilence stalking at noonday, famine, fear and death. Her features wear a solemn look even in her serenest hours. If night is nature's sleep, it is also nature's sigh. It was more than poetical genius that made Goethe and Schlegel both say that the starry canopy puts on the aspect of loneliness and bereavement. There is a solemnity in the nightfall when the tall mountains, draped in dark shadows, seem to come down from their pride and kneel for prayer, as heaven hangs out its lights for evening worship. Old mother earth, wrapped in the patch-work of torn and soiled garments, is weary and in bondage. She groans. Too long her energies have been plied in vain. Too long her bosom has been made the graveyard of her children, over whose tombs even the flowers grow sick and die. Too long unnumbered calamities beset her. The sun seems tired of shining on so many sin-stricken souls, and plague-smitten bodies, and the night winds moan over cities crowded with luxury and guilt, ensanguined battle-fields, dens of corruption, and cemeteries piled with the dead. The glazed eye of the dumb brute as he falls exhausted on your streets is a speechless prayer for pity. The dead dog, faithful and true, is a silent appeal for compassion. Poverty and crime, hunger and nakedness and cold, distress and misery, where shall they find relief? The very plants, dissatisfied with their fading fruitly, languish back to the ground as if in despair. Thistles and thorns too long. From every department of Nature, Nature's groaning ascends, begging for redemption. And she groans not alone. "We, too, who have the first-fruits of the Spirit, even we, ourselves, groan within ourselves," burdened with sin, smitten with the same vanity in all our effort, that makes Nature a petitioner with us at the throne of grace. Sin within us, sin without us, vanities of head and heart, bereavements, afflictions, losses, crosses, wounds, pangs, and griefs, multiply the accents of complaint from day to day. And how often is our groaning too deep for expression!

But Nature "waits," as do all who believe. She waits "in hope." And what is her hope? Heaven? Yes, but heaven on earth, and earth made heaven. It is her own deliverance she seeks—the complete reversal of her vanity and subjection, her complete emancipation from the bondage of corruption. The figure in the text is impressive, more so than Longfellow's Evangeline. It is that of some one in a posture of intense anxiety, in which, as in theatrical act, the expectant stands gazing with bent body, out-stretched neck, and strained vision, her eyes all beclouded with grief, watching with supreme interest some object in the distance on which her heart and hope are set. So Nature, in pain, yet looks with unflinching gaze into the future, her mournful eyes dazzled with the gleam of the oncoming glories of the restitution of all things; amazed and wondering as she looks at the rising transformation of her own form into more than primeval loveliness and perfection. It is a vision that inspires her with courage. And equal to the intensity of her hope is her generous effort, even now while in anguish, to realize her destiny. Your diamond from the mine is common charcoal wrought up to translucent splendor by her own unaided force while under the curse. What will she not do when the curse is removed? Your moss rose, so beautiful, is a rude flower from the hedge, that culture has charmed to another than itself. Your crystals and pearls and gems and silver and gold are shining dust and glorified slime. Your costliest marble is common earth, manufactured by Nature's hands. I could tell you of the help science has brought, and the auguries she gives of still greater wonders. But what tongue can describe the splendor of that result when the Deliverer himself shall come to "make all things new," and Nature, straining no more in painful gaze, shall experience her own resurrection, and the life of Christ, ming-

ling with all her forces, shall wake her to immortal beauty and glory—when every effort she has made during all her long travail shall be seen to have been but a prophecy of coming redemption from all her woes, and of recompense for all her toil.

"If it be not, then, a poet's dream,
An idle vaunt of song—
Such as beneath the moon's soft gleam
On vacant tombs throng,
Which bids peace in heaven and earth,
In all things fair around,
Strong yearnings for a new birth
With matchless glories crowned."

The time when Nature's expectation will be realized is the date of the event at which Nature stands gazing while looking at her own transformation. It is called the "Adoption," and this is immediately explained to mean "the redemption of the body." It is

THE TIME OF THE FIRST RESURRECTION.

when the "blessed and holy" are waked to share with Christ the royalties of the coming kingdom on earth. Whatever deliverance God's children attain to, then, as to their bodies, Nature attains to the same, for "the creature itself shall be delivered from the bondage of corruption into the liberty of the glory of the children of God." The resurrection-life of Christ, that penetrates the bodies of believers shall penetrate the planet. Then begins the planet's "regeneration." It is when the heirs and inheritance are united—when Christ proclaims the welcome: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world"—an inheritance of glory "reserved in heaven," at present in the counsel of God, but "ready to be revealed at the last day"—kept back just now, but soon to be apocalypsed. Adopted, indeed, all believers have been from the first moment of their spiritual life, when their filiation began. Yet it was only an adoption in mystery, not in maturity. But raised from the dead, and openly acknowledged before the world, the mystery of their concealment is exchanged for the maturity of their manifestation, and their adoption is complete with the resurrection of their bodies, redeemed from frailty and the corruption of the grave. Receiving their heritage, then, in maturity, they are said to receive their "adoption" in the same sense, becoming a visible priestly royalty on earth, the "purchased possession." They "shine," then, "as the sun in the kingdom of their Father." Their inheritance is an "inheritance of the saints in light," They are "manifested," or "apocalypsed" (as the original word is) at the "appearing and kingdom of Christ." They are the "children of the kingdom," just because they are the "children of the resurrection," and being invested with spiritual bodies, as was Christ at his own resurrection, are "equal to the angels." Their glory is complete. Their estate is in possession.

Into this "liberty of the glory of the children of God" Nature finds admission. Subjection to vanity and bondage of corruption are gone. Set free and reinvigorated by supernatural power, the earth will spontaneously yield her increase. The animal world will be in harmony with itself. "The wolf and the lamb shall lie down together." The vegetable world will put on beauty richer than the rose of Sharon; riches surpassing what Eden knew. Blessed will be the condition of the Bride, the redeemed church gathered around her Lord. Her God will be to her an everlasting light. Blessed the nations that walk in the light of the holy city, and bring their glory and honor into it. The clear gleam of Zion's brightness shall attract their admiring gaze, more lustrous than the Shekinah when it shone in the tabernacle or temple of old. A deluge of the knowledge of the glory of the Lord, under the Spirit's power, shall cover the earth as the waters do the sea. Mountains and valleys will echo with the Redeemer's joy. The planet, clothed in her Sabbath dress, and adorned with innocence and purity, shall beam again as first she did when angels sang for joy, and "the whole creation," strung and tuned for sweetest harmonies, like an Æolian harp, will breathe its heavenly music, Christ first, Christ middle, Christ last, Christ all in all, on every string. Such are some of the things in bright reversion for all believers and the whole creation—blessing for the curse, life for death, plentitude for vanity, satisfaction for hope, liberty for bondage, the throne for the grave, and, for corruption, glory. It is no fancy sketch. It is a reality, beyond what eye has seen, or ear heard, or man's heart conceived, but which the Spirit of God has revealed in the Scriptures. It is this hope that is the church's hope, the hope of Christ's "appearing and kingdom," the "hope of the resurrection," which Paul calls "the hope of the righteousness by faith," the righteousness he has celebrated so much in this epistle. The early martyr church lived with this glorious hope shining full in its face.

Paul tells us we are "saved in hope," one of the most beautiful expressions of the Bible. "In hope." What is it? Faith always terminates on the Word of God. Hope always terminates on the good thing promised in that Word. One on the word, the casket; the other on the thing in it, the jewel. If faith is the foundation, or substructure, of things hoped for, the evidence or clinching demonstration of things not seen, then hope is the superstructure reared upon words believed, the anticipation of realities not yet possessed. Invisible is our salvation as yet. It is still in mystery. Invisible is our inheritance also. Working from within outward, from concealment to manifestation, from mystery to maturity, from spirit to body, and from body to planet, all that we possess of salvation to-day is its first degree within, and unseen. It is a hidden life with God. But we are saved "in hope." The second degree is realized at death, when our sanctification is complete, and our souls pass to the glory of heaven, while our flesh yet rests "in hope;" the spirit above still waiting for its final mansion. The last degree of salvation is at the second coming of Christ, the resurrection of our bodies. Then, hope dissolves into fruition, and the believer's long waiting into eternal satisfaction. What a dignity now! What a reward then! "Behold, what manner of love the Father hath bestowed upon us that we should be called the sons of God! Therefore, the world knoweth us not, because it knew him not. Loved ones, now are we the sons of God; and it doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him, for we shall see him as he is. And every man that hath this hope in him, purifieth himself even as he [Christ] is pure." No words are more precious. The expectation of the coming of Christ in visible, personal glory, to fashion our vile bodies and enter on his kingdom, has a sanctifying power, and is a means of grace far more than even the contemplation of heaven.

The term of the believer's hope is the term of Nature's travail and expectancy, and that is the term of the church's groaning. The limit for both is the resurrection of the just. The groaning of the church and the groaning of Nature synchronize. And how long already that groan? "Until now," said Paul, A. D. 57—the year he wrote the epistle to the Romans. From man's fall till then, 4,000 years. And we may say, too, "until now"—1,800 years more, for creation's groans are not stilled. Nature's agony has been uttered in one unbroken groan for near 6,000 years.

"Long, loud, deep, piercing, dolorous, immense." And believers have blended their groans in all ages with hers. Nor will a time ever come before Christ, the stiller of Nature's groans, comes, when any minister of Christ will be privileged to say, "Brethren, time once was, ages ago, when Nature travailed in pain, and groaned, and believers did too, but now the curse is gone. Nature groans no more, and believers share her liberty. Centuries ago, Romans viii. 18-24 was true, but it is not true now!" Never! Nor will the terms of Christian discipleship ever be changed. Up to the last hour, and all the way through, they will be, "Deny thyself, take up thy cross, and follow me!" "Whoever will be the friend of the world is the enemy of God!" No! Your fancied millennial kingdom of universal holiness, righteousness, peace, joy, victory, and glory, before Christ comes, is a delusion. It is not God's Word, nor can one syllable to support it be found in all the pages of that blessed volume. "We shall reign with thee on the earth!" but only after the seventh trumpet has sounded, and the mystery of God is finished, the kingdom of Antichrist overthrown by catastrophe and judgment at the "appearing and judgment" of Christ, the heirs raised from their tombs, and the forfeited inheritance restored in more than original glory. Up to the last hour the command "to resist the devil" will be in force—a mockery of a command to believers, if Satan is already chained, shut up, and sealed in the abyss 1,000 years before Christ comes; a double mockery, if, while professedly shut up, his great instruments, the beast and false prophet, are still alive and reigning! God's Word is simple and true. It mocks us in no such way. Until "the redemption of the body" comes, the church groans, and the whole creation groans in pain, and the time of that redemption is the resurrection of the just, the beginning of the glorious kingdom of Christ on earth. So we sing, and have sung so often, as the millennial glory has been anticipated:

"In thy blest kingdom we shall be
From every mortal trouble free;
No groans shall mingle with the songs
That warble from immortal tongues.
* * * * * * *
O long expected day begin!
Dawn on this world of woe and sin,
Fain would we leave this weary road,
And sleep in death, and rest in God."

It is the "day" that comes after the close of our intermediate "rest" in heaven and "sleep" in the grave.

IS YOUR URBAN BEING BURDENED?

Every believer on earth will do the same until Nature's groans are stilled at the resurrection. Do you try to pray, and not know how to pray or just what for? Your mute supplication, all troubled and seeking to break through, is the Spirit's intercession. If it falls back upon itself, ending in an inward groan, it is the same. Are you a sufferer? Remember the sum of all your sufferings is not worthy to be compared with the apocalypse that awaits you. It is, at best, a light "affliction," heart agonizing though it be, the momentary puncture of a pin in comparison with the "far more exceeding and eternal weight of glory" that is coming. Are you unable to interpret your groaning under suffering? God knows it all. He interprets. Your bitterness of heart, your injuries and wrongs, bereavements and afflictions, struggle with self, sin, the world, that inarticulate agony, crushing, burning, unendurable, that throbbing pulse and pain, those hot tears and anguish, that convulsion of spirit and strain, like Laocoon writhing in the serpent's folds, until, sometimes, but for God's grace, life seemed to you scarce worth resisting the temptation to discharge it—all is an eloquence in the ear of God more powerful than your best ordered words could be. For he is the searcher of hearts, and knows what is the mind of the Spirit who is in and behind your groaning, and who is all the while making intercession for you according to the will of God. It is he who prompts your dumb expressionless expression. Are you a true believer? a true child of God? a son? a daughter? an heir of God? joint heir with Christ? Look up. Predestinate, called, justified, sanctified, and soon to be glorified, all things are working for your good. Fix your gaze where expectant Nature is looking, and let her longing for the coming of him who groaned in spirit at the grave of Lazarus, and cried, "Come forth," encourage you.

I commend to you a difficult duty, but one in which God will help you, if you desire it. Let God weave the web of your life according to his own high pattern, not yours. He will look after all your injuries, wrongs, sorrows, pains, and bottle all your tears. You see only the reverse side of things now, as you sit beneath the loom, while the shuttle flies swift, from side to side, in the hands of the great Weaver who sits above, working out his bright design. But when, in the resurrection, you are raised to see the upper side and behold the work complete—what wonders of love will dance and play in the vision! What a figure of beauty and glory whose texture tried your every grace! A compensation more abundant for every tear, an overpayment of delight for every groan.

Brevity of Time.

Time is winding us away to our eternal home. Life is but a winter's day journey to the tomb; time like an ever rolling stream bears us on to the great ocean. O time how few thy value weigh! How few will estimate a day! Yet how fraught with solemn import each moment as it passes by. How should we improve it? Since every beating pulse we tell but leaves the number less; and how true, whatever we do, wherever we be, we are traveling to the grave. Again, on what a slender thread hang everlasting things! And it is a fact worthy of our most serious consideration, that time determines what our state and condition will be in eternity. For it is emphatically declared in God's holy Word that whatever a man soweth that shall he also reap. If we sow to the flesh we shall of the flesh reap corruption, but if to the spirit we shall of the spirit reap life everlasting. So here we sow what we there shall reap. Oh, what will the harvest be? And let him that is unjust be unjust still, and he that is holy be holy still, Rev. xxii. 11, referring to the future state, which will be irrevocably fixed.

In view of this solemn fact, surely it is a serious thing to live, to think, to speak, and to act. What then is time worth to us? And how should we redeem and improve it. Just think in the morning when you rise, we lay the moulding hand on our destiny; when this is done we have left a deathless impression upon our character, moreover it is not fiction to say that all we do is photographed; we shall see our earth-life again, our influence, too, is immortal, and where will it end? Indeed, all the more impressive, for as we are mingled with men in their only state of probation when character is in its formation state, and our influences and life will tell for good or for evil, oh, we are overwhelmed. Who is sufficient for these things? Oh, for the blood that blots out a guilty past, and for grace to earnestly pray with an inspired one to teach us to number our days that we may apply our hearts unto wisdom.

"There is a time we know not when,
A point we know not where,
That marks the destiny of man
To glory or despair."

—*Evangelical Messenger.*

[In Bible Banner]

The Coming Hour of Trial.

Will some of the brothers give us a short discourse on Rev. 3:10

Permit first an exact word-for-word translation of the passage: "Because thou hast kept the word of my patience, I also will keep thee from the hour of the trial, 'the hour' about to come upon the whole hab. itable [globe,] to try those dwelling on the earth." Note that the phrase "about to come" the Gr. grammatically connects with "hour," not with "trial;" also that the word our E. V. renders "temptation" is the noun of the verb E. V. renders "to try" just below.

What is this hour of trial? We may have thought reference was had to the persecutions which all must suffer, "who wish to live godly in Christ Jesus." 2 Tim. 3:12. But then it had rather been said, I will keep thee from the trials of this life. The reference is here explicitly made to a specific time of trial about to come. And so we must look for something definite and specific in time. And something more general and extensive than any of the calamities or trials, that in ages past have overtaken our globe.

Is such a time of universal trial coming? I believe it is. There is a time when the righteous shall be taken from the earth, called away by that *Keleusma*, word of command (not "shout") of 1 Thess. 4:16. "Two shall be in one bed, the one taken, the other left. Two working in the field, the one shall be taken the other left." Luke 17:34 35. What awaits those left when the righteous are thus removed? The salt of the earth taken away: corruption, sin in every form, is unrestrained. So much property of former Christian owners left exposed to plunder, but inviting to greater lawlessness—human selfishness, socialism, communism, robbery, war, running riot—it is a veritable pandemonium. Is this foretold in prophecy? I think it is. Read Jer. 25:29-33.

And how does the Lord propose to keep his patient, waiting ones from this hour of trial? He calls them up away from the earth to a place of safety with him, "to meet the Lord in the air." Notice the sequence of events in Isa. 26:19-21. First, the resurrection of the just; then the call, "Come, my people, enter into thy chambers * * till the indignation be overpast. For behold the Lord cometh out of his place to punish," etc. (Read the whole passage.) The closing of this time of trial is when the Lord's people come out of "their chambers," and descend with their Lord to take with him "the kingdom, and the dominion, and the greatness of the kingdom under the whole heaven." Dan. 7:27.

The duration of this time of trial, I am inclined to think, is the interval between the 1290 and the 1335 prophetic days (i.e., years) of Dan. 12:11, 12; between the end of the present *kosmos* and the grand consummation, the setting up of our Lord's kingdom, to which the one waiting is said to be "blessed." While thus the saints are waiting above learning the order of the kingdom, and being appointed their station, ("our polity is in heaven," Phil. 3:20,) below, on earth, the fearful problem of unrestrained sin is being worked out, as a terrible warning to men and angels through all succeeding ages. Yet not entirely unrestrained. It has its limit. "Except those days be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened,"—for the sake of the elect of Israel (see Isa. 65:8, 9,) of whom "two parts shall be cut off and die, but the third part shall be left, brought through the fire," and "I will say, It is my people; and they shall say, The Lord is my God." Zech. 13:8, 9.—*Chas. L. Ives.*

A Scripture Coincidence.

Dr. Burt, in his book *The Far East*, thus notes a remarkable Scripture coincidence:

The tourist in Egypt looking for Bible illustrations, is likely to be disappointed when he finds no bulrushes or reeds answering to those spoken of in the history of the infant Moses. No sign of flag, reed or other aquatic plant appears, either along the Nile or elsewhere.

Yet there must have been such plants, in former times. The monuments depict them in great variety—the lotus being a favorite. And the rolls of papyrus found in the tombs testify to the existence of such plants, the papyrus having been made from the bark of the paper reed.

How interesting to the Scripture student to find that the disappearance of these plants was specifically predicted by Scripture writers! Says the prophet Isaiah: "The reeds and flags shall wither; the paper reeds and flags by the mouths of the brooks, and everything sown by the brooks shall wither, be driven away, and be no more."

But the question comes why do not aquatic plants now grow in Egypt? Are not the physical conditions now in existence in this country the same which have always prevailed? And does the Divine that now resist natural laws, for the fulfillment of prophecy?

I answer that aquatic plants, which as Herodotus testifies, were extremely valuable, were reared, in the time of Egypt's prosperity, by artificial means—involving the preparation of reservoirs and brooks. Thus too by means of ponds and sluices, the fish were multiplied. And the prediction of Isaiah relates to the destruction of the nice arrangements of artificial life, on which depended the country's high prosperity.

And how entirely natural that the bathing place of Pharaoh's daughter should be a cultivated garden bordering on the Nile, where seclusion could be had.

[The Christian.]

Innocence and Virtue.

There is a wide difference between innocence and virtue. Innocence has never had a battle; virtue has had many a victory. Innocence is embryonic—it is like a fragile seed; easily torn and blown away; virtue is like a gnarled oak, with the tempest in its limbs, but rooted in the right, wrestling with the storms, and still standing the stouter when they have swept by. Innocence is a gift; virtue is an achievement. Ever since Eden, virtue, in place of innocence, is the destiny of man. It is easy to remain innocent, if no assaults are made upon our passions. But it is quite impossible to acquire virtue without such assaults. How, for instance, can a man make an act of patience, who is never crossed? How can a man make an act of trust, except he be smitten with bereavement or disaster? How can a man make an act of meekness toward his brother, except he be provoked by gainsaying; or of sweet humility towards God, except he be plunged into those mortifications that stir the pride? The virtues only grow strong through exercise and antagonism. When a question of destroying Carthage was debated in old Rome, Scipio Africanus counselled against the measure; for "though she was the implacable foe of the Roman commonwealth, her arms," he urged, "would serve as a whetstone to Roman valor." If poor man had the adjusting of affairs, he would abolish and destroy all temptations. But the wise Father knows better, and leaves undestroyed that which seems harmful, overruling and wielding it, on the other hand, to the good of His creatures. Far from being despondent at temptations, the Christian should hail them as his glorious opportunity. He should shake off the deadly sin of sloth, and break through their ranks as they beset the hillside he is clambering, realizing that he shall grow stonger as he mounts. He should, indeed, "count it all joy when he falls into divers temptations."—*F. G. Buer.*

Change of Address.

Brother A. R. Magruder has changed his address from Winchester, Va., to Newtown, Frederick county, Va.

ANNOUNCEMENTS.

There will be a conference at Dixon, Ill., to commence June 20, 1879, at 7:30 o'clock, p. m., and will continue over Sunday, composed of northern Ill., and southern Wis. A general invitation is extended to all who wish to attend. Come, brethren, come out to meeting and see each other once more and talk about the things of the kingdom once more, and encourage each other to continue in the good work and gain the things promised to the faithful ones. Ditweiler on the Illinois Central and the Northwestern railroads. Those coming by rail will enquire for John Anderson or Julius Anderson and they will be cared for.

By order of conference,
J. B. ARNOLD.

The Lord willing the semi-annual meeting of the Christian Association will be held at New Hartford, Butler county, Iowa, in connection with the tent meeting to be held there, commencing June 19, and holding over the second Sunday. We are informed brother E. V. Reed has promised to be there. A general invitation is extended to all who love the appearing of our Lord to be present, and it is hoped by the order of the board that all will come prepared to provide for themselves so that the new brethren in the immediate neighborhood of the meeting may not be overburdened.

JOHN FITZ, Sec.

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TO CORRESPONDENTS.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his Holy Prophets since the world began." It also advocates, as a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ; and many other kindred truths. It also advocates a hearty belief of the Gospel, repentance, and immersion as prerequisites to the forgiveness of sins, and a holy life as essential for final salvation.

COMMUNICATIONS.

A Strong Government.

In the days of these things shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. Dan. ii. 44.

The expression "a strong government" is a popular one, and often used by politicians in their political discussions; it is frequently applied to the Russian empire, to the throne of Great Britain, to the German Empire, and has sometimes been misapplied to this government, which is, perhaps, one of the most purile and weakest governments on the face of the earth. If corruption and fraud, the prevalence of vice, intemperance and wholesale robbery in high places by its officials, as well as in the lowest dens, are sufficient cause to make it so. Her own politicians, her own press, are crying out shame, shame, every day, for some infamous act of which her officials are guilty. If righteousness exalteth a nation and sin is a reproach to any people, then most certainly this country lies under the fearful ban of that reproach, whatever it may consist of, and awaits the impending doom. We need not go through the governed—I might say ill-governed—masses of the people to see fearful crimes and cruelty, to behold scenes of degradation, vice and woe, to see various grades of dishonesty and deception, lying, stealing, knavery. But watch the department of state. Look at those who have control of the government, those who administer it unto the people, from the head center at Washington down to the smallest municipality, see the abominations that are daily perpetrated, notice, barely is there an act ever passed in the interest of the weak and the poor. In all their proceedings, in all their legislation, there is a want of equality and a lack of impartiality. The laws that are made are mostly oppressive to the masses, and are applied but with little regard to justice. The city of Constantiople, the seat of the Turkish empire, with polygamy, I believe, to-day stands on a higher plane with respect to justice in her courts, with respect to morality, temperance, truthfulness and honest dealing among themselves and others, than the city of Washington, the seat of this government; and I venture nothing against the truth to say that in the day "when God shall judge the secrets of men by Jesus Christ," that, it will be more tolerable for Constantinople than for the city of Washington, notwithstanding her many church spires peering in the clouds, and her shining coin with the pious inscription "In God we trust," which is downright hypocrisy unless there is such a thing as both trusting in God and being in league with the devil.

The blessed Master has settled the question that we cannot serve God and mammon both at one and the same time, and David asks the question, but by way of affirmation, "shall the throne of iniquity have fellowship with thee which frameth mischief by a law?" Psa. cxiv. 20. If God judged by the surface of things there might be some hope, but as judgment is to go down deep beyond the surface to the very bottom of the case, and as every work is to be tried as by fire, for the fire shall try every man's work as well as nations, kingdoms also (1 Cor. iii. 13-15). The chances of escape will be slim, if we are to pass through a flaming ordeal like this.

A strong government! We look around to-day, and look in vain to find one on this groaning world of ours, and we may only find it in promise there revealed on the prophetic page of God's word. And we do not find it in the golden head of the Babylonish empire, nor in the heart and arms of silver of Media Persia, nor in the belly and thighs of brass of Greece, nor in the legs and feet of iron and clay of Papal Rome, nor in the toes of this symbolic image signifying ten petty kingdoms, but we find it in its germ state, in its more incipient stages like the insignificant little grain of mustard seed (Matt. xiii. 31). It is found in the wonderful mystic stone, taken or produced without hands, that is, it had its inception, origin and outcome from God alone, it being no work or scheme of man.

At first sight this may, to many, appear the very picture of weakness, but the seed is planted in the ground, the ground is watered by the showers from heaven, the sun shines down upon it, it germinates, becomes the greatest among herbs, becometh a tree, so that the birds of the air come and lodge in the branches, etc. Observe this is the work of God; so is the kingdom to which the similitude is drawn.

Again, the stone rolls on, it levels everything before it, grades the mountains, fills up the valleys, makes the crooked straight, and the rough places smooth; it moves onward breaking in pieces and grinding to powder all opposing powers, observe, "For he must reign till he put all enemies under his feet." 1 Cor. xv. 20, until it becomes a great mountain, and fills the whole earth. And the only reason we can assign for this wonderful work, that God is in it. We have often heard of a freak of nature, but this is (I say it with all due reverence) a freak of divinity sublime! Hallelujah!

Viewing the governments of earth from a human standpoint, taking in our scope of vision all their immense armies, their heavy and light artillery, their solid structures of defence, their magizine forts, their stores of amunition, their inconceivable material for war, their great generals expert in war, their great land forces and their potent navies, their countless number of horses and chariots, it would seem that none but a strong government would be able to cope with these powers—would be sufficient for the hour to overcome "the strong man armed." Luke xi. 21; Rev. xx. 1, 2. And it would be a hopeless case if God was not the motor power. Our sufficiency is of God who worketh all things according to his own good pleasure, and none can hinder. He taketh up the isles as a very little thing; all these nations and kingdoms to him are but as a drop in the bucket, and less than vanity, and in a moment, were it his pleasure, he could dash them to pieces like a potter's vessel. When that hour comes, when God takes to himself his great executive powers that have been suspended so long a time, these nations who think themselves somebody in the scale of strength and grandness, will be found to be nowhere, and their nobles and kings and mighty men will seek to hide themselves with shame from the presence of God's awful majesty, when he ariseth in the greatness of his might to shake terribly the earth. Isa. ii. 19; Mic. vii. 16, 17; Rev. vi. 15-17.

A strong government is a comparative term; in the general acceptation of the expression, however, it means a government of more than ordinary power and prestige, but it does not follow but what there is a stronger, as in the case of the strong man armed, representing all human governments and opposers to Christ's kingdom, but there is represented one coming that is stronger—the Lord Jesus in his kingdom—and overcomes the strong man.

Now, when we speak of God's government as being a strong one, we must understand it as being infinitely so from the simple fact that it is based upon the essential truth, righteous equality and justice. Hence it can be no stronger, leaving no room for any additional force. It will be impregnable to all extraneous forces and foreign bodies, strong as the pillars of heaven, firm as the rock of ages, lasting as the unnumbered years. The kingdom will be an everlasting kingdom. "Thy throne, O God, is forever and ever," etc., Psa. xlv. 6; cxlv, 13; Luke i. 33. Its king will be strong in the strength of the mighty God of Jacob. Observe, "And the vineyard which thy right hand hath planted and the branch that thou madest strong for thyself. . . . . Let thy hand be upon the man of thy right hand, upon the Son of Man whom thou madest strong for thyself." Psa. lxxx. 15, 17, comp. 0, 12. See Rev. xix. for a display of the powers and strength of the king mounted on his white charger in his conquest over the nations.

It will be strong for the co-rulers and those that shall constitute the official department of the government—will be strong in the Lord and the power of his might—They will be clothed with power from on high, endowed with immortal energy, so that one shall chase a thousand and two put ten thousand to flight; a little one shall become a thousand and a small one a strong nation. Isa. xxx. 17. They shall bind their kings with chains and their nobles with fetters of iron; they shall execute the judgment written. This honor have all the saints. Psa. cxlix.

As the associated rulers with Christ will be especially of those of the overcomers who have kept his works unto the end, they will—as the promise—be invested with special divine prerogative and authority so as to have power over the nations, that if necessary for so harsh and vigorous discipline, they shall rule them with a rod of iron, and if the case should call for such treatment—"as the vessels of a potter shall they be broken to shivers," etc. Rev. ii. 26, 27.

This is a graphic exhibit of the irresistible strength of the incoming government. We see further where its power and majesty is brought to view as described in Psa. xl., where Zion's king is divinely enthroned. The word "set" here signifies not the act of anointing, as this occurred centuries ago with a view to this set time (Psa. cii. 13; Acts iv. 27; x. 38), but its legitimate effect—his installation, inauguration solemnly and publicly, acknowledged, qualified to fill the office. And here we see though the kings of the earth set (or band) themselves and the endless lake, counsel (or combine) together to oppose or attempt to frustrate the divine purpose, yet every such attempt must and will prove abortive, for God that sitteth in the heavens shall laugh, the Jehovah shall have them in derision, and they are exhorted to be wise and obedient to the throne or perish by the way, etc. Psa. xlv. is synonymous with this, where the Messiah is instructed of Jehovah to "gird thy sword upon thy thigh, O, most mighty, with thy glory and thy majesty; and in thy majesty ride prosperously because of meekness and righteousness, and thy right hand shall teach the terrible things. Thine arrows are sharp in the hearts of the king's enemies, whereby the people fall under thee," etc.

The 68th Psalm is another that points us to the day of Jehovah's power. It treats particularly upon the power which will be displayed in the removal and cleaning out of every kingdom, king and people which stands opposed to the reign of Christ. It refers us to the scenes of Sinai and other events of sacred history, when the Almighty scattered kings, and when kings of armies did flee apace, etc., when Jehovah did march through the wilderness, when the earth shook, the heavens also dropped at the presence of God; even Sinai itself was moved, etc. This Psalm is eminently prophetic in its character and closes with an exhortation to "Ascribe strength unto God; his excellency is over Israel and his strength is in the clouds (or heavens, marg.). O God thou art terrible out of thy holy places; the God of Israel is he that giveth strength and power unto his people. Blessed be God." Psa. lxxii. is synchronological with Psa. ii. but gives a more full and ample description of the strong government, and reveals the fact that a government to be strong is not so much in the matter of its material order and arrangement as it is of its moral and religious power, its intellectual, and the equal, just and righteous principles upon which it is conducted. These are the principles that underlie the whole fundamental structure which is essential truth, they being the so many varied hues like the varied hues of the rainbow, but forming only the rainbow.

"Judgment and justice is the habitation of thy throne, mercy and truth shall go before thy face." Psa. lxxxix. 14. This is another element which shall temper justice—the divine attribute of mercy. "In mercy shall the throne be established." Isa. xvi. 5. You will observe this Psalm opens like Psalm ii. with the investure of the Messiah with both judical and regal powers, and he proceeds at once to exercise the functions of his office. "He shall judge thy people with righteousness, and the poor with judgment. The mountains shall bring peace to the people. . . . He shall judge the poor of the people and save the children of the needy, (i. e., he will adjudicate the cause of the poor especially, and see that they shall share in equality of the immunities and blessings that a strong government may offer, and this is what the world is groaning for, but has not yet—a poor man's government,) and shall break in pieces the oppressor. . . . In his days shall the righteous flourish and abundance of peace." This is a condition of things that awaits the incoming reign of Messiah when he shall have dominion and when kings shall bring presents and offer gifts and fall down before him in reverential homage, and when he shall deliver the needy when he crieth, and the poor and he that hath no helper, and when he shall save the the poor and redeem their souls from deceit and violence, and precious shall their lives be in his sight.

Where have we a government to-day that is governing after the order and principles as here laid down, that takes this as its model and is copying after this picture as here drawn out? On the other hand are not all the governments in every existing form, the big's towering empires to the smallest republic, governing in the interest of the rich, the aristocracy, the monopolist, the capitalist and the millionaire? And, further, are they not all ruling in their own interest and for their own self-aggrandisement without any regard to the people's—ruling to sustain, maintain and perpetuate their own tottering, corrupt and rotten thrones and kingdoms, while the people are groaning with the oppressive burdens, the heavy tithes and taxations imposed upon them by these funguses, sponges and leeches upon the human race, who grind down the faces of the honest poor of the people into the dust.

O, has not the time well nigh arrived when the world is to be delivered from the impositions and ravages of this great confederate band of robbers and thieves, robbing under the garb of royalty and the false assumption of the divine right of kings; robbing them not only of their equal part of the earth and heaven's precious productions but of their varied rights in the scale of humanity; destroying their sense or proper conception of their co-equality one with another of the human family, reducing them in their own estimation to serfs and menials, and that they, the rulers, as a class of privileged and superior order of beings; and that this abominable system of robbing and thieving is not only confined to the civil governments and rulers, but it runs through all the ecclesiastical hierarchies on earth, and the people are still worse imposed upon by heavy burdens being laid upon them, and their souls are still worse in bondage in this—a religious—aspect, than in a civil or political point of view, and an unholy and hireling priesthood is doing as much to-day to curse the world as the unrighteous and ungodly governments; and of this we have an equal if not a larger share of it in this boasted land in which we live.

But enough, let it suffice. We can decipher plainly the writing on the wall. The days of these great evils are numbered. "*Mene, Mene, Tekel Upharsin.*" The effect of every vision is at hand. The hour of deliverance draws near. The great Emancipator comes to knock off the chains from the people, and set the captives free. Jerusalem, which is in bondage with her children, is soon to burst at liberty. Zion will soon awake from the dust and sing aloud unto God. Judah will take down the harp from the willows along Babylon's dark stream, and centuries of silence will be broken by the revival of a sweeter melody than ever flowed from the musical tongues of angels on the memorable night of the annunciation, and Israel will return and come to Zion with songs of joy and gladness, and sighing and sorrow shall flee away. The dark clouds of a long night of degradation will be dispelled by the resplendent sunshine of God's shekinah glory. The waste and baren places shall become fertile and very fruitful. The dry and thirsty land where no water is shall become springs of water and the parched ground shall teem with verdant beauty for "He shall come down like showers upon the mown grass." "The wilderness and the solitary place shall be glad . . . and the desert shall rejoice and blossom as the rose; it shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it. The excellency of Carmel and sharon, they shall see the glory of the Lord and the excellency of our God."

The desolations of many generations shall be renewed and restored back to their more than primeval beauty and loveliness. In a word the glory of the the Lord shall be revealed and all flesh shall behold it together, and the saints of all ages with an innumerable company of angels and the church of the first-born which are written in heaven, with the people that are saved out of every tongue, kindred and nation will join in the mighty choir, and with one accord in heaven's organ peals will sing forth the joyful and heart-thrilling anthems of the word's grand jubilee.

WILLIAM SHEPHERD.
Newark, N. J.

SELECTIONS.

[Boston Post.]

Enthusiasm, Fanaticism and Freeman.

There is not a more melancholy object than a man who has his head turned with religious enthusiasm. A person who is crazed, though with pride or malice, is a sight very mortifying to human nature; but when the distemper arises from any indiscreet fervors of devotion, or to intense application of the mind to its mistaken duties, it deserves our compassion in a more particular manner. We may, however learn this lesson from it—that since devotion itself may disorder the mind, unless its heats are tempered with caution and prudence, we should be particularly careful to keep our reason as cool as possible and guard ourselves in all parts of life against the influence of passion and diseased imagination. Fanaticism may be defined as such an overwhelming impression of the ideas relating to the future world as disqualifies for the duties of life. From the very nature of fanaticism it is an evil of short duration. As it implies an irregular movement or an inflamed state of the passions, when these return to their natural state it subsides. A fanatic, religious or political, is a subject of strong delusions. Nothing that is violent will last long. The vicissitudes of the world and the business of life are admirably adapted to abate the excesses of religious enthusiasm. In a state where there are such incessant calls to activity, where want presses, desire allures, ambition inflames, there is little room to dread an excessive attention to the objects of an invisible futurity.

In the recent case of enthusiastic religious fanaticism by Mr. Freeman, of Pocasset, allusion has been made by some of the clergy, as well as scoffers, to the rash vow by Jephthah, recorded in the eleventh chapter of Judges, as giving sacred sanction to the religious superstition of Freeman, and justifying the barbarous murder of his innocent child in these words: "Then shall it be, that whatsoever cometh forth of the doors of my house to meet me shall surely be the Lord's, and I will offer it up for a burnt offering." The text in the original is *vehayah Layhoorh; vehaalihihu oloh;* the translation of which, according to the best Hebrew scholars, is this: "I will consecrate to the Lord, or I will offer it for a burnt-offering"; that is "if it be a thing fit for burnt offering, it shall be made one; if fit for the service of God, it shall be consecrated to him." That conditions of this kind must have been implied in the vow is evident enough; to have been made without them must have been the vow of a heathen or a madman. Suppose a bullock had met him, this could not have been made a burnt offering according to the Jewish laws; and if his neighbor or friend's wife, son or daughter had been returning from a visit to his family, his vow gave him no right over them. Besides, human sacrifices were an abomination to the Lord; and this was one of the grand reasons why God drove out the Canaanites, because they offered their sons and daughters in the fire, that is, made burnt offerings of them.

That Jephthah was a good man appears in the whole of his conduct; and that he was well acquainted with the law of Moses, which prohibited such sacrifice, is evident enough from his expostulation with the King and people of Ammon, verses 14 to 27. Therefore it must be granted that he never made that rash vow which many suppose he did, nor was he capable, if he had, of executing it in that most shocking manner which many modern Christian ministers are contending for. Those who contend that Jephthah did sacrifice his daughter attempt to justify the opinion from the barbarous usages of those times; but in answer to this, it may be justly observed that Jephthah was now under the influence of the Spirit of God (verse 29), and that the Spirit could not permit him to imbrue his hands in the blood of his own child, especially under pretence of offering a pleasing sacrifice to God, who is the Father of mankind, and the fountain of love, mercy and compassion. Jephthah could have redeemed her for ten shekels of silver, six dollars and twenty-five cents of our money (Lev. xxvii. 4, 5). Her father was greatly distressed to think his daughter, who was his only child, should be prevented from continuing his family in Israel. He might therefore well be grieved that his family was to become extinct in Israel. She cheerfully told her father to let her alone two months, "That I may go up and down the mountains and bewail my virginity;" or, in other words—to pay each of my friends a visit before I am shut up in the tabernacle. From verse 39th it appears that Jephthah's daughter was not sacrificed to God, but consecrated to him in a state of perpetual virginity; for the text says: "She knew no man, for this was a statute in Israel," *tetchi chak beyishrael, viz.*, that persons thus consecrated to God should live in a state of unchangeable celibacy. Thus this celebrated passage is, without violence to any part of the text or to any proper rule of construction, cleared of all difficulty, and caused to speak a language consistent with itself and the nature of God. The case of Isaac before the giving of the Jewish law is irrelevant, for Isaac was not sacrificed, and it was only proposed to prove Abraham, or as a trial of his faith.

The *Mishna*, or traditional law of the Jews, is pointedly against such a sacrifice. "If a Jew should devote his son or daughter, his man or maid servant, who are Hebrews, the devotement would be void; because no man can devote what is not his own, or whose life he has not the absolute disposal of." Jephthah could not have even devoted his daughter to celibacy against her will, as it is evident from her history she was held in high estimation by the daughters of Israel for her filial duty and hapless fate, which they celebrated by a regular anniversary commemoration four days in the year. Judges xi. 40. I shall not attempt to answer any sneers by infidels, as answering sneers is like answering the wind; but I wish to express my sincere regret that the learned men in the pulpit have not endeavored to instruct us laymen in harmony with revealed knowledge contained in the old and new dispensations; but many of them have either wilfully or ignorantly misapprehended the Scriptures, while others have labored hard in the vineyard to make sectarian capital out of the insane vagaries of a poor, deluded, ignorant, crazed, superstitious fanatic.

There is a cypress tree at Somma, in Lombardy, Europe, which is said to be the oldest on record on the continent. There is reason to believe this tree was in existence at the time of Julius Cæsar, forty-two years before Christ, and is 1,911 years old. It is 166 feet high, and measures twenty feet in circumference at the height of one foot from the ground. When Napoleon made the great road over the Simplon he deflected the line to avoid injuring the tree.

THE RESTITUTION.

A. A. CHAPLIN, Editor.

PLYMOUTH, INDIANA, JUNE 18, 1879.

ONE HALF the current year is nearly gone. We hope times will improve financially with the ingathering of a promising harvest, and that our patrons will not forget the pressing wants of our paper.

SOME conference reports are entirely too lengthy. We hope our brethren will take the size of our paper into consideration, and so condense communications of this nature as not to extend beyond the space of a column.

FROM the dissatisfaction that numbers of our brethren express in regard to controversial and speculative articles, we shall be compelled to ask our contributors to write on subjects of a practical nature, calculated to benefit the living. The Judge of all the earth will take care to do right in the case of the multitudes who have died without a knowledge of the gospel. Let us do as did the apostles—expend our time, means, and energies, in trying to persuade men and women of our own generation to embrace the gospel and be saved.

The Ministry.

We find the following pungent and truthful remarks at the conclusion of an article in the *Bible Banner*. They are specially applicable to many in our own times. A worldly, godless ministry is the bane of our age:

"An unrighteous ministry is a dire and deadly curse, and the putting men into such an office that they may eat a piece of bread, or earn an easy living, entails the bitterest fruits. Wolves in a flock of sheep are not more destructive than godless and graceless ministers in the church of Christ. The pulpit swarms with men who cannot preach only as they steal the thoughts of others, and who devour the substance and divide the energies of the church while faithful and godly laborers are unaided and uncared for. And this ceremony of "ordination" which entitles a man to wear a white cravat and pronounce a benediction, and disqualifies him for sawing wood and digging potatoes, has made the ministry a place for drones instead of a battle ground where mighty men of God, valiant for the truth, can war a good warfare, and win lost souls as trophies of the Savior's grace.

O man of God, preach the word! But if you have not the word to preach, plant potatoes and raise corn. A good hill of beans is better than a poor sermon; and a bushel of potatoes that men can eat, is worth more than a dozen sermons which they can neither understand nor digest, and which lack the nutriment of the word of God."

SELECTIONS.

(New York Observer.)

The Kirwin Letters To the Right Rev. John Hughes, Bishop of New York.

LETTER IV.

Transition from Popery to Infidelity—Inquiry awakened.—Abstinence from Meats.—The Mass.—Confession.—Transubstantiation.—Religion vanishes.

My Dear Sir,—In my last two letters I have stated to you some of the causes of my early misgivings as to yours being a true Church, and as to its holding the true faith. These causes I might multiply indefinitely, for you well know it to be a law of the human mind that, when its confidence is once shaken, it sees causes of suspicion even in things true and honest. In my first letter I stated to you that, when I deliberately rejected the authority and teachings of your church, I became an infidel, and my object in the present letter is to reveal to you the process through which my mind passed in its transition from popery to infidelity. I believe that your reverence will pronounce it a very natural one.

On reaching the years of maturity, my mind was a perfect blank as to all religious knowledge; and if instruction is ever given by your church or priests, my advantages were peculiarly good for receiving it. Indeed, I was even talked of as a candidate for Maynooth. While my mind was filled with superstitious notions concerning meats and penances, and external observances and legends, it was utterly ignorant of the Bible. With my Missal I was somewhat familiar; I said the Catechism when I was confirmed at the age of nine or ten, and that was the amount of my religious education. At the age of eighteen years the Catechism was forgotten and the Missal was neglected; and as my conscience was uneducated, and my mind unfurnished with religious principles, the only test of truth left me was my common sense. I then became the associate of companions of Protestant education, who would sometimes ask me the reason of this and that observance, and not being able to give any, as none were ever given me, I was frequently put to the blush. I candidly state to you that it was in this way I was first led to bring to the test of my common sense, then my only standard, some of the doctrines and rites of your church; and this reveals the reason why your priesthood is so intensely concerned that Catholic children should be guarded from all contact with those of Protestant education. The spirit of inquiry is contagious, and Pope, bishops, and priests fear it worse than the plague. Its indulgence, you know, either is, or leads to, mortal sin. Let me briefly state to you some of the effects of this spirit of inquiry upon me.

From my youth up I was taught to abstain from all meats on Fridays and Saturdays. Why on these days more than any other I was never told. And if by mistake I was involved in the violation of this law, I felt a burden upon my conscience of which confession could only relieve me. Circumstances led me to inquire into this matter. I saw good papists eating eggs, fish, and getting drunk on these days, but this was no violation of the law of the church! Yet, if these persons should eat meat of any kind, or use gravy in any way, their conscience were troubled, and they must perform penance! This led me to ask, Is this reasonable? If I may eat meat on Thursdays why not on Fridays? Can God, in things of this kind, make that to be a sin on one day which is not on another? I saw, also, persons for whose moral worth I had the highest regard, eating meat on those days, and without any injury! And I came to the conclusion that your regulations upon this matter were unreasonable, and rejected them. And, as far as I now remember, this was my first step toward light and freedom.

Whether our course is upward toward the region of light, or downward toward that of darkness, one step always prepares for another. Devoted to reading at this period of my life, I perused, without discrimination, every thing that came in my way. Some book or tract, now forgotten, gave rise to some inquiries as to the Mass. I asked, what does it mean? I could not tell, though for years a regular attendant upon it. Why does the priest dress so? What book does he read from when carried now to his right and now to his left? What means those candals burning at noonday? Why do I say prayers in Latin which I understand not? Should I not know what I am saying when addressing my Maker? Why bow down, and strike my breast, when the little bell rings? What does it all mean? The darkness of Egypt rested upon these questions. I thus reasoned with myself: God is a spiritual and intelligent being, and he requires an intelligent worship. What worship I render him in the Mass, I know not. My intelligent worship only is acceptable to him, and is beneficial to me. I am a rational being, and I degrade my nature and insult my Maker by offering to him a worship in which neither my reason nor His intelligence is consulted. Having come to this conclusion, I gave up the Mass as a superstitious form, well enough fitted for an idol, but unfitted to be rendered by a rational being to the Infinitely intelligent Jehovah. I have never been to Mass since, save out of curiosity to see how an ignorant people can be edified by what seems to me the most unmeaning and farcial of all the rites that ever man has devised; and you know, sir, that, with all devotion and honesty, a Catholic may wait on your masses until his locks are as white as your surplice, and then pass into eternity without one single spiritual idea upon the subject of religion, resolving it all into external observances. To test this point to the satisfaction of a friend, I recently asked an aged Irish papist, with whom I was acquainted, some questions as to the way to be saved, and no South Sea Islander could exhibit more entire ignorance on the whole subject.

When I came to the above conclusion on the subject of the Mass, I experienced no great difficulty as to other matters which passed rapidly in review before me. Must I go to confession? My prejudices said yes; my reason said no; and my logic was simply as follows: If I truly repent of my sins, God will forgive me; if I do not the priest can not absolve me; and I spurned as unreasonable, and as an insult to my common sense, your terrible doctrine that "every Christian is bound *under pain of damnation*, to confess to a priest all his mortal sins, which after diligent examination he can possibly remember; yea, even his most secret sins—his very thoughts; yea, and all the circumstances of them which are of any moment." I ask you, sir, if this dogma of the Council of Trent is not a horrible dogma? It suspends upon confessing to a priest what a bible suspends on believing in Christ! Do you, sir, believe it? It is too monstrous a dogma to impose on an ignorant people.

With yet greater abhorence I gave up the doctrine of transubstantiation. As explained by Dr. Challoner, in his "Catholic Christian Instructed," chap. v., it means "that the bread and wine are changed by the consecration into the body and blood of Christ; and are so changed that Christ himself, true God and true man, is truly, really and substantially present in the sacrament." With this doctrine in view, I went to witness the administration of the Eucharist, as you call it. I went to Saint Peter's, in Barclay street. The communicants drew around the altar upon their knees. With a little box in his hand, the priest passed from one to the other, taking a wafer smaller than that used in sealing a letter, from the box, and placing it upon the extended tongue of the communicant. I was always taught that the teeth must not touch the wafer—that it must melt upon the tongue. This I find to be the law of your church. I witnessed the ceremony, as I had often done before. I retired from the scene asking these questions: Is that little wafer the real body and blood of Christ? Does the priest, in that little box not as large as a snuff-box, carry two or three hundred real bodies of Christ? Do these communicants, each in their turn, eat the real body and blood of Christ? My dear sir, I cannot express to you the violence with which my mind rejected the absurdity. Look at it in what light you may, it is abhorent to our common reason; it gives the lie to every sense with which God has endowed us. It is a wicked imposition. It is an impious priestly hoax, which, if practised by a juggler, would subject him to the penalties of the law against blasphemy.

Having gone through this process, not with a light and trifling, but with a serious mind, my prejudices rising in stormy rebellion against my convictions, I raised my eyes and behold my religion was gone! The priest was a juggler and his religion a fable! Every thing that I had ever learned from parent and priest to esteem as religion was now rejected as false; and not knowing but that this was all of religion that was in the world, I had no alternative but infidelity. I had no test of truth but my reason, and when I brought your system to that, I was compelled to reject it, not only as false, but as a monstrous absurdity, and with it all religion.

Nor have I, dear sir, any hesitation in saying that the process of my own mind from Popery to infidelity is that through which multitudes of minds have passed and are now passing. To an inquiring mind, which knows nothing of the Bible, infidelity is the fruit of Popery. Hence, in Papal countries, while the masses are superstitious and immoral, the intelligent and educated are infidel. If they sustain the vulgar religion, it is for reasons of state. Hence the infidelity of France, of Spain, of Italy. At the present hour, the mind of these countries is more infidel than Papal; and this is true of every country on the globe where your religion prevails. It makes the masses superstitious, and the intelligent infidels.

And permit me to say, my dear sir, in reference to yourself, that I have far too high a regard for your intelligence to admit for a moment that you believe in the absurd doctrines which your church teaches. Like the ancient priests of Egypt, you must have one class of opinions for the people, and another for yourself. Will you say that this is harsh and uncharitable? None knows better than yourself that history affirms it of Popes, Cardinals and Bishops that have lived before you. Men far higher than you in your church have laughed all its doctrines to scorn, and do so at this hour. They remain Bishops, Archbishops, or Cardinals for the sake of the loaves and fishes. On no other ground can I possibly account for your remaining an hour in the Roman Catholic church.

KIRWAN.

"As the Stars for Ever and Ever."

The men and women who have been God's light-bearers in a world of darkness shall be his lights eternally. The fame and glory of Apostles and prophets, evangelists and martyrs, reformers and confessors, and the honor of those who have stood, labored and suffered for the truth of God in every age, shall never wane, never pass away. All the mysterious changes of the day of judgment will only increase their exaltation and make their names the more illustrious. Every minister, missionary, teacher and instrument of the enlightenment and the lost if faithful on earth, is to have eternal place in heaven, luminous as the stars and for ever beyond all the vicissitudes, defilements, disasters or accidents of time. Oh, the glory, the sublimity, the untold dignities and honors to be inherited by the humble and self-denying teachers of salvation! To be set by God's own hands in God's own heavens! to shine as everlasting stars! to sparkle as illustrious gems in the firmament of Jehovah's power! to be the glory-bearers of his eternal excellency! to shine his radiance through celestial spaces! to be God's imperishable lights for heaven itself, his stars for ever and ever! What a portion to be put within the reach of poor feeble children of the earth! How the objects of this world's ambition dwindle and shrink in comparison! What toils, what sufferings, what sacrifices of self is it not worth! What is all the joy, comfort, honor, wealth and glory that can possibly be crowded into this brief earthly life which it would not be a blessed privilege to lay down for such a destiny! To be but a fragment, a jot a particle of the firmament of God is a glory fit to be purchased at any price; but to be its eternal stars, the very jewels of the realm of light, the objects of undying interest and admiration in supernal worlds—here is a wealth of magnificence by the side of which all other greatness is as nothing.—*Dr. J. A. Seiss*

The Leap into Niagara.

The Buffalo *Courier* gives some interesting particulars of the recent bold leap of H. P. Peer from the new Suspension Bridge over the Niagara River. The many spectators, it says, saw before them a neat-looking man attired in marine hose and a suit of tights with blue trunks. Fitting tightly about his hips and close to his body and passing up just under his arm-pits was a funnel-shaped, inflated rubber life-preserver, constructed after an arrangement known only to himself. Strips of cotton cloth were tightly banded around his hips and loins. A broad sponge covered his mouth and nostrils, and his ears were filled with the same material, the sponge being first moistened with spirits. Over his shoulders was a leather sling or brace, which passed behind in the form of a loop, having a small brass ring in the centre. When all was in readiness the signal was given to the boatman in the river below to get ready, and then Peer adjusted his sponge protectors, and crept over the rail upon his scaffold, where he sat down for a brief time.

After a paper bag had been flung to the breeze to test its force, Peer lowered himself between the two boards of his scaffolding, and hung first by both hands and then by one. The suspense probably will never be forgotten by those who were waiting for the drop. After a moment's delay Peer again took hold with both hands, straightened himself out and with a "good-bye," let his hands drop close to his sides, and went down like an arrow. The people, who had been reclining on the ground, jumped to their feet, and stood fairly transfixed with mingled feelings of dread and suspense. Peer shot directly down with almost lightning-like velocity, and looking like a small boy to those above, disappeared with a great splash feet foremost, beneath the river Niagara, sending the water three or four feet into the air above the line where he entered.

The feat was gracefully performed. With all the strain on one's nerves it was a pretty sight, and immensely interesting. He did not re-appear so quickly as was expected, and the people exclaimed, "He's gone! He's killed!" However, within four or five seconds his head and then the upper part of his body appeared above the water, and with his hand he flung off the balance wire which had become entangled about his face. He came up about fifty feet below the place where he entered, and, starting to swim, went down a short distance below the bridge, was picked up by Thomas Conroy, the guide, and two other men who were in a boat.

When asked what sensations he experienced he said: "None in particular as I went down; nothing more than if I had jumped ten instead of one hundred and ninety-two feet. I think I must have gone down about eleven feet into the water when I encountered the under current, but I did go into it. As it caught me, it threw me flat on my back, and in that position I was carried very swiftly about twenty-two feet between the two currents, and the feeling to my back was just as though I had been drawn quickly over a rough board table, but no evil effects followed. I had my eyes open, and looking up could see the bridge through the water. My life-preserver saved me after I went under the water. Realizing that I must be about my business I threw up my hands, paddled a little and instantly rose to the surface."

Baron Lionel Rothschild, the head of the great Jewish financial house, died June 3d. He was a grandson of the founder of the business. The City of London several times elected him as its representative in Parliament, but for many years he refrained from sitting, because he could not conscientiously take the oath, which contained the words "On the true faith of a Christian." In 1858 these words were omitted from the oath and he took his seat. He was born in 1808.

CORRSPONDENCE.

Report of Quarterly Meeting.

Pursuant to notice the brethren assembled at the Antioch Meeting House, five miles south of Plymouth, Marshall county, Ind., on Friday, June 6, 1879. Preaching on Friday by Brother H. Barnhill.

Saturday morning the meeting was called to order and listened to a discourse by Brother J. M. Stephenson. Saturday afternoon Brother J. L. Wince gave a lesson in practical Christianity, followed in the evening by Brother A J. Eychaner in one of his "talks" to the brethren.

Sunday the time was occupied in the forenoon by H. V. Reed, in the afternoon by Brother W. J. B. Fennimore, and in the evening by Brother D. T. Halstead.

About one thousand people were in attendance on Sunday. The weather was all that could be wished. Refreshments were spread in the grove about the house. The best of good feeling prevailed, and when the parting hour arrived, all felt that the meeting had been a resting-place on the journey of life, and resolved to press forward with new vigor and life—giving God and His Son Jesus Christ the glory. Three witnessed the good confession and were baptized Monday morning.

The Annual Conference will be held at Rensselaer, Ind., in August, of which due notice will be given.

A. UNDERWOOD.

Conference Report.

The twenty-first annual conference of Michigan was held at Hammond, Kent Co., from May 20, to June 1. The meeting was called to order at 7 o'clock p. m. Thursday, May 29, by Brother E. Miller, when Bro. D. T. Halstead from Rensselaer, Ind., read from the 30th verse to the close of the xv. chapter of 1 Cor.; after offering thanks he gave an interesting discourse from Phil. iv. 8. He was followed by Bro. Miller, who spoke to the point upon Christian character. The congregation, though small, was much edified by the two exhortations.

The social meeting of an hour and a half which was held every morning at nine o'clock, was well attended and the time profitably occupied with cheering testimonies for the truth.

The preaching was divided between brethren Halstead, Kendall and Miller. In the absence of Bro. E. Chesebrough, president, Bro. B. Woodward, was elected president pro tem, who appointed as committee of arrangements brethren L. Chesebrough, H. C. Hammond and K. Woodward.

Friday, 10:30 a. m., Bro. Halstead read from Luke xviii. and gave a discourse on the subject of prayer.

1 p. m., Bro. H. R. Kendall preached from Rom. iv. 11.

7:30 p. m., Bro. Miller gave an exhortation to the brethren to make their calling and election sure, and to the unconverted to come to Christ that they might have life.

Saturday 10 a. m., Bro. Kendall spoke a short time from John vii. 37, when the business of the conference was taken up. The secretary and treasurer made their reports which were accepted and adopted. Bro. E. Hoyt as state evangelist made a brief report of work performed by him, which was accepted. The officers elected were B. Woodward, president; D. F. Spencer, secretary; Wm. McGrodon, treasurer; executive committie, E. Hoyt, E. Miller, J. A. Simonds, H. H. Chamberlain, M. Daniels, H. C. Hammond, J. Lemmon, G. W. Coats. It was voted that Bro. Hoyt preach the opening and Bro. Simonds the annual discourse at our next annual conference.

1 p. m., Bro. Miller gave his annual discourse, the subject being the warfare that God would rage against the nations subsequent to the return of Christ, using Israel as his battle-ax in subduing them politically, but not morally, hence the work of the saints teaching them righteousness during the thousand years after which Satan is loosed for a little season, a short conflict ensues but is soon ended by fire from heaven. Now God's purpose is consummated. Sin is blotted out, the righteous shine forth like the sun at noonday. His proof was Psalms ii.; Ezek. xxxviii.; xxxix.; Zach. xii.; xiv.

7:30 p. m., Bro. Halstead showed from Heb. xii. 23, 24, 25, that when Christ returned he would reign on David's throne, as foretold by the prophets. He was followed by Bro. O. R. L. Crozier, who spoke to the point in regard to the threats made against the Bible by skeptics in these last days.

10:30 Sunday, Bro. Kendall spoke on the authenticity of the Scripture. The subject was creditably handled and gave general satisfaction. His text was Heb. i. 1. The ordinance of baptism was next attended to, when one brother and six sisters were planted in the likeness of Christ's death and arose to walk in newness of life.

7:30 p. m. Bro. Halstead gave a discourse from Col. i. 18, confuting the idea of the pre-existence of Christ. His argument to the minds of many, was conclusive. The meeting was concluded by the breaking of bread in remembrance of our Lord's death.

The conference was well attended by brethren from all parts of the state, and was in every way harmonious, and the hospitable manner in which every one was provided for, reflects credit upon the four families of believers who bore the burden of it. Our acquaintance with Bro. Halstead was indeed very agreeable. From his genial manner and Christian deportment we learned to esteem him as a worthy brother, and an able exponent of the truth. At a meeting of the executive board Bro. B. Woodward was appointed state evangelist, and any one desiring his labors in that direction will address him at Hammond, Kent County.

D. F. SPENCER, Secretary.

NEWS ITEMS.

Intelligence received from Irkutsk, Russia, the 2nd inst., states that the Amoor River and its tributaries have overflowed. Much damage had been done, and it is thought that a famine will ensue.

Official reports from Cashmere say that it is impossible to exaggerate the distress the famine is causing there. The Maharajah of this Province, at the urgent request of the Viceroy of India, is proceeding to Serinagur, the capital city of Cashmere, to superintend the organization of relief. Three thousand five hundred tons of grain are now in transit to the valley of Cashmere.

The latest accounts from Singapore state that the volcanoes in both the eastern and the western districts of Java are in full activity. A broad river of fiery lava was flowing from the crater of Smeru down to the southern coast, illuminating all the neighborhood at night with its ruddy light. The Gedeh mountain was ejecting an enormous amount of cinders, which were completely covering all the surrounding district.

Religious Liberty in Siam.—The King of Siam has proclaimed religious liberty in its dominions. This proclamation is described as all that one could wish. No obstacle to the profession or propagation of Christianity is to be tolerated. No similar proclamation in modern times, it is said, has been more complete, and in no country is there a more open door for the truth than in Siam. This is the first instance of a heathen nation proclaiming religious liberty.

PARIS, June 11.—The Prince of Orange, heir apparent to the throne of the Netherlands, who has been for some time ill in this city, died here about 11 o'clock this morning. The Prince of Orange was born on the 4th of September, 1840.

GENEVA, June 13.—The Great Council of Geneva has refused to discuss the re-establishment of capital punishment. Not a single voice was raised in its favor.

LONDON, June 13.—A Paris dispatch says a rumor finds currency in Cairo that the Khedive is inclined to abdicate. The correspondent considers the rumor not surprising, as the Khedive would thereby secure the succession to his son, and a pension to himself.

The waters of the Po in Italy are still rising. In the Merandola district 13,000 hectares have been submerged, and 500,000 quintals of grain, 600,000 quintals of forage and 5,000 head of cattle destroyed. Inundations on the Adda are also threatened. There have been destructive hail storms in the north of Italy.

Freshets in the upper part of the Magdalena, New Grenada, S. A., from El Banco beyond have wrought great destruction among the pueblos on the banks, sweeping away houses and fences and destroying every vestige of crops. The poor people are destitute and many are escaping to places on the Lower Magdalena which are more fortunate.

Several shocks of earthquake occurred in Costa Rica, Central America, on May 29, and at 1:30 a. m., on May 30, which seemed to have been general throughout the republic. No damage was done in Punta Arenas, where the buildings are of wood. In San Jose the cathedral was partially destroyed and several other buildings damaged. At Greica the building of a sugar estate was blown down. In Aspinwall and Panama slight shocks of earthquake were felt on the 29th ult.

More than 100,000 pilgrims visit every year the monastery at Kiev—the richest and most famous of Russian shrines. It was from the monks of this monastery that Alexander I., during his wars with Napoleon, borrowed 1,000,000 roubles, giving for the loan his personal bond. When his son Nicholas came to the throne, he soon visited Kiev and was presented by the monks with this bond, but he begged them with much emotion to preserve the valuable souvenir with the greatest care.

POETRY.

Not as Men Judge.

L. M. BURGESS.

Not as men judge, judgeth He
Whom our hearts adore,
He who knoweth all our thoughts
Pardons evermore.
Tho' so stained with guilt we be,
Tho' despised of men,
He can pour His royal blood
And wash us clean again.

Not as men judge, judgeth He,
Blessed be His name!
He has borne all suffering,
Has endured all shame.
All our weaknesses are His,
For He takes them all;
All things possible with Him,
Ne'er in vain we call.

Not as men judge, judgeth He,
Gracious, loving Lord;
He can in the vilest see
Something to record.
With His gentle loveliness,
Still can He receive
Those who every hour of life
His sweet spirit grieve.

Not as men judge, judgeth He!
Well for us 'tis so.
All our weakness and despair
He doth fully know.
He can turn with pitying love
Where men would but derice,—
Lift us out of deepest woe,—
'Twas for this He died.

Austin Ill.

COMMUNICATIONS.

The Good Confession—A Commandment, 1 Tim. vi. 14.

J. P. WEETHE.

In these days of change and show, when many divine injunctions are becoming obsolete, we do well to keep the one named at the head of this article. Paul gave it to Timothy who was commended to observe it without spot, unrebukable till the appearing of our Lord Jesus Christ.

That confession was first made by the Savior, before Caiaphas and the Jewish council, under the procuratorship of Pontius Pilate. "And the high priest answered and said unto him. I adjure thee by the living God, that thou tell us whether thou be the Christ the Son of God. Jesus saith unto him. Thou hast said; nevertheless I say unto you, hereafter shall Jesus the Son of man sitting on the right hand of Power, and coming in the clouds of heaven." Matt. xxvi. 63, 64.

By this it would appear that the answer was given under oath. Mark's record is as follows: "Again the high priest asked him, and said unto him. Art thou the Christ, the Son of the Blessed? And Jesus said, I am; and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." Mar. xiv. 61, 62.

This *Confession* contains two elements: 1st, the avowal of his character—I am the Son of God: 2nd, I am coming again as the judge of the living and the dead, to establish my kingdom. For this profession he expired on the cross. The element most offensive to the Jews was: "Ye shall see the Son of man sitting on the right hand of Power and coming in the clouds of heaven; for it taught them that he assumed to be that personage seen by their prophet Daniel. "One like the Son of man came with the clouds of heaven, and came to the ancient of days, and they brought him near before him, and there was given unto him dominion, glory, and a kingdom, that all people, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Dan. vii. 13, 14.

2. *Timothy's Confession*, was evidently a repetition of Christ's profession, as will appear, by investigating 1 Tim. vi. 12, 13, 14. To Timothy the declaration of Jesus was glad tidings, with his two chief elements brought to view; 1st. Its *faith*, Jesus is the Son of God. 2d. Its hope, his coming again, as Judge and King, to demonstrate the truth of his profession. Paul commanded Timothy to combat the good combat. Of these two elements of the gospel, (faith and hope,) which brings conflict and persecution?

Demons declared their knowledge of the Savior's character. "Jesus, we know thee, who thou art, the holy One of God." But this avowal of his Sonship, though exceedingly offensive to the Jews might have been tolerated, had it not been followed by his claim to the kingdom on his return, to be governed in all coming ages by Jesus of "Nazareth," (out of which there could arise no prophet) was too degrading. Our Messiah will not be a Nazarene, consequently cannot be this "*Fellow.*" Our Christ will be of Bethlehem.

Earthly potentates care but little whose Son Jesus is, so that he lets their dominions alone. They are willing that the "Nobleman" should have a kingdom, if he does not return to claim any part of the earth. The idea that Jesus will take to him his great power, and reign is exceedingly offensive.

The stone kingdom is filling the whole earth, on the ruin of all other monarchies, is the dreaded, the hated event. Timothy's combat was about the *hope* of the gospel, the return of Christ to assume universal dominion. This will appear from Paul's further injunctions. "Lay hold on eternal life where unto thou art called." The element of eternal life is to be given at the return of the Messiah.

3. *Command.* Our translation of 1 Tim. vi. 12, reads: "And hast professed a grand profession before many witnesses." και ωμολογησας την καλην ομολογιαν ενωπιον πολλων μαρτυρων. Macknight has the following: ωμολογησας, being the second person of the first *aorist* of the indicative, it is put here for imperative; as is evident from the preceding clauses, which are all in the imperative mood. This our translators have overlooked." Timothy was to profess the good profession before many witnesses; he was to fight for, and keep this commandment, with its unpopular element, (*hope* of the gospel) pure, and himself and successors "unrebukable" till that glorious epiphany.

Paul urges Timothy to combat this good combat. He was to declare before all men, the character and coming of Jesus.

4. *History of the commandment.* In the Apostolic age, and to the middle of the second century, the character and coming of Christ were dwelt upon, as two cardinal doctrines of Christianity. Having but recently ascended, with the promise that he would return, that coming was their hope. On the first day of the week, in the loaf they were reminded of his advent.

The confession of Jewish and Gentile converts were necessarily unlike. The Jewish nation was looking for a Messiah. His character had been fully defined by their prophets. So soon as one of that nation was convinced that Jesus of Nazareth by his words and deeds, filled the prophetic enunciation, he confessed his full conviction that he was the anticipated Messiah. The Jews were well instructed in the Messiah's royalty, they had overlooked this humiliation. The confession required of them an abandonment of Judaism.

The Gentiles had no instruction in the Abrahamic promise, except such as become Jewish proselytes, these had been educated in the faith of the Hebrew family, and had, therefore, Jewish ideas. The Gentile mind, not previously taught the Jewish notions, became convinced through another process. Their ideas were new, and mostly elementary. They heard the testimony relative to Jesus of Nazareth, what he *said* and *did*, and being convinced that he arose from the dead, that he ascended, and that he would return and set up a kingdom, they received him as their risen and coming Lord. These cardinal doctrines they then advocated. No Gentile, (except Jewish proselyte) made the confession of Jesus "THE CHRIST." "*The Christ*," was a term of identity for Jewish converts only.

To the Jew it was the confession of identity, as if he should say: Our prophets taught us to expect a Messiah—a deliverer. Our Divine ritual instructed us in the same truth. The time is come for his manifestation. Now, from what I learn relative to Jesus of Nazareth, I believe that he is "*the Christ*"—the one anticipated. Who but a Jew, or one educated in Hebrew ideas, could make such a confession?

During the Apostasy.—As the apostasy grew, and assumed control of the Christian's ideas, the desire for Christ's return declined, till, in the dark ages, this primitive hope of the church ceased to be proclaimed, or known. The Bible being taken from the people, the priests of the apostasy were the only teachers. Worldly interests kept back the hope of the coming of our Lord.

In the Reformation.—The Bible being restored to the people, this great cardinal doctrine or the Advent began its new life. Still it has never fully recovered from the effects of the apostasy. A large class of the Protestant membership has never allowed the blessed hope to have its primitive influence over their lives. Having no such hope to purify, nor any love for his appearing, they have substituted a new watch-word (*more venit*—death is coming) instead of the ancient one (*Dominus noster venit*—our Lord is coming.) During the present century, an attempt has been made to restore primitive Christianity in its spirit, doctrines and forms. The form propounded to the candidate for immersion is the following: "*Do you believe with all your heart that Jesus Christ is the Son of God?*" This question is put to persons of all ages, and of various degrees of intellectual and moral development; to children of nine and ten years, and to others equally uninstructed. To this practice we object; not because we desire to fix any limits to God's forgiving power, but simply, for the reason, that it is generally, without meaning; and, under the circumstances, without Scripture authority.

"*Jesus Christ is the Son of God.*"—Who among our children or youth has given this great question a serious thought? It is a doctrine taught us from our infancy. Our minds have never doubted it. Jesus of Nazareth is a house-hold name. God and his Son are among our first thoughts. They are the foundation of the Christian temple. No Jew was ever more faithfully taught the character of their coming Messiah than our children are taught the character of Jesus of Nazareth. When a candidate, thus instructed, is asked if he believes (fully—with all his heart) that Jesus Christ is the Son of God, what can hinder him (wicked as a demon) from answering, I do? I have always been taught it, and have never called the truth of it in question; what lack I yet? Everything that constitutes a Christian. Demons went that far—"Jesus, *we know thee.*"

Jesus and the apostles reasoned with the Jews out of their Scriptures. Christ taught them that he was the Christ, that was predicted by their prophets. He appealed to his words and his works as ample proof. That they might not stumble over his humility, he pointed them to his future coming and glory; and on the holy mount, made known to a few his future power and Divine manifestation.

After the resurrection and ascension of Christ, the disciples first taught the Jews, that Jesus of Nazareth is *the Christ*—the Messiah of the prophets. The Jewish nation had put him to death as an impostor. He is now reported as risen, and they are now commanded to believe that the person that had been put to death on the cross had arisen and was truly the Son of God. When convinced of the truth of the message, it required an entire change of their views and affections, an abandonment of Judaism, their former faith and the religion of their fathers; the confession that Jesus of Nazareth was the promised Messiah, and heir to David's throne; and that he would return again to raise the dead, subdue his enemies and establish the age kingdom. To them the confession became the hope of the promise (Acts xxvi. 6.) The confession required a Jew to abandon his religion. This he would not do unless thoroughly convinced of its error, and of the truth of the message of the new religion. This confession contained the leading thought—Jesus of Nazareth is the Christ of the prophets, the hope of Israel, the person in whom all the promises centre.

He would become a new creature, with new hopes, and new desires. Instead of having hope in a *coming* Messiah, it is, in Jesus of Nazareth the *come*, and the *coming* Messiah. He that had this hope purified himself. The good confession made and to be handed down without any *spot* on its face, which Paul enjoined on Timothy, very evidently had in it the blessed hope—the coming of the Savior. This will fully appear by reading his epistolary instructions. Timothy had been taught as a Jew. The Hebrew expectation was fully known from his grandmother Lois, and his mother Eunice. From a child he had known the sacred Scriptures (Old Testament) which foretold the character of the Messiah, his miracles, doctrines, death, burial, resurrection, ascension, priesthood, return and reign. Being taught by Paul, Jesus of Nazareth, as the true and anticipated Messiah, the Son of God, he became a convert, and a full and intelligent confession was the result.

Timothy was carefully taught the Jewish hope—a Messiah to restore all things! He now professes faith in the Restitution to take place under Jesus of Nazareth, on his return.

The hope of the "promise" assumes vitality in Christ the Son of God, and Timothy is commanded to fight for it, and hand it down without spot, and unrebukable, till hope expires in the blessed epiphany.

The ancient confession, therefore, contained the *two* elements of the gospel, its faith and its blessed hope.

Does the modern confession contain these gospel elements? Has the profession, as now given and accepted, within it, the ancient Jewish thought—the hope of the promise?

Much is said of *faith* as a saving element of the gospel. Modern pulpits are vocal with what is termed the faith of the apostles, while their hope is seldom taught or heard in private; not mindful of the fact that faith, without hope, is lifeless.

The "*blessed hope*" is now the neglected gospel element. It is the element of martyrdom, hated by the nations, and forsaken by the masses of professed Christians.

Here comes a modern candidate for Christian baptism; a gay young girl of sixteen summers, gives her delicate hand to a minister, unmarried and foppish, it may be, for such ministers are abundant. After some remarks she is told to arise and make her confession—the good confession. The minister, taking her by the hand, says in an authoritative tone: *Do you believe, with all your heart (fully) that Jesus Christ is the Son of God?* What idea does this young lady attach to the expression *Jesus Christ the Son of God?* What instruction has she received? Has she been blessed, like Timothy, with a faithful mother and grandmother? or has she grown up without any instruction, as to what kind of a person Jesus Christ the Son of God is? There may not be one apostolic thought in her head; yet, since she has made the confession in the form of the injunction, she puts on Christ by immersion.

Our objection is not so much against the form as it is to the subject and administrator.

What meaning does the administrator attach to the confession? Does the profession contain the "*hope of the promise*?" has it any hope? Has he instructed the candidate in the "blessed hope?" Has she its love in her heart? has either the desire for the coming of Jesus Christ, the Son of God?

With the masses received into the Christian church, the hope of Christ's appearing to take unto him "great power and reign," is the "*great unknown*" (*terra incognita*) of the blessed gospel.

The modern confession that Jesus Christ is the Son of God, is without a hope. It may see the cross, but the crown is out of view. Such a confession may suit the "evil servants," and "the foolish virgins" that see neither the coming Master nor the bridegroom, but it does not meet the wants of the "faithful servant," nor "the wise virgins." The hope of the advent and crown, is an inspiring, a purifying element. It "looks for" and "earnestly desires" Christ's return. It "loves" his appearing; it is the patiently waiting element. Our age is one of pleasure-loving; it utilizes worldly things. It feeds the mind on husks.

The hope of salvation is our helmet; faith is our shield; by these the intellect and heart are protected. Without these we are exposed to the corruptions of the world. We must have the hope of the gospel. We must live for, and in the age to come.

The apostasy is no where more distinctly seen than in the utter neglect of Paul's command to Timothy. Where is now the love for, and earnest desire of Christ's coming? Banished from the masses of modern Christians. True, they may admit that Jesus will return, but "*quickly*" is expunged. To *love* Christ's coming is a thought now obsolete with the many. The command to Timothy is not understood, because the *love* of it has disappeared.

Who among us are faithfully carrying out Paul's injunction to Timothy, "Fight the good fight of faith?" Has our faith in it, any unpopular element? "Lay hold on eternal life." The world with its allurements is drifting the treasure out of reach. To secure it is the object of our being. "Profess this good profession, before many witnesses." Speak it in private, and in all your assemblies. Keep it within, and astound your heart. "I give thee charge in the sight of God, who quickeneth all things and (before) Christ Jesus, who, under Pontius Pilate, (before Caiaphas, and the Jewish council) witnessed *the good confession (την καλην ομολογιαν)* that thou keep this commandment (the good confession) without spot, unrebukable (the doctrine kept pure) and handed down from generation to generation, till Christ appears. Which appearing in his own season, the season which he himself hath fixed, the blessed and only Potentate in the universe, will show, even the King of kings, and Lord of lords, who alone hath immortality." Macknight.

The modern confession is the Jewish confession without their knowledge and hope. Those only who keep this commandment without spot, unrebukable, are giving meat in due season.

The Yoke of Jesus.

Take my yoke upon you and learn of me, *for* I am meek and lowly in heart, *for* my yoke *is easy* and my burden is light."

The world's yoke is a heavy one. Its servitude is the servitude of sin, galling, painful and deathward. It may be gold and enwrought and elaborate taste and skill, but it is not easy, it is not light, it brings no rest. It weighs with crushing force on its burdened bearers. Their aching hearts beat longing and dissatisfied under silken robes and sheeny vests. They riot in luxurious living in palatial homes and seek for bliss in the wild rounds of gay society, but peace hides her face and flees away: she will only abide with those who wear the yoke of Christ.

"Take my yoke!" Oh, blessed invitation! Come ye burdened ones! fling the yoke of sin away. Give up your slavery to gain, to appetite, to pleasure. Let the lust of the flesh, the lust of the eyes and the pomp of life hold you no more. Bind yourselves to Christ! bring every thought into subjection to him. Bind yourselves by obedience: take the yoke. All other burdens will fail, and you will go singing on your way, your eyes fixed on the everlasting hills.

The yoke of Jesus is easy and his burden is light. December becomes as pleasant as May. Learn of Jesus! Take the yoke, and then learn to bear it! Submit, as he did, to the Father's will. He was meek and lowly in heart: so meek, so lowly that the father's will, not his, must be done. He bore the yoke, though it led him to the cross. The reward is a crown.

You are sinful and condemned. How can you hope to be saved if you will not take the yoke—if you will not learn of Jesus? "He that believeth and is baptized shall be saved." Eternal life is in God's son. As many as have been baptized into Christ, have put on Christ."

Put on the yoke, that you may be Christ's, Abraham's seed, and heirs according to promise.

S. ROXANA WINCE.

DIED.

BOICE—June 4, 1879, at Hastings, Mich., J. A Boice, aged forty-nine years.

He long contended with the fatal disease, consumption, but without avail. For seven weeks he was confined to his bed. During that time he was a great sufferer, but bore it with patience. Thirteen days he lived without food save a few spoonfuls of of broth. On the morning of the fourteenth day he was called to meet man's last enemy, death. Thus is a brief period, the only daughter, husband and father have been laid in the silent tomb, waiting the arch-angel's trump, while an afflicted family mourn their loss. A discourse by R. Hoyt, of Grand Rapids, from 1 Cor. xv. 26.

When we saw the King of terrors
Pierced on his pallid brow,
How we wept o'er man's errors—
But we in submission bow.

The family circle now is broken,
And our hearts are lone and sad,
But the words our Lord hath spoken
By our faith bids us be glad.

MARY A. BOICE.

LETTER RECEIPTS.

SUBSCRIPTIONS.

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A Free-Will Offering.

We, the undersigned, having the good of the cause of truth at heart, and believing that it is our duty to sustain the gospel with pecuniary means as well as our tongues, and believing that God will bless us for all the offering we make in behalf of the truth, have paid the sum set opposite our names for the purpose of loaning THE RESTITUTION (free from debt, and sending it out as a messenger of truth to those sitting in darkness, and to comfort those who are walking in the light of life:

Amount previously published	$516 72
J Bottery	1 00
A Friend	50
"Brother M"	1 00

Change of Address.

Brother A. B. Magruder has changed his address from Winchester, Va., to Newtown, Frederick county, Va.

ANNOUNCEMENTS.

There will be a conference at Dixon, Ill., to commence June 20, 1879, at Stoyock, N. C., and will continue over Sunday, composed of northern Ill., and southern Wis. A general invitation is extended to all who wish to attend. Come, brethren, come out to meeting and see each other once more and talk about the things of the kingdom once more, and encourage each other to continue in the good work and gain the things promised to the faithful ones. Direct to or via Illinois Central and the Northwestern railroads. Those coming by rail will enquire for John Anderson or Julius Anderson and they will be cared for.

By order of conference,
J. M. ARNOLD.

The Lord willing the semi-annual meeting of the Christian Association will be held at New Hartford, Butler county, Iowa, in connection with the tool meeting to be held there, commencing June 19, and holding over the second Sunday. We are informed brother H. V. Reed has promised to be there. A general invitation is extended to all who love the appearing of our Lord to be present, and it is hoped by the order of the board that all will come prepared to provide for themselves and the brethren in the immediate neighborhood of the meeting may not be overburdened.

JOHN FITE, Sec.

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POETRY.

Light in Darkness.

He knoweth the way that I take. Job xxiii. 8-10.

I know not—the way is so misty—
The joys or the griefs it shall bring,
What clouds are o'erhanging the future,
What flowers by the roadside shall spring;
But there's One who will journey beside me,
Nor in west nor in woe will forsake;
And this is my solace and comfort—
"He knoweth the way that I take."

I stand where the cross-roads are meeting,
And know not the right from the wrong;
No beckoning fingers direct me,
No welcome floats to me in song;
But my Guide will soon give me a token
By wilderness, mountain, or lake;
Whatever the darkness about me,
"He knoweth the way that I take."

It is true that I cannot perceive Him;
If backward or forward I go,
He hideth himself; but he tries me,
That more of his love I may know.
And oh, that the gold may be purer,
For the trouble that comes for love's sake!
I am not afraid of life's sorrow,
"He knoweth the way that I take."

Who knoweth? the Father who loves me,
The Savior who suffered for me,
The Spirit all present to guide me,
Whatever the future shall be.
So let me have hope and take courage,
This truth shall my joy-anthem make,
The Lord is my strong tower of refuge,
"He knoweth the way that I take."

And I know that the way leadeth homeward,
To the land of the pure and the blest,
To the country of ever-fair summer,
To the city of peace and of rest;
And there shall be healing for sickness,
And fountains life's fever to slake;
What matters beside? I go heavenward.
"He knoweth the way that I take."

COMMUNICATIONS.

Quarterly Assembly.

The Quarterly Assembly of the Church of God met according to announcement, near Mt. Zion, in Washington county, Md., on Friday night, the 23d of May, 1870. The One Faith was well represented from Virginia, both in person and by letter, thus presenting Christian salvation to the brethren of like precious faith in Maryland; and that we be distinguished as a peculiar people, zealous of good works, putting a difference between the clean and the unclean, and to put an end to an ordeal through which the Church of God in this part of the habitable have been passing, for some time past, caused by some who were baptized in the belief of an immortal soul and three kingdoms (using their own words) a Satanic kingdom, a kingdom of heaven which was at hand, (as they said ten years after they were baptized) eighteen hundred years ago, and the inheritable kingdom where they expected their immortal souls to go at death; and they having been courteously treated by the brethren of the One Faith, in the hope that they would take the advance step as all of the true students in the Lord's school have done and are doing, in order that their faith be made perfect, by being baptized after coming to understand the things of the kingdom of God and name of Jesus Christ. But, instead of thus proving their fidelity to the whole truth, whenever they hear of any one who has been baptized in the name of Jesus Christ coming, and submitting to a gospel baptism, after being convinced that they were not in the faith when baptized, they resort to a routine of abuse, saying that it unchristianizes them; also saying that, if we preach that faith in the things of the kingdom promised to the fathers, and name of Jesus Christ, is prerequisite to baptism, it is another so-called gospel, and calling the same a hobby, etc., and still claim recognition by the household of faith, therefore, before entering upon the important duties of the occasion the matter was duly and Scripturally considered by the assembly, and the decision was unanimous that the parties implicated were not in the faith when baptized; and that they be admonished in the spirit of Christ if they wish to work with us, to go right to the water, and have the saving name named on them according to the gospel of God in proper order—God being a God of order—and that the decision be included in this report, so that if they were not disposed to submit to the decision, as Abraham said to Lot, that there be no strife among us, the land is before us, etc., if one will go to the right the other can go to the left, as we claim that the polls will not close until the election is over. The party came into the community where the meeting was held, and, on hearing of the decision of the assembly, made an effort to disturb the meeting by making new arrangements for a meeting in the woods, and to keep up appearances, got an old man to be immersed, who did not know truth enough for to see that it made any difference in the order of the gospel whether one is baptized before or after having the faith of Abraham; but, as the Apostle Paul said, "None of these things moved us," such being a development of the character of the two women that are grinding in the great mill of time, and these will continue to grind until one is taken and the other left. The meeting was conducted in order until over Sunday in a new house of Brother Berkhit's, which was fitted up by him and a Brother Wolf, expressly for the purpose. These brethren seem to be willing to make any sacrifice in the bounds of reason for the glorious cause we profess. May they, and all in their midst who love the truth in sincerity, be found worthy to enter into that rest which remains for the people of God, when he comes whose right it is, to take unto himself his great power to reign.

The time was spent by the writer in discoursing on the exceeding great and precious promises made of God unto the fathers, by reading a portion of the first Epistle of Paul to the Church of God at Corinth, calling special attention to a portion of the second chapter, beginning with the ninth verse, as it has been perverted by being quoted to prove that man is not required to understand the things which we, as a people, contend for before baptism; which is what is revealed in the Holy Scriptures constituting the faith of Abraham, must become faith with us before baptism. We showed that to read (as they and all who are ignorant of God's righteousness do), just the one verse, would give a seeming support to the position that "eye hath not seen," or cannot see (as they would have it read), "nor ear heard; neither have entered into the heart of man the things which God hath prepared for them that love him," but just read as was done, much to the edification of the assembly, the next verse, which says, "But God hath revealed them unto us by his spirit." Here it was made plain that these holy men of God, as ministers sent forth from God, to minister to those that shall be heirs of salvation, spake plainly of the glorious doctrine of the kingdom of God to be established upon the earth, through the administration of which the eternal purposes of God in creating this earth and placing man upon it, would be fully developed; and while dwelling upon the purposes of God in the light of the glorious gospel, we were often made to exclaim—which I believe is the case with every child of God, "Who has tasted of the good word of God, and the powers of the world to come," that "eye had not seen nor ear heard; neither had it entered into the heart of man the things which God hath prepared for them that love him," until it was revealed to the holy men of God who spake as they were moved by the Holy Spirit; as it is written by the Apostle Paul that God, by revelation, made known to him the mystery which in other ages was not made known to the sons of men as it is now revealed unto his holy apostles and prophets by the spirit; whereby when ye read ye may understand my knowledge in the mystery of Christ, which things were not spoken in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual; or, as were clearly seen, with us it is comparing Scripture with Scripture, the word of God being spirit and life, that we might know the things which are freely given to us of God before baptism. Many infallible proofs were adduced to establish the position, such as, "I (Paul) am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth, for therein is the righteousness of God revealed, from faith to faith," etc., and "the invisible things from the creation are clearly seen." And, again, "After ye heard the word of truth, the gospel of your salvation, and after ye believed (not before ye believed) ye were sealed with the Holy Spirit of promise, the eyes of your understanding being enlightened, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints." And, to cap the climax, this same faithful and true witness said the grace of God was given unto him that he should preach among the Gentiles the unsearchable riches of Christ, and to make all men see what is the fellowship of the mystery which, from the beginning, had been hid in God, who created all things by Jesus Christ.

We have reasons to believe that the meeting will result in the glory of God by the little body in that part of the habitable as elsewhere, becoming established in the faith once delivered to the saints. Some say, owing to the disposition which has been made of the issue, that they have learned more than they ever knew before; others, that it has made them stronger than they ever were, fully demonstrating that ever consoling declaration, that "all things work together for good to them that love God." Notwithstanding, as in all wars, there are some deserters who give encouragement to the enemy, yet the conclusion of the assembly was, that it would be a poor government that would let a few ripples hinder its administration, instead of which they determined that they would, by the grace of God, keep their banner unfurled, and sailing as the old ship of Zion, until it reaches the haven of eternal rest. In the soul-inspiring language of the poet,—

When for eternal world's we steer,
And seas are calm and skies are clear,
And faith in lively exercise
And distant hills of Canaan rise.

With cheerful hope our eyes explore
Each landmark on the distant shore,
The tree of life, the pastures green,
The golden streets, the crystal stream.

The nearer still we draw to land
More eager all our powers expand;
With steady helm and free best sail
Our anchor drops within the vail.

The interest of THE RESTITUTION was considered, and one subscriber and the promise of more.

N. J. MORGAN,
DANIEL BERKLIGHT,
JOHN D. GOOD,
Co-workers in the Lord's vineyard.

Winchester, Va.

SELECTIONS.

[The Christian Herald and Signs of our Times.]

JERUSALEM—HER FUTURE.

A Lecture Delivered by the Rev. Dr. Newman at the Central Methodist Episcopal Church, New York, May 20th, 1870.

The Total Destruction of the Temple—An unbelieving Englishman—The Present Condition of Jerusalem—The Restoration will be a Literal Restoration—There are to be Geographical Changes—The Mount of Olives to be Cleft—A New River to Break Forth—The Preservation of the Jews Remarkable—The Whole World has Persecuted Them—Their Present Eminence in Wealth and Power—A New Nationality Indispensable—The Central Position of Jerusalem—Their Present Indisposition to Return Accords with the History of the Race—the Completeness of their Present Organization—Their Adaptability. The Effect of their Restoration on the Rest of the Earth—A Stone found with a Remarkable Inscription.

At the destruction of Jerusalem by the Romans the temple was set on fire, and that magnificent pile became a heap of ruins. It remained a ruin for seventy years. The whole city was destroyed and laid waste, except a portion of the western wall, with one or two towers which were left standing as an evidence of the strength of the city and a proof of the prowess of the Romans.

After the lapse of seventy years the Emperor Hadrian rebuilt Jerusalem, but the temple area he ploughed up, thus fulfilling the prophecy of our Lord, that not one stone should be left upon another. You remember the occasion of the utterance of that prophecy. The disciples had drawn the attention of Jesus to the beautiful stones of the temple, and Jesus said (Matthew xxiv. 2): "Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

I met an Englishman, when I was in Palestine first, who had come all the way to write a book against the Bible, supposing he should there be able to find evidence of the failure of its prophecies. He pointed out to me triumphantly five courses of stones one upon another, and said, "Behold the utter failure of your Master's prophecies! There are five courses of stone regularly laid, twenty-five feet in length, not isolated heaps. Where now is the value of your Master's prophecy, that not one stone should remain upon another?" Well, it was one of those moments in a man's life when he feels a challenge has been thrown down which he must accept; but I did not know what to say, for there were the stones, each one bearing an imprint I could not deny was proof of their date before Christ. I did the best thing for us always to do under like circumstances—I turned to the passage and read it over again. There I found that our Lord was not speaking of the wall of which these stones clearly formed a part, but of the temple itself.

Hadrian ploughed up the temple area, and right there where the magnificent fane of Solomon had stood, there he erected a temple to Jupiter and there he placed a statue of himself. After him came Constantine and his mother Helena, who discovered what she believed to be the site of the holy sepulchre, and reared the structure which commemorates that event, as well as another structure on the Mount of Olives. Afterwards the Holy Land passed under the rule of the Persians, then of the Saracens until it was rescued by the Crusaders, then under Saladin's rule, and since his day the crescent has floated over the Holy City.

The city has at the present time a population continually increasing, and the majority of that population are Jews and Christians. The Turks rule, but they are outnumbered both by the Jews and the Christians, and on Mount Zion stands a Christian church.

But our subject is Jerusalem in the future, not in the past; and here we find three theories. The first, that the restoration of the Jews is a spiritual one, and which will be fulfilled at their conversion. The second, that the Christian Church of all nationalities constitutes the Israel of God, and to that Israel belong the promises. The third theory is that of a literal restoration. I am inclined to the second theory; but this is not a matter for inclination, but must be settled by the word of God. The text is unmistakable in its teaching, it points to a literal interpretation; it predicts a literal restoration, and I follow it.

Jeremiah said (Jeremiah xxxi. 38, 40): "The city shall be built from the tower of Hananeel to the gate of the corner: it shall not be plucked up or thrown down forever." So it shall be the last city, and it shall stand forever. You cannot apply this to the Jerusalem of the past, for the Jerusalem of the past is torn up. Isaiah is equally clear, for he says (Isaiah lxii. 4). "Thou shalt no more be termed forsaken; neither shall thy land any more be termed desolate," etc. And again (Isaiah ii. 2). "It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it." That means, that Jerusalem shall yet become the metropolis of the whole world. It is the city best fitted by its geographical position for the centre of railroad communication, and to be the centre of general communication for the east and the west; to be, in fact, the metropolis of the whole world.

But I take it there are to be considerable geological changes, especially in and about Jerusalem, before that takes place. Zechariah has said (xiv. 4), "And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem, on the east, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half the mountain shall remove toward the north, and half of it toward the south." Now mark with what accuracy the prophet speaks: he says one half shall remove toward the north and one half toward the south. Had it been toward the east and west the division would involve the destruction of the city. That such a convulsion is possible, we know; for it is not long since that a very similar event took place in Armenia. Bear in mind, too, that this prediction is confirmed both by Joel and Ezekiel.

After this we are told an immense river will break forth which will flow from the Jordon to the Mediterranean Sea. This too is possible, for in the Armenian convulsion to which I have previously alluded there sprang up in one night a mighty river; and in one of the geological convulsions of South America there sprang forth with equal suddenness a new river which is flowing to this day. When, too, it is remembered that the soil of Jerusalem is limestone, the possibility of this sudden appearance of a stream of water will be seen.

It will be remembered that all the water which was used in the temple had to be brought into the city from outside the walls. Solomon constructed an aqueduct to supply the temple; I followed it mile after mile, and it would be no discredit to this city or any other city of the present day, to receive and store the water thus brought. A sea or large reservoir was constructed under the temple. It was cut out of the solid rock, with the pillars to support it left intact. This reservoir was 670 feet in circuit, and was capable of containing three million gallons of water. Out of this reservoir, or sea, the priests obtained the water required for the temple ceremonies; and you will find, if you read your Bible, that a very large quantity was needed for that purpose. It was drawn up in buckets by the priests or their assistants.

The amazing fertility of the soil, which is over and over again predicted as a sign of the approaching consummation, has been the subject of examination and experiment by eminent chemists, and when I was in Palestine I met an Englishman who explained to me how the crumbling of these mountain-tops and various changes continually going on were preparing a soil which at the appointed time would cause even the desert to rejoice and blossom as the rose (Isaiah xxxv. 1).

It is clear that the prophecy, "The Lord shall set his hand the second time to recover the remnant of his people which shall be left" (Isaiah xi. 11), has never been fulfilled. Only once has the Lord done that, and that was in the time of the return from Babylon. But this time the recovery is to be not from one country, but from the four corners of the earth. Read the list of countries mentioned in this eleventh chapter of Isaiah, and you will find that in those countries at the present day there are a large number of Hebrews. Indeed, go where you may, you find the representatives of the race. They are the most ubiquitous portion of the whole human race.

It is not remarkable that the Jewish people should have been preserved, for there are peoples still in existence as old or older than the Hebrew. The Chinese is one among others. The significance is not therefore in the mere fact of their preservation. Nothing is wonderful that is common. But the remarkable fact is that the people should have survived notwithstanding that every people under the sun have been their enemies, and have endeavored to effect their extermination. What a magnificent military history is that of the Jews! If they had a Gibbon to write it, as Gibbon did the decline and fall of the Roman Empire, how the world would admire and wonder! The nations of the whole earth combined against them. No nation has ever been so proscribed, persecuted, and outraged. There is not a country except your own in all Christendom whose garments are not red with the blood of the slaughtered Hebrews. Seven times have they been driven from France. Eight hundred thousand were driven out of Spain. Edward the First banished them from England. At the coronation of Richard I. of England the Jews in large numbers were slaughtered in honor of the coronation. The black plague which devastated Germany was attributed to the Jews, who were falsely charged with having poisoned the wells of water, and they were gathered together in squares and publicly and deliberately burned. Russia would not allow them to enter any honorable profession. Even Switzerland, the land of Tell, drove them from her Cantons.

In Rome the Pontiff consigned the Hebrews to particular quarters of the city, and compelled them to wear a badge whenever they went abroad, in order to ostracize them and to injure them in the eyes of the Christian citizens. And when the Pontiff went in state to Saint Peter's to celebrate Christ's entry into Jerusalem, the Jews were stoned by the populace. Thus though the preservation of the Jewish race is not remarkable in itself, it is remarkable in the fact that they have survived in spite of the opposition of the whole world.

They have survived in numbers, in influence, and in wealth. They can boast of Rothschild in finance, a Montefiore in charity, Mendelssohn in music, Rachel in tragedy, and the statesman who beyond all others is foremost in the world's eyes and exercises the most potent influence in her councils, who possesses the confidence of his queen, a queen whose subjects are everywhere, and the sound of whose drums keeps march with the procession of the sun in the heavens, who has his hand on the key of every palace in Europe; that statesman—Disraeli—makes a boast of his Hebrew origin.

God loves a touch of poetic justice in his dealings, and in the present powerful and influential position of the representatives of the Hebrew race after nineteen centuries of persecution that poetic justice is fulfilled. Like an olive, the race seems to be indestructible. You know if you cut an olive down to the ground you do not kill it; it will sprout again from the root and grow into a stronger tree than before; and so will this people; they will yet arise in strength, and from being the persecuted and downtrodden they will become the rulers of the earth.

The man who first lifted a voice in behalf of the Jew was an American. Do not let us forget that significant fact; that man was Benjamin Franklin. So the beginning of their emancipation was in this country. Then followed Lord John Russell, and then Daniel O'Connell. The time of their humiliation is well nigh over; the prophecy "they shall have no rest" has not failed, but it is exhausted.

Then, too, consider that a new nationality is indispensable for the reformation and reconstruction of the east. The prophecy runs, "I have set Jerusalem in the midst of the nations round about;" that is, she will occupy the middle line, the meeting place between the civilization of the east and the civilization of the west. For such a mission her geographical position is eminently adapted.

She occupies a tract of land which is the only natural site for a city, a place fitted by nature to be a great commercial and railroad centre connecting the valley of the Euphrates, Egypt, and Asia Minor with Europe and the west. Thus it will become a very Pharos, a light political and religious for the whole earth.

There must be a new nation in the east. The whole region demands it. The east is exhausted; the Levant is exhausted; there is no future for the Greeks; years ago I cherished the hope that the Greeks were the coming nation and would eventually possess Constantinople, but the years that have intervened since then have demonstrated conclusively the fallacy of the hope. The Turks are exhausted, or ought to be exhausted, even if they are not, for they are the very worst specimens of humanity we know of outside of perdition.

A new dispensation needs a new people, and this people will be produced by the Almighty when the new dispensation is introduced. This new people are to come from Elam, from Egypt, and from the isles of the sea.

Strange to say, the Hebrews manifest no desire to return; but when we look to their history the mystery is explained; it is not strange at all, for they have always been a stiff-necked and obstinate people. They did not want to go out of Egypt, nor out of Babylon, and when Ezra went up, only 43,000 went with him. A large number remained behind, and their descendants are there to this day.

It is my belief that they were chosen for this very thing, that Jehovah might show his power in a stiff-necked and gainsaying people. The Almighty does not consult a nation or a person about his purposes. When he wants you as an instrument he will employ you *nolens volens*. Had these Hebrews migrated to the moon and the Almighty in his purposes desired to use them, he would bring them back.

Their organization at the present time is more thorough than it has ever been before. In every land they now have a correspondence bureau, and they hold national conventions which unite them for any practical purpose they may form. These national conventions not long ago sent delegates to a world convention in Paris, and there every language under heaven was represented. Thus scattered over the world they form the singular spectacle of a nation without a country, a people without a place.

The Hebrews possess another trait of character which is worthy of remark; they more readily than any other race adapt themselves to the habits of the people among whom they are thrown, and yet without losing an atom of their originality. In this city the men and women sit together in the synagogues, showing that the western estimate of women has entered into their minds, thus giving her her proper place in the society, and which she loses in the eastern mind. In Cincinnati there is a Jewish college, where the highest branches of learning are included in the curriculum; and there are Jewish schools in every city.

The present Jewish population of Jerusalem number 10,000; the entire population is 30,000, of whom about 9,000 are Mahommedans, and the rest Christians of different sects. The Jews have a beautiful synagogue and a cemetery on the Mount of Olives, but they are not permitted to enter the temple area. They gather at a place outside the old wall every Friday, and there, at their wailing-place, the cry goes up to God, "O Lord! how long?" The reply is "Not forever." They will yet come from Egypt, from Elam, and from the isles of the sea. Some will come for business, some will come for pleasure, some for devotion, and some for ambition, when Jerusalem becomes a metropolis and the joy of the whole earth.

The effect of their return on the rest of the world will be most marked, for, as the Apostle Paul remarks (Romans xi. 12): "If the fall of them were the riches of the world, how much more their fulness." Where could we find men so fitted for the evangelization of the world? They have been everywhere, and are the most polyglot people under heaven. There is no language on earth which has not been spoken by a Jew.

Jerusalem is a buried city. A city beneath a city. Under the debris, which has fallen in some places to the depth of one to two hundred feet, and which successive captures of the city have accumulated, there are buried fragments above three thousand years of age. On a stone which was dug out of a heap of this refuse recently, was this inscription: "The light of the world is Jesus Christ." That light will shine till this people and the whole world are saved.

The centripetal and centrifugal forces which govern the material world are not more certain in their operation than is the certainty of the fulfillment of God's promise, that the Son of man shall yet rule the world, and shall have the nations of the earth given to him for his inheritance. You and I may pass away—I with my Christianity, you with your infidelity; but this divine Lord will march on and on until the last hour of recorded time, when all the world shall be filled with the knowledge of the Lord.

Since the occupation of Rome by the Italian government as the capital of united Italy, twelve Protestant churches have been built there, of which three are Episcopal, two Methodist, one Presbyterian, one Baptist, and one called the American Union church. The others are the Liberal church, the Waldesian church, the Evangelic, Military church, and the Apostolic Church of Rome.

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his Holy Prophets since the world began." It also advocates, as a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ; and many other kindred truths. It also advocates present belief of the Gospel, repentance, and immersion as prerequisites to the forgiveness of sins, and a holy life as essential for final salvation.

COMMUNICATIONS.

The Kingdom of God.

Then said he unto them, therefore every scribe which is instructed unto the kingdom of heaven, is like unto a man that is a householder, which bringeth forth out of his treasure things new and old. Matt. xiii. 52.

In our preceding article we have partially examined this subject in the light of the Old Testament Scriptures. It is a deep mine of wealth, and contains bright gems whose value is above rubies, and so with everything that relates to the kingdom of God, the coming of our Lord Jesus Christ and the glory that is to be had at his revelation. In the light of what we have written, in comparing the new with the old, or the beginning with the end of the ages from Adam to the end of the prophetic age, man did not improve in righteousness. Reforming men has become a hopeless business, as a whole; but a few have heard the word of the kingdom, have received it into good and honest hearts. What was the state and condition of things in the Hebrew nation and church? It was anything but creditable to a people who had been so highly favored of the Lord. Through their disobedience to God's commands they had been carried away captive by their enemies into heathen lands, and had apostatized from the Lord by learning the ways of the heathen. This needs no argument. We only have to read the Master's denunciations of their apostasy from the truth in his discussions with them.

The burden of the Hebrew prophets relates almost entirely to their own nation and people; but little in comparison is said of the gentiles, but enough, however, is recorded by the Sacred Historian to make known their true condition, and to warrant us in saying that, at the end of the prophetic age, they were no more in harmony with the mind and purpose of God than those who undertook to build the tower of Babel on the plains of Shinar. Can we say anything better of the Hebrew nation which composed the church as well as the kingdom of God, (the kingdom of heaven, the kingdom of God and the kingdom of Israel are synonymous terms, used interchangeably in the Scriptures), and, notwithstanding, they were the people of God's own choosing through whom the promised seed should come, (Gen. iii, 15,) a people highly favored of the Lord, yea, far above all other nations; (the rich man in the parable, if you please,) and if it were possible for men in mortal flesh to rule and walk in harmony with the divine mind, we certainly should expect to find such in, or among this people, but the sequel shows the opposite.

We have, in our investigations, passed rapidly down the stream of time to the commencement of the new, or the beginning of the gospel age. It will be well at the outset to understand God's purpose and the work to be accomplished in the dispensation of grace or favor to both Jews and Gentiles. The temple service with all its rites and ceremonies is to be laid aside, every man for himself, both Jew and Gentile on equal ground, each held responsible for the free volition of his will. No compulsion; these waters of life flow freely, and are offered to all without money and without price.

The commencement of the gospel age is, in some respects, like the ages that preceded it. Adam and Eve were made in the image of God, and put upon probation for eternal life, and could have won the prize if they had chose to do so. They had power to stand, but were free to fall.

Noah and his family (eight persons) were found righteous before God, and were saved from the deluge of waters to repeople the earth. So in Abraham's time, so in Moses' time a few are found in harmony with God and his plans and purposes; so at the beginning of the present age a few were found in the temple waiting for the consolation of Israel. A new era is about to be inaugurated; the Holy Spirit is to be given in large measure; the gospel will be a power for good; the Son of God is to be the leading star in the new galaxy, empowered with miraculous strength to perform wonders in the sight of men. The apostate Hebrew church is awe stricken; the Roman or Gentile world stand aghast; the literati are amazed and wonder; the few holy ones are elated with hope and electrified with joy, and exclaiming, "Now letteat thou thy servants depart in peace, for our eyes have seen thy salvation,' and are strong in faith that the good time so gloriously set forth by God's holy prophets, has surely come. A forerunner to herald in the new dispensation has appeared upon the mountains of Israel in exact fulfillment of the Hebrew prophets. Isa. xliv. Balaam's star is seen in the east; the Magi follow its guidance to the plains of Bethlehem; a multitude of heavenly hosts are in attendance; a shout goes up, "Peace on earth and good will to men." What need we of further proof? God's Messiah has indeed come. Redemption in Israel is a foregone conclusion; but, oh, how blind and how dull of comprehension are both the Hebrew and the Gentile churches to understand many of the plainest truths of the word of God! It is hard to tell which has made the greatest blunder in regard to the great scheme of redemption, the manner of Christ's first and second coming, of ruling the world in righteousness, by, or through the kingdom of God.

How very few, even in this boasted age of light and knowledge, understand or comprehend God's purpose in setting off a portion of time called the times of the Gentiles. It seems almost impossible that any people could have so egregiously blundered as have the Orthodox churches of the nineteenth century; that this is to be the last age of our beautiful world; that we are to have a millennium of 1,000 years, in which the world or race is to be converted to Christ by the gospel under its present arrangement, and that all men have immortal souls that fly off to heaven when they die. What then? According to Wm. Miller's theory, the world is to be burnt up, and a new heaven and a new earth are created instanter by an act of physical omnipotence. This theory has no support in the Word of God, nor logical argument, nor common intelligence, and I like to have said common sense. We have considered some of the leading ideas in the negative, or the unscriptural side of this important question. We will present the positive in as clear and Scriptural manner as we are capable of doing.

Acts xv. 14, 15, 16, 17. Simeon or Simon hath delivered how God at the first did visit the Gentiles to take out of them a people for His name. Acts x. And to this agree the words of the prophets, as it is written. After this will I return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof and will set it up. That the residue of men might seek after the Lord and all the Gentiles upon whom my name is called, saith the Lord, who doeth all these things. It seems hardly necessary for any comment upon so plain a statement of this utterance of the Holy Spirit through the inspired Apostles; James quotes from Amos ix., reference is made to Acts x., which gives a very clear statement of Cornelius and his household, the first Gentile converts to the Christian faith--this shows clearly God's purpose viz., to visit the Gentiles to take out of them a people for His name. What do we understand by a people for His name; if we will turn to Exodus xix. 5, 6, and then to 1 Peter ii. 9, we will get a clear understanding of what James was trying to impress on the minds of the first Christian conference, and also God's purpose in his grace or favor to the Gentiles. The Jews were the first called and offered an inestemable boon upon conditions of obedience to his commands, but they were a stiff-necked and a rebellious people, uncircumcised in heart and ears, and thus that other Scripture "seeing you judge yourselves unworthy of eternal life, do we turn to the Gentiles." Peter uses the same language and applies it to the Gentile Church washed in Jesus's blood. Does the Gentile church or the Church of God realize the high and holy calling, and the position which she is to fill as joint rulers with Christ in the government of the world? Are we indeed, a peculiar, a holy people. I stop--I reflect and tremble, and ask, are our hands clean and our hearts pure, realizing that such and such only will enter into the hill of the Lord. We learn from the record given of the early part of the gospel age, that superior light, accompanied by the pouring out of the Holy Spirit and the miraculous power with which Christ and his Apostles were endowed with, and the rapid spread of the gospel or good news of the kingdom with a large increase of converts to the faith; surely this was good reason for believing that the long looked for and greatly desired good time had come; but man seeth not as God seeth; a further trial is in waiting for the Church of God, the little flock; they must be purified made white and tried, as gold is tried in a furnace which is not very comforting to the old man of the flesh.

Alas, how sad the picture. After the two first centuries of the Christian era or Gentile age, the once united and happy body of believers the Church of God organized by the Apostles under the inspiration of the Holy Spirit; divided and subdivided, rent by dissension into fragments which culminates in the papal church or hierarchy; the man of sin, the lawless one; but the called out, chosen, and faithful little spartan band hold on their way and earnestly contend for the faith once delivered to the saints. Oh Lord save the scattered remnant gathered them into the kingdom, Amen.

The reformation under Luther incongregates a new state of things. The papal heart receives a deadly wound and dies a hard death, but strictly just after so bloody and cruel a career. A shudder of horror, our blood curdles while we read from the Encyclopedia of religious knowledge that fifty-six millions is a moderate estimate of the slaughter of God's saints by that lawless one. We shrink from any further statement of the fearful state of the church during the dark ages but with the Protestant reformation, hope revives; but only to be again disappointed; many shall run to and fro and knowledge shall be increased; this prophesy relates to the time of the end, the end of the age or Gentile time, and he has had a wonderful fulfillment in relation to the arts and sciences and the improvements of many things that are beneficient to mankind, but how about morality and holy godly living? the text quoted from Daniel must not conflict with the positive teaching of Christ. Read carefully Matt. xxiv., and Luke xxi., compare the predictions of the Son of God with the moral condition of the world, and the apostasy of the churches and we are forced to the conclusion that as it was in the days of Noah and Lott, so will it be in the coming of him. Have we in our investigations overdrawn the picture of the first ages? we think not; let the reader carefully compare the beginning of the gospel age with its ends and he cannot escape the conclusion that instead of the church converting the world to Bible christianity, the world has converted the churches! hark a voice from the mountains and a crash from the hills; "the lion is come up from his thicket, and the destroyer of the Gentiles is on his way and is going forth from his place to make the land desolate, and the cities shall be laid waste without an inhabitant," Jer. iv. 7. There are two very noticable prayer meetings recorded in the New Testament, one at the beginning, and the other at the end of the gospel age; the first was held by the Apostles and the infant church in an upper room in Jerusalem, waiting for the descent of the Holy Spirit; the other is at the end of the age, a very little way in the future, and will be much more numerously attended. It will be at the opening of the sixth seal. Rev. vi. 12-17. And now after a careful examination of the subject, what is the conclusion of the whole matter? we answer, first to take out a people for His name and not to convert or Christianize the world; and second at the end of this, as of the previous ages men would greatly Apostasize from the truth; and that there would be less holy godliness at the end than at the beginning. Our firm conviction is that the end is hard upon us; that Master may rise up and shut the door at any moment; and he that is unjust let him be unjust still, and he that is filthy let him be filthy still. In our next we shall treat of the age to come, the judgment age, the Restitution age and the reign of Christ in Millennial glory.

NEWELL BOND.

To Brethren B. Wilson, T. E. Adams and all others concerned, Greeting.

First of all by way of explanation I have been from home a long time, laboring, not as a copper smith, but to open a silver and copper mine, in Benton Co., Mo., and hope in a few weeks to have the thing fully developed. I had not seen a RESTITUTION till I got home.

Bro. Adams wants to know what we who claim the promises mean by the apostasy. I answer for one--just what the word signifies, as rendered in the King's Bible, and as Bro. Wilson has given it in the diaglott (interlineary).

The falling away. To my mind this falling away could not refer to the Jews, as Bro. Wilson's conclusions in RESTITUTION of Feb. 20, would have it, for they fell and were cast off before the Gentiles were saved. See Rom. xi. 11. By their fall the Gentiles have salvation. The Jews had been cast off because of their apostasy, and they cannot fall again before they are grafted in again, and this will not take place till the deliverer comes to Zion to turn away ungodliness from Jacob. Rom xi. 26. When the deliverer comes to reign, all the saints will be with him. Zech. xiv. 5.

Now, Bro. Adams, the fall that Paul speaks of must refer to the church. The man of sin is the result of this apostasy. But questions arise: Did all the membership fall, and how great was this fall? Did the church lose the faith entire or in part? Paul says that some would depart from the faith, and John says that all the world wandered after and worshipped the beast and the dragon. Rev. xiii. Bro. Wilson intimates that Paul's man of sin and this beast are one, and says I do not look for the coming of antichrist as the man of sin. Before the removal of the church (the apostasy) the departure. Well, but John says that this beast makes war with the saints and overcomes them. Now, if the church that is to be taken are not the saints who on earth are? If the broken off Jews are saints (holy ones) why is it that they are not taken? Will Jesus take a holy Gentile and leave a holy Jew in the clutches of the man of sin. Daniel was a servant of Jehovah and a believer in his Anointed. Then who are Daniel's people if not those who have the faith of Daniel? If the church is not made up of the saints of Most High it is because of the apostasy. The horn, the beast, the man of sin was to make war with, wore out and overcome the saints of the Most High, and this people is my people and their God is my God. Hence, I conclude that they are Daniel's people. But if Bro. W. is correct, the church is taken out and safely housed with the Lord before the man of sin arises. According to Paul two things was to take place before the Lord's day began, the falling away and the man of sin. But if the Lord's day does not begin when the Lord comes when will it begin.

Paul teaches that the Lord does come down out of heaven before the dead in Christ are raised, and they arise before the living are taken. The resurrection takes place in the Lord's day, and the man of sin was to be revilled before the Lord's days began.

Now, Bro. Adams, let's look at your questions ranting an answer in RESTITUTION of April 16. To those three questions you can find the answer in Rev. xiii. 3, 4. But Bro. Adams I have just read your warm exhortation headed "Faith, Hope and Charity," and have no doubt but you regard me as one of the opposition, but was not aware of having torn down anything. I did give in part my views to the readers of THE RESTITUTION on the promises relating to the holy spirit, and should have given them in full and met all objections, had not the editor told us that he was crowded with MS. Having hope in God that what he has promised he is able to perform, I abide the issue. But dear brother, let me ask you to reconsider, for your conclusions in regard to the time, show those gifts were to fail, cannot satisfy all minds. The perfect things that Paul speaks of did not come when John finished the book of his prophesy. He says "for we know in part and we prophesy in part, but when that which is perfect is come then that which is in part shall be done away." This, then, fixes the point of time. Now, hear him in verse 12. "Now I know in part, but then shall I know also as I am known,"--the then of this verse is the when of verse 10. When that which is perfect is come! Did Paul know as he was known when John finished his prophesy. But if gifts of the spirit was to cease by limitation why does Paul for the third time in this letter exhort his brethren to desire these gifts. See chap. xiv. 1, 39; xii. 31. Who are Paul's brethren and to whom does this exhortation refer. Unto the church of God at Corinth, to them who are sanctified in Christ Jesus, called saints. With all that in every place call on the name, &c. chap. i. 2. To all in every place he gives the exhortation to desire and ask after these gifts. Who is Paul's brother, if not the one that has the faith of Paul. The same rule that restricts the promises relating to the spirit to the days of the apostles, will limit every precept and promise made through them to the same period. It doesn't meet the issue to say that none of the sects have the spirit power. The fact that these conflicting sects exist is evidence of the apostasy (like mother, like daughter). But Bro. Adams wants a demonstration and not argument. Well, the brother is a man of much patience and can wait, and in the meanwhile let him study the sure word of prophesy, that he may understand the last day signs as demonstrations.

Now, brother, I was not aware that those whom you denominate of the opposition, had discarded water baptism. For one, I believe it is just as essential to-day as when instituted, and believing this I believe that a promise coupled with the command is just as good as when made. Lest some should misunderstand and thus misrepresent, I believe that the body of Christ, the bride of the lamb's wife is one. Each member of this one body receives a measure of the one spirit. The giver dispenses the gifts as seems good to him. Each member is anointed, renovated, baptized, in the one spirit. The one spirit was in prophets and holy men of old. It was given to Jesus the head of this one body: not in measure, but to the number in measure, meted out according to rank, fitting each for his work. That it was lost by the Jews because of their apostasy from Malichi and onward till Jesus was about to appear amongst them. It was given to the church as her helper on Pentecost to remain with her during the age, if she remain loyal.

But lawlessness was at work in Paul's day, and culminated in the apostasy, and the apostate church gave birth to the man of sin, that the sects of the world are but so many parts or members of a unit body, and that body is antichrist. That men are in the apostasy just in proportion as they hold her doctrine and practice her precepts. That the spirit will be poured out upon those who prepare themselves to receive it in the closing days of Gentile times, and the holy spirit will convict the great whore before she enters into judgment.

Bro. Adams, on the rock I take my stand to abide the issue. But I must bid good-bye to THE RESTITUTION and its many readers for a few weeks or till I get that silver mine opened. May peace and love abound, for love fails not at any time--prophesy, tongues and knowledge, all vanished in the fog of the apostasy.

J. C. KINSEY.

On Easter Sunday the sound of an organ in public worship in Glasgow Cathedral was heard for the first time in 300 years.

SENTENTIOUS PARAGRAPHS.

U. Mann: Words have double weight when there is a man and character back of them.

Archbishop Whately: When people have resolved to shut their eyes, or to look only on one side, it is of little consequence how good their eyes may be.

Be trustful, be steadfast, whatever befide thee,
Only one thing do thou ask of the Lord,--
Grace to go forward wherever he guide thee,
Simply believing the truth of his word.

While condemning enthusiasm, did you ever quite get rid of a feeling that, however unfit it was for life, it would be far from an undesirable state to die in? The truth is that by enthusiasm men mean the being more religious than themselves.

A lady desired Dr. Johnson to give his opinion of a new work she had written, and added that if it was not suitable to publish she could bring out something else, as she had other irons in the fire. The Doctor turned over a few leaves, and replied, "I advise you, madam, to put it where your other irons are."

I look at Time as one who sees
A pale leaf floating on the breeze
Amid a grove of noble trees.

It sits awhile a little nook;
To-day it is--to-morrow, look!
The great white Throne! the open Book!

We stand upon a narrow space,
Eternity rolls on apace--
Where next shall be our resting-place?

Martineau: What science calls the uniformity of Nature, Faith accepts as the fidelity of God. It is a wonderful sermon that Science is all the while preaching to us from this text, "God is faithful." Let us lay to heart the lesson, and be thankful for the teaching that has brought it home to us with such power and impressiveness.

Practical Christianity is no sanctuary sensation, no Sabbath-day service. It is the conscientious discharge of all duty, with a desire therein to honor Jehovah. It makes the whole world a temple and the whole life a priesthood, "eating and drinking and doing all things to the glory of God."

THE MASTER'S TOUCH.

In the still air the music lies unheard;
In the rough marble beauty lies unseen;
To make the music and the beauty needs
The Master's touch, the Sculptor's chisel keen.
Great Master, touch us with Thy skillful hand;
Let not the music that is in us die!
Great Sculptor, hew and polish us; nor let,
Hidden and lost, Thy form within us lie!
Spare not the stroke! do with us as Thou will!
Let there be naught unfinished, broken, marred;
Complete thy purpose, that we may become
Thy perfect image, Thou our God and Lord!
--*Hosmer.*

All form is beautiful, exactly in proportion as it approaches to the pure and absolute form of the idea which it manifests. This, indeed, is the very definition of beauty, and the key to the strict meaning of that much-abused term, "Æsthetics," the science which relates to the beautiful in nature and art; from the cedar and the oak, down to the most insignificant flower--the humblest seed that falls into the ground--God giveth to each "a body as it hath pleased Him;" yet "to every seed his own body,"--the very body which comprehended in the idea, can alone expound and realize it.

"Rise! for the day is passing,
And you lie dreaming on!
The others have buckled their armor,
And forth to the fight are gone,
A place in the ranks await you,
Each man has some part to play;
The past and the future are
In the face of the stern to-day."

The Chinese Ambassador at the Berlin Court, Li-Fang-pao, is famed among his countrymen as one of the most eminent among their learned men. He has not neglected the opportunities which his travels in Europe have afforded him of making himself acquainted with the details of western civilization. Li Fang-pao has been examining the remains of Grecian pottery of the Trojan and pre-Trojan period, and has made a valuable discovery. He proves that the vases found in Trojan territory and buried in excavations, dating from pre-Trojan ages, such as those referred to by Schliemann, are really of Chinese origin. On one of these vessels Li Fang-pao finds an inscription to the effect that, about 1,300 years before the Christian era, some enterprising individual had enclosed in the vase three pieces of muslin and despatched them for inspection. It seems, therefore that this piece of pottery, at all events, significantly records the fact of the commercial intercourse which existed so far back as the pre-Trojan era between the industrious natives of Cathay and the enterprising merchants of Asia Minor and Greece.

THE RESTITUTION.

S. A. CHAPLIN, Editor.

PLYMOUTH, INDIANA, JUNE 25, 1879.

Our paper is full without editorial, we are perplexed with some outside cares, and our printers are crowded with work, hence we do not let some matter already set up stand over to fill space ourself. One half the year is gone. We need a constant inflow of means to meet the weekly expenses, and ask all our friends and patrons to aid our enterprise.

SELECTIONS.

[New York Observer.]

The Kirwan Letters To the Right Rev. John Hughes, Bishop of New York.

LETTER V.

Popery makes the Masses superstitious: the intelligent infidels.—Who go to confession?—Ireland.—France.—Other Countries.—Reasons why Popery debases.—The Days of Popery numbered.

My dear Sir,—In my last letter, in which I stated to you the process of my mind in its transition from popery to infidelity, I asserted that the effect of your religion is to make the masses superstitious, and the intelligent infidels, in all the countries where it predominates. Although the truth of this assertion is self-evident of the well-read mind, the briefest consideration will make its truth apparent to all.

How stands the matter in our own country? Who attend your confessional and your masses in New York? How many of the educated Irish, French, or Germans ever whisper at your knees their sins, or ever bow at your altars to receive your wafers on their tongues, believing them to be "Jesus Christ himself, true God and true man," and believing that he is "truly, really, and substantially present" in them? How many of these go to your churches? Let any body wishing to know stand at the door of St. Peter's or St. Patrick's on the Sabbath, and examine the multitudes who attend these places, and they will soon learn. And even when an intelligent person is seen mixing with those who attend on your masses, he goes merely through the force of habit, or to wait upon a female relative. Permit me to say that, with an acquaintance somewhat extended in our country, I know not a single layman, of any repute for learning or science, who believes in your distinguishing doctrines. There are some I allow, of high standing and character who are nominally Catholics, but who, I learn, on inquiry, are but nominally so; and the nominally Catholic is really an infidel.

And how stands the case as to Ireland, the land of our birth, where seven of her nine millions of people are Roman Catholics? While its masses are with your Church, is not its mind in opposition to it? And what has kept the mind of Ireland from being infidel but the fact that the religion of the Bible stands out there with a greater or less degree of prominence in opposition to the religion of the priest? Thank God! the Irish massacre did not exterminate Protestantism in the fairest isle of the ocean.

And how stands the case in France, where your Church, Nero-like, extinguished the lights of truth, and caused the blood of the Huguenots to run like water? Popery has managed France in its own way, without any let or hindrance, and what has been the result? It legislated God out of existence, decreed religion to be a fable, and death to be an eternal sleep. Knowing nothing of religion but what it learned through the unmeaning rites of your Church, and by the carnal policy of your priests, it sought to erase every trace of it from existence; and although France has recovered from the intoxication of the maddening bowl, and has risen to order from the wild chaos into which popery plunged it, its mind is yet infidel. Voltaire is the pope of the mind of France, and Sue is the high-priest of the people. Your dumb show of imposing ceremony is there esteemed, not as solemn, but farcical; and upon your rites few attend save the peasantry and the women. And the world should hold the papal Church accountable for all the horrors of the French Revolution.

What is thus true of France is yet more true of other papal countries of Europe. If the nobility of Spain, Portugal, Austria, or Italy are less infidel than in France, it is because they are less educated. Their masses are superstitious—their educated men, including many of their clergy, are infidels, and their men of fortune and spirit live without any moral restraint. Popery brings no strong moral influence to bear upon the mind and conscience of any people. In the proportion that its influence is strong do people and nations sink in the intellectual, social, and moral scale.

That you yourself, dear sir, may see this, sit down and candidly compare Connaught and Ulster, in Ireland. In the one, popery almost exclusively prevails; in the other, Protestantism is in the ascendency. What a difference between them! Compare Ireland and Scotland; and, although the land of St. Patrick is far richer than that of St. Andrew, yet how heavens wide the difference between them! Compare Spain with England, Italy with Prussia, Rome with Edinburgh, Belfast with Cork; how wide the difference! Come across the Atlantic, and continue the comparison on our own Western Continent. Compare Mexico to New England, Brazil to these United States, the city of Mexico to that of Boston, or New York, or Cincinnati! How great the contrast! Come yet nearer home: compare the worshipers at St. Peter's, in Barclay Street, with those at St. Paul's, in Broadway; compare the attendants on your own ministry at St. Patrick's who worship God at the Brick Church, or at La Fayette Place, or at University Place, or on the Fifth Avenue. How wide the difference intellectually, socially, morally! And why is it that papal countries and communities thus suffer, and so sadly suffer, when contrasted with other communities where there is an unshackled conscience and an open Bible? There must be some general law or cause in operation to produce results so uniform. What is that law or cause? Sir, it is the influence of that system of religion which you are seeking with so much zeal and industry to extend. The traveler in Europe need not be told when he crosses the lines that separate papal from Protestant states; the obvious marks of higher civilization declare the transition with almost as much plainness as would a broad river or a chain of mountains. Popery, with infallible certainty, degrades man. Do you ask how? In this wise:

It takes from him the Bible, the revealed will of God, with all its clear light, with all its high motives to excite the soul to high and holy action, and without which neither civilization nor religion can be long maintained. Papal countries are countries without the Bible. I myself searched Rome and Naples in vain to find one.

It withholds from the people all right moral instruction; it suppresses the preaching of the gospel, and substitutes for it the dumb show of the Mass. The Apostles turned the world upside down by preaching, but in papal countries there is generally no preaching. I never heard a sermon in a Catholic Church in Ireland. I venture the assertion that there are multitudes of Catholic churches in Catholic countries where a sermon would be as great a rarity as would be the saying of mass in a Scottish kirk! And is it not one of the seven wonders of the day that the present Pope, the pretended successor of the warm-hearted preacher, Peter, has preached a sermon, the first preached by a pope in three hundred years! Could Peter return to Rome, unless his long absence from the body has cooled his generous but impetuous spirit, I am afraid he would treat his pretended successors as roughly as he once did Malchus.

It withholds from the people the benign influences of Christianity, the great element in the development of civilization. It withholds the Bible, the sermon; it has instituted a worship which wants nothing of heathenism but the name. That worship is performed in a language now unspoken by any living people. It excludes all reading from the people but such as the priest permits. Acting on the principle that ignorance is the mother of devotion, it erects no schools for the instruction of the common mind; it substitutes the feast-day for the Sabbath, the saints and the Virgin Mary for the Savior, confession and penances for faith in Christ, and reverence for places, unmeaning rites, relics, for the fear of God. Sir, I say with deep sorrow, Popery is not Christianity.* It is a fearful perversion of the religion of God; and for the evidence of these assertions I again point you to its influence upon the people where there is nothing to counteract it. It has degraded the once noble Castilian until there is now none so mean as to do him reverence; Italy, once the seat of empire, it has reduced to feebleness; and the once invincible Italian, who carried the eagles of his country to the extremes of the world, to an ignoble slave, and it has rendered our noble-hearted, noble-minded, impulsive countrymen the hewers of wood and the drawers of water in all the countries to which they emigrate. The degradation of Ireland, which has made it a by-word, I charge upon popery. If the priests of Ireland would give the quarter of what they receive for praying souls out of Purgatory, or all they expend on whisky or at the card-table, to the sustaining of common schools among the people, there might be three or more such schools sustained in every parish in that bleeding, famishing, yet noble country, and its sons would have an opportunity of rising to that position to which their native wit, eloquence, and genius entitle them.

These, sir, are, in brief, my reasons for asserting that the effect of your religion is to make the masses of your people superstitious. They have no intelligent views of God. They know nothing about the plan of salvation. Sacraments and ceremonies exert an undefined, mysterious influence. The priest exerts a ghostly, fearful power, before which the ignorant believer slavishly crouches, and of which he stands far more in awe than he does of the God who made him.

And the very causes which render the masses superstitious operate in an opposite direction upon the intelligent, and drive them into infidelity. They reason about your doctrines as the Earl of Mulgrave is said to have done with a priest who was sent to him by James II. of England, to convert him to popery. "Sir," said he, "I have convinced myself by much reflection that God made man, but I can not believe that man can make God." How can you meet such a withering rebuke?

My dear sir, the days of popery are numbered. The Bible is against it; civilization is against it; the mind of the world against it. Good people pray for its downfall as earnestly as they do for that of Mohammedanism. It may live through centuries yet to come, but it will be as Judaism now lives, or as paganism lived in many dark corners of the Roman world long after its conversion to the Christian faith. But my own fear is that the papal world, both as to its mind and its masses, will become suddenly infidel, as in France, and then pour down its legions upon the Church of God, to blot it out of existence. The Romish Church is one of the "gates of hell" which has poured forth armies of the aliens in opposition to the Church of Christ, but it has never, nor will it ever prevail against it.

KIRWAN.

*See my Letter to Chief Justice Taney for the proof and illustrations of this.

[Destiny of Russia.]

Israel's Restoration.

Not only the solemn statements of the word of God, but the simple and significant facts of history also furnish ground enough upon which to infer that Israel is yet to be restored to that land where Abraham lived and where the Savior died.

Look at the wonderful race! For nearly two thousand years, scattered all over the face of the earth, oppressed, despised, persecuted, unmercifully butchered; yet still existing, as distinct in manners, feelings, and hopes, as when Moses was their leader and Aaron was their priest. Since God shook them out of their ancient dwelling-places, nations, thrones, kingdoms, have risen, flourished, fallen, and lost their proud subjects in the ever-varying stream of human affairs; but Israel still stands apart, unshaken by earth's mutations, with the accents of David and Isaiah still upon their lips, and still looking for the promised Shiloh to take them back in triumph to their father-land. The Christian church herself, glorious as she is in her list of martyrs and attainments of grace and truth, has, since then, been depressed, diminished, enfeebled, by violence and defections which she has found it hard to survive; but the house of Jacob with all their wrongs and spoliations have only strengthened with their trials, whilst all the bitterness of their great cup of sorrow has never made them forget that they were Hebrews, or loosened the tenacity with which they cling to God's peculiar covenant unto them. Kings have issued severe edicts and commissioned bloody executions against them, and the seditious and spiteful multitudes have afflicted them with outrages still more violent and tragical. Prisons and people, civilized and savage, Pagans, Mahometans, and professing Christians, disagreeing in so many things, have more than once made common cause for their extermination. But still they live and thrive. Though for nearly twenty centuries without a temple, prophet, country, or home, they still bear the same marks which characterized them before Vespasian set foot on their sacred land or Titus invested their loved Jerusalem.

Look, again, at their holy city. Captured, ravaged, burnt, razed to the foundation, dispeopled, its deported citizens sold into slavery and forbidden by severest penalties to visit their native seats; yet, even in its mournful desolations, it stands forth a thing to itself, and altogether distinguished from all other ruins. Who now weeps over the fall of Troy? What people pays pilgrimages of devotion to the ruin-piles of mighty Nineveh or Babylon? These great monuments of human pride and glory sleep their last sleep, and no tear falls upon their unhonored graves. But Jerusalem, even in her ashes, is still dear to the hearts of millions, and the mere mention of that name awakens pangs of mingled grief and hope as deep as those that weighed upon her captive sons when they mourned under the willows by Babel's waters. Beautifully has it been said, that ever and anon, and from all the winds of heaven, Zion's exiled children come to visit her, and with eyes weeping sore, bewail her widowhood. No city was ever honored thus. None else thus receives pilgrimages from the fiftieth generation of its outcast population. None but this, after centuries of such dispersion, could, at the first call, gather beneath its wings the whole of its wide wandering family. None but this has possessed a spell sufficient to keep its people still distinct, even in remotest regions, and in the face of the mightiest inducements. And none but itself can now be re-peopled with precisely the same race which left it nearly two thousand years ago.

Now, what mean these anomalous, we might say, miraculous facts? Why are the Jewish people still distinct, and Jerusalem's walls still dear as ever? Meet a Jew where you will, he is a mere wanderer or sojourner, in a position to move at the shortest warning. Scattered over all lands beneath the sun, he has never taken permanent root in any. And of all that have ever tried to fix themselves in the Holy Land,—Romans and Persians, Saracens and Turks, Egyptian Caliphs and Latin Christians, Mamelukes and Ottomans,—none have ever been able to gain a permanent foothold in it. Why is all this? Men of political science may try their skill at explanation; but after all the problems will reduce itself to this: that God has his own settled purpose with this people and this place, holding the one in reserve for the other until each shall be forever satisfied with its own. Here history is prophecy. And if all the holy seers were silent, the very stones themselves cry out for Israel's restoration. The rocks of Palestine will have no lord but Jacob.

We are, therefore, prepared to adopt the statements of David N. Lord, a very profound and able expositor of Sacred prophecy, that "those who assent to the true laws of language and symbols will no more deny or doubt that the prophecies teach that the Israelites are to be restored, than those who assent to the definitions and axioms of geometry will deny the demonstrations that are founded on them.

There is not a proposition in the whole circle of human knowledge of more perfect certainty than that God has revealed the purpose of re-gathering that scattered nation, establishing them as his chosen people, and reappointing a temple-worship at Jerusalem that is to embrace some of the ancient rites. It is not merely certain, but it is taught with a frequency, an emphasis and an amplitude, and invested with a dignity and grandeur that are proportionable to the vastness and wonderfulness of the measure in the great scheme of his administration over the world."

The accompaniments and great results of this final restoration of the Jewish people are so wonderful and miraculous, that it is hardly possible for us to form a proper conception of them.

Not many years from this present time, perhaps the whole story will be told. One thing is certain, that Israel's restoration is not for Israel alone, but for the whole world. It is one of those means, in the wonderful arrangements of God, for letting forth his salvation upon all the inhabitants of the earth. It is in the seed of Abraham that all nations shall be blessed. Israel's restoration shall be the world's resurrection. In the language of Hamilton, "The moment the veil is rent from Israel's eyes, the veil will be rent from a thousand prophecies; and, read in the light of restored and regenerated Judah, the word of God will sparkle with unwonted coruscations, and, like deep-colored gems that look dusty in cloud light, many of its dark sayings will brighten up into its divinest truths when beams break forth from Salem."

[N. Y. Sun.]

The End of Bonaparti sm.

The death of Napoleon-Eugene-Louis-Jean-Joseph, ex-prince Imperial of France, and only son of the late Emperor, had some peculiar features about it. In the British operations against the Zulus in which he was engaged, he had been sent forward with a reconnoitering party, consisting of a lieutenant, six privates, and a friendly Zulu; the small body had just dismounted when they were surprised by a volley from a party of Zulus ambushed in the long grass. The lieutenant and four of his men mounted their horses and escaped, leaving the prince behind them. The prince failed to mount and took to his heels, but the Zulus, who had not shot him in the volley of surprise, fell upon him with those javelins or spears called assegais which they use in war, killed him and two of the privates, and made sure of his death by thrusting their weapons into his body seventeen or eighteen times. His body was not recovered till the next day, when it was found that the Zulus had stripped off his uniform, but had left around his neck the locket and reliquary which his mother placed there before his departure from England. It will be a comfort to his mother that his body was recovered. Had the Zulus known who their victim was, King Cetywayo or Ketchwayo would have been put in position to obtain an immense ransom. What would have been the result of the surprise if the fugitive British lieutenant and the four privates who accompanied him in his flight had stood by the prince to the last we cannot tell, but they would at least have deserved honors that cannot now be awarded to them.

This sudden death virtually puts an end to imperialism in France, and in so far considerably simplifies French politics. It comes as an additional guarantee that republican institutions in France will be permanent. The natural head of the house of Bonaparte is now prince Napoleon-Jerome, commonly called Plon-Plon, cousin of the late Emperor, and one of the most unpopular men in France. He is all the less likely to become the figure-head of a new imperialist party, as he has always professed to be a Republican in his ideas and sentiments. True, he has a son, Prince Napoleon Victor, seventeen years old, who, by his mother's side, is the grandson of the late Victor Emanuel, and consequently cousin to the present king of Italy. But the boy is utterly unknown to the mass of French people, and his legal claims upon the imperial inheritance must necessarily appear slender, even to the most devoted adepts of the imperial regime. He is merely a grandson of the youngest brother of the first Napoleon; consequently unless he has in him the stuff of the Usurper who restored the imperial throne in 1851, he will have little chance to find men willing to do for him the political fighting indispensable as a preliminary to all similar changes in the government of a country.

It is generally believed that the head of the house of Bonaparte was prematurely born on a piece of tapestry representing the events of the Iliad, and Homeric indeed appears the history of this family. There was unquestionably a great amount of humbug and fraud in the doings of the individual members of the house, but taken as a whole, the family has certainly done and seen more in the hundred and ten years of its existence than any other house on the face of the globe. It was in August, 1769, that the first Napoleon was born in an obscure Corsican cottage. He had not reached his thirtieth year when his name became the terror of all Europe, and his deeds, his laws, and the tradition of his ideas have ever since, one way or other, ruled the whole of the old Continent.

The death of the heir apparent of the two Napoleons has something peculiarly unhappy about it. The Duke of Reichstadt, son of Napoleon I., died an exile at Schonbrunn, when scarcely twenty-one years old. The son of Napoleon III. is killed by savages at the age of twenty-three, and nearly one-half of his life was spent under the ban of the nation, the destinies of which he was expected to mould.

While it is natural that there should be widespread regret over the death of the young prince and sympathy with his bereaved mother, it has to be conceded that France is not likely to lose much, either by the disappearance of the Imperialist party in the legislature and in journalism, or by the reduction of the number of her monarchical pretenders from three to two. The Comte de Chambord and the Comte de Paris ceased to be dangerous to the republic five years ago. They are not likely to derive much fresh strength from the death of their young competitor.

[Scientific American.]

Ancient Memphis.

A traveler in the East gives the following interesting account of his visit to the remains of ancient Memphis, founded by the first known Egyptian king—Menes. "But what did we see of this wonderful city? Only a succession of mounds," says the writer; "a few pieces of ancient statues; and far down below the present level, with its face to the water, a magnificent figure of a woman in Egyptian dress, with noble features and finely-moulded form, almost perfect, although probably 4,000 years old. As a matter of course, we lingered and looked as long as we thought sentiment required, then pushed on to the remarkable ruins of the cemetery, which was connected with this city, or I should say, magnificent city of the dead—to the very confines of which Memphis extended. It is now but a little more than a vast mountain of sand, being just on the precints of the African desert. There are so many tombs everywhere peeping out, and so large a number of pyramids—eighty-one in all, scattered about—that the interest is keenly excited at once; and at every step some new developments take place. When we remember that old Memphis was seventeen miles in circuit, and was occupied with villas, gardens, and sacred groves, we can realize more than in any other way the wondrousness of the scene which remains to us to-day. After passing the largest pyramid, considered the oldest monument of antiquity in the world, we ascended rapidly to the one little house of refuge standing in the midst of the sand, dismounted and lunched—thus securing a good resting season, and after about an hour, started out with our guides to the two special points of interest here, the Mausoleum of the Sacred Bull, and the tomb of the Priest Tih, the latter built about 3050 B. C. These were uncovered in 1860 by the Egyptian authorities, who, first noticing mounds in the sand bearing the appearance of heads, appointed a commission, and, after a labor of sixteen months, an avenue of sphinxes, 600 feet long, was laid open, the pedestals or statues being perfect in all cases. This was paved and led to the Mausoleum of the Sacred Bull, where these objects of worship had been entombed for several dynasties. There were found three separate chambers of temples, the latest where dates were found — 350 B. C.—being the only one now open. One cannot help feeling an interest in every detail of such a place. There are the long avenues, broad and high, hewn in the solid rock, while all along the sides are deep recesses where are now standing the sarcophagi of the bulls. Twenty-five perfect ones stand in one archive, each weighing forty tons, and many of them fully engraved with figures, representing life, death, and immortality. But it is no more wonderful to see them where they are than to understand how they were put there. One which was presented to the French had been abandoned when moved some little distance, as too heavy to be taken away. They are thirteen feet long, eleven feet high, and seven feet deep, and, although many of the covers have been removed, nothing was found in any of them. Above the sarcophagi are inscriptions relating to their burial, and in whose reign they died. Many tablets were found upon the walls, which were placed there as offerings to the god; these, however, were all allowed to be taken to Paris."

NEWS ITEMS.

LONDON, June 19.—A dispatch from Cape Town, dated June 3, says that Prince Louis Napoleon, accompanied by other officers, went out from Col. Wood's camp to reconnoitre and dismounted in a mealie field, and that the enemy crept upon them and killed the prince. His body was recovered.

LONDON, June 21.—The ex-Empress Eugenie swooned when she heard of her son's death, and remained insensible a long time. She rallied somewhat in the afternoon, but was unable to see anybody. Many distinguished persons called, and many telegrams of condolence were received from all parts of the world.

VIENNA, June 22.—The court will go into mourning for ten days on account of the death of the Prince Imperial of France.

LONDON, June 22.—The English court will go into mourning for the Prince Imperial until July 2.

LONDON, June 23.—A correspondent at Berlin reports that there were 1,730 conflagrations in Russia during the month of May, occasioning a loss of 7,000,000 rubles.

A dispatch from Berlin says Tiflis, a messenger, reports that the Tekke Turcomans have made an incursion into the Persian province of Budshanuet and destroyed 245 places. Russian troops from the Caucasus are arriving at Tchikalar to end the invasion.

A dispatch from Berlin announces that in consequence of the raids in Kuldja Territory by Chinese soldiers, who are ravaging the country with fire and sword, a large Russian expedition will be dispatched against them. As the raiders are likely to receive the support of the Chinese government, war may supervene.

Errata.

In brother J. F. Weather's article in our last, the word "obedient" in the third line, should read "obedient." In section 3, the Greek word that is quoted by Macknight should be ἡμεροχρόνος, and the Latin in the parenthesis (terra incognita) should read "terra incognita."

In the selection "At the after forever and ever," the phrase "enlightenment and the law," should read "enlightenment of the law."

In the article "a Strong Government," published in MISCELLANEOUS of June 18, about the middle of the third column, read "the rulers take counsel" instead of "rulers like counsel," and in the closing words read "the world's grand jubilee," instead of "the world's grand jubilee."

POETRY.

June.

L. M. BURGESS.

Can aught e'er be
More lovely than the loveliness we see,
When soft, bright days,
With scented air, and flowers and grasses, praise
With loveliness
The one who made them but to bloom and bless
And raise to Him the hearts that seeing, feel
How nature's God doth His dear self reveal?

Oh, fair is earth!
Filled with its secret mystery of birth.
Each blooming flower
A wondrous text for many a precious hour;
No grain of sand
But speaks a sermon wonderful and grand,
And sunset hour and morning's radiant gleam
All for His glory furnish forth a theme.

The time will come
When all this loveliness of bud and bloom
Fair as a dream—
So fair it seems as if it could but seem
Not real be—
Will labor grow, and sin and sorrow flee
Before the coming Presence that will shine
And make what now is beautiful, divine.

Yes, earth is fair;
But, oh, what MAY it be when grief and care
Have fled away,
When tears no more shall dim the smiling day,
And when our light
Succeeds the sun by day, the morn by night,
With its effulgence—ah, too short for praise
Will be our long eternity of days.

Austin, Ill.

CORRESPONDENCE.

Editor Restitution:—I have long felt a lurking uneasiness on account of seeming to do little by tongue or pen in the cause of Christ, but there is a sense in which the silence is most unwilling. Gladly would I write or preach, if the way were open, as I heartily wish it was. If I would renounce my faith, there would be opportunities and invitations. Let no one think an enforced reticence easily borne. It is one of the bitterest trials.

Samuel Burns, a converted landlord, and an evangelist, from Massachusetts, has been preaching in this region. Being Orthodox in faith, he finds pretty ready admission to the pulpits of churches. In one respect, he is worthy of high commendation. Never have I seen a man of greater apparent earnestness. The amount of labor he performs, is wonderful. There are eccentricities of manner and speech to which many would object, but his intentions seem honest and upright to win men to Jesus, and, notwithstanding ignorance on some points of Scripture doctrine, his devotion, and activity, and wonderful earnestness are a reproof to many, and his open and fearless rebuke of sins that are seldom or weakly reproved by preachers in general, is entitled to respect and approbation. I have sometimes thought, if those who are more enlightened, will be less earnest, then the Lord may choose less enlightened and more earnest instruments to do a certain work, of saving men, though it be barely salvation, like seizing some one drowning, by the hair of the head. I have thought how sloth is displeasing to God, and how he honors and blesses an intrepid and almost unearthly zeal like that of this man, in spite of some irregularities or peculiarities, which a so-called cultivated taste, or even sober judgment might be inclined to disallow. But men are not alike. I could not do such a work as Burns is doing. I would not follow his methods. But I honor his indefatigable zeal, and many really good and attractive qualities, that cannot be denied or overlooked. He is out and out an immersionist.

An esteemed friend has called my attention to the late treaty of England with Afghanistan, late in May, as a probable prophetic event, and as prophetically coincident with an 1878.4, date of the Pyramid Grand Gallery. This is possible, but, nevertheless, experience teaches caution. In respect both to the date itself, and the event selected to correspond with it, it may be best to be aware of too great positiveness. It is true that events of ordinarily third-rate importance may, in the wisdom of God, have vast secret and real significance, but, for one, I am inclined to think more and speak less—to wait and watch—to beware of hurried conclusions, while, at the same time, in some degree, appreciating the great gravity of probably impending events. If the Pyramid speaks truly, we are rushing to a crisis in mundane things—and may the Lord be our guide and defence in whatever exigency.

I quote the following from the Paris correspondence of the N. Y. *Tribune*, which may be, perhaps, taken with allowance, though the restoration of the empire may, nevertheless, be imminent: "Lord Beaconsfield, not satisfied, I heard in the course of the same morning from another political man of eminence who is a member of the government, with trying to edge the French out of Egypt, tries to set France and Germany by the ears, and to foment intrigues here and at Berlin, the object of which is to restore the empire, and to set up the eldest son of Prince Napoleon as Emperor." This is a new candidate for the emperorship, so far as I know. There are many who, without prediction, cherish expectation, and the time may soon come when events will justify or vindicate the witness-bearing of other days; but, as the case now stands, let God speak rather than man.

I hope it will not be taken for a spirit of childish weakness, if we conclude that these are days with some, of sore temptation. And still are we in the green tree? Then what will be the dry? If the perplexities that burden steady-going souls and make them sad, are but a faint prelude of trials to come, then what strengthening every one needs in God! For one, luxury, splendor, preparation to stay on earth, (the earth as it is,)—nay, even the bulk of the conveniences of modern civilization are not much to me. I live on the edge of earthly uncertainty all the time. Having food and raiment, ought we not to be content? Very simple things satisfy me. But my heart and my soul crieth out for God.

By way of postscript, let me say, that I have copies of pamphlets on the Great Pyramid, and original hymns published awhile ago. Should any wish, I will send them very cheaply—three for twenty-five cents, or at ten cents each—and I will be glad to forward the entire residue in my possession. A postal card of explanation will also be sent with every enclosure by mail.

I would be glad to see, in plain language, and in the form of simple, solid argument, the whole Scripture disproof of the resurrection of the wicked. I am hindered by insuperable difficulties from understanding that they never rise. I am, as yet, convinced only in a small degree, but wait for the conclusive evidence. The evidence is the desideratum, the *sine qua non*. An honest man has no prejudice which should not yield to proof. As to 1 Cor. xv. 22, so far so good. Meanwhile, amid all discussions of doctrine, we need glad, clean, cheerfully obedient hearts, and God in us, by word and spirit with blessed power.

C. COLEGROVE.

Sardinia, N. Y.

COMMUNICATIONS.

"Ye Must be Born Again."

In treating this, as all other Scripture subjects, great care should be taken, not only in making the Bible its own expositor, but also in adhering to the definition of words. It will not do to adopt the opinions of the "fathers," either catholic or protestant, unsubstantiated by Scripture, for grevious errors had crept into the church in the apostles' days; some affirming that the dead would never rise, and others that the resurrection was already past. 1 Cor. xv. 12; 2 Tim. ii. 18. Our text implies two things:

1. That one birth had already occurred.

2. That in order to an inheritance in the kingdom of God another must take place.

Now the question arises what does the word "born" mean? Webster defines it, "brought forth as an animal, brought forth into life." How did Nicodemus understand it eighteen hundred years ago? Hear him: "How can a man be born when he is old? Can he enter the second time into his mother's womb and be born?" Nicodemus very evidently understood that the birth which he had experienced, was the means by which he obtained natural life. The second birth, or the means by which it was to be accomplished, he certainly did not understand. Therefore the Master answered, "Except a man be born of water, and the spirit, he cannot enter into the kingdom of God. That which is born of the flesh, is flesh, and that which is born of the spirit, is spirit." John iii. 5, 6.

From the foregoing language we learn that to be born of water is to be brought into fleshly or natural life, and to be born of the spirit is to be brought into eternal or spiritual life. There is no third birth alluded to by the Savior. He recognized the fact that Nicodemus had been once born, but, affirms "ye must be born again." Again means once more, or, another time. To affirm that Nicodemus was not baptized at the time of his conversation with the Master, because he was a Pharisee, is simple assumption. "For many Pharisees came to John's baptism." Matt. iii. 7. And had the Lord urged upon him the necessity of baptism, calling it a birth by water, he (the Lord) did not use the correct language. Had water birth and spirit birth been both future, he should have said "ye must be born again" (once more) and again (once more), making two births yet future.

Taking the position that baptism is water birth, we are driven to this conclusion, for no person doubts the necessity of spirit birth, in order to an inheritance in the kingdom of God. Nicodemus being "a master in Israel," understood full well the promises made unto the fathers; that Messiah's kingdom was to be an everlasting kingdom; he evidently did not understand that spirit birth was necessary in order to an inheritance in that kingdom. Therefore the Anointed explained to him that "as Moses lifted up the serpent in the wilderness, even so must the son of man be lifted up, that whosoever believeth in him should not perish but have eternal life." Hence, the necessity for another birth. No spirit birth, no eternal life—no eternal life, no inheritance in the kingdom.

But it has been said it would have been useless in the Christ to have told Nicodemus that it was necessary to have natural birth in order to gain an inheritance in the kingdom. No matter how unimportant the telling, the importance of the fact of a first, or natural birth, looms up before us in all its grandeur and significance. We never could be born again, or made heirs of that immortal, incorruptible inheritance without it, because if we had neither life nor consciousness we never could be reached by the gospel message. But that heard, and patiently and persistently obeyed, unfolds to us the means by which we may be born again. This being the case, every person can see that the first, or natural birth, is just as necessary to our inheriting the kingdom, as the second, or spirit birth.

Paul, in writing to the Corinthian church recognizes the necessity of the two births and says: "Howbeit, that was not first which was spiritual, but that which is natural, and afterward that which is spiritual. As the earthy, such they also that are earthy; and as the heavenly, such they also that are heavenly. And as we—believers—have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God." 1 Cor. xv. 46, 48, 49, 50. Thus coroborating the words of the Master himself when he said, "ye must be born again."

There can be no birth without a previous begettal. And as in the natural so it is in the spiritual—proof, "For though ye have ten thousand instructors in Christ, yet not many fathers, for in Christ Jesus I have begotten you through the gospel." "Being born-begotten is evidently the sense here—again, not of corruptible seed, but of incorruptible, by the word of God that liveth and abideth forever." "Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures." "If ye know that he is righteous, ye know that every one that doeth righteousness, is born—begotten—of him." 1 Cor. iv. 15; 1 Pet. i. 23; James i. 18; 1 John ii. 9. Many more texts might be quoted, but these must suffice. From the foregoing Scriptures we learn, that we are begotten of the spirit when we believe the gospel and yield the obedience of faith. Then if we are nurtured by the spirit—"the sincere milk of the word," 1 Pet. ii. 2, —and walk in the spirit, not fulfilling the desires of the flesh, it will eventually result in our spiritual birth. But if we turn again to the weak and beggarly elements of the world, abortion will surely follow.

As there are characteristics peculiar to the first birth, so there are to the second. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or whither goeth, so is every one that is born of the spirit." The Savior after his resurrection, demonstrated to his disciples how this could be. "And their eyes were opened and they knew him, and he vanished out of their sight." "And as they thus spake, Jesus himself stood in the midst of them, and said peace be unto you." "Then the same day at even being the first of the week, when the doors were shut where the disciples were assembled for fear; of the Jews, came Jesus and stood in the midst and said peace be unto you." "And after eight days again his disciples were within, and Thomas with them; then came Jesus, the doors being shut, and stood in the midst and said, peace be unto you." Luke xxiv. 31, 36; John xx. 19, 26.

I am aware that some of our highly esteemed brethren, in their anxiety to prove that spirit bodies are substantial, affirm, that the risen Lord opened the door of the room where the disciples were assembled, in order to gain an entrance. Whether He opened the door or not, the record does not state, nor will we dare conjecture. It is sufficient for us to know; that He came and went, the disciples knew not how. If they knew not who were present, how can we tell? He came and went without their knowing how. This is the simple record. This our faith grasps. To this blissful condition Isaiah refers when he says, "But they that wait on the Lord shall renew (or change margin) their strength; (from mortal to immortal) they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk and not faint," xl. 31. Paul also exultingly exclaims: "We shall not all sleep, but we shall all be changed!—born again. In a moment, in the twinkling of an eye at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. xv. 51, 52.

Who can believe that it will be necessary for the graves of the sleeping saints to be uncovered in order for them to rise? No! no! In that day we will triumph gloriously, not only over our present corrupt natures, but also over the natural laws that confined us, in earth and sea. Then death will be swallowed up in victory, complete victory! "And mortality swallowed up of life." "And our vile bodies will be fashioned like unto His glorious body." And though we will be real, substantial, immortal beings, with capabilities of which we now have but very faint conception; we will not be subject to, nor confined by natural laws. Oh glorious theme! grand beyond our most vivid conceptions. "But thanks be unto God who giveth us the victory through our Lord Jesus Christ."

In earnestly believing the above to be the true teachings of the Word, we do not ignore the importance of baptism. No! no. We accept the teachings of the Word on this subject also. And believe it to be "for the remission of sins," Acts ii. 38. A burial with Christ into death. A symbol of our resurrection in His likeness. An outward evidence of the inward faith that we have in Him, our once crucified but now risen Head. Believing that as he rose triumphant over death, so we being "buried with Him in baptism wherein also ye are risen with him through the faith of the operation of God who hath raised him from the dead," Rom. vi. 3-5, Col. ii. 12. We believe this is the mode by which we become incorporated into the body of Christ. "For as many of you as have been baptized into Christ have put on Christ," Gal. iii. 27.

Bro. Jonah Pierce in his pamphlet "The New Birth," page eight, under the heading "Born of water" says the above quotations—Rom. viii. 15, 17, Gal. iv. 1-8, give the how men and women become heirs with the Lord's anointed. First being begotten from above, "gives them the faith of the gospel; and second, being born of water (which is being immersed in water) adopts them into the family of God."

Now I kindly ask Bro. Pierce or any brother endorsing those views. Does spirit begettal produce water birth? Is spirit birth and water birth the same? If not, is there two births to one begettal? And those births in elements so entirely different as spirit and water! If being baptized means being born again, then we are driven to the conclusion that every person who sincerely believes the gospel, and is baptized is born of the Spirit, and is therefore forever free from all the assaults of self, and sin. Is this the case? Alas, the number of fatal abortions we witness forbids us accepting such a theory.

MRS. M. ROCK.

The Wicked One—The Devil.

This subject has been brought to my attention so as to demand notice. To reach it, observe how "a little leaven leaveneth the whole lump. He that offendeth in one point is guilty of all." The doctrine is, that "the just live by faith"—by believing the word. On the other hand, if we adopt a notion that contravenes, undermines and sets aside "the word of faith," we dishonor its author, and, in principle, subvert all faith. For every primal truth extends its roots and identifies itself more or less with the system of revelation.

All I claim on this subject is, that God's "word is truth." John xvii. 17. Hence, when we read of "the tempter" and the Lord Jesus, the one tempted by him, we have the record of "the temptation." Of course, the doubt and denial of the primal term in this statement carries with it the doubt and denial of all its correlated portions of truth. Then, to deny "the tempter" is to deny the one here tempted, and the temptation itself.

This law of language, in thousands of cases, is absolute. Thus, the Creator, the creature and the creation, are terms that group together related and fundamental portions of all revelation.

The notion that assumes to reduce, "the Devil—the tempter," to a figure of speech, an element of human nature, or "sin in the flesh," is subversive of the entire record. Gen. iii.; Matt. iv.; Mark i.; Luke iv. Nay, more, it presumes to teach (though with subtility) that Adam was made with "the Devil in him!" Furthermore, it turns all the authority of God as "Lawgiver, King and Judge" into a mere farce of moral government! Because then, Adam only acted out his own human nature. He then followed the law of his constitutional being, and, as then, he did not violate the law of God, he was not (on that account) cast out of Eden and subjected to drudgery and death! Hence, it modifies also the record of Adam's creation in "the image of God, very good, and in dominion;" because, on that view, he was subject to "the Devil," anyhow, to begin with!

"We know nothing as we ought to know" on this, but by revelation. It is idle, then, to argue with such who so subvert "the word of faith," because they are not held by it. Others are thus above "baptism," and the second coming and kingdom, as revealed, for the like reason. They are above being "taught of God!" "Hear, O heaven, and give ear, O earth; for the Lord hath spoken." Amen. Let us not be numbered among the rebellious. Isa. i. 2-4.

How can we stand to be judged by "the word" which we openly deny, except to be condemned? John xii. 48, as God has "magnified his word above all (who bear) his name." Psa. cxxxviii. It is not prudent to openly antagonize it.

"Yes, yes! But we have a reason you say, to object to the idea of a Devil!" Now, friend, please notice; that was the precise position taken by the arch deceiver, Gen. iii. 4, 5. He gave a reason and appealed to God to confirm his falsehood and enforce his delusion, and so he took the tempted into his "snare!" 2 Tim. ii. 25, 26; John viii. 44; 2 Cor. xi. 3.

Every theory to throw off "the burden of the word of the Lord" has some show of reason, but they are all alike in principle, and must entail delusion and disaster to all who are taken in and misled by them. Hence, we are charged to write or "speak as the oracles of God." 1 Pet. iv. 11.

Submitted in "the love of the spirit."
Rom. xv. 30. J. H. COOK.

DIED.

DOUGHERTY—March 15, 1879, at Stockton, Cal., Hettie Belle, daughter of Laura S. and the late Rolla H. Dougherty, aged two years, six months and six days.

Being the only babe in the family, she was the almost idolized darling of mamma, grandma, aunties and uncle. A child of great intelligence and promise, gentle and affectionate, it was with almost broken hearts that we saw her surrender to the great enemy, death. But we thank God that he gave us one who will raise our loved one, even from his power, and do not sorrow as those who have no hope of a future meeting. Christ blesses them saying, of such is the kingdom of Heaven. Bro. H. Cockaley, whose she called by the endearing name of grandpa, spoke comforting words to the many friends assembled at the funeral. H. C. K.

HOBBS—May 23, 1879, in Randolph, Pa., Mary Angeline Hobbs, wife of T. Hobbs, aged fifty-nine years.

The deceased was a most estimable person in the community, beloved by all her acquaintances, and a firm believer in the kingdom of God and eternal life in Jesus through the resurrection of the dead. Just before her death she quoted the following:

Jesus can make a dying bed,
Feel soft as downy pillows are;
While on his breast I lay my head,
And breathe my life out sweetly there."

The writer spoke to a large audience from Rom. v. xii, showing how death came through Adam and eternal life through Jesus. Bro. Hobbs has the sympathy of many friends, for the loss of so estimable a companion. This is written by his request.

Yours in hope of eternal life,
T. H. DENN.

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ANNOUNCEMENTS.

CONFERENCE IN CALIFORNIA.

The annual conference of the church of God of the state of California, will be held on the farm of Mr. A. D. Byer, in a grove of oaks on the south side of Willow Slough, about three miles east from Merritt's station, Yolo county, California, commencing at 3 o'clock p. m. on Wednesday, August 13, 1879, and continuing over the following Sunday and longer, if there present at that time shall seem best. Merritt's station is situated on a line of railroad midway from Davisville to Woodland, and has daily communication by rail with Sacramento and San Francisco. The brethren throughout the state and all who desire to attend are cordially invited to be present. Those coming from a distance may inquire for O. M. Biddleson, P. A. Stoner, and Talbot Hays, all of whom live about two miles east from the station.

O. STONER,
J. J. CONKLEAY,
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POETRY.

The Mother at Home and the Father in the Porch of the Pit.

In a home of destitution, made cheerless by an inebriate father, a mother's arms infold, and a mother's tears fall fast upon her dying child. 'Tis midnight, and while darkness and chill have deepened around the maternal watcher, the child instinctively feels that a darker, longer, and more chilly night is just at hand, and the last yearnings of its little loving heart are to imprint the *final good night kiss* on the cheeks of a father. That father is not with the weeping wife and dying child. To the vestibule of the pit he wended his way, and the rum-seller has drowned out of his soul all thoughts of home, of wife, and the dying boy, till smothered affection makes no response to the little daughter's thrice repeated entreaties at—one—two—three—"Come home." When that father returns it is to look upon a pallid form whose stilled heart is forever unconscious of the *good night kiss*. The rum-seller has the father's money, and his boy is dead! The verses depict the scene.

"FATHER, COME HOME."

Father, dear father, come home with me now,
The clock in the steeple strikes one:
You said you were coming right home from the shop
As soon as your day's work was done.
Our fire has gone out—our house is all dark—
And mother's been watching since tea,
With poor brother Benny, so sick, in her arms,
And no one to help her but me.

Come home! come home! come home!
Please father, dear father, come home.
Hear the sweet voice of thy child,
Which the night winds repeat as they roam!
Oh, who could resist the most plaintive of prayers?
"Please father, dear father, come home!"

Father, dear father, come home with me now,
The clock in the steeple strikes two;
The night has grown colder, and Benny is worse—
But he has been calling for you.
Indeed, he is worse—ma says he will die,
Perhaps before morning shall dawn;
And this is the message she sent me to bring,
"Come quickly, or he will be gone."

Father, dear father, come home with me now,
The clock in the steeple strikes three;
The home is so lonely—the hours are so long
For poor weeping mother and me.
Yes, we are alone—poor Benny is dead.
He soon must be borne from our sight,
And these were the very last words that he said—
"I want to kiss papa good night."

SELECTIONS.

(The Christian Herald.)

The Prophetic Chart of Time.

Many shall Search—The Seals Broken in the Last Days—The former Chronological Periods The Signs are Written for us—Some of them in Cipher—the 1260 Days—The Sabbath-keeping Era—The Seven Times of Punishment—The General Convergence—The Political Signs.

Of late years men have begun to search earnestly into the inspired Chart of Time, to ascertain, if possible, the landmarks which may denote the drawing nigh of the "day of God." This is a striking sign, for it is especially implied that though the prophetic book was to be "shut up and sealed to the time of the end," yet that at that time "many shall search therein, and the knowledge thereof shall be increased" (Dan. xii. 4).*

Daniel was told to "shut up the vision, for it shall be for many days" (chap. viii. 26), and to seal it up till "the time of the end," implying that it was not to be revealed till its understanding became necessary as the time drew near.

The revelation, or unfolding of the hidden mystery, is contained in the last book of the Bible, where the book has its seals broken, and its contents published. Why? Because, as St. John said, "it is the last time." And now that the "last days" of that "last time" have begun to dawn, many are searching through the page of the prophetic Word, and the understanding of it is largely increasing. Is not this a sign of the times?

Do we not read that, "as it was in the days of Noah, so shall it be also in the days of the Son of Man?" And how was it then? The world was living without God. busy in its everyday cares and pleasures, its building, and buying, and eating, and marrying,—ignorant of coming evil, though continually warned,—content to get on without God (see the description of those days in Job xxi.), and anxious to banish him from their thoughts while they enjoyed his gifts,—the earth filled with violence and unbelief. Is not all this the case now?

Thus, I think, the observant eyes of those who stand upon their watch-tower to watch, who can from the elevation of God's Word, and therefore from his standpoint, look upon the scene around them, whether in church or world, can discern many and many a symptom of the deepening darkness which is to settle down upon the world; and at the same time many a dawning ray of brightness of that day-spring from on high, for whose rising they watch "more than they that watch for the morning."

FORMER CHRONOLOGICAL PERIODS.

We must not disregard the chronological evidences of the closing in of this dispensation which God has caused to be written for our learning. If they form part of God's written Word, we shall only do well to take heed to them. God has on various occasions, in past dispensations, foretold to his servants the periods and dates of the events that specially concerned them; and attention to those prophecies was most needful for them.

To Noah it was foretold that, after one hundred and twenty years, the deluge was to come. He gave heed, and built the ark. Then, again, he was told that "yet seven days" and the rain should commence, and he entered into the ark.

Four hundred years was the period which God specified to Abraham as the duration of the sojourn of his seed in Egypt; and "when the time of the promise drew nigh, the people grew and multiplied," and into Moses's heart the thoughts of deliverance began to enter.

Seventy years were to be accomplished in the desolation of Jerusalem; and when "Daniel understood the number of years by books," he set his face unto the Lord God, to seek by prayer that he would cause his face to shine upon his sanctuary, which was desolate.

Seventy weeks, or sevens of years, were then shown to him as intervening between the going forth of the commandment to restore and build Jerusalem and the coming of the Messiah. And it was, no doubt, in dependence upon this prophesy that Simeon and Anna "waited for the consolation of Israel," and that many in Jerusalem "looked for redemption."

If God has thus encouraged the hopes and strengthened the faith of his servants in past dispensations, it is not unreasonable to suppose that he has done so in the present. I believe that he has, and that chronological signs have been written down for our learning. We must not disregard them. We may not all agree in our interpretations—it is not probable that we shall entirely—but it is surely our duty to give heed and seek to understand.

Some of these signs are written in cipher—in enigmatical characters. But that is no reason for neglecting them. In days of old there were those who "had understanding of the times, to know what Israel ought to do;" and Job's question is still a deeply important one, "Why, seeing times are not hidden from the Almighty, do they that know him not see his days?"

THE 1260 YEARS.

The most prominent of these chronological periods is that of the 1260 years, symbolized in the revelation as 1260 days and 42 months, and in Daniel by the three and a half times, each the equivalent of the other. During this period the fourth great empire, under its last and eighth head, was predicted to rule the kingdoms of Christendom, and persecute the people of God. There is but little diversity of opinion with regard to Rome Papal being thus designated, or with regard to the general epoch when this period commenced.

The assumption of dominant power by the Roman See dates from the opening of the seventh century, when the Emperor Phocas constituted the bishop of Rome universal bishop, and 1260 years from that date bring us to the present epoch. There is probably, however, some indistinctness as to the moment when, in the sight of God, this prophetic period actually commenced, and therefore an equal indistinctness as to its precise termination; and, doubtless, this has been intentional, in order that the people of God might be kept in a watchful frame of expectation, like "servants that wait for their Lord."

But there is a growing belief that we are on the very verge of its close; and it is impossible to view the position which Rome has of late occupied without noticing that the nations of Christendom are weary of her sway, and that the ruling powers, into whose heart God has put it to yield their kingdom to her "until the words of God shall be fulfilled," are now beginning to despoil her and to cast off her yoke (Rev. xvii. 16-18).

THE 6000 YEARS.

Then, again, it is generally believed that the six thousand years of this world's history are on the point of termination, and that the seventh thousand will be the "Sabbath-keeping" of the people of God (Heb. iv. 9, margin). This is no new idea. Jewish rabbis before our Lord's coming, and early Christians after it, alike held this belief; and if "one day is with the Lord as a thousand years" (2 Peter iii. 8), and the time of rest is the Sabbath or seventh day, we seem not to be without some indication in Scripture that this supposition may be correct. Not long ago our Christian poet Cowper wrote:

"Foretold by prophets, and by poets sung,
Whose fire was kindled at the prophet's lamp,
The time of rest, the promised Sabbath comes!
Six thousand years of sorrow have well nigh
Fulfilled their tardy and disastrous course
Over a sinful world."

And if the latest and most received chronology be correct, these six thousand years have indeed almost fulfilled their course, and we may be on the point of being able to say, "The time is fulfilled, and the kingdom of heaven is at hand."

THE 2520 YEARS.

Lastly, it is believed by many that the "seven times" of punishment of the Jews, predicted in Lev. xxvi. 18, 24, 28, are on the point of completion. Taking a "time" as a year of 360 days, this period, in the year-day fulfillment, amounts to 2520 years; and dating their commencement from the time when God pronounced the doom of Jerusalem in the reign of Manasseh (2 Kings xxi. 12-15), and gave the nation to the Assyrians (2 Chron. xxxiii. 11), they will terminate about the present epoch.

There are other prophetic periods predicted. But these are enough, I think, to stir up the hopes of the waiting people of the Lord. If the 1260 years of the great apostasy, the 6,000 years of the present dispensation, and the 2520 years of Israel's rejection, are all converging to a common point, we may well begin to lift up our heads, and to hope that our redemption draweth nigh.

The Political signs of the end are also striking.

The development of constitutional government, foretold by Daniel as to happen in the latter days of the fourth great empire (the Roman), when the iron or monarchical power of the ten kingdoms would be mixed with the miry clay, or with the seed of men, the popular power (Dan. ii. 42, 43), is a prominent feature of the present day. It receives a notable exemplification in the manner in which the despotic house of Austria, and the monarchical nation of Spain, have lately adopted constitutional forms of government. It is "in the days of these kings" (the ten clay-iron kings of the Roman Empire) that "the God of heaven shall set up a kingdom, which shall never be destroyed" (Dan. ii. 44).

The wasting away of the Turkish power, symbolized, as many believe, by the drying up of the Euphrates the irruption of the Turkish power, which originated at the Euphrates, being clearly thus designated in Rev. ix. 14-21.† In Rev. xvi. 12, is an event happening under our very eyes.

The political emancipation of the Jews in almost every European state, their exaltation in so many cases to power and position, and the influence which by their wealth they exert upon the politics of the day, may also show that the period of their national degradation is approaching its termination, and that they are being prepared to enact the great part they are destined to take in the last days, when, being brought to acknowledge the crucified Jesus as "King of the Jews," they shall become the missionaries of the nations, and when "the receiving of them" shall be "life from the dead" to the "world."

The signs I have dwelt upon are numerous, and to my mind, and the minds of many, most striking. Moral, chronological, and political, they combine to send forth the cry, "the Lord is at hand." Singly we might not consider them of importance. It is not one swallow that makes summer, nor one falling leaf autumn; and there may have been times when one or another of these signs has been manifested with more or less distinctness. But there never has been a time when, as at the present, the have all been manifested together.

It is this which to me gives to their appearance such significance and weight. Surely it is not without meaning. Surely it is a warning, encouraging voice to God's children, repeating, in clearer and still clearer accents, "Behold, I come quickly;" "Surely I come quickly." May "the Lord direct our hearts into the love of God, and into the patient waiting for Christ" (2 Thess. iii. 5). And "seeing that [we] look for such things, [may we] be diligent that [we] may be found of Him in peace, without spot, and blameless" (2 Peter iii. 14).—*S. A. Blackwood.*

* The following interpretations of this verse are advanced in support of the above:

"Then many will come across it and get much understanding."—*Luther's Bible.*

"Seal the book to the time of the end, until many are taught, and knowledge is increased."—*Septuagint.*

"Many will run through it, and then the knowledge will be increased."—*De Wette.*

The Italian of Diodati, corrected by Guicciardini, and the French of Osterwald both give the same meaning.

† Compare the use of a *river* as a symbol of the Assyrian power (Isa. viii. 7, 8).

(From the Hartford Courant.)

The Great Gates of Shalmanesar.

A discovery was made last year in Mesopotamia, by Mr. Hormuzd Rassam of the British Museum, alluded to by our London correspondent of the highest archæological importance, which has not attracted the attention in this country that it deserves. It has added to the Assyrian department of the Museum its greatest treasure. This is the bronze gates of the Shalmanesar III. (B. C. 859-825) placed by him in the temple built to the Assyrian war-god, by King Asurnazirpal (B. C. 885-859.)

The city that was the site of this temple was recovered by the Assyrians in their war with the Babylonians. The reader will find on the map, below the 36th parallel, and a little east of the Tigris (consequently a considerable distance south of the ancient city of Nineveh—not far from the modern Mosul) some mounds and ramparts, now called by the Arab the Mounds of Nimrud. This the site of the ancient Assyrian city of Calch. Nine miles northeast of this spot, near the banks of the Shor Derreh, is the mound of Balawat, known as "the Ruins," and used by the English surveyors as a triangulating station.

There is a little settlement there of Moslems and Christians, and the mound has been used as a place of sepulchre. It was in digging a grave that two fragments of bronze plates, much broken and oxidized, were found by the natives, who attached no value to them, threw them away, and did not look for more. But learning from explorers that such things had a money value, they were regained, and at length found their way to London, where these fragments excited great interest. After patient cleaning and putting in shape, inscriptions were discovered, which represented the payment of tribute to Shalmanesar by the maritime cities of Tyre and Sidon. It was determined to search for the rest of this extraordinary monument. Mr. Rassam went out to Balawat, and last July returned with two of the great brazen gates which have for centuries been buried there.

There is not space here to speak of the process of this discovery, the finding of the remains of the temple and its platform, nor the labor needed to restore the bent, battered, broken and rusted bronze plates. It is enough to say that the plates have been cleaned and arranged so as to give us a knowledge of the wonderful works of art which twenty-seven centuries ago, fresh from the brasier, stood before the temple of the war-god Nergal.

The gates were of massive cedar wood twenty-two feet in height and fifteen feet in breadth. The wooden framework of their doors, posts, styles and all, was covered with rich plates of bronze—presenting to the spectator of these great portals over three hundred square feet of richly worked metal. The bronze contains eighty-five per cent of copper. The decoration of the gates was a series of long plates, two feet wide and eight feet long, laid on horizontally. Each scroll has two lines of sculptures in repousse work, chased with a graving tool. The lines were separated from each other by borders of rosettes, pierced for nails. Each door was decorated with seven of these massive, richly carved plates, making fourteen in all. The sculptures represent the campaign of Shalmanesar III, and the whole must be considered one of the grandest monuments the past has yielded up to us.

The story of Shalmanesar is told here in pictures on bronze exactly as as the exploits of Thotmes III, and Rameses II, are told in pictures cut in stone on the walls of the temples at Karnak and at Ipsamboul. And we infer from the description that the style of illustration is much the same, although the Egyptian pictorial records are some seven centuries elder.

The sculptures on these bronzes, like those on the stone, are simply and perfectly realistic. The story of the king's campaign is told so that the most ignorant could read it. There is depicted the march over plain and mountain, the crossing of rivers by boats or bridges, the life in camp, with its royal quarter, its guards, and the preparation for the evening meal; and to these minute details follow pictures of the great battles. Other plates exhibit the reception of embassies from tributary nations, the erection of monuments, the celebration of victories and of sacrifices. There is shown the surrender of the great Hittite city, Carchemish, on the Euphrates, and as the London *Times*, (from which this description comes) says, we have a lively picture of the scene that occurred on the banks of that river in the spring of the year B. C. 854. The tribute-bearers advance from the city, headed by a deputation of nobles, and are conducted to the royal presence by Assyrian officials. The reception is in an open space before the city. The captive king, his sons, his wives and daughters, are brought before the conqueror. Beside King Sangara and his family walk two Eunuchs. The Assyrian king is accompanied by a Eunuch who holds over his head a sun umbrella, and he is clad in royal robes and holds in his hand a bow and pair of arrows, the offering and emblem of Sangara's submission. The tribute-bearers are marshalled by Assyrian soldiers, and a brilliant staff of officers, and armor-bearers complete the picture. A part of the tribute is 300 talents of gold, 100 of silver, 300 of copper, the same of iron, 1,000 plates of copper, "a thousand woven, dyed dresses, the robes of his daughters, and every kind of rich present," "precious lapis lazuli," and a thousand sheep and oxen. Sangara had to pay the "cost of the war."

Shalmanesar continued his victorious march to the Orontes and to Aleppo, and took by siege the fortified city of Karkar, and then went on to fight the army of the allies, Benhadad, and Ahab of Israel, and the Syrian rulers of Hamad and Damascus, and a contingent of 1,000 Egyptian soldiers. This enemy numbered about 50,000, and had 1,000 camels, 10,000 tents and 1,500 chariots. The defeat of this host gained the Assyrians much spoil, and laid open to them the rich plain of Phœnecia and the wealth of Tyre and Sidon.

As the conquering army marches we see how the engineers transported it across streams. There is a picture of the constructions of a pontoon bridge. On boats made of skins stretched on twig framework and covered with bitumen (like the tub-boat now seen on the Tigris and Euphrates), are laid roughly trimmed beams of wood. Soldiers carry baskets of earth and pour it on the planks. There pronged grapples retain the pontoons in position. On the bank sits a Eunuch, surrounded by officials, giving directions. In the rear is the camp breaking up to move.

There is a very interesting picture of Tyre, that city in its rocky island surrounded by the sea—"Sea-girt Tyre." The island is rough and rugged with a sloping quay towards the shore. The city is surrounded by a wall, and has five towers, with buttresses and serrated battlements, and two broad arched gateways. Between the island and the mainland ships are bearing the tribute of the city. The scene is very animated with crowds of people, sailors and Tyrean nobles. The vessels have high prows and sterns, like Venetian gondolas, both decorated with a ram's head. The goods are piled in the middle, and a rower stands at each end, propelling the boat with a curved oar. As the boat nears the shore, two men in short kirtles rush into the surf, throw a rope over the prow and tow the boat ashore, while porters bear to land the bales of cloth, ingots of silver, bars of tin and other merchandise. In the procession of Tyrean vassals bearing tribute to Shalmanesar are two carrying bowls probably containing gold dust or precious stones, and two bearing large trays, on which are ingots of silver; these are followed by others carrying huge brazen cauldrons—a vessel much valued in Homer's time.

This picture adds much to our knowledge of the Phœnicians. The Tyrians represented have a decided Jewish cast of face, and they have on their heads the loose woven pointed cap worn to-day by the sailors of the Mediterranean.

A second series of bas-reliefs represents the wars of Shalmanesar with the Armenians, including the siege of Arne. The camp scenes are so fully depicted that we can reconstruct the Assyrian as we can the Roman camp. It was divided into four quarters; the royal, for the king and chief officers; the sacred, for the altars and shrines; the camp of the charioteers and horses; and the commissariat department. In one picture are seen thousands of loaves of bread stacked up ready for the soldiers' return from battle; soldiers are driving in the spoil from the country, some are grinding corn with a hand-mill, some are cooking, others are mixing dough.

Those who have seen those remarkable bronzes infer that the civilization of the people who made them, and who did the deeds they record, were a cultivated people, and could have been but little, if any, behind the later Greek and Roman peoples. On one scroll representing the seige of a strong-walled Armenian town, with a citadel within, the Armenians depicted are most hardy and stubborn fighters. Clad in short tunics to the knee, fastened by a girdle, armed only with a long lance and small buckler, and wearing a crested helmet, these are almost exact pictures of Greek warriors, and the pictures might be taken for Greek art. Indeed, the plate might be taken for one of the cycles of the shield of Achilles. This resemblance may open a new chapter in Homeric art.

(Messiah's Herald.)

Eliot's Indian Bible.

A copy of this work was sold at the late sale of the Brinley Library, and as it is a rare work we have no doubt that a few remarks concerning it may prove interesting to our readers.

John Eliot, the "Apostle of the Indians," came to Boston in 1631, and very zealously set about converting the copper-colored aborigines of this country. After writing a grammar of the language of the Massachusetts Indians, he commenced about the year 1650 his great work of translating the whole Bible. By the year 1660 it was so far advanced that the society sent over from London a printer named Marmaduke Johnson to assist in the printing. New types were sent for that particular purpose, and were set by a native Indian. In 1661 the New Testament appeared in a quarto volume of about 150 pages, on good paper

The Old Testament was three years in the press, and the entire Bible appeared in 1663 with the following title: The Holy Bible, containing the Old Testament and the New. Translated into the Indian language, and ordered to be printed by the commissioners of the United Colonies in New England At the Charge and with the Consent of the Corporation in England For the Propagation of the Gospel amongst the Indians in New England. Cambridge: Printed by Samuel Green and Marmaduke Johnson. MDCLXIII.

Then, on another page came the Indian title, as follows: "Mamusse Wunneetupanatamwe UPBIBLUM GOD naneeswe Nukkone Testament kah wonk Wusku Testament. Ne quoshkinumuk nashpe Wuttinneumo Christ noh asoowesit John Eliot. Cambridge: Printenoop nashpe Samuel Green kah Marmaduke Johnson. 1663."

As many as 1,500 were struck off, but it would appear that most of those that have been preserved were sent to England and probably distributed by the society. After the New Testament there was a version of the Psalms in Indian meter, translated by Mr. Eliot from the Bay Psalm Book. This had a heading, but no separate title-page.

To the superintendence of the printing of the second edition of the Bible, Mr. Eliot gave some of the last years of his life. It was begun in 1680, and not completed till the beginning of 1689. The title pages are dated 1680 and 1685. Eliot died in 1690, aged about 86. He received from the society 1800 towards the expense of this edition, but was obliged to eke it out by using a part of his own salary. At a sale in New York in 1870 a copy of this edition, from the library of A. W. Griswold, brought $350. At the Brinley sale Dr. J. Hammond Trumbull, of Hartford—the only man in the wide world who can read it—bought the Marquis of Hastings' copy for $500, and Mr. Leiter bought, at the same figure, the copy which belonged to Grindall Rowson, minister at Mendon, Mass., from 1600 to 1715, who himself was able to preach to the Indians in their own language, and translated for them several religious tracts. He was a son of Secretary Edward Rawson, and the blank leaf preceding the title has the fine autograph of "Grindall Rawson His Indian Bible Given him By his Father 1712."

CARDINAL NEWMAN AND EARL BEACONSFIELD.

On most Saturday afternoons in the last year of the first decade of the present century, two boys, aged respectively nine and five, might have been seen playing in the grounds of Bloomsbury Square, London. The boys, both natives of the Square, offered the most complete contrast to each other in appearance. The younger, whose head was profuse with long, black, glossy ringlets, was a child of rare Jewish type of beauty, and full of life and activity. The other was grave in demeanor, wore his hair close cut, and walked and talked and moved in a way which, in young people, is called "old-fashioned." He was of pure English race and Puritanical family. The names of the children denoted these differences as much as their appearance. The one was Benjamin d'Israeli; the other John Newman. Sixty-eight years have passed since then, and much has happened in the meantime, but nothing more wonderful than that the handsome little Jew boy should become a Christian and Prime Minister of Protestant England, and the Puritan lad a Catholic and a cardinal of the Holy Roman Church.

(Scientific American.)

WHEN AMERICA WAS NAMED.

The Lenox Library, in this city, is very rich in old books, many of them relating to the discovery of America. Among these is the "Cosmographiæ Introductio" of Hylacomylus, printed in 1507, in which the name of America was first suggested for this continent. "Hylacomylus" was the Hellenized form of the name of Martin Waltzmüller, a professor in the gymnasium of St. Dié, in Lorraine. In this "Cosmographiæ Introductio," on the fifteenth leaf, appears the suggestion which named the continent, of which the following is a translation: "But now that those regions have been more extensively described and another fourth part has been discovered by Americus (as will appear in the sequel) I do not see why it should not be named America, that is the land of Americus, after its discoverer, Americus; a man of sagacious mind, since both Europe and Asia took their names from women." The popularity of this early geography led to the immediate adoption of its author's suggestion, and the new continent was called America by other writers.

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

WHOLE NO. 651. Read y PLYMOUTH, INDIANA, JULY 9, 1879. VOL. XXVIII, NO. 26.

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TO CORRESPONDENTS.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his Holy Prophets since the world began." It also advocates, as a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ; and many other kindred truths. It also advocates a hearty belief of the gospel, repentance, and immersion as prerequisites to the forgiveness of sins, and a holy life as essential for final salvation.

SELECTIONS.

[New York Observer.]

The Kirwan Letters To the Right Rev. John Hughes, Bishop of New York.

LETTER VI.

Popery has Degraded Ireland—Evidences of its Degradation—Absenteeism—Sub-letting—Tithes—The Priest's cry for Money.

My Dear Sir:—In my last letter, in which I sought to illustrate that the influence of popery is to make the masses superstitious and the intelligent infidels in all the countries where it predominates, I made the following assertion: "It has rendered our noble-hearted, noble-minded, impulsive countrymen the hewers of wood and the drawers of water in all the countries to which they emigrate. The degradation of Ireland, which has made it a by-word, I charge upon popery." To some of the evidences of the truth of these assertions I wish to call your attention in the present letter. Perhaps the present state of feeling in our country toward famine-stricken Ireland may secure for what I shall say to you some attention.*

That Ireland is a degraded country as to its masses, with all our pride of country, neither you nor I can deny. Its general poverty, its pervading ignorance, its mud hovels, its innumerable beggars, its insubordination, are the sad and tangible proofs of its degradation. They lie upon the surface of the country, where every traveler can behold them; and the untraveled American has the evidences of this degradation brought to his own door. He sees it in the perfect ignorance of his Irish servant—in the squallid appearance of the Irish beggar—in the deep-rooted superstition of the Irish papist—in the Irish brawls in low tippling-houses—in the furious passions of an Irish mob—in the large proportion of Irish convicts in our prisons, and of vicious Irish in our places of moral reform. It is, my dear sir, with feelings of regret and shame that I make this statement. My love of country has never forsaken me for an hour. With all its faults, I love Ireland still; and in the lowest depths of their degradation, its children manifest a sensibility and a nobility that would honor those in the highest ranks of civilization, and that evince what they would be under a right development of their social and moral nature. What are the causes of this degradation?

I will not, I cannot omit from the list of causes what is technically called absenteeism; the lordly proprietors of the land living in foreign countries, and expending abroad the hard earnings of their tenants at home. This is one of the grievous curses of Ireland; but even for this papists are to blame, whose frequent murders of landed proprietors induce them to seek safety in foreign countries.

Nor can I omit the system of letting and sub-letting, or renting and sub-renting of the land, by the richer to the less rich, until between the owner and the actual cultivator there may be six or more landlords, each living upon ism an ingredient which multiplies its bitterness by ten. It gives rise to a class of landlords as unpitying as famine.

Nor can I omit the system of tithes for the support of the Established Church of Ireland. An Episcopal priest is placed in every parish in Ireland, and if he has not one single parishioner to wait on his ministrations, he is yet entitled to his tithes from the parish; and these tithes are drawn from the actual cultivators of the soil, the poor tenants; and these tithes are usually let and sub-let, as is the land, and their collection generally falls into the hands of men as rapacious as vultures. Yes, and the parson for whose support these tithes are paid may be a thoroughly worthless man, and may never have made the impress of his foot upon the soil of his parish! Yes, and when the tither calls upon the poor man to pay his tithes for the support of a minister he has never seen, and for the maintenance of a religion which his soul abhors, unless he is ready to pay, his only cow, more than one-half the support of his family, is driven to the market, and there sold for half her value! and if that does not pay, his pig is driven and sold in the same way! Such is the system of tithes in Ireland! I have no language, my dear sir, in which to express my abhorrence of it. The support of such a system, in the way it is there enforced, is a disgrace to the Protestant name; it is a deep, dark, direful stain upon the equity of British legislation; it is a public protest before heaven and earth against the Church that sanctions it, and against the craven-hearted, earthly-minded clergy that can submit to be thus supported! I speak as an American! Out of your own Church, sir, I know of no ecclesiastical nuisance so utterly offensive as that of the Established Church of Ireland! And yet the very upholders of these schemes of robbery—yes, and some of the very individuals that pocket the plunder thus legally and ecclesiastically filched from the poor people, write to us about public faith and honesty, and lecture us upon the subject of slavery as if they were spotless as Gabriel! Of all this I can say, as Talleyrand is reported to have said of a lady that frequently annoyed him: "Madam," said he, "you have but one fault." "Pray, sir," said she, "what is it?" "It is," said he, "that you are perfectly insufferable." Nor have I seen, among the various plans suggested by the crown for the relief of Ireland, a hint at the abolition of this nefarious system of tithes as it bears upon the poor people who till the soil.

Bad, my dear sir, as I think of these causes, and much as they have contributed to the degradation and impoverishing of Ireland, they are but as the dust of the balance when compared with the influences of popery; and that yourself may see this, hear me to the close calmly and without prejudice.

Why this absenteeism, of which we so bitterly and justly complain? I am not about to excuse it; but one of its reasons is the opposition of the priest to the efforts of the land proprietor to elevate his tenantry, and the fierce jealousies which the priest excites in the minds of the people. There is but little absenteeism in Scotland; why is it so general in Ireland? The cause we find in the difference of the religion of the two people. If the parish priest of Ireland was like the parish minister of Scotland, the Marquis of Sligo and the Earl of Westmeath would have as pleasant a home upon their estates as the Duke of Buccleugh or the Marquis of Breadalbane.

Popery does nothing for the education of the people of Ireland. With the wealth of the middling classes under its control, and almost at its beck, where are its schools and its colleges for the education of its people? You send to Ireland for money to establish them here; why erect none there? Connaught, where your Church has complete control, is an almost unbroken mass of ignorance; and Munster is precisely like it; and these are the portions of it where the famine is now raging. Ignorance brutalizes, and sensualizes, and renders men improvident. It places our higher in subjection to our lower nature; and in withholding education from the people popery has degraded Ireland, and wherever its chains are carried by the as a burden than hailed as an accession. Without the high aspirations which knowledge imparts, and without the self-respect which it creates, they are satisfied with being menials where they might be masters, to be carriers of mortar where they might be chief builders on the wall. If the ignorance of Ireland has anything to do with the degradation of Ireland, I charge that ignorance upon popery. Prove it false if you can.

And if absenteeism, and sub-letting, and the tithe system do much to impoverish the people, popery does yet more. It meets them at the cradle, and dogs them to the grave, and beyond it, with its demands for money. When the child is baptized, the priest must have money; when the mother is churched, the priest must have money; when the boy is confirmed, the bishop must have money; when he goes to confession, the priest must have money; when he partakes of the Eucharist, the priest must have money; when visited in sickness, the priest must have money. If he wants a charm against sickness or the witches, he must pay for it money. When he is buried, his friends must pay money. After mass is said over his remains, a plate is placed on the coffin, and the people collected together on the occasion are expected to deposit their contributions on the plate. Thus pounds are collected for burying the poorest of the people. Then the priest pockets the money, and the people take the body to the grave; and then, however good the person, his soul must go to purgatory; and however bad, his soul may have stopped there. And then comes the money for prayers and masses for deliverance from purgatory, which prayers and masses are continued as long as the money continues to be paid. Masses are yet sold for people who died hundreds of years ago. Now, when we remember that never out of the nine millions of the people of Ireland are papists, and of the most bigoted stamp, and that this horse-leech process of collecting money, whose ceaseless cry is "give, give," is in operation in every parish, and that as far as possible, every individual is subjected to it, can we wonder at the poverty and degredation of Ireland? Can we wonder that its noble-hearted, noble-minded people are everywhere hewers of wood and drawers of water? Shame, shame upon your church, that it treats a people so confiding and faithful so basely! Shame, shame upon it, that it does so little to elevate a people that contribute so freely to its support! O popery, thou hast debased my country, thou hast impoverished its people, thou hast enslaved its mind! From the hodman on the ladder, from the digger of the canal, from the hostler in the stable, from the unlettered cook in the kitchen and maid in the parlor, from the rioter in the street, from the culprit at the bar, from the state prisoner in his lonely dungeon, from the victim of a righteous law stepping into eternity from the gallows for a murder committed under the delirium of passion or whisky, I hear a protest against thee as the great cause of the deep degradation of as noble a people as any upon which the sun shines in the circuit of its glorious way!

My dear sir, your religion is for the benefit of the priest, and not that of the people. It will starve the people to fatten the priest. Its object is not to spread light, but darkness; not to advance civilization, but to retard it; not to elevate but depress man, that he may the more readily be brought under your influence; and we have in Ireland a type of what our happy land will be when the priest wields the power here which he wields there.

I own, dear sir, that I have digressed a little from my original object in these letters. But in my next I shall commence with the reasons which on the most mature reflection, yet prevent me from returning to the pale of your church.

With respect, yours,
KIRWAN.

* These letters were written during the famine which raged in Ireland during the years 1847-8.

In several counties in Georgia the fish in the rivers and ponds are dying by the thousand. It is thought that

"The Witness of Christ."

"The brightness of the brightest names pales before the radiance of Christ. The scenes at the tomb of Lazarus, at the gate of Nain, in the happy family of Bethany, in the upper room, where he instituted the feast which should forever consecrate his memory, and bequeathed to his disciples the legacy of his love; the scene in the garden of Gethsemane, on the summit of Calvary, and at the sepulchre; the sweet remembrance of the patience with which he bore wrong, the gentleness with which he forgave ill; the thousand acts of benign condescension by which he well earned for himself, from self-righteousness pride and censorious hypocrisy, the name of the 'friend of publicans and sinners;' these, and a hundred things more, which crowd these concise memorials of love and sorrow with such prodigality of beauty and of pathos, will still continue to charm and attract the soul of humanity, and on these the highest genius, as well as the humblest mediocrity, will love to dwell. These things lisping infancy loves to hear on its mother's knees, and over them age, with its gray locks, bends in devoutest reverence. No, before the infidel can prevent the influences of these compositions, he must get rid of the gospels themselves, or he must supplant them by fictions, yet more wonderful! Ah! what bitter irony has involuntarily escaped me! But if the last be impossible, at least the gospels must cease to exist before infidelity can succeed. Yes, before infidels can prevent man from thinking, as they have ever done of Christ, they must blot out the gentle words with which, in the presence of austere hypocrisy, the Savior welcomed that timid guilt that could only express its silent love in an agony of tears; they must blot out the words addressed to the dying penitent, who, softened by the majestic patience of the mighty sufferer, ventured at last the monarch under the veil of sorrow, and cast an imploring glance to be 'remembered by him when he came into his kingdom;' they must blot out the scenes in which the demoniacs sat listening at his feet, and 'in their right mind;' they must blot out the remembrance of the tears which he shed at the grave of Lazarus, not surely for him whom he was about to raise, but in pure sympathy with the sorrows of humanity—for the myriads of desolate mourners, who could not, with Mary, fly to him, and say, 'Lord, if thou hadst been here my mother, brother, sister, had not died;' they must blot out the record of those miracles which charm us, not only as the proof of his mission, and guarantee of the truth of his doctrine, and as they illustrate the benevolence of his character and are types of the spiritual cures his gospel can yet perform; they must blot out the scenes of the sepulchre, where love and veneration lingered, and saw what was never seen before but shall henceforth be seen to the end of time—the tomb itself irradiated with angelic forms, and bright with the presence of him 'who brought life and immortality to light;' they must blot out the scene where deep and grateful love wept so passionately, and found him unbidden at her side, type of ten thousand times ten thousand, who have 'sought the grave,' wept there, and found joy, and consolation in him 'whom though unseen, they loved, they must blot out the discourses in which he took leave of his disciples, the majestic accents of which have filled so many departing souls with patience and with triumph; they must blot out the yet sublimer words in which he declares himself 'the resurrection and the life'—words which have led so many millions more to breathe out their spirits with child-like trust, and to believe as the gate of death closed behind them, that they would see him who is invested with the 'keys of some invisible world,' 'who opens and no man shuts, and shuts and no man opens,' letting in through the portal which leads to immortality the radiance of the skies; they must blot out, they must destroy these and a thousand other such things, before they can prevent him from having the pre-eminence who loved, because he loved us, to call himself the 'Son of Man,' though angels call him the 'Son of God.'

It is in vain to tell men it is an illusion. If it be an illusion, every human *Probatum est.* At his feet guilty humanity, of diverse races and nations, for eighteen hundred years, has come to pour forth its love and sorrows, and finds there 'the peace which the world can neither give nor take away;' myriads of aching heads and weary hearts have found, and will find repose there, and have invested him with veneration, love and gratitude, which will never, never be paid to any other name than his."

New Earth.

"How could 'the creature'—the world, or any part of it—be said to be delivered from the bondage of corruption, into the glorious liberty of the sons of God, if the whole frame of heaven and earth were to be annihilated (Rom. viii. 21)? The Apostle saith also, that the creature 'waits, with earnest expectation, for this manifestation of the sons of God' (verse 19), which would have no foundation if the whole frame should be reduced to nothing. What joyful expectation can there be in any, of a total ruin? How should the creature be capable of partaking in this glorious liberty of the sons of God? As the world, for the sin of man, lost it first dignity, and was cursed after the fall, and the beauty, bestowed on it by creation defaced, so shall it recover that ancient glory, when he shall be fully restored, by the resurrection, to that dignity he lost by his first sin. As man shall be freed from his corruptibility, to receive that glory which is prepared for him, so shall the creatures be freed from that imperfection or corruptibility, those stains and spots upon the face of them, to receive a new glory suited to their nature, and answerable to the design of God, when the 'glorious liberty' of the saints shall be accomplished. As when (see Mestrezat on Heb. i.) a prince's nuptials are solemnized, the whole country echoes with joy, so the inanimate creatures, when the time of the marriage of the Lamb is come, shall have a delight and pleasure from that renovation. The Apostle sets forth the whole world as a person groaning, and the Scriptures is frequent in such metaphors, as when the creatures are said to 'wait upon God and to be troubled;' the hills are said to 'leap, and the mountains rejoice' (Psalms civ. 27, 29). The creature is said to 'groan,' as the heavens are said 'to declare the glory of God,' passively, naturally, not rationally..... If the creatures be subject to vanity by the sin of man they shall also partake of a happiness by the restoration of man. The earth hath borne thorns and thistles, and venomous beasts; the air hath had its tempest and infectious qualities; the water hath caused its floods and deluges; the creature hath been abased to luxury and intemperance, and been tyrannized over in man, contrary to the end of its creation. 'Tis convenient that some time should be allotted for the creature's attaining its true end, and that it may partake of the peace of man as it hath done of the fruits of his sin pervaded more than grace, and would have had more power to deface, than grace to restore things into their due order. Again, upon that account should the Psalmist exhort the heavens to rejoice, and earth to be glad, when God comes to judge the world with righteousness, if they should be annihilated, and sink forever into nothing? It would seem, saith Dallie—(on Psalm xcvi. 12, 13)—to be an impertinent figure, if the Judge of the world brought them to a total destruction. An entire ruin could not be matter of triumph to creatures who naturally have that instinct or inclination put into them by their Creator, to preserve themselves, and to effect their own preservation. .... Again—'The Lord is to rejoice in his works' (Psalm civ. 31). Since God can rejoice only in goodness, the creature must have that goodness restored to them which God pronounced them to have at their first creation, and which he ordained them for, before he can again rejoice in his works."—*Charnock on the Immutability of God.*

Plague of the Fourteenth Century.

There was one disease called the black death, the black plague, or the great mortality. The most dreadful visitation of it was one that began in China, spread over Asia, and in the year 1346 entered Europe. Europe was forty years. The black plague spread from the south of Europe to the north, occupying about three years in its passage. In two years it had reached Sweden; in three years it had conquered Russia. The fatal influence came among men ripe to receive it. Europe was full of petty war; citizens were immured in cities, in unwholesome houses overlooking filthy streets, as in beleagued fortresses; for robbers, if not armies, occupied the roads beyond their gates; husbandmen were starving feudal slaves; religion was mainly superstition; ignorance was dense, and morals were debased; little control was set upon the passions. To such men came the pestilence, which was said to have slain thirteen millions of Chinese, to have depopulated India, to have destroyed in Cairo fifteen thousand lives a day. Those were exaggerated statements, but they were credited and terrified the people. Certainly vessels with dead crews drifted about in the Mediterranean, and brought corruption and infection to the shores on which they stranded. In what spirit did the people, superstitious as they were in these old times, meet the calamity? Many committed suicide in frenzy; merchants and rich men seeking to divert the wrath of heaven from themselves, carried their treasure to the churches and the monasteries; where if the monks, fearing to receive infection from it, shut their gates against any such offering, it was desperately thrown to them over their walls. Even sound men, corroded by anxiety, wandered about livid as the dead. Houses quitted by their inhabitants tumbled to ruin. By plague and by the flight of terrified inhabitants, many thousand villages were left absolutely empty, silent as the woods and fields. The Pope, in Avignon, was forced, because all the churchyards were full, to consecrate as a burial place the river Rhone, an interment, if, not in holy ground, at least in holy water. How the dead were carted out for burial in pits, and how the terror of the people coined the fancy that through indecent haste many were hurried out and thrown into those pits while living, every one knows; it was the incident of plague at all times. Italy was reported to have lost half its inhabitants. The Venetians fled to the Island and forsook their city, loosing three men in four; and in Padua, when the plague ceased, two-thirds of the inhabitants were missing. This is the black death, which began towards the close of the year 1348 to ravage England; and of which Antony Wood says extravagantly, that at the close of it scarcely a tenth part of the people of this country remained living.

[London Spectator.]

The Jews.

The dread which the Jews are awakening in Eastern Europe almost equals the dread felt for them in Western Europe six hundred years ago, and is based on the same grounds. They display a talent for accumulation with which Christians cannot compete, and which tends to make of them an ascendant caste. It is gravely asserted in the Roumanian Parliament that the true difficulty in the way of allowing them the equal rights which were secured by the treaty of Berlin, is the certainty entertained by Roumanians and Servians that they would gradually oust the peasantry till they possess the whole land. In Hungary, it is asserted, even in Reuter's telegrams, that they have purchased so many estates as to make an alteration in the Constitution needful, and in Germany literature is full of the success of the Jews in ousting the ancient families. Their remarkable success in politics, and instinct for acquiring pecuniary control of the press, are observed in all free countries, and recently called forth pamphlets, and even books, penetrated with a most energetic hate. Considering that a hundred years ago the Jews were a despised caste, their rise into a dreaded order has been singularly rapid,—too rapid, we imagine, for them to be perfectly safe in their new position. The explanation of their success is, we presume, that their peculiar capacity exactly suits the condition of modern life, and their best defence would be this,—that in the country where they are most perfectly free, France, they are least hated or distrusted. In England, their conduct in reference to Turkey has

THE RESTITUTION.

E. A. CHAPLIN, Editor.

PLYMOUTH, INDIANA, JULY 9, 1879.

ALL papers advocating the personal advent and future reign of Christ are sustained and published with the utmost difficulty. Promptitude on the part of subscribers, and sacrifice on the part of friends who are able, are demanded in behalf of THE RESTITUTION.

WE are still compelled to give considerable attention to matters outside the office. Hope soon to be able to attend to our editorial duties more exclusively. Will try to answer some inquiries soon in regard to the employment of certain words in the original of some passages of Scripture in reply to correspondents.

WILL our correspondents please make their articles shorter. And some change of subjects is desirable. Some topics are becoming completely hackneyed. Readers do not like to have every paper filled with dissertations on the same themes. Let us have something on the Christian life and the qualifications necessary to become heirs of the kingdom. We shall try to make the paper more edifying in this respect hereafter, if we have to do it by making selections.

WE are personally acquainted with Dr. L. M. Willard whose advertisement regarding the cure of Ovarian and Fibroid tumors appears in another part of the paper. In a letter to us he details, at some length, the wonderful results of absorption in effecting a speedy cure in the case of Sir Bussier as well as in another parallel case. Should any of our readers be afflicted in this manner, address him as directed in notice.

COMMUNICATIONS.

A Strong Government.—No. 2.

In our last article, under the above caption, we did not go into the details but simply gave the grand outlines, and but briefly touched upon the essential principles—justice and truth upon which this coming government will be based and carefully administered. We might have further said why this government will be strong, from the fact that it will, in its political aspect, neither be democratic, republican, despotic nor monarchical, but theocratic; hence, under the supervision and immediate direction of God; it will be in this respect after the order and formula of the celestial hierarchy somewhat conforming to the arrangement as given the vision of what is termed Jacob's ladder, recorded in the Book, Gen. viii. Just how many rungs were in this ladder, we are not informed, but doubtless, they are significant, and evince the fact that, in the kingdom there will be degrees or a diversity of positions among those elected to office, even as "one star differeth from another in glory." Hence there will be no vacuum; every rung will be occupied by its proper incumbent. The two sides of this mysterious ladder may denote—in the government of the millennial age of which this vision is supposed to be a type—the two houses—the lower, if you please, and the upper house. The house of commons and the house of lords, as it is in the English government.

I think we venture nothing to say that there will be those in the kingdom as co-rulers with Messiah, that shall be honored with the titles of lord, as well as kings, and nobles, and princes, governors, judges and counsellors. The fact of Messiah being called "King of kings and Lord of lords," leaves no room to question this for a moment. But, that these distinctive appellations are strictly in accordance with prophecy and will be conferred upon those to whom it shall be given, not only as so many marks of honor in the kingdom, but as appropriately defining their several titles in positions in the Messianic cabinet. We have only to consult the Word a few moments in proof of this.

In Psa. xlv. 16, we read, "Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth." In Isa. xxxii. 1, we read, "Behold a King shall reign in righteousness, and princes shall rule in judgment." In Isa. i. 26, we read, speaking of the restoration of Zion, "And I will restore thy judges as at the first, and thy counsellors as at the beginning," etc. In Jer. xxx. 21, we read, when speaking of the return of Israel and the rebuilding of Jerusalem: "And their nobles shall be of themselves, and their governors shall proceed from the midst of them," etc. This accords with the promise made the faithful talent-bearers, which are each assigned by their Lord to rule over just so many cities as they had proved their ability or shown they were competent to do, as exhibited in the proper use of the several talents committed by the Master unto them. Luke xix. This strictly accords also with the promise of our Lord to his apostles, that those who should follow him in his humiliation, that he would elevate them and set them upon thrones in the regeneration or age to come, and invest them with powers to judge, or, rather rule the twelve tribes of Israel. Matt. xix. 28. And we do not suppose that these administrative powers are to be confined to the twelve apostles alone, although they may be appointed to very high and distinguished places above their fellows, not only as deserving marks of their arduous labors in the cause of Christ, and for what they actually suffered for his sake, but because of the fact of their being fully qualified to fill out the duties of the responsible positions to which they are called.

We are not always to confine ourselves to definite numbers where they are mentioned in Scripture. We may safely venture to believe that they mean more, as I think in this case, so that the promise may be as equally applicable to others as well as the apostles; so that others may lose none of their holy ambition nor heavenly aspirations to attain to those seats of honor and power. The ten talent-bearers is another case in proof of an indefiniteness respecting the number, and, instead of strictly ten, one may reasonably suppose that there will be more than ten thousand times ten that shall engage to enter into this business arrangement and contend for the prize of the high calling of God in Christ Jesus.

As to the investment of some of the saved with regal honors with the crown and sceptre, this is obvious and no visionary idea. The very fact of Messiah being styled "King of kings and Lord of lords," as in 1 Tim. vi. 15, this also being the bright inscription in capital letters as seen upon his royal vesture by John in the visions of his future glory, "And he hath on his vesture and on his thigh written, KING OF KINGS, AND LORD OF LORDS." Rev. xix. 16. This evidently implies at the time of his reign the existence of both kings and lords, but it is distinctly stated in a brief anthem of praise to Messiah by a certain company of the redeemed, that they have attained to this position of royal endowment conjointly with the powers of a heavenly priesthood, as they are heard to sing this, "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion forever and ever. Amen." Rev. i. 5, 6. In Rev. v. 9, 10, the same song is repeated probably by the same company. It is called here a "New song, saying, "Thou art worthy to take the book and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests, and we shall reign on the earth." This gives us a key to the object Messiah has in electing this select portion of the redeemed to these regal positions, and to the royal priesthood, that they may exercise them in ruling, not of some distant planet or in other worlds than this, but ruling or reigning "on the earth," associated with him. This agrees with the splendid promise to the overcomers of the church in Thyatira. This promise, of course, is not confined to the heroes of this church alone, but to the whole ecclesiastical body, every member who has so manfully run, who has so diligently labored, who has so overcome the world, the flesh and the devil, as the crowned ones in Thyatira; but bear with me while I shall quote the entire promise; it is so grand; and I will give a portion of the preface to it. "But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, (attending to the woman Jezabel, the embodiment of spiritual whoredom) and which have not known the depths of Satan, as they speak; I will put upon you none other burden. But that which ye have already, hold fast till I come. And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers; even as I received of my Father. And I will give him the morning star." Rev. ii. 24-28. We will add to this the promise to the conquerors in Laodiceans, being more to the point relative to the associated rulers with Messiah in his kingdom: "To him that overcometh will I grant to set with me in my throne, even as I also overcome and am set down with my Father in his throne." Rev. iii. 21.

The fact of crowns being awarded to the heroes in the gospel conflict which are so frequently mentioned, renders it obvious that there is a throne connected with it, and hence, also a sceptre as an natural adjunct, and these, together, imply something like a power and place to reign.

In Rev. xxi. 24, we read: "And the nations of them which are saved (or those which are saved out from among the nations) shall walk in the light of it; and the kings of the earth do bring their glory and honor with it." These must be of that class of kings we have here been considering redeemed and washed from their sins, and here found bringing their offerings of homage and adoration to the "great King" at Jerusalem, the seat and center of universal empire; as we conceive the world in the brighter and coming age will be ruled by one grand and mighty confederation of kings, thrones and rulers. The Lord Jesus at the head and highest seat in the government. This is clear, from the echoes of the seventh trumpet: "And the seventh trumpet sounded; and there were great voices in heaven, saying, the kingdoms of this world are become the kingdoms of (or transferred to) our Lord, (or to God the Father) and his Christ; (or his anointed, the Messiah) and he shall reign forever and ever." Rev. xi. 15. They now become a divine confederation under Christ. He does not destroy these kingdoms no more than the four universal monarchies were destroyed, we read of in Dan. ii., but one is lost or swallowed up in the succeeding kingdom; though different rulers and kings take in turn these kingdoms and the government passes into different hands, meets with various changes, and is governed by different principles. So with the kingdoms of this world, when that glorious hour of deliverance comes to the church and to the groaning world, God through Christ, with his immortal retinue of saints and angels, will take to himself his great power and reign; and the kingdoms of this world will pass out of the hands of its present selfish and ungodly rulers (who have ruled in their own interest so long and closed their eyes and ears to the cries of the poor) into the hands of the Lord's Christ and his associates. And these kingdoms will be renovated, reconstructed, and set to rights after the divine order and arrangement that God's will may be done on earth among men as it is done by angels in heaven. Christ will then appoint his own rulers over these kingdoms and territories, and send his ambassadors, potentates and kings to the remotest parts of his dominion, which is an everlasting dominion.

Observe—"Promotion cometh neither from the east, nor from the west, nor from the south. But God is the judge; (i. e., the supreme ruler,) he putteth down one, and setteth up another. .... All the horns of the wicked (i. e., their power,) will he cut off; but the horns of the righteous shall be exalted." Psa. lxxv. This Psalm is synchronological with the sounding of the seventh trumpet; read it entire; also with Rev. xx., which fits right in this place as though it was made especially for it. We find here, after the great accuser and deceiver of the nations is taken captive and thrown into the abyss, that the vision stretches into the most sublime scenery, bearing a regal aspect. He sees the holy company of martyrs who were beheaded for the word, "for the witness of Jesus and the word of God." He sees them enthroned and judgment is given unto them, and they lived and reigned with Messiah a thousand years.

Although by further extending this vein of thought may interest those who are laboring and living to participate in the glory of the millennial age, yet let it suffice; we return to still further remarks—though briefly so—on the vision of the ladder. That there should be no vacuum in the celestial hierarchy, every spoke in the ladder is occupied and every intervening space between the spokes, as the patriarch saw angels ascending and descending upon it, denoting a constant and continuous communication between heaven and earth, man being at the base or bottom, and the Lord at the top, as the grand centrifugal and centripetal power, and sole supervisor, governing and controlling by his mighty mind the whole complicated and sublime machinery of the new age. But I would dwell no longer here upon this beautiful vision, as some may think that I was trying to stretch out far beyond my reach, and that the exposition given, was far-fetched. I will not claim that it is correct in every particular, but do affirm, at least, that it is a type of some grand and glorious system of things under God that has not yet been introduced into our world as yet. I know some may think to have found its antitype in the gospel dispensation, but this must be a mistake; for this is not an open and manifest ocular dispensation, but one attended with a great deal of mystery leaving room for much conjecture, difference of opinion as regards the question, "What is truth?" And this vision predicts the time when "the mystery of God should be finished, as he hath declared to his servants, the prophets," when the "watchman would see eye to eye," and that is "when the Lord would bring again Zion," or, more literally and properly, "when the Lord would come again to Zion." It foretells a time when there will be an open and visible communication between the upper and lower sanctuary, between heaven and earth; when the world will no longer be burdened, led astray and oppressed with a hireling priesthood, whose sole business is to preach for hire and divine for money: and when men shall be done attempting to give expositions of Scripture, like my poor self and others, but when the word of the Lord shall have free course and be glorified in a correct understanding and hearty recognition of it. It predicts the time when "the face of the covering cast over all people, and the vail that is spread over all nations" shall be removed with the cloud of magnetic death for the living sunshine of celestial glory. Isa. xxv. 6 7.

In conclusion, on this point, it is probable that our Lord had an allusion to this vision when he declared to Nathaniel, "Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of Man." John i. 51. We observe this was something to occur in the future, not then where he stood, nor any intervening time till now, but "hereafter" in the coming age, of open vision, when "the glory of the Lord shall be revealed and all flesh shall behold it together."

But, to return to the point, from which we have digressed, and for which we set out, namely,—the glory and blessedness of this strong government. As its King will be stronger or higher than Agag,—a famous king of the Amalekites,—so "his kingdom shall be exalted" far above all others in every way, especially in point of excellence and magnificence. Solomon's kingdom, throne, and paraphernalia was a splendid affair, exciting the jealousy, and became the admiration of all the surrounding nations. David, even up to his death, labored industriously under God to have it become such. The house of the Lord—an important adjunct of the kingdom—he was particularly careful to leave nothing undone, and that no expense should be spared; that it should become "exceeding magnifical, of fame and of glory throughout all countries." 1 Chron. xxii. 5. And so wide spread was his fame and the grandeur of his kingdom, that the Queen of Sheba, or, as our Lord called her "queen of the south" (Matt. xii. 42,) whose dominions extended over a wide tract of country between the tropic and mountains of Abyssinia, supposed to be a rich country, from a fact we shall subsequently notice; and that she was sovereigness of no mean kingdom, and, perhaps, thought in her heart that there existed none others that exceeded hers in magnificence. She purposed to pay Solomon a visit to see if all was true that she had heard. So she sets out with a "very great company, and camels that bore spices, and gold in abundance, and precious stones; and when she was come to Solomon, she communed with him of all that was in her heart, and the king answered all her questions, etc. And when the Queen of Sheba had seen the wisdom of Solomon, and the house that he had built, and the meat of his table, and the sittings of his servants, and the attendance of his ministers, and their rich apparel; his cup bearers (or butlers) also, and their apparel; and his ascent by which he went up into the house of the Lord; there was no more spirit in her," that is, her heart which had been lifted up heretofore with the thought that the fine arrangement and glory of her own throne could not be exceeded by any on earth, now sank within her, and in comparison to what she saw here she found her kingdom to be but a small affair. "And she said to the king, it was a true report which I heard in mine own land of thine acts and of thy wisdom. Howbeit I believed not their words until I came, and mine eyes have seen it; and behold one half of the greatness, and of thy wisdom was not told me; for thou exceedest the fame that I heard. Happy are thy men, and happy are these thy servants, which stand continually before thee, and hear thy wisdom. Blessed be the Lord thy God which delighteth in thee to set thee on his throne, to be king for the Lord thy God; because thy God loved Israel, to establish them forever, therefore made he thee king over them to do judgment and justice." She then proceeds to open her coffers and give of the abundance of her wealth expressive of her willingness to become tributary to his throne as many others of the ruling sovereigns gladly did in those days. WILLIAM SHEPHERD.

(To be Continued)

NEWS ITEMS.

LONDON, July 6.—A correspondent telegraphs from Kapal, Asia, that the Chinese have re-taken Kashgar. A portion of the Mussulman population fled, but many were massacred, and a large body of the Mohammedans are shut up in the fortress. The inhabitants of Kouldja are determined to fly the town if the province is restored to the Chinese by the Russians.

LONDON, July 7.—A dispatch from Rangoon reports the cholera among the British troops at Thayetmo, and several died.

A correspondent with the general headquarters, under date of June 15, says Cetywayo occupies an impregnable position northeast of Ulundi.

LONDON, July 7.—A correspondent at Berlin draws a gloomy picture of the state of Russia, owing to the Nihilists, the failure of the crops, and the ravages of the corn beetle. Fifty thousand rubles have been appropriated to exterminate the beetle.

The prospects of a cessation of the famine in Cashmere, India, are gradually improving. The Spring crops look slightly better. The area of the Autumn sowing exceeds expectations, and the importation of grain is proceeding satisfactorily.

KINGSTON, Jamaica, July 7.—Advices from Hayti say that Port au Prince is in flames. Business is entirely suspended. Whole blocks of buildings are in ashes. The Custom House is closed in consequence of the revolution.

PANAMA, June 28.—The *Star and Herald* says passengers from the south coast report a battle at Calama and the capture of that point by the allied forces. The Chilian losses are stated to be 1,500 killed.

SENTENTIOUS PARAGRAPHS.

He that follows the Lord fully, will find goodness and mercy following him continually.

We spend half our lives in making mistakes, and waste the poor remainder in reflecting how easily we might have avoided them.

There are flowrets down in the valley low,
And over the mountain side,
Which were never praised by a human voice,
Nor by human ever descried.

As the light which illuminates our atmosphere, and gives brightness to our dwellings, and vision to every eye, is from the sun, and is dependent on its rise and motion every day, so we and all our mercies, and all our strength, for every day and hour of our lives, come from God, and are dependent on him.

In the deepest night of trouble, and anxiety, and sorrow, God gives us so much to be thankful for that we need never cease our singing. With all our wisdom, and prudence, and foresight, we need never refuse to take a lesson in gladness and gratitude from the happy bird that sang all night, as if the day were not long enough to tell its joy.

"'Tis sweet to trust my Savior,
To lean on his strong arm,
To have no cause of danger,
Though foes around us alarm.
To go wherever he calls me,
To drink the cup he drained,
To trust whate'er befalls me,
Self lost—but Jesus gained.
—*Lida J. Clarkson.*

Character alone is immortal. Not what we have but what we are, is enduring. Not that work in which we engage outside of us, but that which we carry on within us, is everlasting. As we pass from earth we shall leave behind our property, our relationships, our positions, and we shall enter that world with but our character that we can call our own. We are making ourselves for eternity. Infinite will be the loss and disgrace if we build after the wrong plan; eternal be the gain and honor if we follow the right one.

Up to the solemn arch my eyes are turning,
And slow I see the white-winged clouds go by;
My faith is strong, and still my heart is yearning,
For I shall see him coming by and by.

God is to be trusted, but not to be tempted.

BE HUMBLE.

If thou art a vessel of gold, and thy brother but of wood, be not high-minded. It is God that maketh thee to differ. The more bounty God shows the more humility he requires. Those mines that are richest are deepest; those stars that are highest are smallest; the goodliest buildings have the lowest foundation. The more God honoreth men, the more they should humble themselves; the more fruit the lower the branches on which it grows. Pride is ever the companion of emptiness.

"Swifter than a weaver's shuttle"
Pass our days in rapid flight;
Soon will come the day unmeasured,
When we'll know no more of night.
There's a little time to labor,
Just a little space to pray,
Then the Master comes in beauty,
And begins that endless day.

BREVITIES.

The steamer Nishni Novgorod is announced to sail from Odessa to the eastern shore of Siberia with 700 convicts gathered from Russian prisons, their destination being the island of Saghalien. The vessel will also carry 50,000 poods of grain, cloth, and other materials for the support of these criminals, in addition to implements, seeds, and, milistones. This new method of deportation is intended to lessen the expense thereof, so enormous hitherto. The steamer, it is hoped, will make the voyage in about sixty days, whereas the overland route takes nearly two years.

Bible Banner: The scene of the Mountain Meadow massacre is now the very picture of desolation. Before the Mormons murdered 131 innocent men, women and children there, in 1857, the Meadows were known far and wide as a paradise in the desert, with an abundance of grass, crystal streams and ever-flowing springs. To-day the grass is gone, the water-courses dried up, and nothing but a dreary waste marks the once beautiful spot. It is said that the earth is also sinking, and the bones which were collected after the massacre, though thrice buried, continue to reappear, while settlers in the vicinity shun the spot as haunted, and say that the winds from the Meadows bring piercing cries for help to their ears.

Leprosy has made its appearance in several parts of the Spanish province of Alicante, and the authorities, alarmed by the number of cases and the mortality, have taken steps to establish a special hospital for lepers. In the province of Valencia 116 cases were reported last year, of which 71 proved fatal; and in this province there has existed for a long time a leper's hospital. Leprosy is known there under two names, the malady of Maures and the malady of St. Lazarus; and it manifests itself under two forms, the tubercular, or leprosy of the Greeks, and the vulgar, or leprosy of the Jews. Cases of recovery are extremely rare. Full statistics respecting it are not to be procured, as its victims often resort to concealment. The notion that leprosy is to be found now only in Asia and Africa is erroneous; it is met with in various countries of Continental Europe.

(Rural Home.)

The Queen of All.

Honor the dear old mother. Time has scattered the snowy flakes on her brow, plowed deep furrows on her cheeks, but is she not sweet and beautiful now? The lips are thin and shrunken, but those are the lips which have kissed many a hot tear from the childish cheeks, and they are the sweetest lips in all the world. The eye is dim, yet it glows with the soft radiance of holy love which can never fade. Ah, yes, she is a dear old mother. The sands of life are nearly run out, but feeble as she is, she will go further and reach down lower for you than any other upon earth. You can not walk into a midnight where she cannot see you; you can not enter a prison whose bars will keep her out; you can never mount a scaffold too high for her to reach that she may kiss and bless you in evidence of her deathless love. When the world shall despise and forsake you, when it leaves you by the wayside to die unnoticed, the dear old mother will gather you in her feeble arms and carry you home and tell you of all your virtues until you almost forget that your soul is disfigured by vices. Love her tenderly and cheer her declining years with holy devotion.

A Child's Faith.

In the Highlands of Scotland there is a mountain gorge twenty feet in width, and two hundred feet in depth. Its perpendicular walls are bare of vegetation, save in the crevices, in which grow numerous wild flowers of rare beauty. Desirous of obtaining specimens of these mountain beauties, some scientific tourists once offered a Highland boy a handsome gift if he would consent to be lowered down by a rope, and would gather a little basket full of them. The boy looked wistfully at the money, for his parents were poor, but when he gazed at the yawning chasm he shuddered, shrank back, and declined. But filial love was strong within him; after another glance at the gift and at the terrible fissure, his heart grew strong, and his eye flashed, and he said, "I will go, if my father will hold the rope." And then, with unshrinking nerves, and heart firmly strong, he suffered his father to put the rope about him, lower him into the wild abyss, and to suspend him there while he filled his basket with coveted flowers. It was a daring deed, but his faith in the strength of his father's arm and the love of his father's heart gave him courage and power to perform it.

Waiting.

ANNA A. STEELE.

Waiting for thy kingdom, Lord,
When all our sorrow shall be o'er;
Waiting for that time to come
When nations shall learn war no more.

Waiting for the morning dawn
Of that bright celestial day,—
Waiting for our Lord's return—
Come, O, Lord, without delay.

Waiting to see that "world to come,"
Waiting thy glorious face to see,
Waiting to hear thy welcome voice
To say—"Well done, come dwell with me."

Here and There.

Here is the sorrow, the sighing,
Here are the clouds and the night,
Here is the sickness, the dying;
There are the life and the light.

Here is the fading, the wasting,
The foe that no watchfully waits;
There are the hills everlasting,
The city with beautiful gates.

Here are the locks growing hoary,
The glass with the vanishing sands;
There are the crown and the glory,
The house that is not made with hands.

Here is the longing, the vision,
The hopes that so swiftly remove;
There is the blessed fruition,
The feast, and the fullness of love.

Here are the heart-strings a-trembling,
And here is the chastening rod;
There are the song and the cymbal,
And there is our Father and God.

LETTER DRAWER.

Editor Restitution:—I must have THE RESTITUTION as long as I can pay for it, for I think it is the best paper I know of, and the most truthful. It cheers me in my lonely widowhood. I prize its weekly visits more than I can express, and may God put it in the hearts of all our brethren to sustain it till Jesus comes. The prospect truly is encouraging for true followers of Jesus, and while we struggle on in this mortal life, may we have strength to overcome and have an abundant entrance into the kingdom. My prayer is, *Come, Lord Jesus*, and come quickly.

From your unworthy sister in Christ,
HARRIET COVEY.

Omro, Wis.

Editor Restitution: My affairs financially have not been in a very healthy condition for the past year or two, or I assure you I would not be in debt to such a great and noble cause as the one in which you are engaged. I have seen the time when I have taken and sent to others from four to six copies of THE RESTITUTION, and am as willing to do so again; and shall as soon as my means will allow. Our Father knoweth all the secrets, and my prayer is that he will at the resurrection of the just—reward you for your work and labor of love, in so handling the affairs of THE RESTITUTION. You may expect to hear from me shortly, and dear brother, please continue to send me THE RESTITUTION. I have long felt like writing a few lines to THE RESTITUTION office in regard to the affairs of the little band of believers in Christ. We have been highly favored and much prospered by a spread of the truth. It was the writers great privilege to be permitted to bury into Christ, four more obedient ones to the one faith and hope a few months ago, and we have great hopes of as many more in a short time. We give God the glory. The bride is fast being selected and the day of the Lord is nigh at hand. Soon may He come is my prayers, for there is no hope for the world until he does come. As ever I am your brother in hope.

L. C. CATTELL.

Cleveland, Ohio.

Editor Restitution: Dear brother of the one faith, inclosed you will find one dollar for THE RESTITUTION six months. I have been borrowing your excellent paper and reading for some time and cannot do without it any longer. We have no regular preaching at our church, and I am almost starved for want of good healthy food. I hear what is called the orthodox once in a while, which makes me see the necessity of sound doctrine. I remain yours of the Abrahamic faith.

LOUIS HILGER.

Judson, Ark.

Editor Restitution:—On Sunday, July 6th, I had the pleasure of baptizing into the name of the holy one and welcoming to the fellowship of the church Mrs. Blackman, one of the oldest residents of Austin. By this act of faith and obedience she becomes a part of "a chosen generation, a royal priesthood, an holy nation, a peculiar people; that (she) should show forth the praises of him who hath called (her) out of darkness into his marvelous light; which in time past were not a people, but are now the people of God; which had not obtained mercy, but now have obtained mercy. Dearly beloved, I beseech you, as strangers and pilgrims abstain from fleshly lusts which war against the soul; having your conversation honest among the Gentiles; that, whereas they speak against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation." 1 Pet. ii. 9-12.

I spoke briefly upon the subject of the "New Birth," placing particular emphasis on the words of Jesus to Nicodemus, "Verily, verily, I say unto thee, except a man be born of water and of the spirit, he cannot enter the kingdom of God." John iii. 1-5. I endeavored to impress the absolute necessity of the birth of water and of spirit, on account of the solemn words of the great Redeemer, "He cannot enter the kingdom of God." Many teachers who seem to have a desire to evade the force of those words, try to explain it by affirming that the birth of water has reference to natural birth only. O how foolish; O how dangerous; let us not be guilty of taking away the force of God's word, and thus cause our fellow man to go astray. Our dear Lord's language is addressed to men who need salvation, and not to a non-entity which has no existence in fact. He says: "Except a man (not before he becomes man) be born again, he cannot see the kingdom of God." Notice the words, "born again." There would be no force in the word "again" if it had reference to the birth which gave him a physical existence, as the word again means "once more, another time." You will notice the Savior's words caused Nicodemus to question as to how a man could receive the natural birth another time, but the Savior explained that the second birth was something higher than the natural—the first—birth, which was a birth of water and spirit, and would culminate in an unending existence in God's kingdom. "Not by works of righteousness which we have done, but according to his mercy he saved us," (how?) "by the washing of regeneration and renewing of the Holy Ghost." Titus iii. 5. Now, what is "regeneration" but new birth? and the idea of cleansing is conveyed by the word "washing," and what we are cleansed from by this "washing of regeneration," is shown by the words: "Arise, and be baptized and wash away thy sins." Acts. ix. 18.

No one will certainly deny that the word "regeneration" means new birth, and the words "wash" and "washing," as used in the texts just quoted, has reference to baptism, and the result of the washing or cleansing from sin, and that it would be impossible for a man to ente God's kingdom as an inheritor clothed with sin; how forcible the Savior's words come to us: "Except a man be born of water and of the spirit, he cannot enter into the kingdom of God." WILLIAM H. WILSON.

Austin, Ill.

Editor Restitution: We cannot do without THE RESTITUTION, as we are only favored with preaching here once in a great while. Bro. J. M. Stephenson favored us with three discourses, April the 27th. The preaching to say the least was good and the first that we had, had in over three years. We should be very much pleased to see some of the preaching brethren out this way soon, to proclaim the "glad tidings," there are several here that would be baptized if they had an opportunity. If any should conclude to come, they will please send notice to me, that I may publish the good news. Hoping to see some of you soon, I remain your brother in Christ.

J. P. JAEGER.

Eureka, Wis.

SELECTIONS.

Dying not the Climax of Pain.

There is no foundation for the idea that the pain of dying is the climax to the pain of disease; for, unless the stage of agony is crossed at a stride, disease stupifies when it is about to kill. If the anguish of sickness has been extreme, so striking from the contrast is the case that supervenes, that, without even the temporary revival which distinguishes the lightening before death, "kind nature's signal for retreat," is believed to be the signal of the retreat of the disease. Pushkin, the Russian poet, suffered agony from a wound received in a duel. His wife, deceived by the deep tranquility which succeeded, left the room with a countenance beaming with joy, and exclaimed to the physician, *you see he is to live!* "But at this moment," says the narrative, "the last process of vitality has already begun." Where the symptoms are those of recovery, there is in truth more pain to be endured than when the issue is death, for sickness does not relinquish its hold in relaxing its grasp. In the violence which produces speedy insensibility, the whole of the downward course is easy compared to the subsequent ascent. When Montaigne was stunned, he passed, as we have seen, from stupor to dreamy Elysium. But returning life had thawed the numbness engendered by the blow, then it was that the pains got hold of him which the imagination pictures as incident to death. Cowper, on reviving after his attempt to hang himself, thought he was in hell; and those who are taken *senseless* from the water, and afterward recover, re-echo the sentiment, though they may vary the phrase. This is what, upon reflection, we should expect. The body is quickly deadened, and slowly restored; and, from the moment corporeal sensitiveness returns, the throes of the still disordered functions are so many efforts of pain. In so far as it is a question of bodily suffering, death is the lesser evil of the two.

Of the trial to be undergone before the dying sets in, everybody from personal experience or observation of disease has formed a general idea. Duration is an element as important as intensity, and slow declines, which are not accompanied by any considerable suffering, put patience and fortitude to a considerable test. "My friends," said Fontenelle a short time before he died, "I have no pain; only a little difficulty in keeping up life."

When Cavendish, the great Chemist, perceived that his end drew near he ordered his attendant to retire and not return till a certain hour. The servant came back to find his master dead. He had chosen to breathe out his soul in solitude and silence; and would not be distracted by the presence of man, since vain was his help. Everybody desires to smooth the bed of death; but unreflecting feeling, worse than the want of it in the result, turns it often to a bed of thorns.

It is not always that sickness merges into agony. The strained thread may break at last with a sudden snap. This is by no means rare in consumption. Burke's son, upon whom his father has conferred something of his own celebrity, heard his parents sobbing in another room at the prospect of an event they knew to be inevitable. He arose from his bed, joined his illustrious father, and endeavored to engage him in cheerful conversation. Burke continued silent, choked with grief. His son again made an effort to console him. "I am under no terror" said he; "I feel myself better and in spirits, and yet my heart flutters I know not why. Pray, talk to me, sir! talk of religion, talk of mortality; talk, if you will, of indifferent subjects." Here a noise attracted his notice, and he exclaimed, "Does it rain!—No; it is the rustling of the wind through the trees." The whistling of the trees, brought Milton's majestic lines to his mind, and he repeated them with uncommon grace and effect:

"His praise, ye winds, that from four quarters blow,
Breathe soft or loud; and wave your tops ye pines;
With every plant, in sign of worship wave!"

A second time he took up the sublime and melodious strain, and accompanying the action to the word, waved his own hand in token of worship, and sank into the arms of his father—a corpse. Not a sensation told him that in an instant he would stand in the presence of the Creator, to whom his body was bent in homage, and whose praises still resounded from his lips. But commonly the hand of death is felt for one brief moment before the the work is done. Yet a parting word, or an expression of prayer, in which the face and voice retain their composure, show that there is nothing painful in the warning. It was in this way that Boileau expired from the effects of dropsy. A friend entered the room where he was setting, and the poet in one breath, bade him hall and farewell, "Good day and adieu," said he; "it will be very a long adieu," and instantly died.

In sudden death, which is not preceded by sickness, the course of events is much the same. Some expire in the performance of the ordinary actions of life; some with a half completed sentence on their lips; some in the midst of a quiet sleep. Many die without a sound; many with a single sigh; many with merely a struggle and a groan. In other instances two or three minutes of contest and distress; and in proportion as the termination is distant from the commencement of the attack, there will be room for the ordinary pangs of disease. But, upon the whole, there can be no death less awful than that which comes in the midst of life, if it were not for the shock it gives the survivors, and the probability with most that it will find them unprepared. When there are only a few beats of the pulse, and a few heavings of the bosom between health and the grave, it can signify little whether they are the throbbings of pain or thrills of joy, or the mechanical movements of an unconscious frame.

Silent Tears.

A dear friend of the writer was most unjustly slandered. He, about that time, received a most charming epistle from a poor widow, overflowing with grateful expressions for favors received. Here and there over the pages were some unwritten words mingling with fresh ink flowing from her pen. These were signs written by the dying sets in, everybody from personal experience or observation of disease has formed a general idea. Duration is an element as important as intensity, and slow declines, which are not accompanied by any considerable suffering, put patience and fortitude to a considerable test. "My friends," said Fontenelle a short time before he died, "I have no pain; only a little difficulty in keeping up life."

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In California a number of miners, after some years of hardships, still clung to their camp. A few cattle were daily driven out to an enclosed pasturage. On their being driven home one evening a young heifer went near a fence and stood still. The skin of her flrstborn was carelessly hanging thereon. The hardy miners were there, and saw the mysterious affections of that brute's maternal nature flowing down to the ground in great silent tears. One of the miners thought of his darling sleeping in the silent valley. He lifted his horny hand and wiped his eyes. Another began to weep, until all of them were crying for relief to their pent-up emotions.

Who would presume to rank an inebriate, who is madly plying the glass with the waters of death with an irrational animal, as kind and full of love for her offspring as that californis brute? Take the following case, one of ten thousand, and the language applied is a mere mockery of the truth. A young lawyer won and married a bride that was the object of her parents' refined and devoted love, and the favorite of all the circle of her numerous friends. A beautiful cottage, elegantly located and beautifully furnished by her parents, was the happy home of this favored pair. Several years glided by, and the husband began to ply the sparkling glass. Warnings from the Bible, entreaties from his devoted partner, the solemn pleadings could not arrest his downward path.

One fierce wintry night he came home reeling through the deep snow, and found his wife with a miserable cold room, an invalid, and trying to keep her two babies warm. The drunken madman swore he would soon have it warm enough. Midnight came. The tempest had increased. The elements were in fierce conflict, and the raging fiend in human form was within. How he fired his home will never be known. Madmen care for nothing. The flames, fanned by the wind, drove out his wife, beating her darlings, to face that awful tempest. A quarter of a mile off stands the nearest house. Soon exhausted, she sank down in the deep snow, with her helpless babies clinging to their mother. But a few moments sufficed to reduce their lovely home to ashes.

In the morning the sobered author of this ruin, with the parents and friends, were searching under snowdrifts for the lost ones. At length, wrapped in a spotless winding sheet they were found. White as marble, the lovely features of the mother disclosed frozen silent tears on her cheeks, and the cherub forms clasped in her arms.

Taking the census of all mankind the inscription on the grave of those victims would be, murdered by their husband and father! And yet he was dignified by being called a brute. That word, given to the triple murderer, was an outrage on the entire lower creation. If the shining cherubim or seraphim can lay down their harps and suspend their songs, would they not gaze with wonder on such a scene of woe, and under the very effulgence of the eternal throne shed silent tears?

[Independent.]

The Hour and the Man.

No careful student of history can fail to be struck by the fact that in every crisis of human affairs men have been raised up with special qualifications for the work that needed to be done at that particular time. The hour strikes for the achievement of a great reform, and lo! a man appears upon the stage, commissioned and equipped of God for the task. He gives the key-note for rallying thousands, he sounds the charge against an iniquitous institution, mighty in aspect, but ripening for destruction. He calls a nation to repentance for its crimes against humanity, and warns it of the Divine retributions for sin. Such men are the prophets of God in their generation—misrepresented, persecuted, maligned, and sometimes slain; but elsewhere honored of God, and sure at last to be honored of men. What a catalogue of such men, "of whom the world was not worthy," might be culled from the pages of history—men whose bloody footsteps are the way-marks of human progress, and to whom, under God, we owe what is most valuable in our civilization, and most beneficent in the application of Christianity to society and its institutions.

DIED.

BENNET—Of consumption, Feb. 22, 1879, Jane, wife of James Bennett.

She was baptized into Christ by the writer about eight years ago, and since that time has lived a devoted Christian. She was the daughter of John and Elizabeth Richards, and after she embraced the faith was married to James Bennett. During the last two years of her life she was greatly afflicted, but she endured all her suffering without a murmur or complaint. In her last moments she was cheerful and said that she expected to sleep by her brother's side and that she wanted the writer to preach her funeral sermon, and five minutes afterward fell into her last sleep to awaken no more till Christ shall come. Her age was about twenty-three years. Thus we see that young, and old, and middle-aged all pass away. A funeral discourse was delivered by the writer from 1 Thess. iv. 13.

Two months later Jenny's mother, Elizabeth Richards, also fell asleep. She was born in the state of Virginia, August 21, 1820, and moved with her parents to Illinois when quite young. At the age of sixteen she united with the Campbellites and retained her membership with them till the year 1869, when she and her husband removed to Kansas, and still retained her membership with the Campbellite till she heard the gospel of the kingdom proclaimed by the writer. Becoming dissatisfied with both her faith and baptism she resolved to be immersed into Christ in the faith of his death, burial and resurrection, and thus yield an intelligent obedience to the gospel requirements. Accordingly sister Richards and three of her daughters were immersed by the writer since which time she has lived a faithful Christian. Like the house of Martha, Mary, and Lazarus her house was ever open to Jesus and his friends. She was a kind mother, a devoted wife, and an earnest Christian to the last. Her death occurred April 24, 1879. Thus three out of the family that I baptized—the mother and two daughters—have been claimed by the enemy death. She left a husband and four children, and a large circle of friends to mourn her loss. A funeral discourse was delivered to a large concourse of people from 1 Thess. iv. 13. We have laid her by the side of her daughter and son to rest till Christ shall come to make them up. May the Lord bless the bereaved husband and children, and though greatly missed by her children, may they all meet again.

Galesburg, Kan. JOHN FOORE.

MARRIED.

CUDNEY—TINKEY—By S. A. Chaplin, at his residence, July 3, 1879, Mr. Josel Cudney and Miss Harriet N. Tinkey.

Notice.

A great Temperance Jubilee is appointed to be held on one of the beautiful lakes near Laporte, Indiana, commencing July 15, and lasting forty-five days. Over fifty of America's best speakers have been engaged. Excursion rates have been arranged with the different Railroads, and ample preparations made for the entertainment of the largest crowd of people ever convened in the west. (By request.)

Correction.

In "Report of Quarterly Assembly" published June 16, in the eighth line read "salutation" instead of "salvation."

LETTER RECEIPTS.

SUBSCRIPTIONS.

E J Richardson	1 00	W K Lambright	1 00
Zenia Winter	1 00	E A Chapman	2 00
T Keller	1 00	J Frock	1 00
Joe Meiers	1 25	H Bowman	1 00
S P Shaw	1 25	L Hilger	1 00
O B Crout	1 25	J F Jaeger	1 00
J Caspline	1 25	S McCollister	2 00
G Henry	1 00	Mrs A M Stephenson	1 00
W Thorp	1 00	Mrs Eliza Green	1 00
J Thorp	1 00	O Watkins	1 00
H H Hendrix	2 00	T H Elford	1 00
Harriet Covey	1 00	E R Hayes	1 00
R Catt	2 00	C W Stetson	1 00
R Kitter	2 00	S Harper	2 00
P P Cady	1 00	S S Bells	2 00
A T Purcell	2 00	Mary A Hilton	1 00
L Adams	1 00	J Foreman	1 00

BOOKS AND TRACTS.

N D Prime	$1 15
A T Purcell	1 00
W H Lambright	25
T W Milam	15
J Bolinger	25
E Wright	$ 85
Jacob Frock	60
S Mediothian	25
A J Daley	1 00

A Free-Will Offering.

We, the undersigned, having the good of the cause of truth at heart, and believing that it is our duty to sustain the gospel with our means as well as our tongues, and believing that God will bless us for all the offering we make in behalf of the truth, have paid the sum set opposite our names for the purpose of freeing THE RESTITUTION from debt, and hoping it out as a messenger of truth to those sitting in darkness, and to comfort those who are waiting in the light of life:

Amount previously published	$561 72
Cecile Williams	1 00

ANNOUNCEMENTS.

CONFERENCE IN CALIFORNIA.

The annual conference of the church of God of the state of California, will be held on the farm of Mr. A. D. Ryon, in a grove of oaks on the north side of Willow Slough, about three miles east from Merritt's station, Yolo county, California, commencing at 3 o'clock p. m., on Wednesday, August 13, 1879, and continuing over the following Sunday and longer, if there present at that time think best. Merritt's Station is situated on a line of railroad running from Davisville to Woodland, and has daily communication by rail with Sacramento and San Francisco. The brethren throughout the state and all who desire to attend are cordially invited to be present. Those coming from a distance may inquire for O. M. Hildebeth, P. A. Strong and Talbot Hays, all of whom live about two miles east from the station.

O. STONE,
J. J. CORNELLY,
W. H. LUDDEN,
Committee on Conference.

My address for the next two months will be Merrill, Brown Co., Kan. Anyone wishing my labors may write me here. J. M. STEPHENSON.

The annual conference of the church of God for Western North Carolina, will meet at their new house on Crab Creek, Henderson Co., N. C., on Saturday August 9, 1879; the meeting to continue several days, or as long as thought proper. All the brethren, elders and friends, who can, are invited to attend, especially preaching brethren. The place of meeting is ten miles west of Flat Rock; for any further information address as below.

Flat Rock, N. C. R. H. SALES, Sec.

The annual assembly of the Church of God, will if the Lord will, be held at the house of the brethren, in Winchester, Va., commencing on Saturday before the first Sunday in August, and will continue as long as the interest demands. All concerned in the high destiny to which we are invited in the gospel, are respectfully invited to attend. All coming by railway will please inform the writer in due time, and they will be met at the depot, and conducted to the house of the brethren, where they will be cared for during the meeting.

Winchester, Va. S. I. MORGAN.

TO THE AFFLICTED.

Ovarain and Fibroid Tumors

Cured without the aid of the knife. These affections (heretofore supposed to be incurable) can be wholly eradicated by absorption. No pain, no inconvenience. For particulars apply to Dr Lyman M. Willard, Saratoga Springs, N. Y. For result of treatment address Mrs. L. D. L. Hosier 85 Aberdeen Street, Chicago, Ill., his last case west. [jun 41

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—BY—

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Chapter 3—Prophetic Confirmation of the Scriptures.

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Address, THE RESTITUTION,
Plymouth, Ind.

POETRY.

Where Are We?

CARRIE WILLIAMS.

Where are we, in the solemn wake of time?
Look to the way-marks, as the years move on;
Surely they speak from every age and clime,
That Gentile times have very nearly gone.
Earth's teeming millions, as the storm-tossed deep
Are restless, surging—hurrying to and fro
Be faithful shepherds sleep a fatal sleep;
Knowledge protests signs to teach or know.
Unheed increases; mines of hidden lore
Broad earth to ages past, are opened wide;
Expanses and held from shore to shore
While swiftly flow man's thoughts beneath the tide.
Time, space, all distance fa[l] before his skill,
His will the mighty elements control,
Even lightning bows, his mind to fulfill,
Yielding obedience to the half to fulfill,
War, famine, strife, disease of ev[il] soul.
Mankind assail, and thousands [fall] from life,
While raging elements find vent in storm.
Till every land with boding fear is rife.
Men's hearts are failing them for utter fear
As they behold earth's sorrows multiply;
The Christian only feels his heart to cheer,
Well knowing that redemption draweth nigh,
Well knowing that the signs on every hand
Portend the near approach of Him we love,
Of Israel's King on Olive's Mount to stand,
His power, His might, His majesty to prove,
Then peace shall dwell beneath His righteous away,
And justice reign supreme from shore to shore;
Safely the poor shall dwell in His blest day,
Wasting destruction shall be known no more.
Over all the earth the Savior shall be King;
His right to reign all nations yet shall own,
And to the Holy City tribute bring.
Wars shall be ended, sorrow be unknown.
Millennial glory then shall fill the earth;
The saints of every age and every clime
Brought forth immortal by the second birth,
Shall no more know disease or death's decline.
Fadeless, immortal youth shall crown each brow;
Associate rulers with the Lord our King;
What matter to us what our portion now,
The song of victory we yet shall sing!
Where are we? Almost o'er the desert waste
Where wickedness unbounded rules the hour;
"How long, O Lord?" we pray the morning haste;
Come quickly and assert thy rightful power.

St. Joseph, Mo.

COMMUNICATIONS.

The Old and the New, or, the Closing of the (Gospel) Age and the Beginning of the Millenium.

As we stand upon the crumbling verge, and as the very last sands are dropping from the hour-glass of Gentile time, we sigh for a better, even an heavenly country; not beyond the bounds of time and space, but the earth made new,—freed from the effect of the great transgression; the future and eternal home and abode of the saints. We have felt our way carefully down through the ages from the beginning of the first age before the flood, to the closing of the Gospel or Gentile age. We have learned several important facts that deserve more than a passing notice:

1. God's purpose in creating the world and arranging the ages, in which his wisdom, power and glory shine forth in majestic splendor, which culminates in peopling the earth with a race of holy, immortalized beings This fact alone challenges our admiration and our adoration, and will swell with anthems of loud hallelujahs to God and the Lamb throughout the ceaseless ages of eternity.

2. We have learned that the heathen dogma of the immortality of the soul, has no foundation in God's blessed book, the bible, and, therefore, God in his purpose and arrangement has not provided for a place of eternal sin and suffering, but has given the most positive assurance of his purpose to have a clean universe. Has he purposed and will he not accomplish it? Has he said and shall or will he not do it? As truly as I live all the earth shall be filled with the glory of God. Numbers xiv. 21.

The Millennium—when does it begin? We are all agreed as to the meaning of the term, simply one thousand years, but as to the time and manner we are not all agreed. A large majority of the Protestant churches hold and teach that the millennium will be located this side the coming of Christ, and will be a spiritual reign, and that the world will be converted under the preaching and present arrangement of the Gospel. This view is open to many valid objections:

1. It has no place in the bible.

2. It conflicts with Christ's own most positive teaching as it was in the days of Noah and Lot, &c.

We have shown as clear as bible language can make it, that the last part of the gospel age will be like the antediluvian age. When will the millennium or the one thousand years reign of Christ begin? Will it be at the coming of Christ in the clouds of heaven to the aerial, when the first resurrection and rapture or translation of the saints will take place, or will it be when Christ and his holy ones which compose his body, the church, arrive at Jerusalem, the city of the great king, and is seated on his father David's throne on Mount Zion, and reign before his ancients gloriously. There is an interval of time between the rapture of the saints and their taking possession of the capitol of the [illegible], in the upper one of the less than forty years; it may be longer. It will be a space of time fraught with the most momentous events the world has ever witnessed; (if as we believe) it will be the antitype of David's reign. Another important thought suggests itself: will Christ and the church which are translated, caught up, to meet him in the air, be manifested to the world before their arrival at mount Zion in Jerusalem? This question we have not fully settled but incline to the belief they will not. These two questions are important and demand our profound investigation. The Lord help us to lay aside our preconceived opinions and enter upon a careful and prayerful investigation of the word of God. To quote the many Scriptures that relate to and have their fulfillment in the execution of the judgments written immediately after the rapture of the [illegible], would be a great task and would [illegible] our article far beyond its intended limit.

In our investigations down to the present we have history to corroborate or back up the Scriptures. History is prophecy fulfilled. Prophecy is history unfulfilled. To [illegible] nor God and his holy word we should speak of the future with the assurance that we do of the past, and of both as if they were eye witnesses and they were accomplished facts—a faith short of this is not well-pleasing to God.

The order of the Millennium or Age-to-Come.

1. The coming of Christ, to or in the clouds of heaven, to gather his people, the resurrection of the righteous dead, the changing of the righteous living in a moment—in the twinkling of an eye. 1 Cor. xv. 51.

2. We shall not all sleep, but we shall all be changed. No chance for a mortal resurrection of just and unjust of a great assize or court of judicature. Was Paul mistaken or was Dr. Thomas? The marriage supper will be celebrated in the aerial before their descent to the earth; their journey to mount Zion, the capitol of the kingdom of God. 'Tis coronation's blissful morn! The bride in purest white, the bridegroom with his bride-adorned are crowned on Zion's height—on the glorious mount of Zion. Hallelujah! Hallelujah! Hallelujah! This accomplished, then will begin the fulfillment of the glorious prophesies of Isaiah ii. and Michael iv., together with a large amount of the utterances of God's holy prophets, especially the sweet singer of Israel.

To itemize, to arrange and set in chronological order what transpires under the reign of Christ during the millennium, the age of 1000 years, is a herculean task, far too great for mortal men in the flesh; it is God's prerogative who sees the end from the beginning. It is ours to read, study carefully and believe what God has left on record in his holy word, and as we see event after event and item after item of the prediction of the prophets fulfilled, and especially in our own day, we should take a low place at the feet of Jesus, giving glory to God, for the hour of his judgments has come.

It is indeed strange, and in some respects amusing, to see the diversified views of men relating to the 1000 years reign of Christ, the Millennium. Some locate it in the past, others during the dark ages, others a spiritual, and others in the future, but are going to have the New Jerusalem a literal city hanging in the skies for a 1000 years. It is hard to tell which of these is the farthest removed from any support in the word of God. Paul says he—Christ—must reign till he has put all enemies under his feet. The last enemy that shall be destroyed is death. Isa. ix. 6 says the government shall be upon his shoulders, of the increase of his government and peace there shall be no end, upon the throne of his Father David, and upon his kingdom to order it, &c. The angel to Mary, Luke i. 32, confirms the same thing. David's throne was upon the earth in palestine, in Jerusalem, on Mount Zion; so says the unerring Word of God. And there will it again be located when the tabernacle of David is raised up and the residue of men will seek after God and all the Gentiles on whom the name of the Lord is called.

The Millennium or Age-to-Come. Will it be a perfect age? Not as a whole. It will be the seventh thousanth year period from the creation, or beginning of the world, when the elements that compose the globe or planet, earth, were brought together, arranged and set in order and by the Elohim pronounced very good: in the millennium will be perfected God's plan and purpose which he purposed in Christ Jesus before the foundations of the earth were laid. The first thing in order after the inauguration of the kingdom will be the fulfillment of Rev. xx. 1, 2, 3. This will be a mighty advance towards re- [illegible] also a sceptre as an natural adjunct, [illegible] as regards the [illegible]

chained, shut up in prison, and a seal set upon him that he should deceive the nations no more till the thousand years should be fulfilled. Who that has lived in this or the previous ages and endured the ills of human life and bore the consecrated cross of Jesus Christ and has fallen under the power and dominion of death in hope of having a part in the first resurrection, what an honor it would be when the king shall ask who will go, to answer Lord here am I, send me as a missionary to carry the age-lasting gospel to the escaped of the nations. A very different state of things from this or the past ages! No tempting devil to incite the evil passions of poor fallen humanity; no hinderances in the way; all the improvements of this age will be at God's disposal, and will be used as means to an end in accomplishing the great work of restitution.

I want to ask the editor and the correspondents of THE RESTITUTION, and hosts of others who believe the millennial doctrine, would you not shout and make heavens high arches ring, to go at the bidding of King to carry the gospel to the poor heathen who have never heard of the fame of Christ nor seen his glory? Very likely you will have a part in that glorious work or be assigned to a rulership over one, two, or five cities. The qualifications must be made here, perfected through resurrection by the spirit of holiness. Rom. i. 4: This work will begin in the mustard seed form of the kingdom, when the law goes forth from Zion and the word of the Lord from Jerusalem. Then the nations will learn war no more, but everyone will sit under his own vine or fig tree, and none to hurt or destroy in all God's holy mountain. Oh, my dear Lord, let me be even a door-keeper in the house of the Lord, in that beautiful land brought back from the sword, where the fir tree, the pine and the box will grow, and the earth will yield her increase, and where the tree of life will grow in the midst of the paradise of God.

I would like to give an exposition of the fourteenth chapter of Zachariah's prophecy, but I am inadequate to the task. My light is not clear nor dark, but would respectfully ask some of our brethren who have a clear understanding of that deeply interesting prophecy to come to the front and give to the household of faith the benefit of their investigations. The first thing named in this chapter is the day of the Lord which we understand to be 1000 years. The third verse reads, "Then shall the Lord go forth and fight with those nations, as when he fought in the day of battle." When, and where, and how, did he fight in the day of battle? Was the Lord visibly present in any of the battles fought by the Hebrew nation? Is there any evidence that the Lord or Christ will be seen by his enemies before his feet stand upon the Mount of Olives? Although we have asked help from our brethren to ventilate this deeply interesting prophecy, we cannot forbear asking a question about the great and momentous events which seem to us to have their fulfillment in the near future. In the fourth verse it is stated his feet stand upon the Mount of Olives; the mount cleaves in the midst; half removes toward the north and half toward the south. There will be a great valley or plain. This has always seemed to us to be Paradise restored. The sixth verse has a little obscurity attached to it. The light, to me, seems to refer to the light and glory of the millennial age. It will not shine in its full splendor until the even time or the end of the age, when the sum total of the great work of the restitution of all things spoken of by the prophet shall be accomplished; when he, Christ, shall deliver up the kingdom to God the father, that God may be all and in all. A word of comment upon the last part of the fifth verse. "And the Lord my God shall come and all the saints with the (or with him)." Where do they come from? From the aerial or clouds of heaven by way of Sinai, Edom, Bozrah, Temon, Mount Paran up to Palestine, to Jerusalem the city of the great king?

A word more before we leave this wonderful prophecy. From the sixteenth verse we understand that the temple service and worship will be restored, and the left of the nations that escape God's judgments will go up to Jerusalem from year to year, to worship the king, the Lord of Hosts, and keep the feast of the tabernacles. Sublime, grand, and glorious beyond conception, will be the scene when the shekinal glory shall again fill the house of the Lord; a greater than Solomon will preside, or be the central figure in the shining group of immortal beings that shall rule and govern in the kingdom of God in the Millennium or Age-to-Come.

WHEN SHALL THESE THINGS be, and what shall be the sign of thy coming before us? There is nothing to prevent but our own unwillingness, our want of faith and obedience. Ample provision has been made on God's part. Christ has made the one great atoning sacrifice of himself, whereby and through which poor, lost, fallen sinful man, may become reconciled and restored to the favor of God. Now is your time to make choice of that good part that shall never be taken from you.

NEWELL BOND.

Flat Rock, N. C.

SELECTIONS.

[Including Reads.]

His Appearing—Personal, Premillennial, and Practical.

An address by Rev. Prebendary Auriol, Delivered at the Wimbledon Prophetic Conference.

The Work of the Present Dispensation —The Gathering in of the Elect—The Symbols of Union Between Christ and His People—The Head and the Members—The Heir and Joint-heirs —The Bridegroom and the Bride—When shall those Things be?—Previous Trials—The Privileges of the first Resurrection—The Time of the Manifestation—The practical Bearing—The Coming Hastened.

I am thankful that the subject which has been assigned to me on the present occasion is of so truly practical a character; and I trust it may please our gracious Lord to make these meetings at which we are gathered together a means of stirring up our hearts, and calling forth fresh zeal for the glory of His name, for the benefit of souls, and that there may be found amongst us a people prepared for the coming of the Lord.

The gathering in of the number of God's elect is the work of the present dispensation. Believers in the Lord Jesus Christ from God's own elect Church in every part of the world; and when the Lord, the Head over all things to His Church, shall have gathered in, in his own time, and by his own grace, the members of that mystical body, he will himself personally come, will gather them together in one, and bring them with him as witnesses of his triumph, as sharers of his glory, and as rejoicing with him over a redeemed earth.

This is the subject of which we have now to speak. And, in the first place, we may infer it from the very expressions which are used in Scripture to denote

THE UNION BETWEEN CHRIST AND HIS PEOPLE.

He is said to be the Head; they are declared to be his members. It will surely be when all the members shall be complete, by the life-giving power of the Holy Spirit, that the Lord will come, leading the armies of heaven, as represented in Rev. xix.

Again, He is represented as the first born among many brethren, the head is that character of the family of God; and to "as many as received him, to them gave he power to become the sons of God, even to them that believe on his name, which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." And it will be when all his brethren who are joint-heirs with Christ have been born into his spiritual family that the Lord will appear, and present them to His Father, with the words, "Behold I and the children which thou hast given me."

And so again we find that it is immediately in connection with the exclamation, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God;" and then he draws this distinction between them and the world, "Therefore the world knoweth us not, because it know him not," that the beloved Apostle adds, "Beloved, we know not what we shall be, but we know that when he shall appear, we shall be like him; for we shall see him as he is."

But this truth is more distinctly brought before us by the illustration which is so frequently given of the union of Christ with his people in connection with his second coming—I mean, where he is spoken of as the Bridegroom, and the elect Church as his bride.

Now, when shall that Church be presented as a glorious Church, not having spot or wrinkle, or any such thing? It is far from being manifested in this character now; but it will be when the Bridegroom shall take to Himself his bride—then it will be perfect in holiness; then, and not till then, we believe that the prayer of our Lord will be answered, "That they all may be one, as Thou, Father, art in Me, and I in Thee"—"that they may all be one in Us."

But it may be asked, in the language of the Apostles, as addressed to their Divine Master, "Tell us

WHEN SHALL THESE THINGS be, and what shall be the sign of thy coming that question our Lord tells of all manner of trials to befall the church and the world: wars and rumors of wars, pestilence, famines, earthquakes, false prophets, persecutions, afflictions, and offences; the abounding of iniquity, and the waxing cold of the love of many; but there is not a single word which leads to the anticipation of a time of universal spiritual prosperity before they shall see the Son of man coming in the clouds of heaven with power and great glory, and the account of our Lord's prophetic discourse, given us in the gospel of Luke, is precisely similar.

Now it is entirely in accordance with the word of prophecy that Paul, in 2 Thess., whilst he tells us of a falling away, of the revelation of the man of sin, the mystery of iniquity, and the revelation of the wicked one whom the Lord shall consume with the Spirit of his mouth, and destroy with the brightness of his coming, gives no reference whatever to a period of peace or of universal diffusion of the truth before that Advent. If, therefore, we believe in the expectation of the glorious events which are the subjects of the prophetic writings of the Old Testament, and that the knowledge of the Lord shall cover the earth as the waters cover the sea, we cannot date the fulfilment of these promises before the personal coming of the Lord with His people and bride—and this appears of itself to be a sufficient argument for the truth of the pre-millennial Advent.

We believe, indeed, that a large portion at least of the writings of the prophets of the Old Testament refer to the future of God's ancient people Israel, and to the kingdom which the Lord will establish, with Mount Zion for its centre; but we think we should fall into a similar error with that which evidently prevailed among the Jews at the time when Jesus was upon earth if we omitted to look for the fulfilment of other prophecies concerning our Lord which must take place before that kingdom shall be established, which he will assuredly claim, and of which it was foretold of him that he should reign over the house of Jacob for ever, and of his kingdom there shall be no end.

On the other hand the object of expectation and joyful hope for the church is, I believe, that the Lord will come and all his saints with him; that then his saints comprehended all who have fallen asleep in Jesus, from righteous Abel to the last of those who die in the Lord, all who shall be summoned from their graves by the voice of the archangel and the trump of God, and all his true saints who, being alive on earth at his coming, shall be caught up to meet the Lord in the air, and whom he will bring with him.

THE FIRST RESURRECTION

is that of them who live and reign with Christ a thousand years, and it is said, "Blessed and holy is he that hath part in the first resurrection;" but who of those who have fallen asleep are declared to be blessed but they that sleep in Jesus? and who are the holy and the just but the saints of God to whom it is the Father's good pleasure to give the kingdom? This is that for which the people of God should be waiting now. As our Lord directs us, "Let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their Lord when he will return from the wedding, that when he cometh and knocketh they may open to him immediately."

This was that for which the Apostle Paul was ready to suffer the loss of all things, and to count them but dung, if by any means he might attain to the resurrection from among the dead; this is the object which he sets before us in the Epistle to Titus, "Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ"—and is it not a blessed hope when his saints shall appear with him in glory?

It will be the time of the manifestation of the sons of God. All whom he has graciously been pleased to make his children shall be manifested. With the body of their present humiliation changed to be like the glorious body of their exalted King, to reign with him over the earth—not to mingle with the inhabitants of the renewed earth, even in the millennial kingdom, but to reign over it; in being employed by their Lord for the administration of his kingdom. There is nothing carnal in this idea of the risen saints shining in their portion as kings and priests, fulfilling the offices which may be assigned to them—but something very glorious in the answer which will be then given to their Savior's prayer, "Father, I will that they also whom Thou hast given Me be with Me where I am, that they may behold the glory which Thou hast given Me!"

THE PRACTICAL BEARING

of these glorious truths, and the consequent duty of the church to hasten his coming by faithful testimony and missionary effort. Some forty or fifty years ago one strong objection which was constantly put forth against the teaching of the pre-millennial coming of Christ was that it would damp the ardor and lessen the zeal of the promoters of missionary efforts.

Now we maintain that the very reverse is the case, and that there is no motive more powerful or more influential than that which is presented to the waiting church by the blessed hope of the appearing in glory of the Lord their Redeemer, and their personal interest in his triumph. For we must remember that the Lord has told us that "this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come."

In proportion, therefore, as we desire that end, and look forward to it as our Lord's accomplishment of the number of his chosen, and his freeing them from every enemy, and from death, their last enemy, giving them the victory, should we do all in our power that that gospel of the kingdom —which is to be the means of redeeming men from the power of darkness, and translating them into the kingdom of God's dear Son—may be preached in all the world for a witness unto all nations; for it is then that the end shall come.

It is interesting to observe, in Rev. xiv., the account of the lambs standing on the Mount Zion, and with him a hundred and forty and four thousand, having his Father's name written in their foreheads; and then immediately after we have the vision thus described: "I saw another angel fly in the midst of heaven, having the everlasting gospel, to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people." And what is the object of that preaching but to gather out those saints in whom the Lord will be glorified, and by whom he will be admired at his coming, because the testimony concerning him was believed. Now here we seem to have

ONE OF THE SIGNS

of the near approach of the last days. The gospel is perhaps more widely preached among the nations of the world than in any former period. True it is that if we had to wait for universal success attending that preaching, we might be discouraged; but do not the faithful messengers of the gospel stand as witnesses to the nations? Does not the excellence of the Christian teaching and the Christian character, when it is truly exhibited, stand out as a witness for our Lord and his truth? And while God, in his providence, is setting before us open doors into lands almost unknown, and others where the gospel has never penetrated, does it not become the Lord's truly waiting people, who desire to do his will with zeal, energy, and devotedness, to enter by these open doors, and by all means to publish the gospel of the kingdom?

Or, if we look at it in another point of view, that every regenerate soul added to the true, living church of Christ will, in the great day of the Lord, be brought forth as a jewel for his Savior's crown, how earnest should we be, if we desire the glory of the Lord, if we desire the blessedness of souls, if we desire the consummation of that for which we have been redeemed by his precious blood, to do all that we can to hasten his coming by faithful testimony to the truth! For I would remind you that the expression is a scriptural one. In the Second Epistle of Peter he uses it as hastening the coming of our Lord Jesus Christ.

Every nation where the gospel is preached, every soul that is added to Christ's people, is hastening the glorious advent of the Lord. And you remember how Peter uses this very argument in the time shortly following the season of Pentecost as recorded in Acts iii.

Would, then, that the view which we take of the coming of the Lord, and his elect, redeemed Church, might be truly a practical one, stirring up our desires and fixing our determination, that we may stand in one lot at the end of the days, doing the Lord's will, waiting for the Lord's return, whatever may be yet before us, hoping to the end for the grace that is to be brought unto us at the revelation of Jesus Christ.

The British Museum is about to acquire a well-preserved Egyptian papyrus, belonging to the time of the later Ptolemies. It contains nearly the whole of the thirty-fourth book of the Iliad. The museum has secured another papyrus, even more ancient, recently found in an Egyptian tomb, and containing an almost complete tran-

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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TO CORRESPONDENTS.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his Holy Prophets since the world began." It also advocates, as a means to this end, the establishment of the Kingdom of God on the earth with the Christ as King, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ; and many other kindred truths. It also advocates a hearty belief of the Gospel, repentance, and immersion as prerequisites to the forgiveness of sins, and a holy life as essential for final salvation.

COMMUNICATIONS.

Be Ye Therefore Perfect.

To some, the above seems a hard requirement. Like certain ones of old, who said to Jesus, "This is an hard saying who can hear it." It is often declared that it is impossible to obey this command; that we are such fallible beings that we cannot attain to such a standard, and that God has declared that there is "not one that doeth good."

Now, if both the above statements are applied to the same class, there is a flat contradiction. But a little attention given to the subject will clearly show that the *command* "be ye therefore perfect" is given to those who have been brought into covenant relation with God, while the statement that "none doeth good; no, not one," is applied to a class who do not sustain that relation to God, but, as Paul says, in Rom. iii.: "They are all (both Jews and Gentiles) under sin." This, then, determines the condition of each class, —one the children of God, the other the unconverted or sinners.

The standard of character is placed high, but when we consider the high destiny of those to whom it is given we cannot reasonably object to it. Important positions are to be filled in the coming kingdom; the welfare and happiness of vast numbers of human beings will be intrusted to the care of those who will be the future rulers over the nations of earth. Think you, brother or sister, that you could successfully govern a nation, when you do not now control your own temper? Could you disseminate joy and delight throughout a kingdom, if you now fail to impart it to your own family? Let us not deceive ourselves; the future government will be given to those only who overcome everything that is contrary to the will of God. Have you a temper that is your master? Then learn to control it.

Poets have sung of the heroes that triumphed in battle, but Solomon says that "He that ruleth his own spirit (disposition, or temper,) is greater than he that taketh a city."

Let no one be flattered with the idea that a quick, irritable temper in any one can be disposed of, either by the grace of God or self-culture. No, no; it is to be controlled or held in subjection; not eradicated or destroyed. Too little attention is paid to the mighty work of *self-government*, and, upon this, depends the grand issue. Think how often we are commanded in the epistolary writings to overcome our selfish propensities and to be in subjection to the law of the spirit of life. How often it is enjoined upon us to cultivate the traits of character that constitute us the children of God. These are not imaginary, but real characters that are described in the epistles to the churches. But, alas, how rarely do we meet persons who have so carefully cultivated all the traits that make a perfect or complete character, that we can say, There is one in whom is reflected the image of our blessed Lord! Let us remember that a beautiful test of our moral fitness for the Master's use is given in the allusion to the process of refining and purifying silver. The refiner watches the crude mass until the intense heat disengages the dross from the pure metal, and this is indicated when the refiner beholds his image clearly reflected in the silver when separated from the dross. How many of us have reached that point of moral perfection? Of some it may be said, they possess some lovely traits of character; but, alas, some flaw in the germ deprives it of the title, perfect! But, perhaps some will be ready to ask, Will nothing short of a perfect character be accepted by the Lord?

In answer to this question that will thrill the hearts of the humble, trusting children of God, I will say that a perfect character can be formed only by a perfect rule. When we shall have yielded complete obedience to the perfect rule given us by the Master, then, and only then, have we a perfect character.

Now for a divine test. "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." James iii. 2. Again, "All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii. 16, 17. Additional proof might be adduced, but enough has been presented to establish the proposition.

To illustrate still further, we will compare "the perfect law of liberty" to a chain of seven links; if each link remains unbroken it is a perfect chain, but if one link is broken, the perfect chain is destroyed. It is not necessary that each link shall be broken; severing one breaks the chain. Hear James, the apostle: "For he that said, do not commit adultery, said also, do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law." Might we not as truthfully say, "He that commanded men to believe the gospel of the kingdom, also commanded them to be baptized? Now if some have been baptized, but did not believe the gospel, are they not transgressors of the law?" The same logic will apply to any part of the perfect rule of life given us.

In conclusion, I want to say to all the faithful, I care but little about what the world says or thinks about me. I am not much concerned about the destiny of those who lived a thousand years ago, or those who will live a thousand years hence; but my chief desire is, that I may be counted worthy to fill some humble position in the vineyard of the Master; and the next earnest wish of my heart is, that others may strive to qualify themselves for the blest inheritance. Only a little while and the glorious scene will burst upon our vision; no time then to right wrongs; too late then to perform those good deeds so often resolved upon. Let us attend to all these things now. Amen.

Yours, anxiously waiting,
J. P. WAGONER.

Denver, Ind.

The New Earth and the New Jerusalem.

And I saw a new heaven and a new earth. Rev. xxi. 1.

What else did he see? "And I saw the holy city, new Jerusalem, coming down from God out of heaven prepared as a bride adorned for her husband." The new earth is, one thing and the new Jerusalem another, though closely connected. The latter is his tabernacle in which he will dwell with men, where he will wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain. In that new earth there shall be no more sea and no more curse. His servants shall see his face when they serve him, and they shall reign there forever and ever. This is the brightest picture, if interpreted literally, that mortal man ever witnessed. In harmony with this is the language of Peter iii. 13, "We, according to his promise, look for new heavens and a new earth wherein dwelleth righteousness." The hope of inheriting the new earth and city is eminently practical. "Wherefore beloved seeing that ye look for such things, be diligent that ye may be found in peace without spot or blemish." "Seeing that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness." "And he that sat upon the throne said, behold, I make all things (heaven and earth) new. He that overcometh shall inherit all things." Rev. xxi. 5, 7. What a mighty motive to induce all to overcome the world! But the motive depends very much for its influence on what the heavens and earth spoken of are understood to mean—whether the literal or allegorical plan of interpretation is applied to them. They are explained allegorically by the modern church with few exceptions, so that the new earth hope has but little influence on its members, and is seldom alluded to. Why is this? It is *because* the church, Roman and Protestant, follow blindly their ministers and commentators, and they turn the new heavens and new earth into figures of speech.

Now, I propose to mention some things which I do not believe with reference to the promised heavens and earth, and some things I do believe. I do not believe that heavens and earth are used in the Bible metaphorically (especially in the New Testament) to represent something else. They are often personified, by which figure, life intelligence and action are attributed to them for an important purpose, as in Isa. i. 2, "Hear, O heavens, and give ear, O earth, I have nourished and brought up children and they have rebelled against me." The literal heavens and earth are addressed by Jehovah as if they were intelligent witnesses of the rebellion of his people. In Isa. xiii., the prophet seems to look beyond the destruction of Babylon when God will punish the world for their iniquity. "Therefore I will shake the heavens and the earth shall remove out of her place. And it shall be as the chased roe" &c. It is the real heavens that are shaken and the real earth that is removed and becomes as a chased roe, and means the same as the passing away of the first heavens and earth spoken of by our Savior and his apostles.

Jesus says, Matt. xxiv. 35, "Heaven and earth shall pass away, but my words shall not pass away." Peter says, "the heavens shall pass away with a great noise," and John says that the first heaven and earth passed away (to give place to the new). Paul comments on the prophecy of Haggai ii. 6, "For thus saith the Lord of Hosts: yet once it is a little while and I will shake the heavens, and the earth, and the sea, and the dry land." Do not the heavens, earth, sea and dry land represent the nations? No, for he goes right on to say, "And I will shake all nations, and the desire of all nations shall come." Paul says it "signifies the removing of those things that are shaken, that those things which cannot be shaken may remain." And the kingdom that shall be under the whole heaven, or throughout the whole earth, and be possessed by the saints, shall be immortal because the earth where it is set up shall never experience another earthquake.

All these plain testimonies of the prophets, of Christ, and the apostles in reference to the passing away, relate to the real heavens and earth. But what does the passing away mean? Let Paul explain. Heb. i. 10: "And thou, Lord, in the beginning, hast laid the foundation of the earth, and the heavens are the works of thine hands; they shall perish: but thou remainest and they all shall wax old as doth a garment, and as a vesture shalt thou fold them up and they shall be changed." They will not so perish, be folded up, or pass away, that they shall not be changed to new heavens and earth. The change will be so great that it will be as if they passed away or fled so that no place was found for them.

It is not a figurative earth that flees away, but the fleeing away is figurative. The figure of Hiperbole is used in this and many other passages. This figure is used in Isa. xxxiv., where it is said, "The mountains shall be melted with their blood." Literal mountains are spoken of but they are not literally melted. In this chapter, third verse, it is said, "the indignation of the Lord is upon all nations, and his fury upon all their armies; he hath utterly destroyed them, &c. And all the hosts of heaven shall be rolled together as a scroll, and all their host shall fall down as the leaf falleth off from the vine and as a falling fig from the fig tree." Then the prophet abruptly breaks off to foretell the judgments of Idumea. These words are nearly identical with the language used in connection with the sixth seal in Revelation, and doubtless refers to the same events. They are in immediate connection with the prophecy that Jerusalem shall be a quiet habitation. The glorious Lord shall be unto us a place of broad rivers, for the Lord is our judge, lawgiver and king. He will save us, and the inhabitants shall not say I am sick. Therefore these judgments and wonders before and upon the assembled nations will be the same that all the prophets speak of just before the coming of the Lord to deliver Israel from his last great trouble. Micah i. 2, "Hear all ye people; hearken O earth." Here the earth addressed cannot mean the people for they are both addressed separately. "For behold the Lord cometh forth out of his place and will come down and tread upon the high places of the earth. And the mountain shall be molten under him, and the valleys shall be cleft as wax before the fire," &c. Are not these mountains and valleys literal? They may or not be literally melted and cleft.

Again, I do not believe that the old earth means a wicked heart, and the new earth a changed heart. Because in the beginning God laid the foundation of the earth that has now become old and the heavens are works of his hands, and he would hardly lay the foundations of a wicked heart. If the new earth means a christian, then he will inherit himself!

This interpretation is allegorical enough for a Quaker or Swedenborgian. I could as easily spiritualize the second coming of Christ. I cannot believe that the immortal saints when they are crowned to reign with Christ will be the new heavens, and Israel and the nations be the new earth. Neither will the kingdom be the new heavens, for that is to be given to the saints under the whole heaven. I cannot see that the new heavens and earth will commence with the millennial reign of Christ, although there will be many physical changes both of the atmospheric heavens and the earth, especially of the holy land, making the earth much more fruitful and healthy, and removing partially the curse.

In the divine order, we have first the beasts—kings of the earth—and their armies gathered against Christ and his army and their overthrow. Then the thousand year reign, after that, general resurrection and judgment, and then the new heavens and earth, and new Jerusalem.

Let us, by being joint heirs with Christ, be prepared to inherit all things when made new—when the uttermost parts of the earth shall be given to his possession.

E. HOYT.

Fruit of the Vine.

Verily I say unto you I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.—Jesus.

By the expression "the fruit of the vine," our Savior had reference to the wine upon the table. Having just celebrated the passover He now institutes the communion. The language above shows the kind of wine used, viz., "new" wine: hence if we would follow the example given we ought to use new wine.

Fermented wine contains alcohol. Alcohol is not the fruit of the vine. It is just as absurd to call alcohol the fruit of the vine as to call carbonic acid or vinegar the fruit of the vine. They are the fruit or product of decay and not of the vine. There is no vinegar in grapes. There is no carbonic acid in grapes. There is no alcohol in grapes, nor yet in the juice of grapes. It is only when grape juice decays that alcohol begins to form. It is then called fermented wine. Fermentation is not the product of the vine. But Jesus used the product or "fruit of the vine;" therefore he used unfermented or "new" wine. Ought we not to follow his example in communion? A. J. EYCHANER.

"Just as I Am."

No other plea needed. "The blood of Jesus cleanseth from all sin." Come, then, poor wandering ones. Do not let the syren "sometime" keep you from Christ forever. She will tell you, you are not ready now, you are not fit to come, but Jesus is ready to take you ready to forgive, and he will be fitness for you. Oh, if you loved him as I love him, if you felt as I do, what exceeding honor it is to bear his name, you could not stay away. Do you really want to be his, or has your business and pleasures more charms than the everlasting future, the eternal weight of glory? All these are vanity, "Use this world as not abusing it for the fashion of it passeth away."

Lay hold on eternal life, grasp the enduring riches, do not hold the truth in unrighteousness, but show your faith by your obedience. Go down into the watery flood and come out with a name that you never wore before, the name of Jesus. Go down and come up to walk the new life, that is so full of all that God can give of grace, mercy and peace. Throw off the chains of slavish fear and become God's free men; come and obey.

Not until you do, can you say, "our Father which art in heaven." Not until you do, can you have a title to a future inheritance. Not until you do, can you have hope of a resurrection to eternal life. The crowns and the palms are not for the disobedient. Cowards will never wear the resplendent robes of Jerusalem's inhabitants. Be ashamed of Jesus now, and he will be ashamed of you when he comes. I want to bring you to Jesus. Will you come? Do not let your lives all speed away in Satan's service but come now!

S. HOXANA WINCE.

SELECTIONS.

The Nobleman's Offer.

A forcible illustration of the sin and folly of those who doubt the Lord's promises of salvation, and delay to accept His proffered grace, is found in the following account of the offer made by a British nobleman to his tenants. The substance of the story we have often heard, and believe it to be entirely true. We give it as reported in the *Interior*, from the lips of *George J. Mingens*, superintendent of the New York city mission.

Lord Congleton, one of the band of earnest Christian workers, among whom Lord Shaftsbury is perhaps the most widely known,—men who would be noble without hereditary titles, and who share that exceptional grace to which not many mighty or noble are called;—had thrown himself heartily into evangelical work both among the London poor and upon his own estates. Not being gifted with all that persuasiveness of speech which some possessed, he found that few believed his report, and grieved that the message of God's love which he bore was rejected and neglected by so many. Pondering the matter in his mind he sought to teach his tenants a lesson of faith which they could not well forget, and which might incline them to believe the testimony concerning Christ and His great salvation.

The session of Parliament was over, and he started for his country-seat. The morning after his arrival he had the following notice posted in various conspicuous places about the village that lay upon his estate, and on the grate gate of his private grounds:

NOTICE.

"Lord Congleton will be present, with his steward, at his office in the village, between the hours of 9 A. M and 12 noon,———day of———; and will then and there pay freely all accounts and debts, to whomsoever owing, of any of his tenants who cannot discharge their obligations. To avail themselves of this offer, the applicants must present their accounts in the form of separate bills, containing the exact statement of the amounts and nature of the debts owing to each creditor. They must give, also, a statement of their own means and whatsoever property they may have. CONGLETON."

Soon, around each placard a crowd began to gather. Curiosity, astonishment, possessed the villagers. "What does it mean?" And crowds gathered around the office. To one and all, the steward gave only one answer: "That is Lord Congleton's signature: the notice speaks for itself." Further explanations of his master's motives he refused; nor would he answer any questions. "He was simply ordered to fix up those placards. That was all he knew."

The day drew on, with an increasing excitement on the part of the poor. Some looked at the latter clause. It seemed to intimate they must surrender all they had, to claim the benefit. They were not insolvent; and so they concluded not to apply. Others had accounts of a nature they did not like to expose to his lordship. Others had little faith in the whole matter. 'Twas some new, unaccountable whim of Lord Congleton's. "But there's his own signature; he'll never dishonor that," said a neighbor. And so discussion ran high.

Many gathered up their accounts, and made out the required statements, resolving to see how others fared, and if they succeeded, to present their list of hopeless debts. Some planned how to keep back part of their assets, and some again, deterred by arguments or ridicule, gave up all thought of the matter.

The day came, and the crowd of tenants and lookers-on were gathered near the office. All efforts to gather any further information were fruitless. A little before the hour Lord Congleton's carriage drove up, and he stepped hastily into the office, and the door was closed and locked after him. Precisely at nine a step came from the inner room, and they heard the bolt thrown back.

Men looked at each other. None were willing to go first, fearing either the confession of poverty, or the ridicule that would meet an unsuccessful application. "You go and try, Jones," said a man to his neighbor. "I'm not so poor as you think for," was the reply, albeit each had shown friends their lists, and consulted with them about the debts they mean to present. So the minute wore by, while men looked upon each other and waited.

It was near ten o'clock when an old couple, who for two or three years had been inmates of the poorhouse, entered the group before the office. "Is it true," they said "Lord Congleton has offered to pay all his debts?" "Don't know; he has paid none yet." "But has any one been in?" "Not yet." Just then the notice hanging outside the office door caught the old man's eyes. It was faded by sun and rain. "Why wife," said he, "this has been here for days, and I know his lordship's signature. Thank God! we can die at least free of debt," and they started for the door. "Aye, aye; you go first, old man, and tell us how you fare." "I don't think you are out of the poorhouse yet." "Guess he'll be fooled." So their neighbors comments fell upon their ears as they entered.

Within the inner office they found Lord Congleton and his steward. The old man laid his statement and bills upon the table, saying: "These are my debts, my Lord. I have nothing but live in the poorhouse. This, however, matters little, if I die debt-free."

"Why should I pay your debts?" asked the nobleman. "I cannot tell why, except that you say you will. I know your signature, and believe your promise." "That is enough," said Lord Congleton.

The steward then made up the account and drew a check, which he handed to his master. He looked at it, compared it with the statement, and passed it with his signature to the old man. He earnestly thanked his benefactor, and then started to the door, saying:

"I must tell my neighbors." "No, you shall not," said Lord Congleton, "they must trust my word."

Then the old couple were shown into another room to wait till twelve; and in the meantime the steward told his master their history. Coming down from comparative comfort, their poverty had been misfortune, but not fault. Lord Congleton was interested in them, and ordered the lease of a little place to be made out in their name, which he added to the check.

Outside, the time wore away; and as the old people did not come forth, all settled down to the opinion there was nothing in it. Twelve drew near. Men looked at each other but did not go. Slowly the hour rang out, and with the last stroke the door opened, and the old man came out. "Have you got your money?" With that he showed his check. "Good as a note of the Bank of England!" There was a rush around Lord Congleton as he entered his carriage, and men shook at him their statements. "My Lord, will you pay my debts?" "Lord Congleton there's my account."

"Friends, it is past twelve o'clock," said he, as he drove away.

A company of Russian soldiers, while recently on their way to Elisabethpol, were beset with clouds of grasshoppers, that frightened them more than the Turks ever did. At night they could not sleep; their guns, their uniforms, and they themselves were covered with masses of these insects, that crept into their mouths, noses, and ears. The officers fled into the houses, but the plagues of grasshoppers had previous possession. A region of fifteen miles was thickly covered with them, and all the grain and grass were instantly destroyed.

THE RESTITUTION.

E. A. CHAPLIN, Editor.

PLYMOUTH, INDIANA, JULY 16, 1879.

THE appearance of the yellow fever at Memphis, caused quite a panic, and the inhabitants left the city by thousands. The first case was that of Frank Mulbrandon, an Irish shoemaker, who died. There were a few other cases, some of which resulted fatally.

THE heat for a number of days past has been exceedingly oppressive throughout the country generally. In Charleston, S. C., the thermometer reached 101 degrees in the shade on July 10. Before this the greatest heat known there for over twenty years was 99 degrees in 1871. The heat was up to 99 degree here yesterday, July 15. Deaths from sun stroke have been quite frequent in certain localities. Destructive storms and tornados have been the results, in some places of the unbalanced state of the atmosphere.

WE shall need the co-operation of all our friends, who sympathize with us in the faith and hope of the Gospel, to carry our paper successfully through the remainder of the year. We are fully persuaded that we are nearing a grand crisis in the history of the world, and especially that there is a time of fearful calamity approaching. Our only safety is in watchfulness and prayer. We shall not have the opportunity for either labor in the Lord's vineyard, or of making sacrifice for his cause for a very long time. Let us all remember that in due season we shall receive the reward if we persevere to the end.

SELECTIONS.

[Rainbow.]

The Dignity of Man.

And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish and the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. Gen. i. 26.

We always look with interest upon a relic of ancient times. Age has a charm and attractiveness peculiarly its own. "Venerable with age" is an expression of our daily language; the true representation of our natural thought. Conservatism—a wise conservatism—so far rules every heart as to beget a reverence for the past.

So it is, that when we stand amid ruins of former architectural grandeur, around which time has flung its ivy mantle, the fallen towers, the crumbling archways, the mouldering walls, the grassy floor on which we tread, all attract us. We think how kings once held solemn conclave where we stand; how these ruined chambers were once "big with the vanity of state," or the greater vanity of priestly pomp and show; and we feel

"We never tread upon them but we set
Our foot upon some reverend history."

Such as these are some of the attractions which linger round the old book of Genesis. The dust of centuries hangs upon it; millenniums have passed over it. Its compiler was Moses; but even he made use of materials far older, probably, than his own days; the records it may be of the very infancy of our race. Milton, in his grandest poem, represents an angel as sent to instruct Adam in the great things concerning his own origin; and Pollok, adopting the same idea, tells how "from the lyre of angels he learnt the early dawn of time;" and the conception is no mere flight of poetic fancy. What Adam learned in those great days when he walked with God, and sang with angel ministrants, he may well have deemed worthy of record. Angel's words, may be, are these; written by Adam's pen; telling what else mankind could never have known, of the birthday of our race, the origin of man; how man, touched by the Almighty power, sprang into being, a fair conception, good even to the all-searching gaze; only, alas! to stumble beneath the withering power of his own corruption and sin.

Other schemes indeed are pressed upon our consideration as revealing the birth of humanity; one scheme especially in our day wins large approval;—that man is a development, not a creation. The leading ideas necessary to its adoption would appear to be, first, a considerable disregard of the plain facts of history and geology; secondly, an exceedingly vivid imagination. The last is especially indispensable. It is a veritable "leap in the dark"—a procedure no wise man adopts. The credulity of science bids fair to exceed the credulity of superstition. For ourselves, until the evidence which is always coming, but never arrives,—until the missing links, always close at hand, but never discovered, are revealed,—we are content to take the record of Genesis as history; the wisdom of Genesis as the wisdom of God; and learn here how Adam was born; trace as here, to the creating power of Jehovah, the origin of man.

And the manner in which that origin is here described is most suggestive, when thus contrasted with the theory to which we have referred. The inevitable tendency of such a theory is to debase and degrade man. He springs in truth from the dust. The mournful dirge of Job becomes a scientific reality: "I have said to corruption, Thou art my Father; to the worm thou art my mother." The man of loftiest genius and noblest aspirations is bidden to behold his progenitors in the grinning ape of the forest, the oyster on his rocky bed, or in "every creeping thing that creepeth upon the earth," our illustrious ancestors. But here everything is reversed. Straight from the great Creator's hands, Adam steps into the new-made world, and the step is that of a king. The one central thought of the passage is the dignity of man; the original glory and nobility of humanity.

I. Notice the preparations made for his reception. The creation of Adam is the last act of the great six days' work, the crowning glory of the whole. Not on the first day, when chaos ruled, and the barren earth was wrapped in her threefold mantle of water, cloud, and darkness, does man appear. The light must wake at the Almighty call; the waters must tremble and disperse at the sound of the Omnipotent voice; the mountains uprise in giant majesty; the valleys smile in beauty; grass and herb and tree must adorn the renewed earth; the sun dispersed the clouds; the moon and the stars appear; "the time of the singing of birds" must come; and air and earth and sea teem with lesser life, ere the world is deemed ready for man. The palace is built before the king is born; a palace grand and beatiful, with star-lit roof and carpet of flowers; a palace whose beauty even sin cannot destroy, for its God-given glory charms us still. And as if this was not enough for so illustrious an occupant, one spot fairer than all beside is chosen; the renewed world, one great circumference of beauty, finds a centre loveller still; the Lord God planted a "garden eastward in Eden; and there he put the man whom he had formed;" a fitting home for so illustrious a being.

II. The deliberateness with which Jehovah is represented as entering upon the work of the creation of man also points out his importance in the scale of being. When God made the light the procedure was of the simplest possible character. He said, "let light be," and light was. So again when the clouds were uplifted, when the seas rolled together, and the mountains were formed, when the newly revealed earth sprang into fertility, when the sea teemed with life and the air rang with song, even when the loftiest of the animals roamed new-born the new-found world, in each case the word of Omnipotence sufficed. "He spake, and it was done; he commanded and it stood fast." But not thus is man called into being. With solemn deliberateness, as if marking the supreme importance of the word, God said, "let us make man." The idea of a plurality in the Godhead conspicuous through the whole chapter, here takes its boldest flight, and its loftiest conception. There is a consultation—a council of the Godhead is summoned; ere a step so pregnant with issues of good or ill is taken, Omnipotence pauses, and wisdom speaks with thoughtful earnest words, "Let us make man."

III. The natural dignity of manhood is still more clearly set forth in the form which he assumed. In our image, after our likeness, is the divine decree; and with manifest and unmistakable emphasis the decree is described as a fact (ver. 27), "so God created man in his own image; in the image of God created he him." He was formed of the dust of the ground; his material organism differed in no way from the lowest of the creatures; but the image of God was impressed upon him; something of the dignity of Godhead shone within him. Of him, and of no creature beside, it is said "in our image, after our likeness."

It is sometimes assumed that this glory descends upon humanity because it is said (Gen. ii. 7) that "God breathed into his nostrils the breath of life, and man became a living soul." But when it is pointed out that exactly the same description is given of the creation of the lower animals, and the same phrase used to denote them, it is manifest such an idea is baseless. In this respect, as in regard to the materials comprising his frame, the words of Ecclesiastes are true, "Man hath no pre-eminence over a beast."

Our poet laureate has hinted a far more real indication of the glory of man when he speaks of him as

"Common clay [a' - from the common earth,
Moulded by God, and tempered with the tears
Of angels to the perfect shape of man."

"The perfect shape of man." The human form, erect, with nobility of countenance and dignity of carriage, unlike that of any lower creature, would appear to be the grandest conception of the divine mind; the highest and noblest form which Omniscience can devise or Omnipotence create. Angels, bright with the glory of the throne, wear the same form, and so much resembls men that again and again have they been supposed to be such. When the three angels drew near to Abraham on the plains of Mamre, he imagined they were three human wayfarers. When the disciples looked into the empty tomb of the risen Lord, they saw two young men in shining garments—angels who had come to share his triumph. The highest glories of created intelligence can find no loftier embodiment than the form worn by man.

And that same form was worn by Christ, for he was the angel's head and Lord; "the angel of the Lord;" "the angel of His Presence." Divinity, ere it was clothed in flesh, was manifested in an angel's glory; "the glory which I had with thee before the world was." The remembrance of this lends a marvelous literalness to the declaration that Adam was made in the image of God. It was to one wearing the erect angelic form that the Father said, "let us make man in our image, after our likeness;" and in that form man was created, the copy of the nature of him who is the image of the invisible God. When Nebuchadnezzar looked in long after time upon the furnace into which the three bound men had been cast, he beheld four men walking loose in the flame, and perhaps came near the truth when he said the form of the fourth is like that of the Son of God, for so close even from the beginning has been the relation between Christ and man, so exalted is the dignity of the latter.

IV. With equal clearness the same fact is set before us in the dominion bestowed upon man. "He is crowned as never king since; God bestows the crown, and angels sing the coronation anthem." For his renewed earth God must find a king, and that king is man. "Let them have dominion over all the earth." He is the Lord of the light, the ruler of the air and seas, the king of the mountains, the crowned monarch of creation. Sun and moon and stars appear for him; oceans roll around his feet; for him the lightnings play and the thunders peal; the clouds pour their blessings upon him, and for him the earth is rich with life; the desert of the ocean is peopled for his benefit; the birds make sweet music for his ear; all the treasures of the world are his; "Thou hast put all things in subjection under his feet;" all the creatures acknowledge his right; the great world bows and owns its king. Such is the dignity of man.

1st. If man be thus naturally exalted, how deadly a thing is that sin which has destroyed his glory! In the light of the original dignity of man we see the hideousness of sin. Sin hath defiled the fair palace built by the Almighty hands and fashioned by the Almighty fingers; it lies in ruins all around; its pristine songs have given place to sadest wailings; "the whole creation groaneth and travaileth in pain;" the palace is a graveyard—a graveyard made by sin. And far more complete is the ruin of its occupant. The image of God has become the image of worms. Man has flung away his splendid crown, and laid himself in the dust. Of this once God-like being is it said, "like the beast that perish;" "like sheep they are laid in the grave, and death shall feed on them." So, very suggestively, we speak of ourselves as the heirs of death and the children of the dust. The Romans called man by a name (*homo*) derived from their word for the ground (*humus*), and from the same Latin word we derive one of our commonest names for mankind—humanity. Conscious of our sin and fall, we call ourselves groundlings; for dust we are and unto dust must we now return; the very dust of earth indeed is the ashes of its sleeping sons. And thus too the dominion of man has been destroyed. Sin has driven his subjects into rebellion; his throne is hurled down, his crown is shattered, his sovereignty is a by-word! The very name of king has become distasteful by reason of the exceeding blackness of the crimes which have stained many of its wearers; crimes beneath whose weight the whole misgoverned world reels to-day. The lord of creation is the slave of sin!

2nd. If such be the natural dignity, and such the actual degradation of man, we can in some degree understand why Christ came to save him. A devout man cries, "When I consider the heavens, the work of thy fingers, the moon and stars which thou hast ordained, what is man that thou art mindful of him?" This thought is said to have had much influence over Byron. The world is the abode of man, over whose birth "the morning stars sang together, and the sons of God shouted for joy." A being so honored, filling so mighty a place in the divine deliberations and plans, created in the divine image for divine purposes affecting the whole universe of being, the Son of God can graciously stoop to redeem. And so it was that in the fulness of time the word was made flesh, and man received his crowning glory in the God-man Christ Jesus.

3d. And here is the true dignity of man. The pride of long descent, the boast of heraldry, the pomp of power, are as nothing. In the image of God is man's glory; that image which every act of sin tends to disfigure and destroy. Literally so, for sin debases and degrades the human countenance, and reduces the man to the brute. By a wise instinct, our mother tongue has seized upon the word which expresses the perfect shape of man, and uses it to denote correctness of character. A just and honorable man we call upright. An unjust man is not an upright man; the image of God is defaced, his manhood is robbed of its glory. By all the God-given grandour of our nature, Christ beseeches us to abstain from sin. "Quit you like men," and sin must fly.

"To thine own self be true,
And it must follow as the night the day,
Thou canst not then be false to any man."

Every act of sin is an act of high treason against God; it is more; it is high treason against ourselves. The one patent of nobility is goodness; the one road to royalty is upright manhood; and beside these, the tawdry dignities of the world are utter vanity.

"Howe'er it be it seems to me,
'Tis only noble to be good;
Kind hearts are more than coronets,
And simple faith than Norman blood."

Our Christian schools are the true schools of the kings. Every waif of humanity won from the devil and from sin is a soul saved, a king crowned, a new imperial anthem sung by angels in heaven.

4th. Then what must be the issue of the whole? God made man upright; he has fallen; Christ has stooped to save him; but well nigh the entire mass of humanity either has not heard of Christ, or hearing, will not receive him. Must we ring our hands over the hopeless ruin of man? Is this palace, so fair even in its ruin, to be ruined still, and flung at last untenanted upon space, to bear witness to the discomfiture of Jehovah and the devil's victory? Is man, the discrowned king, forever to lose crown and dominion? To ask is to answer. Man's sin may defer, but cannot frustrate, the counsels of God. The purpose so wisely formed, and so deliberately executed, shall be completely fulfilled, and the dominion man has lost shall be regained. In the epistle to the Hebrews (ii. 6-10) the apostle quotes the wide stretching declarations of the sovereignty of man uttered by the Psalmist (Psa. viii.) and at once applies them to Christ; unto the angels the world to come is not promised, but by this psalm it is promised to Christ. Already by the suffering of death he has been made a little lower than the angels; by his resurrection and ascension he has been crowned with glory and honor, and though we see all things put under him, these things fulfilled are a pledge of the whole, a promise of the restoration of man's dominion in him. Ere long the palace shall be rebuilt, and the king re-crowned, the hordes of sin be cleared away and the cold touch of death forever disappear; the world, built with care and love divine, shall be renewed with greater care and yet diviner love; the image of God shall shine resplendent in man; the paradise of God shall be restored and its boundary here shall be the circuit of the earth; the groanings of creation shall melt into songs of deliverance, and mingle with angelic minstrelsy, for

"The Lord of life the Lord of light,
The King of all created,
Shall back return to claim His right,
On clouds of glory seated;
With trumpet sound, and angel song,
And hallelujahs loud and long,
O'er death and hell—defeated."

—*Wm. W. Kemp.*

Pittsburgh, Manchester.

Work of the Wind.

The wind has been playing general havoc in the South. The telegraph has given but short accounts of the recent tornado, but the local papers are filled with accounts of disaster. In Texas the tornado seems to have been especially severe. The village of Lisbon is seven miles from Dallas. About three o'clock in the afternoon of Tuesday last the residents of that place observed a cloud in the west whose it was not much larger than a man's hand. It was of a greenish color. Pretty soon it began to twirl, then it ascended and traveled in an easterly direction. At the same time a cloud appeared from the southeast. It was black and murky. The two heavily-charged bodies of electricity continued to travel toward each other; the lightning became vivid, almost blinding, and soon they met over Lisbon, and with a deafning crash of thunder the work of destruction began and was quickly ended. Not more than three minutes' time sufficed to lay waste one of the finest sections of the country in Texas. Of the two clouds one appeared in a funnel shape, and although there was a heavy rain, much heavier than usual, it could not be said that it was a waterspout, for the wind seemed to come from the funnel-shaped cloud, or at least it went the course in which that cloud traveled until it collided with the cloud from the southeast. Then followed wind, hail, rain, death and destruction. Hail-stones were found as large as a goose egg. Several people were killed outright and many others badly hurt. Numerous houses on the outskirts were demolished. Advices from different places in Texas give details of loss of life and wide-spread destruction.

South Carolina seems to have suffered even more severly. The tornado swept over that State and over Georgia on Wednesday. Accounts of the storm at Walterboro, Colleton county, have already been published, but the dispathes did not tell by any means the extent of the storm. In Walterboro alone sixteen persons were killed, and the number of injured cannot be estimated. Among the killed was a young man who had been married but a week. All the churches in the town—and there were seven—were completely demolished. Houses were destroyed in a twinkling. Pianos, stoves, bedding and all sorts of heavy as well as light household articles were blown in every direction. The clothing of ladies was blown entirely off in the streets, and their cries mingling with those of the injured and of mothers who had lost their children were most pitiable. Probably seven-tenths of the residents of the place are homeless, and subscriptions for their relief are being sent in.

One of the sufferers by the storm says: "The storm came from the south, blew straight for about one minute, then shifted to northwest and came back with new fury, striking and bounding here and there. The trees are piled with their tops both ways. Several are snapped short off, and, as far as I have seen, not a pine is standing anywhere in the track of the storm. The streets are blocked with trees and the roads to the east almost impassable. The destruction commenced about a mile south of the village and came straight for us. One hundred trains of steam cars running over bridges at full speed could not have created a more terrible noise. I believe I was dazed by the approaching horror, of which somehow I gathered an idea. I said to a young man standing near me: 'Something terrible is coming; Walterboro' has never yet experienced what we shall see to-day.' I saw it, I heard it, and was powerless. What could I do but wait the result? To add to the horrors of the night, a thunder storm hung over the village and the most terrible thunder continued the whole night."

The Buffalo *Christian Advocate* says: "A matter of great interest concerning the Jews is stated in a letter written by Rev. Dr. Shedd from Hamadan, Persia. It is to the effect that one of the oldest colonies of Jews is found in Hamadan. Their ancestors were carried captive by the Assyrian king twenty-five centuries ago. For months past the colony has been agitated by the question, 'Is not Jesus the Messiah?' Four of the chief men, the heads of one thousand houses (about five thousand people), have, after long trial, been publicly baptized, and many others are asking to confess Christ. As in the days of the Apostles, the whole city is moved, and one Nestorian helper is day and night beset with Jews seeking instruction in the New Testament."

LETTER DRAWER.

Editor Restitution:—Having returned from the west about six months ago, I must confess that, owing to the circumstances with which I am surrounded, were it not for the reading of THE RESTITUTION I would entirely despond. Here, in these parts, infidelity and skepticism predominate; sectarianism among the whites, is at a very low ebb. I have been trying to proclaim "the truth" in my weak manner for about three months. What I have done already has had a considerable effect. Many believe, but they do not think they can take the Master's yoke upon them. We are certainly living in the "perilous times" spoken of in the Scriptures, and it certainly becomes us to be on the watch. To my mind, everything indicates the near return of our Savior.

Yours in Christ,

THOMAS GOODE.

Rodgersville, Ala.

TO THE AFFLICTED.

Ovarain and Fibroid Tumors

Cured without the aid of the knife. These affections (heretofore supposed to be incurable) can be wholly eradicated by absorption. No pain, no inconvenience. For particulars apply to Dr. Lyman M. Willard, Saratoga Springs, N. Y. For result of treatment address Mrs. L. D. L. Hunter, 45 Aberdeen Street, Chicago, Ill., his last case west. jul9-4

BREVITIES.

Palestine is to have a railroad from Jaffa (Joppa) to Jerusalem. Gen. F. D. Lovett, of Cincinnati, Ohio, has the contract for building. It is to be a narrow gauge, and the distance is about forty miles.

Simultaneously with the eruption of Etna, in Italy, the inhabitants of a village in the Russian province of Podolsk were suddenly frightened by a subterranean thunder, followed by an earthquake. The people flew out of their houses, and beheld a startling spectacle. The houses were moving, together with the ground beneath them, down the slope toward the river Dniester; a number of the houses fell in ruins; many trees were thrown down and buried in the ground, and cracks appeared in the earth, filled with water. In five minutes everything became quiet. There was no loss of life; but thirty houses had been destroyed, and others were carried twenty feet from their original location and rendered unfit for habitation.

De Serfa Pinto, a Portuguese, has just retraced the line of the first expedition of Livingstone, who went up from Cape Town, crossed the great southern desert, and then turning westward reached the coast of Africa, the first white man to cross the interior of the continent. Pinto, starting from the west coast, pushed his way inland, armed his party by repairing some abandoned rifles Cameron left in his track three years ago, fought his way to the Zambesi, and, after measuring the great falls Livingstone discovered and finding them 555 feet high, went south, nearly perishing in the desert, but finally reaching the Transvaal. The most remarkable discovery made by Pinto was of a race with features like the Hottentots, but white and with no hair.

The fine mural paintings discovered in the grounds of the Palazzo Farnesina, in Rome, during the excavation for the Tiber works, have now been nearly all detached from the walls. Two experienced artists were summoned from Pompeii to perform the delicate operation. These frescoes, great and small together, are thirty-two in number. They are fine works in the Greco-Roman style. The lower portion of the walls is devoted to landscapes. Above are dramatic, historical, or mythological scenes, which the archæologists are endeavoring to interpret. The figures have marvellous artistic merit. Of very correct draughtsmanship, in color and effect they resemble Dutch sketches, and although at least twenty centuries old, they are as fresh as if recently painted. Each painting when detached, with the plaster adhering to it, is carefully packed in a separate case.

The interest of the Anthropological Exhibition at Moscow, Russia, is on the increase. There are already over one hundred Russian types of the old times beginning with the tenth century. There are many holy pictures representing the saints; also portraits, engravings, and casts of the Czar, statesmen, and other notable persons by Russian artists who, in the sixteenth century, were brought in Russia by order of the Czars, along with other European rarities. Perhaps the most interesting exhibit in the department of types is that of living typical persons of different Asiatic tribes under the sceptre of the Czar; Sarts, Tashkentzi, and Egyptians are to be seen, placed amid their usual home surroundings. Besides the Russian types, there are types of Oriential tribes that existed thousands of years ago, but are now extinct. Among these are contemporaries of Moses; there is Nebto, the daughter of Sesostris, and there is Pharaoh Menentes. There are also many casts from the ruins of ancient cities, and from temples and monuments.

SUPERSTITION OF THE POPE.

The Italian correspondent of an American journal relates the following incident, which shows the mental weakness of the man who according to the dogmas to the Roman Catholic Church, is to be considered infallible: "One morning when Commander Sterbini was about to serve him with some salt, the cellar slipped from the tray and fell to the table. The Pope rose from his seat, looked at the ground to see if any salt had fallen there, and then said: 'Only see, the salt is upset, and had it fallen on the ground I believe I should not have lived over to-day.' Taking out a note-book he wrote in it a moment and then observed: 'We shall see whether we do not have the loss of some beloved Cardinal to deplore before long.' Nine days after Cardinal Acquini died, and the Pope called on Sterbini to read aloud the note he had made in the book, and then said to those around him: 'Had the salt been scattered on the floor instead of upon the table, verily I believe I should be standing now before the judgment-seat.'"

POETRY.

The Mourner.

"Think not the Almighty wills one idle pang, one needless tear."

Mourner and I why droop thy spirits?
Wherefore silent tear-drops fall
Down thy cheeks, now pale with anguish,
Telling griefs that are not small.
Earth's best joys to thee seem languid,
Quickly passing hence away;
Hope's bright star is faintly gleaming,
O'er thy dark and troubled day.

But a hand unseen is guiding
All thy footsteps, by his will;
Not one pang, nor tear of sorrow,
He will ever cause for ill.
Every little flower unfolding,
From the earth, his love declares;
Every little bird of heaven,
In that love and kindness shares.

And shall not the same kind being,
Who so clothes the tender flower,
Guard and keep thee in thy weakness,
By his own Almighty power?
Yes, though friends (too lowly cherished
In thy heart's affection deep,
Coldly turn from all thy kindness,
Leaving thee alone to weep.

Though afflictions deep abide thee,
Sickness, death, and want assail;
He will not forsake nor leave thee,
For his word can never fail.
Then weep not, nor be disheartened,
His substitute to his will;
Not one pang, or tear of sorrow,
He will ever cause for ill.

COMMUNICATIONS.

A Strong Government.—No. 3.

We referred to the case of the queen of Sheba, and quoted so much by way of comparison, to show that if the glory of Solomon's kingdom, and the beautiful arrangement after which his reign was conducted and all the affairs of his household, and the order of his devotional exercises as connected with the house of the Lord, brought forth such bursts of admiration from this good queen, and sentiments of commendation and congratulation to all associated with him in his kingdom. What will be the expressions of admiration with the kings of the earth who shall prove loyal to the throne when a "greater than Solomon" shall come and

Plant his heavenly kingdom here,
And glorious in his saints?

How much more will there be to admire? Was Solomon's reign glorious? Messiah's reign will exceed it sevenfold. Was his kingdom proverbial for beauty and magnificence? Messiah's kingdom will be doubly so. And many kings pay tribute to Solomon and assist to perpetuate his throne; and was the peor of the people happy under his administration, and could say, "God save the king?" believing it to be a strong government. Was there peace in his days? There shall be "abundance of peace so long as the moon endureth," in Messiah's times. Did the "kings of Tarshish and of the isles, bring presents to the kings of Sheba and Jeba offer gifts?" Did surrounding rulers reverence him? All kings shall fall down before Messiah; all nations shall serve him, "and all dominion (or rulers) shall serve him." Did Solomon's dominion extend over a large era of territory? Unlimited will be Messiah's. "He shall have dominion from sea to sea, and from the river unto the ends of the earth." His "kingdom (will be) under the whole heaven." Dan. vii. 27. It will pervade over the entire world, "and the stone (representing the kingdom) that smote the image became a great mountain, and filled the whole earth." Dan. ii. 35. "And the kingdoms (all the kingdoms) are become our Lord's and his Anointed One." Did Solomon's name endure, and were men blessed under his mild reign? Yes; but more so with Messiah. "His name shall endure forever; his name shall be continued (to be held in grateful remembrance by countless myriads) as long as the sun," (or shall be as a Son to continue his Father's name forevermore). "Wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow," etc. Phil. ii. 9-11.

"Jesus the name high over all,
In hell, or earth, or sky,
Angels and men before it fall,
And devils fear and fly."

"And men shall be blessed in him," as his administration will be fraught with the greatest possible benefits to the subjects of his government; and all nations shall dwell upon the earth in prosperity, and undisturbed peace and tranquility. For in his days it is said, "He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariots (of war) in the fire." "He maketh peace in thy borders, and filleth thee with the finest of wheat." Psa. xlvi. 9; cxlvii. 14; compare Ezek. xxxix. 9. "And he shall rebuke strong nations afar off; and they shall convert their swords into ploughshares, and change their spears into pruninghooks; (or scythes for reaping down the golden grain); nation shall not lift up sword against nation, neither shall they learn (the art of) war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid." Micah iv. 3, 4. The empire will not only go under the name of peace, but will be peace. The Messiah will not say, "let us have peace," as one has said, upon a corrupt and false basis, but it will be peace, founded upon the immutable principles of "judgment and justice," which will be the habitation or stability of his throne, while equity and truth will go before his face. Hence, "Men shall be blessed in him; (hence) all nations shall call him blessed." Psa. lxxii. And he will now be realized as "the desire of all nations," and they will look no longer for "the coming man."

Again, was Solomon's kingdom the theme of conversation, and did men applaud the dignity of the King and the glory of his throne? What does David say, touching his greater Son and his kingdom? "Great is the Lord, *and greatly* to be praised; and his greatness is unsearchable. One generation shall praise thy works to another, and shall declare thy mighty acts. I will speak of the glorious honor of thy majesty and of thy wondrous works. And men shall speak of the might of thy terrible acts; and I will declare thy greatness. They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness. .... All thy works shall praise thee, O Messiah; and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power; to make known to the sons of men his mighty acts, and the glorious majesty of his kingdom. *Thy* kingdom is an everlasting kingdom, and thy dominion (or reign) endureth throughout all generations, (or ages). Psa. cxlv.

Did Solomon have his Hiram with his numerous stalwart attendants to acquiesce in all his desire in cheerfully sending his servant in bringing the timber of the fir and cedar tree from the forest of Lebanon, and to excavate gr at and "costly stones" from the quarry to lay the foundation of the house of the Lord and to erect other suitable buildings? And did Hiram furnish artists who were skilled in making brass ornaments to beautify the house, and was the navy of Hiram always at Solomon's service to convey gold from Ophir with algum trees and precious stones? Was there no lack of assistance and material to fully mete out the desire of the king's heart in completing this wonderful temple and perfecting every wise arrangement in his kingdom? And was gold in abundance? Yes, God moved upon the heart of the king of Tyre as he moves the waters of the sea, and turned the hearts of many of the stubborn and rebellious to the favor of Solomon "as he turns the streams in the south;" and he had all the aid and all the material he needed to accomplish the full desire of his heart and his fairest dreams were realized. Surely

"God moves in a mysterious way
His wonders to perform;
He plants his footsteps on the sea
And rides upon the storm.

"Deep in unfathomable mines
With never failing skill,
He treasures up his rich designs
And works his gracious will."

And now, as God executed his purpose in the case of Solomon, his kingdom, setting him upon the throne of Israel and in the erection of the beautiful temple which was lustrious by the abundance of gold and precious stones with which it was so richly ornamented—a place for the people to worship him—effectually disarming the enemy and giving peace and prosperity for a time throughout the whole realm of his dominions, will he not more so especially interpose in the times of Messiah—the greater than Solomon—when he shall come to the throne of his father David,—David's greater Son, —and when a greater temple than Solomon's will be erected, and when a greater city than the city of David shall be rebuilt,—"the city of the great King,"—"Jerusalem, which now is, and is in bondage with her children?" Will he not raise up other Hiram's and Cyruses, and raise up millionaires and wealthy misers who have been toiling and hoarding up gold for this very purpose, of beautifying the temple at Jerusalem, though not intentionally? But, will not the time have come then when they, as well as others, will realize the truth of the statement, that few believe now, and fewer act as though they did believe it in any sense whatever, the way they greed after it and grasp it with almost a deadly grip, namely,—"The silver is mine, and the gold is mine, saith the Lord of hosts." Haggai ii. 8. No matter if it is locked up in Herrick's fire-proof safes, or in the most impregnable bank vaults, or enclosed tightly within indestructible bags of the miser, bound up with ten thousand cords, which has so long been a daily pleasure for them to bind and unbind, or encased in jars hermetically sealed; when the hour for use comes, the safes will be opened, the vaults will disgorge, the bags will be emptied of their treasures, the jars will be broken and the precious will come out from their many hiding places for the Master's use, as he shall have need of it as when he needed the colt for his entree in humiliation into Jerusalem, (Mark xi. 1-10); so whatever he may desire in his majestic entree the second time in the Holy City will be granted. All heaven and earth will be at his disposal, and freely contribute to that end—to render his entrance there and his kingdom an august spectacle, both deserving and worthy of the distinguished honors which shall there and then be conferred upon him. Angels and men will stand ready there and then to crown him Lord of all, both King of the Gentiles and "the King of the Jews," and gladly acquiesce that it is he "whose right it is to reign." And he will enter Jerusalem in a truly regal aspect so different from the first, and the people will accord to him a warmer welcome than ever. Did they cry out before, saying, "Hosanna, blessed, blessed is he that cometh in the name of the Lord. Blessed be the kingdoms of our father David, that cometh in the name of the Lord. Hosanna in the highest." At the second time there will be a far grander ovation and much warmer welcome than this. The sunshine of the coming glory will leave in comparison that as the dimness of the pale moon.

But, let us see for a moment what the prophet says in regard to the august splendor of the coming kingdom, and in regard to the numerous contributaries to that end, and the disposition that shall be made of those powers who refuse to aid in the matter, and deny homage and loyalty to the King: "And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see; all they gather themselves together, they come to thee; thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see and flow together, (observe, 'all nations shall flow unto it,' Isa. ii. 2; compare Psa. cii. 22, Zech. viii. 20-22); and thine heart shall be glad and enlarged; because the abundance of the sea shall be converted unto thee. The forces (or wealth—many) of the Gentiles shall come (or be made subservient) unto thee, the multitude of camels, shall cover thee, the dromedaries of Midian and Ephah; and they of Sheba shall come, they shall bring gold," (as in the times of Solomon). Observe—"And the wealth of all the heathen round about shall be gathered together, gold, and silver, ... in great abundance," Zech. xiv. 14; and incense and they shall show forth the praises of the Lord. All the flocks of Kedar shall be gathered together unto thee; the rams of Nebaioth shall minister unto thee, they shall come up with acceptance on mine altar, and I will glorify the house of my glory. Who are these that fly as a cloud, and as the doves to their windows, (or resting places—doves being emblematic of peace messengers). Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee. (Thus, we observe none come empty handed, but freighted down with the precious metal, that there shall be such a superabundance that, if need be, to pave the very streets of the city). And the sons of strangers shall build in thy walls, and their kings shall minister unto thee, ... Thy gates shall be open constantly; they shall not be shut day nor night, that men may bring unto thee the forces (i. e., the glory and wealth) of the Gentiles, and that their kings may be brought. For the nations and kingdoms that will not serve thee, shall perish. All nations and kingdoms now must either become tributary and loyal to the Messianic throne or those nations will be utterly wasted; they must kiss the Son as admonished to do, or "perish from the way." Psa. ii. 12. And the mode of their destruction will be the most simple through ordinary and natural channels, as prophecy clearly defines it. "And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain," and the result will be in the fearful words of prophecy: "Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their sockets, and their tongue shall consume away in their mouth." Zech. xiv, 12, 17. But to return. The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious. The sons also that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee the city of the Lord, the Zion of the Holy One of Israel. Whereas, thou hast been forsaken and hated so that no man went through thee; (this could not be very well applied to the popular churches as many do so misapply it); I will make thee an eternal excellency and a joy of many generations (or ages). Thou shalt also suck the milk of the Gentiles, and shall suck the breast of kings; (figures employed to express the readiness and willingness on the part of subordinate powers and the kings of the earth to acquiesce to every overture made on the part of Zion's King, and withhold naught from what they may possess that may, in any way, contribute to the majesty, dignity, and glory of the divine government). .... For brass I will bring gold, (as abundant as this metal was in Solomon's days, so will gold now become equally as plenty,) and for iron I will bring silver, and for wood, brass, and for stones iron. These comparisons are made in proof of the plenitude of fulness of all these rich material there will be at the King's disposal to do with them as seemeth good in his sight. I will also make thy officers peace, and thine executors righteousness, (i. e., the subordinate rulers and officials will assist in administering the government strictly in accordance with justice and truth). Violence shall no more be heard in thy land, wasting nor destruction within thy borders. "They shall not hurt or destroy in all my holy mountain," Isa. xl. 9; but thou shalt call thy walls salvation, and thy gates praise. "In that day shall this song be sung in the land of Judah." We have a strong city, or government. Salvation will God appoint for walls and bulwarks. "The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee, but the Lord shall be unto thee an everlasting light, and thy God thy glory. .... Thy people also shall be all righteous; they shall inherit the land forever. .... A little one shall become a thousand, and a small one a strong nation; I the Lord will hasten it in his (i. e., Messiah's) time." Isa. lx.

We hope to be excused in quoting so largely from this chapter of Isaiah, from the fact that there is none other in the Old Testament that speaks in such glowing terms and describes in such beautiful imagery the power, glory, strength, and majesty of the incoming government and reign of Messiah. What language could paint in fairer colors the superal splendor and the ineffable glory that shall there obtain? We might add much more from the word touching the grandeur and glory of the kingdom and the greatness of the dominions, but let it suffice. We fear that we have gone far beyond the bounds already generally accorded, but may the importance of the subject prove an apology for its length.

And now, brethren and friends, let me say, in conclusion, is not such a government worth living for? Does it not commend itself to our favor, and do we not see enough in it to wean us from this world as it is, and its beggarly elements? And is not the bright prospect of living and reigning with the ever blessed Messiah, and becoming a happy constituent of his strong government, and partaking of the splendid privileges and basking in the sunshine of its glory, a sufficient stimulant to redouble our ardor in "the work of faith, the labor of love, and the patience of hope," carefully and vigorously enduring unto the end, bearing the cross, that we may finally wear the crown? To this end may the gracious benedictions of heaven be accorded you. Amen.

WILLIAM SHEPHERD.

Newark, N. J.

NEWS ITEMS.

YELLOW FEVER.

MEMPHIS, Tenn., July 13—9:30 p. m.—Judge Ray died to-night at 9 o'clock and was buried almost immediately afterward in Elmwood Cemetry, under the auspices of the Masons. His son lies in a critical condition.

MEMPHIS, Tenn., July 14.—No new cases have been reported. Mrs. Tobin, living on Bradford street, died this morning at six o'clock and was buried at eight. This leaves but one person in the entire city, Judge Ray's son, who is sick with fever, and he is reported dying.

MEMPHIS, July 13.—Water Valley, Miss., telegraphs that one case of fever has occurred there, and that proved fatal. Much anxiety existed.

LONDON, July 12—5 a. m.—The remains of the Prince Imperial, escorted by the Royal Horse Artillery, arrived at Chiselhurst at nine o'clock last night. Immense crowds of people witnessed the arrival of the procession. The corpse was transferred to the hall in the Camden House, which had been prepared for its reception.

LONDON, July 12—2:30 p. m.—The funeral of the Prince Imperial took place in accordance with the arrangements already published. In addition to the notable persons heretofore mentioned the Russian, German and Danish Ambassadors to England were present. A body of Paris workmen viewed the coffin previous to the funeral.

LONDON, Eng., July 13.—A dispatch to the *Daily News* from Alexandria reports that the Egyptian steamer Samanoot has been lost at sea. She was returning from Mauritius. Twenty-three natives and two Europeans perished.

WASHINGTON, D. C., July 14.—Advices received by the National Board of Health state that the yellow fever excitement at Water Valley, Miss., has abated, and there are no new cases.

LONDON, July 14.—A dispatch from Constantinople represents that the Circassians are terrorizing the District of Adabazar, on the east coast of the sea of Marmora, by murdering and plundering.

DIED.

BECCH—Wednesday, June 18, 1879, John N. Beech, aged seventy-three years and seventeen days.

He had been ailing several months past, but it was not until Friday, June 13, that he was taken dangerously ill. At that time he was attacked with gall stone colic from which he suffered intensely and which occasioned peritonitis. From this time he considered his days were few and so told his family and friends. All Friday, Saturday and Sunday he suffered great pain, but through all he bore up heroically. Sunday night he called us to his bedside and told us he was going to leave us soon, and conversed clearly and calmly, making known his wishes concerning the disposition of his property. About noon on Monday he went into a semi-conscious state from which he was aroused with greatest difficulty. He soon aroused, he called his wife, children and grandchildren to him and kissed them all a fond good-bye. From this he lingered part of the time wholly conscious and part of the time only partially so, until Wednesday morning, when he died easily as he would pass to sleep. He died peacefully as a man in full hope; he died as he lived—respected and beloved by all. A wife, one son and daughter are left to mourn their loss.

HERMETTA I. BECCH.

Mt. Cornell, Ill.

KIRBY—At Henderson, Ky., July 3, 1879, Marianna B. Kirby, aged forty-eight.

Sister Kirby is one we shall all miss much, knowing none who can fill her place. She was one of the pioneers of the truth in this locality. My acquaintance with her during the past twenty years, was of the most pleasant character. Like Timothy of old, she was conversant with the Scriptures from achild. The Bible, with her, was the one book, conveying one great, grand and beautiful system of teaching from Genesis to Revelation. Modest and unassuming in her manners, always keeping self out of view. Amidst all the weakness of the flesh, she never lost her love for the truth. She was always ready to assist the enquiring mind in the understanding of the word. Her capabilities in this direction were more than ordinary, having a remarkable memory and being fluent in speech. Her work is done. For the last twenty years she has earnestly contended for the faith once delivered to the saints, and could say with Paul "I have kept the faith," and now her record is with God who looks at the heart. She now sleeps sweetly in Jesus, ready to come forth to the resurrection of the just from heaven when she shall behold his face in righteousness, and be satisfied, when she awakes with his likeness.

P. A. BLACKWELL.

LETTER RECEIPTS.

SUBSCRIPTIONS.

A J VanHorn	2 00	Mrs O Shinsinger	2 00
E K Thompson	12	W Nelson	2 00
Rachel A Bush	00	Mrs Herrington	2 00
J Chamberlain	00	C M Odell	00
H Tillman	50	H B Miner	25
Caroline Webb	00	D P Boyer	1 00
Wm Platt	1 00	J E Boyer	1 00
T Goode	50	A Hasen	1 00
A H Korp	1 00	M A Kirk	1 00
J Mosier	1 00	Mrs P R Sharpe	1 00
P Pearson	1 00	J Lyle	1 00
J E Quinby	1 00	G M Chamberlain	2 00
L E Quimby	1 00	Rebecca McLain	1 00
J B Cox	1 00	L F Watson	1 25
J Hiner	1 00	Mrs Wm Lenoir	2 00
12 Bolingbroke	1 00	Robt Hallsbach	1 00
P Hillis	1 00	Ruth Wright	1 00

BOOKS AND TRACTS.

S T Horner Sr	25	R B Miner	93
T Goode	1 25	S W Langdon	1 25

A Free-Will Offering.

We, the undersigned, having the good of the cause of truth at heart, and believing that it is our duty to sustain the gospel with our means as well as our tongues, and believing that God will bless us for all the offering we make in behalf of the truth, have paid the sum set opposite our names for the purpose of finding THE RESTITUTION free of debt, and sending it out as a messenger of truth to those sitting in darkness, and to comfort those who are waiting in the Night of Woe:

Amount previously published $242 72
Jas Lyle 1 00

ANNOUNCEMENTS.

CONFERENCE IN CALIFORNIA.

The annual conference of the church of God of the state of California, will be held on the farm of Mr. A. D. Ryon, in a grove of oaks on the north side of Willow Slough, about three miles east from Merritt's station, Yolo county, California, commencing at 3 o'clock p. m., on Wednesday, August 13, 1879, and continuing over the following Sunday and longer, if those present at that time think best. Merritt's Station is situated on a line of railroad midway from Davisville to Woodland, and has daily communication by rail with Sacramento and San Francisco. The brethren throughout the state and all who desire to attend are cordially invited to be present. Those coming from a distance may inquire for G. B. Middleton, P. A. Strong and Yates Hays, all of whom live about two miles east from the station.

G. STONE,
J. J. CORDELLEY,
W. H. LUDDEN,
Committee on Conference.

The annual conference of the church of God for Western North Carolina, will meet at their new house on Crab Creek, Henderson Co., N. C., on Saturday August 9, 1879; the meeting to continue several days, or as long as thought proper. All the brethren, sisters and friends, who can are invited to attend, especially preaching brethren. The place of meeting is ten miles west of Flat Rock; for any further information address as below.

Flat Rock, N. C. E. H. MAHR, Sec.

The annual assembly of the Church of God, will if the Lord will, be held at the house of the brethren, in Winchester, Va., commencing on Saturday before the first Sunday in August, and will continue as long as the interest demands. All concerned in the high destiny to which we are invited in the gospel, are respectfully invited to attend. All coming by railway will please inform the writer in due time, and they will be met at the depot, and conducted to the house of the brethren, where they will be cared for during the meeting.

Winchester, Va. N. J. MORNER.

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POETRY.

Oh, That the Hour.

L. M. BURGESS.

Oh, that the hour were near,
When I should see His face!
When all my loved and dear,
Saved by His bounteous grace,
Should kneel with me before
The great white throne
To praise Him for His love
And all that it has done.

Oh, that the hour would come
When sin and grief should cease;
Discord to music turn
Before the Prince of Peace!
Then might our hearts be heaven,
Our wilderness bloom
Freed from the thorns that in them now
Find such abundant room.

Oh, for the hour when we
With lips and eyes shall sing
The sweetest songs that e'er were sung
To praise our glorious King!
When every thought shall praise
His goodness and His power,
And His most gracious love shall be
Our theme in every hour.

Oh, that the hour were near!
Nearer perchance it is
Than e'er we dream, with all its joys,
Its satisfying bliss.
He knows our hearts, and when
We plead "Thy kingdom come,"
His willing steps will hasten on
To take His wanderers home.

Austin Ill.

SELECTIONS.

The Silver Cup.—An Illustration of the Resurrection.

A gentleman of the country, upon the occasion of some signal service this man had done him, gave him a curious silver cup. David, (for that was the man's name), was exceedingly fond of the present, and preserved it with the greatest care. But one day by accident, his cup fell into a vessel of aquafortis; he, taking it to be no other than common water, thought his cup safe enough; and, therefore neglected it until he had dispatched an affair of importance, about which his master had employed him, imagining it would be then time enough to take out his cup. At length a fellow servant came into the same room, when the cup was near dissolved, and looking into the aquafortis, asked David who had thrown anything into that vessel. David said that his cup accidentally fell into the water. Upon this, his fellow servant informed him that it was not common water, but aquafortis, and that his cup was almost dissolved in it. When David heard this, and was satisfied with the truth of it with his own eyes, he heartily grieved for the loss of his cup; and, at the same time, he was astonished to see the liquor as clear as if nothing had been dissolved in it, or mixed with it. As, after a little while, he saw the small remains of it vanish, and could not now perceive the least particle of the silver, he utterly despaired of ever seeing his cup more. Upon this he bitterly bewailed his loss, with many tears, and refused to be comforted.

His fellow-servant, pitying him in this condition of sorrow, told him that their master could restore him the same cup again. David disregarded this, as utterly impossible. "What do you talk of?" said he to his fellow-servant. "Do you not know that the cup is entirely dissolved, and not the least bit of the silver to be seen? Are not all the little invisible parts of the cup mingled with the aquafortis, and become parts of the same mass? How then, can my master, or any man alive, produce the silver anew, and restore my cup? It never can be; I give it over for lost; I am sure I shall never see it again."

His fellow-servant still insisted that their master could restore the same cup; and David as earnestly insisted that it was absolutely impossible. While they were debating this point, their master came in and asked them what they were disputing about. When they had informed him, he says to David, "What you so positively pronounce to be impossible, you shall see me do with very little trouble. Fetch me," said he to the other servant, "some salt water, and pour it into the vessel of aquafortis. Now look," says he; "the silver will presently fall to the bottom of the vessel in a white powder."

When David saw this, he began to have good hopes of seeing his cup restored. Next his master ordered the servant to drain off the liquor, and to take up the powdered silver and melt it. Thus it was reduced into one solid piece; and then, by the silversmith's hammer, formed into a cup of the same shape as before. Thus David's cup was restored with a very small loss of its weight and value.

It is no uncommon thing for men like David in this parable, to imagine that to be impossible, which yet persons of greater skill and wisdom than themselves can easily perform. David was as positive that his master could not restore his cup, as unbelievers are, that it is incredible God should raise the dead; and he had as much reason on his side as they. If a human body, dead, crumbles into dust, and mingles with the earth, or with the water of the sea, so as to be discernible no more, so the silver cup was dissolved into parts invisible, and mingled with the mass of aquafortis. Is it not then easy to be conceived, that as a man has wisdom and power enough to bring these parts of the silver to be visible again, and to reduce them to a cup as before, so God, the Maker of heaven and earth, must have wisdom and power enough to bring the parts of a dissolved human body together, and to form them into a body again? What though David could not restore his own cup? Was that a reason that no man could do it? And when his master had promised to restore it, what though David could not possibly conjecture by what method his master would do it? This was no proof that his master was at a loss for a method. So though men cannot raise the dead, yet God who is infinitely wiser and stronger, can. And though we cannot find out the method by which he will do this, yet we are sure that he who at first took the dust of the ground, and formed it into the body of man, can, with the same ease, take the dust into which my body shall be dissolved, and form it into a human body again. Nay, even if a body be burnt, and consumed by fire, the parts of that body are no more really lost than the invisible particles of the dissolved cup. As David, then was wrong in thinking that it was impossible for his master to restore his cup, it must be at least equally wrong for us to think it impossible that God should raise the dead.—*Hallet.*

Bearing the Cross.

Much is said, among professed Christians about "bearing the cross;" but I fear little is understood or really practiced in this matter. Some seem to think speaking in meeting is the cross they must bear; and when they have done that they think little more about the cross. I apprehend that is a very small item in bearing the cross. Men are all naturally in love with this present world. To this world we must become crucified. Crucifixion is a hard death; but few persons are willing to die such a death; there is, however, no other way of entering into the kingdom of God. We must be "crucified unto the world, and the world unto" us. Most professed Christians, it is to be feared, have made a covenant with the world, not to part with it; and the tempter satisfies them if they speak in meeting sometimes, and give something to support the gospel, they may keep their covenant with the world; but, "*If any man love the world*, the love of the Father is not in him." 1 John ii. 15.

How then are we to be separated from the love of the world, and be crucified unto it?

First—By a believing view of the Lord Jesus Christ, who became poor—was despised of men—a man of sorrow, acquainted with grief—endured reproach—resisted temptation, though he "suffered, being tempted"—when he was reviled, reviled not again—murmured not, though wounded, bruised, put to grief, and his soul made an offering for sin, scourged, spit upon, his hands and feet pierced with nails, his soul in agony; all this he bore, and no lisp of impatience ever escaped him. Would you be crucified unto the world, go learn of him; contemplate his poverty, his life, his sufferings, his resignation, his patience, his loving and forgiving spirit, till the whole mind is humbled within you; and then realize this truth—"If so be we suffer with him, that we may be also glorified together." Rom. viii. 17. Do you ask what it is to suffer with him? I answer—To suffer with the same meek, patient, forgiving, resigned spirit that he had. This leads me to say—

Second—If you would bear your cross and be crucified unto the world, remember, every trial of your life, whether temporal or spiritual, personal or family, from friends or enemies, direct or indirect, great or small, of short continuance or long, or whatever be the nature or character of it, is by the appointment or permission of that God who willeth not the death of the sinner, but who is seeking by all these trials to crucify you unto the world, and fit you to be glorified with his Son Jesus Christ. How shall this design of our heavenly Father be accomplished? It cannot be, unless you "bear your cross." Do you ask again—What is it to bear my cross? I answer—It is to suffer all the trials, of which I have spoken, patiently. You are not to quarrel with the instrumentality God may employ, nor indulge in fretfulness under it. If you do, you do not "bear the cross." And though you should speak like an angel in meeting, yet if you fret and complain under any of the trials of life, by which God is seeking to crucify you unto the world, it is hypocrisy for you to talk about your "bearing the cross"—you are but deceiving your own soul. God has assured us, "all things work together for good to them that love him," Rom. viii. 28; yet, you can murmur, fret, and complain at those things which God has permitted or appointed! Alas, alas! Do not dream you are ripening for the kingdom of God while this is the case. No, you are ripening for death—for perdition. Saith our Savior, "In your patience possess ye your souls." We shall learn soon, or when it is too late, that those words are words of solemn and awful import. If you indulge in murmuring, complaining, or impatience at any trials, insults, sufferings, or injuries, from whatever instrumentality they may come, and that spirit is increasing upon you; you are just as surely traveling in the road to perdition as God has said, "The soul that sinneth it shall die." I speak not now of one, "overtaken in a fault," to which all are liable in the hour of temptation, but I speak of him upon whom this spirit is not abating but increasing; and it is increasing, except we bear our cross daily; for every day will bring some cross, in some form. Happy the soul who is constantly looking to God for grace to bear every cross. We may pray to have the cross removed; but we may not pray for it only in submission to the will of God. "If it be possible let this cup pass from me; nevertheless not my will but thine be done." That is our example; and we cannot safely follow any other.

"My grace is sufficient for thee," will often be the answer; and did we know now what we shall know hereafter, we should praise God for every trial and every cross we have to bear; yea, a living faith will praise God even now, that he does not leave us to our own way, lest we should be like the children of Israel, whose impatient murmurings were answered by giving them "flesh," but "leanness" was "sent into their souls." "Be patient in all things;" that is, bearing thy cross; then, when Christ appears, you shall have a crown.

[Christian Herald.]

Watchers for the Day-Star.

The words "until the day dawn and the day-star arise" (2 Pet. i. 19), as referring to Christ's second coming, imply that it is night now. And so it is, comparatively speaking. The Scriptures speak of our dead as "those that sleep in Jesus." But "they that sleep, sleep in the night;" and until the sainted sleepers hear the voice of the Master, as he comes to awaken them out of sleep, the morning will not begin.

Yes, it is night yet, compared with the millennial day about to dawn. It is night as yet, while the sun of our life is behind the cloud. It is night as yet, while the shadows of sin and wickedness stretch their gloomy pall across the earth. And as I hear the Master saying to me, "Feed the flock of God over which the Holy Ghost hath made you minister," I know that I am a shepherd, keeping watch over my "flock by night." But this is not all. I, for one, am watching the day-star. I am looking to catch the gleams of its coming glory. And I should count myself worthy of the severest rebuke of my Lord if, coming suddenly, he should find me sleeping.

Upon the pinnacle of the temple in Jerusalem a watchman used to be stationed, who was to keep his eye upon the eastern horizon, and at the first gleam of sunrise was to give the signal to those below, that they might commence the morning worship. Jewish writers tell us that for the watchman to have gone to sleep would have been such an offence that he would have instantly been degraded from his office, the penalty in such cases being that the watchman should be stripped of his garments, and those garments burned with fire. "I have set watchmen upon thy walls, O Jerusalem," says God, by the mouth of Isaiah. "Behold, I come as a thief," says Jesus in the Apocalypse; "blessed is he that watcheth and keepeth his garments." For one I am determined not to be beguiled into sleep or silence by the words of the worldly-wise, who incredulously ask, "Where are the signs of his coming?"

Nor do I believe that the coming can be long delayed. All the promises seem to be ripening. The signs are rapidly fulfilling. The clock of time seems just ready to peal out the hour of morning watch, and I feel that I have no right to shut my eyes to the signs of the dawn. And, as standing in my watch-tower in the Christian pulpit, you shout up to me, "Watchman, what of the night?" you will hear no other answer than this: "The morning cometh, and also the night"—the morning of resurrection glory to all God's saints; the night of outer darkness to such as are found in unbelief.

In the rapid spread of the gospel among all nations, and in the pouring out of God's spirit upon all flesh, I see the tokens of the morning. In the rapid growth of infidelity, in the daring blasphemies of Antichrist, I see the most unmistakable signs of approaching night. And so to you who are weeping by new-made graves, where the darkness of death hovers; to you who are sometimes appalled and affrighted at the unchecked ravages of sin and wickedness in the world, I repeat the inspiring words of Paul, "The night is far spent, the day is at hand." And to you who would save souls from sinking into the shades of endless night, I would repeat those other words of Christ himself, "Work while it is day, for the night cometh when no man can work."

But you may say, objecting, "The majority of people do not agree with you in regard to the possible nearness of the morning." But that is no objection. The majority of the Jews had no idea of the nearness of Christ's first coming when it occurred. Only a few eyes recognized the star in the East when it appeared. Only a few out of the great throng of Hebrew worshippers had any apprehension of the wondrous event that was occurring.

"When came in flesh the Incarnate Word
The heedless world slept on;
And only simple shepherds heard
That God had sent His Son."

And Christ gives us intimation after intimation that it will be precisely so with his second advent, that comparatively few will be looking for it, that the great mass will be astonished and overwhelmed by its suddenness.

And therefore he says, "Watch ye, for in such an hour as ye think not the Son of Man cometh!"

A Common Error about the Christian Life.

That the Christian life is all in the beginning. I am sure that the general thought, while it is not too much concerned about the beginning of Christianity in the soul—because it cannot be too much concerned about it—is not enough anxious about its subsequent development. It would have been just as wise for the ancient racer, after he had gone through the training process, and stripped himself for the contest, and entered the arena, and run on three steps, to have stopped there, and declared the race won and himself entitled to the prize. Why, the judge would answer, the race is but begun. Your preparation may have been assiduous and admirable, but it is in the law of the arena that the entire course must be accomplished, and the prize adjudged as you shall have carried yourself around the whole circle. The race itself is the only test of your preparation and beginning.

But, somehow, we have too generally come to think that if we can only get a man to acknowledge his sinfulness, and walk for a time in darkness, and then pass out into a better state of feeling, to break forth in joy and songfulness, to see new light in the sun, and fresh greenness in the grass, to profess trust in Jesus Christ, that then the whole race is run, the victor's crown is on the brow.

Now it may be that a man passing through such an experience has become a Christian, and it may be he has not. You cannot predicate Christianity altogether upon feeling. It is not all fervors, and raptures, and high excitements, and suffusions of sentiment. These may be the glorious door into the noble Christian life and they may be the door into delusion. Christianity is deeper than feeling. Christianity is a changed nature. To be a Christian is to be a new creation in Christ Jesus. Christianity is the setting of the purposes towards God; it is resolute determination to arrange our action with, and not athwart, the will of God; it is living as ever in our great Taskmaster's eye. And so the only test of the truth of the beginning is the whole race succeeding. "By their fruits ye shall know them," said the Savior. The genuineness of the new life is to be judged of what you do each day in your business, in your family, amid your pleasures—not so much by what you thought you felt on some dim day years back. Christianity is more a life than a feeling. If the life bloom other than Christian the strong presumption must be that the root out of which the life issues is other than Christian.

It is the spring time, and I want flowers in my garden. I go to a seed store and ask for hyacinth bulbs. Unless my sense of smell be acute the man may sell me onions instead of hyacinth bulbs. They look very much alike. I take them home and plant them, and water them, and watch them. If instead of the perfumed pyramid of flowers I get some weed or vegetable, then I am sure I have not planted hyacinths. So it is with Christianity. Unless the bloom be Christian it is certain that the bulb is not. The only test of saintship is endurance in saintship. The beginning is not everything in Christianity.—*Dr. Wayland Hoyt.*

[New York Observer.]

Ætna—Graphic Account of the Late Volcanic Eruption.

In the same week the South as well as the North of Italy suffered a great disaster. Mount Ætna, the highest volcano of Europe and highest mountain of Italy except the Alps, woke from its usual uneasy slumber and poured a river of fire upon the lovely green slopes and plains below. The inhabitants of the villas and the numerous villages in its vicinity were alarmed on a May afternoon by several shocks of earthquake, by thunder, lightning, heavy showers of rain and awful subterranean noises. Three new craters were seen on the summit of the mountain which for a week poured out burning lava, smoke and cinders. This stream said to have been fifteen hundred feet wide in some places, and from fifteen to thirty feet high, ran down the mountain at first with frightful rapidity. But its course was slower as it reached the lower part of the mountain and the plains, and it was divided into three parts. At night it was a living mass of fire, above which was seen a cloud of fine, black, metallic sand, that borrowed the red hue of the lava and resembled the *aurora borealis*. In the day time the lava in some places looked dark and dead, as if it were fifty years old, but its own weight often broke open the moving mass, and the waves would slip one over the other, revealing a *fearful* mass of fire within.

The roads near the eruption were like a battle-field. Soldiers had charge of them and were ranged along the sides to keep order, while some were placed on the edges of the advancing stream of fire to prevent the curious from advancing too near to it. It had a forward and a lateral movement, and was liable at any moment to fall over on those who approached too near, as some did to light cigars.

One line of people was leaving the doomed country, with such relics of their possessions as they could carry away with them, and another was hastening forward to view the wonderful scene. The unfortunate owners of vineyards in the track of the lava saw the vines, the olive-trees, the barns, the fields of grain, and even the houses, burned by the fire and covered with a thick stratum of lava. Years must pass before this can be cultivated, and thus men who a week ago were rich, are now as poor as the humblest of their servants. Fortunately the violence of the eruption has ceased and the river Alcantara has not been dried up by the lava stream as it was feared it would be. This is one of the principal rivers of Sicily, which supplies several towns and many gardens, mills and villas with water. The lava came within a hundred feet of its bank, but as the current became less rapid, the river was saved. Neither was any town covered by the lava, although the communications of one—Randaggo—were cut off and its trade ruined. It is related that the inhabitants of Linguaglossa and Randaggo, two neighboring towns, were gathered on the national road between them. They watched the fiery stream advancing, and when at last it crossed the bridge of Fiaciaro and fell down a little hill into the vineyards, they shook hands and bade each other farewell, while the burning mountain slowly crossed the road and separated them.

The Sicilians call Mount Ætna the "beautiful mountain," and seem to admire more than to fear it, although, on an average, it ruins their fields once in every ten years. This eruption is said to be the most violent of this century, but in 1693 an earthquake which accompanied one of its eruptions destroyed forty towns and burned or killed near one hundred thousand persons. The mountain is 10,171 feet high and is divided into three zones. The first of these is beautifully cultivated and covered with lovely villas; the second contains at least fourteen different forests of oak, chestnut and pine trees; the third zone is a desert burned by the sun above and the lava below. Few plants and no animals can exist there, for it is an arid desert of cinders, sand and moulten lavas.—*Sofia Bomptani.*

Hebrew Poets.

The sacred poets never contemplated the glories of creation, but with the lively gratitude of sincere worshippers, delighted to witness and to feel the all prevading mercy of Jehovah. The ecstacy at the views of the scenes before them was the fervent expression of real emotions. They loved a minute enumeration of its beauties because it was a moving, animating picture of the glory and benevolence of God, because their souls were moulded by its influence, their hearts were touched with human kindness; they sympathized with the happiness of all animated nature, and rejoiced to sing their grateful, involuntary praises to the Giver of good.

There is scarcely an object in nature, which they do not personify. The sun, the moon, the stars, the winds, the clouds, the rain, are the ministers and messengers of Jehovah. The fields and the trees break forth into singing, and even clap their hands for joy. The mountains melt at his presence, or flee from his wrath in terror; and the sun and moon hide themselves from the terrible flashing of his armor. What unutterable sublimity do such bold personifications communicate to that chapter in Habbakkuk, commencing—

"God came from Teman—
The Holy One from Mount Paran.
The mountains saw thee and were troubled;
The overflowing of waters passed away;
The deep uttered his voice.
He lifted up his hands on high,
The sun and the moon stood still in their habitation;
In the light of Thine arrows they vanished,
In the brightness of the lightning of Thy spear,
In indignation Thou didst march through the land,
In wrath Thou didst thresh the heathen."

The Holy Spirit in the Word.

In the diamond fields of South Africa a diamond was found, celebrated lately under the title of dy-stone; placed under a magnifying glass you see enclosed in all its brilliancy a little fly with head wings and eyes in the most perfect state of preservation. How it came there no one knows. But no human skill can take it out. So the Spirit of God is found in Holy Scripture, from which no power of man can remove it. Infidelity and criticism have now done their utmost. All kinds of weapons have been employed, but the result has been triumph for the word. As soon may the rising waves wash out the stars as that the efforts of man shall blot out God's truth.—*Rev. Dr. Macvean.*

SENTENTIOUS PARAGRAPHS.

Consciences, like limbs, are made strong by using them.

Rowland Hill: We can do more good by being good than in any other way.

O, who can count the value of a friend.
Or tell the worth of love that's true and holy,
That brings down heaven with earth to blend,
Uniting all in one—the high and lowly.

Bishop Beveridge: If the way to heaven is narrow, it is not long; if the gate be straight it opens into endless life.

The greatest evils in life have had their rise *from somewhat* which was thought of too little importance to be attended to.

Yes, blessed hope! a brighter morn will dawn
Than mortal eyes have ever looked upon,
When from the silent tomb, the briny deep,
The pure, the blest, will wake no more to weep
In happy union all will note prolong,
And swell the chorus of redemption's song.

They lose all the profit of wealth, even in this life, who just hoard it up. So he who tries to keep religion to himself, will get as little good from it as he lets others get. Use what you have if you would have more.

Thou lonely one, lift up thy head, array thee for the feast;
He that hath tarried long is near—the glow is in the east!
Oh, Morning Star, so soon to lend thy chosen one away—
Oh, Sun of Righteousness, bring in the everlasting day!

A short race, a rough pilgrimage, a dangerous voyage, a fierce combat, a hard day's work; and then a glorious prize, a happy end, a good home, a complete victory, and an eternal reward; fear not, the end crowns the whole.

The two most precious things on this side of the grave are our reputation and our life. But it is to be lamented that the most contemptible whisper may deprive us of one, and the weakest weapon of the other. A wise man, therefore, will be more anxious to deserve a fair name than to possess it, and this will teach him so to live as to be afraid to die.

O man! if hard thy fortune,
However fate importune,
Turn not to wrong—none find, nor will
Their good enlarged by doing ill.

Anybody can soil the reputation of an individual, however pure and chaste, by uttering a suspicion that his enemies will believe and his friends never hear of. A puff of the idle wind can take a million of the seeds of a thistle and do a work of mischief which the husbandman must labor long to undo, the floating particles being too fine to be seen and too light to be stopped. Such are the seeds of slander so easily sown, so difficult to be gathered up, and yet so pernicious *in their fruits*. The slanderer knows that many a mind will catch up the plague and become poisoned by his insinuations, without ever seeking the antidote. No reputation can refute a sneer, nor any human skill prevent mischief.

Jewish refugee returned to Karlova, in Roumelia, on an official invitation. A mob of Bulgarians broke into the house occupied by these Jews, and stoned the inmates. The Jews appealed in vain to the authorities, and were chased out of the town.

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

WHOLE NO. 653. Ready PLYMOUTH, INDIANA, JULY 30, 1879. VOL. XXVIII, NO. 28.

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TO CORRESPONDENTS.

THE RESTITUTION advocates the final restitution of all things which God hath spoken by the mouth of all his Holy Prophets since the world began." It also advocates, as a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of Kings, and the Immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ; and many other kindred truths. It also advocates a hearty belief of the Gospel, repentance, and immersion as prerequisite to the forgiveness of sins, and a holy life as essential for final salvation.

SELECTIONS.

[Prophetic Times.]

Jerusalem.

In Jerusalem, the metropolis of Israel, 2078 years before the birth of Christ, 1323 years before Romulus and Remus were suckled by the wolf, kings reigned, and confederate sovereigns fought and conquered around it, and near it Abraham, the father of the faithful, had a pleasant interview with Melchisideck, God's High Priest. Add to these 2078 years the present date, 1879, and you have 3957 years during which the Holy City has braved the waters of time and the sword of hostile nations.

It is a hoary antiquity! and it is the only city in the world of which we have anything like a connected, reliable history, for so long a period of time. Think of the surging nations that have come up against it, like the waves of the sea, during that time!—the surrounding tribes and nations, "the Egyptians, the four universal monarchies;" the myrmidons of Epiphanes, (whose command was to exterminate the Jews,) the later Persians, the Franks, the Saracens, and the Turks; verily Jerusalem, like the Jews, seems ever dying, and yet destined not to die; for there it is on these hills, after all these years of glory and of woe, the object of contention, still, to all the nations of the east and west! It was the Church of the Resurrection which aroused France, England, Russia, and the Porte, and congregated their armies around the walls of Sebastopol.

Nor is Jerusalem's warfare accomplished; for there is certainly one great siege before her still, and this last great battle, which casts the beast and false prophet into the lake of fire, shall be waged around Jerusalem's walls in the latter days. What a mighty centre of earth's weary history is this City of Jerusalem! What a number of heroes and warriors have, from Joshua to Napoleon, fought and conquered in this promised land! How many nations and kingdoms has this widowed city seen rise, flourish, and pass away, like a dream! The metallic kingdoms have fought, and conquered, in vain; they are all extinguished in darkness; but Jerusalem, and the scattered nation, remain!

Thus, it seems to be God's purpose that this city should be intimately connected with the history of our earth, from the call of Abraham till the end of time; for out of the wars of Antichrist, and the destruction of the congregated nations, it shall arise to imperial splendor; and the restored and converted nation, (the Jews,) under the sceptre of the Prince of Peace, shall obtain the first dominion. The presence of the Incarnate God shall make Jerusalem the throne of the Lord, and the name whereby he shall be called is, Jehovah Shammah: "The Lord is there!" Ezekiel xlviii. 35. Jesus, as the son of Abraham, sustains the destiny of the Jewish nation; as the Son of David, he is the head of all royalty and power; as the son of man, he gathers up and unfolds the glories of humanity; as the Son of God, he possesses the nature, and sustains the majesty of the Godhead.

Even so, in the millennial ages, Jerusalem and the Jews shall be the head and centre of all earthly dominion; the law-giving capital of the redeemed and jubilant world. Thus we trace the history of this city from Abraham to the Incarnation; from the Incarnation to the second personal coming, and from the second advent to the judgment of the Great White Throne.

But let us state, distinctly, some of the particulars which render Jerusalem such a centre of attraction: Look, now, over the brook Kedron, and fix your attention on those spots; the place of weeping, the sacred harem, and the Church of the Resurrection, (which, for the sake of mercy, we may call the "temple," the mosque, and the tomb,) as the visible symbols of the three religions of the books, and forming the three local centres of the Jews, the Moslems, and the Christians.

The temple belongs to the Jews. It was the centre of their worship, the dwelling-place of God, where the glorious Jehovah, in visible, but cloudy majesty, met with, and directed the chosen people. He was, literally, the national God and the temporal King of Israel, who chose them, at the first, in the person of Abraham; confirmed their sacrifices by fire from heaven; led them through the wilderness by the fiery, cloudy pillar, out of which he declared his will to the people; conquered all their enemies under Joshua, the man of war; dwelt in the tabernacle twenty years, in Gilgal, and then rested in Shiloh 329 years, until the death of Eli, the priest; and finally filled the temple of Solomon with his glorious presence at the dedication, and made the Holy of Holies his throne until the Babylonish captivity; after which the visible glory departed from Israel, and the government was transferred to Nebuchadnezzar and his successors, until the times of the Gentiles shall be fulfilled, (Luke xxi. 24,) when the Son of man shall come in the clouds of heaven.

It was no wonder, then, that the temple touched the heart of the Jewish nation, for it was the centre of their worship, the symbol of their calling; the residence of their celestial king. Their history, both national and religious, was fully identified with the temple. Its first destruction was their captivity; its final destruction was their dispersion; and it seems likely that, at their approaching restoration, it will rise in splendor once more.

Look at these poor, ragged, heart-broken Jews, as they weep by the foundations of the old temple, every Friday evening in the year, and see how the heart of the nation is wedded to that ancient and sacred spot!

Another thing which shows the importance of Jerusalem is, the healthy literature which is connected with it. The Jews are, in a peculiar sense, a literary nation.

The Greeks got their alphabet from Phœnicia; and the whole story of Virgil is based on the affections of a Syrian Princess.

"Ye have the letters Cadmus gave;
They were not meant to teach a slave,"

cries the indignant poet to the degenerate descendants of the ancient Greeks. But that which sanctifies and glorifies the literature connected with Jerusalem and the Jews is, its relation to God and the salvation of man. They were the keepers of a divine revelation, which for importance, in all respects, surpasses all the secular literature of the world.

From Jerusalem went forth the heroic band of apostolic men to stem the tides of licentiousness, superstition, and infidelity, with which the world was filled. They bore along with them a sacred literature, which won its way to the hearts of the peasant and prince; which brought glory to God and salvation to man; which purifies and refines all earthly relations, while, at the same time, it raises the most depraved of our species to glorious and immortal hopes. All these literary glories, which belong to the law and the gospel, circulate around the Holy City of Jerusalem. The ten commandments, the prophets, and the psalms, the four gospels, the epistles, and the apocalypse, have all their moral and their physical centre in Jerusalem. The name is mentioned, daily, by myriads of tongues; the psalmody of all Christian nations, and churches, has incorporated the names of the Holy City, Olivet, and Calvary, Gethsemane, Bethlehem, and many others, with the deepest, holiest affections of the human heart. The catechisms, the commentaries, the creeds, and confessions, and all the literature in the civilized world, are based upon the foundations which the Lord laid in Zion, the city of David, by the writings of the prophets, evangelists, and apostles of the Lord. Let the church hold fast these memories of a Redeemer's love. "Search the Scriptures, for in them ye think ye have eternal life, and they are they that testify of me." But, apart from the sacred Scriptures, which are the fountain of religious knowledge, and all modern civilization, what a stream of semi-sacred literature has flowed to the church from Jerusalem and the Holy Land, within the last fifty years!

I believe more works have, during that time, been written on Palestine and the Jews than on all the other countries of the world! I do not believe this is exaggerated. The press is actually teeming with literature of all kinds connected with Palestine and the prospects of the east. This mighty impulse has arisen from many and various causes, of which I may mention only the following:

1. Missions and missionaries from the European churches led the way by their fervent zeal and intelligence; they turned the Christian heart to its native home, "The mother, dear Jerusalem," of which Christians sing so frequently, and awakened a deeper interest among them for the sufferings and persecutions of the scattered nation.

2. The subject of prophetic inquiry began also to stir the Christian churches profoundly, and so Jerusalem naturally came to be an important element in all the arrangements of the future. For it is not easy to interpret the prophets without giving Israel a conspicuous place in the destinies of the nations. It is quite as easy to shut the church out of the prophecies of the new-restored Israel out of the prophecies of the Old Testament. This study of the prophetic word, then, has resulted in a multitude of publications bearing on Jerusalem, and intensifying exceedingly the general interest taken in the state and prosperity of the promised land.

3. Palestine being so easily accessible, multitudes of travelers from various countries visit the Holy Land, as a religious recreation or for literary purposes, when they are returning to their native land.

Finally, the politicians have been led to think of Palestine by the state of the Ottoman Empire. That terrible tyranny, based on fanaticism and love of plunder, has spent all its religious enthusiasm. The power that for centuries made Europe tremble is gradually wasting away; and the surrounding nations are waiting to divide the spoil. Russia is aiming at Constantinople, England is anxious for Egypt, France aiming at Jerusalem, and the Holy Land is at present out of the question for any share in the spoil.

These speculations and probabilities have led multitudes to think of Syria and Jerusalem, who have little concern either for prophecy or religion, but all these causes and many others not mentioned, have contributed to swell the currents of literature which flow in upon the Oriental world. Take all that is good out of Old Rome, take all that is beautiful out of Greece, but you must come to Jerusalem for religion, for the knowledge of God, for the pardon of sin, for the assurance of a bright hope and eternity.

In conclusion, the future of the Jewish nation is fully and clearly defined for the millennial age, called the latter day glory, the times of refreshing, the coming of Christ and his reign on the earth for one thousand years and the first resurrection, and translation of living saints. The Jews shall be restored to their own land, they shall acknowledge Jesus to be the Christ, the two nations, Israel and Judah, shall be united under the reign of Christ, Ezekiel xxxvii. 15, 24. And they shall become the first and most glorious of the earthly kingdoms, Isaiah lxi. 4, 9; Micah iv. 8, Jerusalem shall be rebuilt and enlarged, the measurement of which is to be forty-one miles in circumference, Ezekiel xlviii. 8, 35; Isaiah lx. 10, 14, the centre from which living waters shall go forth to the ends of the earth, the residence of the glory of God, called the throne of the Lord, it shall be called Jehovah Shammah. "The Lord is there."—*S. Bonhomme.*

[New York Observer.]

The Kirwan Letters To the Right Rev. John Hughes, Bishop of New York.

LETTER VII.

Reasons for not returning to the Papal Church.—Prohibition of the Scriptures.—The Way and Manner of Papal Worship—Ceremonial Law of Popery.—Obstructions raised between God and the soul.

My Dear Sir,—Agreeably to the promise made to you in my last letter, I now commence a statement of the reasons which, on the most mature reflection, yet prevent me from returning to the pale of your church. I wish to avoid prolixity of statement and minuteness of detail, as I feel that I am addressing one who can see the point and weigh the force of an argument without either. Detail is only needed by the stupid.

When, in the kind providence of God, my mind became interested to know what God would have me to do, I cast around for a true guide to the solution of the question. Where could I find such a one? Books are written by fallible men; priests had already imposed on my understanding; fond parents, deceived themselves, taught me superstition for religion; all men are liable to err. I felt there was a God, and that I was bound to obey him; but where is the rule of my obedience? This was the question. I was told of the Bible, but of that I knew nothing; and then I knew the Bible to be by your church a prohibited book, or to be read only by priestly permission. I sought the Bible, and read it. I found it to be the true and only guide to the right solution of the question as to what God would have me to do; and, without fear of the Pope, or of the anathemas of the Council of Trent, and without a line of license from prelate or priest, I have continued to read it for years. If this is mortal sin, I am daily living in its commission. Thus far I will confess to you. And the virtual prohibition of the unfettered reading of the Bible by your church is one of the main reasons why I cannot return to it. That your restrictions amount to a virtual prohibition, your candor will not for a moment deny.

And let me ask you, dear sir, why this virtual prohibition? Who has given you authority to say that I must not read what God has given to direct me into all the ways of faith and obedience? God has commanded me to "search the Scriptures;" who has given you authority to forbid me? What right have you to forbid me more than I have to forbid you? Produce your credentials! Where does God place his revealed will in the keeping of Pope, prelate, or priest, to be doled out to his erring children in such ways and parcels as they may deem best? He has no more placed the Bible under your control, or that of your church, than he has the sun in heaven, or the vital air, or the gushing fountains of pure water. Nor can I conceive of any principle that can possibly induce you to withhold it from the people, without gloss or comment, save one: "Every one that doeth evil hateth the light, neither cometh to light, lest his deeds should be reproved." It is said that Herod, when convinced that he was not of the royal line of the Jews, burned their genealogies and records, that his false pretenses might not be confuted by them. Is it for a similar reason that your church withholds the Bible from the people? The Bible lays the axe at the root of the upas-tree of popery: is this the reason why it is withheld? If you reply to these letters, will you tell us plainly how it is withheld?

Another of the reasons which prevent me from returning to your church is the way and the manner of your public worship of God. On reading the New Testament, I find that Jesus Christ embraced every opportunity of declaring the will of God. After his ascension and the descent of the Spirit, the Apostles went everywhere preaching the gospel of the kingdom. The worship of God, as taught us in the New Testament, consists in prayer, praise, and the preaching of his word for the instruction and edification of the people. To the instruction and edification of the saints everything in the church of Christ is made subservient. Is it so in the Church of Rome? Do your masses convey any instruction to the common or uncommon mind? Do they ever give—have they ever given one true idea of God or of religion to a human soul? If so, I should like to know it. May not individuals attend upon them from youth to gray hairs, and yet know not the first principles of the doctrines of Christ? I have attended recently, sir, a High Mass at one of your cathedrals. It was on the last Christmas day, and in the Cathedral at Baltimore. I bore the unmeaning pageant for three mortal hours together. There was the archbishop in his robes, with his cap, his crook, and his crosier; there were priests in numbers, moving about, making their crosses, obeisances, and genuflexions. When the bishop rose, the crook and crosier moved before him, and the priests, as waiters, went behind him; the book was shifted from side to side, and was read and chanted in ways that no mortal hearer could comprehend. There was the raising of the Host, and the bowing down of the people—the incense, and all other usual accompaniments of such a service; and it struck me as one of the most farcical pantomimes that I ever witnessed. Forgive this honest statement, if it is within your power of absolution. I left the house without receiving a solitary religious suggestion, and puzzled and confounded for a solution to the question how intelligent men could possibly submit to act such a farce, and to pass it off upon a crowd of poor-looking people for the solemn worship of God. And if your Mass, when thus performed with all the splendor and pomp of your ritual, is thus unmeaning, how insipid must it be when performed in your country chapels by ignorant priests, who hunt up the sheep only to shear off their wool! God, my dear sir, is an intelligent God; he has given me intelligence with which to worship him. For the intelligence within me, either as to its increase or exercise, your church makes no provision in its public worship. I must not, then, return to your church, and seek to have my soul, made for the inhabitation of the Spirit, satisfied with the mummery of your muttered masses in the public worship of my God. My soul craves bread, and you give it stones.

Another of the reasons which prevent me from returning to your church is the burdens which it places on my conscience, which crush without correcting it. It institutes a kind of a ceremonial law, which restricts where God has given liberty, and which licenses where God has prohibited indulgence. With your fast and feast days, who can keep up without an almanac in his hands? and how many of your people can read? Should I blunder in counting the days of the week, and, mistaking Friday for Thursday, eat meat, my conscience is wounded. If, in performing penance, I miscount my beads, and say a less number of paternosters than required, my conscience again suffers. If, ignorant of the "Laws of Lent," which have been just published by you, I should eat three meals on a day between "Ash Wednesday and Easter Sunday," or should eat meat on the "Thursday next after Ash Wednesday," or on any day of the Holy Week," my conscience would be again burdened. And these are but specimens of the thousand and one ceremonial regulations of your church, as burdensome as they are unmeaning, which fret and crush the conscience without directing or strengthening it; and while thus restricted in things indifferent, I am freely indulging in things which the divine law prohibits.

Now, sir, who has given you authority to make laws where God has made none? Where is the law in the statute book for your Lents, your feast-days, your fast-days, your Easter days? Why fast or feast at one time more than another? Who has given you authority to say what I shall eat, or how often, in any one day of the year? What unutterable arrogance to tell me I cannot eat fish and flesh at the same meal; what priestly intolerance to tell me, with my Bible open before me, that if I transgress these laws I sin against my God! You know that the gospel is a law of liberty; you know that if a man eat meat he is not the worse, and that if he refrain he is not the better; ye. know that the Bible teaches that man is defiled, not by that which entereth into him, but by that which cometh out of him; and why burden souls and fetter consciences by silly enactments about things in themselves indifferent, and about which God has made no regulations? Oh, sir, like the Scribes and the Pharisees of old, you are busied about the mint, the anise, and the cummin, forgetful of the weightier matters of the law; and I deeply regret that a man who has forced himself up to station and influence against so many adverse circumstances, had not force enough to break the chains of early religious prejudice, to rise up to the region of intellectual, and moral and religious freedom! You are too much of a man to stoop to such nonsense. I would leave such things to those who know no better. Even at the risk of your mitre and princely income, you should give such chaff to the winds of heaven.

On these subjects, dear sir, your church must return to the Standard of the Bible and of common sense before I can return to it.

Another of the reasons which prevent my return is the obstructions which your church raises between me and my God. My Bible—that hated book by Pope, prelate, priest, and papal peasant—teaches me that if any man sin, he has an advocate with the Father Jesus Christ. It everywhere teaches me that I may have free access to God through Jesus Christ; that if I sin, I may go for pardon directly to the throne of God, through the mediation of his Son; and this is a precious privilege—a privilege which may be enjoyed by all "without money and without price." Now, what do you ask me to do in order to receive the forgiveness of sins, and to be restored to the favor of God? You send me to Peter or Paul, or some other saint on the catalogue, who may have never known me, and who may never hear me if I pray unto them; or you send me to Mary, whom you blasphemously call the mother of God, to ask her to intercede for me. Nor will this suffice. I must go to your confessional, and tell you all my sins, incurring the fearful penalty of refusal of pardon if I withhold one. Thus you take from me the privilege of going to God myself—a privilege purchased for me by the death of Christ. You tell me I must go to the priest, and from the priest, to the saint or to the Virgin, and the saint or Virgin will go for me to the Savior, and he will go for me to the Father! and then, when pardon is granted, it goes from the Father to the Son, from him to the saint or Virgin, from him or her to the priest; and when in the hands of the priest, he will give me absolution—*if I pay for it!* Will you say, dare you say that this is a caricature of your teachings upon this matter? Would to God you could with truth! Why send me to the saints, to ask them to intercede for me, if this is untrue? That I am a sinner, I know and feel; that there is pardon for me through the atonement of Jesus Christ, on my repentance and faith, is a precious doctrine of the Bible and of my creed. That pardon I receive the moment I sincerely exercise the graces of repentance and faith—yes, and not a whit the less freely if all of you, Pope, patriarch, prelates, and priests, were with Pharoh and his chariots.

And why turn me away from the door of mercy, and compel me to speak to my heavenly Father by proxy? Why call me away from the cross, and send me to a priest, or saint, or a virgin, to ask them to do for me what I can better do for myself? Where has my Savior taught me that I can only address him through a priestly attorney, that I must fee, however poor, for his services? Oh, ask me to do anything—to bail the ocean, to tame the hurricane, to arrest the sun, rather than ask me to return to your church until everything is removed which forbids the free access of my soul to my God—which suspends my salvation on anything else than repentance toward God, and faith in our Lord Jesus Christ. You must pull down your toll-gates on the way of life before you see me back.

The statement of a few additional reasons I hope to give you in my next. With respect, yours, KIRWAN.

Recently, as some workmen were engaged in taking down an old dwelling at Perth Amboy, N. J., they found an old Danish Bible covered up and protected by the mason-work. The house was built in 1684, and the Bible which was put into the wall was printed in 1644. About half of the book was found in a good state of preservation.

THE RESTITUTION.

E. A. CHAPLIN, Editor.

PLYMOUTH, INDIANA, JULY 30, 1850.

We acknowledge the receipt of a late number of the London *Times*, sent us by brother H. Heyes of England, from which we make two extracts for the present number of THE RESTITUTION.

THIS number of THE RESTITUTION completes the four issues for the current month—July. Many thanks to the kind friends who have contributed to its finances. May God bless them with manifold blessings.

THE yellow fever will probably rage again, as an epidemic, in the south this summer. Day by day the news from Memphis grows worse. Southern towns are declaring a strict quarantine against this fated city. Can it be that this wasting pestilence will pursue its devastating course till the hard frosts of next autumn? The present prospect is gloomy indeed.

COMMUNICATIONS.

Love.

It is generally thought that love is the exercise of an affection of the mind. That this may be true in a measure is not denied, but that there is another signification in the word is also true. Jesus said at the great supper "if ye love me keep my commandments." The keeping of these involves something more than an exercise of affection. There is earnest faithful work here—a line of duty to be followed. Loving our enemies involves the same thought. It cannot be an exercise of affection—the emotion of love that is spoken of—but rather a faithful performance of duty. It is nothing less than good works, for we read, "if thine enemy be hungry give him bread to eat, and if he be thirsty give him water to drink, for thou shalt heap coals of fire upon his head and the Lord shall reward thee." The principle is the same. Love to God and love to man is the central pivot of law and prophet and is fastened in the eternal rock of duty. We owe duties to man. These are discharged by right actions toward man. We owe duties to God. These must be met in keeping his commandments. It is true that God asks the love of the heart, but it is also true that we are required to love with the strength, the mind and the soul, which means something more than an exercise of the affections.

Therefore, to love [illegible] for him with the body entire, with the intelligence and the force of manhood. If his cause needs means, the contents of the pocket are freely given, the work of the hands are willingly offered, and the intelligence does all it can. To love an enemy is not spending the time foolishly in trying to bend the affections to twine about that which is unloving and unlovely, but performing those duties growing out of the relation of man to man, prompted and sustained by the consciousness that it is a duty, and a duty because it is right.

A. J. EYCHANER.

The Christian Life.

Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest. Eccl. ix. 10.

We are all aware what the first important steps are towards salvation. A firm belief in Christ and his kingdom, and the remission of sin, and the putting on of Christ by baptism. Does our obligations as true soldiers of the cross end here? By no means; it is simply the beginning—the first important step; and we have the whole Christian warfare before us. How long shall it last? Can we get through in a day, month or year, and then set all responsibility aside? I think not, unless God so orders it; but the whole armor of God should be worn to the grave's brink; we should be unsafe a single day without it. "Why," says one, "can I not sit down and fold my hands, and feel a perfect trust that all will be well with me, since I have obeyed and placed my footsteps in the narrow way? It is tiresome to always be thinking of heavenly things and earth duties. Why need I, a weary, heavy-laden child, burthened with crushing cares of this life, give another thought or care, further, for my own salvation, or that of any other? I believe and have obeyed, and is not that enough?" I am grieved that a single soul should be venturing on these dangerous grounds. Brothers and sisters, have any of us come to this arbor of ease? God forbid! for just so sure as we have, just so sure are we lost souls. It is an arbor Satan has purposely prepared to entrap unwary ones. Should we find ourselves there, let us not tarry for one moment, but it were better not to pass that way.

"What can I do?" says one, "there don't seem to be anything within my reach, and I have no money to spare or nothing to give away." Oh, you poor child, just open your eyes and look about you; there is work on every hand; something for the poorest and most humble of us to do. "The harvest truly is plenteous and the laborers are few." I suppose you have not money to scatter with a lavish hand. Money is not the only or best thing in the world; if you have strong arms and a willing spirit, help some feeble brother or sister in whatever way will do them most good. If you are a feeble one, set before others the example of patience and meekness in your affliction: cheer some despondent one with words of kindness and hope; a word fitly spoken in season may save some perishing soul.

Fathers and mothers, speak no words before your little ones that you do not wish them to use. Set them no example you would not like to see them follow. Shame upon that father who would punish his son for using tobacco, when he has set the example before him all his life; and yet we see these things done frequently. Sacredly guard your sons and daughters; draw to yourselves their confidence; throw around them the arm of affection as in the days of their babyhood. Many of us daughters do not outgrow your paternal caresses. Oh, do not leave these sacred rights which are yours, to the base and untrue, as is often the case when you neglect your duty. And you, fair young daughter, help that aged father and mother; let your feet grow weary rather than theirs,—for rest comes to youth sooner than to age. Let your bright eyes read over the words their dim vision can no longer see. Comfort and cheer them, and make bright and peaceful their pathway to the tomb. Do all in your power, fair sister, to keep that young brother from the card table and the wine cup; let him hear from your lips only tones of kindness and sympathy. And you, young brothers, watch over the best interests of that sister; let her see that you appreciate her kindness. Respect and admire her when in plain, neat apparel; do not let her lose soul and body with inordinate love of fashion and display. Give a cup of cold water to the thirsty wayfarer, and tell him of the well of water which shall spring up to everlasting life. If he asks the way to the nearest city, tell him as well, of the city of God, and the nearest route thereto. We think, sometimes, that some of the many tramps who infest our country for the purpose of evil deeds, would flee, (if talked to of God and heaven) thinking they had fallen among angels unawares. Oh, brothers and sisters, we cannot turn our eyes in any direction but there is work to be done; there is not a moment of time to lose, for the night will come all too soon. We could find plenty to do had we a thousand hands to employ; but let us endeavor to neglect no opportunity of keeping the one pair busy, and in all that we do, however humble, do it to the honor and glory of God.

Our chief warfare is with our own natures; we have no greater enemies than ourselves, and if we attempt to belong to Christ, the evils must be rooted out. Evil speaking of one another, malice, hatred, jealousy, selfishness and passion. No child of God should harbor for a moment such guests as these; they may enter sometimes unbidden, but if we have on the whole armor of God we shall have weapons enough to expel them; the shield of faith and earnest prayer are powerful antagonists to them. And among other things to do, we have a paper to sustain. How could we do without it, scattered as we are in all parts of the world? Do we do all that we can for it? Let us at least pay our dues when due, and take it for others when possible. We have a kind, patient, overworked editor, for his sake, as well as the paper, let not our dues run behind. Cheer his thorny pathway (he has much to contend with which we know not of) with words of sympathy and brotherly love. If we cannot aid him otherwise, let us pray for him; we know not what our earnest, united prayers might do for him and the paper, too, with an occasional dollar thrown in. "Whatever we find to do, let us do it with all our might." Please let my sympathy for humanity and zeal for God, be my excuse for this letter.

Yours in the faith of the fathers,

MRS. O. F. HALL.

Thirty Years.

Thirty years is a young life time, and if well spent, more profitable than many more spent in folly and wickedness. Who can tell the heartaches? Who can count the sighs and tears? Who can number the pains, and griefs, and fears, trials, temptations and wounds of thirty years? There is no mortal can sum up the matter, but there is One above who sees and knows all the sufferings of his creatures. As I look back thirty years from to-day, it brings to mind many pleasant thoughts when my dear companion and I clasped hands to tread the journey of life together, happy in each other's love, endeavoring to do our duty to each other and all mankind. But at that time we were aliens from the commonwealth of Israel, strangers to the covenants of promise, without God or hope in the world. We had the same hope the world at large have, which is not the hope of the gospel, but the mercy of our heavenly Father has been great toward us, and has caused us to hear the good news of the kingdom, believe and obey it, bless and praise his holy name for all his goodness to the children of men. My dear husband has been an heir of the promised possession twenty years, enjoying the privileges of God's people, while I, and I say it with regret, have only been adopted into the family half of that time; but the mercy of God endureth forever, and we rejoice together in the same hope, being heirs of the same promise, walking in the same narrow path, waiting for the Master's return. Oh, procrastination, thou thief of time, steal not the precious moments from any dear reader who is almost persuaded to believe the good news of the kingdom; but let them come boldly to the throne of grace and obtain mercy. Life is short; the present alone is ours. Is there a brother or sister who has a companion out of Christ? let them fly to the Savior for refuge, seek the kingdom of God, believe his word and put on Christ by baptism, and their only regret will be too short a time in the service of God. The king will soon appear. Who of his servants will be approved? Who found with pure hearts and clean hands? Who waiting patiently for him? Who accounted worthy of an entrance into his kingdom? Oh, our Father, grant that all who read and understand thy word may walk worthy of it; and bring not a reproach upon thy holy name, but may we prove faithful unto the end, and overcome every evil through Christ our Redeemer, and have an abundant entrance into his kingdom and glory.

M. E. STEELE.

Oak Run, O.

[Copied from the Convent Supplement, of May 17, 1845.]

John Gaspard Lavater and the Poor Widow.

It was a practice of Lavater to read every morning several chapters from the Bible and select from them one passage for special meditation during the day. One morning after reading Matt. v. and vi., he exclaimed, "how difficult to make choice of any particular passage!" On his knees he prayed for divine guidance.

When he joined his wife at dinner she asked him what passage he had chosen.

"Give to him that asketh of thee and from him that would borrow of thee turn not thou away."

"How is this to be understood?" said his wife.

"These are the words of him to whom all things belong," said Lavater, "I am but a steward. The proprietor has given orders how I shall dispose of it."

His wife made no further reply, but said she would consider the subject. Lavater had scarcely left the dining room when an aged widow desired to speak to him. Her rent had become due, and from sickness in her family she was six dollars short of the sum required.

Lavater said, "have you no relatives to help you?"

She replied "no."

He put his hand in his pocket and said, "I have but two dollars and I shall need that."

The widow said, "God has never forsaken me, and I am sure he will not in the sixty-sixth year of my age."

At this moment his wife came in and said, "this is a good woman; help her if you can."

He felt vexed to have his wife urge him to give, and said he had but two dollars and she needed six, and asked her if she would give her gold ring.

"Certainly I will," she replied, "I do not trifle with Jesus' commands. But there is six dollars in the desk which you have forgotten."

Lavater called the poor woman back who was about leaving, thanked his wife for her admonition, and wrote a most humiliating confession in his diary.

This condensed and imperfected copy is from too lengthy a piece to fill the columns of THE RESTITUTION. It was such a good lesson I ventured to abridge it.

CHAS. BOARDMAN.

Hartford, Conn.

Book Notices.

Curious and Original Discoveries concerning the re-settlement of the seed of Abraham in Syria and Arabia, with mathematical and geographical Scripture proofs. By Major Scott Phillips, London. Supplemented with an article on Israel and the Anti-christ. By Joseph A Seiss, D. D., Philadelphia. Price 15 cents.

Astronomical Etiology, or, Star Prophecies concerning coming disasters on the earth from 1881 to 1885. By M. L. Knapp, M. D., and others. Price 25 cents.

For both of the above address Thomas Wilson, 178 Monroe St., Chicago, Ill.

SELECTIONS.

[N. Y. Sun.]

THE POCASSET SACRIFICE.

The Jail Life of Charles F. Freeman, Adventist, and his Wife.

Still Confident that the Killing of their Daughter Edith was in Response to Direct Command from the Almighty—Doubts About the Result of the Trial—Public Interest.

BARNSTABLE, Mass., July 19.—Charles F. Freeman and his wife are patiently awaiting, in the new jail, their trial for the murder of their daughter Edith. It is now nearly three months since Freeman, in response to what he believed to be a command from God, to show to the world that there is even now a faith as strong as Abraham's, killed his little girl as she lay sleeping in her bed. Three months of almost solitary confinement have not changed his views nor those of his wife. The prosecuting officers thought that time might develop a latent insanity, so that the State of Massachusetts would not be obliged to prosecute a man and a woman whose act seemed that of insanity, but whose appearance, conduct, and conversation are those of the most rational persons. He is to-day as calmly confident that God had some purpose, he does not know exactly what, in directing him to slay his daughter, as he was on the day of his arrest, and Mrs. Freeman, though never failing to mourn the loss of her baby, has overcome the melancholy that shadowed her after her arrest, and now says with great confidence that God had a purpose in it all, and that he does not look upon her husband and herself as murderers.

The interest that this case has excited far and wide becomes more and more evident to the officials who have these prisoners in charge. Letters have been received from San Francisco and from very many other places asking for information regarding the Freemans' mode of life during imprisonment, and particularly whether they still believe that they were justified in the act. Reports of very many sermons, taking all views of the matter, have been sent to the jailer at Barnstable for Freeman and his wife to read, and two pamphlets have been published, one containing the story of the act, with the parents' reasons for doing it, while the other, with a brief instruction that tells the story of the murder briefly, is made up of a number of sermons in full, bearing upon the tragedy. Both of these pamphlets have had extensive sales, orders having been received for them from London. Lawyers in New York, Philadelphia and Boston continue to make offers to defend Mr. and Mrs. Freeman, and the money to defray any expenses could be easily made up were a subscription list to be opened.

Freeman knows something of this interest, but not much, and his wife knows nothing of it. It is seemingly a matter of the slightest possible consequence to Freeman. What he longs for and looks forward to is the religious effect that his act will have on mankind. As he recently said: "The truth is terrible. It is too strong for most men; but if they would only accept it, they would soon reach a clear and unclouded state of the mind, when many things that are now doubtful would be made clear to them." He insists when he talks at all that one object of the revelation that was made to him, he feels certain, was to awake men out of the dead-and-alive condition in which Christians as a whole exist to-day.

It will be seen from this that Freeman has not changed at all since his arrest. There are no more signs of insanity to-day to be discovered in his speech and manner or those of his wife than there were at the time of the tragedy—less, if anything.

Their prison life since their removal to the new jail is a matter that the jailer and the chaplain—the only persons who see them—say very little about. Freeman very early discovered that people tried to see him under pretence of talking upon religious matters, but really out of curiosity alone. He therefore requested the jailer to allow no one to see him except his family friends and the chaplain, and Mrs. Freeman made a like request. It has been obeyed. Nobody can pass the iron door of the jail for the purpose of talking with them.

The writer has, however, been able to glean some facts of interest. Mrs. Freeman, whose life was at one time despaired of, has grown fleshy, and is now perfectly well. The change began the moment she was taken to the new jail. Many people wonder that she did not die in the damp, foul-smelling loft in which she was confined, for want of better accommodations, until the new jail was finished. She never complained of it, but she began to take more and more interest in daily trifles as soon as she was transferred to the airy cell she now occupies. She fixed her cell up so that it looked neat, and then she began to long for some little tidy work or light sewing to occupy her hands. Sitting in her cell, or in the corridor, she can look out upon the village streets and see the little bustle at the depot. She brightened up greatly from day to day, and when the jailer told her that she would be allowed to receive letters, subject to examination, from her husband, she became very happy. She began to think of the dead child as she would of one from whom she was temporarily separated, but she seldom or never speaks of the act, except to say that "Charlie" was justified in the sight of God in doing it, and thus living up to the faith that he had. A few weeks ago she begged the privilege of doing some housework, and the jailer allowed her to do some light chamber-work and cooking for the family. Prison restraint sits very lightly upon her.

Mrs. Freeman has seen her husband only three times since they were committed to jail. Once they merely smiled, once they nodded to each other, and once Freeman said a few words of a commonplace nature to her. These occasions were at the chapel service on Sunday. There are only sixteen prisoners in the jail, and these meet in a little open space at the end of the jail on Sunday afternoons for religious services. On the first Sunday of these services Freeman did not care to come out of his cell. But the next Sunday he did, and looking up to the corridor above the ground tier he saw his wife sitting there with the only other female prisoner, a woman confined for stealing. Freeman smiled, and his wife did the same. Then they both took an earnest part in the services, paying close attention to the sermon and singing some of the Moody and Sankey hymns.

"Mrs. Freeman is the most gentle, tender-hearted, and ladylike woman I ever saw," said Jailer Inman. "She grows even more and more gentle. Yet she is smart, and has plenty of courage. I cannot understand how she could have consented to the sacrifice of the child. I should have thought it would have killed her. But I never speak to her upon that subject. I know that she feels that she acted conscientiously, as did her husband."

"Did you ever detect any signs of insanity about her or her husband?"

"Never. They are not insane, and have never been since they came here."

Freeman spends much of his time in his cell, reading and writing. He is perfectly well, although confinement makes him a little restless at times, as he has always been used to a very active life. The Rev. Mr. Walker is the only person with whom he has talked about the death of Edith. Even in such conversation the act has not been alluded to excepting incidentally, as was necessary in speaking of his religious convictions. He argues with the same force that he did at first. He has tried to examine himself and see whether he could have mistaken the voice of God; but as time passes the conviction grows stronger and stronger that God spoke to him and commanded him as He did Abraham, and this conviction brings him perfect peace of mind. One thing has given him great sorrow. He has heard that his Adventist friends had, many of them, applied to join the Methodist church at Pocasset, and he fears that it argues a loss of that perfect faith and trust in God they had when worshipping as a separate denomination.

"Oh, if I could only see them," he said recently, "and talk with them, I could speedily set them right again."

Freeman takes more interest in his trial than he did at first, and there is little doubt now but that he looks for an acquittal. At the same time he says that he is ready, and he knows that his wife is ready for whatever is God's will.

"We are now in God's hands; he will protect us. Nothing that men can do will cause us to suffer or to be punished. If men only had the truth as we have it, they could see the difference between an act that God demanded and murder," so he is reported recently to have said to the Rev. Mr. Walker.

It is probable that Freeman will have to remain in jail with his wife until next May before he is tried. The Supreme Court, which has jurisdiction in murder cases in Massachusetts, sits in Barnstable County only once a year; therefore his trial will not take place until a year after the tragedy. There will be no chance for a special session unless it is held in the summer months, and it is understood that the judges don't like to give up any part of their vacation. There is an October term at which Freeman and his wife will be called in to plead to the indictment, but this is a law term only, and not for the trial of criminal causes.

There is no doubt now about the trial. There seems to be no option in the matter. The Coroner in his verdict says the crime was premeditated; the physicians at the inquest pronounced Freeman and his wife sane, and no jury *de lunatico inquirendo* could now find that they were insane.

As Freeman expects to defend himself and his wife on the ground that the killing was a conscientious act of duty, it is probable that the whole religious side of the case may be gone into at the trial. The prevailing feeling here is that no jury can ever be got together in Massachusetts who can agree upon a verdict.

NEWS ITEMS.

WASHINGTON, July 23.—The authorities here are becoming more and more alarmed in regard to the prospect of the spread of the yellow fever. The reports received this morning from Memphis and the neighborhood state that the fever has broken out in various places to which the inhabitants of Memphis have fled. Dispatches from the authorities of New Orleans say there are no cases in that city.

A dispatch from Brownsville, Texas, received by the National Board of Health last night, reports that yellow fever has broken out at Tampico, Mexico.

Dr. Mitchell, at Memphis, reports to the National Board of Health at noon to-day 19 new cases and 7 deaths since 9 A. M. yesterday.

MEMPHIS, Tenn., July 25.—Eleven cases in all were reported to the Board of Health to-day, among the number being Ben Hollander, a well-known saloon-keeper, whose daughter died yesterday. Ten deaths from yellow fever were also officially reported for twenty-four hours ending at 6 p. m. Mrs. Judge Ray's name appears among the list, although she has never been reported as having the yellow fever.

BALTIMORE, Md., July 25.—The first and only case of yellow fever here this season is reported at quarantine station, below the city. The victim is Felix Bidaeches, a Spaniard, 20 years old, and second mate of the Spanish steamer Serra, from Havana last Tuesday.

WASHINGTON, July 25.—The Mayor of St. Louis to-day telegraphed the National Board of Health that yellow fever refugees from Memphis are arriving in such large numbers that the establishment of quarantine has become necessary. He asks that tents and rations for 1,000 persons for thirty days be forwarded at once.

LONDON, July 23.—In the House of Commons this afternoon Sir Michael Hicks-Beach, the Colonial Secretary, announced the receipt of a telegram dated Cape Town July 8, confirming the news of a decisive victory gained by Lord Chelmsford's forces over the Zulus. The battle was fought on July 4. The Zulus, variously estimated at from 10,000 to 20,000 in number, surrounded the British troops, who formed into a hollow square. The Zulus charged the square on all four sides. After the Zulus were broken by the British fire, they were pursued by the cavalry and utterly routed. Lord Chelmsford burned and destroyed all the military kraals, and returned to his camp the same evening.

PARIS, July 24.—The rains in France and Flanders continue, and the prospects for the harvest are more gloomy than ever all over Europe. The Bourse refuses to believe in the late reports of better prospects in Southern Russia.

LONDON, July 26.—Advices from Valparaiso report that large reinforcements have been sent to the Chillian army on the Peruvian frontier.

DIED.

PARRY—At Sandy Hill, N. Y., June 7, 1879, Elder *Joseph Parry*, in the eighty-fifth year of his age.

The subject of the above notice has long been known to the readers of THE RESTITUTION as an occasional contributor to its columns. He was a man of sterling integrity of character who loved the truth for the truth's sake, constantly enquiring the way pointed out in the divine will which being discovered he joyously espoused and fearlessly advocated regardless of all worldly associations. This disposition enabled him to be among the advanced in the general reformation of creeds of these latter days, aspiring him to the persecutions of church associations and rendering him obnoxious to those who, less favored with inquiring minds, after having found one great truth, crystallize, become lifeless, and never make further advancement. His worldly connections were often found roleplaced but his confidence in God's promises and intentions as revealed through his Son and prophets of old, remained unshaken to the end. When old age and disease had rendered him feeble physically, he was blessed in his last days with a sound mind, his conception of truth being clear, and faith in God's promises through Abraham, bright even while in death's embrace. "He rests from his labors and his works do follow him."

FOREMAN—Near Tilsonburg, Ont., Sister *Jane Foreman*, aged seventy-five years.

Sister Foreman was born in England and came to the United States in early life, where she spent many years previous to her coming to Canada. She was a consistent member of the Baptist church for many years, but upon her becoming acquainted with the writer and hearing him preach, she embraced the Abrahamic faith and was Scripturally immersed by the writer of this, into the saving name of Jesus Christ for the remission of sins. Her life was an honor to Christ, and to her death the brethren in Norwich and its vicinity have met with a loss, also her two sons and one daughter—yes a loss to all who knew her, and THE RESTITUTION will miss her, for she has been a supporter of it for years. By her request the writer took charge of her burial and preached her funeral sermon to an attentive congregation from the words of St. Paul, "For some have not the knowledge of God: I speak this to your shame." 1 Cor. xv. 34.

In Christ she sleeps, and we have hope
That when this age shall close,
In Eden's blissful state restored,
We will meet to part no more.

S. V. LYON.

POETRY.

"Wear Out."

"Wear out!" but never let the rust
Of idleness corrode the trust
Your Maker gave; your part to play
In the great drama of "To-day"
Is to deal justly; aid the weak;
Ever for right and freedom speak;
Keep burning clear truth's beacon light,
That its soft radiance, through the night,
Be to the lost on life's bleak moor
Like Bethlehem's star, that shone of yore,
Guiding the shepherds on their way
To where the child Redeemer lay.

"Wear out!" 'Tis nobler far to bear
On breast and brow the marks of care—
Scars of life's conflict, bravely fought,
Patents of peerage, fairly bought,
Titles to claim in the fair clime
Of those who worship truth sublime;
Even if your feet have never trod
The narrow road that leads to God,
Avoid or death . . . sorrow's seat,
Nor let its sandals press your feet;
With contrite heart and tearful eye
Stand still while the cleet pass by.

"Wear out!" Though stern your features grow,
Though raven locks be turned to snow,
Go to the front, nor lagged be!
With sturdy blows comes victory!
Shame on the weak, the nerveless hand,
That can not grasp Truth's shining brand;
That shrinks when from this Freedom's tower
The tocsin sounds the trial hour;
That fails, when Justice calls, to go
With battle-ax and "bended bow,"
And prove upon his native sod
His fealty to man and God!

LETTER DRAWER.

Editor Restitution:—I am still striving to live for God and his truth and so let my light shine that others may be led to keep the commandments of God and the faith of Jesus. I feel sorry I am so much behind in paying up for our paper. Hope the brethren and sisters will do all they can to help you in your arduous task to send out the truth; but I suppose there are many of them poor like myself, but if we are rich *in* faith we shall be heirs of the kingdom which God hath promised to them that love him. Let us contend earnestly for the faith once delivered to the saints. That we are in the closing scenes of this dispensation, we have no doubt. Wicked men and seducers wax worse and worse, deceiving and being deceived, and, if it were possible, would deceive the very elect. That the angels are binding the tares in bundles, there is no doubt, when we see these new secret, oath-bound societies springing up all over the world. And now, dear brethren and sisters, let us, who are looking for the coming of Jesus, shun all these delusions of the world, that we may be accounted worthy to escape all these things that are coming to pass, and stand before the Son of Man, which is the prayer of your sister in Christ.

Affectionately,

L. B. CHAMBERLIN.

North Windham, Conn.

Editor Restitution:—I am once more at my own quiet home, enjoying a rest for a few days by working in my vineyard and writing for the Age-to-Come *Herald* and Sabbath *Advocate*, and reading the back numbers of THE RESTITUTION.

I see by the last number that your salary is but a fraction more than my own. Not don't be discouraged for we will get our reward when Jesus our elder brother returns, and others for neglecting their duty will meet with a great loss.

On the last Sunday in June our annual grove meeting came off with good success. It was held three miles south of the village of Norwich, Ont. The congregation was large, and, all things considered, the attention was good. During the afternoon discourse the thunder was rolling, and the lightning was flashing, but the congregation which would number more than a thousand, remained until I was through with my discourse, the disciples' prayer, "Thy kingdom come, thy will be done on earth as it is in heaven." Then we eat the memmorial supper and parted in joyful anticipation of meeting in the kingdom of God. But I left an appointment for the last Sunday in June 1880, in the same grove.

On the first Sunday in July our annual grove meeting was held in Swesburg. The day was beautiful. The audience was very large and gave excellent attention to my discourses. In the morning I discoursed on the Old and New covenants, and in the afternoon on the cross, showing what it is to preach the cross. By the request of the lovers of truth I gave out an appointment to preach in the same grove on the first Sunday in July, 1880, the Lord will.

During the week I visited brother Van Buskirk, in Aylmer, and gave three discourses in the Town Hall to intelligent congregations. Good attention was given to the propositions discussed, namely, "the better country," "the kingdom of God—of David—of Christ—one," and "the cross—showing what it is to preach the cross." Shall visit this place again, the Lord will.

On the second Sunday in July, I preached at brother Davis' in Norwich, from the words of Paul, Eph. ii. 19–22. Brethren came in from a distance of fifteen miles, and the house was more than full. I immersed three (two from Sweaburg and one belonging to Norwich,) into the saving name of Jesus Christ for the remission of sins. We ate the memorial supper, and it was a joyful time—an antipast of the coming day of glory. Amen.

Fraternally,

R. V. LYON.

Saugerties Bridge, N. Y.

P. S. In my last, in speaking of Dr. Merton's lectures, should have read, "was, in part, good." R. V. L.

Editor Restitution:—A piece from the *Prophetic Times* in THE RESTITUTION of April 23d, headed "The Dispensation of His Coming," afforded me uncommon interest. That the right understanding of all Scripture is only possess-' by any one class of avowed believers I cannot allow. We are the body of Christ, say some, (if not just in the words,) and it is vain to look for any correct teaching outside of us. Yet, prove all things, we opine may be an injunction our privilege to heed and apply, though not assenting fully to a declaration however sound such may mostly be.

Shall I say that the *Prophetic Times* is unworthy of regard because its editor and contributors see not the necessity of immersion? They are Bible students and it is not for me to judge them. Their minds are on things of Revelation; they search into them, and they testify to others concerning them, and if I am favored with their expositions, and these appear the most consonant with the Word, I am interested and thankful. God guide these searchers into more and more light, and unto readiness for the rapture they are anticipating. Would to God it were now!

I find nothing, Bro. C., to incline me to change my mind concerning the individuality of our standing. A treat is it truly in this sundering time for a few of the true seed to meet together, and when they do meet, the occasion is prized. On each other, however, we must none, even the weakest, lean. The call will be to the self; let the self be ready, let the self be sure. But the strong must aid the weak. The former are responsible for the much committed to them.

Quickly did the Philadelphia correspondent of the *Times* cable the news of the Pocasset sacrifice, so not only Britain and Ireland, but France, Germany and other parts of Europe, yea, and parts beyond Europe, heard the account in a few hours. While probably much comment has already been made, much more will be made after the trial of C. F. Freeman. The infidel press of Europe and America, which issues its millions of sheets, will vent its hatred, its ridicule, its contempt and pity, and the Catholic press will warn its readers of the dangers of Protestantism.

I think I am acquainted with the preacher Brown who is mentioned in THE RESTITUTION of May 28th. Should he ever see this communication he may be reminded of the course taken by himself and the company in Hartford who he frequently visits. I witnessed against the fanciful deductions cherished by this company, and what I then said, I here say again,—you, friend B. and those with you, a few years since in Hartford, were afraid of the Scriptures, spite of your avowed love of them; and I am of the opinion that these Adventists in Massachusetts, with whom C. F. Freeman was associated, called the believers in God's promises to Israel, Judaizers. To one of the company in Hartford I once put the plain declaration in Rev. ii. 26, 27. He turned from it, though he and they professed great light on the book of Revelation.

That Freman and his wife acted conscientiously is questioned by none. We leave them to him who is both just and merciful. Some years since a woman in England attempted to cut off her right hand, thinking it her duty from Matt. v. 30. A person now living in Connecticut plucked out his right eye a long time ago. He thought this was required of him, and I doubt if he regrets having done so. He is widely known, and is respected as an upright man. If Freeman had been sound in understanding God's promises, there would not have been the fanaticism displayed; but the distorted teachings of some Adventists lead to exhibitions of folly—the gathering at Terry Island, Conn., a few years since, for instance. Will friend Brown and preachers of his kind, look carefully over the recorded promises to Abraham in Genesis, and dare to believe the prophecies sure; for conditionality is nonsense.

There is much, Bro. C., of interest concerning Britain and Ireland which I might speak of did health permit. Pain would the great commercial organ (*Manchester Guardian*) of the north of England present bright reports; but it must tell the truth; so day after day is a repetition of the old story—manufacturing and agricultural depression! Thank God, dark as is the immediate future, there is a bright beyond.

H. HEYES.

Carshalton, near Warrington, England.

Editor Restitution: Will you please state that my father, the editor of the *Bible Examiner*, after a long a painful illness, shows some signs of restoration to health; but the nature of the disease is such, that his recovery must be slow and it will be some time before he will be able to resume work. He is thankful for the interest manifested by his friends and will be glad to hear from them. Will other papers please copy. Your's respectfully,

HATTIE W. STORRS.

Brooklyn, N. Y.

Conference Report.

According to previous announcement the conference composed of Northern Illinois and Southern Michigan met at Dixon, Illinois, June 20th. Preaching in the evening by Brother J. M. Stephenson. Adjourned until 10 a. m. Saturday.

Meeting called to order and Brother John Arnold appointed chairman; after which a committee of three was appointed to make arrangements for proceeding meetings, namely: Julius Anderson, Elliot and J. W. Appleyard. The remainder of the morning was devoted to exhortation and singing.

Met again at 3 p. m.; preaching by Brother J. M. Stephenson. Preaching in the evening by Brother Ravlin, of Chicago. Discourse founded on Matt. vi. 10, "Thy kingdom come." Brother Ravlin was formerly a Baptist preacher of high standing, but he has now taken a bold stand for the truth. He is a man of great power and capable of doing much good.

Met again Sunday 9 a. m. After singing and prayer, Brother J. Arnold addressed the meeting for about thirty minutes, after which Brother Stephenson delivered a discourse on "The Prophetic Kingdom." The "Lord's Supper" was then administered; Brother Arnold presiding. Adjourned until 3 p. m., at which time Brother Ravlin delivered a discourse on the "Unity of the Body." Adjourned until early candle light. Brother Ravlin again addressed the meeting upon the "Signs of the Times." His remarks were good, and we have no doubt but all went home feeling well paid for their trouble and time. A good feeling and interest in the truth prevailed throughout the meeting.

JOHN ANDERSON, Secretary.

SELECTIONS.

[London Times.]

Assyrian Explorations.

Mr. Hormuzd Rassam has just returned to England, bringing with him the results of his second expedition to explore the mounds of the Tigro-Euphrates Valley. Although not furnishing any such grand discovery as that of the bronze gates from Balawat, the expedition has been an extremely successful one. With the exception of the explorations of Syria, and especially on the site of Carchemish, Mr. Rassam has followed the programme which was detailed in the *Times* of October 10, 1878. His explorations on the mounds of Nineveh have this time extended to a site hitherto untouched by former explorers—namely, the mound of the Nebby-Yunus, or Tomb of Jonah. In this mound he was fortunately able to make some few explorations and to recover a number of inscribed fragments bearing inscriptions of the reigns of Esarhaddon and Sennacherib, as well as some statuettes in terra cotta, which exhibit a higher art than any before recovered. Explorations have been continued in both the palaces of Sennacherib and Assur-ban-i-pal and many hundreds of inscribed tablets have been recovered. On the mounds of Nimroud, the exploration of the temple site, discovered by Mr. Rassam in his former expedition, was continued, and a number of fragments of tiles and several inscriptions were recovered. This temple or rather temple area, is now found to have contained a number of altars as well as a systematically-arranged series of seats. It would appear rather to have been a species of forum, where religious assemblies, councils, and other gatherings were held. Warned by the violent riots which attended his former explorations in the mound of Balawat, Mr. Rassam has carefully abstained from any attempt to continue the work there. His labors on sites which did not come within the scope of his former expeditions have been most fruitful considering the short period which he was able to devote to them. His explorations at Kilah Shergat, the site of the ancient city of Asaur, the primitive capital of Assyria, have much enriched our knowledge of this site and furnished us with some valuable inscriptions of the early Assyrian Empire. Among these we may specially notice one brick written in a most archaic script. The discoveries which Mr. Rassam has been able to make on the mounds of Babylonia will be welcomed by all students of archæology, for hitherto the parent empire has been much neglected in favor of the northern offshoot, the Assyrian Empire.

Mr. Rassam was able, after a considerable amount of opposition by the brick merchants, who dreaded his presence as a menace to their vandalism, to carry out a series of explorations on most of the mounds. From the examination of the ruins buried beneath the Mugelibo Mr. Rassam has been able to ascertain the site of the edifice from which have come the series of banking and commercial tablets known as the Egibi tablets. From the relation of this edifice to the King's palace, it standing on the northeast side among a number of small buildings evidently the Royal offices, it is now clear that the theory advanced by Mr. Boscawen, that the traders were also the keepers of the King's Treasury, and the revenue officers of the Kings of Babylon, receives a strong confirmation. Hitherto, owing to the irregularity which has characterized the system of digging among the mounds of Babylon, no traces of any regular edifice have been found. Mr. Rassam, however, managed to infuse some species of order among the brick-hunters, and the result was the discovery of several halls and rooms. In a mound called Jubjuba, the Jumjuma of Mr. Rich's memoir, he discovered the remains of a large hall of most rich construction. Painted bricks, rich Indian woods, and enamelled tiles, all indicated the richness of the edifice. His excavations in the Birs Nimroud have brought to light the remains of edifices and a number of inscriptions. A most interesting discovery in connection with this ruin has resulted from the examination of the site by Mr. Rassam—namely, that its destruction was due, not to fire or the vengeance of an enemy, but to a volcanic eruption which has split the whole edifice in twain, and vitrified all the brickwork with which the lava and flame came in contact. The exploration of Babylon has too long been neglected, and it is to be hoped that the short but fruitful visit of Mr. Rassam will tend to direct attention to the site. We are glad to note that Mr. Rassam carried out the roving commission which we indicated in our notice of October 10, 1878, and exercised his authority on the itinerant explorers from Bagdad. He paid a visit to the mound of Tel Ho, and examined and copied the inscription on the black basalt statue which was there. He has also obtained a number of inscribed tablets from this site, and among them are several of those interesting examples of Babylonian cunning, the commercial deeds in duplicate, the one copy forming an envelope to the other. From this site he also obtained a number of very curious inscribed coins, with legends of early monarchs. During his visit to the city of Bagdad he obtained, by purchase, a number of inscriptions, mostly of the contract or commercial class. As Mr. Rassam has only been a few days in England, and many of his cases have still to be forwarded, we cannot as yet fully learn the results of this expedition, but we have every reason to believe that students of both the philology and art of the Assyrian and Babylonian Empires will find much of great importance to aid them in all their researches.

[London Times.]

Assyriology.

Considering the acknowledged and growing importance of the Assyrian and Egyptian languages and archæology, it has for years past been matter of surprise and even complaint that our British Universities, by failing to make any provision for these new studies, should have fallen behind those of the continent. France and Germany have each accorded academical recognition to both of these rising branches of learning, and in the person of Professor Leiblein, of Christiania, little Norway has at last honored hieroglyphical research. Some time ago it will be remembered, a very influentially signed memorial, promoted by the Society of Biblical Archæology and the Royal Asiatic Society, was presented to the Commissions for the Universities of Oxford and Cambridge, calling attention to the deeply felt need of professorial teaching on these recondite subjects, and urging the Commissioners to do their best to meet the want. Doubtless these reforming bodies will not lose sight of the matter. Meanwhile those interested in these extinct languages, as Dr. Birch terms them, and the old civilizations to which they are the keys, will be glad to learn that Christ's College, Cambridge, has been the first to encourage Assyrian by giving an exhibition for it. Among its recent examinations, according to the printed class list, was one in that extinct tongue, the examiner being that distinguished Assyriologist, Professor Sayce, of Queen's College, Oxford. Mr. Ernest A. Budge was the only candidate, and was awarded Bishop Otway's exhibition for three years. Mr. Budge has studied for some years the cuneiform inscriptions under Professor Sayce, and was lately elected a member of the Royal Asiatic Society. The proceeds of the exhibition being but slender, the young Assyriologist will be franked through his University course at the joint expense of his former employer, the First Lord of the Admiralty, and Mr. W. E. Gladstone, M. P., Professor Sayce, and Dr. Stainer, of St. Paul's Cathedral. It may here be stated that Mr. Hormuzd Rassam, F. R. G. S., having now returned from his last archæological expedition to Assyria, undertaken under the auspicies of the British Museum, will give an account of his highly successful excavations and discoveries in that country at the forthcoming meeting of the Society of Biblical Archæology on Tuesday next.

MARRIED.

HAUPT—BAKER—At the home of the bride's mother, Sister L. E. Baker, Aurora, Ill., by Bro. Thomas Wilson, Chicago, Bro. J. G. Haupt, of Davenport, Iowa, and Sister Alice C. Baker, of Aurora.

LETTER RECEIPTS.

SUBSCRIPTIONS.

M A Newcomb	1 00	J E Leaf	2 00
S D Fahrney	1 00	S Lailey	1 00
J A Simonds	1 00	J L Barnes	1 00
Mrs Alice Jackson	1 00	James Gardiner	1 00
J W Stevens	1 00	C S Adams	1 00
Mrs Sarah Jackson	1 00	Catherine Southwick	1 00
F H Hosford	1 00	G A W F Carpenter	2 00
Mrs M Brainard	1 00	T E Michels	2 00
N Chamberlain	1 00	E Miller	1 00
O W Merwin	2 00	D Fuller	2 00
J F Daughery	1 25	F D Utley	50
Tighman Graham	2 00	Jane Patton	1 00
L Drew	2 00	O M Mitchell	50
P A Stafe	2 00	Paul D Baller	2 00
Mrs D Gates	1 00	Paul L Baller	2 00
H M Cooke	1 00	D B Galler	2 00
J Quackenbush	50	J A Calmar	2 00
August Faune	2 00	Wm Simpson	50
Nancy J Wilson	2 00	Mrs M C Kirtley	50
Melinda Clark	1 50	H H Kendall	1 00
Mrs H S Kitchen	1 00	I P Webb	2 00
G E Scranton	1 00	O Bourland	1 00
A D Hodges	1 75	Mrs J R Barnum	1 00
Wm Linsley	1 00	T H Bliss	2 00
Lewis Harvey	2 00	O A Bell	1 00
W J Crocker	1 50	Mrs Dashwood	1 00
J Snelgrove	1 00	B F Taylor	2 00
S Priber	2 00	A Sherfield	1 00
Jacob Propst	1 00	Wm Baker	1 00
T Fisher	50	Samuel McChesney	1 00

BOOKS AND TRACTS.

Joel A Simonds	25	Lewis Harvey	70
W F Cason	22	W J Crockett	1 00
Parkins Agnes	30	Caroline Snelgrove	25
T B Utley	50	J Propst	20
J A Calmar	2 00	T Rogers	25
H M Kendall	23	J E Leaf	73
Wm Roberts	25	Mary A Boice	60
B F Hodges	25	E Miller	25

A Free-Will Offering.

We, the undersigned, having the good of the cause of truth at heart, and believing that it is our duty to sustain the gospel with our means as well as our tongues, and believing that God will bless us for all the efforts we make in behalf of the truth, have paid the sum set opposite our names for the purpose of freeing THE RESTITUTION from debt, and sending it out as a messenger of truth to those sitting in darkness, and to comfort those who are walking in the light of life:

Amount previously published	$563 78
Wm Meadows	10 00
Mary A Boice	60

Notice.

James Brinson's P. O. address is Forest Hill, Roscoll Co., Kan.

ANNOUNCEMENTS.

CONFERENCE IN CALIFORNIA.

The annual conference of the church of God of the state of California, will be held on the farm of Mr. A. D. Ryon, in a grove of oaks on the north side of Willow Slough, about three miles east from Merrill's station, Yolo county, California, commencing at 3 o'clock p. m. on Wednesday, August 18, 1880, and continuing over the following Sunday and longer, if them present at that time think best. Merrill's Station is situated on a line of railroad midway from Davisville to Woodland, and has daily communication by rail with Sacramento and San Francisco. The brethren throughout the state and all who desire to attend are cordially invited to be present. Those coming from a distance may inquire for C. M. Hiddleson, P. A. Strong and Talbot Hays, all of whom live about two miles east from the station.

O. STONE,
J. J. CORNELLEY,
W. H. LUDDEN,
Committee on Conference.

The annual conference of the church of God for Western North Carolina, will meet at their new house on Crab Creek, Henderson Co., N. C., on Saturday, August 7, 1880; the meeting to continue several days, or as long as thought proper. All the brethren, sisters and friends, who can, are invited to attend, especially preaching brethren. The place of meeting is ten miles west of Flat Rock; for any further information address as below.

Flat Rock, N. C. E. M. HAYS, Sec.

The annual assembly of the Church of God, will (if the Lord will), be held at the house of the brethren, in Winchester, Va., commencing on Friday before the first Sunday in August, and will continue as long as the interest demands. All concerned in the high destiny to which we are invited in the gospel, are respectfully invited to attend. All coming by railway will please inform the writer in due time, and they will be met at the depot, and conducted to the houses of the brethren where they will be cared for during the meeting.

Winchester, Va. R. J. MORGAN.

I will be at Ravanna, Mo., for meeting from Aug. 27th to Sept. 10th. D. C. Robinson is requested to be in attendance. G. M. MYERS.

On Sunday, Aug. 8, there will be a grove meeting near Wm. T. Coffin's, in Huntington Co., Ind. Bro. J. F. Wagoner will be present to preach the word. A cordial invitation is extended to those of like precious faith to come awake and in earnest. Also to other friends who would be pleased to come.

E. E. W.

The annual Indiana State Conference will be held at Rensselaer, Jasper county, commencing Thursday, August 26, 1880, at 10:30 o'clock, a. m., and will continue over the 5th Sunday. A pressing invitation is extended to all who can possibly spare the time and means, to attend this annual gathering of earnest brethren waiting and watching for the coming one. By order of conference,

JOHN L. WISER, Sec.

NOTE—I can not give full directions for reaching the place. Some one who can will please do so.

TO THE AFFLICTED.

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Discussion on the State of the Dead. Between the Rev. W. G. Brockman, Congregational minister, and W. Kellaway, editor of *Bible Echo*, and minister of the Gospel, Bath of England. The propositions discussed were: 1. That the dead exist in a living conscious state after their decease. Affirmed by W. G. B. 2. That the Scriptures teach that man in death are wholly unconscious, insensible, and unable to perform any act whatever; and that they rest in darkness, silence and the dust. Cloth, 60c; paper, 40c.

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Where Are the Dead? Or, Scripture and Common Sense Before the first Sunday in August, and will continue as long as the interest demands. All concerned in the high destiny to which we are invited in the gospel, are respectfully invited to attend. All coming by railway will please inform the writer in due time, and they will be met at the depot, and conducted to the houses of the brethren where they will be cared for during the meeting.

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JOHN L. WISER, Sec.

NOTE—I can not give full directions for reaching the place. Some one who can will please do so.

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Address, THE RESTITUTION,
Plymouth, Ind.

POETRY.

At Midnight.

L. M. BURGESS.

I lie and look at the stars
And wonder if it can be
That after my night of sorrow and storm
There cometh a rest for me.
If the fountains will be unsealed
And life be bright again,
And even the thought of happiness
Awakens a sense of pain.

I lie and look at the stars
And think of Him who gave
His precious life—tho' He made them all—
Such weaklings as I to save.
And I wonder if it can be
That hiding and sad and lone,
Even by Him I am forgot,
My griefs uncared for, unknown.

No sweet thoughts come to me,
My heart is silent and dumb,
And the words I seem to wait for
In the silence, will not come.
So I lie and look at the stars
With an almost breaking heart
When sudden the peace of my Father comes
And scatters the clouds apart.

I hear the beloved voice,
The beloved smile I see,
And His coming star I see in the heaven
And know that He soon shall be
Here with the waiting hearts
That have sorrowed and sighed so long;
And I turn again to look at the stars
Feeling serene and strong.

Feeling His tender care,
Hearing Thy gentle voice
Bidding me bear for a little while
That *forever* I may rejoice.
And comforted that I lie
While the smiling stars look down
On a soul at peace and willing
To bear the cross for the crown.

Battle Ill.

COMMUNICATIONS.

Plain Bible Statements the Basis of Faith.

J. M. STEPHENSON.

There is as much conflict amongst us, as a people, in reference to the resurrection, as there is between us and what is called the Orthodox churches, relative to the soul, spirit, nature and destiny of man, and the kingdom of God. Is it possible that the Bible, by a fair exegesis, teaches the mortal and the immortal emergence of the righteous dead—the resurrection of none but the righteous and yet the resurrection of both the righteous and the wicked,—the resurrection of only a small minority of the dead, and yet the resurrection of all the dead—the simultaneous resurrection of the just and the unjust, and yet that there shall be an interregnum of at least one thousand years between these two resurrections? Is it possible that all the plain statements in the Bible relative to the resurrection of the dead can be fairly and rationally reconciled with so many conflicting and contradictory views? If so, what confidence can be reposed in the intelligibility of the Bible?

Never will there be unity of faith on the subject of resurrection until all parties shall agree to accept no theory which will not harmonize all the plain statements of the inspired writers. If the inspired witnesses do not say what they mean, and mean what they say, who is authorized to speak for them, or tell us what they do mean? Of course I refer to the languages through which the mind of God was originally revealed, or fair translations therefrom in which God becomes his own expositor and always makes it plain.

I hold no views, I will advocate no doctrine which I cannot read in Bible language. The resurrection of none but the righteous is attempted to be proven by quoting texts which refer only to this class; thus ignoring those texts which as plainly and definitely affirm "the resurrection of the unjust" and "the bad," and ignoring these texts also which as positively affirm the resurrection of "all in the graves," and "the rest of the dead," in contradistinction to the righteous dead who will be selected from among the dead to reign with Christ a thousand years. Others only quote those passages which present the successive order of the first and necessarily implied second resurrections,—the resurrection of "the good and the bad," the just and the unjust—thus ignoring the measuring line which God has given with which to determine the duration of time between these resurrections—all of which will be corrected by simply quoting the leading passages referring to the resurrection of the dead, without comment; thus leaving the naked issue between the reader and God, without the comments, explanations, and even duties of poor fallible man whose breath is in his nostrils.

Listen to the words of him who spoke as never man spake. He says: "Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John v, 25, 28, 29.

We will next hear what the Apostle Paul says on this thrillingly interesting subject. He says: "But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and the prophets. And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and the unjust." Acts xxiv. 14, 15.

"Therefore, as by Adam all men die, so also by Christ all men shall be made alive. Not however together; but every one in his proper band; the first fruit Christ is raised already; afterward, they who are Christ's shall be raised immediately at his coming; consequently before the other dead are raised." 1 Cor. xv. 22, 23, Macknight.

"Therefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, in whom all have sinned. Margin. Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life." Rom. v. 12, 18.

The Revelator says: "And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and those which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. And when the thousand years are expired Satan shall be loosed out of his prison, etc. And I saw the dead small and great stand before God .... and the sea gave up the dead which were in it; and death and the grave delivered up the dead which were in them."

In one more short article I will let the Bible be its own expositor in reference to plain statements which by misapplication are supposed to be in conflict with the foregoing. About a month ago, and while the discussion was going on, I requested the editor to permit me to write an article or two on the subject of resurrection. This he agreed to do, but requested a little delay, and that the articles should not be lengthy. In comparison to many other articles and questions from magazines the two, including this article, will be short. I have abstained from writing on the subject of resurrection for about three years. And if brethren cannot abstain from hard epithets they had better give in plain Bible language what God says, and leave the readers to judge for themselves.

"Ye Must be Born Again."

In THE RESTITUTION of June 25, 1879, is an article headed "Ye Must be Born Again." With a question to any one, endorsing water birth, as meaning baptism. If you can spare me space in your paper, I should like for the truth's sake, to relieve this subject from its seeming difficulties.

That the above text refers to a resurrection, is evident. But that it is a spirit birth, I cannot concede for this reason, (viz.,) Jesus says, John iii. 6: "That which is born of the spirit is spirit." Again, in Luke xiii. 28: "There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out." If only those having a spirit birth can see the kingdom, these wicked will be spirit beings. This Scripture, thus applied, proves too much. I understand the expression, "born again," simply to teach, a bringing back again into the same life, as at the first birth, only through a different process. Man came from dust, and goes back to dust; and he will come back, be born again, from dust. This is simply mortal life restored. The righteous have two births differing from this, as taught in John iii. 5. They are experienced by true believers only, and are prerequisite to entering into the kingdom; not to see it only and be left out.

These two births are water and spirit births. The writer insists that the water birth cannot be immersion, because it requires a begetting in order to a birth. And then assumes the begetting by Paul, 1 Cor. iv. 15, also 1 Pet. i. 23, and James i. 18, to be spirit begetting. The assumption is unscriptural. Paul begot them through the gospel, and not of the spirit. Paul preached the gospel, and they believed it, and were thus begotten by the word. Belief is the germ, and when sufficiently developed, it will produce obedience from the heart, to that form of doctrine delivered unto us. Rom. vi. 17. The last act of this form is, being baptized into Christ, which constitutes the water birth as a result of the word begetting and development. Now they are not in the flesh, but in the spirit, if so be that the spirit of God dwell in them. Rom. viii. 9. Now if any man have not the spirit of Christ he is none of his (ibid). And now being born into a new life they are new creatures in Christ Jesus. Rom. vi. 11–13; 2 Cor. v. 17; Gal. vi. 15. Now they are new born babes, and can be fed with milk. 1 Pet. ii. 2; Heb. v. 12, 13; 1 Cor. iii. 2. But could not prior to birth.

Peter's illustration was drawn from a child that had been born, and not in gestation. Now they are in the same life with their father Paul, and got there in the same way that he did, viz.: By being begotten by the gospel and born of water. See Acts xxii. 6–10, for Paul's begetting and birth. Now they are sons of God in Christ Jesus. "And because they are sons, God hath sent forth the spirit of his Son into their hearts, crying, Abba, Father." In this we have the begetting of the spirit, by the spirit; not the word; for they had believed the word prior to this, and were members of the body of Christ; for this reason God sent forth the spirit of his Son. Now they are no more servants, but sons; and if sons, then heirs of God through Christ. Gal. iv. 6, 7. By being baptized into Christ, they are grafted into him. Rom. xi. 17, 24; vi. 3; Gal. iii. 27. And as the scion draws life from the tree into which it is grafted, so they draw spirit life from Christ; and by sowing to the spirit, they develop for the spirit birth, and of the spirit, shall reap life everlasting. Gal. vi. 8; Rom. viii. 11.

In 1 Cor. xv. 46, 47, Paul contrasts the two federal heads—the earthy and the heavenly. And in verse 48 the resurrected ones corresponding with their respective heads. "As is the earthy, such are they also that are earthy; and as is the heavenly such are they also that are heavenly. The earthy will be born again earthy, like their earthy head, see the kingdom, and be cast into outer darkness. The heavenly will be born of the spirit like their heavenly head, and enter into the kingdom and possess it forever." John iii. 3, 5: So we are begotten of the flesh and born of the flesh. Begotten through the word and born of water by the word. Eph. v. 26; Titus iii. 5-7; 1 Pet. iii. 21: Begotten by the spirit, and born of the spirit at the resurrection, if worthy.

I could give several reasons why the water birth cannot consistently be applied to the fleshly birth, as I have been a practitioner for many years. I will, however, notice but one. No child, in natural birth, was ever born of water, unless it had two mothers. For they are born of a woman, which would be one mother, and if born of water, it would make another mother. For that of which a thing is born under natural law, is, of necessity, the mother to the thing born. Consequently, if a child in natural birth is born of water, it, of necessity, has two mothers from one begetting. The writer says there cannot be two births from one begetting, consequently the water birth cannot be the fleshly birth. Above all things, let us believe and obey the gospel, get the spirit and sow to it, that we may receive the spirit birth.

H. H. KENDALL.

"What Must I do to be Saved?"

How many young persons are asking in hopeless perplexity "what they shall do?" The conflicting opinions of men confuse and bewilder. They can see no light, no way is open, no foundation set for their wandering feet. No key is given whereby to unlock the blessed truths, that if obeyed, will lead to life. For these I feel the deepest sympathy and would fain use my humble pen in teaching them something of God's plan. But my dear young friends, is there really so much difficulty in arriving at the truth? However much confusion there may be in human creeds, God has given us but one faith. Eph. iv. 1–6. And that faith, we must have, if we would be saved. "Go into all the world and preach the gospel to every creature, he that believeth and is baptized shall be saved: but he that believeth not, shall be condemned," is the divine commission.

There are really only three theories—differ widely as they may, one claiming that man cannot die, that he goes to heaven at death and receives his inheritance and his reward. Another, that there is no future life for man, while a third makes him unconscious in death, looks to the resurrection and the coming of Jesus, as the time of recompense, and gives this earth to him, under the rulership of Jesus, as his final abode. Now which is the gospel?

You go back to the garden of Eden and see fair Eve reaching up for the forbidden fruit, see it lying on her soft palm, and tremble as she carries it slowly and distrustfully to her lips. You watch her, as finding the taste to be pleasant, she turns to seek her husband, and listen, while with the same beguiling words whereby she was deceived, she presses it into his hands. You shudder as he takes the apples of death, for in the eating of them is the breaking of law, the fall of the race. The chance of living forever, through Adam is lost. He is thrust out of the garden of Eden and away from the tree of life. He has not tasted of the leaves that would have endowed him with immortality, and the angel with the flaming sword will not permit his return. Satan's will was not carried out, his promise to his deluded victims, was not fulfilled. Yet that specious falsehood is woven into the speech, the sermon, the poesy, the literature and the faith of all nations. It lost Paradise, and the dominion of earth to man, yet he sings and believes it still.

"Thou shalt surely die" was God's penalty. "Because thou hast eaten of the tree of which I commanded thee that thou shouldst not eat—dust thou art and unto dust shalt thou return" Whatever the thou was, whether the soul as an entity apart from the body, or the whole man, it must die; it was taken out of the ground, it is dust and must go back to dust. The "thou" of Adam died, and you must die. There is no wisdom, nor device, nor knowledge in the grave. The dead know not anything, no ransom can be paid, that will hold you back from death. Abraham and Sarah died. Job waits in the house of the grave till his change shall come. David's hope was that he should be satisfied when he awaked in the likeness of his Lord. The prophet wanted the dwellers in dust "to awake and sing" because the earth was to cast out her dead. Paul affirmed that if Christ had not been raised, the sleepers in Jesus had perished. His hope was centered upon the resurrection of the dead. He was judged for the hope of the promise made of God unto the fathers. Unto that promise the twelve tribes hoped to come. For this hope's sake they served God day and night. "Why," Paul asked, "should it be thought an incredible thing that God should raise the dead?" intimating that only through a resurrection, could the promise of God made unto the father's be fulfilled. The time will come when death will be swallowed up in victory but that victory will be given through our Lord Jesus Christ. "The gift of God is eternal life through Christ Jesus our Lord." "Every one which seeth the Son and believeth on him, may have everlasting life and be raised up at the last day." Do you believe this? Do you believe God? or do you still cling to Satan's old lie?

The fathers hoped for a resurrection from the dead, because of the promises. What were there promises? To multiply their seed, that a unit seed should possess the gate of his enemies, that in this seed all nations of the earth should be blessed. That they should have all the land of Canaan for an everlasting possession, both they and their seed, and that God should be their God. Abraham's eyes noted the beauty of the promised land. He walked through it in its length and breadth. For him were its boundaries set. The title deeds that made him its heir, were put into his hands. No such deed has ever given heaven to man; God's oath has not been pledged to any such covenant, Abraham sojourned not there as a pilgrim and stranger. Isaac and Jacob dwelt not in tents on its flower-gemmed plains. The earth then is to be mans' future abode, "The righteous shall inherit the land and dwell therein forever." "The meek shall inherit the earth," but how? Not surely as it is now! Not with the curse upon it! Not in all its slime and pollution! No there is to be a new earth. The blessing of Abraham comes on the Gentiles through Christ. To Christ were the promises made. The Davidial covenant makes him inherit the throne of his father David, Luke i. 32, Psalm lxxxvii., Psalm lxxii., his dominion extends from sea to sea and from the river unto the ends of the earth, his kingdom endures forever, Dan. vii. 27. When he comes to reign all the earth will be filled with glory and be made like the garden of the Lord.

All who belong to Christ are Abraham's seed and heirs according to promise. Believe these things and you believe God. God's children have promise of entering into rest, but not through unbelief. The things heard must be believed. The form of doctrine has something to do with the molding. Believe that Jesus died and rose again, and that because he lives you can live also. Believe that you can have life through his name and take that name upon you by being baptized and by rising to walk in newness of life, until you have the name you are not God's child, and you can only get it by being baptized in God's authorized way, until that time you are an alien out of Christ and condemned to die. You can be justified only through faith, and God does not recognize as faith, a belief not founded upon his word. You want to be saved and yet you are not willing to come by faith. You want to be saved and yet you do not want to be baptized. You want to be saved and yet deny the Lordship of Jesus, refuse to make the good confession. The restitution of all things has approached, earth's King is coming soon. Are you ready? Are you getting ready? Are you willing to hear, believe and obey? The time is short, oh come to Jesus and be saved!

S. ROXANA WINCE.

Report of the Iowa Christian Association.

The Christian Association met at New Hartford, Butler county, Iowa, according to previous notice, the time being entirely given to religious exercises until the 26th inst., at 2 o'clock, p. m., when the Association was called to order by the president, and Bros. S. Peck, John Stevens and G. R. Chown were chosen a committee to arrange for further religious exercises of the meeting, after which we adjourned until 4 o'clock this evening.

Met as per adjournment. Minutes read and approved. The delegates not all being present, a motion was carried that each church represented, furnish the secretary with a list of the names of their delegates before the next meeting. Adjourned to the call of the chair.

Met at the call of the chair at 10 o'clock, a. m., 27th inst. Minutes read and approved, after which the roll of delegates was called, showing the churches at Traer, West Irving, Gifford, Spring Creek, and Floyd were represented. A request from the Spring Creek church, and also one from Traer, asking the Association to endorse their action in forgiving J. W. Haughawout, and calling him to preach for them. Pending a motion to endorse their action, a motion to table the request was made. After discussing the whole subject, the chair ruled the whole subject out as contravening the constitution, and a motion to appoint a committee of five to investigate this matter was carried, a motion that the chair appoint being lost. A recess was then taken until 2:30 o'clock. After recess, said committee was chosen by show of hands, resulting in the choice of brethren Fisher, John Stevenson, C. C. Ramsey, E. Siple, Silas Peck. Committee retire with instruction to investigate thoroughly the charges against J. W. Haughawout and report as soon as practicable, after which we adjourned to the call of the chair.

Met at the call of the chair at 7:30 o'clock. Committee report as follows: Mr. president and members of the Christian Association of Iowa, your committee would respectfully submit the following report in reference to Bro. J. W. Haughawout, that after having examined the testimony that came under our observation and having examined his testimony in regard to the affair, do hereby declare that they believe he is not guilty of the charge of adultery or of instigating in any manner the Gifford tragedy, but that the great mistake of his life was in allowing her to accompany him across the country, and by this act of indiscretion place himself in the hands of his enemies and the enemies of the truth, thus bringing reproach upon the cause of truth and distress upon himself and friends. He confesses his sins and prays for pardon and the confidence of his brethren. Signed: Geo. Fisher, C. C. Ramsey, J. H. Stevenson, Silas Peck, Elias Siple. A motion to adopt the report of the committee was carried, after which the meeting stood adjourned until 11:30 to-morrow.

June 28, met as per adjournment. Minutes read and approved. No response to call for enrollment of additional delegates. From report of Bro. C. C Ramsey, evangelist, we gather that he has baptized forty persons during the year, and financially that he has received from all sources $183.99; amount of salary as per agreement, $141.55; balance due, $7.56. The church at Floyd report regular services and preaching by Eld. C. C. Ramsey, and an interesting Union Sunday School. Treasurer reports collected on subscription $20.09; paid for evangelist labor, $15; balance on hand, $4.09. Eld. Myers reports from Timber Creek; hold meetings twice per month, preaching once per month; have baptized five; prospects fair. Eld. Haughawout reports church at Traer numbers twenty-three—gradual additions. Church, at Spring Creek have baptized a number; have a lively Sunday School; church numbers thirty-two. At Gifford, church numbers twenty; have organized a Sunday School which is prospering. Bro. Silas Peck was chosen to fill the vacancy in mission board occasioned by the absence of Bro. Henry Peck.

At the meeting of the board the indebtedness of the association was paid and it was decided that we will not employ an evangelist the present year or before the annual meeting, but that parties of like faith will be furnished the tent who will pay for the removal and return of the same. The unpaid subscription was turned over to Elder Myers with instruction to collect and work out the same according to his his best judgment.

The annual meeting was appointed to be held at Traer, commencing Oct. 2d, 1879.

The preaching during the meeting was by Elders Ramsey, J. M. Stevenson, Brayton and others, and was well calculated to edify and instruct, as may be known by the names of the speakers.

JOHN FITZ, Sec.

BREVITIES.

The daily circulation of the most popular newspapers in the City of Mexico, with a population of 200,000, does not exceed 2,000 copies. All the newspapers in the republic aggregate a consumption of only about 800 reams a month, a quantity that many single mills in the United States could supply, and yet not run a fourth of the time.

According to a careful computation, the number of daily and weekly papers and other periodicals published on the surface of our globe is 23,291. Of this number there are in Africa 50, in Australia 100, in Asia 387, in America 9,129, in Europe, 13,625. Among European countries, England publishes the largest number of journals, viz., 2,509; after which come France, 2,000; Italy, 1,226; Austria, 1,200; Russia, 500.

The animal remains found in the Rocky Mountains show the gigantic size of the monsters of pre-historic ages. The backbone of one animal is three and a half feet wide, and implies a neck fully five feet in width. The diplodvcus was fifty feet long. Dinosaurians were exhumed twenty-five feet long. The atlantosaurians, a lizard-footed animal, must have been forty feet long when alive. Another animal, embedded in a hard matrix of rock which was removed with difficulty after much blasting, was thirty feet long. Such were some of the monsters that once enjoyed themselves around the Rocky Mountains. They were reptiles, and most of their friends and foes were the same, even the birds being half reptiles. What eggs some of these reptiles must have laid, may be imagined when one female atlantosaurian is described as 100 feet long, with thigh bones measuring nine feet, and probably twenty-five feet high.

BIRTHPLACES OF ARTS.

There is a talk in England, says the London *Globe*, of the institution of a fund for the exploration of certain spots in Western Asia, just as a similar work has been carried on in Palestine. The interest of scholars in this part of the world has of late been immensely increased, and it will be very surprising if a scheme for a systematic and competent research in what is now generally recognized as the birthplace of all our arts and sciences, does not call forth a considerable degree of enthusiasm, not only among those learned in Oriental matters, but among all who are capable of understanding the kind of knowledge to which such exploration would pretty certainly lead. We already possess relics of the ancient Babylonian Empire which cannot but fill with astonishment any one who will take the trouble to examine them, showing, as they do, that in an age of the world which we are accustomed to regard as an age of all but universal darkness and savagery, there flourished a degree of learning and civilization which seems in many respects to have been but little behind our own. It is really startling to find a library catalogue compiled some 4,000 years ago, appended to which is a direction to the student to write down and hand to the librarian the number of the book he wishes to consult, just as he would have to do to-day at the British Museum or the Guildhall Library. There are now in the collection at Bloomsbury, Assyrian bas-reliefs testifying to an extinct, but advanced, civilization to an extent of which comparatively few persons have any idea. Fortunately, the ancient libraries of Mesopotamia were largely made up of tablets composed of clay, and the fact that many of these have survived the wreck of the empires, and the extinction of the learning and civilization to which they testify, and are now in our possession, of course affords abundant reason to believe that Western Asia still possesses hidden treasures of a similar kind, such as would certainly have the most profound interest for every department of learning. So great an addition has recently been made to our knowledge of this old world that it is a matter for wonder that men and money and state influence have not by this time been secured for the prosecution of earnest and extensive exploration.

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

WHOLE NO. 654. PLYMOUTH, INDIANA, AUGUST 6, 1879. VOL. XXVIII, NO. 29.

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THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his Holy Prophets since the world began." It also advocates, as a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of Kings, and the immortalized saints as joint heirs with him in the government of the nations; the *restoration* of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ; and many other kindred truths. It also advocates a hearty belief of the Gospel, repentance, and immersion as prerequisites to the forgiveness of sins, and a holy life as essential for final salvation.

COMMUNICATIONS.

Science versus the Sure Foundation.

For *other* foundation can no man lay than that is laid which is Jesus Christ. 1 Cor. iii. 11.

For there is none other name under heaven given among men whereby we must be saved. Acts iv. 12.

For the wages of sin is death, but the gift of God is eternal life *through* Jesus Christ our *Lord*. Rom. vi. 23.

And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life, and he that hath not the Son of God hath not life. 1 Jno. v. 11-12.

Jesus *said*, I am the resurrection and the life. Jno. xi. 25.

I beg leave to invite attention to, and to emphasize the passages of Scripture above cited in view of the fact, that there are those at the present day who claim that science (?) has demonstrated the existence of a soul within the body, which continues to exist after it "sloughs off the material body." See The Parousia by Israel Warren (Propositions 1 to 9, inclusive, on pages 220 and 222).

"These conclusions are not," says Mr. Joseph Cook, "mere theories, but demonstrated facts of science. We are following haughty, axiomatic certainty. In clear and cool precision, science comes to the idea of a spiritual body," (existing contemporaneously with the material body). "We must not forget that this conclusion is proclaimed in the name of philosophy of the severest sort. The verdict is scientific; it happens also to be Biblical (?). Is it the worse for that?"

"The soul, as an occupant of its etherial enswathment, operates, in part, unconsciously, and, in part, consciously."

"It co-operates with the vital force."

"It is not identical with the vital force."

"It is the morphological agent that weaves all living tissues. It spins nerves. It weaves the muscles, the tendons, the eye, the brain. It arranges each part in harmony with all the other parts of the organism."

I do not, in this paper, propose to assail these views from a scientific standpoint; and yet, I cannot refrain from asking who, or what, spins the nerves and weaves the tissues for the day? It cannot be denied that, whoever or whatever it is, spins him a pretty good olfactory nerve. It may be, however, if the opinions of these savans are correct, that there is some foundation for the hope of the poor Indian,

"Who thinks, admitted to that equal sky,
His faithful dog shall bear him company."

I now submit; are not the men who advocate the views indicated in the above quotations endeavoring to lay another foundation than that is laid, on which to build a hope of eternal life? Are they not disregarding the teaching of the Holy Spirit; that there is none other name under heaven given among men whereby we must be saved? Are their views in harmony with the declaration of the inspired apostle, that the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord? Are they not directly opposed to the declaration of another inspired apostle: "That he that hath not the Son of God, hath not life;" for says the apostle: "He that believeth not, God hath made him a liar; because he believeth not the record that God gave of his Son?" Do they not ignore; nay, do they not absolutely contradict our Savior when he gave to the grief-stricken Martha, whose brother lay fast bound in the toils of the grim monster, the blessed assurance: "I am the resurrection and the life." I am he who will unbar the tomb and bid death relax his iron grasp, at the resurrection, at the last day. I can exercise that power now if I will. "Lazarus, come forth."

Again, I submit; have not these wise ones, in the language of the 15th verse of the 28th chapter of Isaiah, said: "We have made a covenant with death, and with hell (the grave) are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us?" The meaning is, we have it all arranged with death and the grave; we are not going to be hurt by them; there is no trouble to come from this source. In fact, we do not die; we only slough off the material body and the slough is all the grave gets (they claim the resurrection occurs at death), and it is welcome to that; who cares for a slough? They do not ask, as did Job, if a man die, shall he live *again*? They do not say in the submissive language of that venerable patriarch: "All the days of my appointed time will I wait till my change come," and "If I wait the grave is mine house."

Oh, Job, hadst thou been wise; hadst thou been a scientist, thou wouldst not have taken so gloomy a view of death; thou wouldst not have said to corruption: "Thou art my father; nor to the worm, thou art my mother and my sister."

Are we not justified in applying to them the language found in the remaining portion of the verse I have cited: "They have made lies their refuge, and under falsehood have they hid themselves?" God regards those who do not believe the record he has given of his Son—the purport of which is, that there is no eternal life except by virtue of a relationship to that Son—as having called in question his veracity. See 1 John v. 10-12, inclusive. And by the mouth of his holy prophet he here accuses those of falsehood who have made covenant with death and agreement with hell. It is, then, a question of veracity between God and man—"Let God be true, but every man a liar."

Is not this the work of the adversary? Is he not "fighting out, on the same line," the battle he began in Eden for the destruction of the human race? Yea, is it not the very same lie? Ye shall not surely die.

But, note how subtle he is still. It is the same lie, but he has dressed it in the attractive garb and presents it in the fair phrase of science. He has associated it with that which is lovely and enticing. He says this is knowledge, this is wisdom, this is science. Oh, science, who does not revere; who does not love science,—true science! The adversary takes even a little bolder stand now. To the woman he said, ye shall not surely die; ye shall be as gods, knowing good and evil. Now he says you *cannot* die; you are like God, having immortality dwelling in you. You cannot die. You are not dependent on the Lord Jesus Christ for a future life. Oh, presumption great! If, sometimes "man clothed in a little brief authority cut such fantastic tricks before high heaven as makes the angels weep," in what attitude does he stand, and what emotions does he excite in the minds of the heavenly hosts, who dares to stand up and utter words contrary to the declarations of Jehovah Almighty?

Let me now, in all candor and sincerity, commend to all who teach the views we have been considering, and to all who may be influenced by their teaching, a careful consideration of the three verses immediately following the one to which I have already directed attention. "Therefore thus saith the Lord God: Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation; he that believeth shall not make haste. Judgment also will I lay to the line and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place. And your covenant with death shall be disannulled, and your agreement with hell (the grave) shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it."

Is it not worthy of remark that this prophecy of the Messiah should be introduced here with almost startling abruptness, between the charges made against the scornful men and the prediction of their downfall and complete overthrow? Is it not for the purpose of bringing into strong contrast the fate of those who had made lies their refuge, and that of those who put their trust in the sure foundation, who are built upon the foundation of apostles and prophets, Jesus Christ himself being the chief corner-stone? And what assurance have those built upon this foundation that victory awaits them? Let us hear the Apostle Paul on this point, for he speaks with direct reference to it. In 1 Thess. iv. 13: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others that have no hope."

Now, what is the hope, and what the ground of consolation? Does Paul tell them that in fact they do not die, that they only slough off the material body, that they have an immortal soul that never dies? Does he tell them that, though they seem to the living to be asleep, that, in fact, they are wider awake than ever before? On the contrary, he admits they are asleep (and he uses the terms, sleep and death, interchangeably), but bases the consolation solely on an awakening; on the promise of a resurrection from the dead.

Paul seemed to think there was a chance of misapprehension in the minds of the Thessalonians. They might think that those who would be living when the Lord comes, would have some advantage over those who had died; but he tells them they shall not prevent (anticipated or go before) them which are asleep. (Note here that, according to Mr. Cook and his confrères, all will be alive before the Lord comes, will certainly not be *before* the dead who remain). The apostle proceeds: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air." The order of events is the same as stated in 1 Cor. xv. 52, 53: "For the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed. For this corruptible (the dead) must put on incorruption, and this mortal (the living) must put on immortality." The dead will rise first, then the living will be changed quickly, in the twinkling of an eye, and altogether we will go up to "meet the Lord in the air." "And so," adds the apostle, "shall we ever be with the Lord, wherefore comfort one another with these words," (when one dies). Only these, Paul, only these. May we not talk of the bright and happy spirits gone to Paradise, and waiting for us to come? May we not tell our grief-stricken friend, that the dear one is not dead, but that angels have borne it away to heaven?

If there is any warrant anywhere in God's sacred Book, for deriving consolation from considerations like these, is it not strange, that Paul, seemingly anxious to offer to the Thessalonian brethren all the consolation the nature of the case afforded, should have been silent as the grave regarding an existence to be enjoyed by the good prior to the resurrection? Is it not strange, I ask? But read again: "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality (when the dead shall be raised and the living changed) *then* shall be brought to pass the saying that is written: Death is swallowed up in victory." There is then a victory for those who are built upon the foundation of apostles and prophets, Jesus Christ himself being the chief corner-stone. Yes, the time comes at last when they can shout defiantly: "O death, where is thy sting? O grave, where is thy victory?"

Yes, thanks be to God which giveth us the victory through our Lord Jesus Christ. No victory but through him. All power is given unto him in heaven and in earth. He alone can command and death will obey. He alone can speak and the portals of the grave will fly wide. He alone can wrest from the icy grasp of the grim monster those who are his at his coming. He alone can clothe this mortal upon with immortality. Will he do it? Listen to some of the assurances he has given. "I am the resurrection and the life; he that believeth in me though he were dead, yet shall he live. And whosoever liveth, and believeth in me shall never die. Let not your heart be troubled. I am the way, the truth and the life. I go to prepare a place for you, and if I go to prepare a place for you I will come again and receive you unto myself, that where I am there ye may be also. And, behold, I come quickly, and my reward is with me to give every man according as his work shall be. I am Alpha and Omega; the beginning and the end; the first and the last. I am the root and the offspring of David, and the bright and morning-star." Such, brethren, is the Captain of our salvation, made perfect through suffering. He descended into the tomb; he triumphed over death; he ascended up on high; he led captivity captive and gave gifts to men.

Other foundation can no man lay, but is the foundation sure? Hear the testimony of Jehovah of hosts: "Therefore thus saith the Lord God: behold I lay in Zion for a foundation a stone, a *tried* stone, a precious corner-stone, a *sure* foundation; he that believeth shall not make haste; shall not be ashamed; shall not be confounded." Yes, thanks be to God which giveth us the victory through our Lord Jesus Christ, the foundation is sure, for he has said: "Heaven and earth shall pass away, but my words shall not pass away." Then let us take our stand on this foundation; let us beware of the wiles of the adversary; let him not beguile us by promises of future life, by virtue of any other power than that which is vested in the Lord Jesus Christ; let us be steadfast, unmovable, always abounding in the work of the Lord, inasmuch as we know that our labor is not in vain in the Lord.

J. T. SMITH.

Cuyahoga, Ohio.

SELECTIONS.

[New Jersey Journal.]

Significance of Changing a River Course.

Mr. Editor:—Intelligence comes to us from the Old World that the Russian troops and engineers will soon have turned the river Oxus or Gihon, from its present channel, and instead of finding an outlet in the Aral Sea, it will pour its waters into the Caspian Sea. As an item of news, it may be an interesting event to a few persons on this side of the Atlantic, who are watching the progress of modern civilization in Asia; and as an engineering work it will have interest to others; others still will be interested in it, as it affects the commercial relations of European and Asiatic countries, and still others as it effects changes in the map of Europe and Asia. From all these different standpoints, the event is one, the importance of which cannot yet be realized, and which is paralleled only perhaps, by the opening of the Suez Canal. It opens up the highest to sealed countries of Turkestan and Afghanistan to the influences of modern civilization, and is one more grand stride of that already overmastering power among European nations (the Russian Bear) toward one of the objects of her insatiable ambition, the subjugation of Iddia. It would be interesting to note how patiently and persistently Russia has followed step by step the policy marked out by the famous will of Peter the Great. Steadily onward; never turning from her course because of obstacles, but setting herself to work patiently to remove or overcome them, the grand end and aim of all her struggles is to "hold away over Europe."

To the student of prophecy there is no more interesting subject at the present time than the workings and movements of this great political and military power of the North. Every movement is full of significance; every work accomplished is a step nearer the grand culmination of the declarations made by holy men of old, which spake as they were moved by Holy Spirit. The turning of the river Oxus then, is looked upon by such an one with more than ordinary interest, as it serves to show how some of these declarations may be accomplished, which otherwise might seem impossible. So in regard to many of the prophecies which seem when spoken, the most unlikely things to take place that could be conceived of; when the time arrives, circumstances are so changed as to make their accomplishment easy, and apparently only the natural course of events. When Jeremiah prophesied concerning the desolation of Jerusalem "Behold the days come saith the Lord—that I will make this city desolate and a hissing: every one that passeth thereby shall be astonished and hiss, because of all the plagues thereof. And I will cause them to eat the flesh of their sons, and the flesh of their daughters, and they shall eat every one the flesh of his friend in the siege and straitness, wherewith their enemies, and they that seek their lives, shall straiten them," it seemed to all human reasoning a most unlikely thing to happen. When the time came for its fulfillment, it was literally fulfilled in what seemed a perfectly natural manner, and only the few believers of God's word among the great mass of the people, saw any thing in the events that transpired more than could be accounted for by natural causes. So in the present case, only those who take heed to the "sure word of prophecy as to a light shining in a dark place," can see the darkness which envelopes the future history of events to which they relate, anything to excite either fear or hope. Men may reason from cause to effect and arrive at definite conclusions about some things; but concerning the destiny of nations, perhaps no two out of a hundred reasoners will arrive at the same conclusions, and none of them are likely to be right; "For my thoughts are not your thoughts, neither are your ways my ways, saith the *Lord*." What the Lord hath said, is the only thing we can take without question, then, in regard to the destiny of empires and nations. The prophecy in Ezekiel xxxviii., xxxix., gives light upon the movements of this great power of the North, called in the prophecy "Gog, the land of Magog, the chief prince of Meshech and Tubal." "Gog is a proper name used as the family name or regal designation, as Cæsar or Czar. Magog is the country of which Gog is the King or ruler.) The name has its origin in one of the sons of Japhet. Ros, seems identified originally with the river Araxes originally called Ros; Meshech is evidently a tribe of the same great nation and has given a name to Moscow and Muscovy beyond all doubt; Tubal may be recognized in the modern Tobolski. Gog, then, is the name of the autocrat or ruler. Magog, the land or people over which he rules; Ros we identify as Russia; Meshech, as Muscovy, and Tubal as Tobolski."

These names can be applied to no other countries or peoples except those known in modern times as "All the Russias."

This prophecy of Ezekiel then has to do with "All the Russias," which is one of the principle actors in the events covered by the "latter years." These events, it will be seen, cannot be accomplished without the co-operation of Persia and other countries spoken of. The opening up of a great highway for steamers and the largest river craft from the Black and Caspian Seas to the countries of Persia and farther East, via the Oxus, a river approaching in volume to the Mississippi, apparently makes their alliance and co-operation an easy and perfectly natural thing; and so we see one more step toward the final accomplishment of all that the Lord hath spoken, by his prophets. One prophetic event after another is taking place; the nations are falling into line, and it will not be long before the situation is made up, and Gog will come out of "the north parts," with all his mighty hosts, to contend upon the mountains of Israel for the mastery of Europe and Asia, with the only other power which he really fears at present, Sheba, and Dedan, and the merchants of Tarshish, all the young lions thereof representing England and her dependencies and allies will oppose his progress and feebly attempt to drive him back, but in vain. None but Almighty power can stay his course. "And it shall come to pass at the same time when Gog shall come against the land of Israel saith the Lord God, that my fury shall come up in my face—and I will call for a sword against him throughout all my mountains, saith the Lord God; every man's sword shall be against his brother. And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people with him, an overflowing rain, great hailstones, fire and brimstone. Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord. And in that day I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the (Mediterranean) sea; and it shall stop the noses of the passengers. And there shall they bury Gog and all his multitude, and they shall call it the valley of Hamon-gog (the multitude of Gog).

Here we have certain propheticdeclarations concerning events, persons, lands and peoples. It is the popular and commonly received opinion of the so-called Christian world, that the prophecies are mere symbolisms, some of which have reference somehow to literal events which have long since become matters of history, and do not concern us of the present day, and others are only to be fulfilled in a spiritual sense.

If this be so, of what use is the Apostle Peter's injunction to those of like precious faith, to take heed to the sure word of prophecy. What light could such an uncertain word give, and who is to tell us where the literal leaves off, and the spiritual begins, and the time, place and manner of their fulfillment? When doctors of such faiths can come to an agreement on these questions, it will be quite soon enough for those who have respect for the word of the Lord, and love his testimonies to abandon their faith.

"Thy testimonies are wonderful; therefore doth my soul keep them. The entrance of thy words giveth light; it giveth understanding unto the simple." D.

[Portsmouth Times.]

Ingersoll's Sermon.

Since the day when Mark Antony stood by the bleeding body of imperial Cæsar, pointed out the gaping wounds through which his mighty soul had winged its flight, and showed the rent that "envious Casca's dagger made," no oration has been uttered by human lips more full of exquisite beauty and ineffably tender and touching pathos than that delivered by Robert Ingersoll over his dead brother. There lay the adored dead, enwreathed in flowers, while about him sat those who had been his very own and to whom he was life itself. His wife, his sons, his daughters, the brother who idolized him, and the friends who honored and esteemed him, pressed round about him who lay as calm, so still, so unmoved by all the agony of their most bitter grief. Then Colonel Ingersoll stood up, and with one hand upon the coffin, in a low tone thrilled with grief, uttered the words of the address which, viewed in a literary and intellectual light, contains all of beauty and pathos that any language is able to express. But out of their very beauty and dreamy loveliness comes the deep regret that there is absent from them that which would prove their crowning charm and render them really sublime. In them is the expression of the warmest and truest love that human hearts can utter, but they contain the very wall of a despair which is all the more despairing because it is unbleased by a single ray of hope.

No hint of the joyful resurrection, no mention of the bliss of a reunion, no thought of immortal blessedness, no word of eternal happiness, nothing but a farewell which was final and forever.

An Ancient Nation.

At the departure of the children of Israel from Egypt, China was seven hundred years old; and when Isaiah prophesied of her she had existed fifteen centuries. She has seen the rise and decline of all the great nations of antiquity. Assyria, Babylon, Persia, Greece, and Rome have long since followed each other to the dust; but China still remains, a solitary and wonderful monument of patriarchal times. Then look at the population of the country, roughly estimated at four hundred millions—ten times the population of the United States, more than thirteen times the population of Great Britain and Ireland. Every third person that lives and breathes upon this earth and beneath these heavens is a Chinese; every third grave that is dug is for a Chinese.—*Rev. Sylvester Whitehead.*

THE RESTITUTION.

E. A. CHAPLIN, Editor.

PLYMOUTH, INDIANA, AUG. 6, 1879.

WE have had a spell of poor health for two or three days since our last number went to press. Business matters of a personal nature have made demands on a portion of our time. Some matters have, consequently, been temporarily delayed.

IN the present number will be found an article from Brother Myers, on the Second Death. He proposes to write one more. Brother Stephenson's second article on the opposite side of the question appears also in this issue. As Brother Magruder has taken some part in this discussion, it will be perfectly just and fair for him to more fully express himself in one more article. We suggest the propriety of then letting this topic rest awhile.

THE work to which attention was called last week in our book notices, on "Astronomical Etiology or Star Prophecies Concerning Coming Disasters on the Earth from 1881 to 1885," is one of peculiar interest at a period like the present. The author demonstrates, from the history of the past, that the periods of the most fatal epidemics have synchronized with the perihelia of some one, or more, of the great planets. We have not space to give quotations to illustrate the positions taken by the author. We would advise all our readers to send to Brother Thomas Wilson for a copy. It is illustrated by diagrams showing the relative positions of the four greatest known planets in their respective orbits during the next five or six years. In the yellow fever in the south, the late famines in India and China, the dire epidemics in Brazil and North Africa, the Black death in Russia, "coming events are casting their shadows before."

Perihelia.

As considerable interest has been excited in regard to the coming perihelia of the four great planets within the next few years, the paper subjoined below may interest our readers; more especially when we take into consideration that "the periods of the clustering of the spots on the sun have been observed to attain their maxima at intervals corresponding, *almost precisely*, with that of Jupiter's revolution; and also the period of the maxima of auroras and mean diurnal variations of the magnetic needle, inferred to be the effects of the attractive force of the planets, Jupiters mass greatly ruling." The selection refers to a "condition of affairs that occurred about 2,000 years ago." By consulting an account of plagues that have afflicted the world, we find that a very little over 2,000 years ago a plague raged in Syria, Egypt, and the Greek Islands which destroyed 2,000 persons every day:

[Providence Journal]

SUN SPOTS.

A large group of sun spots has recently appeared upon the solar disc. It is described as long and very deep, with umbra and penumbra dark and well defined. These spots are probably the forerunners of a change in the solar condition to be anticipated about these days. The sun has been quiescent for years; few spots have varied the monotony of his surface, and few flaming fires have burst beyond the bounds of his photosphere. He has been passing through the minimum epoch of sun-spots, and is now approaching the maximum of the same phase. No astronomer pretends to explain the exact nature and mission of sun-spots, but the most reliable observers agree that they appear in the greatest magnitude and abundance after an interval of about eleven years, at a period coincident with the perihelion of the planet Jupiter, whose near approach to the sun stirs up an intense commotion among the solar fires. As the perihelion of our brother planet occurs in September of next year, and the three outer planets, by a very unusual combination of forces, are doing their best to help on his malignant purpose, it is natural to expect unusual commotion among celestial powers for two or three years to come. Just such a condition of affairs occurred about 2,000 years ago, but the earth safely weathered the gale, and has passed unharmed through many a terrific elemental experience since. Therefore sun-spots by the hundreds, tongues of fire darting in rosy protuberances, brilliant auroras flashing in response to solar electricity, and every form of warring elements which can agitate the terrestial atmosphere, are naturally to be expected about these times. A wise philosopher will bear up under storms, as well as rejoice in sunshine, and a firm faith will trust in the power that holds the solar system in harmonious equipoise.

COMMUNICATIONS.

The Second Death.—Upon Whom it Does not Pass.

O. M. MYERS.

When I penned my article on 1 Cor. xv. 21-26, I then did not expect to say more on the subject of the Resurrection, but Brother Magruder's questions so kindly submitted to me, and the appeals made to me by others, both personal and by letter, to write on the subject, renders it necessary for me to say more. Therefore, notwithstanding it may be unpleasant to some of the readers of THE RESTITUTION, I have concluded to ask for further indulgence and a little more space while I write a couple of articles on the above caption, first, negatively, and then affirmatively. But, in the outset, let me say that the non-resurrection of the wicked is not a hobby with me. Though I have been a firm believer in the doctrine for the last five years, yet I have never made but one regular discourse on it, and that by special request. And what I now say, I intend to say so kindly that no one will take offense, but will be glad that I have written though I may oppose.

Then, as I propose to write this article negatively, ascertaining, if possible, upon whom the second death will not pass, I will say:

1. The second death cannot pass upon the righteous dead, who are to be raised when Christ returns, for says the Savior: "They which shall be accounted worthy to obtain that world and the resurrection from the dead, neither marry, nor are given in marriage; neither can they die any more for they are equal unto the angels; and are the children of God, being the children of the resurrection." Luke xx. 35, 36. "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power." Rev. xx. 6.

2. The second death cannot pass upon the righteous who are living when Christ comes. For "He that overcometh shall not be hurt of the second death." Rev. ii. 11. And says Paul: "We shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption and this mortal must put on immortality." 1 Cor. xv. 51-53.

3. The second death cannot pass upon the wicked dead from the following considerations:

(*a*). No where announced as a penalty to any law when the law was given, or mentioned as a consideration when any penalty was executed.

(*b*). Life from the dead, only in Christ, and therefore, no second death possible to the wicked dead.

(*c*). Positive statements against a resurrection from the dead for the wicked, and therefore no second death possible.

Now, that the second death is no where announced as a penalty to any law when the law was given, or mentioned as a consideration when any penalty was executed, I will submit the following points:

1. The law announced to Adam, for violation did not contemplate a two-fold death, two deaths, or a second death, but "In the day that thou eatest thereof thou shalt surely die." Gen. ii. 17.

2. The announciation of the penalty to Adam after he had violated the law does not contain in it a two-fold death, two deaths, or a second death, but, "Dust thou art and unto dust shalt thou return." Gen. iii. 18.

To bring up Adam and to inflict another death upon him, as many are wont to do, which was never contemplated in the law, or announced to him before the law was violated, or when the sentence was passed upon him, would be to attribute to God a work we hardly think him capable of doing. The legislator an executor of a law may, in the bestowment of favor, or rewards for good and virtuous conduct go beyond the specifications announced in the law; he may reprieve or grant pardon to the guilty upon further considerations, but never with justice between himself and the criminal in the infliction of punishment may he go beyond the specifications of the law. He may, as a finite legislator, upon experiment and reflection find it necessary to attach more penalty than first announced for subsequent cases, but never with justice between himself and a former criminal can he make the second enactment *ex post facto*.

With the terms of both the law and the penalty as we find them announced to Adam, to bring him up to get to take him through a trial, and to get to kill him again, would be a perfect surprise to him, and a step for which his mind was never prepared.

3. A two-fold death, two deaths or a second death, was not pronounced upon the antediluvians for their crimes, but of them it is written: "The Lord said, I will *destroy* man whom I have created from the face of the earth, both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them." And again: "And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast and of every creeping thing that creepeth upon the earth, and every man; all in whose nostrils was the breath of life, of all that was in the dry land died." Gen. vi. 7; vii. 21, 22. Here we see that the destiny of fowl, of cattle, of every creeping thing, and of man is all alike; no more intimation of a second death upon the one than upon the other.

4. Of the people of Sodom and Gomorrah it is nowhere written that they should die twice, but of them the Savior says: "But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and (not is, not will, but) destroyed them all." Luke xvii. 29.

5. No second death was pronounced upon Pharaoh and his hosts, but of them we find it written: "And I, behold, I will harden the hearts of the Egyptians, and they shall follow them; and I will get me honor upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen. And the Egyptians shall know that I am the Lord, when I have gotten me honor upon Pharaoh, upon his chariots, and upon his horsemen. And the Lord said unto Moses, stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen. And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the Lord overthrew the Egyptians in the midst of the sea. And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them. But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left. Thus the Lord saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore. And Israel saw that great work which the Lord did upon the Egyptians; and the people feared the Lord, and believed the Lord, and his servant Moses." Exod. xiv. 17, 18, 26, 31. Thus we see no second death pronounced upon them, but honor for the Lord and death for Israel's enemies and oppressors.

6. Second death no where was announced or intimated to Korah and his company, but of them it is written: "And Moses said, hereby ye shall know that the Lord hath sent me to do all these works; for I have not done them of mine own mind. If these men die the common death of all men, or if they be visited after the visitation of all men; then the Lord hath not sent me. But if the Lord make a new thing, and the earth open her mouth, and swallow them up, with all that appertain unto them, and they go down quick into the pit; then ye shall understand that these men have provoked the Lord. And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that was under them: And the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods. They, and all that appertained to them, went down alive into the pit, and the earth closed upon them; and they perished from among the congregation. And all Israel that were round about them fled at the cry of them; for they said, lest the earth swallow us up also. And there came out a fire from the Lord, and consumed the two hundred and fifty men that offered incense." Num. xvi. 28-35.

7. Of Abimelech who slew sixty-nine persons of his brethren that he might ascend to the throne of Israel, it is written: "And Abimelech came unto the tower, and fought against it, and went hard unto the door of the tower to burn it with fire. And a certain woman cast a piece of millstone upon Abimelech's head, and all to brake his skull. Then he called hastily unto the young man his armor-bearer, and said unto him, draw thy sword, and slay me, that men say not of me, a woman slew him. And his young man thrust him through, and he died. And when the men of Israel saw that Abimelech was dead, they departed every man unto his place. Thus God rendered the wickedness of Abimelech, which he did unto his father, in slaying his seventy brethren: And all the evil of the men of Shechem did God render upon their heads; and upon them came the curse of Jotham the son of Jerubbaal." Judges ix. 52-57. Thus it is to be discerned that God has already rendered, (not will hereafter render by a second death) the wickedness of Abimelech.

8. In the Mosaical code, in any or all, of its parts there is not the least intimation of a two-fold death, of two deaths, or of second death for the violation of any, or all of its commands; but to the contrary, we read that Moses said just at the end of his ministry: "See, I have set before thee this day life and good, and death and evil; in that I command thee this day to love the Lord thy God, to walk in his ways, and to keep his commandments, and his statutes, and his judgments, that thou mayest live and multiply; and the Lord thy God shall bless thee in the land whither thou goest to possess it. But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them; I denounce unto you this day, that ye shall surely perish, and that ye shall not prolong your days upon the land, whither thou passest over Jordan to go to possess it. I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live; that thou mayest love the Lord thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him; for he is thy life, and the length of thy days; that thou mayest dwell in the land which the Lord aware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them." Deut. xxx. 15-20. And then Paul, in commenting on all the cases of the violated law, said: "If every transgression and disobedience received a just recompense of reward." Heb. ii. 2. Mark, he does not describe the recompense as now going on as orthodoxy would have it; nor as a work of the future as would have to be if our brother's view of the second death be correct, but as a work of the past.

The Scriptures above submitted show no difference between the party under law or the party not under law, upon whom God pronounces and visits his judgments. All are regarded alike and perish alike.

That there is life from the dead only in Christ, and therefore no second death possible to the wicked dead, I submit

1. That Christ was the seed of the kingdom,—the incorruptible word, and sows it to produce an heir, who will be finally raised to the power of an endless life, with an incorruptible nature, but nowhere sows any seed for the production of Adamic nature and Adamic life from the dead. Therefore when one goes down into the death state with the last spark of Adamic life spent, and devoid of the incorruptible word—seed—by what power will he ever be awakened?

2. The Savior said to Martha: "I am the resurrection and the life." Jno. xi. 25. Here the two words, resurrection and life, are closely tied together, showing, unmistakably, that he is the life to all to whom he is the resurrection.

3. Again, it is written: "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." Jno. iii. 36. But frequently at this point, we are met with the reply, that the life which the unbeliever will not see, is everlasting life. This we freely admit, and must claim that it is but the bearest assumption, and one without even inferential testimony, that any other is the Scripture is promised. Only one text do we now remember, with any degree of plausibility has ever been cited to prove this assumption—see Rom. v. 15. But when sound criticism is applied to this text with its context, the claim melts away like the winter's frosts before the summer's sun.

4. "He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John v. 12. This is sufficiently plain and pointed without any comment.

5. The life that Jesus proposes to give to the world is in him—"And this is the record, that God hath given to us eternal life, and this life is in his Son." 1 John v. 11. But the wicked do not come into Christ where this life can be found.

6. All men rest under condemnation to death by relationship to Adam—"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men for that all have sinned." Rom. v. 12. Now, in order to pass from under this condemnation one must first believe on Christ—"He that believeth on him is not condemned; but he that believeth not on him is condemned already, because he hath not believed in the name of the only begotten Son of God." John iii. 18. Secondly, he must love his brother—"We know that we have passed from death unto life because we love the brethren." But what of the opposite? "He that loveth not his brother abideth in death." 1 John iii. 14. Not will be brought out, judged, condemned and put back again, but "is condemned already," "abideth in death."

7. As Christ is the life-giver, as life is in him, as one must believe in him, in order to life, then one must come unto him. But he said to the wicked Jews: "Ye will not come to me, that ye might have life." John v. 40. But I have cited Scripture enough to satisfy the credulent mind upon this point. A few statements inferential and positive against a resurrection from the dead for the wicked and therefore no second death possible to them.

1. "But if the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken—make alive—your mortal bodies by his spirit that dwelleth in you." Rom. viii. 11.

It is a well conceded point by all reasoners that every affirmative proposition, when stated by one who understands himself, has its corresponding negative. This affirms, first, a quickening—making alive—of those who possess God's spirit, but not for those who possess it not. 2. It affirms the spirit to be the power to be employed in accomplishing this work to the one who possesses it, but not to those who possess it not. Now, that there is any other power revealed by which the dead are to be raised, needs proof. It is claimed that all will be raised because included in, and by *reason* of the power of the atonement. But that all are included in the atonement needs more proof than the word of God furnishes. The word atonement simply means at-one-ment. It implies, 1. Variance between two.

2. Terms of reconciliation submitted by one of the parties. 3. A reception of these terms by the other and hence a reconciliation. Therefore, for one to be in the at-one-ment with God he must hear the terms of reconciliation, accept of these terms, and become reconciled—become at one with God. But the wicked never do this and therefore not in the at-one-ment.

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4. "The wages of sin is death." Rom. vi. 23. Of this text there are three significant points worthy our attention: 1. There is no second death mentioned. 2. The wages of sin is not simply the act of dying, which act, when passed through, would pay the penalty and free the transgressor, as Universalits claim, but it is death—yes, death, the absence of life. 3. To raise the transgressor—the servant of sin—from under the power of death and give him life, would be to suspend the penalty for sin, and to deprive sin—the rightful master—of his well earned servant.

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7. "But some man will say, how are *the dead* raised up? and with what body do they come?" 1 Cor. xv. 35. But what is the answer? Is it part will be raised mortal, and part immortal? Not exactly, but it is raised incorruptible, in glory, in power, a spiritual body; puts on incorruption and immortality. 1 Cor. xv. 42, 43, 44, 53. But to this we often have the reply, that this is only a description of how the righteous will be raised. Grant it. But where is the description of how the unrighteous come forth?

8. The ungodly will not be in the judgment. "Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous." Psa. i. 5. Further of this text we offer: 1. That Bagster's Interlinear of the Psalms reads: "Therefore *not shall rise* the wicked in the judgment, and sinners in the congregation of the righteous." 2. That the Douay Bible, a Catholic version from the Vulgate reads: "Therefore the wicked *shall not rise* again in judgment, nor sinners in the council of the just." 3. The Hebrew word, here rendered stand, is *koom*, and is defined by Gesenius and Wigram "to arise."

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13. When Israel is returned to his own land in the future and is made to say: "Lo this our God; we have waited for him, and he will save us; this is the Lord; we have waited for him, we will be glad and rejoice in his salvation," Isa. xxv. 9, then he is made to sing in the land of Judah and say of those to whom he has been in bondage: "O Lord our God, other lords besides thee have had dominion over us; but by thee only will we make mention of thy name. They are dead, they shall not live; they are deceased, they shall not rise; therefore hast thou visited and destroyed them, and made all their memory to perish." Isa. xxvi. 1, 13, 14.

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Fretting.

One fretter can destroy the peace of a family, can disturb the harmony of a neighborhood, can unsettle the councils of cities and hinder the legislation of nations. He who frets is never the one who mends, who heals, who repairs evils; more, he discourages, enfeebles, and too often disables those around him, who, but for the gloom and depression of his company would do good work and keep up brave cheer. The effect upon a sensitive person of the mere neighborhood of a fretter is indescribable. It is to the soul what a cold icy mist is to the body—more chilling than the bitterest storm, and when the fretter is one who is beloved, whose nearness of relation to us makes his fretting at the weather seem almost like a personal reproach to us, then the misery of it becomes indeed insupportable. Most men call fretting a minor fault, a foible, and not a vice. There is no vice except drunkenness which can so utterly destroy the peace, the happiness of a home,

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POETRY.

Even So.

L. M. BURGESS.

Even so, Lord Jesus, quickly come!
Why so long, so long, dost Thou delay?
Waiting hearts are watching for Thy coming,
For the dawning of that promised day.
Eyes are ever gazing up intently,
Like to those of olden Galilee,
This same Jesus who likewise returning
They may be among the first to see.
Coming in the clouds of yon blue dome,—
Even so, Lord Jesus, quickly come!

Earth is groaning 'neath her tribulation;
Come, oh, blessed King of earth and heaven,
Come and let Thy smile restore creation,
Let the breath of life to us be given!
Come with lightnings and with bellowing thunders,
Rend the portcuis of the earth and sky
We can see triumphant and unfearing
Knowing our redemption draweth nigh.
Thou bring'st the awful day of doom,
Even so, Lord Jesus, quickly come!

Ed. Restitution:—Since my labors at Remington, Goodland and Wolcott, I have immersed seven into the Christ, and many more are almost persuaded, and some have expressed themselves *ready* the next visit that I make at Remington. I had a good grove meeting last Sunday. There was a good turnout, and good attention, and I think good done. I visit them again the fourth Sunday in August. It is a new point. I visit Burnetsville next Sunday to hold a grove meeting. There are a few there of the faith and the promise of more soon. The Lord is good. J. S. HATCH.

Editor Restitution:—Find enclosed one dollar for your paper which I desire to read for six months at least. I have been reading over several copies of THE RESTITUTION and I am pleased with the tone and spirit of its reading matter and for its earnest boldness in advocating and defending what I have got to believe to be true Bible teaching—a spiritual evidence in connection with a scriptural evidence of a possession of the truth makes men free from the law of sin and death, therefore a boldness to declare the whole counsel of God. I would just say briefly that I was raised up under Methodist influence, was converted and united with them in September, 1866, and remained with them until February, 1878, when I withdrew, being persuaded that they did not fill the description of a New Testament church, and united with the Missionary Baptist church, and while I deem it the duty of every Christian to acquaint himself as to what constitutes a church of Jesus Christ, it is also the duty of each and every one to know what the word of God teaches in every point of doctrine. This has been my study, and I have and shall discard everything that I find does not accord with its divine teaching, for Jesus says, "my word is truth," and that is the all important truth that men every where need to know. May he who is the source of all truth and light shine into our hearts and reveal to our benign understanding all truth.

JOSIAH SEAL.

Meridian, Miss.

[Philadelphia Paper.]

The Soul of Dr. De Koven.

The church in Philadelphia, which said a mass for the repose of the soul of the late Dr. De Koven, does not believe in the existence of purgatory, and as all theologians of the Christian belief acknowledge but two other places for the departed spirits, heaven and hell. Where then can be the soul of Dr. De Koven? If in heaven, what would be the use of praying for his soul? If in hell, prayer would avail nothing. Accepting this view of the case, whatever may be said about the beauty of ceremony, on the one part, by those who admire beauty, for beauty's sake alone, or on the other side, by those who are opposed to the spirit of the age and censure every innovation, we cannot see what possible result one way or the other could ha
been expected from the certainly i
posing, but under the circumstanc
most useless ceremony.

How complacently the champions
error argue from false premises; h
completely and blindly they are
ceived. "No other places for the
parted spirits but purgatory, heav
or hell?" Who says so? What prop
or apostle? Surely the Bible teach
quite the contrary. It says: "T
dead, (which they ignorantly and
scripturally describe as 'depart
spirits') are no more." Psa. lxxix.
"Know not anything." Eccl. ix.
"Are in their graves." John v. 28.
the land of forgetfulness." Psa. civ.
"Are as though they had not bee
Job x. 22. "Sleep in the dust of t
earth." Dan. xii. 2, etc. Now, here
described the receptacle of the dead
place, or state, rather—which is neith
purgatory, heaven, nor hell. Thus,
Bible being judge, the dead are in t
place God has appointed for them a
that is the grave, and there they
main in profound, unconscious sle
until the archangel's trump shall wa
them to future life. Thus we see t
plain difference between God's tru
and man's inventions.

A. B. MAGRUDER.

BREVITIES.

The report of Mr. Forrest, Briti
Consul at Tientsin, that the deat
from starvation in China during t
late famine reached a total of nine a
a half millions is confirmed by M
Hillier, also of the consular servi
who, within six months, has visit
the desolated provinces. Whole d
tricts, once densely populated, are n
almost uninhabited. The efforts
the government to send aid were fr
trated by the bad roads and the fa
that the people en route seized t
pack horses and mules to devour the
No fiction can surpass in horror t
scenes described by Mr. Forrest.

THE RELIGIOUS WORLD.

A German paper publishes a colu
of Roman Catholic statistics for t
world. The grand total is 210,000,0
distributed among the continents
follows: Europe, 1[illegible]3,444,000; Ameri
53,400,000; Asia, 9,167,000; Africa,
1,625,000; Australia 650,000. Of t
countries, France leads with
population of 36,105,000. Austria-
Hungary comes next, 28,367,000;
Italy third, with 27, 042,000; Spain
fourth, with 16,012,000; and the Ger-
man fifth, with 15,050,000. The United
States is credited with 8,000,000, about
2,000,000 more than is claimed by
American Catholics. Brazil has 10,800-
000, British America 2,100,000. Prof.
Schem, of this country, gives the total
of Catholic population at 202,000,000,
some 7,000,000 less than the German
statistician. He gives the total Protes-
tant population at 113,700,000, and that
of the eastern churches at 88,000,000.
From this it appears that the Roman
Catholics still outnumber all other
Christians combined.

THE GREAT WALL OF CHINA.

An American engineer, engaged in the construction of a railway in China, who had unusually favorable opportunities of examining the famous "Great Wall" built to obstruct the incursions of the Tartars, gives the following account of this wonderful work:—The wall is 1,728 miles long, eighteen feet high, and fifteen feet thick at the top. The foundation throughout is of solid granite, the remainder of compact masonry. At intervals of between 200 and 300 yards towers rise up, twenty-five to thirty feet high and twenty-four feet in diameter. On the top of the walls and on both sides of it are masonry parapets to enable the defenders to pass unseen from one tower to another. The wall itself is carried from point to point in a perfectly straight line, across valleys and plains and over hills, without the slightest regard to the configuration of the ground, sometimes plunging down into abysses a thousand feet deep. Brooks and smaller rivers are bridged over by the wall, while on both banks of larger streams flanking towers are placed.

PROGRESS IN TURKEY.

For centuries, the mosque of St. Sophia, at Constantinople, has been jealously guarded against the intrusion of unbelievers. When Europeans began to be admitted at the close of the Crimean war, superstitious Moslems noted the fall of pieces of plaster concealing old Christian symbols in the dome. The latest intelligence from Constantinople will surprise even those who have watched the signs of a growing tolerance in that quarter. A new service is to be held in the mosque for the discussion of all the creeds, and men of every faith are invited to attend. A notice of this remarkable meeting has been issued, which reads as follows:

Notice is hereby given that in the mosque of St. Sophia, every Friday and Tuesday, just after noon prayers, at 4 o'clock, Turkish, a lesson will be

removing all t
ters from the su
with his invisibl
The effect has b
to the granite s
from the rock,
color, disclosing retaining the original
white spar shining
like crystals, and exhibiting
ished portions as they formerly exist
More than this, the "intaglio," or
hieroglyphic engravings, come out
more pointedly than before, and
injuries the stone has received are n
plainly distinguishable from the hie
glyphics. The solution soaks well i
the pores of the granite, and the b
authorities consider that it will h
the effect of thoroughly preserving
monolith for centuries yet to come.

NEWS ITEMS.

The cholera is raging in Southe
Japanese ports, and a general quar
tine has been declared.

MADRID, August 2.—A powd
magazine at Duralgo exploded, killi
fourteen persons.

LONDON, August 1.—A telegra
states that cholera is raging among t
troops returning to India from Afgha
istan. The Tenth Hussars lost for
men in one day and Seventeenth Fo
195 men.

VIENNA, August 2.—The Austri
Government and Emperor approve
the scheme for connecting the Au
trian and Swiss railways by a tunn
through Mount Arlberg.

CONSTANTINOPLE, August 2.—S
British ironclads have arrived
Besika Bay.

BOMBAY, August 2.—It is stat
that Serinagur, the capital of Cashmer
ordinarily containing 300,000 inhab
tants, has only 80,000 since the famin

MEMPHIS, August 2.—Six new cas
were reported at the Board of Healt
this morning. Two deaths have o
curred since last night—Miss Eaidor
J. Athy, daughter of Chief of Poli
Athy, and Benjamin Adams. M
Athy died at Raleigh, ten miles nort
east of this city, at 6 o'clock this mor
ing. Her mother's condition is not t
most favorable. Benjamin Adam
whose death is also recorded, had
typical case of fever last year, whi
explodes the theory of immunity fr
a second attack. Col. Cameron h
quietly collected all arms and ammu
tion from the gun stores, and plac
the same in the arsenal at the stat
house. The last passenger train
the Louisville and Nashville Railro
left last night, and no mails were
ceived by that route this morni
The fever will be declared epidemic
night.

There was a disastrous conflagrat
in the business portion of the

SELECTIONS.

[Leeds Record.]

Scripture Confirmation.

The Biblical Archæological Society of England has recently brought to light another confirmation of the accuracy of the Book of Daniel, which it may be well to notice as a satisfactory reply to those infidels who foolishly assert that it was written by some one who lived not long before the Christian era; as if it were possible for a Jew of that age to relate history involving Babylonian customs of the time of Nebuchadnezzar or Darius, without being liable to fallin to grievous errors:

The Book of Daniel records the punishments common at Babylon, of such extreme cruelty, such as Shadrac Meshech, and Abednego being c into a burning fiery furnace, a Daniel and his enemies into a den lions, that some have been ready deny the authenticity of Daniel this ground alone, forgetful, or ign ant, of the well-known fact that Rom whether Pagan or Papal, has be guilty of the very same crimes towar faithful Christians who "loved n their lives unto the death," and which she will one day be deservec and finally punished. In the days Assurbanipal, son of Esarhaddon, K of Assyria, we have the contempor evidence that both these punishme were in use at Babylon a few years fore the reign of Nebuchadnezz Saulmugina, brother of Assurbani King of Assyria, was made by his native King of Babylon, where reigned prosperously for several yea Afterwards, for some unknown reaso he ungratefully rebelled against elder brother, but after a severe c teat was defeated and taken prison The Assyrian monarchs appear to h been always animated with an impl able spirit of revenge. Hence we not surprised at finding among the scriptions containing the annals Assurbanipal one of this ominous ture, which reminds us of a somewha similar event in British history in the closing scenes of the great Plantagenet dynasty: "I ordered Saulmugina, my rebellious brother, who made war with me, to be cast into a fiery burning furnace." Of Saulmugina's followers it is related that many perished with him in the flames, and those who escaped, but were subsequently caught, it is said of them: "The rest of the people I threw alive among the bulls and lions, as Sennacherib, my grandfather, used to throw men among them."

If we turn to another subject we have equally sure evidence of the Sabbath rest, as practiced among the early Babylonians. The cuneiform text of the 1st and 5th of the Creation Tablets published by the late George Smith, which belong to the reign of Assurbanipal, but which were copies of earlier inscriptions supposed to be as old as B. C. 2,000, after speaking of the upper region before it was called Heaven, and the lower region before it was called Earth, and the abyss of Hades, and the chaos of waters, proceeds as follows:—"God appointed the moon to rule the night, and to wander through the night, until the dawn of day. Every month without fail God made holy assembly-days. In the beginning of each month, at the rising of the night, the moon shot forth its horns to illuminate the heavens. On the 7th day God appointed a holy day, and commanded to cease from all business. Then arose the sun in the horizon of heaven."

The reign of this same King of Assyria is proved by some of the recently discovered inscriptions in the Isle of Cyprus, which are of peculiar interest to us at the present time. These inscriptions being in characters entirely different from the cuneiform, presented at first a great difficulty in their decipherment, but they have now been solved by the skill of Oriental scholars, on this occasion chiefly Englishmen. An inscription on the gold armlets found at Kurion, in Cyprus, reveals the name of Ithyander, King of the Island, who rendered homage to Assurbanipal B. C. 620, during his march against Egypt, and only a few years before the termination of the war in which the pious Josiah, King of Judah, lost his life, as the Book of Kings relates it. "In his days Pharaoh-nechoh, King of Egypt, went up against the King of Assyria to the river Euphrates, and King Josiah went against him, and he slew him at Megiddo when he had seen him." We have also some Babylonian cylinders discovered by General di Cesnola at the same place in Cyprus, and inscribed with cuneiform characters in the Accadian tongue, though the proper names are all Semitic; some of these are supposed to be of the time of Esarhaddon's reign, the eighth century B. C., while others belong to the reign of Naram Sin, King of Babylon, son and successor of Sargon I., who flourished before the sixteenth century B. C. The following inscription belongs to the former period, and seems to display evidence of Egyptian influence, as a priest is represented holding up his hands with two sphinxes above him. The inscription reads thus—"The moon god, the good——the Judge of the world, the fortune completer of heaven and earth, the giver of life to the gods. O, Master, who givest thy precious head, thou Prince of the dead." These are remarkable sentences for a heathen seven centuries before the Savior of the world rose from the grave which could not contain Him, thus proving himself alike Lord of the living and Prince of the dead. It is interesting to remember that 1,000 years before this inscription was engraven, when we are brought back to the time of Moses, the inhabitants of the Isle of [illegible] are represented on the famous

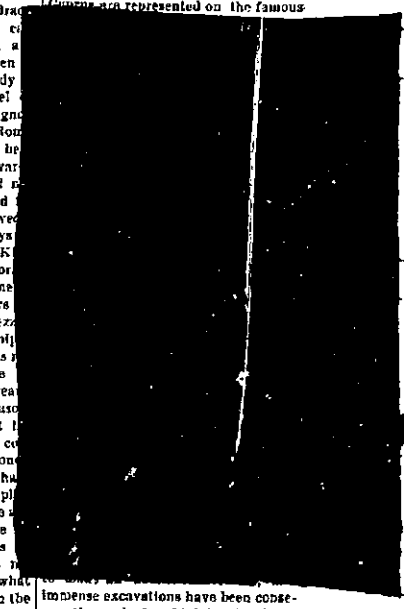

immense excavations have been consequently made in obtaining it. They were already vast in the days of Nero. Hither, therefore, Christians resorted to escape his persecutions, and here the remains of many who fell martyrs to the Christian name were buried. Mr. Delassney thinks these subterranean passages, if extended in one line, would reach nine hundred miles; that interments continued during at least ten generations, and numbered not less than six millions. The inscriptions on their tombs are brief and simple, bearing a most impressive testimony to the great points of their faith in Jesus. The word death is not there. They all 'sleep' in Jesus—in hope of the resurrection when God wills. One verb for sleeping, and one other for rising again, complete the vocabulary of verbs in the literature of the catacombs. Their creed is in five words, 'Jesus Christ, God's Son, Savior.' The epitaph over one of the youthful ones of those times is expressive: 'Here sleeps—ten years old—God's little lamb.' The pictorial delineations represent the saints with uplifted hands and eyes, imploring, yet hopeful, trusting, and waiting.

"So those mute pictures and dumb inscriptions testify to the simple faith of men who faced death without fear, in the love of Jesus and in the confidence of a better life beyond. Being dead their graves are made to speak. As the monuments and recovered alphabet of Egypt caused her ancient life to reappear before the men of these generations, so do the inscriptions and memorials of the catacombs bring up before us the identical saints of Nero's life, and show us how they lived, suffered, and triumphed, through the grace given to his people by their faithful Friend above. No one, it seems to us, can examine this testimony without a deep and pleasing impression of the reality of the great facts of Scripture and early church history; and of the preciousness and power of that simple faith which so raised them above the fear of tortures, losses of all, and even death itself. The Christian world is deeply indebted to such antiquarians as Prof. Delaussney, for their labors in bringing out from underneath the rubbish of the ages such a mass of testimony to the Christian Rest, and also for making it accessible to the people. We hope he will by and by give it to the world in a volume."

Prof. Beneke of Marburg, Germany, after measuring 970 human hearts, says that the growth of that organ is greatest in the first and second years of life. At the end of the second year it is doubled in size, and during the next five years is again doubled. Then its growth is much slower, though from the fifteenth to the twentieth year its size increases by two-thirds. A very slight growth is then observed up to fifty, when it gradually diminishes. Except in childhood, men's hearts are decidedly larger than those of women.

[illegible] flood.

[illegible] among the brother- [illegible] what they can do [illegible] is so little to be [illegible] born despise the [illegible] contumely on all [illegible] wayside listeners are [illegible] are too limited to [illegible] congregations can- [illegible] they were not. [illegible] such I would say take THE RESTITUTION for yourself, and read it carefully and with a view to "growing in the knowledge of the truth." Use such knowledge for the good of others. Talk away. The affected despisers may be won after a while. Study the word. Take the paper for others. You can find some one to read. "Where there is a will there is a way." You may not have much to give, but the little you give will be blessed. The paper must receive a support. The *Banner of Truth* must be kept afloat. Deny yourselves luxuries, but don't deny yourself the paper. Deny yourself pleasures, but don't keep the light from the perishing. Work for the means to send out the truth, and give all that you can to this end. God will bless you.

S. ROXANA WINCH.

To Mrs. M. Rock.

I will try to answer your question in as few words as I can. The begetting is to hear the gospel of the kingdom of God as taught by Moses, the prophets, Jesus Christ, and his apostles. When a man hears the gospel of the kingdom and believes it, then he is begotten by the word of truth. And this word of truth was given to the prophets and apostles by the Holy Spirit, which is an influence that emanates from God, and indited the writing of the holy Scriptures. And they teach that it is through a belief of the gospel of the kingdom of God that prepares a man for an immersion in water. And when he comes out, it is a birth of, or out of, water, into the womb of time for a development of character, for the birth out of death and the grave by the power of the Holy Spirit of God. See Rom. viii. 11; "But if the spirit of him that raised up Jesus from the dead dwell in you he that raised up Christ from the dead, shall also make alive your mortal bodies by his spirit that dwells in you." That is, if this man develops character in harmony with God's purpose, he will be raised from the dead by the power of the Holy Spirit of God.

Kind sister, please read the last part of my tract, which is "born of the spirit." I may never meet you this side of the kingdom of God, but I hope to meet you with all the saints in his kingdom. Respectfully yours,

JONAH PIERCE.

THE RE

"THE RESTITUTION OF ALL THINGS WHICH GOD HA

WHOLE NO. 654. Read PLYMOU

THE RESTITUTION
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COMMUNICATIONS.

Science versus the Sure Foundation.

For other foundation can no man lay than that is laid which is Jesus Christ. I Cor. iii, 11.

For there is none other name under heaven given among men whereby we must be saved. Acts iv, 12.

For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord. Rom. vi, 23.

And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life, and he that hath not the Son of God hath not life. I John, v, 11-12.

Jesus said, I am the resurrection and the life. Jno. xi, 25.

I beg leave to invite attention to, and to emphasize the passages of Scripture above cited in view of the fact, that there are those at the present day who claim that science (?) has demonstrated the existence of a soul within the body, which continues to exist after it "sloughs off the materiel body." See The Parousia by Israel Warren (Propositions I to 0, inclusive, on pages 220 and 222).

"These conclusions are not," says Mr. Joseph Cook, "mere theories, but demonstrated facts of science. We are following haughty, axiomatic certainty. In clear and cool precision, science comes to the idea of a spiritual body," (existing contemporaneously with the material body). "We must not forget that this conclusion is proclaimed in the name of philosophy of the severest sort. The verdict is scientific; it happens also to be Biblical (?). Is it the worse for that?"

"The soul, as an occupant of its etherial enswathment, operates, in part, unconsciously, and, in part, consciously."

"It co-operates with the vital force."

"It is not identical with the vital force."

"It is the morphological agent that weaves all living tissues. It spins nerves. It weaves the muscles, the tendons, the eye, the brain. It arranges each part in harmony with all the other parts of the organism."

I do not, in this paper, propose to assail these views from a scientific standpoint; and yet, I cannot refrain from asking who, or what, spins the nerves and weaves the tissues for the day? It cannot be denied that, whoever or whatever it is, spins him a pretty good olfactory nerve. It may be, however, if the opinions of these savans are correct, that there is some foundation for the hope of the poor Indian,

"Who thinks, admitted to that equal sky,
His faithful dog shall bear him company."

I now submit; are not the men who advocate the views indicated in the above quotations endeavoring to lay another foundation than that is laid, on which to build a hope of eternal life? Are they not disregarding the teaching of the Holy Spirit; that there is none other name under heaven given among men whereby we must be saved? Are their views in harmony with the declaration of the inspired apostle, that the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord? Are they not directly opposed to the declaration of another inspired apostle: "That he that hath not the Son of God, hath not life;" for says the apostle: "He that believeth not, God hath made him a liar; because he believeth not the record that God gave of his Son?" Do they not ignore; nay, do they not absolutely contradict our Savior when he gave to the grief-stricken Martha, whose brother lay fast bound in the toils of the grim monster, the blessed assurance: "I am the resurrection and the life." I am he who will unbar the tomb and bid death relax his iron grasp, at the resurrection, at the last day. I can exercise that power now if I will. "Lazarus, come forth."

Again, I submit; have not these wise ones, in the language of the 14th verse of the 28th chapter of Isaiah, said: "We have made a covenant with death, and with hell (the grave) are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us?" The meaning is, we have it all arranged with death and the grave; we are not going to be hurt by them; there is no trouble to come from this source. In fact, we do not die; we only slough off the material body and the slough is all the grave gets (they claim the resurrection occurs at death), and it is welcome to that; who cares for a slough? They do not ask, as did Job, if a man die, shall he live *again?* They do not say in the submissive language of that venerable patriarch: "All the days of my appointed time will I wait till my change come," and "If I wait the grave is mine house."

Oh, Job, hadst thou been wise; hadst thou been a scientist, thou wouldst not have taken so gloomy a view of death; thou wouldst not have said to corruption: "Thou art my father; nor to the worm, thou art my mother and my sister."

Are we not justified in applying to them the language found in the remaining portion of the verse I have cited: "They have made lies their refuge, and under falsehood have they hid themselves?" God regards those who do not believe the record he has given of his Son—the purport of which is, that there is no eternal life except by virtue of a relationship to that Son—as having called in question his veracity, See 1 John v. 10-12, inclusive. And by the mouth of his holy prophet he here accuses those of falsehood who have made covenant with death and agreement with hell. It is, then, a question of veracity between God and man—"Let God be true, but every man a liar."

Is not this the work of the adversary? Is he not "fighting out, on the same line," the battle he began in Eden for the destruction of the human race? Yea, is it not the very same lie? Ye shall not surely die.

But, note how subtle he is still. It is the same lie, but he has dressed it in the attractive garb and presents it in the fair phrase of science. He has associated it with that which is lovely and enticing. He says this is knowledge, this is wisdom, this is science. Oh, science, who does not revere; who does not love science,—true science! The adversary takes even a little bolder stand now. To the woman he said, ye shall not surely die; ye shall be as gods, knowing good and evil. Now he says you *cannot* die; you are like God, having immortality dwelling in you. You cannot die. You are not dependent on the Lord Jesus Christ for a future life. Oh, presumption great! If, sometimes "man clothed in a little brief authority cut such fantastic tricks before high heaven as makes the angels weep," in what attitude does he stand, and what emotions does he excite in the minds of the heavenly hosts, who dares to stand up and utter words contrary to the declarations of Jehovah Almighty?

Let me now, in all candor and sincerity, commend to all who teach the views we have been considering, and to all who may be influenced by their teaching, a careful consideration of the three verses immediately following the one to which I have already directed attention. "Therefore thus saith the Lord God: Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation; he that believeth shall not make haste. Judgment also will I lay to the line and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place. And your covenant with death shall be disannulled, and your agreement with hell (the grave) shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it."

Is it not wo [illegible] prophecy of t [illegible] troduced her [illegible] abruptness, h [illegible] against the so [illegible] diction of the [illegible] overbrow? I [illegible] bringing into [illegible] of those wh [illegible] refuge, and [illegible] their trust [illegible] who are built [illegible] apostles and [illegible] himself being [illegible] And what ass [illegible] upon this [illegible] awaits them? [illegible] Paul on this [illegible] direct referen [illegible] 15: "But I w [illegible] ignorant, be [illegible] which are asl [illegible] even as other [illegible]

Now, what [illegible] ground of con [illegible] them that in [illegible] they only slee [illegible] that they hav [illegible] never dies? [illegible] though they [illegible] asleep, that, [illegible] awake than o [illegible] trary, he admi [illegible] he uses the te [illegible] terchangeably [illegible] tion solely on [illegible] promise of a [illegible] dead.

Paul seeme [illegible] chance of r [illegible] minds of th [illegible] might think t [illegible] living when [illegible] have some ad [illegible] had died; but [illegible] not prevent [illegible] them which [illegible] that, accordi [illegible] confciars, all [illegible] comes, will c [illegible] who remain) [illegible] "For the Lor [illegible] from heaven [illegible] voice of the [illegible] trump of God [illegible] shall rise fir [illegible] alive and rem [illegible] together with [illegible] meet the Lord [illegible] of events is t [illegible] Cor. xv. 52, 53 [illegible] sound and the [illegible] corruptible, a [illegible] For this corr [illegible] put on incorr [illegible] (the living) m [illegible] The dead will [illegible] will be cnang [illegible] ling of an eye [illegible] go up to "me [illegible] "And so," add [illegible] ever be with [illegible] fort one ano [illegible] (when one d [illegible] only these. [illegible] bright and ha [illegible] dise, and wal [illegible] we not tell o [illegible] that the dear [illegible] angels have b [illegible]

If there is [illegible] God's sacred [illegible] lation from o [illegible] Is it not stran [illegible] anxious to o [illegible] brethren all t [illegible] of the case af [illegible] silent as the [illegible] ence to be en [illegible] the resurrecti [illegible] ask? But re [illegible] corruptible [illegible] ruption, and [illegible] on immortali [illegible] be raised and [illegible] shall be bro [illegible] that is writte [illegible] in victory." [illegible] for those wh [illegible] dation of apo [illegible] Christ himsel [illegible] stone. Yes, [illegible] when they [illegible] death, where [illegible] where is thy [illegible]

Yes, thank [illegible] us the victor [illegible] Christ. No [illegible] All power is [illegible] and in earth. [illegible] and death w [illegible] speak and th [illegible] dy wide. He [illegible] ley grasp of [illegible] who are his [illegible] can clothe th [illegible] mortality. W [illegible] some of the [illegible]

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

WHOLE NO. 655. Read PLYMOUTH, INDIANA, AUGUST 13, 1879. VOL. XXVIII, NO. 30.

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COMMUNICATIONS.

Chimney Corner Preaching.

Subject.—The kingdom of God coming in power. Mark ix. 1. The Son of Man coming into his kingdom. Matt. xvi. 28.

If, as you assert, the kingdom of God did then and there come in power, it follows that the Son of Man did then and there come into his kingdom, for whilst the one record says that they "should see the kingdom of God come in power," the other says that they should "see the Son of Man coming into his kingdom."

But the Son of Man had come into the world before this, and he was not then seen to go or to come out of the world into the church, into men's hearts, nor into heaven. If the kingdom did then and there come, then this mountain must have constituted the territory of the kingdom, for this scene was not beheld elsewhere. If the kingdom was then set up, what was seen must have been the kingdom, for they were to see the kingdom of God. They saw Jesus, the brightness of his face, his bright raiment, the cloud, and Moses and Elias. If these constituted the kingdom then, what constitutes the kingdom now? If these were the kingdom then, where is it now? You say in heaven. Well, if this be so, is it not absurd to say that the church on earth is the kingdom? If the kingdom was then and there set up why is it not standing there to-day, for it was to stand forever. Dan. ii. 44. If it was then and there set up, and Jesus, Moses and Elias were the kingdom, how came you to get into or get possession of it, for it was not to be left to other people. Dan. ii. 44. If the kingdom is in the hearts of men, then the seeing was wrong, for no hearts of men were seen. If the kingdom was then and there set up on the earth, why is it now in heaven? Is it a portable kingdom.

But I will hear your question; please to state it distinctly. Did not the kingdom of God come in power then and there? My answer is, no. It will come in power when the Son of Man comes into his kingdom.

1. When the kingdom comes it comes to stay—"it shall stand forever." Dan. ii. 44; Dan. vii. 18.

2. The kingdom is not due till the time of rewards, for it is one of the things to be given. Dan. ix. 29. The time of rewards is after the sound of the last trumpet. Rev. xi. 15-19. Men are to be rewarded at the resurrection of the just.

3. It is of this very time that Jesus is speaking when he says that some then present would not see death till they should see the kingdom of God come in power. Hear him. "For the Son of Man shall come in the glory of his father and all the holy angels with him, and then he shall reward every man according to his work. Verily I say unto you, that there be some standing here that shall not see death till they see the Son of Man coming into his kingdom." Matt. xvi. 17, 15; xix. 1-10; Mark viii. 38; ix. 1-10; Luke ix. 26 39

This scene they were to behold, that is, "the Son of Man coming with his angels to reward every man;" "the Son of Man coming into his kingdom;" "the kingdom of God coming in power." To see him coming into his kingdom, is to see him coming to reward every man and to see the kingdom of God come in power. When he comes in his father's glory he will come into his kingdom. The kingdom of God comes when he comes to reward everyone. When he comes into his kingdom, his messengers, such as Moses and Elias, come with him. When the kingdom of God comes all of his messengers, such as Moses and Elias, come, for they belong to, and will constitute an element in God's kingdom. Just allow Moses to represent the sleeping messengers, and Elias those who will not be asleep, and all is plain. When the Son of Man shall come in his glory and all the holy messengers with him, then shall he sit upon the throne of his glory. See Matt. xxv.

If there were no such thing as men having witnessed a future event through vision, or sight, you might continue this fruitless effort to find the kingdom in the church, in the heart, or in heaven itself. But Abraham did desire to see Christ's day, and saw it. Daniel saw the judgment scenes, and John saw the holy city coming down from God out of heaven. Through the medium of visions much of the future was seen by God's servants. Daniel saw a succession of empires arise, and this vision, or seeing reached down to God's kingdom; and if Daniel beheld all these future events, why could not Peter, James and John see God's kingdom come? But also a few more questions. If the kingdom did then come, why did Jesus afterward speak of going into a far country to receive for himself a kingdom? Luke xix. 11-16. If the then witnesses that saw the transfiguration, understood that the kingdom of God did then come, why did they afterward think that the kingdom of God would immediately appear? Luke xix. 11. If they did believe that the kingdom did come in the scene on the Mount, why did they forty days after his resurrection ask him to restore the kingdom at that time. Acts i. 6. If the kingdom did come in the scene on the high mountain, why did Jesus long afterward say to them, it is not for you to know the times and seasons (for the kingdom to come) that the father has placed in his own power. Acts i. 6.

But I now have your answers. You say that they did not understand. Well, who was their teacher? You answer, Jesus. Well, who was your teacher? You say the Rev. Mr. Snodgrass. Now let me give you a word of advice. Dismiss your teacher, let him go, and do you attend the school of Christ and learn something about the kingdom of God. But you think that this is rough, and wish to go with your fellows. The straight path of Bible truth is rough as the corduroy road. Good day. Call again when you can digest a little gospel milk.

After reflection.—What is the matter that in trade man is as sharp as a tack; in religious matters he is as dull as a beetle? Answer: She, the harlot, hath made all nations drunken with the wine of her fornication. Rev. xiv. 8. That man is religiously drunken on this subject, the mind is stupified, and the hope of getting him out of the bottomless pit is not very bright, yet we must do what we can for the Master and for the people, and the time is short. Oh, for patience and courage to toil on till the Son of Man comes into his kingdom; till the kingdom of God comes in power.

J. C. KIDSEY.

Prescott, Kan.

The Church of God.

Scripture may be considered as an universal history of the world and the church, but especially of the latter, in which the doctrines, precepts and ordinances of God, and the practice of men are faithfully recited. The Old Testament is the best history of the world from the creation, including the fall of man, the council of God relating to the recovery of his chosen by the seed of the woman; also the methods of divine providence in raising and preserving a godly seed amidst the corruptions and desolations of mankind. It is, therefore, likewise a history of the church (the heavenly calling runs in faith). As Abraham desired a heavenly country, Enoch was translated. Moses lost the land of promise, but got the Pisgah of God. David confessed that he and all his fathers had been strangers with God in the earth. Elijah among the prophets in the latter days of the Old Testament, as Enoch among the patriarchs in its earlier days, was taken up. And thus the heavenly calling was held in constant remembrance, and kept in view, till the Messiah came. This history is carried on in the New Testament, beginning in the four evangelists with the incarnation of the Son of God, whose life, ministry, sufferings, death, and resurrection from the dead, are concisely, but fully, set forth, and with this view, "that ye might believe that Jesus is the Christ the Son of God, and that believing ye might have life through his name." John xx. 31. The same design is pursued in the remaining part of the Scripture to the end.

Of this divine narration no part is of greater importance than the Acts of the Apostles. The Holy Ghost is then on earth, upon the glorification of the Son of Man in heaven; and we find him doing a work of exceeding riches of grace, and which is to be to the praise of the glory of God in the ages to come. He is baptizing the election now gathering, into one body; a body of which Christ is the head; a body which is also called the fulness of him that filleth all in all. And the whole head and body together is called by that wonderful name "Christ." 1 Cor. xii. 12. The Acts of the Apostles contain an authentic account of the rise and progress of the church of God in the world; so that these writings, with the addition of the Epistles and the book of Revelation, which closes the sacred canon, alone afford a genuine and complete history of the purity in doctrine, worship and discipline, which prevailed among the first Christians who are the fairest examples of social religion. We have then a true history to which all others written after the days of the apostles must be subordinate, and an acquaintance with which is to be esteemed one branch of Christian attainment, as a conformity unto it is a part of his character. And it were heartily to be wished that every one who professeth himself a follower of the Lamb, made it his diligent study. We should then be united in faith and worship, and animated to a more holy, spiritual and orderly temper and conduct, and also love one another more than at present, being of one Lord, one faith, one baptism.

In the second chapter of Acts, the last six verses, we have a concise history of the church of God in her infant state (before her members were scattered by persecution, or those errors, divisions and apostacies took place, which hath since disgraced and defiled her), as follows: "And they continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers. And fear came upon every soul, and many wonders and signs were done by the Apostles. And all that believed were together and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved." All of like faith whether patriarchal, Mosaic or prophetic, have a part in the heavenly places. The Lord calls them all children of the resurrection, and by that teaches us that they will be called to their inheritance by resurrection from the dead. "These all having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect." Heb. xi. 39, 40. "So we, being many, are one body in Christ, and every one members one of another." Rom. xii. 5. "This is a great mystery; but I speak concerning Christ and the Church." Eph. v. 32. "We shall not all sleep, but we shall be changed, in a moment, in the twinkling of an eye, at the last trump." 1 Cor. xv. 51. "When Christ who is our life shall appear, we shall be like him, for we shall see him as he is. "We are members of his body, of his flesh, of his bones." Eph. v. 30. Even so, come Lord Jesus. Amen. E. N. HARMON.

SELECTIONS.

New York Correspondence.

The Kirwan Letters To the Right Rev. John Hughes, Bishop of New York.

LETTER VIII.

Further Reasons for not returning to the Papal Church.—Celibacy of the Clergy.—Auricular Confessions.—A call on Irish Papists to assert their Rights.

My Dear Sir,—In my last last letter I entered on the statement of the reasons which yet prevent me from returning to the pale of your church. I adverted only to four: your virtual prohibition of the Bible; the way and manner of your public worship of God; your ceremonial law, which burdens and crushes without instructing or correcting the conscience, and the obstructions which you erect between my soul and my God. These, or either of them, would be reason sufficient, not merely to excuse, but to forbid my ever returning to your communion. For me to give farther reasons would seem to be a little like your doctrine of supererogation, which is not among the least of the absurd errors of your infallible church; but as the argument is conclusive, you will bear with me while I proceed to the statement of a few others.

I cannot return to your church until you cease teaching for doctrines the commandments of men. Permit me here to say, dear sir, that, without a solitary exception, the things which are peculiar to your church—the things which make it distinctively what it is, are the commandments of men, either in direct opposition to the teachings of the Bible, or based upon the most gross perversion of its meaning. In as brief a manner as possible, permit me to illustrate this position.

Your church teaches and enjoins the celibacy of its clergy in language the most pointed and positive; and the Council of Trent hurls its anathemas against all who would assert the contrary doctrine, or who would admit the lawfulness of the marriage of a priest. Thus you forbid the priest to marry; you damn him if he does marry, and you anathematize all who think or say that in marrying he sinned not against God or man. All this, you admit, is so. Now, then, I ask your authority for so teaching. I ask, not your ecclesiastical, but your scriptural authority. Did not the Jewish priests marry? Was not Peter your first Pope? This you assert. And was not Peter's wife's mother sick of a fever?—Matt. viii. 14. Pope Peter, then, had a wife. Why would it be a mortal sin in Pope Pius IX, to have one also? Would he be the less pious or moral on that account? You, sir, are a bishop. How far you are a scriptural bishop is not now the inquiry. But Paul in writing to Timothy, says, "A bishop must be the husband of one wife.....having his children in subjection with all gravity." And even poor "deacons," the lowest order of your ministry, are thus instructed by Paul: "Let the deacons be the husbands of one wife, ruling their children and their own houses well."—1 Tim. iii. 12.

Now, dear sir, put these things together, and see in what a position they place you! Peter, your first Pope, had a wife, and you damn to the depths of perdition any pope that would, in this respect, follow Pope Peter! Challoner says that he had no commerce with his wife after he was made an Apostle! Will you tell me how Challoner found that out? Deacons and bishops are commanded, or, at least, permitted to have wives, and you would empty the seven vials of your wrath, and pour all the anathemas of Trent upon the head of the priest or bishop that, in obeying God, would disobey your church! Is it possible for you and the Bible to be in more direct opposition? Is it wrong to conclude that, in thus forbidding to marry, your church gives at least one evidence that it is Antichrist? Will you favor me, dear sir, with a common-sense exposition of the meaning of Paul, 1 Tim. iv. 3, where he brands "forbidding to marry" as a doctrine of "devils?" If half as literal in the exposition of Paul as in your exposition of "this is my body," "this is my blood," how will you avoid the inference that you are a devil? Pray remember I do not say you are a devil; if you were, you would not believe half you say you do. I am only holding you to your own principles.

Again: your church enjoins confession under the most stringent rules. To this I have already adverted in former letters. I advert to it again, to illustrate how you teach for doctrines the commandments of men. The Council of Trent teaches that "it is the duty of every man who hath fallen after baptism to confess his sins at least once a year to a priest." It teaches that "this confession of sin is to be secret, for public confession is neither commanded nor expedient." It teaches that "this confession of sin must be very exact and particular, together with all circumstances, and that it extend to the most secret sins, even of thought, or against the ninth or tenth commandment." You know you omit the second commandment, which forbids you bowing to pictures and images, and divide the tenth into two, so as to make up the ninth and tenth, and thus complete the number. On receiving confession as thus ordained, the priest pronounces absolution upon the penitent, "not conditional or declaritive only, but absolute and judicial." When I remember the use which your church has made of this doctrine, and the fearful power which it gives the priest over the people, my heart swells with emotion as I pen these lines; and, like the angel of Manoah's sacrifice, my thanksgivings ascend to heaven that I have escaped the snare of the fowler.

Now, sir, let me again turn querist, and ask you, where in the Bible do you find your doctrine of auricular confession taught? With me, the teachings of all your councils weigh not a feather. Give me, if you can, Bible authority. Is there one text from Genesis to Revelation, which you, as a scholar, will say teaches it? I put this question to you, not as a bishop, but as a scholar. A priest from Maynooth, taught there only to mumble the Missal, or a poor unlettered peasant from Mayo or Galway, into whose lips words are put, as into the mouth of a parrot, might quote to me James v. 16, which says, "Confess your faults one to another"—but will you do it? They might tell me that the Pharisees were baptized of John Baptist, "confessing their sins;" that at Ephesus, "many that believed came and confessed, and showed their deeds"—but will you do it? If James is your authority, are not you bound to confess to me, if I am to you? "Confess your faults one to another:" if this text teaches auricular confession, I hold you to it. When did you put the poor Irishman, who whispered his sins into your ears, in your seat in the confessional, and kneeling down outside whisper through the little square hole cut in its side your sins into his ear? This would be confessing your sins one to another. This would be reciprocal confession; but yours is a true Irish reciprocity—all on one side. Did you ever do this, sir? Never, never. I ask you again, not as a bishop, but as a scholar, whether a single text quoted by Challoner, or Butler, or Hay, gives a shadow of countenance to your doctrine of confession? Lay aside your mitre, your crosier, your crook, and your canonicals, and look at those texts as simple John Hughes, and then answer my question. How can you account to man or to God for the erection of such an awful institution as Auricular Confession, upon the merest perversion of Scripture—a perversion which has neither sense nor wit to excuse it, and without a solitary text or example in the Bible to sustain it? Oh, why will you do as a priest what you would not do as a scholar or as a man?

And, then, what aggravates the whole matter is, that every man who is made a priest, no matter how ignorant or wicked, feels himself divinely appointed of Heaven to confess sinners, and to absolve them from their sins! No matter if he is a Judas, he has the same authority to confess and absolve as Peter! A priest, sir, under your own jurisdiction, and I am sorry to say, an Irishman also, was heard thus to address the hostler of the hotel at which he boarded on returning from Mass on Sabbath afternoon: "Pat, get up my horse; I have to go and confess a poor devil who is dying five or six miles out in the country." I would not say this wretch is a fair sample of all your priests: I hope otherwise. But there are too many like him! And he has the same power to confess and absolve that you have, against whose character I know nothing, save that you sustain a system which you must know to be as false as the Koran.

I would implore you, my dear sir, to review this doctrine of your church. As to the word of God, it is baseless as the fabric of a vision. It was unknown in the Jewish Church; it is untaught in the Christian Scriptures. It crept into your church during the Dark Ages. It was nailed upon it at Trent. It is clearly a device of man, and in terrible opposition to some of the plainest precepts of God's word. It gives power to the priest and enslaves the people. It has been to your church, in every land, a fearful source of corruption. Everything is beneath you but the truth. Reject the lie, however long it may have been told, and however it may increase your income and influence. No longer prostitute your talents and education in maintaining this religious juggle, but send the sinner to the cross, telling him that whosoever shall there confess and forsake his sin shall find mercy. In this thing show yourself a man, and the blessings of unborn generations will be upon you.

And could I address myself to every papist upon whom the sun shines, I would say to them all, and especially to those of your country and mine, the doctrine of confession is a priestly device to gain an absolute authority over your consciences. You are no more bound to confess to a priest than he is to confess to you. And as the doctrine of absolution connected with confession, it is simply blasphemy. God only can forgive sin. And were it not for the fees connected with your confession and absolution, there is not a priest upon the face of the earth that would care a straw about your confession, or that would commit the blasphemy of forgiving your sins. If bishops or priests will not, in this day of light, cut in pieces the net wove in the Dark Ages to confine and trammel you, it is in your power to rise and tear it in pieces. Irish Roman Catholics! our fathers fought, and bled, and died, to obtain for themselves and for us civil liberty. Their blood, shed by British bayonets in these struggles for their civil rights, has crimsoned every stream and fattened every field of Ireland. And will you, their sons, bow your necks to a priestly tyranny, which debases you mentally and morally? Will you give yourselves to be led, and rode and robbed by priests who come to you pretending that the keys of heaven hung by their girdle, and that it is with them to let you in or shut you out at pleasure? No man can be a slave while his soul is free, nor can any man be free while his soul is in bondage.

There is, reverend sir, one confession which I freely make to you; my spirit waxes warm when I think or write upon the absurdities of your church—upon its flagrant perversions of the Scriptures—upon its shameful impositions upon the ignorant and credulous—upon the unblushing effrontery with which it teaches for divine doctrines the commandments of men. And I assure you that my warmth of feeling is not diminished when I consider that a man of your character and country could consent to be a chief workman in this bad business. I am ashamed for you. Irishmen have their faults, but they are not usually those of duplicity, or perversion of the truth; and hence, while they make good papists, they make bad Jesuits. Do anything rather than thus traffic in souls.

I regret to find that I must end this letter without ending my illustrations of the way and manner in which you teach for doctrines the commandments of men. This I hope to do in my next.

With respect, yours,

KIRWAN.

A RARE PEARL STOLEN FROM THE BRITISH CROWN

One hundred and fifty years ago has been recovered in a pawnbroker's store in Vienna. A poor Hungarian being pressed for money took an old scarf-pin to pawn. To his surprise the jeweller told him it was of great value, and he should take it to Vienna in order to obtain fair deposit on it. He did so, and there it was discovered that it contained one of three black pearls which formerly belonged to the monarchs of England. It had been stolen and eventually came into the possession of a valet, who gave it to the Hungarian peasant. The Queen of England purchased the gem for £8,000.

THE RESTITUTION.

E. A. CHAPLIN, Editor.

PLYMOUTH, INDIANA, AUG. 13, 1879.

WE will not occupy much space editorially this week, as a state of comparatively poor health indisposes us for writing. Will attend to correspondence and some other matters as soon as we can.

AN abundant harvest will, we hope, put it in the power of all our friends to aid our paper financially. Journals advocating unpopular truths are only sustained by more or less sacrifice on the part of the lovers of God. The coming and kingdom of Messiah, and eternal life through Christ alone, are doctrines that the majority despise; and their promulgation depends upon the efforts of the little flock to whom it will be the Father's good pleasure to give the kingdom, if faithful and loyal to his son.

COMMUNICATIONS.

God's Purpose in Creating the World.

Declaring the end from the beginning, and from ancient time the things that are not yet done, saying, my council shall stand and I will do all my pleasure. Isa. xlvi. 10.

We use this text for a heading or a starting point for a few more thoughts upon God's purpose in creating the world and arranging the ages. In what we have written we have tried to bring out from the scriptures things new and old. We do not write for those that are wise above what is written, but for the honest hearted seekers after truth. God requires of us just what we can do, and no more; that we must do or incur his displeasure. No man putting his hand to the plow and looking back is fit for the kingdom of heaven. This is one of the laconic sayings of the great teacher who taught as never man taught; its meaning and import is as applicable to the believers of the one faith in 1879 as they were when they fell from the lips of the Son of God. How happy, how inspiring the thought if we could be assured that all that have heard, believed, and obeyed the good news of the kingdom, were looking and going straight forward, determined to know nothing among men save Jesus the Christ and him crucified. Alas! we have good reason to fear that the seed sown has not all fallen into good ground; they do not bring forth the fruits of righteousness or of right doing. We can only judge the tree by its fruits. If we were assured beyond a doubt that the Master would come to take away his watching, waiting ones within twenty-four hours, how many would continue in the practice and habits they are now engaged in? Allow us to itemize a few of the things forbidden in the word of God.

The first we name is the greed of worldly gain and the unlawful means used to become wealthy, and that secondly, this is a crying sin of our day and, a prominent sign of the end of the age—lovers of pleasure more than lovers of God, yes, all the things named in Paul's solemn charge to his son Timothy. For whom did Paul write this solemn charge? Not for Timothy. It was not applicable at the time when he wrote it, nor at any other time during his natural life: he had known the Scriptures from his youth, had been taught by Paul himself. Paul spoke by the spirit which sees the end from the beginning. It was written for us on whom the ends of the age have come. If Paul had lived in this last half of the nineteenth century and seen with his natural eyes what is being filled out to the letter, he could not have given a more minute description of things in the world and the church. For some reason, we cannot tell why, we linger around the closing scenes of Gentile times. We have no wish to exaggerate or to give a false coloring. The truth and a simple statement of facts are enough to make the heart of an honest Christain to quail and bleed with anguish. Truly the Savior is being wounded in the house of his friends, yea, crucified afresh and put to an open shame. How untrue and faithless has the church been to her dear Lord; what a fearful account must she render, and that right soon. Surely these things are not applicable to us, the church of God, a little flock. We hope not, yet we dare not say that some are not doing the very things Paul charged Timothy not to do; these things give the strongest evidence that the end of the gospel age is upon us; a very little while and it will be said it is done! Ephraim is joined to his idols; let him alone! He that is filthy, let him be filthy still.

Will the millennium or the age to come be an exception to the ages that have preceded it? Not in every particular; the light of that age will increase in a wonderful ratio. See Isa. xxx. 26. "Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be seven fold, as the light of seven days, in the day that the Lord bindeth up the breach of his people and healeth the stroke of their wound." It is hard to undeceive men who have been educated in false theories, especially Wm. Miller and his followers. We need not go into detail—one statement is sufficient. The saints will be (at the coming of Christ) taken away to some other planet, while the world will be burned up, as Mr. and Mrs. Manfield often said, be melted like an old cook stove and cast over again, and a new heaven and a new earth created instanter by an act of physical Omnipotence, upon which the saints would come down and take possession of it as their home and abode, thus discarding or spiritualizing the promises made to Abraham and his seed, the Christ, in reigning over or ruling the nations for 1000 years, in which God's purposes will be perfected and accomplished. At the close of the millennium age, as at the close of previous ages the apostasy, or the devil, will make the last great and final effort for earth's supremacy, but his discomfiture will be signal, final and complete; the element of fire will be employed for his final destruction, as also for the destruction of all his works and the complete purification of the planet from the curse which was pronounced upon it in consequence of the great transgression.

How plain, how consistent and how easy to understand, is God's plan and purpose in creating the world and arranging the ages when we will carefully read, mark well, and inwardly digest his holy word of truth. How high, holy, and exalted are the character and attributes of God in creating for man a beautiful Eden home, a paradise, a garden of delight; how blessed the employment to cultivate and replenish it, to multiply and bring forth a people made in the image of the Elohim! But O, how sudden and how fearful the change. Evil entered, and in one dread moment all was lost! The unhappy pair were driven from their beautiful home with the displeasure of their creator, to till the ground and to eat their bread in the sweat of their brow all the days of their lives, and but for the promise made upon the heel of this dreadful tragedy, "the seed of the woman shall bruise the serpent's head," all would have been irrecoverably and eternally lost. But the scene will again be changed; the attributes of the Deity will shine with redoubled splendor and glory in the great scheme of redemption, salvation, and the restitution of all things by and through our Lord Jesus Christ, to whom with the holy Father and blessed spirit, we give all the glory, all the honor and all the praise, now and ever more, world without end, amen.

NEWEL BOND.

"Salvation is of the Jews"—Jesus Christ.

Daniel, a Jew, by the fortune of war a captive, but by his own peculiar abilities, and the especial providence of God, was made "ruler of the whole province of Babylon," the then most powerful kingdom in the world.

Joseph, a Jew, by the treachery of his brothers sold into bondage, and by the infamy of a woman, cast into prison; but, by his own peculiar abilities and the especial providence of God, "Pharaoh said unto Joseph, forasmuch as God hath shewed thee all this..... Thou shalt be over my house, and according unto thy word shall all my people be ruled; only in my throne will I be greater than thou..... See I have set thee over all the land of Egypt." Then the most powerful kingdom in the world.

Benjamin Disraeli, a Jew, rose from the ranks of a common Englishman, by his own peculiar abilities—and who can doubt?—by the especial providence of God, to be ruler over the many kingdoms and principalities of the British Empire, raised by Her Majesty, Queen of England, Empress of India, to rule over all her dominions, on which "the sun never sets." Greater than Babylon, for by recent treaty—which cost England neither treasures of money, nor treasures of blood—she has dominion over the whole territory of ancient Babylonia; greater than the Pharaoh's of Egypt, for the Queen of England extends her protecting skirts over Egypt. In the language of Prof. Wilson, "Blind must he be who sees not the finger of God in all this." For Benjamin Disraeli is at the head of not only the most powerful nation now in existence, but it embraces more elements of strength than any other nation that ever did exist.

It is the duty of every servant of God to watch the footprints of God in his providences, and compare them diligently with his written, revealed word. A glorious task, for here we see how providence and revelation join hand in hand. According to this test, why is it thus with England to-day? We answer, with solemn reverence to God, that England has taken the warning of God in his revealed word, as recorded, for our benefit, in Psalm ii. 10: "Be wise now therefore, O ye kings." For in all her government the Queen of England has endeavored to "serve the Lord with fear," verse 11, and "rejoiced with trembling." She has not only as Queen, but in personal devotion in obedience to God, "kissed the Son."

It is worthy of note the "judges" of England quote the Bible and rely on it more than any other magistrates in the civilized world. England's senators are "not ashamed" in their stations to refer to the word of God. England was the first, and for many years, the only nation in Europe that granted civil and religious liberty to God's own favored nation. While other nations "rage" England's Bible students are doing more than all other nations to bring out the glorious revelation that, in prophesy, is soon to be realized: "Yet have I set my King upon my holy hill of Zion." Of all classes of religious teachers, probably the established church of England furnishes more who advocate Christ's kingdom soon to be established on the earth, than any other to-day. "Blessed are all they who put their trust in him."

WM. DRESSER.

George Wilson—From the Hartford Poor House to the Courts of Europe.

He raiseth the poor out of the dust that he may set him with princes. Psa. cxiii.

A few years since, as Mr. Gallaudet was walking the streets of Hartford, there came running to him a poor boy of very ordinary appearance, but whose intelligent eye fixed the attention of the gentleman as the boy enquired:

"Sir, can you tell me of a man who would like a boy to work for him and learn him to read?"

"Whose boy are you, and where do you live?"

"I have no parents," was the reply, "and have just run away from the poor house because they would not teach me to read."

The gentleman made arrangements with the select men and took the boy into his own family. There he learned to read. Nor was this all, for he soon acquired the confidence of Mr. Gallaudet by his faithfulness and honesty; he was allowed the use of his friend's library, and made rapid progress in knowledge. He was apprenticed finally to a cabinet-maker in the neighborhood. He won the friendship of his employer. His master had a little room fitted up for his use in the upper part of his shop. Here he made large attainments in mathematics, in the French language, and other branches. After being in this situation a few years, as he sat at tea with the family one evening, he all at once remarked that he wanted to go to France. "Go to France!" said his master. "For what?" "Ask Mr. Gallaudet to tea to-morrow evening and I will explain."

His kind friend was invited accordingly. At tea time the apprentice presented himself with his manuscripts in English and French, and explained his singular intention to go to France.

"In the time of Napoleon," said he, "a prize was offered by the French government for the simplest rule of measuring plain surface of whatever outline; the prize has never been awarded, and that method I have discovered."

He then demonstrated his problem to the surprise and gratification of his friends, who immediately furnished him with means and with letters of introduction to Hon. Lewis Cass, then our minister to the Court of France. He was introduced to Louis Phillippe, and in the presence of the King, Nobles and plenipotentiaries, this American youth demonstrated his problem and received the plaudits of the court. He received the prize, which he had clearly won, besides valuable presents from the King. He then took letters of introduction and proceeded to the Court of St James, and took up a similar prize offered by the Royal Society and returned to the United States. He was preparing to secure the benefits of his discovery by patent, when he received a letter from the Emperor Nicholas himself, one of whose ministers had witnessed his demonstrations at London, inviting him to make his residence at the Russian Court, and furnished him with ample means for his outfit.

He complied with the invitation, repaired to St. Petersburg, and is now professor of mathematics in the Royal College, under the special protection of the Autocrat of all the Russias!

Copied for THE RESTITUTION from the supplement to the Hartford *Courant*, of July 23, 1853, by

CHAS. BOARDMAN.

Hartford, Conn.

An humble soul may grow under afflictions, but he will not grumble in calms. Proud hearts discourse of patience, but humble hearts exercise patience. Philosophers have much commended it, but in the hour of darkness it is the humble soul that acts it.

NEWS ITEMS.

CALCUTTA, August 11.—Up to the 6th of August there had been seventy-five cases of cholera among Europeans at Candahar, sixty being fatal.

BULGARIA.

CONSTANTINOPLE, August 11.—English officers surveying the frontier between Macedonia and Bulgaria were fired upon by a band of Bulgarians, but none were hurt. The Governor of Salonica ordered the escort of the officers to be strengthened.

LONDON, August 10.—A dispatch to the *Times* from Calcutta reports that cholera is still raging among the troops and natives in Candahar, and is spreading towards Herat.

LONDON, August 9.—A dispatch from Cabul received at the Foreign Office announces that the Afghanistan treaty has been completed and signed by Major Cavagnari, Yakoob Khan, and other representatives of the two governments. The provisions of the treaty stipulate for the construction of a telegraph line to Cabul through the Kooram Valley. The Ameer's foreign relations are to be entirely under British control, and the British, on their part, guarantee him against foreign aggressions. The British Mission was well received and courteously entertained in Cabul.

SERAJEVO, Aug. 8.—A fire has broken out in the Latin quarter of this city, the whole of which is now burning. The fire threatens to assume terrible proportions. The fire was caused by an explosion. The Catholic, Servian and Jewish districts and the commercial quarters have been destroyed. A thousand buildings have been destroyed, including the Catholic and Servian churches. Ten thousand persons have been rendered homeless. The damage is enormous. The fire (at 10 o'clock Friday night) is still raging.

One thousand houses and eight hundred shops were consumed by the great conflagration which raged in the city of Serajevo, the capital of Bosnia, Eastern Europe, last Friday and Saturday. Twenty thousand people are reported homeless and destitute.

A Memphis (Tenn.) dispatch of Sunday says: "On every side—to the north, south, east and west—the fever continues to spread. Aye, even from the country comes the cry of distress. Physicians in the employ of the Howard Association report a rapid increase in the number of new cases, especially beyond the city limits, where the fever has taken a fresh start, with the indications of following up the line of railroads running out of the city until in embraces every village that was ravaged last year."

Memphis dispatches also report the following new cases and deaths: Saturday—In the city, eleven whites, eleven colored. Sunday—twelve whites, seventeen colored. Outside the city—five; deaths, five.

LONDON, August 8.—Some correspondents in South Africa appear to think it possible that Cetywayo may defeat the natives sent against him, in which event all prestige gained by the success of British forces at Ulundi would be lost.

SELECTIONS.

(Signs of the Times.)

A Remarkable Tradition.

I had the privilege of listening to a very interesting discourse from M. Coon, a missionary to Persia. This man has spent the better part of his life laboring among the Nestorians and Mussulmans till gray-headed. He has now come ten thousand miles to arouse the cooling ardor of American Christians to the importance of missions to the heathen.

The speaker mentioned a tradition which he declares prevails through all those countries where Mohammedanism is in the ascendancy, and which is universally believed by them. They say there are to be in the history of the world twelve *Imaums*, i. e., great teachers, before the great day of judgment. Of these great personages eleven have already passed off the stage of action. To the memory of some of these, shrines have been erected, and multitudes of pilgrims throng thither with rapt devotion. Among these, Abraham, Moses, Jesus and Mohammed figure conspicuously. Mohammedans believe Jesus was a true prophet and teacher, and that his religion, as first taught, was good and true; but they claim that it became corrupted, and Mohammed followed and taught the only true religion. But the lecturer stated that the twelfth *Imaum*, for whom all Mohammedans are looking, is Jesus Christ; and there is a general expectation among them that his coming is to be very soon.

He stated that this expectation has had so much effect upon them that many look upon Christianity with far more favor than formerly, and that many small seeds are springing up among them whose existence is more or less directly traceable to a belief in this tradition.

Have Patience.

Learn to put a right construction on all God's dealings with his church and with thy soul. With regard to his church, there may be a time wherein thou shalt see it not only tossed, but, to thy thinking, covered and swallowed up with tears; but wait a little, it shall arrive safe. This is a common stumbling-stone, but walk by the light of the Word, and the eye of faith looking on it, and thou shalt pass by and not stumble at it.

The Church mourns, and Babylon sings—sits as a queen; but for how long? She shall come down and sit in the dust; and Zion shall be glorious, and put on her beautiful garments, while Babylon shall not look for another revolution to raise her again; no, she shall never rise. "And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence, shall that great city Babylon be thrown down, and shall be found no more at all." Rev. xviii. 21.

Be not hasty; take God's work together and do not judge of it by parcels. It is indeed all wisdom and righteousness, but we shall best discern the beauty of it, when we look on it in frame, when it shall be fully completed and finished, and our eyes enlightened to take a fuller and clearer view of it, than we can have here. Oh, what wonder, what endless wondering will it then command.—*Leighton.*

Spurgeon on the Sins of England.

Mr. Spurgeon, talking lately in the pulpit of the proposed prayers of the Established Church for the cessation of rain, said that it might be that the sins of England were such as to cause God to say: "No; this judgment shall not be withdrawn from you. I will not hear your prayer." But if that land was to continue to be the cradle of liberty, and of the holy gospel, then, undoubtedly, must it pass through its season of adversity. He could not wish ill to his country, but if his fellow-countrymen would not remember God except in adversity, then ought adversity to be desired. If crime was still to flourish, if drunkenness was to be as universal as at present, if oaths and blasphemies were to be heard on all sides, if their nation was to go on shedding the blood of foreign countries—invading those lands where she had no right to place her foot—and if God then said, "I will famish them," it was not for the righteous man then to interpose and try to stay His hand.

Who Is the True Gentleman?

"I beg your pardon," and with a smile and a touch of his hat, Harry Edmond handed to an old man against whom he accidently stumbled, the cane which he had knocked from his hand. "I hope I did not hurt you. We were playing too roughly."

"Not a bit!" said the old man, cheerily. "Boys will be boys, and it's best they should be. You didn't harm me."

"I'm glad to hear it;" and lifting his hat again, Harry turned to join his playmates, with whom he had been frolicking at the time of the accident.

"What do you raise your hat to that old fellow for?" asked his companion, Charles Gray. "He's only Giles, the huckster."

"That makes no difference," said Harry. "The question is not whether he is a gentleman, but whether I am one."

BREVITIES.

Prof. McGarvey says of Solomon's Pools near Jerusalem, "For immersing, they are just the thing. They all have stone steps reaching down to the bottom, on which you could immerse nicely when the water is at any stage, by placing your candidate on the step below you; and when the water is low, the benches made by the natural ledges of rock on the sloping bottom would be the chosen place." One of these pools covers six acres.

THE WISCONSIN PAPER PLANT.

Appleton Post: A curious plant has been discovered in Wisconsin which produces a kind of cotton and flax from the same stalk. It has already been woven into fabrics, and as any article that will make as good cloth as can be made from this plant will make good paper, it has been called the paper plant. It can be planted in the Spring, and cut in the Fall and Winter, it bleaches itself white as it stands, and will yield at least three or four tons to the acre. From a single root that was transplanted last Spring grew twenty large stalks, with 365 pods (containing the cotton), with at least sixty seeds in each. From this root were obtained seven ounces of pure cotton and over half a pound of flax. It is a very heavy plant, and grows from six to seven feet high.

[Inter Ocean.]

FIRST USE OF FIREARMS.

The use of firearms in battle, must, necessarily, date from that of gunpowder. Although there is but little doubt that a compound of nitre, charcoal, and sulphur was well known to the Chinese as early as the ninth century as an explosive agent, and had been heard of in Europe about the time of the first crusade, it does not appear from history that it was well known in Europe until introduced by Roger Bacon in the twelfth century. It is alleged that firearms, in the shape of cannon, were first employed by Edward III., King of England, in 1327, in his campaign against the Scots. The first well-authenticated use of cannon in battle was by Edward III., in the battle of Cressy, A. D. 1346.

Four thousand nine hundred and fifty-three persons were killed during the past year in the Northwest Provinces of India and Oude by wild beasts and snakes, and of these, 2,871 owed their death to snake bites. No less than 10,513 head of cattle were also destroyed, mostly by leopards, in the vast grazing plains of the Terai. Rewards to the extent of 10,000 rupees were paid by Government for the destruction of 3,919 wild animals. The reward which used to be paid by Government for the destruction of snakes has been discontinued for some years now, but the mortality from this source is so alarming that the Government of the Northwest Provinces has addressed all district officers, urging upon them the necessity of inducing the landowners to act for themselves in the matter of protection against this danger, the remedy for which is entirely in their own hands.

SENTENTIOUS PARAGRAPHS.

Though charity may make your purse lighter one day, yet it will make it heavier another.

Matthew Henry: I reckon him a Christian indeed who is neither ashamed of the gospel nor a shame to it.

Unselfish and noble acts are the most radiant epochs in the biography of souls. When wrought in earliest youth they lie in the memory of age like the coral islands, green and sunny amidst the melancholy waste of ocean.

Only one day; To-morrow's care,
To-morrow, if it come, itself shall bear.

It is a sin of dark and terrible hue when men can spend lavishly on a feast, and turn their Savior as a beggar away from their door.

Robert Hall: A Christian should look upon himself as sacred and devoted. For that which involves but an ordinary degree of criminality in others, in him partakes of the nature of sacrilege, what is a breach of trust in others, is in him the profanation of the temple.

When the whirlwind rocks the land,
When the gathering clouds alarm,
Lord, within thy sheltering hand,
Hide, oh, hide us from the storm!
So with trembling souls we cry
Till the cloud and noise pass by.

If love and affection could be won with gifts and jewels, then indeed love would have its price; but it is not so. Affection springs from the heart only; no gifts can produce it. A child's love is won more truly by a parent's fond embrace and kiss than with glittering toys.

The loftiest theme, the conceived by mind,
The sweetest dreams by night,
The deepest longings of the soul,
The loftiest visions bright,
Are only far-off glimmering gleams
Of glory yet to dawn,
When life springs up from "mother earth"
In resurrection morn.

The earnest men are so few in the world that their very earnestness becomes at once the badge of their nobility; and as men in a crowd instinctively make room for one who seems eager to force his way through it, so mankind everywhere open their ranks to one who rushes zealously toward some object lying beyond them.

CALM.

I stand upon the mount of God,
With sunlight in my soul;
I hear the storms in wales beneath,
I hear the thunders roll,
But I am calm with thee, my God,
Beneath these glorious skies;
And to the height on which I stand
No storm clouds can arise.
O this is life! O this is joy!
My God, to find thee so;
Thy face to see, thy voice to hear,
And all thy love to know.

—*Homer.*

HUMAN TOIL.

Dr. Crabb: The sentence of toil and the promise of glory have issued from the same throne. Even our trouble here may make the material of enjoyments above the circumscription of the earth. All are agents in the restorative mercy of the great Disposer, all turn into discipline. The obstacles to knowledge, the struggles of the heart, the incidents of the common path of man, are converted into the muscular force of mind. We are but sowing in the winter of our nature the seed which shall flourish in immortality.

POETRY.

[Toledo Blade.]

The Lost, Lost Days.

BY JOHN ANTHONUS.

Aye, happy are the nodding flowers
That tarcelled hang from yonder tree;
Their lives, all beauty, wear their gold
In summer crowns of purity.
But man, O man, what costly tears
Bedew thy cradle, as thy grave;
What griefs cocsam thy course of years
And break the rest we vainly crave.
I fain would be the nodding flower
Which one bright summer morn arrays,
Than in a wintry noon of life
sit down to count the lost, lost days!

Pause, listen to that singing bird.
He frills not for a vague applause;
He but obeys his Master, God.
And sings in cadence with His laws.
I hate the bitter lies of art,
Melodious fraud that fills our ears;
The servile school where men are taught
To rhyme in song pretended tears.
I fain would be the bird who sings
With fearless throat his honest lays,
Nor heeds nor knows to-morrow's dawn,
Nor yet regrets the lost, lost days.

Aye, happy are the nursing bud.
Aye, happy are the birds of song;
'Tis only man whose discontent
Disturbs the earth with railing tongue.
He mourns for childhood's artless joys,
And youth's and manhood's visions fled;
While by the embers of old age
He mumbles only of the dead.
Whence is it that frail man alone
Should fill the earth with grievous lays,
Always a story of regret.
And wasted Life—the lost, lost days!

LETTER DRAWER.

Editor Restitution:—I like the paper; think it improves, and am glad to see it taking more of a practical turn, for we know that any belief is a dead letter unless it becomes the moving principle of life. Such pieces as Mrs. Hall's and Roxana Wince, in the last paper, apply the truth to each heart and leads one to ask, "What is my duty?" and encourages the poor and feeble to realize that, even they have a work to do for the Master, which may after all, be the best work if it shows the world patience, meekness and love through faith in Jesus Christ. I have often wondered what was truth? when I have read so many different opinions on the same subject by those who profess the same liberty of conscience and who take the same translation of the word as their guide. Still I prefer the difference of opinions, to the bigotry and shackles of what is called Orthodoxy. I am very ignorant in regard to many things your paper treats of, but am praying I may be guided into all truth.

Wishing you increased success in all your work for Christ, I am respectfully yours, MRS. D. STONE.
Lawrence, Kan.

Editor Restitution:—My subscription to THE RESTITUTION has nearly expired, and, desiring the paper to be addressed to Walcott, Scott county, Iowa, instead of Davenport, Iowa, I, at the same time, inclose $2.00 for the coming year. My hops and earnest desire is, that THE RESTITUTION may be spared to call the attention to those things that pertain to our salvation, and that it may not fail, but may be enabled to continue its warning notes until the end, and that its editor may, by God's grace, live to lead its course until that day, if the day be sufficiently near.

Your brother, in expectation of our Lord's coming, J. C. HAUPT.

Editor Restitution:—Please send me the within named works: "The Infidel Silenced," by W. H. Wilson, and "The Hope of the World," by Joel A. Simonds. Inclosed find thirty cents. If these works are anything like your paper, they will be well worth the price you ask for them, for your paper is very dear to me. About two years ago I was at a neighbor's house and happened to pick up a copy of THE RESTITUTION, and about the first thing that caught my attention was an article written by Joel A. Simonds, and the more I read the more I became attached to the paper. I borrowed some and took them home. I found something in them that I had long wanted, and that was what I believed to be Bible truth, the something to give me what I thought to be the right understanding of God's word, for before it had been to me almost a sealed book, and I am thankful that I ever come across the first copy, for since that time I have made the Bible and RESTITUTION a study; for while reading articles in THE RESTITUTION, like one of old I have searched the Scriptures to see if these things were so. The paper has become very dear to me, as I am away up at a little village on the Wisconsin river, with no religious privileges. The most of the inhabitants are French Catholics, and a few Episcopals. The Catholics hold service once a month, and the Episcopals every Sunday evening—the form of godliness without the power thereof. There is a young man conducts the service; he sent off and got permission to read the service and a book of sermons. I spend my Sundays in my room with THE RESTITUTION and my Bible, comparing the arguments of THE RESTITUTION with the word of God, and looking forward to the next week when I shall get another one. If anything happens that it does not come the day I expect it, I go away from the office feeling really disappointed. I wish that some of the brethren would come up in this part of the country and preach a few discourses. I think there might be some good done here in the name of him that has said that whatsoever ye shall ask in my name that will I do; if ye shall ask anything in my name I will do it.

With respect, your brother,
WM. H. LOCKE.
Mosford, Wis.

P. S. Will you give some brief explanations of Rev. xiii., or more particularly the 2, 4, 5, 6, and 18 verses.
W. H. L.

Encouraging.

The following letter speaks for itself. It is a private letter from a faithful brother and sister in the Lord who patiently continue in well-doing, cherishing the "blessed hope"—and not intended for publication, but I have received so much satisfaction and encouragement from reading it that I readily believe others of like precious faith will also be refreshed and encouraged by the truly Christian spirit and the holy zeal and confidence of brother and sister Steele. About twenty years ago in Washington City, they formed with the writer and some twenty-five or thirty others a fearless "little flock," who boldly stood up for the truth and in earnest contention for the faith once delivered to the saints, in the Rome of our day, the great National Metropolis. The war of 1861, broke us up, our meeting place was seized and converted into soldiers barracks. The whole city became a military encampment. The trumpets clangor and the cannons roar, silenced all proclamation of the gospel of the kingdom there. Like the brethern of old, we "were all scattered abroad and went everywhere preaching the word" as we could find audiences which were, however, few and scant. I returned to my former home in Virginia. Brother and Sister Steele found their way to Ohio, others fled from Washington to escape being forced into the military service, for they remembered the prophetic words of Jesus, "They who take the sword shall perish by the sword" and "when they persecute you in one city flee into another." Of this devoted little band of believers only two yet remain there, then as now, boldly adhering to the blessed word. These are Brother John W. Bogga and his sister wife. Brother Bogga was an employe in the government navy yard, but positively refused to take up arms or to drill, though commanded to do so and sternly threatened with severe punishment if he disobeyed. He resigned his contract and moved his family to Canada, but afterwards returned and still lives in Washington, in association with a small but firm and faithful body of believers of the gospel of the kingdom and in the name of Jesus as the coming King of Israel and ruler and monarch of the whole world, both Jew and Gentile.

Having well known Brother Steele and wife under these trying circumstances and having resumed correspondence with them for several years past, I have given them the local information they seek in regard to this healthy and highly favored valley of Virginia in which I reside and shall be very happy, if they should find it to their interest to come, to welcome them and all other true and faithful brethren, (who are such in deed and in truth, being not hearers only but doers of the word), to join myself and wife, the only representative known to me in this valley from Harper's Ferry to Wytheville, Va., (where our young Brother Crockett and two others with him reside), who are preaching and practicing the pure, uncorrupted gospel with its ordinances. With all such I am and have been gladly ready to labor and suffer for the Truth's sake. All others, however zealous and ardent, are only sowing to the flesh or to the wind and can only reap the dust and the chaff which they sow. Faithfully and affectionately your brother in the Lord,
ALLAN B. MAGRUDER.
Newtown, Va.

Dear Brother Magruder:—Not having heard from you for sometime, we feel a desire to hear and know how you are prospering; having seen each other face to face and being of the one faith, there is a stronger cord that binds us together than the ties of the flesh, though the latter be ever so dear unto us, yet they know not God and put not their trust in him. Dear brother, we rejoice that the truth is listened to by many in this part of the country now, who a few years ago put their fingers in their ears to keep from hearing the word, and while they have been saying all manner of evil against us, we rejoice that we have been instructed in the way of life and have hope of the same, by the knowledge of that word that makes wise the simple. The brethren and sisters here meet from house to house every first day of the week to break bread. They met at our house yesterday. There were thirteen outsiders present to hear beside our own family. We number nine at present, and believe will have an addition of five or six before long. To God be all the glory for his abundant mercy. When we came to this part of the country sixteen years ago, there were none of the one faith; but many of all kinds of faiths. They trust to their own hearts, therefore they are deceived.

Now, dear brother, how is it with you in your new home? Are there any of like precious faith in the place? There are two or three of the brethren who wish to change their place of residence for a better one, and we wish to know if there is land for sale in your county and on what terms, and what the chance for farmers, a blacksmith and a carpenter. The most of the land here is rough and thin; the labor great but the yield small. You will confer a great favor if you can give us the information we ask as early as convenient. Dear brother, while it is necessary to provide things for this life, we endeavor day by day to keep before us the things of the kingdom, striving to walk in the strait and narrow way, looking forward to the dawning of the day that will bring joy and gladness, when we shall be redeemed from this body of sin and death. We have so much to be thankful for; so much to rejoice in; having believed and obeyed that form of doctrine once delivered to the saints, we are heirs of God and joint heirs with Jesus Christ. What an honor to become children of God. May we, and all who have believed and obeyed, walk worthy of the name of Jesus Christ, and have an abundant entrance into that kingdom promised to the faithful.

Dear brother, I have written quite a long letter and could write much more. We and all of the brethren send love to you and sister Magruder, and all of like precious faith. Remember us to them all, and in your prayers, as your brother and sister in hope of life. Please write soon.

JAS. R. & M. E. STEELE.

SELECTIONS.

[Oregon Daily Statesman.]

The Law and the Gospel.

We very much regret, that many in our city who would have been largely benefited by the lecture of Elder S. G. Adams, at the Opera House Sunday afternoon, were not out to hear it. It was replete with historic facts, solid arguments, and valuable information. As a speaker he is bold, rapid forcible and interesting. As a reasoner, he is clear and logical, and his discourse showed a perfect comprehension and familiarity with the subject.

Many of his ideas were new, original and startling; but who can say that they are therefore not true? We hope that the lecture will be published in pamphlet form, as it is worthy of a careful and candid perusal.

In contrasting Moses with Christ, or the Law with the Gospel, we are only able to jot down a few positions of the speaker, as follows:

That all through the New Testament you will find such expressions as "the first covenant," and the "second," the "new," and the "old," a "ministration of death" and one of "life," the "letter which killeth," and "the spirit which giveth life," "the yoke of bondage," and "the liberty of the gospel," and that the one refers to the Ten Commandments and the other to the gospel. The one by *Moses*, the *other* by Christ.

That God made two promises to Abraham, one of which pertained to his fleshly descendants, and the other, in blessing all nations; Jews and Gentiles through Christ. That the promise to his posterity that he would make them a great nation, and give them the land of Canaan was confirmed by the seal of circumcision, and in that covenant only *two classes* were included; 1st, "He that is born in thy house" and "He that is bought with thy money," and into that covenant no Gentile could ever hope to come. That there is no sacred history that antedates Moses, and that he wrote the book of Genesis 2513 years after the "creation" and that during that long period, *from* Adam to Moses, there is no intimation in the Bible that any human being ever heard of the Ten Commandments or of the Sabbath-day.

That God "declared his covenant, which he commanded you to perform, even Ten Commandments, and wrote them upon two tables of stone," Deut. iv, 13, "not with the fathers but with us who are all here alive this day;" (Deut. v. 3.)

That the Sabbath was given to the children of Israel "as a sign between me and you." Ex. xxxi, 13.

That God "Made Known to them the holy Sabbath." Neh. ix, 14. That the Ten Commands was the criminal law of the Jewish commonwealth, to prohibit the crimes therein designated—and all punished with death. And that the commands to "love thy neighbor as thyself," and to "love God with all thy heart, soul and might," were *not in the Ten Commands*, but *in the* other law, which contained higher and nobler principles of action than those on stones. That this law was "added on account of transgressions" and was to last till the seed should come." Gal. iii, 19. "That Christ is the end of the law to every one that believeth." Ro. x, 4. That Christ "blotted out the hand writing of ordinances and took it out of the way, nailing it to his cross." Col. ii, 14. That though "the ministration of the spirit was attended with greater glory." 2d Cor. iii, 7. That the first "was done away;" the latter "remaineth." That their "minds are blinded, and vail untaken away to this day, in the reading of Moses and the Old Testament." 2d Cor. iii, 14. That "the law was not made for *righteous men*," 1 Tim. i, 9., but for persons who do such things as are prohibited in the criminal law, written on stones. That the house of God in Christ is not composed of such characters and are not under such laws.

Space will only permit us to add, that, while very much has been said, in order to convince the people that Christians are under the law of Moses, this is the first discourse we have heard setting forth the above view of the subject; and in which the New Testament teaching of observing the first day of the week in worship and Christian work, in honor of Christ has been clearly set forth.

[N. Y. Observer.]

New Assyrian Discoveries.

The London *Athenæum* has an account of the discoveries made by Mr. Rassam in his second Assyrian expedition undertaken for the trustees of the British Museum, now terminated by the return of Mr. Rassam to England. He explored more or less completely the sites of the Assyrian cities of Nineveh, Calah, Assur, and the Babylonian cities of Babylon, Borsippa (Birs Nimrud), and Zergul (Tel Ho). He was able in this expedition to penetrate into a mound which had long been closed to all explorers, the Nebby Yunus, or tomb of Jonah. This mound is crowned by a mosque, and the land is the property of a religious corporation, but owing to his intimate acquaintance with the people of the village, Mr. Rassam obtained leave to excavate in the mound. Here he found remains of a palace erected by Sennacherib, and possibly extended by Essarhaddon, his son. The inscription of the latter king from this site gives him the title of King of the kings of Cush (Ethiopia) and Muzri (Egypt), which proves that the edifice was erected late in his reign, after his conquest of Egypt in 668 B. C. The exploration of the two palaces on the Koyunjik mound—that is, those of Sennacherib and Assurbanipal—has been continued, and a large number of inscriptions obtained. A short visit was paid to mounds of Kileh Shergat, which mark the site of the ancient city of Assur, the metropolis of Assyria. These vast ruins have never yet received the thorough exploration they deserve, yet here we might find, as Mr. Rassam has proved by the recovery of an extremely early brick legend, the earliest records of the Assyrian empire. The explorations in Assyria have not this year furnished any such *piece de resistance* as the Balawat gates, but they have produced much that is valuable for the study of Assyrian history and topography, and among the thousands of inscriptions obtained we may expect much new matter. In this expedition Mr. Rassam extended his operations into the fields of Babylonia, and his explorations of the ruins of Babylon have clearly proved the rich nature of the treasures which lie buried beneath its ruins.

His explorations on the Mujelibi have proved that it was from this mound that the famous collection of the Egibi tablets came, and the close relationship of the edifice where they were found to the Royal palaces proves beyond doubt that they were the imperial chancellors of the exchequer of the kings of Babylon. Mr. Rassam's excavations on the Mujelibi mound have proved that this was the site of the famous hanging gardens, for in its ruins he found wells, aqueducts, and ponderous masses of stone, all proving that the building had been erected, as the Greek writers say, to imitate mountain scenery.

The stone used was a black basalt, which is found only in the Armenian hills, and the immense masses must have been floated down the river. In a mound to the south of the mass of city ruins, called Jumjuma, Mr. Rassam discovered the remains of a rich hall or palace, with columns composed of enamelled bricks and mosaic; the cornices were of painted brick, and the roof of rich Indian black wood. From the position of this palace or banqueting hall, it would appear to have been situated on the bank of the river, and was probably the site of the state festivals and banquets. The inscriptions found there prove the edifice to have been erected by Nebuchadnezzar, and probably beautified by his successors. The able explorer also commenced a series of excavations in the mound of the Birs Nimrud, the site of the great Temple of Merodach—a building which has been considered by many to represent the Tower of Babel. In this mound Mr. Rassam found the remains of several richly-decorated chambers. In these edifices, both at Babylon and the Birs Nimrud, Mr. Rassam found that the mode of decoration was by painting on enamelled bricks and plaster walls covered with painted designs; no trace was found of the sculptured slabs, such as adorn the Assyrian palaces.

Some two years ago an interesting quantity of relics were found on the site of an ancient Chaldean city near the Shal-el-Hie. Mr. Rassam therefore extended his operations so far south as to visit this site. This mound is called Tel Ho. Here Mr. Rassam carried on a short series of explorations, and he discovered a number of interesting relics of the ancient city of which this mound marks the site. The cones and bricks from this site were found to bear inscriptions of Gudea, an early Chaldean king. He also found here a statue in black basalt, bearing an inscription of considerable length, of this king, but Arab dealers and former vandal explorers had so mutilated it that is was little use to bring it to England. The short time which Mr. Rassam had been in England has not permitted a full examination of the treasure which he has recovered, but there is every reason to expect discoveries of great interest will result from an examination.

LETTER RECEIPTS.

SUBSCRIPTIONS.

S C Adams	25	J Q Hunt	2 00
Arvilla E Dancy	2 00	L W Page	1 50
Mrs Rachel Bills	50	E E Mitchell	1 00
Martha Cotton	1 00	H Hyer	5 00
W O Edwards	2 00	Mrs Lizzie Chestnut	2 00
Wm Laing	2 00	Rebecca Spaulding	2 00
Mrs Anna Ward	1 00	Jno McGillis	1 00
Geo Elton	2 00	G H White	1 00
Chas Hawkins	50	C H Dresser	3 00
R C Estabrook	2 00	W O Brewster	3 00
S J Nixon	1 00	W Schofield	1 00
Mrs D Stone	1 00	G W Meeres	1 00
J S Silfer	2 00	Mary Hoover	1 00
Mrs J G Gordon	2 00	J Thorp	1 00
N Prentice	2 00	N D Wright	1 00

BOOKS AND TRACTS.

W D Foster	2 00	S Harper	25
Arvilla E Dancy	4	Previous to 1 Colleen	10
P H Bock	25		

A Free-Will Offering.

We, the undersigned, having the good of the cause of truth at heart, and believing that it is our duty to sustain the gospel with our means as well as our tongues, and believing that God will bless us for all the offering we make in behalf of the truth, have paid the sum set opposite our names for the purpose of floating THE RESTITUTION from debt, and sending it out as a messenger of truth to those sitting in darkness, and to comfort those who are walking in the light of life:

Amount previously published	$574 25
Arvilla E Dancy	1 00
J Thorp	1 00

ANNOUNCEMENTS.

The annual Indiana State Conference will be held at Bennettsburg, Jasper county, commencing on Thursday, August 28, 1879, at 10:30 o'clock, a. m., and will continue over the 5th Sunday. A pressing invitation is extended to all who can possibly spare the time and means, to attend this annual gathering of earnest brethren walking and watching for the coming one. By order of conference,
JOHN L. WRIGHT, Sec.

Persons coming from the north or south, will leave the L. N. & C. R. R. for *Bradford*, where they will connect with the L. D. & C. R. R. for Bennettsburg. Those coming from the east or west can go to Delphi on the Wabash road, and there connect with the L. D. & C. R. R. for Bennettsburg; or they can go to Monticello, on the P. C. & St. L. R. R. and make connection there with the L. D. & C. R. R. for Bennettsburg. All lovers of truth are especially invited to attend this meeting. E. S. DUNCANSON.

I will be at Savanna, Mo. for meeting from Aug. 27th to Sept. 10th. D. C. Robinson is requested to be in attendance. U. M. MYERS.

The Lord willing I will be at Paris, Edgar county, Ill., the 6th day of August (Thursday) and continue over the 8th Sunday, and also the 3rd Sunday in September as brethren Myers, Young and others may appoint. Also meeting near Remington the second Sunday in August. Meeting to be held in Alter's grove. Brother Halsted and I to do the preaching. At Goodland the third Sunday.
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POETRY.

Unkind Words.

It is not fear that life may end,
Nor kind rebuke of faithful friend,
That anguish through my feelings send,
But unkind words.

Earth's brightest flowers may fade at noon,
Each worldly prop and hope be gone,
But none of these I feel so soon
As unkind words.

Though toil and pain may be my lot,
By sickness prostrate on my cot,
Whate'er befide, I need it not
Like unkind words.

Yes, I can brook earth's wintry blasts,
Its frosts and snows—they soon are past,
At none of these I stand aghast,
But unkind words.

My cheek was hot, with fever flushed,
Dread sorrow's tide upon me rushed,
My soul was grieved, my heart was crushed
By unkind words.

From unkind words then let us spare
Each kindred heart with kindly care,
And thus each others burdens bear
With kindest words.

COMMUNICATIONS.

THE FAITH OF THE GOSPEL.

A Lecture Delivered in Wythe County, Virginia, July 13, 1879.

"The just shall live by faith." Gal. iii.

Amid the wildest storm, while the lightning illumines the sky, and the thunder utters its awful voice; while the waves rise to the height of mountains, or fall to the depths of gloomy chasms; behold a ship, and at its helm a calm and sturdy form. His eye shrinks not from the sublimity around him, and his hand trembles not as the waves beat across the deck of the vessel. His faith is strong in him who said to the tempest—"Peace be still." This is faith in the abstract, simply belief, but belief that harbors no doubt; belief that casts out every shadow by the sunshine of its great fidelity. That this is essential to the Christian character, all will admit. An unbeliever, no matter how moral, cannot be saved according to the divine word of God. We see in all the teachings of Christ and his apostles that man are commanded first to believe. But, while belief is the groundwork of salvation, it must rest upon the chief corner-stone—Jesus. Bible faith is, then, belief in our Lord and Savior Jesus the Christ. To believe fully in a man, is to believe that all he claims for himself is true. You cannot be said to have faith if you doubt in the least his word or pretensions. Such being the fact, I ask you sincerely, do you believe on Christ by simply acknowledging him the Son of God? Does that cover the whole of your faith? If it does, then you have not that faith, without which it is impossible to please God. There are probably none present who will not say, "I believe on Jesus Christ; I believe that he died for the sins of the world." I wish to test your belief; I wish to measure your faith. Let me read you a passage from Luke. "And the angel said unto her, fear not Mary, for thou hast found favor with God. And behold thou shalt conceive in thy womb, and shall bring forth a son, and shall call his name Jesus. He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end."

You believe that Mary bore a son; you believe that his name was Jesus; now tell me why you reject the other part of the message? If you believe on Christ, why do you substitute for the throne and kingdom he is heir to, one beyond the heavens? Will those who do such things tell me where David ever reigned save in the earthly city Jerusalem? The word of God uses no mystery concerning Christ's inheritance, and thus, in Acts ii., in support of what was proclaimed by the angel to Mary, we find that "God sware with an oath to raise up Christ to sit on David's throne." This, then, is an element of gospel faith.

In Acts viii. 12, we read that "When they believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women." When a person believes these things, he believes on the Christ, and not before. Jesus himself declared that he came to preach the gospel of the kingdom. If belief, then, in this kingdom is not another essential element of the faith of the gospel, why did our Lord make it the subject matter of his ministry? Why did he say, "He who believeth not this gospel, or glad tidings, shall be condemned?" Glad tidings of what? Why, most assuredly, of the kingdom promised him, that is to be established in Canaan when he returns to rule on his father David's throne. But you may say, "Show me proof that the kingdom promised Christ will be in Canaan on this earth." The simple statement that Christ is to possess David's throne and rule upon it proves much, but we will investigate further.

Paul, in Heb. xi., says, "Faith is the what did Paul, whom we know had true faith, hope for, for his hope is the only hope for mankind. When brought before Agrippa, he said: "And now I stand and am judged for the hope of the promises made of God unto our fathers." Notice he said for the hope of the promises. Now, if faith is the substance of these promises, how needful that we should understand them. Abraham was one of the fathers of the Jewish race. Let us see what God promised him. Turning to Genesis we read: "I will give unto thee and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan for an everlasting possession." Note the place was promised in Canaan, on the earth, and it was to be for an everlasting possession. God made another promise to Abraham when in the strength of his faith he was about to slay his son. "By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son; that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand that is upon the sea shore, and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blest." To Isaac, another father, God made the following promise: "Sojourn in this land (Canaan) and I will be with thee and bless thee,—and I will perform the oath which I sware unto Abraham thy father—and in thy seed shall all the nations of the earth be blessed."

God reiterated these promises to Jacob. Now, mark that the promise was in thy seed (sing) as shown by the use of the pronoun "his,"—"shall all nations be blessed." Now, Paul declares, this seed who is to bless the earth, to be Christ. "He saith not of seeds as of many, but of one; and to thy seed, which is Christ." Gal. iii. Thus, we have Abraham, and Isaac, and Jacob promised an immortal inheritor (Christ) who should be a great blessing to all nations; and Jacob, in his last prophecy, pronounced that this inheritor, styled Shiloh, should be a King, and that he should be of the line of Judah, but it was not revealed until Samuel, the prophet, was commanded to anoint David, of what house he should be. David, then, being God's anointed, let us consider the promise made to him. In 2 Samuel xxiii., we read: "Now these be the last words of David. David, the son of Jesse, said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel said, the spirit of the Lord spake by me and his word was in my tongue. The God of Israel said, the rock of Israel spake to me: He that ruleth over men must be just, ruling in the fear of God. And he shall be as the light of the morning when the sun riseth; even a morning without clouds, as the tender grass springing out of the earth by clear shining after rain."

After declaring that God has made an everlasting covenant with him, he adds: "It is all my salvation and all my desire." What a grand covenant this must be! What is it? By turning to 2 Sam. vii., we read that God, through Nathan, promised David that, "When thy days be fulfilled and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name and I will establish the throne of his kingdom forever." "And thine house and thy kingdom, shall be established forever before thee; thy throne shall be established forever." This was David's salvation and all his desire,—to see his seed established upon the throne of his kingdom. Notice that the covenant contained the express words, "Thy house, and thy kingdom shall be established forever before thee," evidently teaching that David should be alive to witness it, and that life is to be "forever." Now, the words of Peter agree to this covenant. "God sware with an oath to David that of the fruit of his loins according to the flesh, he would raise up Christ to sit on his throne." Thus Christ, Abraham's immortal inheritor, is of the royal line of Judah, of the house of David, and heir to David's throne in Canaan.

Now, what is the faith of the gospel? Simply belief that what God has promised he will perform, even an eternal possession in the land of Canaan, with Christ their seed as King upon David's throne. Simply belief that Jesus of Nazareth is the Christ of God, and that through his name there is remission of sins to all who, having the faith of the gospel put him on. When you believe this, repent, and are immersed, (the only way of putting on Christ) then your faith is accounted for righteousness and you become a new creature in the sight of God. There is no vague idea of something to be received beyond space; no conjecture will be, but stamped with that simplicity and clearness that belong to truth, we can realize the beautiful promise,—"Blessed are the meek, for they shall inherit the earth." Do you think it immaterial as to where the kingdom of God will be? Do you think or doubt an indication of your firm basis on the rock of ages? By sowing to a myth, do you hope to reap reality? The Word answers, "What a man soweth that shall he also reap." "He who sows to the flesh, shall of the flesh reap corruption; but he who sows to the spirit, shall of the spirit reap life everlasting."

My friends, if you hope to be rewarded, search the Scriptures as did the noble Bereans of old. Hear no voice save that voice of the spirit which is the word of God. "Search and ye shall find; knock and it shall be opened unto you;" and in that opening you will see such priceless and sparkling gems of truth that you will forever cast away the baubles of the world. What though you become of that number who are but pilgrims and sojourners in the world! What though you be cast from the association and friendship of the great! What though you be down-trodden, misrepresented and calumniated! Have you not the divine assurance that, if you suffer with Christ, you shall also reign with him? You speak of the beauty of the earth now, of the tender freshness of spring—of the sunny, flower crowned summer—of the mellow richness and glory of autumn, and even of the stern grandeur of winter. Think what it will be when Christ makes it free from the curse of sin, and bids it rejoice in an everlasting jubilee! Our pleasures here are marred by sorrow. Life walks side by side with death, and even sunshine bringeth shade. But how changed when the Lord returns.

All we can say to express the glory awaiting those who continue through life obedient to the faith of the gospel, is in the words of John: "We shall be like him, for we shall see him as he is." Who will compare the misted heaven of Orthodoxy, composed of the vagaries of heathen philosophers and modern spiritualists, with the effulgence emanating from the Son of righteousness, and that lighteth up the hearts of all who remove the vail of prejudice and gaze upon it? Surely, there are none present. If so, my sincere prayer is, that God may cause his light so to shine that it may lead them from darkness to the perfect freedom where the pure air of faith is untainted by the poison of untruth. Let me cite a few passages that bear upon the return of the author and finisher of our faith. "Behold the days come, saith the Lord, that I will raise unto David a righteous branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved and Israel dwelt safely, and this is the name whereby he shall be called—the Lord our righteousness." Jer. xxiii.

Before this comes to pass, men may look in vain for stability of government. Neither democracies, nor monarchies, nor any form of human government shall stand. They rest on the crumbling basis of carnality, and are supported by systems rotten to the core. God will surely "Overturn, overturn, overturn, until he comes whose right it is, and I will give it him." Ezek xxi. Gospel faith has no part in politics or the so-called patriotism of the day. A Christian is a patriot, but not in a worldly sense. He should be willing to suffer loss for the sake of the inheritance Christ has invited him to; but he knows no other country. He is separated as much from the political institutions of these United States as a citizen of England. He claims protection under its laws for which he pays tribute—nothing more. He knows no such phrase as dying for country. Paul declares plainly that no man who warreth for Christ entangleth himself with the affairs of this life. For why? "That he may please him who hath chosen him to be a soldier." 2 Tim. ii.

I conclude, then, from this teaching that all is but so-called faith that practices otherwise, that it is alien from the faith of the gospel, and the offspring of the pride of life, the lust of the eye, and the lust of the flesh. Do not understand me to say that men, because their faith is wrong, are actuated in their lives by impure motives. I mean no such thing. On the contrary there are moral unbelievers; men of kind, honest, and pure lives, but their system blinds them and they cannot see that, though morality is an element of Christianity; it is not Christianity and cannot free man from the dominion of sin. To such men who are of good and honest hearts, I address myself, and say, investigate, and you will find that your system is leading you to death. But, if you embrace the faith of the gospel, then you become Christ's and heirs with him and Abraham in the glories of the promised inheritance.

Let me call your attention to this third chapter of Galatians. We find from it that it is an essential thing to be adopted into Abraham's family. Why? In order that we may be blessed with faithful Abraham. What blessing does Abraham bring to us? The blessing of Christ. If ignorant of the promises to Abraham, Christ's blood would never be efficacious to us. We must first believe the promises that brings us to Christ, then as many as are baptized into Christ become the children of Abraham by adoption, and thus are made partakers in the hope of eternal life, which is given when Abraham receives his reward—the promise of eternal possession—necessarily implying the promise of eternal life. The Scripture foreseeing that God would justify the heathen through faith preached before the gospel unto Abraham, saying, "In thee shall all nations be blessed." Now, as many as are of faith are blessed with faithful Abraham; and we have seen that Abraham never doubted that God would give him the land of Canaan forever. Now, would God be a covenant-keeper if, after having promised this to Abraham, he should say, "I never meant Canaan on this earth, but one beyond the skies?" Remember he swore with an oath, and described the boundaries of the inheritance.

Here, then, let me warn all who continually spiritualize the literal declarations of God's word that they may bring upon themselves a curse. Be not deceived, God is not mocked. Paul says, the fathers died, not having received the promises, God having provided some better thing for us, that they, without us, should not be made perfect. They rest now in the grave, waiting till he comes in majesty and great glory to raise them and make them kings and priests in the *olonian* kingdom of Deity. He who has gospel faith completely repudiates the heathen dogma of inherent immortality. One who believes in the immortality of the soul need not delude himself with the belief that he is an accepted son of God. The errors of the father are often hugged by the child, but in no instance in the world's history have men clung with such tenacity to error, as to this false, delusive, and fatal dogma of immortal soulism. They seem to regard it as the very essence, the very life of truth. But, alas for them, unless they cast it off it will prove the serpent that will crush them! Beware (said Paul) lest any man spoil you through philosophy. What is this dogma but the veriest mysticism of philosophy. Search for it in vain, for it is not recorded between the lids of the Bible. If you desire to find it study Plato.

But, to return to the promises concerning Christ that are of such needful import in the right understanding of faith. Listen to what God proclaims through Jeremiah: "In those days and at that time (the time of the end) will I cause the branch of righteousness to grow up unto David, and he shall execute righteousness and judgment in the land." What land? The land God gave Abraham, Isaac and Jacob forever. Now, let these following words sink deep in your minds, for Jehovah uttered them: "Thus saith the Lord, if my covenant be not with night and day; and if I have not appointed the ordinance of heaven and earth; then will I cast away the seed of Jacob and of David my servant." "His seed also will I make to endure forever, and his throne as the days of heaven. My covenant will I not break nor alter the thing that is gone out of my lips." Psa. lxxxix.

If you believe God made heaven and earth, pause, I entreat you, before you pronounce the awful words—"I do not believe God intends Christ to reign in Canaan upon David's throne." If God made the earth, then Christ will reign on the earth. If one is true, both are true. If one is false, both are equally false. But God cannot lie, therefore he has said: "Once have I sworn by my holiness that I will not lie unto David; his seed shall endure forever and his throne as the sun before me." Psa. lxxxix.

What more testimony do you want? If this is not enough, then language utterly fails to produce more or stronger. Now, I ask you to come and partake of this pure fount of truth—the eternal word of God. The fountains of this world contain the dreadful malaria of sin. They are choked with the rubbish of ages, and whosoever drinketh of them is sure to die. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come, buy and eat; yea, come buy wine and milk without money and without price. Wherefore do you spend money for that which is not bread? And your labor for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear and come unto me; hear, and your soul shall live; and I will make with you an everlasting covenant, even the sure mercies of David." What more could you desire? "Even the sure mercies of David." What are they? An everlasting place in the kingdom when David beholds Christ upon his throne. Such excellencies faith holds forth to you. The blood-covered hand of war will no more stain the annals of earth. The struggles of ambition, of pride, of hate, will cease, and forever it shall rejoice in the light of the morning without clouds.

Go where you will, to-day you find thousands groaning beneath the burdens of injustice and oppression. Examine what nation's record you may and you will find it blotted by blasphemable and abominable practices. All creation groans for him who alone can remedy the manifold evils; who alone can ameliorate the condition of mankind. Still, in spite of the divine testimony that human governments are, and will be forever failures, you hear men everywhere speak vauntingly of the wonders to be performed under this or that administration; the prosperity, the equity, the freedom, that shall bless all classes.

My friends, as well might you hope that the flight of an insect can reach the heavens as to hope that man can invent any system to prevent wrong and suffering. The cathedrals with spires that touch the clouds, the boasted cradles of life and health, are, in reality, the nurseries of death. I am no croaker, but the Bible declares that, unless a man obeys the faith of the gospel, and looks to the coming of Christ and the establishment of his righteous government, as a succor from the storms now gathering over the world, he will be wofully and dreadfully deceived. Open any paper of the day and the cry is, "fraud," "corruption." Now, as a pleasant and beautiful contrast to this, I will invite your attention to the joyful notes of praise and thanksgiving that will ring out during the reign of Christ: "But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills, and people shall flow unto it. And many nations shall come and say, Come, and let us go up to the mountain of the Lord and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for the law shall go forth of Zion and the word of the Lord from Jerusalem. He shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more." Micah iv.

Then shall the moon be confounded and the sun ashamed, when the Lord of hosts shall reign in Mount Zion and in Jerusalem, and before his ancients gloriously. Not as the sovereigns of to-day, whose lives are threatened and whose crown trembles, but glorious with the unmatchable splendor of eternity; triumphant over the blightings of time; made fresh, verdant, and sparkling by showers direct from the excellent glory of the Lord. Lift up your head, Jerusalem. Rejoice, for your King cometh. Shake off the garment of humiliation and rise in the royal robes of *olonian* life. There is a hymn in Sankey's collection—"Are your windows open to Jerusalem morning, noon, and night to pray? For the coming of the King in his glory are you watching day by day?"

Oh, friends, if you are found unfaithful, if you are expecting another home save that promised in the word of God, think how bitter will be your disappointment. I beseech you, do not delay, but investigate. You are standing on the verge of a fearful precipice. Oh, turn away from it, and come unto the Savior. Begin now to seek for glory, honor, and immortality. I can assure you there is more real happiness in contending for truth, though alone, than there is in following error though myriads support you. "If God be for us, who can be against us?" Most certainly, none. God is able to overcome all adversaries, even the mightiest adversary—death. "Our polity is in heaven, from whence also we are expecting a Savior, the Lord Jesus Christ, who will change the body of our humiliation into a conformity with his glorious body, according to the energy by which he is able to subject all things unto himself." Diaglott, Phil. iii. "When Christ, who is our life, shall appear, then shall we appear with him in glory." Then, when glorified with Christ, "The kingdom and dominion and greatness of the kingdom under the whole heavens (not above them) shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all nations shall serve and obey him." Dan. vii.

You are invited to an eternal heirship in this kingdom. You may become joint heirs of Christ by believing and obeying the faith of the gospel. Now, go through the length and breadth of the earth and you will not find a reward equal to this. What is fame? What is power? What are riches? Simply mists that envelope the earth until the sunlight of Christ's coming dissipates them forever. Men have reached the heights of fame, merely to be dragged through the dust and spit upon. Well has Gray said: "The paths of glory lead but to the grave." The grave covers all, and from its gloom there is but one way of escape and, that lies through faith in the promises to be fulfilled in Christ, when he establishes here his mighty kingdom. When all nations shall flow unto Jerusalem to worship and bow in allegiance to the King of kings. Neglect not then so great salvation, but with firm reliance in God, knock at the gate or the grand temple of truth, and you shall find an entrance to joy and eternal rest.

W. I. CHOCKETT.

SELECTIONS.

The Jews in Palestine.

The following is a translation of some interesting details under the above heading, extracted from a French newspaper:

"Judging by reports which appear tolerably well confirmed, the Jews are little by little retaking possession of their ancient patrimony. Eighty years ago the Sublime Porte permitted residence in the holy city to only three hundred Israelites. Forty years ago this number was raised, but the Jews were obliged to reside in a special quarter of the city which bore their names. This last restriction, however, disappeared in its turn ten years ago, and since then the Jews have bought up all the land in Jerusalem that could be bought, and have even built entire streets of houses outside the walls. Naturally, the increase of the population has been followed by substantial progress. Synagogues and Jewish hospitals have multiplied. The German Jews have no less than sixteen charity associations, and in the interior of the city one may count already twenty-eight 'congregations religieuses.' Two journals have been started. In the Rothschild and other Jewish hospitals 6,000 patients are ministered to annually. A Venetian Jew has given 60,000 francs to found a school of agriculture in Palestine. Baron Rothschild, at the time of the last loan of 200,000,000 made to Turkey, accepted as security a mortgage on the whole of Palestine. Owing to the Jewish immigration, the population of Palestine has doubled during the last ten years. In 1875 there were 12,500 Jews in Jerusalem only. The value of the land at the gates of the city has increased more than ten-fold; building and constructive work of all kinds is carried on night and day, and it is to be remarked that the immigrants, who, to a large extent, are from Russia, are animated by religious enthusiasm of a very pronounced type. Given the industrial enterprise and activity of the Jews, one may predict the resuscitation, at no distant period, of this once so flourishing province."

The Love of God.

What a glorious fact it is that there is one life that can be held up before the eyes of humanity as a pattern! There were lips that never spake unkindness, that never uttered an untruth; there were eyes that never looked aught but love and purity and bliss; there were arms that never closed against wretchedness or penitence; there was a bosom which never throbbed with sin, nor ever was excited by an unholy impulse; there was a man free from all undue selfishness, and whose life was spent in going about doing good. There was one who loved all mankind, and loved them more than himself, and who gave himself to die that they might live; there was One who went into the gates of death, that the gates of death might never hold us in; there was One who laid in the grave, to take its damp, its coldness, its chill and its horror, and taught humanity how it might ascend above the grave; there was One who, though he walked on the earth, had his conversation in heaven, and took away the curtain that hid immortality from view, and presented us the Father God in all his glory and in all his love. Such an One is the standard held up in the church of Christ; it is a church that rallies around the cross and that gathers around Jesus; and it is because he is attractive and lovely and glorious that they are coming from the ends of the earth to see the salvation of God.—*Bishop Simpson.*

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his Holy Prophets since the world began." It also advocates, as a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of Kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ; and many other kindred truths. It also advocates a hearty belief of the Gospel, repentance, and immersion as prerequisites to the forgiveness of sins, and a holy life as essential for final salvation.

COMMUNICATIONS.

The Punishment of the Wicked.

JOEL A. SIMONDS.

What shall the end be of them that obey not the gospel of God? 1 Pet. iv. 17.

This question is a very natural one. It is suggested almost constantly by our observations. Peter asked the same question concerning the reward of the righteous, and surely no thinking person can fail to be anxious in relation to the destiny of both the righteous and the wicked. Our question at this time relates to the end of the wicked. It is an important question and occupies very nearly as prominent a place in the Bible as does that of the righteous. It is also a definite question, and deserves a definite answer. We believe that the Bible is the true source of information on this subject, and that it only can answer this question correctly. Let us then divest ourselves as much as we can from the prejudices of our early education: Let us earnestly and candidly inquire of the Bible

WHAT WILL BE THE END OF THE WICKED?

Will it be torment? or, will it be destruction? Will it be of long continuance? or, will it be of brief duration? Will it be one punishment? or, more than one? What is it? What does the Bible say about it?

Where shall we begin our inquiry? Shall we begin in the book of Revelation? If we should find anything here that had not been previously revealed, would it apply to the world that had passed away? for no such information had been given, and where no law is there can be no transgression. If we should inquire of Christ, what shall be the end of the wicked? and should learn of him something essentially different from what had been previously revealed, would it apply to the world previous to that time? Or, if we should consult the law given to Moses, and should find a punishment not known before, could it be accepted as a correct answer to our question, for where there is no law there can be no transgression, or punishment. We must then enquire of the law which must have existed before there could be any transgression. This was the law given to Adam before sin entered into the world. With this the Apostle Paul agrees when he says, "Wherefore as by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned." The law given to Adam was to have jurisdiction over his race forever. It was the law of the kingdom which was made and which was to continue forever. It was the only law in the Bible, or out of it, which appoints all men to death. Other laws punish only some particular crime with death, but this law punishes all sin with death. This law was given at the right time to influence the whole race. It was given to the Father that it might be communicated from father to son through all generations. This law contains a full and complete answer to our question. All other instructions, wherever found, must be measured by this immutable law of the kingdom.

THE LAW.

This law enjoined upon Adam perpetual obedience. It enforced this obedience by a well defined penalty for transgression. "Thou shalt surely die," described its punishment. The words are simple, and easy to be understood. They come within the comprehension of a child. These words have never been misunderstood, only when applied religiously to man. The punishment they describe is death; to die so as not to live; the extinction of life. They can mean nothing else. Their sense is complete. They need no addition or diminution to make complete sense. They are as final in their import as the words, "thou shalt be hung." No after consideration can possibly attach to them. They describe one punishment and only one. When a man has died, this law has no farther demand on him. This is the punishment which has passed upon all men. When all men have died the demands of this law have been fully met. This punishment measures God's estimate of the deserts of sin. And "his judgments are true and righteous altogether." Therefore this punishment can never be increased or diminished, or in any way improved. As God cannot deny himself, even he, himself cannot change this punishment to make it more or less. It must be the punishment of the wicked so long as the law of the kingdom is of force. This one, complete, and final punishment must measure all of God's judgments concerning the race of Adam.

ADAM SINNED

and judgment was passed upon him in these words: "Because thou hast hearkened to the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, thou shalt not eat of it; cursed is the ground for thy sake. In sorrow shalt thou eat of it all the days of thy life. In the sweat of thy face shalt thou eat bread till thou return to the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return."

This is the death which has passed upon all men. It is comprehended in the penalty of the law given to Adam, "Thou shalt surely die." If this death has passed upon all men, then all men are under this law and subject to its penalty. It is the punishment of all men under the gospel, in all dispensations. In all God's judgments against wicked men he has never deviated from this law, either more or less. Then, in this judgment which has passed upon all men, we have a full and definite answer to our question, "Dust thou art, and unto dust shalt thou return."

THE TREE OF LIFE.

Adam was excluded from the tree of life, lest he should eat of it and live forever. Not to live forever is another description of the punishment of the wicked.

THE EXECUTION OF THIS PUNISHMENT.

All the days that Adam lived were 930 years and he died. He died so as not to live. The penalty of the law was fully executed upon him. The law said, for transgression thou shalt surely die. After he sinned, the sentence was pronounced upon him, Dust thou art and unto dust shalt thou return. He was then excluded from the tree of life lest he should eat of it and live forever, and when he was 930 years old he died so as not to live.

In the history of Adam after he sinned, we have the history of his race. Thus we have in the simplest language that can be used, the history of the one man who by sin brought death into the world.

1. The law said to him, for transgression thou shalt surely die.

2. After he sinned the sentence was passed upon him. In sorrow shalt thou eat of the fruits of the earth all the days of thy life, and then return to dust.

3. He was excluded from the tree of life lest he should eat of it and live forever.

4. All that had been threatened was executed upon him and he died so as not to live.

This punishment is only one punishment for every man. It is all the punishment God thought sin deserved. This is the only law that appoints every transgressor to death. And "God's judgments are true and righteous altogether." This punishment was appointed, and executed after the need was promised, and was, therefore, the first example of punishment under the gospel plan. It seemed to be a final disposition of all wicked men. God seemed to be satisfied with it for at least 3,500 years. Under this law and in harmony with it, he executed judgments upon the people. He destroyed the world by a flood. He burned up the cities of Sodom and Gomorrah. He overthrew the Egyptians in the Red Sea. He wasted the children of Israel in the wilderness until not a man remained alive who were numbered when they came out of Egypt, except Caleb and Joshua, and all his judgments upon the people thus far in the history of the world, have been of the same kind. Nothing more has been executed, nothing less would do. This one punishment, "to die so as not to live and return to dust" seemed to satisfy the law giver. Nothing is said or intimated about another punishment, or any further punishment. The descriptions of the judgments seem to be complete and final. If we had lived in those early days what other view could we have had, than that they were final? If they were not final, how can we know it? If those judgments were a sufficient punishment for sin then, will not such judgments always be a sufficient punishment for sin? If the gospel enjoins another punishment, why was it not mentioned in the sample punishment under the gospel? If the gospel doubles the punishment, why is it not mentioned in some of these judgments? Are we sure that the gospel does require another punishment for sin? If it does, where is it written? Where is the first place that it is mentioned? If we could find where such a punishment was first revealed, could it be applied to the world that had died before that time? Do changes in law apply to the past? Then, what will become of the world that had passed away before the additional punishment was revealed?

Is there a single passage for the first 3,500 years of Bible history, that mentions another punishment besides the one that has passed upon all men? If not, then by what law will those who died during that time be judged?

Has the law which requires only one punishment been changed? Can it be changed? Is it not immutable? Can God deny his own law? Can he improve it? Does the gospel require another punishment? Did Christ come to condemn the world? If not, who will condemn it to a double punishment? Will all those judgments, which were true and righteous altogether, ever be revealed? Will those who suffered them be tried over again? If so, how can we be assured that the second trial will not need to be repealed?

Then may we not most assuredly answer the question in our text, What shall the end be of them who obey not the gospel of God? The one complete and final punishment of the wicked will be, to die so as not to live, and return to dust.

This conclusion rests on the following facts:

1. The law is immutable, and therefore can never be changed.

2. This law was given to have jurisdiction over Adam and his race forever.

3. It is the law of the kingdom which was prepared when the world was made, and which is to have no end.

4. It is the law which hath appointed one death unto all men.

Grand Rapids, Mich.

Most Believers have the Spirit? Yes,

I would like with great respect for brethren of dissenting views, to express some thoughts briefly in regard to a subject which has been freely treated in THE RESTITUTION. I refer to that very sacred and important subject of the present and positive influence and function of the Holy Spirit. I say in the beginning, after candid and careful study of the subject, I do not see how we can suppose this influence inoperative now. Let me give a few proofs.

It is said we cannot expect the Holy Spirit to answer to prayer or infer its positive promise from Luke xi.-13, because the definite article *the* is wanting in the Greek, and we are simply compelled to understand *a Holy Spirit* as proffered by our heavenly Father to them that ask him. This will not do. In Matt. i. Mary conceived by *pneumatos agiou* without the definite article, but the mighty agent was God's Holy Spirit—that we know. I will add, in Luke iv., Jesus returned from the Jordan full of Holy Spirit, (no article) but surely it was the energy of God, for the spirit in a bodily shape had just rested on his head. So in Acts ii. 4, they were all filled with miraculous or special energy from God, Holy Spirit, and was it not just as much the Holy Spirit's power as ever we could suppose any where realized in times of special divine interposition to energize and help waiting men? It was the very day of Pentecost.

What we claim, and all we claim, is direct and potent influence from God. So, in the case of Peter, in Acts iv., answering the querulous elders of Israel with power after the miracle of healing the cripple, he was filled with Holy Spirit, and we must certainly understand, special divine power. So Jesus, breathing on his disciples, said "Receive Holy Spirit." Was it not in some degree the energy of God? Undoubtedly.

Again, emphatically, look at John vii. 39, where Jesus promised to the believer, out-flowing rivers of living water. "But this he spake of the Spirit, which they that believe on him should receive. For the Holy Ghost (no article) was not yet given, because that Jesus was not yet glorified." Here we see plainly that the Spirit of God is used with and without the article in the very same verse. And so in the Emphatic Diaglott, though the article is wanting in the second case in the Greek, it is rendered in English, "the Holy Spirit," and very properly, too. It is perfectly easy to give a mountain of proof of like character. So, to my mind, the case is very plain.

The article may be present or absent. Precisely so, and repeatedly we find in respect to the name of God and Christ the article is wanting. Before leaving the subject I would cite special attention to 1 Cor. xii. where we have a particular account of special and even miraculous operations of the Holy Spirit, such as the gift of tongues and the interpretation of tongues; and I wish particularly to have noticed that the article is in the very beginning twice absent in this chapter, though afterward supplied. No more need be added on this point.

In Gal. v. 22, it is said, "the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith meekness, temperance." Were these fruits limited to apostolic days? Is the Holy Spirit's beneficent power forbidden to us and withheld from us? Are we to expect such blessed fruits, and strive for them, without any help of the Spirit? Surely, I cannot think it at all reasonable. And "we through the Spirit wait for the hope of righteousness by faith." Is that simply a privilege and exercise restricted to Christians contemporaneous with Paul? How can that be? We do the same, in our day, do we not? Are we again to have the absent articles suggested? Then in verse sixteen how is it? "This I say then, walk in the Spirit, and ye shall not fulfill the lust of the flesh" (no article). It would hardly do to say "walk in Spirit," for the sense would not be so clear; and in the very next verse we read "for the flesh lusteth against the Spirit, and the Spirit against the flesh," and here we have the article. And in the next verse again, "but if ye be led of the Spirit, ye are not under the law," and here the article is omitted. The fact is the case is precisely thus: When we are very particular to personate, we say George Washington, the name George being equivalent to a definite article; but again, we say a hundred times simply Washington, and all the world knows to whom we refer. I beg pardon for touching the point again.

3. Take the eighth of Romans. Dropping all reference to the article henceforth, let us see what we have here. Are all these blessings and operations of the Spirit to be imputed and restricted to ex-apostolic or immediately past-apostolic Christians? Impossible. "That the righteousness of the law might be fulfilled in us who walk not after the flesh, but after the Spirit." Are we excluded from this law and liberty of Spirit work and power? "But ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwell in you." Are modern believers not included? Let those believe it who can. "Now if any man have not the Spirit of Christ, he is none of his." This is the Spirit of God just nine words back in the same verse. So that it is infinitely far removed from a matter of indifference whether the Spirit is a matter of possession of not. There is no option in the matter, or only one option, and that is (the option and necessity, too,) of Spirit possession. Brethren, let us be honest before God. Surely, I am after the truth, pure and simple, and the truth is very plainly set before us.

Still more, "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." What have we here? Why the great fact of the resurrection indissolubly associated with prior spirit inhabitation. Mark it well now. The same Spirit that dwells in believers before death, and indelibly marks them, is the agent by which God shall raise them from the dead. How can such a vital truth be ignored?

And again, "for as many as are led by the Spirit of God, they are the sons of God." And the plain inference is, that the absence of such leadership would involve the non-existence or non-possession of sonship. This would be a calamity indeed. The Spirit of God either is or gives the spirit of adoption, whereby we cry, Abba, Father.

And again in 1 Cor. iii. 16, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" How is this? Are latter day, or I might even say, last day believers excluded from any part or partnership in the temple of God? Do they not help compose it? If they do, why then does not God's Spirit as truly dwell in them as in believers of early days? Let some one answer that is in the fear of God.

And again in ch. vi. 11, "And such were some of you, but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." See what this agency of the Spirit is. It is vital, it is imperial. Can we do without it? Is not the Spirit's work indispensable in sanctification? We are told to take the Spirit and doctrine or teaching of Christ interchangeably. I cannot do that. We need just as much carefulness and truth in discrimination here as otherwise. This is a right and imperative rule of successful and sensible Scripture study.

It is written in Eph. iv. 30, thus: "And grieve not the Holy Spirit of God whereby ye are sealed unto the day of redemption." This sealing work is plainly shown elsewhere to denote a personal, specific action of the Spirit upon the creature, the believer. With all respect to those who differ, I should much fear lest a denial of the necessary work and in-dwelling of the Spirit in the believer should be one thing that would grieve God's Spirit.

What have we in 1 Peter iv. 14? "If ye be reproached for the name of Christ, happy are ye, for the Spirit of glory and of God resteth upon you." Is this no more true in times when there is not the power of miracle working? We are plainly told that the Spirit's work is multifarious and not miraculous only, as the word miraculous is often understood. The fact is, poor worried and persecuted Christians are assured for their comfort that they are honored and crowned by the Spirit of God resting on them. Dare I doubt it? Never. It is impossible to be so hand-tied as to have no faith in a present coronation of this Spirit for troubled saints.

In Rom. v. 5, "And hope maketh not ashamed because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Now, here the positive agency of the Spirit is the production or diffusion of God's love in the heart. What right have we for supposing that diffusion possible, independently of the efficient Spirit? And still more, the mighty sustaining power of hope is seen in its vital relation to love, "hope maketh not ashamed because the love is shed abroad."

But I must forbear. The subject needs another article for which I may possibly find time. I have not a particle of prejudice, and have not an atom of taste for controversy. However, I dread the death, the dearth, the droughts, or whatever it is, which it seems to me must be inseparable from a doctrine exclusively the Spirit's positive presence and agency. I dare not discredit so great a truth as that Spirit's necessity to Christian life. I have no consciousness of any wish but to have the truth exactly, and after weighing propositions and allegations, I am clear and settled in my convictions. Love to all who are in Christ Jesus.

C. COLEGROVE.

Fredonia, N. Y.

Riches.

A man's life consisteth not in the abundance of the things which he possesseth—Jesus.

There is an idea prevailing among men that riches consists in having wealth in abundance. If a man possesses many cattle, large farms, palatial residences, much gold or silver; or grain, he is regarded as being rich. If he has abundance we say he is in a good condition to live. So intimately are these ideas connected that we come in time to regard life and abundance as identical and think there is nothing in life worth living for unless we are rich or have an abundance for enjoyment.

But there is a higher life even now. There is a condition of being in which wealth finds no place. It is styled by our Savior as being "rich toward God." This is the life that does not consist in the abundance of the things we owe. We may have no cattle, or farms, or gold, yet we are rich. We may live in a hut, or camp in the field, without owning a foot of land, yet we are rich, for we regard life as more than meat, and this existence as more than the raiment we have on. He who looks only to the riches of this life is blind, and cannot see into the life beyond. He who is engaged only in laying up riches here will have an empty treasure-house when the other life will have come. If we are rich toward God, it is not because we have gold but because we have been good; not because we were thoughtful of the morrow and anxious in its cares, but because we trusted him in the hours of solicitude trial and gloom; it is because our love is true, our faith unwavering and our treasures laid up in heaven.

A. J. EICHANER.

SENTENTIOUS PARAGRAPHS.

You can attend to your own business without being meddlesome.

By the streets of "By-and-by," one arrives at the home of "Never."

Never be ashamed of the gospel; never be a shame to it.

The calm retreat, the silent shade,
With prayer and praise agree,
And seem by thy sweet bounty made
For those who follow thee.

Thousands are hated, whilst none are ever loved without a real cause. The amiable alone can be loved. In most situations of life the consciousness of innocence is our best shield and our firmest buckler.

God makes the earth bloom with roses that we may not be discontented with our sojurn here, he makes it bear thorns that we may learn to look for something better beyond.

The ill-timed truth we might have kept—
Who knows how sharp it pierced and stung!
The words we had not sense to say—
Who knows how grandly it had rung?

Prayer in the morning is the key that opens to us God's mercies and blessings. Prayer in the evening is the key that shuts up under his protection and safeguard.

Jeremy Taylor: Mercy is like a rainbow which God set in the heavens as a remembrancer to man. We must not look for it after night; it shines not in the other world. If we refuse mercy here, we must have justice in eternity.

Arabic Proverb: Wisdom is better than riches. Wisdom guards thee, but thou must guard thy riches. Riches diminish in the using; but wisdom increases in the use of it.

The loss of time is much,
The loss of truth is more;
The loss of Christ is such
No mortal can restore.

The lark goes up singing towards heaven; but if she stops the motion of her wings then straightway she falls. So it is with him who prays not. Prayer is the movement of the wings of the soul: it bears heavenward, but without prayer he sinks in the filth of earthly impulses.

Stability out of the pulpit often speaks more eloquently than in the pulpit.

LONG LIFE.

He liveth long who liveth well,
All other life is short and vain;
He liveth longest who can tell
Of living most for heavenly gain.

He liveth long who liveth well
All else is being flung away;
He liveth longest who can tell
Of true things truly done each day.

—*Dr. H. Bonar.*

THE RESTITUTION.

S. A. CHAPLIN, Editor.

PLYMOUTH, INDIANA, AUG. 20, 1879.

FROM our weekly receipts we are barely able to pay current expenses for publishing THE RESTITUTION. We hope our friends will exert themselves in behalf of the paper.

IT appears that some negotiations have been going on for the recovery of the body of the late A. T. Stewart. The grave-robbers demand $250,000 for returning the body, which is declined by Judge Hilton and Mrs. Stewart, and the affair is at rest for the present.

BROTHER MYERS' second article on the Second Death appears in this number. He states that he is willing to rest the case here. Brother Magruder has written to us that he will give one responsive article on the other side before long. Both sides of this question will then have been fully enough heard—for the present at least.

THE yellow fever continues its ravages at Memphis, and is said to be spreading into districts that were hitherto supposed to be safe. There have been a few cases reported at Corinth, Miss. It has been officially stated that the epidemic has appeared at Tampico in Mexico in a most virulent form. What the loss of life may be before the occurrence of autumnal frosts no one can tell.

THERE has been a collision between the French Canadians and Irish Catholics at Quebec, which resulted in the death of quite a number concerned in the melee. Bloody riots are also reported between Catholics and Protestants in Ireland. These ebullitions are only outward manifestations of the pent up fires that are burning below the surface of society that will sometime burst forth in volcanic fury.

COMMUNICATIONS.

A Card.

To the Brethren of the One Faith:

The subscriber having so arranged his affairs as to allow him to take the month of September and the latter half of October, as a vacation, proposes to devote that time to visiting the brethren and laboring among them in the word and doctrine, as opportunity may offer. He will accept any invitation to lecture and preach the gospel of the kingdom of God to his fellow-men to the best of his ability, on the single condition, that those who may wish his services shall be at charges with him in paying his traveling expenses to and fro, but naught beyond that necessary amount. If called to attend as a preacher, any meeting or appointment, previously fixed and announced, rail road companies will reduce the fair considerably. I should be most willing to pay my own way and so relieve those interested wholly from expense, but though rich in faith, I humbly trust, I am of the poor of this world, I have a dependent family for whom with God's blessing, it is necessary to provide. The railway lines nearest to me are the Baltimore & Ohio, and the Virginia & Tennessee. I may be addressed at,

ALLAN B. MAGRUDER.
Newton, Fredrick County, Virginia.

A Change of Government in the World.

It is well known to all, that the governments of the earth are in a perilous condition. The strifes of the nations have led to wars of the bitterest kind, which have brought distress upon the nations engaged; and excitement and anxiety upon the whole world. The war between Russia and Turkey has been closely watched by every clime, the distress of those countries is fearful. We are told by the *World's Crisis*, that this war has cost the lives of ninety thousand strong stalwart Russian soldiers, and perhaps as many Turks. All the world wonders when they view the status, and see how the Czar of Russia has humbled the Sultan of Turkey, how different is her status now to that of four hundred years ago, when the Ottoman power held the sway over all the Orient. Asia, eastward to the border of China, Syria, Arabia, Northern Africa, and the southeast of Europe. But the different wars she has been engaged in, have weakened her power, from time to time one slice after another has been taken from her. And by the treaty of Berlin, in July, 1878, she has again been dismembered partitioned, cut up, and sliced off.

Still the nations of the earth are not satisfied, they are still longing for blood. All Europe is making great preparations for war, gathering together the bone and sinew, drilling them for battle, as the prophet Joel said. "Prepare war, wake up the mighty men, let all the men of war draw near, let them come up. Beat your ploughshares into swords; and your pruning hooks into spears." Are not the men of war doing this. Where, in all history, do we read of war implements being made so multitudinous as in the last few years. Again a few days ago the cable brought us word that England's strong arm has fallen upon the Afghan's and driven them back, but not without the loss of blood. Yea every country in Europe can be refered too, as a mighty warrior, listening for the war whoop, that they may fall upon their prey.

America has recently passed through a civil war, and we well remember the distress brought upon the nation by it, the loss of life, the destruction of property, the high taxation, and we are still laboring under the oppression caused thereby, and still there remains a political strife, and who knows but another rebellion may grow out of it. We also are in arms against the Indians, whom we follow from place to place, and strive to obliterate. Thus we see that "perilous times" have come, not with one nation only, but with all nations of the earth. And when one nation is exalted another is abased. Thus we see that human governments are a failure. Is it not high time to view a change of government in the light of prophecy, that when we look back upon the past with sorrow, we may look forward to the future with joy.

Let us remember that the governments of the earth are in the hands of Jehovah, and although the "prince of power of the air" may have his away, the "spirit that worketh in the children of disobedience," may have its power over the kings of the earth, yet their bounds are fixed that they cannot pass. In Dan. iv., we read of "Nebuchadnezzar the king, who was at rest in his house, and flourishing in his palace." He forsook the living and true God, and made him an image of gold, and demanded the wise men of the province of Babylon to worship it, after this he was humbled for a time, his power was taken from him, "he became as the beasts of the field, till seven times passed over him." "This matter is by the decree of the watchers, and the demand by the word of the holy ones, to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men," Dan. iv. 17.

Although the above is not very complimentary to the rulers of the kingdom of the earth, yet when we consider the present, and look at the past, who can deny the truth of these words. "He setteth up the basest of men." The kingdom of men must run its full course before a successful change of government shall be made in the world. In the vision of Nebuchadnezzar we have an image presented, whose head was of fine gold, Daniel's interpretation of it is in this wise, "Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, strength and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold," Dan. ii. 37–38. (This is the Babylonian kingdom.) "And after thee shall arise another kingdom inferior to thee," verse 39, this is represented as the "breast and arms of silver," of verse 32. (This is the Medo-Persia kingdom,) "another third kingdom of brass, which bear rule over all the earth;" verse 39, here is "the belly and thighes of brass," of verse 32. (This is the Grecian kingdom.) "And the fourth kingdom shall be strong as iron," verse 40, here is the "legs of iron, and feet part of iron and part of clay," of verse 33. (This is the Roman kingdom.

"And whereas thou sawest the feet and toes, part of potter's clay, and part of iron, the kingdom shall be divided, but there shall be in it, of the strength of the iron, for as much as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron and part of clay so the kingdom shall be partly strong, and partly broken," verse 41–42.

This Roman kingdom has been divided as Daniel represented by the toes of the feet. Ten kingdoms have grown out of her, which are described by Sir Isaac Newton as follows: "1 The Vandals, 2 Servians, 3 Visigoths, 4 Alans, 5 Burgundians, 6 Franks, 7 Hirull, 8 Huns, 9 Lambards, 10 Ravenna." "And in the days of these kings (or kingdoms) shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdoms shall not be left to other people, but it shall brake in pieces and consume all these kingdoms, and it shall stand forever," Dan. ii. 44. And as the first four kingdoms existed on the earth, the fifth must be on the earth also.

These same four universal kingdoms are represented in Daniel's vision, as recorded in chapter 7. "The lion with the eagle's wings," representing Babylon; "the bear," Medo-Persia; "the leopard," Greece; "the fourth beast dreadful and terrible, exceeding strong with iron teeth, having ten horns," this represented Rome. "The fourth beast shall be the the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces."

This undoubtedly describes the Roman empire in the Zenith of its power. And the ten horns out of the kingdom are ten kings that shall arise. Thus in the four beasts we see a full representation of the four parts of the image, and the ten horns represent the toes of the feet of the image. And the little horn will represent the Roman or fourth kingdom at the time when it exercises its power. It comes up among the ten horns on the head of the fourth beast, therefore it belongs to the Roman empire. When its dominion is taken away, that empire will end, and nothing less than the fifth kingdom (or the kingdom of God) is able to destroy this fourth (or Roman) kingdom. This fifth kingdom is "the stone cut out without hands, which smote the image upon his feet, and broke them in pieces," Dan. ii. 34, which also "became a great mountain, and filled the whole earth," verse 35.

J. B. COX.

(To be Continued.)

A few Questions to our Friends of the Seventh Day Advent Faith.

I ask these questions in all candor and in good faith, believing that some one of their faith will answer the same with equal candor, and thus the true basis of their faith be set in its true light, and thus evince a willingness to give to every man that asketh the reason of the hope with meekness and reverence.

As the ten commandments were a covenant, Deut. iv. 13, I would respectfully ask, was this under the old or new covenant? Was it national or individual? Was the fourth commandment of the decalogue (which is the great criterion with the seventh day people) applicable to any but those who were brought out of Egypt? See Deut. v. 15. If any one should answer (as I have often heard it) that the ten commandments spans all time after its announcement from Sinai, then I would ask again, why did God announce that he would make a new covenant with the children of Israel, (the same people,) after those days, and not according to the covenant he made with them when he brought them out of Egypt. See Jer. xxxi. 31; Ezek, xxxvi. 8; xxxix. 20.

The above inquiries are particularly to that class of Adventists who deny any future to literal Israel, or Israel proper, or Daniel's people, and not to that class who are known in common parlance as believers in the future, or age to come. They view the seventh day Sabbath question from a different standpoint of observation; if I have been rightly informed, they observe the seventh day as a type of the future rest, which is to be on a higher and broader plain, which will include the Gentiles as well as the Jews.

I am no advocate of the observance of the first day by virtue of the Pope's edict or command, but to the teachings of the apostles exclusively.

Christ distinctly declared that the word of the apostles should be the test; all who should believe on him through their (the apostles') word should be saved, and it is plainly stated that the ten commandments were a covenant made with the children of Israel—those who were redeemed from Egyptian bondage, (applicable to no other people,) a national covenant called the first covenant. This was predicated on certain conditions, which they agreed to perform, but which they failed to perform, and as per-consequence the promised national blessings were withheld. The people were required to celebrate the Sabbath as a memorial of their deliverance from Egyptian bondage. Query: Now, could the Gentiles celebrate it for the same purpose? As the seventh day Adventists deny any future to Israel nationally, how can they reconcile the new covenant which is to be made to the children of Israel; not according to the covenant that he made with them when he brought them out of Egypt. See Jer. xxiii. 7–8; xvi. 14; Ezek. xxxiv.; xxxv.; xxxvi; xxxvii.

The covenant made with the fathers (commonly called the Abrahamic covenant) was never called the old in contradistinction from the new, which God has promised to make with the children of Israel after those days. After what days? When he, (Christ) the great shepherd of Israel, shall gather the remnant of his people or flock. See Jer. xxiii., and Ezek. xxvii. 25–26, and many other prophecies too numerous to cite at this time. But Jeremiah's testimony alone is sufficient warrant for our belief in the age to come doctrine, the bare mention of which, too, often throws many of our good friends into spasms. We have a sufficient scriptural warrant for the term even, ages-to-come," this being the first in the series. "The world, (ages) to come, hath he not put in subjection to angels, but to his Son." See Heb. i.

In that day—the day of the Lord, so frequently used by the prophets, spans more than a twenty-four hour day; it must be identical with Peter's day of the Lord as a thousand years, and a thousand years as one day. We are under no necessity of putting a forced construction, as our friends too often do in order to make the Bible harmonize with itself—such words or phrases for instance as flesh or carnal Israel, spiritual Israel, etc.

Words are the signs of ideas, and if the words I have cited, and which I often hear, are not found therein, I would respectfully ask then, are there any such ideas there? Echo answers! Our orthodox friends,' (self styled) or many of them at least, have a very convenient and summary method of interpreting all Scripture, viz: the types were literal, but the antitypes are spiritual. In order to interpret the following Scripture in accordance with their system, or paraphrase of it, would necessitate something additional, viz: He that scattered (literal) Israel, will gather him, and keep him, (spiritual Israel) as a shepherd doth his flock. See Jer. xxxi. 10. This system of interpretation would subject a vast amount of Scripture to a similar uncouth condition, to say nothing of the curse which would be incurred by adding to the word. See Rev. xxii. 18; Deut. iv. 2.

With all due defference to our friends of the Seventh day Adventist church, I think it comes with rather ill grace, to say the least, to those especially, who reject the future, or age to come,—any future to Israel—to hold so tenaciously to this command—the fourth in the decalogue—the covenant with the children of Israel, a national covenant. See Deut. v. 1–6. The covenant made with the fathers was prior to this, yet is never called the old or the first covenant. The authority for keeping the seventh day as a Sabbath was for the purpose of celebrating their deliverance from Egyptian bondage applicable only to the children of Israel nationally; and this is to be superseded by a new and-better-covenant, not according to the first covenant when God led them out of Egypt.

To deny any future to Israel nationally, is virtually to reject the new covenant. When the new covenant comes into force will its perpetuity be contingent on the nation's accepting Jesus as the Savior? This new covenant is not on the same conditions the first or old one. This new covenant and taking away the sins of the nation or people are the subjects of prophecy, and can prophecy be conditional? As prophecy is history in advance, and can there be such a thing as conditional history?

Again, I would ask, why the necessity of a new covenant if the first or old one was faultless or could give life? Did not the old law, or ten commandments, fulfill the mission assigned to it, in performing the functions of a schoolmaster to bring us to Christ.

M. I. LEWIS.

Rossdale, Wis.

NEWS ITEMS.

SERAJEVA, August 14.—One thousand four hundred and seventy-six houses burned in the recent fire. The loss will reach 50,000,000 florins. Forty-six soldiers were killed and wounded.

MADRID, August 14.—Several fires, some incendiary, are reported in the provinces. In one case thirty houses were destroyed and thirty-four persons perished.

ROME, August 14.—The health and strength of the Pope have visibly declined. His physicians insist on the necessity of an immediate change of air, but the Pope refuses at present to change his residence.

LONDON, August 15.—In some quarters it is believed that a political crisis is imminent in Turkey, owing to the growing popular discontent with the mismanagement of the affairs of the empire.

LONDON, August 16.—Mrs. Nellie Sartoris, daughter of ex-President Grant, is dead. Mrs. Sartoris was married in the White House on May 21, 1874, to Algernon C. T. Sartoris of England, by the Rev. Dr. Tiffany. Mr. Sartoris is the son of Edward Sartoris of Hampshire England. Since their marriage they have lived in England.

WASHINGTON, D. C., August 16.—There is general sorrow here over the news of the death of Nellie Grant Sartoris. The impression prevails that her remains will be brought here for burial some time next month, when it is believed General Grant and Mrs. Grant can reach Washington. It doesn't seem certain that General Grant can bear of the death before he reaches San Francisco.

LONDON, August 17.—A correspondent at Vienna, discussing the chances of war between Russia and China on the Kuldja question, says the Chinese have available over 100,000 men and 100 guns.

The cholera is still prevalent at Cabul. Major Cavagnari has telegraphed that cholera has appeared among the regiments which recently returned from Herat. This caused a panic at Cabul, and some of the soldiers deserted. The cholera is diminishing at Candahar.

LONDON, August 18.—A *Times* dispatch says the drouth in Cashmere still continues, and the condition of the people is deplorable.

LONDON, August 18.—At Lurgan, Ireland, Saturday, 200 police charged on a mob with fixed bayonets. The police were beaten back and twenty of their number injured. The rival mobs fired at each other with rifles. One leader of the Catholic party had some dynamite, which exploded, injuring him fatally.

LONDON, August 18.—There has been a long-continued and disastrous rain-storm in England and Wales. Lowlands have been overflowed, bridges have been washed away, and traffic has been suspended on some railroad lines. The wheat is gradually rotting, and any crops left standing will not repay the cutting.

MEMPHIS, Tenn., August 18.—Eight new cases of yellow fever were reported to the board of health up to noon to-day, and five deaths occurred, one of which occurred five miles out on the Poplar street boulevard.

BREVITIES.

A protestant meeting at Gorrequella, Spain, was broken up by the Spanish police, the pastor arrested, the women driven out, and the names of the men present recorded in the police books.

The Kremlin at Moscow was set on fire in broad daylight on July 19, a wooden staircase having been saturated with petroleum. Red flags were displayed on the church towers, the tocsin was sounded, and the whole population hurried to the place, but the palace was saved only by great exertions.

The Jews of Damascus have petitioned Midhat Pasha, Governor-General of Syria, to promote the construction of a railway from Jaffa to Jerusalem, in order to render the pilgrimages of religious Jews to the holy city less difficult. The Jews hope to attain their object, since Midhat Pasha is at present engaged in projecting a line between Damascus and Beyrout.

It is not hasty but seriously reading, meditating upon holy and heavenly truths, that makes them prove sweet and profitable to the soul. It is not the bee's touching on the flowers that gathers honey, but her abiding for a time upon them, and drawing out the sweet. It is not he that reads most, but he that meditates most on Divine Truth, that will prove the choicest, wisest, strongest Christian.

THE GRAVEYARD OF SPAIN.

Boston Herald: An intelligent resident of Havana says that Cuba is the graveyard of Spain and a more befitting name than "Pearl of the Antilles." In one cemetery near the capital 30,336 interments have been made within ten years, and in a neighboring burial ground over 10,000. Out of the Spanish garrison of 7,000 men, twenty die every day, or a whole battalion every month.

Scotch Presbyterianism is torn by the case of the Rev. Dr. Macrae, who has been tried and suspended for disbelieving the doctrine of eternal punishment. Before the synod in Edinburgh he endeavored to prove from the Scriptures that the bad have not the same possibility of life in them as the good, that evil has no everlasting existence, and that the universe will eventually be purified from sin. He disclaimed any intention of imposing a new dogma on the church, and only asked liberty to hold his own views. The majority against him was overwhelming.

[Jewish World.]

THE HOLY LAND.

A correspondent of the New York *Hebrew World* writes that there are more signs of business and social activity at Jerusalem now than at any time since the days when it was the capital of Israel's kings. In and about the city many new buildings are going up, and this naturally calls for an increase of agricultural and manufacturing interests in the neighborhood. This result is due not to the efforts of our co-religionists in Palestine and their friends in other countries, but to the activity of Russia and Germany as antiquarians and colonists. Russia, especially seems bent upon colonizing in the Holy land, probably with a view to counteract a supposed preponderating influence on the part of England. The Czar looks with a jealous eye on that portion of the world's map, and quietly encourages a fanaticism on the part of the Greek church in that direction. This tends of course, toward building up business interests, and the people of Palestine will gather the harvest of gold that will follow.

The first of the recent cases of Russian incendiarism was tried on July 1, in the Odessa military court. The defenant was a retired soldier, forty-six years old, who said he was of the Roman Catholic religion, and he had served in the Russian army twenty years. On his retirement from the service he settled in a village and opened a shoemaker's shop. He was not successful in his business, nor in making friends among the villagers; on the contrary, being of irritable and revengeful nature, he was generally disliked. Three times he had set on fire the houses of men who had shown him enmity. He was arrested, tried, and sentenced to death by shooting.

The district of Adabazar, within one hundred miles of Constantinople, is in a sorry plight, owing to the lawless proceedings of the Circassian colonists, of whom there are about forty thousand, against about seventeen thousand other residents. Circassians infest the roads and rob all who venture out. The fields are deserted, for no man can use cattle in a field for three hours without drawing down upon him a mob. Flocks and herds still browse on the hillsides, but they all belong to the Circassians, and no one dares to claim any of the animals as stolen property. The houses in the town of Adabazar are barricaded, but the Circassians send nightly storming parties to force the barricades. The bazaar is closed. Trade is impossible, as Circassians dog the steps of buyers and sellers and cast ominous glances at the cash boxes of the merchants.

THE TUILERIES.—THE HISTORIC PILE TO BE DEMOLISHED.

A recent dispatch from Paris reports that the bill to demolish the ruins of the Tuileries has passed the Chamber of Deputies, and has been referred by the Senate to a special committee. The ups and downs of this old building are so interwoven with dramatic episodes in French history as to give this action of the popular branch of the French Legislature a peculiar significance. The original palace was built by Catharine de Medici in 1564. Additions were made by Henry IV., Louis XIII., and Louis XIV. The work was taken up by Napoleon I. in 1808, who began the northern gallery. This was completed by Napoleon III., and during the second empire the Tuileries, with the Louvre, formed a connected building, including the Place du Carrousel. The building has an imposing front and a magnificent interior, and was one of the finest palaces in Europe. The palace was used as a royal residence until the court removed to Versailles in 1672. For over 100 years no French king lived in the Tuileries, but in 1789 the people decreed that Louis XVI should remove thither. Three years later the mob stormed the building, murdered the guards, and took possession. During the consulate and the first empire the palace was the residence of Napoleon Bonaparte, and was occupied by the Bourbons after the restoration. In July, 1830, it was again sacked by the mob, and for a third time in 1848. Napoleon III. made it his residence, and greatly improved it. On the 4th day of September, 1870, or after the fall of Metz, the Paris mob again invaded the gardens of the Tuileries. The Empress Eugenie was alone with a few attendants, and it seemed that she could not escape. At this moment a man now prominently before the world came to the rescue. This was Ferdinand de Lesseps, the builder of the Suez canal. He informed the Empress that all was lost, and going with her through the gallery of the Louvre, they left the palace as the guards at the garden entrance surrendered it to the troops of the newly-proclaimed republic. In May, 1871, the Communists, finding they could not hold the city against the government troops operating from Versailles, decided to burn all the public buildings. On the 23d they distributed cans of petroleum through the palace of the Tuileries, and that night fired it. The next morning they fired the Hotel de Ville, the Palais Royal, and other public and private buildings. A week of carnage followed, and then Paris was in possession of the government troops. The gardens of the Tuileries have been restored, and many of the public buildings have been or are being rebuilt. The palace so long the residence of French sovereigns remains as the fire left it, and the action of the Legislature signifies that it will not be rebuilt.

POETRY.

[National Baptist.]

"For My Sake."

Three little words, but full of tenderest meaning;
Three little words the heart can scarcely hold;
Three little words, but on their import dwelling,
What wealth of love those syllables unfold!

"For My sake" cheer the suffering, help the needy.
On earth this was My work, I give it thee;
If thou wouldst follow in thy Master's footsteps,
Take up My cross, and come and learn of Me.

"For My sake" let the little ones be tended,
All that I gave unto thee safely keep;
I took them in My arms, received, and blessed them,
Do now the same for Me, "Feed now My sheep."

"For My sake" let the harsh word die unuttered,
That trembles on the swift, impetuous tongue;
"For My sake" check the quick, rebellious feeling
That rises when thy brother does thee wrong.

"For My sake" ever press with patience onward,
Although the race be hard, the battle long;
Within My Father's house are many mansions,
There thou shalt rest and join the victor's song.

And if in coming days the world revile thee,
If "for My sake" thou suffer pain and loss,
Bear on, faint heart, thy Master went before thee,
They only wear His crown who share His cross.

O Thou, dear Lord, who walked on earth incarnate,
Fain would we follow, but we fear to fall;
Lo! at Thy feet we bend, Thy aid imploring,
Our only plea that "For Thy sake" we call.

SELECTIONS.

[Christian Herald or Signs of our Times.]

The Church and the World, and Coming Events.

The Prophetic Future of the Last Days—Present Retributive Judgments upon the Church of Rome—Mohammedanism's Doom in 1882—Symptoms of the Crisis—The Coming Antichrist—The Three Evil Spirits—The Elect to be Translated before the Full Violence of the Last Fiery Trial.

In 2 Timothy iii. 1 we have a portrait drawn of the last days to which our own times have a striking resemblance: "In the last days perilous times shall come; for men shall be lovers of their own selves, covetous boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, implacable, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God, having a form of godliness, but denying the power thereof, ever learning and never able to come to the knowledge of the truth."

Spiritualism and necromancy too are mentioned. "As Jannes and Jambres (the magicians) withstood Moses, so these resist the truth." Comp. Mal. iii. 5; Rev. xxi. 8: "sorcerers." Much the same sins are attributed in Rom. i. 29, etc., to the heathen. So that it is a relapse to heathenism with its beastlike propensities. Thus the hotbed is being prepared for the manifestation of the beast—the reintroduction of these infidel elements under the coming last open Antichrist—the worst form of the beast.

The instrument of the church's sin becomes the instrument of the church's punishment. The beast will turn upon the harlot who sat upon it, "hates her, and with its ten horns makes her desolate and naked, eats her flesh, and burns her with fire." This is just what the Romish Church has suffered within these last few years throughout the European continent. The world-powers—France, Italy, Austria, Spain, and Germany, upon which she formerly leaned, and which she spiritually ruled—have one and all turned against her, and stripped her of her temporal possessions. This answers to the Greek of Rev. xvii. 16: "They shall eat her masses of flesh"—i. e., her carnalities.

Compare Rev. xvii. 1, 15: "The great harlot sitteth upon many waters. The waters which thou sawest, where the harlot sitteth, are peoples and multitudes, and nations and tongues." The drying up of the Euphrates, on which Babylon was situated, has a double and synchronous fulfilment.

Mohammed was in his cave, A. D. 606–610. His Hegira flight from Mecca to Medina was 622; 1260 years added will bring us to 1882 as the fall of the Turks, the successors of the Saracens, the scourge of the idols of gold, silver, and brass, etc., sent as apostate Christendom from the region of the Euphrates (Rev. ix. 13-20).

Thereby the way is being made, before our eyes, for the return of the Jews, "the kings of (Greek from) the East," to their own land, as God hath promised; just as originally Cyrus's drying up of the Euphrates' channel opened the way into Babylon, and so opened to the Jews (Jehovah's kingpriests, Ex. xix. 6) the return from Babylon (Isa. x. 26; xi. 11-16. See Zech. x. 9-11).

At the same time, A. D. 606, the Emperor Phocas confirmed Justinian's grant of headship to the Pope and gave Boniface the new title of Universal Bishop; 1260 added to this brings us to our times, when the waters of mystical Euphrates, the world-resources of the beast power, and being withdrawn from the mystical Babylon, the harlot or apostate church, that the way may be prepared for Christ's transfigured saints returning from the East, to reign as kingpriests with him (Isa. xl. 3; Ez. xliii. 2 Zech. xiv. 4, 5; Rev. i. 6; xix. 8, 13, 14). Babylon must fall, that Jerusalem, literal and spiritual, may rise. "The kings of the earth" (Rev. xvi. 14) shall be superseded by the Lord from heaven and "the kings of (from) the East" with him (Ez. xxi. 27).

So far the prophecy is fulfilled to the letter. It only remains that the world-power should burn the apostate church with fire. What this exactly shall be remains to be seen. Even the professing evangelical churches, so far as they contain Babylonian elements, shall share in Babylon's doom. The church going after the world, as if it were the reality, instead of witnessing against its godliness, is false to her profession. So the world, which for a time used her to further its ends, and to sanction its carnality, whilst all the while hating Christ's unworldly religion, at last will execute God's wrath upon her, as an unreality whose sanction it can dispense with, and whose aid it no longer cares for.

Already symtoms appear of the crisis, when the world will rid itself of the nominal profession of Christianity, which it never really relished. So entirely void of reality was the world-powers' profession of Christianity that in Dan. vii. 7, 8 no notice is taken of that profession; but from the fourth form of the world-kingdom emanates the blasphemous "little horn," the haughty opponent of God, and persecutor of the saints. The men of worldly science are more and more casting doubts on the revelation of God and denying the exclusive claims of Christianity to rule the conscience and the life.

Socialism (another form of worldliness), infidelity, and false spiritualism are the "three unclean spirits" from the mouth of the beast, the dragon, and the false prophet respectively, preparing the way for the suppression of the apostate church, and the developments of the beast (Rev. xvi. 13, 14). Our Lord asks, "When the Son of Man cometh, shall he find faith on the earth?" Luke xviii. 8.

The second beast or false prophet (Rev. xvi. 13) out of the earth (society-consolidated and civilized, as opposed to "the sea," yet still of earth, earthy), and the bottomless pit (xi. 7; xiii. 11; xvi. 13; xvii. 8; xix. 20; xx. 10) is the coming individual antichrist, with "horns like a lamb," feigning the Lamb of God, and "doing great wonders," as Paul's "adversary" (2 Thess. ii. 9) does. As champion of the "apostasy," or first beast, he will breathe life into its decrepitude, and combine in himself forces heretofore mercifully kept distinct—infidelity and superstition, against religion, liberty, and law.

Our times seem ripening for this unholy alliance. Rationalism, Romanism, or its successor, Spiritualism, and lawless liberalism, are the three evil spirits which "gather the kings of the whole world together to the battle (Greek war) of that great day of God Almighty." The battle field is named Armageddon—i. e., the hill of Megiddo, the scene of Josiah's defeat and death, because he came down from his spiritual elevation to join in the world's quarrels as ally of Babylon: a warning to the Church. As the world has seen a pagan and a Papal persecution, so it shall witness an infidel persecution under the little horn of the fourth kingdom, along with the little horn of the third (Dan. vii. 25; xi. 31; xii. 1; Rev. xii. 16-17).

The Papacy has probably a last phase, in which, having lost its temporal possessions, it will not scruple to go forth as a spiritual power, leagued itself with democratic anarchy (the last development of the beast) to subvert society; for the false prophet succeeds the harlot. Then after rocking the social fabric to its basis, its kingdom, and that of the beast, shall perish in the one last vast downfall (Rev. xvi. 18–15; xix. 9, 19, 20). The fourth kingdom's little horn, as a polity (Dan. vii), will probably culminate in the little horn representing the beast, as an individual with the eyes of a man (unsanctified intellect), and a mouth speaking great things.

Brethren, these are solemn realities. The part of the prophecy, so far fulfilled, is a pledge that the rest shall follow. Blessed be God, the darkest night shall be short, and shall usher in the brightest day, and that the everlasting day.

The reign of Satan is great, but his time is short. The kingdom of the beast continues but "a short space." From the moment of its full manifestation, after the judgment on the apostate Church, he is doomed to perish, and is therefore called "the son of perdition."

The saints shall escape the full violence of the last fiery trial, and of the judgment to be inflicted, first on the papacy, then, after the beast's brief reign, on antichrist; *for it is just after* the seduction of "the kings of the earth to the war of that great day of the Lord God Almighty," by the three unclean spirits, and directly before their being gathered into Armageddon, that the Lord marks the time of his translating his elect by saying, "Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame" (Rev. xvi. 14-16).

When the hearts of worldlings are failing for fear, in looking after those things which are coming on the earth, believers can look up and lift up their heads, for their redemption draweth nigh (Luke xxi. 26, 28). Meanwhile, let us, by the cross of Christ, be crucified to the world, and have the world crucified unto us, that so we "may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man" (Luke xxi. 36).

The dead in Christ shall rise first. Their resurrection is "the first resurrection." "The rest of the dead live not again until the thousand years are finished." The language is unmistakably clear. None but the saints share in the resurrection which precedes the thousand years. "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and Christ, and shall reign with him a thousand years."

It is the appointed reward of suffering with Christ on earth that we should reign with Christ over the earth. "If we be dead with him, we shall also live with him; if we suffer we shall also reign with him." Reigning with Christ will be the peculiar privilege of those now suffering with Christ.—*Rev. A. Fausset, Rector of St. Cuthbert's, York, England.*

[The Rainbow.]

Life:—A Meditation.

"To them who by patient continuance in well doing seek for glory and honor and immortality, God will render eternal life."

O, give me immortality! Thou Holy One, the only immortal in the universe, be pleased to give me eternal life! Do not, I beseech thee, shut me out from the study of thy wonderful works and ways, in which I take such unspeakable delight now. Deprive me not of the holy luxury of thinking about Thyself, O Father! This is such a vast theme of ever widening wonder, that I crave time to continue my reverent researches; but the time I need for this cannot be found in the transient years of mortals—I want eternity!

I have often been overwhelmed by the splendor of thy revealed character, O glorious God! The depth, and height, and length, and breadth thereof, present such oceans, and firmaments, and continents of moral and mental wonder, that I am lost in astonishment, and sink upon my knees in silent worship—silent from the power of emotion, for speech is not needed if it were possible, and not possible if it were needed.

But at such times, O most Blessed! though lost in adoring wonder, I am perfectly conscious that mine is but the gaze of a child upon the mysteries of the alphabet which he will in due time find the key to the history and literature of the world; or that of a traveler who for the first time, after leaving his native shores, sees the wonders of creation in distant regions of the earth. Notwithstanding all the limitations, moral, mental, and physical that surround me, I know that what I know of Thee is infinitely less than can be known; therefore I implore Thee to bestow upon me the gift of eternal life in Christ that I may have time to think about Thee unhindered by the limitations that circumscribe my vision now. Why, O heart Searcher! Thou knowest that the very thought of dying and being no more for ever is agony to me! Who says that death is not a sufficient penalty for sin? No man who knows what he is speaking about. To die without hope of resurrection to eternal life is terrible! To lose for ever the possibility of loving Thee, and rejoicing in holy meditation over the perfections of Thy character—O gracious Father, remove from before my mind this most dismal vision! I cannot bear it! An end to worship, an end to praise, an end to love—the heart no more to leap at the name of Jesus, the lips and heart, too, no more to call God Father, O forbid that this dire calamity, this drying up of all joy, this withering of all beauty, this destruction of all bliss should be my sorrowful lot!

Tell me not that if it be so I shall be ignorant of it—my being having ceased—and that, therefore, it cannot pain me; as there will be no "me" in existence to feel the privation and mourn over the loss. And call ye this comfort? Why it is the very essence of the pain, the poison in the cup, the sharp point of the lance that pierces the heart. The thought of such a possibility creates the anguish that seems to blot the sunlight from creation, or to read like a summons to attend the funeral of the universe.

"But who are you," some great one asks, "that put such eager questions? What will it matter if you should never live again?"

I reply, in all sincerity, that I feel myself "less than the least of all saints," and that I am quite conscious that should I disappear for ever, I would no more be missed from the grand assemblies of the glorified than a dewdrop is missed from an American prairie. But I submit that this is not the question. The unit, utterly insignificant by itself, is essential to the aggregate. The multitude that no man can number will unquestionably be composed of individuals, not one of whom had much to boast of about himself in the days of his mortal journey. But the "Ego" is a moral force, the personality is a power that will assert itself in spite of conscious infirmities. The fact that I am one of a multitude does not destroy my sense of individuality. I can love, and trust, and worship the ever living and glorious God; I know that I do love, and trust, and worship this ineffably holy Being; and I ask him, should the exercise of these faculties be interrupted for a season, to revive and renew them in resurrection that I may resume my conscious fellowship with him after the sleep of death, as I resume the duties of life in the morning after the sleep of night. To have this power of loving, trusting, and worshipping the Father of my beloved Redeemer, and my blessed Father in him, arrested and paralyzed for ever, is the awful calamity I deprecate; and, therefore, with all eagerness I seek for immortality!

Moreover, I am no stranger to sorrow. I have known griefs of many kinds, and have been told that such chastening is useful for the formation and development of character; that discipline is a necessary part of Christian education; and that as the refiner has tests for the precious metals, so he who is the great Purifier, and whose work it is to gather gems for his Father's casket, makes use of affliction for the purpose of producing the fruits of righteousness. But if I am not to receive the gift of eternal life, I may, with all reverence, ask whether I might not have been spared the painful discipline through which I have gone, and the heart-aches that have sometimes made life a burden? What real advantage have I gained from these sorrowful experiences if there is to be no after harvest of a noble character, no opportunity of bearing ripe fruit, from seed sown in tears, to the glory of the Divine Husbandman? I cannot think that the present result of the chastening is a sufficient explanation of its necessity, if mortal life be all that I am to have, for that result is at once imperfect in character and fleeting in duration. Let me suppose now that I am a Christian in whose life the fruits of the spirit are distinctly and habitually visible. My gratitude to God for that evidence that I belong to Christ is simply unspeakable. But I am, alas! painfully conscious of human blight upon the fruit, and if when the last mortal breath expires, my history is forever closed, it appears to me beyond controversy that in my case the Redeemer has not seen the full reward of his redeeming love. I want him to be adequately rewarded for his marvelous kindness, and therefore I pray for immortality.

And to my mind there is another powerful argument, not to mention incidental and inferior ones, which justifies the holy ambition that seeks for imperishable—or incorruptible—glory and honor. I mean the relative or mutual argument, that, namely, which arises from my connection with other believers, members of the body of Christ. The love of the brethren is an evidence of sonship. I know that I love the followers of Christ; I delight in their company, they are my chosen friends, without reference to theological opinion or ecclesiastical party. Sometimes in the company of a few Christians, as such, assembled for fellowship, I have had a feeling of peace, and love, and homeness—to coin a word—which was very precious. The action upon our hearts of mutual sympathy in relation to the work and character of our adorable Lord, and our desire to glorify him, was like the fire upon the altar glowing with the light of the Shekinah. Well! must this heavenly experience—the undoubted result of the Holy Spirit's presence—have an renewal hereafter, but pass away forever with this mortal body? Must I give up the cherished belief that these gleams of holy light and brotherly love were only herald angels of the glorious day of reunion in resurrection when our joy will be full? I cannot, and will not give up that belief! The Father could not use me so. I want to meet his sons and daughters again when mortality shall be swallowed up of life, and therefore I seek the great gift of which such splendid things are spoken in the New Testament—the gift of immortality!—*Wm. Leask, D. D., Editor Rainbow.*

"PREACHING FOR A CROWN."

Howell Davies, walking one Sunday morning to preach, was accosted by a clergyman on horseback, who was bound on the same errand, and who complained of the unprofitable drudgery of his profession, saying that he could never get more than half a guinea for preaching. The Welshman replied that he for his part was content to preach for a crown. This so offended the other, that he upbraided the pedestrian for disgracing his cloth. "Perhaps," said Davies, "you will hold me still cheaper when I inform you that I am going nine miles to preach, and have only sevenpence in my pocket to bear my expense out and in. But the crown for which I preach is the crown of glory."

DIED.

HARROLD—June 15, 1881, at the residence of her parents, near Fayetville, Mo., of catarrh and female diseases, Sister Cinda R. Harrold, aged twenty-eight years, nine months and seventeen days.

Our sister was a firm sufferer in the precious coming king. It was hard to give her up, but we sorrow not as those who have no hope, for we believe that Jesus died and rose again, and all that sleep in Jesus God will bring with him. But how long, O Lord, will it be that the tyrant reign triumphant over the just. But how near and how happy will be the day when thy elect will be gathered home where there will be no more parting, where we will all be clothed in immortal beauty. The conqueror's crown we then shall wear, and psalms of victory we shall hear.

Sleep on, dear sister, and take thy rest
With thy head laid on thy Savior's breast;
We loved thee well but Jesus loves thee best.
Good by.

Calm is thy slumber as an infant's asleep,
But thou shalt wake no more to toil and weep;
Thine is a perfect rest, secure and deep.
Good by.

Until the eastern glory lights the skies,
Until the dead in Jesus shall arise,
And he shall come not in lowly guise,
Good by.

Until made beautiful by love divine,
Thou to the likeness of thy Lord shalt shine,
And he shall bring that golden crown of thine,
Good by.

Only good by, dear sister, not farewell,
A little while and all his saints shall dwell
In hallowed union inviolate
Good by.

Until we meet before his throne
Clothed in the spotless robes he gave his own,
Until we know even as we are known,
Good by.

Explevitt, Mo. MRS. DR. L. HICKMAN.

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ANNOUNCEMENTS.

The annual Indiana State Conference will be held at Kensalaer, Jasper county, commencing on Thursday, August 25, 1881, at 10 o'clock, A. M., and will continue over the 5th Sunday. A pressing invitation is extended to all who can possibly spare the time and means, to attend this annual gathering of earnest brethren waiting and watching for the coming one. By order of conference.

JOHN L. WIRES, Sec.

Persons coming from the north or south, will take the L. N. A. & C. R. R. for Bradford, where they will connect with the L. D. & C. R. R. for Kensalaer. Those coming from the east or west can go to Dolphi on the Wabash road, and there connect with the L. D. & C. R. R. for Kensalaer; or they can go to Monticello, on the P. C. & St. L. R. R. and make connection there with the L. D. & C. R. R. for Kensalaer. All lovers of truth are especially invited to attend this meeting. R. S. DUNCANSON.

I will be at Savanna, Mo., for meeting from Aug. 27th to Sept. 10th. D. C. Robinson is requested to be in attendance. O. M. MYERS.

The Lord willing I will hold Paris, Edgar county, Ill., the 28th day of August (Thursday) and continue over the fifth Sunday, and also the first Sunday in September as brethren from Terre Haute and others may appoint. Any meeting near Darlington the second Sunday in August. Meeting to be held in Alamo grove. Brother Halsted and I to do the preaching. At Scotland the third Sunday.

J. M. HATCH.

TO THE AFFLICTED.

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Let everything that hath breath praise the Lord.—Ps. cl. 6.

Praise Him, O praise Him, ye ministering Seraphim!
Praise ye Jehovah, enthroned on high;
Awake every harp, ye archangels and tell of His
Shrouded in glory, yet graciously nigh.

Praise Him, bright Sun, in the glow of thy splendor;
Praise Him, thou Moon, silver queen of the night;
Ye Stars, who like virgin retainers attend her,
O praise the great Lord who hath robed you with light!

Praise Him, O praise Him, ye soft-flowing fountains,
Amid the lone valleys go murmur your song!
Uplift the loud anthem, ye thunder-voiced mountains,
Let peak answer peak and re-echo the song.

Ye forests—ye need no cathedral of marble,
No Thurifer's censer to perfume your shrine;
Your own winged choirs will His praises best warble,
Your woodland flowers scatter sweet incense divine!

Praise Him, ye mists which on mountain-tops hoary,
Like white wings of cherub the rock-clefts infold;
Praise Him, ye sunset-clouds, piled up in your glory,
Resplendent with amber, vermillion, and gold.

Praise Him, O praise Him, ye deeps with your wonders,
Discourse of His glory to earth's farthest shore;
In lullaby ripples, in hoarse-booming thunders,
In stillness and storm, lend your voices and adore!

All Nature arise! the great anthem intoning;
And from your vast storehouse a tribute lay bring;
No voice can be silent, let all join in owning
Jehovah as Maker, Redeemer, and King!
—*Dr. Macduff's "Notes of Praise."*

COMMUNICATIONS.

The Second Death—Upon Whom It Will Pass.—No. 2.

G. M. MYERS.

Having shown in my preceding article that the "Second Death" of Revelation will not pass upon the righteous dead, will not pass upon the righteous who are living when the Master comes, that the wicked dead will not be raised to life, and therefore cannot die the second time, it now only remains to show what the second death is, and upon whom it is to be visited.

But, before I proceed to this task let me suggest that it might be about as easy to have a second death without some one dying twice as it would be to have a second resurrection without some one being raised twice. The Revelator speaks of "the first resurrection," and it is, therefore, supposed that there will, at some subsequent period, be another; but no one ever concludes that some one must be raised twice, but a second installment, a second band or company. Then why not a second death without some one in it who had died once before?

But, the term "second death," like many other phrases found in the bible, is peculiar to the Jews. Therefore to the better understanding of the phrase as it occurs in the book of Revelation let us refer to its use by the Jews:

1. Pirk R. Eliezer, c. 34, commenting on Exod. xix. 12, says: "Every idolater, who says that there is another God besides me I will slay with the second death from which no man can come to life again."

2. Julius Africanus, A. D. 221, says: "That Adam being one hundred and thirty years old begat Seth; and living thereafter eight hundred years he died, to-wit: the second death."

This gives us a key to the former expression as to what death is referred to, as also light upon the expression as it occurs in Revelation. The language is significant. It is not, is dying the second death, nor will hereafter die the second death, but the act is by this writer put in the past tense. But again,

3. Jalkut Rewbeni, vol. 124, s. 1, says: "Every thief, or robber of his neighbor's goods, shall fall by his iniquities, that he may die the second death." Of this text, in v. 188, s. 4, he says: "We learn from this place, Num. xiv. 37, that they died the second death." Notice, not a future, but a past act.

4. Again in vol. 141, s. 1, the same writer says: "Because he (Cain) was doubly guilty, he was slain with a two-fold death—the latter far more severe than the former." Not a work of the future by a resurrection and another death; but, "was slain" in the past tense.

5. The Targum on Isaiah lxvi. 6: "Behold, this is written before me, I will not give them long life, until I have taken vengeance for their sins; and I will give their glory (soul) to the second death."

6. The same on Jer. li. 39: "They shall die the second death, and shall not live in the world to come, saith the Lord."

7. The same on Jer. li. 57: "They shall die the second death, so as not to enter into the world to come." Notice, by this writer the second death by reason of its visitation, is made the reason why they would not enter into the world to come. Therefore he did not understand that there would at the end of the thousand years be to these parties a resurrection and then the second death.

Professor Hudson, from whom we have quoted these examples, further remarks: "These examples plainly warrant the remark of Hammond on the phrase 'second death,' that 'it seems to be taken from the Jews, who use it proverbially for final, utter, irreversible destruction. It seems to denote such a death from which there is no release.' And according to this notion of it, as it reflects fitly on the first death, (which is a destruction, but such as is reparable by a reviving or resurrection, but this past hopes and exclusive of that,) so will all the several places wherein it is used clearly interpreted. And though in these different matters some difference there must needs be in the significations, yet in all of them the notion of utter destruction, final, irreparable exclusion may very properly be retained and applied to each of them."

Prof. H. further says: "The similar phrase in Jude, verse 12, 'twice dead,' if explained by the following words, 'plucked up by the roots,' clearly denotes an utter destruction. The tree that has been cut down, may grow again; the tree that has been uprooted, never."

Possibly Paul had the same thought before his mind when writing of certain parties, he says: "If they shall fall away it is impossible to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh and put him to an open shame." And again, "If they sin willfully after that they have received the knowledge of the truth, there remains no more sacrifice for sins." Heb. vi. 6; x. 26.

With these quotations before us, and the work of the second death as set forth in them as a matter of the past it is easy to see that the Jews understood the phrase as denoting, not a resurrection and a dying a second time, but a death from which there was no relief. This was the idea of many of the Pharisees (though not all) as to a revival from the dead. See Antiquities of Josephus B. 18, C. 1, Sec. 3. "They also believe that souls have an immortal vigor in them and that under the earth, there will be rewards and punishments according as they have lived virtuously or viciously in this life; and the latter are to be detained in everlasting prison, but that the former shall have power to revive and live again."

It is to be remembered further that the Jews never believed in a resurrection of the Gentiles from the dead in any sense.

Again, with these quotations before us, their placal of the act of the second death, of which they speak, in the past, together with the faith of the Jews in general, it is easy to see that the second death as spoken of by the Revelator, is not a death to be pronounced upon a resurrected party, but a death from which there is to be no relief pronounced upon some one else. A few quotations and remarks now will be sufficient to show who they are.

1. In the next age "There shall be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall die a hundred years old; but the sinner being a hundred years old shall be accursed." Isa. lxv. 20.

2. Of Israel, in that age it is written: "And they shall go forth, and look upon the carcasses of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched; and they shall be an abhoring unto all flesh." Isa. lxvi. 24.

3. When the Lord watches over Israel to plant and to build as he has watched over them in the past to pull down, "In those days they shall say no more, the fathers have eaten a sour grape, and the children's teeth are set on edge. But every one shall die for his own iniquity." Jer. xxxi. 27-30.

4. The symbolical beast, false prophet, Babylon, the dragon all to be judged, and "the treading of the wine press," all show that death will yet be visited upon mortals during the millennial age.

5. And last, when the thousand years are completed and the little season begins, then opposition further will be offered by an army that is to be gathered up from the northern hosts. This army will take about one in every five or six from the districts from which it is gathered, which is about the ratio of the warriors to the population in all nations. The remainder will remain at home as aiders and sympathizers when the army goes forth to battle. And when the army is devoured, as will be the case, then these sympathizers as the last enemies to the kingdom will be judged; the old and the young, the small and the great.

It is to be remembered that the book of Revelation is largely symbolical. It speaks of John standing upon the sand of the sea, of a beast rising up out of the sea, chap. xiii. 1. Of a burning mountain cast into the sea, chap. viii. 8, all of which sea is symbolical. It speaks of the waters upon which the woman sitteth as peoples and multitudes, and nations, and tongues. Chap. xvii. 1, 15. Of there being no more sea, in the beyond, chap. xxi. 1, and yet literal sea where the river and tree of life is in both the millennial age and beyond. Zech. xiv. 8; Ezek. xlvii. 10, 11. It speaks then of the sea giving up the dead. This, too, must be symbolical sea, and spoken of that sympathizing host of which we above spoke, dead by the figure of prolepsis. When cast into the lake they die the second death, or as the Jews understood of the second death, a death from which there is no relief. We have not space to examine all of the occurrences of the phrase second death used by the Revelator, but we have here laid a foundation by which all may be easily explained. It is a death from which there is no relief, which all the fearful, the unbelievers, the abominable, the murders, the idolaters, sorcerers and all liars will die, and from which the resurrected and immortalized saints will be free on account of his character and nature. We might stop now at the point to which we have arrived and consider our task ended in harmony with the general tenor of Scripture, and that, too, we think to the general satisfaction of all, were it not for a few seemingly opposing Scriptures. These we will notice briefly as we have not space to examine at large. We will begin by calling attention to the one standing in close proximity to the text of which we have been writing:

1. "But the rest of the dead live not again until the thousand years are finished." Rev. xx. 5.

Question: Who are these? The general answer is, the wicked dead who were not included in the first resurrection. But we should not be too hasty. Let us look a little further before we draw our conclusion. Then, to chronicle and enumerate a few points as set forth of the future we see,

1. That when Gentile times is ended, the fulness of the Gentiles is come in, then Jesus returns to earth. See Rom. xi. 25, 26; Acts xv. 13-17; Luke xxi. 24.

2. Next we have the open, visible coming to the world, see Jude xiv. 15; Zech. xiv. 5, and between these two events the signs as set forth in Luke xxi. 25, 26.

3. Following the open, visible coming is the sealing of the 144,000 from Israel. Rev. vii. 1-8.

4. Then following this event is the 144,000 sealed ones from Israel standing upon Zion and harping to the Lamb and the four beasts and twenty-four elders which symbolize Christ and the saints (chap. v. 6-10,) Rev. xiv. 1-5.

5. Then appears the first angel's message with the everlasting (age lasting) gospel. Chap. xiv. 6, 7.

6. Next the second angel's message pronouncing judgment upon Babylon.

7. Then the third angel's message pronouncing judgment upon the beast. Chap. xiv. 9-11. Now, notice by reading closely this work described under the second and third angel's message is the same as described in chap. xix. 11-21, where the false prophet and the beast are taken and are given to the burning flame, or cast into the lake. Of the saints that are at that time, John says, chap. xiv. 12: "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." In chap. xx. 4, he says that they were resurrected, sat upon thrones, wore crowns and reigned with Christ a thousand years.

8. Next event, in chap. xiv. 13. He "heard a voice from heaven saying unto me write, blessed are the dead which die in the Lord from hence-forth; yea saith the spirit, that they may rest from their labors; and their works do follow them." Of this class, in chap. xx. 5, he writes: "But the rest of the dead lived not again till the thousand years are finished." Who, then, are the rest of the dead? Answer: They that die in the Lord of chap. xiv. 13. The phrase, the rest of the dead, may be restricted and made to apply to these saints who, from that time forward die in the Lord, as the phrase the dead in 1 Cor. xv. 35, applies only to the righteous as seen in chap. v. 43-54.

2. "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Dan xii. 2. Of this text, 1. It views all the dead as one class. 2. The phrase "many of" separates the sleepers into two classes. 3. It predicates the act of awaking of the class included in the "many of," but not of the others. 4. It predicates everlasting life of the "many of," but shame and contempt of the unawakened. That this explanation is justified by a correct and critical rendering of the text no one who has examined it will deny. It is sustained by such men as Gesenius, Wigram, Whiting, the Tafels in their Hebrew interlinear, and many more we might mention.

3. Next in importance appears to be John v. 25-29: "Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. For as the Father hath life in himself, so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of Man. Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." This is regarded as the strongest text in all the Scriptures as teaching a universal resurrection, and is ever quoted by every one who talks of a resurrection of all mankind. The main question to be brought forward relative to this is, does it teach a literal, or a figurative resurrection? Upon the hypothesis that it teaches a literal resurrection, that it does not teach a universal resurrection is apparent,

1. From the consideration that the expression "and they that hear shall live," in verse 25, denotes partiality. That there is a class that do not hear, and therefore do not live.

2. From the consideration of the phrases in verse 29, "they that have done good," and "they that have done evil." These phrases show that the coming forth is confined to those only who have acted in the matter. This will exclude the heathen who have not acted religiously. The word "all," of verse 28, though a universal term, cannot include more than are in these phrases "they that have done good" and "they that have done evil."

But we have remarked, that the main question here is, does this Scripture teach a literal or a figurative resurrection? This question must be settled by the context. Then verse 24 reads: "Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me hath everlasting life, and shall not come into condemnation; but is passed from death unto life." Of this text there are a few points to be noticed which serve as a key to the whole paragraph reaching to the close of verse 29.

1. There are parties brought to view who were dead, and, consequently, were in the death state.

2. These parties are made to hear and believe.

3. A transition state then obtains by, or in consequence of hearing and believing.

4. This transition or passing brings them into life from the death in which they had been. These are exactly the thoughts brought to view again in verse 25.

1. The dead, as in verse 24.

2. They hear the voice of the Son of God.

3. They that hear, in the sense of believe, in verse 24.

4. Pass into life, as in verse 24

Next, in verses 28, 29, the same thoughts are again brought out, but in a different wording.

1. The graves—the receptacle of the dead—is put for the dead as in verses 24, 25.

2. They are made to hear the voice of the Son of Man as in verses 24, 25.

3. They do good, or bad—believe or the reverse—disbelieve, as in verses 24, 25.

4. Those that do good, hear, in the sense of believeth my (Jesus) words have a resurrection—a transition—pass into life as in verses 24, 25; while those that do bad, do not hear in the sense of believe as in verse 24, have a resurrection—transition—pass into condemnation. This party passes into condemnation while the other does not, as is seen in verse 24. All, in the sense of many, are called forth—called upon to hear the gospel. In the gospel as it has two parts and two kings to be used, also has two Saviors, One is life, the other is death. To the one who comes forth to its proclamation and does good—believes it, it is a savior of life unto life to him, and to the one who comes forth to its proclamation and does bad—disbelieves it, it is a savior of death unto his condemnation—death. Further, that the belief or rejection of the gospel when persons are brought forth to hear, is made a turning point to them. See John iii. 16-21.

4. Then follows in importance, Acts xxiv. 15: "And have hope toward God, which they themselves also allow, that there will be a resurrection of the dead, both of the just and unjust."

Of this text a distinguished writer says: "The idea of the apostle is clearly this: the Jews by holding to a resurrection of both classes, in fact, admitted of Paul's hope, which hope embraced only the just. The Jews' doctrine covered Paul's ground, but went beyond it. Inasmuch, therefore, as the whole includes the parts, the Jews allowed what Paul contended for, and thus proved their complaint against him to be groundless." This extract expresses exactly the point. It is easy to be seen from all of Paul's writings that he only allowed, or more properly rendered, expected a resurrection of one class. Hear him, Rom. vi. 5: "For if we have been planted together in the likeness of his (Christ's) death, we shall also be in the likeness of his resurrection." Here is a condition set forth as a basis of a resurrection. Rom. viii. 11, "But if the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you." A condition again as a basis of resurrection. Phil. iii. 8-11: "Yea doubtless, and I count all things but lost. . . . That I may know him and the power of his resurrection and the fellowship of his sufferings, being made conformable unto his death; (why?) if by any means I might attain unto the resurrection of (from among) the dead." 1 Cor. x. 35: "But some men will say how are the dead raised up? and with what body do they come?" Paul's answer is

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy Prophets since the world began." It also advocates, as a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of Kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ; and many other kindred truths. It also advocates a Scriptural belief of the Gospel, repentance, and immersion as prerequisites to the forgiveness of sins, and a holy life as essential for final salvation.

COMMUNICATIONS.

A Change of Government in the World.--Part 2.

God is never at a loss to accomplish his purpose. The Russian and Turkish war has turned the eyes of the church toward the country which God promised to Abraham for an everlasting possession, which will be the center of the fifth universal empire. The changes of that country, have astonished the world. It is the place where paradise once existed, where the ruling power was first given to Adam, and God told him to "replenish the earth and subdue it, and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." Gen. i. 28. But he lost his first estate by rebellion, from which time Palestine has undergone its changes. Paradise faded away into oblivion, and man failed as a pure and holy governor. But this land is still remembered by Deity who "ruleth in the kingdoms of men."

When Abram left his father's house he came and dwelt in this land, and God promised to make him a great nation while as yet he had no child. "And Abram passed through the land. And the Canaanite was then in the land. And the Lord appeared unto Abram and said, unto "thy seed will I give this land." Gen. xii. 6-7. Here is a promise of a change of government. "He saith not. And to seeds, as of many; but as of one. And to thy seed which is Christ." Gal. iii. 16. Here we have the king of the fifth empire, of which we shall speak hereafter.

Now the name of Abram was changed to that of Abraham. God said, "for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee." Gen. xvii. 5-6. He then became the father of Isaac, and Isaac of Jacob, and Jacob of the twelve patriarchs. "And the patriarchs moved with envy sold Joseph into Egypt, but God was with him." Acts vii. 9. Joseph came into power and prepared for the famine that came upon the land, and thus saved the families alive. But as they increased in numbers they were soon oppressed by the tyranny of the king of Egypt, then they were delivered by Moses (as their law-giver and king, under Jehovah,) through the wilderness.

But when Moses died, Caleb and Joshua became their leaders, and those that fell not in the wilderness, they brought safely into the promise land. Then they were governed by Judges for four hundred and fifty years, until the days of Samuel when the people desired a king. "They said to Samuel, make us a king to judge us like all the nations." This displeased Samuel, but the Lord said unto him, "they have not rejected thee, but they have rejected me, that I should not reign over them." 1 Sam. viii. 5, 7. By this we see the kingdom was now the Lord's. Their request was granted after Samuel had told them what a king would exact of them. He said, "this will be the manner of the king that shall reign over you: He will take your sons and appoint them for himself, for his chariots, and to be his horsemen, and some shall run before his chariots," and so on. Read 1 Sam. viii. 10-15.

Saul then was chosen to be king over the people of Israel. He was anointed by Samuel. Thus he became the Lord's anointed. But the Lord reserved the right to set upon the throne or to cast down whom he would. The kingdom and throne belonged to him, and although the people had kings like other nations to go in and out before them, yet only by permission of the Lord their God. These kings were only to rule in subjection to his authority. Hence we find that when Saul, the first king, ventured to disobey the commandment of God he lost his favor and the kingdom. Read 1 Sam. xv. And because of his disobedience the Lord rejected him. The Lord rent the kingdom from him and gave it to David the Son of Jesse, and though David was persecuted by Saul, yet when he was placed upon the throne he obeyed the commandments of the Lord and did all his will. "So the Lord God made a covenant with him, that the throne and the kingdom of Israel should be established to him and his seed forever." This had respect to the immediate descendants of David in the first place, and it also embraced one in the distant future who should be just, "ruling in the fear of God." Psa. lxxxix.

The throne of David was established in Jerusalem, "the city of our God. Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great king." Psa. xlviii. 3. But for all this the reign of David was not a peaceful reign, for he was a man of war, therefore, he could not build the temple. It was left for his son Solomon who succeeded him—a wise man whose reign was a reign of peace. David's charge to Solomon was (when he was about to die), "I go the way of all the earth; be thou strong, therefore, and show thyself a man, and keep the charge of the Lord thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies," &c. 1 Kings ii. 2-3. "So Solomon reigned king over all Israel," Chap. iv. 1. The following verses show the princes who reigned with him. "When Solomon had reigned forty years in Jerusalem over all Israel, he slept with his fathers, and was buried in the city of David his father: Rehoboam his son reigned in his stead." Chap. xi. 43. Whereupon the people of Israel promised him (on condition that he would relieve them of the heavy yoke of his father) to serve him, but after a consideration of the matter, he said, "I will add to your yoke; my father hath chastised you with whips, but I will chastise you with scorpions." Chap. xii. 4-11. Hereupon the kingdom was divided into two kingdoms—the kingdom of Judea and the kingdom of Israel, and though the kingdom of Israel became lost to men, it is known to God.

The kingdom of Judea still existed till the birth of the Messiah, who came unto his own and his own received him not. But they said of him, "this is the heir let us kill him."

After this was the destruction of Jerusalem and the kingdom of Judea was a nation no longer. So the children of the kingdom were dispersed unto all nations of the earth, and became a "bias and a by word in all nations of the world."

But according to prophecy we can look forward to the time when the two nations shall become one again, and shall no more be two nations.

The late war between Russia and Turkey, is preparing the country for the change that is fast approaching. The Holy Land, "the city of the great king," which Jesus said should be trodden down of the Gentiles, until the times of the Gentiles be fulfilled," Luke xxi. 24. This the barbarous Turks, the most degraded of Gentiles, have done. Now that land is being taken from them. The times of the Gentiles are fast running to a close, and then Israel comes into remembrance, Babylon falls, and Jerusalem rises. Here we see the force of Ezekiel's language, "I will overturn, overturn, overturn it, and it shall be no more, until he come whose right it is, and I will give it him." Ezek. xxi. 27. But before Jesus the Messiah comes to take possession of his kingdom we may look for a commotion throughout the nations.

Changes in government are produced by war. God does not convert the nations by the gospel, but by the sword. So we may look for a fulfillment very soon of Ezek. xxxviii. and xxxix., when Gog shall come up to take the spoils, when the children of Israel shall be gathered in their own land and dwelling safely, then will Jesus the King come and save them.

J. B. Cox.

(To Be Continued.)

Letter from England.

The debate between Edward Hine and R. Roberts is published. If (to use an Americanism) ever a man was "used up" in controversy, this man is Mr. Hine. I expected he would be confounded, but I did not expect such an exhibition of nonsense as appear in his speeches. Were you to read the debate, I think you would feel sorry for Mr. Hine. I felt so. And with all deference to him, I think I am only just in saying that not one speech of his merits the word argument. His answers to Roberts' questions are pitiable; many of them unworthy to be called answers. I think the advocates of "our Israelitish origin" will feel ashamed, and well they may.

When I read Wilson's work about thirty years since, I observed the absence of proof throughout. He was pleased with his notion. He wrote enthusiastically, but not convincingly, because his under-pinning was unsound.

For some time past, being convinced that the "origin" notion was erroneous, its propagation could only be pernicious, I so expressed my mind when I mailed you a pamphlet some months ago. Another exposure has appeared previous to the issue of *The Debate*, but this last eclipses all.

If any suppose that I mean to compliment R. Roberts by what I say, such are mistaken. I only speak the truth when I say that Bro. Roberts in the preface, in the debate itself, and in the rest of the pamphlet, is majestic in the exhibition of Bible truth. He is clear, mighty and overwhelming in his exposure of the absurdity and groundlessness of "Anglo-Israelism," which is a humbug throughout, and I find no fault with Roberts in calling it a craze.

No wonder that some in the public press have indulged in humor at Mr. Hine's expense. Intelligent, unbiased men, see the foolishness of the notion of Britons and Irish being Israelites. We are Gentiles as other nations are, French, Spanish, German, &c. &c.

Damage to a vast extent is already done to crops in both Britain and Ireland, by the absence of fine weather and devastation by floods. Manufacturing declines, but this is nothing new; ups and downs characterize this industry. The agricultural depression is more discouraging to the people. Such a fall in agricultural value as is now manifest, is without precedent in Britain's history. Landed property in this island has for generations been considered the surest of earthly wealth. *The Times*, "the Epic of the world," as it has been called, has had to tell the disspiriting truth, though it would rather have told of the nations prosperity. But the great journal must keep up its high repute as a matter of fact paper.

So far as I can learn there is less talk among the clergy about the world's conversion by preaching than there was a while ago. The Methodists, the most zealous and effective of all the large Protestant sects, do not impress the people as formerly. The Primitives, who especially have told on the rougher portion of the community, are adding but few, if any, to their numbers, and the Wesleyans have lost during the past conference year in by far the greater number of districts. It is gratifying to state that the Lord's coming is now and then more than merely alluded to by preachers. The darkening clouds on the nation, the unconcern of the people about religion, as well as the scepticism permeating society, and the apprehensions of trouble as the winter approaches, cause some to think "what of the night?" In fact some business men are appalled. And especially grevious is the situation of middle class families who are delicate about acquainting others with their actual condition. It is admitted that these will and do suffer the most acutely. I pray God to move the hearts of many who have the means, to relieve graciously those who endure privation rather than ask charity; but it is indeed charity to secretly relieve this class of sufferers.

The editor of the *Christadelphian*, residing in the populous town of Birmingham, says in the July number, "Trade bad, employment scare, a slow famine in the houses of multitudes, the weather deranged and unnatural," &c. Like words apply to many a town and city, and the editor is aware of this.

Now, Bro. C. I will quote from the *Christadelphian* some thing singular, and if you or any readers of THE RESTITUTION discern the proof that Bro. Rae and Bro. Roberts see in the occurrence noted, you and your readers perceive what I do not. Under the caption, "Restored Identy at the Resurrection," we read, "Brother Rae, late of Bristol, now of London, sends the following clipping from the *Observer* of September last: 'During a thunderstorm on Saturday afternoon, two laborers in the employ of Mr. Benslon, a farmer near Leek, were killed by lightning while reaping wheat. It is stated that on the breast of one of them is an impression of a sheaf of corn. A third man is so seriously injured that he is not likely to recover. Bro. Rae says he has been on the lookout for an occurrence of this sort ever since reading *anastasis*, wherein Dr. Thomas referred to the case of a man killed by lightning while sheltering under a tree, having the immage of the tree impressed on his body, as illustrating the principle on which the mental impressions of the present life are engraved on the new brain produced at the resurrection, resulting in the reproduction of identity. In a moment, in the twinkling of an eye, the character formed during probation is reproduced on new substance, and the result is the man that was before, recognized by himself and all who knew him.'"

For my part, Bro. C, I see more proof in the reproduction (but is not restoration a more truthful word?) of identity in the simple declaration of the inspired Paul, 1 Cor. xv. 42, "it is sown in corruption; it is raised in corruption," than in impressions made by lightning, &c., &c. Let divine teaching be our proof; we understand not how the great miracle of resurrection is wrought, but we believe it.

A friend kindly mailed me several numbers of *The Bible Standard* lately. In the May number there is a piece from Dr. Seiss's parable of the ten virgins, headed "Preparation for Christ's coming," which is too excellent to be left unread. Should you see the article perhaps you may view it important enough to be published in THE RESTITUTION.

The death of the Prince Imperial is one of those events which stir up the political world. Only last year he had a remarkable escape from death in Sweden, but he loses his life in Africa. French Imperialism in the minds of some has been stricken with a death blow. So it may be; but while your humble correspondent has his thoughts I will, for the present, refrain from uttering them.

Prov. xxii. 16. I am sure you have seen pieces in the American papers about the "rejected wreath." Poor Turnerelli! If he has not come to want, he has come to be a laughing stock to the world. I doubt if ever the caricaturists have had such a treat. The most sedate would laugh at some of the cuts in the windows. Had the "pennies" been dealt out to some thousands who need them, what blessings would have flowed from the bestowal! "Give to the poor," we are commanded. So let us do. But give to the rich? Never!

Thank God, since I began this letter there has been finer weather, and much of the hay has been secured.

H. Heyes.

Culcheth, near Warrington, England.

Reformed Judaism.

Reformed Judaism like reformed Christianity, is one of those monstrous and daring innovations to which the infidelity of modern times has given birth. Both are the legitimate offspring of an impious desire to get rid of the solemn obligation and authority of Jehovah's plain word, and supplant it by "the doctrines and commandments of men," as Christ declared to the Scribes and Pharisees in Mark vii. 8, 10.

The subjoined statement of the "science of Judaism" from a learned Jew—Professor Adler of the reform school, is significant of the egregious folly and sin of the attempt to improve on God's wisdom by man's pleasures, and affords an apt illustration of the warning words of Jesus.

Allan B. Magruder.

REFORMED JUDAISM.

Ever since the appearance of Geiger's *Scientific Journal*, Jewish philology and Jewish theology have been inseparably connected. To attempt a detailed account of the latter would involve the necessity of frequent reference to the former, an attempt in which we can hardly assume the reader's interest would bear us out. Unwilling to test his patience by such a course, we shall content ourselves with stating the main principle of Reformed Judaism, and briefly indicating the successive steps by which it advanced to its present positions.

The one great fact which the Science of Judaism had indisputably established was the fact of evolution in the sphere of the Jewish religion. Each generation had legislated for itself. The authorities of the Middle Ages had introduced changes in the ritual; the Talmud itself, that corner stone of orthodoxy, was a stupendous innovation on the simplicity of the Bible religion. Applying the theory of evolution to their own case, the modern Rabbis assumed on their part the right to institute whatever changes the exigencies of the age had rendered imperative. The very fact of change, it is true, pre-supposes the existence of a substratum that remains unchangeable. What that substratum in the case of Judaism is claimed to be we shall presently discover. The measures of the Reformers were in the main dictated by the sentiment of patriotism and the desire to remove the barriers that interposed between them and their fellow-men. They would cease to be a "state within the state," cease to separate themselves from fellowship of the Gentiles. Hence the leading proposition upon which Reformed Judaism is founded. The Jewish people have ceased to be a national unit, and will exist hereafter as a confederation of religious societies.

If the Jews have ceased to be a nation, then the reformers must abandon the idea of a national restoration. They did so. If they have ceased to be a nation, they must give up the hope of a personal Messiah who should lead them back to the promised land. They did so. If they desired no longer to dwell in seclusion they must abolish the dietary laws, which forbid them to taste of the food of Christians, though commanded by the Talmud and founded apparently on the authority of Moses. This, too, they were willing to do. Other changes were inspired by the philosophic teachings of the day, and were undertaken with equal readiness. Thus the doctrine of resurrection in the flesh were set aside. The fabric of ceremonial observances had been rudely shaken, and soon gave way altogether. Changes in the ritual followed. The prayer book reflected the gloomy spirit of a people whose life was imbittered by constant trials and dangers. Naturally they had turned to the past and glories of Zion; the pomp of the sacrifices, the advent of the Messiah, the future restoration of the kingdom of David, were the themes on which they loved to dwell. All this was no longer suited to the temper of the modern Jews, and radical alterations became necessary. Many of the festivals and fast days also were struck from the calendar. One of the most distinctive customs of the Jews, the so called rite of Abraham's Covenant, was boldly attacked, and though the abolition of this ancient practice is still strenuously resisted, there is little doubt that it will ultimately go with the rest. Samuel Holdheim advocated the propriety of intermarriage between Jews and Christians.

The manner in which these conclusions were reached may be described as follows:—At first an attempt was made to found each new measure of Reform on the authority of the Talmud. The Talmud was attacked with its own weapons. The fallacy of such a method becoming apparent, the authority of the Talmud was entirely set aside. A return to the Bible was next in order. But even the laws of the Bible proved to be no longer capable of fulfillment in their totality. A distinction was therefore drawn between the letter and the spirit of the Bible. The letter is man's handiwork, the spirit alone ought to be regarded as the Divine rule of faith. The "spirit of the Bible" is the essence of Judaism, which cannot change. In the process of evolution it constantly assumes new forms, but remains substantially the same. Nor could any motives of expediency, nor could even the ardent desire of political emancipation have induced the Reformers to pursue the course they did, had they for one moment believed it contrary to the substantial teachings of the Bible. The spirit of the Bible is expressed in two fundamental propositions: the existence of one God, the author and governor of the universe; and the Messianic mission of the people Israel. The former is no longer the exclusive property of Judaism, the latter is distinctively its own; both together express the simple creed of Reformers.—*Prof. Alder, in the North American Review.*

SENTENTIOUS PARAGRAPHS.

Well spent days bring happy nights and glad morrows.

Keep clear of a man who does not value his own character.

Carry your cross on dry land, and it will carry you in deep waters.

He who follows the Lord fully, will find goodness and mercy following him.

As it is not putting on a gown that makes the scholar, but the inward habits of the mind, so it is not putting on an outward walk of profession that makes a Christian, but the inward grace of the heart.

COMING GLORY.

"Eye hath not seen; ear hath not heard."
The fairest landscapes eye hath seen,
The greenest dells and hills,
The freshest meadows, sweetest nooks,
The clearest brooks and rills,
Are only shadows, dim and faint,
Of what this earth will be
When curse is lifted from the soil
Of glad eternity.

Anon: Time is a commodity of which the value rises as long as we live.

Milton: Truth is as impossible to be soiled by the outward touch as the sunbeam.

It is a most mortifying reflection for any man to consider what he has done, compared with what he might have done.

Edward Bickersteth: The sweetest life is to be ever making sacrifices for Christ; the hardest life a man can lead on earth, the most full of misery, is to be always doing his own will and seeking to please himself.

"Judge thyself, O Christian, is it meet
To see thy heart on what begins set their feet?
'Tis no lay sabbote if you be told,
You digior dross with mattocks made of gold.
Affections are too costly to bestow
Upon the fair faced nothings here below.
The eagle seems to fall down from on high
(The proverb saith) to catch the silly fly,
And can a Christian leave the face of God,
To embrace the earth, or dote upon a clod?"

"What is whisky bringing?" asked a dealer in that article. "Bringing men to the gallows, and women and children to want," was the answer.

Most men never get thoroughly awake to the responsibilities of life and the possibilities of their own nature. What we want is the single eye that will see what our work is, the humility to accept it, however lowly, the faith to do it for God, the preserverance to go on till death. While we mistakenly sit still and wait for large opportunities and rip ned powers, the day slips away and the long night closes the scene.

Only one day then waste it not
In futile plannings where the Lord is not.
Only one day God gives to me
At once; oh, may I use it faithfully.

Isaac Williams: Our Lord, in his unbounded love, has taken great pains to teach us that death is to be considered but a sleep; that it is to be in our minds associated with sleep, and to be lightened and cheered by that association. By so often emphatically calling death a sleep, He has doubtless intended to alleviate and to strengthen our minds in faith in him, showing us thereby his desire that we should look on death as but a sleep, in ourselves and others.

EXTREMITIES.

When the mildew's blight we see
Over all the harvest spread,
Humbly, Lord, we cry to thee,
Give, oh, give us, daily bread!
But the full and plenteous ears
Many a time we reap with tears.

THE RESTITUTION.

S. A. CHAPLIN, Editor.

PLYMOUTH, INDIANA, AUG. 27, 1875.

A PAMPHLET from Brother H. Beadle, M. D., on *Yellow Fever* has come to hand. Will notice more fully hereafter.

To those four kind friends whose letter brought sixteen dollars to our relief fund, we not only tender our sincerest thanks, but implore that they may reap a hundred-fold in this life, and in the world to come have life everlasting.

CONFERENCE is to convene at Rensselaer on Thursday of this week. Much as we should like to be present, our editorial duties, and some other matters will probably compel us to remain at our post. We hope the occasion will be one of edification to all who may meet.

A LENGTHY article on some difficult passages of Scripture, from the pen of Henry Constable, will be found in the present number. The author is an English writer of learning and eminent ability as is demonstrated by his two works on *Hades* and *Future Punishment*. Whether our readers accept his solution of the controverted passages or not, we think the article will be read with interest.

WE hope all our friends will put forth every effort, in our conference gatherings, to advance the claims of THE RESTITUTION to the support of the brotherhood. In the coming critical times such a medium of news and fraternal communication will be found indispensable. We shall watch the signs of the times, and endeavor to keep our readers fully posted in the bearings of prophecy on current events.

COMMUNICATIONS.

A Glorious Ingathering.

The brethren ought to embrace the opportunities afforded by this delightful weather to make a general forward movement all along the lines. During the past four or five weeks I have been laboring in western Kentucky, proclaiming the good old gospel of the kingdom. I found the believers in that region to be intelligent, zealous and kind-hearted. I spoke nineteen times, and baptized fifty persons. To God be all the glory through Christ our dear Savior, now and evermore. Amen. WILEY JONES.

In the Master's Service.

Often in my daily toil, I feel so weary that I am tempted to say bitter and repining words, but some good angel at my elbow whispers, "You are in the Master's service," and instantly my troubles vanish, and I am all courage, to go on. "You are in the Master's service." The fretful scolding words must not pass your lips.

You dare not covet ease. You must redeem the time. The garlands of the future, must be won by work for God.

"They who love the world have not in them the love of God."

And you who "walk with the unseen," must be holy and undefiled, by earthly stain.

"You are in the Master's service," be that your watch-word hour by hour, as you meet and oppose the evil, and the battle will be won.

S. ROXANA WINCE.

Not for Themselves but for You.

To whom it was revealed that not for themselves but for you they ministered these things which now are declared to you by those who evangelized you in holy spirit sent down from heaven, into which things messengers earnestly desired to look. 1 Pet. i. 12.

This is human nature. We get an inkling of a thing, become interested, and we become anxious to learn all of the details, the time, the manner and place of the salvation of which Peter speaks. The prophets prophesied of this salvation; they were interested, hence they examined closely to understand the things and the reason of which the spirit, which was in them, was pointing out, when it previously spoke of the sufferings of Christ, and after these the glories. See an example of this in Daniel's case: "And it came to pass when I Daniel had seen the vision and sought the meaning." Chap. viii. 15. "And I heard, but I understood not; then I said, O my Lord, what is the end of these?" Chap. xii. 8. "How long to the end of these wonders?" Verse 6.

Concerning the things, and concerning the season, or time they searched diligently, but they were ministering, or prophesying not for themselves, but for others. The spirit in them was pioneering and setting up the waymarks, and others were to travel the road whilst they would be quietly sleeping under the divine care. Hence, it was said, "Go thy way, Daniel, till the end be; for thou shalt rest and arise again in thy lot at the end of the days." (Jewish Translation).

This salvation of which Peter speaks is the common heritage of all the chosen, from Abel to the last one who embraces it, hence their intense interest in the events and time. The plan was drawn in the divine mind from the beginning, but it reached down through ages. Its development was in the womb of the future. In its gradual development, to each one was given that which he could comprehend, and that which immediately concerned him. Each, from his standpoint, could understand that he was to be saved, and saved by a Redeemer, and, also, what was required of him. But it would have seemed long to Abel had he been told that more than four thousand years would roll round before the promised seed of the woman would be born, and longer still had he been told that more than 1800 years more would elapse before he would come in majesty to bruise the serpent's head.

The revelations of the spirit in the prophets concerning the sufferings of Christ, and after these the glories, cover a long period of time. We hear the old prophets speaking of the suffering and majesty, as it were, in the same breath. Their predictions pointed out the first and second advents of Messiah, his coming in humility and suffering, and his coming in majesty and glory. Is it strange, then, that they searched diligently to understand these things and the season, or time, of their fulfillment? But the Lord is good to those who trust in him, and he knows best what we should understand. When the sufferings, referred to, began, those prophets were sleeping in the dust of the earth, and the time between the sufferings and the glories will be to them but as a flitting moment. But had it been revealed to them, doubtless the knowledge would have cast a gloom over them. We are all but little children and when a good thing has been promised us, our patience is sorely tried when we have to wait a long time. But we should be co-workers together with God, whilst he works for the good of the whole. We should serve the parts as God gives ability. We cannot serve those members who are sleeping; they need not our care. In the divine hand they are safe. It is left for us, if we serve at all, to serve this present generation, on whom, doubtless, the end of the age will come. The prophets of old prophesied as they were directed, and thus the spirit that was in them set up many a light-house that was of service to others.

Those who lived at the time of the first advent could point to many a prediction and to its fulfillment in the man of sorrows. And now, what would be our condition with the wheels all revolving, the steam valves opened, and the world rushing down grade in the dark, were it not for the prophecies? Thank God for the ministry of the prophets—for the light of the prophetic word—for the milestones, the light-houses and the beacons set up by them. If we are in the closing up time of this age,—and we are, for the prophetic rays are meeting in a focal centre—then we have a part to act, a service to perform that no others ever did or ever will do again. This age, with its duties, has not yet closed; it will close but once. We can not go back and help Noah build his ark and warn the old world, nor assist Moses and Aaron in the deliverance of Israel from bondage, nor strengthen the hands of Elias as he confronts the hordes of Baal's prophets. Nor can we loose the colt and spread our garments thereon that Jerusalem may have the opportunity to receive or reject her King.

The season of the first advent, with its privileges and duties, is past, and that of the second is at hand. It is upon us, even at the door. What is to be done? What service can we render for others? We, as a people, have, as by common consent, agreed that the end of the age is at hand. If we have learned this much from the prophets, can't we learn from them what action to take, what move to make, what service to render? We have got our lamps, will we be so foolish as not to take oil in our vessels with our lamps? Just so sure as the age is about to close, so sure have we a work to perform that is peculiar to the crisis. If we are ready to receive our Lord, this would be self-evident from the precedents of past history of transient periods. If the prophetic word was silent, but it is not, for its light shines in this otherwise dark place, for us who are about to witness the close. The prophets, Jesus and his apostles have ministered. The most stupendous change that this world has witnessed is at the door. Great empires, mighty nations are about to be dashed to the earth, and the mighty horde of earth's rulers are as ignorant of the time and manner of this change as if they had not been born—then the masses of the people—what is their condition? Then we, ourselves, who have an inkling of coming events—what are we doing? What do we intend to do? Shall we sit still and be content with present labor and present attainments in knowledge, or will we learn what God would have us do and do it? Let us not deceive ourselves. If we work not in harmony with the divine will and fail to act the part assigned to those who live in the close of the age, this will not stay the wheels of the coming kingdom. Jehovah has said, all the earth is mine. He will find those who will do the appointed work. If, in the transient period from the law to the gospel men had to leave the dead to bury their dead—to leave all to serve—what of those who may be permitted to pass from the gospel to the kingdom age? To be living in such a grand and awful time will not be sublime to us unless we perform our part. If worthy, we will have ample time to learn the full details of the plan of the ages beyond the one thousand years' reign after the kingdom is established—preparations must now be made to receive the King and the incoming kingdom. The kingdoms of this world must be notified of the coming kingdom of God; preparations must be made for the great nuptial feast—the marriage supper of the Lamb. His wife must make herself ready. This she has not done, for when she does, the marriage takes place.

Hoping that these words may stir up some minds, by way of remembrance, I remain your brother in hope of life in Christ. J. C. KINSEY.

LETTER DRAWER.

Editor Restitution: Please find enclosed two dollars and fifty cents for back pay and to renew subscription. I have no idea when my time was up; I have had so much trouble the past six months I have been unfit for anything. Death has robbed me of my loved ones till I am almost overcome. Last December I lost my little boy six years old of scarlet fever, in March lost my little girl aged ten, bright and lovely children for their years. Last month I lost my mother who was living with me. She seemed in good health the day she died, went to bed and slept quietly till twenty minutes past eleven, woke up with an attack of the asthma, choked to death in about two minutes, and I am left desolate indeed, my family all gone but one child, a son grown. I thank God with all my heart that one is spared to me. Truly I have been chastened and scourged, but my faith grows stronger, and my hopes brighter, for I believe the time is but short till the Master will come and bring them back from the land of the enemy. My mother died in the hope of the glorious resurrection when the Savior comes. Has been a member of the church of the one faith over twenty years. We believe that they which sleep in Jesus will he bring with him when he comes. Glorious hope! 'Tis an anchor to the soul. If it were not for that I should have sunk. I will trust in God and wait for his son from heaven. "Yea though he slay me yet will I trust in him for I know that my Redeemer liveth and that he will stand on the earth at the latter day. And though the worm of corruption destroy their bodies, yet in their flesh shall they see God." How I long to see the day when this old sin-cursed earth shall be restored to its former purity, when sin and sorrow, pain and death, shall be blotted out, and all will be joy and gladness. May the Lord hasten it in his own good time and help us to endure the cross a little while longer till we win the crown. I would be so glad if some brother would come this way and preach; I have heard but two sermons of our faith in nine years; there are a few of our faith here and would be more if they had a chance to hear. Truly the harvest is plenty but laborers are few. May God bless you in your good work of spreading the truth in THE RESTITUTION. I feel as if I could not do without it. I want to do something for the paper; I think I shall soon be able to send something. Yours in the faith of Abraham. MARY A. STUDLEY.

Small Center, Kan.

NEWS ITEMS.

MEMPHIS, August 23.—Seventeen new cases were reported to the Board of Health to-day, ten of whom were colored. Eighteen deaths occurred.

MEMPHIS, August 24.—Nineteen new cases were reported to the Board of Health to-day, seven whites and two colored. Eight deaths have occurred.

Miss Birdie Goff died of yellow fever last evening at White Haven, Tenn.

The fever continues to spread in every direction. There are six cases in Chelsea, and several people sick with the disease have been reported in North Memphis, which portion of the city was exempt one week ago.

LONDON, August 24.—A dispatch from Boshire says the drouth has severely affected the spring harvests in South Persia and the Bagdad and Bussorah districts in Asiatic Turkey. The price of wheat in Mesopotamia has risen to three times the usual price.

The *News'* Rome dispatch says: "Owing to the miasmatic fever prevailing in the neighborhood of Ceprano, which has affected one-third of the population, the orders for the autumn maneuvers have been countermanded."

August 21.—At an early hour this morning severe shocks of earthquake were experienced along the line of the Welland Canal in Canada, between Lake Erie and Ontario. Several cities and villages were shaken; at Thorold it was particularly violent.

PARIS, August 23.—The cholera is reported at Ostend, Brussels, and in Western Flanders.

LONDON, August 23.—A Calcutta correspondent of the *Times* reports that starvation and misery still prevail in Cashmere.

THE RUMPA REBELLION.

Affairs in Eastern Bengal are also causing much anxiety. The Duke of Buckingham has not yet carried out his idea of visiting the scene of the Rumpa rebellion. The troops of Nizam will aid the British in repressing disorder.

FEVER.

The Seventeenth and Twenty-ninth Madras Infantry are suffering severely from fever.

THE CHOLERA.

The cholera is increasing at Cabul. The number of deaths in the regiments which lately returned from Herat is variously estimated at from 100 to 305.

LUDOAN, August 24.—Further riotous demonstrations occurred here today. The rioters wrecked the windows of the houses of a number of Protestants.

The *Times* Berlin correspondent reports that the loss of property in Russia by fires in July alone is stated at 8,003,236 roubles. An enormous fire occurred at Batoum on the sixth instant.

SELECTIONS.

Jews in Palestine.

The Free Church of Scotland, which has a special Committee to look, after its mission work among the Jews, has in its monthly publication an article on the Jews to Palestine, in which it says:

"The land of their promised inheritance is rapidly becoming their own in fee. If we compare the present time with eighty-three years ago, when the Sublime Porte permitted only three hundred to live within the walls of the holy city, the change is remarkable. Forty years since, the Porte modified this original order so that a larger number could abide there; but they were shut up in narrow and filthy quarters, next to the dog and leper quarters, the objects of contempt and cruel oppressions. But even this quarter restriction was removed ten years ago. And now the ruling power is in the hand of Great Britain, and the sceptre itself is in the hand of an Israelite, and Baron Rothschild holds a mortgage on Palestine as security for 200,000,000 francs loaned to the Sultan of Turkey. It looks very much as if accomplished fact had put itself in the place of prophecy.

"The Jews, after the quarter restrictions were removed, bought all the land which could be obtained within the gates, and have built entire streets of houses without the gates. With the improvements inevitable from liberty and possession of homes have come kindred progressions in provisions of charity for the destitute and afflicted. The German Jews have sixteen of these. Two journals have been started, and in the Rothschild and other Jewish hospitals 6,000 patients are under constant treatment. The Venetian Jews have 60,000 francs to found a school of agriculture; and, in evidence of a progress that shows divine care and intervention, the number of Jews has doubled in about ten years. In 1860 there were not more than seven thousand Jews, shut up in their quarters; and though a vast improvement on the past, still they appear to us wretched enough to make the most careless sigh over the mighty fallen. But in the five succeeding years they increased to more than 13,000."

Mission Work in Syria.

The Rev. Dr. H. H. Jessup, missionary, Syria, gives a glowing description of the work in that land. Beirut is the headquarters of missionary work in Syria, and is the largest, most beautiful and civilized city in Syria and Palestine, containing 80,000 inhabitants. In this city there are 10,000 children in the different schools, 3,000 of them being in Protestant schools; while in many of the other schools the teachers are those who have been trained under Protestant influence and some of them belong to Protestant churches. In the land of Syria there are 11,000 scholars in the different Protestant schools. Nearly all the school books used in the different schools, secular and religious, are furnished by the American Mission Press, which publishes about 40,000 volumes a year. There is a genuine waking up of mind among all classes, and particularly among the women and girls. Mr. Jessup was invited just before he left Beirut to the English schools under the charge of Mr. and Mrs. Mentor Mott, who are educating 1,500 pupils, mostly girls. The object of the invitation was that these pupils might express their gratitude to him for his love and labors on their behalf. As he stood on the balcony, with 1,500 girls in the garden below, the 300 nearest him were unveiled Mohammedans, and when we remember that this is in most marked opposition to the Koran, their sacred book, which consigns the unveiled woman to disgrace here and burnings hereafter, we can judge the benevolent influence of Christianity on public sentiment.

[Boston Transcript.]

Well Spoken.

Virtue is often a negative quality. The man who has no temptation to do wrong, and is no circumstanced that he finds it most natural and most easy to do right, has no especial occasion to plume himself on his virtue, and is not to be held up as a pattern, by any means. For instance, Canseur could name a man who never drinks. He never did drink, he never wanted to drink, he does not like to drink, and—he doesn't drink. That is not virtue. He could name another who did drink, who always wanted to drink, who drank to excess, who does like to drink, and who, after a long and manly struggle, succeeded in getting the mastery of himself and does not drink. That is virtue. Yet the world praises the one because he never drank, and though it applauds the other for conquering his appetite, remembers the time when it seemed to have conquered him. Let us praise virtue and applaud it, let us make certain that it is virtue before the demonstration begins. People who bring into this world hot tempers, strong impulses and fiery passions are certainly to be pitied, but not to be blamed unless they give way to them without effort; while if they control and conquer them they deserve the highest praise. The more fortunate ones, whom nature endows with cooler blood, genial, sunny tempers and more deliberate ways, are certainly to be congratulated, but never praised. The time will come when half the things that men complain of in their fellows will be treated as infirmities rather than as faults; when they will be cured, not punished.

"Then at the balance let's be mute,
We never can adjust it;
What's done we partly may compute,
But know not what's resisted."

[World's Crisis.]

The Stars Malignant.

That is a dreadful augury of evil days to come announced by Prof. O. A. Grimmer of San Jose, Cal. Should his astrological predictions prove true, the awful times of A. D. 542-600, and A. D. 1333-1400, will come to a sin-smitten and wailing world. Indeed, the world's end itself scarcely exceeds in horrors and woes and judgments foretold by the star-gazer of California. I have read his tract. He goes beyond Dr. Knapp altogether, but the reasons he assigns are the same, viz., the almost simultaneous clustering of the giant planets on one side of the sun, and all at their nearest point to that mysterious luminary. The era of disaster is 1880-87, and if rigid sanitary measures are not adopted, fifteen millions in our country will be swept into the tomb.

I am curious to know why with united voice the world of science is foretelling such evil days. Are they in a causeless panic and going mad? Or is a divine power compelling their lips to speak the truth, as Baalim, the old seer, was compelled? But, gentlemen, who scoff as do the secular editors, you are not posted in perhelia horrors. You will no doubt change your tune. Nothing is truer than that the solar system is put in unwonted commotion by the nearer approach of Jupiter alone to the sun. Don't laugh yet. The yellow fever alone will give the nation sorrow enough before the next frost. It smites now. They who have deceived themselves by saying it would not come, have not studied the matter. I am not a prophet, but I know it would come. So its death-blast is over the Mississippi Valley, and the cholera and plague are on their way.

Shout in derision, "Pessimist! Croaker!" if you will, O man. I have not read Webster's History of Pestilence in vain. I question if Dr. Knapp or Prof. Grimmer are trying to get up a "great scare." No. It is signs in heaven and earth that are alarming the sagacious students of nature—the wise man foreseeth the evil to come.

O that the Master were here, King over all the troubled planet! How he would, out of the chaos, bring the quiet lone, sweet calm! Meanwhile, who would not be a Christian?—*D. T. Taylor.*

[World's Crisis.]

The Kingdom.

Wherefore we receiving a kingdom which cannot be moved, let us have grace whereby we may serve God acceptably with reverence and godly fear.—Heb. xii. 28.

The verses preceding this show that the kingdom is yet to come. The present kingdoms of the earth have to be shaken, and not only shaken, but removed, before the kingdom here mentioned is given to the saints. The words, therefore, must mean, Having to receive a kingdom, having it in prospect, the kingdom being promised to us, and we daily coming nearer to it. Let us seek grace by which we may obtain more of the spirit of, and preparation for, the glorious inheritance. It will be a kingdom which cannot be moved: it will abide, will be everlasting, and will exceed in glory, and beauty and blessedness the present heaven. We have the promise of this kingdom. Let us be thankful for it, and receive it with faith and confidence. Such a promise should inspire us daily with strength, and courage, consolation, and hope.—*Silas Henn.*

Worldliness.

A lawyer who consumes three hours in arguing a question of law relating to the ownership of a barrel of apples, is indignant at his minister for exceeding twenty-five minutes in unfolding one of the great principles of morality, on the observance of which the whole existence of society depends. The judge who fills two hours with his "opinion" on the right of a counsel to challenge a witness grumbles at his minister because he has prolonged the discussion of fundamental laws of human existence to thirty minutes. The physician who takes ten minutes to prepare the medicine for the headache, is nervously restive if his minister spends twice so many in attempting to relieve a chronic heartache. The belle who has spent—how long?—in adjusting the bows on her bonnet, is remorseless in her criticisms on the minister who does not finish his meditations on the character of God in fifteen minutes. The fop who has combed and perfumed and waxed his beard and mustache for an hour, is mortified past endurance if the poor minister is not through his discussion of the immortal life "inside of twenty minutes."

To Attain Long Life.

He who strives after a long and pleasant term of life must seek to attain continual equanimity and carefully to avoid everything which too violently taxes his feelings. Nothing more consumes the vigor of life than the violence of the emotions of the mind. We know that anxiety and care can destroy the healthiest body; we know that fright and fear, yea, excess of joy, become deadly. They who are naturally cool and of a quiet turn of mind, upon whom nothing can make too powerful an impression, who are not wont to be excited either by great sorrow or great joy, have the best chance of living long and happy after their manner. Preserve, therefore, under all circumstances, a composure of mind which no happiness, no misfortune, can too much disturb. Love nothing too violently; hate nothing too passionately; fear nothing too strongly.

There will be a quarterly conference in Edinboro, Pa., on Saturday, 2 p.m., and Sunday, Sept. 5 and 6. Elder M. Beck of Canton, Ohio, will be present to preach the word and administer baptism. Come to the meeting brethren, one and all.

G. W. STETSON, Pastor.

DIED.

POLLOCK—Aug. 8, 1875, Sister Pollock, wife of Mr. John Pollock, of South West City, Mo., after a short illness, aged about thirty-five years.

Sister Pollock was baptized last November during a meeting held by brother Moore and myself. The church and society of South West City, Mo., have suffered a very great loss by the death of Sister Pollock, as she was a highly educated, noble and talented lady, universally respected and loved by all. She sweetly sleeps, and her works do follow her. Her kind husband and four loving children have her beautiful walk to console them, while left behind to fight the battles of life.

"Leaves have their time to fall,
Flowers wither at the north wind's breath,
But thou hast all seasons for thine,
O, death."

O, cruel monster, when will you cease to rob us of our loved ones? 1 Thess. iv. 14-16. Let us all do our duty and prepare to live when Jesus comes.

Your brother,
JOHN S. LAWYER.

Clarinda, Kan.

LETTER RECEIPTS.

SUBSCRIPTIONS.

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A Free-Will Offering.

We, the undersigned, having the good of the cause of truth at heart, and believing that it is our duty to circulate the gospel with our means as well as our tongues, and believing that God will bless us for all the offering we make in behalf of the truth, have paid the sum set opposite our names for the purpose of reading THE RESTITUTION from date, and sending it out as a messenger of truth to those now in darkness, and to comfort those who are walking in the light of life:

Amount previously published	$416 25
Levi Coffin	5 00
Owen Coffin	5 00
H West	5 00
Elvis West	1 00

were here, King
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ave, bring the quiet
! Meanwhile, who
istian?—*D. T. Tay-*

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the promise of this
be thankful for it,
with faith and confi-
romise should inspire
rough, and courage,
ope.—*Silas Henn.*

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erly conference in Edinboro,
, and Sunday, Sept. 6 and 7.
son, Ohio, will be present to
minister baptism. Come to
one and all.
G. W. STETSON, Pastor.

DIED.

819, Sister Pollock, wife of
South West City, Mo., after
short thirty-five years.
pitied last November during
ther Foore and myself. The
South West City, Mo., have
loss by the death of sister
highly educated, noble and
ly respected and loved by
ple, and her works do follow
d and four loving children
s to console these, while left
alms of life,
time is fast,
the north wind's breath,
seone for thine,

as will you come to rob us
hem. iv. 18-19. Let us all do
a fire when Jesus comes.
or brother,
JOHN S. LAWYER.

RECEIPTS.

SUBSCRIPTIONS.

00	Miss K G Culbertson	$ 50
00	Elias Goodrich	1 00
50	Mrs O P Hall	2 50
50	J W Bosch	1 50
00	J A Meyer	2 00
00	Jos Shellenberger	1 00
00	J L Cleveland	1 00
00		

AND DEATH.

50	W L Kite	1 00
50	W J Owen	1 00
00	J W Bosco	50

Will Offering.

having the good of the cause
believing that it is our duty
ith our means as well as our
that God will bless us for all
e behalf of the truth, have
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instruction from God, and
ance of truth to those ig-
to awaken those who are
life:

Mabee	$25 00
	5 00
	5 00
	5 00
	1 00

POETRY.

Evening.

W. L. CROCKETT.

When the mountain top is crowned
With the sun's last lingering ray,
And down its wooded sides so gently steal
The shadows of the night;
How peaceful is the scene.
The busy voices of the day have ceased
And nothing breaks the stillness,
Save the rustle of the leaves;
Or, where the brook, chafed by the pearly pebbles
Onward leaps with gurgling sound.
O I do love this quiet, thoughtful hour,
It brings to me upon its whispering winds
The golden promise of eternal rest.
When all the pomp of life's great day
Shall fade, and I shall lay me down
To earth asleep, for that sleep shall bring
No thought of sorrow, but a steadfast hope
Of glorious day when I shall wake
To life and everlasting joy.

Our Father Knoweth.

'Tis the God of all worlds who knoweth
The needs that we have with life;
How weary we are of striving,
How worn with the constant strife;
And yet how we, aye, must labor
For clothing and daily bread,
And fight and endure and suffer
Because we are hard bestead.

But since it is He who knoweth
To whom silver and gold belong,
Is there need of so much endeavor?
Have we not time for song?
He who once showered the manna,
And made streams when the land was dry,
And sent His food by the ravens,
He can our wants supply.

And He is our loving Father;
O Christ, who has taught us this,
Give us Thy Holy Spirit,
That the rapture we do not miss.
Our Father is kind and earth
For the needs that His children know,
And He never will leave them orphans
In the world of want and woe.

So we take our lesson in trusting;
Why should we be afraid?
The burden of our providing
On the mighty God is laid.
He cares for the birds and flowers;
How safe must His children be;
O Christ, who has shown us the Father,
We lend our thanks to Thee.
—*Selected by L. B. C.*

SELECTIONS.

(The Rainbow.)

The Spirits in Prison.

The famous text in 1 Peter iii., which speaks of certain spirits in prison to whom our Lord went and preached, has given rise to very various surmises, and has been eagerly laid hold of by men of very opposite views. By each of them it is quoted as confirmatory of their peculiar theories. Two schools of thought, however, there are in our day who regard the passage in Peter with especial favor. The first are those who would extend human probation beyond this present life, and who suppose that after men are dead they still have messages of mercy sent to them. Of these there are various shades of opinion. Some suppose that these messages are partially, others that they are very generally, and others again that they are universally accepted at one period or other of the eternal future, by those who in this life had died unreconciled to God. Another school of thought looks to this passage as proof of their view that death is not by any means the extinction of existence in the case of man, as it is in that of all the creation inferior to him. Some of this school are identical with that already mentioned as hoping that a work of salvation goes on among the departed; but others are wholly opposed to this view, and, holding most unhesitatingly that there is no probation after this life, quote and refer to the passage as proof of the continued existence of man during his condition of death. "The passage," says Mr. Robert W. Landis, a well known American writer, "teaches the uninterrupted immortality of the human spirit of Christ, and by consequence that of his redeemed. It teaches, likewise, the uninterrupted immortality of the spirits of wicked men, and of course that they do not cease to exist at death."*

The ground on which these different schools of thought appeal to this passage is that the "spirits in prison" spoken of are the spirits of men. Some of them make it to refer to a particular generation of men, viz., the disobedient of the time of Noah. Others give it a wider application, and suppose that it includes with the above all others before or after Noah's time, who died under somewhat similar circumstances. While others would give it a universal application to all men, of all times. "That great work," says Mr. Birks, with reference to this verse, "includes all states of men, living or dead, and all ages of mankind."† But with this variety in the application of the words, all are agreed that "the spirits in prison," are human spirits and no other. Few of them think it worth while to consider if any other view is possible. Most of them assume their opinion as indubitable. Some for a moment glance at a different interpretation, but dismiss it with a few quiet words of contempt. None of them seem to be aware that a very different interpretation was commonly held in the first ages of Christianity by Christian men.

* "The Immortality of the Soul." By Robert W. Landis, p. 234.

† "The Victory of Divine Goodness." By T. R. Birks, M. A., p. 97.

The view which I hold, and here advocate, is totally different from that referred to as generally received. Long deterred from even giving it an entrance into my mind for reasons which probably influence great numbers, I have now for a considerable time adopted it with a constantly increasing sense that it is the true and only and most rational meaning of the words. I make no claim to originality or novelty in the case; for which I am glad, as I do not think that any really new view can be true. I only bring forward a very old opinion now generally forgotten or ignored.

I hold then, that the "spirits in prison," are not men at all, nor any part, however important, of human nature. If man in his living perfection be three-fold in nature, consisting of body, soul, and spirit, I maintain that his soul and spirit are just as little referred to here as his body. If man's living nature be dual, and that soul and spirit are in truth one and the same, I hold still that there is in this Scripture no reference whatsoever to the souls and spirits of men. The apostle is referring to another order of beings, viz., to angels who in the days of Noah kept not the state and place assigned to them by God, and who were in consequence, when the human race was nearly destroyed by the deluge, confined in a prison house where they are awaiting judgment. To these, as I gather from the passage, our Lord went and preached or proclaimed some great message, probably between his resurrection and his ascension to heaven.

My first reason for rejecting the idea that men are referred to in the passage is that the term "spirits," taken by itself absolutely and without any qualifying phrase, is not applied to men in Holy Scripture. We read indeed of the spirit of man, or of beast. Gen. vii. 22; Job vi. 4; Psalm xxxi. 6; Acts vii. 40. In one passage, spoken manifestly in anticipation of a time and scene yet to come, we read of the "spirits of just men made perfect." Heb. xii. 23. But I think the simple term "spirit," or "spirits," without any indication that it refers to man, is never applied in Scripture to either individual or collective man. If I am wrong I ask the reader to correct me. If the term be ever thus used it is of very rare occurrence.

Another reason for rejecting the idea that the words refer at all to men is, that it is quite inconsistent with the teaching of Scripture to suppose that during the intermediate state between death and resurrection, which is usually supposed to be the state under notice, the spirits of men are in a prison of any kind. No matter whether they were good men, or men who repented when they saw the flood coming upon them, or men who continued obdurate after the destroying waters had covered them, and who died in their obduracy, it is unscriptural to suppose that these, or any of them, are in any sort or kind of prison during the condition of death. The teaching of Scripture on this important point is that in death every spirit of man, without respect to the character of the man in whom it resided, goes back to God. Here is proof: "Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it." Solomon is not speaking of the death of good men only, but of that of all men alike. He is telling us what death is in the case of every man. The spirit which, sent originally from God, had animated him during the earthly life, now that that is over, goes back to God. The spirit of a wicked man is no more in prison than the spirit of a righteous man. Neither is in a prison at all, and therefore, the expression "spirits in prison" has no reference to men of any character or of any age. Some speak of the book of Ecclesiastes as inferior in authority to other parts of Scripture, but its testimony cannot thus be got rid of, nor indeed would it be of much value in the present case if it could. Other Scriptures teach the same great truth. The description which Solomon has given of death and the return of all spirits to God, is the faith of the primitive ages of the world; death is God's "gathering unto himself man's spirit and his breath." Job xxxiv. 15.

Another reason for believing that men are not here referred to, is that if so they could only be the disobedient men of Noah's time. But no good reason ever has been, or ever can be, given why they should have had a proclamation or preaching of any kind made to them more than many other communities of men both before and subsequent to their time. Some commentators, aware of the force of this objection, have told us that Noah's contemporaries represent all other societies of men who resembled them in their religious circumstances. We reject this gloss upon Scripture, making it say what it says not. The very attempt shows the force of the reason against the idea that the apostle is speaking of men, and which is, indeed, incontrovertible. There is no conceivable reason why the men of Noah's time should have been preached to by Christ more than many others, or so much as many of whom we know. They were not so ignorant of truth as others have been. They had had long and faithful warning of their dangers which others had not. They had not only the preaching of Noah, but they had also before their eyes for years that act of faith and warning which God placed before them in Noah's building of the ark. We therefore set aside the notion that St. Peter is here speaking of men at all.

But it will of course be said, if he is not speaking of men, of whom is he speaking? He is speaking of some who were disobedient in the time of Noah, who for their sin were punished by imprisonment, to whom Jesus Christ went in their prison and there announced some great and solemn tidings! If these were not men, who were they? In answer I reply that these spirits were a rank of angels, who in the time of Noah were guilty of a great transgression,—even as before that time another rank of angels had fallen by a different sin,—who had in great measure through their transgression produced the exceeding wickedness of Noah's time, and who were in consequence, when the deluge came, confined in the prison-house of Tartarus, therein reserved for the final judgment, and to whom Jesus Christ after his resurrection from the dead,—in all probability during that period of forty days which elapsed before his ascension into heaven,—went and preached. And now for the proof from Scripture of this view, very long ago and very widely entertained as the true interpretation of the passage.

In the first place it is scarcely necessary to mention that the word "spirits" is perhaps the most usual in Scripture to designate angels, whether upright or fallen. It is more frequently applied to the latter than to the former. Of good angels we read, "are they not all ministering spirits?" Heb. i. 14. While the application of the term to fallen angels is common. Matt. viii. 16; Luke x. 20. For this reason it is natural to suppose that when the apostle speaks of "spirits," he had angels in his mind.

But those of whom he speaks are "spirits in prison." Can we show from Scripture that there are angels in a state of confinement? We can. We do not, of course, refer to those fallen spirits who had transgressed before man was created, who were the means of first introducing sin into our world, and who are still busily engaged among men in their old work of temptation. These are not in prison at all. They are free to go where they please. They appear in the very courts of heaven. They speed their way throughout our air. They wander over our earth seeking whom to devour. Job i. 6; Eph. ii. 2; 1 Peter v. 8. These are free, and cannot, therefore, be those of whom Peter speaks, as indeed they could not for another reason, namely, that those he speaks of had become disobedient in the days of Noah, whereas the others had sinned long before them. We must seek, therefore, for other angels; for angels whose sin was of a different character; who had been upright until Noah's time, and who then fell away from God; who on their fall were cast into a prison where they are still confined. We have plain and undoubted reference to such in various parts of Scripture.

This apostle (2 Eph. ii. 4) speaks of certain angels who sinned, and were in consequence imprisoned; and he brings them in close connection with Noah's time, just as in his first epistle he brings in the sin of the "spirits in prison" in connection with the same period. His words are: "If God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment." Here is a passage which tells us beyond any dispute that at any rate, from Noah's time down to the present, there is a number of angels in prison. There is no need to dwell further on this verse except to remark that it is a great pity that the word "hell" should have been used as the place of the angels' confinement. The original Greek differs both from Gehenna, the hell of the damned, and from *hades*, the place of the dead. The true reading is, "but cast them down to Tartarus." Of course, it is open to any one to say whether Tartarus be or be not equivalent to the hell of the lost. But, at all events, let every one know what word is used. I am satisfied that the two places are distinct. Liddell and Scott, in their most valuable dictionary (see Ταρταρος), give the following as conveying the earlier and later opinions of the Greeks on the sense of Tartarus: "*Tartarus*, a dark abyss, as deep below *hades* as earth below heaven, the prison of Chronos, the Titans, etc. Later, *Tartarus* was either the nether world, generally like *hades*, or the regions of the damned, as opposed to the Elysian fields." The reader will please to remark that the earlier view of Tartarus, among the Greeks, makes it a prison-house for the Titans, a superhuman family among the Greek and Roman gods. The more we search the more we find agreement, distorted, of course, between the traditions of the heathen world and the primitive traditions preserved in Scripture. The history of the creation and the deluge are instances of this. I believe that Tartarus is another. But whatever we may think as to this, we are clearly told that there are angels now in prison who have been in prison from about the time of Noah.

We turn to another Scripture which teaches the same truth. In Jude we read that "the angels which kept not their first estate, but left their own habitation, he (God) hath reserved in everlasting chains, under darkness, unto the judgment of the great day." There is a close general resemblance between this text and 2 Pet. ii. 4. The Tartarus of the latter is the place of "darkness" of the former. In Jude the ultimate punishment is not yet inflicted—"reserved unto judgment"—just as we saw of *Tartaros* that it was not the place of final punishment. But the main point here is that Jude, like Peter, tells us that at the period of the Savior's resurrection there were angels in prison.

And now we inquire more closely into this remarkable passage in Jude. We pass on to the momentous question, What was the nature of the sin of these angels? Jude does not leave us in doubt. It was a sin of a similar nature to that of which Sodom, Gomorrah, and the neighboring cities were pre-eminently guilty.

This does not appear from the description he gives us in the sixth verse of the angelic sin as consisting in their not keeping their first estate but leaving their own habitations, although it is quite consistent with it. It is the seventh verse, when translated properly, which brings out this. That translation should run thus: "Even as Sodom and Gomorrha, and the cities about them, in a manner similar to these (viz., the angels of sixth verse), giving themselves over to fornication, and going after strange flesh," etc. It is thus that the Vulgate translates the passage: "*Sicut Sodoma et Gomorrha et finitimæ civitates, simili modo exfornicatæ et abeuntes post carnem alteram*," etc. And it is thus that Dean Alford, whose intimate knowledge of the language of the New Testament no one can dispute, both translates and understands the passage: "Sodom and Gomorrha," he tells us in his Greek Testament, "and the cities about them, following fornication in like manner to these (τουτοις) the angels above mentioned. The manner was similar, because the angels committed fornication with another race than themselves, thus also απελθουσαι οπισω σαρκος ετερας. So τουτοις is taken by Ludcappel, Herder, Augusti, Schneckenburger, Jachmann, De Wette, Arnauld, Stier, Huther." * Here, then, in the Epistle of Jude, as in Peter, we have the fact of angels imprisoned for sin brought before us, while in Jude we have the additional and important information as to the nature of their sin.

It is obvious to remark, with respect to the statements of Peter and Jude, that they both speak of the angels' sin, and the latter of its nature, as though it were a matter clearly revealed, which was well known to their readers. Jude speaks of it as a thing as well known as the destruction of the Israelites in the wilderness for unbelief, or the destruction of Sodom and Gomorrha for unnatural crime. He also speaks of it (5th verse) as a thing known to his readers, or which had only to be called to their remembrance. He speaks of it, in fact, and so does Peter, as an event which had been very clearly spoken of in the Old Testament Scriptures. Now, have we in those Scriptures any passage, or passages, which speak of such a thing, viz., a great sin on the part of certain angels, which consisted in their acting in a manner resembling the sin of Sodom? We should certainly expect to find an account of this kind in the Old Testament. We have it in Genesis vi. That old chapter of God's word is a full and circumstantial account of what Peter and Jude refer to as already well known. There we have the fall of angels, or spirits, in the time of Noah, through their unlawful and incestuous mixture with another race, strange flesh, the children of men. The matter is painfully plain. We are led to expect a passage, or passages, in the Old Testament, *describing* such a thing as Peter speaks of twice, and Jude once. We have one passage, and no other, in the Old Testament. But it is enough. Genesis vi. is the place which the apostles had in mind, which affords the clue and the solution to their otherwise dark and inexplicable references, but which, when read in the light of this sadly-misunderstood chapter, are clearly and readily comprehended.

* The Greek Testament. By Henry Alford, D. D.

We read then in Genesis of certain "sons of God" who were guilty of awful sin in contracting polygamous marriages with "the daughters of men." Who are the "sons of God" here, and who are the "men" whose daughters the "sons of God" married, thus committing a fearful and intolerable sin?

Our modern commentators are ready with a simple explanation. The "sons of God," they tell us, are the children of Seth and Enos, the professors of the true religion; the men whose daughters they married were wicked men descended from Cain. And so, with this cut-and-dry comment, they dismiss the matter. But it cannot be thus dismissed. This explanation will not stand scrutiny for a moment.

It supposes, in the first place, that the descendants of Cain multiplied much more than the descendants of Seth! Why should this be the case? The Cainites, they tell us, were polygamists, while the Sethites were monogamists. The history of marriage tells us that polygamy rather diminishes than increases population. The sexes being equal, it follows that if one man takes ten wives, nine men must do without wives. This is rather an odd way of adding to population. Besides, it is the "sons of God" who are noted as the great polygamists of the age!

Again, why should we suppose the daughters of Cain to be fairer than the daughters of Seth? It was the beauty of woman which led to the polygamy of the sons of God. If these sons of God had been descendants of Seth, they would surely find as much grace and beauty among their own body as among the children of Cain.

But we cannot suppose "men," in the first and second verses of this chapter, to signify the descendants of Cain, to the exclusion of the descendants of Seth, without introducing extreme confusion and error into the whole narrative. Whatever the Hebrew word translated "men" means in verses 2 and 3, it means when it occurs in the succeeding verses of this same chapter. Now let us apply this, and see the utter nonsense it will produce. The same word translated "men," in verses 2 and 3, occurs also in verses 3, 4, 5, 6, 7, where it is sometimes translated "man," and sometimes "men."

We will translate verse 3 in accordance with the view which we oppose: "And the Lord said, My Spirit shall not always strive with the descendants of Cain, for that he also is flesh," etc. Was it only the descendants of Cain with whom God's Spirit strove? Were they only flesh? Was it their life only that was limited to 120 years? We will next take verse 6: "And it repented the Lord that he had made the descendants of Cain upon the earth?" Did he not also repent that he had made the rest of mankind? Again, take verse 7: "And the Lord said, I will destroy the descendants of Cain, whom I have created, from the face of the earth." Did God only create the descendants of Cain? Did he not as much create the descendants of Seth? Were the descendants of Cain alone destroyed by the flood? Did the descendants of Seth escape its waters and falsify the Scriptures, which tell us that only eight persons were saved? We must, therefore, reject this modern notion that the "men" of Gen. vi. 1, 2 were the descendants of Cain. They were the human race, all sprung from Adam. But if they were, "the sons of God" were not men at all!

Who were they? They were angels who in the days of Noah left their first estate, contracted marriages with the daughters of another race, helped mainly to produce the exceeding wickedness of the period of the deluge, and were in consequence confined in a prison awaiting the final judgment. With this view all is harmonious.

The epithet, "sons of God," by which they are described, is the well-known title of angels in the early Scriptures. As Adam, at creation, was called the son of God; as the Israelites called into covenant with God from among heathen nations were called "sons of God" (Luke iii. 38; Deut. xiv. 1); so this grand title was used to describe those great beings whom we term angels. In the first and second chapters of Job, where the assemblies of the court of heaven are spoken of, we read—"There was a day when the sons of God came to present themselves unto the Lord, and Satan came also among them." No one doubts that the angels are here named "sons of God," while one comes at once to the conclusion that the "men" of Gen. vi. 1, 2 were men, and not angels, because the word is used in the Old Testament in the sense of men. But it is used also in the sense of angels, and that in the Old Testament. Job xxxviii. 7 is a case in point. "When the morning stars sang together, and all the sons of God shouted for joy." We are thus fully justified in our supposition that this title in Genesis refers to angels.

Understanding it of angels we can realize the enormity of that sin which is especially noted as having called down the divine judgment in the waters of the flood. The intermarriage of the descendants of Seth and Cain was not a sin of peculiar greatness, nor was such intermarriage anywhere prohibited. Commentators with a special object in view may paint such intermarriages as most heinous, but it is not at all certain that they were any infringement of right whatever. Nor, again, was polygamy in those times reckoned a great sin. There is not the smallest ground for supposing so. If Lamech was the first polygamist, as is very possible, his polygamy is mentioned without any reprobation (Gen. iv. 19). It is most unreasonable to suppose that a practice (polygamy) in use by such men as Abraham, Jacob, David, and other true servants of God, should be brought before us as beyond any other or all other reasons the cause for the greatest act of judgment with which God has ever visited the world, and which can only find its parallel in the final destruction of the ungodly at the second coming of Christ. 2 Peter iii. 5-7.

But all this is changed when we interpret the record of Gen. vi. 2, as the intermarriage of angels with women—literally "the daughters of men." The law set to angels and to be in force through all their being is that they do not marry. Matt. xxii. 30. That is their first estate from which they were never to depart. And now in the time of Noah we find some of them rebelling against this law. They do that of which all nature testifies its abhorrence—they intermingle different species and different races. They take them wives of the daughters of the sons of men, becoming ringleaders in rebellion against the laws of God. No wonder that the race of men rapidly and fearfully degenerated? We have no reason whatever to suppose with many commentators that down to the time of Noah there was any marked distinction between the families of men. We are not to condemn all Cain's descendants as peculiarly sinful because their father was a murderer, or to suppose all Seth's children to be religious by virtue of their fleshly descent. But in the conduct of the rebellious sons of God, angels coming to earth, transgressing their own primary law, setting up the bold example of disobedience, we do see the sufficient cause for that all-but universal apostasy from God which marked the age of Noah and drew down the avenging and cleansing waters of the flood.

What objection of the smallest force, when we calmly consider the matter, can be made to this view? I know of of one. The idea of the impossibility of such intermarriage of angels with human beings must be at once dismissed as not possessed of the very smallest force. Whenever we read of angels they are in human shape and performing the works of men. (Gen. xviii. 8; xix. 16; Psa. lxviii. 25.) To suppose angels incorporeal is absurd in idea and is contrary to Scripture. (1 Cor. xv. 44; Luke xx. 36.) To intimate, as we do here, that there is between them and our race very close agreement in nature is only to concur with that well known identity in many things which runs throughout all creation with which we are acquainted, which knits together the vegetable and the animal worlds, which connects every living thing from the very lowest animal organism up to man, the highest of earthly creatures. We all know something of the use which the Darwinian school of science has made of this in its theory of evolution. Rejecting that theory as one of the most silly and irrational of the many speculations which have sought to improve upon divine revelation, we cannot yet deny that marvellous chain which binds and links together all creation from its lowest to its highest. Differences there are between different species which the theory of Darwin can never bridged over. Analogies and resemblances there are also which no dissenter from Darwin's view can possibly deny. Between the lowest zoophite and man there is an unbroken chain. Are we to suppose that between man and the order of being above him a link of this chain is broken? To suppose so is to reject analogy, and set aside Scripture. We are only then following the lead of God's two books, Nature and Scripture, when we say there is nothing bordering on the impossible, or even upon the improbable, in the theory which we advocate.

as impossible was freely accepted by those who were just as well capable of judging as we are, if not more so. Josephus may be accepted as speaking for the Jewish people, and he gives, without any apology or comment, the exact view which I have done. Speaking of the flood and of its cause he says, "Many angels of God accompanied with women, and begat sons that proved unjust, and despisers of all that were good, on account of the confidence they had in their own strength; for the tradition is, that these men did what resembled the acts of those whom the Greeians call Giants."* The early Christian Church, so far as I know, unanimously held this identical view. Justin Martyr, speaking of God's having committed the care of men to angels, says: "The angels transgressed this appointment and were captivated by love of women, and begat children who are those that are called demons."† Irenæus teaches the same: "In the days of Noah God justly brought on the deluge for the purpose of extinguishing that most infamous race of men then existent, who could not bring forth fruit to God, since the angels that sinned had commingled with them, and God acted as he did in order that he might put a check upon the sins of these men, but at the same time might preserve the archetype, the formation of Adam."‡ Tertullian and Lactantius write to the same effect.§ In fact, an opinion scarcely ever held among our modern commentators, all but ignored among them as unworthy of the smallest thought, was the common undoubted belief among the early Christians, viz., that the sons of God of Gen. vi., were fallen angels, who commingled with the daughters of Adam, and produced a race of spurious men.

So, now, I think it is very plain who "the spirits in prison" were to whom Christ went and preached. They were not men at all, or the spirits of men. Neither those who hold that man is alive during the state of death or who hold that after this life is over a state of probation still continues for those not reconciled to God, can derive any support from this-oft-discussed passage of Scripture. The Apostle is not speaking of the human race. He is speaking of angels, open to temptation and liable to fall as a man is, and in two instances yielding to temptation. Some had fallen before man's creation; probably through pride, and had led man astray from God. Others fell through sensuality, and produced that exceeding degeneracy among mankind which could only be removed by the waters of the deluge. These are the "spirits in prison" of whom Peter speaks, and to whom Christ went and preached after he was quickened by the Spirit and raised from the dead.

What was it which Jesus our Redeemer "preached" to them? We do not know. We shall be glad to be informed on a subject on which, so far as we know, God's word says nothing. The Greek word translated "preached" refers to any kind of proclamation such as the herald or ambassador of old bore from one person or state to another. Was it a message of mercy? We do not know. It may be that, while no such offer was made to those fallen angels who first tempted man to sin and still continue to do so, God may have left a door open to others. If so we should rejoice, but we dare not dogmatise. Or, was it the announcement of his triumph over death and the powers of darkness which Christ, raised up from the dead to die no more, went and made in the prison house of spirits? Some suppose that such an action upon his part is referred to in Colos. ii. 15, but neither here can we assert anything with confidence. If it were God's will, gladly would we accept the idea, that as to man there was a Gospel proclaimed by which all who accept it shall have eternal life, so, in that prison to which the "sons of God," leaving their first estate, were consigned at the period of the flood, there may have been a message of reconciliation brought by Christ; and so that if, in the great coming day of judgment, some of those imprisoned spirits come forth to the destruction which shall then overtake the devil and all his angels others may come forth to light and liberty and eternal life.—*Henry Constable.*

* Josephus: Antiquities, b. i. c. 3.
† Justin Martyr: Second Apology, c. 5.
‡ Irenæus: Against Heresies, b. 4, c. 36, s. 4.
§ Tertullian: On Female Dress, b. i. c. 2. Lactantius: Divine Institutes, b. 2 c. 14.

[London Telegraph.

Victor Hugo's Predictions—The Millennium in the Twentieth Century.

While the great majority of the Parliamentary notabilities were yesterday at Nancy assisting at the unveiling of the Thiers statue, M. M. Victor Hugo and Louis Blanc were delivering speeches at the Chateau d'Eau Theatre. The object of the meeting was to raise funds for the workmen of Marseilles. M. Victor Hugo, who presided, made the first speech. "The nineteenth century," remarked the venerable Senator, "was the century of painters, the seventeenth that of writers, the eighteenth that of philosophers, and the nineteenth will be the century of Apostles and of prophets. In the twentieth century war, the scaffold, hatred, royalty, frontiers, and dogmas will have died all out: but man will live. Our children will enjoy this splendid century." Having prefaced his observations in this style—with which all who are acquainted with the aged poet's late utterances are familiar—M. Victor Hugo set forth the means by which this glorious end was to be attained. There are people said he, who have nothing in the world. On the other hand, there is a world waiting to be colonized and civilized. Therefore, cut isthmuses, turn deserts into seas, lay down railways. Noone will contest your right to occupy the land. Considering that Africa is specially in view, this might appear a somewhat startling assertion, but the Paris public know M. Victor Hugo, and delight in the presence of their poet. The details of his speeches are never harshly criticised. "These African plains," continued the author of "Les Miserables," "are worthy of being French, since they were once Roman. They are now in a state of barbarism; they are occupied by savages. Turn them out." A few sentences further, he adds; "Let us all feel citizens in equality, men in fraternity, and spirits in liberty, and let us love both those who love and those who do not love us." Possibly among the latter might be included the savages who are to be "turned out of their possessions." However this may be, M. Victor Hugo was loudly cheered at the end of his speech.

Extinguish the Bible—what then?

I fear, my friends, that we do not half appreciate the unspeakable treasure which God has given us in the holy Scriptures. I fear that even our most considerate, pious and devoted believers do not begin to comprehend the desolation which would swathe the world if it were not for what God's prophets and evangelists have testified and written for our learning. Have you ever thought what would be the result if these sacred testimonies were to be stricken out of being, with all that rests on them or has ever sprung from them? Have you ever considered what an utter obliteration of the highest intellectual and moral life of the race would attend such a calamity? Have you ever reflected how it would silence every preacher of righteousness and salvation, abolishing at once his office and his text, stop every work of mercy and philanthropy that would bind up the wounds of suffering humanity, and quench every fond hope of the recovery of our afflicted world, the restoration of our dead, or a home in heaven when this poor life is over? Ah me! Extinguish the Bible and its teachings, and no star remains to cheer the tossed mariner on this troubled sea—no chart by which to direct his uncertain way—no known haven or blessed shores for which to steer! Extinguish the Bible and its teachings, and the last appeal of the down-trodden and oppressed, the last check to the aggressions of power, the last bond of restraint upon man's depravity, are gone, clean gone, giving carnival to every lust and freedom to every beastly passion, without corrective, without limit and without end! Extinguish the Bible and its teachings, and light and comfort wilt away like Jonah's smitten gourd, and leave man to drag out a hopeless orphanage while years continue, and then gather himself up to die and perish like the brute! Extinguish the Bible and its teachings, and despair and wretchedness must settle on all hearts, as on the vanquished Chaldean sages under the decree of their inexorable king! Ay, did men but understand it, there is no possession like the deliverances which God has given us by his holy prophets. Treasure, then, the sacred record of them. The Bible is the Book of books.

"Within this ample volume lies
The mystery of mysteries,
Happiest they of human race
To whom their God has given grace
To read, to fear, to hope, to pray,
To lift the latch and force the way;
And better had they ne'er been born
That read to doubt, or read to scorn."
—*Dr. Scott "Voices from Babylon."*

[N. Y. Tribune.]

The Fruits of Intemperance.

The punishment of vice and intemperance does not end with the vicious and intemperate, but the great human family is so constituted that one member can not sin without pulling down others. Thus, in an appalling degree, are parents answerable for the wickedness and vices of their children.

A man drinks moderately and steadily all his life, with no apparent harm to himself; but his daughters become nervous wrecks, his sons epileptics, libertines, or incurable drunkards; the hereditary tendency to crime having its pathology and unvaried laws, like scrofula, consumption, or any other purely physical disease. These are stale truths with medical men; but the majority of parents, even those of average intelligence and culture, are apparently either ignorant or wickedly regardless of them. When our people are brought to remove gin shops and gin sellers for the same reason that they would stagnant ponds or unclean sewers, there will be a chance of ridding our jails and almshouses of half their tenants. We have urged this point until it has become hackneyed and tedious; but how can we be silent so long as a fresh murder or suicide every day exemplifies the ghastly peril and its cause?

BREVITIES.

Jerusalem is becoming daily more and more German, and that language is very generally spoken there. The German settlers are both Jew and Christian, and recently a magazine, to appear once in three months, has been started, giving an account of all that is interesting "down in Judee," and bearing especial reference to the archæological researches made in the district. The conductors of this periodical will pay particular attention to the various moot points as to topography in and around the Holy City.

It is related by a Chester lady that when General William Henry Harrison was running for the Presidency he stopped at the old Washington House, in Chester, for dinner. After dinner wine was served. It was noticed that the General pledged his toasts in water, and one of the gentleman from New York, in offering another, said; "General, will you not favor me by drinking a glass of wine?" The General declined in a very gentlemanly manner. Again he was urged to join them in a glass of wine. This was too much. He rose from the table, his tall form erect, and in the most dignified manner replied: "Gentlemen, I have refused twice to partake of the wine cup—that should have been sufficient; though you press the cup to my lips, not a drop shall pass the portals. I made a resolve when I started in life that I would avoid strong drink and I have never broken it. I am one of a class of seventeen young men who graduated, and the other sixteen fill drunkard's graves—all through the pernicious habit of social wine-drinking. I owe all my health, happiness and prosperity to that resolution. Will you urge me now?"

Major Serpa Pinto, the Portuguese traveller, who has just returned from his expedition through the African continent, started from the Portuguese possessions on the West Coast of Africa, and made his way in a zig-zag to Natal. He describes a tribe of natives he met with near the Zambezi with white skins, but with the woolly hair and other peculiarities of the South African. In portions of the country he enjoyed such excellent sport that he was able to kill game enough for the support of his 150 followers. On reaching an elevated plateau, Major Serpa Pinto said he was astonished to see a town in the middle of a vast plain. The houses were at some distance from each other, and all built on the same model. On approaching this town the traveller found that it was inhabited by white ants. Throughout, Major Serpa Pinto appears to have been well received by the natives. One of their kings offered him his daughter in exchange for his watch, and when the traveller explained that he could not part with it, his majesty asked for his shoes. The slave trade is in full swing. He met numerous files of unfortunate wretches chained together, going in the direction of Egypt. He passed through a portion of Zululand a couple of days after the death of the Prince Imperial.

THE WORD "MUSULMAN."

Of the many Oriental terms which are in daily use in public print at the present time, the most frequently used, and also the most frequently mangled and misunderstood, is probably the word Musulman. Its proper plural is Musulmans, but as often as not it is presumed to be Musulmen, and is consequently so written. There is even a hazy and ludicrous impression abroad that its derivation has something to do with the vender of a familiar shell-fish. The "Mussul" in the word has, however, no relationship with the well-known testacean, and the termination "man" no etymological affinity with the word expressing the *genus homo* in the English language. The title by which the followers of Islam distinguish themselves is, in the Arabic, Muslim, Muslim, or Muslman. According to Lennelavius, the appellation was first used among the Saracens; and among the Turks and others, in the course of time, it has come to mean orthodox, or "true believers." The original significance of the word is doubtless "saved" or "predestined;" the Mohammedans having an unshaken belief that they, above the votaries of all other creeds, are predestined to salvation. Martinius, a fine old authority, is very particular as to the origin of the name, which he derives from the Arabic *musalam*, "saved," or "snatched out of danger." The Mohammedans, he observes, establishing their religion by fire and sword, massacred all those who would not embrace it, and granted life to all that did, calling them Mussulmans," (rescued from danger,) whence the word in the progress of time became the distinguishing title of all those of that sect, who have affixed to it the significance of "true believer." The plural of "Muslim" is "Muslemin." The English word "muslin" has no connection, be it noted, with the above, but comes from Mosul, in Mesopotamie, where the fabric was first manufactured, before its importation into England from India in 1070.

CONCERNING LONGEVITY.

Our modern life insurance tables contain very accurate approximations to the average age attained by civilized mankind, and being founded upon the best attainable statistical information, can be relied upon. It would appear that the chances of the child who reaches the age of 10 years in fair health for arriving at the "three-score-and-ten," designated by the Psalmist as the reasonable limit of life, are four out of ten; that is to say, there are 40,000 men and women alive at 70 years of age out of every 100,000 who reach the age of 10 years. Only one in that 100,000 may expect, however, to round out a full century although ten may live to see 95 and 100 up to 93. The fewer deaths occur between the ages of 25 and 28 inclusive, at which period men and women should be in the very prime of their lives. Of the 100,000,-750 will die the first year; then the annual number of deaths will gradually decline to 718 between the ages of 25 and 28, after which they again increase, until at 51 they reach 1,000 per annum; at 60 they number over 1,500; at 66 more than 2,000, and between the ages of 73 and 74 they reach their maximum at 2,500 each year. At 75, there being but 20,000 of the original 100,000 remaining altogether, they commence to decline again. At 80 the number of deaths annually is about 2,-000; at 87 it is less than 1,000. For the benefit of those curious in such matters, the following table may be of interest, the estimate being based upon 100,000 children, of either sex, who have reached the age of 10 years, showing the whole number that will live to the ages mentioned:

90,000	23	5,000	83
80,000	37	2,000	85
70,000	60	1,000	90
60,000	38	500	91
50,000	65	250	92
40,000	70	100	93
30,000	73	25	94
20,000	77	10	95
10,000	82	1	100

The deaths average less than 1 per cent. per annum of the whole number up to the age of 51, although amounting to upwards of 10 per cent. of the number surviving after the age of 41. Thenceforward the annual percentage of deaths increases very rapidly, until at 93 it amounts to nearly the entire number of survivors.

LETTER DRAWER.

Editor Restitution:—The weekly visits of THE RESTITUTION I hail with delight; it is, (to use a figure) a trumpet which "gives no uncertain sounds;" here without speaking disparagingly of other periodicals, it is far ahead of any periodical extant, or, at least, of any which I have had the pleasure of perusing. Each correspondent seems to possess a good degree of independence, i. e.: they do not, to use a homely phrase, "pin their faith on another's sleeve," but are enabled "to give to every man that asketh, the reason of their hope with reverence." Although we often regret that such a diversity of opinions exists, yet we greatly rejoice in the fact that soon "the watchman shall see eye to eye," i. e.: when the Lord shall bring again Zion. The time has been when the same difference of belief would produce undue sensitiveness in the minds of many, which now, (I am happy to say,) is fast subsiding; and is it too much to hope that bigotry and intolerance with us, as a people, will wholly cease—be numbered with the things that were? The great improvement, in this respect, for the past few years, I think, fully warrants us in the indulgence of this hope. At any rate we shall do well to cultivate those Christian graces which will enable us to have "an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ." We must try "to bear each other's burdens and so fulfill the law of Christ." Let us be so absorbed in the endeavor to do good as we may have opportunity, that we shall almost forget what different view may still exist. Let our united prayer be, Thy kingdom come, and thy will be done in earth as it is done in heaven.

Your brother in Christ, waiting for this glorious event. M. I. LEWIS.
Escondale, Wis.

Ed. Restitution:—There are several things I would like to say a word about:

1. As a congregation we continue to meet every Sunday in bible class capacity, having learned much this way, we would commend it to all congregations. We are striving to keep in mind the admonition "let no man take thy crown." Being troubled but not cast down, knowing trouble happeneth to all men believing and hoping that this is one place on the earth that he loves to remember in mercy.

2. I would like you to know that we appreciate you as an editor. Knowing little about the arduous labor of an editor, yet we know this, that it is hard to please all, but especially do we remember your wisdom, your prudence and Christ like disposition in all you said and did in the Freeman case. While the would be embassadors of Christ have said a thousand foolish things, yea, wicked and perverting things, you have spoken forth the word of truth and soberness, speaking neither against them nor Freeman.

3. Sister Virginia Godwin, of the church at Baltimore, has located among us, proving by her walk and conversation that she was worthy of the letter of commendation the brethren of Baltimore gave her.

4. Allow me to communicate the sad news of the death of Hallie Clyde Robb, daughter of G. H. and E. A. Robb, aged sixteen months. Her beautiful form wasted to nothing by six weeks of dreadful suffering, which ended July 31, at 10 p. m. Heb. xi. was read at the grave. O, for the time when death will cease to have the victory. I. P. BITNER.

Sweet, laughing child, the cottage door
Stands free and open now;
But oh, its sunshine gilds no more
The gladness of my brow;
The merry step hath passed away,
Thy laughing sport is hushed for aye.

Thy mother by the door side sits
And listens for thy call;
And slowly, slowly, as she sits
The quiet tear drops fall.
Her little hindering thing is gone,
And undisturbed she may work on.

Sycamore, Ky.

Fuller: Those are the best Christians who are more careful to reform themselves than to censure others.

Every person has two educations—one which he receives from others, and one, more important, which he gives himself.

ANNOUNCEMENTS.

There will be a conference meeting of the brethren of the Abrahamic faith, held at the Union Star School house, on Wolf creek, Doniphan county, Kansas, commencing Friday evening September 5, 1879, and continue over Sunday. The place of meeting is about ten miles southwest of Concordia, and twelve miles south of Jamboree. Those coming on the Union Branch road will stop at Concordia. There will be teams at the station. Inquire for A. Kesinger or Samuel Noe.

The annual meeting of the church of God in southwest Missouri will be held at King's Point, eleven miles southeast of Greenfield, Dade county, Mo., beginning on Friday evening before the fourth Sunday in September. Let's all go and have a good time. JAMES BURRIS.

Brother H. T. Williams, of Hastings, Iowa, will be at Red Cloud, Neb., about Sept. 5, and wishes any brother or sister of the One Faith living there to leave word at the postoffice where he can find them.

The annual Indiana State Conference will be held at Kennelaer, Jasper county, commencing on Thursday, August 28, 1879, at 10:30 o'clock, a. m., and will continue over the 8th Sunday. A pressing invitation is extended to all who can possibly spare the time and means, to attend this annual gathering of sacred brethren waiting and watching for the coming one. By order of conference.

JOHN L. WILEY, Sec.

Persons coming from the north or south, will take the L. N. A. & C. R. R. for Bradford, where they will connect with the I. D. & C. R. R. for Kennelaer. Those coming from the east or west can go to Delphi on the Wabash road, and there connect with the I. D. & C. R. R. for Kennelaer; or they can go to Monticello, on the P. C. & St. L. R. R., and make connection there with the I. D. & C. R. R. for Kennelaer. All lovers of truth are especially invited to attend this meeting. H. S. DOUGLAS.

I will be at Razorah, Mo. for meeting from Aug. 29th to Sept. 10th. D. C. Embleton is requested to be in attendance. G. M. MYERS.

The Lord willing I will be at Paris, Edgar county, Ill., the 30th day of August (Thursday) and continue over the 6th Sunday, and also the first Sunday in September to brethren Myers, Young and others may appoint. Also meeting near Remington the second Sunday in August. Meeting to be held in Alter's grove. Brother Halsted and I to do the preaching. At Goodland the third Sunday.
J. S. HATCH.

TO THE AFFLICTED.

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A Change of Government in the World. Part 3.

The holy prophets foretold the change that will be made when the fifth universal empire shall be established in the earth. "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, (Father of the age to come), the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this." Isa. ix. 6, 7.

Here we have a double prophecy, one concerning the birth of the King, which is spoken as though it had already come to pass; but the prophecy concerning his reign upon the throne of David, is spoken in the future tense. This shows that the prophet did not expect Jesus to re-establish the throne of David at his first advent. He said of him in another place, "He hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows, yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." The prophet speaks farther of his oppression, of his his death, and of the grave where he should be laid. Isa. liii. This shows plainly that Jesus was not to reign King on the earth during the time of his first advent, therefore we look for the second advent of the Messiah for the fulfillment of the latter part of this prophecy. "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old." Amos ix. 11.

"Daniel saw in the night visions, and, behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Dan. vii. 13, 14. Daniel saw this vision long before the birth of Jesus, consequently before he ascended up into heaven, which was not until after his death and resurrection, and he gave his charge to his disciples, to preach the gospel (good news of the kingdom) to every creature; "And when he had done talking with his disciples, he was taken up, and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts i. 9-11. "Whom he has sat down with his Father in his throne." Rev. iii. 21. But his time is limited in heaven, and when his time there is fulfilled, "He (God) shall send Jesus Christ, which before was preached unto you; whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Acts iii. 20, 21. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel." 1 Thess. iv. 16. "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." Matt. xxv. 31. Here is sufficient proof that Jesus the Messiah will leave the heaven where he now is, and return to this earth, then will be the fulfillment of Isaiah's prophecy, "Of the increase of his government and peace, there shall be no end, upon the throne of David and upon his kingdom, to order it, and to establish it with judment and justice."

Therefore, as David reigned king over all Israel, so will Jesus reign King over all Israel. Hence the necessity of the twelve tribes of Israel being gathered together. "Behold, the days come, saith the Lord, that they shall no more say, the Lord liveth which brought up the children of Israel out of the land of Egypt; but the Lord liveth which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land." Jer. xxiii. 7, 8. "Behold, a King shall reign in righteousness, and princes shall rule in judgment. And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places." Isa. xxxii. 1, 17, 18. "Unto thy seed (Jesus the King) have I given this land, from the river of Egypt unto the great river, the river Euphrates." Gen. xv. 18. Here we have a description of the territory of the kingdom, but his dominion shall reach to the ends of the earth. "The Lord shall be King over all the earth." Zech. xiv. 9. "And princes shall rule in judgment." Isa. xxxii. 1. These are the saints who shall form the cabinet in the Messiah's kingdom, in a resurrected and immortalized state. "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Dan. vii. 27. Jesus said to his disciples: "Ye which have followed me, in the regeneration when the Son of Man shall sit on the throne of his glory, ye shall sit upon twelve thrones, judging (or ruling) the twelve tribes of Israel." Matt. xix. 28. The Psalmist said: "Let the saints be joyful in glory; let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two-edged sword in their hand; to execute vengeance upon the heathen (Gentiles) and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written; this honor have all his saints." Psa. cxlix.

Thus we see that the Israelites will be the subjects of the kingdom, and the nations of the whole earth the subjects of his dominion. And Jesus shall reign King over all the earth. And the saints "shall reign kings and priests with him on the earth." Rev. i. 5; v. 10. And Jerusalem, the "city of the great King," is the capital; "and the kings of the earth do bring their honor into it." Rev. xxi. 24.

"And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths, for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruninghooks; nation shall not lift up sword against nation, neither shall they learn war any more." Isa. ii. 2-4. 'And it shall come to pass, that every one that is left of all the nations which come against Jerusalem, shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain; (this will cause a famine). And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, wherewith the Lord will smite the heathen that come not up to keep the feast of tabernacles. This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles." Zech. xiv. 16-19.

So, we have an abundance of prophetic evidence that there will be a change of government in the world, yea, among all nations of the earth. And as we hear of wars, of famines, of distress and of perilous commotions, we may know the time draweth nigh, when Jesus, the King, shall descend from heaven, and build up the throne of David and raise and immortalize the saints, (the church, the Lamb's wife,) who shall "reign kings and priests with him, and shall subdue the nations, and unto him, (the King,) every knee shall bow, and every tongue shall confess;" "and of the increase of his government and peace there shall be no end." "For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." 1 Cor. xv. 25, 26, 28. Then shall John's vision of the "holy city, the New Jerusalem, (or new order of things) come down from God out of heaven." Rev. xxi. 2. Then will the "meek inherit the earth, and delight themselves in the abundance of peace." Psa. xxxvii. 11. "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." Rev. xxi. 4.

Let us prepare and watch for this great event that will sutely come to pass, that we may say from the heart, "Come, Lord Jesus, come quickly." Amen.

J. B. COX.

Indianapolis, Ind.

Precious Promises.

"Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And beside this, giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity."

I wish to say some words to a few dear lambs of our flock who feel that they must soon bow to grief which seems very hard to bear, and, as we must all, sooner or later, bear the same crushing sorrows, let us try to understand whence they come, and why? and so accept them, as to gain wisdom and instruction, hence making them blessings rather than otherwise. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. 2 Cor. iv. 17. I do not expect to give sweet consolation, as is often given to the afflicted, regardless of truth and meaning; but, as I firmly believe, words of truth and soberness.

How often does the human heart feel that God is unjust to cause pain and affliction to our loved ones, when those loved ones seem to us the very embodiment of goodness and perfection? Dear hearts, do you look upon God as a Master who takes delight in creating misery and suffering for some selfish purpose, as most people believe, to draw us to himself? If so, how can you love him? But what gross injustice is often done our great, wise, unerring Creator! I am led to believe, through the revealed word, that God is not the author directly of our pains and sufferings, only as we will through disobedience; but of our joy, happiness and virtue, nor would we divest him of any power, for all power is his, and all wisdom and goodness. Hear what he saith to the Jews, Malachi iii. 7, 10: "Return unto me, and I will return unto you, saith the Lord of hosts. Prove me now herewith, saith the Lord, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." What might our blessings be, should we return back of every broken law of God, and never break one of them again? Oh, who can doubt but it would be health, happiness and prosperity, never an ache or pain, and no lack of the necessaries of this life, and no death until the shock was fully ripe and ready for the reaper? God's laws are fixed and perfect, and if disobeyed in the least, suffering is the consequence. I will give an instance of broken law which came under my own observation:

A sweet babe sits at its mother's table, so full of health, life and happiness, that it bids fair to live its three score years and ten. It reaches out its hand for some rich pie. "No, no," says fond mamma, "it isn't good for baby," (wisdom); but the little hand is still held out. "Oh, that little hand reaches out so pratilly I must give it some," (weakness); and again, and again, the little hand reaches out and receives the pie. "No more," says mamma sternly; but baby shrieks for more. "There, do take it, and stop your noise," decides mamma angrily. In a few hours baby is very ill. Oh, what pains, what spasms the little one suffers. The mother wrings her hands in anguish. "You must be more calm," says one, looking on; "it is for some good purpose that God afflicts baby thus." "Don't talk to me," says the mother; "it's an unmerciful God that will make such an innocent baby suffer like that." Doctor comes, but the mother does not let him know what she has done, and he cannot account for such a state of things, and leaves a powder, and the case to decide on the morrow, when the disease is more fully developed. On the morrow, however, baby is dead; murdered by its own mother—just as surely as if she had taken a pistol and shot it—save that the pistol shot would have been the most merciful of the two. This little one's stomach was gorged beyond its capacity to digest, with a food, too, that was unfit for older and stronger beings. Inflammation of stomach and bowels set in, and death was the result; nature's laws were disobeyed, and was it not mockery to say God took that little one? It is God's mercy to these little innocents that the breaking of his laws has such a penalty.

And there are thousands of these little innocents sleeping in the tomb to-day who might still live a joy to their parents had not God's laws been broken in one way and another, often through ignorance, but sometimes through such ungarded mothers as the above. Mothers, you will doubtless despise me for telling this truth, but pause for a moment, and see if you cannot recall similar weakness on your own part, or some of your acquaintances, where, if the result has not been death, it has given pain, weakness, and untold suffering for months and years. Some of us suffer for laws broken for generations back, but mothers, are not many of us unwise to-day? Is it not our duty to gain wisdom and understanding before taking upon ourselves so sacred a responsibility? It is in love that I speak these words. Do not trifle with these sacred trusts; be decided. Do not let false love or desire to please the little ones overreach wisdom or their best good. We do not read in Sacred History of the old patriarchs suffering much pain. Rheumatics, were doubtless, unknown. We have no account of this using tobacco in any form. And, my dear fathers and brothers, every quid of tobacco you take, every cigar you smoke, every drop of spirits you drink, you are disobeying the laws of your nature; hence breaking God's laws, and sooner or later, you must suffer the penalty, pain, suffering, and often premature death, besides such a pernicious example before your promising boys. Tobacco has its use as all things else, that a wise Creator has placed here for the good of mankind, and woe to man whenever he makes a bad use of any of God's blessings. But, tobacco, of all things, is not suited to the delicate membranism of the human form without direful consequences.

It is plain to us, that we must suffer the penalties of breaking our country's laws. Is it not equally so in breaking God's laws? I believe it a gross wrong against a wise and provident Father to lay to his charge all these afflictions, trials and deaths, which disobedience to his laws alone bring upon ourselves. A God of such wondrous love and mercy, to snatch away a sweet babe or loving parent for the purpose of chastisement to those left behind, is utterly impossible to the divine nature of our Creator! We do dishonor him. Man, erring man, might take such a course, but the Author of our being, never. We do not, however, doubt his ability to crush the world with a breath, but we do desire to give unto him all glory, honor, majesty and power, and yet so loving and compassionate to the children of men. Such pity for our weaknesses; so ready to help in all our trials and sufferings, even when they are a direct disobedience of his laws. And we must have faith with works. We may plead for one whom our imprudence has placed on a bed of suffering, but if we plead only, our prayers is vain. We must do all in our own power meantime, and in whatever we may ask the Father's help, and when we must, regardless of prayers and efforts, bury the loved one out of our sight, look to heaven and say, "it is well;" for that dear Father knows just what you suffer, and looks down only with pity and compassion, regardless of our errors; and in our grief, desires that we should come with him. Here is where the mistake is often made, that God takes them purposely to bring us unto him. Not so. Sinful indeed, is the heart that flies not to him in the hour of great danger or deep affliction.

I have known persons to take their Bible and read during a severe thunder-storm, who would never touch it in fair weather; and men have been known to call upon God to help in great danger, when only curses were meted out to him at other times. Yes, the vilest sinner is glad of his protecting arm in trouble. But let us, who name his name, draw nearer; ever nearer in our affliction, and they will eventually purify, and make brighter the pure gold of our natures, and the more dross we have taken away here, the better shall we be fitted to enter upon the duties of our new life in the kingdom of our God.

Yours for the truth,
MRS. O. F. HALL.

Adrian, Mich.

"I Am Praying for You."

"I am praying for you," dear ones; you, who have received the truth, and have not yet obeyed. I remember you all at a throne of grace. I feel your need of a Savior. I see your danger. My heart is burdened and cries out for you. You love the truth. You defend the truth. You want others to accept it. You want others to come to Jesus. You show them the way into the fold and rejoice greatly when they enter the door, but you will not go in yourself. You love the doctrine, but you will not be cast in its mold.

You have not yet "died with Christ." You have not "been entombed with him by the immersion into that death." Can you hope to live in the likeness of his resurrection? You have not been emancipated from sin and become bound to God, that you may have in the end, eternal life. You have not presented yourselves to God as if alive from the dead, you have not yet come under favor. "To whom you present yourselves slaves for obedience; his slaves you are to whom you are obedient."

You can only present yourselves in one way. There is but one door into God's fold. Christ is "the way, the truth, and the life." When you are "immersed into Christ, you are clothed with Christ," "you belong to Christ." The promise, that makes alive, is yours; you can account yourselves "living by God, in the anointed Jesus." You no longer "bring forth fruit to death," but have strong confidence, a hope that cannot be shaken. "When Jesus appears, you shall also appear with him in glory."

It is for this "I am praying for you." I want you to come into the service. I want you to lay hold of the hope set before you. I want you to make it secure. I want you to take the whole armor of God. And then, when "the name has been named upon you," when you have "received the adoption of sonship," have taken up your sword, and sworn allegiance to the Prince of the house of David. I want you to fight. I want you to feel that you have begun the race and must run it through to the end. Do not falter.

"Jesus will strengthen and help you,
He will carry you through."

And then, unfading riches, a crown of glory awaits you. You are seeking for food and raiment, and worldly treasures. You are afraid that these would fail, should you cast your lot with the despised soldiers of the cross. But who is it that has said, "I will never leave you, I will never, no, never forsake you?" Cannot you trust him for your daily bread? He commands you "to seek first the kingdom." You seek first the treasures of earth, yet though you gain the whole world and lose the kingdom, you will be poor indeed.

You fear the loss of employment, and for that fear, you throw away "the eternal weight of glory." Better suffer for righteousness sake, better endure the loss of all things, than to lose the future life. "All these things shall be added unto you." God's word will not be broken. Obey, and trust him for the rest.

"I am praying for you," dear young soldiers of the faith. I remember you by name. I pray that you may abide in the doctrine of Christ, "stand up for Jesus," "hold fast the profession of your faith firm unto the end." Keep the commandments of Jesus. Feel that you are the servants of righteousness. Watch and be sober. Your salvation is near at hand.

"I am praying for you," dear bride of Christ. I pray that you may be found blameless when he shall appear. You have been divorced from the world and espoused to Jesus. If you would share in the "might and the glory that is to be his in the ages of the ages, patiently suffer and endure on account of his name. Let no iniquity be found in your hand. No wicked thing dwell [illegible]. Lift up your face without spot unto God. "The end of all things has approached." The secret chambers in the cloudy ether will soon receive the ready ones. The meeting with Jesus will soon be brought about. "Stand fast in one spirit, with one mind striving together for the faith of the gospel." Be content with food and raiment. It is your Father's good pleasure to give you the kingdom. Jesus and that kingdom are coming. Be ready.

"I am praying for you," dear watchers on the walls. I would hold up your hands. I would give words of encouragement to strengthen you for the fight. If it waxes harder, be more valiant. If others falter, be you strong. Among the crowned ones, bearing palm-branches of peace, will be found some, who once walked the highways and hedges, but who were brought to the light, and were saved through you. Blessed stars will they be in your crowns of rejoicing. Give the trumpet no uncertain sound, that others may prepare for the battle, and that we, who are in the fight, may be encouraged to fight on to the end.

"Be not weary; for the welfare,
Hard and bitter, will soon be o'er,
And the rest will be unbounding
On the green, celestial shore."

E. ROXANA WINCH.

The Perihelia Crisis.

An English savan, H. C. Jenkins, Fellow of the British Royal Astronomical Society, concurs with Dr. Knapp in regarding the near approach of the large planets to the sun as causing unusual meteorological and electrical disturbances, sun spots, excessive rains, pafics, plagues, famines, and other terrestrial horrors. "Going back hundreds of years, he says every plague that has swept over Europe is related to these malign planetary influences. He ominously predicts [illegible] and very calamitous times [illegible] till the crisis of 1881 and on, and is confident that this matter will yet come up for thorough investigation by those scholars and scientists competent to handle it. And [illegible] teaching will be found in harmony with prophecy and the Bible.—*D. T. T.*

Good taste is the modesty of the mind; that is why it cannot be either feigned or acquired.

Be always at leisure to do a good action; never make business an excuse for avoiding offices of humanity.

THE RESTITUTION.

E. A. CHAPLIN, Editor.

PLYMOUTH, INDIANA, SEPT. 3, 1879.

In order that THE RESTITUTION may make its uninterrupted weekly visits without an occasional suspension, it will be absolutely necessary for all our subscribers to remit as fast as subscriptions become due, as we have no means to publish beyond current receipts. Contributions to our relief fund, from those able to do something extra for the cause, will be very acceptable indeed. If all will be prompt we shall have no embarrassment whatever.

We give, in the present number of THE RESTITUTION one more article from Sr. Rock on being "born again." It was the belief of the Nicodemus, and the Jews generally, that the right and title to the kingdom of God belonged to the lineal descendants of Abraham alone, and that the covenant of heirship was ratified by the rite of circumcision. Our Savior teaches that this fleshly descent does not constitute one an heir of God's heavenly kingdom, but that the heirs of this kingdom must be born from *above* Greek *anothen*—to constitute them legitimate heirs. If God's kingdom were merely an earthly kingdom covenanted to Abraham and his posterity according to the flesh, or in the earthly nature, then to be born of the flesh in the line of descent from Abraham would be a privilege indeed. But Christ is talking of heavenly things. A heavenly kingdom is designed for heirs of a heavenly nature; hence fleshly descent, even from the Father of the faithful, profits nothing. "Flesh and blood cannot inherit the kingdom of God." That kingdom is an "incorruptible, undefiled, unfading" and heavenly inheritance, and its heirs must wear the image of the heavenly, and be made partakers of the incorruptible and immortal nature. It is not the birth of the flesh in the most general acceptation of the expression as pertaining to all mankind, with the concomitant circumstances of parturition, that the Savior alludes to, but a birth to a privileged fleshly line to which the kingdom was supposed to belong as a matter of covenanted right. One to inherit the kingdom of God must have something more to plead than "Abraham is our father." We merely offer these few suggestions, not to take part in the discussion, but to present a point that has been, in the main overlooked. One of the deep things of God is embraced in our Savior's discourse to Nicodemus. May our understanding be opened to understand the Scriptures.

Questions and Answers.

Question 1. Are all the following words translated from the Hebrew word *Rakia*?

Gen. i. 1.—Heaven.
" i. 6.—Firmament.
" i. 7.— "
" i. 8.—Heaven.
" i. 9.— "
" i. 14.— "
" i. 15.— "
" i. 17.— "
" i. 20.— "
" vii. 7— "

2 Kings ii. 11.—Heaven, Elijah's translation.

Question 2. What Hebrew word is "heaven" in John iii. 13, translated from?

Question 3. Have we any Bible account that Enoch was taken to heaven?

Question 4. As the Bible does not state that Elijah was taken to God's throne, may we not reasonably infer that he was simply caught up in the atmospheric heavens?

Question 5. Are the words "earth" and "land" in Psalms xxxvii. 11, 20, translated from the *same word*?

Question 6. From how many other Hebrew words is the word "heaven" translated in A. V. of the Old and New Testaments? Name them.

By answering the above questions you will much oblige a brother who is watching and praying for the kingdom soon to come. L. D. C.

ANSWERS TO ABOVE QUESTIONS.

Question 1. The Hebrew word רָקִיעַ *Rakia*, occurs only seventeen times in the Scriptures, and is rendered into the English by the word *firmament* in every single instance in the authorized version. It is never rendered *heaven*.

Question 2. The word in the original Greek of John iii. 13, is ουρανος, an accusative of ουρος—*ouranos*—and it is translated in the English by the words *heaven, air, sky*.

Question 3. Enoch, the son of Jared, who was translated, is mentioned only in the following places in the Scriptures: Gen. v. 18, 19, 21, 22, 23, 24; Luke iii. 37; Heb. xi. 5; Jude 14.

Question 4. The Hebrew word שָׁמַיִם —*shamayim*—occurring in 2 Kings ii. 11, like the Greek term *ouranos* above, is translated by the two words *heaven* and *air* in every instance but one, Isa. xlvii. 13, when "viewers of the heavens" is translated *astrologers*. Fowls of *heaven*, stars of *heaven*, winds of *heaven*, waters of *heaven*, frost of *heaven*, and dew of *heaven* (Chaldee form of the word) are examples of the usage of the word. From Isa. lxv. 17, and lxvi. 22, we learn that there are to be *new heavens*.

Question 5. Yes; both the words are from אֶרֶץ—*arets*—variously translated *earth, land, ground, and country*.

Question 6. The Hebrew word גַּלְגַּל *galgal*—is translated *heaven* once. Psalms lxxvii. 18. In other places translated *wheel*. once *rolling thing*. The word שְׁחָק—*shahak*—is twice translated *heaven*, Psalms lxxxix. 6, 37, in all other places translated by the words *sky and cloud*.

The word עֲרָבָה—*arba*—is once translated *heaven* (in the plural) in Psalms lxviii. 4. In almost all other places by the words *even* or *evening*, both meaning the same thing.

The word עֲרָפִלִּים—*arephim*—occurs but once in the Hebrew Scriptures, and is translated *heavens*. Isa. v. 30.

In the Greek of the New Testament we have besides the word *ouranos* above, some derivative forms—as ουρανιος—*ouranothen*—which occurs Acts xiv. 17; xxvi. 13, in both places rendered *heaven*; and ουρανιος—*epouranios*—translated *heaven* in Phil. ii. 20, and in other places *heavenly* or *celestial*; and also μεσουρανημα—*mesouranema*—Rev. viii. 13; xiv. 6; xix. 7, which are all the places of its occurrence, and translated *midst of heaven* each time.

Although the words occur in different numbers, we have given the singular form in our explanations. Poor health at times, and perplexing cares at others, have delayed our answer to the above questions to the present time. We have given all the words from the original translated *heaven*, and leave our readers to draw their own conclusions.

The Inter-State Industrial Exposition of Chicago,

will commence September 3, and continue to October 18th. All interested in agricultural implements, in machinery, natural history, textile fabrics, the fine arts, and in the beauties of nature as displayed in a fine collection of rare plants and flowers including tropical plants, will be benefited and gratified in the full and varied aggregation to be placed upon exhibition during the Exposition.

The Fittsburgh, Ft. Wayne and Chicago Railway, will give seven Grand Excursions during the Exposition on the following days: September 3, 9, 16, 23, 30, and October 7th and 14th.

The rates for the round trip from Ft. Wayne are $3.00, from Columbia City $2.75, from Pierceton $2.45, from Warsaw $2.25, and from Plymouth $1.90. Proportionally cheap from all other points. Tickets are good to return until Saturday evening, following the excursion, on all trains making regular stops. Some of our friends may wish to visit Chicago, and all such will be glad to avail themselves of this opportunity.

The charge of admission to the Exposition will be twenty-five cents. It is due from us to speak in terms of the highest praise of the Pittsburgh, Ft. Wayne and Chicago Railway. We have, as a minister of the gospel, enjoyed its courtesies for many years—have traveled over its entire line from Chicago to Philadelphia several times, and have found its official management excellent and its agents and conductors gentlemen.

COMMUNICATIONS.

The New Birth.

When I wrote on the above subject a few months ago I did not intend to trespass upon your space so soon again, but deem it my duty to do so now, if you can allow me the room. I am very glad that my article was read with interest, and thank the brethren who were so kind as to notice it. And I ask them to bear patiently with me, while I point out to them, what seems to me to be very grave mistakes in their positions.

Brother Wm. H. Wilson, in a communication in THE RESTITUTION, July 9th, in writing on this subject, says: "Our dear Lord's language is addressed to men who need salvation, and not to a nonentity which has no existence in fact." He says: "Except a man (not before he becomes a man) be born again, he cannot see the kingdom of God." In this opinion Brother W. and I perfectly agree. Had the Savior been speaking to a nonentity, he would have said, ye must be born once, and again. But at the time of the conversation, Nicodemus was a full grown, intelligent "master in Israel," to whom the first birth was already an accomplished fact. This being the case, the Savior could not have used plainer or more simple language to convey to the minds of an intelligent inquirer, the necessity of a second birth. "Ye (implying all persons) must be born again."

Again, Brother W. says: "But the Savior explained that the second birth was something higher than the natural—the first—birth, which was a birth of water and spirit, and would culminate in an unending existence in God's kingdom."

Now, I respectfully ask Brother W. if he was born of spirit at his baptism? If so, then his nature was changed, for there cannot be a new birth, and the old nature still retained. *Birth* means to be brought forth or come into life. Then the thing brought into life, partakes of the nature of that which gave it birth. This is a fact that cannot be refuted, and a fact that we see daily demonstrated before our eyes. "To every seed its own body." The experience of every one who is begotten by the Spirit, if similar to that of the writer is, that though our aims and purposes, and our relation to Christ is changed, when we believe the gospel and are baptized, yet our natures are wholly unchanged.

Whatever sin most easily beset us before our baptism, clings to us after, and it often, yea, very often, requires a whole *life* time to gain the mastery over these besetments. Now, with these stern facts staring each one of us right in the face, which of us, I ask, can look up to heaven and say, I have experienced spirit birth, or a change of nature?

But, says one, you do not believe in "the washing of regeneration." Yes, dear reader, I do. But I believe the regeneration future, and the salvation also. In the regeneration "The Son of Man shall sit in the throne of his glory," and the saints will each be given their reward. But Peter says: "Baptism doth also now save us .... by the resurrection of Jesus Christ." True, when we believe and are baptized, we are in the way of salvation; but we are as Peter was when walking on the water, when our faith fails us, we begin to sink. Were we regenerated there would be no danger, no need of watchfulness, no continual conflict as at present. No, no! "We stand by faith."

Again, in THE RESTITUTION of July 30th, Brother H. J. Kendall, says: "That the above text—'Ye must be born again'—refers to a resurrection, is evident. But that it is a spirit birth, I cannot concede for this reason, viz.: Jesus says, John iii. 6: "That which is born of the spirit is spirit." Again, in Luke xiii. 28: "There shall be weeping and gnashing of teeth, when ye shall see Abraham, Isaac and Jacob and all the prophets, in the kingdom of God, and you yourselves thrust out." If only those having a spirit birth can see the kingdom, these wicked will be spirit beings. This Scripture, thus applied, proves too much. I understand the expression, "born again," simply to teach a bringing back again into the same life, as at the first birth, only through a different process. "Man came from dust, and goes back to dust; and he will come back, be born again from dust. .... The righteous have two births differing from this as taught in John iii. 5, ... and are prerequisite to entering the kingdom; not to see it only and be left out."

As to Brother K's understanding of "born again," I will simply say, that the Scriptures no where calls mortal life restored, a birth. It is not recorded of Lazarus, nor of the widow's son of Nain, that they were born again, because they were only reanimated, but their natures in no way changed: therefore, it could not be called a birth. As to the correctness of his position on this point, the readers of THE RESTITUTION must decide for themselves.

From his language above on "See the kingdom of God," and his proof text, I understand him to accept "see" in the sense of, to look at, or behold. And he argues that, in order to do that, a person must be raised from the dead. How does this view harmonize with the teachings of the prophets? "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in paths; for out of Zion will go forth the law, and the word of the Lord from Jerusalem." Isa. ii. 2, 3, also chaps. xi., xxxv.; Jer. xxxiii. 7-26; Ezek. xxxiv. 22-31; xxxvii. 25-28; Micah iv. 1-4.

I might multiply texts to fill the entire paper in proof that mortal men and women will see in the kingdom of God, in the sense of beholding it. But I cannot find a single text that teaches that mortal men in the flesh will inherit it, by right of heirship, therefore, I conclude, the sense in which the Savior used the word "see" is in the sense of to inherit.

Again, Brother K. says: "Now they are new born babes, and can be fed with milk." .... But could not prior to birth. Peter's illustration was drawn from a child that had been born, not in gestation. Now, they are in the same life with their father Paul, and got there in the same way that he did, viz.: By being begotten of the gospel and born of water. .... Now they are sons of God in Christ Jesus. And because they are sons, God hath sent forth the spirit of his Son into their hearts, crying, Abba, Father. In this we have the begetting of the spirit, by the spirit, not the word; for they had believed the word prior to this, and were members of the body of Christ; for this reason God sent forth the spirit of his Son .... And as the scion draws life from the tree into which it is grafted, so they draw life from Christ; and by sowing to the spirit, they develop for the spirit birth, and of the spirit, shall reap life everlasting."

Surely, Brother, this is strange logic! First, a word begetting, after which a water birth, which brings them into filial relationship both to Paul and Jehovah. And then when they sustain the relation of sons, to Jehovah, they are begotten again by the spirit, and after this spirit begetting, they draw life from Christ. How do they draw this life from Christ, brother? They are now only begotten by the spirit, and you say they have to be born before they can be fed with the "milk of the word." Now, what but following the teachings of the word, prepares us for that everlasting life that we shall reap? Deprive these spirit begotten beings of the guidance of the word and you stop their spirit development. Feed them with the "milk of the word" and they continue to grow, daily bringing forth the fruits of the spirit, "Love, joy, peace, long-suffering," and so forth. Gal. v. 22.

Brother K's exposition of 1 Cor. xv. 46, 47, might be admitted if a 40th verse did not follow. But, in this verse Paul emphatically tells his brethren that, "As we have borne the image of the earthy, we shall also bear the image of the heavenly." If these verses do not teach that believers are first children of the first Adam, having the impress and characteristics of their earthly origin, but having been born of the spirit (either by resurrection or translation) they shall then bear the image and characteristics of the second Adam; it teaches nothing. Yes, yes; we will then, in very truth, be the children of God, being the children of the resurrection. Luke xx. 36.

I will notice just one more item and then pass on. He says: "No child in natural birth was ever born of water unless it had two mothers. For they are born of woman, which would be one mother, and if born of water, it would make another mother." If this mode of reasoning is correct, then they who will be born of the spirit, will have two mothers also. For the resurrected spirit body is born of (out of) the earth, just as literally as the child at natural birth, is born of woman.

To Brother Pierce I say, respected brother, you have not answered my questions at all. You simply assert, "And when he comes out of it—the water—it is a birth of, or out of, water into the womb of time for a development of character, for the birth out of death and the grave by the power of the Holy Spirit of God."

Brother, your position necessitates three births in order to an inheritance in the kingdom. Words being signs of ideas, the word birth suggests to the mind the idea of parentage. Now, it is a fact established beyond dispute, that the offspring partakes of the nature of the parent stock. This fact admitted, then the following questions present themselves: If, in order to the obtaining of eternal life, three births are necessary, how do we originate? From whom do we spring? The Bible and reason concur in teaching that two births are necessary. And the Bible is very plain in its teachings, as to the change that must take place in all those who will be so infinitely happy as to experience the second birth. They shall be "made partakers of the divine nature," and "mortality shall be swallowed up of life." But the Bible is entirely silent as to a third parentage, a third birth, or a third nature. Take the simple teachings of the word, and all is plain and clear.

1. We are born of the flesh and are children of the first Adam, and by reason of our relation to him, we are of the earth, earthy.

2. If we hear, believe, and obey the gospel, we are by this means begotten of the spirit, for the word is only the instrumentality employed by the spirit.

Next, this begettal will culminate in spirit birth, to all who prove faithful, till death or translation. "And whosoever liveth, and believeth in me shall never die. Believest thou this?" John xi. 26.

It is very true that baptism symbolizes both Adamic death and resurrection life Rom. vi. 4, 5. But it is not in fact a birth, nor do the Scriptures teach any such theory. The Roman Catholic church and several of its Protestant off-shoots do. I was brought up in the Episcopalian church and according to its teachings was told that when I was sprinkled in infancy, I thereby became a "member of Christ, a child of God, and an inheritor of the kingdom of heaven." I believe that by baptism we put on Christ, but we only remain branches of him, the true vine, as long as we bring forth the fruits of the spirit. For "every branch in me that beareth not fruit he taketh away." John xv. 2.

And now, brethren, I respectfully submit the above thoughts for your consideration, and close in the words of brother Wilson, "Let us not be guilty, in taking away the force of God's word." MRS. M. ROCK.

St. Joseph, Mo.

What! What! Has Mrs. E. P. White Turned Age to Come?

In one of her recent communications in *The Signs of the Times*, we find the following plain and emphatic age to come doctrine: "He (Paul) declared that Christ would come a second time in power and great glory, and establish his kingdom upon the earth, subduing all authority, and ruling over all nations." Vol. v., No. 21.

Stronger age to come doctrine would surely be hard to find, even among its most radical advocates. But what does she mean? What on earth can she mean? Will some of her most skillful expositors explain for her, for, surely, if plain, unvarnished language means anything, they will have a hard task indeed? However, let us in the meantime analyze a little and see if we can understand the natural import of her words: "Christ comes the second time in power and great glory." Now, this can only be at the last trump, at the resurrection of the just, when he comes to gather his jewels, and begin the work of restitution.

Proof: "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." Now, this is the very identical "second coming" referred to in the above extract, and cannot possibly apply at the last end of the millennium, as his people will not be looking for him at that time. And more, that would not be the "second," but the "third coming," if you please. Jesus taught, in the most forcible language, the same great and fundamental truth. Please listen to his most solemn and impressive words: "When the Son of Man shall come in his glory, and all the holy angels with him," Having found, as we trust, the right time for the application of this most singular but true sentiment, we enquire in regard to the object of his coming, she continues thus, "and establish his kingdom upon the earth."

This work of our King is in close connection with his second coming, as he has declared in connection with the above, "then shall he sit upon the throne of his glory." As Isaiah declares, "Behold, the Lord God will come with strong hand, and his arm shall rule for him; behold, his reward is with him, and his work before him." Chap. xl. 10. Good old Daniel has it the same way, and at the same time,—"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed."

Now, "this kingdom of God which our faith lays hold on, can only be set up on the earth at his second coming," when there is given to him dominion and glory, and a kingdom, that all people, nations and languages shall serve him "in the days of these kings," while earthly kings are ruling on the earth. Not at the expiration of the millennium, for your theory admits of no earthly rulers at that time, unless it be by a resurrection and reinstatement of wicked dead to former honors, which, to say the least, "is tremendous Orthodoxy." His kingdom, thus established on the earth at his second coming in the near future when his people are looking and expecting him, "he excludes all authority, and rules over all nations." To subdue all human authority, he being seated on his glorious throne at Mount Zion in Jerusalem, the overcomers with him, he sends forth his law and his word therefrom, to the nations of earth, demanding obedience to his righteous mandates. Thus he rules in righteousness the world to come whereof we speak. The same is the day of judgment, for the world, for the nations on the right and on the left; he thus rules over them. In that day men "will learn righteousness." Isa. xxvi. 9; see Micah iv.

The angel message goes forth to all nations, being the age-lasting gospel, saying, "Fear God and give glory to him, for the hour of his judgment is come, and worship him that made heaven and earth; and the sea, and the fountains of waters." While the nation and kingdom that will not serve thee, shall perish, "be utterly wasted;" shall drink of the wine of the wrath of God, as proclaimed in the third message. Thus the most grand and heaven-born doctrine of the age to come shines out most gloriously, being abundantly taught, both in and out of the Bible. The same will be an age (the crowning age) of mercy and judgment for the nations of earth, which forms the ground work of the gospel as preached by the great God to father Abraham. Do you believe the gospel? Look well, as it is God's power or plan of salvation. He that believeth not shall be damned. "Christ sets up his kingdom on the earth, at his second coming, subdues all authority, and rules over all nations." Hail, happy day; may it soon dawn on our dark and wicked world. Poor sinner, will you believe and obey? Look and live, for why will you die?

T. E. ADAMS.

The Western North Carolina Conference.

It is not my place or purpose to write a report, but simply give it a passing notice in connection with the good work that is being done in this section of the country; the conference was a success, was well attended and harmonious throughout. Brother Salts, the secretary, will give a succinct report of the doings of the conference. The truth is spreading, the word is preached, men and women hear the good news; believe and obey it, and are added to the One Body, and are endeavoring to walk in newness of life before God and the world. The good work that has been so far accomplished and is still in progress is to us a matter of thanksgiving with humble gratitude to our heavenly Father, through his Son our Savior, Advocate, and Redeemer. The administration of the word has been plain and pointed and emphatic, no lowering down the truth to please the fancies of men; the result so far is very satisfactory, and indeed gratifying. Five or six preachers from the Baptist Church, one from the Methodist, all with the harness on, doing battle for the truth; several congregations have been set in order, two houses for worship have been built, another in course of erection. Brother Anderson, our evangelist is doing good and efficient work. Brother Lyda is an able proclaimer of the truth, a workman that need not be ashamed. Among the other good things we still have strong opposition; this was in the programme when we enlisted under the banner of our soon coming Lord and King. What an age we are living in; do we realize it, as one writer very forcibly expresses it, viz. I had rather be a proclaimer of the truth now than at other times in the world's history; how the evidences accumulate and the signs multiply, they all center in one grand focal point, the kingdom and coming of our Lord Jesus Christ. This was the motive the Apostles held out to induce men to repent. This is the only Scriptural inducement we can offer to the dying children of men in these last moments of Gentile time. What mighty interests crowd upon the present and the immediate future! do we realize our present position; happy indeed is such a people, watching and waiting for the coming of the Just One. Dearly beloved of like precious faith, a few more trials and the conflict will be ended, and an abundant entrance will be administered into the everlasting kingdom. May we be found unto the praise and honor and glory at the Revelation of Jesus Christ, is the prayer of an humble servant of Jesus Christ. NEWELL BOND.

Flat Rock, N. C.

Editor Restitution: Friends, through the kindness of Bro. D. T. Halstead, I have been favored with the perusal of THE RESTITUTION for the last eight or nine months, and it has become so dear a visitor that we cannot get along without it. Cotton is our chief dependence for money, and until that comes into market, this section is short of currency, hence I have not been able to send you any money before, and not enough now, but all that circumstances will allow. I hope to extend its circulation, but it has mountain barriers of prejudice to overcome ere success in arousing anything like a general awakening to the truth in this quarter. I have been a Bible reader for thirty years, but it is a new book to me now. Many scales have fallen from my eyes, and I see now not as before; what I saw darkly, appears a stream of living light. O that all my friends and acquaintances would read THE RESTITUTION and hearken to the "still small voice."

Let it go forth to the world a beacon light, till the coming of our King and Savior, Jesus of Nazareth, is the hope and prayer of Your's,

J. F. SLADE.

P. S. Give our love to Bro. Halstead if you meet. We would have written to him, but were looking for him all summer. He ought to write to us.

J. F. S.

POETRY.

Beginning Again.

When sometimes our feet grow weary
On the rugged hills of life—
The path stretching long and dreary
With trial and labor rife—
We pause on the toilsome journey,
Glancing backward in vain'y and glee,
And sigh with an infinite longing
To return and begin again.

For behind is the dew of the morning,
In all its freshness and light,
And before are the doubts and shadows,
And the chill and gloom of the night.
We remember the sunny places
We passed so carelessly then,
And ask, with a passionate longing,
To return and begin again.

Ah, vain indeed is the asking!
Life's duties press all of us on.
And who dare shrink from the labor,
Or sigh for the sunshine that's gone?
And if may be, not far on before us,
Wait fairer places than them,
Life's paths may yet lead by still waters,
Though we may not begin again.

For evermore upward and onward
Be our paths on the hills of life,
And soon with a radiant dawning
Transfiguring the toil and the strife,
And our Father's hand will lead us
Tenderly upward then;
In the joy and peace of a fairer world
He'll let us begin again.

SELECTIONS.

[Bible Banner.]

Love.

"And now abideth faith, hope, charity, these three; but the greatest of these is charity." 1 Cor. 13: 13.

Charity, or love, is that disposition of heart which inclines man to think favorably of his fellowmen, and to seek to do them good. In presenting this subject, I will observe the following order:

1. The love of the Father.
2. The love of the Son.
3. The love of the Brethren.
1. The law of the Father.

The greatest exhibition of love the world has ever witnessed was manifested by God in the gift of His Son. "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Jno. 3: 16. "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." Rom. 5: 8. "In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." 1 John 4: 9, 10; Rom. 8: 32. God is the embodiment of love. "God is love," 1 John 4: 16. All His acts are acts of love. God's love "is free as the air, full as the ocean, boundless as eternity, immutable as His throne, and unchangeable as His nature." This love seeks not for immaterial and imperishable men, (for such do not exist,) but for material (Gen. 2: 7; 3: 17-19; Job 34: 14, 15; Psa. 103: 14) and perishable beings; (John 3: 14-16; Luke 13: 1-5;) and, with the beneficence of its Author, strives to win them to a life of purity and self-denial, culminating in "eternal life." The priceless boon of "eternal life" is now offered the "mortal man" (Job 4: 17) upon conditions of faith and obedience. Rom. 2: 4-7; 6: 21-23. And all this, too, through the Father's "great love wherewith He loved us." Eph. 2: 4. His love is "an everlasting love." Jer. 31: 3. Nothing can separate us from the changeless love of God. "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom. 8: 38, 39. O, boundless Love! Who can measure thy unfathomable depth, or ascend to thy lofty height? The heart throbs with gratitude as we contemplate God's love, in its plenitude, embracing the race.

"Were the whole earth a parchment made,
And every man a scribe by trade;
Should we with ink the ocean fill,
And every stick turn to a quill;
To write the love of God to man,
Would drain the ocean dry;
Nor could the scroll contain the whole,
Though stretched from sky to sky."

2. The love of the Son.

The love of the Son is as fervent and constant as that of the Father. "As the Father hath loved me, so have I loved you." John 15: 9. "The love of Christ...passeth knowledge." Eph. 3: 19. It is a constraining love. "For the love of Christ constraineth us." 2 Cor. 5: 14. "Having loved His own ....He loved them unto the end." John 13: 1. Nothing can separate us from the indissoluble love of Christ. "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" Rom. 8: 35. Christ manifested his love by praying for his enemies. For those who persecuted and crucified him, he prayed: "Father, forgive them; for they know not what they do." Luke 23: 34. Oh! what a heart of sympathy and forgiveness is here brought to view. No wonder that God selected His Son as earth's moral hero for mankind to emulate. We behold love exhibited in the mission of Christ to earth. He came "to seek and to save that which was lost." Luke 19: 10. He "loved me, and gave himself for me." Gal. 2: 20, 1: 4. Eph. 5: 2. Titus 2: 14. "Christ died for the ungodly." "While we were yet sinners, Christ died for us." Rom. 5: 6, 8. He "loved us, and washed us from our sins in his own blood." Rev. 1: 5. Christ's love was exemplified at the grave of Lazarus. When told to "come and see" where they had laid him, "Jesus wept." John 11: 35. Tears of love and sympathy fell from his face as he approached the grave. "Behold how he loved him!" was the exclamation of the Jews. Not only at the grave of Lazarus, but also as he approached Jerusalem he "wept over it," in view of its destined calamities. Luke 19: 41-44. His mission was a mission of love and mercy. Love was the underlying current of all his actions. His healing the sick, unstopping deaf ears, restoring sight to the blind, and life to the dead, were but continued exhibitions of his love and miraculous power.

3. The love of the brethren.

Having now contemplated "the love of God," and also "the love of Christ," let us inquire if there is not a duty incumbent upon us who are the recipients of such munificent love. Such demonstrations of unmerited love are well calculated to excite love in return. It should be reciprocated with hearts fired with zeal for him who "first loved us." The first and great commandment is this: "Thou shalt love the Lord thy God with all thy soul, and with all thy mind. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Matt. 22: 37-39. Such love is better than "burnt offerings and sacrifices." Mark. 12: 30-33. Love is "the fruit of the Spirit," as well as "joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Gal. 5: 22, 23. How necessary then, that we manifest love, both to God and man, since it holds such a prominent place in the constellation of Christian graces that secure for us the approval of "the God of love." 2 Cor. 13: 11. Love holds no second place in the cluster of cardinal virtues. There is not a brighter ornament to the youthful or the aged than a loving disposition, "even the ornament of a meek and quiet spirit, which is in the sight of God of great price." 1 Pet. 3: 4. This love produces joy. "Let all those that put their trust in thee rejoice, because thou defendest them; let them also that love thy name be joyful in thee." Psa. 5: 11. It produces hatred to evil. "Ye that love the Lord, hate evil." Psa. 97: 10. Love to God and and His Son should be supreme. Matt. 10: 37; 22: 37. Obedience is the test of love. "If ye love me, keep my commandments." John 14: 15, 21, 23. Not "the commandments of men," (Matt. 15: 9,) but of Christ. "To obey is better than sacrifice, and to hearken than the fat of rams." 1 Sam. 15: 22. The Lord has promised "the crown of life" to them that love Him. James 1: 12. If we would obtain this glorious boon we must be "faithful unto death." Rev. 2: 10. Love is perfected through obedience. "Whoso keepeth His word, in him verily is the love of God perfected." 1 John 2: 4, 5; 4: 17, 18. God will then preserve us, when the wicked are destroyed. "The Lord preserveth all them that love Him; but all the wicked will he destroy." Psa. 145: 20. "All things work together for good to to them that love God." Rom. 8: 28. We should not only love God and His Son, but we should also "love one another with a pure heart fervently." 1 Pet. 1: 22. We "are taught of God to love one another." 1 Thess. 4: 9. Love to the brethren is as necessary as love to God. "If a man say, I love God, and hateth His brother, he is a liar; for he that loveth not His brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from Him, that he who loveth God love his brother also. Beloved, if God so loved us, we ought also to love one another. He that loveth not, knoweth not God; for God is love," 1 John 4: 8, 11, 20, 21. "Whosoever doeth not righteousness is not of God, neither he that loveth not his brother. For this is the message that ye heard from the beginning, that we should love one another. Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him. Let us not love in word, neither in tongue; but in deed and in truth." 1 John 3: 10, 11, 15, 18. This love is manifested by deeds of kindness. Verse 17. Love to self should be the measure of love to others. Mark 12: 33. Rom. 13: 9. "Love is the fulfilling of the law." Rom. 13: 10. Gal. 5: 14. James 2: 8. Love is not only "good and pleasant," it is a "bond of perfectness" and union. Psa. 133: 1, 2. Col. 2: 2; 3: 14. Love is necessary to happiness. "Better is a dinner of herbs where love is, than a stalled ox and hatred therewith." Prov. 15: 17; 17: 1. Supernatural gifts, or the greatest sacrifices, are nothing without love. "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." 1 Cor. 13: 1-3. We should "follow after charity" in view of its excellency. "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things." 1 Cor. 13: 4-7. "And above all things have a fervent charity among yourselves; for charity shall cover a multitude of sins." 1 Pet. 4: 8. Though prophecies fail, tongues cease, and knowledge vanish away, "Charity never faileth," 1 Cor. 13: 8. Though faith shall give place to reality, and hope be turned to sight, love will continue through the endless cycles of a blissful eternity, for "God is love." 1 John 4: 8. As Christ is our "example," let us emulate him in the "labor of love" assigned us now, so "that when he shall appear" we may "be like him" in incorruptibility and spotless purity. 1 John 3: 2, 3. We may then bask in the shoreless ocean of God's love, and behold the crowning glories of earth redeemed.

"Could I command with voice or pen,
The tongues of angels and of men;
A tinkling cymbal, sounding brass,
My speech and preaching would surpass;
Vain were such eloquence to me
Without the grace of charity.

"Could I the martyr's flame endure,
Give all my goods to feed the poor—
Had I the faith from Alpine steep
To hurl the mountain to the deep—
What were such zeal, such power to me
Without the grace of charity?

"Could I behold with prescient eye
Things future, as the things gone by—
Could I all earthly knowledge scan,
And mete out heaven with a span—
Poor were the child of grits to me
Without the choicest—charity.

"Charity suffers long, is kind—
Charity bears a humble mind—
Rejoices not when ill befall,
But glories in in the weal of all;
She hopes, believes, and envies not,
Nor vaunts, nor murmurs o'er her lot.

"The tongues of teachers shall be dumb,
Prophets discern not things to come;
Knowledge shall vanish out of thought,
And miracles no more be wrought;
But charity shall never fail—
Her anchor is within the veil.

AUSTIN CURTIS.

Fidelity, O.

Ravages of the Plague—What Mankind Suffered in the Fourteenth Century.

If we glance at the history of the frightful devastations that have marked the visits of the plague to the earth, mankind has reason to tremble before the dread specter whose appearance the Russians evoked on their pleasure trip to Constantinople, and which now threatens all Europe. Plague epidemics are recorded of almost every century. In the first year of the Peloponnesian war the plague raged with terrible violence in Athens, and Greece's greatest statesman at that time, Pericles, was one of its victims.

But not until the fourteenth century did it become a scourge to the entire world, traveling as it did then from the eastern boundaries of Asia through China, India, and Russia, and punishing with equal severity the inhabitants of the Pyrenean peninsula and the hardened people of Scandinavia and Iceland. And if the western hemisphere had been discovered at that time, and active communication and traffic with it had existed, there can be no doubt that the grim destroyer would have visited America also. It is, indeed, by no means certain but that the plague did reach this continent, since there are Indian legends which speak of a time of great mortality long before the advent of Europeans.

It is estimated that not less than 52,000,000 persons fell victims to the black death in Asia and Europe toward the middle of the fourteenth century. Of these, 15,000,000 are supposed to have perished in Europe, 24,000,000 in Asia Minor, India, and the adjacent countries, and 13,000,000 in China. One historian writes concerning the appearance of the plague in Europe: "Terrible omens in the heavens overwhelmed the nations with dread. In 1337 a large comet appeared; in following years came immense multitudes of locusts; but in 1348 the end of the world seemed at hand. An earthquake devastated Cyprus. Greece, Italy and the Alpine valleys. Mountains cayed in. In the province of Carnithen, in Austria, thirty villages and a town were utterly destroyed. The atmosphere became thick, fetid, and confusing. Wine became turbid in the barrels. Fiery meteors illuminated the sky. A pillar of fame was seen over the papal palace at Avignon. These terrors were followed by a murderous plague. It originated in China, was carried through the whole of Asia, and in Germany received the name of the "Black Death," because it covered its victims suddenly with black pustules, and often killed them instantaneously. It spread over the whole of Europe, and it is said that it did not rage most virulently in Germany. Nevertheless 13,000 persons died in Basle, 16,000 in Strasburg, and the same number in Erfurt; and they perished in all other places in similar proportions. In Osnabruck only seven families are said to have survived.

For twenty-five years the awful epidemic maintained its annihilating sway, while at the same time droughts, famines, floods, and earthquakes destroyed city and country, and vast swarms of locusts everywhere indicted the direst ravages. Meantime the whole order of nature seemed reversed. In midwinter the severest rains were experienced, and in summer long-continued and severe frosts, and volcanoes that had been long thought extinct opened their craters anew.—*Baltimore Correspondent.*

NEWS ITEMS.

MEMPHIS, Ten., Aug. 30.—Thirty-eight cases in all—twenty-one white, and seventeen colored—were reported by the board of health. Ten deaths have occurred. The number of new cases reported for the week was 171—white 87; colored 84. Total to date 848. Total number of deaths from yellow fever for the week, 61; total number to date 228.

Aug. 31.—Twenty new cases—seven white and thirteen colored—were reported to the board of health to-day.

Sept. 1.—Eight new cases—seven white and one colored—were reported to the board of health this morning.

NEW ORLEANS, La., Aug. 31.—Lydia Hood died last night. The other child is very sick. It has been raining since noon. General Hood was buried yesterday afternoon. Only a few friends of the family and a delegation of the Association of the Army of the Tennessee attended the funeral. At the cemetery, however, the cortege was received by a detachment of the Continental Guards, under Captain Pearce, who fired a salute over the grave. One case of fever was reported by the board of health to-day—*George Cotton*, aged 4, taken sick August 27.

MADRID, Aug. 26.—The Spanish government has announced that all vessels arriving at Spanish ports, after Aug. 28, from the Southern States of North America, must undergo quarantine.

There is likely to be serious trouble between Spain and England. At last accounts England was moving to get a foothold in Morocco, with the design as is believed, of annexing it to her dominions. British troops had landed at Tangiers, and were fortifying. This occasions great excitement in Spain, which is exceedingly jealous of England's power in the Mediterranean.

LONDON, Aug. 28.—Lloyd's agent at Yokohama telegraphed, under date of Aug. 25, that the steamship Nordenskjold, supposed to be the storeship for the Nordenskjold arctic expedition, has been totally lost. The crew were saved.

LONDON, Aug. 28.—A renewal of the floods is reported from various parts of England and Wales. Reports of the harvest are daily more deplorable. At several places there has been thirty hours' steady and continuous rain.

Editor Restitution: Since my last report to the paper, I have visited Remington, Wolcott and Burnetsville. While at Remington three obeyed from the heart that form of doctrine delivered, and were immersed into the Christ, one of them was a lady from Elkhart county and from the town of Goshen. She was on a visit at her sister's, and while there she and sister Lucilda visited Brother Ball, and she was taught the way of the Lord by Brother Ball, and concluded to stay until my meeting, and did so. Then after the meeting was over went on her way rejoicing, to tell the good news to her friends at home. May the Lord bless her and save her in his everlasting kingdom. I had a good meeting at Wolcott on last there. We have a few faithful ones in that place. I also had a good meeting near Burnetsville. There is a good field there to sow the good seed of the kingdom. I visit them some time this fall again. Dear brethren, let us all be up and doing, and let us keep ourselves from the world. I greatly fear there is too much mixing up with the world by some of the dear ones. O let us come out and stay out. The Lord is at hand.

J. S. HATCH.

DIED.

PERRY—Of typhoid fever, at Galesburg, Michigan, Aug. 16, sister Martha E. Perry, wife of brother Horace L. Perry, and daughter of brother and sister W. H. Knapp, aged twenty-five years.

Sister Perry was a faithful daughter, a loving wife and an affectionate friend, and was very much esteemed by relatives and acquaintances, and her early death is deeply lamented. The writer attended the funeral and spoke to a good audience of sympathizing friends and neighbors. The subject was the consolation offered by the gospel to those who mourn the death of Christian friends. The text was 1 Thess. iv. 18: "Wherefore comfort one another with these words." These words refer to verses 13-17, from which we extracted the blessed consolation that those who die in the Lord shall live again when he shall come, and shall be forever with him.

R. MILLER.

LLOYD—Aug. 15, 1878, at Belsano, Cambria county, Pa., of consumption, sister Kate K. Lloyd, aged twenty-eight years and twenty-four days.

Our dear sister was a member of the little band of believers at Dixon, Ill., and had failing health for a few years previous to her death. In this condition she was advised by her physicians to go east for her health. She started about two months ago, hoping to regain a part of her health at least, as she had been largely benefited on two similar visits. The dear letters that once in a while found their way to the waiting hearts at home did not betray her real condition, for her unselfish heart did not wish to distress the friends at home. A telegram came at last telling that our absent one was very low, and desiring the immediate presence of her only brother, who had but just started, when another telegram came announcing her death. By the blessing of God the brother was assisted to meet the beloved remains at Pittsburg. Here the body was embalmed, so that her friends were permitted to look again upon the dear familiar face ere we laid it away to await the touch of a divine hand. Our sister sleeps in Jesus, and all such we are assured will God bring with him. Let us comfort one another with this thought while we wait and watch and pray, that we may meet our loved one then.

Dixon, Ill. ALICE J. KERR.

LETTER RECEIPTS.

SUBSCRIPTIONS.

J W Bone	2 00	E Middlekauff	1 00
Rebecca French	1 10	Ruth Nowlin	1 00
W J Seamons	1 00	Rebecca Baldwin	1 00
W H Smith	1 00	A Hartley	1 00
H Thompson	2 00	J B Anderson	2 00
S S Vermillion	1 00	J W Anderson	2 00
Rev A Stuckert	1 00	Samantha I Moore	1 00
D Failing	2 00	R F Adams	2 00
G Stebler	1 00	J F Slade	1 00
Willis Logan	50	E Wright	2 00
C H Logan	50	J B Cox	1 00
Jas Beasely	2 00	Squire Q Green	1 00

BOOKS AND TRACTS.

A K Richardson	1 00	J R Cox	25
W J Seamons	1 00	L A Day	6 00
Wm Belshaw	1 00	Chas Westgarth	1 00

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We, the undersigned, having the good of the cause of truth at heart, and believing that it is our duty to sustain the gospel with our means as well as our tongues, and believing that God will bless us for all the suffering we make in behalf of the truth, have paid the sum set opposite our names for the purpose of issuing THE RESTITUTION from debt, and sending it out as a messenger of truth to those sitting in darkness, and to comfort those who are walking in the light of life:

Amount previously published	$202 22
Wm Belshaw	1 00

ANNOUNCEMENTS.

There will be a conference meeting of the brethren of the Abrahamic faith, held at the Union Star School house, on Wolf creek, Cloud county, Kansas, commencing Friday evening September 6, 1878, and continue over Sunday. The place of meeting is about ten miles south west of Concordia, and twelve miles north of Delphos. Those coming on the Union Branch road will stop at Concordia. There will be teams at that place. Inquire for A. Sedinger or Manuel Nee.

The annual meeting of the church of God in southwest Missouri will be held at King's Point, eleven miles south west of Greenfield, Dade county, Mo., beginning on Friday evening before the fourth Sunday in September. Let's all go and have a good time.

JAMES BETTS.

Brother D. T. Williams, of Hastings, Iowa, will be at Red Cloud, Neb., about Sept. 3, and wishes any brother or sister of the One Faith living there or Iowa word at the postoffice where he can find them.

The Lord willing I will be at Remington the second Sunday in September and hold a grove meeting. The grove is to or near the town. The third Sunday in September at Walcott, meeting on Friday night before. The fourth Sunday in Clinton county at the Cue school house, meeting to commence on Friday night before.

J. S. HATCH.

The church in Michigan will meet in quarterly conference in the brick school house near brother Jacob Lemon's, three miles north of Vicksburg, Kalamazoo county, on Friday, Oct. 4, at 7 p. m. Bro. G. M. Myers will attend. As it is important to have a full meeting of the conference board at the time, it is especially desired that each member of the board be present if possible. Vicksburg, the stopping-off place for those coming by cars, is on both the Chicago & Lake Huron and Grand Rapids & Indiana railroads. From the M. C. at Kalamazoo from the Air Line at Mendon, and from the M. L. at Sturgis. By request,

R. HILLMAN.

P. S. Some trains on the G. R. & I. road will stop at Tiffany's crossing, only about one-half mile from the place of meeting. Ascertain of the conductor if you can be let off there. R. H.

The annual conference of northwest Texas will commence on Friday, Sept. 20, at 9 o'clock, p. m., and continue three or four days. The meeting will be at the Rusty school House, on Little Brushy Creek, in Montague county. Any desiring to go will take the road leading south of the town of Montague, and about seven miles west of Pella. A cordial invitation is given to all. Several preachers are expected. Come one and all, let us have a good time. Those coming from a distance can enquire for William Moore of William Moore.

R. FITZGERALD.

Annual meeting of the brethren of the Abrahamic Faith of northern Illinois and Southern Wisconsin will be held in Lanark, Ill., commencing Sept. 26, and continue over Sunday. Bros. R. A. Reed and others are expected. A cordial invitation is extended to all. Brethren, mind not, and let us have a good time. By order of co-laborers,

JOHN S. ARNOLD.

I will be at Savannah, Mo., for meeting from Aug. 27th to Sept. 10th. D. C. Robinson is requested to be there also.

C. M. MYERS.

There will be a quarterly conference in Richford, Pa., on Saturday, 14th, and Sunday, 15th. Elder H. Beck of Canton, Ohio, will be present to preach the word and administer baptism. Come to the meeting brethren, one and all.

C. W. STINSON, Pastor.

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Dear Lord, if I could be
More worthy Thee!
If I could only come
And find my home
Within Thy smile
A little while.
Only a little while,
I could,—oh, purer roam,—
But closer come,
And clearer live to Thee
Eternally.

Dear Lord, if it might be
That I for Thee
Something might do to prove
My faith and love,
Then at the evening gate
Of heaven I'd wait,
For Thy dear footsteps wait
And watch, nor ever rove;
With perfect love
Filled I would be
Eternally.

Dear Lord, oh, let me be
Faithful to Thee!
Lift me and place me where
In grief or care—
In sorrow's darkest night
I'll feel the light,
And feel Thy love is bright—
Thy presence ever near
And ever dear,
And loyal be to Thee
Eternally.

Austin, Ill.

SELECTIONS.

[New York Observer.]

The Kirwan Letters To the Right Rev. John Hughes, Bishop of New York.

LETTER IX.

Reasons which prevent me from returning to the Papal Church continued.—Purgatory.—Transubstantiation.

My Dear Sir,—I will proceed with the statement of the reasons which prevent me from returning to the pale of your church. I have reached my fifth reason, your teaching for doctrines of divine authority the commandments of men. I entered upon the illustration of the way in which you do this in my last, and, without ending my illustrations, ended my letter. Permit me to state a few more for your candid consideration.

The doctrine of Purgatory is one of the peculiar doctrines of your church. You teach that nearly all Christians, when they die, are "neither so perfectly pure and clean as to exempt them from the least spot or stain, nor yet so unhappy as to die under the guilt of unrepented deadly sin." It is for these middling Christians that you make a Purgatory, where they remain until they make full satisfaction for sin, and then they go to heaven. And the "Profession of Faith" of Pius IV. tells us that "the souls therein detained are helped by the suffrages of the faithful—that is, by the prayers and the alms offered for them, and principally by the holy sacrifice of the Mass." And the doctrine of your church is so expounded upon this matter, that but few, if any, die, however good, without needing purgatorial purification; and that but few are so bad but that they may be there fitted for heaven. This, you will admit, is a fair statement. The more you get into Purgatory, the more you will receive of the "suffrages of the faithful"—that is, of their money.

I have already told you my estimate of this doctrine. It is that by which your church trades in the souls of men, and an amazingly profitable trade it makes of it. It has placed in your possession riches far exceeding in value the mines of Peru; and because of the value of this doctrine, you seek in all possible ways to sustain it. With me the authority of your popes and councils is not worth a penny. I would rather have one text of Scripture bearing upon the point than the testimony of as many such as you could string between here and Jupiter. Let us, then, look at the chief texts adduced to sustain a Purgatory.

One of these texts in Matt. xii. 32: "Whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." In Matt. v. 26, is another: "Verily I say unto thee, thou shalt by no means come out thence till thou hast paid the uttermost farthing." Both these, you say, refer to Purgatory. From the one you conclude that sins may be forgiven in the next world; from the other, that none can get out of Purgatory till the last farthing is paid. Now, dear sir, let me ask you how you put these texts together? If sins are forgiven, how or why is payment also required to the last farthing? Can I forgive a debt, and yet require its payment? Look at the first text again; you find Purgatory idea to know? In this way: because there is a sin which will not be forgiven in this world nor in the world to come, therefore there is a sin that will Such is the in the world to come! Because a certain infallible Rome! given here or hereafter not to be forgiven will be forgiven before many because "this world" and "the and to come" is inclusive of all time and place, popery builds up a place which usage of the words to this world nor to the world to come, and fills it with fire, and calls it Purgatory! Like Mohammed's coffin, it floats somewhere between heaven and hell. Into this world of fire you drive the souls of men as they leave the body, and let them out only on the reception of "the suffrages of the faithful"—that is, their money! Now, sir, what do you say to all this? Is it not too bad?

But, you ask, are there not other texts quoted by our writers to sustain Purgatory as a Scriptural institution? Oh, yes; they are as far from the point as the most vivid imagination can well conceive. They are by the diameter of the heavens farther from the point than those just quoted. Let any intelligent man read chapter xiv., of Challoner's "Catholic Christian," and he will rise from it with amazement that God could ever leave men to the folly of so perverting Scripture, or that even the devil could permit them so absurdly to misapply it, as absurdity does not always suit his purpose. Permit me to quote an instance by way of illustration. We are taught in Matt. xii. 36, that we must give an account for every idle word in the day of judgment. Now, how does this text prove a Purgatory? In this wise: "No one can think that God will condemn a soul to hell for every idle word; therefore there must be a Purgatory to punish those guilty of these little transgressions." If you or any mortal man think I am joking, turn to the chapter. Let me quote the answer in full to the question, "Are not souls in Purgatory capable of relief in that state?" "Yes, they are, but not for anything that they can do for themselves, but from the prayers, alms, and other suffrages offered to God for them by the faithful upon earth, which God in his mercy is pleased to accept of by reason of that communion which we have with them by being fellow-members of the same body of the church, under the same head, which is Jesus Christ." Now, sir, if in this answer you substitute the word "priest" for "God," then we come to the facts in the case. The "alms" and the other "suffrages of the faithful" are pocketed by the priest; and Purgatory was invented for the special purpose of securing these alms and other suffrages of the faithful to Pope, prelates, and priests.

Now sir let me ask you a few questions. Perhaps I have asked you too many already, but you will bear with a fellow-countryman, anxious, not so much to embarrass you, as to bring out the truth. What has the blood of Christ, which cleanses from all sin, to do with the venial sins of those middling Christians who die, not good enough to go to heaven, nor bad enough to go to hell? What has the blood of Christ, his atonement, his finished work, at all to do, on your plan, with the saving of the sinner? If my child should die and go to Purgatory, would a thousand dollars given to you at once have the same effect as a hundred dollars a year for ten years? How can you tell when enough is given to get the soul out, or has your purse no bottom? As souls are spirits without bodies, how can you tell one soul from another as they issue from the gates of Purgatory? In the prayer "Hail Mary!" we are made to utter at its conclusion the following petition: "Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death." Why not solicit her to pray for us after our death, to get us out of Purgatory? Is it because you are afraid the good woman would get us out before the priests had gotten enough of the "alms and suffrages of the faithful?"

My dear sir, the absurdities connected with your doctrine of Purgatory are sickening. It is based on the love of money. The Bishop of Air candidly confesses that it is not revealed in the Scriptures. It came into the church in the seventh century, it was affirmed in the twelfth, it was stereotyped at Trent, and fearful anathemas are hurled at all who deny it. It puts away the work of Jesus Christ, and sends the sinner not to "the blood of sprinkling," but to the fire of Purgatory, in order to secure a meetness for heaven. And why this parody—this caricature of the religion of God? Simply to put "the alms and suffrages of the faithful" in the pockets of your priests! What an outrage upon the common sense of the world to have men, dressed up in canonicals, teaching things as true of which the beast that Balaam rode might well be ashamed, and all, all for the sake of money!

I entreat you, my dear sir, to review this doctrine of your church. You surely must see its absurdity. Neither in the word of God, nor in the common reason of man, is there the shadow of an argument to sustain it; nor is there a class of men upon the face of the earth who deserve a Purgatory more richly than those for whom you have made one. Let them out only on the reception of "the suffrages of the faithful"—that is, their money! Now, sir, what do you say to all this? Is it not too bad?

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THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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TO CORRESPONDENTS.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his Holy Prophets since the world began." It also advocates, as a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ; and many other kindred truths. It also advocates a hearty belief of the Gospel, repentance, and immersion as prerequisite to the forgiveness of sins, and a holy life as essential for final salvation.

STOP

And Examine the Label on Your Paper.

A word to those persons who have been receiving the paper right along and have sent no money for it, for 12, 18, or 24 months: You are delinquent, in all probability, and by looking at the label on your paper you can see just how much behind you are. For instance, if your date is 1 Jun 9, that means your subscription expired June 1, 1879, in that case you are delinquent three months, and so any date can be understood, Jny. means January, Feb. February, Mar. March, and so on through. We are acquainted with perhaps one out of every twenty-five persons who take the paper, the other twenty-four we are obliged to trust with our eyes shut. Now if you wish the paper and it is inconvenient for you to pay for it at present, send a postal card stating so, and you can have more time. If you do not want the paper longer please pay for the time you have had it and have it discontinued, but if you do not pay for it just spend one cent for a postal card and tell us to discontinue. You will receive this paper and one more, and if you do not answer, your name will be removed from the list.

To those who have asked for further time, your request shall be complied with, but we hope you will be as prompt as possible, as THE RESTITUTION needs the money.

To those who have upheld the paper during its stay at Plymouth and for years before, we would say, the Editor tenders you his heartiest thanks, as do also all who are connected with the paper, and may Christ reward you at his coming is the wish of

A. R. UNDERWOOD,
Business Agent.

COMMUNICATIONS.

Renderings Somewhat Changed from the King James Translation of the Sacred Writings.

Phil. i. 23: "Depart." The original is *analuo*, and signifies returning.

Isa. xiii. 21: "*Satyr*," or demons shall dance. The Hebrew word, here rendered "*satyr*," in our version, signifies a goat; it was a vulgar opinion that demons or evil spirits, were used of old times to appear in the shape of goats, or in the form of some hairy creature, and that they were wont to have their haunts in forlorn and desolate places. This may account for the vulgar representation of a personal devil with horns, and hoofs, and hair, but with a tail quite unlike a goat!

Matt. v. 22: "Without a cause" is wanting in the Vulgate, Arabic and Ethiopic.

Mark viii. 24: I see men whom I distinguish from trees, only by their walking.

Eccl. viii. 8: No man hath power over the wind, to retain or shut up the wind; neither is there power in the day of death, (viz., to prevent it), come when it will. Neither is there dismission in war, because no one knows when it will be ended. Neither shall wickedness deliver its masters, because the success of wicked men is absolutely precarious, and their unjust acquisitions are oftentimes taken from them. The design of the royal preacher here, is plainly to represent the uncertainty of all things; and our translators have quite mistaken the sense of the verse.

Rev. xix. 10: "The spirit of prophecy is the testimony concerning Jesus."

1 Thess. v. 23: "Spirit, soul and body." This is an allusion to Greek philosophy, and it was the belief, or opinion of most of the sects, that spirit, soul and body, were the constituent parts of man; and this opinion was familiar to the Thessalonians.

Heb. vi. 2: "The doctrine of Immersions," i. e., the Jewish washings. Laying on of hands, i. e., on beasts: such as were offered in sacrifice. Raising of dead persons, e.g. The Shunamites son and others. And of ancient punishment, i. e., the deluge, etc.

The following passages are altered by a different punctuation, and, to my mind, enforce with greater emphasis:

Matt. vi. 28: How do they grow?

Matt. xxvi. 45: Do ye sleep on now and take your rest?

Matt. xxvii. 42: He saved others, cannot he save himself?

Mark vii. 9: Do ye well to reject the commandments of God?

Luke xvii. 18: Are there none found who returned to give glory to God except this stranger?

Luke xix. 22: Didst thou know I were an austere man?

Luke viii. 15: But by the good soil are meant those, who, having heard the word, retain it in good and honest hearts, and persevere in bringing forth fruit.

John vii. 28: Do ye know me, and whence I am?

John viii. 45: Is it because ye cannot give ear to my word?

John xi. 49, 50: Are ye so entirely ignorant, and do ye not consider, that it is expedient, etc.?

John xi. 56: What think ye? will he not come to the feast?

John ix. 27: He answered them, I have told you already, did ye not hear?

Acts xi. 17: What was I, could I withstand God?

Acts xii. 15: And they said unto her, art thou mad?

Matt. xix. 28: Verily, I say unto you, that ye who have followed me, shall, in the renovation, when the Son of Man shall sit on the throne of his glory, also sit upon twelve thrones.

Eph. i. 5: Having predestinated in love, to the adoption of children, etc. The pointing of this passage, by connecting the phrase "in love," with the 5th verse, avoids the ambiguity of the collocation adopted by our translators, and is supported by the punctuation of Griesbach. Beza also has a note on this.

Matt. xix. 4: He who made (or created) at the beginning, made a male and a female, (i. e., only one of each sex), to show that adultery and polygamy are contrary to his intention in creating man. See Mal. ii. 15.

These punctuations are made by Thomas Wemyss, published in England in a book titled "Biblical Cleanings."

Editor Restitution:—I have copied the foregoing from notes, in an old and highly valued Bible of mine which I have with me; and, to-day, being on the Mississippi, between St. Louis and St. Paul, and being away from home, and having its happy associations crowd themselves upon me, being deprived of Christian fellowship, etc., I present you my loving regards, and if you consider them (the quotations) worth publishing, they may aid some learner as they did me many years ago, thus, by the press, well styled "the art preservative of all art," we are enabled to pass the lighted torch from one to the other.

Thus far "up stream" I have greatly enjoyed myself in various ways, sometimes reading, then talking, then writing, then looking forth on this ancient river—our Nile—and then having suggested to me by the quiet flow thereof, of the peace that flows as a river—such as this. How delightful it is to have God ever before us, not simply as a Power, but as One who delights to dwell with those who love and tremble at his word! And what a sweet peace there is in the witnessing spirit that we are his—his by the adoption of love! "We know we have passed from death unto life, because we love the brethren." This brings a thought to me! How many there are who forsake the assembling with God's people, when they can, and should, who have no idea of the loss every way, until deprived as I am this day; it is even so in the matter of health; how unprized this boon is until deprived thereof. I once heard it remarked of one who was forever finding fault with this world, and doing nothing to improve it, "Did you ever see a better?" "No," was the answer, to which was added, "and I don't think such as you deserve to!" Unconsciously it may be, some persons are constantly making whips by which they shall be whipped, and they go through life only sowing thorns, and being goaded therewith, because of a lack of appreciation of the numberless blessings with which their daily lives are crowded.

Mr. Talmage, the man after whom so many run, uttered a thought which has done me good. The occasion was a Thanksgiving discourse; his tabernacle was admirably and harmoniously adorned with the fruits of this earth, and, to illustrate, among other things, what we should be thankful for, he held up an apple, tinged with the flush of beauty, as the sun had kissed it; and holding this up to an admiring five thousand, said: "Did you ever thank God for apples?"

In passing through the fields, some of which are ready for harvest—the waving corn, the delicately hued peach, the abundant hay crop,—one blade of which man is incompetent to make!—abundant cause, surely, for gratitude to him who not only paints the lily and all flowers, but who causes them to grow, that our senses may all find gratification. "Consider the lilies of the valley, how do they grow?"

These questionings, and want of information, will all be met some day, and that which is now mysterious, shall no longer be so. Lord, hasten this day! Let the sun of righteousness soon beam forth in all the effulgent glory, that shall know no diminution, but increase, until earth shall no longer lie under the curse of thorns and thistles, but shine forever as the home of the redeemed from one end of earth, even to the other end.

GEO. W. YOUNG.

On the Mississippi.

Thoughts.—A few in a Thousand.

I see in THE RESTITUTION many good things. Many articles may be too long, although in rare cases, extraordinary length may be tolerated, as in the interesting dissertation from the *Rainbow* on the "Spirits in Prison." But readers who have access to various papers, and cannot read everything and are obliged to discriminate, when they see a six or eight column article, are apt to throw it entirely aside, with the mental ejaculation, "this is too large to tackle," unless a glance at the topic and the course of treatment discloses something of special interest. Having once transgressed myself in lengthiness I cannot fling a pebble out of my glass house.

We frequently see exhortations from good brethren to incessant activity, because the kingdom is near, and time is, if possible, even more precious from its brevity. I presume conscientious persons feel fully the force of this kind of well-meant counsel, and are exceedingly sorry that they are not more usefully and actively employed. They suffer severely in their sensitive hearts on account of deeply realized inefficiency as it appears to them. But let us look at this very thing closely. In the first place, all activity is not judicious. This is an established conclusion in the minds of some who have learned from observation and experience both. Wisdom is as necessary as activity. Knowledge is as important as zeal. How much apparently injudicious activity have we known! Is not this true? People painfully taught, desire to walk with double caution. If there is one special moderate developed bump in their moral phrenology, it is the bump of caution. A quickened conscience deprecates the liability to do harm. For example, take the case of baptism of persons shown in the sequel to have been unfit because of unsound conversion. An administrator who has been led into such mistakes from a want of care, (allowing for some errors that no caution or foresight could avoid,) will, if conscientious and God-fearing, be, or desire to be, careful, careful, careful, and save himself from future mortification and self-reproach.

Again, (and I will run the hazard of being criticised in the suggestion,) a conscientious man, taught by experience, will beware of a tendency to dogmatism in teaching. He will see, too, that not merely naked doctrine is necessary to edification in preaching; especially in doing or attempting a reformers work, but that as a general rule, what is properly enough understood as practical preaching, is of constant importance and never to be overlooked. Rectitude of the heart and life, true repentance, that is, abandonment of all evil courses and of every vicious spirit must certainly be enforced. The proportion of Jesus' teaching that relates to right behavior, to righteousness of life, to all moral virtues and to all salvation from things hateful in heart in the sight of God, is exceedingly great, as compared with other topics. Jesus is emphatic in these things. While we inculcate reformation of vitiated doctrines with respect to human nature and destiny, we are to remember constantly the need of godly living, and striving after God, and obedience to all moral duties.

Now, while anxious to be more active than I am; I am equally anxious to unite actively with wisdom. One act rightly performed, God can make ten times as useful, as ten acts done with defective judgment. Hence, when sorely oppressed with a feeling of inefficiency what must I do? I must spend much time in prayer, in earnest striving and intercession with God, that He will keep me in everything. I can present to Him interests infinite in importance and infinite in number. Is one hour a day thus spent, unprofitably spent? What if two or four hours a day are thus spent! Did not Jesus continue all night in prayer to God? There are some persons constitutionally restless, that is, longing for greater activity. But what if this restlessness is sinful! What if God sees that the present need of such persons, is to "rest in the Lord, and wait patiently for him!" If I go to God in prayer I go to headquarters, that is, to the fountain-head of all power.

See how the way is blocked against the truth, by the force of tradition and the all but universal notion of soul-immortal life in man. There are teachers almost in heaps—perhaps half a dozen to a dozen ministers in a single village. Some are under pay, and some are retired. What is a man to do? We shall be told—"go into the highways and hedges" and work, and that is true, if we go God sent, and with a pure heart and a wise mind. How greatly emphatic are the words of Jesus in just exactly such a case as this' "Be wise as serpents and harmless as doves," because of going forth as sheep among wolves, (more or less.) But some are neither as wise as serpents nor as harmless as doves.

What is really the highest type of wisdom? Is it to criticise prevalent errors with energy and abruptness, and so provoke almost inevitable hostility and rejection, or is it to study meekness of wisdom, and wait on God with the most importunate prayer? Why do God's elect cry day and night unto Him, when faith in the coming kingdom is small on the earth? Is it not because the truth is so much under foot, and so much despised, and doors are shut, and the teaching of christendom is so sorely confused and the need of the returning Christ is so urgent? Yet even in such a case, christian kindness and sympathy and as far as conscience will permit, even cooperation, may be best and wisest. In this peculiar and difficult case, I do not dogmatize, or make positive assertions. It is a case and time of trial, and surely do we need deliverance. Opinions multiply, yet even then, if love dominates, there need be no contention. There may be unity even in diversity, at least peace and brotherly kindness. I merely jot a few thoughts, and whether right or wrong, good or bad, they are not without some relation to varied experience and persistent prayer.

I have read the arguments for the non-resurrection of the wicked, and I think many of them have force. But the subject is not free from difficulties with me. True, there is this that strikes my mind with force, to-wit, the language of Jesus in Luke xii. 5. "Fear him who after he hath killed, hath power to cast into hell." This is one of those remarkable passages, which non-indicates the thrusting of living creatures into burning fire, though the beast and false prophet as conspicuous instances, are thus cast alive into it. (And the case is parallel in Jeremiah xxix., where Ahab and Zedekiah, false prophets are slain by Nebuchadnezzar, and perhaps afterward roasted in the fire.) Yet even the passage in Luke does not clearly indicate a non-resurrection, but might be interpreted by some to denote the opposite, as the expression "he hath killed" might be doubtfully understood of natural death.

It seems to me, (and I am now desirous of arguing the case,) that the ordinary honest reader will be very slow to understand the Lord's reference to the resurrection of those "who have done good and those who have done evil" in John v. as denoting a moral resurrection only. It may be true, but how am I to know it? I must understand it literally, unless there is strong reason for a different interpretation. It is true, one may honestly ask, if the resurrection of the wicked is not a re-aggregation without a resuscitation? That is a question I am not disposed to treat lightly. It may be like the galvanism of a dead body with some automatic action and no consciousness. Such things we read of. May it not be a kind of spurious resurrection, a mere imitation designed to show the incapability of the wicked to receive life—a form of living again without the reality, only showing more powerfully the glory of the true, and more painfully the inconsequence of that which is in appearance only, and not in fact? Is it to re-gather the lost atoms of a condemned body and organism, in order by a special and irrevocable act of the divine will to put forever beyond recall or repair, the extinction of a wicked man? Is it a partial resurrection followed by such an act of decision as shall make no further resurrection forever after, possible? Is it something like that action of the South American earthquake that thrust up hundreds of dead bodies from their tombs, while a lightning flash of terrible intensity might be supposed to annihilate every once organized atom? More might be added, but not now.

The difficulties in this whole matter, are in great degree, of another kind. For example, here, "every idle word that men shall speak they shall give account thereof in the day of judgment." Matt. xii. 36. What men? Righteous men? Is a forgiven and justified man to be arraigned for sins in the judgment? If not, it must be the wicked. How can this be unless they are raised to life? Surely the unrepented and unforgiven wicked world of wicked men in the Pharisees' days were to be accounted of. How?

"Again," every eye shall see him, and they also that pierced him." How is this? Those who thrust the spear were converted, or else the wicked, or they as wicked, rise to life so far as to see Jesus in power. Is their conversion provable?

So also in Matt. vii., "Many will say to me in that day, Lord, Lord, have we not done (this and that) in thy name?" They are openly rejected nevertheless. Can it be proved that they are only such wicked persons as are living at the oncoming of that day? Yet they claimed to have cast out devils, a claim not denied, and demon-ejection belongs not to our day. Hence how can we fairly get them to that day without a resurrection? But I pause. These are only hints, without seeking to revive discussion. A short answer may suffice, if it is to the point. Lord direct.

O. COLEGROVE.

Fredonia, N. Y.

The spread of Christianity in Japan during the last seven years has been remarkable. There are now forty-three Protestant churches in that country, with a membership of 1,500. There are fifty-four Sunday-schools, with 2,000 scholars; three theological schools, with 175 students; eighty-one missionaries, ninety-three native assistant preachers, ten native pastors and 160 preaching places. In addition to the distinctively religious work, a large number of secular schools are carried on by Christian teachers.

BREVITIES.

Red snow, which is usually found only in Arctic latitudes, is seen on a lofty summit near Mount Stanford in the Sierra Nevadas. For several acres the vast drifts are of a beautiful pink-ish tint to the depth of three or four inches. It is a beautiful spectacle. One explanation of it is that myriads of minute organisms cover the surface.

The *Official Journal* of St. Petersburg says that in Russia, in the month of June, there were altogether 3,600 fires, which caused a loss of property to the extent of over twelve millions of roubles: 508 of the fires were from incendiarism, 930 from neglect, 310 from lightning, and in 1,762 cases the cause was unknown.

According to the "Annuaire Catholique" for 1879, there were on the 1st of July, 1,143 Bishops or Archbishops in the Catholic Church. The senior of those prelates was Mgr. MacHale, Archbishop of Tuam, in Ireland, who was appointed "in partibus infidelium" by Pope Leo XII, on March 8, 1825. Of those dignitaries sixty-one were named by Gregory XVI, 998 by Pius IX., and 82 by Leo XII.

Mr. Penders, the director of one of the largest submarine cable companies, has communicated to the members of the International Telegraphic Conference, held at London, the information that the length of the terrestrial telegraph lines of the world is about one million two hundred and fifty thousand miles, that the total cost of them was over $200,000,000, and that the length of all the submarine cables is sixty-six thousand miles, representing a capital of $125,000,000.

It is announced that the English New Testament Revision Company have made such progress in their work that the New Testament is likely to be published by the University presses early in 1880. It is intended to issue in the first instance a handsome octavo, and a small cheaper volume for more general use. The English and American companies are now busy with the final revision of passages in which the same Greek works are found, so as to bring the translation into greater harmony.

THE CHILDREN OF RUM DRINKERS.

Dr. Martin, of the *Salpetriere*, Paris, has made a series of interesting observations on nervous affections among the offspring of alcoholic parents. His results may be summed up as follows: In eighty-three families in which one or more members showed nervous excitability with a history of alcoholic origin, there were 410 children. Of these, 108—more than a quarter—had convulsions, and in the year 1874, 100 were dead; 241 were still alive, but eighty-three, *i. e.*, more than one-third of the survivors, were epileptic.

An unusual scene for Europe—that of the sun not setting, but shining through the whole night—is to be witnessed from the summit of Mount Avyx, in Finland, near Torneo, at sixty-six degrees northern latitude. Every year, on June 23, a multitude of people of different nations visit that mountain to witness the interesting spectacle. According to the reports of the Finn journals, this year there were on Mount Avyx about 300 travellers; three of these were Englishmen, two Frenchmen, one was a Russian; there were several Germans, Danes, and Swedes, and the rest were Finns. The Government of Finland is now erecting on Mount Avyx a hotel for the accommodation of the visitors.

John Bunyan died, 1688. He has been rendered famous by his book, the "Pilgrim's Progress." Born in England in 1628, he was originally a traveling tinker, unable to read or write, and led a profane life for a number of years. His attention was at length drawn to serious subjects, he learned to read, then studied the Scriptures, fought on the side of the Parliament in the civil war, at its close joined a congregation of Baptists, became one of its leaders and preachers and was imprisoned on that account. He lay in jail for twelve years supporting himself and family by tagging laces, and in the interval wrote his religious allegory, the "Pilgrim's Progress," which became one of the two or three most popular works in the English language, and was translated into various other languages. After his release Bunyan became a teacher of the Baptists and traveled through England in that capacity.

THE RESTITUTION.

E. A. GUARLEY, Editor.

PLYMOUTH, INDIANA, SEPT. 10, 1879.

BROTHER MAURUDER'S article on the destiny of the finally impenitent appears in this number. We judge best to waive any further consideration of this question for awhile, excepting that we may give an exegete on Dan. xii. 2 in a week or two.

OUR thanks to some more kind friends who are aiding the Relief Fund of THE RESTITUTION. Our subscribers, too, have, for the last two or three weeks been sending in dues quite encouragingly. If all will be prompt we shall get along without embarrassment.

WILL you please tell us, through THE RESTITUTION, where "Dr. Seiss' work on the Great Pyramid," can be obtained, and its price? and oblige

L. J. K.

Answer: Dr. J. A Seiss' work, entitled "A Miracle in Stone: or—The Great Pyramid of Egypt," can be had of F. H. Revell, 145 and 150 Madison street, Chicago, Ill. Price $2.25.

BROTHER H. HEYES sends us the Manchester *Guardian* of August 26, from which we extract the following statement in regard to the gloomy prospects of the agricultural portion of the English community. The condition of the poorer classes is pitiable indeed: "There is unfortunately no room now to hope that the farmers will this year escape with moderate losses. For the bulk of them it will be a disastrous season. Mr. Thomas G. Scott—a well-known writer on agricultural subjects—puts the probable outcome of the corn crops at one-third less than an average yield; and this deficiency, he states, means a loss of £26,000,000 to the cultivator. Against this there is no set-off. On the contrary, wherever the farmer may turn he finds himself the victim of an adverse fortune. As in cereals, so also in pulses, serious damage has been done, the money loss under this latter head being estimated at £3,660,000. Potatoes are another bad crop, and the calculation is that the blight cannot cost the growers less than £15,000,000. The partial failure of the hop crop may involve a further sum of £1,250,000, while the loss on the areas under artificial and natural grasses will be heavy, probably as much as £15,000,000. Mr. Scott describes the mangel, turnip, and other root crops as late in growth and small in size and everywhere mastered by weeds, and in his opinion 'it will require a long and specially fine autumn to bring them up to half average crops.' Finally, 'on grass, though abundant, no live stock—except dairy cows—has this season made profitable returns,' and 'there appears nothing wanting,' observes Mr. Scott, 'to complete the ruin of the poorer class of tenant farmers, especially in England and Scotland.' We may be permitted to hope that the case is not quite so serious as it is here pictured; but there can be no question that it will be a trying year for all connected with the agricultural interest. A single bad season is a sufficient strain upon the resources of the average farmer, but the present is the fifth successive year in which the working of the land has proved a most unprofitable occupation."

WE clip the following item from the Chicago *Tribune*, which may prove of some interest to our readers:

CURSING THE REMOVERS OF HIS BONES.

Shakespeare was not the first who pronounced a curse upon those who should move his bones. M. Roller has deciphered the inscription on the sarcophagus of Ashmenezer, King of Sidon, now deposited at the Louvre. Part of it runs thus: "A curse is pronounced against Royal persons or others who should open this tomb, or lift the tomb which contains me or transport me in this tomb. They shall not be buried with the dead, they shall not lie in a tomb, they shall not leave any descendants, and the holy gods will deliver them into the hands of their enemies, who will chase them from their country." The *Jewish World* notes, as a curious coincidence in regard to this curse, that the Duke de Luynes bought the sarcophagus, and presented it to the French Government. He and his only son met their death in the Papal war, in Italy, in 1860. Again, it was through the instrumentality of the Emperor Napoleon III., that it was brought to Paris and deposited in the Louvre. He was routed at Sedan, and his body reposes on foreign soil. His son met with an untimely death, far away from his home and at the hands of his enemies. There is not a descendant left of Napoleon III., or the Duke de Luynes.

We may add that a very singular fate marked the end of each of the renowned Napoleons. Napoleon I, the founder of the dynasty, after one of the most distinguished careers died a prisoner on the island of St. Helena, May 5, 1821, after passing nearly six years in bondage. His son, Napoleon II, died in Schoenbrun, July 22, 1832, in the same room in which his father had dictated peace to Austria, and was buried in Vienna in the vaults of the Austrian imperial family, without ever being actually seated on the throne of France. Napoleon III, nephew to the first Napoleon, was born April 24, 1808, and his birth was announced by demonstrations of honor conferred only on those who were of the imperial family. After an eventful career he attained the summit of his ambition by being elevated to the imperial throne of France Dec. 2, 1852, the anniversary of the coronation of Napoleon I, and also of the battle of Austerlitz. His subsequent reign was remarkably successful, till the year 1870, when he declared war against Prussia, a war that ended in the signal defeat of his armies, and finally in his own exile to England where he took up his abode at Chiselhurst in Kent, at which place he died Jan. 9, 1873, and where he now sleeps in a foreign grave.

His son, Prince Louis Napoleon, was born March 16, 1856, and after the unfortunate battle at Sedan, which cost his father the crown, he went with his imperial parents to reside in England. A desire to participate with his military comrads with whom he had been instructed in the art of war at Woolwich, led him to embark for South Africa, to take part in the Zulu war, and there he was killed by a sudden attack of the Zulus upon himself and others of a reconnoitering party on Saturday, May 31, 1879. His body was brought to England on the ship Orontes, and on reaching Chiselhurst, was placed in the same chapel in which the body of his father, Napoleon III, had lain. On July 12, 1879, he too was placed in his last resting place on foreign soil. As a matter of some interest it is stated that a man named Henry Weathers was present at the funeral of the young prince, who had been present at the funeral of Napoleon I, at St. Helena in 1821, and also at the funeral of Napoleon III, at Chiselhurst in 1873. Sic transit gloria mundi. Thus worldly glory passes away, would be an appropriate and expressive epitaph on the tombs that cover these forms of departed ambition.

The reputed head of the Napoleon dynasty is Prince Jerome Napoleon, second son of Jerome Bonaparte, brother of Napoleon I, who was born at Fricste, Sept. 9, 1822. He is the legal successor to any rights that the Bonapartists may claim to have in France. Whether any contingencies in the future may bring him to the throne of his great uncle is for time to disclose. Some prophetic expositors have specified him as possibly designed to be the final great head of the Roman Empire, who is to perish at the battle of Armageddon at the second coming of Christ. It is for the future to show whether such anticipations will ever be realized. There is one other member of the Bonaparte family that perhaps demands a passing notice. This is Lucien Bonaparte, a grandson of Lucien, a brother of Napoleon I. In the course of human events this descendant of the original Carlo Bonaparte of Corsica has been elevated to the rank of Cardinal of the Church of Rome. He was born at Rome Nov. 14, 1828, and created a Cardinal March 13, 1868, and was subsequently a member of the vatican council, and was one of the number voting for the dogma of the infallibility of the Pope. He may possibly among the contingencies of the future be chosen Pope of Rome, and thus become an actor in some of the last scenes attendant upon the closing of Gentile times. Names that have been honored in this world, will be forgotten in the ages to come or be only remembered to be covered with everlasting shame and contempt, while the righteous shall be had in everlasting remembrance, and shine as the stars, and as the brightness of the firmament for ever and ever. Let us seek the imperishable glories of the world to come and be ambitious that our names be found in the Lamb's book of life.

SELECTIONS.

The Six Texts Supposed to Teach Eternal Torment.

There are some half dozen texts which to many readers of the Bible appear to teach as plainly an eternity of torment that they must perforce believe it. The whole of the rest of the Bible is made to conform to them. Its plainest words are interpreted to mean the reverse of what they say. Life and death, immortality, living for ever, are tortured and twisted, and a non-natural sense is put upon them in order to force them into subjection to these few single texts. But in the first place, before examining these six texts, is it likely that a view shall be set forward on almost every page of Scripture in plain language, to be denied by a few figurative passages? Is the whole tenor and tone of Scripture to be set aside in this manner? There is not another doctrine which is taken from the Bible in this way? On no other subjects have the many and plain Scriptures to bow to the figurative and the few. Then, why so in regard of future punishment?

But about these six texts. Two of them have nothing to do with future punishment; three prove our side of the question; and the other passage is entirely symbolic in its character. Let us briefly run over these six texts.

The first is in Isaiah: "Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?" Bishop Lowth's translation of this verse is this: "Who among us can abide this consuming fire? Who among us can abide these continued burnings?" And a glance at the context, both before and after, will convince any one that it refers exclusively to temporal judgments, which were inflicted or threatened. The people say, "Who can endure this?" And the answer is given in the following verses: "Walk righteously, and you will have no cause to fear; your bread shall be given, and your water shall not fail." It is present earthly prosperity and adversity that are contrasted,—not heaven and hell.

The next passage is the parable of the rich man and Lazarus. It has nothing to do with future punishment in Gehenna. The story is located in hades, a different place to Gehenna. It is remorse of conscience for a misspent life.

The third passage is the prediction of Daniel: "Many of them that sleep in the dust of the earth shall awake; some to everlasting life, and some to shame and everlasting contempt." This is interpreted to mean that they will both awake to *everlasting life*, some to an everlasting life of honor, and some to an everlasting life of shame. Whereas the prophet says that some will awake to everlasting life, and some not to everlasting shame, but—to shame, and to be held in *everlasting contempt*. The last word is the same that is rendered "abhorring" in Isa. lxvi. 24, which is applied to dead bodies. Men will abhor the sight of them while they are being consumed, and their memory when consumed.

The next is our Lord's words in Mark ix. "If thy hand [also foot and eye] offend thee, cut it off; it is better for thee to enter into life maimed, than having two hands to go into Gehenna, into the fire that never shall be quenched; where their worm dieth not, and the fire is not quenched." Gehenna was a place outside Jerusalem, in the valley of Hinnom, where the refuse of the city and carcasses were cast to be destroyed. Fires were kept alight to put out of existence instead of preserve. The worm seems to be suggested by the burial of dead bodies, when the flesh is all eaten away so that nothing but a skeleton remains.

The next passage, and what is considered the strongest, is that in Matt. xxv. 46, in our Lord's parable of the sheep and goats: "These shall go away into everlasting punishment; but the righteous into life eternal." "Eternal" and "everlasting" are both translated from the same Greek word. A contrast is made between "life" and "punishment." There can be no misery without life; but the wicked do not go into life eternal. "The wages of sin is death"—and not penal servitude; "everlasting destruction," not everlasting preservation. Sodom and Gomorrah are an example of the wicked suffering the vengeance of eternal fire (Jude 7). But the flame is gone out; and the cities are destroyed. The effect however remains. So, those who die for ever will suffer "the vengeance of eternal fire."

Lastly, there are the apocalyptic visions, in which a wild beast, a false prophet, and a dragon are represented as tormented for ever and ever. But why is one part of a sentence to be understood literally and another figuratively? As the things said to be tormented are figures, the torment is probably also a figure. I believe that the beast, the false prophet, and the dragon, represent certain great systems and principles of evil: and that their being tormented for ever and ever represents universal execration in which they will be eventually held by the ransomed universe. Whether this view be correct or not, it is idle to insist that the vision must predict the eternal torment of some sentient beings. But whatever view may be taken of those visions, it is impossible to believe that they can be intended to upturn the whole previous teaching of the Scripture, from the very beginning, on life and death.

And this is the whole case for a dogma that has woven itself into the literature of all Christendom, repelled countless multitudes from the very portals of Christianity, and done incalculable injury to those who have been able to believe it.

The time will come when the right-

eous shall alone live, the wicked having been destroyed from off the face of the earth; and in that day "God shall be All in All."

What a contrast between the unnatural, exaggerated representation of sin's desert, given by popular theology, and the plain, simple, intelligible, yet tremendous declaration of God's Word—"The soul that sinneth, it shall die!" How the one violates all our moral instincts; how the other commends itself to the universal conscience of mankind! How impossible really to feel that the sins of a finite being, during a limited period, can deserve an eternity of *suffering*; how easy to recognize "the judgment of God, that they which commit such things are *worthy* of death?" Every moral creature is indebted solely to the good pleasure of God for calling him into existence, and is dependent upon him each moment for the continuance of his life. If, therefore, he refuses to use that life in his Maker's service, is it likely that he will be able to retain possession of it? Life is the all-comprehensive trust committed to him by the Creator. If he abuses it, the trust is withdrawn. What can be the more righteous, more God-like? What can be farther removed weakness or from cruelty? How perfectly every object is attained by this act of justice! What possible gain could accrue from leaving him in possession of the life that he has misused, and allowing him to continue in sin and misery for ever? Absolutely none. But the loss would be enormous; for it would keep the universe in eternal discord. What amount of suffering the sinner may have to undergo while life remains to him is another question. On that point we only know, and only need to know, that in every case the stripes will be exactly proportioned to the heinousness of the offence, which the Judge of all the earth is alone competent to estimate. When, however, God resolves to spare the rebel no longer, but to inflict upon him the extreme penalty of the law, the righteousness of the sentence will be patent to all. The conscience of the universe will be satisfied, and all creation will say, "Amen."—*Samuel Minton.*

The Apostle John.

Notwithstanding the inspiration of the Apostles, the intellectual peculiarities by which they were severally distinguished are distinctly noticeable in their writings. The most marked among them was John. There is about him a pathos which distinguishes him from all his associations in the mighty work of propagating the gospel. We have a key to this distinguishing feature in the remarkable fact that he was an object of special love even to the Savior himself; and he appears to have been a man by nature in the highest degree lovable as well as loving. Only a great and most feeling heart could have written, even under plenary inspiration, the gospel by John. There are many things contained in that wondrous book by which it is distinguishable from the other three. In them we have histories simply, grave and matter-of-fact; there is but little sentiment, no vigor, and no passion. John, on the contrary, writes as a poet of the highest order, and as an orator. Although he has been singled out as a "son of consolation," he was not less remarkable for his power and pungency than for his affection. None of the Apostles appear, in this respect, to have come up to him. He wonderfully resembles the Lord himself in the cast of his thoughts and in his moral temperament. It is, therefore, no marvel if John was selected for what may be called special service. It was reserved for him to set forth things great and wondrous which were interdicted to the other Apostles. The great and sublime discourse of our Lord, and his wonderful intercessory prayer just before he suffered, are altogether peculiar to himself. This was work for which he was, as a man, incalculably more fit than any other of the Apostles. Peter, with all his heroism, was hard and dry compared with John. Harder and drier still was the faithful James. Paul, while *differing* much from John, has yet not a little in common with him. But his fire was less pure, and his style was not marked by the same divine simplicity; his writings, however, are everywhere distinguished by force and fervor, argument and eloquence. In consolation he is exquisite, in reproof terrible; at times his pathos exceeded all his compeers, and all the prophets except Jeremiah.

Not only was John singled out for the special work of a supplementary and perfecting gospel, but for the exhibition of the most experimental portions of the New Testament. His great epistle is a thing quite by itself; it is nowhere equaled for its development of the work of grace in the human soul. While soothing, it is searching in the extreme, full of holiness, and full of severest rebuke of false professors. It is in the book of Revelation that the true characteristics of John are displayed to the full. Inspiration apart, the highest poetry is low, mean and groveling compared with the marvelous magnificence of the Apostle's visions. Such grandeur was never reached by any other mind. There is, moreover, a power at times of language which surges and swells and carries everything before it as a river of the mightiest current.

But our concern at present is with the first General Epistle, which has been, is and will ever be in peculiar favor with the people of God. There are few portions of Scripture from which more texts have been taken; but it is a fact worthy of observation, that for purposes of authorship, it has been much less attractive than many other portions of inspiration. Accounting for this is not easy; it may be, however, that the purity and the spirituality of the epistle are such that most writers feel themselves in point of spiritual attainments inferior to the undertaking.

The Resurrection.

And many of them that sleep in the dust of the earth shall awake; some to everlasting life, some to shame and everlasting contempt. Dan. xii. 2.

Great and awful has been the reign of death! Who can tell the associations of grief and pain, of dismay and agony, of streaming tears and broken hearts, of blasted hopes and ruined plans, of speechless misery and shattered reason, of desolate homes and bleeding affections, of darkness, misery and gloom, which throng around that chilling word—*death!*

Everywhere and in everything is death—resistless, gloomy, all-levelling *death*. Its subjects mingle with the soil of every clime and crowd the hidden depths of every sea. Nearly two hundred generations, with all their power, have gone down under its dark dominion, without a single representative left. And every tick of the clock, through all the hours and days and nights and weeks and months and years, without cessation, is the death knell of scores of mortals, swept from friends and homes to the silent world of them that sleep in the dust of the earth.

But those sleeping myriads shall not sleep forever. There yet shall come a trumpet-voice before which even death shall cower and all his bands dissolve. Rocky vaults and sepulchres, though sealed for ages and to the living lost, and all the deep incisions in "God's Acre," as all the hidden places whither the dead have been borne or laid away by loving hands, shall open to set their tenants free. All the dingy doors of the grave shall be lifted from their hinges, and all within be called to bid farewell for ever to all the mould and dampness of that sombre realm. For thus saith the holy apostle: "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. . . . For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. iv. 13-18.—*Dr. J. A. Seiss' Voices from Babylon.*

BRIEVITIES.

Representative Israelites from all parts of the world are to meet in Paris on or about the 10th of this month, in an international convention, under the auspices of the "Universal Alliance of Israelites." The deliberations of the convention will embrace the discussion of a plan for industrial and secular education to be submitted by the Palestine Commission. Other subjects important to the Jews will also be considered.

A Wesleyan missionary in Sierra Leone, Africa, recently made a trip into the interior, and found when only seventy miles from Sierra Leone a cool healthy climate. He also discovered an unsuspected, if rather rude, civilization, for he found a people who understand how to melt iron, which they manufacture into spear heads and other weapons and implements. The people are said to be comparitively few, inoffensive, with no particular ideas about religion, but quite willing to receive Christian teachers.

The 250th anniversary of the First Congregational church at Salem, Mass., which was the first Protestant church organized on the continent of America, was celebrated on Saturday August 16. The town was settled in September, 1629, but the church was not organized until the following year, August 6, Old Style, which is August 16, New Style. The church elected and ordained Samuel Skelton as pastor and Frances Higginson as teacher, each taking part in the ordination of the other. At the anniversary on Saturday last all the surviving pastors, with one exception, were present.

Mrs. Margaret Turney, a resident of Flushing, who is the oldest person on Long Island, celebrated her one hundred and tenth birthday on Friday, August 15, receiving the congratulations of a large number of visitors. She was born in the County of Roscommon, Ireland, on the 15th day of August, 1769, and has lived in Flushing for over twenty-five years. In reading she does not need glasses, as she has had her second sight for a number of years. She spends a considerable portion of her time in knitting.

An international convention of Hebrews from all portions of the world will be held at Paris, Sept. 10, under the auspices of the Alliance Israelite Universelle. Matters affecting the interests of the whole Hebrew race will be discussed. Delegates have been appointed from ten countries, the Rev. Myer S. Israel, the Rev. H. S. Jacob, Myer Stern, William Seligman, and Simon Wolff being the delegates from the United States. Among the subjects to be discussed are the amelioration of the Hebrews in Palestine and the promotion of emigration to that country, the promotion of Hebrew literature and education, and the persecution of Hebrews in Roumania and elsewhere.

The plague of rats in the Deccan, Bombay, for the second season in succession is occasioning serious alarm. These animals overspread the country like locusts, destroy the crops almost as thoroughly, and are even more difficult to keep down. So grave had become the aspect of affairs that a "Rat Committee" was appointed to inquire into the best means of disposing of these creatures. They have advised the people to turn out en masse and face the enemy. Rewards are to be offered for dead rats, and, in fact, the invasion is to be treated as a matter to be dealt with vigorously by the whole community. In the mean time the question has arisen as to how the rats have multiplied.

On the 31st of December, 1877, there were 58,404 post offices in Europe, with 223,547 persons employed, or one postal establishment for every 6,134 inhabitants. These post offices are most thickly planted in Switzerland, and after Switzerland in Great Britain and Ireland. A striking contrast to these two countries is afforded by Russia and Turkey, there being in the former only one post office to every 5,788, and in the latter one to every 1,165 square miles. Altogether, 5,682,009,009 letters, papers, &c., were sent by post in Europe in 1877, 3,507,000,000 being letters or post cards, 1,522,000,000 newspapers, and 563,000,000 patterns and the like; and the greatest number of letters, papers, &c., were sent in Great Britain and Ireland, the total number dispatched being 1,183,075,000, or at the rate of 31.7 letters and 9.4 newspapers for every inhabitant.

Russia has another sect, composed of a "prophetess," a young and handsome Polish peasant—Xenia Ivanowna Kusmin—and twelve Apostles. The woman preaches austerity of life, abstinence from wine, meat, and marriage, permitting tea only, for the use of her followers. But this is merely a new patent upon an earlier production, with slight alterations. The "Khlysti," an old sect, permit men and women to act as prophets and teachers; they lead an ascetic life and denounce marriage: they are fanatical in their extravagances, and tax the endurance of boasted graces by unexpected and lusty blows on the cheek; and only to those meekly turning the other for a repetition is accorded the reputation of unusual sanctity.

Talk at Home.

Endeavor always to talk your best before your children. They hunger perpetually for new ideas. They will learn with pleasure from the lips of parents what they deem it drudgery to learn from books, and, even if they have the misfortune to be deprived of many of the advantages, they will grow up intelligent if they enjoy in childhood the privilege of listening daily to the conversation of intelligent people. We sometimes see parents who are the life of every company which they enter, dull, silent and uninteresting at home among their children. If they have not mental activity and mental store sufficient for both, let them first use what they have for their own household. A silent home is a dull place for young people, a place from which they will escape if they can. How much useful information, on the hand, is often given in pleasant conversation and what unconscious, but excellent, mental training in lively social argument. Cultivate to the utmost the graces of conversation.

POETRY.

The Poor Man's Grave.

No sable pall, no waving plume,
No thousand torchlights to illume;
No parting glance, no heavy tear,
To rest to fall upon the bier.
There is not one of kindred clay,
To watch the coffin on its way;
No mortal form, no human breast,
Cares where the pauper's bones may rest.

But one deep mourner follows there,
Whose grief outlives the funeral prayer;
He does not sigh—he does not weep,
But will not leave the fresh-piled heap.
'Tis he who was the poor man's mate,
And made him peace content with fate;
The mongrel dog that shared his crust,
In all that stands beside his dust.

He heeds his listening head, or though
He thought to hear a voice behind;
He pines to miss that voice so kind.
And wonders why he's left behind.
The sun goes down, the night is come,
He needs no food—he seeks no home;
But, stretch'd upon the dreamless bed
With doleful howl waits back the dead.

The passing race may coldly dwell
On all that pell-mell marbles tell;
For temples built on church-yard earth,
Are claim'd by riches more than worth.
But who would mark with undimm'd eye
The mourning dog that starves and dies?
Who would not ask, who would not crave,
Such love and faith to guard his grave?

COMMUNICATIONS.

Report of the California Conference.

The annual conference of the church of God of the State of California was held at Willow Slough, Yolo county commencing on the 14th of August, and continuing over Sunday the 17th.

The conference was called to order by Bro. C. M. Hiddleson the moderator of the last annual conference. The first business being the election of a moderator, Bro. Orrin Stone of Stockton, was nominated and elected to fill that position.

After the election of a secretary, Bro. Dresser moved that the chair appoint a committee upon order of business, which being adopted, the chair appointed Bro's. L. J. Kimball, of Stockton, J. J. Corbaley, of Bangor, and C. M. Hiddleson, of Willow Slough, as that committee. After a short intermission the committee made its report on the order of business to be pursued and the conference was duly organized. At eleven we listened to an interesting discourse delivered by Bro. R. Corbaley and then adjourned to meet in the evening at which time the same brother delivered a discourse upon the Lord's Prayer in an able and effectual manner. Friday August 15. Conference assembled at 10 o'clock a. m. Moderator Orrin Stone presiding.

Minutes of the last annual conference read and accepted.

Bro. C. M. Hiddleson, treasurer of the last conference, gave his reports for the year past which was accepted, after which Bro. R. Corbaley submitted his report as Evangelist which with much matter of interest also stated that he had delivered during the year one hundred and eighty discourses and traveled over four thousand five hundred miles in the performance of his Evangelical labors.

A motion was made and adopted, that each of the church organizations represented at the conference report concerning their condition on to-morrow.

After a few minutes recess we were entertained by Bro. Dresser who delivered a discourse upon the Lord's prayer in continuation of the one delivered yesterday upon the same subject.

In the evening we were profitably entertained by listening to a discourse delived by Bro. H. B. Rice from John xvii. 3.

Saturday Aug 16. Conference called to order by Bro. Orrin Stone at 10 o'clock a. m. Minutes of previous meeting read and accepted.

The election of officers being next in order, Rev. L. J. Kimball, of Stockton, was elected to fill the position of financial secretary and Rev. C. M. Hiddleson was re-elected to fill the office of treasurer.

By motion the chair was authorized to appoint a committee of four on general business and future conference. Revs. C. W. Russell of Healdsburg, L. J. Kimball of Stockton, J. J. Corbaley of Bangor, and W. H. Ludden of Willow Slough, were appointed as that committee.

The next business being the report from each of the organizations represented at the conference. Bro. R. Corbaley made a verbal report of the organization situated at Healdsburg; he reported a small but sincere organization with a feeling of considerable interest that might lead to a greater interest in the future.

Bro. L. J. Kimball next reported a flourishing organization at Stockton, of nineteen members and that the brethren at Lockford contemplate uniting with them.

Bro. W. H. Ludden next reported concerning the organization at Willow Slough, that it was in good order and abundant hope for the future.

Bro. J. J. Corbaley, next reported about the church at Bangor; that it was small but trying to do their duty and that there was great hope of increasing their numbers during the next year. By motion Bro. Richard Corbaley was elected as Evangelist for the ensuing year. At eleven o'clock we were instructed by a discourse delivered by Bro. R. Corbaley, on the relation between parent and child, husband and wife, lovers, church members, and preachers.

In the evening Bro. H. B. Rice delivered a discourse on "the key of interpreting the Scriptures," during which he dwelt at some length upon the fact that the natural always precedes the Spiritual. Sunday August 17. Conference called to order at ten o'clock a. m. Moderator Orrin Stone presiding. A communication from Bro. B. Wilson being recieved and read was accepted. He reported progress as an Evangelist and expressed regret at not being able to be present at the Conference.

By motion Bro. Wilson was re-elected as an Evangelist for the ensuing year.

At eleven o'clock we listened to an interesting discourse delivered by Bro. R. Corbaley on the subject of the "birth of the water and the birth of the Spirit," which was ably handled at some length.

After partaking of a basket dinner we assembled again and listened to a sermon on the kingdom of God; after which the Conference adjourned to meet at six o'clock p. m., at which time the business committee submitted its report which was accepted.

By motion the conference extended its thanks to Bros. Rice, Corbaley, Dresser and Wilson for the work they have done in spreading the gospel.

Bro. Dresser made a few remarks commending THE RESTITUTION as a paper that was trying to spread the true gospel. Bro. R. Corbaley also recommended it as a valuable paper.

By motion the conference returned its thanks to Br. A. Panzer for the use of the grounds upon which the meeting was held.

By motion the secretary was authorized to send an abridged copy of the minutes of this Conference to THE RESTITUTION.

By motion the conference adjourned until called together again at some future time.

After listening to short but interesting discourses by Bros. H. B. Rice and R. Corbaly the friends and brethren proceeded to bid each other farewell and all expressed a regret that so pleasant a meeting must come to an end.

W. H. LUDDEN.
Conference Secretary.

Conference Report.

On Saturday, August 9, 1879, according to previous notice published in THE RESTITUTION, a number of the brethren and sisters, of the church of God, assembled at their new meeting house on Crab Creek, Henderson county, North Carolina.

Met on Saturday at 10 o'clock a. m. for preaching. Brother James Soper spoke, followed by Bro. E. M. Anderson. We then had a short recess, after which Bro. J. Case spoke, followed by Bro. H. W. Patterson. We then adjourned, to meet at the water on Sunday morning at 9 o'clock, a. m. for baptism, when sister J. Soper was baptized. We then repaired to the church where we had preaching by Bro. N. Bond, followed by Bro. H. W. Patterson. Adjourned for dinner, after which we had preaching by Bro. Jacob Lyda, followed by Bro. E. N. Anderson. Adjourned to meet on Monday at 10 o'clock, when it was thought proper to organize into a conference capacity, which was done by calling Bro. H. W. Patterson to the chair, and requesting the undersigned to continue to act as secretary.

Bro. E. N. Anderson, who has been acting as Evangelist for two years, made a report of his labors. He has baptized fifty, assisted in organizing two churches. The prospect is that he will soon be able to organize one or more other churches. The truth is gaining ground in this country, and our prospects are getting brighter. Bro. Anderson has labored in seven counties, traveling most of the time on foot, with very little remuneration. We tried to get up some plan to pay an evangelist for the coming year, but did not come to an agreement. Bro. Anderson being requested to continue to act as Evangelist, announced that he should do so, and trust in God for support. With him in the field the truth is bound to prosper. He is poor and we are sorry that he cannot be better supported while defending the truth.

Conference business being finished, we had preaching by Bro. J. Lyda, after which we repaired to the water where Bro. Anderson, baptized three sisters, Nancy A. Patterson, and two of Bro. A. Williams' daughters.

Thus closed a very interesting meeting, and one from which we hope much good will result. We had good congregations and close attention all the time. Within the past two years and three months, one Methodist and five Baptist preachers have left orthodoxy, and are advocating the truth.

Conference adjourned to meet on Cane Creek, Buncombe county, on Saturday before the second Sunday in August, 1880. May we all meet in the kingdom.

R. M. SALTS, Sec.

Flat Rock, N. C.

LETTER DRAWER.

Ed. Restitution:—Enclosed you will find one dollar to apply on my subscription. I should have sent it sooner but circumstances would not permit. I am one of the unlucky so far as the treasures of this world are concerned, but I thank the Lord, brethren, that God has promised us a better time in the future, if we hold out faithful. Therefore, brethren, one and all, let us put on the whole armor of God, and fight the good fight of faith, and lay hold on eternal life. Let us bear the cross with patience and the crown is ours. Let us all do what we can for the paper, remembering it is the great preacher of the blessed gospel on this green earth. It preaches the gospel to thousands every week. Without its weekly visit I could not live in this part of the world where sectarianism holds sway. Brethren pray for me, that I may hold out faithful. Your brother in hope of eternal life when the life-giver comes.

H. F. CONDILL.

[As you forget to say where you now get your paper, and as we do not remember where you live, please send a postal card with your address.]

NEWS ITEMS.

RUSSIAN EXPEDITION TO CENTRAL ASIA.

ST. PETERSBURG, Sept. 5.—Arrangements for the expedition into Central Asia to investigate the practicability of diverting the Amu-Darya and causing it to flow into the Caspian Sea, have been completed. The expedition has been divided into three detachments, of which two will be sent to Krasnovedsk and Khiva respectively, and the third will examine the river and delta. The latter has already started, but the departure of the others has been postponed until January in consequence of the disturbed condition of the Turcoman steppes.

STORM AND FLOOD IN ST. PETERSBURG.

ST. PETERSBURG, Sept. 5.—Violent storms in the Gulf of Finland have caused the river Neva to rise to the level of the streets. The canals in the center of St. Petersburg have overflowed, and the fauxbourgs are under water. Iron roofs have been blown from houses and churches in all directions. The guns of the citadel have been firing all Thursday night and today. Notices have been issued warning the inhabitants to take precautions against the floods.

WYBORG, Russia, Sept. 6.—A great fire is raging in the timber yards of Kotka, near this place.

ST. PETERSBURG, Sept. 6.—A storm has been raging here since Thursday. The river Neva has reached the greatest height ever known. The suburbs are flooded.

MEMPHIS, Tenn., Sept. 6.—Seventeen new cases were reported to-day, eight of whom were colored. Ten interments were reported by the undertakers. The Odd Fellows have issued an appeal for aid to the brotherhood at large.

MEMPHIS, Tenn., Sept. 6.—For the week just ended there have been 152 new cases reported to the board of health, seventy-eight of whom were whites and seventy-four colored. Ten were under five years of age. The total number of new cases reported to date is 1,005. The total deaths from yellow fever for the week were forty-three—thirty-three whites and ten colored. Total deaths to date, 212.

MEMPHIS, Tenn., Sept. 7.—Eleven cases in all—four white and seven colored—were reported to the board of health to-day.

MEMPHIS, Tenn., Sept. 8.—Eight cases—seven white and one colored—were reported to the board of health this morning. Nine interments have been reported since last night. Among the numbers are Maggie Sullivan, Annie M. Campbell, Archie Mills, Mrs. Emma Arnold and James Houck, Jr. The latter died at Bunlyn Station.

NEW ORLEANS, La., Sept. 6.—Two cases of yellow fever were reported to the board of health to-day; Thomas Wilters, ten years, native, taken sick August 28, recovered. J. C. Matthews, aged forty-five years, first summer in the city.

Dr. Miles, of Charity Hospital, reports that Henry Wong, aged 20 years, native of France, died at the hospital, of yellow fever, this morning.

Dr. B. C. White, Sanitary Director of the Auxiliary Sanitary Association, reports the mortality for the week ending on Friday as follows: Total deaths, not including Coroner's report, seventy-two. Of these, seven were from malarial fever and three from yellow fever.

NEW ORLEANS, September 7.—J. C. Matthews died at 3 o'clock this morning, of yellow fever, at No. 102 Louret street.

Two other cases of yellow fever have occurred at No. 81 Louisiana avenue.

MARTIN, Tenn., September 6.—Information has been received here from Arlington, Ky., that two yellow fever cases have developed in that town. The Kentucky State Board of Health has been notified of the Arlington cases, and an immediate quarantine is asked for by the surrounding towns.

WASHINGTON, September 7.—Dr. Chaille, Chairman of the United States Sanitary Commission now in Havana, reports to the National Board of Health that during the week ending August 30 the deaths by yellow fever were 100; by all diseases, 252. The numbers for the preceding weeks were, respectively, ninety-three and 265.

SENTENTIOUS PARAGRAPHS.

True courage is unassuming; true piety serious and humble.

There is but one place of rest for the human mind, and that is on the Rock, Christ.

Resignation to God's sovereign will in trying times displays wisdom and secures comfort.

Have enough regard for yourself to treat your greatest enemy with quiet politeness. All petty spites are mere meannesses, and hurt yourself more than any one else.

The violet grows low and covers itself with its own leaves, and yet of all flowers yields the most delicious and fragrant smell. Such is humility.

No humble flower is born to blush unseen
And waste its sweetness on the desert air;
Although it blooms where man has never been—
Its Maker loves to see its beauty there.

Heaven sends us ten thousand trials; but because our doors and windows are shut to them, they sit and sing awhile upon the roof and then fly away.

God renders earth desolate to induce you to seek a better country. He strikes away every human prop, and puts failure and vexation into every worldly scheme, that you may turn from your idols unto him.

Matthew Henry: God led the Israelites to and fro, forward and backward, as in a maze or labyrinth, and yet all the while under the direction of the pillar of the cloud. He led them about, and yet he led them by a right way. His way in bringing his people home is always the best, though it may not be the nearest.

Though clouds and darkness encircle God's dispensations, yet faith believes the assurance that all his procedures are uniformally regulated by unerring wisdom and infinite goodness.

"Lift your heads ye sorrowing pilgrims,
Lo! your journey's end draws nigh—
See the signs of living glory
Loom as morning rays on high."

Activity is essential to healthy life, and especially to healthy Christian life. The Christian life is like the bicycle that hurries along our roads—while it is in motion you are borne onward safe and upright, but when it pauses you fall helpless to the earth.

M'Ilvaine: We should feel that the religion of the Bible stands alone, not only as to the wisdom and grandeur of her communications, but equally so as to the boldness of her evidences, the sublimity of her credentials and the god-like dignity with which she cometh to the light, that her deeds "may be made manifest that they are wrought in God."

Archbishop Leighton returning home one morning, was asked by his sister, "Have you been hearing a sermon?" "I've met a sermon," was the answer. The sermon he had met was a corpse on its way to the grave; the preacher was Death. Great street preacher! No laws nor penalties can silence him. No tramp of horses, nor rattling of carriages, nor rush and din of crowded streets can drown his voice. In heathen, pagan and Protestant countries, monarchies and free states, in town and country, the solemn pomp of his discourse is going on.

Owen: Labor to grow better under all your afflictions, lest your afflictions grow worse, lest God mingle them with more darkness, bitterness and terror. Follow after that which he calls you into, and you will find light arising in the midst of darkness. Hath he a cup of affliction in one hand?—lift up your eyes and you will see a cup of consolation in another. And if all stars withdraw their light, whilst you are in the way of God, assure yourselves that the sun is ready to shine.

Look up! see now where thro'
All is radiant with the light;
Darkest clouds are lined with silver—
Day is breaking on the night.
The sheltering wing is o'er thee,
The eternal arms below;
For thee God's manna falleth,
And the living waters flow.

Expectation of Christ's Advent Among the Turks.

We quote the following from the Springfield *Republican* of June 20, 1879:—

"The Turks," says a correspondent of the *Observer*, writing from their midst, "are believers in the second advent of Christ. It is a common remark among them now that the prophetic indications of his coming, as given in their books, are being manifested. These signs are general distress and suffering, disorder, war, rebellion, and decline of the true faith, general corruption, oppression, etc. He is to descend at Damascus, become a genuine Moslem, and during the forty years of his earthly career he is to secure great prosperity, and peace shall be so complete as to extend even to the lower orders of creation, as described in Isaiah. The advent of Christ is to be succeeded by other wonders in rapid succession, and then the end of the world is to come.

"This is the belief of all orthodox Mohammedans, and, considering this belief, it is not strange that the devout among them are looking for the end of the world. During no period of their recent history have the signs above mentioned been so fully realized as at present."

The following are the heights of the principle monuments, domes, &c., in the world: St Antoine column at Rome, 136 feet; principal tower of the Smithsonian Institution, Washington, 145; Trajan's column at Rome, 146; Napoleon's column at Paris, 150; Washington monument at Baltimore, 180; the great obelisk at Thebes, 200; Bunker Hill monument at Boston, 223; column of Delhi, 262; Trinity church steeple at New York, 284; the contemplated new dome of the Capitol, 300; dome of St. Paul's Cathedral, London, 320; tower of Manlius, 350; tower of the Cathedral at Strasburg, 460; dome of St. Peter's Cathedral, Rome, 485; Great Pyramid, 481.

LETTER RECEIPTS.

SUBSCRIPTIONS.

J B Freeman	1 00	J W Patton	1 00
Geo Strong	2 00	P Wilkins	1 00
R C Simonds	2 00	I North	2 00
Gertrude Carpenter	2 00	C Long	1 00
H K Carpenter	2 00	A H Rogers	1 00
F Hobbs	50	G Hackler	1 00
W M Fink	2 00	J Wilkins	1 00
Mrs B B Cobb	2 00	Mrs J Hartman	1 00
L P Gunn	2 00	W S Miller	1 00
H Dutton	1 00	C L Weddington	50
E Edwards	2 00	J Lent	2 00
L J Kimball	1 00	H P Cordill	1 00
E F Foster	1 00	Eli Booth	25
Mrs Thompson	1 00	J Elson	2 00
N J Morgan	1 00	J Copher	2 00
B J Rose	1 00	Mrs H J Drew	1 00
John Tyle	50	J O Barnaby	1 00
M Keck	1 00	B F Thompson	1 00
T A Young	1 00		

BOOKS AND TRACTS

Mrs M S Nordyke	1 00	C L Weddington	60
Alex. Williams	1 00	D W Pike	1 00

A Free-Will Offering.

We, the undersigned, having the good of the cause of truth at heart, and believing that it is our duty to sustain the gospel with our means as well as our tongues, and believing that God will bless us for all the offering we make in behalf of the truth, have paid the sum set opposite our names for the purpose of freeing THE RESTITUTION from debt, and sending it out as a messenger of truth to those sitting in darkness, and to comfort those who are walking in the light of life:

Amount previously published	$592 22
Gertrude Carpenter	2 00
A friend	1 00
J Elson	3 00
Millenarian	1 00

ANNOUNCEMENTS.

The annual meeting of the church of God in southwest Missouri will be held at King's Point, eleven miles southwest of Greenfield, Dade county, Mo., beginning on Friday evening before the fourth Sunday in September. Let all go and have a good time. JAMES BOYD.

Owing to arrangements with the missionary board of Michigan to spend October, November and December with them in Michigan, I will be unable to visit St. Joseph, Mo., and points in southern Kansas and northern Kansas as contemplated. I will begin meeting at Vicksburg, Kalamazoo, Mich. Tuesday evening, Sept. 30, where the conference will convene Oct. 2. Yours, G. M. MYERS.

The Lord willing I will be at Remington the second Sunday in September and hold a years meeting. The years meeting at Oakland, the third Sunday in September at Wolcott, meeting on Friday night before. The fourth Sunday in Clinton county at the Cut-school house, meeting to commence on Friday night before. H. HARRIS.

The church in Michigan will meet in quarterly conference in the brick school-house near brother Jacob Lemmle, three miles north of Vicksburg, Kalamazoo county, on Friday, Oct. 3, at 7 p. m. Bro. C. M. Myers will attend. As it is important to have a full meeting of the conference, heard at the last, it is especially requested that each member of the board be present if possible. Vicksburg, the stopping off place for the meeting by rail, between both the Chicago & Lake Huron and Grand Rapids & Indiana railroads. From the M. C. change at Kalamazoo; from the Air Line at Mendon and from the M. L. at Sturgis. By request,

E. MILLER.

P. S. Some trains on the G. R. & I. road will stop at Tilbay's crossing, only about one-half mile from the place of meeting. Ascertain of the conductor if you can be let off there. E. M.

The annual conference of northwest Texas will commence on Friday, Sept 19 at 4 o'clock, p. m., and continue three or four days. The meeting will be at the Hasty school house, on Little Brushey Creek, in Montague county, about twelve miles south of the town of Montague, and about seven miles west of Pella. A cordial invitation is given to all. Several preachers are expected. Come one and all, let us have a good time. Those coming from a distance can enquire for William Moore or William Boon.

A. P. HOPSON.

A annual meeting of the Brethren of the Abrahamic Faith of northern Illinois and southern Wisconsin will be held in Liberty, Ill. commencing Sept. 26, by religious services Sunday, Bro. H. Lyon and other ministers are expected. A cordial invitation is extended to all. Brethren, turn out, and let us have a good time. By order of conference,

JOHN R. ALCOTT.

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Discussion on the State of the Dead. Between the Rev. T. C. Boatman, Congregational minister, and W. A. Kellogg, editor of *Bible Echo*, and minister of the Gospel. Both of England. The propositions discussed were: 1. That the dead exist in a living, conscious state after their decease. Affirmed by W. C. B. 2. That the Scriptures teach that man in death are wholly unconscious, insensible, and unable to perform any act whatever, and that they rest in darkness, silence and the dust. Cloth, 50c; paper, 30c.

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POETRY.

Abide With Me.

"Abide with me, fast falls the even tide;
The darkness thickens, Lord with me abide.
When other helpers fail, and comforts flee,
Help of the helpless, O, abide with me!

"Swift to its close ebbs out life's little day;
Earth's joys grow dim, its glories pass away,
Change and decay in all around I see;
O thou who changest not, abide with me.

"Come not in terrors as the King of kings,
But kind and good with healing in thy wings;
Tears for all woes, a heart for every plea;
Come, Friend of sinners, and abide with me.

"Thou on my head in early youth did smile;
And though rebellious and perverse meanwhile,
Thou hast not left me, oft as I left thee;
On to the close, O Lord, abide with me.

"I need thy presence every passing hour;
What but thy grace can foil the tempter's power?
Who like thyself my guide and stay can be?
Through cloud and sunshine, O, abide with me!

"I fear no foe with thee at hand to bless
Ills have no weight, and tears no bitterness.
Where is Death's sting? where, Grave, thy victory?
I triumph still if thou abide with me.

"Hold thou thy cross before my closing eyes;
Shine through the gloom and point me to the skies;
Heaven's morning breaks, and earth's vain shadows flee;
In life, in death, O Lord, abide with me."

COMMUNICATIONS.

HUMAN RESPONSIBILITY TO DIVINE JUDGMENT.

Will the Wicked be Raised from the Dead?—Will they Suffer the Second Death?

A. B. MAGRUDER.

A negative answer is given to both these questions by certain of THE RESTITUTION'S correspondents for reasons already assigned by them. To these I am permitted by the editor to reply.

As "two cannot walk together except they be agreed," it may conduce to a better understanding of the subject, and will save time and simplify the argument to lay down, in advance, certain general statements to which we can agree and which may thus form the basis on which we may proceed to reason together more satisfactorily, and, perhaps, reach a common conclusion at last. We may fairly hope to do so if we obey the divine lesson which bids us to "speak according to the oracles of God."

I think we shall all concede the following propositions to be true:

In the light of God and in the light of his word, the whole human race is divided, in respect to their responsibility and their future destiny, into three classes. These are, the righteous, the wicked and the irresponsible.

The first are those who believe and obey God's word.

The second are those who, having that word, disbelieve and disobey it.

The third are those who, living, in "times of ignorance" (Acts xvii. 30,) never hear the divine word, *and*, therefore, cannot be said to accept or reject it, and hence are not responsible to it.

Now, as it is written (Rom. ii. 6,) that "God will render to every man according to his deeds .... in the day when he shall judge the secrets of men by Jesus Christ," and in 2 Tim. iv. 1, that he "shall judge the quick and the dead at his appearing and his kingdom," we learn that an appropriate destiny must belong and be appointed to each of these classes, and we hold that the same is disclosed in God's word. Without controversy, this testimony shows that, to the first class, God will render "glory, honor, immortality and eternal life;" to the second, he will render "indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, to the Jew first and also to the Gentile, for there is no respect of persons with God." Rom. ii. 6-12. As to the third class it is also written that, "as many as have sinned without (i. e., in ignorance of) law, shall also perish without law; such are a law unto themselves," ib. 12; that "sin is not imputed when there is no law,—where no law is, there is no transgression, and, consequently, no punishment,—for sin is the transgression of the law," Rom. v. 13; 1 John xxiii. 4, and, hence, that being irresponsible to the law, simple death the penalty of Adam's sin, is their final destiny.

This conclusion as to the third class necessarily results from the circumstances that surround them in life. They cannot justly be held accountable to a law of which they are wholly ignorant. Reason and the Bible concur in this conclusion, for our responsibility is measured by our opportunity, and our relations to light and knowledge. We do not expect a blind man to distinguish colors. Men do not gather figs of thistles. Our Lord said to the Jews: "*If ye were blind* (that is ignorant), ye should have no sin, but now ye say we see, therefore your sin remaineth." John ix. 41; see Acts xvii. 30; Rom. iv. 15; Psa. xlix. 20; John iii. 19. Hence, in the absence of light, men are not amenable to punishment. Human laws do not judge or punish the irresponsible. Is God less wise or merciful than man? Hence, minors, imbeciles, idiots and Pagans being all in a state, or "in times, of ignorance," will not appear in the resurrection and judgment, being irresponsible. Of them the Scriptures affirm, they shall "never see light, death hath perpetual dominion over them, like sheep they are laid in the grave, they shall not rise," etc. Of them we may safely say, they shall not live again, and shall not be the subjects of the second death. But the case is widely different with the wicked—our second class—who sin against light and knowledge, and whose "sin remaineth" and calls for the penalty of death.

As our contention does not extend to the first or third class, but is confined to the second only, we proceed to consider the conclusion propounded and argued by our opponents who have taken the negative of the questions contained in our caption.

We accept the obligation always incumbent on the affirmant to prove his position, and, hence, make our appeal "to the law and the testimony" as our final arbiter and the end of controversy. When, therefore, I cite from John v. 28, 29, —the words of the Great Teacher *sent from God*—that "the hour is coming in the which all that are in the graves shall hear his voice and shall come forth; they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation," and when I supplement these words by Paul's declaration before Felix, the governor, in *Acts* xxiv. 15, "there shall be a resurrection of the dead, both of the just and of the unjust," and Dan. xii. 2, "*and many* of them that sleep in the dust of the earth shall awake, some to everlasting life and some to shame and everlasting contempt," and then add a citation from Revelation xx. 12-14, "I saw the dead, small and great, stand before God .... and they were judged, and whosoever was not found written in the book of life were cast into the lake of fire, which is the second death." I may well rest my cause here, and taking refuge behind the strong defence of God's word, calmly abide the judgment of all candid unprejudiced minds.

It seems obvious that there is no escape from the conclusive force of this testimony to prove the future resurrection, "both of the just and the unjust," and the consignment of the latter to the second death, unless some meaning can be logically attached to the language widely different from its obvious import, which, so far as I have read and heard, though suggested, has not been yet established.

Leaving in abeyance all consideration, for the present, of any such arguments, I point attention to the conceded fact that "God will, assuredly, render to wicked men the indignation and wrath," etc., threatened in Rom. ii.; and, further, that this retribution must overtake them, either in their lifetime or after death—i. e., at the resurrection—(for we are all agreed that there is no knowledge or consciousness in the grave or in any intermediate state). If it be contended that this retribution is visited upon them in their present life—a necessary result in order to dispense with their future resurrection from the dead—then our logicians must show this fact of retribution in their present life from our experience and observation, as well as from Scripture. Such a result, I admit, would dispense with accountability for them in a future state. How do they attempt to do so? I answer, in view of their published and private efforts, by two mistaken methods of proceeding. First, by quoting texts of Scripture which declare the non-resurrection of the third class above, and misapplying them to the destiny of the second class; and, secondly, by citing cases of wicked Jews who suffered condign punishment in this life under the law of Moses, and thence, inferring, that all other men receive all their punishment in, or during the present life. Let us fairly consider these, taking the last point first.

Those who stand opposed to us know the importance of "rightly dividing the word of truth." Now, to suppose or even to prove that wicked Jews, living under the law of Moses, received the due reward of their deeds in their lifetime, then and there, under a code which imposed temporal and present penalties, and without any threat or hint to them of future punishment, would, by no means, prove that those not under that law but under a different system—the gospel—which looks to future penalties and under which men do not meet the due reward of their evil deeds, here, and now, must be equally exempt from future accountability. The circumstances attending the two cases are widely different, and hence, the law is not the same, yet the articles in THE RESTITUTION to which I am now replying specially, are made up mainly of texts and inferences to prove or imply what is not now denied, and what, if admitted, does not help that cause in the least, viz.: that, under the law, "every transgression and disobedience received a just recompense of reward," does it thence follow that the same must be true under the gospel? Do they indeed contend that wicked men here, and now, receive the just recompense of reward in spite of our almost universal experience to the contrary? If not, and if there be no resurrection of the wicked class, do they not go unpunished altogether? How, then, is God's word to be fulfilled which expressly says they shall be rewarded according to their deeds? Surely they discern and will admit the wide difference—the broad contrast—between the law of Moses and the gospel of Christ. Compare Deuteronomy xxviii. with the sermon on the Mount. The former contained promises of blessings and threats of curses to be visited on the Jews in the present life; the latter contains blessings and punishments respectively in the kingdom of God and at the day of judgment—both in the future. I can admit what our opponents have labored to prove, that, when those under Moses had received their "just recompense of reward" they will not undergo a second judgment or a second death, if they have met and paid the due reward of their deeds. But that conclusion is far from proving that sinners against the light and knowledge of the gospel of Christ, are to be equally exempt from future accountability, for that would effect their escape "from their evil deeds" altogether. Indeed quite the contrary is the teaching of Paul, who, in Heb. x., points to "certain fearful looking for of judgment and fiery indignation which shall devour the adversaries," adding, "He that despiseth Moses' law died without mercy under two or three witnesses; of how much sorer punishment shall he be thought worthy who hath trodden under foot the Son of God," etc?. Yet they say there is no future punishment for these offenders! Those certainly err—"not knowing the Scriptures and the power of God"—who do not recognize this wide difference between the two covenants made with Abraham, the one relating to the Jewish people and restricted to them, the other, embracing in its offers of grace and mercy, "all nations." Paul, in Romans and in Hebrews viii., ix. and xi., contrasts them, saying, that the law was faulty in that it could not make the comers thereto perfect, which the bringing in of a better covenant—the gospel—founded on better promises of good things to come, did, and hence we cannot conclude, with these promises before us, that, because individual wicked Jews, living under Moses' law, may have suffered the penalty of death, after, or as the full end of their punishment, and without a future retribution, the same reasoning holds good and can justify us in promising sinners against Christ's law that they shall escape punishment, both here and hereafter!

Had your correspondents who maintain non-resurrection and no future punishment to any of the wicked class, confined their denial to Jews who had been already adjudged "a just recompense of reward" and to all of our third class of the human race, they would have stood on defensible ground. They would have expended their zeal and ability in the worthy cause of combatting the orthodox but mistaken assumption that all human creatures, however brutalized by vice, ignorance and crime, and however incompetent and irresponsible, by reason of their surroundings, must live again, and even defile and mar God's redeemed fair world by their baneful presence forever. It is against the unscriptural and illogical dogma that the wicked are to go unpunished, and are never to be confronted in a future judgment-day, that I enter my protest. Is there no ground to fear that in their zeal to overturn the popular theological fallacies of universal resurrection and the eternal torment of wicked men in a future life, our opponents have themselves gone to the opposite extreme of denying any resurrection to the wicked, and thereby exempting them from all accountability for the deeds done in the body! It has been well said that, in our haste to escape from Babylon, let us not run past Jerusalem! Will not our correspondents accept the friendly caution?

I submit to our opponents in this argument that there is one cardinal oracle of God that they either ignore or disparage, and which is the key to a satisfactory solution of the difficulties which they imagine to environ this subject. It is the plain declaration of Rom. vi. 23: "The wages of sin is death, but the gift of God is eternal life through Jesus Christ." Death is the penalty of all sin against God, Adam's sin in Eden hath that scope and extent to this day. Hence all his race—good and bad—suffer that penality for his sin. We die because Adam sinned. The nursery rhyme is true—

"In Adam's fall,
We sinned all."

Death, however, pays that penalty in full. But how is it as to our own personal, individual sins against God's law, after we become acquainted with, and are amenable to it? Is not death still the wages due for this personal sin? Who will deny it? Now, I ask, must not that penalty be paid? Yes, undoubtedly, unless the law-giver pardon the sin and remit the penalty. There is no other escape from this penalty. Does not this show the necessity of another life and another death to those who are not pardoned in order to fulfill the conditions and inflict on them the penalty of the violated law? We know that all—good and bad—die in consequence of Adam's sin. Is it not equally true, that all who have committed personal sin which is not condoned and forgiven, must die for that sin also, seeing that the "wages of sin is death?" Does not this fact create the necessity for the resurrection of the dead sinner, his judgment and ultimate consignment to the second death, in which he pays the penalty for his own sins? Does not this logic—this "reasoning out of the Scriptures"—establish, without contradiction, the great Bible truth, that, as in the first death we pay the penalty or "wages" of Adam's sin, so in the second death, the unrepentant and unpardoned sinner pays the penalty of his own personal sins against God? This second death, the saint, who is a pardoned sinner, escapes, because, in believing and obeying the gospel of the Son of God, he obtains, from the gracious and merciful law-giver, the forgiveness of his sins and the remission of the penalty of the second death, and of him it is written, "he shall not be hurt of the second death." Rev. ii. 11.

Perfectly harmonious with this view we can understand why "John preached the baptism of repentance for the remission of sins, and that all Jerusalem and the region round about, were baptized of John, in Jordan, confessing their sins," and in Acts ii. 37, that Peter, at the feast of Pentecost, taught his believing and sorrowing countrymen, in reply to their anxious inquiry what to do, to "repent and be baptized for the remission of sins," thus carrying out and illustrating the commission he received from the Master in Luke xxiv., to "preach repentance and remission of sins among all nations, beginning at Jerusalem," and thereby they "saved themselves from that untoward generation," and if they continued faithful to the end, they will escape the second death, which, otherwise, inevitably overtakes all the unpunished and unpardoned wicked, both living and dead.

It is not intended in disparagement of your intelligent correspondents and of others, whose opposing views have been kindly made known to me, besides the published arguments in THE RESTITUTION of Brethren Myers, Simonds, ——, and perhaps others, I have enjoyed the advantage of hearing, by private correspondence, maturely considering the views of Brethren Crighton and Lithgow, of Halifax, Nova Scotia, in support of no future life for wicked men, that I say I think I discover the real source of their fallacies:

I. In confounding the penalty due to man's personal sins with the death penalty due to Adam's sin and contending that both are satisfied by one death, whilst the Scriptures distinctly declare that the first death is due for Adam's sin, and the second death is demanded by God's law for our individual, personal sin, for "the wages of sin is death" in the last case, as well as in the first. We are all born under sentence of death—our birth—sin consigns us to the grave, and if we die before becoming capable of personal sin, we escape the second death. But, if we do wilfully and knowingly commit personal sin, we must pay the penalty of that offence in the second death, unless, by seeking and accepting the proffered pardon, we escape it. The unpardoned wicked reject this offer and hence suffer the penalty.

II. In confounding the penalty of wilful sin under the gospel code with that under the Mosaic law. In the latter, the penalty was, as we have seen, to be inflicted in the present life, (as we see now, in part and in a national sense, in the dispersion, and the disabilities of the Jews and their long exile from their native land) whilst the retribution under Christ to the wicked *is future*—is another life. This is abundantly proved by the Bible in its denunciation of "the wrath to come, of the judgment of the great day, of the denial to the wicked of any part in the first resurrection, and of their resurrection and perdition in the second death," all in the future. It is also illustrated to us by the Master himself in the parable of Lazarus and the rich man, Luke xvi., in which in the final scene, and in the future state, Lazarus is comforted and the rich man is tormented. "The rich man died." His punishment is *represented* as occurring after death.

If our premises be correct and the foregoing reasoning be sound, it would seem to follow, inevitably, that our conclusion must be true, which, happily, we can embody and express in the very words of divine inspiration, namely:

In Daniel xii. 2.
In John v. 28, 29.
In Acts xxiv. 14, 15.
In Rev. ii. 11 and xx. 13, 14. All herein cited in full. But I would not even seem to be wanting in respect and deference to those from whom we dissent, and hence, I proceed to consider, briefly, the prominent objections to our conclusions which they present, and which have not yet been replied to or disposed of.

1. It is urged that the penalty of the second death was not announced to Adam in Eden. The answer is obvious. There was no such penalty to him or his race, for, as yet, there was no promise of a future state in which alone a second death is possible. There was then no personal sin or personal sinner among his descendants, for as yet he was childless. Simple death paid the penalty of the only sin, as far as we know, that he committed, and if he and Eve be in the resurrection at all, they will doubtless be in the first resurrection among "the blessed and holy," and I agree that they will not be the subjects of the second death if they never had any opportunity of knowing of it, neither will any of their children be its victims, for the same reason and in like circumstances. But the case is widely different with those of Adam's posterity who fall under the jurisdiction of the second Adam and become amenable to the penalties of his law, among which we find future resurrection, judgment and the second death to be enumerated.

2. That "it is only in Revelation"—a book of symbols and figures—that the second death is taught. Is not this very dangerous ground? Let us see. It is only in Revelations we learn that Christ is to reign on earth, with his saints, for one thousand years, and that the gracious and glowing promises of future blessedness "to him that overcometh" are made, through the *messages to the seven churches* of Asia. Must we give up or relax our faith in these because they are found in a book of symbols? Is not the Bible itself largely a book of symbols? Does not Paul say (Heb. ix. and x.) that the law was a shadow, a figure, a symbol, a pattern and sign of good things to come, adding, "almost all things are by the law purged with blood" to typify the blood of "the Lamb of God which taketh away the sin of the world?" Can we not be taught literal facts and truths by comparison and illustration which are symbols? Are we taught nothing by the Parables of Jesus? But the last book in the Bible is a prophecy. It so declares, being a revelation of things (substantial realities) which must shortly come to pass, inclusive of the future judgment day and of the second death. Shall we ignore the blessing pronounced in the very frontispiece of this book, in the 3d verse, "Blessed is he that readeth and they that hear the words and keep the things that are written therein," and shut our ears and close our eyes to the solemn warning in the end of it, that "if any man shall take away from the words of this book, God shall take away his part out of the book of life," etc? If we discard the resurrection and the second death of the wicked dead, do we not to that extent, like Hymeneus and Philetus, deny the resurrection? But, in point of fact, is it true that the second death is only to be found in Revelations? I think not. Our Lord said of the resurrection of the righteous, "Neither can they die any more," Luke xx. 36, implying that the contrary class should die again. Paul, in 2 Cor. ii. 16, says that he was to the wicked "a Savior of death ending in death," (Campbell's Translation,) which implies a second death, and Jude declares of "the ungodly," verse 12, that they are (shall be) "twice dead," in allusion to their coming doom.

3. "Future punishment," saith our correspondent, "is always punishment on living men, not on men raised from the dead." Indeed? Doth not our Lord say, John xii. 48, "He that rejecteth me hath one that judgeth him—the word shall judge him at the last day?" Again, in Matt xxvi. 64, he said to Caiaphas and his colleagues of the Sanhedrim, "Hereafter you shall see the Son of Man sitting on the right hand of power," etc., and to the scribes and Pharisees, he says, "You shall see Abraham, Isaac and Jacob in the kingdom of God, and yourselves cast out." Is it possible that all this has been fulfilled "on living men!" Are Abraham, etc., yet in the kingdom of God? Must not these unrepentant murderers of Christ be brought to life by a resurrection in order to the fulfillment of these threats of punishment?

4. "There is not a passage in the Bible where 'punish' or 'punishment' is connected with a future life"—an assertion as unsupported, I submit, as the last. Doth not Peter say, in 2 Pet. ii. 9, "The Lord knoweth how to reserve the unjust unto the day of judgment to be punished?" and in 2 Thess. i. 9, we read of the wicked who "obey not the gospel"—(whether dead or alive, is not stated,) as follows: "Who shall be punished with everlasting destruction from the presence of the Lord," etc., "when (i. e., after) he shall come," etc. Are not the second death, the wrath to come, tribulation and anguish, destruction, "burnt up root and branch," etc., all punishments on the wicked? Are they not always spoken of in the Bible as future events? Are they not associated as to time with the resurrection of the dead, the coming or presence of the Lord, the judgment scene, etc., all of which are in the future life, and are never spoken of as already past? Who can deny it?

5. It is urged that the wicked dead having all been punished already in this life, the future judgment and second death—whatever that may be—for they do not define it, intelligibly—are reserved, exclusively, for living sinners on earth when, or after, Christ comes. To the first branch of this statement, the reply is already furnished in what has been submitted herein. As to the second death for living sinners, who have never died at all—even once—it is for our logicians to work out that puzzle. It is above our ken. It is true they seek refuge from this obvious difficulty by pointing to the "blessed and holy" living who have not died, having part in the first resurrection of Rev. xx. 6. But the difficulty in that case is wholly removed by the explanation furnished elsewhere in Scripture, as in 1 Cor. xv. 51, 52, and in 2 Thess. iv. 17, that the living saints shall be changed—transfigured—in a moment and share in the immortality of the righteous dead, and thus, by "rightly dividing the word of truth," all confusion and inconsistency is avoided. But where, I ask, does the Bible contain any explanation which enables them to escape the impossibility of exposing men to a second death who have never experienced the first death? The living wicked can share in the second death to the once dead but now raised wicked, although they may be severally punished, one thousand years apart. But our contention, we must remember, is as to the resurrection and second death of the dead wicked. Rev. xx. 6, is explicit that it is "the rest of the dead (the wicked dead) who lived not again until the one thousand years are past," which we know, logically, proves that then they will live again, by a resurrection. This we affirm, and our opponents venture to deny. Let the word of God judge between us.

Is it needful to pursue the argument further, or to cite additional testimony? May we not paraphrase the words of the "Greater than Moses," and say, "If they hear not," these sayings from the Divine Record, "neither would they be persuaded though one arose from the dead."

The time and space forbid a further notice in detail of the objections urged to what seems to me to be the clear Bible conclusion we have reached. Let all "good and honest hearts" obey the divine command to "examine yourselves and see if ye be in the faith," and receive with meekness the engrafted word which is always able to make us wise unto salvation.

Newtown, Va.

Sometime.

It is a sweet song warbled to and fro among the topmost boughs of the heart, and filling the whole air with joy and gladness as the songs of birds do when the Summer morning comes out of darkness, and day is born on the mountains. We have all our possessions in the future which we call "sometime." Beautiful flowers and singing birds are there, only our hands seldom grasp the one or our ears hear the other. But, oh, reader, be of good cheer, for all the good there is a golden "sometime;" when the hills and valleys of time are passed; when the wear and fever, the disappointment and the sorrow of life is over, then there is the place and the rest appointed of God. Oh, homestead, over whose *roofs* fall no shadows or even clouds; and over whose threshold the voice of sorrow is never heard; built upon the eternal hills and standing with thy spires and pinnacles of celestial beauty among the palm trees of the city of God, those who love him shall rest under thy shadows, where is no sorrow nor pain, nor the sound of weeping "sometime."—*Bel.*

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all His Holy Prophets since the world began." It also points out, as a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortalized saints as joint rulers with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the destruction of the wicked; eternal life only through Christ; and many other kindred truths. It also maintains the very belief of the Gospel, repentance, and baptism as pre-requisites to the forgiveness of sins, and a holy life as essential for final salvation.

COMMUNICATIONS.

"Beyond the Grave."

J. M. STEPHENSON.

Bishop Foster's Lecture at the M. E. Church, May 5th.

The Bishop affirmed that man's senses can only follow him to the grave. Beyond that they cannot go. All is dark and obscure beyond as far as knowledge of future life is concerned. It is only through faith in the words of Christ, who was authorized to reveal a future life, that we may have hope of future life. All of which we can readily accept as true, but when he asserts that Christ declared that man is immortal, we take issue and would ask, Where in all the sayings of Christ do we find such a declaration? We feel safe, perfectly so, in answering, Nowhere! The young man who acknowledged Christ as a good teacher, did not so understand him. If he had thus understood him, he would not have asked the question relative to what he must do to inherit eternal life, if he had believed he already had it, any more than a man who believed he was not sick would ask what he must do to be healed. Christ in his declaration to Martha predicated all hope of future life upon the resurrection of the dead, and not on an immortal spirit, as the Bishop did. He said, "I am the resurrection and the life," thus making resurrection the cause and the promised life the result. But the Bishop ignored the resurrection entirely, not having mentioned it in his entire lecture. According to the Bishop's logic he had six or seven future lives, or he never will have a future life,—because he affirmed the immortality of the soul, so there can be no future life of the soul, and he has already killed or worn out six or seven bodies. If the soul never loses the present life it can never have a future life, unless it shall be affirmed that future life only relates to future time. If so, both soul and body are entering upon future life every moment. The Bishop's lecture was not germain to his published subject. It should read, The life of the soul after the death of each successive body or through an eternal succession of worn-out bodies; because he neither taught the existence of abstract spirits without material bodies, nor incorruptible bodies that cannot be worn out, He did, however, launch into the unlimited future and boldly affirmed the necessity of material mediums through which these "spirit men" are to communicate with material beings. Thus he combined the philosophy of Pythagoras and Davis, the high-priest of modern Spiritism, to-wit: the pre-existence and transmigration of souls and materialized bodies made by spirit mechanics, the same as houses composed of brick or wood are made.

Thus, Mr. Foster is as rank a materialist as those whom he denounces as infidels, for according to the fixed laws governing matter, nothing but matter can operate on matter, and the Bishop declares that all bodies and all the machinery that moves the world are made by spirit which moves the arm that swings the sledge, strikes with the hammer or moves the plane; that the spirit guides with so much precision the brush that paints the beautiful tints and colors of the grand pictures in the galleries of the world; that the spirit creates and moves the heart which whirls the blood through the thousand veins and arteries; that the spirit creates the fine net-work of the brain, and touches it at will and thought, feeling and emotion respond. But according to the laws of matter the surface of two physical bodies must come in contact before any physical result can be produced. The spirit must be material to move matter. Can that which has no hand swing a hammer or create an arm to swing it? No matter how much matter may be sublimated it is matter still. The Bishop exemplifies his theory by practice, that is, if we accept his philosophy. His soul has created and worn out six or seven bodies, and from present appearances it must soon migrate into another body. If this is what he calls death, he has certainly got used to dying. In his theory there is no such thing as death, for the soul is the life of the body, and as far as it is concerned, what is called death is only a change of the mode of life. According to the Bishop's lecture he has been living in close communion with several animals, which he has worked to death; for he declares that the body is an animal the same as a horse. He compared his bodies to so many horses which he had harnessed for work; as soon as one horse would give out, he would take the harness off the old horse and put it on the new horse. From his parity of reasoning, availing myself of the Bishop's dates, he never could have a horse more than about ten years old. If this, simile of the Bishop is an appropriate one, then, unless he is an exception to his own rule, he cannot possibly be more than a ten-year-old boy, I would say, judging from his appearance, that he is on the shady side of three score and ten. The Bishop is a living confutation of his own theory. Suppose every piece of material in a wagon should be superseded by a new piece made out of new material every ten years, then it would be impossible that any part of the wagon, much less the whole wagon, should be more than ten years old. If this theory were true, all marriages, debts and obligations would be outlawed as null and void at the end of every ten years, because the contracting parties would all be dead. This philosophy is false. The framework of the man,—that which has form,—never passes away until the man is dead and dissolved to dust. If, as the Bishop affirmed the eye cannot see, the ear hear, the nerves feel or the brain think, these being only the organs upon which the soul plays, then let us consider a few facts: I am sitting in a room looking out through a window upon external objects. Remove the glass and I can see through the hole; but remove my eyes and my soul is perfectly blind; destroy the auditory nerve and the soul cannot hear; sever the nerves from the brain and the soul cannot feel; destroy the brain and the soul cannot think. If a master musician cannot play a good tune upon a poor instrument, how can he play without any instrument at all? There are examples of men whose brains have been obstructed by wounds, being unconscious for several years. But when the fractured part was raised with surgical instruments, thought would be resumed just where it had been intercepted—the soul having been oblivious to all that had occurred during the interregnum. Now, one of two things is true, either memory is an attribute of the soul or the body. If an attribute of the soul, then it is absolutely dependent upon the body for its intelligence, for if the soul could not remember anything that had occurred while its organ was diseased, then if that organ had remained diseased two, ten or any number of years longer, the same cause would have produced the same effect, or if the brain, the organ of thought, had been utterly destroyed, then all consciousness together with all power to reproduce consciousness would cease. The same cause which would make the soul unconscious for one year would make it eternally unconscious, if the cause should exist eternally. Or if memory is an attribute of the body then intelligence inheres in the body as an inherent quality of matter, for it is the function of a group of intellectual organs to call to mind what the mind had once known. It is the function of the brain to think. It performs no other function in the economy of man.

The Bishop's appeal to the platonic argument to prove the immortality of the soul was a signal failure. If great intellect evidences immortal existence, then but few of earth's millions can hope to obtain the priceless boon. If uninterrupted progression up the ascending scale of knowledge proves immortal powers, then the Bishop with his fine physical organization and acknowledged intellectual powers, is an exception to his own rule. Perhaps no one who heard Bishop Foster thirty years ago, but would be forced to acknowledge an abatement in intellectual power and vigor. His analogy is against himself. The rule under the most favorable circumstances is a gradual ascent up the rugged hill of knowledge until he reaches the full vigor of manhood, when the order is reversed and he commences a retrograde movement, descending to the base of a second childhood,—living over his childhood and forgetting the events of yesterday or the passing hour. Such is the brief history of man. The bones, muscles, brain shrink; the elasticity of youth is gone; the fires of intellect burn dimly; memory, the great conservator of all wisdom and knowledge, lets go its intellectual grasp, and he, the splendor of whose colossal intellect was the pride and glory of the world, drops back into the bosom of mother earth; and unless God shall interpose he will be to all eternity as though he never had been. If great intellectual powers prove immortality, then weak intellectual powers prove mortality, and before the last-named test the millions must fall. If progression proves immortality, then retrogression proves mortality. The advocates of this dangerous theory must be very careful where they draw the dividing line in this ascending and descending scale, separating between mortality and immortality. They must not raise it too high or some men will fall below, nor too low or some beasts will rise above. Where in the ascending scale from the gorilla, the Kaffre and the Hottentot shall we commence our upward march? This theory is perfectly suicidal to all ordinary intellects. The Bishop's three arguments to prove the immortality of man, prove the same for the beast. Do not the higher order of beasts possess consciousness, knowledge and will? These the Bishop affirmed were not attributes of matter, but of spirit. These inhere in the higher order of beasts, therefore they are immortal too, if the possession of these attributes proves immortality. Will the Bishop inform us whether instinct is a quality of matter or spirit? According to his theory instinct must be an attribute of spirit. All beasts have instinct, therefore all beasts have immortal spirits. The Bishop assumed everything and proved nothing.

A person would suppose from his reference to the Bible that it sustained his assumptions. Its teachings, however, from Genesis to Revelation are just the opposite from all his assevverations. The Bible affirms that man was made of dust; not spirit (Gen. ii. 7); that man is mortal, not immortal (Job iv. 20); that man dies and must be raised from the dead to live again (Job xiv. 10, 14; John xi. 25, 44). The word immortal occurs but once in the Bible, and is applied to God alone. Immortality occurs but five times, and is never applied to man during the present life, but as something to be sought for and given to the righteous only at the resurrection and appearance of Christ (Rom. ii. 7; 1 Cor. xv. 52, 53). The only well-founded hope of life beyond the grave is offered to us in the Scriptures, and that only by a resurrection from the dead. If there be no resurrection, the Apostle Paul concludes, "Then they also which are fallen asleep in Christ are perished" (1 Cor. xv. 18). "God will redeem my soul from the power of the grave" (Psa. xlix. 15) "Thy dead men shall live, together with my dead body shall they arise" (Isa. xxvi. 19). "For since by man came death, by man came also the resurrections of the dead; for as in Adam all die, even so in Christ shall all be made alive" (1 Cor. xv. 21, 22). These are some of the blessed assurances the Scriptures give us of life beyond the grave.

Everybody knows good counsel except him that hath need of it.

The Church—Its Founder and Builder.

And I say also unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. Matt. xvi. 18.

1. There are many so-called churches in this world; and such a number in some cities as to give those cities the pious appellation of "City of Churches," and they all have their various names to designate them one from the other. Some are founded by this so-called eminent divine, some by another, just as it happens; and but few trace their foundation and origin back to the true source. They all bolster up a foundation, though it be "wood, hay, stubble," which is all destined to go by the board, (1 Cor. iii. 11-15,) but "the foundation of God standeth sure," etc., (2 Tim. ii. 19); and this is the foundation which will alone be able to cope with the combined powers of earth and hell, and they will not be able to prevail against it. These powers may assault it, may meet it in terrible conflict, but may not triumph. The triumph will be on the side of Christ and those who are with him. Rev. xvii. 14.

2. This church, founded upon a rock, is a unit; it is not susceptible of division or sub-division; it is one body, composed of many members. (Cant. vi. 9; Rom. xii. 5; 1 Cor. xii. 12, 14, 25); the last reference, take the marginal reading—"division." The apostle has warned us against such a thing as proving calamitous. 1 Cor. i. 10-13. We see the indivisibility of the church—its impossibility shown by the most striking illustration, Christ's body—and from the fact that the power of the gospel is to concentrate and cement, not scatter or divide. The prayers of Christ, the prayers of the apostles, the work of the ministry of the New Testament, is to gather, build up, consolidate into one holy, consecrated unity, (John xvii. 11, 21-23; Eph. iv. 11-13,) preparatory to the crowning consummation when the great head shall come in the splendors of his Epiphany and be united visibly to his "body which is the church," on the event of "the marriage of the Lamb."

3. Like the city of which we read, "which hath foundations, whose builder and maker is God." Heb. xi. 10. So, here, in this case, its founder and maker is God, or Christ, as they are all one in purpose, aim and end. Observe, upon this rock I will build—the personal pronoun—I will build my—a personal pronoun in the possessive case—church. This gives us the *founder, builder* and *owner*. Emphasize the words, if you please, so that you may get the full force and meaning of them, and carry along with you the idea as in contradistinction to all others of the thousand and one churches, and the more in number—builders—"I will build my church." Blessed thought, to have such a wise designer and architect. Such a master builder! Now, if this church was the contrivance, or work of men, we might have some fears of its coming to naught; but, it being the work of God, we need have no fears of its ultimate success and completion, that the capstone will finally be placed upon it with shoutings of "grace, grace unto it."

4. If Christ laid the foundation stone of this glorious structure, and will finally finish it, though it may have other names to designate it in Scripture, such as "the church of God," "the church of the living God," "the church of the first-born," etc., yet how appropriate—even as he not only founded it, but "gave himself for it," etc., to adorn it with the trite and simple inscription—"CHRIST'S CHURCH"—and, moreso, as he designs to "present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish." Eph. v. 25-27. Here its splendid destiny is clearly pointed out for the encouragement of its "many mansions."

5. The nature of its foundation. What does its materials consist of? In Isa. xliv. 11, 12, the prophet, speaking of Zion, which, doubtless, in this case, means the church, says: "O thou afflicted, tossed with tempest, and not comforted! behold, I will lay thy stones with fair colors, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones," etc. The language is sybolical; the beautiful and valuable images used prove how precious are the truths employed as the foundation of the church. In Isa. xxviii. 16, we have another reference to this: "Therefore thus saith the Lord God, behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation," etc. Compare 1 Pet. ii. 6, 7, 8. In Eph. ii. 19-22, Paul, speaking of "the saints and of the household of God," which is the church, says: "And thou art built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building being fitly framed together groweth unto an holy temple in the Lord, in whom ye also are builded together, for a habitation of God through the spirit." Compare 1 Pet. ii. 5. The truths that the apostles and prophets uttered are here personified, and these precious truths, together with those that Jesus declared form the foundation upon which the church is erected, and upon these premises we may return to the text, confident that the difficulty, if there is any, will, at once be removed as to what Jesus meant in regard to what was the true basis of his church, whether he designed that we should understand that he would found it upon Peter or upon the confession Peter made there and then, which brings us to consider.

6. The circumstances which prompted this declaration of our Lord, which certainly was the bold confession that Peter, as regards the divinity of our Lord which was inspired of God, as we find, "But whom say ye that I am? And Simon Peter answered and said, 'Thou art the Christ the Son of the living God.' And Jesus answered and said unto him, Blessed art thou Simon Bar Jona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say unto thee, that thou art Peter, and upon this rock (surely not, Peter,) but this grand central truth, that I am the Christ; upon this fundamental truth I will build my church." This is the plain English of this great controverted text. Of this glorious institution, the architect and builder is divine, as every stone that is laid in its superstructure is a "lively stone," hence, "partakers of the divine nature;" and the "cap-stone" will be divine, all "of God's building;" and, hence, I take it that the foundation is divine, and, hence, it could not have been poor, weak and frail humanity in the person of Peter, he his intentions ever so good.

I think that those who claim Peter as the foundation of their church have but a sandy foundation for that church, that the coming and the gates of hell will prevail against and sweep asunder. Matt. vii. 27.

Again, taking the foundation stone to mean Peter, does it not prove more for its advocates than they care to accept or carry with it? Let us look for a moment. It was in this interview, or a little subsequent to it, that Peter is found rebuking his Lord from the circumstance of his declaring "how that he must go unto Jerusalem, and suffer many things of the elders .... and be killed," etc. But he turned and said unto Peter, "Get thee behind me Satan; thou art an offence unto me; for thou savorest not the things that be of God, but those that be of men." Now, if Peter is the first pope and the head of the church, this is rather a heavy charge against him. It does not seem likely that our Lord would have chosen a man for so high and holy a position as the foundation and head of his church one moment, and in the next moment call him Satan, and as one that savored not of the things of God. It is not likely he, knowing all men, and what was in their hearts, that he would have called a person to so high a position as this who is a little while after found, not only following "him afar off," fearing, if seen in the company of Jesus, that he would be arrested too, but actually denying that he knew him; but more, when charged by the little damsel that he was a confederate, "he began to curse and to swear, saying, I know not of whom ye speak." Mark xiv. 66-71. The circumstances and facts of the case are all against such an interpretation, as given by the papists, and prove the exposition, here given,—as is generally received by Protestants—to be the correct one, with the exception of the clause—"the gates of hell shall not prevail," etc.

My exposition of this—which will be given in a few words—it is not believed, will be received by either Protestants or Catholics, which is this: The language, as the preceding, upon which we have already discoursed, is figurative; hell here, means *hades*, the grave, or place of the departed, or state of the dead, or place. Hence, gate is a metaphor, employed here to designate the entrance to this receptacle to the place of the dead; hence, it is said to Job, "Have the gates of death been opened to thee?" Job xxxviii. 17; and the Psalmist, "Thou that liftest me up from the gates of death." Psa. ix. 13. And speaking "fools," he says, "Their soul abhorreth all manner of meat; and they draw near unto the gates of death." Psa. cvii. 18. Now, our Lord descended into this grave, or hell, if you please; "for he that ascended,.... also descended, ... that he might fill all things." Eph. iv. 9, 10. And, as it is said, "Thou wilt not leave my soul (or me) in hell, (*hades*); neither wilt thou suffer the holy one (Jesus) to see corruption." Psa. xxi. 10. "Hell is moved from beneath to meet thee at thy coming," etc. Isa. xiv. 9. Now, it is said that the devil hath the power in some way of death, and that he holds them in some mysterious way in his grasp. Heb. ii. 14. Why the enemy here ever had the power of death, we do not know, but it is here plainly stated, and inferred in other places. The fact of Michael having a dispute "with the devil .... about the body of Moses," is proof, (Jude verse 9), and the triumphant song of the resurrected ones is another proof. It plainly shows that these saints were held in *hades* by some power, or some one, and when delivered, they shout over "O death, where is thy sting? O grave, (or *hell*, margin), where is thy victory?" 1 Cor. xv. 55. Taking this view, we suppose that Satan, having the power of *hades*, hence, over all the sleeping saints for all the ages anterior to the coming of Christ, that he wonderfully exulted in the thought of Christ's death; that now he certainly would hold them forever in his grasp; but how was he disappointed when he found that the death of Christ was the very event that invested the Son of God with all power over death and the dominions of hell, and placed him in possession of the keys to open the gates of the receptacle of the dead at his pleasure, affording him, when the time comes, which will be heralded afar and near by the shrill soundings of the last trump! Looking at the matter in this light, we shall better appreciate the force of the thrilling announcement of our Lord immediately subsequent to his coming up triumphant from death's domains,—"I am he that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death." Rev. i. 18. Hallelujah! Amen!

WILLIAM SHEPHERD.

(To be Continued.)

The Palm Tree.

The Scripture says: "The righteous shall flourish like the palm tree." Let us see what this comparison means: "The palm grows not in the depths of the forest or in a fertile loam, but in the desert. Its verdure often springs apparently from the scorching dust. 'It is a friendly lighthouse, guiding the traveler to the spot where water is to be found.' The tree is remarkable for its beauty, its erect aspiring growth, its leafy canopy, its waving plumes, the emblem of praise in all ages. Its very foliage is the symbol of joy and exultation. It never fades, and the dust never settles upon it. It was, therefore, twisted into the booths of the feast of tabernacles, was borne aloft by the multitude that accompanied the Messiah to Jerusalem, and it is represented as in the hands of the redeemed in heaven. For usefulness, the tree is unrivalled. Gibbon says that the natives of Syria speak of 360 uses to which the palm is applied. Its shade refreshes the traveller. Its fruit restores his strength. When his soul faints for thirst, it announces water. Its stones are ground for his camels. Its leaves are made into couches, its boughs into fences and walls, and its fibres into ropes and rigging. Its best fruit, moreover, is borne in old age; the finest dates being often gathered when the tree has reached a hundred years. It sends too from the same root a large number of suckers, which, in time, form a forest by their growth. What an emblem of the righteous in the desert of a guilty world! It is not uninstructive to add that this tree, once the symbol of Palestine, is now rarely seen in that country."—*Joseph Angus.*

THE RESTITUTION.

S. A. CHAPLIN, Editor.

PLYMOUTH, INDIANA, SEPT. 24, 1879.

To Brother H. Heyes we are again indebted for a late number of the London *Times* with full details of news concerning eastern affairs.

A COPY of the *Christian World* has been sent to us from London by Brother W. Kellaway, containing the addresses of different members of "The Conditional Immortality Association." These addresses are of an able and instructive character, some of which we propose to transfer to the columns of our paper in future numbers.

OUR subscribers are responding quite encouragingly to the notice in one of our last papers. Numbers are renewing, and others, not quite ready, have written that they are pleased with the paper, and will renew soon. Probably some mistakes have been made in the figures on the mailing list which will most cheerfully be corrected when pointed out.

THANKS to the Indianapolis *Journal* Company, for a copy of the Indiana Official Railway Guide for September. From this we learn that the meeting of the Pioneer Association of persons over seventy years of age, and who have been in the state upwards of forty years, will take place at Indianapolis, Wednesday, October 1, 1879. Free transportation on railroads for all such persons.

COMMUNICATIONS.

Guilty!

Guilty? Yes, you are guilty before God. You are sinning every day. You are wasting the time that God has given you; you are throwing your talents away in vain and frivolous pursuits. Spending your money for that which is not bread.

You are aliens from the commonwealth of Israel and strangers from the covenants of promise. You have no Father in heaven, you are not God's child, because you have refused the term of adoption. You have no blessed, everlasting inheritance in the future, because you will not take the steps to become an heir of God and a joint-heir with Jesus Christ.

You would rather bear the weight of guilt, rather remain indifferent and ignorant in regard to God's plan, than take the trouble of seeking for his hidden treasures; of knocking, that it may be opened; of digging, that you may find. It is so easy to drift on, and on, vaguely dreaming, that sometime and somehow you will be saved without any effort on your part.

But it is those who believe, that enter into rest, those who entering the race, run to the goal, who receive the prize. It is the victors, who are crowned. It is those who fight, that come off conquerors; those who have and keep the faith who overcome the world.

To be saved, without being a soldier redeemed without having a Savior; become one of God's elect, without being called, spotless, without being cleansed, virtuous, without striving, seek for an inheritance, while an alien, for rulership without being qualified! How vain! How delusive! Oh the guilt! who shall wash it away? Who purge out your old sins? Who make you white as snow? Who give you a conscience void of offense? Who make you fit for an inheritance with the saints in light? None but Jesus. You must come to him if you would be saved. There is none other name given under heaven whereby you can be saved. You must come to him if you would live. You must come to him if you would be made free from the dominion of sin, if you would no longer be its servants, no longer have it your master.

But at no mourner's bench, can you, as believing, repentant sinners, hear the blessed words of pardon; on no sacrificial altar can you lay the burden of your guilt and be assured of forgiveness; in no vestry can the healing stream be poured upon your heads. In vain you stand before confirming priest. God will not meet you there. Drops of water from consecrated bowl, will not cleanse your souls from sin. It is in vain to "teach for doctrines the commandments of men." "Obedience is better than sacrifice and to hearken than the fat of rams." Alien waters will not heal. It must be the pool of Siloom and the waters of Jordan, if the blind would see and the leper rejoice.

Without shedding of blood, there is no remission. You, must yourselves, picture the death of the Son of God. As he died, you must in semblance, die; as he was buried, you must be buried; as he rose, you must rise, be immersed in the name of Jesus for the remission of your sins. At no other spot, has God promised to meet you with the blessed words of pardon, in no other act, will he grant you remission. No where else can you approach the cross, no where else can you come to the blood, or make the death of Christ of any avail in your salvation. Quiet your consciences if you can, flatter yourselves with the delusive thought that you can be saved anyhow, but remember "there is none other name given under heaven among men whereby you can be saved," that it is only in obedience in baptism that you can get the name, that the wrath of God cometh upon the children of disobedience. And then with the awakened consciences, seek for the truth, believe, obey and live.

S. ROXANA WINCE.

Report of the Conference of the Church of God at Wolf Creek, Cloud County, Kansas.

According to previous notice the conference met at the Union Star school house. Conference called to order by Brother Nos. Brother Lott Clover, elected chairman, Brother A. Kesinger, president, and T. E. Cunningham, secretary. Brother J. M. Stephenson delivered an able address; convened, on motion, to appoint a committee on arrangements. Brothers Kesinger, Potter, Noe and Barnhill were appointed. Brother Potter delivered an address on the necessity of having an annual and quarterly conference. On motion, the annual conference is to be held at the Union Star school house, Cloud county, Kansas, on Oct. 1, 1880. The time of holding the first quarterly conference has been changed to Fairview school house, Mitchell county, Kansas. On motion, the first quarterly conference is to be held at Pleasant Ridge school house, Jewell county, Kansas, November 21, 1879. On motion, adjourned. Brother J. M. Stephenson and Soper spoke Saturday night and Sunday to a large and attentive congregation. There was a great interest manifested during the whole meeting by all present.

T. E. CUNNINGHAM, Secretary.
Concordia, Kas.

SELECTIONS.

(New York World)

THE MELANCHOLY CZAR.

His Coat of Mail and His "Splendid Prison of State."

PARIS, August 30.—I have come to the conclusion that Russia wants a new Peter the Great. I may have taken this conclusion to St. Petersburg with me, but at any rate I came away with it, as a result of the little I saw and of a great deal that I heard. The country is ready for a new departure, and as willing as ever to be led by its Czars, but it must be led in a new way. Alexander now wants to lead the old way, and hence all the troubles of this part of his reign. Yet no man has such an opportunity, for he still has morally speaking, a kind of absolute power. The great mass of the people worship him as their priest and father not less than as their lord. It is touching, I am told, to see them prostrating themselves before him on the streets, and even kissing the ground on which he walks. This only intensifies the awful solitude of his position—a solitude which they say is driving him mad. He meets no man on a footing of intimacy, not even in his sports. I have lately looked over hundreds of sketches of his daily life at court, preserved in the albums of DeNichy, who was for some time painter to the Imperial family. Whatever the Czar may be doing—hunting, dancing, dining or idling—it is always under conditions which remind him that he has no true fellowship with his kind. When he kills a boar he stands well ahead of his suite, to meet the monster, the rest being so disposed indeed as to help him in case the boar should show himself unduly forgetful of the distinctions of etiquette.

The very Winter Palace, which is the Czar's ordinary residence at St. Petersburg, is but a splendid prison of state, where 6,000 titled jailers stand between him and the outer world. If I had time I should like to describe that palace, at the risk of traveling over ground already covered by the guide books. It is a town within a town. Its inmates are a veritable population, duly graded in the minutest subdivisions of official rank. The Czar, to do him justice, often breaks bounds, and, indeed, up to a late date he continued the habit of all his predecessors of going out on foot every day. But the recent attempt on his life has changed all that, and made him more lonely than ever. He has now fallen completely into the hands of his advisers, and their advice, in default of better, is that he shall increase the distance between him and human nature. Before that unlucky pistol-shot he went out afoot to pay his regular morning visit to a person in whom he took particular interest, and to two or three laughing children, who were perhaps the only "subjects" who could venture to treat him with the familiarity for which his heart must sometimes yearn. He was returning to the palace from such a visit when that madman, with the method of Nihilism in his madness, meeting him face to face, began to make him a target for ball practice with a revolver. It has been a mystery to me—it was a mystery to every one—how the Czar escaped with his life. The Nihilist meant to kill him; he fired point-blank, and shot after shot. It was given out that Alexander was not once hit—no doubt to make his preservation appear something in the nature of a miracle. This was only true in the sense that he was hit more than once, although not wounded. He wore a shirt of very fine strong chain mail under his coat. It was made for him by Leblanc, of the Boulevard Magenta, a well-known Paris armorer, who supplies the theaters for their mimic wars, but who also knows how to turn out work that would bear the brunt of a real one. Leblanc's first Imperial customer was the Emperor Napoleon III., and it was probably through the recommendation of some friend of the Emperor that Alexander, at the beginning of the present troubles, was led to apply to Leblanc for one of his patent safety suits. The armorer's own story is that a gentleman sought him out, and with some mystery asked if he could make a coat of mail that would turn a revolver bullet. He was doubtful himself of his own powers in this respect, though he had already provided Napoleon with an undershirt warranted to turn the edge of a knife. But an experiment was made with one of his best suits, and it was found that even a Colt's army revolver made no impression on its serried rings of steel. This explains the miracle of the Emperor's preservation. Leblanc has other illustrious customers, among them Prince Bismarck, and the confidential distribution of his business cards seems to be a common courtesy among the potentates of Europe. But the wearing of a coat of mail can hardly be conducive to unalloyed cheerfulness of disposition. The Emperor has a troubled look; there is unrest in the very fixity of his gaze. He stares at you when he meets you in the street as though he were wondering with what weapon you were going for him this time—the one-shooter, the six-shooter, the bomb or the knife.

RICHARD WHITELEG.

The Soul.

Will some one please give a definite and clear exposition of the word soul? Is it a distinct entity? Can it know anything of itself, without the body? If the soul is the life, where is it at death? for it cannot be either in the ground or in heaven. God breathed into man the "breath of life." Does that breath at death go back to God? or is it wasted in space, or reserved in some secret spot? Wherever the soul is, must there not exist life? Can man be called man without the soul? Is he not called so in Gen. ii. 7.

G. FRED. STEVENS.

The question asked by Mr. Stevens is a very important one. It is perplexing many minds, and will continue to perplex inquirers until the word is accurately defined and understood and used in one uniform sense. Different persons attach different ideas to the word, and it is often employed by the same person to express different ideas.

The word "soul" in the Scriptures, (or the Hebrew word *nephesh*, and the Greek word *psuche*, which is translated "soul") evidently means that vital, living principle which all animals have in common. It is applied indiscriminately to all animals. As this seems to reside in the blood and to be visibly represented by the blood, it is often made to stand for the blood. And when the blood of a man or an animal is poured out, his soul is said to be poured out. It is used most usually to designate the entire person, and hence is often translated by the personal pronoun I, me, he, him, etc., and it would have been better if it had been more frequently so translated.

Now if this were all of man, we should have the same reason to believe that he becomes extinct at death, as we have to believe that the brutes are entirely extinct when they die. But the Scriptures ascribe to man, especially the regenerate man, another and higher principle, which we translate spirit. It is expressed in the Greek New Testament by *pneuma*, and somewhat more vaguely in the Old Testament by the Hebrew words *ruach* or *neshamah*. This spirit is said to be given to man, or quickened into life, at the new birth, and then he is said to possess a tripartite nature—body, soul, and spirit.

Those who hold to this three-fold division in the nature of the regenerate man, are not all agreed as to whether this spirit was actually given to Adam when he was created, or, if given, to what degree it was given. But if given, it was in the germ, as it were; in an undeveloped state, and when he fell it was deadened—its development was arrested, and so men remain spiritually dead till they are renewed.

Now it is through the spirit that men live after death. It is not of the soul but of the spirit that eternal life is predicated. If men who are said to be spiritually dead live again, it is on account of their spiritual faculty, and not simply because they have an animal soul. It is this spiritual nature that makes them moral and responsible creatures. When it is alive, it unites them to God; indeed, it is the life of God in the soul of man. Though it be dead, or inoperative, yet the faculty is still there; but unless it be quickened into life they can have no hope of eternal life. They may, indeed, be raised and judged, but only to be condemned and to perish in the second death. They have no eternal life abiding in them.

If this distinction between the soul and spirit were to be kept in mind, as it ought to be, there would be no difficulty in understanding the teaching of the Bible on this question, nor would we have any difficulty in discussing it with others. But the word "soul" is not now understood by the great mass of people in this lower sense. It has taken on a higher meaning. It is made to include the spirit also, and, indeed, these two words, soul and spirit, are used interchangably, as though they meant the same thing. All our dictionaries define these two words in nearly the same terms, and not one person in a thousand can tell the difference between them. Our commentaries rarely throw any light on the subject.

If, now, we were to take the word "soul" according to its biblical sense, we should answer the question, or questions, propounded, in one way; but if we must use the word in its popular sense, we should answer in another way. Our inquirer must first tell us what he means by the word soul, before we can satisfy him.

J. H. PETTYGELL.

Miracles of Bible Times.

If miracles were so plentiful in Bible times, why are they not of common occurrence still? Let us consider for a moment: "Plentiful in Bible times." What are Bible times? One would like to know within a few thousand years, or, a trifle like that, what times are meant. If you think miracles were abundant during all the centuries and millenniums of Bible times, you are greatly mistaken. There is a general impression that the Bible is a book full of miracles which come in at random as they do in the old heathen mythologies; but those who pay any attention to Bible perspective know better. Have you ever considered that in the book of Genesis, covering more than 2,000 years at the lowest computation, there is not a single miracle wrought by human agency? Adam works no miracle; Abel works no miracle; Enoch works no miracle; even Abraham works no miracle. Nor one of all the patriarchs. How different from all the old mythologies, and how different from what it would have been if this book had come to us merely from some dim mythological past. Even when God himself is represented as doing things out of the general course of nature, it is only at long intervals, and very rarely, as in the translation of Enoch, the judgment of the flood, the confusion of tongues, the birth of Isaac.

Remember that these events were centuries apart from each other. Even if there had been a miracle for every century, which there is not, you could scarcely say that they were "very plentiful." If you look at the history perspectively, you will learn that, all through Bible times, miracles were not the rule, but the exception; and more particularly, that the miracles cluster around particular epochs, when there was special need for such signs of divine presence and power; as at the time of the Exodus, after the long, dark interval of Egyptian bondage; at the time of Israel's deepest declension, when the prophets Elijah and Elisha were called in a special way to witness for the Lord; and above all in the times of Christ and the founding of the church, after the long and silent interval from the restoration to the Advent. Does not this way of looking at the sacred history put the Bible miracles in a very different and altogether reasonable light?—*Rev. Dr. J. M. Gibson's "Ages Before Moses."*

During the past six years ninety-three monasteries and forty-one convents have been suppressed in Rome, and their inmates 2,883 in number, cast adrift. The net proceeds of the confiscations and sale of the church property in the city were only five millions of dollars—a mere trifle in comparison to the great expectation entertained by the authorities.

NEWS ITEMS.

CETYWAYO CAPTURED.—THE ZULU KING TAKEN PRISONER BY LORD GIFFORD'S FIRST DRAGOONS.

LONDON, Sept. 17—1.30 p. m.—A dispatch has just been received from Cape Town, August 29, by way of Aden saying, "Marter captured Cetywayo yesterday." Marter was in command of a squad of dragoons.

The agent of the Eastern Telegraph Company at Aden confirms the report of the capture of the Zulu King, Cetywayo, by Major Marter with a detachment of the First Dragoons serving under Lord Gifford, in northeast Zululand, on August 28.

Some days before his capture Cetywayo disbanded his followers and secreted himself in the bush. The British, under Col. Barrow, have pursued him from kraal to kraal, burning the kraals as Cetywayo and a few followers fled before them. The capture was made by surrounding him in the bush with a detachment of troops and threatening to shoot him if he refused to surrender at once. He was alone and made no resistance.

HOW THE CABUL MASSACRE WAS BEGUN—A CHANCE FOR THE BRITISH OFFICERS TO ESCAPE.

LONDON, Sept. 17.—Indian officials telegraph further details of the attack on the British Residency at Cabul. It is related by a trooper who escaped, that when the mutinous troops were making an outcry for their pay, a soldier cried, "Let us kill the Envoy, and then the Ameer!" The mutineers then rushed upon the embassy, and stoned some of the servants. The troops composing the escort of the embassy fired upon the mutineers without orders from the British officers. The mutineers then went for their weapons. They were absent about a quarter of an hour, during which time the British officers might have escaped. The Residency was defended from the windows, and from a trench made on the mud roof. The letter sent by the escaped trooper was from Lieut. Hamilton promising the mutineers six months' pay. It was sent at 3 o'clock in the afternoon when the mutineers were already on the roof of the Residency, which was just being set on fire. The bearer of the letter was thrown from the roof and rendered insensible. When he recovered he was taken before Gen. Kerim Kahn, the commander of the mutinous brigade, who said he was powerless against the mutineers, and ordered the trooper to be imprisoned. On revisiting the Residency, when he escaped, the trooper saw the bodies of Lieut. Hamilton and Mr. Jenkyns. They were stripped and cut to pieces.

SOUTH AFRICA.

LONDON, Sept. 22.—Advices from Capetown to the 2d instant report that King Cetywayo was to embark at Port Dunford for Capetown. Sir Garnet Wolseley was expected at Utrecht on the 6th instant.

LONDON, September 21.—Constantinople dispatches say that the insurrection in Kurdistan has not been quelled. Two powerful tribes have joined Abdallah with 12,000 men.

YOKOHAMA, September 21.—Rumors of trouble between China and Japan continue to augment. It is reported that both countries are making warlike preparations.

LONDON, September 21.—The *Russian Gazette* reports that the city of Serpuchoff was nearly destroyed by fire the 15th instant. There have also been conflagrations in Toreok and the surrounding districts.

YELLOW FEVER.—SATURDAY'S REPORT.

MEMPHIS, Tenn., September 21.—Evening—Seven cases in all, six white and one colored, were reported to the board of health to-day. No additional deaths were reported.

THE WEEK.

The total number of new cases officially reported for the week is eighty; whites, forty-eight; colored, thirty-two; total to date, 1,316; total deaths from yellow fever in the city during the week, thirty-one; total to date, 340.

SUNDAY.

MEMPHIS, Tenn., September 21.—Eight new cases, four white and four colored, were reported to the board of health to-day. But one death has occurred since last night, Archie B. Kehoe, son of the late Captain P. M. Kehoe, who died beyond the city limits.

The arrival of General Grant at San Francisco, from his tour around the world, on Saturday evening, was the occasion of a great and enthusiastic popular demonstration of welcome. The General will travel through the regions of the Pacific coast and the Rocky mountains, and expects to reach Galena, Ill., some time in November, his intention being to spend the winter there.

BREVITIES.

The Liverpool *Post* says that the enormous richness of the old gold fields on the Guinea coast has not been exaggerated in the reports received of late. Sir John Glover's statement, that he had travelled over districts where one might dig up gold like potatoes, is all but literally realized in recent discoveries, which give $600 per ton of quartz at a depth of 50 feet, and $45 on the surface. Their extent is practically unlimited.

The great Irish pilgrimage is to Lough Derg Island. The penitential exercises are very severe and repeated thrice a day, and the pilgrims spend the night in what is known as "the prison." When morning has fairly dawned, they leave the prison, and wash head and feet in the lake, and are allowed to take a little water in the hollow of the hand. This refreshment is stated to be much needed, in view of the heat of the prison, watching all night, and reciting so many prayers. Formerly in the night an exhortation was given on the great truths of eternity, but the cries of the contrite disturbed the neighborhood so sorely that the practise was abandoned. The priests hear confessions day and night.

"The earth inhabited by men," says the Singhalese version of the "System of the Universe," "with the various continents connected with it, is subject alternately to destruction and renovation in a series of revolutions to which no beginning, no end, can be discovered. Thus it was; thus it will be ever. There are three modes of destruction. The world is destroyed seven times by fire and the eighth time by water. Every thirty-fourth destruction is by wind." Such is the orthodox Buddhist belief in the destructibility of the earth—a belief that elaborates and intensifies in a most unpleasant manner the idea commonly pictured in most other creeds of the way our world must perish some day.

The decay of Turkey appears to be inevitable. Dr. Washburn's account of the present condition of that unhappy country is especially valuable, being the report of an eye witness. He writes: "The English consuls in Asia Minor report a state of things which even Mr. Bourke, the Under-Secretary of State, declared to be more horrible than anything he had ever heard of. Almost within sight of Constantinople, the district of Adabazar is held by 40,000 Circassians, who have robbed the people of all their horses, cattle, and everything movable, prevented the cultivation of the fields, and have murdered in cold blood hundreds of Christians. Nothing is done to put an end to this reign of terror, which has continued for months. The same story of absolute anarchy comes from all parts of Asia Minor, and the condition of Macedonia is equally bad. "The condition of Turkey is well nigh hopeless; the progress of decay and disintegration has been more rapid during the past year than ever before; the time will probably soon come when the British must either abandon the Sultan altogether or interfere actively in the government of the country. They evidently intend to take the latter course, and they have already sent a large number of their best army officers into Asia Minor as consuls, to prepare the way for an occupation." Surely this betokens nothing else than the predicted drying up of the Euphrates Valley.

RUSSIANS AND TURKS AT KARS.

The Russian Government is making ineffectual endeavors to check the migration of the Turks from Kars, which is daily assuming larger proportions. Writing to the semi-official *Tiflis Vestnik*, a correspondent says that "hundreds of Mussulman families quit Kars every week for the frontier, preferring a long and dangerous journey and the probability of starvation at Erzeroum than to residence in the conquered Russian province and the acceptance of Russian rule." Governor Komaroff, of Batoum, has suggested, we are informed, to the Grand Duke Michael that the conscription laws should be temporarily suspended in favor of the Mussulmans, but the Czar's brother declares that the Turks "must either become Russian subjects at once and submit to military service, or else betake themselves to the frontier."—*The Levant Herald, Constantinople, Turkey.*

Notice.

We have received a letter with $400, ordering some books and subscriptions, and bidding us to change the address of the sender to Morrillton, Conway county, Ark., but having no name signed nor the present place of sending. If the person sending the same will please send his name and address we will know what to do with it.

A Free-Will Offering.

We, the undersigned, hearing the good of the cause of truth at heart, and believing that it is our duty to sustain the gospel with our means as well as our tongues, and believing that God will bless us for all the offering we make in behalf of the truth, have paid the sum set opposite our names for the purpose of freeing THE RESTITUTION from debt, and sending it out as a messenger of truth to those sitting in darkness, and to comfort those who are waiting in the light of life.

Amount previously published	$102 22
W. S. Pierce	5 00
H. Moon	1 00

POETRY.

[The Christian.]

"An High Mountain Apart."

H. L. HASTINGS.

Mark iv. 2.

On the proud heights where Honor plants his throne.
And Grandeur holds his solitary sway,
'Mid clouds and mists, exiled and all alone,
A million spends his cold and troubled day.

To that chill summit, ah, how few attain,
Afar from man, and farther still from God;
From it, like lightning, many fall again,—
Shivered like clay beneath the iron rod.

From those lone peaks my cautious steps I turn,
On the dark mountains I no longer trust;
I seek those heights where milder glories burn,
Where peace her mantle o'er the hills hath spread.

I seek no fame, no glory or renown;
I follow Him who bore for me the cross,
I bind at-out my brows His thorny crown,
And journey upward, counting all but loss.

To the high mountain, lonely and apart,
I follow where my Je-us led the way,
I watch with yearning, longing, loving heart,
My Lord transfigured, as he kneels to pray.

Here where his glory shines would I abide,
A tabernacle build, that He may stay;
And dwell aloof from all the world beside,
Anticipating the eternal day.

Above the cloudy, slippery, stormy ways,
Through rain and tempest, hurricane and sleet,
I stand upon the heights of joy, and gaze
On seas of rainbows floating at my feet.

O thou, that tellest joyful news of peace,
Sounding thy voice afar throughout the land,
Climb this high mount, nor from thy toiling cease,
Till thou upon its glorious summit stand.

Then shout aloud to every listening ear,—
The gospel message publish far abroad,—
Say unto Zion, Lo, thy King is near,
Say to Jerusalem, Behold thy God!

Sound the glad news, the glorious message cry,
Herald the glories of the conquering King,
Until the watchman shall see eye to eye,
And join in song when God shall Zion bring.

LETTER DRAWER.

Editor Restitution:—I have been behind for some time with my payments on the paper; the reason was that I moved from Canada to Delaware state, and have been short of money ever since till now. We have had a few peaches to sell. I have been intending to send for semelime, but did not get started till now. Enclosed I send you two dollars. We have no preaching in this state. There are not many who take the Bible in its literal reading. Some, who do, are very indifferent in regard to it. There are some very good people here as far as they know, but they have never heard a gospel sermon. The blind are leading the *blind. If I* was able I would like to have Brother Stephenson or some other able speaker come down here in the winter, but I am not able, at the present time, and others, that are, are too worldly-minded to do so. I see, by THE RESTITUTION, that the Jews are gathering in Palestine; the fig tree is budding. I think now is the time to look up and rejoice, but will the Lord find faith on the earth when he comes? True faith is becoming scarcer all the time. Give us all the encouragement you can, and help us to be faithful to the end.

JOHN HOGARTH.

Canterbury, Del.

Editor Restitution:—I believe I have paid up for the present year, but as I happen to have the money just now I thought I would send it for the year to come, the Lord willing it should be continued. I hope it may not fail for want of means. We have had a great many conflicting ideas in the paper the last year. It causes a great deal of thinking. The resurrection of the wicked has caused a great deal of thought in my own mind for many years past. I cannot, for my part, imagine what benefit or satisfaction can be brought about by it to the Creator, or the poor sinful creatures to bring them up to die again. The penalty for sin is death. I would that kind, honest people might be induced, by some means, to more fully realize the great loss they will sustain by neglecting to secure eternal life and an inheritance in the kingdom of God. I wish we could have some stirring articles on the love of God and his Son Jesus Christ, and more about that kingdom under a righteous government. I will enclose two dollars for THE RESTITUTION. May the Lord bless you, my dear brother, in your labors. Like myself, you are traveling the down-hill of life. If Jesus does not come soon, we shall have to sleep in the dust. May faith in the promises of God's Word be our stay.

Your sister in Christ,
MARY BUSH.

Hesperia, Mich.

Editor Restitution:—In response to the call in THE RESTITUTION of September 10th, enclosed, please find one dollar to pay on my delinquent subscription. I am behind, and shall not stop here to explain, or go into detail. I have oftimes stated to you in regard to this matter. The remarks in THE RESTITUTION upon these points, are consistent and reasonable, and should be strictly adhered to. I can speak only for myself—and that is, I like THE RESTITUTION, and it is of intense interest to me, and should not like to be without it—because, in my judgment, it advocates the only true doctrines of the Bible, and is kin to the Bible, also; it has as good talent in its productions as the world affords. It matters not what self-constituted judges of matters of theology may think or say about it to the contrary. It is true, nevertheless. But, if I should say, all that is said or written in THE RESTITUTION, was sound and true, I should make a most fatal mistake. From the fact, I find some half a dozen positions taken, that have opposition views, and in total conflict, therefore, it is a self-evident fact, that it is not all gold that shines. That ends it. But, in view of all this, I am glad to see brotherly love manifested in their deliberations—this is as it should be. I am a great lover of truth, because it is truth that saves. There is no salvation in error. God says, "My people are destroyed for lack of knowledge." This language of holy writ is equivalent to saying—lack of truth. Mark the phraseology! "Destroyed for lack of knowledge!" Not the acts of frail human nature? We should be careful to teach what God teaches, and then we shall make no mistakes. I am an old man, close on to sixty, and have had a practical experience in traveling (this being my business) for over twenty years, and, no doubt, I have had as much friendly litigation upon Bible questions as any man of my age. Discussion is my element, because it is my nature. Show me a man that does not act out his nature and you will show me something new under the sun. By strict observation and study upon the philosophy of human nature, and argumentive principles, also the correct standard by which we may arrive at the truth, I might suggest some thoughts upon these principles that would be of some service to the erring ones, therefore we will venture the task. Take notice. The following shall be the basis: "Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob." Isa. xli. 21. The question will naturally arise here, Have we a correct standard by which we can arrive at the truth? Certainly we have. If not, then truth is a failure. Truth and error will not mix, no more than you can mix oil and water together. God and his word, nature and reason, are the four primary principles, or basis of all truth. And there is no other? The elements that compose these cardinal principles are one harmonious whole, and you cannot separate them without producing discord and confusion. Now, by a proper adjustment of these principles to any Bible doctrine, we can arrive at the truth just as easily as we can solve any simple sum in mathematics. But, says one, you have told us nothing new; we have oftimes heard these same principles delineated to us, and parties have professed to act upon them, and have proved a failure. Let us not be too hasty in our conclusions. There is a little secret about this matter you have not discovered as yet. If you have, pray tell me why you have not divulged it a long time ago, and save this vast amount of confusion and discord? Certainly, I have never seen or heard of this secret as follows. Thus, there is not one fundamental doctrine of the Bible but what God has demonstrated it by precept and example. Also, it has become a matter of fact and history. If this be a fact, I ask, in all reason, what necessity for mankind going it blind? If our premises are wrong, our conclusions must be wrong, therefore the importance of starting right. I care not how much Scripture a man may quote in support of his theory, or how logically he may seem to reason out his theory, or how much display of words he may use in the same—if regardless of these principles—it will amount to nothing. What earthly use is there in following a man in a wrong direction? Not any. First, secure the right of way, lay a sure foundation, leave no loop holes or bars down, get at the bottom facts and then we are prepared to use all the material at our command to a good advantage and perfect safety. We are admonished in Scripture to be perfect. Perfect in what? Perfect in character? A physical impossibility? We can be perfect in faith. I appeal to the records of nature and God's dealing with the race in all past time as proof on this point.

A few thoughts in the opposite direction or line of error. Stubborn prejudice has a great deal to do in shaping men's opinions upon any subject, and oftimes leads them into trouble; it is a very costly trait to get out of the dilemma which may chance to lead the erring ones. We are very apt to get into a rut and run in it because we have no desire to get out of it. For instance, a talented and able man starts out in reply to an argument or question, and raises a great hue and cry of error. First, he lays down some grand, noble principles to govern his position and argument. We conclude from his base, that he will do a good work, and make out a clear case. But, alas! the first proposition laid down, is a bare-faced assumption without a single word of proof to sustain it, and in strict violation of his own prescribed rules. Why all this? By accident or design he may have come to believe that his theory is true, and the other is wrong. With great zeal and confident of success, he occupies a large space in some leading journal to maintain himself in that belief, because he does not study anything that is opposed to his favorite belief. This is true of men, to a large degree, in every department of life.

In conclusion, I would say, my reasons for writing this article in the manner I have, is simply this: I see so much inconsistency in mankind, and in every department of life, I am forced to these conclusions by a sense of duty. It matters not whether man approve or discard it. If the foregoing principles are not true, I fail to see it, and my life has been a failure. But, again, if these principles are true, then my advice to all is, to act in that direction. If not true, then give us a better code of principles. The world needs it. Thine for the right.

G. F. MITCHELL.

Medina, Wis.

Editor Restitution:—Enclosed find two dollars to apply on my subscription, and fifteen cents for one tract, viz: "The Herald of Messiah's Reign," for a friend, by J. M. Stephenson. Times are very close and dull here, in a living and financial point of view. So much so, that it is almost impossible for me to spare anything in the way of money for the paper, or anything else, except the bare necessaries of this life. But, knowing that you must have your own, and not wishing to be in debt to our paper any longer, I send this, hoping for better things in the future. I value the paper more continually, and think it is the best paper I have ever seen, and have you in high esteem for your noble efforts in the cause of truth, hoping and praying that you may be well rewarded in this life and in the world to come. I am well aware that we are living in the last days of "Gentile times," when famine, pestilence and war are rife on every hand, and wickedness in high and low places. Let us be of that class of whom so much good is spoken in Psalm xci., and, also, to "lift up our heads for your redemption draweth nigh." Let us praise the name of the Lord and do good evermore, and receive an abundant entrance into the kingdom of God. Amen.

J. M. FIKE.

Pleasantville, Kan.

SELECTIONS.

(Prophetic Times.)

Restoration of Jewish Nationality and the Termination of Gentile Times.

In the eleventh chapter of Isaiah, after a distinct prophecy of the coming kingdom of Messiah, it is said. "And it shall come to pass in that day that the Lord shall set his hand again the second time to recover the remnant of his people which shall be left, from Assyria, and from Egypt, and from Pathros and from Cush, and from Elam, and from Shinar and from Hamath and from the Island of the Sea, etc." And this recovery or restoration is the same spoken of in Isa. xxvii, 13. "And it shall come to pass in that day that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem;" which thus becomes identified with the second advent of Christ—and hence the great trumpet which shall then be blown is none else but that spoken of in Matt. xxiv, 31, and elsewhere, as announcing the commencement of the ages of restoration, and shows that the restoration of Israel and the termination of the times of the Gentiles synchronize, and will be speedily followed by the resurrection and translation of the Saints of God.

In the covenant God made with Abraham the land of Canaan is promised to him and his seed not according to natural descent; but according to a moral fitness. Abraham's faith was the ground of his election—and all that are of faith are Abraham's seed and shall be blessed with faithful Abraham. But this promise has reference to the heirship of that land as its rulers in a condition of great power and glory—and is to be fulfilled in the Saints of God who shall be made kings and priests unto God and reign with Christ.

The covenant God made with the natural seed of Abraham in the wilderness, to make them rulers in his kingdom on condition of their obedience, was by them broken in all their generations, and failed through their unfitness. But in Jeremiah xxxi, 31-34, God has declared his purpose of making a new covenant with the house of Israel as follows: "Behold the days come, said the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah. Not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt (which my covenant they broke although I was a husband unto them saith the Lord). But this shall be the covenant that I will make with the house of Israel: After those days saith the Lord, I will put my law in their inward parts; and write it in their hearts, and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying know the Lord: for they shall all know me from the least of them unto the greatest of them saith the Lord; for I will forgive their iniquity, and I will remember their sin no more.

And in accordance with this new covenant they are to be restored to their own land, and to be settled therein forever in a condition of great prosperity and everlasting peace. For he says, (Jer. xxxii, 37-42). Behold I will gather them out of all countries whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely. And they shall be my people, and I will be their God. And I will give them one heart and one way, that they may fear me forever, for the good of them and of their children after them; and I will make an everlasting covenant with them, that I will not turn away from them to do them good; but I will put my fear in their hearts, that they shall not depart from me. Yea I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart, and with my whole soul. For thus saith the Lord: Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them."

The great evil here mentioned is their rejection on account of their breaking the covenant made with them in the wilderness, and their wickedness in rejecting and crucifying the Messiah: the destruction of their city and nationality—their dispersion and being made an astonishment and a proverb and a by-word among all nations. This is the great tribulation which has now continued for 1800 years—but which is coming near its termination. During this period of their denationalization and dispersion God is taking out of the Gentiles a people for his name, to compensate for the loss of the natural seed by Israel's defection. And as a matter of course the restoration of Israel and the end of the gospel dispensation will take place at the same time. Hence Jesus said, "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled."

When the times of the Gentiles are fulfilled the number of God's elect people will be completed—the resurrection and translation of the saints of God will take place. And the Bride of the Lamb will be prepared and ready for the marriage. The end of this dispensation then is an event of great importance; for then the Saints of God will be glorified with Christ and prepared to share in his triumph over all earthly powers and to reign with him in his kingdom. Then, too, there will be an end of the call of the gospel; and after that no more will be saved with that great salvation. The Master having risen up and shut to the door will not open to the call of the excluded ones.

The restoration of Jewish nationality will be the certain indication that the times of the Gentiles are fulfilled. Hence the restoration of Israel is an event of thrilling interest to us. And we cannot be indifferent to the measures which are now being initiated to effect that object. For more than forty years past there has been a gradual immigration of Jews from other lands to Jerusalem and other places in Palestine, and they have become so involved in the eastern question, that there can be no settlement of it without first settling the status of the Jew in reference to Palestine. And the theory of distinct nationalities which has assumed a commanding influence of late in the settlement of national questions, will force the re-establishment of the Jewish nationality in a land which must be acknowledged theirs by a title of the most indisputable nature.

And now the way is being prepared for a more speedy return of the Jews to Palestine than could have been anticipated a few months ago. When God has purposes to be accomplished he is at no loss for human agencies to effect them. We sometimes wonder how certain events are to be brought about, though we never doubt that they will be effected in due time and by suitable means. But when the time comes, lo! God has a means at hand and the otherwise strange event is a natural result. Often have we heard the restoration of Israel to their own land stigmatized as an impossibility—an absurdity, a wild and utopean theory: but we never once questioned its wisdom, its practicability and its certainty; for God had said that it should be accomplished. We have wondered how it would be done. But, lo! now that the time of the restoration draws nigh, the means and instrumentalities of it are being developed, and that too in a most natural manner, and in accordance with the leading sentiments of the political powers; as a measure demanded by the interests of all nations East and West, and necessary to the peace of the World.

In this measure now looms up before us one of the most stupendous events that ever has happened—the restoration of Jewish nationality and the termination of the Gentile dispensation to be immediately succeeded by the Resurrection and translation of the saints of God. What an event! And how near it seems! A few more months or years at most and it may be accomplished. Many of us may be alive to see it. The voice of the great trumpet of Restoration—of judgment—of Christ's coming—may come sounding along the telegraphic cabel through the deep and over the land. You may hear it. I may hear it. With what emotions! If prepared for Christ's coming! How joyful the sound! How glorious the prospect! "Then lift up your heads with rejoicing for your redemption draweth nigh!"—*J. G. W.*

LETTER RECEIPTS.

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ANNOUNCEMENTS.

If the Lord will, there will be a conference meeting commencing Friday evening, Oct., 3, 1873, holding over Sunday, at Simpson school house, Northeast Lawrence county, Mo., four miles northwest of Lawrenceburg, and ten miles southwest of Ash Grove, Green county, Mo. Those coming from a distance will enquire for Miles Winchester or the writer. All are invited.

A. R. ROBERTSON, Sec.

I will begin a meeting at Scott Branch, east of Fort Scott, in Bourbon county, Kansas, near Judge Chapman's, Saturday before the third Sunday in October, being the 18th of the month, to continue over Sunday. Also on Thursday before the fourth Sunday of October, near Pleasanton at Isaac and John Searight may direct. Subject: A vindication of the true character of God. *God is love.* Can't Bros. Williams, Pickett, Lauer and others be present? Come one and all, and let us have a good time.

JOHN FOSNER.

Galesburg, Kan.

The annual meeting of the church of God in southwest Missouri will be held at King's Point, eleven miles southwest of Greenfield, Dade county, Mo., beginning on Friday evening before the fourth Sunday in September. Let's all go and have a good time.

JAMES BUTTS.

Owing to arrangements with the missionary board of Michigan to spend October November and December with them in Michigan, I will be unable to visit St. Joseph, Mo., and points in southern Nebraska and northern Kansas as contemplated. I will begin meeting at Vicksburg, Kalamazoo, Mich. Tuesday evening, Sept. 30, where the conference will convene Oct. 3, Yours,

G. M. MYERS.

The Lord willing I will be at Remington the second Sunday in September and hold a grove meeting. The grove is in or near the town. The third Sunday in September at Walcott, meeting on Friday night before. The fourth Sunday in Ohio county at the Coe school house, meeting to commence on Friday night before.

J. S. BLATCH.

The church in Michigan will meet in quarterly conference in the brick school house near brother Jacob Lemon's, three miles north of Vicksburg, Kalamazoo county, on Friday, Oct. 3, at 7 p. m. Bro. G. M. Myers will attend. As it is important to have a full meeting of the conference board at the time, it is especially requested that each member of the board be present if possible. Vicksburg, the stopping off place for those coming by cars, is on both the Chicago & Lake Huron and Grand Rapids & Indiana railroads. From the M. C. change at Kalamazoo, from the Ad. Line at Wasepi, and from the M. L. at Sturgis. By request,

E. MILLER.

P. S. Some trains on the G. R. & I. road will stop at Tiffany's crossing, only about one-half mile from the place of meeting. Ascertain of the conductor if you can be let off there. E. M.

The Christian Association of Iowa will hold its Annual meeting with the church at Traer, Tama county, Iowa, commencing October 23, 1873, and hold over Sunday. A general attendance is desired. Churches are entitled to one delegate for every ten members or fraction thereof. It is hoped that each organization in the state will see that they are represented at this meeting.

JOHN FITZ, Sec.

Annual meeting of the brethren of the Abrahamic Faith of northern Illinois and southern Wisconsin will be held in Lanark, Ill., commencing Sept. 26, and continue over Sunday. Bro. H. V. Reed and others are expected. A cordial invitation is extended to all. Brethren, turn out, and let us have a good time. By order of conference,

JOHN S. ARNOLD.

There will be a conference of the church of God held at Fairfield school house two miles south of Otch Elder, Mitchell county, Kansas, Nov. 21, 1873. Parties coming from a distance will get off the train at Glen Elder, and shall inquire for Lott Chaney.

T. E. CHRISTIANSEN, Sec.

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H. BONAR.

He liveth long who liveth well!
All other life is short and vain;
He liveth longest who can tell
Of living most for heavenly gain.

He liveth long who liveth well!
All else is being flung away;
He liveth longest who can tell
Of true things truly done each day.

Waste not thy being; back to him
Who freely gave it, freely give;
Else is that being but a dream—
'Tis but to be, and not to live.

Be wise, and use thy wisdom well;
Who wisely speaks, must live it too;
He is the wisest who can tell
How best he lived, then spoke, the true.

Be what thou seemest; live thy creed;
Hold up to earth the torch divine;
Be what thou prayest to be made;
Let the great Master's steps be thine.

Sow truth, if thou the true wouldst reap;
Who sows the false shall reap the vain;
Erect and sound thy conscience keep;
From hollow words and deeds refrain.

Sow love, and taste its fruitage pure;
Sow peace, and reap its harvest bright;
Sow sunbeams on the rock and moor,
And find a harvest-home of light.

COMMUNICATIONS.

On the Return and Conversion of Judah and Israel. The Remnant to be Gathered From all Lands, wheresoever Scattered. A vast number of the Gentiles or Heathen World Converted in the Personal Reign of Christ.

We often hear it asserted that Judah and Israel will never return to the land of their fathers. The following will show that those of that opinion have got ahead of their Master, who has informed us by the Prophet (Ezekiel xxxvii. 21, 22,) "Thus saith the Lord, God, behold, I will take the children of Israel from among the heathens, whither they be gone, and will gather them on every side, and bring them into their own land; and I will make them one nation in the land upon the mountains of Israel, and one king shall be king to them all, and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all. Is it rational to suppose that God in his wisdom, goodness, and power, would inspire his prophets with the concurrent testimony of the return of Israel from captivity; and fail in the accomplishment of his purpose. Please consult the irrefragable proof, and indubitable testimony of the prophet on that important subject. Ezk. xxxix. 25, 27. Therefore thus, saith the Lord God, now will I bring again the captivity of Jacob and have mercy upon the whole house of Israel, and will be jealous for my holy name, when I have brought them again from the people, and gathered them out of their enemies land, and am sanctified in them in the sight of many nations. Isa. xi. 12. And he shall set upon ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. Amos ix. 9. For lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a seive, yet shall not the least grain fall upon the earth. Jer. xxiii. 3, 4. "I will gather the remnant of my stock out of all countries, whither I have driven them, and I will bring them again to their folds and they shall be fruitful and increase." Jer. xxxiii. 7. "I will cause the captivity of Judah, and the captivity of Israel to return, and I will build them as at the first." Jer. xl. 14, 15. "Therefore behold the days come saith the Lord, that it shall no more be said, the Lord liveth that brought up the children of Israel out of the land of Egypt. But the Lord liveth that brought up the children of Israel from the land of the North, and from all the lands whither I had driven them, and I will bring them again into their land that I gave unto their fathers." The above is deemed sufficient to demonstrate the fact of the return of Israel to Palestine. By Judah is understood the two tribes, Benjamin and Judah. The other ten tribes are frequently designated by Ephraim. Sometimes by Israel, they were divided into two nations, in the days of Rehoboam son of Soloman. As many have embraced the idea that none of them will ever be converted, I will endeavor to establish the fact of their conversion after the second advent of Christ, by the infallible word of inspiration. Ezek. xxxvi. 24, 28. "For I will take you from among the heathens, and will gather you out of all countries and will bring you into your own land. Then will I sprinkle clean water upon you and ye shall be clean from all your filthiness, and from all your idols, will I cleanse you, a new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you a heart of flesh, and I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them."

In my estimation this passage not only demonstrates their return to Palestine, but also their conversion and fail to ascertain the obvious meaning of the word of inspiration. Again, Isa. lix. 20. "And the Redeemer shall come to Zion, and unto them that turn from transgression, in Jacob, saith the Lord." In unison with this are the words of the Apostle to the Romans. xi. 26, 27. "There shall come out of Zion the deliverer, and shall turn away ungodliness from Jacob. For this is my covenant unto them when I shall take away their sins." Jer. xxxi. 33. "But this shall be the covenant that I will make with the house of of Israel, after those days saith the Lord; I will put my law in their inward parts and write it in their hearts and will be their God, and they shall be my people." Jer. i. 19, 20. And I will bring Israel again to his habitation and he shall feed on carmel and basham, and his soul shall be satisfied upon Mount Ephraim and Gilead. In those days and in that time, saith the Lord, the iniquity of Israel shall be sought for and there shall be none, and the sins of Judah, and they shall not be found. For I will pardon them whom I receive." See also Ezek. xxxvii. 23. "Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions. But I will save them out of all their dwelling places wherein they have sinned, and will cleanse them, so shall they be my people, and I will be their God." Ezek. xxxi. 28. "And ye shall dwell in the land that I gave to your fathers', and ye shall be my people, and I will be your God." Zech. xii. 10. "And I will pour upon the house of David and upon the inhabitants of Jerusalem, the Spirit of grace and supplication: And they shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for his only son." See also Zech. xiii. 1. "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness." After putting his law in their inward parts, and writing it in their hearts; he says, Jer. xxxi. 34, they shall teach no more every man his neighbor, and every man his brother, saying, know the Lord: for they shall all know me, from the least of them unto the greatest of them saith the Lord. If such explicit testimony from the word of inspiration does not prove the return and conversion of the remnant of Judah and Israel, at least those of them who will accept offered mercy. Will some good brother inform me what can be proved by the Scriptures of divine truth.

I will now call the attention of the reader to another subject of momentous interest, which is that a vast number of the Gentile and heathen world, will rally to the standard of Emmanuel, and obtain the remission of sin, and find redemption in his blood, by grace through faith, after his second coming, and the commencement of his personal reign. Isa. xi. 10. "And in that day there shall be a root of Jesse, which shall stand for an ensign for the people; to it shall the Gentiles seek, and his rest shall be glorious." Should any wish to know what day, the answer is in the same chapter. When "the wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion, and the fatling together, and a little child shall lead them." When "the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

In confirmation of the same fact see also Isa. lx. 5. "The abundance of the sea shall be converted unto thee; the forces of the Gentiles shall come unto thee." Psa. xxii. 27. "All the ends of the world shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before thee." Psa. lxxii. 11. "Yea all kings shall fall down before him and all nations shall serve him." Zech. ii. 10, 11. "Sing and rejoice, O Daughter of Zion! for lo, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and shall be my people." Jer. iii. 17. "At that time they shall call Jerusalem the Throne of the Lord, and all nations shall be gathered unto it. Neither shall they walk any more after the imagination of their evil heart." Consult also the prophet Daniel. Dan. vii. 13, 14. "I saw in the night visions, and behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him, and there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him." Acts xv. 16, 17. "After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up; that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things." Zeph. iii. 11. "And men shall worship him, every one from his place, even all the isles of the heathen."

Should it be asked when, see Zeph. iii. 9. "For then will I return to the people a pure language, that they all may call upon the name of the Lord, to serve him with one consent."

Before the organization of this glorious state, and the hidden things of darkness shall give place to the noontide blaze of the powers of light, the incorrigible of both Israel and Gentile will be cut off, and the slain of the Lord will be many. "Those mine enemies that would not that I should reign over them bring hither," etc.

That his reign will be personal, I can see no reason for the shadow of a doubt. Isa. xxxii. 1, 2. "Behold, a king shall reign in righteousness, and princes shall rule in judgment. And a man shall be as a hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, and as the shadow of a great rock in a weary land." Psa. cxxxii. 11. "The Lord hath sworn in truth unto David; he will not turn from it, of the fruit of thy body will I set upon thy throne." Isa. xxiv. 23. "Then shall the moon be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously." Ezek. xxxiv. 29, 30. "And I will raise up unto them a plant of renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more. Thus shall they know that I the Lord their God am with them, and that they, even the house of Israel, are my people, saith the Lord God."

It is sixty-four years since I engaged in the work of salvation by grace, through faith. Sixty of them I have devoted to the spread of the gospel. A large share of that time I have held with unwavering faith, the sentiments contained in this prediction. Not wishing to be Prolix but Laconic, I have adduced but a small part of Bible testimony, on either point under consideration. When the Chief Shepherd shall appear, may it be ours to attend the coronation, and receive a crown of undiminished luster.

R. BUTTOLPH.

Monticello, Iowa.

Report of Annual Assembly.

The annual assembly of the church of God met according to announcement at the house of the brethren on September 2. It was truly a meeting in which the hand of God was plainly to be seen. The faith once delivered to the saints was well represented in Maryland and Virginia, both in person and by letter.

The writer opened the meeting by reasoning out of the Scriptures to show that God is a God of order, and that the object of the assembly was to carry out that part of the order which belongs to this dispensation. And first and foremost, we dwelt in the light of truth on the things of the kingdom of God and the name of Jesus Christ, showing that in order to a sound faith we must understand the things of the name as well as the things of the kingdom, and this knowledge must precede obedience. We also showed that as long as a man believed that he had an immortal soul to go to heaven or hell at death, he never could attain to that knowledge.

Hence, ignorant of God's righteousness, such are going about to establish a righteousness of their own. We proved by the form of sound words that no resurrection, no future life, and that progression and restitution formed the two grand features in the economy of God, in order to a development of his eternal purposes which he had in creating this earth and placing man upon it, and that the race of man would progress on in the order of God until all the works of God would be restored back to that not only good but very good state in which it first fell from the plastic hand of Jehovah, and here stated that the high destiny alluded to in our announcement, was, and is, that the Most High is preparing a people by the gospel to be cotemporaries with the king immortal in the administration of the affairs of the nations, in order to this great development.

Then brother S. M. Shuler, from Maryland, arose and asked if these things be so, and said we would imitate the noble Bereans of old by searching the Scriptures in the hearing of the assembly to see if it could be determined or no, as they were the only infallible guide we had to go by, and began (in imitation of the great teacher) at Moses, and expounded in all the Scriptures, much to the satisfaction of the assembly and interest of the respectful congregation in attendance.

The meeting was then dismissed with prayer and gratitude to Almighty God, that we were again permitted to enjoy another annual assembly at the house of the brethren, the blessing of God being invoked on all, and especially upon the dear ones who were hindered by circumstances from being with us but wrote that their hearts would, and sent brotherly greeting to all of the one faith assembled.

My heart was made glad on considering the nature of these meetings, that the attendance are about upon an average; that there are most always some travelers to Zion like it is with the public inn, to drop in, who have never been with us before, to take the place of those whom circumstances may have hindered from coming; then next time they may not come but some of the old ones will, taking their place.

The whole day on Sunday was devoted to reasoning out of the Scriptures by brother Shuler and myself, proving thereby that human legislation by the disciples of Christ when they assembled together, is forbidden by the great law-giver, and that the holy Scriptures thoroughly furnish the man of God unto all good work. We picked up the little bunch of leaves containing the Acts of the Apostles and showed that the question was there put by believers what to do to be saved, and the answer given (in the language of the Apostle) so they are without excuse. Let us, brethren, not forget to pray, for I firmly believe that God has answered the prayers of his humble servant during the meeting.

Some three years ago I visited brother Shuler, who, with his wife some twenty years past, entered into a covenant with a goodly number of others to acknowledge no master but Christ, and to take no creed but the Bible, and having in progress of time become somewhat isolated from the school of Christ and finding that while they were steadfast in their covenant, and were growing in grace and knowledge of the truth, but had not taken what we call the advanced step, by having the saving name named on them in baptism, since the things revealed in the book of books, for faith had become faith with them, and finding that the now precious sister was afflicted with one of the slow but sure weapons of the last enemy, and knowing from a long acquaintance with the dear one that her chief aim was that after she will have submitted to the king of terrors, that she may be permitted to live again in the age to come where there will be no more pain, sickness, sorrow nor death, it has been my heart's desire and prayer to God that she might live to get on the bridal robe, so she might be a component part of the bride, the lamb's wife, whose beauty he will greatly desire at his coming. She being clothed in clean and white linen, which is the righteousness of saints, accordingly on hearing of the annual assembly she made up her mind to come if she died on the way. So she mounted her horse with one side half eaten away with cancer, like her blessed Lord who walked over fifty miles afoot, for thus it is computed from Galilee to the Jordan, to fulfill all righteousness, she, with her devoted husband, for it seems that there is no sacrifice too great in his power to make for her gratification while he has her with him, which he believes cannot be long in this life, but, oh, the inspiring hope of meeting each other in the life to come, she bravely traveled something like the same distance to follow in the steps of her Master. On meeting with the dear brethren and sisters who had assembled to bear their faithful testimony to the whole truth, most of them strangers to her in the flesh, but it was like apples of gold upon pictures of silver to see the dear ones like, so many watercourses all having been taught of God in the same school, running together. Being knit together in love they soon become one in Christ, for on reasoning together—all having something to say in giving a reason of the hope that is with them. They accompanied her on Sunday evening to the water where after an humble proclamation of the great plan of salvation to a large concourse of people who have heretofore been prejudiced against baptism by immersion, to show that baptism thus performed in the name of Jesus Christ is included in the plan, and that it is indispensible if we would attain to the glorious destiny pointed out in the Gospel, on the confession of her faith in the things of the kingdom of God and name of Jesus Christ, she was buried in the liquid grave by the writer in the all-saving name, for the remission of sins. Then at night the cementing link in the golden chain was observed in breaking bread and drinking wine in obedience to the Master's will, which is to hold good until he comes to be admired by all them that believe, and while singing:

Oft in danger, oft in woe,
Onward, Christian! onward go;
Fight the fight, maintain the strife,
Thus secure the crown of life.

The last verse.

Onward then, to battle more!
More than conquerors ye shall prove!
Though opposed by many a foe,
Christian soldiers, onward go!

The right hand of fellowship was given to the sister and to each other, in token of that bond of love and union which is now established upon the foundation of the apostles, Jesus Christ himself being the chief cornerstone. It was truly a feast to witness the love and attachment manifested by the sisters and brethren which was won by our much esteemed sister Shuler, by her pleasant countenance, courage and manners, which love for the whole truth had inspired her with, all struck with wonder and amazement, knowing her condition, she looked to us all, which she expressed as her convictions; as one whom the Lord, like Hezekiah of old, had lengthened her days so that she might set her house in order and fully equip herself to meet the great foe to man, and gain a final victory over him, though he cause her to sleep in the dust. She returned home fully inspired with the hope that her king, the Lord Jesus Christ, will descend with a shout, and with the voice of the archangel, and the dead in Christ will rise first, and then death will be swallowed up of victory, when she will, with all the redeemed, sing the victor's song, "O death! where is thy sting; O grave! where is thy victory." Thanks be to God who giveth us the victory through our Lord Jesus Christ.

When the dear one who has formed so much of this report took her leave of the brethren and sisters, while their hands were given as a farewell greeting, yet their very hearts and souls seemed, and I believe did, go with her, and hers remained with us. By such love exhibited, others can take knowledge that we have been with Jesus.

The meeting closed on Wednesday night, with the understanding that the next quarterly assembly be held on Timber Ridge, Frederick co., Va., in the vicinity of brother John D. Good, and brother John J. Spade, co-workers in the Lord's vineyard.

N. J. MORGAN.

Winchester, Va.

Although our meeting now is past,
We hope it will not be the last;
But humbly trust and hope and pray,
That we be spared from day to day,
To live and let our light still shine,
Until the close of Gentile times.
Then we shall all each other meet,
And worship at our Savior's feet.
According to his Holy Word,
No parting sighs will then be heard.
Oh! what a blessed promise this,
That we shall live with Christ to reign.
Oh! what a loss if we should miss,
Although we do the whole world gain.

E. F. M.

Winchester News: The annual meeting of the Church of God, in charge of Elder N. J. Morgan, has been held at the House of the Brethren during the past week, the services being well attended, quite a number of members coming from abroad. On Sunday afternoon the Elder baptized a young lady in Hilliard's dam, near town, a large crowd witnessing the solemn ordinance. This was followed at night, after the sermon, by the administration of the Lord's Supper. The meeting closed on Wednesday night.

Russia Under a General State of Siege.

Russia is at present under a state of siege from St. Petersburg to Moscow and Warsaw, from Kieff to Kharkoff and Odessa, on account of the plots and conspiracies of the Nihilists. An army of porters, about 15,000 strong, must watch the streets of the capital, day and night, and policemen are set to watch the watchers. Under General Ghourko, the crosser of the Balkans, who is now Vice-Emperor, the last lines of legality have also been crossed—if the word "legality" applies at all to Russian institutions. He is invested with unlimited powers, in the place of the disheartened tyrant. The very Grand Dukes are under his orders. Arrests among officers of the army have been the immediate consequence of General Ghourko's satrap rule. In several cases compromising letters and prints were discovered, and executions both of officers, like Lieutenant Dubrovin, and of privates, have followed. The gallows are in permanent activety. But perhaps the most significant feature—and a promising one, too—is the order issued, under court-martial law, that in all the barracks a list of the soldiers' arms is to be drawn up, and to be handed over to the police! This is the strongest sign of a suspicion against the army itself; and on the army the whole power of Czardom reposes.

Dr. Lael Carpenter on the State of Man in Death.

On the best consideration I have been able at various times to give the subject, having as evidence nothing more than the information which Scripture affords, but taking the whole of that information, I came to the satisfied conclusion that the interval between the moment of the resurrection is to the individual a period of unconscious rest,—that consequently to him death will be followed by the solemn summons to life, when that which is sown in weakness, dishonor and corruption shall be raised in power and glory and immortality, and instead of perishing bodies we shall be clothed with those which shall be incorruptible, being fashioned like the glorious body of him to whom the Almighty Father hath given the power to subdue all things unto himself; that, consequently, the eyes that close one instant on the night of death, opens the next instant at the morning of an eternal day.—*From an unpublished MS. in the hands of Mrs. Carpenter.*

SENTENTIOUS PARAGRAPHS.

It is easier to blame than to do better.

Would you be strong, conquer yourself.

To change and to be better are two different things.

A. Fuller: 'Tis one thing to have our sins worn away from the memory, and quite another thing to have them washed away at the gospel fountain.

The grandest music ear hath heard,
The deepest organ-peal,
The softest lay by singer sung,
The chords we hear and feel,
Are only echoes of the song
The angels sing above,
Faint preludes of the grand "new song,"
Whose notes are endless love.

Jeremy Taylor: The body of our prayer is the sum of our duty; and as we must ask of God whatsoever we need, we must labor for all that we ask.

Many a one is worn out in body, embarrassed financially, and discouraged in spirit, because he thought he could find another path than that which he felt persuaded the Lord wished him to take.

Courage is always greatest when blended with meekness. Intellectual ability is most admired when it sparkles in the setting of modest self-distrust. And never does the human soul appear so strong as when it foregoes revenge and dares to forgive injury.

Mason: A zealous soul without meekness is like a ship in a storm, in danger of wrecks. A meek soul without zeal is like a ship in a calm, that moves not as fast as it ought.

Earth's day dies down; Lord, lift my eyes
Unto the glories of the heavenlies.

One perfect day awaits me there,
Nightless and shadowless beyond compare.

The golden day thyself hast won;
Thy voice its music, and thy face its sun.

Spring to thy dawn, O day to be!
That I may see my Lord who loveth me.

The wind is unseen, but it cools the brow of the fevered one, sweetens the summer atmosphere, and ripples the surface of the lake into silver spangles of beauty. So goodness of heart, though invisible to the material eye, makes its presence felt; and from its effects upon surrounding things we are assured of its existence.

Men unfold their natures gradually, and their traits and peculiarities are called out by a variety of circumstances. As a feather may show which way the wind blows, and a floating twig the current of a stream, so may a little matter enable you to determine the true character of a man, and to know how far you can trust him, and what are his capabilities.

Luther: The cross of Christ is divided throughout the world. To each his portion ever comes. Thou, therefore, O my soul, cast not thy portion from thee, but rather take it to thee as thy most precious relic, and lay it up, not in gold and silver shrine, but in golden heart—a heart clothed with gentle charity, with patience and suffering submission.

"Ay! the multitude of them that believed were of one heart! and of one soul!"
"That they may all be one!" a blessed prayer,
Echoed by holy hearts, and felt within,
As answered ever more and everywhere
Among the souls redeemed from death and sin!

For by whatever name the world may care
To mock those happy ones of earth who win
The prize of our high calling; still, as one
They stand together, one in faith and kin—
Serving the Father, ransomed by the Son,
And through the Spirit made to live for heaven!
O friends! much loving, because much forgiven,
Let us be one in heart throughout the globe—
Renouncing narrow thoughts and bitter leaven—
One, without rent, like Jesus' woven robe.

Swarms of caterpillars are reported in the French papers to have recently descended upon Bordeaux and covered the alleys of Bontant in such multitudes as to form a species of curtain across them to a certain height. The insects, from one to two centimetres in length, appeared to be enveloped in a sort of spider web, from which it was most difficult, not to say impossible, to get free when once entangled in it. One courageous woman who resolved to traverse this living hedge was literally covered with the small pests, and would never have succeeded in disengaging herself from the mingled mass of web and caterpillars had not assistance been given by others. At least a dozen trees in the alleys have been stripped of their leaves, and there is strong reason to fear that if the insect plague extends the scene of its ravages all the gardens of the neighborhood will suffer enormously.

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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TO CORRESPONDENTS.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his Holy Prophets since the world began." It also advocates, as a means to this end, the visible advent of the Kingdom of God on the earth, with the Christ as King of Kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ; and many other kindred truths. It also advocates a hearty belief of the Gospel, repentance, and immersion as prerequisites to the forgiveness of sins, and a holy life as essential for final salvation.

COMMUNICATIONS.

The Crowning Theme and the Crowning Grace.

The Lord direct your hearts into the love of God, and into the patient waiting for Christ. 2 Thess. iii. 5.

So that ye come behind in no gift waiting for the coming of our Lord Jesus. 1 Cor. i. 6-7.

Ye turned to God from idols to serve the living and the true God, and to wait for his Son from heaven, whom he raised from the dead, even Jesus. 1 Thess. 1-10.

This great apostle makes the love of God in the gift of his Son the crowning theme of his gospel ministry, and the knowledge of this love, which prompted believers to wait for his second coming to consummate this love to the world—the crowning grace of the Christian life. This comes out "in all his epistles." 2 Pet. iii. 16. It is the sum of gospel truth. As Moses came down from the Mount to make the first covenant, and reign king in Jerusalem, and constitute the shadow of good things to come, so the Lord Jesus, having made his one offering, commissioned his apostles to fill out the good news of his coming again to reign and restore, and bless, ascended to God, as our advocate and then as the mediator of the new covenant, he will return! In his absence, the church, his bride, is being called by the good spirit in the gospel, during the times allotted the Gentiles. But, he said, I will come again, John xiv. 3. I will not leave you orphans; I will come to you! Verse 18. He will "appear the second time without sin unto salvation—deliverance and restitution of all things spoken." Heb. ix. 28; Rom. viii. 21; Acts iii. 19-21.

Our greater than Moses is still with God, but his second coming will be in the power and plenitude of new covenant blessing. He will take the gate of his enemies, and in him (will Israel be saved, Rom. xi. 26-29; Heb. viii. 8-12, and) all the nations of the earth be blessed. Gen. xxii. 17, 18; Psa. lxxii. 16-20; Luke i. 68-73; Dan. vii. 13, 14, 18; Rev. xv. 4.

Again, as the Jewish high priest went with the blood of the sacrifice within the temple veil to make the annual atonement for that nation, so he came out again in the garments of glory and beauty to bless and dismiss the pardoned people, that they might return to their homes with the smile of God on them! So, Christ has gone within the veil as our great High Priest and intercessor, but must come again to fill out the type, fulfill his promise, and take to himself his great power and reign—act as King—judge the world in righteousness and the people with his truth. Psa. xcvi. 10-13; Rev. xi. 15-18.

Thus, the primary structure of the first covenant with its offices of prophet, priest and king, foreshadowed the doctrine of our text. It directs us to the love of God in redemption, and the patient waiting for the Messiah to dispense this love in the fulness of the new covenant, which ultimates in all things made new! Rev. xxi. 1-5.

God is love. Hence, when our hearts are directed into this love, they are guided to the fountain of all good!—that we may be partakers of the divine nature. 2 Pet. i. 1-9.

In waiting for the second coming of Christ we have fellowship with God's loving will to take away the sin of the world—fulfill his promise and prayer, and make the whole earth the counterpart of heaven!

The ordinances of the gospel (as did those of the law) embody and memorialize the profoundest facts in the life of our Lord and Savior at his first advent—his death, burial and resurrection—and then direct our faith and hope forward to his second coming. "For as often as ye eat this bread and drink this cup, ye do shew the Lord's death till he come" 1 Cor. xi. 26; Matt. xxvi. 29; Acts i. 9-11; 1 Thess. iv. 13-18; Titus ii. 11, 14.

In agreement with this unmistakable proof of the doctrine of our text, we may group together the Christian calling, to serve the living and true God, and wait for his Son from heaven. 1 Thess. i. 9, 10. The blessed hope of the glorious appearing. Titus ii. 11-14. The crowning grace; "So that ye come behind in no gift waiting for the coming of our Lord Jesus Christ." The abundant entrance and the full reward. 2 Pet. i. 11-16; 2 John viii. For "when the chief shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Pet. v. 1-4.

The pre-eminent gospel promises, which we all should appropriate to ourselves, by believing them and so making them our own, belong, by special direction of the spirit, to those who look for, and love his appearing. Heb. ix. 28; 2 Tim. iv. 1-8; Luke xii. 42, 43. It is a bold but blessed position to take!

Surely no one can count it a calamity to be the heir of promises so rich and so divine!—with such infinite and everlasting amplitude of glory, honor, and immortality. Rom. ii. 7-10.

Then, to complete and crown this galaxy of gospel glories that cluster in this pregnant text, please observe that it is but the culmination of a corresponding statement in every chapter of these two apostolic letters. Nothing could so expand and emphasize this doctrine of Christ's coming as this earnest, untiring, repetition. But this example of St. Paul is sustained by the spirit of God; for in disclosing the system of our world's deliverance, he makes it the grand theme of the closing book of the sacred Canon. It is the revelation of Jesus Christ—his actual Apocalypse, with its antecedents and results in the second Genesis! The regeneration of our world—the new heavens and earth! Paradise restored with its tree and river of life! where all material and moral glories will combine to adorn the city of the Great King!—the metropolis of the saints' everlasting kingdom!

Who can object to this blessed transformation?—a dying race and a groaning creation transfigured! The dross consumed, but all else in their order glorified! Then, alone, shall we know how good the creation will be that God, himself, can take pleasure in! "The Lord direct your hearts into the love of God, and into the patient waiting for Christ."

This love of God in our hearts will constrain us to see and say that "all the promises of God are in Christ, yea, and Amen, to the glory of God." 2 Cor. i. 20. Hence, the oath confirmed promises to Abraham, and to Moses, and to David, centre and culminate in him! And, hence, it follows further, that the second coming in glory is the very core of the two immutable things, that we may have our strong consolation, having fled for refuge to lay hold on the hope set before us. Heb. vi. 18-20.

As the rivers all run into the ocean, as all the sunbeams lead up to the sun, so all the lines of light and love in the gospel converge in the second coming and reign of Christ, to deliver, restore, and bless the world!

The church of the first born is still scattered and weak as to the world's conversion. It remains for him, at his coming, to send forth his angels with the great sound of the trumpet and gather them from the four winds. Mark xiii. 27; 1 Thess. iv. 13-18; Psa. lxviii. 17-20. The head of the body—the church—is still absent. The gathering of its members and the organizing of its power to take the kingdom, awaits his coming as the captain of the Lord's hosts, to take the gate of his enemies and triumph.

Dr. Lyman Beecher, wanted, at an auxiliary meeting, in New York, on his return from the World's Christian Alliance, "to get up such a stir that the devil would take the hint and go straight down to hell!" But "Babylon, the beast and false prophet, and the old serpent—Satan"—are not amiable enough to take the hint! They will yield only to divine power, organized and directed by Immanuel—God with us! Hence, again, I say, "Lord direct our hearts into the love of God, and the patient waiting for Christ." Amen. J. B. COLE.

Brooklyn, N. Y.

For You, Sinner.

While we were yet sinners, Christ died for us.

Yes, Christ died for you; for you my dear young friends, who are so indifferent to him. So heedless in listening to his word. So careless about your future destiny.

And he is the only one who can save you, he, by his blood opened the gates of life to you. He proffers you an eternal inheritance, he proffers immortality and glory to you and will by no means cast you out, if you will come. You have but to learn the things concerning the kingdom of God and the name of Jesus, believe and obey them, to be saved.

Will you come? will you have life? You cannot escape if you neglect so great a salvation. Hear the word spoken by the Lord, take the precious name of Christ, and become of those who are rejoicing in hope of the glory of God. S. R. WINCE.

Walking.

I rejoice greatly that I am found of thy children walking in truth as we have received a command ment from the Father—John.

If there is anything that would have saddened the heart of the loving John, it would have been to find the children of the elect lady standing still or backing out of the truth. How many of us are making progress in truth? Are we going forward—walking in truth. The true Christian rejoices to see men walk in truth. John continues to say "I have no greater joy than to hear that my children walk in truth." Let us not be among those who draw back or become stationary—the Lots wife in this world's plain of Sodom, but among those who walk steadily forward never looking back. We have received a commandment from the Father to walk in truth. Jesus is the light: He is the way and the truth. This world is dark. The Light shines, and reveals the way; and if we walk in him, and continue walking, always following the way, in the by, and by we will reach our home and our Father. A. J. EYCHANER.

A Request.

At our last conference convened at Rensselaer, Ind., a resolution was passed requesting me as secretary, to correspond with each congregation in the state, with a view to ascertaining the number of members composing each, and also the number of copies of THE RESTITUTION taken by each congregation. As I know but few addresses of congregations, I make this request through our paper: That the Elder, or some other member, furnish me with the proper statistics as per, request of conference. Please forward the asked for information to my address—without delay. Yours in the faith, JOHN L. WINCE.

Princeton, Ind.

The depth of the water in the gorge below Niagara Falls has just been measured for the first time. The swiftness of the stream had baffled all previous efforts, but a corps of government engineers accomplished the feat. They embarked in a small boat not far below the falls. An old guide accompanied the party. With great difficulty they approached within a short distance of the American falls, which darted great jets of water on them. The roar was so terrible that no voice or sound could be heard. The leadsman cast the line, which rapidly passed down eighty-three feet. This was near the shore. Passing out of the friendly eddy which had enabled them to get so near the falls, they shot rapidly down stream. The next cast of the lead told off 160 feet, deepening to 192 feet a little further down. The average depth to the Swift Drift—where the river suddenly becomes narrow, with a velocity too great to be measured—is 153 feet. Just under the lower bridge the whirlpool rapids set in, and so violently are the waters moved that they rise like ocean waves to the height of twenty feet. At this point they computed the depth at 210 feet.

SELECTIONS.

The Herald and Signs of Our Times.

CAUGHT UP.

Twin Truths—The Resurrection of the Dead and the Transformation of the Living—A Stereoscopic View—"Caught Up Together"—Mount Pella and Mount Zion—Doves Flying Home—Only they that are Ready will be Caught Up—Watch!—Story of two Sisters.

The first lesson in the International series for this month contains the great prediction of Christ's descent from heaven to raise the dead and transform the living saints (1 Thess. iv. 16, 18).

The resurrection of the dead is probably a far more familiar subject to us than the change of the living. But in the lesson the two are associated as twin truths, as, indeed, they always are throughout the Scriptures. It is no more rhetorical amplification which Christ employs when he says, "I am the resurrection and the life." The words, we believe, refer to his double office, at his coming—that of raising the dead who shall then be under the earth, and that of conferring immortal life upon the living who shall be upon the earth.

Hence he adds the correspondent saying: "He that believeth in Me, though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die." That is, because Christ is both resurrection and life, believers in him that are dead when he comes will live again, and believers that are living will never die, but be translated, in glorified bodies, in the same company with the sainted dead in their raised bodies. We think that any one who compares this passage in the original with that in Thessalonians will be convinced that they are exactly parallel.

We said above, that resurrection and transformation are twin truths. We find them invariably associated throughout the Bible. As we put two pictures into the stereoscope, each representing the same object, but giving it at a slightly different angle, and from the two we get the complete and rounded view; so these two pictures always stand side by side in the prophecy of Christ's second advent, to give a perfect view of that sublime event.

In the transfiguration, which is a miniature prophecy of the advent, we have Christ appearing in glory, and with him Moses, representative of the dead raised up, and Elias of the living translated. And looking at the presentative through the stereoscope of hope, we have a perfect picture of the coming glory, when Christ and his raised and translated saints shall be brought into one company.

Note these two truths in the great resurrection discourse of 1 Cor. 15, and see how they stand side by side:

RESURRECTION.	TRANSFORMATION.
But now is Christ risen from the dead, and become the firstfruits of them that slept (20).	We shall not all sleep (51).
The dead shall be raised incorruptible (52).	And we shall be changed (52)
For this corruptible must put on incorruption (53).	And this mortal must put on immortality (53)
So, when this corruptible shall have put on incorruption (54).	And this mortal shall have put on immortality (54)

"Then shall be brought to pass the saying that is written, death is swallowed up in victory" (54).

Bengel, with that true insight which characterizes his expositions, sees in these balanced antitheses a clear reference to the two classes—the dead who are to be raised, and the living who are to be changed.

Now, translation is the act in which both these events culminate. The raised dead and the changed living are "caught up together to meet the Lord in the air." And thus death is swallowed up in victory for each; the dead are forever rescued out of the grave; the living are forever saved from entering the grave. The corruptible dead put on incorruptible bodies; the mortal living put on immortal bodies.

This scene of Christ's rapture of his church is the most startling and sublime on which we can meditate. Just before the last great judgments are poured forth, the bride of Christ is caught away to himself. So suddenly is it done that it is described as occurring "in a moment, in the twinkling of an eye at the last trump." A striking parallel to this event took place in connection with the destruction of Jerusalem, which, according to Christ's teaching, was a type of the end of the world.

Before the awful ruin fell upon the Holy City, the disciples, previously warned, fled to Mt. Pella, beyond Jordan, and were safe, sheltered there from the storm of God's indignation. In the great and notable day of the Lord, our Pella will not be in any earthly mountain-top, but in Mt. Zion above, beyond death and mortality, where Christ is. Thither, if we are his, we shall be rapt away.

It would seem that the prophet's eye must have been on this event when he penned those words (Isa. xxvi. 19-21): "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead. Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity," etc. Here are the resurrection and the rapture both distinctly predicted.

As the mother snatches her child from the burning house and carries it to a place of safety, so at the sound of the last trumpet will the Lord gather his church to the shelter of Paradise, and save it from the consuming fires of that great day. When some one remarked to Father Taylor, the well-known Bethel preacher, that an unprecedented number of children were dying during a certain year, "Yes," said he, "there must be a storm approaching, since doves are flying home."

Indeed, there will be a storm, when, "as clouds and as doves to their windows," the saints of the Lord shall be "caught up . . . in the clouds, to meet the Lord in the air."

Here is where Christ's solemn warning falls: "Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." For not all will be caught up. It will be the solemn moment of separation, when, as Jesus so plainly foretells, "one shall be taken and the other left." This separation applies both to the dead and the living.

It is only "the dead in Christ" that will rise when the trumpet calls: "The rest of the dead lived not again until the thousand years were finished" (Rev. xx. 5). It is only the living who are in Christ that will be changed and translated: "They that were ready went in with him to the marriage." As a magnet, sweeping through sand in which are particles of iron, takes to itself the iron and leaves the sand, so, as Christ bursts through the clouds at his glorious appearing, his own will be drawn up to him by the irresistible attraction of the dwelling spirit.

"Caught up! caught up! no wing required;
Caught up to Him, by love inspired,
To meet Him in the air."

May God help us to be ready always, that when the trumpet sounds we may not be left behind. An English preacher gives the following incident:

"A short time ago, there were two sisters in the neighborhood of London. One lived for God, and the other for the world. The Christian had been at the meeting where she had been hearing about the coming of the Lord. She told her unconverted sister what she had been hearing, and remarked: "I felt like this: I thought if the Lord should come, what a fearful thing it would be for you! I should be taken up to be forever with him, and you would be left for judgment; and I could not bear to think of it."

The sister made no reply. They slept in the same bed; and in the night the Christian lay awake, thinking, 'If the Lord should come!—O my poor sister!' She could not lie there long, but rose, and quietly stole away to a corner of the room, and, kneeling down there, poured out her soul in prayer. Presently the other awoke; she felt for her sister, but could not find her. She did not know what happened, and in an agony of mind thought to herself, 'Can it be that the Lord has come?'

She got up and searched about the room, until at last she found her. She knelt by her side; and before she rose from her knees she trusted in Jesus, and was ready to meet him."—*Rev. A. J. Gordon, D. D.*

The affected gayety of a wicked man is like the flowery surface of Mount Etna, beneath which, materials are gathering for an eruption that will one day reduce all its beauties to ruin and desolation.

BREVITIES.

A REMARKABLE CELEBRATION.

Mr. and Mrs. Charles Francis Adams celebrated their golden wedding September 10th, at their residence, Quincy, Mass. Two other golden weddings in the two preceding generations were celebrated in the same house. At the date of their golden weddings ex-President John Adams was seventy-nine years old, and ex-President J. Q. Adams had just entered his eightieth year. Mr. Charles Francis Adams is now seventy-two.

The following curious calculation appears in a French journal: The Prince Imperial had seventeen wounds. There are seventeen letters in the name Napoleon Bonaparte. The addition of the figures 1808, the date of the birth of Napoleon III., makes seventeen; so does 1929, the date of the Empress Eugenie's birth, and 1853, the date of their marriage. From that to 1870, the year of their fall, was seventeen years. The Prince Imperial was seventeen years of age when his father died. There are seventeen letters in the name of Lieut. Carey, and the addition of the figures 1862, the date of Prince Victor's birth, again produces seventeen.

Myer Stern has written from a small town of Germany on the subject of Jewish agricultural colonies, giving some pertinent information gathered by him on his travels. In Russia he says that many villages have been laid out expressly for Jews who follow agriculture, and that for seventy years they have there conducted farming successfully and contentedly, the men tilling the soil and raising the crops, and the women taking care of the cattle. An eminent rabbi of Buda-Pesth informed Mr. Stern that thousands of Jews are farmers in Hungary, and that there are thick settlements of them in Marmaros, Bereghs Comitat, and the region of Ugolza, some being quite wealthy, and all making honorable livelihoods. They are very religious, and strictly keep their Sabbath and holidays. They are also orderly citizens and prompt tax-payers.

The Moquis Indians of Arizona, numbering 1,700, live in seven villages on the tops of three cliffs or headlands that rise more than 600 feet above the plains. Why they choose these unhandy places is a mystery. On reaching the villages, says a recent visitor, one finds one's self on a flat ledge of bare rock which extends out from the main table nearly half a mile in length and from ten feet to perhaps three hundred feet in width. The sides are almost perpendicular. The most populous of these villages, Wal-la-pi, is on the extreme end of the rocks, where the width is not over one hundred feet. All the water for all purposes is carried in earthen vessels on the backs of men and women from a spring near the foot of the mountain, a distance of nearly a mile, while the wood is brought eight miles. Here these people have lived longer than they can tell, even from their traditions, and hitherto they have been averse to a change of location, notwithstanding the difficulty of obtaining their necessary supplies and the distance from their fields and herds.

A REMARKABLE CENTENARIAN.

There is at present living in a Skye-bothy, says the Glasgow *Herald*, old Widow Macpherson, who entered upon her 106th year last Christmas. She was born there in the same year that Dr. Samuel Johnson and Boswell visited Skye, and met with Flora Mcdonald, the Jacobite heroine, who befriended Prince Charlie when he fled to Skye after his disastrous defeat at Culloden, in 1746, and the government reward of £30,000 offered for his surrender did not induce her to betray her trust and yield up this sole survivor of a fallen dynasty. During the 105 years of Widow Macpherson's life she has lived in a turf hut, the smoke from the peat fire on the hearth finding its way out by every crevice, and giving a lustre as if varnished to the rafters which support the thatched roof. She has survived six Lords of the Isle, the present being the seventh, Lord Macdonald. She has never been out of the island, and does not understand one word of English, but converses freely in Gaelic. She has been blind for ten years, but her hearing and memory are both good, and she is nursed by her daughter Kitty, who is unwearied in her attendance upon her old mother.

THE RESTITUTION.

E. A. CHAPLIN, Editor.

PLYMOUTH, INDIANA, OCT. 1, 1879.

To some questions requesting answers we hope to respond before long. We have been burdened with some cares that have compelled us to delay our answers.

WE again request that our brethren would favor us with some brief and practical articles on the Christain life. Long articles on subjects that have been discussed again and again do not meet with that welcome that something having a bearing on personal preparedness for the coming of the Holy and Just One would receive.

WE are glad to say that numbers of our subscribers are renewing their subscriptions. As the paper is dependent upon current receipts for its weekly issue, we hope all its patrons will be prompt to renew as soon as their time expires, but we hope also that a persistent effort will be made to increase the subscription list, now times are financially improving.

PLEASE give the weight of a talent.
N. BOND.

Talent is a term which was applied by the ancient Greeks to a balance for weighing, afterwards both to the substance weighed and the weight itself. The Æginetan talent weighed about 85 lb.; the Euboic about 70½ lb; and the Attic silver talent about 57 lb.

The Hebrew talent was equal to 3000 shekels. From the weight of an average number of shekel specimens of the Maccabæan issue the shekel's weight is found equal to 220 grains, Troy weight.

Multiplying 220x3000 =660,000 grs. Now 7000 grains, Troy weight, are equivalent to one pound Avoirdupois. We then have, by division

$$\frac{660000}{7000} = 94\frac{2}{7} \text{ lb.}$$

which agrees very nearly with the weight of the Æginetan talent as given above.

COMMUNICATIONS.

The Church---Its Founder and Builder.
No. 2.

And I say also unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. Matt. xvi. 18.

7. In contradistinction to a church, like that of Sardis, having a name to live, "but art dead," it is a risen, living church, its members having "passed from death unto life." "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God who hath raised him from the dead." Col. ii. 12; Compare iii. 1. "And you hath he quickened," etc., "even when we were dead in sins, hath quickened us together with Christ, ... and hath raised us up together, and made us sit together in heavenly places in Christ Jesus," etc. Eph. ii. 1-5, 6. It is a regenerated and saved church, having no native righteousness of its own, but whose righteousness is of God in Christ; no fig-leaf aprons of man's make, but the genuine "coats of skins" of God's manufacture, (Titus iii. 5; 1 Cor. i. 30; Phil. iii. 9), each member or branch being grafted in the true vine—Christ—by a living faith. This church has the elements of divine life and power within itself. Abiding in Christ, it draws its nourishment and vitality from him, and he from the Father. "As the living Father hath sent me, and I live by the Father, so he that eateth or believeth me shall live by me." John vi. 57; xv. 1-4.

Hence, its members are not dependent on any external forms or ceremonies of religion for its subsistance and perpetuation, as it derives it immediately from Christ without any human mediation; as with this church there is but "one mediator between God and men," Christ Jesus the Lord (1 Tim. ii. 5), and but one duly consecrated priest, and that is the great High Priest who has passed into the heavens, there to appear in the presence of God for us (Heb. iv. 14), with whom this church holds daily communion and intercourse, (1 John i. 3), by way of "the throne of grace" which is the antitype of Jacob's ladder. The ladder symbolizing the celestial hierarchy composed chiefly of God's holy angels, of which the patriarch beheld on that memorable night in the vision "ascending and descending on it." Gen. xxviii. 12, 13.

Observe, "Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation?" Heb. i. 14. And does not God give his angels charge over his church? Psa. xci. 11. In the seven church state of the Apocalyse, to have their several guardian angels or messengers, and the church of the living God or first born not to have their angels to minister unto her, to feed her, to shield her, and protect her from the assault of the enemy, and, finally, carry her through her militant state along triumphantly to millennial blessedness and scenes of ineffable glory and grandeur? Surely, she will, and "an innumerable company of angels," too. Heb. xii. 22. The angels have an important part to act in the grand drama of human redemption and are incessantly engaged at work in carrying out the divine purpose for the rescue of the fallen, and restoring the lost unto the bosom of the divine love, and bringing them to the saving knowledge of Christ, to the gathering into the one fold, and to the building up and preparing the church for the coming of her Lord, and the final consummation in the marriage supper of the Lamb, and the crowning of the King of glory, when myriads upon myriads of those bright celestial beings, of all ranks and grades, will grace that wonderful and inspiring scene by their smiling presence. We need but for a few moments turn to the book of Revelations as proof that the work of angels is vast and varied in the gracious economy of man's redemption, and, especially, in the closing up and final scenes of this age, and the bringing in of a better one, when it will be said, in reference to the enthroned Messiah of God, "Let all the angels of God worship him," (Heb. i. 6); that is, when he, God, "shall send Jesus," or "when he bringeth the first begotten into the world" again. But this is rather digressing from the point; nevertheless, it is an interesting subject, and we should like to dwell here, but must pass to notice.

8. It is a church, having no affinity with, and is entirely separate from the world. This position being characteristic of all true Christians, it being absolutely enjoined upon them; hence of the church; for, as Christians, they constitute the church. John xvii. contains the prayer of the holy Redeemer to the Father for the church. He prays for its entire sanctification, that is, for its disseverance from the world, its being set apart, and for its unity and consolidation. He declares that it will not be an edifice held up in admiration by the world, but, rather that it would be an object of the world's hatred and contempt. He plainly states for the encouragement of his disciples, lest they would diminish in faith and hope, "If the world hate you, you know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world I have chosen you out of the world; therefore the world hateth you," etc. John xv. 18-20; see 2 Cor. vi. 17. Hence, it is a church that seeks not protection from the "powers that be" as to becoming an incorporated institution, lawfully installed, but act rather so as to escape the curse of Jeremiah (xvii. 5, 6), and the woe of the Lord Jesus, (Luke vi. 26); hence she does not trust in the arm of flesh, but in the living God for protection, support and succor. It neither seeks the smiles of the world nor shuns nor cares for its frowns. It has no certain dwelling place as it passes through this world of woe, more than did "the church in the wilderness." We see in that long and rugged forty years journey of the Israelites through the wilderness a type of the church of Christ from the time of its birth at Pentecost, until it reaches the Mount Tabor of its consummation of glory in the coming of Jesus as foretold. Hence, that church that declares to set as queen, and shall see no sorrow, that is conformed to the world, that is in sympathy with the world, and is allied to, and with its customs, fashions, and institutions, is either a false or apostate church.

9. Its members. Respecting the churches of the world, there are various human contrivances and devices gotten up to make members, and so form churches; and the true index of success and prosperity, as a general thing, is in the acquisition of numbers. If we can only add by increase of numbers, that seems the point that answers for all things else. This is the way that the piety of worldly churches are measured to-day, by their numbers and their wealth—that is, temporal wealth—no matter concerning "the unsearchable riches of Christ," that is not taken into account in their estimate. But, herein is the great mistake and where thousands are deluded, and the result must be, they go down into the ditch, both the guide and the guided, under a strong delusion. Matt. xv. 14; 2 Thess. ii. 11. It is a noteworthy fact that all true church membership is predicated on the only soul-saving basis of "the washing of regeneration and the renewing of the Holy Ghost" which God has promised "to shed on us abundantly through Jesus Christ our Savior." Tit. iii. 5, 6. A soul may become a member of a church without this washing of regeneration, etc., but not a member of Christ's mystical body, which is the church.

Without this quickening, for it is only as the result of this quickening, this operation of the divine and living power that raised the Lord Jesus from the dead, whereby the soul attaches itself to him, holding on him by this vitalizing power and living faith as an anchor to the soul, both sure and steadfast; no human device or human arm can accomplish this work as a creation, hence it can only be performed by sovereign and divine power. "If any man be in Christ (in the body) he is a new creature," etc. 2 Cor. v. 17. Hence all professedly spiritual children not of God's workmanship are but children of the flesh and not of the spirit or promise.

Hence, Jesus declares "no man can come to me except the father which hath sent me draw him," etc. John vi. 44. So that all converts that are not drawn by the divine father to Christ, that are not grafted in the good olive tree, which is Christ by the Holy Ghost power proceeding from God, are but false, and dry and lifeless branches, having no divine sap or life in them. They have the appearance and form of branches, but not being divinely united to Christ by the quickening and energizing power from on high—creative power—they are dead, and in the great summing up day, must be cast forth as a branch only fit to be cast into the fire and burned. John xv 6. And how are we to distinguish between the true and the false? By simply using the means that Christ has given us to determine, namely, "Every branch in me that beareth not fruit he taketh away, and every branch that beareth fruit he purgeth it that it may bring forth more fruit. . . . Abide in me and I in you. As the branch cannot bear fruit of itself except it abide in the vine, no more can ye except ye abide in me." John xv. 1-5.

Thus, we observe the importance of abiding in the vine in order that we derive from it the necessary sap or vitality to render us living branches, or how can we yield fruit and so by our good works glorify our father which is in heaven. "Now, if any man have not the spirit of Christ he is none of his." Rom. viii. 9. And to have the spirit we must certainly be grafted in him so that we abide in him, or we are as but a withered, fruitless branch, and only fit for the flames.

10. The first converts of Christ's church, or we might say the branches or beginning of that church, were made such, not of men but, of God; neither by men's means or devices, but by the means and methods devised of God. Hence they were those bearing certain important characteristics, namely, "But as many as received him to them gave he power to become the sons of God, even to them that believe on his name. Which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God." John i. 12, 13. Here is implied a work reaching far beyond all human force; a birth of the spirit of which its *modus operandi* we know but little, further than we know whether or not we have been recipients of its new birth powers. John iii. 5-8. The formula, or introductory, attending this is clearly marked in many places in the word. See Matt. iii. 2; xxviii, 19; Mark i. 15; Acts ii. 38; iii. 19; viii. 12; xxxviii. 30; x. 44-48; xix. 2-6.

That it is the special prerogative of God to introduce members into the body of this church. The expressions, "The Lord added to the church daily such as should be saved," "Believers were the more added to the Lord," "And much people was added to the Lord," Acts ii. 47; v. 14; xi. 24, is proof of who the author of the work is.

Hence they are styled Christians, properly so, because they are Christians from the fact that they belong to Christ by virtue of their union with him, and from the fact that they are the purchase of his blood, and hence they act like Christians, talk like Christians, live like Christians, and if they shall not survive his second coming will die like Christians; and if they should abide until that day—having their citizenship in heaven or heavenly—they will have their mortal bodies changed and fashioned like unto Christ's glorious body, hence, be like him physically as well as morally, and so like him all over according to promise. Acts xi. 26; Phil. iii. 20, 21; 1 John iii. 2.

In conclusion we would say that it will avail us nothing in the great day to have simply had a name to live—to have carried with us in life a mere profession, to have endorsed any of the many man made creeds in Christendom, to have attached ourselves to any of the many churches or denominations which the world is groaning under, will avail us nothing. Creeds are nothing! Christ is all in all! Churches, and sects, and denominations are worse than nothing, as they will prove to thousands a snare and a hindrance to their soul's salvation! Solid, substantial and thorough conversion of the soul to God in the use of the means designed as set forth in the apostolic gospel, which forms the all important and vital union with Christ. We must not stop short of this. If we do, we have no assurance of safety. As there was no safety outside of the ark in the days of Noah, so there is no safety out of Christ.

O, dear reader, examine yourself in the light of God's word and see where you are standing to-day. Whether in creeds or in Christ! Whether in false systems of religion and in churches, or in the body of Christ, the only true church of the living God. Eph. iv. 12; Col. i. 18. WILLIAM SHEPHERD.

Newark, N. Y.

"Human Responsibility to Divine Government."

I have read with care, the article by Bro. Magruder on "Human Responsibility to Divine Government" and much admire the spirit in which it is written. With your permission I would like to say a few words touching the same subject. Our Brother divides the race into three classes. "The righteous, the wicked, and the irresponsible." It is of the third class I wish to speak. Our brother says the third class "are those who living in times of ignorance, never hear the divine word and therefore cannot be said to accept or reject it and hence are not responsible to it." What does our brother mean by the "divine word?" Does he mean the Bible as a whole, or does he mean "the gospel," "the word of truth," what saves? If the latter are there not some who have lived, not only in the "times of ignorance" covered by the quotation, but at other times, and even now in our day, who do not hear? If so, why do they not hear? Is it not, as our brother says of the third class, "the result of the circumstances that surround them in life?" Is not death that came by Adam one of the circumstances? Is not death that came by Adam an unjust interference with life, and often before the individual has had a chance to hear "the word of truth," "the gospel of our salvation?" If when all such individuals are classed as irresponsible, are they not creatures of fate? Must we bow to this conclusion? I for one might do so with a good grace if it were absolutely necessary; but if such were to come up for trial in the coming age, would it not obviate the difficulty? How can we understand that to be a redemption which does not restore to the race, as far as possible, what the race lost through the sin of Adam? Did not the race loose the chance to live forever through the first Adam? Is not that chance restored by the second Adam? If so, does it not necessitate a resurrection of all such as are capacitated for eternal life, who fell in death before it was possible for them to hear "the word of truth," "the gospel of their salvation?" If not, what do these and kindred passages mean? "He is the Lamb of God that taketh away the sin of the world takes away the unjust interference with the life of all such by raising them from the dead to trial as a subject in the age or "fullness of times."

Are not all the world on trial through their knowledge of God by creation and tradition? And such as acknowledge God and walk according to the light given, are they not eligible to a resurrection as subjects of the kingdom like the "left of the nations?" While those who hear "the word of truth," "the gospel of our salvation," are on trial for the name, for the kingship, for eternal life.

J. H. THOMAS, M. D.

[We had concluded to terminate the discussion on "Human Responsibility to Divine Government," as bearing upon the resurrection of the unjust and unbelieving, with Bro. Magruder's last article. On account, however, of some points in the above we have concluded to let it appear. It will be due Bro. Magruder to make a brief response, we still deem it inexpedient to protract the discussion. The practical rather than the speculative is now most needful. ED.]

Meeting in Missouri.

I was, as announced through THE RESTITUTION, permitted to commence meeting at Ravanna, Mo., August 20th, and to continue till Sept. 7th, making, in all, fifteen discourses. Our meeting was fairly attended considering the shortness of the nights and the busy season of the year. While there, we attended each First Day of the week to the breaking of the loaf, and immersed one into the Christ—Sister Jennie Callaway—Brother Callaway's oldest daughter. There are about twenty brethren in and around Ravanna, but constant removes make it very hard, apparently, to maintain an organization, and, perhaps, it would have been given over ere this had it not been for Brother Callaway's constant zeal and love for the truth. Brother James Harlan, formerly of Iowa, has located there to read medicine with Brother Callaway.

From Ravanna I was, by Brother Helm and James Callaway accompanied across the country about eighty miles south into Carroll county, where I found a congregation of about forty members. Here the truth was once introduced by J. K. Spear, and afterwards followed up by Brother Benjamin Wilson, which resulted in planting a little congregation. Since, or for several years, they have been cared for by Brother Prosser, who has, so far as I could learn, been doing well in presenting the truth. On the Sunday before I reached there he immersed five into the Christ. On the next evening after our arrival, the 10th, I united Brother James Helm, of Ravanna, and Miss Mary White, in matrimony, and the next afternoon immersed the then Mrs. Helm into the Christ. The excessive rains during the week prevented us of several meetings, but I was enabled to make five speeches to good and attentive audiences and to listen to one from Brother Prosser. But in the midst of prosperity often comes sorrow and bereavements. The hearts of many were rendered sad by the death of Brother Funk, who had been one of the leading members among them. But may the hope of those who were bereaved be enabled to reach out even to the throne of him who is enabled to help for consolation. Brother Prosser has also organized a congregation near him of about thirty members, known as the Blue Mound congregation. They would be pleased to have any of our preaching brethren stop and make them a visit who may be passing through the country. They are but a short distance from Chillicothe, on the Hannibal & St. Joseph railroad. The brethren intend having a general meeting there another fall.

G. M. MYERS.

The Growth of Nihilism in Russia.

Russian Nihilism is not dying out. The St. Petersburg correspondent of the Cologne *Gazette* declares that the continuance of those conditions which gave birth to it, begetting discontent, contempt, and general hatred of Government institutions brings regular accessions to its ranks. That Nihilism has not been shaken to any extent, in spite of General Ghourko's vigorous measures, is proved by the fact that its celebrated organ, *Land and Liberty*, still appears in St. Petersburg, always finding its way to the bureaus of the highest officers of state. A six months state of siege having been unable to prevent the circulation of this paper, is in itself a proof that the blows hitherto dealt have not yet affected the vitality of Nihilism. The area of its activity is becoming wider, and it is establishing itself in the nation; people, as they get accustomed to it, are beginning to regard it with favor, and, decreasing in gloomy and narrow fanaticism, it is increasing in popularity and influence. The press toned down its indignation articles immediately after the murders of last spring. Then came discussions on the cause of the evil, tending to show that the nation required increased freedom and rights in order to fight against it. And when language and action on the subject had gone as far as possible; when the government had been implored to do its part and had turned a deaf ear to the appeal, the journals confined themselves to reporting occurrences, and ceased altogether attacking Nihilism itself. The press has as a matter of fact, discontinued its assistance of combatting the revolution. The evils in the system of government are, on the other hand, so numerous that there is no lack of material for attacks against present institutions, and, in this way, fresh ground is prepared for Nihilism.

Methodist Record; Flowers are created as coral insects create islands in the sea. The exquisite fabric is made visible by an adherance of atoms according to divine law, as operative now as in the Eden morning. The living, sentient germs of the flower hear the secret trumpet-sounds; and obedient to the command of the supreme Intelligence, they arrange themselves in order, as really responsive to law as the soldiers who march and countermarch in the field-review. A rose is not an accident. It is a divine creation, It is an intelligent thought embodied. All the glories of the garden, and all the grandeur of the summer, are processes of law, sentients, living entities, one answering to another, and all of them touched by the hand of God, grouped in order, harmoniously blended and poised, in the visible universe of atoms, allegiant to the will of the Almighty. And as God moves upon the particles that answer his call by blooming out in flowers, so his volitious transform plant, animal, stone, star and sun, and he can create the new heavens and the new earth.

POETRY.

(Rainbow.)

Lines.

Come, Lord, and tarry not;
Bring the long-looked-for day,
Oh! why these years of waiting here,
These ages of delay?

Come, for the good are few;
They lift their voice in vain;
Faith wanes faster on the earth,
And love is on the wane.

Come, for love wakes cold;
Its steps are faint and slow;
Faith now is lost in unbelief;
Hope's lamp burns dim and low.

Come, for creation groans,
Impatient of thy stay;
Worn out with these long years of ill
These ages of delay.

Come, and make all things new;
Build up the ruined earth;
Restore our failed paradise,
Creation's second birth.

Come, and begin thy reign
Of everlasting peace;
Come, take the kingdom to thyself,
Great King of Righteousness.

SELECTIONS.

(New York Observer.)

The Kirwan Letters To the Right Rev. John Hughes, Bishop of New York.

LETTER XI.

The Effects of Popery on Liberty, Knowledge, Happiness, True Religion.

My Dear Sir,—In my last letter I submitted to your decision the question whether or not the Roman Catholic is a church of Christ, after briefly stating to you how some things bearing on its truthful decision strike me. I design the present letter to have no very remote bearing upon the same question, and would ask you to give it the degree of consideration to which, in candor, you may deem its statements entitled.

In reading the prophecies of the Old Testament, I find that they all speak with the most glowing anticipations of the yet future kingdom of Messiah. That kingdom was to produce the civil, moral, and spiritual renovation of the world. When I turn over to the New Testament, I find that, on the birth of Messiah, the angel of the Lord stated to the shepherds that he came to bring them good tidings of great joy which should be to all people. And having announced the birth of the Savior in the city of David, he was suddenly joined by a multitude of angels, singing "Glory to God in the highest, and on earth peace, good-will toward men."

The Old Testament and the New—patriarchs, prophets, and apostles, all unite in teaching us that the effect of Christianity upon our world would be to restore it to its primeval state, and to reinstamp upon the heart of man the lost image of his Creator. Now, how far has popery fulfilled these predictions, and the reasonable expectations of the faithful founded on them? In other words, what are the fruits of popery? Our Savior tells us that a good tree yields good fruit—a bad tree, bad fruit. And with this test in view, my object in the present letter is to state to you how some things strike me.

What has been the effect of popery upon human *liberty*? Permit me to use the word "liberty" in its widest sense. As to civil liberty, it has been its unchanging enemy. It has never permitted a spark of liberty to glow for an hour when it could extinguish it. There is not in Europe at the present hour—perhaps not on earth—a greater civil despot than the Pope. The man that, in Italy, writes a page or makes a speech in favor of liberty, must fly the kingdom, or be dragged to a dungeon. And we are to judge of popery, not by its pliability where it cannot rule, but by the way in which it shows its heart where it can do so without let or hindrance. Kings as well as people have groaned under its tyranny. Henry IV. of Germany was made by the Pope to stand three days in the open air, with bare head and feet. Frederick I. was made to hold his stirrup. He caused Henry II. of England to be scourged on the tomb of Thomas A Becket. And the present state of Spain, Austria, Italy, shows the effects of popery on civil liberty.

It is equally the foe of mental liberty. The Bible is without any authority save what your church gives it. And the Bible must teach nothing save what your church allows. And man must believe nothing save what the priest permits. And philosophy must teach nothing save what the church sanctions. You know that for this last offence Galileo was sent to study astronomy in prison. Pure popery and real liberty never have breathed, and never can, the same atmosphere. The principle of your church is to allow nothing that bows not to its yoke.

What has been the effect of popery upon human knowledge? When Christianity, like a new sun, rose upon the world, there was much that might be called education in the Roman empire. The obvious effect of Christianity was to extend it. After the lapse of some ages, popery, by gradual stages, crept, serpent-like, to the high places of power. How soon afterward the lights of learning go out—how soon the Dark Ages commence, and roll on as if they were never to end! And those centuries of darkness *form* the Golden Age of your church. And what spirit did it manifest on the revival of learning in Europe after the sacking of Constantinople, and at the Reformation? Leo X. prohibited every book translated from the Greek and Hebrew. This blow was aimed at the Bible. He forbade the reading of every book published by the Reformers. He excommunicated all who read an heretical work. The Inquisitors prohibited every book published by sixty-two different printers, and all books printed by any printer who had never published a book of heresy! Not has one of these prohibitions ever been recalled. At this hour, the noblest products of human genius are under the ban of your church, and the *Index Expurgatorius* is in full operation at Rome!

And what has been the effect of all this upon human knowledge? Look into the countries for an answer where your church rules undisturbed. The nobles and the people in Spain, Portugal, Austria, Sardinia, Sicily, are sunk into almost the same state of ignorance. Upon the intellectual degradation of Catholic Ireland I have already dwelt. The Book of books, which the Lamb died to unseal, your church has revealed; it has laid an embargo upon human knowledge; it allows the people to read only what it permits, and it permits only what tends to rivet its chains, and to perpetuate the darkness which is its natural element. When the Reformation occurred, the retrograde movement of the world toward ignorance, and barbarism, and idolatry had almost been completed. Had it not occurred, a radiance might continue to gild the high places of the earth after the Gospel sun had set—a twilight might be protracted for a few ages, in which a few might grope their way to heaven, but each age would have come wrapped in a deeper and yet deeper gloom, until impenetrable darkness had fallen on the world. Even the degree of knowledge which has obtained in the papal world, it owes to the Reformation.

And what has been the effect of popery upon the happiness of our race? This is a question of high bearing, yet I can do little more than glance at it. Has it ever laid out its energies for the promotion of human happiness? If so, when and where? Has it not, on the other hand, set itself in opposition to everything calculated to promote it? Does general intelligence promote it? Your church has always opposed it. Does the free circulation of the Word of God promote it? You have opposed this also. Does the inculcation of pure religion promote it? You have poisoned or closed up all its fountains. Does advancing civilization promote it? Your efforts are untiring to reverse its wheels, and to roll us back to the darkness of the Dark Ages, whose very light was darkness. But what can I say more? for the time would fail me to tell of your monasteries and nunneries, of the wars which popery has excited, of its Crusades, of the bitter jealousies it has sown between States, of the oceans of blood it has shed to obtain its objects, of the Inquisitions it has erected to torture the unbelieving, and of the way and manner in which it has caused those of whom the world was not worthy to have trial of cruel mockings and scourgings—yea, moreover, of bonds and imprisonment: how it caused them to be stoned, to be sawn asunder, to be slain with the sword, to wander about in deserts and in mountains, in dens and caves of the earth. Oh, sir, the pathway of popery through the world is marked by the blood and bones of its victims. It has gone into the earth feeling that Joshua's commission on entering Canaan was in its pocket, and that all who questioned its authority were Hittites and Amorites; and, almost without a figure of speech, it can be said that the nations which it found as the garden of the Lord, it converted into a howling wilderness. I know not that human happiness or human improvement have ever had a more determined foe than popery.

What is the influence of popery as to the exercise of Christian charity? By charity I mean, not almsgiving, nor yet the love of God which the Spirit inspires in the soul, but that grace which induces love to those who differ from us, and to cast a mantle over their defects. The Bible teaches us to do good to all as we find opportunity—to love our enemies—to treat with kindness those who despitefully persecute us. How does your church obey these injunctions of Christ the Lord? Let your Inquisitions, your *auto da fés*, your Bartholomew's day, your Irish massacre, your yearly anathemas against heretics, your consigning to perdition all beyond the pale of your church, answer. All non-papists you place beyond the pale of mercy; you refuse their bodies Christian burial, if such your burial can be called; you convert into the bitterest enemies of the man that becomes a Bible Christian those of his own household; you make the poor Irish servant to feel that his master and her mistress are the enemies of God, however pious, whose reading of the Bible and whose prayers to heaven cannot be heard without committing great sin; you enact a ceremonial law, and proclaim that all who submit not to it are speckled with plague-spots; and hence your priests, wherever located in Protestant communities, instead of going about as men to promote the general welfare, move about as spectres, as if afraid of the light of day; here abstracting a child from a Sunday school, there burning a Bible, here poisoning the mind of a servant against his master, and there that of a maid against her mistress, and seeking to place all, save his own untittered followers, like the lepers of Samaria, without the city of God. Does this look like the spirit of Christ?

What is the influence of popery on true religion? To this point I have already spoken. I have told you, sir, how it has corrupted our rule of faith, and the sacraments, and the doctrines of the Bible. This is but the theory of the matter. Oh, how can I speak of its practical effects? The religion of Christ it has converted into a system of idolatry, in which God and witness the Bible and traditions, canons, decretals, the worship of God and of saints, the mediation of Christ and of Mary, prayer and scourging, pious deeds, penances, and processions, are all of like authority and like efficacy!

The mind of the poor papist it fills, not with light and love, but with darkness and fear. It closes to him the way to heaven through the blood of Christ, and opens it through the fires of Purgatory. Leaving him in doubt as to where he will succeed best, he now prays for pardon to God—now to the Virgin—now to Peter or Paul—now to some old picture almost obliterated by age, believing alike the truths of Scripture and the absurdities of your system, and knowing little of either.

It impresses the poor papist with the idea that the religion consists, not in love to God and man, but in external submission to rites and forms. Hence the Spaniard will go to confession with his dagger under his mantle, and the poor, generous Irishman will go from the Mass and Missal to the pot-house, and from the confession-box to the card-table and the boxing match! and your Inquisitors have gone out from your Eucharist to kindle the fires which consumed your heretics and our martyrs, and which illumined their pathway to glory!

But I must stop lest my emotions swell beyond due bonds.

These, reverend sir, are some, and but some, of the fruits of your system. How do they appear to you when thus brought together? Is the tree which bears these fruits good or bad? Has popery in any one particular, in any one country, or in any age, ever produced the results which prophets and Apostles have told us the religion of Messiah would produce? If not, are not popery and Christianity not only different, but antagonist system? Popery is paganism under a new name, and the difference between their priests is as little as is the difference between the oysters. With respect, yours,

KIRWAN.

(The Truth.)

Books that Die, and that Live.

In a recent English publication the statement is made that "the tables of literary mortality show the following appalling facts in regard to the chances of an author to secure literary fame: Out of 1,000 published books, 600 never pay the cost of printing; 200 just pay expenses; 100 return a slight profit; and fewer still show a substantial gain. Of these 1,000 books 650 are forgotten by the end of the year, and 150 more at the end of three years; only fifty survive seven years publicity. Of the 50,000 publications put forth in the seventeenth century, barely fifty-nine have maintained their reputation, and are reprinted. Of the 50,000 publications put forth in the seventeenth century, barely fifty-nine have maintained their reputation, and are reprinted. Of the 50,000 works published in the eighteenth century, posterity has hardly preserved more than were rescued from oblivion in the seventeenth century. Men have been writing books these three thousand years, and there are scarcely more than 500 writers throughout the globe, who have survived the ravages of time and the forgetfulness of man." It might have been safely added that there are not fifty of the 500, that are known to the mass of ordinary intelligent readers in any one country of the globe.

But if there figures furnish humiliating proof of the utter vanity of human ambition, and the disappointment of human hopes, it is comforting to turn to "the word of God, which liveth and abideth forever." Here we find a collection of books, the last of which was written 1,800 years ago, the first of which was more than a thousand years before the birth of Herodotus, called by Cicero, "the Father of history." It is marvellous that they were so religiously preserved by the Jews, when they contain an almost unbroken record of Jewish stupidity, and blind unbelief, and shameful idolatry and wicked rebellion against their own God. It is equally marvellous that they have been preserved since the Christian era dawned, when we remember that for centuries the fires of persecution, and the raillery of wit, and the scorn of philosophy, and the pride of science, and the natural antipathy of the human heart to their searching reproofs and holy demands, have strenuously sought to consign them to oblivion or destruction.

But according to the last report of the American Bible Society, over 164,000,000 Bibles and Testaments have been distributed in more than 240 languages and dialects of earth since the Bible Society work was inaugurated in 1804. Of this number, more than 36,000,000 have been issued by the American Bible Society, about 80,000,000 by the British and Foreign Society, 32,000,000 by other Bible Societies whose reports are accessible, beside the millions that have been sent forth by private publishing houses. If God's blessed word contained the absurdities which so many shallow, conceited, and depraved men and women profess to find in it, nearly always as second hand discoveries, it is inconceivable that it could attain this enormous circulation. All the unnumbered millions who have read it, and lived and died happily by its teachings, are not fools and hypocrites; and the more they have studied it, the more convincing and overwhelming are the evidences of its divine origin, until they can say with John Randolph, "a mole could have conceived the Principia of Newton, as easily as man could have made such a book."

Amid much that is discouraging to the thoughtful Christian, the increasing circulation of the Bible among the nations is the most hopeful sign of the times; and it will surely accomplish its mission whether received or rejected. It is "unto God a sweet savor of Christ, in them that are saved, and in them that perish. To the one the savior of death unto death; and to the other the savor of life unto life." (2 Cor. ii. 15, 16). "For as the rain cometh down, and the snow, from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth; it shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. lv. 10, 11). It is a solemn thought that this ever-living word will appear as a witness against those to whom it comes, and who turn a deaf ear to its admonitions and entreaties. "He that rejecteth me, and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day" (John xii. 48).

NEWS ITEMS.

YELLOW FEVER.

MEMPHIS, September 26.—Evening.—Six new cases in all were reported to-day, three of whom were colored. Two additional deaths have occurred.

Four cases of fever were reported at Oak Grove, ten miles south of Bailey Station, Tenn. Two deaths have recently occurred in a family named Bailey, residing at that point.

AT LITTLE ROCK.

LITTLE ROCK, Ark., September 27.—At the meeting of the local Board of Health yesterday, an order was passed establishing quarantine limits at five miles from this city against Memphis.

MEMPHIS, Tenn., September 27.—10 a. m.—Two cases were reported this morning—Alf Borjeaks and F. Goldscamp. Three deaths have occurred since last night—Mary Stines, Margaret Manly and John D. Allen.

AT NOON.

MEMPHIS, September, 27.—Noon.—One additional new case has been reported to the Board of Health—Allen Brown. Three more deaths have occurred: Carl A. Schurmyer, Charles Hallman and Harriet Archey, the last named colored.

Charles Hallman died five miles from the city, on Poplar-street boulevard. The young daughter of Rev. W. T. Dalzell was stricken with the fever last evening. Alfred Watkins and Mrs. Prestige remain very low. The former had the black vomit last night.

RIGHT REPORT.

MEMPHIS, Tenn., September 28.—The total number of new cases for the week was sixty-three—whites, forty-one; colored, twenty-two. Total number to date, 1,259. Total number of deaths from yellow fever for the week, thirty-one—white, twenty-six; colored, five. Total deaths to date, 352.

The Black Hills city of Deadwood was almost entirely swept out of existence by a conflagration Friday morning. The total loss is estimated at over $1,500,000. The inhabitants, many of whom lost everything, are in a destitute condition.

FOREIGN.

King Cetywayo, the Zulu chief, is now at Cape Town, South Africa. Five of his attendants were killed in trying to escape. Sir Garnet Wolsely telegraphs from South Africa that all the important Zulu chiefs have now submitted to the British authorities.

GREAT DISTRESS.

LONDON, September 27.—Short time and low wages cause great distress to the working classes.

THE ADVANCE.

SIMLA, September 27.—General Baker's brigade to-day will proceed to Zargum Shahr, where it will be joined by a force under Sir Fredrick Roberts, the last detachment of which will leave Ali Kheyl Monday for Cabul. The Ameer's officials have been instructed not to oppose the advance of the British troops. A small body of Mohammunds assembled near Lalpura but were dispersed.

CHOLERA.

Six fatal cases of cholera have occurred in the Ninth Regiment, Royal Artillery. The Eighty-first Regiment is also afflicted with the same disease.

NEW LOANS.

It is reported from several quarters that a new Russian four and a half per cent., loan of fifteen or twenty millions is about to be offered in London. The money is to be used for the construction of railways. It is also intimated that another and larger loan on account of war material may be expected.

A war to the bitter end is in prospect between Turkey and Greece over the controversy of the geographical boundary. In the meantime efforts are on foot for an alliance between those inveterate foes, Russia and Turkey.

Rest, but few can comprehend the word. At morn I speak it, but at midnight most, and then 'tis music! O the thought of rest—of perfect freedom from distress and pain—of health, of vigor in each nerve and limb. The thought inspires, consoles, and makes me pray for fear I shall lose the blessing. Grant me, O God, a patient heart; and may my will be so conformed to thine, that I may wait thy own good pleasure, whatsoever it be.

MARRIED.

McCRORY—RIGHTLEY—By Elder S. A. Claplin, at the residence of the brides' father, in Plymouth, Indiana, Sept. 28, 1879, Mr. FRANCIS MARION McCRORY and Miss ALICE RIGHTLEY.

DIED.

SHIVELY—Of Typhoid fever, at Elmira, N. Y., Wm. H. Moore.

He was born April 7, 1840, and was in his fortieth year. Was married to Miss I Montenney, in public, at Darien, N. Y., about ten years ago, by the writer. I also preached the funeral sermon of his grandmother, brother and father, and also baptized his mother and youngest sister. I received a telegram Aug. 28, announcing his death and asking me to come to Pennsylvania (at Gillets) to attend his funeral on the 31st, some 300 miles. He was the son of Jesse and Abby Moore, and was a good and obedient one. He leaves a wife, two children, mother and two sisters to mourn their loss. He was a conductor on the railroad. We occupied the Baptist church at Gillets, and as there last two trains at that place, one from Elmira with the corps, and the other from Troy, Bradford county, Pa., it is estimated that some 1,500 people attended his funeral. He was a good son, an affectionate husband and a tender father, but we all had to bid him a final farewell, and thus committed him into the hands of a judge that is infinite in knowledge and will do right. C. P. SWEET.

LETTER RECEIPTS.

SUBSCRIPTIONS.

Anton T Hirsh	7 00	Frank Fetcher	2 00
Ed Partridge	2 00	R R Miner Sr	20
Mrs Vlonedge	1 00	W W Athan	2 00
Mrs Martha Howe	1 50	J P Wright	25
Addie H Fiske	50	G W Herts	1 75
Andrew Gracey	2 00	A Robinson	2 00
Chas Smith	2 00	H H Chamberlain	2 00
Geo B Fairfield	2 00	H B Shaffer	2 00
A McLelland	2 00	Mary A Shirley	25
E H Bristow	1 00	H C Hammond	2 00
D L P Dyer	1 00	A Hildreth	25
H Gbown	2 00	J B Calhoun	2 00
G W Dean	50	H Bowers	1 00
G W Hathaway	1 50	Mrs H Kenner	2 00
T G North	1 00	G M Myers	2 00
Sarah Norman	2 00	Alex Williams	20
J H Thomas	50	Mrs Myra Allaman	50
L C Thomas	50	Samuel Wilson	2 00
Jane Baker	2 00	K O Price	1 00
Orrin Stone	1 00	V V Goodell	1 00
J W Cook	2 75	James Rondle	2 00
Mary Cook	2 00	L C Cattell	2 00
Mrs Ann Hicks	2 00	Amanda E Fishburn	1 00
E W Hoisington	50	Grace E Turner	1 00
Jas W Dreffer	1 00	C J Rhodes	1 00
D H Tichenor	1 00	G E Hanchett	1 00
J A Klotz	1 00	Joe Stephens	1 00
A L Bowman	1 00	W A Fraser	2 00
M V Sheldon	1 00	Phebe C Thompson	50

BOOKS AND TRACTS.

W H Locke	15	S H Reeve	25
M F Cook	25	J D Calder	1 00
L J Burel	10	Jos M Blake	1 00
R R Miner Sr	c		

A Free-Will Offering.

We, the undersigned, having the good of the cause of truth at heart, and believing that it is our duty to sustain the gospel with our means as well as our tongues, and believing that God will bless us for all the offering we make in behalf of the truth, have paid the sum set opposite our names for the purpose of having THE RESTITUTION read, and sending it out as a messenger of truth to those who sit in darkness, and to comfort those who are walking in the light of life:

Amount previously published	$[illegible]
Sarah Norman	2 00
Lydia Norman	1 00
W Rock	50
J Bell	1 00
Betsy Brewer	1 00

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Discussion on the Nature of the Dead. Between the Rev. W. C. Brodman, Congregational minister, and W. Kelsey, editor of Bible Echo, and minister of the Gospel. Both of England. The propositions discussed were: 1. That the dead exist in a living, conscious state after their decease. Affirmed by W. C. B. 2. That the Scriptures teach that man in death are wholly unconscious, in any life and consequently perform any act whatever; and that they rest in darkness, silence and the dust. Cloth, 60c; paper, 40c.

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The Rich Man and Lazarus. By C. F. Sweet. 1876. 84 pp. price 15c. A careful rendering of Luke xvi. and xvii., with an examination of Luke xix. and xxiv.

ANNOUNCEMENTS.

DEDICATIONS.

Our new meeting house at Gospel Grove, nine miles southeast of Warsaw, Ind., near Silver Lake, Pierceton and Hunterstown, will be dedicated, D. V., the third Sunday in October, 1879. A cordial invitation is extended to all. JOHN L. WHITE.

I will commence a meeting near Coffeyville, Kan., Nov. 22, 1879. I would like Brother J. W. Haughawout to be with me if convenient.

OLIN G. WALTON ADAMS.

I will preach at Bro. T. Finn may appoint, Oct. 19 and 20, and 26 and 27. C. P. SWEET.

I will begin a meeting at Scott Branch, east of Fort Scott, in Bourbon county, Kansas, near Judge Chapman's, Saturday before the third Sunday in October, being the 18th of the month. Preaching over Sunday. Also on Thursday before the fourth Sunday of October, near Pleasanton on Sugar and Jack's Branch; may direct. Subject: Reflections of the true character of God. God is love. Can't lose. Williams, Pickett, Lawver and others be present! Come one and all, and let us have a good time.

JOHN FOUGE.

Oskaloosa, Kan.

The Christian Association of Iowa will hold its Annual meeting with the church at Tracy, Tama county, Iowa, commencing October 31, 1879, and hold over Sunday. A general attendance is solicited. Churches are entitled to one delegate for every ten members or fraction thereof. It is hoped that each organization in the state will see that they are represented at this meeting.

There will be a conference of the church of God held at Pikeville school house, two miles south of Glen Elder, Mitchell county, Kansas, Nov. 22, 1879. Parties coming from a distance will get off the train at Glen Elder, and shall inquire for Lee Center.

T. E. CUNNINGHAM, Sec.

Notice.

We have received a letter with $60 ordering records to end subscriptions, and with no name change to address. The reader to be notified, Company county, Ark., that having no name signed nor the present place of residence, if the person sending the same will please send his name and address we will keep what is sent.

POETRY.

[Bethel Evangelist.]

The Master.

Waiting for him in the darkness,
Watching for him in the light;
Listening to catch his orders
In the very midst of the fight.
Seeing his slightest signal
Across the heads of the throng;
Hearing his faintest whisper
Above earth's loudest song.

Dwelling beneath his shadow
In the burden and heat of the day;
Looking for his appearing
As the hours wear fast away.
Shining—to give him glory;
Working to praise his name;
Bearing with him the suffering,
Bearing for him the shame.

Art thou afraid to trust him
Seeming so far away?
When for—then, not keep closer—
Close as he says we may?
Why then not walk beside him?
Holding his blessed hand;
Patiently walking onward
All through the weary land?

COMMUNICATIONS.

The Glorious Consummation.—No. 1.

I will come again. John xiv. 3.

That our Lord and Redeemer, Jesus Christ, will sometime appear in this world, for the accomplishment of certain purposes, is a truth very plainly revealed in the Word of God. His coming and the purposes for which he comes are revealed equally plain in the Word of God, and there is no excuse for anyone remaining in darkness on this grand subject. The time and manner of his coming are stated in plain, simple language in the Bible; so plain, in fact, that "a wayfaring man, though a fool, need not err therein," if he will take the Bible to mean what it says.

As I said, it is a plainly revealed truth that Christ is coming to earth again. To deny this truth would be to deny the truth of the Bible and the majesty of God. The church of all ages has held this glorious truth, even the patriarchs, prophets and righteous men of old. Israel's prophets did not only prophecy of the first advent of the Redeemer, but also of his second.

I now call attention to the glorious promise of Christ which I have used as my text, "I will come again." This promise has never been fulfilled. Jesus has never literally returned to earth. Therefore it remains to be fulfilled in the future. Many Christian people sincerely believe that this promise is fulfilled at every individual's death. They are honest in this belief, but it may not be true, indeed it is not true. It can be shown very plain that death is not the Redeemer's advent. Christ told his disciples that he was going to leave them. "I go away," he said, "but if I go away, I will come again." How did he go away? Literally, personally? Just so he is coming again. The Bible says he is coming in the same manner he went away. See Acts i. 11.

Our Savior, in the 24th chapter of Matthew, 13th of Mark, 21st of Luke, speaks of his second coming and the signs which should precede it, to show when it was near. He speaks also of the destruction of Jerusalem in these same chapters; and as these two subjects, the destruction of Jerusalem and his second coming, have been recorded so through each other, many have concluded as follows: That Christ alludes altogether to his coming to destroy Jerusalem, and many go so far as to say that this is the only coming there ever will be. But this notion or opinion can easily be confuted by paying strict attention to the whole tenor of those prophecies. For example: Christ speaks of his coming as personal, literal, as visible as the lightning (Matt. xxiv. 27); it remains to be proven that there was such a manifestation at Jerusalem's destruction.

Other proofs are numerous, of which I give a few of the most significant. At the destruction of Jerusalem Christ did not appear in the clouds of heaven with power and great glory, and cause all tribes of the earth to mourn. Matt. xxiv. 30.

It is equally certain that he did not send his angels with the great sound of a trumpet to gather his elect from the four winds. Another important fact is well worth our notice here. When was the book of Revelation given to St. John? Look in your reference Bible opposite the 1st verse of Rev. 1st chapter, and you will read Anno Domini 96. Then the book of Revelation was given in the year 96, more than sixty years after Christ's ascension. Was the year 96 before or after Jerusalem's destruction? After, about twenty-five years after. Jerusalem was destroyed about the year 70. Well, in this book of Revelation, Christ's second advent was alluded to as a then future event. So this proves that Christ's second advent was not at the destruction of Jerusalem, beyond doubt or cavil.

Then the promise, "I will come again," remains still to be fulfilled, as it was not fulfilled at Jerusalem's destruction, nor is it fulfilled at every individual's death. The apostles have spoken more or less of the second coming of Christ. References to it are made a large number of times in the Bible. It is a very prominent theme in Holy Scripture.

Paul, in his epistle to Titus, in admonishing the brethren, writes thus: "Looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ." Tit. ii. 11 13. And in Heb. ix. 28, "Unto them that look for him shall he appear the second time without sin unto salvation."

It is a very clearly revealed fact, that when our Savior appears, he can, and will be seen by all the inhabitants of the earth, that his coming will be as visible as the lightning. "For as the lightning cometh out of the east and shineth even unto the west, so shall also the coming of the Son of Man be." Matt. xxiv. 27. "Behold, he cometh with clouds; and every eye shall see him and they also which pierced him," etc. Rev. i. 7. "While they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel, which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven." Acts i. 10, 11.

Jesus was seen going up into heaven in person and it is said that he will come in like manner. And when he comes he will be seen by all, the disobedient, rejectors of the gospels, scoffers, and every class of unbelievers. "Then shall appear the sign of the Son of Man in heaven, and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory." Matt. xxiv. 30.

It is very plainly revealed in many verses, that, when Jesus appears, he shall be seen by all, saint and sinner alike yea, by all of earth's inhabitants. But, as it respects the precise time of his coming, God, for wise purposes, has not seen fit to reveal it. It is not necessary, therefore, that we should know it, or it would have been revealed. The Lord tells us in so many plain words that we may know when his coming is near, and commands us to watch. Why watch? Because he is coming suddenly. Because he wants us to be found ready and waiting. Because, if we did not watch he would come upon us unawares.

He is coming suddenly and says: "Be ye ready; for in such an hour as ye think not the Son of Man cometh. Blessed is that servant, whom his Lord, when he cometh shall find so doing (watching)." Matt. xxiv. 44, 46. He would have us ready and waiting. This is plainly taught in his many commands to watch. If we do not watch he will come upon us unawares. He says: "If therefore thou shalt not watch, I will come upon thee as a thief, and thou shalt not know what hour I will come upon thee." Rev. iii. 3. "Behold I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked and they see his shame." Rev. xvi. 15. Yes, it is plain that Christ enjoins upon us the duty of watching, and in this last verse pronounces a blessing upon the watcher. To be blessed of Christ! Oh, how sweet! Then let every Christian watch. Do not disobey Christ in not watching, or you may be found stripped of your garments. Rev. xvi. 15.

After our Savior had given us the signs by which we might discern his approach, he tells us that, when all have come to pass, we may know positively, without any guess work, that he is very near. He says: "Now learn a parable of the fig-tree. When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh. So likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily, I say unto you, This generation shall not pass, till all these things be fulfilled." Matt. xxiv. 32 34.

Now, this is very plain language to me, but it may not be so plain to the reader. I can realize the full meaning of these words, and the marvelous truth they convey, but it may not be so with the reader. Therefore, that the reader may understand, I will explain in a few words, to which I call special attention.

Christ tells us to learn a parable of the fig-tree. What are we to learn? When we see the fig-tree leafing out, or putting forth leaves, we know of a certainty that summer is near. There is no guess-work about it. Not at all. It is a positive knowledge. Christ here uses very emphatic language. The word *know* is very emphatic. Christ applies it to the parable of the fig-tree. Where else does he apply it equally emphatic? To the fulfillment of prophecy.

He goes on to speak of the fulfillment of all the signs of his approach, and says that, when all have been fulfilled that we may *know*—not guess or suppose—that his coming is very near. He says: "When ye shall see all these things come to pass then know that it is near." "All these things" he says. He is not at the doors till all of the signs have been fulfilled, not part of them. *All* is another emphatic word. The meaning of Christ's words here is, that the class of people living on the earth after the fulfillment of all the signs of his approach are to know that his coming is very near, "at the doors," he says. When a person is standing right at the door, the very next thing in order is the opening of the door and entrance.

To make his words more emphatic, Christ speaks in 34th verse of a generation that should not pass away before his coming. "This generation shall not pass, till all these things be fulfilled." "All these things," the advent and His signs. This generation is not to pass till Christ has come. What generation is meant? Most evidently the generation in existence after the fulfillment of all the signs. No other explanation will suffice to put sufficient emphasis on the verse preceding it. Then, reader, if Christ's words are true, there is certainly but a step between us and his second coming.

To the unbeliever, the infidel, the scoffer, this explanation and Christ's own words even, are vain, foolish and undeserving of confidence. But, let us not be faithless and unbelieving, for Christ's words are true. They cannot be broken or fail of fulfillment. Christ says in verse 35: "Heaven and earth shall pass away, but my words shall not pass away." Let people scoff and disbelieve, but these words show that their scoffing will not prevent Christ from coming.

I am well aware that there are many, even among professed Christians, who say that we can know nothing whatever of the time of Christ's advent; that he may come "to-morrow, or not for a thousand years." To such I would say, If you are right, without any proof, whatever, that you are right, Christ's words are worse than meaningless. Indeed, Christ is found to be a liar, a false witness, a fanatic. Who will dare to lay such a charge to Christ, to pile up such an accusation against him? Yet it is just what you are doing, as I not one jot or tittle short of it. When Christ says in so many plain words, "Know that is near, even at the doors," and soon says, "You can't know anything whatever about it," Christ is a liar if the man is right. "But," says the unbeliever, "you can't understand these things." All I have to say to this is, that any one who cannot understand these words "Know that it is near, even at the doors," must be blind indeed. Why, these words are so simple that a little child can understand them. If these words cannot be understood, then not a single verse in the Bible can be understood. All is meaningless chaos. We had better throw away the book. This is the inevitable result of disbelieving Christ's words.

From the reading of the sure Word and common observation, it is revealed to me beyond the shadow of a doubt, that it will be a very dark time as it respects the state of religion in the world, just before the coming of Christ. Paul tells us, that "In the last days perilous times shall come. Evil men and seducers shall wax worse and worse, deceiving and being deceived." 2 Tim. iii. 1, 13. These evil men, seducers, deceivers, are to teach all sorts of false doctrines and damnable heresies. Every doctrine, whatever it may be, whether few or many, believe it, and love it, that is contrary to the Bible, is false. False doctrines and religion is to abound extensively in the last days, or prophecy would fail of fulfillment, which God says shall never be. His word cannot be broken; it is impossible.

Paul tells us furthermore of the state of religion in the last days, that, "In the latter times some shall depart from the faith (of the Bible), giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy, having their consciences seared with a hot iron." If their consciences were not seared they would know they were teaching false doctrine and leave it. Paul says that "some shall depart from the faith, giving heed to seducing spirits and doctrines of devils," showing that false doctrines will be taught. And that it is dangerous to depart from the true faith is more than implied in another verse. "Take heed unto thyself and to the doctrine, and continue in them (not depart from them). For in so doing (continuing in the truth), thou shalt both save thyself and them that hear thee." 1 Tim. iv. 1, 2, 16.

In 2 Tim. iv. 3, we read: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, and they shall turn away their ears from the truth, and shall be turned unto fables." Are we not living in these times now, and are not false doctrines increasing? They must be blind, indeed, who cannot see it! willfully blind. To-day the pure gospel of Christ is shrouded in darkness, it is not preached. Some gospel is preached, but not the gospel. This state of things is growing worse and worse, ripening for destruction.

A corrupted, adulterated gospel has taken the place of the pure gospel. Whenever the ideas of men are added to the gospel, it (the gospel) is darkened, adulterated, added to and taken from. Things are very bad now, but will be worse. Depend upon it, the darkest time of all will be immediately preceding the coming of Christ. The power of deception is now great, but will be greater, for Paul says, "Evil men and seducers shall wax worse and worse."

But this is not the general belief. No, for the general opinion is, that the religion of Christ will be in a very prosperous state, and go on adding conquest to conquest, till the whole world is brought to Christ. But the Bible and common observation and reason declare aloud it is a wrong conclusion.

Our Savior gives us an idea of the state of the world at the time of the end when he declared, "As it was in the days of Noah, so shall it be in the days of the coming of the Son of Man." This, very emphatically, contradicts the idea of a conversion of the world. Our Savior furthermore declares, "Likewise also, as it was in the days of Lot, so shall it be; the same day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed them all. Even thus shall it be in the day when the Son of Man is revealed." Luke xvii. 26, 28-30. We all know how wicked and disbelieving the people were in the days of Noah and Lot; how scoffing, how worldly, and just as it was in those days, as respects the state of the world, so shall it be in the last days. That there will be but little genuine faith on the earth, is more than intimated in these words of our Savior, "Nevertheless, when the Son of Man cometh, shall he find faith on the earth?" Luke xviii. 8.

Therefore we have good reason, as well as Scripture to confirm us in the belief, that when Christ comes there will be but a small number, when compared to that great body which do make a profession of religion, that will be found ready and waiting for, and earnestly desiring his return. Only here and there will be found one having on the wedding garment of righteousness and loving the Lord's appearing.

The great majority will be so absorbed in the vain, trifling things of this world, as to let the tokens of his swift approach pass by unheeded, and scoff at those who have their eyes open to see the swift approaching end of all things, and that the Judge standeth before the door. James v. 9.

GEORGE E. PULGEN.

[To be Continued.]

LETTER DRAWER.

Editor Restitution:—You will find enclosed one dollar to apply on my subscription. I expected to have paid up before now, but when we came up here we had lost about all we had and it takes a long time to catch up.

I would like to say a few words through THE RESTITUTION, but, as I have sent two or three communications and they have not appeared, I concluded they are not publishable. I have had much thought of late upon the words of the Apostle Paul in 1 Cor. xv. 50. "Now this I say brethren, that flesh and blood cannot inherit the kingdom of God." I am satisfied that these words are very much misapprehended by the brethren. One writer in the last paper speaking of our future body says: It is a spiritual body and not one of flesh and blood. Now can it not be a spiritual body and yet be composed of flesh and blood? Does the Apostle say anything about putting off flesh and blood? No, not a word, but he says, "this corruptible must put on incorruption and this mortal put on immortality." Now what is this corruptible and this mortal but our body which is composed of flesh and blood. But it is said that Christ shed his blood, and therefore he had no blood in his veins after his resurrection. True, Christ did shed his his blood, but does this prove that there was no blood left in his body which saw no corruption? He also gave his flesh for the life of the world, but does this prove that his body was not composed of flesh after he was raised from the dead? For as much then as the children are partakers of flesh and blood, he also himself likewise took part of the same and lived a life of perfect righteousness in the flesh, and for sin condemned sin in the flesh; hence flesh and blood is not condemned in him because his blood cleanseth us from all sin. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh (or after sin in the flesh) but after the spirit."

Then the question is not of inhabiting the kingdom of God, but of inheriting, and I understand there is quite a difference in all courts of law between the two, and no judge would try a case of inhabiting by the law of inheritance, and the Apostle intended to prove that we could not inherit the kingdom through our flesh and blood relationship, because the inheritance had been lost by the first Adam, through sin in the flesh, but had been reclaimed by Christ, the second Adam, through righteousness in the flesh by him, and we must become related to him by the spirit through the gospel. But the subject is too large and too deep for me to say more at this time.

I was glad to see you touch upon it in THE RESTITUTION of September 3, and would like to see more from your pen upon the same. I must say a word in commendation of the last RESTITUTION, as my daughter said after she had read it, there are a good many good letters in this paper. Yes that is what we want, a good many good letters, if they are short, and not a few long ones upon dry bone subjects. I received a letter from a Brother Paris, from Plymouth, who was in this state and thought perhaps he would come up to this place, but have not seen him. I would like to visit and meet with the brethren at and around Plymouth, and Argos once more. I received a very pleasant visit from Brother Southwick, who is visiting in this state, and would like to see any others that may be coming this way. Please say that I am at Gale's carriage manufactury, Second Avenue North, between 1 & 2 streets' Minneapolis, Minn. Yours in hope, THOS. WRIGHT.

Editor Restitution:—I saw in the last RESTITUTION that the paper would be discontinued to those that are in arrears. I think it a good thing too, for I think there is but very few that take the paper but what could spare two dollars some time in the course of the year.

If there are some that could not, us contributors ought to pay enough extra to send them the paper. Please enclosed find $2.00 to renew my subscription; will try and send $1.00 to the relief fund soon.

GEO. R. PALLETT.

Coopers, Mich.

Editor Restitution:—My subscription has expired, and as I like the paper, and have a dollar to spare, inclosed find, and so continue it. At the expiration of six months I hope to be able to send another. I am an Adventist, and am taking the *Bible Banner*, the *World's Crisis*, the *Christian*, and *Journal*, and so as the Apostle says prove all things, hold fast to that which is good. THE RESTITUTION is good, send it on. Yours in hope of life when Jesus comes.

MARTIN V. SHELDON.

Bunker's, Ill.

Editor Restitution:—Thanks for the extra copies you have sent me from time to time. I am scattering them out among the people where they never heard of such a paper before. They seem to receive it gladly. I have no trouble to get them to take a copy and could give away more if I had them, I am sowing the seed of the kingdom as best I can, hoping to reap the harvest before long. Oh may the King soon come in his beauty and set all things right. Your brother in the one faith,

S. T. HOOK.

Sugar Creek, Ind.

Editor Restitution:—Dear brother in the gospel faith, you have been very patient with me to send me THE RESTITUTION thus far without hearing from me. There has been various reasons for my not writing—poor health, large family and not the money. I have kept waiting, thinking I might get the money, but cannot send any yet, but want my paper still sent if you can wait a little longer, and I will send you some money as soon as I can. I like the paper and will not do without it if I can pay for it. We have no preaching here, and I feel in need of all the help I can get. It is but four years since I first began to learn these truths; have not heard but very few sermons, but through what I have heard and reading, I have learned more in those four years than all my life before. I am thankful that God, in his goodness, has blessed me in knowing those things.

Yours in the One Faith,

S. E. PRATT.

Erie, Pa.

Editor Restitution:—I thought I would write you a few lines to let you know I have returned from Minnesota, and am quite well, except being troubled with the rheumatism in one of my knees. I had a good time; went to Minneapolis; attended two meetings; preaching by Brother Burzell, and had the pleasure of seeing two intelligent believers baptized into the Christ. It filled my heart with joy and gladness, and when I look forward a little to that bright morn, when they, who have obeyed from the heart, that form of doctrine which has been delivered to them by good old Brother Paul, and others, will come forth from their dusty beds with shouts of redeeming grace and dying love. We shall more fully realize the import of the language: "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned, but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." John iii. 16, 17, 18.

I think Minneapolis would be a good point to start a new field of labor as there are about 55,000 inhabitants in that city, and no one but Brother Burzell to preach the glad tidings of the kingdom. The Adventists have a small meeting house, and they appear to be a kind hearted, honest set of people. It might be that, with a little instruction, they would embrace the gospel; at any rate, there is a great field for labor in Minnesota, but it wants somebody that is smart enough to remove every objection that may be brought to bear against the plain teachings of the word of God. I feel, for my part, quite incompetent for the task, but I will ever pray the Lord to send out such laborers as will rightly divide the word of truth. I hope, dear brother, you will continue to persevere in your high calling, and, at last receive a crown of life. My address will be, after this, Busseyville, Wisconsin.

M. SOUTHWICK.

Busseyville, Wis.

SENTENTIOUS PARAGRAPHS.

Begin with modesty, if you would end with honor.

Leisure, liberty and will to enjoy spiritual things, are three great favors.

We cannot have fertilizing showers on the earth without a clouded heaven above. It is thus with our trials.

Wherever you can find a man who stands by God, God will stand by him; if you honor him, he will honor you.

BE DILIGENT.

"Cursed be he that doeth the work of the Lord deceitfully, [margin, negligently]."

"The fields are all ripening, and far and wide
The world now is waiting the harvest tide;
But reapers are few, and the work is great,
And much will be lost should the harvest wait."

Julius Muller: Such is the constitution of things that unwillingness to goodness may ripen into eternal voluntary opposition to it.

Sunday Afternoon: The more a man knows about any subject the greater will be his charity for and sympathy with views differing from his own.

"TILL HE COME."

"Till He come"—O let the words
Linger on the trembling chords;
Let the little while between
In their golden light be seen;
Let us think how heaven and home
Lie beyond that—"Till He come."

A ship on the broad, boisterous sea, and open ocean needeth no pilot. But it dare not venture alone on the placid bosom of a little river, lest it be wrecked by some hidden rock. Thus it is with life. 'Tis not in our open, exposed deeds that we so much need the still voice of the silent monitor, as in the small, secret, everyday acts of our life.

Bethune: When the mind, like a pure, calm lake, reflects back the light which is shed from heaven, the image of God is upon it commensurate with its capacity, for the tiniest drop of dew images forth the true, though not the full radiance of the sun.

SOON.

I know not if He come at eve,
Or night, or noon; or soon;
I know the hedge of twilight grey,
That fans the cheek of dying day,
Doth ever whisper—soon!

Kind words have done more to elevate man than science or art, and to preserve them from sin, than prisons or gibbets. They are the language of heaven's own children, who, having received mercy, have learned to be merciful.

Do not look for wrong or guile,
You will find them if you do;
As you measure to your neighbor,
He will measure back to you.
Look for goodness, look for gladness,
You will meet them all the while,
If you bring a smiling visage
To the glass, you meet a smile.

—*Alice Carey.*

What plant would thrive if the sun shone forever? and what should we be if the sun of prosperity always shone upon our pathway? Along life's dusty thoroughfare I see the world, but not as I saw it once; sickness and sorrow have given me another pair of eyes.

Gentle breezes, balmy breezes, there is vigor in your breath,
But ye cannot bring life roses to the faded cheeks of death!

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his Holy Prophets since the world began." It also advocates, as a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of Kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the investestigation of the righteous, and the final destruction of the wicked; eternal life only through Christ; and many other kindred truths. It also advocates a hearty belief of the Gospel, repentance, and immersion as prerequisites to the forgiveness of sins, and a holy life as essential for final salvation.

COMMUNICATIONS.

The Glorious Consummation.—No. 2.

I will come again. John xiv. 3.

The Bible teaches that, when Christ shall come, people will be crying, "peace and safety," putting the great day far from them, promising themselves many years of peace and happiness. But, alas! they are fearfully deceiving themselves. Upon them the day of the Lord shall come "as a destruction from the Almighty." Isa. xiii. 6-9. "Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty. Therefore shall all hands be faint, and every man's heart shall melt: and they shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth. Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it."

Notwithstanding the many tokens which the Savior declared should precede his coming, the great mass of mankind will be taken terribly by surprise. "As a snare" shall it come on them, are the words of our Savior. Paul tells us that, when they shall cry "peace and safety, then sudden destruction cometh on them, and they shall not escape." Luke xxi. 35; 1 Thess. v. 3. So sudden and unexpected will be the coming of the Lord, that when the children of men least expect or look for it, he will make his appearance in the clouds of heaven, and strike their rebellious hearts with awful terror, and sorrow, and pangs.

But the day of the Lord will not come unawares upon his obedient children. If they will observe the signs of the times, and study the good Book carefully, that day will not take them by surprise, as they will be constantly looking for it, expecting it at any moment. Unto the wise it is given to understand, and to know the near proximity of the kingdom of God. This assertion can be abundantly proved by Holy Scripture.

Paul tells us that we are children of light and not of darkness, and, therefore, that day need not come upon us unawares. 1 Thess. 5. The children of light ought to know more about the Lord's return than the children of darkness, and, indeed, do know more about it, or the Bible is not true. How solemnly and how lovingly did our Savior warn us to be found in a state of readiness, that that day should not come upon us unawares. Therefore, there will be no excuse for those who make no preparation, for the warning is given, and if they do not take heed to it, they alone will be held responsible.

Our best friend charges us, "take heed unto yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness and cares of this life and so that day come upon you unawares. For as a snare shall it come on all those that dwell on the face of the whole earth. Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all those things which are coming on the earth, and to stand before the Son of Man." Luke xxi. 34-36. To stand before the Son of Man without fear, without feeling any weight of guilt, oh! how great a privilege.

We shall have need of boldness in the day of judgment, and if we are not strictly obedient to God in this world, how are we going to obtain boldness? Those who have respect to all the Lord's commandments can stand before him without fear, having none to accuse or condemn them. But those who rebel and fight against God may well tremble and fear. What a privilege it will be in the great and terrible day of the Lord to have him for our friend, to shield and protect us. What an indescribable thrill of joy it will send through us to hear the welcome applaud, "Well done, good and faithful servant," and hear the glorious invitation, "Enter thou into the joy of thy Lord." And what an awful doom will be the sinners, "Depart from me, ye cursed, into everlasting fire." Reader, prepare to meet thy God. Heed the commands "watch," "take heed," "be ready," for they are no idle words, and it will make a difference if we do not obey them, for the Lord says so.

In Rev. xvi. 15 we have another warning from Christ. "Behold I come as a thief;" and then a blessing, "blessed is he that watcheth and keepeth his garment,"—garments of righteousness—and here another warning, "lest he walk naked (destitute of his garments of righteousness) and they see his shame." Many will be found when Christ comes, walking without their garments of righteousness, and will be ashamed before him. Oh! how sad! Reader, don't put off your garments of righteousness.

Notwithstanding the warnings they have received, the children of God crying aloud to warn them of coming judgment, the world will not notice the approach of the Son of Man. But all their unbelief and all that they can do, will not prevent the coming of the Lord. Peter said that, "in the last days scoffers should come, saying, where is the promise of his coming?" and they are here, repeating almost the precise words Peter writes. But did Peter teach that their unbelief would keep the Lord away? Oh, no. He says: The day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat. 2 Pet. iii. 10.

The day of the Lord will surely come in spite of scoffers and unbelievers; but woe unto them! The unbelievers will prosecute their worldly designs and make calculations for the improvement of the world. The wisdom of the world is now great, but is continually increasing. One new invention has succeeded another, and, perhaps, will until the end of time, until the world will, by the wisdom of men be rendered highly convenient for the comfort and gratification of the human race. Putting the end far from them, declaring that it never will come, they realize not that the world has grown old and judgment is near.

In the midst of their vain glory and earthly splendor, and that all upon a sudden, what a sight shall be beheld by mortal eyes! Tongue cannot tell nor language describe. Heaven shall be opened and the sign of the Son of Man shall appear. This will be a most wonderful revelation to the human eye. Oh, how great! how terrible the sight! Truly, will not all the tribes of the earth mourn and their hearts fail them for fear?

Whenever this opening is seen in the heavens, then will Jesus, the great King, the Redeemer's Lord, appear "with power and great glory." So says the Word of God. John, the beloved disciple, was favored with a revelation of those wonderful events, and has recorded the same for the benefit of the human family. Read Rev. xix. 11-16.

"And I saw heaven opened, and behold a white horse; and he that sat upon him was called faithful and true, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood; and his name is called the Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron; and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, King of kings and Lord of lords."

Oh! the glorious and beautiful appearance of the Lord Jesus Christ, followed by the armies of heaven, all seated upon white horses and clothed with fine raiment. Such a sight has never been witnessed by the human eye, but will some day be witnessed. It will be a glorious sight to the faithful, but awful to the disobedient. And this is to be a reality, it is no fable, as some may believe. The faithful ones expect soon to see the King in all his beauty. Let all be ready.

The Savior will one day be revealed from heaven. Coupled with his coming will be the resurrection of his dead saints and translation of the living ones. He will gather his living saints from every quarter of the earth, and raise his dead ones from their dusty beds. When Christ, with his shining armies, shall appear in the clouds of heaven, then it is that the trump of God shall be sounded.

So great will be the sound that it shall be heard all over the world, and it will be a token for the collection of the saints. The angels will be employed in the gathering of the saints as Christ tells us. "And he shall send his angels with the great sound of a trumpet, and they shall gather together his elect from the four winds," Matt. xxiv. 31. And the great sound of a trumpet shall rouse the sleeping dead, who shall rise to meet the Lord in the air.

Paul has written of this event as follows: "Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an eye, at the last trump; for the trump shall sound and the dead shall be raised and we shall be changed." 1 Cor. xv. 51, 52. And again; "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and the tramp of God; and the dead in Christ shall rise first; then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. iv. 14-18.

And what words of comfort these are. Oh, why do not Christians comfort one another more with these words? Reader, do you believe Jesus is coming? He is coming beyond doubt. He has promised to come, "I will come again." This promise remains to be fulfilled. The coming of Christ will complete the grand redemptive plan. Let us rejoice that God has given us such precious promises of a glorious reward, "when Christ who is our life shall appear." Col. iii. 4.

While we wait for the Master's return let us not be idle, let us not forget his commands and warnings. He has told us in the parable of the Nobleman (Luke xix. 12) to occupy till he comes, and he has told us to improve on the talents given us until he comes to reckon and see how many talents each one has gained. Then, when he comes, will be the day of reckoning. Then the profitable servants will be rewarded and the unprofitable cast into outer darkness. He is the appointed judge of mankind.

When Jesus comes he brings his reward with him. "Behold I come quickly and my reward is with me to give to every man according as his work shall be." Rev. xxii. 12. "His reward is with him and his work is before him," says the prophet Isaiah. When he comes the saints will enter upon that glorious reward for which they have waited so long, but until then they must wait. Then the weary pilgrims will be forever at rest. "Thine eyes shall see the King in his beauty. In his presence there is fulness of joy forevermore," says the Bible.

The only hope of the church in the second advent of Christ. All the shining purposes of God depend upon the fulfillment of the glorious promise to come again. The saints will never be glorified and rewarded till he comes in his resurrection and transiting power. "When Christ who is our life shall appear, (then, and not till then) ye shall also appear with him in glory." Col. iii. 4. "It doth not yet appear what we shall be; but we know that when he shall appear we shall be like him; for we shall see him as he is." 1 John iii. 2. And when the chief shepherd shall appear, ye shall receive a crown of glory that fadeth not away. 1 Pet. v. 4. These verses settle the point that we must wait till his coming for reward.

He is coming to judge the human race. John, in vision saw the judgment scene, the judgment throne, the judge seated on his throne. "And I saw a great white throne, and him that sat on it, from whose face the heaven and the earth fled away, and there was found no place for them. And I saw the dead, small and great, stand before God, and the books were opened." Read the passages for yourself. Rev. xx. 11-15. "The Father judgeth no man but hath committed all judgment to the Son." John v. 22. Jesus then will be the judge, and by his words we shall be judged. "The word I have spoken, the same shall judge you in the last day." John xii. 48.

He is coming to deliver creation from the bondage of corruption into the glorious liberty of the sons of God. "Behold I make all things new. And I John saw a new heaven and a new earth for the first were passed away." Rev. xxi. 1, 5. "Behold I create new heavens and a new earth, and the former shall not be remembered nor come into mind. But be ye glad and rejoice forever in that which I create." Isa. lxv. 17, 18. What a glorious home will be that of the saints.

The church has waited long her absent Lord to see, but he has not forgotten his promise to her. He will come and bring joy and comfort to her waiting heart. Habakkuk prayed, "Oh, that thou wouldst rend the heavens, that thou wouldst come down." The martyr cry was, "How long?" The cry of every saint of God to-day is,—

How long, oh, Lord! our Savior,
Will thou remain away?
Our hearts are growing weary
Of thy so long delay.

It is the duty of the waiting church to respond to the promise of Christ, "Surely I come quickly," in these words, "Even so, Lord Jesus, come quickly." Rev. xxii. 20. It may seem a long time to the waiting church, but he will come at last and bring her a glorious reward. His promises are true. His word is settled in heaven. His promise has not yet been fulfilled, "I will come again." But it will ere long. Then watch, for "unto them that look for him shall he appear the second time." Heb. ix. 28.

He is coming. Watch and be ready. For it was those that were ready that went into the marriage supper represented in Matt. xxv., and those that were not ready were shut out. When Jesus comes, the marriage supper of the Lamb, spoken of in Rev. xix., will be celebrated. That will be a grand and glorious occasion. Some will be shut out from the marriage chamber, but those who are ready will be admitted. What a glorious privilege. Jesus says, "Blessed are they which are called unto the marriage supper of the Lamb." Rev. xix. 9. Much more might be written on the coming of Jesus, for it is a glorious subject; but here I will stop, reminding the reader of the words of Jesus, "What I say unto you I say unto ALL, WATCH." Mark xiii. 37.

The Savior has promised quickly to come,
But no more as the babe of the stall;
Coming in glory and honor and might,
He's coming Redeemer and Lord of all.
Are you willing to wait, ready to go?
Perfectly resigned to his will?
For Jesus the Savior loves you so,
Though unworthy he loves you still.

GEORGE E. PULLEN.

Suicides in the higher ranks of the German army are becoming painfully frequent, a noble young officer at Potsdam having the other day added his name to the list of those who within the last few months, from stress of circumstances peculiar to their position, have incurred a verdict of *felo de-se*. From official statistics just published it appears that the number of suicides in Prussia since 1874 has gone on increasing to an alarming extent. Whereas in that year 2,828 of such cases occurred, the list in 1877 showed a total of 4,330, divided between 3,559 males and 771 females.

CORRESPONDNCE.

Editor Restitution:—Enclosed you will find an a item clipped from *The Christian Secretary*, a Baptist paper, published in Hartford, Conn. I thought it might be interesting to the readers of THE RESTITUTION, as setting forth the claims of popery. Bearing upon the same subject, I also send a few extracts from "The Faith of Our Fathers," a work written by James Gibbons, Archbishop of Baltimore.

"Now, the Scriptures alone do not contain all the truth which a Christian is bound to believe, nor do they explicitly enjoin all the duties which he is obliged to practice..... The Catholic church correctly teaches, that our Lord and his apostles inculcated certain important duties of religion, which are not recorded by the inspired writers. For instance, most Christians pray to the Holy Ghost, a practice which is nowhere found in the Bible. We must, therefore, conclude that the Scriptures alone cannot be a sufficient guide and rule of faith, because they cannot, at any time, be within the reach of every inquirer; because they are not of themselves clear and intelligible, even in matters of the highest importance, and, because they do not contain all the truths necessary to salvation. Page 111..... The Pope, therefore, be it known, is not the maker of divine law; he is only its expounder. He is not the author of revelation, but only its interpreter. .... In a word, the sovereign pontiff is to the church, though in a more eminent degree, what the chief justice is to the United States. .... The chief justice, with his associate judges, examines into the case and then pronounces judgment upon it; and this decision is final, irrevocable, and practically infallible." Pages 148, 149.

"To sum up in one sentence the titles of a Catholic priest, he is a king, reigning not over unwilling subjects, but over the hearts and affections of his people. He is a shepherd, because he leads his flock into the delicious pastures of the sacraments, and shelters them from the wolves that lie in wait for their souls. He is a father, because he breaks the bread of life to his spiritual children, whom he has begotten in Jesus Christ through the gospel. He is a judge, whose office it is to pass sentence of pardon upon self-accusing criminals. He is a physician, because he heals their souls from the loathsome distempers of sin." Pages 144-5.

M. ROCK.

The following was sent by Sister Rock, and is a sufficient commentary on Dan. vii. 25: "And he shall speak great words against the Most High." May heaven soon assert its honor against all such vile, abominable pretensions:

LET PROTESTANTS NOTE THIS.

We take, as reported in the daily papers, the following passage from Bishop Healy's sermon at the consecration of the Hartford diocesan. Notice the statements, "the priest is another Christ;" "the bishop is the representative of God himself." "This man commands not merely devils but God himself." Compare such claims as these with what the apostle says of the Man of Sin who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." 2 Thess. ii. 3, 4.

But there is one superior to the simple Christian, one not so much the object of miracles as the worker of the most wonderful miracles of God. Consider that Christ went about doing good, conferring miracles on the suffering—the greater part miracles upon the body, the better to attract the attention and the faith of those who saw him. He bestowed wonderful power on his disciples; even the devils were subject to them. He promised them that they should do greater miracles than he had ever done.

And to the priesthood he has given this power. Kings and Princes must bow before its authority. The priest is the representative of Christ *Sacerdos Alter Christus*. The priest is another Christ. What he does on earth is confirmed in heaven. To this chosen delegate of the Lord is given the power to forgive sin, and what he absolves here is absolved on high.

The priest exerts an authority compared to which that of the early disciples seems to be almost nothing. This man commands not merely devils, but God himself who descends upon the altar. Who can estimate the dignity of the priesthood? Recently over the seas there has been a bloodless but cruel persecution against the priesthood because they claim an authority beyond this world and reaching even to heaven. They rule the souls, others the bodies. The priest is an angel of God, an ambassador, occupying a middle place between God and man. Consider lest you should judge us too severely. There must be an angelic life. We bear the mysteries of God. We are the consorts of angels, and our lives should be worthy of the dignity we bear. The priest represents none other than Christ himself. What can be beyond that? Yet there is another glory and dignity conferred upon men, which are not recorded by the inspired writers. For instance, most Christians pray to the Holy Ghost, a practice which is nowhere found in the Bible. We must, therefore, conclude that the Scriptures alone cannot be a sufficient guide and rule of faith, because they cannot, at any time, be within the reach of every inquirer; because they are not of themselves clear and intelligible, even in matters of the highest importance, and, because they do not contain all the truths necessary to salvation. Page 111..... The Pope, therefore, be it known, is not the maker of divine law; he is only its expounder. He is not the author of revelation, but only its interpreter. .... In a word, the sovereign pontiff is to the church, though in a more eminent degree, what the chief justice is to the United States. .... The chief justice, with his associate judges, examines into the case and then pronounces judgment upon it; and this decision is final, irrevocable, and practically infallible." Pages 148, 149.

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Pleasantries.

Mrs. Partington, in illustration of the proverb, "A soft answer turneth away wrath," says that "it is better to speak paragorically of a person than to be all the time singing epitraphs."

The Boston *Transcript* gives the following account of the origin of a word: A great many years ago, a poor beggar explained his ragged appearance by observing: "I have no money to buy new clothing, and mend I can't." And his class have been called mendicants ever since.

A remarkable instance of a prompt proposal and a prompt acceptance was that of the Puritan who rode up to the door of the house where dwelt the young woman of his choice, and having desired her to be called out to him, said, without circumlocution: "Rachel, the Lord has sent me here to marry thee," when the young woman answered with equal readiness, "The Lord's will be done"

A Western paper thinks Dean Stanley was not equal to the occasion when he performed the marriage service for Prof. Tyndall. Instead of the usual formula he should have asked the groom: "Do you take this anthropoid to be your co-ordinate, to love with your nerve centers, to cherish with your whole cellular tissue, until a final molecular disturbance shall resolve its organism into its primitive atoms?"

THE RESTITUTION.

E. A. CHAPLIN, *Editor.*

PLYMOUTH, INDIANA, OCT. 8, 1879.

A SEVERE cold has nearly prostrated us for a few days past, and we truly make up this paper under difficulties. For many words of encouragement, and for substantial aid for the paper, we most heartily thank our friends. Numbers of our brethren are paying arrearages and continuing their subscriptions with expressions of gratitude that the paper has been sent through the hard times. We can only say that we need the help of all. We entreat all lovers of the truth to stand by the cause and our loving Lord will stand by them.

Four Sore Judgments.

So will I send upon you famine and evil beasts, and they shall bereave thee; and pestilence and blood shall pass through thee, and I will bring the sword upon thee. I the Lord have spoken it, Ezek. v. 17.

For the last few years the world has been severely smitten with these plagues that the prophet once so sternly denounced against Jerusalem and the land of Israel. The record of war for the last twenty years is terrible. During this time nearly all the powerful nations of the earth have been engaged in pouring out blood like water while reaping a harvest of death with the sword. Famine, too, has stricken down its millions in China, India, Persia, Brazil, and Northern Africa. Then the pestilence has "walked in darkness and wasted at noon-day" in the four quarters of the globe. And finally the "noisome beasts" have proved a scourge in different lands. The grass-hopper plague in our own country, the Colorado beetle, and many destructive insects, that were unknown to our fathers, waste the herbage, the grain, the fruit, the vine, and the esculent roots. Our brevities will specify some particulars showing that evil beasts and serpents are direful pests in certain localities. And, alas, prophecy assures us that all these evils will become more and more intensified.

"The earth is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant." It is for these reasons that the curse is devouring the earth. And "destruction upon destruction is cried" by the weeping seer of Israel till ancient chaos for a time almost assumes her dismal throne, over universal desolation. But "although the fig tree shall not blossom, neither shall fruit be in the vine; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet will I rejoice in the Lord, I will joy in the God of my salvation."

We look for the promised restitution of all things; for a new heaven and a new earth; for the glad time when there shall be no more curse, no more death, no more pain and no more sorrow. We adore God who has promised to make all things new.

COMMUNICATIONS.

The Judgment of the Dead.

JOEL A. SIMONDS.

As by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.

This passage accounts for all the death that will ever occur in this world. For this law was to have jurisdiction over the race of Adam forever, otherwise it could not appoint all men to death.

The promise of the seed that was to bruise the serpent's head was made before the appointment to death was given; therefore this punishment is the punishment under the gospel arrangement. It is the first punishment under the gospel. It is only one punishment, and it is complete and final. It can never be increased or repealed without destroying the law that appointed it. It can never be superseded by any other law, for it was to continue forever. God's judgment as expressed in this law, is true and righteous altogether. It is unimprovable. God cannot deny himself! He cannot alter the thing that has gone out of his mouth. This one death is the whole punishment for sin under the gospel. It is the wages of sin—the end of sin. It is to die so as not to live, and return to dust. When men have died once and returned to dust, the law which appointed all men to death has no further demand upon them. If no provision had been made in the gospel to save men from death, no further notice would have been taken of the dead. There would have been no need of the judgment of the dead.

But "God so loved the world that he gave his only begotten son, that whosoever believeth in him might not not perish, (finally, as he otherwise would have done,) but have everlasting life" by being raised up at the last day. Christ did not come to condemn the world to another punishment, but to save it from the punishment already passed upon it. He came to give life to all who should become worthy of the resurrection from the dead.

This offer of life from the dead to those who believe in Christ, removes the certainty that the death which has passed upon all men, will be final to all. It puts those to whom this offer is made on a new trial, or probation. The object of this trial is not to escape an additional punishment, but to secure life from the dead. Not that we may not die, but that we may be redeemed from death. "He that believeth on the son shall not perish but shall have everlasting life, and be raised up at the last day."

Under this offer of life from the dead, men have lived and died. Some have complied with the conditions of the resurrection, and some have not. They all lie promiscuously in the grave and their worthiness, or unworthiness is not known. This condition of the dead, and the promise "I will raise him up at the last day," render it necessary that the dead should be judged in order to determine who is worthy of a resurrection. I will now show

1. *That the dead will be judged.*

"And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be judge of the living and the dead," Acts x. 42. The living are one class to be judged, and the dead are another class to be judged.

Again, "I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the living and the dead at his appearing and kingdom," 2 Tim. iv. 1. Here are the same two classes to be judged. And in Rev. xi. 18, the same fact is stated again. "And the nations were angry, and thy wrath is come, and the time that the dead should be judged, and that thou shouldst give reward unto thy servants, the prophets, and to the saints, and to them that fear thy name small and great." Here are the living nations to be judged, and here are the dead who are first judged and then rewarded. These proofs are sufficient to show that the dead will be judged.

2. *The dead will be judged while they are dead.*

The conditions upon which life from the dead depend, require this. Christ said, "And this is the Father's will which hath sent me, that of all that he hath given me, I should lose nothing, but should raise it up at the last day. That everyone that believeth on the Son may have everlasting life, and I will raise him up at the last day. That everyone that cometh to me shall be raised up at the last day. And that whoso eateth my flesh and drinketh my blood may have eternal life, and I will raise him up at the last day."

The being raised up at the last day depends on the following conditions: He must be Christ's; he must believe in him; he must have come to Christ, and he must eat the flesh of the son of God, and drink his blood, that he may raised up at the last day. If these conditions have not been complied with, he will not be raised up at the last day. It is to determine who have complied with these conditions, and who in this way have become worthy to live again, that the dead must be judged. The judgment must precede the resurrection of the dead, or there can be no resurrection, for it is only such as are found worthy of it, that are to be raised up at the last day. The judgment of the dead is in order to the resurrection, and not the resurrection in order to the judgment.

If the spirit of God dwell in us while we live, our mortal bodies will be quickened. If we have the first fruits of the spirit our bodies will be redeemed. If we have been planted in the likeness of his death, we shall be also in the likeness of his resurrection. If we strive to attain unto the resurrection as Paul did, we shall attain unto it. If our conversation is in heaven from whence we look for the Savior, our vile bodies will be fashioned like unto his glorious body. If we sleep in Christ, we shall be raised from the dead as he was. If we are dead in Christ we shall be raised up. If we are included in the harvest, of which Christ is the first fruits, we shall be made alive at his coming. If we are found worthy to obtain that world and the resurrection of the dead, we shall be made like the angels, so that we can die no more.

These assurances of being raised from the dead all depend on the conditions specified, and all others will be excluded. The judgment of the dead determines who have complied with these conditions, and their resurrection is the result of the award of this judgment.

The decisions of this judgment will be according to the conditions of our probation. The Savior said, "The words which I have spoken shall judge you in the last day." "He that believeth on me shall have everlasting life, and I will raise him up at the last day. And he that believeth not on me shall perish, he shall not see life, but the wrath of God shall abide on him."

That the dead, then, will be judged previous to the resurrection of the dead is an unavoidable conclusion.

3. *The award of the judgment of the dead.*

The time to judge the dead will come. The Lord, the righteous judge, will come from heaven. He will stop in the region of the clouds; and while there, he will judge the dead.

We may know what the awards of this judgment are, by such Scriptures as these. The words that I have spoken, the same shall judge the dead at the last day. Abraham, and Isaac, and Jacob and those like them will be made alive, because God is their God, for God is not the God of the dead but of the living, but those that are not like Abraham and Isaac and Jacob will not be made alive because God is not their God. Job, and those that are like him, will be changed in a moment, in the twinkling of an eye, at the last trump, for the dead in Christ will be raised incorruptible; but they that were in honor and understood not, have died as the beasts die, they shall never see light, like sheep they are laid in the grave. David, and those like him, will be redeemed from the power of the grave, but those who have wandered out of the way of understanding, shall remain in the congregation of the dead. The Lord is the God of his people whether they are dead or alive. His dead men shall live, together with his dead body shall they arise; but those who are not his people are dead, they shall not live, they are deceased, they shall not rise. Daniel wrote of one class who will have everlasting life, and of another that will have shame, and everlasting contempt, but not life. Those who have believed in the Son of Man, will not perish, but have everlasting life and be raised up at the last day; but those who have not believed in him will not have life but the wrath of God (which is death) will continue to abide on them. The dead who have done good, will have life, but the dead who have done evil will not have life but damnation. They are already condemned to abide under the wrath of God. At the last trump the dead in Christ will be raised from the dead; but the dead out of Christ will not be made alive. The dead (not the living) will be judged out of the books, and those whose names are found written in the book of life will be made alive, and those of the dead whose names are not found written in the book of life will not be made alive, but be cast into the lake of fire, as death and hell were, and as the beast, and the false prophet and the devil were. The just and the unjust will be judged in this judgment. To the one class will be awarded life from the dead, to the other, that they shall not see life, but that the wrath of God will continue to abide on them.

Thus, the awards of this judgment are distinctly made known. They are variously described, but they are the same awards. Life from the dead to one class, and not to see life to the other.

Although much of this testimony is implied, yet it is just as obviously the sense of the language used, as if that which is implied had been fully expressed. The implied sense is unavoidable. This judgment is in perfect agreement with the penalty of the law, "Thou shalt surely die," and with the punishment under the gospel, "Dust thou art and unto dust shalt thou return." It is also in harmony with the general tenor of the Bible on the subject, and with its positive, as well as its implied testimony. It also agrees with the promises of life in the gospel. This harmony is complete. Not a jarring text to be found when explained in the light of the judgment of the dead.

This judgment settles the destinies of the world that has passed away. Then will begin the judgment of the living world.

I will answer objections to this view in my next.

Grand Rapids, Mich.

"The Second Death."

This phrase occurs four times. Rev. ii. 11; xx. 6-14; xxi. 8. It occurs in the most profound relations to the resurrection, and the closing scenes of judgment and the perdition of ungodly men.

1. If "the first resurrection—the resurrection of the just," is to be a reality, if "the perdition of ungodly men" is an expression of the truth, then the phrase "the second death" should also be accepted as the accurate and appropriate expression of the doom of the "condemned." John iii. 19-21; v. 29; 2 Pet. ii. 9; Matt. xiii. 47-50. "This is the condemnation," they hate the light, tread under foot the Son of God and count the blood of the covenant an unholy thing. "For where much is given, much is required." Luke xii. 48; Heb. x. 29-30.

The most impressive motives, addressed to both hope and fear, are employed to arrest our attention and constrain us to repentance, faith and a holy life.

But all the realities in the taking away of the sin of the world, and filling it with the knowledge and blessing of God, constrain me to look for something determinate in this terrible phrase. Yet, most teachers seem content to take anything they happen to have heard and call it "a mystery, a symbolic doom, or a hopeless death"—anything obscure that the untaught will take.

Let us, then, clear the way to the simple and unmistakable import of its terms.

2. There are (as primary divisions) two Adams, two begettings, two births, two covenants, two Jerusalem's, two kingdoms and two worlds. In harmony with these, Jacob would be buried with his fathers in the Machpelah cave, where Abraham and the primal patriarchs then lay. Gen. xlix, 30-32; Heb. xi. 13, 35.

They would "put off the old man" and be ready by faith to "put on the new," at the better—the first resurrection—into the likeness of the heavenly. 1 Cor. xv. 45-47.

3. It is the habit of the philosophic world to regard the life, which is the secondary sense of the word soul—as the man proper—a spirit man, that survives death. But, no one of that class seems to have reflected on the bearing of that idea. For if it could be true it would prove too much.

Thus, if the life of man be such an immortal man, then the life of an angel should be a higher and more celestial angel, and the life of other living creatures (Hebrew, living souls) would be a corresponding spiritual being! For the Creator is the "God of the spirits of all flesh." Hence, it is sheer assumption to assert this of man. The notion confounds the primal truth that, "The first man, Adam, was made a living soul," Gen. ii. 7; 1 Cor. xv. 45, and "the last Adam (the second man) a quickening spirit." (Of course, both need a spirit here, are organized personalities—Adam the head of our mortal age and race—Jesus the head of the world to come, Heb. ii. 5; Isa. ix. 6; the everlasting Father, Eph. i. 10).

Then, how does the philosophic notion of life confound God's primal truth? I reply: It makes one man too many at every stage, and a race without a father, utterly unknown to the gospel. That is, to say, there is no third in the series, no third begetting or birth, no third city, covenant or world, in this range of truth. The Bible recognizes only "the old and the new." Therefore, the life of man, is to man what "the spirit of life" is to other orders of God's creatures, animal and angelic above or below him in the scale of being, "each after its kind."

4. We may now reach the import of the terms in our phrase, "the second death." We read, Rom. v. 12; Heb. ix. 27, "by one man (Adam) sin entered into the world and death by sin. It is appointed unto men once to die and after this the judgment, death hath passed upon all men, for that all have sinned."

But "God who is rich in mercy," hath found a ransom, and Jesus hath abolished death and brought life and immortality to light by the resurrection. Hence, there is hope for man and restitution for earth. He who caused all creatures to live and come under Adam, Gen. i. 26, can reorganize all creaturehood under Christ, "the second man, the Lord from heaven," Eph. i. 10; Matt. xix. 28.

There can be no number between the first and the second. There is "no man" intervening between "the first man Adam" (as head of our race) and the second—the last—Christ. The gospel knows no third one. The application is easy. Sin, under the Adamic law, brought death "once." Heb. ix. 27. So, a rejection of God's remedy, incurs "condemnation." To this doom they are to be raised, (*anastasis*, while the just have *anastasis* to life). John iii. 16-21; v. 29; Acts xxiv. 14; 2 Pet. ii. 9.

There can be no first in a series except as it is followed by the second, so there can be no second except as it "follows next after the first." Let us note its origin. "*Second, secundus* from *sequo*—I follow the next after the first—that immediately following the first." Hence, in the nature of things, and from the primal laws of language, "the second death" must follow the first and belong to that series or class of events. If the first death be personal and real, involving the loss of the present Adamic life with more or less of distress, so will the second death be the loss of life associated with hope. It will be a hopeless death, indeed, because there is no other sacrifice or resurrection of life beyond.

Brother Myers may be reminded of "the gospel preached before to Abraham." (Gal. iii. 8. That opened "the only hope and the inheritance of the saints," and, of course, they glimpsed "the hopeless death—the end of the wicked." Psa. xxxvii.

Brother Magruder has written well on this point. (My copy of his article I can't find to refresh my convictions).

The essential point in grasping the doctrine of the text, is to get the import of the words. We see the depth of the phrase "once to die," out of life given to the race of Adam. Well, as we have "the gospel of life"—the gospel of Christ—the second man—the head of the world to come, we may see "the condemnation" for hating the light. John iii. 19. The resurrection to this condemnation (same word) John v. 29, and thus reach the necessary place and import of "the second death!" It seems a miserable dying out of hope and the only life that the gospel gives in Christ for the world to come.

There is but one dying—one death, that ends our life as derived from Adam. It follows, logically and scripturally, that "the second death" is the doom that awaits the unjust. They are reserved to the day of judgment to be punished. 2 Pet. ii. 1-9. They are then severed from among the just. Matt. xiii. 49. They are raised (*anastasis*) to that doom, John iii. 29; v. 29, and, hence, they "die the second death." Let all give the trumpet a certain sound, and all take warning and escape that final hopeless doom! There is in the gospel enough and to spare. Come to the feast and live.

Your poor brother, rejoicing in hope of life everlasting, and the divine welcome to the wisdom and wealth of the world to come. JOHN.

Conference Report.

The members of the church of God met on Friday, Sept. 19, at 4 o'clock, at the Hasty school house, on Little Brushey, in Montague county, Texas, as previous notice was given in THE RESTITUTION. Brief but interesting remarks were delivered by the following brethren: Thomas Doye, Thomas Greenstreet and J. L. Long. Meeting then adjourned until morning.

Saturday, the 20th, at 9:30 the meeting was called to order, and the church being in an unorganized condition the first business was to organize the church in working order, so the following officers were chosen to take the oversight: William Boon and W. L. Popejoy, were chosen Elders and William Moore and Thomas Gower were chosen Deacons. The next business was to organize in conference capacity. William Fanlug, was appointed to the chair, and William Boon, W. L. Popejoy and B. F. Hodges, were chosen as committee of arrangements, and B. F. Hodges was to act as secretary, after which, Bro. Greenstreet arose and gave an interesting discourse on Christian duties. Then adjourned until two o'clock.

At 2 o'clock the church was called to order by the chairman. Bro. Long took the stand and preached from Luke xv, and made his discourse altogether interesting, showing the return of the prodigal son. Then the meeting adjourned to come together at 10 o'clock on the morrow.

Sunday the 21st, by 10 o'clock, there was a large assembly on the ground, and the meeting was called to order by the chairman. Bro. James Bodine having arrived at that time, the services for the day were divided so that all the preaching brethren were to preach in turn as follows: Thomas Doyl, Bro. Thomas Greenstreet, morning service. After recess and dinner, Bro. Bodine, next Bro. Long, and at 4 o'clock the Lord's supper was administered; so the time was fully occupied and everyone looked as though they were glad to be there. Then the meeting adjourned until 10 o'clock Monday.

Monday the 22d, by 10 o'clock there was a good assembly on the ground. The conference was called to order by the chairman, and the business of the conference was taken up. Brethren Thomas Greenstreet, Thomas Doyl, J. L. Long, and James Bodine, were set apart as traveling Evangelists. Then, by request, Bro. Greenstreet arose and deliver. d an able discourse from 1 Thess. 4, 5, and concluded by Bro. Doyl. Then adjourned for dinner.

Between 1 and 2 o'clock everyone got ready for the water to witness the baptism. The distance was about eight miles, over hills and valleys, and the train of wagons and horsemen between a quarter and a half mile long, filled the writer with joy and gladness to see the progress of God's word spreading in this western country, and to look back just a few years and think that the very land and country where we have been holding these meetings, was visited every month by the hostile tribes of Indians, scalping women and children. Having arrived on the banks of Big Sandy, after a few appropriate remarks, there were eighteen obedient souls went down into the watery grave and rose to walk in newness of life.

Thus ended one of the most glorious meetings that has ever been witnessed by the children of God in this western country.

E. F. HODGES, Sec.

NEWS ITEMS.

FOREIGN.

THE ADVANCE ON CABUL.

SIMLA, October 1.—Gen. Sir Fredrick Roberts telegraphs from Kushi that he will advance on Cabul to-day. The health of the troops is good. Lieut. Kinloch, on the way to join his regiment, was ambuscaded and killed. Sir Fredrick Robert's advance guard consists of one cavalry brigade, two guns, two companies of the Seventy-second Infantry, the Fifth Punjaub Infantry and the Twenty-third Pioneers.

TEN THOUSAND RUSSIANS EXILED TO SIBERIA.

LONDON, October 1.—The St. Petersburg *Golos* says that 11,854 persons were imprisoned in the Central Prison at Moscow during the summer, 10,477 of whom were condemned to exile in Siberia.

DROUTH.

BUCHAREST, October 4.—The drouth continues, and the country is in a fearful state.

THE FAMINE.

LONDON, October 6.—Revolting details of the sufferings of the famine-stricken people still come from Cashmero. There is reason to hope that the worst is over, but undoubtedly the relief measures have been miserably mismanaged by the Maharajah and his advisers, and the loss of life has been terrible.

RUSSIAN HOSTILITY.

LONDON, October 6.—The Russian press make a fresh outburst of hostility against England and Germany. The St. Petersburg *Novoe Vremya* says: "Sooner or later a war of life and death with England is inevitable. The only question now to be considered is, which is the most available route to Hindoostan."

LONDON, October 3.—A dispatch dated Valparaiso, September 8, says: "It is reported that the Chilians, before evacuating Calama, sacked and burned the place. The Chilians have made raids into Bolivia beyond Conchas Blancas, destroying commissary and ordnance supplies and seizing horses and carts.

DOMESTIC.

A party of United States soldiers was attacked by hostile Indians, on the 20th of September, near Milk river, Col., and the commander and ten of his men were killed, and twenty-five were wounded. At last accounts another attack was anticipated. The loss of the Indians is not stated. The whites lost three-fourths of their animals, Indian supplies, etc.

Thus far the fatalities resulting from the fall of the crowded grand stand on the Adrian (Mich.) fair grounds, Thursday afternoon, number thirteen, and, as far as can be ascertained, the number of injured is 230, the recovery of some of whom is doubtful.

YELLOW FEVER.

MEMPHIS, September 30.—Seventeen cases in all—ten white and seven colored—were reported to the board of health to-day. Martha Milburn died last night. No additional deaths have occurred.

MEMPHIS, October 1. Noon.—Three deaths have been reported: William Grant, J. C. Saint and John Blanton. The two last died beyond the city limits.

MEMPHIS, Tenn., October 3.—Eleven cases in all were reported to the board of health to-day, six whites and five colored. One death occurred, Kate O'Donnell.

MEMPHIS, Tenn., October 4.—The weekly summary shows a material decrease in both deaths and new cases. The total number of new cases reported for the week ending to-night is 88; to date, 1,647. Total number of deaths from yellow fever for the week, 29—whites, 15; colored, 5; to date, 403. The above is the official report of the board of health, and does not include the new cases and deaths that have occurred beyond the corporation line.

SATURDAY.

Four cases were reported to-day, all whites.

SUNDAY.

MEMPHIS, Tenn., October 5.—Six cases—five white and one colored, were reported to the board of health to-day. Four deaths have occurred since last night.

MEMPHIS, October 6—Noon.—Three more cases have been reported: Caspar Zimmerman, George Rubech, Henry Stolle.

Three deaths have occurred since last night—Thomas W. Green, Alick Perry and Lillie Ingram. The last named died four miles south of the city.

A rain-storm is threatened.

POETRY.

Be Still.

"Be still—be still,' though all should seem
Like visions of a troubled dream;
'Be still—be still,' each murmuring thought,
For God is Love, and changes not.

The hand that moves the orbiting scene,
Plans what shall be—as what has been,
That hand is His—it holds thee still:
Calmly submit, and trust His will.

'Be still,' nor doubt His faithful love,
Though He thy faith and patience prove:
He, while He tries thee, through the fire,
Will give thee strength thou dost require.

'Be still,' thy cares are measured all
By Him who notes the sparrow's fall;
There's not a grief which rends thy breast,
But He can chase, or calm to rest.

Trust all to Him—thine every care,
Each burden cast on Him in prayer;
He will give peace, calm every storm,
And all things for His own perform.

'Be still,' for in a little while,
Thou shalt upon yon sorrows smile;
And earth-born aching pang shall cease
In endless joy—in endless peace."

LETTER DRAWER.

Editor Restitution:—I was prevented by a somewhat serious injury—from an accidental fall—from being at Salem, Ohio, last Sunday—a week ago—but have sent an appointment to be there (D. V.) on second Sunday in October. I leave home on Thursday next, (if the Lord will,) October 2d, for Port Washington, Ohio, on Saturday, Sunday and Monday next, to meet the brethren there and preach. I shall probably go thence to Salem. If you have sent me to the latter place any sample copies of THE RESTITUTION I shall hope to use them advantageously at that point. Meantime, please send to me, immediately, on receipt of this, thirty cents (enclosed) worth of the "Bible Pearls" assorted, and a few numbers of any recent issues of THE RESTITUTION; address[to care of "Wm. Rennis, (a brother,) Port Washington, Ohio." I hope to be able to procure and forward to you, some subscriptions on this trip.

Wishing you, dear brother, grace, mercy and peace from God, our Father and Jesus Christ, our Lord, I am fraternally and affectionately,

A. B. MAGRUDER.

Nashua, Ia.

Editor Restitution:—My heart's desire and prayer to our heavenly Father is, that THE RESTITUTION, its editor and contributors may live and prosper until our beloved King, the King of saints shall come. Although somewhat advanced in age and declining in health, and poor in this world's goods, and obtain only for which I labor with my hands, I cannot be satisfied unless I can show my love by my works. Although it be small, I intend to do all I can for the cause I love. If my life is spared, will remit on, or before the first of January, for the year 1880. I live where all, with whom I have conversed, do not desire the truth as it is in Jesus.

Yours, striving for a resurrection from among the dead ones, or a quickening when the Lord comes.

JAS. D. CALDER.

Rockville, Kan.

Editor Restitution:—In my sad bereavement I seat myself to let you know that my wife died September 12th, of heart disease and dropsy. She would have been forty-six years old the 10th of September. Her name was Elsie Hubbard. She died in the Abrahamic faith. She sleeps in Jesus. Please find two dollars enclosed, which will pay up to July 1, 1879. I am much obliged to you for waiting on me so long. I will try and do better next time. There are but few of the One Faith here.

Yours, in hope of the resurrection.

CHAUNCY HUBBARD.

Painsville, N. Y.

Editor Restitution:—I do not wish to be troublesome in trying to occupy a small space in your truly valuable paper, but I do desire to be understood. In my article published in THE RESTITUTION of March 20, on the training and government of children, my request was that those who write for THE RESTITUTION would show upon whom God has laid this duty by direct command, and I still make this request, and I hope the brethren and sisters will not ignore the subject. Sister M. Rock ,asked to answer, but she seems not to have understood my request; it was not to know whether the mother has a right to instruct and command her children, but has God by direct command laid this responsibility upon her? If so, will not someone give the readers of THE RESTITUTION the book, chapter, and verse, wherein such command may be found in plain language? I know he has given direct commands to the *fathers*, some of which may be found in the following scriptures: Eph. vi. 4, "Ye fathers provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." Is this not plain? 1 Tim. iii. 4, "One that ruleth well his own house, having his children in subjection with all gravity." Also in verse 12, "Ruling their children and their own houses well." Do not these texts show that the duty rests upon the man? God said of Abraham, "I know him that he will command his children, and his household after him, and they shall keep the way of the Lord to do justice and judgment." Again in Deut. iv. 9, the Lord says, "only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, lest they depart from thy heart, &c., but teach them to thy sons, and thy sons' sons." Chap. vi. 17, "Ye shall diligently keep the commandments of the Lord your God, and his testimonies, and his statutes which he hath commanded thee." And again, Deut. vi. 7—10, "And ye shall teach them your children, speaking of them when thou walkest by the way, when thou liest down, and when thou risest up." And in Heb. xii. 9, we have proof that the father recognized this duty and performed it: "Furthermore, we have had fathers of our flesh which corrected us, and we gave them reverence."

Now, dear friends, in view of these Scriptures, I would solemnly ask why is this great responsibility laid upon the mother? Please give me some good reason for so doing, drawn from the word in a thus saith the Lord.

I have been all my life a chore-going woman, and if my memory serves me rightly I have not heard this duty preached to fathers but once in forty years, from the pulpit, but have heard much eloquence, exhortation, yes, and even much fault-finding too, and of mothers. Now brethren and sisters I hope you will not ignore this subject but show where the Bible authority is for this course. I am glad our beloved paper is taking a more practical turn. But I hope our writers will not get in the habit of sentimentalizing, and give merely vague ideas of Christian duties but the plain declarations of the Scriptures. All the instruction the Christian man or woman needs to guide them to the acceptance of the divine law giver, is plainly laid down in the New Testament by Christ and his Apostles; so we need no speculation or inferences and one positive command ought too, and will be sufficient to insure obedience of the true Christian. Hoping for a hearty response to my request, I am your sister in Christ.

MRS. M. H.

Editor Restitution:—As many of the brethren and sisters of this state are personally acquainted with me, and I can't correspond with all, I am on the eve of starting back to the state of Illinois with my family. The reason is, I can't make a living here. The state is overdone in everything. All trades are at a standstill. The agricultural districts are not profitable to those that work the soil. The good land is owned by capitol. The poor man has no chance at all here. I would say to those, if any contemplate to emigrate here, to not come, if they can live where they are, for their position can't be bettered here. The climate is pleasant and good, and that is all the good I can say of California. I sincerely hope none of the One Faith will become drowned by the cares of this life, that we all may be accounted worthy of eternal life in the kingdom of God.

DAVID RENNER.

Lodi, Cal.

BREVITIES.

The Sandemanians are a peculiar religious people of Danbury, Conn. They have no pastor or sermons; but in their church is a circular table, around which they sit, on Sundays, and discuss scriptural texts.

Of late wild beasts have appeared in unusual numbers in Russia. In one month ten bears near Burakoff destroyed seven horses, four cows, and several sheep, and such annoyances have occurred in other districts. Even in populous Odessa the police were occupied in chasing a wolf in the open streets.

The discovery has been made near Neuwied, in Germany, of what is supposed to be one of the subterranean stores of the ancient Germans mentioned by Tacitus. It contains charcoal, potsherds of rough description, and remains of bones, and on the lime wall is the drawing of a running horse, apparently scratched with a hard stone and evincing a certain amount of skill.

Of the war waged between man and beast in India the yearly statistics are once more published, and it would seem that during 1877 the slaughter was terrible. Nineteen thousand six hundred and ninety-five people were killed—46 by elephants, 819 by tigers, 200 by leopards, 85 by bears, 564 by wolves, 25 by hyænas, 1,180 by other wild animals, and 10,777 by snakes. Fifty-three thousand cattle, moreover, succumbed in the fight. On the other side, under stimulus of a reward amounting to more than £10,000, 23,861 wild beasts and 127,295 snakes have been killed; a large total in itself, but small when the losses man and domestic animals have sustained are taken into consideration.

There are said to be fully 200,000 beggars tramping about the German Empire, and they are estimated to get as alms not less than $18,000,000 annually in money, without considering the value of food and clothing given them. Many of these beggars got into the habit of gaining their livelihood in this way through the oppressive laws formerly in vogue that required apprentices to travel about, literaly as journeymen, with a view to perfecting themselves in their respective trades.

A curious superstition is exhibited in Western and Southern India, where the lands desolated by the famine of 1877 are now being ravaged by a plague of millions of rats. These animals have overspread the country like locusts, they destroy the crops almost as thoroughly, and are even more difficult to keep down. So grave has become the aspect of affairs that a "Rat Committee" has been appointed to inquire into the best means of getting rid of the creatures. The natives in some places refuse to destroy the rats, as they believe that the souls of people who died in the famine have come back in the bodies of rats to get the food they should have had in their previous existence. Thus we see how superstition becomes its own scourge (Prov. i. 31).

The defeat by locusts of a Russian detachment of infantry on the march from Gontschaki is reported. It was assailed by a flight of locusts twenty-two miles square, which arrested its progress and compelled it to take refuge in the military station of Dzigamskoi. Next day the detachment made another attempt to continue its march, but was brought to a dead stand about a verst from Dzigamskoi by the locusts, which had alighted in such masses upon the ground that the soldiers could not wade through them, and they still filled the air, swarming upon the men in countless myriads. In the hope of dispersing them by noise, Major Lazoff gave his men the command to fire in the air, and kept up a series of volleys for nearly half an hour; but the locusts paid no attention whatsoever to the rapid discharge of Russian musketry directed against them, and the detachment was forced to retreat for the second time to Dzigamskoi.

(Inter-Ocean.)

THE WORLD'S MORTALITY—INTERESTING STATISTICS.

The earth is inhabited by about 1,300 millions of people, as follows:—

Of the Caucasian race,	360,000,000
Of the Mongolian,	550,000,000
Of the Ethiopian,	190,000,000
Of the Malay,	200,000,000
Of the American Indian,	1,000,000,

All these respectively speak 3,064 languages, and possesses 1,000 different religions. The number of deaths per annum is 33,333,333, or 91,034 per day, 3,730 per hour, sixty per minute, or one per second. This loss is more than compensated for by the number of births. The average duration of life throughout the globe is thirty-three years. One-fourth of its population dies before the seventh year, and one-half before the seventeenth. Out of 10,000 persons, only one reaches his hundreth year, only one in 500 his eightieth, and only one in 100 his sixty-fifth. Married people live longer than unmarried ones, and a tall man is likely to live longer than a short one. Until the fifteenth year, women have a better chance of life than men; but beyond that period the chances are equal.

The fifty-sixth annual report of the Berlin society for the promotion of Christianity among the Jews has been lately published. There is no concealment of the fact that the visible results do not correspond with the wishes of the society. The total number of the Hebrew race is given as about what it was in the days of King David—between six and seven millions. There are in Europe, according to the latest statistical information, about 5,000,000; in Asia, 200,000; in Africa, over 80,000; in America, from a million to a million and a half. More than half of the European Jews (2,691,000) reside in Russia; 1,375,000 in Austria (of whom 575,000 in the Polish province of Galicia); 512,000 in Germany (61 in the Polish province of Posen); Roumania is credited with 274,000, and Turkey with 100,000. There are 70,000 in Holland, 50,000 in England, 49,000 in France, 36,000 in Italy; Spain and Portugal have between 2,000 and 4,000; 1,800 in Sweden, and 25 in Norway. Nothing is said about Denmark or Switzerland. The population of Jerusalem is given at 7,000 Mohammedans, 5,000 Christians, and 12,500 Jews. The report gives no details concerning America, except that in New York there are thirty synagogues.

SENTENTIOUS PARAGRAPHS.

Men who make money rarely saunter; men who save money rarely swagger.

A quarrel, nine times out of ten, is merely the fermentation of a misunderstanding.

Don't despise the small talents: they are needed as well as the great ones. A candle is sometimes as useful as the sun.

Humility is of all graces the chiefest when it doesn't know itself to be grace at all.

The darkest night must have an end;
It can not last alway;
And oftentimes the darkest hour
Precedes the brightest day.

In the sight of God no man is poor but he who is wanting in goodness; and no man rich but he who abounds in virtue.

Ours is not a splendid, but it is a saving religion; it is humbling now, that it may be elevating hereafter.—*Hannah More.*

Happy is he who has learned this one thing—to do the plain duty of the moment quickly and cheerfully, whatever it may be.

Don't tell me of to-morrow
There is much to do to-day
That can never be accomplished
If we throw the hours away.

Every moment has its duty—
Who in the future can foretell?
Then why put off till to-morrow
What to-day can be done as well?

The more fully we enter, by the power of the Spirit of God, into the redemption which is in Christ Jesus, the more decided will be our separation, and the more whole-hearted will be our devotedness. The effort to produce either the one or the other until redemption is known will prove the most hopeless labor.

It is easy enough to destroy; and there are always destroyers enough. It requires skill and labor to erect a building; any idle tramp can burn it down. God alone can form and paint a flower; any foolish child can pull it to pieces.—*John M. Gibson D. D.*

Clouds and conflicts round us press:
Would we have one sorrow less?
All the sharpness of the cross,
All that tells the world is loss,
Death, and darkness, and the tomb,
Only whisper, "Tell Me come."

There is a pleasure in contemplating good; there is a greater pleasure in receiving good; but the greatest pleasure of all is in doing good, which comprehends the rest.

Bronson: Education should give us command of every faculty of body and mind; call out all our powers of observation and reflection; change the creatures of impulse, prejudice, and passion, to thinking, reasoning, loving beings; lead to objects of pursuit and habits of conduct favorable to the happiness of every individual, and of the whole world; multiply all the means of enjoyment, and diminish every temptation to vice and sensuality: and true education will do all this.

A thankful spirit has always fresh matter for thankfulness. To praise God for the past is the sure way to secure mercies for the future. Prayer and praise live or die together.—*Romaine.*

Earth was at peace when morning stars were singing
And when the sons of God with joy did shout,
When like a lover, votive offerings bringing,
Her Maker hung his starry banners out.

But since the star of hope went down in sorrow
Full six millenniums have well nigh fled;
And still the worn earth waits a coming morrow
When they shall live again—the myriad dead.

Notice.

We have received a letter with $150, ordering some books and subscriptions, and wishing us to change the address of the sender to Morrilton, Conway county, Ark., but neither no name signed per the present place of sending. If the person sending us the same will please send his name and address we will know what to do with it.

MARRIED.

YOUNG—STEELE—Aug. 10, 1879, by the Rev. Levi L. Pay, Mr. Thomas A. Young, of Pearley, Ohio, and Miss Ella M. Steele, daughter of Bro. J. B. Steele, of Cow Run, Ohio.

LETTER RECEIPTS.

SUBSCRIPTIONS.

Frank Belcher	2 00	J Hogarth	1 00
Mark J Craft	1 00	Mrs J A Foster	1 00
J W Scott	1 00	John Teague	1 00
J J Cahill	1 00	Logan Tracy	1 00
P G Mickils	2 00	Mrs S J McCorkle	2 00
J L Love	2 00	M Tomkins	1 00
J Mallard	2 00	Mrs J R Stewart	1 00
Henry Swope	1 00	W Calhoun	1 00
Mrs E G Poole	1 00	Mrs A B Cole	1 00
J J Richardson	1 00	G Hubbard	1 00
Mrs Mary Mag	1 00	G McChesney	1 00
G Westgarth	1 00	M J Nelson	1 00
H Neice	1 00	Mrs M A Worden	1 00
J E Thomas	1 00	Mrs Chas Richards	1 00
J R Hardy	1 00	Owen Coffa	1 00

BOOKS AND TRACTS.

J J Cahill	1	Arnilla E Peavy	2 15
J O B McDoyle	1 00	G Westgarth	1 50
P G Mickils	60		

A Free-Will Offering.

We, the undersigned, having the good of the cause of truth at heart, and believing that it is our duty to sustain the gospel with our means as well as we have prayed, and believing that God will bless us for all the offering we make in behalf of the truth, have paid the sum set opposite our names for the purpose of freeing THE RESTITUTION from debt, and sending it out as a messenger of truth to those sitting in darkness, and to comfort those who are walking in the light of it:

Amount previously published.....$419 75
Mrs M A Flint.....1 00

DIED.

FUNK—At his residence in Carroll county, Mo., Sept. 5, 1879, G. G. Funk, aged forty years, eleven months and four days.

Bro. Funk was a firm believer in the soon coming king. In his quiet, unostentatious way, he exemplified beautifully the Christian character. He passed away calmly, peacefully, in full hope of a glorious immortality beyond the reign of death. It was hard to give him up, but we *sorrow not as others who have no hope.* Silently and sadly we laid him in the grave to wait the sounding of the arch-angel's trumpet. He leaves a wife and three children to mourn his loss. May God bless and temper the winds to the shorn ones, and reunite them in the soon-coming kingdom. A discourse was made by the writer to a large concourse of sympathizing friends, from John xi. 21.

W. A. PRESTON.

KERR—Aug. 21, Sister Mary Francis Kerr, aged 32 years, beloved wife of John Kerr and only daughter of brother and sister Abraham and Mary Vanwinkle, of East Newark, N. J.

Our deceased sister was the only child left of a large family, which fact, and other circumstances attending her sickness and death, made the providential stroke more severe, and to the family almost unbearable, but the deep, heartfelt sorrow is neutralized by the cheering testimony she gave her friends in her last hours. Although her death was comparatively sudden and unexpected, it had no terror to her; its sting had been removed in a union with that all saving name to the obedience of faith, therefore the last enemy found her rejoicing in the blessed hope. Beloved by all who knew her, mild and lovely in her life, calm and peaceful in death, in that trying hour she was the comforter as well as the comforted, as the many of her friends and relatives who witnessed her in her dying moments will testify. And now she waits the coming of her and our dear Lord to strengthen her and raise her up even from among the dead, when she will possess the divine nature in being made like Christ and seeing him as he is.

Bro. John Donaldson, of Brooklyn, discoursed at her funeral on Job xiv. and 1 Cor. xv., to a very large and attentive audience held in the M. E. church of the same place. We cannot help but hope and believe there were some seed sown by which Christ will be magnified even in her death. I send you these touching lines in memoriam as expressing what I am unable to express in her case, which you will please insert with this notice.

JOHN G. WOODRUFF.

IN MEMORIAM.

Sleep, sister, sleep, no dream disturbs thy rest,
Nor anguish troubles thy profound repose;
No wave of tumult rolls across thy breast,
All, all is still as evening's silent close.

Sleep, sister, sleep, the world hath rarely tried
The nature of too fine a texture wrought
To bear the burdens that its life entailed,
Or realize the molds sought.

Sleep, sister, sleep, the Christ himself hath slept
Within thy lowly bed. In agony
Enspired upon the cross—while pity wept
His death—as dear bereaved ones weep for thee.

Sleep, sister, sleep, the Christ hath broken the Lord
Of him who had the power to close thine eyes;
The spirit raised the anointed from the dead,
That spirit dwelt in thee, and thou shalt rise.

Sleep, sister, sleep, the night is well nigh spent
That in its gloom thy slumbering form opposite;
The sun shall rise, his healing wings be sent
To give thee of the joy his light reveals.

Sleep, sister, sleep, though dead yet spoken thou
To all the dear ones thou hast left to travel;
Bidding them watch, become redemption now
Is nearer than it was when they believed.

Sleep, sister sleep, nor weep thy losing word,
Nor thy sweet smile remembered by us while;
But store our hearts to wait our coming Lord,
In whose bright presence we shall meet again.

J. G. W.

Correction.

In the article "Human Responsibility to Divine Government," by J. H. Thorn, in last week's issue, in twentieth line from top read "that never" instead of "what never." In thirty-fifth line read "Hitben" instead of "if when." In forty-eighth line read "lose" instead of "loose." In ninety-fourth line read "many" instead of "among."

ANNOUNCEMENTS.

DEDICATION.

Our new meeting house at Gospel Grove, nine miles southeast of Warsaw, Ind., near Stiffers Prairie and Hazelmane, will be dedicated, D. V., the third Sunday in October, 1879. A cordial invitation is extended to all.

JOHN L. WITCH.

I will commence a meeting near Coffeyville, Kan., Nov. 29, 1879. I would like Brother J. W. Haughawout to be with me if convenient.

DR. G. WALDO ATLEE.

I will preach at Bro. T. Flus may appoint, Oct. 19 prox. and onward.

C. F. SWEET.

I will begin a meeting at Scott Branch, east of Fort Scott, in Bourbon county, Kansas, near Judge Chapman's, Saturday before the third Sunday in October, being the 11th of the month, to continue over Sunday. Also on Thursday before the fourth Sunday of October, next Presidents as Texas and John Searight may direct. Subject: A vindication of the true character of God. God is love. Christ and salvation to all others to be proclaimed! Come one and all, and let us have a good time.

JOHN FOOSE.

Gatesburg, Kas.

The Christian Association of Iowa will hold its Annual meeting with the church at Ryan, Marion county, Iowa, commencing October 22d, 1879, and hold over Sunday. A general attendance is desired. Churches are entitled to one delegate for every ten members or fraction thereof. It is hoped that each organization in the state will see that they are represented at the meeting.

JOHN FITE, Sec.

There will be a conference of the church of God held at Fairfield school house two miles south of Glen Elder, Mitchell county, Kansas, Nov. 21, 1879. Parties coming from a distance will get off the train at Glen Elder, and shall inquire for Levi Clover.

T. E. CUNNINGHAM, Sec.

The quarterly assembly of the church of God will, the Lord will, commence, on Saturday, before the third Sunday in October, on Timber Ridge, in Frederick county, Va., near Bro. John D. Goofs and Bro. J. J. Spaid's. All of the brethren in Christ, and the public in general are respectfully invited to attend. Anyone coming by rail will please inform Bro. John D. Good (he due there), Highview, Va., who will meet them at Winchester, Va., prepared to convey them to the place of meeting.

E. J. MORAN.

The church of God at Sycamore, Kan., will hold a meeting commencing Oct. 24, at 3 o'clock, P. M., holding over the following Sunday. All that can come are invited and will be cared for by the brethren. Bro. William A. Priester, of Colony, Sterling county, Kas., has promised to be with us. Can Bros. T. K. Adams and J. F. Fellers attend? Severance is situated twenty-five miles west of M. P. Jo, on the Border City & St. L. R. R. Anyone getting to the east of the train will notify G. H. Robb or the writer, or enquire for Mister Goodwin, who lives in town. Yours in hope.

J. F. SITES.

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POETRY.

Adversity.

W. I. CROCKETT.

Our hearts are stamped upon the days
That break the chains of love and life;
But from each agonizing strife
There springs a hope that ne'er decays.

The clouds that gather o'er the sky,
Should make us look more oft above;
And shelter 'neath the wings of love,
That spread through all eternity.

What shadows fall upon the road,
But make the sunshine seem more bright?
But make more precious rays of light,
That steal into our dim abode.

The tree bright clothed in tender leaves,
That murmur to the air their praise,
Is freshened by the darkest days,
And from the clouds its life receives.

What are we but mere things of dust,
We cannot life but dimly see,
And all our trials yet may be
The love of Him who is our trust.

Some wondrous power directs our way,
And linked within our hearts doth draw
More strongly than can human law
Toward a clearer, brighter day.

SELECTIONS.

[The Christian World.]

Conditional Immortality and its Connection With Christian Doctrine.

The Rev. Henry Constable said:—Mr. Chairman and Christian friends,—I have been asked to read a paper upon a very grand question, Conditional Immortality as Connected with the Human Race, and as related to the Admitted Evangelical Doctrines of Christian Faith. A subject it is—you will see—upon which whole volumes might be written, as they have been written, and upon which I can now hope to say but a very few words.

Immortality and Man.—Immortality and that strange race of being to which each of us belongs! Between the lower creatures and immortality there is no connection. Scripture is not merely silent upon such a connection, but it denies it. We read their history in one brief phrase—"The beasts that perish." Ps. xlix. 12. Between man, however, and immortality—let us take what view we please of human nature and the destiny of the wicked—there is a very close and intimate connection. Scripture speaks of it in relation to man both before and since his fall. "In our image," spoken by God of man at his creation, implied of necessity immortality. The very threat—"in the day that thou eatest of the tree of knowledge thou shalt die"—is God's declaration that if man had not sinned he would have lived for ever (Gen. i. 28, ii. 17). Man fell, but redemption was promised to him. The very idea of redemption includes within its scope immortality restored. And so as revelation opened out with its wondrous story the victory over the grave is written more and more clearly in letters of light—until the source of all life comes—the Son of God, by whom man was made, and proclaims as the very essence of his gospel, "I give unto My sheep eternal life." Isa. xxvi. 19; Hos. xiii. 14; John x. 28. But we should expect upon man's part a susceptibility of this grand doctrine of revelation, if not an anticipation of it, yet an endless memory of it, never wholly obliterated. We should expect of a creature created for immortality, and to whom immortality was to be restored, that its idea should enter into his speculations, kindle his fancy, be a theme for his subtlest disputes, be food for thought whener he looked on a little and saw a grave open before him, and felt the inexorable hand of time pushing him towards it, and know that all who had gone before him had descended into it. And so it was. Immortality has been the theme of man from his earliest day to ours. It has entered into his oratory, his poetry, and his philosophy; it has been hoped for or it has been dreaded, it has been reasoned for or reasoned against; it has been believed or it has been rejected. It was to be, according to varying speculations, for all men, or for some only or for none. Look at that group of men in the ancient land of Luz! Job. ii, 8–13. Childless, poor, distracted with sores from crown to foot, his friends pouring vinegar for balm into his wounds, his wife calling on him to blaspheme God and die. What is it which comes up to the mind of Job as, in his agony, he cursed the day that had introduced him to existence? It is the hope of immortality! "When a man dies," he asks himself, "shall he live again?" And then he bursts forth into those glorious words which have brought comfort to thousands upon thousands of sad hearts, I know that my Redeemer liveth—I know that he shall stand at the latter day upon the earth—I know that after worms have destroyed this body in my flesh, I shall see God; and so he is able to rest in the high resolve, "All the days of my appointed time will I wait until my changing come" xiv. 14; xix. 25, 26.

Look at another group of men! They are gathered in a prison house round the greatest philosopher of the heathen world—*Socrates*. He is about to die, and of what is his discourse to his friends upon the last evening of his life? It is upon Immortality! That was his hope, his ardent longing! He arrays all his reasons why it should be reckoned a good hope, and not an idle dream. But he taught not with authority, but as the Scribes, and so while some hoped he spoke truth, others listened with the sad smile of incredulity to the earnest words he poured forth. Look at that crowded audience drawn from every part of the world to listen in an Athenian garden to another of Athens philosophers. His subject too is Immortality. Epicurus has heard all the subtle reasonings of Socrates, but they have not convinced him. He dismisses them all as cobwebs to be brushed aside. While he could conceive and speak of, and reason about this grand doctrine, he held the sad view that it was not for man, no, not for the very noblest minds that have arisen and shone among our race. Here, again, is an assemblage of a very different kind! The last days of Jerusalem have come! The great soldier, the Roman Titus—is haranguing his troops as he directs their fierce attack upon the strong tower of Antonia. Josephus, I. W., vi. 1, 6. What is the powerful motive which lays before them as he urges them on to a struggle, which would probably end in death to the foremost of their number? It was that to the brave man who died in battle there awaited an immortal life, while to the cowardly and the sluggard there was in death only everlasting oblivion. Or, once more. Look at those men, seated in council round the watch-fire of their tribe. It is in the great forest wilderness of the New World, and they are looking over the wide waste of waters as the Indian sun is sinking towards the west! What is that old man speaking of, to whom all listen with rapt, unbroken attention? It is of immortality! of happy hunting grounds, where no palefaces come to disturb the red man; there he pursues the deer and the elk, and hopes that even his faithful dog shall in that happy land bear him company. There, sir, is man and immortality! The idea of it is ineradicable from his nature. He must talk of it and think of it wherever he roams—in the pathless forest, across the waste of sand, by the sad sea waves, amid the porticos of Athens, in the forum of Rome, in tribe, republic, or monarchy, immortality is the subject of his thoughts. But his thoughts are widely various. Is it for all, or some only, or for none? It is not my purpose now, sir, to prove which of these various opinions is the truth. Many of us in this room today have put our views before the public, and I am bold to say they have never been confuted. My chief object is to show that our view, now generally known by the title of "Conditional Immortality," takes its place among, harmonizes with, does not disturb, far less deny, the great accepted Evangelical truths and doctrines of the gospel of Jesus Christ. A few words as to what we mean by Conditional Immortality. We believe, then, in a future life—an everlasting life—for man. We believe, that it was to give us this blessed life that Jesus—the Son of God—came from heaven to earth. Believing that our first head, Adam, lost it for himself and for his seed, we believe that the second Adam, has brought it back. But we also believe that there is in this a beautiful harmony with the Divine character; that our doctrine is one that sets forth all God's attributes, his power, his wisdom, his justice, his love, his tender pity.

We believe, then, that for all who are fitted for it there will be immortality—most certainly not for others. Eternal misery! We reject it as a horrible nightmare! Eternal evil! We repudiate it as a foul libel upon our God! For those who are attuned to sing the song of redemption, for the lovers of God and man, for the sweet angel faces that tell of bliss and joy; for all of these we believe in immortality! For others destruction! And yet we also believe that the very destruction of the wicked exhibits the mercy of God in blessing to the universe. We might be certain that our view would meet with disapproval. When was there ever a truth propounded—new to the age though not new itself—that was not condemned, and, what is more, the more important it was the more it was condemned! We do not, indeed, wonder; we should wonder if it was otherwise, for our view runs counter to a doctrine which has generally found reception in every Christian Church. Ignored in the Articles and Liturgy of the English Church, immortality for all, whether of bliss or of woe, has found full expression in her homilies. The Congregational churches, I should suppose, are in no way committed to it, but as a rule, I believe, it has been, up to a recent time, generally held among them. The Westminister Confession has taught it in plainest terms. Methodism, in the sermons of John Wesley, has proclaimed it; Rome has pronounced for it by the mouth of many of her Popes! With such a widespread acceptance, we cannot wonder that a shout of horror should have been raised against our view throughout Christendom. It has been condemned in every variety of phrase. It is declared to be subversive of order, an encourager of sin, fatal to the atonement, destructive of faith in a future life, the disturber of Christian doctrine! Even the charge of excessive cruelty has been raised against it! To this, I would wish to say a few words—they can be but a few; they cannot embrace even a short reply to the many charges brought against us. I ask, then, sir, in the first place, has the adoption of our view of Conditional Immortality—and it has been adopted by members of every orthodox evangelical communion—has it exerted any disturbing influence upon those who have adopted it? No! The acceptance of this view has not disturbed our faith! Most of us in this chapel to-day—certainly all of us upon whom years have written their furrowed marks—were educated in the doctrine of Unconditional Immortality. One thing or another led us to an alteration of our view.

We have come to the conclusion that fallen man is mortal—not immortal; that Christ has placed Immortality within our power; that great numbers of mankind—more, perhaps, than even sanguine hope would imagine—will attain it; but that for others—many, certainly; perhaps the majority of the human race—there is no immortality of any kind, sad or joyful, in pleasure or in pain. What effect has this doctrine had on us? Are we running wildly about, unable to remain within the old land marks—finding the whole system in which we were educated intolerable to us—alienated from our ancestral doctrines—looking out eagerly for some new community within which we may shelter ourselves and our opinions? Verily, I see nothing of the kind. None of us that I am aware of have fled to Arianism, or Socinianism, or Romanism, or Scepticism, or Atheism! Our newly-adopted view possesses a wonderfully small element of the destructive or rending asunder power. For the first time, so far as I know, in the history of religious thought, a change in a great fundamental doctrine—for by universal confession, this is a change in a fundamental doctrine—has given rise to no new sect—no church of old day or of latter day saints. We do not hear of any successful attempt—or of any attempt at all—to form us into a sect of Whitites, or Leaskits, or Goodwynites, or Mentonites! The names are strange to us, and I do not imagine that use will ever enable us to get over their strangeness. Efforts have been made in various quarters to eject us, but we have made none to go forth. We have clung to the old ways—the old evangelical truths, the old-established Evangelical communions. There has never, I believe, been felt on the part of a single individual among us—leader or follower—to add another to the denominations of Christendom. Truly, Conditional Immortality is not a rending, destructive, separating power. If I may judge of others by myself, while it has removed one horrible, sickening, maddening idea from my mind, it has endeared to it all old Evangelical truth. I might I think stop here, and fairly consider that I had proved my point—namely, that the reception of the doctrine of Conditional Immortality is not opposed to Evangelical doctrine. They are not a few, sir, who have adopted this doctrine. They may be reckoned by their thousands in this land. There is no part of the world where the English tongue is spoken where it has not its adherents. Sincerity cannot be denied us, for none of us has gained anything that I know of—many have lost much in reputation and position—some have suffered keenly!—so severely, that they have well earned the time-honored title of confessors. We are of all tones of mind—the æsthetic and the logical, the tender and the severe, the broad and the scrupulous, and yet not one in this large body that I have heard of, has been shaken in his attachment to Scriptural Evangelical truth by this terrible doctrine of Conditional Immortality. I think its opponents might well take it into their conception that it is not so terrible a doctrine after all. But I have been asked to show the harmony of this doctrine with the several doctrines of Christianity to which it is said to be opposed, and with the several attributes of God, with which it is thought to be inconsistent.

Were I to attempt to go through such a subject, my task would far surpass my strength and your endurance. Besides, others will take up what I leave incomplete. You will permit me rather to apply the remainder of my time to an objection not infrequently brought against our view, that it represents God's conduct to the wicked as being too severe. We suppose that in that hereafter which follows the resurrection, both of the just and of the unjust, the latter will be subjected to judgment and to conscious pain ere they sink under the law of an eternal death. This is said by some to be too severe! By whom is this said? Perhaps some may be astonished to hear that there are Augustinian advocates who charge our view with cruelty! And yet there are! But really this charge from them is one that we think it an insult to reason to argue against. To say, as they do, that it is not too severe in God to punish sinners with torment as long as God lives, while it is too severe in him to give pain for some definite time adjudged by him, and then to consign them to a condition where is no more pain, or weariness, or oppression, is not a view which we need waste a moment to confute. But there are others who make this charge of cruelty, and from whom it comes at first sight, at least, with far greater grace—I mean those who hold Origen's view of universal restoration. They who think that throughout the ages—soon perhaps with some, later with others—Satan and his angels, all the children of men, not even such as Balaam and Judas excluded, will be brought somehow to a better mind, will lay themselves at the Great Father's feet, will receive his blessing, and cause joy among the angels,—these say it would be cruel in God to take life from a single soul capable of all this. If severity be all that is charged against our view, we frankly confess that in our view there is severity. But is this any valid objection? Is not severity a part of God's ways? Are we not told in his word that severity mingles with his dealings of mercy? Does not the Apostle to mankind call upon us to behold both the goodness and the severity of God? Rom. ii. 22. But to the charge of "too severe," we answer No! If it is a part of God's providence—one issue of the long struggle between good and evil—that immortality, once offered, should have passed out of the reach of some—that life, with all its wondrous capacities of bliss and affection and intellectual attainment, should be withdrawn without hope of restoration—we deny that any man can show that this is too severe.

We might just as well say that God was bound to bestow eternal life upon as many as he could possibly call into such a being, as that he must keep in eternal life all who once had it in their power. But let us go a little into particulars. We teach conscious pain in the hereafter for the wicked—for some much, for multitudes very little indeed. Have the advocates of universal restoration any right to object to this part of our scheme? No! They teach themselves an amount of pain in the hereafter in their process of purgation which I, for one, think greater than will be inflicted upon the very greatest offender. Upon the mere point of conscious pain they cannot object to us. But destruction—the annihilation of any human life—this is the great point which they urge against us. Even here, while we allow severity, we fully believe that there is a mercy to myriads upon myriads which counterbalances the severity in a perhaps infinite degree. Let me try and present this to your mind as it has been presented to mine. Ruled over by one great Being, upon one great plan, there is no such thing in the universe as an unconnected fact. Each event is joined on with another; forms a link in a mighty chain.

The history of the angelic fall and God's dealings with them, of man's fall and God's dealings with us, is not an unconnected episode in the great universal history of creation. As the spots we see upon the sun affect our earth, which is so many millions of miles away, as the changes in the moon have a like effect, so God's dealings with two fallen races will and must affect other races besides them. Angels desire to look into these things! It is by his dealings with his church that the manifold wisdom of God is to be made known to the heavenly principalities. 1 Pet. i. 12; Eph. iii. 10.

Is God, think you done with working? Is he who has ever been working in the past not to work in the future? John v. 17. Is he done with working his great works—the creation of beings and races which resemble himself? He seems to take a long time with his works. He is in no hurry with them, but they are going on silently, ceaselessly, until they rise with images of deity. How long ago it is since our earth was without form and void we know not! How long it continued with no beauty, save such as lay in its capacity for endless beauty, we cannot tell! But at length came light, and the blue firmament, the seas, and the dry land. And then came life—life at first only of the lowest kind, vegetable life, unconscious of its own existence. And then came a higher life—the life of the animal, rising up from the lowest zoophyte, through fish, and bird, and beast, until it culminated in man, the image of God. Should we think that God, when he made man ceased for ever from such another work? Is this likely, when we know that God, if to us a slow, is yet a ceaseless, endless worker? Is this likely when you look up into the sky for a moment, and think of what you there behold—an infinity of worlds? It may be that very few of them are yet inhabited. Some of the planets even of our own solar system—astronomers tell us—are as yet unfit for life in any condition of it that is known to us. May it not well be that among the divine works of the great eternal future it may form a part to people those great innumerable rolling orbs with creatures made in the likeness of God? Made in the image of God! How strange the consequence that follows! Because made in that image, therefore near to danger—therefore exposed to ruin! And yet so it is. The humble zoophyte of an inconceivable antiquity of creation is now as it was at first made! And so of every lower creature. There is no falling off—there is no deterioration—there can be none—their path has been marked out for them by a divine ordinance which they cannot transgress. But for God's image there is free will. Fall is very near to such. Experience has testified to this. Those unclean devils dwelling in tombs and waste places once wore a face of beauty such as Raphael never painted. Those men of ruthless will that in pursuit of selfish purposes trample upon the most sacred rights of others, are sprung from Adam, son of God! Those poor sinful women—scarce women, for they are lost to every grace of womanhood—are daughters of Eve, the fair, pure bride of the God-like man! Every high race that we know of has, in some or in all of its members, told us how near the lofty are to fall! Now, if, as would appear, the history of God's dealings with us and with angels is meant to stay all further entrance of evil among the intelligences of the future, is it not a mercy, even that severity which cuts off eternal life from some? Surely it is! Who that knows even a little of the misery of evil would think any severity short of injustice to be excessive that would banish it for ever? When we see it even in our own little circle—a mere drop in that great ocean of human misery, that has been crying up to heaven from battle-fields and famine-struck regions, and plague-visited cities, and narrow, squalid lanes; aye, and from the palaces and grand mansions of the earth—when we know that the sight even of the little portion of misery visible to us makes men doubt, if not the being, yet the goodness of God—shall we not say that that is mercy rather than severity which, withdrawing life from some who could not claim it and did not deserve it, has removed misery and sin from multitudes, as outnumbering them as the sands on all the shores of the world outnumber those of one little strand? I have often thought that God delays the creation of beings like to us till they have all our strange history before them, to teach them the great mystery of free will. Now, most certainly that theory of universal restoration which comes before the mind with such an alluring aspect of mercy teaches no such much-needed lesson as ours does. Rather it would encourage sin, by holding out the certainty of recovery. One day, it suggests, all will return to God. Meanwhile, taste this evil which is so attractive, you will afterwards enjoy good the more from having known its opposite. And so it would be evil for ever—evil among new races as they sprung into being, the sad cry ever going up from the creations of God. We believe our view to be, sir, notwithstanding the charge of severity, the most merciful after all yet further: I see blessings in the sorest afflictions of this life, of whatever sort; in fact I see that they are as great, if not greater, blessings than those of prosperity—spiritually I mean. And so, learning the lessons our heavenly Father desired we should, I have hope. The time for work is short if we desire to stand before the Son of Man in the day of trouble. A patient, contented, sacrificing, and godly life will alone stand the test in that soon-coming day. Will we be there? It is a strait and narrow pathway, and asks for sacrifices in pleasure, comfort and money. We have got to learn the faults of ourselves, not of others; and to do this we must compare our lives with the pattern, which will require the time in which others are seeking pleasure, to be spent in study and meditation. The Lord asks us to help him, which with many of us, requires us to sacrifice comforts in many ways; perhaps some would say luxuries, but to me a few pears now and then, a few peaches, or a few grapes, etc., etc., are not much luxury. However, we have sacrificed, and are sacrificing such comforts for the Lord's cause, and I hope and believe he will reward me at his appearing. I do not say I do entirely without these and other things, but they are few and far between, and it is for the sake of the Lord's cause, for I should have them if it were not for the thought of sacrificing for him. It is not compulsory, but these things are willingly foregone. There are a multitude of ways we can sacrifice if we only think so and I hope the Lord will put it into the hearts of many to do so, that our paper may be published without interruption. Yours in hope of the rapture.

S. H. REEVE.

South Elliott, Maine.

Ed. Restitution:—You will find enclosed two dollars in payment of my subscription to THE RESTITUTION for another year.

I like the way in which THE RESTITUTION is edited now except I think sometimes there is too much of the dross of orthodoxy allowed to appear in it from the pens of some of your contributors.

I am the only one in this city of 12,000 inhabitants holding the truth that I know of, so I am quite lonesome at times.

The truth appears to be dying out altogether in this country (Canada). I know of several places where a few years ago they had very prosperous churches which have dwindled down now to a very few individuals, and in some cases no meetings at all. The causes of this has been too many hobby horses to ride, and too much hair-splitting in order to make riders for all the different hobbies. Another cause has been the worldliness of the leaders or preachers, which right-minded people could not approve of, and a great many others would follow. Consequently the falling to pieces of the church. We have not had enough of the spirit of Christ, and consequently have not been the right kind of a "peculiar people."

It is my present intention to leave this country and go to the states to see if I can find a church or people who try to live up to the truth. If I can find such I would settle down among them. Truly yours, etc.,

A. ROBINSON.

Bellevill's, Ont.

Ed. Restitution:—As you have not had any notice of Bro. John Innis' death, I am requested by his widow to do so. Bro. Innis, on the day of his death, was as well as usual. Worked in the field raking hay until a shower of rain came. He unhitched his horse from the rake and went into the barn during the shower. He talked as usual and was to all appearance in good health. His son, who was in the barn at the same time, with his hired man, saw him stagger and fall, and he only lived a few minutes and never spoke after he fell. Bro. Innis embraced the faith about twenty-five years ago, and has done much to lead others into the truth. He was a believer in the resurrection of the just and not just. He used to often say that he would have to sleep before he would hear the bridegroom's voice. But although we feel that he has gone to sleep for a short time we miss him much. He was always ready with a helping hand where and whenever it was needed. He was one of the most faithful soldiers of the faith ever seen. He daily talked to every one around him of the soon coming of the Lord, and urging all to be prepared for that event. Bro. Innis has left many friends to mourn his loss, but there is one thing that comforts those who feel sad for the loss of their loved ones, and that is the hope of a glorious resurrection, which the brother has had this many a year. Although he has had the frowns of many of his neighbors for his faith and hope he held them true to the end. Yours in hope,

D. MCLELLAN.

Enniskerry, Ont.

LETTER DRAWER.

Ed. Restitution:—There are those who claim they know they are of the elect, and if such is the case, I wish I might have the same evidence. I wait, long, watch, hope and pray, and am striving to the best of my knowledge, that I may be of the glorified ones and escape the troublesome times coming; but in my case, the Lord only knows. But because I do not have such evidence, I do not get discouraged. I more and more realize that "all things work together for good to them that love God, to them who are the called according to his purpose." I realize that it is not worldly prosperity alone, but worldly adversity also, that works for good. So I think I see good in hiding the evidence of our acceptance from us; still if it was the Lord's will to give it, I wish I might have it. And

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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THE RESTITUTION advocates the Scriptural restitution of all things which God hath spoken by the mouth of all his holy Prophets since the world began. It also advocates, as a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of Kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the annihilation of the wicked; eternal life only through Christ; and many other kindred truths. It also advocates the strictly belief of the Gospel, repentance, and the obedience of prerequisites to the forgiveness of sins, and a holy life as essential for final salvation.

COMMUNICATIONS.

Non-Resurrection of Some.—Reply to Brother J. H. Thomas.

A. B. MAGRUDER.

The plea of your correspondent for a resurrection of some of the "irresponsible" of our third class of the human race, seems to rest on the ground of the supposed necessity of excepting some of that class—"those of good and honest hearts," as in the instances he cites—who, if death had not taken them off, would certainly have accepted and embraced the truth.

1. Does not such reasoning hang entirely on conjecture and hypothesis? Is it profitable to exhaust it, such speculations? God's laws are general laws. If, in individual cases, they seem to us to operate harshly or unjustly, we must remit the rectification of such results to his wisdom and justice, for we know the "Judge of all the earth will do right." He will provide, in his own way and time, for the exceptions, if real, to which Brother Thomas refers. It may be as Pope saith:

"Partial evil is universal good,
And discord, harmony not understood."

2. Our brother asks, "Is not death, that came by Adam, an unjust interference with life and often before the individual has had a chance to hear the word of truth—the gospel of our salvation?" We cannot respond affirmatively, for that "interference" is of God and we cannot say that anything that he does or permits is unjust, for "there is no unrighteousness with God." It is written of God that he creates and he destroys. He says, "Behold, I kill and I make alive."

Life is, in itself, a great blessing. In general, the human race enjoy more than they suffer in the present state. Health and happiness in the world of mankind is the general rule. Disease and misery, the exception. It is proved by our own experience and observation, for the love of life—self-preservation—is the first law of nature. The great teacher—who knew what was in man—has asked, "What will not a man give in exchange for his life?"

Who of us is willing to die rather than live? Even in every extreme of pain and suffering, men prefer life to death. The loss of life is to them the direst calamity. Who shall say then that man has not gained by his creation at any rate? And if he fails to live hereafter by falling within our third class of the irresponsibles, we cannot justly charge his Creator with any wrong in failing to make him live again. On the contrary, we discern in the present arrangement of things abundant reason to extol the wisdom and benevolence of God in creating man. How much positive happiness we enjoy, as human beings, in the means and resources of pleasure he has freely given us. The general law of our being, is health, and health is that condition of our being in which simple existence is enjoyment. How much positive enjoyment we derive, as men, from the air we breathe, the water we drink, the food we eat—from alternate labor and rest,—and the ten thousand avenues of pleasure opened to us, and the ocean of enjoyment we drink into our sensitive souls through our five senses? And, when to these we add the development, cultivation and enjoyment of our sympathetic nature in our various social relations, in the emotional feelings, in the parental marriage, filial, fraternal and friendly ties and associations which cluster around us in domestic and social life, who will deny that, as a whole, we are positive gainers (whatever befalls us hereafter) in having lived upon this beautiful green earth and in this fair world in which God's goodness has placed us? If these conclusions be admitted, it seems clear that it was wise and right to create man, and that, by God's overruling goodness and mercy, Adam's race have been blessed and advantaged by his fall (or, we may say, in spite of it,) notwithstanding that death, after a life time of greater enjoyment than suffering, consigns them again to the dust.

The training and trials of our race in this school of mixed good and evil are necessary for the development and formation of character, in order to fit and prepare him, if he consents to God's plans and will be a co-worker to that end, to live in a future life by the resurrection, and to act his part in the wise and happy economy of God's future kingdom on earth and over all nations under Christ. Hence, we learn in Acts xv. that, during the present life, God is choosing out from among the nations "a people for his name," i. e., for an ulterior *kosmos*, or government, which he will establish on earth when the present order of things will be superceded.

If man hears, believes and accepts these terms that God offers in the gospel, he will be among the called and chosen of the kingdom. If he knowingly rejects or even "neglects this great salvation," Heb. ii., he shall not "escape" a just retribution, which will end in his reconsignment to the dust of death. But, if he never hears, and, consequently, cannot heed the salvation and its conditions, in the gospel proclamation, as God is not an "austere man and does not gather where he has not strewn," such no one is necessarily not within the premises or under the law of God, and is, therefore, "irresponsible."

So far, I submit, we can see our way clear in the light of reason and revelation, as far as the latter has been made known to us in the Holy Scriptures. When the Lord of life and glory comes, "with whom are hid all the treasures of wisdom and learning," when wisdom and knowledge shall be the stability of his times, we shall learn and know more, and all our doubts and difficulties will vanish in that brighter light. Biding that time in patience and hope, I offer the foregoing in reply to our brother's comments on my former article as the best supplement I can supply with the light now before us.

Fort Washington, O.

A Sketch of the Rise of the Turkish Empire and its Future as Foretold in Rev. xvi. 12.

Since first Islamism was proclaimed to the world, the advancement or decline of the people who embraced it has been watched with interest by all civilized countries. Mohammed, its founder, was born A. D. 569, and Gibbon assures us that he was of melancholy temperament and addicted to religious contemplation from his earliest youth. The faith that he planted and nourished in the bosom of his family might have perished when the prophet fled before his enemies but for the timely interference and succor of Medina, that received him and embraced his faith with reverence. From Medina his fame spread, and no longer an outcast and wanderer Mohammed became the prophet of his foes, and the prince of a people whose dominion one hundred years after his death extended from India to the Atlantic ocean, embracing Persia, Syria, Egypt, Africa and Spain.

Constantinople attracted, at an early date, Mohammed's followers, as we find them under its walls forty-six years after the flight from Mecca to Medina. In this, their first attack, they were dismayed by the solid walls of the city and its spirited resistance of the Romans, whose valor was aroused by the danger to their empire and religion. What, however, the Mohammedans failed to accomplish in their first siege, was reserved for the future, when, with the decline of the Mongols, arose the Ottoman empire.

Othman, the founder of the empire bearing his name, (Ottoman being a corruption of Osman or Otharus) was a man possessing more than the ordinary abilities of a soldier. Being freed from the superior power of the Mongols and situated near the confines of the Greek empire, he felt justified by the commands of the Koran to levy war upon all "infidels."

We may date the real establishment of the Ottoman power from the conquest of Prusia which occurred during the latter part of Othman's reign. Orchan succeeded his father Othman, and was, in turn, succeeded by Amurath, who subdued the provinces of Thrace, and fixed upon Adrianople as the seat of Mohammedan government and religion in Europe. After a reign of twenty-nine years, Amurath was assassinated by a Servian soldier. Bajaset, surnamed Ilderim or the lightning, followed after his father Amurath in the possession of the Ottoman throne. His surname of "lightning" was very expressive of his character and of his destructive marches during the years of his reign from A. D. 1389 to 1403. He overran Thrace, Macedonia and Thessaly, and, not content with the title of Emir, borne by his predecessors, he accepted the title of "Sultan," and desirous of doing some great thing to deserve such an imposing name, he marched against Hungary, and in the battle of Nicopolis defeated a combined army of one hundred thousand Christians under the command of Sigismund, the Hungarian king.

Constantinople would, most surely have fallen into Bajaset's hands had it not been for the appearance on the scene of action of the celebrated Timour or Tamerlane, who defeated Bajaset in a pitched battle around the city of Angora. By this victory the fall of Constantinople was delayed some fifty years, when it was besieged and taken by Mohamet II.

Mohamet ascended the throne of the Ottomans A. D. 1451. Although well educated, his teachings made a beast of prey, making his passionate and brutal nature. The slightest pretext seemed sufficient in his eyes for declaring war against the Greeks and in 1453 his army encamped before Constantinople. The city, after sustaining a memorable siege fell. Mohamet completely changed it into a Turkish seat of government; the churches he converted into mosques, and thus, after a struggle of years, the crescent triumphed over the cross, and the superstitious worship of the Romish beat gave place to the no less superstitious but purer worship of Islam.

Like all the vast changes that are continually taking place in the administrations of the world, the wonderful events that led to the occupation of Constantinople by the Ottomans and the establishment of their present empire in Europe, were brought to pass by the Creator of the universe for the accomplishment of the great end of all human affairs, viz.: the setting up of a divine kingdom for the glory of his name and the eternal possession of those whose record, during this present life entitle them to it. In consideration of these things I invite your attention to Rev. xvi. 12: "And the sixth angel poured out his vial upon the great River Euphrates and the water thereof was dried up that the way of the kings of the east might be prepared."

That Turkey is the Euphrates here mentioned, I have not a doubt. Nearly all students and expositors of prophecy agree in this. Dr. John Cummings says: "The great River Euphrates denotes the Turkish or Mohammedan power." The Turkish empire originally sprang from the banks of the Euphrates and spread its overwhelming waters through the vast extent of country from the Chinese frontier to Constantinople, and from Jerusalem to Arabia Felix. But this mighty inundation is destined to subside and its waters become perfectly dry. We may date the commencement of this subsidence, when, in 1821 A. D., the sixth vial began to flow upon the Ottoman empire. From that date until this, its power has been gradually declining.

In 1839 the Ottoman empire was declared to be a mere phantom, and that the territory of the Porte should be regarded as wastes in the political world, awaiting but the incursions of European civilization. It was regarded then that humanity and the cause of enlightenment would be benefited by the complete demolition of Turkish rule.

In the last war between Russia and Turkey many were the conjectures regarding the result. Many sympathized with the Turks and predicted that they would be victorious, but all those enlightened by prophecy beheld in it but ruin as their ultimate destiny. The virus of paganism and Roman Catholicism, to a greater or less degree, permeates the great masses of the Protestant world.

Martin Luther was a great reformer and a good man, yet he needed to be reformed himself on many points. Inherent immortality, or in common parlance "immortal soulism," which necessitates independent, or in other words, immortality out of Christ the life giver; to believe this dogma one must ignore a great amount of Scripture bearing on this point—perverting others, and flatly contradicting the following Scriptures, 2 Tim. i. 9-11.

Who hath saved us, and called us with a holy calling not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. But is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel, where unto I am appointed a preacher and an apostle, and a teacher of the Gentiles.

The following facts are deducible from the above. 1st. That eternal life or life by and through a resurrection from the dead, is imparted to the believers, conditioned on the belief and obedience of the gospel. 1 Cor. xv. Mark xvi. 15-16. 2d. That it has its beginning, when the trumpet sounds, and the dead shall be raised incorruptible, (not before). To show that the doctrine of immortal soulism is identified with the heathen dogma, I will illustrate by bringing or placing in juxtaposition Socrates, a true exponent of heathenism, who lived before the gospel was promulgated, and the late Wilbeur Fisk, D. D., president of the Methodist Episcopal College, Middleton, Conn. Of course he must be considered a true exponent of Protestantism.

I read several years ago what purports to be an authentic account of the closing scene in the life of each; the former said while dying "you cannot bury Socrates, I shall go to the gods." The latter said to his wife while she was bathed in tears, "Weep not, you cannot bury Wilbeur Fisk, my soul will soon be in heaven." The latter can claim no more Scriptural warrant for his "going to heaven," than the former for going to the gods. Abraham, the father of the faithful never had the promise of going to any other country than the land of Canaan, (the kingdom proper) and ultimately the dominion and greatness of the kingdom under, not in or above the whole heaven. Dan. vii. 27.

The heirs of promise, certainly cannot claim other lands or other inheritance than the progenitor was invested with title deeds.

In order to arrive at the truth on any given doctrine of the Scripture we must learn it by analysis—by comparing spiritual things with spiritual, or which is the same, comparing Scripture with Scripture and by the plain word, which must in all cases be conclusive, as Dr. Adam Clark in his commentaries has well said, that no doctrine of the Bible can be built on parables or figures, unless it is enforced by the plain word; this must in all cases be conclusive. The office, figures or parables is to illustrate facts, and not facts to illustrate figures, and the context must in all cases determine the extent of the figures. The plain texts are the "land marks" which we are forbidden to remove. All speculations out side of, and independent of the written word, are inadmissable. We might as well deny the Bible as authorized in matters of faith like Robert Ingersol, as to have such a loose jointed system of interpretation as many have, whereby the Scriptures are rendered inharmonious, and flexible and easily bent to every whim or caprice in which we may choose to indulge. Some of our good friends who are of nervous temperament often go into spasms at the bare mention of any literal interpretation of the Bible doctrine; literal, they think is necessarily unscriptural and wicked, and opposed to spiritual; they thereby reduce everthing to vapor, rendering everything volatile and evanescent and thereby become like "the baseless fabric of a vision leaving not a wreck behind."

Let us put this principle to a test. To carry out this principle to its logical conclusion the kingdom which is to be inaugurated will not be literal but spiritual and the king the same—the rulers—the territory, subjects and laws and everything constituting a kingdom must follow in the same wake, and what must be the outcome of all this? Let us take the first chapter of the Acts of the Apostles. I wish to institute here a series of questions in order to draw out the argument based on the denial of things as literal, and Lord will thou at this time restore again the kingdom to Israel? verse 6. Was the kingdom when it existed literal? was the Lord Jesus a literal being? Were the persons who gazed up into heaven literal persons to gaze on a myth? Did Christ ascend into heaven? The same, (not another Jesus) shall so come in like manner as he have seen him go into heaven. If ye went away literally.

If these questions should be answered in the affirmative everything is conceded which we claim, if in the negative, then the coming of Christ must be all a myth or a mere farce; literal it is not as many suppose, opposed to spiritual, or at least not necessarily so, but mysticism is something intangible—unreal. I saw not long since, a pamphlet under the heading—"Where are the dead." I did not only have an opportunity to only glance it over at the time, thinking that I should have another opportunity to canvass it more thoroughly, but at the present writing I have failed to find a copy. I saw the author at the time, and he boasted, that he demolished "materialism" as he termed it. In his book he laid down certain rules for the interpretation of the Scriptures, many of them were good, but he very soon forgot them, and erected his battery against this man of straw—materialism, which he identified it with infidelity; he must have been deeply dyed in the stygian waters of Paganism and Catholicism, to come to the conclusion after citing many texts of Scripture, (many of them were our proof texts) that the dead, some of whom, are in heaven, and others are in the "bad place." If words are the signs of ideas, (and almost every one is ready to admit it) then the wonder is, how any honest intelligent person can arrive at such a conclusion; no sane honest person will admit for a moment, that figures, metaphors, or symbols should take precedence of the plain texts of Scripture, and certainly the adoption of this plain common sense rule is fatal to such a conclusion; but suppose we give our opponents the benefit of this rule reversed, what would they gain? take for instance the doctrine of the future punishment of the wicked; the plain texts are as follows, "destruction not annihilation as they are not synonymous terms," die, death, kill, be as though they had not been, and such like terms; according to Webster's definition of the term death, (substantially this), not only a cessation of all the functions of life, but a loss of the susceptibilities of renewed action; now bring the figures used to illustrate death—a cessation of being "the fire that shall not be quenched," "the worm that shall never die," etc.

Now let us analyze the figures; fire is used, sometimes to purify, and sometimes to destroy, it will do this on combustible substances, if it is not quenched, and whether quenched or not, perpetuity in either case can not be predicated on this figure, as it is used by our opponents for this purpose; the same may be said relative to the "never dying worm," it will not die until there is nothing left to feed upon. Our opponents can readily see, if their logic is good for anything, it proves immortality to worms as well as men; but this is not all, nor the worst of their system of interpretation. The plain language of the Bible is, "The wages of sin is death," not life throughout the untold cycles of eternity.

The literal interpretation of the Bible is the only one which will harmonize the whole Bible teaching; take for instance the prophecies, and their fulfillment. I have witnessed in my day, being nearly seventy years old, and many of my good brethren and sisters of equal age, will bear witness to the literal fulfillment of many of the prophecies. If one part is literal the other must be also. Literal is not, as many of our good friends suppose, opposed to spiritual, but to mythical, or to any thing imaginary or unreal as before observed. M. I. LEWIS.

Rockville, Ind.

The Right Interpretation of the Scriptures—What Rules are necessary for this Purpose.

God, who at sundry times and in divers manners spake in times past unto our fathers by the prophets, Hath in these last days spoken unto us by his Son, whom he hath appointed Heir of all things, by whom also he made the worlds.—Heb. i. 1-2.

A great mystery seems still to hang over the minds of not only the masses, but of many of those who are well educated in every thing except Bible lore, as to the meaning of what the Bible says, and this arises from the fact of a disregard of the plainest and the most common-sense rules of interpretation, viz, that words in the Bible as well as in all the books are the signs of ideas. The text alone, to say nothing of other portions of the written word, gives the key to unlock the whole mystery. The idea still lingers in the minds of many, and I might say, of a large majority of mankind with regard to how, or in what manner the holy spirit communicates or teaches us, that it is still through the medium of visions or dreams, as in former dispensations, forgetting that this, as well as the direct ministry (personally) of angels, which were the divers manners of former ages, which are superceded by what the Son of God has spoken in these last days, for certainly the personal presence and the ministry is as necessary now, as visions or dreams, and why the former is held to so tenatiously and not the latter is what I would like to know, for surely the spirit's teaching through God's Son in these last days, or in other words the written word, is redundant on the supposition, that other agencies, such as protracted meetings—some mesmeric influence must be brought to bear, to evolve spirit influence—the anxious seat is thought to be more potent to develope Christian character than the study of the word.

I say this with Christian courtesy, and with all due defence to many whom I highly esteem as men, but I must dissent from their teachings, notwithstanding they are head and shoulders above me in what is required in the schools of theology. But great as well as small men, (sometime at least) have their foibles—their weak points, and the Pope of Rome even, with all of his infallibility has not been able to monopolize all the knowledge extant in the theological world. The virus of paganism and Roman Catholicism, to a greater or less degree, permeates the great masses of the Protestant world.

Martin Luther was a great reformer and a good man, yet he needed to be reformed himself on many points. Inherent immortality, or in common parlance "immortal soulism," which necessitates independent, or in other words, immortality out of Christ the life giver; to believe this dogma one must ignore a great amount of Scripture bearing on this point—perverting others, and flatly contradicting the following Scriptures, 2 Tim. i. 9-11.

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Rockville, Ind.

THE RESTITUTION.

S. A. CHAPLIN, Editor.

PLYMOUTH, INDIANA, OCT. 15, 1879.

From Bro. H. Hayes we have a late number of the *London Times*, and we are also in receipt of No. 1, Vol. I, of the *Nineteenth Century*. Both of these papers contain exceedingly able articles on the great questions of our times. We tender our thanks to the senders.

For a few weeks past our friends have been paying arrearages and renewing subscriptions quite encouragingly. We hope that the improvement in times will result in an increase in our subscription list as well as in a liquidation of what is due the office. The prompt issue of our journal depend upon our current receipts

We give No. XII, the last of the letters of the first series addressed to the "Right Rev. John Hughes, Roman Catholic Bishop of New York," under the signature of "Kirwan." These letters were first published in New York, in 1825, and were written by Nicholas Murray, who was born in Ireland, Dec. 25, 1803, and who was brought up a Roman Catholic. He came to America in 1818, and embraced Protestantism, and graduated in Williams College in 1825. After studying theology at Princeton he became Pastor of the Presbyterian Church, first at Wilksbarre, Pa., and, subsequently, at Elizabeth, N. J. where he penned these letters, and where he died February 4, 1861. John Hughes, to whom these letters were addressed, was also born in Ireland, in 1797, and came to America in 1818. Toward the close of 1825, he was ordained a priest, and shortly after became pastor of a church in Philadelphia. During his stay in this city, he discussed, through the press, with John Breckinridge, D. D., the question —"Is the Protestant religion the religion of Christ?" In 1834, he discussed a second question with Dr. Breckinridge —"Is the Roman Catholic religion hostile to liberty?" In 1842 he became Bishop of New York. In 1850 the See of New York was raised to Metropolitan rank, and Bishop Hughes was made Archbishop, by being invested with the Pallium by the Pope. He revisited Europe several times during his life for various purposes, and, finally, died in New York, Jan. 3, 1864. The letters that we have published as copied from the New York *Observer*, constitute the first series of letters to Bishop Hughes. Two series followed these. They are all gathered and published in a small volume by the Presbyterian Board of Publication. The whole series of letters were republished in England, Scotland and Ireland, and the volume containing them was translated into the German, French, and Spanish languages; and into some of the languages of the East by missionaries, and thus they have to some extent, made a world-wide impression on the human mind.

Dr. Murray gives the following account of the manner in which his letters were treated by Bishop Hughes. In an appeal to the Roman Catholics, Dr. Murray says:—

"The history of my letters to Bishop Hughes is a very short one. While in my minority, and nearly thirty years ago, I left the Roman Catholic Church. Motives that I need not now detail led me to write those letters, in which I have stated the reasons which induced me to give up the religion of the priest for the religion of the Bible. To these letters Bishop Hughs attempted an indirect reply in ten letters, and broke down in the midst of the discussion at the commencement of last Lent. As these had nothing in them to answer my objections, or to satisfy your inquiries, you asked for something else. Hence the six letters entitled, "Kirwan Unmasked," in which after abuse without stint or sense he breaks down at the close of the sixth and flees to Halifax.

The history of the bishop in the concern is about as short. When my letters first appeared, he could not condescend to answer them! He then commenced answering them without reading them; and without meeting an objection stated by me, he broke down at the tenth letter. When goaded by Catholics and Protestants until he could stand it no longer, he resolved on a direct answer to my objections, and again he broke down at the close of the sixth letter, without answering one of them.

I defy Bishop Hughes and all his mitred brethren on this continent to answer them on Scriptural and common-sense principle, to the satisfaction of any reasonable man."

The letters are perfectly unanswerable; and, perhaps, a more able exposé of the idle and false pretensions of Roman Catholicism was never penned in a more comprehensive manner.

Judah and Israel.

That the land of Palestine will yet become the "glory of all lands," and that the twelve tribes, restored to their ancient inheritance, will become a confederated nation whom the Lord will make a name and a praise among all the people of the earth, under the future rule of Messiah, are events plainly predicted by the prophets. The very same principles of interpretation that we employ to prove the future coming and kingdom of Jesus Christ, are equally applicable to demonstrate the restoration of the scattered tribes; and the language of prophecy is no less explicit in its utterances in regard to a future regathering of the descendants of Jacob, and their resettlement in the Land of Promise, than it is in regard to the future reign of the Son of God upon earth.

Prophecies relative to the humiliation, sufferings, and death of the Lord Jesus are admitted to be most literally fulfilled, while those pertaining to his reign on earth are, by many, mystically explained. So those that predict the scattering of Israel among all nations, and their unparalleled sufferings, while exiles are allowed an exact accomplishment while those that promise a future restoration, and national exaltation, are mystified into shadowy presagements concerning the saved from among the nations.

Many, in their interpretations, have taken it for granted that the prophecies concerning Judah and Israel have been already fulfilled: and to show this they have claimed that every passage has found its exact counterpart, either in the return from the Babylonian captivity, or, failing in this, they have toiled most laboriously, though ineffectually, to make all the rest allude to the post-el church.

If the idea that there are many prophecies to that are yet to be fulfilled were only admitted, a strictly literal accomplishment could be allowed to the [illegible] literally. And one will say:

"Why should not the Jews be admitted? We have seen that so long as we have the history of the Jews to compare with the prophecies concerning them—that is, up to this time, a certain mode of interpreting these prophecies is rendered indispensable: then why not simply continue that same mode of interpretation, when we have prophecy alone not yet illustrated by history? If prophecies concerning the Jews, delivered two or three thousand years ago, be proved, by the history of the interim up to our own days, to have been fulfilled in a literal sense, and, therefore, to demand a literal interpretation; upon what principle can it be alleged that other prophecies, delivered in similar language, by the same prophets, are not to be similarly interpreted in our days? Must God have done, let us say days, all the literal things which he ever intended to do upon the earth? Is there, indeed, anything present in the age of the world we live in, that should change the nature of the prophecy or of its fulfillment? or is it, that unbelief, though forced to yield to the testimony of history, yet refuses to be effectually taught, even by that plain lesson, and will not take God at his word, or trust him for a moment out of her sight? The interpretation, then, which alone will be found to harmonize with all that the prophets have written, is that which makes the land always to mean Judea literally; Judea always to mean the two tribes nationally, with their Israelitish companions; Israel always to mean the whole ten tribes nationally; restoration always to mean the actual return of the twelve tribes to Judea; and David, their own king, always to mean the king of the Jews, of the seed of David, Jesus Christ our Lord.

This interpretation holds good in every point. The present condition of the land of Palestine is well known to be one of extreme barrenness and desolation; whereas it was a land of flocks and herds, a land flowing with milk and honey, the glory of all lands. In this we recognize the literal fulfillment of that clause of the prophecy which predicts desolation; and from the next clause of the prophecy, we confidently anticipate a literal renovation to beauty and fertility, accompanied by a multiplication of beasts upon it as well as men, for the consumption of its produce. In the present condition of the Jewish people, divided and dispersed, we recognize the literal fulfillment of those clauses in the prophecy which imply division and predict dispersion; and from similar clauses, similarly interpreted, we confidently anticipate a similarly literal fulfillment of the promised restoration and reunion. The last individual who was born King of the Jews was Jesus of Nazareth, and he is the literal, lineal descendant of David; and the angel who announced his birth, informed his mother that the Lord God would give unto him the throne of his father David. The people have been preserved upon the earth generation after generation. The king has been preserved in heaven, where he sitteth on the right hand of God. We are plainly informed that he shall come again from heaven in like manner as he went up into heaven. Thus king and people shall meet, and the literal, lineal descendants of David's subjects shall be governed by the literal lineal descendant of king David himself, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end.

This is the leading theme with the Jewish prophets. The original grant to father Abraham is never lost sight of. It is the climax of every song of triumph, the key-note in reference to which every strain is set, and without which there is no harmony in the whole. Is the Lord, the son of David, the King of the Jews, to return? it is to the Mount of Olives, in the land of Judea. Is he to reign over his people? It is in Mount Zion and in Jerusalem. Are the nations of the earth to be blessed? It is in coming to the light which shall have arisen upon Jerusalem. Yea, many hymns of praise are written in anticipation of this great accomplishment of Israel's blessedness and left ready to be sung by the re-assembled tribes *in the land of Judah.*"

H. MCNEILL.

In prophecy, the church, Israel, and the nations are distinct; equally distinct are they in their entire probationary history, and no less distinct will they be in their several destinies in the ages to come. Prophecies concerning the future glory and exaltation of the church will all be fulfilled in the priestly royalty that awaits it in the kingdom of God. Prophecies concerning Judah and Israel will be fulfilled in the future blessedness of the chosen tribes. And prophecies concerning the nations will be fulfilled in blessing the nations. Known unto God are all his ways from the beginning. The prophets were not proposing enigmas about the church when predicting the future of Israel.

SELECTIONS.

[New York Observer.]

The Kirwan Letters To the Right Rev. John Hughes, Bishop of New York.

LETTER XII.

Conclusion of the whole matter.

My Dear Sir,—The letters which I have had the honor of addressing to you I must now bring to a close. I have stated to you, with all frankness and sincerity, my reasons for leaving the church in which I was born, baptized, and confirmed, and which, on the most mature deliberation, yet prevent me from returning to it. I can assure you, on the word of an Irishman, also, which is far more, on the word of a Christian, that I have had no end in view but the exposure of error and the development of the truth. Thirty years have almost run their course since I left your church; and although not utterly unknown to the men of our age, nor unsolicited, these letters form my first appearance on Popery. Unless some unexpected ripple is excited on the current of my feelings, they will probably form my last.

Now, dear sir, what think you of these reasons? Are they or are they not such as to excuse, to forbid my return to your church? Had I an ear sufficiently acute to hear the decision of your conscience, I believe in my soul that it pronounces them sufficient. Yes I believe that, were it not for your sad doctrine of infallibility, which stereotypes and perpetuates every absurdity, you, and multitudes like you, read of sense and education, would rise and cast a firebrand amid the rubbish which for ages and wickedness have, to the progress of ages, collected around your church, and send its smoke heavenward like the smoke of a furnace. But, sir, I am not ignorant of the slow progress of truth against bigotry—of the great difficulty of exchanging bad opinions and customs, hallowed by usage, for better ones; nor have I read history so inattentively as not to learn from it the great difficulty of converting high ecclesiastics to the knowledge of the truth. The mitre has shielded many a head from the weapons of sense and logic; and under the surplice many a conscience has gone to rest that, without it, would have contended to the death for the faith once delivered to the saints. I must not forget that it was the high-priest who occupied Moses' seat that put our Lord to death; nor can I forget that those claiming to be the successors of Peter and the vicegerents of Christ have been the greatest persecutors of the saints. They have shed Christian blood enough for pope and cardinals to swim in. Would to God that you could see things as I see them; your influence would be strong in freeing our fellow-countrymen from that bondage of the soul which most degrades them. But, despairing of this, I turn from you to the victims of your system.

Roman Catholics, and especially Irish Roman Catholics, to you I now turn. From your bishop, whom, with you, I respect as a man, though I oppose his religious principles, I appeal to you. With you is the power to bring to a perpetual end that system of ghostly tyranny, the most oppressive that man has ever felt. Subjects and sceptres depart together; the farce of the mass will soon end when there are none to witness it or pay for it, and popes, bishops, and priests will soon seek an honest calling when there are none to be edified by their jugglery—when "the alms and the sufferages of the faithful" cease to flow.

Will you give an honest perusal to these letters, and candidly weigh the reasons and the arguments which they contain? That I was born in Ireland is my pride. My sympathies are all with Ireland in its civil, social, and moral degradation. The blood of my kindred, shed to defend it against oppression, mingles with its soil. Your present feelings as to your church I have had, and in all their force. I can entirely appreciate them. I have cordially hated Protestantism and Protestants, and I have seen the time when I regarded the man as my personal enemy who would utter a word against my religion; but those were the days of my youth and of my ignorance. When I became a man, I put away childish things, and my reasons for so doing are spread out before you in these letters, and all I ask of you is kindly and candidly to consider them, and then to act accordingly. If they are not sufficiently cogent to cause you, as they have caused me, to leave the church of Rome, then you will have my entire consent to be oppressed, fleeced, and ridden by your priests as long as you can bear the operation.

Yet permit me to entreat you to give to the subject of these letters the attention which it demands. I know that many of you are sincere, but this is no test of truth. I know many of you to be devout, but so are Mohammedans and pagans. I know that many of you are prepared to make any sacrifice which religion demands; but we may give all our goods to feed the poor, and our bodies to be burned, and yet be strangers to the only true religion. My heart is deeply affected in view of your state. A noble people, you are shut out from the joys to which God invites you. You are hoodwinked and manacled by a system of the grossest fraud and delusion; you are denied the common birthright of a citizen of the world—seeing with your own eyes and hearing with your own ears. You are robbed of the only volume that can guide you, and are forbidden to enter the way of life, save through the gate which is guarded by your priests. Oh, suffer the entreaties of one who suffered as you now do under the galling chains of papal tyranny! Break the fetters which priests have forged, and in which they have bound you. You are now in a land where you may laugh at the excommunications and anathemas of popes, prelates, and priests—where curses fall only on the heads of those who utter them. God has given you his word; let no man filch it from you. God has given you a mind to think for yourselves; let no man usurp the power of thinking for you. God invites you to himself, to receive at his own hand pardon and forgiveness. Oh, submit not to go and pay for these, and on your knees, to a priest who only cares to get your money! Go to the Bible for your religion. Receive nothing as religious truth which is not there taught, and your mental, social, and moral regeneration is commenced.

But you meet this appeal with the objection that I am a deserter from your church, and that I am not, therefore, to be heard. If your priests take any notice at all of these letters, I know well the charges they will ring upon this idea. But was not Peter a deserter from the Jewish church, and must he not be heard on that account? Must a man who renounces error never be heard by those who continue in it? And what think you of the persecution by your church of those who renounce its authority? To say the least of it, it is in bad company. The Jews put Christ to death for deserting the faith of Moses; the Mohammedans put to death any man of their number who reject the Koran for Christ; the Hindoos expel from their society all who rejects their religion for ours; and popery has shed in rivers the blood of those who could not but reject its follies and absurdities. In this happy land, the bull of a pope is as harmless as a lamb, and the thunders of the Vatican have no lightning that injures. Priests may prejudice you against these letters, but they are the interested party; their craft is in danger; and all I ask of you is to give my reasons the candid consideration which you owe to yourself, and which their importance requires.

But you may ask, What do you wish me to give up my religion? Is not mine the oldest religion? Here, I well know, is the invincible argument with many of you, but has it any weight? Are the oldest things always the best? If so, then the Jews were right in resisting Christianity, and the pagans are right in clinging to their false systems, and you do wrong in ever exchanging an old garment or an old house for a new one. But is popery the oldest religion? Oh no. Christianity is older. Popery and Mohammedanism arose at the same time, and centuries after the establishment of Christianity. They are alike corruptions of the religion of Jesus, though the prophet has apostatized farther than the pope. They both appeal to the senses, and are both idolatrous. If the pope has his holy water, the prophet has his holy well. If the one has his holy bones, and coats, and relics, the other has his holy pieces of tapestry from the temple of Mecca. They have alike their pilgrimages, their senseless repetition of prayers, their fasts, their penances, and their external symbols, which alike adorn the church and the mosque. And if the papist can object to Christianity, saying, Is not mine the oldest religion? then can the Mohammedan do the same.

But yours is not the oldest religion. I could here give you the time, did the limits of a letter permit, when the distinguishing doctrines of your church were introduced. The celibacy of the clergy came into the church in the fourth century, purgatory appeared in the seventh, and was admired in the twelfth; auricular confessions and the worship of the Host in the thirteenth; and so on to the end of the chapter.' And instead of wishing you to give up the oldest religion, we wish you only to give up popery for Christianity; to give up the new and to return to the old. All that I have done myself, and all that I desire you to do, is to lay aside everything that pope, bishops, and priests have added to the religion of Jesus, and to embrace that religion just as it is taught in the Bible.

Convinced that you have been deceived by those to whom you have been looking for guidance—that priests have sought your money more than your salvation—that instead of bread they have given you stones, and for eggs serpents—that they have sought to brutalize instead of enlightening you—to enslave instead of elevating you to the liberty with which Christ makes his people free; do any of you inquire as to the course best for you to pursue? If you will take the advice of one that has gone before you in the way, it is cheerfully given. Think not of giving up all religion because of the deceptions of popery. This was one of my mistakes. Take the Bible for your guide; that will not deceive you. It teaches you that you are a sinner; this you should believe and feel. It teaches you that Christ died for sinners, and that his blood cleanses from all sin, and that to escape the wrath and curse of God due to you for sin, the great and the only prerequisites are repentance toward God and faith in the Lord Jesus Christ. Give up your Missal for the Bible; confess your sins, not to your priests, but to your God; look for pardon and meetness for heaven, not to priestly ablutions, and eating wafers, and extreme unctions, but to the righteousness of Jesus Christ, received by faith, and, in spite of popes, prelates, and priests, life, eternal life, is yours.

Wishing and praying for you all that deliverance from popish thraldom in which I rejoice, and that gospel hope of future blessedness which is my stay and comfort in this vale of tears,

I am, with great respect, yours,

KIRWAN.

[With way in which papal doctrines have been [illegible] the origin of the recently proclaimed dogma of the Immaculate Conception.]

NEWS ITEMS.

DOMESTIC NEWS.

The number killed by the Michigan railway disaster September 10, near Jackson, Michigan, is fifteen; the number of the wounded is thirty-one.

The number of deaths resulting from the disaster at the fair grounds at Adrian is fifteen. All the wounded are said to be doing well with one exception.

The scarlet fever is raging with such virulence at Peoria, Ill., that the public schools have been closed.

INDIAN LOSSES.

BEAR RIVER, Col., October 11, via RAWLINS, Wy. T., October 13.—Indian reports brought in from the agency by Los Pinos Utes Day that thirty-seven Indians were killed during the fight of the 29th of September and the siege until October 5, the date of General Merritt's arrival.

YELLOW FEVER.

MEMPHIS, Tenn., Oct. 11.—Twelve cases were reported to the board of health to-day, four of whom were colored. Four deaths occurred.

Total cases reported for the week, 74; whites, 40; colored, 34. Total to date, 1,421. Total deaths from yellow fever for the week, 22; total to date, 425.

MEMPHIS, October 12.—Seven new cases, two of whom are colored, were reported to day. Six interments have occurred since last evening.

MEMPHIS, October 13—NOON.—Three new cases were reported this morning: Louisa Bernard (colored), Frank Hall and William Robinson. Five deaths occurred: Miss Agnes Steele, James Stinette, Annie Dee Cash, Missouri Phillips and Maria Davis, the two last colored.

FOREIGN NEWS.

LONDON, Oct. 10.—Advices from Cape Town to Sept. 23, say that the presence of the troops, and Sir Garnet Wolseley's emphatic declaration that England intends to claim the Transvaal have produced a quieting effect on the Boers. Affairs in Zululand are quiet; but a report was current that Dabulamanzi, a brother of Cetywayo, had been killed. It seemed likely that Secocoeni will submit. Moirosi continues defiant.

TROOPS IN IRELAND.

LONDON, Oct. 10.—The *Daily Standard* of this morning says: "Infantry will be stationed throughout every available portion of County Mayo, Ireland."

The anti-rent movement among the working farmers of Ireland is becoming daily more formidable, and violence is threatened against the land-owners.

At last accounts the English army in Afghanistan was upon the point of entering Cabul, and was already in possession of the citadel commanding the city.

A special from Allahabad says "No quarter was given any one found firing upon the British, and prisoners taken in the fight were shot. The leaders of the mutineers are the Ameer's most trusted friends."

EARTHQUAKE.

Several shocks of earthquake have been felt in southern Hungary and Servia.

The Anti-rent Agitation in Ireland.

Yesterday was a great day for Ireland. At the small town of Navan, County of Meath, occurred an anti-rent demonstration, which cannot fail to arouse the whole Island and produce a profound sensation in England. No less than 20,000 people rallied to receive Mr. Parnell, the leader of the Home-Rulers in Parliament. All the houses were decorated, and "wearing of the green" was universal. His speech was long. The report by cable says: "He "advocated the policy of paying no "rent until the times mend, and also the "abolition of landlords and the rooting "of the people in the soil."

BREVITIES.

Archæology may shortly be able to illustrate one of the most difficult books of the New Testament. Dr. Schliemann is about to ask permission to make excavations among the *tumuli* of Sardis, near Smyrna, the ancient capital of Lydia, and the site of one of the Seven Churches mentioned in the Book of Revelation.

If the Atlantic Ocean were drained, there would be found a range of mountains running about through the middle of it, and another range from Newfoundland to Iceland. The tops of these are two miles below a sailing-ship, and the valleys between are in some places fifteen miles deep. The mountains are whitened for miles by tiny, creamy shells, while the deep places are red with color.

The eighteen hundredth anniversary of the destruction of Pompeii by the eruption of Vesuvius was celebrated on Saturday September 27, in the city itself, the larger portion of which has been excavated. Professor Ruggieri, the director of the excavations, delivered an address describing the appearance of Pompeii prior to its destruction. The famous letter of the younger Pliny was then read, followed by some commemorative Latin stanzas.

Christopher Mann, of Independence, Mo., celebrated his 103th birthday a few days since by a grand family reunion and dinner. He is now living with his third wife. He has twenty-two children, the oldest a son eighty-six years, and the youngest a daughter of nine years. He has had forty-two grandchildren, eleven great-grand and six great-great-grandchildren, and one great-great-great-grandchild. Seventeen of his children, thirteen of his grandchildren and several of his great-grandchildren were present at the reunion.

DISTRESS IN INDIA.

A special telegram in the *Times* from Calcutta says that the accounts from Cashmere continue to give a melancholy picture of the starvation and misery prevailing there. The Maharajah and his officers appear to be working well, and the Punjaub Government is doing its best to forward supplies; but little improvement in the situation can be looked for until the arrival of the rice harvest. The dispatch adds that the state of things in Eastern Bengal still causes some anxiety to the local authorities, but it is hoped the distress will not attain serious proportions.

PALESTINE FOR THE JEWS.

The Jewish *Chronicle*, commenting on a recent letter in the *Alliance Israelite*, says: "Who can doubt that in exchange for a substantial fixed tribute, the Sultan would willingly part with the power of nominating Pashas to misadminister Palestine, or that under good government the land might easily pay an increased tribute? The solution of the Turkish problem evidently is the substitution of tributary States for provinces governed directly from Constantinople. This process is still to be begun in Palestine and Armenia. The Armenian Commonwealth would be Christian, but the state formed out of Palestine might well be Jewish. No sentiment rallies round Palestine so strongly as the Jewish sentiment."

POETRY.

[The Review.]

Traveling Home.

Through the dark path of sorrow which Jesus has trod,
Thy feeble once wander, our Father and God;
And the thick clouds that gather but turn us away
From the waste howling desert where he could not stay.

From the cold world that knoweth and loveth its own,
Where Jesus was hated, rejected, unknown;
We will cheerfully hasten, rejoicing to be
Counted worthy to Suffer, Lord Jesus, for Thee.

In the fierce hour that tricth the children of men—
In the hour of temptation, oh! succor us then;
Let the weak and the feeble find under thine arm,
In the blast of the terrible, shelter from storm.

When the proud are exalted, and seated on high,
When hostile and desperate sorrow draw nigh;
When the hearts of all others are failing for fear,
Then we lift up our heads, for the glory is near.

Oh! hasten thy coming, we long for the day—
Bright Star of the Morning, no longer delay;
Let the groaning creation from sorrow be free,
And the purchased possession be gathered to Thee.

LETTER DRAWER.

To the dear ones of the like precious faith:—Dear brethren and sisters, once more I give report through our paper. Since my last report of my success in preaching the word, I have visited Clinton county, Ind. Had some good meetings and the brethren wrought up and encouraged, and two others immersed into the Christ and added to them. I held some meetings at the Cure schoolhouse, and two meetings at Circleville, one at King's Corner's, two at or near Kirklin. Had a good turnout and most of the time good order. Dear brother Chaplin, I am rejoiced to tell you I got twenty-one dollars subscribed to THE RESTITUTION, for I know you need it so much to carry on the paper we so dearly prize. May it still go forth to gladden the homes of the dear brethren. Enclosed you will find a money order for twenty-one dollars. Since I sent the list, I received fifty cents for three months, to be sent to Hillsburg with the other two. I will do all I can for the paper. Your brother in Christ,

J. S. HATCH.

Editor Restitution:—I would like you to send THE RESTITUTION to my daughter, Mrs. M. F. Jordan, Middleville, Michigan, for which I enclose two dollars, and one dollar as a free-will offering. I can't tell you how I prize your good paper. I feel anxious for all to read it. It is just what is needed in these times. I may send for another soon, for some one else. My son takes it; he is in Chicago. He feels anxious to do something for God's Holy Word, and warn the sleeping ones of the danger they are in, and I don't know any better way than to help sustain THE RESTITUTION, for there are many that will pick up a paper to read, who would not think of reading their Bible, and so be led to investigate the truth to see if these things be true. We are truly living in perilous times and need to have on the whole armor of God; also to examine ourselves daily to see if we be in the faith, not forgetting the assembling of ourselves together to talk of the things concerning the kingdom of God and Christ. May God help you and give you courage to go on in the blessed work of proclaiming his word to the world. I hope everyone that has an interest in these things will not fail to put in their mite. It is the Lord's money and it is dangerous for us to withhold it from doing good. Woe unto that steward that fails to make use of his or her talents. If we can't write nor talk we can help those who can, for the harvest truly is great but the laborers are few. God help us all to be bold for the truth regardless of what the world thinks of us. The doctrine of the kingdom is not popular nor never was, but if God is for us who can be against us.

Yours in hope of an entrance into everlasting kingdom.

MRS. M. A. FINE.

Editor Restitution:—Enclosed find one dollar, for which, please give me credit on the arrears of the paper. I love the paper called THE RESTITUTION, and, for one, feel to long for the time of the restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began. Acts iii. 21. Brethren and sisters in Christ Jesus our Lord, the world at the present time speaks forth with a voice of warning that our Savior is near, very nearly ready to come and receive the bride. O God, our Father, may we by thy assisting grace, so live that we may be counted worthy of a place in thy kingdom. Let us bear in mind that our fellow beings are passing away to the place where all is darkness, waiting for the verdict, as it were. O Jesus help us, as members of thy body, to ever be found striving for the faith of the gospel, realizing that it (the gospel) is the power by which we are saved through Christ Jesus.

Brethren, I, for one, feel sorrowful when I meditate on my past life. Have I, methinks, done all in my power that I could do for the sake of the gospel? I am afraid that I have not. But, by the assisting grace of God, I will from now on (until) - - - ever be found more faithful in doing my several duties for the truth's sake. Brethren, it will not do to neglect these duties that devolve upon us as Christians. Just so sure as we become negligent and forget our duty to God for his goodness towards us, just so sure we will be left out of the kingdom. How sad, how sad a thought to contemplate upon. Brethren, let us nerve up ourselves anew for the battle, feeling to realize that our redemption draweth near. I know temptations are thick on every side, but let us pray God to help us to overcome the world and all the lusts thereof.

Brethren, one of my near neighbors was in my place of business lighting his cigar, and, as he was about to light the tempting weed, he says to me: "Nelson, you are a lucky man that you do not use tobacco." He made some such an expression. Yes, I feel to praise and glorify God that I have overcome the terrible and disagreeable habit of using the nasty weed. I was a slave to it for about fifteen years. Brethren, here is a space of time for me to contemplate upon. For fifteen years, spending, on an average, for chewing and smoking, about twenty-five cents per day or more, every day during the time, which would average about $1.75 per week, and about one hundred per year, and for the fifteen years, nearly fifteen hundred dollars. Brethren, just think of this amount of money paid out for this useless weed! Will God bless me for this act? Methinks not. How can he when I have been doing myself an injustice, both physically and also financially? and the terrible example before our children! O brethren, there is a wrong here sure. The father will chew the weed before his son, and then tell his son to never chew the nasty weed; it looks wrong. Father, how can you tell your son to never chew or smoke and then set the example right before his eyes? Is it any wonder so many young boys use the nasty weed? Brother, do you belong to those that are striving for the Abrahamic faith? If so, do you set this terrible example before your offspring? Do you think God will bless you in so doing? Is this working out our own salvation with fear and trembling? Brethren in Christ, meditate. Is this abstaining from all filthy lucre? Does not Jesus want us to live here on this earth under this present dispensation, as pure and as free from sin and filthiness of flesh as when we enter the eternal haven of rest and peace and joy? Remember, brethren, Jesus is our pattern. This I say, then, walk in the spirit, and ye shall not fulfill the lust of the flesh. Now, the works of the flesh are manifest, which are these: Adultery, fornication, uncleanliness, lasciviousness, Envyings, murders, drunkenness, revellings, and such like, of which I tell you before, as I have also told you in times past, that they which do such things shall not inherit the kingdom of God. Be not deceived, for whatsoever a man soweth, that shall he also reap.

Your brother in Christ, patiently waiting,

E. O. NELSON.

Galesa, Ill.

Editor Restitution:—Enclosed you will find one dollar to apply on my subscription. Am thankful that you have continued the paper to my address and will try to be more prompt in the future. I am the only one of like faith around here, and THE RESTITUTION is ever welcome, but I do not always have time to read the long doctrinal pieces, as I have a large family and do not have much time for reading. But I love to read the short practical pieces. They give me encouragement for the duties and trials of life. I will close, wishing the paper success, and pray you may be encouraged from day to day in your arduous duties. I remain your sister in Christ,

SARAH S. HADDEN.

Johnsonn, Wis.

Editor Restitution: Enclosed please find one dollar for THE RESTITUTION six months to be sent to Jos. H. Douglass, Hortonville, Outagamie county, Wis. Also, by special request, to send back numbers to commence with Sep. 24, No. 26.

Believing as I do, and as strongly maintain, that only the honest ones and seekers after truth, can have and share in the blessedness of Christ's kingdom in the future age. Christ and his kingdom, was never appointed by God for a rebellious race of human beings. All such can have part or lot in the matter. God has no use for such a class of human beings, but he will destroy them. Says Paul—"For if ye live after the flesh, ye shall die, but if ye through the spirit do mortify the deeds of the body, ye shall live," Rom. viii. 13.

It may be of some interest to the readers of THE RESTITUTION for me to give a brief report of this case. In fact, it has not been my fortune to come across a case of this kind, that I was so deeply interested in as the one I am about to relate—thus, about one year ago while traveling the country I chanced to stop over night (as my custom is) with our friend and Bro. Douglass. I found him and his wife, to be kind and hospitable to strangers. Also, I found them to be deeply interested in religious matters, having been converted as the theory goes, about one year previous and had joined the Baptist Church. Both of them being young in the cause, and of an inquiring and investigating mind, I concluded I had struck a good point, and in the right place. There were many questions asked relative to Bible doctrines, and as many answers accordingly. Like Paul, Acts xvii. 2-3. I reasoned with them out of the Scriptures, opening and alleging things that pertain to the gospel of Christ. With marked and profound attention did they listen to me, and seemingly were they eager to receive the truth as laid down in the Bible—not as the theology of the day, in tradition and superstition. Fortunately I had some copies of THE RESTITUTION with me, and left them with them, and requested them to ponder well what they read. Also, requesting them to subscribe for THE RESTITUTION at least six months, knowing full well that such class of minds will be sure to continue their subscription to THE RESTITUTION Last week while traveling in that direction I made it a point to stop over night with the family.

Almost the first conversation with Bro. Douglass was in regard to THE RESTITUTION, and Bro. Douglass saying to me, he intended to send for THE RESTITUTION shortly—I said to him give me the dollar and I will send for it in your place, thus you have the result. Hoping that it will prove a success, and a blessing to the family, and be the means of educating them in the true principles and doctrines of the Bible, is the prayer of your brother,

G. F. MITCHELL.

Medina, Wis.

SELECTIONS.

[Bible Banner.]

The Pestilence.

Before him went the pestilence, and burning diseases went forth at his feet. Hab. iii. 5. Mar.

There is something frightful in the ravages of the various pestilences that century after century ever since the historic period began have, under the subordinate reign of sin and satan, been permitted of God to scourge mankind. They have strewn the earth with corpses—filled the race with terror, and generally been preceded or accompanied with the most remarkable phenomena in the heavens and on sea and land. The malignant aspect of these visitations casts a dark shadow over the track of human life, and one has but to gather them up in order, as we have just done for a stable period of 2,000 years, and contemplate the sorrowful and smitten multitudes in their wretchedness, and he is compelled to sup on horrors. It seems as if some imperial demon, clothed with power to smite the race, was permitted to stalk abroad and devour, a demon that never cries, "Enough."

So far as I can discover the principal and most deadly plagues, epidemics, and zymotic diseases known are Oriental Plague, Sweating Sickness, Small-pox, and Cholera, and perhaps to these may be added Diptheria, Yellow Fever, and Scarlatina. It is probable that the Black Death, a name given to the chief pestilence of the middle ages, is a malignant form of the old plague and identical with it. The Sweating Sickness that ravaged Europe in other centuries was also a modified form of the Eastern Plague, while some writers have styled the Yellow Fever the "American plague," and high medical authorities all agree that Diptheria is akin to the Plague, has the same origin, and possesses similar characteristics. All these seem to have their birth in an atmosphere poisoned with miasm, deadly vapor from the earth, odors from filth and decayed matter, excess, or lack of ozone, deficiency of electricity, chemical changes, etc., the poison appearing at times to be specific and to be in some mysterious way transfused into the human body suddenly and with such virulence as to destroy life as quickly as if one had swallowed corrosive sublimate. Witness the plague of A. D. 680, when during its ravages Gregory the Great ordered a solemn procession in view of the calamity, and while the multitudes were marching and chanting eighty persons fell dead in the streets of Rome. In the first outbreak of the cholera in Granjam, India, in 1781, scores of British soldiers, among whom it suddenly appeared, fell dead on the first attack as it shot. How mortal are such pestilences! Who can put a finger on the cause? Who can explain them?

Concerning the mortality of some pestilences it is absolutely incredible. In many occurrences of Small-pox and Yellow Fever the death rate was 75 and 80 per cent., while in the Plague it was 90 per cent. In the epidemics of the middle age the mortality was so great that whole cities, towns, and villages were depopulated, dwellings left without occupants or owners went to decay, grass grew in the streets, cattle died, the sea was covered with dead fish, mould and blight fell on pastures, the air was sickly, and the sun burned dim.

At the time of the threatened outbreak of the Oriental Plague in Southeast Russia, in the winter of 1878, an Italian physician and parliamentarian said that should this awful scourge visit Europe, one third of its inhabitants would be swept away. His ominous prediction is sustained by human experience in bygone centuries. The pestilence of A. D. 542-93, says Procopius, almost destroyed the human race. By the pestilences of A. D. 1125 one-third of the people of Europe and the East perished. In A. D. 1181 Germany lost half of its inhabitants. In A. D. 1213 in Italy scarce one-tenth of the inhabitants survived. By the Black Death twenty millions of people perished in Asia in one year, and from one-half to two-thirds of the human race perished in about eight years. In A. D. 1449 scarce a third of the human race was left alive so did plagues devour mankind. In A. D. 1463 half the people of Denmark died of Sweating Sickness. Between 1667 and 1677 one-third or more, probably one-half of all the people of Europe were swept off the face of the earth by pestilences. In A. D. 1656 in Naples 240,000 died of the plague and only 50,000 survived. In A. D. 1679 four millions died of the plague. In A. D. 1781 a billious plague following famine destroyed millions of people in India. In 1783 in Cairo from 1,500 to 2,000 corpses were carried out in one day, while as late as 1808 in Constantinople the death rate by cholera was 2,000 a day. It was a common thing in the past centuries for this last named city to lose in a single year from 150,000 to 200,000 of her miserable inhabitants by some desolating plague. Think of such bills of mortality as occurring in New York, Chicago or Philadelphia! Think of the panic, the terror, the agony, the sorrow, and how dreadful is the pestilence by which these potent agencies shovel our poor race of mortals into the tomb.

It is seen that there is good ground for the universal and wide spread alarm among all the nations at the reappearance of the Oriental plague in parts of Russia last winter. Small-pox is partly vanquished, Cholera appears to have spent its rage on civilized nations, and in Europe and Armenia to mitigated its severity. But we know not what shapes of horror the old Black Death would take on should it become epidemic from Vienna to San Francisco. It is folly to say there is no danger. There is great danger. Every year since 1869 this scourge has spread out further west from its endemic home in Mesopotamia; ninety in 100 of all who are struck with it die, and thus far medical skill of the highest type avails nothing to cure. No remedy is found for it.

As for the huge maximum figures of the deaths by epidemics, they are simply awful. We stare at them, but find it impossible to realize their terrible verity. For example take small-pox. It is estimated that no less than 45,000,000 of our race perished in Europe and the East by this scourge previous to the discovery of vaccination by Dr. Edward Jenner, of England, in 1798. Between the years A. D. 1388 and 1400 the Black Death took off from 60,000,000 to 100,000,000 in Asia, Europe, and Africa. The total Asiatic Cholera statistics we have not seen, but it is declared that after the outbreak of this pestilence in Asia in 1817 in only fourteen years there perished there 18,000,000 of people. It is safe to estimate the total victims to Cholera during the last sixty years at 30,000,000 or 50,000,000.

Men know not what is before them. The learning of the world to day fears the approach of a severe pestilential period, and there are many signs of the in-coming of such a calamitous time. It is a fact that such visitations are quite periodical, and recur after certain cycles, and the dates show such a time at hand. Of one thing I am certain, viz., pestilence comes not by chance, haphazard, accident, of filth, or any human cause. It is extra-mundane, extra-natural, nay almost preternatural. Filth in nature may provoke and incite it, but God for sin also sends it. 2 Sam. xxiv. 15. There are seasons and times when an unbalanced electric condition, a pestilential state, of the all-deadly vapors bursting out of the bowels of the sick earth, or what is more probable than all, some undefinable and malignant action of the mysterious solar orb will bring in pestilence, and plague, with blight, drought, and famine; and when universal secondary cause exists, no hand of man can stay the plague, no quarantine shut it out, no cordon of soldiers, no medical skill bar its awful way. It will march forth over the earth as Satan marched forth from the presence of Deity, an avenging angel. Job i, 2. Surely as Wesley says, "Pestilence and famine signify the wrath to come." But how happy are all who have the promise.

"Thou shalt not be afraid for the terror by night—nor for the pestilence that walketh in darkness, nor for the destruction that wasteth at noon-day." Psa. xci. If dark days come and a great shadow of pain and sorrow falls over the earth as in olden years, let us claim the divine promise. It is sweet and safe to have underneath in such an hour, the strong, unfailing almighty arm.—*D. T. Taylor.*

Love is in proportion to faith; little faith, little love; much faith, much love; perfect faith, perfect love. Perfect faith can only exist in connection with perfect surrender to God.

LETTER RECEIPTS.

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A Free-Will Offering.

We, the undersigned, having the good of the cause of truth at heart, and believing that it is our duty to sustain the gospel with our means as well as our tongues, and believing the God will bless us for all the offering we make in behalf of the truth, have paid the sum set opposite our names for the purpose of freeing THE RESTITUTION from debt, and sending it out as a messenger of truth to those sitting in darkness, and to comfort those who are walking in the light of love:

Amount previously published	$611 75
Christian Jameson	5 00

ANNOUNCEMENTS.

The Indiana Conference will be held at Argos, Ind., commencing on Thursday, Oct. 30, and continue over the following Sunday. A cordial invitation is extended to all.

DEDICATION.

Our church building situated at Gospel Grove, nine miles southeast of Wabash, Ind., near brethren Prince and Manwiarren, will be dedicated, if the Lord be willing, on October, 1879. A cordial invitation is extended to all.

JOHN L. WISER.

I will commence a meeting near Collyville, Kas., Nov. 22, 1879. I would like Brother J. W. Hamilton to be with me if convenient.

DR. G. WALTO AUSS.

I will speak at the Hall, No. 903 Locust St. corner 9th St., Philadelphia, on Sunday Oct. 19.

WM. SHEPHERD.

I will preach at Fro. T. Elms may appoint, Sunday, Oct. 19, 1879, and remain in Pennsylvania awhile.

C. F. EWERT.

I will begin a meeting at Scott Branch, east of Scott Knob, in Bourbon county, Kansas, near Judge Chapman's, Saturday before the third Sunday in October, being the 18th of the month, to continue over Sunday. Also on Thursday before the fourth Sunday of October, near Pleasanton, at Isaac and John Searight may direct. Subject: A vindication of the love character of God. God is love. Can't have Williams, Shelvik, Lovers and others present? Come one and all, and let us have a good time.

JOHN FOORE.

Galesburg, Kas.

The Christian Association of Iowa will hold its Annual meeting with the church at Traer, Tama county, Iowa, commencing October 31, 1879, and held over Sunday. A general attendance is desired. Churches are entitled to one delegate for every ten members or fraction thereof. It is hoped that each organization in the state will see that they are represented at this meeting.

JOHN FITZ, Sec.

There will be a conference of the church at that held at Fairfield school house ten miles south of Glen Elder, Mitchell county, Kansas, Nov. 21, 1879. Parties coming from a distance will get office at Glen Elder, and shall meet the brethren there.

T. E CUNNINGHAM, Sec.

The quarterly assembly of the church of God will, the Lord will, commence on Saturday, before the third Sunday in October, on Mosier Ridge, in Frederick county, Va., near Mrs. John D. Lowry and Mrs. J. J. Speidel's. All of the brethren in Christ, and the publick general are respectfully invited to attend. Anyone coming by rail will please inform Bro. John C. Good (in Christ), at Highview, Va., who will meet them at Winchester, Va., prepared to convey them to the place of meeting.

M. J. MOSIER.

The church of God at Sarcoxie, Kas., will hold a meeting commencing Oct. 31, at 7 o'clock, p. m., holding over the following Sunday. All that can come are invited and will be cared for by the brethren. Bro. William A. Troxel, of Colden, Carroll county, Mo., be promised to be with us. Also Bro. T. E. Adams and W. F. Pelton attend? Sarcoxie is situated twenty-five miles west of St. Jo, on the Denver City & St. Jo R. R. Any traveling to be met at the train will notify G. H. Hobb or the writer, or enquire for Sister Goodwin, who lives in town. Yours in hope.

J. P. BYERS.

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THE RESTITUTION,
Plymouth, Ind.

POETRY.

Water.

W. C. MONCRIEFF.

Through wall translucent, like a diamond pure
How flashes it in noon-tide rayt
So beautiful that one might say,
Could maiden young, philosopher, or boor,
With visage pale, or as the Moor,
For gift more choice in any language pray?

A thousand times the molten gem has met
our gaze;
And now 'tis commonplace indeed,
And few the lovely vision heed;
But how the dullest would admire and praise,
If for the first time in his days,
He saw it purling through a grassy mead!

Genius has sung the praise of festive wine,
In strains replete with force and fire;
But rather strike the tuneful lyre,
To celebrate in numbers more divine,
Above the red blood of the vine,
What kindness neither fumes of lust nor ire;

What cools the fevered lips and burning brow,
When sickness racks the weary frame;
Or sadness, or the blight of shame,
Withers the heart, like leaves upon the bough;
Ah then! the sufferers allow,
It brings to nought the vintage most in fame.

Behold, or in the wild, or on the deep,
One theft of that which thirst subdues;
He dreameth not, when sleep unveils its
clues,
Of fragrant wines, but cataracts that leap,
And lakes, and rills, and clouds that weep;
And drinks long draughts at wells his fancy
views.

Fresh at the dawn of sublunary things,
From the Omnific hand it flowed,
To crown with verdure man's abode;
And from the rocky depths gush forth in
springs
Where health might dip its buoyant wings,
Nor feel one pang its virgin bloom corrode.

But lured by stimulants that heat the brain,
The child of earth would turn from these,
And drinking, beckon round him woes,
That held him captive in an iron chain;
And still, for warnings plead in vain,
Man quaff the cup, and lift in darkness close.

Oh! that the race who pride themselves on
mind,
Out-reaching theirs that roam the dale,
Would ever appetite prevail;
And vigor and refreshment find;
Ah! lessons we human art combined:—
Wrongs would decay, and thousands cease to
wail.

London, Ontario.

COMMUNICATIONS.

The Talents—Five, Two and One.

Watch therefore, for ye know neither the day nor the hour wherein the Son of Man cometh. For the kingdom of heaven is as a man travelling into a far country, who called his servants, and delivered unto them his goods. And unto one he gave five talents, and to another two, and to another one; to every man according to his several ability; and straightway took his journey. Matt. xxv. 13, 14, &c.

How full of instruction are the lessons taught in our Lord's parables. Surely he taught as never man taught—what a motive power to diligence and to activity, yea, perseverance even to the end of our pilgrimage. That this parable relates to the believers of the gospel during the times of the Gentiles there can be no doubt, that he spoke of himself as the man taking a journey into a far country, corresponds with Luke xix. 12, where he calls himself the nobleman—the fact, just so sure as he went away, just so sure will he come again and reckon with his servants, and require a strict account of each individual, precisely the same of him or her who has the one, as of him who has the five. It is not the number of the talents or the ability he has endowed us with, that he calls us to an account, but for the improvement. The injunction is, occupy till I come. At his coming he will reward every one as his works shall be.

Do I understand you to say that I, a poor, obscure layman, is as responsible for the improvement of the ability God has given me, as the man who preaches the gospel? Precisely so. He will not call you to account for not preaching the gospel, if he has not called and endowed you with ability to do it! But he will call you to a strict account for not supporting the man who does preach the gospel. How fearfully responsible are many amongst us for the covetous manner in which they give to God's servants! Let us understand you. Do you say God will hold me responsible for Brother A. not preaching the gospel? Yes, that's the point exactly, if you have the means and refuse to give. A is a poor man, has a family to support, he is bound by the word of God to provide for his family before preaching; for he that does not provide for his own household has denied the faith, and is worse than an infidel. Stand from under you that are stinting the servants of Jesus, and are heaping up treasures for the last days.

This parable has special reference to the kingdom of heaven. It is essentially important that we understand the teaching of the Scriptures in relation to the kingdom. There are many of Christ's sayings that are a perfect enigma without a correct understanding of what constitutes the kingdom; any mystical principal of interpretation makes confusion worse confounded. But, understanding it to be a literal kingdom, composed of five elements, and that there will be positions to be filled, graded from the King (the Lord Jesus Christ) down to the subjects or door-keeper in the house of our God, then all is easy of comprehension or understanding.

A few quotations with a few words of explanation will aid us in our understanding. Let us state a case: We select the best, the wisest and smartest men to fill the highest and the most responsible offices in our government, do we not? Will God be any less wise or less particular? I trow not. That was a shrewd request made to our Lord by the mother of Zebedee's children—grant that my two sons may sit, the one on thy right hand and the other on thy left in thy kingdom. I think mother Zebedee understood the make-up of God's kingdom much better than Orthodox theologians. The awards in the kingdom will be according to capacity or ability and faithfulness as we have improved our talents. But what of those who know their Master's will and do it not? They will be beaten with many stripes. See the non-improvement of the one talent in connection with our text. But what of the one who knew it not and did it not? He is to be beaten with few stripes. Again, he will be saved so as by fire, but his works shall be burned up. These last named will be gathered into the kingdom as subjects, but do not attain unto a rulership. If we adopt the principal of merit and demerit upon, or by the rule, of knowing and not knowing, and doing and not doing, then all is clear, and infinite wisdom and justice shines forth most gloriously.

A few reflections before going further. If the man with the two talents, or of less capacity, be filled to overflowing, he will be just as happy as the man with five talents. A little plainer still: The humble follower of the meek and lowly Jesus, gathered into the fold in our day, washed in Jesus' blood, will be as happy as Abraham, David or Paul, yet they will not all as high a position. Abraham is called the father of the faithful, and in him and his seed—the Christ—all nations are to be blessed. David is to be a prince or king over Israel. Ezek. xxxviii. 24. The twelve apostles are to be associated with Christ as his cabinet; but what of Paul? He was the apostle of the Gentiles. It is only fair to conclude he will have a rulership over the Gentiles, which will far surpass a rulership over one of the tribes of Israel.

What of the chronology of the parable, or the time of our recompense of reward? When does the time begin with each individual, and when are the awards given? When we hear the gospel or the good news of the kingdom, or, in other words, the word of the kingdom, and understand it, then God holds us responsible, and from that time the reckoning begins and continues through our pilgrimage till we fall asleep in Jesus or remain up to the time of his coming, in the clouds of heaven, to take away his people. This is the first resurrection which Paul was so anxious to attain unto. God knoweth them that are his. They are changed in a moment, in the twinkling of an eye. No necessity, no time nor place for a court of judicature. A great assize of just and unjust. Every one's account is adjusted in the mind of the judge; none but the righteous quick and dead will hear and obey the joyful summons: Away to meet him in the air. Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Well and truly does the Savior enjoin upon his people watchfulness. Eternal vigilance is the price of the kingdom of God.

A few thoughts upon the non-improvement of the one talent. Was the one who received it a Christian? Most certainly. He was a servant, so says the Word, but so far as the record goes he made no improvement. He went and hid his Lord's money. Fearful, indeed, is the statement! It is absolutely true even in our day, and among our people. But he that had received the one talent went and digged in the earth and hid his Lord's money. Verse 18. How suggestive are these words, went and digged in the earth. How many at the present moment profess to believe the Lord is soon coming that are digging in the earth? (let us take off the figure); are wholly absorbed in schemes for accumulating wealth, who never, or but seldom have a word to say about pure Bible Christianity, especially the soon-coming of our blessed Lord; who make no sacrifices for the truth; who give but little for the spread of the gospel and less to the poor, but will make a good bargain every time; who live at their ease, have fine farms, have a good fund in government bonds or bank stocks or of first mortgages; who do not hesitate to take a little usury or unlawful interest, and wash their hands in innocency, and excuse themselves by saying: It's the Gentile custom; I am a money broker; I must make all the money I can out of what I have got. Are you not a little severe? I do not mean to be. If I did not know these things to be true I should not speak thus plainly.

I have named but the one item included in digging in the earth and hiding our Lord's money, or our talent. All the wrongs we are guilty of are, or may be, included under the same figure of speech—digging in the earth. The Scriptures, in their teaching, cover the whole ground. They tell us plainly what we must do to be saved, and, as plainly and as positive what we must not do. To our own Master we stand or fall. Let us heed the injunction in our text, Watch therefore, for ye know neither the day nor the hour wherein the Son of Man cometh.

NEWELL BOND.

P. S.—Can it be possible that any one at all acquainted with their Bible, dare deny that God's special judgments are not abroad in the land! N. B.

Flat Rock, N. C.

Feet Washing.

If I then your Lord and Master, have washed your feet; ye also ought to wash one another's feet. John xiii. 14

Dear Realization:—With your permission I will now endeavor to answer some questions asked by a stranger brother of Oskaloosa, Kansas.

Brother, I have delayed this long because cares are many and sorrows very great. You ask "if feet washing are some of the all things to teach and observe?" In one sense I believe they are, but not, however, in the sense to which you refer. Would it not be very unnecessary at the present day and age of the world, for the brethren and sisters to assemble together to wash each others feet, when there was no necessity for the action, and each one able or should be able before assembling, to purify and cleanse their own; it would be utter absurdity.

In those eastern countries in the time of Christ it was very different from the present time. Most of the journeys were accomplished on foot, and the only protection to the feet were sandals, scarce nothing but a strip of leather bound to the bottom of the feet. Hence, it was customary, and necessary also, when friends came from a distance, to set before them water to wash their tired and dusty feet, and if the guests were honored ones, or the people kindly disposed the act was done by the host or hostess.

Jesus, our blessed example, taught the act as a lesson of charity and humility, and perhaps of faith also, as we have no part with him unless we observe the lessons he teaches. "If I then your Lord and Master, have washed your feet, ye ought also to wash one another's feet." Lord and Master! King of Kings! to bow in meek humility to such an humble task. What a lesson! Who of all the followers of the blessed Jesus could hesitate or shrink one moment from duty after such a lesson from such a teacher?

And how shall we carry out this plan in this age? The writer must make practical this lesson for the next few weeks. I must leave my home and family and wash the feet, aye, and the body also, of a dear aged sufferer, who has no other one to do it for her. Duty calls loudest in that direction, and it is only in the strength of the Lord that I dare attempt in my state of health, to preform the task. "Ye also ought to wash one another's feet." Christ was too wise to give this command for a mere form, when he knew so well the great necessity for such practice, and that there would be in all time.

And in those days how grateful it must have seemed to the weary, aged pilgrims, journeying far, to have their feet washed and refreshed with kindly hands and cooling water. I have sometimes tried the efficacy of this remedy on my dear old father's feet after some long walk or weary day of unusual toil; how gratefully refreshing it seemed to him, and rested those tired feet so much.

Whenever and wherever duty calls, "Wash ye one another's feet." Many a sufferer who now sleeps, might still be with us if this beautiful and charitable example of Christ was carried out to a greater extent. But some poor creatures must fall into the tomb with face scarcely washed, to say nothing of the feet. "Wash ye one another's feet;" not those of the well and strong, but the burning feet of the feverish sufferer, teach it to your children, and your children's children. "For I have given you an example that ye should do as I have done," saith our blessed unerring guide.

Yes, brother, I am a strong believer in feet washing. No I am not a relative of Eld. D. P. Hall, that I know of. Yes, L. H. Chase, and also his brother, A. Chase, is sleeping. I believe I have answered your questions, and to the best of my humble ability at this time.

As regards the articles you wish me to pen, I will endeavor to do so if ever the opportunity appears, but, I also am a woman cumbered with many cares, and at present many sorrows and trials, but with the Psalmist I can say, "Be merciful unto me O God, be merciful unto me; for my soul trusteth in thee, yea, in the shadow of thy wings will I make my refuge until these calamities be overpast." I am not much of a worker for Christ, so do not misjudge me. The little I do has to come in with the daily cares and trials, but so little, I fear I am a very unprofitable servant. But I have great faith in the dear Father, and if he appoints me even a door-keeper's place in his kingdom it is well. His will not mine.

Please accept my sincere thanks for your brief but kind words. Such appreciation fills my soul with gratitude, and helps me feel that the little I write is not all in vain.

Fraternally yours,
MRS. O. P. HALL.

What is Christianity.

I held a discussion lately with a public lecturer upon the proposition, "Resolved, that Christianity has done more harm than good." I, of course, denied. After the affirmative had opened by a tirade against the so-called Christianity, I called for a definition of Christianity. My opponent agreed with me that Christianity proper was the doctrines put forth by the Christ, whether human or divine. Second—What were this Christ's doctrines? I opened the Divine record and showed what Christ and his apostles taught. Then I asked the speaker and the audience, whether those doctrines practiced could do harm? All agreed that those doctrines would make the world better. Then, said I, the debate is closed. If those doctrines promulgated by Christ and his apostles could do no harm, then they never did do any harm.

Then the opposition tried to force the teaching and acts of the so-called churches upon me. No sir, said I, I am not here defending churchianity, but Christianity. That we must distinguish between things that are different. That the persecutions and murders committed in the name of Christ, was a lack of Christianity. That there had been a conversion of the church (to the world). That there was a conversion of the world promised, which was next in order. That the church would finally convert the world.

The second speech was putting forth science as the Savior of the world, to which I replied by calling for evidence that science (so called) had ever benefited the human family. I showed that it had failed to relieve want, to prevent war! Failed to relieve famine, pestilence and death! That it had failed under all the specifications of the indictment! That it had taken the bow and arrow out of our fore-fathers' hands and had replaced it by a "Krupp Gun" that would slay a thousand lives to the one by the arrow! It had failed to give us a righteous government! Failed to give us peace, harmony and plenty! It has failed to utilize the billions of fish in the sea to the benefit of the famine stricken millions of China and Brazil!

Science is the child of yesterday; but from the beginning of the world men have lived by faith. All our dearest interests lie beyond the domains of science in the regions of faith.

The only science which can make you happy, which can bestow peace of mind, nerve you to conquer your evil habits, enable you to live a holy and happy life, and to die with a blessed hope of a glorious resurrection. You know there is no science which makes any such offers, or which you would believe if it did. But the Bible unfolds a science which does, and enables you to believe it too.

Go (so-called science) to Christianity and learn of the father of sciences, and you will then make martyrs that can endure the flame, put all theories to shame, compared with the great scientist, who introduced the only real science—Christianity. Your brother,

J. S. LAWYER.

Owensboro, Ky.

The Psalms.

He only who knows the number of the waves of the ocean, and the abundance of tears in the human eye, he who sees the sighs of the heart before they are uttered, and hears them still when they are hushed into silence—he alone can tell how many holy emotions, how many heavenly vibrations, have been produced and will ever be produced in the souls of men by the reverberation of these marvelous strains, of these predestinated hymns, read, meditated, sung, in every hour of the day and night, in every winding of the vale of tears. The Psalter of David is like a mystic harpe hung on the walls of the true Zion. Under the breath of the Spirit of God, it sends forth its infinite varieties of devotion, which, rolling on from echo to echo, from soul to soul, awakes in each a separate note mingling in that one prolonged voice of thankfulness and penitence, praise and prayer.—*Herbert.*

SELECTIONS.

The Rainbow.

God's Evergreens.

"We all do fade as a leaf." True, and as a Scottish divine well remarks, the moment of our birth is but the commencement of our decay. We are in the land of the dying rather that of the living.

"The air is full of farewells to the dying,
And mourning for the dead:
The heart of Rachel for her children crying,
Will not be comforted."

We have but to look at the falling leaves to see our own condition. Pass through the woods at the close of autumn. See around the once luxuriant but now almost naked trees, the heaps of scored and withered leaves! Mark how the few remaining on the branches tremble in the air, ready to be carried away with the next most gentle breeze, and you have a fit emblem of the autumnal phase of life. From the great tree to which we hang how many are being swept! How many are ready to fall! How slight a breeze serves to hurl us to destruction! And in consequence of this incessant fading and falling around us, we in our unbelief, have come to think that it will be ever thus. So accustomed are we to burying our dead, that the grave is regarded as the sure receptacle of all. We have gazed so long and sadly upon the tender vine and the strong, wide spreading oak, alike bereft of their foliage, that we have forgotten the laurel and the holly that defy the wintry blast. Yet because grim death has reigned so long, shall he always sway the scepter? Shall every leaf be swept from the great tree of life ere the eternal summer dawn to save some from destruction? In all God's vineyard shall there be no evergreens to show forth his praise? Yes, certainly, is our exulting reply. We are taught even by natural things. When winter comes and other trees are bare, when there is left no trace of their once rich foliage, there are still the evergreens looking fresh and bright, whose leaves have not faded and fallen with the rest.

And natural things always teach us concerning the spiritual. The Lord has his evergreens. He knows them. He will preserve them from the biting frosts of winter, so their leaves shall not wither, but they shall live for ever. More loudly and fiercely the cruel blasts may blow, sweeping a thousand from our side, and ten thousand from our right hand! With renewed energy may death thrust in his sickle, fearful as the time approaches lest too many escape his grasp! Wider may open the yawning grave, and more sadly toll the muffled bell! Oftener and oftener may we have to bear our beloved ones to their quiet resting place, feeling that we ourselves, it may be, are well nigh falling. Still will we say in joyful confidence and amidst all, "We shall not all sleep."

Not all sleep? No; heaven and earth may pass away, but God's sure word remains. We shall not all fade and fall as the leaf; but just as the laurel, and the mistletoe, and the bright green holly decorate our Christmas homes, so on his second appearing shall the Lord's evergreens adorn the marriage festival of the Lamb. And we should let the natural evergreens tell not only of the joy and and gratitude that fill our hearts in celebrating the first advent of the Lord Jesus, but of our faith and hope that we, as the Lord's spiritual evergreens, shall be preserved unto his coming, that we shall not see death, though living in the midst of the dying. We should let them speak to our hearts of the Lord's power to keep us, and be to us as pledges of what he will yet do for his church.

Glorious hope, bearing us up under the heavy trials of life! Precious balm, binding up our breaking hearts! Beautiful star of promise, illumining the long dark night!

We shall not all die, for the Lord of life appears. He comes to judge the quick, as well as the dead. He comes to be not only the resurrection of the dead, but the life of the living, who will therefore never die. (John xi. 25.) They will not be unclothed, but clothed upon (2 Cor. v. 4), and will triumph not in, but over death. Is it asked who will these redeemed ones be? Not those whose hearts are in the grave. None, in the Lord's love and wisdom, die having cherished the hope of life. We do not question the working of his providence. But we know that though individuals may fall, the hope belongs to God's people as a body, and will be rewarded as it is cherished. But if the heart be fixed on death, death will surely come. The reward can come to those only who have looked and striven for it. Alas, for thee, our brother, who assignest victory to the enemy, for thou must then submit. Alas, for thee, who submittest for the glorious hope of life in Christ the woful sound of death! Death has no part in the glad tidings of great joy. It forms no portion of the inheritance of the saints in light. It follows in the train of sin and Satan, and reigns but in the absence of the Lord of life and glory. It is suffered that its final conquest may be greater. "The last enemy that shall be destroyed is death." 1 Cor. xv. 26. The blood of every sleeping saint calls to the Lord from the ground, avenge me of mine adversary. And shall we, seeking to die, enter into covenant with the oppressor who has laid them low? God forbid! Let us rather remember and believe amid the surrounding faithlessness and gloom that we shall not all sleep. And when he who is our life appears, our faith will be rewarded, our hope realized in the gathering of the evergreens in the celebration of his second advent. Then when the last terrible blast sweeps every branch of the tree that already bends mourning to the earth like the willow, the leaf of those thus gathered will be fresh and green, no more fading for the sun of righteousness will have arisen with healing in his wings. Blessed are they that have this hope, and hold it fast to the end!

"Oh then the heavenly sun shall rise,
The heavenly dews descend,
And crown them for the victor's prize
With joys that never end."

H. D.

SENTENTIOUS PARAGRAPHS.

Butler: The greatest friend of Truth is Time.

Tennyson: More things are wrought by prayer than the world dreams of.

THINGS OF TO-DAY.

Burden not thy soul with sadness;
Make a wiser choice,
Drink the wine of life with gladness:
What doth bid thee, man "forbear?"
In to-day's bright sunlight basking,
Leave to-morrow's cares about;
Spoil not present joys by asking,
"Who shall roll away the stone?"

Fuller: Venture not to the utmost bounds of even lawful pleasures; the limits of good and evil join.

A man's virtues should be measured, not by his occasional exertions, but by the doings of his ordinary life.

One great and kindling thought from a retired and obscure man, may live when thrones are fallen, and the memory of those who filled them obliterated, and like an undying fire may illuminate and quicken all future generations.

There is no trial so severe but God's grace is sufficient; no night so dark that the light of his countenance can not dispell the gloom; no sorrow so deep that his voice cannot soothe and comfort: none lying so low his hand cannot reach them; none so weak but in him they may be strong.

Therefore look up; be of good cheer;
The day of peace and rest is near;
A few more weeks of hope and fears,
Of light and darkness, joy and tears,
And we with all the blest shall come
To "our reward, our crown, our home."

New York Evangelist: Short as life is, it is the seed time for eternity. Whatsoever a man sows here he shall reap to all eternity. If he sows to the wind he shall reap the whirlwind. If he sows to the flesh, he shall reap corruption. If he sows in righteousness he shall reap in mercy. If he sows to the spirit he shall reap everlasting life. This life is the day of grace, the season of mercy, when enduring riches may be secured. Many have seized the moments as they passed, and become immensely rich in faith, in good works, in bright hopes, and in a blessed inheritance beyond this life.

There is ever more sunshine than shadow,
In all lives more pleasure than pain;
There's never a year without summer,
And sunshine is brighter for rain.
The roses have fondled and bloomed,
The leaves in their time all turned brown,
Then after the blossoms, the winter;
But after the trials—the crown.

James Montgomery: I dare not say, much as I lament many things which I have done, that I wish anything which I have suffered in the course of providence, and which has not befallen me from my own fault, had not happened. Miserable I may have been made by such events as we usually call misfortunes; but I have lived long enough to see that some of the most effective of these were the means of preserving me from far greater evils. I see wisdom and goodness and mercy guarding and guiding me, and overruling, for my good, things which almost broke my heart when they came upon me, and which seemed at the moment to cut off hope altogether.

THE DAY IS AT HAND.

Poor fainting spirit, still hold on thy way—
The dawn is near!
True, thou art weary; but the brightening ray
Becomes more clear.
Bear up a little longer—wait for rest—
Yield not to slumber, though with toil oppressed.

The night of life is mournful—but look on—
The dawn is near!
Soon will earth's shadowy scenes and forms be gone—
Yield not to fear!
The mountain's summit will, ere long, be gained,
And the bright world of joy and peace attained.

"Joyful through hope", thy motto still must be,
The dawn is near!
What glories will that dawn unfold to thee!
Be of good cheer!
Gird up thy loins; bind sandals on thy feet;
The way is dark and long, the end is sweet.

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

WHOLE NO. 665. Readx PLYMOUTH, INDIANA, OCTOBER 22, 1879. VOL. XXVIII, NO. 40.

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THE RESTITUTION advocates the final restitution of all things which God hath spoken by the mouth of all his H. Prophets since the world began. It advocates also, the personal pre-mil. Advent of Christ, the establishment of the Kingdom of God on earth, with Christ as King of kings, and the two first and a part of the third item in the generation next preceding the personal Advent of Christ; the literal resurrection of the dead; the restitution of the righteous and the final destruction of the wicked; eternal life only through Christ; and many other kindred truths. It also advocates a hearty belief of the Gospel, as preached, and immersion as prerequisite to the forgiveness of sins, and a holy life as essential for final salvation.

COMMUNICATIONS.

Matthew xxviii. 16-20.--No. 1.

END OF THE WORLD.

O. M. MYERS.

Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him: but some doubted. And Jesus came and spake unto them, saying, all power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen. Matt. xxviii. 16-20.

Brother Myers:--As much has been said and written among us upon the expression "End of the world," what do you think of the phrase as it occurs in the above text? There are two questions I would like to call to your attention: 1. Were more than the eleven embraced in the promise of Christ's presence? and 2. What *age* was referred to? Will you please answer through our paper at your earliest convenience, and oblige a

DISCIPLE.

REPLY.

With all due respect to those who have written upon the above phrase "End of the world," I will try, to the best of my ability, to answer your questions, and will endeavor to do so without any reflection or preference to what has been written by others, that I may not appear in the field of controversy.

Then, to your first question. From verse 16 of the Scripture above cited, it is observable that the eleven were the subjects of the direct address; but the following circumstantial points are suggestive that more persons might have been present, and might have been included in the promise.

1. That more might have been present the following Scriptures show:

Mark xvi. 14-20: "Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. And he said unto them, go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen."

Luke xxiv. 49-53: "And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high. And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy: and were continually in the temple, praising and blessing God. Amen."

Also, it would seem from these citations from Mark and Luke that the ascension followed directly after the delivery of the commission.

Next, from Acts i. 12-14, 21-26, the evidence is positive that Barnabas and Matthias, in addition to the eleven, were there, and the presumptive evidence is, that the 120 were present. "Then returned they unto Jerusalem, from the mount called Olivet, which is from Jerusalem a Sabbath-day's journey. And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphæus, and Simon Zelotes, and Judas the brother of James. These all continued with one accord in prayer and supplication with the women, and Mary the mother of Jesus, and with his brethren. And in those days Peter stood up in the midst of the disciples, and said, (the number of the names together were about an hundred and twenty,) men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus. Wherefore of these men which have companied with us, all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And they prayed, and said, thou, Lord, which knowest the hearts of all men, show whether of these two thou hast chosen, that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles."

2. That the savior's language often admits of a broader application than to the persons of direct address is to be admitted by all Bible students. See for illustration Matt. xviii. 3, 5, 15-17, 21, 22; xxiv. 42; xxv. 13. Many other texts of the same nature might be cited where there is a direct address, and an extended application, applying to all disciples of all time even to the date of the second advent.

But, that our text is one of this kind --having a broader range for application than to the eleven--we do not entirely rely upon the above evidence. For further consideration upon this point then we raise the question, How did Jesus, in the promise, contemplate a presence with his disciples? This question the following Scriptures answer:

"If ye love me, keep my commandments: and I will pray the Father, and he shall give you another comforter, that he may abide with you forever; even the spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you. But the comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John xiv. 15-18, 26.

"But when the comforter is come, whom I will send unto you from the Father, even the spirit of truth, which proceedeth from the Father, he shall testify of me. And ye also shall bear witness, because ye have been with me from the beginning." John xv. 26, 27.

"Nevertheless, I tell you the truth: It is expedient for you that I go away: for if I go not away, the comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the spirit of truth is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show it unto you." John xvi 7-16.

"For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?" Heb. ii. 2-4.

Since then, it is evident that Jesus did not intend to be with his disciples in person, but through the agency and power of the Holy Spirit, your first question resolves itself into the following: Did more than the eleven--the persons of the direct address of Matt. xxviii. 20--possess the agency and power of the Holy Spirit? That they did, the following Scriptures unmistakably show. On the occasion of the outpouring of the Holy Spirit on the memorable day of Pentecost we have, "But Peter, standing up with the eleven, lifted up his voice, and said unto them, ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words; for these are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel; and it shall come to pass in the last days, saith God, I will pour out of my spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of my spirit; and they shall prophesy." Acts ii. 14-18. We understand that Joel's prophecy will yet receive a more extensive fulfillment in the future, of which this was but the counterpart; but that the more abundant fulfillment will not consist in giving it to more classes than here received it.

That all the characters who are here enumerated did, in the days of the apostles, receive its power, see Acts xxi. 8-11: "And the next day we that were of Paul's company departed, and came unto Cesarea; and we entered into the house of Philip the evangelist, which was one of the seven; and abode with him. And the same man had four daughters, virgins, which did prophesy. And as we tarried there many days, there came down from Judea a certain prophet, named Agabus. And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, thus saith the Holy Ghost, so shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles."

Further, as to who beside the eleven received the power of the spirit, see Acts vi. 5-8: "And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch; whom they set before the apostles: and when they had prayed, they laid their hands on them. And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith. And Stephen, full of faith and power, did great wonders and miracles among the people."

After Stephen's miraculous power, as above stated, it is said of Philip that he went to Samaria and preached, "And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed. Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done. Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them that they might receive the Holy Ghost: (for as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost." Acts viii. 6, 7, 14-17.

At Antioch were prophets and those who possessed miraculous power. "Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, separate me Barnabas and Saul, for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away. So they being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus." Acts xiii. 1-4.

Of the twelve at Ephesus who had been baptized unto John's baptism, "When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied. And all the men were about twelve." Acts xix. 5-7.

To the church at Rome it was said by Paul, "For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another. Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation; he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that showeth mercy, with cheerfulness." Rom. xii. 4-8.

Paul addressed the Corinthian church, "Now there are diversities of gifts, but the same spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the spirit is given to every man to profit withal. For to one is given by the spirit the word of wisdom; to another, the word of knowledge by the same spirit; to another, faith by the same spirit; to another, the gifts of healing by the same spirit; to another, the working of miracles; to another, prophecy; to another, discerning of spirits; to another, divers kinds of tongues; to another, the interpretation of tongues: but all these worketh that one and the self-same spirit, dividing to every man severally as he will. For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one spirit. For the body is not one member, but many." 1 Cor. xii. 4-14.

To the Ephesians it was said: "But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, when he ascended up on high, he led captivity captive, and gave gifts unto men. Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Eph. iv. 7-13.

Thus, it is to be seen that Christ's presence through the agency and power of the Holy Spirit was not only possessed by the eleven, but by handmaidens, by the seven servants (deacons) of the congregation at Jerusalem, by the disciples at Samaria, by many at Antioch, by the Ephesian brethren, and by all at Rome, Corinth and Ephesus.

Your second question, for lack of space, will have to be deferred till next week.

[To be Continued.]

Hope On.

"In your patience possess your souls."

Brethren we are often looked upon as a "weak society" of believers. We are frequently considered far beneath the notice of many professed Christians. We are often looked upon as small in numbers and feeble in strength and influence.

Sometimes the words of hate, scorn, and contempt, of us are spoken by those who should speak words of love, hope and encouragement. To speak words of contempt against us does not tend to strengthen. To withdraw from us and join other societies holding many views we do not believe because they are stronger in numbers and more popular in society does not strengthen our feeble ranks. There are many persons in this world who in times of religious excitement are very enthusiastic and as long as all passes along smoothly can travel along all right. But when tribulation or persecution arises because of the word, by and by they are offended. When the excitement is over, when the flood is passed and nothing but the still and ever moving current is left to pass on they are found like drift wood resting high and dry on the sandy shore, awaiting another flood of religious excitement to carry them on. But only to stop again when another flood of religious enthusiasm has passed. They are never found to form a part of the ever running current which moves on amid cloud and sunshine. O, brethren, let us see to it that we make our calling and election sure.

Remember that the promised reward is to those who continue faithful unto death, "Be thou faithful unto death and I will give thee a crown of life." Brethren the time has now come when to follow in God's commandments and to worship him as the only living and true God, is as unpopular as it was in the days of Elijah and the words which he spake in the ear of the prophets of Baal are as applicable today as then when he said "how long halt ye between two opinions. If the Lord be God follow him. But if Baal (and we might add pride, popularity and a great name) be our god then follow him. We need not be discouraged because we are sneeringly called a "weak society," or because we are but few in number for that is no proof that we are not right, for it is to the little flock that God is to give the kingdom. If we are to be numbered with that little company, then their words will fall sweetly in our ears. "Fear not little flock, for it is your Father's good pleasure to give you the kingdom." Again, "Hearken my beloved brethren hath not God chosen the poor of this world rich in faith and heirs of the kingdom, which he hath promised to them that love him. From the above we learn that if true hearted to God and are found rich in faith whether poor or small in numbers we will be accepted by our Father at the last great day. Then let us hope on knowing that "not many wise men after the flesh, not many mighty, not many noble, are called," to that high calling in Christ Jesus, that the little flock are to attain. It has ever been to the little and "weak society" that God has reached out and blessed and through them in coming ages he is to show his love and mercy to a sorrowing world. When the flood burst upon a guilty world it was but a weak company in point of numbers that entered the ark and passed beyond the mighty storm. When Elijah kneels before the 400 prophets of Baal and prays saying, "Hear me O Lord, hear me that this people may know that thou art the Lord God and that thou hast turned their hearts back again," it was but a small and weak society that knelt with him as he wraped his mantle about him and prayed to the God of heaven and earth and yet he triumphed. Sodom held but a few faithful ones when the death angel came to Lot. yet that small company was saved and his worship accepted. When Christ was born and while he was resting in the manger but a "weak society of worshipers came to inquire for the young child.

When Christ on the night of his betrayal gathered about his dear and best friends and partook of the passover with his disciples for the last time, before he returns it was but a small company that gathered about him. It was a small company of faithful ones that followed him to the cross and that watched and wept over his grave. But a small company that were found at his tomb on the morning of his resurrection. But few that saw him ascend to his Father from the Mount of Olives and O it will be but a small company that will be found ready and watching for his return. O, may God help us that we may be found with that "little flock" when he returns. Let us speak words of love, comfort and hope to each other, strengthening the feeble knees and the hands that hang down knowing that we shall reap if we faint not. O, let us strive to be found faithful a little longer for the dark night is far spent and the morning cometh. "Hold that fast which thou hast that no man take thy crown." Rom. iii. 11. Yours in hope,

L. G. BRONSON.

SENTENTIOUS PARAGRAPHS.

Let your anger set with the sun, but never rise with it.

Whoever conquers indolence can conquer most things.

Religion: Storms may rage round its base; but eternal sunshine crowns its summit.

Thomas Fuller: He shall be immortal who liveth till he be stoned by one without fault.

Charity is never lost; it may be of no service to those it is bestowed on; yet it ever does a work of beauty and grace upon the heart of the giver.

The time is short. Then be thy heart a brother's
To every heart that needs thy help in aught
Soon thou may'st need the sympathy of others.
The time,
The time is short.

When the world has once got hold of a life, it is astonishing how hard it is to get it out of the world.

D'Aubigne: God, who prepares his work through ages, accomplishes it, when the hour is come, with the feeblest instruments.

Keep your heart's window always open toward heaven. Let the blessed light of Jesus' countenance shine in. It will turn tears into rainbows.

John Newton: We can easily manage if we will only take each day the burden appointed for it. But the load will be too heavy for us if we add to its weight the burden of to-morrow before we are called to bear it.

God will give the men of the world the blessings of his footstool, but to his children the blessings of his throne.

WHAT IS PEACE?

Not when our sky is cloudless bright,
Not when our hearts are full, yet light,
Not when for us there seems no night—
Not then; but when
Our heart for other hearts doth yearn,
Our eyes with anshed tears do burn,
And our hope to God alone doth turn,
Yes, in the dark;
Then then to be at perfect rest,
Like infant on its mother's breast;
Serenely, richly, sweetly blest,
Yes, in the cloud.
To have no anxious care, no fear;
To have no bitter in our tear,
But to God's heart to be so near,
From self to cease,
This is true peace!

—*F. R. Montrose.*

Spurgeon: A well-built stone gets to be one with the foundation. In the old Roman walls the mortar seems to be as hard as the stones, and the whole is like one piece; you must blow it to atoms before you can get the wall away. So is it with the true believer; he rests upon his Lord till he grows up into him, till he is one with Jesus by a living union, so that you scarce know where the foundation ends and where the upbuilding begins; for the believer becometh all in Christ, even as Christ is all in all to him.

My Savior knows! It is enough,
Even may wealth and friends depart.
As one by one earth ties dissolve
This thought in peace doth keep my heart—
He knoweth best! Why should I grieve
When troubles come, and hopes deceive?

My Savior knows! All, all is well;
Even death's cold hand I do not fear;
When round me roll the waters deep
I then shall feel his presence near.
Oh, Lamb of God, upon thy breast
I'll lay my weary soul to rest.

—*John L. Lewis.*

The Italian government is about to construct a large observatory on Mt. Etna. A site has been selected at a height of 9633 feet above the level of the sea. The purity of the atmosphere is so great at this elevation that the planets can be observed with the naked eye almost as well as with telescopes of low power through the thick atmospheres of towns. Venus, when shining alone in the heavens, casts a distinct shadow. This will be the second loftiest observatory in the world, the United States Signal Station, at Pike's Peak, in Colorado, at an elevation of 14,336 feet, being the loftiest station, and, indeed, the loftiest inhabited building of any kind in the world.

THE RESTITUTION.

E. A. CHAFFEE, Editor.

PLYMOUTH, INDIANA, OCT. 22, 1879.

THE present number makes up four issues for October. The next will appear early in November *Deo volente*.

A NEAT chromo, "*crossing the Moor*," printed on a cylinder press, has been sent us by Cottrell & Babcock, 8 Spruce St., N. Y., for which we tender thanks.

THE conference at Argos will commence on Thursday evening, Oct. 30, at 7 p. m., and continue over the following Sunday. We hope our brethren and friends will make a special effort to attend.

BRO. C. C. RAMSEY will speak at Goodland next Sunday and attend the conference at Argos commencing the following week, as noticed already. We learn this from H. V. Reed just as we are going to press.

WE give some very interesting epistolary correspondence in our Letter Drawer department this week. Many of our readers express themselves pleased to have this column of our paper well filled.

FROM the following notice clipped from the *Cleveland Leader* we learn that Bro. Magruder is lecturing in that city. From the same paper we learn that Messrs. Moody and Sankey are holding meetings in the same city. We trust that the people will be led to discern the great difference between the emotional narratives of these revivalists and the satisfactory teachings of Holy Writ, as to the way of life.

BIBLE LECTURES—"The Word of God against the Traditions and Doctrines of Men." A course of lectures beginning on Sunday at 10:30 a. m. and 7:30 p. m., will be delivered at Beck's Hall, corner Case and Woodland aves., by A. B. Magruder, of Virginia, to which the people are invited that they may learn for themselves from the Bible the way of life and salvation, and see the broad contrast between the preaching of Christ and Apostles, and the anecdotal, emotional and sensational preaching of modern evangelists, who, however sincere and zealous, show themselves to be unacquainted with "the Gospel of the Kingdom of God," which is God's plan of redemption for fallen man. Come, Bible in hand, and see for yourselves "whether these things be so." Acts xvii. 10-13. Questions and objections allowed and courteously answered at the close of each lecture. Seats free. "He that has ears to hear let him hear."

COMMUNICATIONS.

Emotional Religion.

Allow me to ask if there are not some who, enamored of theory and gospel faith, have forgotten that Bible Christianity is of the heart, and not of the intellect alone; who, indeed say, "I know nothing of any heart; my religion is of the head. I believe with my mind the gospel of the kingdom, therefore I have a hope of salvation!" Now, we would have no quarrel about terms, and do not care to determine the location of what, in the Bible, is called heart. We regard the term as a synonym for the affectional or for the emotional nature. There is such a thing as heart-belief in contradistinction to intellectual perception. The devils have the latter, for they "believe and tremble." Christians have the former, for "with the heart man believeth unto righteousness."

What we wish to write about now, is this heart religion—that which comes when the germ of the divine life is implanted in the human nature—by the begetting of the Holy Spirit; that which exists when Christ abides in the believer's soul; that which is present when Father and Son have come as permanent guests; that which is experienced when "the spirit itself beareth witness with our spirit that we are the children of God."

We do not wish to underrate the importance of an intelligent understanding of the gospel, but when this understanding works out no emotional results, we can hardly believe that it has any saving power; when it does not draw the whole heart out in love to God, to Christ, to the brotherhood and to humanity, has it yet accomplished its divine mission?

Can one read the autobiographical writings of any of God's saints of old, and not be impressed with the fact that a deep religious feeling was a part of their very selves; that their affectional natures blossomed in transcendent beauty under the inspiration of their faith and hope. How much of the sweetness of religious life is sung for us in the precious Psalms! What fervor of prayer and praise—"O give thanks unto the Lord," "I will praise thee with my whole heart!" What completeness of consecration, "my heart is fixed;" O God, my heart is fixed!

What a deep sense of sin, and what aspirations for holiness! "Against thee, thee only have I sinned—wash me thoroughly from mine iniquity—create in me a clean heart!" What thirst after God! "As the heart panteth after the water-brooks, so panteth my soul after thee, O God." What desire for the work of the Lord! "Restore unto me the joy of thy salvation, and uphold me with thy free spirit, then will I teach transgressors thy ways, and sinners shall be converted unto thee!" What enthusiasm in God's worship! "I would rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness!" What trust in the Lord! "I shall not be moved." In God is my salvation and my glory. What pleasure in God's service—"I delight to do thy will, O my God." What joy in the God of our salvation—"Blessed be my book, and let the God of my salvation be exalted!"

David himself was practical, eminently so,—a wise king of a great nation; his faith was, no doubt, correct; but we read much less, we think, of his theory of truth than we do of his heart-life in the presence of his God. Isaiah, grand rapt prophet of the kingdom exclaims in his intensity of emotion, "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation—he hath covered me with the robe of righteousness!"

If we come down to the disciple whom Jesus loved, we find he was full of heart religion, the religion of a loving life. Beloved, let us love one another, for love is of God, and every one that loveth, is born of God and knoweth God. "And Paul, learned as he was, philosophical as he was, engaged as he was in opening up the gospel to the Gentile world, could pray that those to whom he wrote might know the love of Christ which passeth knowledge," and "be filled with all the fulness of God." Amid all his argument, and his exposition, his religious unctions seem to have been intense. And who can know the tenderness and the love of Jesus, who can read that wonderful prayer he said before he suffered, and not feel that, although it is a great, a glorious, a necessary thing in a measure, to know the truth, it is a sweeter, a diviner thing to live near to God, to be filled with all his fulness, and to love, even as he loved, who gave his life for our salvation!

M. P. A. C.

He Ye Holy for I am Holy.

Without holiness no man shall see the Lord. In what sense are we to understand the texts above quoted, there is but one and only one sense in which poor fallen man can be holy and can see the Lord, viz., believe and obey the gospel and be sanctified through the truth washed in Jesus, blood, made perfect by the spirit of holiness, by or through a resurrection from the dead, and thus put on immortality and obtain the gift of eternal life, and thus be made like unto the angels who always behold the face of our eternal Father in heaven. NEWELL BOND.

Report of the Arkansas State Christian Conference.

Pursuant to notice in the *Elvis Banner*, the ministers in Ark., met at Sutherlan's Chapel, White county, Ark., on Oct. 4, 1879, for the purpose of forming a State Conference. The following ministers were present: A. M. B. Graham, Little Rock; Samuel Roseborough, Batesville; J. N. A. Billingsley, Franklin; J. C. Overstreet, Pleasant Plains; W. M. Bonham, Batesville; A. K. Lewis, Hiram; W. R. Castlebery, Little Rod; J. P. Williams, Batesville; W. H. Lenox, Pleasant Plains; Lewis Hilger, Hiram. After reading, singing and prayer, Samuel Roseborough was chosen chairman, and W. M. Bonham, Secretary. Moved and carried that the chairman appoint a committee of three to draft a constitution and by-laws. A. M. B. Graham, J. N. A. Billingsley and J. C. Overstreet were appointed.

The committee submitted a constitution and by-laws which were read and adopted after a friendly, animated discussion in regard to the name by which we should be known. The suggestion of A. M. B. Graham prevailed and it was voted that our conference be called, "The Arkansas State Christian Conference."

The conference then proceeded to the election of officers for the ensuing year, which resulted as follows: President, A. M. B. Graham; Vice President, Samuel Roseborough; Secretary, J. N. A. Billingsley; Treasurer, W. R. Castelbery; J. C. Overstreet was elected director. A. M. B. Graham, was by acclamation, elected state evangelist and representative to the "National Second Advent Christian Association."

Voted, that D. F. Sallis of Hot Springs, Ark., and J. H. Melvan of Little Rock, Ark., at their request be received as members of this conference.

Moved and carried that 1,000 copies of the constitution and by-laws, together with our minutes be published in pamphlet form, by the secretary.

Voted, that the secretary prepare a synopsis of our deliberations for publication in the *Bible Banner*, THE RESTITUTION and *World's Crisis*.

Moved and carried that our next annual meeting be held at Mt. Vernon, Faulkner county, Ark., commencing on Friday before the third Sunday in September 1880. The following resolution which met the approval of the conference was offered by W. H. Lenox.

Resolved: That the members of this conference offer their hearty thanks to, and prayers for, the families in this vicinity who have shown kindness and hospitality to us during its sittings.

After singing and prayer, the benediction was pronounced by President A. M. B. Graham, and the conference adjourned. J. N. A. BILLINGSLEY.

Secretary.

P. S. Meetings were held for three days in connection with our conference. The greater part of our preaching was by our able and earnest Brother Graham, whose timely gospel utterances cheered the hearts and strengthened the faith of the pilgrims, and faithfully warned the sinner of impending danger. God bless us all.

J. N. A. B.

Conference Report.

The Michigan quarterly conference convened as per announcement at the brick school house, near Bro. Lemons three miles northeast of Vicksburg, at 7 o'clock, p. m., Friday, Oct. 3rd, and closed the following Sunday evening.

There was a fair attendance of brethren from different parts of the state. Bro. G. M. Myers, from Belle Plain, Iowa, preached the opening discourse from Romans viii. 16, at the close Bro. Woodward appointed as a committee of arrangements, Bro. L. Chessebrough, J. Lemon and Wm. McCrodon. On Saturday after an interesting social meeting in the morning, Bro. L. C. Chase from Racine, gave a discourse from Psalms xxxix. 5. In the afternoon Bro. Myers spoke from Matt. xxiv. 15, and in the evening expounded the 2nd of Acts. After the social meeting Sunday morning, Bro. H. R. Kendall from Galesburg, spoke of the importance of becoming Christians and what must be done to insure salvation.

In the afternoon Bro. Chase spoke upon the promises of God unto the fathers which constitutes the gospel. Bro. Myers gave a discourse in the evening upon the authenticity of the Scriptures, after which the Lord's Supper was observed which closed a very pleasant and interesting meeting.

After the close of the afternoon discourse on Sunday, the following financial system as suggested by Bro. Chase was read, viz., that each brother or sister having taxable property pay one-fourth of one per cent., of the assessed valuation of said property after deducting one-third of his or her indebtedness, also that each brother pay fifty cents annually, and each sister pay twenty-five cents annually.

On motion it was voted that this system be recommended to the church of God in Michigan, in its several capacities for adoption.

The following brethren were appointed to look after the matter in their several localities.

H. H. Chamberlain, J. A. Simonds, Wm. McGrodon, M. Daniels, W. R. Rogers, G. W. Coats, E. Chesebrough, E. Miller. D. F. SPENCER.

Secretary.

Pine Creek, Mich.

NEWS ITEMS.

FOREIGN NEWS.

TROUBLE IN SYRIA AND ALBANIA.

CONSTANTINOPLE, Oct. 17.—A disturbance has occurred in Lebanon, Syria, between the Druses and Maronites, in consequence of the abduction of a girl. Several Maronites have been killed, and the governor has asked the Porte for more troops, to be employed in restoring order.

The Albanians appear determined to use every means to prevent the cession of Epirus to Greece. The attitude of the Albanians also renders it difficult for the Porte to accomplish the cession of Albanian territory to Montenegro, as stipulated in the treaty Berlin.

RUSSIAN EXPEDITION TO CENTRAL ASIA.

LONDON, Oct. 20.—A dispatch to the *Daily News* from St. Petersburg says; "Gen. Torgukasoff, having obtained extensive re-enforcements, will undertake a new and largely developed expedition next spring."

AFGHANISTAN.

SIMLA, October 20.—The independent tribes between Ali Kheyl and Shutargurdan are still assembled and making hostile demonstrations. Reinforcements are proceeding thither from Cabul and Kurrum for united action in case of need. Gen. Gough has occupied Kushi.

The cholera has appeared among three British regiments; two cases fatal.

NEW CABLE.

LONDON, October 20.—The Anglo-American Cable Company will lay a new cable in 1880.

AT UFA.

ST. PETERSBURG, Russia, October 21.—There has been an immense fire at Ufa, in the government of Orenboorg. More than the fifth part of the town was consumed, and many persons were killed. The loss of property is enormous.

The expedition to explore the ancient bed of the Oxus, with the view to connecting it with the Caspian Sea, has been abandoned, the difficulties in the way of such connection being found practically insurmountable.

THE FLOOD IN SPAIN.

A dispatch from Paris says the total damage by the recent floods in Spain is estimated at 60,000,000 francs. Three thousand five hundred houses and 120 mills were destroyed. King Alfonso has subscribed 50,000 francs for the relief of the sufferers, and the Princess Asturias 5,000 pisatars. The Bank of Spain has collected 60,000 for the same purpose.

LONDON, Oct. 20.—The *Daily News* understands that the government have decided on the immediate construction of a railway to Candahar, and are already purchasing material.

ENGLAND AND RUSSIA.

LONDON, Oct. 18.—A correspondent at St. Petersburg says he learns from an absolutely trustworthy source that England has informed Russia that British influence must dominate in Afghanistan's foreign relations.

CONFLAGRATION.

The fire at Samarcand, Independent Toorkistan, destroyed the great bazar, seven caravansaries, and seventy shops.

DOMESTIC NEWS.

YELLOW FEVER.

MEMPHIS, Tenn. Oct. 18.—Five new cases were reported to the board of health to-day. Five deaths occurred, including one at Buntyn Station.

Total new cases reported to date, 1,480; total deaths to date, 456; total for the week, 31—whites 28, and colored 3.

MEMPHIS, Tenn. Oct. 19.—Two new cases were reported to-day, and one death—Herman Askenas.

One death occurred at Forest City, Ark., to-day—Miss Minerva Wade. No new cases.

MEMPHIS, Tenn. Oct. 20.—Mrs Mary J. Wade died of fever this morning at Forest City, Ark. There are nine people now sick in that city.

A telegram was received from Washington, D. C., this morning, authorizing the employment of a sufficient force to picket the roads leading into town. After this date no one will be allowed to enter or leave that place without a special permit.

MEMPHIS, Tenn. Oct. 21.—10 a. m.—No new cases reported this morning. The undertakers report six interments—Henry J. Easel, S. Cook, Annie Gengel, R. D, Jones, Mrs. W. S. White, and Willie Voss. The last three died last night.

The weather is damp and sultry.

MEMPHIS, Tenn. Oct. 21.—Noon.—Two cases were reported to the board of health—Jacob Kaufman and Mrs. Alex Perry. I. D. Conway's condition is unimproved.

MEMPHIS, Tenn. Oct. 20.—Evening. Three more cases were reported this afternoon. One additional death occurred.

ST. LOUIS, Mo. Oct. 20.—Health Commissioner Francis announced today that the quarantine station had been closed. Total number of cases received, 493. Of this number 34 were yellow fever cases and ninety malarial and other forms. There were four deaths. The cost of maintaining the quarantine from July 21 to Oct. 18, including expenses in the city, was $12,500.

BREVITIES.

A SWORD FROM A METEOROLITE.

The Springfield Armory have just made a sword from a piece of meteorolite. It bears this inscription: "Made from iron fallen from the skies of Mexico, and presented to G. Trevino, General of Division, by his friend, Gen. Ord, U. S. A."

The *Echo* newspaper says that in the central prison of Moscow during the summer just elapsed no fewer than 11,854 persons were incarcerated, of whom 10,477, including both sexes, were condemned to be sent to Siberia. These being drafted off into exile, upward of half a thousand remained in jail, the remainder being admitted into the hospital owing to illness resulting from the incredibly filthy state of their cells.

In Switzerland a general day of prayer for the relief of the country has been appointed. The Synod of the Canton of Berne, in its proclamation in reference to the observance of the day, says: "A feeling of gloom pervades the whole world. In our own land great distress exists. The unfavorable weather has made the yield of field and meadow, of orchard and vineyard, very questionable. The paralysis of all industries, which has now continued for years, becomes daily more oppressive, and weighs down mind and heart. Many who formerly enjoyed wealth, or at least a sure income, now look ahead to a dark future. Poverty and suffering often show themselves in shocking shapes. In our political life also discontent and distrust are visible." This is a picture that would apply to a large part of Europe.

FRENCH TRADING SOCIETY FOR EAST AFRICA.

The Boges are a people, numbering from 10,000 to 12,000 souls, who inhabit about twenty villages in Upper Nubia, to the west of Massowah. Their chief place, Keren, numbers 300 to 400 huts, and lies higher than the other villages. Their government is patriarchal, and Christianity has many adherents in all parts of the country, although Islam is making considerable progress. Lying on the sea coast and the caravan routes between Khartum and Massowah, this fruitful and hitherto little explored land presents all the conditions for the successful establishment of an agricultural and industrial colony. Under the superintendence of MM. Demont and Andre a society is in course of formation in France, the purpose of which is the exploration of this region.

BIBLE HISTORY CONFIRMED.

The following is an extract from "Ancient Literature," by J. D. Quackenbos, A. M., M. D., pp. 111, 112:—

"But the mounds that so long covered the site of Nineveh have recently surrendered their treasures. Clouds that environed the history of the past have been dissipated; ancient nations, for ages wrapped in obscurity, we no longer "see through a glass darkly;" and the narrative of the inspired writers of the Bible has been in many places confirmed by the inscriptions disentombed in the East. Among the most interesting fragments found scattered through the ruined 'Chambers of Records' of the Assyrian palace, are the tablets relating to the creation, the fall of man, and the deluge, copied from Babylonian records hundreds of years older than the Pentateuch."

A "SEA MONSTER."

Captain J. F. Cox, master of the British ship Privateer, which arrived at Delaware Breakwater on the 9th inst. from London, says: "On the 6th ult., 100 miles west of Brest (France), weather fine and clear, at 5 p. m., as I was walking the quarter-deck, looking to windward, I saw something black rise out of the water about twenty feet, in shape like an immense snake, about three feet in diameter. It was about 800 yards from the ship, coming towards us. It turned its head partly from us, and went down with a great splash, after staying up about five seconds, but rose again three times, at intervals of ten seconds, until it had turned completely from us and was going from us with great speed and making the water boil all around it. I could see its eyes and shape perfectly. It was like a great eel or snake, but as black as coal tar, and appeared to be making great exertions to get away from the ship. I have seen many kinds of fish in five different oceans, but was never favored with a sight of the great sea snake before."

PHARAOH'S ARMY IN THE RED SEA.

At a sitting of the French Academy upwards of five years ago, M. Lesseps stated, upon the authority of the reports made by his engineers, that "at the time the Israelites left Egypt under Moses's leadership the ebb and flow of the tides of the Red Sea reached up to the foot of the Serapeum, near Lake Timsah." If this be correct, it follows that the spot where the Israelites crossed the Red Sea was situated not to the south, but to the north of the present extremity of its northern arm. In his paper, *Les Mondes*, Abbe Moigne has traced the course of the Children of Israel day by day, in accordance with these new *data*, and he asks the whole Christian world, since the spot is now known where the Egyptians were swallowed up, with "the horse and his rider," chariot, and everything to subscribe the requisite funds to enable excavations to be made and "the relics of the army overcome by the Almighty himself to be brought to light." The learned Abbe will undertake the work if he succeeds in getting together 360,000f., "because the finding of the remains of Pharaoh's army would be a powerful reason in favor of the truth of the Holy Scriptures."

THE MODERN CHILDREN OF ISRAEL.

The total number of the Hebrew race to-day is about what it was in the days of King David, between 6,000,000 and 7,000,000. There are in Europe, according to the latest statistical information, about 5,000,000; in Asia, 200,000; in Africa over 80,000; in America from 1,000,000 to 1,500,000. More than half of the European Jews (2,621,000) in Russia; 1,375,000 in Austria, (of whom 575,000 are in the Polish Provinces of Galicia); 512,000 in Germany (61,000 in the Polish province of Posen); Roumania is credited with 274,000, and Turkey with 100,000. There are 70,000 in Holland, 50,000 in England, 40,000 in France, 35,000 in Italy; Spain and Portugal have between 2,000 and 4,000; 1,800 in Sweden, 25 in Norway. Nothing is said about Denmark or Switzerland. The number of Jewish residents in Berlin is given at 45,000—nearly as many as in the whole of France, and more than in Italy, Spain, Portugal, and the whole of the Scandinavian peninsula altogether. The majority of the African Jews live in the Province of Algiers. But they are to be found in Abyssinia and all along the north coast, and even in the Saharan oases, frequently acting as intermediaries between the Mohammedans and Christians. Of the Asiatic Jews, 20,000 are assigned to India and 25,000 to Palestine. The population of Jerusalem is given at 7,000 Mohammedans, 5,000 Christians, and 13,500 Jews; these last are classified as German, Spanish or Arabic Jews.

Hidden Ones.

Yes, there are such; many of them. "The Lord knoweth them that are his." There are quiet, retiring, lowly followers of Jesus of whom the organized church knows nothing—the Lord's violets, concealed from public view, and revealed only to the careful student of the Christian life by the fragrance of their modest piety. They are found in obscure nooks and corners, in thatched cottages or mud huts in country lanes; or in attics or cellars in great towns, whence the incense of their heart worship ascends to heaven with acceptance because they themselves, have already been accepted in the Beloved One. It may be that this simple piety flourishes in a room next door to a demoniac who makes the air tremble by his ribaldry and blasphemy. It is of no use to deny the Divine Sovereignty. Facts are excellent exponents of doctrine. How comes it that a thin partition is all that separates a lowly loving child of God from a boisterous and odious child of the devil? I almost envy these hidden ones. It seems so poetically attractive to get away from the perpetual tumult, and to live alone with Christ. But this looks selfish. I wait until an honorable discharge comes from my Commander. But I wish these hidden ones would not remain in concealment. They lose the blessed feeling of communion with brethren in Christ, whose hands and hearts their presence would strengthen in the duty of testimony. I am certain that the organization of great hierarchies has damaged the Christian faith enormously. The sublime simplicity of apostolic institutions has been destroyed by this crafty device of the enemy. But this is no reason why any disciple of the Lord should become a practical hermit. Every saint should seek the fellowship of "the sons of God."

The question is not one of personal safety; that is a settled matter in the Lord's hands; but it is one of fellowship and witness-bearing. The hidden ones should not continue hidden in these days. They think their light feeble. Probably it is; but it is thoroughly genuine, even from the divine shekinah; therefore it should be "set upon a table" that others may see it and glorify God. The disappearance of the smaller stars from the splendid roof which the Divine Builder has placed over our heads would sadly dim its midnight glory. So we want the little lights to come into the church for the benefit of the dark world, and the honor of that Wonderful One who holdeth the stars in his right hand and walketh among the golden candlesticks.—*Dr. Lacks.*

Complimentary to the Jews.

The Jews are among the most moral and law-abiding citizens of any community, and are no public expense whatever, either as criminals or paupers. It is the exception when one of their number is found in any of our prisons; none of their children are in our houses of refuge; none of their adults in our almshouses. They have their own hospitals for their sick, and homes for their friendless children. They are loyal people to any government in which their lot may be cast. As a tangible proof for their loyalty to our land, they have our coat-of-arms embroidered on a velvet curtain, which hangs in front of the holy places in their synagogues, in which are deposited their scriptures; and always at the end of their Sabbath religious services they repeat a prayer (in English) for our president and all in authority. There is a yearly record kept by the Jews of all crimes committed by their members in every country; and it is asserted by one of their highest officials that not more than one Jew in fifty years is hung for murder throughout the whole world.

POETRY.

His Sign.

L. M. BURGESS.

I never look at the midnight sky,
Or watch the white clouds floating by,
But unto my heart these words are given:
"His sign—His sign shall appear in the heaven."

If I look at the silent stars, serene,
Or watch the lightning's angry gleam,
Be it stormy night or evening clear,
"His sign shall appear in the heavens," I hear.

And I wonder oft what that sign shall be,
And if 'twill be seen and known of me;
But this I know that my heart has striven
And watched for His sign to appear in the heaven.

Striven, that I might faithful be,
And watched for the joy that I hope to see
When His peace—I trust—shall to me be given
When His watched-for sign shall appear in the heaven.

For there is a crown for all who wait
And love His appearing; and, oh, how great
The joys to be we can measure alone
By the sorrows, perhaps, that we here have known.

Oh, welcome the hour when the night shall die
And the morning break on a cloudless sky,
Bright with the sign of our coming King,
Filled with our shouts of welcoming.

Waiting and watching that sign to see,
Oh, dearest Lord may we ever be;
Forgive and keep us Thy presence near
Till the day when Thy sign shall at last appear.

Austin, Ill.

LETTER DRAWER.

Editor Restitution:—Enclosed please find fifty cents for three month's subscription to THE RESTITUTION. I like the paper so well that I wish to have it on my stand with my other papers, *The World's Crisis, Bible Banner*, etc. I received thirty copies of THE RESTITUTION recently, containing my two articles on "The Glorious Consummation." I was much pleased to see it in print. I contemplate writing more articles for your paper. I have already written two articles on "Preparation for the Glorious Consummation," which, I think, would be very suitable for the times we live in. I have examined the Scriptures very thoroughly on this subject, and what I have said on preparation I have taken Scripture for. I shall soon write two articles on "The Glorious Consummation Near," in which I shall take up our Lord's great prophecy and other prophecies to show that that event which we look forward to as our only hope, is near. I have believed this doctrine with all my heart for about one year and six months, and love it as ardently as I once hated it. I am young in the service of the Lord, but hope to do much for him if I am spared. I do not think we shall have a much longer time to work, so what is done, must be done quickly. I am young but not too young to work in the Master's vineyard, as he has entrusted me with some talents. My age is seventeen, and I do not believe I shall grow very old before the Lord comes. I could write much more if it would not take up too much room in your paper.

Your brother in Christ,
GEORGE E. PULLEN.

Benton Harbor, Mich.

Editor Restitution:—I now send to you a money order of one dollar and fifty cents, to apply on Geo. A. Griffith's subscription, his address is Yuba City, California. When I moved to this county, or, to Bangor, two years ago there were none of our faith here. But through our influence, and Bro. R. Corbaley's preaching we now number nine in our organization, with good prospect of soon to have more added. I think if you can look at the list of THE RESTITUTION, sent to this state, we are improving very fast. I think that the first number taken in California, was sent to me in 1869, at Yuba City, we cannot get along without it, may it live and prosper till the Lord comes. Oh, how I do enjoy the notes from our scattered brethren and sisters through THE RESTITUTION. May we all prove faithful and all meet in the kingdom of God, that there we will no more part, but, be happy forever.

JAS. J. CORBALEY.

Bangor, Cal.

Editor Restitution:—I read the most that the paper contains, with a deep interest, especially those articles that touch on our duty to God and love to our fellow man. Some of our brethren who write for the paper seem to dwell almost exclusively on doctrinal points. While I do not condemn this yet I think that if a part of the effort thus put forth was made to show up a true Christian character and Godly walk; would have the effect to win more souls to Christ. Our blessed Lord has told us to learn of him. Follow him if you please through all his ministry and you will find that every act of his life was to do good to man. Even the message of the angel announcing that a Savior had been born was sounded on the ear of the shepherds. Good news of great joy—peace on earth and good will to men, was the message that filled the shepherds with delighted astonishment. May we not dear brethren feel our hearts overflow with love to God that this same Jesus is our Savior and Redeemer.

It certainly seems that those who truly and sincerely love the Lord should cry aloud and spare not; and set forth to dying men and women the love that God had for the world, that he gave his only begotten Son to die, that through him the world might be saved. Brethren teach men and women to love God and his appearing. Let all unprofitable contentions cease and be united and show to a dying world that all your fighting is done under the banner of King Emanuel and that his laws alone are your guide. Brother I am much pleased with the humility that is manifested in your articles, it says to me that you have been taught of the Lord, and great shall be the peace of all such. May the Lord bless you; and all who love his appearing, yours in hope of the crown of life.

JARED BENJAMIN.

Rensselaer, Ind.

Editor Restitution:—Enclosed you will find postoffice order for five dollars as a free will offering to the Lord, for the dissemination of the gospel as taught by Christ and his Apostles. I have been delinquent; should have sent long since; hope it will be acceptable now as at any other time; I am still on the earth though my time may be short, I am getting aged and know not when the time will come that I must pass away and it makes no difference, for I have on the wedding garment; ready for the bridegroom. Oh my brothers and sisters let us be ready for that solemn hour that awaits us all. Let us search the word of truth to know what is the mind and will of God concerning us, we are passing away and we may never meet again in this land of sorrow and trials. It would, be in my isolated condition a great pleasure to meet brothers and sisters in church capacity, to mingle our voices in prayer and praise together. I think sometimes I will try again to meet them once more, provided my health is good in the next year.

I have had it in my minds view for years that the seventh thousand year will be the year of jubilee, when Christ is to reap till he puts all enemies under his feet, all that reject his gospel, for their view. I may be mistaken; I hope it will be soon; there is so much wickedness and crime it makes me unhappy, but I have this to console me the Lord will do right and come in the appointed time. I must close and yours as ever, your sister in Christ.

CHRISTENA JAMESON.

Edom, Ohio,

Editor Restitution:—A most terrible disaster took place the 2nd instant on our fair grounds. The grand stand, a new and untried structure, which was estimated to hold, on the seats, alone, one thousand people, fell about ten minutes to three, Oct. 2nd, when filled with people below and above. Some were taken out dead, and others in a dying condition; and, as far as we have been able to learn, between three and four hundred were wounded, of which many have died since. Several funerals were held in our city yesterday, and four two days after the event. Our business places were closed and draped in mourning. The cause of the falling of the structure is being investigated. MRS. O. F. HALL.

Adrian, Mich.

Editor Restitution:—I am just recovering from a quite severe attack of flux, contracted while I was holding a series of meetings in and near Franklin, Sacramento county, Cal. The meetings were quite interesting attended with some good results, with good prospects for the future. B. F. Bowles, Universalist Minister and Pastor of the First Universalist Church of San Francisco, and myself are engaged to commence a discussion at Healdsburg, on the 20th inst., to last at least eight evenings, on the final destiny of the human race. A large theatre building has been secured for the occasion. I will write something about it hereafter. Indications now are that it will be largely attended. The cause of truth is gaining on this coast. More anon. R. CORBALEY,

Healdsburg, Cal.

Editor Restitution:—You no doubt saw a notice in THE RESTITUTION, that on the third Sunday in October, Gospel Grove Meeting House, would be dedicated to the service of the Lord, but you will hardly be prepared for what I have to tell you of the result of that announcement. My heart almost bounded into my throat as we caught sight of the place. Vehicles were hitched everywhere, and from every avenue, north and south, east and west, more were coming. On entering the house, the seats were found already full. It was a perfect jam. My lips were full of praises, and I said to myself, this thing has surely been of the Lord. He put it into the hearts of this people to build the house, to his name, and they have gone forward according to his word, trusting in him to finish the work.

As fast as the means were needed he put it into their hands. There is more than enough proffered to pay for everything. And as it was in the offerings made for the tabernacle, we shall have to stay the hands of the willing givers. Oh is not the Lord good? Is he not bountiful in blessing? Praise him! Praise him! And may mercy and peace be upon and abide with those who have given their time and means to the work. May each and all find an abundant entrance into the kingdom.

A place has been built where the pure gold of truth may be proffered to men; an altar set up where his people may worship him in spirit and in truth. Yet no shackles be put upon the lips of any man who may preach in that pulpit. No keys will bar out any minister of any denomination. It is free to all.

We had a blessed good time, although disappointed in not having our dear brethren Halstead, Wagoner and others, whom we had expected with us. But few of the faith from a distance were present, the coming of these rejoiced our [illegible] Bro. Hatch did good service in presenting the truth, and will continue the meeting through the week; we hope with good results.

As a little church we feel like consecrating ourselves anew to God, we feel more than ever the proximity of the advent, and the burden that rests upon us, as a people, to have that word spoken faithfully, that shall "be meat in due season," "Blessed is that servant whom his Lord when he cometh shall find so doing." We want the blessing. Pray for us.

Thanks are now due to the Pastor of Eel River Church, (Christian) and to his people, for dismissing their own meeting that they might attend ours. How much we appreciate their kindness and Christian courtesy they may never know, the Lord reward them. We would also thank our German Baptist friends, and friends of the Disciple Church, and many others, for their attendance, and help in dedicating our house. J. L. and S. R. WINUS.

Editor Restitution:—Dear brother, It is with feelings of pleasure that I am again permitted to report that on Sunday, Oct. 10, at Austin, Ill., I had the privilege of assisting Miss Carrie Hett, of Chicago, to the new birth—the birth of water—the "washing of regeneration," and was the same day added to the church worshipping at Austin. On this occasion we were made glad by the presence of Sister Hett, Sister Robertsenow and Brother Gabrielson of Chicago; Brother Booth and sister, of Ashton; Sister Applegand, of South Northfield; Sister Button, of West Northfield; and Sister Woodworth, of Roger's Park. It is always a pleasure to us to have the company of our fellow travellers to the kingdom of God.

O, brethren, think of those solemn words of Jesus: "Ye must be born again." What idea does that little word "must," convey to your minds? Does it not convey the idea of authority, command, and obligation that we are not permitted to set aside? Who utters the command? Jesus, in whom all power and authority in heaven and earth is centered. And what is the penalty for disobeying the command? —"Ye cannot enter the kingdom of God." Can it be possible that our dear Lord has expressed his command in such an ambiguous way that we cannot determine what he means by being "born again?" O, no. It is not like our loving tender-hearted Redeemer to do that. It is only the conduct of a tyrant to give a command, and attach a fearful penalty, and at the same time express the command in such a way that it cannot be understood. Jesus' words are plain. It is only those religious teachers who desire to waste the force of the command, who darken the counsel of God by their foolishness.

The words "born again," express to us plainly the idea of a new life. Now if the Scriptures, expressly connect Baptism and new life together, what right have we to say that that is not the birth of water Jesus alluded to, as that is the only time in all the Christian experience in which we come in contact with water? Read Rom. vi. 4; "Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we should also walk in newness of life." Does not the follower of Jesus commence to live a new life when his sins are "washed away?" See Acts xxii. 12-16. "And now why tarriest thou? Arise, and be baptized, *wash* away thy sins." You will see that remission of sins is consummated by coming in contact with the water. We all know that we cannot inherit God's kingdom clothed in sin, and as they are only remitted when we come in contact with the water, is it not fair to conclude that this is the birth of water the Savior alluded to? See also Titus iii. 4-7. "He saved us by the washing of regeneration." This testimony connects salvation, washing and regeneration together. We learn from this text that come into the saved condition by submitting to the "washing of regeneration." When we wash we must have water, and "regeneration" is new birth. Therefore, cannot we see clearly what the Lord means when he says: "Verily, verily, I say unto thee, except a man be born of water, and of the spirit, he cannot enter the kingdom of God."

I have spoken only of the birth of water in this article, but some time in the future, God willing, may write with regard to the birth of the spirit. Yours waiting for redemption,

WILLIAM H. WILSON.

Austin, Ill.

Editor Restitution:—With a heart full of gratitude to our heavenly Father I write, that you, and all who read this, may rejoice and be glad with us who stood by the water's side and saw two more sisters and a brother go down into the water and put on the saving name—the only name given under heaven whereby we must be saved. The sisters were wives of brethren who had previously come out from the world and taken up their cross; and, oh, how their hearts rejoiced to embrace their wives as sisters in Christ Jesus, to walk the same road together, seeking for glory, honor, immortality and eternal life. How encouraging to husband and wife to go hand in hand through life in expectation of that inheritance promised to the faithful. The brother was once a Methodist preacher, but when he saw the Bible did not teach Methodism, and began to teach the people the wholesome words of truth, they cast him out and his name, as evil. They had no further use for him or his doctrine, but that did not discourage him, and having come to a full understanding of the gospel of the kingdom, he has obeyed. I never saw a brother or sisters better satisfied with the step they have taken. The brother is a man of great intellect, and may be the means of doing much service for the Master. After coming from the water, we partook of bread and wine at Brother Gulliteaus. How pleasant to be thus engaged every First Day of the week. May the sisters and brother walk worthy of the name they have taken upon them and prove faithful unto the end, that they, with us, if we, too, are faithful, may have an entrance into the kingdom of God, is the sincere prayer of your sister in Christ Jesus.

M. E. STEELE.

Cow Run, Ohio.

Editor Restitution:—Although not a subscriber for your paper, I have been a reader of it for the past six months. Now, I want the paper sent direct to me, for I feel that the perusal of its pages "through God," has been the means of bringing me from natures' darkness to the marvelous light of the Word of God. Six months ago I was a skeptic of the worst stamp, having no faith or hope in Christ, and all confidence lost in mankind; with no comfort in the present and without any hope of a future happiness beyond the grave. With such thoughts, I resolved to leave the haunts of man, and seek a home in the solitudes of the forest. At that time I was staying in Michigan, and spent the last night "of my stay there" with a brother, who has been a believer in the One Faith for some time; and from him I received my first knowledge of THE RESTITUTION doctrine. He gave me a bundle of your papers with a request that I would give them a careful perusal. I went to Missouri, and up in the Ozark mountains I found a place where I thought I could find rest; and, here, in the solitude of my mountain home, "with no human being near me," God sought me out; and now, my prayer is, Lord, what will thou have me to do? One thing I have left undone that Jesus has commanded, I have not been baptized; but, unlike the eunuch of Ethopia, I have no Philip to perform the work, although there is plenty of water here. Is there any organized body of the One Faith in south-east Missouri? I get my mail at Annapolis, it being the nearest point to my mountain hermitage. Please let me hear from you soon by letter, or through THE RESTITUTION.

Your brother in Christ,
G. W. BROWNE, M. D.

Iron Belt, Mo.

[If there is any one near Brother Browne, will they please correspond with him? as we are unacquainted with the geography of that part of the country.]

Cecil: The Christian will find his parentheses for prayer even in the busiest hours of life.

Plain Facts.—No. 1.

1. The gospel preached by Christ when on earth had reference to the kingdom of God, as you can plainly see by the following: Mark i. 14: "Now after that John was put in prison, Jesus came into Galilee, preaching the Gospel of the kingdom of God." Matt. iv. 17-23: "From that time Jesus began to preach, and to say, repent, for the kingdom of heaven is at hand. And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom." Luke iv. 43: "And he said unto them, I must preach the kingdom of God to other cities also; for therefore am I sent." Luke ix. 1, 2: "Then he called his twelve disciples together, and gave them power and authority, and he sent them to preach the kingdom of God, and to heal the sick." Luke viii. 1: "And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God; and the twelve were with him." Additional testimonies can be found by noticing the following passages: Matt. ix. 35; Luke ix. 2, 6-11; also Mark xvi. 15, 16.

2. The gospel that was preached by Christ and the apostles had reference to the kingdom of God that was promised to all that prove true and loyal to his commands. Acts viii. 12, 25: "When they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women."

In several instances the proclamation made by Christ as concerning his kingdom, are in this form: The kingdom of God is at hand, or has approached. This cannot mean that Christ established his kingdom at the time he was on earth, for it is not yet established. It can only mean that it came nigh in the first appearing of Christ. The proclamation that it had approached was confined to his personal ministration in the days of his flesh. We never find that the apostles made use of this form of proclamation after his ascension. In what sense had the kingdom come nigh or approached when Christ appeared? In two senses. He brought near the kingdom for offer as an inheritance. The kingdom had never before been preached. The law and the prophets were until John; since, that time the kingdom of God is preached. Luke xvi. 16. Secondly, Jesus was the kingdom in the germ. See Mark xi. 10: "Blessed be the kingdom of our father David, which cometh in the name of the Lord." He was the little stone that was destined to become a great mountain to fill the whole earth. The original word translated kingdom, is *basileia*, and has this comprehensive signification in its secondary sense.

Parkhurst gives this as royal power: majesty, kingly dignity. Jesus the manifestation of God's power, which was afterwards to bloom into a universal political administration was among the people, had approached, and brought the offer of the kingdom with him. Parkhurst further says: The kingdom of heaven or heavens, is a phrase peculiar to Matthew, for which the other evangelists use the kingdom of God. Compare Matt. iv. 17 with Mark i. 14; Matt. xix. 14 with Mark x. 14; Matt. xi. 11 with vii. 28; Matt. xiii. 11 with Mark iv. 11.

E. O. NELSON.

Ostina, Ill.

LETTER RECEIPTS.

SUBSCRIPTIONS.

J Lemmon	2 00	D O Amos	3 00
J H Stevens	2 00	P Plummer	1 00
G E Pulks	80	J S Gardiner	2 00
Mrs M L Terry	00	S H Perry	00
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BOOKS AND TRACTS.

Jane Roberts	50	J M Fike	25
Kittie Robinson	1 00	W Raynor	1 00
R H Minor	00		

ANNOUNCEMENTS.

The Indiana Conference will be held at Argos, Ind., commencing on Thursday, Oct. 28 and continue over the following Sunday. A cordial invitation is extended to all.

I will commence a meeting near Caldwell, Kan. Nov. 27, 1878. I would like Brother J. W. Hughes to be with me if convenient.

DR. C. WALTO AULLS.

There will be a conference of the church of God held at Fairfield School house, two miles south of Glen Ester, Mitchell county, Kansas, Nov. 23, 1878. Parties residing from a distance will get off the train at Glen Ester, and will inquire for Lott Clever.

T. K. CUMMINGHAM, Sec.

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POETRY.

(Christian Union.)

Patient Waiting.

MRS. PENNEFATHER.

Not now, my child—a little more rough tossing;
A little longer on the billow's foam;
A few more journeyings in the desert darkness,
And then the sunshine of thy Father's home!

Not now; for I have wanderers in the distance,
And thou must call them in with patient love;
Not now; for I have sheep upon the mountains,
And thou must follow them where'er they rove.

Not now; for I have loved ones sad and weary;
Wilt them not cheer them with a kind'ly smile?
Sick ones, who need thee in their lonely sorrow;
Will thou not tend them yet a little while?

Not now; for wounded hearts are sorely bleeding,
And thou must teach those widowed hearts to sing;
Not now; for orphans' tears are quickly falling;
They must be gathered 'neath some sheltering wing.

Go, with the name of Jesus, to the dying,
And speak that name in all its living power;
Why should thy fainting heart grow chill and weary?
Canst thou not watch with me one little hour?

One little hour! and then the glorious morning;
The golden harp-strings, and the victor's palm.
One little hour! and then the hallelujah:
Eternity's long, deep thanksgiving psalm!

SELECTIONS.

[The Christian Herald and Signs of Our Times.]

THE COMING TRANSLATION.

Heavenly Citizenship—The Church Caught Up Seven Years before the Judgment—The Three Assizes of Judgment—Christ in the Synagogue—The Antichrist.

The saints living at the time of Christ's coming will be translated suddenly. The salt of the earth, the light of the world, will be suddenly taken away. The law of gravitation keeps me here on this platform, but the moment Christ comes I shall be caught up to meet him in the air. Read Phil. iii. 20, 21: "For our (citizenship) conversation is in heaven, from whence also we look for the Savior, the Lord Jesus Christ."

Our citizenship is not in London, not in Melbourne, but in heaven. He shall change our vile body that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things to himself. Dean Alford suggests the "body of our humiliation" instead of vile body. He is able to subdue all things to himself. We have probably no conception of our first parents' beauty before the fall, humiliated as we are by sin and wickedness, and liable to all the ills that flesh is heir to by reason of sin.

"He shall change our vile bodies." It will be accomplished in a moment, in the twinkling of an eye—it will compare in the quickness of its accomplishment to the flash of lightning. "When this corruptible puts on incorruption, and this mortal puts on immortality," Christ is our great centre of attraction. The law of gravitation holds me where I am; but when Christ comes, the spiritual law of membership in Christ will gather us into the heavens. When we are gone, what then? The world still goes on; churches are left; Bibles will be still here; but, mark, the church of God will be gone.

Then understand how the platform will be cleared for the lawless age in the last few years of this world's history. Infidelity will then have its sway on earth. As certain as this book is true, man has asked God to let him alone, and he will yet have a taste of what human power can do unrestrained by the grace and fear of God. The carnage which is now decimating the population of the earth in various parts may be the first sound of the fulfilling of the time when nations shall be consumed of nations. How striking! nations devouring one another, and disease sweeping them down. I ask you to be on the alert. Of that day and hour knoweth no man. But of the times and seasons we are bound to know them.

Then will follow a scene which I venture to think is about seven years after the church has been taken up. Turn to 2 Thess. i. 7: "When the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance upon them that know not God," etc. Read 1 Thess. iv. Here we have two events totally dissimilar. Where do you get the coming of Christ for his church? In the first epistle, the fourth chapter, he comes for the church. In the second epistle, and the first chapter, he comes with his church.

They will have been carried to the bridal city, the bride which John saw coming out of heaven adorned for her husband. The Bride's incorruptible life and beauty is not for earth, but for the "prepared [place,"] reserved in heaven for you. John xiv. 3. After that great union of the church with Christ, we dwell not on earth but in his glorious home. The church has gone! The world goes on for a few brief years, but I would rather die ten times over, were it possible, than be on earth when those judgments spoken of in Revelation, from chapters vi. to xix.—all as I believe, in their chief real fulfillment yet future—shall come.

I do not wonder at Christ saying, "So walk that ye may be accounted worthy to escape the things that are coming upon the earth." Notice that we come with him. How do we prove that? Specially see Jude 14, 15. Read 1 Cor. vi. 1, 2: "Having a matter one against another, dare ye go to law before the unjust, and not before the saints? Do you not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that ye shall judge angels, how much more things pertaining to this life?"

But I believe some of you thought you were to be tried at the end of this life? Then how comes it that no one upon the judgment seat? "Know ye not that the saints shall judge the world?" It is perfectly clear. Where is there reference made to it? The Scriptures declare three assizes of judgment. First, his own people in his presence at the judgment-seat of Christ (2 Cor. v. 10). The second is referred to in Matt. xxv.: Christ's judgment of the living Gentile nation; it has nothing to do with the dead, but the living Gentile nations (Christendom).

The third judgment we have in Rev. xx.: the judgment of the great white throne. Remember the saints are distinctly told that they will judge angels and the world also. 1 Cor. vi. 2, 3: Christ said, "Thou hast been faithful over a few things. I will make thee ruler over many things." 2 Cor. v. 10: "We must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."

There are some of God's children who will have their works burnt up. If you are faithful from the time of your conversion till the close of your life, be assured of this, that in eternity your reward will be not only of unutterable enjoyments, but as kings unto God. Our faithfulness here will advance us to high positions in the future glory.

In concluding this important thought let us refer again to 2 Thess. i. 7, 8: "And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." What a terrible thing persecution is, and how it arouses in us a spirit of vengeance if we allow our evil natures to avenge ourselves! There is nothing the Lord Jesus Christ so entirely enforces as the absence of that in us: "Vengeance is mine, I will repay, saith the Lord." The Lord rebuked his disciples when they wanted to call down fire from heaven (Luke ix. 54).

Let us now notice an exceedingly interesting fact that possibly has escaped your observation. The Lord Jesus goes into the synagogue at Nazareth. Luke iv. 16: "And he came to Nazareth, where he had been brought up, and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias.

"And when he had opened the book, he found the place where it was written, the spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister and sat down." Turn to the chapter Christ quotes from, Isaiah lxi. Following the prophecy quoted by Christ, see the second verse: "And the day of vengeance of our God." Does Christ say a word about vengeance? No, not a word. He closed the book abruptly, gave it to the minister, and sat down, saying, "This day is this Scripture fulfilled in your ears."

When the Lord came before he came as the Lamb of God, the Savior, to declare the mercy of God, to make known the free proclamation of pardon to the sons of men; there was neither wrath nor vengeance, but, in his days, "peace on earth, good-will to men."

A single comma divides the day of salvation now closing from the day of vengeance speedily coming. What says 2 Thess. i. 7? "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of our Lord, and from the glory of his power, when he shall come to be glorified in his saints, and to be admired in all them that believe."

These are solemn words, and I remind you they are not mine. I am thankful to be able to put before you those testimonies that cannot be confuted—testimonies of the Word of the living God. Now I will point you to the close of this age. Read 2 Thess. ii. 1: "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him." Mark the words: "By the coming of our Lord, and by our gathering together unto him." It is really astonishing to read the New Testament and see how full it is of the great truth of the Lord's coming for his people. Again: "That ye be not shaken in mind, or troubled, neither by spirit, nor by word, nor by letter as from us, that the day of the Lord is [already come] at hand." This is not the correct rendering. Dean Alford has it: "The day of Christ is come."

A great many persons said that the day of Christ's coming had passed, and they thought they had missed his glorious calling. Says Paul, "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God." This is not popery. Popery has never denied the Father and the Son. I believe the papal system an antichrist, but not the antichrist.

That infidelity will be headed up in a man known in Scripture as "the man of sin" before the dispensation closes, I have no doubt. 2 Thess. ii. 5, 6, 7: "Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way." The taking away of the church is the thought here expressed. Then that wicked one will be revealed, whom "the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." Not by the preaching of the gospel, but by "the brightness of his coming."—*Rev. Henry Varley.*

[The Christian World.]

The Immortality Conference.

Rev. G. A. Brown, of Lincoln, delivered an address on

RESURRECTION: IS IT NECESSARY TO A FUTURE LIFE?

He said: Mr. Chairman,—the subject before us this afternoon will necessitate our going into points which perhaps all here will not agree with, but which are in themselves essential to the subject. If we were to ask what we term an orthodox believer it resurrection is absolutely necessary to a future life, we might get a reply that it was not, but occupying a different basis entirely to the orthodoxy of the nineteenth century, resurrection with our views becomes absolutely necessary to a future life. It cannot be denied that in our day the grand theme of preaching is the immortal, the never dying, the imperishable soul or spirit. Salvation from hell, and going to heaven at death, is the all and in all of our modern theology. But in what part of the Bible do we find such language or sentiments? Besides, do you not perceive that such sentiments throw the doctrine of Christ's resurrection into the shade, and are calculated to lead all, whether Jew, Deist, or Pagan, to hope for future life, founded on the immortality of the soul? On this very ground of the doctrine of the inherent immortality of the soul, some of the heathen did hope for future life; on this ground many Deists hope for a future life, for if man have immortal souls they must exist for ever, even if the alleged fact of Christ's resurrection was proved a falsehood. But I appeal to you my friends if the apostle ever held out any hope of future life but what arose from the resurrection of Jesus Christ from the dead? Well did William Tyndall the translator say in his reply to Sir Thomas More, "In putting departed souls into heaven, hell, and purgatory, you destroy the argument wherewith Christ and the apostles proved the resurrection." We must state here that it becomes a thought mixed with sadness as we think of the thousand pulpits in our land where the gospel is preached without the grand theme of resurrection, which inspired the apostles in days of old: in fact, the doctrine of resurrection becomes a hinderance to orthodoxy instead of a help. They could dispense with it; we are chained to it. (Applause.) We must take our place and our stand with Him who declared himself at the grave of Lazarus as the Resurrection and the Life, and our message carries no hope apart from resurrection. If you can destroy the resurrection you destroy our hope and we are of all men most miserable. (Applause.) We claim relationship with apostolic succession, we take our stand upon this platform and other platforms with the Apostle Paul, and we go with him as he pens the fifteenth chapter of the First Epistle to the Corinthians, and on that argument we base all our arguments for a future life. Sometimes people tell us that our views are so cold, so bloodless. To think that those who sleep are not with Jesus is to some a thought which they think would make them unhappy; but, my friends, however dreadful the thought may be that our loved ones sleep in the dust of the earth, never let us forget that humanity is suffering a penalty for sin. No penalty in itself can have anything beautiful about it. Anything cheering, anything hopeful, in the penalty of, "Dust thou art, and unto dust shalt thou return," still obtains in the world. We do not, neither can we for a moment entertain the thought of any intermediate state of consciousness. For what is there to be conscious? If the man which God made and formed out of the dust returns back to his original elements, what is there to be conscious in the intermediate state? God tells us nothing about this assumed soul or spirit of orthodoxy. He never speaks to it, He never gives it any promise: it is the man that He made out of the dust that He appeals to, that He speaks to, that He pronounces penalty upon, and to whom He holds out a hope in a resurrection for the future. (Applause.) When we tell some people that resurrection is absolutely necessary for the future life, their unbelief at once stops in, and asks us, "How can the identity of man be preserved unless God stows away somewhere in some under-world that which will keep the identity intact?" We are not bound to answer that. We cannot tell what laws God has at His command: we know nothing about His power as yet; but we arch, or bridge, or span that chasm by a promise that God has made, that, "Though a man die, yet shall he live," and we are not bound to supply the intermediate evidence. But let us, for a few moments, consider the argument produced by the Apostle of the Gentiles on the necessity of a resurrection from the dead. The apostle, in the seventeenth verse of the fifteenth chapter, introduces to our notice a thought like this, "If the dead rise not, and if Christ be not raised, ye are yet in your sins, and they who have fallen asleep in Christ are perished—they are *not, nor ever will be.*" The apostle never colors that expression with a single thought that they could exist at all apart from a resurrection; and, in fact, the apostolic argument in the twenty-fifth chapter of the First Epistle to the Corinthians crumbles to the very dust if they live while they are dead. Perish! Would you introduce another interpretation to that word, and would you tell us that the word "perish" in any way contains in itself the essence of life? You would not. I say it in all kindness, and I speak to those who still retain in their theology an idea that the dead are conscious—you cannot for a moment place one atom of life in the word "perish," for when you are on the platform of the other theory of the destruction of the wicked, you give the word "perish" its fullest force every time you use it. The Apostle Paul there predicates the whole of the future existence of man upon a resurrection from the dead. If there be no resurrection there will be no future conscious existence of any kind for humanity. If the spirits or the souls of the righteous are conscious and in glory, Paul could not, he would not, have asserted that they had perished unless there be a resurrection. This knowledge cannot be reconciled in any way with the dogma of the conscious, separate existences of the spirit. Then we take for instance the argument that it is necessary to resurrection to have this intermediate state. We say it is not necessary to resurrection to have this intermediate state, and then we claim too that you have no reasonable place to put *them.* God has fitted up no place for these good spirits to dwell in in the intermediate state. The place called Hades is represented to us as a place of darkness; where there is no knowledge, no wisdom, no device. If our friends prefer a place of that kind in consciousness, I prefer the other—the sleep of death, and I would say with Job, "Hide me, but remember me in the morning, that I may be awakened."

We will now pass to the twenty-ninth verse of the fifteenth chapter of the First Epistle of the Corinthians—that obscure passage. The Greeks, mark you, were logical enough to construct an argument that if the soul be immortal the resurrection of the dead is unnecessary. Therefore, many of the Greeks introduced this subject into the very heart of the Christian church, and it is to this class the apostle is addressing himself—those who repudiated the resurrection of the dead. In the twenty-ninth verse he says, "If there is no resurrection why were you baptized for the dead, or why were you baptized to represent your hope in the death and the resurrection of Jesus Christ, and not only Christ's but your own—why were you buried with him in figure, and why are you raised with him in figure as an emblem of your own resurrection when the graves shall give up their dead in the resurrection morning?" He throws this back to them as if they had once believed in the resurrection—that in baptism there was a grand confession of their faith, that they believed that they would be raised again from the dead.

Again, the apostle begins to bring up stronger arguments yet, and to make it a personal question, and a very practical one too, for in the thirtieth verse he appeals to them. We take for granted that they were aware of all the self-denial practiced by the apostle, and all the dangerous positions the apostle had placed himself in bearing testimony to this truth; and he appeals to the Corinthians in this way.—"If the dead rise not, what advantage is it to me after I have fought with beasts at Ephesus? If the dead rise not let us eat and drink, for to-morrow we die, and that is the last of it."

We cannot give any other construction to the apostle's argument. We will give it its full weight wherever it takes us and whatever theory it may shatter. Again supposing that the apostle had any idea of the separate existence of the spirit, could he have used such language? Do you think that an orthodox brother could use it in this nineteenth century? Do you think he would use it? No, sir, his faith is not based upon resurrection as was the Apostle Paul's. If an orthodox divine were placed in the same position as the Apostle Paul he would say, "What advantage is it to me if the soul is not immortal? For if the soul is not immortal, let us eat and drink, for to-morrow we die, and that is the last of us." But it was resurrection on which Paul based the grandest of all the arguments that he ever penned on a future life.

Again, let it be kept in mind that language of this kind is never introduced into the Scripture—the reunion of the soul and body. That is resurrection now; but it was not reunion of this immortal soul or the soul at all with the body: it was the dead raised to life again. That was resurrection. It was the relieving and the restanding up from the dead that was resurrection in Apostolic times; but this theological twaddle of the nineteenth century introduces language into the divine vocabulary that was never known in those days. (Applause.) Do not you think that Paul would have reproved any man in his day who had so shamefully perverted his phrase, "resurrection of the dead," into the phrase, "reunion of soul and body," which is so flippantly used in these days of fables, with the cutting but appropriate rebuke, "Foolish man, the seed which thou sowest is not re-quickened unless it die"? Paul goes a little further, and proves that all the life which we naturally possess is derived from a man made of earth, who was only a living soul or a living animal—for the meaning is exactly the same—and as the father was only of an earthly, mortal, and corruptible nature, so must be all his children. If we have nothing but what has been derived through the first Adam, we shall necessarily perish in the corruption derived from our earthly father—death will be the everlasting end of us; but the believer is to derive his future, perpetual, conscious existence not through a spiritual or incorruptible nature procured for him by the Author of this kind of life whom the Jews killed, but whom God raised from the dead; and before we can procure this incorruptible nature we must be born again from the dead, for that which is born of the flesh is flesh, and that which is born of the spirit is spirit or spiritual.

I would here state how very illogical some of our orthodox friends are. For instance, they tell us that the new birth is conversion; and there are thousands of our Methodist friends who believe in a hundred conversions in a lifetime: instead of there being a second birth they have fifty or a hundred births. We read that Christ was the first-born from the dead, and if Christ's resurrection is a birth, my resurrection will be a birth also, and therefore the second birth out of which there will come that unending life that flows through Christ from God to us. Again, Paul reasons like this. He exclaims, "Howbeit that was not first which is spiritual, but that which is natural or animal, and afterward that which is spiritual," as though he had said, "No man can derive any spiritual, that is, incorruptible and immortal, nature from a father who himself was made only of dust; and as the first nature, the only one we at present are in the enjoyment of is not a spiritual, that is, an immortal nature but it is only a natural or animal nature, and afterwards when we are raised from the dead then Christians and Christians only will possess an immortal nature. For he argues, "When the trumpet shall sound the dead in Christ that sleep shall be raised incorruptible, for this corruptible must put on incorruption, and this mortal must put on immortality." Now death has the dominion, but when this is accomplished then death will be absorbed in victory. Mark well, those who are now corruptible and now mortal are to put on something which they do not now possess, that is, incorruptibility, which is immortality. They do not possess it now, but they will put it on when the Lord shall be revested from heaven.

If it could be proved that man has about him naturally, or derived from any source whatever, any principle, call it body, soul, or spirit, which in this present state is incorruptible and immortal, it would overturn the masterly arguments of the Apostle Paul. I will just say a few words more relative to the Master. What did he preach? I have often thought that our orthodox friends have lost a grand argument by Christ not having shown himself between his death and his resurrection. If he had, it would have established the conscious existence of man between death and resurrection, but he did not: he kept himself out of the way; he was dead; he could not, for he was dead. When he placed before the minds of the eager listeners of that century of superstition and hopelessness the hope of a future life, what was it? Was it dying and going to heaven at once? He never uttered such a sentence, but "I will raise him up at the last day." Six times do you find the same language in the sixth chapter of St. John, and when he would please those who denied themselves for His sake he said, "You shall be recompensed at the resurrection of the just," and he not only talked of the resurrection, but he illustrated it by his own power, and demonstrated it at the grave of Lazarus and at that memorable funeral procession where his heart of sympathy was touched for the widow of Nain, when he called her dead son to life again. But I want for a moment just to find out where the Master got Lazarus from. You remember well that he went right to the grave of Lazarus, and said, "Lazarus, come forth." That which came forth was Lazarus. That is resurrection. (Applause.)

"Oh! but," says one, "how can you resurrect men when they have gone into cabbages into grass, and the grass has been eaten by some other animal, and then that animal has been killed and has been eaten by the larger animal, man, and so you may go the round?" My friends, the chemistry of this world is no more to the infinite God than a glass is to us. Is it impossible for a human chemist, if it were necessary, to get every particle that you could grain into a glass, however much it was mixed up? It would be possible for him to get all the particles out and re-arrange and give them back their proper places. The chemist of the Universe has promised resurrection. "But," says one, "do you believe in the resurrection of the very same particles?" I do not care anything about the same particles as long as it is me. May God interest us all in the resurrection life, and let us stamp this sham immortality beneath our feet, for God's sake. (Applause.)

The Influence of Temper on Health.—Our English contemporary, *Capital and Labor*, which is generally correct in its assertions, thinks that, while excessive labor, exposure to wet and cold, deprivation of sufficient quantities of necessary and wholesome food, habitual bad lodging, sloth, and intemperance, are all deadly enemies to human life, none of them are so bad as violent and ungoverned passions. Men and women have survived all the former, says the writer, and at last reached an extreme old age; but it may be safely doubted whether a single instance can be found of a man of violent and irascible temper, habitually subject to storms of ungovernable passion, who has arrived at a very advanced period of life. It is, therefore, a matter of the highest importance to every one desirous of preserving "a sound mind in a sound body," to have a special care, amid all the vicissitudes and trials of life, to maintain a quiet possession of his own spirit.

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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Plymouth, Indiana.

TO CORRESPONDENTS.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his Holy Prophets since the world began." It also advocates, as a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the possession of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ; and many other kindred truths. It also advocates a hearty belief of the Gospel, repentance, and immersion as preparatory to the forgiveness of sins, and a holy life as essential for final salvation.

COMMUNICATIONS.

Matthew xxviii. 16-20.—No. 2.

END OF THE WORLD.

C. M. MYERS.

Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him: but some doubted. And Jesus came and spake unto them, saying, all power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen. Matt. xxviii. 16-20.

To Disciple.—I will now give attention to your second question, "What world, or age in the above Scripture is referred to?"

The Greek—*aion*, rendered *age*—signifies, according to Bagster, "A period of time of significant character; life; an era; an age; hence, a state of things marking an age or era, the present order of nature; the natural condition of man, the world." Groves says: "Eternity; an age, life; duration, or continuance of time; a period; a revolution of ages; a dispensation of providence; this world, or life; the world or life to come."

Without stopping to argue the point, it is evident that the word *aion*, in our text, is used in the sense of a period of time or dispensation. The Bible speaks of an antediluvian, a post-diluvian and a millennial or restitution period. People talk of a patriarchial, a Jewish and a Christian or Gentile period or dispensation.

While the Bible would recognize the division of the post-diluvian period or age into other periods and would mark these by changes in laws and ministrations, it says nothing of the beginning, duration, or ending of a Jewish age. Under the reign of Rehoboam as king the kingdom of Israel was divided into two parts, one part still retaining the original name, and the other known as the kingdom of Judah. Shortly after this the citizens of the latter kingdom were called Jews. Of the removal of this Judaical kingdom, and of the end of their nationality Jesus could have had no reference in the text. Of its close or end where shall we place the date? Of it the prophet wrote, B. C. 593: "And thou profane wicked prince of Israel whose day is come, when iniquity shall have an end, thus saith the Lord God; remove the diadem, and take off the crown; this shall not be the same; exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it; and it shall be no more, until he come whose right it is; and I will give it him." Ezek. xxi. 25-27.

After the return of the Jews from Babylon, passing over other minor occurrences, B. C. 172, Antiochus, the illustrious, took possession of the country, and the city, and of the temple service appointing his own priests; and B. C. 170, he offered upon the altar swine's flesh. Again, B. C. 65, Pompey the Roman general, reduced the country to a Roman province. B. C. 40, the last of the Asmonian dynasty was beheaded, and Herod, the Idumean, reigned in his stead. And next, A. D. 66-72, the city was besieged and destroyed by Titus the Roman general. And then, in A. D. 135, Barchochebas, who claimed to be Messiah, instituted a rebellion for the purpose of holding the city against the Romans, and he augurated a war, says Kitto, "Scarcely inferior in horror to that under Vespasian and Titus." He says: "This was brought to a close by the capture of Jerusalem at which the Jews had obtained possession. This was in A. D. 135, from which period the final dispersion of the Jews has been often dated." Now, to which of these events one could refer in speaking of the close of the Jewish age would be hard to tell. Therefore, we repeat that, to the close of the Jewish nationality Jesus, in our text, could not have made any reference.

But, as we have remarked, the Bible recognizes the division of the post-diluvian period or age, into other periods or ages, it might be well enough to ask and to examine if to one of these he referred. Of these periods, characterized by promises, changes in laws and ministrations we read:

1. "The Scripture foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, in this shall all nations be blessed." "And to Abraham and his seed were the promises made. He saith not, and to seeds, as of many, but as of one, and to thy seed, which is Christ." Gal. iii. 8, 16.

2. "The law was added—to the promises—because of transgressions." This brings to view, then, in addition to the promises made to Abraham, not a Jewish period or age, but a law period or age added at a date 430 years later than the promises. This law period or age, we find, had its limitation. "It was added because of transgressions, till the seed should come to whom the promises was made." "Wherefore the law was our—Israel's—schoolmaster to bring us unto Christ, that we might be justified by faith. But, after that faith is come, we are no longer under a schoolmaster." Gal. iii. 19, 24, 25.

Now, that Jesus could not, in our text, have referred to the end of this law period, age, or world, is evident from the following Scriptures:

1. "And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; blotting out the hand writing of ordinances that was against us, which was against us, and took it out of the way, nailing it to his cross." Col. ii. 13, 14.

2. "Know ye not, brethren, (for I speak to them that know the law) how that the law hath dominion over a man as long as he liveth? For the woman which hath an husband, is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then, if while her husband liveth, she be married to another man, she shall be called an adulteress, but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man. Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God." Rom. vii. 1-4.

3. "And all that dwell upon the earth shall worship him—the beast—whose names are not written in the book of life of the Lamb slain from the foundation—*katabolee*—casting down—of the (a) world (*kosmou*)." Rev. xiii. 8.

4. "Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world, but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." Heb. ix. 25, 26.

But, of this last text, it may be claimed that the phrase "in the end of the world," is somewhat indefinite and may signify, just before the close of the world or age, or during the end, or during the time of the end. But scholars have not so understood it, and have not so rendered it, as the following renderings will show:

1. Diaglott—At the end of the ages.
2. Macknight—At the conclusion of the ages.
3. Rheims—At the end of the ages.
4. Wesley—At the consummation of the ages.
5. Sawyer—At the consummation of the world.
6. Wakefield—At the conclusion of the ages.
7. A. Campbell—At the conclusion of the ages.
8. Improved Version—At the conclusion of the ages.
9. Belsham—At the conclusion of the ages.

Thus it is to be seen, unmistakably, from the above citations, that the end of the world, so far as it pertains to the law period, took place when Christ died, when he was sacrificed, when he expired upon the cross, when he was slain as a lamb from the *katabolee*—casting down of a world. With this point so firmly settled, it follows necessarily, as the commission, which our text records, was given after the Savior was raised from the dead, that he could have had no reference to the end of this law period or age.

One other age, marked from the one just considered by a change of law, priesthood, and mediatorship remains to be considered. This had its beginning as referred to by Peter shortly after the law age closed. "And as I began to speak, the Holy Ghost fell on them, as on us at the beginning." Acts xi. 15.

Let us gather a few texts together to elucidate this point more clearly.

1. Our text—"Go ye therefore, and teach all nations."

2. "And ye are witnesses of these things, and behold, I send the promise of my father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high." Luke xxiv. 48, 49.

3. "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the spirit gave them utterance." Acts ii. 1-4.

This age, then, is characterized and measured by the proclamation of this message, and by the duration of its laws, and, therefore, must reach to the end of Gentile times, till the fulness of the Gentiles be come in, till from among the Gentiles a people for God's name is secured, which work, when accomplished, will have prepared the way for the Savior's return to rebuild David's tabernacle and to usher in his kingdom. But I have, in all probability, already said enough upon these questions. The positions taken in these two articles opens up the way for, and renders necessary at some future time another article, and on the perpetuation of miraculous power. This I will write.

Bella Plaine, Iowa.

Meekness.

By Scriptural examination, we find that one of the greatest characteristics, and also one of the greatest essential mediums of our salvation, is meekness. Jesus, the author of our salvation, shows us a grand example of meekness, which we would do well to follow if we wish "to dwell in him, and he in us." "He was led as a lamb to the slaughter, and as a sheep before his shearer is dumb, so he opened not his mouth." Take my yoke upon you and learn of me, for I am meek and lowly in heart. Meekness is one of the links of the great chain of salvation, which if left out of the grand combination, would cause the rest of the required duties to be of no use; and as they would be of no avail without meekness, then, meekness would, by being separated from the other essential duties, become weak and sickly and at last die out, leaving the persons who have all that God requires of him, except meekness which he has allowed to become dormant in an unsaved state. If we would become participants of the "joys unspeakable" which will be given unto those who may be accounted worthy of the kingdom of God, we must put on meekness "and all humility of mind," subjecting ourselves to all the many trials of this world, to principalities and power, and to obey magistrates, and all others of authority; looking for the blessed hope, and the glorious appearing of the great God, and our Savior Jesus Christ. There is a promise given unto the meek, and it is, that "they shall inherit the earth." Then we find *from* this, that this earth is to be the final abode or dwelling place of the meek. If then to the meek this is promised, then this is "joy unspeakable and full of glory, and that fadeth not away." Therefore "seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness, it may be ye shall be hid in the day of the Lord's anger," "The meek will he guide in judgment, the meek will he teach his way." "And when the Chief Shepherd shall appear ye shall receive a crown of glory that fadeth not away reserved in heaven for you." You will meet with many hardships on the way, you will be reproached for the name of Christ, but "happy are you, for the spirit of glory and of God resteth upon you." But if you conquer and overcome all these obstacles that will beset you on all sides, you will be endowed with the wisdom that is from above;" which is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy. The influences of the world and the evil thereof, has a great tendency to keep us back; it is a great struggle to overcome these, but we must persevere in meekness, and then with the help of God, we will overcome. We must keep up our courage, for we have God before us in the way; therefore let us not get disheartened but be of good courage, and he will strengthen our hearts. "The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to usward, not willing that any should perish, but that all should come to repentance." Love not the world (says Jesus), nor the things that are in the world. "If any man love the world the love of the Father is not in him." "If any man suffer as a Christian let him not be ashamed; but let him glorify God on this behalf." For "the end of all things is at hand; be ye therefore sober, and watch unto prayer. I remain yours, looking for that blessed hope, and the glorious appearing of our Lord and Savior Jesus Christ.

CHAS. MOORE.

Elk Rock, Neosho Co.

Heresies in the Apostolic Church.

Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ Col. ii. 8.

Even at the dawn of its existence the Christian Church was harrassed and injured by heresies, or serious errors in doctrine—a mournful and instructive fact. Under the very eyes of Apostles they crept in; working deformity, divisions, and ruin. They emanated chiefly from two quarters—Judaism and Heathendom; and many of the converts, Jews and Gentiles, being preoccupied with old ideas when they embraced Christianity, thoughtlessly blended the new and the old, distorting gospel truth, and gospel institutions. Sometimes, in their imperfect acquaintance with the Messianic religion, they appear to have imagined that it would be improved by the additions of maxims and dogmas familiar to them from childhood; the consequences of which were dreadful alike to the innovators, and those under their influence. That was nothing short of the high crime of dictating to the Holy Spirit; mingling light and darkness; the water of life with the fountain of death.

An error called forth the epistle to the Romans, in which grace—favor to the death-deserving—is magnified as the essence of the gospel, in opposition to the fatal view that justification could be obtained, in whole or in part, by obedience to moral instincts or requirements. As a result of a train of reasoning against that pernicious doctrine, the mighty spiritual thinker lays this down as an immutable rule; "a man is justified by faith," that is, freely "without the deeds of the law." Rom. iii. 28.

A kindred error—heresy as we call such now—moved him to write to the Galatian church, condemning a Jewish importation, viz., that the salvation of guilty men depended, in any degree, on keeping the abrogated ceremonial law. That, to an equal extent with the former, was fatal. In as much as it annihilated the absolute freeness of pardon; and maintained in effect that the Son of God had not "finished" on the cross the work he was commissioned to perform. "I testify to every man that is circumcised"—depending on that as a condition of salvation—"that he is a debtor to do the whole law," which no man can sinlessly observe. "Christ is become of no effect unto you, whosoever of you are justified by the law"—that is, seek to be justified and accepted on the ground of obedience; "Ye are fallen from grace"—ye are rejecting the divine method of a free deliverance, and will perish at last. Gal. v. 2, 4.

Then we have the heresy of Hymeneus and Philetus—that the resurrection was past already, which overthrew the faith of some, 2 Tim. ii. 17, 18.

Actually at Corinth some who professed to be disciples, running to an opposite extreme, gave him, whom Robertson of Brighton considers "the sublimest of the human race," occasion to demand: "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead"? 1 Cor. xv. 12. Christians, and no resurrection! What they became Christians for, or what they imagined Christianity to provide, is beyond our ability to determine. Possibly, they continued to hold by their heathen notions about souls, and Tartarus, and the Elysian fields; and dreaming of a departure to the blissful climes at death, saw little to be gained from a resurrection; nay, probably they ascended to the idea that it was undesirable, and allowed it as a Christian doctrine to slip from their minds, or sink into contempt. But the Apostle had as little sympathy with heathen relics, as with a positive and unreserved antagonism to the gospel, and he hurled his arguments against their conceits: "If the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain—you have believed a lie; "ye are yet in your sins. Then, they also which are fallen asleep in Christ are perished." 1 Cor. xv. 17, 18.

It seems that sections of the church in our time, are rapidly approaching—in effect, at least—the condition of those misguided adherents to the cause of Christ in the famous Grecian City. The resurrection is not now the indispensable hope: in some quarters it is rarely, if ever, adverted to; and since what is meant by it in this benighted period is only a shadow—a ghost of the reality—we do not wonder at the silence. Towards the beginning of this year—1879—seven letters by distinguished clergymen belonging to the United States of America, representative men in their respective communions, appeared in the *North American Review* on the subject of "The Future Life," and especially on "Eternal Punishment;" and, strange to tell, the resurrection was never once mentioned by any of the writers, from first to last! Even by accident, neither the word nor the thing, ever came within the sphere of vision.

In the church at Thessalonica there was a prevalent sorrow, arising from a misunderstanding of the divine purposes, which threatened to chrystalize into a heresy. There it was conjectured that departed saints who were slumbering in the dust would be deprived, for a longer or shorter time, of the blessed vision of the Savior on his return to earth. That notion had to be counteracted by the Apostle, and in the course of his first epistle (1 Thess. iv.), he assures the brethren that they were afflicting themselves without a cause. Of course, he does not tell them their deceased friends were alive and already before the throne; but testifies that the "dead in Christ shall rise first; then we which are alive and remain will be caught up together with them, to meet the Lord in the air." In a word, he taught the mourners that there was no preventing, that is, on one going before another—no priority in the matter and privilege of beholding their common Lord. They pass not into his presence before us, we pass not before them; we behold him at once and altogether; we begin our heavenly life and experience at the same date to the future.

To mention but one more: in the 1st Epistle of John, chapters 2d and 4th, we discover references to another error, derived from Asiatic speculations, that Jesus though manifested to men, was not manifested "in the flesh." The oriental philosophy, parent of this heretical tenet, educated its disciples in the belief that terrestrial matter was sinful, or the cause of human depravity. Hence the moral perfection of the Redeemer, as one clothed with ordinary humanity, was not compatible with that system of thought; and to save his immaculate being and character, the Docetæ, as they were called, denied the materiality of his person, or his literal incarnation. They promulgated instead the notion that he was fleshly only in appearance, not in reality. The spectator was the subject of an ocular deception; he thought he saw a man exactly like other men, so far as humanity was concerned; but in that he was mistaken. Thus once more a baseless and chimerical system of human thought, called by the sounding name of philosophy, made the truth of God, and the *facts* of nature, yield to its overbearing supremacy.

In opposition to that dogma, and the seemingly good intention of its authors, the aged Boanerges, now bending over the tomb, turned his face and his energies with all his earlier zeal and persistency. He styles the promulgators of the opinion "false prophets" (iv. 1); in verse 3d, he declares that "every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God;" and chapter iv. v. 6, refers, in confirmation of the true doctrine, to the physical phenomena attending his Master's death; when, on his inanimate body being pierced, blood and water, and not the semblance of the two, or something like them, issued from the wound: "This is he that came by water and blood, even Jesus the Christ; not by water only, but by water and blood. And it is the spirit that beareth witness, because the spirit is truth."

If at so early a date the Christian society was literally infested with heresies, poisonous weeds springing up amidst the good grain—need it astonish us if some of the ancient errors still exist, and that during the long intervening centuries many new ones have been introduced by opinionative and ambitious spirits into the vast community bearing our Lord's name? The first epoch of the church was its best, and was singularly favored by the presence of inspired Apostles; but conspicuous errors even then distorted the simplicity of the revelation, and neutralized its healing efficacy. We venture to complain sorrowfully of the grievous impositions that faith is invited to recognize now. Those familiar with the literature of the Life and Death controversy know how surely it has been established that our age is afflicted with tremendous delusions, as to soul, and death, and resurrection, and immortality, and the end of the impenitent, to mention no more, that ought to overwhelm their patrons with the deepest regret; and to raise and cry, not to be allayed by consecrated blandness, or stifled by any ecclesiastical garrote; a cry for the ancient and Bible truth on all such matters, that would be like life from the dead to the church itself; and anew bring forth saving knowledge to the perishing millions, mystified to weariness with pious inventions, and driven to unbelief and despair by ruthless and immeasurable terrors, said to be divine, but unknown amid the alarms and outrages to Infinite Justice and Love. W. C. MONCRIEFF.

London, Ont.

The wealth of the Rothschild family, which is supposed to be the richest family in the world, has been the accumulation of a comparatively short time. It is said that the founder of the family fortunes once traveled to a country fair to dispose of a roll of cloth which constituted his sole stock in trade. On the way he was overtaken by another pedlar, going the same road, with an ass to carry his stuff. He said to Rothschild, "Ease yourself of that burden, and put it on the ass." This was done, and they journeyed on till they came to a deep and narrow ravine, across which a single plank served as a bridge. The ass was going over, when the prudent Rothschild said, "Wait a moment I will take back my cloth; it is all my fortune, and accidents often happen at such places as this." So saying he took his load from the ass's back. The ass and his master stepped upon the plank, which sank under their weight, and they disappeared into the chasm. M. Rothschild remained in safety on the bank, bearing with him that single bale, from which has grown the enormous fortune of his family now so large as to control the policy of nations.

THE RESTITUTION.

E. A. CHAPLIN, Editor.

PLYMOUTH, INDIANA, NOV. 6, 1878.

SOME articles are necessarily deferred till the next number.

THE conference at Argos closed on Sunday evening. Brethren J. P. Weeber, C. C. Ramsey and J. M. Stephenson, were in attendance from abroad. A fuller report will probably be furnished next week.

THE number of the *Bible Examiner* for October has come to hand after a suspension for five months on account of the severe illness of its editor, Brother George Storrs. His daughter, Miss H. W. Storrs, has become assistant editor and thus writes concerning her father:

"Many of the readers of the *Bible Examiner* will wish to know something of the nature of the editor's severe illness, suffering, for months, the most excruciating pain day and night. He has borne it all with unexampled patience, believing that the dear Lord, who saw it all, was thereby preparing him for a glorious work in the ages to come.' He remains very feeble and devoid of strength, which is not strange, considering the utter prostration of his nervous system."

He proposes to start a new volume of the *Examiner*, commencing Jan., 1880, but the first number will be issued in December.

Balaam.

One of the grandest episodes in Sacred History is the narrative of that mysterious prophet whom Balak, in agonizing terror, summoned from his distant home, in the "mountains of the east," to come with his enchantments, and devote to destruction that invincible host, whose tents spread over the plains of Moab, amid the "lign aloes and cedars" which the Lord had planted on the east of Jordan over against Jericho. On the morrow after the arrival of the poet seer, the terrified king led him to a rocky pinnacle, where were the high places of Baal, and from these crested heights he saw the outermost of the goodly tents of Jacob, and the tabernacles of Israel in the retreating distance. From his mountain observatory, as the diviner turned his glance toward the rising sun, the outlook was across a desert that stretched away to the great river beyond which was his native Aram. On the south was the Dead Sea whose stagnant waters covered the sulphur-burnt cinders of old Sodom and Gomorrah, and, where, low down in the bituminous slime, were urned the calcined bones and ashes of their horrible sinners. Away further down were the mountains of Edom where the lofty masses of igneous rock-porphyry were overlaid with red and variegated sandstone, which gave the cliffy heights the most striking features and remarkable colors. To the north was the valley of the Jordan through which flowed the innavigable river, upon whose banks no commercial city has ever been built, and whose course was over rapids till its waters were lost in that sea of "unfathomable brine" that has "never known a port." Beyond this river his vision took in the land of Palestine, with its rising hills and intervening valleys, beyond which, though lost to sight, rolled the waters of the great sea embosoming islands, and laving countries, whose name and renown were to become the themes of later times. In the orient land of his nativity the "coasts of Chittim" conveyed the only indefinite idea that Balaam had of the maritime lands and islands connected with the Mediterranean. Twice had Balak's messengers traversed the great Assyrian desert, with "the rewards of divination in their hand," before the Magian from the Orient, with his enchantments and the son of Zippor, king of Moab, met on the pinnacles of Abarim, and together surveyed the dim and vast outline of that grand panorama of desert land and mountain height, of cultured vale and wooded water-course, of the precipitous rushing Jordan and that sullen sea of death, that met their vision from the different quarters.

But sublime as nature was in these, her grandest exhibitions, yet to the seer in his trances, but with open eyes, the sublime forms of empire in rise, progress, and ruin, as they loomed up in the "visions of the Almighty" before the intuitive inner senses of the rapt spokesman of God, were infinitely more transcendently wonderful. The future fortunes of the nations that peopled the lands spread around the mountains of vision, the Queen of Empires seated on the rivers of the east, and the maritime monarchies enthroned on the peninsulas and islands of the great sea, as naval conquerors, all pass before the scrutinizing contemplation of the inspired Gentile sage. Filled with "the knowledge of the Most High" his prophetic scope took in the course of time, till, in the distant future, he beheld the rising of a "star out of Jacob" whose splendors by far outshone the brightness of that orb that sparkles on the frontlet of the dawn. Before the luster of Israel's luminary, the "stars of earthly empire" pale and go out in the gloom of an eternal night. Moab, Balak's fatherland, is fated to be smitten through and through to its utmost corners and bounding extremities. Over the children of Sheth, those sons of war and tumult, the dark brooding wings of destruction are seen to hover. Edom and its wild precipitous ranges of Mount Seir succumb to the conquering invaders, and palaces and temples whose entablatures, pilasters, and columns were carved in the long rock ranges become the desolations of ages. The rock-rooms become tenantless; the living go to the "petrified city of the dead."

Amalek, whose primal history is lost in the depths of an unrecorded antiquity, was known to the fate-predicting prophet as the "first of the nations" but the voice of destiny pronounced that his latter day doom should be—"to perish forever." The Kenites, too, had an unrecorded origin, and a history, in later times, somewhat singularly connecting them with the promised land; but though they became strongly fixed in their fastnesses, they were to become the captives of the great prophetic empire whose seat was on the river floods, and which would, like a swelling deluge, finally break over all these countries from the remote east. Last of all the wonderful prophet turns his enquiring eyes, so strangely opened and strengthened as to penetrate remote space and time, westward to behold a tempest of war and conquest rising out of the "coasts of Chittim" before which the glory of Asshur should be crushed, and his own nation Eber—"the people over the river"—perish, forever. This last scene, that showed that his own people would finally pass away in the revolutions of the coming ages, extorted from the lips of Balaam the wild cry of distress and despair—"Alas, who shall live when God doeth this?"

Before the vision of the strangely inspired Gentile, principalities, kingdoms, and empires, disappear and perish from the earth, as the scroll of ages is unrolled before his divinely quickened perceptions. But there is one people that outlives revolutions and empires. Standing on his mountain eminence the irrepressible words break from his lips as he looks down upon Israel's encampments in the vales below; "How shall I curse, whom God hath not cursed? or how shall I defy whom the Lord hath not defied? From the top of the rocks I see him, and from the hills I behold him; lo, the people shall dwell alone, and shall not be numbered among the nations: who can count the dust of Jacob, and the number of the fourth part of Israel?" Here is the amazing prediction concerning a nation that it would never become blended with other nationalities, and, also, that it would remain an undiminished multitude of people not only through all the internal vicissitudes, and changes that might await it in coming times, but also through all its deportations and scatterings among all other nations. For another survey, in order to malediction, Balaam climbs the lofty pinnacle of Pisgah, and the prophetic impulse enforces another blessing upon the chosen of Jacob: "Behold I have received commandment to bless; and he hath blessed and I cannot reverse it. God brought them out of Egypt; he hath as it were the strength of an unicorn. Surely there is no enchantment against Jacob, neither is there any divination against Israel; according to this time it shall be said of Jacob and of Israel, what hath God wrought!"

Once more from the heights of Peor, to whose more lofty and sacred summits Balaam was conducted to essay for the last time his occult powers, but when he saw that it pleased the Lord to bless Israel he ceased to seek enchantments, lifted up his eyes and saw Israel abiding in their tents in tribal order, and the spirit of God came upon him, when he once more takes up his parable and predicts the future prosperity and royalty of the chosen tribes: "He hath said which heard the words of God, which saw the vision of the Almighty, falling into a trance, but having his eyes open; how goodly are thy tents, O Jacob, and thy tabernacles, O Israel! As the valleys are they spread forth, as gardens by the river's side, as the trees of lign aloes which the Lord hath planted, and as the cedars beside the waters, he shall pour the water out of his buckets, and his seed shall be in many waters, and his King shall be higher than Agag, and his kingdom shall be exalted."

The star-heralded One has not yet taken the sceptre of Israel. As King, his dominion is yet future. The monarch and nation are never dissociated in prophecy. "Out of Jacob shall he come that shall have dominion," and over the nation that has survived the ruins of empires, and the death of the mightiest nationalities, will he sway the sceptre of an everlasting kingdom. The star of Bethlehem, like the star seen by Balaam, was the herald of a future monarch destined to rule the same people—and that people is ISRAEL.

Judah and Israel.

For the three subjoined short articles we are indebted to the last number of the *Prophetic Times*. The first is only the closing part of a longer article contributed to the paper by S. Bonhomme, who has written a number of quite interesting communications for the above named journal on prophecy, and particularly on predictions relating to Judah, Israel, and Jerusalem. The two short extracts following this first will be particularly interesting as indicative of the present condition of Jewish affairs. The set time to favor Zion approaches, and the Lord promises concerning Israel—"I will plant them upon their own land, and they shall no more be pulled up out of their land which I have given them saith the Lord thy God.' Amos ix. 15.

THE PERPETUITY OF ISRAEL'S ORDINANCES.

Gentile Christians are apt to say concerning Israel and Judah, "The two families which the Lord hath chosen, he hath even cast them off;" but on referring to the passage where the Lord takes notice of this saying among the Gentiles, Jeremiah xxxiii. 19, we shall find that which may well make us lay our hands upon our mouths. Thus it runs:—"And the word of the Lord came unto Jeremiah saying, thus saith the Lord; If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the levites, the priests, my ministers; and why the levites and the priests in conjunction with the Son of God upon the throne of David, but for the perpetuation of Israel's ordinances?

As the host of heaven cannot be numbered neither the sand of the sea measured; so will I multiply the seed of David my servant, "and the levites that minister unto me." Moreover, the word of the Lord came to Jeremiah saying, considerest thou not what this people have spoken, saying, the two families which the Lord hath chosen he hath even cast them off? thus they have despised my people, that they should be no more a nation before them. Thus saith the Lord, if my covenant be not with day and night, and I have not appointed the ordinances of heaven and earth, then will I cast away the seed of Jacob and David my servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them. "I know and am sure from the word of the eternal God that however now dispersed, scattered and peeled, this people, terrible from their beginning hitherto, may be, while strange rivers spoil their land, they are a nation still, "in God's right a nation;" and am sure as the sun sets in the twilight in the west, is still that orb of light, on whose rising to-morrow we can calculate with the confidence of simple certainty, so sure it is that Israel and Judah, as a nation, "as the chief of nations, shall again repossess that very land of Canaan, those very mountains of Judea, that very holy city of Jerusalem, now in all its blight and barrenness, until the promised word shall be verified. "But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people Israel; for they are at hand to come," yea, we see already the beginning, and note the progress of it. For behold, I am for you, and I will turn unto you, and ye shall be tilled and sown; and I will multiply men upon you, "all the house of Israel," i. e. the entire nation, and the cities shall be inhabited, and the wastes shall be builded; and I will multiply upon you man and beast; and they shall increase and bring fruit, and I will settle you after your old estates, and I will do better unto you than at your beginnings, and ye shall know that I am the Lord." Ezekiel xxxvi. 8-11.

(The Scotch Monthly Record.)

A REMARKABLE MOVEMENT AMONG THE JEWS.

There was an indescribable yearning in the Jew toward the land owned by his ancestors. At this moment, this indescribable yearning had turned to Jerusalem in such a stream of emigration that some of the Jews were proposing to arrest it by assisting the pauper emigrants to turn to their own countries. The Jewish *Chronicle*, while lamenting the influx, said that they might as well attempt to turn the course of the Atlantic as to stem this irresistible tide. He stated that in the total population of 35,000, the Jews in Jerusalem were reckoned two years ago to have increased 13,000, and now they are numbered at 18,000; and the contributions for their support from the Jews of other countries were estimated at £60,000 ($300,000) a year. Dr. Moody Stuart stated, at the late general assembly of the Free Church, quoting a very remarkable statement which was recently made by one of the Jewish organs in England, namely: "If it is the good will of providence that there should arise out of the accumulated ashes of desolation which covers Palestine, an era of glory which shall unite the Jews in the cradle of their race and their religion, that consummation could not take place under happier auspices than those of England, although it was remarked that the time for this was not yet. In addition to the growing desire of the Jews to return to their own land, and signs of desire elsewhere to hasten their return, there was, he thought, another element in the hope of the world's peace being cemented by their occupying the lands of their fathers.

A leading London journal has recently thus adverted to this: "The possession of Palestine and a part of Syria by a people who have retained an indestructible nationality, while they have learned a complete cosmopolitanism during some eighteen centuries, a nation at once European and Asiatic—Asiatic in its origin, and European in its education, would not be by any means a bad arrangement. It might not be impolitic on the part of the European power to assist in placing so influential a people in so important a position, as the inevitable decay of Turkish power renders a change of government necessary. All the difficulties and jealousies incident to any project of joint occupation would be avoided; for the Jew is at once of no nation and of all. No people could better solve what before many years must become the Syrian difficulty.

THE JEWS AND PALESTINE.

The following was translated from a French newspaper: Judging by reports, which appear tolerably well confirmed, the Jews are a little by little retaking possession of their ancient patrimony. Eighty years ago the sublime Porte permitted residence in the Holy City to only three hundred Israelites. Forty years ago this number was raised; but the Jews were obliged to reside in a special quarter of the city which bore their name. This last restriction, however, disappeared in its turn ten years ago, and since then the Jews have bought up all the land in Jerusalem that could be bought, and have even built entire streets of houses outside the walls. Synagogues and Jewish hospitals have multiplied. The German Jews have no less than sixteen charity associations, and in the interior of the city one may count already twenty-eight congregations. Two journals have been established. In the Rothschild and other Jewish hospitals, six thousand patients are ministered to annually; a Venetian Jew has given 60,000 francs to found a school of agriculture in Palestine. Baron Rothschild, at the time of the last loan of 200,000,000, made to Turkey, accepted a mortgage on the whole of Palestine. Owing to the Jewish emigration the population of Palestine has doubled during the last ten years.

COMMUNICATIONS.

Plain Facts.—No. 2.

"And he (Paul) went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God." Acts xix. 8-10-20.

"Paul dwelt in his own hired house, ... preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him." Acts xxviii. 30, 31, 32; xxvi, 6, 7.

"And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more." Acts xx. 25.

3. What is this kingdom? The answer derived from the following testimonies is, that it is a divine, political dominion, to be established on the earth with the object of upsetting and superceding all existing governments, and bringing the world into subjection to God. "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Dan. ii. 44. "And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen nations." Haggai ii. 22.

"And the seventh angel sounded; and there were great voices in heaven, saying, the kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and shall reign forever and ever." Rev. xi. 15.

"I saw in the night visions, and, behold, one like the Son of Man came with the clouds of heaven, and came to the ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him. (Christ); his dominion is an everlasting dominion, which shall not pass away, and his kingdom which shall not be destroyed." Dan. vii. 13, 14; xviii. 23-27.

"For he must reign till he hath put all enemies under his feet." 1 Cor. xv. 25.

"And the Lord shall be King over all the earth; in that day shall there be one Lord, and his name one." Zech. xiv. 9.

"Ask of me, and I shall give thee the heathen (nations) for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them on pieces like a potters vessel." Psa. ii. 5, 9.

"The Lord at thy right hand shall strike through kings in the day of his wrath." Psa. cx. 5.

"And I saw heaven opened, and behold, a white horse; and he that sat upon him was called faithful and true, and in righteousness he doth judge and make war. .... Out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron; and he treadeth the winepress of the fierceness and wrath of almighty God. And he hath on his vesture and on his thigh a name written, King of kings, and Lord of lords." Rev. xix. 11-13-15, 16.

The following passage is supposed to discountenance this doctrine: "Neither shall they say, lo, here, or lo, there," Prof. Whiting, a learned Greek scholar, renders it, "the King is among you." Even the margin substitutes "among" for within, which puts a very different complexion upon it. Dr. Adam Clark says, on this passage: "Perhaps these Pharisees thought that the Messiah was kept secret, in some private place known only to some of their rulers; and that by and by he should be proclaimed in a similar way to that in which Jesus was by Jehoiada, the high priest." See account 2 Chron. xxiii. 1-11. Also, some think the kingdom of God is the church. This idea is gathered from Col. i. 12, "who hath delivered us from the power of darkness, and hath translated, changed, (*metestesen*) us into (*eis* for) the kingdom of his dear Son." The Greek participle *eis* rendered "into," also means "for." For instance, it is so rendered in the Common Version, Luke ix. 62. "No man having put his hand to the plow, and looking back is fit for (*eis*) the kingdom of God." The passage under consideration, therefore, literally stands thus: "Who hath delivered us from the power of darkness and changed us for the kingdom of his dear Son?" That kingdom is not yet manifest, and flesh and blood cannot inherit it. See 1 Cor. xv. 50; 2 Peter i. 11; 2 Thess. i. 5; Acts xiv. 22.

E. O. NELSON.

(To be Continued.)

The Result.

I have been much interested in the discussion of the state of the dead and resurrection in our paper for the last few months, and regretted to hear that it was soon to be dropped. The readers have been much benefitted and are now much better posted on this subject than our co-religionists with their years of schools of divinity. Resurrection, and who are to be the subjects of it, has caused most of the divisions that have arisen among those looking for the personal coming of Jesus. It caused the Christadelphian organization and its various divisions, until now its almost a lifeless body, as cold and barren as an iceberg. Our own brotherhood are much divided on this subject. I have been these twenty-five years studying the Bible trying to find the light it clearly reveals, with my way now clear, and this is the result: As we can have no life or birth here in this present life without begettal or parentage (generation), so we can have no future life without begettal, birth, regeneration, and as Christ is the only life-giver, all those out of Christ, by a begettal, if dead, can have no birth or resurrection. No life out of Christ is the Bible idea. A resurrection of the wicked would be a new creation. That would be impossible, because creation's work was finished in the first couple—Adam and Eve. Some think that man, in his natural state, is indispensable to God's glory, but he is just as much value in God's estimation as any other animal. He becomes valuable in God's sight just as he develops character. God is taking out a people for his name and glory, and the many called are now on trial, and the few chosen are those that hear the word, understand it, and keep clear from this world's corruptions; but, brethren, why should we differ on this question? We are saved, if saved at all, by believing and practising just what the apostles teach us. They were chosen by Jesus, instructed in just what to tell us, filled with and led by the spirit, Jesus in them speaking to us Gentiles, and Paul tells us he kept nothing back. Now, where did Paul, or any of the chosen teachers ever tell us that a certain belief or any belief as to what is to be the fate of the wicked is essential to our salvation? Well, if any particular belief as to God's plan as to the wicked other than that they will be shut out the kingdom, is nowhere made a question by the chosen instructors sent out by Jesus, why should we raise the issue now? Jesus at one time said to Peter, follow me, but Peter seeing John at a distance (much like many of the professed disciples now) wanted to know first what Jesus was going to do with John. Jesus replied, "What is that to thee? Follow thou me." Brethren, let us profit by this, and not take many others, die out, refusing to follow Jesus, until we know just what he is going to do with some others. Some insist on feet-washing, others on a yearly passover, and so on. Well, if all these were so important, why did not Paul or the other apostles tell us so? Did they forget it, and we left in the dark for ages, until some one gets up an improvement on God's plan, now obtaining a patent on it without one of the apostle's gifts to back up the same, and thereby throw discord and division among the fold?

Yours, for a full and free examination of this, and all other subjects that interests the body of Christ, but all in a kind and brotherly manner,

D. S. MORROW.

Springfield, Ohio.

The Second Death.

The word second is from "Secundus," a Latin derivative from sequor, I follow. It is a deponent verb, having the passive form. It is called deponent because it deposes or lays down its passive sense and expresses the sense of an active verb. "The second is next in rank—the second in order and in number. It always expresses the fact of succession. Thus, the second advent—the second covenant—embodies the idea and fact of foregoing first advent, and first covenant. Hence, it is idle and quite out of the range of both Bible truth and all fact, to speak of the second death except as it follows the first,—the once to die." Heb. ix. 27.

JOHN.

A Frightful Story from the Arctic Ocean.

Captain Sands reports a frightful story from St. Lawrence Island, in the Behring Sea. Almost the entire population of the southeastern end of the island has perished of starvation.

A party landed from the Collins and were horified to find 250 corpses in one field. The living had carried the dead away from the huts until at length, overcome themselves, they in turn died in the huts, and no remained. Everywhere the scene was frightful. One little girl the Captain speaks of seeing stiff in death, with her head resting on her hand, while the body leaned over the remains of a whale.

Mr. Sands attributes the starvation to rum. Nearly every "trader" goes to the Arctic loaded with it, and so long as the liquor lasts the natives will not go fishing. Then it is too late, and starvation follows. On the northwest end of the island about 200 natives are still alive. He says that revenue steam cutters are of no use to stop this traffic. The "traders" see the smoke, and get out of the way, or get rid of their contraband liquors before they can be reached. A sailing vessel of a hundred tons, he says, could end the traffic.

(Temperance Investigator.)

Women and Wine.

Any woman who drinks alcoholic liquors as a beverage casts a doubt upon her character.

The action of alchohol on the brain is to deaden reason and caution, and to stimulate passion. To protect her honor, a woman's head must be clear—her reason must control her. Alcoholic liquor weakens her reason and stimulates her passions.

Wine, beers and other alcoholic liquors are the most common drugs used by libertines to assist in ruining the fair girls of our land. Probably more than nine-tenths of the fallen women have fallen after using alcoholic liquors as a beverage. These facts prove: First, that woman by using alcoholic liquor weakens the higher elements of her womanhood, and places herself in a condition where she may easily become the victim of a libertine. Second, that no respectable man will offer a lady he respects alcoholic liquors of any kind.

POETRY.

We Shall Know.

When the mists have rolled in splendor
From the beauty of the hills,
And the sunshine, warm and tender,
Falls in splendor on the rills,
We may read love's shining letter
In the rainbow of the spray;
We shall know each other better
When the mists have cleared away.

We can err in human blindness,
And forget that we are dust;
We miss the law of kindness
When we struggle to be just;
Snowy wings of peace shall cover
All the pain that clouds our way,
When the weary watch is over,
And the mists have cleared away.
We shall know as we are known,
Never more to walk alone,
In the dawning of the morning,
When the mists have cleared away.

When the silvery mists have veiled us
From the faces of our own,
Oft we deem their love has failed us,
And we tread our path alone;
We should see them near and truly,
We should trust them day by day,
Neither love nor blame unduly,
If the mists were cleared away.
We shall know as we are known,
Never more to walk alone,
In the dawning of the morning,
When the mists have cleared away.

When the mists have risen above us,
As our Father knows his own,
Face to face with those that love us,
We shall know as we are known.
Low beyond the silent meadows
Flists the golden fringe of day;
Heart to heart we bide in shadows
Till the mists have cleared away.
We shall know as we are known,
Never more to walk alone,
When the day of light is dawning,
And the mists have cleared away.

LETTER DRAWER.

Editor Restitution:—The Lord Jesus says: "It is the spirit that quickens; the flesh profits nothing; the words that I speak unto you, are spirit and are life." John vi. Then said Jesus to those Jews that believed on him, "If ye continue in my word, ye are my disciples indeed; and ye shall know the truth, and the truth shall make you free." John xviii. "Now ye are clean through the word which I have spoken unto you." John xv. "Sanctify them through thy truth; thy word is truth," John xvii. "The word of God is quick (life-giving) and powerful," etc. Hebrews iv. "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." 1 Tim iv. "Sin no more lest a worse thing come upon thee." John v. "I have hid thy words in my heart that I might not sin." Psalm cxxix.; see also 1 Psalm.

It may be affectionately suggested that the preceding passages justify the belief, that the diligent study of the Holy Scriptures is calculated to make the present life happier, and, consequently, longer. This study will bring one more and more into fellowship with the prophets and the apostles, and, consequently, into fellowship with the infinitely perfect One, and with the Lord Jesus anointed. The undersigned is well acquainted with an old disciple long in the habit of reading the Holy Scriptures through and through many times in the course of every year, when sitting, and of getting portions by heart, when walking or riding alone. He is thus enabled to concentrate his thoughts upon the sanctifying and life-giving word of God. He thus raves a great deal of precious time. According to that comprehensive prayer in Psalm xc., "So teach us to number our days, that we may apply our hearts unto wisdom." The disciples thus exercised, may shine as light-bearers in the midst of a sinful world, and be prepared for their coming Lord.

ALBERT ANDERSON.

Editor Restitution:—Information wanted on Matt. xvi. 19. In what way did Jesus give Peter the key of the kingdom of heaven? What is the binding and loosing spoken of?

(Will Brother B. Wilson please reply?—ED.)

Editor Restitution:—I have a little leisure and am inclined to improve it by writing you a short friendly letter, as brethren of the one faith and in the one Christ; no others should be written. I am asked by some here why has several of our leading brethren laid down their pens and we hear no more from them; several of these brethren I have corresponded with for many years, but have had no letters from them for several months; I cannot answer the question but hope it is only a temporary suspension. I should indeed be very sorry to loose Bro. Westbee and Wilson, to say nothing of others; brother W., remarked in one of his letters when we urged him to write for the paper that there seemed, to be no lack of reading matter; another question is asked, if there is such a press of written correspondence, why are so many long articles taken from other papers? This same brother asks, would it not be well to first give the correspondence, and then give the balance of such as you may deem proper from other papers? I do not pretend to advise for I do not know, one thing is desirable if it can be done, where there is a series of articles on the same subject they be continued without a break. I have had no experience in editing and publishing, neither do I care to have. The lack of patience if nothing else would totally disqualify me for any such work, if what we read be true.

I regret my inability to do for the support of the paper as I have formerly done; it always has been a pleasure and still is to do the extent of my means, it is one of the most convincing proofs of showing our faith by our works; it is a profound mystery how men holding the one faith with the constantly accumulating evidence of the near-coming of our Lord, can bend their whole energies in making money and laying it up for a future day—lional and urgent and oft repeated calls to keep the dear RESTITUTION from going under—are passed by unheeded, one copy taken is sufficient to ease the consciences. I fear you may think by my referring so often to these things they have become chronic, be it so, nevertheless they are painfully true; how oft have we heard the illustration from those that a dry limb may belong to a green and flourishing tree, or a branch to the vine and bear no fruit—when we become chilled in our affections, and carriess in our obedience to our Savior's teaching, we do not want even our best friends to remind us of our remissness in duty, and we are very apt to think it if we don't say it; look at home, or he that is without sin; let him cast the first stone—to reprove judiciously and rebuke in the spirit of the great teacher is a qualification but few possess, to keep the old man of the flesh under or in the back ground is a herculean task and especially when we become old and tortured with chronic rheumatism, how often do we praise and thank God that we have an Advocate at the Father's right hand, who was in all points tried and tempted as we are yet without sin. What should we do, who have left all to follow Christ and are striving to enter the kingdom; do without an intercessor. Allow me to repeat what we have said, there would be no necessity for the editors constant call for money to publish the paper if the members of the body gave as God has prospered them; alas how few are living by the scriptured rule. Paul says "he that defileth the temple of God, he will God destroy," if the use of the filthy weed is not one of the very things that defiles the temple of God then I do not understand the use of words. Enough money is spent in the body to publish the paper, and flood the land with tracts. Do what you think proper with this. Respectfully and fraternally, Yours, NEWELL BOND.

Dear brethren and sisters, rejoice again with us. Another dear soul has taken upon himself the precious name of Christ, and is now an adopted child in the great Abrahamic family of God, William Stevens, firmly persuaded of the truth of the things pertaining to the kingdom of God and the name of Jesus, and of the necessity of taking the legal steps to become an heir to the promised inheritance, last night, forsaking all, to follow Christ, went down into the water and came up to walk in newness of life. He is young in years, but has proved himself a brave soldier by coming out alone on the side of his God. Blessings be upon him, now and evermore! Pray for him. The hundred fold—the life shall be his. More will follow in his steps. Our meeting has closed, with good interest manifested throughout.

In the faith, S. R. WINGS.
Plainfield, Ind.

Editor Restitution:—Please let me announce to the brethren of southwestern Missouri and southern Kansas that we are now in Carthage and expect to hold a meeting here. Would like all our people to attend, and as we have no way of finding out their whereabouts we hope they will come and make themselves known; also brethren at a distance that would like us to visit them before returning to Iowa, can address us at Carthage. Now, brethren of south-west Missouri, let us strive hard to let the people hear the gospel of the kingdom in this vicinity. Please be prompt in letting me hear from you.

J. W. HAUGHAWOUT.
Carthage, Mo.

A witness from the grave against the inquisition was found recently in the corpse of a Prince of the Imperial family of Montezuma. The Prince had been condemned to death by the Spanish Inquisition, and had been seized and forced into the niche of a wall and built in. The exclusion of the air had preserved the body during the many years which have since elapsed, and the perfect remains witness to the horrible cruelty of the inquisitors. The body, which resembles a wooden statue, was sold by auction and purchased by the trustees of an English museum.

NEWS ITEMS.

FOREIGN.

LONDON, October 27.—The Ghilzais have again been repulsed by the British force in the Shutargardan.

A dispatch from Cabul says: The forces here will occupy Balkhab the 1st of November. They have commenced the opening of the communication through Khurd and Cabul with Candamuk.

The late disastrous floods in Murcia and other provinces of Spain, which were believed to have passed their worst point, are again increasing, and the rivers are rapidly rising. It is now believed that the number of lives lost will reach fully 3,000 while the value of property destroyed will amount to many millions.

ANOTHER OVERFLOW.

MADRID, October 30.—The River Agly has overflowed its banks, inundating the villages of Maury, the neighboring territory and the town of Estagile. Great damage was done to property.

MADRID, October 31.—At Ballabardat, in the province of Huesear several persons have been drowned and twenty-six houses destroyed by floods.

A Vienna telegram says that in order to retain only a small part of Kuldja, Russia has undertaken to protect Chinese merchant-men against Japanese men-of-war in any war that may break out between those two countries.

There has been an immense fire at Ufa, in Russia. More than a fifth part of the town was consumed, and many persons were killed. The loss of property was enormous.

A dispatch from Cabul says the Ameer has finally placed his abdication in the hands of General Roberts. It will probably be accepted.

A Paris correspondent says 200 inhabitants in Injupoint, in Eastern Siberia, have perished by famine.

BELGRADE, October 31.—An offensive and defensive alliance has been concluded between Servia and Bulgaria.

NAPLES, October 31.—Small streams of lava flowed from Mount Vesuvius yesterday.

JAPAN.

Yokahama, Oct. 12.—The cholera is rapidly subsiding. Official returns show upward of 160,000 cases since the outbreak in April, and 85,000 deaths. The suppression is now attributed to the energetic efforts of the the government and the unprecedented expenditures for sanitary purposes. The authorities claim that if their endeavors had been seconded, instead of openly opposed, by the European representatives, the epidemic would have been under control two months ago, and probably thousands of lives saved.

Pesth, Oct. 21. The distress in Hungary on account of the bad harvest is very great. The government has suspended the collection of taxes until the next harvest is gathered. In fifty-seven towns and villages in Temes county, the greatest distress prevails. In Saros county, where some cases of starvation have occurred, forty parishes are threatened with famine. Frightful accounts are also received from the counties of Albani, Heves and Zempiln.

LONDON, Nov. 3.—A dispatch to the *News* from Cabul reports that eight lacs of treasure have been unearthed, chiefly gold coins. It has all been confiscated for the present.

Eleven prisoners have been executed for participation in the massacre of the British embassy, and sixty prisoners have been examined since the trial began.

A dispatch from Constantinople reports that Mahmoud Nedim Pasha will doubtless soon become Grand Vizier, but the state of affairs on all sides indicates that if something is not done quickly there will be a catastrophe.

Another Constantinople dispatch announces that a band of Greek brigands, who have been robbing and murdering in all the villages surrounding Tricala, have been completely annihilated by a company of soldiers. Twenty-five brigands were killed and several wounded.

DOMESTIC NEWS.

Two very distinguished Americans died very suddenly last week. Hon. Zachariah Chandler, of Michigan, was found dead in his bed Saturday morning in his room at the Pacific Hotel in Chicago, having retired in apparently good health the evening before after having addressed a very large audience at the McCormick Hall; and Gen. Joseph Hooker died at his hotel at Garden City, L. I., from a sudden attack of illness, surviving only an hour after being taken ill. Thus the statesman and warrior pass away.

The yellow fever has so far abated that it is now confined to the colored people and those whites who have returned to Memphis since the quarantine has been raised. A late dispatch is to this effect:

MEMPHIS, October 30.—Noon.—No new cases or deaths reported since yesterday forenoon.

The weather has again turned cold.

November 2d was a day of serious losses by fire. In Chicago, Andrews & Co's school furniture factory was destroyed, at a loss of about $50,000, and the warehouse and showrooms of Wheeler & Wilson Sewing Machine Company were damaged to the amount of $12,000. About one-third of the town of Mound City, in southern Illinois, was consumed, including the Pulaski county court house, with all the records, and some sixty other buildings—loss about $75,000. At Dubuque a sash and door factory, a freight depot and an elevator were destroyed—loss about $100,000. A wagon factory at Logansport (loss $40,000), and a railroad depot at Michigan City, Ind.,—(loss, $20,000), were consumed.

SELECTIONS.

[Cleveland Leader.]

Light Wanted.

Editor Leader:—Will you grant a little space in your paper to enable an humble inquirer for truth to ask a question or two of Mr. Moody, the evangelist now daily and nightly addressing the great crowds that throng his services.

I have been one in this multitude for days past, and have been waiting patiently for him to tell his inquirer what it is to come to Christ, and how sinners may become Christians. Striking sayings, pithy anecdotes, copious quotations of texts of Scripture, emotional narratives of incidents and events in his own experience, and sharp criticisms on the failings and conduct of professing Christians, interspersed with spirited songs and fervent prayer, are no doubt enjoyed and appreciated by some of his numerous hearers. Is not something wanted more than this? There are undoubtedly others present—serious and earnest men and women—who look for something more practical and more instructive.

The writer hoped on Thursday evening, when he announced his purpose to answer the question, (which he said had been asked quite a number of times) "How a person is to become a Christian," that we had at length got to the point we wanted to understand. How great was my disappointment when all the answer was an admonition to "trust in God." How vague and unsatisfactory; such an answer to a question so vital and imposing: for, as to what it is to "trust in God" every religious popular preacher of the day will give you a different answer, and therefore we inquirers are left by Mr. Moody just where we were before the answer was given. Cannot the great evangelist answer the question more plainly and definitely? Does not his knowledge of God's word of salvation and way of life enable him to be more satisfactory, especially when he so often reminds us of the prophecy (which he supposes to be fulfilled) that "the way of salvation is so plain that a fool cannot err therein?"

I was explaining to a friend to-day my regret that these doubts and difficulties seemed not removable by the evangelist, when he came to my relief by opening the New Testament and referring me to the several occasions therein recorded on which the same question was asked of the Apostles, and of their clear, plain and definite answers thereto. These occasions were recorded in Acts ii: 37-45; Ib. iii: 19-22; Ib. viii: 5, 12, 26, 35, 40; Ib. x: 22, 34, 48; Ib. xi: 14; Ib. xvi: 30, 40; Ib. xxii: 10, 17.

These instances have helped me to see the light for which I was waiting, and have enabled me, by believing and obeying the Gospel of the Kingdom of God, to rejoice in the remission of my sins, and, like the Christians at Thessalonica, "to wait for His son from heaven, even Jesus, who has delivered us from the wrath to come." I. Thess. i. 10.—*Timothy.*

[Protestant Standard.]

Convent Schools.

When Madame Campan inquired of Napoleon, "What does France need to elevate her?" his reply was, "Mothers." The Jesuits have discovered that to lay this Republic where Italy, Spain, Belgium, Mexico, Canada and South America have lain, priest-ridden at the feet of the pope, they must secure the future mothers of America to be pliant tools in their hands. For this purpose they make their convent schools "attractive," not by thorough education, but by imparting showy accomplishments and by giving a pledge—constantly violated—not to interfere with the religious convictions of their pupils.

The New York *Herald* says there are 35,000 Protestant girls in Roman Catholic schools; and the Romanists claim that one out of every ten of these girls is converted to their faith, and that three out of ten are taught to hate Protestantism. So this is the way the religious convictions of pupils will not be interfered with. 'Twould be just as sensible to put your finger in the flame and not expect to be burned.

The "American Colony" is the name given to the Americans living permanently in Paris. Families reside there for years to educate their children, but there are hazards attending it. The number of young American girls that have become "converts," as they are called in the Roman church, is surprising to those who do not know the process by which the change is accomplished. Day by day, year after year, the proselyting process is ingeniously carried on, not, perhaps, by persuasions and arguments, but by familiarity with the Popish services, a keen hunger for something to break up the monotony of such a life, and above all, by those innumerable artful devices plied too successfully by the "sisters."

Gavazzi styled convent life the "moral assassination of our sons and daughters." In the time of Henry VIII. numbers of these nests of iniquity and hiding-places of sin were broken up. A correspondent of the London *Record* writes:—

"Having traveled considerably in Roman Catholic countries, I find that the monastic and conventual systems are fast dying out, while I regret to say that they are increasing in England and North America. Being in North America last year, I was very much grieved to find those 'canker-worms' of society spreading all over the Republic."

There is a warning in all this to parents; if they would keep their daughters free from all Jesuitical influences, and within the church where they have received their first religious impressions, they must not place them within the reach of those whose whole lives are given to the cause of Rome, and whose principal object in existence is to seek proselytes. There is a warning, also, to our citizens. In every State there should be a law similar to Pennsylvania's, providing for an annual inspection by examiners appointed by the Judges of the district where situated. Perhaps by putting these iniquitous institutions under rigid official espionage we may make them less formidable, if we cannot diminish their number.

[Scientific American.]

Ancient Glass.

The London *Saturday Review* is of the opinion that the oldest specimen of pure glass known is a little moulded lion's head, bearing the name of an Egyptian king of the eleventh dynasty, in the Slade collection at the British Museum. It was probably fashioned more than 2,000 years B. C., and the skill displayed in it is sufficient evidence that the art of glass making was not then in its infancy. Glazed pottery and beads as old as the first Egyptian dynasty have been found.

Of later glass there are numerous examples, such as the head found at Thebes, which has the name of Queen Hatasoo or Hashop, of the eighteenth dynasty. Of the same period are vases and goblets and many fragments. It cannot be doubted that the story prepared by Pliny, which assigns the credit of the invention to the Phœnicians is so far true that these adventurous merchants brought specimens to other countries from Egypt. Dr. Schliemann found disks of glass in the excavations at Mycenæ, though Homer does not mention it as a substance known to him. That the modern art of the glass blower was known long before is certain from representations among the pictures on the walls of a tomb at Beni Hassan, of the twelfth Egyptian dynasty; but a much older picture, which probably represented the same manufacture, is among the half obliterated scenes in a chamber of a tomb of Thy at Sakhara, and dates from the time of the fifth dynasty, a time so remote that it is not possible, in spite of the assiduous researches of many Egyptologers, to give it a date in years.

Worse than a Pestilence.

Speaking before the Social Science Congress at Manchester, Dr. Norman Kerr said that 120,000 persons died every year in Great Britain and Ireland from intemperance—40,600 dying from their own excess and 70,600 from the indirect consequence of the excess of others. Dr. Kerr reviewed the fortieth report of the Registrar General with reference to deaths from alcoholism, and suggested that the Social Science Association should ask confidential returns from 500 medical men in different parts of the country, with a view of arriving at approximation of the truth. It was significant that gout was more fatal now than it was ten years ago, and that Italy, a most temperate nation, had only 240 per 1,000,000 of violent deaths, while England, an intemperate nation, had no less than 757 per 1,000,000.

Men who think for themselves may not believe quite so much as those do who take what they have from hearsay; but it is apt to be a better quality of faith.

Christianity is not a thing to put on or off at pleasure. It is part of the life of the man—the good in him developed—and this it takes time to do; it is growth. We may be enamored with it momentarily; it is not enough; it must be made the controlling principle of life.

DIED.

HOBBS.—On the 23d inst., Mrs. Nancy M. Kirkendall, wife of Frederick Hobbs, aged forty-four years, three months and seven days.

She was born in Macon county, June 16, 1835, and was married Oct. 6, 1851. She was the mother of eleven children, and leaves a husband and four little children to mourn her loss. She was immersed into Christ about sixteen years ago, by Brother Hornaday, and has been in the church ever since that time, and died in full hopes of the resurrection.

F. HOBBS.

LETTER RECEIPTS.

SUBSCRIPTIONS.

G W Browne M D	1 00	John Hardy	2 00
Rachael Noe	1 00	Jas Barkley	1 00
Stephen Young	1 00	N Morton	1 00
J G Bell	2 00	Silver Smith	75
S P Renner	2 00	Ellen M Lockwood	1 00
C M Tibbits	1 00	T Flinn	1 00
E Waddell	25	F M Harlan	1 00
Lizzie A Trumbull	1 00	J A McGonegal	1 00
O M L Cowles	2 00	Mary McLaren	1 00
G W Driggs	2 00	H Morshe	1 00
H W Marshall	2 00	Ira Worthing	1 00
C Mountford	1 00	A H Doquette	2 00
J Hagewell	2 00	P B Sinclair	1 00
Miss Hildebrand	1 00	Edith C Adams	1 00
L W Norris	1 00	Wm Butcher	1 00
Mrs E Warner	1 00	Wm. Fabris	1 00
W S Pitch	1 00	H B Walker	1 00
Mrs Thomas Liddle	1 00	J M Stansfeler	1 00
A P Jones	25	N Jones	2 00
Sarah Grevenor	1 00	B F Dilworth	1 00
Allice Gallethorpe	2 00	Wm Harlock	1 00
F B Bennett	6 00	Mrs Thos Turner	1 00
Mrs B L Ryan	1 00	Mrs M A McFadden	1 00
Wm Wilcox	1 00	Amanda S Rathbarnt	1 00
J H Thomas	25	Abel Robinson	1 00
A B Wilcox	1 00	T S Watkins	1 00
Elijah Tucker	1 00	Mrs A Weightlik	50
J Williams	1 00	Walter W Skiles	2 00
Mrs Jane Ogilvie	1 00	Jennie Corbaley	1 00
F D Bailey	1 00	J M Smith	2 00
Mrs M Y Welly	50	Jas A Steele	1 00
A L Taylor	1 00	F D Fisher	1 00
A Syme	2 00		

BOOKS AND TRACTS.

Elder Booth	25	J W Davis	10
F O Nelson	1	J H Thomas	15
David C Hay	50	J K Hobbles	3 00
John Mercer Jr	1 00	J W Gatton	5 00
A F Jones	75	R Nichol	1 00
R K Smith	1 00	Jas Berkey	50
A B Williams	1 00	Ethel M Lockwood	50
J H Mackrell	1 00		

A Free-Will Offering.

We, the undersigned, having the good of the cause of truth at heart, and believing that it is our duty to sustain the gospel with our means as well as our tongues, and believing that God will bless us for all the offering we make in behalf of the truth, have paid the sum set opposite our names for the purpose of freeing THE RESTITUTION from debt, and sending it out as a messenger of truth to those sitting in darkness, and to comfort those who are walking in the light of life:

Amount previously published	$616 25
Mrs H Vickery	1 00

ANNOUNCEMENTS.

I will commence a meeting near Coffeyville, Kan., Nov. 29, 1879. I would like Brother J. W. Haughawout to be with me if so required.

DR. C. WALDO AYER.

There will be a conference of the church of God held at Fairfield school house two miles south of Glen Elder, Mitchell county, Kansas, Nov. 22, 1879. Parties coming from a distance will get off at the train at Glen Elder, and all inquire for Lott Chaney.

T. J. CUNNINGHAM, Sec.

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POETRY.

[The Christian.]

Yet a Little While.

D. T. TAYLOR.

Heb. x. 37.

What tho' the tears are in our eyes,
And grief lies heavy on the heart;
What tho' we gaze on darkening skies,
And palms are crossed to part:
What tho' we tread the dang'rous ground
That sloping leads from life's high noon,
And lean toward the tomb profound—
'Twill all be over soon!

The sun may leave the vale below,
Yet kiss the hills in softest light;
God's wisdom, which we all may know,
Will lead us through the night.
Oh, for the strength of soul to rise
Above earth's deepest, darkest gloom,
With eyes fixed on the matchless prize—
'Twill all be over soon.

There let no room for doubt unbind.
Oh, fellow-traveler to the tomb!
Then clasp thy brother's hand in thine,
And walk in love toward home.
God knows what's best for him and thee;
Then thankful be for every boon;
Pass calmly toward eternity—
'Twill all be over soon!

COMMUNICATIONS.

"The Vision Established"—As to Its True Date.

Yes, but where and how? Answer: By the more sure word of prophecy to which we do well to take heed till the day dawn and the day-star arise. In your hearts, knowing its progressive fulfillment and that it is given by inspiration. 2 Pet. i. 19-21.

Time and space are precious. Brevity is imperative. Discussion avails nothing on the plane of opinion. We can not get one step beyond the revealing "word" and its corresponding facts through history.

"The judgment message" has reached me. Its subject commands my regard, and its character deserves a response in the light of revelation.

1. One point is surely wanting—"one thing (brother) thou lackest."—to render the argument conclusive. This was the missing link and the needful welding stroke in '43, and at every subsequent "definite time." This want may be expressed in its place.

2. There is a "time appointed" for "the end" of Gentile government—for "the judgment." Dan. viii. 11-19; Acts xvii. 31. Yet "the wisdom of God" says, "Watch ye therefore, for ye know not when the time is! Of that day and hour no man knoweth; neither the Son, but the Father." Mark. xiii. 32-37. Ye may know much, ye may know when it is nigh, at the door, and thus not be in darkness, nor be taken in the "snare." Luke xxi. 35.

3. This is dispensational truth. Hence, his faith embracing the overwhelming events (the second coming, at "the time appointed of the Father," the first resurrection and kingdom of God) should surely not complain of others' unbelief, while it ignores the co-relative revelation, as to not knowing the precise period of the herald angel's trumpet!

Is it reverence? Is it faith? Is it love of Christ? Is an assertion of self-will (that refuses instruction and correction) to preach and publish, in such palpable contradiction of his "word?" "Faith"—Abrahamic faith—staggers not at such positive parts of truth.

4. My faith does not waver as to any of the grand points of prophesy and promise. Nay, more, I must add, to avoid misunderstanding, that my faith has been a little like the "mustard seed!" Through great grace it appears to my feeble apprehension as if it had grown "exceedingly," and my charity abounded toward my brother so that I feel bound to give him this boost "up his hill difficulty" and supply what is wanting in his argument.

"The '43 movement," like the late prophetic conference in New York, is to the second coming and consummation, something what John the baptist's mission was to the introduction of the gospel age. John knew enough to herald the first advent, and I bless the Lord that he has counted us faithful, putting us (you and poor me) into this glorious ministry to herald his second advent and kingdom and glory! Amen.

John's personal expectation was not realized, yet his mission was made of God—"the beginning of the gospel of Jesus Christ." This was honor and glory enough, exceeding that of all who had then "been born of woman." Hence, I pray, "be patient" (brother) unto the coming of the Lord, for the coming glory of our "great King" will crown his waiting ones and encircle and fill the world!

5. Thus, in my view, the true date of the vision is established to our faith by what is revealed plainly by the accomplishment of its outline of earthly kingdoms, by the exhaustion of its arch of time, and now, by the rush to and fro, with increase of knowledge, so that we wait and watch understandingly. Dan. xii.; 2 Pet. iii. 17.

Had our brethren had it all at once there would have been no increase; hence, let us not fling hard words at each other, nor any one, but be at peace, for "the God of peace" is to send Jesus, the prince of peace, and so give peace to our waiting world. Amen.

To my faith, "the vision" may speak sooner than in 1880; but, it has been, and yet is, with God, to make known "the moment of time." The readjustment of the salient points of prophecy, after untold and unnumbered like efforts, can not add one ray of light. The one want in your argument is "a thus saith the Lord." It is, to me, delusive, to imagine that my readjustment of prophesy is, in itself, "one white" more reliable than any former one.

His growth seems not to be in his trust and rest in God, but in his ability to excel and supercede all his brethren in demonstrating that he does "know the time"—far enough, at least, to call them "apostates." We read that, "knowledge puffeth up, but charity edifieth." 1 Cor. xiii.

"The elders of the Jews builded, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes, king of Persia" Ezra vi. 14.

Here are three regnant sovereigns, two of whom succeeded Cyrus, while yet "the king and the decree" (rendered commandment) are singular! Now, what avails your exclusive confidence for the date in "the first of Cyrus?"

This, to begin with, seems as unobliging a servant of facts and as irrelevant to "establish the vision" to our faith, as the utter suppression of Christ's word—"ye know not the time"—is to end with. This mistake of fact at both ends gives this "message" its proper character and value. It lacks both prudence and intelligence.

Yet, I like to get every fact and ray of light that bears on the time of the second coming, and, of course, I commend every rational effort to unfold the subject to myself or others. But, a remuddle of a thousand-fold mistake can not be after any "pattern shown in the mount." You are not yet "Joseph by birth-right," to whose sheaf all others have done obeisance in divine vision. Hence, it is perilous to play "Joseph's" part prior to his heavenly calling. You seem to contemn your predecessors and better informed teachers who have "learned, by experience," some primal truth which you yet want. We have learned to "know that he is nigh, at the door," and yet further, that we must wait and "watch, because we know not the time." God has not yet told us "the time" of the last trump.

"The '43 movement" was based on "the four-beast kingdoms" fulfilled—embracing both event and time, as in the received chronology. The lever of truth on that fulcrum moved the mind of the world. Now, we look at every and all data, but await orders from above, rather than arrogate the judgment seat.

Hence, I am sorry to say that, in my humble apprehension, your "message" is misconceived, and that the time, toil and cost seem worse than lost. Please read 2 Tim. iii. 16, 17; Jas. v. 20. In sympathy with yourself and the blessed hope of Christ's soon and certain coming, I am yours, JOHN.

CORRESPONDENCE.

He that is washed needeth not save to wash his feet, but is clean every whit.....John xiii. 10.

The words of our Savior—"it is finished,"—calls attention to the "blood that cleanses from all sin." Here is salvation guaranteed and the gospel to the world is for turning men's thoughts to this "one sacrifice offered for sins forever"—that he may believe and be saved. Then he is "washed" cleansed from all sin, "clean every whit." Jesus says to his disciples, "Ye are clean, but not all," for he knew who should betray him; therefore, said he, "Ye are not all clean." I believe the eleven were washed clean every whit. One had never passed under the cleansing blood; faith was lacking. To be girded with a towel, to have a basin of water, to wash the feet and wipe them, is an act in its outward appearance understood by all; but that there was a deeper significance Christ's words to Peter show, "What I do thou knowest not now."

In studying this chapter entire, I am led to believe that the two most prominent features of the redemptive plan are therein set forth, and that the text under contemplation embodies all, namely; a believers salvation in the sacrifice offered "through the veil, that is to say, Christ's flesh." Without shedding of blood is no remission. Christ died, from it a believer rises—"completed in him"—hearing his voice, he knowing them and they following him, and he declaring, "I give unto them eternal life, and they shall never perish;" these are they that are "washed," "clean every whit." Yet a believer does many things he ought not, and leaves undone many things he ought to do while walking through this world; he daily trespasses; for these failings he has a living Savior, who liveth evermore, Christ risen, touched with a feeling of his infirmities, an advocate with the Father. Thus believers work out their salvation. Saved, working out what God has worked in, when Christ finished the work given him to do.

Our lesson takes up the two grand thoughts, "He that is washed needeth not save to wash his feet, but is clean every whit." The original rendering of this verse will be clearer, as follows: "He that cometh up out of the bath is clean every whit, and needeth not save to wash his feet." The death of Christ I compare to a bath, cleansing whosoever believeth. It has made a sinner a child of God, clean every whit, left in the world, walking through it, stepping into forbidden paths at times, he needs correcting. A father hand can turn his child's footsteps aright. "He chasteneth every son he receiveth;" he is "washed;" no sin in him, but sin on him; "the flesh warreth against the spirit, and the spirit against the flesh; these are contrary the one to the other." The lower part of a child of God contracts defilement: the flesh, the feet, as passing through the world. He has come up out of the cleansing blood—the bath—and steps forth, coming in necessary contact with the world. He is defiled more or less; justified, accepted in the beloved. His daily walk needs cleansing, the "bruised heel" needs to be borne to Christ, the feet must be washed, for Jesus says, "If I wash thee not, thou hast no part with me."

Our lesson was taught just as Jesus was about to leave the world. It was his last supper. A few words shows how much he loves his own—"he loved them unto the end." Having loved sinners, who were haters of God, and so much as to die for them, then when they believed in that love, he loved them as his own flesh and bone, though they deny him as a Peter, or leave him alone as others, wandering, back-sliding children. He knew what they were when he came into the world, and he loved them, when they were without God, and he loves them knowing what they would be. Yes, matchless love, beyond finite minds, he loves them "to the end." He not only dies for man, but he lives for him. This love "to the end" is love through everything. All for whom Jesus died, all believers have a part with him, and must use him as an advocate against their imperfections, therefore the man or woman who does not let Jesus wash their feet, their daily sins, has never been washed, has never believed that Jesus died for them according to the Scriptures. Christ came into the world that whosoever believeth, might not perish, but have everlasting life; and the great evidence of true faith is, that we feel Christ interceding for us in heaven, washing our feet, removing from us all our daily commissions and omissions, as we feel them warring in our members. As this feet-washing was the last act of our Lord toward his disciples just previous to his death, and that death was for them, he seems to desire to impress upon their minds that he would not only die for them, but that he was going to live for them—their mediator in heaven. I think this is all the act signifies. What he did they understood not, as the Scripture saith, but ye shall know it hereafter. As referring to the sending of spirit at Pentecost, as once he had said to them, "it shall bring all things to your remembrance whatsoever I have said unto you."

A few more words as to our Lord's words. "Ye also ought to wash one another's feet." "If ye know these things happy are ye if ye do them." Our Lord's prayer teaches us to say "forgive us our trespasses as we forgive those who trespass against us." Do we wash one another's feet? Do we forgive and overlook the failings of our brethren and sisters, bearing one another's burdens, seeing their infirmities, weaknesses and failings, do we let the light of the gospel shine upon them with the harmlessness of the dove, by gentle reproof and loving rebuke, and by interceding for them? In these and many other ways we can follow Christ's example, comforting some heart, enlightening some mind, lifting some burden from a troubled home, we can wash many feet every day. As Christ continues to cleanse our daily walk, we should do the same to others, not only seven times, but "seventy times seven." We that are spiritual ought to restore such an one if overtaken in a fault. Oh, that this lesson might teach us to know these things that we may do them, then happy are we. We should take everything to Jesus; the moment we do wrong tell Jesus, then all will be well. What a glorious thought that sinners have been called unto liberty! We must use our liberty as sons to glorify our Father in heaven. Oh, that we realized this relationship more; for the more we realize our family tie, the more ready we shall be to enter into the work of love toward our neighbor and the spirit of going about and doing good, as Jesus said to our Father, "Neither pray I for these alone, but for them also which shall believe on me through their word." Let us endeavor to help poor sinners into the bath that they too may be clean every whit; believing that the blood of Jesus cleanseth from all sin, they then can lift their hearts heavenward, being kept ready to be revealed at the glorious appearing of our Lord and Savior Jesus Christ. Amen.

E. N. HARDING.

LETTER DRAWER.

Editor Restitution:—You will find enclosed, one dollar, for which you will please send THE RESTITUTION to the above address, so long as the above sum will pay for the paper. It is for a poor woman who is deeply interested in the paper, but is not able, at present, to subscribe for it herself. She will make good use of it by distributing it to others, and I can then distribute mine elsewhere, and I pray God some good may be done. I cannot tell you how much we enjoy its weekly visits, or how much we should miss them. May God bless the editor in his faithful efforts to spread the truth, and, also all the dear brothers and sisters whose writings make THE RESTITUTION such a welcome and profitable visitor to so many homes, sending out a warning cry to those who are out of Christ's kingdom, and a word of comfort to all those who are patiently waiting and watching for it. It is so hard to be in the world and not of it, but "my grace is sufficient for thee," our Savior has said, and trusting in that blessed promise, we cannot fall.

Yours, in the hope of eternal life,

MARY G. INGRAHAM.

North Sydney, Cape Breton.

Editor Restitution:—You will find, enclosed, one dollar, to apply on my subscription. I feel sorry I cannot send an offering this time; hope I shall be able next time. I am poor in this world's goods, but strong in faith. There are few of like precious faith in this city. We meet once a week to strengthen and encourage one another and to build up one another in the faith. I have attended about two years, and have heard more Scripture read and explained in our little meetings than I have in the Baptist church in thirty years that I attended it. I feel that I can never thank God enough for all his mercies to me in bringing me to a knowledge of the light and truth of my Bible, and of the glorious age to come. I feel as though I had only got the light just in time to be saved, for I believe the coming of our Lord to be very nigh. Our presiding elder, I. L. Jackson, is a very faithful, able Christian teacher. May the Lord bless him, and strengthen him, and guide him to do his duties right.

Praying that much good may be done through your valuable paper, I remain your sister in Christ,

M. A. MALLALIEN.

Aurora, Ill.

Editor Restitution:—Enclosed please find one dollar, to which apply on my subscription. My heart is troubled and I feel the need of the coming of the Son of Man, for death has again taken another little one of mine, aged three years and eleven months. It was sick four days and a half. It choked to death with the membranous croup, but I have a hope of meeting my little ones in the resurrection morning, and may that time not be far distant, is my prayer. I am poor in this world's goods, but shall do all I can to help support THE RESTITUTION, for I value it next to the Bible.

This, from your sister, waiting for the return of our blessed Lord from heaven.

MRS. AMANDA E. RATHBURN.

Joker, Iowa.

Editor Restitution:—My subscription for THE RESTITUTION is past due. I am very sorry that it is so. I pray the Lord will very soon open a way so it will be provided for. Money is very scarce with me. I have followed on and taken the Advent paper ever since Miller started the Advent doctrine. The Lord has blessed me with means to pay for it. I hope and pray that I may not be deprived of reading THE RESTITUTION; it is all the gospel preaching I am blessed with. Oh, how I love to read and hear from the brethren scattered abroad throughout the land, proclaiming the literal coming of our risen Lord and Master. In a few days I shall be seventy-eight years old. It is my prayer that our Lord may come before I leave his vineyard and go down into silence, where there is no praising the Lord; no knowledge nor device in the grave. Since I commenced these few lines I have been blessed and received one dollar to send a part of my arrearages for THE RESTITUTION. It is my prayer the Lord will give you grace to surmount all difficulties you have to encounter with. Praying your increased success in all your work for Christ.

Respectfully yours,

C. M. TIBBETS.

BREVITIES.

The highest inhabited house in the world is believed to be the one erected for the miners employed on Mount Lincoln, in the main range of the Rocky Mountain, Park Co., Col. It is 14,157 feet above sea level.

An interesting discovery has been made at Nassenfuss, in Styria. At a depth of a foot and a half under the soil of a field attached to an ancient farm a boy found a vase, in and around which were 5,000 gold, silver, and copper coins bearing the effigies of Severus, Gallienus, Flavius, Claudius, Marcus, Aurelius, Aurelius and Probus.

The oldest timber in the world, which has been used by man, is supposed to be that found in the ancient temples of Egypt. It is found as dowel-pins in connection with stone-work which is known to be at least 4,000 years old. These dowels appear to be of tamarisk or shittim wood, of which the ark is said to have been constructed, a sacred tree in the ancient Egypt, and now rarely found in the valley of the Nile.

The Czar has permitted the publication in his empire of two Jewish weekly newspapers recently started: *Russkyy Korel* (Russian Jew) and *Hazaret* (Dawn). Both of them are dedicated to the improvement of the condition of the Hebrew population of Russia. They advocate thorough and liberal education, close association with the Christians, and sincere fulfillment of all the duties imposed on the subjects of the Czar.

A Moscow letter in the Cologne *Gazette* states the canal between the Caspian and the Sea of Azoff, a preliminary survey of which is now being made for the Russian Government, is estimated to cost 40,000,000 or 50,000,000 rubles. Two rivers and a chain of lakes facilitate the work, which, besides the advantage for the coal beds on the Don, would be of greater importance if, conjoined with the restoration of the Amu Darya to its old bed, it gave a water-way from the Euxine into Central Asia. Sultan Selim three centuries ago commenced a canal between the Don and the Volga, and Peter the Great resumed it, vestiges of the canal being still visible.

In several provinces of Russia the wolves make havoc among the cattle; even children and men sometimes fall victims of their rapacity. The *Kleo-Hanlan* reports the following case: "On Aug. 15, at noon, a wolf made his appearance on the streets of a village in the province of Vilna, and, seized a boy three years old, who played in the yard near the house. On hearing the cry of her child the mother ran out of the house and was shocked at seeing her boy in the teeth of a wolf. Her screams at once attracted many people, who, together with the unhappy mother, started in pursuit; but the wolf with his victim in his teeth succeeded in escaping to the neighboring forest. The authorities and the villagers searched the forest for two days, but without discovering any trace of the child."

SENTENTIOUS PARAGRAPHS.

Virtue never grows old.

Charity gives itself rich, but covetousness hoards itself poor.

How can we expect a harvest of thought who have not had a seed-time of character?

Matthew Henry: Peace is such a precious jewel that I would give anything for it but truth.

Spectator: There cannot be a greater treachery than first to raise a confidence and then deceive it.

No matter how small sin may appear in the beginning, it touches, by way of opposition and conflict, every attribute of the Divine character.

True wealth consists in virtue, and not in the possession of great estates; and wisdom consists in understanding, and not in years.

If you are too weak to journey
Up the mountain, steep and high,
You can stand within the valley,
While the multitude go by;
You can chant in happy measure,
As they slowly pass along;
Though they may forget the singer,
They will not forget the song.

Bishop Hall: A charitable untruth, an uncharitable truth and an unwise management of truth, or love, are all to be carefully avoided of him that would go with a right foot in the narrow way.

The only cure for indolence is work; the only cure for selfishness is sacrifice; the only cure for unbelief is to shake off the ague of doubt by doing Christ's bidding; the only cure for timidity is to plunge into some dreaded duty before the chill comes on.

The gospel teaches a communism which is unselfish; it says, "All mine is thine." But the world's communism is the very opposite. It says, "Stand and deliver. All thine is mine." And the difference is infinite.

There are foam-embroidered ocean,
There are little wood-clad hills;
There are feeble inch-high saplings,
There are cedars on the hills.
God, who counts by souls, not stations,
Loves and prospers you and me;
For in him all vague distinctions
Are as pebbles in the sea.

Don't despise the small talents; they are needed as well as the great ones. A candle is sometimes as useful as the sun.

The dark cloud, while it scatters the lightning and spreads abroad the tempest in its course, refreshes the burning earth, and makes it bring forth and bud, that it may give seed to the sower and bread to the eater. Affliction, which riseth not from the ground, but cometh, like the cloud, from heaven, afterward yieldeth the peaceable fruits of righteousness unto those who are exercised thereby.

The day of sunshine soon will dawn—
Bright day that knows no night:
Earth's shadows all will vanish, fade,
Before the glory-light.
Oh, look away beyond earth's mists,
Beyond this life of care,
And view by faith the "summer land,"
The golden city fair!

—Ellen H. Morton.

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THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy Prophets since the world began." It also advocates, as a means to this end, the establishment of the Kingdom of God on the earth, with the Christ at King of Kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ; and many other kindred truths. It also advocates a hearty belief of the Gospel, repentance, and immersion as prerequisites to the forgiveness of sins, and a holy life as essential for final salvation.

COMMUNICATIONS.

Do the Scriptures Teach a General Resurrection?

J. M. STEPHENSON.

Three positions are held by us as a people; differing widely and radically. These points of difference are. 1. All in the graves will be raised. 2. Two classes of responsible men, called "the good and the bad, the just and the unjust," will be raised from the dead. 3. None but the righteous will be raised from the dead. It is impossible that these antagonistic can all be true, three opposite views may all be false, but they cannot all be true. Is it possible that brethren equally intelligent can be governed by the literal rule of interpretation (while we above all others profess to be governed by) and yet by a fair exegesis of the texts of Scripture quoted can find support for these widely divergent theories. I was perfectly willing to rest the entire issue upon Bible language without admixture of the uninspired wisdom of man: but neither of the other two parties would accept this proposition; therefore I crave about four columns of the precious space of our paper to give a careful exegesis of the texts I adduced in support of the resurrection of all the dead, which is most unequivocally affirmed in Bible language. And first I invite careful attention to Brother Myers' position on Job xiv. 14.

As to his translation referred to by Bro. Myers, Universalist, Unitarians and Swedenborgians have no trouble in translating away the literal resurrection of any of the dead. The most cursory reader of the context going before, cannot fail to see that the noun man is used in an unrestricted sense. Thus, we read "man that is born of a woman is of a few days," etc., "Man dieth and wasteth away: yea man expires." "Man lieth down and riseth not," etc. If a man die shall he live again?" Are not all men born of women? Do not all men die and waste away? Do not all men expire? Do not all men irrespective of character lie down in the death state? With what show of consistency can we affirm that the same word referring to the same thing is an exception to the rule. Certainly nothing but the inexorable demands of a theory would demand the wresting of this text from its entire context. Nothing is clearer than the fact that Job uses the noun man in the same unrestricted sense, in its fifth occurrence that he had done in the previous four occurrences of this same indefinite noun. Therefore the conclusion is irresistible, that in the interogative form Job intended to affirm his belief in the resurrection of all the dead. Either that, or he wished to express by the subjective "if" a doubt as to whether any shall live again. An infidel would place the latter construction on Job's language. All Christians must place the former construction on Job's language. The indefinite article "an" is the equivalent of any as all grammarians understand. Thus, if any man die shall he live again? Job xiv. 14.

I next invite the critical attention of the reader to John v. 28, 29. Let us first investigate the context and understand what Christ is talking about. Was his theme the restoration of a few Jews at that time from political thralldom as a pledge that at a future time he would restore the whole nation to national or political life, and destroy the disloyal. Was it that he would raise a few from figurative or moral death then, and all at some future time. Surely the context will throw a flood of doubt upon the context without leaving erring mortals to guess at our Savior's meaning. That which gave rise to this discourse of Christ was a great physical miracle wrought on the impotent man at the Pool of Bethsaida, in literally healing a literally diseased man. Referring directly to this great physical miracle Christ says: "And he (the Father) will show him greater works than these, that ye (the Jews) may marvel." In the the next verse he tells us what these greater miracles would be which would cause them to marvel. He says, "For as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will," v. 21. Thus Christ being his own expositor, the greater works the Father had done and which the Son was about to duplicate, and which would cause more astonishment than the healing of the impotent man was the literal resurrection of dead men to life; being a greater exhibition of physical power than that which had excited wonder at the Pool of Bethsaida. The Jews greatly marveled at this declaration of Christ. He continues without a transition, or interregnum in this chain of argument. "Verily, verily, I say unto you, the hour is coming and now is when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father has life in himself; so hath he given the Son to have life in himself," Vss. 25, 26.

The people marveled at the declaration of Christ that the time had come in which he was going to raise the dead. They greatly marveled at this declaration also. Thus he again exclaimed, "Marvel not at this; for the hour is coming in the which all in the graves shall hear the voice of the Son of God. And shall come forth, they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation." John v. 20, 21, 25, 26, 28, 29. Please observe. 1. All the wonderful things Christ had done; and which he purposed to do were and are to be literal physical miracles, and not moral or figurative wonders. The resurrection of the dead, both by the Father and the Son were the literal resurrection of the literal dead to literal life. Brother Myers would not claim that it was figurative life the Father had in himself, and which he gave the Son to have in himself. If not, with what show of consistency can it be affirmed that the life Christ gave to the dead was figurative life as involved in the declaration that the "hour had come in which the dead should hear his voice and live. The life of the Father, the Son and the dead whom both raised was either literal existence or figurative existence."

2. The literal rule of interpretation must always have the precedence, and should never give place to the figurative unless there is an obvious necessity. No such necessity exists, and therefore it is not admissible to substitute the figurative rule, because it is an undeniable fact that both the Father and the Son did raise, literally dead men to literal existence. Why pass by the literal fulfillment of the foregoing language of Christ, and then vainly try to guess at the meaning of as plain language as Christ ever used?

3. If the few whom Christ raised were restored to literal life must not the many be raised to literal life also. This conclusion is unavoidable.

4. Christ said "the hour is coming in the which the dead shall hear the voice of the Son of God, and they that hear shall live." At the 28th verse he says that "all in the graves shall hear his voice;" therefore Christ's word for it, all in the graves shall live. This harmonizes with Rev. xx. 5, that the "rest of the dead lived not again until the thousand years were fulfilled," clearly teaching that when the thousand years shall expire the rest of the dead shall live.

5. It does not follow because among the all who shall hear the voice of Christ and come forth, that there will be two classes who will have positive characters of loyalty or disloyalty, that therefore they are the all in the graves. Christ does not contradict at the 29th verse what he had affirmed at the 25th verse. These two classes are mentioned as the special subjects of reward or judgment. The rest of the dead having no characters or responsibility will simply hear the voice of the Son of God and come forth to the Adamic life.

6. It does not follow because the hour is approaching in which all in the graves shall come forth from the graves that therefore they shall all come forth within the same hour, or at the same time. I may have two sons in California, who shall write me that the time is coming in which they shall both come home. Now if the time should ever come in which both these boys should return this promise would be literally fulfilled. A thousand years may intervene between the resurrection of the righteous and the "rest of the dead" and yet if the time shall ever arrive when all in the graves shall hear the voice of the Son of God and come forth, then the foregoing language of Christ will be literally fulfilled. The greater number contains the less but the less does not contain the greater.

7. It is just as necessary that all actual sinners should come forth from the graves to suffer the penalty for their sins, as that the righteous dead should come forth therefrom to receive the promised reward. The gospel "is a savor of life unto life or of death unto death." Either the first life and death settles the whole account of all responsible men, or there must be a second life or second death for saints and sinners. That which happens to all men alike irresp[onsible] of character [illegible] not be a pe[rfect] ment [illegible] the gression. O[ne] of two things is [illegible] either there is no responsibility resting upon man or no amenability to the law of God, or there must be future punishment while none but actual sinners will suffer.

8. Why not harmonize the 24th verse with its context instead of figuring away the whole context to force an unnatural, and unnecessary harmony with a supposed figure of speech or an enigma to be guessed at. Those poisonous herbs in the pot, referred to by Brother Myers, would have produced literal death but for a literal miracle which prevented literal death. Using the cause for the effect death was in the pot. A sword is a deathly weapon because it produces death. A criminal against whom the sentence of death has passed may be called a dead man. But when the governor shall have taken him from under the penalty of death and restored to him the life he had forfeited he may appropriately be represented as having passed from death unto life. Paul places life and death in contrast, one as a promised reward and the other as a threatened penalty, and both future. He says "for if ye live after the flesh, ye shall die: but if ye through the spirit do mortify the deeds of the flesh ye shall live," Rom. viii. 13. Speaking of the same death threatened for transgression at the 6th verse, he says, "To be carnally minded is death—that is, it is the transgression of the law which leads to death," v. 6. Thus the Apostle uses the death in the present and future tense synonymously. Paul never affirmed anything more positively and definitely than he affirmed that the resurrection of the just and the unjust was his hope.

The Apostle affirms these things—1, "But this I confess." 2. "So worship I the God of Fathers." "And 3. I have hope, which (hope) they allow that there shall be a resurrection of the dead, both of the just and the unjust." Acts xxiv. 13, 14, 15. It does not change the sense to read it, "And I have hope that there shall be a resurrection of the dead, both of the just and the unjust, which hope they allow. The Apostle says he has hope which hope they allow. As far as the hope is concerned it don't matter, which had, the hope first if the other party indorsed that hope. It would in either case be one and the same hope. Paul did not have one hope and the Jews two. They all had one hope, and this expectation embraced the resurrection of two classes. By reference to Acts xxvi. 6-8, it will be seen that Paul and the Jews had the same hope. To deny that Paul expected the resurrection of the just and the unjust is to deny what he says in as plain language as he or Brother Myers could use to convey such an idea.

SELECTIONS.

[The Christian Herald and Signs of Our Times.]

PROPHETIC SIGNS OF THE TIMES.

Closing part of an Address by Colonel Rowlandson at the Prophetic Conference in England.

Sir Isaac Newton foresaw the great interest now taken in these subjects. He said in his time they had not light enough, but he believed a time was coming when God would raise up an extensive school of students of prophecy, to whom he would give light, and to whom much more would be revealed. The interest now taken in prophecy is a sign that the Lord's coming is nigh at hand.

There are seven signs of the close proximity of Christ's Second Coming, and it must be remembered that the Lord reproved those who were keen to notice natural signs, and neglected to observe these signs of the times. It may be asked, why is the coming of the Lord more likely to occur now than it was in the last century? In reply the following facts may be mentioned as indicating the near approach of the end:

1. The world is now covered with a network of Christian Missions. Such institutions as the Bible societies are spreading over the whole earth a knowledge of the truth. They sprang up suddenly at the beginning of the present century, and were the fulfillment of our Lord's prediction in Matt. xxiv. 14, "This gospel of the kingdom shall be preached in all the world, for a witness to all nations, and then shall the end come." This passage shows that it is an error to expect the whole world to be converted, before the second coming of Christ; for the words expressly say that the gospel is only to be a witness to all nations before the end comes, and that the world is to be at that time as wicked as in the days of Noah, or the days of Lot.

Professor Gesse, in a book recently published by him, has shown that there is not a nation on the earth in which there is not a witness either by the word of God, or by living missionaries.

2. Another sign is the deep interest now taken in God's ancient people the Jews. The Palestine Exploration Fund was organized expressly, as was stated in its prospectus, "to pierce those mounds of dust and stones round Jerusalem," and was a fulfillment of a prediction in Psalm cii. 14, that "God's servants shall take pleasure in her stones, and favor the dust thereof." The Jews are now flocking back to their ancient home in great masses, and four building companies in Palestine are not equal to the task of raising houses fast enough for the incoming people.

3. It was predicted that there would be a great running to and fro in Daniel xii. 4—a sign abundantly fulfilled in this day. The Russian ambassador, it might be read in that day's newspaper, was in London one day and at St. Petersburg almost the next day. In his (Colonel Rowlandson's) boyhood it took him 128 days to go to India, while now twenty-eight days sufficed for the journey.

4. Another sign is the interest now exhibited in education, for was it not prophecied that before that day "knowledge should be greatly increased" (Daniel xii. 4)? By means of the telegraph the different parts of the world have been brought into near contact, and knowledge is widely diffused by the printing press.

5. Most noticeable also is the decline of the Papal apostasy—Great Babylon. In Daniel vii. 26 it was prophesied that its dominion would be taken away. By the recent wars between France and Germany, and its loss of temporal power, that was beginning to be fulfilled, and at exactly the time predicted, viz., 1260 years from 532 A. D., which was the reckoning of the words "time, times, and the dividing of a time" in their year-day fulfilment. The dominion was to be taken away, not the existence of the apostasy, and that is just what the world is witnessing.

6. The numerous conferences of God's people were foretold by the prophet Malchi (iii. 16), who predicted that "they who feared the Lord would speak often one to another." And now the fulfillment is evident, for no former days have seen so many conference meetings and congresses.

7. A seventh sign is the withering of the Mohammedan power. This is predicted (Revelation xvi. 12) under the figure of the drying up of the river Euphrates. The Turkish power holds the keys of Palestine, and it is this fact that makes the present position of Turkey a fact so significant to students of prophecy, for as the Turk goes down the Jew will rise up. There has never been in past days such a simultaneous fulfilment of prophecy, and it is not what scientific men called a fortuitous concourse of atoms, but it is a solemn concurrence of providential signs, full of premonition of the Lord's speedy appearance.

[Burroughs' Journal, Raymond, Iowa.]

Spiritualism.

In an article on Mr. Kiddle's book in *Scribner's Magazine*, Dr. Holland writes:

For every man interested in the question of immortality, we have the profoundest sympathy. It is a question which has intense, abiding interest for every thoughtful mind. At this time, particularly, when the immortality of the soul is questioned more sharply than it has ever been before in the history of Christianity, the precious faith of the churches has to be fought for with all the weapons that can be laid hold of. From the fact that there is really no evidence of immortality except the resurrection of Christ himself, and his declarations, many minds have reached about them on every side for everything that offers help. In the desire to know something positively about the matter, modern spiritualism had its birth and has held its life. It promised to do just the thing that millions of minds desired to have done; so that when it assumed to demonstrate the existence of life after death, it had a tremendous audience in readiness for it. The marvel is that there was a man or woman in a generation that was unwilling to hear what it and its promulgators had to say. That it has millions of believers and followers today is probably, due less to its real, inherent strength, than to the greedy want which it assumes to satisfy—a want so greedy that it accepts as fact that which only has its lying semblance."

The foregoing coming from an immortal soulist, is more than simply an admission that the Bible does not teach the doctrine of inherent immortality. It admits that those who hold the doctrine know that the Bible does not teach it. "There is really no evidence of immortality" except as modern spiritualism reveals it; and this he says in the "precious faith of the churches." The "precious faith" of the Orthodox churches, therefore hangs on modern spiritualism.

[Hall's Journal of Health.]

Drunkards are made in two ways—by habit or by inheritance; the latter is the more hopeless form, because the appetite is more remorseless, more unappeasable—it is in fact a part of the nature of the unfortunate. Three-fourths of the idiotic children in a Massachusetts asylum were born of parents one or both of whom drank liquor. But if the father and mother were strictly temperate, yet during the nine months previous to the birth of the child the mother uses spirituous liquors for any cause, just in proportion as she does so the child will inherit the appetite for strong drink. But if the mother is strictly temperate during the whole time previous to the child's birth, yet, while she nurses it, drinks ale or beer, or porter, or spirits, "to make milk," or for any other cause or gives the infant food or drink mixed with liquor, the child will be impregnated with the love of it. Thus it is that the surroundings of the mother, during gestation and nursing, impress upon the child its physical and moral character; hence the regeneration of the race must come from maternal influence; hence the hopes of mankind for the amelioration of the condition of society in the future, its improvement in the physical constitution, in mental vigor and moral power, are founded in the proper education of our daughters for maternal and domestic duties, and a higher appreciation of their vast responsibilities in the directions above suggested. On the other hand, man comes in for his share in the great work, as a father and husband, by giving his cordial co-operation to the same great end by all the means possible to him in labor, self-denial and generous sympathies.

SENTENTIOUS PARAGRAPHS.

It is easier to blame than to do better.

There is no promise to unbelieving prayer.

To change and to be better are two different things.

Time is short; and if your cross is heavy, remember you have not far to carry it.

To the careless sinner God says, fear; to the returning sinner, he says, fear not.

The Bible is a mine of wealth, but no mine will yield its treasures without labor.

The happiness derived from doing deeds of kindness is the purest, the sweetest, and the most lasting of all human enjoyments.

When one sin is admitted, it is generally found that it has a companion waiting at the door; and the former will work hard to gain admission for the latter.

We raise ourselves by adoring that which is better than we are. It is the one virtue of the soul which is always tending upward by its proper motion—upward to something higher, purer, better.

As our globe is made up of grains of sand, and as drops of water form the ocean, so history is made up of facts and incidents, small in themselves, which, when blended together, make the historical record. And history is the voice of God in providence.

He then has no bridle on his tongue, has no grace in his heart.

When sinks the soul—subdued by toil—to slumber,
Its closing eye looks up to thee in prayer;
Sweet the repose beneath thy wings o'ershadowing;
But sweeter still to wake and find Thee there.

So will it be at last, in that bright morning—
Oh! to the hour fairer than daylight dawning—
Shall rise the glorious thought—I am with Thee!

My faith is that there is a greater amount of revelation given to guide each man by the principles laid down in the Bible, by conscience, and by providence, than most men are aware of. Is it not the light which is defective, it is an eye to see it.—*Norman McLeod.*

A Roman Catholic writer says: "Who will say that the uncommon beauty and marvellous English of the Protestant Bible is not one of the great strongholds of heresy in this country? It lives on the ear, like music that cannot be forgotten; like the sound of church bells, which the convert hardly knows how he can forego. Its felicities seem often to be almost things rather than words. It is part of the national mind, and the anchor of national seriousness. * * * The memory of the dead passes into it. The potent traditions of childhood are stereotyped in its verses. The power of all the griefs and trials of a man are hidden beneath its words. * * * It is his sacred thing, which doubt has never dimmed and controversy never soiled."

Lowliness of mind is not a flower which grows in the field of nature, but it is planted by the finger of God in a renewed heart.

We are so helpless, Lord,
Thou art all power and might,
Our path is often dreary,
Be thou our light!
We have no hope but Thee;
Oh leave us not alone,
Till life's brief day is o'er,
Will guard Thine own.

It is the bubbling spring that flows gently, the little rivulet which runs along day and night, by the farm-house; that is useful, rather than the swollen flood of warring cataract. Niagara excites our wonder, and we stand amazed at the power and greatness of God there, as he "pours it from the hollow of His hand." But one Niagara is enough for the continent or the world, while the same world requires thousands and tens of thousands of silver fountains and gent flowing rivulets, that water every farm and meadow and every garden, and that shall flow on every day and every night with their gentle, quiet beauty. So with the acts of our lives. It is not by great deeds, like those of the martyrs, that good is to be done—it is by the daily and quiet virtues of life, the Christian temper in good qualities of relatives and friends, and all, that is to be done. *Rural Home.*

THE RESTITUTION.

E. A. CHAPLIN, Editor.

PLYMOUTH, INDIANA, NOV. 12, 1878.

BROTHER C. C. RAMSEY preached in Plymouth on Monday evening, Nov. 3. His theme was "The Fifth Universal Monarchy." Brother J. P. Wecthee remained till the 10th, and preached on the evenings of Nov. 8th and 9th, on "The Coming Age and its Proximity." Quite full audiences were in attendance.

A BROTHER writes: "There are subjects taken up by the brethren which I think should not appear in the paper. The paper should be made up of such pieces as would be beneficial to learners—such as need the sincere milk of the Word."

We hope that we shall now very soon reach the close of a discussion that has occupied more space than we intended, concerning which there is some complaint. We have given our correspondents the most ample opportunity to express their own sentiments regarding the future destiny of the wicked. Be patient, brethren, as a concluding article is due to one at least of our special contributors. We all, as a result, shall have the advantage of hearing both sides.

WE want shorter and more comprehensive articles. And a variety is very desirable. To keep our brethren posted on the march of events, we have to give selections, and these occupy space. To make a paper acceptable to the majority it must be made up of something more than contributions or one or two hackneyed themes, however important they may be. The Bible is largely practical. While it fully sets forth a soon coming kingdom, it as fully teaches the requisites of moral character necessary for heirship in that kingdom. While it as fully teaches conditional immortality and eternal life through Christ alone, it, at the same time is very specific in teaching us that we must be conformed to the image of God's dear Son to become immortalized, and inherit that everlasting life.

PLEASE give in your paper all the information you can on the common translation of the Greek words "*katabole* and *Kataballo*!" Too Bingleft renders both foundation and casting down which are both meanings given in the Greek dictionaries that I have. I would like to learn what the general signification of *kata* is when joined to [illegible] rather a strained construction of the words, and that "casting down" was more in accordance with the meaning of the two words.

Yours in the faith, Z. SWIFT.

Nokoa, Florida, Oct. 13, 1878.

The verb *καταβάλλω—kataballo*—occurs but three times in the Greek New Testament, and is rendered, in 2 Cor. iv. 9, *cast down;* in Heb. vi. 1, *laying* again the foundation; and in Rev. xii. 10, *is cast down.* The noun *καταβολὴ—kataboleˊ*—occurs eleven times and is translated foundation in Matt. xiii. 35; xxv. 34; Luke xi. 50; John xvii. 24; Eph. i. 4; Heb. iv. 3; ix. 26; 1 Pet. i. 20; Rev. xiii. 8, and xvii. 8. In Heb. xi. 11, it is rendered *conceive.* As to the primary meaning of the verb it means to *cast down;* in a secondary sense *to lay down* a foundation.

Schleusner says: "Est verbum proprium de fundamentis, quæ additio extrusoque pomuntur;" i. e.,—It is an appropriate word for the foundations which are placed in building edifices—applying, of course, to the locating or placing down these foundations. As authority he refers to Josephus, Polybius, Dionysius Halicarnasus, and Porphyry.

The noun is defined *a casting down* in the primary sense, but in the secondary sense. Schleusner says: "Est verbum architectonicum, fundamentum ædium, cui superstruitur ædificium; fundatio;" i. e.,—it is a word in architecture for the foundation of houses on which the building is superstructed; a "founding." The sense of *founding* comes from the middle voice of the verb, and this sense passes over to the derived noun.

The preposition *Kata* signifies *from above, down,* and with the genitive denotes motion from a higher to a lower place; with the accusative it has sometimes the sense of *Extension.* It is used in these senses in composition with verbs.

COMMUNICATIONS.

Miraculous Power.

O. N. MYERS.

To Disciple:—As you requested me to attempt an answer to your questions on Matt. xxviii. 20, I will write you a third article as gratuitous.

In my second article notice again, 1. That the Bible says nothing about the introduction, duration, or close of a Jewish age; 2. That the Mosaical or law period closed with the death of Christ, and therefore, 3. The age or period referred to must have been the Gentile age—the age to be characterized by the testimony borne forth by the apostles—which brings the promise of the text—"I am with you even to the end of the age"—down to Christ's second coming.

In my first article notice that Jesus did not intend to be with his apostles and disciples in person, but through his representative—the Holy Spirit. Therefore it must have been the divine order to give to, and to continue with the disciples of Christ to the end of the Gentile age this divine spirit of power, which enabled the apostles and primitive Christians to perform miracles.

2. Or next, it appears by consulting the Ephesian letter, i. 13, that they were as disciples "sealed with that Holy Spirit of promise." Then by turning to Acts xix. 1-6, and especially verse 6, we learn how they were sealed and what powers they were made to possess by the reception of the spirit. Arising out of this case are three questions of importance:

1. If these disciples were sealed, was it not the divine order that all disciples should be sealed?

2. If these disciples were sealed by "that Holy Spirit of promise," was it not the divine order that all disciples should be sealed by the same power; or did God have, and bring to view, two or more ways and instrumentalities for sealing his people?

3. And if these disciples received miraculous power and performed miracles, ought not all sealed ones to receive the same power and perform miracles?

4. The next verse informs us that this Holy Spirit of promise which these Ephesians received was the earnest of their inheritance. Earnest—from *arrabon*—defined by Liddell and Scott—"Earnest money, caution money, deposited in case of purchases." See Gen. xxxviii. 17, where the word occurs as a security. Now, if this Holy Spirit of promise was given to these Ephesians as an earnest of their inheritance, was it not the divine order that all disciples have it? And if it enabled them to perform miracles would it not enable all others to do so?

3. By consulting Acts x. 38, we learn how that God anointed Jesus of Nazareth with the Holy Spirit at his baptism. Now, as Jesus stands as the head of the metaphorical body, would it not follow that the whole body who are to stand connected with him ought to be anointed with the same anointing. [illegible] be urged that only the heads of prophets, priests and kings were anointed, and therefore only Jesus as the head of the metaphorical body need be. To which we reply with Aaron such was not the case; the anointing oil ran down upon his beard, and even to the border of his garments. Again, the disciples are to be—each one—king and priest, and therefore should be anointed. But the objection may be urged, wait till resurrected, immortalized and ready for action. We reply, such was not the case with Jesus when he was anointed—it was at the beginning of his trial before he was perfected, through suffering that he received it, and not after his resurrection. But that it was the divine order that disciples should be sealed, should have the earnest of the spirit in their hearts and should be anointed as Jesus was, read: "Now he which stablisheth us with you in Christ, and hath anointed us, is God; who hath also sealed us, and given the earnest of the spirit in our hearts." 2 Cor. xxi. 22. This was written by Paul A. D. 60. At a subsequent period—A. D. 90,—John wrote: "But ye have an unction (an anointing) from the Holy One, and ye know all things." 1 John ii. 20. And that this anointing brought miraculous power, read: "But the anointing which ye have received of him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie and even as it hath taught you, ye shall abide in it." 1 John, ii. 27.

6. Paul, in addressing the Ephesians, iv. 8, 11-13, says: That Jesus led up a multitude of captives and gave gifts unto men, as also we see in Rom. xii. 4, 6; 1 Cor. xii. 8-18. And among these gifts given to men he mentions in verse 11, apostles, prophets, evangelists, shepherds and teachers. Now the purposes of these gifts appear to be.

1. For the perfecting of the saints;
2. For the work of the ministry;
3. For the edifying of the body of Christ.

And how long to continue?

1. Till we all come into the unity of the faith;
2. Till we all come into the knowledge of the Son of God;
3. Till we all come into a perfect man;
4. Till we all come into the measure of the stature of the fulness of Christ.

Now, when will this be accomplished? Can it be accomplished this side of the close of this age when the Lord will be raised from the scattered parts of the earth and fully joined together, and Jesus takes his place as its head? Can the body become a perfect man before all the members are developed? If not, then it was the divine order that these gifts should continue until that date.

5. But we learn from 1 Cor. xiii. 8, that prophecies, tongues, knowledge, etc., were at some period to cease. Question: When? Paul answers: "For partiatively we know, and partiatively we prophesy, but when the perfect thing comes, that which is partiative will be done away." But what is this perfect thing or order referred to? Can it be anything or order this side of the incoming age? Consult the next verses. Here he puts the child-like speech, the child-like understanding, the child-like thought, the image presented in the dark or hazed glass, and the partiative work all together on the one side; and the man speech, the man understanding, the man thought, the perfect image or eye to eye sight and the perfect things, or order on the other side. Now, can the last side of the antithesis attain this side of the golden age? If not, then it must have been the divine order that these miraculous powers should continue.

But then we are met with the thought that they have not continued and that no one now possesses miraculous power. All of this I will grant, and for all of this will I contend. But that like the withdrawal of God's communications through Urim and Thummim, on account of a departure from apostolical ground, and on account of the true import and power of the name God has seen proper to withhold the seal, the earnest of the inheritance and the anointing. But, question, when may we expect the return and the reception of the power? Not till we come to understand correctly the true import and power of the things concerning the name of Jesus Christ and get back as to faith and practice completely on apostolical ground. Whether this will be done before the Lord's return and we have Joel's prophecy fulfilled in its counterpart to Pentecost or not remains yet to be seen. As to conclusions as to our destitution, as to what ought to be done, as to what we can do I venture not. I will, for myself, watch and pray and search the truth for apostolical ground.

OBJECTIONS TO THE NON-RESURRECTION OF THE WICKED.

Rules of Interpretation.

JOEL A. SIMONDS.

1. The law given to Adam was to have jurisdiction over his race for ever. The penalty of that law was death, and nothing beyond.

2. After sin came into the world, the same death was passed upon all men, and nothing more.

3. This appointment to death was made after the promise of the seed had been given, and was therefore to be the punishment of the wicked under the gospel for ever.

4. The gospel being subordinate to the law given to Adam, cannot change penalty of the law, or add it to another punishment.

5. These judgments were to be complete and final. They were true and righteous altogether.

6. God being immutable, cannot deny himself, or alter the thing that has gone out of his mouth.

These propositions are self evident, as well as scriptures and furnish (as we think) the only basis upon which this whole subject can be harmonized.

In harmony with these rules I will endeavor to answer the leading arguments which are urged in favor of the resurrection of the wicked.

1. It is said, that if the wicked are not raised from the dead they cannot be punished according to the deeds done in the body.

If to die once will not punish men according to their deeds, how will that object be any nearer attained by another death? If one death would not be a sufficient punishment for some, might not two deaths be too great a punishment for others. If these are reasons why one death is not a punishment according to our works, might not the same reasons be urged against any subsequent death. But this cannot be the sense of "being punished according to our works." In the law given to Adam there were but two classes brought to view, the one class was obedient, the other class was disobedient. The obedient were to eat freely of the tree of life for ever, the disobedient were to be excluded from the tree of life, and died so as not to live. This was treating all of both classes according to their works, and yet the disobedient were not to die but once.

In the New Testament, "The wages of sin is death," "but the reward of obedience is eternal life." Here are the same two classes. All of one class receive eternal life, and all of the other classes die so as not to live. There are no degrees in the life that is promised, and there are no degrees in the death that is threatened. This is judging every man according to his works and yet there is but one life, and but one death mentioned. The objection, then, is without force, as it lies against all death as being a suitable punishment for sin.

2. Dan. xii. 2, is urged as being in favor of the resurrection of the wicked, it reads, "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." The class that awake will have everlasting life, the class that do not awake will have shame and everlasting contempt, but not life. It is claimed that this passage teaches that all the wicked will be raised from the dead to be punished again. If this is so, they will be punished once more than is described in their sentence. The sentence reads, "In sorrow shalt thou eat of it all the days of thy life. In the sweat of thy face shalt thou eat bread, till thou return to the ground, for out of it wast thou taken, for dust thou art, and unto dust shalt thou return," and nothing more. This punishment had been fully executed upon them when they died once and returned to dust. The additional punishment is without authority, as it is no where else threatened, or even mentioned in the Old Testament.

If it is true as is claimed, it is out of harmony with the general tenor of the threatenings in the Old Testament against the Wicked. The judgments seem to be complete, and final, and nothing further is intimated.

If the wicked are to be punished again, after having suffered all that is demanded of them by any law revealed in the Old Testament, what must we think of the righteousness of such a punishment? Is it true, that to every threatened punishment, there is another punishment beyond, no where expressed, or implied?

If this passage does teach that the wicked will have another punishment, besides the one punishment which has passed upon all men, then, we have this unaccountable fact before us, that God has allowed the world to pass through a period of more than 4,000, years without giving a single warning of this second punishment, except in this single pa[illegible] in this only by figure. If it [illegible] claimed, [illegible] punishment with the reason of every man, and the common sense of mankind. But, it may be that this passage does not teach what is claimed from it.

Whatever this passage may mean belongs to Daniel's people, the people of Israel, and not to the world at large. The verse next preceding this one, speaks of a time of trouble, such as never was since there was a nation, even to that same time. This trouble was to be on Daniel's people.

The same trouble is spoken of as the "abomination of desolation," Dan. ix. 27. This is upon the same people. The passage we are considering seems to describe a way of escape, or deliverance from the trouble mentioned, and must apply only to the people upon whom this trouble was to come. In the New Testament, this time of trouble was to come upon the same people.

"When ye therefore see the abomination of desolation, spoken of by Daniel the prophet stand in the holy place. Then let them which be in Judea flee into the mountains. For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be," Matt. xxiv. 15, 21. This is the same time of trouble spoken of by Daniel the prophet, and it is upon the same people.

"But when ye shall see the abomination of desolation spoken of by Daniel the prophet, standing where it ought not, then let them that be in Judea flee to the mountains. For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be," Mark xiii. 14, 19.

Here we have the same trouble, and upon the people. "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains. For these be the days of vengeance, that all things which are written may be fulfilled. For there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations, and Jerusalem shall be trodden down by the gentiles, until the times of the Gentiles be fulfilled." Luke xxi. 20, 24.

Here we have the same trouble, upon the same people, and in the land of Israel. Now it will not do to apply this distress in the land, to any other land, or this falling by the sword to any other than Daniel's people, or the being led away captive into all nations, to any other people than Israel, or Jerusalem being trodden down of the Gentiles to any other city than Jerusalem. Neither will it do to apply the deliverance from this trouble as described in the text we are considering, to any other people than the people who suffered the tribulation. Then it is not true that Dan. xii. 2, has reference to the general resurrection of the wicked, in order to punish them a second time.

As there has been a mistake as to the people to which this text refers, it may be there has been also a mistake as to what the text means. It may not refer to a literal resurrection of the dead at all.

As strong language as this is used in reference to the dry bones of Ezekiel, and yet that description does not relate to a literal resurrection.

After describing the dry bones in the open valley, and the manner by which they become an exceeding great army, the Lord said to Ezekiel, "Son of man these bones are the whole house of Israel. Therefore prophesy and say unto them. Thus saith the Lord. Behold O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves. O my people, and brought you up out of your graves. And shall put my spirit in you, and ye shall live, and I shall place you in your own land."

The bringing the whole house of Israel out of their graves into their own land, is the same as to gather them from among the heathen whither they be gone, and bring them into their own land.

"For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land," Ezekiel xxxvi. 24. Again, "Thus saith the Lord; behold, I will take the children of Israel from among the heathen whither they be gone, and will gather them on every side, and bring them into their own land. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt, and they shall dwell therein, even they, and their children, and their children's children for ever," Ezekiel xxxvii. 21, 25.

After the children of Israel have [illegible] up out of their graves, or out from among the heathen, or, out of all countries, where they have been scattered, all of which descriptions mean the same thing, they, and their children, and their children's children will dwell therein for ever. This will not be claimed of people who have been literally raised from dead.

As the vision of dry bones represents the gathering of the whole house of Israel out of all countries whither they have been driven. So, the waking from the dust of the earth represents the delivering of the same people from the time of trouble which is to come upon them. The New Testament also sustains this view. Paul, in speaking of the blindness which has happened to Israel in part, or, of their fall, or, of their being cast away, or, of the time of trouble which was to come upon the them, says, "For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead." he said, "that blindness in part is happened to Israel, until the fulness of the Gentiles be come in, and so all Israel shall be saved, as it is written. There shall come out of Zion the deliverer, and shall turn away ungodliness from Jacob." "For this is my covenant unto them who shall take away their sins." Rom. xi. 15, 25, 27.

The time of trouble that Israel was to pass through was to be so great that the deliverance is compared to life from the dead. Hence the figure of waking from the dust of the earth, was used to represent their deliverance from so great a trouble.

Thus, the objection of Dan. xii. 2, falls to the ground. Now the Old Testament is a complete unit on the punishment of the wicked. The whole of it is in harmony with the law given to Adam. The only law by which all men have been appointed to death. The punishment under this law is to die once so as not to live, and return to dust. It is final, never to be repeated. It is now easy to see that "the judgments of the Lord are true and righteous altogether. Not a jarring note to be found in the whole of the Old Testament, covering a period of more than 4,000 years, of the world's history.

Then, this notable passage, instead of proving that all the wicked will be raised from the dead and punished again contrary to the law; and instead of being in conflict with the complete sense of every judgment of God revealed in the Old Testament, it is simply a figure by which to represent the deliverance of the people of Israel from the greatest affliction that ever happened to any people.

[With all deference to Bro. Simonds we must say that we believe that Dan. xii. 2, teaches a literal resurrection, but at the same time do not believe that this passage teaches the resurrection of the wicked. Will give an exegesis some time in the future.—ED.]

Conference Report.

The Indiana quarterly conference of the Church of God, met at Argos, Marshall county, Indiana, on Thursday evening, Oct. 30, 1878, and held over the following Sunday. Brother C. C. Ramsey, of Floyd, Iowa. Brother J. P. Wecthee, of Ohio, and Brother J. M. Stephenson, of Chicago, were present and preached the Word. The meetings were well attended, and all seemed to feel that it was good to be there. Quite a number of the brethren and sisters came in from a distance to attend this meeting, which added much to its interest. Sister Maria Fennimore, aged eighty-two years, came twenty miles to attend the meetings, and her exhortations in the social meetings were cheering, being full of experience and trust in God. How blessed it is to have such a staff to lean upon in the decline of life. There being no business brought before the conference the whole time was devoted to preaching and social meetings. This meeting will be remembered by many who were privileged to attend it, as one of the bright spots in their Christian experience. May our heavenly Father preserve us all unto his heavenly kingdom. Amen. R. C. RAILSBACK.

SELECTIONS.

Darius' Tomb.

Among the most remarkable tombs of the ancients may be noticed the sepulchre carved out of the living rock by order of Darius, the warrior and conqueror King of Persia, for the reception of his own remains; and which is existing to this day at Persepolis, after a duration of twenty-three centuries. The portico is supported by four columns twenty feet in height, and in the centre in the form of a doorway, seemingly the entrance to the interior, but it is solid; the entablature is of chaste design. Above the portico there is what may be termed an ark, supported by two rows of figures about the size of life, bearing it on their uplifted hands, and at each angle a griffin,—an ornament which is very frequent at Persepolis. On this stage stands the King, with a bent bow in his hand, worshiping the sun, whose image is seen above the altar that stands before him, while above his head hovers his ferouher or disembodied spirit. This is the good genius that in Persian and Ninevite sculpture accompanies the King when performing an important act. On each side the ark are nine niches, each containing a statue in bas-relief. No other portion of the tomb was intended to be seen, excepting the sculptured front; and we must therefore conclude that the entrance was kept secret, and that the avenues were by subterranean passages so constructed that none but the privileged could find their way. We were told by Theophrastus that Darius was buried in a coffer of Egyptian alabaster, and also that the early Persians buried their dead entire, preserving their bodies with honey or wax.

(The Observer (N. Y.) Herald.)

A Wonderful Fact About the Bible.

The words "immortal soul," "deathless soul," "undying soul," "deathless spirit," "disembodied soul," "disembodied spirit," "eternal torment," "eternal suffering in conscious misery," "eternal misery," "unending misery," "unending torment," "everlasting woe," "endless woe," "never-dying soul," and all their kindred words are words that never, in a single instance, are found in the Bible. But from the copious manner in which these words are passed to us from the pulpit, and through the press, we should, without reading, suppose the Bible full of them! The word "immortal" occurs but once in the whole Bible.

(Traveller.)

The Jews in India.

The English and Scotch societies have missions among the Jews of Cochin, an extensive region along the western coast of southern India. Late reports describe these people as far less wealthy and important than a century ago, though beginning to rise again. They are of three classes: the white, the brown and the black Jews. With the white class, trade in poultry is the principal means of living; the brown are traders on a much larger scale, while the black Jews are mechanics of all sorts. The women of all these classes are workers in lace, embroidery, etc. Hebrew books are found in almost every house, and are much read. They look upon their present state of exile as temporary, and expect soon to be restored to Jerusalem.

POETRY.

"Awake, Awake, Put on Thy Strength, O Zion."—Isa. lii. 1.

ABBY A. PERRY.

"Awake! O Zion, now awake!"
The promised hour has come;
Jerusalem, thy garments take
And shine forth as the sun!"

"Arise, and shake thyself from dust,"
O captive daughter now;
"Oppressors Lands, O Lands and hust,
Her to them longer bow."

"For tho' ye sold yourselves for naught,"
Thus saith thy Savior- God:
"I have thy great deliverance wrought
From the oppressors rod."

"No money hath thy ransom paid,"
But thou dost know my name;
On me, thy many sins were laid;
For thee, thy Lord was slain.

"How beautiful the feet of Him
That doth good tidings bring;"
"Thy watchmen shall lift up the voice,
Together shall they sing."

The Lord will bare His holy arm
Before the nation's eyes;
And they shall come to Him and learn
"When Zion doth arise."

They'll boast no more o'er Abr'm's seed,
For when their King shall come,
He'll with the Gentile nations plead
His kingdom is "the stone"

That shall all other kingdoms break,
And they'll consume away;
All thrones and kingdoms He will shake
In that tremendous day!

Then with His ransom'd church He'll reign
With justice and with power;
Hasten, O Lord, and come again;
O bring that joyful hour!

Danvers, Mass.

LETTER DRAWER.

Editor Restitution:—Enclosed find one dollar to apply on my subscription to THE RESTITUTION, whose visits cheer my heart. I have access to many papers, but none of them talk on themes that are dear to all the waiting faithful children of God. I should be glad to do more for the paper, but am struggling hard to pay debts whose accumulated interest is a hard burden to bear. I am glad that the command to "owe no man anything" does not refer to debts of a financial character, for if it did I should stand condemned, and patiently await the execution of the sentence.

However I feel anxious to be relieved, as it would not only add to my enjoyment, but it would give me opportunities to stand in defence of the precious truth. To all who may have an interest in my welfare, I wish to say to you through THE RESTITUTION, that my determination to secure a home with God's people in the coming kingdom grows stronger as we approach nearer the glorious time when mortality shall be swallowed up of life. If any timid souls ask if I have grown cold in my love to God and the brethren, say to them no! I cannot help loving God more and more as I see his goodness displayed in the wonderful plan of redemption, and my heart goes out in sympathy to every devoted child of God who is striving to attain the Christ-like character. To all such let the holy injunction be repeated, "Be ye therefore steadfast, unmovable, always abounding in the work of the Lord, for asmuch as ye know that your labor is not in vain in the Lord." Glorious encouragement! Let us buffet the waves a little longer; the heaviest surges will soon spend their force; the last struggle will soon be over; the palm of victory, the crown of glory awaits all the faithful. Are you ready for the coming of the Son of Man to-day? Yours waiting for the kingdom of God,

J. F. WAGONER.

Beaver, Ind.

Editor Restitution:—I am very thankful to you for sending me the paper without money in advance. I should have written to you before now but have been waiting to get some money but have not succeeded yet. We are, dear brother, very poor in this world's goods; can scarcely get the very necessaries of life, but still we love the paper so dearly that we are willing to make a sacrifice for it. If you will and can continue the paper I shall be very grateful, and as soon as possible I will send you the money. The paper is read by several beside my self. I am trying to do what good I can by getting as many readers as I can.

Well, I am entirely alone (my companion is a believer but not a member) and surrounded by United Brethren. They are very nice people—a splendid field for labor if they only had the right kind of a leader, and if I only had means to defray expenses I should call for some able brother to come and talk with them.

Your sister waiting and hoping for a better time coming.

E. J. DAVIS.

Editor Restitution:—I love THE RESTITUTION. It seems I could not do without it, it is so full of plain truths. I may send on new subscriptions soon, for I would like it taken and read in my neighborhood.

We have no preaching and I need help. It's not long since I began to learn the truth, and I am weak yet, but by diligent study of God's word, I hope to grow in grace and knowledge of the truth as it is in Christ Jesus. The Scripture, once so dry and irksome, is now delightful. I thank God that I was blessed to meet some of the brethren and sisters to teach me the truth as it is taught in the Scriptures. I have been a member of the M. E. church for thirteen years, and consequently am assailed on every hand, but I thank God I have his word to bear me up.

CHAS. V. ANDERSON.

Brooklyn, Md.

Editor Restitution:—I am trying to live in the faith. I am constantly in prayer for the prosperity of our Zion. May God help us to live faithful in the divine life till our blessed Redeemer comes to make up his jewels, and take his ransomed home.

Dear editor, go on with the good work until our faith turns to sight, our prayer to praise. I want to continue to take your good paper if I can. I have been showing your paper to a good many and most are well pleased, and some say they will subscribe. I am the only one that I know of who is taking THE RESTITUTION in this country. More would believe in the soon coming of the Savior if they could hear the doctrine advocated more. Your brother,

ELD. BOOTH.

Miner's View, Kan.

Editor Restitution:—I write to let you know that I have not forgotten you, nor the cause you are advocating, though I have seemed to be negligent in sending my subscription for the present volume of your worthy paper. I have been absent from home the most of the time since May. I have been with people the most of the time that take THE RESTITUTION, so I did not send for mine, and so forgot that my subscription was due, till I went home and saw the wrapper. Enclosed, please find $2.00 to renew my subscription. I am much interested in your paper, and all others, that advocate the cause of Israel, which is the cause of God. Is it true that Ezekiel xxxvi. is being fulfilled to-day before our eyes? and that our hearts are made glad by the tidings that reach us, that Israel and the Jews are returning and building the "unwalled villages" spoken of in Ezekiel xxxviii. "Praise the Lord, O my soul," that I am permitted to live in this day, though "darkness covers the earth, and gross darkness the people" on this great subject; it assures us that the "set time to favor Zion has come," and so we must believe that the "Lord ere long will arise upon Zion, and his glory will be seen upon her;" "the Gentiles will come to thy light, and kings to the brightness of thy rising." Let us continue to "pray for the peace of Jerusalem," being assured that "they shall prosper that love her."

I have made the acquaintance of a Jew recently, (Prof. Rosedale,) who was born in Jerusalem, and has spent the greater part of his life there. He is a gentleman and a scholar. He speaks thirteen languages, and writes seven. Mr. R. has been connected with many expeditions in the Holy Land, as interpreter and excursion contractor, having traveled the same route from Egypt to Canaan taken by Moses, who led Israel (under God) to the Land of Promise. Being a native of Jerusalem, he has made his country a life study. He has been lecturing in many cities and towns in America within the past two years with marked success, interesting and instructing the people. He is assisted by his step-son, (or has been,) but they have returned to Palestine. The son is to remain there, but Prof. R. expects to return immediately to this land and engage in lecturing, with an entire new outfit of articles and some animals to illustrate his lectures and interest the people in that Bible land, so full of wonders of the past, and promises of future and eternal glory, under the reign of Messiah, who traveled over that land; "the man of sorrows and acquainted with grief," preaching "the gospel of the kingdom," and proving by his works that he was the Son of God as well as the Son of David. I hope many of the readers of THE RESTITUTION will have an opportunity to hear Prof. R. and become acquainted with him. He is a Christian Jew, believing in the future glory of Israel under Jesus, the true Messiah, and, therefore, a beloved brother. His wife was the widow of one who went to Palestine under Adams. Her husband died in a few weeks after their arrival in that land, leaving her a lone widow to struggle on with her children, who are now grown up and educated—a blessing to her who bore them. She is a very worthy woman, and has become strongly wedded to that land, preferring it to the land of her nativity. May God preserve them, and all who love the truth, unto eternal life, is the prayer of your sister,

ABBY A. PERRY.

Boston, Mass.

NEWS ITEMS.

LONDON, Nov. 7.—The correspondent of the *Daily News* at Constantinople telegraphs as follows: "No official communication of an intention to send the British fleet to Turkish waters was made to the Porte, but the Porte, hearing of such intention, made inquiries and objected to such a step as unjustifiable and unfriendly.

A despatch from Vienna to the *Standard* says: "Private letters from Constantinople confirm the reports of an extremity of the distress in the financial affairs of Turkey. Even the pilgrimage to Mecca, which has hitherto been provisioned at the expense of the government, is unable to get any assistance—an event which has never before occurred since the establishment of the Ottoman Empire."

THE AUSTRO-GERMAN ALLIANCE.

LONDON, Nov. 7.—A despatch from Berlin to the *Pall Mall Gazette* says: "The understanding between Germany and Austria extends to the Egyptian question. It is announced that the two governments will proceed conjointly in whatever measures are taken for the protection of the interests of the Egyptian bondholders."

ST. PETERSBURG, Nov. 6.—The *Golos* declares that it is time for Russia to offer the Poles the hand of friendship, and thus secure such allies in Germany and Austria that no Austro-German alliance will be dangerous to Russia.

PRINCE BISMARCK'S ILLNESS.

LONDON, Nov. 8.—The *Post's* Berlin dispatch says Prince Bismark's physician has just returned from Varzin. His report of the Prince's condition does not allay the alarming rumors lately current.

GERMANY PROTECTING HER FRONTIER.

BERLIN, Nov. 6.—In order to neutralize the stronghold of Belefort, on the French frontier, a fortified camp is to be constructed at New Breisach, near the left bank of the Rhine.

THE FLOODS IN SPAIN.

MADRID, Nov. 5.—Floods have occurred in the Province of Jaen, causing great loss. There has been a renewal of the floods in Murcia. The *Imparcial* (newspaper) proposes that tablets be placed in facades in all the municipalities of the districts visited by the recent disastrous floods, bearing inscriptions, [illegible] the date of the fate given in Paris [illegible] aid of the sufferers, and the names of the newspapers which initiated and carried it out, and that a serenade be given to the French Ambassador at Madrid as an expression of the gratitude of the Spanish people toward France.

LONDON, November 9.—The Daily *Telegraph's* Vienna dispatch says a strong force of Montenegrins has marched on Gusinje, pillaging and burning everything before them. More than 300 Albanian Mussulmans were mercilessly slain.

A *Times'* dispatch from Calcutta says there seems to be little doubt of the Ameer's treachery. The general opinion is that he will be sent as a state prisoner to India.

The war between Chili and Peru continues. The latest advices report the capture of the Peruvian town of Pisagua by the Chilians.

LEWES, Del, November 8.—The steamship Champion, from New York for Charleston, was run into and sunk yesterday morning off the capes. Thirty-two lives are reported lost. Twenty-five persons are said to be saved. The ship Lady Octairo, from Breakwater for New York, came in collision with the steamer Champion, striking the steamer amidship, and sinking her in five minutes. The collision occurred twenty-five miles off the capes at 4 o'clock yesterday morning. The Lady Octairo is badly damaged, and is being towed to Philadelphia. The Champion left this city Thursday. Captain Lockwood commanded.

[The Appeal]

Don't Smoke, Boys.

A British Physician, observing the large number of boys under fifteen years of age on the streets with cigars and pipes in their mouths, was prompted to examine the breath of this class of smokers, and for that purpose selected thirty-eight boys between the ages of nine and fifteen. In twenty-two of these cases he found various disorders of the circulation and digestion, palpitation of the heart, and a more or less marked taste for strong drink. In twelve there was frequent bleeding of the nose, and twelve had slight ulceration of the mouth, caused by tobacco. The doctor treated them for their ailments, but with little effect until the habit of smoking was discontinued, when breath and strength were soon restored. The effect of tobacco in creating a taste for strong drink is unquestionably very great. If the testimony of some tobacco-users and medical men is of any weight, one of the most radical methods of keeping the youth from being led to intemperate drinking is to deny them tobacco.

BREVITIES.

A missionary who returned from Zululand before the late war gives the pronunciation of Cetywayo as "Tsewayo."

Indian corn was first grown by Europeans in this country at the James river settlement in Virginia, in 1608. In 1609 more than forty acres were grown by the Virginia planters.

According to an official report 160 Turkish mosques and holy schools were destroyed in Roumelia and Bulgaria during the Russian occupation of these provinces; and about the same number of mosques and schools have been destroyed since the Russians left.

Surprising as it may seem, the agricultural products of one year amount to nearly as much in value as the products of all our mines since 1849. The estimated yield of the mines during twenty-seven years—1849–1875—was $1,617,000,000. In 1877 the total value of the agricultural production of leading staples was $1,591,000,000.

During the year ending September 30, 1878, the following number of railroad accidents and of persons killed and wounded therein in the United States were recorded: Number of accidents, 813, persons killed, 182; persons injured, 762. In the same period ending September 30, 1878—Number of accidents, 770; person killed, 200; persons injured, 659.

The discovery by explorers in Alaska that the Yukon river is navigable for steamers 2,600 miles, is important, and places that stream among the largest rivers in the world. About 600 miles from its mouth it receives a very large navigable tributary. The basin formed by the confluence is twenty-four miles wide. The Yukon is nearly as large as our Mississippi. There is snow for six months, and without roads dog-sledges find good travelling. Game abounds and Indians have an easy life.

A French geographical paper, the *Exploration*, has received from Lisbon startling tidings of an English scheme for a railway from the river Zambesi through Livingstonians, "a Scotch town," to the northern coast of Zanzibar. Mr. Stanley started the idea; Manchester merchants have taken it up, the Government approve it, and a company with two millions capital is to be formed. Central Africa and its treasures, bywails the *Exploration*, are to share the fate of India and Australia while the French Sahara railway scheme hangs fire.

Eight thousand two hundred and fifteen miles of railroad are now open in British India. During the present year the very important Indus Valley line connecting the port of Kurrachu in Scinde with the Punjaub Railroad at Moultan, has been completed, and thus with the exception of the crossing the Indus at Suk Kuz a continuous communication by railway via Labor Delhi, Agra, and Benares to Calcutta, about 2,120 miles is established. The lines in upper India proved of great service in the recent campaign.

Eminent German statisticians have recently published an estimate of the total amount of capital invested in the construction of railroads since Stephenson's experimental locomotive first glided over a double rail, revolutionizing the transport system of our earth. The result of their calculations is the amazing sum of seventy-five billiards of francs, or fifteen thousand millions of dollars. The event that inaugurated the expenditure of such an amount as this—nearly fifteen dollers a head for every human being inhabiting the terrestrial globe—is worthier of celebration by jubilee ceremonies than the anniversary of a great battle.

Prof. Klebs of Prague and Prof. Tommasi of Rome have been examining, during the past spring, into the physical poison which produces marsh fever. They examined the lower strata of the atmosphere of the Roman Campagna and its soil. In both they discovered a microscopic fungus, consisting of movable shining spores of a long oval shape. With these spores animals were artifically infected with intermittent fever of the true marsh type, and they showed precisely the same enlargement of the spleen as human beings who have caught the fever in the ordinary way. Tommasi and Klebs have given this fungus the name of *Bacillus malaria*, as it grows into the shape of small reeds.

Dr. Fischer of the Imperial German post office has just published a pamphlet showing the comparative postal and telegraph statistics. The letter post of the world for 1878 amounted in round numbers to 3,800,000,000 letters, or about 9,250,000 daily; and the numbers have been increasing daily at an astonishing rate. Thus in Japan the number of post offices in 1872 was 1,159, and in 1876, it had risen to 3,649. The number of separate articles which passed through the Japanese post in 1878 was 47,000,000, of which 26,000,000 were letters, 10,000,000 post cards, and 9,500,000 newspapers. Post cards were first brought into use only in 1865, and now they are employed in almost every country of the world. The parcels post has however, not yet got beyond the first stage of its development. The number of telegraphic dispatches sent in 1877 amounted for the whole globe to nearly 120,000,000, or an average of 365,000 daily.

The Lord's love is as free as the air; full as the ocean; boundless as eternity; immutable as his throne; and unchangeable as his nature.

DIED.

[We title Cards.]

STETSON—In Ellsboro, Erie Co., Penn., Oct. 9, 1878, at his residence, our brother, Dr. G. W. Stetson, aged sixty-four years.

Our dearly beloved pastor has only lain down to rest for a while, having "fought the good fight of faith." In hope he awaits the crown of life so soon to be given to all who love the appearing of the Life-Giver. The church have lost a true friend of God; nevertheless, faith claims him alive from the dead, when "Thy dead men shall live." To him religion was no mystery. It was a sealed way for forty years.

He came to Edinboro six years ago, and was recognized as pastor of "The Church of God" (commonly called Adventists), and has been a faithful servant of God and the church until up to May 3rd, when he was stricken down with the spinal fever, and from which he did not wholly recover. During the time he has been with us, the Lord through his instrumentality has added forty-eight members to this church, who have heard and believed. May the dear ones who survive follow him as he followed Christ, remembering his prayers and exhortations which were offered in demonstration of the spirit and of power. Words of comfort were spoken by brother C. T. Russell, of Pittsburgh, Pa. N. WESTCOTT, per request.

LETTER RECEIPTS.

SUBSCRIPTIONS.

H Dilsaver	1 00	W F Wagner	50
Mrs Jane Harlan	1 00	E J Clark	1 50
Abby A Perry	2 00	J Belvell	1 00
Wm Seeley	2 00	J Clements	25
Willis Logan	50	Mrs Wm Blasby	1 00
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J H Gibson	2 00	Margrete Glover	00

BOOKS AND TRACTS.

E H Miner	15	John Clemmens	75
G V Anderson	2 00	Elizabeth Gardner	25
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A Free-Will Offering.

We, the undersigned, having the good of the cause of truth at heart, and believing that it is our duty to sustain the gospel with our means as well as our labors, and believing that God will bless us for all the offering We make in behalf of the truth, have paid the sum set opposite our names for the purpose of issuing THE RESTITUTION from debt, and sending it out as a messenger of truth to those sitting in darkness, and to comfort those who are walking in the light of Him.

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ANNOUNCEMENTS.

I will commence a meeting near Colfyville, Kan. Nov. 29, 1878. I would like Brother J. W. Haughawout to be with me if convenient.

DR. C. WALDO ARMS.

There will be a conference of the church of God held at Fairfield school house two miles south of Glen Elder, Mitchell county, Kansas, Nov. 21, 1878. Parties coming from a distance will get off the train at Glen Elder, and shall inquire for Lost Creek.

J. M. CRABTREE, Sec.

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POETRY.

[Church Journal and Messenger.]

"Let not Your Heart be Troubled."

I know not now how strong the faith must be,
How high the courage I shall need to die;
But Jesus knows, who tasted death for me;
His tender love will all my wants supply.

Alone, my fainting heart and flesh would dread
The river's depth, the valley's awful gloom;
But through their darkness life itself has led—
Death's shadow only lingers at the tomb.

Yes, Lord, the river knows Thy presence well;
It cannot hide Thy foot-prints with its flow;
And when the rising waters round me swell,
The stones of witness I shall see below.

Alone, my soul would fly in swift dismay,
From light unveiled and perfect holiness;
But O! exceeding fair is its array—
Thy blood its cleansing, Thine its righteousness.

Thou art my refuge, Thou my sure repose!
What then these fears but faithless doubts of Thee—
Whose lifting up led captive all my foes;
Who from the sting of death hast made me free?

It may be that my feet must touch the brink,
Before the fords of Jordan I discern;
But all along the way are food and drink,
And steadfastly the lights of promise burn

Thy staff the King of Terrors cannot shake;
"Nor height nor depth" Thine own from Thee divide!
To "fall asleep," and "in Thy likeness wake,"
This is my hope, dear Lord, for Thou hast died.

COMMUNICATIONS.

An Open Letter---Review of a Funeral Discourse.

Brother McNeily:

SIR:—Having been present, and hearing you preach the funeral of my little grandson on the 14th ult., I beg leave to give a brief review of the discourse, through THE RESTITUTION. I have neither time nor space to notice all the points on which I consider you in error, hence will content myself in noticing a few of your most glaring errors. Text, 1 Thess. iv. 14. On which, after positively denying, and even ridiculing the idea of a literal and future resurrection, you commented as follows: "If we believe that Jesus died and rose again, even so them also which sleep in Jesus, will God bring with him." You ask, where from? From the grave? Then you answer, no! from heaven. You then introduce the following testimonies as proof of this grave assertion: Jude xiv., where Enoch is spoken of as having prophesied that the Lord would come with ten thousand of his saints to execute judgment upon the ungodly, and Zech. xii. 5. "And the Lord my God shall come and all the saints with thee." Now, that you grossly misapplied and misconstrued these texts, will appear very evident from a close and critical examination of the texts with their pretexts and contexts.

First, then, to the text. "If we believe that Jesus died and rose again, even so them also which sleep in Jesus, will God bring with him." You say. "from heaven." Nay, verily, Brother Mc, for they have not gone there. If the righteous went to heaven at death, we would naturally suppose that, surely David, a man after God's own heart, went there. But what is the evidence in the case? Peter: "Men—brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, (not was dead and, resurrected, as you told us,) and his sepulchre is with us unto this day." "For David is not ascended into the heavens." Acts ii. 29, 34. Set this down as Samuel against Peter, No. 1. Which shall we believe?

But, that the saints who shall have died when Jesus comes, have not gone to heaven, we will hear Paul in the text under consideration, of whom you spoke very highly and eulogizingly in the discourse under review.

1 Thess. iv, 13: "But I would not have you to be ignorant, brethren, concerning them which are asleep." They are asleep, then, Brother Mc, and not in heaven in the celestial paradise of God, enjoying all the bliss and happiness imaginable, as you told us in that funeral sermon. No, no! They are asleep in the earth, even as David expected to be. But he expected to awake from that sleep. Hence, he says, "As for me, I will behold thy face in righteousness; I shall be satisfied when I awake in thy likeness." Psa. xvii. 15; Acts ii, 34. So, then, we see that David did not expect to go to heaven when he died. And Peter, on that ever memorable day of Pentecost, said that he had not gone there. So we have Samuel against Paul and David.

Now, mark, Brother Mc., the 14th verse of the 4th of 1st Thess. was put in, by Paul, as a reason why those Thessalonian brethren should not sorrow for their dead, as those having no hope, because they are only sleeping in Jesus, and when the Lord comes they shall awake. "For (because) if we believe that Jesus died and rose again, even so, them also who sleep in Jesus, will God bring with him." Now, Brother Mc., let Paul answer. Rom. viii. 11: "If the spirit of him that raised up Jesus from the dead dwell in you, he that raised Christ from the dead shall also quicken (make alive) your mortal bodies by his spirit that dwelleth in you." Hence, if we believe that Jesus died and rose again, even so, in a like manner as Jesus was raised from the dead by the Father, he will also, by his spirit, quicken (make alive, Webster,) or bring his saints from the dead, even as he did Jesus. But when will this take place? At the death of each saint separately? Nay, verily. But, as Paul says, "At the last trump; for the trumpet shall sound, and the dead (in Christ) shall be raised incorruptible, and we (i. e., the living saints) shall be changed." 1 Cor. xv. 52. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain, (after having been changed,) shall be caught up together with them (the resurrected ones,) in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. iv. 10, 17.

But you told us that the saints are now continually being resurrected as they die, and instantly fly away to heaven. You acknowledged, however, that you could not just exactly tell us how this was brought about, nevertheless, it was so. Set this down as Samuel against Paul, No. 2. For surely the saints will not come from heaven with Jesus, when, according to Paul, they must first be raised from death, at the sounding of the last trump, and then be caught up with the living, changed ones, to meet the Lord in the air.

Neither will Jesus go back to heaven from whence he then comes, but he will then come with all his saints to the earth, to establish his kingdom and reign over the house of Jacob forever. Luke i. 32, 33.

Once more. Paul says, the saints shall all be caught up to meet the Lord in the air. What does this language indicate?

For illustration, suppose you have a dear friend gone into some distant country on some business detaining him for a number of years, but at length you receive a message from him informing you that he was coming to see you at a certain hour on a certain day, and, knowing what train he was coming on, at the proper time you would tell your wife that you were going to the station to meet your friend, would she for one moment conclude that when you met your friend at the station, that you would go with him to where he had come from? Would she not rather conclude that you went to meet him to escort him to your own home? Most assuredly, the latter; for that is the only idea that such language could reasonably convey to her. Even so the saints will be caught up to meet the Lord in the air to escort him to earth with shouts of praise and adoration, as he was once escorted into Jerusalem at his first advent. This accounts for Paul's speaking of the coming of our Lord with all his saints, at the close of the third chapter of 1st Thessalonians, as well as the prediction of Enoch referred to by Jude, and the prophecy of Zechariah xiv. 5. "The Lord my God shall come, and all the saints with thee."

Mark the expression, Brother Mc., "all the saints." Not merely a portion, or a majority of them, as you have it. You told us in that funeral sermon, that the righteous, as fast as they died, were resurrected, and then they winged their way straight off to heaven—the celestial paradise of God—and that when the Lord comes to change the living saints to take them off to heaven, those resurrected ones, (as you term it,) will come with him. But, Mark, Brother Mc., this would not be coming with all the saints by a long ways. So that here we have Samuel against Paul, No. 3.

But, pray, what sort of a resurrection do you believe in? You deny the resurrection of the body. And you say the immortal part, or man proper, never dies. What, then, is resurrected? For, to be resurrected, is to be made alive again. See Webster's dictionary. Hence, that which never dies, cannot be resurrected.

But, in arguing the position that many of the saints would never die, you referred us to the following language of Paul: "Behold I show you a mystery; we shall not all sleep, but we shall all be changed." 1 Cor. xv. 51. This I indorse with all my heart.

But when you undertook to prove the present immortality of the soul inherent in man, you took the language of Jesus referring only to this same class of saints, and you applied it to all believers on the Son of God. Thus you attempted to prove that none of the saints die. Hence, such a thing as there being any dead in Christ would be an impossibility. Hence, we here have Samuel against himself, as well as against Paul, No. 4.

Here is the text: "And whosoever liveth and believeth in me shall never die." Take these words, isolated as they stand here, and it would prove your theory. But, my friend, let me tell you, in all kindness, and with the best of feelings toward you, that you wrested this part of a sentence entirely from its connection, and you made such a notorious misapplication of it that, if you give me a license to use the Savior's words on another occasion in the same way, I will prove that you shall go and hang yourself.

But, let us look at the above text in its proper connection, and then we shall at once see the absurdity of your application. John xi. 21-26: "Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died." See how strong her faith was. But she still goes a little further, and says: "But I know that even now, whatsoever thou wilt ask of God, God will give it thee." Intimating to Jesus that she believed that even now, Jesus could restore her brother to her in life again. Hence, in order to sanction the idea, "Jesus saith unto her, thy brother shall rise again." Martha now being so full, and overjoyed, at the idea of having her brother restored to life again, that it seems she did not wish to fully betray her feelings before Jesus and his disciples, but rather, partially to conceal them, she says to Jesus: "I know that he shall rise again in the resurrection at the last day." With reference to this language, although you did not directly say that Jesus reprimanded, or corrected her, you did say that she was in error on that point, or Jesus would have sanctioned it, which you say, he did not do. Let us see. "Jesus said unto her, I am the resurrection and the life." This, you say, proves a present resurrection. That is, that the resurrection is now, and was then continually going on, as fast as individuals died. Strange, Indeed! You told us that my daughter's child, which had only died the day before, was resurrected and gone to heaven already! Whilst Lazarus, one of Jesus' beloved disciples, who had been dead four days, was not yet resurrected and gone to heaven! For, mark, Brother Mc., Jesus did not say to Martha, "Thy brother is risen, and gone to heaven." No, no. But, "thy brother shall rise again." But, in this, we have Samuel against himself, No. 2.

But, what are we to understand Jesus to mean, when he says, "I am the resurrection and the life?" Simply this: That he had the power then to raise up from death whom he would, as well as to resurrect all the dead saints when he comes, at the last trump. "For the trumpet shall sound, and the dead (in Christ) shall be raised incorruptible, and we (i. e., the living saints) shall be changed." When? Answer: "At the last trump." And not simultaneously with their dying. 1 Cor. xv. 51, 52; 1 Thess. iv. 16, 17. And as further proof of these glorious facts, let me refer you to the following language of Jesus, John v. 21, 25: "For as the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom he will." "Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." This was truly verified in the case of the widow's son of Nain, as also in the case of the ruler Jairus' daughter, and in that of Lazarus, the brother of Martha. But this is not all. "For the hour is coming, when all that are in their graves shall hear his voice, and shall come forth." John v. 28, 29. But mark, Brother Mc., it is those that are in their graves, that shall hear his voice and shall come forth. But you would not have your imaginary spirit-man go to the grave; and, therefore, he cannot be called forth from thence. So this is Samuel against Jesus, No. 2.

But when will this coming forth take place? With regard to the saints, Jesus says: "No man can come to me, except the Father which hath sent me draw him, and I will raise him up at the last day." John vi. 44. "And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life, and I will raise him up at the last day." Now, Brother Mc., what do you say? Do you still claim that Martha was wrong in referring to the resurrection at the last day? We will now see whether Jesus sanctioned Martha's expression, or not. Having given her to understand already, that he was about to restore her brother to life again, in the expression, "I am the resurrection and the life," Jesus now proceeds to confirm her idea with regard to the resurrection at the last day, by showing her that, although those believing in him should die, they should live again. "He that believeth in me, though he were dead, yet shall he live." Not is living, but "shall live," future tense; Brother Mc. Samuel against Jesus, No. 3. But this is not all; for those saints who shall be living at the second advent of Jesus shall never die, but they shall be changed from mortality to immortality, in a moment, at the last trump, which you so successfully proved in your discourse referred to. Then let us see what Jesus says with regard to that matter.

John xi. 26: "And whosoever liveth, and believeth in me, shall never die." Now, what class of believers does Jesus refer to here? Evidently, to those living at the time referred to by Martha, in the resurrection, at the last day. Whosoever liveth then, and believeth on Jesus shall never die. For had he had reference to believers then living, as you claimed, to prove your pet theory of immortal soulism, he would simply have said, "Whosoever believeth in me, shall never die." The word "liveth," in that case, would have been entirely superfluous, besides your application of the above text is equivalent to charging Jesus with telling a falsehood, for you know that Lazarus was one of his most beloved disciples, and yet Jesus said that he was dead. He had died, notwithstanding he had believed on Jesus. So that it is a notorious fact that your application of the above text is false. Hence, we have Samuel against Jesus, No. 4.

Now, permit me once more to return to 1 Thess. iv. 13-18. Here, Paul informs his brethren that he did not wish them to be in ignorance concerning the dead, and admonished them not to grieve for their dead ones as others who have no hope. To Paul the hope of the gospel was what would buoy him up under trying and distressing circumstances. Hence, he here sets forth a portion of his hope, referring to the coming of the Lord in connection with the resurrection of the dead in Christ; for, without these two items the Christian's hope would be a blank. Therefore, in every chapter of this epistle, he refers to the Lord's coming, as also on many other occasions. In Acts xxiii, 6, he thus addressed his Hebrew brethren: "Men, and brethren, I am a Pharisee, the Son of a Pharisee; of the hope and resurrection of the dead, I am called in question."

Mark, Brother Samuel, it is the "resurrection of the dead," not of the living. See also Acts xxiv. 15, 21. In truth, to talk of any other resurrection than that of the dead, would simply be nonsense. For a man must first cease to live before he can be resurrected—quickened, or made alive. Resurrection is defined, by our standard lexicons, as a revival, a vivification from the grave, and not a standing up in a new life.

Having thus given a brief sketch of his hope, in showing that the living saints at the coming of Christ, should have no advantage over the dead in Jesus; for the latter shall rise, or be raised first, then the living ones shall be changed, and then all be caught up together to meet the Lord in the air, forever to remain with him; Paul admonished his Thessalonian brethren to comfort one another with these words. But what were the means of comfort and consolation presented by you to the bereaved parents on the occasion herein referred to?

Ah! that is the point. Instead of referring them to Paul's consoling words, (although you read it before the audience, you mystified and explained it all away,) you told us that the child of the bereaved parents was not dead, but was already resurrected, and had winged its way to the celestial paradise of God, and being already engaged with the shining retinue of angels, in singing praises to God and the Lamb. Thus, by the unscriptural imaginations of your own, and others' brains, you undertook to comfort and console those distressed parents. Hence, in this we have Samuel against Paul, No. 5.

You also represent death as being a most gracious friend and benefactor, whilst Paul speaks of it as an enemy to the human race. 1 Cor. xv. 26. He says: Death was brought into the world by sin. Rom. v. 12. He also says, that it is the wages of sin. Rom. vi. 23. Yet you would call it a friend! So we have Samuel against Paul, No. 6.

As I believe in giving a man credit for what good he does, I will just here say that I fully concur with you in a declaration you made at the closing up of your anti-trinitarian sermon on your last visit here. You will doubtless recollect that in your showing that the sacrifice made in the death of Christ was not a mere human, but a divine sacrifice; you remarked that Christ died wholly—that all there was of him suffered death on the cross. See 1 Pet. iii. 18. "Being put to death in the flesh, but quickened by the spirit." This is just what we believe as a people, and what we contend for, and for which we have been sneered at and stigmatized as infidels, because we believed that man dies wholly. What is death? Webster: Death, extinction of life; dead, destitute of life; die, to lose life, to expire. Now, does this correspond with the Bible definition of death? Let us see. Gen. v. 5: "And all the days that Adam lived were nine hundred and thirty years, and he died." Now, if all the days that Adam lived were nine hundred and thirty years, he must surely have ceased to live at the expiration of that time. Thus, in his case, at least, death was the extinction of life.

But, again, Isa. xxxviii. 1, Isaiah to Hezekiah: "Thus saith the *Lord*, set thine house in order: for thou shalt die, and not live." Hence, in Hezekiah's case, to die, was to cease to live. And, mark you, thus saith the Lord.

But, I must return to my task.

In speaking of the bleasedness of your imaginary, immortal soul, or deathless spirit, you referred us to 2 Cor. v. 1-8. But, having neither the time nor space here to enter into a full detail of all the matter contained in this text, I will simply give it a passing notice for the present.

In the first place, then, I will notice that you assume that the words "house," "tabernacle," "building" and "body," all mean the same thing, and that they all refer to the human organism. Now, this is a bold assertion, but you left it entirely destitute of any proof, knowing that it is an easy matter to make assertions, but not quite so easy to prove and sustain them. So far as my memory serves me, I recollect of no text in the Bible where any one of those words except "body," is ever so used. And it is often used figuratively, referring to a number of individuals collectively, as, for instance, the "church" being called the body of Christ.

Now, then, we come to the text, or rather pretext.

It is worthy of notice that Paul, in the preceding chapter, is contrasting temporal with eternal things, saying, "We look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal." Then comes in our text, which we will paraphrase as follows:

"For we know that if our earthly house (present dwelling place) of this tabernacle (temporary arrangement) were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." Now, mark, Paul does not say that this building is to remain eternally in the heavens, as you represented it, but that the building is "eternal" in its duration. This is doubtless the inheritance of which Peter speaks, saying, it is "incorruptible, undefiled, and that (it) fadeth not away; reserved in heaven, ready to be revealed in the last time; for you who are kept by the power of God, through faith, unto salvation." 1 Pet. i. 4, 5. John also seems to have had a vision concerning this glorious inheritance, for he says: "And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God." Rev. xxi. 2, 3.

Brother Samuel, this does not look very much like us flying away up yonder to get to God, does it?

But, to return to 2 Cor. v. 2: "For in this (present temporary dwelling) we groan, earnestly desiring to be clothed upon with our house which is from heaven." Does the expression "our house which is from heaven," indicate that this building is eternally to remain in heaven? Nay, verily, but rather as Peter says: It is reserved in heaven, ready to be revealed in the last time for those who prove themselves worthy of the inheritance.

Verse 4: "For we that are in this tabernacle (dwelling) do groan, being burdened; not that we would be unclothed, but clothed upon, that mortality might be swallowed up of life." But here I must leave this text, as I wish to notice a few other points yet.

As a proof that the building referred to above, is not to come down to us, but that we are going up to heaven to get into it, you referred us to John xiv. 2, 3, emphasizing very strongly on the "many mansions," the "place" he was going to prepare for his disciples, and the word "there" in the last clause of the third verse. Now, let us look at this text in its true light. "In my Father's house are many mansions; if not, I would have told you. I go to prepare a place (position) for you. And if I go and prepare a place (position) for you, I will come again and, receive you unto myself; that where I am, ye may be also." I have omitted the translators' supplied words, because, by leaving them out, the obvious meaning of the text is more clear.

But what are we to understand by the expression, "I will come again?" Does he mean to say that he would come every time that a saint dies? No, indeed. The word "again," signifies once more. "I will come once more, and receive you unto myself; that where I am, ye may be also." Unto them who look for him will he appear the second time .... unto salvation." Paul, Heb. ix. 28. But where was Jesus when he said, "I will come again and receive you unto myself; that where I am ye may be also?" Mark, Brother Mc., he did not say, "that where I am going, ye may be also," but, "where I am." On the mount of Olives, near Jerusalem, is where he then was, and that is where he is going to come to first, when he comes again. Brother Mc., you summoned the wrong witness again.

I will notice one more point, and then I shall stop, as I have already extended my letter much beyond what I had intended.

You took the position that there is a certain living, deathless entity in man, which you termed the immortal soul, or deathless spirit. You also claimed that this entity was the real person or man proper, and that the body was simply the house occupied by the said tenant, and that at the death of the body the tenant simply moved out. And as proof of this assertion, you referred, first, to Gen. ii. 7: "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life and man became a living soul."

Now, Brother Samuel, what was formed of the dust? Your witness says, "man," not a house for a man to live in. What was breathed into his (the man's) nostrils? Your witness says, "the breath of life," not a living, or immortal soul entity. What became a living soul? Your witness says, "man," not the breath of life. But, to anticipate this conclusion, you claimed that the verb "became," meant, come in possession of. Let us see. Webster: Become, to fit, or befit; to be made. As for instance, George Washington became, or was made president of the United States. Hence Paul says, "And so it is written. The first man—Adam—was made a living soul," not a living soul put into the man. 1 Cor. xv. 45. But where was this written, as quoted here by Paul? Answer, Gen. ii. 7. "And man became (was made) a living soul." This is Samuel against Paul, No. 7. Well, you have got the wrong witness on the stand again. Now for your next.

You referred us to Eccl. xii. 7. "Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it." Now, in the first place, I would ask, who are included in this text? Is it only the righteous? as you claim that they are the only class who go to heaven. But it is a fact that Solomon here speaks of man in general, embracing both the good and the bad. Hence, he cannot mean that the person goes to God at death, and that, too, from the simple fact that he does not say so, for the word "soul" is not found in the text. But, in order to anticipate this difficulty, you assumed that spirit meant soul, and soul meant spirit; that the two words were synonymous, meaning the same thing. Let us see. Heb. iv. 12: "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit." Now, sir, if the two words mean the same thing, pray tell us how soul and spirit can be separated or divided asunder. But that they do not mean the same thing, is evident from the fact that they are joined together by the co-ordinate conjunction "and." Samuel against Paul, No. 8.

But, if spirit does not mean "soul," what does it mean? Let Job answer. "All the while my breath is in me, and the spirit of God in my nostrils." What did God put into the man's nostrils? Answer: "The breath of life." And this, Job says, is the spirit of God in his nostrils. And this is what returns to God when the dust returns to the earth. Now, if you tell me what this breath of life was before it was breathed into the man's nostrils, I will tell you what it will be when it returns to God. If you say that it was a living, conscious entity, then I ask, does he have a great reservoir of such beings somewhere, in readiness to supply each human body that comes into existence, or is he continually engaged in creating them as fast as needed? Now, either of those positions must necessarily implicate God as being one of the immediate and direct parties engaged, personally, in bringing every child into existence, whether legitimate or illegitimate, and that would be ridiculous and God-dishonoring in the extreme.

But, once more, if it is a fact that the real person, or man proper, originates directly with God, and the body, which you simply term the house or tent occupied by such tenant, only originates with earthly parents, pray tell us how, and when, that spirit-man ever became your child, as you told us that two of your children had departed and gone to heaven? Will Brother Samuel answer?

But here I must bid you adieu. And now, in conclusion, let me ask you, will you come out man-like, and in a fair and and public discussion, undertake to defend and sustain what you preach? If so, you have only to write out your propositions, and you can be accommodated. I would urge this in particular, in order to relieve you of the painful necessity of hereafter resorting to funeral occasions in order to palm off your unscriptural dogmas upon the people.

JOSEPH MESSENGER.

Will the Christian Age please copy?

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

WHOLE NO. 668. Read PLYMOUTH, INDIANA, NOVEMBER 19, 1879. VOL. XXVIII, NO. 43.

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TO CORRESPONDENTS.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his Holy Prophets since the world began." It also advocates, as a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ; and many other kindred truths. It also advocates a hearty belief of the Gospel, repentance, and immersion as prerequisites to the forgiveness of sins, and a holy life as essential for final salvation.

COMMUNICATIONS.

Notes of Recent Travel and Sojourn with the "Household of Faith." No. I.

A. B. MAGRUDER.

At Glasgow, Port Washington Iron Works, Collingwood and Cleveland, Ohio. One week in, but not of the Moody and Sankey revival meetings at Cleveland. The great machinery of the "craftsmen" which evolves the modern cry of "Great is Diana of the Ephesians." Interview with Mr. Moody. His criterion of the rightfulness of his proceedings avowed to be "success." Ignorant of the gospel and faithless of "the promises," he declines all discussion, however courteous and friendly, of the points at issue. When cited to the case of Paul at Athens, at Corinth and in Ephesus, in reasoning out the Scriptures with the Jews and "disputing daily with devout persons in the markets," encountering the epicureans and stoics, etc., he replied that Paul at Athens "came nearer a failure" than anywhere else because he was so disputatious. He is, therefore, wiser than Paul. Vain efforts to stay the tide of shallow fanaticism which sweeps along in his meetings the unthinking, emotional, giddy multitude. Our protest, readily published by the daily press, some evidence that our antagonism to mere sensationalism in religion was discerned and appreciated by some. It is now as it was in the days of Noah and of the coming of the Son of Man. The more excellent way is, still, like its author, despised and rejected of men. But, as Noah was vindicated by the divine interposition, so shall the saints be when Jesus comes in his kingdom in great power and glory.

My "card" in THE RESTITUTION, expressing a desire and readiness to spend sometime with the brethren scattered abroad in "laboring in the word and doctrine" was promptly answered by calls from brethren in Salem and Glasgow Iron Works in Ohio, Wytheville, Va., Henderson, Ky., and Elizabeth, N. J. Circumstances beyond control prevented acceptance of all these and restricted me to Glasgow Iron Works, and thence, pursuant to an urgent invitation, to a visit and sojourn of more than a week with the brethren in Cleveland, Ohio. At the first of these points, known as "the Glasgow, Port Washington Coal and Iron Co's Works," I was cordially received and welcomed by Brother Wm. Rennie and his sister—wife—the latter of whom, in the temporary absence of her husband, on my arrival, (October 4th,) with characteristic Scotch kindness and energy, sped me onward, with an escort, to show me the way, some two miles distant, to a large gathering of the people, convened in a Sunday school pic-nic, at which an appointment for me and others to speak, had been made before my coming. Finding myself thus suddenly confronted at Buckhorn, a station on the Marietta, Columbus and Cleveland railroad, by a large assembly of parents, teachers, scholars, and other citizens, to each and all of whom I was a total stranger, I listened with more than a mere lookeron's interest to the opening address of Professor Dodd, of the high school, near by—a minister, I learned, of the "Disciples' church"—who gave sound advice to the children and eulogized Sunday schools as the great means of civilizing and Christianizing the rising generation, etc. His somewhat hurried address being ended, he hastened away, as he said, to fill an appointment elsewhere. After some excellent singing it was then announced that, after a recess for refreshments, which had been bountifully provided and of excellent quality, and to which all were hospitably invited, an address would be delivered by myself, and that the day would be concluded by a discourse by "Rev. Mr. Hoagland," of the M. P. church, to be followed by prayer and singing. I thus found myself a mere layman and a stranger sandwiched between two clerical, orthodox orators well known to the people, and, doubtless, suspiciously on the alert as to any dangerous heresies which might be dexterously insinuated into the tender minds of the Sunday school flock by a stranger. With a view, therefore, of exercising any such captious spirit, and allaying the fears of my possible clerical critics, I commenced by asking the patrons and teachers and scholars present, if it had ever occurred to them to enquire, *when* and *where* the first Sunday school began? who was the first teacher? who the first scholars? and what the first lesson taught? I added that, although Robert Raikes, of London, some hundred years ago had gathered the street boys of that great city into schools to teach them the alphabet and to read and spell, and had thereby been regarded as the founder of the modern Sunday school, yet that the first Sunday school was long before that. And that as I saw before me the bright and earnest faces of many boys and girls who had, perhaps, never heard the question answered, I hoped they would always remember the secret I was about to tell them. Pausing to fix their attention, I added that the first Sunday school was opened at the era of creation—in the garden of Eden—in Paradise; that the Lord God was the first teacher, and Adam and Eve the first scholars in that school; and the first lesson they were taught, was obedience to their parent.

The statement seemed new to them and obviously caught their young minds, and without reading, I rehearsed, in familiar terms, to them, the Bible narrative of these facts. That the Bible told us all this wonderful history of the first Sunday school in the two first chapters of Genesis. How that the Lord God, having finished the creation and placed man at the head of it, on the sixth day of the week (our Friday) rested on the Seventh Day (our Saturday), and commenced the work on the first day of the ensuing week (our Sunday) of teaching the man and woman he had made the knowledge they needed and the duty he required of them, which was to obey his command—to keep his law—the only law he had as yet required them to observe, and this was formed or organized in the garden of Eden, the first and oldest Sunday school in our world. Without rehearsing here the Bible details which fill in this outline of the subject, I referred both teachers and children to the Bible itself—the whole volume—as God's Sunday school book, the oldest, the most interesting and instructive, and only perfectly true record and history of our race and world, and as abounding in the most simple and attractive accounts of those whose lives it records, particularly the biographies of such wonderful men as Adam and Noah and Lot and Job and Abraham, Isaac, Jacob and Joseph, of Moses and Samuel, of David and Daniel, of John the baptist, and Peter, and James, and John, and Paul, and always and above all of that, greatest of all our fallen race, the Son of the Highest, the Lord Jesus Christ, the Savior and Redeemer of our world, yet to come to us from the right hand of the Father, as the second Adam, the Lord of glory, the future monarch and ruler of all the nations upon earth.

I reminded them that Adam recited his first lesson in giving names to every beast of the field and every fowl of the air which the Lord God had formed and brought before him; and that "whatsoever Adam called every living creature, that was the name thereof." Deeming the occasion fit and appropriate, I enforced the lesson of Scripture that the religion of minor children is obedience to their parents. That such was the command in the New Testament, citing Ephesians vi. 1-4, and Colossians iii. 20, 21, and at the same time, as the context showed, parents were required to "bring their children in the nurture and admonition of the Lord." That such was God's appointed plan for the duty and government of each, and which, if pursued, would render both happy.

Followed by Mr. Hoagland, I was gratified to hear his earnest endorsement of what I had offered, in an exceedingly strong and excellent address on the general subject. Tarrying after the close of the agreeable services only long enough to take leave, and to express to Mr. H. my favorable appreciation of his discourse, which I ventured to tell him, was liable to the single criticism of being "too short," I soon found myself again at the hospitable fireside of Brother Rennie who had returned after his constrained absence from home.

In that ready sympathy and communion of faith and feeling inspired by our mutual trust and hope and joy in the coming salvation, and our ardent and grateful thankfulness for the "exceeding great and precious promises" of future blessedness, which already afford us, in the firm persuasion of their truth and certainty, a foretaste of that "divine nature" they will secure for us when Jesus comes. We felt, though personally strangers, yet as well acquainted with each other as if we had passed our lives together. The secret of this grateful unity and fellowship, though strange and incomprehensible to "those without," is well known and heartfelt to those who learn from the same book, who, therefore, speak the same thing and are taught of God to love one another "and to be perfectly joined together in the same mind and in the same judgment." With our Blessed Lord as a common magnet—the central luminary of the Christian system,—in being drawn to him, we are of necessity, drawn nearer to each other, so that we may feel what we sing with the spirit and in the understanding also,—

"Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above."

The history of Brother Rennie's experience and progress in the truth well deserves a memorial record if we had the time and space to write it. It proves what can be accomplished by those divine graces, faith and patience. Having learned the truth in the old world (as we call Europe), and holding on to the precious treasure—the knowledge of the gospel of the kingdom of God, through much contention and opposition, and with characteristic national tenacity, he migrated to America with his wife, also in the faith, from Glasgow, Scotland, some six years ago, to take an active and highly responsible position for some large capitalists in Great Britain, chiefly Scotchmen, in the management of this large and valuable property at Port Washington, Ohio, in which millions of money had been invested. Chosen for this position, by his known energy, integrity and capacity, though a young man, scarcely yet thirty years of age, he speedily developed such peculiar qualifications for a more elevated trust, that he has been recently appointed, on the recommendation of two of the directors of the company who have visited and inspected their works personally, to the chief directorship and management of their large interests. This has devolved on him very onerous and pressing duties, notwithstanding which he has found time and opportunity "to sound out the word of the truth of the gospel" in the midst of unpropitious surroundings, in a community largely composed of opposing sectarians, and has, after an unrequited labor, (patiently endured for more than five years continuously,) at length and since the beginning of the present year, gathered into the fold of the good shepherd, a "little flock" of some twenty members—male and female—earnest and honest people who have intelligently received and "obeyed from the heart that form of doctrine delivered unto us" in the Holy Scriptures, Rom. vi. 17, and who being thus made free from sin, have become the servants of righteousness. Ib. 18.

It was truly gratifying to meet this faithful little band, who were taught the truth by our faithful and indefatigable brother, and who gave gratifying evidence of their joy and happiness in having found the pearl of great price. On two First Days, and on near every evening of the week we assembled for worship and praise and edification in our most holy faith from the lesson of the divine word, our meetings being supplemented by a fair attendance from the neighboring villages of Port Washington and Wolfe's station, and the surrounding country. The attention, as well as attendance at these meetings was good, and we indulged the hope and faith that the word of the kingdom so diligently and acceptably sown by our dear brother, whose hands the writer most willingly sought to hold up during his long fight with the Amelekites,—may bring forth fruit unto victory in the end. I learned from the brethren that they had enjoyed and been greatly refreshed and built up by the acceptable labors of our beloved brethren, Stephenson and Sweet, who had visited them and set forth to the people in glowing terms, the unsearchable riches of Christ.

Thus we see how wise it is to heed the divine exhortation, "Be not weary in well doing for in due time we shall reap if we faint not." Our dear brother seems to have been able, "through Christ strengthening him," to obey that difficult yet harmoniously consistent duty of being, at the same time, "diligent in business, fervent in spirit and serving the Lord."

Taking leave of the kindhearted and earnest brethren with whom I had sojourned so agreeably, and grateful for the Christian sympathy and hospitality of Brother and Sister Rennie, and accompanied on the way by the former, we journeyed to Cleveland, whither I had been invited by the brethren there. Arriving in the midst of the Moody and Sankey whirlwind, which had roused the city to an extraordinary pitch of religious excitement, I must defer to a future number some account of what we saw and heard.

A Hint to the Little Folks.

Did you know little children, that you ought to kneel in the worship, just the same as your fathers and mothers? It is not giving God the reverence due him, if you sit up straight as little sticks, while prayer is made, nor is it even good manners, to act in that way. It annoys your friends, especially when you are away from home. If you do not care any thing about religion yourselves, be courteous enough to respect the feelings of others. I have seen grown people do the same thing, but I hope you will never be guilty of the like. Your true and loving friend.

S. ROXANA WING.

SELECTIONS.

[Harper's Bazar.]

"How Long Have I to Live."

It is not everyone who asks himself this question, because, strangely enough, it is the belief of most persons that their lives will be exceptionally lengthy. However live assurance companies are aware of the credulous weaknesses of those whose lives they assure, and have therefore compiled numerous tables of expectancy of life for their own guidance, which are carefully referred to before a policy is granted. The following one of these well authenticated tables in use among London assurance companies, showing the average length of life at various ages. In the first column we have the present ages of persons of average health, and in the second column we are enabled to peep, as it were, behind the scenes of an assurance office, and gather from their table the number of years they will give us to live. This table has been the result of careful calculation, and seldom proves misleading. Of course sudden and premature deaths, as well as lives unusually extended, occasionally occur, but this is a table of the average expectancy of life of an ordinary man or woman.

Age.	More years to live.
1	39
10	61
20	41
30	34
40	28
50	21
60	14
70	9
80	5

Our reader will easily gather from the above tabulated statement the number of years to which their lives, according to the law of averages, may reasonably be expected to extend.

[Mem'ic Herald.]

Enon Near to Salim.

Prof. J. W. McGarvey writes in the St. Louis *Christian* of a visit to Enon and Salim, (setting out from Nablous, the ancient Shechem), the place where John is said to have been baptizing, "because there was much water there:"

"The 'much water' we found all the way, and, although the season was exceptionally dry, pools well suited for baptizing were abundant. We rode into a number of these to try their depth. But we wanted to find, in addition to the 'much water,' an open space on the bank of the stream suitable for the assembling of the great multitudes who flocked to John's place of baptizing; and for several miles we found no such place. We pursued our pathless way on the slopes of a narrow ravine, with high and precipitous hills on each side. We had to ford the stream frequently, and its banks were everywhere so thickly crowded with a jungle of oleanders in full bloom, that we could not always pass where we would. Never, in a single day, have I seen so many oleanders. For as many as five miles, their line of mingled pink and green was as continuous as the current of the stream which nourished them. Finally, after a fatiguing ride, during which both our dragomen and our escort became discouraged and fell behind, there suddenly opened before us a beautiful valley among the mountains, about one mile wide and three miles long. Bedouin tents were pitched in groups here and there; herds of camels, to the number of three or four hundred, were grazing, or drinking, or moving about; and swarms of brown skinned boys, both large and small, were bathing at different places in the stream. Here, then, was the open space required, and a more suitable place for the gathering of a multitude could not be found on the banks of any stream in Palestine. It is identified as Enon by the only man who has ever made a thorough and scientific exploration of the country, and it is now accepted as such without dispute from any quarter. We cut an oleander cane apiece from the bank of the stream and we took a bath in one of its pools."

Gospel Consolation.

In one of his sermons Dr. Morton Brown says; "Dense as is the gloom which surrounds death to all, it is at death that the gospel especially shines and triumphs. Dark as is the mouth of the tomb, it is there that the gospel scatters its brightest radiance and inspires its noblest hopes. In the busy scenes of life, the things of sense oppose the gospel, stifle its claims, obscure its glories, and retard its work. But from death the world recedes; it shrinks and leaves an open space for religion to administer its balm, to assert its claims, and to reveal its power. Before death infidelity trembles, above death Christianity triumphs."

"To the sleeping prisoner in the grave infidelity offers no release, but Christianity leads captive death and the grave. It takes the the Christian by the one hand, and carries its flaming torch in the other; it enters the gloomy chambers of the dead; it shows the Angel of Mercy watching at the mouth of the sepulchre; it points to the inmates of the tomb as at rest without a disturbing dream; that like sleep it is only for a season, and that at the resurrection Christ will say in effect to all what he said in reality of Lazarus, 'I go to awake them out of sleep.'"

A Wonderful Flower.

A correspondent sends from San Francisco a brief account of the flowering of that strange and wonderful lily, the Victoria regia, which created a furore of excitement in that city, where such an event had never before transpired. Travelers on rivers and lakes in tropical climes describe the Victoria regia as one of the most remarkable of vegetable productions. Springing from the depths of the river or lake, it pushes up to the sunlight a strong and solid framework of nerves and fibers, strengthened by very projecting partitions such as no other plant possesses, jagged and irregular beneath the water, but opening out upon the surface smooth leaves nearly circular in form, from six to eight feet in diameter, which float there thus securely anchored, like miniature islands of green. So firmly are these leaves supported by the frame work beneath that a person of ordinary weight can stand upon them without sinking; and the birds of the region where they grow often fly to them as a resting-place at night to avoid beasts of prey, and sometimes resort to them for the purpose of hatching and rearing their young. The flowering of the San Francisco specimen is thus described: "The streets were thronged with carriages and the cars crowded going to gaze upon the great lily in bloom. The tank is twenty feet in diameter, and about four feet deep. The flower is about fourteen inches in diameter, of a bright crimson, shading off at the center to a light creamy pink. The stamens are like gold tipped with crimson. The leaves are of immense size and strength, six feet in diameter, with ribs as large as a cane. A lady weighing eighty-five pounds stood on the unsupported leaf. It was amusing to listen to the expressions of amazement and admiration of the hundreds of persons who come to see this wonderful flower.

SENTENTIOUS PARAGRAPHS.

Truth cannot part from holiness of life and charity of heart.

Self-inspection is the only means to preserve us from self-conceit.

Luther: Good works follow redemption, as fruits appear on the tree.

Vice stings us even in our pleasures, but virtue consoles us even in our pains.

"Who blesses others in his daily deeds,
Will find the healing that his spirit needs;
For every flower in others pathway strewn,
Confers its fragrant beauty on our own."

F. W. Faber: Faith has a vision of its own, but no light in which it can distinguish objects except the light of prayer.

If you want to annoy and puzzle and baffle a man full of tricks and duplicity, you have only to practice a straight forward and simple integrity.

The essence of true nobility is neglect of self. Let the thought of self pass in and the beauty of action is gone, like the bloom from a soiled flower.

Don't wait for your fervor to cool before you act. The workman at the foundry might as well wait for the molten iron to cool before pouring it into the mould.

Is not every face that habitually turns towards us with affectionate, guileless smiles, beautiful in our eyes? And will not an habitual frown distort the noblest features, and render them hideous?

He is below himself who is not above an injury. Plato said that when an injurious speech was offered to him, he placed himself so high that it could not reach him.

FAREWELL.

How often it is said
I sit and think, and wonder too, sometimes,
How it will seem when in that happier clime,
It never will ring out like funeral chime
Over the dead.

No tears! no tears!
Will there a day come that I shall never weep?
For I bedew my pillow in my sleep.
Yes, yes; thank God! no grief that clime shall keep—
No weary years.

The line of conduct chosen by a boy during the five years from fifteen to twenty will, in almost every instance, determine his character for life. As he is then careful or careless, prudent or imprudent, industrious or indolent, truthful or dissimulating, intelligent or ignorant, temperate or dissolute, so will he be in after years, and it needs no prophet to cast his horoscope or calculate his chances.

"The kingdoms of this world are become the kingdoms of our Lord." Rev. xi. 15.

The coming events of the kingdom of God,
Cast in glory their shadows before,
And my being would leap from its prisoned abode,
And the King in his beauty adore.

He comes, and his Spirit that lingers below,
In the hearts of the chosen and tried,
Is quickened, and tells, in its mystical flow,
The approach of the Bridegroom and Bride.

The love and the joy and the peace, of the elect,
Like the day-star arise in the soul,
And we taste the first-fruits of the Eden of rest,
And hasten to enter the goal.

All glory, all glory, to Him that was slain,
Who hath wash'd and redeemed us to God,
For he cometh with power, in his kingdom to reign,
And the Earth, to his sceptre is bowed.
—*O. S. Miner.*

From Oct. 26, 1867, to Sept. 30, 1879, the church property sold by auction in Italy yielded one hundred and nine millions of dollars.

THE RESTITUTION.

S. A. CHAPLIN, Editor.

PLYMOUTH, INDIANA, NOV. 10, 1879.

COMMUNICATIONS are accumulating on our hands just now. We will do the best we can with them, taking the interests of our paper fully into consideration.

WE thank those kind friends that remember the financial wants of THE RESTITUTION. All the aid that comes is needed, and continued assistance, too, in order to get through the year without some embarrassment. Hitherto God has aided us and we trust him still.

BY consulting the news column it will be seen that the prospects for a very long continued peace in Europe are far enough from being assuring. That peaceful relations between England and Turkey will be much longer maintained is exceedingly doubtful. The Mediterranean fleet, under Admiral Hornby, is menacing the government of the Sublime Porte with an invasion of Turkish waters unless certain reforms are speedily carried out. It is conjectured that Britain will occupy Asia Minor in the event of Turkey's non-compliance with England's demands through her minister. Then the British and Russian frontiers would be brought almost together in Asia Minor as they are likely to be in central Asia as a result of the conflict in Afghanistan. The prospects for peace are gloomy indeed. A new phase will soon be given to the Oriental question—particularly as concerns Palestine.

Scripture Illustrations.

THE HORNET.

And I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite from before thee. Ex. xxiii. 28.

Moreover the Lord thy God will send the hornet among them, until they that are left and hide themselves from thee, be destroyed. Deut. vii 20.

And I sent the hornet before you, which drave them out from before you, even the two kings of the Amorites; but not with thy sword, nor with thy bow. Josh. xxiv. 12.

Hornet is the common popular name given to a stinging hymenopterous insect of a very formidable character, in some of its species, according to the above quoted Scriptures. Hornets, like wasps and bees, live in society, and in nests containing males, females, and neuters, the last two of which are armed with a venomous sting. Their nests are of a rounded form, and are made of materials gathered by the insects, and prepared by their mandibles into a sort of soft pasteboard, and inside these nests they make horizontal combs, consisting of hexagonal cells, with the openings downward. In these cells the larvæ are inclosed and fed by the matured insects until they attain their full growth, when they line their cells with a silken covering, and in this undergo their metamorphosis into the perfect insect. Ordinarily there are about 150 individuals in a nest. Hornets prey upon other insects, especially flies, upon ripe, sweet fruits, and rob bees of their honey. Hornets, as it appears from sufficient testimony, infested many parts of the east. Cruden says:

"*Hornets* are a sort of strong flies which the Lord used as instruments to plague the enemies of his people. They are of themselves very troublesome and mischievous; but those the Lord made use of were, it is thought, like the flies wherewith he plagued Egypt, of an extraordinary size and pernicionsness. It is said they live like the wasps, and have pestilent stings like the bees, and that if twenty-seven of them sting man or beast it is certain death to either. Nor is it strange that such creatures did drive out the Canaanites from their habitations; for many heathen writers give instances of some people driven from their seats by frogs, others by mice, others by bees and wasps; of which see Herodotus, Diodorus, Pliny, Ælian, Justin, etc. And it is said that a Christian city, being besieged by Sapores, king of Persia, was delivered by hornets; for the elephants and beasts being stung by them, waxed unruly, and so the whole army fled."

Notwithstanding what is said in Scripture, and the allusions of historians to the formidable part enacted by these insects, some have been disposed to treat the whole account contained in the Bible in a metaphorical manner as signifying a certain *terror* or *madness* that seized upon the enemies of Israel. But the following will go to prove that God's word is extremely literal in all its historic statements. We make the clipping *from* a very late paper, which shows most conclusively the formidable nature of this insect in our times:

"The following from *Nature* will give some idea of the insect pests of India:

"On one occasion I was showing some friends over the famous 'Arrah House,' and opened a small window to let in more air and light. In doing so I unwittingly disturbed the adhesions of a great hornets' nest, and one of the infuriated inmates at once stung me on the left temple. The pain was intense and the swelling immediate. Aware of the constitutional disturbance which would follow, I made for home (about five hundred yards distant), and reached the threshold of my drawing-room, and there I was brought to an instant standstill, unable to move hand or foot, and trembling like an aspen leaf. I was laid on a sofa, and asked for a glass of port wine, which soon revived me. This dreadful hornet, nearly two inches long, deep brown, with a broad yellow band across the abdomen, builds large globular paper nests, and is not rare in the Himalayas, where it may often be seen in the pines. The hillmen dread it extremely, and with good reason, for a swarm, and even a few individuals, will attack you fiercely and follow you for miles. Griffs, who have fired at a nest, against the remonstrances of the hillmen, have paid dearly for their rashness. When attacked, the hillmen squat down, and drawing their blankets closely around them, await the subsidence of the storm, rarely escaping two or three stings. I have known one of these hornets to kill a child by its sting; and many horses have been destroyed by an infuriated swarm. These are the dreadful animals which assisted in the expulsion of the Amorites of old."

The Lord is under no necessity of raining down fire and brimstone, in every instance, to destroy the ungodly. Neither is he compelled to shower down heavy hailstones upon mailed warriors, nor to send abroad the right-aiming thunderstrokes against armed hosts, to demonstrate his own almighty power. What would be the fate of a host of a hundred thousand men armed with all the destructive implements of modern warfare, should the Lord send swarms of thousands of these dreadful insects, like the ones alluded to in the above extract, with stings filled with venom as deadly as the poison of asps or scorpions, or as lurks in the serpent's deadly tooth? The lion is the king of beasts, but one has well said—"A lion may perish by the puncture of an asp." Through pestiferous insects alone God could depopulate the world.

COMMUNICATIONS.

The Second Death.

TO JOHN:

My Dear Brother:—Your mind of late, like many others, seems to be considerably exercised about the second death. In your last short article, you, by definition show that the word "Second" has order in it. In this I think you to be correct, and also your examples I think to be good.

In talking of the "second advent" of course implies a first. But the second advent will not be to the same generation of people to whom the first was. Likewise the second covenant when made is not with the same generation—the same identical persons of Israel with whom the first was made. Then apply the facts in their force as they occur in the illustrations to the second death—the point illustrated—and we have a correct exposition of the phrase.

Your citation at the end of your article from Heb. ix. 27, I think inapplicable. The appointment is not to all men, nor to man generally, but to men—the High Priest under the law. To these it was once appointed to die—representatively in the sacrifices—and after the offerings before the ark of the covenant, the Lord's presence met at the mercy seat, then they come forth out of the tabernacle to judgment to the people. So Christ has once offered himself up for the sins of the people, and to them who look for him will he appear the second time without (a) sin (offering) unto salvation. Look the context over and abandon your error.

Yours in love,
MORTIMER.

The Covenants of Promise.

God gave Abraham the land bounded by the Mediterranean Sea and River Euphrates. God spoke in this wise: Get thee out of thy country and from thy kindred, from thy father's house unto a land I will show thee. And Abraham passed through the land and the Lord said unto Abraham, to thee and thy seed (which is Christ) will I give this land. Gen. xii. 1, 6. Some say he inherited in this present life. Abraham said Lord, God, whereby shall I know that I shall inherit it? He said take me a heifer of three years old, &c. When the sun was going down a deep sleep fell upon Abraham, and lo a horror of great darkness fell upon him! That was typical of the state of death. Look at the many centuries that have passed since Abraham and still he is sleeping in the dust. And God said thou shalt go to thy father, in peace thou shalt be buried in a good old age. When Sarah, Abraham's wife died, he had no land to bury her out of his sight. He purchased the cave of Machpelah for 400 shekels of silver. How many I have heard say Abraham inherited it, and the old bible is already fulfilled.

We will now turn to the New Testament for the promise that he should be heir of the world, not to Abraham only, but to all that are of the faith of the faithful Abraham. Rom. iv. 13, 16. Now, to Abraham and his seed were the promises made, not unto the seeds of many, but as of one, and to thy seed which is Christ, and if ye be Christ then are ye Abraham's seed and heir according to the promise. Gal. xvi. 29. When Paul was brought before king Agrippa he said, and now I stand and am judged for the hope of the promise made of God unto our father, unto which promise our twelve tribes instantly serving God day and night hope to come, for which hope's sake I am accused of the Jews. And if ye be Christ' then are you Abraham's seed and heirs according to the promise. They (the Saints) were stoned, sawn asunder tempted, being destitute, tormented and afflicted, of whom the world was not worthy; they wandered in deserts and in mountains. These all having died in faith received not the promise.

Now listen to the testimony of a dying man. Stephen, in speaking of Abraham gave him no inheritance in it; no, not so much as to set his foot on, yet he promised that he would give it to him for a possession and to his seed after him, when as yet he had no child. Abraham will receive this land when he awakens from the dead and then the Gentiles will say, surely our fathers have *inherited lies* and vanities wherein there is no profit. Jer. xvi. 19. MRS. LOU BUTLER.

Conference Report.

The annual conference of the brethren of the Abrahamic faith of northern Illinois and southern Wisconsin, met according to previous appointment at Lanark, Ill.

Met on Friday evening for preaching. Brother Haughawaut, of Iowa, delivered a very interesting discourse.

Met again Saturday morning at 9 a. m. Meeting called to order, and Bro. J. Arnold appointed chairman. A committee of three was then chosen to make arrangements for succeeding meetings, namely, Bro. Elliot, of Lanark, Mitchell, of Plum River, and Middlekauff, of Oregon. An hour was very pleasantly spent whilst the committee withdrew, with remarks from quite a number of brethren, after which brother Haughawaut addressed the meeting. We then adjourned to meet again in the afternoon.

Preaching by brother J. Arnold followed by brother Haughawaut. Adjourned to meet again in the evening. Preaching by brother Haughawaut.

Met on Sunday morning at 9 o'clock for social meeting, after which brother Haughawaut addressed the meeting on the responsibility of baptism. Adjourned to meet at brother Elliott's at 1:30 o'clock, and from there proceeded to the water, where two intelligent believers were buried by baptism.

From thence we proceeded to the meeting house and brother Jacobs addressed the meeting, followed by brother Mitchel, after which a goodly number partook of the Lord's Supper. Adjourned to meet in the evening.

Brother Haughawaut addressed the meeting. Adjourned to meet at some indefinite time and place as brother J. Arnold may announce.

Had a good meeting.

J. W. APPLEYARD, Sec.

SELECTIONS.

[The Messenger.]

The Soil and Climate of Palestine.

An anonymous correspondent of the *Jewish Chronicle* calls attention anew to the "Regeneration of Palestine." We quote a few of his remarks, specially having reference to the growth of trees:

"That there is a climatic co-relation between the earth's moisture and its verdure and fruitfulness, by the presence or absence of forests, is a fact that has been recognized by writers in physical science, as Marsh, Herschell, Humboldt, and others; by scientific societies and by legislatures, as well as by practical observation and by uniform tradition. The generalized fact is simply this: That forests, tempering the heats of summer, are favorable to the condensation of vapor and the precipitation of rains. It is said, and I believe that the fact is well attested, that the rainfall of St. Helena, owing to improved modes of culture and the planting of trees, is more than double what it was during the imprisonment of Napoleon. The average rains of Egypt are *thirty days in the year*, whereas sixty years ago, during the sixteen months' occupancy by Napoleon, there was not a drop of rain. About fifty years ago, Mehemet Ali caused many millions of trees to be planted for the purpose of ameliorating the climate and of increasing the amount of rain, and the result has been not only favorable, but strikingly marvelous. Gen. Loring, formerly of the American army, now in the service of the Khedive, informed me in September, 1877, that he witnessed at Cairo a few years ago, in the month of July, a rain and thunder storm scarcely surpassed by a storm in the Rocky Mountains. The rain fell in torrents, the streets were flooded, the lightning blazed along the sky, and the inhabitants fled to the streets and prostrated themselves upon the ground, thinking it was the day of doom. In Utah, Salt Lake has risen seven feet since the planting of trees in the valley, and less irrigation is now required than formerly. The water marks indicate that in ancient times the water was much higher than it is now. The states of Illinois and Iowa, prairie states, have for years paid premiums for tree-planting, and the results are protection in summer from the heat, and in winter from the cold, as well as a more equable distribution of the rainfall. And it is reported that the Pacific railroad company has appointed an officer to superintend the planting of trees to produce forests, and that even the laying of the iron rail was attended with marked amelioration of climate, owing, as is supposed, to electrical influence. .... In the days of Jerusalem's greatness, there might have been seen by any one looking across the gorge to Olivet, not only the olive and the vine and fig, but the myrtle and the pine, and the white blossoming almond. Jerusalem is to-day a Jewish poorhouse or prison, and the Mahommedan holds the key. .... Palestine, now lying low in the dust, may be restored to more than its pristine grandeur and glory. It is a land of mountains and plains and valleys. It has within itself almost every variety of soil and of climate. The productiveness of the soil is amazing, wanting only water and culture. The maritime plain is a natural wheat field; the plain of Esdraelon is not only fertile and easily watered; it is a line prepared by the hand of Nature for a railroad across the Peninsula. The Jordan valley is tropical and will bear tropical fruits, and, with irrigation from the mountain springs and from the Jordan river, it will yield large exports of untold value, for which the markets of the world are waiting. There is only wanted a beneficent government and patient industry, and all these things shall come to pass."

So far the correspondent of the *Jewish Chronicle*. The beneficial effect upon the climate of Palestine, of the cultivation of trees, is vouched for by Lieut. Charles Warren (of exploration fame) in his pamphlet "The Land of Promise, or Turkey's Guarantee," published in 1875, which advocated the farming of the country for the benefit of the bondholders of the Porte "with the avowed intention of gradually introducing the Jew, poor and simple, to occupy and govern the country." He says:

"The heat of the sun causes a moisture to rise from the trees and soil beneath them, which, on reaching the higher and cooler winds, is condensed into visible vapor, constantly forming as the breeze passes over the grove, so that each grove, so to speak, supplies its own umbrella. The climate is thus changed. Where were hot glaring sun, dry wind, dry earth, stony land, absence of vegetable products, are now to be found fleecy clouds floating through the balmy air, the heat of the sun tempered by visible and invisible vapors, groves with moist soil, trickling streamlets issuing from the rocks, villages springing up apace. Palestine regenerated. This is no dream. I have seen this change take place in Palestine in three years, on a small scale. Why is the Lebanon so different to the hill country of Palestine? In a great measure, because, by reason of its position and conformation, its woods have not been cut down, and its people have not been ground down to the utmost. Again, on the east of Jordan, in Gilead, I have seen the same. After riding for miles through ruins in the glaring summer atmosphere, through a country denuded of trees, nearly choking with the scorching wind, I came upon a district where the ancient woods had not been cut down. Immediately a change was felt; clouds were seen hanging over the woods, the air became soft and pleasant, the sun's rays beat less fiercely, flowers were seen under the trees, blackberries on the brambles, water gushing out from the hillsides, birds chirping in the shade. This was not due to any change in the atmosphere generally, but was entirely local, and due to the presence of trees. In fact, there are spots where you can, on the same level, change the climate in an hour by passing from the bare land to that which is well wooded. This matter I have frequently examined into in Palestine. I mention one particular instance. During a prevalence of hot winds at Jerusalem, I noticed two clouds constantly stationary a few miles off, in an otherwise cloudless sky. On riding over towards them, I found them to be hanging over two large olive groves about seven miles off, recently planted by the Greek convents. Although the wind was blowing briskly, the moisture ascending was condensed as quickly as it rose, and formed an umbrella over these groves."

[The Messenger]

The Dean of Westminster on Baptism.

Dean Stanley's paper on Baptism, in *The Nineteenth Century* for last month, contains some very significant statements. We can only find room for a sentence or two. On the primitive "mode," he says: "The water in these Eastern regions, so doubly significant of all that was pure and refreshing, closed over the heads of the converts, and they rose into the light of heaven new and altered beings. Baptism was not only a bath, but a plunge—an entire submersion in the deep water, a leap as into the rolling sea or the rushing river, where, for the moment, the waves close over the bather's head, and he emerges again as from a momentary grave; or it was the shock of a shower-bath—the rush of water passed over the whole person from capacious vessels, so as to wrap the recipient as within the veil of a splashing cataract. This was the part of the ceremony on which the apostles laid so much stress. It seemed to them like a burial of the old former self, and the rising up again of the new self. .... It was a complete change from the idolatries and profligacies of the old heathen world to the light and purity of Christianity." Again, "The change from immersion to sprinkling has set aside the larger part of the apostolic language regarding baptism, and has altered the very meaning of the word."

Yet this "setting aside" of apostolic precept and practice seems rather to gratify Dean Stanley than otherwise. Indeed, he is proud of it, as "a striking example of the triumph of common sense and convenience over the bondage of form and custom." He regards immersion as "peculiarly unsuitable to the tastes, convenience, and the feelings of the countries of the north and the west." We cannot but ask ourselves—How shall this "triumph of common sense" abide the day that is to try, as with fire, all doctrine! "hay, wood, and stubble?" Or how, in the eyes of the Faithful and True Witness, will a discipleship appear which openly prefers its own "tastes and convenience" to the Master's command? Let us beware of the fate foreshadowed in Luke xii. 47.—*M. W. S.*

[N. Y. Observer.]

Portrait of a Pope.

Shelley, the Poet, says: "Religion, in the mind of an Italian Catholic, is adoration, faith, submission, penitence, blind admiration; not a rule for moral conduct. It has no necessary connection with any one virtue. The most atrocious villian may be rigidly devout, and, without any shock to established faith, confess himself to be so. Religion is, according to the temper of the mind which it inhabits, a passion, a persuasion, an excuse, a refuge; never a check.

While Alexander VI. was Pope, Hieronymus Porcius wrote, maintaining the doctrine of the Papal infallibility, and asserting that he only is a Christian who worships and blindly obeys the Pope. To a hypercritical intellect it would almost seem that the theory of Papal infallibility when applied to Alexander the Sixth, is subjected to some slight strain. This is the truthful portrait of this infallible Pope as given in the last number of the Nineteenth century.

"The life, the actions, and the character of this pope will forever remain a moral problem. It must be remembered that he was pope. He was not merely an almost incredibly wicked man, but he claimed to be the vicar of God. Apart even from the darkest crime which stains his infamous memory, his life was a long breach of the commandments which say, thou shalt not steal; thou shalt do no murder; thou shalt not commit adultery; thou shalt not bear false witness against thy neighbor. Alexander the Sixth is, perhaps, the greatest and the foulest criminal in history; and he is, furthermore an occupant of the chair of St. Peter, the infallible pontiff of a church which claims to be connected with Christianity.

"Alexander did not hate or condemn the world; he was no Titanic skeptic or atheist, whose profound disbelief in divinity, and raging scorn of humanity led him to despise heaven and to defy hell. No, he believed—in his way; but he could turn from incest, from adultery, from murder, to worship the virgin, to perform mass, to fulfill any of the highest and most mystical functions of sacrodotal sacredness. He was nearly always successful; he was invariably happy. In him were blended materialism and superstition. He touches humanity chiefly in his love for his children, but is otherwise as infrahuman as he is undivine. It would almost seem as if some demon had, in mockery of men, created a being who should thrive through unsurpassed wickedness, and who—as the profoundest effort of most devilish satire—should be placed on high in the then chief office of Christendom, and be worshipped by millions as the infallible representative on earth of the all-wise, all-merciful, omniscient, and eternal God."

[Christian Herald.]

Useless Accumulation of Capital.

Once it was remarked to Lord Erskine that a man dying had left £200,000 ($970,000) whereupon he replied, "That's a poor capital to begin the next world with." Truly it was so, for if, on the other hand, the man had given it away in charity he would thus have really laid it up as a treasure in heaven, where, in a certain sense, he would have possessed and enjoyed it, whereas in this case he left it all behind him on earth when he died, and thus really lost it.

What a failure was that man's life! He got no good of his £200,000 in this world, and did not get *himself* ready for the next. What did he do? What is the grand result of his life, of his toil, of his anxious days and sleepless nights? He raked together £200,000. What did he do with it? Kept it as long as he could—until he died. What became of it? He left it to those that came after, and to the squabbles of the courts. If any good to the world ever came out of this £200,000, no thanks are due to him.

He kept it as long as he could, and left it only because he could not carry it with him. If he had only "converted it" as the bankers say! And it was convertible in the blessings of the poor; into the sweet consciousness of having done some good while he lived; of having spread the Gospel of Christ and saved souls and bodies. But he did none of these things. He raked it together, kept it, died, left it, and it made his last bed no better.

"The ground of a certain rich man brought forth plentifully; and he thought within himself, saying, "What shall I do, because I have no room where to bestow my goods? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou has much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, thou fool, this night thy soul shall be required of thee: then whose shall those things be which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God" (Luke xii. 16-21).

[Presbyterian.]

Rebuilding Jerusalem.

The scheme for the rebuilding of Jerusalem seems to be now seriously contemplated. Sir Moses Montefiore and the Jews of the old school cast their longing eyes toward the ancient city of their solemnities. Not only has the great Jewish baronet repeatedly journeyed to Palestine, that he might improve the condition of the resident Jews, on whom he has lavished large sums, but he is now working away for the re-establishment of the Jews at Jerusalem, and with that view has recommenced the building of that city.

He has recently given orders to prepare for cultivation all the land in the front of the Judah Torah houses in Jerusalem. The rocks will be removed, terraces built all along, as it used to be in the time of King Solomon, and divided into twenty-two partitions, so that every inmate of the Torah houses may cultivate the necessary vegetables, etc., for his family. Sir Moses has also caused a very large cistern to be constructed in the center of the field, which will secure a full supply of water for all of them. There will be a beautiful veranda in front of the houses, so as to protect the inmates from the glare and light of a burning sun. The veranda was sent direct from London.

He has also had a new entrance made in the centre of the boundary wall, built a lodge for a watchman, and had a large bell affixed to one of the houses, to give the alarm in case of emergency. The Jews in Jerusalem, on the whole, are very poor, and just now are suffering great trials and privations; but many of them are beginning to lift up their heads, believing that their redemption draweth nigh.

Eastern Siberia is said to be menaced by famine; the prices of grain are higher than they were ever known before, and the poorer classes are already suffering severely. The harvest is an extremely poor one, and during the winter it is expected that the population will be in a terrible condition of want. The cattle plague has increased the evil, there being in many villages not one beast left alive.

ANNOUNCEMENTS.

If any of the brethren residing in the following counties of Kansas, viz., Washington, Marshall, Nemaha, Brown, Doniphan, also Atchison county, Mo., desire me to visit them as I am passing through, they will please address me by card at Clay Center, Clay county, Kan. M. H. MORSE.

The Lord willing, I will be at Remington on Friday before the fourth Sunday in this month. J. E. HAVEN.

POETRY.

Peace.

When winds are raging o'er the upper ocean,
And billows wild contend with angry roar;
'Tis said, far down beneath the wild commotion,
That peaceful stillness reigns forevermore.

Far, far beneath, the noise of tempest dieth,
And silver waves chime ever peacefully;
And no rude storm, how fierce soe'er it bloweth,
Disturbs the Sabbath of that deeper sea.

So to the heart that knows Thy love, O Purest!
There is a temple sacred evermore;
And all the babble of life's angry voices
Dies in hushed stillness at its peaceful door.

Far, far away, the roar of passion dieth,
And loving thoughts rise calm and peacefully;
And no rude storm, how fierce soe'er it bloweth,
Disturbs the soul, O Lord, that dwells in Thee.

O Rest of rests! O Peace! serene, eternal!
Thou ever livest, and thou changest never;
And in the secret of thy presence dwelleth
Fulness of joy forever and forever.

LETTER DRAWER.

Editor Restitution:—As our financial scheme, recently stated in our conference report, is now perhaps to restate, it will help to get it into action. Let it be understood by all concerned, that it is proposed to the church in Michigan. Also, that it is optional with each brother or sister to adopt it or not, but it calls for so light a tax, that it seems that every one can pay it without distress; and is so easy and simple a way of securing equality in our contributions that we can conceive of no good reason why each one shall not at once adopt it. Let us restate it:

1. Each brother pays fifty cents and each sister twenty-five cents on the first of January each year.

2. Each brother or sister having property is to ascertain from the township tax roll the amount of their assessment, deduct from it one-third of their indebtedness, and then pay one-fourth of one per cent., that is, twenty-five cents on each $100, remaining, one-half on the first of March, and one-half on the first of September.

To avoid confusion from the change now being in our state, in the rate of assessment, let the assessment of 1878 be used for the first payment. We hope the brethren named to see to it will each at once ascertain who will adopt and get it into action as soon as may be.

D. F. SPENDER.
E. MILLER.

Meadow, Mich.

Editor Restitution:—There is but few of the one faith here. We met last Sunday at 2 o'clock. Brother Crockett read three chapters, Gen. vii., Dan. vi., Matt. vii., and reasoned out of the Scriptures until 11 o'clock and then we took the Lord's Supper. We all met at one o'clock. Brother Crockett delivered a delightful sermon from Heb. xi. 1, 2, 3. It was a Sabbath long to be remembered by those who are seeking for the truth. I don't see how anyone can escape if they neglect so great salvation. If we hold out faithful we shall receive the glorious promise, even eternal life in the world to come. I am so thankful that the gospel of the kingdom has been preached in this part of the world. It has brought me to see what I must do to be saved, and I can't see why others can't see what they must do. I wish every one could see what a condition they are in. I hope God will bring them to see before it is too late. I don't see how they can escape if they neglect so great salvation. Jesus says, "Come unto me all ye that labor and are heavy laden and I will give you rest." Glorious rest!

Your sister in hope,
COSBY A. H. J. WADDLE.

Wytheville, Va.

Editor Restitution:—I have not written for some time to you, and, of course, thought a few lines from this part of the country would not be out of place, providing you have time and space to insert this. Your invitation to write articles on practical Christianity is to the point. This arguing and harranguing on some certain theory is getting too commonplace, and, in fact, outsiders seem to think that we do not agree among ourselves, and more so when sarcasm is used, which should not be. "Practical Christianity," how few of us understand it, and, if we do, how few of us practice it. It is one thing to preach and another to practice what we preach. Do we make a profession? let us practice it. In every branch of business that is carried on in the world be it mechanic, farmer, merchant, army or navy, they must all practice if they would be perfect in the knowledge of their calling. These are just brought up as a matter of illustration for the moment. We are called upon to be soldiers of Christ, then let us "put on the whole armor of God that we may be able to stand against the wiles of the devil," etc. Eph. vi. 11. "Let no corrupt communication proceed out of your mouth, but that which is good," etc. "Let all bitterness, and wrath, and anger, and clamor, and evil speaking be put away from you with all malice, and be ye kind to one another, (are we?) tenderhearted, forgiving one another even as God for Christ's sake hath forgiven you." Eph. iv. 29, etc., and also read 5th and 6th chapters; all good advice, and ought to be practical, too, if we would only heed it. Oh, dear brethren and sisters, do not let yourselves get wrapt up in the affairs of this life too much. Let us be considerate, give at least one-fourth of your time to God. We need not stop short off altogether from our labors, but let every thought, word and action stand out in bold relief. Let us devote part of our time to finding out how such and such a one are getting along, speak a kind word here and drop a cheer there. Like sunbeams, they will seem pleasant and bring cheer with them; it costs nothing and goes a great way. Let us not forget one another. Let us pray for one another whether absent or near, for the time is not far off when he will come whose right it is. Brethren, be careful about "I have married a wife and cannot come," "I have bought a yoke of oxen and cannot go," etc.; the Savior's own words of warning, and let us not chill. A short time ago the words of warning were at fever heat almost. Be careful that we do not cool off too suddenly, and about the time we got cold, the Savior would come, would it not be said, I can shoulder part of this, too? We are none of us perfect.

And now, in conclusion, I would say this, that it seems as if the cause were waxing cold. I don't know as it is, but it seems so. I want to see some good and short articles written in our paper. I do not say exclude all lengthy ones, for that would not do; for some are really good; but when an argument comes up, do not prolong it like the resurrection of the Wicked has been. It is all well enough to have a friendly discussion and then done with it. We sadly miss Brother Renner's familiar face from among us, he having returned to Illinois a few weeks ago. A kinder heart or patient man we rarely ever meet. But we hope that he will better himself financially, for it has been up hill work for him while in California. Success, Brother Renner, and do not forget us.

Yours as ever, dear Brother Chaplin, and others, in the soon-coming of our Lord,
THOS. HUGHES.

Stockton, Cal.

Editor Restitution:—Enclosed please find one dollar, for I see that my time is about out for the RESTITUTION, and I like to take it and will as long as I can, although there are some who would deprive me of it if they could. It is all the preaching I get. I can not persuade anyone to see the need of salvation, or try to prove the truth. Pure truth can hardly show its head. There are plenty of Pharisees who think themselves so much better than others, but the Lord knows the heart, and sees not as poor sinful flesh does, —but I want to rejoice in tribulation. I wish I could write better so as to tell some of my thoughts in regard to waiting and watching to see that *sign*. I often feel that I should like to be one of the "hidden ones." The Lord knoweth them that are his. If I could do more good and find some to rejoice with in the truth and in the love of God, for the word speaks of the church of God as being one body, and if one member suffer, all the members suffer, I should like it, and should like to see love for one another. When the spirit is willing the flesh is weak. The disciples found it so when the dear Savior was in his agony and said to them "Could you not watch with me one hour?" What a comfort to know that our Savior knows and pities our weakness. Let us pray for each other that we may be the salt of the earth and the light of the world the little time we may have.

MARY CARR

Chase, Ill.

Editor Restitution:—The paper is still a welcome visitor to me, and I hope as long as I live to peruse its pages and compare the spirit of the brethren and sisters with the Spirit of Christ, as I find it in his word, and by faithfully pleading with God for wisdom and understanding I may grow in wisdom and truth. I hear some very dear brethren talking about enlarging THE RESTITUTION, and using a part of it for advertising, which would pay the expense of the paper. It seems to me as though it would be very much like our immortal soul people, who preach in their meeting houses on Sunday and use them through the week for socials, concerts, or, in the words of Christ, use it for a house of merchandise to keep up expense. Now, I think the gospel teaches pure and undefiled religion, coming out from the world, keeping ourselves unspotted; touch not the unclean things. This mix in the world with the gospel to keep up expenses is like taking rotten apples to make cider; if we can't see the difference we can taste it.

Yours in Christ,
P. A. BROWN.

Editor Restitution:—In hope of the precious promises God has made unto the fathers, and to us who were afar off. Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God: if we are truly the sons of God the world will not know us; and why? Because we are not of the world. If we were of the world; we would mind the things of the world, and therefore would have fellowship with the world. We cannot serve two masters. Have we all, who profess to be waiting for the glorious consummation of the things promised, cut loose from the world, and the things that pertain thereto? Have we prayerfully considered this matter, and in the light of the Scriptures, which are unmistakably clear. Are we asking ourselves this most important question. 'Am I ready to meet my Lord,' or are we deceiving ourselves and being carelessly carried along with the tide of the world, drinking of its pleasures, mingling with the giddy and ungodly in such things as are leading multitudes to ruin and destruction. Are our feet upon the rock Christ Jesus? Have we fixed our eyes firmly upon him, or do we cast them wistfully upon the stream of worldly pleasures, wealth, position, and honor. "Come out of her my people and be not partakers of her sins, ye receive not of her plagues." Rev. xviii. 4. If we reach out and grasp a position in political ranks, if we bend all our energies in striving to gain a portion of the wealth that glitters and sparkles in all the gaities of life, are we not deceiving ourselves? We are commanded to abstain from the appearance of evil; if we contaminate ourselves with the things of the world, are we not of the world. Oh, these spots of which we are commanded to beware! "The world passes away and the lusts thereof, but he that doeth the will of God abideth forever," John ii. 17. Who is it that overcometh the world? He that believeth that Jesus is the Son of God? Is this alone to save us? Are we not to strive to live in accordance with the teachings of this same Jesus and his inspired Apostles adding to our faith, knowledge and virtue, by putting off the lusts and sins of the world? showing a constant growth of good works, being sober minded, and above all of sound speech and sincerity, that the world may not be ashamed, having no evil to speak of us. Are we lending every effort in this direction that he, who has bought us with a price, may say "well done, good and faithful servant." Let us therefore fear, lest a promise being left us of entering into his rest, any of us should come short of it. Do we fully realize the awful consequence of being left, when Christ shall come to gather his jewels; left, because we have deceived ourselves, growing carelessly indifferent, allowing the sinful pleasures of the world to overcome the love of Christ and his kingdom: then awake to righteousness, for "godliness is profitable unto all things" giving the blessed assurance of life eternal.

The truth is gaining little by little in Stockton, notwithstanding the indifference of many and strenuous opposition of a few. Our little band now numbers twenty members, several interested ones are searching the Scriptures to see if these things are so. We find many honest hearted ones among those who are being led by blind teachers; many who would rejoice with us in the glorious hope we have, if it could be made known to them. Brothers, and sisters too, for we can work together in the good cause, are we doing all we can in this direction? Suppose each one, in the coming year, should be the instrument, in God's hand, of bringing one soul into the 'bondage of the truth," what a number would be saved from the doom that awaits the children of darkness; what a joy in heaven. We also would have the blessed assurance of saving a soul from death and hiding a multitude of sins.

THE RESTITUTION is a great source of enjoyment and comfort to the waiting ones scattered over this broad land. The letters of the brethren and sisters are eagerly read by us, on the Pacific Coast, many of them from old friends and neighbors. May we soon be united by the coming of our King, is my daily prayer.

A few lines concerning the times in California. My attention was called to this by reading Bro. Renner's letter in THE RESTITUTION. Monopoly and oppression is the order of this age. We meet with them everywhere, not alone in this state. The world over the poor man must do the work; in this state he has not the six months of cold dreary climate to struggle against often using all that he has earned during a short summer. Wages are better here, while provision is not much higher, than in the states. With a few exceptions where mechanics have ruined their own trade by taking jobs at low rates, and doing inferior work, prices are good, the products of the soil are in good demand, and the soil itself yield under our California sun double and sometimes triple the the quantity raised in the eastern states.

Many people come here, get homesick and go back to the states dissatisfied. Others come, and can not be hired to go back east to live; people are not all alike, therefore opinions regarding certain matters differ. Where upon this earth can man find a resting place, free from disappointments, anxiety and vexation of spirit? Knowing as we do, the adverse circumstances against which Bro. R., struggled, marked with misfortunes, accidents and disappointments, we all sympathize with him trusting his future will be more prosperous in this life, and in the age to come joy without measure.

A WAITING PILGRIM.

Stockton, Cal.

Editor Restitution:—Enclosed find two dollars, for THE RESTITUTION, for another year, and one dollar a free will offering. I love to read THE RESTITUTION, for the truth's sake. I am in my seventy-fourth year, and still my heavenly Father gives me health, and strength. I can truly say with the Psalmist David, goodness and mercy, all my life has surely followed me, and in God's house for ever more my dwelling place shall be. Yours, in hope of an entrance into the everlasting kingdom, and may God bless you in all your labors of love.

WILLIAM SEELY.

Stony Point, New York.

NEWS ITEMS.

CONSTANTINOPLE, Nov. 13.—There is a strong tendency on the part of the Turkish Cabinet to enter into an actual alliance with Russia. The Grand Vizier and Osman Pasha, Minister of War, especially advocate a close understanding with Russia. It is said that the Sultan has been gained over to their views. It is rumored that Osman Pasha will soon go to Livadia on a special mission.

The Porte has asked Minister Layard to explain the approaching movement of the British Channel squadron to Turkish waters. At a recent interview the Sultan told Minister Layard that his ministers had submitted to him a proposition for the immediate introduction of reforms in the administration of Turkish affairs, but his authority over his subjects would suffer if he appeared to act under pressure from the British government. Minister Layard promised to communicate the declaration of the Sultan to Lord Salisbury. Under these circumstances the order to Admiral Hornby to sail eastward is declared at the Porte to be inexplicable.

ST. PETERSBURG, Nov. 13.—The *Novoe Vremya* says that a proposal is being discussed in financial circles in that city for submitting to the government a plan for the construction of a railway from Orenburg to Tashkend, and thence by the way of Samarcand to the Russian frontier in the direction of India.

TILSIT, Nov. 13.—The German authorities have prohibited Russian steamboat traffic on the Prussian section of the River Niemen as a retaliation for a similar prohibition by the Russians on their portion of the river.

WASHINGTON, Nov. 13.—Mr. Wilson United States Consul at Jerusalem, in a dispatch to the Department of State, says that Great Britain is pressing upon Turkey certain reforms which Turkey is unable to carry out. She has neither the men nor the means required to support a just and equitable administration. The Lord Chief Justice of Cyprus remarked recently that Constantinople must go to the Greek or it would fall into the hands of Russia. The reason it has not been given to the Greek, he said, is because of the jealousy of the European powers, and because of the incapacity of the Greek for so great a trust. The Consul also says that Jericho is dead. Tiberias might as well be. Damascus is declining. Nazareth and Bethlehem are improving. Lebanon is the summer resort of Cyprus people.

LONDON, Nov. 14.—The *Standard's* Vienna correspondent says a scheme is attributed to Russia for gaining the support of Italy. It is represented that Gen. Ignatieff will be appointed Ambassador to Rome.

A PANIC.

LONDON, Nov. 14.—On the Stock Exchange the Russian and Turkish securities were very flat. A heavy decline has taken place on the rumors of political complications. The trouble on the Stock Exchange originated in Paris, where there is a panic in consequence of the rumor that the British fleet has been ordered to enter the Black Sea, which the Russians will probably make a *casus belli*.

FIGHTING IN AFGHANISTAN.

SIMLA, Nov. 14.—A body of Safes numbering one thousand, who attacked a foraging party of the sixty-seventh regiment, were routed by Gen. McPherson at the junction of the Panshier and Cabul Rivers. The enemy suffered great loss. They were pursued six miles. The British loss was four killed and five wounded.

MADRID, Spain, Nov. 14.—Advices from the Canary Islands report the occurrence of heavy floods, which caused some loss of life, the downfall of many houses, destruction of the cochineal crop, and considerable damage to other crops and other property.

DIPTHERIA IN RUSSIA.

LONDON, November 15.—Diphtheria, which for several years has made great ravages in Russia, seems to be gaining more and more ground. "The disease," says the *Novoe Vremya*, "has attained such frightful proportions in some of the regions that the percentage of mortality far exceeds that of births. In the small district of Mirgorod, where the epidemic has been raging since 1875, there were 414 died from the disease. In 1876 and 1877 there died 1,303 persons. In Odessa, since May last, diphtheria snatched away 70 per cent. of children, and in Stavropol, in the course of four months one-half of the infant population fell victims to the disease. In Kishenoff, and in the Kieff and Poltava, the epidemic has been raging for the last two years without interruption. In the vicinity of Kaplonoska, in the government of Kharkoff, fifty children died in two weeks. In the hamlet of Nukomobka more than 200 infants have been carried away by disease since January last, in addition to a large number of adults. In the village of Tamarofka, not one child has escaped the epidemic. The Mariopal district showed an average daily death roll of ten.

The *Novoe Vremya* adds a long list of places where diphtheria is raging in the same frightful degree, and even worse. More than eleven vast districts are afflicted with the disease. The mortality both of youthful and adult population is so enormous that the government has appointed a special commission under M. Karel, physician in ordinary to the Emperor, to inquire into the causes of the epidemic, and has issued strict injunctions to the local authorities about the measures to be adopted for the arrest and extinction of the disease."

Correction.

In my article entitled "Do the Scriptures teach a resurrection," published in last issue of THE RESTITUTION, in 1st column, 15th line, read "which" for "while." In 2d column, 12th line, read "a flood of light upon the text" for "a flood of doubt upon the context." About the middle of the 2d column read "which" for "while."

J. M. STEPHENSON.

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POETRY.

The Love of God.

L. M. BURGESS.

My lips can never voiceless be,
For "the love of God constraineth me"
The love of God, that wondrous love
That stirred all heights of world's above;
All heights—all depths to bring release
From sin to us and give us peace.

Oh, wondrous love that bore to see
The dearest drops in agony,
In contumely, death and pain
For such ungrateful hearts to gain
The gift we know not how to prize!
We daily, hourly sacrifice
Anew the Lord who for us died,
And o'er His gracious gift decide.

Oh, Father, touch my heart with fire,
And every utterance inspire,
That I may never speak Thy name
But with the love, the grief, the shame
That fill me now, and may it be
That Thy salvation I may see;
And never, never, to Thee draw
Thy smile, my light, thy love, my law,
Till passing from this life I be
Wholly submerged and one in Thee.

Avoca, Ill.

COMMUNICATIONS.

A Journal of Travels and Labors.

J. M. STEPHENSON.

Since my last report I have visited the Indiana, Illinois and Iowa conferences. The report of these meetings have appeared in our paper. Since the adjournment of the Iowa conference my labors have been confined to the state of Kansas. Having spent the fourth of July in a pleasant grove on Lake Michigan in the vicinity of Chicago with a group of cherished friends, Mrs. Stephenson and I seated ourselves in the reclining chairs of the elegant cars of the Chicago & Alton railroad for Kansas City, St. Joseph and the state of Kansas. They would have been exceedingly pleasant but for the intensity of the heat and the dust which filled the cars. This is one of the safest, most elegant, and best managed trains leaving the city. When within about thirty miles of Kansas City, the east and west bound trains collided, piling up the engines and front baggage cars in a heap of ruins. Our baggage being on the second baggage car was not injured. No lives were lost, and no serious injury issued.

Having failed to make connections at Kansas City, we traversed the city in small incommodious street cars. Kansas City gives every evidence of enterprise as a railroad center, and commercial emporium. But the intensity of the heat at the depot, walled in by towering bluffs and ranges of hills was intolerable. The air was perfectly suffocating, being as hot and dry as though it had passed through a fiery furnace. The narrow streets wind their serpentine course around hills and over bluffs. On either side of these streets are ranges of low, but well filled, stores and business houses. From the height of Prospect Bluff one has a fine view of Kansas City and Wyandotte at the mouth of Kansas River. But as a queenly city with picturesque scenery and fair proportions it should not be compared with its aristocratic sister, St. Joseph. But as a railroad center and commercial emporium the comparison will be at no distant period what it was twenty years ago between Chicago and Milwaukee. Kansas City contains nearly thirteen thousand more inhabitants, and as a railroad center St. Joseph is only an adjunct.

At 7 p. m., we took the Council Bluff railroad at Kansas City and passed on to St. Joseph, stopping a few days to visit our old friends and sisters, Margaret Rock and Carrie Williams, formerly Margaret and Carrie Harris.

Since my return to Kansas I have visited Severance twice. The first meetings were held in a school house near brother John Biner's, and two miles and a half south of Severance. The last meetings were held in a school house in the village of Severance. My two discourses on Sunday were on the authenticity of the Holy Scriptures. In the forenoon I endeavored to prove that there were no irreconcilable contradictions from Genesis to Revelations. I also answered the leading objections to the harmonious teachings of the Bible. My theme in the evening was, "No conflict between the Bible and Science." Our congregations are always quite large under favorable circumstances. The best attention was given to these discourses.

The harmony of brethren and sisters has been somewhat disturbed by spiritualism. If those who so strenuously advocate the restoration of miraculous gifts, would only wait until they could demonstrate the high claims they have set up, there would be no division or trouble in this age. Those who do not believe in the restoration of miracles should be careful how they quote texts and apply them to the present times which record the most stupendous miracles ever wrought.

I next visited Scott's school house near Merrill, Brown Co., and gave one discourse at a school house west of brother Saylor's. Between the meetings, forenoon and evening, at Scott's school house, four were immersed, making seven in that neighborhood who have obeyed the gospel. We always have interesting meetings in that community. There are a dozen obedient believers in that vicinity, who are walking consistently with their profession, and whose influence is good. We hope that others will follow the example of those who have recently obeyed the requirements of the gospel. It will be remembered by many in Illinois that our good brethren and sisters, C. A. and E. M. Saylors, reside in that neighborhood. All who know them will testify to their love of the truth, and their zeal for its promulgation. They also like Kansas, its climate, soil, and all that go to make it a desirable home, except the article of timber, and this impediment is being fast overcome. There is, perhaps no soil on the globe in which all kinds of wood adapted to this climate will grow more rapidly. For all kinds of fruits, berries and roots indigenous to the same latitude, Kansas is unsurpassed. The water is generally good, and the excess of good soil as far as I have traveled, is unsurpassed by any country from ocean to ocean. It will be subject to drouth more or less occasionally, until a much larger breadth of surface shall be broken so that the earth can absorb the rains and give the water back to permeate the air, from clouds which will descend in genial showers to water the earth. Most of the water falling upon the undulating prairies flow over the hard turf-bound surface and down the rivulets, brooks and rivers into the great bodies of water without irrigating the earth.

I consider Kansas, as far as I am qualified by personal observation to testify, is one of the most healthy states in these United States. Its fine bracing air and cool refreshing nights, make it the proud peer of California or Oregon. I have enjoyed better health the past summer, and more genuine physical comfort in working, eating, drinking and sleeping than during the hot summer months of three decade of years, except the three summers I spent on the Pacific slope. And its usually pleasant winters are more agreeable than the long, gloomy, rainy, muddy winters of Oregon and California. And the cheapness of the land make it available to the poor.

I next visited Frankfort, Marshall county, and delivered four discourses at Osborne's school house to fair and very attentive congregations. Also one discourse to a well filled school house and attentive congregation about six miles south of Frankfort.

I next called on brother Moyer six miles west of Clay Center. Had a very pleasant visit with brother Moyer and his amiable companion, and brother and sister Chapman from six miles east of Clay Center. Preached twice in the school house near brother Moyer's Saturday and Sunday evening. There was a large gathering from quite a distance present in the evening and listened with marked attention and apparent interest to a discourse on the hope of the promise made of God unto the fathers. The morning of the same day I spoke to a crowded house eight miles from brother Moyer's. More interest could not be manifested anywhere. All were anxious to have more meetings. I think much good might be done there by an efficient preacher and a protracted effort. The same is true of every place it was my pleasure to visit.

I next called on our excellent brother Clover, near Glen Elder, who has done more toward keeping up meetings and holding up the banner of truth in that part of the state than all others. He accompanied me in all my subsequent travels in these parts, and a more zealous, congenial and good-natured companion it has seldom been my privilege to enjoy, and being a good singer he contributed much to the interest and sum of good which was accomplished at our meetings. All who know him respect and have confidence in him as a man, neighbor and Christian. He is a workman who need not be ashamed, rightly dividing the word of truth. The brethren talk of furnishing him a rig to travel and spend his time in the proclamation of the word. I spent several pleasant days with brother and sister Clover in their own quiet pleasant home.

I next visited brother Barnhill's neighborhood, preaching two evenings in a sod school house near brother Thompson's, or Dr. Thompson's, formerly of Indiana, with whom many will be acquainted, as well as brother Barnhill, son of Hugh Barnhill, of Argos. Saturday and Sunday evenings I spoke in brother Barnhill's house and Sunday morning and afternoon the meetings were held in a grove near by, on brother Barnhill's place. On account of the place of the meetings having been changed, and it not being generally known where the meeting would convene, the congregations were not large Sunday morning and afternoon, but the house was filled in the evening. Brother Barnhill informed me a few days ago that the people were anxious to have me visit them again, and that if I should do so, there would be a general turn out.

I preached four evenings at a school house near brother Lott Clover's, and notwithstanding it was a very busy time hay harvesting, the school house was clearly filled with as attentive, and to all appearance as thrillingly interested listeners, as I have seen grouped together anywhere.

I next visited a neighborhood the same distance north that brother Barnhill's is south, and there are about the same number of brethren and sisters at both places, namely, about a dozen or fifteen at each place. There are, perhaps, eight or ten believers in brother Clover's neighborhood, but I think with efficient labor such as brother Clover and others will bestow, there will be additions. The same, I think, is true of Brother Barnhill's neighborhood.

Our meeting Saturday evening near brother Hull's, Jewell county, was a failure on account of the storm, but Sunday morning, afternoon and evening, the commodious school house was jammed full, and better attention and interest I have never witnessed. I hope to be able to visit them again.

With a large turn out from all the forementioned places, I went to the conference which convened in brother Noe's neighborhood from Friday evening till Sunday evening. There was a good turn out of brethren and sisters from all parts of north and central Kansas. They organized by electing brother Clover president, and brother Edwin secretary. Everything was done decently and in order. All moved on harmoniously without one jarring note of discord. The conference had been appointed in view of my attending and doing the preaching. I delivered six discourses. By request I delivered a connected series of discourses on what we must believe and do to be saved. There were fair congregations from the neighborhood on Friday evening and Saturday, and a fine turn out to the three meetings on Sunday. It was a season of refreshing. There are some twelve or fifteen brethren and sisters near where the meeting was held. All expressed themselves highly gratified and well paid for the trouble of preparing for it, or coming so far to it. These from different parts resolved to keep up their weekly meetings at their respective places of residence, or in their respective neighborhoods, so as to keep the fires of zeal and interest burning. The first quarterly conference is to be held in brother Clover's neighborhood near Glen Elder, the last week in November. All united in requesting me to attend both the quarterly and annual conference, to which I shall be happy to respond. Brethren at Antioch, Ill., will remember brethren and sisters Noe and Gates residing in the vicinity of the school house where the conference convened.

On Monday evening I preached to a well filled schoolhouse and an intelligent congregation near brother Henry Messimore's, his daughter and her husband, and brother Everhart's. The audience gave their undivided attention to a discourse on everlasting punishment. Bro. and sister Messimore wishes to be remembered by their many friends east. Their address is Glasco, Kansas. Bro. Noe's address is Cordova, Kansas. Your brother in hope.

To Those of Like Precious Faith, Greeting.

It has been some time since I have had any thing in THE RESTITUTION, and we want to let the brethren throughout the country, know that we are growing stronger in faith and in the knowledge of our blessed Master, notwithstanding all the opposition and persecution that Satan and his host can array against us, we can look back through history and see all the scoffings, trials and cruel mockings that was heaped upon the Captain of our salvation. Yes even led as a lamb to the slaughter to die the ignominious death of the cross and so opened not his mouth. Here we see one that went about doing good to all humanity that came in his way. See him as he treads along the walks, uplands or on the mountain top. See him in the wilderness or desert, or where you will, he is the same always with a cheering word to poor fallen man. See him as he raises the widow's son, her only hope of sustenance—she was broken hearted—the Savior knew this and he could not have done any other act that would have been so consoling to the widowed mother as they were fast hastening on to deposit her only son in his last resting place. He stops the bier, speaks to the dead one, and he sets up. Oh, what joy now springs up in the bosom of that mother in flowing gratitude to her Lord, to see her son that was dead but now he is alive again ready to come at her bidding.

See him as he heals the lame. See him as he opens the eyes of the blind and unstops the ears of the deaf. And again, see him at the tomb of Lazarus, come from a distant place that he might comfort those whom he loved and raise his best friend from the gloomy and dark grave. See the sister of him that was dead meets him on the way and weepingly says "Lord if thou hadst been here my brother would not have died." But the Savior answers her consolingly and assures her that her brother shall live again, and this she very well understood, that he would rise at the last day. They come to the tomb and the Savior says, where have ye laid him, and when one doubts he assures her that he is able to raise him from his slumbering tomb. They removed the stones from the mouth of the cave, and the life Giver calls, and he that was dead came forth to greet his once sorrowful but now happy sisters. What a happy meeting? But was it more happy than the meetings will be on the golden shore where we shall meet to part no more forever, when that gladsome day shall come? But will he come again? Yes he is faithful that has promised and the angels said, when he was ascending he will come again, O bless his holy name, for then we will have peace and good will will flow from man to man. But how is it now? Look around and see the oppressed everywhere. How long will it be so? Until he comes whose right is to rule the nations of earth.

Yes, may the time soon hasten, for the old earth has been groaning under the curse for about 6,000 long years to be relieved of her heavy burden reeling to and fro, as it were like a drunken man. But we must remain in this state of affairs yet a little longer and all will be well, yes all will be well when Jesus, our Savior, returns to earth again without sin unto salvation. But he has gone away into a far country to receive unto himself his great power and when the time comes he will vacate the throne of his Father's glory and descend to earth, remove the curse, and put sin out of the way, and all will be peace and safety. Then every one can eat of his own vine and fig tree, and none to molest or make them afraid. Then all the beasts of the forest will be at peace and will not hurt nor destroy in all his holy mountain saith the Lord. Now we have to bear the cross, then we will wear the crown. Now we must labor, then we will rest. Now we have trouble, then will be peace. Now we have sorrow and sighing, then sorrow and sighing will flee away. Now we have sickness, pain and death, then there will be no more sickness pain nor death, for the children of God are free from those plagues. Now we have deception on every hand, but then deception will have come to an end, as the people that will inhabit that goodly land will be of quick understanding and discerness of the heart. Do we not want to be there, as there will be no more sickness, pain, nor death. But if we would inherit that goodly country, we must suffer if need be even death for the name of him who gave himself a ransom that we might live. See the sufferings of our Lord, yet he bore it all with humility and compassion for those who thus reviled him. See him weeping over Jerusalem, the city of the great King, knowing they would not hearken unto his voice and live. He was always ready to teach them the way of life, and because he did so they hated him without a cause and if our Lord received such contempt from the world what may we expect the same. For he says if they have hated me they will hate you also. But, thank the Lord, these things will soon have passed away. They can shut the doors against us now, but they will be thrown wide open then, to those that love his appearing. But those that will be sleeping not looking for him when he is revealed from heaven, will cry for the rocks and mountains to fall on them and hide them from him that sitteth upon the throne. Yes see him like faithful Abraham—by faith, coming in the clouds of heaven arrayed in his royal robe with all his holy band. See him descending to meet his waiting ones. Happy time for them who are prepared to meet him in peace, while on the other hand consternation and despair.

Who will be able to stand? It is time that we awake to our duty and high calling—knowing that there is no life out of Christ. Let us press forward then with more energy and determination to the mark of the prize of the high calling which is in Christ Jesus our Lord, and we will receive the reward at the end of the race. Yes over yonder in the ages to come we will meet to sing and shout hosanah to him that sitteth on the throne, throughout all that glorious and peaceful reign of the King who will rule with equity and in meekness he will judge the poor and oppressed in every nation, which will cause them to rejoice and extol the Lord of heaven as their oppressors will have been put down, and their iron bands bursted asunder and scattered to the four winds as the chaff of the summers threshing floor. Then shall the sun be confounded and the moon ashamed when the Lord shall rule all nations and reign before his ancients gloriously, will we be there? Will we have it to say when we have done with this order of things, like Paul we have fought the good fight and we will receive the crown of glory. So come Lord, come quickly is the prayer of thy waiting ones. J. M. HAMLAN.

One Dip Only.

Editor Restitution:—Having had my mind recently called to this subject, both by the preaching and practice of our friends who stoutly maintain that nothing short of three forward dips will fill the bill, and that this is being led by the spirit of God, and only those, who are thus led, are the sons of God. We feel moved upon, to contest a little. Notwithstanding the free and full expositions of this subject that has been given through THE RESTITUTION. They say that baptism is designed to represent or prefigure the death, and not the burial of our Savior. And as he bowed his head forward and gave up the ghost—expired, so the candidate should bow forward in baptism. Here is where I think they err. In as much as death was the ultimatum or end of life; the state or condition reached through the process of dying; and what was said and done prior to this point, was really in life, not in death; which baptism is to represent him in that death state, and not what he did in the transition. While it does seem that plunging forward three times is drawing the figure rather strong, as he only bowed one time and died. And more, why is it that his bowing his head, is entitled to a representation in baptism, more than his saying 'my God, my God, why hast thou forsaken me?' It seems that this trying scene was too much for his kind and loving Father to behold, but is it true that God forsakes us in obedience to this command? While the very familiar and natural illustrations, such as, 'Buried with him by baptism into death,' and 'planted together in the likeness of his death' 'be born of water' most certainly indicate one action, as there is only one in the figures used to illustrate this subject. "Buried with him in baptism, wherein (in baptism) also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." 'But ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin." Now in order to obey from the heart, *i. e.*, understandingly, the form of doctrine, we must understand what the doctrine is. I will venture to say that the doctrine of which we obey the form, is this, the death, or dying if you choose, burial, and resurrection of Jesus Christ. And as Christ meekly bowed his head and died for sin, which was no light or easy death; no, no, the burden was so great that he sweat as it were great drops of blood, and cried "Father if it be possible let this cup pass *from* me." Just so we in figure obey this by humbly bowing to God's requirements, dying to sin, which is quite a task. Then in the second place, Jesus being now dead in deed, was taken by a good man who was waiting for the kingdom of God, and kindly and decently buried away in a new tomb. Just so we obey this in figure, (having previously died to sin), by being taken by some good man (who is waiting and praying "thy kingdom come,") and buried away in the watery grave in the likeness of our Savior in death. Then in the third place as our Savior was raised up from the grave spiritual, to die no more. So we in the figure are risen with him from the watery grave, spiritually minded, having put off the old man of sin with his deeds—to walk in newness of life. May the good Lord bless, and guide us into all truth.

T. E. ADAMS.

A daughter of the Hon. Richard H. Dana, Jr., of Massachusetts, having become a convert to Rome from attending a Romish school, a Romish paper very coolly and candidly says: "The influences of convent education have wrought this change of views, and if her family object to the way she has taken, they have themselves to thank for it. Religious instruction from a Catholic standpoint is about the first thing to find lodgment in an imaginative mind, and Miss Dana is quite romantic and poetic in her temperament." Mark this well, parents, and reflect upon it seriously, if you should ever be tempted to send a daughter or a son to a Romish school.—*Western Methodist.*

BREVITIES.

During October over 35,000,000 postal cards were sent from the Holyoke factory—the largest month's business ever done.

The Czar has recently granted religious liberty to the Baptists, who are put on an equal footing with his orthodox subjects.

Six hundred Bulgarian orphans, who lost their parents during the last Turko-Russian war, were taken to Russia, where they were instructed gratuitously at the expense of the government.

Cetywayo says there were only ten of his men present when the Prince Imperial was killed. A bold stand would have saved his life, if the Zulu King is to be believed, and the fate of an empire might have been changed.

A fungus, similar to that which Dr. Salisbury first noticed in the blood of persons suffering from malaria, is now announced as constantly present in the blood of consumptives, and therefore is suspected as being the cause of this dreadful malady.

Mrs. Mix, who has a Connecticut reputation for working miracles, travels through that state professing to cure diseases by the laying on of hands, and crowds seek her wherever she goes. The most wonderful stories are told of her powers. She charges nothing for her services, and accepts only food, lodging, and conveyance from place to place. She is of pure negro blood, uneducated, and a devout Methodist.

A Bulgarian correspondent of the London *Economist* writes that "not only is there now no restriction, civil or social, on the Jews, but they are even distinctly in high favor. The Chief Rabbi has received a formal confirmation of his authority and rights from the government, Jews sit in the Municipal Council, and some will certainly be elected to the Assembly." A great Jewish school, with French and English professors, and Bulgarian and Hebrew teachers, was about to be opened by the Prince in person.

The Bank of England was incorporated in 1649. It covers five acres of ground and employs 900 clerks. There are no windows on the street; light is admitted through open courts. No mob could take the bank, therefore, without cannon to batter the immense walls. The clock in the center of the bank has fifty dials attached to it. Large cisterns are sunk in the courts, and engines in perfect order are always in readiness in case of fire.

A SCIENTIST'S TESTIMONY.

The Eminent Dr. Ackland, Regius Professor of Medicine in the University of Oxford, an authority in matters of science, told the students of Union Theological Seminary that "after thirty-five years of patient research with the scalpel, microscope, and telescope, he was amazed that any man could dogmatize in the department of science as though he had reached ultimate truth. There is no antagonism between the Word of God and the facts of science." He said that he finds the "ultimate solution" of vexed questions in "the great truths of Holy Scripture."

A question of interest to Roman Catholic fathers and mothers all over the country has just been brought to a sharply-defined issue in Massachusetts. A number of well-to-do Irish-born citizens of Cambridgeport, one of them an alderman, have been sending their children to the public schools, alleging as a reason that the instruction given there is better than the parochial school affords. The priest of the parish has forbidden these persons to approach the sacraments so long as they persist in sending their children to the public schools; and it is now reported that the Archbishop of Boston fully sustains him. At latest advices the recalcitrant parishioners were still holding out.

The Rev. Fergus Ferguson, who has been arraigned before the United Presbyterian Synod of Scotland on a charge of heresy, says that the sum of Christian orthodoxy is contained in the following six points: "That there is a God; that the universe is the work of God; that man is a being made in the image and after the likeness of God; that Jesus is the Christ, the Son of God, and the Savior of the world; that the church, as the body of Christ, is the organization in which the Spirit of God fully dwells, and by which, therefore, the mind of God as contained in the Sacred Scriptures may be most fully and clearly made known to the world, in order that the world might be brought back to God; and that the Bible is the Word of God." Mr. Ferguson leaves out the doctrine of eternal punishment, which is, he holds, "a notion not only incompatible with every one of the fundamental propositions of pure orthodoxy, but logically destructive of every one of them."

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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TO CORRESPONDENTS.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his Holy Prophets since the world began." It also advocates, as a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of Kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ; and many other kindred truths. It also advocates a hearty belief of the Gospel, repentance, and immersion as prerequisites to the forgiveness of sins, and a holy life as essential for final salvation.

COMMUNICATIONS.

Notes of Recent Travel and Sojourn with the "Household of Faith." No. 2.

A. D. MAGRUDER.

Arrived at Cleveland, Brother Rennie and myself found our way without difficulty to the address that had been sent us, and learned that, owing to some misapprehension as to the *time* of the railway trains, we had missed the pleasure of being met at the station by Brethren McLauchlan, Catteli and Elton, who had been to meet us but finding us not in the train they expected to bring us, had gone home in [illegible] at once proceeded. It was, therefore, mutually agreeable to find that "we were all here," and no harm was done, and, consorting together, we soon felt ourselves no strangers to each other. There is ever a divine fraternity and fellowship between Christians. Is it on the geometrical rule that "things that are equal to the same are equal to each other?" We know each other because, as the beloved disciple tells us, "Truly our fellowship is with the Father and with his Son Jesus Christ, ... and if we walk in the light as he is in the light, we have fellowship one with another," and, as St. Paul also says, "We who were afar off are now made nigh and having access by one spirit unto the Father, through the Son, we are no more strangers and foreigners, but fellow-citizens with the saints and of the household of God, being built upon the foundation of the prophets and apostles, Jesus Christ himself being the chief corner-stone." Eph. ii. Here is the true secret of this wonderful *unity* which constitutes the family resemblance among God's children. Truly, ideas are powerful instruments to mould and shape men into a common likeness. To read the same book —the blessed Word of truth and to bow together before the same heavenly Father—teaches us to speak the same things—to think and act, and why not to look alike? If we all confess the "one God and Father of all who is above all, and through all, and in you all, and acknowledge the *one* body and one spirit, and one hope of our calling, the one Lord, and one faith, and one baptism," will not these five divine unities stamp their impress even on the countenance and aspect and manner of each so as to make us *known* and read at first sight of all who are thus indoctrinated in the truth?

It has always seemed to me the idlest of all controversies—the question so learnedly canvassed, "Shall we know each other in the resurrection-state?" If "wisdom and knowledge shall be the stability of his times," shall we be less wise—greater simpletons in the future life-state than we are in the present? If the Lord knoweth them that are his; if the Father knoweth his children, shall not the children know each other? Besides, are not the brethren of Jesus taught expressly that they shall sit down with Abraham, etc., in the kingdom of God? We shall indeed know at sight the Father of the faithful and the friend of God, and it is a happy thought that he will know us, for if we bear the image of the heavenly king, we shall be like him, shall wear the wedding robe, and when we see him as he is, the *family likeness* will proclaim to all that we are all of the one whole family in heaven and earth, "and having that *name* that no man knoweth but the saints."

These reflections were suggested by our meeting in Cleveland, the warm-hearted and hospitable brethren, with whom we felt at home, albeit we were of various nationalities, and had never seen each other face to face before. It was a sort of secret cosmopolitan union in fervent Christian sympathy and love. Here were Brethren Rennie, McLauchlan and Hay, (Scotch); Brethren Catteli and Elton, (English), myself, a native American, and others of the "little flock," representing other climes and countries, and yet all one in Christ Jesus—already sitting together in heavenly places—happy in the faith and hope of the gospel of the kingdom, and all known to, and knowing one another. The feelings inspired by these sentiments of mutual faith and hope imparted a real joy to our visit, with heartfelt thankfulness to God that he had so arranged our relations as to make our very studies and duties in the Christian life to yield the peaceable fruits of righteousness and joy in our fraternal and social intercourse with each other. Thus, we could, with the devotional Psalmist of Israel, gratefully exclaim, "Oh! that men would praise the Lord for his goodness and for his wonderful works to the children of men," and gladly take up the joyful refrain "for his mercy endureth forever." Amen.

Such mutual sympathy, kindness and fellowship in good deeds hath a great blessing with it, for doth not the Master say, "Verily I say unto you, he that giveth a cup of cold water (even) to one of these little ones in the name of a disciple, shall in no wise lose his reward?" Matt. x.

Delightfully [illegible] days of our warm-hearted Brother Reunie, of the second day, his business duties requiring his return home, the writer, with our beloved brethren, Catteli and Elton, chiefly as guides and companions, passed the time until the First-Day meeting, in visiting the brethren and sisters from house to house, and in social evening re-unions with those of the household of faith who were sufficiently near to meet together. These occasions were most happy and instructive, and tended greatly to mutual edification and enjoyment. Brother Elton, whose praise is with all the brethren for zeal and affectionate and persuasive earnestness in pleading the cause of the truth, took me with him for the day *via.* the Lake Shore railway, to the town of Collingwood—the theatre of his persevering and successful labors in the gospel—where a small but ardent band of the faithful had been planted as a sort of colony of the Cleveland body. Here we spent several hours very agreeably with the brethren, partaking of the cordial hospitality of our intelligent brother, Doctor Smith and his sister wife at dinner, and returned the same evening to our welcome quarters with Brother Elton and his Christian household. Dr. Smith was formerly a very prominent disciple of the A. Campbell school of Bethany theology, and his defection from that creed to the more excellent way of "the truth as it is in Jesus" was very deeply deplored by his *quondam* brethren of the fanciful Pentecostian beginning of the reign of Christ. Being taught by the word "in the way of the Lord more perfectly," he now rejoices in the fuller light of the gospel of that kingdom which Peter truly preached at Pentecost, but expressly declared—Acts ii. 30-39—to be matter of promise and of hope—a promise yet future, but *soon*, we humbly trust and believe, to be fulfilled and accomplished in the glorious coming and reign of Jesus of the royal seed of David. Brother Smith is known to the brethren, also by his papers in THE RESTITUTION on the conformity of the Bible with true science on the nature and constitution of man.

When we reached Cleveland we found the whole city filled with the fame and excitement of the Moody and Sankey revivals, then at fever heat, and every day growing apparently in intensity. The weather was bright and balmy as spring. The business "boom," as the papers called it, was now active and onward after the long financial paralysis. Hotels on [illegible] was again asserting his accustomed, paramount sway over the whole realm of the money-ocracy; and the clergy of this beautiful lake and forest city, not willing to be left behind in the general race to get or to keep to the front, had imported the celebrated "evangelists," so-called, to preach and proclaim the gospel of worldly prosperity and of clerical emulation and ambition to swell the numbers of their converts in the general rush "through the wide gate and along the broad way." The machinery employed to achieve success in this general rivalry at "Vanity Fair," as Bunyan calls it, was powerful and well continued. Money freely supplemented the lust of the flesh, the lust of the eye and the pride of life, to swell the flowing tide.

One of the city millionaires—a church member—erected, at his own expense, a huge building, fronting one of the principal avenues, called *the tabernacle*, capable of holding six or seven thousand people—a sort of *ecclesiasterion*—unlike that in Athens, however, in a very essential particular, for the Cleveland man's hill is only open to "*evangelical*" preachers and philosophy. But that term must be understood to mean those *only* whom the clergy of the city agree to dignify with this magic Shibboleth, and, hence, though one who may preach in the identical words and doctrine of the evangelists, Matthew, Mark, Luke and John, and Peter, Paul, James and Jude, (for every apostle was, of necessity, an evangelist,) he will be denied entrance unless he can produce a diploma or endorsement from some Reverend Rabbi who will certify to his "*orthodoxy*"—a certain indefinite term which the clergy find it not convenient to explain or define. Verily, if St. Paul should now arise from the dead and appear in Cleveland, and apply to preach in the tabernacle "the new doctrine" and "the strange things" he was permitted to bring to the ears of the men of Athens, he would, undoubtedly, be refused; for he would necessarily be ignorant of "orthodoxy" as well as of the Catholic and Protestant systems of the day, seeing that it is matter of history that they *all* had their origin long subsequent to the days of himself and the other apostles of Jesus; as the grave has been his "narrow house" ever since his death, and, as it is written, "The dead know not anything," and that "there is no work, nor device, nor knowledge in the grave whither thou goest." It would not be possible for the apostle to *know* what was demanded of him, in order to insure his orthodoxy; and so he would inevitably have been denied in the Pantheon of "Christian" Cleveland the opportunity of delivering his Master's message which was freely accorded to him in Pagan Athens! Will not Athens rise up in the judgment with Cleveland and condemn it?

Let not the writer be hastily condemned for saying that there is too much reason to conclude that the spirit of Mammon and of money—or clerical pride and ambition—originates and directs the Moody excitement. It was publicly stated "on 'change," and as I heard, announced in the daily papers, that the money subscribed by the bankers and brokers and merchant princes of Cleveland "to pay the expenses of Moody and Sankey" had reached already $20,000, (at the end of twenty days of their thirty days' "engagement") and that the work was still going bravely on, and would, undoubtedly, reach $30,000, or $1,000 a day for their labor of love in preaching and singing the gospel—without money and without price!

If this statement is, in any respect untrue, the means of detection and correction are easily accessible. The writer will send a marked copy of this article to the editor of the Cleveland *Leader*, in whose columns the Moody sermons and movements were daily reported, and whose relations to the "evangelists" will certainly enable them to know the truth, and if wrong, our statement shall receive correction.

Now, we do not dispute the legal right of Messrs. Moody and Sankey to make money by their work and labor, whatever we may think of the righteousness of the proceeding. None will deny that "the laborer is worthy of his hire," but let him receive pay as a hireling and not claim like the prophets and apostles, that they preach "without money and without price," and get the fame and honor even of their perishing fellow mortals as a reward for generous and disinterested philanthrophy! These men declare themselves to be doing the work of God's evangelists and apostles; they say they stand in their shoes and preach the same gospel; and they are quite as zealous in their theological doctrines and traditions as the Pharisees of old. Verily, they, too, "have their reward."

Now, see the contrast between such and the prototypes and models they profess to imitate. The first "evangelists," like their divine Master, "went everywhere preaching the word, without money and without price." Acts viii. 4-17-21; Ib. iii. 6: Ib. xx. 32-36. Jesus taught "Freely you have received; freely give." Paul says, in Gal. i. 15, 16: "When it pleased God to call me by his grace and to reveal his Son in me that I might preach him among the heathen, immediately I conferred not with flesh and blood" (did not wait for arrangements to be made to pay him $1,000 a day,) "neither went I up to Jerusalem to them which were apostles before me (as if to court the patronage of any), but I went into Arabia and returned to Damascus," and not till "after three years" did he go up to Jerusalem, etc. Elsewhere, 1 Cor. x. 15-18, the same apostle glories in his poverty, and while avowing his authority under the law to receive a support from preaching the gospel, quoting the Mosaic precept, "muzzle not the ox that treadeth out the corn," yet adds his boast that "when I preach the gospel I may make the gospel of Christ without charge that I abuse not my power in the gospel." Can Moody and Sankey, with the extravagant wages they receive, take up Paul's parable and exclaim as he does in Acts xx. 33-36, ... "I have coveted no man's gold or silver or apparel. Yea, ye yourselves know that these hands have ministered unto my necessities, and to them that were with me; and I have shewed you all things, how that so labouring ye ought to support the weak and to remember the words of the Lord Jesus that it is more blessed to give than to receive."

Paul, with all his divine power and authority, abiding in Corinth with Aquilla and Priscilla, his wife, and being of the same craft, working with them, with his own hands at tent-making, "laboring night and day that he might not be chargable unto any of them, and might preach unto them the gospel, without money or price," Acts xviii.; 2 Thess. iii. 3, and Mr. Moody, sumptuously lodged in the splendid Forest City Hotel in Cleveland, with no apparent occupation but to receive and welcome to his handsome suite of apartments the reverend and titled visitors who call during the morning, and in the afternoon and night to discourse to overflowing houses the dramatic orations called gospel sermons, largely made up of his own history and adventures—certainly without any Bible gospel in them—and in the receipt of one thousand dollars a day for the work and labor and pain and sacrifice of such a hard life! Behold the contrast between then and now—between Paul, the apostle and Mr. Moody, "the evangelist!" Alas! that such is the popular ignorance of the Bible and its "precious promises;" that Paul, speaking to us in his words and his example, is ignored and forgotten, and not the gospel, but Moody's sermons and Sankey's singing lead captive the unthinking multitudes, and as the prophet saith of ancient Israel, "the people love to have it so." Oh! for the time to come, as come it will, when, in the language of the same prophet, the Gentiles, repudiating their present subjection to fanaticism and folly, will say, in shame "our fathers have inherited lies, vanity, and things in which there is no profit." Jer. xvi. 19.

In Jeremiah ii. 5, the Lord saith to the prophet, "I ordained thee a prophet unto the nations" (Gentiles); "I have set thee, this day, over the nations and over the kingdoms, to root out and pull down and to destroy and to throw down, to build and to plant." His prophecy is largely burdened with the history and destiny of Gentile nations. He foretells to Israel the Assyrian and Persian and Roman conquests of their country and the consequences, and distinctly imputes their fall and ruin to the contempt of God's word, saying unto them, "Behold the word of the Lord is a reproach to them. They have no delight in it," chapter vi., and yet again exhorting them to "stand in the ways and see and ask for the old paths, where is the good way, and walk therein and find rest for your souls, but they said we will not walk therein and we will not hearken." .... Then addressing the Gentiles, the prophet exhorts them, saying, "Hear, ye nations," etc. He then exclaims, in view of this stubborn rejection of his words, "Shall I not visit for these things, saith the Lord? Shall not my soul be avenged on such a nation as this?" and adds this sad summary of their fearful iniquity: "A wonderful and horrible thing is committed in the land. The prophets prophesy falsely, and the priests bear rule by their means and my people love to have it so."

St. Paul says, 1 Cor. x. 6, etc., "These things were our examples—warnings to all other nations who, having the word of God, as we do, reject it—and as God is no respecter of persons or nations, may we not enquire trenchingly, "How shall we escape if we neglect, far worse, if we reject so great salvation?" The present generation is, undoubtedly, living in the "last days" of these Gentile times. If proof were needed of this we have only to point to those "signs of the times" among us Gentiles, which Paul, the prophet and "apostle to the Gentiles" directs our attention. In his letters to Timothy he says: "This know ye also that in the last days perilous times shall come, for men shall be lovers of themselves, (selfish), proud, blasphemers, disobedient to parents, (the very opposite to children's religion, which is obedience to parents), unthankful, unholy, without natural affection, ... lovers of pleasure more than lovers of God; having a form of godliness, (members of churches and "professing" Christianity) but denying the power thereof, ... departing from the faith, giving head to seducing spirits—ever learning and never able to come to the knowledge of the truth —who will not endure sound doctrine, heaping to themselves teachers (such as the modern evangelist) and having itching ears, they shall turn away their ears from the truth and shall be turned unto fables;" (anecdotes and sensational tales, etc.) "from such withdraw thyself."

Resolved, after seeing and hearing for ourselves, to make some effort to stem the tide of mistake and error which swept into its vortex so many votaries and victims of the prevailing delusion, the brethren were impelled by a sense of duty, to bring the minds of men, if possible, to see the contrast —clear and broad—between the Bible religion, the faith and hope of the gospel of Christ, and the religion of Moody and Sankey, accordingly a printed notice of such a purpose was inserted in two of the leading dailies of the city, inviting all of good and honest hearts to hear, at a convenient time and place stated, a plain and clear statement of the doctrine of Christ and the apostles as to what constituted the gospel in its faith and hope, and the means and terms of salvation, stated and proved from the Bible, and urging a comparison between the Bible religion and that which the "evangelists" were then preaching to the people of Cleveland. (This notice has been already inserted in THE RESTITUTION). The result did not differ from what we expected, although our zealous and earnest brethren attended in full force and urged others to come; the outsiders, for whose benefit the effort was mainly intended, were few and far between. It was so with Jesus and it was so with Paul, for truly "the servant is not greater than his Lord." Paul testifies as to one of his conflicts in 2 Tim. iv. 16, ... "At my first answer no man stood with me but all forsook me. I pray God it may not be laid to their charge. Notwithstanding, the Lord stood by me and strengthened me." We need not expect Paul's words to be heeded, where himself is rejected. Such sad experience verifies the wisdom of the Poet:

> "Broad is the way that leads to death,
> And thousands walk together there,
> While wisdom shews a narrow path
> With here and there—a traveler."

The writer heard Mr. Moody several times and held an hour's interview with him, a note of which must be reserved for another paper.

Spurgeon:—It is never worth while to make rents in a garment for the sake of mending them, nor to create doubts in order to show how cleverly we can quiet them.

The Resurrection Question.

JOEL A. SIMONDS.

There seems to be some complaint that so much space in THE RESTITUTION is occupied in the discussion of the resurrection of the wicked. I would like to ask those who are disposed thus to complain a few questions. Are we generally agreed on that subject? If not, then, is there not need that the question should be discussed? What is the object of discussion? Is it not to discover, and bring out the truth in relation to the subject discussed, so that we may be of the same mind, and of the same judgment in relation to it? Is it not that we may all speak the same thing, and be perfectly joined together in our work of faith? Then, why cease to investigate a subject that we do not yet understand?

How did we learn what we now understand concerning the gospel of the kingdom of God? Was it by keeping quiet on the subject? Or, was it by agitation? How have we secured the best, and the deepest, and the strongest, union and fellowship that we now enjoy? Was it by being afraid of investigation? Or, was it by persistent agitation of those things we were anxious to understand? Who do you think understand the subject of the "coming of the Lord" the best? Those who remained in the churches where the subject was not allowed to be discussed, or those who were driven out on account of their continued agitation of the subject? Who understand the nature of man the best; those who have always discouraged the agitation of the subject, or those who persisted in preaching on the immortality of the soul for fifteen or twenty years? Who understand the kingdom, or the gospel of it the best, those who have hardly entertained a question upon those subjects; or those who have persisted in discussing them until they understand them? Upon what subjects are we the best united? Are they not the subjects which have been freely agitated?

We have already become settled and quiet on many subjects, but the question of the resurrection of the wicked is not settled. If we cease to agitate it, will it ever be settled? Shall we ever be any better united on the subject than we are now? Would not such a course check all progress? Are not agitation, the comparing our different views, and even sharp criticism, the means of all sound Christian union. If the Bible does furnish a common ground of union on this subject, will not some one or more than one bring it out? If there is no common ground on which we can all stand and be agreed how shall we understand Christ's prayer, that his people may all be one as he and the Father are one? Or the Apostles exhortation, that we all speak the same thing, that we be perfectly joined together in the same word, and in the same judgment?

We are not yet agreed upon this subject, shall we now give up in despair, and say that the Bible does not furnish a basis for such a union? I should be very unwilling to concede this in reference to our Bible. The investigations are just beginning to be hopeful. Shall we shut down now, and check the spirit of investigation? Or shall we not rather encourage it?

If the word of the Lord is not "yea and nay," do you not see that the whole Bible must be on our side of this question? The position will yet be found in which the whole Bible will agree, and in which all the saints may agree. Then, let us be patient, and hopeful, and ready to receive the truth when it comes. Let us not shut down the paper on this investigation. Let us not prohibit the discussion of any subject. Let us trust the editor to exercise a wise discretion in the selection of all the matter to fill the paper. If new and fresh arguments on any subject are furnished, let them be published by all means. If old and stale ones are written let them be rejected. Let us have an open Bible, a free paper and religious liberty. Let the editor preside on all such matters, and give the casting vote.

Ditches are dug alongside the Iron Mountain and Southern Railroad, three feet wide and two feet deep, by means of an enormous steam plough, which is drawn by a locomotive. This machine does the work of a thousand men.

THE RESTITUTION.

E. J. CHAPLIN, *Editor.*

PLYMOUTH, INDIANA, NOV. 26, 1879.

WILL not our brethren and friends make an effort to increase the circulation of THE RESTITUTION? If a few hundred paying subscribers could be added to our list, and the list thus enlarged, remain undiminished, we should soon be placed beyond serious embarrassment. Brethren have aided and God has blessed us so far, but we still need financial help, and ours is not the only paper, that heralds the advent of the Redeemer and the soon-coming kingdom, that has to solicit some extra aid.

A FEW complain because their long articles do not find a place in the paper. The impossibility of doing this, and sending out a sheet of general information on the changes taking place in the world, indicating a speedy change of dispensations, is about as great as to measure a gallon of fluid in a pint cup by once filling it. We do the best we can—often wishing that some one of more experience in editorial responsibilities may soon take our place. We never coveted the position and are by no means anxious to retain it. Providence seemed to demand our humble services in this direction, and we have tried to consult the very best interests of THE RESTITUTION. Many pieces that have not appeared have been equal in merit to some that have been published. Editors are fallible and err as often as other men; still they may have better means of knowing what is better for a paper's interest than distant contributors.

THE dark clouds that have been gathering over Europe and Asia threatening war and revolution, are more thickly condensing instead of becoming rifted with seams of light. Scarcely are the turmoils of conflict quieted a little in South Africa, and Afghanistan, than England is called to confront a new uprising among the turbulent inhabitants of Ireland, which may become an outbreak of a very formidable character. Germany, menaced by Russia, has entered into a compact with Austria. As a counter-league it now seems that Russia and France may form an alliance. While important national interests are at stake, and likely to bring the Great Powers into collision, internal elements are undermining the stability of long established despotisms, nihilism in Russia, and communism in other kingdoms gain strength daily. Papal Rome is consolidating her minions to regain her lost supremacy. The most gigantic war ever waged seems eminent. No doubt whoever manages a newspaper for the coming year will have to chronicle great events. No journal can fill the place of one that contemplates events of history in the light of prophecy. Those that discontinue papers devoted to pointing out the connection between the inspired predictions and their accomplishment in the unfolding of human affairs, do themselves the greatest injury.

The Eclectic Resurrection.

No careful, critical, reader of the Scriptures can have failed to notice that there is a marked peculiarity, in every expression of divine revelation, when the resurrection of the righteous is the theme. Sometimes it is presented independently; as, "the resurrection of the just," or, the resurrection of "the dead in Christ;" and, at other times, a reference is made to the dead who are left behind when those who "sleep in Jesus" emerge from the tomb. We propose to write briefly upon those passages that significantly promise the resurrection of the righteous, and which, at the same time, distinguish it as pertaining only to this chosen class of the dead. We commence with Dan. xii. 2, because, in the first place, it teaches only the resurrection of a part of the numberless dead, and, in the next place because its distributive phraseology is employed in the New Testament to as definitely describe the resurrection of the righteous as being an outrising from among the multitudinous hosts that sleep in the dust of the earth.

As, is well known, this passage in the common version, reads: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

The best critics are agreed that this rendering fails in precision, and very inadquately expresses the sense of the original. As close a word for word translation as we are able to give this text, owing to the peculiar construction of its words in their case relation in the Hebrew, would be: "And many from the sleepers in earth's dust shall awake; these to the lives of eternity; and these to revilings for the *scorn* of eternity."

In analyzing this text we observe, that the first leading declaration in the verse expresses an event, and the two subsequent dependent declarations express two diverse destinies as resulting from that event. Let us carefully investigate the nature of this event and the consequent destinies in something like minute detail. The first and fundamental idea is that of the dead, inclusive of all that sleep in the dust of the earth prior to any awakening whatever. The sentence recorded Gen. iii. 19, contains the very same Hebrew words in relation to returning to the *ground or earth*, and *dust*, that we have in this passage. It is then to this dissolved condition to this universal depositing in *earth's dust* of all that have ever come under the power of death—and who are there locked up in the unbroken repose of the grave, that our attention is first directed; and our attention is thus directed that we may contemplate an event no less stupendous than creation itself. That event is thus expressed in Hebrew in a very remarkable and explicit manner. We give the text:

וְרַבִּים מִיְּשֵׁנֵי אַדְמַת־עָפָר יָקִיצוּ
—verabbim miyyshenyey admath-appar yaqitzu—literally—many of the sleeping in earth's dust shall awake.

The preposition מִן *—min*—says Gesenius "is strictly the construct state of the noun מִן *—men*—properly *part of* anything, and hence a preposition;" —and, "strictly as a preposition, *partitive*, denoting *a part* taken *from* or *out of* a whole." In Davidson's Analytical Hebrew Lexicon it is defined—"*of*, noting a part taken *from* or *out of* a whole, both with reference to number and quantity."

The event then embraced in the leading declaration of the text is,—that many are *parted* from among the dead multitudes of the sleeping ones in earth's dust by awakening from this sleep. In other words many, separated from a multitudinous whole, are raised from the dead. When this awakening shall have *parted* many *from among* the countless sleepers in "earth's dust," what have we next to contemplate? We answer, two distinct aggregations, or classes; one of which is the company embracing the many that have been *separated*, by awakening out of sleep, from the congregation of the dead, and the other class embracing the hosts of the still unawakened dead left behind in the death-sleep in the earth's dust. Now, after having fully grasped the immensely differing states effected by this [illegible] to the company made alive from the dead, and the other to the still imprisoned dead,—the question of a future destiny, as bearing on each class, presses upon us for an answer: What allotment is for the awakened? What allotment is for the unawakened? We put our questions in the dative form because it is by employing the dative case and supplementing the grammatically implied ellipsis of the verb *to be* that the question is answered in Hebrew. To keep these two classes separately and distinctly before the mind, the demonstrative pronoun אֵלֶּה *—elleh—these*—is used; and to express the future destiny of each class thus demonstratively singled out, and, at the same time do it in the most sententious manner possible, there is a complete ellipsis of the verb, and the future fate of each antecedent order is designated by simply employing the preposition לְ *—le—to or for*, before the words preceding the destiny assigned to each. The rule applicable to examples of this kind is "לְ *—le*—is the sign of the dative, after verbs of giving, assigning, etc.; also as dative *commodi* and *incommodi*." Our text, in its last clauses, falls under the latter part of this rule. The words *commodi* and *incommodi* mean *advantage* and *disadvantage; profit* and *loss; reward* and *punishment*. When no verb is expressed, some form of the verb *to be* is implied. The destiny then of "the many awakened out from among those sleeping in the dust of the earth" is thus expressed—"These to the lives of eternity"—that is, the *advantage, profit*, or *reward* of the risen dead is "everlasting life." On the contrary the destiny of the other class is thus expressed—"And these to the reproaches and contempt of eternity;" that is, the *detriment*, loss, or *horrible doom* of the unawakened dead, is to be "scorn and everlasting contempt."

Some hasty objector might urge that it is manifestly too absurd to predicate "shame and everlasting contempt" of the unrisen dead. Our reply is short, pointed, and Scripturally authoritative. We quote Isa. lxvi. 24: "And they shall go forth, and look upon the carcasses of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring to all flesh."

Here the very language of intense loathing and scorn employed by Daniel, in the original, is also employed by Isaiah when speaking, beyond all controversy, of the dead. The black brand placed on Cain's person has adhered to his character for 6,000 years. The stereotyped expression—"of the wicked one"—tersely utters the detestation in which the murderer of his brother has been held during all time. The fratricide, the first murderer in the world, has been associated with the devil, the first murderer in the universe. Judas Iscariot scorned himself bad enough to commit suicide, and his name has been buried under mountains of "shame and contempt" for 1800 years. The name of the traitor, Benedict Arnold, has been a loathing to American patriotism for a century, and will be to the last syllable of recorded time. The name of Pope Alexander VI. has been the synonym of disgusting iniquitous infamy for more than 300 years—a name that would be discreditable to a demon; and no lapse of time will ever bleach it white. To "die in sin" fixes a character that *sticks*, and will ever *stick*, if Daniel's intensely strong language means anything. But we are writing on an Elective Resurrection and neither for nor against the resurrection of the ungodly. We leave these where Daniel, Isaiah, and other Old Testament writers leave them, and, if we continue our theme, shall endeavor to show that the texts in the New Testament, that speak of an Elective Resurrection, are intimately linked with Dan. xii. 2.

In closing it may be well to remark that the expression "everlasting life," which occurs comparatively often in the New Testament, occurs no where else in the Old Testament, and, furthermore, that, in this instance, it is predicated only of those that are made alive from the dead. "The resurrection and the life" are the inseparable terms of the future existence in both Testaments.

NEWS ITEMS.

THE WAR CLOUND IN EUROPE.

LONDON, NOV. 19.—The *Times'* Berlin correspondent telegraphs as follows: "The St. Petersburg *Novoe Vremya*, discussing the prospects of war, says that neither the Russian people nor the Russian government wish for war, because the bad financial state of the empire enjoins peace: but every day and every hour the conviction deepens that a great struggle is soon to break out."

[illegible] *Gaulois* from St. Petersburg reports that all Russian officers on leave of absence have been ordered to join their regiments immediately.

RUSSIA AND THE CABUL OUTBREAK.

LONDON, NOV. 19.—The Manchester *Guardian's* London correspondent believes that the statements to the effect that papers were found in Cabul compromising the Russian Foreign Office are accurate. Lord Beaconsfield is urged to publish the documents, but declines to do so.

FRANCE is building a number of first class forts on the Belgian frontier, and this action causes much uneasiness in Brussels.

According to Pesth (Hungary) dispatches received on the 17th famine prevailed to a frightful extent in Montenegro. It was believed that one-sixth of the inhabitants were starving. The same dispatches say there had been severe fighting on the Turkish frontier, near Brzsovitza, and that the latter city had been plundered by 500 Arnauts.

FORTY-NINE AFGHANS HANGED.

CABUL, Nov. 17.—Forty-nine Afghans have been hanged for complicity in the massacre of the British embassy. It is reported that trouble is apprehended in the Ghuzni country. One of the Khans and his brother are inciting insurrection in Kohistan.

BERLIN, November 22.—Winter has set in here and all over the northern part of the continent. The snow is deep in Berlin.

PARIS, November 22.—The early snow has driven the wolves from the forests in the department of Marne, and the peasants are organizing midnight hunting parties to protect their flocks.

Official announcement was made in London on the 19th that the government had resolved to put down sedition in Ireland. While doing all it possibly could to diminish and relieve distress in that country, it would not permit agitators to carry out their treasonable programme. Michael Devitt and James Bryce Killen had been arrested at Dublin, and James Daly, editor of the Connaught *Telegraph*, at Castlebar, for using language calculated to provoke breaches of the peace. There was great excitement throughout Ireland in consequence of the arrests.

CORK, November 22.—A detachment of troops left here last night for Baltimore, in this county, supposed to be in consequence of urgent private information received by the government it is likely that there will be several arrests in Ireland to day of well-known ringleaders in the present agitation.

A Paris correspondent telegraphed on the 11th that two French explorers discovered the source of the River Niger in September last.

THIRTY CHINAMEN KILLED AND A MOUNTAIN SHAKEN TO ITS CENTRE.

SAN FRANCISCO, Nov. 18.—An explosion occurred in Tunnel No. three on the narrow-gauge railroad from San Jose to Santa Cruz early this morning. From the meagre accounts thus far received it seems that a blast was let off about 2,700 feet from the mouth of the tunnel, which caused an explosion of the gases generated by the filtering of coal oil through the roof and sides of the tunnel. Twenty-six Chinamen and two white men were at work in the tunnel at the time. Immediately about twenty more Chinamen rushed into the tunnel with torches to aid their comrades, and when they had penetrated about 1,600 feet their torches caused a second explosion more violent than the first, shaking the mountain to its centre. The white men—Lindle and Johnson—were brought out terribly burned, and about ten Chinamen, all seriously injured. As near as can be learned some thirty Chinamen were killed. The second explosion wrecked the engines and works. Physicians have been despatched to the scene from San Jose, and everything possible is being done for the sufferers.

LEADVILLE, Col., November 20.—A powerful vigilance committee has been organized here, and this morning early they proceeded to the jail, demanded the keys and took out Charles Stuart, a footpad, and a notorious lot and mine jumper, named Charles Frodsham, and hanged them to a small shed near the jail. They placed on the back of Frodsham a card warning a number of notorious characters to leave the city or take the same fate, among them the late city marshal, Kelly, and James Bush, who killed Arbuckle in the summer. A great many thieves and confidence-men have left to-day. The committee are in dead earnest, and mean business. Stuart was from Connersville, Pa., and Frodsham was from Salt Lake City.

VERDICT AGAINST A PRIEST.

SPRINGFIELD, Mass., November 10.—The suit in the case of Joseph Parker, formerly a stable keeper at Holyoke, Mass., to recover $10,000 from the Rev. Father Andre B. Dufressne, a French Catholic priest of that town, for breaking Parker's [illegible] by [illegible]; telling his congregation that they must not patronize him, and forcing them to obey his commands by threats of excommunication, was given to the jury to day, and after two hours deliberation they gave a verdict to Parker of $3,432.

The most sanguinary naval fight of modern days occurred November 8th, at the capture of the Peruvian ram Huascar, which has done such notable service in the South American war. There were two hundred and sixteen men on the Peruvian vessel, and of these only eighty-six survived, and they were all badly wounded. The two Chilian vessels which effected the capture were the Cochrane and the Blanco, both heavily armed ships. The admiral commanding the Huascar was killed, and the three principal officers who successively assumed command after his death were shot down almost instantaneously. The scene on board must have been horrible. An eye-witness writes:

"After an hour and a half's fighting the ram was almost shot to pieces. Still, she discharged her sole remaining cannon at long intervals, as the very turret itself, only thirty feet in diameter, was choked up with the debris of the shattered gun and the bodies of the dead and wounded. Below, in the dark passages and narrow compartments of the ship, the scene was frightful. The dying and those who had perished were heaped indiscriminately together, and every few moments a shot from the enemy came crashing through the sides of the doomed vessel."

When at length a boarding party secured the vessel she seemed a veritable shamble. Scenes of carnage like this, show how fearful are the passions of which the heart of man has been the home since the Fall.

COL. VON WERDER'S EVENTFUL EXPERIENCE IN THE GREAT NAPOLEON'S WARS.

BALTIMORE, Nov. 17.—Col. John Frederick Von Werder died in this city last night, at the Aged Men's Home, aged ninety-nine years, ten months, and sixteen days. Von Werder was one of the Old Guard. He was with the first Napoleon in his retreat from Moscow, saw his wedding with Maria Louisa, entered Paris with the allied armies in 1814, served under Blucher at Waterloo, assisted in organizing the Greek insurrection of 1820, and fought against Abd-el-Kador on the plains of Algeria. Col. Werder, as appears from a manuscript sketch which he has left behind him, was born in Prussia on Jan. 1, 1780. In 1796 he joined the Prussian army, and at the battle of Jena was made a prisoner by the French, afterward joining that service. In 1807 and 1808 he fought in Spain, and in the latter year married the daughter of a Spanish grandee. He took part in the battles of Aspern, Eschlingen and Wagram and was made side-de-camp to Gen. Murat. In the spring of 1812 he was appointed side-de-camp to Marshal Ney and marched to Russia, entering Moscow with Napoleon. At Berezaina he was twice wounded, and after his recovery again joined the Prussian army, fighting in all the battles from 1813 to 1815. Between the years 1816 and 1827 he led an adventurous life in Greece and Turkey, and from 1827 to 1848 served with distinction in Africa. In 1850 he came to this country with his wife and children and invested his money in a nursery in Virginia. In 1852 his property was destroyed by a severe flood, and other misfortunes came upon him. Three of his sons fell in the late war, his wife and daughter died in 1863, and last summer the veteran was compelled to seek the shelter of the Aged Men's Home. For the past five years he was partly blind, but he retained his faculties to the last.

CORRESPONDENCE.

What is Man?

We are led to cry within ourselves when we look around and survey the earth, in the language of good old Job, "What is man?" And I presume this is the cry of all God's people who are of a serene temperament, and should be the cry of all mankind, and their contemplation in their meandering hours. Let us for a few moments look at man here on the earth, for we know nothing about him anywhere else. Here we see a boy, the son of a rich man, and, as a general rule, he has no care on his mind, and works not and hates those that do labor. But his father dies in the course of time and leaves all his money to his son. He goes into business of some kind, untrained, and finally fails; leads a miserable life thereafter, and is finally laid in the grave.

But now, let us look at a somewhat different picture. Now, we see a poor boy, maybe an orphan, and, like the Savior, not where to lay his head. But, by and by he finds some one who has sympathy for him and gives him something to do. He proves to be true, honest and industrious; gains the good will of his employer, and from hence he rises to distinction and eminence. But, alas! he, too, climbs the hill of time, and down on the other side to the grave. This is the case with all the great men of earth. Death comes, and he does not stop and say, Which one shall I take? but he takes the young as well as the old; all go together to the grave to slumber in the dust. Yes, the wise man as well as the fool; the rich as well as the poor; the king upon his throne, and men of eminence, as well as one of low degree. There is no difference, and we cry aloud, "What is man?" "He is like the chaff of the summer's threshing-floor. Yes, he is of a few days and full of trouble. He cometh forth like a flower and is cut down; he fleeth also as a shadow, and continueth not." And "his breath goeth forth and he returneth to his earth; and in that very day his thoughts perish." Yes, "and there is no work, nor device, nor knowledge, nor wisdom in the grave whither he goest."

A dark, dark picture! Is there no other hope for man than to simply work out the drama of life, then to fall back into everlasting oblivion? Is this so? Then, why did I not in the beginning be at rest, as all things under the sun are vanity and vexation of spirit? No hope, no rest; all is darkness, a myth, nonentity. What am I doing, and where am I going to die? Then, if that is the goal, wrap me in the arms of nature and let me go to my final rest in peace, where there will be none to disturb nor molest.

These are a few thoughts on one side of the picture, but thank the good Lord there is a brighter side to this picture than that; but I am afraid that all will not look for the bright side, but be content with the dark side, and when it comes to death, O how dark; there is no light whatever! Think, dear reader! Are you looking at the bright side or not? Are you looking for the hope of the faithful, which hope is an anchor to the soul, both sure and steadfast, and even reaches into the *sanctum sanctorum*, even where Jesus has gone to appear for us? Yes. Now we have something to labor for—life eternal—and are we all working for that life—*present*—the life to live again? knowing we have no life out of Christ, we should try and get more in the right way every day. This is my hope and stay. This is what I want to live for—life everlasting—which is worth more than gold; but many are after the filthy lucre now, but by and by they will find it too late to be admitted into the kingdom of our Lord and Savior.

J. M. HARLAN.

Editor Restitution:—To the dear ones of the like precious faith. I came home yesterday from Clinton county we had a good meeting, there was one immersed on the last day of the meeting. Brother John Lawson was with us during the meeting, and helped to preach the word. Brother Lamson lives in Frankfort, Clinton county. Notwithstanding the bad weather there was a fair turn-out, and good attention during the meeting; the gospel is the power of God unto salvation to everyone that believeth. Please say through THE RESTITUTION my time is not all occupied now in preaching the word, and if any of the brethren wants me to come and preach for them, they can write to me at Crawfordsville, Ind. J. S. HATCH.

SENTENTIOUS PARAGRAPHS.

Colton:—Vice has more martyrs than virtue.

Light cares speak; great ones are dumb.

Every accepted prayer is not an immediately answered prayer.

Sorrow is a summons to come up higher in Christian character.

No indulgence of passion destroys the spiritual nature so much as respectable selfishness.

Greg:—A sin without its punishment is as impossible, as complete a contradiction in terms, as a cause without an effect.

Jeremy Taylor:—Modesty is the appendage of sobriety, and is to chastity, to temperance, and to humility, as the fringes are to a garment.

PLEASANT WORDS.

No matter how the world may go,
How dark its shadows be,
Or whether June's sweet roses blow
To gladden you and me,
There always is a time of day
Our voices may be heard,
When we can pause beside the way
To say a pleasant word.

John Bunyan:—Prayer is the pitcher that fetcheth water from the brook wherewith to water the herbs; break the pitcher and it will fetch no water, and for want of water the garden will wither.

Don't [illegible] authorizes you to say disagreeable things to your intimates. On the contrary, the nearer you come into relation with a person, the more necessary do tact and courtesy become.

When you speak evil of another, you must be prepared to have others speak evil of you. There is an old Buddhist proverb which says, "He who indulges in enmity is like one who throws ashes to windward, which come back to the same place and cover him all over."

To the Christian nothing can be so dark but there can be a bright side.

"Six thousand years of sorrow have well nigh
Fulfilled their tardy and disastrous course
Over a sinful world, and what remains,
Of this tempestuous state of human things
Is merely as the working of the sea
Before a calm, that rocks itself to rest;
For He, whose ear the winds are, and the clouds
The dust that rises upon His sultry march,
When sin hath moved him, and his wrath is hot,
Shall visit earth in mercy,—shall descend,
Propitious, in his chariot paved with love;
And what his storms have blasted and defaced
For man's revolt, shall with a smile repair."
—*Cowper.*

"Three hundred thousand earthly Sabbaths line the road that lies behind the people of God, pointing each with outstretched hand, like so many guide posts, in the same direction, and agreeing with overwhelming unanimity in their testimony to the blessed fact, that there remaineth a sabbatism for the people of God,"—and that it will soon be here.

Hannah More:—Private prayer is the golden pipe through which the Lord is graciously pleased to convey spiritual blessings to the soul. He knoweth all our wants, and, without our asking him, could supply all our wants in the best manner and at the best possible time. But he will be inquired of by the house of Israel, to do for them according to the exceeding great and precious promises he hath given.

Arabic Proverb:—Wisdom is better than riches. Wisdom guards thee, but thou must guard thy riches. Riches diminish in the using; but wisdom increases in the use of it.

"TO HIM THAT OVERCOMETH."

Great truths are greatly bought, *Not* found
By chance,
Nor waited on the breath of summer dream,
But grasped in the great struggle of the soul,
Hard buffeting with adverse wind and stream;
Won in the day of conflict, fear and grief,
When the strong hand of God, put forth in might,
Ploughs up the subsoil of the stagnant heart,
And brings the imprisoned truth-seed to the light.

POETRY.

[Whisper of Peace.]

In His Vineyard.

There is never a way so narrow or short,
But the Master's work is there;
There is something to do for His dear sake,
Or something to calmly bear.

There are trials to meet with Christian faith,
And duties with Christian grace;
And there's Christian sweetness to every one
To be given in every place.

Their working days are never so hard
Who find in Christ a stay;
And days of darkest are days of light,
When Jesus leads the way.

And the waiting days of those who love,
Are days of quietness;
And the praying days of those who trust,
Are days of perfect peace.

There are flowers down in the valley low,
And over the mountain side,
Which were never planted by a human voice,
Nor by human eyes descried.

Yet as sweet as the breath of the royal rose,
Is the perfume they exhale;
And why they bloom and where they bloom,
The good Lord knoweth well.

SELECTIONS.

[The Rainbow.]

Jerusalem in History and Prophecy.

The significance of the name of this famous city—"Dwelling of Peace"—demands a future to justify it. God, the Maker and owner of the world, has chosen the hill of Zion as the site of the world's metropolis, and no rivalry of other hills will induce him to alter his mind. "Why leap ye, ye high hills? this is the hill which God desireth to dwell in: yea, the Lord will dwell in it for ever" (Ps. lxviii. 16). "The Lord hath chosen Zion; he hath desired it for his habitation. This is my rest forever; here will I dwell; for I have desired it" (cxxxii. 13, 14). "Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness. Beautiful for situation, the joy of the great King. God is known in her palaces for a refuge" (xlviii. 1-3).

About these Scriptures there can be no mistake, and there are many others of similar import. Zion, Jerusalem, the city, and its palaces—to "spiritualize" these names, as if by some metaphorical mysticism they mean certain—or rather uncertain—aspects of the Christian Church, is to trifle with the word of truth, and to cheat human intelligence of precious information. Leave this verbal jugglery to pagan oracles, and sternly forbid it to cross the threshold of the divine temple! The living God does not peep and mutter like the impostors of necromancy, but speaks with clearness that men may understand.

We shall give an exceedingly condensed history of the city of Jerusalem, before we glance at its promised future. It was a city of the Amorites called "Jebus," on the north of Judah, but counted to Benjamin. It is fifteen miles from the Jordan and Salt Sea, and thirty-one from the Mediterranean. It was built on four hills: Zion, Acra, Moriah, and Bezetha. It was surrounded on the east, west, and south by a valley, which was environed with hills. It had three walls with towers, and was about four and a half miles in circumference. It was first taken by Judah, Judg. i. 8, but only in part ver. 21, and finally by David, B. C. 1049, 2 Sam. v. 6, 7. During 1014–1004 its temple was built. In 970 it was plundered by Shishak; and in 884 by the Philistines and Arabs in the days of Jehoram; in 808 by the Israelites; in 710 besieged by Sennacherib; in 610 taken by Pharaoh-Necho; in 598 plundered by Nebuchadnezzar; in 588 rebelled against him; in 587 the temple was burnt; in 536 Cyrus encourages its rebuilding; in 515 it is dedicated; in 445 Nehemiah rebuilds the wall; in 330 it is visited by Alexander the Great; in 320 captured by Ptolemy Soter; in 300 annexed to Egypt; in 170 its walls raised by Antiochus Epiphanes; in sixty-three taken by Pompey; in forty-four its walls rebuilt by Antipater, father of Herod the Great; on September 8, A. D. 70, it was destroyed by the Romans; in 130 rebuilt by Hadrian; in 335 Constantine founded by the church of the Holy Sepulchre; in 614 taken by the Persians; in 637 by the Saracens; in 1076 by the Turks; in 1098 assigned to Egypt; in 1099 taken by the Crusaders; in 1187 by Saladin; in 1228 assigned to the Christians; in 1243 taken by the Carizmians; in 1517 by the Ottomans; in 1832 assigned to Egypt; and in 1841 to Turkey.

But this city which has endured so many sieges—this city whose history casts the most extravagant romance into the shade—this city which killed the prophets, and filled up the measure of its iniquities by slaying the prince of life—this marvellous city, we say, must have a future to justify its name. "Salem"—peace! The epitome of its history just given is not remarkably suggestive of peace. The fiercest wars that ever raged have been in connection with Jerusalem. The so-called "Eastern Question," which has perplexed Europe for many years, and caused enormous destruction of men and money, is related to it, though politicians may be ignorant of the fact; and the day comes space when the impressive prediction of Zechariah will be fulfilled: "Behold, I will make Jerusalem a cup of trembling unto all the people that are round about, when they shall be in the siege both against Judah and against Jerusalem. And in that day will I make Jerusalem a burdensome stone for all people; all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it," xii. 2, 3.

The vision of peace in relation to the city of the Lord will become, must become, a realised fact; but that can only be by the coming to it of the prince of peace, when men will give it the grand name of "Jehovah-shammah"—"The Lord is there." Ezekiel's last word.

Of this divinely joyous theme the prophets were moved to speak from time to time; for the Lord means to rescue his city and land, to restore his people Israel, and to send blessings to the utmost limits of the earth, from the metropolis of his dominions. Thus: "At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem; neither shall they walk any more after the imagination of their evil heart. In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers," Jer. iii. 17, 18. "Judah shall dwell for ever, and Jerusalem from generation to generation. For I will cleanse their blood that I have not cleansed; for the Lord dwelleth in Zion." Joel iii. 20, 21. "Sing and rejoice, O daughter of Zion; for, lo, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and shall be my people; and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee. And the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again." Zech. ii. 10–12.

When men moved by the Holy Spirit speak thus, it is our duty and privilege to listen. The arrogance and impudence, the positive infidelity of some men, who are nevertheless "Christians," are mournful. All these clear declarations are unblushingly ignored or explained away, exhaled into oriental figure, or by a process of theological "accommodation"—in plain language, holy theft—applied to things connected with the economy and ministry of grace and the Christian Church. This twisting and torturing of the divine word has robbed the followers of Christ of priceless treasures of intelligence to which they were entitled, the possession of which would have made them men—"sons of light," strong in the Lord. But instead of this, what do we find? Melancholy ignorance of Scripture, an extremely narrow circle of thought revolving around the very A B C of personal salvation, sometimes attenuated into metaphysical cobwebs without a particle of strength, and at other times crushed into a pitiful sectarianism without a particle of charity. The metaphysical teacher swathes your intellect in fog; the small sectarian binds your heart in ice. Which will you have? Neither, neither, we pray you! for the glorious future of the Church, and the beautiful future of the world are utterly unseen by both. Metaphysical mysticism has extinguished the light of revelation; sectarian bitterness has extinguished its love. Let us try, in the name of Him who is both light and love, to extinguish both these foes of God and man! it will be a difficult task, but the greater the difficulty the greater will be the honour of success: and success is certain if we fight the Lord's battle under the Lord's direction.

By way of illustration take a specimen each. The metaphysical theologian of course glorifies mind and refuses to accept anything which appears to him to disregard the standard he has set up. "The coming of the Lord," said one of these brethren to me, "yes, certainly, He is always coming. An impression upon the mind, and intellectual influence, a desire for a better state of things, an occasional rising of the heart heavenward, these are all visits from the Lord. He is always coming."

"Are you really satisfied," I said, "that the Scriptures mean nothing more than these mental impressions when they speak of the presence—*παρουσια*—of our Lord?"

"I am satisfied that no man who has any regard for his own mental peace will cross swords with you Fifth Monarchy men! You take the Scriptures literally, and there is no dealing with you."

The narrow man who delights in the idea of a "little flock," and who is far more Calvanistic than John Calvin, is, of course, blind to the breadth and splendor of the prospects which the light of revelation reveals in relation to the nations of the world, after the church has been perfected in the glory. That miserable thing called "spiritualizing," is the joy of his heart; and he uses it sometimes in grotesque fashion. The following illustration bears directly upon the subject of this paper, and as it is not from any secondhand source, but from personal recollection, the reader may accept it as literally true.

The preacher's text was that grand prediction, Mic. iv. 8, "And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem." It is many years ago, but I distinctly remember the thought flashed through me, "Surely the preacher will do his best to describe the happiness of the world through the royalty of Israel whose Messiah shall then be present, for the law shall go forth of Zion, and the word of the Lord from Jerusalem."—(v. 2.)

"My brethren," said the speaker, "this is a part of the covenant of grace. The stronghold of the daughter of Zion is election. You see how electing love works. Ah! it may well be called a stronghold. The devil can't conquer election, though he has all the blind Arminians on his side! He hates election, and so do they. Well, we the dear children, the precious little flock, are the daughter of Jerusalem; not of the bond woman, but of the free—Jerusalem which is above, the mother of all the elect. We are to have the first dominion, that is nearest the throne in heaven. There may be some Arminians in heaven, I don't know, there may be a few through sovereign grace, but they will be a long way off, just inside the door, where there is very little light—that will suit their weak eyes, you know! (smiles of approval); but they will never come near us to all eternity, for the first dominion (strong emphasis) comes to the daughter of Zion, that is the elect church."

This is the substance of an hour's talk. It came to an end at last, as all painful inflictions do, sooner or later, and we left with a feeling of pity for both pastor and flock. But if men will rob Israel of its promised national blessings, Jerusalem of its metropolitan magnificence, as the city of the great King, and that King himself of the splendid dominion that awaits his advent, their knowledge of the Scriptures must be both limited and confused. We thought of the apostolic charge to Timothy: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

But one word more about the city of peace—the Jerusalem that is to be; and Isaiah shall be the speaker this time: "Look upon Zion, the city of our solemnities; thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But there the glorious Lord will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby. For the Lord is our judge, the Lord is our lawgiver; the Lord is our King; he will save us.—*Dr. Leask, Editor of Rainbow.*

[London Freeman.]

The Bible of Modern Science.

The preparation of the new Bible, which is to be inspired by sweet reasonableness, has not made much advance yet. We lay before our readers the improved version of the first chapter of Genesis:

1. There never was a beginning.

2. And Cosmos was homogeneous and undifferentiated, and somehow or another evolution began and molecules appeared.

3. And molecule evolved protoplasm, and rhythmic thrills arose, and then there was light.

4. And a spirit of envy was developed and formed the plastic cell whence arose the primordial germ.

5. And the primordial germ became protogene, and protogene somehow shaped cercon, then was the dawn of life.

6. And the herb yielding seed and the fruit tree yielding fruit after its own kind, whose seed is in itself, developed according to its own fancy.

7. The cattle after his kind, the beast of the earth after his kind, and every creeping thing became evolved by heterogeneous segregation and concomitant dissipation of motion.

8. So that by survival of the fittest there evolved the similads from the jelly-fish, and the similads differentiated themselves into the anthropomorphic primordial types.

9. And in due time one lost his tail and became man, and behold he was the most cunning of all animals.

10. And in process of time, by natural selection and survival of the fittest, Matthew Arnold, Herbert Spencer, and Charles Darwin appeared, and behold it was very good.

[Grand Rapids Public Telegraph.]

Women of the Middle Ages.

To see Avignon, its ramparts, and the Papal fortress castle, has been a dream I have cherished for many long years. I shall never forget the utter peacefulness of the town which reposed me perfectly after the noisy, barbaric luxury of Paris. My room in the excellent Hotel de l'Europe looked out on one of its two court-yards, in which stood many trees, one a magnificent palm-tree. Its branches swept against my windows; I could touch the large leaves, and at nightfall and early morning hear the little birds twitter in the depths of its leafy shades. Near the hotel are the remains of the palace of Joanna of Naples, that Marie Stuart of the Middle Ages who, when young and beautiful and her fair fame blackened with slander, stood up in the vast consistory hall of the Papal palace before the greatest men of her day and defended herself from the charge of murder so well in choice Latin that she was acquitted. Oh, my strong-minded sisters of this nineteenth century, you will have to rise early and go to bed late before you can equal those splendid women of the Middle Ages and the Renaissance!

A Marriage Procession in Nazareth.

While we were resting under some olive trees to-day a marriage procession passed us. It was led by about fifty men in their best clothes, well mounted and armed, who were escorting a bride home. Some of these men played upon curious musical instruments. In their midst sat the bride, astride upon a white caparisoned horse led by a man in flowing robes. Her wonderful garments were stiff with embroidery, and she was laden with magnificent jewels. She wore the usual jacket, shirt, tunic, fall, and loose trousers, and was attended by four very ugly old hags as bridesmaids, who were nearly as smart as herself. But these antique damsels (or dames) were distinguished by extraordinary head-dresses, composed of rolls of silver coins about the size of a florin, piled up like money on a money-changer's counter, and arranged round the front of a sort of cap, something of the shape of a great sausage. The procession included a host of women and children, and the rear was brought up by a solitary camel, bearing a huge scarlet and green box aloft, which box contained the bride's trousseau.

There is trouble between the church and the press at Ottawa, in the providence of Ontario. The Roman Catholic Bishop recently visited Rome and obtained from his Holiness the bones of Saint Æmilius which, on his return to Ottawa, he presented to the cathedral of that city. There was a grand ceremony when the relic was brought to the church. It was borne from the Bishop's house by four priests; the students of the Roman Catholic College formed a guard of honor; sixty clergymen appeared in the procession, among them two Bishops; and the bones were exposed in the church for nine days. A local newspaper, owned and edited by an Irish Catholic, referred in a rather contemptuous manner to the relic and the ceremonies attending its reception, pointing to the men who had sacrificed their lives in endeavoring to enlarge the liberties of Irishmen as the true martyrs. The Bishop denounced the irreverent editor from the pulpit; the editor replied in his newspaper; then the Bishop, over his own signature, censured him in the other local papers, and then the recalcitrant editor declared his independence of the church and all its representatives.

From one idea we must judge all. No truth or dogma so humble that it has no biography written down in the vast book of nature. There are ephemeral insects, it is said, which live only one day. One day and night begin and close their experience. But to them that day is a career. There are stranger things in nature. There is a plant which opens almost the liveliest flower man ever beholds, and which pours forth perfume enough to fill a cathedral with holy incense; and yet that plant opens its flower only in the dead of night, and opens it but once. Two hours of color and sweetness contain the birth and death of this beautiful member of the floral band. But who will say that these two hours are not a history? Indeed, they make up a better record than the half-century of many a man stained with vice, or inaction, or crime. The life of many a rose is better than the life of many a man.—*Prof. David Swing.*

[Cincinnati Commercial.]

An Offended Priest.

BATESVILLE, Ind., November 14.—A Catholic priest of Morris, three miles east of this place, was arrested to-day for brutally beating three children of his church who acted as pall-bearers at the funeral of a Protestant child three years old. A change of venue was asked by the priest, and his preliminary trial is being held before Charles Johnson, Justice of the Peace of the township this evening.

A conflict between Church and State is raging in New South Wales, occasioned by the reading of a pastoral letter of the bishops in all the Roman Churches on Aug. 3, urging the faithful to withdraw their children from the public schools. A few days later Archbishop Vaughan, at a confirmation service, called upon those of the candidates who attended the public schools to step forward, and then refused to confirm them unless their parents would promise to remove them from these schools. In a single week 1,500 children were removed from the schools at Sydney. Then the Archbishop preferred charges against the public schools of godlessness and immortality; and he had no sooner proclaimed them than the Rev. Joseph Jefferies took up the gauntlet in defence of the schools. From the ecclesiastical field the controversy went to the press and then into the Council of education, so that all parties are now discussing the question of religious instruction in the public schools.

"Europe has not had a more troubled aspect," says an eminent journalist "since the battle of Waterloo than she presents now. Germany and Austria are against Britain and France respecting the management of Egyptian affairs. Russia, and probably France and Italy, are against Britain, Germany and Austria on Turkish affairs. All are armed or arming to the teeth, and no one can even guess at the result of the conflicting interests and bad feelings which are becoming more and more apparent every day." Students of prophecy will see in this description a confirmation of the conclusions drawn from Holy Writ that the close of this dispensation is near at hand.

LETTER RECEIPTS.

SUBSCRIPTIONS.

Sarah Schofield	1 00	Mrs Emily Frink	50
G Hutchinson	2 00	J W Butler	2 00
W C Nichols	2 00	D Grant	2 00
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Horace Green	25	Mrs Emily Frink	7
W I Crockett	1 50	D F Sally	4 75
J G Billman	25	Orfas Goodrich	97
J G Shank	60	W H Locke	40

A Free-Will Offering.

We, the undersigned, having the good of the cause of truth at heart, and believing that it is our duty to sustain the gospel with our means as well as our tongues, and believing that God will bless us for all the offering we make in behalf of the truth, have paid the sum set opposite our names for the purpose of freeing THE RESTITUTION from debt, and sending it out as a messenger of truth to those sitting in darkness, and to comfort those who are walking in the light of life:

Amount previously published	$631 22
Horace Green	1 75

THE SUN FOR 1880.

The Sun will deal with the events of the year 1880 in its own fashion, now pretty well understood by everybody. From January 1 until December 31 it will be conducted as a newspaper, written in English language, and printed for the people.

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In its comments on men and affairs, The Sun believes that the only guide of policy should be common sense, inspired by genuine American principles and backed by honesty of purpose. For this reason it is, and will continue to be, absolutely independent of party, class, clique, organization, or interest. It is for all, but of none. It will continue to praise what is good and reprobate what is evil, taking care that its language is to the point and plain, beyond the possibility of being misunderstood. It is unhampered by motives that do not appear on the surface. It has no opinions to sell, and those which may be had by any purchaser with two cents. It hates injustice and timidity even more than it hates unnecessary words. It abhors frauds, likes fools, and deplores circumpuncts of every species. It will continue throughout the year 1880 to chastise the first with the bludgeon of the second, and persecute the third. All honest men, with honest consciences, whether sound or mistaken, are its friends. And The Sun makes no bones of telling the truth to its friends and about its friends whenever occasion arises for plain speaking.

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Charity.

Give! tho the gift be ever so small;
Better do little than nothing at all;
An act of kindness, a word, a prayer
To lighten the burden of sorrow and care.

Little hands, little hearts, their little may do;
Little works of advice, so kind and so true;
Little errands of mercy and actions of love;
Little prayers prayed to earnest for help from above.

The celestial giver is loved of the Lord,
And Charity bears all love its reward;
E'en the poor widow's mite was called than all—
"Twas the best she could do, though the gift was small.

COMMUNICATIONS.

Plain Facts No. 4.

Brethren, I will make a few remarks before I proceed further on the subject of "Plain Facts." First, I would have the readers of THE RESTITUTION to understand that I am not wholly the composer of the articles called Plain Facts. But nevertheless as I mingle my ideas together with those that I collect from other works on the great subject of salvation, I shall sign my name as the writer of these facts, but not wholly the composer. With this explanation I will proceed to the subject.

4th. This purpose of Jehovah to establish a universal kingdom on earth, with Christ as its head, has a connection with God's past dealings with the nation of the Jews. This connection must be understood before the bearing of God's purpose in the future can be clearly understood. To assist in the attainment of this understanding, we affirm the following facts:

The kingdom of God has already once existed, being the kingdom of Israel, divinely constituted under the hand of Moses, existent 2,000 years ago, in the land of Palestine. And of all my sons, (for the Lord hath given me many sons), he hath chosen Solomon my son to sit upon the throne of the Kingdom of the Lord over Israel. 1st Chron. xxviii. 5. Blessed be the Lord thy God, which delighted in thee to set thee on his throne to be king for the Lord thy God. 2d Chron. ix. 8. And now ye think to withstand the kingdom of the Lord in the hands of the sons of David. 2d Chron. xiii. 8. It was divinely overturned and scattered to the winds on account of iniquity.

And that profane, wicked prince of Israel, whose day is come when iniquity shall have an end. Thus saith the Lord God; remove the diadem, and take off the crown; this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it, and it shall be no more until he comes whose right it is, and I will give it him. Eze. xxi. 25-27.

There is no avoiding this fact, according to the Scriptures, just so sure as Zedekiah was the king that last reigned over the Jews, and just so sure as it was overturned some six hundred years B. C., just so sure Christ will come the second time and rule and reign over them and the nations of the earth. Isaiah ix. 6-7. For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder: and his name shall be called wonderful counselor. The mighty God, the everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end upon the throne of David, and upon his kingdom to order it, and to establish it with judgment, and with justice from henceforth even forever. Brethren, I for one, long to enjoy such a kingdom, amen. But at the present time the Jews are without a king, a governor, and according to the word of Hosea, iii. 4-5, he says the children shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without a teraphim. Afterward shall the children of Israel return and seek the Lord their God, and David (Heb. "beloved") their king; and shall fear the Lord and his goodness in the latter days. Luke xxi. 24; Matt. xxiii. 36-39. And they shall fall by the edge of the sword, and shall be led away captives into all nations; and Jerusalem shall be trodden down by the Gentiles, until the times of the Gentiles be fulfilled. Isaiah lxiii. 14-19. Return for thy servant's sake, the tribes of thine inheritance; the people of thy holiness have possessed it but a little while; our adversaries have trodden down thy sanctuary. We are thine: thou never barest rule over them, (the nations) they were not called by thy name. This prediction was uttered in the reign of Zedekiah, the last Israelitish king in the line of David, B. C. 593; ever since that time the kingdom has been overturned. It was overthrown by Nebuchadnezzar in the days of Zedekiah, and was afterwards successively trampled down by Greece and Rome. Since the destruction of Jerusalem by Titus, the kingdom of David (i. e. the kingdom of God) has had no existence, but we notice by the secular papers, as well as religious papers, that the Jews are gathering pretty fast to the land of Palestine, which is in accordance with the Scriptures. Doubtless we near the time when he shall come whose right it is. Amen.

E. O. NELSON.

Sedalia, Mo.

[Letter to be continued.]

Time of Reward.

As there is a vast difference in the minds of the people in regard to the time of reward, I will pen a few lines on that subject, and give Bible proof for what I have to say. First, Jesus says, "Blessed are the meek, for they shall inherit the earth." Matt. v. 5.

David, in Psa. xxxvii. 9, says, "But those that wait upon the Lord, they shall inherit the earth," and in verse 22, "For such as be blessed of him shall inherit the earth. The righteous shall inherit the land, and dwell therein forever. Wait on the Lord and keep his way, and he shall exalt thee to inherit the land; when the wicked are cut off, thou shalt see it."

Solomon says, "For the upright shall dwell in the land, and the perfect shall remain in it." Prov. ii. 21.

Prov. x. 30, says "The righteous shall never be removed, but the wicked shall not inhabit the earth." Also, Prov. xi. 31, "Behold, the righteous shall be recompensed in the earth; much more the wicked and the sinner." The Bible names the place of reward, and the time of reward in Luke xiv. 14: "And thou shalt be blessed, for they (the poor, the lame and the blind) cannot recompense thee, for thou shalt be recompensed at the resurrection of the just."

We now turn back to Matt. xvi. 27; "For the Son of Man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Therefore all will be rewarded at his coming on the earth. This is the universal teaching of the Bible. Over one hundred and fifty years ago John Wesley taught, that the souls of good men did not go to heaven. He says in Vol. 2, p. 413: "It is indeed very generally supposed that the souls of good men, as soon as they are discharged from the body, go directly to heaven; but this opinion has not the least particle of foundation in the oracle of God."

The discourse Wesley made when preaching on the subject of the rich man and Lazarus, we see by that Wesley did not believe men were rewarded at death.

Again, Rev. v. 9, 10: "And they sung a new song, saying, thou art worthy to take the Book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests, and we shall reign on the earth."

We commence with the promises of God to Abraham down to the apostles and the revelations and promises in earth and land, and not sky and heaven. Then let us believe the record that God has given us, and not the tradition of our fathers. For Peter says: "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as a lamb without blemish or spot." 1 Pet. i. 18, 19.

The Lord is not slack concerning his promise, as some men count slackness, "but is long-suffering to usward, not willing that any should perish, but that all should come to repentance." 2 Peter iii. 9. "Sanctify them through thy truth; thy word is truth." St. John xvii. 17. Amen.

Dear Brother Chaplin, as this is only my third attempt, I hope you will look over the errors if there be any. I am now eighteen years of age, and can not do so well as some of the more experienced. I am trying to live so that I can meet all the dear brothers and sisters in the soon-coming kingdom where there will be no more sorrow, no fastings, nor anything to cause sadness.

In hope of this, I remain your sister in Christ. AZORAH E. HATCH.

Crawfordsville, Ind.

"Be Courteous,"

It will make you feel better; it will make those you associate with feel better. It will cost you nothing but self control, and that will do you good. You may have to think twice, and sort your words; but these will be worth more with the culls left out; the hot ones that jump to tongue or pen on impulse are rarely the best; nobody will suffer less if they are forced back, and words of patience, kindness, courtesy uttered instead, or a respectful silence maintained. Hasty and disrespectful words make a strong man appear weak, and injure a good cause which the speaker would be glad to serve. A courteous bearing is a great help to argument, and one which the friends of unpopular truth cannot afford to dispense with.

May I be kindly plain? An intelligent writer, a good man and a strong preacher, in a recent article in an earnest and protracted discussion, now before me, asks:

"Is it possible that brethren equally intelligent can be governed by the literal rule of interpretation, and yet by a fair exegesis of the texts of Scripture quoted, can find support for these widely divergent themes?"

Most certainly it is possible. I venture to say that it is one of the most common things that comes under the questioner's observation. It is merely an infirmity of the judgment, and should be treated courteously.

Further along he says: "Certainly nothing but the inexorable demands of a theory would demand the wresting of this text from its entire context."

That is a pretty serious charge. Does the writer really think it deserved? I do not, though I do not hold the theory he is opposing.

Again. "All Christians must place the former construction on Job's language."

"Courteous," brother. You don't mean that the brother you are opposing is not a Christian, nor that it is impossible for persons to hold the interpretation he does of that text in Job and be Christians. Then, please don't say so. Your age, experience, vocation and position require that you "be courteous." Please look that article over, and see if it would not serve your purpose better, and the cause you so dearly love and have served so long and so well, if expressions like these I have quoted, were cut out? Let us be careful that what we do is not spoiled by the way we do it.

Will the brother please remember and say to others, that the New Testament does not require a particular opinion about the resurrection of the wicked as a condition of Christian character and salvation? So Christians may differ widely on that subject.

O. R. L. C.

Severance Meeting.

According to notice the meeting convened Oct. 23. Brother Prosser was absent on account of sickness in his family. Brother Adams was present and spoke from this Scripture: "Be not deceived, God is not mocked." Friday nigh the spoke on the Time of Reward. Saturday several hours were spent in what we term a speaking meeting, in which all have an opportunity to present a doctrine, or admonition, or to sing a psalm, or hymn, or spiritual song. Saturday night he spoke to a full house from this text: "Seek first the kingdom of God." By a mis-reading of the notice Brother Pierson did not arrive till Sunday morning—house full. The speaker divided the time on this subject: "What must I do to be saved." Sunday night the house was full to overflowing. Brother Pierson spoke on the purpose of God concerning man on earth. His deep, earnest manner, in which he presented it, held the audience spellbound.

Several persons expressed themselves highly gratified and instructed. The seed of the kingdom found lodgement, but Satan immediately commenced to dig up the seed. The great and precious promises were so kindly presented by the speakers, that we trust and hope the meeting will result in good. The meeting closed by singing this hymn: "There will be no more sorrow when Jesus comes."

Brother Prosser will come some time in the future.

Yours in Hope,

J. P. BITNER.

Conference Report.

The annual conference of the Christian Association of Iowa, convened at Tener, Tama county, Iowa, on Thursday evening, Oct. 23, 1879, and held over the following Sunday. Brothers S. S. Hayden and George Moyer, were present and preached the word of the kingdom, the meetings were well attended and a good interest was manifested; quite a large number of friends came from abroad to attend the meeting. The conference was called to order Oct. 25th, at three o'clock p. m. M. A. Newcomb, vice president in the chair; there being no unfinished business, the election of officers for the ensuing year was the next in order, the result of which was that of Bro. G. R. Chown, of Irwin, for president; Bro. S. P. Allard, of Spring Creek, for vice president; M. A. Newcomb, of Tener, for secretary; Bro. C. C. Hoskins, of Waltham, for treasurer. The three additions necessary to fill the board were then chosen as follows: Brothers J. H. Stevens, of Marysville; C. P. Burrouga, of Floyd; and Silas Peck, of New Hartford. Three persons were baptized on Sunday afternoon. The conference adjourned to the call of the president.

M. A. NEWCOMB,
Secretary.

LETTER DRAWER.

Editor Restitution:—I spent Sunday, Nov. 2, with the church at Fruitport, a pleasant little place in Muskegon county, at the head of Spring Lake; spoke twice and baptized one sister in the Lord. Was there once also last summer, and baptized five obedient believers. The church at that place was gathered into order chiefly through the labors of our dear brother, Dr. James Skeels, who fell asleep in Jesus nearly a year ago, leaving behind him a precious fragrance of good works and consistent faith. He, with others, succeeded in forming a "union church," with elements from nine religious denominations. They have worked together with as much harmony, perhaps, as could be expected. Of course there has been some friction; there is anywhere among earnest people; but charity, as a centripetal power, has so far been stronger than any centrifugal force. The truth is vocalized and lived.

Elder Hughes, who preaches to the church under the auspices of the Congregational Missionary Society, treated me with great kindness, and had me fill his regular appointment at my last visit, he listening and taking part in the meetings. May he and the church have great peace and comfort in the Lord.

O. R. L. CROZIER.

Hot Springs, Ark.

Dear Brethren and Sisters—You have all read Brother J. P. Weethee's writings. You feel acquainted with him. You would be glad to see him, have him enter your houses and talk face to face with you. We were made thus glad. On his way home from the Argos Conference, he stopped off a week with us, delivering one discourse at Plerceton, and five at the Gospel Grove meeting house.

No words of ours can express what we would like to say. We can only open our lips in thanksgiving that God sent him to us that we might through him be shown more clearly the blessed path of life. We thought we knew something of the way in which we should live to be ready for the Master, but how meager our knowledge seems now, how far we are from attaining unto that perfect standard that has been held up to us!

We, long ago, threw off the hateful garment of sin, put on the robe of Christ's righteousness and covered it with the Christian's armor, but alas! how often have our weapons been laid down, the sword put behind us, our lips compressed in silence! We have sometimes done well, but we have not continued doing well, or if continuing have not patiently continued.

Though holding fast to our faith, we have forgotten to be temperate in all things, have not endured hardness as good soldiers of the Lord Jesus Christ, but have murmured and become discouraged because of the giants in the way, and because of the little fruit gathered as the result of our labor. But listening to the solemn warnings, the admonitions, the blessed assurances of this faithful servant of our Lord, our strength has been renewed, and we feel better able to go on, fighting the good fight, until the Master shall come. Our sins have been set in the light of God's countenance; we have looked upon ourselves as we are, as that pure and holy being looks upon us, and have cried out from the depths of our hearts, "Oh cleanse thou me from secret faults?" We have shrunk into nothingness, beholding the narrow gate at the end of the way; the rugged, toilsome way, that leads to the glorious city of life, and have prayed, as we were shown the little flock, standing among the scoffers of the last days: "Christ's reign of subjugation" about to begin; "the stone about to smite the great image on the feet, so that the wind might carry it away as the chaff—that we might be found ready, without spot and blameless, when we should be called to meet our Lord.

We are seeking for that ineffable glory that is to fill the whole earth, for the honor of reigning with him, who is to put down all rule and all authority; for the state that is to know no death,—and we expect to be rewarded with an endless life. And that we may have that life, we want to continue patiently in well doing, we want to love the blessed hope; not only to have it, but to love it, because it is only when we have a sincere love for the Lord's coming, that we purify ourselves for that coming.

We must be found standing out separate from the world, clad as pilgrims, watching, waiting, longing, for the king, not beating our fellow-servants, reveling at festivals, nor eating and drinking with the drunken, but earnestly contending for the faith, and continuing constant in prayer, be ready with lighted lamps, to meet the bridegroom. The crown is for the loving watchers.

Those who are not ready, who have not put on Christ, have been stripped of their robes of self-righteousness, have had all their fortresses torn away. Will they get ready now? Or will they wait until "the knee is made to bow at a time when they can no longer be saved?" Will they think? will they consider their ways and be wise? or will they "sit still" until they die?"

We hope that some will heed and "right about face," towards the celestial city. One dear child resolved to obey the Lord at no distant day. Precious little Kitty! "Suffer the little ones to come!" Another, of older years, is studying the word, that her duty may be plain and that she may obey understandingly—counting the cost. Pray for them.

We parted from Brother Weethee with regret. He had come west to remain some time, if there had been an opportunity for proclaiming the precious truths that he loves, but as no other door seemed to open, he thought best to return. He will visit us again at some future time, if the Lord will, yet if we never look upon his face until we meet in the kingdom, we know we shall not cease to thank God for what he has done for us. The Lord bless him now and evermore.

In the Blessed Hope,

J. L. & S. ROXANA WINCE.

Nov. 10, 1879.

Editor Restitution:—The cause in Michigan is looking a little more favorable than it has for some years. There seems to be a determination among the brethren to take hold of the work in earnest. What we want is more of the practical; after understanding the Gospel of the kingdom, then we are to go on to perfection. Every one that has this hope purifieth himself. Nothing is better calculated to help do this work than the meeting together of the brethren in the capacity of socials and prayer meetings. Let us keep up our prayer and conference meetings, and when we send out an Evangelist, let us give him our hearty sympathy, by words of encouragement and our earnest prayers. Paul may plant, but God giveth the increase. Brother Myers is in this State at work. May the Lord bless his work abundantly is my earnest prayer.

Yours in the Hope,

BENJAMIN WOODWARD.

Hammond, Mich.

Editor Restitution:—In the Abrahamic faith, which, I believe, is the faith once delivered to the Saints, by which we are sealed unto the day of redemption of the purchased possession that is reserved in heaven for us, who are kept by the power of God, unto salvation, ready to be revealed in the last time, when the Son of Man will be seen coming in the clouds of heaven, with power and great glory. How it becomes every one to be prepared for such a great change—to be changed from mortal to immortality; for the trumpet shall sound, and we shall be changed in a moment, in the twinkling of an eye. Then shall be brought to pass the saying: "Death is swallowed up in victory." Then we can say thanks be to God who giveth us the victory through our Lord Jesus Christ. Who shall gain this victory? Those who by patient continuance in well doing seek for glory, power and immortality—eternal life. If we would obtain the prize, we must do the commands of Christ. He says "except you deny yourselves, and take up the cross daily, you cannot be my disciples." It is an every day work. Well what is the cross we must take up? It must be something different from our common avocations of life, for there would be no cross in that, for that is just what we want to do, and to do as the world does. But to come out from the world and be separate as we are commanded, in order to be received as sons and daughters of the Almighty, is indeed a cross that very few will take up, and by the neglect of this we see with sorrow where the church is drifting to. In their Laodicean state they are so wedded to the world they see no signs of the Savior's coming, and will not until that blast of Gabriel's mighty trumpet breaks upon their slumbering ears, to call them to judgment. O, that the Lord would arouse both preacher and people, to sound the cry: "behold the bridegroom cometh, go ye out to meet him." Let all the virgins trim their lamps for their king is coming; soon, yea very soon, and my prayer is, even so come Lord Jesus, and come quickly. Lord prepare us all for a seat at thy table in the kingdom. Your sister looking for Christ.

L. WHITAKER.

Alexander, Genesee Co., N. Y.

BREVITIES.

Eastern Siberia has been suffering from famine, no whales or other fish having visited those waters this summer. At Iojun Point all but one man out of two hundred inhabitants perished.

The reading room of the British Museum contains three miles of bookcases eight feet high. The dome whence the electric light irradiates the vast room is next to that of the Pantheon at Rome, the largest extant.

The Scriptures, whole or in part, have already been translated into no less than 250 tongues. One of the latest has been made by the Rev. John Ross into the language of Corea, a country to which the new native church of Japan has resolved to send a missionary.

Several varieties of the olive have been found to grow readily in different soils in all the Australian colonies, and the cultivation of the tree, which has been carried on with considerable success in Queensland and in South Australia, is now being largely taken up in Victoria and New South Wales.

The Japanese Government has charged Dr. E. Naumann, a son of the famous German mineralogist, with making a systematic geological survey of the empire. Sixty thousand dollars annually has been granted for that purpose for twelve years. A "Geographical Society," recently founded at Tokio, proposes to devote its energies more especially to the Geography of Japan. Most, if not all, of its members are Japanese, among them being several high dignitaries of State.

The operations undertaken to connect the triangulation of Algeria with that of Spain have been crowned with complete success, the angles of a triangle, the sides of which, nearly 180 miles in length, extended across the Mediterranean, having been correctly measured. The work was carried out by means of electric lights, four of which were employed, one at each angle of a quadrilateral. The lamps employed were Serrin's, the electric current for each being generated by a Gramme machine worked by a small steam engine of four or five horse power. Powerful reflectors were employed to direct the rays of each lamp to the three other corners of the quadrilateral, from which the light, viewed through a telescope, appeared like a star of the second magnitude. During the month of September each of the angles was measured forty times.

There is in the Royal Library at Stockholm an immense manuscript, which, when open, covers about a square of surface, and requires two or three men to lift it. It consists of 300 leaves of thick parchment, probably of asses' skin, and contains the Old Testament, the Antiquities and Jewish Wars of Josephus, the Origines of Isidore, a medical work of Johannicius Johannes Alexandrinus, the New Testament, a curious picture of the devil, and other miscellaneous matter. It belonged to a small Benedictine monastery at Podiazlo, in Bohemia. The date of its transcription may be ascribed to the period between 1224 and 1230. Late in the 16th century it was taken to Prague, whence it was carried off by the Swedes in the last year of the thirty years' war (1648). Since then it has been in its present home.

A LUCKY FIND.

The Cyrenaic gold coin, which is likely to be taken by the British Museum, was brought to Capt. Gorringe, United States Navy, by the Arab who found it, and who said he could not pass it. The Captain handed him a piece of 20 francs for it, and the man expressed his astonishment and gratitude by many protestations of thanks, and by kissing his hand. The intrinsic value of this stater is about $5; but, for its extreme rarity and fine condition, it is expected to bring $1,000.

THE FIRST JEW SHERIFF OF LONDON.

It is a fact well worthy of note, amid whatever records of court ceremonial and of political change, that a few days after the accession of the Queen, Mr. Montefiore was elected Sheriff of London, the first Jew who had ever been chosen for that office; and that he received knighthood at the hands of Her Majesty, when she visited the city on the following Lord Mayor's day. He was the first Jew whom royalty had honored in this country, since the good old times when royalty was pleased to borrow the Jew's money or order instead of the extraction of his teeth. The expansion of the principle of religious liberty and equality, which has been one of the most remarkable characteristics of the reign of Queen Victoria, could hardly have been more becomingly inaugurated than by the compliment which sovereign and city paid to Sir Moses Montefiore.—[History of Our Times.

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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TO CORRESPONDENTS.

THE RESTITUTION advocates the Bible "restitution of all things which God hath spoken by the mouth of all his Holy Prophets since the world began." It also advocates, as a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ; and many other kindred truths. It also advocates a hearty belief of the Gospel, repentance, and immersion as prerequisite to the forgiveness of sins, and a holy life as essential for final salvation.

COMMUNICATIONS.

Bible-Reading.

WILEY JONES.

John xi. 1-44.

Verse 1: "Now a certain man was sick," rather, "*but* (δὲ) a certain man was sick;" showing why the Savior returned so soon from beyond Jordan, "Bethany," this town is noticed, while Thebes and Memphis are not named in the New Testament. The presence of the Lord's people makes a village more famous in his sight than a great city where there are none.

Verse 2: "It was *that* Mary," etc. The sweet fragrance of that holy deed gives her perpetual renown. Let us therefore "do good as we have *opportunity*," and "be not weary in well doing" for "the righteous shall be in everlasting remembrance." Gal. vi. 9, 10; Psa. cxii. 6. This anointing by the sister of Lazarus is not to be confounded with that by an entirely different person, in Luke vii. 38.

Verse 3: "Sent unto him." This does not prove any lack of faith in his knowledge. He saw Nathaniel under the fig-tree; the recovery of the nobleman's son; the colt tied; the upper room furnished; Lazarus dead; etc. Why then send to him, if he knew it already? As well ask "why pray?" for the Lord knows our wants. But "*therefore* pray ye;" only use not vain repetitions, as the heathen do, who pray to lifeless idols which know nothing. Matt. vi. 8, 9. "Call upon me in the day of trouble." Psa. l. 15. "The eyes of the Lord are over the righteous, and his ears are open unto their prayers." 1 Pet. iii. 12. They were *the wicked* who said, "what profit shall we have if we pray unto him?" Job xxi. 15; Mal. iii. 14. Let us cry unto our Father in every time of trouble, for we can send a message to heaven by prayer as really and truly as Mary and Martha sent this. "His *sisters* sent unto him;" see what a useful and blessed thing it is to have praying sisters, and other such relatives and friends. Perhaps Lazarus, in his last moments had grieved much at the thought of dying and leaving his sisters—how helpless they were! And yet, in reality, how *helpful* they were! No human strength could have done more for him than *they* did; nay, perhaps a pompous "doctor" from Jerusalem had already given up Lazarus as a lost patient, when they sent that humble and prayerful message to the Savior.

"Lord, behold, he whom thou *lovest* is sick." The words are few; as the urgency of the case required. They did not expect to "be heard for their much speaking." If a child falls into a well or pit, run and tell his father in the briefest and plainest manner. It may be a surprise to some, that one whom the Lord loveth should sicken and *die*. But this is no proof that he does not love us. Death, although denounced against sinners, fell *first* on a *saint*. The Christian life may often abound in afflictions, labors and physical weakness. The brightest lamp is often the first to burn itself out. Epaphroditus and Timothy were both of weak health, and Paul could not prevent it. "Whom the Lord loveth he chasteneth." "All things work together for *good* to them that love God." Chastening may seem grievous at first, but "afterward it yieldeth the peaceable fruit of righteousness unto them that are exercised thereby." Heb. xii. 11. The hardest bricks are made in the hottest fire. "Blessed are they that mourn, for they shall be comforted." "Many are the afflictions of the righteous, but the Lord delivereth him out of them all"—sooner or later; if not in this life, at least in that which is to come. Psa. xxxiv. 19.

"Whom *thou* lovest." It is *his* love to us that gives us our chief importance. "We love him because he *first* loved us" 1 John iv. 19. His love is mighty, and, like a ray of sunlight, can penetrate the deepest grave and warm into endless life the silent dust of his saints.

Verse 6: "He abode two days still in the same place." He hears our prayers; they are like sweet incense treasured up in golden vials. Rev. v. 8. But he abideth still "within the vail," interceding for us; while day and night his waiting people cry out, "Come, Lord Jesus. .... Oh, that thou wouldest rend the heavens, that thou wouldest come down." Isa. lxiv. 1. He could have spoken a word and Lazarus "in the same hour" would have begun to amend, as did the nobleman's son. John iv. 50. But "we must through much tribulation enter the kingdom of God." Their brother grows worse every moment. Oh, how anxiously they must have listened at every slight sound without, hoping to hear that "the Master is come!" But the day wears its weary length away; the stars beam out in the silent sky; and the dew sparkles along the pathway, undisturbed by any approaching footstep. At last, softly as the summer wave upon the shore, their brother heaves a long sad, sad sigh, and—*is dead!* Ah, you can weep aloud now, loving sisters; your sobs will not pain the silent sleeper; though in life he might have said, "[illegible] weep and to break my heart?" Acts xxi. 13. Kind neighbors in due time help to lay Lazarus away in the tomb. But where is the blessed Jesus? Ah, he knows it all. "Precious in the sight of the Lord is the death of his saints." Psa. cxvi. 15. "The eyes of the Lord are in every place, beholding the evil and the good." Prov. xv. 3.

Verse 7: "Let us go into Judea again," etc. Yes, and as truly as he then returned to Judea he will yet return to this earth, for although the people of this world have once "sought to kill" him, and succeeded, yet he triumphed over death, ascended to heaven and will soon stand upon this very earth "again." Acts i. 11; Job xix. 25, 26; Zech. xiv. 4. The heavens will not contain or detain him beyond "the times of the restoration of all things" which the prophets have foretold. Acts iii. 21. *One* of the things whose restoration the prophets have foretold is *life* to the dead—"thy dead men shall live," "many of them that sleep in the dust of the earth shall awake." Isa. xxvi. 19; Dan. xii. 2.

Verse 11: "Our *friend* Lazarus sleepeth." He still calls him "friend." God is still "the God of Abraham" for Abraham "shall rise again." Death does not sever from *his* love. The ties of the flesh are quickly broken, but the ties of religion are the best of bonds, and are indestructible "so long as ye *do well*." 1 Pet. iii. 6. Lord help us every one to "be not weary in well doing."

"Lazarus *sleepeth*," etc. How gentle and tender that expression—sleepeth! It is viewing death on the *bright* side. So Paul, when he must say "it is sown in dishonor," immediately turns the picture and says, "it is raised in *glory*." He did not say, "Lazarus has *gone to heaven*." Sleep is a beautiful and instructive term as applied to the dead, *for* it implies their future awakening. But if a living man is *unconscious* while asleep, surely a dead man must be.

Verse 17: "Then when Jesus came," etc. As truly as he then came to Bethany (which some say means "the house of affliction,") he will come to his suffering church. Martha was without, Mary within doors, and Lazarus dead; so his coming will find the great household in a scattered condition—some in the field, some in the house, and some in the silent grave. But for the entire family his coming will be "our gathering together unto him." 2 Thess. ii. 1.

Verse 21: "Lord, if thou hadst been here my brother had not died." Was it ever known that a righteous petition died in *his* presence? And especially among the risen and glorified ones that will [illegible] ver about him at his coming "there shall be no more death, neither sorrow nor crying." Rev. xxi. 4.

"But I know, that even *now*, whatsoever thou will ask of God, God will give it thee.' Yes, and we, too, can cherish the same beautiful faith "concerning them which are asleep," for although some of them have lain so many, many years "in the dust of the earth" yet "even *now*," after all that has happened to them, he can raise them again. What a blessed privilege it is to have *such a* Savior!

Verse 23: "Thy brother shall rise again." "Wherefore comfort one another with *these* words" (1 Thess. iv. 11-18), and remember that the Great Teacher did not comfort this mourner by saying, after the *modern fashion*, "thy brother is *in heaven*." Nor can I suppose that their purpose in sending for the Savior was to keep their brother out of *heaven*. When Lazarus was at the point of death, Paul says "the Lord had *mercy* on him," i. e., restored him. But would not his death at that crisis have been a much greater mercy. If Christians enter heaven as soon as they die? Phil. i. 23.

Verse 24: "I know that he shall rise again, in the resurrection at the last day." Golden words! Thousands have been comforted by that beautiful phrase which, out of deepest affliction, breathes "the full assurance of faith!" Many rich men, warriors, and politicians have lived and died without benefiting the human race as much as that one Christian woman has done in a brief conversation. She does not say, "I sometimes pause in my busy work and think, in a sort of dreamy bewilderment that, *perhaps*, at some time or other, he *may* possibly rise again." Her faith was no such sickly sentimentalism, but a vigorous and clear perception of [illegible] that he shall rise again." This precious faith had, no doubt, been to Lazarus too a great comfort in his last illness. "This is the victory that overcometh the world, even our faith." Nothing was said here about mortal emergence at the last day. I wonder that men wrangle so much about this point since, practically, they must all admit that when Paul or any other righteous person has once emerged from the grave he will *never* die again; and if the life that stirs the first pulsation in his heart before he stands on his feet never ceases, what is this, practically speaking, but immortality? This does not dispense with the judgment seat of Christ, for though *the Lord* at all times "knoweth them that are his," yet it is there that "we must all *be made manifest*" (A. B. V.) as the children of God, and there receive, by divine decision, our different *degrees* of glory and honor for the eternal state; for it must be remembered that we seek not for immortality alone, but also for "glory and honor" superadded to this. 2 Tim. ii. 19; Rom. ii. 7; 2 Cor. v. 10.

Verse 27: "I believe that thou art the Christ, the Son of God." Here is a wonderful amount of truth which an humble and honest-hearted woman had learned while haughty, self-righteous and gray-bearded priests and scribes and "doctors" of the law over in Jerusalem, hardly two miles away, were persecuting people for believing this. Then as now, "Thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so, Father; for so it seemed good in thy sight." Luke xii. 21. Yes, Martha's faith shines out brightly here; more brightly perhaps than before that great grief came upon her in the loss of her brother. "It is good for me that I have been afflicted; that I might learn thy statutes." Psa. cxix. 71. Great sorrows often teach great lessons. There is an evil under the sun among those who slight the calls and claims of religion. "Surely they are disquieted in vain"—they rise up early, sit up late, and eat the bread of sorrows to heap up riches; and they know not who shall gather them. Psa. xxxix. 6, and cxxvii. 2. Not that Martha had fallen into this evil, or had carried matters to this extreme. To my mind, her case rather teaches the important lesson that stirring habits may often be found combined with a strong and clear faith. That she was not so worldly-minded as some have thought is proved by the fact that she was beloved by him who knows the hearts of all. Verse 5. The Savior's gentle reproof on a former occasion (Luke x. 41), and the recent loss of her brother had a tendency to "perfect that which was lacking" in her faith (1 Thess. iii. 10) although she seems to have never attained to the higher excellence of her sister Mary. This teaches church members to make allowance for their different attainments in the Christian life. Don't let us fall out because I am not just exactly of your temperament nor you of mine. I once enquired of a lady, "If you had to spend a day as a Christian, how would you go about it?" Her reply was, "I would sit right still." She soon took a more Scriptural and practical view of it however, for she was baptized a few days after this conversation. Mary had certainly a more placid and contemplative disposition than Martha, but it would be a great mistake to suppose that she was all the time "sitting right still;" for is it not written, to her perpetual praise, that "she hath *done* what she could?" Oh, that we might all merit such a plaudit at last. Mark xiv. 8.

Verse 28: "The Master is come and calleth for thee." This was said "secretly," not to all the company. His own people will be the first to know of his return; "the secret of the Lord is with them that fear him." Blissful summons! May we all be ever anxious and *ready* to hear it; so that, in whatever circle it may find us we may, without apology or explanation, "rise up hastily" and fly to meet him.

Verse 32: "She fell down at his feet, saying unto him, 'Lord, if thou hadst been here, my brother had not died.'" She that had sat at his feet attentively, now falls at his feet weeping. So, if we *hearken* to him in prosperity, we may *appeal* to him in adversity. Mary did not finish the sentence as Martha [illegible] ough, no doubt, she believed the [illegible] less, but went more. than Mary, who [illegible] his [illegible] tender and sorrowful spirit. Such have need to guard against melancholy, and ought to be pitied and helped. "The *joy of the Lord* is your strength." Neh. viii. 10.

Verse 35: "*Jesus wept.*" What a sublime and thrilling sentence is this! It seems almost to connect heaven and earth together; justice and mercy sweetly blending in those precious tears. Could there be found a better comment than the following inspired language? "We have not an high priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. iv. 15, 16.

Verse 39: "Lord, by this time he is offensive;" (A. B. V.) This from Martha who had just said, "*whatsoever* thou will ask of God, God will give it thee." But she seems here to waver, like Peter walking on the water. If the Bible had not told us of some who, although imperfect, enjoyed the divine favor, I think its biographic sketches would have been very discouraging to us who lack so much of perfection.

Verse 43: "Lazarus, come forth." This great miracle, wrought almost at the gates of Jerusalem, ought to have convinced the whole nation. But, like the gospel, it was to some the savor of life unto life, and to others the savor of death unto death. When we see how plainly the gospel of the kingdom is taught in the Bible, it might surprise us to find so many people refusing to believe it if we did not have the example of the Savior's personal ministry before us. He was absolutely faultless, both in life and doctrine, and also had miracles to confirm his word; and yet there were some who refused to believe the gospel of the kingdom, even in those days. There can be but one cause assigned for their unbelief—the inherent wickedness of the human heart. And the same cause accounts for the unbelief of this generation. Let us therefore remember the words of the Lord Jesus how he said, "If they have persecuted me, they will also persecute you." John xv. 20.

This beautiful narrative has an additional interest for us because it so pointedly illustrates "good things to come." Miracles are frequently superior to parables as illustrations of doctrine; for prophetic parables are merely comparisons or analogies of things future, while the Savior's miracles are actual samples, foretastes or earnests "of the powers of the world to come;" thus rendering more vivid the lesson designed to be taught. The Lord Jesus at his first coming gave but a foretaste or foregleam of his powers, the *larger* manifestation will be given at his second coming, when his Lordship and regenerative might will be seen over all the richly varied works of creation. Already he has shown his command over, 1. The *waters and winds*, walking on the sea and calming a tempest. 2. The *fishes* of the sea; causing them to fill the nets, one to bring a piece of money, and multiplying them for food. 3. The *vegetable* kingdom; causing a green leafy tree to wither at a word, and multiplying loaves of bread. 4. The *brute* creation, both wild and tame; miraculously *seeing* the unbroken colt, and riding upon him, and being with the wild beasts in the wilderness without suffering harm from them. 5. The *human* race, healing its diseases. He cured the blind, deaf, dumb, paralytic, leprous, demoniacs, and even that climax of all disease—the last enemy, death itself—in one that had been four days dead.

To the great Redeemer's universal power creation will respond by universal praise, in the *new order* or world to come. "All thy works shall praise thee, O Lord; and thy saints shall bless thee." Psa. cxlv. 10; Rev. v. 13. One symphonious hallelujah is indicated by Psa. cxlviii. (Prophetic, because "let them praise" in verses 5 and 13, is in the *future* tense; the same verb in the same form, יְהַלְלוּ, is translated "they shall praise." in Psa. xxii. 26).

A CALL TO THE HEAVENS

Praise ye the Lord. Praise ye the Lord from the *heavens;* praise him in the heights. Praise ye him, all his angels; praise him, all his hosts. Praise ye him sun and moon; praise him all [illegible] Praise him, that be above the heavens. Let them praise the name of the Lord; for he commanded and they were created. He hath also established them forever and ever; he hath made a decree which shall not pass.

A CALL TO THE EARTH.

Praise the Lord from the *earth*, ye dragons and all deeps. Fire, and hail; snow and vapors; stormy wind fulfilling his word; mountains and all hills; fruitful trees and all cedars; beasts and all cattle; creeping things, and flying fowl; kings of the earth and all people; princes, and all judges of the earth; both young men and maidens; old men and children; let them praise the name of the Lord; for his name alone is excellent; his glory is above the earth and heaven."

Norfolk, Va.

WORTH KNOWING.

The Question as to Phrophetic Time.

We all know that our Lord in his great prophesy outlined the history of man and earth, from the first advent, on to the end; especially to the time when believers might know that "he was nigh at the door,"—his second advent, Matt. xxiv. 33; Luke xxi. 29.

Yet again, he tells us that we—"ye know not when the time is, therefore watch, that ye may escape all that shall come (as a snare) and stand before the Son of Man." Matt. xxv. 13; Luke xxi. 34-36.

There we have the two classes of texts, in brief, which bear on the subject, and to me they suggest the known and the unknown, as embodied in the Bible. Some events—a whole class indeed—are known. They are known as parts of Scripture history, and they are kept in mind by the mementoes, or memorial services, or monumental landmarks that forbid forgetfulness of them.

On the other hand there is a class of events that no one, (at least within my range) pretends to know, in association with this important truth of revelation—that is "the day and hour of the second coming,"—the exact time of "the end" of Gentile times; and the beginning of "his times," who is the blessed and only potentate—the Lord Christ.

Let us then note both classes of these events that belong to this subject:

1. The well known class. The 430 years, from Abraham's call to the exode, is known to a day. Because they ended, and by consequence they did begin, at the self-same day of the passover sacrifice, in Egypt. Ex. xii. 40-42. This day was the 14th day of the first month, about April in our calendar. This has been observed ever since and so kept in mind.

The Tabernacle of the wilderness was reared in this same first month.

The crossing of Jordan, the entrance into the Land and the first Passover in it, was at the 40th anniversary of that "self-same day of the first month." Josh. v. 10.

Ezra began to go up on the 1st day of the 1st month; Ezra vii. 9, from Babylon to rebuild Jerusalem. Then, to crown this series of events, in the first month we that Christ our passover, was sacrificed for us, at the anniversary of "the self-same day"—in the first month and on the 14th day of the month.

Thus from Abraham's calling to the one offering of Jesus Christ, the salient events transpired in the first month of the Jewish year, and the most signal on its 14th day. This will be the crisis, I think, in the future.

2. But the day of the Lord's coming down to meet and commission Moses; some weeks—perhaps months—prior to "the self-same day," of [illegible]el's deliverance—of the beginning and ending of the "430 years." Ex. iii. 7, 8, 12, 40, 42, is not *known*.

It is then certain to me that Abraham's first calling to prepare for his removal is alike an unknown day as to date.

The inchoate, furniture and preparation to set up the Tabernacle seems also left out of the data in the records of time.

The same is true of Ezra's preparation to leave Babylon. The date of his setting out and his arrival at Jerusalem, appears in the records. However the most of all unknown days and dates is that of Jesus' birth. It every month, and almost every day of the year. Hence the sign of the of Man be the unknown [illegible]

This omission of the date at all such points of [illegible] plan of Redemption, may be designed to arrest curiosity, show us that we "know but in part;" and constrain us to wait on God for making known "the day and hour" of "the signs of the last trump—the resurrection of the just; and the incipient scenes, at the setting up of Christ's kingdom.

What has been so often, may occur again. Moses did not know the date of his mission until the day declared it.

The apostles knew the descent of the Holy Ghost, and the power of their Gospel commission, only as it was disclosed, at the Pentecost. There let us reverently wait on God to make known the day. Amen.

Love the Bible.

When you open the Bible, never forget that it is the Word of God. That he is as really speaking to you there, as he spoke with Moses on the mount. As you read, let Scripture explain Scripture; and use the more easy portions to shed light upon the more deep and difficult. Never be satisfied with merely skimming the surface of the Bible. You are to search the Scriptures. "Plough into the Bible," was the saying of a wise and good man.

David often tells how he stood in awe of God's word; and so of many other of the saints and holy men of old.

It is said of King Edward VI. of England, that once, when quite young, he could not reach to some book, and an attendant put down a large Bible that he might stand on it to reach up. But the king refused reverently, and rebuked him for the careless disrespect shown to the Word of God. There may sometimes be outward respect without inward piety; but in this case we know it arose from reverence of the truth, and honor to the Author of the book.

Dr. Posey: God helps us in our prayers, but he does so in proportion as we admit his aid in the rest of our life. We cannot pray as we ought, unless we live as we ought. Our prayers will partake of our other infirmities. We cannot at once collect ourselves and become other men in the presence of God from what we were just before.

THE RESTITUTION.

E. L. CHAPLIN, Editor.

PLYMOUTH, INDIANA, DEC. 3, 1879.

COMMUNICATIONS, pro and con, on the question of the non-resurrection of the ungodly, on hand now are, like Paul's labors, *more abundant*. Many of these pieces are quite well written and we may give some of them. We know however, from letters received and from what Brother Myers writes, that this discussion is very distasteful to a majority, perhaps, of our brethren. As it has got into the paper we ask the patience of our brethren for a very little.

THE destitution and distress in Ireland are represented in the news from London as being worse than have been known in that unfortunate country since the great famine of some thirty years ago. Want, hunger, and poverty are the conditions of thousands of the miserable inhabitants. In large meetings of the suffering and their sympathizers, Landlordism is denounced, and the Government, which has squandered blood and treasure in unjust wars abroad, is bitterly arraigned.

WILL all who are interested in the prosperity of THE RESTITUTION attentively read Brother A. Pontious' appeal in another column of this week's paper. We have been compelled to suspend issuing from four to six numbers each year, since we assumed the editorial management of THE RESTITUTION, to avoid involving any additional indebtedness. A concert of action, on the part of our brethren generally, would not only liquidate the remaining indebtedness, but, also, place THE RESTITUTION on a basis where suspensions would not be imperative. Three names are already on the list, and the amount against their names paid. The two additional names have no more superfluous abundance of this world's wealth than Brother Pontious; but they can aid to this extent and *do it*, whether there should be a single other response or not—as they do not wish impliedly to say—"Lord, we will aid your cause to a certain amount if 500 others will do the same." We believe there are 600 others, who sympathize with us in the truth, *equally able* to do as much, whether they *do it* or not. Smaller amounts will be acceptable from those only able to do a little, and no particular fault will be found, should some, who feel so to do *more*, feel like dispositions to increase the amount. The last meeting at Argos [illegible] for the purpose of doing something for [illegible] as there was no general attendance of our brethren from abroad the subject was wholly passed over without action. If the brethren, one and all who can, *will act* in this matter the result proposed in that meeting can be attained. A few can not do all but a large amount can be distributed among many and no one suffer from even a *little sacrifice*. To hundreds it would be no sacrifice at all, as the difference in their finances would not be felt in the least degree. Now let 500 or 1,000 of our subscribers and friends make the cause a New Year's present. We presume this number have been anxious to make a New Year's gift to some person or object and have been greatly puzzled to know how to do it to advantage. We here tell you how—do it for the cause of our paper—and we believe the Lord will reward you.

The Eclectic Resurrection.

In a preceding article we conveyed the impression that not only are the express ideas, and the express form of language embodying these ideas, which is employed in Dan. xii. 2, indefinitely setting forth an eclectic resurrection out from the dead, made use of by the New Testament writers, when speaking of this resurrection of the just, but we also meant to be understood that a direct reference to this very passage is sufficiently obvious in several places both in the Evangelists and in the Apostolic writings. We will illustrate this statement by calling attention to Luke, xx. 34-36:—"And Jesus answering said unto them. The children of this world marry and are given in marriage: but they which shall be accounted worthy to obtain that world, and the resurrection *from* the dead, neither marry, nor are given in marriage; neither can they die any more; for they are equal unto the angels; and are the children of God, being the children of the resurrection."

We will now give Murdock's rendering of the Peshito Syriac:—"Jesus said to them: The children of this world take wives and wives are given to husbands. But they who are worthy of that world, and of the resurrection from the dead, do not take wives, nor are wives given to husbands. Neither can they die any more; for they are as the angels, and are the children of God, because they are the children of the resurrection." We also give Wakefield's translation:—"And Jesus answered and said: The children of this life marry and are given in marriage; but they, which are thought worthy to obtain that life and the resurrection from the dead, neither marry nor are given in marriage; for they cannot die any more, and are like angels, and Sons of God, being sons of the resurrection." We now add Tafel's Interlinear Translation,—which is word for word: "And answering said to them the Jesus: The sons of the age this marry and are married. But those made (down) worthy (of) the age that to hit, and of the standing up (the one) out of (the) dead, neither marry, nor are being married. For neither to die still they can; for like angels they are; and sons they are of (the) God, of the standing up sons being."

We will now give as literal a rendering as we can by translating a phrase or two of these verses as we have good authority for doing, by transposing the order of the Greek words into that of the English idiom, and by retaining all the articles and demonstrative pronouns except the two articles before the names Jesus and God in the original. "And Jesus answering said to them; The children of *the this age* marry and are married. But those worthy of *the that age* to attain and of the rising-up,—the one out from dead-ones,—neither marry nor are married. For truly they cannot die any more because they are angels-equals, and they are the children of God, being children of the rising-up." The Savior shows that the relation of husband and wife is a relation *of the age this*—Greek, *τοῦ αἰῶνος τούτου*—*i. e.*, of the present age—and a relation that obtains among the children of God as well as among others; but that there is no such relation *of the age that*—Greek, *τοῦ αἰῶνος ἐκείνου*—*i. e.*, *of the age to come*, as husband and wife among the children of God. Now, how has their relation to God, as being his children, been made manifest? Through what change have they passed into the conditions of an existence that is absolutely deathless? By what process have they been made the peers of the glorious unfallen angels of light? The attainment of the age to come, and the attainment of the resurrection, in some indefinite sense of this term, are not specific enough, and the Savior according [illegible] that the [illegible] Daniel's Hebrew into Greek by [illegible] saying—*τῶν ἐκ νεκρῶν*—*the one out from dead-ones.*

Daniel makes the resurrection eclectic by saying "Many parted from the sleepers in earth's dust awake," and our Savior makes it equally eclectic by saying of the resurrection, or uprising, that it is "the one out from dead-ones."

The Savior, John vi. 39, 40, 44, 54, in a four-fold expression, shows that he will raise up a class to *everlasting life*, without the loss of a single one, whose characteristics, as believers in the Son of God, are fully set forth in the context. He also shows that it is the spirit that *quickens*—ζωοποιεῖ—*i. e.*, *makes alive* the ones to whom he promises this resurrection. As the resurrection here promised is limited to persons of holy character it is therefore eclectic. In Luke xiv. 14, Jesus promises to the kind dispenser of earthly comforts to the poor and suffering a recompense, although the children of want and woe can never spread a bountiful board in return for a supply furnished to famished destitution. That reward is to be given in the future life—Greek, *ἐν τῇ ἀναστάσει τῶν δικαίων*—In the standing up of the just—Tafel's word for word translation. More literally—of the *just ones*—as the word is a genitive plural. This resurrection "of the just ones" is eclectic as it embraces a class only. In the much discussed passage, John v. 28, 29, the Great Teacher distinguishes this "resurrection of the just," or its equivalent, of "those that have done good" as being a "going out"—Greek, *ἐκπορεύονται* — *i. e.*, from the graves) *"into a resurrection of life."* Let us now briefly recapitulate the expressions of our Lord, and compare what he has said on this eclectic "upstanding" with that fundamental text of divine revelation on this important subject in Dan. xii. 2.

In Daniel "Many parted from the sleepers in the earth's dust awake," and this awakening is "to everlasting life." The Lord Jesus says of "those accounted worthy to attain the age to come, and the resurrection—the one out from among dead ones," that "they are the children of God, equal unto the angels," and that "they can not die any more," in John vi. 40-54., "the raising up" of believers is to *everlasting* or *eternal life*. In Luke xiv. 14, the reward to the mercifully benevolent for their ministrations to the destitute helpless poor is promised "in the resurrection of the just ones."

In John, v. 29, the eclectic resurrection of the *well-doers* is specifically termed "*a standing up of life*"—ἀνάστασις ζωῆς and the resurrection of *evil-doers* is, on the contrary, said to be "*a standing up of judgment*"—ἀνάστασις κρίσεως—giving Tafel's Interlinear Translation of both phrases. In one other instance the Lord alludes to this *resurrection of judgment*. In Lu. xi. 1, 32, we read: "The queen of the South shall rise up in the judgment with the men of this generation, and condemn them; for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here. The men of Nineveh shall rise up in the judgement with this generation and shall condemn it; for they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.

It is here declared that the queen of the South "*shall be raised up* in the judgment"—κρίσει ἐγερθήσεται—and the men of Nineveh that they "*shall stand up in the judgment*"—ἀναστήσονται ἐν κρίσει—giving a word for word rendering of both expressions.

With the exception of some declarations concerning his own rising again from the dead, we have now cited what the Lord Jesus has taught concerning the resurrection. The eclectic resurrection, in its limitations to a class, is the grand topic on which he expatiates. The passages are self-interpreting. He tells the Sadducees that it was from "not knowing the Scriptures nor the power of God" that their error and unbelief resulted—Mark xii, 24. This is as much as to say that the doctrine was clearly revealed in the Old Testament. See Ps. xvii. 15—Job xix. 26—Isa. xxvi. 19—Dan. xii. 2—Hos. xiii. 14. But neither claimed that they were not found to believe a doctrine unless taught by God's great legislator, Moses, in the law. Jesus logically deduces the proof of the resurrection from the Pentateuch itself. This resurrection of the Patriarchs falls within the eclectic order.

On that resurrection which is not of believers in the Son of God,—nor of those that have done good,—not of the just,—*not the resurrection of life* but which embraces evil-doers,—the generation that rejected the Messiah, the queen of the South, and the men of Nineveh,—and which is "*going forth* (from the graves) *into a resurrection of judgment*"—using their own expressions—(it), we shall offer no comment. The passages are not full self-interpreting, and we have no disposition to essay an interpretation from other Scriptures. Our theme is the eclectic resurrection, and we shall leave the *resurrection of judgment* where the Savior left it—*unexplained.*

COMMUNICATIONS.

The Resurrection.

G. M. MYERS.

To Brothers Magruder and Stephenson:

Notwithstanding there is another article on the resurrection question due from me, I will forbear writing further:

1. Because, after all the criticisms which have been offered, I am still willing to leave what I have said, just as I have said it.

2. Because, so much upon the theme is becoming unpleasant to many of the readers of our paper.

Undue agitation and contention upon this and many other subjects is rendering our paper unsuitable to hand out as reading matter to the world, is causing many to withhold their subscriptions, and is injuring our general interests as a people. Therefore I decline anything further which I see is detrimental to the interests of our paper and our cause before the people. Your brethren who are older and of wiser heads of course are at liberty to continue if you choose to do so. I am a lover of the investigation of truth and am sanguine of my position upon the resurrection, but judgment should be used as to how, as to when, and as to where it should be had.

Now in conclusion will you allow me to make a suggestion or two:

1. That we request the promised article from our editor, on Daniel xii. 2.

2. As our resurrection question as discussed is one of three sides, and we three represent these three sides, that we lift the discussion so far as we are concerned, from the columns of our paper, and each one, inside of the next six or eight months, write out his position, consulting other brethren as he may choose, for principles and expositions, and then that we have them all in order—Brother Stephenson's first, Brother Magruder's second, and so on, published in a book. This will present the three positions together for the benefit of those who may desire to read. As to the sale of the book we need have no fears. I suggest further, that we prepare enough matter each to make from 100 to 125 pages of print.

Let me hear from you at once as to this. Address me at Belle Plaine, Iowa. Yours in the hope of life from among the dead.

SELECTIONS.

THE BIBLE.

The Book of Books, Whose Divinity Impresses Every Mind.

A correspondent of the *Inter-Ocean*, who has read Colonel Ingersoll's lectures, has collected the following utterances of scientists, statesmen and thinkers in regard to the Bible:

SCIENTISTS.

The grand old Book of God still stands and this old earth, the more its leaves are turned over and pondered, the more it will sustain and illustrate the sacred Word.—*Professor Dana.*

All human discoveries seem to be made only for the purpose of confirming, more and more strongly, the truths contained in the sacred scriptures.—*Sir John Herschel.*

The Bible furnishes the only vehicle to express the thoughts that overwhelm us when contemplating the stellar universe.—*O. M. Mitchell.*

In my investigation of natural science I have always found that whenever I can meet with anything in the Bible on my subject, it always affords me a firm platform on which to stand.—*Lieut. Gen. Maury.*

If the kind of love is most appropriately worshiped in the Christian temple, the God of nature may be equally honored in the temple of science. Even from its lofty minarets the philosopher may summon the faithful to prayer, and the priest and the sage exchange altars without the compromise of faith or knowledge.—*Sir David Brewster.*

STATESMEN.

There is a Book worth all other books which were ever printed.—*Patrick Henry.*

The Bible is the best book in the world.—*John Adams.*

So much is my veneration for the book that the earlier my children begin to read it, the more confident will be my hopes that they will prove useful citizens to their country, and respectable members of society.—*John Quincy Adams.*

It is impossible to govern the world without God. He must be worse than an infidel that lacks faith, and more than wicked that has not gratitude enough to acknowledge his obligation. *General George Washington.*

Pointing to the family Bible on the stand, during his last illness, Andrew Jackson said to his friend, "That book, sir, is the rock on which our republic rests."

I deem the present occasion sufficiently important and solemn to justify me in expressing to my fellow-citizens a profound reverence for the Christian religion, and a thorough conviction that sound morals, religious liberty, and a just sense of religious responsibility, are essentially connected with all true and lasting happiness.—*General Harrison's Inaugural Address.*

As to Jesus of Nazareth, my opinion of whom you particularly desire, I think his system of morals and his religion, as he left them to us, are the best the world has ever seen, or is likely to see.—*Benjamin Franklin.*

I always have had, and always shall have, a profound regard for Christianity, the religion of my fathers, and for its rites, its usages, and its observances.—*Henry Clay.*

A few days before his death, "the foremost man of all his times" drew up and signed this declaration of his religious faith: "Lord, I believe; help thou mine unbelief." Philosophical arguments, especially those drawn from the vastness of the universe in comparison with the insignificance of this globe, have sometimes shaken my reason or the faith that is in me; but my heart has always assured and reassured me that the gospel of Jesus Christ must be a divine reality. The sermon on the mount cannot be merely human production. This belief enters into the very depth of my conscience.—*Daniel Webster.*

Hold fast to the Bible as the sheet-anchor of our liberties; write its precepts on your hearts, and practice them in your lives. To the influence of this book we are indebted for the progress made in true civilization, and to this we must look as our guide in the future.—*U. S. Grant.*

GREAT THINKERS.

It is a belief in the Bible which has served me as the guide of my moral and literary life.—*Goethe.*

I account the Scriptures of God to be the most sublime philosophy.—*Sir Isaac Newton.*

To give a man full knowledge of true morality, I should need to send him to no other book than the New Testament.—*John Locke.*

I know the Bible is inspired, because it finds me at greater depths of my being than any other book.—*Coleridge.*

A noble book! All men's book. It is our first statement of the never-ending problem of man's destiny and God's way with men on earth.—*Carlyle.*

I must confess, the unjesty of the Scriptures strikes me with astonishment.—*Rousseau.*

There is not a boy nor a girl, all Christendom through, whose lot is not made better by the great Book.—*Theodore Parker.*

NEWS ITEMS.

TELEGRAPH LINE COMPLETED.

LONDON, November 26.—Telegraphic communication with Cabul and Candahar has been completed. The morning newspapers publish dispatches from both those points, dated Tuesday night.

Shipbuilding on the Clyde was never so active as now, seventy vessels being on the stocks in the thirty-five building yards. Twenty-three new keels were laid last month. The French Transatlantic Company is having eight new steamers constructed there.

FIGHTING IN AFGHANISTAN.

LONDON, Nov. 28.—The *News'* dispatch from Cabul says Gen. Baker's cavalry came into conflict with a force of natives near Maidan, in the course of which several of the natives were killed. Gen. Baker was to attack the natives in force on the 27th inst.

VIENNA, November 28.—Novikoff, the Russian Ambassador here, has been summoned to St. Petersburg to participate in the forthcoming ministerial deliberations.

CETTINJE, November 26.—Intelligence has been received here that Ahmed Mukhtar Pasha, the Turkish General, has been massacred by Arnauts at Gusinje.

M. de Lesseps will start for Panama early in December. A brigade of pioneers and surveyors has already left to prepare for cutting the canal.

A dispatch from Simla says that General Roberts has renewed his proclamation of amnesty to all Afghans delivering up their arms and who were not concerned in the Cabul massacre. Evidence of Yakoob Khan's complicity in the massacre is accumulating.

EGYPT TO INVADE ABYSSINIA.

VIENNA, Nov. 28.—A despatch from Alexandria says: "Gordon Pasha has been instructed, in case the negotiations with the King of Abyssinia prove fruitless, to proceed to Khartoum and report the failure of his mission to the foreign Consuls there, and afterward to proceed to Dender and enter Abyssinia with Egyptian troops."

It is reported in Montreal, Canada, that the Imperial Government is establishing a reserve of 10,000 men in Canada, composed of militia of the Dominion, for active service at home or abroad, if required.

Forty-four and four-tenths per cent. of the white people who took the yellow fever during the late epidemic in Memphis are said to have died; of the black people 16 6-10 per cent. died. There were altogether 1,537 cases of fever and 457 deaths, a total death percentage of 31 6-10.

New railway tracks to the extent of 2,000 miles have been built in this country thus far this year, of which over 2,000 were laid west of the Mississippi river.

LONDON, Nov. 28.—Further intelligence from Rome relative to the proposal of Cardinal McCloskey for the establishment of three Bishoprics in America show that the *Propagandt Fide* "will ask" Cardinal McCloskey as to the most suitable location of the Sees, instead of "instructing" him regarding their location.

THE CAPTURE OF IQUIQUE.

LONDON, Nov. 20.—The Chilian Minister to England confirms the report of the capture of Iquique by his countrymen.

A strong shock of earthquake was felt in Arequipa on the morning of Oct. 2. The walls of many churches and buildings were cracked, the shock lasting thirty seconds, and was the strongest felt since the great earthquake of 1868.

A terrible earthquake occurred in the province of Kanuh, China, beginning on June 29th, and continuing in shocks till July 11th. The most tremendous of the shocks occurred on July 1st, when immense damage was done. Temples, "yamens," city walls, shops, and private dwellings were destroyed, and in several instances completely swallowed up, the destruction extending over thirty cities and villages. In the city of Chieh Chow two officials with their entire households were thus ingulfed and disappeared. The loss of life was very severe, but at present it is impossible to ascertain either the number of fatalities or the loss of property. Great distress has, however, been caused by the catastrophe, and the Emperor, in a recent decree in reply to a memorial, expresses sympathy with the surviving sufferers, and orders the memorialist to use every effort to relieve them. Kansuh is an inland province to the northwest, and communication with it is very slow. This will account for the length of time which elapsed before news of the disaster reached the coast.

BREVITIES.

Rev. Dr. N. Brown writes to the American Baptist Union, under whose auspices he has labored for six years, that he has completed a translation of the New Testament into the Japanese. He doubts "if there is any Eastern language into which the New Testament could be translated in a shorter time or one capable of expressing more naturally and truthfully the thought of the original." He transferred only two or three words in Greek—such as "Amen" and "hyssop."

An Arab who was quarrying stone at a place about four and a half miles from Gaza, in Palestine, recently, unearthed a marble figure supposed to be a colossal god of the Philistines. The total height is fifteen feet. The hair hangs in long ringlets down upon the shoulders, and the beard is long, indicating a man of venerable age. There is no inscription on the figure or the pedestal, which is a huge block carved in one piece with the figure. The statue was found in a recumbent position, buried in sand on the top of a hill near the sea.

A Mohammedan priest, Ahmed Effendi, has been for some years assisting a company of Protestant missionaries in a translation of the New Testament, receiving $25 per month for revising, correcting, and clothing in poetical Turkish their versions. This coming to the knowledge of the Sheikul-Islam, he had the priest arrested and tried by an ecclesiastical court. A religious excitement was stirred up, and was fanned by the Turkish press, and when the last mail left Constantinople the court was hesitating whether to sentence Ahmed to fifteen years' imprisonment in a fortress or to death.

The tub in which Diogenes is reported to have lived is now said by German archæologists to have been no tub at all. Tubs are of comparative modern origin. The Greeks knew nothing about them. Their washing was done in earthenware vessels. Diogenes's abode was one of the gigantic wine jars sometimes in use. When lying down he laid it lengthwise; when desiring to stand or sit in it, he placed it upright. The aborigines of Brazil buried their distinguished dead in earthen jars, and under the giant trees on the banks of the Parahiba these peculiar coffins are found, containing mummies of priests and warriors, with their ornaments or arms.

TALKING OVER 2,000 MILES.

The Bethlehem (Pa.) *Times* of a recent date says: "Robert A. Packer, Superintendent of the Pennsylvania and New York railroad, is at present hunting with a party of gentlemen in the vicinity of North Bend, Neb. Yesterday he for two hours conversed pleasantly with his wife and friends at Sayre, his brother at Mauch Chunk, and friends along the line. The medium was the railroad and Western Union wires and Edison's telephone. At the office in this place connection was made with the Easton and Amboy wire, and at Perth Amboy with a Western Union wire, and thence to Chicago and North Bend. The total distance was about 2,000 miles, and every whisper was audible."

DIED.

WALKER—At his residence in Hamilton, Ont., Canada, Oct. 16, 1879, Geo. Walker, aged eighty-two years, three months and seven days.

Bro. Walker was a native of England, and came to Canada about forty years ago. He was a member of the Roman Catholic church, but upon his hearing the gospel which St. Paul preached, he was led by it to come out from the mother of harlots and was immersed into the saving name of Jesus for the remission of sins, to serve the living and true God, and to wait for his son from heaven, whom he raised from the dead, even Jesus his elder brother, which he believed would take him out of the grave, and all of God's family of us subsequent to his return to this earth. His faith embraced only the family of God in the resurrection, as he for[illegible] as he felt at our house on Aug. 20, 1872.

Bro. W.'s death was caused by a fall from a tree, and he is, two sons and two daughters, and their husbands, and his grandchildren have lost a loving father, the church of God at Hamilton one of its most suitable and exemplary members, The resurrection and the writer one of our warm patrons.

Bro. W. having made the request that the writer should preach his funeral sermon and bury him, consequently he withdrew his appointments, and on Sunday at 2:30 p. m., he proceeded to a large audience, composed of Mormon and Protestants, the believers only hope of a future state, closing the services at the grave in presence of some three hundred persons, with the appropriate [illegible] and a short prayer.

Sleep on, dear [illegible]
And take your rest,
Until the [illegible]
Then He will awake thee
From thy slumbers
[illegible]
Your chain [illegible]
In [illegible]

R. V. LYON.

POETRY.

Redemption.

E. N. HARDING.

Jesus, precious Savior, the Redeemer,
Died to save our sinful race,
"Yes, rather rose again"—living Mediator
Between sinners and the Father's face.

"It is finished." O depth of gracious love,
The work—"now accomplished"—bravely done:
"He lives with Him in God"—all ye,
"The first-fruits," eternal life begun.

The curse is borne, freedom given,
Death to them was life to man,
Victor, ascended unto God in heaven,
Expecting soon, He'll come again.

We are watching, watching for His coming,
Patiently we must wait and pray!
Longing to see that glorious morning,
First dawn of the bright eternal day.

Our ear alert, the trumpet sounding voice
We long to greet with joyful cheers;
The sleeping, living, Christ their choice
Will rise, be changed, when He appears.

Mortals dying, immortality puts on,
These natural to spiritual bodies clasped,
Seeing—"face to face"—and known as known,
With Christ, all in all at last.

"Christ and the church" meet above,
United in the "riches of His glory,"
"Manifestation of the sons of God,"
Groaning creation to hear the story.

Then sin-cursed earth will feel a power
It has never, no, never felt before.
"Through our mercy" a sufficient shower
Of grace cleansing to the very core.

"The kingdom delivered up" by the Son,
Creation set free from its corruption,
With Christ—"The Church"—the twain in one
"Restitution"—is to the curse destruction.

COMMUNICATIONS.

Romans viii. 1, 2.

There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the spirit: for the law of the spirit of life in Christ Jesus, hath made me free from the law of sin and death.

1. All men are not in Christ.

2. Therefore they are under condemnation or the law of sin and death.

3. This affirmation of Paul carrys us back to the beginning, where we have a clear statement of the introduction of evil, or sin and death into our world.

4. Sin is the transgression of law.

5. Death is the penalty, or punishment.

6. All men are under the penalty, Rom. iv. 12. Wherefore as by one man, sin entered into the world, and death by sin; and so death passed upon all men, for that all have sined.

7. What is death, a negation of life, it is a state; a punishment the penalty of the law (not eternal life in torment).

WHAT IS LIFE.

Adam was not a live man till after God breathed into his nostrils—the breath of life, then he became a live man, or a living soul—was he a man before inhaling the breath of life, yea but a dead man, it takes the spirit or the breath of life with the body to make a whole live man, Job xxvii. 3, when we understand the root of the word spirit as scholars declare it to be, wind, air or breath, all is plain—man when endowed with the five senses of human life is a live man—when deprived of these he is a dead man; this is clear and conclusive, to add more would be superfluous.

The Scriptures speak of life and death in the plural, first and second death; natural (or first), life through Adam—second or eternal life through Christ, the way the truth and the life; this involves a resurrection upon which the whole scheme of redemption, and the future of the race is predicated deep and profound, questions are involved in the doctrine of the resurrection of the dead, which we cannot discuss. It is sufficient for us to know and affirm upon the authority of the word that the body will be like their glorious Head; made so by the spirit of holiness or thus by a resurrection out from among the dead ones. There cannot be any resurrection to eternal life only by and through a union with him; this brings us squarely on to the ground, how do we get into him or become one with him, as he was so are we in this world; the process and the way is very clearly defined and the lines distinctly drawn. His commands and his example equally plain and positive.

First, his example. He was holy, harmless, undefiled and separate from sinners; he was rich but for our sakes he became poor. Take his whole life from his appearance on the banks of Jordon until his ascension from Mount Olivet; it was one of strict obedience to his Father's will.

When the time had fully come for his public ministry to commence he appears with the multitude on the banks of the Jordan where John was baptizing.

History or the record is silent as to his life from the time he was twelve years old, until he had obtained his majority. If it was necessary for him or for the head to be qualified for the accomplishment of God's purpose it is equally so for the members of his body; then to follow his example is our imperative duty. After a few words with John, the Immerser, they go down into the Jordan; and he is buried in its limpid waters. The example for his body the church is set, the Father's will is done, and is attested to in a most striking and forcible manner. "This is My beloved Son in whom I am well pleased; hear ye him." If there is one thing more astounding than an other it is that men professing to believe the Bible to ignore so plain a command as the ordinance of baptism is written for the remission of sins; add to his examples his most positive teaching, and every example of obediences recorded in the New Testament all in harmony with the Divine Mind; and yet great men and men that would be offended if we did not call their good are living in actual disobedience of the plainest and most positive teaching of the word of God; truly such will be beaten with many stripes.

How do we get into Christ? the answer is very plain, viz., by faith repentance and obedience; this covers the whole ground, and to such as comply and are walking in newness of life before him; to such there is no condemnation: how different from the language of the poet.

"He a point I long to know
Oft has it caused me anxious thought
Do I love the Lord or no,
Am I his or am I not.

A FEW INFERENCES OR REFLECTIONS.

The Master in his teaching, at the close of his sermon on the mount gives a very forcible illustration of obedience and disobedience to his commands or teaching, Matt. vii. 25, 20. Let us ponder his words.

The result is reached in doing or not doing, or in building upon the rock, or on the sand—how forcible are his wise sayings, especially when they fall upon an obedient ear. He was the full embodiment of infinite wisdom; truly the Spirit was given him without measure. How worthy of our imitation was his examples, his holy walk and conversation. How happy the reflection that he is to be the King the Supreme Ruler in the kingdom of God, who is to govern or rule the nations in the soon coming age; and the law embodied in his sermon on the mount will be the law of the kingdom; no oppression there, no over-reaching a brother, no in-equality, no widows tears, none will hunger or thirst, none will ever say I am sick, no dying there, but perfect peace, perfect happiness, and perfect love will reign supreme and God will be all and in all.

Dear reader, what think you of the reward for becoming a follower of the meek and lowly Jesus? I tell you it will pay you a thousand fold—his yoke is easy and his burden is light, his service is honorable, sensible and manly, the reward large and bountiful! This is the result of building upon the rock, or of making choice of that good part that shall never be taken from you. Shall we turn over the picture? most gladly would we be excused would duty permit, but life and death are at our option or matters of choice. Just as sure as eternal life is the reward of the righteous. Just so sure is death eternal the doom of the unrighteous. There is no escaping the conclusion; the two parallel lines run through the entire Bible; we have endeavored to tell you what life is and what its negative is. There is no time to be lost, already the muttering thunder in the not far distant heaven is heard, the forked lightning begin to flash, portending a fearful storm; already the hail stones are beginning to fall. Oh what will you do without a covering; were you out in that hail storm? A little way south of us the papers state the hail stones some of them as large as a goose egg, much damage done, several lives lost. What will you do when every stone coming down will be about the weight of a talent, Rev. xvi. 21. How fearful the doom of those that are left when the righteous are taken away from the earth, and the vials of God's wrath, are poured out upon the ungodly. Dear reader, this is no fancied sketch but is plain Bible truth; there is a moment left to escape for thy life! I remember Lots wife; she lingered and became a pillar of salt, a monument of God's displeasure.

A word as to the motive for repentance; it is not an eternal hell of sin and suffering—that is fiction, but the love of God in the gift of his Son and the kingdom and coming of our Lord Jesus Christ to judge and rule the world in righteousness. Amen! and Amen. NEWELL BOND.

Flat Rock, N. C.

Not in Our Day.

"Yes, I believe in the second coming of Christ to earth again, but not in our day, for before he comes again the world must be converted to Christ and we enjoy the glories of a millennium of peace and righteousness." Ah, are you sure the world is to be filled with righteousness at the time Christ appears the second time, and are you sure his appearing may not be in our day? Is righteousness to fill the earth in the last days? Let us read: "This know also that in the last days perilous times shall come," etc. 2 Tim. iv. 1-9; 1 Tim. iv. 1-3; 2 Thess. ii. 3; 2 Peter iii. 3. "But as the days of Noe were so shall also the coming of the Son of Man be." Matt. xxiv. 37. How was it in Noe's day? "For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day Noe entered the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of Man be." Matt. xxiv. 38. What was the condition of the world, religiously, in Noe's day, as "in the days that were before the flood?"

"And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And the Lord said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping things, and the fowls of the air. And God said unto Noah, the end of all flesh is come before me; .... Make thee an ark of gopher wood; .... And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die." Gen. vi. 5, 7, 13, 17. Though the appearance of a flood that should wrap a world in one vast, watery, winding sheet of death was an event that might stagger human belief and faith in the truthfulness of the statement made by God to Noah, yet through faith in that one declaration, and that one command by God to him, "Noah, whose head was whitened by the frosts of six centuries, laid the foundation of his huge vessel amid the sunlight of a pleasant day when all was serene and tranquil. The fields were smiling in verdure before his eyes; the music of birds and sounds of busy life were about him, when, by faith alone, he laid the first beam of that structure which was to sail over a buried planet. As the farmer returned from the field of labor at evening, as the gay citizen of the town drove past, and the thoughtless and licentious wandered back to their haunts of sin and wickedness, they christened it Noah's folly. Those more aged and sober shook their heads, wisely saying: The old man is mad. Even the workmen engaged upon it laughed as they drove the nails and hewed the plank; declared they cared not as long as the foolish old man was able to pay. Still the ark went up and the great wonder ceased to be talked about. At length the patriarch with his family, entered, the door was shut in the face of the world of wickedness and he sat down on the strength of a single promise to await the issue. That night the sun went down over the green hills beautiful as ever, the stars came out in the blue sky and nature breathed long and peacefully. In the morning the sun rose in splendor and mounted the heavens; deep within the vast building Noah could hear the muffled sound of life without. The lowing of herds came on his ear, and the song of the husbandman going to his toil and the rapid roll of carriage wheels as they hurried past, and, perhaps, the ribald shout and laughter of those who expended their wit on him and his ark. Thus, day after day passed on, until a week had gone by, but still the faith of the old man never shook. At length the sky became overcast and the gentle rain descended—to Noah the beginning of the flood—to the world a welcomed shower. But, as the rain continued day after day, and fell faster and faster on the earth, and the swollen streams went surging by, men cursed the storm that seemed determined never to stop. Week after week it came pouring from the clouds, till it was like one falling sheet of water, yet still the water rose higher and higher still. Oh, what scenes of vice, shame, brutality and revelry did the storm look down upon in the thronged city; and what unhallowed songs mingled with the roar of the passing storm! But, at length, another sound was heard. It was a far, distant roar, faint, but fearfully yet sounding more distinct and ominous every moment, till it filled all the air. The earth trembled and groaned under it as if an earthquake was on the march. Nearer, and louder, and more terrible it grew, until men, forgetting, alike their pleasure and their anger, rushed out in the storm, whispering: The flood! the flood! 'The fountains of the great deep were broken up.' But, amid the sudden midnight that had wrapped the earth and the frenzy of the elements and utter overthrow and chaos of all things, there was one heart that beat as calmly as in sleep; one brow over which no breath of passion or of fear passed; one spirit whose serene trust never shook, for, in the solitary ark that lifted to the heaving billows the aged patriarch knelt in prayer. Amid the surging of that fierce ocean his voice may not have been heard by mortal ear, but the light of faith shone around his aged brow and the moving lip spoke a repose as tranquil as childhood's trust. The patriarch's God ruled the heavens and that wild scene about him. But, at last the cry of human agony was hushed; ocean met ocean in its flow, and the waves swept on over a buried world without a shore." "As it was in the days of Noe, so shall it be also in the days of the Son of Man." Luke xvii. 26.

As certain as the flood came, so surely will the second coming of the Son of God take place at the time appointed by the Father; and, we believe that time is now near at hand. Although the world may laugh at us for believing these things, and scoffingly say: "Where is the promise of his presence? (Emphatic Diaglott) for since the fathers fell asleep, all things continue as they were from the beginning of the creation," (even denying the flood as well as to question the truth of Christ's second coming). 2 Pet. iii. 3, 4. Yet there will come a day when sudden destruction will come upon them, and they will not escape. Although we may cry peace and safely, and say Christ will come, but not in our day, yet he will come in some one's day. There will come a day when two shall go forth with the morning light to the field to labor, but there will be but one to return to his home at the sunset hour, for the other has been taken. There will come a time when two will enter the mill to perform their accustomed task, but there will be but one to return to his cheerful, for the other has been taken. There will come an evening when two will go to rest upon their couch, but there will be but one to rise to greet the morning light of another day, for the other has been taken. And may this not occur in our day?

From the signs of times, and the present condition of society and of the world, we believe it will. "Let us watch and be ready, lest coming suddenly, he find us sleeping." "Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass and to stand before the Son of Man."

Yours in hope,
J. S. BRONSON.

Heavenly Things.

John iii.

"If I have told you of earthly things and ye believe not, how shall ye believe if I tell you of heavenly things."

I have thought that advent people as a class confine their thoughts and reasonings mostly to earthly things. I will some of our leading brethren would comment on a few passages of Scripture, such as Matt. v. 12, "For great is your reward in heaven." Coll. v. 1, "If ye then be risen with Christ seek those things which are above, where Christ sitteth on the right hand of God." "Set your affections on things above, not on things on the earth." 1st Peter 4, 6.

The relation of the heavenly and the earthly, is the subject which I should like to have discussed.

CHAS BOARDMAN.

Hartford, Conn.

LETTER DRAWER.

Editor Restitution:—I am thankful to you for sending me THE RESTITUTION so long after it should have been paid. I hope it has not been without fruits, although I know not of it, if it has not brought some into the fold of Christ, it has borne witness to many truths of the gospel; after I read them I give the papers to any that will accept them. There is much need of truths being scattered among the people of this Territory, as there is more infidelity than anything else here. We are making a start on a new farm here, and the profits have been very small; that is the reason that I am so far behind in payment. Yours in hope of eternal life in the kingdom,

GEORGE MITCHELL.

Washougal, Washington Territory.

Editor Restitution:—Please find inclosed $1 on my subscription. THE RESTITUTION advocates wholesome Christian doctrine and practice. The doctrine of Life in Christ only, has a much stronger hold upon the community at large than is generally supposed. The idea is taking hold of many unawares. They have never read it in any human production. It is the result of a literal understanding of the Scriptures overcoming their former spiritual understanding of the same.

Your Brother in Christ,
W. P. STATES.

Palo Pinto, Texas.

The celebrated chestnut at Totworth, which was said, half a century ago, to be the oldest tree in England, still stands, the pride of its noble owner (Earl Dudley) and the boast of the district. Its present dimensions are as follows: Circumference, three feet from the ground, forty-nine feet; spread of branches from north to south, eighty-six feet; from east to west, eighty-eight feet.

SENTENTIOUS PARAGRAPHS.

An avaricious man is like a sandy desert—barking in all the rain, and giving back no fruit.

Humboldt: Only what we have wrought into our characters during life can we take away with us.

Benevolence is not merely a feeling, but a principle; not a dream of rapture to indulge in, but a business for the hand to execute.

Largely thou givest, gracious Lord;
Largely thy gifts should be reckoned.
Freely thou givest; and thy word
Is, "Freely give!"
He only who forgets to hoard
Has learned to live. —*Keble.*

J. Foster: How dangerous to defer these momentous reformations which conscience is solemnly preaching to the heart! If they are neglected, the difficulty and indisposition increase every day. The mind is receding, degree after degree, from the warm and hopeful zone, till at last it will enter the arctic circle and become fixed in relentless and eternal ice.

Idleness is contrary to the will of God. Men are created with a disposition to do something in the world; and if they are not engaged in the service of God they will be serving the wicked one. God has a work to do for every one. The father in the gospel said to his son, "Go work to-day in my vineyard." The great Father above gives the same command to every man to-day.

"Go work in my vineyard. I claim thee as mine.
With blood did I buy thee and all that is thine;
Thy time and thy talents thy loftiest powers;
Thy warmest affections, thy sunniest hours."

The happiness of life consists, like the day, not in single flashes of light, but in one continued mild serenity. The most beautiful period of the heart's existence is in this calm, equable light, even although it be only moonshine or twilight. Now the mind alone can obtain for us this heavenly cheerfulness and peace.

"Savior, more than life to me;
I am clinging, clinging close to thee.
Let thy precious blood applied,
Keep me ever near thy side;
Through this changing world below
Lead me gently, gently as I go;
Trusting thee I can not stray;
I can never, never lose my way."

The great mistake of modern Christianity has been the substitution of light for heat, and nowhere is this more evident than in the doctrines it has taught concerning God. In its eagerness to be enlightened, it has become icy; and the attempt to make the head correct has too often left the heart cold. But I say, accuracy is far less important than energy; that idea of God is best for me which vitalizes me most. Doctrines which furnish the head but leave the heart in empty barrenness—abstractions that substitute words for feelings, and knowledge for life; teachings about God, instead of visions of God; these have been the greatest hindrances of vital religion.

Naught from his love shall me sever—
Tumult, or trial, or strife;
Savior! I'll trust thee forever,
Bound in the bundle of life.
Deep which I know can not fathom,
Leave I, till over life's sea
Thou wilt make everything radiant,
Bound in the bundle with thee.

LETTER RECEIPTS.

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A Free-Will Offering.

We, the undersigned, having the good of the cause of truth at heart, and believing that it is our duty to sustain the gospel with our means as well as our tongues, and believing that God will bless us for all the offering we make in behalf of the truth, have put the sum set opposite our names for this purpose of freeing THE RESTITUTION from debt, and sending it out as a messenger of truth to those sitting in darkness, and to comfort those who are walking in the light of life:

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RESTITUTION FUND.

AURORA, FULTON Co., Ind., Nov. 29, 1879.

Elder Restitutio—With your permission I will make an appeal to the brotherhood for help to support THE RESTITUTION for the year 1880 and insure its weekly visits.

Now, dear brethren, I call upon one and all who feel the matter able, to donate to the cause of Christ the small amount of $3.00 between this and the first of January.

Dear brethren, we could do this, with a few exceptions, if we just thought so. I am well aware that some brethren have contributed nobly, but I make this appeal in a special manner to those who have heretofore done nothing as a free-will offering.

Dear brother, do not say, I am too poor! Perhaps you are using that medium weed, tobacco, in some form. Consider for one moment—are we who claim to be the chosen of God guiltless entirely that we can not support a weekly paper.

We do hope that everyone will respond to this appeal. Please let us hear from all those who cannot or will not pay the $3.00, and will they please give us their excuse. I am also a poor man. My name is Abraham Pontious. I am 67 years old and have a large family to support. I have a small farm of 80 acres. I farm and work at the carpenter's trade to support my family. I use neither tobacco nor intoxicating drinks.

And, dear Editor, I will endeavor to do to commence on. I read THE RESTITUTION, read the Bible, and I hope to meet you all in that coming kingdom. So, farewell. ABRAHAM PONTIOUS.

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THE SUN FOR 1880.

The Sun will deal with the events of the year 1880 in its own fashion, now pretty well understood by everybody. From January 1 until December 31 it will be conducted as a newspaper, written in English language, and printed for the people.

As a newspaper, The Sun believes in telling all the news of the world promptly, and presenting it in the most intelligible shape—the shape that will enable its readers to get a full abstract of the age with the least unproductive expenditure of time. The greatest interest to the greatest number—that is the rule controlling its daily make-up. It now has a circulation very much larger than that of any other American newspaper, and enjoys an income which it is at all times prepared to expend liberally for the benefit of its readers. People of all conditions of life and all ways of thinking buy and read The Sun; and they all derive satisfaction of some sort from its columns, for they keep on buying and reading it.

In its comments on men and affairs, The Sun believes that the only guide of politics should be common sense, inspired by genuine American principles and tacked by honesty of purpose. For this reason it is, and will continue to be, absolutely independent of party, class, clique, organization, or interest. It is for all, but of none. It will continue to praise what is good and to criticise what is evil, taking care that its language is in the purest and plain, beyond the possibility of being misunderstood. It is unbribed and by no means unbribable. It is unterrified by mad-cap schemes, not apparent on the surface. It has no splinter to nail, no axe to grind which may be hurt by any purchaser with two cents. It hates injustice and rascality even more than it hates unnecessary words. Shallow frauds, plain fools, and hopeless impecuniosity of every species. It will continue throughout the year 1880 to chastise the first class, instruct the second, and discountenance the third. All honest men, with honest convictions, whether sound or mistaken, are its friends. And The Sun makes no bones of telling the truth to its friends and about its friends whenever occasion arises for so doing.

These are the principles upon which The Sun will be conducted during the year to come.

The year 1880 will be one in which no patriotic American can afford to close his eyes to public affairs. It is important to cooperate in the preservation of the political system which it is its object, or the duty of resolute vigilance on the part of every citizen who desires to preserve the Government that the founders gave us. The debates and acts of Congress, the utterances of the press, the exciting contests of the Republican and Democratic parties, now pretty equal in strength throughout the country, the varying drift of public sentiment, will all bear directly and effectively upon the two stupendous Presidential elections, to be held in November. The Sun will be on hand to chronicle the facts as they are developed, and to exhibit them clearly and fearlessly in their relations to expediency and right.

Thus, with a habit of philosophical good hope, or in looking at the minor trials of life, and in great things a steadfast purpose to maintain the rights of the people and the principles of the Constitution against all aggression, The Sun is prepared to write a truthful narrative, and at the same time entertaining history of 1880.

Our rates of subscription remain unchanged. For the Daily Sun, a sheet of large size, containing all the news, sold by mail, postage paid, 55 cents a month, or $6 50 a year, or, including the Sunday paper, an eight-page sheet of fifty-six columns, one cent a copy, or 65 cents a month, or $7 80 a year, postage paid.

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Address I. W. ENGLAND,
Publisher of The Sun, New York City.

POETRY.

The Pilgrim.

I walk as one who knows that he is treading
A stranger soil;
As one 'round whom the world is spreading
Its subtle coil.

I walk as one but yesterday delivered
From a cramp chain,
Who trembles lest the hand so newly severed
Be bound again.

I walk as one who feels that he is breathing
Ungenial air;
For whom, at times, the tempter still is wreathing
The bright and fair.

My steps, I know, are on the plains of danger;
For sin is near;
But, looking up, I greet always, a stranger,
In tears and fear.

This earth has lost its power to drag me downward;
Its spell is gone;
My course is now right upward and right onward
To yonder throne.

Hour after hour of time's dark night is fleeting
In gloom away;
Speed thy fair dawn of light, and joy, and greeting,
Thou star of day.

For thee, its God, its King, the long rejected,
Earth groans and cries;
For thee, the long beloved, the long expected,
Thy church still sighs.

COMMUNICATIONS.

An Outline of Travels and Labors.

J. M. STEPHENSON.

Some two months ago I wrote a detailed account of my travels and labors and mailed it, but it never reached the office at Plymouth. I would say to all interested in the proclamation of the Gospel of the kingdom that I have not been idle in the vineyard of our Lord and Savior. I will not attempt to give a detailed account of my labors.

During the past six months, since my last report, my labors in the proclamation of the gospel have been incessant and arduous. Have visited Ohio, Indiana, Illinois, Wisconsin, Iowa, Missouri, Kansas and Nebraska. Have no record of the number of discourses I have delivered, but think they will have averaged one discourse per day.

I attended conferences in Indiana, Illinois and Iowa, in regular succession. As a rule I have labored a week at each place, speaking every evening and three times on Sundays, to large, attentive and to all appearance interested congregations. With commendable zeal and interest our brethren and sisters generally keep up their weekly meetings, not forsaking the assembling themselves together as the manner of some is.

But I must confine my report to more recent visits in Kansas and Missouri. Have visited Severance, Morrill and Frankfort, in Doniphan, Brown and Mitchell counties, several times. In my tour west, south and northwest of Frankfort, I visited Clay Center, in whose vicinity I preached four or five times, with good congregations, interest and attention. Have just received a card from Esq. Mayer, giving a favorable report of our meetings and sending an urgent request for me to visit them again. Would say to friend Mayer, and Brother Chapman that duty calls me east, and I cannot visit Kansas before winter.

I next called on our beloved and faithful brother, Tatt Clover, who resides three miles out of Glen Elder, and who also conveyed me to my appointment in the neighborhood of brethren Thompsons and Barnhills, whom our brethren in Marshall county, Ind., will remember, and with whom I spent many pleasant, and I trust, profitable interviews, during the week I spent with them, preaching every evening and three times on Sunday, with not large but appreciative audiences. Meetings moved from place to place, which is always disastrous. First to a turf school house, then in Brother Barnhill's house, and then in a pleasant little grove. Having returned with Brother Clover to his home, I remained, preaching every evening and three times Sunday, in a school house near by, filled with as attentive, and to all appearance as well entertained congregations as I have ever addressed. The conference is to convene there the 21st of this month. I deeply regret not being able to attend. Had made arrangements to do so, but Brother Rennie and the community of Glasgow and Fort Washington, Ohio, hold me to a long standing promise to meet Professor Dodd, an eminent Disciple preacher, in public discussion, during the month of November. I begged to have the discussion deferred a month, but to no purpose, so my brethren in Kansas must excuse me. I shall long and appreciatively remember the kindness and hospitality of brother and sister Clover, whose home I shared during my stay.

Accompanying brethren Clover and Hull, I was conveyed to the next appointment, in Jewell county, where I remained several days. The rain prevented meeting the first evening. The subsequent meetings were well attended. The three meetings on Sunday were large and the attention and interest marked. Brethren in Brother Barnhill's neighborhood, and the last named place, near Jewell Center, number about a dozen members each. They keep up their meetings at both places. Brother Clover preaches at both these places. He is an efficient, zealous laborer in the vineyard of Christ.

From Beloit I was conveyed by Brother Barnhill to the place of conference, which convened at the Star school house, near brother Samuel Noes. This was their first conference in that part of the State. They organized the conference by appointing officers: and then appointed the first quarterly conference at Fairview, near Glen Elder, the 21st of November. There was a fair turn out from different parts of Northern Kansas. There was also a good turn out from the community in which the conference was held. The interest and influence were manifestly good.

By the arrangement of the committee I did all the preaching except a short discourse, by Brother Clover, the first evening, followed by the writer. The committee wished that there should be a connected series of discourses on the mission of the Gospel and the kingdom, or what must be believed and done to be saved. Everything went off smoothly and harmoniously. The propriety and necessity of organization were investigated with no opposition, all being in accord. Organization and co-operation are essential prerequisites to the success of any enterprise.

On my way from Concordia to Severance, I stopped at Morrill, Kansas, preaching in Scott's school house, and across the State line in Nebraska, in Temperance Hall. In the latter place we held two meetings to quite large and attentive congregations. On Saturday evening previously, I delivered a temperance lecture to a large gathering.

At my previous meeting in Brother Saylor's neighborhood, three intelligent believers were immersed, making seven in that neighborhood who have obeyed that form of doctrine—delivered unto them.

I next called at Severance, speaking Saturday evening and twice the following day, in a school house near brethren Bitners and Vichoy's. We always have fair congregations and good interest in that neighborhood. I next visited brethren Thomas & Adam's neighborhood, commencing meetings Friday evening, and continuing over two Sunday's. Preached Friday, Saturday, and the following Wednesday and Thursday evenings at a school house near Brother Adam's. The appointments not being generally known the congregations were small. The first Sunday morning Brother Adams conveyed me to his appointment, eight or nine miles, to a school house near Mr. Emills. There was a good congregation waiting our arrival, and good attention to a discourse on the Gospel of the kingdom. It was our intention to have continued the meetings several evenings, but the rain prevented any more meetings. The prospects were quite favorable for good meetings there. We held meetings Friday, Saturday and Sunday evenings in a village about four miles from Brother Adam's. We occupied the upper room of a school house. The meetings increased in numbers and interest from the beginning. There was a fair congregation the first evening. The second the spacious room was filled to its utmost capacity. To accommodate the congregation on Sunday evening the Dunkard church was procured, and though large, it was filled. One thing which enhanced the interest of the meetings was two lectures on the law and the Sabbath, there being quite a number of Sabbatarians in that village and vicinity. They were going to hold a tent meeting in that village, and had, as I was informed, intimated a willingness to discuss the issues between them and us. Brother Adams and I having counseled decided that I should challenge them to furnish a man to discuss the Sabbath question. When the proposition was made known to them they refused, giving as a reason that I was too much of a fighter. They challenge First Day Adventists and orthodox preachers to debate with them. Would they accept as valid from those men the same reason they have given for not debating with me? I was far more combatative when they furnished their best man to debate with me at Crane's Grove, Ill., a score of years ago. Their oracle, Ellen White, had a vision after that discussion in which she claimed that it had been revealed to her that Satan helped me, and that they should hold no more debates with me. Brother Adams wrote me to arrange to be there during their meeting, repealing his own words, that we might "hold them level." The Sunday morning previously to my last lecture I preached the funeral of a brother who had died several years previously. There was a large congregation, and Brother Adams wrote me that the impression was good.

I next visited Fredrickstown, Madison county, Missouri. Our meetings were held in a school house, six miles from the city, near brother J. P. Bailey's—that is except two lectures in the Disciple church, in the city, to fair congregations. I remained eight days, preaching every evening, and three discourses First day. We had good congregations, and good interest from beginning. Three became obedient to the faith in following Christ in his first overt example to be followed by all who would become his disciples.

Had they an efficient expositor who would exemplify his preaching by his daily walk and conversation, they would share the products of their lands and labor with him. Mammon, in the form of the golden calf, they are not troubled with. The land is generally poor, and apart from the silver mines, in which the wages are very low, there is scarcely any avocation which will command living wages in cash. Like most Southern people, they carry on a kind of barter trade. Some talk of moving away that they may enjoy the privileges of meetings, with those of like precious faith. Brother Joshua, and his son Henry Bailey, of the city, would be glad to have any worthy brother call or them, and especially would be exceedingly glad to have brother T. E. Adams visit them and expound the word in that part of Missouri.

I next visited Ripley and Cooperstown, in Brown county, Ill., which from time to time I have visited for eight years. Commenced meetings Saturday evening and continued over two Sundays, dividing the time between the two villages, preaching each week day evening, and twice each Sunday, once at Cooperstown and three times at Ripley. The Baptist meeting house in which we held our meeting, being occupied in the afternoon, we could have but one meeting at Cooperstown, Sunday, it being necessary for me to start on my journey from Ripley next morning. We had, as we always do, good turn outs and good interest. The brethren in these two localities can and will support a settled pastor, who shall spend his entire time in the discharge of pastoral duties, being an elder who shall fill the requirements of the elders ordered by Paul, Timothy and Titus. See 1 Tim. iii. 1-6; Tit. i. 5-9.

I next visited Busseyville, Wisconsin, a place I have been visiting from time to time since my return from Oregon. We never fail under propitious circumstances to have large congregations and the very best attention and interest. Under the diligent supervision of brother C. J. Lee, and a corps of efficient teachers, they have what I would call a model Sunday school, in which the Bible is its own expositor, being the only text book. Ours are the only meetings held in that village, and I am the only public expositor. They occupy a commodious hall. A large part of the congregation and the Sunday school are young people, who attend both. From the thrilling interest manifested I can but hope that many through the faith and obedience of the Gospel will be garnered in the kingdom of God. If one or two whom I might name would set the example I think a number of others would follow. My prayer to God is that the Gospel may be his power unto the salvation of many in that community.

The Unjust Reserved Unto the Day of Judgment to be Punished.

JOEL A. SIMONDS.

Having answered the only objection to the non-resurrection of the wicked found in the Old Testament, I will now come to the New. When Christ and the apostles lived, there was no other than the Old Testament Scriptures. To search the Scriptures then, meant to search the Old Testament. The New Testament has been added since. The New Testament did not come as an amendment to the Old, or to correct its mistakes or errors. The things done in the New Testament were done "according to the Scriptures,"—"in fulfillment of them," or "as it is written." The things taught in the New Testament were according to the law and the Prophets. The hope in the New Testament is the hope of the promise made of God to the fathers. The Savior of the New Testament is the Messiah of the Old. The Gospel of the New Testament is the Gospel which was preached to Abraham. The kingdom of the New Testament is the kingdom that was prepared when the world was made. Therefore all of the authority of the New Testament is derived from the Old. The New Testament does not measure the Old, but the Old the New. Then, the New Testament must be in harmony with the Old. Any interpretation of the New, that conflicts with the Old, cannot be correct.

We will now consider the objection at the head of this article: "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished." 2 Pet. ii. 9.

It is claimed that this passage teaches that all the unjust that have lived since the world began will be raised from the dead to go into this judgment to be judged and punished again. That after they have suffered the extreme penalty of the law, and after they have been destroyed as completely as they can be destroyed, and after they have received the full wages of sin, they will be raised from the dead and go through the processes of another judgment, and be punished again.

If this is the sense of the passage, then, it is out of harmony with the law given to Adam, and with the law given to Moses. It is in conflict with what the prophets have said on the subject, and with the requirements of the Gospel. It stands in opposition to the general tenor of the teachings of the whole Bible. Therefore the sense claimed for the passage cannot be correct.

Well, if that is not the meaning of the passage, what does it mean? In the New Testament, the coming of the Lord, and the day of judgment connected with his coming, are spoken of as events that might occur in that generation. They are events which were described as being at hand, and for which they were to wait and watch, as men wait for their Lord's return from a wedding. It was said, "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." That we that are alive and remain unto the coming of the Lord shall not go before them which are asleep. For the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air. The christians in those days were to live soberly, righteously, and godly; looking for that blessed hope and the glorious appearing of our Savior Jesus Christ. For they did not know the day of his coming, neither did the angels which are in heaven, nor the Son, but the Father only. Therefore they were to watch for they know not when the Son of Man would come. They lived, and preached, and hoped, and feared, in view of an impending judgment upon the living world sometime during that generation. The coming of the Lord, the judgment of the living world, in the near future, were the motives that were urged upon that generation, as events that were expected to take place in their life time. The Gospel then, was preached to the living world, in view of the judgment of the same living world. The unjust will be reserved unto this judgment to be punished. The living world only who have not died will be judged in this judgment, instead of a resurrected world.

The judgment of the living wicked would in the time of Noah, and the judgment of the cities of the plain, in the time of Lot, were examples of God's judgments. None but the living were in those judgments: so none but the living will be in the judgment to which the unjust are reserved. As the judgment of the old world did not affect the generations that had passed away, so the day of judgment referred to in this objection will not affect those who have died. As the old world was reserved unto a judgment by water, and by fire, to be punished, so the world that now is, is reserved unto a judgment of ungodly men to be punished, but not to be punished again. "When the Son of Man shall come in his glory, then shall he sit upon the throne of his glory, and before him shall be gathered all nations, and he shall judge them." There are no resurrected people in this judgment. This is the judgment to which the unjust are reserved. All the living nations are reserved unto this judgment, those who have died will be judged in the judgment of the dead.

What will be done with the unjust, of which Peter speaks, if they die before the judgment? Let him answer the question himself. He says, "that such bring upon themselves swift destruction," that their judgment now of a long time lingereth not, and their damnation slumbereth not." "That they will receive the reward of unrighteousness, and the latter end with them is worse than the beginning." He says, "it would have been better for them not to have known the holy commandment than to turn from it, but they are as the dog that is turned to his own vomit again; and as the sow that was washed to her wallowing in the mire." These are the conditions under which they live, and when they die, "they shall utterly perish in their own corruption as brute beasts perish. To them will be reserved the blackness of darkness forever."

In all this there is nothing said about the wicked being raised from the dead to be punished again.

Thus, we think the objection is fully answered. The living unjust world are reserved unto the day of judgment for the same living world to be punished, while those who die before the judgment takes place, will die like the beasts that perish, and will be remembered only in the judgment of the dead.

Grand Rapids, Mich.

SELECTIONS.

(Christian Herald.)

Signs of Coming Struggles.

The student of the "signs of the times" will watch keenly every fresh development of the political world. History is being written before his eyes, and it is the history of the latter days. Very remarkable are some of the changes, ecclesiastical as well as political, which are now at work in many of the European States—not least the ominous revival of the spiritual power in the direction and shaping of the policy of nations. Old ties which seemed indissoluble have vanished, new alliances are sought and cemented, and each successive change reveals the ceaseless unrest of the kingdoms of the world—ever seeking peace and finding none.

Bismarck, the iron prince, whom men regard as the arbiter of the destiny of Europe, has recently, in more than one striking respect, taken a fresh departure from his original policy, and charged himself with a readjustment of the balance of power. The kaleidoscope has turned, a new mosaic has been formed—ostensibly in the interest of peace, and yet in its very nature calculated to disturb it. Till now we have seen the East arrayed against the West. The tripple alliance arising out of one of the darkest tragedies that stain the page of history—an unholy league sworn over the grave of unhappy Poland—was proclaimed as the guardian of the peace of Europe. No one could exact a compact such as this, founded upon political treachery and signed in blood, to be everlasting.

And now it is dissolved, and the bond of selfish interest has been broken. Germany, warned by the menacing language of the Russian press, and bound to guard against her ever-watchful enemy across the Rhine, has contracted an alliance with the Austrian Empire; and we see the two great German-speaking nations of Central Europe drawn closely together in the bonds of a friendship which is hailed by statesmen and politicians as a pledge of the peace of Europe.

Yet he would be a sanguine man who would venture to predict so happy a result. League ever provokes counterleague. Already Russia has been making overtures to France; and if she can bid high enough, and promise the sweets of revenge, and the recovery of the lost provinces, she is but too likely to succeed. Here, then, in the probable antagonism of the four chief kingdoms of continental Europe, we have the elements of the most gigantic war that has yet been waged. It will be a general war; the minor States, however much they may desire to remain passive spectators of the conflict, will be drawn into it irresistably. The torch of war once lit will spread from land to land; and there will not be wanting restless spirits eager to fan the flame.

Nor may the beginning of the conflict be so far distant as some suppose. Russia is in the throes of an internal commotion that imperils the existence of her monarchy. She is like one whose feet are standing upon the very verge of a volcano. Her finances have long been in a state of national bankruptcy; her prestige has been grievously wounded by the barren results of the Turkish campaign; her chief men are assassinated, and her cities burnt to the ground by the hand of an unseen foe; sedition is everywhere rife in the land, and her people are clamouring for the same measure of liberty which she claimed for the Christians of Bulgaria. The suicide courts death as a refuge from the troubles and woes of life. What more likely than that Russia should plunge recklessly into war to escape from the internal troubles that threaten her destruction?

In the presence of this widespread uneasiness and distress of nations, there are two elements of power daily growing in strength which claim our attention. One is the spirit of revolution. It is no secret to the statesman that the forces of democracy are continually increasing in every land. The people are beginning to feel their power, and to be impatient of the rule of kings. The Radicals of our own country, the Communists of France, the Republicans of Germany, Italy, and Spain, the Nihilists of Russia, are all inspired by one common faith—that the sovereign power belongs not of right to the crowned autocrat, but is vested in the people. It is the spectre of the statesman that haunts him even in his dreams. No one knows better than he that if the Democracy possessed the means of combination, and were marshalled by able leaders, no government could withstand its power, and the crowns of Europe would not survive a single day. Want of combination alone prevents this hideous catastrophe.

But the history of the past revolutions warns us how quickly some trifling incident may reveal to the people the extent of their power, and plunge a whole nation in anarchy. And when we bear in mind that in most of the European States every citizen is trained in the use of arms, and the net-work of an organized revolution is so wide-spread, extending even to the ranks of their trained hosts, it is not difficult to foresee the outbreak of a reign of terror that would menace every land with the dire perils of fire and sword.

The other element of rising power that threatens the peace of nations is Rome—Rome spiritual, for Rome temporal exists no more, and only survives in the memory of the past. But because she is shorn of her imperial dignity, and no longer sits as a queen upon her seven hills, dictating laws to the world and constraining kings to accept her will, men are apt to conclude that her sceptre has departed forever. Yet there never was a time since the day when she asserted her claim to universal supremacy when her spiritual sway was wider.

What seemed to be her death-blow has marvelously advanced her spiritual power: the loss of temporal dominion has consolidated her ranks, and rallied her subjects as one man around the banner of the Papacy. It is true her hopes of ascendency over the nations through the power of kings and princes have been rudely broken; yet never for a moment has she abandoned her dream of universal dominion. As in more than one former crisis of her strange history she has entered upon a new phase of existence, and adopted a new policy suited to its altered conditions. It is her boast that Rome never changes; and yet the very stones of her proud capital give the lie to this false assertion, and bear witness to the successive developments of her faith. Rome Papal sits in the chair of Rome Imperial, and Rome Imperial is built upon the ruins of Rome Pagan.

How these things are all fulfillments of Scripture prophecy and signs of a speedy Second Coming of Christ we will show in a further article.—*C. H. Hamilton.*

CORRESPONDENCE.

Editor Restitution:—The Restitution yet comes a welcome visitor, burdened with valuable articles, well seasoned with quotations from divine inspiration. Just such a paper as every inquirer after truth might be benefitted with.

I am glad to see that some of our laboring brethren, are prospering in their work, in winning souls to Christ, by imparting knowledge from God's holy word.

Last week myself & wife visited the brethren at Morrits, near Woodland, and found them zealous in the good work. Brother Rice is laboring with them, and Brother Corberley, occasionally.

I feel grieved to think I have not been doing anything for a few years back, in the Lord's vineyard, but have been trying to accumulate in the things of this world, that I might be in better circumstances to take the field unincumbered, and not burdensome to the brethren. But now feel that I have not sufficiently regarded the injunction of holy writ, to "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal," (which I have recently learned to my satisfaction.) "But lay up treasures for yourselves in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal. For where your treasure is, there will your heart be also," Matt. vi. 19-21. "But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you." Matt. vi. 33.

Your Brother in Christ,
S. S. Gimes.

Dunlapsar, Ind.

God does not love us because Christ died; for Christ died because God loved us. God so loved the world that he gave his only-begotten Son.

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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TO CORRESPONDENTS.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all His Holy Prophets since the world began." It also advocates, as a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the literal burning of the wicked, righteous, and the final destruction of the wicked; eternal life only through Christ; and many other kindred truths. It also advocates a hearty belief of the Gospel, repentance, and immersion as prerequisites to the forgiveness of sin, and a holy life as essential for final salvation.

COMMUNICATIONS.

Do the Scriptures Teach the Resurrection of All the Dead.

J. M. STEPHENSON.

In his masters argument to prove the absolute necessity of a resurrection in order to future life Paul lays down his premise in 1 Cor. xv. 12. He says, "Now of Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?" The palpable issue between the apostle and these skeptics was not the resurrection or non-resurrection of any special class of men, [illegible] resurrection of [illegible] They boldly affirmed that there was "no resurrection of the dead." To prove the feasibility of a resurrection at all the apostle appeals to the resurrection of Christ as the antitype of the first fruits of them that slept, thus necessitating a harvest of resurrected ones. Having thus shown the feasibility of a resurrection the apostle resumes the general issue at the 21st and 22d verses. He says; "For since through man there is death, through a man also there is a resurrection of the dead; for as by Adam all die, so by the annointed also will all be restored to life." 1 Cor. xv. 21, 22.

1. Like cause like effect is one of the simplest axioms of philosophy. According to foregoing Adam is the cause of the death of all men, and Christ will be the cause of the life of all men. Those who advocate the death of all by Adam, and the resurrection of only a part by Christ, will not read their faith into the text, which can always be done when our position is true. Try it. "For as by Adam all die, so by Christ shall a part be made alive.

2. It is also logically true. A logical conclusion must always agree with its premise. If it is a proposition denoting causality in the premise, it must be the same in the conclusion. There is no analogy between a proposition denoting causality and one denoting relationship, any more than there is between one man building a house, and another man being in that house. There is no analogy between all dying by Adam, and only a part being alive in Christ. There is therefore no avoiding the conclusion that the same all who die by Adam will also be made alive by Christ, but every man in his own band or company. Christ and all the Saints are one band or company, therefore to have more than one band, is to necessitate the resurrection of more than the righteous dead.

3. It will not do to carry the all who die by Adam and who will be made alive by Christ, down to the 42d verse. That Paul is referring to none but the righteous dead is clearly evident from the conclusion he reaches at the 20th verse. He says, "And as we have borne the image of the earthy, we shall also bear the image of the heavenly." Again he says at the 51st verse, "We shall not all sleep, but we shall all be changed." The first personal pronoun we includes primarily Paul and the Church of God at Corinth, and representatively all Christ [illegible] living and dead when Christ returns.

I would invite careful attention to a corresponding portion of Paul's writing on the same great cardinal point in Rom. v. 12-18, corresponds perfectly with 1 Cor. xv. 12-22. He says, "Wherefore as by one man sin entered into the world, and death by sin; so death passed upon all men, in whom all have sinned."—Margin. Therefore as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one, the free gift came unto all men unto justification of life." Rom. v. 12-18. Please observe:

1. All between Rom. 12-18 verses is elliptical; therefore the 18th verse is a conclusion drawn from the 12th verse: consequently the indefinite adjective all in the conclusion is just as broad as it is in the premise. This conclusion is unavoidable. Passing the ellipsis the premise and conclusion read thus—"Wherefore as by one man sin entered into the world and death by sin; and so death passed upon all men, in whom all have sinned."—Margin. "Therefore as by the offense of one judgment came upon all to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life." Please observe:

1. All sin by Adam, their federal head, and not by actual transgression.

2. The obedience of the second federal head offsets the disobedience of the first federal head and justifies to life the same all against whom the sentence of death had passed.

3. The life which Christ will restore to all against whom the sentence of condemnation has passed, will be the Adamic life—the same life which was forfeited by Adam's transgression, and which will be restored through Christ's obedience.

We must not confound the temporal life restored to man as a free gift through the righteousness of "one" "many" through their own righteousness in the context.

1. One is through the righteousness of "one man," the other through the righteousness of "many."

2. One is conditional, the other is unconditional.

3. The former is simply by grace, and the latter is by the super-abounding of grace.

4. One is the Adamic life, the other is the Christ life.

Those who limit the all men in the second half of the couplet (1) destroy the force of the contrast, and (2) they will not read their faith into the text. It would read thus—"Therefore as by the offense of one judgment came upon all to condemnation; even so by the righteousness of one the free gift came upon a part of all men unto justification of life." I now come to Revelations, 20th chap. The rule of interpretation adopted by Brother Myers in reference to this chapter is the most dangerous of anything I have ever heard of by a believer in the intelligibility of the Holy Scriptures. The same reason for which he figured away the reliving of "the rest of the dead" will figure away the reliving of the rest of the righteous (2) dead: and also the gathering and distruction of the armies of Gog and Magog as bold tropes or figures. Indeed there is not a chapter in the book of Revelations that would have left a single literal fact or event in it, according to this figurative rule. Elder Myers believes in the literal resurrection of the righteous dead, what necessity therefore for departing from the literal rule of interpretation as far as John v. 25 26; Rev. xx. 4 6 are concerned? There is obviously no reason for figuring away as plain texts as can be found in the Bible to sustain any doctrine, or view, except to get rid of equally plain texts necessitating the literal resurrection of the "bad," the "unjust" and the "rest of the dead." There is no necessity of figuring away the literal resurrection and life of the righteous dead at the beginning of the thousand years, and the reliving of the "rest of the dead" at the end of the thousand years, except a theory the same as that of Unitarians, Universalists and Swedenborgians. Better far to sacrifice any theory or dogma, than to sacrifice the literal rule of interpretation where there is not an obvious necessity for so doing. If the resurrection, life, kinghood, priesthood, and reign of the righteous dead the living again at the rest of the dead, the sea, death and hades delivering up the dead in them, the second death, &c., are figurative, what do they prefigure? If fire is a figure it must prefigure literal death to the wicked; for it is a deadly element. It is a very convenient way to dispose of all the plain Bible statements against any view to sweep them from the board with the declaration that they are figurative. I hold a public discussion some years ago, with a Universalist preacher, on the personal advent of Christ. With a gentle waive of the hand he swept away all the plain texts, affirming in the most unequivocal language Christ's real, personal return to earth, with the declaration—"they are figurative." He did not consider himself under any obligation to show the necessity for understanding these texts figuratively. Brother Myers' manner of dealing with interposing texts reminds me of Mr. Crawford.

Believing, as I most assuredly do, that the literal rule of interpretation should always have the precedence, I will quote from the 20th chapter of Revelations as the words of Christ, and entitled to the same consideration of those words uttered by him when upon earth. He says, through his chosen messenger; "And they lived and reigned with Christ a thousand years: But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection, blessed and holy is he that hath part in the first resurrection, on such the second death hath no power: but they shall be priests of God and of Christ, and shall reign with him a thousand years. And when the thousand years shall expire, Satan shall be loosed out of his prison. * * And I saw the dead, small and great, stand before God, * * and the sea delivered, gave up the dead which were in it: and death and hell (the grave) delivered up the dead which were in them, and they were judged every man according to their works. And death and hell (the grave) were cast into the lake of fire. This is the second death. And whosoever's name was not found written in the book of life, was cast into the lake of fire." Rev. xx. 4-7-12-15. Please observe:

1. Where there are two antecedents the sense must determine which is referred to. Of course a resurrection, a thousand years before another resurrection, must be the first of the two. To call the second or last a first, would change its ordinal relation to a previous resurrection.

2. None but the righteous dead will live in the first resurrection. They lived and they reigned. Then they who live reign. No exception is named. The they who live "are blessed and holy priests of God and of Christ."

3. The second death will be powerless to harm them—thus they will all be immortal. Why affirm that the second death shall have no power on the first named class, if it shall not have power on a less favored class of Christians living 1800 years ago, if they did not overcome, will fall beneath the power of the second death. "He that hath an ear let him hear what the spirit saith, * * he that overcometh shall not be hurt of the second death." Rev. ii. 11.

Two Christians were trying to overcome 1800 years ago—one of these overcame and will have personal access to the tree of life; the other failed to overcome, and will just as personally and literally suffer the second death. Any theory that will figure away the literality of the penalty threatened, will figure away the literality of the reward promised. Christ in his discourse with the Sadducees, affirmed the same doctrine. He affirmed that they who should be worthy to obtain that age and that resurrection from among the dead, should not die again; (Luke xx. 37)—thus clearly implying that the opposite class should die again. By reference to Rev xx. 4, 5, we find, from an affirmative standpoint, that all the righteous dead will be worthy to obtain that age (which is 1,000 years), and will not die again; thus fulfilling the declaration of Christ. We next read, "But the rest of the dead lived not again until the thousand years shall be finished,"—clearly teaching that they will live again beyond that age. Therefore both passages are in perfect accord. We next read that, "Whosoever's name was not found written in the book of life was cast into the lake of fire."—and that "this is the second death." Thus those of all the responsible dead who shall not be worthy to obtain that age, will die again. Such perfect analogy cannot be fairly ignored away. A second, is a first repeated. Thus the "second Adam" is as literal as the first Adam. The same may be affirmed of "the second birth, the second covenant, the second death."

The extracts from Prof. Hudson's work, quoted by C. M. Myers, were adduced by the Professor to prove the literal extinction of the life of the soul. He taught that the first and the second death both kill—one the body and the other the soul. Fire is only death the same as the sword or poison because it kills the second time. It has been the first death of millions.

4. The phrase, "the rest of the dead," includes all the dead left in the earth, sea, or the death state, when the righteous dead shall have been selected or shall live. An eclectic resurrection will take out a part, leaving the rest in the graves. All the wheat must be in the bin together before you can take out a part, leaving the rest in the bin. All the dead are in the graves together—a part live again, and the rest remain dead. The phrase, the rest of the dead, cannot refer to living men when the first class are raised from the dead, much less to men who had not been born.

The fulfillment of this prediction shows that all the dead left when the righteous live will live again. The sea delivers up the dead in it. This does not leave a dead man in the sea. The unburied dead delivers up the dead in it. This will not leave a dead man in the death state. Hades delivers up the dead in it. This does not leave a dead man in the grave. The general declaration is that "the dead small and great stand before God," [illegible] language could convey the [illegible] universal destruction if [illegible] dog does not [illegible] If the [illegible] earth [illegible] used terms in the Bible expressive of the smallest minorities, then indeed is the Bible like an old fiddle upon which designing men can play any tune. It is not safe to swerve these most enlarged Bible terms expressive of numbers, from their uniform Bible use, (1) because they are some times used in a limited sense, or (2) because there may be exceptions to the general rule in reference to all reliving, the same all dying. This the Adventists have done; and thus they have figured away the Abrahamic covenant in reference to the blessing of all nations through Abraham and his seed.

Every word in the Bible, the same as all other books, should be always understood according to its obvious import, if possible. With this old Protestant rule of interpretation we may all agree on this mooted question of resurrection, the same as on most other points. It does seem to me that some of our brethren go ahead of the so-called orthodox expositions in figuring away those texts which do not agree with their views. This reminds me of an actual occurrence. A believer in the literal rule of interpretation of Scripture, aroused a Methodist preacher, when he exclaimed, "I will not give up my views because the Bible don't agree with them."

Plain Facts, No. 4.

Is it to be re-established? Most assuredly. Amos ix, 11, plainly declares, "In that day will I raise up the tabernacle of David that is fallen down, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old. And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations." Isaiah lxi. 4-33-20-21.

Lord will thou at this time restore again the kingdom to Israel. Acts i. 6. Let Luke the evangelist answer this all-important question. Luke i. 32, 33. —"The Lord God shall give unto him (Jesus) the throne of his father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end." And to this agree the words of the prophets, as it is written. After this I will return, (after what) after the last Jew and Gentile has obeyed the Gospel in this age or dispensation that will, then Jesus who sits at the right hand of the Father will return, and will build again the tabernacle of David, which is fallen down, and I will build again the ruins thereof, and I will set it up. Acts xv. 16. The Lord shall inherit Judah, his portion in the Holy Land, and shall choose Jerusalem. Zec ii. 12. Cry yet, saying, thus saith the Lord of hosts: My cities through prosperity shall yet be spread abroad; and the Lord shall yet comfort Zion, and shall yet choose Jerusalem Zec i. 16, 17.

Thou shalt arise, and have mercy upon Zion, for the time to favor her, yea, the set time is come, Amen, Ps. cii. 13. Brethren, it looks very much as at the present time, and all eyes are turned eastward, looking as it were, for some great event to take place soon.

5th. The kingdom of God to be established on earth will be the ancient kingdom of Israel restored, as I will attempt to prove by the word of truth. Obadiah xiv. 20, 21. But upon Mount Zion shall be deliverance, and there shall be holiness: and the house of Jacob shall possess their possessions. And the captivity of this host of the children of Israel shall possess that of the Canaanites, even unto Zerephath: and the captivity of Jerusalem, which is in Sepherad, shall possess the cities of the south. And savior's shall come up on Mount Zion to judge the Mount of Esau; and the kingdom shall be the Lord's. In that day will I assemble her that halteth, saith the Lord, and I will gather her that is driven out, and her that I have afflicted. And I will make her that halted a remnant, and her that was cast far off a strong nation: and the Lord shall reign over them in Mount Zion from henceforth, even forever: And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem. Micah iv. 6-8.

6th. The establishment of the kingdom of God by the restoration of the kingdom of Israel, will involve the gathering of the Jews from their [illegible] of the earth. He names the nations outcasts of Israel and gather together the dispersed of Judah from the four corners of the earth. Isaiah xl. 12. Hear the word of the Lord: O ye nations, and declare it to the isles afar off, and say: He that scattered Israel, will gather him, and keep him as a shepherd doth his flock. Jer xxxi. 10; Psa. cvii. 3. Behold I will save my people from the east country, and from the west country, and I will bring them, and they shall dwell in the midst of Jerusalem; and they shall be my people, and I will be their God, in truth and in righteousness. Zec. iv. 4. And say unto them, thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: And I will make them one nation, in the land upon the mountain of Israel; and one king shall be king to them all; and they shall no more be two nations, neither shall they be divided into two kingdoms any more at all. Ezek. xxxvii. 21, 22.

E. O. NELSON.

Galena, Ill.

(To be continued.)

Discourse to the Church in Amerieus Hall, Brooklyn, N. Y., on the Crowning Theme and the Pre-eminence of the Coming One.

The Prophetic Conference in New York, and the late like conference in London, asserted the doctrine of the Savior's second coming. This assertion was based on more than three hundred texts of the New Testament, that teach and enforce it. On the plain exposition given to these prophecies by the publishers of our Bibles in England and in America, in their headings to the pages and chapters that contain them. Matt. xxiv. and xxv.; Mark xiii.; Luke xxi.; 1 Thess. iv. and v., etc. In this exposition the formulas of faith, by all the chief churches of Christendom with the best modern critics concur; however they vary in minor matters.

Indeed so vital is this truth to the New Testament system, that it is embodied in the blessed name. Thus, "He that shall come (the coming One) will come." Heb. x. 37. This, then, is the crowning theme of "the glorious gospel of the blessed God."

We notice next his paramount pre-eminence over all angels, patriarchs and prophets, priests and kings, apostles and martyrs in the Christian system of "truth and grace."

"He is the head of the body, the church, who is the beginning, the first born from the dead; that in all things he might have the pre-eminence"—the first place. Col. i. 18. This appears

1. In his transcendant titles. "The Son—the only begotten Son of God—God hath highly exalted him and given him a name that is above every name; that at the name of Jesus every knee should bow and every tongue confess that he is Lord to the glory of God the Father." John iii. 16; Phil. ii. 9 11; Heb. i. 3-6. He is "God manifested in the flesh." 1 Tim. iii. 16. We see it further.

2. In the homage rendered to him by Simeon, by the angel's anthem, by John the baptist and by "the voice from above; this is my beloved Son. Hear ye him!" Luke ii. 29-32; John iii. 27-36; Matt. xvii. 5.

3. The terms that express this pre-eminence are, themselves, pre-eminent! They are here used for this one purpose to set forth this pre-eminence. The root of the word here used expresses first in rank, and this is superlative!—making the idea of his supremacy superlatively strong! The word is used this once, and belongs only to him!

4. This is also evident if we notice the most honored names of the past. Adam, though the head of the human race, and having dominion, was placed under law and the liability of death. Abraham, though the friend of God, was honored as the head of the patriarchal age, and the ancestor of the promised seed, to take the gate of his enemies. Moses was the man of God, but was only the prince of the prophets of that age, which was but "the shadow of good things (yet) to come" under Christ.

5. The old covenant was mediated by Moses, and it opened to the wilderness and to Canaan under the law "which worketh wrath;" and while he was faithful it was "as a [illegible] contradistinction [illegible] new—the everlasting covenant, and the power of an endless life, (Heb. 8-11; iii. 5, 6; vii. 16, 18,) and the institution of all things spoken. Acts iii. 19-21. This is surely superlative pre-eminence!

6. The primal and profound event on which this grand distinction turns, demands notice. "He is the first-born from the dead, that in all things (all relations) he might have the pre-eminence." This resurrection brings immortal life to light, and is also the new covenant pledge of the deliverance of the creature (creaturehood) from the bondage of corruption into the glorious liberty of the sons of God. Rom. viii. 19-23.

7. These facts shed a flood of light on the doctrine of man's mortality and the reality of his personal need of the resurrection. Nay, more, it opens the plenitude of the promise to all in "the obedience of faith"—in the acceptance of "the cross after Christ. For, on seeing our sin and subjection to death, the necessity of a resurrection follows, of course. All which is embodied in the believers baptism. It identifies him in mind, in heart, in taking the cross, and in his opening destiny, with that of our exalted Lord above all principality and power, and might and dominion, and every name that is named, in this world and that to come." Eph. i. 16-23,

Let all hear and know that promotion with the Lord Almighty lies only on this line! How low and lacking then is the faith that insists on climbing up some other way—only to fall! Let all enter by the door and walk in the way that ends in "glory, honor and immortality." JOHN.

A canoe recently left Loma Loma, in the Fiji islands, with twenty-five natives on board, bound for Toviova. They were going about when a sudden squall sent the sail against the mast, capsizing the canoe. The unfortunate passengers clung to the canoe, and might have escaped with consequences no worse than those which would have attended discomfort and exposure, but for the fact that the capsize occurred in a locality infested with sharks. These ravenous monsters seized their victims one by one, devouring twenty-three out of the twenty-five unfortunates whose lives were thus placed at their mercy. Of the two who escaped, one is a woman; but her situation is very critical, the whole of the flesh having been taken off one leg.

THE RESTITUTION.

E. A. CHAPLIN, Editor.

PLYMOUTH, INDIANA, DEC. 10, 1879.

Annual Meeting of Stockholders.

The stockholders' meeting will be held at the Christian Chapel, [illegible] Monday, Dec. 29th, 1879.

I. K. BECKWITH, Sec.

The Quarterly Conference Meeting will be on the Friday evening after Conference, and Communion on Sunday.

We have the sad news that sister J. F. Eckhan, of Louisville, Ky., is dead. Many of our readers will remember her by giving her name before her marriage—Miss Mary Stamps. We vividly call to mind her words of encouragement when we first entered upon the arduous responsibility of editing THE RESTITUTION. Sister probably have more definite particulars soon.

WHY cannot our indebtedness all be paid off by the commencement of another year? The amount is probably not more than $350. If 350 of our friends would donate one dollar each to the cause this object would be attained. Some could do more and others not able to do much could still do something. Let us all bear a part, and not only free the paper from debt, but insure its weekly issue through term without any suspension. In a financial view the condition of our paper slowly improves. We will do what we can.

THE December Number of *our Rest* has come to hand. It is the last for the current year, and is a good number indeed. Brother Wilson intends to make the January number more attractive than any yet issued. We are exceedingly interested in the topics upon which this periodical especially treats. Its articles on the Great Pyramid are instructive, eclectic, astronomical, and, we think we may safely add, chronological lessons of wonderful import have been built into that stupendous monument. The January number may be had for five cents, as many extras will be printed. Brother Wilson's address is 158 Monroe Street, Chicago, Ill.

The Eclectic Resurrection.

If by any means I might attain unto the resurrection of the dead. Phil. iii. 11.

The resurrection contemplated in this passage is the same as the special [illegible] to which our Lord alludes in [illegible] Savior's discourse to Martha [illegible] Only [illegible] to come, but [illegible] also those [illegible] worthy of the [illegible] *of the resurrection, the one out from the dead*. Greek, [illegible] Paul's discourse is concerning himself as one enduring privations and sufferings to reach a prize which could not be gained without making the most strenuous exertions. As the final outcome of a most wearisome race his ardent desire was to "*come to*"—literally *into—the outstanding from the dead-ones*. Greek, [illegible] In the Latin expression the preposition is separated from the noun, and in Paul's it is prefixed to it so as to make a single compound word. The two expressions differ in this way, using the English letters *anastasis*, or,—the *upstanding out*—and *exanastasis* the *out upstanding*, using the nominative case.

The English language has no exact equivalent for the compound word *exanastasis*. The German language is richer in its compound expressions, and the idea is literally given in the translation of Luke xx. 35: "*Die auferstehung con den todten*"—"the outstanding from the dead-ones." In the Low Dutch this same expression is rendered in this way, "*de opstanding uit de dooden*," in which any of our readers can discern our literal English rendering—"*the upstanding out from the dead-ones*."

We will now give Phil. iii. 11 in the translation of the Latin Vulgate: "*si quomodo occurram ad resurrectionem, quæ est ex mortuis*." This, literally rendered, reads: "If by any means I may come unto the resurrection *which is out from the dead ones*." As the New Testament has been translated into Hebrew for the benefit of converted Jews, we felt a curiosity to see how this Greek expression of Paul would be carried back into this oriental language. We accordingly find that the Hebrew rendering signifies that Paul was most anxious "to come into the resurrection *from among the dead-ones*." Heb. מֵעִם הַמֵּתִים. The compound preposition here employed occurs Ruth iv. 10, in the Hebrew before the word for brethren, and is translated *from among* in our authorized version.

We possess a copy of the Peshito Syriac in the original. As this version dates back almost to the times of the apostles, and is also an oriental language, we made a lesson of this text, although we have but the slightest acquaintance with this tongue. Taking our grammar and lexicon we worked out a translation of this text which we found literally to read: "if possibly I can come to the uprising which is *out from the dead ones*." Gutter defines the two prepositions *min* and *leith* by the Latin words *a*, and *ex*. In English *from*, and *of*, and the translation is then had of "*out of among the dead-ones*." We have traced the *exanastasis* of the many from the sleepers as [illegible] as Daniel gives us the special idea into the Greek, as employed by our Lord and the Apostle Paul, when they would express the same eclectic resurrection. We have also illustrated this *exanastasis* of a part of the inhabitants in the deluge story as referring to several veracious, and the best we know we could make Dr. Peshitta's theology any plainer so far as the construction of the language is concerned.

Bloomfield says in his notes: "by *exanastasis* is denoted not *simply* resurrection, but the resurrection of *the just*, in order to be received into celestial glory."

The apostle chooses himself as one who runs a race. In the Olympic games, to which allusion is made, the prize was placed at the end of the course, and the athletes strained every nerve and exerted every muscle to grasp the prize.

So the apostle pressed to the *mark* where the race would end.

Let us now, in conclusion, see in what this resurrection of the just results. Daniel says: "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."

Our Lord says: "Neither can they die any more; for they are equal unto the angels; and are the children of God, being the children of the resurrection."

The end that Paul would attain was to have his vile body re-fashioned into the likeness of the glorious body of the Lord Jesus Christ himself. What a glorious company the redeemed from death will form. Alas, how few of that host even now will ever shine among the morning stars. Paul's crown of life, and the glorious diadem will circle his temples when he emerges from the dark to receive it from the hands of the glorified king at his coming. Still we hold our hands and act our part differently, with a resurrection to deathlessness, and a crown of glory at stake? The resurrection morning [illegible] will [illegible] in all its heavenly splendors. Take heed that no man take the crown.

BREVITIES.

Of the [illegible] members of the Methodist church of Providence only five or six are Americans.

The [illegible] nations of Belgium teachers [illegible] excommunication now number 2,472, out of a total of some 20,000.

Henry [illegible] Sidwyn, a full-blooded Sioux Indian and a son of a leading chief of the Yankton tribe, has been ordained a pastor of the church at Yankton.

The Romanian Chambers have passed an act naturalizing eight hundred Jews who took part in the war of independence. Many more have petitioned for the same privilege.

A handsome and thrifty hickory tree over one hundred feet high, in Madison, N. J., was a sapling planted on the day of the inauguration of James Madison as President, and in honor of the event.

A native King in the Gaboon, educated at the Roman Catholic mission, and now a good French scholar, has sent a skeleton of a gorilla to the Society of Anthropology of Paris, with an offer to forward any scientific documents that may be required.

Mr. W. M. Linney, of Harrodsburg, has recently shipped to Frankfort, a section of a tree known to our people as yellow wood. It can only be found on the banks of the Dix and Kentucky Rivers, in the space between Baker's Mill on Dix River and Oregon on the Kentucky River. It is a very hard wood and is susceptible of the highest polish. The remarkable fact connected with this wood is that it supposed to be the identical shittim wood of which the ark of the covenant and the altars and tables of the tabernacle were constructed.—*Harrodsburg (Ky.) Observer.*

PECULIAR PHOTOGRAPH.

The London *Lancet* says: "A remarkable phenomenon with reference to the photographing of a church weather-cock at Tenby, Wales, is reported. At the time nothing was observed by the artist but the object upon which he was engaged; but on the development of the plate the image of a boat, with colors flying fore and aft, was distinctly visible about two [illegible] above the [illegible] in a reverse position. The photograph was taken at a quarter past six, and about that time two gunboats were launched at Pembroke Dock. It is thought to be a mirage of one of the gunboats soon after launching."

French History in the past hundred years exhibits three women who have perhaps experienced more splendor and more bitter grief and mortification than any other three women in the world—Marie Antoinette, Josephine, and Eugenie.

The shrinking of the water in Tahoe Lake, Cal., has uncovered a prehistoric settlement, stone buildings, traces of canals once bordered with planted trees, and other evidences of occupation by an unknown race, being clearly denied as the water subsides.

Vesuvius is not as it used to be, and presents a very striking aspect at present. Around the great cone three craters launch steam and incandescent lava, which loses itself in the deep valley between Vesuvius and Mount Somma. At the end of October two small craters opened, blowing off portions of the mountain which obstructed the issue of lava. This is flowing slowly in a northeasterly direction, and is visible to the naked eye from Naples. In spite of the smoke, showers of pumice stone, scoria, and red ashes, curious visitors do not hesitate to approach the edge of the crater. The heat is bearable there at a distance of 20 to 30 metres.

The growth of London in all directions continues marvellous. A number of new towns have sprung up within the last three or four years. No longer ago North Wind Hollow was a rural district of fields and market gardens. The underground railway opened a new line to Hammersmith, with a station at the north end, which changed its name to Kensington, and to-day the surrounding area is covered with streets of well-built houses and high rents. Similarly, at the other end of London, increased facilities of locomotion by railway and tram car have led to the erection of many thousand of small houses in South Bermondsey or Rotherhithe. The same process goes on steadily at Edmonton, on the north and at Sydenham, on the south of London.

The late inundation of the [illegible] plain of Murcia, in Spain, [illegible] away fourteen of the surface [illegible] into houses, [illegible] orchards, buildings, vineyards, [illegible] cultivated [illegible] have been placed Monday evening under the rails at a point over which the Imperial train would pass just before entering the Moscow railway station. The Czar arrived safely, however, at 11 Monday night, and the explosion occurred on the passage of the baggage train, half an hour afterward. The house whence the mine was exploded has been discovered, and search is making for the perpetrators of the outrage. The Czar will arrive in St. Petersburg to-morrow.

FRENCH EXPLORATION IN AFRICA.

PARIS, Dec. 4.—The French government has directed the governor of Senegal, Western Africa, to send an expedition to explore the region lying between the Upper Senegal and the Niger Rivers and report on the feasibility of the construction of a railway between the two rivers.

BERLIN, Dec. 4.—The famine in Upper Silesia has become so serious that in many villages over one-third of the population are starving. Famine distress is appearing in Saxony among 130 peasants and weavers.

VIENNA, Dec. 7.—A telegram from Cettinje announces that 300 Montenegrins, stationed at Velika, were yesterday attacked by several thousand Albanians. The Montenegrin garrison was being closely pressed when it was reinforced by five battalions. The Albanians were finally defeated, but with great loss on both sides. Two more battalions of Montenegrins have since been sent to Velika.

LONDON, Dec. 8.—A Berlin correspondent estimates that 150,000 persons are suffering from famine in Upper Silesia, mostly Poles. The Government is working energetically for their relief.

Dispatches from Pesth report that the Koros river has risen rapidly in consequence of the severe snow storms, and has inundated the city of Crosswardein, Hungary. Thousands of inhabitants are fugitives in need of shelter. Many houses have been destroyed. The neighboring villages are threatened with destruction. The general distress in Hungary is increasing rapidly.

FEARFUL STORM WAVE.

During a recent cyclone in the Bay of Bengal a storm wave swept over Monkialkal Island, drowning several hundred persons.

SINGAPORE, Dec. 8.—Intelligence has been received that Pra Peccha, son-in-law of Thomas G. Knox, late British Political Agent and Consul General at Bangkok, has been barbarously beheaded at Peckim Siam, and that Pra Peccha's father and brothers have been imprisoned.

A pre-millennial Christian Conference is to be held at Toronto, Canada, on the 10th, 11th and 12th instant, for the purpose of considering what the Bible teaches respecting the Lord's coming. The inspiration of the Scriptures and Bible study will also be discussed. Rev. George Muller, of Bristol, England, and W. J. Goudon, of Jamestown, N. Y., will be the principal speakers.

NEWS ITEMS.

THE DEADLY FIRE DAMP.

LONDON, Dec. 2.—The Chemnitz, Saxony, *Tageblatt* says that an explosion of fire-damp occurred in a mine in that district last evening, and it is feared that from 70 to 80 persons perished. The recovery of the corpses of the victims is actively proceeding.

NIHILISTIC DIABOLISM.

MOSCOW, Dec. 3.—After the arrival of the Emperor last night, and whilst a second train containing baggage was on the way hither, an explosion occurred. One baggage van was blown to pieces, and seven carriages were thrown off the rails, but nobody was [illegible] explosive which [illegible]

COMMUNICATIONS.

Personal Regeneration.

WILEY JONES.

Ye must be born again. Jno. iii. 7.

This great and essential process is three-fold, mental, moral and physical. "First the blade, then the ear, then the full corn in the ear." Mark iv. 28. As in nature so in grace, this process cannot be dispensed with, reversed, or transposed. The physical and completing part of the process takes place at the resurrection, when the believer who has been "faithful unto death," is "born of the Spirit."

The mental and moral parts of the process must be attended to in this life; and, to see how this kind of regeneration is brought about, let us go back and gather a lesson from the generation of all things. Yonder, "in the beginning," the first recorded command was, "Let there be light." So too, in the regeneration of man, light is the first thing in order. But how is that light obtained? "The entrance of thy word giveth light." Psa. cxix. 130. Paul employs the primeval command: "Let there be light," to illustrate this very subject, saying, "God who commanded the light to shine out of darkness hath shined in our hearts." 2 Cor. iv. 6.

We should feel thankful for the light of sun, moon, and stars. But more thankful for the light of God's word: for that word is an instrumentality absolutely essential at every stage of mental and moral regeneration. Thus, at the first stage, characterized by the earliest perceptions of gospel truth, "of his own will begat he us with the word of truth—the gospel of your salvation." Jas. i. 18, with Eph. v. 13. At the second stage characterized by the quickening in our hearts of a new [illegible] hath quickened me. . . . I will never forget thy precepts, for with them thou hast quickened me." Psa. cxix. 50, 93. At the third stage, characterized by yielding active obedience to the gospel and becoming, literally, "a new creature." In being "born of water,"—"being born again, not of corruptible seed but of incorruptible, by the word of God. . . . And this is that word which by the gospel is preached unto you. 1 Pet. i. 23.

And having thus, at baptism, been born into the household of faith, we next proceed, "as new born babes," to partake of "the sincere milk of the word" prepared for us in the Old and New Testaments. 1 Pet. ii. 2. Thus the same word which is instrumental in regenerating, is instrumental in *building up*; as the mother of the child is also its natural nurse. And as every one, all through life, even in temporal matters, has more or less need of advice and counsel; so especially the child of God, whose spiritual and eternal interests are so vast. And all that advice, admonition, and counsel, are provided for him in the word "Thy word have I hid in my heart that I might not sin against thee." Psa. cxix. 11. "Sanctify them through thy truth, thy word is truth." Jno. xvii. 12. "Thou shalt guide me by thy counsel and afterwards receive me to glory." Psa. xxiii. 24.

How perfect and wonderful are these great analogies, commencing at the words "let there be light!" Such analogies are not accidental, but Providential, showing that the same Divine being who planned the works of nature, planned the works of grace also.

Why suppose that some influence apart from the word is necessary to produce faith and conversion, when the Bible so plainly teaches that "the law of the Lord is perfect converting the soul," and that "faith cometh by *hearing*," and that when persons believed under the Apostolic ministry, it was "through their *word*?" Psa. xix. 7; Rom. x. 7; Jno. xvii. 20. If the Holy Spirit fell on them it was *after* they believed, not before. Jno. vii. 39; Ac. viii. 15-17 and 19-2. They greatly err who imagine that the *word* is not sufficient to enkindle the converting flame of sacred love in the cold heart, or to soften and subdue the heart of stone; for, "is not my word like a *fire*? saith the Lord: and like a *hammer* that breaketh the rock in pieces?" Jer. xxiii. 29. "Did not our heart *burn* within us while he talked with us by the way, and while he opened to us *the Scriptures*?' Lu. xxiv. 32. "The Gospel is the *power* of God unto salvation" for, "where the *word* of a king is there is *power*." Rom. i. 16; Eccls. viii. 4. What more powerful influence then can we expect, than the Lord's *words*? Those words "are spirit, and they are *life*." Jno. vi. 63. "The *spirit* is the *truth*." 1 Jno. v. 6; Hence, when one is converted by the *truth*, and not before, he is converted by the spirit; and when one resists the truth, whatever his religious profession may be, he "resists the Holy Spirit," like the Sanhedrin who, in spite of Stephen's eloquence and holy witness of his cause, rushed upon and killed him. The Lord's word, then, is not "a dead letter," but it "*liveth* and abideth forever;" and this is that word which by *the Gospel of the Kingdom* has been preached among men, as the Savior commanded His Apostles. Matt. xxiv. 14.

Pleasantries.

"You just take a bottle of my medicine," said a quack doctor to a consumptive, "and you'll never cough again." "Is it so fatal as that, gasped the consumptive."

During an election in a certain locality a temperance candidate called upon a rumseller and solicited his vote. "I would rather vote for the Evil One himself than for you," was the savage response. "Yes, I know," said the candidate; "but, in case your friend should not be nominated, might I then count on your assistance?"

Bayard Taylor: These are the rules I have always accepted: First, labor; nothing can be had for nothing; whatever a man achieves, he must pay for: and no favor of fortune can absolve him from his duty. Secondly, patience and forbearance, which is simply dependent on the slow justice of time. Thirdly, and most important, faith. Unless a man believe in something far higher than himself; something infinitely purer and grander than he can ever become—unless he has an instinct of an order beyond his dreams of laws; beyond his comprehension of beauty and goodness and justice, beside which his own ideals are dark, he will fall in every loftier form of ambition, and ought to fall.

How people deceive themselves when they think those around them do not know their real character.

DIED.

CARPENTER—In this city, Dec. 4, [illegible] of consumption, Mrs. [illegible] wife of J. W. Carpenter, Sharon City, [illegible] aged [illegible] years.

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POETRY.

It Doth not yet Appear What we Shall be.

BONAR.

The gems of earth are still within
Her silent unexplored mine;
There hide they, all unknown, unseen;
No sparkle upward shines.

The stars of heaven, how few and wan
Are all we see below,
Compared with what remains unseen
Beyond all vision now.

Who knows the untold brilliance there,
The wealth, the beauty bright
Like sparkle of a lustrous eye
Beneath the eyelid hid.

So with the heaven of better state
Of which these are but signs;
So with the stores of wisdom hid
In everlasting mines.

For what we shall in that day be
It doth not yet appear;
But when we see him as he is
We shall his likeness wear.

LETTER DRAWER.

Editor Restitution:—I send you two dollars in payment for THE RESTITUTION addressed to Mrs. Lizzie W. Smith. I believe it has been the first time I have been delinquent in paying up for THE RESTITUTION when due and I hope it won't occur again. I did hope to be able to do more for the paper, than merely to pay one subscription. We hoped to have sold some property ere this, but we have not succeeded yet. I cannot express to you how much I value the paper; it is my preacher, and next to the Bible to me. I long to be where I can have the unity of brethren and sisters. Direct THE RESTITUTION to Lizzie W. Smith, Del Norte, Colorado. She is my daughter, we live together.

Yours in Hope,
DRUCILLA WARDRITTON.

Del Norte, Col.

Editor Restitution:—I believe my subscription expires the 10th. I wish to renew for three months. I do not wish to be without it. I so much love to read the letters from those I hold so dear. Seventy-nine is nearly gone, and many of the dear ones have passed away with it; but I look forward with great interest to the time when the blessed Jesus shall come and unlock the tombs and bring them up from their dusty beds to a glorious immortality. O blessed day; may it soon come; may the Lord bless all your efforts to get the truth before the people, and crown your labors with success. Yours, in hope of eternal life, when the Life-Giver comes.

C. SOUTHWICK.

Winslow, Ind.

Editor Restitution:—Enclosed please find one dollar, to apply on my subscription to the paper. It is all the preaching I have. My time expired the last of September. I have neglected to remit, but with no intention whatever of giving up the paper. I hope to be a subscriber to it as long as it exists if I live; it is now about fifteen years since I first received the precious light of truth, and was immersed by Brother Stephenson. How much I wish that I could say, that during all these years I have lived close to Christ; when I look back I can see where so many times I have let the cares of life—and I regret and say, its pleasures too, draw me for a time away from our dear Lord, but with these vain regrets I am happy to say comes the blessed assurance that faith has triumphed, and to day. I believe that God's promises are sure and that Jesus will return to all those who love him and are looking for him, and I thank God for the blessed light of truth. I know that if I watch and pray, I shall not enter into temptation. It is our own fault if we are drawn away from him. There is naught in this world like the peace that passeth understanding which is sure and comes to all who live for Christ, and his kingdom. May all who seek obtain the blessed reward is the prayer of your sister in the faith.

MRS. WALLACE HUNT.

Nash, Wis.

Editor Restitution:—Enclosed find two dollars to apply on RESTITUTION. In your paper of Oct. 22, I saw an address by Rev. G. A. Brown on resurrection. Is it necessary to a future life.

The article though short, appears to me is worthy of further notice. Can it not be published in pamphlet form, for further circulation. Would contribute two or three dollars towards publishing and circulating. Please say through the RESTITUTION what can be done. I. A. MORGAN.

Newburgh, Ohio.

[We have no means to publish tracts. Should a few brethren feel an interest in having the article in tract form they will have to join Brother Morgan in defraying expenses. Our business agent informs us that an edition of 500 can be furnished to interested parties for $6.60.]—ED.

Editor Restitution:—You will find enclosed fifty cents to apply on my subscription. I feel sorry that I cannot send a larger amount, but I am poor in this world's goods and have to labor with my hands for the support of myself and family; it has been five years since I first heard the glad tidings of the kingdom of God and was baptized into the Christ, and have been trying to walk in newness of life. There are none of the one faith in Vernon county that I know of except my own household. We have opposition on all sides, but are earnestly contending for the faith once delivered unto the saints. May the Lord help us to endure unto the end that we may receive that crown of life which is prepared for all those that love our Lord Jesus Christ in sincerity and in truth. Yours in hope of eternal when Jesus comes. Amen. O. M. MITCHELL.

Wayne, Wis.

COMMUNICATIONS.

Doctrine and Duty.

Is not doctrine the life of duty? Is it not its motive, its strength, its reward? It is only another word for the events and facts of the gospel; it embraces also the promises (yet unfulfilled) which are matters of hope to the believer. I would ask whether unfulfilled prophecy be not in its varied details, the great theme of hope and consolation to the church which is the body of Christ? Whether a single motive to duty, a single solace to misfortune, a single reference to responsibility, can be brought to bear upon the understanding and the will, but through the medium of unfulfilled prophecy? Is the present condition of the church any other than one of dependence upon the unfulfilled promises of God?—represented in the Scriptures as a waiting position.—"Waiting for God's Son from heaven." "Occupy till I come," says Jesus, which comprehends the doing of his will; "The world passeth away and the lusts thereof; but he that doeth the will of God abideth forever."

The doctrine of "eternal life" resulting from the death and resurrection of Christ, is beautifully set forth in the ordinance of baptism, which is the mould or type of gospel doctrine. In becoming obedient to that form of doctrine, we express, in that symbolic death, burial and resurrection, our death unto sin and our rising to newness of life; thus, emblematically dying and rising with Christ. "Through the faith of the operation of God, who hath raised him from the dead," we are to seek those things which are above, when Christ sitteth at the right hand of God. "Set your affections on things above, and not on things on the earth. For ye have died, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Read the third chapter of Colossians carefully.

Can we conceive of a single doctrine to stand by itself, apart from the practical sympathies and relations of life, occupying an influential place in the framework of the social system, and connected with all the strict obligations of duty, if, with regard to ourselves we should find the coming reign of Christ upon the earth to have no practical tendency, to have no salutary bearing upon the practical sympathies and duties of life? It would then appear more like the barren speculations of a curious imagination than a system of revealed truth. We might almost as well be classed among the scoffers who say, "Where is the promise of his coming?" "But we, brethren, are supposed to do well by taking heed to the sure word of prophecy as a light shining in a dark place until the day dawn and the day-star arise."

Peter, in both of his epistles, "stirs up our pure minds by way of remembrance, that ye may be mindful of the words spoken before by the holy prophets."

Thus, we see that unfulfilled prophecy in its varied details, is the great theme of hope and of consolation to the believer. If, then, the whole stress of practical religion already be found to rest upon Scriptural predictions yet unfulfilled to the church, should not the contemplation of the mode in which some of these assurances are to be accomplished, become a subject of deep interest and earnest enquiry to the called out ones? Is one part of the Scripture dangerous, and another part safe? All Scripture is profitable, says Paul. In the first place (according to the record) it is profitable for doctrine. From this we see the importance of understanding doctrine, in order to be made wise unto salvation—in the order of God, this being the first on the list.

It is well to bear in mind—the Old Testament is now referred to—which, by the way, is thought very little of by the moderns; but we believe that the Old Testament and the New Testament are the two "lips" of God; both are indispensible to the proper understanding of the great purpose of God in Christ Jesus, with which also the calling of the saints, or the elect church, is intimately connected. "Christ, the head over all things to the church, which is his body, the fulness of him that filleth all in all." Wonderful relationship! "Members of his body, of his flesh and of his bones." We well know the relationship which every member of the human body sustains to each other; so we, brethren, make up the fulness of the Christ, and, therefore, are joint partakers with him in inheriting what God has promised; for he (Christ) is the heir of all things by God's appointment. On this principle "all things are yours (says Paul) and ye are Christ, and Christ is God's" heir. At the last passover Jesus says to his disciples: "I appoint unto you a kingdom as my Father has promised unto me." And, again, "Fear not little flock; for it is your Father's good pleasure to give you the kingdom."

In view then of our future destiny, our heavenlike calling—to be manifested in the coming age of divine interposition, when that spiritual house or temple (composing the aggregate of the saints) shall become the habitation of Deity—ought not the present to be accounted specially a school of moral discipline, intended not merely to qualify us for heavenly happiness, but to train us to the direct habits of beneficence and zeal and kindness, in order to fit us for the high and glorious office of ruling the world in righteousness, under the eye and glorious presence of the great Redeemer? In this connection of the future government of the world, with what deep interest ought we to listen to the counsels which remind us of diligence, activity and usefulness, self-denial and sympathy? How opposite to our habits ought to be those of selfishness, indolence and worldly ease? How stimulative to our efforts ought to be the example of our Lord? How forcible to our love of justice, rectitude and truth, the personal appeal to conscience—"Know ye not that the saints shall judge the world?" To be found in the path of duty when the Ruler comes, ought to be the paramount desire of our hearts, and the expectation would give to us a solemnity and a gladness greatly auxiliary to its accomplishment; it would lead to that habit of mind, which connects responsibility with all the conditions of life.

It was a direct reference to the victory over sin and death associated with the first resurrection to eternal life, which drew forth from the apostle that noble and practical exclamation, (1 Cor. xv. 58): "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, inasmuch as ye know that your labor is not in vain in the Lord." "Looking for that blessed hope (the one hope of our calling); the appearing of the glory of the great God and our Savior Jesus Christ," is the subject interwoven with every part of revealed truth, in connection with which, and equal in importance to us, as individuals, is personal godlikeness. God "predestinated us to be conformed to the image of his Son." "Jesus gave himself for us." What for? That he might redeem us from all iniquity and purchase or purify to himself a peculiar people zealous of good works.

God has been, during the past ages, gradually unfolding his great purpose concerning the world. The present broad and swelling river of "truth" had its rise from the little spring contained in the first promise, (the foundation of all promises), "The seed of the woman shall bruise the serpents head."

This promise has unfolded and expanded until we have come down to the present—a period when we may expect the woman's seed to come and complete his work of conquest. This is no idle dream, no cunningly devised fable. The prophetic rays of prophecy give unmistakable evidence that we are living in the close of this dispensation—we have line upon line and precept upon precept in this direction—verging, as we are, upon the crowning consummation of all prophetic declarations, "What manner of persons ought we to be in all holy conversation and godlikeness, looking for, and hasting unto (earnestly desiring) the coming of the day of God." "Wherefore, beloved, seeing that ye look for such things, be diligent, that ye may be found of him in peace without spot and blameless." Let us remember, dear brethren, that "truth" cannot be separated from holiness of life. "Sanctify them, O Father, through thy truth; thy word is truth." It is by works that faith is made perfect.

J. O. W.

A. L. Stone: There may be a furlough from our customary work; there can never be any lawful vacation from doing good. There may be change of place and scene and fellowship; there must be none in the spirit of self-sacrificing beneficence.

Why Will You Die In Your Sins?

Jesus, our great and good teacher, the light of the world, the sinners best friend, our Savior, prophet, priest and King, came into our world to save sinners, to call sinners to repentance, to die the just for the unjust, to die for sinners. What amazing love! In this was manifest God's love toward us, that while we were yet sinners Christ died for the ungodly. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him might not perish, but have eternal life."

Behold him on the cross! Look at the one that was innocent, the fairest among ten thousand and the one altogether lovely! Now see him, agonizing—dying amid the scoffs and jeers of a blind and wicked rabble! Look again. The sun is veiled in darkness, the earth quakes, the rocks are rent. Jesus, the Son of God, is dying. His kind Father above, whose heart is full of tenderest love, cannot longer endure the heart-rending scene. His Son is dying, and that for sinners. Hear his dying cry: My God, my God, why hast thou forsaken me? Sick and dying sinners, will you look to Calvary and live? He died for you. All nature moans the death of our world's Redeemer. Can you remain cold and indifferent? Is your heart still passive and unmoved? Listen to his voice! He calls you. "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, and you shall find rest to your souls." Will you suffer him to call in vain? If so, you will surely perish, for his word cannot fail.

"Hear ye him!" "I said therefore unto you, that ye shall die in your sins; for if ye believe not that I am he, ye shall die in your sins." Sinner, where are you tending? Will you stop and think before you further go? Just think of dying in your sins! What a death that must be! You had far better sicken and die away from home and kind friends than to die in your sins. Yes, you had better starve to death in some lonely nook of earth than to die in your sins. You had better die in a terrific hail and thunder-storm, than to die in your sins. You had better plunge down deep in old ocean, and there die amid the surging billows, than to die in your sins. Yea, you had far better wander an exile from out in the burning desert, or climb the cold mountains wild and bleak, and there perish without one friend to pity, than to die in your sins. But, the very best of all, you had better come unto Jesus and be saved on his terms. Then why will you die? "For if ye believe not that I am he, ye shall die in your sins." "Except ye repent, ye shall all likewise perish." "But now he commandeth all men everywhere to repent," and that, because the judgment day is coming. "He that believeth (the gospel) and is baptized, shall be saved; but he that believeth not, shall be condemned. In that great day, the judgment day, when the heavens and earth will shake. How do you expect to stand, having slighted offered mercy, and neglected the great salvation offered in the gospel? Sinner, Jesus still pleads with you, saying, "Come unto me and be saved." The Father pleads; turn ye, turn ye from your evil ways and live, for why will ye die?

T. E. ADAMS.

Conference Report.

According to notice, the first quarterly conference of the church of God, of Northwestern Kansas, was held at Fairview school house, in Mitchell county, November 21, 1879.

Bro. Lott Clover was elected president, and Henry Messimore secretary. There was no business of much importance brought before the house: the propriety of Church Organization was discussed some; and then referred to the next quarterly conference, which will be held at Pleasant Ridge school house, in Jewell county, Kansas, on the 21st of May, (next). Bro. Clover was appointed evangelist.

Quite a number of brethren and sisters were in attendance, representing the counties of Cloud, Jewell and Lincoln. No preaching brethren were there from a distance, hence, Bro. Clover addressed the people during the meeting, with some remarks occasionally from Bro. Potter, of Jewell center. Large congregations were assembled, and perfect order prevailed.

The meeting closed on Sunday evening with harmony throughout. Brethren and sisters were strengthened and encouraged in the promises and each heart thrilled with joy upon talking of those things which God has in store for his people. Monday morning we parted with our good and faithful brother and sister Clover and started for our several homes. Your brother in love of the truth.

HENRY MESSIMORE.

Good company and good conversation are the very sinews of virtue.

SENTENTIOUS PARAGRAPHS.

Begin with modesty, if you would end with honor.

God has promised forgiveness to your repentance; but he has not promised a to-morrow to your procrastination.

He who spends his younger days in dissipation is mortgaging himself to disease and poverty, two inexorable creditors, who are certain to foreclose at last and take possession of the premises.

"The sea is like a human life,
It breaks upon the shore
Of Time with a resistless might,
And, when the wreck is just in sight,
Dies—to return no more.

"And all along the shores of Time
Full many a wreck doth lie;
The pangs of many a mad career,
Of blasted hopes and broken vows,
Of happy days gone by."

Let us carefully observe those good qualities wherein our enemies excel us, and endeavor to excel them by avoiding what is faulty, and imitating what is excellent in them.

We go on through our life comforted in our troubles, strengthened in our trials, and elevated in our joys, by the wondering and expectant hope of that day of glad surprise when the sealed package shall be opened, and we shall know what the Lord hath prepared for them that love him.

Sir Humphrey Davy: Life is made up of little things, in which smiles and kindnesses given habitually are what win and preserve the heart and secure comfort.

Not almost, altogether Thine,
Help us, O Lord, henceforth to be;
To give ourselves a sacrifice
Holy, acceptable to Thee.

The eye of true faith is so quick-sighted that it can see through all the mists and fogs of difficulties. The faith of man that is grounded on the promises of God, must believe that in prison there is liberty, in trouble peace, in affliction comfort, in death life, in the cross a crown, and in a manger the Lord Jesus.

The life of Jesus has sanctified sorrow. Where would you go to find the most beautiful stones? Where the waters are calm? No. Where the waves come and go we find them. The person who has the most sanctified sorrows is the happiest.

We thread the thorny maze of life,
Through shady walks and paths of strife,
But not alone.

Offtimes we're called to bear our part,
With aching heads and sorrowing hearts,
He gives us grace.

Prof. Tyndall: If asked whether science has solved, or is likely, in our day, to solve the problem of the universe, I must shake my head in doubt. Behind, and above, and around us, the real mystery of the universe lies unsolved, and, as far as we are concerned, is incapable of solution. The problem of the connection of body and soul is as insoluble in its modern form as it was in the pre-scientific age.

If you have not gold and silver
Ever ready to command;
If you can not toward the needy
Reach an ever open hand;
You can visit the afflicted,
O'er the erring you can weep;
You can be a true disciple,
Sitting at our Savior's feet.

THE SUN FOR 1880.

The Sun will deal with the events of the year 1880 in its own fashion, now a pretty well understood by everybody. From January 1 until December 31 it will be conducted as a newspaper, written in English language, and printed for the people.

As a newspaper, The Sun believes in putting all the news of the world promptly, and presenting it in the most intelligible shape—the shape that will enable the reader to keep well abreast of the age with the least unprofitable expenditure of time. The greatest interest to the greatest number—that is, the law controlling its daily make-up. It now has a circulation very much larger than that of any other American newspaper, and enjoys an income which it is at all times prepared to spend liberally for the benefit of its readers. People of all conditions of life and all ways of thinking buy and read The Sun, and they all derive satisfaction of some sort from its columns, for they keep on buying and reading it.

In its comments on men and affairs, The Sun believes that the only guides of policy that should be common sense, inspired by genuine American principles and backed by honesty of purpose. For this reason it is, and will continue to be, absolutely independent of party, clique, church, organization, or interest. It is for all, but of none. It will continue to praise what is good and reprobate what is evil, taking care that its language is to the point and plain. To expel the possibility of being misunderstood. It is uninfluenced by motives that do not appear on the surface; it has no opinions to sell, nor does those which may be held by any purchaser with favors. It hates injustice and cruelty even more than it hates unnecessary words. It abhors frauds, plots, trusts, and frighters whose purpose of every species. It will continue throughout the year 1880 to chastise the first class, instruct the second, and discountenance the third. All honest men, with honest convictions whether sound or mistaken, are its friends. And The Sun wishes no better or kinder telling the truth to its friends and about its friends whenever occasion offers hopeful speaking.

These are the principles upon which The Sun will be conducted during the year to come.

The year 1880 will be one in which no patriotic American can afford to close his eyes to public affairs. It is impossible to exaggerate the importance of the political issues which will be then before us, or the necessity of resolute vigilance on the part of every citizen who desires to preserve the "atonement that the founders gave us. The debates and acts of Congress, the judgments of the press, the exciting contests of the Republican and Democratic parties, now nearly equal in strength throughout the country, the varying drift of public sentiment, will all bear directly and effectively upon the twenty-fourth Presidential election, to be held in November. The Sun will be on hand to chronicle the facts as they are developed, and to exhibit them clearly and faithfully in their relations to expediency and right.

Thus, with a habit of philosophical good humor in looking at the minor affairs of life, and in great things a fixed and purpose to maintain the rights of the people and the principles of the Constitution against all aggressors, The Sun is prepared to write a truthful history for 1880.

The Sun is sold by newsmen at 2 cents a copy.

Our rates of subscription remain unchanged. For the Daily Sun, a four-page sheet of seventy-eight columns, the price by mail, postpaid, is 55 cents a month, or $6.50 a year; or, including the Sunday paper, an eight-page sheet of fifty-six columns, the price is 65 cents a month, or $7.70 a year, postage paid.

The Sunday edition of The Sun is also furnished separately, at $1.20 a year, postage paid.

The price of the Weekly Sun, eight pages, fifty-six columns, is $1 a year, postage paid. For clubs often sending the cash and at the following rates:

Address I. W. ENGLAND,
Publisher of The Sun, New York.

RESTITUTION FUND.

AKRON, Fulton Co., Ind., Nov. 22, 1879.

Elder Restitution:—With your permission I will make an appeal to the brotherhood for help to support THE RESTITUTION for the year 1880 and future its weekly visits.

Now, dear brethren, I call upon one and all who feel themselves able, to donate to the cause of Christ the small amount of $1.00 between this and the first of January.

Dear brethren, we could do this with a few exceptions, if we just thought so. I am well aware that some brethren have contributed nobly, but I make this appeal in a special manner to those who have heretofore done nothing as a free-will offering.

Dear brethren, do not say, I am too poor! Perhaps you are using that noxious weed, tobacco, in some form. Consider for our moments are we who claim to be the chosen of God so poverty stricken that we cannot support a weekly paper.

We do hope that everyone will respond to this appeal. Please let us hear from all those who cannot or will not pay the $2.00, and tell they please give us their excuse. I am also a poor man. My name is Abraham Pontious. I am 42 years old and have a large family to support. I have a small farm of 80 acres. I farm and work at the carpenter's trade to support my family. I use neither tobacco nor intoxicating drinks.

And, dear Editor, I will enclose $1.00 to commence on. I read THE RESTITUTION, and the Bible, and I hope to meet you all in that coming kingdom. So, farewell. ABRAHAM PONTIOUS.

Abraham Pontious	$1 00
R. A. Chaplin	1 00
"Some one"	1 00
John Taylor	1 00

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POETRY.

The Evergreen Shore.

"We are joyously voyaging over the main,
Bound for the evergreen shore!
Whose inhabitants never can sigh nor complain,
And never, oh death any more!"

CHORUS:
"Then let the hurricane roar,
It will not affright us we know,
We will weather the tide, and land at last,
Safe on the evergreen shore."

"We have nothing to fear from the wind and the wave,
Under our Savior's command;
And our hearts in the midst of the danger are brave,
For Jesus will bring us to land."

"Both the winds and the waves our command control,
Nothing can baffle his skill;
And his voice when the thundering host came roll,
Can make the loud tempest be still."

"In the thick murky night, when the stars and the moon,
Send not a glimmering ray;
Then the light of His countenance, brighter than day,
Will drive all our terror away."

"Let the high-heaving billows and mountainous waves,
Fearfully overload our ark;
There is one by our side who can comfort and save;
There is one who will never forsake."

—*Selected by Mrs. L. D. Covey.*

COMMUNICATIONS.

Report of Travels.

J. T. WETHEE.

Editor Restitution:—Being at home again, and having time for a few thoughts relative to the visit, now ended, allow me to express, through your interesting journal, my most sincere thanks to our brethren for the kindness shown me in every place where I was called to labor. One thing I regret, that my sojourn with you was too brief to render the cause or myself any degree of justice.

I was absent three weeks and gave only nine talks, distributed to four localities. In this age of telegraphic hurry, and surfeit of business, two weeks are consumed in persuading a community that you have anything *worth* hearing, and a month in listening to what you may please to say.

The religious topics of our times require close and protracted investigations. Ordinary subjects do not belong to our age. Men are running to and fro, and knowledge is increasing. Persons must have time to think; and as the daily press of business will allow but few spare moments per day, they have to be given more days—a [illegible]

Our conference at Argos was, to me, a meeting of special interest. It was the first general gathering of our brethren that I had attended, since I left Huston in 1852. Though the audiences were composed of personal strangers, still, their language was familiar.

Their sermons, their exhortations, their songs, called up the buried past, and I lived anew the scenes of the past quarter of a century. To those brethren who meet every Sabbath (rest day) in their own comfortable meeting houses, I am not understood, but to those who, in little groups of two to six, are scattered from the foot of the Hitronian highlands of Canada to the Gulf of Mexico, and from Nova Scotia to California, my feelings can be appreciated.

The brethren, residing at Argos are very hospitable, and are quite well informed in the Scriptures. They have some little of this world's goods, yet they tax themselves liberally to sustain the truth. At this conference I became acquainted with Brother J. M. Stephenson and C. C. Ramsey, two distinguished and successful laborers.

Should the Argos church keep their first love, the cause of our soon coming King, will prosper abundantly in their hands. One thing is worthy of special note, since to me the like was never seen before: In the church at Argos, is a father with seven sons, neither one of which has ever tasted spirituous liquors or tobacco.

I spent one week at Brother Chaplins (the editor) at Plymouth. His kindness, with that of his family, caused the hours to pass very pleasantly. Brother Barnes, my old Cincinnati friend, I found here. I spent pleasant hours with him. I visited the public schools, now under the superintendence of Prof. Chase. They are called the pride of Plymouth; and justly so; for, with an experience in school teaching of more than thirty years in the eastern states and in Ohio, I have never seen schools under better discipline. There were nine departments, and each under very excellent government.

Praise to whom praise is due. Many of our public schools during recess are little else than a pandemonium. Here the five hundred pupils or more, were as quiet as if retiring from a Presbyterian meeting.

While at Plymouth, I visited a flowing electric well. This was quite interesting. A tube thirteen inches in diameter flows constantly full of pure water or at least clear. There must be an underground river flowing over impervious iron or rock to prevent such a result.

On Saturday and Sabbath evenings I spoke on the Coming Age. Our audiences were attentive. Could I have spoken every night for two weeks I should have been better satisfied.

The congregation at Plymouth is rather small in numbers, but it possesses some choice spirits. The congregations which I visited seemed better taught on the questions involving man's nature and destiny, than on those scriptures which show the near coming of the Messiah.

So intimately are we associated with this age, its rumors, cares and its pressures, that we find it as an incarnation to avoid the secular subject of the age—the coming of the Messiah.

My third week was spent at Pierceton and vicinity. I spoke one night at Pierceton in the Methodist church. We had good attention. If circumstances would have allowed me to speak there two weeks, I think that we could have awakened much interest.

On Thursday evening I commenced at Gospel Grove meeting house, seven miles from Pierceton. The nights were dark and unpleasant, and our congregations were not large.

We continued our meeting till Sunday evening at 3 p. m. when we returned to Brother Wheel's. Our brethren at Gospel Grove are few, but full of work. They have just completed a new meeting house, and paid for it. I was treated, while there, with great kindness. Monday, Tuesday and Wednesday of my third week I spent at Brother Wheel's. A more welcome and comfortable home can not easily be found. Brother and sister Wines are devoted to the cause, more than usually devoted. No drink of any kind is used at their family table, unless for company.

On Monday I left for home, and on Tuesday I arrived at my own quiet cottage.

My visit has been short and pleasant. Our brethren had no notice of my intended trip, and, consequently, no preparation was made. Still my treatment was uniformly, liberal and Christian. I hope, my brother, that you will continue to edit THE RESTITUTION as long as you can.

M. M. [illegible]

Report of Quarterly Assembly.

The quarterly assembly of the Church of God, met, according to announcement, on Timber Ridge, Frederick county, Va., and it was truly encouraging in this day of small things when the hour of meeting, which the brethren in that locality had fixed on arrived, to see them with their children assemble together and Brother Speid with his pile of living oracles, and, after distribution, it was like apples of gold upon pictures of silver to witness the morning service conducted by the brethren, each standing up and carrying out God's plan in this dispensation of enlightening the world, by each in turn reading a chapter of the form of sound words, until they read the Epistle of Paul, the apostle of Jesus Christ to the Colossians, much to the refreshment of the assembly and instruction of those interested, in attendance, after which the writer addressed the assembly from the third chapter of first Kings; and, after representing the little body there, and all of the One Faith who had met with them, both in person and by letter, as so many living witnesses for the whole truth in this cloudy and dark day, dwelt on the circumstance of the two women mentioned in the chapter. We showed first, as all Scriptures given by inspiration is profitable for doctrine, that the doctrine was, that the mother of the dead child represented the old mother of harlots who had given birth to a religious constitution of things which is twice dead, pucked up by the roots. We showed that, in this constitution of things there was, and are some who have faith, or who profess to believe the things of the kingdom of God and name of Jesus Christ, but have never been baptized subsequent to having this one faith; that the dead child was a fit representative of such a faith, as it is plainly written, that faith without works is dead, it being alone; and the mother of the living child represented the true Israel or Zion of God, who being the pillar and ground of the truth has, thereby, given birth to a daughter that the prophet of God has commanded to arise and sing, speaking prospectively, for the glory of Jehovah hath risen upon thee. This daughter, or infant church, being composed of all who have the faith of Abraham, and have been baptized in the name of Jesus Christ, and thus having obedience to the faith among all nations, for his name, Rom. i. 5, they truly have a living faith, are represented by the living child; and as there were some amongst us, who manifest the spirit of the mother of the dead child, by trying to divide or cut the living child or infant church in two, we urged the brethren to imbibe the noble example of the mother of the living child, by making every sacrifice that the law of the spirit will allow, to prevent a division in the household of faith; that the Master said a house divided against itself could not stand, and we, as an assembly of brethren in Christ, or church of God, should guard against some being for a Paul and some for Apollos, etc.; and that we let no man cause contention among us as to the division of the little local bodies, but that each little body take the word of God for the man of their counsel, and thus continuing one whole body, assembling together as oft as opportunity will admit, in order to build each other up in their most holy faith, and thus distinguish ourselves as a peculiar people to show forth the praise of him who hath called us out of darkness into his marvelous light on Sunday night.

The hope of the gospel being referred to in the morning service, it was made the subject of the discourse in which we showed that faith in the promises made of God unto the fathers constituted the gospel hope; and, instead of belief in Jesus Christ being the one faith as taught by the sects of the day, who bring in such testimony as Romans iv. to establish their position, we showed that the righteousness, alluded to in that chapter, is to be imputed, not to those who just believe on Jesus, but the word there, is, if we believe on him that raised up Jesus, that is, the faith must be in God's word or promise; for it was him who, on that, raised Jesus our Lord from the dead, and as the brethren had sung the soul-cheering words of the poet,

"I'll read the histories of the love,
And keep the law in sight,
While through the promises I rove
With ever new delight."

We purposed stepping back and roving over what God had promised, for he (Jesus) was himself one of the promises, which we did until the assembly could see clearly that the faith once delivered to the saints, and without which it is impossible to please God, consists in believing in God's holy word, and that Jesus, as our elder brother, preached the word of God—called the word of the kingdom—as it is written of him: "He went all about Galilee preaching the gospel of the kingdom of God." For a full confirmation of the great ruling and governing truth that the faith of Abraham must precede baptism, all were, and were called upon in this report, to read the fourth chapter of Paul, the apostle of Jesus Christ to the Romans, beginning at the tenth verse; and the conclusion was, that no honest inquirer after truth can fail to see that, as the father of all who believe, was required by Almighty God to have faith in his (God's) promises before he was circumcised; so, in order that we be his children, we must also have the same faith, as there is but the one faith before we are baptized; and, also, to prove that belief in a certain promise, constituted, and does now constitute this faith, read Heb. xi., and it will be plainly seen that it was land, and country, and a city, which hath foundations whose builder and maker is God; that all of the redeemed from among men being the first-fruits unto God and the lamb hoped to come to, and we must go into Christ in our baptism with the same faith and hope, before we can be said to have faith in him, or be heirs with them to the same promised inheritance. And, in conclusion, as it was fully established that the things of the kingdom of God, and name of Jesus Christ was what God had joined together that, just to accept either one alone for faith, was a full development of the spirit manifested in the mother of the dead child, who was willing to have the living child cut in two, and take only one part of it, of course death would be the result; and just so we showed to have only a part of what was revealed in the Holy Scriptures for faith, or to have faith without works, was suicidal, and would end in eternal death to all who build upon such a sandy foundation; but, as we were a people who are bound together in covenant, to be governed by the perfect law of the spirit which says: "What God hath joined together, let no man put asunder." The decision of the assembly was to stand or fall in the defence of the whole gospel, or the things concerning the kingdom of God, and name of Jesus Christ, which is the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone. The meeting closed on Sunday night with the understanding that our next quarterly assembly, in order, be held with the One Faith in the Manor, near Brownstown, Warren county, Virginia.

N. J. MORGAN,
JOHN J. SPEID,
JOHN D. GOOD,
C. C. PAYNE,

Co-laborers in the Lord's vineyard at present.

CORRESPONDENCE.

Editor Restitution:—Although being a subscriber to your paper for a considerable time, I have not trespassed much upon your columns, nor would I at this time, but for the reason that I have seen so much written you on the subject of the resurrection, or non-resurrection of the whole of the generations which have passed away, with a few exceptions, not very plainly defined. The writers on both sides of this question are clever men, and write well upon all the subjects which they set forth. I am satisfied, however, that the preponderance of evidence is in favor of the non-resurrection, and in offering a few ideas upon this great subject I think I can place it in a light, which I have never yet seen set forth, although ably contested by both parties.

In doing this, I may state that I have yet to find the first promise to raise an unbeliever, and knowing that the resurrection is the grandest and most glorious event set forth for the encouragement of the believing follower of Jesus, as an incentive to perseverance, and the highest reward of his faithful obedience, and without which glorious privilege everything else would be in vain. I cannot see, nor do I believe, that the unbeliever should be entitled to the same unspeakable privilege, that is, being raised as a Son of God, in the nature and likeness of Jesus, which glorious act will place us in the nature of God himself, which nature, Jesus now fully bears. It is promised by the spirit through John, 1st John iii. 2, that when Jesus "appears we shall be like Him." Where is there any such promise to the unbeliever to be found? I cannot find it. 1. Is claimed by the advocates of universal resurrection, that it would be unjust dealing on the part of Jehovah if all men should not be placed in a position where they would have a chance of being saved, but it may be distinctly understood, that there would be no injustice on the part of God, if he did not save a single mortal of Adam's race, nor is there the slightest obligation on him to do so.

I am aware of the passages which are taken hold of and made the stronghold of this universal chance, &c., the strongest of which is 1 Cor. xv. 22. "For as in Adam all die, even so in Christ shall all be made alive." I would just remark that there is not one word of this language belongs to or is applicable to unbelievers. The whole letter, and indeed every letter of Paul, is written to believing churches, and no part of them is written to the unbelieving world at all. The "all" here mentioned, applies to the "all" in the Corinthian church, to whom he wrote, this all were dead in Adam, and this same "all" were to be made alive in Christ, and of course the same language will apply to all other churches, but not one syllable of it belongs to an unbelieving, ungodly world, "who know not Christ, nor obey the Gospel." Their end is clearly set forth in 2 Thes. i. 7, 8, but it is said that there are some who have never heard of Christ, nor his Gospel; true; but we are told the end of these also. See Rom. ii. 12. "For as many as have sinned without law, shall perish without law,"—that is they will go out of existence, identity, and personality and return to dust, according to the original denunciation of Jehovah. Gen. iii. 17, 18, 19. Such will be under no disappointment, as they never knew the glorious promises, nor did they expect any fulfillment of them.

Furthermore, as I cannot see any promise, so neither can I see any plan laid down to raise unbelievers. I see a plan set forth to raise believers. See Rom. viii. 11—"If the spirit of him who raised up Jesus from the dead dwell in you, &c.," but does that spirit dwell in unbelievers? I know not; then if this be the power that raises the believer, how can the unbeliever be raised without it? I may be told that God can do all things; this I believe, but God has not told us all he can do. He has told us what he will do, and we have no authority to expect, or look for more. If Jesus is "the resurrection and the life," and the unbeliever has no interest in, or union with him, I defy mankind to show how he can be raised. There is no information in the book to show it; it is only fancy.

It is claimed that the restitution involves the resurrection of the whole race, but a question arises, does the restitution belong to any, but the seed of Abraham? It was only to them that Peter spoke of it; Paul did not mention it to any of the Gentiles. A question also arises: Will the seed of the serpent be raised? between whom and the seed of the woman God put enmity, which remains to this day; and still another question: Will the Holy Spirit ever raise a flesh and blood body? According to the teaching of Jesus, he will not. "That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit." John iii. 6. And according to his teaching in Luke xx. 36, 37—all who are "raised cannot die any more—but are the children of God, being the children of the resurrection." Ergo, if the unbeliever is raised he is on a level with the believer. Few if any would allow this, but how can it be otherwise, according to the language used? I am aware that the second death is threatened in Paul ii. 11, 20, 14, 21, 8, but it is agreed by every commentator, and Bible student that no doctrine should be founded upon the Revelations, which is not plainly taught elsewhere in the Scriptures; the reason—because the Revelations are nearly all symbolical.

The first death seems to be that of the whole human family, except those who were in the Ark with Noah. The second death will be of the whole human race, who will be alive at the conclusion of the reign, excepting those who will be found in him, the Antitypical Ark. I deny that a denunciation of two deaths was ever threatened upon any one man. Jehovah knew the descent of sin and the full extent to which it would prevail, and has never changed the sentence pronounced upon Adam, nor has he ever authorized any one to change it, not even his beloved Son, for he understood that it was his in himself by faith, or the alternative, i. e. to perish. See John iii. 16, 18. In fact God cannot change what has once gone out of his mouth, without reducing himself to the level of one of his changeable creatures. Such a character, however, he disowns totally.

It is also strenuously claimed, that the promises to Abraham never can be fulfilled without this universal raising. It is questionable if they would be fulfilled even by it. We have no sufficient ground for supposing that they would bear any characters different to what they have borne; nor yet that the promises could be fulfilled in the one thousand years, i. e., the dust of the earth, sound of the sea, and stars of heaven, are the promises, all innumerable, and cannot be fulfilled, unless the one thousand years, should be found to be symbolical, like the most of this book. This I believe to be the case, which I will undertake to prove:

I find in Deut. vii. 9; 1 Chron. xvi. 15, and Psalms cv. 8, the following language—"The covenant and mercy of God will be kept with them that love him, to a thousand generations." Now any one of common understanding must be able to see that a thousand generations cannot be produced in a thousand years, it would allow only one year to a generation, which is an absurdity." But what is the extent of a generation; I believe it is the time allowed to man by Jehovah, seventy years. If men die before that period it is by the violation of natural laws, or accident, or war, and in the case of the young, by carelessness, or disease transmitted by ancestors. Am I not compelled then to extend the one thousand years, and if it be moved at all, we must allow it the same extension we allow to other prophetic numbers, i. e. year—day system, then we should have at least 70,000 years of Millenial reign! But if I take the idea of the promise made in Exodus xx. 5, 6, we shall have 30,000 years reign. Generations in the 5th verse is the antecedent, and, according to the laws of language, the thousands in the 6th verse should be Generations; upon this ground I extend the reign.

Yours very truly,

ALEX. KING.

SELECTIONS.

[Christian Herald and Signs of our Times.]

Coming Popish Struggles.

The church of Rome, has ever shown a consummate ability in her tactics to meet the ever-changing wants and tastes of each succeeding age. But in one respect alone we mark no change: she has been from the earliest period of her history the consistent and uncompromising foe of light and knowledge and intellectual liberty, and has never hesitated to use whatever weapon the times have placed in her hand to arrest the advance of truth and slay its apostles. Rome is ever wise in her generation: never scrupulous in the use of means, whether it be royalty or revolution, the domain of law or the camp of sedition, so long as it will minister to the revival of her power, she has been ever ready to seize the opportunities of the hour, and with consummate skill to turn them to her own account. Now she is seeking to establish her sway over the masses, not, however, with any intention of elevating them, but lending her aid for the suppression of law and order which stand in the way of her return to power.

Leo XIII., one of the shrewdest Pontiffs that have occupied the chair of St. Peter, has more accurately gauged the spirit of the times than the Pope who preceded him. Despite the stubborn resistance of Pius IX. no doubt served a purpose and confirmed the attachment of his own subjects, this defiant attitude could never advance the cause of Rome by a single step. The new Pope has reversed these tactics of passive resistance, and under his directing influence the church is everywhere resuming her activity. The adherents of the Papacy are no longer commanded to abstain from taking any part in the election of councillors and deputies, and this influence is beginning to affect sensibly the control of states and governments.

Already there are strong evidences of a revival and revival of the Papal power in the kingdoms of Italy and France. In the latter country the Ultramontanes are preparing to war on the question of education, and are raising successfully the old cry that religion is in danger. In Germany a new and unexpected power has been recently placed in their hands. The returns of the late elections show that the two great parties in the State are evenly balanced, and consequently the Ultramontane deputies have it in their power to turn the scale which way they please, and practically control the action of the Legislature.

It is very curious to watch the course Prince Bismarck has elected to pursue in this singular turn of events. Not much more scrupulous than Rome herself in the use of means, provided they will further his political purpose, it seems that he is about to strike hands with his old enemies and enlist them in his service. He will find that he is playing with an edged tool. The Jesuits are at least his equals in craft and design, and we may be pretty sure that the substantial advantages arising out of this strange compact will rest on their side. Probably when they have served his purpose he will seek (as he has done in more than one former instance) to dispense with their services, and may then discover that they have used their opportunity so well in strengthening their position in the Empire that they cannot easily be dislodged. So stubborn has been their resistance to the laws levelled against their ecclesiastical claims that even he has been fain to come to terms with the Papacy instead of continuing to wage open war with it. Rome has winning cards in her hands, and we may trust her to play them well.

Turning for a moment to our own land, we cannot conceal the melancholy fact that Rome is displaying increased activity and daily putting forth more daring claims in this the most Protestant country in Europe. Every year her standing army is largely augmented; the ranks of her priesthood receive new additions; new centres of power for aggression, convents, monastic buildings, homes of refuge are erected, and a steady stream of accession has set in toward her gate—hurling rank, wealth, fashion, and even intellect, as proselytes to her faith. No wonder Rome's hopes are high and her zeal revived when she sees this brightening prospect of a fresh lease of power in every land.

That the belief here expressed in the continued vitality of Rome is shared by the secular press, a brief extract from one of the leading daily newspapers will testify. It appeared recently in an able article under the title, "The Papacy in Italy":

"For many years past it has been clear that the power of the Papacy, so far from being dead or dying, is in truth the most permanently important of the elements which have to be reckoned with in shaping and in forecasting the future of Italy. . . . . The temporal power of which the Pope has been deprived is of comparatively small moment. It was material, and could be attacked by force of the commonest kind. But the spiritual power that remains to the Pontiff is endowed with this peculiarity, that it is much increased by the destruction of his merely temporal and material sovereignty. Moreover, it is not a power which could be readily measured, and yet to a more marked degree it is a power that could not be attacked by force of a common or easily applicable kind.

"The church of Rome has latterly shown a disposition to sever the ties which bound it to the civil governments of the world, and to ally itself with the dangerous and disaffected classes."

Thus we may look to see Rome more and more completely identified with the spirit and aims of democracy. With her ready power of adapting herself to the conditions of the ever-changing times, she will yet be seen courting the alliance and even wearing the colors of red-handed revolution. The book of the Revelation represents her to our view attired in this scarlet livery. And when the last days of this world's troubled history are rapidly drawing to a close, and the Anti-christ is revealed as the head and front of human wickedness in opposition to Jehovah, apostate Rome, then become the centre in which every phase of corrupted Christianity is merged, will be ready to ally herself to the man of sin, and will give her power to the maintenance of his lawless throne.

Her dreams of universal sovereignty will then be realized, but as a dream it will vanish away. Judgment swift and terrible is at hand for her and the partners of her dark apostasy. "The adversaries of the Lord shall be broken in pieces." Then shall He come "whose right it is to reign," and take to Him His great power, and execute judgment upon the ungodly in His fiery indignation. Purged from the defiling presence of infidelity and sin, the rod of the oppressor broken, and the triumph of rebellion forever ended, the throne of creation shall be restored to her rightful Lord, and "the kingdoms of the world shall become the kingdoms of our Lord and of His Christ." "Even so come, Lord Jesus." Amen.—*C. H. Hamblin.*

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

WHOLE NO. 673. Read PLYMOUTH, INDIANA, DECEMBER 24, 1879. VOL. XXVIII, NO. 48.

THE RESTITUTION

EVERY WEDNESDAY A...

By the Plymouth Pub...

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...A. CHAPLIN,...

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THE RESTITUTION.

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THE RESTITUTION.

S. A. CHAPLIN, Editor.

PLYMOUTH, INDIANA, DEC. 24, 1879.

Annual Meeting of Stockholders.

The stockholders meeting will be held at the Christian Chapel, Plymouth, Ind., on Monday, Dec 29th, 1879.

E. K. BARNHILL, Sec.

The Quarterly Conference Meeting will begin the Friday evening after Christmas, continuing over Sunday.

WE now bid our readers the *good bye* for 1879. Excuse all our errors—they have been many—and a Happy New Year to all.

QUITE a number of our friends are responding to Brother Pontious' proposition. How many will remember THE RESTITUTION to a New Year's present? The paper needs help.

BROTHER WILEY JONES informs us that he has 100 copies of his work entitled *The Gospel of the Kingdom* in paper covers, for sale at 50 cents a copy. It is a book of 264 pages, and a good work, and well recommended by different journals and by critical readers. These copies should all be taken at once. Address the author at Norfolk, Va.

FOR two years in the past we were only able to issue 48 numbers of THE RESTITUTION each year. For the current year we have been enabled to give 48 numbers, or four each month. Our room is limited this week, but we can announce to our brethren that our paper is slowly working into a better condition financially. The next issue will be on the first Wednesday in January after the meeting of the association.

MANY of our readers desire that the discussion on the *resurrection* or *non resurrection* of the wicked should no longer be continued in THE RESTITUTION. We shall discontinue our own articles on the *Eclectic Resurrection* for awhile, if not altogether. To relieve the minds of some of our readers, we will say, that we hold to a general resurrection. This general resurrection will consist of *evils*, of which the *eclectic* is only *one order*. No room this week to define our own position more fully. Let this topic rest awhile at least. It better go into the book form.

THE year 1879 nears its close, and the "times of the Gentiles" are, by this [illegible] their termination [illegible] 62 time, that ex[illegible] of Israel, is expand[illegible] buds, showing that the set time to favor Zion has almost come. Jerusalem, so long trodden under the foot of the profane, will soon be made a name and a praise in the whole earth. That land of promise, that has been so long a desert, will soon rejoice and blossom as the rose. The whole earth, over which the dark pall of sin and death have so long been spread, will soon be flooded with the resplendency of God's glory. The king is coming! are we ready to welcome Israel's Hope and Earth's Deliverer? Are we living so as to be found of him in peace without spot and blameless? Do we make any sacrifices for the cause of him who laid down his life for us? The time for labor in the vineyard is short. The signs of our times are portentious. The professed church is shorn of her strength and is no longer a power for good. The flood-gates of sin are broken down, and crime deluges the world. Judgment impends! Brethren be sober, be watchful, and work for God while the day lasts. The Gospel day is at the sunset. Beyond a short night of deepest gloom, now gathering over the world, the millennium, that glad day of God, will dawn. May it be ours to share in the restitution blessedness.

COMMUNICATIONS.

Mistakes of Ingersoll—Being a Review of a Lecture Delivered in Canton, Ohio, Nov. 10, 1879.

J. M. STEPHENSON.

The first mistake of Ingersoll manifests ignorance of the records of Moses. He affirmed that there was not enough linen and gold in the desert to make the tabernacle and vessels for the temple service. That said he sarcastically "is not a flax growing country, nor are there gold mines in the desert," nor did Israel have "flocks and herds to offer in sacrifice," neither could numerous "flocks and herds live on a grassless desert." It will be seen by reference to the records of Moses in reference to the exodus of Israel, that having favor with their Egyptian neighbors they borrowed, or begged, of them jewels of silver and gold, and raiments. Thus they had an ample supply of silver, gold and linen. Moses was careful to record the fact that they took their flocks and herds with them for the express purpose of offering them in sacrifice to their God. By reference to the map of the travels of Israel it will be clearly seen that Moses led them along the base of mountain ranges, where their flocks could graze on their grassy slopes and verdant plains. How could those millions of men, women and children exist without water? and where there is water there is grass. The only spot noted in Moses' journal of the travels of the children of Israel, where there was no water was Rephidim, where a stupendous miracle was wrought to furnish a supply of water. Thus all these charges with which to demonstrate the mistakes of Moses recoil upon the head of Mr. Ingersoll, and demonstrate the mistakes of Ingersoll.

Again Mr. Ingersoll represented the corpse of Moses as having written his own obituary. Where did Mr. Ingersoll get his information? There is no such an intimation in the brief history of the death and burial of Moses. It is a great mistake for Mr. Ingersoll to suppose that because the obituary of Moses was written by any anonymous author, that therefore it is not true. A false history may have the author's name affixed; and a true history may have an anonymous name affixed. If Mr Ingersoll would carefully read what Moses has actually said or written, he would not be so vulnerable to the charge of plagurism by repeating the old hackneyed charges repeated by a long line of infidels before he was born. Or if he had a high sense of truth or justice, he would have abrogate for himself, and thus screen for himself from the most culpable ignorance and the grossest perversions of what Moses said, and for which alone Moses can be justly held responsible.

Again Mr. Ingersoll accuses Moses with having written his history after the events had occured from the alleged fact that the events therein recorded did not occur for centuries subsequently. If Mr. Ingersoll will examine these records he will see if his eyes are open, that many of the events recorded by Moses were prophetic history. Moses set up the high claim of being a prophet of God, and gave as the test of a true prophet, that if the events foretold shall come to pass we may know he is a true prophet. According to Mr. Ingersoll's declaration these events did come to pass; therefore Ingersoll being the witness Moses was a true prophet. How does Ingersoll know that there was no such coincidence as those upon which [illegible] centuries subsequent [illegible] day? Even were it so there would be no evidence to-day by which it could be proven. Surely, we have a right to expect something more than cant and bold assumption from one of the ablest advocates who pleads before the bar of justice in this enlightened country. It is a great mistake for Mr. Ingersoll to suppose that he can convince the enlightened people of America by such *ad captandum* appeals as these to which we listened on the evening of Nov. 10th.

Another mistake of Ingersoll's was evinced in his assumption that Moses teaches that God created all things from nothing. He reasoned like a philosopher on the impossibility of something having been produced from nothing, or being reduced to nothing. In this he demonstrated his great reasoning powers when he has truth as the basis upon which to erect his superstructure. I take no issue with Mr. Ingersoll on this point. This issue is properly between Mr. Ingersoll and the so-called orthodox clergy, and not between Ingersoll and Moses. The Hebrew word *Cearah* rendered create and created in the Genesis's creation does not have any such etymology. Nor is it ever used in such a sense. It signifies to give proper form, to beautify, to adorn, etc., but never to produce something from nothing, or the reduction of something to nothing. There can be no possible transition from nothing to something, at which point it ceases to be nothing and commences to be something. Add nothing to nothing and nothing remains. Subtract nothing from nothing and nothing is the result. We may go back in the analysis of matter until we reach an uncreated, unaggregated, protoplasm. All beyond is eternal. This is as far as analogy can go.

Moses affirms that beast, bird, insect, creeping things and man were created out of pre-existent matter, and that death resolves them back to dust. He uses the words "create" and "form" synonymously and interchangeably. Moses says, "So God created man. And the Lord God formed man out of the dust of the ground." Thus, man was created out of dust. Again, Moses represents man's judge as saying "dust thou art; therefore unto dust shalt thou return." Thus, Mr. Ingersoll is in perfect accord with Moses in teaching that something was not created out of nothing.

Again Mr. Ingersoll argued that from the reference of Moses to water above and water below the firmament; that therefore he believed that the firmament was solid substance. The predicate from which he deduced this unnecessary conclusion was the assumption that Moses did not understand the fine process of evaporation. His premise being false his conclusion must be false. Moses says in the second chapter of *Genesis*, "But there went up a mist from the earth, and watered the whole face of the ground." Thus, Moses expressed as much in a few words as Ingersoll did in his nice little piece on the fine process of evaporation. Moses called the firmament heaven, and declared that the fowls could "fly above the earth in the firmament."

Did Moses believe that fowls could fly in solid substance that would hold own obituary. Where did Mr. Ingersoll get his information? There is no such an intimation in the brief history of the death and burial of Moses. It is a great mistake for Mr. Ingersoll to suppose that because the obituary of Moses was written by any anonymous author, that therefore it is not true. A false history may have the author's name affixed; and a true history may have an anonymous name affixed. If Mr Ingersoll would carefully read what Moses has actually said or written, he would not be so vulnerable to the charge of plagurism by repeating the old hackneyed charges repeated by a long line of infidels before he was born. Or if he had a high sense of truth or justice, he would have abrogate for himself, and thus screen for himself from the most culpable ignorance and the grossest perversions of what Moses said, and for which alone Moses can be justly held responsible.

Again, Mr. Ingersoll represents Moses as teaching that there was dry land, grass, and trees laden with fruit millions of years before there was a sun, without whose light and heat there could be no germination, no growth. With Mr. Ingersoll's glowing description of what was done on the third geologic day, no intelligent advocate of the Mosaic records of creation will take issue. But when Mr. Ingersoll declares that the [illegible] as taught by Moses, he does great injustice to Moses and his many intelligent advocates, who are the peers of Mr. Ingersoll in scholarship, research, ability, and everything except [illegible] eloquence.

In these asseverations Mr. Ingersoll has made two great mistakes, first, in representing Moses as having used the word days to denote periods of twenty-four hours each; and, second, that he affirmed that the sun, moon and stars were created on the fourth day. That Moses did not use the word day in a definite sense, is evident from the fact that he crowds the work of six days into one day in the second chapter of Genesis. He said, "These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heaven."

Is it reasonable to suppose that Moses could have spoken of one day of twenty-four hours as numerically equal to six days of twenty-four hours each? Moses uses one large ring as the equivalent of six smaller rings. With all reasonable men this teaches that Moses used the word days for indefinite periods of time; and, if indefinite, they may as well represent millions of years as well as twenty-four hours each. The most cursory reader will not fail to have seen that Moses commences each of the six days with the evening, the night, or the darkness; these terms being used synonymously. Thus, the first day began with the darkness which preceded the light part of the day. When Mr. Ingersoll can furnish a measuring line to determine the duration of the darkness antecedently to the first ray of light that flashed upon earth it will then be time for him to strenuously urge the twenty-four hour day theory. Geology has furnished no such measuring line, therefore, geologists leave the question of data just where Moses left it six thousand years ago, to-wit: "In the beginning," without any date to mark that period. The results of processes which had been at work through unmeasured ages were presented in panorama to Moses, just as they appear to visual spectators upon earth to-day.

He has given a graphic description of these results as they appeared to him, in outline, without the remotest allusion to the direct causes by which these magnificent results were produced. He goes back of all dates, agents, and subordinate powers, and appeals to the first great cause of all other causes and effects. He ascribes the creation of this planet with all its wonderful phenomena to the same Almighty power by which universal nature, animate and inanimate, were created, and have been controlled and upheld. Infinite wisdom could devise the plan, and Omnipotent power could execute it. Before the acknowledged existence of an infinitely wise and powerful being who created and upholds all things, all objections vanish like mist before the rising sun.

Plain Facts.—No. 5.

"Behold, the days come, saith the Lord, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast. And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to destroy, and to afflict; so will I watch over them, to build, and to plant, saith the Lord." Jer. xxxi. 27, 28.

"For thus saith the Lord; like as I have brought all this great evil upon this people, so will I bring upon them all the good I have promised them." Jer. xxxii. 42.

"Behold, the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah. In those days and at that time, will I cause the branch of righteousness to grow up unto David, and he shall execute judgment and righteousness. In those days shall Judah be saved, and Jerusalem shall dwell safely, and this is the name whereby he shall be called, the Lord our righteousness." Jer. xxxiii. 14, 15, 16.

"I do not this for your sakes, O house of Israel, but for my holy name's sake, which ye have profaned among the heathen, whither ye went. For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land." Ezek. xxxvi. 22, 24.

"And I will make her that halted a remnant, and her that was cast far off a strong nation, and the Lord shall reign over thee in Mount Zion from henceforth, even forever." Micah iv. 7.

"For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer." Isaiah liv. 7, 8.

"And [illegible] as [illegible] of Zion a deliverer, and shall turn away ungodliness from Jacob." Rom. xi. 1, 2, 12 25, 26.

"Thus saith the Lord of hosts; In those days shall it come to pass, that ten men shall take hold out of all the languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, we will go with you; for we have heard that God is with you." Zech. viii. 23.

"And all nations shall call you blessed, for ye shall be a delightsome land, saith the Lord of hosts." Mal. iii. 12.

8. That the city of Jerusalem, lying between the Mediterranean and the Dead Seas, in the tract of country now known as Syria, will then become the queen city of the world, the residence of the Lord Jesus, the head-quarters and metropolis of the kingdom of God, whose dominion will stretch to the uttermost bounds of the globe.

Proof: "At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem; neither shall they walk any more after the imagination of their evil heart." Jer. iii. 14.

"The Lord shall reign over them in Mount Zion, ... The kingdom shall come to the daughter of Jerusalem." Micah iv. 7, 8.

"So shall ye know that I am the Lord your God dwelling in Zion, my holy mountain; then shall Jerusalem be holy, and there shall no strangers pass through her any more." Joel iii. 17.

"Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously." Isa. xxiv 23.

"And they shall call thee, the city of the Lord, the Zion of the holy one of Israel." Is. 14.

"And it shall come to pass, that every one that is left of all the nations which come against Jerusalem, shall even go up from year to year to worship the King, the Lord of Hosts, and to keep the feast of tabernacles." Zech. xiv. 16.

What language can express the restoration of literal Israel to Jerusalem, if the foregoing does not do it? The context from the beginning to the end shows, most conclusively, that the restoration of the Jews is included in Jehovah's grand and immutable plan of salvation. How can a sane mind deny this fact?

E. O. NELSON.

Geneva, Ill.

(To be continued)

BREVITIES.

According to the Russian paper *Rastel*, the total number of Jewish farmers in Russia is now probably upward of 100,000.

The *Globe* of St. Petersburg publishes a letter from its correspondent in Odessa to the effect that a very ancient and interesting manuscript of the four Gospels, written on two sheets of parchment, has just been discovered under an old house in Bulgaria.

Among the many productions of California's fertile soil, the olive promises to be one of the most valuable. An intelligent Italian, who has been familiar with the culture from his infancy, says that, eventually, the California olive will surpass the best produced in France or Spain. It is now larger and of better flavor, and yields an oil equal to the imported article.

Archæological finds in Asia Minor are reported. An Austrian man-of-war recently left Smyrna with artistic spoils of inestimable value. In the ruins of Pergamus an engineer has disinterred, at the instance of the German Government, about 200 statues and sculptured pedestals belonging for the most part to the best period of Greek art. A beautiful figure of Eros, a colossal Lacoon, richly ornamented friezes, and many other fine pieces of Hellenic art have been dug up and sent to the Berlin Museum.

According to a Constantinople paper, the *Phare du Bosphore*, the commercial relations of Syria with the Turkish islands of the Archipelago and with Asia Minor have been considerably developed this year, the merchants of those places now preferring the Syra market to that of Smyrna.

An ancient writer, Ampellus, who is very little known, speaks of an altar at Pergamus decorated with sculpture. This attracted the attention some time ago of a few German scholars, and their hopes were raised to a high pitch, when, after a slight search, valuable fragments were found on the spot indicated by Ampellus. Application was made to the German Government to secure, if possible, the right of entering upon a series of extensive excavations. The Turkish authorities granted the desired permission, and Herr Conze, the director of the Berlin Museum, lost no time in proceeding to Asia Minor, where he is still hard at work. The [illegible] maintained by those acquainted with what has been going on; but the arrival of vast boxes at the museum and the incessant labor of a number of officials in closed rooms have begun to excite considerable curiosity. It is asserted by a Berlin journal, which seems to have special sources of information, that the marbles which have been received surpass the most sanguine anticipations of experts. Especial mention is made of a frieze in high relief, representing the war of the gods with the Titans and giants, which is said to be quite equal to the friezes from the temple of Phigalia and from the mausoleum of Halicarnassus in the British Museum, and to be in much better state of preservation.

REVIVAL OF INDUSTRY IN ASIA MINOR.

A correspondent, writing to the *Levant Herald*, under date of Sivas, November 8, says:—"It is two months since the writer returned to this region after an absence of several years. Meantime, insurrection, war, famine, an inflated, and then a collapsed currency, have in turn and together done their best not only to weaken and paralyze the government, but more utterly to impoverish and demoralize the people. It was, therefore, with no little surprise, on disembarking on Samsoun, and commencing the journey into the interior, that I met repeated and accumulated evidences of returning prosperity among the people. Grain was in process of transportation to the seaboard on mules, on horses, on camels, on donkeys, and on ox and buffalo carts. The price of every kind of beast of burden has doubled since the war; a horse, costing ten liras, will pay for himself and his keeping during one season at present rates of transportation. A bushel of grain has been given for carrying a bushel seventy miles. Wages are far higher than before the war. All sorts of farm produce command prices from 50 to 100 per cent above what is common. The collapse of the caimo appears to work in the most favorable way for the farmers, in whose hands no great amount of any kind of money is found at any time, and who, therefore, lost little when the change came. If the people can so far revive when the government administration is confessedly weak to a degree quite exceptional even here, and when travelling is insecure to the degree of serious peril even for foreigners, what might not be hoped from the recuperative power of agriculture and trade, and from the vitality and enterprise of the people, were the two great desiderata of the country once realized, viz. a just and vigorous administration of government, and suitable roads for the great currents of traffic?"—*Standard*.

REIGNING SOVEREIGNS.

The oldest reigning sovereign is William I., king of Prussia and emperor of Germany, born in 1797, became king of Prussia, January 2, 1861, and emperor of Germany, January 18, 1871. No other reigning monarch was born during (within) the last century.

The sovereign whose reign has been the longest is Dom Pedro, who became emperor of Brazil April 7, 1831. The next longest reign, except in two small German States, is that of Victoria, who has been queen of England since June 20, 1837.

Next in order comes Mussr-ed-Deen, Shah of Persia, since September 10, 1848, and Francis Joseph I., emperor of Austria (now Austro-Hungary) since December 2, 1848.

The youngest sovereign is Alphonso XII, born in 1857, and king of Spain since December 10, 1874. The last king crowned in Humbert I., who became king of Italy January 2, 1878.

Edward III. of England, was the common ancestor of all the present sovereigns of Europe except the Sultan of Turkey and the king of Sweden—and also the only emperor in the Western Continent. It is noteworthy that Dom Pedro of Brazil is more nearly related to Edward III. than any other ruler, being of the fifteenth generation, while Victoria of England is of the seventeenth, as are also Alphonso XII. of Spain, William I. of Germany, Christian IX. of Denmark, and Humbert I. of Italy. Lewis, king of Portugal, and Francis Joseph I. of Austro-Hungary, are of the sixteenth generation from Edward II., and Alexander II. of Russia, Leopold II. of Belgium, and George I. of Greece, are of the eighteenth.

The longest reign recorded in modern history is that of Louis XIV. of France, which was seventy-two years.

The longest English reign was that of George III. who ruled sixty years. The reigns of Henry III. and of Edward III. were each more than half a century.

Victoria of England and Kwanzu of China, rule over more than one-half the entire population of the globe.

Not only is the gracious [illegible] England connected by ties of consanguinity with all but two of the sovereigns of Europe, but also with several who would like to be kings, as Chamborg of France, who hides his time to be called to the throne as Henry V., and Ferdinand Philpe, duke of Orleans, who came to America and served for a while on the staff of Gen. McClellon during the late war.

In all America there is but one crowned head, Dom Pedro, ruler of the largest country in South America, and all who witnessed the opening of the Centennial exhibition, and the starting of the machinery in the great Machinery Hall, saw him standing by the side of the president of the great North American Republic, and both waiting the command of an American mechanic to unthrottle the steam arteries of the giant engine, and set in motion the many acres of looms, lathes, spindles, drills, saws, and hundreds of tools and machines, illustrating the industrial industries of the world. There the uncrowned Corliss was king. —*N. B. Webster in Educational Notes and Queries.*

Testimonies Concerning the Bible.

"The Bible—last thou ever heard of such a Book? The author, God Himself;
The subject, God and man; salvation,
Life, and death—eternal life, eternal death—
Dread words! whose meaning has no end, no [bounds—
Most wondrous book: bright candle of th[illegible]
[Lo[illegible]
Star of eternity! the only star
By which the bark of man could navigate[illegible]
The sea of life, and gain the coast of bli[illegible]
Securely! the only star which rose on t[illegible]
And on its dark and troubled billows, [illegible]
As generation drifting swiftly by
Succeeded generation, threw a ray
Of heaven's own light, and to the h[illegible]
[(illegible]
Th' eternal bills, pointed the sinner's [illegible]

John Locke.—To a person asked this profound thinker [illegible] was the shortest and surest way [illegible] man to attain to the true knowl[illegible] of the Christian religion, in the [illegible] and just extent of it, he re[illegible] "Let him study the Holy Script[illegible] especially the New Testament; the[illegible] are contained the words of eter[illegible] life. It has God for its author, sal[illegible]tion for its object, and truth witho[illegible] any admixture of error for its matte[illegible] It is all pure, all sincere; nothing too much, nothing wanting.

John Milton:—"There are no songs comparable to the songs of Zion; no orations equal to those of the prophets; and no politics like those which the Scriptures teach."

Sir Matthew Hale:—"There is no book like the Bible for excellent wisdom, learning and use."

POETRY.

O Savior, Whose Mercy.

SIR ROBERT GRANT.

O Savior! whose mercy, severe in its [illegible]ness,
Hath chastened my wanderings and [illegible]
thy way,
Adored be the power that illumine[illegible]
blindness,
And weaned me from pleasures that [illegible]
to betray.

Enchanted with all that was dazzlin[illegible]
fair,
I followed the rainbow I caught at it[illegible]
And still to displeasure thy goodness[illegible]
there,
Disappointing the hope and defeatin[illegible]
joy.

The blossom blushed bright, but a worm[illegible]
below;
The dew-light shone fair, there was [illegible]
to the brook;
Sweet whispered the breeze, but it wo[illegible]
of woe;
And bitterness flowed in the soft-flo[illegible]
stream.

No cord of my folly, yet cured but in p[illegible]
I turned to the refuge thy pity despi[illegible]
And still, did this cancer and congenius [illegible]
Weave visions of promise that bloomi[illegible]
to fade.

I thought that the course of the pilgr[illegible]
Heaven
Would be bright as the summer and [illegible]
as the morn:
Then showedst me the path: it was dar[illegible]
uneven
All rugged with rock and set tangled [illegible]
thorn.

I dreamed of celestial rewards and crow[illegible]
I grasped at the triumph that blesse[illegible]
brow;
I asked for the palm-branch, the robe,[illegible]
the crown,
I asked, and thou showedst me a cross[illegible]
a grave!

Subdued and instructed, at length to th[illegible]
My hopes and my wishes I freely resi[illegible]
O, give me a heart that can walk and l[illegible]
Nor know of a wish or a pleasure but t[illegible]

There are mercies exempted from s[illegible]
from woe;
But they stand in a region by mortals [illegible]
trod;
There are rivers of joy, but they roll no[illegible]
here;
There is rest, but 'tis found in the bos[illegible]
God.

LETTER DRAWER.

Editor Restitution:—Enclosed [illegible] will find sixty-five cents in pos[illegible] stamps, for which you will please [illegible] to my address THE RESTITUTION [illegible] three months and three weeks, end[illegible] with March. I have never taken [illegible] RESTITUTION, but some good breth[illegible] have sent me a few copies, whi[illegible] have read and re-read over and [illegible] and I wish the Judge of quick [illegible] dead to reward those good brot[illegible] for assisting me in learning the [illegible] word of prophecy. I have been a[illegible] in the truth ever since I was im[illegible]sed, sixteen months ago. My wif[illegible] learned the way of truth and wa[illegible] merged into the all-saving name o[illegible] Christ, the king of Israel. There [illegible] a good many good, intelligent br[illegible] ren in Henderson county, but in [illegible] county there is no baptized belie[illegible] only myself and wife, no enqu[illegible] only my children, who are young[illegible] oldest of which is not 14 years. [illegible] I am trying to teach them to [illegible] the false teachers and false doct[illegible] of our neighbors who have no [illegible] for the kingdom of Israel, in w[illegible] our only hope is centered. We are [illegible]ing to square our lives by the teac[illegible] of the Bible; our neighbors look [illegible] us as being foolish.

I know not who to thank for [illegible]ing me some tracts and papers, [illegible] Brothers Crocket and Blackwell[illegible] Gunn, of Canada. May the Lord [illegible] them all. I do not like the m[illegible] resurrection doctrine. I think [illegible] R. S. Graham is too hard on m[illegible] not believing in a mortal resurre[illegible] There are some Christadelphian[illegible] our county who are rather sever[illegible] those calling themselves Advent[illegible] am alone—I will be glad to receiv[illegible] thing to read touching on the r[illegible] rection, either old or new.

If you think proper, publish [illegible] scrap to let the brethren know th[illegible] am alone. I am a believer in Is[illegible] ELIAS M. GIB[illegible]

[illegible], Spring, N. C.

Editor Restitution:—Enclosed [illegible] dollars to credit to my accoun[illegible] scription, as I do not like t[illegible] its weekly visits. Its p[illegible] used with pleasure and p[illegible] th is steadily gaining gr[illegible] ciency. We have been s[illegible] labors of our beloved bro[illegible] cost, for the last six weeks [illegible] heartily recommend hi[illegible] may desire to hear the g[illegible] in its purity, and as a w[illegible] needeth not to be ashe[illegible] dividing the word of t[illegible] the most bitter oppositio[illegible] ace and yet the light sh[illegible] amy is held in check by the [illegible] word of truth. But than[illegible] the warfare will soon be [illegible] evidences of the soon-co[illegible] gdom thicken on every hand[illegible] on the Lord himself shall de[illegible] from heaven with a shout and wit[illegible] voice of the archangel, and with [illegible] trump of God, and the dead in C[illegible] shall be raised incorruptible, an[illegible] shall be changed and caught u[illegible] gether with them to meet the Lo[illegible] the air, and so shall we ever be [illegible] the Lord. Oh, glorious day, God s[illegible] coming, and may we all be r[illegible]

...once realised, viz. a just ...administration of gov... ...suitable roads for the ...of traffic"—*Standard*.

...NG SOVEREIGNS.

...reigning sovereign is ...g of Prussia and emp...r, born in 1797, became ...s, January 2, 1861, and ...rmany, January 18, 1871.

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...st sovereign is Alphonso ...1857, and king of Spain ...er 28, 1874. The last king ...Humbert I., who became ...January 9, 1878.

...I. of England, was the ...estor of all the present ...Europe except the Sultan ...f the king of Sweden—...only emperor in the West-...t. It is noteworthy that ...of Brazil is more nearly ...ward III. than any other ...f the fifteenth generation, ...is of England is of the ...es are also Alphonso XII. ...William I. of Germany, ...of Denmark, and Humb...y. Lewis, king of Portu...gal, Francis Joseph I. of Austro...e of the sixteenth genera...ward II., and Alexander ..., Leopold II. of Belgium, ...I. of Greece, are of the

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...f England and Kuapen of ...over more than one-half ...population of the globe.

...is the gracious queen ...nected by ties of consan...all but two of the sovere...ps, but also with several ...like to be kings, as Cham...re, who bides *his* time to ...the throne as Henry V., ...and Philippe, duke of Orleans, ...America and served for ...he staff of Gen. McClellan ...ate war.

...merica there is but one ...d, Dom Pedro, ruler of ...country in South America, ...witnessed the opening of ...rial exhibition, and the ...he machinery in the great ...Hall, saw him standing by ...he president of the great ...rican Republic, and both ...command of an American ...unthrottle the steam ar...e giant engine, and set in ...many acres of looms, lathes, ...lls, saws, and hundreds of ...machines, illustrating the ...industries of the world. ...crowned Coelias was king. *...ster in Educational Notes*

...s Concealing the Bible.

...ast thou ever heard of such a ...uthor, God himself; ...od and many salvation, ...e—eternal life, eternal death— ...whose meaning has no end, no [bounds— ...s book! bright candle of th... [Lor... ...y! the only star ...bark of man could navigate, ...s, and gain the coast of bli... ...only star which rose on T... ...k and troubled billows, ...drifting awfully by ...eration, threw a ray ...n light, and to the h... [G... ...s, pointed the sinner's ... ...ke.—To a person ...profound thinker ... ...test and surest way ...n to the true know... ...dian religion, in the ...xtent of it, be re... ...dy the Holy Script... ...e New Testament; the... ...d the words of ster... ...God for its author, sal... ...bject, and truth witho... ...e of error for its matter... ...all sincere; nothing too ...g wanting.

...on: —"There are no songs ...to the songs of Zion; no ...al to those of the proph... ...pollitics like those which ...a teach."

...ow Hale:—*There is no ...Bible for excellent wis...g and use.*"

POETRY.

O Savior, Whose Mercy.

SIR ROBERT GRANT.

O Savior! whose mercy, severe in its kindness,
Hath chastened my wanderings and guided my way,
Address—in the power that illumined my blindness,
A voice—to be weaned me from phantoms that smiled to betray.

Enchanted with all that was dazzling and fair,
I followed the rainbow, I caught at the toy;
And still in displeasure thy goodness was there,
Disappointing the hope and defeating the joy.

The blossom blushed bright, but a worm was below;
The stem was not shore fair, there was blight in the heart;
Sweet whispered the breeze, but it whispered of woe;
And bitterness flowed in the soft-flowing stream.

So cured of my folly, yet cured but in part,
I turned to the refuge thy pity displayed;
And still, did this cancer and credulous heart,
Weave visions of promise that bloomed but to fade.

I thought that the course of the pilgrim to Heaven
Would be bright as the summer and glad as the morn;
Now thou hast told me the path it was dark and uneven,
All rugged with rock and all tangled with thorn.

I dreamed of celestial rewards and renown,
I gasped at the triumph that blesses the brave;
I asked for the palm-branch, the robe, and the crown,
I asked, and then showed it me a cross and a grave!

Subdued and instructed, at length to thy will
My hopes and my wishes I freely resign;
O, give me a heart that can wait and be still
Nor know of a wish or a pleasure but thine.

There are mansions exempted from sin and from woe,
But they stand in a region by mortals unfelt;
There are rivers of joy, but they roll not below;
There is rest, but 'tis found in the bosom of God.

LETTER DRAWER.

Editor Restitution:—Enclosed you will find sixty-five cents to postage stamps, for which you will please send to my address THE RESTITUTION for three months and three weeks, ending with March. I have never taken THE RESTITUTION, but some good brethren have sent me a few copies, which I have read and re-read over and over, and I wish the Judge of quick and dead to reward those good brethren for assisting me in learning the true word of prophecy. I have been alone in the faith ever since I was immersed, sixteen months ago. My wife has learned the way of truth and was immersed into the all-saving name of the Christ, the king of Israel. There are a good many good, intelligent brethren in Henderson county, but in Polk county there is no baptized believers only myself and wife; no enquirers only my children, who are young, the oldest of which is not 14 years. But I am trying to teach them to avoid the false teachers and false doctrines of our neighbors who have no love for the kingdom of Israel, in which our only hope is centered. We are trying to square our lives by the teaching of the Bible; our neighbors look upon us as being foolish.

I know not who to thank for sending me some tracts and papers, only Brothers Crocket and Blackwell and Gunn, of Canada. May the Lord bless them all. I do not like the mortal resurrection doctrine. I think that R. S. Gresham is too hard on me for not believing in a mortal resurrection. There are some Christadelphians in our county who are rather severe on those calling themselves Advents. I am alone—I will be glad to receive any thing to read touching on the resurrection, either old or new.

If you think proper, publish this scrap to let the brethren know that I am alone. I am a believer in Israels [illegible]pe. ELIAS M. GIBBS.

...Spring, N. C.

...itor Restitution:—Enclosed find ...dollars to credit to my account on ...ption, as I do not like to be ...this weekly visits. Its pages ...used with pleasure and profit. ...ion is steadily gaining ground ...vicinity. We have been enjoy... ...labors of our beloved brother, ...eet, for the last six weeks, and ...heartily recommend him to ...many desires to hear the gospel ...in its purity, and as a work... ...t needeth not to be ashamed ...dividing the word of truth. ...the most bitter opposition in ...ce and yet the light shines. ...ness is held in check by the in... ...is word of truth. But thanks be ...the warfare will soon be over. ...evidences of the soon-coming ...dom thicken on every hand, and ...on the Lord himself shall descend ...rom heaven with a shout and with the ...oice of the archangel, and with the ...rump of God, and the dead in Christ ...shall be raised incorruptible, and we ...shall be changed and caught up to...ether with them to meet the Lord in ...the air, and so shall we ever be with ...the Lord. Oh, glorious day, God speed ...coming, and may we all be ready to meet it with joy and not with sorrow, is the prayer of your brother in the One Faith and hope of the gospel.

T. FINN.

...ng Brook, Pa.

NEWS ITEMS.

LONDON, Dec. 17.—The news from Afghanistan grows hourly more serious. It is feared that the tragedy of 1842 may be re-enacted, and the entire British force now in Afghanistan be annihilated. Gen. Roberts, with his small but gallant army, has taken refuge in Shirpur cantonment, two miles north of Cabul, and there are grave doubts whether he will be able to hold even this position unless speedily and strongly reinforced. He reports that the enemy in his immediate vicinity number 30,000 fighting men, and he is liable to be attacked at any moment by overwhelming numbers.

LONDON, Dec. 18.—The state of feeling at the War and Foreign offices today is one of almost utter consternation. Lord Napier has been summoned from Gibraltar by telegraph to consult with the War Office. The opinion prevails that not only is General Roberts in danger of destruction, with his whole army, but a general mutiny may be expected in India.

CALCUTTA, Dec. 18.—General Bright reports that the hill tribes attacked General Gough on the 30th instant. General Bright is sending forward reinforcements.

LONDON, Dec. 18.—Yakoob Khan's buried treasure, recently recovered at Cabul, was all in Russian gold. Some of the Afghan regulars were dressed in Russian uniforms.

A Bombay correspondent says the details of the fighting at Cabul show that the people of the city and villages vied with each other in murdering and mutilating stragglers and wounded men of the British army, some being actually murdered within 200 yards of the wall of Shirpur.

A Lahore dispatch says: "The *Civil and Military Gazette* asserts that General Gough's brigade has taken refuge in the fort at Jugdulluk. Several thousands of Ghilzais are threatening it, and are throwing up defenses on the hills. General Gough has only six days' provisions."

LONDON, Dec. 20.—The Russian press is very violent in its criticisms on affairs in Afghanistan. The *Gazette de St. Petersburg* says: "We most candidly confess that Russia would not break her heart in the probable event of General Roberts' column sharing the fate of Cavagnari's embassy."

LONDON, Dec. 19.—A Berlin dispatch says the famine-threatened territory of Silesia forms that part of the provinces wedged in between Austria and Russia, comprising the districts of Ratibor, Kosel, Rybnick and Pless, with a part of Gleiwitz and Bublinitz, covering an area of ninety-seven German square miles, and inhabited by 400,000 persons, of which 83,000 are destitute. Typhoid fever is also prevailing among the famine-stricken.

MADRID, Dec. 19.—Various circumstances have occurred within the last few days which caused great uneasiness in Government circles. Secret police employed by the authorities at the capital and principal towns have reported that evidences of a conspiracy against the life of King Alfonso exists, and numerous arrests of suspected persons have been made.

LONDON, Dec. 18.—Details of the latest Chilian victory say that an allied force of Peruvians and Bolivians 11,000 strong marching northward from Noria to effect a junction with a reinforcement of 5,000 men under the command of the President of Bolivia, attacked on the 21st of November a Chilian advanced corps of 6,000 men, who occupied an intrenched position at Dolores, near Agua Santa. The Chilian heavy cannon made great slaughter among the enemy, whose cavalry charged three times upon the guns, and attempted to carry them off, but their efforts on each occasion were unsuccessful. In the evening the rear of the Chilian force came up and decided the day. The allied forces were driven back, and their camp was taken, in which thirteen cannon were found. Many wounded officers, including the Bolivian General Villegas, were taken prisoners, and another of the allied Generals was killed. The losses of the Chilian forces were heavy.

From the criminal statistics just published by the Government of *Italy* it appears that in the first nine months of 1879 there were no fewer than 2,600 murders or attempts at murder committed in the kingdom, being an average of ten and two-thirds a day. In the same period of three quarters of a year there occurred 1,900 cases of highway robbery, of the perpetrators of which as many as 260 had entirely escaped the hands of justice.

SELECTIONS.

The Late Prince Imperial's Uniform.

The *Natal Mercury* publishes the following communication received from its "own correspondent," who writes from near Ulundi:—"Colonel Villiers found the Prince Imperial's uniform, or, at least, an agent sent by him succeeded in doing so for *him*. Klaas, for such is the agent's name, was carefully selected and instructed by the colonel for this somewhat difficult task. He is a follower of Napoleon's, and has only one eye, with which he sees further than most people do with their usual allowance of two. He was brought up in a Boer family and speaks Dutch fluently. Klaas went to the neighborhood of the Kraal where the Prince was killed, here he discovered, by careful inquiry, that Natango, the man who slew him, had been killed at Ulundi; he was of the Bonarabi regiment. Klaas had some difficulty in discovering the relatives of Natango, who had the uniform of the Prince, but by various means succeeded in finding the different parts of the uniform in different kraals. He brought a patrol jacket, riding breeches, leather waistcoat, shirt, belt, revolver, an ammunition pouch with 21 rounds in it, and a small bag with some coins. All the clothes, except the breeches, were pierced in front with numerous assegai holes. There was a satisfaction in this, to be able to show the Zulus that no holes were found behind; he fell like a soldier and a brave one, his back to the field and his face to the foe.' The revolver is smashed. It appears he was wounded first by an assegai, thrown from a distance of about 10 yards. He emptied his revolver at his enemies, who closed too quickly to allow him to reload, so he abled the revolver at his nearest assailant and drew his sword to defend himself. The Prince's what I may call 'historical watch' has not yet been discovered. The Zulus deny ever having seen it. They have also given up the arms and ammunition belts of the men who were killed with the Prince. There can be no doubt about the identity of the uniform, except the shirt, which I believe belonged to one of the escort. Klaas interviewed one of the party who attacked the Prince, and it is wonderful how any of the white men escaped at all. The Zulus discovered them approaching long before they reached the kraal; before they had off-saddled the Prince and his party were hemmed in on two sides, and affairs were brought to a climax by the Basuto discovering the Zulus in the long grass; had it not been for this none would have escaped. The Zulu stated that the Prince's horse bolted and broke away as he was trying to mount."

Money.

Money seems to us now so obvious a convenience, and so much a necessity of commerce, that it appears almost inconceivable that a people who created the Sphinx and the Pyramids, the temples of Ipsamboul and Karnac, should have been entirely ignorant of coins. Yet it appears from the statements of Herodotus, and the evidences of the monuments themselves, that this was really the case. As regards the commercial and banking systems of ancient Egypt, we are almost entirely without information. Their standard of value seems to have been the "talent" or "tale" of copper (94—98 grammes), which circulated like the *as rudis* of the Romans, by weight, and in the form of bricks, being measured by the balance. It was obtained from the mines of Mount Sinai, which were worked as early as the fourth dynasty. Gold and silver appear to have been also used, though less frequently. Like copper they were sometimes in the form of bricks, but generally in rings, resembling the ring money of the ancient Celts, which is said to have been employed in Ireland down to the twelfth century, and still holds its own in the interior of Africa. This approximated very nearly to the possession of money, but it wanted what the Roman lawyers called "the law" and "the form." Neither the weight nor the pureness was guaranteed by any public authority. Such a state of things seems to us very inconvenient, but after all it is not very different from that which prevails in China even at the present day. The first money struck in Egypt, and that for the use rather of the Greek and Phœnician merchants than of the natives, was by the Satrap Aryandes.

As regards the Hebrews, Mr. Poole tells us there is no distinct allusion to coined money in the books of the Old Testament before the return from Babylon. Shekels, of course, are often mentioned, but the word, like our pound, denotes a weight as well as coin, and in the older Scriptures it appears to have been used in the former sense. The earliest distinct mention of coins in the Bible is supposed to refer to Persian money, the word "drachæ," which appears in our version, being a mistake for "darics." These "darics" have on the obverse the king kneeling, holding a bow and arrow. The reverse shows a rude incuse. They were probably struck in the fifth century B. C. At a much earlier date, indeed, were Abraham's "thousand pieces of silver" in expiation of his treatment of Sarah; and, again, that Joseph was sold to the Ishmeelites for "twenty pieces of silver." But in both these cases it will be observed that the word "pieces" is in Italics, and there is much doubt about the word: in the Septuagint it is "shekels." One type of the ancient shekels has on the obverse, in Hebrew, "Shekel of Israel, year 4," above a chalice; on the reverse, "Jerusalem the Holy triple city." Some numismatists ascribe these coins to Ezra. The first Jewish coins were apparently struck by Simon the Maccabee, under a grant from Antiochus the Seventh.

The earliest coinage in the Western world is generally ascribed to Pheidon, the king of Ægina, who has also the great merit of having introduced the weights and measures. According to Herodotus, however, we owe this invention of money to the Lydians probably in the reign of Gyges, about 700 B. C. The question turns very much on the date of Pheidon, in reference to which there is great uncertainty. Some writers have carried him back to 895 B. C., which seems to be certainly untenable, while others have endeavored to bring his date down to 600 B. C. The claims of the Lydians have recently been advocated by some eminent authorities, especially Rawlinson, Barclay Head, and Leonormant. Lord Liverpool also, in deference to the authority of Herodotus, inclined to the same opinion. In either case the honor rests with the Greek race. The early coins form an interesting transition between the metallic ingots which previously performed the functions of currency and true money. Those of Lydia are not round, but oval, with an official stamp indicating their weight and giving their legal value: the Æginetan silver staters also imitate the elongated form of the earlier period, and are even more irregular than those of Lydia. Still they possess more of the character of a true coinage, in having been struck on a block.—*Sir John Lubbock.*

The White Stone.

In primitive times, when traveling was rendered difficult by the want of places of public entertainment, hospitality was exercised by private individuals to a very great extent. Persons who had partaken of this hospitality, and those who practiced it, frequently contracted habits of regard and friendship for each other; and it became a well established custom, both among the Greeks and Romans, to provide their guests with some particular mark, which was handed down from father to son, and inasmuch hospitality and kind treatment wherever it was presented. This mark was usually a small stone, or pebble, cut in half, and upon the halves of which the host and the guest mutually inscribed their names, and then interchanged them with each other. The production of this stone was quite sufficient to insure friendship for themselves or their descendants whenever they traveled again in the same direction. Now it is evident that these stones required to be privately kept, and the name written on them carefully concealed, lest others should obtain the privileges, instead of him for whom they were intended. How natural, then, is the allusion to this custom in the words: "I will give him to eat of the hidden manna;" and having done so, having recognized him as my guest, my friend, "I will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it—a pledge of my friendship, sacred and inviolable, known only to himself!"

We have occasionally referred to the movements in Russia to encourage and develop trade with China, and especially between Siberia and the Celestial Empire. It is now stated that a contract has been obtained by the Motala Shipbuilding Company of Sweden to construct a steamer, 100 horse power, of Motala Bessemer steel, for this trade. The vessel is to be shipped in pieces at Gothenburg, and will be barried by the Nordenskjold route round North Cape, and then up the Yenessei to Yenoseisk. The last stage will be travelled on sledges, and it is hoped that the steamer will begin her trips on Lake Baikal in the spring of 1881.

ANNOUNCEMENTS.

To lecture, I will commence meetings at Pennington on Friday night before the fourth Sunday in the present month. The first and second Sundays in February, 1880, in Edgar county, Ill. Am first available at Paris. The third and fourth Sundays in January at Georgetown and at the Lake. J. H. HARCH.

DIED.

EYCHANER—Of heart disease, Sister Lizzie Eychaner, wife of Bro. Milton Eychaner, aged forty-six years and thirteen days.

She leaves nine children and a kind and loving husband to mourn their loss. Sister Eychaner was a believer in the truth before the baptism is concerned has never obeyed the form of doctrine. She is in the hands of Abraham's God and he will do right, and we can only say the will of the Lord be done. The writer spoke to an attentive audience on the subject of death, showing that reason and Revelation both taught us that death was an enemy. Text: "There shall be no more death." Glorious thought. May we all be permitted to see it for time. AMOS. J. T. FINN.

Correction.

In my address on "What is man?" in issue of Nov. 20th at Nos. for "Sirs," read "Sirs" [illegible] beginning and be at rest," read "then, why did I [illegible] in the beginning and have been at rest."

J. M. HARLAN.

In my article in last week's paper, in first line of first column instead of "masters" read "masters;" in same column 30th and 36th lines from bottom for "proposition" read "propositions." Second column, 37th line, omit the words "the rest of," and it will read "the receiving of the righteous dead."

J. M. STEPHENSON.

RESTITUTION FUND.

AKRON, Fulton Co., Ind., Nov. 29, 1879.

Editor Restitution:—With your permission I will make an appeal to the Brotherhood for help to support THE RESTITUTION for the year 1880 and assist its weekly visits.

Now, dear brethren, I call upon one and all who feel themselves able, to donate to the cause of Christ the small amount of $2.00 between this and the first of January.

Dear brethren, we could do this, with a few exceptions, if we just thought so. I am well aware that some brethren have contributed nobly, but I make this appeal in a special manner to those who have heretofore done nothing as a free-will offering.

Dear brother, do not say, I am too poor! Perhaps you are using that noxious weed, tobacco, in some form. Consider for one moment: are we who claim to be the chosen of God so poverty stricken that we cannot support a weekly paper.

We do hope that everyone will respond to this appeal. Please let us hear from all those who cannot or will not pay the $2.00, and will it, please give us their excuse. I am also a poor man. My name is Abraham Pontious. I am 62 years old and have a large family to support. I have a small farm of 20 acres. I farm and work at the carpenter's trade to support my family. I use neither tobacco nor intoxicating drinks.

And, dear Editor, I will enclose $2.00 to commence on. I read THE RESTITUTION, and the Bible, and I hope to visit you all in that coming kingdom. Be faithful.

ABRAHAM PONTIOUS.

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MRS. M. F. A. CROZIER.]

The entrance of thy word giveth light.—Bible.
Calm, pitiless, in silence lies
The cold and dewy earth,
Waiting the coming back of day
To give her still life birth;
The stars fade out,—the sun is up,
His light streams up the skies;
Quick throbs her heart, her pulses thrill,
And flash her waking eyes.
She opens wide her soul to take
The wondrous glory in;
It strengthens, warms and purifies,
As Christ's love conquers sin.

Still, dark, and dank the human heart
Lyeth beneath his fall
That error with her chilling hand
Has thrown above us all.
Soon science new truth breaks up the east,
And scatters night and cloud,
And warm new life begins to stir
Within the cold heart's shroud;
'Tis morning to the soul—it wakes
To gladness—soul to soul,
And in his rays traces of its beams,
Grows free, and brave, and strong.

COMMUNICATIONS.

The Resurrection of the Wicked to be Punished Again.

JOEL A. SIMMONDS.

Marvel not at this; for the hour is coming, in which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation.—John v. 28, 29.

This passage is the stronghold of the doctrine of the resurrection of the wicked to be punished again. It is claimed that it should be understood in its literal sense; that it teaches the unconditional resurrection of all the wicked that have lived and died since the world began, to be punished again; that, after the wicked have suffered all that is demanded of them, by any known law, up to the date of this passage, they will be raised from the dead to be judged and punished again; that, after a lapse of more than 4,000 years, during which time, no mention is made of this additional punishment, this doctrine is revealed in this passage. It is claimed that this punishment, now for the first time made known to the world, will be inflicted not only upon all that come after its announcement, but upon all that have gone before.

Now, is this the sense of the passage? Does it teach that which is so revolting to our sense of fitness, and of justice? Does it teach a doctrine no where mentioned in the Old Testament, and which Christ does not mention in Matthew, or Mark, or Luke? Before we accept such a blind conclusion let us examine this passage carefully, and compare it with the Scriptures of the Old Testament and with the sayings of Christ.

Now, lest any should think that the New Testament is of higher authority than the Old, I will state right here, what I have said before: That the New Testament did not come to amend the Old, or to correct its mistakes. It is subordinate to the Old. The things done in the New Testament, were done in fulfillment of the predictions and promises of the Old. If Christ was born it was according to the Scriptures. If he died, it was according to the Scriptures. If he rose again it was according to the Scriptures. The things taught in the New Testament, were according to the Old. Paul spake none other things, than those which the Prophets and Moses did say should come; and those who taught were enjoined to speak "as the oracles of God." The Christ of the New Testament, was the promised child of the Old. The Gospel of the New Testament, was the Gospel preached to Abraham. The kingdom of the New Testament, was the kingdom of the prophets, which was prepared when the world was made. The authority of the New Testament was derived from the Old. "A prophet shall the Lord your God raise up of your brethren like unto me, him shall ye hear in all things whatsoever he shall say unto you." The New Testament does not censure the Old, but the Old the New.

Therefore the New Testament must be in harmony with the Old; any interpretation of the New that conflicts with the Old cannot be correct.

Does the Old Testament teach that the wicked will be raised from the dead to be punished again?

The law that was given to Adam required only one punishment; "Thou shalt surely die." It is claimed that this new law found in the New Testament, requires that the wicked, after having suffered this one punishment, shall be raised from the dead to be punished again.

The first punishment under the Gospel, which has passed upon all men, is only one punishment, and nothing beyond. It is claimed that the new law requires that the wicked, after having suffered the whole of this punishment, shall be raised from the dead to be punished again.

The flood was only one punishment, and nothing beyond. This new law requires, as it is said, that those who were drowned in the flood, must be raised from the dead to be judged and punished again. The cities of Sodom and Gomorrah, were to be destroyed only once, and nothing more. This new doctrine requires, that after those cities had suffered the vengeance of eternal fire, and after they had been completely destroyed as was threatened them, they must be raised from the dead and suffer another punishment.

The judgment of Egypt consisted in a series of judgments terminating in the overthrow of the Egyptians in the Red Sea. But according to this new law, they must be raised from the dead to be destroyed again.

The Lord judged Israel in the wilderness, and said unto them, "Because ye have tempted me now these ten times, and have not hearkened to my voice, your carcasses shall fall in this wilderness, and in this wilderness you shall die." This is God's judgment of Israel. It was executed upon them. They were wasted in the wilderness, until they died. But this new law requires that they shall be raised from the dead to be judged and punished again.

These judgments all related to the first death. They did not contemplate or intimate any other punishment. They were all examples of judgment, for all that should afterward live ungodly. There were no resurrected ones among them.

The general tenor of the Old Testament recognizes these punishments as being sufficient, and it does not recognize anything beyond. But this new law is not satisfied with these judgments, and requires that all those who have suffered these punishments, shall be raised from the dead to be judged and punished again.

These judgments are described as being final. But the interpretation claimed for this new law, denies that they are final, and requires that these judgments must be set aside, and those who suffered them must be raised from the dead to suffer an additional punishment.

All the judgments in the Old Testament terminate in the first death, and no mention is made, nor intimation given of any punishment beyond.

Thus, it is that the claims urged from this new law, conflict with the whole of the Old Testament, and therefore, cannot be the correct sense of the passage.

The sense claimed from this passage is also in conflict with all that Christ said elsewhere on the punishment of the wicked.

"Wide is the gate, and broad is the way that leadeth to destruction." This destruction is the same as the destruction in the Old Testament. It ends in the first death. But the new law requires, that, after this punishment has been fully suffered, all that walk in the broad road must be raised from the dead to suffer another punishment.

"As therefore, the tares of the field are gathered and burned in the fire, so shall it be in the end of this world," with the wicked. This judgment was upon the living world. It was only one punishment. It will be by fire, as was the judgment upon the cities of the plain, and will terminate in the first death. But the new law requires that, after this punishment has been suffered once, those who have suffered it must be raised from the dead to be punished again.

"Depart from me, ye cursed, into everlasting fire." This is the judgment of the living world, and is therefore the first death. It is only one punishment, like that of Sodom. But this new law allows of no exception. All that have suffered this punishment must be raised from the dead, to be punished again.

"It is better that a millstone were hanged about his neck, and he drowned in the depth of the sea, than for him to offend one of these little ones that believe in me." This was the judgment of Christ. He thought this a fit punishment for those great sinners who offend them that believe in Christ. It was the first death by drowning. It was one punishment, and nothing more. But this new law requires that, those who have been drowned, shall be raised from the dead to be punished again.

"It is better for thee to enter into the kingdom of God with one eye, than having two eyes, to be cast into hell fire, where their worm dieth not, and their fire is not quenched." This punishment is upon the living world. It is like the punishment described in Is. lxvi. 24, "and they shall go forth and look upon the carcasses of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring to all flesh," and is therefore the first death. But this new law is not satisfied with this one punishment, and requires that those who suffer it be raised up and punished again.

"He that seeketh to save his life shall lose it." This punishment is the loss of life. It is the first life. Our text seems insatiable for punishment, and requires that he who has lost his life, shall be raised from the dead to lose it again.

"Except ye repent ye shall all likewise perish." The tower of Siloam had fallen upon eighteen persons and slew them. This was their first death. They had already perished. Now, except ye repent ye shall all likewise perish. This is all the punishment mentioned. But this new law requires that all who suffer this punishment, shall be raised from the dead to perish again.

"God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." To perish in this passage means the same, as to perish, when the tower of Siloam fell on them. It is therefore the first death. It is only one punishment. This new law is not satisfied with this punishment, but after having suffered this punishment, they must be raised from the dead to receive another punishment.

"This is the Father's will which hath sent me, that of all that he hath given me I should lose nothing, but should raise it up at the last day." Not to be raised up at the last day is the punishment. But the new law denies this, and requires that those who are lost, by not being raised up at the last day, shall be raised from this lost condition to be lost again. This punishment is the first death in every case.

Thus, the sense given to this new law, conflicts with all that Christ has said elsewhere by the punishment of the wicked, and therefore, cannot be the true sense of the passage.

Unconditional resurrection is opposed to conditional resurrection.

This passage affirms the unconditional resurrection of the good and the bad. The resurrection of the righteous is conditional. "Enter ye in at the strait gate, for straight is the gate and narrow is the way that leadeth unto life, and few there be that find it." This is resurrected life. It is conditioned on being sought. Not so with the new law. The good and the evil are brought forth alike.

"He that seeketh to save his life shall lose it; he that loseth his life for my sake shall find it." The life to be found is resurrected life, but it is conditional. In our text the good and the bad come forth alike, without being sought.

"Every one that hath left father or mother for my sake and the Gospel's, shall receive manifold more in this present time, and in the world to come, eternal life." This is resurrected life, but it must be sought. The resurrected life in our text comes to all without being sought.

"Thou shalt be recompensed at the resurrection of the just." The resurrection here is conditioned on being just. But in this new law, the good and the bad come forth alike, without any conditions.

"The children of this world marry and are given in marriage. But they which shall be accounted worthy to obtain that world and the resurrection from the dead." Here the resurrection is attained by being worthy of it. Not so in our text, the good and the bad come forth alike.

"Now that the dead are raised, Moses showed at the bush, when he called the Lord the God of Abraham, and the God of Isaac, and the God of Jacob, for God is not the God of the dead, but of the living." The resurrection in this passage, is conditioned on, the Lord being the God of those who will be raised from the dead. But the new law does not recognize any such necessity. It requires the good and the bad to come forth without any such condition.

"And this is the will of him that sent me, that every one which believeth on me may have everlasting life, and I will raise him up at the last day." Here the condition of being raised up at the last day, is to believe on Christ. And those who are not raised up at the last day are lost. But the resurrection spoken of in our text has no such conditions, and must, therefore, be understood in some other sense.

"Because I live ye shall live also." "To him that overcometh will I grant to sit down with me in my throne, even as I overcome and am sit down with my Father in his throne." The reason why Christ was raised from the dead, will be the reason why any of the dead will be raised. But there is no such reason in our text, why the dead should be raised.

Thus it is, that the unconditional resurrection in our text, stands opposed to the conditional resurrection of those who are worthy of it. Therefore, the interpretation claimed for this passage cannot be correct.

If some are raised from the dead because they are to be done away [illegible]

raised from the dead who are not worthy. For the resurrection of the dead cannot be both conditional and unconditional. It will not do to say, that Abraham will be raised from the dead because the Lord was his God, and that his neighbor will be raised from the dead though the Lord be not his God.

It will not do to say that the righteous will be raised from the dead unconditionally, and the wicked unconditionally, as the resurrection must be wholly conditional, or wholly unconditional. It cannot be both.

I will now come to the explanation of the text. This passage includes all the resurrection of the dead every man as the parable of the rich man and Lazarus relates to the state of the dead, and the immortality of the soul. Our text is a very easy passage to quote to prove the resurrection of the wicked. As this parable is an easy passage to quote to prove the conscious state of the dead and the immortality of the soul. But we as a people have learned by comparing Scripture with Scripture, that this Parable does not relate to the state of the dead, or to the immortality of the soul at all. So we may learn in the same way, that our text does not relate to the resurrection of the wicked at all.

This passage was addressed to the Jews as representatives of the house of Israel, and, as without a parable spake he not unto them, this passage is parabolic. It represents that the time will come when the whole house of Israel, good and bad, will come forth from among the heathen into their own land. They that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation.

The all that are in the graves, represent the living Israel at the time referred to. The graves represent the condition of Israel among the heathen. In this condition they can hear and obey. The coming forth, and the resurrection, mean the same thing, and represent the gathering of the people of Israel from among the heathen into their own land.

As the passage cannot be understood in this literal sense, without being in conflict with all that is in the Old Testament on the subject, and with all that Christ said elsewhere in the New, of necessity we must understand this passage in a symbolical sense. Ezekiel's vision of the dry bones favors the application we have made of the passage. The graves in that vision represented the house of Israel in a condition in which they could say, "Our bones are dried, and our hope is lost; we are cut off from our parts." The coming out of their graves represented the house of Israel coming out from among the heathen into their own land. So the graves in our text represent the house of Israel in the same condition, in which condition they can hear and obey. The Apostle Paul seemed to use the same figure when he said: "If the casting away of the people of Israel be the reconciling of the world, what shall the receiving of them be, but life from the dead?"

Of what I have written this is the sum:

1. The doctrine claimed to be taught in the text, that all the wicked will be raised from the dead to be punished again.

2. That this text as well as all the New Testament, must be explained in harmony with the Old Testament.

That God's judgments in the Old Testament are all in harmony with the one punishment which has passed upon all men. "Dust thou art, and unto dust shalt thou return."

That these judgments are examples of God's judgments to all that shall afterward live ungodly, and that they are final.

That for more than 4,000 years, during the times of the Old Testament no other punishment is mentioned, or intimated. Therefore, the doctrine claimed from this text cannot be correct.

1. Because, it is in conflict with the whole of the Old Testament.

2. Because, it conflicts with all that Christ has said elsewhere concerning the punishment of the wicked.

3. Because, the resurrection in this passage being unconditional stands opposed to the conditional resurrection of the righteous. Therefore the text must be understood in a symbolical, and not in its literal sense.

Grand Rapids, Mich.

A recent discovery at Pompeii was that of a birdseller's house. The imbedded skeletons of numerous birds were on a cage; also, large quantities of carbonized millet seed, hemp seed and a species of small bean, which had been the dealer's stock of bird food.

A telegram from Sierra Leone states that two Frenchmen, MM. Zwilfel and Mounier, agents of the Marseilles house of Vermisch, discovered in the course of September the sources of the Niger.

SELECTIONS.

[The Printer:

Soul-Sleeping.

The term "soul-sleeper" is used to-day only as a term of reproach; and those who are so-called would do well to carefully examine the Scriptures and see if they teach the doctrine.

1st. We believe there are few thinking people who are not soul sleepers.

Answer candidly and thoughtfully the following questions: What part of a man sleeps when he retires at night, and sleeps an unconscious, unbroken sleep? "The mind," says one. True, it cannot be the body; for every member of the body is at work at its proper functions. The heart is forcing the blood to the extremities; the veins carry the blood in its proper channel; the pulse pulsates; the arteries beat; the nerves intuite and exhale the air; the stomach digests food; and all members of the body are busily engaged. But when man at night sleeps and dreams, who part sleeps? We say the soul. Are we wrong? If not, then soul-sleepers have reason and common sense on their side. But give a "thus saith the Lord" for your doctrine. To the law and the testimony. Let us "search the Scriptures," only for the purpose of learning the truth; and may the Spirit guide us in our investigation.

Our first position is, the soul is in the grave. In Psalm xlix. 15 we read: "God will redeem my soul from the power of the grave." I ask, will God redeem anything else from the power of the grave except the soul? A queer place this for "an immaterial, thinking substance," (Dwight's Theology), an immortal soul. When will God redeem "my soul" from the power of the grave? Read the whole verse: "for he shall receive me." Now if we can find when we are to be received we can decide this point. "I will come again, and receive you unto myself." John xiv. 3. Then we see the soul lies in the grave until the coming of Christ the second time. Again in Psalm lxxxix. 48, we find this question: "What man is he that liveth, and shall not see death?" There have been only two exceptions in the history of the race, from the time of Adam to the present. "Death is passed upon all men." Rom. v. 12. "In Adam all die." 1 Cor. xv. 22. Then we can all agree in our answer to the question asked by the Psalmist, and say, without a dissenting voice, "There is no man that liveth and shall not see death." But how about the next question, Psalm lxxxix. 48, "Shall he deliver his soul from the hand of the grave?" Would the Psalmist speak correctly if death (spoken of in the preceding question) did not deliver the soul to the grave? Strange doctrine, this, for theology of modern times says the soul is before the throne or wailing in torment. Again, in Psalms xxx. 3, we have this declaration in prayer; "O Lord, thou hast brought up my soul from the grave; thou hast kept me alive, that I should not go down to the pit." This can only refer to the resurrection, for then the righteous shall be kept alive, "live for ever," and not go down to the pit and die the second death. What a consolation! "They shall not be hurt of the second death." Rev. ii. 11; xx. 6.

Again, in Isaiah xxxviii. 17, we read: "Thou hast in love to my soul delivered it from the pit of corruption." Here was good king Hezekiah, who had been very sick, and was now sound and well. He was a perfect man; and now God in love to his soul delivers it from the grave. Bible writers were surely very ignorant of modern theology, for they seem to weep bitterly and not to understand that "death is the gate to endless joys," or "the voice that Jesus sends to call us to his arms." In Psalms xvi. 10, we read: "Thou wilt not leave my soul in hell." If modern theology is true, either David's or some other person's soul went to hell and was not left there. Can any one suppose that at the general judgment some immortal soul, who to-day gnashes its teeth, will be taken out of hell and not left there? But what says the Bible? Peter explains that it is the soul of Christ which was not left in hell, (*Hades*, the grave)." Acts ii. 25-33. The soul of Christ was offered for sin, Isaiah liii. 10, and was not left in the grave.

Our second position is, the soul is said to die. "They (Israel) smote all the souls that were therein with the edge of the sword, utterly destroying them." Josh. xi. 11. This does not look as though "death is the kindly frost that cracks the shell, and leaves the kernel room to germinate." These souls were utterly destroyed. Was the body only destroyed, and the immortal soul released from its prison-house? "Utterly destroyed." No room for mistake here. God declares the souls were smitten by the edge of the sword, and utterly destroyed. The people in those days surely had no idea of "a never-dying soul to save," for they utterly destroyed them all. "My soul chooseth strangling and death rather than life." Job vii. 15. How would you go to work to kill an immaterial soul? How could an immortal soul choose death when that which is to be slain cannot alive, since it has not the principle of liberation? "As I live," (here is an oath,) "saith the Lord God... the soul that sinneth it shall die." Ezek xviii. 4. Will it? "None can keep alive his own soul." Psa xxii. 29. Then it surely will die, How strongly the Bible tells! But, thank God, Christ has once for all conquered death, and against the church "the gates of hell (the grave) shall not prevail."

Thirdly: That which goes to the grave is said to be asleep. "And the Lord said unto Moses, Behold, thou shalt sleep with thy fathers." Deut. xxxi. 16. This is a good witness, for it is of whom it is written "it is impossible for God to lie." We have seen the soul goes to the grave, and now death is referred to as a sleep. This begins to look like soul sleeping, in the Bible. The prophet Nathan, speaking "the word of the Lord" to David, says: "And when thy days be fulfilled and thou shalt sleep with thy fathers," etc. Are David's fathers in heaven? Has, they are asleep, and David is sleeping with them. Let us see. In Acts ii. 29, Peter says David "is both dead and buried," and in verse 34, "he is not ascended into the heavens." Where is David then? Dead and buried. And xiii 36, "David fell on sleep, and was laid unto his fathers and saw corruption." Then sleeping with his fathers means death and corruption. "the sleep of death." Psa. xlii. 3. No mistake here, "Some are fallen asleep," 1 Cor. xv. 6. And we learn that they also "which are fallen asleep in Christ are perished." "If Christ be not raised," "if they were in heaven or paradise, they would not have perished in any sense; but all depends on the resurrection of Christ, and so the apostle shouts the victor's song: "But now is Christ risen from the dead, and become the first fruits of them that slept." Mark the language, the first fruits. Christ's soul was not left in the grave, and the heaven will [illegible] in due time. But "we shall all sleep," or die. "But will be some alive at the coming of Christ and these shall be changed." There will then be no more sleeping, for "death is swallowed up in victory."

How long must men sleep in the grave? "As for me,...I shall be satisfied when I awake (in) with thy likeness." Psa. xvii. 15. The awakening time is Dan. xii. 2—the resurrection at the advent of Christ.

And now we have seen from our investigation that the Bible teaches soul-sleeping. "Our friend Lazarus sleepeth, but I go that I may awake him out of his sleep. Then said Jesus unto them plainly, Lazarus is dead." John xi. 11-14. Let us rejoice when we are counted worthy to bear a name given in reproach because we believe a Bible doctrine.

D. G. M.

The *Figaro* has just published a further installment of Count de Semelle's report on his travels in Central Africa. He was highly delighted with the Sultan Amrou, who resides in a fortified city, and who can place in the field 60,000 horsemen and 100,000 foot soldiers. The greater portion of this force, however, is only armed with bows and arrows, the rest having flint muskets. The Sultan, says the Count, exercises absolute power, and treats travelers with the greatest hospitality. Theft is almost unknown in this country, probably owing to the manner in which it is punished. The accused is brought before the Sultan in presence of the people, and the prisoner, if guilty of a first offence has his [illegible] cut off and is paraded through the [illegible] piro; a second offence is followed by the gouging of the left eye; and [illegible] entails the pain of death with torture.

Bishop Utillery, of California, [illegible] Christian Convention recently held in Glasgow, Scotland, thus spoke of the work being done by the Church in the South: "Its agents everywhere saying to young men of intellectual promise, 'Come with us and we will clothe, educate, and bring you at our own expense, and bring you out scholars.' My people are willing to learn, and are making considerable progress. No fewer than 200 colored men are now in Rome studying for the priesthood, and in the schools of the United States the children are being educated by the Roman Catholics. These will by-and by come forth with their blades made keen by the memory of the treatment which they received at the hands of the Protestant churches."

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

WHOLE NO. 675. Read PLYMOUTH, INDIANA, JANUARY 14, 1880 VOL. XXIX, NO. 2.

THE RESTITUTION

[illegible]

THE RESTITUTION.

COMMUNICATIONS.

Coming Age—Its Character and Preparation—No. 2.

A. P. WESTCOTT.

The unique exclusiveness of these extremes does not meet the point of issue. The question involved in this: Is the climatic arrangement of the earth, under its present constitution conducive to life, health, and endless happiness? If not, a new order of things is required, before the earth can be a perpetual home for a pure, happy and immortal family. Keep in mind what we contend for—a change in the earth's constitution and fixtures; second, that God has promised the change.

It may be true that some men, with vigorous constitutions may endure, for a short time, the extremes of climate; yet who has ever survived in health, the arctic winters? Are the natives of these ice-bound regions, robust, healthy, happy and intelligent? or has the cold dwarfed their bodies and crystalized their brains?

Who have been able to endure the climate of South Africa? All African explorers have finally yielded to the deadly power of its malarial climate. The expression, "acclimated," implies that the varied climates are naturally injurious to the human constitution; especially the extremes of heat and cold. Intellectual development follows the temperate zones.

If the earth is to be full of the glory of the Lord, if it is to sustain a dense population of happy immortals, it must have a uniform climate adapted to its people. To secure such the earth must be radically changed in its constitution and in its revolutions also.

4. The soils of the earth, in its present state, are not adapted to man in his immortal nature. Since the removal of the Garden of Eden the earth has exhibited marked features of the curse, unproductiveness. Three-fourths of its surface are still and water. Vast ranges of barren mountains, spread over the other fourth. Immense sand deserts occupy other districts. The productive portions make but a small fraction. These mountains and deserts are kept by laws still operating. There must be a change in the existing laws of nature, before fertility can spread over the earth. No great moral change can convert frigid zones into Gardens of Eden, or make the deserts of Cobi and Arabian deserts and the great African Zahara, or the Andes of America, or the Himalaya of Asia "Bud and blossom as the rose."

6. *The Right of this age to equality family.* It has evidently [illegible] to suit an inferior probationary [illegible] of man. The alternations of day and night, and their relative duration; the changes of seasons are [illegible] ments to suit the peculiarities of the earth's open, only for the first Adam and his family. The arctic and antarctic winters may have their uses in [illegible] state, but they are utterly unadapted to the [illegible] of the [illegible] race.

[illegible] have found by profession [illegible] and by [illegible]

We assert that the [illegible] which we [illegible] are [illegible] [illegible] [illegible]

THE RESTITUTION.

J. A. CHAPLIN, Editor.

PLYMOUTH, INDIANA, JAN. 11, 1880.

From papers just come to hand, from which we have neither the time nor the room, to make extracts, we discern that the outlook for continued peace is far from assuring. The current year will probably be eventful. Truly we are living in a grand and awful time. Practical Christianity is our great need, embracing both meekness of heart and of life.

Our paper is now ready to go to press, and our time at this season of the year must be given to its financial arrangements, and, as a consequence, some other matters must be temporarily postponed. We thank the friends of the cause for all the aid so kindly sent, and assure them that it is not only needed, but, also, that it shall be most carefully and economically used to cancel indebtedness and to furnish the paper as nearly without any weekly suspension as possible.

The Regeneration of Palestine.

From a late number of "*The Age to Come Herald*" we extract the following interesting items of intelligence respecting Palestine and Jerusalem, presuming that all our readers will take pleasure in every piece of detached information regarding that land and city, as it is in this land, as a territory, and in this city, as a metropolis, that a divine monarchy is soon to be established that will be, not only a universal, but also, an eternal kingdom. When this kingdom is organized the *Eastern Question* will be solved and not before. Prof. Rosedale, a learned Jew, has just returned from a visit to Jerusalem. He entered the city on the 11th of November last, and, in his notes of travel, speaks as follows of the City of the Great King:

"I found many changes and improvements had taken place outside the walls in my absence of two years from the city; and strange to say that, although troubles were continually spreading from the bereaved Moham[illegible] through the war with Russia, [illegible] not impede the Jews in [illegible] to their country, and [illegible] day I left I was [illegible] Jaffa, [illegible] arriving Jews. [illegible] temporary accommodations [illegible] they procure for themselves homes. The Rothschilds already have immense buildings there for that purpose. This will certainly be an encouragement to the Jews abroad, especially those long anxious to return to the land that always belonged to them. The city within the walls has undergone no improvements whatever, and seems to stand as a heap of witness, reminding us that God is able and will make it yet a place worthy of His people, the people he always had pleasure in; so this ought not to be a discouragement to the believers."

In another column of the same paper we find the following in regard to opening up lines of internal communication in the lands where empires and kingdoms have risen, flourished, and fallen, and where desolation has been so long enthroned. There will yet be "highways in the desert" and the deserts themselves shall yet "rejoice and blossom as the rose." Prophecy will receive a most literal fulfillment:

THE PALESTINE RAILROAD.

There is a company organizing and about to get incorporated under the laws of the Commonwealth of Massachusetts, having for its object the building and operating of a railroad in Palestine. Owing to the disturbed state of affairs in the Turkish Empire, it was thought best for the company to get incorporated under the Foreign Railroad Act of Massachusetts; then all the company would have to do before they commenced building the road, would be to get a right of way, and permit to build, of the Turkish authorities. This would make the company a Massachusetts corporation; but the railroad would be located in Palestine; thus giving the company the benefit and protection of the international law in case of a disturbance in the Turkish Empire, and making the United States an interested party. The Panama and several other railroads were incorporated in the same way, also the great Suez Canal Company, which was a French corporation, but the canal is located in Egypt.

It is proposed to build this railroad from some point in Egypt already connected by rail with the Nile valley, probably from Port Said at the mouth of the Suez canal, as that is apparently destined to become the great maritime city of Egypt, and has a good harbor. The road would then follow the level plain near the Mediterranean shore, through the city of Gaza, Ashdod, Ramleh, Lud, and the Carmel range of mountains, with branches to Jaffa and Jerusalem. It would cross the Carmel range of mountains by the Megido Pass thence running northeasterly through Damascus to the Euphrates valley, where it is proposed to connect with the Euphrates Valley Railroad, to be built by the English. It is unnecessary to say, that this road would become one of the best paying roads in the world.

How you [illegible] to see in the [illegible] in which we [illegible] to [illegible] prophets is about commencing. Where paradise was lost paradise will soon be restored. In the [illegible] restored to Abraham and his seed [illegible] once blessed, and as in coming ages [illegible] will again restore the good graces of God with its blessings trees and rivers. The profane feet of the infidel and the ages-blind will soon cease to trample down Immanuel's [illegible] Our extract now will show that Israel's Sons are hopeful, and that the exiled nation of sad heart and weary face will soon go home to the loved fatherland.

"Palestine, now lying low in the dust, may be restored to more than its pristine grandeur and glory. It is a land of mountains, and plains, and valleys. It has within itself almost every variety of soil and of climate. The productiveness of the soil is amazing, wanting only water and culture. The olive and the fig and the vine grow luxuriantly upon the mountain sides, and without artificial irrigation. When thus adorned with verdure, the scenery will be most picturesque, and whether seen in the sunlight or by the pale light of the moon, under a clear Oriental sky, it is not difficult to realize in imagination what it once was under a high state of culture, or what it will be in the future, 'when the wilderness and the solitary place shall be glad, and the desert shall rejoice and blossom as the rose.'

"The maritime plain is a natural wheat field, the plain of Esdraelon is not only fertile and easily watered, it is a line prepared by the hand of nature for a railroad across the Peninsula; the Jordan Valley is tropical, and will bear tropical fruits, and with irrigation from the mountain springs and from the Jordan river, it will yield large exports of untold value, for which the markets of the world are waiting. There is wanted only a beneficient government, and patient industry, and all these things shall come to pass. The amelioration of the climate is dependent upon the education and moral, spiritual, and physical elevation of the people who inhabit it.

"Man's mission upon earth is 'to dress it and to keep it,' to subdue it, and to make it subservient to his interest. Its reclamation, after having been degraded, is by a return to normal conditions, so that soil and air and temperature and water may conjointly and harmoniously work for the highest good; for until now, the whole creation groaneth and travaileth in pain, waiting for the promised Redemption. In view of the broadest generalization of facts, it is not a mere figure of speech or an Oriental symbol, that the desert and the whole inferior creation is in correlation with man, the exalted superior and head.

"Of all the mighty sights Rome ranks as the [illegible] for things eternal. Thus says, Arnold. Not Rome, but Jerusalem, is to be the eternal city. Then religion restored to its birthplace, will bring with it every other blessing; industry, thrift, enterprise, good government, art, commerce, order, and general prosperity, not of the people only, but the soil and climate also; no amelioration of the conditions of man's environment; grateful shades for the summer, protection from the rude blasts of winter, the rains in their seasons, and abundant harvests. The dew shall descend on the moor, Carmel shall rejoice, and the Cedars of Lebanon shall clap their hands. The old abundance is yet sleeping in the soil of Palestine, and it needs no miracle, but skilled industry and the blessing of God, to bring back the beauty and the wealth of the early ages of the Hebrew Monarchy."—*Prophetic News, (London.)*

Glory to God that earth's golden age is in the future and will last forever. Groaning creation sees its deliverance. The curse will be removed, and the thorn, the thistle, and the brier, will soon give place to the box, the fir-tree, and the myrtle. The cedar shall soon wave its branches in triumph over the mountain height, and the feathery palm spread its grateful shadow over the sunny levels. Sharon's plains shall soon be redolent with incense from the rose-gardens of a land renewed, and the lily shall soon rise up and smile in smiles of flowery enchantment. O Palestine, land of the Psalmist and the Seer, Land of the Cross and the Throne, we wait thy regeneration.

SELECTIONS.

[N. Y. Observer.]

RICHES IN THE TIBER.

Treasures Found in the Bottom of the River—An Ancient Seal—Sterlings and Flintlocks—Statues—The Golden Candlestick not yet Found.

ROME, November, 1879.

We begin already to know some of the results of the recent excavations in the Tiber. The latest number of the *Archæological Bulletin* of Rome contains an article from the pen of Signor Carlo Visconti, on a bronze seal or stamp found in the bed of the river near Ripa Grande. It was secreted by a workman and sold to one of the small dealers in antiquities who are always on the alert to avail themselves of such neglect of the guardians. It was however recorded by Commander Fiorelli the superintendent of excavations, and now fully illustrated. It is a round bronze disk seven centimetres in diameter, with a handle on the upper part and an inscription in two [illegible] Visconti [illegible] which consists of the name of a woman in Latin and in Greek.

This "Celia, daughter of Marcellina," lived during the reign of the Antonines, as is argued from the perfect form of the letters, and the seal with her name was used to mark bricks. These seals were in common use among the ancients, and many inscriptions are found upon the bricks of the monuments of Rome. They were more frequently, however, made of some hard wood, the material upon which they were to be used being soft and cold. The rarity of this bronze seal is therefore greater.

"EXCAVATIONS IN THE TIBER."

The complete results of these long-desired excavations are anticipated with curiosity by the learned of all nations. It is believed that treasures of all the centuries of the existence of Rome will be found stratified and imbedded like fossils in the mud. The populace had a saying in the Middle Ages that the "Tiber was lined with bronze;" and the broken statues, the arms, the coins and seals that have already been found there prove that there was truth in their belief. Among the traditions on this subject the most conspicuous is regarding the gold candlestick from the Temple of Solomon, brought to Rome as a trophy by Titus and represented in bass-relief upon his arch in the Via Sacra, which it is said was thrown into the Tiber. What a commotion there would be if the dragse should bring it to light bright as in the ancient days when it adorned the glorious Temple of Jerusalem.

It is not strange that so much is expected from the excavations of the Tiber. Cities of later foundation and inferior importance have gathered important collections of antique objects from the researches made in the beds of the rivers which run through them.

At Lyons, near a column of the bridge over the river, was found a collection of twelve thousand coins.

At Paris the Cluny and the Sevres Museums have each important collections from the bed of the Seine, and the chief marvels of the British Museum are the objects of Anglo-Saxon origin found in the Thames.

The Minerva, a beautiful bronze statue, in the Museum of Turin, was found in the Po. The "Tiber had already yielded, even previous to these researches, as bronze statue called the [illegible] or Castle Saint Angelo and [illegible] by the Pope to Frederick the Great, and the Barberini Faun, now at Munich.

Unfortunately the works on the banks and in the bed of the river were begun by the engineers appointed for that purpose without previous concert with the Archæologists. From this want of union has resulted great confusion and the loss of many valuable small objects which, like the Marcellina seal, were concealed and sold by the workmen. The greater part of these lost articles have, however, been found, and as a commission of nine Archæologists was afterwards appointed, the other excavations will be made with care. But the first inexpert researches proved that the clay bed of the stream is stratified as it were with treasures. First came to light the coins of Pius IX; then those of Gregory XVI; and as the drags descended to the inferior strata, the coins were of remoter date.

The objects were not carried down by the current but remained where they fell, one era above that which preceded it. "The history of Rome and almost of the world" says the *Honorable Bucelli, in treating of this subject* "is stratified in the bed of the Tiber."

The dyags have injured many marble sculptures in bringing them to the surface. Near the Ponte Sisto a triumphal arch, which had formed one of the sides of the ancient bridge, was found in the water almost in its original form. It was erected in the era of Valentinjano, but the sculptures had belonged to a similar arch of previous date, and had been used again like the beautiful bass-reliefs in the Arch of Constantine, which were taken from the Trajan Forum. The bases of four bronze statues were found but only one of the statues could be recovered, and that was in numerous pieces.

"INUNDATIONS OF THE TIBER."

The inundations of the Tiber have been a source of peril and loss to Rome from time immemorial. It is estimated that every twenty-five years the river god rises from his low bed and stalks into the city. The history of these inundations is known and the record of the height to which the water rose at different periods, may be seen near the Ripetta bridge and also on the Church of the Minerva. The Pantheon, temporarily the tomb of Victor Emanuel, is looked at every rise of the river. The entrance of the Roman Government in Rome was [illegible] last of [illegible] which [illegible] [illegible] city. The first visit of Victor Emanuel to the Capitol of his Kingdom, was during this inundation, when he drove through the Corso as soon as the waters had subsided. The clericals did not fail to say as they usually do when any misfortune occurs, that it was the "finger of God," and a worthy punishment to the Italians for having possessed themselves of Rome.

[Christian Herald and Signs of the Times.]

The British Protectorate Over Syria.

The hopes of the Jews as to the enfranchisement of Syria and Palestine from Turkish oppression and misgovernment have been reawakened by the unexpectedly firm and decisive demand of the British ambassador that the Turkish Government shall effect promised needed reforms in the government of Asia Minor. The *Jewish Chronicle* says:

"If subjected to rigid tests, it may appear unreasoning that scattered millions of the Jews, inhabiting all climes, speaking all languages, and subject to all forms of government, should yet turn toward the East with the utmost solicitude, and feel for the Holy Land a reverence and affection which centuries of exile are incapable of eradicating. In this, as in some other respects, the Jewish mind is peculiarly constituted. Other races have been expatriated, and have forgotten the land from which they sprung; other races have colonized lands and have founded distinct nationalities, or have only hung on to the parent stem by the slender ligatures of language and custom. It is not so with the Jews. Citizens of all countries they are Jews, and through each and all there runs a sympathetic chord which vibrates to the touch of the skilled player. For us, then, the question of reforms in Asia Minor is one of the deepest interest. Individually we may be content with our surroundings, but neither reason nor the philosophies of the schools can induce us to forget that Asia Minor is the cradle of our race, the home of our religion, and that at some future period it will witness the culminating grandeur of our spiritual mission."

It is not then surprising that the official announcement in 1878 that England had assumed the the Protectorate of the Turkish provinces in Asia should have produced a thrilling sensation amongst the numerous Asiatic Jews who "have," as we are told, [illegible] *Jewish Herald* recently published a letter from a well-informed correspondent, in which it is said, "Official corruption in Turkey has proceeded to such an extent that the whole body-politic appears to be tainted, and there are depths of iniquity here which are unfathomable." This forcible description of Turkish misrule in Asia Minor is not new. It is language with which the English Government has long been familiar; whilst successive Consuls and Commissioners have reported that nothing human could exceed the abnormal greed and rapacity of the pashas and official classes. "It is not the Sultan who reaps the full benefit of the oppression of his subjects, for only a small proportion of the taxes gathered come into his hands; the sums raised filter through several grades of officials, each reserving for himself what his superior will permit, and a small residue alone reaches the Imperial Treasury at Constantinople."

After waiting more than a year for the execution of promised reforms, the English Government lately commissioned Sir Henry Layard to proceed to Syria and make investigations. What Sir Henry Layard has reported we do not know. On this point Lord Beaconsfield in his Guildhall speech was silent. The energetic action of the British Cabinet on the Porte is, however, sufficient to guide us to the conclusion that Sir Henry Layard found the Asiatic provinces of Turkey much in their old condition, and that there was the danger that the promised reforms would become dead letters unless some extreme pressure was brought to bear on the authorities at Constantinople."

"Every year," says the *Jewish Chronicle*, "increasing numbers of Jews emigrate to the Holy Land, to live or to die there. Wise reforms properly carried out would, without doubt, change the conditions under which the great mass of our brethren live in the East, and greatly lighten the anxiety and labors and pecuniary responsibilities of the Western Jews. If education were encouraged, stability secured, tenures settled and permanent, it would be less difficult for the Anglo-Jewish Association, the Alliance Israelite, and for other kindred institutions to deal effectually with the complex questions of Jewish education and interests in the East than at present. Apart, then *from general principles of humanity*, we, as Jews, are directly interested in the carrying out of the reforms in Asia Minor."

The generous eloquence of Lord [illegible] in the English House of Com[illegible] given of the condition of the population in the Northern provinces of the Kingdom of Naples, where fever is epidemic. Of the large districts, in a population of 62,000, the sick amount to 35,000 and the deaths from July to December, 1879, numbered 3,423.

DUBLIN, January 11.—A number of unemployed laborers at Cork yesterday plundered the meat and bread shops. The process of serving is violently resisted in Kilanan, county of Galway, the parish priest leading in the resistance, and caused the chapel bell to be rung to give warning of the approach of the servers.

A dispatch from Cabul announces that small-pox has broken out in that city.

There is no longer any doubt that Prince Bismarck is in a very dangerous condition and that his death within a few days is not improbable.

It has been agreed between Sir Austin Layard, the British Ambassador to Turkey, and the Porte that the Mohammedan Priest, Ahmed Tewfik, shall be removed to an island having a Christian population. The affair is now completely arranged.

THE POCASSET MURDERER.

BOSTON, Mass., January 1.—A flaw has been discovered in the information of the grand jury drawn to indict Charles Freeman, the Pocasset religious fanatic, of murder in the first degree. The case was to come up in December, but it is now doubtful if it is tried before the last of this month, and maybe it will be considerably later.

SENTENTIOUS PARAGRAPHS.

The best way to bear crosses is to consecrate them in silence to God.

If one has served thee, tell the deed to many; hast thou served many, tell it not to any.

How can we expect a harvest of thought who have not had a seed-time of character.—*Thoreau.*

Nature preaches cheerfulness in her saddest moods; she covers even forgotten graves with flowers.

There is a world of beautiful meaning in the following rather liberal translation from Freville:

"As the clock strikes the hour, how often we say,
Time flies; when 'tis we that are passing away."

No human scheme can be so accurately projected, but some little circumstance may intervene to [illegible] *Bonnet.*

Nothing is more calculated to quiet the mind in trouble than viewing all things in the hands of God; and that God as my friend.

If books do not make one good or bad, they at least make one better or worse.

"Blessed Bible, how I love it,
As I read its pages o'er;
Every golden thought I cherish,
Words of truth my heart adore.

"Precepts pure and priceless wisdom
I may glean from words of love,
In the Book which God has given,
Telling of the home to come."

"Working Christians are the happy Christians. You never hear the lark sing sitting in its nest; it sings when out on the wing; so if churches get nestled down on easy cushions, satisfied with hearing one or two sermons a week they'll not sing much. No wonder if they are not very happy. Let them go to work for the Master."

How deeply rooted must unbelief be in our hearts, when we are surprised to find our prayers answered, instead of feeling sure they will be so, if they are only offered up in faith, and are in accord with the will of God.

Each thought resentful from thy mind be driven,
And cherish love by sweet forgiveness brought,
Thou soon will need the pitying love of Heaven.
The time,
The time is short.

Where summer winds, aroma-laden, hover,
Companions rest their work forever wrought;
Soon other graves the moss and fern will cover.
The time,
The time is short.

GOD'S PLAN OF YOUR LIFE.

"Never complain of your birth, your employment, your hardships; never fancy you could be something if you only had a different lot and sphere assigned you. God understands his own plan, and he knows what you want a great deal better than you do. The very things you most deprecate as fatal limitations or obstructions, are probably what you most want. What you call hindrances, obstacles, discouragements, are probably God's opportunities; and it is nothing new that the patient should dislike his medicines, or any certain proofs that they are poisons. No; a truce to all such impatience. Choke that envy which groans at your heart, because you are not in the same lot with others; bring down your soul, or rather bring it up to receive God's will, and to do his work, in your lot and sphere, under your cloud of obscurity against your temptation, and there you shall find [illegible] that your [illegible]

NEWS ITEMS.

FOREIGN.

LONDON, Jan. 12.—The *Times'* Berlin correspondent says he can state as a fact that, in spite of all quieting assurances circulated from St. Petersburg, the ill-feeling between Germany and Russia continues, and the struggle between the two Chancellors is still proceeding.

LONDON, Jan. 11.—A Vienna dispatch says fighting between the Albanians and Montenegrins has been incessant since the 8th instant, both sides receiving reinforcements. Prince Nikita will shortly go to the seat of war.

A Cabul dispatch states that, owing to cold weather and exposure, there is much sickness among the British troops. There are 180 cases of pneumonia.

ST. PETERSBURG, Jan. 11.—The Government has interposed in behalf of Servia, and has virtually established a protectorate over that province. Austria is intensely displeased, and the tone of the official press is threatening.

[illegible] LONDON, Jan. 12.—Sad accounts

POETRY.

No God.

N. S. RICHARDSON.

Is there no God? The white rose made reply,
My spotless robe was woven in the sky.
The bluebird warbled from his shady bower,
My plumage fell from hands that made the flower.

Is there no God? The silvery ocean spray
At the vile question startles in dismay;
And tossing wild against earth's impious clod,
Old ocean thunders, Yes! there is a God!

We publish God! the towering mountains cry;
Jehovah's name is blazoned on the sky;
The darting streamlet and the guided grain,
The lightning gleam, the thunder and the rain;

The dew-drop diamond on the lily's breast,
The tender leaf by every breeze caressed;
The shell, whose pearly bosom ocean tarns,
And seaward bowing to a troop of waves;

The glow of Venus and the glare of Mars,
The tranquil beauty of the lesser stars;
The eagle, soaring in majestic flight,
The morning bursting from the clouds of night;

The child's fond prattle, and the mother's prayer,
Angelic voices floating on the air,
Mind, heart and soul, the ever-restless breath,
And all the myriad mysteries of death.

Beware, ye doubting, disbelieving throng,
Whose sole ambition is to favor wrong;
There is a God; remember while ye can,
"His Spirit will not always strive with man."

LETTER DRAWER.

Editor Restitution:—I have read a few of your numbers of THE RESTITUTION that I borrowed, so I thought I would send you one dollar to start my paper for the present, and I will send you the other dollar in a few days. I am in the Faith, and there is a large field here in Peoria county, Illinois. *There never has been any one that* give the people the truth in this county till Brother Geo. W. Foster came in here, and we have had to battle hard for the truth. The field is a large one, and Brother Foster is an old man, and it is hard on him, but I am doing all I can to push the truth forward, but you know it is hard at this age, for they will turn their ears from the truth, for they have followed cunningly devised fables so long it is hard to get them out of the old beresies. There is a big interest started near where I am living, and as soon as we get through we shall go to Peoria city, for there are more infidels in that city than any other in the Union, of its size. I should think seven-tenths of the population of that city are infidels outside of the Catholic church in Peoria. If you have any one near Plymouth, or any one that reads THE RESTITUTION that is a good soldier to battle for the truth, and wants to see some of Illinois, come and help battle for the truth. I will guarantee they shall have enough to eat while they stay near me; but we want a man that can pull down strong walls and make the callings shake, for Peoria has been the home of Robert Ingersoll for a long time, and it wants power to carry the truth forward to the front.

Please find, enclosed, one dollar for your most valuable paper for six months, and I will send the rest of the subscription price in a few days so as to have it one year. I will close for this time. You will hear from me again when we get in Peoria to work.

I remain yours till we meet in the kingdom. SAMUEL BLAKE.

Kramers Station, Ill.

P. S.—Question: If all men die on account of Adam and are raised on account of Christ, will they not be improved on this account, no matter as to when they are raised? S. S.

Editor Restitution:—Enclosed, please find $5, to be applied to the cause of truth. Apply it as you think best. It ought to be with deep solemnity that we enter upon the NEW YEAR. Will we see the close of it? Will the dawn of a new age cast its glorious beam o'er this sin-laden earth before another New Year's? Can not our faith discern the faint light in the east of a coming morn, that shall dissipate earth's gloomy night and usher in the golden morn? "Lift up your heads and rejoice, for, behold, your redemption draweth nigh." Already the distant hilltops of Judea's gleam and sparkle in purple and gold, and our weary hearts rejoice at the coming of him "who is our redemption." "Behold, the bridegroom cometh; go ye forth to meet him." "Blessed is the servant that the Master shall find doing his will."

W. J. B. FENNIMORE.

Allen, I.-T.

Editor Restitution:—Enclosed you will find postoffice order for five dollars for subscription for 1880 and three dollars for Bro. Pontious' fund to set THE RESTITUTION on it its feet. I was surprised to learn the condition of the paper after all that has been done to keep it on its feet. I fear the brethren and sisters do not prize THE RESTITUTION as I do or they would see to its necessities by paying their subscriptions regular and make some sacrifice. My brethren and sisters, we ought not so to be; let us come to [illegible] we profess to be follow- [illegible] lowly Son of God who suffered on the cross that we might live. Let us make some sacrifice and not let our paper die. It is not using the weed as Bro. Pontious seems to think; the fashions of the day has more to do with it than the weed. I think there is too much litigation on subjects that pertain to no good, the "resurrection" for instance, it had better be dropped and dwell on subjects of practical christianity: we are tending to the tomb and sooner or later must fall. Let us be prepared for that event when Christ who is our life shall appear we may be ready. Oh, Lord, hasten the day, is my prayer. I must close. Oh, if I could have been in Plymouth at the meeting of the Stockholders, but *the road* is a long one; hope to be able to go some time.

CHRISTINA JAMESON.

Exton, O.

Editor Restitution:—Enclosed find our remittance for the paper up to January 1, 1880, the balance to be applied on the incoming year, 1880. We wish it great success in its undertakings to build up the cause and kingdom of Christ, and may the Father of light, wisdom and truth, give and impart the same to its managers, patrons, and those who indite, form and matter to its progress, and the salvation and eternal life of the world, if possible.

Yours, as ever, looking for the bridegroom, as methinks the bride is almost, if not quite ready to go into the marriage feast.

EMMA AND ELI STUCKER.

Kalama, Kansas.

Editor Restitution:—I am thankful to you for sending me the dear old paper so long while I am so much in arrears. Business continues to be very dull with me yet; I am in hopes it will brighten up soon so that I can send you some money. I would not blame you to stop sending the paper any more, but I hope you will continue to send it, as I would be very lonely without it. I am highly pleased with your manner of editing the paper, and am sure you have been very patient and tried to do justice to all. If you could only make your little pint cup hold a gallon, of course you could crowd a good many more articles in it. Perhaps I may offer a few thoughts on the Resurrection question some time. It is well to study our lessons thoroughly befor we recite them. I am well pleased with the piece in the last paper taken *from the Rainbow.* It seems very reasonable and Scriptural. I always did, and do now, hold to a "general resurrection." I hope brotherly love will continue, and no hard feelings be indulged in by anyone. May God bless our editor for the new year, whether it be Bro. Chaplin, or someone else. Dear brothers and sisters, let us watch and be sober, for the end draweth nigh. I expect that 1880 will be an eventful year. Let us get ready for the Master's return.

Your brother in Christ,

C. H. FANNING.

Flint, Mich.

Editor Restitution:—I trust that the year 1880 will find the patrons of THE RESTITUTION still firm in "the faith once delivered to the saints," and uncompromising, yet full to overflowing with that charity which is "the bond of perfectness;" that which "suffereth long and is kind;" that, in short, which is the loveliest grace which can characterize humanity. By it, and by no other grace can we be assimilated to our "heavenly Father," and to Jesus Christ our elder brother. We have been cautioned by the conductors of THE RESTITUTION to avoid controversy, i. e., not disturb those who are constitutionally sensitive. Perhaps this is all well enough, and yet I have yet to learn, of any who have been very keenly sensitive on any subject controverted.

It is certain we do not all "see eye to eye," yet, and we shall not until the Lord shall "bring again Zion." But I rejoice to know (or at least, to believe,) that the writers and many of the readers are well pleased to have all the doctrines or subjects well ventilated, especially when they are, and as they have been, for the last few years, conducted with that charity, which seeks not its own exclusively, but another's good. I trust we have not (many of us, at least,) been so long in the school of Christ without learning something. We may, and, undoubtedly, do regret, that we have not made higher attainments. For myself, I have learned that I know but little, comparatively, of what I ought to know, so that I humbly trust, I am not puffed up with vain glory, or knowledge already acquired. In reading the correspondence, under the heading of the "Letter Drawer," I find many "words fitly spoken," which are "like apples of gold in pictures of silver." A feast, indeed, of fat things. Indeed, I think it is second only to that which will transpire [illegible] that, soon, on the "mountains of Israel."

Of one thing, however, we shall do well to take heed, and that is: not to indulge in emotional exercise, only as it is guided and propelled by that "faith which is the ground of confidence of things hoped for," and that hope which is as an anchor to the soul, both sure and steadfast, and entereth to that within the veil, where Jesus our forerunner has for us entered.

Charity, to be efficient for our salvation, must be preceded by faith and hope. Without the former, we are taught, "it is impossible to please God," and the latter seems to be inseparable from the former; both imply intelligent worship.

Your brother in Christ, waiting for the establishment of the kingdom,

M. I. LEWIS.

Riverdale, Wis.

Editor Restitution:—Enclosed please find one dollar to renew my subscription. In helping to settle up the estate of my deceased husband—and other duties resting upon me—I find myself almost overcharged with the cares of this world, yet I would not forget THE RESTITUTION, for without its weekly visit I would be quite lonely. I would not find fault, nor flatter you, for it seems to me, one needs to have the patience of good old Job to be an editor. We, as a little flock, are doing what we can to spread the truth, and learn more of Him who are long will come and restore to us our loved ones that sleep in Him.

Blessed Jesus, then come quickly,
Wake thy saints that they may sing;
Where, O grave, is now thy victory,
And, O death, where is thy sting?

M. A. BOICE.

Odell Grove, Mich.

Editor Restitution:—Enclosed you will find five dollars, of which two dollars you will apply on my subscription, two for the paper, to be sent to Mrs. Sarah Westcott, Wolcott, N. Y., and one for the "Free Will Offering." I intend to send for another soon, to be sent to another place. I hope they will be as welcome visitors to those receiving them as they have ever been with me, and I know if they read *them carefully* together with the Bible at the end of the year they will say they have learned more truth than they ever new in all their lives before. I speak from experience; by reading them I have been led to study the Scriptures myself, and I find there is a great difference in studying for ourselves, and letting some one else study for us, and taking that word for it. There are so many that have a way of spiritualizing away the literal meaning of the Bible; anything they can't make apply just to their creed or rule of *faith*, why it don't mean what it says! Now let us be diligent that have learned the blessed promises of God; to hold up the banner of light. Supposing we are not gifted in in the way of teaching isn't there something else we can do? we can work and help those that can, and even in our every day life we often meet with *some* that we don't feel backward even to undertake to teach, for God has chosen the foolish things of this world to confound the wise. 1 Cor. i. 26-29. I myself feel that I am the most incapable of any to do the least bit of good, still I often find myself reasoning with those that are far my superiors in worldly knowledge of which I am willing to be ignorant. We must be as wise as a serpent and as harmless as a dove. I have resolved that what my hands find to do I will do it with my might; I only regret that I can't do more.

I am glad to see so many ready to respond to the call for funds to sustain THE RESTITUTION. I hope more will feel it a duty as well as a privilege to pay a certain amount often in doing something for the work of the Lord. There are so few that understand the Gospel of the kingdom and reign of Christ on the earth, that it behooves us to be about the work. The more I learn the more anxious I feel to have others learn this good news.

I am glad the subject of the "Resurrection" has been dropped to a certain extent. I think too much of that that kind of reading crowded out matters of more value. It would be well enough to put the subject in pamphlet form and each one study and investigate to their satisfaction; as for me, I want to be in the first resurrection for over such the second death hath no power. Such subjects as the "Keys of the Kingdom," by B. Wilson, is the kind of reading I like to give my neighbors to read. I have been in the habit of lending my paper to unbelievers until late I have kept them at home for no other reason only this discussion. We don't want to give them a chance to make light if we can avoid it.

Of course the editor wants to give each correspondent an equal chance to express their wishes; but, wouldn't it be better not to trouble him with it, for a while, at least? Perhaps I may be wrong in feeling as I do about it, but I must say I don't think it is the right subject in the right place. I think there are many of the readers of THE RESTITUTION that will agree with me. There are a few believers in Syracuse who are looking for the return of Christ and the gathering of Israel. We meet every First Day and expound the Scriptures. We can seldom get an outsider to come in. If we had a fine church, with cushioned seats and tall spires, we would have no trouble in getting a crowd at any time. The truth is unpopular as it was in the days of Christ and the apostles. They take to themselves teachers having itching ears. They would not believe though one should rise from the dead; but woe unto them when the King of glory *comes* to rule the world with a rod of iron, to sit up his kingdom and reign triumphantly forever and ever. Sad, sad day for those that have shook their heads in derision at God's Word, and say, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning." Read 2 Pet. iii. And, remember, the apostles spoke as they were moved by the power of God. These are not the sayings of man now, but let us all, that are of the day, work while the day lasts, for the day is far spent and the night is at hand. God grant that we may at that day be found with our wedding garments on waiting for the bridegroom.

Yours, hoping to gain an entrance at the marriage Supper of the Lamb.

MRS. M. A. FINK.

Syracuse, N. Y.

Editor Restitution:—I have just received a letter from my dear mother. She writes she was buried with Christ in baptism; also two sisters, namely: Martha F. Starkey, aged 38, and Lulie Starkey, aged 16 years, mothers age 40 years. She had formerly been connected with the Campbellites. Two years ago when I visited her she had never heard the truth; she writes she visited my sister that lives at Richill, taking with her some copies of THE RESTITUTION to pursuade her to look into the truth. My dear mother is a lady of superior education and culture which gives us much joy, and some expectations; through her others may be enlightened. For the prophet Daniel says, "They that be wise shall shine as the firmaments and they that turn many to righteousness shall be as the stars, forever and ever." Oh what [illegible] when the Lord Himself shall descend from heaven with a shout and voice of an archangel, the dead in Christ will rise first before the living are caught away; so shall we ever be with the Lord.

Your sister in hope of life,

MRS. LOU BUTLER.

Mason, Texas.

Editor Restitution:—Please find enclosed two dollars for RESTITUTION for present year. It would perhaps be wrong were I not to say that the paper under your editorial care I have been greatly pleased with. The "get up" has been generally good, and above all, has been excellent. Every subscriber should at the very least say "thank you." I hope you will be long spared to wield such a wide influence for good as the conducting of this paper affords. We are evidently nearing a crisis in the world's history. All the channels of human thought and action indicate this unmistakably. Great events come like a boom every little while, these stagger those who know not that "he who will come shall come," and whose tread shall be on the dust of empires. The way is being prepared, premonitory omens thicken and soon the desire of all nations will come bringing joy and salvation to those who are looking and waiting for him.

May we all be enabled to hold fast our confidence to the end and be welcomed into his everlasting kingdom

Fraternally yours,

JAMES FORMAN.

Brooklyn, L. I.

The *Nursery* is a very valuable magazine, and well calculated indeed to fill the place for which it is designed—to supply young readers with pretty pictures, fresh and attractive reading, and poetry adapted to the comprehension of childhood. Published by John L. Shory, 36 Broomfield street, Boston, Mass., at $1.50 a year, or 15 cents for a single copy.

The *Western Farmer's Almanac* for 1880 is received. It contains, in addition to the usual ephemerides, forecasts of the weather for the entire year, as well as original articles on a variety of practical subjects. The inquisitive farmer will find sterling information regarding stock, fruits and fruit trees, poultry, our new sugar-plants, and many other topics of interest. Better pay four prices for it than receive a quack advertisor gratis. Send 10 cents to John P. Morton & Co., Louisville, Ky. 2t

A Gift to the Cause.

I have just published four thousand copies of a large, handsome, double-column tract, entitled "The Gospel of the Kingdom, briefly stated in a series of Bible lessons." A zealous Christian brother in New York donated the cost of publication, and so they are offered to the brethren at twenty-five cents per hundred, with no extra charge for postage. Let all who feel able, send at least twenty-five cents worth of postage stamps and get one hundred copies for distribution, and we cannot estimate the good that may be done. Send orders to

WILEY JONES,
Norfolk, Va.

DIED.

SUMMERS—Charlotte Ann Summers, daughter of Jackson and sister Rachael Summers, in Whitley county, Ind., Jan. 2, 1880, of spinal disease, aged twenty-two years, eight months, and twenty-five days.

She was sick only four days, and bore her afflictions with Christian fortitude and died in peace. Lottie, as we called her, was a very pleasant young lady, and to all appearances bid fair for a long life. Her father and mother, sisters and brothers are sorely afflicted at their loss.

The writer was called upon to attend the funeral, which was largely attended, and was requested to speak from 2 Cor. v. 1. Hope good was done.

"When blooming youth is snatched away,
By death's resistless hand,
Our hearts the mournful tribute pay,
Which pity does demand."

W. T. GUTHIE.

RESTITUTION FUND.

ALBION, Fulton Co., Ind., NOV. 29, 1879.

Elder Restitution:—With your permission I will make an appeal to the brotherhood for help to support THE RESTITUTION for the year 1880 and insure its weekly visits.

Now, dear brethren, I call upon one and all who feel themselves able, to donate to the cause of Christ the small amount of $3.00 between this and the first of January.

Dear brethren, we could do this, with a few exceptions, if we just thought so. I am well aware that some brethren have contributed nobly, but I make this appeal in a special manner to those who have heretofore done nothing as a free-will offering.

Dear brother, do not say, I am too poor! Perhaps you are using that noxious weed, tobacco, in some form. Consider for one moment are we who claim to be the chosen of God so poverty stricken that we cannot support a weekly paper.

We do hope that everyone will respond to this appeal. Please let us hear from all those who can not or will not pay the $3.00, and will they please give us their excuse. I am also a poor man. My name is Abraham Pontious. I am 49 years old and have a large family to support. I have a small farm of 60 acres. I farm and work at the carpenter's trade to support my family. I use neither tobacco nor intoxicating drinks.

And, dear Editor, I will enclose $300 to commence on. I read THE RESTITUTION, and the Bible, and I hope to meet you all in that coming kingdom. So, farewell. ABRAHAM PONTIOUS.

Amount published previous to this $222 65

H Hitchcock	3 00	E Archer	75
H L Lincoln	2 00	"Quarles, a brother"	3 00
[illegible]	1 00	Mrs D Campbell	1 00
[illegible]	2 00	[illegible]	2 00
[illegible]	3 00	C W Pettigrew	2 00
Brother Washburn	2 00	E B Pettigrew, N	3 00
Mrs E C Gilbert	2 00	T E Stackhouse	3 00
I Lansing	1 00	G W Young	1 00
Mrs M A FINK	1 00	D M Arvel	2 00

LETTER RECEIPTS.

SUBSCRIPTIONS.

Wm Harrold	3 00	J Hoshall	2 00
H Hitchcock	2 00	B H Knapp	2 00
R Haldock	4 00	H M Robinson	1 00
H L Lincoln	2 00	G W Hoover	1 00
H Wiley	2 00	Mary Hoover	1 00
C Wilson	1 00	G Greenwell	2 00
Christian Jamison	2 00	H Bowman	2 00
A Tuttle	1 00	I Lansing	2 00
E K Bernhill	2 00	E Sanford	2 00
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Lucie E Robertson	50	H M Cooke	2 00
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C Lent	2 00	S S Sandyke	2 00
J Yoch	1 00	Mary A Bolte	1 00
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Mrs E G Ayer	2 00	S Ball	1 00
A Thrasher	2 00	Wm Platte	1 00
Jas Griffin	1 00	J J Warner	1 00
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Jas Pollatt	2 00	Mark Jones	1 00
L C Bradshaw	1 00	E K Vermillion	1 00
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E Waddell	2 00	Henry Gray	2 20
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Wm Fisk	2 00	D M Arvel	2 00
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BOOKS AND TRACTS.

S Noe	25	J Nilson	1 00
J Hogarth	70	E Archer	25
J W Lutes	25	J Foreman	25
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Mrs C J Terrell	75	Mr Blowers	1 10
F S Potter	1 00	C W Pettigrew	25
F H Delp	1 00	D M Arvel	1 05
F H Sauk	50		

ANNOUNCEMENTS.

The Lord willing, I will commence meeting at Rexington on Friday night before the fourth Sunday in the present month. The first and second Sundays in January, 1880, in Edgar county, Ill. The third meeting to Paris. The third and fourth Sundays in January at Burgess corner and at the Cox.

J. B. HAYES.

TO RESTITUTION—Please say to my old brethren that I am located at Dallas, Polk co., Oregon, and I would like to hear from one and all of them.

P. PLUMMER.

The quarterly assembly of the Church of God will, if the Lord will, commence near Brownstown, Warren county, Va., on Saturday night before the second Sunday in February, and will continue over Sunday. All of the one faith as revealed in the Holy Scriptures are respectfully invited to attend, irrespective of differences of opinion on any subject that does not form a feature in the faith once delivered to the saints.

J. N. MORGAN.

Notice,

I would like to have the address of all the brethren in Barton county, Kan., and adjoining counties.

JAS. DAUBON.

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Illustrated Floral Guide,

A beautiful work of 100 pages, one colored Flower Plate, and 500 Illustrations, with descriptions of the best Flowers and Vegetables, with price of seeds, and how to grow them. All for a five cent lover. In English or German.

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The Redeemed. A book of 342 hymns suited to all occasions. Cloth, 60c; leather, plain, 65c; leather, gilt, 75c.

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Primitive Christian Faith. [illegible] tory of the Primitive Christian Faith [illegible] Gospel as held by the Apostolic and Primitive Fathers, in small compass; a tract of fifty pages, by C. F. Sweet, of Albion, N. Y. Price 10 cents.

Discussion on the State of the Dead. Between the Rev. W. G. Strandburn, Congregational minister, and W. Kellaway, editor of *Home Echo,* and minister of the Gospel. Both of England. The propositions discussed were: 1. That the dead exist in a living, conscious state after their decease. Affirmed by W. C. S. 2. That the Scriptures teach that men in death are wholly unconscious, insensible, and unable to perform any act whatever; and that they rest in darkness, silence and the dust. Cloth, 50c; paper, 25c.

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48 Pages. Only 25 cents.

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POETRY.

The Ascension.

A wide-drawn group is set on the same an-
cient
And in their midst appeared the Crucified,
Or had they stood in that supernatural peace
Their hearing eyes had seen Heaven's
face?

But never not on Olivet, fair Love
Whose every conditions may change and move
And love must take such new rights to be
From the world's old to the world's new
Did ever had the ir Master's voice before
Sounded so sweet as when His human
lips—

He gathered round Him that disciple band,
To give His blessing on His last command
"Go ye, and teach all nations in my name—
The Jew and Greek, the fool and wise, the
same;
[illegible]
Who thirsted for his blood, and mocked his
woe—
That they living, though his death may
live;
And know their risen Saviour forgive
Yet shall the archdemon wake in vain
And all who in the kingdom flee
Also though ye meet with perils dark and
drear,
And tribulation be your portion here,—
Of eight persecution, with quenchless sword,
Sealed, for his sake, and your blood be
poured,
Yet know that I, your savior and your
friend,
Will be with you till the world shall end:
And with all those who boldly—in good cause,
For a lost world's salvation thrown no bonds,
In every land, in every age, and clime,
Till the last trump shall sound the knell of
time."

* * * * * * *

To—humbler followers of the Narrow
Is—ment are given on the wondrous scene;
To hold their Lord in power and glory clear
On the bright pathway of the peaceful sky!
And while they strove with piercing eyes in
vain
To catch one glimpse of that dear form again,
To earth—left it—bright and heavenly vision,
All the essence of joy and love they bore,
O, glorious message to that faithful band,
Who on the mountain's top beheld and heard
O glorious sound to every earnest soul,
"He will see to you, from sky-ville pole to pole
In—very age, O tell the tidings over—
"That very Jesus shall return once more!
Hark! Angel-voices rend the vaulted sky,
In thrilling tones these abiding words cry,
"Why stand ye gazing on you glittering
dome?
He even has rested your risen Master home!
The time will come, when, as you saw Him go,
He shall descend in power the parted skies."

COMMUNICATIONS.

Ingersoll's Lecture on the Mistakes of Moses, at Canton, O., Nov. 19, 1873.

BY M. CRAPSER-ON.

Another mistake of Ingersoll was the presumption that Moses teaches that the sun and moon were created on the fourth literal day *versus* a geological day. The record reads thus: "And God said let there be lights in the firmament of heaven to give light upon the earth." Moses does not say that the celestial bodies were created the fourth literal day. [illegible] the testimony of Moses they have always been considered as [illegible] which manifestation with other means, gave the inhabitants of the earth and moon the power of every day in the year. Time of position [illegible] much, and, therefore, cannot be [illegible] It proves that no man living understands that the earth revolves on its axis, rolling up its surface [illegible] to cast in the light of the sun and moon, causing the side of the bodies apparently to travel round the earth every twenty four hours. To language so plain proves the ignorance of Moses or the [illegible] of the earth upon its axis proves the ignorance of Mr. Ingersoll relative to the [illegible] of the Universe, the earth being the standpoint of observation.

Mr. Ingersoll has a right to [illegible] against others an objection which rests with equal force against what I conceive to be true. The solar system results of processes which has been at work for immeasurable ages were presented to Moses in panorama the same as the beautiful picture of the Universe. He simply described the relative position and movement of these sides. Bodies as they would appear to a visual spectator upon earth—and just as all men to-day describe them. I repeat, to a visual spectator the sun moon and stars apparently rise and set; and if the earth should stand still, the sun and moon would apparently stand still also. It is admissible to represent a man as walking if in reality he is [illegible] Just so [illegible] to say in vain, or figuratively moving body. It is admissible to represent the sun and moon as moving instead of the earth revolving upon its axis, then it is quite admissible to represent the sun and moon as standing still. We must abandon the former or admit the latter. In reference to the allegation of the sun and moon apparently having stood still, I would observe, that all that devolves upon a respondent to allege difficulties, is to suppose a hypothesis. I by which the [illegible] section can be reconciled with the [illegible] fically reconciled. This I will do. And be it remembered that this appeal is made to a man and nature. Just accord to the Great Mechanist who created all suns and systems of revolving worlds, the supe wisdom of design to place within or upon a mainspring or a motor, to control the workmanship of his own hands, and bring it to a state of rest without any disastrous consequences ensuing; and all difficulty vanishes like mist before the sun. If I should wish my watch to stand still, I would place my finger upon the balance wheel and command it to stand still, and it would obey. When the design for which it had been stopped should be accomplished, I would raise my finger, and all the machinery would move on, each part performing its legitimate function without destroying the purpose of the whole. Joshua, when he [illegible] Robet would settle the question as to who had the right to rule this planet, the great Creator, or the false gods of the heathen, he [illegible] his eye upon the mainspring which within the earth up its axis and at about noon, causing the sun and moon apparently to stand still until the grand design for which it had been stopped [illegible] accomplished. The book of God has [illegible] glorious [illegible] to light the allied armies of earth. God raised his finger from the great ballroom where earth and it started upon its eternal career without having disturbed the equilibrium of the solar system.

To an infidel, who can see [illegible] dom of design, or intelligent [illegible] in the great machinery of nature, there would be insuperable difficulties to encounter. But to an humble, [illegible] mind who can see perfect wisdom and design brought to [illegible] exception, all difficulties and doubts [illegible] the shadows of night before the risen sun. Scientists, during [illegible] of years [illegible], may report the [illegible] of fossils, believing that the earth is old and that the sun, moon and stars have [illegible] for [illegible] years, but [illegible] with Ingersoll, [illegible] of Moses, [illegible] the [illegible] [illegible]

[illegible] section [illegible] reconciled. This I will do. And be it remembered that this appeal is made to a man and nature. Just accord to the Great Mechanist who created all suns and systems of revolving worlds, the supe wisdom of design to place within or upon a mainspring or a motor, to control the workmanship of his own hands, and bring it to a state of rest without any disastrous consequences ensuing; and all difficulty vanishes like mist before the sun. If I should wish my watch to stand still, I would place my finger upon the balance wheel and command it to stand still, and it would obey. When the design for which it had been stopped should be accomplished, I would raise my finger, and all the machinery would move on, each part performing its legitimate function without destroying the purpose of the whole. Joshua, when he [illegible] Robet would settle the question as to who had the right to rule this planet, the great Creator, or the false gods of the heathen, he [illegible] his eye upon the mainspring which within the earth up its axis and at about noon, causing the sun and moon apparently to stand still until the grand design for which it had been stopped [illegible] accomplished. The book of God has [illegible] glorious [illegible] to light the allied armies of earth. God raised his finger from the great ballroom where earth and it started upon its eternal career without having disturbed the equilibrium of the solar system.

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Church of God
Abrahamic Faith
Hartford City, IN 47348

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

WHOLE NO. 677. PLYMOUTH, INDIANA, JANUARY 28, 1880. VOL. XXIX, NO. 4.

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TO CORRESPONDENTS.
THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his Holy Prophets since the world began." It also advocates, as a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ; and many other kindred truths. It also advocates a hearty belief of the Gospel, repentance, and immersion as prerequisites to the forgiveness of sins, and a holy life as essential for final salvation.

COMMUNICATIONS.

Coming Age—Its Character and Proximity.—No. 4.

J. P. WELTHER.

And after many thousand years of its duration are numbered with the finished epochs, and its evening shadows are lengthening, the regal promise is accomplished, and man steps into being in the image of his Creator and is put in charge of the visible creation. The earth soon smiles in the freshness of its Eden beauty, smiling in its green old age. Adam and Eve walk through the groves of Paradise vocal with all the varieties of feathered songsters. Adam's dominion is peaceful till he violated his law of life, when his dominion terminated. Fallen from his purity, nature, adapted to his obedient state, is not now adapted to his fallen condition. When man is driven out of the bowers of Eden, the earth is cursed to be adapted to men in his lower state. Adam and Eve were now condemned to labor in sorrow, as the soil became unproductive.

No sooner is Paradise lost, than the promise is made of its *restitution* in a new and seventh age, in which the earth, by fire, shall be melted, purified, and fitted up and adorned as the dwelling place of another Adam with a pure and holy family selected from the choicest members of the family of the first Adam. Time rolls on till the sixteenth century finds this dilapidated earth so full of violence and blood, that God brings upon it a flood of waters, destroying its entire population, one family excepted. Where now is the promise of the restitution? Man swept from the earth, one family alone floating upon the bosom of a devouring ocean.

The waters retire, but the heavens (atmosphere with its countless millions) and the world of living beings have perished. Such are the changes in the earth's atmosphere and in the earth itself that they are "*perished*." Noah and his family walked forth to re-people the heavens and the earth which are now. Now, and from the flood, have been enunciated two promises—a Restitution and a conflagration. Both promises are heard, as revolutions follow each other. The promised Restitution assumes to Abraham the *form* of a land, then of a kingdom, but the earth comes under the domination of wicked nations, who oppressed the heirs of the promise. Such empires have been Babylon, Medo, Persia, Greece and Rome. Under the fourth monarchy, one is born that assumed to be the Prince of the new and promised age. But he was crucified and his disciples persecuted and slain. Still the proclamations of a Restitution and the dissolution of all things by fire continue. Centuries pass, seasons continue; the earth and its surroundings give no special signs of its physical catastrophe, when the cry is made that the Prince of the coming age is about to return, to raise the dead and introduce the preliminary movements of the long promised Restitution. Six thousand years since the original promise of a new age, and no evidence of its accomplishment. It rests on the veracity and power of Jehova. We hear again the words of the scoffers. All things continue as they were since the beginning of the creation. The Lord is slack concerning his promise. The earth is immutably fixed, its melting is an impossibility!

God originally constructed the earth, shaped, and built up its ages, increased its size, and adapted it to the various types of life, during the five ages of unknown duration; and will he fail to carry out his promise of the crowning age? or shall an age of moral principles be earth's drowning epoch? The elements of the conflagration are in the earth itself. Let us see what materials are kept in store. Some well-known chemical changes, would be all that is required for the promised catastrophe.

According to Peter and Paul, the consuming fires commence in the atmosphere (heavens), and from the atmosphere the fires are communicated to the combustible element on and within the earth, the earth being enveloped in such an intense burning, melts after the manner of hillocks by streams of burning lava. What chemical change in the atmosphere and in the water is required to produce such a conflagration? Simply their decomposition. Air is a chemical compound of two elements, one (oxygen) which is the supporter of combustion, the simple suspension of the law of chemical attraction, would suddenly envelop the earth with a flame forty-four miles deep, that burning oxygen uniting with the hydrogen of decomposed water on the earth and in the air, would produce heat sufficiently intense to melt the most refractory metals, the earth then would be melted with fervent heat. Not annihilated, but melted, since heat only melts and dissipates. Jehovah, then to produce the results, would be required to suspend one simple law, called chemical attraction. As a natural law is the mode of God's continued action, he would be required to suspend his acting power, in the two compound elements, air and water; and the results would follow.

Having fully known that Peter's description of the conflagration is truly literal, and, consequently, the new creation that takes its place, we design to establish the identity of the new earth and the old.

1. It is called a Restitution, which would not be true, if it be formed of new materials; but if the *old* is restored and refurnished, then it is properly named.

2. The old earth is not annihilated, since fire can only melt and dissipate masses, and the earth is here said, simply to be melted, the works only being those of man, are utterly burned.

3. It is made for the abode of "righteousness," (not the abstract principle, but persons having that element).

4. Those righteous persons are evidently a selection from the family of the first Adam since the faithful of the human family only could be called righteous.

5. The promise, made first to Christ as the second Adam, then to Abraham and his seed by faith, requires the *earth* to be their future and endless abode; and that the earth be so changed as to be adopted to that highest type of life.

Let us trace that promise in its progressive development. Peter says: "Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness," 2 Pet. iii. 13. This promise, under the *title* of the "*new* heavens and a new earth" is found only in Isa. lxv. 17 and lxvi. 22. But those passages simply give an explanatory name to a promise uttered many centuries before, to which we direct attention.

"And the Lord appeared to Abram, and said, to thy seed will I give this land." Chap. xii. 7. A *land* is promised to a *seed*. The seed is Christ. Gal. iii. 16. The promise, being to a holy seed, is unconditional. All who are Christ's are "joint-heirs." The promise, therefore, can be repeated to any joint heir. The heir, Christ did not receive the land promised, neither while here did he claim any. It is very evident, then, that the promise included a land in another state, beyond his resurrection.

In the second enunciation of the promise Abram is included. "*To thee* (Abram) and to thy *seed* (Christ) *forever*." Gen. viii. 15. It is plain that Abram understood the land to be in the immortal state since it was an eternal possession. Abram claimed no land in Canaan by virtue of this promise. "He looked for *the* city having *the* foundations whose maker and ruler is the God." Heb. xi. 10; xii. 22; Gal. xiv. 26; Rev. iii. 12; xxi. 2. The New Jerusalem which seems to belong to the new earth. Still, the words of the promise require the land of Canaan to be the typical land, and, consequently, the anti-typical land and city must be identified with this, though it be in the new earth.

Isaac and Jacob are joint-heirs with Abraham and Christ. Of the twelve places where the promise is repeated, a land is promised in all, first, to Christ as the seed, then to Abraham, Isaac, and Jacob, as joint-heirs—the land to be an everlasting possession. These all died, not having received the accomplishment of God's oath, and must, therefore, receive it in the resurrection.

In the days of David, the promise assumes the form of a mighty kingdom erected on the territory—which kingdom was to be established by one of David's sons (the Christ). 2 Sam. vii. 12; xiii. 10, and Luke i. 32, (see Psa. ii. 8 and lxxii. 7, 8). While here, he established no kingdom, but went into a far country to receive the kingdom after finishing the office of high-priest and return in his kingdom, (see Dan. vii. 14,) clearly demonstrating the earth to be the location, since it is "under the whole heavens."

Let us now hasten to view the promise, named by Peter, through the telescope of the prophets. Through it we shall see the King (his seed) in his beauty, and his kingdom in all its elementary grandeur, located on the new earth, as the great and holy mountain. Dan. ii. 35, 40. Omitting Isa. ii. 2-4, xi. 4-10, and Isa. xxv. 8, explained, 1 Cor. xv. 51-54, allow us to dwell on Isa. lxv. 17. "Behold, I create new heavens and a new earth." Isa. lxvi. 22. "For as the new heavens and the new earth, which I will make, shall remain before me."

The land promised to the seed (Christ) and the joint heirs, has here another name—"*new earth*." For, since Peter refers to some particular promise in the Old Testament, (as the new was not then in existence,) which includes a land, and that is the only one thus named, we are forced to the above conclusion.

Ezekiel sees the morning, and the glories of the noon-day of Messiah's age—a river, trees of life, a city, and other surroundings of the earth in its bridal vesture.

Daniel has a view of the same, as a mountain, filling the whole earth; and as a kingdom "under the whole heavens." Its universality, and perpetuity are fully declared; so also, is the location of the reign.

Christ's model prayer fixes the location on earth, "Thy kingdom come, thy will be done on earth." The same idea is taught in the parable of the Nobleman that went into a far country to receive for himself a king and to return. Luke xix. 12. So likewise in Luke xx. 34-36. Peter calls the coming age in Acts iii. 21, the restitution, and clearly shows that the earth, cursed by the fall, is the location of the restitution.

God promises to the heir and joint-heirs, a land as an everlasting possession—and gradually develops—that promise, till the seed comes and is rejected; then his return—in his kingdom's promised—to restore all things. This is truly *the promise* of the Bible. Has that promise been accomplished? The hope of its fulfillment is the *blessed gospel hope*, which Paul and all holy men anticipate and desire.

Irenæus says: "It is fitting that the just, rising at the appearing of God, should, in the renewed state, receive the promised inheritance which God covenanted to our fathers, and should reign in it; and as God promised him (Abraham) the inheritance of the earth, and he received it not during his life, it is necessary that he should receive it, together with his seed; that is, with such of them as fear God and believe in him, in the resurrection of the just.

For, as neither Abraham nor his seed—that is, those who are justified by faith—had enjoyed any inheritance in it "they will undoubtedly receive it at the resurrection of the just." "Blessed are the meek, for they shall inherit the earth." He quotes to this effect. Isa. xxvi. 19; vi. 11; xxx. 26, 29; xxxi. 9; xxxii. 1; liv. 11-13; lviii. 14; lxv. 17-28; Ezek. xxxvii. 12, 14; Jer. xxv. 7, 8; xxxi. 10-15; Dan. vii. 27; Luke xii. 27, 30.

Such will be sufficient to establish the identity of the new heavens and the new earth, with this earth made new. Peter describes two states of the earth in such language as to authorize the belief that he understood the third to refer to this also, viz.: 1. Heavens and earth of the flood. 2. Heavens and the earth which are now. 3. [illegible]

(To be Continued.)

The Original, Irreconcilable Enmity between the Seed of the Woman and that of the Serpent.

"And the Lord God said . . . . I will put enmity between thee and the woman, and between thy seed and her seed." Gen. iii. 14, 15.

The doctrine here asserted has been demonstrated truth by the conflict of ages. Between these two classes there has been mortal enmity. The reader is referred to the context and general subject as it reaches through the Bible from Gen. iii. to Rev. xii 17; xx. 3. "The Dragon (in the spirit of Cain killing Abel,) was wroth with the woman, and went to make war with the remnant of her seed which keep the commandments of God and have the testimony of Jesus." This war was relentless and deadly from the first. Cain killed his brother because of this enmity against him, as a righteous or godly man. 1 John iii. 12. There has been no truce in this conflict, except in appearance, while the Cain-class may have been waiting opportunity to wage their war to the extermination of the seed of promise.

The grand stages in the conflict have made and marked the leading crises in the history of our race; and there can be no real rest or peace till Babylon, the beast and false prophet, the organized forces of the old serpent, shall have been destroyed, and he himself bound in the abyss. Rev. xviii. to xx.

The sum of human affairs centers in the history of this unceasing and still unabated enmity. Now, instead of a prolonged fusillade to make a show of the force of a whole broadside argument, allow me to state that this uncompromising enmity has been commensurate with the curse of briars and thorns, with woman's augmented sorrow in her suffering sphere, and with Adam's race drudging to get the earth's reluctant harvests all through the world's great week of toil and sweat—of sin and disappointment and death—of war and pestilence and famine and earthquake, which is the prelude to the final catastrophe of judgment that is to "shake not the earth only but also the heavens." Then those things wrought of God in Christ that cannot be shaken, will remain, the trophies of his triumphant conquest over the enemy—over death and him that had the power of death, that is the devil, and thence on he will give the world its great and notable day—the sabbath—the restitution of all things spoken. Acts ii. 20; iii. 19-21; Heb. xii. 18, 20; Rev. xix. to xxi.

These portions of prophecy, have become, thus far, demonstrated truth, by their terrible realities throughout our world's sad history. But the evidence of this unyielding enmity between the two classes, is, if possible, still more signal, because the mighty power of God has shown out in all the grand crisis of earth. Then "the seed of evil doers" has been as tow, and stubble and thorns and chaff before fire. Gen. vii. 6-23; xix. 24; Isa. i. 31. At the deluge and the doom of Sodom—at the overthrow of Pharaoh and his hosts—at the fiery judgment on Korah and his company, (Num. xvi. 24-35,) and on the Jews and Jerusalem. This profound subject will culminate only at "the harvest of the Gospel age." Matt. xiii. 39-49. The tares are then all to be burned, while the righteous will shine as the sun in the kingdom of their Father.

The rulers of this world have tried to pluck up the tares, but in every trial they have mistaken, and pulled at the wheat. It remains then for the righteous Judge to decide.

My aim is to aid some who seem indeed to be scattered in every society, to get a definite view of the *origin* of evil—its general range through time, and the ultimate victory and reign of the righteous—the Lord, Christ, and those embraced in his high and holy calling. Gal. iii. 26-29; Dan. vii. 18; Luke xii. 32.

Most people fail to see that God recognizes these two classes—the seed of the woman and that of the serpent—while time reaches on to the judgment of the great day, and victory crowns the right. Psa. lxxxii. 16-20. There has been no judgment crisis in which God, with his "called and chosen and faithful" have "looked back" to recover those who had perished and been "blotted out." Gen. vi. 7; vii. 4, 23. (Hebrew and margin chap. vii. 4.) Aaron held his peace at the doom of Nadab and Abihu. Their brethren did "not uncover their heads, lest they too should die." Lev. x. 1-6; Deut. xix. 13; xxi. 9.

Dear blessed brethren, let us fear God, "justify God, for his way is perfect;" and to him we must give account. Scores within my sphere have indulged a theoretic spirit in "looking back" to recover the objects of Divine judgment, as if the Judge of all the earth had not done or would not do right. If you could undo God's righteous judgment, you would unhinge heaven and earth. Beware.

JOHN.

The Victory.

But thanks be to God which giveth us the victory through our Lord Jesus Christ. Cor.

Allusion is made to a literal deliverance from the grave. For as in Adam all die even so in Christ shall all be made alive. The all who die in Adam does not include those who are alive and are changed in a moment when the Lord comes. Nor does it imbrace the wicked who are remaining alive at that time. The all who are made alive in Christ are the all who die in Adam. But we shall all be changed. The all here evidently includes more than the all who die in Adam. But the nature of the change forbids any application to the whole race and confines it to those that are Christ's at his coming. Incorruptibility, glory, honor, immortality and victory is affirmed of the all who die in Adam. Of the all made alive in Christ, and of the all changed at his coming. Hence the resurrection of the dead is special and secures to all its subjects an equality with the angels in that they can die no more. It is glad tidings to all the righteous as it opens the door to a blessed dwelling kingdom; and to all the glory to be revealed in Christ. All the subjects of this resurrection are changed into the image of the Glorified Redeemer. O give us part in the first resurrection. Amen. A. B. WINGE.

Lawl, Ind.

BREVITIES.

The British Museum has acquired about 1,000 more tablets and fragments of inscribed terracotta documents from Babylon. Among them is a tablet of Samas-irba, a Babylonian monarch hitherto unknown, who probably lived about the time of Bardes, and was one of the intermediate rulers between Cambyses and Darius, B. C. 518.

Paris has now over nine miles of tubing laid down under the main thoroughfares for the purpose of unifying the time of all the public clocks and setting them all by observatory time. These pneumatic clocks will also be placed in private houses, and in future the time of day will be supplied just like gas and water.

DIPHTHERITIES IN RUSSIA.

The ravages of diphtheritics in Russia have been truly horrible. Originating in Bessarabia, this terrible disease has laid its grip epidemically upon thirteen of the Government districts, and in the Caucasus alone no less than 40,000 children have been slain by it.

AGE OF CLOCKS.

The water-clock was introduced at Rome about 158 B. C, and toothed wheels were applied to them about 140 B. C. Pacificus, archdeacon of Genoa, invented a clock in the ninth century, and clocks moved by wheels and weights began to be introduced into monasteries of Europe about the eleventh century. It does not appear that Europe is entitled to the honor of the invention, but that it is rather to be ascribed to the Saracens. Watches were used in the reign of Henry VIII. of England. Dante was the first author who mentions a clock that struck the hour; he was born in 1265, and died in 1321—so that striking clocks could not have been very uncommon in Italy at the latter end of the thirteenth century or the beginning of the fourteenth. But the use of clocks was not confined to Italy at this period; for there was an artist in England about the same time who furnished the famous clock-house near Westminister Hall with a clock to be heard by the courts of law out of a fine imposed on the chief justice of the King's Bench, in 1288.

The oldest paper of uninterrupted publication in this country is the Hartford *Courant*, which has already attained the hoary age of 116 years. In regard to last birthday it plaintively says: "We believe that, with the already-announced death of a New Hampshire paper recently, at the age of 110, we are left in a condition of absolute isolation. The last of our early contemporaries has gone."

FAMINE.

William Redfield Stocking, of Wisconsin, Me., publishes a letter from the pastor of an evangelical church in Asia, who says: "If these days stretch out more than four or five months, the year of Hamador, where famine in Persia raged so fiercely in 1870-71, will be repeated in Bohtan and Koordistan, and many hundreds will die from starvation." Mr. Stocking says that all the civilized world is looking at the distress in Ireland, and the mighty government of England is being aroused to come to the relief of her own people, but a few thousands of Christians and Moslems in Persia and Koordistan might all die of starvation and the world would hardly know it, were it not for the American missionaries.

Mr. Lawrence Oliphant tells the Constantinople correspondent of the London *Jewish Chronicle* that, with the unofficial approval of Lords Beaconsfield and Salisbury, he has laid before the Sublime Porte a scheme for colonizing the fertile and unoccupied tract of land lying to the east of the Jordan now sparsely inhabited by tribes of nomad Arabs. This tract includes the ancient land of Gideon, a part of the plains of Moab, and the lofty and well timbered mountains of Gilead. The only revenue the Turkish government now derives from it is the small sheep tax paid by the Arabs. Mr. Oliphant's plan is to form a Turkish company for the purpose of colonizing this tract with Jews (though Moslem refugees from Bulgaria and Roumelia will be made welcome), who will become subjects of Turky. It also includes the building of a railroad to connect the colony with the seaboard.

[London Telegraph]

THE PERSECUTION OF THE JEWS IN RUSSIA.

These two amazing documents (some anti-Jewish utterances) have just been supplemented by a third which summarily disposes of the Jews who have settled down in St. Petersburg, Moscow, and other large cities of "Great Russia." Some ten years ago an Imperial ukase was promulgated granting permission to such Hebrews. Russian subjects, as had acquired an educational diploma, or were members of a trading or handicraft guild, to establish themselves and fix their domiciles in the old and new Russian capitals, as well as in all the so-called "Home Governments" of the Muscovite Empire. Under this ukase a large number of well-to-do and a tolerable sprinkling of wealthy Jews set up their shops and counting-houses, exchange offices and banks in the chief commercial centers and trading emporia of Russia proper. By the latest anti-Jewish ordinance, bearing the Minister of the Interior's signature, all these financiers, merchants, tradesmen and artisans are forbidden to sojourn any longer in the towns wherein they have established their respective businesses—a prohibition practically equivalent to a sentence of absolute banishment. Such are the measures adopted for the persecution of intelligent, industrious people, at once loyal subjects and regular tax-payers, by a Power which, not three years ago, declared war upon and invaded Turkey "in the name of civilization." Governmental and Panslavistic organs in St. Petersburg have recently raised a cry against the Russian Jews, upon the pretext that they have taken an active part in the Nihilistic movement. As, however, Jews in other countries never conspire against the powers that be, but devote their faculties and energies to inoffensive and profitable pursuits, we see no reason to believe that the Russian Jews constitute a solitary exception to the rule exhibited by the rest of the race all over the world. A Russian proverb avers that "any stick is good enough to beat a dog with;" and certainly it would appear that any pretext is good enough, in Russia, at least, to justify the persecution of the Jews.

THE RESTITUTION.

E. A. CHAPLIN, Editor.

PLYMOUTH, INDIANA, JAN. 28, 1880.

THE protest against any more articles on the non-resurrection of the wicked, comes from so many of our subscribers, and in such terms of disapprobation, that we conclude not to insert several articles that we have received from different parties on that subject *pro* and *con*. We had intended to write several articles on the resurrection of the "*Orders*" but forbear in compliance with the wishes of our friends. Let it go into book form.

WE clip the following from the last New York *Weekly Witness*. A day is near that will try the infidel's foundation. The true Christian can well afford to wait the divine vindication of the Bible which will soon be rendered by the Sovereign of the Universe:

LETTER FROM PRIVATE DALZELL.

To the Editor of the Witness:

The great American infidel, Colonel Bob. Ingersoll, at Zanesville, Ohio, where he had lectured recently, said in the presence of Dr. Bell, Judge Frazier, Mr. Southers and other gentlemen of great prominence there, "I have made more money out of my damned folly than I ever made in all my life by more serious and useful labors."

Is this not a verification of the old Scriptural saying: "The fool hath said in his heart there is no God." I am responsible for the entire truth and accuracy of this statement.

PRIVATE DALZELL.

CALDWELL, O., Jan. 9, 1880.

WE have just printed an edition of the tract entitled "*A Letter to a Friend.*" This is a pamphlet worthy of the most extensive circulation. It is one of the clearest and plainest exhibits of important truths in a small compass with which we are acquainted; and therefore the best calculated to hand out to honest inquirers asking what to believe in order to become obedient followers of the Redeemer. Our edition ought to be exhausted at once. Send for five or ten copies and circulate among friends and all anxious to know the gospel faith. Price ten cents a copy. We give the preface written by the original editor and publisher which is retained in the pamphlet:

The following letter was written a few months before the death of the lamented Authoress, Mrs. C. C. Woodruff, of Elizabeth City, N. J. It was, (as its title imports) written to a friend, with whom, for years, she had been on terms of close intimacy. To such a friend, of course, she would pen her thoughts just as they passed through her mind. She never dreamed however, that any other eyes than those of her friend's would see it. The reader must, therefore, accept this as an apology for any inaccuracies of style or grammar; or for any want of order which may be discovered in its perusal.

After the writer's death, it was thought advisable by her friends, to give the letter wider publicity, on account of the many important truths it contained; consequently, after obtaining the consent of her husband, Bro. J. O. Woodruff, an edition was issued, and sold. Since then numerous editions have been printed, and many thousands of copies have been scattered and read by honest inquirers after truth. It has proved to be a blessing to many, and we doubt not has won for our beloved sister many additional gems to her crown of glory, in the shape of obedient believers of the Gospel of salvation. That it may still be the means of enlightening the understanding, and converting the hearts of thousands more, is the sincere wish of THE EDITOR.

SELECTIONS.

[Christian Herald and Signs of Our Times.]

The Tribulations of Scripture.

It will be quite apparent to the careful reader of the New Testament that our Lord and his Apostles speaks of several perfectly distinct "tribulations;" the confounding of which has been the occasion of not a little perplexity and confusion in many minds. We can, for ourselves clearly distinguish three tribulations as referred to in the New Testament, and to point out wherein these differ, either in time or character, is our object in the following paper.

I. In the first place, then, we find both the Lord Jesus Christ and the Apostles Paul and John referring to what we shall take leave to call:

THE TRIBULATION OF THE CHURCH.

Of this our Lord himself speaks when he says, "These things I have spoken unto you, that in Me ye might have peace. In the world ye shall have tribulation; but be of good cheer, I have overcome the world" (John xvi. 33). And again, when, in answer to the statement of Peter, as the spokesman of the Apostolic band, "Lo, we have left all, and have followed Thee," he replied in these remarkable words: "Verily I say unto you, there is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My sake and the Gospel's, but he shall receive an hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions" (Mark x. 28-30).

To which words of the Lord Jesus it is probable that Paul referred when he exhorted the disciples at Lystra, Iconium, and Antioch to continue in the faith, reminding them that "we must, through much tribulation, enter into the kingdom of God" (Acts xiv. 22). While John subscribes himself to the seven churches in Asia as their "brother and companion (or fellow-partaker) in the tribulation and kingdom and endurance in Jesus Christ" (Rev. i. 9).

This, "the tribulation in Jesus," or in other words, the Church's tribulation, is commensurate with her whole earthly existence. Its sources are obvious and constant. Consciousness of her own failure, the latent when not overt hostility of the world, the malignity of Satan and his hosts, and the gracious educative discipline of her divine Husband and Lord: these are ever more or less in operation, and serve to make the pathway of the church one of suffering and tribulation from her Pentecostal birthday to the time of her gathering together in the presence of her returning Lord, at the sounding of the last trumpet.

Nevertheless there have, doubtless, been *special* seasons in the history of the Church, when she has been called upon to endure tribulation of unwonted severity, when the furnace has been heated seven times more than it is wont to be heated, as when it is said to the church in Smyrna, "Ye shall have tribulation ten days" (Rev. ii. 10); supposed by some to have reference to the ten great Pagan persecutions through which the early church had to pass.

II. Of this tribulation of the church it is not our intention to speak particularly at present; and therefore, having thus briefly indicated its separate and special character, we may at once proceed to notice in the second place the tribulation of Israel,

This was most distinctly and emphatically predicted by the Lord Jesus in what is called "The Prophecy on the Mount," recorded in the twenty-fourth and twenty-fifth chapters of the gospel according to Matthew, and also, more succinctly, in the thirteenth chapter of the gospel according to Mark, and the twenty-first chapter of the gospel according to Luke. In the first of these narratives, having referred to the "abomination of desolation, spoken of by Daniel the prophet, standing in the holy place;" a prediction which certainly received, at least, an inchoate fulfillment in the planting of the standards of the Roman legions—the eagles upon which were objects of idolatrous worship to the Roman soldiers—in the lines of the besieging army under Vespasian, and their subsequent setting up on the site of the Temple after the taking of Jerusalem by Titus; our Lord who gives a warning to "them that are in Jerusalem to flee to the mountains;" a warning which we know the Jewish Christians actually obeyed by fleeing to Pella, a town on the northern boundary of Perea.

He then proceeds: "For there shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened" (Matt. xxiv. 15-22). Now the parallel passage in St. Luke's gospel—for that it is a parallel passage and a chronological parallel the most able commentators are now pretty well agreed—reads thus:

"And when ye shall see Jerusalem compassed with armies (—"When ye shall see the abomination of desolation"), then know that the desolation thereof is nigh." Luke xxi. 20-24.

Here we are plainly taught that the period of Israel's tribulation extends from the events which led to and accompanied the destruction of Jerusalem to the close of the present Gentile dispensation. Nor is there any real contradiction or even inconsistency between the prophecy as recorded by the Evangelist Matthew and the Evangelist Luke. The tribulation of Israel commences and ends in a terrible crisis.

The commencing crisis was the siege and destruction of Jerusalem, accompanied by all the appalling sufferings of the Jewish people, of which their historian Josephus has left us so ghastly a narrative; and the closing final crisis is that which they have yet to endure under the last personal Antichrist. These two crises in their main features bear a striking resemblance to each other, and they alone seem to be referred to by Matthew. Luke, however, shows us that they are only the beginning and ending of one long period of tribulation, extending over many centuries of more or less severe suffering to be endured by the Jewish people during their dispersion among the Gentiles.

This interpretation of the narratives of the three Synoptists enables us to effect a substantial harmony between them, without having recourse to the arbitrary and unwarrantable assumption that while Luke describes only the events connected with the destruction of Jerusalem; Matthew, on the contrary, refers only to events to take place at the close of this dispensation.

Mark, it is immediately after and in obvious connection with the announcement that "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled," that Luke refers to the abnormal celestial phenomena which are to indicate the imminent "coming of the Son of Man with power and great glory." And surely it is difficult to doubt that the time, as well as the events themselves, are identical with those spoken of by Matthew, when he says: "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light" (Matt. xxiv. 29-31.)

The point we desire clearly to bring out is this: Luke, as all admit, speaks of the destruction of Jerusalem as the days of Divine vengeance and wrath, to terminate only with the times of the Gentiles, and to be immediately followed by the predicted signs in the heavens, and the coming of the Son of Man. Matthew tells us that "Immediately after the tribulation of those days," these signs are to appear, and the coming of Christ is to take place.

But when he speaks of "those days," to what days does he allude? What days have been previously spoken of? Plainly, days commencing with the destruction of Jerusalem, and which must continue their course to the end of the present age, since they are to be followed "immediately" by its closing events. Therefore, according to both Matthew and Luke, the tribulation of Israel has already extended over more than eighteen centuries, and in this sense, as well as in that of the severity of its crisis, it may truly be called "a great tribulation, such as was not since the beginning of the world, no, nor ever shall be."

The attempt, which has not unfrequently been made, to eliminate from St. Matthew's prophecy all allusion to the destruction of Jerusalem, seems to us absolutely hopeless. The occasion of the whole discourse was, as we learn from the commencement of the chapter, the disciples drawing Christ's attention to the massive strength and grandeur of the Temple, and His exciting their profound astonishment by His startling reply: "See you not all these things? Verily I say unto you, there shall not be left here one stone upon another, that shall not be thrown down." Revolving these strange tidings in their troubled minds, they on the first opportunity ask Him, "Tell us when shall these things be?" By "these things" obviously meaning "these things respecting the destruction of our glorious Temple." Is it possible to suppose, then, that in the discourse which the Lord thereupon delivers, He actually gives no answer, does not, in fact, refer to their special inquiry? Would not this be as though having selected one text, He preached His sermon from another altogether different?

III. The third tribulation, to which we may now proceed to refer, is distinguished from all other tribulations in the same way, and by the same inspired writer, the Apostle John, as the last personal Antichrist is distinguished from all preceding manifestations of the "Mystery of Iniquity;" namely, by the use, in the original, of the definite article. In his first epistle, the beloved disciple writes: "He is the Antichrist that denieth the Father and the Son" (ii. 22); and in like manner in the book of Revelation (vii. 14) he speaks of the great tribulation; or, as it is literally, "the tribulation, the great one, now this tribulation though intimately connected with the tribulation of Israel, of which we have just spoken; being, as we apprehend, so far as Israel is concerned, identical with its closing crisis, will at the same time by no means be confined to Israel; on the contrary, it will not only embrace the then existing ten kingdoms of the Roman world, but spread the wings of its terror over the whole earth. It will be the darkest hour in this world's dark history, as it will be the last before the dawn.

In reference to the Jews, Daniel speaks of it as "a time of trouble, such as never was since there was a nation, even to that same time; and at that time thy people (the Jewish remnant) shall be delivered, every one found written in the book." (Dan. xii. 1). Jeremiah says of it: "Alas! for that day is great, so that none is like it. It is even the time of Jacob's trouble, but he shall be saved out of it" (Jer. xxx. 7).

As regards apostate Christendom, this last great tribulation will be the period of Antichrist's tyrannical reign of three and a half years—forming the latter half of Daniel's seventieth week—concerning which we read in Revelation xiii. The dragon gave to him (the beast) his power, and his seat and great authority."

Again, regarding the false prophet who is to exercise all the power of the first beast before him, or in his presence, it is said: "And it was given him to give breath unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed" (Rev. xiii.). Hence the "great multitude whom no man can number" who, in the seventh chapter, are said to "come out of the great tribulation," are "out of all nations, and kindreds, and peoples, and tongues,"—testifying to the extents of Antichrist's persecutions, akin to the Gentile church of Philadelphia, the gracious promise is given: "Because thou hast kept the word of my patience, I also will keep thee from (or, out of the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth" (Rev. iii. 10).

We see, then, that the last or "great tribulation" differs from all others, not only in intensity, but extent. Other periods of Divine judgment have affected special classes of mankind, and particular nations, but this shall darken into a very noon of night over all the earth; the Gentile and the Jew, the rich as well as the poor, the righteous and the wicked, all will have to drink of that awful cup, in which will be mingled the fullness of God's wrath and Satan's rage.

Reader, ere we close these remarks let us ask ourselves this solemn question—supposing, as, indeed, there is much to lead us to apprehend, the awful hour of which we have been speaking to be even now near at hand, how will it be with us? Remember, before the flood came Noah and his family were taken into the Ark. Before Sodom and Gomorrah were destroyed Lot had escaped to Zoar. And, in like manner, ere the "last and direst storm" bursts upon the world, Christ's ready and waiting saints will have been caught up to be with Him for ever. "Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and stand before the Son of Man" (Luke xxi. 36).—*Wm. Maude.*

The Approaching End of the Age.

Without being selfish, we rejoice and must rejoice for own sakes in the prospect of the near approach of the end of the age, notwithstanding its accompanying judgments.

For whatever the exact portion it may bring to others, whatever its immediate and precise effect on Israel, on Christendom, and on the heathen nations of the earth,—and there may be room for some doubts and differences of opinion as to these,—there can be no question whatever as to the portion it brings to the true church and to each individual Christian. "In a moment, in the twinkling of an eye," the dead in Christ shall rise, and the living "in Christ be changed, the corruptible put on incorruption, and the mortal immortality, when the Lord Himself descends from heaven with a shout, with the voice of the archangel and the trump of God; we shall be caught up together in the clouds to meet the Lord in the air, and so shall we be ever with the Lord. We shall see Him, and be like Him, for we shall see Him as He is; we shall go in clad in pure linen, clean and white to the marriage supper of the Lamb; we shall, as his blood-bought bride, sit with Him on his throne, and share his glory, according to his word, "the glory which thou hast given me, I have given them."

Simple, clear, abundant, and unmistakable are the predictions with reference to our portion at the coming of the Lord. "It is a righteous thing with God to recompense tribulation to those that trouble you; and to you who are troubled *rest with us* when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on those that know not God, and obey not the Gospel of of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when He shall come to be glorified in His saints, and admired in all them that believe in that day." 2 Thess. i. 6-10.

Rest! that is to be one feature of our portion, rest with Christ, rest with the saints and martyrs that are gone before. Rest from conflict with the world, the flesh and the devil; rest from the life and walk of faith, in the more glorious life and walk of sight, for we shall behold his face and *see* Him, whom not having seen we love; rest of heart in love's fruition, to complete and eternal union with our Lord,—the marriage of the Lamb; rest of mind, in perfect knowledge, for then shall we know, even as also we are known; rest from the burden of this body of humiliation, rest from laboring in vain, and spending our strength for naught, rest from all care and fear, from all strife, and all pain and sorrow; and from the heartache produced by the daily sights and sounds of ungodliness. The day of Christ shall bring *rest* to the weary! Nor rest only, but fulness of joy, and pleasures forever more! The joy of seeing Him glorified and acknowledged by all, and the joy of perfect holiness, the joy of possessing a new and incorruptible spiritual body in which to serve Him as we cannot do here, and to enjoy his glory, as would now be impossible. "Beloved, now are we the sons of God; but it doth not yet appear what we shall be; but we know that when He shall appear, we shall be like Him for we shall see Him, as He is." Ours shall be the joy, not only of being like Him ourselves, but of beholding all those we love like Him also also—the joy of seeing eye to eye, and of having every feeling in perfect unison, with all the children of God, the joy of meeting the saints of other days, the patriarchs and prophets and apostles, and the noble army of martyrs, of seeing, crowned with crowns of life, those who loved not their lives to the death—the joy of unhindered communion and worship, the joy of perpetual and perfect service. And all these joys sweetened by the assurance that they are ours forever, that we shall go no more out from the temple of the immediate presence of God, that we are to be for ever with the Lord!

Such's millennium is to end, like all previous dispensations, in apostacy and judgment; but to the risen saints no change, no apostacy can ever come. Christ is their life; because He lives, they live also, in Him and with Him indissolubly and eternally one. Their eternal state begins at his epiphany at the Second Advent for which we wait. Men and brethren, are these things so? Have we a hope thus full of glory, and does our hope draw nigh, yea very nigh? "What manner of persons then ought we to be in all holy conversation and godliness?" Ought not we to be persons filled with faith, even as the world is filled with scepticism? Ought we not to be moved with fear for the ungodly around us, and burning with earnest zeal for their salvation? If the day of Christ be so near, how should we employ the brief remaining interval? Many a task which it might have been wise and well to undertake in the earlier days of the dispensation, would be sadly out of place now.

This is no time for controversies about ecclesiastical organizations and obstruse questions of doctrine. To proclaim far and wide throughout the earth the everlasting gospel before it is too late; to lay hold of men and women and pull them out of Sodom ere the fire from heaven fall; to cry aloud as regards Babylon, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues;" to spend and be spent in seeking to rescue the perishing, this is the work that becomes us. To warn the world that the sword of destruction is coming, to explain to men that the long-suffering of God is for salvation, and that it is nearly over, and to live as though we believed these things—this is our plain duty.

When the destruction of Jerusalem, and the ruin of Palestine were approaching, when fearful judgments were on the eve of being poured forth on the Jewish nation, our Lord forewarned his disciples against laying up treasures for themselves upon the earth. He counselled and commanded them to lodge whatever treasures they had beyond the spoiler's reach. What the position of these early Christians in Palestine was such is our position now. The judgment of God is at hand; destruction is about to break forth upon Christendom. In the coming conflagration, the church and her earthly possessions shall be parted. What a burning up of hoarded wealth shall take place then! Let us be warned in time. Let us make haste to lay out all our buried talents in Christ's service instead of laying them up for condemnation and confusion of face. Let none of us imitate an unbelieving and selfish world. Oh, the obstinate folly of those who spend all their strength in gathering worthless fuel for the flames of that great day! Let every Christian bring forth his hidden treasures, if he has any, and use them as they are most needed, without delay, lest that day should come upon us as a thief, and our wealth become a witness against us. There is a deadly famine in the world. Men are perishing in every land for lack of that which we possess. We have, and they have not, the gospel. We have, and they have not, eternal life. Let us expend our means and lives in taking to them, or sending to them, that which has saved our souls, that we may be clear from the blood of all men, and by all means save some. Love to men and love to God alike demand it, and the example of an impoverished and crucified Redeemer points us to this path. Behold the footprints of Jesus! Let us trace and tread them till he comes! How much there is to be done for a dying world! How little time in which to do it! Let us up and be doing. It is the evening of this dispensation. The harvest—alas, how little is reaped—is red with the glow of the setting sun. Who will bring in these waiting sheaves? Let us reap while the light lasts. Bring in these golden sheaves! Now, or never, *bring them in!* Brethren, let us lift up our heads, for our redemption draweth nigh. We see on every hand the signs, the predicted signs of the nearness of the advent. Let us not wait till it comes to rejoice in it. Let us rejoice now because the joy of Christ and of his church is near. Superstition's fall and error's flight, the casting out of Satan, and the coming of the King are nigh! Ye graves, how soon shall ye give up your prey! Resurrection, life and glory, how soon shall ye burst upon us! Children of the coming kingdom, this is no time for gloom, for mourning, or for tears, —let us *rejoice* for our redemption, long waited-for—our longed for redemption is at hand.

And you who neither desire nor dread that day—you who love not our Lord Jesus Christ—you whose busy thoughts, and whose warm affections are still in the world, whose motives and objects and treasures are of the earth, you whose minds are in darkness; whose consciences, when they speak at all, accuse; whose hearts and souls are *indifferent* to eternal truth, *destitute* of real holiness, *dead* to him in whom you live—dead to God—through the darkness and the death of your souls, let the light of the gospel you have heard but never understood, now shine at length!

Hear ye the word of the Lord God who is light and love, *God was in Christ, reconciling* the world unto himself, *not imputing* their trespasses unto them; and hath committed unto us the word of reconciliation. Now we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, *be ye reconciled to God.* For he hath made him to be sin for us who knew no sin; that we might be made the *righteousness of God in him.*" Oh, glorious gospel of the blessed God! shine, shine in some dark heart through these most joyful words of saving truth! Jesus made sin for sinners! The Son of God suffering in the sinner's place! The sinner who *believes*,—who *trusts* in him justified and saved! The darkness is past, the true light now shineth. O thou who hast hated HIM without a cause. He takes thy place, he gives thee his!

O THOU who hast taken on thyself our humanity, that thou mightest bear our griefs, and carry our sorrows, and alone for all our sins,—Thou whose loud expiring cry upon the cross rang through the universe the triumphant truth that our redemption is accomplished, that its battle has been fought, its victory won; the foe vanquished; sin cancelled, made an end of, and known no more,—Thou whose tender sympathies and whose immortal love surpassing knowledge are with us still, whose sacred presence unseen but ever felt, guards and guides thy redeemed in all their pilgrim way,—Thou who art *coming* in the brightness of thy majesty, in the sweetness of thy grace, in the fulness of thy strength, to finish our redemption, and complete thy triumph over all our fears, and all our foes,—Thou whose unchangeable purpose it is to surround thyself with the spotless beauty of a new creation, whose voice shall yet proclaim the renovation of a ruined world, the completion of the conquest of our evil by thy good, the consummation of the moral movement of all these ages carried forward by thine unwearied spirit in the souls of men, the perfection of thy redeemed in the holy image of their Redeemer; whose faithful hand shall yet finish the true temple of Jehovah, the living temple of his fulness, and habitation of his glory forever and ever,—Thou whose latest promise and last recorded utterance is, SURELY I COME QUICKLY," and whose coming is now near at hand—Life of our life—Light of our light—God manifested—God with us—our everlasting ALL—we long, we watch, we wait to welcome Thee—come, as Thou hast said—COME SOON—EVEN SO, COME, LORD JESUS.—*H. Grattan Guinness.*

Notice.

The brethren will please not send any more orders for my tract described in RESTITUTION of January 12th, until a new edition can be printed, of which due notice may be expected. The four thousand copies went off rapidly. I have yet on hand however several hundred copies of my book, "The gospel of the kingdom, advocated in a series of ten discourses"—some copies of it in paper covers at 50 cents, and some in handsome cloth binding at $1.00. WILEY JONES.

Mayfield, Pa.

Church of God
Abrahamic Faith
Hartford City, IN 47348

POETRY.

Resurgemus.

E. W. H. C.

It matters little where this weary frame
Rests on its final pillow. Whether laid,
With many tears, by gentle hands, beneath
The verdant turf, o'erblossomed by fragrant flowers,
Or cast to wither on the desert sands,
Or prisoned 'neath the ponderous marble's dome,
In vaults of gloomy silence with the worms;
Or in cremation's ashes urned and niched;
Or in old ocean's chambers vast and dark,
Amid its caves and coral wellering,
While ages write their records. All that once
Was human still abideth, and awaits
A final waking; since this mortal must
A glorious immortality put on.

Ask not proud Science how this thing can be;
She answers not, save only to affirm
The elements are indestructible.
In this path Reason falters and is blind.
Faith, leaning on the Word, alone can solve
The mystery and challenge—"It shall be."
There is a voice the very dust can wake,
And the death-mould of ages vocalize;
Find ears to hear in earth's sepulchral caves
Deepest and darkest, and re-animate
The ashes of the melancholy urn.
Vainly the monumental marble weighs
Above the silent sleeper; vainly, too,
The magnitude of waters presses down
In its far depths of azure quietude
The drowned and long forgotten; they shall past

The greasy billows back to life again,
Atoms unseen, that people all the air,
Shall run obedient, hasting to reform
Their pristine mass of human organ-ism,
The same, yet not identical.

So shall the glorious consummation come;
O'er the destroyer as shall triumph life,
And death be "swallowed up in victory."

LETTER DRAWER.

Editor Restitution:—It is some time since I have let myself be heard, but it is my wish to write oftener if I had the opportunity or time, as I have written to you some time ago that we were but a few brethren and sisters here; but they all seem to hold to the faith that was once delivered to the saints; but there are a great many others here that seem to be deaf and blind to the teachings of the Scriptures. The Gentile times will soon draw to a close and the dear Master will come to set up his kingdom upon the earth with all his saints. But the people around here have his kingdom set up now! They seem to know all about it, and can't be taught the truths as it is taught in the Scriptures, for they think that they are going to heaven at death on flowery beds of ease! But thanks be to God that his purpose is plainly revealed; that in Abraham and his seed should all nations be blessed.

I will say a few words in relation to God's purpose in creating the world or arranging the ages. He, the Lord, created it, not in vain. He made it to be inhabited. The heavens are the Lord's, but the earth hath he given to the children of men; for our blessed Savior says: "Blessed are the meek, for they shall inherit the earth," and David adds, "And delight themselves in the abundance of peace." No statement of Holy Writ is susceptible of more positive proof than the one we affirm—that it was God's purpose to have the world peopled with a race of holy beings. But, the question is, will God's purpose be thwarted by the introduction of evil? I affirm, not in the least. But, if, as the Orthodox believe and teach, evil is to be eternal, then will this earth or planet, deeply impressed with the seed of divine wisdom and power, and goodness, prove to be a stain on one among the many mansions in God's house, which the lowly Savior has undertaken to restore and fit up for a home and an everlasting inheritance for the saints.

We would be very glad if some of the brethren would come and preach to us, but as we are so far out west we have to content ourselves with the Bible and THE RESTITUTION for our guide, looking for that blessed hope and the glorious appearing of our Lord and Savior Jesus Christ.

But, in conclusion, let me say to all the brethren and sisters, let us all strive to hold fast our confidence in the faith without wavering, looking unto Jesus, who is our life, that when he shall appear, we may be like him, for we shall see him as he is. I will have to close, by wishing you all a happy New Year. Inclosed find $1.00 for THE RESTITUTION for six month's to come.

Yours, in the hope of the soon-coming of our Lord and Master.

D. M. SWEEDEN.

Springdale, Nebraska.

Editor Restitution:—We are very much pleased that you still occupy the editorial chair, though we know the position must be a very difficult one to fill, so as to suit the readers of the paper, yet you have given general satisfaction in the past, and hope that the consciousness of having done so may cheer and encourage you through the year upon which we have just entered. Sister and I tried to have our offering ready by the first of the month, but could not. Not because we believe the first of January begins the year only as a convenience, but because we know that the quicker the response, the more cheering the outlook for the present year. We are still trying to press onward, though at times our progress seems very slow; and we often feel discouraged because all with whom we come in contact seem to turn a deaf ear to the glorious truths of the gospel. We often long for the companionship of those of like precious faith, and long for the day when the family of the redeemed will be gathered home. "But who may abide the day of his coming?" Momentous question. May all who profess to know the truth ever be watchful, is the prayer of your sister in hope.

M. ROCK.

St. Joseph, Mo.

Editor Restitution:—Enclosed you will find five dollars, two from my sister, Mrs. R. H. Cobb, and three for myself. I am a poor girl and have to earn all the money I spend, but I love THE RESTITUTION and am willing to deny myself to help it. We have no preacher and I cannot tell you what the paper is to us. Yours in the one faith,

JOSIE GENN.

Editor Restitution:—With others who have been before me in spoken words, I feel to thank you for the kind and considerate course you have taken in managing THE RESTITUTION in the past. And I assure you I am truly glad you are to be retained as editor the coming year; the brethren could not have done better. May the dear Lord bless you and give you special grace and wisdom to act in the difficult position you occupy is my humble prayer.

Enclosed find one dollar to apply on my subscription for the year 1880. I will send more just as soon as I can. Your sister in faith and hope,

MISS R. BEARDSLEY.

South Haven, Mich.

Editor Restitution:—I will write you a few lines in regard to renewing my paper. We are not able to send $3 for we have had hard times and poor crops. I like your paper very much, and can't get along without it, for it is the only preaching we have of our faith. We let some of our neighbors have it to read and they like it very much. Enclosed you will find the money for the paper another year, and am sorry that we can't send more.

From your brother and sister in the faith of our blessed Lord and Savior.

JOHN and HULDAH LOOMIS.

Editor Restitution:—You will find enclosed fifty cents to apply on my subscription. I feel sorry that I cannot do something more for THE RESTITUTION, but I have not much of this world's goods, but have to labor to support myself and family, money matters are very close in this state, the poor class of people seldom ever get any, it will soon be two years since I first heard the glad tidings of the kingdom of God and was baptized into the Christ, and have been trying to walk in newness of life; there is none of the one faith in two hundred miles of here, that I know of, except myself and three sisters, the labors of Bro. Crockett; we have opposition on all sides but we are earnestly contending for the faith once delivered to the saints; may the Lord help us to endure unto the end that we may receive that crown of life promised such, who love his appearing. Yours in hope of eternal life when the life giver comes.

F. H. ALBERT.

Wytheville, Va.

Where they Stand.

Our Disciple friends claim to take the whole Bible as their only rule of faith and practice. Say nothing of practical Christianity and enquire into their faith, we will find that it falls far short of the faith; of the faith once delivered to the saints; of the like precious faith the apostle had; of the Bible faith.

As faith is the result of evidence and hearing and believing, the gospel will produce gospel faith, it follows that, as their faith is not a Bible faith, the gospel which produced it is not a Bible gospel.

Not long since I loaned to my sister, a member of the Christian church, Brother Jones' discourses on the kingdom with the request that she tell me of the errors when she had read it. I called for it, and found that she had read a little of it, but did not wish to read any more. During the conversation between her, her husband and myself I found, I thought, a good time to preach a short gospel sermon. Having gone over the gospel and kingdom as preached by Jesus, I went to the first sermon delivered after the Holy Spirit descended on the apostles—Peter's Pentecostal sermon—and passing hurriedly over the first part I dwelt long and loud on "David being a prophet and knowing that God had sworn to him with an oath that of the fruit of his loins he would raise up Christ to sit on his throne," they both suddenly exclaimed, "why, Ed, you're going crazy!"

Such is the spirit and superstition of some of the members of the Disciple church. While others seem to be honest enquirers after truth.

Will not some one who reads this, be led to see that he must believe in order to be saved, the whole gospel and not simply the death, burial and resurrection of our Lord; that he must believe the gospel as preached by the apostles; that he must believe the same as those who believed Philip preaching the things concerning the kingdom of God as well as the name of Jesus Christ, yield obedience to the same, and finally gain a position in that kingdom?

ED. WHIGHT.

Marshall, Ill.

SELECTIONS.

[Messenger.]

Jewish Anticipations.

The *Jewish Chronicle*, of 12th December, has another leader on "The Regeneration of Palestine," from which we quote the following:

"The idea that in our own days we should see Palestine re-organized, is sufficient to arouse the warmest interest in the minds of every Jew who has the least zeal for his race or admiration for its brilliant history. The practical ways and means of bringing this about are engaging the attention of many very good and earnest people, and it is not by any means impossible that this aspiration, which seems at first sight so visionary, may actually be realized within no very long time. The state of flux in the Turkish Empire and the absolute necessity of some improvement there, encourage the supposition, and we believe it is quite true, that the Prime Minister of England has received with approval the suggestion that, under the shelter of the English Protectorate of Asia Minor, arrangements should be made for settling industrial colonies of Jews in Palestine. Prosperous colonies of German Christians are already resident in two or three exceptionally flourishing parts of that country. We have ourselves published a letter from a Jewish colonist who is farming at some distance from Jerusalem; and the Jaffa Agricultural School, under the presidency of Mr. Charles Netter, is well-known to our readers. More recently, the subject was prominently taken up by the candidate for an English constituency, Mr. Cazalet, Liberal candidate for Mid-Kent. This gentleman has established manufactories with great success in Russia, and perhaps entertains the idea, which has occurred to many, of removing some of the large Jewish population which is known to be practiced in agricultural pursuits in Russia to the more favored country of the Levant. Mr. Cazalet, in a pamphlet which is before us, enlarges at considerable length upon the ways and means of accomplishing the restoration of Syria. He does not regard Palestine as distinct from Syria, but treats the larger area *en bloc*, a treatment which is justified by the fact that many Jews have settled in Damascus and other parts of the province. There was a chance, says Mr. Cazalet, for the regeneration of this country some years ago, when the Viceroy of Egypt conquered it from his auzerain the Sultan, It was England who interposed, and compelled Mehemet Ali to retire to the banks of the Nile. Lord Palmerston confessed to the French Ambassador that his purpose was to make Syria a desert in order to interpose an insurmountable barrier between the Sultan and his Egyptian vassal. So Mr. Cazalet states on the authority of Guizot's Memoirs. Whether or not this singular policy ever guided the English Government, it is certain that different motives now prevail.

"Discussing the means of restoring prosperity to Syria, Mr. Cazalet says, that if the regeneration of Syria is to be attempted it must of necessity come from without, and can only be brought about by an influx of an industrious and more enlightened people. The restoration of the Jews to their own land seems to him the only practicable means. This event need not prove in any way a strain on the resources of England. All that is required is that England should create the conditions under which a large number of Jews would gradually migrate of their own accord to Syria and Palestine. The first condition of such a movement is that law and order should be introduced under the English Protectorate. The greedy Pasha and the unjust judge must be got rid of. England must take the government of the country into her own hands. A second condition essential to the return of the Jews is that some great work, such as the construction of the Euphrates Valley Railway, should be undertaken in the country by the English Government. This would afford occupation for a vast number of mechanics and laborers, and serve as a guarantee that our protectorate would not be abandoned. Another influence which would greatly assist the colonization of the country would be to establish a college in the Holy Land which would serve as a centre of Jewish philosophy and science. The total number of Jews throughout the world is variously estimated at from eight to ten millions. Of these the greater number—probably six millions—inhabit Russia, Roumania, and the old Polish provinces which now belong to Austria and Germany. The condition of the Jews in Russia is deplorable in the extreme. They are denied civil rights. They are forbidden to hold landed property. They are treated as aliens, and are restricted to limited areas in which they suffer from the evils of over-population. These conditions have induced many thousands of Russian Jews to migrate to America within the last thirty and forty years, and it may be confidently predicted that Syria, under the British protectorate, would offer still greater attractions.

Nobody,' concludes Mr. Cazalet, 'who has any knowledge of the Jewish character can for a moment doubt that, if the Jews were restored to their country under an English protectorate, they would prove true to our nation and that Syria would become as firmly united to England as if it were peopled by our own countrymen.'

He speaks Mr. Cazalet as a purely English politician, and it cannot be denied that the English have acquired, by their protectorate of the Asiatic dominions of the Porte, a right to deal with this question without consulting any of the other Powers. Their part would perhaps be limited to establishing by their authority a small board which would then administer Syria or Palestine as the case might be. Two or three able men, supported by the authority of a Great European State and with power to levy an armed constabulary, would, if guided as they doubtless would be by wise economical principles, make in five years an enormous difference in the condition of the province."

[It is curious to note, alongside of these anticipations, the continuance of "the new crusade" against Jews in Germany. At Orb, we read, "a large number of tombstones in the Jewish cemetery have been destroyed" by some miscreants; while at Laupheim, Wurtemburg, a mob of roughs, instigated, it is said, by a local paper, "attacked the houses of the Jewish citizens, maltreating their owners."]

NEWS ITEMS.

LONDON, Jan. 22.—A dispatch from Cabul says: "An outbreak is possible at any time, and almost certain to occur as soon as the snow melts. The Afghans do not admit their defeat, and say they were only dispersed because they had no cannon with which to dislodge the British from Shirpur, but that the next time they will bring cannon."

Shirpur has been greatly strengthened, and the garrison now consists of 3,000 Europeans and 4,800 natives.

[New York World.]

TOKIO, JAPAN.

There was a disastrous conflagration in Tokio on Dec. 26, the third in seven years,—the first in 1872 and the second in 1876. Nearly 15,000 homes have been destroyed, and 50,000 persons rendered destitute. The loss of life is put down at about 100.

[New York Herald.]

THE CHOLERA IN JAPAN.

A correspondent, writing from Tokio, December 10, says: "Although the cholera which ravaged this country during the summer and autumn disappeared in November, the statistics connected with it have just been published. The total number of cases was 164,229; deaths, 90,669; cured, 45,855, and still under treatment, 21,714; the percentage of mortality having been nearly 50."

LONDON, Jan. 23.—Intelligence is published here that the exploring expedition under the lead of Henry M. Stanley has established the first trading station on the Congo, near Yalala, which place is claimed by both England and Portugal.

NEW YORK, Jan. 21.—Violent shocks of an earthquake are reported by the Panama *Star* in Salvador, and much damage is feared in the interior. In La Libertas on the night of the 1st instant the earth seemed literally to be dancing. Persons in the streets were thrown down and many buildings suffered. It was generally apprehended that San Salvador had been leveled to the ground. All who could leave that capital had done so. Many business men kept their animals saddled, prepared for flight. The Lake of Ilopango was in motion, like a boiling caldron, emitting dense sulphurous vapors. Industries of all sorts are suspended, the terrified inhabitants being only concerned about their safety. The Government has used every means in its power to calm the populace, and has furnished facilities for travel and ample protection against lawlessness and robberies.

EARTHQUAKE AT HAVANA.

HAVANA, Jan. 23.—Severe shocks of earthquake were felt in this city last night at 11 o'clock, and again at 5:30 this morning. Earthquakes had never before been experienced here, and many persons were frightened and passed the night in the public squares. No person was injured, and there was no damage to property. The duration of the shocks was about three seconds. The barometer was very low at six last evening. To-day at noon the barometer registered thirty degrees, and the thermometer seventy-nine degrees. Accounts from Vuelta Abajo indicate that the earthquake was severely felt there, and much damage was done to buildings, especially at San Cristobal. The shocks were oscillating from east to west. It is supposed that there has been a heavy earthquake somewhere in Central America. At Santiago de Cuba no disturbance was felt.

PANAMA, January 13.—The Cauca valley has been devasted by recent floods. The river rose yards above the highest point heretofore known, and inundated the country for about three miles, sweeping away villages, crops, cattle, goats and horses. Some human lives were also lost. As the waters began to subside, the farmers in boats endeavored to gather the cocoa crop remaining on the trees. They had to go armed, to protect themselves against immense snakes which had been driven down the valley by the torrent. The losses are estimated at $1,000,000.

LONDON, Jan. 25.—A Constantinople dispatch asserts that terrible distress prevails in Adrianople. Fifteen persons were found dead from hunger there in one day.

ST. PETERSBURG, Jan. 25.—The *Golos* reports that the crops in 1879 were unsatisfactory, and that this fact is causing apprehensions of distress in several provinces. Newspapers now discuss the probability of necessity arising for importation of American grain into Russia next spring.

RESTITUTION FUND.

ANSON, Fulton Co., Ind., Nov. 29, 1879.

Editor Restitution.—With your permission I will make an appeal to the brotherhood for help to support THE RESTITUTION for the year 1880 and foreign its weekly visits.

Now, dear brethren, I call upon one and all who feel themselves able, to donate to the cause of Christ the small amount of $3.00 between this and the first of January.

Dear brethren, we could do this, with a few exceptions, if we just thought so. I am well aware that some brethren have contributed nobly, but I make this appeal in a special manner to those who have heretofore done nothing as a free-willoffering.

Dear brother, do not say, I am too poor! Perhaps you are using that noxious weed, tobacco, in some form. Consider for one moment: are we who claim to be the chosen of God so poverty stricken that we cannot support a weekly paper.

We do hope that everyone will respond to this appeal. Please let us hear from all those who cannot or will not pay the $3.00, and will they please give us their excuse. I am also a poor man. My name is Abraham Pontious. I am 49 years old and have a large family to support. I have a small farm of 80 acres. I farm and work at the carpenter's trade to support my family. I use neither tobacco nor intoxicating drinks.

And, dear Editor, I will enclose $3.00 to commence on. I read THE RESTITUTION, and the Bible, and I hope to meet you all in that coming kingdom. So, farewell.

ABRAHAM PONTIOUS.

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Babyland for both January and February have reached us. For the "wee bairns" the neatest and most instructive thing ever devised. Fifty cents a year, or five cents a copy. Address D. Lothrop & Co., Boston, Mass.

ANNOUNCEMENTS.

The quarterly assembly of the Church of God will, if the Lord will, commence near Brownstown, Warren county, Va., on Saturday night before the second Sunday in February, and will continue over Sunday. All of the one faith as revealed in the Holy Scriptures are respectfully invited to attend, irrespective of difference of opinion on any subject that does not form a feature in the faith once delivered to the saints.

J. N. MORGAN.

We will commence a series of lectures in Lanark, Ill., Feb. 7, and continue about two weeks. And by request of the brethren at East Plum River, will attend the conference to be held there Feb. 20, 21 and 22, if no preventing providence.

J. W. HACKENBURG.

The Lord willing there will be a conference at East Plum River, Carroll county, Ill., to commence Friday evening at 7 o'clock, Feb. 20, 1880, and continue over Sunday. Conference district is northern Illinois and southern Wisconsin. Bro. Hazlewood and others are expected to be present to preach the word. Those coming by rail will stop at Lanark. It is desired that those who want conveyances from Lanark to the place of meeting should correspond with one of the following persons: R. F. Reaser or N. M. Mitchell, Loran, Stephenson county, Ill., or J. S. Arnold, Mt. Carroll, Carroll county, Ill. A general invitation is extended to all to come and help along with the meeting. By order of committee,

J. S. ARNOLD.

The brethren of Lanark intend having a two week's meeting, commencing Feb. 7th. Bro. Hughawout will be there prior to going to the East Plum River conference. Bro. John Arnold preached a very interesting discourse at Lanark, Jan. 15th encouraging the little flock to hold out for the great salvation. Yours in hope of the coming King.

J. M. GLOSSBRIT.

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POETRY.

Passing Away.

O River of Time! how ceaselessly
Thou flowest on to the boundless sea!
Whether upon thy sunny tide
The sweet Spring blossoms drop and glide,
Or whether the dreary snow-flakes only
Fall to the Winter cold and lonely—
Whether we wake or whether we sleep,
Thou hastest on to Eternity's deep.

'Twas long ago, in my life's sweet May,
My childhood silently floated away;
I hear the moments distinctly chime,
And youth glides by on the stream of time.
My days, though sunny or overcast,
Are stealing away to the changeless past!
But I mark their flight with a smile or cheer,
And not with a sigh or falling tear.

So often, so sadly, the people say,
"Passing away! still passing away!"
That the words have borrowed a positive tone
And a shade of coldness not their own;
And I fain would reclaim their notes again
From their minor key on the lips of men,
And I make the refrain of my childhood lay,
"Passing away! ever passing away!"

For what is the transient? and what will last?
What maketh its grave in the growing past?
And what lives on in the deathless ashes,
Where nought corrupts by the rust of years?
Does Time, who gathers our fairest flowers,
Destroy no weeds in this world of ours?
What rises victorious o'er dull decay?
And what is that which is passing away?

Our time is flying. The years sweep by
Like rifting clouds in a breezy sky,
But time is a drop of the boundless sea
Or an infinite eternity.
As our seas are spanned by the arching skies,
'Neath the presence of God that ocean lies,
And though tides may fall in life's shallow bay,
Eternity's deep is not passing away.

COMMUNICATIONS.

Notes of Recent Travel and Sojourn with the "Household of Faith"—Number 4.

A. D. MACRUDER.

INTERVIEW WITH MR. MOODY AT CLEVELAND.

Continuing our conversation, I said: Mr. Moody, we are all agreed I think, that the Gospel is to be preached by all men for the obedience of faith. That is undoubtedly the Divine Plan of salvation. You agree to this, for you call your assemblies Gospel meetings, etc. Is it not possible for us to learn ourselves and to teach other definitely and plainly what the Gospel is? I do not know that we shall differ in our definition of it. As I do not remember to have heard you define it, I should hope you will not object to saying what would be your answer to the question, "What is the Gospel but only a teacher?" He replied, "I am not a teacher, I am no theologian. Others—the clergy can answer that question. They are posted in the learning of the subject." I replied, Is there any difference between preaching and teaching the Gospel? In the great commission our Lord commanded his disciples to preach the Gospel and to teach all nations. But as you are not prepared to tell what is the Gospel, perhaps you will object to hear the Bible definition of it. It seems to have had very ancient origin, for Paul tells us in Galatians that chapter that it was "preached to Abraham," and his definition reaches back to the "seed of the woman" promised as a deliverer in the Garden of Eden, which makes this promise or message of "good news," coeval with the fall of man. Of our Lord Himself, it is written, "after John was put into prison Jesus came into Galilee, preaching the Gospel of the Kingdom of God," and it is so preached by all his apostles, as the Acts and the Epistles abundantly prove.

Now if we do not preach this same "good news of (or concerning) the Kingdom of God" are we not preaching "another Gospel" and so in danger of incurring Paul's anathema in Galatians? I added that he who did not believe in the coming of Jesus again to the earth, to fulfill the Bible promises, to bless all nations, to establish his kingdom, and reign on earth with his saints, and to put down all rule and authority under his feet, (by which means alone God's will should be done on earth as it was in heaven), could not be said to believe or preach the Gospel.

He said the Bible said "Christ's kingdom was a spiritual kingdom."

I asked where it was so written—would he quote the passage? Receiving no reply, I added there perhaps was a sense in which his reign would be spiritual inasmuch as the kingdom would be ruled and governed "by the Lord, the Spirit," and the saints who would become spiritual beings by their resurrection to life and immortality; but if by a spiritual he meant an intangible, invisible, unreal kingdom, etc., the Scriptures taugh exactly the contrary. That they plainly promised a literal kingdom, in which Christ and his glorified saints would be the Kings and Rulers—the Jewish race primarily and all nations ultimately, would be the subjects—the earth, the territory, Jerusalem, restored and re-peopled, the Metropolis and the whole race and world the recipients of millennial blessedness. That it was a grievous mistake—a fatal blunder to figure away by a forced and unnatural construction, as the clergy do every day the plainest and strongest language that could be used to describe the literal reality of the words and promises of the Bible and thus keep the people in utter darkness and delusion as to the sense and meaning of God's word.

I referred him for proof of the literal truth, to the remarkable prophecy by the angel Gabriel when announcing to the Virgin Mary the birth of her Son, uttering the six distinct prophecies concerning Him, contained in Luke i. 30-34.

Quoting the words of the text I submitted that three of these, viz: His name, his greatness and his Sonship had been by the admission of all Christians literally fulfilled, already have in the past and that was good ground to believe in the equally literal fulfillment of the other three, i.e.will That He (Christ) should "sit on the throne of his father David—should reign over the House of Jacob (the Jews) and establish a kingdom which should never be destroyed,"—and that the fulfilment of these promises, with all the consequences following, make the Gospel a message of good news—"of glad tidings of great joy which shall be to all people."

Walking about the room with a restless and troubled look Mr. Moody made no response, beyond the remark that he had a sister who believed as we did, and she had set those things before him. I said they were well calculated to arrest and engage his thoughtful attention, and if he had learned them already from so faithful a friend as his sister, I was the more surprised that he seemed not to heed what he had heard. He asked abruptly, if we were Campbellites; I said no. Were we Christadelphians? No. Who was our founder? I replied, "One Jesus of Nazareth." Had we any creed? "Yes; here it was—the Bible—could he offer us any better?"

Seeing that Mr. Moody did not seem to be willing or ready to defend his faith or want of faith, I could not forbear to say to him, (in reply to his remark that he was "opposed to controversy") that in this he certainly did not follow the example of our Lord nor of his apostles—that the Master had given us the precept "He that hath ears to hear, let him hear,"—and he that doeth the truth come to the light that his deeds may be found agreeable to God—that St. Paul had said we should prove all things and hold fast that which is good—a position which he illustrated and enforced when he encountered the scoffing Jews, the stoics and epicureans at Athens, with whom "he disputed daily in the synagogue and the market place.' This enabled him to get access to the philosophers and the most intelligent classes in that famous city and to this habit of Paul's we were indebted for that masterpiece of reason and eloquence—his speech on Mars' Hill—which was recorded in the seventeenth chapter of the Acts.

To my surprise he replied that Paul's course at Athens, in provoking controversy, was not wise; as a proof of it, his efforts "came nearer being a failure there than anywhere else." I said I would not undertake to defend Paul to any one who fancied himself wiser than the inspired apostle. But little hopeful of any good results from our efforts to inspire this "evangelist" of modern Gentile theology with some decent respect for God's word—although I had heard him, in his sermons, speak bonstingly his great reverence for it, I determined to desist from further efforts and so changing the subject somewhat, I asked Mr. Moody what he thought of baptism—was he a baby sprinkler, or did he immerse adults? He replied, "On that subject I have not made up my mind fully and I find I must do so soon, for my boys are now growing up and I must be prepared to tell them what to do." I said, Is it not safe to put the Bible into their hands as soon as they are of sufficient intelligence, and let them investigate and decide the question for themselves? He replied, "Perhaps that will be the best plan, and I may do so"—a remark which, I thought, displayed more reason and common sense than any which had fallen from him in the interview.

Here the conversation was interrupted by the entrance of three visitors whom he introduced to us by their "Reverend" titles as clergymen of the city. Mr. Moody seemed relieved by their entrance, and laying his hand familiarly on the shoulder of one of them said, somewhat tauntingly, addressing me: "Here is Brother ——. He is a scholar. He will debate with you as much as you please. You can pitch into him at once." I said, "Excuse me, Mr. Moody. You are mistaken if you suppose me to be a gymnast or a gladiator, ready and anxious to grapple with any opponent whom I may chance to meet. You ought to know by this time that I have not asked you to hear the Bible truths which I have imperfectly presented in any spirit of personal vanity or self-sufficiency. If I had not accredited you with an earnest and honest zeal for the triumph of God's truth over all human substitutes, I should not have sought this interview with you. Perhaps I have made a mistake. If I have, it is my misfortune but not my fault that I have been deceived." Then turning to the gentleman alluded to, I said, "I trust you will believe, sir, that I have no desire to provoke you or any gentleman into any debate or discussion on any subject, for such conduct would be justly obnoxious and intrusive. I was indeed trying, when you came in, to convince Mr. Moody that, by a friendly and candid discussion and by an appeal to this blessed Book, we might succeed in reconciling the difference between us as to the things to be believed and practiced for salvation, but I fear with little prospect of success, as he has not yet said that he will abide by the Bible as the end of controversy and the arbiter of our differences. The gentleman referred to (whose name I do not remember) responded courteously, and seemed rather to rebuke his Brother Moody, for he said, "Every gentleman who takes the Bible in his hand and endeavors to prove his points by that Book is always worthy of all possible respect and attention." Without further discussion the conversation became general during the remainder of our visit, and courteously taking leave of Mr. Moody and his companions, we withdrew.

I do not regret that I made the effort to "convert the sinner from the error of his way." I was enabled thereby to follow the Master and his primitive disciples "in bearing witness to the truth," and, although no immediate good result appears to be achieved from such encounters, I always enjoy every honest contention for the truth, which never shines clearer and brighter in immortal light than when contrasted with her miserable rival—error—which always hides from the light of day and seeks refuge in its native darkness.

As to Mr. Moody himself it is easy to see that he is deficient in those faculties, and qualities which enter into the composition of the true Christian and man of God. No doubt he is personally amiable and affectionate in his social and domestic relations, and as the world goes, a kind, worthy man. His temperament which is nervous lymphatic, the first predominating—makes him sympathetic, indolent and emotional, willing and ready to float with the tide, but wholly incapable of breasting an adverse current of contending for an unpopular, the righteous cause of making sacrifices, and wholly unfit to "endure hardness as a good soldier of Jesus Christ." This easy conformity to the loose and popular religious respectability of this generation, united to ready speech, a portly presence and a good share of personal self-esteem, make him naturally a favorite and a pet with those who believe contrary to the word of the "Great Teacher sent from God," that it is quite possible, indeed the right thing to do, to serve two masters, to worship God and mammon, to profess and enjoy the good things of this life and of that which is to come. Such a preacher is what "the religious" of this age want. He soothes and quiets conscience. He makes religion smooth, and decent and respectable, not personally exacting and inconvenient and hence he pleases and they pay well. In short, it is with Mr. Moody as with other men of his stamp in all ages is to borrow the flowing phrase of the Prayer Book. It is as it was in the beginning, is now and ever shall be until the Lord and his saints shall come, in great power and glory and each and all nations the way of righteousness and open their eyes to see the shame and sin and folly of their present doings. Read Isaiah xxxiv., Jeremiah xvi. 19.

SELECTIONS.

(Extracts.)

The Second Coming of the Lord.

Having for many years been looking for that blessed hope, and the glorious appearing of the Great God and our Savior—who gave himself for us, and has promised to come again and receive us unto himself, that where he is there we may be also—I have felt called upon for some time past to bear testimony to this my only hope. First, then, let me ask, who is it we are looking for? When will he come? How will he come? and where will he come? First, then, we say that we are looking for the coming of a Man, not the Archangel Michael, or any other angel, but the Man; not God, who is a spirit (John iv. 24), but the Man, Christ Jesus, the mediator between God and men; not God who fills heaven and earth (1 Kings viii. 27), but the Son of Man (Mark x. 33).

Yes, we look for no other than that man, our kinsman-Redeemer, who was a man of sorrows and acquainted with grief. We look for the coming of that same Jesus which was taken up into heaven, and shall so come as he was seen to go into heaven.

Well, where is he, and where has he been for more than eighteen hundred years? He entered heaven as our high priest, passed into the heavens (Heb. iv. 14), the holy place, as the unchangeable priest making intercession for us, and is seated on the right hand of the throne of the Majesty in heaven (Heb. viii. 1, 2); one has he ever vacated that position, since he went up, to come to this earth, either at the death of his saints or in Providence; for if he were on earth, he would not be a priest (Heb. viii. 4). And we know from expressions other passages. that he is the only man who has passed into the heavens and into the holy place; and his people are as yet all without any exception outside, waiting the coming hour from the dead; and there he remains alone, the only glorified one, till he comes to fetch all who sleep in him, and the living ones who look for his appearing.

I cannot understand how any Christian could or would dare to say that that Man Christ Jesus, the once crucified, has ever been down to this earth since he went up; and, if it be true that about 21,000 deaths take place every hour, how can it be that he is bodily present in all these places at once and at the same time, and in millions of other places also in Providence? And if he is so here, why do we yet hope for his coming? But we do hope for that which we see not yet accomplished, and we do with patience wait for him; and whilst we look back to Bethlehem with an ever stronger faith and deeper love—as every year adds its witness to the blessed and abiding salvation of which angels made shepherds the ambassadors—and forward to Olivet with an ever holier fervor of expectation, our hearts glow within us as the little while is swiftly and hourly diminishing between our present standpoint and our full and final felicity. Yes; the Master's watchword, "I come quickly," is ever ringing in our ears, and the blessed words of warning given by John six times to the seven churches of Asia encourage us to patiently look for the coming of our Lord. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein, for he will come and will not tarry; and blessed are our eyes which see that the coming of the Lord runs like a thread of gold through the entire Scriptures, declaring that the Lord Jesus shall have a future visible kingdom over the nations of the earth, while existing as now in their mortal, unglorified state, and that he shall reign over them as literally as David reigned over the kingdom of Israel. His coming is foretold by Dan. vii. 13, Jude 14; himself, Matt. xxv. 31; John xiv. 3; Acts iii. 20; 1 Tim. vi. 14; and also by angels, Acts i. 9-11, and indeed by all Scriptures. And the dead in Christ shall rise, and be caught up with the living waiting ones that it is quite possible, indeed the right thing to do, to serve two masters, to worship God and mammon, to profess and enjoy the good things of this life and of that which is to come. Such a preacher is what "the religious" of this age want. He soothes and quiets conscience. He makes religion smooth, and decent and respectable, not personally exacting and inconvenient and hence he pleases and they pay well. In short, it is with Mr. Moody as with other men of his stamp in all ages is to borrow the flowing phrase of the Prayer Book. It is as it was in the beginning, is now and ever shall be until the Lord and his saints shall come, in great power and glory and each and all nations the way of righteousness and open their eyes to see the shame and sin and folly of their present doings. Read Isaiah xxxiv., Jeremiah xvi. 19.

Jesus, the once despised Nazarene, came!

Where will he come? First in the air, where we shall meet him, and we shall be forever with the Lord (Rev. xxi. 2-5). Next he will come to this earth; for his feet shall stand upon the Mount of Olives. And here on this earth we shall reign with the Lord and his saints shall descend to the earth (Rev. xx. 4). Jerusalem shall be the city of the great King (Psa. ii. 6 and xlviii. 2). He shall be King over all the earth (Zech. xiv. 9; Psa. ii. 6-8; lxxii. 8-11). All nations shall go up year by year to Jerusalem to worship the Lord there (Isa. lxv. 1, 2; Isa. ii. 1-3; Isa. lvi. 7; lxvi. 18-23; Jer. iii. 17; Zech. viii. 20-22; xiv. 16; Luke ii. 32). And the name of the city shall from that day be Jehovah Shammah—the Lord is there (Ezek. xlviii. 35; Isa. lx. 20-21, and chapters lx., lxi., lxiii.—*James Inglis, Sen.*

The Winter Here and Abroad.

We are now near the middle of our winter, and yet the fields and the hillsides hereabouts present the appearance of spring, and green spears of grass are frequent enough to make the turf almost like that of early April, while on some of these January days the atmosphere reminds us of the air of spring time. The plough could cut a deep furrow, and the roots are heavy with the mud which the loosening of the slight frosts has created. The buds on the cherry trees have swelled, and green things seem to be growing to the open air.

We might call it a remarkable winter for us if of recent years we had not had seasons which were even more open; but our comparative freedom in this region from sharp cold and from heavy and lasting snow makes our winter remarkable when we contrast it with that which has now brought such inclement weather to European countries.

In England the new year opened with violent tempests, and during a fierce December gale the Tay bridge in Scotland succumbed to the storm, and what was boasted of as one of the grandest triumphs of modern engineering proved its inability to resist the onset of the elements. In Ireland wide-spread distress appeals for public and private aid, the scarcity of proper fuel for burning being a serious calamity. "No amount of private charity can cope with the approaching famine in Ireland," writes Dr. McIlvaily, the coadjutor of the Archbishop of Tuam. The annual crop reports of England show that the last year was remarkable for its lack of fertility. So far as wheat and barley were concerned, the crop was the worst in ten years at least.

On the Continent the winter has been one of severity, and, in some parts, of great suffering. At Paris the weather was sharp and disagreeable up to the beginning of the year, when it moderated so decidedly and suddenly that the ice in the Seine, over which people had for a month been crossing, broke up rapidly and the river became a roaring torrent. The Rhine and Main are much swollen, and villages along these streams have been inundated. At Vienna a sudden thaw at the beginning of the year caused apprehensions of a serious flooding, the Danube rising rapidly and alarmingly. Thousands of people, the cable despatch informed us, spent New Year's night in watching to guard against inundation; but so far no great damage has been done.

A famine is reported in some districts of Bosnia, thousands of people being on the verge of starvation. In Russia the country between the Volga and the Don is famine-stricken according to accounts from St. Petersburg, and hunger is aiding typhus fever in devastating the region. Christian missionaries in Turkey appeal for aid for the victims of the famine which is prevailing and increasing in northern Persia, averring that unless aid is promptly furnished a great number of the population must assuredly perish.

The winter, therefore, has so far proved more trying in the Old World than here. As is always the case, there have been heavy snow storms in portions of the far West, but up to this time we have seen none in the vicinity of New York, while the thermometer has not registered any remarkably low temperatures. On the average, the first half of the winter has been mild and open, and now we approach the middle of January with scarcely a trace of snow to be seen in the city streets, and little of it showing itself in the neighboring country.

Extract from sermon by H. Ward Beecher, Sunday, Nov. 9, 79. "If I thought that a God stood at the door where men go out of life, ready to send them down to eternal punishment, my soul would cry out: Let there be no God! My instincts would say, annihilate Him!"

SENTENTIOUS PARAGRAPHS.

True faith leads the soul to Christ under every calamity.

Nothing gives more freshness to existence, than the consciousness of being useful to others.

Men who thank for themselves may not believe; those who do believe do so because what they have from hearsay [illegible] is apt to be a better quality of faith.

Life is made up of little things, in which smiles and kindnesses given habitually are what win and preserve the heart and secure comfort.—*Hare Christian Years.*

Let us remember that it is the Divine anointing of the christ of human hearts, imparts the blessing to each who come for him, that he may go and impart the blessing to others.—*Homiletic.*

Gifts are given to Order sifted for God. Opportunities are the market days for best trade. To buy, kiss up the one and keep the other will end in trouble and bitter mistake.

[illegible]
Should God look upon our pathway rise,
And oh, so dark and drear,
Our hearts in that hour shall be,
"Look no and be saved."

So far is charity from impoverishing, that what is given away, like vapors exhaled by the earth, returns in showers of blessings into the bosom of the person that gave it, and his offspring is not the worse, but infinitely better for it.—*Home.*

One good and kind thought from a retired and obscure man, may save when it comes are fallen, and the memory of those who toiled there seem obliterated, and like an undying fire may illuminate and quicken all future generations.

PRAYER.

When earthly cares are laid away,
And shadows mark the close of day,
Though bent the form and white the hair
There's refuge still in humble prayer.

God never gives us a treasure that we may selfishly hoard it. That treasure, like the bread that was broken on the lifetime of Galilee, multiplies in the hand that takes it to divide and distribute.

AT THE CLOSE OF A YEAR.

Time, he manages, steals away
Like the hour and then the day;
Still the daily face appears,
Yet it soon amounts to years:
Thus another year is born.
And we come no more on earth
Therein it brought or promised good,
Than the years before the flood.

THE SEA A GREAT CEMETERY.

The sea is the largest of cemeteries, and its slumberers sleep without a monument. All other graveyards, in all lands, some symbol of distinction between the great and the small, the rich and the poor; but in that ocean cemetery, the king and the clown, the prince and the peasant, are alike undistinguished.

GOD'S GOODNESS.

There is dew in one flower and not in another, because one opens its cup and takes it in, while the other closes itself and the drop runs off. So God rains goodness and mercy as wide as the dew, and if we lack them, it is because we do not open our hearts to receive them.

A NEW YEAR.

Welcome, then, New Year, with [illegible] white pages,
Though we may not them enclose with our tears;
So it has been through the long passing ages,
Worn with the footprints of close-crowded years.
Welcome, sweet years may thy full-ripe deeds be!
Find us like servants who wait for their Lord,
Using with earnest devotion our powers,
Looking for him, and obeying his word.

EVERY-DAY CHRISTIANITY.

Real Christianity is earnest life-work. As electricity permeates steel, so it permeates every act and department of life. It gives a vigorous impulse to every noble quality. It makes every toil honest and cheerful. It gives courage and fortitude in the midst of sorrow and affliction. Christianity is a sublime force. It makes a new man of the old. It throws meaning and grandeur into every small act of Christian duty and benevolence. It makes men honest. It make them tender-hearted and kind. It makes the careworn, and weary, and afflicted patient. It makes home a holy of holies to social life. It makes the judge just, the merchant honest, the servant faithful, the student diligent, the wealthy generous, the poor industrious and cheerful, the strong watchful and helpful; it lights the heart of the dying saint with hopeful flashes of the life everlasting.

The South Carolina and Georgia Almanac for 1794, says the Charleston *News*, contains a table in which the populations of the chief cities of the United States are set down as follows: Philadelphia, 42,520; New York, 30,000; Charleston, 20,000; Boston, 18,000; Baltimore, 13,503; Newport, 6,000. At that time the entire population of the country was less than 4,000,000.

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

WHOLE NO. 678. PLYMOUTH, INDIANA, FEBRUARY 4, 1880. VOL. XXIX, NO. 5.

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COMMUNICATIONS.

The Kingdom of God.

BY H. G. MYERS.

Friend Myers:—As you frequently write for THE RESTITUTION, to which paper I am a subscriber, I would be glad of the privilege of asking you a few questions pertinent to the Kingdom, and have you, if you will do so for my benefit, and also the benefit of others, answer through the paper.

Yours respectfully,
ENQUIRER.

QUESTION FIRST.

Do you understand there to be any difference in the terms "Kingdom of Heaven," "Kingdom of God," "Kingdom of Christ," and "Everlasting Kingdom?" as you in discourse seem to me these expressions interchangeable. May not the Kingdom of Christ be now and the Kingdom of God hereafter—as the Kingdom Militant, or of Grace and the Kingdom triumphant, or Everlasting—and therefore disciples now in the Kingdom of Christ?

REPLY.

Friend Enquirer:—Your letter soliciting your question on "The Kingdom," and request that I answer through THE RESTITUTION, has been received. Although there is much now, as heretofore has been, written and published through the columns of that paper, yet I will comply, as your questions will enable me to get out some points, and present some thing different from what we see in other articles. On looking over your questions I like the order in which they are presented very much as it will enable me to write of the subject somewhat connectedly.

And now, without further preliminaries, to your first question. Waiving all that might be said upon the phrase "Kingdom of God," as to that kingdom once having existed—as that point will naturally come up in answer to another question—I understand the expressions "Kingdom of Heaven," "Kingdom of God," "Kingdom of Christ," and "Everlasting Kingdom," to be exact synonims, and therefore use them interchangeably. And as a reason for this understanding and use I will not resort to a definition of, and discourse upon the a terms, but will select a shorter and more satisfactory solution of this point.

In the language of Jesus discoursing to various persons upon the Kingdom, the historian Matthew in full twenty occurrences records Kingdom of the Heavens, while Mark and Luke in giving an account of the same discourses in their records use the the term Kingdom of God. And so are the terms "Kingdom of God," and "of Christ," and "Everlasting" used interchangeably.

That this use may be seen, and no doubt left resting upon the mind relative to their quality, I will give a few occurrences.

KINGDOM OF HEAVEN vs.	KINGDOM OF GOD.
1. Verily I say unto you, Among them that are born of women, there hath not arisen a greater than John the Baptist: notwithstanding, he that is least in the kingdom of heaven is greater than he.	1. The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it. Luke xvi. 16.
And from the days of John the Baptist, until now, the kingdom of heaven suffereth violence, and the violent take it by force.	
For all the prophets and the law prophesied until John. Matt. xi. 11-13.	
2. And the disciples came, and said unto him, Why speakest thou unto them in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. Matt. xiii. 11.	2. And he said unto them, To you it is given to know the mystery of the kingdom of God: but unto others in parables. Mark iv. 11.
3. Another parable	3. And he said, What

2. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the Kingdom of Christ and of God. Eph. v. 5.

3. And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the Kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. Rev. xi. 15.

Now as it is seen from the first contrast of parallel texts that the kingdom of heaven and the kingdom of God are equal; and from the second contrast that the Kingdom of God and the kingdom of Christ are one or equal, it follows therefore as a self-evident axiom that the kingdom of heaven and the kingdom of Christ are one, and that whatever is predicated of one is predicated of all.

Next by way of contrast let me direct your attention to

THE KINGDOM OF GOD VS. THE EVERLASTING KINGDOM

or as will be seen in the texts here cited the kingdom of God is declared to stand "for ever," "forever and ever," and to be "everlasting."

1. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Dan. ii. xliv.

In the midst of a description of the same events in which the last above text occurs, but in different symbols we have the following statements:

2. But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever. Dan. vii. 18.

3. And the kingdom and dominion and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. Dan. vii. 27.

Let me remark with these citations of Scriptures before us, it is observable that what is predicated in the Scriptures relative to the nature, duration, time of beginning and manner of entrance into the kingdom as set forth relative to one of these expressions, is equally predicated of any other one of the expressions or all of them since they are all one and the same.

With this point thus well established and before us, let me call your attention by way of conclusion to a few Scriptures.

1. "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." Matt. vii. 21-27.

Now let me ask, When the inauguration of this scene here described?

a. Has it occurred in the past, in John's day? upon the day of Pentecost? or during the apostolical ministry?

b. Does it occur anywhere now? or

c. Is it in the future?

2. "And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: where the worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes, to be cast into hell-fire." Mark ix. 43-47.

I have quoted this text at length that there might be no mistakes as to application. Now the only questions relative to it to be propounded are:

a. Do you understand that this Scripture has ever had fulfillment in the past?

b. When is the entrance into the kingdom here spoken of? Past, now, or future?

One more text we will cite before we close this letter, which we think very significant.

3. And besides this, giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. Wherefore the rather brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall: For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ. 2 Peter i. 5-6-7, 10-11.

There are a few points about this text making very materially upon our subject.

a. We discover from verses 9 and 10 that this address was made to persons who had exercised faith,—who were brethren—and therefore in the body—the church.

b. These brethren who were in the church were required to cultivate these Christian graces.

c. And this from verse 11 in order to an entrance into the kingdom of Christ:

d. And therefore as one may be in the church and not in the kingdom, the church and the kingdom cannot be the same.

(To be Continued.)

SELECTIONS.

[Baptist.]

The Privilege of Living in This Age.

It is of course clear enough that no one has the power of election respecting the time, place, and circumstances of his birth; and it is equally obvious to common sense that there is no merit in being born in the purple, and no dishonor in being swaddled in rags. There are palaces for princes, and piles of "Union" bricks for paupers; but the Royal Highness and the Pauper Lowness know nothing of the difference when they respectively utter the first feeble cry of life; and the beds of broad acres and those of brooms for street-sweeping are equally helpless things in infancy.

But all this does not prevent a reader of history from comparing epochs, and mentally giving his preference to one age over the others as that in which he could have chosen to live and act, had choice been possible. There stand out occasionally in the world's history great deeds which are landmarks of time; and great men appear at intervals as if specially chosen for some peculiar work which was the necessity, and forms the historical peculiarity, of the time. The issues of those historic epochs, which it is wholly unnecessary to name here, affect society, nations, and churches to this hour. The lights and shadows of the past are with us yet, and will so continue until an event occur whose unspeakable, overwhelming and world-wide importance will secure universal attention, and dwarf all historic epochs into insignificance, except so far as it shall be found that they were its providential heralds.

That many of them will be so found, is certain; for though the story of man is rough and entangled, frequently presenting passages so weired and awful as to suggest to the superficial observer the absence of controlling wisdom and overruling power, yet we know, in the words of Daniel to the King of Babylon, that "the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will." Events which, viewed by themselves, seem in every way unfitted to minister to any beneficient purpose, will be found part of a great scheme, so framed as to permit the free agency of men and the wild play of evil, whose ministry, like that of the Baptist in the wilderness, shall be to prepare the way of the Lord.

These or kindred impressions are being felt by thinkers, without respect to political or ecclesiastical leanings. None but the merest handful of heartless sceptics can imagine it possible to preserve the world and its inhabitants from utter ruin without a controlling and overruling God. Even where little or nothing of what we understand by Christian belief exists, men feel that Atheism "will not do." The human race cannot afford to lose God!

The corollary from this fact is plain. If there be, as there is, an ineradicable conviction in the human heart that God is, it must be accompanied by the thought, or belief, or hope—call it what you please—that He will some day subdue evil and bring good out of it; for a Divine being without moral activity is an absurdity. Even what is called "natural religion" will accompany us thus far without hesitancy. When we turn to the sure word of prophecy, whereunto we do well to take heed as unto a light that shineth in a dark place, until the morning star that heralds the sun arise, and think of the wonderful movements that are going on all over the world, we feel it a privilege for which to be profoundly thankful that we live now. "The time of the end" is near—the end of trouble, exile and oppression to Daniel's "people," and of the treading down of Daniel's "land," and consequently the end of misgovernment and social disquietudes in all other nations, when the Ancient of Days, as seen in Daniel's glorious vision, shall place the sceptre of universal empire in the hands of "One like unto the Son of Man." For the Church we have no dates. It was chosen in Christ before the ages, and will be with Him for ever; but for the seed of Abraham there are dates, and the world's future is inseparably associated with them.

One of the signs of the time of the end—until which the prophet was commanded to "shut up the words and seal the book"—is thus given: "Many shall run to and fro, and knowledge shall be increased." Is not this superlatively and marvellously true of the age? The manufacture of newspapers is an enormous branch of modern industry; there are "Correspondents" in all lands; and the electric telegraph brings us tidings continually from every part of the world, neither mountain range nor ocean depth preventing. The Bible has been translated into two hundred languages; Christian missionaries are found wherever travellers can penetrate; and the ambition of the tourist now is not to visit the old cities of Europe only, but the kingdoms of the world, and the islands of the sea. Verily, this prophecy is astonishingly fulfilled. Many other predictions which lay in the sealed books of prophecy unnoticed and unknown for ages are being fulfilled before the eyes of all men, if they would but take the trouble to look. The history of to-day all the world over is just as an unveiling and unfolding of Divine purposes, as these were "noted in the Scripture of truth" by men who wrote under the influence of the Holy Spirit thousands of years ago. The books are no longer sealed, if with anointed eyes we will but read them, as God intended them to be read at the time of the end by those who cherish the coming of the Lord as a "blessed hope."

And here we touch the spring of a great secret. It is only those who look for that blessed hope that can read prophecy. They only, as a matter of fact, care to do it; and where there is no desire for such information as prophecy imparts, of course, in the nature of things, it cannot be granted. If the coming of the Lord is supposed to mean death, and the soul is believed immediately to pass into glory, it is mentally impossible to understand one—any one—of the multitude of unfulfilled predictions in both Testaments respecting the happy future of both Church and world, simply because they are all connected with the literal return to our world of the "same Jesus" that left it in the presence of witnessing men and angels. (Acts i.) "The testimony of Jesus is the spirit of prophecy" (Rev. xix. 10); and that testimony is explicit and abundant to His personal return and to the manifold blessings to the nations of the world that directly result from His presence here. But ignore the advent, and all these predictions are so much fog.

"Blessed is he that waiteth, and cometh to the thousand three hundred five and thirty days." (Dan. xii. 12.) And blessed are those who love and work now for the glory of Christ and the enlightenment of their fellow men. A rare privilege is ours if we know its value, and the honor it confers upon us. Our testimony may be rejected and even scorned by our fellow Christians; nevertheless we can have the joy of knowing that we lovingly and faithfully bore that testimony on the eve of the day which is to see the government of the world transferred to Him whose right it is; and that so far as we are concerned, we fulfilled the beautiful prophecy which says: "Thy saints shall bless Thee: they shall speak of the glory of Thy kingdom, and talk of Thy power; to make known to the sons of men His mighty acts, and the glorious majesty of His kingdom.—*Dr. Leask.*

[Friendly Visitor.]

"Watch!"

Watch ye, therefore. . . . And what I say unto you, I say unto all, Watch!—Mark xiii. 33, 37.

Who of all men in the world most need this exhortation? The Christian. Why?

1. Because he is a soldier, surrounded by enemies who are waiting to destroy his soul. They are ready to take advantage of his carelessness or neglect of duty; they are vigilant; they are numerous; they are subtle. Therefore he should watch.

2. Because he is a pilgrim, travelling through a hostile land. There may be snares in his way; stones, over which he may stumble; pits, into which he may fall; enemies, who would strive to make him linger on his way, and lure him from his heavenly home. Therefore he must watch.

3. Because he is a steward. He has precious treasures to take care of—his own soul, his talents, his time, his Master's honor. He must take care that he does not lose the the first, misuse the second, waste the third, and endanger the fourth. Therefore he need to watch.

5. Because he is a servant. His Lord is now absent; his return is uncertain; may be years hence; but it may be to-night. When he comes back he will expect all to be in readiness for his reception—each one at his post, each one looking out for him. Therefore the Christian must watch.

Christian reader! you are a soldier—you have entered Christ's army by your profession; his enemies are yours; his cause is yours. Are you watching?

Christian reader! you are a pilgrim—you confess that earth is not your home, that you are dwelling here but for a time; you know that you are surrounded with dangers. Are you watching?

Christian reader! you are a steward. Christ has given precious treasures into your possession. Are you watching?

Christian reader! you are a servant—you profess to be expecting the return of your Lord. Are you watching?

Your Captain, your Lord, your Master says to you, "Watch!" and pronounces you "blessed" if you watch. Rev. xvi. 15.

[New York Telegram.]

European Meteorology.

Something must be the matter with the meteorology over the water. Following a backward spring, a harsh summer and a late and rainy fall, the whole of Great Britain and several parts of the continent are afflicted thus far with an exceeding cold winter. The Seine, at Paris, is frozen for the first time since 1801. The temperature is remarkably low at Berlin, as well as throughout Upper Silesia. Vienna is experiencing the severest weather it has known since 1838. Travel is interrupted in Sicily and Calabria by that greatest of rarities in that climate—snow. Both in the northern and the southern parts of the continent the unexpected severity of the season is adding to popular sufferings from famine, and in some quarters bread riots are raging. In portions of Ireland, and even in England, the poorer classes are enduring at once the pangs of scant food and of unwonted cold weather. Even France, ordinarily the granary of Europe, has such widespread and extreme distress that the Chamber of Deputies, at the request of the government, yesterday, by a vote of 341 to 3, appropriated 31,000,000 to feed the starving peasantry. Here are all the conditions that have invariably in Europe and the east preceded a plague, slow fevers and other maladies of a violent and epidemic character. The reduction of the systems of large masses of people by insufficient nutriment, accompanying or followed by their exposure to inclemency of weather, against which no provisions have been made—this simultaneous attacking of the citadel of life from within and from without, is the sure forerunner of desolation to come. The unfavorable after effects are aggravated by the overcrowding, which is the only refuge open to the poorer classes from the present horrors of a season for which they are not prepared either by usage, the construction of their habitations or the quality of their clothing. Myriads, in escaping from freezing, will be inoculated with poison. We shall be happily disappointed if the coming summer shall not develop the most frightful mortality that Europe has known in the present century.

[Scientific American.]

A Drunkard's Brain.

Hyrtl, by far the greatest anatomist of the age, used to say that he could distinguish in the darkest room by one stroke of the scalpel, the brain of the inebriate from that of a person who lived soberly. Now and then he could congratulate his class upon the possession of a drunkard's brain, admirably fitted, from its hardness and more complete preservation, for the purpose of demonstration. When the anatomist wishes to preserve a human brain for any length of time he effects that object by keeping that organ in a vessel of alcohol. From a soft pulpy substance, it then becomes comparatively hard; but the inebriate, anticipating the agreement, begins the indurating process before death—begins it while the brain remains the consecrated temple of the soul—while its delicate and gossamer-like tissues still throb with the pulse of heaven-born life. Strange infatuation, thus to desecrate the God-like! Terrible enchantment, that dries up all the fountains of generous feelings, petrifies all the tender humanities and sweet charities of life, leaving only a brain of lead and a heart of stone!

The *Gazette de France* gives a list of the coldest winters which have been experienced in France since the fifteenth century. The winter of 1408 was the "great winter," in which nearly all the bridges in Paris were swept away by the ice. In 1420 thousands perished by cold in the capital of France, as well as in the outlying districts, and wild beasts devoured human corpses in the streets of Paris. In 1507 the harbor of Marseilles was frozen up. In 1511 frozen wine was broken up with the axe and sold by the pound in Paris. In 1607 cattle perished from cold in their stalls, a fuel famine occurred in Paris, and wagons were driven across the Seine. In 1665 the thermometer in Paris fell to 22½ deg. centigrade, or to 8 deg. below zero Fahr. In 1709 the thermometer marked 9 deg. below zero (Fahr.), the Mediterranean was frozen over in many places, the greater number of the trees in France were destroyed, and wine froze in the cellars. In 1788 the ice on the Grand Canal of Versailles was 12 inches thick. In 1795 the thermometer fell to 9 deg. below zero (Fahr.) in Paris; the frost continued for six weeks, and the Dutch fleet, frozen in the Texel, was captured by a force of French cavalry and horse artillery—an episode in warfare which forms the subject of one of the pictures in the galleries of Versailles. In 1830 the thermometer fell to zero in Paris; all the rivers in France were frozen, and many men and much cattle perished by cold. In 1853 nearly all the rivers in Europe were more or less frozen over; and, finally, in 1871, the thermometer in Paris fell to 7 deg. below zero (Fahr.), but the excessive cold was of but very short duration, and the Seine was only completely frozen over for one day.

THE RESTITUTION.

S. A. CHAPLIN, Editor.

PLYMOUTH, INDIANA. FEB. 4, 1880.

WILL lecture at the Christian Chapel on Sunday evening next—February 8—on the comparative merits of the two systems—Christianity and Infidelity.

WE are wonderfully crowded just now. Will attend to correspondence and communications as fast as we can. Will use all the means sent for the paper strictly in accordance with the designs of our friends who send the aid.

WE give our readers some points made by Col. Ingersoll in a late lecture. The Colonel has accounted for our origin in a manner quite as satisfactory as the foundations of the world were once explained. It was said to rest on a huge elephant, and the elephant was said to stand on a prodigious turtle. This went for demonstration till at length a still further query occurred—What does the turtle stand on? The Colonel made it appear as clear as mud that the remotest of all our grandfathers was a certain ancient "*wriggler*." Now everything will be as clear as black midnight when we learn who made that "*wriggler*"—or, did he make himself? Smart old ancestor if he did. How easy, on this supposition, to explain the smartness of one of his descendants—*it is hereditary.*

Ingersoll's Lecture.

Col. R. G. Ingersoll delivered a lecture in Plymouth on the evening of Jan. 30, 1880, to a few points of which we call our reader's attention. One of the objects of his unsparing sarcasm was the dogma of eternal hell torture which he assailed with a ferociousness truly savage, using both tomahawk and scalping knife. As the Bible is not responsible for this frightful sentiment, we leave the rescue of the victim to those that feel an interest in its prolonged existence. In saying this, however, we could regard as hardly less than positively abusive some of the merciless remarks with which he stigmatized several religious denominations. The Col. next went for the persecutors and persecutions of gone-by days with all his weapons of slaughtering invective. The tortures of the thumb-screw, the iron neck-collar with its piercing steely thorns, and the joint-severing rack, were dramatized in language fiercely tragic, and with gestured action correspondently effective. Now, to change the figure, if the learned lawyer, as criminal prosecutor, had only arraigned the right culprit, we should be perfectly willing to have the case submitted, without plea or protest, for the deserved sentence of capital punishment; but we would no more join with the Col. in clamoring to have Christ executed for the crimes of antichrist, than we would join the persecutors themselves in inflicting their hellish tortures and butcheries. It was far from being "*honor-bright*," to use a favorite phrase of the Col., but rather an unpardonable misrepresentation to charge to the account of Bible Christianity all the horrid tortures and murders of the infernal Roman Inquisition. The more thoughtless of the Colonel's applauding audience were led to conclude that it was from the infidel fraternity, as paragons of spotless moral purity, and, especially, as lights of knowledge far in advance of the dark superstitious age in which they lived, that the victims were furnished who suffered the torments of the thumb-screw, the iron collar, and the rack,—that the countless holocausts roasted alive were so many good humanitarians of the Col's infidel school. Our knowledge of history is limited. We tried hard to call up from memory a single example where one of this class had ever been so unfortunate as to get his thumb *pinched* in one of the thumb-screws of the Inquisition but could not. We are equally ignorant as to where and when one of these noble humanitarians were the iron necklace, or was extended on the racks of Roman cruelty. Thousands and millions of firm believers in Divine Revelation suffered, and, in our opinion, the crowns of martyrdom belong to this class and we have the right to protest against giving the coronals of those who, for the truth's sake, loved not their lives unto agonizing death, to infidels who draw money for a single evening lecture to the amount of from two hundred to five hundred dollars. Notwithstanding our ignorance, myriads of infidels may have sealed the *testimony of their unbelief* with their blood, and the Col. may have forgotten to give the examples. We heard of a man who went to do a full day's work mowing, who, when he got to the field, found he had forgotten his scythe and excused himself to his employer on the ground that *he could not think of everything*—we are well enough disposed to excuse the Col. on the same grounds, but indulge the hope that he will bring his scythe next time.

The open and oft-repeated plaudits from a large part of the audience demonstrated their appreciation of the orator; we, although one of the unfortunate, and insignificant objects of his withering lampoonry, could see some things in the Col. to appreciate, and, lastly, the Col. made it evident that he appreciated himself, as he said "he did not know but that he might be damned for his smartness." Well, notwithstanding all the appreciation, we share his fears. He related an anecdote concerning a certain Scotch woman of very exclusive faith, who was arguing her principles with another person, and that this person finally remarked to her, that she must think that herself and husband were the only ones who would ever be saved, and who, in turn, was astounded when the lady replied that "she was not altogether sure about John!" We are not *altogether sure* about Robert, honest-hearted as he claims to be. Supposing that the Col's. fears should finally be realized, and that death eternal should be his doom; what would be appropriate *in memoriam?*

The Christians chose Scripture expressions as sentiments to engrave upon the humble slabs above their martyred dead, but the Col. spurns this book, and so we have to ask whether the following lines from a heathen poet would be a fitting memento when this great light of the age shall have gone out? Without strictly attending to the laws of meter, we substitute R. G. Ingersoll for *Quinctilium* and read:—

"Ergo *R. G. Ingersoll* perpetuus *sopor*
Urget? cui pudor, et justitiæ soror
Incorrupta fides, nudaque veritas,
Quando ullum inveniet parem?"

Anglicised—"Does perpetual sleep at length oppress Col. R. G. Ingersoll? When will *pure modesty*, and incorruptible faith the sister of justice, and "*Honor bright*" *truth* ever find his equal?"

In answer to the question of our supposed epitaph there is a forlorn hope. It is claimed that even some stars have gone out in the heavens, but scientists tell us there is nebulous matter out of which to make myriads more of shining orbs. Possibly these the place of lost orbs may be more than filled up with marvelous creations of resplendency in the ages to come. Even so the Col. has taught us to indulge a slender hope for the re-appearance of some great *humanitarian* in the future who will perhaps fill the vacancy left should the Col., happen to so far overdo the tuing in *Smartness* as to be lost out of the universe as a penal consequence.

Although he discarded the theory of creation as propounded by Moses and thereby made us poor ignorant believers in Divine revelation and, yet in pity of our unenlightened condition he did not leave us without pointing out to us what he considered a more excellent way to account for the production of the great lights of the age like himself. He thought in the long ago there was probably "*a wriggler* that did not know that *it wriggled*," that through a certain process of "wriggling, creeping, crawling twisting, squirming, walking, hopping, jumping, running, skipping, leaping," etc, finally developed itself into that low type of man that made a certain "dug-out" that he had seen somewhere, and that this low type of man kept on *boat-making* till steamships and smart men like the Colonel were the outcome of all the transformation. Well, with the genealogy of the great lights of our age admitted, which the Colonel thought infinitely more worthy of our acceptance than the one our poor ignorant mothers taught us from the book of Genesis, we are left to indulge in the hope that there is yet lease another *wriggler* left somewhere in the great universe that will in the course of ages *wriggle* through all the ranks and orders of vermiculars, reptilians, batrachians, and anthropoids, and so on through *another man in a dug-out*, till at last, if the sun should not happen meanwhile to go out, another set of men whould grace this our world as the equals of the great lights that may disappear in consequence of a misuse of their talents for *smartness*. There were several other *illuminations* we should be very glad to make *shine* on our poor illiterned readers who have received Moses and the prophets, Jesus Christ and the apostles, as their teachers and guides but in consequence of not having been *burnished up* by infidel lectures we are not the proper *reflectors* to turn such *brilliancy* upon *darkness*.

To become serious, how sad it is to see brilliant talents perverted, and then employed for the undermining and destruction of what little true morality and religion there is left in the world. Who would surrender faith in God and his word, in Jesus Christ and his redemption, with all the joyous hopes of eternal life beyond the grave, for the empty vanid philosophy of Col. R. G. Ingersoll? We are no enemy to the gifted orator, and in closing say we wish he might learn the way of life and be saved.

Historical Era of Our Lord's Life.

That Christianity now exists in the world as a great moral force, controlling and shaping individual character and destiny, as well as exerting a mighty influence on the general history of mankind, is too obvious and indisputable a fact to need proof. It is also undeniable that it has become interwoven with everything that distinguishes the enlightened nations from the less civilized and the barbarous. It has become the very soul of all that is transcendently beautiful and sublime in literature; it has imbued legislation with a spirit of justice and mercy unknown to ancient tyrannies; it has softened the savage austerity of manners once prevalent; and, above all, has inspired humanity with the only intelligible and well-founded hopes and prospects of an endless future existence. This religion had an origin of some kind, and an important question to be answered historically is,—did it originate in that age of the world to which its votaries assign its commencement? Did our Lord live in that particular interval where it is claimed that Christianity commenced its career to expand into that great moral force it subsequently became to influence the destiny of untold millions through successive generations? We submit, in reply, the following conclusive argument from a volume now before us. Its concise force will commend it to attention:

Christianity exists now, and we know from Greek, Roman, and Jewish history that there was a time when it was not. The Jews were strictly forbidden to hold intercourse with foreigners; but, notwithstanding their exclusiveness, the Gentile writers often mention them. The founder of Christianity, at what time soever He lived, gave his followers a law the very reverse of exclusiveness, by going to all nations to make known his doctrines. Not a word about Christianity is mentioned by Cesaur, Cicero, Livy, Virgil, or Ovid, and to believe that it existed without being mentioned by them is preposterous credulity. A century after these writers, Christians are mentioned by Josephus, Tacitus, Pliny, and Suetonius, and the *advent* of their Master must have been in the interval. Four different accounts of the life and death of Christ are given; the difference of authorship is proved by apparent discrepancies, and the truthfulness is confirmed by the general harmony. Luke relates several dates with great minuteness, and this affords a strong argument of veracity. He says John commenced his preaching in the fifteenth year of Tiberius, and that soon after Jesus also commenced, when he was about thirty years of age. He also places this event a little before the death of Herod. Now, from Ptolemy's canon we know exactly the times of Augustus and Tiberius, and the time of the death of Herod is determined from Josephus. The time thus obtained for the origin of Christianity *is just the interval of them Roman writers who do not mention it and those who do*, and there is no other time possible that can be fixed upon for its origin. False religions may arise from small beginnings as well as true; the utmost care and caution are necessary to discriminate, and credulity is as culpable as scepticism. A remarkable dissimilarity is observed in the teaching of the founder of Islamism and of the Founder of Christianity. The former affirmed that he had interviews with heaven, and, without giving any proof of the truth of his assertion, condemned all who disbelieved him to future punishment. The latter never found any fault with the Jews for disbelieving his word, but for denying the evidences of their senses, or attributing His gracious miracles to demons. The Jews were trained from infancy to entertain the highest respect for the laws of Moses, and the most thorough contempt for all other religions. That a handful of persons thus trained should spontaneously arise and denounce those laws that they were taught to venerate is contrary to experience. No such example in the annals of history is anywhere found, and its occurrence would be as great a miracle as any in the Bible. No cause conceivable could effect such a change, except miracles addressed to the senses, or a direct voice from heaven; and those who deny miracles from experience, are compelled to admit a still greater miracle. Christianity certainly had an origin, and no other than that assigned to it would consist with experience. The books of the New Testament, also, can be proved to have been written in the first century, or not long after the events recorded in them. They could not have been written in the century before, *for the events recorded did not then exist;* neither could they have been written in the century after, *for they are quoted and commented upon by a host of writers that then lived.* The writers of the second century are quoted by those of the third; and thus a regular chain of writers, that has never been broken, never will, never can be broken, has been formed from the apostles to the present day.—*Chronico Astrolabe, Lindsay.*

When we read in history that Alexander the Great was born B. C. 356, and that the first lessons he learned were from the Iliad, that he ascended the throne at the age of 20, that he established his authority firmly over all Greece, that he then prosecuted a war against Persia, that he founded the city Alexandria in Egypt, and that finally he overthrew the Persian Monarchy in the famous battle near Arpela in October 331, and that he closed his eventful though short career at Babylon in 323, we give full credence to all the particulars of the narrative. Alexander's reign was one of the grandest turning points in the world's history. From his time the fortunes of the East and the West have become blended, and the history of Europe cannot be written independently of its connection with the history of Asia. Though his lifetime was only about thirty-three years, yet its chronological place in history is immovably fixed.

His youthful instructors, Lysimachus and Aristotle, lived at that period. It was then that Demosthenes, the prince of oratory and patron of free institutions, was pleading the cause of liberty before her forum was entombed after the overthrow of the Greek communities, by the conqueror's crushing power. It was then, and then only, that the vanquished king, Darius III., reigned in Persia. It was then, and not before, that Alexandria was founded, a city that has perpetuated the name of its founder through all intervening ages to our times.

Now the life of the Messiah is not only as firmly and definitely fixed to the period between B. C. 5, and A. D. 34, as Alexander's is between B. C. 356 and 323, but the events and transactions connected with the life of our Lord are even more fully authenticated than the undoubted events and transactions connected with the life of Alexander the Great. Historically viewed, there is no more of credulity in believing the Gospel narative, than in believing the narative that record the exploits and conquests of Alexander.

Another of the world's heroes and conquerors was born B. C. 100, and assassinated B. C. 44. During his triumphant career the history of Europe, of Rome, and of the world, was changed. No student of the past doubts that Julius Cæsar lived, made his conquests, and reigned at Rome during the sixty-six years of the above chronological period. Not only are the very year and the very month given when the great events connected with his life-history transpired, but often the very day of the month is fixed. An important reformation of the calendar was introduced by him. As a general no one has ever surpassed him unless perhaps Napoleon; and no one who reads the records of the past is any more doubtful about Cæsar's victorious conquests than about the events of Napoleon's wonderful career.

Now when we are told that Alexander died of a fever contracted in the marshes of Babylon that was fatally heightened by his own excesses, no one is disposed to contradict the statement. That Cæsar fell, transfixed by twenty-three wounds, at the foot of the statue of Pompey in the Senate house of Rome is universally admitted. That Napoleon died on the island of St. Helena is unquestioned.

Now that Christ died on the cross at Jerusalem is as well authenticated as any event that ever transpired. That he rose from the dead is as fully authenticated as that he was born and lived. Absolute knowledge is fundamental in all history in the first place. That Alexander lived, that he became a monarch and a conqueror, and that he died at Babylon were *known facts* before they ever became history; and the history of the world, since his time would be inexplicable on the supposition that Alexander the Great never had an existence. His cotemporaries knew him personally, and knew that he conquered a large part of the then known world. Our historical knowledge is simply their personal knowledge recorded and thus transmitted to succeeding times; and it is confirmed by the whole subsequent course of events. So the personal knowledge of those who were "eye witnesses" of the exploits of Julius Cæsar is the foundation upon which the historical knowledge of all succeeding generations rests. To interpret the history of Imperial Rome, and, indeed, of Europe for nearly twenty centuries would be impossible if Julius Cæsar were left out of the account as a myth. It was just as surely a matter of *personal knowledge* to the inhabitants of Jerusalem and the surrounding countries, in the first century of our era, that Jesus Christ lived, and performed the wonderful acts ascribed to him. The first records were made by "eye witnesses" who had a *perfect* knowledge of all they recorded—men that spake what they knew, and testified what they had seen. They were as capable of *knowing* that a man blind from his birth had been miraculously made to see as we now are. It was not an isolated miracle, about which a mistake might have been possible, that challenged the faith of the multitudes that attended upon our Lord's ministry. To perform miracles was, in great part, his life work. Men were forced to believe in his miraculous power contrary to their inclination,—*they knew because they saw*—they could not deny the evidence of their own senses. The apostles, and the five hundred others, knew that it was the same Jesus, after his resurrection, that they had been conversant with before his crucifixion.

The history of the world would be a thousand times more inexplicable, to leave Christ out, than the history of Europe today would be with the career of Napoleon left out, or the history of the United States with Washington left out. If the existence and life work of any person is historically demonstrable, it is the existence and life-work of the Son of God.

THE following article which we clip from the last New York *Weekly Witness*, is said to have been carefully prepared by a gentlemen well acquainted with the nations of Continental Europe from information obtained through reliable channels from trustworthy sources. It presents the darkest picture of depraved human nature that has ever come before our contemplation. The time of trouble impends, such as never was since there was a nation. Well did our Savior enjoin upon us watchfulness and prayer, that we might escape all these things that are coming on the earth, and stand before the Son of man.

"Earth, what a trial lies before thee;
None like it in the shadowy past;
Of all the throes that ever tore thee,
E'en though the direst is the last!
I hear the moaning and the sighing,
I see the hot tears heavy fall.
The thousand agonies of dying—
Oh, shall I be beyond them all?"

NIHILISM.

Prosecutions lately opened in Berlin, against three young men students, all Jews, have clearly shown that the socialist, revolutionary Russian party is in frequent connection with the political refugees abroad, and generally all malcontents, and that thereby a very active agitation is entertained, the ramifications of which reach very far. The principal object of these affiliations is to spread out revolutionary pamphlets.

A program on the spirit and object of Nihilism was found during the above prosecutions. I give here an extract of it. Readers, open your eyes and ears.

"We have to be guided solely by the utility which revolution may derive from the death of certain persons. Foremost of all, those persons are to die who are the most dangerous for the organization of the revolution—those persons the death of whom, sudden or violent, may frighten to the highest degree the government and shake its power, by taking away from it its most intelligent and energetic agents."

"The only revolution which may secure the welfare of the people is the one which destroys down to the last roots the idea of State; which overturns from top to bottom all Russian traditions, institutions or classes. No association shall be imposed on the people from above; its organization will have to issue from the life of the people—we have to leave this to future generations. Our business is the most frightening, pitiless and universal destruction; the concentration of an invincible power to overturn everything. This is our organization, our conspiracy, our task."

In a paper clandestinely imported into Prussia, an association for the overthrow of social order is recommended, especially to young men; it shows at no distant period the raising of the standard of the German Socialist Democracy for battle, and proclaims the revolutionary social solidarity of all countries. An appeal to the Jewish youth (the Jews seem to play an important part in the movement) says: "The old world is full of lies and oppression. Destroy it; on its ruins the red flag of social revolution will be unfurled, with a radiant light behind it."

The Nihilist confession or creed, compiled from original but reliable sources, is as follows:

1. The "ideals" of the Liberals and those of the Republicans are but Mother Goose tales.

2. Garibaldi and Felix Pyat (the desperate, the atheist Pyat) are old fogies.

3. The Commune of Paris, in 1871, deserves some approbation on the part of Nihilists, because its fires threw for the future a ray of light; but it is in itself insufficient, because it has made no decisive step. It had in view a social revolution, but dared not accomplish it. The measures taken by the Commune were but half measures, for she shot the hostages only by dozens. A war without mercy is necessarily to be waged by spoliation, fire, pillage and murder. Such a war should be one to fight everything existing; to overthrow everything, to demolish the whole edifice of modern society.

4. The Nihilists demand the destruction of the middle classes, and the old world is to be hurled in its ashes.

5. The Nihilists demand the confiscation of property, and the abolition of any rights of private ownership.

6. The Nihilists demand the abolition of the family and the suppression of religion, and the abolition of liberty to continue such nonsense.

7. This program is to be realized with the aid of the Poles, and to spread terror over all such as do not share their opinion.

8. The Nihilists want to annihilate everything which they may find in the way of the execution of their program—persons, things, institutions.

9. He who is not for the Nihilists is against them, and is to fall by the bullets of their revolvers.

From the above it may be seen that Nihilism cannot be called a party—not even a faction. It is simply banditism under a modern name. At all times and in all countries, the spirit of rebellion has produced similar extremists, but what makes them more dangerous for Russia is, that they find beyond her limits support in the revolutionary party, which, in one way or in another, and under various names, is conspiring against both state and people.

NEWS ITEMS.

BY ENGLISH ALIVE BY MOORS.

LONDON, Jan. 31.—The Gibraltar *Guardian* says: "The Moors at Fez, Morocco, have attacked the Jews, wounding several. They covered an old man, over 70 years of age, with petroleum and buried him alive amidst shouts of joy. Two of the wounded Jews are French subjects."

LONDON, Feb. 1.—It is rumored at Vienna that Russia has decided to increase the number of her peace and war forces, the latter by 150,000 men.

A dispatch from Candahar says: Terrible accounts reach here from without the British lines. It is reported that nearly 2 000 families have been exterminated by Ghilzais, and that seven of the villages of the latter were afterwards captured by Hazaras and every soul in them slain.

Business in Cabul has been entirely resumed.

ST. PETERSBURG, February 1.—The *Golos* asserts that an archbishop and two bishops, old believers, have been imprisoned in the Suzdalya prison for twenty-six, twenty-two and seventeen years respectively.

CONSTANTINOPLE, February 1.—Excessive cold prevails at Daiberker, and a great fall of snow has taken place. Several travelers have perished on the way to Daiberker, and a great mortality prevails among the cattle. Thousands of Moslem refugees are slowly perishing at Philippopolis from cold and starvation.

THE CZAREWITCH TO THE POLES.

VIENNA, Jan. 30.—It is reported that the Czarewitch recently remarked to some Polish in guests: "I shall be proud to wear your glorious crown. Communicate this to your countrymen, and assure them of the favor of their future King."

STARVATION IN IRELAND.

LONDON, Jan. 30.—Three have died from starvation this week in the neighborhood of Parsonstown, county of Louth, Ireland.

ROME, Jan. 30.—His Holiness the Pope has sent 10,000 francs for the relief of the distress in Ireland.

THE POPE'S HEALTH.

LONDON, Jan. 30.—A despatch from Rome to the *Pall Mall Gazette* says: "The condition of the Pope's health is causing anxiety. He suffers from fits of shivering and great prostration, but persists in his usual occupations."

What a Barrel of Beer Did.

A hard working man and his wife having accumulated some money bought a lot and built a house upon it. Like most property it was mortgaged. They prospered, the man having steady work, but in an evil moment they concluded to start a saloon. The rest is soon told. Dissipation followed, and both father and mother became drunkards. The property soon passed out of their hands, and they eked out a miserable existence in tenement houses. After a time the man sobered up, and once more he looked and acted the man; but again the tempter came in the shape of a beer agent, who advanced him a barrel of beer to start a saloon with. He accepted and moved his family, wife and two bright children into the saloon. Drunkenness followed, both drinking to excess, and in less than one week the father was in jail, the mother in the insane asylum, and the children in the poor-house.

Meteorological tables have been published in England, showing that 1870, which closed with a series of awful and devastating storms, was one of the most remarkable years of the present century in England. Comparisons have been made as to the rainfall of 1870 with that of sixty-four years back, and it has been found that during the first nine months of the past year no less than 200 inches of rain fell, while the nearest approach to that amount was in 1828, and then it was two and one half inches short. During the quarter ending with September rain fell in fifty-three out of seventy-eight days, the total amount being 11.75 inches. In April, May, and June rain fell almost constantly, and the sun was but rarely seen. The month of July was the most remarkable on record, rain falling every day during the first half of the month, turning to snow in some districts on the 4th, 5th, and 6th. August brought a change for the better, and agriculturists began to think that their misery was over. It is a sudden change took place toward the end, and at its close all hope of saving even a moderate harvest was blighted.

POETRY.

A Little Longer.

Yet a little longer labor,
Toil, for day is not yet done;
For the rest that you are longing,
You must wait till set of sun.

Yet a little longer labor,
Sow the seed in many a field;
Somewhere still a golden harvest
Waits its ripening grain to yield.

Yet a little longer labor,
Stay with patience at the gate;
Angels will undo the portal
If you labor while you wait.

Yet a little longer labor;
You must take of grief your share;
Yet your Father will not give you
Greater than your strength can bear.

Yet a little longer labor
Through the cold of icy-gone years,
For, the happy moments gathered,
All too short the Day appears.

Yet a little longer labor;
Day by day and year by year,
Nearer, by our heart's devotions,
Will the golden gates appear.

Nearer, by our prayers, the praises;
Nearer, by our songs, the sun;
If we falter while we say them,
Something will be left undone.

Yet a little—and the longest
Day of all our life is done;
The long journey is accomplished,
And Heaven's glory is begun!

LETTER DRAWER.

Editor Restitution:—I can praise the Lord for Brother Paul's blessed hope of the gospel, for he says: "I have fought a good fight; I have kept the faith; henceforth there is a crown of righteousness laid up for me which the righteous judge shall give me at that day, and not to me only, but unto all them also that love his appearing." I do know I love his appearing. We were among those that took their lamps—the Bible—to meet the Bridegroom in forty-three. That proclamation will never be forgotten by those that heard it, and obeyed it. It was a heart searching doctrine; it stirred the world and the church as nothing ever had since the day of Pentecost; and, I think, never will again till that mighty trump shall sound through earth and sea, and bid the sleeping saints arise and come forth and put on beautiful bridal robes to appear at the marriage of the Lamb. Oh, what honor and royalty, to be a guest at the marriage of one that is Lord of lords and King of kings. The signs in the heavens above and the earth beneath, show us that that day is right upon us. Yes, the stone that was cut out of the mountain without hands is about to strike the image on its feet, where all the fragments is centered in the iron and miry clay. And the stone that smote the image became a great mountain and filled the whole earth. This is Christ's kingdom. "And I saw in the night visions, and behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days. And they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations and languages should serve and obey him. His dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed. And the saints of the Most High shall take the kingdom and possess the kingdom forever, even forever and ever." Praise the Lord for such a blessed promise as this, to be made an heir of God and joint heir of Jesus Christ his Son, to such an incorruptible inheritance that will never pass away, who are kept by the power of God through faith, ready to be revealed in the last time.

Now, dear brethren and sisters, when we are looking for such things, what manner of persons ought ye to be in all holy conversation and godliness? How much we need to be strong in the Lord and in the power of his might, and put on the whole armor of God that you may be able to stand against the wiles of the devil. Stand, therefore, having your loins girt about with truth, the most mighty weapon in the whole world, and, having on the breast-plate of righteousness and your feet shod with preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked, and take the helmet of salvation and sword of the spirit, which is the word of God. Now may the God of peace sanctify us wholly and keep us blameless unto his heavenly kingdom, is the prayer of one looking for the King of Israel.

MRS. L. WHITAKER.

Alexander, N. Y.

Editor Restitution:—Enclosed please find two dollars for THE RESTITUTION for one year. There are a goodly number of brethren in this vicinity. Bro. Foore preaches at our school house once a month to an intelligent audience, and we trust his labors are not in vain as several are investigating the subject as shown in the new light.

Yours in hope of life everlasting.

EVA M. NORRIS.

Ottawa, Kan.

Editor Restitution:—THE RESTITUTION is a welcome visitor to me; the Bible is a new book to me since I have discarded the sectarian priestcraft and obeyed the Gospel of the kingdom. May the Lord hasten the restitution age when our Deliverer shall come and restore all things. What a glorious thought to think what is in reserve for us if we only live faithful. May the Lord help us so to live that we may be prepared to meet each other in the kingdom of our Lord is my prayer.

RICHARD P. FOWLER.

Everett, Mo

Editor Restitution:—I am almost alone in the truth in this community, a village of 3,000 inhabitants, and a very moral place. Three church houses, Babtist, Methodist and Christian. I am a member of the Christian church here, but cannot endorse all they teach. Would there be any chance to get Brother J. M. Stephenson to come here and hold a meeting for us? I think he might do much good as they are reading people here, but have been badly taught. I could promise Brother Stephenson traveling expenses and fare while here. I would pay that myself. Please let me hear from you by private letter, and much oblige,

Yours in the hope,

D. E. SHEPHER.

New Burnside, Ill.

[Will J. M. Stephenson please answer the above.—ED.]

Editor Restitution:—It is now about five years since I have written to THE RESTITUTION and perhaps some would like to know what has become of me; well, I live in Benevaista county, Iowa, my postoffice is Newell. I have done but little for the cause of truth compared with the time I have been here, yet I have labored some, and have some fruits of our labors. Twelve miles north of here, we held meetings resulting in good, fourteen have been baptized into Christ, five baptized believers have moved into that neighborhood making now nineteen in all that place who are getting ready to meet the Lord. I have baptized sixteen since I came here. There are about thirty of the one faith in the county. I have labored but little from the fact I have have had to support my family and make a farm out of raw material, which I went in debt for to start with, then, the second year, the grass hoppers scourged us so that with some other bad luck I got financially embarassed and am yet to some extent. I hope the worst is over, and that I shall be able to do more for the cause of truth in the future. Here with I send $2 to apply on my subscription. THE RESTITUTION is a most welcome visitor to us, we take great comfort in reading from the letter drawer those little epistles from the dear ones who are getting ready to meet the blessed Lord and share his glory. Yours in hope of eternal life at the appearing of the King.

T. J. WHITESITT.

Editor Restitution:—We are intending, a number of families of us, all believers, to emigrate to Oregon or Washington Territory the coming spring. We have lived here in southeast Kansas for six years. My father, George Pickett, is a preacher, and has in charge a church of some eighty members. We are all farmers, and should like to settle where there are those of like faith. Any brother or sister reading this will do us a favor by answering through THE RESTITUTION or to our address. We should like to know the state of society as regards religion, education, health, etc. Also as to the improvements of the country, the price of land, etc. The price of produce, live stock, what wages are, and all things concerning the country that would be of interest to those desiring to make a home.

Please allow this a place in THE RESTITUTION, and oblige your sister,

CHATA N. WILLETT.

Walnut, Ala.

SELECTIONS.

(Christian Herald and Signs of our Times.)

THE MOMENTOUS DECADE.

The Flight of Time---What Will the Eighties Bring Forth---Murmurings of Approaching Storm---An Eternal Name.

The velocity with which Father Time flies is most apparent to those who look back; but with all his celerity, he moves but slowly and heavily forward to the man whose whole employment is to watch his flight. Time is often blamed as if he were a great thief; it is people's own fault. Use him well, and you will get from his hand more than ever he will take from yours.

The epoch in which we live is characterized by deep solemnity and attended by serious circumstances. There is a growing conviction among the people of God that every year, yea, every day and hour, brings us with accelerated speed nearer to the great crisis of the world's history. These are times to make all men think, Christian men especially so; for there is nothing more manifest than that the King of kings is marshalling his armies, preparing his way, and maturing all things for his second advent in glory.

The decade of the eighteen hundred and seventies is now a thing of the past, and we have entered on the momentous decade of the eighteen hundred and eighties, during which the concluding events of the present Gentile dispensation associated with the second advent of Christ are expected by prophetic expositors to be likely to occur. It is, in fact, probable that the decade of ten years from 1880 to 1890 will be signalized by the most unprecedented and momentous occurrences that have ever transpired during the whole 6000 years of the history of mankind.

The year on which we have entered will, we doubt not, be most pregnant with stirring events. The revolutionary spirit of the age has faith in nothing but itself, and is laying violent hands on all existing institutions, while an invisible hand seems writing upon every edifice the sentence that startled the Chaldean monarch in the hour of his godless revelry. There can be little hesitation in saying that we have arrived at an epoch in the history of the world in which one of those mighty revolutions, happily rare in the annals of mankind, is impending. Human society, long troubled with a malaise of discomfort, is now, as it were, convulsed with birth-pangs.

There are lamentings and fears all around us, and to be heard on every side, indicating that there is now stealing over the minds and hearts of the many who have slept too long in the lap of self-indulgence and carnal security a presentiment of imminent calamity; that before long that sinful sleep will be roughly broken by him who is about once more not only to shake the earth, but also heaven. But, "to the upright there ariseth light in the darkness," and the believer in the Lord knows that when this earthly house is shaken and the old roof falls away, the house not made with hands will display itself in its spiritual symmetry, its imperial beauty, and its abiding strength, and that it will inclose him forever within its "everlasting doors."

How cheering the hope, amidst the din of war, the acclamations of false joy, the yell of idolatry, and the groans of creation, that a period is hastening when the fleeting shadows and phantoms of the night shall have vanished, and peace shall stretch her shady wings over the sons of men; when rivers of joy shall water this vale of tears; when Cherubim to Cherubim shall cry, Holy, Holy, Holy, is the Lord God of Hosts, the whole earth is full of his glory (Isaiah vi.).

Shall, then, the Christian fill his mouth with dust and his heart with rubbish, occupying his time with that which is not bread, while the true manna of the kingdom is his for the taking, and golden joys and pleasures are his forever? Nay, nay! would it not be better that, instead of our Lord sighing over us, we were found sighing and crying for the abominations that exist, having no part or lot in any of them; being like men that wait for their Lord, that whether he come in the first watch or the second watch, we may be found waiting and longing for his appearing? (Ezek. ix.).

Till then the Spirit and the Bride, looking heavenward, say "Come;" the individual believer, taking up the cry, says "Come." And whosoever desires him, and is athirst for him, let him too join the cry, and say "Come." "He who testifieth these things saith, 'Behold I come suddenly.' Amen; even so come, Lord Jesus."

How important it is to determine whether we are the friends or the enemies of Christ—whether we have a saving interest in him! Is he "made unto us wisdom, and righteousness, and sanctification, and redemption?" If so, during the year 1880 let our gratitude be testified by a thankful acknowledgment, by a public confession of Christ, by fervent devotion and self-sacrifice, and by an entire acquiescence in the design of his death.

Every thing in this transitory world is constantly shifting and changing. Those things which seem most likely to continue are destined to perish.

Names, however great in reputation or in history, may be forgotten, but the name of Jesus will be immortally remembered. Prophecy said of him, "He shall be great, and shall be called the Son of the Highest." His name is great in the imperishable fulness of its meaning, in the peerless character it represents, in the unutterable grandeur of its associations, in the perennial efficacy it imparts, in the radiant hope it inspires, in the priceless blessings it reveals, and in the unfailing perpetuity with which it is invested. "His name shall endure forever." Cities may be laid waste, empires may rise and decay, crowns may rust and thrones crumble into dust, but "his name shall endure" (Psalm lxxii. 17).

When the names of philosophers, heroes, statesmen, and kings have perished, "his name shall endure, and men shall be blessed in him." His name alone is excellent in all the earth, and shall go down the accumulating ages, gathering influence and fragrance with the flight of years, and awaken new songs of joy among the nations of the saved. His dear name is more effulgent than the sun, more replete with blessings than the earth, and shall survive the wreck of the highest mountain or the deepest rock. "It hath pleased the Father that in him should all fulness dwell." "God hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of *things in* heaven, and *things in* earth, and things under the earth; that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. ii. 8-11).

If Jesus be your Friend, Savior, Brother, then, dear reader, whatever may be woven by the Divine Artificer in the hidden loom of the future, the year will be to you a happy and most blessed one, and your destiny the eternal companionship of him who is the altogether lovely, "the same yesterday, to-day, and forever."

SENTENTIOUS PARAGRAPHS.

First understand then argue.

He who blackens others, does not whiten himself.

A man should not praise his works but his works should praise him.

Most of the shadows that cross our path through life are caused by our standing in our own light.

Men may judge us by the success of our efforts. God looks at the efforts themselves.

As every thread of gold is valuable, so is every moment of time.

There is many a gem in the path of life,
Which we pass in our idle pleasure,
That is richer far than the jeweled crown
Or the miser's hoarded treasure;
It may be the love of a little child,
Or a mother's prayer to heaven,
Or only a beggar's grateful thanks
For a cup of water given.

If a man can be happy and contented in his own company, he will generally be good company for others.

It is better to preach the whole gospel of Christ in a humble tent than to preach a partial gospel in a gorgeous temple.

We should accustom ourselves to view those above us without admiration or envy, and never look upon those below us with contempt. Little souls fall down and worship grandeur without reflecting that admiration is due only to virtue and goodness.

A thousand wheels of labor are turned by dear affections and kept in motion by self-sacrificing endurance; and the crowd that pour forth in the morning and return at night are daily processions of love and duty.

He who approbates wickedness condemns himself.

Oh, say not life is dark!
There's brightness for us all;
For you and me and every one
The warming sun-rays fall;
The moon and stars at night thy path illume as well as mine,
For you and me and every one
The beams of pleasure shine.

There is a pleasure in contemplating good; there is a greater pleasure in receiving good; but the greatest pleasure of all is in doing good, which comprehends the rest.

Learn in childhood, if you can, that happiness is not outside, but inside. A good heart and a clear conscience bring happiness, which no riches and no circumstances alone ever do.

If you can not in the conflict
Prove yourself a soldier true—
If where fire and smoke are thickest,
There's no work for you to do;
When the battle field is silent,
You can go with silent tread,
You can bear away the wounded,
You can cover up the dead.

Every one who is trying to lead a good life, should also try to lead a winsome and courteous life. By abandoning gentleness of disposition and graciousness of word and deed, he throws away a means of growth and an effective weapon. Coarse Christians little know often how they play into the enemy's hands. It is almost always a grave mistake, in a matter of manners, or in any other matter to try to put yourself on other people's level. If you are trying to do right, the chances are that, by adopting a coarse manner of speech or action, you will degrade yourself, both in your own eyes and in those of him whom you are trying to reach and yet will fail in the good you seek.

It is better to sit on the ground with freedom of speech than to recline in a palace with the lips sealed.

Beyond the dark and wintry days,
Beyond the cold and ghastly snow,
We see the glowing of the rays,
The coming joys which never go.
Behind the gates where Christ will lead
The ransomed ever free from grief,
The tree of life will pleasures yield,
And health will come from fadeless leaf."

According to *Le Peterin*, an Ultramontane periodical, enjoying a large circulation in orthodox French circles, and laying claim to derive its information upon religious subjects from altogether exclusive sources, Pius IX., upon entering Paradise shortly after his demise, was there received with somewhat exceptional honors. We subjoin in literal translation the account of his reception printed in the *Peterin*, and purporting to be the faithful reproduction of a communication "received from the highest authority." "When Pio Nono entered Paradise he at once obtained a crown from the hand of the Immaculate Virgin, as a reward for the crown which he had bestowed upon her during his sojourn upon earth. St. Joseph, whom he had made patron and protector of the Church, shook him heartily by the hand and thanked him. Then St. Peter gave out the key in which the hymn of welcome was to be sung, and the celestial choir chanted it, while Francis de Sales and Alfonso Ligouri, whom he had formerly proclaimed teachers of the Church, alternately recited in laudatory terms the deeds and achievements of his Pontificate. Fifty-two saints and twenty-six of the blessed, all of whom owe their present position to Pius IX., greeted him with harmonious choruses."

Numerous cases of depredations by wolves have recently occurred in Hungary. A band of these animals passed through one of the suburbs of Temesvar, destroying any animal which was not housed. A clergyman who was returning home in a sledge from a neighboring town was beset by a pack of wolves. He bade the driver make all possible speed; but at a sharp turning the sledge was upset, the clergyman was thrown out, and torn to pieces before the eyes of the terified driver. In a country village a few wolves came boldly at mid-day into the inn yard and devoured an ass; and at Szalonta a shepherd was killed and eaten as he was passing along the road at night.

ANNOUNCEMENTS.

The quarterly assembly of the Church of God will, if the Lord will, commence near Brownsville, Warren county, Va., on Saturday night before the second Sunday in February, and will continue over Sunday. All of the one faith are invited to the feast, irrespective of difference of opinion on any subject that does not form a feature in the faith once delivered to the saints.

J. N. MORGAN.

We will commence a series of lectures in Lanark, Ill., Feb. 7, and continue about two weeks. And by request of the brethren at East Plum River, will attend the conference to be held there Feb. 20, 21 and 22, if no preventing providence.

J. W. HAYCRAFT.

The Lord willing there will be a conference at East Plum River, Carroll county, Ill., to commence Friday evening, at 7 o'clock, Feb. 20, 1880, and continue over Sunday. Conference district is northern Illinois and southern Wisconsin. Bro. Hughamer and others are expected to be present to preach the word. Those coming by rail will stop off at Lanark. It is desired that those who want conveyance from Lanark to the place of meeting should correspond with one of the following persons: S. P. Renner or M. M. Mitchell, Lanark, Shepherdson county, Ill., or J. B. Arnold, Mt. Carroll, Carroll county, Ill. A general invitation is extended to all to come and help along with the meeting. By order of committee,

J. S. ARNOLD.

RESTITUTION FUND.

ANSON, Fulton Co., Ind., Nov. 29, 1879.

Editor Restitution.—With your permission I will make an appeal to the brotherhood for help to support THE RESTITUTION for the year 1880 and insure its weekly visits.

Now, dear brethren, I call upon one and all who feel themselves able, to donate to the cause of Christ the small amount of $2.00 between this and the first of January.

Dear brethren, we could do this, with a few exceptions, if we just thought so. I am well aware that some brethren have contributed nobly, but I make this appeal in a special manner to those who have heretofore done nothing as a free-will offering.

Dear brethren, I can say, I am too poor! Perhaps you are using that nonsense weed, tobacco, in some form. Consider for one moment: are we who claim to be the chosen of God so poverty stricken that we cannot support a weekly paper.

We do hope that everyone will respond to this appeal. Please let us hear from all those who cannot or will not pay the $2.00, and will they please give us their excuse. I am also a poor man. My name is Abraham Pontious. I am 49 years old and have a large family to support. I have a small farm of 80 acres. I farm and work at the carpenter's trade to support my family. I use neither tobacco nor intoxicating drinks.

And, dear Editor, I will enclose $3.00 to commence. I read THE RESTITUTION, and the Bible, and I hope to meet you all in that coming kingdom. Good-farewell.

ABRAHAM PONTIOUS.

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POETRY.

Beyond.

Beyond life's toils and cares,
Its hopes and joys, its weariness and sorrow,
Its sleepless nights, its days of smiles and tears,
Well be a long sweet life, unmarked by years,
One bright unending morrow.

Beyond time's troubled stream,
Beyond the chilling waves of death's dark river,
Beyond life's lowering clouds, and fitful gleams,
Its dark realities and brighter dreams,
So beautiful forever.

No aching hearts are there.
No tear-dimmed eye, no form by sickness wasted,
No cheek grown pale thro' pining or thro' care,
No spirits crushed beneath the woes they bear,
No signs for bliss untasted.

No sad farewell is heard,
No lonely wail for lovlier ones departed,
No dark remorse is there o'er memory's record stirred,
No smile of scorn, no harsh or cruel word,
To grieve the broken-hearted.

No long dark night is there.
No light from sun or silvery moon is given,
But Christ, the Lamb of God, all bright and fair,
Illumes the city with effulgence rare,
The glorious light of heaven!

No mortal eye hath seen
The glories of that land beyond the river,
Its crystal lakes, its fields of living green,
Its fadeless flowers and the unchanging sheen
Around the throne forever.

Ear hath not heard the song
Of rapturous praise within that shining portal,
No heart of man hath dreamed what joy belongs
To that redeemed and happy blood-washed throng
All glorious and immortal.

COMMUNICATIONS.

Coming Age—Its Character and Proximity.—No. 5.

J. P. WEETHEE.

Having shown that the coming epoch is a geological age and identified the new heavens and the new earth as the present heavens and earth restored, it is our purpose to show in what particulars the new order is superior to the present arrangement.

1. *It is superior in its atmosphere or heavens.*—The atmosphere is the earth's invisible covering—a fluid globe with the earth for its solid centre. Like it we understand the new heavens and the new earth to be constructed.

What elementary change will take place in the atmosphere we are not prepared to say; or whether it shall be composed of the two elements in their present ratio is not stated; it will be so altered, however, and so perfectly adapted to its new state as justly to be called a new atmosphere.

Wherein will the new atmosphere be an improvement on the present? This question we may not fully answer; still, we will attempt an approximation. Should the atmosphere be changed in its elementary structure, its oxygen will probably be increased, adding to its life-sustaining power.

1. One element of superior excellency will be in its *purity*. Like a sponge it absorbs all the gaseous exhalations of the earth. The new atmosphere must be free from such impurities. The air as now formed, is subject to the most dangerous meteoric phenomena; it is subject to violent, and even poisonous winds, raging storms; it is the home of frost, snow and destructive hail—the prison of *fallen spirits*. From these the new heavens must be free, since sickness and death are there unknown.

2. It must be uniform in its *density*.—This change in pressure gives rise to and is a fruitful source of, the atmospheric meteors so destructive to human life—the rushing winds, tornadoes, water-spouts, electrical phenomena, and other irregularities.

3. It requires a uniform *temperature*. Sudden changes are destructive to health, and life. For happy immortal beings, uniform temperature would be necessary.

It is evident, that our atmosphere, cleansed from all impurities and made uniform in its density and in its temperature, would be a new atmosphere—a new heavens. Nothing short of these great and radical changes would fit it for the use of immortal beings. This element, surrounding the globe as it does, must be a pure, uniform fountain of life and health.

Its purity, uniform density and temperature, must, in the coming age have no local exception, for its population spreads through every degree of latitude and longitude. With such an atmosphere over them, they would breathe the elements of a perfect vitality. Such an atmosphere would be adapted to man in his highest type of life. Who is there, that cannot appreciate the necessity of such changes in the atmosphere of the coming age; an age fitted up expressly for the eternal abods of righteousness?

True, our atmosphere may be suited to man in a fallen, corrupted and dying state; but it has no fitness for a pure and immortal family; in a place where disease and wasting are excluded.

What is our atmosphere? The general receptacle of the earth's pollutions; "The habitation of demons, the hold of every foul spirit, the cage of every unclean and hateful bird;" tainted with every putrid breath; moved by oaths and blasphemy; by the cries of agony, and the outbursts of mirth and revelry; trembling with the efforts of man immortal strife, and at the cannon's deadly roar; filled with malaria, and carrier of all mortal diseases; the sport of wind and storm; the sirocco, Euroclydon, and the Samiel; the razor of the arctics, the breath of every land and the receiver of every land's breath. Every meteor is at home in it, and every noxious exhalation enters it at pleasure.

No surprise that Peter should long for the day when the heavens (our atmosphere) ladened with the corruptions of forty centuries, being on fire, should pass away in the manner of a storm, and give place to the new heavens.

2. The new is, therefore, superior to the present in its heavens. It is also vastly more excellent in its internal arrangements. The first we shall notice is,

Its waters.—To show their excellence, let us compare the waters of the present and coming ages.

Our waters, like our atmosphere, are full of impurities. These foreign elements are divided into three classes,—mineral, animal, and vegetable.

Our waters are imperfect, therefore, in quality. Water is the only drink, made expressly for man's use. Freed from foreign elements, it is refreshing, cleansing in its nature, and health-preserving; but as it exists in nature its use is liable to create disease; and in no way suitable to wants of the coming age.

All wells and fountains hold in solution, mineral products, many of which are poisonous to the human system. They contain also decaying animal and vegetable matter, destructive to health. Our streams, tainted at their sources, gather impurities as they flow, spreading disease and death along their channels. Our fresh waters are death waters. Our seas and oceans are useless, only as highways of commerce. As the home of the cyclone, they are the cemeteries of the watery-curtained sleepers.

2. Our waters are defective in their *distribution*. The inhabitants of this age are imperfectly supplied. Our streams, though many, are unequal. Dependent, in their supply, upon the clouds, they are messengers of destruction, by their floods or simply bottom upwards.

Large tracts are sandy wastes; others in everlasting chains of frost. The waters are perpetually frozen—icemantles, suited to no practical use.

Our waters are the sportive element of the winds, piled up in mountains, smoothed into glossy plains, or chopped into an endless variety of smaller inequalities; it is restless and destructive. It may, in some degree, subserve the wants of a probationary age, but is by no means adapted to a people under the rule of righteousness.

The waters of the new earth are possessed of a new principle—a life-giving power. The waters of the coming age are fully described in the divine record. Let us read: "Afterward he brought again unto the door of the house; and, behold, waters issued out from under the threshold of the house eastward; for the front of the house (stood) toward the east, and the waters came down from under, from the right side of the house, at the south of the altar. Then brought he me out of the way of the gate northward, and led me about the way without unto the outer gate by the way that looketh eastward, and, behold, ran out waters on the right side" (of the house).

And when the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters; the waters (were) to the ankles.

Again he measured a thousand, and brought me through the waters; the waters (were) to the knees. Again he measured a thousand, and brought me through; the waters (were) to the loins.

Afterward he measured a thousand; (and it was) a river that I could not pass over; for the waters were risen—waters to swim in—a river that could not be passed over.

And he said unto me, Son of Man, hast thou seen? (this). Then he brought me, and caused me to return to the brink of the river. Now when I had returned, behold, on the bank of the river (were) very many trees on the one side and on the other.

Then said he unto me, these waters issue out towards the east country, and go down into the desert, and go into the sea; (which being) brought forth into the sea, the waters shall be healed.

And it shall come to pass, (that) everything that liveth, which moveth, whithersoever the rivers shall come, shall live; and there shall be a very great multitude of fish, because these waters shall come thither, for they shall be healed; and everything shall live whither the river cometh.

And it shall come to pass, (that) the fishes shall stand upon it from Engedi even unto Eneglaim; they shall be a place to spread forth nets; their fish shall be according to their kinds, as the fish of the great sea, exceedingly many.

But the miry places thereof and the marshes thereof shall not be healed; they shall be given to salt.

And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed; it shall bring forth new fruit according to his months, because their waters issued out of the sanctuary; and the fruit thereof shall be for meat, and the leaf thereof for medicine."

Vision of the waters.—What are these waters? Are they literal waters? or does the vision require a different interpretation? There is no attribute ascribed to the waters, not inherent in that element in its purity. It heals other waters by cleansing them of their impurities. The sea of Arabah, whose waters are poisonous to every species of life, is healed. These vision waters, however, according to the laws of symbolization, are symbolic. So, also, must be the resurrection, people, land, city, and its temple; and, indeed, everything seen or heard. But the query still remains: of what are they symbols? The series of visions begins with the 37th chapter and continues to the close of the Book. One law, therefore, governs the entire series. What is that law? All the objects seen in vision are symbolic; but, the valley of dry bones, the armies, the land, the city, and the temple, and the waters are seen in vision; therefore, they are symbolic. *Of what are they symbols?* These twelve chapters contain seven symbols demanding special notice:

1. *The valley of dry bones*, in which a resurrection is seen. This is explained to be the resurrection and return to their own land, of the whole house of Israel. The prophet sees in vision a real event that was to transpire at some future time. The symbol and the event are here identical.

2. *The two sticks*, are symbols of the twelve tribes, in two divisions—two tribes, and ten tribes. The union of the sticks is explained to be the union of the two nations in *one*, an event to transpire after their resurrection and return to their own land.

3. *The invasion of Gog and his confederate.*—This describes a literal invasion, of a literal land, by a real people. The events are to be literally understood. Of this there can be no question.

4. *A temple is seen in vision.* This temple is fully described, and the prophet was directed to show the house to the house of Israel, and let them measure the pattern. This was the pattern of some future temple, to be for the house of Israel after their return from captivity.

5. *The lands of Israel is divided.*—Each of the twelve tribes has his portion of the land—a rectangle—twenty miles by 160 miles, beginning on the north, with Dan, and terminating on the south with Gad. The divisions are evidently literal, and such as never yet has taken place.

6. *The city is also described.*—The city is square, the length of each side being 4,500 measures, having three gates in each side named after the tribes of Israel. The city was about nine miles square or about nine times the extent to which Jerusalem ever attained.

7. *The waters were seen and measured.*—We have seen that six particulars seem to be literal. Why not the waters? The events here noticed by the prophet, belong to the morning of the coming age—which is the era of conflict and subjugation. They seem to refer to the literal Israel, and describe their resurrection, conflicts, settlement and prosperity. The land becomes productive. The curse is removed, and its waters pure and cleansing. This work of subjugation progresses till the whole earth is made [illegible] The waters are pure and life-giving.

(To be Continued.)

God and Mammon.

No man can serve two masters; *for* either he will hate the one, and love the other; *or else* he will hold to the one and despise the other. Ye cannot serve God and mammon. Matt. vi. 24.

Jesus our divine teacher, in giving his people a kind and timely warning, uses very plain and emphatic language, "Ye cannot serve God and mammon." Now, there is one important point settled, and that by the very best of authority, and there is no use for any one to deceive themselves in trying to serve God and mammon, as it cannot be done. This being true, it becomes us to earnestly and honestly enquire, what is mammon? Answer: The riches of this world, which the multiplied thousands are serving with their time, mind and might—for he is a hard master to serve—never satisfied. Jesus the son of God; the way, the truth and the life, our great teacher, the teacher of ages times, though whom the great God is speaking to us in these last days, and commands us to hear him or be destroyed from among the people, in his most excellent discourse from his lofty pulpit in giving a way bill of life to guide men and women through this world to the world to come, forbids them being over anxious about the things of this world, such as food and raiment, thereby teaching a lesson of humility and trust, for it certainly is but reasonable that dutiful children should trust a kind parent, whose very nature is love, and whose watch, care and protection is over all his creatures. The little birds that ilit about rending their lays in warbling sweet songs of praise are cared for, and fed from our fathers storehouse. "Are ye not much better than they?" Jesus would rebuke you more professed Christians of our time who worry and fret almost day and night over the things of this life, by saying, "O ye of little faith."

But, prominent among the many duties and warnings that fell from our Master's lips for our instruction and eternal welfare, is the danger of heaping up riches and evilly treasures here—below. Certainly none were better qualified to teach and caution on this subject than our Master, who, just a few day's previous, had been tried and tested most thoroughly by having this big world and all its contents rolled up before him as an inducement to follow and worship the arch deceiver, thereby sin and fall as the first man, Adam, fell. But thanks be to God, Jesus our captain, successfully resisted the tempter, and overcome all his cunning wiles, and is accepted of his righteous father, being seated at his right hand in the heavens, from whence he sends a word of consolation back to his people, who are striving to follow their leader and gain the prize. Listen to his voice, all ye tempted and sorely tried ones. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Glorious consummation.

1. Who will be found worthy? Those only who follow the Lamb and keep his works to the end, resisting the temptation as he did.

Please listen again to our teacher whose words must judge us in the last day. "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal. But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal, for where your treasure is there will your heart be also." Those who worry and toil for earthly treasures, heaping up riches against the last day, are serving mammon most successfully, but not God, for Jesus declares "ye cannot serve God and mammon."

There is one class brought to view in the parable of the sower, who hear with delight the word of the kingdom, love and lay hold on it, yet the cares of this world, and the deceitfulness of riches, (like thorns and thistles among wheat,) choke out the word, and he becometh unfruitful. There is great danger here whether we hold much of this world's goods or no, but the more we have, the greater temptation, hence the greater danger. If not, why so many warnings by the inspired teachers? "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy. That they do good, that they be rich in good works, ready to distribute, (to divide) willing to communicate, (to impart, to share), laying up in store for themselves a good foundation against the time to come, (treasure in heaven,) that they may lay hold on eternal life." The wise man says: "There is a sore evil which I have seen under the sun, namely: riches kept for the owners thereof to their hurt." Be wise now, ye rich; be instructed and obedient, one and all; such will soon eat the good of the land, and share a rich inheritance. Will we be there?

T. E. ADAMS.

A WREATH OF IVY AROUND THE HEAD OF A ROYAL CORPSE.

The property ivy has of adapting itself to circumstances is most strikingly illustrated by an lucident recorded in an English journal by Miss Strickland. The body of Catharine Parr, one of the wives of King Henry VIII., of England, buried at Sudley, was disinterred, through curiosity, on several occasions. The last time the coffin was opened, "it was discovered that a wreath of ivy had entwined itself around the temples of the royal corpse. A berry had fallen there at the time of the previous exhumation, taken root, and then silently from day to day woven itself into this green sepulchral coronal.

SELECTIONS.

N. Y. Sun.

WHO FASHIONED THIS CAVE?

Prehistoric Remains Said to Have Been Found in Missouri. Bronze Weapons and a Plate on Which are Cut Phœnician Characters—A Graceful Arch and Ornamental Columns. The Tablets and Carvings in an Ohio Cave.

MORRISTOWN, Mo., Jan. 22.—In the eastern portion of Monroe county, Mo., is a long, high, limestone ridge, lying between the north fork of Salt River and a smaller stream known as Bear Creek. The ridge is not more than a quarter wide, but the rocky bluffs, rising perpendicularly from the water's edge, prevent the communication of the two streams, which pursue a parallel course for more than a mile, and finally diverge, to unite several miles below, where, with other streams, they form the beautiful Salt River, which flows into the Mississippi.

This ridge is known in the local vernacular as "Narrows," and its rocky bluffs, rising to the height of 200 feet, present a bold and picturesque scene. It has long had a local fame on account of the many Indian emblems found there. Indian mounds are numerous on the rocky ledge, and Indian skeletons, flint hammers, and bone and stone hatchets have been found in considerable numbers. Tradition has it that, at an early period in the present century, a battle was here fought between two powerful Indian tribes, which resulted in the loss of most of the warriors of both parties.

A wonderful discovery has recently been made on the narrow ridge—a temple cut in the solid rock, after the manner of the Egyptian temples. It is on the north side of the "Narrows," in the bluff which rises from the edge of the north fork of Salt River. This ridge, on account of its rocky and precipitous nature, is not tillable, and is perhaps the loneliest and most desolate piece in Monroe county. It is a resort for lynx, wildcats, foxes, and catamounts. James Waldron, a great lover of sport, went out early one morning for a hunt. He had been out but a short time when his dogs passed him in full chase of some animal, and shortly afterward he heard them baying on the north side of the "Narrows," and apparently deep in the earth. Swinging himself down by the aid of bush and rock and root, he came to a perpendicular cleft in the rock, which seemed to have been formed by some convulsion of nature. Preparing a torch of dry cedar, he entered the cavern which opened out before him. As he proceeded, he was surprised to observe evidences of human labor on every hand, and, pursuing his search, he came to a beautiful arch, passing under which he found himself in a sort of temple.

Such was the story that caused your correspondent to visit that region. Without much difficulty I found Mr. Waldron, the discoverer of the temple, on whose land it is situated. He proposed, as it was late, that I should remain with him during the night and walk over and see the temple in the morning. I assented, and after supper Mr. Waldron brought out some articles that he found in the temple for my inspection. They were a bronze hatchet or hammer, having an eye and a heavy knob on the hammer portion; a rude bronze lance or arrow head, more than six inches in length; a piece of deer or elk horn, about nine inches in length, from which small branches were given off, and an elliptical piece of bronze, on which was cut in rude manner an imitation of the sun and some alphabetical characters closely resembling the Phœnician.

The next morning, with Mr. Waldron and his two sons, I set out to visit the temple. Our way lay through a low bottom covered with a dense growth of timber. We soon found ourselves before the cleft in the rock, and after lighting a torch we entered. The arch is elliptical, and for gracefulness of curve and beauty of finish, is not excelled by any of the works of the present day. Each stone is of finest granite, polished as smooth as glass, and they sent back reflections of our torches, like polished steel. The springer rests on an entablature, which is placed on the capital of a beautiful column, also hewn from the granite. The keystone of the arch projects from the inferior stones, and seems to have been finished with the view of placing an inscription thereon, but this was never done. Passing under the arch we found ourselves in a room hewn out of solid limestone, thirty-five feet wide, fifty feet long, twenty feet high, and vaulted to the centre, the ceiling being forty-five feet from the floor in the middle of the room. At intervals of ten feet are graceful, slender columns of granite, with square base fantastically carved in imitation of some unknown plant. The shafts, like the shaft supporting the arch, are surmounted by a capital. Upon this rests a heavy entablature of magnesian limestone, which is closely fitted under the roof, and gives the columns the appearance of supporting the ceiling. The acoustic properties of the temple are remarkable. A whisper can be heard from one end of the room to the other. There are twelve columns in [illegible] on each side. Between the [illegible] on each side of the arch are [illegible] to the temple, are set into the wall blocks of polished gray and black granite, but there is no inscription on any of them. No sculpture of any kind, except the plain mentioned above, has been discovered. At the western portion of the room is a slab, or raised platform of polished lime[illegible], with a square [illegible] block of [illegible] about twenty-four inches thick, and [illegible] slab of polished and highly [illegible] granite, smoother than marble. This slab projects over the block beneath it about six inches on every side, and six feet long and three wide. Evidently this was an altar, for there are ashes scattered around. What was the character of the structure? To the right of the altar is a small side room, which you enter through an arched doorway, evidently intended for the priest who attended to the duties of the altar. About this there is nothing destructive. It is not even certain by what means it was shut off from the auditorium. The place is wonderfully dry. The ravages of time have not in the least impaired it, and every portion retains the freshness and glow that it had when it came from the hands of the workmen.

It is undoubtedly one of the great curiosities of the age, and is attracting the attention of archæologists. An exhaustive report is now being prepared by a committee, which is to be presented to the Historical Society of the State of Missouri. That it will add fresh interest to the study of the civilization that preceded the present Indian tribes of this country seems probable.

"Behold, I Come as a Thief."

"Behold," saith the Lord Jesus, "I come as a thief"—that is, unexpectedly. "But know this, that if the good man of the house had known what hour the thief would come, he would have watched, and would not have suffered his house to be broken up; therefore be ye also ready: for in such an hour as ye think not the Son of man cometh."

"Behold, I come as a thief"—that is, in the dead of night, when men are fast asleep. So will the Lord Jesus come at a time when the world are altogether asleep in spirit—altogether unaware and thoughtless—none of them thinking of any such things at all—all just thinking that things are going on as usual, and will go on as usual, for their time at least

"Behold, I come as a thief"—that is, to find men unprepared. "For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark; and knew not, until the flood came and took them all away; so shall also the coming of the Son of man be."

"Behold, I come as a thief"—that is, suddenly. "For as the lightning cometh out of the east, and shineth even to the west; so shall also the coming of the Son of man be."

Solemn, awful, startling words! full of comfort, indeed, to those who know and love the Lord Jesus Christ as their Savior and their friend—"whose they are, and whom they serve"—but full of terror, alarm, destruction, and despair to those who know him not and love him not.

To those who love him, and are looking for him, Christ will come to bring blessing and glory: to those who love him not, but love the world, and live for it, he will come to bring judgment and punishment—the day of perdition of ungodly men.

Yes—there is an awful day coming for the world. Some morning, when all are going about their day's business or pleasures just as usual—or some night, when people are asleep in their beds, or awake for deeds of darkness—when "the adulterer has waited for the twilight, saying, No eye shall see me"—and thieves "in the dark break through houses which they marked for themselves in the day-time"—suddenly, in a moment, in the twinkling of an eye, the heavens will open—a light brighter than the sun will make the noonday look pale, or break in upon the darkness of night—and "then shall they see the Son of man coming in the clouds of heaven with power and great glory." Then what will sinners do, when the angel's trumpet-blast shall resound through earth and heaven, and they shall feel in that tremendous moment that they have trifled too long, and that now it is too late, and all is lost for ever and ever.

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his Holy Prophets since the world began." It also advocates, as a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the literal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ; and many other kindred truths. It also advocates a hearty belief of the Gospel, repentance, and immersion as prerequisites to the forgiveness of sins, and a holy life as essential for final salvation.

COMMUNICATIONS.

Coming Age—Its Character and Proximity.—No. 6.

J. P. WEETHEE.

River of the water of Life.—Rev. xxii. 1-2.—"And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and the Lamb. In the midst of the street of it on either side of the river (was there) the tree of life which bare twelve (manner of) fruits, (and) yielded her fruit every month: and the leaves of the tree (were) for the healing of the nations."

These are pure life-giving waters of the new heavens and the new earth, as will appear from chapter xxi. 1-27.

We quote another passage connected with the waters:—"And it shall be in that day, (that) living waters shall go out from Jerusalem; half of them toward the former sea, (dead sea) and half of them toward the hinder sea (great sea) in summer and in winter shall it be." Zech. xiv. 8.

That Ezekiel, Zechariah and John describe the waters of the coming age, and that they have the elements of physical changes, on the earth, we do not question, since the groves of Eden follow them; but, to what part of that age they severally belong, may not be so clear.

Should we simply outline their localities, it would be the following:—The waters of Ezekiel belong exclusively to the land of Israel, to a land restored and morally and physically cleansed, occupied by Jews restored from their graves and from a long captivity, having a temple and a city. Supposing, that the land of Israel should contain 30,000 square miles. (See Ezek. xlvii. 17-21). The city, being nine miles square, would cover eighty-one square miles, or it would occupy about one part out of the three hundred and seventy parts. The division of the land is equally among the twelve tribes, each having a rectangle of 150x20 miles, leaving divisions for religious worship.

All other persons were strangers. If these waters symbolized the Holy Spirit, then the trees and the fishes would represent various classes of men, the seas would be symbols of nations, the land itself would also be symbolic of lower masses of people; yet, in the same visions, people appear in their true character, could the waters, at the same time, symbolize Spirit, Jews, trees, and fishes?

In the coming age the land of Israel, is the first theatre of revolution, change and restitution. It is truly the land of Israel; the sanctuary is cleansed, and the new age is there in process of complete renovation. It puts on the radical smiles of a beautious morning. This land is peopled by a *resurrection*. It is the *first resurrection*, confined in Ezekiel's vision to the "*whole house of Israel*."

The locality of the waters described by Zechariah, is Jewish also, yet, in time, somewhat in the advance. It is after the return of the Messiah. (Zech. iv. 6). Great physical changes then take place. (Verses 4, 10). This chapter contains no vision—it is a simple narrative of events in the future. It was uttered after the captivity in Babylon. It is when the Lord Messiah shall be reigning as King over all the earth. (land). In the midst of all literal objects, we do not look for figurative waters. The worship of this period is commemorative,—"*to keep the feast of tabernacles*." "No more the Canaanite in the house of the Lord of hosts."

The waters, seen by John, are located on the *new earth*. They are not peculiarly Israelitish waters, but national waters, the river of life, spreading its healing, fruit-bearing virtues over the globe. It has the same relationship to the whole earth that Ezekiel's waters do to the land of Israel. This will appear, if we compare John's river with that described by Ezekiel.

Ezekiel's river flows into the sea of Sodom, healing its waters, so that it becomes a noted fishing sea. Instead of the apples of Sodom on its barren shores, there are trees of paradise with the groves of Eden. John's river flows out of the throne of God and of the Lamb, but what sea receives its living waters? It is not a river that receives tributaries as it moves onward, but, ramifying in its progression, it becomes the physician of every land.

That John's river of life, is the river of the whole earth, will appear from further examination. Its water is called the water of life in Rev. xxii. 17; also in Rev. xxi. 6. Its virtue is imparted to it by the great life giver, who has constituted it a medium of life and health. The same attribute is inherent in the fruitful tree on its banks, spiritual blessings flow in natural channels, as in the water of baptism, or in the clay to the eyes of the blind. Those waters in which we are immersed are not spiritual, neither had that clay inherent virtue, so may we regard the waters of life.

Distribution of waters on the new earth.—We have been rather particular in establishing the literality of its waters. We shall notice their *distribution*. If they are life-giving they should reach every inhabitant—the tree (a species) of life, whose leaves are for the healing of the nations, is sustained by these waters. It must grow, therefore, along all its waters. How is the new earth watered? By one river "of water of life."

The system of irrigation, adapted to the wants of this age, is quite unlike that of the coming age. More than three-fourths of the globe are under water. Vast seas, the home of the storm, the world's cemetery, limit the habitation of man. Unequally distributed, they have severed nations, and have prevented rapid progress, and hindered uniformity of character.

What change in the coming age? "I saw a new heaven and a new earth; for the first heaven, and the first earth were passed away, and there *was no more sea*." Rev. xxi. 1. και η θαλασσα ουκ ἐστι ἐτι

The order of events, as seen by John, is the following:—In chap. xvii. mystic Babylon is described, in all her glory, and pride, drunken with the blood of saints and martyrs, as she rides onward to her judgment.

The 18th chapter describes her fall, and the wailing of kings who had partaken of her lewdness.

The triumphant shouts of the saints, martyrs of Jesus are heard in the nineteenth chapter; also, the marriage of the Lamb is proclaimed; then follows a terrible conflict, between the Messiah in his regal office and the nations of the earth, called armageddon, (Rev. xvi. 16,) synchronizing with the overthrow of Gog and his armies on the mountains of Israel; with this difference, perhaps, that the former is generic, while the latter is specific. These are conflicts under the seventh trumpet during the reign of subjugation, for he (Christ) must reign till he has put all enemies under his feet. The nations cease to fight because their armies are destroyed, the rulers are overthrown and the nations submit to the power of the great conqueror, who becomes King of kings and Lord of lords.

The reign of Messiah is clearly brought to view in the 20th chapter. It is divided into two (3) parts, (3) the reign of subjugation, and the reign of peace. John's attention had been so closely drawn to the judgment of the great harlot, and her national associates, that the resurrection is crowded out the chronological position. It takes place previous to the conflicts of Ezek. xxxviii. and xxxix., and Rev. xix. yet its record is in the history of the reign of subjugation.

1. *Reign, subjugation*, constitutes the first part of Messiah's reign, and covers the time occupied by Christ in subduing his enemies; "For he must reign till he hath put all enemies under his feet. 1 Cor. xv. 25. His reign of peace follows, and is jointly with his Father. Rev. xxii. 3. "The throne of God and of the Lamb shall be in it." (New Jerusalem). "And when all things shall be subdued unto him, (brought back) then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." 1 Cor. xv. 28. The reign of subjugation is with his bride in Ezekiel's city. (Ezek. xxviii. 20-26).

Order of events:—1. The nobleman (Christ) went into a far country to receive a kingdom. Finishing there the office of High Priest, he receives from the Father a kingdom. (Dan. vii. 14). He then returns with regal authority.

2. His bride, the house of Israel, and a great multitude of all nations, meet the Bridegroom in the heavens.

3. With this retinue he descends upon the mount of olives. (Zech. xiv. 5).

4. The mountain cleaves, and there is formed a great valley. Other physical changes take place through the land of Israel.

5. Messiah fixes his abode on Mount Zion, which over-tops all other mountains about the holy city, (*Jehovah shammah*). (Isa. ii. 2).

6. The Lord shall roar out of Zion, and utter his voice from Jerusalem. (Joel iii. 16). "Out of Zion goes forth the law, and the word of the Lord from Jerusalem. (Isa. ii. 3).

7. Messiah's territory is invaded by the armies of Gog, of the land of Magog, which are totally destroyed.

8. The land (sanctuary) is cleansed, and all nations submit to the laws that go forth out of Zion. They are subdued, but not converted. They submit to superior authority. The nations still exist though their chiefs are sleeping in the dust.

A King now reigns in righteousness.

9. As a conquering prince he now rules in the midst of his enemies. (the subjugated nations). Psa. cx. 2.

The reign of subjugation has three divisions. (Rev. xix. and xx.) The first and third divisions are marked by signal victories, the middle is one of comparative peace and prosperity.

10. During the middle division, Jerusalem is the capital of the land of Israel, yet the families of the earth are required to go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles. Zech. xiv. 16.

11. Missionaries are sent forth to the nations—"And I will set a sign among them, and I will send that escape of them unto the nations * * * and they shall declare my glory among the Gentiles." Isa. lxvi. 19.

During this period life is prolonged. Great physical changes take place through the earth. Nations become prosperous under this reign of a King in righteousness.

Many converts are made among the nations. "Of the increase of (his) government (governed) and peace (there shall be) no end, upon the throne of David, and upon his kingdom." Isa. ix. 7.

12. Near the close of this reign of subjugation there is a revolt. They assemble. They encompass the camp of the saints and the beloved city. Rev. xx. 9. Fire from God devours them, God rebukes them with flames of fire. Isa. lxvi. 15.

The Messiah's reign of subjugation closes with the final overthrow of his enemies, and with the putting down of all rule and all authority and power, his last enemy being death. The lake in which they are consumed, is formed of the progressive conflagrations described by Peter, (2 Peter iii. 7) which involve the whole earth, the land of Israel excepted. Since the sanctuary had been previously cleansed. Christ's official work here terminates, since he has reigned till he has put down all his enemies, and completed the restitution. His last act is on the "*creature itself*," (the earth with its features).

"The creature itself is now delivered from its bondage of corruption into the liberty of the glory of the children of God. (Rev. viii. 11.) Here begins the earth under the development of its seventh and highest type, properly called (Rev. xxi. 1.) a new heaven and a new earth. The waters of this earth, as they shall be in the coming age under the joint reign of peace, we are now prepared to investigate in the light of their superiority, over the present arrangement.

We have already made some statements relative to the waters. Are there seas and oceans in the order of things in earth's coming age? It is said in Rev. xxi. 1, "there was no more sea;" or, the sea is not any more. Sea here stands for all large bodies of waters—a generic term. The term sea is symbolic since it is seen in vision. (It either symbolizes *itself* or *a resembling class*. Many call this sea a symbol of masses of people, as in Rev. xvii. 1. This symbol is explained to be so., peoples, multitudes, nations and tongues. The symbol in Rev. xvii. 1, is "*many waters*." In Rev. xxi. 1, no explanation is given, which forces us to the conclusion that there is no explanation, and that we are to understand the sea to symbolize itself, the same as when Gord or Christ appear in vision.

We incline to the literal interpretation for various reasons:—1. When any word is used out of its ordinary sense its meaning is somewhere given. "Sea" is a term of frequent use in the Scriptures, and in nearly every place it is understood literally, if used figuratively, it has some qualifying term; such as *brazen sea*, "*sea of glass*."

Here it has a literal association—new earth.

(To be Continued.)

The Kingdom of God.

BY G. H. MYERS.

ENQUIRER'S SECOND QUESTION.

As Jesus addressed the people upon one occasion—Luke xvii. 21,—and told them that the kingdom of God was within them, are we not to understand that the kingdom of God was in some sense—as a kingdom militant, or a kingdom of Grace—then in existence?

REPLY.

1. As to a kingdom militant, the idea of such, has grown out of the supposition that the kingdom and the church are one: and as the church is described by the apostles as having a warfare in which to engage, therefore, a military church from the word *militans* meaning military, but the Bible knows of no such term as applied either to God's called out, or God's kingdom.

2. We read in the Bible of salvation by grace, of the abundance of grace, of grace abounding, of a dispensation of grace, and of growth in grace, but the phrase above referred to,—a kingdom of grace—is a stranger to the Bible.

3. The supposition arising generally from this text is, that the kingdom of God was then, and consequently may now be, in the hearts of the people. To this supposition, we offer two objections which we consider insurmountable.

a. By noticing the context, the preceding verse, it is learned that the Pharisees were the enquirers, and therefore the addressed parties in the text.

b. That the kingdom of God literally—consisting of a king, a code of laws, subjects, territory and a metropolitan city, could not then, now, nor at any other time exist in the hearts of the Pharisees, or any other people.

But further, if it be claimed by any one that the kingdom of God here in this text should not be so literalized, but that it may refer to one's having his thoughts directed toward, affections set on, the hope for, and the love of the kingdom existent in the heart, and thus the phrase to be understood. I grant that such might by remote figure be said of a disciple, but not of a Pharisee. And yet, to concede all this of the text—which is far from true—it it would be to argue a future instead of a present existence of the kingdom.

But now as touching the plausible meaning of the Savior in the text, there are two words which demand notice, viz: the word *entos*, rendered "within," and *Basileia*, rendered "kingdom."

1. Of the word *entos*, an adverb, perhaps its most literal rendering would be when detached from circumstances, as given in the text "within." but the circumstances, some of which we have given above, rather forbid this rendering, as also many authors agree, some of which we here cite:

1. Our marginal Bibles in the margin give *among*.

2. Albert Barnes in his notes in the margin gives *among*.

3. John Wesley in his notes gives *among*.

4. Emphatic Diaglott gives *among*.

5. Tischendorf remarks, the Sinaitic and Vatican manuscripts give *among*.

6. Improved Version gives *among*.

7. H. T. Anderson gives *among*.

8. Boyer gives *among*.

9. Markland gives *among*.

10. Darby gives *in the midst of*.

11. Wakefield gives *in the midst of*.

12. Alford, Bengel, De Wette, and Meyer give *among*.

The plausibility of this rendering is further seen after considering the next word—*basileia*.

2. And now, as to the word *basileia*, there are two remarks we want to make of it.

a. That we believe the word to be properly rendered kingdom—as in the text. We are led to this belief from the most natural and plausible Lexicographical definition, together from the uniform rendering of its 150 occurrences in the apostolical writings.

b. The fundamental law of this, as well as of all words require their natural and radical use everywhere unless the circumstances obviously show different.

This much then having been stated for the word, the question naturally arising in reference to it is, can it in the text be accepted in its natural and radical sense? Of this the circumstances in hand alone must determine. Then to the work in the case. As the word naturally signifies kingdom, as we have conceded, and literally imports nothing less than a king, a code of laws, subjects, territory, and a metropolitan city, could it be said that all these were actually present and among the Pharisees when Jesus addressed them? To propound this question is but to elicit a negative answer from all the candid.

If then the word cannot under the circumstances have its full literal import, must we not accept of it in meaning in a more restricted—figurative—sense, as by way of *synecdoche*, where a word denoting the whole of a thing is put for only a part? That this is the sense of the word in this text we verily believe. But next arising is the question, if the *word Basileia* in the text denoted only, the presence of one of the elements above referred to of the kingdom which one could it have been?

a. That Jesus could have referred to territory we can hardly believe. Though the territory promised to the fathers was ever present to the Jew while dwelling in Palestine. Yet, it was then in the hands of the Romans, and for long centuries to remain in the hands of the Gentiles.

b. Could he have referred to Jerusalem, the metropolitan city? This we can hardly concede, for this was yet, he said—Luke xxi. 24,—to be trodden under foot by the Gentiles until the fullness of the Gentiles be come in.

c. Could reference then have been made to the presence of a code of laws? This you will hardly concede, nor will scarcely any Bible reader, as it is to be granted that the law—Isa. ii. 3; Micah iv. 2—had not yet gone forth from Zion, nor the new covenant—Jer. xxxi. 31, 34,—yet been made.

d. And next, could reference have been made to the presence of subjects over which he was to rule? Hardly this, from the consideration that all then living who were to have a part in his kingdom had the promise of heirship instead of position of subjects.

e. As conclusion then, reference only could have been made to the presence among them of the Royal Majesty or King.

Under the circumstances then, by way of *synecdoche* the word *Basileia*, a word denoting the whole, put for a part—the king—alone can we conceive of the text. Calling up the history as set forth in 2 Chron. xxii. 10; xxiii. 1-11 of the manner of the introduction of King Josiah to office as the basis of the question by the Pharisees I would paraphrase the text:

And when he was demanded of the Pharisees, when the kingdom of God—king of the Theocracy—should come, he answered them and said: The kingdom of God—the King of the theocracy—cometh not [illegible] other new

they say, Lo here! or, lo there! for, behold the kingdom of God—the king of the *Theocracy*—is among you.

(To be Continued.)

SENTENTIOUS PARAGRAPHS.

If thou wax angry, speak little, and that little not vehemently.

Avoid evil speaking, and give your counsel to him who will accept it.

Keep thy tongue carefully; it may honor, it may also condemn thee.

No man is a better merchant than he that lays out his time upon God, and his money upon the poor.

R. Fuller: As holiness is not so much an attribute of God as the glory of all the Divine perfections, so love must be, not one element in a minister of Christ, but the very soul and life of his work.

Better to hope, though the clouds hang low,
And to keep the eye still lifted;
For the sweet blue sky will soon peep through,
When the ominous clouds are rifted.
There was never a night without a day,
Nor an evening without a morning;
And the darkest hour the proverb goes,
Is the hour before the dawning.

Do not take away from any one opinions that render him happy, if you cannot give him better ones.

The way to honor a true man as he would be honored, when death forces others to enter upon his labors, is to continue them as he would have done had he lived.

A Sunday school boy was asked if his father was a Christian. He replied, "Yes, but he is not working much at it now." Too many just such Christians are around.

Alone with Jesus! O how sweet
To health to worship at his feet!
But sweeter far when day by day
We droop, and pine, and waste away,
To feel his arms around us close,
And in his bosom find repose!

If we long to bring forth all the fruit of the Spirit, let us strike our roots deep and wide in private prayer. That faith and support, that strength and grace which we seek of God in secret, that they may be exercised in the hour of need, God will in that hour give us before men.

The man who when he is alone and without witnesses is the same as when he is in public, is nearly always an honest man.

"I often wonder, as with trembling hand
I cast the seed along the furrow'd ground,
If sprouted fruit for God will there be found:
But I can trust.

"I cannot know why and fearfully the storm
Should rage so fiercely round me in its wrath:
But this I know, God watches all my path,
And I can trust.

"I have no power to look across the tide,
To know, while here, the land beyond the river;
But this I know, I shall be God's for ever:
So I can trust."

Hannah More says that there is one single fact that one may oppose to all the wit and argument of infidelity, that no man ever repented of Christianity on his deathbed.

"Man's uncertain life
Is like a rain-drop hanging on the bough
Amongst ten thousand of its sparkling kindred,
The remnants of some passing thunder-shower,
Which have their moments, dropping one by one;
And which shall account less its perform hold
We cannot guess."

REST IN CHRIST.

How constantly we need to be reminded, and how slow we are to learn the lesson, that for all spiritual needs we must go continually to our Lord for hourly supplies of grace. We perhaps recognize this when commencing a work, or at the ending, at great crises, or in great difficulties, or dangers, but forget the privilege of daily and hourly "drawing water from the well of salvation," to our great loss of holy joy and strength. We begin and end one day with God, and this is well; but to the weary, easily fatigued disciple, would there not be unspeakable strength and comfort imparted, in the use of intervals of necessary rest, in looking up to him who being weary with his journey in this wilderness world, sat down by the well-side in far off Samaria, at the sixth hour.

Among all the cities of Italy suffering from famine and misery this winter Rome bears the heaviest burden. The trade of the city has declined since the overthrow of the Pope's Government, and the taxes are a hundred-fold what they were; they were almost nominal under the Pope, as the whole world contributed to enrich the city. Large capitalists from Turin and Milan have monopolized what has been left of the trade once possessed by foreign merchants.

THE RESTITUTION.

E. J. OTTAPLIN, Editor.

PLYMOUTH, INDIANA, THURSDAY, FEB. 11, 1886.

RELATIVE to a paragraph which will be found in our News Items, Brother H. Heyes, of England writes: "*The Times*, which, I mind you has a significant paragraph. Should it really be so, and *The Times* is first authority, the English government may have trouble indeed with Ireland. All the fuss about converting Ireland has not been reality—far from it. The Irish people are Catholic, or *nothing*. If Pope Leo approves Irish independence, and the Irish *know* it, Beaconsfield will have a hard business on his hands."

WE will not occupy space this week in fully explaining why so many typographical errors have escaped uncorrected in several late numbers of our paper. The time that the editor should have devoted to this work has been occupied in attending to other duties devolving on him as treasurer. To enter every letter carefully with the amount sent, settle all bills, and keep correct accounts of receipts and disbursements, requires no inconsiderable portion of his time. Were we to give the main reason in fewest plain words, it would be—too much work for too few hands. Economy is imperative, and we must do the best we can. We hope to have a little more time at our disposal hereafter to personally attend to proof reading. We will do our best to guard against errors of this kind hereafter. Mistakes were made in proper names, in scientific terms, as well as in ordinary words in our last, as well as in some other numbers. We will not correct them now as we presume scarcely one would be at the trouble to make the correction with pen or pencil in their papers.

OUR readers will remember the thrilling horror excited throughout the country last spring at the news of the child-sacrifice in Pocasset by the hands of its father, Charles Freeman. No small amount of infamy was heaped upon the heads of all classes of believers in the near advent of the dear Redeemer. No explanation, as to the possibility of insanity, was suggested or allowed. That other children had been barbarously murdered by persons of other creeds or of no creed at all, went for nothing toward arresting a hasty or unjust judgment. Poor Freeman happened to be an adventist, the fearful act was charged to his faith, and the epithet *ghoul*, or some other equally stigmatizing, was considered as hardly expressive enough to apply to the demented parents and their more intimate associates. We gave some account of the sad affair at the time, and stated that we should watch the result with interest. Two extracts, given below from different papers, will acquaint our readers with the present condition of the unhappy parents, and the juster decision of candid men of the medical profession. The whole affair is a truly dark picture on the sin-stained records of a fallen world. "Lead us not into temptation, but deliver us from evil," should enter into our daily petitions:

[N. Y. Sun.]

FREEMAN DECLARED INSANE.

BARNSTABLE, Mass., Jan. 26.—Charles Freeman, the second Adventist who killed his child in Pocasset last May, was to-day arraigned in court, and it being testified by medical experts that the man was insane, he was remanded to jail to await the May term of the court, when, if his condition remains the same, he will be sent to a lunatic asylum. Freeman still persists in his assertion that the sacrifice of his child was a just and proper act, and was demanded of him in a vision. It will be remembered that, after a prolonged revival in his sect, he awoke his wife in the early morning of May 1 last and told her that he had seen God in a vision, who had required of him that, as Abraham had obeyed the call to sacrifice Isaac, so should he offer up his little daughter Edith as a human sacrifice. Then, after both had prayed, the mother went back to her bed and Freeman sought a sharp knife. The five-year-old daughter slept in the next room. Bending over her as she slept, Freeman drove the knife through her heart. She opened her eyes and, as the father afterward freely related the circumstances, cried out feebly "Oh, papa!" and died. Freeman lay down beside his wife again, and both slept peacefully until morning. He confidently expected that the child would rise from the dead on the third day. Though his neighbors of the same sect appear to have known of the murder, none of them informed the authorities, and it was only by accident that the crime was disclosed.

Freeman has increased in weight, and has improved in general health since his confinement. The wife was discharged after a short imprisonment, but it does not appear that she has ever expressed any penitence for her acquiescence in the murder. As for Freeman himself, and in spite of his disappointment that a part of his expectation was not fulfilled, and that the child did not come to life again in the promised season, he still firm in his conviction that the sacrifice was a divine command. He has been a constant reader of religious works during his imprisonment, particularly of the latest edition of the hymns of the Methodist Episcopal Church. He claims still to be a member of that church, differing from its tenets in no save, only in believing that Christ will come a second time. One hymn that he has particularly affected is that by Charles Wesley, "The Trial of Abraham," and in his copy of the book this hymn has been thus underlined by him:

Abraham, when severely tried,
His Child by his obedience showed;
He with the harsh command complied,
And gave his Isaac back to God.

His son the latter offered up
[illegible] by love,
Or all his joy and hope,
And less beloved than God alone.

Oh for a faith like his that we
The bright example may pursue,
May gladly give up all to slow,
To whom our more than life is due!

Is there a thing than life more dear,
A thing from which we cannot part?
We can, we now rejoice to hear
The voice from out the cloudy throne.

Jesus, accept our sacrifice;
All mine is for Thee we count but loss
Lo! at Thy word, our [illegible] dies,
Dies on the altar of Thy cross.

For what to Thee, O Lord, we give
A [illegible]
Through Christ to [illegible]
Yet, O, disdain to [illegible]

Freeman openly scouts at the idea that he is insane, although the decision of the court to-day was based upon the opinion of Dr. Charles P. Folsom, Chairman of the State Board of Health, Lunacy, and Charity, Dr. James R. Denny, of Boston, Dr. C. A. Walker, of South Boston, and Dr. Brown, Superintendent of the Taunton Lunatic Hospital. It was with the greatest difficulty that Freeman's counsel could induce him to permit the plea of insanity; indeed, he objected to having counsel at all. "All Christians" he said to a reporter last summer, "believe that Abraham was commanded to sacrifice Isaac. If they can believe that, why are my religious fellow worshippers blamed for believing with me that I was commanded to sacrifice my daughter in these latter-days? I believe, with a perfect abiding faith, that I was so commanded to show my faith. I had hopes when I went to the shed to get the knife that God would stay my hand as he did Abraham's as he was about to offer up Isaac, but I determined if my hand was not stayed to make the sacrifice as gently as possible, so that my boy would pass away without suffering."

To Dr. Mansell, of Harwich, Freeman said, just after the murder, that whatever course was taken with them, he and his wife did not want any plea of insanity entered. He admitted that he undertook the act with a full understanding of what he was doing. He knew that he was violating the law. He knew that people would look upon it as a horrible crime, and he knew that it would be agony for him to take the life of his little daughter. "Why," he said to Dr. Mansell, "she was playing around with me while I was at work all last week, and do you think I could do such a thing unless something more powerful than insanity commanded me?"

When asked by a gentleman whether he did not think it a delusion to believe that God put things into the hearts of men to do, he at once responded: "Do you think it a delusion when your minister tells you that God put it into his heart to preach the gospel, or that God directed him to become a missionary? Now, I just as firmly believe that God put it into my heart—that is, spoke to me—to do that act, that the world might see that there was faith even as great as Abraham's. I did think that He would stay my hand before I struck the blow. I can't see any difference between my firm belief that God spoke to me and the firm belief of others that they have been in personal communion with God."

When urged by his counsel on Tuesday to allow the plea of insanity—it was not until yesterday that he consented—he said: "What will become of my past life and teachings if I am adjudged insane? Let me go into court and preach." To a suggestion for a change of venue he would not listen for a moment. "It is not biblical," he said, "to go out of the country which stood up before His enemies in Jerusalem." He seems perfectly sane on all other subjects, and expresses the utmost indifference as to the result of the trial. "I have done God's will," he says, as Abraham was prepared to do. If I did wrong, Abraham was guilty and Genesis is a fable." Mrs. Freeman says that for ten days before the sacrifice they both felt the presence of God in their house, and that during that time her husband fasted continuously, eating nothing but bread and crackers, and drinking nothing but water. The night of the crime, after they had prayed, while great drops of sweat stood on his forehead, and she begged that she be made the sacrifice, he said that he had prayed for two weeks that he himself might be the one called, but that the vision he had just had demanded the life of their best beloved daughter. "I told her," says Freeman, "that we could not break the injunction of God, and when I persuaded her that I felt we would either be restored to us after three days or else would be translated, then she consented. She saw that it was a divine command." Then, as he says, his soul was filled with prayer, and he prepared meekly his wife to render the sacrifice.

The morning before the murder, Freeman sent word around the village that he would make a revelation known, and offer an orthodox sacrifice. At 2 o'clock in the afternoon after the crime a number of Second Adventists assembled at his house. The deed had been performed with cool deliberation, and accompanied with what was intended to be an impressive religious ceremony. The little one's blood was poured out upon a table which was consecrated as an altar. When he was arrested one of the indignant townspeople cried out: "Kill the murderer." "No; he is no murderer," replied one of the faithful, "he has proved his faith in God."

The doctors call It Delusional Insanity of a Religious Type.

[Boston Advertiser, Jan. 28.]

THE PODASSET MURDERER.

Mr. Freeman, at the close of the hearing at which he was adjudged insane, shook hands with quite a number of his friends in the court-room, and was then conducted back to jail. He expressed himself as being satisfied with the result of the hearing, and will be glad to change his present quarters for some more comfortable, if it is God's will. He was very careful, however, not to acknowledge by the slightest concession that he considered himself insane in the least, but if he was to go to an asylum, he rather preferred Taunton, as being near his early home. "I am not insane because they say so," he said, "and I would stay here for years rather than to admit in any way that I had done anything wrong or that I am insane. If I am convicted of insanity, the Bible must be shut up." He regards the doctors who testified as to his insanity with kindly feelings, mingled however, with something of pity that such good men should be so deluded. His sublime self-delusion is beyond all conception. He thinks that he is the spirit of Truth, as being parallel in his existence with Christ, and he believes his body is immortal. "It is time now for the spirit of Truth," he says, "the third part of the Trinity. Up to this time Father and Son only have been known. I am the spirit of Truth." "I represent Christ in all his parts, prophet, priest, and king." "I am the elder brother referred to in Romans." "It has been prophesied that all shall be gathered into one; that is me." "I have a dual nature, both Christ and man is represented in me the son of man on earth." "All good is represented by one person, and I am that person." "I am the result of Christ's teachings; Christ's teachings are perfected in me." "My wife and I are the first two persons who have ever stepped into the kingdom of God; the Bible is of no more use for us; we have fulfilled it; we are saved and cannot be lost. I feel sure that our names will be honored above any other name except Jesus." "We are the door and everybody must enter through us." Speaking with reference to Dr. Folsom's testimony, in which allusion was made to Freeman's belief that he was the archangel Michael, he showed considerable concern—having evidently misunderstood the testimony—as to how the doctor knew that he was the angel Michael. "Has the doctor ever seen him?" he asked; "does he know how he looks?" And then straightening himself up and looking the gentleman with whom he was talking straight in the eye, he said, grandly: "I am the archangel Michael."

These expressions of his, which were actually used in calm and unexcited conversation, illustrate his conception of the nature of his own existence. Nothing is simulated, but he speaks with a frankness and earnestness that leaves no doubt about the perfect genuineness of his beliefs. That a man of intelligence on other points, so pleasant and natural in his actions and in his general conversation, is so utterly crazy as he is is almost beyond even the imagination of one who is not familiar with the insane delusions of a lunatic. Shortly after his arrest, Freeman was visited in his cell by a clergyman, who came to administer to him the consolation of religion. In relating the incident to a friend Freeman expressed considerable indignation. "The idea," he said, "that he should visit me as he did! I am so far ahead of him in religious progress that we are no more to be compared than the Mississippi and a rivulet."

Freeman feels no remorse that he killed his child, and has no consciousness of having done any wrong. He would have preferred that his case had been heard before a jury. "Why," said he, "I could convince any jury that I stand on the top of Mount Zion, that I lead the hosts of heaven, and that I was but obeying God's command. Any man who knows Charlie Freeman knows that he would never murder anybody." In regard to the tragedy, speaking without the slightest show of emotion, he said: "I feel perfectly justified. I feel that I have done my duty. I would not have her back. I am not disturbed about the matter. I have attained that just as far as possible. The work is mine, the result is his. When he has called he will justify, and those he justifies he will glorify, and it is only a work of time. I want to see the end come, that the world may see that there is a God in Israel." When questioned in regard to his view of his relation to law, he said: "I ought to obey God rather than man. It is in accordance with my views that we should abide by the common laws as a general rule, and it is not in accordance with Christianity to break human laws. I qualify that by saying that God has special laws in his power." "If, then, a man decides to act contrary to the laws of man from what he considers just motives, is he justified by the law of God?" was asked. "Yes," replied Freeman, "of course he is. I not only broke the highest law of nature, but the law of man, in accordance with what I believed to be the will of God." "Do you believe now that you acted in accordance with the law of God?" "Certainly I do. If I had not had so much supernatural evidence I should not have been here." As to the reliability of the supernatural evidence, which comes to him in visions and various signs, Mr. Freeman has not the slightest doubt. "Why," said he, "it is just as I look at you now and think I see you. It may be an optical illusion, but if I feel, smell, and touch God, and you strike back, I am convinced."

Freeman thinks that he and his wife have passed through the "baptism of fire," as he terms it, which is the third state in the Christian progress. Their entrance to this state was through the sacrifice of their child. Revelation x. 8-11, he says, refers to him, and the "little book," mentioned in his little creed. The verses referred to are:

And the voice which I heard from heaven spoke unto me again, and said, Go and take the little book which is open in the hand of the angel. And I went unto the angel and said unto him, Give me the little book. And he said unto me, Take it and eat it up, and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. And I took the little book out of the angel's hand and eat it up. And he said unto me, Thou must prophesy again before many peoples and nations and tongues and kings." He claims that the Scriptures are now fulfilled, and that the light his child throws on them is all the light they will receive hereafter.

Mrs. Freeman is regarded by experts as being nearly, if not quite, as insane as her husband. She shares in his exultation and holds the same beliefs that he does. In regard to the tragedy she now says: "Why, if I did not believe it was ordered of God, what should I do? I should become insane." In obedience to a command received from God, she has cut her hair off quite short, has ceased to wear cuffs and collars, and has discarded all forms of jewelry and articles of personal adornment.

COMMUNICATIONS.

The Creation Re-Read.

By faith we understand that the worlds were made by the word of God; so that things which are seen were not made of things which did appear." Heb. xi. 3.

How is it "by faith" that we understand this truth, that God made the things which are seen?

It is by believing the account of creation. Indeed, it is by faith that we understand the early history of our country—of England, of Rome and other nations, back to old Babylon! We understand by believing the record, the account, the facts of history. Hence, without faith it is impossible to understand such matters that lie beyond our personal sphere. This truth has a wide and general application to human experience. The child does not argue out his knowledge, but takes the alphabet and all the stages of his education as addressed to his faith in the teacher and the things taught. Above all, forms of our knowledge, however, this truth applies to the knowledge of creation (Genesis) and the new creation (regenesis—redemption).

No man ever did believe, or ever will believe, in this world who could not be taught. No patriarch, prophet, apostle, or private person ever yet has become "wise unto salvation," but by faith! At every stage faith is fundamental. The just live, walk, grow in grace and overcome, by faith in God!

In the present system of things the Creator and his creation take precedence. The creation is the theatre on which the Creator is revealing Himself in, and to humanity. The word gives to our faith the all overglorious programme! But its lofty range extends to "angelic principalities and powers." Eph. iii. 10; Col. i. 16; 1 Pet. iii. 22.

By consequence, faith—the faith that saves, and allies us to Emmanuel and immortality, embraces this creation, its present order and course, and its consummation in the redemption by Christ, as disclosed in this context.

There is not a fact wanting to fill out this all comprehending outline of faith. We here see cause and effect—God and man his beings "from old—from everlasting to everlasting." Thus by faith the "heart is fixed, and so stands on the rock of ages." Deut. xxxii. 4; Isa. xx. 1-4; while unbelief is always afloat, and wayward, as "a wave of the sea." Isa. vii. 9; John viii. 24.

On some points we find the materials used and the order of the Divine operation, thus, in the creation of man and of woman, animals and plants, (Gen. ii. 7, 22—analogous to Christ and the church, Eph. v. 31, 32; Rev. xix. 7). But in the godlike grandeur of the dawning up of the account of creation the terms transcend the limitations of both time and secretary counts, touching "his work which God created to make," which He created—brought into being—to form into their present harmony! Gen. ii. 1-4; Psa. civ. 1-24, 31.

Please observe the emphatic restatement, "written by the finger of God"—twenty-six centuries, subsequent. Exod. xx. 11. This truth runs through all scripture, and reaches the close. Rev. iv. 11.

It seems that God opened the mind of Moses to the realities and course of creation; as the vision of the new creation was given to the prophets and apostles: Isa. lxv.; 2 Peter iii.; Rev. xxi.

1. In closing, it is plain that "the world [with its wicked one—for when it knew God, it glorified Him not, as God;—but worshipped and served the creature rather than the Creator]" Rom. i. 25; 1 John v. 19. Such is "snare of the devil and the power of darkness." 2 Tim. ii. 26; Acts xxvi. 18. Darkness is the element of error where "the light is [called," or not] discerned. John iii. 19-21.

2. In our world of cause and effect, means and end, purpose and accomplishment, there is no occasion to dream of adding nothing to nothing; because it is out of the range of all possibilities. The nearest approach to it may be in the imagination that swings off beyond the words of God, and his hosts, into the impossible, the unknown, and non-existent. But where God is, there "all things are possible!" Matt. xix. 26.

3. "Secret things—things unrevealed—belong unto God; but things revealed belong to us," etc. Deut. xxix. 29.

4. It is the aim and object of Revelation to instruct the believer "that he may be thoroughly furnished unto all good works." Hence, where God has not spoken, it may be presumption to speak. Deut. xviii. 20; for "He hath magnified his word above all his name!" Psa. cxxxviii. 2.

5. These considerations may relieve us from following a speculation on to Apollyon's grounds; and in adhering to the word of the Lord may we all enjoy "an abundant entrance,—the full reward."

JOHN.

LETTER DRAWER.

Editor Restitution:—I greatly prize THE RESTITUTION. It has been my schoolmaster for years, having carefully read and examined every subject presented, with profit. I am glad the Resurrection subject is dropped for the present. I find in all the articles presented, no Bible teaching of the mortal resurrection or a second chance for the wicked. Those who prefer to risk a second chance can do so, but I prefer the change in a moment, in the twinkle of an eye, to be a child of the resurrection, to be as the angels, to be deathless. Please tell me, where the wicked are, when as chaff they are burned with unquenchable fire, or where they are when destroyed with an everlasting destruction from the presence of God or the glory of his power?

D. H. THOMPSON.

Newark, N. J.

Editor Restitution:—I am like many others, isolated from those of like precious faith, having no other preach-

ing but that we get through THE RESTITUTION; and being too poor in this world's goods to send you more than my best wishes and my prayers for the prospering of the cause and THE RESTITUTION. As I am now in my seventy-sixth year and have a family to support by my own labor, yet I had thought to be able to have sent you a few dollars to assist in freeing the paper from debt, but you must take the will for the deed, until I can raise the amount that can be spared.

Yours, in hope of the soon-coming kingdom,

C. R. BLAKEY.

Editor Restitution:—I am glad to see THE RESTITUTION coming into my little country home again, living as I do, remote from any religious assembly of the one faith, i. e., the faith once delivered to the saints, and when I read the "Letter Drawer," and ponder over those sweet little epistles from the brethren and sisters from all parts of the earth, I can truly see the improvement of a time when there shall be a gathering of these loved ones and wonder how long will the Master of Israel await the gathering of his jewels and make them shining shafts in his glorious coming kingdom. Many of them are to me lonely as I feel, and although they were far from home, or it is, I let us watch and pray till our Master comes to take us home to reign in his presence in a home prepared for the saints (if found worthy). This will be the long sought for reality of redemption's joy.

J. W. BISCOE.

Avon, Ind.

NEWS ITEMS.

HOSTILE FEELING IN RUSSIA TOWARD GERMANY.

BERLIN, Feb. 6.—The *North German Gazette* denies an assertion made by the Russian journal, the *Novoe Vremya* of St. Petersburg, that Prince Bismarck intrigued with the Polish revolutionists. Government in 1864, and declares that the publication of such fabrications shows the hostile feeling existing in Russia against Germany.

THE HURRICANE IN THE PHILIPPINE ISLANDS.

MADRID, Feb. 6.—Official dispatches have been received giving further details of the recent hurricane at the Philippine Islands. Twenty-five vessels of various classes were wrecked, including four foreign frigates and a large number of other vessels were damaged. Forty-six persons were drowned.

ANOTHER WAR THREATENED IN SOUTH AMERICA.

PANAMA, Jan. 28.—News from Chili gives reason to believe that a rupture with the Argentine Confederation is confidently expected, and great preparations are being made. An army of 30,000 men is to be called out, heavy bounties are offered, and the latest intelligence to the effect that the Argentines had purchased two Italian ironclads, the Roma and Venicia, shows that the other side is busily engaged in making ready for a fight.

A report from Dublin says nine-tenths of the population of the western coast region of Ireland are on the brink of starvation. The church collections in New York for Irish relief Sunday, February 8, aggregated a larger amount than ever before contributed on one day.

The following are from quite a late number of the London *Times*, sent by Brother H. Heyes:

Tranquility prevails at Cabul, and the city is resuming its ordinary aspect, the shops, which had been closed during the insurgent occupation, having been re-opened. General Roberts, in addition to a proclamation of amnesty, of which a number of petty chiefs have availed themselves, has, at a durbar, assured the Afghan population of the desire of the British government to respect their lives, property, and religion. The Mohmands still maintain a threatening attitude; but the Indian government has directed additional forces upon the Afghan frontier.

The latest telegrams from Cape Town indicate the determination of the government to proceed vigorously against the malcontent Boers of the Transvaal, who are in a very excited condition, and telegraphic communication with that territory is interrupted.

After a lengthened interview with the Sultan, it is announced that Sir A. Layard has succeeded in effecting a satisfactory arrangement in respect of the Mussulman priest, Ahmed Tewfik, who is to be fully pardoned and allowed to reside for the present in Scio. Official relations have been resumed with the Porte.

Bodies continue to be recovered from the submerged train in the Tay, and about thirty have altogether been found. The railway company are making preparations for restoring the bridge.

A newly-established Papal organ at Rome, the *Aurora*, has published articles upon Ireland, recommending the grant of an independent Parliament, to that island as the best means of maintaining respect for authority and [illegible] upon.

POETRY.

The Bible.

BY S. W. WOOD.

Heart of light, exceeding great
As the sun the lesser star,
Key to look at human gate,
Setting forth the Kingdom's near;
Range its wording signify more
Telling of the primal age;
Telling of creation's dawn,
Wait chaos in the waste grope,
From the womb of nothingness;
From the years of the past,
From the history of the race,
And the victor command soul,
Cause a war to cease to be,
Or the queen of matter reveal.

Voice and saying hidden
Are in the history, and you to it
Of this Book, made Eternal-true,
Filled with words strong and great,
Of a past eternity,
And of more yet to be!
Hearing of a larger race,
Of living souls to live;
Destiny of an Elohim;
Peoples of one to come?
Have you read some little thing
In the Book to drown you?
Pursued the phantom of this brain
In the Book for soothly gain?
Book to which is only known
Your Alpha: human thought:
Take some it wearing to my,
Continuing not—Omega?

You have not been to search in
This wearing chart to wonder,
For some faithless, hopeless end,
Mocking at our Saviour's word,
Infidel, I pray you not depart
To the soul that ever loves;
For we go gladly to our rest
From the evil hour of life,
Life—even the fleeting breath;
Might be set the glad to pass
Portal of life, our resting place
Certainly of remembrance:
Punishment of the infirm dead,
Christ we indeed the living here!

SELECTIONS.

[Herald of the Morning.]

The Standpoint.

"These shall go away into everlasting punishment: but the righteous into life eternal. Matt. xxv. 46.

Viewed from the commonly assumed standpoint of a natural immortality, everlasting punishment can only mean the infliction of everlasting suffering. But before taking up your final position at that standpoint, if you will take the pains to ascertain whether that—and, if not, what else—was the standpoint of him who uttered the sentence, the result may be different.

Before, however, proceeding directly to this, it may help us if we consider for a moment what it is that our Lord actually says—"These shall go away into everlasting punishment, but the righteous into life eternal."

Now there is one thing here in which the writer and the orthodox reader will fully agree—viz. that everlasting—everlasting. That is to say, whatever the word *aionios* means in the case of righteous, the same it means in that of the wicked. Our one question is—what is the punishment and the life?

What, then, does our Lord really say? Does he say, these shall go away into *everlasting suffering*, but the righteous into everlasting blessedness? No, you answer, he does not say that, but he means it. Now I ask you to beware how you slip in one word for another. Nothing, I know, seems to you more natural than to do so in the case—such is the power of tradition and habit. And then, according to your standpoint, nothing can be more proper. Still, it is not this that the Lord says; and, possibly, it is not this that he means. By not saying "everlasting *suffering*," perhaps he means a punishment of which that is not an element. And by saying "everlasting life," perhaps he means to include the grant of an endless existence as an element of the blessedness in store for the righteous. It may be, that is, that in speaking of the latter, he employs the word life in the very ordinary sense of existence, with the implied addition as familiar to him of that purity and bliss without which existence would be no blessing. And does it not *almost* seem that, by so contrasting the punishment with the life, such must have been his meaning? That is to say, while assigning everlasting punishment to the one, and everlasting life (that is, everlasting existence with happiness) to the other, may it not be that he thereby denies to the former not the one only but the two elements alike which make up the life of the latter? It may be, I say, and the view would be only natural. From our traditional standpoint, of course, it is not so. Viewed from that, the natural becomes too monstrous for devout minds to endure!

And, now, having found in the language itself these indications of a meaning which is at least possible, let us see if we cannot, from our Lord's own standpoint, reach a conclusion more decisive.

Mark, then, he has just been speaking of the fire—"the everlasting fire prepared for the devil and his angels." And mark, also, he makes no mention of an everlasting continuance in that fire, but simply of going into it. True, says our reader—but what a miserable quibble to intimate that the going into such a fire can involve less than an everlasting continuance in it. Your remark, I grant, is not unnatural. Still, you observe, he does not say so. And we may venture to add, perhaps he does not mean it. Strange, you say, incredible that he should not mean it! Yes, from your standpoint; but perhaps from a different—so different, indeed, as to make to his mind impossible that which to yours is the only possibility. Go back and mark one utterance from the same mouth in regard to the same everlasting fire. Three times, you remember, in one short passage, so we find the Lord solemnly warning the self-indulgent sinner of the danger of his being cast into "the fire that never shall be quenched" (Mark ix. 43–48). Now do we appear to know aught as to the standpoint from which our Lord regarded this unquenchable fire? Assuredly we do. It is reasonable to discriminate the language of his from that of his forerunner who had uttered this very word to him—"he shall gather the wheat into his garner everlasting life, and burn up the chaff with unquenchable fire." Now here, surely, the sense is very plain, and the truth very clear. But mind, for verse and truth, when viewed as the natural standpoint of human immortality! For the moment we find ourselves at that ground, we find that burning up does not here mean what it means everywhere else—but instead of that it means burning on and on and on, for ever and ever, without ever burning up at all! We find, moreover, that half which is of no more use but to be burnt up, which was never put into the fire with any other view—that this is actually a figure of immortal beings in whose case burning up is a contradiction! And, besides this, John Lord knew all his life familiar, and his Master no less so, with the frequent reference to unquenchable fire in the prophetic Scriptures, as an element for burning up or consuming. "Then will I kindle a fire which shall devour the palaces of Jerusalem, and it shall not be quenched" (Jer. xvii. 11; ch. xv. 4; vii. 20; xvii. 27; xxii. 12; Ezek. xx. 47; Amos v. 6; 2 Kings xxii. 17; Jeremiah i. 21; xxxiv 10). Now no one, we suppose, will question that all this burning for ever of unquenchable fire refers simply—in the communications so made through the prophets—to the palpable and irretrievable judgments which were to come upon certain transgressors, in the eyes of the world.

Thus, then, by connecting our Lord's reference to the everlasting fire with his notice of the unquenchable fire, and by comparing this last with similar scriptural expressions, we are considerably helped to the *standpoint from* which he must have viewed the punishment which he denounces.

But we have more direct evidence to lean upon than this. It is only a portion of it that we can here take up.

"Fear not them that kill the body, but are not able to kill the soul; but rather fear him who is able to destroy both soul and body in hell" (Matt. x. 28). Does this look like an inevitable immortality for every one? Man can kill the body—that is, he can put an end to its life. But God can destroy both soul and body in hell. Is it reasonable, then, to take "kill" in this unquestionable sense of putting an end to, and then to take the kindred expression "destroy" in the utterly foreign sense of inflicting endless woe on an immortal being? Or, do we prefer the other alternative—namely, that while he can (or rather could) destroy, he never will, and indeed, morally speaking, cannot, having already, by the breath of his own mouth, set up the insurmountable barrier of an inevitable immortality?

Or, take a sample of the various cases in which he speaks of the human being as perishing. The serpent was lifted up, he reminds us, that the dying rebels might live. And so, he teaches, must the Son of man be lifted up, that those who believe in him should not perish, but have eternal life. Without the brazen serpent the bitten ones perished; that is, their body's life, for this world, was cut off. Without the cross we perish: that is, in regard to the soul's life for the world to come. So far we are agreed. But is it anything more than the simple equivalent of this statement to say—without the cross our soul-life shall, just like the body-life in the wilderness, be cut off? The process, of course, as to duration and severity, is left to be filled in. This much we can see, that, whatever imagination or reality may supply in this respect, there is no immortal future possible for those who perish now any more than there was an immortal, present possible for the unsaved of Israel then.

Thus we may fairly put the following together:—

(1). The perishing of the Israelites consisted in the loss of their being for this life, accompanied by severe penal suffering.

(2). The perishing threatened now is presumably of the same nature—allowing for the difference between soul and body, this world and the next.

(3). This perishing has its counterpart in eternal life.

(1). The gift of eternal life—whether as regarded in itself or in contrast with the perishing spoken of—seems plainly to involve the bestowment of endless being as really as of well-being to the soul. Such is its natural, and we venture to say, obvious sense—the only sense indeed that would ever have been thought of but for the superstitiousness of such bestowment in the case of creatures supposed to be immortal already.

Or, take another of our Lord's illustrations of the life that comes to us through him:—

The manna essentially contributed to the life, or natural being, of Israel in the desert. Now, when he speaks of himself as "the true bread," and thus the author of everlasting life to all who believe, it seems only natural and reasonable to regard that figure as embracing everlasting being, together with all those elements of well-being without which the being would be no blessing.

And what if our Lord has distinctly shown us that he himself regarded this wonderful life, when viewed in its highest aspect, as not only implying but including and expressing the grand foundation fact of existence—equally with all the attributes that constitute its perfection and bliss! And how otherwise than as teaching this can you take the wonderful announcement—"As the Father hath life in himself, so hath he given to the Son to have life in himself?" For does not this affirmation of the life that is in God express, in the very first place, the grand truth of self-existence—leaving us to gather up, and associate with this as their centre, all his varied attributes of greatness and goodness?

And to the same purpose when our Lord says—"As the living Father hath sent Me, and I live *by* the Father"—surely he means to express the fact of his receiving a certain being or existence, and simply, but, we may say, merely the character of the existence. What then, he adds—"So he that eateth Me, even he shall live by Me," how can we venture to deny all reference to existence in its perpetuity, and maintain that, this being a property of the human race, it is nothing but the quality of the existence that is indicated here, or anywhere *by* the term life or live eternal?

In connection with all this let us call to mind that declaration of our Lord, in which he so plainly seems to point to the class of persons who are to obtain immortality. It is free at least from all ambiguity as to the word "life," and seems equally free from everything like figure. "They which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, etc. . . . neither can they die any more." If this does not mean that there shall be no need of marrying (which was the point in question), because, literally speaking, there shall be no dying, what does it mean? And if this literal no-dying be the common property of human beings, what can be the sense of ascribing it thus peculiarly to the "children of God?"

Such is a sample of the guidance to his own standpoint in viewing everlasting punishment, as furnished by our Lord.

But perhaps there is another side to it. Perhaps we find him regularly implying, in spite of all this, that the other view is the correct one. Perhaps he is in the habit of pleading with men that, except they repent, they must be miserable for ever. No, with him it is—"Except ye repent, ye shall all likewise (that is, like those Galileans and the eighteen) perish." Perhaps he is in the way of teaching that the sinful soul, though losing God and heaven and hope, can never lose its own being, together with its terrible power of self-torturing. No, this cannot be his teaching, until the word "lose," instead of meaning cease to have, shall come to mean "eternally having in a condition of unmitigated woe!" Till then, we must interpret, on simpler principles, the declaration—"What shall it profit a man if he gain the whole world and lose his own soul?" Or does our Lord ever seem to assume that men, as made in God's image, must be immortal? God's image, according to him, is gone ("ye are of your father, the devil"), and man "born after the flesh" must be "born of the Spirit" before he can now have anything of the Spirit, or life, or image of God in him.

Or, once more, is he who suggests that, but for his having regarded man as immortal, he must have shrunk back from the extravagance of his own great sacrifice? No, that suggestion is yours. As for him, he is well pleased to save from sinning and perishing, and to make gloriously incorruptible those "whose end" must otherwise have been "destruction."

What, then, is there in our Lord's teaching to be set against all this evidence as to his standpoint? We hesitatingly declare that we know of only one thing that has the semblance of opposition to what has been now advanced—"Where their worm dieth not." But now say—whether shall a single expression like that settle the standpoint, so cautiously reached, settle it? suppose that I say of a sick man, his gnawing pain will never leave him (or let it be a living worm in him, if you please), whether do I mean that the man is immortal, or that, being mortal, he must suffer while he lives? The simple key to our Lord's meaning, in short, lies in the word "their," and this, when seen from the standpoint, loses all ambiguity.

Thus, when our Lord says—"These shall go away into everlasting punishment," he is saying just what his apostle says—"Who shall be punished with everlasting destruction from the presence of the Lord." And so, as long as destruction and death are equivalent in regard to rational, spiritual beings—as long as the wages or punishment of sin is death, even an everlasting death, which is the negation at every point of everlasting life—so long must the dreadful sentence continue pain—storm, indeed, of its infinite horrors, but clothed still in all its terrible solemnity—"These shall go away into everlasting punishment." And becomes clear as noonday the moment we consent to look on it from him, the Saviour's standpoint—that immortality, instead of being a natural endowment of man, is the special gift of God to his redeemed.—*J. M. Bamfield.*

BREVITIES.

Turkey, lately scourged by war, is the prey of famine. If in any American city fifteen persons should be found, in one day dead of starvation, a thrill of horror would run through the nation; but as the city where this has occurred is Adrianople, few notice it.

The historic Island of Jamestown, in the James River, where the first settlers of Virginia made a home, is reported to have been purchased by a Mrs. Malcinia Brown, of this city. It comprises 1,400 acres, chiefly covered with orchards. The only buildings said to be on the island are a dwelling house and a paper mill.

There has been an extraordinary trial at Madras respecting the guardianship of the sacred hair of Mohamet. This hair is enclosed in a case called the "Assaree Shareef," and the possession of the relic carries with it a small pension. Four persons claimed it, two by succession, and two by right of a will. One was a woman, and the judge decided that she could not hold it because she could not fulfil the ceremonies connected with it, and finally entrusted this valuable hair to one of the caste litigants.

THE RAIN TREE.

Some travellers in South America, in traversing an arid and desolate tract of country, were struck with a strange contrast. On one side there was a barren desert, on the other a rich and luxuriant vegetation. The French Consul at Laredo, Mexico, says that this remarkable contrast is due to the presence of the "Tamai caspi," or the rain tree. This tree grows to the height of sixty feet, with a diameter of three feet at the base, and possesses the power of strongly attracting, absorbing and condensing the humidity of the atmosphere. Water is always to be seen dripping from its trunk in such quantity as to convert the surrounding soil into a veritable marsh. It is in summer especially, when the rivers are nearly dried up, that the tree is most active. If this admirable quality of the rain tree were utilized in the arid regions near the equator, the people there, living in misery on account of the unproductive soil, would derive great advantages from its introduction, as well as the people of more favored countries where the climate is dry and droughts are frequent.

A DYING IDIOT.

Mrs. H. Martineau relates that a congenital idiot, who had lost his mother when he was less than two years old, when *dying*, "suddenly turned his head, looked bright and sensible, and exclaimed in a tone never heard from him before, 'O my mother! how beautiful!' and sank down again—dead." Dr. Carpenter cites this as a case of abnormal memory, illustrating his thesis that the basis of recollection "may be laid at a very early period of life." But the story seems to contain a deeper meaning. The poor idiot not only recalled a long-past time, a face that he had not seen for years except in dreams, but he gained for a moment a degree of intelligence which he had not possessed when in health. The quality of his brain was such, it appears, that with the ordinary activity of the circulation, the ordinary vitality of the organ, mental action was uncertain and feeble; but when the circulation had all but ceased, when the nervous powers were all but prostrate, the feeble brain, though it may have become no stronger actually, became relatively stronger, in such sort that for the time being, a mere moment before dissolution, the idiot became an intelligent being.

A small pamphlet narating the life and career of Prince Napoleon, heir to the Bonaparte dynasty, is at present being circulated extensively among the French peasantry. The pamphlet contains a fine likeness of the Prince dressed in civilian clothes, with ribbons and medals on his coat lapel. The resemblance to the great Napoleon is very striking.

ARCTIC FRUIT.

The successful expedition of Prof. Nordenskiold has proved that the shores of the Arctic Sea are not so inhospitable as has been generally supposed. Perhaps the most interesting of the minor discoveries made by the learned explorer is the finding of a new remedy against that dread of all navigators and the particular scourge of Arctic expeditions—namely, scurvy. It appears that there was not a single case of this disease during the whole voyage; and this remarkable fact is due not to the employment of lime-juice and other antiscorbutics in ordinary use, but to the use of a curious little berry, hitherto unrecognized, produced by a plant which feels an ephemerial existence in the snow and ice during the short Arctic summer. The berries are found in great abundance, and are said to be a favorite fruit with some of the natives of the great ice world. Its flavor resembles that of the raspberry, but is more acid. The mode of preparation adopted on the voyage of the Vega was to dry the berries and then preserve them in the milk of the reindeer, which was then allowed to freeze. In this state the fruit can be preserved for an indefinite period.

Notice.

J. M. Stephenson's address is Marrill, Kansas, for a few weeks.

Notice.

Having closed my labors as Pastor of the Church of Christ at Holly Park, I am now ready to engage in revival efforts in other congregations, or assist the field as an Evangelist, as the door may open.

Jan. 27, 1880. G. W. GRIER.

Memphis, Clark County, Ind

RESTITUTION FUND.

AKRON, Fulton Co., Ind., Nov. 22, 1879.

Editor Restitution.—With your permission I will make an appeal to the brotherhood for help to support THE RESTITUTION for the year 1880 and thereby keep it visiting.

Now, dear brethren, I call upon one and all who feel themselves able, to donate to the cause of Christ the small amount of $5.00 between this and the first of January.

Dear brethren, we could do this, with a few exceptions, if we just thought so. I am well aware that some brethren have contributed nobly, but I make this appeal to a special manner to those who have heretofore done nothing as a free-will offering.

Dear brother, do not say, I am too poor! Perhaps you are selling that weakens weed, tobacco, in some form. Consider for the moment are we also clear to be the—how it is so poverty stricken that we cannot support a weekly paper.

We do hope that everyone will respond to this appeal. Those few can bear from all those who cannot or will not pay the $150, and will they please give us their name. I am also a poor man. My name is Abraham Pontious. I am 63 years old and I have a large family to support. I have a small farm of 80 acres. I have 45 acres at the present time under cultivation. I live entirely on what I raise, except a few articles of clothing, such as I am compelled to buy. I am willing to do my part, and will do it, if I can get the means. I have not been able to take the paper for the last year, and I am very anxious to get it. I will be glad to receive it. I will be glad to receive it. I will be glad to receive it.

And, dear Editor, I will enclose $1 to commence on. I read THE RESTITUTION, and the Bible, and I hope to meet you in the first coming Kingdom. So, farewell.

ABRAHAM PONTIOUS.

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ANNOUNCEMENTS.

We will commence a series of lectures in Lanark, Ill., Feb. 7, and continue about two weeks. And by request of the brethren at East Pine River, will attend the conference to be held there Feb. 20, 21 and 22, if no preventing providence.

J. W. MACONAWOCK.

The Lord willing there will be a conference at East Plum River, Carroll county, Ill., to commence Friday evening of Yorktown, Feb. 20, 1880, and continue over Sunday. Conference district is northern Illinois and southern Wisconsin. Bro. Humphreys and others are expected to be present to preach the word. Those coming by rail will stop at Lanark. It is desired that those who want conveyance from Lanark to the place of meeting should correspond with one of the following persons: S. F. Hopper or M. M. Mitchell, Lanark, Shipbrook county, Ill.; or J. S. Arnold, Mt. Carroll, Carroll county, Ill. A general invitation is extended to all to come and help along with the meeting. By order of committee,

J. S. ARNOLD.

The Lord willing, I will be at Gospel Grove meeting house on Friday night before the third Sunday in this month. Also I will be at Remington on Friday night before the first Sunday in March.

J. S. HAYES.

Astronomical Etiology, or

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POETRY.

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S. ROSANA WINCH.

Oh, I see the dangers, Father!
Dark before them, in the way.
How can I see shielded, ever them?
Let me kneel to Thee and pray!
None were cry to any other;
Thou alone their strength must be,
Guide, with heavenly wisdom—O, Father,
Make the coward heaman feel!

Cleave the chains that fetters bound them,
To a world of woe and sin.
Let them not their vows forgetting,
Watch or only, but within,
But the quiet, calm, and restful
O'er soul at peace with Thee,
Come like psalm, to rather healing,
On a rough and stormy sea.

Keep them safe first, aware of fowler,
Lead them past the net of pride,
Order right their daily conversy,
Fence them in on every side.
Let thy truths to them be broken
Pierce them that they may be clean,
Tear and constant spirit vow them
That thy face in them be seen.

Oh! to see again restoration—Psalm li.
Thy salvation's blessed sound,
They shall many sinners reclaim,
Make thy praise for rejoicing;
And the near approach of Jesus,
Keep made be of every song,
Till He come, and they with shoutings,
Find the crown and kingdom won.

Paraclete, Ind.

COMMUNICATIONS.

A few Thoughts on Life and Death.—No. 2.

If a man die shall he live again? Job xiv. 14.

The whole scheme of redemption and the perpetuity of the race of man depends upon the second coming of Christ and the resurrection of the dead. Equally important is his second coming to raise up and glorify his body—the church—as was his first coming, to make an atonement, to endure the cross and the grave that man might become reconciled to God. The whole plan of salvation by and through our Lord Jesus Christ will, as signally fail without the one as without the other; hence, we see the vast importance of answering Job's question in the affirmative, and that, beyond a doubt, to the eye of faith, and the man who believes his Bible, all is clear as the noon-day's sun. To the infidel, the skeptic, and the believers in the eternal sin and suffering of the damned in hell, we have but little to say. Of the two, the infidel is the more consistent. Both are to be pitied for their want of true wisdom in rejecting the only means the great Creator of the Universe has provided for man's future and eternal life.

We now introduce the third witness. He testifies positively, and demonstrates or proves what he affirms, by raising the dead to life, and that, too, in the presence of many witnesses. In the eleventh chapter of John we have the record of his sayings and his doings. Jesus said unto Martha: "Thy brother shall rise again. Martha saith, I know he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou this? She saith unto him, yea, Lord: I believe that thou art the Christ, the Son of God, that should come into the world." Martha's answer to the Savior is worthy of note—"I know he shall rise again in the resurrection at the last day." Where did she get this important information from? Answer: From Job and the prophets. It was the belief of the Hebrew church that the dead would be raised up and live again. It was the faith of the apostolic and early Christian church that Christ would come again to raise up his dead saints, and give them eternal life. Shall the Hebrew church and the early Christians rise up in the judgment and condemn the Protestant churches of the nineteenth century for their unbelief and disregard of the second coming of our blessed Lord to receive the dead and reign in glory on the earth? Read carefully the whole account—chapter xi. The Savior comes to the grave of his dead friend, weeps, groans in spirit, lifts up his eyes, thanks his Father because he has heard him, and then cries with a loud voice, "Lazarus, come forth, and he that was dead came forth." Here is fulfilled just what he had told Martha. This, to the believer, is the end of all controversy. He speaks with the authority of God, the dead hear his voice and live again. For as the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom he will. For as the Father hath life in himself, so hath he given to the Son to have life in himself; and hath given him authority to execute judgment, also because he is the Son of Man. John iv. 21–23.

This demonstration of the power of God invested in his Son, the Lord Jesus Christ, qualifies him as a competent witness to testify in answer to Job's question, "If a man die, shall he live again?" But, what shall we say for our witness, who has so nobly come to the rescue, and backed up his testimony with the demonstration of his power to bind the strong man armed, when he himself is brought under his dominion? What an hour of triumph for the powers of darkness! Nature is aghast, the earth quakes, the sun refuses to shine; all is shrouded in impenetrable darkness. Glory be to God, the eternal Father; the triumphing of the power of darkness is short. On the third auspicious morn he bursts the bars of death and comes forth a mighty conquering hero, not with natural life only, but with the power of an immortal life, constituted our High Priest after the order of Melchizedek—after the power of endless life. He is declared to be the Son of God with power by the spirit of holiness through a resurrection from the dead. Rom. i. 4.

Again, we say, glory be to God for such demonstrations of Almighty power. Hear him: "I am he that liveth, and was dead, and, behold, I am alive for evermore, Amen; and have the keys of death and hell," *Hades*—the grave). Rev. i. 18.

Nature is herself again: the sun shines with redoubled brilliancy; the heart-stricken disciples are made glad and are begotten again unto a hope of life by the resurrection of Jesus the Christ from the dead. After such an exhibition of Almighty power, who will dare to limit the holy One of Israel? In his resurrection he settles several important questions which Orthodoxy may well look at carefully. First, he exhibits himself to his disciples the same literal, identical Jesus, with the prints of the nails in his hands and the wound of the soldiers' spear in his side. He ate and drank with his disciples the same as before he demonstrated just what he taught Nicodemus concerning the new birth, thus showing, conclusively, that regeneration, or the new birth, is completed by or through a resurrection of the dead, or out from among the dead ones. He was with his chosen ones forty days speaking, or instructing them of the things pertaining to the kingdom of God. This being done, he ascends to the right hand of his Father, there to intercede for his chosen ones—the church—his Bride—the Lambs wife. The declaration is, he shall so come again in like manner as he was seen to go up into heaven. But, when, and what of the interregnum of time intervening between his first and his second coming? Upon this we might write volumes but we can only touch upon a few points which bear upon the re-living again of God's dead ones. This we will endeavor to do in examining the fourth witness—the great apostle of the Gentiles.

The space of time between the first coming of Christ in his humility, and his second coming in power and great glory to raise the dead and living in everlasting righteousness, is denominated the times of the Gentiles—a time for taking out a people for God's name. The exact length of time is not given, but is designated by events, by signs and the fulfillment of prophecy. Says the Great Teacher, "When ye see these things begin to come to pass, then know that he, or it, the kingdom of God is nigh, even at the door." Paul was a chosen vessel to bear God's name before the Gentiles, and kings, and the children of Israel. Acts ix. 15.

There need not be any dispute as to the qualification of our fourth witness to testify in this important case. His call and qualifications are undoubted; his whole history proves him to be eminently qualified to fill the place God had assigned him, and nobly does he bear his part in filling out the balance of divine revelation, and sealing the truth of his mission by becoming a martyr at the hands of the bloody Nero. The burden of Paul's preaching was Jesus and the resurrection—the second coming of Christ in connection with the establishment of the kingdom of God—his reign in millennial glory for an age—1000 years. We can only use one argument. That will be sufficient for our present purpose. The 15th chapter of 1st Corinthians. The argument is logical, clear, and conclusive in this chapter, if we understand Paul correctly, he does not refer to the wicked dead. His effort is to get God's dear dead ones out from among the dead, in which he was so anxious to have a part. See his letter to the Philipinos. We begin at verse 12: "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen." Here we might rest the argument as conclusive, but Paul continues his argument and fortifies every point of attack, and clinches the last nail in the coffin of infidelity. We would transcribe his whole logical argument had we space. The reader will do well to read it over again and again; yea, commit it to memory and meditate upon it, and cherish the glorious fact of living again with all the just and the holy, in the kingdom of God, forever freed from all the cares and sorrows of human life. Have you been persecuted, slandered and put to heavy expense by being dragged before Cæsar's bar for preaching Jesus and the resurrection, or no immortality only through Christ and a resurrection? Have you been in perils amongst robbers or false brethren? Have your hard earnings been taken from you in an unsuspecting moment, and you left in very trying circumstances in your declining years? Standing upon the margin of the grave, remember that Paul, the great apostle of the Gentiles, endured all these and much more, to obtain an incorruptible crown. How patiently he endured the loss of all things that he might win Christ and be found in him. Dearly beloved, let us imitate his noble example. Oh, that we might be able to say with this bold defender of the truth, "I have fought the good fight; I have finished my course; I have kept the faith." What a power in this last word. I have not only contended for the faith earnestly, but have kept it. Thank God for such a noble example of perseverance.

Dear brethren, I had intended to have taken up the whole of Paul's argument, item by item, and have shown his ability to handle and make clear this grand and sublime subject. His testimony is in perfect harmony with Job, Isaiah and Jesus; yea, and all the holy ones, through whom the spirit of God has given utterance. And what shall I say more? To speak of our blessed hope through Christ and a resurrection to eternal life is a glorious theme to dwell upon, but I have written so much I fear the editor's patience will be exhausted. The time is at hand. We shall soon be called to try the solemn realities of what we have been writing. Our humble prayer is, "Oh, Lord, save the remnant of the scattered flock of slaughter, and give them a part in the first resurrection." On such the second death will have no power.

NEWELL BOND.

Flat Rock, N. C

The Two Thousand Three Hundred Days, and the Seventy Weeks of Daniel, Eighth and Ninth Chapters.

That the seventy weeks are a part of the two thousand three hundred days is quite evident; we see by the eleventh verse of the eighth chapter, that the same power that stood up against the Prince and magnified himself even to the prince of the host, was to take away the daily sacrifice and cast down the place of his (the prince's) sanctuary. Daniel in the sixteenth verse hears Gabriel told to make him understand the vision of the eighth chapter, but in the twenty-seventh verse Daniel says he was astonished at the vision, but none understood it. It seems that Daniel thought by reading the prophecy regarding the seventy years captivity which was then being fulfilled, that the vision had reference to that desolation and their city at that time, for we see the whole prayer is regarding the city and sanctuary, and in the twenty first verse of the ninth chapter before Daniel had done praying Gabriel flies to him and touches him, tells him he now come to give him skill and understanding; tells him in verse twenty-third to understand the matter and consider the vision. In twenty-fourth verse he says seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression and make an end to sins. What sins are here referred to? Daniel would naturally think it was the sins of his people, the Jews, and it undoubtedly was. Did they finish up their sins as a nation at the crucifixion of our Savior? Let Jesus answer.

In Matt. xxiii. 13, he names over their numerous sins of which they and their fathers had been guilty and pronounces a woe on them with each denunciation. At the thirty-first verse he says they are witnesses unto themselves that they are the children of them that killed the prophets. In the thirty-second verse he says, Fill ye up then the measure of your fathers. In the thirty-fourth verse he says, Wherefore behold I send you wise men, and prophets, and scribes; and some of them ye shall scourge in your synagogues, that upon you may come all the righteous blood shed upon the earth, etc. Thirty-sixth verse, Verily I say unto you all these things shall come upon this generation; then he proceeds to lament over the destruction of Jerusalem and its desolation. Here at the destruction of that city and the Jews, and their dispersion ends the seventy weeks of Dan. ix. But further proof. What measure of their fathers was left then to fill? It must either be time, or their cup of iniquity; in either case, the result is the same. I understand it to be the seventy weeks.

We read seventy weeks are determined. What is meant by determined? Literally to come to an end, to terminate. Webster, according to his definition four hundred and ninety years, of the two thousand three hundred, ended with the overthrow of Jerusalem and the awful destruction and captivity of the Jews, which according to Josephus occurred in the year 70. In Dan. ix. 26, we read, And after three score and two weeks shall Messiah be cut off, but not for himself and the people of the prince that shall come, shall destroy the city and the sanctuary. The question is often asked, Who is this prince? The facts say it was Titus and the people under him, and it is Titus that confirms the covenant with many for one week, and in the midst of the week causes the sacrifice and oblation to cease, and the marginal reading is, And upon the battlement: shall be the idols of the desolator.

Josephus says as soon as the Romans got complete possession of the city they carried into the temple their ensigns which Josephus says was their idols or their gods and set them over against the eastern gate and there offered sacrifices and proclaimed Titus emperor with the greatest acclamations of joy. The question is, What covenant did Titus confirm? Josephus says, Titus offered, before he had fought any battle, that if the Jews would lay down their arms and submit to them they should have their city with all pertaining thereto, but they would not agree to it. Further, all that would leave their city and come over to him should have their property secured them, and returned to them after the close of the war, and gave them his right hand in confirmation of his word. Josephus says he made this proposal between every battle to the end of the war, and he says a great many complied with the terms and many more would but for the leader.

C. R. ISHAM.

CORRESPONDENCE.

Editor Restitution:—Seated again at my own quiet home, after an absence of five weeks, allow me to note a few items.

My first appointment was at Marshfield, in the meeting house of the Disciples, the night after Christmas. Being at the close of two nights of feasting and religious fun, my visit was greeted with an anticipated display of empty benches and worn down hearts.

On the last evening of their entertainment, there was an election, two young ladies being rival candidates for an article, valued at fifteen dollars. The election was warmly contested, and money circulated freely.

Such conduct, however, did not have the sanction of all the members of the church although the church members generally attended.

My first Sabbath was spent at Airline. This is a congregation of Disciples. Our views have not been presented to that people, still there are a few there that advocate our sentiments, as far as they have heard them. I did not notice any particular prejudice, and I am satisfied the truth will have more advocates in the future.

I spent nearly four weeks with churches in the vicinities of Pomeroy and Middleport. I spoke one night in Thomas fork Disciple meeting house, and had further invitations, but could not accept, owing to other appointments. The members treated me kindly, and my remarks were heard with considerable attention.

I delivered six discourses in the Zion meeting house, (Disciple). The weather being very unpleasant, our meeting came to a close before the time appointed. Though treated with kindness, personally, the members have but little sympathy with our views.

I spent three Sabbaths with the church at the Bradford meeting house. I dedicated that house three years since. The members generally hold to our views. Our meetings were interesting. My subjects were principally on the coming of Christ and a preparation for that event. The congregations were full, considering the stormy weather. Three persons were added to the church. A very considerable interest was awakened, and some help for THE RESTITUTION was obtained.

In this vicinity I found some fruits from the seed which I sowed thirty-seven and thirty years ago, when the doctrines of our soon-coming Lord were in their infancy. It was pleasing to recount with them the scenes of those early times. Many have fallen asleep, but some are still waiting.

This field is one of very considerable interest. If it could be well cultivated, much fruit would be the result. Our mission is still very imperfectly understood, and, therefore, violently opposed. Our work is not to build churches in order to secure for ourselves as ministers, comfortable homes, but to gather out, and prepare a people for their approaching King.

This should be the work of all ministers. Then, there would be a union of effort, and, consequently harmony.

Let us examine this subject more fully—the object of ministerial effort. In the vicinity of my labors were various ministers who looked upon my effort with suspicion, simply for the reason that they mistook my motive of action—making for myself a home, instead of preparing a people for their coming Savior. Have not all Christians a common and equal interest in the return of our Messiah? Are we not required to look for, and earnestly desire his coming? Are there crowns for those that do not love his appearing? Let all ministers answer these questions. What is the hope of the gospel? Why dwell so much on faith and leave hope out or view? What is faith without hope? Is it not an element of faith? Why then do ministers discard it? It is answered. We all believe that Christ will return sometime. Is it your hope, my kind friend? What is hope? Its two elements are expectation and desire. I appeal to ministers; who among you hold to the "blessed hope?" Do you desire Christ's return? Do you expect it? Do you look for it? or do you say in your heart, "My Lord delays his coming?" Do not dodge the answer. How can you look for what you believe is beyond your death? Would you not be looking for the nearest event? We do not desire to rob you of your homes, but are you laboring to [illegible] your affections on your better homes? Why not labor with us?

I have been requested to return as soon as I can make it convenient so to do. I have given them the promise that, if well, I would visit them in May. In the summer (D. V.) I will hold a grove meeting, when we shall expect a general gathering. Thanks to the people for their very kind hospitalities. Thanks to sister Chaplin for her much valued Christmas present.

J. P. WEETHEE.

Editor Restitution:—I wish to inform you and the brethren how the truth is prospering, even under unfavorable circumstances, in this locality. In September, 1878, Brother and Sister John M. and Ellie Robbins, of Shenandoah, Pa., made me a visit. During their stay (about ten days) they spoke to us "concerning the things of the kingdom of God and the name of Jesus Christ;" also many other things, which we never heard before. Of course we could not understand or embrace the truth at once, but we began to investigate the Scriptures, which are able to make us wise unto salvation. Brother Robbins sent me pamphlets, tracts, and a three month's subscription of THE RESTITUTION, to aid me in the investigation of the truth, which I did. October 10, 1878, I was immersed in the Faith. The 20th of the same month I baptized four persons in the like precious Faith. Ever since I have proclaimed the unsearchable riches of Christ. Brother R. has since sent me five dollars' worth of books and papers, also five dollars in money, to be expended in books, etc. I write this to show what others could do for the truth by doing likewise. Very talented preachers of other persuasions have come here, making additions to their faith. Oh, how my heart burns with sorrow to see that the truth is not represented here by some talented preacher of the "One Faith!"

Yours, in hope of the soon-coming King. M. B. MOYER.

Clay Center, Kansas.

SELECTIONS.

[N. Y. Witness.]

Anglo-Russian Relations.

The well-informed London correspondent of the New York *Times* has sent to that journal a full report of an interview he held lately with a "well-known diplomatist," who appears to have a very intimate acquaintance with the nature of the relations which exist between Great Britain and Russia and the slender nature of the bonds on the maintenance of which peace or war depends. The revelations of this diplomatist cannot fail to attract the same serious attention in Europe and the East, as they may explain the cause of some recent events which gave no hint of their origin, and as they foreshadow the policy of Russia and Great Britain in the East with unusual distinctness.

In spite of the labored and authoritative contradiction of reports that an estrangement of the most serious kind exists between the Czar and the Czarina, the diplomatist has no doubt of their truth. Indeed, he speaks of the scandal which gave rise to the disturbance in the Imperial family as a matter of notoriety in St. Petersburg, and he also connects with it the attempt to blow up the Imperial train at Moscow. Here are his own words: "One day the Empress met the Czar, her husband, driving out with two children. An explanation was demanded and given. The Empress immediately went abroad. It was the birth of a third child that induced the Emperor to lengthen his stay in the Crimea. But here comes in a new feature which gives political importance to the affair. A Nihilist of my acquaintance declares his people had nothing to do with blowing up the Imperial train the other day. It was the work of a court party, and the intention was to kill the Czar's paramour." The relation of this story with current political history lies in the belief that in case the Czarina dies, the Czar will abdicate in favor of his son and marry the woman who was the cause of his separation from his wife. The new ruler of Russia it is expected would break loose from the Gortschakoff party and give the country a liberal constitution which would bring the people to devote their attention to internal affairs of industry and administration, and thus indirectly set up barriers to schemes of foreign aggression. If all this is true it is painful to reflect that a sovereign who began his reign so well as an affectionate husband, and as a ruler devoted to the uplifting of his people from serfdom to freedom, has become so changed in character as to cast a blight over his own household, and to make his abdication be desired as a national benefit.

According to the diplomatist the papers found by General Roberts in Cabul, contain clear evidence that Russia was the cause of the disaffection of Shere Ali, and had brought about the insult to the English mission. After the murder of Cavagnari the communication with Afghan leaders was kept up by Russia, and even now Russian influence is at work, not only in Afghanistan, but in India itself through agents who are doing their best to bring about another mutiny. The English troops were paid with $400,000 in Russian gold roubles discovered in the Bala Hissar. Russian brass helmets in abundance, and 210 cannon, many of which are fine breech-loading steel guns, were captured. Sirdar Nekmehomed, who commanded at Charasib, had left behind him in the capital a silver jug presented to him by the Russian government for faithful services in 1879. Yakoob Khan himself had signed the death warrant of Cavagnari and ordered the bodies of the men massacred with the envoy to be dragged through Cabul. Why the Cabul papers are not published is accounted for by the fact that Beaconsfield does not at this moment desire war, and the exposures they contain, if some of the above statements are to be accepted as showing the nature of their contents, would likely precipitate one. The Prime Minister holds them as a terror to Russia, while the troops in Afghanistan seize Herat, connect it with the bases of supply by railroad and make it impregnable. But the diplomatist says, "If Russia is not swamped with internal strife, or unless the Czarewitch comes to the throne and gives the people a constitution, with promises of a pacific policy in the interest of trade and commerce, I think there will be a war between England and Russia.

It is rare to find a diplomatist so communicative; but as he speaks with some knowledge of what he says, his revelations may prove of use in interpreting some of the brief telegrams received here indicating the course of events in Europe and the East.

Jews Bidding for Palestine.

An English society journal says: "A negotiation is on foot between members of the house of Rothschild and the venerable Sir Moses Montefiore on the one hand, and the Ottoman Government on the other, for the cession, under certain conditions, of the Holy Land. The Ottoman Empire is almost at its last gasp for want of ready money. The Jewish race wish a *habitat* of their own. As the Greeks, though a scattered people, living for the most part in Turkey, have a Greek kingdom, so the Jews wish to have a Hebrew kingdom. This, it will be remembered, is the leading idea of George Eliot's 'Daniel Deronda.' Few Persons, I fancy, and probably the gifted authoress herself not more than others, imagined that the dream of the Mordecai of those pages was in the least degree likely so soon to be realized. I am not possessed of any information as to the nature of the new Jewish State—whether it is to be Theocratic or Royal—but I am told that the arrangements with reference to it are all but completed. Prophecies have a way of fulfilling themselves, more especially when those who belie in them are possessed of the sinews of Government. The day, 'when the dispersed of Israel shall be gatered into one' is confidently looked forward to, not only by Hebrews, but by multitudes of Christians; and it seems at hand. Lord Beaconsfield, the author of 'Alroy,' would be gathered to his fathers in greater peace were he permitted, under his administration, to see this day and be glad.

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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TO CORRESPONDENTS.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all His Holy Prophets since the world began." It also advocates the means by which, and the establishment of the Kingdom of God on the earth, with the Christ as King of kings and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the final exaltation of the righteous, and the final destruction of the wicked; eternal life only through Christ; and many other kindred truths. It also advocates a loving belief of the Gospel, repentance, and immersion as prerequisites to the remission of sins, and a holy life as essential for final salvation.

COMMUNICATIONS.

The Kingdom of God.

BY G. M. MYERS.

ENQUIRER'S THIRD QUESTION.

Jesus said to the Scribes and Pharisees, as recorded in Luke xvi. 16: "The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it." As you teach that the kingdom of God was not then, nor now in existence, how will you explain this text?

REPLY.

There is one grand law of interpretation of Scripture which should never be lost sight of. It is not given by uninspired men, but by the Apostle Peter, 2d letter i. 20, which is: "That no prophecy of the Scripture is of any private interpretation." I understand this to mean, that, we are not, when much has been written upon a subject, to single out from all others upon that subject, one text and interpret it alone, but to the contrary to draw our conclusions from a consideration of all. To observe this rule, is but to lay the foundation by which much error may be removed and truth deduced. Before we come to the text, let me give you a few cases by way of illustration, to show the value of this rule.

1. Jesus says: "He that believeth on the Son hath everlasting life." John iii. 36. Now, to accept of this expression alone, independent of all others upon this subject, is but to conclude that when faith is exercised eternal life is preserved. But, to observe the rule, let us have a few more inspired statements upon the point—"Who (God) will render to every man according to his deeds; to them who by patient continuance in well doing seek for glory and honor and immortality, eternal life." Rom. ii. 6, 7. "But he that soweth to the spirit shall of the spirit reap life everlasting." Gal. vi. 8. "And he (Jesus) said unto them, (disciples), Verily I say unto you, there is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting." Luke xviii. 29, 30. Of these texts there are a few things to suggest.

a. Faith is exercised by one before he begins to seek as described in Romans.

b. Now, in this life as a disciple, is the sowing time, and at the commencement of the next is the reaping time as described to the Galatians.

c. Jesus places the reception of life everlasting by the disciples in the world to come.

Conclusion.—Then must the first statement cited—John iii. 36,—be understood not in an absolute, but relative sense, indicating that when one exercises faith on the Son he then has the promise of everlasting life.

2. The spirit itself beareth witness with our spirit that we are the children of God. Rom. viii. 16. Now were we to accept of this statement alone and in an absolute sense no other conclusion could be drawn than that disciples are now actually the children of God. But to apply the rule, the next verse renders the heirship conditional and yet incomplete—"And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together." Rom. viii. 17. And Jesus in his reply to the Sadducees as set forth in Luke xx. 35, 36, places the consummation of heirship at the resurrection from the dead. "But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage; neither can they die any more: for they are equal unto the angels; and are the children of God, *being the children of the resurrection.*" Heirship, then, as set forth in Rom. viii. 16, cannot be viewed as absolute, but only as a matter of faith, hope, and promise.

3 One more illustration of Peter's rule before we approach the text. Jesus said in his commission given to his disciples, "He that believeth and is baptized shall be saved"—Mark xvi. 16. And Peter, when interrogated by the people upon the day of Pentecost as to what they should do, replied—"Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins and you shall receive the gift of the Holy Ghost." Acts ii. 38. Now, the conclusion drawn from these Scriptural statements almost universally is, that salvation is now, absolutely in the possession of him who has thus obeyed. But, compare further. "Moreover brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are *saved if ye keep in memory what I preached* unto you." 1 Cor. xv. 1, 2. Here is such an "*if*" a condition; salvation in these disciples yet incomplete, and future. Further, Paul says, to the Romans, viii. 24: "For we are saved by hope; but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it." Here salvation is presented, not as something already possessed, but as something hoped for. Again, Paul says—Rom. i. 16,—"For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth;" and Peter says, 1st letter, i. 5, addressing disciples that they are kept by the power of God (the gospel, of course,) *unto salvation ready to be revealed at the last day.*

With these points, by way of illustrating the rule of interpretation and its importance we are ready to approach the text. And like the leading texts in our illustrations we grant that were there no other Scripture bearing upon the subject it would seem to be absolute, and declare a then existence of the kingdom. But let us call to our aid the language of Jesus, Luke xix. 11, 12,—"And as they heard these things, he added and spoke a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. He said, therefore, a certain nobleman went into a far country to receive for himself a kingdom, and to return."

Of this last verse, Albert Barnes, in his notes remarks: "This expression—'Went into a far country' is derived from the state of things in Judea in the time of our Savior. Judea was subject to the Romans, having been conquered by Pompey about sixty years before Christ. It was, however, governed by *Jews* who held the government *under* the Romans. It was necessary that the prince or king should receive a recognition of his right to the kingdom by the Roman emperor, and in order to this that he should go to Rome; or, as it is said here, that he might receive to himself a kingdom. This actually occurred several times. Archelaus, a son of Herod the Great, about the time of the birth of Jesus, went to Rome to obtain a confirmation of the title which his father had left him, and succeeded in doing it. Herod the Great, his father, had done the same thing before to implore the aid and countenance of Antony. Agrippa the younger, grandson of Herod the Great, went to Rome also to obtain the favor of Tiberius, and to be confirmed in his government. Apply the parable which Jesus introduced and what of its bearing upon the former text?

But this is not all we have to offer. "Joseph, of Arimathea, an honorable counsellor, which also *waited for the kingdom of God*, came and went in boldly unto Pilate, and craved the body of Jesus." Mark xv. 43. But why wait for the kingdom of God at this late date, if in existence and every man in it in John's day?

Jesus to the disciples in A. D. 33, said—"Fear not little flock; for it is your Father's good pleasure to give you the kingdom." Luke xii. 32. But why this promise if they had already received, and were in the kingdom?

Again, in A. D. 33, Jesus said to the disciples—Luke xii. 31,—"But rather *seek* ye the *kingdom of God*; and all these things shall be added unto you." But why seek if it had been given and they in it in John's day?

One more text we will add on this induction. On the morning of Christ's ascension, "When they (the disciples) therefore were come together, they asked of him, saying, Lord will thou at this time *restore* again the kingdom to Israel." Acts i. 6.

Now, to observe Peter's law of interpretation in view of a harmony of all these texts of Scripture, must we not accept of Luke xvi. 16, in a relative instead of an absolute sense?

Then to paraphrase the verse as we believe it teaches: The law of Moses and the teachings of the prophets were all that were given for the consideration of the people till John the Baptist. Since that time the glad tidings of the kingdom of God is proclaimed and every man—many men—embrace it.

(To be Continued.)

SELECTIONS.

(Specially Selected for this Paper).

THE HOLY LAND REVIVING.

A Land of Ruins—Efforts to Restore It—The Mormites—An American Colony—The German "Pilgrim Mission"—Movements of "Friends of Jerusalem"—Agriculture in Sharon—Jaffa Colony.

For many centuries Palestine has been emphatically a land of ruins. The population is but little more than a tenth of what it was when a "Land of Promise," and the very soil in many places ceases to produce the grape, the olive, and the orange.

But for several decades there has been a growing inclination among Jews and Christians in various parts of Europe to make an effort to restore it to its pristine beauty, and fit it for the second coming of the Messiah. Jews and Gentiles have gone thither in considerable numbers. The Jews have fancied they might restore the temple as of old, and prepare the way for their Messiah, while the Gentiles have still considered it the "Land of Promise," in which they might better their earthly fortunes.

A party of Russian Mennonites some dozen years ago settled on the plains of Sharon between Jaffa and Gaza, but the fever struck them and decimated their numbers, and they fled in despair, and sold all their improvements for a song.

Again, an American colony from Maine settled in the neighborhood of Jaffa, where, with material taken with them, they constructed houses, laid out gardens on the heights, and began with great enthusiasm. But in a little while obstacles and disappointments of every kind overtook them, they disbanded, and most of them in poverty returned to the United States by the aid of the American consul.

All these enterprises made the mistake of not going in the proper spirit; they went as adventurers to better their condition, and this they could not do with the Turk as a ruler and the Arabs and debased so-called Christians as dwellers in the land. What was needed for the work to insure the first element of success was the spirit of the martyrs.

Now this spirit was first found among the Germans, a company of whom went there and founded what was called a Pilgrim Mission, for the object of promoting colonization in a Christian spirit, Christianity and enterprise going hand in hand; but even this effort made a partial failure, and ended in the founding of a commercial house and an orphan asylum. The true men, who came to stay through good and evil times, were a race of Germans from the kingdom of Wurtemburg, who were disgusted with the rule of both Church and State at home, and who cherished in their hearts a secret longing to prepare in Palestine the land for the Messiah in second Advent, which they believe to be near. They termed themselves the "Friends of Jerusalem," and were ambitious to erect a national temple for the coming Lord.

They had originally sought aid and brethren on at their home in Wurtemburg as a Christian body, but were spurned and persecuted by both Church and State, the latter even refusing to intercede for them with the Turkish Government to obtain the privilege of buying land and settling in a body. They then sent messengers to spy out the land and bring them a report, which was by no means favorable. And still they persisted, and sent out a few determined men to try and make a beginning. Some of these were overtaken by sickness and death, a few remained in isolated positions, and some few returned. The great trouble was the poverty of the land and the persecution from all quarters.

But these pioneers learned much by bitter experience, and soon a company was formed under the very intelligent and learned Christian leader, Rev. Christopher Hoffman, that settled for a while in Beirut, preparing to reach Jerusalem by degrees. The intervention by the King of Prussia, (now Emperor of Germany,) who was interested in their undertaking, secured for them the privilege of acquiring property, and they commenced in that place various industrial pursuits, as well as schools and a hostelry, which were all greatly needed.

In a little while they moved to Haifa, at the base of Carmel, and settled on the heights, and built houses, and laid out gardens, and introduced a civilized Christian life, to the astonishment of the natives. Now a colony of them came to Jaffa and bought the deserted houses and gardens of the unsuccessful American colony. They are now a power in Jaffa, and, by their thrift, cleanliness, and order, they are producing a striking comparison between their own ways and improvements and those of the natives. Many of these latter, who were inaccessible to any other teaching, are now studying this valuable object-lesson. They come to decide, and they stay to look and wonder.

Again, another group of these Friends of Jerusalem bought the remains of the "Mission Settlement" at Sharon very cheaply; and with industry and thrift, together with a dogged perseverance, they are making this to bloom and blossom. Their principal occupation is agriculture, and many of these rich plains seem almost to entreat the passer-by to stop and cultivate them, and they may bring forth their rich products as of old. To this end they have already imported an American mowing machine, which operates to the terror of surrounding men and beasts. In this they are destined to have a long contest with the natives, who must finally be convinced in presence of their success.

Their colony in Jaffa is now engaged in the production of olive-oil and soap; the latter is being sent to America as an article of commerce and very superior and cheap it is. Oil, soap, oranges and lemons are now the principal articles of export, and the foreign commerce is increasing every year. At the same time they are making every effort to work into the interior. A party is already near Jerusalem, where a large colony will doubtless soon be planted. The founding of schools and asylums, as well as houses of entertainment for travellers and tourists, promises to give a large field for their efforts, and one in which they are becoming quite acceptable to the Turkish Government.

(Specially Selected for this Paper).

Vessels of the Jewish Temple.

The history of the vessels of the Jewish Temple, from their first introduction in the time of Moses the servant of God to their disappearance in the year A. D. 614, is somewhat an interesting history. One thousand four hundred and ninety-one B. C. we have the account of the making of the sacred vessels by the command of God to Moses. The material of these vessels was the most costly. The pattern for making them was shown Moses in the Holy Mount; and when finished they were placed in the tabernacle. We find them in possession of the Jewish nation under the reign of King David (2 Sam. vi. 3), on which occasion he brought the ark from Kirjath Jearim to the city of David, amidst great rejoicing by the nation, and David danced with joy before it. We suppose the vessels were with the ark at this time. See 2 Chron. v. 2, 5, 7. We see by this that they were in possession of the Jewish people in the days of King Solomon also. But in the days of Zedekiah they, together with the Jews, were carried away to Babylon, and the city of Jerusalem destroyed and plundered. Although the vessels were carried away to a strange land, they were not destroyed, for direct mention is made of them at the closing scene of the Babylonish dynasty. Belshazzar gave a banquet to his nobles in his palace, and the vessels of God's temple were brought out to be filled with wine and used as drinking cups. The hand-writing appeared upon the wall—the death-warrant of the impious king, and the same night Belshazzar was slain.

At the restoration of the Jews and their worship under Cyrus, king of Persia, the sacred vessels are mentioned again. Also Cyrus the king brought forth the vessels of the house of the Lord, and ordered them taken to the temple in Jerusalem. Here they remained until the time of Antiochus Epiphanes, who, after having smitten Egypt, returned and fought against Israel, and entered proudly into the sanctuary, and took away all the vessels thereof. But Antiochus did not retain them very long, for the Jews gathered themselves together under Judas Maccabaeus, and fought against their enemies, and acquired possession of their sacred vessels again. We read that after Judas had cleansed the sanctuary by aid of the priesthood, and rebuilt the altar in the place of the former which the heathen defiled, they brought the holy vessels into the temple. Judea became a province of the Roman Empire, and afterwards rebelled and Vespasian and his son Titus were dispatched with a powerful army to subdue them. They burned the temple, but preserved the candlesticks and vessels, and the rolls of parchment on which was written the law.

At the end of the great triumph given to Vespasian and his son at Rome, with long procession of haughty victors and drooping captives, was closed the beautiful temple of Jupiter Capitolinus. Josephus says, The golden candlestick, the book of the law, and the golden table formed the most distinguished part of the spoils on this occasion, and that Vespasian deposited the table and the candlestick in the Temple of Peace, while the law, and the purples of the sanctuary were lodged with great care and reverence in the palace.

In the year 455 A. D., the Vandals took Rome, plundered the city and carried away the seven candlesticks, the table of show-bread, and the vessels of the temple service to Carthage. Here they remained until the year 533, when Justinian sent his General Belisarius against the Vandals. Belisarius marched his army into Carthage. He next returns to Constantinople, the splendid capital of the Eastern Empire. The honors of the Empire were adjudged to Belisarius, and now, amid the gorgeous glitter of barbaric wealth, armor, golden thrones, beautiful statues, precious stones, we find the chief place given to the "holy vessels of the Jewish Temple." This was in the autumn of 533, A. D.

It is recorded that the superstitious mind of Justinian was troubled by fierce denunciations of a Jewish Rabbi, who predicted that prosperity and security would never rest with that nation which withheld from their lawful place these hallowed relics of a fallen people; and that the Emperor, in obedience to the promptings of this fear, freighted a vessel with his treasures, and dispatched her to the shores of Palestine. This almost reads like a fable, but we know that Justinian, imitating the example of Helena, mother of Constantine, built a splendid church at Jerusalem, which he dedicated to the Virgin. Huge stones were furnished for the building; Lebanon once more beat its mighty cedars; a vein of red marble furnished beautiful columns. And there come the last words from the pen of the historian, the closing record concerning the relics of a fulfilled dispensation. Gibbon tells us that the holy vessels of the Jewish Temple, after their long peregrination, were respectfully deposited in the Christian church at Jerusalem. Henceforth we know no more about them, not even a whisper; only we know that in A. D. 614 the Persians took Jerusalem by assault, and the rich offerings were pillaged in one day. This scene of desolation affords a view of the probable fate of these remarkable relics.—*J. B. Clarke.*

SENTENTIOUS PARAGRAPHS.

Humor and melancholy are twin sisters.

Many a man who has no fear of God is afraid of being seen of men when he is doing wrong.

The more a Christian enjoys of his God, the more he desires others to enjoy the same.

One good and honest life contains more solid arguments in favor of Christianity than a library full of theological books.

"There's a language that's mute, there's a silence that speaks,
There is something that cannot be told;
There are words that can only be read on the cheeks,
And thoughts but the eye can unfold.
There's a look we expressive, so timid, so kind;
So conscious, so quick to impart;
Though words, in an instant, speaks out the mind
And strikes in a moment the heart."

A truth often requires to be again and again presented to our minds to produce its full effect.

If you have been tempted to evil, fly from it; it is not falling into the water, but lying in it, that drowns.

No soul was ever lost because its fresh beginnings broke down; but thousands of souls have been lost because they would not make fresh beginnings.—*F. W. Faber.*

To win the prize, we never must
Slake joy our only zeal;
But if, with quiet, steadfast trust,
And self-forgetting soul,
We make God's will our daily thought,
Duty our daily care,
Then Happiness will come unsought,
An angel unaware.
Caroline May.

If any speak ill of thee, fly home to thy own conscience and examine thy heart. If thou art guilty, it is a just correction; if not guilty, it is a fair instruction.

If there be any true religion in us, it is much more likely to be discovered and drawn into actual exercise by an exhibition of the glory and grace of Christ, than by searching for it in the rubbish of our past feelings. To discover the small grains of steel mixed among a quantity of dust, it were much better to make use of a magnet than a microscope.—*Andrew Fuller.*

The greatest man is he who troubles himself the least about the verdict that may be passed upon him by his contemporaries or posterity, but who finds in doing good, honest work to the best of his ability "its own exceeding great reward."

O Blessed God, thou lovest best,
Within this world so false,
The humble, contrite hearts that rest
Upon Thy world-wide care;
Who, even when they weep with grief,
Can look up in Thy face,
Waiting Thy smile to give relief;
Thy time, for patient grace.

NOT AT REST.

Why does the skeptic ever insist on talking about a religion which he says is a fable? Why does the stock-broker ever and unceasingly talk up a bad lot left on his hands? Why did the foes of our Master refuse to be satisfied, until not only the victim of their hate was crucified and buried, but a seal must be placed on his grave, and a guard to patrol the tomb night after night? They could not hush those mutterings of fear and remorse. There may be not a breath of wind, yet there comes to the silent ship resting on the silent ocean a ground-swell that ever rocks it, but not to repose. Thus men try to seal down their sins and lock the sepulchre that they cannot further disturb their peace, but all in vain.—*Presbyterian.*

Many a Christian trusts Christ to carry him through the valley of the shadow of death, who does not rely upon Him to take him through the dread to-morrow. If you are Christ's you have no right to worry. He is a safe pilot. You can trust Him in the shallow, quiet river, as well as in the sea beyond.—*Alliance.*

LIFE'S PILGRIMAGE.

In dim, uncertain, winding ways
Our feet are oftimes led;
On husks and food that give no strength
Our souls are oftimes fed.
The wild, unceasing din of earth
Disturbs the inner calm;
The wormwood and the gall pollute
The honey and the balm.

The darkness and the gloom are felt,
The weariness and pain;
And thirsty souls long for the fall
Of promised "latter rain."
This mortal life is not all joy,
The perfect is to come,
When saints behold with beaming eyes
Their long-sought "harvest home."

THE RESTITUTION.

E. J. CHAPLIN, Editor.

PLYMOUTH, INDIANA, FEB. 18, 1880.

WE are at home only a few hours each day this week, being engaged in holding meetings every evening at Argos, a town eight miles from Plymouth, which occupies our time every day from noon till midnight. To responses requested by some friends, we will give attention soon. Communications have accumulated on our hands, for some of which we hope to find room shortly.

AN advertising notice of the "*Ladies Sewing Companion*," will be found in another column of our paper. It is an exceedingly convenient and useful article, that is needed in every house. It is one of the few indispensable things that sells at sight. Its low price places it within the reach of all. Sold only through agents, to whom special territory is assigned. For terms, address "Adrian Cook Metallic Works," 183 West Madison street, Chicago, Ill. The ladies of this county can examine the "*Companion*" at Behring's old stand on Laporte street, in Plymouth, where they will find the agent, V. M. Chaplin, for Marshall county, Indiana. Persons, who write to Chicago requiring an answer, will inclose a three-cent stamp to insure a response.

For the two articles following we are indebted to the *Christian Herald and Signs of Our Times*, published in New York City. It may be well to state that H. Grattan Guinness, in his "Approaching End of this Age," claims that the 2300 years have a two-fold commencement and termination. He fixes the earlier beginning at B. C. 457, terminating A. D. 1843, and for another commencement he selects the first year of the era of the Seleucidæ, B. C. 312, and extends the period to A. D. 1989–90. We are inclined to the conclusion, that as the Jewish commonwealth was completely restored B. C. 420, that the seventy weeks or 490 years as the first part of the 2300 years, reached A. D. 70–73, and that the remaining 1810 reach 1880–83. The 1260 years of Mohammedan supremacy in the east, reckoned in solar measure, and commenced A. D. 622, would terminate 1882–83. A crisis is near:

THE SULTAN OF TURKEY.

Abd-ul-Hamid II. was born on August 6th, 1842, and is the fourth son of Abd-ul-Medjid, who died on June 25th, 1861. He was proclaimed Sultan on the 31st of August, 1876, as successor to his younger brother Murad V., who was deposed in consequence of his mental incapacity to transact public business. His installation was attended with all the usual congratulations and rejoicings. Hamid's mother dying young, he was adopted by a childless lady of his father's harem, who, out of the strongest affection for his mother and himself, made him heir to considerable wealth which she possessed.

Like his brother Murad, Abd-ul-Hamid was very dissipated during his father's lifetime, but his robust constitution enabled him to withstand those enervating excesses which utterly prostrated his brother. At the time of his accession to the throne a Turkish correspondent gave a very interesting account of this prince, whom he described as "thin and sinewy-looking, with bright dark eyes and a quick flashing glance."

In 1867 his uncle Abd-ul-Aziz Khan, who was then Sultan of Turkey, concluded a treaty of commerce with France and England, and in July of the same year visited the exhibition at Paris, and a few days afterward went to London, where he met with a most flattering and enthusiastic reception. The present Sultan accompanied Abd-ul-Aziz on his European trip, and contracted a taste for French clothes and French customs, many of which he has since introduced to his own household.

He is exceedingly fond of maps, both celestial and terrestrial, while the study of military, geological, and statistical charts constitutes his favorite pastime. It is reported also on trustworthy authority that he is neither a drunkard nor a spendthrift; indeed, if anything, he is somewhat "near" and parsimonious; he is fond of animals, of which he has a considerable menagerie, and is the husband of only one wife, living until just before his supreme investiture at a small palace at Kishak Hane with her and their children, and, according to the European custom, eating at the same table, and playing with the little ones like a model paterfamilias.

Nevertheless, he is a staunch member of what is called the orthodox Old Turkey party, and is very punctilious in his religious ceremonial observances, though "many-tongued rumor" says that he is not quite so strict a Mussulman and disciple of Mahomed as he professes to be. Though strenuously opposed to what is designated the Young Turkey party, he is no unreasonable fanatic, and is said even to be well disposed toward the Giaours—a term meaning infidel, and applied by the Turks to all disbelievers in the religion of Mahomed as the Prophet of Allah, and especially to Christians. He entertains, however, neither toleration nor consideration for the Greeks, whom he cordially and undisguisedly detests.

During the latter days of his brother's rule he was kept carefully under surveillance, and little was accurately known concerning him, save that, with commendable prudence, he persistently refused to ascend the throne until Murad's state was authoritatively pronounced to be hopelessly incurable, and that as a member of the "Old Turk" party he advocated war with Russia to the death rather than countenance in the most distant manner any compromise which should bring about a disintegration of the Ottoman Empire.

Since the treaty of Berlin in 1878, he has shown the greatest reluctance to carry out the reforms, both in Europe and Asia which were expressly stipulated. But upon pressure being put upon him in November last by the English government, the Porte submitted, and new pledges were obtained for the speedy and thorough performance of its treaty engagements.

Promissory notes are the well-known diplomatic coinage of the Sultan's ministers. For twenty years they have been pledging themselves to ameliorate the condition of the Christian populations of Turkey, with what results the world is but too familiar. However, on Saturday, the 8th of November last, the Sultan himself presided at a council of state, and exhorted its members to use every effort toward the regeneration of the country. The Turkish newspapers were at the same time peremptorily ordered by him, under pain of suspension, to cease their virulent attacks upon England.

THE DIFFICULTY ABOUT DR. KOELLE.

All anxiety arising from the reluctance of the Porte to honor its stipulations being allayed, and the task of reform appearing to have been fairly commenced, Englishmen were beginning to breathe freely again, when, at the beginning of the present year, Europe was suddenly startled by the announcement that the British ambassador had suspended official relations with the Porte. The reason for the movement on the part of Sir A. H. Layard was the utter disregard which the Sultan showed to his demands for the release from prison of a Mussulman schoolmaster named Ahmed Tewfik, who had been condemned to death for assisting Dr. Koelle, a Christian missionary, in the translation of the English prayer-book into Turkish. Dr. Koelle himself was returning home from the schoolmaster's house one evening last September, when he was arrested and taken to the police station. All his papers were impounded at the same time, and retained by the chief of the police.

Under these circumstances the Porte was expostulated with by Sir A. H. Layard, and an application made for the restoration of Dr. Koelle's papers, but no notice whatever was taken of the request. The British ambassador, therefore, on the 24th of December presented an ultimatum to the Porte demanding three things—that the missionary's papers should be returned, that the schoolmaster should be liberated, and that Hafiz Pasha, the police minister, who had been instrumental in securing the death sentence on Ahmed Tewfik, should be dismissed from office.

Every kind of pressure was used to induce the Sultan to yield. Even Germany and Austria united with England in asking the Porte to comply with the British demands. It was apparently felt that the time had come to let Turkey know in the most emphatic manner that Europe must have her will, and that Christendom would not tolerate the putting to death of a man in Europe for assisting a Christian in translating a Christian book.

On the 2d of January news arrived from Constantinople that Sir A. H. Layard had had a long audience with the Sultan on that day, and that the result had been satisfactory. The confiscated papers were gracefully handed over by the Sultan on the 3d instant, and official relations were resumed as soon as the requisite formalities had been observed.

And so, for the present, open and final rupture is averted. We say for the present, because whatever prudence may characterize the rulers of the Sublime Porte, the dismemberment of the Turkish Empire must be followed by its utter and irremediable ruin. A few years ago the maintenance of the integrity of the empire was made the object of such anxious effort on the part of the chief western kingdoms, that nothing seemed more improbable than its partition. But as has been shown in the prophetic work "Coming Wars," much has already been done toward its overthrow. Egypt and Greece have secured separate governments of their own; the Berlin treaty wrested away some of the finest of its remaining European provinces; and Syria is being prepared for a similar separation by the assumption of its protectorate by the British government.

Thus "The way of the kings from the East"—the Jews—is being prepared, according to the inspired prediction in Rev. xvi. 12, though the full restoration and conversion of God's ancient people will not be effected until the ushering in of the millennium, "when the Lord shall build up Zion, and shall appear in his glory" (Psa. cii. 16).

PROPHETIC IMPORT OF THE SULTAN'S CONCESSION.

The obliging and even submissive promptitude of the Sultan of Turkey in personally delivering back to the British Ambassador the papers of an arrested missionary, is one of many events which plainly evidence the nearness of the close of this dispensation and of the Second Advent of Christ.

Most extraordinary is the contrast between the mild and yielding temper of Turkey now, and its former haughty and fierce intolerance against Christians, when the Turkish Empire was, in Scripture language, the Second Woe to Christendom for 391 years, from 1453 to 1844 (Rev. ix: 13-21; 11). Evidently the mystic Euphrates is drying up, and the Advent of Christ at the Seventh Trumpet and the Seventh Vial is close at hand (Rev. xvi: 12-17).

In the ninth chapter of Revelation the Turkish or Ottoman Power is depicted under the emblem of countless armies of horsemen coming across the river Euphrates and overspreading Christendom in Asia and Eastern Europe like a cloud. And power to kill Christians is declared to be given to them for a year and a month and a day, i. e., 391 days, which in the year-day historical fulfilment denoted, according to general agreement of expositors, is 391 years.

Now it is most remarkable, as commentators have shown, that it was in A. D. 1453, when the Turks captured Constantinople, that they virtually completed their conquest of the principal provinces which thenceforth were necessarily called the Turkish Empire. This formidable persecuting empire then commenced its predicted 391 years of the Turkish Woe, which consequently ended in 1844. And it was on March 21st, 1844, that the Sultan abolished the persecuting law of killing Christian converts from Mohammedanism, and thus for the first time in the history of the Turkish Empire an edict of religious toleration was established in it.

The causes of this intervention of European Powers to obtain this remarkable edict were these: In August, 1843, a Christian Armenian youth, who, after becoming a Mohammedan under fear of punishment, had returned to his Christian faith, was put to death. This called for the interposition of the British Government and its serious remonstrances, and produced, in November, 1843, some promises of no longer punishing such converts with beheading. In December, 1843, however, a young Greek, who had become a Mussulman, having returned to his own creed as a Greek Christian at Bilegik, adjoining to Brussa, was executed. This drew forth a decisive dispatch from the English Government to their ambassador at Constantinople, demanding that Turkey should abolish, once for all, the execution of converts to Christianity.

It required the efforts of five European Powers, Austria, Prussia, France, Russia and England, to overcome the obstinate reluctance of the Porte to change the Turkish law. The difficulties were thus stated by the Turkish Grand Vizer: "The laws of the Koran compel no man to become a Mussulman; but they are inexorable both as respects a Mussulman who, after having of his own accord publicly embraced Islamism, renounces that faith. No consideration can produce a commutation of the capital punishment, to which the law condemns him without mercy. The only mode of escaping death is for the accused to declare that he has again become a Mussulman."

The Sultan, even on March 14, 1844, tried to put off the European Powers with a statement that the law did not admit of such a change; but the ambassadors refused to receive this. Their resolute firmness at length obtained the following "Official Declaration" of the Sublime Porte relinquishing the practice of Executions for Apostacy:

"The Sublime Porte engages to take effectual measures to prevent henceforth the execution and putting to death of the Christian who is an apostate from the Mohammedan faith. March 21, 1844."

The eminent Rev. E. Bickersteth, in his "Guide to the Prophecies," justly observed on this: "The date of this official declaration, March 21st, is very remarkable, as being in fact the first day of Nisan, the first sacred month of the Jews in 1844. And this is the more remarkable, as it is connected with the termination of the remarkable date of the 2300 years (Dan. viii. 14) which began with Ezra's commission to restore the sacrifices in Artaxerxes' 7th year in B. C. 456-7, and therefore ended on March 20th, A. D. 1844. (Ezra vii.) And on the first of Nisan, March 21, 1844, the (legislative) power of the Mohammedans to persecute Christianity passed away, and liberty was given for Christian worship, the true cleansing of the sanctuary.

"This is the more remarkable also as 1844 was the 1260th lunar year of the Mohammedan Calendar (which commences at the Hegira or Flight of Mohomet, A. D. 622), and so the closing year in Mohammedanism of that remarkable prophetical period of 1260 years. A letter from Tangiers, dated June 20, 1844, given in the public journals, stated: 'It seems that the Moors have always had forebodings of this year. For a long time they have been exhorting each other to beware of the 1260th year of the Hegira, i. e., A. D. 1844.'

"Another material point connected with this event is the passing away of the Turkish Woe of 390 or 391 years. (Rev. ix.) It is the general voice of Christian interpreters that the sixth angel sounding the second Woe Trumpet describes the Turkish woe. The importance of this fact will be seen by the prophecy in Rev. ix. 14-18. We are, therefore, clearly on the verge of the great events of the Second Coming of Christ and the Resurrection."

These sound views of Bickersteth, as above stated, are in the main agreed to by other expositors, including Mr. Grattan Guinness, in his "Approaching End of this Age."

No less than six prophetic dates apparently terminated in 1843-5, as follows:

BEGINNING.	SIX DATES.	ENDING.
B. C. 456, the capitulary of Manasseh and Ezra of the Ten Tribes.	2300 solar years, or 7 weeks + 62 weeks + 1 week, Dan. ix. 24.	End A. D. 1844.
B. C. 602, the overthrow of the throne of David.	2520 lunar years, directed to A. D. 622.	End A. D. 1844.
B. C. 457, Artaxerxes' decree to rebuild Jerusalem, Ez. vii.	2370 years, Dan. viii. 14.	End A. D. 1844.
A. D. 445, the completion of Jerusalem's Code of Laws.	1290 years, Dan. xii. 11.	End A. D. 1834-5
A. D. 622, the Hegira, when Modern Cities-Car begins.	1260 lunar years of Mohammedanism, Rev. xi. 2, 3.	End A. D. 1843.
A. D. 1453, the capture of Constantinople by the Turks.	391 years, Rev. ix. 15.	End A. D. 1844.

The momentous conclusion which these facts seem to bring us to (for we do not venture a positive assertion) is, that if the 1290 years did terminate in 1844-5, then the 1335 years which commenced with the 1290, and are only 45 years longer, will terminate about 1890 as the end of this dispensation and at the time of full blessedness. "Blessed is he that cometh to the 1335 days." (Dan. xii. 12).—*M. Baxter.*

NEWS ITEMS.

AMERICAN RAILROAD PROJECT IN EGYPT.

BOSTON, Feb. 10.—A company organized in this city yesterday under a charter from this state dated Feb. 6, 1880, for the purpose of constructing and operating a railroad from Cairo, Egypt, through Port Said and Damascus, to connect with the Euphrates Valley Railroad, about to be built by an English company. Branch roads are also provided for by the charter. The Turkish government has been applied to for concession of the necessary right of way.

Three thousand Turcomans under Haik Mohammed have crossed the River Oxus for Afghanistan.

Nine thousand buildings were consumed by the recent great conflagration in Tokio, Japan.

A dispatch from Berlin says it is reported here that a special alliance is about to be concluded between England, Germany and Austria.

BUCHAREST, February 14.—England, France and Germany will probably recognize Roumanian independence simultaneously in a few days.

YOKOHAMA, Japan, Jan. 26.—The latest report of the Ministry of Education shows a steady increase in public instruction throughout the Empire. The school attendance is now 2,600,000 to 3,000,000 scholars, however, unduly preponderating.

Numerous changes of policy here are attributed to the advice of General Grant.

The Chinese is completely subdued. Last year there were 108,000 cases, and 101,000 deaths, one case to every 500 inhabitants. In the southern districts the ravages were frightful. In Lochoo 725 out of every 10,000 were attacked.

LONDON, Feb. 10.—A despatch from Vienna to the *Daily Telegraph* says: "Intelligence has been received here from an unimpeachable source to the effect that, at the time Gen. Roberts so unexpectedly found himself in a critical position before Cabul, the Russian General Abramow, governor of Samarcand, had secretly arrived at Derwaz, east of Cabul, the centre of agitation. There is no longer the slightest doubt but that a league has been formed in Central Asia, under the auspices of Russia, against English domination, and that the most prominent and influential member of the league is the Ameer of Bokhara, whose daughter married Abdurrahman Khan, the pretender."

French missionaries give a painful account of the ravages of famine in Mesopotamia and Kurdistan, Asiatic Turkey, where Christians, Jews and Mohammedans are all suffering.

[N. Y. Sun.]

DEATH OF FRED DOUGLASS'S ALLEGED OWNER.

BALTIMORE, Feb. 10.—Capt. Thomas Auld, who was formerly the owner of Frederick Douglass, died on Sunday last at his residence near St. Michaels, Talbot county.

The cyclopedias say that Mr. Douglass was reared as a slave on the plantation of Col. Edward Lloyd, in Talbot county, Md., until, at the age of ten, he was sent to Baltimore to live with a relative of his master. He secretly taught himself to read and write, and, in accordance with a resolution long entertained, fled from Baltimore and from slavery on Sept. 3, 1838, making his way to New York and thence to New Bedford, where he married and lived for two or three years, supporting himself by day labor on the wharves and in various workshops.

FLOOD IN THE CUMBERLAND RIVER.

NASHVILLE, TENN., Feb. 10.—The Cumberland river is still rising, 250 families have been forced to move from their homes in the various depressions. The lumbermen of Nashville have suffered heavily. The river is nine feet higher than ever before, being eighty feet above low-water mark. All the steamers in Upper Cumberland are reported higher than ever known, in consequence of a continuous rain for thirty-six hours.

LONDON, Feb. 10.—It is said that serious complications have arisen between England and Persia touching Herat. Negotiations have not been completely suspended, but they have failed for the moment.

DANGER OF FAMINE OVER.

LONDON, Feb. 16.—The Duchess of Marlborough, in a letter to the Lord Mayor of London, says: "The danger of famine appears over. If the charity of the public continues, no person in Ireland need be allowed to die for lack of food, but the committe, to bring their labors to a successful close, must spend over £40,000 per week for six weeks more."

PESHAWER, February 15.—In view of an expected attack on the British troops around Cabul by the end of February, preparations are being made to enable General Bright's division to move up and reinforce General Roberts.

A dispatch from Lahore announces that orders have been sent to Candahar for the army to advance to Ghuznee early in March. General Roberts has sent a native envoy to Ghuznee to confer with Mohammed Jan.

BERLIN, February 15.—Russia has been sending to Berlin and Paris firms with a view to a heavy loan.

BREVITIES.

INFANTICIDE IN THE EAST INDIES.

Infanticide was terribly common in the north-west provinces of India during the year 1878-79. The Inspector General of Police reports that no less than 26 per cent. of the female children born were killed. Among the poorer people a higher value is placed on the boys; and, therefore, when food is insufficient for all, the girls suffer most.

A FAMINE IN PERSIA IS REPORTED.

It is so severe that people are selling their children for food. Mr. Cochran, one of the American missionaries in Persia, has forwarded an appeal which says: "Already bread riots and mob violence have ruled in the markets two days the past week; some have died of hunger, and the signs are that many more must perish. The Christians are the poorer and more oppressed and suffer the most. In the direction of Bagdad the famine is very severe, and many are fleeing hither. The condition now is terrible, and before us is blackness and darkness. The help needed is beyond our power to give, and we know not of where to ask for help, except first to entreat that the mercies of the Lord may turn again to us, and then to ask the merciful aid of Christians to whom God has given more abundantly. This is the appeal of five thousand Christian families in our immediate vicinity, and indirectly of ten times as many Mussulmans and Jews in this district."

BURIED OAK TIMBER.

In deepening a river in the neighborhood of Norrkoping, says the *Timber Trades Journal*, in order to make it accessible for ships of heavier draught, among several objects of interest brought up from the bottom eight oak trees were found at a depth of seven feet under the old bottom. The bark was almost decayed, and when it was taken off the wood was found to be hard and black, resembling ebony. The trees are supposed to have been lying in the earth 900 years. The trees have been sold to a firm of joiners, who intend using them for cabinet work.

THE EMPRESS EUGENIE.

The Empress Eugenie has intimated to the Union Steamship Company her intention to embark in their Royal mail steamship German in March next for conveyance to Natal, *en route* to Zululand, for the purpose of visiting the spot where her son lost his life. The Empress will be accompanied by several ladies and gentlemen, and a small retinue of servants. The German will leave England with the Cape of Good Hope mails on the 23th of March and her great speed should insure her reaching Natal in ample time to allow the Empress to arrive at her destination by the first of June, the anniversary of her son's death. To accomplish this, the German, after leaving Cape Town in the performance of her mail duties, will proceed direct to Natal before carrying out her engagements at intermediate ports. Although special arrangements will be made by the Union Steamship Company in regard to accommodation, it is understood to be Her Majesty's wish that no state or ceremony should be observed.

The project is still discussed, in Russian journals, of connecting the Caspian and Black seas by a system of canals, according to the designs of M. Daniloff, an eminent engineer. The proposed water courses are to comprise a canal of 300 versts in length from the river Terek to the watershed of the Manitch, which links the Don with the Caspian; a canal of 320 versts from the mouth of the Kutave to enter the Volga, near Astrachan; a third of 350 versts from the mouth of the Kutave westward through the valley of the Manitch to the Don; and, finally, a branch from the canal to Serebriakoff on the Caspian. By means of another special branch to the Black Sea, in the direction of the westerly portion of the Manitch, it is proposed, according to M. Daniloff's comprehensive plan, to provide a complete water thoroughfare between the Volga and the Don, the Black and Caspian seas.

At a meeting held in Boston, January 10–11, 1880, Mr. C. W. Tibbetts, of Dover, N. H., thus spoke of the Palestine Railroad. He called attention to the important fact that the Company being organized in Massachusetts, under the "Foreign Railroad Act" of the State, would give it great advantages. He pointed out upon the large map the location of the road: Starting at Port Said, at the mouth of the Suez Canal, it would follow the coast of the Mediterranean, a few miles back from the shore, very nearly in the track of the old Roman highway; passing through El Arish, Gaza, Askelon, Asadod, Ramleh, Lyda, the Plain of Sharon, the mountain pass of Megiddo, into the Plain of Esdraelon; thence north of the Sea of Galilee to Damascus, and the Euphrates River, where it will connect with the "Euphrates Valley Railroad," now in process of construction by an English Company. This road would have branches to Jerusalem, Jaffa, Nablus, (the ancient Shechem,) Acre, and Beyrout, Aleppo, Iskanderoon, and perhaps others. Mr Tibbetts spoke of the expense of starting the enterprise. The charter here would cost but fifty dollars. Two thousand dollars would probably secure the right of way in Turkey. The survey would not be expensive. The route is mostly level; the only mountainous region of the main line being from Esdraelon across the Jordan; and in crossing the Jordan, the road would not enter the depression below the Mediterranean level, but cross the river far enough north to keep above the level of the sea.

The mustard plant, so small in this country, in the valley of the Jordan is often ten feet high. Sometimes it is as tall as a horse and its rider. Its stem is about one inch thick. Small birds such as goldfinches and linnets settle among the branches in flocks for the seed, and sometimes much larger birds are seen in these trees.

POETRY.

Seek and Find.

TO MISS LIZZIE SWARTZ.

Go thou to God's Best Book and earnest seek,
For what is covered from the careless eye;
Thy lost condition learn and Mercy's plan.
Whereby to gain o'er death the victory.

Dig, as for treasure hidden in a field,
And finding, go sell all thou hast and buy;
Vain pleasure sell, and fame, and luxury,
And wile the fadeless for eternity.

Seek for these "the priceless pearls of truth,
Then hold them fast, and thy dear Lord obey,
That, hundred-fold, the present time may give,
The future, pleasures that shall never decay.

Accept the ancient promise of thy God,
Just what He says to all that abide believe,
For this is Faith, that lacking, none can please,
Nor blest reward of future crown receive.

Scorn not to wear the pilgrim's lowly dress,
Nor fear to walk with humble pilgrim band,
He works out well who carries garb of pride,
Seeks God to please, yet takes the world-ling's hand.

Mark as the Master was, the child must be,
As brave for truth, as patient bearing scorn;
Firm in the Faith, nor moved from Hope away,
That looks to glorious resurrection morn.

The tried gold buying, that he may be rich,
And raiment white of those who overcome,
That, in the Book of Life, may be his name,
His place, in Heavenly Father's home.

S. ROXANA WINCE.

COMMUNICATIONS.

Notes of Recent Travel and Sojourn with the "Household of Faith"—Number 5.

A. H. MACRUDER.

THE SEQUEL OF THE MOODY MEETINGS—THE CHURCH AND THE CAUSE AT CLEVELAND, OHIO.

The Moody movement proved Cleveland to be like Athens at the period of Paul's visit—Acts xvii.—"in all things too superstitious," or, as the Diaglott version better renders it—"extremely devoted to the worship of demons" (false gods). Indeed, such is undoubtedly true of all the modern Gentile cities. They are antitypes of the heathen cities of antiquity. This is not to be wondered at, for they teach the very same doctrine in religion and philosophy. This, at first sight, may seem to be a bold assertion, but it is susceptible of easy proof. At Athens, as it is written, "Certain philosophers of the epicureans and of the stoics encountered Paul"—and they denounced him as a "babbler"—a setter forth of strange gods," and the reason is added, "because he preached unto them Jesus and the resurrection." Now, it is familiar knowledge that these philosophers believed and taught the doctrines of the inherent "immortality of the soul;" that is, that men being already endowed with immortality never die—that, in fact, they do not really die—that they only seem to die, and that when the breath, which the ancients called the soul, goes out of the body at death, the man continues to live on, in Elysium (their heaven) or in Tartarus (their hell) forever. What candid man will deny that such is now the accepted orthodox doctrine preached in all the churches, both Catholic and Protestant, in Cleveland, and throughout "all Christendom?" It is true there is some unimportant difference of opinion among these sects as to what they call the intermediate state; the Catholics claiming a purgatory as a sojourn for their dead, and some Protestants setting apart a fanciful Paradise for their saints. But, as both are stout champions of that hoary heathen falsehood—the immortality of the soul—first invented and palmed off on the credulity of our first parents in the garden of Eden, by the serpent, who told them they "should not surely die"—each practically dispenses with and ignores the great foundation corner-stone of the Christian's faith and hope—the resurrection of the dead. This, the Bible teaches as God's plan of salvation, and the only hope of future life—of man's escape from the perpetual dominion over him of death and the grave.

That the "Orthodox" do practically dispense with the resurrection as the means of our coming to life again, from the death state to which Adam's sin consigns us, is proved by their own confession of their faith in the immortal soul theory. Now, if that doctrine be true, there is no such thing as death, man lives on forever on earth, in purgatory, in heaven or in hell, and there can be, obviously, no resurrection from the dead, if man never dies. Thus the Bible doctrines of future life only by the resurrection—of immortality to man only in and through Christ who, being the resurrection and the life, only hath it to bestow,—is completely overthrown and disproved. It was because of this same false doctrine, insidiously propagated by the philosophers in the church at Corinth, that Paul wrote his masterly and conclusive arguments contained in 1 Cor. xv. In it, he reasons: If there be no resurrection of the dead; "if the dead rise not (verses 16-18), then they that are fallen asleep (i.e. dead) in Christ are perished"—(live no more)—a position wholly at war with the immortal soul theory, which affirms constant and continuing conscious life to the departed, whether they ever rise from the dead or not. Now, the doctrine of future life which Paul preached, that is, by means of resurrection, was widely variant from the creed of the Athenian philosophers, for they characterized it, when preached by Paul, as strange and new (Acts xvii. 19, 20), and they "mocked" at it (verse 32). We know that these prototypes of the modern evangelicals, preached and taught the immortal soul theory as their successors, religious and philosophical, do to this day—which teaching, as we have seen, is logically subversive of Paul's resurrection doctrine, for both cannot be true. Nor is this the only vital difference between the philosophers of old and modern preachers, for it is written in the seventh verse that Paul preached that, "there was another King (besides Cæsar), one Jesus," thereby stirring up the people, even to the extent, as they said, of "turning the world upside down." Now, let the people observe that no such revolutionary preaching as this is ever heard now-adays from the Orthodox Gentile pulpits, for it is notorious the modern evangelicals do not teach, for they do not believe in Jesus as that King, whom, as Paul taught, when he came back from his Father's right hand, should overturn Cæsar's throne (the present Gentile governments among men) and erect his divine kingdom on its ruins. Let Mr. Moody and his clerical colleagues, like the apostles, "preach through Jesus the resurrection of the dead"—Acts iv. 2,—let them denounce as false and pernicious the Pagan dogma of innate immortality in man—the going to heaven or hell at death; let them proclaim the second coming of Christ in great power and glory to set up God's kingdom on earth—Dan. ii. 44; Luke i. 32-34,—to sit on the throne of his father David in Jerusalem and reign visibly over all nations, and to judge the wicked at a future judgment day, and we shall see in how short a time their churches will be deserted, their salaries and supplies cut off and "Othello's occupation gone." Why? Because this Gentile, apostate generation, like their Jewish types in the days of Jesus and the apostles "will not endure sound doctrine," 2 Tim. iv. 3-4, having so long had their ears turned from the truth unto fables by the preaching of these very "evangelists." Hence, though having eyes, the people see not, and ears, they hear not. Jesus truly prophesied of these days, saying, "As it was in the days of Noah, ... Likewise as it was in the days of Lot .... even so shall it be in the day when the Son of Man is revealed," Luke xvii. 26-31, asking, very significantly, (Luke xviii. 8), "When the Son of Man cometh, shall he find faith on the earth?" Until he comes, his faithful servants must obey his command to preach the gospel of the kingdom among all nations as a witness, and that the few of every generation as they appear in this transient, moving panorama of human existence, who are of good and honest hearts, may hear and heed, if they will, the joyful proclamation of life, blessedness and immortality, offered to them by him "who only hath immortality" to be bestowed at his coming and in his kingdom.

It may be well to put on record the sequel of the Moody meetings in Cleveland. It appeared, after all the time, labor and money expended, the ingathering of converts was very meagre. After all the long-continued efforts, urged on by all the "evangelical churches," as they complacently style themselves, their disappointment must have been great, that only a paltry few of the multitudes who thronged their assemblies, "professed conversion"—too few, indeed, to excite any special concern as to the division of the spoils among the flocks of the eagerly expectant clergy. Such a result proves what has been often remarked, that of the crowds who attend the Moody meetings and who are supposed to be anxious religious enquirers, far more than one-half are mere lookers-on—led by curiosity—coming to see what would happen, to hear the stirring music and to view the vast crowd. They care little or nothing for the religious aspects of the occasion, and, in short, are composed mainly of that kind of people who frequent the theatre, the circus, the horse race, the fair and cattle show or any other place of popular amusement. Such, alas! are the natural fruits of the modern, clerical evangel preached to the people in this enlightened nineteenth century.

It affords the writer no pleasure to record such unwelcome facts—facts enacted under the eye and with the connivance of the avowed friends of the cause of Christ. Would that it were otherwise; but we cannot forget that the New Testament is filled with cautions and warnings against the assaults, bitter and virulent, on the cause of truth, by professed and zealous but mistaken friends,—attacks of such a nature and so insidious as "to deceive even the elect, if it were possible." Often these very friends, from ignorance or want of due attention to God's word, know not what they do. But these of us who, with that word in our hands and reading these warnings therein written, dare not keep silence, but must sound out the alarm, in hope that some of these honest but mistaken revivalists, such as Moody and Sankey & Co., who, like ancient Israel, "have a zeal for God but not according to knowledge," may hear and take heed in time.

Whether we regard the immediate or the final fruits of these revival excitements, they are always pernicious and unhealthy. The whole system of religious conversions, by any other agency than God's word, is a deplorable blunder. Such conversions are deceptive and ensnaring. Their last state is worse than the first, for, unless their victims are awakened in time to the delusion, they postpone or "neglect the great salvation" provided by the true gospel and carry the deception to their graves. The history of all great revivals is the same. Their fruits are never permanent. The offspring of fear and fright, of feeling and emotion, resting not on reason or faith, their results are necessarily transient and temporary. Who ever heard of a sane man being always in a state of passionate emotion—of chronic excitement in religion? Take one as an example of all.

Many of us may remember the great revival of 1859-60, in Ireland. Mr. Nelson, a Presbyterian minister in Belfast, gives us this testimony concerning it. He says frankly: "The revival was made to rest, for its reality, on certain extraordinary conversions which have since proved false and wicked, the consequence being an immensely increased immortality in Ulster."

Again, another extract declares. "Many of the earlier revivalists whose mental calibre could not stand the excitement of the movement have found a permanent home in lunatic asylums, while multitudes of others, puffed up with spiritual pride, have fallen into worse diseases than those of the mind. Many who three years ago were distinguished as revivalist preachers are now drunkards and outcasts; some now lying in prison charged with crime."

Have drunkenness and immortality decreased in the district where the revival chiefly prevailed? The very contrary is the fact. Thus judged by its fruits, the revival movement in 1859-60, must not be considered as "a refreshing stream of God's grace," as some have not hesitated to call it, but as a withering blight which has parched the ground which it seemed to refresh, and has left behind it fruits, the full bitterness of which will never be fully known until the day of doom.

But these deplorable effects are not confined to the victims of the delusion alone. Other incidental mischiefs follow. In this connection it is remarkable that, in the report of the "National Christian Convention of Protestant Divines and Laymen," assembled in New York in 1868, "Mr. Moody, of Chicago," says the report, "made the noteworthy remark that city missions had proved failures, on the ground that the wrangling among the different sects, prevented the creation of permanent congregations from the converts made." Thus we see confusion naturally following in the wake of fanaticism. On the last day of the convention, Mr. Moody said also among other things, "What we wanted was live preaching to reach the masses; that opera singing in churches can't do it." Yet we know that Mr. Moody still travels with his choristers, Sankey and others, whose performances are supplemented by the resounding organ and the martial Kent bugle. Doubtless, he thinks that instrumental is better than operatic music "to reach the masses." Alas! he has never tried the apostolic method of reaching the masses, i. e., by preaching the gospel of the kingdom to them, and the speedy coming again of Christ, the King of Israel, to rule the world in righteousness. This might prove the most powerful agency to the desired effect. Will he learn himself and teach others the divine plan?

(To be Continued.)

Saved by Baptism.

By the ark, "a few, that is eight persons were carried safely through the waters" of the flood. "And immersion, a representation, of this now saves us, * * * by the resurrection of Jesus Christ."

There are many persons who contend that salvation is not dependent upon baptism, that all that is necessary is to have faith, and live a moral life, and God will save. But the apostle here argues, and likens the ark saved those eight persons from the flood, so baptism now saves us; that it so connects us with the resurrection of Jesus Christ as to save us by that resurrection. "For if we have been planted together in the likeness of his death certainly we shall be also in that of his resurrection." "We have been entombed with him by the immersion into that death, that as Christ was raised from the dead by the glory of the Father so we also should walk in the new life."

If we have died with Christ, we have been justified from sin, our old man was crucified with him, so that the body of sin might be rendered powerless, that we might no longer be enslaved by sin.

Though we count ourselves dead by sin, (having to pass under death), yet if sin does not reign in our bodies, if we do not obey its desires, we can count ourselves living by God in the Anointed Jesus. We present ourselves to God as if alive from the dead.

Baptism is not a washing off of the dust that collects upon the body, "not a putting away of the filth of the flesh, but the answer of a good conscience towards God." We answer to God by being baptized, that we believe, by dying with Christ, we shall also live with him through a resurrection of the dead; live, to die no more. A man may be instructed in, and believe the Gospel of the kingdom, but until he obeys from the heart that mold of instruction, he has not a good conscience; he has not been made free from the law of sin and of death. He is still condemned. The law of sin is death. His mouth is vain, he is yet in his sins. The dread, the wages, the penalty, still hangs over him. Fear of coming judgment will not let his conscience rest. He has not put himself into a position to have his sins taken away; never complied with the conditions where Christ's death and resurrection can avail him anything. He has not made answer to God.

Christ is the antitype of the ark. Noah was saved because he went in by a door into the ark, he was saved because he obeyed, because he complied with the conditions of salvation.

God proffers to save us from the second death, if we will come into Christ, the ark of safety through baptism. "As many as have been baptized into Christ have put on Christ." If we have not been baptized into Christ, we have not put him on, we have not become Abraham's seed, and heirs according to promise. It is only through baptism that we are adopted into the family of God; there we take Christ's name, there we figure his death and resurrection, and have God's pledge given of our own future resurrection to an endless life.—It is useless to say that God can save us anyhow; that our consciences are at rest about the matter. There are a great many people who are at rest as to taking any steps towards their salvation. But God has not promised to save them, a great many who hope to be saved, who do not believe a word of what he has promised. But will he save them? Did he give Israel "the rest" when he refused to believe? Did he continue the throne to Saul when he disobeyed? Satan loves to lull us to rest. He loves to make us believe it not necessary to do quite as God says; *almost* will do, but *almost* will lose us ourselves, will deprive us of the kingdom.

"Repent and be baptized every one of you in the name of Jesus Christ, for the remission of your sins," then will your sins be remitted, then will you make answer of your faith to God, then will you be out from under the sentence of condemnation. "They that gladly received the word of Peter were baptized." If you have received the word, be baptized. "He that believeth and is baptized shall be saved."

S. ROXANA WINCE.

Fincastle, Ind.

[New York Observer.]

Ancient Manuscripts.

Many MSS. were written for the use of scholars during the dawn of the revival of letters, in the 13th and 14th centuries, and in the first half of the 15th, and even after the art of printing was discovered, before it came into extensive use, the practice of copying MSS. was still continued.

The oldest MSS. extant are those of the sacred Scriptures; some of these go back 1000 years, and some at least 1500. The Codex Cottonianus (of which only fragments have escaped the fire in which it was burnt), and the Codex Vaticanus date back as far as the 4th century, and Codex Sinaiticus, discovered by Tischendorf in the middle of the present century, in the convent of St. Catharine, on Mt. Sinai, whence its name, is supposed to date about the middle of the 4th century.

No classical MSS. are of equal age, the oldest not dating back earlier than the middle or end of the 9th century. The oldest MS. of Herodotus, who wrote about 400 years B. C., is dated A. D. 950, and that of Plato, who wrote about the same time, A. D. 895. The oldest MS. of Homer, known as the Townsend MS., in the British Museum, is as recent as the 14th century. But there is a Syriac palimpsest of Homer which dates back as far as the 5th century; this, however, contains only 2000 lines. Another MS., containing only the 10th book, was found in the hands of a mummy, at Moufalout, in upper Egypt. Another partial MS. of Homer was found, in 1825, by a French gentleman, on the island of Elephantine, also in upper Egypt. This is regarded as unquestionably the oldest classical MS. extant, dating back probably to the times of the Ptolemies. It is beautifully written in capitals, and was in a good state of preservation when found. The Herculanean Rolls, we also know, are necessarily old, and there are some Greek papyri which date before Christ. Not a single one, however, of the thousands of MSS. existing, whether they be of the Scriptures or the classics, is original, i. e., written by the author's hand, but does a vestige of the originals remain, but they are all copies of copies, and all the work of a comparatively recent date.

DIED.

McKIM—At Mount Troy, Ind., Feb. 27th, Hiram McKim, aged three-score years and three months.

Elnora was a firm believer in the Abrahamic faith, and leaves others almost of a like precious faith baptized. She had a quiet, sweet disposition and a meek and quiet spirit, which in the sight of God is of great price, and always seemed to be about to depart. She leaves a devoted husband and little babe. O, may we be so fortunate as to meet all our children where sorrow being no more, we can all sing praises to God and the Lamb forever. Yes, dear ones, we hope to meet you all in that happy land, where parting is unknown, and where the inhabitants never say they are sick. Then let us be faithful unto death, that we may receive a crown of life. Dear brother, do not cry, I do too, poor! Perhaps you are using that tobacco weed, tobacco, in some form. Consider for one moment of the sin that is in the use of it—to poorly subdue that we cannot support a weekly paper.

We do hope that everyone will respond to this appeal. Please let us hear from all those who cannot or will not pay the $300, and will they please give us their views. Can you help a poor cause. My name is Abraham Pontius. I am 52 years old. I have a large family to support. I have a small farm of seventy. I work at the carpenter's trade to support my family. I use neither tobacco nor intoxicating drinks.

And, dear editor, I will enclose $3.00 to commence on. I send Thy Kingdom Come, of the Bible, and I hope to meet you all in that coming kingdom. So, farewell.

ABRAHAM PONTIUS.

Amount published previous to this	$242 20
F. Shiloh	5 00
John Hoar	2 00
P. Beck	3 00

LETTER RECEIPTS.

SUBSCRIPTIONS.

G M Myers	2 75	G W Long	1 00
E Hurst	25	Alex Russell	1 00
H C Hide	50	Nancy Tate	2 50
G E Neff	50	H A Sherwood	1 00
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J W Applegate	2 25	L H Offenbacker	1 00
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BOOKS AND TRACTS.

M Bailey	30	S Cochran	25
Bill Raiford	25	W L Hall	1 00
L W Page	60	Wm Ratcliff	2 00

Notice.

Having closed my labors as Pastor of the Church of God, Mount Zion, I am now ready to engage in Pastoral labors in other congregations, or as the Lord may open the way for me as an Evangelist, as the door may open.

Jan. 27, 1881. G. W. GILLILAND.

Republic, Clark County, Ind.

ANNOUNCEMENTS.

We will commence a series of Scripture Lectures, Feb. 2, and continue about two weeks. And by request of the brethren at East Plum River, will attend the conference to be held there Feb. 20, 21 and 22, if no preaching brethren.

J. W. HENSHAW.

The Lord willing there will be a conference at East Plum River, Carroll county, Ill., to commence Friday evening at 7 o'clock, Feb. 20, 1880, and continue over Sunday. Conference district bounded by Illinois and southern Wisconsin. Bro Hanshaw and others are expected to be present to preach the word. Those coming by rail will find that Savanna is located that those who want to correspond from Lanark to the place of meeting should correspond with one of the following persons: S. Hooker or M. M. Mitchell, Lanark, Stephenson county, Ill., or J. S. Arnold, Mt. Carroll, Carroll county, Ill. A general invitation is extended to all to come and help along with the meeting. By order of committee.

J. S. ARNOLD.

The Lord willing, I will be at Gospel Grove meeting house on Friday night before the third Sunday in this month. After I will be at Remington on Friday night before the first Sunday in March.

J. S. HAYES.

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POETRY.

[New York Observer.]

Humility.

CAROLINE MAY.

Humility is not alone
A prostrate bending at God's throne,
Where we confess, with self-abasement low,
Our sin—and—sorrow—helplessness;
Although that duty must be
Deepest before the Deity.

But after prayer—in life—prayer,
When the full heart can better feel its care,
Its latest wounds fresh probed, and healed,
And not one chastisement withheld,
Whether the—best—and—sore
The test of our humility.

We love from power, and go away
Fresh for the battle of the day;
And then, perchance, some angry word,
Some envious—or—hasty deed,
Or false suspicion, may make us
Pardon upon our—self—petition.

Do reddening cheek and eye of fire
Flash quickly back indignant ire?
Or, slow to anger, do we prove
Our meekness—gentleness—and love,
By silence, and by coldness?
For Meekness is Humility.

Perhaps some thorny trial lies
In wait, to catch us by surprise.
Some friend, whom we had deemed so sure,
Whose friendship would for life endure,—
Has cooled and changed and turned away,
And all our hearts with sore dismay.

Do we believe this trouble springs
From chance, or, that the pain it brings
Is not the very pain God meant
Should come with the best—what—event?
O trust in God: for Faith must be
The groundwork of Humility.

Perhaps there falls a withering blight
Upon the plans that once looked bright;
Shrouding the goal for which we aim,
Filling us with a sense of shame,
That, though we work with earnest heart,
No end accomplished crowns our art.

Does the long failure of success
Our courage weary, and depress?
Honor is God's. Its time is set;
The "due time" promised is not yet:
Patience must first perfected be,
For Patience is Humility.

In disappointments, griefs, and cares,
Let daily duty test our prayers.
Jesus will grant us, as we ask,
His willing aid for life's hard task:
With grace, and then with glory, He
Will crown all true Humility.

COMMUNICATIONS.

Coming Age—Its Character and Proximity.—No. 1.

J. P. WESTHEIMER.

John was then surrounded by the waters of the great sea: and had been familiar with seas during much of his life. Whenever the Roman earth occupied his vision, the great sea occupied a very large division: when the new earth comes under view, this new feature attracts his attention, a beautiful earth without a *sea*.

2. The principal objects and agents seen, require the literal interpretation. The words and terms used are the following: "New heavens," "New earth," "New Jerusalem," "Tabernacle," "Men," "People," "Tears," "Sorrows," "Crying," "Pain," "Former things," "All things new," "Alpha and Omega," "God," "Son," "Classes of persons," vs. 8, "Lake," (old earth,) "Light," "Wall," "Gates," "Twelve tribes," "Foundation," "Apostles," "Golden reed," "Shape of the city," "Stones," "Temple," "Sun," "Moon," "Nations," "Kings," "Day," vs. 25, "Night," vs. 25, "Characters," vs. 25, "River," Rev. xxii. 1, "Street," vs. 2, "Tree of life," "Fruit," "Leaves," "Healing," "Candle," "Light."

3. The earth and its drapery must be as literal in the seventh age, as in the six previous ages.

4. Symbols are generally literal objects or agents selected from the natural world, and are, therefore literal.

5. The early Christian fathers gave these chapters a literal interpretation. Mystic theology is of more recent date. Many other reasons might be added, but these are sufficient.

The most remarkable change between the condition of the earth in its sixth and seventh ages will be in the amount and distribution of their waters, an earth in more than Eden loveliness, yet without a lake, or a sea, or an ocean, watered by one river flowing out of the throne of God and of the Lamb. It is quite impossible to conceive the infinite variety of physical changes that would grow out of such a varied arrangement of its waters. The earth, increased in magnitude, surrounded with pure, uniform, and cloudless atmosphere; with its ancient lake, sea and ocean beds filled with groves of the tree of life, and watered by the pure river of water of life, and we have an element of human development and happiness quite unknown to this age. What a vast increase of population would find room on the *sites* of these now useless waters.

3. *The coming age* (the new earth) *will be vastly superior in its climate.* It is said that there is no night there; consequently these alternations in the temperature are unknown. It is also stated, that "in the midst of the street of it (New Jerusalem the capital of the new earth) and on either side of the river, was there the tree of life, which bore twelve manner of *fruits*, and yielded her fruit every month," continually, which implies that the changes of seasons, are excluded. There being no large bodies of water. The climate would be mild and quite uniform. The idea has been advanced, that, at the fall, the earth was tilted at an angle of twenty-three and a half degrees, causing the changes of seasons; should the planes of the ecliptic and equator again become coincident, the climate of Eden would be restored. We do not pretend to say what changes will follow the new order of things: of this we are certain, that it will be perfectly adapted to the pleasure and the health of its inhabitants.

4. *The seventh age of the earth will be more productive.* During the reign of subjugation, the official reign of Messiah which is introductory to the *joint reign*, the land of Israel, the seat, or territory of the fifth monarchy, is very productive. This will appear from Isa. lxv. 17 to the close; also from other passages.

What may be said of the land of Israel, will be true of all the earth. The new arrangement is designed for the happiness of a righteous nation, and will be filled up to subserve that end.

5. *The coming age will be superior in its light.* Let it be kept before the reader, that we are investigating the physical aspect of the future age; that it is the seventh geological epoch of the earth's existence. In former ages its light has been progressive; and that such is to be its future, we design to show. *What is light?* It is unessential. It is inherent in the Deity. "God is light." 1 John i. 5. The evidence of God's continued being is seen in light; it is the reflection of the face of Jehovah, we can not look upon it and live. It must be tempered to our present condition. Should we stand on the moon and look upward we should see the face of the sun. Stand upon the sun and look upward and we would gaze into the fountain of light.

We shall speak of natural light only, the light of the first Eden, and which shall be the glory of the new earth.

A few specimens of the light of the coming age have been seen in the sixth, or present age. "And Moses stretched forth his hand toward heaven; and there was thick darkness in all the land of Egypt three days: They saw not one another, neither rose any from his place three days; but all the children of Israel had light in their dwellings." Ex. x. 22, 23. "And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them: And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud of darkness (to them) but it gave light by night to (these—Israel): So that the one came not near the other all the night." Ex. xiv. 19, 20. "In the day-time also he led them with a cloud, and all the night with a light (pillar) of fire." Ps. lxxviii. 14.

Moses was on Sinai forty days and nights, at the giving of the law. "And the children of Israel saw the face of Moses, that the skin of Moses' face shone; and Moses put the vail upon his face again until he went in to speak with him." Ex. xxxiv. 25.

"At the transfiguration, Matt. xvii. 2, And (Christ) was transfigured before them: and his face did shine as the sun, and his raiment was white as the light."

"And as he (Saul) journeyed, he came near Damascus; and suddenly there shined round about him a light from heaven." Acts ix. 3.

In Paul's descriptions he uses the following: "There shone a great light round about me." Acts xxii. 6. "And they that were with me saw indeed the light," vs. 9. "And when I could not see for the glory of that light," 11. "At mid-day, O King, I saw in the way a light from heaven, above the brightness of the sun." Acts xxvi. 13. The light was so intense as to eclipse the noon-day sun and make him blind.

Peter saw the light at the transfiguration; also in prison. "A light shined in prison." Acts xii. 17.

These specimens teach us the literality of the light of the coming age, both in its morning, (during the reign of subjugation) and in the meridian brightness of the joint-reign of peace. The prophets speak of the light of the reign of Messiah.

In Isaiah xxx. 25, 26, (Bishop Lowth). "And on every lofty mountain, and on every high hill, shall be disporting rills, and streams of water, in the day of the great slaughter, when the mighty fall. And the light of the moon shall be as the light of the meridian sun; and the light of the meridian sun shall be seven-fold; in the day when Jehovah shall bind up the breach of the people; and shall heal the wound, which his stroke hath inflicted."

In Isaiah lx. 19, 20. (Lowth). "No longer shall thou have the sun as a light by day; nor by night shall the brightness of the moon enlighten thee. For Jehovah shall be to thee an everlasting light, and thy God shall be thy glory. Thy sun shall no more go down: Neither shall thy moon wane: For Jehovah shall be thy everlasting light, and the days of thy mourning shall be ended." "And it shall come to pass in that day, (that) the light shall not be clear, (nor dark. But it shall be) one day, which shall be known to the Lord, not day nor night, but it shall come to pass, (that) at evening time it shall be light." "And Jehovah shall be king over all the earth." Zech. xiv. 6, 7, 9.

In some instances the prophets look through the reign of subjugation, in to the joint reign.

2 Peter iii 13, and Rev. xxi. entire, and the xxii. to the 5th verse inclusive, refer to the joint reign. The light of that reign is clearly defined in chapter xxi. 11, 23, 24, 25, and in xxii 5. "Having the glory (light) of God; and her light (was) like unto a stone most precious, even; like a jasper stone, clear as crystal." vs. 11. "And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten; and the Lamb (is) the light thereof. And the nations of them who are saved walk in the light of it; and the kings of the earth do bring their glory and honor into it. And the gates of it shall not be shut at all by day; for there shall be no night there." vs. 23, 24, 25. "And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light; and they shall reign forever and ever." vs. 5.

The light of the coming age is not the reflections of his creatures, but direct radiations from the Father and the Son, the fountain of all glory. It is not obscured by night, nor by tempest, neither is it ever the subject of an eclipse. Always in the cloudless sky, and always shining.

Double and single reflections are required to temper the light to the wants of this age, but for the crowning epoch, it will be the radiated light of the deity himself.

The earth in the coming age is filled up on a grand, and most magnificent scale, she puts on her wedding garments, for the reception of her husband and Maker. All things are ready for the dwelling place of the Messiah, the second Adam, and his called out and chosen. All enemies are subdued. There is a clean obedient universe. The joint-reign of peace dawns, whose setting is on the other side of the endless ages.

Summary:—Our outline view of the character of the coming age has been so extended that a summary is considered quite necessary. In doing this we do not propose to confine ourselves to the thoughts already presented. If any new feature is seen we shall give it a passing notice.

1. Our aim has been to show that the coming age is a geological era, and therefore literal, since geological changes take place in the earthy materials.

2. A seventh age is quite as possible as any one of the previous ages before it was ushered in, for we cannot fix any definite limit to the creative power of Jehovah.

3. It is likewise as probable as the creation of any of the previous ages.

4. It is also as literal; for no one can be a crowning supplementary age without partaking of their nature; no figurative age of the earth.

5. It is a necessity; since the new type of life. A pure, holy, and immortal family could not dwell in such an abode.

6. It is quite reasonable that the earth should have such an age; for, so far, the earth has always been adapted to its type of life. If it should be otherwise in the seventh age it would disprove the identity of their Maker.

7. Such an age is the subject of promise. This earth reconstructed, refitted and refurnished, must be the new earth; since, in no other location can the great original promise have its accomplishment. God's oath made to Jesus as the principal heir, and to Abraham, Isaac and Jacob, as joint-heirs, is, to this day, unaccomplished. The land promised was on this earth, as shown by its boundaries. There can be no substitution.

8. Peter has described a great revolution accomplished by fire; and he has stated that the new earth was to be the abode of righteous persons; and affirms that this would be according to God's promise.

9. With such a literal age promised, in what more appropriate language could it be described, than that used by Isaiah, Zechariah, Peter and John?

10. The coming age has its character from the events included in it, some of which we shall repeat. We shall name only its leading events. The morning of this period is for the Messiah's *official reign of subjugation.* The first events in order being the advent, rapture, marriage, descent to the Mount of Olives. Zech. xiv. 4, 5. The overthrow of the nations. Ezek. xxxviii. and xxxix. The cleansing of the sanctuary, the land of Israel. The settling up of that land; its divisions; city of Ezekiel; the capital city of the reign of subjugation. The final conflict at the close of the thousand years. Rev. xx. 12. The new heaven and new earth, and the beginning of the joint reign which is endless. He reigns officially till he has subdued all his enemies; then jointly with the Father.

CORRESPONDENCE.

Editor Restitution:—I enclose $1.00—$2.00 to send the paper to Mr. Henry Tyler, Butler Center, N. Y.; $1.00 to send it for six months to Mr. Robert Tear, Seneca Falls, N. Y., and $1.00 I send for the "Free Will Offering." I assure you it affords me much pleasure to find some who will promise to read them and take an interest in the teaching of Christ and the apostles. Now if they will lay aside early education and prejudice and take the apostles' teaching as literal as they would most any other kind of reading matter they would find no difficulty in getting at the truth. I think THE RESTITUTION is an excellent paper to aid one in understanding the Bible correctly, and to encourage one to live Christ-like. We have the beauties of God's promises set forth so perfectly plain by some of its contributors that it seems as if a child could understand the whole plan and purpose of God in bringing man to the perfect state of holiness he designed him to be at the beginning, though the first man Adam failed, the second Adam has opened up a way whereunto we can attain to that perfection by obedience to his command.

Now I do not say it is impossible for one to understand these things under the teachings of modern preachers. If they should teach this Gospel of the kingdom as Christ told the apostles to, they would be obliged to give up their positions, for the mass don't want that kind of doctrine. Their teachers are not like Paul, who when he believed that Jesus was the Christ he at once forsook his vocation regardless of what those that had hitherto been his fellow-workers might say of him or what they might do to him, and preached the Gospel of the kingdom, though he suffered many things on account of it he counted it gain to suffer for so good a cause. 2 Tim. iv. I am afraid if one like Paul should stand up to-day and be as bold as he was in defense of the truth he would meet with every hit as much opposition as he did, and that, too, among professed Christians. I am sorry to say they have a zeal but not according to knowledge. Popularity is the order of the day, the love of money, and high position is what they want. (Read 2 Tim. i. 1–8; iv. 3–14). Paul was not ashamed to preach Christ for he knew in whom he believed; he also says, "Remember that Jesus Christ of the seed of David was raised from the dead according to my Gospel, wherein I suffer trouble as an evil doer, even unto bonds; but the word of God is not bound, therefore, I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory." It is a faithful saying, for if we be dead with him we shall also live with him; if we suffer we shall also reign with him; if we deny him he will also deny us.

Dreadful thought to be denied by Christ. How much better it would be to take up the cross and follow him while it is called to-day. What if we have to forsake friends, and perhaps very dear ones, too, how much better friend we have found in Christ. He will never forsake nor turn us away—earthly friends are changeable and untrue.

Dear readers, we need to read Paul's teachings more and learn to live by them and take them as our guide. We ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. It is one continual warfare. O that we might be able to say with Paul, "I have fought the good fight, I have finished my course, I have kept the faith." Now we live if we stand fast in the Lord, for God hath not called us unto uncleanliness but unto holiness. O how much there is for us to do. I am afraid we are too careless, we are not lively enough in the work; we must not be hearers only but doers of the word. Truly the harvest is great, but the laborers are few; there may be some right near us that are thirsting after righteousness. How can we tell if we don't look to it? Let us be diligent, so that when the Chief Shepherd shall appear we shall receive a crown of glory that fadeth not away.

I don't know but I am too tedious and lengthy in my letter, but I hope you bear with with me. I would like to ask through THE RESTITUTION if the Lot Glover and P. Plummer that are mentioned in the paper by Bro. Stephenson are parties that once lived in a place called Alden, Iowa, some twenty-three years ago, and do they remember David Funk? and how he and they first began to die for these truths? if so, I would like to hear from them and their dear families.

My husband fell asleep in Christ about fifteen years ago, but we mourn not as those that have no hope. I expect to meet him in the morning of the resurrection, for the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first, then we which are alive and remain, shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord, wherefore we can comfort one another with these words, "Be sol hope."

Yours in the faith with a hope of an abundant entrance into the everlasting kingdom of our Lord Jesus Christ.

MRS. M. A. FINK.

Spencer, N. Y.

Editor Restitution:—By your permission I will present your readers with a short exposition of the following text of Scripture:

"I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book." Rev. xxii. 9.

Before entering into an exposition of the above text let me briefly say that there are three different theories on the above text, advocated by three different classes. By the one class it is claimed that the angel that appeared unto John was one of the prophets in a disembodied state; i. e. it was simply the naked spirit of one of the prophets. By a second class it is claimed that he was one of the prophets in a resurrected state, or that he was at least one of the many that came out of their graves after Christ's resurrection and appeared in the city. And there is a third class, with which I am identified, who hold that the angel simply claimed to be a fellow-servant with John, and with his brethren the prophets, and a fellow-servant with all them who keep the sayings of the book. The last idea seems at once to suggest itself to the reader of the Greek text. Let it then first be noticed that our English possessive pronouns have no representative words in the Greek language; that relation being expressed by the preposition "of," which written variation according to the Greek text. Thus: "I and my father are one."—"I and the father of me are one." "If thou hadst been here, my brother had not died."—"If thou hadst been here, the brother of me had not died." "Thy brother shall rise again."—"The brother of thee shall rise again." Now, let the above text be written out according to this axium, and its true meaning will at once be discovered.

"I am the fellow servant of thee, and of the brethren of thee—the prophets, and of them which keep the sayings of this book."

From this we see at once that it is an elliptical form of speech, and that if the ellipsis were filled up, it would stand thus: "I am the fellow-servant of thee, and the fellow-servant of the brethren of thee—the prophets, and the fellow-servant of them which keep the sayings of this book."

Now, it does seem to me that by this arrangement, no one at all conversant with the principles of language, can fail to see the true import of the foregoing text, and that the angel simply wished to inform John that he was only a fellow-servant with John and the prophets and all who keep the sayings of this book. And so he forbade John to worship him.

Once more. By this arrangement it must, at once be apparent to any one versed in grammar, that the text under consideration is a compound sentence, containing one subject, and three predicates, the first two constituting simple sentences, and the last a complex sentence. Now, as any thing compounded of two or more separate parts may be separated into its simple parts, so also may this sentence be analyzed and separated into three separate sentences without altering or changing its meaning. Thus:

1. "I am the fellow-servant of thee." 2d. "I am the fellow-servant of thy brethren—the prophets." 3d. "I am the fellow-servant of them which keep the sayings of this book."

Thus it is clear that all that the angel claimed was, that he was a fellow-servant in common with John the prophet, and all who keep the sayings of the book. All servants of one common Master—God. Hence he says to John: "Worship God;" not me.

JOSEPH MESSIMORE.

SELECTIONS.

St. Petersburg Correspondence of the Pall Mall Gazette.]

Persecution in Russia—Cruelties Perpetrated Upon Heretics by Orthodox Peasants.

The Central Court at Elisabetgrad was occupied on the 8th of November with the trial of a group of thirteen peasants, ringleaders in a melancholy series of cruelties which have disgraced the town of Voznessensk, in the Government of Kherson. In this government there are considerable numbers of a sect called "Stundiste," who deny the efficacy of the ceremonies of the Greek Church, and base their religious views solely on the teachings of the Bible. They hold meetings for the study of the Scriptures and prayer, but have no officiating clergy. They are said to be the descendants of Russian soldiers who at some rather remote period were quartered for a time at Potsdam, and who were converted from the Greek faith by the efforts of German missionaries. Returning to Russia, they were banished to one of the military colonies in the then almost uninhabited south, and their descendants are now numerous in that district. Under the direction of the government, efforts have recently been made to bring these people back to the Greek faith, but their sound Biblical doctrines have been proof against all the solicitations of the Greek priests. It appears that the discomfiture of the clergy excited the fanaticism of the orthodox peasants, and a meeting was held under the presidency of the chief man of Voznessensk, before which some leading members of the Stundisti were arraigned. The meeting called upon them to sign a declaration of recantation, publicly to conform to the ordinances of the Greek Church, and to express their readiness to receive 600 blows if they should relapse into Stundistism. Under intimidation the declaration was signed by some, but many stoutly held out. It was then determined that those who refused should be publicly flogged, the next day being fixed for the execution. All the country people in the neighborhood flocked in to witness the performance, and about a thousand spectators were gratified by a spectacle of great suffering. Zenovi and Prascovia Shimenko, man and wife, were particularly distinguished by their firmness under persecution, and consequently by the severity of the torments inflicted on them. Vladimir Fedoroff and others, holding the woman by the hair, gave her fifty blows with rods. Then Efrem Shinarenko commenced beating the unfortunate creature. Fatigued at last, he called upon the half-fainting woman to ask forgiveness of the crowd, to kiss the cross, and to repeat a prayer. With death apparently before her, this frail creature's courage and confidence deserted her not. She refused to ask forgiveness, she rejected the crucifix, saying that it was not lawful to make a representation of God, and for a prayer she said aloud, "God, forgive them; for they know not what they do." Such desperate constancy was not to go unpunished. Since rods were of no avail, a knout was prepared, and soon her agonies were renewed under a shower of blows, administered by a young peasant, Efeem Kosheralieff. The flogging only ceased when she was too far gone to exhibit any sense of pain. Although medical evidence testified to a very narrow escape from death, Prascovia has recovered, and when called as a witness before the court, she said, "I am an evangelist; I and my coreligionists know no other source of religion than the gospel. We cannot recognize the sanctity of images, but we do not refuse intercourse with the orthodox in affairs which are not contrary to the principles of honor and faith." The example of intolerance shown by the government in its treatment of the Molokhani and other sectarians is not unnaturally followed by a half-barbarous and fanatical people.

A Severe Test.

Many years ago Colonel Lehmanousky, who had been twenty-three years in the army of Napoleon Bonaparte, arose in a temperance meeting, tall, vigorous, and with a glow of health on his face, and made the following speech: "You see a man of seventy years. I have fought two hundred battles; have fourteen wounds on my body; have lived thirty days on horse-flesh, with the bark of trees for bread, snow and ice for drink, the canopy of heaven for my covering, without shoes or stockings on my feet, and only a few rags on. In the desert of Egypt I have marched for days with the burning sun upon my naked head, feet blistered in the scorching sand, and with eyes, nostrils and mouth filled with dust and with a thirst so tormenting that I have opened the veins on my arms and sucked my own blood. How did I survive all these horrors? I answer that, under the providence of God, I owe my preservation, my health and vigor, to this fact, that I never drank a drop of spirituous liquor in my life; and Baron Larrey, chief surgeon of the French army, has stated as a fact, that of the six thousand survivors who safely returned from Egypt, all of them were men who abstained from ardent drink."

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his Holy Prophets since the world began." It also advocates, as a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of kings and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the personal advent of the Righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. It also advocates a "purely belief of the Gospel," repentance, and immersion as prerequisites to the forgiveness of sins, and a holy life as essential for final salvation.

COMMUNICATIONS.

Coming Age—its Proximity—Metallic Image.—Dan. ii. 31-44.—No. 8.

J. P. WEETHEE.

What noted event is in the near future? Messiah's personal, official reign of subjugation; "For he must reign, till he hath put all enemies under his feet." 1 Cor. xv. 25. Christ, when on earth, was a prophet like unto Moses. Deut. xviii. 15, 19; Acts iii. 22, 23. He is filling the office of the great High Priest. Heb. viii. 4. He comes to subdue his enemies and reign with his bride on the earth. Rev. v. 10. We have dwelt on the nature of that age in our previous numbers. We shall now follow various chains of prophecy to the vicinity of that event, that we may fully ascertain our position relative to those events.

The metallic image (of Dan. ii. 31-44.) contains our first chain of prophecy. This has been called by a learned prelate "The almanac of prophecy," since it includes all minor dates. By attention to its instructions we can very readily ascertain in which of the twelve months we are now living, and how near its close. Should we find that we are near the end of its twelfth month, it would appear evident that a new almanac would soon be required; or another method of noting passing events would be introduced.

For the benefit of new subscribers, we shall be allowed to dwell more at length on points somewhat familiar to others. Still, we do not wish to presume too much on the intelligence of any one, since the prophetic Scriptures belong to the higher department of the science of divine things. We must be familiar with the past in order to discern the future.

Nebuchadnezzar's dream, (which had given him uneasiness) had utterly escaped his memory. On the failure of his wise men to recall the vision and to give its interpretation, they were commanded to be put to death. The appointed executioners came across Daniel who was brought before the king, and thus begins: "Thou, O King, sawest, and beheld a great image. This great image, whose brightness (was) excellent, stood before thee; and the form thereof (was) terrible (gigantic). This image's head (was) of fine gold, his breast and his arms of silver, his belly and thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet (that were) of iron and clay, and break them to pieces. Then was the iron, the clay, the brass, the silver and the gold broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth. This (is) the dream; and will we tell the interpretation thereof before the King. Thou, O King, (art) a King of kings; for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thy hand, and hath made thee ruler over them all. Thou art this head of gold. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron; forasmuch as iron breaketh in pieces and subdueth all (things): and as iron breaketh all these, shall it break in pieces and bruise. And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided: but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And (as) the toes of the feet (were) part of iron, and part of clay, (so) the kingdom shall be partly strong and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, (but) it shall break in pieces and consume all these kingdoms, and it shall stand forever." Dan. ii. 31-44.

Since the days of Nebuchadnezzar four great empires have arisen—the Babylonian, Medo-Persian, Grecian and Roman. These kingdoms have been Gentile. The interpretation of the image, as given by Daniel, describes four, and only four, whose symbols constitute the five metals in the colossal image. Their history completes the vision of the image, and with it all Gentile domination. The Gentile rule, symbolized by the image, began about 603 years before Christ. The empire of Babylon continued about seventy years when it was overthrown by Cyrus, the Persian, B. C 538. See Dan. v. 31. Darius Cyaxares, son of Astyages, was king of Media. Cyrus allowed his uncle, Darius, to have the honor of his conquests as long as he lived, hence it is said, Darius, the Median, instead of Cyrus, the Persian. The *Medo-Persian empire*, denoted by the silver breast and arms, continued from B. C. 538 to B. C. 331, when it was overthrown by Alexander the Great, at the battle of Arbela. The Greco-Macedonian empire, established by Alexander the Great, king of Macedon, B. C. 331, continued about 300 years, to the battle of Actium, B. C. 31, when it was conquered by the Romans. The Grecian soldiers were clad in armor of brass, hence called "*Brazen-crested Greeks.*" The symbol is, therefore, brass. The fourth empire was Roman. It made a conquest of nearly the entire world, and continued a powerful, undivided empire for more than three centuries. After which, the barbarous nations, from the north of Europe and Asia, out of the northern, Gar-man, or German hive, swarmed into the empire, mingled with the Romans, and finally overthrew the unity of the empire. Having given an outline, allow us to enter into particulars.

Let us present a concise analysis of the symbols of the metallic image. The four Gentile monarchies, named above, are brought to view, in the books of Daniel and Revelations, under a great variety of symbols, as various attributes are designed to be revealed. Some classes of symbols are intended to represent their wealth; others, their strength, while others show their actions, and their general characteristics. Still we find no repetition. Each symbolic vision brings to notice some new feature. It is necessary, therefore, that all these symbols of each vision should be well understood that the prophetic history of these four monarchies be made familiar.

What national attributes are shown in the vision of the *metallic images*? Why that *form*? Why those divisions? Why those metals?

1. *Why that form?*—What form? Does the Bible give the form? All pictures give it a human form, and we are willing to accept such as its shape. "*Florus*, in the proæmium to his Roman history, represents the Roman empire under the form of a human being, in its different states from infancy to old age. A stupendous human figure, therefore, was not an improper emblem of sovereign power and dominion; and the various metals of which it was composed not unfitly represented the various kingdoms which should arise; while the order of the succession is clearly denoted by that of their parts."—*Bagster.*

The image, probably erect; its feet on the earth, its head aloft, glittering in metallic brightness, a symbol of riches and pride; with its silver breast and arms, its belly and thighs of brass, its legs of pure iron, its feet and toes of a mixture, decreasing in splendor as it approaches the earth. The Babylonian was an empire of gold. Dan. iii. 1. The Medo-Persian empire was strong but inferior in wealth as silver is less valuable than gold. The Grecian armor showed that, with that nation, brass was the symbol of its empire. The symbol of the pure Roman family is iron, denoting strength. Clay denotes weakness and division. From the head proceed the elements of power to the whole system. So from the Babylonian empire, the following nations obtained much of their wealth, and many elements of their glory. These five metals were joined into one great image. So have the Gentile monarchies been united into a great imperial system of human rule. The image had, perhaps, all the members of a human body, yet it was lifeless; it was not an *actor*. In its head were all the organs (visible) of sense. It had two eyes, two ears, a nose, and a mouth. It had a *breast* and *two arms*, two hands, ten fingers, a *belly* and *two thighs; two legs, two feet*, and *ten toes*. Some members we have supplied, since they are not given. Those named are the following: (1.) head, (2.) breast, (3.) arms, (4.) trunk, (5.) thighs, (6.) legs, (7.) feet, (8.) toes. The words supplied are: (1.) eyes, (2.) mouth, (3.) ears, (4.) nose, (5.) hands, (6.) fingers, (7.) ten, twice, (8.) and *two*, five times. What authority have we to supply these words, since they are not named by Daniel? Simply, that they are the same and number of human members; not that they are used as symbols. This we must strictly regard, in our exposition. We are not allowed to supply members and numbers and then give them a symbolic interpretation. Daniel has interpreted all the members that are used as symbols. He has said that the head, of fine gold, was the king (kingdom) of Babylon; the breast, arms (not two arms) of silver, was another—inferior kingdom; and that another third kingdom, would be of brass, answering to the belly and thighs, and that a fourth kingdom should be strong as iron—(the legs); that the feet and toes (not ten toes) should be a mixture of iron and clay (two races). This mixture divided the kingdom (verse 41). This is the only division named. Clay is a symbol of another people, mingling with the Roman family, producing weakness and division. These are the features of the image that have symbolic meaning. As to the first three monarchies, there is a great uniformity of interpretation among expositors. That the pure iron represents the undivided Roman empire, is also admitted. The difficulty lies in the symbolic mixture of iron and clay in the *feet* and *toes* of the image.

What does the *clay* symbolize? On this allow us to express our thoughts more fully. The agency of the clay, or, at least, its office is clearly stated. It formed a part of the *feet* and *toes*. It is an element of brittleness, and of weakness. There was no union between the iron and the clay; the iron is strong, the clay is brittle. Iron and clay will neither weld nor mix. Still this constituted a part of the feet and toes, or a part of the fourth monarchy. It is a civil element, since the whole image is a symbol of nationality. "They mingle themselves with the seed of men (Romans), but they (the new family) shall not cleave one to another, even as iron is not mixed with clay." The image is a symbol of four kingdoms and only four. The clay is not another kingdom, but an element of weakness in the fourth kingdom. Such an element has existed.

Its History.—The learned Bagster thus remarks: "The Roman empire became weakened by a mixture of barbarous nations, by the incursions of whom it was torn asunder about the fourth century after Christ." And at length it lost all its original vigor. It was partly strong and partly broken. Since he devotes so much of his interpretation to this mixture, we shall give a more full exposition of this mixture from authentic history. This clay family was German, or Garmen, or all-men. Eleven nations were of German origin, viz.: Ostrogoths, Visigoths, Suevi, Vandals, Goths, Franks, Burgundians, Saxons, Heruli, Lombards and Allemanni. They mingled themselves with the Romans, 1. *as slaves;* 2. *as soldiers;* 3. *as allies;* 4. as conquerors.

1. *As slaves.*—Under the reign of Diocletian and his associates, the captives barbarians, (Germans) exchanging death for *slavery*, were distributed among the provincials, and in those districts which had been depopulated by the calamities of war. One of the conditions which Alaric imposed on the Romans, was the giving up of all *slaves* who could prove their title to the name of barbarians, when 40,000 resorted to his standard. Gibbon says, "Roman slaves consisted of barbarian captives, taken in thousands by the chance of war, and purchased at a vile price." It was once proposed to discriminate the slaves by a peculiar habit; but they feared that this step might acquaint them of their strength.

2. *As soldiers.*—In the time of Aurelian a treaty was made between the Romans and Goths, by which the latter agreed to furnish two thousand cavalry for the Roman army; and also to supply sixteen thousand youth, of the best families, for recruits. Gibbon says that "It was by arms of a very different nature that Gallienus, the Roman emperor, endeavored to protect Italy from the fury of the Germans. He espoused Pipa, daughter of the king of the Marcomanni, a Suevic tribe. To the father, as the price of his alliance, he granted an ample settlement in Pannonia, a Roman province. The native charms of unpolished beauty seemed to have fixed the daughter in the affections of the inconstant emperor, and the bonds of policy were more firmly connected by those of love But the haughty prejudice of Rome still refused the name of *marriage* to the profane *mixture* of a *citizen* (iron) and a barbarian (clay); and has stigmatized the German princess with the opprobrious title of concubine of Gallienus." ( )

3. Hence *they were Roman allies.*

4. *As conquerors.*—The barbarians under Alaric, Genseric, and Attila, were victorious; yet their dominion was short-lived. We date the mingling of the barbarians as conquerors of the Romans, at the fall of the western empire, A. D. 476, under Odoacer, the first German king of Italy; and Theodoric, king of the Ostrogoths. Under Theodoric, the barbarians were more highly esteemed than the Romans. The revolutions of three centuries had made the *slaves*, *masters*, and the *masters slaves*.

"Under the reign of Theodoric, and in the happy climate of Italy, the Goths soon multiplied to a formidable host of two hundred thousand men, and the whole amount of their families may be computed by the ordinary addition of women and children. These unwelcome guests were irregularly dispersed over the face of Italy, and the lot of each barbarian was adequate to his birth and office, the number of his followers, and the rustic wealth which he possessed in slaves and cattle. Fashion, and even convenience, soon persuaded the conquerors to assume the more elegant dress of the natives (Romans); but the *two classes* of people he kept distinct, reserving the Italians for the arts of peace, and the Goths for the service of war."

They mingled but did not cleave. In the time of Caligula, the noblest chieftain of Germany or Britain was no more esteemed than a horse. In three hundred years they were elevated to the highest offices among the Romans.

This will be finished in our ninth number, in which we shall notice the stone kingdom, and where we are in this chain of prophecy.

(To be Continued.)

Notes of Recent Travel and Sojourn with the "Household of Faith"—Number 5.

A. D. MAGRUDER.

THE SEQUEL OF THE MOODY MEETINGS—THE CHURCH AND THE CAUSE AT CLEVELAND, OHIO.

I remained in Cleveland a fortnight, comprising two Sundays, on which I met with the Church and spent the intervening time in social, fraternal intercourse with the church members, from house to house. This enabled me to become personally acquainted with most of the brethren and sisters. Truly, this was a season of refreshing from the presence of the Lord which I greatly enjoyed.

The brotherhood in this large city and its surrounding country, embracing the outlying colony of Collinwood, comprises, I learned, more than sixty members, composed of natives and of various foreign nationalities, but all united and harmonious in the faith and hope of the gospel. Besides their regular First Day meeting to break bread and keep the ordinances at Beck's Hall, corner of Case and Woodward Avenues, they meet together at least once a week at each others' houses, for social worship and Bible reading. These occasions are found to promote kindly associations and mutual comfort and instruction in the word of truth. They have capable and fluent speakers among them, and all the male members are probably well able, or can become so, to sound out the word and speak to the instruction and profit of those who hear. With such materials for usefulness in the Master's vineyard the Church at Cleveland can venture, not merely to hold her own—to stand successfully on the defensive for the truth—but to become aggressive, and, like Caleb and Joshua, under the divine blessing, through Christ strengthening them, carry the war into the enemy's country. Without the least disparagement of the zeal and devotion of the Cleveland Church in particular, I avail myself of the occasion here offered to give expression to some advanced ideas on this subject, of a more active propagation of the faith and hope of the gospel than we, as a people, have hitherto attempted. By the word and the Providence of God are we not all called to a higher and a nobler mission to our fellow men than others who know not the way of life—the means of salvation and the path of truth, which our heavenly Father, by his merciful arrangements has so freely and abundantly made known to us? Does not the very fact that we are entrusted with the clear knowledge of the gospel of the kingdom of God—a revelation which, though freely offered to all, is to other religious teachers of this age, a sealed book and virtually unknown, carry with it a correspondingly higher obligation to embrace all possible, wise means to make it known to our contemporaries? What is the meaning, otherwise, of the divine exhortations addressed to Christ's disciples, to "let their light shine"—not to hide it under a bushel—to sound out the word of the Lord in the high-ways and by-ways of the land, to contend earnestly for the faith, to fight the good fight of faith, to be valiant for the truth, and to use the talents entrusted to us whether ten or one? These are the precepts addressed to us in the word of the Lord. Now, let us consider the examples of those divinely inspired men whose faith we are to follow and whose "acts" we are to imitate.

If we consider, first and foremost, "the apostle and High Priest of our profession, Christ Jesus," in what light does the subject appear? See him at the early age of twelve years, sitting in the temple of God with the doctors, both hearing them and asking questions; in the synagogue at Nazareth, taking the book of the prophets and standing up to read, "preaching the acceptable year of the Lord," even at the hazard of personal violence and the loss of his life for propagating an unpopular doctrine, condemned by the religious teachers of his day. Undeterred by this opposition Matthew records, chapter iv., that, in all Galilee, in Decapolis, in Judea and Jerusalem, and from beyond Jordan, he taught the people the same divine but unpopular truth, and, regardless of the perils of the situation, ceased not to preach the word of the Lord and to expound the gospel of the kingdom to all who would hear. So too, with the apostles, and the primitive disciples, they began in Jerusalem, and being scattered thence by persecution, they fled into the country and "went everywhere, preaching the word." We have seen Paul's method of proceeding in Athens. Luke records in the Acts that, at Philippi, Paul went to "the riverside where prayer was wont to be made, and there sat down and spoke unto the women which resorted thither," and here Lydia was taught and believed; and the apostle reminds the Thessalonian brethren that he "was bold to speak unto them the gospel of God with much contention;" and we learn that, in Ephesus, in Corinth and Rome, he did likewise; in Ephesus, "disputing daily in the school of one Tyrannus," and both there and in Rome, though a prisoner, receiving all who came unto him, preaching the kingdom of God and teaching the things which concern the Lord Jesus Christ. Again, he is careful to charge his son Timothy "to preach the word—to be instant, in season and out of season;" and by his preaching to reprove and exhort and to stop the mouths of gainsayers. Such holy ardor and burning zeal for the instruction and salvation of our fallen race, puts to shame, I fear, our tame and languid work in preaching the same doctrine, and should stir us up to greater diligence in following such glowing examples.

The best means of attaining this object—of reaching the masses—of arousing and awakening our dying race to a sense of their great loss, in rejecting or neglecting the great salvation freely offered to all in the gospel proclamation, must be left to the discretion and wisdom of Christ's disciples in the particular age and country in which they are called to act. In our day and generation, the printing press seems to be the chief agency for reaching the ears of the people, and in large cities especially, this instrumentality can always be made successful, if wisely used, to bring the people together to hear the word preached. Let us suggest, though, that it is not sufficient to rent a hall and occasionally to insert a notice of our meetings or lectures, in one or more of the daily papers, which is our usual custom. We must do more than this. In the words of the Master, we must "go out into the high-ways and hedges and compel them to come in." We must print placards and hand-bills freely, and in striking and pungent terms and with large capitals to attract attention. These should be posted freely on and near the place of meeting, and, adopting the wise example of the children of this world in this respect, (for we are taught we may lawfully imitate them in that which is good), we should engage messengers for a small charge, easily to be had in active boys or men, and have our notices widely circulated on movable boards or banners in all the crowded thoroughfares of the town or city. In this way, supplemented by our own personal, individual action, we may, like the first apostles at Jerusalem, succeed in "filling the whole city with the doctrine," and thus extort from the public a full hearing. When the people leave thus been brought to hear, we must be very diligent not to offend by virulent philippics against their cherished creeds, which, through ignorance or preconception they have adopted, but, by calm and candid but earnest appeals to, and reasonings from the Scriptures, shew them "the more excellent way" they teach. Let this be done in a series of meetings, not less than three or four, and as many more as times and circumstances may permit, and in such a church as that at Cleveland, and others similarly situated, there is room to believe that the increase may be, soon, an hundred fold. There is yet another agency for which all cities are available and for which Cleveland, in her wide avenues and ample squares and parks, offers, in suitable weather, peculiar advantages. It is the Sunday open air street preachings. They have in the splendid public square and park, centrally situated at the head of and fronting on Euclid Avenue, another Mars Hill—an Areopagus, in which almost the whole city can come, and free air, ample space and refreshing shade. If Paul, and other orators, could commodiously address the vast throngs that frequented the Athenian acropolis, may not a far more practical people—Americans—utilize a far greater field in the noblest of all causes, the most beneficent of all missions?

I have been led to offer these latter suggestions, not because of their being original with me, for such means, as we learn from the British journals, have long been in use in England and Scotland, and with good success; and it is, doubtless, to the neglect in this country of such an obvious plan of advertising, that we are to attribute the empty benches that often greet us, uncomfortably, in our halls of meeting. Having been battling for the truth and following the light wherever I could discern it for thirty-five years of my more than three score life, I use the license of an elder brother to offer these hints to those who may live longer and profit by what may be good in them.

THE RESTITUTION.

J. A. CHAPLIN, Editor.

PLYMOUTH, INDIANA, FEB. 25, 1880.

WE have spent but little time at home for the last ten days, and have been out till midnight nearly every night of the time. Our paper is about full, and if it were not, we do not feel disposed to write at length now. If some things have been neglected we shall now try to give them attention as soon as possible. We hope to have quite an interesting number next week.

FOR ten successive evenings we have been engaged in endeavoring to preach the gospel, nine of which we spent at Argos. Brother H. Barnhill was present eight evenings, and occupied the time on Sunday evening, as we were then at Plymouth. Comparatively full audiences convened to listen to our discourses. According to the measure of our ability we earnestly tried to present as themes of interest, the Saints' Inheritance, the Kingdom of God, and eternal life through the Lord Jesus Christ. We did not neglect the great question—What must we do to be saved? We made a special effort to show that God was *in Christ* reconciling the world to himself, and that we could only be made the righteousness of God *in him;* and that, consequently, the sinner must come *into Christ* to meet the pardoning, reconciling God. This led to a comparatively full exhibition of the first principles of the gospel—repentance, faith, and baptism—as prerequisites on the part of the sinner in order to a participation in all the "spiritual blessings" that God the Father bestows, through his rich grace, on those who are *in Christ;* and that "redemption through his blood, the forgiveness of sins" was only granted in the *Mediator*. As a result of our meetings at Argos, and of one held on Sunday by Brother Barnhill at the Antioch meeting house, two yielded the obedience of faith. As a result of our meeting at Plymouth one made the good confession whom we expect to immerse next Sunday. To God be all the praise.

NEWS ITEMS.

ATTEMPT TO DESTROY THE IMPERIAL FAMILY.

ST. PETERSBURG, Feb. 18.—There has been an abortive attempt made to kill the Imperial family by exploding a mine under the guard-room of the Winter palace, which is immediately under the dining hall. Owing to accidental delay the Imperial family had not entered the latter at the usual time. The explosion made a hole in the floor of the dining hall ten feet long and six feet wide, and occurred just about the usual dinner hour of the Imperial family.

ST. PETERSBURG, Feb. 18.—The following is the official account of the explosion in the Winter palace:

"At about 7 o'clock last evening an explosion occurred in the basement of the Imperial Winter palace, under the principal guard-room, by which eight soldiers of a Finland regiment of the guard then on duty were killed and forty-five injured. The flooring of the guard-room and several gas pipes were damaged. Official inquiry into the cause of the explosion is proceeding."

FAMINE AND DIPHTHERIA.

ST. PETERSBURG, Feb. 21.—The news from the interior of the Empire is heartrending. Famine and diphtheria are decimating the population. The provinces of Saratof and Kief, which annually export in ordinary times enormous quantities of grain, had scarcely any crop last year. The calamity is aggravated by want of fodder for the cattle, and the peasants are forced to sell them. In the Caucasus the famine is still greater, where the people are committing suicide and selling their children.

INVESTIGATING.

The dynamite exploded in the Winter palace was contained in a metal box, the cover of which has been found, but no electric wire or trace of a battery can be obtained.

THE FAMINE IN SILESIA.

NEW YORK, Feb. 21.—An earnest appeal is made for the famine-stricken people of Silesia, Germany. One hundred thousand people are suffering.

TROOPS TO SUBJUGATE THE TEKE-TURKOMANS.

BERLIN, Feb. 18.—It is said that General Skoboloff will command the Russian main army of invasion, numbering 20,000 troops, marching from Tashkend across Bokhara to Merv, with the view of operating in the rear of the Turcomans, while two other armies, starting from Tchikislar and Krasnovodsk respectively, will form a junction with him before the end of May.

RAVAGES OF DIPHTHERIA.

VIENNA, February 23.—Diphtheria is raging in Central Russia. It has carried off, since last November, over 40,000 persons in the provinces of Charkoff and Poltava alone, and in the neighborhood of Walki whole villages have almost died out.

THREATENING NOTICES.

Gourko, governor general of St. Petersburg; General Dreutein, chief of the Imperial Police, and General Zourboff, prefect of the police of St. Petersburg, have received notices from the Nihilist committee informing them that they need not trouble themselves to make arrangements for an illumination on the occasion of the Czar's anniversary, as the revolutionists are preparing for such an illumination as has not been seen since Nero burned Rome!

ANOTHER ACCOUNT OF THE EXPLOSION.

LONDON, February 23.—Alexander of Hesse, in a letter to his wife from St. Petersburg, says: "We were proceeding through the large corridor to his Majesty's apartments, when suddenly a fearful detonation was heard. The flooring was raised as by an earthquake, the gas extinguished and we were left in total darkness. At the same time a horrible dust and smell of gunpowder or dynamite filled the corridor. Some one shouted that a chandelier had fallen in the saloon where the table was laid for dinner. I hastened thither with the Czarewitz and the Grand Duke Vladimir, while Count Adlerberg, in doubt as to what might happen, held back the Emperor. We found all the windows broken and the walls in ruins. The dinner had been delayed half an hour for my arrival, and it was owing to this circumstance that the Imperial family had not yet assembled in the dining hall."

SELECTIONS.

Simple Faith Rewarded.

Spain is much larger than England, Scotland and Ireland together; and with Portugal it is a peninsula. It is a very lovely country, with a beautiful bright blue sky, and the sun almost always shining, especially in the southern part, where the beautiful orange, lemon and lime trees flourish, scenting the air with delicious perfume of their fruit and flowers which cover the trees at the same time. But though the sky is bright and the soil very fertile, the poor people are in gross darkness, for very few of its millions of inhabitants know anything of our precious Savior, without the knowledge of whom man is in darkness, and must live in darkness through all eternity; so it is no wonder we want all these poor Spaniards to have the precious Bible, that they may learn about Jesus as the "Light," the "Way," the "Truth," and the "Life."

I will now tell you a little story of something that happened the other day in Valladolid, a town in the north of Spain, where I was staying for a short time. The King of Spain, Alfonso, XII., was there for a few days, and, as usual, there was a review of the troops. This took place on Sunday; for, sad to say, the Sabbath is not kept in Spain.

The Bible Society has in Valladolid, a colporteur, named Augustine, a young Christian man about the same age as the King, who felt a great desire to place the Scriptures in the monarch's hands, but how to achieve it he did not know. He had seen him standing in the balcony of the palace the day he arrived, and marked how sad and pale he looked, and longed for him to possess that true joy and comfort in sorrow which the Lord alone can bestow.

So Augustine determined to try at all risks to place in his hands a pretty little New Testament with gilt edges, the prettiest we have in Spanish, although its cost is only seven-pence. After service in the morning, Augustine set off for the scene of review, distant a few miles from the town, without waiting to dine, although, according to Spanish custom, he had taken no breakfast and now was hungry; but the desire was so strong to fulfill his purpose that he could not wait. Soon it began to rain very fast, and poor Augustine became wet through, but this he was accustomed to, and did not mind. He asked God to help him, and was so happy he scarcely felt the wet. However, soon he said to himself: "It's no good going on, for I shall not see the king in such a rain as this." So he went into a little shop by the roadside to wait and think what he had better do. Presently he heard some carriages approaching, and some one said: "It is the king!" upon which Augustine ran forward in the pelting rain, with a murmured prayer, and put the little book into the king's hand, through the open window of the carriage, saying in a loud voice: "Viva el Rey," (God save the King). He then departed without molestation, although soldiers surrounded the carriage, and it is against the law in Spain to give away in the streets or houses, or even expose to view, any religious Protestant book, much less the Bible, which is entirely prohibited.

The hand of God was visible in all this, and you may imagine with what joy of heart poor Augustine returned, cold and wet, but full of thankfulness for what the Lord had permitted him to do.

On the following morning there was to be another review of the troops, and Augustine felt anxious to go, as previous to the king's arrival in Valladolid he had done a good work amongst the soldiers selling many Gospels, and having nice conversations with them about Jesus, and the value of their souls, to which they had listened attentively, and some seemed quite touched as he told them of the Savior's love to fallen man. On being warned by a friend that "there might be danger in going to the camp," he replied: "How can I fear anything when the king himself received my book; and, besides have I not the King of kings with me? If we are not ashamed of Him He will never be of us." In this hopeful spirit Augustine set out for the encampment. On arriving, and asking admittance of the guard at the entrance, he was refused, under the plea that no one was allowed to speak or sell anything to the soldiers. Just as he was turning away, feeling rather sad at heart, as you may imagine, after such a decided refusal, an officer approached and asked what the young man wanted. On being told, he said to Augustine: "You may enter, although it is against the rules; but mind, I forbid you selling anything."

"May I speak to the men?" asked the colporteur.

"Of course," said the officer; "as much as you please to those who are not on duty."

You may imagine Augustine's joy and thankfulness for this unlooked for permission; indeed, he could scarcely believe it to be true, until he remembered that before he left home that morning he had asked the Lord to rule and guide all his movements; and this was the answer to his prayer. Augustine soon found himself in the midst of the soldiers to whom he had sold books, who began eagerly to question him concerning the Gospel, and in a short time he was surrounded by quite a crowd of anxious inquirers, many wanting to buy books; but of course he refused to sell any, telling them where he might be found when they were at liberty to buy. Whilst busily occupied in explaining some Scriptures in which they found difficulties, a general approached with his subaltern, and, after the usual morning salutation, *Buenos dias* (good morning), with which rich and poor always accost each other in Spain when first meeting in the morning said: "Are you not the young man who gave the king this little book during the storm?"

"*Si senor*" (yes, sir) answered Augustine, rather tremblingly, for he recognized the general as the gentleman who sat beside the king in the carriage on the preceding day when he gave the book, and naturally feared he was going to be severely reprimanded, at least, and sent off the ground immediately; but on the contrary the general, noticing his timidity, smiled pleasantly, saying, "Well, my good fellow, his Majesty gave me the little Testament, and here it is; now I want you to oblige me by writing in it," and conducting Augustine into a sumptuous tent, in which there was a table supplied with pens and ink, bade him be seated, and after asking his name said, write thus on the blank page of the book: "To His Majesty, King Alfonso, XII., from Augustine Garcia." Then a little below: "Presented by His Majesty to General A., with date and place."

The general then thanked him kindly, told him he was *un buen muchacho* (a good fellow), that he was very glad to have seen him, and that he could continue his conversation with the soldiers as long as he liked.—*E. A. Corfield.*

(San Francisco Com. Adv.)

Decay of Conscience.

If we probe the national heart deep enough we shall find the real cause of our adverse condition to be a drying up or an extinction of conscience—an inward rottenness of the moral life. All classes, without distinction of social condition or sex, have seemingly but one ambition and one aim, and that is to acquire wealth and to give reign to their tastes and passions.

This is an age of sensuousness and of sensuality—a scarlet age; an age in which the aristocracy of intellect and of heart is made to stand in the shadow of the vulgar—an age when the Aspasias, the Messalinas and the Pompadours, with their slaves, lead and dictate with an imperious will in the realm of the social.

Example, with the prestige of ostentation manifested in the glitter of gold, the gleam of precious gems, in the sheen of costly fabrics, and in the fever of dissipation, is deadly as the exhalations of the Upas. Surely as effect follows cause, does crime in all its manifold forms follow the example of luxury and sensuality. These were the forerunners of the decay of Greece and Rome. Neither genius nor virtue can withstand their corroding influence. Intellect, conscience, and refined sentiment perish in their presence. We, to-day, in our numerical majority, are a nation without conscience—a nation of demagogues, of blasphemers, of drunkards, of embezzlers, of riotous livers, of adulterers and of fornicators. We have the symbols of virtue and of religion, and yet only the symbols. We lift the cross, but only as the semi-Pagan military legions of Constantine lifted it on shield and banner.

It is not in finance, nor in sectionalism, nor in the greed of landlords, nor in the presence of the Chinamen, that principally lies our trouble, but it is in the want of a national conscience, of popular sobriety and simplicity, in the want of the true spirit of Christianity. Give us this, and all things that give national peace, prosperity and grandeur, follow as surely as effect follows cause. Give us this, and individual and public wealth increases, communism expires, drunkenness and all crime disappears, and industry, and invention, and enterprise, thrive.

A republic without conscience is a form of government without promise. Its veins and arteries carry the seeds of inherent revolutions, anarchy and decay. Without conscience there can be neither morality nor religion, and without these society has neither foundation, pillar or prop. So if we would bring the republic up to the proper plane of prosperity, let us first incarnate conscience in our entire individuality. Then under the power of an honest intellect and motive, all the true economies of government will inevitably spring into being beautifully and symmetrically wrought.

(National Republican (Washington))

Reminiscences of Romanism.

The announcement of addresses or "Reminiscences of Romanism," to be delivered by the Rev. Fathers B. L. Quinn and Fred W. Wood, ex-priests and converts to Protestantism, drew to Lincoln Hall last evening an assembly that packed it to its utmost capacity, and probably as many were turned away as found admission. Before the addresses devotional exercises were opened by a prayer from Rev. S. Kramer, and continued by singing and reading a chapter from the Scriptures. Father Quinn was then introduced, and commenced his lecture by stating that the work he and Father Wood were engaged in was conducted under the auspices of a supervising committee of leading Protestants of New York and other cities, and that they intended to carry the war against Romanism into the very camp of the enemy. The Roman Catholic Church, the speaker said, was the greatest organized enemy of liberty that existed, and the work against its power for evil was one that required brave, earnest and fearless men—men, in fact, who did not fear death. The speaker created quite a sensation at this point by warning the audience to remain perfectly quiet in case of an alarm of fire, as it was a regular artifice of their enemies to create such alarms at their meetings.

The lecturer continued in a most scathing and sweeping arraignment of the Roman Church, which, he said, was founded in deception and fraud, but directed his remarks chiefly to the subject of the great power wielded by the Church through the medium of the confessional. Through this channel, the speaker said, the secrets of Protestant families were carried to the ears of priests, and that important matters were passed to the bishops, and even to the Pope, who, the speaker said was better informed in the affairs of this country than many of our own public men, and who, according to the speaker, has had his eye fixed on this district for many years. He said that a priest who does not know the secrets of every family in his parish, both Protestant and Catholic, was disqualified for his position. According to the speaker, the Roman Church was not so much a religious organization as a political government, and one which required the sole and exclusive allegiance of its subjects. It is a fundamental principle of the Church that no oath between a member and a heretic or a heretical government is binding, and the speaker boldly asserted that the Roman Catholics do not respect their oath of allegiance to this government. He cautioned the people to beware of electing a Roman Catholic or any one who leans to Romanism to the presidency, as such a man could not be otherwise than a tool in the hands of the Pope. The speaker dilated at considerable length upon the demoralizing influence of the beliefs in the power of absolution by the priests, and claimed that it was destructive of virtue and integrity, the most depraved creatures, he said, going for absolution week after week, and finally dying in their iniquity, with the assurance that their sins have all been wiped out. The lecturer made some most startling statements in relation to the morality of the Catholic clergy, asserting that their power over the women of their flocks was too often perverted to base uses. The lives of priests, he said, was calculated to subvert morality, and the characters of young men who enter the priesthood with the highest and purest aspirations are often entirely changed by the influences to which they are subjected. Among other statements upon this point the speaker asserted as a fact within his own knowledge, that there now existed in Canada a secret religious order of women, who dedicated themselves to serve the lusts of Catholic priests, and this order, he said, was now becoming established in this country. The speaker claimed that the Roman Church had proven a curse wherever it predominated, and mentioned Spain and Ireland as instances of the misery it has entailed upon the people over whom it has had the ascendency, and concluded with a fine peroration, to the effect that the only security of our institutions lay in the prevalence of the principles of honor, integrity and purity among the people and not in the power of priests.

Father Quinn has a fine delivery, and spoke with evident earnestness and sincerity. At the conclusion of Father Quinn's address, a collection was taken up, after which Father Wood was introduced, but made only a few remarks, owing to the lateness of the hour. He is a German and speaks with a decided accent. He said that he was compelled to endorse the statements of Father Quinn. They were working, he stated, against the system of the Roman Church, and not against the people. He was for many years a priest devoted to his Church, and came to this country to spread its doctrines here, but claims that revelations of the immoralities of the priesthood which he received in the capacity of confessor, drove him from his faith. The audience was composed chiefly of persons in sympathy with the speakers, and frequently applauded. Fathers Quinn and Wood will speak at the Union chapel, on Twentieth street, this evening, and to-morrow at the Congregational Church.—*By Father Quinn.*

How Bar-room Liquors are Made.

There may be seen daily on Chestnut street, says the Philadelphia *Bulletin*, a man dressed in faultless apparel, with a great diamond on his breast, vainly endeavoring to out-glitter the magnificent solitaire on his finger. In a German university he learned chemistry, and not even Liebig knew it better. His business is the mixing and adulterating of liquors. Give him a dozen casks of deodorized alcohol and the next day each of them will represent the name of a genuine wine or popular spirit. He enters a wholesale drug-store, bearing a large basket upon his arm. Five pounds of Iceland moss are weighed out to him. To raw liquors this imparts a smoothness and oleaginousness that gives to imitation brandy the gilbness of that which is matured. An astringent catechu that would almost close the mouth of a glass imitated is next in order. A couple of ounces of strychnine, next called for, are quickly conveyed to his vest pocket, and a pound of white vitriol is as silently placed in the bottom of the basket. The oil of cognac, the sulphuric acid, and other articles that give fire and body to liquid poisons, are always kept in store. The mixer buys these from various quarters. They are staples of the art.

He Drinks.

Tell me a young man drinks, and I know all the rest. Let him become captive of the wine-cup, and he is the captive of all other vices. No man ever runs drunkenness alone. That is one of the carrion crows that goes in a flock. If that beak is ahead, you may know the other beaks follow. In other words, strong drink unbalances and dethrones, and makes him the prey of all the appetites that choose to alight upon his soul. There is not a piece of sin upon this continent but finds its chief abettor in the places of inebriety. There is a drinking-place before it, or behind, or a bar over it, or a bar under it. The officer said to me that night, "You see how they escape legal penalty; they are licensed to sell liquor." Then I thought within myself, the Court which licenses the sale of intoxicating liquors, licenses gaming houses, licenses libertinism, licenses diseases, licenses death, licenses all crimes, all sufferings, all diseases, all woes. It is the Legislature and Courts who swing wide open this grinding, roaring, stupendous gate of the lost.—*Talmage.*

BREVITIES.

In the Japanese Bible it is found necessary to transfer from the English only two words for which an equivalent could not be found—"hyssop" and "amen."

Telegraphic communication between Mozambique and Zanzibar, Africa, is now complete by means of the English cable, which now connects those districts.

[From an English Journal.]

PROGRESS AT JERUSALEM.

The fact that a steam engine is being erected in a flour mill in Jerusalem is a startling announcement, but it is an evidence of the progress of civilization. The "infidels" who have thus introduced modern inventions to the "Holy" city are a firm of Wurtemburg colonists, who, with the characteristic enterprise of the Teutonic race, are doing all the Oriental Powers will let them to make the historic and old World city march with the times.

Lieutenant Seaton, U. S. N., attributes the origin of the Desert of Sahara to the destruction of the forests with which the banks of the Saharan streams were once lined. The inhabitants, being a pastoral people, destroyed the forests to secure pasturage. "Consequent upon the destruction of the forests, the periodical rains were replaced by short though violent storms, the waters from which, instead of soaking in, as in the past ages, slipped by on the rocky masses, carrying away the rich surface mould, and bringing about the drying of the springs, and, as a direct consequence, of the rivers."

YEAR.

The Egyptians, it is said, were the first who fixed the length of the year. The Roman year was introduced by Romulus, 753 B. C., and it was corrected by Numa, 713 B. C., and again by Julius Cæsar, 45 B. C., who fixed the solar year as being 365 days and six hours. This was denominated the Julian style and prevailed generally throughout the Christian world till the time of Pope Gregory XIII. The calendar of Julius Cæsar was defective in this particular, that the solar year consisted of 365 days, 6 hours and 40 minutes, and not of 365 days and 6 hours. This difference at the time of Gregory XIII. had amounted to ten entire days. To obviate this error Gregory ordained in 1582 that that year should consist of 355 days only; and in 1751 it was ordered to be so used in England; and the next year eleven days were left out, the 3d of September, 1752, being reckoned as the 14th, so as to make it agree with the Gregory calendar.

DECLIVITY OF RIVERS.

A very slight declivity suffices to give the running motion to water. Three inches per mile in a smooth, straight channel gives a velocity of about three miles an hour. The Ganges, which gathers the waters of the Himalaya mountains, the loftiest in the world, is, at 1,800 miles from its mouth, only about, 800 feet above the level of the sea, and to fall these 800 feet in the long course the water requires more than a month. The great river Magdalena, in South America, running for 1,000 miles between two ridges of the Andes, falls only 500 feet in all that distance; above the commencement of the 1,000 miles it is seen descending in rapids and cataracts from the mountains. The gigantic Rio de la Plata has so gentle a descent to the ocean that, in Paraguay, 1,500 miles from its mouth, large ships are seen which have sailed against the current all the way by force of the wind alone—that is to say, which, on the beautiful inclined plane of the stream, have been gradually lifted by the soft wind, and even against the current, to an elevation greater than that of our loftiest spires.

Tracts! Tracts!

A new edition is now ready of my large, handsomely printed, seven-page, double-column tract, entitled "The Gospel of the Kingdom Briefly Stated in a Series of Bible Lessons." This edition is not donated as the former, and hence the price will have to be forty-five cents per hundred; and even this does not cover the actual expense of publication and postage. The present edition is a large one, and makes twenty thousand copies of this tract that have been printed within the last three months. Let every brother send for some. Take fifty copies if you cannot distribute more. For years I have tested the efficacy of distributing judiciously written tracts and seen the good and cheering results. Send orders to Wiley Jones, Norfolk, Virginia.

The way of life is above to the wise, that he may depart from hell beneath.

The Lord will destroy the house of the proud; but he will establish the border of the widow.

POETRY.

He Comes.

JOHN L. WINCH.

He comes: for him we're waited long;
He comes a conq'ring king;
This has inspired our sweetest song—
Nor shall we cease to sing.

He comes with power to save and bless;
To pour the healing balm;
To reign in truth and righteousness—
Lift up the voice in psalm!

He comes in night, the dead arise
To meet their coming Lord;
All tears are wiped from weeping eyes,
As promised in the Word.

He comes to crown the waiting bride,
O shout the glad news!
Ye hills and vales on ev'ry side
Echo the joyful strain.

In view of this who can be sad,
Our joyous hymns we'll raise.
Let ev'ry longing heart be glad;
All tongues be turned to praise.

He comes, ye rebel sinners hear
To seal your awful doom;
Your godless hearts will quake with fear:
Your faces gather gloom.

He comes, but not in lowly form.
As when before he came;
He comes in wrathful cloud and storm,
In tempest and in flame.

He comes with fiery scourge of rod,
To lay the spoiler low;
To smite with his avenging rod
The stubborn-hearted foe.

To him as universal Lord,
The nations far and near,
Will bow in honor to his word.
In reverential fear.

His law from Zion shall go forth
To islands of the sea;
To distant lands, to south and north,
Till all shall bend the knee.

Till swords, that drenched in human gore,
The plain and mountain brow,
Shall be re-forged forever more
To point the useful plow.

Beyond the discord and the jar,
Sweet peace, made sweeter still,
By contrast with the din of war,
Shall earth and heaven fill.

LETTER DRAWER.

Editor Restitution:—I was glad of your article in regard to more writing on practical religion. I think just what we need, is more practical work and more of the spirit of the Master. If you will give me a little space in the paper I should like to write a short piece to the readers of THE RESTITUTION, especially in Michigan. Now, brethren, let us make, as it were, a new consecration this winter and awake out of sleep; for now is our salvation nearer than when we first believed. Romans xiii. 11 is a good lesson for us. From this exhortation of the apostle it would appear that the Church at Rome was not as zealous for the truth as they should have been. They may have been very active in other matters, but in the cause of Christ they had become careless, which, therefore, called forth the apostles' exhortation for them to be up and doing while the day lasts, as each one brought them a day's march nearer home.

Now, the church of to-day has no Paul to make personal appeals and to exhort them to love and good works, but it has a record of his teachings, and of his exhortations and his glorious example. Brethren, it is high time to awake out of sleep, for I verily believe that the night is far spent, and the day is near at hand. Now, as a united body, we are doing but little for the cause of Christ, which is the dearest of all causes to us if we would take heed to the things which we have heard lest at any time we should let them slip. Individual members may be doing something, but one or two in a place cannot do the work as valiantly as they could if all would just concentrate themselves together. Although we do not know the day, nor the hour, when our Lord will come, still, from prophecy, we are led to believe that his coming is not far distant. If we knew that he would come within a month, or a year, there would be no need of exhortations to awake out of sleep, for not many thoughts would be given to the things of this world, but, having food and raiment, we should be therewith content; and the servants of mammon would be left to worship at their ungodly shrine alone, for the child of God would have a nobler work to perform. He would be busily engaged in laying up treasures in heaven, and spreading the news of the coming kingdom. But, because we do not know the appointed time, is that any reason why we should fall into a sleep of carelessness? Should we not rather be ever looking for and always ready to receive him? You know that Jesus impressed upon the disciples the necessity of being ready, for he said, "Watch ye, therefore, for ye know not when the Master of the house cometh at even, or at midnight, or at the cock crowing or in the morning lest he coming suddenly and find you sleeping." Mark xiii. 35-36. Then let us be up and doing if we can only do as the poet sang, "Only an armor bearer, standing proudly at our post." When the Lord Jesus shall come we may exclaim, "This is our God; we have waited for him." May this be the earnest prayer of every one of us, "Come, Lord Jesus, and come quickly," for anarchy and blood-shed are rampant all over the world, and men's hearts are failing them for fear of those things that are coming on the earth. Yours in the hope,

L. H. CHEESEBROUGH.

Goldenrod, Mich.

Editor Restitution:—I am away from all the brethren of the Abrahamic faith, and feel anxious to see some light spring upon a knowledge of the precious truths of the Bible, and as I am absent from all the brethren, and my lot seems to be a lonely one, I am resolved to fight for the cause, and I want weapons to help myself with, for I do think there is a work for all to do, and this is the time to bear the cross if we would wear the crown at the second coming of our dear Lord.

I would be truly glad if some preaching brother would pass this way. I think that at least some good might be done here. I remain your brother in the faith, looking for the soon coming of our redeemer. D. A. CARKER.

Mount Sterling, O. Co., Ind. T.

Editor Restitution:—Enclosed you will find five dollars for the benefit of the paper. I am not ready to send a New Year's gift, but hope you can find a place for it such. I was glad the discussion on the question of the resurrection was to stop, as I love to lend my paper and did not want to put such articles in the hands of our opponents. I often thought when reading those articles, if the Savior was to speak face to face with those Brethren as he once did with Peter he would have said "What is that to thee, follow thou Me." "That is none of your business, I have sent you to teach the living, not to quibble about the dead. God will take care of them." I hope you will find enough of good reading to fill their place. If I was capable of writing for the press I think I would do so sometimes, but as I am not, I must be content to serve God in my weak manner as best I can in this place without ever hearing the word preached in its simplicity. I hear preaching enough and prayers enough to convert a world if it was the right sort and done in the right way. I remain yours in hope, and may God bless you. REBECCA MCLAIN.

Mercer, Ind.

Editor Restitution:—Enclosed you will find one dollar for which you will please send me one copy of your excellent paper, THE RESTITUTION, according to terms. I have never been a subscriber until now. For the last four or five years I have made the things spoken of by all God's holy prophets since the world began my study almost day and night, the result of which is almost miraculous. I was taught from my infancy to believe things not spoken of by the above named prophets. But Oh how thankful I am that I lived in this age of the world.

J. T. FREEMAN.

Bet Cove, P. O.

Editor Restitution:—I will try to have the brethren to continue taking the paper, and persuade as many more as I can to subscribe for it. I want to do all the good I can in the sight of God; and just as little harm as I possibly can, for I still have the hope of a future life, based upon the promises of God, looking for that blessed hope to be revealed at the second coming of our Lord and Life Giver, and I am fully persuaded in my own mind that the time is not far distant in the future. Let us remember what Christ said to the apostle, "I say unto all, Watch!"

Yours in the faith,

ROBERT BAKER.

Girard, Asa.

Editor Restitution:—It may be due the readers of THE RESTITUTION to announce myself as yet in the field of perseverance striving to make my calling and election sure. The banner of the cross is still my boast, for the crown for the faithful ones is sure to follow in due time. In contemplating our holy religion, I regard it as a success, for God and Christ are at the helm; and Satan must yield his claim. Many things look dark and ominous, but God is too wise and powerful to suffer defeat. He created man for his glory, and will he not accomplish it? Oh! it is good to trust in him. Can we not, when we remember how ample are the provisions of his grace, in the gift of his Son, and the assurance of the inability of the law to save? Surely, this is wondrous love, that faith is now the *modus operandi* of salvation. It is true, there is a pagan multitude which will meet a final overthrow in the programmes of judgment, and their present whereabouts may be occult, but God will know them at the final assizes of that day. The principal seat may be found near the Vatican of papal supremacy and adherents. I deem the beautiful flights of revelation, by the Prophet Isaiah, and others, setting forth the final consummation in the richness of infinite wisdom and glory, surpassing human ken, as ample for all our toil and disgrace, if needs be, in the Master's service here, and it may be, auxiliary in the ages to come. Those called at the first resurrection will, doubtless, subserve important purposes according as we understand God's programme of restitution. It seems to be a mystery, expressed by Paul, that, in the dispensation of the fulness of times, he will gather together in one, all things in Christ, both which are in heaven, and which are on earth; even in him I apprehend that the work will be thorough and abiding. Our coming out to await the Master's coming and contend for truth, was not only our privilege, but duty, and the more I contemplate the discrepancy of doctrine, the more I am persuaded that immortality comes through Christ, not by way of Adam. Now, let us not be weary in well doing, for we shall reap, if we faint not; for he is faithful who has promised. Love to the scattered flock. My age eighty-five past and sight quite dim.

In love and respect,

R. WILLARD.

Editor Restitution:—Inclosed please find one dollar to apply on my paper, for I can't do without it. Brethren and sisters, how often we are told that we, as a people, do not believe in a change of heart. Nothing can be farther from the truth. We are rallied on this point, and claim that, before man can be saved, he must have three changes, each one of which brings him one step nearer the final rest. The mind is, by nature, full of sin, and needs the gospel to enlighten it and thus turn man away "from darkness to light, and from the power of Satan unto God;" when this is done, he has met with a moral change. Then he is called to lead a new and holy life. Here, then, we have one change. Now, the law demands obedience to its requirements, and he must become a citizen by loyalty. This brings another change. Now, he is a legal heir to the inheritance. Paul tells us of the third and last change: "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed in a moment, at the last trump; for the trumpet shall sound and the dead in Christ shall be raised incorruptible, and we shall be changed." Then we see man must have three changes before he can enter the kingdom of God.

Your brother in the faith,

GEO. W. LONG.

Girard, Kan.

Editor Restitution:—Enclosed please find one dollar which apply on my subscription to THE RESTITUTION, and oblige, as we live sixteen miles from meeting of our belief we prize THE RESTITUTION very highly, as it is all the preaching we have. I love to read the letters from others scattered around. May the Lord hasten the time when our Deliverer shall come and restore all things. What a glorious thought to think what is in reserve for us if we only live faithful. May the Lord help us so to live that we may be prepared to meet each other in the kingdom.

LIZZIE OLIVER.

Pierce City, Mo.

Editor Restitution:—I have just closed a meeting at Remington with good results. Brother McDougle obtained the Disciple meeting house for me, and we had a very good meeting. The result was, three were immersed into the Christ, one of them, Brother Oppy, of the Methodist church; and he will make his mark in the world, for he is posting himself as fast as he can, and meets his former brethren, preachers, and all, and arms them with the sword of the spirit. There is a faithful little band in Remington that are making their mark in the community. Brethren Babb and McDougle are workmen that need not to be ashamed. May God bless them all, and save them in his everlasting kingdom.

J. S. HATCH.

Editor Restitution:—The paper is still precious to me. I hope I shall be able to read it and compare the spirit of the brethren and sisters with the spirit of Christ, as I find it in his word. What a comfort to know that our Savior knows and pities our weakness. My paper and Bible is all the preaching I have. LOIS NEWELL.

Lapeer, Ind.

Editor Restitution:—Enclosed you will please find $4.50,—two, to apply on this year's subscription for my paper, and the balance for a copy to an intelligent lady that has attended all the meetings I have held in the school house in their neighborhood. She has read copies of THE RESTITUTION that I gave her with so much interest that she expressed a desire to have a copy, but could not get the money to send for it. I proposed to send, and take in exchange for, such things as they could spare from farm produce, and, by so doing, can add another subscriber, which takes the last dollar I have. I did want to add my name to the list of $3.00 fund assistants, but I cannot do so possibly now, and have taken this course to increase the list of subscribers. I am, as ever, waiting for the consolation that will be given at the appearing of our Savior.

Yours, etc., F. R. STEES.

Cleveland, Ills.

[To increase our list is the very object most to be desired. Should this be done, to a sufficient extent, the paper would become self-sustaining without a relief fund. We thank our brother, and all others for aid whether in procuring subscribers or on the relief list.—ED.]

Editor Restitution:—It is with feelings of pleasure that I am permitted to seat myself this evening to let you know what I am doing in the vineyard of the Lord. I gave a discourse on the evening of January 25th, to an interesting congregation, on Adventism, its Relation to Theology; and on the 15th of this month I am going to commence to give a course of six lectures. Subject, on the 16th, will be—"For what Purpose is Christ Coming?" This is a subject that ought to interest all lovers of God's truth, of the speedy return of Israel's King. I thought it a duty to work in the vineyard of the Lord, for the laborers, truly, are few, and the fields are beginning to look already white. Yes, that glorious era will soon dawn in splendor. The days are growing evil as the day of the Lord approaches, and all eyes are turned toward Judah's land, and soon will the nations of earth be thrust in the great commotions of war. When they cry peace and safety, then sudden destruction cometh upon them. Then let us be on our guard. We know not as yet what the day may bring forth. O let us watch and pray, that we may be able to stand before the Son of Man at his appearing. We know not as yet whether our passport is good, for it is only the person that has his or her name enrolled in the Lamb's Book of life. My friends, let us have on the bridal robe so we can welcome the Bridegroom. Fill up your lamps now and let your light shine before the world, for soon we may be called and not have on the wedding garment. With these thoughts to an intelligent people, I will close, hoping to meet you all in God's everlasting kingdom under the whole heaven. Amen.

DANIEL FIKE.

Sterling, Kan.

P. S.—Also say to the brethren that we will, hold the Lord's Passover at my house, in Books county, seven miles due south of Stockton, Kansas, on the 20th of March, 1880. All are invited to come and make this a joyful meeting. Come one, come all.

Yours in the bonds of love, D. F.

Editor Restitution:—As my subscription has nearly run out I will send you two dollars for renewal. I am striving hard against great odds to be prepared to meet him when he comes, who is the hope of all that put their trust in him; but the cross is a heavy one. It does seem as though the devil has martialed all his forces for the purpose of destroying the last vestige of hope that is left for poor degraded and fallen man. But we must not, we dare not, abandon the hope we have in the blessed Jesus, the great restorer, the hope of the world; and the only hope that the poor, weak, mortal sinner has. "Hold fast that thou hast till I come. Amen." Come, Lord Jesus, and do not tarry, for we are waiting for thee. All thy saints are longing for thee to come. We do groan in the flesh waiting for the adaption of our mortal bodies that we may be clothed upon with that great deliverance from this corruptible, for we know that in this age we have no safe abiding place. But our faith and our hope says that it is but a little farther in the future and the blessed Jesus says, "I come quickly." Hold fast, beloved, for he that hath promised is mighty and able to do all that he has said he would do. Our cross seems heavy and hard to bear now, but the prize is at the end of the race; if we are faithful we will receive. I hope that every one who has called upon his name will continue faithful, for yet a little while he that shall come will come, and will not tarry.

J. A. WILSON.

Harlan, O.

In Christ There is Strength.

What a beautiful expression. It is said of those who wait upon the Lord that they shall renew their strength, they shall not grow weary. When we abide in Jesus, O how much strength it gives us. Dear readers of our much loved paper, I can say he is my shepherd. I shall not want, he is my strength and my Redeemer; in him I'll put my trust. We have the Savior's own words before us, "Come unto me all ye that labor and are heavy laden and I will give you rest." Yes, it is a sweet rest which the world can neither give nor take away. When we are out of Christ, we are without hope and without God in the world. Then when we are Christ's we are Abraham's seed, and heirs according to the promise, and with an eye of faith we can look forward to the time when Christ will vacate the Father's throne and in robes of royalty step into the shining car of glory whose wheels shall, on the burning pathway of the heavens, roll down to earth.

Dear brethren, let us strive to be Christ's at his coming, whether we be dead or alive. Let us walk circumspectly, having our garments unspotted from the world and our lamps brightly burning. Oh let us be faithful a little longer, for soon, very soon, the Bridegroom cometh.

S. F. CHAMBERLIN.

The One Pattern.

What a glorious fact it is that there is one life that can be held up before the eyes of humanity as a pattern! There were lips that never spake unkindness, that never uttered an untruth; there were eyes that never looked aught but love and purity and bliss; there were arms that never closed against wretchedness or penitence, there was a bosom that never throbbed with sin, nor ever was excited by an unholy impulse; there was a man free from all undue selfishness, and whose life was spent in going about doing good. There was One who loved all mankind and loved them more than himself, and who gave himself to die that they might live; there was One who went into the gates of death, that the gates might never hold us in; there was One who laid in the grave to take its damp, its coldness, its chill and its horror, and taught humanity how it might ascend above the grave; there was One who, though he walked on earth, had his conversation in heaven, and took away the curtain that hid immortality from view, and presented us the Father—God in all his love. Such an one is the standard held up in the Church of Christ; it is a Church that rallies around the cross and that gathers around Jesus; and it is because he is attractive and lovely and glorious that they are coming from the ends of the earth to see the salvation of God.—*Bishop Simpson.*

Notice.

Having closed my labors as Pastor of the Church of God at Muddy Fork, I am now ready to engage in revival efforts in either congregations, or enter the field as an Evangelist, as the Lord may open.

JAN. 17, 1880. G. W. GREEN.

Memphis, Clark County, Ind.

ANNOUNCEMENTS.

The Lord willing there will be a conference at Lost Plum River, Carroll county, Ill., to commence Friday evening at 7 o'clock, Feb 20, 1880, and close over Sunday. Conference district in northern Illinois and southern Wisconsin. Bro. Hatch is sent and others are expected to be present to preach the word. Those coming by rail will stop at Lanark. It is requested that those who want conveyances from Lanark to the place of meeting should correspond with one of the following persons: S. P. Renner of Mt. M. Mitchell, Lanark, Stephenson county, Ill., or J. S. Arnold, Mt. Carroll, Carroll county, Ill. A general invitation is extended to all to come and help along with the meeting. By order of committee, J. S. ARNOLD.

The Lord willing, I will be at Grinnell Grove meeting house on Friday night before the third Sunday in this month. After I will be at Remington on Friday night before the first Sunday in March.

RESTITUTION FUND.

AMBOY, Fulton Co., Ind., Nov. 22, 1879.

Editor Restitution—With your permission I will make an appeal to the brotherhood for help to support THE RESTITUTION for the year 1880 and invite its weekly visits.

Now, dear brethren, I call upon one and all who feel themselves able, to donate to the cause of Christ the small amount of $3.00 between this and the first of January.

Dear brethren, we could do this with a few exceptions, if we just thought so. I am well aware that some brethren have contributed nobly, but I ask this appeal in a special manner to those who have hitherto done nothing as a free-will offering.

Dear brother, do not say, I am too poor! Perhaps you are using that precious weed, tobacco, in some form. Consider for one moment are we who claim to be the elect of God, sorely stricken that we cannot support a weekly paper.

We do hope that everyone will respond to this appeal. Please let us hear from all those who cannot or will not pay the $3.00, and will they please give us their cause. I am also a poor man. My name is Abraham Pontious. I am 63 years old and have a large family to support. I have a small farm of 40 acres. I farm and work at the carpenter's trade to support my family. I use neither tobacco nor intoxicating drinks.

And, dear Editor, I will enclose $1.00 to commence on. I need THE RESTITUTION, and the Bible, and I hope to see you all in that coming kingdom. So, farewell. ABRAHAM PONTIOUS.

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Address, THE RESTITUTION,
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POETRY.

"I Would Not Live Alway."—Job.

I would not live alway—live alway below!
Oh no I'll not linger when bidden to go;
The days of our pilgrimage granted to mortals,
Are enough for life's woes, full enough for its cheer;

Would I shrink from the paths which the prophets of God,
Apostles and martyrs so joyfully trod?
Like a spirit unblest e'er the earth would I roam,
While brethren and friends are all hastening home?

I would not live alway; I ask not to stay
Where storm after storm rises dark o'er the way;
Where seeking for rest, we find hotter arousal,
Like the patriarch's bird, and no resting is found;

Where hope when she paints her gay bow in the sky,
Leaves its brilliance to fade in the night of despair,
And joy's fleeting angel never sheds a glad ray,
Save the gleam of the plumage that bears him away.

I would not live alway—thus felt red by sin,
Temptation's fiercest strong in a within,
In a moment of strength if I gave the alarm,
Beware the victory is mine (in vain's agony;

Even the rapture of pardon is sampled with fear,
And the cup of thanksgiving with penitent tear;
The festival trump calls for jubilant songs,
But by spirit her own plaintive prolongs.

I would not live alway—no, welcome the tomb;
Since Jesus has lain there, I dread not its gloom;
Where he deigned to sleep, I'll too bow my head,
All peaceful to slumber on that hallowed bed.
Then the glorious day-break, to follow that night,
The sweet gleam of the angels of light,
With their clarion call for the sleepers to rise,
And meet the Lord Jesus descending the skies.

Who, who would live alway? away from his God,
Away from God's kingdom, that blissful abode,
Where the rivers of pleasure flow o'er the bright plains,
And the noontide of glory eternally reigns;
Where the saints of all ages in harmony meet,
Their Savior and brethren transported to greet,
While the songs of salvation exultingly roll,
And the smile of the Lord is the feast of the soul.

That heavenly music! what is it I hear?
The notes of the harpers ring sweet in mine ear!
And see, soft unfolding those portals of gold,
The King all arrayed in His beauty behold!
Oh give me, O give me the wings of a dove,
To adore Him, be near Him, entwapt with His love;
I but wait for the summons, I list for the word—
Alleluia—Amen—evermore with the Lord.

COMMUNICATIONS.

The Kingdom of God.

BY O. M. MYERS.

ENQUIRER'S FOURTH QUESTION.

Paul wrote in A. D. 64 to the Colossians, and said: "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." Now if the kingdom was not in existence when Paul wrote this letter, as you claim it was not, how could these persons have been translated into it? What of the word "into?" Do you change it to "unto," or "for," or "in order to?" Will you please give us a fair exposition of the text?

REPLY.

Of the word *eis* here rendered "into" it is of very frequent occurrence in the writings of the apostles and we might say as context requires variously rendered. In this same Colossian letter, iv. 11, it is well rendered "unto." In Acts ii. 38, it is rendered "for," and might have had the full adjunct—"in order to." In Matt. v. 35, it is rendered "by"—as "swear not by Jerusalem." We will not cite other cases, but will remark that of the word in the text you have cited I prefer the radical idea of "into" to any thing else. I do not desire a substitution for it of "unto," or "by," or "for" or anything else, but "into" I conceive to be the apostles' meaning.

Next, there are three Greek particles, the ideas contained in which we would ever do well to consider. I mention them together as by way of contrast in idea they seem often to associate themselves. They are *en*, *ek*, and this word of our text, *eis*.

En denotes rest within.

Ek transfers an object from position within a given relation or space to a position without.

Eis the opposite of *ek* also is transitional in its meaning, and transfers an object from position without a given relation or space to a position within, and also denotes a forward movement, an object or end to be obtained by the transition however far in the distance that object or end may be.

Since then, *eis*—the opposite of *ek*—the word under consideration denotes a transfer from position without to position within, there are two important questions arising relative to this transition here described, which the Bible alone can settle. These questions are:

1. Does this transition consist of one act, or a series of acts?

2. Is this transition momentary, or otherwise?

To the first question then, that the transition does not consist of one act alone, but of a series we shall argue.

1. That it is so understood by almost, if not all orthodox people everywhere. They accept of the idea that the church and the kingdom are one, that to be the church is to be in the kingdom. Then, that baptism is a door into the church, it enforces a door in to the kingdom. Ye, notwithstanding [illegible] are none of these, ministers [illegible] accepted, with such, that baptism [illegible] Lord—dedicated to everybody else—will serve as a door into any where or anything. But [illegible] connected [illegible] Therefore [illegible] then they understand [illegible] This point we have [illegible] ordo, but this is sufficient [illegible] all.

2. That the [illegible] transition to consist [illegible] I will cite a few [illegible] word forming [illegible] this to that of [illegible] hand.

1. Matt. vi. 13—"Lead us [illegible] evil"—into temptation.

2. Matt. xxvi. 41—The very [illegible] —into" —into.

3. Matt. xxvii. 27—[illegible] saith [illegible] —into" [illegible]

4. Matt. xxiv. 18—Let him [illegible] —into the field.

5. Luke i. 80—He grew [illegible] of Israel unto"—time," or [illegible] age.

6. Luke xxiii. 7—[illegible] tion "unto" time" [illegible]

7. Luke xx. 7—Come [illegible] shall be made "into" stone" [illegible]

8. Luke ii. 4—[illegible] made "into" stone."

9. Luke ix. 1—No [illegible] ever "into" disease.

10. Luke xvi. 9—[illegible] to"—"into" the everlasting.

11. Luke xii. [illegible] to"—"into" the earth.

12. Acts vii. 21—Nor [illegible] for"—"into" her own.

13. Rom. i. 16—God's power unto" —"into" salvation.

14. Rom. vi. 3, 4—Baptized [illegible] Christ.

15. Rom. vi. 22—Fruit [illegible] —"into" holiness.

16. 1 Cor. viii. 10—I will eat no flesh "while"—"into" [illegible] the world stands.

17. Eph. i. 11—We are [illegible] —"into" the day of redemption.

18. Eph. ii. 21—Increase "into" holy temple, (Diagott).

19. Eph. iii. 21—"Throughout"—"into"—during all ages.

20. Eph. iv. 15—Come "unto"—"into" a perfect man, "unto"—"since" the measure of the stature of the fulness of the Christ.

Thus I have given twenty occurrences, in all of which the transition denoted by the word *eis* unmistakably consists in a series of acts, to which I might add fifty other occurrences, which I have at hand, in which the word stands in connection with forever, where it denotes during ever, or during the ages.

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8. Luke ix. 1—No [illegible] ever "into" disease.

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The Kingdom.

I have said that Christ is to be the kingdom of God. I have also said that some persons in my opinion are in the kingdom of glory in this life. I have also said that Christ is to give unto him the throne of his father David, and he should reign over the house of Israel forever. 2 Sam. vii. 12; 1 Chron. xvii. 11; Jer. xxxiii. 17; Isa. ix. 7; Luke i. 32.

Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, there came wise men from the east to Jerusalem, saying, where is he that is born king of the Jews? When Herod heard this he was troubled; and when he learned of the chief priests that he had been born [illegible] where the prophets had said he would, he sought means to slay the infant king. He feared that the kingdom of Israel would soon be restored and he would be dethroned. Hence his direction in having all the children under two years of age in Judea put to death. When his mother brought him for the first time to Jerusalem that devout Simeon and the prophetess Anna, by direct inspiration, spoke of him as the consolation for which Israel was looking, and the one to accomplish in Jerusalem the very redemption that Judea was expecting.

When the guileless Israelite, Nathaniel, first saw him he addressed him as "Rabbi, the Son of God, the King of Israel." Christ did not deny but that Nathaniel was correct in his statement, but told him he should see greater things after that. When the 5,000 whom he miraculously fed in the wilderness, would have taken him by force and placed him on the throne, he withdrew himself for his time for that had not come; neither was that the way he was to receive the crown. Yet he did not utter a word of censure to indicate that they were wrong in looking upon him as the one who should hold earthly dominion and reign with earthly state like that with which they wished to invest him. When he made his triumphal ride into Jerusalem the people shouted, "Blessed be the King!" "Blessed be the kingdom of our Father David that cometh in the name of the Lord!" Hosannah to the Son of David!" What did they mean? Did they not thereby point to him as their expected Messiah, never the Jewish throne, establish an earthly empire and reign as a mighty prince? They certainly did; yet Jesus received it all with approbation and never so much as hinted that they were the least mistaken. And more, when the enraged Jewish officials came to him and complained of what had been said by the shouting people, he not only sided with the applauding multitude, but declared if these held their peace the stones would cry out! Did he not by so doing effectually set his seal of sanction to the proclamation, and declare himself the King of the Jews, who should restore and occupy the throne of David, and reign in Mount Zion accordingly as prophesied?

Again, when he was arrested before Pilate the only accusation his enemies could bring against him was that he claimed to be King. Pilate said he found no fault in him and three times sought to release him; but they cried out, crucify him, crucify him; we have no king but Cæsar; whosoever maketh himself a king speaketh against Cæsar." Pilate took this as justifying the charge, and [illegible] to crucify him, etc. Pieces of vessels [illegible] on every sea, to search for whales. Now I suppose there [illegible] of coal [illegible] from the earth in [illegible] than on the largest [illegible] that ever left our coast could carry away. Persons in six minutes of time to Portland, etc. All these wonders harmonize, no clashing, each adapted to all, but keep in progress, but the hand of God hastening to perform the right thing in the right time.

Mrs. Edgworth's first message was strictly true, "What hath God wrought." Daily we hear as one after another of these wonders are brought before the public. Their attention and surprise is manifested by repeating the question, "How long shall it be to the end of these wonders?"

CHARLES BOARDMAN.

Dan. xii. 6—How Long Shall It be to the End of These Wonders?

The answer seems to indicate that these wonders were connected with the scattering of the power of the holy people, (or people of the holy ones, as some translate, or Daniel's people.

I am in my seventieth year, and was quite a lad when the first steamboat came up to Hartford. The people gathered on the wharves waiting in suspense for this wonder to appear. Since that I have lived, through the [illegible] of steam applied to propelling all sorts of machinery. When a little boy old Mr. Ensign, one of our printers, printed off with one of two others the old paper, *The Mercury*, taking days. Now the steam press would do it in less than one hour. Since that the telegraph, the telephone, the [illegible], etc. Fleets of vessels [illegible] on every sea, to search for whales. Now I suppose there [illegible] of coal [illegible] from the earth in [illegible] than on the largest [illegible] that ever left our coast could carry away. Persons in six minutes of time to Portland, etc. All these wonders harmonize, no clashing, each adapted to all, but keep in progress, but the hand of God hastening to perform the right thing in the right time.

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CORRESPONDENCE.

Editor Restitution:—In looking over the *Daily Inter Ocean* of the 4th inst. I found the enclosed remarks, and I cut it out to hand you for insertion in THE RESTITUTION, as it is a plain statement of facts as they exist at the close of this the nineteenth century, with all of its boasted civilization knowledge, wisdom and religion. It is a glowing picture. It is an unanswerable argument against the progress of the Peace Societies and the world's conversion, as advocated by them. But it does confirm the words of Holy Writ, viz: "Of wars and rumor of war, nation rising up against nation, and kingdom against kingdom, famines, pestilence, earthquakes, etc.

"Upon the earth distress of nations, with perplexity, the sea and waves roaring, men's hearts failing them for fear, and for looking after those things which are coming on the earth." The editor of the *Inter-Ocean* says "the outlook is not cheering." No, its not, to the great mass of mankind. They are perplexed. their hearts fail them in their efforts to solve the problem of "what is transpiring and what is to come."

But we who take the word of God for our guide, are not groping in darkness, nor doubts. We take courage and "lift up our heads (and rejoice) for we know that our redemption draweth nigh." Hence, we can see the value of God's word. Yea, we can tell our whereabouts on "the stream of time." We are *resting* the "haven of rest," we are "pulling for the shore of God's kingdom." We soon shall hear the proclamation, "The kingdoms of this world have become the kingdom of our Lord, and God's Anointed." A momentuous question here propounds itself. "Who of earth's inhabitants shall inherit the coming kingdom?"

David in Psa. xv. gives a complete answer; so let us all take heed, lest we that think we stand shall fall. Oh that we all may have on the armor of God, so that when Jesus comes, we all may have an abundant entrance into the kingdom.

Yours looking for, and waiting for the King in His glory.

JOHN SISSONS.

Mount Ida, Inter-Ocean, Feb. 4, 1821.

We are approaching the close of the nineteenth century, the world is full of knowledge, and all the history of the past full of examples which should be used for the benefit of the living. And yet the civilization that comes from the schools and books seems wholly inadequate to check the tide of evil which sweeps the world, and leaves in its train sorrow for the race. The wires that underlie the ocean are daily freighted with the news of "failure of crops," of "starving millions," and the sorrow and ruin that threaten a great multitude unless relief is afforded. Upon the same wires is borne to us the news of "calls for troops" and war preparations of the largest magnitude. Intelligent Germany has already an army of 418,880 officers and men. She now calls for eleven additional regiments of infantry and two of cavalry. Russia has an army equipped and ready, numbering 507,116 officers and men. France has 502,097, and even little Italy has 359,615, while Austria has in active service 177,440. Add to these the army of Great Britain, and the "peaceable" attitude of Europe can be viewed at a glance. While millions are hungry and starving for bread, millions are marking time to martial music and keeping step to the beat of the drum. The plane lies idle on the bench, the trowel is unused, the plow is no longer bright in the furrow, and every kind of labor is paralyzed; homes and children are neglected in the efforts to bolster up the tottering wrecks of old monarchies, and the ambitions of reckless rulers. The outlook is not cheering. And as we boast of the wisdom and civilization of the nineteenth century, we have also reason to blush at its prodigality and crimes.

SENTENTIOUS PARAGRAPHS.

The good are better made by ill,
As odors crushed are sweeter still.
—*Samuel Rogers.*

Youth looks at the possible, age at the probable.

Charms strike the sight, but merit wins the soul.

God may cast down, but He will never cast off true believers.

The good man's life, like the mountain top, looks beautiful because it is near to heaven.

Whosoever examines and enjoys a scripture story feels that he is brought nearer to God thereby.

Whatever, innocently interesting the mind, fills the heart with pure affectionate feelings serves for edification.

Unselfish and noble acts are the most radiant epochs in the biography of souls. When wrought in earliest youth, they lie in the memory of age like the coral islands, green and sunny, amid the melancholy waste of ocean.—*Rev. Dr. Thomas.*

The simplest pleasures are most sweet,
Like the fresh smell of grass
Now falling at the mower's feet;
Or, like the winds that pass
And kneel you with the fragrant grass
Of many a bonied flower
That in some green, fern-tinted place
Love out their little hour.

All our journeys in the present life are but from one wilderness to another. *Matthew Henry.*

You are not a tree that can live or stand alone. You are only a branch, and it is only while you abide in Christ, as the branch in the vine, that you will flourish.

When happy seasons end, and leave us sad, it is soothing to reflect that sadness will have an end also; that as the sunshine has given place to the shadow, so the shadow will be succeeded by the sunshine again. "Joy is sown for the righteous: and gladness for the upright in heart."

The hearts that now with sorrow ache,
Beneath some heavy blow,
Will from the shadows rise and break
The spell of all their woe,
And feel that life hath sunshine new,
And songs as sweet as birds',
If we but be humane and true,
And give them pleasant words.

To the Christian the little events of daily life tend wonderfully to his sanctification, though he may not know it at the time. This discharge of duty, this trial of patience, this denial of self, this loss, or suffering, or affliction, each, like the finishing stroke of the sculptor, here strikes off an excrescence, and there brings out a beauty of form or feature, till at last the work is completed, and the finished image is prepared for the temple.

Come then,—a still small whisper in your ear,
He has no hope who never had a fear;
And he that never doubted of his state,
He may perhaps—perhaps he may—too late.
—*Cowper.*

The best knowledge is that which enables us to do our duty: to discern between good and bad, right and wrong, truth and falsehood.

Private prayer is the channel through which the Lord is graciously pleased to convey spiritual blessing to the soul. He knows all our wants, and, without our asking him, could supply them in the best manner and at the best possible time. But he will be inquired of by the house of Israel, to do for them according to the exceeding great and precious promises he hath given.

HAPPINESS.

A group of noble trees stands here
Before my cottage door,
And on a bough that reaches near
The upper chamber floor
There sits and sings a merry thrush;
No song could sweeter be;
And as he sings he brings a gush
Of happiness to me.
For in his song he tells of ONE
Who made him thus to sing;
Who knows beneath the summer sun,
Each smallest living thing;
Whose searching eyes run to and fro
Upon the earth, and see
Where best the strength and love to show
Of His infinity.

For the first time in the history of the Roman Catholic church, an Archbishop of that religious organization has been removed from office and his effects turned over to a coadjutor. This is the fate imposed upon Archbishop Purcell, of Cincinnati, by Pope Leo XIII. The deposed prelate, whose sin was in having maladministered funds intrusted to his keeping, goes into retreat at a convent in Brown county, Ohio.

Microscopic holiness is the perfection of excellence. If a life will bear examination in every hour of it, it is pure indeed. To live by the day and watch each step is the true pilgrimage method.—*C. H. Spurgeon.*

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

WHOLE NO. 682. Real, PLYMOUTH, INDIANA, MARCH 3, 1880. VOL. XXIX, NO. 9.

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TO CORRESPONDENTS.

THE RESTITUTION advocates the Gospel "restitution of all things which God hath spoken by the mouth of all his Holy Prophets since the world began." It also advocates, as a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of Kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the last examination of the righteous, and the final destruction of the wicked; eternal life only through Christ; and many other kindred truths. It also advocates a hearty belief of the Gospel, repentance, and baptism as prerequisites to the forgiveness of sins, and a holy life as essential for salvation.

COMMUNICATIONS.

True Manhood—Quit You Like Men, 1. Cor. xvi. 13.—No. 1.

J. P. WEETHEE.

Man was brought into being for a noble purpose. The completed ages of the earth reveal a progressive type of animated existence, from the radiata to the mammalia. At the close of the fifth epoch, no being had been created out of the material world adapted to terrestial life, and, at the same time, having a capacity sufficient to be its deputy governor. The fowls of Heaven, the fishes of the sea, and the beasts of the field were subservient alone to their Creator. They looked to Him for their daily food; by him they were guided. The law of instinct showed the Divine purpose; no being claiming a common origin, exercised any controling power over them. "In Him they lived, moved, and had their being."

God designed the world of animated nature to have a visible ruler, subordinate only to his own controling power. The plans of Jehovah made such a creation a matter of necessity—a creation out of the earth, to dwell upon, take care of, and govern the earth.

The earth had been fitted up for such a tenant before he was brought into being. Let us follow the history of that event as found in the Divine record. And God said, "Let us make man in our image, after our likeness; and let them have dominion over the cattle, and over all the earth, and over every creeping thing that creepeth on the earth." So God created man in his own image, in the image of God created he them: male and female, created he them. And God blessed them; and said unto them, "Be fruitful, and multiply and replenish the earth, and subdue it, and have dominion over the fish of the sea, and over the fowls of the air, and over every thing that moveth upon the earth." And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of lives and man became a living soul.

Such was God's purpose in man's creation. He formed him of the earth that he might have an intimate relationship to terrestial beings, and gave him a regal brain to exercise dominion over the world of inferior life. Such was Adam as he came out of the formative hand of his Lord and Maker:—an earth ruler with a Divine image. What noble attributes appear in man as he walks forth amid the bowers of Eden! He is its visible Lord and King, the noblest work of God; now in his royal manhood. Created a governor, he enters upon the duties of his responsible office,—the Divine link between God and his earthly creatures, holding it (the creation) as the centripetal power to the throne of its Creator. Such was Adam in his constitution and in his official station. Such was he in his true and higher manhood; his throne in Paradise, his dominion over all the air, earth, and sea. He looked upward upon the face of an approving Deity, and around him on the movements of an obedient life. In his appointed orbit he revolved until thrown from it by the seductive power of the arch-tempter.

Earth's garniture at the commencement of man's primeval state was well adapted to the character of the government then inaugurated: all was "very good." But when, through disobedience, he was deposed from his sovereignty earth felt in all her parts, the sad calamity. He gave rule over peaceful nature came suddenly to a conclusion. Without a visible head, cursed with barrenness, was subjected to all the eccentricities of lawless elements. Man was henceforth to be a wanderer from his home, the type of a Divine picture, and in human form returns to place man again in his original position; such as when first brought into being, and as he appointed in his first and higher manhood.

How was man affected by the fall? It reduced him to the *physical, moral, and mental* inabilities of *childhood*, to struggle again for the recovery of his forfeited rank and; for, let it be distinctly known, that man, out of his proper sphere, is in his helpless minority. An inspired apostle said, "When I was a child I spoke as a child, I understood as a child, I thought as a child, but when I became a man I put away childish things." Who can doubt that man was reduced to the infancy of childhood? Trace his footsteps in history. Are not his acts quite as simple as those of childhood? Where can be found any true manhood among the nations of antiquity? View him during the past sixty centuries; where are the evidences of his noble origin? Contemplate his social and civil relationship. Contemplate him in all his changes, in poverty and in wealth, as a cottager or a King; what effort of a vigorous manhood has he exhibited? In what position has he yielded to the original law of his being?

All others of God's creatures, animate and inanimate, are obedient to law. They answer the design of their creation. See the vegetable kingdom in its species and classes. How exact in their law of physical development, so uniform are they in their production, growth and habits, that uniform systems are readily constructed, establishing the fact of their obedience to law. They develope in their own proper sphere. It is equally true in all the lower orders of animated nature. The population of the great deep move as on the morning of their creation. Their constitution and code of laws undergo but few amendments. Their language and habits of life are uniform, and similar. The lion's roar is the same in all ages, and in all its dwelling places. Insects are under the control of unvarying laws; so likewise of the fowls of heaven; their laws of instict are the same. The cock's crow is now as on the night of Peter's denial and bitter weeping. Glance your eye over the habitable globe; view its rivers, lakes, seas and oceans; its plains, hills and mountains—these everlasting monuments of obedience to immutable laws. Look upward. Gaze upon those systems wheeling through immensity of space, nightly celebrating the knowledge, wisdom, and power of their Creator. Are they lawless? How silent, how true, how rapid, how majestic their movements! Obedient to the laws of Jehovah they are ever active in celebrating his glorious attributes. Where through the extended fields of nature can be found a realm not under the control of law? They are in the orbit and yield readily to the Higher power.

Does man render such obedience to law? No law, human or Divine, has been sufficiently powerful to control his eccentricities. Possessed of lofty attributes, he has sunk himself below his humblest subjects, and brutalized his nature. He has reduced himself to a second childhood.

What part of his six thousand years sojourn on earth has developed any other character? any higher aspirations? Follow him as he flies before the angel out of Eden. What answer does he return as an apology for his first act of disobedience? Was it not exceedingly puerile? "The woman gave me and I did eat," as if that were an apology suited to his original manhood! Was it not an admission of the surrender of reason and duty to an unlawful passion? What is man's history for the first sixteen and one-half centuries? Where are any evidences of his manhood? His physical stamina of life reduced from 900 years to 120 years. Is not such a reduction of vitality a proof of the violation of the law of life? What evidence have we that his mental powers were not reduced to a similar shrinkage? What of his moral nature:—that which holds him responsible to God for his course of life? "Every thought of the imagination of his heart was evil continually." The deep moral depravity, and him Enoch, the waters of the deluge. *One family* alone could be found which had not lost any feature of its high estate.

But with the overwhelming calamity fresh, Noah and his family an effective lesson of Divine wisdom? What were their subsequent lives? how corrupt and fallen. See their off-spring occupied in building a house or refuge from a similar catastrophe—erecting a tower on a *low plain*! Had it been four miles on a lofty mountain there would have been a show of judgment; under the circumstances it was but an act of simple childhood. What childish views of the resources of the Deity! As if the plans of Jehovah could be circumvented by creatures of an hour.

True man to his national constitution. Has he exhibited anything higher than the weakest puerility? What end has he proposed in his great national schemes? Any plan to elevate mankind? Nothing higher than self aggrandizement. Trace him through Egyptian history. Enter the land of the Pharaohs. Examine their proud monuments, those that have stood the crush of empires. What elevated thoughts do they exhibit? Simply to perpetuate the name of noted monarchs whose memories have long since been forgotten. Money, valuable lives, and untiring research have failed to discover, when, by whom, and for what purpose, some of them were erected.

Did the Babylonian empire have any greater success in elevating mankind? It erected a universal dominion; but wherein did it resemble the original empire of unfallen man? It was where ever the children of men dwell, but where was the purity of Adam's dominion? It was the "*head of gold*," but lifeless in the power to renovate its population. It was no improvement on the Egyptian dynasty.

Medo-Persia was simply another face of human effort. It was in possession of greater energy but still more brutal, a devouring agent, but powerless to ennoble our race. It left man a wanderer in the great moral wilderness. No exalted motives are exhibited in their history; no power to restore the human family to its original purity and holiness.

The Grecian empire was a third experiment of human combination. But was it more successful? It is said that the Grecian was a reign of intellect. If so, it was intellect steeped in the fountain of moral pollution. The Grecian brain sent forth no pure waters. Corrupt morals were always popular with the educated Greeks. Nothing else was appreciated. In them it was fully demonstrated that the world by wisdom knew not God. What were the morals of Athens in the days of Paul? Their intelligence had no power to lift them out of the sinks of polluted idolatry. They admired Jupiter more than God, Apollo more than Jesus, and Venus more than the Virgin Mary. Their systems of philosophy were debasing, their practices still worse. They were constantly hearing and telling the news. They were the devotees of novelty. Like children they were happy when the disciples of some new thing. Christianity never secured a home in the refined city of Minerva. There was never a church at Athens. The Meek Spirit of the Son of God could find no rest in the proud Athenian heart.

What people were more sunken in vice than the citizens of Corinth? The Christian church planted in that city partook more or less of its impurities. Corinth was the centre of the worship of Venus the goddess of love. A thousand females, prostituted by her worship, daily crowded her temple. The Grecian effort to elevate man to the lofty position from which he fell through disobedience, was an educated failure.

Did the fourth empire, the Roman dynasty, have any better success in elevating man to his origina. sphere? With the advantages of the Son of God and his apostles they withered to their Pagan idolatry, till a spurious Christianity was enthroned in its capital. The *four* monarchy failed to elevate mankind. It developed great physical resources, and produced men of great attainments in human learning, but where did they show any moral improvement? Where can we discover any resemblance between the dominion of Adam and that of the beasts? These four monarchies, symbolized by the metalic image of the King of Babylon, are four human experiments, and in the sense of elevating the human race, gigantic failures. Having within them no enobling vitality, worthless as to human improvement, it only to be reduced to dust to give the all-conquering Kingdom of the stone.

The renovating power is not in man; nor is it the embodyment of the wisdom and power of any human government. Man is incapable of self-renovation. The fountain of his heart sends forth impurities. It must be cleansed by one pure in his nature, and with power to cleanse.

God has revealed the symbol of a fifth monarchy. A *stone* strikes the metallic image (symbol of human governments) and scatters its dust to the wind (Dan. ii. 44.) and a *mountain* fills the whole earth. This is Messiah's Kingdom, which shall cover the earth as the waters cover the sea. The reign of Messiah, the Son of the Most High will be one of righteousness, and endless, a reign of pure men under the guidance of pure and holy principles. Under this reign man shall be restored to his original sphere; such as he was in paradise before his dejection and banishment. Then will he yield as readily to law as those systems that roll about us through the universe. Then shall he reflect the Divine image, and be partaker of the uncreated holiness. His eccentric wanderings of six thousand years, shall terminate, in the full possession of his original exalted state, and as joint heir with Messiah reign on a purified earth, in the age of the Restitution of his *true manhood*. This honor have all the Saints. Praise ye the Lord.

Cast your eye over the earth. Mark the condition of its nations. What is the tendency of their movements? Are they in pursuit of the higher life? What mean those armies watching about tottering thrones? Is it not the hush before the rushing storm? How are the churches? Are they in expectation of the return of the Purifier? or do they labor for worldly gain? Who are seeking those things which are above. We should act like men, since the crown of true manhood is within reach of us, the crown of life kept in reserve for all that love Christ's appearing.

The Kingdom.

4. The kingdom of Israel restored will be God's kingdom or kingdom of heaven. This proposition needs but to be testified to by the Great Teacher himself to establish it. It will be seen in my last article that Jesus never in one instance denied his right to the kingdom of Israel; but that he asserted his right is evident, not only from the record but also by the conduct and accusations of his enemies. It must be remembered that during the three and a half years of Jesus' public ministry he never failed to preach a kingdom. Indeed it is recorded of him that "I must preach the kingdom of God to other cities also; *for therefore* am I sent." Luke iv. 43. Thus teaching that he had been sent to preach a kingdom; he had preached it in some cities and he would still continue to preach the same in whatever cities he should preach.

"Well," says one, "I admit that he preached the kingdom of God, but I do not believe the kingdom of Israel will be that kingdom." Hold on now, don't be too fast in your conclusion. Come, and let us reason together. Did not Jesus promise his disciples positions in his kingdom? Did he not say to them, "I appoint unto you a kingdom, as my Father has appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel?" Did he not, don't you think, proclaim the very kingdom his Father appointed unto him? Well, that is the kingdom he appoints to his disciples and with which the tribes of Israel are associated. Did he not tell Peter that he and the rest of the apostles should sit on twelve thrones judging Israel when Christ should sit in his throne of glory; and that he would sit upon his throne of glory when he comes in his glory? Luke xxii. 29; Matt. xix. 28; xxv. 31.

Well, when Jesus comes in his glory with his angels the judgment will take place and the kingdom begin; and it will be said the kingdoms this world are become the kingdoms our Lord and of his Christ. 2 Tim. iv. 1; Rev. xi. 15.

Did Christ preach one kingdom and promise his disciples another? Well, he preached the kingdom of God and promised the kingdom of Israel. After his resurrection one said, "We trusted that it was he that should redeem Israel." Then for forty days he spoke to them of the things pertaining to the kingdom of God and then they ask him, "Lord, will thou at this time restore again the kingdom to Israel?" Acts i. 3, 6.

Now to what conclusion must we come? Why this: the kingdom which Jesus preached for three and a half years before his crucifixion and about which he spoke after his resurrection; that kingdom which he promised to give his disciples when he said "fear not, little flock; for it your Father's good pleasure to give you the kingdom," will be the kingdom of Israel restored, although it is called by different names in the New Testament.

Jesus calls it kingdom of God in Luke xxi. where he tells what signs were to precede his second coming the last of which was to be himself coming in a cloud with power and great glory; then they would know that the kingdom of God was nigh at hand. He also said he would take his own throne when he comes in his glory. His own throne was the throne of David; none other was promised him. Thus associating the taking of his own throne with the ushering in of the kingdom of God; which events must be the same.

Again, he spoke a parable to his disciples because they were near Jerusalem and they thought the kingdom of God should immediately appear. Now what did they think was about to appear? Evidently the very kingdom he had promised to them and about which they inquired when they said, "Lord, wilt thou at this time restore again the kingdom to Israel?" It was the kingdom of Israel that they expected was about to appear; but Jesus calls it in the parable kingdom of God. Luke xix. 11. It does not therefore prove two kingdoms, but one kingdom called by the two names.

"Well," says my objector again, "I believe the kingdom of Israel restored will be the kingdom of God, but my bible tells me of the kingdom of heaven; that I believe to be the upper and better kingdom." Not too fast, if you please; that is but another name for the same kingdom. Because some of the writers have used the name kingdom of heaven it does not necessarily follow that the kingdom will be located in heaven; but that it is the same as the kingdom of God will be seen by the following passages: Matt. xix. 23; Mark x. 23; Luke xviii. 24. Matthew says how hard it is for those that have riches to enter into the kingdom of heaven. Mark and Luke in giving the same both say kingdom of God. It is evident that they meant the same by kingdom of God as Matthew meant by the kingdom of heaven.

Matt. xiii. 31; Luke xiii. 18. Here Jesus, according to Matthew, resembles the kingdom of heaven to a grain of mustard seed; according to Luke it is the kingdom of God. Certainly not two kingdoms and both like a grain of mustard but one kingdom called by the two names. Matt. xiii. 38; Luke xiii. 20.

Matthew makes Jesus say kingdom of heaven, and Luke records his language of the same, even kingdom of God.

And now, objector, can you make out two distinct kingdoms because it is called by the two names?

It is also called kingdom of David, kingdom of our Lord and of his Christ, kingdom of God's dear Son, and everlasting kingdom. Must we suppose there are as many different kingdoms as it has names? Again, Jesus says, "They shall come from the east and from the west, from the north and from the south and sit down in the kingdom of God." Luke xiii. 29. Matthew (viii. 11) records it kingdom of heaven. Now what Luke meant by kingdom of God Matthew meant by kingdom of heaven; for both were speaking of persons coming from three different directions and entering the kingdom. It is called God's kingdom because it will be the fifth monarchy of earth as foretold in the interpretation of Nebuchadnezzar's dream and Daniel's vision of the beasts; and will be set up by the God of heaven in the days of the fourth kingdom, Rome, in her ten toe state. See Dan. ii. and vii.

It will be the kingdom of heaven because it will far surpass any kingdom prior to it; will be located in the land promised to Abraham—that heavenly country of which Paul speaks in his Hebrew letter—with an immortal king, an immortal cabinet, tree of life reinstated to which the obedient and loyal among all nations may have access, eat and live forever.

ED. WRIGHT.

(To be Continued.)

Jesus the Light of the World.

Who is the light of the world? Jesus saith, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." John xiii. 12. John says that he came "to bear witness of the light, that all men through him (Jesus or the Light) might believe. He (John) was not that Light, but was sent to bear witness of that Light." We who study the Bible, must study diligently, to be able to come to a right understanding of its teachings; the Word of God will be made plain to our minds if we will make it explain itself—which it will by close study.

Now God sent this Light into the world to lighten the darkness of mankind; but man, through gross wickedness and evil deeds, "hateth the Light, neither cometh to the light, lest these deeds should be reproved." Harken now, "he that doeth (the) truth cometh to the Light, that his deeds—the deeds of truth—may be made manifest that they are wrought of God."

But, alas; we find very few among the myriads of people in this world, who will come to the Light to see that these deeds are wrought of God; therefore, because of the hardness of their hearts, "they shall perish." But, he that believes in Jesus will not be condemned, for Jesus says, "Verily, verily, I say unto you, he that heareth my words, and believeth on him that sent me, hath everlasting life, and shall not be condemned; but is passed from death unto life."

The great love of God for mankind, is made manifest in that "he sent his only begotten Son" into the world that the world "might believe that Jesus is the Christ, the Son of God; and that believing they might have life through his name." Yes, he came to save the world from its wickedness and sin; but the world will not lay hold upon him who is the rock of their salvation; for Jesus says "many are called, but few are chosen." But, unto them which are called, "to them gave the power to become the sons of God, even to them that believe on his name." And if we be then the sons of God, then we are "born of God," and if "God so loved us" that Christ laid down his life for us, we ought also to love one another. "Whosoever shall confess that Jesus is the Christ, the Son of God, God dwelleth in him, and he in God....We love him, because he first loved us." For this is the love of God, that we keep his commandments; and his commandments are not grievous. For whosoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? And we know that we are of God, and the whole world lieth in wickedness. And we know that the Son of God is come, and has given us an understanding, that we may know him that is true; and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life. Amen.

CHARLES MOORE.

Elizabeth, N. J.

THE LAND OF MIDIAN.

"The gold mines of Midian are again to the front," says the *Times'* correspondent at Alexandria, writing 29th December, "Captain Burton, who, in two visits to the regions near the Gulf of Akaba, found the ruins of many mining towns and traces of much mineral wealth, is now about to make a final survey on behalf of certain mining capitalists as a preliminary to extensive commercial operations. The Khedive is only to be asked for leave to work, subject to payment of a royalty on the minerals."

THE RESTITUTION.

A. A. CHAPIN, Editor.

PLYMOUTH, INDIANA, MAR. 3, 1879.

BELIEVING that the most definite signs of the Lord's near coming are of a political character, and that the "times of the Gentiles" are measured by the subjugation and dispersion of the Jewish people, we have been giving quite an amount of space, in our paper, lately, to the present aspects of the famous Eastern Question. Prophecy positively demands that Jerusalem and Palestine shall be colonized by the Jews before the final establishment of the kingdom of God, and it is remarkable that political events are now tending in this very direction. We have taken an article for the present issue of THE RESTITUTION, from a very late foreign periodical relative to a scheme for colonizing the fertile country east of the Jordan. The nations are so jealous of each other that the only solution of the problem, as to who shall possess the land of promise when the Turkish grasp is broken, is to restore it to its original owners—the Jewish nation. The Ottoman's lease is just expiring, and the times of Gentile dominion and Israelitish dispersion near the termination, and, consequently, great political changes are just at hand. Those prophetical periods, that were supposed to terminate at the Second advent of Messiah, were given to measure events connected with Jewish dispersion and restoration, and they will be fulfilled in accordance with the purpose for which they were given. It is our own persuasion that two very marked periods will terminate within the next three years, and we look for surprising political changes in the east.

The Closing days of Christendom.

The following is given in the *Rainbow* as an extract from a work recently published in London. It is entitled *"The Closing Days of Christendom, as Foreshadowed in Parable and Prophecy."* By Burlington B. Wale. The specimen passages copied from the book, which we reprint, are worthy of careful reading and thoughtful reflection by all in these closing days of Gentile rule:

"THE SIGNS OF THE TIMES."

It seems to be a principle in the moral government of God, and in his dealings with the human race, not to permit a dispensation to pass away without premonitory symptoms of its approaching dissolution; symptoms and signs which, pre-announced on the inspired page, pass into historic fact as the dispensation draws to a close.

Considering that the incarnation and redemptive work of Christ are the central facts round which the moral history of the world revolves, and the pivot on which the hopes and the eternal future of redeemed man turn, it was not to be expected that such stupendous events should enter unannounced upon the stage of time and march across the arena without premonitory intimations, and accompanying phenomena, calculated to arrest and fasten the attention of mankind, and to direct the watchful observer to the event they were intended to illustrate and confirm. Nor were such prodigy and portent wanting, prodigy and portent of that startling character, which "left men no room to doubt the source from whence they came, or the purpose for which they were sent."

It was for the non-observance of these "signs" that our Lord so sternly rebuked the Scribes and Pharisees: "Ye hypocrites, ye can discern the face of the sky, but can ye not discern the signs of the times?" What those signs were we have shown at length in the chapter, "The Aspects of Dying Dispensations," and shall therefore content ourselves with remarking here that there was (1) the chronological sign of Daniel's seventy weeks; (2) the celestial sign—the predicted star to arise out of the east (Numb. xxiv. 17), leading the wise men to Jerusalem; (3) the prophecy of Micah pointing to the place of Christ's birth; (4) the wise men coming from the far east with gifts and gold, frankincense, and myrrh; (5) the departure of the sceptre from Judah.*

Above all there were the moral and physical signs of Messiah's presence. As he himself showed in his reply to the messengers sent by John the Baptist, saying, "Art thou he that should come, or do we look for another? Go and tell John, the blind receive their sight, and the lame walk, and the lepers are cleansed, the deaf hear, and the dead are raised up, and the poor have the gospel preached unto them." This was the fulfillment of the prophecies in Isa. lxi. 1, xl. 2. The Savior did not proclaim his Messiahship, nor did he permit his disciples to do so; his works and miracles were to testify of that; yet the whole of these signs were disregarded by the religionists of that age - and were utterly ignored by the religious guides and teachers who should have been the first to have noted them, and placed them before the public mind.

Is there no parallelism between the "signs" which preceded and accompanied the first advent, and those which are to precede and accompany the second? We think there is. There is (1) the chronological sign (at least, if we accept the year-day theory); (2) the political sign, or the condition of the last of the four great monarchies; (3) the ecclesiastical sign, or the condition of the professing church as indicated in Matt. xiii.; (4) the signs in Dan. xii. 4, and others, the whole of which are dealt with at length in the different chapters of this work, especially the moral and religious features of the age, as explained in chapter ix. To direct attention to these signs, many of which are in operation around us now, is the special object of the author; and that the words of the Lord may have due weight on him that writes, and they that read, "Let your loins be girded about and your lights burning, and ye yourselves like unto men that are looking for their Lord, when he will rise up from the wedding."

"THE TIMES OF THE GENTILES."

A clear apprehension of the meaning of the phrase which constitutes the heading of this chapter,—a phrase which originated with the Savior,—is all important to the proper study and understanding of unfulfilled prophecy.

What is the meaning of the term? When did the period indicated by the phrase begin? What are its special characteristics? Have we any Scriptural clue to its close? Are we nearing its termination? And if so, what are the circumstances which point more immediately to its termination? By what is it to be succeeded? These are questions which demand our most careful consideration, and to which, as far as possible, we shall endeavor to give Scriptural answers.

The phrase occurs first in our Lord's answer to the question of the disciples as to the signs which were to portend the destruction of the city and temple of Jerusalem (Luke xxi. 24). Speaking of the destruction of the city and the dispersion of the Jews, the Lord says: "And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." By this we learn that the "times of the Gentiles" stand intimately connected with and are representative of the subjugation of Jerusalem and Judea to Gentile dominion and control, and that when the times of the Gentiles are fulfilled Jerusalem and the Holy Land shall be freed from their dominion and restored to their original possessors, the Jews. The language of the apostle in Rom. xi. confirms this. He says: "I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part has happened to Israel until the fulness of the Gentiles be come in, and so all Israel shall be saved, as it is written; there shall come out of Zion the deliverer, and shall turn away ungodliness from Jacob."

Remembering then, that the phrase, "the times of the Gentiles" means the subjugation of Jerusalem and Judea to Gentile dominion, we proceed to enquire into the origin of that dominion and the circumstances by which its commencement was accompanied.

From the moment that the Lord began to deliver Israel from Egypt, to conduct them through the wilderness, and to establish them in the promised land, up to the election and reign of Saul as king, the Jewish state was a theocracy, governed, and ruled over by God. The tabernacle was the palace, the dwelling place, the seat of the "Pilgrim God," the mercy seat was his throne,—the throne of grace, the holy of holies his throne room, Jehovah its occupant—the shekinal cloud the symbol of his presence on earth, and at Jerusalem over and among the Israelites. The cherubim, or cherubic figures above the mercy seat, were the heraldic supporters of the throne, and the conservators of the glory. "The mercy seat" was the covering of the ark, and the two combined constituted the throne of the Lord.

Now, in the days of Eli, this "throne of the Lord" was captured by the Philistines. But the Lord smote them with sore plagues, and thus compelled them to send it back. The time of Gentile supremacy had not yet come. In the days of Samuel, Israel demanded a king like the nations around them, and Samuel was sore grieved at the request; but the Lord said:—"They have not rejected thee, but they have rejected Me, that I should not reign over them." With the rejection of God, and the election of Saul as king, the Jewish monarchy was put upon its trial,—though the throne rightfully belonged still to God,—hence it is said of Solomon when he came to the crown, that "Solomon sat upon the throne of the Lord." Upwards of five centuries after the capture, and enforced restoration of the Ark, the "throne of the Lord," by the Philistines, Nebuchadnezzar besieged and took Jerusalem. The Jewish monarchy had been on its trial five centuries, and had failed, and with the conquest of Jerusalem by the king of Babylon the "times of the Gentiles" began. From this time the Ark, the "throne of the Lord" on earth, was missing; whether captured by Nebuchadnezzar, or buried by Jeremiah in Mount Nebo, as stated by the author of the Book of Maccabees, must remain unknown. But as a symbol of the Divine presence with, and rule over Israel, it left Jerusalem then, and has never since been discovered. In harmony with this fact, and as further illustrative of the idea involved in its loss, we find Ezekiel observing and chronicling the vision of the Shekinal cloud of glory, leaving the Holy of Holies; halting at the threshold of the temple, then for a time hovering over the doomed city, and then finally as it were reluctantly, disappearing on the mountain on the east side of the city (chapters x., xi.).

Now the symbol of the Divine presence and power had been with Israel a thousand years. It inaugurated their deliverance from Egypt at the "burning bush;" it came between them and the Egyptians at the Red Sea; it was a light to the one and a darkness to the other; it went before them to choose their halting places during the forty years wandering through the wilderness. It took possession of Tabernacle and Temple when the first was consecrated by Moses, and the other dedicated by Solomon. It rested for a thousand years upon the Mercy Seat, and reflected back its glowing responses upon the Urim and Thummim of the High Priest. The Prophet now sees it leave Israel, reluctantly depart from altar and temple, threshold and city, the "times of the Gentiles" had begun.

Contemporary with Ezekiel was Daniel. God gave to Nebuchadnezzar a vision of this bestowment of power upon himself, as the head of the first four monarchies, as the inaugurator of Gentile supremacy over Jerusalem. Daniel, inspired by God, recalled the dream to the memory of the despotic king, and interpreted it, "Thou art this head of gold." He was the first beneath whose feet "Jerusalem was trodden down," and from that hour to this, it has never been free from Gentile dominion and control. It passed from Babylonian rule to the Persian on the night in which Belshazzar was slain, and Darius the Median took the kingdom. It was while under the Persian rule that Nehemiah wrote the words, "Behold, we are servants this day, and the land which thou gavest our fathers to eat the fruit thereof, behold we are servants in it; and it yieldeth much increase unto the kings whom thou hast set over us because of our sins." When the Persian power was destroyed by Macedon, the rule over Palestine and Jerusalem passed to the Greeks, and from the Greeks to the Romans, and from the Romans to the Saracens and the Turks, as conquerors of that portion of the Roman empire, who are its possessors at the present moment.

Thus the "times of the Gentiles" have lasted already nearly two thousand five hundred years. Is there any indication that we are approaching their close? Yes, (a) the ideal of government in the mind of God, is the rule of one. When He created Adam He made him earth's autocrat. Adam by the fall lost his dominion. (b) The Jewish government was the rule of one, it was a theocracy; when Israel became unfaithful to its mission and its trust, the theocracy passed away. The times of the Gentiles began in the bestowment of power upon Nebuchadnezzar: "thou art this head of gold;" again it was the rule of one. Power in its origin and bestowment is divine—golden; passed into the hands of man it deteriorates. Darius could do nothing to deliver Daniel without consulting his counsellors, and even then, nothing against their will. Nebuchadnezzar cast the Hebrew youths into the furnace without consulting any one but himself, and if his counsellors had opposed the act, would probably have cast them into the furnace too.

The Macedonian monarchy was associated with, and limited by, a military oligarchy,—a farther remove from God's ideal of government (i. e. the rule of one), and so, represented by brass, a metal far inferior to silver, and still more inferior to gold. The depreciation of power continues, and "iron" becomes the representative of Roman power. But in its last stage the "iron" is seen seeking to effect an unnatural and impossible amalgamation with the "clay," in other words the monarchic principle,—the rule of one,—seeking to allay itself with the democratic principle or the rule of all;—a principle which has chiefly and marvellously developed itself throughout all Europe during the present century, and has within the last two years, been professedly recognized by and incorporated with the sinful despotism of Turkey.

Now it is while this principle is developing itself, and compelling its adoption by the governments of Europe, as in the present day, that the stone cut out of the mountain without hands is seen to smite the image upon its "clay-iron" feet, and God sets up his kingdom upon earth, and earth returns to the rule of one,—the second Adam, the "Lord out of heaven." The times of the Gentiles will have closed, the fulness of the Gentiles will have been brought in, and there will come out of Zion the deliverer, and will turn away ungodliness from Jacob.

The prophetic history of the four monarchies which was thus presented to Nebuchadnezzar under the figure of a great metallic image was presented to Daniel under the figure of four wild beasts, ravaging and desolating the earth. This is God's estimate of the four Gentile Monarchies. In both visions the teaching is the same;—the rise and successive subversion of four universal monarchies, followed by the setting up and establishment of Messiah's kingdom upon earth. But to the man of the world,—the Babylonian monarch, Gentile dominion is typified by a golden image,—while to the prophet, the man of God, it is represented by a wild beast! The closing scene in the first vision, is the demolition of Gentile dominion by the "stone" smiting the image; and then becoming a great mountain, and filling the whole earth; in the other, the investure of the Son of Man with supreme authority by the Ancient of days, and the "saints" associated with the "Son of Man" in taking the kingdom.

Now what is the summary and result of this vision's teaching? (1) It is manifest that no careful student of prophecy could have expected the setting up of Christ's kingdom upon earth while either of the first three empires were in their glory, before the fourth had appeared upon the stage. (2) Nor could Messiah's kingdom have been looked for while the fourth empire itself (the Roman) yet retained its individual unity, and had not been split up into a number of separate sovereignities by the inroads of the Goths, Huns, and Vandals; for the vision, by its explicit language, and the angel, by the interpretation given to the vision, would have forbidden such an anticipation. (3) Nor until three of these separate sovereignities had been uprooted by, and in the presence of, another little horn, by which their territories were appropriated, could the stone "cut out of the mountain without hands," be expected to smite the image, and supplant its rule. For (4) the "little horn" is seen to persecute the saints,—and thus a period of prolonged persecution follows the rise of the little horn, before it is consumed and destroyed, and its body given to the burning flame. [5] Nor even then could Messiah's kingdom have been expected, till the democratic principle "the clay" should arise in its power, and compel its recognition, and by forced amalgamation with the principle of autocracy, or despotism, the rule of one, symbolized by the "iron." But when the first three empires had passed away, and when the last—the fourth, the Roman, had appeared, and when that, losing its compact unity, had been divided by invasion and conquest, into a number of separate kingdoms; and when the little persecuting horn had appeared, and uprooted three kingdoms, and persecuted the saints; and when, as the last event in the series,—democracy had compelled its recognition and adoption by the kings of the earth and the autocratic principle:—then we have the fullest scriptural warrant for constantly and instantly expecting the setting up of Messiah's kingdom. As far as we can see or judge, we have reached the last scene and are gazing upon the last display of Gentile power,—as in a dissolving view it passes away in the glories of Messiah's reign.

* The sceptre was the tribal rod, not necessarily implying kingly authority, but a rod or staff, or official emblem indicating that royal or tribal rule (Num. xvii. 2). Every tribe had one. But the ten tribes had been dispersed, and ceased to be a collective people, centuries before Christ came. But Judah still retained its tribal unity, and therefore its symbolic sceptre rod, or ensign, up to the time that Christ came. Less than forty years after the crucifixion, it was broken, and the tribe dispersed.

† In Ezekiel xxx., where Egypt is threatened with desolation and captivity, the same phrase is used as is used here by the Lord to designate the period of Israel's desolation and captivity, verses 3 and 4. It shall be the "time of the heathen," i.e., the Gentiles. Chap. xxxvi., verses 34th verse.

‡ The "times of the Gentiles" evangelic is an interval between the "times" of the Jews. The "times of the Gentiles" began when Nebuchadnezzar destroyed Jerusalem and the Jewish monarchy,—and that terminated the "times of the Jews." The times of the Gentiles are to continue through and during the existence of the four great monarchies, and when Judea is delivered from Gentile (Turkish) dominion, the times of the Gentiles will be fulfilled, and the "times of the Jews" return. Thus the exposition denotes the time of Gentile dominion over the Holy Land. And can the *reader* doubt, looking simply at the signs of the times, that when the Turkish dominion over Judea (already trembling to its fall), ceases, that the Jews will re-possess their own land, from which they have been exiles eighteen hundred years? The jealousy of the European powers will ensure this.

NEWS ITEMS.

THE EMPEROR TO THE CZAR.

BERLIN, Feb. 27.—The Emperor William, in writing to the Czar his congratulations at the latter's escape from death at the time of the explosion in the Winter Palace, attaches great blame to the Russian police for disregarding the warning from the Berlin police that such an act was contemplated by the Nihilists.

EARTHQUAKE.

LONDON, Feb. 27.—A severe earthquake shock occurred at Yeddo on the 25th instant. No details.

BOTZEN, Feb. 26.—The *Botzner Zeitung* says: "We have the best authority for stating that the Castle of Stumelz, near Meran, Austrian Tyrol, was rented on the 23rd inst. by the Emperor of Russia for a provisional term of three months. A number of his servants have already reached the castle. The Emperor and Empress will probably arrive early in the spring."

CONSTANTINOPLE, Feb. 27.—The gymnastic societies of Eastern Roumelia have ordered Bulgarian priests in Eastern Roumelia to impose an oath upon their congregations to neither sell nor buy of Greek inhabitants or their friends. Foreign consuls have made a protest to Governor Aleko Pasha in regard to the matter.

ST. PETERSBURG, Feb. 27.—The entire Russian fleet in the Aral sea has been ordered into the Oxus to participate in General Kaufman's campaign against the Turkomans.

Vera Sassulitch was arrested in the apartments of an officer of the marine, whose wife assisted in concealing her.

Warnings have been sent to the Government from Berlin that on the 2nd of March it is intended to blow up three of the principal streets of St. Petersburg.

Vera Sassulitch, the famous feminine Nihilist agent, who, on the 5th of February, 1873, attempted the assassination of General Trepoff, the Prefect of St. Petersburg, has been arrested at the residence of one of her friends in this city.

FIRE RAGING.

LONDON, Feb. 28.—A Copenhagen dispatch of Friday night says: "A fire now raging threatens the destruction of a large portion of the city. Fears are entertained for the British Embassy. The King and Crown Prince are present stimulating the exertions of the firemen."

LONDON, Feb. 28.—The town of Urfa, in Asiatic Turkey, supposed to be the site of "Ur of the Chaldees," has been nearly destroyed by fire.

FAMINE IN IRELAND.

The latest news is that destitution prevails in its most aggravated form. The people are crying for bread, and the state of affairs will, for weeks to come, grow worse instead of better, notwithstanding all the efforts made to relieve the distress.

FAMINE IN PERSIA.

From reports obtained from noteworthy sources, it appears that multitudes are in a state of utter destitution. It is said that more than half the population of Oroomiah are on the very verge of starvation. The oppression and plundering of the mountaineers of Kordistan, by the Koords, ever since the war between Russia and Turkey, has driven hundreds of families into Oroomiah, and hundreds have already perished. The crops have also largely failed in the Caucasian fields, and famine and pestilence are already raging there. There are not less than 30,000 starving families in the vicinity of Oroomiah.

SENTENTIOUS PARAGRAPHS.

The highest principle is the highest expediency.

Trust not so much to the comforts of God as to the God of comforts.

H. Newton: If we are God's children, we need not fear the developements of his providence.

There were easy ways that ran around the base of the hill Difficulty, but the name of one was Danger, and of the other Destruction; the only right way was straight up the hill.

Blindfolded and alone I stand
With unknown thresholds on each hand;
The darkness deepens as I grope,
Afraid to fear, afraid to hope;
Yet this one thing I learn to know
Each day more surely as I go,
That doors are opened, ways are made,
Burdens are lifted or are laid,
By some great law unseen and still,
Unfathomed purpose to fulfill,
"Not as I will."

The grace that saves a man, will save another through him. If it does not, it is a kind that will not likely save either.

To venture upon the occasion of sin, and then to pray, Lead us not into temptation, is the same as to thrust thy finger into the fire, and then pray that it may not be burnt.

Works of love are more acceptable than lofty contemplation; art thou engaged in devoutest prayer, and God wills that thou go out and carry broth to a sick brother, thou shouldst do it with joy.

Many persons spend so much time in criticising and disputing the gospel that they have none for practicing it. As if two sick men should quarrel about the phraseology of their physician's prescription; and forget to take the medicine.

Dr. J. Walker: The turning point in every man's religious experience is, not when he says, "I believe," but when he says, "I will." A man is not a Christian in proportion to the amount of truth he puts into his creed, but in proportion to the amount of truth he puts into his life.

LOSS.

Once I lost a single pearl
In a sea of gloom and fear;
And it lay beneath the waves
Many a sad and empty year.
Then there came a voice to me:
"Cast thy net into the sea!"
So I cast, and drew the line—
Lo! twelve pearls encrusted mine!

Thus, whene'er the Father takes
Precious gifts I fain would keep,
Somewhere in his sea, I know,
With his gems they safely sleep.
Melt the days, like dreams, away,
Till I hear the Father say:
"Cast thy net into the sea;
I have many pearls for thee!"
—*Lund Pastmor, in Advance.*

THE FAITHFUL SENTINEL.

When Pompeii was destroyed there were very many buried in the ruins of it who were afterward found in very different situations. They found some who were in the streets, as if they had been attempting to make their escape. There were some found in deep vaults, as if they had gone there for security. There were some found in lofty chambers. But where did they find the Roman sentinel? They found him standing at the city gate, with his hands still grasping the war-weapon, where he had been placed by his captain. And there, while the heavens threatened; there while the earth shook beneath him; there while the lava stream rolled, he had stood at his post; and there, after a thousand years he was found. So let Christians stand to their duty in the post at which their Captain has placed them.

Mr. Bergh Against Vivisection.

ALBANY, Feb. 20.—Henry Bergh delivered a long address before a joint committee of both houses to-day, advocating the passage of a bill to abolish vivisection. His argument was intended to show that the mutilation of dumb animals by scientific men was not necessary to the advancement of science, and he cited cases where living dogs had been "cut to pieces" merely to illustrate the palpitation of the heart. From long and close observation of the canine race, *he was at times tempted to believe that these animals possessed souls, for he discovered in their intelligence the phenomena which existed in himself.* Whatever conclusions might be reached on that point, it could not be denied that animals possessed the sense of feeling, for feeling did not depend on intellect. When a patriot or martyr was brought to the stake, he was enabled "to endure the rack or flame by the high and holy thoughts" which occupied his mind. The consciousness of his own rectitude armed him with invincible patience, but what was there to cheer the poor animal under the knife of the vivisector? After applying a most thorough system of torture to an animal, what was gained? Three surgeons were of one opinion, and the remainder of the party disagreed with them. He thought the inevitable consequence of perusing works treating of medical science, was astonishment at the conflicting opinions of its disciples. Great discoveries in medical science, he contended, were not made by vivisection. Harvey, to whom had doubtfully been assigned the discovery of the circulation of the blood, had left on record the fact that it was reflection which led to the discovery. He used magnifying glasses, and thus saw the pulsations of the heart in the transparent bodies of insects. Mr. Bergh characterized the slaughter of animals by vivisection as useless and wicked, and "a demoralizing spectacle to a rising generation."

Notice.

Having closed my labors as Pastor of the Church of God at Muddy Fork, I am now ready to supply in revival efforts in other congregations, or other like field as an Evangelist, as the door may open.

Jan. 27, 1879. G. W. OLMAN.
Memphis, Clark County, Ind.

Astronomical Etiology, or

STAR PROPHECIES

Concerning coming disasters on the earth from 1881 to 1885. By M. L. Knapp, M. D., and others. Published by Thomas Wilson. Also contains an appendix by the publisher. 72 pages. 25 cents.

POETRY.

[N. Y. Witness.]

The Two Servants.

(*Tune—Webb—"The Morning Light."*)

Thrice blessed is that servant
Who watcheth for his Lord,
And bleeds his toil and watching,
And sore is his reward;
He would not for one moment
The glorious rapture miss
Of welcoming his Savior—
Hour of transcendent bliss!

But if that evil servant
Within his heart shall say:
"My Lord His promised coming
Doth very long delay."
And spend his time in feasting,
In drunkenness and sin,
In swiftly coming judgment
His punishment he'll win.

Lord, keep us watching, waiting.
Till that blessed hour shall come,
When Thou in clouds of glory
Shalt take Thy people home;
We crave Thy loving welcome,
Thy tender, sweet "Well done,"
Whether Thou tarry longer
Or come ere set of sun.

SELECTIONS.

[Glasgow Messenger.]

Proposed Jewish Colony in the Land of Gilead.

A correspondent writes to the *Jewish Chronicle* that in conversation at Constantinople with Mr. Lawrence Oliphant (ex-M. P., well-known author of *Piccadilly*, and contributor to *Blackwood* and other periodicals), that gentleman was kind enough to confide to him for publication the hitherto unpublished details of a scheme which he has been maturing for a long time past, and which has received the (unofficial) approbation of Lords Beaconsfield and Salisbury and others. There can be no doubt, the writer says, but that the Sultan's firman will shortly be given to the scheme. Mr. Oliphant, anxious to discover a means by which the Sultan might show that prosperity is possible under his rule, has, after mature deliberation, hit upon the colonization of Palestine by the Jews—a people composed of various nationalities—as the only possible solution of his problem which would not offend political prejudices. Mr. Oliphant said—"I have submitted a scheme to the Turkish Government for the colonization of the fertile and unoccupied tract of land lying to the east of the Jordan, now sparsely inhabited by tribes of nomad Arabs. This tract, which I myself have visited and examined, consists of the land of Gilead, and of the northern portion of the plains of Moab, which formed the former heritage of the tribes of Gad and Reuben. This country is far superior in productive capacity to the territory on the west of the Jordan, the mountains of Gilead rising to a height of upwards of 400 feet above the level of the sea, and being heavily timbered, well watered, and susceptible in the highest degree of agricultural development. They can scarcely be said to be inhabited, the plains in the south forming a lofty plateau about 2500 feet above the sea level, consisting of rich arable land, cultivated in patches by the Arabs; but with the exception of, the town of Salb Mur, there is no resident population nor landowners. The whole tract belongs to the government, which, omitting only a small sheep-tax levied on the Arabs, derives no revenue from it. The entire region proposed for colonisation comprises an area of about a million and a half acres, which would become the property of an Ottoman company, through whose agency, in conjunction with the Turkish authorities, it should be administered. . . . The *fellaheen* would flock over to be employed from Western Palestine, where they are in a state of extreme poverty. It is not intended, in the first instance, to utilise Jewish labor on the soil, but it is anticipated that out of 200,000 Jews in Asiatic Turkey (to say nothing of the millions in Europe), enough men of more or less capital could be found to become landlords. As an investment, farming in Palestine, when properly conducted, is most remunerative. The colony would be connected by rail with the port of Haifa, by way of the valley of the Jordan, which has a good incline in the whole way, presenting no engineering difficulties."

The same correspondent speaks of Sir A. H. Layard's cognizance of, and interest in, the scheme of Mr. Oliphant, and Lieut. Conder has since written expressing his approval of it as "founded on sound principles, and supported by able and influential men."

The *Jewish Chronicle*, of January 9th, devotes a leader to the scheme, which it regards as "the most feasible yet put before the world." We reproduce the substance of its remarks, as of peculiar interest. Whatever may come of this scheme, prophetic students cannot fail to be struck with several points in this Jewish avowal of faith in a coming restoration through a Messiah, who is to be "but a man of marvellous intelligence and power of influence and organization." Not the least suggestive points, perhaps, will be the confession of a preference for a scheme emanating from an "avowed freethinker;" and the foreshadowing of a welcome to any Messiah who may "come in his own name" with the appearance of plenty of worldly power at his back:—

"'*Si le Messie viendra nos rassembler en Palestine' je le prierai de m'offrir l'ambassade de sa Majesté Judaïque a Paris!*' It is such an observation as this, of a well-known French banker, which makes non-Jews ask us if we still seriously hope for the restoration, and, if it came, whether we should accept the position and leave the countries of our adoption. It is the old story of the Israelites returned from exile to their native land, longing for the hanging-gardens and the soft sensuous delights of Babylon. When Jeshurum waxed fat he kicked, and he wanted to remain in his well-stored manger. But there are many of the children of Jeshurum who have not waxed fat, and are lean and hungry, even as Cassius himself. The prosperous Jews form but a small portion of our brethren. Those who are comfortable and content are comparatively few. These, perhaps, would be loth to leave their assured and luxurious homes to find a new country and a new civilization. But those who are oppressed and unhappy long for the advantages which a reconsolidated nationality would give them. Oppression and persecution have kept our people, as a body, alive and homogeneous. The more the Jew is down-trodden the more he clings to the faith of his fathers and his observances. Liberated, and anxious to compete socially with his fellow-countrymen, he throws over the restrictions which are deeply respected by those whom he would conciliate by their abandonment with the simple result of making himself appear contemptible and sycophantic. It is oppression, and not prosperity, which will lead us back to our proper place in the Holy Land. It cannot be denied that at no period of our modern history have there been so many forces at work which tend directly to the Great Restoration. Signs and portents abound and the air is thick with rumors. Can these be the precursors of the event, or are they but evidence of the restless spirit of advanced civilization? Who can tell? Those who earnestly desire what is, or should be, inborn in their blood, can only wait and watch, assisting these movements to the best of their ability.

"Mr. Lawrence Oliphant's scheme contains the most feasible plan that has as yet been put before the world. At present, the matter is a purely commercial and administrative speculation; but the very practicability and non-sentimentality of its character is an assurance of its feasibility. Mr. Oliphant has, as we can avouch from personal knowledge, selected the very best spot available for the purpose (for who has not heard of the fertility of Gilead and its balms?), and has laid down conditions which contain the elements of prosperity. At present, the only requisite quality which our brethren possess, or adequately fulfil, is that of the possession of capital; and that they are asked to give, not as gift but as remunerative investment. This, to say the least of it, is a by no means judicious way of appealing to our feelings. We can place some of our *proteges*, our brethren in Palestine, in positions where they can be self-supporting, and teach them, at the same time, the industry which led to the rise of the nation; for, in the first instance, Hebraic prosperity took its rise in agricultural people and we shall become so again. The enormous extension of American industry and commerce has taken its origin in cultivation and farming, notably during the present year. A nation always begins by producing foodstuffs, and prospering in that, goes on to manufactures. It would be a great elevation of the Jewish character in the eyes of the world at large, could they prove themselves capable of conducting a colony, harmoniously and reputably, under the present lawless conditions of Ottoman rule. It must be a peaceful triumph worthy of the days of the Messiah, when all shall be peace. Even now, of their own accord, our brethren of Palestine are beginning to show that they appreciate the advantages to be gained from agricultural industry, as the letter of the same correspondent reporting Sir Henry Layard's conversation, which is the highest degree interesting and important, amply proves.

"Without being able to promise Mr. Oliphant our full support until we are in possession of all details of government, and of the knowledge of the individuals in whom the local government is to be vested, we can go so far as to say that, up to the present, the scheme recommends itself strongly to the consideration of all earnest and sincere Jews. We shall watch its completer development with intense interest and watchful anxiety.

"Almost coincidentally with the publication of Mr. Oliphant's plans comes the scheme of Mr. Cavalet. It seems strange, and yet most re-assuring, that two men of culture and thought have hit upon a similar scheme for the regeneration of Palestine and Syria. There are persons who think that the restoration is to be brought about by a supernatural *coup de theatre*, and that it cannot be accomplished without the intervention of startling and directly apparent miraculous means. The ways of Providence are inscrutable, and much that appears to us merely the result of natural evolution, may be, although not clearly visible, the silent working of the Great Power. There is no reason why all the prophecies, in which the vast majority of us devoutly believe, may not be fulfilled in an apparently natural and consequent manner. It is not our purpose to give any undue importance to Mr. Oliphant's scheme. It may be found not to hold water on close examination, but, on the other hand, it may be productive of vast and singular benefit. Mr. Oliphant is, avowedly, a free-thinker. He has no religious motives. Christianity is to him of as little consequence as Judaism. He is a likely politician with a theory to carry out and nothing more. Yet the least likely of us may be the instrument of Providence, and the least religious be guided by the hand of God. Heaven may lead a man of great intelligence, but of little faith, to become the precursor of the Messiah, who is to be, according to our belief, but a man of marvellous intelligence and power of influence and organization. Exceptionally superior qualities of mind may, not improbably, be the result of the inspiration of God. King Solomon, under whose reign only were the Jews completely united, was but a man, even endowed with human failings in the highest and most animal degree. May not the Messiah, who is to unite all mankind in the common bond of an universal method of worship of the Creator, and thus to bestow peace on the world—for the majority of wars and dissensions are the outcome of religious and political difference—be but the Strong Man, strong-minded and strong-bodied; the Cuning whom Mr. Carlyle imagined with his faulty philology, but true historical insight? Agricultural Colonies may not bring about the Restoration, but they cannot fail to benefit all who suffer from want of direction to their labors and from want of ailment. To wait for a miracle, directly visible, to assist in any work which may conduce to the great end, is to resemble children who, not strong enough to cast off parental leading strings and to assist in the Father's work, wait for Him to give them their daily bread, without doing aught to contribute, personally, to its obtention. To work and to pray is the surest means of accomplishing human aims, but to pray without work is to cast ourselves, indolently, on the mercy of him, who has put before real workers, earnest and ennobling labor. *Laborare et orare.*"—*M. W. S.*

*"If the Messiah come to gather us back to Palestine, I shall ask him to offer me the post of Ambassador for his Jewish Majesty at Paris."—

Parable of the Prodigal Son.

Never certainly in human language was so much—such a world of love and wisdom and tenderness—compressed into such few immortal words. Every line, every touch of the picture is full of beautiful eternal significance. The poor boy's presumptuous claim for all that life could give him—the leaving of the old home—the journey to a far country—the brief spasm of "enjoyment" there—the mighty famine in that land—the premature exhaustion of all that could make life noble and endurable—the abysmal degradation and unutterable misery that followed—the coming to himself and recollection of all that he had left behind—the return in heart-broken penitence and deep humility—the father's far-off sight of him, and the gush of compassion and tenderness over this poor returning prodigal—the ringing joy of the whole household over him who had been loved and lost, and had now come home—the unjust jealousy and mean complaint of the elder brother, and then that close of the parable in a strain of music—"Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry, and be glad: for this my brother was dead, and is alive again; he was lost, and is found"—all this is indeed a divine epitome of the wandering of man and the love of God such as no ear of man has ever heard elsewhere. Put in the one scale all that Confucius, or Sakya Mouni, or Zoroaster, or Socrates ever wrote or said—and they wrote and said many beautiful and holy words—and put in the other the parable of the Prodigal Son alone with all that this single parable means, and can any candid spirit doubt which scale would out weigh the other in eternal preciousness, in divine adaption to the wants of man.—*Canon Farrar.*

BREVITIES.

A Russian correspondent of *L'Art* gives some interesting particulars respecting the magnificent Church of our Savior at Moscow, the first stone of which was laid by the Emperor Nicholas in 1839, and which is now approaching completion. The most precious materials, such as jasper, porphyry, and malachite, have been employed in the construction of this splendid edifice, as well as the richest mosaics and carvings. No fewer than twelve bronze doors, ornamented with statues of saints, open from the four *facades*, each door being thirty-six feet in height, and weighing 2,000 pounds, while around the walls of the entire church are sculptured a series of bas-reliefs, with figures more than six and a half feet in height. While the exterior glows with mosaic, rich stones, and gilded cupolas, the interior, lighted by fifty-six large windows, vies with it in splendor by means of innumerable paintings, covering the whole of the walls.

THE LATE BARON ROTHSCHILD.

At one of the June meetings of the Mildmay Association of Female Workers, Mrs. D. Simpson gave an address on "Our Jewish Sisters," in the course of which she said: "A very touching incident connected with the closing weeks of Baron Rothschild's life was related to me the other evening by my fellow-worker, Miss Phillips. A friend of hers had ordered a particular hymn-book at his bookseller's, and on returning to get it the bookseller apologized for not having it ready for him. He said: 'The truth is, Baron Rothschild called and asked if I could furnish him with a book in which would be found the hymn, "Jesus, Lover of My Soul," and yours was the only one that contained it, so I let him have it.' What led this aged son of Abraham to desire this hymn, we know not. It may have been a little word dropped by a Christian friend. At all events, may we not cherish the hope that his mind and heart were opening to the truth that Jesus, our blessed Jesus, is the Messiah, 'the King of the Jews,' 'the hope of Israel, and the consolation thereof?' And does not his will, bequeathing £10,000 to Jewish charities, and £5,000 to Christian charities, favor the hope?"

AN INSPIRED SCROLL.

A few days since there took place at one of the Synagogues of Baltimore the solemn reception of a copy of the "Shephar Torah," a parchment containing the five books of Moses. This sacred scroll is a present from Sir Moses Montefiore, of England, to the Jews in this city. It was written in Wilna, Russia, and the penmanship is of rare excellence, requiring a long period of time for its execution. The utmost care was taken in transcription, and at every recurrence of the name of God or Jehovah, the hands of the scribe were washed. The scroll is covered with a mantle of crimson silk velvet, richly embroidered with gold, ornamental gold fringe and surmounted with silver bells. The sacred scrolls are regarded with great reverence by orthodox Israelites, who have a tradition that a manuscript copy of the five Books has never been destroyed.

[The Saturday Review.]

POMPEII.

Though the victims of the great eruption of Vesuvius in A. D. 79 lived so long ago they were our fellow-creatures, and it is impossible to recall their fate—especially, one might think, to recall it on the spot—without a feeling of horror. Sir William Gell estimated the number of people who perished at 1,800; but during recent excavations so many bodies have been found that it seems to have been far greater; and when we consider that, closely as the inhabitants were packed, Pompeii was still but a little place, the proportion of deaths appears large. It is, of course, satisfactory to the antiquary to reflect that the misfortunes of Pompeii have been a great gain to modern knowledge. The manners of the ancient Romans are better known to us by what has been discovered here under the ashes than by all the pictures or statues or writings existing elsewhere. The town had been very recently rebuilt, and the remains are chiefly of one period; but the decorations are remarkable for their rarity as well as for their freshness. In fact, the state of pictorial art in the first century would be almost unknown to us but for the frescoes from the house of the Tragic Poet, and the beautiful wall-paintings now in the Naples Museum.

[New York Times.]

While famine is raging in Ireland; while the civilized world, roused in her behalf, is giving her all possible assistance; while her emissaries are in this country appealing to the national benevolence; while boxes throughout the city solicit charity for a starving land—the dispatch from Rome, published the other day, that the Bishop of Kilmore and the Archbishop of Armagh had sent £850 as Peter's Pence to the Pope, must strike many hearts that have warmed toward the suffering Island with an unpleasant chill. This tribute to the Roman Pontiff has been much increased of late in Ireland. She has never been too poor—and extreme poverty has always been her normal condition—to send money to the Church, the mother beggar of all time. Peter's Pence are, like all funds contributed to the priesthood, wrung out of the poor by constant kindling of their superstitious prejudices. This is, indeed, a strange time to be extending pecuniary aid to the Pope, who simply serves as a pretext for incessant mendicancy. It is, to say the least, very impolitic just now to be sending money from Ireland, when everybody is urged to send money to Ireland to buy food. Any one might think the Irish prelates would remember that charity begins at home, particularly when charity is so eagerly solicited from foreign lands. If they have any money to spare, they should give it to the ragged, hungry, homeless wretches by whom they are surrounded, instead of dispatching it to the comfortable and pampered minions of the Vatican. This is more than robbing Paul to pay Peter, it is actually snatching bread from the mouths of the people to put gold into the purse of the Prince. We may well wonder how the Bishops can have the temerity to do this thing, under the circumstances, or how the Pope dares to receive such money. Having received it, how can he keep it? It is not only a disgrace to the name of religion, it is a disgrace to humanity. And he, the head of the so-named Eternal, Universal Church, the high priest of Christianity, the purest and loftiest exponent of goodness and charity, taking golden pounds from a famished land, to which generous souls of every nation and every creed are sending bread. What a venomous stab at charity! Truly this is stealing from starvation to enrich superstition.

[Christian Cynosure.]

In the town of Nablus, or Sechem, where Jacob bought the parcel of ground on which his well is still to be seen, there are now living about 140 descendants of the original Samaritans. The temple which was built after the captivity on the top of a mountain near Nablus has disappeared, but the old observances laid down in the Pentateuch are still kept up. A correspondent of the *Methodist*, who was there at the last feast of the Passover, says he saw the ceremonies carried out just as they were arranged by Moses. A few moments before sunset the congregation assembled with the Chief Priest and the elders for the sacrifice. They repeated portions of Scripture, and then seven rams were led out and examined by the High Priest to see that they were without blemishes, and exactly as the sun sank behind the sea their throats were cut. The blood of one was collected in a basin, and one of the elders, with a bunch of hyssop, marked the doors of the tents.

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RESTITUTION FUND.

AKRON, Fulton Co., Ind., Nov. 29, 1879.

Editor Restitution—With your permission I will make an appeal to the brotherhood for help to support THE RESTITUTION for the year 1880 and insure its weekly visits.

Now, dear brethren, I roll upon one and all who feel themselves able, to donate to the cause of Christ the small amount of $4.00 between this and the first of January.

Dear brethren, we could do this, with a few exception, if we just thought so. I am well aware that some brethren have contributed nobly, but I make this appeal in a special manner to those who have heretofore done nothing as a free-will offering.

Dear brother, do not say, I am too poor! Perhaps you are using that noxious weed, tobacco, in some form. Consider for one moment: are we who claim to be the chosen of God so poverty stricken that we cannot support a weekly paper.

We do hope that everyone will respond to this appeal. Please let us hear from all those who cannot or will not pay the $4.00, and will they please give us their reasons. I am also a poor man. My name is Abraham Restless. I am 49 years old and have a large family to support. I have a small farm of 80 acres. I farm and work at the carpenter's trade to support my family. I was addicted to the use of intoxicating drinks.

And, dear Editor, I will enclose $1.00 to commence on. I read THE RESTITUTION, and the Bible, and I hope to meet you all in that coming Kingdom. So, farewell. ABRAHAM RESTLESS.

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POETRY.

"The Time Is Short!"

BY AUTHOR OF "STEPS HEAVENWARD."

I sometimes feel the thread of life is slender,
And soon with me the labor will be wrought;
Then grows my heart to other hearts more tender.
The time is short.

A shepherd's tent of reeds and flowers decaying;
This night winds soon will crumble into nought;
So seems my life, for some rude blast decaying.
The time is short.

Up, up, my soul, the long-spent time redeeming;
Sow thou the seeds of better deed and thought;
Light other lamps, while yet thy light is beaming.
The time is short.

Think of the good thou might'st have done, when brightly
The sun to thee life's choicest seasons brought;
Hours lost to God in pleasure passing lightly.
The time is short.

The time is short. Then be thy heart a brother's
To every heart that needs thy help in aught;
Soon thou may'st need the sympathy of others.
The time is short.

If thou hast friends, give them thy best endeavor,
Thy warmest impulse and thy purest thought,
Keeping in mind, in word and action ever,
The time is short.

Where summer winds, aroma laden, hover,
Companions rest their work for ever wrought;
Soon other graves the moss and fern will cover.
The time is short.

Up, up, my soul, ere yet the shadow falleth;
Some good return to latter seasons wrought;
Forget thyself, when duty angels calleth.
The time is short.

By all the lapses thou hast been forgiven,
By all the lessons prayer to thee hath taught,
To others teach the sympathies of heaven.
The time is short.

COMMUNICATIONS.

The Kingdom of God.

BY G. H. MYERS.

ENQUIRER'S FIFTH QUESTION.

We learn from Psa. cx. 1, that Jesus was to ascend to the right hand of the Father and abide there till his enemies are made his footstool. From Heb. x. 12-13, and other texts that he is now occupying that position; from 1 Cor. xv. 23-28, that when he ceases to occupy that position he will deliver up the kingdom to the Father. How will you reconcile this position and these Scriptures with your idea of a personal reign of Christ over the nations here on earth?

REPLY.

I am led to believe that the difficulty existing in your mind relative to these texts, arises out of a very restricted sense which you give to the expression "sit at my right hand." Your question evidently portrays to me that you understand the Scriptures to teach,

1. That the word "sit" denotes a literal seat, absolutely so.

2. That, "at my right hand," denotes literally a relative position on the right hand of God as opposed to left hand, and,

3. That this position must be occupied, absolutely so, by Jesus till all enemies are put under his feet.

That this is the correct idea contained in these Scriptures we offer the following objections:

1. That Jesus has not occupied the sitting posture from the date of his ascension till now. For evidence,

a. Stephen saw him standing on the right hand of God. Acts vii. 55, 56.

b. Paul saw him while on the way from Jerusalem to Damascus. Acts ix. 3-5.

c. John saw him standing. Rev. v. 6.

2. That Jesus will not, and cannot occupy the sitting posture till the last enemy is destroyed, chronologically we offer,

a. When ready for the second advent he will leave the courts of heaven—or presence of the Father.

b. He will descend into the regions of the earth.

c. Then follows the shout. 1 Thess. iv. 16.

d. Next the voice of the archangel. 1 Thess. iv. 16.

e. This is followed by the trump of God. 1 Thess. iv. 16; 1 Cor. xv. 52; Rev. xi. 15.

f. Then the dead in Christ arise. 1 Thess. iv. 16-17; 1 Cor. xv. 52; Rev. xi. 18.

g. And this is followed by the shout of victory over the grave—the last enemy, to these, now vanquished.

Now if you or any reader of this article can make point seven preceds, and become the touch for point one, which you will have to do by your restricted view of the text, then I will surrender the case.

3. That the word rendered "right hand" is more liberal and general as to position, than right hand as opposed to left hand.

The Greek word in Psa. cx. 1 (Septuagint cir. 1) *Dexioon* the genitive plural of *Dexios*, is defined, "Favorably, auspiciously, prosperously, ingeniously, dextrously, cleverly."

The Greek word in your text in Heb. x. 12-13 is *Dexia*, nominative singular feminine of the same *Dexios*, and is defined by Groves—"The right hand; a pledge of honor, faith, fidelity; a bargain, agreement, covenant, promise." The Hebrew of Psa. cx. 1—*Yah—men*—is defined by Gesenius—"The right hand, as the pledge of good faith." Thus it is observable that the work denoted by the word can and may be carried on with the *Yahvah*—the coming one—the one to whom the address was issued, here on earth as well as while anywhere else as to locality.

4. The context of 1 Cor. xv. 22-28 forbids the narrow view evidently existent in your mind upon the subject. Let us investigate a little. The Apostle is treating of the resurrection.

Verse 1-4.—He calls the death, burial and resurrection of Christ fundamentally and necessarially considered: the Gospel.

Verse 5-11.—He gives the witnesses testifying to Christ's resurrection.

Verse 12-19.—He considers the resurrection negatively, giving the consequences provided Christ be not raised.

Verse 20.—He reaffirms his proposition, that Christ has risen.

Verse 21-22.—He presents Adam and Christ antithetically; death by relationship to one and life by relationship to the other.

Verse 23-24.—He gives the order in the resurrection. 1. Christ the first fruits. 2. They that are Christ's at his coming. 3. Then the end. Question:—End of what? Not the end of the kingdom, but of the resurrection, the subject under consideration in the chapter.

Now with these remarks before you, the only question of trouble that can still possibly arise is, does not the third order here spoken of in the resurrection follow too much in proximity to the second to admit of the reign of the Christ over the nations intervening? To this we reply:

That the words "afterwards" and "then," are virtually from the same Greek word. Then is from *Eita*, and afterwards is from the same word with the preposition *epi* prefixed, which preposition simply means on upon. Further the two words *eita* and *epeita* are defined by all Lexicons the same. Now if the word in the first case spans the time 1800 years and more between the first and second orders, may it not mark a long interregnum in the second? Let inspiration settle this question. Then to the testimony.

The Revelation, after describing the first resurrection and the position of those who have a part therein, in Rev. xx. 1-4—says in verse 5, "But the rest of the dead—as seen xiv. 13—live not again until the thousand years were finished." Therefore the difficulty is removed, and intervening the second and third order in the resurrection inspiration places the reign of the Christ over the nations for their subjugation and conversion.

One more remark on the text before we dismiss it. It is, that the deliverance of the kingdom from the Son to the Father as indicated in 1 Cor xv. 23-28 cannot be in the sense of absolute abdication. My reasons for this is,

1. That the Hebrew word *Gad*—rendered "until" in the phrase—"Sit at my right hand until I shall set thy enemies a stool at thy feet," Psa. cx. 1, does not restrict the word "sit," simply to the accomplishment of the work here described, but looks even beyond this for its complement. On the use of this word as thus described see Gesenius, page 761—"The sacred writers have not in all places assigned the extreme limit, (of the word *God*), but a nearer one, without intending however to exclude at all the time beyond. When a person setting off on a journey says to a friend: farewell till we meet again! he now thinks indeed chiefly on this nearer term, although he also wishes his friend to "farewell" in like manner after his return. These remarks apply to passages like Psa. cx. 1; cxii. 8; Dan. i. 21; Gen. xxviii. 15; 1 Tim. iv. 12."

2. That while the millennial period appears to be but one period or age, and that somewhat definite—see Rev. xx. 2-7, Christ's reign over the house of Jacob is expressed as to duration by *eis tons aiooas*—during the ages.

3. That of the duration of his kingdom it is said in Psa. cxiv. 13—"Good is *Yahvah* (the coming one) to the all, and his tender mercies are over all his works. Shall give thee thanks, O *Yahvah* (the coming one) all thy works and thy saints shall bless thee. To make known to the sons of men his mights, and the glory of the majesty of his kingdom. Thy kingdom is a kingdom of all eternities"—(Hagster's interlinear of the Psalms). The word eternities here is from the Hebrew word—*Golaim*—plural which does not mean one age, but a hidden number of ages—a succession of ages—all ages to come.

4. That absolute abdication seems to be in conflict with Dan. vii. 18. "But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even for ever and ever." Standing connected with and at the head of this host is Jesus of Nazareth; and all taken together as one body they are the seed of the woman, to crush the serpent's head, Gen. iii. 15; and the seed of Abraham to bless the nations. Gal. iii. 16, 27-29. Rotherham, after discussing the words *Golam* and *God* and their combinations says of the expression—"*Golam of God-ans*" To the previous combination (referring to some former remarks) it might have seemed unlikely that anything could be added. What more could our weak minds desire than the ages of perpetuity? Extensively—nothing: intensively—one thing remained, namely, to characterize the ages to come as better in quality than the ages that are past. And this it was possible to do. Just as the holy of holies was the holiest, the best, the most beautiful, faultful, and precious of all the holy places of Israel, so it was possible to relate the ages to come with those gone by in the way of supereminency of character. The ages of perpetuity, which may be summed up as the perpetual age, will be in every sense the supreme age. That age will justify the ruler, realize the hopes, garner the fruits of all past ages. It will glorify the age-abiding God, who emphatically dwells in perpetuity. Isa. lvii. 15.

Example—Dan. vii. 18, "But the saints of the Most High shall take the kingdom, and possess the kingdom "unto" (during) the *golam*, even unto (during) the *golam* of *golams*."

5. Absolute abdication conflicts with Luke i. 33, which says: "And of his kingdom there shall be no end."

(To be Continued.)

Practical Christianity.

Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. 2 Cor. vii. 1.

What promises (reference) read from the 14th to the 17th as a command, or advice, or exhortation upon obedience to and a faithful performance of the things enjoined. The promises are that God will be a Father to such, and they shall be the sons and daughters of the Lord Almighty. Verse 18. Great and astounding is the thought that the eternal One, the Creator and upholder of all things, the God and Father of our Lord Jesus Christ the Savior and Redeemer of the lost and ruined race of Adam, should offer and guarantee to become our Father upon our becoming obedient to his law.

The possession of the promised inheritance, the gift of eternal life, and the perpetuity of the race of Adam is based upon and centers in our strict obedience to God's holy law. Christ kept the law, magnified it, and made it honorable; he was made perfect through suffering. Yea more, he become the Son of God with power by the Spirit of holiness through a resurrection from the dead. Rom. i. Will less be required of the members of his body? I trow not. Having taken our first lesson in Bible Christianity, and performed our first duty instead of going on to perfection, we settle down upon our lees, or switch off on some side issue or crotchet, and forget that we are to live a holy, godly Christian life, and by so doing perform the command in our text.

The process of cleansing is to be performed by strictly living out by our practice of the things which Christ has ordained and commanded; to substitute anything else, or live by any other rule is a fatal mistake, and will result in irreparable loss. How full of meaning those precious words. If any man is in Christ he is a new creature (or new creation), old things are passed away; all things become new. But what of him or her who bears the word of the kingdom, believes it, and performs the first act of obedience, witnesses a good confession before men by putting on Christ in baptism, but *brings* along with him his old sinful habits and Gentile practice? Here is the fatal rock on which many have made shipwreck of faith and are floundering in Bunyan's quagmire or slough of despond. The sum total of Bible teaching is after we have laid the foundation on the rock Christ Jesus, the chief corner-stone, we go on to perfection.

Our text reads, "Let us (in the plural) cleanse ourselves *from* all filthiness of the flesh and the Spirit." Did Paul need to use the cleansing process? Yes, and every other mortal man, until this mortal shall put on immortality. Hear him, "I keep my body under and bring it into subjection, lest after I have preached to others I become a castaway."

We can readily understand what is meant by filthiness of the flesh, but not so easily that of the Spirit. A man may be spiritually minded and not be a perfect holy being. The habits and practices of the old man of the flesh cling to us with the tenacity of the death grasp. There is no absolute perfection this side the coming of Christ and the resurrection, and translation of the just; its a warfare, and while it lasts there is an enemy to be fought and overcome, and nothing short of the grace of God, the assistance of the Holy Spirit and the precious cleansing blood of the atoning Lamb of God which takes away the sin of the world can accomplish the work is only begun when we put on Christ and are in him; the foundation is laid, our superstruction must be *built, the material of the best quality* purified, made white and tried. How many are building with hay, wood and stubble, whose works will be burned up, etc.

We will itemize and name some things that are forbidden by the word of God; we begin with, "Let your words be few and well chosen, be sure ready to hear than to speak; be still and know that I am God; by thy words shalt thou be justified, and by thy words shalt thou be condemned; for every idle word that men shall speak they shall account thereof in the day of judgment—fearful words of burning truth." In the violation of these beautiful texts of Scripture lies our besetting sin.

It is said of the Indians they are inveterate haters of too much talk. It is also said of poor Meeker, the Indian agent, that he was killed and his tongue cut out by the roots because he talked too much. So keen are our sensibilities, and so sharp the reproofs of a faithful conscience we cry out with Paul, "O wretched man that I am, who shall deliver me from the body of this death, and with sinking Peter? Lord save, or I perish!" Another sin—and it is one of the crying sins of the age—is dishonesty in business. So deep and fearful are the inroads upon the whole body politic that even enlightened believers of the Gospel are ready to practice and apologize for it for the sake of gain. But with this as with all other sins, the word of God is very clear and positive in condemnation of the practice. Gentile custom and practice are strictly forbidden by the word and law of God, where they contravene the law of God, and no excuse or special pleading will avail us when we stand before the judgment seat of Christ. The conscience may by practice in wrong doing become seared as with a hot iron, yet it is a faithful monitor and will arouse up like an armed man.

Another crying sin of this age is covetousness. This is idolatry so says the word and is named as one of the sins that will shut us out of the kingdom of God. The sin of covetousness among the Gentiles or even the sects is a common thing, but its practice by members of the body, and especially those of the Abrahamic faith, when we profess to be looking for the coming of Christ at any moment, to take away his saints to the aerial, to the marriage supper of the Lamb is a strange thing indeed. The covetous practice of getting and hoarding up money against a rainy day by the professed members of the body of Christ is a crying sin, and a fearful stumbling block in the way of poor perishing mortals. Can it be possible that he or she is of sane mind who will grasp every dollar and invest in bonds or bank stock? How often has it been said to the writer that men do not believe what they preach? The Gentiles are not all fools, they judge correctly when they ask, "What is he going to do with his gold and greenbacks,—and scoffingly add—is he going to take it it with him when he goes?" Oh, the folly of sinners!

Once more and we must close this article. A crying sin in the Church of God is the use of tobacco. This we have prayed and wept over, and talked against, but to little use. We have but little faith that anything we can write will cause to our brethren to look at this crying sin and filthy habit in its true light. Having our hearts sprinkled from an evil conscience and our bodies washed in pure water. Here the cleansing process is clearly taught. Again Paul says, "Know ye not that your bodies are the temples of the Holy Spirit; he that defileth the temple of God, him will God destroy." How fearful this language; what more effectual means can a man or a woman take to defile the temple of God than the beastly practice of the use of the filthy weed. My dearly beloved brethren in the faith, especially in the mountains of North Carolina, suffer the word of exhortation and admonition. God's kingdom is a holy kingdom; nothing will enter that kingdom that defileth or loveth or maketh a lie. I have not words at my command to express the feelings of my poor, bleeding, lacerated heart over my own and my brethrens' shortcomings and imperfections. "Behold, I come quickly to reward every man as his work shall be."

To be continued—one more short article on the last clause of the text perfecting holiness in the fear of God.

NEWELL HOND.

Man's Relation to Immortality.

When viewed in the light of the Bible, the relation man sustains to immortality, is a beautiful illustration of the wisdom of God. But, if viewed from the so-called orthodox standpoint serious questions arise that have never yet been answered. Think for one moment, how questionable is the wisdom of a being who of his own almighty power would create beings, and impart to them a nature that must necessarily continue their existence through endless ages, whether that existence gives them continuous pleasure or ceaseless pain. No wonder that serious misgivings have taken possession of those who have attempted to reconcile such acts with infinite wisdom. We are not surprised at the remarks of Barnes, when after having declared that a large portion of the race would be doomed by virtue of their immortal nature to suffer endless misery. "That in whatever direction I turn for a reason, for such a course, all is dark, dark, dark!" We can see the wisdom of a human government, in demanding the death of its subjects when capital crimes have been committed. We can see not only wisdom, but mercy displayed, when some poor, suffering creature is deprived of life to end its misery.

We can see the grandest display of the wisdom of the Creator of all organized beings in so constituting them, that, although susceptible of pain, when any part of their organization is injured, yet, the pain thus suffered, serves an excellent purpose for it admonishes them, that unless the injury ceases the organization must perish. But some times the pain will be suffered when no such useful purpose will be answered, as in the case of a vessel's crew cast into the water in mid-ocean, here the pain endured would, if continued, be only a constant misery, here the wisdom of the author of that law is shown in the fact, that after a brief period of suffering death ends the pain by rendering the organization unconscious. Or a crew of a shipwrecked vessel are thrown upon a desert island, when after a little while the pangs of hunger seize them, and while the proper function of hunger is to admonish the system to take food to sustain the organization, in this case it can answer no such good purpose, and indefinite prolonging such pain without the means of ending it, would be simply cruelty, but after a short period of pain death paralyzes the system, and thus ends its terrible suffering.

Think of the horrors of a ships crew thus situated, if death could never come to their relief, to sink and struggle, and gasp and suffer, madly clutching each other in their frantic efforts to escape, but doomed to thus suffer eternally. Who could admire a being capable of such cruelty? Or picture the scene upon the desert island where the famished crew are suffering the burning pangs of thirst without a drop of water to allay its fierce pains, where the famished mother looks with dry, stony eyes upon the hunger-smitten babe as it piteously begs for a morsel of food, but no food to hush its famishing cries. With what pleasure we turn from the contemplation of these imaginary scenes, and thank God that he is not the author of a system that would entail such cruelty upon his creatures. And can we not see wisdom in the arrangement that the duration of wicked beings upon the earth is so limited? Without this, what would society become, if, with it wickedness flourishes as at present? May we not rejoice that a wise lawgiver has declared "that bloody and deceitful men shall not live out half their days!" Think of the fearful consequences to society if those frightful monsters, whose bloody deeds history records, had been permitted to live for centuries to curse society with their fiendishly cruel acts. Think of a Nero or Caligula or England's famous "bloody queen" continuing to hold the scepter dripping with blood, and as the measured centuries roll over the reign of these monsters in crime, becoming more and more cruel and oppressive. From the foregoing reasons I must conclude that God did not commit the great error of giving man endless life, as it would as likely result in perpetuating his misery as his happiness.

Wisdom would seem to dictate that man's fitness for endless existence should be demonstrated by a fair trial, and if found unworthy, justice to the individual would demand that his existence should cease, for to continue his life as a sinful, suffering being could not possibly be a blessing to him, and certainly it would be no advantage to others, therefore, it ceases to be.

Life is conditional, we shall find it so stated in the history of the race. Immediately after man's creation, he was placed upon trial, a simple test was given to prove his fitness for the position to which he was to be assigned. What that would have been, is thus shown in a negative manner. Having developed by disobedience a character opposite of that required in the test, we should expect a sentence that would end his life. In accordance with this sentence declaring "dust thou art and unto dust thou shalt return," this is just what was meant in the penalty, "thou shalt surely die." The arrangement for perpetuating man's existence shows most conclusively that a disobedient being will not be permitted to enjoy endless life. For after he had disobeyed the voice of his Creator, he is thus addressed, "Now lest he put forth his hand and take also of the tree of life and eat and live forever, therefore, the Lord God sent him forth to till the ground from whence he was taken."

Thus the first of the race was by his disobedience doomed to die. And that the penalty thus incurred might not be escaped or evoked, all access to the tree of life was cut off, thus rendering all escape of hope impossible. And to put the matter beyond all doubt the record of the transaction says, "All the days that Adam lived were nine hundred and thirty years and he died." Thus through the wisdom of God was averted the fearful consequences of eternally perpetuating the life of a sinful being. Why not learn wisdom from this? If God decided thus the case of the first sinner, he will in like manner dispose of all other sinners. To argue otherwise is to call in question the wisdom of God. Infinite wisdom selects the best plan, therefore no second plan will ever be substituted for that which the unerring judgment of God selected in the beginning of the history of the race. Earth's dominion was offered to the first Adam, but his right was forfeited through disobedience, the future dominion of earth will only be entrusted to rulers who have shown themselves worthy of the position by a full compliance with the test of character, which is simply obedience to the Lord's commandments. In Adam's case the test was very simple, in our case it is certainly not complicated, two words express it all, faith and obedience. Faith is simply belief of certain facts plainly stated, obedience is simply compliance with a few plainly stated commands. If endless life and all its glorious accompaniments can be thus easily obtained, why should any who can become intelligently acquainted with God's plan, be willing to forfeit all through lack of faith and obedience?

God's plan of salvation has one feature that is pre-eminently Darwinian, (i e) it contemplates "the survival of the fittest." While all past ages with the present have had a sad intermingling of good and bad that glorious age when consummated will be an age of righteousness," thy people also shall be all righteous." Oh what a select company this is that the prophet sees. Peter speaking of the same age says it is the "New heavens and earth in which dwelleth righteousness." And the wise man declares "the righteous shall never be removed, but the wicked shall not inhabit the earth." And finally it is declared in the glorious vision of the future as seen by the revelator, "Blessed are they that do his commandments that they may have right to the tree of life and may enter in through the gates into the city."

"Oh how sweet it will be in that beautiful land
So free from all sorrow and pain,
With songs on our lips and with harps in our hands,
To meet one another again."

Oh brother or sister suffer the word of exhortation, yes, and exhort one another. Our position is truly sublime, standing upon the crumbling sands of this eventful age, just upon the eve of the most stupendous events in human history, strange and significant events transpiring around us, infidelity waging her boldest war against God's word: A grand revolution in society just at hand, and soon the King in his beauty will come. Now the thrilling question: "What manner of persons ought we to be?" O yes, put the question closer home, "What manner of persons are we?" "Be ye therefore ready." Amen.

J. F. WAGONER.

The British Museum has recently purchased about one thousand terra cotta tablets, with inscriptions referring to the history of Babylon. Among them there is a tablet mentioning King Sampsi-Iva, hitherto unknown, and who probably was one of the sovereigns intermediary between Cambyses and Darius. A fragment of another of these tablets contains the design of one of the gates of Babylon.

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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THE RESTITUTION advocates the Real "restitution of all things which God hath spoken by the mouth of all his Holy Prophets since the world began." It also advocates, as a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of Kings, and the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ; and many other kindred truths. It also advocates a hearty belief of the Gospel, repentance, and immersion as prerequisites to the forgiveness of sins, and a holy life as essential for final salvation.

COMMUNICATIONS.

Coming Age.—Its Proximity.—The Four Monarchies Continued.—Supplementary Remarks on the Metallic Image.—Four Beasts of Dan. vii. No. 9.

J. P. WEETHEE.

Metallic Image:—Supplementary to what we presented in our previous exposition of the image we give the following, noting some points also in review:—

1. The image of Dan. ii. 31-44, is not an *actor*; it does nothing; it simply denotes being-organization, but not life; the qualities of beings, and not their actions.

2. The metals are five; four pure, viz: gold, silver, brass and iron; one is an impure metal—the clay having the metal aluminum for its base. These five symbols represent four kingdoms and only four. The *brass*, the English translation of the Hebrew word נְחֹשֶׁת (nekh-o'-sheth), Chaldee נְחָשָׁא (nekh-a'-shaw), brass or copper) which we are inclined to believe means copper. Brass is an alloy of copper and zinc (anciently of copper and tin) still the pure metal seems to be intended. The point, however, is not material—since it simply represents one kingdom.

3. The gold, the silver and the brass are symbols of three kingdoms, succeeding each other in the order named: "Thou art this head of gold," Dan. ii. 38, second "kingdom inferior to thee" vs. 39, "Another third kingdom of *brass*," vs. 39, Greco-Macedonian empire. No use is made of the arms—though the silver represents an empire composed of two nations (Medes and Persians) united in one, Daniel's interpretation leaves out the arms.

The Greek, or empire of brass, after the death of Alexander, the Great was divided into *four* kingdoms. This division, however, has no symbol in the image (though seen in Dan. viii. 8) The belly and thighs symbolize the Greek undivided empire, though the thighs (two perhaps) are included. They have, therefore, no special symbolic meaning. The third, or Greek empire completes the image to its legs (how many? the interpretation does not say). These three kingdoms had given way to the fourth or iron before the birth of Christ.

4. *Fourth, or iron kingdom.*—As the fourth evidently exists till the stone (Christ) smites the image, which event is still in the future, we now have a location somewhere in the fourth and final division of the image. We may divide the symbols of the fourth, or Roman kingdom into two parts,—1st the pure iron, vs. 40. Strength was its specific feature; "4th, kingdom shall be strong as iron," v. 40. 2d the iron-clay division. Partly strong (iron) and partly broken (clay). We are now ready to examine what features of the Roman empire are *not symbolized* in the iron, and the iron and clay and what *are represented*.

Features not symbolized:—1st, its eastern and western divisions. This division was completed under Constantine, the Great, at the close of the first quarter of the 4th century. The Roman monarchy was a unit during its first three centuries. It was then, in character, what Daniel saw and described in vs. 41. "And the fourth kingdom (not kingdoms nor divisions) shall be strong as iron: forasmuch as iron breaketh to pieces and subdueth all (things): and as iron breaketh these, shall it break in pieces and bruise. "The symbol of the empire during this period, was—the 'legs (not one leg) of *iron*;"—A unity of power, not a duality, nor a trinity.

Now, if the *number* of the legs means any thing, who will tell us *how many* there were (since Daniel has not seen fit to inform us). He says "legs" whether two, ten, or a hundred, it matters not; it had enough (perhaps) to stand on. If they symbolize divisions of the empire, each leg representing a division, the divisions denoted by the legs appear 300 years too early in the history of that monarchy since the division was not till the days of Constantine. If the legs symbolize divisions why not the arms, and the thighs? (vs. 33). If the thighs represent unity, why not the legs also? Daniel says, "This is the dream; and we will tell the interpretation thereof before the king." *vs.* 36. We have always understood the interpretation to be full and complete. His interpretation of the head makes it a unity, though the head is composed of a plurality of members, there is one head—a symbol of one kingdom. The interpretation of the breast and arms makes another unity, another kingdom, not kingdoms, though two kingdoms, (the Medes and Persians) were the elements of this dynasty, the *unity* alone, the second inferior kingdom is symbolized. This division is recognized in a subsequent vision, (Dan. viii. 3. Daniel's interpretation of the belly and thighs of brass, presents a third unity—a third kingdom, (not kingdoms) of brass: though the Greco-Macedonian empire was composed of two people, having two governments, viz: Greco proper and the Macedonians. It had as many thighs as legs; still the *unity* alone is symbolic.

The interpretation of the remainder of the image brings to view a *fourth* unity and only a fourth: "And the fourth kingdom shall be strong as iron," vs. 40. Daniel's interpretation contains only four unities:—Four kingdoms extending from Nebuchadnezzar to the second coming of the Son of God,—the stone, vs. 34 and 44.

If the legs then, symbolize a unity, so do the *feet*, and also the *toes*. The four great unities, the four monarchies should be constantly kept in view while investigating the symbols of the metallic image. The two divisions into eastern and western empires, and into ten kingdoms, are true in history, and distinctly seen in other visions, but do not belong to this vision, neither are they here interpreted.

2. Does the interpretation of Daniel recognize any *division* in the kingdom? We answer in the affirmative. What kind of division? A division of *weakness* and not of its *unity*. What is the symbol of the element of weakness? Ans. *Potter's clay.* "And whereas thou sawest the feet and toes part of potter's clay and part of iron; the kingdom shall be divided, but there shall be in it of the strength of iron, forasmuch as thou sawest the iron mixed with miry clay. And (as) the toes of the feet (were) part of iron and part of clay; so the kingdom (singular) shall be partly strong and partly broken, (brittle). And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another (this with this) even as iron is not mixed with clay, vs. 41, 42, 43. As clay divides iron, by mixing with it, and weakens it, so the people symbolized by the potter's clay by mingling with the kingdom, or iron race (Romans) would weaken that power. The mingling of the barbarians, fully satisfies the condition of the symbols.

3. *Do the four monarchies still exist?* Not in dominion or as universal empires. Dominion, or earth's diadem was to be transferable, and progressive. "After thee shall arise another kingdom inferior to thee, and another third kingdom of brass, and the fourth kingdom as strong as iron," verses 39 and 40. The dominion will be found in the iron clay mixture of the fourth kingdom. Though governments still exist on the territory of the image.

4. Does the fourth empire now exist in its dominating power? Is there now a mixed Roman empire? Are there two races mixed? Such a domination has existed, and is still in being, viz: The *Romano-German empire.* This has been the reigning mixture since A. D. 800. Germany is the mother of the western European nations: the kine which fills the old Roman world with its swarms.

The crowns on the head of that mixed family,—that iron clay dynasty that must soon abdicate in favor of Christ the King of Kings. We are now living under the last days of the mixed empire. God, in the triumph of his power, has long since overthrown the Supreme rule of three of these monarchies. The diadem will soon be placed upon him whose right will be undisputed.

The four monarchies of Dan. vii. 2-28. We are here introduced to a new class of symbols; living animals, symbolic of life and action. It is a night scene, a night at sea; a stormy night. Such as make tremble the brave-hearted. Tempestous clouds, gathering angry blackness, accumulate. The four winds rush down from the heavens and the waters are made the seat of conflict. As Daniel gazes upon the seething caldron four beasts rise up out of the sea unlike in shape and action.

"The first (was) like a lion, and had eagles' wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made to stand upon the feet as a man, and a man's heart was given to it.

The lion, and head of gold symbolize the same kingdom, the empire of Babylon, the *gold* its wealth, the *lion* as a living agent. Eagle's wings denote rapid conquests as under Nebuchadnezzar. Winged lions were a national symbol of the Chaldean empire. The wings being plucked denoted the humiliation of that empire under Belshazzar by the Medes and Persians. It was deprived of its strength and courage.

1. *Second beast.* "And, behold another beast, a second like to a bear, and it raised up itself on one side, and (it had) three ribs in the mouth of it between the teeth of it, and they said thus unto it: 'Arise, devour much flesh.' The beast, a national emblem of Persia. It was most voracious of all beasts. The ... becoming powerful by the aid of Persia. Its devouring nature is denoted by the three ribs (Babylon-Lydia and Egypt) in its mouth. Medo-Persia, the breast and arms of silver is here symbolized by the bear.

It was an empire inferior in riches to Babylon, but more cruel and bloodthirsty. 3. *Third beast:*—"After this I beheld, and, lo, another, like a leopard, which had upon the back of it four wings of a fowl (bird); the beast had also four heads; and dominion was given to it;" vs. 6. The Greek, brass, and Leopard empires are the same kingdoms. The leopard, being crafty and deceitful fitly denoted the Grecian empire. The four wings symbolized its rapid movements under Alexander, the Great, and the four heads the four ruling dynasties out of the Grecian empire after the death of Alexander. These three empires lost their dominion before the birth of Christ.

The fourth beast:—"After this I saw in the night visions, and, behold, a *fourth beast*, dreadful, and terrible, and *strong exceedingly;* and it had great *iron teeth:* it devoured and brake in pieces, and stamped the residue with the feet of it: and it (was) diverse from all the beasts that (were) before it; and it had *ten horns.* I considered the horns, and, behold, there came up among them *another little horn*, before whom there were three of the *first horns* plucked up by the roots: and, behold, in this horn (were) eyes like the *eyes* of a man, and a *mouth* speaking great things.

I beheld till the thrones (of judgment) were cast down (placed), and the Ancient of days did sit (as a judge) whose garments (was) white as snow, and the hair of his head like the pure wool: his throne the fiery flame, his wheels burning fire. A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.

I beheld then, because of the voice of the great words which the horn spake, I beheld till the beast was slain, and his body destroyed, and given to the burning flames. As concerning the other *beasts* (the three) they had their dominion taken away yet their lives were prolonged for a season and time.

I saw in the night visions, and, behold, (one) like the Son of Man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom (that) which shall not be destroyed.

I Daniel was grieved in my spirit in the midst of (my) body, and the visions of my head troubled me. I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me to know the interpretation of the things."

Angel's interpretation:—His general explanation, is very brief:—These great beasts, which are four, (are) four kings (kingdoms) (which) shall arise out of the earth. But the Saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever.

This epitome of history requires our undivided attention. We, like Daniel, would know the truth of the fourth beast, which was diverse from all the other beasts: the one under which our blessed Redeemer was incarnated, suffered, died, was buried, arose, and ascended, and sat down on the right hand of the Divine Majesty; that Gentile kingdom out of which has been, and is being taken a people for his name;—the great persecutor of the sanctified—the general assembly and church of the first born whose names are written in heaven; that *monarchy* which *Jesus*, at his glorious epiphany, shall conquer and from which he shall take the diadem of the whole earth.

"My Word Shall not Return Unto me Void."—Isa. lv. 11.

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy but to fulfill; for verily I say unto you, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. v. 17, 18.

"And it is easier for heaven and earth to pass, than one tittle of the law to fail." Luke xvi. 17.

"Of old hast thou laid the foundations of the earth, and the heavens: the work of thy hands. They shall perish but thou shalt endure; (stand, margin), yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed." Psa. cii. 25, 26.

"And all the host of heaven shall be dissolved and the heavens shall be rolled together as a scroll." Isa. xxxiv. 4.

"Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment." Isa. li. 6.

"I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts and in the day of his fierce anger." Isa. xiii. 13.

"The earth shall reel to and fro like a drunkard, and shall be removed like a cottage." Isa. xxiv. 20.

"Yet once more I shake not earth only but also heaven." Heb. xii. 26.

"The day of the Lord will come as a thief in the night, in the which (*day*) (italics mine) the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Nevertheless we, according to his promise look for a new heavens and a new earth." 2 Pet. iii. 10, 13.

"For behold I create new heavens and a new earth: and the former shall not be remembered nor come into mind." Isa. lxv. 17.

"I am the Lord thy God that divided (the sea whose waves roared; the Lord of hosts, or Jehovah (the existing one; new translation Young) is his name. I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth." Isa. li. 15, 16.

"I am not come to destroy, but to fulfill." From these words have been derived many meanings to suit the mind and purpose of the expositor, but to me they have but one meaning, and that one, I think, to be in harmony with the Scripture.

1. Did the Anointed One—Christ—fulfil all that had been spoken by the mouth of all the holy prophets, when he was made manifest in the flesh being born of a virgin, and, after fulfilling his office of prophet was led as a lamb to the slaughter, or did he only fulfil it in part? If he did fulfil all at that time, then there is to be no King to set on David's throne, for no throne was given him in Cesar's kingdom, and, hence, the Scriptures are broken, but not one jot, nor tittle, shall pass until all be fulfilled; hence I understand that every prophecy in the Old Testament Scriptures must be fulfilled to the letter, and the argument that those promises were made to the Jews and because the Jews disobeyed they could not be fulfilled, must fall to the ground.

Christ came to fulfil the law. We do not understand by that, that the event of his coming fulfilled the law; but, that, having come, he began to fulfil the law which no man prior to him had been able to do. He died, overcame death, rose again, and is alive forevermore and ascended to God's throne, and is become our High Priest in the holy of holies, perfecting the law and fulfilling all things until the times of restitution, when he will come again to complete the work he has never ceased from accomplishing since the world began; and when he comes again, all things spoken, will be fulfilled and every promise in the word of God shall be consummated; there shall no word return unto him void, for he will do all his pleasure. The Scriptures are God's purposes written out, and the parts remaining to be fulfilled will, in the main, be accomplished after our Lord's return, when he comes as King, for the time is at hand, it hasteneth greatly, and, in the end, the vision will speak and not lie; and the time is come for it to speak. From 1880 to 1886 covers the cycle of time based upon the Bible figures by the servants of God on all the earth for the completion of the vision. Ho, for the morning thy King cometh! The day star will quickly arise; and may our lamps be trimmed and burning, and our vessels full of oil, is the prayer of your brother in the faith, and slave of Jesus Christ.

J. O. BARNABY.

Rochester, N. Y.

CORRESPONDENCE.

Editor Restitution:—Our Brother Magruder having called the attention of the brethren to Cleveland in his recent letters of travel, it seems but right we should say the church in Cleveland did much enjoy the discourses and social conversations of Brother Magruder. We had long felt as though we were acquainted with him through the pages of THE RESTITUTION, and when we saw him in our midst and heard his voice, we still felt so, with one exception, for myself, at least, I had imagined him to be a strong (I judged from his writings) man of about forty years of age. Instead of which he is crowding on towards three score and ten! In this I felt disappointed, as he is drawing so near the close of his labors, and we cannot expect many so welcome visits from him. Oh, that the King would soon come!

I have an item of news for which you and the brethren, generally, will join with us in rejoicing. We have recently added to our number two very intelligent brethren; one a young German brother from the German Baptists. His attention having been called to the gospel of the kingdom and immortality through Jesus the Christ, he gave the matter such an investigation as but few can give. He left no stone unturned, and, after being thoroughly satisfied he had found the truth, he obeyed from the heart the form of doctrine, etc. I anticipate a life of usefulness. He is a good German scholar, and, though not as yet very fluent as a speaker in English, he understands what others say, and will fast improve in English speaking. The other is an elderly brother who came some years since from the Isle of Man. He was very active in the ranks of the "Disciples." Having a small printing press, he employed his spare time in printing and giving away tracts advocating their doctrine, but coming in contact with us, he learned the way of God more perfectly, and obeyed it! Having once stood where he did, and having been baptized by the same person in the old country, we could sympathize with each other. Suffice it to say he has some tracts formerly printed he has no use for now! But is now printing different ones, a sample of which I enclose. Thanks and glory to God.

One more item. Brother Stephenson, and others, who have visited Cleveland, will remember that we met in Beck's Hall, and that extra meetings were costly to us, and as most of our number do not abound in this world's goods we could not do much in the way of having extra meetings. Well, the brethren have now rented a chapel formerly occupied by Universalists, where, henceforth, we expect to hold one meeting Sunday morning and evenings, and as often as we please, with no additional costs, except light and fuel. It is situated on Linden street, near Woodland avenue, where we shall be happy to greet any brother who may be passing this way.

Ever yours, in the one glorious hope.

GEO. ELTON.

Cleveland, O.

The following is the tract sent by Brother Elton:

THE KINGDOM OF GOD, WHAT IS IT?

Jesus said, seek that the kingdom of God and his righteousness! What did he mean? He taught his disciples to pray, thy kingdom come. Has it come, and is it here? If so where is it? Jesus preached it, sent the twelve to preach it, and the seventy, and said, this gospel of the kingdom shall be preached in all the world (before his death, and for some time after it was preached to Jews only) for a witness, or testimony unto all nations, and then shall the end come. Matt. xxiv. 14. The disciples understood him to mean that the kingdom of Israel should be restored, and while they held this view Jesus sent them to preach—and they would certainly preach as they understood. Now, did they rightly understand it? It is often said they did not, but Jesus said, to you it is given to know the mysteries of the kingdom of heaven; and blessed are your eyes for they see, and your ears for they hear. Matt. xiii. And the last question they asked him was, wilt thou at this time restore again the kingdom to Israel? Did Jesus tell them they were wrong? Nay, verily; but only they were not to know the times and seasons. Acts i. 6, 7. But they continued to preach the kingdom of God. And when they (the people) believed Philip, preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized both men and women. Acts viii. 12. Paul preached the kingdom of God, (Acts xx. 25. He dwelt two whole years in his own hired house, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ. Acts xxviii. 23-31. How important to know what is meant by the kingdom of God. Now is it yet come, or shall we still pray thy kingdom come? If it were come, would not God's will be done on earth as it is in heaven? Is it so done?

It is proposed to show that God's kingdom will have locality—territory—a King!—rulers—subjects—laws—a capital or seat of government and a time of beginning.

All are cordially invited to meetings held every First Day, in the Chapel, Linden street, near Woodland, in the morning at half past ten; in the evening at seven. Seats free, and no collections.

[N. Y. Witness.]

Is Russia to go Through a Reign of Terror?

The Nihilists have announced a still more appalling threat than that which preceded the attempted wholesale destruction of the Emperor Alexander and his attendants at Moscow, or than that which was purposed by the explosion at the winter palace in St. Petersburg. With a hideous irony, the Nihilists have just informed the governor-general of St. Petersburg, the chief of the imperial police, and the prefect of the municipal police by circular letter, that it is altogether unnecessary to go on with the elaborate preparations for the illumination of the city on the evening of the anniversary of the Czar's accession, as it will be eclipsed by a greater blaze. The city itself is to be burned. The circulars sent to the above officials may have one of two objects or both: first, to terrify the Czar into abating his severity against political offenders, and granting some reasonable reforms; and second, to serve as a warning to the inhabitants who might otherwise be destroyed by the thousand if the Nihilists carried their promise into execution unexpectedly. One can hardly regard the threat as an idle boast, as hitherto the Nihilists have done their best to make their words good after fashions which have sent thrills of horror throughout the civilized world. True the capital is as thoroughly guarded as the Emperor and his conditions can guard it. But there are fears, apparently well-grounded, that neither the army nor the police can be relied upon. If the Nihilists should actually set fire to the city, it will not improbably be the beginning of a reign of terror on a more tremendous scale than that which abruptly ended the old system of things in France.

...ESTITUTION.

...CHAPLIN, Editor.

...OUTH, INDIANA, MAR. 19, 1890.

...WILL give an interesting letter next week from the *Age to Come Herald*, written lately from Jerusalem.

WE direct the attention of our brethren and friends to the advertisement of *Hymns of the Advent*. This collection contains 385 selected Sacred songs as well as a choice selection of tunes, and, on this latter account, is admirably calculated to become a supplementary companion to the Psalmodist. To the notice of Brother Stephenson's Review of Col. Ingersoll's Lecture—*Miracles of Moses*—we also call attention.

HALSEY, OR., Feb. 23, 1890.

To the Brethren of The Restitution:

The undersigned do most humbly ask a hearing in the paper in regard to stirring investigation on Bible subjects, for we think that is the object of maintaining a paper that it may be our teacher, and the well-informed may be our preacher. Controverted points surely ought to be investigated in a brotherly manner; if we close out on one point, we may, with just propriety, on another. Surely it must be of great importance to know if all are to have a resurrection or only a part. We have taken the paper for more than ten years, and would like for it to live and be open for free investigation of all controverted points; we want to learn all the Bible teaches.

In the conversation between Bro. Magruder and the celebrated Moody it was easily to be seen he was opposed to investigation. With all of his widespread fame as a pulpit orator he knows but little of the true teaching of the Bible. We hope the brethren will bear with each other and let it be resumed in due time, but have the amount limited—not over three columns at one time. Kindly submitted,

JAMES H. BRAMWELL.
JOS H. SAMP.
F. M. MORGAN.

In accordance with the wish expressed by our brethren in the above letter and some others, and as Bro. Magruder and Bro. Simonds sent some articles on the resurrection question, while the discussion was in progress; and as publishing these articles would only place them on equality with some others who were granted room for a full statement of their views on portions of Scripture upon which the brethren above named have not expressed themselves, we have concluded to give these articles a place. As the four parties concerned will then have had the opportunity to go over the entire ground, we hope all will feel satisfied to let this particular discussion rest awhile. For ourself, ...will keep silent on the question ...gh holding to quite a general resurrection of the dead in certain orders. The articles will number only three or four. Bro. Magruder's article next ...

We have taken the following article from the *Appeal*, a paper published in the interests of the Reformed Episcopal Church. The writer evidently has a clearer apprehension of the plan of redemption than many who have ever learning, and never able to come to a knowledge of the truth. He correctly distinguishes between the gradations of life, as manifested in its higher and lower forms, in the wonderful scale of being connected with this world. Life, in its lowest form, separates the organic from the inorganic; life combined with sensation is higher in the scale; life, sensation, and intelligence, higher still; life, sensation, intelligence, and the moral perception ...; but there is a diviner ... beyond all these. Beyond *vegetable* life in the plant, beyond *animal* life in the beast, beyond *soulual* life in man, is the *spiritual* life in the redeemed.

Man, by nature, has only the soul-life. This, as derived from Adam, was given him by the Creator, was forfeited by sin, and goes under the power of death, like all the lower forms of mere animal life. Spiritual life is from God through Christ, is attainable only through the economy of redemption, and is never actually in the possession of any one till a veritable *re-quencis* shall be experienced through a resurrection from the dead. *Soul-life* belongs to the earthly family of the first Adam, who was made only a *living soul*, while *Spirit-life* belongs to the family of the last Adam, who was made a *life-giving Spirit*. By natural birth we come into the earthly family, and inherit *soul-life*; by being *born again*, at the resurrection, we come into the heavenly family, and inherit the *Spirit-life* of its Divine Head, the Lord from heaven, who is the Author or Prince of life. Acts iii. 15. To this *heavenly family* alone belong the attributes of immortality and incorruptibility as partakers of the Divine nature. 1 Cor. xv. 50-54; 2 Peter i. 4.

God has been investing that wonderful mystery, *life*, with higher, and still higher forms, from the remotest paleontological commencement of existence, and the end is not reached in the earthly man. He, that sits upon the throne, will make all things new. A re-genesis awaits the earth, and a new birth, the child of God.

We look for a new heaven and a new earth, and we expect through *being born again*, to wear the image of the heavenly and become heirs of the kingdom. May the writer of the article, who sees men as trees walking, by another touch of the Divine hand be brought to see all things clearly.

BORN FROM ABOVE.

Nicodemus was a good man but by being good or even becoming better he was not a member of God's Kingdom. He must be "born" and "from above." Something must be introduced and added to his natural self to lift him to the grade of a member of God's Kingdom.

Looking at the world about us we perceive that all things are graded from the lowest up to man. At the bottom, and forming the substratum upon which all else is built, is the world of inorganic matter. Stepping higher we come upon the kingdom of plants; higher still we reach the brute; higher still is man.

The difference between these grades is the possession by each of some quality which the inferior grade does not possess.

A tree is different from a rock. Both indeed are composed of matter—perhaps of matter identically similar—but the tree has something which the rock has not, and that is life. A mysterious something has been added to matter—we will not try to define it, for we would probably flounder and blunder as hopelessly as do the scientific writers who try their hand at that business, we simply call it by its name—Life.

Again, a tree and a horse are different. Both have bodies which are formed of matter, the matter existing in the rocks. Both have physical life. And so there are many things in common between them. But there is a difference. That difference is something which is added to the lower grades of matter and physical life. The added thing is Intelligence or Instinct as some prefer to term it.

Step higher and we come to man. He has a body made of matter just as the rock, tree and horse. He has physical life like the tree and brute. He has intelligence like the horse. But something else has been added, let us call it Spirit or Soul.

Is that the end? We rise from the realm of the inanimate toward the absolute perfect, from pure matter toward pure spirit or life. Beneath our feet we tread the matter of which worlds are made. Above us is the Mind by which matter was formed, the Uncreate, the Supreme Will.

Through the grades which we have traced we have been rising toward an infinite altitude. Each superior grade is superior because there is something of a higher grade in it. The vegetable has something which the animal has, i. e., physical life, and that lifts it above the inorganic. The animal has something which man has, i. e., intelligence, and that lifts it above the tree. And man is lifted above the brute by possessing something of higher quality—a moral sense, which is of God.

As we rise through these gradations we enter more and more into the Unseen. The plant has one unseen quality, physical life. The brute has more unseen qualities. Man has most of all.

What if there be another upward step? What if another unseen quality be added to man to lift him higher? What if superposed upon the qualities which distinguish him from all the world below him, there be introduced principles from the world above him which unite him to the Unseen in a higher existence? What if to some of the human race there be given a quality not common to all?

That is the very thing which the Gospel is designed to effect. Regeneration is the introduction of a Divine principle which makes a man of higher grade than other men. It makes him a son of God.

That principle is Life in its highest sense, a portion of the Divine essence, the Holy Ghost. Hear how the Master sets this forth:

"I am come that they may have life."

"He which cometh from heaven giveth life unto the world."

"He that believeth is passed * * unto Life."

A perpetual attack is being urged against the Scripture truth that union with God through Christ is the condition of salvation. Orthodoxy is continually assailed for denying that "mere morality" or mere learning, or mere good breeding or mere anything, simply human, will save a man. Pretenders of every stripe; in endeavoring to satisfy the fierce cry of man's true impulses for something higher than himself are perpetually repeating the old and disappointing teaching of philosophy "be a good man and you will become an angel."

Now philosophy may go on singing that childish ditty as long as it likes, but let it not pretend that Holy scripture gives it a warrant. Popular preachers may take up the hollow strain and tickle the ears of unconverted hearers, but let them not lie to the Holy Ghost by twisting the little to make it utter that deceptive tune.

The Gospel inculcates morals abundantly enough. Against sin in every form physical, intellectual and spiritual it wages relentless war. The greater part of the New Testament is written to condemn and destroy falsehood, dishonesty, licentiousness, idolatry, violence, envy, hypocrisy and all evil. The Son of God led a spotless life as an example for every follower of his, but the Gospel does not say "Be a good man, or a pretty good man and bye-and-bye you will become an angel." Neither does it say "if a horse is a good horse it will bye-and-bye become a man." Nor "if a tree is a good tree it will bye-and-bye become a man."

The Gospel knows nothing of that kind of evolution which says that life may originate in lifeless things. It teaches consistently with all God's teachings in nature that the upward step is made only by introducing a higher quality into the lower grade.

Give a tree sensation and instinct and it becomes an animal. Give a brute moral and spiritual perceptions and it becomes a man. Give a man the Divine Spirit and he becomes a member of the kingdom of God.

"Ye must be born from above."—*J. D. B.*

COMMUNICATIONS.

"The Conversion of the World."

The week of prayer, which, by common consent of nearly all the different religious sects in Christendom occurs at the beginning of each year, or, beginning on the first Sunday, and continue until the second. To each day is assigned some special object of prayer, as, for instance, prayers to be offered up for back-sliders to be reclaimed, for the "outpouring of the holy spirit," for the conversion of sinners, etc. This may be all right enough, as they come within the range of Scripture authority, although there seems to be an intermixture of human authority or council in the affair. But I cannot help taking exception to one item, at least, in the programme, and that is, that one of the days is assigned for prayers to be offered up for "the conversion of the world—Christ." All these sects believe that the world is to be converted by the preaching of the gospel.

Nearly all the religious sects in Christendom have heretofore indulged the phantom hope in the speedy dawn of the millennium, the signs which they thought betokened its near approach consisted in the missionary enterprise—the diffusion of the Bible in its varied languages adapted to the different localities—the facilities for travel, both by land and sea; and last, though not least, are the great discoveries and inventions which characterize the present age. But, one thing we must take into account, viz.: that this great expansion of the unsanctified human intellect in the discoveries and inventions which might be, and sometimes are made useful, nevertheless, are accompanied with many grievous drawbacks. The human brain has been, and is still taxed to its utmost tension in the invention of missiles of war, for the wholesale slaughter of the human race.

In the science of political economy facilities are afforded for a few to roll in wealth amidst the wail of starving thousands. Instead of manufacturing useful fabrics, everything is turned into shoddy, so that the great ideal seems to be farther from our grasp now than at any former period. I can readily agree with our opponents, that those inventions and discoveries are signs or precursors of the speedy coming of "the Son of Man"—the rightful heir to the "throne of David." The different views, or different standpoints of observation consists in this, viz.: that we take Christ's testimony, together with the prophets and apostles, which, unmistakably, prove the pre-millennial advent of "the Anointed King," while our opponents hold with Whitby, to the post-millennial advent. The latter are also sub-divided, some holding to the doctrine of the impersonal reign of Christ. If the latter view was susceptible of proof, they would be consistent, and not otherwise.

I purpose now to adduce proof of the position to which we adhere. And, first, instead of the masses being converted to Christianity, the reverse is true. For proof, see Paul's letter to Timothy, iii. and iv. chapters. 2nd Timothy. A careful perusal of the same will convince any one that is not a confirmed sceptic that we take the true position. Aged persons, especially, will tell you that their observation confirm this statement of the apostle.

Again, in Matthew's gospel, chapter iv., we have Christ's answer to his disciples' questions. 1. When shall these things be, (the destruction of the temple, etc.) and what shall be the sign of "thy coming" and of the end of the world, age, or dispensation? I know that many learned expositors tell us that these series of questions related wholly to the destruction of Jerusalem, and the captivity which followed. But, it is enough to say, that three distinct questions, which related both to time and place, were asked, and received corresponding answers for all can see that all the specifications were not met at the overthrow of Jerusalem. Christ has not yet come, but the signs of that event are thickening. The history of the antediluvians and of the Cities of the Plain is repeating itself, as Christ predicted. Our own corporeal senses take cognizance, or would, if we would not stop our ears, or purposely blind our eyes. There is additional testimony in Luke's gospel, chapter xxi. 25-36, inclusive.

After Christ gave a graphic account of what would occur just previous to his advent,—the sea and the waves roaring, the tidal waves which have rolled over both the Pacific and the Atlantic oceans, which are a new phenomenon. Men's hearts failing them for fear, and for looking after those things which are coming on the earth, for the powers of the heavens shall be shaken. After describing the scenes, he exhorts them (his disciples) to lift up their heads, for their redemption is nigh. In all candor, we would ask our opponents, in what the redemption for which we should rejoice, consists, on the hypothesis of the world's getting better—reforming—becoming more Christlike? Is it not the great object of Christ's coming to supplant the wicked rulers of earth—the oppressors of his people—to inaugurate a just government? Under the Mosaic dispensation, the blast of the trumpet, announcing the jubilee—that "liberty was proclaimed throughout the land to all the inhabitants thereof," did it pre-suppose that the people were previously held in bondage? If this was thus significant under the type, what must it signify under the antitype?

In the New York *Herald*, December 9th, is an article from H. W. Beecher, under the heading, "The Way to the Millennium." It would be well to note, that Mr. B. believes in the post-millennial doctrine, whether in the personal reign [illegible] or not, I cannot [illegible] to take a new departure. He seems to give an indefinite postponement as to the time. He says it has been found impossible to convert the adult world. You will not do anything until the little children are beginning to come into the kingdom of heaven. "When the time comes, when the child is Christian from the beginning of its life, when we bring up children in that way, there will be no need of churches, or those extraordinary influences. There will come a time when our children will be born, and not born again." You will say, "Perhaps, that this cannot be, (says he,) if the doctrine of hereditary transmission is true. This is so; but before the final triumph of Christianity, it must be preceded by a better understanding of the laws of transmission." But it will not transpire in this age, or while sin holds sway. Christ said to Nicodemus, "Ye must be born again in order to inherit the kingdom of God. That which is born of the flesh, is flesh," but a spirit birth is necessary for an entrance in the kingdom; for flesh and blood cannot, says the apostle. Here Mr. B. comes in collision with Christ and the apostle.

According to the Prophet Daniel, the fifth kingdom is to be established by conquest, the same as the four preceding were, each in succession; not only the analogy, but the plain word demands this interpretation. For proof, see Dan. ii. 43-45, inclusive; chapter vii. 9-27, inclusive; Psa. cxlix. In these texts are contained sufficient proof of the fact, that the saints act a very conspicuous part with Christ in the subjugation of the world. In Psalm ii. it is declared that Christ is to have the heathen for his inheritance, and the uttermost part of the earth for a possession. "Thou shalt break them with a rod of iron; thou shalt dash them in pieces as a potter's vessel." Verse 9. The closing scenes in earth's great drama is graphically described in Ezekiel's prophecy, from the 34th to 39th chapters, and Zechariah in the 13th and 14th chapters. And the revelator caps the climax in the closing chapters of the book.

M. I. LEWIS.

Barnesdale, Wis.

About a dozen Russian cotton manufacturers have lately gone to Egypt to buy raw material and to hire all the largest plantations on the banks of the Nile.—*Boston Mail Export Journal.*

Waiting for His Coming!

So that ye come behind in no gift; waiting for the coming (greek Apocalypse) of our Lord Jesus Christ. 1 Cor. i. 7.

Yes, waiting! Does this imply inaction? Never! The very Corinthians who were thus addressed were enjoined to be "steadfast, unmovable, always abounding in the work of the Lord." 1 Cor. xv. 58. Did brethren love to his appearing, constant readiness therefor, are consistent with—yea requisite, for a joyful welcome from our Lord. Do we abound? Are we not rather stumbled, yea rebuked, when we look at Paul's injunction? Are we abounding? The work of the Lord implies much—much indeed. "Abound more and more." The writer feels the words! Who will be the translated ones? We have misgivings, and well we may. Where is the abounding? On the contrary have not some of us been afraid of doing too much—have we not been selfish, rather than a "living sacrifice?" The Diotrephes spirit has been evidenced among us to the extent that "rule or ruin" beamy seemed to be the bent of some minds. To the devout ones we say, be patient. Still walk by faith, not by sight. Seek not self qualification. If you see some who, having plenty and to spare of this world's goods, when the test comes, say, "Go thy way, be warmed, and filled," and send the ready empty away, be not thyself stumbled; or, if such do a little, and toil here and there how they have helped others, don't let the disgust which the trumpeting puts) excites them in you to feel, lead you to cry, Overcome! Then great, shalt thou be deed, will be thy reward.

Waiting for his coming? Some of us have long been in expectancy, 1843, '44, '45, '66, '68,—all dates so far have come and gone, demonstrating that men knew not the exact time. Dr. Thomas, perhaps the greatest expounder of this century, erred with all other calculators. Yet still we wait; sooner or later the Stone must smite the image; soon may it be!

Waiting for his coming! Oh! what thoughts we have about the choice ones who will be the first translated! Shall they be behind in any gift? Why should they? Why should they be inferior to any (save the apostles) who have gone before? But, asks one, do you look for the possession of miracle gifts? To this I reply, that while I look not for great displays, seeing the Word inclines me to view faith very low among all professors, including those who profess to be looking for Christ, I yet think that the very few truly prepared ones will not be behind any that have believed and obeyed and walked as children of light in ages past. Who can be better, who can be more intimate with God, and Christ, than those just ready to be immortalized? But, if one asks, where are such? Echo may indeed answer, where? Yet there will be some (1 Cor. xv. 51; 1 Thess. iv. 17) if only eight, as in Noah's day. And when we look at the sermon on the the mount, taking Christ's words in their full strength, we have thought this number might be all. Don't be annoyed, reader. Suppose we think as here laid down:

Prepared ones [illegible] the British Isles—1—state
" " [illegible] and Europe—1—
" " Asia.....1—
" " Africa.....1—
" " [illegible].....1—
" " [illegible].....1—
" " United States.....1—

Total.....

Some may be a little amused at seeing the foregoing. Yet the writer is not rash in his words. After long experience I have found editors, preachers, as well as private professors, almost always shrink from the fair presentation of the sermon on the Mount. Plenty will quote parts of the discourse, and some will emphasize with impassioned gesture on this and that in the celebrated sermon;—but who dare go through it, and emphasize as ardently on each and every point, as on here and there one? Who?

In 1844 George Storrs stood before a congregation of Adventists who were expecting the Lord within ten days, and declared he would give them the best sermon ever preached. He read our Lord's discourse, placing as much stress on one verse as another, and amens, hearty amens, were heard, in which the writer perhaps joined; but I am not sure.

Some months after, however, George Storrs, in remarking on the discourse to his *Bible Examiner*, spoke rather differently than he did in October, 1844.

Within the last four years I had a talk with the late venerable editor of the *Examiner*, when we looked at some of our Lord's works he said to me: Well, let us live up to the rules as nearly as we can. He as much as said, It is impossible to obey fully all the commands given. He also said; "All the world will become guilty before God;" and on uttering these words, I said to him, You quote the very Scripture that D. J. Ellsworth, of Connecticut, quoted in converse with me on the sermon.

In a *Christadelphian* of last year among the subjects named as having been dwelt on in a London congregation was one by a Bro. Andrews on the Sermon on the Mount. Not having the number of the magazine by me, I may not give exactly the words, but I shall not mistake much if any, when I give the words as—"Sermon on the Mount—antagonistic to the faith and practice of the sects of the day." Might not the lecturer include (and perhaps he does) the Christadelphians?

H. HEYES.

Cedar Rapids, Ia.

The Kingdom.

RECAPITULATION.

1. God once had a kingdom upon earth known as the kingdom of Israel. Proof: 1 Sam. viii. 5, 7, 22; x. 1 0; x. 17 25; 2 Sam. v. 3, 5, 12; 1 Kings ii. 12, 1 Chron. xxix. 23; Acts x ii. 16-23.

2. This kingdom is now overturned and will remain so till the rightful heir shall come. Ezk. xxi. 25-27; Jer. lii. 1 11; 2 Chron. xxxvi. 11-13; Dan. ii. 36 45; also, 7th chapter.

3. Jesus Christ is the rightful one to the throne and kingdom of Israel, or David, which he will restore when he comes the second time, 2 Sam. vii 12 17; 1 Chron. xvii. 11-15; Ezk. xxi. 26; Gal. iv. 4, 7; Luke i. 31-33; Acts xiii —, 23; Mat. ii. 1-7; John xviii. 33-40; xix. 1-22; Mat. xxi. 9; Luke xxii. 28, 29; Mat. xix. 27, 28; xxv. 31; Acts xv. 16; Tim. vi. 1; II v. xi. 15.

4. When restored it will be the kingdom of God, or kingdom of heaven. Mat. v ii. 11; Luke xiii. 29; Mat. xiii. 31; Luke xiii. 18; Mat. xiii. 33; Luke xiii. 20; Mat. xix. 23, 24; Mark x. 24, etc. The reader will observe that in the above kingdom of God and kingdom of heaven are used interchangeably, kingdom of God and kingdom of Israel are so used. Luke iv. 43; xxii. 16, 18; xxii. 29, 30; Mat. xix. 28; Luke xxi. 31; Mat. xxv. 31; Luke xxiv. 21; Acts i. 6; Luke xxiv. 11.

And now, dear reader, I have introduced only a small part of the testimony on either of the propositions. But by taking a Bible with references you can trace the kingdom from its organization in the days of Samuel till its subversion in the time of Zedekiah; you can look up the prophecies which speak of its restoration; you can find from the language of the king himself the very time it will be restored. You can also learn that the king *de jure* is now with his father in his throne and has been for over 1800 years, during which time the gospel has been and is now being proclaimed to the Gentiles to take out from them a people for his name. Rev. iii. 21; Acts xv. 13-17. When the last one, who will be associated with Christ in his kingdom, will be selected the "nobleman" will return from the far off country and enter upon his reign. He will then be a king *de facto* upon his own throne—the throne of David—and commence the age of restitution. Luke xix. 12; Mat. xix. 28; Acts iii. 21. Dear reader, do you desire salvation? Do you want eternal life? Do you wish a position in Christ's kingdom? Do you want to share the glories and honors of the millennial age? Do you want a home where there will be nothing to hurt or destroy, and where sickness, pain and death will be known no more? If so, there is but one way to obtain them. To get either of the above will be to get all. If you are saved, you will be saved in the kingdom. If you are worthy of eternal life, you will get it in the kingdom. And in order to become worthy you must believe the gospel of the Kingdom; the glad tidings concerning the kingdom of God, or the reign of Jesus Christ upon David's throne; obey the same by being baptized into the name of Jesus; then run the Christian race as instructed by the apostles.

When Christ shall come again to earth,
He will fill the saints' arise;
Oh, what a place of joy and mirth
Will be our paradise.

For Satan shall a thousand years,
Be bound down with a chain;
But when that mated time expires,
He will be loosed again.

And in a time not very long,
He will gather up his men,
And he and they surround the strong
The kingdom to regain.

But just at this distinguished hour,
The fiery clouds o'er head
Send down the fire and burn that power,
And the saints shall have no dread.

Then strife and quarrels will never come,
And wars be known no more;
When Christ shall occupy the throne
That David did before.

ED. WRIGHT,

Marshall, Ill.

Christianity is divine. Other religions flatter human pride, yield to sinful desires, pamper passion and foster sin; but this conquers by kindness, opposes sin with holiness, hatred with love, evil doing with good doing. In feeling hungry enemies it heaps coals of fire on their heads.

POETRY.

Thy Will Be Done.

FRANCES E. POPE.

Thy will be done! Not lightly be it spoken,
To fall like tinkling cymbals on the air;
Beyond all other words are these the token
Of resignation conquered from despair.

Not all who say, "Lord! Lord!" can tell
what measure
Of heavy cost it takes their depth to learn;
What loss of ease, what sacrifice of treasure,
What exile out of which to return.

He who has proved this saying bears the
traces
Of furnace-fires that spare the cold stone;
His conversation is to heavenly places;
His life is lived to God's and not his own.

He soul in restful patience he possesses,
Nor sighs for hopes that vanished unfulfilled,
As one who meets with loss, yet still caresses
Regretful dreams with spirit half self-willed.

No more in things of time his heart is centered;
For he has seen their precious-ness decrease;
He weighed the world and proved it void,
and entered
The upper chamber of abiding peace.

Thy will be done! Oh, utterance most selfish!
That thrills anew the soul's darkest clouds,
With deep compassion for that woe-plen-
tiful
Which filled the anguished chalice of our
Lord's.

Behold in that sublime self-abnegation,
What lowly path the Man of Sorrows trod,
And know that out of thy humiliation
Shall grow the grace to stand before thy
God.

Then not with lip irreverent be spoken
The hallowed words of God's all-suffering
Son;
But say with contrite heart and spirit broken,
Through loss, through sorrow, "Let thy
will be done!"

CORRESPONDENCE.

Editor Restitution:—I write now to inform you and the readers of THE RESTITUTION, who may be interested, that I expect to leave here on the 12th of April next, for the purpose of making a visit of a few months with friends in Indiana, and visit some of the churches if the brethren and sisters desire it. My wife and daughter will accompany me. We will stop a few days with my eldest brother who lives near Council Bluffs, Iowa. His address is John B. Corbaley, Crescent City, Iowa. From there we expect to go direct to Indiana. Will stop with our son, John A. Corbaley, at Maple, Allen county, Indiana, and from thence back to Plymouth, etc. We arrived in this state on the 2nd of April, 1871. I was then an invalid. This climate done for me what physicians had failed to accomplish. Since that farewell meeting was held at Antioch on the eve of our leaving for this state, how many who were present and participated at the meeting have closed up their earthly existence? That was the last hand shaking for me and them in this world. They are gone, and when we go to Antioch to church, as we hope to, many familiar faces will be missed. I can call several to mind. But we shall expect to meet many we have met there before. We hope the brethren will arrange to hold at least a quarterly conference in May or June that we may have one more meeting with a multitude of the brethren, sisters and friends. After we arrive at our destination and have a little rest, if the brethren desire it, I will be glad to attend meetings in neighborhoods, especially where I have labored a number of years ago. We have been here almost nine years, and what we have of church society has been gathered during this time; most of the members here, now, had never heard of the things that, at first, appeared so strange to them. Our coming to this state, I trust, has not been in vain, but that at the judgment, I fondly hope there will be some noble sheaves from this sunny land. We hope there are many others here yet who will become obedient to the truth and help to swell the numbers, who will hail with delight the coming of the Son of God to establish his kingdom.

More anon,

RICHARD CORBALEY.

Healdsburg, Cal.

Editor Restitution;—As some have thought that I had retired from the gospel field, or lost my interest in the gospel preached by God in the garden, and St. Paul in Rome, therefore I will give a brief report of some of my labor the past five months. In August, by request of the brethren, I, in company with Mrs. L. visited Collingwood, Ont., (a town where I have preached occasionally for a number of years,) where we spent twelve days with profit to ourselves and the lovers of truth. On each First Day I preached twice in the town hall, also once in the evening during the week, to good congregations, who gave the best attention to my message. Dr. Campbell, pastor of the Old Kirk Church of Scotland, was out to hear me once, and to a number of my brethren, he said, he was highly interested. I heard him preach a good sermon, one evening, on the Second Coming of Christ. He believes and preaches the coming of Jesus, his literal reign on the throne of his father David, over the house of Jacob and the left of the nations and the utter destruction of the wicked! But he is wrong on baptism.

I gave one discourse in the village of Nottawa, three miles from C., to an interesting congregation. We visited all the brethren at their own homes. I had the honor of immersing two (Mrs. L's eldest brother and his amiable companion) into the saving name of Jesus the Anointed, for the remission of sins. On our way home we spent a couple of days in Toronto very pleasantly with loved ones; sold a number of my books. August 29th I received a telegram to return to C. and immerse Brother James. The conversation that I had with him on baptism, when there with Mrs. L., convinced him that the essential baptism, was water, and not the spirit. I withdrew my appointments; took the boat for Toronto, then Nelson's chariots for C. Upon my arrival, at 10 p. m., I found quite a number of the brethren and sisters in waiting at the station to receive me. On Sunday, at 10 a. m., we met at the Bay; a more beautiful morning I never saw. All nature smiled upon the solemn scene! Although our brother was feeble and near the close of his pilgrimage—he has since fallen asleep in Jesus: he was in his sixty-first year—yet, with the firmness and composure of a well man, he walked down into the water, and as I raised him up out of his watery grave, a heavenly smile rested upon his brow as he exclaimed, "All is well." At 2:30 p. m. I gave a discourse in the town hall; had a good turn out, and good attention. As Brother James was too feeble to go to the hall, we held our meeting in the evening at his house, where I gave a discourse on baptism and the memorial Supper, then closed by eating the same. And it was a heavenly season to all—a foretaste of the world to come. But we had to part—not without the hope of meeting each other in the saints Eden home.

I have visited the brethren at Pontiac and Thorold. As usual, had a good time in presenting the truth. Have visited the lovers of truth in Pleasant Street, this Co. Have spent a number of days with the church in Sweabing, Ont. Gave four discourses, by request, upon subjects that had been mangled by the apostasy during my absence. As usual, a good turn out and attention. One requested baptism. Spent a number of days with the brethren in Norwich. Gave a number of discourses; eat the memorial Supper; a joyful time to all; one requested immersion.

December 12th I left my pleasant home for Clark, Ont., where I spent a number of days pleasantly. On Sunday I preached to a house full of people, who listened with interest to my message. Some, I think, will obey upon my return. Visited the loved ones in Bowmanville.

On the 17th my true friend, Brother D. Hogarth, met me at B, and took me back to his pleasant home, where I was received with Christian kindness,—as I have always been for about twenty years,—yes, with all the loved ones in this vicinity. With them I stopped twelve days. On each Sunday I preached twice. On what is called Christmas, by special invitation, I spent with Brother and Sister Hogarth, and family. There were only thirty-one present; but it was a day and evening well spent. On the next day we had a wedding festival at Brother and Sister Stephen Hogarth's. Their daughter, Sarah Ida, was married at my residence, to Wm. L. Law, September 20th, by myself. This was a pleasant time to all convened. Nineteen years ago last June I commenced my labors in this place. No person has a right to expect to be treated more kindly than I and mine have been, by all the lovers of truth in this vicinity. On the last Sunday evening I gave a discourse predicated upon 1 Cor. xv. 22. At the close we ate the memorial Supper, and it was truly an anti-past of the glorious future. After taking leave of these loved ones, I rode twelve miles with Brother Cyrus Hogarth to West Whitby, where I found a welcome home. Stopped a couple of days and visited all the brethren, and preached once in Brother H's house. Had his kitchen full of people, who gave good attention. At the close many questions were asked and answers freely given. And the only objections brought against my answers was, "they had been taught differently and they thought the punishments too easy for the sinners." But they washed to hear me again. December 31st Brother H took me to Whitby Station, where I took the train. Stopped at Toronto some three hours; called on some of father's family; reached my own home about 8 p. m. where I enjoyed a supper, which Mrs. L. had in readiness for me.

Fraternally,

H. V. LYON.

If a man have love in his heart he may talk in broken language, but it will be eloquent to those who listen.

LETTER DRAWER.

Editor Restitution:—I enjoy the reading of the Old Testament, not only historically, but also religiously. There are so many instances of divine goodness manifested in the turn of affairs toward the people, Israel, and such overwhelming power brought to bear upon the acts of individuals in those sacred records, that they become at once a truthful history and a polished reflector of their divine author. The Old is only equaled by the New Testament writings. They are mutual reflectors, alternately shining upon and illustrating each other. Their foundation is in the prophets and the apostles, Jesus Christ being the chief cornerstone. To him give all the prophets witness that through his name, whosoever believeth in him shall receive remission of sins. We take our stand between the two, and, looking back to the days of Moses, we behold the light of truth prophetically shining and ultimately gathering around the Nazarine, a prophet, like unto Moses himself, combining in his person the human and divine nature two beings in combination—an Israelite and the eternal spirit; the spirit manifested in and through flesh. This spirit manifestation is mentioned at the forty-ninth chapter of Genesis as the Shiloh to come as sceptre in Judah—King Messiah Son of God, 2nd Psalm—Prince and Savior, 2nd Peter. From these Scriptures we see the likeness of Jesus of Nazareth to the personage set forth by Moses as he to whom the gathering of the people shall be. How important, then, to be ready, that we may be found of him in peace, without spot and blameless. May the Lord bless thee and keep thee; the Lord make his face shine upon thee and be gracious unto thee. The Lord lift up his countenance upon thee and give thee peace.

CHRISTADELPHIAN.

Editor Restitution:—The lectures held in Limerick by Bro. J. W. Houghawout, answering Ingersoll's objections to the Bible, were well attended and the hearers well pleased to know and learn that true science does not conflict with, but only go to prove the authenticity of the Bible. Bro. Houghawout presented the arguments in an entirely new way, bringing out many new thoughts and ideas. Hoping to be able to secure him again in some future time to give us another lesson on things to think of,—knowledge is power.

J. M GLOTFELTY.

Lenark, Ill.

Editor Restitution.—With pleasure I write you a few lines that you and the brethren may know the prospects in Indianapolis. The brethren here are but few, and we have no regular meetings, but we "earnestly contend for the faith which was once delivered unto the saints," as opportunities offer themselves; I hope our labor is not in vain in the Lord. Some time ago I met in a hall where meetings were held by a class of people—many of whom stood in direct opposition to the Word of God,—for discussion upon different subjects. Of course much would be said against the Bible, I then made it my business to arise and defend the truth in my humble way. This I did many times, I sometimes thought I was not in the society I should be in, but I could not bear to know that the book of God, should be trampled under foot and nobody to say a word in favor of it, therefore, I made a point to meet them every Sunday afternoon, as long as these debates lasted, I have reason now to believe that good has been the result. For of late one of those gentlemen has visited me a number of times to inquire the way of truth more fully, after much pleasant conversation about Jesus the Christ, and the things concerning the kingdom of God. He desired to be immersed, we set the time for last Sunday morning, Feb. 29, when we met at Brother Wilkins' house and from there proceeded to the water, and immersed Bro. Thompson into the Christ, and then returned to our homes rejoicing. I have reason to believe he is firm in the faith and will be of much service in the Lord's vineyard, Bro. Thompson is intelligent and is a man of talent. He will make a good speaker. Let us, therefore, sow the seed in the morning and in the evening withhold not our hand, for we know not which shall prosper this or that, or whether both shall prosper alike. Yours in the hope of the soon coming kingdom.

J. B. COX.

Indianapolis, Ind.

"I knew a man in Christ above fourteen years ago, whether in the body or out of the body I cannot tell." 2 Cor. xii. 2. If St. Paul knew not whether he was in the body or out of the body, one thing he did know—that he was "in Christ."—*Rev. W. S. Rainsford.*

NEWS ITEMS.

ST. PETERSBURG, March 5.—Modetzky, the Jewish Nihilist who attempted the life of Gen. Melikoff, chief of the commission of the supreme control, on Wednesday, was executed this morning, according to the announcement previously made in these dispatches. When the drop was let fall he died quickly and almost without a struggle. While the body was being removed the police rushed in among the crowd and arrested a number of persons, alleging that they were irresponsible students. Notwithstanding threats of torture or suggestion of possible mitigation of sentence Modetzky positively refused to disclose the names of his accomplices. His only reply to all interrogations on the subject was: "I have failed. I regret the fact; it is the only thing that grieves me now; but I take comfort from the reflection that others will try to do what I could not, and that some of them will surely succeed."

CONSTANTINOPLE, March 6.—In Van, Armenia, fifty-two persons have died of starvation.

VERA SASSULITCH NOT ARRESTED.

ST. PETERSBURG, March 2.—The report of the arrest of Vera Sassulitch proves to be unfounded. It is believed that the rumor of her presence in St. Petersburg was circulated purposely to mislead the authorities.

DESTITUTION IN ROUMELIA.

CONSTANTINOPLE, March 6.—The committee for the distribution of aid among the refugees in eastern Roumelia reports that unless fresh funds are provided, it must cease operations in a few days, in which case many persons will perish with hunger.

The fact that a steam engine is being erected in a short mill in Jerusalem is a startling announcement, but it is an evidence of civilization. The "infidels" who have thus introduced modern inventions to the "Holy City" are a firm of Wurtemburg colonists, who, with the characteristic enterprise of the Teutonic race, are doing all the Oriental Power will let them to make the historic and Old World city march with the times.—*Age to Come Herald.*

(Jewish Chronicle (London).)

Colonization in Palestine.

The German settlement at Jaffa, Mt. Carmel and Jerusalem are successful so far as they go. They are, however possessed of very limited capital, and confine themselves chiefly to trades. Their colonies can scarcely be called agricultural. The success which has attended the cultivation of their vines at Carmel, their soap-factory, tannery and brewery, show that European energy avails much in spite of obstacles. They have a school and hospital at Jaffa and own thirty-six houses and a steam flour-mill, also a threshing machine. At Jerusalem, they own about five acres and thirteen dwelling houses. At Mt. Carmel they possess sixty-eight dwellings and many vineyards. Leather and soap have been considerably manufactured by the Carmel Colony, and even exported. The importing firm of Dalsbury, Breish & Co., of Jaffa, have been successful in introducing Marseilles tile for roofing, and dealing extensively in Asia Minor and Austrian timber, besides supplying Palestine with European, chiefly German, commodities.

In view of these facts, it is reasonable to surmise that Anglo Saxon energy and enterprise, aided by judicious outlay of capital, would accomplish as much, and even greater things in Palestine. Would that religious views could induce some of our millionaries to expend a few dollars out of their millions on practical undertakings, such as the above.

Weak Women.

We often hear it said that most of the Christians are "weak women." They are, are they? Well, most of the criminals are strong men. "Most that attend the prayer-meetings are women." Exactly; and most that hang around bar-rooms are men. "Girls get their heads filled with hymns, and tracts, and such nonsense." Do they? Well, boys get their heads filled with whisky, obscenity, and blackguardism, and wander as roughs and hoodlums around the streets and slums of the city, or squander their money in gambling and sin. If piety proves women's weakness, does drunkenness prove man's strength? If women are ruled by preachers and class-leaders, are they worse off than men who are ruled by pipes and tobacco? Is it any worse for women to talk piety in prayer-meeting than it is for men to spout vulgarity and infidelity in rum shops? Is it any worse for a sorrowful woman to be praying in her closet, than for a drunken infidel to be swearing in the lock-up? If piety is a mark of mental weakness, it might be well for some of the drunken fools of creation who talk infidelity while their wives take in washing, if they were a little weaker in mind themselves, instead of being so wise and worthless as they are.—*A. E. Thistletine, in Live Patron.*

SENTENTIOUS PARAGRAPHS.

Nothing can be true love to God which does not shape itself into obedience.

"God leads Nature by the hand; she walks in his statutes, keeping his judgments and doing them; moved to obedience by no will but his."

He who lives to no purpose, lives to a bad purpose.

If every man did what he thought of doing, what daily wonders would be performed.

Let us gather up the sunbeams
Lying all around our path;
Let us keep the wheat and roses,
Casting out the thorns and chaff;
Let us find our sweetest comforts
In the blessings of to day,
With a patient heart removing
All the litters from the way.

FORWARD, NOT UPWARD.

I confess I look oftener forward than I look upward. We are more prone to look upward than to look forward. It is remarkable that all promises of glad tidings, and bright things, and blessed things, are in the future; and that the most common direction of the Bible is to look forward for our heaven, rather than to look upward. . . We are constantly encouraged to duties by the reward not that is above us, but the reward that gleams in the distance far beyond and before us.—*John Cumming, D. D.*

When every Christian is altogether inside what he is outside, it will be a bright day for the church and the world.

TRUST.

Make a little fence of trust
Around to-day;
Fill the space with loving work,
And therein stay.

Look not thro' the sheltering bars
Upon to-morrow;
God will help thee bear what comes
Of joy or sorrow.

RESULTS OF NEGLECT.

The world abounds in ruins resulting from neglect; and perdition is reached as certainly by neglect as any other means. A neglected child grown up for ruin; the neglected business fails; the neglectful engineer wrecks his train; the neglectful sailor strands his vessel; the negligent general is certain to be overthrown, and "how shall we escape if we neglect so great salvation?"

Oh, the wasted hours of life
That have drifted by;
Oh, the good we might have done,
Lost without a sigh.
Love that we might once have saved
By a single word;
Thoughts conceived, but never penned,
Perishing unheard.
Take the proverb to thine heart.
Take it Oh, hold it fast!—
"The mill will never grind
With the water that has passed."

LETTER RECEIPTS.

SUBSCRIPTIONS.

Amanda E Rathbun	2 00	S White	1 00
Thos Gower	3 00	D A Kenilton	1 00
Jas Clifton	1 00	A Upper	1 00
Mrs C Lee	2 00	R V Lyon	1 00
J F Bailey	1 00	M Myers	2 00
J Seal	1 00	C Keller	1 00
M H Higbee	2 00	Ann W Minton	1 00
L O Drew	25	C H Lozan	1 00
A C Bender	2 00	Wm Simpson	2 00
E B Eyerhart	2 00	J Bates	2 00
T Goode	1 00	G H Reed	2 00
S Cruzanline	2 00	P John	1 00
Miner Mess	2 00	Mrs E P Foster	1 00
N J Morgan	1 00	J Baylor	2 00
D P Spencer	1 00	Mrs A C Nichols	2 00
W G Taylor	2 00		

BOOKS AND TRACTS.

Amanda E Rathbun	25	J O Woodruff	2 00
J A Bowen	45	C S Adams	10
S A DeVaney	5 00	Elizabeth Plowman	10
N Nordyke	1 00	P John	25
D P Wenger	10	J M Hook	25
Francis M Smith	50	John Baylor	50

RESTITUTION FUND.

ANSON, Fulton Co., Ind., Nov. 19, 1879.

Editor Restitution—With your permission I will make an appeal to the brotherhood for help to support THE RESTITUTION for the year 1880 and insure its weekly visits.

Now, dear brethren, I call upon one and all who feel the interest able to donate to the cause of Christ the small amount of $3.00 between this and the first of January.

Dear brethren, we could do this, with a few exceptions, if we just thought so. I am well aware that some brethren have contributed nobly, but I make this appeal in a special manner to those who have heretofore done nothing as a first-will offering.

Dear brother, do not say, I am too poor! Perhaps you are using that noxious weed, tobacco, in some form. Consider for one moment. Are we who claim to be the chosen of God so poverty stricken that we cannot support a weekly paper.

We do hope that every one will respond to this appeal. I cease let us hear from all those who cannot or will not pay the $3.00, and tell they please give us their excuse. I am also a poor man. My name is Abraham Pontious. I am 42 years old and have a large family to support. I have a small farm of 40 acres. I farm and work at the carpenter's trade to support my family. I use neither tobacco nor intoxicating drinks.

And, dear Editor, I will enclose $150 to commence with. I read THE RESTITUTION, and the Bible, and I hope to meet you all in that coming Kingdom. So, farewell.

ABRAHAM PONTIOUS.

Amount published previous to this	$258 60
John Bates	3 00

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Is the name of a new Hymn Book, just out, compiled by Chas. C. Walker—compiler of the "Hymns of the Morning"—and published by W. M. Fitt, Springfield, Mass.

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...OETRY.

Let Your Light Shine.

TO SISTER MARIA MUSSULMAN.

Faithful to the truth,
Though the truth hast bought;
With meekness tell it to thy fellow-men;
By hedge and wayside, let the lost be sought,

Hold up the lamp of truth;
Keep back no word through fear;
Such help as thine, the blinded wanderer needs,
And Christ-like voice, alone will reach his ear.

For truth's defense thou'rt set,
To whom God's gift hath come,
And shooting calmly, what the word hath said,
May bring wrath's children, to the Father's home.

For such as these thou wast,
Till word of truth was heard,
And thou to Christ, the ark of refuge fled,
Did'st on thyself, the heavenly armor gird.

Wield thou, the sword of truth,
No foe, its stroke may stand.
We need brave hearts, who say no weapon cower,
Such, such alone, may reach the promised land.

There, made to glory's praise,
Them will his kindness see,
Who saved in mercy, wrought, through Him who died,
Redemption's purchase of the land for thee!

S. ROXANA WINGE.

Fairview, Ind.

COMMUNICATIONS.

Report of Quarterly Assembly.

The Quarterly Assembly of the Church of God met, according to announcement, near Browntown, Warren county, Virginia, and, while the writer was the only public speaker in attendance on Saturday night, when we arrived at the place appointed for the meeting, Professor Chilson, who is quite a literary man, and, having attended our last annual assembly and becoming somewhat interested in the principles we cherish, had the house in comfortable order, which was (although the roads were rough, owing to the snow,) well filled, and better attention, I must say, I never saw. While the introductory discourse was being delivered, in which we, after referring to the announcement given in THE RESTITUTION, endeavored to impress upon the assembly the importance of the occasion, by saying that, while there was not a great multitude of the One Faith there assembled, yet the time and place of the meeting being known by the brethren in Christ promiscuously over the country, and there being enough present, assembled, to represent the whole body of Christ, and indulging the faith and hope that, by way of remembrance, the minds or hearts of the brethren everywhere were with us, thus making a grand assembly; and, viewed in this light, the occasion was truly an important one, and all the more, when we come to consider that the object of the assembly was to bear faithful and public testimony to God's plan of salvation, as revealed in his holy word. In order to this, the gospel of the kingdom and name of Jesus Christ, was made the great theme during the meeting, which continued until Tuesday night, with an increased interest, and to settle forever beyond the possibility of a doubt, that, just to believe in Jesus Christ according to the general received opinion of the day, is not faith in him, according to the order which the Most High has established for salvation. We kept nothing back that was profitable to shew what is the faith, without which it is impossible to please God; and, for the benefit of all who may read this report, and, especially, as there are some good and honest hearts with us, as a people, who have been somewhat confused by a false spirit which has recently come among us with this delusion of anti-christ, I will here, submit a condensed view of the law and testimony, which gave perfect satisfaction to the assembly, and those over of the friends of truth in attendance.

The position, that, to believe only, as all the popular sects do and teach, in the existence of a God, and that there was, and is, such a personage as Jesus Christ, who is the Son of God, and that he suffered under Pontius Pilate, was crucified, died, and was buried, rose from the dead and ascended to heaven, is clearly a plot with regard to the faith once delivered to the saints. Instead, we showed, by many illustrations, that, to understand, believe and obey the word of God, as preached by Jesus Christ and the apostles alone, constituted faith in Jesus Christ, and began with Peter at the house of Cornelius, and shewed what that word was. As this report is intended for truly wise men and women, as well as all honest inquirers for truth, I will just give a few of the many proofs of the position. "Judge ye what I say, after proclaiming in the language of this holy man of God the word which was sent to the children of Israel, preaching peace by Jesus Christ. He is Lord of all; that word I say ye know, which was published throughout all Judea, and began from Galilee after the baptism which John preached." We asked all interested to just step back and begin at the 17th verse of the 4th chapter of Matthew, which says: "From that time Jesus began to preach, and to say, repent; for the kingdom of heaven is at hand. And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom." And he said that I must preach the kingdom of God to other cities also, for, therefore, am I sent.

Here we shewed that, to follow this line of truth out, in connection with the teachings of all the holy men of God, that the word of the kingdom was the word, which God sent to the children of Israel, and it was the word which he, the eternal Father, sent Jesus, his Anointed, to preach; and, also, the same word that Peter alluded to at Jerusalem on the day of Pentecost, when he said, "They that gladly received his word were baptized, and the word which he preached at the house of Cornelius, and by all the inspired apostles to every creature under heaven." And the decision of the assembly was, that, to be ignorant of that word, is ignorance of God's righteousness, and, consequently, faithless in him who is our righteousness, our sanctification, and our redemption; and, for any one to be baptized in that state, their baptism is only a deception, palmed upon them by those ignorant of God's righteousness, and who are going about to establish a righteousness of their own, and will not submit to the righteousness of Christ. It is due to the little body of believers in that part of the habitable, to speak of their labor of faith and love, and their ever readiness to encourage any effort in the defense of the whole truth and their own steadfastness in the precious faith, once for all delivered to the saints.

May the God of all grace bless them, and may they continue to let their light shine by being faithful over a few things that they be made rulers over many when he comes whose right it is to take unto himself his great power and reign, and to execute judgment and righteousness in the land. It was truly a feast in this day of small things, to witness the love and social feeling exhibited by the dear ones, and all in attendance, as they meet from time to time, and then to take part in the farewell greeting. While singing one of the sweet songs of Zion, we felt richly rewarded for the sixty miles travel, and the several days and nights humble effort (and that, from house to house,) to rightly divide the word of truth and to give each their portion in due season, that, some, at least, get on the bridal robe, having their lamps trimmed and burning, and ready to meet the bridegroom at his coming and kingdom. It is also due our much esteemed Professor Chilson, to shew his appreciation of the true sayings of God, to record the eulogy he associated with the farewell greetings. Said he, "I must congratulate you for the intellectual feast which I have received since you have been in the neighborhood," to which we replied, "Give to God all the glory." The assembly closed with the understanding that our next quarterly meeting in order, be with the household of faith in Maryland, wherever agreed upon by the brethren of that state.

N. J. MORGAN.

Winchester, Va.

Report of Conference at East Plum River.

Conference met as per previous notice Friday night, the brethren were addressed by Bro. Houghawout. Met again Saturday morning at 10 o'clock, J. S. Arnold in the chair; your writer as secretary; Bro. Collins, Gans and Albert Renner were chosen committee of arrangements. The forenoon was taken up in discussing the advantages and disadvantages of church organization.

At night Bro. J. W. H. delivered a discourse on Peter's burning up the world, which seemed to the congregation a very plausible definition.

Sunday morning business of the conference was closed, and adjourned to meet subject to the call of J. S. Arnold, committee appointed to receive application for the next conference. Brethren wishing the conference will address him early as possible.

Afternoon Bro. J. W. H. preached a Gospel sermon telling the old story to a very full house, followed by Bro. Gans on the things necessary to receive eternal life and learning God from things that are made. After breaking bread we sang a hymn and went out.

At night the house was filled to the full as is the usual case at East Plum River. All feeling well paid for coming together encouraging one another in one hope.

J. M. GLOTFELTY.

Refer all the actions of this short life to that state which will never end; and this will approve itself to be wisdom at last, whatever the world judge of it now.

Practical Christianity—No. 2.

Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and of the spirit, perfecting holiness in the fear of God. 2 Cor. vii. 1.

Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. Heb. xii. 1-2.

This passage illustrates very forcibly the way we are to cleanse ourselves from the filthiness of the flesh and of the spirit. We are to break off, lay aside, leave behind; yea, cast to the bats and the moles all our besetting sins. This being done, we keeping ourselves in the fear and love of God, and our garments unspotted from the world, we are on the direct road, or in the sure way of becoming perfect men and women in Christ Jesus at the Resurrection of the just, when these vile bodies will be changed and made like unto the glorious body of the Son of God. There is no absolute perfection for poor frail humanity this side of the coming of the Just One when this mortal shall put on immortality, and this corruptible shall put on incorruption. When the work of regeneration is completed, we shall be as perfect in our organism and in our entire being as God's dear Son. Then, and not till then, (in an absolute sense) we shall be as perfect as our Father which is in heaven is perfect.

We have once before given in few words through THE RESTITUTION what we understand to be the true process, according to Bible teaching, for the children of Adam to pass through in order to become holy, without which no man can see the Lord, nor become the sons and daughters of the Lord Almighty. In each age of the world there has been a test truth, and God has required strict obedience thereto; his law has been imperative, his command absolute. This is apparent and clear. Will he be less exacting or less imperative in requiring obedience to his law of the men of this age in which he is taking out a people for his name (Acts xv.) to be associated with his Son Jesus the Christ in the rule and government of the world? Don't let us make a mistake at the start. To us, as a people, this is the gravest and most profound question that can be asked.

Moses was a law giver and a legislator for the Hebrew nations. His laws were in force till the introduction of the Gospel age, about two thousand years ago; this is called the Gospel age, or the times of the Gentiles, in which Christ is the law giver, which differs materially from that of Moses, yet embodying much contained in it. Christ's law is holy, just and true. Its requirements are reasonable, the rewards to the obedient are ample; yea, magnificent and glorious; all are based on obedience, as was the first law given to Adam. The law was our schoolmaster to bring us to Christ, so says Paul, by that we must square our lives; by that we must be judged; by that we stand or fall. How important then that we have an intelligent understanding of it, for whatsoever was written aforetime was written for our our instruction upon whom the end of the world (age) are come. What a sad, yea, lamentable mistake have the men of this age made in relation to the doctrines taught in the Scriptures; modern theology is at open variance with the fundamental doctrines of the word of God. This shows the importance of our being careful and lay the foundation on the Rock. Any departure from Christ's teaching is attended with fatal consequences.

In our Lord's parables, and his own explanations, we have good, sound, wholesome doctrine; hear him in the parable of the wheat and the tares: "The word of the kingdom must be preached, heard, believed, obayed and understood, in order to the formation of a character in harmony with the Divine mind or being." The first thing necessary for the teacher, or servant of God, is an intelligent understanding in relation to the kingdom of God. Says the Great Teacher, "Seek first the kingdom of God." Such an understanding of what constitutes God's kingdom when set up, when located, add to it things pertaining to it and the name of Jesus the Christ, then add the necessity and importance of cultivating and practicing all the Christian graces enjoined by Christ and his holy apostles. These things being done in the latter and in the spirit, we then have a clear and lawful claim to or for the application of the precious blood of Christ, which cleanses us from all sin. This is an outline, or a succinct statement of what we must know and do in order to become inheritors of God's everlasting kingdom. How deep, how vast, how grand, and how glorious are God's plans and purposes in relation to the earth, and the peopling or repeopling it with a race of holy beings.

Having said or written these things, the way is open for reflections of deep and thrilling interest to the writer as well as to those who may read what we have in weakness written. First, are we scripturally and intelligently upon the Rock? We must not guess or think so, it is what we may and must know; for there is now no condemnation to them that are in Christ Jesus, or are we in doubting castle, and have to give the evasive answer that John gave when asked by an interested brother what he understood about the one faith, the one Lord and the one baptism? Oh just enough to induce obedience.

Such answers are not intelligent nor satisfactory. It has been a question in our minds whether the lamented George Storrs was not the most consistent who denied that water baptism was the essential baptism of the Bible. I am aware that the cross is very heavy to the orthodox Baptist, especially those who have long been teachers. Second, if we are on the Rock, are we undergoing and practicing the cleansing process, and if so, can we report progress? Happy, indeed, are all such; it is well to be careful, the enemy will tell us, "Oh, you're on the Rock, give yourself no trouble, Christ will see after the filling up, or out of the balance, if we have been obedient to the faith." Take care, a lion is in the way. If we are progressing, the evidence will follow, for we are living epistles known and read of all men. Let us ask ourselves a few plain questions. Are we able to curb our passions or bridle our tongues? Are we able to exercise forbearance in times of trial and patiently wait for God to deliver us in the hour of temptation and sore trial? Are we dealing justly, walking uprightly, and humbly before God and this wicked, and adulterous generation? Let us apply the Bible test, for it is very clear that the rapture or translation of the church is the next in order, and a preparation for that sublime event far out-weighs all other considerations. Are we ready, are our lamps trimmed and brightly burning? Are our hands clean and our hearts pure? Are we watching and patiently waiting for the coming of him who is salvation?

In conclusion allow us to say, we have written the foregoing by request of a brother in Kansas, who gave us the text. We have written with deep searchings of heart, and with subdued feelings. We have taken of the reproofs and admonitions given much more to ourself, than we have given to our neighbor. We hope that whoever the garment may fit will put it on, and try and profit thereby. To our mind there is no subject productive of so much good to the followers of the meek and lowly Jesus as a careful study of the manner of his spotless life, his faithful, unflinching integrity and fidelity to God his eternal Father. Just think, although he was flesh of our flesh, and bone of our bone, subject to temptation and all the ills of human life, yet he kept the law perfectly, magnified it and made it honorable; he did no sin, neither was guile found in his mouth. What a magnificent example set for us to follow, or for the obedience of faith. Let us try to imitate his noble example as far as in us lies; yes, and after all we have done, or can do, we shall have to say, we are unprofitable servants.

NEWELL BOND.

The Unity of Scripture.

Thy word is true from the beginning. Psa. cxix. 160.

See on the first page, the earth created to receive the man who sins not; on the following pages, the earth accursed to receive man who sins always; on the last page, the new heavens and the new earth to receive man who will sin no more; on the first page, the tree of life forbidden, paradise lost, sin entering the world by the first Adam, and death by sin; in the last page, paradise regained, life restored to the world by the second Adam; death vanquished, all mourning ended, the image of God re-established in man, and the tree of life, in the midst of the paradise of God. Surely there is in this majestic whole which begins before the days of man, and which continues even to the end of time, a powerful and heavenly unity, an undeviating, universal, and immense convergence, whose grandeur seizes the attention, surpasses all our human conceptions, and proclaims the divinity of its Author as irresistibly as can in a summer's night the aspect of the heaven's brilliant stars, and the thought of all these worlds of light which revolve night and day in the immensity of space.—*Prof. Guizot.*

Good temper is like a sunny day, it sheds a brightness over everything, it is the sweetness of toil and the soother of disquietude.

BREVITIES.

In the Bernese, Oberland, Switzerland, the ground is frozen so hard that before a grave can be dug great fires have to be made in the churchyards, and in some instances, when this expedient proved unavailing, the gravediggers were compelled to use dynamite.

The *Illustrirte Zeitung* gives the following statistics concerning the telegraphic wires of the world. Those of Europe measured at the close of 1878, 765,796 English miles, those of America, 114,157; Asia, 24,521; Australia 23,582; and Africa, 8,148. The telegraphic net that embraces the world comprises, therefore, 650,176 English miles, or 1,513,683 kilometres.

The bitterness of feeling against the Jews in Roumania is curiously shown in the story told of a murder at a place called Folticzay. A Greek murdered a Jew there under the most disgraceful circumstances, with no excuse whatever to be pleaded for him. Nevertheless a jury acquitted the Greek, and the ruffian was, after the verdict paraded through the Jewish quarter amid general popular rejoicing. There is no doubt that there is a growing hatred of the Jews, not only in Roumania, but even in Germany and Austria.

Three young Zulu women are now at the London Aquarium. One of the three dusky ladies claims Cetywayo for her father, and wears her hair somewhat longer than that of her companions, in evidence of her royal descent. The names which they bear are musical, and express qualities or relate to some incident, after the fashion of the old Hebrew names. Thus, of the three names—Unolala, Unomadloza, and Unozondaba—one refers to the owner's mother having passed through some trial of suffering, and the other means that its bearer is as sweet as honey. The ladies share with their more civilized sisters a taste for personal adornment. Their manners are gentle and prepossessing, and their demeanor is in marked contrast with that of the exuberantly gay and noisy masculine members of the troupe.

That the disease which broke out in Japan last spring was Asiatic cholera of an unusually deadly type seems to be now admitted on all hands. From the official figures furnished by the Government to the Tokio *Times*, it appears that, up to Dec. 27, 163,214 individuals had been stricken down; of these, 101,304 had died, 47,385 had recovered, and 19,025 were still under treatment. Out of every 1,000 Japanese subjects, 5 had been attacked, and the percentage of mortality among the attacked had reached the high figure of 62.22. "It should never be forgotten," says the Tokio *Times*, "that the cholera was first imported from Amoy, at a time when the desire of the Japanese Government to enforce quarantine upon ships coming from that port, known to be infected, was overborne by the British Minister."

In the midst of the great events of the war, such incidents as the following were comparatively unnoticed, and left to be long afterward related in print: Miss Annie Pickens, daughter of the Governor of South Carolina, was to be married on April 22, 1863, in Charleston, to Lieut. Andrew De Rochelle. The wedding party was assembled in the Pickens residence, and the clergyman was asking the bride if she was ready, when a shell from a Union gun in the harbor broke into the room and burst. Nine persons were hurt, but only Miss Pickens' wound proved mortal. She bore the pain with wonderful fortitude, and was unmoved when informed that she had only an hour or two to live. De Rochelle said that he would like to have her die his wife, and the poor girl smiled sadly in assent. The guests remember the scene as far more pitiful than they can describe. The bride lay on a sofa, with her white dress dabbled in blood and her hair dishevelled, while her pallid face was so wrung with agony that her efforts to smile became futile. The ceremony was hurriedly performed, though the bride's "Yes," was in a faint, labored whisper, and her lips hardly moved in response to her husband's kiss. She died immediately afterward.

THE STATUE OF MEMNON.

At a place called Koum-el-Sultan, situated on the plains of Thebes, on the western bank of the river Nile, there stands two gigantic statues, or colossi, representing the Egyptian monarch, Amenophis III., of the eighteenth dynasty, seated on his throne, his name and titles being inscribed upon them. The northermost of these statues—each of which is said to have been originally sixty feet high—instead of being associated with the sovereign whose name it bore, came to be called by the ancient Greeks the statue of Memnon — said to have been a celebrated hero who fought bravely at Troy, and was slain by either Ajax or Achilles—and as such it is still known. A remarkable peculiarity of the statue in former days was that at certain times, when it was first struck by the rays of the rising sun, sounds were emitted from it, which appeared to resemble the breaking of a harp-string or a metallic ring. There have been various suppositions formed to account for these curious noises, but no satisfactory explanation can be found in regard to them. The celebrated traveller, Humboldt, has stated that in certain granite rocks on the bank of the river Orinoco, South America, musical notes were produced at sunrise, owing to the escape of confined air from their numerous crevices, and the sounds from the statue, which is also composed of granite, may have originated from the same cause.

AN OWL AT SEA.

The White Star steamship Celtic, which arrived from Liverpool a few days since, brought a strange passenger who boarded that vessel in mid-ocean. A large white owl dropped on one of the forward spars in an exhausted condition one evening when the vessel was about 800 miles off the coast of Newfoundland. When brought to the deck by the sailor the owl was found to be nearly dead from cold and hunger, and almost to weak to eat. It had become greatly emaciated, and trembled violently in endeavoring to swallow the first morsel of meat which was placed in its beak. The owl slowly recovered, and is now perfectly well. It is a land bird, and is supposed to have been blown off the coast of Newfoundland by the westerly gales which had for some days previous prevailed there. Finding itself once out at sea it had probably ceased making efforts to reach the land, and had drifted before the gale, its only efforts being to keep above water. The bird must have possessed remarkable powers of endurance, the officers say, to have kept up so long. The Celtic's owl, which is now quite tame, measures nearly five feet from wing to wing, and is white with the exception of a few small specks of dark color. It will probably live for some time to come on board the vessel which it selected as its home while in mid-ocean.

The Isle of Patmos.

The name of this island, writes the Rev. Thomas A. T. Hanna, in one of our exchanges, would never have been heard beyond the archipelago in which it stands, if John had not been banished thither. Some prisons are famous, as it were, in themselves; that is by a long succession of illustrious prisoners they have a great part in history. The Mamertine, in Rome, the Wells of Venice, the Bastile in Paris, the Tower of London are of this kind. There are other places not originally meant for prisons, which have become famous by some one illustrious captive. So, the rock of Masada, where the Jewish zealots slew themselves to escape the vengeance of the Romans. So, the Isle of Sainte Marguerite, where languished the Man with the Iron Mask. So, the Castle of Chillon is renowned for Bonivard alone. So, the obscure fastness in Austria, where Richard of England was for a time eating his lion-heart away. Such was Wartburgh Castle, where God's providence allowed Luther to be imprisoned, that he might have leisure to translate the Scripture for all German folk. And though Bedford Gaol was a gaol, it would hardly emerge into the atmosphere of history till John Bunyan spends his twelve years there. The rock of St. Helena would be little heard of as its keeper, Ascension Island, but for that mighty Shade, "the conqueror and the captive of the earth" who spent his last six years there. Thus "the isle that is called Patmos" has no record whatever in history, save that it became the place of exile for a persecuted apostle of the Lamb. And we may note that the inspired John makes no reference whatever to any of his sufferings during his banishment. What unearthly dignity and continence is this! Here are no sighs and wailings over human injustice and the hard lot of the exile. How different from other exiles! The poet Ovid was banished among barbarians because of his immoral poetry. He takes up his guilty harp to mourn in doleful strains on his pitiful plight among a cruel and savage people. Silvio Pellico is immurred for political offences, and he makes the world sympathize with him by his pensive thoughts in "My Prison." But John has a mind lifted up above itself. The Spirit of Christ that was in him deigned not to make mention of his trials. "His mind to him a kingdom was." Patmos was a cheerless rock, but it was enough to stand upon. He could stand there and see all space and all time unrolled before him. He was shut out from the society of earth, but he "looked, and behold a door was opened in heaven." As Daniel, the exile, kept his window open toward Jerusalem, John had a spirit divinely lighted, and a window in it opened toward the Jerusalem above.

THE RESTITUTION.

Keep Article on Fourth Monarchy.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

WHOLE NO. 684. Read. PLYMOUTH, INDIANA, MARCH 17, 1880. VOL. XXIX, NO. 11.

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THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his Holy Prophets since the world began." It also advocates, as a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the reconstruction of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ; and many other kindred truths. It also advocates a hearty belief of the Gospel, repentance, and immersion as prerequisites to the forgiveness of sins, and a holy life as essential for final salvation.

SELECTIONS.

[The Age to Come Herald.]

Dunphy's Palestine Journal.

AROUND JERUSALEM.

The Psalmist says: "Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following." Psa. xlviii. 12, 13.

This was said of Zion in the days of her glory. She is in gloom now. Calling to mind this text, I thought I would walk around the present walls of Jerusalem. So passing out of the Jaffa gate, I took a northerly direction up the west side of the city, and turning to my right toward the east, passed the Damascus gate on the north side, and turning to my right again at the north-east corner of the city wall, I passed St. Stephen's gate, and further down the Eastern, or Golden gate, now walled up, having the valley of Jehoshaphat and the Brook Kedron on my left. At the south-east corner of the wall, I turned again to my right, traveling west to the south-west corner, with the Valley of Hinnom now on my left; and thence up the west side to the starting point, at the Jaffa gate, making the entire circuit in an hour and eight minutes. From this you may learn one thing, at least, that there is nothing to prevent traveling around the walls of Jerusalem.

STAGING BETWEEN JAFFA AND JERUSALEM.

There is a daily stage between Jaffa and Jerusalem—fare one dollar. The carriages resemble a common-sized open express wagon, with three seats, accommodating six persons—five besides the driver. The baggage is crowded under the seats, allowing the passengers no room for their feet, except on top of the baggage. There they sit, cramped up, riding over the rough roads, with their heads sometimes resting between their knees, which makes it anything but comfortable riding. But notwithstanding the bad roads and the uncomfortable position of the passengers, they are driven at a fearful rate down the mountains. The carriage is drawn by three horses abreast, quite thin in flesh, on account of hard work and scanty feed. The harnesses are made of ropes and leather. The traces are small ropes, which appear to me to be too small to be safe.

WATER.

The people in and around Jerusalem depend mostly upon rain water, as there are no wells in Jerusalem, except one in the Harom grounds, and not many in the vicinity of it. There is a well in the valley of Jehoshaphat, called "Joab's well;" it is very deep, and has living water. There is also what is called the "Virgin's Fountain," further up the valley to the north, which feeds the Pool of Siloam, and may also feed Joab's well.

These, the Virgin's Fountain, Pool of Siloam, Joab's well, and the wall in the Harom grounds, contain the only living water near Jerusalem now known. But it is not all that some day will be known; for the prophet has said: "A fountain shall come forth of the house of the Lord, and shall water the Valley of Shittim." (Joel iii. 18,) which is the valley of the Dead Sea.

Again, when the prophet Zechariah is speaking of the future glory of Jerusalem, he says: "And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea; in summer and in winter shall it be." Zech. xiv. 8. The streams then will not become dry in summer, as they do at the present time.

Ezekiel and the Revelation both speak of this water. Then there will be no water famine in Jerusalem; nor a famine of any kind; neither sickness. By the flowing of the east river into the Dead Sea, its water will be healed and produce an abundance of fish. And the fruit of the trees on the banks of this river shall yield such an abundance of food monthly that it cannot be consumed; while their leaves shall be for medicine. Ezek. xlvii. and Rev. xxii.

This season the peasants have brought a great deal of water from the Virgin's Fountain and Pool of Siloam, because of the dry season. This water is sweet and good. So also is the rain water. I am informed that in many places in the country, water can be obtained by digging, as Abraham, Isaac and Jacob obtained it.

The Pool of Siloam is fifty feet long by twenty in width, and about twelve feet deep. The stream which feeds it from the Virgin's Fountain is only about two feet in width. The outlet is into the king's gardens, where vegetation is always green. The water of this pool, of which I often drink, has a peculiarly sweet taste. It, of course, all comes from the Virgin's Fountain, about one-fourth of a mile above, which is never dry.

There is something very peculiar about this Virgin's Fountain. There are thirty-one steps of ten inches each, upon an average, which makes over twenty-five feet down to the water's edge. Irrespective of a wet or dry time, there is not always the same amount or water flowing from it. It rises and falls every twenty-four hours, hence the flow is greater in the afternoon and evening than in the morning, when a current is hardly perceptible down at the Pool of Siloam.

I visited this fountain on the 5th of January; and as I stood upon the lower step, slaking my thirst, suddenly the water rose a foot in less than half a minute. What causes this no one knows. It came gurgling up from some unknown subterraneous passage. The Arabs attribute this phenomena to a dragon, and hence do not draw water after dark.

Joab's Well is some distance down the Valley of Kedron, below the fountain and the Pool, and is very deep. I think at least it is one hundred and twenty-five feet below the surface, and is never dry.

THE INTERIOR OF JERUSALEM.

Jerusalem, it will be remembered, is built upon four hills or mountains, namely, Moriah, Zion, Akra and Bezetha. It is also divided into four sections by its different peoples, or religions, namely, Christian, Armenian, Jewish and Mohammedan. The Christians occupy the north-west corner, the Armenians the south-west, the Jews the south, and the Mohammedans all the east side, being nearly or quite one-half of the whole city within the walls.

There are some important buildings in the Christian division—the Greek Convent, the Holy Sepulchre, Hospital of the Knights of St. John, House of Industry, and the Mediterranean Hotel. The Jews have their synagogue, hospital, etc. In the Armenian quarters is El-Kulah, (the citadel,) the Convent of St. James, beautiful colleges, and the English chapel. In this chapel, English services are held every Sunday forenoon and evening, and German services in the afternoon. The Mohammedan part of the city is the most interesting and important of all, because it contains the temple grounds—the dwelling-place of God on earth.

An interesting account of the commencement of the worship of God upon this mountain is given in 2d Samuel, 24th chapter, and 1st Chronicles, 21st chapter. The anger of the Lord, it appears, was kindled against Israel, and by Satan he provoked David to number them. Before the work was finished by Joab, the prophet Gad was sent to the king for him to choose either three years famine, or three months to be destroyed before his foes, or three days pestilence from the Lord. David wisely chose to fall into the hand of the Lord. The destroying angel was sent through the land, and after the slaughter of seventy thousand men, he came to Jerusalem and "stood by the threshing floor of Ornan, the Jebusite," which, it is supposed, was the identical rock now under the dome of the Mosque of Omar. Here the angel was commanded to stay his hand; and David was told to set up an altar here and offer sacrifices to God. Ornan at the time was threshing wheat, and David bought the place, with the oxen for burnt offerings, the threshing instruments for wood, and the wheat for the meat offering, for six hundred shekels of gold, and offered sacrifices to God, and called upon the Lord; and the Lord answered him by fire from heaven. Afterwards, David offered sacrifices here, and made preparations for the temple which Solomon built. "Then Solomon began to build the house of the Lord at Jerusalem in Mount Moriah, where the Lord appeared unto David his father, in the place that David had prepared in the threshing-floor of Ornan the Jebusite." 2 Chron. iii. 1.

This temple was more costly, magnificent and glorious, than any that has since been erected upon the earth, or that can be erected, until the future temple is rebuilt upon this very mountain. This, too, was evidently the place where Abraham offered Isaac. When we consider what has taken place here since Abraham's day, and then look forward to the fulfillment of the immutable promises of Jehovah concerning this place, what spot can be more enchanting? Here the Lord will suddenly come to his temple, after it has been rebuilt. Here, "in this mountain shall the Lord of hosts make unto all people a feast of fat things." "And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations." Isa. xxv.

On the last day of December, 1879, I had the pleasure of visiting this place in company with two American gentlemen. When we came to the door of the Mosque, we were obliged to take off our shoes. The interior is richly adorned and very beautiful. Many things were interesting to me, especially the rock of the dome, supposed to be Ornan's old threshing-floor, (at least near it.) David's place of sacrificing, and where Abraham received the oath-covenant—"in thy seed shall all the nations of the earth be blessed."

There is a large hole through the centre of this rock, and a cavern beneath it. Into this cavern we descended by steps. It is said Mohammed prayed here, and the cavern not being high enough for him to stand erect, his head caused an indentation in the rock above. When he went to heaven, they say he ascended through the hole in this rock. The Mosque of Omar is the finest building in Jerusalem.

The world will be astonished if it should ere long be demonstrated that this fine building is not the real Mosque of Omar, after all, but that it was erected by Constantine the Great, instead of Omar, over the tomb of Christ. It may yet be found that there is room enough south of this building for the ancient temples erected by Solomon, Zerubbabel, and Herod; and that this hill of Moriah, where Abraham offered Isaac, is the true Mount Zion, the place of the crucifixion, burial and resurrection of our Lord, as well as the true location of the house which is to be his dwelling place forever.

To the south of this building, and near the south wall of the city, is a smaller mosque, called El Aksa. May not this be the real Mosque of Omar? This mosque is very plain inside. Doves were flying around in the building, and a Mohammedan was praying with his face to the south, towards Mecca. To the east of this Mosque and the garden gate, at the southeast corner of the city wall, are Solomon's stables. On account of the deep snow, we did not visit these stables, nor the Golden Gate, which is now walled up and cannot be opened, the Mohammedans say, until the day of judgment, which I hope will soon come.

Near St. Stephen's Gate, and to the north of the Harom grounds, is the Pool of Bethesda. Mention is made of this in St. John's Gospel: "Now there is at Jerusalem, by the sheep market, a pool, which is called in the Hebrew tongue, Bethesda, having five porches. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water; whosoever then first after the troubling of the water stepped in, was made whole of whatsoever disease he had."

It would not be safe for an angel to trouble the waters of this pool at the present time, unless the Lord wished to afflict the inhabitants with a plague; for it is in a sad condition, being filled with dirt and filth and waste-water from the city, which makes it a real cess-pool. It is, however, a very large pool.

The Church of the Holy Sepulchre, so called, is filled with pictures, images and wax candles. Many pilgrims, both Greeks and Latins, come here to visit and worship. They go in flocks to the church and are very devoted. Here they are shown the very spot, as it is claimed, where the cross of Christ was erected, and where the two thieves were crucified with him; also where the Centurion stood when he said, "Truly this man was the Son of God." Mark xv. 39. They even point out the place where the women stood, "Beholding afar off, which followed Jesus from Galilee, ministering unto him; among which was Mary Magdalene, and Mary the mother of James and Joses; and the mother of Zebedee's children." Matt. xxvii. 55, 56. Here they claim to show the identical sepulchre where Christ laid three days and three nights in the heart of the earth; also the tomb of Joseph of Arimathea, and Nicodemus, the place where the crosses were found, and where Helena sat when they were discovered. There is an image here designed to represent the Virgin Mary, covered with diamonds, watches, rings, and jewelry of various kinds, too numerous to mention. One finger, I noticed, was completely covered with rings. This jewelry has all been presented to the Virgin by visitors. In front of the sepulchre is a large open space, paved with flat stones from one to two feet square. Here tradesmen congregate to sell beads, crosses, etc., to pilgrims and visitors. There are some very substantial buildings in Jerusalem, and some are very old and ready to topple over. The streets and lanes are crooked and narrow, roughly paved and exceedingly filthy. Two or three streets running north and south at the foot of David street, are arched over nearly the whole length, and hence are very dark, and at the present time they are full of mud and water, as they are not paved. Notwithstanding this, there is considerable trade in these streets, in meats, dry goods, tinware and many other articles. On the whole, Jerusalem is in a wretched condition. On the south side, near the Zion Gate, it is filled up with dirt and filth level with the top of the wall. And still it comes. Dirt and filth from some other parts of the city is continually being brought and deposited here, inside of the wall. Sanitary regulations are very poor here, as animal and vegetable matter is allowed to remain in the streets until it consumes away. If the cities of America were as filthy, the people would die off like flies. I have not seen but two streets which are kept decently clean—David and Christian streets. These streets are swept every day; but the others are not only dirty, but filthy, and some of them exceedingly so. But I am told they are kept cleaner now than formerly. Even this is encouraging, and ominous of better days in Jerusalem. If the city was not in a more healthy locality than most cities on the globe, I think it would be very sickly here; but the good pure air of this God-chosen land, circulating among these hills, neutralizes the poison arising from the putrid matter, so indifferently permitted to remain in the streets, in the pools and vaults; hence there is not much sickness.

David street, which leads from the Jaffa Gate, in an easterly direction down the north slope of Mount Zion, is the widest at the west end, near the gate. It is unevenly paved with stone of all kinds, shapes and sizes, many of them being flinty, and consequently very slippery. The sidewalks, where there are any, are from two to three feet wide. As we go down the street, the first building of importance is the Mediterranean Hotel, kept by the proprietor, Mr. Moses Hornstein. Opposite is the office of Mr. Wilson, the American consul. This end of the street is generally full of street venders and Arab women, who bring in their produce from the country and sell it in the open air. Further down, toward the east end of the street, are many shops or bazaars of various kinds—groceries, dry goods and money exchanges; also a grain market. The best shops are kept by the Jews.

The population of Jerusalem, in and outside of the walls, is 40,000 inhabitants, 13,000 of these being Jews. One-fourth of the whole population are outside of the walls; the majority being Jews. Twenty-eight languages are spoken here, and two small sheets, called "newspapers," are printed in Hebrew. No papers are printed here in the English language.

The weather has been very cold and disagreeable here for the past few weeks. Saturday, December 27th, it commenced to rain at six o'clock p. m., and continued part of the night. The next day the wind blew severely all day, with thick, heavy black clouds, and frequent rains. I felt the wind very much in the afternoon, as I was taking a walk over the Mount of Olives to Bethany. Climbing near the summit of the Mount, the wind came near taking me off my feet several times. Some of the trees were in blossom near to Bethany, and I plucked a few of them. Did not remain long, as the weather looked threatening, but started on a run for Jerusalem to escape the rain. It overtook me, however, and I ran to a cave for shelter, as there are many of them here.

Sunday evening, December 28th, it commenced to snow, and continued pretty much all night. Monday morning the snow was five and a half inches deep. It continued to snow part of the day and night, and also part of Tuesday. In the middle of the forenoon there were fifteen inches of snow near the Jaffa Gate. There was an earthquake at twelve o'clock. The natives, many of them, were plodding through the snow with bare feet and bare legs; nothing to protect them from the cold. The lepers, and many other beggars, were sitting in the snow, which was a foot deep, with their legs curled up under them, without a particle of clothing to cover their legs and feet.

Many people, and some very aged, do not recollect of such a severe snow storm in Jerusalem. The Mountains of Moab could be seen distinctly, covered with snow. But it has now disappeared, and we are having continued rains. I am of the opinion that the Catholics chose the wrong season of the year for the birth of Christ—rather too cold for the shepherds to be out feeding their flock on the 26th of December, unless the climate has changed since that time. On the 24th of December I visited the tomb of Rachel, which is about a mile from Bethlehem, where Christ was born, and the weather was very cold. On the 27th, I was at Bethlehem, the birth-place of Christ, and had a view of the supposed shepherd's field, but could see no one watching their flocks. In this eastern country, flocks are out at this season of the year through the night, but are sheltered from the storms.

Many traditional ideas, no doubt, are wrong, but they will all be righted in due time. We have now entered upon the year 1880. So I will close by wishing all the readers of the *Herald* a Happy New Year. More anon.—*Wm. W. Doughty, Jerusalem, Palestine, Syria, Jan. 7, 1880.*

The Bible is True.

At Babylon, Col. Rawlinson found the very hunting diary of Nebuchadnezzar! In it here and there are portraits of the old king's dogs sketched by himself, and underneath is written the king's name. It is wonderful. But the most wonderful of all is that in the diary he records that he had been very ill, and in the delirium of his sickness he thought he had been out to graze like the beasts of the field! Now read God's Book (Dan. iv: 32 and on). It says he did thus go out senseless and beast-like to eat grass seven times (years). And to think that twenty-five hundred years afterward, as if to sternly rebuke unbelief of the Holy Word, the clay plates excavated from the ruins of the king's ancient capital should confirm this old book of the prophet Daniel. Brethren, cling to the Bible. Let its pages be more and more sacred as the years decline. It is the Book of God.—*D. T. T.*

BREVITIES.

Prince Gurousseff, Russian Secretary of State, is engaged on a scheme for introducing the Gregorian Calendar into Russia.

Last winter Lake Thrasymene, on the banks of which Hannibal fought the old Romans, was entirely frozen over for the first time in this century.

The St. Gothard tunnel was completed in less than seven years—that is, half the time consumed in piercing the Mount Cenis, which it exceeds in length by 2,700 metres.

The question of the creation of an international postage stamp is now being examined in France and Belgium. Besides its other advantages, it would be very serviceable for the transmission of small sums.

Signor Denza of the Moncalieri Observatory points out the coincidence of a shock of earthquake in Lombardy and Piedmont on Feb. 9, with the great activity of Ætna the same day, and an eruption of a volcano in San Domingo.

To convince his Mohammedan neighbors of his friendly feeling, the Czar has granted them permission to erect a mosque at St. Petersburg. It will be situated in the central part of the city, near the Newski Perspective in Tolerance street, where there are already a number of edifices belonging to religions tolerated nowhere else in the empire.

DENVER, Col., March 8.—The *Rocky Mountain Courier*, of Green River, Wy. T., gives an account of an active volcano near Brown's Park. The crater is five feet in diameter, and emitting a sulphurous smoke; no lava yet.

According to Herr von Puttkammer, the Prussian Minister of Education, there has been a steady increase of crime and immorality in the great towns of Germany during the last ten years; and the Minister declared in Parliament the other day that this unsatisfactory state of things had not been without effect on the teachers of elementary schools, except in Berlin. This was to be attributed in a considerable measure to the increased facilities for drinking, which had been provided by recent legislation, and which had injuriously affected large sections of the community.

PERU'S HUMILIATION.

Peru has been badly used up by the foolish war in which she has been engaged with Chili. The object of her alliance with Bolivia, already quarreling with Chili about the possession of some nitrate beds, was to drive Chili off and get a monopoly of the nitrate works which belong to Chilians. The result of the conflict, which commenced last April, is that Chili has destroyed the Peruvian navy, vanquished the Peruvian and Bolivian armies on land, and obtained possession of the whole nitrate regions of Bolivia and Peru, and Chilians have entered upon the work of developing these resources under the protection of the Chilian flag.

REMARKABLE GIANTS.

The teeth and bones of the fossil elephants found in Europe were assigned in the sixteenth, seventeenth, and eighteenth centuries to giants, and many are the stories which were commonly reported about them—as, for example, that of the giant of Dauphine, in the reign of Louis XIV. His remains were discovered by a surgeon, who stated that they were enclosed in an enormous sepulchre covered with a stone slab, bearing the inscription *Teutobochus rex;* and that in the vicinity there was also found coins or medals, all of which showed the remains to be those of a giant king of the Cimbri, who fought against Marius. However, the original owner of these bones, though not of the coins, was proved to have been an elephant. The story of Teutobochus is even excelled by that of another giant, called the giant of Lucerne, whose remains when dug up were examined by a celebrated Professor of Basle, who described them as of human origin, and was skilful enough to put them together so as to resemble a giant no less than twenty-six feet high. For some time the deluded people of Lucerne paid homage to this Elephantine prodigy, until the scales were removed from their eyes by Blumenbach, who pronounced to their astonished senses that the giant, as it lay in state at the Jesuits' College, was but the skeleton of an elephant.

THE RESTITUTION.

S. A. CHAPLIN, Editor.

PLYMOUTH, INDIANA, MAR. 17, 1880.

In our present issue will be found an article written for the *Age to Come Herald*, entitled *Doughty's Palestine Journal*, and which we republish from that paper. In our next we will give the continuation of this extremely interesting correspondence. As the writer's expenses are met by friends in America, it may become both our privilege and duty to bear a part. More hereafter, when we shall have correspondence with some at the east.

We translate the following from the *Stimme der Wahrheit*, an exchange in the German language, and give it to our readers as a curious forboding of trouble in this momentous decade into which we have just entered. The extract reads thus:

"There is an ancient prophecy to be found on a stone-slab in the church of Overemmel on the Saale to this purport:

Quando Marcus Pascha dabit
Et Antonius Pentecosten celebrabit
Et Johannes Christum adorabit,
Totus Mundus clamabit.

Anglicised—When Easter shall occur on Mark's day, (April 25), and Pentecost on Antony's day, (June 13), and Corpus-Christi on John's day, (June 24), then all the world will wail.

This takes place in 1886. The historian, Gervinus, has set the *eighties* (a decade) as the years when terrible popular tumults may be expected to take place."

THE following is from a late number of the *Manchester Guardian* sent us by Bro. H. Heyes from England. It shows that some in the higher stations of life, in that country, are interested in the subject of the approaching end of the age:

Although Mr. Pearsall Smith was disowned in a somewhat summary fashion by the extreme left of the Evangelical party, and returned to the United States a wiser, if perhaps a sadder man, several of his whilom adherents are still on the alert, and are at the present time holding services and meetings in London at which addresses are delivered in view of the near approach of the end of the world. Laymen and clergymen are intermingled in the list of preachers and speakers, among the former being Lord Radstock and Mr. Stephenson Blackwood, (financial secretary to the post-office, and husband of the Dowager Duchess of Manchester), and among the latter Mr. Nevill Sherbrooke, the Lord Chancellor's son-in-law, a former officer in the army. Bishop Maclagan's successor at Kensington, Mr. Carr Glynn, has lent his church to the movement, and the gatherings are held alternately at churches and lecture-rooms.

To the kindness of Bro. Heyes we are indebted for a number of the London *Times* containing a remarkable article entitled *The Empire of the Hittites* which we will try to give in full in some future number of THE RESTITUTION. Perhaps in our next issue.

COMMUNICATIONS.

Stumbling Stones.

There are a great many stumbling stones in the pathway of the child of God. God uses these to try what stuff he is made of. Sometimes a cloud is hung before his eyes, so that he cannot see a hand's-breadth before him. His feet must be set forward in the darkness. His heart is full of fears. He is "the reproach of the foolish." His enemies are strong, and "they that hate him wrongfully, are multiplied." Trouble assails him, and "his eyes are consumed with grief," but, if he be loyal, to him to whom he has sworn allegiance, he takes the steps, he moves onward, "seeking the Lord," doing all that his hand findeth to do, and is heard of the Lord, delivered from his fears and saved out of all his troubles.

Sometimes in going out to teach others the way of life he is left of his brethren to fight the battle alone. They do not hold up his hands. They give him no words of cheer. They meet him not in the prayer-circle. They stop by the way and refuse to help at the work, because some one else will not move. They are stumbling stones in his way, but he hears the Master saying, "Blessed is the man that trusteth in the Lord," and his light is still held aloft, the word of life still sounded out, though he can see no interest manifested by the perishing, gathers no sheaves as the result of his labors. He knows that this is often the Lord's way of dealing with his children, and that by and by the seed he is sowing, will spring up and grow into a bountiful harvest. He has heard the command—"Go, work in my vineyard," and, whatsoever be the result, he has only to obey. How his soul exults in God, when, after years of waiting, the truth is seen to triumph! When the clouds are lifted, the halting ones brought back, and the perish ones gathered into the fold! How glad he feels that he pressed on when all was dark, and when no help seemed near! How great is now his reward.

But, there are times when the child of God wants his own way in doing good, and if he cannot have all that he seems to need to spend for the poor and for the cause of truth, he is tempted to give up the ship and let it drift. "Everything," he thinks, "will go by the board." "The truth will suffer and the poor will want for bread." He forgets for the time being, that all is in God's hands, that there is no lack with him, and that, so long as what he does give, is used for his glory, and with right motives, enough will be sent.

Oh, what bitter tears have been shed over this one thing!—the warm, impulsive heart longing to lay its blessed stores at the feet of earth's sorrowful children and the purse-empty; all the burning emotions of the Christian's being, yearning over earth's heavy-laden ones, and no way to reach, or bring them into the fold, no means wherewith to pay the evangels of truth! Little ones, remember, when you feel like this, that God only asks you to do all you can.

"When you cannot give your millions,
You can give the widow's mite,
And the least you do for Jesus,
Will be precious in his sight."

If you cannot give at all, you can pray; you can ask God to open his store-house by putting it into some other heart to make up what is lacking with you. If you cannot pay others to tell of the love of Jesus, you can go out and tell the blessed story yourselves. God puts these stumbling stones in your way to draw out what is needed to be drawn out in you. He will only give you just so much of this world's goods—that you may be taught the grace of self-denial—he will not allow you to be helped too much—that you may learn to lean on him—he will not give the fruit of your labor too quickly, lest you should boast in your own strength,—he will not send others to teach the way of salvation, because it is your duty to hold up the light.

"Commit your way unto the Lord and he will give you the desire of your heart." Work on, pray on, give on, trust on, and the stumbling-stones will get out of the way.

S. ROXANA WINCE.

The Three Questions.

Is Christ divided?
Was Paul crucified for you?
Or were you baptized in the name of Paul? 1 Cor. xi, 13.

Why does Paul ask these three questions? but, to set clearly before his brethren the only head or leader of all Christians, having all power in heaven and earth. But I would have you know that the head of every man is Christ, xi. 12. Therefore let no man glory in men for all things are yours, iii. 21, and they all come through Christ, "Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption," i. 30. "He that glorieth let him glory in the Lord." Is Christ divided? Have you four Christs? four religious heads? calling for four parties. Now I beseech you brethren by the name of our Lord Jesus Christ, (that great name which is above every name in heaven or on earth,) that you all speak the same thing, and that there be no divisions among you. How can you look down upon me and my fellow apostles and give us the glory, rather look up to the son of righteousness and give him all the glory.

Get away from me, with your glory, and give all to my blessed Master, who has died for you! Don't give a part of the honor to me and some to Cephas, and a portion to Apolos, and the remainder to Christ. Shame, yes shame, on that man who will take any of the glory from Jesus and give it to men. "You are carnal and walk as men." They give the glory to men. Was Paul crucified for you? or were you baptized in the name of Paul? Am I the Lamb of God that takes away the sin of the world.

Again have you been baptized into my death, Rom. vi. 3. In my name and thus acknowledged me as the Lord and the Christ, your Head and Leader. I have done nothing to entitle me to such a consideration. I have not atoned for your sins, and you have done nothing on your part to make me regard you as my disciples, and, as these two indispensible conditions of discipleship are wanting in my case, I deny the relation, you are not Paulites, or of Paul. Now it is as clear as the noon-day sun, that this argument of Paul's cuts off every claim but one, that of Christ. Away goes the Christ dishonoring. Claim no Paulites, no Apolosites, no Cephasites all Christites or Christians. Mark you the above interrogative argument, including the two acts one on the part of Christ and one on their part forms the basis of the relation to the Christ, remove these and the relation cannot exist. Just here then we state, fearless of contradiction, that no man can say that he is a Christian or of Christ until he has been baptized in his name. "His servants you are to whom ye yield yourselves servants to obey." . . "But you have obeyed from the heart that form of doctrine delivered you, being then made free from sin you became the servants of righteousness." Rom. vi. 16, 17, 18. No man can be the servant of Christ until he obeys that form of doctrine, or is baptized. Ah! But says one did not Paul thank God that he had baptized but a few, and don't that prove that baptism is of little or no account? We will now look this argument right in the face. Mark the Apostle does not thank God that only a few had been baptized, nor does he say because baptism was of no importance, but lest they should say he baptized in his own name. So transcendantly great was the name of Christ or Jesus, in which it was done, and so deserving was he of all honor and glory, that Paul thanked God that he had baptized but few of them. Lest they should say he baptized in his own (little) name, and thus make the great best act of loyalty and discipleship to Jesus depend only upon human authority and give all glory to man, Paul was a wise master builder or chief architect, 1 Cor. iii. 10, and like other master builders laid but few stones into the building with his own hands. He "laid the foundation and another built thereon;" and he cautioned and directed. No doubt prepared many "a lively stone" that he never saw put into the building, it was handed over to some one of his co-laborers physically stronger than he, and went on preaching the gospel which he was sent to do.

How weak then must that head be or how wicked that heart, which says Paul thanked God that he baptized no more because it was of no importance. Thus making the Apostle utter a falsehood by saying that he thanked God that he baptized no more, lest they should be baptized in his own name, when really it was because baptism was of no importance. Indeed gross darkness must blind the eyes, that can't see the three great names that are engraven upon the institution of baptism, a divine guarantee of importance, who but a man veiled by a false theory could fail to see greatness. Christ said whosoever sweareth by the altar sweareth by it, and by all things therein, Matt. xxiii, 20. And no doubt that poor wicked mortal, who speaks against baptism will be found guilty of speaking against the three great names by whose united authority it is administered. Yea guilty of berating the three greatest names that ever entered the heart of man, by blaspheming the institution of baptism. But says another who wants to set baptism at naught as one of the conditions of salvation. Paul was sent to save men and was not sent to baptize, therefor baptism can't be essential to salvation. The converse to the above argument runs thus. If Paul who was sent to save men, had been sent to baptize, baptism would have been essential to salvation.

We will now give you, (taking you on your own ground), twelve for one, the twelve apostles were sent to baptize the nations. Matt. xxviii. 16, and to save them, therefore baptism is not essential to salvation. Your argument is now defeated; it proves too much for you. Suppose a king should send his great general to conquer or destroy his enemies, by commanding his army, and he should order batteries to be planted before the camp of his enemies, and one of his cunning captains to whom the order was given should say plant them yourself. Did not the king send you to destroy his enemies, and in reply the general shall say, the king sent me not to plant batteries with my own hands but to command others to do it, and to destroy his enemies. In return the shrewd captain says. If the king sent you to destroy his enemies and did not send you to plant batteries or fire guns with your own hands, it is not necessary that a battery should be planted or a gun fired. What would you think of such logic. Paul was sent to teach baptism and was baptized himself. That he taught baptism is clear from the history of the conversion of Lydia, the jailor, and others. The apostles all preached the same gospel, and that gospel required faith, repentance and baptism. How vain the logic of that man who affirms, that because the great teacher and apostle of the Gentiles was not sent to administer baptism with his own hands, therefor baptism is non-essential.

We will now say in conclusion if any man can, or thinks he can make any passages in the New Testament disprove baptism, let him send arguments and we will look at them in reply. The Lord will. He that believeth and is baptized shall be saved, is the divine commission; 1st faith, 2d baptism, 3rd salvation. Who shall alter or derange the commission.

J. J. WARNER.

SELECTIONS.

Progressive Revelation.

God has been pleased to make three great revelations of himself to man: his works; his word; and his Son, and these revelations have been *progressive* in character. Nature, the Law, the Gospel; a silent material universe, an inspired Book, a living God-man; these are the three great steps that have led from the death and darkness of sin to that knowledge of the true God which is eternal life. A fourth revelation of God, fuller and more perfect than any, is yet to come. The only begotten Son, who is in the bosom of the Father, who is the brightness of his glory and the express image of his person, who "declared him" when he came the first time in grace and humiliation, will declare him yet more fully when he comes a second time in righteousness and in glory.

Then the earth will be filled with the knowledge of the Lord, as the waters cover the sea.

Each of these revelations is *in itself progressive*. The earth and all that is therein, attained perfection by six distinct stages, during the six days of creation. The angels followed with adoring wonder the fresh unfoldings of Divine wisdom, goodness, and power, presented in the gradual formation of this great globe, and in its myriad mysteries of vegetable and animal life, though to human eyes nature was presented perfect and complete. But human eyes could see at first the surface of things alone; every advance, in true science, enabling men to penetrate more deeply into the hidden wisdom of the work of God, has been a *progressive* revelation. And we have only begun, even now, to understand the glory of God, manifested in the universe. To us, more than to our ancestors, the heavens declare the glory of God, and the earth showeth his handiwork; and to our children they will do so even more.

The Word of God is also a *progressive* revelation, and so has been the Providence recorded in that Word.

The Bible is composed of sixty-three different books, written by forty various authors, during a period of 1600 years. The sacred writings develop a revelation which was continually unfolding itself through all those years; and close with a book bearing the divinely given title of "The Revelation of Jesus Christ."

The third revelation of God, that afforded by the person and work of our Blessed Lord Jesus Christ, was also *progressive*. The mere fact of his birth and existence in the midst of a world of sinners, was in itself an evidence of God's love to a guilty race. Each word he spoke, each act he performed, each day he lived, unfolded more and more of God. They who saw him saw the Father, for he was his express image; and not until he, the maker and judge of all, was exposed on the cursed tree, not till from his riven side flowed the water and the blood, not till he bowed his head and gave up the ghost, never till then, was the heart of God fully unveiled: "hereby *perceive* we the love of God."

And it will be the same in the future; for since finite man is destined through boundless mercy to an eternal advance in the knowledge of the infinite God, that knowledge must needs be vouchsafed in *progressive* revelations, and adapted to man's ability to receive them. And herein will lie one of the joys of heaven, to be ever learning more of him, who is the truth, and from him, of all things.

H. GRATTAN GUINNESS.

Lost Arts.

It is quite a natural question that has been asked: How have certain arts known to the ancients become lost? The answer lies in the custom of imitating a genuine article by one which costs less. Some man substitutes a cheap ingredient for a costly one and produces an article so nearly like the genuine as to pass for it, and this imitation wins its way and supplants the genuine, because it can be bought for less and there is more profit in making it. Adulteration in other ingredients follows, and after a few turns of the wheel, the original is wholly lost and forgotten. So it has been with the "lost arts" the world over. It has not been from a lack of intelligence or from forgetfulness merely, but from adulteration, avarice, deceit, sin.

There is danger that pure and undefiled religion may fall into the list of "lost arts" if we allow ourselves to rely upon the outward appearance at all. The genuine is and always will be counterfeited, and the richer and better the genuine, the more counterfeits will there be. But there is one way, and only one, in which every man may be sure that he has the genuine; that is, to get his inspiration direct from Jesus our exemplar and teacher. If we depend upon others for our copy, adulteration will necessarily follow, because they are human, and there will be grave danger that to us pure religion of the soul will have become lost.

SENTENTIOUS PARAGRAPHS.

Moments of triumph are not always moments of happiness.

Words tell us what we should be; deeds tells us what we are.

Some hearts, like evening primroses, open most beautifully in the shadows of life.

It is not till the thoughts can find rest in nothing but God, that a man is drawn close to God himself and becomes his.

It is wonderful what strength and boldness of purpose and energy of will come from the feeling that we are in the way of duty.

Remember, if the night came on
Before we reached the haven,
We would not halt with unbroken eye
The coming of the dawn.
And if but one was lost one soul
Of many straying late,
We not, to cross, look upon our way,
And love our time-mates.

Many persons regard the formation of their character as a process scarcely begun, and to be completed at a far-distant day, when lo! they have already crystallized into their permanent type. Every day brings its tests and makes its impress. Each twenty-four hours is a part of eternity—one link in an endless chain. Then take care of to-day.—*Christian Advocate, South.*

If we are in human blindness,
And forget that we are dust;
If we mike the Law of Kindness
When we struggle to be just;
Snowy wings of peace shall cover
All the pain that clouds our way.
When the weary watch is over,
And the night has cleared away.

No man can reject the Divine testimony concerning Christ, when fairly and fully presented to him, without thereby inflicting immediate damage on his whole inward life—without, in fact, becoming, whatever appearances there may be to the contrary, a worse man as well as a guiltier man than he was before.—*Little.*

What kind of a man ought you to be? Such a man, that when you have passed away from earth, your son can say of you, in all sincerity, as Thomas Carlyle has said of his good father: "He was a man into the corners of whose house there has shined through the years of his pilgrimage, by day and by night, the light of the glory of God; and at the last he was not, for God took him." Will your character and your home answer to that description?

THE LORD'S PRAYER.

Our Father in heaven, we hallow thy name:
May thy kingdom holy on earth be the same;
O give to us daily our portion of bread,—
It is from thy bounty that all must be fed.

Forgive our transgressions, and teach us to know
That humble compassion that pardon can bestow;
Keep us from temptation, from weakness and sin,
And thine be the glory, forever, Amen.

EVERYDAY CHRISTIANITY.

Real Christianity is earnest life-work. As electricity permeates steel, so it permeates every act and department of life. It gives a vigorous impulse to every noble quality. It makes every toil honest and cheerful. It gives courage and fortitude in the midst of sorrow and affliction. Christianity is a sublime force. It makes a new man of the old. It throws meaning and grandeur into every small act of Christian duty and benevolence. It makes them tender-hearted and kind. It makes the care-worn, and weary, and afflicted patient. It makes home a holy of holies to social life. It makes the judge just, the merchant honest, the servant faithful, the student diligent, the wealthy generous, the poor industrious and cheerful, the strong watchful and helpful; it lights the heart of the dying saint with hopeful flashes of the everlasting.

WHAT WOULD YOU DO?

If the foundations be destroyed what can the righteous do? Psa. xi. 3.

What would you do if you woke some morn,
And knew would the morning seen,
If you found that your faith in the Son of God
Was only a midnight dream;
And knew full well in your innermost soul
There was no God on high;—
No higher court for your appeal,
No one to care for your woe or weal
Or to hear your cry?
That the city of God was only a myth,
The thought of a poet's brain;
There was no Christ for the heart's deep want,
No cure for its hunger and pain?
As you sank, and the chilling words of doubt
Were closing above your head,
You would clutch for help, and nothingness
Would be found in your grasp instead.
If all of the light and all of the love,
All that is good and true,
Should go out of your life like a wind-blown lamp,
What would you do?

LETTER DRAWER.

Editor Restitution:—I have been so well pleased and so much interested in reading THE RESTITUTION that I don't see how I should get along without it. It is a reflector, throwing out the light from God's word, which the Psalmist says is a lamp to my feet. It has been a help to me in the arguments set forth by different ones on the subject of life and death, in forming a more just conclusion as to what the Scriptures teaches upon this point, and I would like to give a few thoughts on this point, though I do not profess to be a theologian nor a man of education, but one that loves to read the teachings of the word of God.

First, then, to the object of Christ's mission. Was it not "to save us from sin and death, and that through death he might destroy him that had the power of death?" Heb. ii. 14.

And to give life, and that we might have it more abundantly? John x. 10.

Second, our salvation is conditional, life and death is set before us. Deut. xxx. 15.

Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey, whether of sin unto death or of obedience unto righteousness. Rom. vi. 16.

Even so must the Son of Man be lifted up that whosoever believeth in him should not perish, but have eternal life. John iii. 14-15.

And he that believeth not the Son shall not see life; but the wrath of God abideth on him. John iii. 36.

Thus teaches that "the unbeliever shall continue under a state of condemnation and death for the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord, Rom. vi. 23. Nor is there any promise of eternal life given only in and through Christ. So then it is evident to my mind that if the wicked are resurrected it will not be to eternal life but "unto the resurrection of damnation." John v. 29. upon which will follow the execution of the sentence of death which will be eternal upon all who will be found in Christ. I might go on and argue and give references as proof of a conditional salvation and resurrection to eternal life, but the subject is inexhaustible, and would extend my letter to too great a length and would take more time and patience to write all that might be said than I feel to have in store at this time. I have never heard anyone of the One Faith preach, and would be glad to have the opportunity to do so, but then I have God's word and it teaches one faith, one Lord and one baptism, and his second coming without sin unto salvation; then we that shall be found in Christ will be enabled to say of death, "Where is thy sting, Oh! grave, where is thy victory?"

JOSIAH SEAL.

Noblesville, Ind.

Editor Restitution:—Again I drop you a few lines and let you know how we are getting along. Myself and the rest of the brethren still live in the hope of the soon coming of the Lord, to rebuild again the throne of his father David which is fallen down, and we yet live in the faith that if we keep oil in our lamps and the lamps trimmed and burning that we shall be ready to meet him. We must be ready at any moment and at all times, for we read in his word that he will come as a thief in the night, and at a time when we least expect him. We have meetings here some times. Brother D. Sweeden preached at our place last Sunday evening, and I shall preach next Sunday evening at the same place, at Willow Springs. Since my last writing we have had two deaths, October 15, 1879, a son of Brother and and Sister Sweeden, of Springdale, age ten weeks, and one daughter of Brother and Sister Crunk, age 2 years and 2 months, died Feb. 26, 1880. Both funeral sermons preached by the undersigned. Text 1 Cor. xv. 21, 52 verses. We know that they are asleep in Jesus, but when he shall appear they will also appear with him in glory. May the Lord be with us all until he does appear, for then we know we shall be with him and be just like him. Truly yours in the faith.

F. M. CLIFTON,

Springdale, Ind.

(Boston Daily Advertiser.)

A NEW BOOK.

A book likely to attract the attention of Bible readers is that part of the history of Egypt, by Dr. Henry Brugsch Bey, which relates to the exodus of the Israelites under Moses. It is a lecture delivered some time ago by Dr. Brugsch Bay before the Society of Orientalists in London, and has been edited by Dr. Smith, the author so popular in Scriptural and classical histories. It is the result of much study by the author, and it is asserted for it that it supports exactly the Scripture narrative, but the Scriptures has been grossly misinterpreted. The Israelites, says the Dr., did not go through the Red Sea, or any part of it, but went far north of it; the translation "Red Sea" is incorrect, and the word really means a reedy, marshy place near an arm of the Mediterranean, which the Israelites actually crossed. The author says that he can trace the daily march of the Israelites by the names given in Scripture, and that a large Persian army was once swallowed up where the Egyptian host was overwhelmed. Dr. Brugsch Bey has given every facility for study by the Viceroy of Egypt, and there are many other interesting facts which may be told. The book will appear in about three weeks.

POETRY.

On Being Asked to Give up the Bible.

J. F. WAGONER.

You have asked me to give up the costliest thing
That was ever bestowed upon man,
All the riches and pleasures this volume can bring
With the blessings in store through God's plan.

It assures the believer of unending life
And a home free from sorrow and care,
Where the dwellers untroubled by envy or strife
Live forever in harmony there.

It tells of a time when oppression shall cease,
When the just one shall rule among men,
Dispensing to all the rich blessings of peace
When war shall not trouble again.

It speaks of a kingdom where order shall reign,
Where pu-lice and truth shall bear sway,
While the blessings of peace shall forever remain
And the nations their homage shall pay.

Then why should I give up the Bible, I pray?
For nought else can you give in its stead;
You can give me of hope for the future no ray,
Nor a promise of life from the dead.

I will cling to this volume of truth while I've breath,
And strive for the blessings it offers to give;
It has supported the saints in the dark hour of death;
In the sure to come they'll eternally live.

Homer, Ind.

COMMUNICATIONS.

Bible Doctrine of the Resurrection.

A. D. MACRUDER.

Brother Chaplin:—Unlike some of the brethren, including, it would seem, the editor of THE RESTITUTION, I cannot see that it is either unwise or unprofitable to pursue the further consideration in your columns of the questions, "What is the Bible Doctrine Concerning the Resurrection," "Who are to be the Subjects of Future Life, and Who Not," etc. Surely no topic is fraught with more interest and importance to us than the future destiny of our race and none occupies a more prominent place in the Divine oracles. No Christian can be injured or offended by a Scriptural inquiry into such a subject, and as THE RESTITUTION is a paper intended for Christians, and mainly sustained by Christians, it would seem to be the proper place for proofs and argument on any controverted point of Christian doctrine. For one I cannot see that any just exception can be taken to the temper and spirit in which the past discussion has been conducted. It is still true that "He that hath ears to hear should hear,"—that we should "prove all things and hold fast that which is good," should "try the spirits whether they be of God," and continue to "contend earnestly for the faith once delivered to the saints," and that "if any man speak not according to the law and the testimony there is no light in him." My suffrage therefore is in the spirit of the first command in the Bible, "Let there be light."

I hope you will permit me to present a summary of the results developed by what has been already published. In this review I discard all other testimony and authority on the point in dispute than that drawn directly from the Holy Scriptures. It is waste of time and space, I think, to cite the authority of great names—of scholars and theologists—"after the traditions and doctrines of men and not after Christ." By such evidence we can support the most anti-scriptural conclusions, such as the immortality of the soul, infant baptism, personal predestination, the eternal torment of sinners, and a multitude of kindred errors of sins and follies, invented by the "wise and prudent" of this Gentile age. Moses and the prophets, Jesus and the apostles are, or should be, our only guides, and when these are fairly cited and applied and any will not hear and heed them, we may safely conclude with the Great Teacher that they "would not believe though one should rise from the dead."

The discussion so far seems to have developed three phases of the question. To the interrogatory, "Who will be the subjects of the resurrection from the dead?"

1. Bro. Myers replies: "The righteous only."

2. Bro. Stephenson: "All the dead who have ever lived."

3. The writer: "The just and the unjust—the righteous and the wicked."

Which is right? That's the question, unless some brother is ready to reply "neither;" in which case I vote he shall be heard.

I. If the first proposition is right what are we to do with that large number of Scriptures which speak so plainly of another class than the "righteous only," who are to be raised or have a future life?

Without undertaking to present all the Bible testimony on that phase of the subject, I subjoin a few plain and clear passages from both Testaments, which stand opposed to theory No. 1. Premising that as we are all agreed there can be no future life to the dead except by resurrection, all texts which affirm or imply judgment or punishment after death to the wicked, are as pertinent and conclusive to prove their resurrection as if they so declared in express terms.

Psa. xxxvii.—Evil doers shall be cut off, but they that wait on the Lord shall inherit the earth,

Ib. The Lord seeth that the day of the wicked is coming.

Ib. The wicked shall perish and the enemies of the Lord shall be as the fat of lambs—into smoke shall they consume away. They that be cursed of him shall be cut off. The seed of the wicked shall be cut off.

Ib. The transgressors shall be destroyed together, (not one by one as in the first death but "together" which implies their gathering into one place as at their judgment day).

Ib. The end of the wicked—(that is, their final destiny) is to be cut off—to perish.

Psa. l.—The ungodly shall not stand (be acquitted or able to hold a standing) in the judgment (implying a future day of judgment) nor sinners (shall not appear) in the congregation (or gathering) of the righteous.

Prov. xi. 21.—Though hand join in hand, the wicked shall not go unpunished, (we know the wicked go unpunished in this life—Luke xvi. 25).

Ib. iii. 22.—But the wicked shall be cut off from the earth and the transgressors shall be rolled out of it.

Can this be done until their resurrection and judgment? The wicked dead are now buried in the earth. The word saith they shall be rooted out of it, implying their resurrection for that purpose.

Dan. xii. 2.—"Many of them that sleep in the dust of the earth shall awake, some to everlasting life and some to shame and everlasting contempt."

Here are two classes raised—the righteous and the wicked. Does not this text plainly dispose of theory No. 1? See Bro. Chaplin's recent exegesis of this chapter.

Job xiv. 12.—"Man (i. e., mankind—all men—) lieth down, and riseth not till the heavens (their present constitution) be no more, they (men) shall not awake nor be raised out of their sleep."

Here a general resurrection of the human race—including surely more than the righteous only—is taught, subject to special exceptions contained in other Scriptures, So far the Old Testament—now as to the New Testament.

John v. 28.—Jesus saith, "The hour is coming in the which all that are in the graves shall hear his voice and shall come forth. They that have done good unto the resurrection of life and they that have done evil to the resurrection of damnation."

This citation with that of Acts xxiv. 15 and Rev. xx. 12-14 will suffice as samples from the New Testament of the texts to the same effect which the intelligence of the reader will readily supply. Paul saith before Felix, the Governor, "I have hope toward God which they themselves (his Jewish accusers) allow that there shall be a resurrection of the dead, both of the just and the unjust." Can any testimony be more specific and conclusive in disproof of theory No. 1, (notwithstanding all the glosses and devices offered to set it aside)?

Rev. i. and xx. denounces the second death, which can only apply to the wicked, for the saints die once only. "And I saw the dead, small and great, stand before God," etc. (See context). Now were those "only the righteous?" Let the reader remember that this scene is "when (after) the 1,000 years had expired." Verse 7. Were there no wicked there? The saints had already been raised 1,000 years before, and here is the judgment day, and that is surely not for the saints, but for the wicked who are then and there doomed to "the second death" of verse 14. So much as to theory No. 1.

II. If theory No. 2 be right, how shall we dispose of those texts of the Bible which undoubtedly and in words preclude the resurrection of some, that theory affirms that "all" will be raised?

Is it not written as we have seen in Dan. xii. "Many (not all) of them that sleep in death shall awake," etc?

Now "many" is a partitive adjective: it implies a part of a given number, and never all. Some of the dead must remain in the grave, if only many (not all) are raised, and this is fatal to the theory of universal resurrection. Is it not logically so?

In the last utterances of our brother, the author of theory No. 2, in THE RESTITUTION he places his chief reliance to sustain his opinion on 1 Cor. xv. 22. "As in Adam all die, even so in Christ shall all be made alive," and, urging the literal interpretation of the words, claims a verdict in his favor will great confidence. Now I accept the literal sense and yet maintain that a plain construction of the language, taken with the context, leads, in my judgment, to the overthrow of the conclusion.

Without claiming a better rendering of the original word *zo-o-o* which would be entirely legit mate, we construe these as a plain English sentence, simply giving the natural sense and location of the words in our tongue, thus: "As all that are in Adam die, so all that are in Christ (the righteous) shall be made alive." This is undoubtedly the true paraphrase into English of the original words as they stand in the common version. That this is right is proved not alone by the whole context and by the consent of all interpreters of approved authority, (whatever that may be worth; but by the admission of the author of theory No. 2 himself in his exposition contained in THE RESTITUTION of Dec. 10, 1879. In it he says: " " "That Paul is referring to *none but the righteous dead* (italics are mine) is clearly evident from the conclusion he reaches at the 20th verse: "As we have borne the image of the earthy, we shall also bear the image of the heavenly; and at the 51st verse he quotes "We shall not all sleep but we shall all be changed," and then concludes from these premises, very logically, "the pronoun 'we' includes representatively *all Christians, living and dead, when Christ comes*." This being so (and that St. Paul in 1 Cor. xv. refers only to Christians I freely admit) how can he prove by any part of the chapter, that not Christians only but "all" men will be raised?

I need not pursue the refutation of theory No. 2 any further, for time and space forbid, abundant, (as it seems to me) as the testimony is to the same effect. I pass from the subject, therefore with only this reflection. How just, and right, and wise, and merciful is the Divine procedure which dispenses with the reproduction by resurrection of the vast myriads of incapables and irresponsible, such as idiots, lunatics, maniacs, ignorant, incompetents, heathens and pagans, who have once lived on our earth and now lie entombed in its bosom! On that basis there is no room even for the Darwinian theory of "the survival of the fittest," for they are, of necessity, all unfit, and no possible good purpose or object can be answered (as far as we can see) by their reproduction. There is certainly no obligation on the Creator to give them a new and another life. If they are raised again as they were it is again to subject them to the evils and calamities, the pain and sorrow and the chances of this mortal life from which death hath happily removed them. Is such a proceeding either wise or good, or consistent with reason? If not, then, do we not charge God with folly, if we attribute it to him? And if they do not appear in the new life as they were, then it is the creation of other beings and not a resurrection of dead ones at all! But as our object is to confront all gainsayers with direct and express proof from the Bible itself I prefer not to leave any thing to uncertainty when positive and certain evidence can be cited from the Blessed Book itself; hence I meet the statements that the Bible teaches "an universal resurrection," that "not a dead man shall be left in the death state," contained in the paper referred to in THE RESTITUTION of Dec. 10, 1879, with the following from Holy Writ. Let the reader ponder and judge and decide if the two statements can be reconciled, for surely "He that is of God hears (follows) God's words." Let God be true, etc.

Isa xxvi. 13-14.—"Oh! Lord, our God, other lords besides thee have had dominion over us, but by thee only will we make mention of thy name. They are dead, they shall not live. They are deceased, they shall not rise; therefore hast thou visited and destroyed them and made all their memory to perish."

Does that teach universal resurrection?

Here are some of the dead of our race of whom it is expressly declared "they shall not live, they shall not rise."

Can anything be plainer? Who will venture to deny this truth?

Many other texts may be quoted to the same effect, but perhaps not so pointed. In all respect to those who may think otherwise, the writer submits, with a confidence inspired by conviction, after forty years' reflection and study of the Holy Oracles that in the light of Divine truth, the Bible doctrine of the resurrection of the dead comprehends and embraces in the very words of Scriptures.

III. "Those who have done good and those who have done evil,"—the just and the unjust;" and that as to any other class of human beings who have lived and died, there is no promise or threat of future life, to them in the Bible. At least so it seems to me, and I think the position is susceptible of easy proof.

Dan. xii. 2; *Isa.* xxvi. 13-19; *John* v. 28-29; *Acts* xxiv. 15, already quoted, abundantly demonstrate the truth of the first part of this proposition. I now contest on such proof to rest its defense. The latter part of the statement may require evidence somewhat more in detail, as follows:

"Sin is the transgression of the law."

"Where there is no law, there is no transgression."

"They that sin without law, shall also perish without law."

"Those that sin in (or under) the law, shall be judged by the law."

"If ye were blind, ye should have no sin but now ye say, we see, therefore your sin remaineth."

These texts all show that men's responsibility is measured by their opportunities of knowledge of good and evil. This is the law of every civilized country—of all judicial tribunals. It is the dictate of reason and common sense and also of Scripture, for it is written, God requires of us "according to what we have, and not according to what we have not." He is not "an austere man gathering where he has not strewn." To whom little is given, from him little is required, and a portion to whom nothing is given, (as in the case of the heathen and all incapables) from him nothing is required. All such, from lack of knowledge of right and wrong, cannot believe or do works meet for repentance and salvation and cannot therefore inherit the promises which are (the Bible being judge) all inheritable by faith and as these incapables are necessarily without faith, because without knowledge how can they be saved (or enjoy future life) by faith? Is it not written the just shall live by faith, that the righteous are saved by faith, that he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him and finally that without faith it is impossible to please God and that God so loved the world that he gave his only begotten son that whosoever believeth on him should not perish, but have everlasting life, that these things are written that you might believe, etc., and believing, have life through his name?

On the other hand is it not equally true that these incompetents, by reason of nonage, insanity, idiocy and entire ignorance of God's law and of salvation through Christ cannot be held responsible and punishable by or under a law of which they have never heard? Does it not follow conclusively from these premises that as this class of human beings have neither believed or done anything to gain salvation, or even future life, nor have committed in their ignorance, conscious sins and misdeeds which merit punishment, they are not included in the Bible premises which embrace the good and the bad, and therefore we are not at liberty to prejudge their destiny, further than to affirm only what the Bible intimates, without fully revealing. They certainly have no promise of resurrection for good or evil. Having sinned without law, they perish without law—or being without law they have no sin, seeing that "sin is the transgression of law," of which they are ignorant. The destiny is in the hands of the Judge of all the earth, who will do right and there we may safely leave them.

There is no unrighteousness with God in this arrangement. They share the fate of all their race in death which is the end of the Adamic life. Their future is with God. Whether he will give them another life remains to be seen. If so, he has not yet, it seems, related his purpose and as "secret things belong to God" we presume not to inquire. We await the development of his holy will. Meanwhile I opine, there is some Bible testimony for the conclusion that though their general resurrection is not stated, some infants—children—will be raised from the dead thus forming an exception to the general law. Such seems to be the import of Matthew i. 16-19, citing Jer. xxxi. 15-18. Here the assurance in that these proto martyrs of Jesus, these child-witnesses of our Lord, will come again (by resurrection) from the land of the enemy (death). Some Scriptures teach also a future life for the offspring or seed of the righteous. But time and space forbid further elaboration. At some future time, as opportunity may offer, I may ask room to present the grounds of my conclusion as to this exceptional resurrection class, unless the editor or any considerable number of brethren object, in which event I shall be well content to remain silent.

Notice!

I beg leave to announce that I have on hand about 6,000 copies of the large seven-page tract lately published at forty-five cents per hundred, and that, to make it more convenient for purchasers, *postage stamps* will be received for fractional parts of a dollar. Send orders to WILEY JONES,

Norfolk, Va.

NEWS ITEMS.

GEN. MELIKOFF'S LIFE SAVED BY A MAILED SHIRT.

LONDON, March 12.—The St. Petersburg correspondent of the *Daily Telegraph* says: "Undoubtedly the life of Gen. Melikoff, Chief of the Supreme Executive Commission, was saved by a chain shirt worn under his uniform. When the Nihilist emissary, Vladetsky, attempted to assassinate Gen. Melikoff on the 8d inst., he was on the general's right, and the bullet tore a hole in the latter's coat, between his ribs and hip, where penetration with deadly effect was a certainty, had not the protecting coat arrested the bullet."

The correspondent of the *Daily Telegraph* at St Petersburg says he hears that Gen. Melikoff is in bad health, and is spitting blood, owing to overwork and suppressed excitement.

RAGUSA, March 10.—Three-fourths of Nevesinje, Herzegovina, has been burned, including the residence of the commandant of the post and the telegraph offices. No lives lost. Fire accidental.

ABANDONED.

ST. PETERSBURG, March 11.—The Russian expedition to Merv is for the present abandoned.

BEHEADED.

SHANGHAI, March 12.—It is reported that Chung How, late ambassador to Russia, and who negotiated the Kuldja treaty, has been beheaded, and that a revolt has broken out in Pekin.

There has been a great disaster on the river Vistula, on the Austrian-Russian frontier. The water broke through the river's banks and flooded a wide district of country, including thirty villages, some of which were completely destroyed.

Distressing accounts are received of famine and starvation in Armenia and Kurdistan, Asia. Meantime the recent reports of famine and pestilence in Brazil are pronounced to have been greatly exaggerated.

DIED.

TRIBBEY—At Lone Rock, Butler county, California, February 11, 1880, Alma Tribbey, daughter of Abner M. and Martha Tribbey, formerly of Argos, Ind., age twelve years.

She's gone beyond the flight of time,
Beyond the jaws of death,
To live to life in that blest clime
Where life is not a breath.

Yet often in life's lonely hours—
In dreary months and years—
Warm friends will deck her grave with flowers
And water it with tears.

And when the last friend falls asleep
Beneath the same green sod,
Their resting place shall not escape
The memory of their God.

L. C.

ANNOUNCEMENTS.

I will preach as follows to-wit: At Somersville, Wisconsin, March 20, 21; at Eureka, Wisconsin, March 27, 28. After having fulfilled the foregoing appointments, I will go on a preaching tour through Indiana and Ohio. Brethren wishing my labors will please inform by addressing me at Oshkosh, Wisconsin. J. M. STEPHENSON.

RESTITUTION FUND.

AKRON, Fulton Co., Ind., Nov. 29, 1879.

Editor Restitution:—With your permission I will make an appeal to the brotherhood for help to support THE RESTITUTION for the year 1880 and insure its weekly visits.

Now, dear brethren, I will upon one and all who feel themselves able, to donate to the cause of Christ the small amount of $5.00 between this and the first of January.

Dear brethren, we could do this, with a few exceptions, if we just thought so. I am well aware that some brethren have contributed nobly, but I make this appeal in a special manner to those who have heretofore done nothing as a free-will offering.

Dear brother, do not say, I am too poor! Perhaps you are using that noxious weed, tobacco, in some form. Consider for one moment: Are we who claim to be the chosen of God so poverty stricken that we cannot support a weekly paper?

We do hope that everyone will respond to this appeal. Please let us hear from all those who receive this appeal, at the above address, and tell them please give us their excuse. I am also a poor man. My name is Abraham Pontious. I am 49 years old and have a large family to support. I have a small farm of 80 acres. I farm and work at the carpenter's trade to support my family. I use neither tobacco nor intoxicating drinks.

And, dear Editor, I will enclose $2.00 to commence on. I read THE RESTITUTION, and the Bible, and I hope to meet you all in that coming kingdom. So farewell. ABRAHAM PONTIOUS.

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POETRY.

In Memory of Cinderilla Harrold, who Died June 17, 1879.

ESTER HARROLD.

I turn away in mournfulness
From strange inquiring eyes,
And bend my footsteps where I know
Our dearly loved one lies.

In patience you did suffer long,
And oft I've heard you tell:
"I want to live till Jesus comes,
And with the loved ones dwell."

A sister mourns your absence, dear;
Her sorrow none can tell;
Dear Cinda, you was all to her;
How hard to say farewell!

A father bends beneath his grief;
A loved one no more there;
Our home looks sad and desolate,
And there's the vacant chair.

Your absence I do deeply mourn,
But you must sweetly rest
Until the resurrection morn,
To rise with all the blest.

The flowers above thy grave shall bloom
To mark where thou dost lie;
But, oh! this aching heart of mine
Can never say good-bye.

Another year has ushered in
Since thou hast gone to rest;
But happy thought it is for me,
We soon shall meet with all the blest.

Sleep on, dear sister; take thy rest;
Soon there will be a glorious dawn;
We shall meet, to part, no, never,
In the resurrection morn.

Ingleville, Ill.

COMMUNICATIONS.

Coming Age—Its Proximity—Sea-Monster—Fourth Monarchy—Its Character, Family and History—Dan. vii. 19-28.—No. 10.

J. P. WEETBEE.

1. *Sea-Monster.*—This dream of Daniel was in the first year of Belshazzar the last king of Babylon. Dan. v. 30. It was a dream of many visions,—living, absorbing visions. The sight of an ocean is grand; of a sea at night, more interesting; a sea, mountainous, by the howling winds of a night storm more exciting still; but when the roar of the contending elements is mingled with the cries of wild beasts and monsters of the deep, in deadly strife, the scene becomes one of the wildest sublimity—terrific in the extreme.

Such was Daniel's photographic view of the world's coming history. He found living animals, to which the first three bore some considerable likeness; but the fourth was unlike anything seen, either in heaven, or in the earth, or under the earth. He found distinctive names for the first three: "Like a lion;" "like to a bear;" "like a leopard;" but the *fourth:* its name was beyond his vocabulary. It is a beast,—a monster!! Its head, with iron teeth, ten horns,—fellows, or peers; one peerless horn with eyes and mouth; nails of brass; no name, but "*dreadful,*" "*terrible,*" "*strong exceedingly.*" Its actions: "*It devoured,*" "*brake in pieces,*" "*stamped.*"

Amid the raging of the storm-king, and the howlings of the three wild beasts mingled with the roarings, gnashings of iron teeth, and stamping, of feet with brazen nails of the sea-monster, is seen the "*Ancient of Days,*" on the wings of the winds, in his pavilion of cloud; his garments white as snow, the hair of his head like the pure wool; his throne the fiery flame, his wheels, the burning fire. A stream of fire rolled before him; thousand thousands ministered to him, and ten thousand times ten thousand stood before.

Beyond this scene of national judgment he beheld one like the Son of Man come in the clouds of heaven, to whom, by the Ancient of Days, "was given dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him; his kingdom is an everlasting dominion."

It is not surprising that such visions broke in upon the silent hours of Daniel's repose; for, what mortal, before or since was ever permitted to view such a *diorama* of the world's progressive developments, extending from the first year of Belshazzar through the empires of Babylon, Medo-Persia, Greece and Rome to the revelation of the Son of Man in his future and endless kingdom?

The sea-monster, the symbol of the fourth monarchy, claims the special attention of the prophet. Why such a tempestuous sea? Why should it give birth to such a fearful beast? What history is revealed in that terrible monster? What do these things mean? What powerful and all-subduing agency is here brought to view? The beast, with its horns; the Ancient of Days; the Son of Man; the saints, and the kingdom. Standing near him stood a messenger, whose countenance indicated his intelligence, to whom Daniel addressed himself as to the meaning of all these things. So he told him, and made him understand their interpretation.

The explanation being too brief and general to be satisfactory, he specifies the objects of his solicitude: Then I would know the truth (true interpretation) of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth iron, nails brass; (which) devoureth, brake in pieces, and stamped the residue with his feet; and of the ten horns that (were) in his head, and (of) the other which came up, and before whom three fell; even (of) that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows. I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of Days came and judgment was given (rendered) to (in favor of) the saints of the Most High; and the time came that the saints possessed the kingdom." Verses 19-23.

Angel's Interpretation.—"Thus he said, the fourth beast is the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom (are) ten kings (kingdoms) (that) shall arise; and another (kingdom) shall rise after them; and he shall be diverse from the first (ten kingdoms), and he shall subdue three kings (kingdoms). And he shall speak (great) words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand, until a time and times and the dividing of time. But the judgment shall sit, and they shall take away his dominion to consume and to destroy it unto the end. And the kingdom and the dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom (is) an everlasting kingdom, and all dominions shall serve and obey him." Verses 23-27.

Fourth Beast.—The messenger does not give the name of this kingdom, but states its number—the fourth—"the fourth kingdom upon earth." The first three are so distinctly defined, that they are readily named, viz: Babylonian, or Chaldean, Medo-Persian, and the Grecian. These three were deprived of their dominion before the birth of Christ. Their lives, however, were prolonged. Dan. vii. 12.

What power conquered Greece? Ans.: Rome. The Roman, must, therefore be the fourth kingdom, since it has sustained, and held the dominion of the world to the present time. What part of the life and acts were made known to Daniel? We answer, its entire history from its conquest of the Greco-Macedonian kingdom, till it is "given to the burning flame." Verse 11. It covers a space of nearly twenty centuries, more than twice the duration of the previous three combined. An empire of such a prolonged existence must be possessed of a vitality exceedingly great.

The prophetic history of the fourth kingdom, or Roman empire, as given by the messenger's interpretation to the prophet Daniel, contains four distinct periods, marked by some extraordinary feature, or noted event.

Period First.—This period we denominate Pagan Rome, since, during that period, it was under the power of the Pagan priesthood. The religion of the Roman power was Pagan from its origin B. C. 753, to the birth of Christ. The Jews being under the Roman yoke, had but little religious influence over their conquerors. They were permitted, however, to conduct their temple service, till, A. D. 71, when, through constant provocations, they were overthrown, and either destroyed or led into captivity.

The Roman government has always worn the garb of religion; at first Pagan, then mixed, afterwards, outwardly Christian, during nearly 1260 years of a transition period; it then became Papal; and will finally, during its last years, be, at heart, if not by profession, infidel. From the birth of our Savior, and onward, it had in its bosom two religions (Pagan and Christian) whose principles were as unlike as darkness and light. Between the adherents of each there was a continued struggle. The seeds of Christianity were sown in the Roman monarchy during its iron age. The rapidity of its growth was unparalleled in the world's history. Soon did an apostle declare that the gospel "was preached to every creature under heaven." Col. i. 23.

The iron age of the empire extended from the battle of Actium, B. C. 31, when its unity was established under Cæsar Augustus, to A. D. 476. During the last 150 years of the period above named, the iron began to be mingled more or less with the German, or potters' clay—the swarms of northern savages that invaded its territory.

During this period the iron monarchy exhibited its invincible strength. The Greek empire having been previously subjugated, it carried its conquests through Asia, Africa and Europe. No power was able to stand before it. For more than three centuries the unity of Imperial Rome was without a rival. The civil element of the world was combined in that government. It was the pure iron—the beast "exceedingly dreadful." It devoured all kingdoms—made all the world tributary.

Period Second.—This period of the fourth monarchy was an age of short duration. It was the transition age, when the diadem passed from the imperial head to the ten horns, from A. D. 351 to A. D. 510. It includes the first 156 years of the decem-regal administration, devoted by the seventh head of the empire, to the time when the little horn plants its power on the ruins of three kingdoms. This was a calamitous era in Roman history. The unity of the empire had long been suffering. Two hundred years had transpired since the clay—the Germans, or Northmen, had begun to talk with the pure iron—the Romans. The senate had cast off its ancient religion, and had adopted a new ritual. During this era the Romans and Germans were constantly at war for the supremacy in the empire. The German races finally succeeded, and the diadem passed to the horns or decem-regal dynasty.

Third Period.—This period covers the reign of the little horn. Dan. vii. 20, 21. Its war on the saints, and its bloody conquests, continued 1260 years, closing A. D. 1798. A period more terrible, has never yet existed; one so full of cruelty and blood-shed. This horn first made war on its fellow horns and subjugated three. It then turned its fury against the saints, and prevailed against them till the Ancient of Days passed sentence against it. This was the noted period of Papal martyrdom, resulting in the slaughter of nearly fifty millions of Christians.

Fourth Period.—This includes the last age of the fourth monarchy extending from the commencement of its executive judgments in 1798 till its final subjugation under the personal official reign of Christ as King of kings, and Lord of lords. The little horn, by its words and actions, causes the death of the wild beast: "I beheld then because of the voice of the great words which the horn spake, I beheld till the beast was slain, and his body destroyed, and given to the burning flame." Verse 11. Under what religious banner this power will meet the final contest may not be so clear. We incline to the opinion that it will be that of antichrist, or avowed infidelity.

Summary.—Permit us, in conclusion, to outline this chain of prophecy. The sea that gave birth to the four beasts, represents masses of people; the winds denote passions of men. The rising out of the sea denotes the origin of the political combinations. The four beasts symbolize four universal empires. As there were only four wild beasts so are there only four universal Gentile empires.

The first three beasts are, a lion, a bear, a leopard, which represent Babylon, Medo-Persia and Greece. Their dominion had passed away before the first advent. We are now two thousand years beyond the completion of their history.

Cæsar Augustus put on the diadem of the whole earth, as the head of the fourth, or Roman empire, B. C. 31, after the battle of Actium. The emperors succeed each other, till A. D. 476, when the imperial head received a deadly wound, and the ten kings (kingdoms) denoted by the ten horns, began their rule, continuing till about A. D. 538 or 40, when the power denoted by the little horn began its 1260 years of bloody domination, which brings us down, in this chain of prophecy, to A. D. 1798, when his executive judgments are fully introduced. Verses 9, 10, 11, 22. Since the papal hierarchy has lost its civil dominion, we very justly conclude that the judgment (verses 22, 26,) has set, and that the power is wasting to the end.

On our voyage over the sea of time we are nearing the port since we have passed the last light house. Read, if you please, the seventh chapter of Daniel, verse by verse. At the close of each verse, containing the angel's interpretation, ... ask what is still to be accomplished? Verse 11. The beast was slain. Verse 22. "The time came that the saints possessed the kingdom." Verse 27. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the saints of the Most High. These, only, are in the future.

Everlasting Punishment.—Everlasting Fire.

The coming of Christ and what shall then follow are set forth scenographically in Matt. xxv. beginning at the 31st verse:

1. When he shall come.
2. Then shall he sit upon the throne of his glory.
3. And before him shall be gathered all nations.
4. He shall separate the sheep from the goats.
5. Departing of the goats into everlasting fire. "And these shall go away into everlasting punishment; but the righteous into life eternal."

Old opinions and ideas, because they are old, may be the more unsafe and least able to stand the test of truth. Comparing and equating ourselves, by only those who are like ourselves, human and erring, we shall not be wise.

The scene before us is wholly of the earth and on the earth. The Son of man has come; the nations (the *ethne*) are here.

It is not needful to suppose all nations leave their countries, and in a massive cloud—such as overwhelms the resurrection—come before the throne of Christ. They may be all in their nationalities gathered or grouped before him, as once when he "saw all the kingdoms of the world and the glory of them," when tempted by the evil one. The fact, is the separation of the sheep and the goats, out of the [illegible] nations,

"And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Matt. xxiv. 31. And, "The son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and those which do iniquity." Matt. xiii. 41. These statements show how the sheep and the goats will be gathered out of the nations, in Christ's previous words.

If it has been an old idea that all human beings that have been and will be, are here brought and placed on the right and left, either in or out of their bodies, it had better be reannealed for a truer idea. Christ, a bodily majesty, sits on a throne; nations are nations, and sheep and goats are persons gathered out of the nations, by messengers sent; and placed, occupying space, spoken to and speaking, as people. So we leave it, as it is left.

The blessed of the Father enter into their inheritance of the kingdom prepared for them, and the cursed go into everlasting punishment.

THE EVERLASTING PUNISHMENT.

We have the means of knowing the import of the Greek word (*kolasin*) rendered in the text punishment. It is defined "the act of clipping or pruning," "restriction," "reproof," and last, "punishment." (*Greek Lexicon.*) Taking the whole definition together it signifies punishment by (*aionion*—rendered everlasting,) cutting off; that is, from life, in contrast with the (*aionion*, everlasting) life of the righteous. We deny not the old plea—and all its benefit, if it has any—that the same word that fixes the everlasting state of the righteous, is also used to fix the condition of the wicked. But we by no means can grant the assumption usually made with the plea that everlasting pain and torment, are put in contrast with happiness. The contrast is of living forever, and cutting off from life—not living at all, forever.

As a good specimen of management, we take an extract from Prof. Boise' essay, read at the Baptist Ministers' Conference, Chicago, March 11, 1878, as follows: "As the word life is associated naturally with joy and light, *so* is death associated with sorrow, gloom, darkness. Hence, as eternal life is at once understood to mean eternal *joy*, so eternal death suggests logically the idea of eternal sorrow." We see here, as politicians say, there is an axe to grind. Grant us that the wicked cannot be cut off from life any more than the righteous are, and let us have our way of dealing life and death, and then our very suggestive logic comes in naturally. Let us have death understood as if no one dies; let us believe the old serpent's doctrine that deceived Eve, "ye shall not surely die," and we can build something on that; but not the gospel.

Do not they destroy the antithesis as Christ put it, and make a different one, by making his statement mean, These shall go into everlasting "sorrow and suffering," but the righteous into everlasting "joy and happiness?" Certainly, and make a different one, cutting off from life eternal, and having life eternal, are the strong contrast, as our Lord put it. He did not make nonsense by saying, "And these shall go away into a life of everlasting sorrow and suffering (which they miscall death), but the righteous into life eternal." It stands, life and no life. And so let it stand, without meanings it does not allow.

EVERLASTING FIRE—UNQUENCHABLE.

The fire that has in many instances destroyed the wicked, and will do so again, we have no hesitation to believe is unquenchable and everlasting, as much so as the volcanic fires or terrific lightnings. But as these are not constantly and always in active flames neither is that with which Jehovah destroys the wicked. And as the two former were never quenched by any known agency, but everlastingly are in elementary existence and prepared to break forth, as the latter is at God's command when he may be pleased to require it as his agent of destruction. We read of it when not for destruction of men. "As a smoking furnace and a burning lamp that passed between those pieces" of flesh Abraham had prepared." Gen. xv. 17. When the angel of the Lord appeared to Moses in a flame of fire out of the midst of a bush; when the fire of the Lord fell and consumed the burnt sacrifice and the wood and stones and dust, and licked up the water in the trench, in answer to the prayer of Elijah. 1 Kings, xviii. 38. There are cases too numerous to be cited where this eternal fire is noted in the Old Testament record, for many purposes and never was quenched, and could not be stayed. As in the book of Job, "The fire of God is fallen from heaven, and hath burned up the sheep and the servants, and consumed them."

But the most noted case is that of Sodom and Gomorrah. Of this our Savior says, "They did eat, drank, bought, sold, planted, they builded, but the same day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed them all. Even thus shall it be in the day when the son of man is revealed. Luke xvii. 27-30. This, we with the best of evidence, take to be the eternal, the everlasting, the unquenchable fire, ready to destroy formerly, and ready to destroy again, when the son of man is revealed—so shall it be he says.

Lest it should be thought we have made a mistake calling this the eternal fire, turn to the epistle of Jude who so names it, "Even as Sodom and Gomorrah, ... are set forth as one example, suffering the vengeance of eternal (*aionion*) fire." Jude vii. These cities and their people, as Jude here testifies, suffered God's vengeance of eternal fire. It burned them to ashes: as Peter also says they were turned to ashes as an example unto those that should after live ungodly. Such was God's eternal fire.

Christ spoke as if his second glorious coming might be near; and the apostles wrote as if the end of all things is at hand, and the time is short, and the coming of the Lord draweth nigh. These statements might have their fulfillment in the shortness of life, as death's blank was not counted in the estimate. We know the Lord Jesus said, "but of that day and hour, knoweth no man, not the angels, neither the Son, but the Father." And to his disciples, "it is not for you to know the times and the seasons, which the Father hath put in his own power." This will account for the imminence in which they place that great event, and the impending nearness of the consequent destroying of the bold transgressors and ungodly off from the earth.

The wrath to come, intimated by John to the Jews, Matt. iii. 7, was a literal baptism of fire, when Christ's floor should be purged and the wheat gathered into his garner, when he would "burn up the chaff with unquenchable fire." Verses 7, 10-12. So the following, "Gather ye together the tares . . . . to burn them." "As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world," (age). "And shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth." When the gathering time comes, the tares and the goats—the bold wicked—doomed to be destroyed by the fire they cannot quench, will wait for their lash-ings cutting *off*, which is near. Matt. xiii. 30, 40-42.

The everlasting fire always at God's command, as shown in all the Old Testament history, is not like ordinary fire which men can control, unless in exceptional cases. It differs as the strange fire that Nadab and Abihu placed on the altar, and "the fire that went out from the Lord, and devoured them." Lev. x. 1, 2. And so far as Christ taught as shown and to be further shown, it had to do with men living—men in the present state—and reducing cities to ashes.

Christ told his disciples, if any member of their body—right eye, hand or foot—caused them to offend, it would be better to enter into life (eternal) with loss of some member of their body, than that their "whole body should be cast into *Gehenna* fire—should perish." Matt. v. 29, 30. And Mark ix. has added, "Where their worm dieth not and the fire is not quenched," three times repeated. Tischendorf has, it is said, put these additions out as spurious, and Griesbach marked them doubtful. But it matters not since Christ adds his illustration, "Everyone (offending) shall be salted with fire, and (as) every sacrifice shall be salted with salt," referring to Lev. ii. 13, as the law prescribed. See Mark ix. 49: Salted and burned up with fire.

Gehenna, a Hebrew word, literally means the valley of the son of Hinnom, as all acknowledge, which came up to the city of Jerusalem on the south. Dead animals and offal from that populous city were piled in there and a fire kept burning to consume the putrid matter, to prevent pestilence; and worms grew and fattened on the odious feast. Idolatrous Jews once established the worship of Moloch there, by erecting a brazen image having the face of a bull, and in this they sacrificed their children in a furnace of fire into which they fell, being dropped from the arms of the idol. (See Calmet's Dict. of the Bible by Robinson.)

Now, the necessities of ardent believers in the eternal sufferings of hell torments in some under-world, take on the liberty of invention and avow that Christ spoke of *Gehenna* only as a symbol of the hell of lost souls, where the spirit worm dies not and the fire is not quenched, as they choose to take it, not hatting at what may be a spurious passage, as the searchers of MS. think.

But will it strengthen or weaken their conceit in the judgment of reasonable thought to suppose that a worm living, growing, and fattening on its putrid diet, is a symbol of an imaginary lost, shadowless, non-material soul? This explanation of *Gehenna* never was born of revelation. It is pure invention, to help a greater antiexistent invention.

O, aged and decrepit theology! why hast thou brought so horrid and impossible a picture and bid us look? Thy thin, sallow, shrunken, shadowy form reminds us of old cloisters, where thou hadst thy birth; hard by marble closets with darkest walls, where God's best and truest were closed from day-time's bright sun and night's sweet moon and stars. Night there had no morning, and ruddy manhood wasted till gray locks came, and death with mission of mercy, dragged through slow decades; but it came at last. Go back to thy dark ages and cruelties. *Go!* Thou less merciful than thy hard old servants who left the bones of their poor victims to rot at last. For the goodness and severity of God, are not to be beheld in that way, and such is not the good tidings of great joy, which shall be to all people, thou murderer of God's justice.

The grand old prophet Isaiah will teach us better. Hear him tell of the new heavens and new earth, God will make, Chap. lxv. 17-20 and closing the next chapter thus: "For as the new heavens and new earth which I will make shall remain," &c. "And it shall come to pass that from one new moon . . . . and one Sabbath to another, shall all flesh come to worship before me, saith the Lord. And they shall go forth and look upon the carcasses of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring to all flesh." lxvi. 22, 24.

There is evidence that these men will be slain by the fire everlasting of Jehovah, "For behold the Lord will come with fire . . . . to render his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh, and the slain of the Lord shall be many." Isa lxvi. 15, 16. Now, the place chosen for God's worship according to Chaps. lxv. 17-19, lxvi. 10-13, and ii, 3, is in the new order, (called the new heavens and earth,) is Jerusalem re-created and restituted, to be a rejoicing and her people a joy. There is therefore evidence that the carcasses of the slain of the Lord will be cast into the old valley *Gehenna*, of the Son of Hinnom; a short way to go forth and look on the carcasses of the slain transgressors. And there the worm will feed and the fire be constant; and till consumed these bodies will be an abhorring in filthy, putrid loathsomeness to all flesh. It cannot well be doubted that Christ had this state of things in view when he said the tares would be gathered and burned, and it would be better to lose an eye, foot or hand and enter into life less either of these, than that the whole body should perish—be cast into *Gehenna*, fire, so often read hell in the Bible.

Exactly as Isaiah and Christ, so the apostles taught the fiery destruction. We can but briefly notice Paul's teaching. Of enlightened wilful sinners he says, "there remaineth no more sacrifice for sins, but a certain fearful looking for judgment, and fiery indignation which shall devour the adversaries." Speaking of the kingdom the saints are to receive (whom Christ names his sheep), Paul calls it a kingdom which cannot be moved; that is, shaken and removed, as other kingdoms will be when the heavens and earth and all nations are shaken, as Haggai ii. 6 says, which he quotes. He adds, let us have grace to serve God acceptably; "For our God is a consuming fire." Heb. x. 26, 27, and xii. 26-29. No comment on the above is needed.

"For behold the Lord will come with fire," says Isaiah. And Paul, "When the Lord Jesus shall be revealed from heaven . . . . in flaming fire taking vengeance on those that know not God, and obey not the gospel. . . . . Who shall be punished (as the goats and the tares) with everlasting destruction from the presence of the Lord and from the glory of his power." 2 Thess. i. 7-10.

Efforts are vainly made to construe the "everlasting destruction from the presence of the Lord," as if it amounted to everlasting punishment in eternal sufferings of the pains of hell, away from the Lord's presence. It does not so read, nor does it so mean. The punishment is taking vengeance in their everlasting destruction by the flaming fire of the Lord attending his presence. From the presence, does not here signify away from, as the same expression in Acts iii. 19, does not, but from and by his being present. Take in proof also 2 Thess. ii. 8, "Whom the Lord shall consume with the spirit of his mouth, and destroy with the brightness of his coming." But I must stop with this: that there is no such thing taught as the punishment of immortal souls. But God will mete out all the punishment due to sinners in his own way and judgment.

It is stated in a Boston paper that the clergy generally have renounced the idea of punishment in a hell of literal fire. The same publication speaking of Moody as not giving up an eternal hell, says, "even he does not believe in torment of literal fire."

I quote from the same paper, (the *Golden Rule*, Congregationalist) a part of the speech of Dr. Quilliver, Prof. of Andover, made at a ministerial gathering for talk. As he pointed to an easy chair he said, "I have been imagining John Robinson of Layden (Holland, in 1620, when parting with the puritans—farewell address) sitting all this time in that chair, and repeating with tearful eyes his immortal saying, that "more truth should break forth from the Bible than has yet been learned.'" He said, "creeds have had their use," but, "the wonder is," he continued, "that with all the bad science and worse philosophy which the church has had to carry, it has so much of truth as yet remains."

This is a testimony from so high a fountain of theology as Andover, which is clear and definite as to the bad science and worse philosophy the church has carried. May she be purged by light from the Bible of all the bad and worse that remains.

Let light break forth. Amen.

ASA W. BUTTON.

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his Holy Prophets since the world began." It also advocates, as a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the supervision of the nations; the restoration of Israel; the literal resurrection of the dead; the instantaneous change of the righteous, and the final destruction of the wicked; eternal life only through Christ; and many other kindred truths. It also advocates a hearty belief of the Gospel, repentance, and immersion as prerequisites to the forgiveness of sins, and a holy life as essential for final salvation.

COMMUNICATIONS.

Jerusalem—Past, Present and Future.

In Joshua xv., in describing the borders of the lot of Judah, we have the first mention of Jerusalem, a city destined to be the theatre of the most thrilling and wonderful events the world ever saw, whose walls were to encircle the grandest temple ever built, and whose streets were to echo with the footsteps of the Son of God. Jerusalem stands in latitude 31 deg., 40 min., 35 sec. north, and longitude 35 deg., 18 min., 30 sec. east of Greenwich, and is thirty-two miles from the sea. It is by many supposed to be identical with the Salem of Melchizedek, but no positive proof is offered in support of this idea.

Dean Stanley thus speaks of it: "To the t[illegible] from the east or west, it must always have presented the appearance beyond any other capital of the then known world, we may say, beyond any important city that has existed on earth; of a mountain city; breathing, as compared with the sultry plains of Jordan, a mountain air; enthroned as compared with Jericho or Damascus, Gaza or Tyre, on a mountain fastness."

The number of sieges the city has undergone is remarkable. In Judges i. 8, we have record of the first. "The children of Judah had fought against Jerusalem, and had taken it, and smitten it with the edge of the sword, and set the city on fire." Siege after siege followed; the city was twice razed to the ground and its walls leveled; and, yet, amid the unparalleled disaster and blood-shed, its prophets sounded forth the oracles of God; his power protected them, and from Samuel until Malachi the last prophet before Christ, they never ceased to proclaim the mercy and vengeance of Jehovah—sometimes lamenting the downfall of his people Israel, and again rejoicing in the prospect of their future glory under Messiah the Prince.

The past of Jerusalem may be compared to a bride; when she was arrayed in her splendor, when her people were prosperous, and when the sun was reflected in glory upon the gold and precious stones of her mighty temple. Again, she may be compared to a desolate widow, who, in the language of Jeremiah, "Weepeth sore in the night and whose tears are on her cheeks." Deprived of her grandeur, her people crushed beneath the chariot wheels of her conquerors, her temple the delight of her heart, despoiled, well might she exclaim: "Behold, and see if there be any sorrow, like unto my sorrow."

One of the most memorable scenes that transpired at Jerusalem, unexampled for terrible suffering and bloodshed, was the siege under Titus, A. D. 70. When Titus advanced his legions the city was torn by fierce factionists, who, upon the approach of the Romans, united their forces to repel their common enemy. Titus, in his first sally, was repulsed, and very near captured, but he was finally successful, and the city, after a dreadful struggle, was taken. Thousands were slain. The temple was strewn with the dead, and its courts ran blood. The Holy of Holies was profaned by the gory hand of war.

On the 10th of August, a day memorable in the Jewish calendar by the destruction of the city and former temple by the king of Babylon, after besieged and besieger, had retired to rest, there rose a fearful cry that the temple was on fire. The flames spread rapidly and the scene was awful; men shouted in anguish at the approaching desolation of that sacred place. Amid the shouts and confusion the Romans wrought dreadful havoc, and, in a short time, the city lay in ruins. The prediction of the Savior, in Luke xxi. 20, was now fulfilled, and the abominations of desolation spoken of by Daniel, set up. From that time to this, Jerusalem has been under Gentile rule. After the destruction of the city under Titus, the most notable events in its history are the changes wrought in it by the conversion of Constantine, the attempt to rebuild the temple under Julian, the apostate, that was accompanied by such dreadful phenomena, the rise of Mohammed, the spread of Islamism, and the attempt of the crusaders to plant the cross and Romish religion upon the city's heights. Of course it is impossible to speak of these changes, particularly in a single paper.

The era in Jerusalem's past that possesses most interest to the Christian, is the one in which Jesus lived. The first thought that arises when Jerusalem is mentioned, is: there Jesus, the Son of God, suffered and died upon the cross for the sins of the world. 'Twas there he uttered the divine promise—"Whosoever believeth on the Son of Man shall not perish, but have eternal life." 'Twas there he proclaimed himself King, and thereafter his ministry of love and mercy; his sorrow and agony was o'er, that he rose triumphant over death and ascended to the right hand of the Majesty in the heavens. "Jerusalem, Jerusalem, how oft would I have gathered thee under my wings; even as a hen gathereth her chickens, and ye would not." The one bright light that lit up the pathway to God you quenched; the only fountain [illegible] waters to perishing humanity. The place of the temple of God, the abode of his prophets, yet noted as a city of blood. Such is the record. But, if I could stand and gaze on it from the Mount of Olives, it seems to me there would be a voice in my ear whispering, "Behold, the city of peace." Will it be realized? Patience, heart, and thou shalt see.

Jerusalem's past has been one continual chain of wonderful links. Beginning with David and Solomon, we pass alternate links of the bright gold of righteousness and peace, and the blood-stained iron of cruelty, disobedience and tyranny, until we behold the great and precious link of Christ; from thence stretches a chasm of barbarity and fanaticism, inwoven with some slender threads of purity.

Having now noticed some of the principal features and changes in Jerusalem's past, let us consider its present. The present of Jerusalem is luminous, and throws its light far into futurity. We have noted its desolation since its overthrow by Titus. That desolation is beginning to disappear. Palestine is now under the protection of England. The Jews are going in rapidly and settling the waste and barren spots. The soil is regaining its famous fertility under the hand of civilizing influences. Sir Moses Montefiore, the noble Jewish missionary who has spent so much of his time and means in alleviating the destitute condition of his countrymen is rebuilding many parts of the city, so that the Jews can find a home once more within its loved walls. Before the Crimean war none but Turks could hold land; now all is changed, and a citizen of any country is privileged to possess it. Facilities for traveling are increasing rapidly, and one can now visit Jerusalem without having his life endangered by robber hordes. No Bible student can fail to be interested in these late changes indicative of the near future.

"Lift up thine eyes to this burdened horizon,
Child of the promises, what dost thou see?
Bright golden streaks growing wider and brighter.
Break through the darkness and gleam upon thee."

Yes, we can not but see it. Darkness is giving place to light, that heralds the eternal day. To Jerusalem's future I now invite your attention. I have passed rapidly over her past and present that I may devote more time to her future.

The first proposition I present is: Jerusalem is to be the capital and praise of the whole earth. In support of this, let us consider Isa. lxii. "For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest: until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory, and thou shalt be called a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord; and a royal diadem in the hand of thy God. Thou shalt no more be termed forsaken, neither shall thy land any more be called desolate; but thou shalt be called Hephzibah, and thy land Beulah, for the Lord delighteth in thee and thy land shall be married. For as a young man marrieth a virgin, so shall thy sons marry thee, and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee. I have set watchmen on thy walls, Jerusalem, which shall never hold their peace day nor night; ye that make mention of the Lord keep not silence, and give him no rest, till he make Jerusalem a praise in the earth." How grand, how beautiful is this testimony. Imagine, if you can, the greatness of her majesty when the joy of the earth. We have record that travelers, looking for the first time upon her walls, were overwhelmed by feelings unutterable; their eyes gushed tears, and they unloosed their shoes as if treading on holy ground. This was in the days of her great desolation. What, then, must have been the rapture of the prophet when he saw afar off her grandeur when she shall be a "city not forsaken?" Who will say that God does not mean to fulfill his word? That Jerusalem is forever cast off? Surely, there are none!

The next truth I will offer for your consideration is: The Jews will be re[illegible] to their own land and then [illegible] them a place of [illegible] Who is acquainted in the least with Jewish history can have failed to mark one great characteristic of the race—the keeping of their nationality intact. In all their wanderings they have never mixed with other nations. Take them as a people, their features are the same, their customs are the same, their hopes are the same to-day, as eighteen hundred years ago. There is still another great characteristic—their wonderful vitativeness. They increase faster than any other people. Many terrible diseases that kill thousands of Gentiles are unknown among them. They have undergone every cruelty that the fiendish ingenuity of man could suggest. They have been time and again expelled from homes created by their own thrift, and deprived of all that renders life pleasant, to fill the exhausted treasuries of their conquerors. Says Dr. Milman: "The conduct of the Popes towards them varied, as bigotry, policy or humanity predominated in the character of the Pontiff." They were even prohibited from eating and drinking together.

In France, under Philip the IVth, they had their graveyards desecrated and the stones used for buildings. They were pillaged and massacred under the banner of "Christianity." It would take pages upon pages to record the unexampled sufferings of this unhappy race. But they will not always be under the curse invoked upon themselves. There is a brighter era dawning. They are not destined to be outcasts forever. Jerusalem rebuilding; a Jew at the head of one of the greatest governments on earth; a Jew controlling its finance; the press of the world acknowledging their advancement and recording every week their actions. Who, that is at all conversant with these things, but sees in these buds of prosperity, promise of glorious blossoms. The light they enjoy now is the first beam of the morning; the radiance of the day is yet to come. A day such as the world never saw. A sunrise before which the pomp and magnificence of earth shall pale. In speaking of this future, the prophets of Israel seemed to rise to the topmost height of inspiration. "God will be as the dew to Israel; he shall grow as the lily and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine; the scent thereof shall be as the wine of Lebanon."

The Prophet, after speaking of Ephraim's return from idolatry, ox claims: "Who is the wise, and he shall understand these things." The Lord will assuredly "set up an ensign among the nations and assemble the outcasts of Israel, and shall gather the dispersed of Judah from the four corners of the earth." When reinstated in their own land, all deprivation will be of the past. "Instead of the thorn shall come up the fir tree, and instead of the briar will come up the myrtle tree, and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off." Prior, however, to the Jews realizing this climax of happiness, the wealth they will have accumulated, and their seemingly defenceless condition will tempt the cupidity of the Prince of Meshech and Tubal, and he will come against their land to utterly destroy it and to deprive them of their riches. This state of things will bring to pass the return of Christ and the establishment of his throne in Jerusalem. In order that we may more fully understand the prophecy concerning the invasion of Gog and the wonderful changes it will effect, not only in Jerusalem, and on the Jews, but upon the whole earth, we will investigate Ezek. xxxviii.

The prophet is addressed by the title, "Son of Man," and stands as a type of him who is to work deliverance in Zion. He is commanded to set his face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him. The phrase "chief prince" is evidently not the correct rendering of the Hebrew "*rosh*," according to those who have made the subject a study. *Ros* is a proper name, and not an appellative as in the English version, say the learned. Therefore, instead of "chief prince," it should read, "Set thy face against the prince of *Ros*, Meshech and Tubal." As to whom the prophet refers by the name *Ros*—Rochay, to [illegible] with the most ancient name by which Russia was known. Russia, then, is the great power referred to. Having determined this much, we find, by further consideration of the chapter, that *Ros*, or Russia, in the "latter years," shall come against the land that is brought back from the sword and is gathered out of many nations, against the mountains of Israel, which have been always waste, but is brought forth out of the nations, and they shall dwell safely all of them." The terrible violence with which Russia shall come against Israel is described in the ninth verse. "Thou shalt ascend and come like a storm, thou and all thy bands, and many people with thee." But, while this occurs, behold an antagonist arises. Sheba and Dedan, and the merchants of Tarshish with all the young lions thereof, will say, "Art thou come to take a spoil?" But what nation or power is represented by Sheba, Dedan, and the merchants of Tarshish? There can be no doubt but that they refer to England. Sheba and Dedan (Arabia) is under the control of the British power, and it rules over the Tarshish of the east—India. The symbols, also, of the "young lions" seems to point directly to Great Britain. Thus, when Russia, as the prophet expresses it, "thinks an evil thought" to go up to the land of unwalled villages—England—(whom you remember now controls Palestine) will antagonize her. Still, in spite of this antagonism Russia shall cover the land of Israel like a cloud. There God interposes. His fury comes up in his face, and Gog shall fall upon the mountains of Israel.

The Gog of Ezekiel and the "King of the North" of Daniel are, evidently, the same power. Both come out of the "north parts;" both come against the land of Israel in the "latter years," and both meet with terrible overthrow. Daniel amplifies Ezekiel's prophecy of the overthrow by saying that Michael, the Great Prince, shall stand up. This, evidently, refers to Christ, as does the term "Son of Man," which is proven by what follows: "There shall be a time of trouble such as never was, and many that sleep in the dust of the earth shall awake, some to everlasting life, and some to everlasting shame and contempt." The standing up of Michael, and the coming of the Son of Man described in Daniel vii., are synonymous, and both refer to the same person—Christ. Immediately after his coming, "dominion and glory, and a kingdom, shall be given him, and all people, nations and languages shall serve him; his dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall never be destroyed." That Jerusalem will be the seat of this kingdom, the Scriptures are positive. Jerusalem shall be called the throne of the Lord, and all nations shall be gathered unto it." "In the last days it shall come to pass that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and many people shall flow unto it. And many nations shall come and say, Come, let us go up to the mountain of the Lord, and to the house of the God of Jacob; he will teach us of his ways, and we will walk in his paths, for the law shall go forth of Zion, and the word of the Lord from Jerusalem." When the Lord shall return to be King over the whole earth, great physical changes will take place around Jerusalem. We are told that "his feet shall stand in that day upon the Mount of Olives, that is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west; and there shall be a very great valley; and half of the mountain shall remove toward the north and half of it toward the south."

Dr. Smith says that Olivet is not so much a "mount" as a ridge, there being three prominent peaks connected together, or rather more than a mile in length, running in general direction north and south, covering the whole eastern side of the city." This is to be rent asunder, and, instead of the inhabitants of Jerusalem looking out upon a mountain height, "there will be a great valley."

There will be another marked change. Instead of being an inland city, Jerusalem will be the maritime centre of the world. Zechariah speaks of living waters going forth from Jerusalem and connecting the former and hinder seas—the Mediterranean and Dead Sea. This will fit Jerusalem for the extensive commerce she will enjoy as the metropolis of the earth. Those familiar with the history of Palestine will have noticed one peculiarity in the description of many of its districts, viz: the method of rendering fertile the rockiest and most barren mountain sides, by dividing them into terraces like steps. In some sections these are described as being in the highest state of improvement, and beautiful with vines and olives. When the changes under the Great King take place, the diversity of mountain and vale, seas and broad streams, blessed by the bountiful hand of the Creator, will render Canaan once more the Paradise of God.

We have noticed the burning of the Jewish temple by the Romans. It has never been rebuilt. The area upon which it stood was plowed by command of the emperor Hadrian, and literally not one stone was left upon another. That temple that was so magnificent and beautiful that it has been described as a "mount of snow fretted with golden pinnacles," is to be replaced by Christ. The man whose name is the Branch shall build the temple of the Lord. "Even he shall build the temple of the Lord, and he shall bear the glory and sit and rule upon his throne." Ezekiel gives a description of it, and says it will be established when Israel defiles his name no more. If former temples erected by man, called forth the unbounded admiration of beholders, what will be the appearance of the temple built and dwelt in by the Lord? All that the most vivid imagination can conceive, or the most eloquent tongue utter, will fail as completely to convey an adequate idea of its grandeur, as the light of the glow worm fails to light the universe. We know that the glory of the Lord will be there, but we must be changed to fully realize it.

When the temple is erected and the king is on his throne, "whoso shall not come to Jerusalem to worship the King, the Lord of Hosts, and to keep the feast of tabernacles, even on them shall be no rain." In that day every thing shall bear the inscription, "Holiness to the Lord."

Such is the Bible teaching in regard to Jerusalem's future.

The praise of the earth! The metropolis of the world! The city of the Great King, Christ! When these things are realized, the curse pronounced upon the earth by Abraham's disobedience will be removed. Take the most beautiful flower, dissect and examine it thoroughly, you will find some blight. Take the purest water, apply the micro-cope and you will find it filled with impurities. All that is lovely to our eyes is shadowed by decay and death. But, O! sublime future! O! exalted city, rejoice in the coming of thy King! Ye deserts robe yourselves in verdure! Ye fountains bubble up in gladness! "His glory shall radiate over the whole earth, and his knowledge shall cover the earth as the waters cover the deep."

Lift up thy voice Jerusalem in songs etc. sail!
Thy robes of mourning shall be worn no more.
Thy morning dawns in glories bright and vernal.
When sorrow's o'er.

W. J. CROCKETT.

Let Us Alone.

Among all the pursuits and avocations of life, we find some persons seemingly perfectly content, whether they are doing well, right, or otherwise. An offer to reason with, to instruct them more perfectly is spurned at. "We are satisfied." "Let us alone." If such persons make sad mistakes (which all are liable to) and one offer to correct them, however mild and gentle it be, they cry out, "I wouldn't say anything." "Let us alone." Sometimes when they are in their right mind they will say that they are open to conviction, they are willing to learn, etc., but when the test comes, their tongue, that unruly member betrays them, and they say by word and action, they have told an untruth, just "Let us alone." And more, this treacherous disposition is not confined to the non-professors and daily avocations of life; but what is worse, many loud professors of Christianity who make great pretentions, claiming to be baptized in the Holy Spirit, when their faith is called in question just a little, they fly off the handle, and seemingly forget what manner of spirit they are of, raise the pitiful cry "Let us alone!" Poor deluded, self righteous souls, who forget that they are weak, fallible, finite creatures, deeply submerged in and led by an unclean spirit, which in times of old cried out to Jesus of Nazareth, "Let us alone!" Mark i. 24. Although his mission was high and holy. Doubtless the Master had just such persons in view, when he said, "Let them alone; they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch." Matt. xv. 14. "By their fruits ye shall know them."

T. E. ADAMS.

Crocker, Ken.

HOTTEST SPOT ON EARTH.

One of the hottest regions on the earth is along the Persian Gulf, where little or no rain falls. At Bahrin the arid shore has no fresh water, yet a comparatively numerous population contrive to live there, thanks to the copious springs which break forth from the bottom of the sea. The fresh water is got by diving. The diver, sitting in his boat, winds a great goatskin bag around his left arm, the hand grasping its mouth; then takes in his right hand a heavy stone to which is attached a strong line, and thus equipped he plunges in and quickly reaches the bottom. Instantly opening the bag over the strong jet of fresh water, he springs up the ascending current, at the same time closing the bag, and is helped aboard. The stone is then hauled up, and the diver, after taking breath, plunges again. The source of the copious sub-marine springs is thought to be in the green hills of Oman, some five or six hundred miles distant.

A TRIAL OF FAITH.

The trial of faith is the sure way of increasing it. We ask for more faith, and God tries what we have, and that is his way of answering our prayer for its increase; he brings us into trials, so that we are compelled to look only to him for help. The life of faith is a wonderful life. Honored is the Christian who is called to live it; he is trained in this life to know more of himself, and more of the unchanging character, love, and tender watchful care of his heavenly Father. How God so loved us as to give his only and well-beloved Son to die for us, and is it probable that he will withhold anything that is absolutely needful for us?—*Winslow.*

THE RESTITUTION.

E. A. CHAPLIN, Editor.

PLYMOUTH, INDIANA, MAR. 31, 1869.

WE direct attention to an advertisement, in another column, of books lately received from W. Kellaway. "The Bible Triumphant," and "Earnest Words for Honest Sceptics," are both valuable works. On the first named work the *Rainbow* remarks: "Teachers and others who are troubled with sceptical attacks about the alleged contradictions of the Bible should at once procure this little book. It is admirable." "Earnest Words" is a work that will commend itself to every lover of truth. As most of our readers are aware, both these books are from the pen of Mrs. H. V. Reed, and they have established her fame as a writer. We regard Constable's work on "Hades" as exhaustive on the theme of the "Intermediate state of man," as well as unanswerable on any fair principles of Biblical exegesis. We have also another work by this learned author, entitled "The Duration and Nature of Future Punishment;" a work worthy of the highest commendation.

COMMUNICATIONS.

The Kingdom of God.

BY O. M. MYERS.

ENQUIRER'S SEVENTH QUESTION.

By consulting Psa. cx. 4, we learn that Jesus was to be a priest after the order of Melchisedec; and by reading Heb. vi. 20, the apostle tells us that he is made such a priest, and by turning to Gen. xiv. 18, with Heb. vii. 12, we learn that this Melchisedec was a kingly priest. Therefore, if Jesus is now priest (as all will concede that he is) must he not be a kingly priest? As also the prophet says: Zech. vi. 13 that he will be a priest upon his throne.

REPLY.

Friend Enquirer:—To concede that Christ is Priest after the order of Melchisedec, then your difficulty arises in trying to establish a similarity in every respect between the parties compared, which in many cases in similes, parables, types and other figures is very destructive to truth, draws out erroneous doctrine and presses the figure entirely beyond the instruction of the author. In all figures there is one distinctive point sought to be illustrated, and if more than this the author is very apt to specify; the balance of the figure is drapery thrown in to fill up. Example—take the parable of the Good Shepherd—John x.—given to illustrate the faithfulness of a shepherd. In the Christian life and work of the shepherd we find nothing corresponding to the drapery—"They shall go in and out and find pasture." Verse 9. Again, take the incident in Paul's life where he created dissention between the Pharisees and Sadducees when he cried out—"I am a Pharisee." Acts xxiii. 6. Now are we to conclude from Paul's claim—"I am a Pharisee" that he was a Pharisee in every respect? The Pharisees rejected the counsel of God, they rejected John's baptism, taught for doctrine the traditions of men instead of the commandments of God. Made long prayers for pretense, devoured widows houses and in many respects heaped to themselves damnation. Hence to carry out the similarity in every point would be to make Paul a very bad man and one very unsuitable for a disciple and an apostle of Christ. But to raise the point and the only point of similarity between the Pharisees and Paul—"Of the hope and resurrection of the dead I am called in question,"—relieves us of the difficulty and makes Paul a consistent disciple.

With these illustrations before us let us seek from the texts the points of similarity and dissimilarity between Melchisedec and Christ. We will first give the points of dissimilarity as drawn from the texts, and then present the similarities which when done removes your difficulty.

POINTS OF DISSIMILARITY.

MELCHISEDEC.	CHRIST.
1. King of Salem. Heb. vii. 1.	1. ———
2. Who met Abraham, etc. Ver. 1.	2. ———
3. To whom Abraham gave one-tenth. Ver. 2.	3. ———
4. King of Righteousness. Ver. 2.	4. ———

POINTS OF SIMILARITY.

MELCHISEDEC.	CHRIST.
1. Without father. Heb. vii. 3.	"For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar. For it is evident that our Lord sprang out of Judah; of which tribe Moses spake concerning priesthood." Heb. vii. 13-14.
2. Without mother. Ver. 3.	
3. Without descent. Ver. 3.	
4. Without beginning of days. Ver. 3.	
5. Without end of life. Ver. 3.	"Who is made, not after the law of a carnal commandment, but after the power of an endless life. For he testifieth, Thou art a priest for ever after the order of Melchisedec." Heb. ii. 16-17.
6. Abideth a priest continually. Ver. 4.	

Thus you see that your trouble arises out of trying to apply to Jesus a point of dissimilarity, which also you would not be willing to have done to its utmost as it would make him King in Jeru-Salem instead of, as you claim, in heaven.

The text says nothing of his Kingship, nor could we ever infer from this text alone that he is ever to be a king.

But next, as to his being a priest while upon his throne as you quote from Zech. vi. 13, I am certain that if you will read all that is said of this character that you will see unmistakably that it is in another age and under far different circumstances than has ever yet obtained. By consulting the preceding verse you will see that this personage is designated as the BRANCH, who is to grow up out of his place, and to build the temple of the Lord. And from the subsequent verse learn that they that are far off shall come and build in the temple of the Lord. Question:—Has this been fulfilled in the mission of Jesus in the past? By no means. And should you construe the word "temple" as figurative and apply it to the church, and apply the expression "far off" to the temples, I am satisfied that this application you will abandon when you read what else is said of this BRANCH. Let us cite a few texts for your consideration.

1. "In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem: when the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning. And the Lord will create upon every dwelling-place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence. And there shall be a tabernacle for a shadow in the day time from the heat, and for a place of refuge, and for a covert from storm and from rain." Isa. iv. 2-6.

By noticing this text closely you will see that when this Branch reigns,

a. That Zion with her rightful daughters will be cleansed.

b. That the inhabitants of the city will be protected from the heat of the day and the storm and the rain.

2. Jer. xxiii. 5-8 says: "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; but, the Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land."

Here you will readily perceive the following points set forth which unmistakably have in the past never occurred.

a. That when the Branch, the king reigns, he is to execute judgment and justice in the earth.

b. That then Judah shall be saved and Israel is to dwell safely.

c. That then the people will talk of the God that brought the house of Israel up out of the north country instead of their deliverance from Egypt.

3. Jer. xxxiii. 11-22, says: "The voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the voice of them that shall say, Praise the Lord of hosts: for the Lord is good; for his mercy endureth forever: and of them that shall bring the sacrifice of praise into the house of the Lord. For I will cause to return the captivity of the land, as at the first, saith the Lord. Thus saith the Lord of hosts; Again in this place, which is desolate without man and without beast, and in all the cities thereof, shall be a habitation of shepherds causing their flocks to lie down. In the cities of the mountains, in the cities of the vale, and in the cities of the south, and in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, shall the flocks pass again under the hands of him that telleth them, saith the Lord. Behold, the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel and unto the house of Judah. In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, The Lord our Righteousness. For thus saith the Lord: David shall never want a man to sit upon the throne of the house of Israel; neither shall the priests the Levites want a man before me to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually. And the word of the Lord came unto Jeremiah, saying, Thus saith the Lord: If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; Then may also my covenant be broken with David my servant, and that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers. As the host of heaven cannot be numbered, neither the sand of the sea measured; so will I multiply the seed of David my servant, and the Levites that minister unto me."

Also in this quotation we see that when this Branch sits upon his throne and reigns,

a. The voice of joy and praise to the Lord will be heard in the cities which were once desolate.

b. The captivity of the land is removed and it is filled with flocks and shepherds, and even the mountains and the vales are again inhabited by Israel.

c. Judah is to be saved and Jerusalem is then to dwell safely.

d. David's throne is no more to be vacated.

e. The priests and the Levites are to perform their work of ministry for the people and to the Lord.

f. The seed of David is to become a numerous host as the stars of heaven.

g. The Davidian covenant is to be respected and carried out as long as the sun and moon endures.

In conclusion, is it needful for me to ask of you if these points ever have in any sense obtained? I know that you possess more judgment than to need such a question.

(To be Continued.)

Jerusalem, the Wonderful.

I have read with pleasure the traveler's allusion to localities in Jerusalem, in the last number of THE RESTITUTION. How often, and with what a sacred interest have I read narratives of travel in Palestine! There are no more delightful books, than books of travel. It is possible with a good book, to sit quietly in your chair at home, [illegible] hundred countries, and behold a hundred wonders. You have the charm of quiet and rest at home, with the pleasure of visiting and viewing places and persons, scenes and transactions in all lands. One can cross the vast blue ocean and penetrate to the most distant regions. And what region is more fascinating and wonderful than the Holy Land? What sea more historic than the Mediterranean? What inland waters more strangely attractive than Gennesaret, the Jordan and the Dead Sea? How intensely with the eye of the mind, have I gazed upon Jerusalem, and its sacred environs! Not very much do I care for the alleged sites of the Holy Sepulchre, and the crucifixion, for there is too much medley of ceremonial and strife, of jealousy, pomp, confusion, together with great uncertainty in regard to local identities. But the valley of Jehoshaphat and of Kidron, the Gethsemane Garden, the slope and top of Olivet, Bethany, Bethlehem, Hebron, and many other places, are known and recognizable with certainty. The question has often occurred, Can I ever visit Jerusalem? Can I go there ere the new age has begun? How one would delight to visit every spot,—to walk about in a spirit of reverence and of prayer, and look intently at every object! What a landscape to have imprinted on one's memory, by frequent and earnest beholding! How many things to make a note of, and write about! What a time and place to study territory and people, streets, houses, manners, climate,—to compare history and prophecy, to see what is, and ponder what has been, and what shall be. Sometimes, one can say, like the Psalmist, "O that I had wings like a dove! then I would fly away" to Jerusalem. I do not say, I would, like a Jew, literally kiss the ground. (By faith, I ever lay my head at Jesus' feet.) But with open heart and eye, and mind intent, impressible, subject to God, I would go and look about the city and all places made sacred by the divine presence, and by divine law, and providence. And with what I saw and what I thought, thousands of others should share, provided my pen should prove a ready power to photograph a myriad things, wonderful by miracle, and attractive even in comparative desolation. One is almost involuntarily attracted toward those thoughtful and wealthy Jews who are watchfully occupied with plans for seeking to recover the land of their veneration and love from its situation of calamity and depression. There is something at least interesting in the idea of occupation with enterprising and discreet colonists, whether Gentile or Jew. My heart is in sympathy with all devout Jews. May their hearts be opened to use the wealth they have either inherited or acquired, in a way judicious and God-pleasing. To no land on earth is such interest attached as to the land of Abraham and Israel, of Moses and Messiah, (I say Moses, though his feet never touched the soil.) That land has in it immeasurable wealth of interests, from locality, capacity, contents, losses, love, agony, transgression, and all the grandeur to come, in the fixed purpose of God. May God bless and save the Jews, and raise up men of strength and renown among them, to do his will, whatever that is. To this end may their minds be early and thoroughly enlightened.

The relation of England to Palestine is one of wonderful interest. I have supposed that upon the conceded diplomatic triumph of Lord Beaconsfield at the late European congress, England would make her hand felt in the Holy Land. What immense benefits does she not seem capable of conferring! The selfish, jealous, cruel, ridiculous and wicked despotism of Turkey ought to be modified or abolished. Travel should be as unrestricted and safe there as anywhere in Europe. Brigandage and all crime should be quickly and surely punished. The skill of science and the comforts of civilization should be introduced there. If Turkey objects, her mouth should be speedily shut. Beaconsfield's boldness at Berlin should appear still in this trans-Mediterranean land. His courage and instincts, and faith in the power and Providence of God, ought to make him intelligently attentive to the welfare of the wonderful land. After inserting the sharp point of the lever, he should be swift and strong to press his advantage. Whatever this epoch in history, and in prophecy will justify,—whatever the will of God as best understood, will render expedient to attempt, ought to be done. If God will, let the cry be, take off the incubus, break the chains, let the land go free. Even though there may be, will be, must be conflict, let the day of regeneration be hastened forward with prayers and sacrifices, with hope, faith and enterprise. Christians are encouraged by promises of divine blessing, to pray for Jerusalem, and they ought to contribute by unanimity of sentiment, and harmony of action—by [illegible] and union of [illegible] to the resurrection [illegible] land from its present state of paralysis, depression and bondage.

As Americans, we naturally cherish our national capital, Washington. We admire its wide avenues and splendid state edifices. We attend with interest to those important transactions there which affect the welfare of the nation. As Washington to America, much more is of right, Jerusalem to all who fear God, both Jews and Christians. It is the pre-destined capital of the earth. It is the city of the Great King. It is historic with grand events. It is the territorial center of the globe. It is to undergo immense changes, and to be blessed with a grand recuperation. It is to be glorified with the divine presence, and to be the sacred rendezvous of millennial multitudes, coming as individuals or by delegation to the consecrated city of the world. Jerusalem is to be the grand city and center of the grand new epoch. What pulsations of hope and joy will its prominent position and beneficent dispensations excite! It will be as heretofore, and incomparably and pre-eminently more, a city of the heart, the metropolis beloved, and having power to excite the most glowing enthusiasm, to command the most devoted loyalty, and to elicit the warmest and most lively affection.

Everything, therefore, that can contribute to enlighten Christendom respecting its past, present, and future, should be encouraged. Skill, industry, enthusiasm and piety are all invited to co-operate in promoting this end. The Christian world should be interested in the most fascinating geography which the world affords, the geography of Canaan. No books of travel should be as welcome as those describing journeys in the land of promise. Its topography, and climate, and productions, its sacred localities, its capacities, its destiny in divine determination, and prophetic assurance, should be warmly welcomed and well understood. Not even in a vision of the glories of the New Jerusalem, ought we to forget the coming grandeur of the terrestrial metropolis.

May the intelligent, patriotic and God-fearing Jews of all lands, be touched by a heavenly fire of divine love and led by a divine influence to devise right things concerning Jerusalem. May their ample possessions supply such facilities as will instrumentally promote the best good, and under God prepare the way for the country of their renowned ancestry and patriotic affection, to be raised to that summit of power and pinnacle of blessing, to which it is in the divine purpose most certainly reserved.

Let all Christians pray for all Jews, and love them as brethren, and greatly desire their prosperity and salvation. If branches broken off for a time, let us remember they will be soon and most surely grafted in again. Jews are yet to rule the world under God and his celestial hierarchy. We most heartily wish them God-speed in every channel of noble benevolence, and every investment of important responsibility. May they lend dignity to official station, and wield their resources for the divine glory.

CLINTON COLE-GROVE.

Rahway, N. J.

In Season—Out of Season, Paul to Timothy.

Bro. Chaplin: The subjoined letter written several years ago to a friend then in the ministry of the Episcopal Church and since become a Roman Catholic Priest, now holding a high position in the Papal Hierarchy, in Baltimore may be worth preserving in THE RESTITUTION, and may do some humble service in dissuading others from going backward in their religious course. Can you give it some convenient place in your columns; when you have nothing better to offer? A. B. M.

BALTIMORE, Md., Dec. 26, 1871.

My Dear Sir: I hope you will excuse me for not addressing you, in the common fashion as "Rev." I dare not do so when remembering the precepts, "Call no man Master on earth." "Be ye not called Rabbi"—"Holy and reverend is thy name, oh! Lord." "Use not flattering titles," "nor of man aought we glory"—"Cease ye from man whose breath is in his nostrils, for wherein is he to be accounted of." "If any man speaks, let him speak according to the oracles of God," &c. If you have not found time or inclination to read the manuscripts I have sent you, will you do me the small service of re-enclosing them to me as I wish to send them, in that case, elsewhere. I do not desire their return if you will read them.

Pardon me for adding, as I write, that as I learned you were about to take "a new departure"—perhaps a step forward, in your religious life, I determined to present to you as a free will offering, the claims of the Bible as the only safe guide—the exclusive [illegible] in all the fulness, "the truth as it is in Jesus, the faith once (for all) delivered to the saints." You will find it, if you only have faith and courage enough to trust to its guidance, what you need—a refuge from the storm—a covert from the tempest which may now be trying your integrity and manliness. Does not our Lord say to all such, "If any man will do his (Father's) will, he shall know of the doctrine whether it be of God or whether I speak of myself?" "If any man thirst let him come unto me and drink." Jno. vii. "Take my yoke upon you and learn of me," not learn of the fathers or of the church, for though the church, as guided by the inspired apostles was "the pillar and ground of the truth," it may not be the truth itself, any more than the pillar of the house, is the house itself. That the church itself should become corrupt and apostate, it is only necessary to read the proof in Acts xx. 17-36. Here Paul declared that "after my departing shall grievous wolves enter in among you not sparing the flock—also of yourselves (this very church at Ephesus) shall men arise, speaking perverse things, to draw my disciples after them," etc. This mystery of iniquity already worked in the apostles' day. It has effectually done its work in this day. We see, in the endless multitude of sects and churches—speaking perverse things, etc., and presuming to substitute their own inventions, as infant baptism (falsely so-called) etc. Such churches are not the pillar and ground of the truth. It is gross ignorance or daring blasphemy to say so. God is not mocked—"whatsoever man soweth, that also he shall reap."

In respect to the subjects of which I have written to you, I have presumed to exercise only the rights which our common humanity gives me, to point you and every honest seeker for the whole truth, to the only source of real knowledge—to the only end of controversy—the word of God, which liveth and abideth forever, as I have stood on your ground (not however in the clerical office, but in once believing what you believe and preach). I feel that I have some right to point you to the quicksands which I escaped and by which you are endangered. "I speak as unto wise men," saith St. Paul, "judge ye what I say." Let us heed his words then. The result will show whether you will honestly and freely "try the spirits whether they are of God," or whether you will still grope your way in the devious darkness of tradition and human wisdom, which only affords light enough to make the darkness visible—and like every other *ignis fatuus* will lead you, further and further, from the light of day which shines perpetually from the "Sun of righteousness," to all who will look and see. Wishing you grace, mercy and peace, as the result of the truth apprehended, believed and obeyed.

I remain, very sincerely and truly,

ALLAN B. MAGRUDER.

Who Shall and Who Shall Not Inherit the Kingdom—A Contrast.

The righteous shall inherit the kingdom of heaven, but the unrighteous shall not. Matt. xiii. 43; 1 Cor. vi. 9.

Those servants of God who sow to the Spirit in the doing, with fear and trembling of what the Spirit commands, shall have an entrance ministered unto them into the everlasting Kingdom of Jesus Christ, but those professed servants who sow to the flesh in selling according to its lusts and passions, shall be refused admittance into God's dominion among the true friends of the King. Gal. v. 19-25; Eph. v. 3-6; 2 Peter i. 5-12.

Those servants of Christ who have said to him Lord, Lord, at the same time practically ignoring the obligations imposed on them in his precept, shall not inherit the kingdom of heaven, but only those saints who have done from the heart the will of God. Matt. vii 21-23; Rom. vi. 17, 18.

It is impossible for any one to inherit the kingdom of heaven whose righteousness does not surpass the mere external righteousness of the Scribes and Pharisees. Matt v. 20.

No man or woman shall be called to enter into the kingdom of heaven without first having been converted by the law and testimony of God, and become in disposition like a little child. Matt. xviii. 3.

It is impossible for the fearful and unbelieving to reign in life with Jesus Christ the faithful. The portion of all such characters shall be in the lake of fire and brimstone. Rev. xxi. 8.

Flesh and blood can not possess the dominion of the Deity. 1 Cor. xv. 50.

The unjust are not fit to rule in judgment in an age when exact justice will be meted out to all parties alike. Isa. xxxii. 1: 2 Sam. xxiii. 3.

The self-willed are not worthy to inherit a kingdom wherein the will of God will be the only recognized rule of conduct. Isa. ii. 11: Matt. vi. 9, 10.

The vile and unholy are not worthy a position in a government the [illegible] of which shall be "holiness unto the Lord." Zech. xiv. 20.

Those who are rich in this world's goods, but are not rich toward God in faith and love, shall not become kings and priests in the kingdom of long-standing promise. Jas. ii. 5.

It is not possible for the unwise and ignorant to enter into the glorious rest of Messiah the stability of which shall be wisdom and knowledge.

S. H. OATMAN.

Centre Point, Tex.

Journal of Travels in Kansas.

J. M. STEPHENSON.

Have been in the Gospel field all the time since my last report in THE RESTITUTION. Have visited Severance, Doniphan county, Morrill, Brown county, Star school house, near Bro. Noe's and Bro. Messimore's neighborhood, in Cloud county. Near Glen and Bro. Clover's, in Mitchell county; also six miles north of Glen Elder; also in Jewill and Lincoln counties. I also preached on my return in Bro. Messimore's neighborhood, and about six miles from brethren Saylors', in Nebraska and at Severance. I called on Mr. Williams, a courteous and intelligent gentleman, and sisters Williams and Rock, at St. Joseph, Mo. Had a very agreeable visit with these zealous and intelligent sisters. I next visited Ripley, Brown county, Ill., preaching Saturday evening and twice Sunday, and lecturing at the Christian church the following Monday evening in a review of Ingersoll's lecture on the "Mistakes of Moses." I made a short visit with brethren Martin and Scott, at Camp Point, lecturing in the Christian church on Tuesday evening on "Ingersoll's Mistakes." The congregations were generally large and the interest all that could be desired. Six believers in the Gospel of the kingdom were baptized and thus added to the Ecclesia of Christ. Bro. Clover's sister-in-law declared her intention of being baptized. She put off obedience in hopes of her husband accompanying her.

Northern Kansas is the best field for Gospel labor I know of. Adventists are quite numerous, and as a rule are willing to bear the points at issue between them and us discussed. One great draw-back, however, is the scarcity of means to support those who labor among them in the proclamation of the word of truth. Will note in a future article incidents of importance which occurred during my travels.

POETRY.

Abide With Us, for It is Evening.

Tarry with me, O my Savior!
For the day is passing by;
See, the shades of evening gather.
And the night is drawing nigh!
Tarry with me! tarry with me!
Pass me not unheeded by!

Many friends were gathered round me.
In the bright days of the past;
But the grave has closed above them.
And I linger here the last!
Leave me not lonely, tarry with me
Till the dreary night is past.

Dimm'd by me is earthly beauty;
Yet the spirit's eye would fain
Rest upon thy mercy beaming:
Shall I seek, dear Lord, in vain?
Tarry with me, O my Savior!
Let me see thy smile again!

Dull my ear to earth-born music;
Speak thou, Lord, in words of cheer;
Fetide, loitering my feet-ieps.
Sinks my heart with sudden fear.
Cast thine arms, dear Lord, around me,
Let me feel thy presence near.

Faithful memory paints before me
Every deed and thought of sin:
Open thou the blood-filled fountain.
Cleanse my guilty soul within:
Tarry, thou forgiving Savior!
Wash me wholly from my sin!

Deeper, deeper grow the shadows,
Paler now the glowing West;
Swift the night of death advances;
Shall it be the night of rest?
Tarry with me, O my Savior!
Lay my head upon thy breast!

Fields, trembling, fainting, dying,
Lord, I rest myself on thee;
Tarry with me, through the darkness:
While I sleep, still watch by me,
Till the morning, then awake me,
Dearest Lord, to dwell with thee.

SELECTIONS.

Col. Ingersoll's Logic.

When the secular papers take hold of the infidel crew, they handle them without mercy. They deserve none. The way the St. Louis *Globe-Democrat* takes the starch out of the T. Paine-monument-builder is something admirable: thus:—

It is, perhaps, merely a question of taste as to Ingersoll's flippancy and vulgarity, although an infidel might be no less conscientious if he had some respect for the belief which have ennobled the lives and sweetened the deaths of thousands of millions of Christians through sixty generations. But a more serious fault than the lack of decency in manner is the lack of judgment and capacity which marks his treatment of his grave subject. It is not the fault of Christianity, but the fault of a curious distemper in Mr. Ingersoll's mind, that in Christianity, in the religion inspired by God, he sees only the errors and imperfections of man. Of his own absolute infallibility and personal perfection Mr. Ingersoll does not seem to entertain any doubt; it has not entered into his mind to study himself and to inquire whether he was especially free from the faults and errors of which he [illegible] poses to convict his neighbors. Such vanity is not uncommon, and though in his case it is pushed to a ludicrous extent, it is quite harmless. But something which is not harmless, which is worse than his vanity, his flippancy, his vulgarity, and even his scurrility in mocking all the world's best minds hold sacred, is his utter unfitness, his mental limitation and incapacity in treating the question he has chosen.

Because Christians, in direct and wilful disobedience of the teachings of Christianity, have persecuted each other; because sectarians, through strained constructions of the Bible, have supported narrow and harsh opinions, Mr. Ingersoll would abolish Christianity and repudiate the Bible. This is neither logic nor sense. In the grand history of that religious belief which has done so much to curb the fierce passions of our nature, subjugate the barbarism of the European race, to raise the world from the darkness of savagery, from the sway of cruelty and rapine and lust to the pure light of civilization, to the rule of gentleness and justice and charity, Mr. Ingersoll can see nothing but a St. Bartholomew massacre here and a Puritan blue law there. Picking these out, he holds them up to execration, and triumphantly demands, "Is this your boasted Christianity?" Really, this is too stupid. Give Mr. Ingersoll a barge load of wheat, he would diligently search in it for a handful of chaff, and, having found it, would scuttle the barge and sink the wheat as a worthless mockery. Give him the Little Pittsburgh Mine, he would assay the quartz and granite and forthwith order the mine to be shut up. Yet wheat is good wheat though there be a handful of chaff in a bushel of it, and the Little Pittsburgh Mine pays its owners thousands of dollars each day in pure gold and silver; and the stupidity which would see only the chaff in a cargo of wheat, and only the waste and refuse in a rich gold mine, is not more dense than the stupidity which sees only the dross of human error and weakness amid the pure gold, and boundless wealth of the Christian religion.

To hold such argument needs only a little wit and a great deal of malice. It does not demand either learning, or decency, or honesty; on the contrary it does better without them. A little honesty would teach Mr. Ingersoll that in weighing a religious system in the balance its merits must be taken account of as well as its faults, and a little learning would have taught him that by far the greater part of all the world has to-day which is worth having is due directly and solely to Christianity; while a little decency would have taught him that his rejection of a creed which he neither appreciates nor understands, would seem no less honest if it were free from the scurvy jests of the clown and the specious clap-trap of the demagogue.

Sun-Spot Cycles and Epidemics.

It may be safely asserted that, from the earliest ages, no subject has filled the minds of men with so much astonishment and terror as that of the frequent and awful epidemics which have so often depopulated empires or ravaged the known earth; and it is not a little curious that in the very dawn of medicine they should have been attributed to the wrath of the sun. . . .

It is generally known that spots of rapidly-varying shape and size occur on the sun's disk; that these increase and diminish periodically; and that they are simultaneous with changes in the solar activity as felt on the earth. In a very valuable article in the "Nineteenth Century" for November, 1877, Messrs. Lockyer and Hunter show that these variations are periodical, recurring in cycles of eleven years and a fraction; that they differ as to amount in different cycles; and that they are coincident with terrestrial cycles of vibrations in—

1. Terrestrial magnetism and electrical activity;
2. Temperature;
3. Wind disturbances, hurricanes, and cyclones;
4. Rainfall, with which the writers show that all the famines in India, during this century have been connected,—the famines following after a drought occurring at the minimum of sun-spots.

The increased heat, rainfall and electrical activity occur, then, periodically with the maximum of the sun-spot cycle; this, of course means, in temperate zones, mild but stormy winters, damp, stormy springs, and unfruitful summers, the rain falling seldom, but, if at all, in large amounts. That article suggested the thought that the irregularity of the seasons of such a year would coincide closely with that described by Hippocrates as the Second Epidemic Constitution; and, *a priori*, one would suppose that such weather would be very favorable for the development of [illegible] fevers, and very disastrous for [illegible] and disastrous for crops. . . .

Here, then are four series of pestilences showing a marked periodicity of about eleven years, and a decided tendency to fall on years near what we suppose with reason to have been those of sun-spot maxima. The apparent exception of the epidemics of the sixth century is easy explicable. If we take 520 for the first maximum, although apparently three years too late, it is not more so than 1520 and 1829 one of which we know, and the other of which we suppose, to have been a maximum year. This year was followed by great floods, etc., during which it is fair to suppose that the pestilence was generated which reached Constantinople in 531-542; Germany in 552-53; Gaul in 565. Looking at all the other great epidemics of the plague as recorded in the table, and comparing the calculated date of sun-spot maxima with the historical accounts of the natural phenomena, the weather, heat storms, floods, etc., recorded in connection with these epidemics, the coincidence becomes very striking, and it seems clear that *the great epidemics of the Oriental plague have appeared, increased, and diminished coincidently with the tides of solar energy corresponding with the maximum years of the sun-spot cycles.* . . .

Now what can these general influences be, this general cause, this terrible influence of an unknown nature? Does the earth itself change periodically? No. Does the mass of the air or water change? No. What can change them? The force, the heat, the energy which is derived directly from the sun. Does this change regularly, periodically, and at intervals corresponding with those of this pestilence? It certainly does; and all these strange natural phenomena which we have seen to have been observed in all ages as the forerunners or accompaniments of epidemics are now known to depend on, or at least to coincide with, the changes of solar energy corresponding with the sun-spot cycle. Here is certainly the *post hoc*; shall we not admit the *propter hoc*?—*Ernest W. Cushing in the International Review for April.*

The Bible has been translated into 200 different languages, and the copies circulated amount to 166 millions. More than 10 barbarous languages have been endowed with a grammar and literature.

[Oriental and Biblical Journal.]

Testimony of the Monuments.

The various schools of Biblical criticism, both in Great Britain and upon the Continent, are at present at variance with the discoveries of archæology in Oriental and Biblical lands. The Pentateuch is especially the object of variance. The destructive criticism of these schools, without any prospect of answer, has assumed to take away all the land-marks by which we could assign these books to the age of Moses. Egyptian scholars, however, have replaced them as fast as they have been taken away. The later works, such as that of Brugsch, Lepsius, Mariette, consider the Pentateuch as of prime historical importance. Reginald Stanley Poole has published a number of interesting articles in the *Contemporary Review*, on Ancient Egypt, in which he undertakes to answer the question, "What do the Monuments tell us of Joseph and Moses, of the settlement in Egypt, and the exodus in the Exodus?" The first result is a general agreement as to the date of the Exodus. The general opinion has been that it occurred about 1300. Lepsius' theory places the event toward the close of the fourteenth century. Secondly, the date of Joseph. This event would fall before the eighteenth Dynasty, in the latter part of the Shepherd Dominion, before 1700 B. C. The subsequent oppression would have been a consequence of the expulsion of the Shepherds. It is precisely in the latter part of the Shepherd Dominion that Dr. Brugsch finds the record of a famine of many years duration. The story of Joseph is illustrated, step by step, from the Egyptian texts. The tale of the Two Brothers, an Egyptian fiction, has for its turning point an incident identical with the trial of Joseph. Pharaoh's dream of kine describes the years of plenty and famine under the usual type of the inundation. The installation of Joseph has its parallel in the case of an Egyptian governor of the age of the eighteenth Dynasty, who received exactly the same office, "Lord of all Egypt." The expression "by the life of Pharaoh," and the custom of bowing upon the staff, are traced by M. Chabas, as usual, in the judicial proceedings, and similar to the ordinary oath when the witness bowed on the magistrate's staff of office. The descriptions of Egyptian life and customs, so confirmatory of Scripture record, are very interesting at this time. It is certainly improbable that writers would so minutely describe the circumstances so true to [illegible] were living at the [illegible] were eye-witnesses of the facts.

NEWS ITEMS.

LONDON, March 25.—The *Times'* despatch from Bucharest says: "Austria is now keenly alive to the advantages of an alliance with Roumania in case of a war with Russia. At present Galicia is outflanked on both sides, whereas a Roumanian alliance would protect her right flank and render Galicia safe. Austria, therefore, is seizing every opportunity of cultivating good relations with Roumania." The Emperor of Russia has presented to Prince Alexander of Bulgaria a war steamer, 40,000 rifles, and several Krupp guns.

EXPULSION OF JEWS.

Instead of concessions, as expected before the anniversary of the Czar's accession to the throne, regarding the position of the Jews, there is increased severity. The Jews are driven to represent themselves as Protestant Christians to escape expulsion from St. Petersburg. In the towns of Tula, Orel and Kharkoff the Jews in business for many years are ruthlessly expelled.

Russia is preparing to fight China, in alliance with Tashkend, and also forcing Japan into a quarrel with China on the Loo Choo question. China has raised $60,000,000 for war purposes. Some attribute China's perverse course to British influence. Japan is reorganizing its army on the European plan.

It is stated that the Jesuit authorities have already caused all members of their society who are not Frenchmen to leave France. *Le Telegraphe* says the principal Jesuits are so persuaded Premier de Freycinet is in earnest that they no longer hope to remain in France, and are preparing to emigrate to Spain and Belgium.

The Roman Catholics in Cochin, South India, having lately obtained possession of a church which had belonged to the "Syrian" Christians, proceeded to search the houses in the village for Bibles and other books which the people had bought from a Church Missionary Society colporteur, and made a great bonfire of them opposite the church.

A dispatch from Odessa to the *Times* says the son of a priest, an expelled student and one of the five Nihilists to be tried by a court martial at Kieff, has been condemned to death. This will make the nineteenth execution in Russia for political offences in less than two years.

LETTER DRAWER.

Editor Restitution:—I embrace this opportunity to write a few lines and renew my subscription. I have neglected sending, for the want of money, and cannot send much now, but will send more soon, if nothing happens. I have stopped using tobacco after chewing and smoking thirty-eight years, and will try and put my money to better use. I think it is a sin to throw money away in that way. I know brethren that think they are not able to take THE RESTITUTION, that, probably pay out ten dollars a year for tobacco. They are temperate in other things but very intemperate in that. I hope others will look at it in the same light that I do for the benefit of the cause of Christ and the rising generation. It has been over a year and a half since I stopped its use, and have got fairly weaned from it. I cannot very well do without THE RESTITUTION. I have taken it now about twenty years. It is all the preaching I have. I have been to hear a few sermons here, but there was no Bible in them except the texts, and they were short. It does me good to hear from the brethren and sisters scattered over the world. We shall probably never meet in this age, but I hope we shall in the next; and may we all try and be ready for that event. Please send my paper to Oshkosh, Wis., instead of Omro, Wis., until further notice.

I remain your brother in the One Faith. J. G. PINE.

Editor Restitution:—As we near the closing scenes of Gentile times, and view by faith the fast approach of the king of glory, our hearts swell with emotion while we contemplate the grandeur of the events connected with the advent of our Blessed Lord. To the child of God, one who has believed the glad tidings of the kingdom and the name of Jesus the Christ, had their sins remitted in the act of baptism and thus became one of the household of faith, to such the events of the immediate future are of the most thrilling interest. With what delight, what animation and joy will we welcome the long absent and loved one. This mortal shall then put on immortality. The triumph over death will be grand and victorious. No more sorrow, pain or mourning over the evil of this mortal life. What a glorious change for the child of God. What strains of admiration and praise to [illegible] forth by the contemplation of these great and precious promises. Are we ready for these grand events? Is our faith correct? Have we obeyed from the heart the form of doctrine? Are we hourly drawing from the fountain head? Does our hearts overflow with love and thanksgiving to God for the wonderful plan of salvation through our Lord Jesus Christ? If so we can lift up our heads and rejoice in knowing our redemption draweth nigh.

If there are any of the one faith in Omaha or vicinity, please write me at that place and oblige.

W. S. FINN.

Omaha, Neb.

BREVITIES.

The Andersonville graveyard, as described by a recent visitor, is an unfrequented spot, except for travellers from the North, among whom are many war veterans who were prisoners in the stockade. There are 13,715 graves, of which about 1,000 are marked "Unknown." There is a surrounding wall of solid brick, and the place is kept neat by a resident superintendent under government pay. Part of the stockade is still standing, but nothing remains of the prison, and the site is covered by bushes. There is no trace of the famous brook, nor any mark of the wells dug by the prisoners.

Prof. Thompson of the Minnesota State University has examined and reported on the great Iowa meteorite which fell last May. The day was cloudless, he says when the meteorite passed through the air like a ball of fire, and with a rumbling, crashing noise. It was seen along its course for several hundred miles, terrifying the people greatly, and finally exploded with two tremendous reports, near Estherville. Two large pieces fell two miles apart, penetrating several feet into hard soil, and many small fragments were scattered. The entire weight was about 500 pounds, the largest mass weighing 470. The material was found to be chiefly iron.

Heartrending reports come from famine stricken districts of Armenia. In Van alone fifty-two persons, it is said, have already died of starvation. Thousands of peasants are endeavoring to emigrate to neighboring Persian provinces; but, as the roads are covered with deep snow, many perish from cold and exhaustion on the journey.

Hunger is ravaging more than one nation at this moment; not only Ireland, but Persia, Russia, and parts of Austria and of Turkey are its victims, and a thousand square miles of famine is the terse story that comes from Armenia and Kurdistan.

Recently one of the children of the Princess Royal of England, now the wife of the heir of the German Emperor, had been ailing, and with maternal solicitude the Princess personally supplied the little invalid with many of its requirements. This innovation on German court etiquette produced utter dismay, and was brought to the notice of the Empress, in answer to whose expostulation the Princess replied: "If my mother, the Queen of England and Empress of India, can carry milk in to one of her children, who like it so much more because given by her, I think I may do so without forgetting my position."

Notice!

I beg leave to announce that I have on hand about 6,000 copies of the large seven-page tract lately published at forty-five cents per hundred, and that, to make it more convenient for purchasers, *postage stamps* will be received for amounts less than a dollar. Send orders to WILEY JONES,
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Address.

J. F. Weetherbee's address is Milford, Ohio.

RESTITUTION FUND.

ARGOS, Fulton Co., Ind., Nov. 29, 1879.

Fellow Restitutions—With your permission I will make an appeal to the brotherhood for help to support THE RESTITUTION for the year 1880 and inclose the weekly cents.

Now, dear brethren, I call upon one and all who feel themselves able, God sake to the cause of truth the small amount of $1.00 to twenty-five and the first of January.

Dear brethren, we could do this with a few exceptions, if we but thought so. I am well aware that some brethren have contributed nobly, but I make this appeal in a special manner to those who have heretofore done nothing or a trifle. Forgive me, brethren, if I am too plain. Perhaps you are using that noxious weed, tobacco, in some form. Consider for one moment, if we shall ever be the chosen of God as poverty-stricken that we cannot support a weekly paper.

We do hope that everyone will respond to this appeal. Please let us hear from all those who cannot or will not pay the $1.00, and will they please give us their excuse. I am also a poor man. My name is Jonathan Pontious. I am 49 years old and have a large family to support. I have a small farm of 30 acres. I farm and work at the carpenter's trade to support my family. I use neither tobacco nor intoxicating drinks.

And, dear Editor, I will exclude from our acquaintance on. I read THE RESTITUTION, and the Bible, and I hope to see you still the cause Kingdom. Yours Farewell. ABRAHAM PONTIOUS.

Amount published previous to this $242 50
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ANNOUNCEMENTS.

I will preach as follows to-wit: At Hennessville, Wisconsin, March 29, 30; at Eureka, Wisconsin, March 31, 23. After having fulfilled the foregoing appointments, I will go on a preaching tour through Indiana and Ohio. Brethren wishing my labors will please inform by addressing me at Oshkosh, Wisconsin. J. M. STEPHENSON.

New English Books.

Bible Triumphant. By Mrs. H. V. Reed. Paper boards. A reply to "101 self-contradictions of the Bible" by A. J. Dale. An able refutation of Infidel charges.

Farmer Wanda for Heard Stories. By Mrs. H. V. Reed. Cloth 75c. *Many of our friends are familiar* with the manner of this book, but the headings of the several chapters will show its value. Contents. I. Origin of the Bible; chap. 2 Sacred books of other nations; chap. 3 Science and the Bible; chap. 4 Need of the Bible; chap. 5. Testimony of the Savior; chap. 6 Bible prophecy of truth; chap. 7 Miracles; chap. 8 Prophecies of Christ; chap. 9 Sleeping; chap. 10 Heaven; chap. 11 Hell; chap. 12 Objections answered; chap. 13. The Study of the Scriptures.

Hades, or the Intermediate State of the Dead. By Henry Constable, A. M. Cloth, $1.25. Presents the Bible doctrine of the state of man between death and the resurrection.

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TO SISTER FRIZER.

I call thee happy, friend of mine,
For thou, in living fount hast gone;
Hast drank of well of life divine,
And tuned thy lips to holy song.

No fear, nor dread in on thee, now,
Thy peace is made with Christ in God,
To Abba Father, thou mayst bow,
His sealed child by cleansing blood.

The Christ is thine, who stands between
Jehovah's throne and mortal men;
Thine eyes by faith, the land have seen
That none may point with voice or pen.

And nigh to ancient promise made,
By blood of Him who died for thee,
With Christ as firm foundation laid,
Thou entereth Israel's polity.

No longer alien to the Jew,
But having hope in covenant,
Thou fearest not what man can do,
With Christ to suffer—well content.

Believing God, as he of old
Believed, when looking on the land,
Then laidst on anchored hope thy hold,
Unmoved on rock of faith to stand.

And oh! I pray, that He who gave
Thy gift of God by grace to thee,
May in that promised Canaan rare,
Thine eyes its glorious beauty see!

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COMMUNICATIONS.

Coming Age—Its Proximity—Twenty-Three Hundred Days—Seventy Weeks—Third, or Supplementary Visit and Explanation of Gabriel.—Dan. x., xi. and xii.—Our Position in this Chain of Prophecy.—No. 12.

J. P. WEETHEE.

1. *Gabriel's Second Visit.*—The second advent of Gabriel was to instruct Daniel in the nature of the little horn power, and the length of the vision. All other points were explained at his first interview. This will appear, if we examine carefully, the 8th chapter. At the departure of the angel, Dan. vii. 27, Daniel fainted, and was sick for days, being astonished at the vision (of the 8th chapter), but did not understand it. What part was not explained? That which had been said relative to the king (kingdom) of fierce countenance, its rise, character, duration, and overthrow. Daniel had, in his own mind, applied that part of the vision to his own people, then in their seventieth year of captivity. He knew no other people that could be called holy. As that captivity was to continue seventy years only, and as the city, Jerusalem, and its sanctuary had been polluted by the Gentiles, he anticipated the near approach of the time when they should be cleansed. One of the holy ones had said unto him, "Unto two thousand three hundred days; then shall the sanctuary be cleansed." Dan. viii. 14. Why are we still in our captivity? Perhaps we have not fulfilled our years. He began to examine the records (Dan. ix. 20; Jer. xxv. 11, 12). Learning that the time had come, he set his face to the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes; confessing his own sins, and the transgressions of his people. "And now, O Lord our God, that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast gotten thee renown, as at this day; we have sinned, we have done wickedly. O Lord, according to all thy righteousness, I beseech thee, let thine anger, and thy fury be turned away from thy city Jerusalem, thy holy mountain; because for our sins, and for the iniquities of our fathers, Jerusalem and thy people (are become) a reproach to all (that are) about us. Now, therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary (that is) desolate, for the Lord's sake."

It is very evident that Daniel was praying for another sanctuary, than the one named in the vision, since Gabriel was sent forth, at the beginning of his supplications, to give him skill and understanding. Verse 22. The angel's explanation begins with *time. Seventy weeks* are determined upon thy people, and upon thy holy city .... Verse 24. These seventy weeks being given to explain the 2,300 day's vision, must, necessarily, be a part of those years, either the beginning, middle, or end of that date. To be the end or middle part, would not afford any explanation. It must, therefore, be the beginning of the 2,300 days. The accomplishment of the events denoted by the seventy weeks, sufficiently prove that, in them, at least, a day stands for a year and that they are weeks of years, or, 70x7=490 years. And, since the seventy weeks (490 years) are a part of the 2,300 days, and the whole is greater than either of its parts, the 2,300 days are more than 490 years- or symbolic days, or years—2,300 years. We, therefore, say that the 490 years are the first part of the 2,300 years. The 2,300 years extend from a certain event to the cleansing, or vindicating of a certain sanctuary. If, therefore, the seventy weeks (490 years) are the first part of the 2 300 days (years) both must have the same beginning, and, consequently, to find the date for the beginning of the seventy weeks, we determine when the 2,300 days begin.

To show that the seventy weeks are a part of the 2,300 days we present the following evidence, which, to us, is conclusive:

First.—Gabriel was sent to explain the 2,300 day's vision, since there was no other to explain; and, to make Daniel understand that part of it that was still a mystery, the character of the little horn power, length of the 2,300 days, cleansing of the sanctuary were still in the dark. He was sent, therefore, to make Daniel understand those points.

Second.—Gabriel gives the seventy weeks as his explanation, and nothing else. To say that the seventy weeks have no connection with the vision, is to affirm that Gabriel, instead of doing what he was sent to do, flew off in a tangent, taking it in his head to talk about a subject wholly foreign from his mission. On his first visit, he talked about the vision; on his second, about a certain seventy weeks having no relation to the vision! This is absurd.

The Seventy Weeks are cut off from Something.—Let us examine this point critically. The word rendered "determined," verse 24, is from the Hebrew חתך (*nekh takh*, from the root חתך *—kha-thakh*—cut off. This word is found no where else in the Hebrew Bible, and is rendered determined because the connection between Dan. viii. 14 and ix. 24, was not noticed they saw no propriety in giving its only meaning, cut off, since they saw no number from which it was cut off.

Hentenberg.—Seventy weeks are a period cut off from subsequent duration, and accurately limited.

Gesenius.—In his Hebrew Lexicon—cut off is its meaning.

Chaldee—Rabbinic Dictionary of Storkius.—Kha-thakh, scidit, abscidit, excidit—to cut, to cut away, to cut in pieces, to cut off.

Mercerus in his Thesaurus.—Gives a specimen of Rabbinical usage, in the phrase, *kha-thi-khah shelhasar*—a piece of cut off flesh. He translates the word as it occurs in Dan. ix. 24, by *praciasi, was cut off.*

Arias Montanus.—It is translated *decisa-sunt*—cut off.

Theodotion's Greek Version of Daniel, used in the Vatican copy of the Septuagint—It is rendered *sunetme-thesan*, were cut off.

Dr. Wilson, a learned writer, says: "I undertake to show that the seventy weeks of Dan. ix. 24, is a part, and the first part of the 2,300 days of Dan. viii. 14."

Prof. George Bush, gives the meaning cut off, and views it cut off from the first part of the 2,300 days.

Alexander Campbell, in his debate with Owen, says, that the 2,300 days are to be dated with the seventy weeks, and that they are years.

Third.—The seventy weeks are evidently intended as an explanation. This will appear from the language used by Gabriel. The seal of the vision is in the seventy weeks, verse 24, —"to seal up the vision." Where, in the seventy weeks the seal is affixed, is not, perhaps, so clear. It is not far from the cross. The time of Messiah's advent into the world, the object of his mission, his crucifixion, transpiring according to the divisions of the weeks, made it sure that all the events named in the 2,300 day's vision, whether near or not near, would transpire in their regular order.

Fourth.—Gabriel's language, in verse 25, is evidence that the seventy weeks are explanatory of the vision, for, in verse 22, he says: "I am come forth to give thee skill and understanding;" and in verse 23, "therefore understand the matter, and consider the vision," and in the 25th verse, he says, "Know, therefore and understand;" as if he had said I came to give you skill and understanding, about the obscure parts of the vision, especially its duration—2,300 days. I now give you the seventy weeks as a key to those days, since they are cut off from the 2,300 days, if I can give you the date—for the commencement of the weeks you will have the beginning of the 2,300 days.

When do the Weeks Begin?—Answer: From the going forth of the *commandment*, to restore and to build Jerusalem. Verse 25. What edict is this? By whom, and when was it published? These are questions of great interest, since, if we can fix the chronology of the beginning of the seventy weeks we have the date of the commencement of the 2,300 days.

What Commandment is here Intended?—Some expositors make it the decree of Artaxerxes, in the seventh year of his reign in the first month, in which Ezra the priest, and scribe, was commissioned to go up and restore the sacrifices. Ezra vii. 9-26. This decree was not to restore and to build Jerusalem, but simply to restore the worship of God. Other expositors begin the weeks from the twentieth of Artaxerxes, about thirteen years later. The decrees were the following:

1. *Decree of Cyrus.*—"Thus saith Cyrus of Persia, 'The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him a house at Jerusalem, which (is) in Judah: Who (is there) among you of all his people? his God be with him, and let him go up to Jerusalem, which (is) in Judah, and build the house of the Lord God of Israel (he is the God) which (is) in Jerusalem.'" Ezra i. 2, 3, also v. 13-17, also vi. 3-5.

2. *Decree of Darius.*—"Let the work of this house of God alone; let the governor of the Jews and the elders of the Jews, build this house of God in his place." Read the decree. Ezra vi. 7-14. About seventeen years passed between the decrees of Cyrus and of Darius.

3. *Seventh year of Artaxerxes Longimanus.*—Ezra vii. 9-26. (See above). This decree was made about four years after the one by Darius.

Twentieth Year of the Reign of Artaxerxes.—This commandment was the only one that concerned the restoring and rebuilding of Jerusalem. Persons visiting Nehemiah (Neh. i. 1-4, also ii. 4-9, at the Persian court, informed him of the condition of Jerusalem. "The wall of Jerusalem (is) also broken down, and the gates thereof are burnt with fire." Neh. i. 3. Nehemiah afflicted himself nearly four months, which, coming under the king's notice, caused him to ask Nehemiah the cause of his sadness? Nehemiah answered the king, "Why should not my countenance be sad, when the city, (not the temple) the place of my father's sepulchre, (lieth) waste, and the gates thereof are consumed with fire? Then the king said unto me, For what dost thou make request? So I prayed to the God of heaven. And I said unto the king, If it please the king, and if thy servant have favor in thy sight, that thou wouldest send me unto Judah, unto the city of my fathers' sepulchres that I may build it, (Jerusalem). And the king said unto me, (the queen also sitting by him,) For how long shall thy journey be? and when wilt thou return? So it pleased the king to send me; and I set him a time, (when I would return, twelve years, chapter v. 14, and xiii. 6). Moreover, I said unto the king, If it please the king, let letters be given me to the governors beyond the river, (Euphrates), that they may convey me over, till I come into Judah; and a letter unto Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the palace which (appertained) to the house, and for the wall of the city, and for the house that I shall enter into. And the king granted me, according to the good hand of my God upon me." Neh. ii. 3-9.

There can be no doubt of the commandment intended by Gabriel in Dan. ix. 25. The walls were rebuilt in fifty-two days, in the midst of the most untiring opposition. Nehemiah was their governor twelve years, when he returned to Persia in the thirty-second year of Artaxerxes. Some years after he made another visit to Jerusalem and corrected some dangerous practices into which the people had fallen.

The Chronology of the Commandment.—What data are given in Dan. ix. 25, for fixing the date of the twentieth of Artaxerxes? That being the date of the commandment, we have these words: "From the going forth of the commandment to restore and to build Jerusalem, unto Messiah the Prince, (shall be) seven weeks, and three score and two weeks." Verse 25. Sixty-nine weeks measure the space between these two events—the *edict* and *advent*. The date of the crucifixion is astronomically fixed at A. D. 33. The expression, "Messiah the Prince," does not fully remove all obscurity, since the first advent occupied a period of thirty-three years. Some think that it means, to Christ's public ministry. This may be true. We are not prepared to say, however. From verse 26, we are inclined to place the seal at the cross. It is not our purpose, in these numbers, to enter into a critical investigation of all the events of each vision, neither do we design to come out on the definite time question. We shall not trace any chain of prophecy that does not, in our view, extend to the introduction of the coming age; so that we can readily see where we are in the various prophetic series. We are tracing our third and last series in Daniel, and we intend to show our position by the events themselves, and we shall make use of the various prophetic times, as signs of the proximity of the coming age. We have aimed to show that the seventy weeks are designed to enable us to measure the 2,300 days. What the sanctuary is, or what is understood by being cleansed or vindicated, or justified, or what the daily is, or the abomination that maketh desolate, we may explain hereafter.

Objections Answered—The Rest of the Dead—The Judgment—The Second Death.

JOEL A. SIMONDS.

These objections to the non-resurrection of the wicked are all found in the book of Revelations. Yes, they are all in the 20th chapter. They are not found in the law, or in the prophets, or in the Gospel.

It will be conceded by all, that the book of Revelations, is full of symbols, and figures, and representations, which are not literally true. That these symbolical representations, can be understood symbolically. That to give to a symbolic statement a literal sense is just as untrue, as it is to give to a literal description a symbolic sense. That the sense of any passage that is new or doubtful, should be determined by what is written in the law and in the prophets. And that the interpretation of any passage that is in conflict with the general tenor of the Scriptures cannot be correct. Now, with these self-evident propositions in mind I will proceed to answer the above objections.

THE REST OF THE DEAD.

It is claimed, that the dead and the wicked dead. That after they have suffered all that is demanded of them, in the law, or in the Gospel, they will be raised from the dead to be punished again. But where is this written?

It is written, that, because the Lord is the God of Abraham, and of Isaac, and of Jacob, and of all that are like them, they will be raised from the dead. But, the Lord is not the God of the wicked, they live without hope and without God in the world, and therefore they will not be raised from the dead.

It is written, that the promise of a resurrection was made to Abraham and to his seed. But the wicked are not the seed of Abraham; therefore they have no promise of a resurrection.

It is written, that Christ the seed of Abraham, was raised from the dead in fulfillment of the promise made of God to the fathers. But the wicked cannot be raised from the dead on account of that promise.

It is written, that Christ was raised from the dead, as the first fruits of them that slept; as the first born from the dead; as the first born among the brethren; and as the first sheaf of the harvest of the dead. But the wicked do not sleep in Christ; they are not to be born again; they are not among the brethren; they do not belong to the harvest of which Christ is the [illegible] that were in it. Did death [illegible] from the dead.

It is written, that all that are in Christ, all that are his will be made alive. But the wicked are not in him, neither are they his; therefore they will not be made alive.

It is written, that all who believe on Christ will have everlasting life and be raised up at the last day. But the wicked have not believed in him, and therefore will not be raised up at the last day.

Once more, it is written, that all who are accounted worthy of the resurrection, will be raised from the dead. But the wicked are not worthy of the resurrection, therefore they will not be raised from the dead.

The resurrection being conditional, none but those who have complied with the conditions of the resurrection will be raised from the dead. Then, the unconditional resurrection of the wicked, being out of harmony with the general tenor of the Scriptures on the subject, cannot be the true sense of the passage.

In the verse next preceding our text, the Revelator saw those who were to be raised from the dead. He saw the dead in Christ, and those who should afterward "die in the Lord." He saw those who were then worthy, and those who should afterwards become worthy of the resurrection. He saw them all in one company. "And among these who were to be raised from the dead, he saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and they lived and reigned with Christ a thousand years." "But the rest of the dead lived not again till the thousand years were finished."

The rest of the dead are all the worthy dead who are not "included in those who were beheaded for the testimony of Jesus, and for the word of God." But they all belong to the same harvest, they are all the seed of Abraham, and they are all worthy to be raised from the dead. This illustrates Paul's order of the resurrection, the resurrection of Christ and the harvest which he represents.

Christ the first fruits, and afterward they that are Christ's at his coming, and then the rest of the dead. But Christ, and those that are his at his coming, and the rest of dead, all belong to the same harvest, of which Christ was a specimen. Then the rest of the dead does not mean the wicked, as claimed.

THE JUDGMENT—REV. XX. 11, 15.

"And I saw a great white throne, and him that sat on it; from whose face the earth and the heavens fled away; and there was found no place for them. And I saw the dead, small and great stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of the things which were written in the books, according to their works. And the sea gave up the dead which were in it, and death and hell delivered up the dead which were in them; and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire."

It is claimed that this judgment will be literal. That the wicked, after having suffered the one punishment which has passed upon all men, the only punishment known in the law and in the prophets, and without having performed any of the conditions of the resurrection, will be raised from the dead to be judged and punished again.

We know that those who have made the Lord their God will be raised from the dead, and that those who became the seed of Abraham will be heirs to the promise of a resurrection. We know that all who are in Christ will be made alive, and all who believe in him will be raised up at the last day. And we know that all who become worthy of the resurrection, and who have complied with its conditions will be raised from the dead. But what about those who have never complied with its conditions, how are they to be raised up?

This passage represents that all without any respect to character or conditions of resurrection will be raised up and made to stand before God. Is this literally true? Can it be the true sense of the passage? Perhaps a few questions will help to bring out the sense of this wonderful passage.

Did the Revelator see a great white throne literally? Did the Lord sit upon that throne as earthly kings sit upon thrones? Did the earth and the heaven flee away so that there was no place found for them? Did the dead small and great stand before God? Were there any real books in this judgment? Were the dead judged out of the books? Did the sea deliver up the dead that were in it? Did death and hell deliver up the dead that were in them? Were death and hell cast into the lake of fire? Did they die a second time? Were the dead cast into the lake of fire? Was the lake of fire a literal lake of fire?

Can any of these questions be answered in the affirmative? Is there a single feature of this description that is not figurative? Can it be a description of literal facts?

Affirmations are made concerning God, and the earth, and the heaven; concerning the dead, and the books, and the sea; concerning death and hell, the lake of fire, the second death and the judgment.

Are these statements literally true? or, are they figurative? What is said of the earth, and the heaven, and the dead, and the books, and the sea, and death and hell, and the lake of fire, is figurative. The remainder of the description may be. Then, we understand this description to be a figurative representation of the judgment of the dead. The dead are represented as standing before God, and as being judged while they are dead. The award of this judgment is represented as being life to all whose names are in the book of life, and the dead whose names are not in the book of life, were cast into the lake of fire. Thus, we have a symbolical description of the judgment of the dead, and their final destiny.

THE SECOND DEATH.

It is claimed that the second death is dying a second time; that, therefore no one can die the second death, who has not died once and been raised from the first death, that, therefore all the wicked must be raised from the dead in order to die the second death.

To die a second time is certainly a second death; but it may not be a second death of Revelation. The expression "second death" is used only in this book, and as every author may explain his own terms, we will consult the Author of this on this subject.

The Revelator had said, "He that overcometh shall not be hurt of the second death," and "on such the second death hath no power." From these passages we might very naturally infer that the second death means to die a second time. But that this is not the sense of the passage in this book is evident from verse 14, which says, "Death and hell were cast into the lake of fire. This is the second death." What is the second death? The answer is, to be cast into the lake of fire is the second death.

If, to cast death and hell into the lake of fire, is the second death, then, to cast anyone else into the lake of fire, would be the second death, as, "whosoever was not found written in the book of life was cast into the lake of fire." This is the second death.

WHO WILL SUFFER THE SECOND DEATH?

All who will be cast into the lake of fire will suffer the second death. The beast and the false prophet were cast into the lake of fire. The devil was cast into the lake of fire. Death and hell were cast into the lake of fire. The dead whose names were not found written in the book of life were cast into the lake of fire, and the living wicked shall have their part in the lake of fire. These all suffered the second death. They were all hurt of the second death. The second death had power over them all. But who of them died a second time? Who of them had been raised from the dead? What is called the second death is affirmed of them all. Then, the second death in this book does not mean to die a second time.

In my next I will try to show the harmony of the Scriptures on the resurrection question, which will conclude my effort upon this subject for the present.

Grand Rapids, Mich.

SENTENTIOUS PARAGRAPHS.

What is time worth? Ask death beds: they can tell.—*Young.*

They are the safest who are most in their closets, who pray not to be seen of men, but to be heard of God.

Feelings come and go like light troops following the victory of the present, but principles, like troops of the line, are undisturbed and stand fast.

The last best fruit which comes to late perfection, even in the kindliest soil, is tenderness toward the hard, forbearance toward the unforbearing, warmth of heart toward the cold, philanthropy toward the misanthropic.—*Richter.*

Lord, keep us watching, waiting,
Till the blest hour shall come
When thou in clouds of glory
Shall take Thy people home;
We crave thy loving welcome,
Thy tender, sweet "Well done,"
Whether Thou tarry longer
Or come ere set of sun.

Blessed is the memory of those who have kept themselves unspotted from the world. Yet more blessed and more dear the memory of those who have [illegible] unspotted in the world.—*Mrs. Jameson.*

In order to grow in grace, we must be much alone. It is not in society—even Christian society—that the soul grows most vigorously. In one single quiet hour of prayer it will often make more progress than in days of company with others. It is in the desert that the dew falls freshest and the air is purest.

Sow thy seed by morning light,
When the eastern sky is bright;
Scatter seed along your way,
As you journey at noon-day,
Sow them o'er the flowery plain;
Though birds devour, some may remain.

A real Christian seldom sees a defect in his neighbor. A pure lake reflects the beautiful sky, the clouds, and the whole overhanging trees; but when it is ruffled, it reflects nothing that is pure. A bad man seldom sees a good trait in his neighbor. An imperfect glass reflects nothing correctly, but show its own deficiency. A perfect mirror reflects nothing but bright and pure images.

Ah! to how many faith has been
No evidence of things unseen,
But a dim shadow that reveals
The creed of the Phantasmals!
For whom no man of sorrow died,
For whom the tragedy divine
Was but a symbol and a sign,
And Christ a phantom crucified;
—*Longfellow.*

The Spirit is called the Comforter; but before he assumes that name he is called the "Spirit of truth." All true Christian comfort must be based upon the truth. There is no comfort in a lie. There may be an opiate, or there may be a stupefaction in it; but the truth, the Spirit of truth alone, is the Comforter. As long as he comforts he will tell you the truth; and he will tell you the truth in order to comfort you.

THE TWO SLEEPERS.

There is a cradle song and sound—
A mother singing lullabies—
A little child with wearied eyes—
And angels keeping watch around.
And as the mother through the day
Sings to her darling while he sleeps,
Her eyes are turned from him away
Up to the rugged hillside steep.
And still she sings, as still she weeps,
That gentle, tuneful lullaby—
"Sleep, little one, while angels keep
A holy watch—my darling, sleep.

There is a cradle on the hill—
No gentle lullaby is heard—
There is no mother's soothing word
To break the silence deep and chill.
A little narrow, mossy mound—
A hillock where the daisies grow—
The violets nestling close around—
A little grave—while on the air
An echo from the vale below
Comes floating to the sleeper there—
"Sleep, little one, while angels keep
A holy watch—my darling, sleep."
—*Eugene Field.*

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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TO CORRESPONDENTS.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all His Holy Prophets since the world began." It also advocates, as a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of Kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ; and many other kindred truths. It also advocates a yearly belief of the Gospel, repentance, and immersion as pre-requisites to the forgiveness of sins, and a holy life as essential for final salvation.

COMMUNICATIONS.

The Kingdom of God,

BY O. M. MYERS.

ENQUIRER'S EIGHTH QUESTION.

I have been taught that the term "the Christ," as applied to Jesus—as I suppose you also concede—signifies a Prophet, a Priest and a King. Now as Peter confessed Jesus to be the Christ, Matt. xvi. 16; and others also confessed him to be the Christ, Acts viii. 37, and declared the same, Acts ii. 36, must he not be the Prophet, the Priest and the King now? And therefore the kingdom now.

REPLY.

The word "Christ" simply signifies "anointed," and may be applied to any one to whom the act of anointing has been administered, be he prophet, priest or king. Therefore they were Christs. But the expression "the Christ" would indicate or mark out some particular Christ, and is made to refer

1. To the character of whom Moses prophesied: "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him shall ye hearken; and the Lord said, I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I command him. And it shall come to pass that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him." Deut. xviii 15, 17-19.

2. To the character of whom the Psalmist speaks: "The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchisedec." Psa. cx. 4.

3. And to the King to sit upon David's throne as predicted: "The Lord hath sworn in truth unto David; he will not turn from it; Of the fruit of thy body will I sit upon thy throne." Psa. cxxxii. 11. To Zedekiah: "Thou profane wicked prince of Israel, whose day is come, when iniquity shall have an end, Thus saith the Lord God; Remove the diadem, and take off the crown: this shall not be the same; exalt him that is low, and abase him that is high." Ezek. xxi. 25-26. And to the mother of Jesus: "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his Father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Luke i. 32-33.

But now the question arises, since Peter made his confession using the present tense—"Thou art the Christ," did he use the present tense to denote a then existing fact, or did he use it prospectively? That he did not use it to denote a then existing fact is very evident,

1. From the language of Paul pertaining to Christ's priesthood, in which he says: "For were he on earth, he should not be a Priest, seeing that there are priests that offer gifts according to the law." Heb. viii. 4.

2. From the many expressions relative to the then future existence of the kingdom—such as to the people when drawing near to Jerusalem—"He said a certain nobleman went into a far country to receive for himself a kingdom and to return." Luke xix. 11. To the disciples when eating the supper—"I will not drink of the fruit of the vine, until the kingdom of God shall come." Luke xxii. 18. "I appoint unto you a kingdom, as my Father hath appointed unto me." Luke xxii. 29. "Fear not little flock; for it is your Father's good pleasure to give you the kingdom." Luke xii. 32. To Joseph of Arimathea—"Who also himself waited for the kingdom of God." Luke xxiii. 51.

Therefore, as these Scriptures unmistakably show that Jesus was not then an officiating priest and king, your question is answered; and every mode of argument applied, to commence his official work this side of his ascension, when carried out will place the commencement of that work in the future.

I am well aware that to this last remark you, and possibly others may object from the consideration that it is often stated, and I have no doubt but what strongly believed that when Jesus comes again, then his official work as priest is at an end, then the mediatorial throne is vacated, and that mercy to humanity is then ended. But let me ask, that, notwithstanding men so preach it, and the hearers so believe it, do the Scriptures so teach it? Where do the Scriptures teach that he ever ceases to teach? Ever ceases to act as priest? Ever sat upon a mediatorial throne and is therefore to give up a mediatorial throne; and that mercy is to cease when Jesus comes again? Nowhere but abundantly to the contrary upon all those points.

But let us look at this subject a little further, and learn more of it if we possibly can. Jesus of Nazareth was anointed, and therefore, became, as the act indicates a Christ. He is the character prophesied of as the coming Prophet, Priest and King of the world, and therefore was entitled to be called the Christ.

Next it is said of his disciples: "You have a (*chrisma*) anointing from the Holy One." And, "The (*chrisma*) anointing which ye have received of him abideth in you." 1 John ii. 20, 27. Therefore, they are anointed ones—Christs—and were said to have been called Christ-ians at Antioch, and addressed by Peter and exhorted in their sufferings to suffer as a Christ-ian. Further, these anointed ones—Christians, who have been called out from the world, taken together as a mass, as a collective body are symbolically viewed under the symbol of the human body. See Matt. xviii. 8-9. "Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee; it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee; it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire;" Rom. xii. 4-5; "For as we have many members in one body and all members have not the same office; so we, being many are one body in Christ, and every one members one of another." 1 Cor. xii. 12. "And as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For by one Spirit are we all baptized into one body." 1 Cor. x. 16. "The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body, for we are all partakers of that one bread." 1 Cor. xii. 18, "Now hath God set the members every one of them in the body, as it hath pleased him. And if they were all one member, where were the body? But now are they many members, yet but one body. Verse 27. Now ye are the body of Christ, and members in particular." Eph. iv. 16. "From whom the whole body fitly joined supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." Eph. i. 17-22. "The God of our Lord Jesus Christ . . . gave him to be the Head over all things to the church which is his body."

Thus, with this symbol before us the disciples as the many members and Jesus as the head, when all are raised from the dead changed to immortality and Jesus as the head takes his place with them they then become the Christ body, which assumes the government of the world. They are the seed of the woman who are to bruise the serpent's head. They are the seed of Abraham who are to administer the blessings to the families of the earth. They are the *Ah-Shaddai*—mighty coming ones of Abraham. They are the *Tahvah*—the coming Redeemer of the world manifested to Moses. They are the one like the Son of Man who approaches the Ancient of days as seen by Daniel. And then, and not till then is the full complement of the expression, "Thou art the Christ." Most assuredly then the expression, with Peter was prospective, and will forever remain so till the Christ body is complete.

(*To be Continued.*)

Christian Union.

Dearly Beloved Brethren and Sisters:—In order that this priceless boon of a Savior's purchase be exhibited by us, who claim to be the disciples of Jesus, it is highly important that we have unwavering confidence in the prophetic word—that the prophets of Israel spake as they were moved by the Holy Spirit. Taking the Scriptures of Israel as our only rule of faith and practice in godliness, and sure guide to the Eden of rest, and thereby renouncing all sectarian names and human creeds, or articles of faith which have been drawn up by uninspired men, stating what they must believe, and what they must not believe, all for the purpose of creating a party and exalting self instead of Jesus the Life-Giver.

2. That we abide by the literal interpretation of this best of all books, the Bible of Abraham's God!

3. That we believe that its author has given it to us, clothed in language that we may understand.

4. That we allow each other the right to search and understand the Scriptures of the Old and New Testaments for themselves.

5. That man must "live by every word of God."

6. That "every word of God is pure." Hence, in order to our purification, it must be believed and obeyed.

7. That we believe "all Scripture given by inspiration of God," is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly "furnished unto all good works." Hence, the importance of searching them daily, in order to obtain the mind of the Deity.

8. It is highly important that we "give heed to the sure word of prophecy, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise."

9. That we belive in a literal fulfillment of the prophetic word.

10. That when we hear a truth or doctrine advanced, which comes in collision with our peculiar notion of things, instead of rejecting them turning them into burlesque, we should remember that God has made it our duty to compare them with his unerring word, and, if they are found to be in harmony with it, then it is for us to receive them, though it may be at the sacrifice of a degree of popularity which we have gained by propagating error, or keeping back truth for the sake of worldly gain!

11. We should remember that the Great Head of the church has made it our duty to preach a whole gospel.

12. We must occupy a position that will enable us with pleasure to grant unto our brethren and sisters who may chance to differ with us on the true import of certain portions of the Scriptures of Israel, freedom of thought and speech, and, at the same time, exercise Christian kindness and patience towards them.

13. We must, at all times, occupy the position of a learner in the school of Christ.

14. We should acknowledge Jesus as our only head and leader, and those who do the will of God, as our brethren and sisters, seeking to fill our proper place in the body—the church of God.

15. We should seek to exalt Jesus instead of ourselves.

16. We should have love one to another, even as Jesus hath loved his sheep, by laying down his life for them!

17. We should "esteem others better than ourselves."

18. We should imitate Jesus our pattern, by bringing our will into subjection to the will of God! And, in the accomplishment of this noble work, God's will will be seen in our writings, sermons, exhortation, and in all our works.

Dearly beloved, let these rules be observed, and the cry of division would no longer be heard among us, and our weather-beaten bark would have the waters of strife and misrepresentation for those of peace and joy. Amen.

R. V. LYON.

"But be ye Doers of the Word, and not Hearers Only, Deceiving Your Own Selves."—James i. 22.

What does James mean by this language which is so pointed? The next verses following explain all. If a man looks in a glass he sees his natural face, but turns straightway and forgets what manner of man he was; forgot how he did look. So it is with hearers only, in one ear and out through the other—forgotten. Why? Because it lacked the practical part to make it perfect. We must practice our calling if we would be perfect in it, or, as James says, "Faith, without works, is dead." What, then, are the works? Let James tell us. "What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him? If a brother or sister be naked, or hungry," and you say, "be filled or clothed," will that answer without you help him? I guess not. There is a little work to be done there in order to clinch your faith. Why, this? Because we are not living for ourselves alone, but for others. We must not be selfish, for it is one of the lusts of the flesh that are continually warring in our members. We must beware. How will the world, in general, believe us that we are Christians without we throw these little acts of kindness around us, and not only the pleasure it gives to the donor and recipient? It is a gratification to know that we have done these little thousand and one gifts, or acts of kindness, wherever it lay in our power, whether to brother or sister, friend or foe, it matters not. It all goes in our lifetime, and is a guarantee of our faith; "but let not your left hand know what your right doeth." Do not parade your benevolence publicly, for the Lord knows that it is only loaned to us. Why! how is this? says one. What I own, I own. Yes, my friend, but can you take it with you when you die—your brown stone front, or your splendid ground, or your coffers? No; you cannot. What are you going to do? Why, leave it behind. Well, then, you are not owner. This is the vineyard of the Lord and Master, and he is coming ere long.

Well, dear brethren and sisters, I wish I could do better in my writing, but I do the best I can, and sincerely hope the little efforts I am putting forth in my feeble way, may add encouragement to others of like faith; that, together, we may strive for that crown that awaits all who hold out faithful to the end; and that we may be patient in well doing, and, by so doing, seek, for what! Wealth? No. Simply this: Glory, honor and immortality; which means eternal life. This will put us, friends, where death will not reach us; no sorrow, nor pain any more. And we must learn to wait for the reward, be patient, and not tire of the efforts; however futile they may seem to us, they will be made right in their time. Leave that to the Lord.

Learn to wait—life's hardest lesson,
Cannot, perchance, through blinding tears,
While the heart-throbs sadly echo
To the tread of passing years.

Learn to wait—hope's slow fruition;
Faint not, though the way seem long;
There is joy in each condition;
Hearts through suffering may grow strong.

Constant sunshine, however welcome,
Ne'er can ripen fruits and flowers;
Giant oaks, only half their greatness
To the scathing tempest's powers.

Thus a soul untouched by sorrow,
Aims not to a higher state;
Joys seek but a brighter morrow;
Only sad hearts learn to wait.

Human strength and human greatness
Spring not from the sunny side;
Heroes must be more than driftwood
Floating on a wayless tide.

Yours as ever in patience,
THOS. HUGHES.

Stockton, Cal.

Those content with less degrees of comfort, are best prepared for, and most likely to receive greater.

SENTENTIOUS PARAGRAPHS.

That is never said wisely that comes of passion and anger.

The amity that wisdom knits, folly may easily untie.—*Shakspeare.*

The more patiently we suffer, the less the bitterness in the suffering.

The best protected life is the one protected by suffering.—*Golden Sands.*

God judges our actions by our motives; men judge our motives by our actions.

The mercy that can forgive our iniquities will never be severe to mark our frailties.

The wealth of a soul is measured by how much it can feel; its poverty by how little.

Christ will not cast water on your smoking coal. He never yet put out a dim candle that was lighted at the Sun of Righteousness.—*Rutherford.*

After the shower, the tranquil sun;
Silver stars when the day is done!

After the snow, the emerald leaves!
After the harvest, golden sheaves.

After the clouds, the violet sky;
Quiet woods when the wind goes by.

After the tempest, the lull of waves!
After the battle, peaceful graves.

As long as Christ sits at the right hand of God, we shall also be lords and masters over sin, death, devils, and all things.

There are strings in the harp of every life, which though covered with dust, give out music when the wings of truth stir the air.

"The very word humanity," says Max Muller, "dates from Christianity." No such idea, and therefore, no such term, was found among men before Christ.

DON'T NOT.

"When the day of life is dreary,
And when gloom thy course enshrouds—
When thy steps are faint and weary,
And thy spirit dark with clouds,
Steadfast still in thy well doing;
Let thy soul forget the past—
Steadfast still the right pursuing,
Doubt not! Joy shall come at last."

It is not unworthiness, but unwillingness, that bars any man from God. Thousands have missed of him by their unwillingness, but he never put off one soul on account of its unworthiness.—*Florel.*

It is in the minute circumstances of a man's conduct that we are to inquire for his real character. In these he is under the influence of his natural disposition and acts from himself, while in his more open and important actions he may be drawn by public opinion, and many other external motives may have taken part in them.

Those that keep from evil in times of common iniquity, God will keep from harm in times of common calamity.

DAY BY DAY.

Every day has dawn,
Its soft and silent eye,
Its noontide hours of bliss or pain—
Why should we grieve?

Why do we heap huge mounds of years
Before us and behind,
And scorn the little days that pass
Like angels on the wing?

Each morning round a small, sweet face,
As beautiful as near
Because it is so small a face
We will not see it clear.

And so it turns from us, and goes
Away in sad disdain;
Though we would give our lives for it,
It never comes again.

SELECTIONS.

[N. Y. Times.]

Construction of the Globe.—The wise Intelligence which Molded the Design.

A lecture was delivered in Chickering Hall last evening, Feb. 26, under the auspices of the New York Academy of Sciences, by Prof. B. N. Martin, D. D., entitled "Proofs of Design in the Material Construction of the Globe." The lecturer remarked that the great argument of a creative design in the construction of the globe existed among the varying aspects of nature. Seeking to prove from the phenomena of the globe the existence of a creative intelligence, one has but to investigate every department of that world which is the abode of man, and to drew forth into view the varied adaptions in every part of it which indicate an intelligent authorship. It required an investigation of the fundamental principles of the mind, its operations and impressions as given to our consciousness. The great argument of a design in the formation of the globe, of which one finds some suggestions and intimation in the writings of Plato, Aristotle, and Cicero, seemed to have reached a culmination in our own century in the elaborate treatises of Paley and Brougham and the Bridgewater volumes. Darwin had attempted to show that there was a change constantly going forward in the organism of animals, in order to adapt themselves to the circumstances under which they found themselves existing. All those that could successfully adapt themselves to circumstances lived. Those who could not died, without there being any original design in it. This kind of reasoning admitted of a twofold modification and reply. On the one hand, it might be shown that this self-adjustment is not capable of giving an adequate account for the facts of organic adaptation. It is not the only factor. The other mode of reply consisted in showing that the principle of creative design is equally observable in the permanent arrangements of the earth and its original constitution, which are incapable of modification or development. There was but a single substance on the globe adapted to the purposes of fuel. Carbon furnished the whole supply. Here we had a definite provision of one single elementary substance alone capable of answering that necessary purpose. While fuel was not absolutely essential to the animal life of man, it was necessary to the progress of society and to the advance of civilization. This fact, the lecturer thought, indicated a design and intelligence back of it all. Another remarkable adaptation was found in the presence of iron. The variety of uses to which iron was applied were innumerable, and indicated a wise provision of nature. In the past we had had the stone age, the brass age, and the iron age. The civilization of mankind really commenced with the iron age. The many adaptations which we saw around us, the many conveniences and instruments of progress, the many ornaments of taste and beauty, and all things which contributed to the progress and happiness of man, were so clearly the product of design that we were forced irresistible to the conclusion that behind them all was a wise and beneficent intelligence which had molded them all with a design. In closing, the speaker said: "Shall we not join that chorus of rejoicing ones on high, who sing before the Throne. 'Great and marvelous are Thy works, Lord God Almighty!'"

The love that survives the tomb is the noblest attribute of the soul. If it has woes it has likewise its desires; and when the overwhelming burst of grief is lulled into the gentle tear of recollection, then the sudden anguish and convulsive agony over the present ruins of all we most loved are softened away into pensive meditation of all that it was in the days of its loveliness. Who would root such a sorrow from the heart? Though it may sometimes throw a passing cloud over the bright hour of gayety, or spread a deeper sadness over the hours of gloom, yet who would exchange it for the song of pleasure or the burst of revelry? No; there is a voice from the tomb sweeter than song; there is a remembrance of the dead to which we turn even from the charm of the living.

Gen. Loris Melikoff, the new Russian military dictator, is a handsome soldier, with black curly hair, large, dark, sparkling eyes, a somewhat bronzed complexion, and features which, without being quite regular, are comely and refined. He is of middle stature, of a slight, nervous structure and spare person. His manners are polished and extremely affable, while his conversation is lively and easy. He has been one of the most successful of the military governors who have been invested with supreme power in their districts during the last year. He is a man of great and varied accomplishments. In addition to his native language, Armenian, he is familiar with and speaks Russian, French, Turkish, and Persian, but not German and English.

A house built in 1639 still stands in Dedham, Mass., and is the oldest in New England. It is beautifully situated under heavily branching elms, with a moss-covered roof. Much of the original furniture, 240 years of age, still remains, and has been in the possession of one family, named Fairbanks, during all of that time.

THE RESTITUTION.

S. A. CHAPLIN, Editor.

PLYMOUTH, INDIANA, APR. 7, 1880.

AT our meeting in Plymouth, Sunday, April 4, two young ladies, Miss Lottie Armstrong and Miss Kittie B. McDonald came forward to yield the obedience of faith to the command of our Savior in the great commission. In the afternoon we repaired to Pretty Lake, a most lovely sheet of water, and buried these new converts to our dear Redeemer beneath the rolling waves that a strong wind was drifting toward the shore where the ordinance was administered. Our young sisters made up their minds upon due investigation, and resolutely and unhesitatingly were placed in that liquid grave so significantly symbolical of the death, burial, and resurrection of both the Redeemer and the redeemed.

WE give Bro. A. King's concluding article on the non-resurrection of the ungodly in this number. On this particular theory we have now placed before our readers the lengthy arguments of three different writers without note or comment. We have read these articles with attention, and, though indisposed to enter into any argument, having promised to keep quiet, we feel at liberty to express our individual sentiments that we may not be misapprehended by any of our brethren, nor misrepresented by any of our exchanges. We still believe that Jesus in John v. 28, 29, taught not only a literal resurrection of the dead, but also of two distinct classes or orders of the dead, one of these classes attain to the resurrection of *life*, and the other class come forth into the resurrection of *judgment*. For parallel texts consult Luke x. 14 and Luke xi. 32, 33. Where the same Greek word is rendered *judgment* instead of *damnation*. As it respects Acts xxiv. 14, 15, we do not think there has been any *mistake* made in rendering Paul's language into the English. We have no doubt that Paul believed that there would be a multitude raised from the dead who have died in an unjustified state. When we read the eleventh chapter to the Romans it is difficult for us to conclude that he was persuaded that an overwhelming majority of the lineal descendants of Abraham embracing seventy or eighty entire generations since the ten tribes went into captivity, must go down to utterly helpless graves. He well knew that only a remnant would win the heavenly exaltation of sharing with the Redeemer the honors of eternal royalty; but he also knew that the prophet had written that "In the Lord shall all the seed of Israel be justified, and shall glory." There can be no just grounds of complaint on the part of those who limit the resurrection to the just alone that they have had no opportunity to publish their sentiments through THE RESTITUTION. We assure them that it has been against the protest of many of our readers that the non-resurrection theory has been admitted. Though not endorsing it ourself we have been willing to hear all sides. The different parties have had ample space to explain themselves, and now very many of our readers imperatively demand that the paper be devoted to subjects of a more practical bearing on the living issues of our own age and generation. With this demand, personally we feel disposed to comply. If we will now go to the work of preaching the gospel to the *living*, God will take care of the *dead*.

ST. ANNE, ILL., March 31, 1880.

S. A. Chaplin:—

DEAR BROTHER:—Please allow me to intrude upon your valuable time a few moments. Can you give me any information as to a railroad being built at Jerusalem and the Holy Land? I understand there was a Railroad Company organized under the "Foreign Railroad Law" of Massachusetts. Do you know who the officers of said Company are, & where any information could be had concerning them? Can you give me the name and address of some Christian brother residing at or near Jerusalem?

B. R. NORDYKE,
Agent C. L. & C. R. R.

The following article from a paper kindly sent us by some friend will furnish our brother all the information in our possession in regard to the contemplated railroad in Palestine. In this literal way such prophecies as these are to receive their strictly literal fulfillment.

In that day shall there be a highway out of Egypt to Assyria and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians.

In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land. Whom the Lord of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance. Isa. xix. 23 25.

We can give the address of no one at Jerusalem except Wm. W. Doughty whose articles we have copied into our paper from the *Age to Come Herald*, and to whom we are now sending THE RESTITUTION. We do not know how long he will remain in Palestine. It seems a little singular to us to direct a paper to Jerusalem, Palestine, Syria.

(Foreign Advertiser.)

THE PALESTINE RAILROAD — DAYBREAK IN THE EAST.

Since the brief statement last month of the Palestine railroad we have learned additional facts concerning it which give the enterprise new importance. It is certain to become, when completed, an efficient element in Eastern politics. In case of peace, it will be of continuous benefit to the nations it connects; in case of war, it will give immense advantage to the power which controls it. As was understood when the charter was first made public, the Massachusetts corporators are a small factor. The real work is to be done with the financial support of two large English banking houses, and the charter was obtained with the minimum amount of capital and number of incorporators. There are in the company fifteen men, with each one share of stock at one hundred dollars, and only eight of the fifteen live in Massachusetts—just enough to come within the law. It is likely, however, that the enterprise will receive aid in this country, perhaps more than was first expected, for within three days a Boston capitalist has subscribed for twenty-seven thousand dollars' worth of the stock. The same spirit, furthermore, which led him to subscribe is likely to be an inducement to others.

Under the charter the proposed road will extend from Cairo in Egypt to Mosul on the river Tigris, with branches to Jerusalem, Jaffa, Nablus, Beirut, Aleppo, Iskenderoon and Erzeroum, if it should be judged best or necessary to build them. In detail the route is described as follows: Beginning at Cairo, the road runs northward on the Pelusiac branch of the Nile to Port Said, the northern end of the Suez canal. At this point connection will be possible with the lines of steamers running between the East and Europe. Turning eastward from Port Said, the road will pass over the level plain near the seashore, across the desolate tract between Egypt and Palestine. Soon after entering Palestine it goes through Gaza, Esdud (the ancient Ashdod), and thence to Ramleh. At this place the branches for Jaffa and Jerusalem will leave the main line, the Jerusalem branch ascending the valley of the Nahr Rubin and Wadi Surar. It reaches the city from the north and west of the Gihon valley, and the station will be at or near the Damascus gate. Leaving Ramleh, the main line runs north through the plain of Sharon to a point near the ancient Bethar, whence a branch is proposed to Nablus, the ancient Shechem. Continuing northerly from Bethar to the Abu Zabura, the road ascends that river valley and crosses the Carmel range through the Megiddo pass.

From Cairo to this point the maximum grade is twenty feet to a mile, and through the pass it is forty feet to a mile. From the base of the hill of Megiddo a branch is proposed, to run down the plain of Esdraelon, and thence northward along the shore through Acre and Sidon, and by the ruins of Tyre to Beyrout. Iskenderoon lies north of Beyrout at the north-east corner of the Mediterranean Sea, upon the gulf of the same name. The main line passes from Megiddo across the plain of Esdraelon, by the base of Mount Tabor, and along the west side of Lake Gennesaret. It crosses the Jordan at or near Jacob's bridge, and follows up the valley, and gradually climbs the Jebel Heish at a grade of sixty feet to the mile. Crossing the summit and descending the valley on the other side, it stretches across the plain to Damascus. Thence it is projected to the Euphrates, to connect with the Euphrates Valley railroad, which is about to be built by an English company. From the river it extends to Mosul, and will connect there with a proposed railroad from Diabekir and the Black Sea. Branches to Aleppo and Erzeroum will be constructed as soon as desired after the completion of the main line.

Such is the plan. As it stands, it brings the Russian frontier near Egypt and makes connections with India more feasible. If it should prove to be the beginning of a widely extended system of railways from India to Asia Minor and the Mediterranean Sea, it will quicken wonderfully the older civilization of the East with the newer civilization of the West. It will strengthen the power of English arms, English customs and the English language. With the influence England now has over Turkey, with the island of Cyprus in the control of England, with a railroad straight into the continent built by English money and managed in English interests, the island kingdom would be more than ever a power in the East. Such a road as this will strengthen England in her defense against Russia, whenever the contest comes between the enlarging boundaries of the dominion in India and the southward creeping line of the Muscovite empire.

It is the intention of the officers of the road to push its construction rapidly as soon as the necessary authority can be obtained from the Turkish government. This authority is expected soon, through the exertions of the projectors and the English and American ministers at Constantinople. The President of the road will depart in a few weeks for London, Constantinople and the East.

COMMUNICATIONS.

Coming Age—Its Proximity—Terms Defined—Little Horn, What Power?—Gabriel's Third Visit—Literal Narration of Events From the Days of Daniel to the Resurrection—Various Dates—Characters—Time of the End.—No. 13.

J. P. WEETHEE.

1. *Terms Defined.*—The first term which we propose to explain is the *Sanctuary*. What is its signification in the vision? (See Dan. viii. 14.) "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." What is this SANCTUARY? The following is the Hebrew:

עַד עֶרֶב בֹּקֶר אַלְפַּיִם וּשְׁלֹשׁ מֵאוֹת וְנִצְדַּק קֹדֶשׁ

ad erev boker alpayim vesh'losh maoth v'nitz'dak kodesh.

Kodesh is the word that is rendered sanctuary, and is the word used by Gabriel's forerunner, a heavenly messenger. It is a symbol of some thought, for words are symbols of thoughts. There must be in that word, some clear, distinct, and leading thought. What is that thought? How is the word used in other places?

We have examined the Hebrew word *Kodesh* in more than one hundred passages, with the following results:—1. Its primary meaning is holy, and is a Divine attribute; one of the names of the Deity,—"Holy and reverend (is) his name." Psa. cxl. 9. 2. Its second feature is that of place. Wherever God dwells that place is a holy place, or sanctuary, whether in a person, house, or land. God himself is called a sanctuary. Ezek. xi. To Judah was God's sanctuary (Psa. cxiv. 2) because He dwelt with Judah. Messiah was to be a sanctuary. Isa. viii. 14. Heaven is a sanctuary (Psa. cl. 19) since it is God's dwelling-place. While God dwelt with Israel, they were his sanctuary. The holy of holies, which was first in the tabernacle in the wilderness, then in Jerusalem, and finally, in the temple, is called the sanctuary (*kodesh*) not less than eighty times. Holy of holies is the usual meaning of sanctuary. Its meaning then, was enlarged so as to include, both the most holy place, and the holy place. After that it gave its name to the whole tabernacle a type of the universe; then to the temple, afterwards to the city, then to the land. Exod. xv. 17; Psa. lxxviii. 54; Isa. lx. 13. The entire earth will be a sanctuary. The word sanctuary has for its distinct and leading thought, the *dwelling-place of Jehovah*, whether in a *person, house*, or *land*.

But it is asked: What does it mean in Dan. viii. 14? This question we propose now to consider. It was given in answer to a question, which one holy (one) asked another holy (one) קָדוֹשׁ "Then I heard one holy (one) speaking, and another holy (one) said unto לְפַלְמוֹנִי —*la Palmoni*—this particular one (that he heard speaking). How long (shall be) the vision (concerning) the daily (sacrifice), and the transgression of desolation, to give both the sanctuary (*kodesh*) and the host (צָבָא *tza-va*, multitude) to be trodden under foot." Verse 13. The sanctuary is God's dwelling-place among men, and, therefore, while occupied by him it is holy, and host means the vast company that resort to it for worship. These two expressions refer to the same event. "The sanctuary and the host to be trodden under foot," Dan. viii. 13, and "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Luke xxi. 24. So, likewise, are Dan. ix. 26, and Rom. xi. 25. The sanctuary, about which the "wonderful numberer" (Dan. viii. 13) was speaking, was in Jerusalem, and fared the fate of that city; so did the host, or people. There never has been a time since the fall of Jerusalem by Titus that that sanctuary and host have not been trodden down of the Gentiles; consequently the sanctuary (holy place) is not yet "cleansed." What shall be done to the sanctuary? "Then shall the sanctuary be cleansed." Verse 14. Let us examine the Hebrew, for that is the language used by the Palmoni, the heavenly messenger. The Hebrew of the word "cleansed," is נִצְדַּק (*n'tzadak*) *v'nitz dak, Niph. Pret.* with ו *vau* conver. Its primary meaning is acquitted, made free: Used here as a future tense,—then shall the sanctuary be acquitted, made free, cease to be trodden under foot. It shows the reverse of what it has been during the latter part of the 2300 years.

3. *Daily.*—The Hebrew is תָּמִיד *ta mid*,—הַתָּמִיד *ha ta-mid*, the continual. לֶחֶם תָּמִיד *le hem ha ta mid* —the continued bread, or the bread constantly placed in the temple—night and day. *Ta-mid* is found in Dan. viii. 11, 12, 13; in Dan. xi. 31, and in Dan. xii. 11. *Sacrifice* does not follow in the Hebrew, in either one of the five passages. That word is supplied by the translators, and incorrectly, we think. When the word sacrifice is necessary to the meaning it is expressed, as in Dan. ix. 27, "He shall cause the sacrifice and oblation to cease." Daily must, therefore, limit some other noun,—abomination—as the daily Pagan ritual. The sacred fire was kept constantly burning in their temples, as an object of worship, and to aid in consuming unclean animals offered in sacrifice, these daily or continual heathen practices were to God an abomination. These fires were kept continually burning; it was, therefore, a *continual* abomination; this we call the Pagan daily or continual abomination, which, under Constantine the Great, was removed, to give room to the Papal abominations.

4. *Abomination.*—We are now prepared to examine the word translated *abomination*. In Dan. ix. 27, we have the following Hebrew:

וְעַל כְּנַף שִׁקּוּצִים מְשֹׁמֵם

v'al K'naph shik-kutz-im m'shomaim; and on the wall (battlement) the eagles of the Desolator. One Hebrew Lexicon renders it as follows: "The Scripture use of the word abomination is what we now propose to investigate. We have examined the term in about one hundred and thirty passages, in the singular and plural, with the following results:—The English word has two principal Hebrew words, *to-at rah*, and *she-ketz*. From the 130 passages, we deduce the this great truth:—whenever abomination refers to a person, place, or thing, which, in itself, is unclean, in the eyes of God, the word *she-ketz* is used; when it refers to the *actions* and practices, that are impure, the Divine Spirit uses the word *to at rah*. Let us examine a few passages to illustrate the general practice. *To at rah* is used in more than one hundred texts, from which we make our quotations:—"Bring no more vain oblations, incense is an abomination (*to-at-rah*) unto me; the new moons and Sabbaths, the calling of assemblies, I cannot away with." Isa. i. 13. "And none considereth in his heart, neither (is there) knowledge nor understanding to say, I have burnt part of it in the fire; yea, also I have baked bread upon the coals thereof; I have roasted flesh and eaten (it); and shall I make the residue thereof an abomination (*to-at rah*)? Shall I fall down to the stock of a tree?" Here the Jews are practicing heathen idolatry. Their actions, in the sight of God, were (*to at-rah*) an abomination.

"And I brought you into a plentiful country, to eat the fruit thereof and the goodness thereof; but when ye entered ye defiled my land, and made my heritage an (*to at rah*) abomination?" Jer. ii. 7. "Were they ashamed when they committed (*to at-rah*) abomination? "And they build the high places of Baal, which (are) in the valley of the son of Hinnom, to cause their sons and their daughters to pass through (the fire) unto Molech, which I commanded not, neither came it into my mind, that they should do this (*to-at rah*) abomination, to cause Judah to sin." Jer. xxxii. 35. "And they were haughty and committed (*to at-rah*) abomination; therefore I took them away as I saw good." Ezek. xvi. 50. Heathen corrupt practices are here called abominations. "Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men, is (*to-at-rah*) abomination in the sight of God." Luke xvi. 15. "And there shall in nowise enter into it any thing that defileth, neither (whatsoever) worketh (*to-at-rah*) abomination, or (maketh) a lie; but they which are written in the Lamb's book of life." Rev. xxi. 27. *To at-rah* always refers to impure and unlawful *actions*.

Let us now see how the Spirit uses the word *she-kets;* what thought he designs to convey. Since language is the medium of thought, through it we shall see the thought, which came directly from Jehovah. This alone is inspired.

List of Unclean Things.—"And all that have not fins nor scales in the seas, and in the rivers, of all that move in the waters, and of any living thing which (is) in the waters they shall be an abomination (*she kets*) unto you; ye shall not eat of their flesh, but ye shall have their carcasses in abomination (*she-kets*).

Among the Fowls.—"These are (*she-kets*) an abomination among the fowls; they shall not be eaten, they (are) an (*she kets*) abomination; the *eagle*, ossifrage, vulture, kite, raven, owl, cormorant, night hawk, cuckow-hawk, great owl, swan, pelican, gier-eagle, stork, heron, lapwing, and the bat. All fowls that creep, going upon (all) four, (shall be) an (*she kets*) abomination unto you." * * * *

Creeping Things.—"And every creeping thing that creepeth upon the earth (shall be) an (*she-kets*) abomination. Whatsoever goeth upon the belly, and whatsoever goeth upon (all) four, or whatsoever hath more feet among all creeping things that creep upon the earth, them ye shall not eat; for they (are) an (*she kets*) abomination. Ye shall not make yourselves (souls) abominable תְּשַׁקְּצוּ *ti shak ke tzoo* with any creeping thing that creepeth, neither shall ye make yourselves unclean with them, that ye should be defiled therefore." Lev. xi. 10, 13 20, 41, 42, 43.

"For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom (Molech) the (*she kets*) abomination of the Ammonites. Then did Solomon build an high place for Chemosh, the (*she-kets*) abomination of Moab, in the hill that (is) before Jerusalem; and for Molech, the (*she-kets*) abomination of the children of Ammon." 1 King xi 5, 7. Here idols are called (*she kets*) abominations; and, as they were continual, they were daily abominations.

"They that sanctify themselves, and purify themselves in the gardens, behind one (tree) in the midst, eating swine's flesh, and the (*she-kets*) abomination, and the mouse, shall be consumed together, saith the Lord." Isa. lxvi. 17. (See verse 3).

Shek kutz-im, the plural of *she kets*, is found in Dan. ix. 27, and is explained above. "And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily (sacrifice), and they shall place the (*she-kets*) abomination that maketh desolate." Dan xi. 31. "And from the time (that) the daily (sacrifice) shall be taken away, and the (*she-kets*) abomination that maketh desolate (margin, to set up the abomination) set up, (there shall be) a thousand two hundred and ninety days." Dan. xii. 11. The daily or Pagan (*she-kets*) abomination is removed, and its substitute the Papal (*she kets*) abomination set up.

The 1290 days (years) date from the period of the removal of one abomination, and the setting up of the other.

"When ye, therefore, shall see the (*she-kets*) abomination of desolation, (*ha-m'sho-maim* desolator) spoken of by Daniel the prophet, stand in the holy place (*ko desh*) sanctuary; who readeth, let him understand." Matt. xxiv. 15. Cestius Gallus about the middle of the year A. D. 66 comes into Judea. He besieges the temple of Jerusalem; retires; is defeated by the Jews. The Christians, seeing a war about to break out, retire to Pella, in the kingdom of Agrippa, beyond Jordan.

"But when ye shall see the (*ha shekkoots'—ha m'sho maim*) abomination of desolation, (desolator) spoken of by Daniel the prophet, stand where it ought not (let him that readeth understand) then let them that be in Judea flee to the mountains." Mark xiii. 14. The Roman was always an empire of idols, Pagan and Papal. Pagan idols, baptized, became Papal idols, with new names those of departed saints. The Papacy is baptized heathenism. Supplementary Paganism: it is the abomination of the *Desolator*.

5. *Desolator—Who?*—We shall be obliged to confine this number to defining terms—leaving the other subjects, at the head of this number, for future investigation. Our numbers are accumulating beyond our expectations. We started out with two leading thoughts in our mind:—1. The *Coming Age* itself. 2. The *Proximity of that Age*. On the *first thought*, we were as brief as the subject would allow, to be presented distinctly, and in a manner to be understood.

In eliminating the second thought we proposed to follow each chain of prophecy that extended to that event, and by comparing the events predicted with the history of the world, to learn our present position relative to the coming age. In Daniel's prophecies there are three of those continuous chains of events, in three classes of symbols, seen in, at least, three distinct visions: 1. The metallic image, extending to the coming of Christ to establish the fifth universal monarchy. 2. The four great beasts extending to the coming of Christ and the saints' reign. These two chains we have traced and finished. 3. The vision of the ram, he goat, and little horn of Dan. viii. This vision is without any serious difficulty, so far as it relates to the first two classes of symbols, the ram and he-goat, both being explained by the angel Gabriel. The entire difficulty lies in identifying the agent symbolized by the little horn, and in eliminating his agency, as explained by the messenger Gabriel in his three noted visits to Daniel. We have condensed our expositions as much as the nature of the subjects will allow. Follow us, then, as we pursue the intricate ramifications of our *second thought*.

Who is the Desolator?—Our English translation of the Hebrew *M'shomaim*, is desolation; in the margin on Dan. ix. 27, it is rendered desolator. Which is correct? Our common version brings to view a great system of idolatry by the word abomination, and a terrible wasting, without naming an agent, yet the vision, of which this is in part an explanation, presents an agent and agency.

(To be continued.)

NEWS ITEMS.

PARIS, April 3.—At the colliery explosion at Anderlues, Belgium, forty-two persons were killed. Forty four persons in the pit escaped.

ORANGEMEN ATTACKED BY CATHOLICS.

LONDON, March 31.—At Coal Island, in the county of Tyrone, a party of Orangemen entering the town was attacked by a crowd of Roman Catholics. The police interfered and were obliged to fire, wounding two of the attacking party.

ADVANCE OF CHINESE.

ST PETERSBURGH, April 3.—It is reported that the Chinese troops have crossed the Amoor river into Russian territory.

THREE HOURS A DAY OF BOMBARDMENT.

BUENOS AYRES, March 6, via Lisbon, April 1.—The Chilian ironclad Huascar is bombarding Arica three hours daily. A part of the town is burning. It is defended by 12,000 Peruvians, who have inflicted much injury upon the Huascar.

CAUSE OF AN AMBASSADOR'S RESIGNATION.

PARIS, April 3.—The *Temps* states that the resignation of Teisserenc de Bort, Ambassador at Vienna, was due to his disapproval of the anti-Jesuit decrees.

THE GREAT AGITATION.

The war on the Jesuits continues with unabated violence, neither side showing any evidence of yielding. In *Les Debats* John Lemoinne has another article. He says: "Under the Republican Government the Jesuits have always been more leniently treated than under a monarchy; and it is only when the Republic refuses itself to be expelled by them that these arch plotters and conspirators raise the cry of persecution and talk of Nero and Diocletian. *Le Soleil* publishes a circular letter from the Archbishops and Bishops who are the founders of the Catholic University of Algoefangers, announcing their intention to continue the educational work of the institution undismayed by the provisions of the recent law on higher education. It is estimated that there are 20,000 pupils of unauthorized religious congregations in France, one-half of whom are taught by the Jesuits. The decrees promulgated by the Government order the parents and guardians of these pupils to withdraw them.

THE BIBLE IN THE PUBLIC SCHOOLS.

FAIRBURY, Ill., March 31.—The Supreme Court has finally decided the important question of permitting the reading of the Bible in the public schools, in favor of such reading. The issue was raised in a school in Forest township, where the directors ordered fifteen minutes' reading of the Bible each morning, and directed all scholars, during its reading, to refrain from other studies. Mr. McCormick, a Catholic, regarding the reading as religious instruction, and not contemplated by the public school system, directed his son not to refrain from studying during the reading of the Bible, whereupon he was expelled from school. The case was decided in favor of the directors by Judge Pillsbury, and the decision is affirmed on McCormick's appeal to the Supreme Court.

LONDON, April 4.—A dispatch from Cabul says: Mohamed Jan attacked 250 Hazaras near Ghuznee. The Hazaras killed Mohamed Jan and two other chiefs. Hard fighting followed, ending in the total defeat of the Afghans.

ST. PETERSBURG, April 4.—The Russians have taken 5,000 camels from Persian Turkomans. A large number of Russian troops have arrived at Tchikislar.

The reports of the invasion of Russian territory by the Chinese are confirmed.

PARIS, April 4.—A terrible fire occurred in Montalmont, a village of Savoy. Seventeen inhabitants perished and thirty-one dwellings were destroyed.

POETRY.

An Inquiry.

TO S. ROXANA WING.

Pray where are our watchmen and leaders?
Sir, have they deserted the field?
Do they think the foes are all conquered?
Or, do they think they will quietly yield?

A few are yet firm and unyielding,
And fear not the battle's contest;
Still watching and cheering their comrades,
But where, oh where are the rest?

Say, have they lost sight of the promise?
Their trust bark by tempests been riven?
Forgetting, to those who prove faithful,
The glorious reward will be given.

We know that God's work will go forward,
His plans are unyielding to man;
Then let us take courage and onward,
Our Savior will soon take command.

May God bless our leaders who are steadfast,
The end of their watching is near;
The welcome, "well done, faithful servant,"
Awaits them, when Christ shall appear.

N. ROBERTS.

Plymouth, Ind.

COMMUNICATIONS.

The Resurrection.

Editor Restitution:—I am aware of the objections at times made in your paper by some sensitive brethren against any different ideas appearing in it from brethren who send you communications on sundry subjects of the deepest interest. After close and patient investigation, I find where one of these sensitive ones exist, there may be ten who wish the closest examination of the points which form the grand and glorious system of truth as professed by our people, and which they never would have arrived at if amicable discussion and exchange of brotherly sentiment had been shut out. It is the highest privilege of men, untrammeled by creeds, to search out every point of truth for the edification of one another, and any light that can be obtained by different brethren, to be made known and submitted to the whole. Such a proceeding is our imperative duty. We are not supposed to write or speak in order to please outsiders who do not, in any degree, sympathize with our views, and, by so doing, in a measure, compromise the truth. In my last paper I could not set forth points which have a particular bearing upon the question of the resurrection without being too tedious, so I trust you will excuse and consider this as the conclusion of the other, and give it an insertion at your earliest convenience, as the other cannot be understood without it.

It ought to be evident to every careful enquirer, that the apostle had in view, in 1 Cor. xv.; Rom. v., and all other kindred Scriptures, the believers in Jesus, both dead and living, and them only! as every one of his letters are addressed, exclusively, to that class; not one word, or one letter addressed to unbelievers. Any other view will obviate the necessity for the existence of two classes at all! Albeit, the Scriptures keep both classes distinct and separate from Genesis to Revelations. This is so prominently set forth that it is difficult to mistake it. There is not one promise in the Bible belonging to unbelievers as such, until they repent, believe, and turn in by gospel obedience; as in Matt. xxviii. 19. The application, or offer of the promises to men upon any other terms is only "strengthening the hands of the wicked," and is an unscriptural, unwarrantable proceeding of man upon their own responsibility, (however good the intention) as there is neither command or precedent for such application; and if the higher promises are given to unbelievers, certainly the lesser ones cannot be denied them!

It ought to be distinctly understood that the resurrection is no part of a threatening, but a promise of the very highest order that can be given to the obedient believer, for the simple reason that everything else which has been done for him would be useless without it. In fact, the Scriptures cannot be understood without a distinct recognition of these two sections of mankind. We read of two Adams, two images, two states, two seeds, not three of any of them. Man, up to the present, has borne the image of the *first Adam*. The next will be the image of the last Adam; but if any are raised in a flesh and blood body, they will have borne the image of the earthy Adam twice. But where do we find any such teaching?

The supposition that there will not be a sufficient number of individuals to fulfill the promises to Abraham, nor enough subjects for the associates of Jesus to reign over, is, in some measure, the basis of this universal resurrection. I have heard such objections made, and have seen writings to the same effect. In addition to this, the writings of Henry Dunn, Andrew Jukes, N. H. Barbour, Jacob Blain, Joseph B. Rotherham, and the late highly venerated George Storrs, and several others, unnecessary to mention, have placed this *theory* in its present position among the brethren. I have read more or less of the writings of all these men, and I would be very sorry to take their views in support of this or any other doctrine not plainly taught in the "law and the testimony," for this reason: because every one of them have made the most egregious blunders upon other points connected with Scriptural truth of most vital importance, if not fatal to it. If there should be any doubt of what I now state, I can furnish full proof. But a sufficient number for every purpose intended, will be brought out by the extension of the millennial reign, as intimated by the Scriptures referred to in my last paper, i. e., Deut. vii. 9; 1 Chron. xvi. 15; Psa. cv. 8. All of these Scriptures, purporting to be a part of the covenant made with Abraham, promising a blessing to "a thousand generations," or, according to Exodus xx. 6, to "thousands of generations!"

Very few would advocate the idea of generations being produced by immortals, subsequent to resurrection and change. I know of one man holding such view. But certainly there numerous generations must be produced by mortals. This must, of necessity, extend the reign of Jesus far beyond the symbolical "one thousand years." I have seen the writings of a very able writer on some points charging a co-temporary with setting forth the idea, that there will be a greater harvest of souls saved out of hell, than was ever saved from the earth. I have, myself, heard a similar idea set forth by a Universalist minister from his pulpit in the city of Cincinnati. Such are the vagaries of men's minds who wander in intricate mazes outside of Scriptural bounds.

Numbers of brethren amongst ourselves suppose that "the rest of the dead" mentioned in Rev. xx. 5, must be the unbelieving dead. Where is the proof on this point? I am aware that this first sentence in verse 6, "the rest of the dead lived not again, until the thousand years were finished," I say this sentence is rejected by the highest authorities. The "Syriac" translation does not contain it, and this is the earliest manuscript in the hands of any one, claimed to be written at the close of the first century. "Tischendorf" also rejects it; not being found in "Sinaitic" manuscript, but "Alford" and the "Bible Union" retain it. The "Diaglott" has a foot note, supposing it to be an oversight in the "Vatican" manuscript, as it is not found in it. The "Rheims," (Catholic) retains it, which is singular, if omitted in the "Vatican." But each one of those now mentioned retains the last clause of verse 5, "This is the first resurrection." The first, we understand, will take place at the Lord's coming, or the beginning of the reign; and, as a positive mention of a "first" implies the certainty of a second, or another, it is not of positively great or vital importance whether the first sentence be genuine or not, as it does not at all injure the meaning as to a "first" and a second resurrection—one at the commencement of the reign, and another at its conclusion.

Such a state of things must be brought about by the fact that there will be mortality and death under the reign of Jesus, for he must reign until he has put all enemies under his feet, and "the last enemy to be destroyed is death." This being the case, then, why may not this "rest of the dead," or this second resurrection, be the "rest" of the Lord's dead, or the believers who shall die during the millennial reign? A similar class to those already raised, if it does not apply to this class, there is not one word spoken of themselves, or their resurrection, in the whole book. Those who can believe that Jesus will have his believing people unnoticed, and raise a host of unbelievers, can do so. I am not one of them.

There is another strong objection to raising such a multitude of murderers, robbers, adulterers, fornicators, persecutors, and other vile characters, who have already cursed the earth and annoyed society more than enough. There is quite a sufficient number of such upon the earth at present without an overwhelming addition. As if Jehovah delighted in a multitude of evil-doers! It is quite apparent to me that it would be just giving them another chance of resuming their old vocations for some indefinite period, as their period in the dust would make no change in their character, as it would be only like waking from a night's sleep; and all those would be raised without food raiment, house, home or money, to obtain these necessaries. But, it may be said, that all these might be provided for by miracle, and evil-doing prevented by God's interference. Quite true, if he was so minded. But, query: Would he do it? There is, at this present time, a vast amount of *suffering* upon our earth in every country; but he does not perform any miracle to prevent it, although numbers of them would be found more worthy than vast numbers of those who, it is supposed, will be raised. Who can say that these visitations are not for the punishment of sins? such as have caused the destruction of other evil-doers.

There is also, at present, an immense amount of evil-doing throughout every country, but, apparently, Jehovah does not interfere to prevent it, unless, indeed, these unparalleled accidents which so frequently occur by fire, shipwrecks, railroads, explosions, and otherwise, should prove to be the binding of the tares in bundles, as hundreds are frequently destroyed together in a few minutes. I do not say it is so, nor do I say it is not. There is still another question. Thousands of millions of men have returned to the dust. Can such dust form bodies of flesh and blood, otherwise than by the original process which formed the first Adam, that is, by formation and inbreathing? for there is no principle in man sufficient to raise him from the dust unless he has a union with Jesus and his "life be hid with Christ in God." Col. iii. 3. Such union the unbeliever has not. *Ergo*, the first process would be necessary. But, query: Would Jehovah, or his *Elohim*, undertake the necessary process of forming myriads of bodies from the dust, and in-breathing into them to cause life to ensue, knowing right well that the greater part of them would return to the dust again? It appears to me very questionable if Jehovah would experiment in that way. Upon the whole, the most formidable objections can be raised against the likelihood of accomplishing this universal resurrection theory.

Such a period as will be introduced by the extension of the reign of Jesus will give the most ample place to produce the innumerable "seed" promised to Abraham, and it is quite clear that an innumerable "seed of the serpent" will be produced at the same time: for even under the righteous government of Jesus and his brids there will be a host of disaffected members who must be "ruled with a rod of iron," and thus compelled to subjection. By a reference to Psalms xviii. 44; lxxxi. 15; lxvi. 3, marginal reading. It will be seen that numbers will only "yield a feigned obedience." Those will form material for the last great rebellion, when the last of the viper brood, will be driven from the earth "as a man wipeth a dish." See 2 Kings xxi. 13.

The truth is, mankind, as a whole, Jew and Gentile, never did, do not now, nor never will, yield a willing, cheerful, loving obedience to Jesus, either as professors or profane; and, when, at the conclusion of the reign, the restraint is removed, it will require only "a little season" to develop the "serpent's seed," and fit them for their great attack upon the Lord's people, for they will come up as the sand of the sea, and compass the camp of the saints about and the beloved city." We read their doom in Revelations xx. 8, 9. In this we have another argument for the extension of the reign, as it will complete the number of the two "seeds," as it cannot be supposed for a moment that any number of the redeemed is to form this last rebellion against their Redeemer. I have heard two men say that the wicked dead would be raised for this purpose—"the last rebellion."

Thus, it can be seen that the "two seeds" have run up from the first two men born, i. e., Cain and Abel, and have existed from them until the last mortal is driven from the earth. It can be seen, also, that the resurrection of a single unbeliever will be unnecessary, and would end in the infliction of another death, which never has been denounced. This, I repeat, if it has, where? Jehovah denounced death upon Adam; not two deaths. He has pronounced himself unchangable; but if he should be found changable in his threatenings and punishments, so he might be in his promises and blessings to his people; and then what? Why, no certainty of the fulfilment of any of his promises. Let men beware! Such an idea would be blasphemy in its *highest form*! From such a line, I am satisfied, Jesus will keep his people. ALEX. KING.

Toronto, Canada.

SELECTIONS.

[The Lutheran.]

Who Was Pharoh's Daughter?

This question is often asked in connection with the history of Moses, and very little is given us in the Bible from which to answer it. But since men have learned to read the hieroglyphic writing, of which all Egypt is full, much that was unknown has come to light, and a monumental history has been traced which throws much information upon the biblical narratives, and very surprisingly confirms what the Bible says. William Osburn, a distinguished explorer in this department of modern inquiry, in his volumes on "The Monumental History of Egypt, as recorded on the ruins of her temples, places and tombs," has been able to trace, on grounds wholly independent of the Scriptures, what fits exactly to the history of the early life of Moses, gives the names of the parties concerned, and wonderfully illustrates and confirms the whole case with its circumstances.

It appears that "Pharoh's daughter," the person who took up and adopted the infant Moses, bore the name of Thuoris. Her father was the great Sesostris-Ramses. She was not a single, but a married woman, but so married that she still could hardly be said to be married. When already a mature woman, for political ends, her father married her to the only heir of the failing King of Lower Egypt, then an infant but a few months old. In the name of this infant husband she reigned with her father, who, by this strange alliance annexed Lower Egypt to his dominions. The child-husband, though cared for by Thuoris as a mother, never appears to have amounted to much, and when grown up was so imbecile that Thuoris still continued Queen-Regent in his name. She had one brother, who succeeded his father on the throne and reigned jointly with Thuoris, his sister, as his father had done before him. But he died in the third year of his regency, leaving an infant son as his heir to the throne. Thuoris became this child's guardian, and so had sole possession of the kingdom on her brother's death.

At this juncture of affairs the supposition is that Thuoris made the proposal to Moses, her adopted son, then about forty years of age, and royally educated, to take the throne as co-regent with her, at least till the infant son of her brother should become of age to fill the place. And it is this offer which Moses declined, "refusing to be called the Son of Pharoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season."

Thus his famous choice comes out in its full proportions and grandeur. It was a throne, a co-regency with his royal foster-mother, who had no children of her own, that he thus declined. Of course it was not done in a corner, but a formal public act, in the face of all Egypt, and of a very important political and historical effect, both as respected Egypt and himself. Thuoris seems to have been much disappointed and chagrined at it, went at once to Thebes, adopted the infant son of her deceased brother in his place, and had the child crowned King of Egypt before he was a year old, herself meanwhile exercising the royal functions in the names of her infant nephew, and not much better than infant husband.

Such a refusal and abdication of royal place of course entirely changed the relations of Moses to Egypt and its royal house. Henceforward he had to make his own way as a private man the best he could. The patronage of the throne, or any further favors from Thuoris, or her husband, were no longer his. He had given up all for the sake of his religion, his God, and the eternal recompense in heaven.

The Pharoh who occupied the Egyptian throne at the time of the Exodus, and with whom Moses, as the messenger of God, had such a fierce and prolonged contest, was the nephew of Thuoris, whom she had crowned in his infancy in the place of Moses who refused it. His name appears on the monuments as Sethos II. He was not yet eight years old when Thuoris, his royal aunt and adopted mother died, leaving him to the guardianship of her somewhat imbecile husband, who reigned with him, and dying, left him the sole sovereign of the whole of Egypt.

The husband of Thuoris died the same year in which God appeared to Moses in the burning bush; and it was to him, and to Thuoris perhaps, that the Lord referred, when he said to Moses, "They are dead who sought thy life."

Thuoris seems to have been a kind-hearted, intelligent and honorable woman. She was a particular friend of education. She had Moses instructed in "all the wisdom of the Egyptians." In her lifetime she made very thorough provision for the education of her adopted nephew, Sethos. Books and teachers were specially provided for him, and a special staff of scribes appointed to write for him histories of the exploits of his ancestors, and romantic stories to inculcate reverence and fear of the gods. The tomb of one of these scribes was discovered some few years since, and in some of the very books prepared for the benefit of young Sethos.

It does not appear, however, that the juvenile king profited much by his extraordinary opportunities. If the testimony of his own monuments is to be credited, he was an idle and profligate prince, too much given to pleasure and self-indulgence, either for the cares of state or the duties of religion. The former he left to his relatives and guardians, and the latter he neglected altogether, dishonestly squandering on his lusts what was appropriated for his tomb. He even desecrated the sepulchre of his own foster-mother and aunt, as well as that of her husband. His sacrilege in this respect was unparalleled in Egyptian annals. And as a profligate prince nearly always proves a tyrant king, we are thus prepared in advance to find him exhibiting just these features of character and administration which the Scriptures record concerning him. It was his fate to perish with his army in the Red Sea, in attempting to follow and re-capture the children of Israel.

Notice!

I beg leave to announce that I have on hand about 6,000 copies of the large seven-page tract lately published at forty-five cents per hundred, and that, to make it more convenient for purchasers, *postage stamps* will be received for amounts less than a dollar. Send orders to WILEY JONES,

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Book Notices.

The Millenial Harbinger Monthly is the name of a new magazine published in Toledo, Ohio. Its editors, Messrs. Fisher & Miller, design to give the readers public questions replete with contributions on original literature, science, art, politics, religion, and interesting topics generally. The number for April 1879, has come to hand. Its handsome cover is in exquisite taste "outward adorning" of which its unrivalled interior make-up is eminently deserving.

We have received No. 2, Vol. 1, of *The Trumpet of Israel*. It is published monthly at No. 3 Universal Place, Boston, Mass. It advocates the identity of the British Nation with the Lost Tribes. The number sent has articles of special interest.

The April number of *The Herald* is before us. This is a magazine designed for "compact readers," and it is well calculated indeed to fill its designed sphere, as it is, for this class, a new book each month. The child receives well its monthly visits with anxiety and hail its arrival with delight. Address J. L. Shorey, 36 Bromfield St., Boston, Mass.

Robinfred, that gem for the wee bairnes, is also on our table. D. Lothrop & Co., Boston, Mass., prepare this Jewel of print for the sparkling eyes of the little minikanes of men and women.

MARRIED.

CUFFEL—RAILSBACK—Near *Argos*, Marshall county, Ind., at the residence of the bride's parents, March 30, 1879, by Eld. A. Chapin, Mr. William H. Cuffel to Miss Nancy M. Railsback.

DIED.

ALBERTSON—At his residence in Hamlet, Stark Co., Ind., Dec. 27, 1879, Brother P. W. Albertson, after a protracted illness of nearly six months.

Funeral services by the writer, delivered at the school house in Hamlet on the third Sunday in March, 1880, from Rev. xiv. 13, the text being selected by brother Albertson a short time before his death, and his request to have some one of the faith to preach his funeral was the cause of so long time elapsing between his death and the funeral discourse. Brother Albertson had labored in the ministry twenty-two years, the most of the time amidst severe persecution. He fell a victim to the destroying angel in the prime of life, aged about 41 years. He leaves a wife and three children and a numerous circle of friends to mourn his loss, but they sorrow not as others that have no hope, but look forward in bright anticipation to the coming of the Lord, at whose coming the sleeping saints shall be relieved from the embrace of the enemy, and the living ones shall be changed to meet to gether never more to be separated.

I also delivered two discourses at the same place on subjects connected with the Gospel of the Kingdom. The audiences were large, and perfect attention given resulting in quite a number anxious to investigate and to learn the truth and a request to visit them again, and I have reason to think that good will result. To the Lord be all the praise.

H. K. CARTER.

RESTITUTION FUND.

ARGOS, Fulton Co., Ind., Nov. 29, 1879.

Editor Restitution—With your permission I will say a few words to the brethren and for help to support the Restitution for the year 1880 and hence forward visible.

Now, dear brethren, I call on one and all who feel the matter aright, to donate for the cause of Christ the small amount of $7.00 between this and the first of January.

Dear brethren, we could do this with a few exceptions, and I thought so. I am well aware that some are not so constituted nobly, but I say to those who [illegible] answers to those who have [illegible] a free-will offering.

[illegible] y, I paste a poor! Perhaps you [illegible] used, tobacco, in some form. Or [illegible] spare me who claim to be a christian [illegible] temperately sticken that we can [illegible] a year.

We do hope that every one will respond to this appeal. Please let us hear from all those who can or will not pay the $7.00, and will they please give the reason. I am a poor man. My name is Abraham Pontious. I am 42 years old and have a large family to support. I have a small farm of 80 acres. I farm and work at the carpenter's trade to support my family. I use neither tobacco nor intoxicating drinks.

And, dear Editor, I will enclose $2.00 for one year on. I read THE RESTITUTION, and the Bible, and I hope to meet you all in that coming Kingdom. So, farewell. ABRAHAM PONTIOUS.

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POETRY.

[London Christian.]

"I Come Quickly!"

"When ye shall hear of wars and rumours of wars, be ye not troubled, for such things must needs be."—Mark xiii. 7.

He is coming—coming quickly,
To this sorrow-stricken earth;
Though the shadows fall so thickly
O'er the land which gave Him birth;
Though the vine-clad hills of Judah
Lie in misty darkness dim,
Stretching out no hands of greeting
Eagerly to welcome him.

He is coming—coming quickly,
And his feet once more shall rest
On the dusky hill-top shaded—
Purple-crowned Olivet;
For where once despised, rejected,
Where, for man, as man He trod,
He shall stand the manifested,
Mighty Savior, Son of God.

He is coming! though the nations
Whom He came and died to save,
'Mid His advent all unheeding,
Earthly honor do but crave;
They, the Prince of Peace forgetting,
Foaming out their earth-born rage,
Each and all the other fretting,
Bloody war and tumult wage.

He is coming! Like the lightning,
Shining out from east to west,
He will come—through clouds of darkness—
Sun of Righteousness confessed;
For these wars and darkening rumors
Are but thunder-claps before;
Loud Jehovah's voice is speaking,
"Jesus Christ is at the door!"

He is coming! they who listen
Hear the thrilling golden bells;
See the distant white robes glisten
Which the High Priest's advent tells;
Smell the sweet pomegranate's fragrance
Stealing on the faden air;
Know the spotless feet are pressing,
Lingering, willing still to spare.

He is coming—quickly coming,
All the crooked to make plain;
Much—so much—has got entangled,
He will set it right again;
And his hands, once stretched in pleading,
Now will open wide to bless,
With the peace of God abiding,
Those who do his name confess.

He is coming! and the trumpet
Mightily afar shall sound,
Calling to the wondrous meeting
All who rest in Christ around.
Then, while kings of earth are waging
Fiercest wars 'mid mighty din,
He will call His chosen to Him—
"Come, beloved! enter in."

Then,—though waves of sea are roaring,
Men's hearts failing them for fear,
Looking for the things which, coming,
Cast foreshadows dark and drear,—
We will trust that our redemption,
Promised long, is drawing nigh;
For they say to patient watchers,
"Christ the Lord is coming by."

He is coming—oh! so quickly;
He may come perhaps to-day;
It may be the last war-rumor
Has been sent from far away.
We may hear Him any moment
Calling all His ransomed home.
He is coming—coming quickly!
Even so, Lord Jesus, come!

CORRESPONDENCE.

But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ.—2 Pet. iii. 18.

In the chapter from which the above is taken, the apostle tells us that the day of the Lord will come as a thief, and assigns this as a reason for purity of thought, conversation and conduct. Holiness embraces all these, because, if the inward thoughts—the fountain—is not pure, the stream flowing from it—the conduct—must be impure. What thoughts are embodied in the words, "grow in grace." Grace is favor. Then the language implies that we must grow in the favor of Jehovah. It also implies that this growth is dependent upon our personal efforts. If, then, it depends upon each of us as individuals, I ask, with Peter, what manner of persons ought we to be? Brethren and sisters, how can we produce this growth which is so very essential? By constantly watching over our thoughts, words and conduct.

The idea seems to prevail to a very alarming extent, that some of us are far more exempt from temptation than others on account of temperament. Let us look at this thought in the light of the Word. Jesus Christ is the great example set before us all, and we are each commanded to be living branches of him, the true vine; nor does he call upon one of his followers to attain to this condition and exempt others from it. No, no. But, while we are commanded to grow in grace, yet we are not to suppose that our temperaments are to be changed, or our talents equalized. The person to whom the one talent was given was held just as responsible for its improvement as the one who received the ten. But the thought embodied in the text is: that each has to conquer his own besetments. Let us illustrate: One, before embracing the truth, has a hasty temper and an abusive tongue; another has a propensity to lying; another to the indulgence of his or her appetites. Before every one of us is set the perfect example, and we are each called upon to follow it as near as possible. Now, dear brethren and sisters, we can all see that, if we ever attain to the pattern, it must be by constant watchfulness, effort and prayer. While Brother A has to see to it that his tongue and temper do not conquer him, Sister B has just as difficult a task to gain the victory over her untruthfulness. We will suppose that this brother and sister are slowly gaining the mastery over their besetting sins, each day becoming stronger on account of victories gained. But the slave to tobacco and alcohol is not even making an effort to overcome. The vices are so common that they seem harmless. He smokes and chews the noxious weed with as great a relish as before. Brother, be honest with yourself. Which do you aim to please? The master, or, to gratify a depraved appetite when you use the weed? If the latter, then, in the strength of the Lord quit it once and forever. We know it will require effort, and persevering effort. We know that the besetting sins of each are hard to overcome, but we know they can be conquered, and we also know that the promises are only to them that overcome. Bye and bye a stately edifice is to be erected. This temple is to be built of polished stones. Each of us have just one stone to polish for that building. Brethren and sisters, how are we doing the work? The place we will occupy in that structure will depend upon the manner in which we prepare the stone committed to our care. Dare any of us hope to present our stone, besmeared with fleshly lusts that war against the soul? Just so sure as we make the attempt, it will be rejected as unfit to occupy a place in that glorious temple. Oh, what is fleshly gratification when compared with coming glory? Think what it cost to secure that eternal inheritance, those incorruptible crowns, and then let us each earnestly endeavor to grow in the knowledge of him who bought us. First, by the study of the Word, where his character shines in all its glory and beauty. See what patient meekness, when he stood before his accusers. Let us, at least, make the persevering effort to imitate him in self-control; it will enhance our own happiness and our usefulness. Second, by not forgetting to assemble with his people for public worship and study of the Word, remembering to test everything by the divine crucible. It will not do to endorse the teachings of even our most eloquent preachers without satisfying ourselves that they correspond with the Word. They are human just as we are, and very many times, I fear, allow pre-conceived opinions to outweigh Bible evidence. Nevertheless, it is profitable to hear them, because their theories are suggestive, and the glorious message they bear cannot be tarnished by any human hobby however ingeniously draped. No, no; we are responsible people who will be rewarded according to our works. "What is the chaff to the wheat?" M. ROCK.

St. Joseph, Mo.

Editor Restitution:—In reply to Chalta N. Willet's inquiry concerning this country, will say that this is a remarkably healthy country; also very fertile. We have but little rain east of the Cascade mountains. We depend on irrigation on the table lands; the low bottoms are self-irrigating. The yield of wheat is from twenty-eight to sixty-five bushels per acre; oats and barley, forty to sixty. All kinds of vegetables and grain north of the forfieth parallel, do well here; and such a thing as a failure is not known, only where men are too lazy to comply with the conditions. To a person used to the level, or beautifully undulating lands of Kansas and Nebraska, this country would not be likely to inspire them with a great amount of enthusiasm, for this is a mountainous region; only the valleys are cultivated. The state of society is, morally, in rather a bad condition, but, for fair dealing and other redeeming qualities, people will compare favorably with other new countries; and we find here, as elsewhere, that "human nature is human nature." There are but few here that ever heard the truth, but the people will compare favorably with any place I have ever lived, intellectually, and a good interest is taken in the education of the youth. The leading so-called Orthodox churches are represented here. The price of improved land is varied with location, from $5 to $25 per acre. Plenty of government land to be had under the various acts of congress. There is an act that applies only to the Pacific Coast states and territories, called the "Desert act," that allows the entry of 640 acres at $1.25 per acre, paying twenty-five cents per acre at the time of entry, and the balance, $1.00, at the end of three years from date of entry, obligating the person making the entry, to redeem the land from sterility by getting water on it so it can be irrigated, thus rendering it the best land in the world. This is an easy place to make a living, and any one who is not afraid, or too lazy to work, can do well; and, it is also a good place for those who are desirous of being of use to their fellow man to have full exercise of their desires.

This communication is already too long, perhaps, but a few words more. I desire to say, if our friends come with teams, load light, and do not be in a hurry; take all summer for it. Supplies can be had at short intervals all the way through. If you come to Washington make Walla Walla a point, then you can, from there, take any direction you desire.

Allow me to say to our old friends and brethren who read your excellent paper, that we are well, and better satisfied in all things, so far as worldly matters are concerned, than any place we have ever lived, except we greatly miss the society of the brethren.

Yours, in the hope of a better life,
FRANK PARKER.

Edna Cty. Burlington Ty.

SELECTIONS.

[The Christian Herald and Signs of Our Times.]

A BUSINESS MAN'S TARNISHED CROWN.

Twelve Years of Worldly Lukewarmness—Consumption—Remorseful Reflections—Vivid Realizations of Loss of Degrees of Glory—Startling Announcement of Christ's Speedy Advent—Even the Saved may Lose Degrees of Reward.

A young man who was very zealous for the honor of God upon earth, and also for the salvation of souls, began after a time, to allow the interests of his increasing family and his success in the world as a man of business gradually to draw his attention from the things of the Lord to the cares of this life; and often when those with whom he usually met in Christian fellowship were assembled together for worship, and speaking to each other of the things of God, he was to be found at home with his ledger, attending to his accounts, or arranging what must be done on the morrow.

This went on for some twelve years—not, however, without many warnings from the Lord and admonitions from his brethren—till he was nearly forty years of age, when a consumption seized him; still his business absorbed his attention as long as he was able to attend to it.

The time came at last when he was laid aside entirely; then he saw his sin and folly, and more than once in his last hours did he speak in language such as follows:

"Oh, how unwise and wicked I have been to neglect the things of God for the cares of this life, and to prefer too much what I thought was my duty to my family to the society and communion of his people! Although my conduct before men has been blameless, yet the last twelve years of my life are lost. It would have been better for me had they never have been given me, because I have used them for myself and not for the Lord. I have been careful about my own things, and not the things which are Jesus Christ's. I shall blush when I see his face (1 John ii. 28). I shall hold down my head as I go into his presence, for I have deprived him of the joy he would have had in saying to me, 'Well done, good and faithful servant;' for how can he do so when I have been so unfaithful?

"I shall see others come forward in that happy day and take their crowns of reward, and their positions in the glory for faithful service done to him while they were upon earth; but I shall have none to receive, because I have allowed this present world to rob me of them through my unfaithfulness. (Rev. iii. 11; 1 Cor. iii. 15; 2 John viii.)

"Oh, how foolish I have been to make such an exchange, to neglect that which is eternal for the things of this world, which perish with the using, and which I must now leave. How I have dishonored that glorious Lord Jesus who has bought me with his blood; and how unlike in my walk I have been to the Apostle Paul, who said, 'Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ' (Phil. iii. 7, 8). But how very different to this I have been! and because I have been so unlike Paul in my walk through life, I am unlike him now in my last moments. For I cannot say as he did, when he was about to leave this world, 'I have fought the good fight; I have finished my course; I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me in that day.'

'But with me it has been just the opposite to this; for instead of my having fought the good fight of faith, I have been gathering of this world's goods, and seeking to enrich my family, and make myself comfortable and at home on this earth, which has crucified my Lord and Master; and therefore instead of finishing my course with joy, I am cut off in the midst of my days, and am full of sorrow and regret. Neither have I kept the faith, for I have been very unfaithful; hence I know that there is no crown of righteousness laid up for me, as there was for Paul. I have not loved his appearing; and the time for service which was given me is past, it is gone forever. The Lord in his great mercy is now taking me away from the earth, because he knows the longer I am left in it the more I shall be taken up with the things of this world. I own his goodness and love, and bow with thankfulness, because it is his own hand which is doing it.

"Oh, dear friend, let my loss be your gain, and let me entreat you to use faithfully every moment of time which is given you in this world, and everything you possess, for Christ and his saints, and I shall have the delight in seeing you in that day have an 'abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ.' You will receive from his hands your crown and place of honor in the glory, while I shall be content with a much lower position, because I have lived to myself and not to him who died for me and rose again."

But the night in which he died was still more solemn. There were two or three Christians in the room with him, when, a short time before his departure, he raised himself up in bed in the greatest amazement and delight, and, lifting up both his hands, said, "Oh, there is something going to take place. Christ is just about to leave his father's throne and come into the clouds to call his saints up to meet him in the air! Don't slumber, nor sleep." He then laid himself back on the pillow and breathed his last without a sigh.

This dying testimony of one who belonged to Christ is very solemn, not only as it regards the near approach of the Lord Jesus to gather up his church, but also as to our faithfulness to him during his absence; and it also shows the great desire this dying brother had that we should not do as he had done, but that we should be found watchful and sober; and though I know that this is not the time for human revelations, but rather for believing the inspired written revelation of God, yet many times since, when I have felt my eyes begin to grow drowsy and myself tired of watching, I have remembered these dying words, and it has helped to quicken my steps forward to run with patience the race set before me, looking unto Jesus.

And surely whatever will help to do this in such days as ours is valuable, when everything around is so calculated to make us grow weary and faint in our minds, and hide that day of glory from our view, and when so many whom we believe to have eternal life in Christ yet, like this young man, are allowing themselves to be deceived by present things. Our salvation depends not on our doings, but on what the Son of God has done for us; for there is nothing more clearly revealed in Scripture than that believers are saved by grace, through faith, and that not of themselves; it is the gift of God. (Eph. ii. 8)

But it is also revealed in Scripture, that those who are thus converted and saved may, through carelessness of walk, become blind, and not see afar off, and may forget that they were purged from their old sins (2 Peter i. 9); not able to look back to the cross nor on to the glory with clearness and certainty, therefore are not living in the enjoyment of that which is really given them, and are great losers, both here and in the glory hereafter (1 Cor. iii. 13-15; Phil. iv. 4). For we are told over and over again in God's Word that the Lord Jesus will in that day give to those who are saved different positions in the kingdom, according to their works (Luke xix. 12-26; Rev. ii. 23; 22: 12).

They who have sown sparingly shall reap also sparingly, and they who have sown bountifully shall reap also bountifully (2 Cor. ix. 6). We read of some having that which they have been building burnt up, but they themselves saved, yet so as by fire (1 Cor. iii. 15). Others, again, having an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ (2 Peter i. 11). Therefore my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord" (1 Cor. xv. 58).—*H. T.*

The Famine in Persia and Armenia.

Editor Manchester Guardian:

SIR,—We beg to enclose a letter published in to-day's Daily *News*, by which more details are given about the famine in Persia and Armenia, and should feel obliged if you could also give it space in your influential paper.

We have opened a famine fund for the sufferers in Persia, and have already been able to transmit £400, by telegraph, to our house in Tabreez for distribution to the most needy. We are, &c. PH. ZIEGLER & Co.

20 Dickinson street.

The following is an extract from the letter referred to:—The attention of the public has within the last few days been again prominently drawn to the famine in Kurdistan, Armenia, and Western Persia, and there are many who will no doubt be interested in knowing what official reports indicate the present condition of these populations to be, and what steps have been taken in England for the relief of the sufferers. The following extracts from letters and official telegrams show an increasing pressure of distress from November last up to the present week. The latest accounts of all emphasize the urgent call for assistance. Letters from Oroomiyeh say: "At the time of the threshing last year there were thirty days of heavy rain, which caused all the grain to rot, and destroyed all the grapes, the chief food here; there was very little snow in the winter, consequently the summer brought unheard-of drought; nearly all the grain and cotton fields, vineyards, and melon gardens dried up, and there is no work for laborers. There is no money to borrow, and no one can sell his land. In this district in every hundred houses ten per cent. have food, fifteen per cent. have food for one month, the rest are destitute. This is an appeal of 3,000 Christian families in the vicinity of Oroomiyeh. The Mussulmans in need here number about 50,000. All before us is blackness and darkness." Captain Everett, telegraphing from Erzeroum says: "Famine in districts of Bayazid and Van; no money to purchase grain; people dying of hunger, numbers living only on grass and roots. The government have given a large quantity of grain, but there is no money to transport it from Bulburt to the starving people." Captain Clayton from Van: "Dreadful distress here and in Bashkaleh." Major Trotter, telegraphing from Diarbekr: "Deep snow everywhere; grain to us had in Bulburt, but there is no money for transport. Captains Clayton and Everett join with me in an earnest appeal for aid to save life, and I will guarantee that money transmitted to me from England shall be judiciously and honestly expended." Consul Abbott, from Tabriz: "Distress at Oroomiyeh most terrible, and getting worse, 400 villages in this district alone destitute." Colonel Miles, telegraphing from Mosul: "Extensive relief measures urgently requisite, numbers of deaths, children being sold or abandoned, people flocking in from neighboring villages, all starving." There are nearly six months yet to pass before harvest, and we ask for funds to enable many thousands of human beings to be kept alive till then. Ample machinery exists on the spot for the distribution of the relief which we trust we may be enabled to continue to send, the Marquis of Salisbury having, we are authorized to state, given special permission to Her Majesty's Consuls to assist in this work in conjunction with the leading members of the Mussulman, Christian, and Jewish communities.

A CURIOSITY IN BOOKS.

In the agricultural department of a library in Warsenstein, near Cassel, Germany, may be seen one of the most novel collections of books it has been our privilege to inspect. At first glance they appear like rough blocks of wood, but upon closer examination it will be found that each one is a complete history of the particular tree which it represents. At the back of the book, the bark has been removed from a space large enough to admit the scientific and common name of the tree as a title. One side is formed from the split wood of the tree, showing its grain and natural fracture; the other shows the wood where worked smooth and varnished. One end shows the grain as left by the saw, and the other the finely-polished wood. On opening the book one finds the fruits, seeds, leaves, and other products of the tree, the moss which usually grows upon its trunk, and the insects which feed upon various parts of the tree. To all this is added a plainly printed description of the habits, usual location, and manner of growth of the tree—all forming a complete history of each kind of timber represented, and in form readily understood by all.

The sea is the largest of cemeteries, and all its slumberers sleep without a monument. All other graveyards, in all lands, show some symbols of distinction between the great and the small, the rich and the poor; but in that ocean cemetery, the king and the clown, the prince and the peasant, are alike undistinguished. The same wave rolls over all; the requiem by the minstrels of the ocean is sung to their honor. Over their remains the same storms beat and the same sun shines; and there, unmarked, the weak and the powerful, the plumed and the unhonored will sleep on, until, awakened by the trump, the sea will give up its dead. No marble rises to point out where their ashes are gathered. Yet the cemetery hath ornaments of which no other can boast. On no other are the heavenly orbs reflected in such splendor. Over no other is heard such noble melody.—*Henry Giles.*

BREVITIES.

Captain Burton, the Oriental traveler and explorer, is about starting on his third expedition to the land of Midian to work the gold, copper and turquoise mines known to exist there, and which are referred to in the book of Numbers.

An Italian priest and philologist has discovered in the binding of a Greek manuscript from the ancient library of St. Ambrose on Mount Athos, two fragments of St. Paul's Epistles in the Greek text. Similar fragments at Paris have long been highly valued.

Since 1804 new translations of the Bible have been made in 226 languages. The British and Foreign Bible Society has published 137 of these versions; the American Bible Society, 41; the National Bible Society of Scotland, 5; the Bible Translation Society, 14; the Society for Promoting Christian Knowledge, 17; the Trinitarian Bible Society, 4; the Netherlands Bible Society, 11; the societies of Germany, 9; of Switzerland, 9; and of Denmark, Sweden, and Norway, 6.

In one of the Roman Catholic cantons of Switzerland, the local authorities have discovered a way of defeating the law of the country which permits colportage. "It seems," says the Rev. G. P. Davis, "that even now, the cantons are at liberty to fix the conditions under which colportage can be carried on. They have fixed for the colportage of books, at any rate of our books, 4 f a month as the price of a license! In addition to this every parish has discretionary power to impose an extra tax of from 150 francs to ten francs per day, which is, of course, a prohibitory rate."

The German colony of Haifa, founded about ten years ago, occupies a strip of land between Mount Carmel and the Mediterranean Sea, about a mile from the town of Caifa. The houses are substantially built of limestone, and the streets are regularly laid out, adorned with a double row of shade trees. The motive for founding this colony, as well as its three sister colonies, at Jaffa, Sharon, and Jerusalem, rests upon faith in the words of prophecy. The society which undertook the work is denominated the "Temple," and the centre of this organization is in Wurtemberg. It has branches in the United States, in Russia, and in Switzerland. The immediate aim is to give a good example to the natives by founding Christian communities, working for the elevation of the people and country. This colony of Haifa numbers about 330 inhabitants, mostly Germans, with some German-Americans and Russians, and a few Swiss. It is provided with good schools. The colonists carry on various trades and industries, but the greater part of the people occupy themselves with agriculture and vintage, having about 650 acres of land.

PARADISE LOST.

At Chalfont, Elwood first saw the MS. of "Paradise Lost," which must have been completed in 1665. No doubt the mighty theme had dwelt on Milton's mind for years, but the wonderful work was only achieved after the ruin of all the wordly prospects, when he was surrounded by every privation incident to age, poverty, and blindness. Choosing late and pondering something—this was the noble "something" which "posterity should not willingly let die." It was in the Bunhill Row dwelling, the plague having subsided, that the poem was composed, his daughters or any friendly strangers writing to his diction. The copyright was sold to Simmons for £5.

THE JEWS.

While the Jews have increased in numbers and acquired great wealth, and with it an extraordinary political influence, their position is a peculiar and in many respects a painful one, especially on the Continent in Europe. Hostility has been aroused against them through envy at their commercial and political prosperity, while on the other hand the bitter memories of former wrongs cause them to look with no friendly eyes upon Christians. The *Record* notes that, in Germany especially, the Jews are rapidly increasing in numbers. Hordes of Hebrew Poles most hostile in spirit to Christians, owing to former oppression, have invaded that country. They have become bankers and newspaper proprietors, and are said to be acquiring boundless influence. Efforts are therefore being made to exclude them from the Parliament. What is described as an anti-Jewish League is being formed. With these feelings of mutual irritation, it will be strange if before long there is not some explosion, which may be attended with violence, but which must cause a feeling of insecurity among the Jewish population. There are also many strange rumors afloat as to the restoration of the Jews to their own land.—*Evangelical Churchman.*

THE RESTITUTION.

Keep Article By Brotherhood on Little Horn.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

WHOLE NO. 688. Read PLYMOUTH, INDIANA, APRIL 14, 1880. VOL. XXIX, NO. 15.

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THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his Holy Prophets since the world began." It also advocates, as a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ; and many other blessed truths. It also advocates a hearty belief of the Gospel, repentance, and immersion as preparatives to the forgiveness of sins, and a holy life as essential for final salvation.

COMMUNICATIONS.

Into What Faith Were ye Baptized?

This is an important question to all who are seeking to know the Lord, and to follow him with the whole heart. If you have been baptized, have you been baptized into the faith of the gospel? Have you, by believing the covenants of promise, been made high to those covenants, by the blood of Christ, being baptized into his death?

It does not seem possible that we can come into a will or covenant of which we know nothing; that our names can be written in the deed or will of God, our Father, when we have not yet learned when that will was made, what it pledges to give, and through whom, to whom, and how the inheritance is to become ours? Perhaps it may make this matter plain to review Paul's conversion, teaching and hope. The glory of the Lord shone around Paul when on his way to Damascus, and the voice of Jesus spoke to him from heaven. Instantly the scales of unbelief dropped from his eyes and he acknowledged him as Lord, whom before, he had persecuted, and trembling asked, what he must do? Going to Damascus, he received his sight, arose and was baptized, and straightway went to preaching that this is "the Son of God," "confounding the Jews by proving that this is the very Christ."

Paul was looking for Christ, but looking as others of his nation looked, not for the lowly Nazarene, not for a suffering and crucified Messiah, but for one who should come, "glorious in his apparel, traveling in the greatness of his strength," to set up the overturned kingdom of Israel,—have world wide dominion and raise the dead—and thus fulfill the promises made of God unto the fathers. But Jesus spoke to him from heaven, demonstrating that he had indeed been raised, and having thus been raised, that he was indeed the promised Messiah, and Paul believed. Turning now to the 26th chapter of Acts, 6, 7 and 8th verses, you will find that it was for the hope of the promise made of God unto the fathers, that Paul was judged, that the twelve tribes served God instantly, day and night, hoping to come to that promise, through a resurrection of the dead; (see Acts xxiii. 6; xxiv. 14, 15, 21, 24; xxv. 10; xxvi. 18, 20, 22, 23;) that "he worshipped the God of his fathers after the way which they called heresy, believing all things which are written in the law and in the prophets; having hope toward God which they themselves also allowed, that there should be a resurrection of the dead, both of the just and of the unjust." Paul believed in the promises and the Jews believed in the promises. He believed in the resurrection and they believed in the resurrection. But he affirmed "that Jesus, which was dead, was alive;" that they must receive forgiveness of sins through him, receive the inheritance through him, be sanctified through faith in him. In saying these things, he was saying nothing more than Moses and the prophets had taught should come; that Christ should suffer and be the first to rise from the dead; and being the first to rise, that others, should, after him, be raised.

Now, we know that the fathers are Abraham, Isaac and Jacob, and that Paul was hoping to have what had been promised to them; hoping to come to that inheritance through a resurrection of the dead unto everlasting life, Acts xxvi. 6, 7, 8; xiii. 46, 48; but that he connected those promises with a crucified and risen Christ; linked his hope of coming into possession of that land with the lowly Nazarene. Read now the 12th, 13th, 15th, 17th, 22d and 26th chapters of Genesis and find that the very land into which Abraham was called, upon which Isaac looked and where Jacob rested, was what was promised of God unto the fathers, that it was to be an everlasting inheritance; and, having found from Paul's language, that there is in that promise an implied promise of a resurrection to everlasting life through faith in him to whom power has been given to raise the dead (John v. 25, 26, 28, 29; vi. 39, 40, 44, 54; xi. 23, 24, 25, 26, 27,) and you will begin to see what there is of the faith in Christ. Find from the third of Galatians, 16th verse, that the same promise made to Abraham of an *everlasting inheritance in the earth*, was made also to Christ, (verse 17,) that God confirmed that covenant in Christ; that the law did not disannul it; and that to all who are children of God by faith in Christ Jesus, has that same promise been made. Verses 20, 27, 29. From the 4th of Romans see that the world was promised to Abraham, and that the promise is sure to all who have the faith of Abraham, then turn to Acts xiii. and see what God said to Christ in raising him from the dead, and what he has said to us in raising him from the dead. See verses 32, 33 and 34.

God said to Jesus in thus raising him from the dead: "Thou art my Son; this day have I begotten thee," and in thus making him his Son by raising him to an immortal and incorruptible life, he also said, "I will give you the sure mercies of David, whatever has been promised to you, through the covenant made to David—in 2 Sam. vii. and in Psa. lxxxvii, I will fulfill to you. To you shall be given the throne and kingdom of David. You shall have dominion from sea to sea; the uttermost parts of the earth shall be your possession. All that has been promised to you in the covenants made to Abraham and to David shall be yours." And saying these things to Jesus in raising him from the dead, he says them, just as plainly to us, who believe them, and who have come into the bond of the covenant.

He says: "I have raised Christ from the dead to give him what was promised unto the fathers, and I will raise you from the dead, to give you what was promised unto the fathers." "I have raised him from the dead to give him the sure mercies of David, and I will raise you from the dead to give you the sure mercies of David." "He is to have the throne and kingdom of David, and world-wide dominion, and you shall share in that throne and kingdom and dominion." "The meek shall inherit the earth." "Fear not little flock, it is your Father's good pleasure to give you the kingdom," and "Hath made us unto our God kings and priests, and we shall reign on the earth." "I have made him my first-born Son from the dead. You, too, shall be the children of God, being the children of the resurrection." Col. i. 18; Luke xx. 36.

"By grace are ye saved through faith." The gospel is the power of God unto salvation to every one that believeth. This gospel of the kingdom is what Jesus and his apostles preached. It is to the covenants, giving this earth to Jesus, and to those who come into him by faith, that you are to be made nigh by the blood of Christ.

Did you believe them when you were baptized? If so, then you belong to the commonwealth of Israel; your citizenship is in that promised kingdom. If not, you have not said in your baptism what God has told you to say. You have not said, being thus baptized into Christ's death, "I believe as he was raised from the dead to an immortal and incorruptible life, to come to the promise made of God unto the fathers, and to inherit the sure mercies of David, so shall I be raised from the dead to everlasting life, to come to those promises." Be sure that you have been obedient to the faith.

S. ROXANA WING.

Practical Christianity—No. 3.

Be sure your sin will find you out. Num. 32:23.

There are many important lessons to be drawn from the short text we have chosen for a heading or starting point; read carefully the whole verse and the context—how full of wisdom, of admonition and instruction; are the words of divine revelation. Before proceeding directly with the subject before us, we will quote a few passages from the living oracles. Gen. xvi. 13. Thou God seest me. Gen. iv. 7. If thou doest well, shalt thou not be accepted? and if thou doest not well sin lieth at the door. Gen. xliv. 16. God has found out the iniquity of thy servant. Isa. lix. 12. And as for our iniquities we know them. From these Scriptures we learn the omniscience of the Deity; the very hairs of our heads are all numbered, and not a sparrow falls to the ground without his notice.

2. His inflexible justice in rewarding the good and punishing the evil

3. That there is in every man a faithful conscience or monitor as true as the needle to the pole, when we do wrong we know it. With these Scriptures and these few words of comment, we will try and bring out a few thoughts and reflections that will be beneficial both to the writer and to the reader. After forty years of wandering in the great wilderness; the time had arrived for Israel to go over Jordan and take possession of the land promised to Abraham, Isaac and Jacob. The children of Reuben, Gad and Manasseh, had got a glimpse of the land of Gilead; east of the Jordan, they saw it was a goodly land; they lay their request before Moses but he reproves them and cites the course of the spies under Joshua and Caleb; they make a proposition which Moses accepts, they propose to leave their wives, their children, their cattle, yea and all their substance and arm themselves, take the lead, go over Jordan, fight the Lord's battles until Israel [illegible] peaceable possession of the land of Canaan, this was a most magnificent offer; one which Moses could not refuse, but forty years experience with that stiff-necked people had taught Moses a lesson of prudence, he makes a square bargain with them and frames it in shape of a law, which the non-fulfillment or disobedience to it would become sin, and it would surely find them out. They had a powerful stimulant to urge them forward to the full accomplishment or fulfillment of their part of the contract, viz., the goodly land, their families and their earthly substance with the promise of peace and plenty. Will the church of God just emerging from the wilderness, standing on the margin of the river, just ready to go over the suspension bridge that spans the gospel and the age to come dispensations, enter into a realizing sense of the importance of a faithful performance of our part of the contract. The motive before us is beyond computation. Theirs was a temporal inheritance; ours is an eternal inheritance of the same land with the curse removed or taken off; incorruptible, undefiled and fadeth not away. The sequel shows that Reuben, Gad and Manasseh kept their agreement. Will less be required of us? a people highly favored of the Lord, the light is resplendent, not only have we the knowledge of the one true God and his Son Jesus Christ, and a revelation from God inspired by the Holy Spirit, and that backed by an argument, no infidel dare assail, viz., a perfect agreement between the prophecy and its fulfillment. Are we ready on our part to give the pledges they gave to Moses, viz., to leave our wives, our children and our earthly substance, arm ourselves, cap-a-pie, and fight the Lord's battles, the captain of the Lord's hosts will lead with a sword drawn in his hand. Josh. v. 13, 14.

There were no furloughs given for them to return and visit their worldly possessions, no respite till the warfare was over, so must it be with the soldiers of the cross; no permit given in the agreement to lay off our armor, to lay up for a rainy day a good stock of filthy lucre. Watchmen, what of the night. It is about 3,332 years since the things spoken of in the chapter under consideration; what great and mighty changes have taken place; not only the four universal empires represented or symbolized by the great metallic image, Dan. ii., have come upon the stage, filled out God's purpose and disappeared; and now just as the stone cut out of the mountain without hands, representing the first universal kingdom, the kingdom of God is about to smite the image on the feet and toes, what is the very latest news from the land of Gilead lying east of the Jordan; that parties are negotiating with the Sultan of Turky for that very land to plant a Turko-Jewish colony, says the account, its to be a Turkish colony, made up of Jews from Palestine, so far as it being a Turkish colony that's a thin gauze covering to satiate the greed of the British Lion, or the aggression of the Russian bear, or the longings of the wild beasts of the Roman earth, whose mouths are wide open for a large slice of the sick man when the carcass is divided. The example set by the two tribes and the holy tribe is worthy of emulation, their sacrifice in leaving their all on the east of the Jordan, arming themselves at their own expense, keeping their word of honor; risking their lives, trusting in the God of battles that if they should be slain he would provide for their wives and children, they prove loyal and true to the end, get an honorable discharge, *return to their families*; enter upon their inheritance.

There must have been great rejoicing when fathers meet their families, and find that God has been true to their trust; not one is missing, just how long they were kept from their inheritance we cannot say; from the time they made the agreement with Moses to the death of Joshua was twenty-five years, this was a long campaign or warfare; they ought to have had a pension for life and been exempt from military duty; they were satisfied and glad to have a safe return to their homes in the land of Gilead! Again, we say, let us emulate their noble example; serve out our time in the Christian warfare, a glorious prize is to be given at the end of the campaign. Courage my soul thy bitter cross in every trial bear, shall lead thee to thy home beyond, but shall not enter there. Lone pilgrim gird up thy loins, take unto thee the whole armor of God, we are just entering the last conflict with the powers of darkness. Already streaks of light are gleaming in the eastern horizon. Omens of a bright and joyful day, to the way-worn and weary ones. Our contract must be kept in good faith unto the end, no stay at home soldiers or foolish virgins will be admitted to the marriage supper of the Lamb. We must not only fight, but we must overcome the world, the flesh, and the devil. Ours is a high and holy calling, in the type they left all but their armor, the anti-type must do likewise, the love of country, gold and greenbacks, houses and lands, family and friends, yea all that a man hath must be sacrificed upon God's altar. If we are to meet the Captain of the Lord's hosts and be led by him in clearing the enemies out of the land we must make the necessary preparation,

All arrayed in robes of light,
All are clad in armor bright; on to victory
All on steed of snowy white,
All are eager for the fray
Judah's lion leads the way,
And is sure to win the day, in Armageddon's war.

Once more and we will close this article. From a careful reading we learn that the tribes did not intermarry; but kept separate; the men of each tribe took wives of their own tribe and thus the tribes were kept distinct and separate. Ezekiel in his vision of the resettlement of Israel, keeps up the same distinction; and who will say that the two and the half tribes will not (after an interregnum of about 4000 years), be able to trace their genealogy back to the time the agreement was made with Moses, and claim the land of Gilead as theirs by agreement, having fulfilled their part of the contract. God's promises are always based upon conditions that man on his part faithfully complies with the conditions; this being done that's the end of all controversy. This may be strong meat for the Jew hater, but it looks very like the covenant keeping God of Abraham, Isaac, Jacob and David. NEWELL HOND.

A mob of Chinese at Yenping-foo recently attacked the Rev. Nathan Sites, an American Methodist missionary, and were on the point of stoning him to death when a local magistrate interfered. The mob said that they were only treating Americans as Americans treated Chinese in California.

Will There be Nations on the Earth After Christ Comes and Sets up His Kingdom?

I understand that there will. To the law and testimony, "And there was given him dominion and glory and a kingdom, that all people, nations and languages should serve him; his dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed." "And the kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Dan. vii. 14, 27.

The above texts show that there will be nations on the earth after the kingdom is set up, or they could not serve and obey him. If all the nations are destroyed at the coming of Christ, where will the nations come from that are to serve and obey him after he comes and sets up his kingdom? "But in the last days it shall come to pass that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills, and people shall flow unto it. And many nations shall come, and say, come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths, for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into ploughshares, and their spears into pruninghooks; nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his figtree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it. And I will make her that halted a remnant, and her that was cast far off a strong nation, and the Lord shall reign over them in mount Zion from henceforth, even forever." Micah iv. 1, 2, 3, 4, 5, 7. This prophecy refers to the last days and to a time when he judges among the people and rebukes the nations.

"Sing and rejoice, O daughter of Zion, for, lo, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and shall be my people, and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee. And the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again." Zech. ii. 10, 11, 12.

"And the inhabitants of one city shall go to another, saying, let us go speedily to pray before the Lord, and to seek the Lord of hosts; I will go also. Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord." Zech. viii. 21, 22.

"And I saw an angel come down from heaven having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent which is the devil and Satan, and bound him a thousand years, and cast him into the bottomless pit and shut him up, and set a seal upon him that he should deceive the nations no more till the thousand years should be fulfilled, and after that he must be loosed a little season. And when the thousand years are expired Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle, the number of whom is as the sand of the sea. And they went up on the breadth of the earth and compassed the camp of the saints about, and the beloved city, and fire came down from God out of heaven and devoured them." This proves that the nations extend clear on down through the thousand years and the little season when the devil brings them up around the holy city and they are destroyed. This makes an end of all wicked nations of earth, yet righteous nations will still exist to all eternity. LEWIS BRINSON.

Mound City, Mo.

It is estimated that there were not more than 3,000,000 copies of the Bible in the world at the beginning of the present century. The American and British Bible societies have since printed 116,000,000 copies.

BREVITIES.

Last year twelve persons in the United States and Europe gave an aggregate of $3,000,000 to the cause of foreign missions.

The German *Publishers' Journal* has issued statistics concerning the number of periodical publications published in the world. According to them the total number is about 25,000, of which Germany boasts 4,778; England, 2,503; France, 2,000; Italy, 1,220; Austria, 1,200; Russia, 500; Asia produces 287; Africa, 50; America, 9,120; and Australia, 100.

It is reported that England is about to establish a Naval Station and Trading Colony in the Persian Gulf near the mouth of the Euphrates and Tigris. Her protectorate over Asiatic Turkey doubtless enables her to select such an eligible site for political and commercial purposes. This move is supposed to have something to do with supporting Persia in the occupation of Herat.

Books have not always been so cheap as now. The King of Northumberland in 800 gave for a history of the world 800 acres of land, and a Countess of Anjou, date not stated, once gave 200 sheep and a large parcel of furs for a volume of homilies, and 120 crowns for a single book of Livy! In 1720 a Latin Bible was valued at $150, and this was a time when two arches of London Bridge were built for less than $150. A laborer in those days had wages so small that the earnings of fifteen years had been necessary to buy the Bible.

Dr. Schweinfurth, in a lecture which he recently delivered at the Berlin Geographical Society, on the subject of his latest explorations in Central Africa, gave his hearers a thrilling account of the mode in which capital punishment is inflicted upon criminals by the Al-quadjis, a small tributary offshoot of the great and powerful Djour people. The malefactor condemned to die is bound to a post firmly driven into the ground in some open place where no trees afford a shade, and is there slowly roasted to death—not by any artificial means, involving a waste of fuel, but by the natural heat of the sun's rays as they reach our earth in its equatorial regions. To protract his sufferings and avert his too speedy end by sunstroke, the ingenious Al Quadjie cover their erring compatriot's head with fresh green leaves, which effectually shield his brain from Phœbus's darts. No such protection is, however, accorded to his body, which gradually dries up, shrinks together, and ultimately becomes carbonized. One chance of salvation is open to the roasting man while as yet he is not completely "done to death." If a cloud pass between the sun and his place of torment he is at once cast loose from his post, and becomes the object of popular reverence as a mighty magician in whose behalf the supernatural powers have deigned directly to intervene.

DRYING UP OF THE EUPHRATES.

The decay of Turkey appears to be inevitable. Dr. Washburn's account of the present condition of that unhappy country is especially valuable, being the report of an eye-witness. He writes: "The English consuls in Asia Minor report a state of things which even Mr. Bourke, the Under-Secretary of State, declared to be more horrible than anything he had ever heard of. Almost within sight of Constantinople the district of Adabazar is held by 40,000 Circassians, who have robbed the people of all their horses, cattle and everything movable, prevented the cultivation of the fields, and have murdered in cold blood hundreds of Christians. Nothing is done to put an end to this reign of terror, which has continued for months. The same story of absolute anarchy comes from all parts of Asia Minor, and the condition of Macedonia is equally bad. The condition of Turkey is well-nigh hopeless; the progress of decay and disintegration has been more rapid during the past year than ever before; the time will probably soon come when the British must either abandon the Sultan altogether or interfere actively in the government of the country. They evidently intend to take the latter course, and they have already sent a large number of their best army officers into Asia Minor, as consuls, to prepare the way for an occupation." Surely, this betokens nothing else than the predicted drying up of the Euphrates Valley.

THE RESTITUTION.

E. A. CHAPLIN, Editor.

PLYMOUTH, INDIANA, APR. 14, 1880.

OUR readers will doubtless be gratified with the republication of the letters from Palestine. The time to favor Zion, yea the set time has about come. Despite all unbelief, Judah and Israel will soon come to the front, and God will remember the land.

AS IT is expected that Brother R. Corbaley will soon arrive from California to spend a few months in Indiana, the brethren contemplate holding a quarterly conference at the Antioch Meeting House, about five miles south of Plymouth, sometime in June, probably commencing the Friday before the second Sunday in the month. More definite notice hereafter.

THE memorial number of the *Bible Examiner*, which was issued in March, came duly at hand. This was the last and closing number of a periodical magazine that has exerted incalculable influence upon the religious world on the great questions of human destiny. This number contains a brief memoir, notices of the press, and many tributes of affection and respect to the surviving members of his family from numerous friends.

JUST before going to press we clip the following from the *Buffalo Commercial Advertiser*, of March 29.

DEATH OF A CLERGYMAN.

The Rev. Jacob Bleib, an aged clergyman, was found dead in bed at his residence No. 70 North Division Street, yesterday morning. He had attained his eighty-eighth year, and an examination showed that old age was the cause of death. The venerable man had been a resident of Buffalo for a long time. His ministry was chiefly in the Baptist Church, but of late he had become identified with the Second Adventists. He leaves a wife and three children, a son who is a physician, living at Chicago, and two married daughters living at Westfield and Washington.

THE following statement has appeared in several papers. From its authoritative source, and positive expressions, many, no doubt, have concluded that no change for the better is perceptible in Palestine. The letter, immediately following the extract, was written by one conversant about the Land of Promise, and the desires and feelings of his own nationality:

"Mr. De Haas, ex-consul at Jerusalem, has set at rest a multitude of recent contradictory statements about the Holy Land in the following series of pointed denials: 'There is not a railroad in all Palestine. There is not an American missionary in the Holy Land, nor a Sunday school. But one Protestant church in Jerusalem, another outside of the walls and one at Nazareth. The Jewish population has increased during the last few years, but the population of the country has more rapidly decreased. The Jews have no intention of reoccupying the land. They go there to die, not to live. No Jew around Jerusalem owns or cultivates an acre of ground. The Jews of Europe and America will never return to Palestine unless forced back at the point of the bayonet.'"

To the Editor of the Age-to-Come Herald:

DEAR SIR:—Allow me to reply to a short article in the Boston *Journal* of March 20, 1880, contradictory of statements about the Holy Land, by Dr. De Haas, ex-consul of Jerusalem. This gentleman makes the following statements:

First: "There is not a railroad in all Palestine." Now, I should like to know who ever said there was a railroad in Palestine?

Secondly: "There is not an American missionary in the Holy Land." Dr. De Haas should not have forgotten Mrs. Hay, of Jaffa, so soon, nor the Eli Jones schools in the different villages around Jerusalem.

Thirdly: "The Jewish population has increased during the last few years, but the population of the country has more rapidly decreased." The Jews have greatly increased, and the population of the country has not decreased; on the contrary, several colonies have been formed there in different sections, mostly Germans; and instead of decreasing, there is a larger population at the present day than five years ago. There are two Sunday schools in Jerusalem, and three Protestant churches.

Fourthly: "The Jews have no intention of reoccupying the Land." The greatest Jewish hope is in the re-establishment of the kingdom in Zion, and the restoration of the Land.

Fifthly: "They go there to die, not to live." I believe it looks more like the reverse, as there are more young people, taking it on the average, that go there; and that will show they go there to live, and die when they are called.

Sixthly: "No Jew around Jerusalem owns or cultivates an acre of ground." That is rather a big statement for anybody to make. The first potatoes and corn or maize raised near Jerusalem was by a Jew named Meshullam, who owns as nice a farm as seen in any civilized country. Almost all the new houses lately built around the city are owned by Jews. A large tract of several hundred acres (on the Plains of Sharon) was conceded by the late Sultan to the Jews, which is now superintended by a French Jewish Society, "L'Alliance Israelite de Paris." Quite a number of buildings have been built for agricultural schools. There Jewish boys are taught all the branches of agriculture, as well as other trades. After a four years' course, each student is allowed a portion of land, on which he raises grain, fruit, etc. This establishment has been more than ten years in existence.

I wish the Doctor would read the 36th chapter of Ezekiel. If he reads it diligently, it may enlighten him on his last statement about the Jews of America and Europe not returning without goading.

In conclusion, I wish to say that it only proves that Consuls are not always the best authority on what is going on in the places where they labor (?) as representatives.

I am, dear sir, your obedient servant,

JAMES ROSEDALE,
A Jerusalem Jew.

COMMUNICATIONS.

Coming Age—Its Proximity—Desolator—Little Horn—What Power—Gabriel's Third Visit—Literal Narration of Events From the Days of Daniel to the Resurrection—Various Dates—Twelve Hundred and Sixty, Twelve Hundred and Ninety, Thirteen Hundred and Thirty-Five Days—Characters—Time of the End—Summary of Gabriel's Explanations at His First, Second, and Third Visits—No. 14.

J. P. WEETHEE.

5. *Desolator Who?*—The word *shekkets*—abomination, presents a vast empire of idols, such as the Pagan and Papal Roman empire was, and still continues to be; the word *she-main*—desolator, brings to view the *ruling spirit of that great monarchy.*

We have examined about sixty passages in the Hebrew, in order to arrive at its true meaning. The verb is שָׁמַם *shamam*—he diminished, wasted, reduced, destroyed. Job xvi. 7; Eccl. vii. 16. He made desolate, empty. Jer. x. 25. He was exhausted, weak, faint. Lam. iv. 5. He was amazed, confounded, astonished. Jer. iv. 9. In the various species and tenses and modes, about fifty times, expressing amazement, astonishment, as in Dan. viii. 27, and ix. 27. I was astonished at the vision; shall make (it) desolate—an astonishment. The noun is, in its usual form is שְׁמָמָה and שַׁמָּה *she-ma-mah*, and *sham-mah*—desolation, waste, and amazement, astonishment. Jer. xii. 10, 11; Ezek. vii. 27; Joel ii. 3. The word, therefore, includes two ideas, desolation and amazement; amazement in the beholder, at the terrible desolations of the *desolator*, as results of the abominations. Daniel sees Pagan and Papal Rome in all his idol worship; sees the empire wading in the blood of Christian martyrs, and he is overcome and faints with unutterable amazement—"sick certain days."

We hope that this complex thought is now fully understood (שֹׁמֵם) *sho-maim*, found in Dan. viii. 13, ix. 27, xi. 31, xii. 11, and quoted by Christ in Matt. xxiv. 15, and Mark xiii. 14, is a word that expresses such a complex thought. It now remains to identify this *Desolator* with the *Little Horn* of the vision:

Little Horn—What Power?—Three candidates are proposed to fill that position, viz: Antiochus Epiphanes, a monarch in the Syrian horn (Dan. viii. 8). The empire of Mahomet (Ottoman) and the Roman monarchy. All writers who expounded the prophecy, before the first advent of Christ, made Antiochus Epiphanes the little horn. Their views are worthless, since, at that time, and for centuries afterwards, the prophecy was sealed; Gabriel, after three attempts to make Daniel understand the vision (Dan. xii. 9) said, "Go thy way, Daniel; for the words are closed up and sealed till the time of the end; and he was told to shut up the words, and seal the book even to the time of the end; many shall run to and fro, and knowledge shall be increased." Verse 4.

1. Antiochus Epiphanes was a part of the Syrian horn, or, at that time, was the Syrian horn, but the Syrian horn and Little horn are two distinct horns.

2. Jesus Christ makes it future in his last year A. D. 33, "When ye shall see," Matt. xxiv. 15, and Mark xiii. 14. These two objections are sufficient to overthrow the claims of Antiochus Epiphanes to that position.

3. Others have urged the claims of the Mohammedan power to the Little hornship of Dan. viii.

There are many objections to the pretensions of this power, a few of which we shall name:

1. This was an idolatrous power, as the word (*she kets*) abomination shows, but the Mohammedan empire has always contended for the unity of the God head—"there is one God." Mohammed made war on those that had not the seal of God in their foreheads, (Rev. ix. 4), but were corrupt and idolatrous Christians; for the Romanists worshipped saints and images. This power was not, therefore, Mohammedan.

2. The directions of its (Little horn) conquests do not agree with the courses of Mohammedan conquests—"it waxed exceeding great, toward the south, and toward the east, and toward the pleasant land." Mohammedanism pushed toward the north and west as its European empire demonstrates.

3. The character of the Little horn does not agree with the empire of Ottoman. Gabriel says, "His power shall be mighty, but not by his own power; and he shall destroy wonderfully, and shall prosper and practice, and shall destroy the mighty and the holy people." Mohammedanism became great by its own power; it destroyed by conquest in the usual way; nor was it peculiarly destructive on God's holy people (true Christians). It was never the supreme power of martyrdom. Compared with Pagan and Papal Rome it was an infant of days. There are many acts ascribed to the Little horn in Dan. viii. 25, that do not suit the character of Mohammedanism; such as causing craft to prosper. What craft will compare with the Papal hierarchy, or with Jesuitism? How did Mohammedan rule, destroy by peace? or in what sense did it stand up against the Prince of princes?

The mighty and the holy people were called by a new name after the death of Messiah the Prince. (See Dan. ix. 26, margin, compared with Hos. i. 9).

4. It is not reasonable that the Roman power should be left out of the vision. A power that had, as a God, his seat in the temple of God for 1260 years, filling it with idols and with the blood of millions of holy men and women, a power that constitutes such an important part of the metallic image; a power symbolized by the sea monster, with its ten horns and a little horn, that does what the little horn of Dan. viii. does. (Compare the two Little horns, Dan. vii. and viii.)

5. The following noted writers make the Little horn of Dan. viii. the Roman power: Bishop Mede, Sir Isaac Newton, Bishop Newton, Cressner, Whiston, Hurd, William Lowth, Dr. H. More, Daubuz, Jurieu, Vitringa, Fyle, Dr. S. Clarke, Croly, Horne, Watson, Noel, Brightman, The Lutheran Church, Church of England, Ireland, Holland, Germany, Baptist, Methodist and Presbyterian Churches; and the Continental and British Reformers, Luther, Calvin and many others.

This horn was the ruling spirit of the Fourth Monarchy.

Gabriel's Third Visit.—Gabriel is not expressly named as the messenger sent to Daniel for the third and final explanation of the vision. Circumstances, however, favor this view. The Jews reckon seven archangels, four being named, viz: Michael, Gabriel, Uriel and Raphael. Michael and Gabriel are named in our Scriptures. Gabriel is called God's prime minister, governor, chief angel, he that stands in the presence of God. Luke i. 19. He seems to be the head of that class of angels who stand in the presence of God to receive and carry messages to the saints. Gabriel was the Mercury, Michael the Jupiter of the heathen.

He was the chief of the ministering spirits. Heb. i. 14. Gabriel is sent to Zacharias, Luke i. 19, and to Mary. Verse 26. He was sent to Daniel to explain the vision of Dan. viii. 16. He was sent again to continue his explanation of the vision. And as Daniel is still perplexed about the agency of the Little horn, he is sent to Daniel the third time. If the reader will compare the language of the three visits he will be satisfied of their identity. The angel is now come to make his last attempt, to give Daniel a full understanding of the vision. Now I am come to make thee understand what shall befall thy people in the latter days; for yet the vision is for many days. Dan. x. 14. But I will show thee that which is noted in the Scripture of truth, (verse 21), in the Divine record kept by God.

Literal Narration—Dan. xi. and xii.—General outline of History:

Dan. xi. 1.—The first year of Darius the Mede, was the third year of Cyrus, the Persian.

Verse 2.—And now I will show thee the truth, as I shall read it out of God's book while standing before the throne: "Behold, there shall stand up yet three kings in Persia," (after Cyrus). These were Cambyses, Smerdis, and Darius Hystaspes; and the fourth (Xerxes the Great) shall be far richer than (they) all; and by his strength through his riches he shall stir up all against the realm Grecia."

Verse 3.—"And a mighty king (Alexander the Great, B. C. 320,) shall stand up, that shall rule with great dominion, and do according to his will."

Verse 4.—"And when he (Alexander) shall stand up, his kingdom shall be broken, and shall be divided towards the four winds of heaven (into Syria, Egypt, Macedon and Thrace); and not to his posterity (Alexander had no child to heir his throne) nor according to his dominion which he ruled; for his kingdom shall be plucked up, even for others besides those," (his posterity).

Verse 5.—"And the king (of Egypt) of the south shall be strong, and one of his (Alexander's) princes; and he shall be strong above him, (the king of Egypt) and have dominion; his kingdom shall be a great dominion."

Verse 6.—"And in the end of years (B. C. 277, Egypt and Syria) they shall join themselves together. For the king's (Ptolomy Philadelphus) daughter (Bernice) of the south (Egypt) shall come to the king of the north (Antiochus Theus king of Syria) to make an agreement (or alliance by marriage); but shall not retain the power of the arm; (but she did not succeed in retaining the power of the king of Syria, and the power of the government); neither shall he stand, nor his arm; but she shall be given up and they that brought her, and he whom she brought forth, and he that strengthened her in these times." (He shall not keep the strength by this alliance with Egypt. But Bernice was given up to Laodice, the wife who was put away to make room for Bernice at the court of Syria, B. C. 250).

Verse 7.—"But out of a branch of her roots shall one stand up in his estate, (Ptolomy Euergetes the brother of Bernice who sprang from the same root with herself no sooner succeeded to the throne of Egypt, in the place of his father, than he came into Syria with a great army to avenge the injuries and murder of his sister Bernice,) and shall enter into the fortress of the north, (Syria, B. C. 246) and shall deal against them, and shall prevail." (He conquered Syria, Cilicia, Judea, and nearly all of Asia).

Verse 8.—"And shall also carry captives into Egypt their gods, with their princes and with their precious vessels of silver and gold; and he shall continue more years than the king of the north." *Fulfilled.*—Ptolomy Euergetes, king of Egypt, plundered Syria, took 40,000 talents of silver, and 2,500 images of the gods.

Verse 9.—Ptolomy Euergetes.—"So the king of the south shall come into his kingdom, and shall return into his own land." *Fulfilled.*—Ptolomy, king of Egypt, returned into Syria, and then into Egypt. Seleucus Callinicus, in exile, fell from his horse and died; but Ptolomy lived about five years after his death. Verse 8.

Verse 10.—"But his sons shall be stirred up, and shall assemble a multitude of great forces: and one shall certainly come, and overflow, and pass through; then shall return, and be stirred up even to his fortress." *Fulfilled.*—The sons of Seleucus Callinicus, were Seleucus Ceraunus, and Antiochus. Seleucus Ceraunus, the eldest, succeeded his father, stirred up and assembled a multitude of forces, to recover his father's dominions; but being unable to keep his army in obedience, he was poisoned; and his brother Antiochus succeeded him, and retook Seleucia and recovered Syria. These events come down to about 223 years before Christ.

Verse 11.—"And the king of the south shall be moved with choler, and shall come forth and fight with him, even with the king of the north; and he shall set forth a great multitude; but the multitude shall be given into his hand." *Fulfilled.*—Ptolomy Philopator, son of Ptolomy Euergetes, succeed to the throne of Egypt on the death of his father. He was excited against Syria for the losses that Egypt had sustained, and in a great battle near Raphia, conquered Antiochus, B. C. 217. Antiochus lost in the battle 10,000 foot, and 3,000 horse. Antiochus then sent to Ptolomy to solicit peace.

Verse 12.—"And when he hath taken away the multitude, his heart shall be lifted up; and he shall cast down many ten thousands; but he shall not be strengthened by it." *Fulfilled.*—Ptolomy was so lifted up by his successes, that instead of following up his successes, he gave himself up of debaucheries. Visiting his provinces, he came to Jerusalem, and offered sacrifices, and was with difficulty restrained from entering into the throne of Holies. After his return to Egypt he commenced a persecution of the Jews, and slew 40,000, but was not strengthened by it.

Verse 13.—"For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army and with much riches." *Fulfilled.*—After fourteen years of peace, a new war broke out between Egypt and Syria, Ptolomy Philopator died and left his kingdom to his son Ptolomy Epiphanes, a child of about five years old. Antiochus the Great, conceiving this to be a favorable opportunity to take Egypt, raised a large army for the conquest of the infant king. This verse brings the history to B. C. 202.

Verse 14.—"And in those times there shall many stand up against the king of the south. Also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall." *Fulfilled.*—Just at that juncture, Egypt itself rebelled, and Philip, king of Macedon, entered into a league with Antiochus the Great, to divide Egypt between them, B. C. 200.

Verse 15.—"So the king of the north shall come, and cast up a mount, and take the most fenced cities; and the arms of the south shall not withstand, neither his chosen people, neither shall there be any strength to withstand." *Fulfilled.*—The Romans at this point, shall for the first time, appear on the stage to take part in the affairs of the East to establish the vision. These events bring the chain of history to B. C. 198.

Verse 16.—"But he that cometh against him shall do according to his own will, and none shall stand before him; and he shall stand in the glorious land, which by his hand shall be consumed." *Fulfilled.*—But Rome took part of Egypt, came against Macedon, Syria and even against Palestine, and finally will consume the people of God as stated by Moses and Daniel.

Verse 17.—"He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him; thus shall he do; and he shall give him the daughter of women, corrupting her; but she shall not stand on his side, neither be for him." *Fulfilled.*—Rome, from the first time it was introduced to the affairs of Egypt, shall set his face, to enter by force the whole kingdom of Alexander the Great. He gained possession of Egypt by the aid of the Jews. Egypt gave to Julius Caesar, the Roman consul, and general who invaded Egypt, the queen of Egypt, whom he corrupted, B. C. 107.

(To be Continued.)

NEWS ITEMS.

CONSTANTINOPLE, April 9.—An American citizen, accused of the murder of a Turk, was recently tried before Heap, Consul General of the United States, found guilty of manslaughter, and sentenced to two months' imprisonment. Server Pasha, Minister of Foreign Affairs, has protested against the right of the American Consul to try the case, and demands the surrender of the prisoner to the Ottoman authorities. Heap declines to surrender him.

A terrible famine prevails at Mosul, Turkish Koordistan. Four thousand inhabitants died to Bagdad, and hundreds died on the road.

RANGOON, April 10.—The report of the death of King Theebaw of Burmah cannot be traced to an authentic source, but indiscriminate human sacrifices have been offered at Mandalay to save his life. Small-pox is raging at Mandalay, and the heir-apparent has died from the disease. Telegraphic communication is interrupted.

FOUR HUNDRED PERSONS TO BE SACRIFICED.

LONDON, April 10.—A Burmah correspondent says the Mandalay astrologers maintain that in order to remove the evil influences, a great propitiatory sacrifice is requisite, the victims to be taken from all ranks to the number of 400. The priests are to contribute 100. The remainder will be men, women and children. Many arrests have been made to secure a sufficient number for the victims to be selected from. The priests, who have hitherto enjoyed immunity from sacrifice, are quitting Mandalay in great numbers. The Catholic convent was entered to procure victims from among the girls there, but the attempt was frustrated. The internal condition of the country is most unsatisfactory. The people, while seeing the folly of King Theebaw's acts, are helpless to effect a change.

BEACONSFIELD'S FALL.

LONDON, April 10.—A Constantinople correspondent telegraphs: "The elections in England have produced a profound impression, and at the palace almost a panic. The Greeks, Armenians, Bulgarians and Christians rejoice at Beaconsfield's fall. The more sanguine assume that Gladstone will turn Turkey out of Europe, bag and baggage."

ST. PETERSBURG, April 10.—Two hundred Russian convicts have arrived at Odessa for transportation to the island of Saghalien.

A telegram from the Russian Consul at Van Armenia, appeals for aid to save the inhabitants of that district from annihilation. The famine is increasing. One hundred and fifty persons have died of starvation at Aghak. In the villages the girls are dying. One hundred have died at Van. The Russian authorities of Bastoff have forwarded 50,000 pouds of flour to Van.

ASIA—SACRIFICED.

LONDON, April 12.—The 700 men, boys, women, girls, priests and foreigners sacrificed at Mandalay for the restoration of the king's health, were buried alive, not burned, under the towers of the city walls.

The following is the explanation of the horror: When a city is built in Burmah human sacrifices are offered. A new monarch usually has a new capitol. The evil spirits are irritated. There has been no change of the capitol and the virtue of the old sacrifices being gone, to appease the evil spirits, the astrologers declared it necessary to offer 700 lives. The sacrifices were made by order of King Theebaw.

Temperance Items.

There is no widow so utterly widowed in her circumstances as she who has a drunken husband—no orphan so perfectly destitute as he who has a drunken father. No man so utterly lost to the world and heaven as the drunkard.

(New Era.)

THE MEANING OF A LICENSE.

Look now at the ordination of a candidate for the ministry of rum. He stands before the city fathers. He is called to sell rum; has the evidence within him. A congenial brother of the same communion recommends him to the extent of a thousand dollars. He is looked over. He will do. He pays his money; for the ministry can be bought. He puts his hand upon that devil's document, a rumseller's license, and he goes out regularly set apart by the ordination, which means this: "Take thou authority to tempt men." Take thou authority to change them into beasts." "Take thou authority to stain the streets with their blood." "Take thou authority to desolate homes, to break hearts, to ruin souls." "Take thou authority to mark your way through the world with all wickedness, and when you stand before the Eternal Judge—just show him this license."

THE WAGES OF SIN.

In the western part of New York state there is a town that for years voted no license on the temperance question, and so there was no saloon or place where liquor was sold by the glass in the place. Just before the day on which the vote was to be taken the leading merchant in the place—who was an active church member—was approached by the leading hotel proprietor, who asked him to vote for license; telling him that unless he did so vote, his trade, amounting to over $1,500 per annum, would be withdrawn from his store. The merchant thought over the matter, and feeling sure that the majority would be so large against license that his vote would make no difference in the result, yielded to the temptation, and for the first time in his life voted for license, but was astounded to find that the canvass showed just one majority for license. His condemnation and shame were overpowering, but he kept the trade of his hotel customer. Before the next occasion to vote on the license question his only son had become a patron of the hotel bar-room, and in a year or two filled a drunkard's grave, while his father died of a broken heart because of the consciousness that his own act and sacrifice of principle had provided the means for his son's destruction.

Notice.

Bro. J. M. Stephenson will be at Gospel Grove Meeting House, the fourth Sunday in April. All are cordially invited to attend.

S. ROSINA WILCE.

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POETRY.

The Lord is Coming.

A. D. WINCH.

The light of His coming is flashing afar,
The rising and glory of Bethlehem's star;
The heavens receive Him no longer from sight,
Descending, encompassed with seraphim bright.

He comes, lo! He comes, for the harvest of earth,
The gems of His crown-bright jewels of worth;
And the mantle of death is folded away,
And the faithful of ages are born in a day.

Hail, land of the Orient, lift up thy head,
The just One has come, the destroyer has fled;
The hills of Judea with gladness rejoice,
And the trees clap their hands at the sound of His voice.

Thy tribute to strangers no longer must yield,
Nor the place of His throne be plowed as a field;
But the city of God arise on its heights,
And the sacred of the nations walk in its light.

Behold, the despised and crucified One,
Once led to the cross, now ascending the throne;
And the kings of the earth cast their crowns at his feet,
And the hosts of the heavens His praises repeat.

Rejoice, O ye faithful; the circling of years
Has hastened His coming to dry up your tears;
The sweet fields of Eden again are restored,
The kingdom of Jesus rejoice in the Lord.

SELECTIONS.

[The Age to Come Herald.]

Doughty's Palestine Journal.—Continued.

A TRIP TO JERICHO, JORDAN AND THE DEAD SEA.

On the 15th of January, at 11 a. m., I and my companion, Rev. Mr. Kaley, from Ohio, U. S., started from Jerusalem for the Jordan, in company with the Greek pilgrims, who were going to celebrate the Epiphany, a yearly festival. [We had supposed this festival was observed on the 6th of January, twelve days after Christmas. Will Mr. Doughty please explain this some time in the future?; On account of expense and safety, we consider this an opportune time to make this visit.

Leaving the city at St. Stephen's gate, we descended into the Valley of Jehoshaphat, crossed the Kedron, and passing to the right of the Garden of Gethsemane, followed round the western and southern slopes of Mt. Olives, over the same road that Christ rode the wild colt, when he made his triumphal entry into Jerusalem. We soon lost sight of the city, and the little town of Bethany appeared to our view on the left. Passing it we descended into the deep woods, away from all inhabitants. The road runs down a deep valley; in some places very crooked.

It was on this dismal road that "a certain man," of whom Christ speaks, Luke x. 30, "fell among thieves," who stripped and wounded him, and left him half dead. The priest passed by, and the Levite passed by, and neither gave him any assistance. But a Samaritan, scorned and hated by the priest and Levite, who vainly supposed they were more righteous than he, "came where he was;" "went to him;" "bound up his wounds;" "set him on his own beast;" "brought him to an inn, and took care of him" till the next day. He then paid what the bill would probably be till the poor man should be well, and agreed to pay whatever more expense might be incurred. The hated Samaritan, without the high claims of piety, was the neighbor to the man who fell among thieves; while the priest and Levite, with the sanctimonious professions of holiness, were hypocrites.

The location of this road affords a good opportunity for such bloody deeds, which have often been committed here; hence it is called, "The bloody way." It was a pleasant day; and as we descended towards the greatest depression known on the face of the whole earth, the atmosphere became much warmer. Musing and talking of Bible scenes and events, and being in company with the pilgrims, (though not all the time, for we traveled faster than they did,) made our journey exceedingly interesting, which we considered very favorable on this lonely, dangerous route.

At 6 o'clock, p. m., we arrived at the Greek Convent on the plains of Jericho, a distance of sixteen and a half miles from Jerusalem. It is six miles from Jericho to the Jordan, and six miles further to the fording-place. We quickly selected a spot in front of the convent, spread our rubbers, other blankets and tent, made our bed in the open air, and being weary, retired, as we supposed, for the night. But the vicissitudes *in human affairs* are changeable; and though the stars were shining brightly, it soon began to rain, and the guardsman insisted that we should go into the convent. Reluctantly I arose, took my bed and walked. But at the convent door we had to wait in the rain fifteen or twenty minutes before we could gain admittance; and then we found no place to lie down, nor even to sit down, for it was packed completely full of pilgrims. This retiring standing, in such oppressive air, we could "not stand," so out we went into the rain, pitched our tent, made up our beds again, with our bags, books, boots and pistols under our heads, and slept quite comfortably the rest of the night, with no further annoyance, except from the rats, who made some effort to steal our bread. It continued to rain through the night; but we were well sheltered by our tent from the inclemency of the weather.

The next morning, (the 17th,) we rose early, and started for the site of ancient Jericho, where the walls fell down after being compassed about for seven days. On our way we passed through a large encampment of Bedouins, which looked almost hazardous in such a place as this; but we passed through unmolested, and were soon at the place of destination, Old Jericho; which is a small mountain or hill, all in complete ruins. Here we remained for more than an hour, viewing the ruins and beautiful plains around us, which look almost like a Paradise, being covered with grass, grain, and beautiful trees.

While we were taking our morning meal, a Bedouin came and sat down beside us with his gun. This made us feel a little uneasy, but we made friendship by permitting him to share our breakfast with us, and he appeared very kind. It was much better to make friendship with bread than with balls.

We drank from the beautiful, cool brook near by, which Elisha healed with salt. This brook running into the plains is the cause of their fruitfulness. The Lord's prophets anciently dwelt at Jericho; Elisha tarried here after Elijah was taken up from him. "And the men of the city said unto Elisha, behold, I pray thee, the situation of this city is pleasant, as my Lord seeth; but the water is naught, and the ground barren. And *he* said, bring me a new cruise, and put salt therein. And they brought it to him. And he went forth unto the *spring* of the waters, and cast the salt in there, and said, thus saith the Lord, I have healed these waters; there shall not be from thence any more death nor barren land. So the waters were healed unto this day, according to the saying of Elisha which he spake." 2 Kings ii. 19-22.

Thus the waters were healed to this present day, as we are witnesses. The land watered by the stream is not barren, and we drank freely of its sweet water, and did not die. How beautiful and true is the word of the Lord here: "Thus saith the Lord, I have healed these waters: there shall not be from thence any more death nor barren land."

After feasting upon memories of the past, and viewing the ruins of the ancient city and the fruitfulness of the plains, we set off for the "Mount of Temptation," a short distance west of Jericho. It is said Christ was taken up into this mountain to be tempted of the devil. It is "an exceeding high mountain." From its summit, we had a magnificent view of the wilderness of Judea, the Dead Sea, the Mountains of Moab, the Valley of the Jordan: and at the northern extremity of Palestine, looming up among the clouds, 10,000 feet above the Mediterranean, is Mount Hermon, with its perpetual snows, the most conspicuous and beautiful mountain of Palestine, or in all Syria; and though it is more than one hundred miles distant, it can be distinctly seen with the naked eye.

We next visited Gilgal, where Israel first encamped after crossing the Jordan, and where the priest set up the twelve stones taken from the bed of the river, where they passed through it dry shod. Here the whole male population of the nation under forty years of age, all who were born after leaving Egypt, were circumcised; and from this occurrence the place took its name; "And the Lord said unto Joshua, this day have I rolled away the reproach of Egypt from all of you. Wherefore the name of the place is called Gilgal unto this day." Joshua v. 9. Here they celebrated their first passover after leaving the desert and on the next day they did eat of the old corn of the land and unleavened cakes, and the day following the manna ceased.

It was from their camp of Gilgal that Israel went out against Jericho, Ai, Gibeon, and all the surrounding country, till their enemies were subdued, and they had rest from war. Here is where Achan hid the golden wedge and Babylonish garment; and it was from his camp here that he and all that he had were carried out to the Valley of Achor and stoned with stones and burned with fire. The tabernacle remained here for several years before it was removed to Shiloh. It was Samuel's headquarters when he judged Israel, and Saul was crowned king here. It will be seen from this short sketch, that it was an important place early in the history of Israel; but like every other place in Palestine, the glory has departed.

After visiting several other places, we returned to the convent, satisfied with our day's work, where we remained all night. The next morning, (the 18th,) we started early for the Jordan. In two hours we were upon its banks. Its current is very rapid. I gazed upon it a few moments, but not being satisfied with this, I plunged into the liquid stream and was soon on the other side. But no sooner had I reached the bank, than I found a difficulty. The water was too deep for me to touch bottom, and the bank was perpendicular and high. What should I do? I finally succeeded in drawing myself up by roots and bushes that hung over the bank. I was now in the land of Gilead: but I did not remain long. The water was very cold, and I soon found that I was getting chilled very fast: so I did not remain in Gilead long, but dropped myself into the water again and struck for Canaan's shore. With great exertion I reached it: for being worse chilled than I was aware of, the cramp set in, and I came very near being carried under with the current. But the Lord delivered me from the deep waters to still further search out the land.

We now started down the bank of the river toward the Dead Sea, sitting down occasionally to read, meditate, and talk of the historic events which have taken place in this vicinity. I could hardly realize that this was the place I had so many times read about; but it is. Many has been the time that I have desired to see these sacred places, and I have not died without the sight. Here the whole nation of Israel passed over this river on dry ground. The ark of the Lord of hosts, who dwelt between the cherubims, was carried to the water's edge, and as soon as the feet of the priests who bore the ark were dipped in the brim of the water, the river was cut off, and the water stood and rose up upon an heap above, and failed below, until that typical people passed through by the Lord in the ark, which had been set down in the middle of the river.

Again this river parted for Elijah and Elisha, and on the opposite bank Elijah was taken up to heaven; and then it opened again for Elisha's return. Here the Son of God, our Advocate and High Priest, the Savior of the world, was baptized without making confession of sins, for he had never committed sin. The places are actually here that I had read so much about in the good Old Bible in America; and I find them all in the same condition as that the prophetic record long ago declared they should be in until the restitution, which will as certainly come as the present is true.

As we passed down the Jordan, I saw in many places that its banks were caving in. A little back from the river we passed over desert land, where no signs whatever of vegetation could be seen. Some places are crusted over by the intense heat of the sun, and every step would break through into the soft soil beneath, which made it exceedingly tiresome travelling.

We at length, after about three hours' walk, arrived at the Dead Sea. As I had been told that nothing could live in its waters, and that fowl could not fly over it, on account of poisonous vapors arising from it, you can judge of my surprise to find ducks swimming in it, and both ducks and geese flying over it without any apparent injury.

With admiration I walked its shores and gazed into its crystal waters, where I discovered on the bottom variegated pebbles of different sizes. I tasted of its water, and found what I had read of it was true. It is extremely salt and bitter. We prepared for bathing, and soon realized that the reports we had read of the difficulty of swimming in this Sea were true also. I claim to be a swimmer; but I could not swim much here. It was impossible to keep myself in the water; but I floated upon its surface like a cork. Weights are required to hold one down, so that he can make headway. On hearing Prof. Rosedale mention this in his lectures in America, I could hardly credit it; but I find that what he said was all true.

When we came out of the water, there was a peculiar smarting sensation all over our bodies; but after walking over the desert a short distance in the hot sun, it were away. The soil around this sea has the appearance of richness, but nothing could be seen growing in any direction, for miles. But to the north, and west end of the plains of Jericho, it appears like a Paradise; or would, if it was cultivated by a smart, energetic people. As it is, it is beautiful. We returned to the convent, and tarried there for the third night.

Early on the morning of the 19th we started for Jerusalem. After crossing the plain, as we began to ascend the mountain, we could look back and see the pilgrims at sunrise coming on from the convent on the Mount of Temptation, west of ancient Jericho, where they had remained over night before and lodged at the convent at the Brook Cherith, where Elijah was fed by ravens when he fled from Ahab.

When we arrived at this brook, which is in a valley, four or five hundred feet deep, we descended and sat by the mystic stream. It flowed rapidly over the rocks, and the rippling sound could be heard at a great distance. The water is excellent. Here we sat and ate our breakfast of bread and figs; and read and talked of the flight of Elijah from Ahab, and how he dwelt by this brook: "And the ravens brought him bread and flesh in the morning and bread and flesh in the evening; and he drank of the brook." (1 Kings xvii: 3-7.) We felt as though it was a sacred place, and left it with reluctance. But we could not tarry long now, for we are strangers in the land of promise; so we took up our luggage, and with our staffs climbed up the cragged rocks to the road, and continued our journey towards Jerusalem.

Soon after leaving the Brook Cherith, it began to rain, which made it very slippery under foot, and hard travelling up the steep hills all the way from the Plains of Jericho to the top of Olivet. Our clothes were soon wet through. Then out came the sun and dried them; and this wetting and drying process was repeated several times that very day before we got to Jerusalem. To add to our misfortunes, we wandered out of the right way four or five miles; and when the little town of Bethany at last appeared in sight, our hearts were glad. We will not murmur at our lot, for we have a mission to fill, and hardships are unavoidable. Our Savior travelled this same road once, when he had a work to perform for all our race; and the burden of his labors was so heavy upon *him*, that *finally*, "being in agony, he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground." (Luke xxii. 44.)

We passed what was once the home of Lazarus, Martha and Mary, weary and hungry; but the recollection of that kind family seemed to inspire and encourage us; and as we wound round the south slope of Mount Olives and came in full view of the city of the Great King, my feelings were indescribable. My whole being yearned for the restitution. The whole anxiety now centres in this city. The sufferings of our race cannot be ameliorated till this city is rebuilt and made a praise in the earth. When will the Lord's House be rebuilt? May he hasten it in his time.

We soon passed the Garden, entered St. Stephen's Gate, and reached our home at 3 o'clock, p. m. This four days' trip, though attended with some hardships, was nevertheless profitable. I may at some future time refer to it again. May the readers of the *Herald* be benefitted by a perusal of these hastily written lines.—*William W. Doughty, Jerusalem, Syria, February 17, 1880.*

[N. Y. Times.]

A CRISIS IN METHODISM.

An Issue Which the Body Soon Must Face.

Seeking the Cause of the Unusual Apathy Before the Quadrennial Session—Remarkable Changes in Doctrinal Thought and Expression—The Problem of Dealing With Heretical Teachers.

CINCINNATI, March 18.—For more than a score of years the approach of each quadrennial session of the General Conference of the Methodist Episcopal Church has been attended by the agitation throughout the denomination of some question so prominent as to dwarf all others. Lay delegation dominated the attention of the church at the General Conferences of 1860, 1864, and 1868. Lanahan and the New York Book Concern were the themes in 1872, though the issue of an elective presiding eldership was already forcing itself upon the attention of Episcopal Methodism and Methodist Episcopalism. In 1876, this question, championed by the Rev. Dr. Joseph Cummings, the then out-going president of Wesleyan University, at Middletown, Conn., and by other Nestors of New England Methodism, overshadowed the field of agitation.

The General Conference of 1880 approaches amid a calm that is phenomenal, if not portentious. In all the western conferences, the delegates to the General Conference have been elected without pledges or instructions, a proceeding without precedent in a score of years. The sessions of the eastern (spring) conferences are now beginning, and if they should choose delegates unpledged and uninstructed, the wonder will be complete. This preternatural stillness of the denominational atmosphere is causing comment among the leaders of the councils of the church as to its cause and augury. Why do the great, pertinent, unsettled questions of the policy of the church—questions that will certainly be under discussion at the General Conference, such as the limitation of the pastoral term, the elective presiding eldership, the numerical strength and official functions of the board of bishops, the relations of the missions of the church to its home government—why do not these questions attract the attention and engage the interest of the church? Three causes have been assigned. The first is that the church has become apathetic by a growing worldliness, which has stolen the interest once given to religious and denominational themes and appropriated it to schemes whose ultimate object is several miles this side of the city that John saw. Another is that the present methods of the denomination are so successful and satisfactory that little remains to be desired. The third is that the church is face to face with an unnamed crisis which is of such importance as to belittle questions of mere administrative detail.

Whatever may be the force of the first two of the above named causes, it is believed by many prominent Methodists, close observers of the "signs of the times," that the last is far the most influential in bringing about the present dead calm. The quadrennium just closing has witnessed remarkable movements in the doctrinal thought and expressions of the denomination. It is no secret that some of the oldest, ablest, and most honored men of the church privately disclaim allegiance to some of the teachings of John Wesley and Richard Watson, whose sermons and institutes respectively are the official and infallible standard of orthodoxy of the denomination. In the heroic and aggressive days of Methodism, a slight dissent from the views of these godly men, who were endowed with remarkable insight into the meaning of Scripture, and were empowered to anticipate the results of centuries of research, and write theology for the ages, was sufficient cause for brief trial and unhesitating expulsion from the ranks of the ministry. Methodism at that time had its headquarters in the saddle, and a disciplinary trial would have to divide with a preaching service the bivouac of a night. The king's business required haste, and it got it. In the last quadrennium, dissent has taken on a tone a hundred times more bold than ever before in the history of the church. Bishops, editors, college professors, and metropolitan preachers have written, lectured, and preached "strange doctrines" contrary to "the standard of the church," and have been unrebuked. It is significant of the growing laxity of disciplinary interpretation that the New York Methodist preachers' meeting, a few months ago, raised and discussed a question settled by half a century of denominational usage, viz.: Whether the discipline provided for the bringing to *trial* a ministerial heretic, no matter how rank and blatant his heresy might be, provided he heartily believed and honestly preached all the doctrines contained in the formulated articles of religion of the Methodist Episcopal church? Judge E. L. Fancher, of New York City, one of the best legal minds in the denomination, was called upon to decide the question. He decided, of course, that a minister can be legally expelled for expressing an opinion contrary to the writings of Wesley and Watson. Judge Fancher very correctly inserts the word "authors" into the phrase, in the Methodist Book of Discipline, "the standards of the church." By this interpolation of a word and the erasure of the final "s" of the word "standards," he makes the phrase refer to the writings of Wesley and Watson, instead of to the articles of religion.

While it is significant of the present crisis in Methodism that so influential a body of Methodist ministers as the New York Methodist Preachers' Meeting should raise a question so well settled by the plain text of the Discipline, when properly interpreted, and by the usage of the church, it is still more ominous that the decision of Judge Fancher was afterward combated by one of the prominent writers of the church, and, to crown the wonder and confirm the sinister apprehensions of the ecclesiastical soothsayers, one of the editors of the church, an officer of the General Conference, was found ready to publish the article, which, with marked ability, labored to show that the Methodist church has no legal right to expel a minister of the denomination for heresy, provided he is a hearty believer in the articles of religion of the church.

This question has been brought into a sort of local prominence here by the expulsion, last fall, from the Cincinnati Conference, of a young preacher of the denomination who held and advocated some peculiar views in regard to the nature and extent of Adam's moral perceptions previous to the fall, and who had become a literalist as touching the meaning of such Biblical phrases as "everlasting destruction" and the like. It so happens that the articles of religion of the church formulating a scheme of religious belief are entirely silent on these important subjects. The charge against him on his trial was, "holding and disseminating doctrines contrary to the articles of religion of the Methodist Episcopal church, as set forth in writings of John Wesley, Richard Watson, and John Fletcher." On this charge he was expelled from the ministry and membership of the church. He immediately charged, through the public press of Cincinnati, that the ecclesiastical court which brought him in guilty under the above charge set their names to what they knew to be false, because even if every specification were true, neither the doctrines therein cited nor their contraries were even alluded to in the articles of religion *per se*, nor in any setting forth of those articles by the authors named; that whatever these authors spoke of the doctrines mentioned in the specifications they were treating of subjects entirely extra to the articles of religion. It is admitted by some of the highest officers of the church that the verdict was not *truthful*; that it asserts what is intrinsically false, and the unanswered charge of the expelled brother leaves the court in an embarrassing position. This trial illustrates, not the orthodoxy of western Methodism, but its timidity in disciplinary matters. Instead of standing boldly upon Judge Fancher's impregnable, interpolatory position, and bringing this young man for preaching doctrines contrary to "the standard(s) [authors] of the church"—a charge which could unquestionably have been sustained—it preferred to shelter the trial beneath the articles of religion of the church, even though such action logically compelled it either to clear the heretical culprit or perpetrate a falsehood.

It may be stated, upon the very best authority, that some action will be proposed, at the General Conference, making better provision for trials for heresy than those now provided, and it is quite possible that Judge Fancher's interpolations may be made cancelled. But the introduction of any legislation looking toward a definition of heresy for *punitive* purposes will as surely be attended by a storm of debate as the cannon answers to the match. Some attribute to the impendency of this question the depression of interest in question of merely economic significance. It is certain that the church, for years, but especially during the last quadrennium, has been shrinking from the inevitable issue that the march of theologic thought is forcing upon her. She has pursued a temporizing policy. She has said to un-Wesleyan and un-Watsonian preachers: "Hold your beliefs if you will, but be silent about them. Preach neither my beliefs nor yours, on these points. Defend the Gospel of these themes if need be, but do not force this issue upon me." It is believed that the General Conference of 1880 cannot avoid the issues.

LETTER RECEIPTS.

SUBSCRIPTIONS.

Elizabeth Hewbin	1 00	Mary Ann Rogers	1 00
Miss D Thompson	1 00	Aaron Eaton	2 00
Mrs Shelton Berger	1 00	O T Hobbs	1 00
J L Wines	2 00	Mrs L Meeken	2 00
A D W Leavell	2 00	L Walling	1 00
J Ewing	1 00	Mrs E Weatherman	2 00
O M Barr	50	E T Rose	2 00
T B Pierson	1 00	Thomas Alexander	2 00
M A Pugh	1 00	S A Barr	50
Wm Bottrell	2 00	J O B McBougle	2 00
C M Lent	1 00	J P Weethee	1 00
Mrs T H Ford	2 00	Mrs E Sneadyde	1 00

BOOKS AND TRACTS.

Gibson Logo	1 00	P H Bolt	1 00
J O B McBougle	50	P A Strong	50
J P Weethee	1 15	W D Forbes	3 00

New English Books.

Bible Triumphant. By Mrs. H. V. Reed. Paper 50c. A reply to "101 self-contradictions of the Bible." By A. J. Banta. An able refutation of infidel charges.

Earnest Words for Honest Seekers. By Mrs. H. V. Reed. Cloth 50c. Many of our friends are familiar with the nature of this book, but the headings of the several chapters will show its value. Chap. 1. Origin of the Bible; chap. 2 Sacred books of other nations; chap. 3 Science and the Bible; chap. 4. Creed of the Bible; chap. 5. Testimony of the Rocks; chap. 6. Early progress of truth; chap. 7. Miracles; chap. 8. Prophecies of Christ; chap. 9. Babylon; chap. 10. Heaven; chap. 11. Heathen Oracles; chap. 12. Objections answered; chap. 13. The Study of the Scriptures.

Hades, or the Intermediate State of the Dead. By Henry Constable, A. M. Cloth, $1 25. Presents the Bible doctrine of the state of man between death and the resurrection.

Astronomical Etiology, or

STAR PROPHECIES

Concerning coming disasters on the earth from 1881 to 1885. By M. L. Knapp, M. D., and others. Published by Thomas Wilson. Also contains an appendix by the publisher. 72 pages. 25 cents a copy.

MISTAKES of INGERSOLL,

Being a review of Col. R. G. Ingersoll's lecture entitled "Mistakes of Moses,"

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POETRY.

"Let no Man Say when he is Tempted, I am Tempted of God."

W. L. CROCKETT.

Thou hast thy part for which thy soul has wrought,
And thou hast found it worthiest not thou blame
The Lord for what thy folly gained?
He let thee weight the path of virtue and of truth,
Had'st thou partaken of the precious treasure found
Within the limits of that power way then
Would'st thou have reaped the full reward
Of all thy toil and have found
That God the gracious Father ever below
Upon His sons a glorious heritage,
That can never fade; but on and on
Beyond the circle of the golden sun
Shall bring new honors and new joy;
When all the inanimate rubbish of life are fled
And dawns upon the earth a brighter day;
When from the mountains shall resound
To notes of power, the crowning notes of joy,
And all that harmony can give
In sweetest cadence still upon the ear;
When from the brooks in purest crystal waves
And gurgle out their hymns of gratitude
To Him whose footsteps turn the world shall know,
And all whose bidding earth shall gladly give
Her fullest treasure.
The dark and gloomy days that come
And bend our sorrow now, shall change
Their tears for smiles, and weep no more:
Nor shall grim death go forth his hand
To wither and to blight;
Each note of discord shall be stilled,
And but the fulness of eternal love
And peace, and life, all earth forevermore.

COMMUNICATIONS.

A Record of Incidents During My Travels in Kansas.

I. M. STEPHENSON.

Six miles north of Glen Elder, in Mitchell county, I delivered seven or eight discourses, two on the law and Sabbath, by request. In future articles I propose publishing a synopsis of the arguments I addressed, as there are several Sabbatarians in that neighborhood and our brethren there and elsewhere are called upon to meet their argument; and as there are demands for a thorough investigation of this subject I proposed to meet any man they might select. There not being the slightest prospect of such a chance of presenting the arguments pro and con I will avail myself of the only available medium. The Methodists refused to give up their prayer meeting the first evening of my arrival there. The next Tuesday evening the school house having been given into our hands by one or two of the leading members of the M. E. Church, a goodly number of our friends assembled only to find the house pre-occupied by a few women as leaders, and quite a congregation of their party. It was clearly evident that they would occupy the house or have a row, so we passively submitted. They were in a great hurry to commence their meeting, lest I should commence in advance of them first. They prayed and talked as long apparently as they could think of anything to pray or talk about. The animus of their prayers and exhortations was that when done with the trials of this inconstant world they might go to their home in heaven.

A young man whom the women who managed the meeting put forward to lead, called upon all who desired to inherit the kingdom to rise to their feet. Some of our brethren were rising when he added that all who expected to go to heaven should arise, when those referred to sat down. When the interest of the meeting was fast abating, an elderly gentleman stepped forward and affirmed that he believed he had a soul that would go to heaven or hell. "John," he continued, "saw the souls of them who were slain under the altar in heaven." "Christ said that man could kill the body, but could not kill the soul." "Paul knew that he had a crown laid up in heaven,"—that if his "earthy house were dissolved, he had a house not made with hands eternal in the heaven,"—that to be "absent from the body" was to be present with the Lord; therefore he desired to depart, and be with Christ, which is far better. He continued, Christ said, in my Fathers house there are many mansions and I go to prepare a place for you, that where I am there ye may be also. Man can kill the body but cannot kill the soul."

The foregoing is a summary of the harangue to which we listened for twenty or thirty minutes. To which I replied as follows: The Revelator says, "And when he had opened the fifth seal I saw under the altar the persons of those slain on account of the word of God, and on account of the testimony which they held, and they cried with a loud voice, saying, how long, O Lord, holy and true, dost thou not judge and avenge our blood on those who dwell on the earth? And white robes was given to each of them; and it was said unto them, that they should rest yet for a short time, until their fellow-servants also, and their brethren that were to be slain as they were, should be filled up." Rev. vi. 9 11.—Whitlug.

1. These souls were intelligent persons who believed the word of God and testimony of Jesus.

2. These souls, or persons, had blood which had been shed on account of their fidelity to the word and testimony of Jesus.

3. They must rest until their brethren shall be killed as they were—thus teaching that they were mortal souls, who could be slain with the sword.

Not only were these souls intelligent mortals who could be slain, but by reference to Rev. xx. 4 we may learn that they must be raised from the dead in order to future life. The Revelator says, "And I saw thrones and they sat on them and judgment was given for them: and I saw the persons of those beheaded for the testimony of Jesus, and for the word of God, and those who had not worshipped the wild beast, nor his image, nor had received the mark on their forehead, or on their hands; and they lived and reigned with Christ the thousand years. But the rest of the dead lived not until the thousand years were completed."—Whitlug.

1. These souls are the intelligent persons who will sit on thrones and reign with Jesus Christ.

2. On account of their fidelity to the testimony of Jesus and the word of God their heads were cut off.

3. They will be raised from the dead, as clearly taught by the declaration that "the rest of the dead lived not again;" thus demonstrating that they had been dead, and had lived again, or how can it be affirmed that the rest of the dead lived not again?

The red horse and the sword are symbols of death and its cause. The pale horse whose rider is death is followed by the grave to receive the martyred millions, falling from the altars upon which they had been immolated; and the white shrouded dead are bold figures of speech with which to represent the bloody reign of the Great Anti-christ who with his great sword—a symbol of death—has slaughtered a great army of Christians nearly ten times as large as the marshalled armies of the nations of earth to-day.

The blood of these martyred millions cries to heaven for vengeance the same as the blood of Abel cried for vengeance. Matt. x. 28 was quoted to prove the separate existence of the soul. It reads, "And fear not them which kill the body, but are not able to kill the (*psuchee*) soul; but rather fear him who is able to destroy both soul and body in (*gehenna*) hell." To kill the body is to deprive it of life. The context illustrates this. We read in the 21st verse, "And the brother shall deliver up the brother to death."

Luke's version of this language of Christ will throw light on Matthew's version. Matthew's Gospel has a great many Hebrew idioms, while Luke, who wrote the pure Greek, has omitted most of them.

Luke represents Christ as saying, "And I say unto you my friends, be not afraid of them that kill the body, but have no more that they can do." "But I forewarn you whom ye shall fear; fear him, which after he hath killed hath power to cast into (*gehenna*) hell; yea, I say unto you fear him." Luke xii. 4, 5.

1. According to Luke to kill the body is to kill the man, or according to Christ in Matt. x. 21 to kill the man and to kill the body are one and the same thing.

2. Luke does not mention the destruction of the *psuchee*, or life, but he expresses the same thing in another form.

After man has destroyed the body it must be restored before it can be destroyed a second time by God. When man shall have destroyed his fellow man his power for harm is exhausted. He cannot raise his victim from the dead and kill him a second time; but God can raise those to life who had been destroyed by their fellow man, and inflict the second death upon them for their wilful transgression of his law; and he will do so, or else Christ appealed to a false reason why men should fear God. "It is a fearful thing (says the apostle) to fall into the hands of the living God." But unless God shall destroy the future being (or that which man cannot destroy) of all those who do not obey him, then it would be no more fearful to fall into the hands of God, than it would be to fall into the hands of man; for man can deprive us of the present life; and there his power ends—but God can go beyond and deprive us of the future life—he can deprive us of both the present and the future. Hence in Christ's explanation of the 28th verse and at the 39th verse he says, "He that findeth his life shall lose it, and he that loseth his life for my sake shall find it." This is Christ's own explanation of what he means by the destruction of the soul and body. It would be a natural impossibility for one man to save and lose the present life at the same time.

Christ, therefore, teaches that he who to save the present life denies him, shall lose the future and eternal life he has in reserve for all his faithful children. The same Greek word rendered soul at the 25th verse is twice rendered life at the 39th verse. The simple meaning of the text would read, "And fear not them which kill you, or deprive you of the present life; but are not able to deprive you of the future life, but rather fear him who is able to deprive you of both the present and the future life." This is certainly the import of Christ's explanation at the 39th verse.

Paul's last words correctly quoted reads, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me at that day; and not to me only, but unto all them that love his appearing." 2 Tim. iv. 6 8.

1. The place where he expected to receive his reward, namely, upon earth to which Christ must first return.

2. The time when he expected his reward, namely, the day and appearing of the Lord.

3. Those with whom Paul shall be rewarded, to-wit: "All those who love his appearing."

Conclusion, no appearing of Christ, no crown, no reward.

Modern Visions.

Editor Restitution:—As people are sometimes too apt to put confidence in recent predictions and prophecies, I think we should use great caution in giving them our approbation as true. Yet, as God rules in some sense in the destinies of nations, we suppose items of interpositions and manifestations of noted events may, sometimes, in some way, be given, especially where his people may have a special interest of understanding as a guide for corresponding action. From this position the most reliable and valid prediction or vision that I have seen, is that of Washington's, and published in THE RESTITUTION of April 9, 1873. And, in regard to the progress and destiny of this country, and, as the first and second peril mentioned, have had their literal fulfillment, may we not suppose the third may also be equally real and have a special reference to the effect the great Armageddon battle will have on this country? But the inquiring mind wishes to know if this vision was published before the commencement of our late civil war? If it was, when, and where can it be found? Can some of the readers of THE RESTITUTION answer this question?

ABEL LARKIN.

Mt. Stirling, Ky.

[The article was sent us in print and published as a curiosity. We do not know whether it was published before the conflict between the north and south or not. From circumstances think probably it was.—ED.

SELECTIONS.

[The Christian.]

"I Can Do All Things."

"Oh, if I could only have one more fresh start in life," said a young person to me, one day, "how much I would achieve! What upward progress I would make! Oh, to be free from the unhappy memories of past sins and mistakes, to shake off the thraldom of moral infirmities, to rid myself of old prejudices and enemies, and innocent and happy as when a child, walk henceforth in the light and liberty of God's encompassing love!"

Well, why not? Nothing is impossible with God. This wish is not only capable of a fulfillment, but of a much broader one than your desponding heart is now capable of perceiving. But for the lessons of those past painful experiences, what assurance have you that you would tread more steadfastly than heretofore the heavenly path? The mournful, sad past, so full of errors and pains as it now rises in retrospection, is the tender monitor that inspires this present yearning desire for better things. To go back, and start as in infancy with unformed powers for judging between right and wrong, with feebleness of reason to guide your choice, is as undesirable as it is impossible. But to start afresh, with tried and trained weapons for combating evil, an active will, aided by divine power in grasping the saviour helps to a better life, and making them your own, is your present privilege; and this new life, when you have entered upon it, may be as uninfluenced by the memory of by-gone failures, as was that period of life when, a tender nursling on your mother's knee, you viewed this great shining round of activity with new and wondering eyes, never dreaming of the help that would come to you in place of parental teaching by-and-by, in the potent but now lamented form of experience.

The offending past, the disappointing grievous past, full of wrecks of the tenderest hopes, plans, efforts and affections, is a great moral guide reaching out its imploring arms to you to pause and decide whether or no a "fresh start" shall be taken for upward progress. A more glorious start too, inasmuch as a purged, forgiven soul, walking henceforth in the sunlight of infinite mercy, is the redeemed object of God's tenderest care, and a recipient of his never failing sympathy and grace.

"What does all this mean?"

Do you say that your powers for well-doing, once so fresh, are now marred by abuse—dwarfed, incapable of producing blessed results? "Is anything too hard for God?" "I can do all things through Christ that strengtheneth me." Let us look hopefully away awhile from our tempted, wearied selves and courageously facing our moral foes as they stand arrayed against us, see if we cannot muster a mightier force than has hitherto been brought to bear against us, to our defence,—even to their subjugation. All the wasted opportunities of our past lives cry out to us to redouble our efforts, and make good their loss, and to apply to the fountain of cleansing, and come forth not only purified but armed with vigor for whatever of Christian conflict awaits us. Why sit down and brood mournfully over the large portion of life spent in weak accomplishment of right deeds, gathering from these prolonged reflections only discouragement for future effort? Do not even the tremendous issues of our misdeeds argue the more loudly for the highest possibilities in an opposite course of action? Surely the powers of darkness are not more mighty than the powers of light, and if the results of sin are so direful, what may we not hope to accomplish in a steadfast pursuit of right, with God for our helper?

Perhaps we weep that so small a fraction of time lies before us, in comparison with that which is already gone. If it be but a fraction, dare we waste a moment in idle lamentation? If you are roused sufficiently to bemoan the past, you are ready to act at once. If life is still in its morning, and a long future stretches out before you, will it not pay to buckle on the armor and start afresh? Oh, how the present bristles with glorious, life-promising opportunities! As every element of nature on the glad spring morning is jubilant in its calls for rejoicing; as every renewed twig and tuft of earth begins to sparkle with new life, so our present and future are teeming with ways and means for Christian activity. Then "lie not down wearied neath woe's weeping willow!" Arise, and through the mercy of God, the "dayspring from on high" shall visit your heart. Cast off the filthy rags of the past,—though they cover the vilest habits of intemperance, or the flames of a despotic temper; whatever long cherished forms of sinful indulgence they shelter, their power may be broken, and you may yet honor God in the overthrow. Pray! Prayer, crowned by faith shall lead to courage and victory. The scars of past defeats may yet serve as badges of future victory and power.

But to doubt that Jesus will, in consideration of past wrongs refuse to lend us his powerful aid in turning to him, (however late in life the desire may be born in us) is to doubt his mission on earth. To believe that one is too old to undertake the tearing down of old tyrannical sins, is to doubt his infinite power. He certainly can make the blackest heart "white as fleece." Enemies and prejudices may be removed, the memories of past mistakes be stripped of their bitterness, and as one safely crosses a bridge over some dangerous chasm, and gazes down with a momentary shudder into the murky depths of darkness below, and goes on with a song in his mouth, so may you go on singing to the end of your days, the most jubilant strains of gratitude for your final and triumphant deliverance from the bondage of besetting sins.—*Mrs. E. C. Whitney.*

Consular reports from Salonica, Turkey, declare that, with the exception of the towns and the immediate vicinity, the country is in the hands of the brigands. Thirteen distinct bands are enumerated, containing in all about 150 men of various creeds and nationalities—Greeks, Lutzo-Wallachs, Bulgarians, Albanians, and Turkish desetters. At a certain time some of the bands received subsidies from Athens, and professed to be the representatives of Hellenic aspirations, but of late they have divested themselves of this semi-political character, and play the part of simple brigands, levying black mail from Mussulmans and Christians indiscriminately. The brigands avoid, as much as possible, all conflict with the military forces, but they have no fear of the local police or civil authorities, who are too often, it is said, in league with the chiefs.

Presumption first blinds a man, and then sets him to running.

LETTER DRAWER.

Editor Restitution:—I have been taking THE RESTITUTION for a short time and am much pleased with it, I should have taken it before had I known its merits. Prof. P. H. Hook had it mailed to me, and I must say it has the true gospel ring, indeed it is consoling to know that some dear brethren and sisters are constantly looking for the coming of our blessed Lord and Savior, and are not mere babes wraped in swaddling clothes; but have grown into men and women in the great work, and are filled with wisdom and clothed with robes of righteousness, instead of with the rags of Babylon. Twenty-five years ago I had a written discussion with the late Benjamin Franklin, Editor of the *Christian Review*, in which I took the Bible ground that man in his present state had no claim to immortality and would "utterly perish in the day of judgment." I need hardly say to you, that doctrine has rendered me to a great extent unpopular among the Disciples, and although I have some very dear brethren and sisters among them, yet their preachers never invite me to take an active part with them in their meeting with very few exceptions. And as I have not been in circumstances to do much by myself, having been greatly burdened by the affairs of this life, I have held but few meetings for years, but, now I have come to the conclusion that I will proclaim the way of salvation, and the coming and reign of Christ; if an opportunity presents itself. There are those by me who profess they look for the coming of the Master, but are wrapped up in all the mysteries of present immortality and momentary conversion and you know it is impossible for me to work with them. O, how I long to be with those who love the truth and engage with them in the great work before us. I will send a few lines which you are at liberty to publish if you see fit, act your own good pleasure. From your brother in Christ.

J. J. WARNER.

Corville, Ont.

Editor Restitution:—I am almost entirely alone here. We have a church of Second Adventists, that is the nearest the truth of any we have here. Enclosed you will find three dollars to apply on the paper towards clearing it of indebtedness. The paper ought to be out of debt; but my little mite won't do much in that direction, but it will help that much. If every brother would do a little it would soon be free from debt. Now brethren put all your shoulders to the wheel and see how easily it will move around. It never can move without something to move it, and it will take money to clear the paper from debt if it is ever cleared. I have been slow about sending in my donation, but better late than never. Let us not wait till the Lord comes and finds our paper in debt. Your brother waiting for the soon coming kingdom.

LEWIS BRINSON.

Mound City, Mo.

Editor Restitution:—I have only to repeat what I have before expressed, my satisfaction with the paper in general. One thing, I trust, you will not fail to keep us fully informed in, and that is, of the movements already begun to rebuild the waste places of Israel's land. The paper, filled with accounts of events transpiring there, is well filled, for really they are the best and strongest evidence we have of the truth of prophecy, and of the soon coming of our Lord.

Yours truly,

B. F. THOMPSON.

Springfield, Mass.

[We shall make every effort to procure all the news relative to the restoration of Judah and Israel, believing, with our brother, that the evidences of our Lord's soon-coming are to be looked for in the changes that may transpire in the land of promise.—ED.]

Editor Restitution:—I greatly desire to see THE RESTITUTION flourish, and I think the best way, is to make personal application for subscribers, as such are more apt to read and value that which they pay for. I send you from time to time a New York paper, having scraps such as you may use. I send you by this mail, the N. Y. *Times*, marked, calling attention to the "Crisis in Methodism;" making a point of the question of future punishment; which question must come up and be discussed; the time has come, that men will no longer take for granted, that which ecclesiastical bodies determine as matters of faith. The word of the Lord is to me, an end of all controversy; and all definitions, and expositions, not clearly stated, and well sustained, by collateral testimony, goes for naught. I sympathize with you in your labors as editor, and hope wisdom from above will be granted you, that our paper may be only means for edification.

GEO. W. YOUNG.

New Bethany.

SENTENTIOUS PARAGRAPHS.

Venture not upon the threshold of wrong.

Flavel: Life is but short, therefore crosses cannot be long.

Behind the dim unknown,
Standeth God within the shadow,
Keeping watch above his own.

'Tis one thing to have our sins worn away from the memory, and quite another thing to have them washed away at the gospel fountain.

A life of holiness is a life of service.

"If each man's deeply hidden woe
Were written out upon his brow,
For many, then, our tears would flow,
Who rather move our envy now."

Lucan: Times of general calamity and confusion have ever been productive of the greatest minds. The purest ore is produced from the hottest furnace, and the brightest thunderbolt is elicited from the darkest storm.

When death, the great reconciler, has come, it is never our tenderness that we repent of, but of severity. This we should always bear in mind and by keeping bitter words from our lips, drive them from our hearts. Love we can never regret, but hate may fill all our lives with bitterness.

Bickersteth: The possession of religious knowledge may be fatally but easily mistaken for the possession of real religion.

How much would I care for it, could I know
That when I am under the grass or snow,
The ravelled garment of life's brief day,
Folded, and quietly laid away,
How much do you think it would matter then
What praise was lavished upon me, when,
Whatever might be the effort or store,
It neither could help or hurt me more?

God renders earth desolate to induce you to seek a better country. He strikes away every human prop, and puts failure and vexation into every worldly scheme, that you may turn from your idols unto him.

If the Christian sleep, it is like the laborer sleeping in the harvest field, when the storm is threatening and the master's crops are all exposed; or like the soldier sleeping on duty when the foe is in sight.

GATHER THE GRAINS.

"God's angels drop, like grains of gold,
Our duties midst life's shifting sands,
And from them, one by one, we mold
Our own bright crown with patient hands.
From dust and dross we gather them;
We toil and stoop for love's sweet sake,
To find each worthy act a gem
In glory's kingly diadem,
Which may daily richer make.

The memories of childhood, the long, far away days of boyhood, the mother's love and prayer, the voice of a departed playfellow, the ancient church and school-house in all their green and hallowed associations, come upon the heart in the dark hour of sin and sorrow, as well as in the joyous time, like the passage of a pleasantly remembered dream, and cast a ray of their own purity and sweetness over it.

It is not the indolent or the easily-worked man that has the necessary amount of leisure for the attainment of some desirable local or general object. It is rather the busy man who, by the careful husbanding of fractions of time which other less thoughtful people would waste, can and does achieve incomparably great and valuable results.

M. Goovaerts has published at Antwerp a book on the origin of gazettes and periodical newspapers, in which he claims to have proved that Abraham Verhoeven (born at Antwerp, June 22, 1580,) was "not only the first gazetteer of Europe, but also the inventor of the illustrated paper." The first number of his venture, which has fallen into M. Goovaerts' hands, contains an account of the battle of Beckeren, fought May 17, 1605. From the number for April 14, 1606, it appears that the price was two sous per copy. After 1615 the publication of Verhoeven's paper was more systematic and regular, and in 1622, 178 numbers were published in all. In 1620 it became a weekly journal, under the title of the *Wekelyks Tydinghe*.

Notice!

I beg leave to announce that I have on hand about 5,000 copies of the large seven-page tract lately published at forty-five cents per hundred, and that, to make it more convenient for purchasers, *postage stamps* will be received for amounts less than a dollar. Send orders to WILEY JONES,

Norfolk, Va.

HYMNS OF THE ADVENT

In the name of a new Hymn Book, just out, compiled by Chas. C. Parker—compiler of the "Hymns of the Morning"—and published by W. M. Pile, Springfield, Mass.

Mr. Parker combines in this new work the "Hymns of the Morning" and a fresh and rare selection of music. As an appendix he adds a selection of "Favorite Hymns" (words only) whose music is familiar as a household word. Those of our brethren who have been asking for "Hymns of the Morning" for some time, can now be supplied with this new book, which is superior to the old one in that it embraces all of it and many new and beautiful songs. Those having the "Christian Pastimelist" and no music book will find this exactly what they want.

Send to this office for them. Price only 40 cents.

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

WHOLE NO. 689. PLYMOUTH, INDIANA, APRIL 21 1880. VOL. XXIX, NO. 16.

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TO CORRESPONDENTS.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of All his Holy Prophets since the world began." It also advocates, as a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of Kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ; and many other kindred truths. It also advocates a hearty belief in the Gospel, repentance, and immersion as prerequisites to the forgiveness of sins, and a holy life as essential to final salvation.

COMMUNICATIONS.

Jesus Tempted to Mistrust God.

Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward a hungered. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Matt. iv. 1-4.

Temptation may be regarded in a two-fold aspect, first, in relation to God, and second, in relation to the tempter, be he human or any depraved being, Satan, for instance, engaged in the work. When God tempts men, or in his providence allows them to be tempted,—put to the proof—his design is necessarily always good. God tempteth no one to sin—never places a moral being in critical circumstances with the purpose of inducing him to commit [illegible] aim is to [illegible] to strengthen holy resolutions and principles, to make the subject of the experiment acquainted with his nature in its hidden tendencies, to put him on his guard against surprises, and to train him in the art of depending on a veiled but infinitely powerful arm constantly at his service.

God has a right to put men on their trial, and in fact the ordeal is implied in our moral nature. He could not be a governor over responsible creatures without such a right, and he always exercises it in tenderness of love and unerring wisdom. Nor ought we to have any wish to escape the testing, even should it present itself in a most painful form. We may not apprehend the design of the trial, but there is a design, and verily it is one worthy of his character who is at once our Father and our God. If we are in darkness, he is in light. If we are in the storm, he is in the calm, and the wind, and the lightning, and the thunder are the ministers of his will.

When subjected to a moral assay, whatever its nature may be we either (as the climax of the trial) resist or succumb,—conquer or are vanquished. Our first parents underwent a testing of the simplest kind, in wisdom adapted to their youth, feebleness, and inexperience. Job, who was well acquainted with spiritual things, and with the voice of conscience, and the awful authority of the Eternal King, had a severe testing, but he endured it with a patience and fortitude that has put millions to shame. He was loyal, trustful, submissive when the storm howled, as in the stillness and prosperity before it arose. Unless he had been placed in the midst of calamities, and by heaven's grace borne them so well, he never would have reached the heights of moral and spiritual elevation on which he stood after they were over and gone. Experience warranted him to say, "It is good for me that I have been afflicted." It brought him into closer affinity with the beneficent unseen Power, gave him new strength to contend with sin, made him more dependent and child-like, more disposed to exclaim in every future moment of his life—God and not myself—"not my will, but thine be done!"

On the other hand the sin of all evil agents, visible or invisible, in tempting men is directly to lead him away from God. This is the motive, and the only motive. The spirit of the world is sometimes most intensely wicked in more purely moral matters than at others, as when the Prince of this world or any of his kindred functionaries of darkness put them out of thought on some murder or other wrong. The aim in their case is to manifest defiant hatred to God, to spoil his servants in the flesh, to grieve Him in their overthrow, to thwart his loving paternal ends, and if possible to ruin those who might have served him with steadfast hearts for ever. God's end in temptation—that is, in letting his servants—is always good: Satan's is unqualifiedly malicious,—"evil, only evil, and that continually." When God's proving closes in failure, or when the being proven fails to pass bravely through the trial, a lapse into sin is the result, though absolutely against its aim and will; when the Wicked One gains his point, the tempted sins, which was the only design in the assault.

The centre point of interest and moral decision is the man's will. When it bends towards God, the man is safe; when it inclines toward Satan, or to do what is known to be wrong, he is gone. There is no compulsion, be it understood, either from above or from below. The forces attacking the human will are always in harmony with its own nature, namely, moral; in other words, they are motives, persuasions, interests, promises and allurements. A battle of motives is waged, when temptation is in progress;—motives presented by the first Being, motives presented in the most subtle and enticing shapes by the worst being. Yield to the motives presented by the first, and the infinite One is glorified and the tempted is advanced in moral power; bow to the second, and the field is lost—the malignant adversary has come off victorious, affording him [illegible] upon [illegible] that saddens and dispirits the mind.

[illegible] might thunder [illegible] lightnings flash around, and the earth tremble with fear. The question in the hour of temptation is,—can you, will you, confide in the God of humble Faithfulness and Love? This demand was addressed to our blessed Lord in the wilderness; and we are now prepared to watch his attitude in the period of trial, and to understand his answer. The scene is full of instruction as to our own position in the world, and full of encouragement to every tempted soul.

W. G. Moorehead.

Xenia, Ohio.

(To be continued.)

Coming Age—Its Proximity—Literal Narration Continued—Standing up of Michael—Great Trouble—Dates, 1260, 1290, 1335 Days—Time of the End—Our Present Location in this Chain of Events.—No. 14.

J. P. WESTFALL.

1. *Narration continued.*—Dan. xi. 18. "After this shall he turn his face to the isles, and shall take many; but a prince for his own behalf shall cause the reproach offered by him to cease; without his own reproach he shall cause (it) to turn upon him." Fulfilled.—Julius Cæsar left Egypt and made war on the king of the Cimerian Bosphorus, where his victories were so rapid, that their record was in these words, I came, I saw, I conquered.

Verse 19: "Then he shall turn his face towards the fort of his own land; but he shall stumble and fall, and not be found." Fulfilled.—Julius Cæsar then turned his face towards Rome, and was assassinated in the senate chamber, just as he was about to gain imperial honors.

Verse 20: "Then shall stand up in his estate a raiser of taxes (in) the glory of his kingdom; but within a few days he shall be destroyed, neither in anger, nor in battle." Fulfilled.—Augustus Cæsar reigned in his stead (Luke ii. 1); he was a raiser of taxes, or made an enrollment. In the height of Rome's glory, at the time when it gained universal dominion, he died peaceably.

Verse 21: "And in his estate shall stand up a vile person, to whom they shall not give the honor of the kingdom; but he shall come in peaceably, and obtain the kingdom by flatteries." Fulfilled.—Tiberius Cæsar reigned over the united Roman empire in the place of Augustus, thanks to Livia, who secretly poisoned Augustus, lest he should change his mind. Augustus would have given the succession to Agrippa, but he refused it. Under the death of Augustus, [illegible] by the servile senate. His character was so vile, that Seneca, the historian, remarks concerning him, that he never was drunk but once, and that was from the time he first took to drinking until his death. He was the curse to the Roman [illegible].

Verse 22: "And with the arms of a flood shall they be overflown from before him, and shall be broken, yea, also the prince of the covenant." Fulfilled.—Bishop Newton says: "The overflown shall be overthrown from before him and shall be broken." Tiberius had a violent death. He was suffocated with pillows, on the 16th of March, A. D. 38, and the Prince of Covenant (the Messiah) was broken, or crucified April 3, A. D. 33. While Herod the Tetrarch of Galilee was at Jerusalem at the passover, at which Christ was crucified, when he and his men of war set Christ at naught, he heard of the death of Tiberius.

Verse 24: "And after the league (made) with him he shall work deceitfully; for he shall come up, and shall become strong with a small people." Fulfilled.—And after the league between Rome the king of fierce countenance and the people (nominated) of God, the Jews, as given in 1 Mac. viii., and, also, by Josephus' Ant. B. 12, chap. x., he shall work deceitfully with the nations, by professing the most gentle and unassuming disposition, and by flattering them into obedience, and subjection, and from a little handful of people it became the strongest monarchy on the earth.

Verse 24: "He shall enter peaceably, even upon the fattest places of the provinces; and he shall do (that) which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil and riches; (yea) and he shall forecast his devices [illegible] the stron[illegible] [illegible] [illegible] [

THE RESTITUTION.

J. A. SHAYLER, Editor.

PLYMOUTH, INDIANA, APR. 21, 1880.

ACCORDING to the very latest reports storms have been very violent and destructive in various parts of the west for three or four days past. If account be true, nearly the entire town of Marshfield, Mo., was blown down by a terrific wind storm Sunday night, resulting in great loss of life. Leavenworth, Kansas, was also the scene of disaster, the storm unroofing and demolishing houses and barns. At Holton and Salt Creek Valley, in the same state, at Beloit, Wis., Ashland, Ill., Detroit, Mich., and Memphis, Tenn., serious damages are reported. Extensive fires, also, are raging in various parts of Virginia, New Jersey, and Pennsylvania doing immense damage.

IN regard to communications, we say to all our brethren that we are trying to do the best we can. It is true some articles are delayed for a variety of reasons. We have had all we could do for the last month to prepare for each weekly issue of THE RESTITUTION, as we have been nearly prostrated from the effects of a very severe cold. Our paper is small, our readers expect some variety, and we make every effort to fill our small sheet with the best matter we may have on hand. We welcome articles from all our old correspondents, and gladly announce that we hope to be favored with continued articles from some new correspondents whose first contributions are most highly appreciated.

WE sometimes receive plaintive appeals from persons who claim to be in indigent and suffering circumstances, for which the senders demand a place in THE RESTITUTION. Now, while it may be very wrong for us to withhold such appeals, it may be, in many instances, a greater wrong to insert them. We confess that our own experience, as editor, as well as some things that we have learned from the published experience of other editors of what are termed Advent papers, have decided us to go slow in giving an editorial guarantee to every unauthenticated appeal to the sympathy and generosity of the brotherhood, when we are as utterly ignorant of the real merits of the case as any one of the readers of our paper can be. We can not get along in publishing THE RESTITUTION without quite an amount yearly of extra relief. If we ask any more of our brethren, we must have some assurance that the demand is one to which every Christian and sympathetic heart should lovingly respond. We must however be allowed time to investigate cases hereafter. One seemingly sorrowful case that has been twice pressed upon us we will inquire into and then act.

The Closing Dispensation.

How few are aware that the evening shadows of this Gospel dispensation are stretching across the world. As the sunset of the age approximates, time seems to speed away with a constantly accelerated swiftness. Prophecy and history give no uncertain warning that the crisis of ages impends. The index-finger on the dial-plate of heaven now nears the mysterious figure that marks the closing hour of Gentile times. The awe-inspiring future will soon unveil its solemn realities of judgment dooms and irreversible destinies of life or death eternal. The thief-like coming of our Lord for his precious jewels is near, very near. At some midnight or midday; at some dawning morn or dewy eve, after a very little while, the heavenly Bridegroom will come for his Bride. That *parousia* will occur as suddenly as the lightning's shaft flits across the face of the storm cloud. In less time than the utterance of the shortest monosyllable will every grave sunder where one sleeps in Jesus. In the briefest moment will the living remnant of the church, left over from the sleep of death for translation, be changed.

Eminent men have read and interpreted the handwriting written on the walls by heaven directed fingers. One says, "Never was there a period that pointed so strikingly and so clearly to the future, as the very hour in which we live." A learned professor says, "We have now arrived at the very borders of that period which is to be signalized by the winding up of that drama which has for ages been enacted in Christianity." A celebrated historian observes, "Modern history seems not only a step in advance of ancient history, but the last step. Modern society seems to bear marks that the fullness of times is come—that there will be no future history; and if this be the case, that we are living in the last age of the world's history, that no other race remains behind to perfect what we have now

[illegible] to restore what we have ruined; then, indeed, the interest of modern history becomes most intense." In the gloaming of this evening twilight of time our lot is cast.

The finishing up work of the centuries devolves upon the church of the now passing generation. Responsibilities as solemn as eternity weigh now upon every child of God. The last heir to a crown of glory will soon win the fadeless diadem. For some to-be-transformed child of earth the gates of the heavenly Jerusalem stand ajar yet a little while. Some honored herald of the cross and kingdom, will soon place the last repentant believer of the gospel beneath the waters of holy baptism. Some little church of the faithful and true will soon, and for the last time, place the emblems of the broken body and shed blood of a once crucified Redeemer upon the commemorative table.

He is coming! Israel's Hope and Earth's Restorer, will his words to us be words of welcome? Will time's closing hour find us among the faithful Servants of the King of Kings? He is coming! He that holdeth the Keys of death and the grave. He is coming! He that crowns the heirs of glory and shares his eternal kingdom with the redeemed.

He comes, and comes quickly! May it be in our every heart to say—"Even so come, Lord Jesus."

SELECTIONS.

[The Age to Come Herald.]

Doughty's Palestine Journal.—Continued.

I left my room to-day (Feb. 2d,) on account of the cold, and have come down into the Valley of Jehoshaphat to pen a few lines for the *Age to Come Herald*. It is a great deal warmer here than in my room, but still not very warm; for there is a cold east wind blowing, which is rather disagreeable. Many people are walking through the streets of Jerusalem, crying with cold and hunger. The inhabitants have never witnessed such cold weather before.

I will give you a brief account of my trip to Lydda and Jaffa. With my room-mate, Rev. Mr. Kaley, I left Jerusalem Wednesday morning, Jan. 28th, at 8.45 o'clock, for Lydda, taking the Damascus road through Gibeon, and by the upper and lower Beth-Horan's to the Plain of Sharon, which now presents a magnificent appearance of green waving grain, and [illegible] exceeding anything I have [illegible] we reached Lydda [illegible] is no water mill-privilege in or near Lydda. There is a brook in the rainy season, but it is dry the most of the year.

We tarried here all night, and the next day went north up the plain about nine miles, where we found a Jew from New York, establishing a German Jew Colony. They are having their lumber brought from Jaffa for building, and a few houses are already up. He told us there were two hundred to settle there as soon as they get the buildings in readiness. They have a splendid well, one hundred feet deep and five feet in diameter. The water is good. They have purchased quite a tract of land, for which they paid three thousand and five hundred Napoleons, [$16,845.] A part they bought of the government, and the rest of private individuals. They do not seem to measure land here by the acre; and the only way I could ascertain the quantity they had purchased was by the gentleman telling me it took one hour and a half to cross it, each way. About 13,000 acres. It is useless to speak of the soil; it is rich every where I have been in Palestine.

The river *Aujeh*, about twelve miles west of Lydda, varies in width from twenty to forty feet, with steep banks, from ten to fifteen feet high, and a rapid current, ten feet deep. It is never dry. Mills could be built upon this stream. There are now two grist-mills upon it, further up than we explored. As we wished to go to Jaffa that night, we left a further examination here for some future time, and started on our way.

We passed a large Bedouin encampment, which gave us no trouble; and after a few hours arrived at the German Colony, or Temple sect, three miles east of Jaffa, who are somewhat divided. They claim that they are to build the Temple of the Lord, to which the Messenger—Christ—will suddenly come, according to Mal. iii. 1. They have a colony at Jerusalem and Mt. Carmel. The houses at this colony are handsome, covered with French tile. Some of them are quite large. They use horses for work. Their plows resemble our New England plows. Their grain is looking finely.

We arrived at Jaffa at 6 p. m., and found that we had travelled thirty miles that day. We put up with Prof. Borchardt's family, where we were [illegible] caught in a shower, and [illegible] into an old building for shelter, intending to remain until the shower had passed; but the rain continuing to fall, I was obliged to walk home in the rain, with my feet loaded down with Palestine soil, which made it tiresome walking.

A few days since, I took a trip down the Kedron four or five miles. In some places the valley is very deep and the mountains abrupt and precipitous. The brook runs in a zig-zag course to the Dead Sea. I left the brook and ascended about one thousand feet to the top of a mountain. Here I had a good view of the surrounding country. To the east was the wilderness of Judea, where John preached and baptized, the Dead Sea, and the mountains of Moab. To the south, I could distinctly see Bethlehem, the birth-place of our Savior, and the Frank Mountain. I could also see Jerusalem, and many other places in every direction. At 3 p. m., I returned by the same route to the city. Some of the mountains in this direction are in a state of cultivation, and some are not.

The history of the past, and the prophecies which reach into the future, make every hill and valley, every brook and fountain of waters, the plains, the rocks, and even the thorns and briars, which are growing abundantly in fulfillment of prophecy, full of interest to the Bible student.

[Prophetic Times.]

Chronological Prophecies.—No. 1.

In reviewing the evidence of the nearness of the end of Gentile supremacy, which is afforded by chronologic prophecy and non-chronologic predictions, we find that while there is irresistible evidence to prove that the end of the *times* is near, there are no data to enable us to fix on any exact year as the probably predicted time of the consummation. First, then, in proof that it is near, let the three measures of the three dispensations be remembered, and the wide and almost universal range of the law of the completion of weeks.

"Seven times," and seven times only, are appointed as the period of Jewish degradation and dispersion. He who predicted the four hundred years' affliction of the seed of Abraham at the beginning of their history, and who, when those four hundred years were fulfilled, delivered Israel from Egypt and judged the nation which had held them in bondage, predicted later on, that for a great week of 2,520 years Gentiles should rule over and afflict the Jewish people, and that at the end of that time Gentile Jerusalem. Our feet were sore and swollen, and we walked a part of the way with our shoes off.

They have had snow in Jaffa this winter, which, I am told, the inhabitants never saw before. But it soon disappeared. It is warmer in Jaffa than Jerusalem; consequently many of the people go up to Jerusalem to remain during the summer months.

There are three reliable banks in Jerusalem. The principal shops are dry goods, hard ware, crockery, meat and bake-shops, provision and fruit stores, boot and shoe shops, blacksmith shops, and shops for selling olive-wood work. There are two flour-mills, run by horse-power, two hotels, Mediterranean and Damascus. The English have a mission school where the children are taught the English, French, German, and Arabic languages, with success thus far; and scholars are constantly being added to it. It is a charitable institution, and may be considered a blessing to the city. If Jerusalem is a dead place, there are smart, energetic, and enterprising young men here, especially among the English and Germans; and some of them will yet be heard from in the world. Within a few years, there has been between five and six hundred houses erected, outside of the city walls, occupied mostly by Jews and buildings are still going up. Sir Moses Montefiore built a house on the opposite side of the Valley of Gihon, where Jews can remain for weeks, until they can find their lot or place. The Russians are not sulking at present.

In December a steam engine came from England, on an Austrian steamer, and was drawn up to Jerusalem by eight horses. It is now in use in a flour-mill.

Jerusalem is not much of a place for news; no excitement, no drunkenness, no fighting, no railroad accidents, nor anything of the kind. All is quiet and dull.

There was but little rain fell here last season, and crops were light; consequently provisions have been selling for twice as much as usual. This year there is a plenty of rain and snow, and good crops are expected. The Kedron and other small streams are now running beautifully; and the pools are filling [illegible]

[illegible] measures of this [illegible] The prophecy implied a brief succeeding period before the close: "they shall take away his kingdom to consume and to destroy it to the end, and the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." We have seen the kingdom taken away; we wait to see its full consumption and destruction, and the establishment of the kingdom of the Most High. The prophecy of the "time, times, and a half," by its fulfillment, proves that we are close upon the end of the present dispensation, *i. e.* "the *times*," and thirdly, the prediction relative to the closing of the sanctuary does the same. The Holy Land, the Holy City, and the site of the temple or sanctuary of God, at Jerusalem, are to be finally cleansed 2,300 years from some starting point which is not exactly defined, but which appears from the prophecy to be closely connected with the restoration of Judah from Babylon—that is, Jerusalem is after that period to cease to be trodden down by the Gentiles, the times of the Gentiles having been fulfilled. Dated from the earliest possible starting point, the commission given by Artaxerxes to Ezra, B. C. 457, this period expired, as we have seen, in 1844, which was a marked epoch in the fall of that Mohammedan power which has long defiled the sanctuary and trodden down Jerusalem. But dated 146 years later, from the era of the Seleucida, this period measured in lunar years expires, like the other two, in A. D. 1919.

The present indications in the condition of Palestine and of the Jews, and in the political events of our day, especially in the east, seem to indicate that the cleansing of the sanctuary and the restoration of Israel are near at hand. When these are taking place; when the Moslems, now driven out of Bulgaria, shall be driven also out of Syria; when some of the national powers of Europe shall conspire to reinstate the Jews in the land of their forefathers, under the guidance of God, then the last warning-bell will have rung; then the last of the unfulfilled predictions of Scripture as to events prior to the great crisis, will have received its accomplishments; then the second pre-millennial advent of Israel's rejected Messiah to reign in conjunction with his risen and glorified saints, as King over all the earth, will be close at hand; then the *mystery* of God will be all but finished, and the manifestation of Christ immediate. We say emphatically "manifestation," because Scripture does not seem absolutely to exclude the possibility that the rapture of the church, *i. e.*, all true and sanctified living believers may have taken place before. 1 Thess. iv.

How long a time may be required to bring about this restoration of the Jews—who shall say? Never within the last 1,800 years has it seemed so likely as now, for never, since it first arose, has Moslem power laid so low as it does at the present moment. The destruction of the power and independence of the Ottoman empire, like the annihilation of the temporal dominion of the Papacy, should be as a trumpet-blast to the church of God, proclaiming that the day of Christ is at hand. The sanctuary cycle of 2,300 years, equally with the two previous prophecies, indicates that the end is near.

Though differing as to the many details, students of chronological prophecy with one consent agree in this conclusion, which is in itself a strong argument that it rests on a solid basis of revealed truth. The fact that many premature anticipations of the end have by the event been proven mistaken, is sometimes adduced as a proof that all expectations based on chronologic prophecy are of the nature of vain and foolish speculations, deserving only of ridicule and contempt from sober minded, practical Christian people.

But when viewed in the light of the revealed purpose of God to make known the future only by degrees, and only as far as the church was able to bear it, the fact alluded to is merely a proof that the symbolic language in which these chronological predictions were expressed has answered its divinely intended purpose, and disguised, till nearly the time of its accomplishment, the true meaning of the prophecy.

To the early generations of the church it was not given to understand these chronological prophecies at all; later generations made a good guess at their general drift and scale; the reformers obtained approximately true ideas of their scope and application; to many of the prophetic expositors [illegible] of the last two cen- [illegible] light was granted,

[illegible] As in our own day the light has [illegible] come so strong, clear, and bright, that the historic and doctrinal portions of Scripture are scarcely more simple and comprehensible than are its main prophetic outlines to those who carefully study them.

And further, it must in all fairness be granted, that no sooner was the historic system of interpreting the Apocalypse received, and the true scale of enlarging the miniature periods of symbolic prophecy adopted, that some remarkably correct anticipations of future events were made and published. Since then, expositors of chronologic prophecy have proved over and over again, that they are on the right track, even though they may have erred in the application of certain principles, or in relation of certain data, on which to base their calculations. And it is evident, even when they had rightly accepted the year-day] system, and when they had correctly apprehended the meaning of the symbols employed, and duly applied to the events intended, they were by no means secure from minor errors. The very fact that all the prophetic periods have double, and some of them triple and even fourfold eras of commencement and conclusion—coincident with definite stages of development and decay in the Powers symbolized—leaves room for such errors, and accounts for them, without detracting from the value of the system employed. And if such false interpretations were noted, correct ones should in all fairness be remembered also.

One of the earliest and most remarkable of these is that of Robert Fleming, who, in his work of the "Rise and Fall of Rome Papal," published in the year 1701, nearly 180 years ago, anticipated the years 1794, 1848, as critical years in the downfall of the papacy. He added, yet we are not to imagine that these events will totally destroy the papacy, although they will exceedingly weaken it, for we find that it is still in being and alive when the next vial is poured out.

Is it not a proof that this expositor was on the right lines, and had seized the true clue, that he should thus have fixed nearly a century beforehand on the close of the 18th century, as the commencement of the era of Divine vengeance on the papal power, and have pointed out within a single year, the very central period of that signal judgment?

The year 1793 was that of the Reign of Terror, and of the temporary suspension of the public profession of Christianity in France, the first of papal kingdoms; and two years later, the papal government in Italy was overthrown, and the pope carried captive to Vienna.

The remarkable year also of 1848, as a year of crises in the downfall of the French kingdom as indicated in Robert Fleming's writings, by a revolution, (Rev. xi. 13), and the accession of Louis Napoleon, fully proved the correctness of Fleming.

There was not a sign in the political heavens when Fleming wrote in 1701, that such events were impending; he foresaw them solely in the light of chronologic prophecy, and had he weighed a little more maturely the relative importance of the various pope-exalting decrees and acts, which form the starting points of the prophetic 1260 years, he would have fixed on that of Pothas as the most important, and have added to the above accurate and correct anticipations, a fourth, that the years 1866-70, would be years of even more decided crises in the history of the papal apostacy, and would probably witness the entire overthrow and the finality of the temporal sovereignty of the popes. A very considerable number of expositors agreed, in indicating long before their arrival, the remarkable year A. D. 1848 and A. D. 1870, as years of crises in the downfall of despotic power s in Europe, and of papal usurpation; while this half century as the appointed period in which should be finished the long-continued exhaustion and decay of the Ottoman empire, symbolized by the drying up of the Euphrates (Rev. xvi. 12), has been indicated by an equally large number. Mr. Habershon in his "Dissertation on the Prophetic Scriptures," published in 1834, pointed out that the year A. D. 1844, ought to be the year of crisis in this process, which, as we have said, proved to be the year in which the persecuting sword of Islam was, by the power of the Christian nations of Europe, forced back finally in its sheath, since which Ottoman independence has never been a reality. Let those who have justified themselves in turning from any deep or thorough study or prophetic word, on the plea that interpreters differ among themselves, and that their prog- [illegible] long have often proved false, [illegible] have been [illegible] cles that have now passed into the realms of history. Though each one has, as we can see, been fulfilled with marvellous exactitude, error's work have been not only possible, but almost inevitable, in any attempt to fix beforehand the exact date of the predicted event.—*E. Bonhomme.*

(New York Sunday Times.)

Europe Between the Acts.

Not the least striking feature of the present European situation is the fact that all the men who control it, and who are struggling so energetically to maintain that control, are so far advanced in years as to preclude all hope of their living to see their cherished schemes realized. Prince Bismarck is 65, Prince Gortschakoff 82, Lord Beaconsfield 74, the Czar 62, the Emperor William 83. Yet these graybeards are still as eager as boys in the pursuit of their several objects, and amid the present pause between the two acts of the great political drama, the din and bustle of preparation are audible enough. England is shaking herself free from the circus policy of her chartistag Premier. France is renewing her anti-Jesuit war of 1848. Italy is building monster iron-clads, not without thoughts of Trieste and the Austrian seaboard generally. Greece is fuming over the still unsettled "frontier question." Turkey, true to her time-honored creed of promising everything and performing nothing, is making every effort not to carry out the reforms to which she has pledged herself. Afghanistan is arming for a fresh struggle, and Persia is hanging, as usual, on the skirts of the fray in quest of plunder. Russia is standing on her guard, with one eye bent upon the Nihilists and the other upon Herat. Austria, divided between her fears of Russia and her hopes of fresh booty in Turkey, is stooping to conciliate the despised Roumanians, and to clasp the hand that struck her down in 1866; while Germany, sliding back foot by foot into the pipe clayed despotism of Frederick the Great, is laying fresh burdens on her over-taxed people, "to promote national interests," and preaching peace and good will toward men, from the mouths of 30,000 additional breech loaders.

POETRY.

The Conqueror Conquered.

F. V. BALDER.

I will ransom them from the power of the grave, I will redeem them from death: O death, I will be thy plagues, O grave, I will be thy destruction. Hos. xiii. 14.

Death's prison doors were left ajar,
And Christ has entered in,
And robb'd the spoiler of his spoil,
And crush'ed the power of sin.

He holds the keys of death and Hades,
As trophies of his power;
And he will set the captives free
At the appointed hour.

O grave, where is thy victory now?
O death, where is thy sting?
Thy fancied crown the victor's brow,
He'll thy destruction bring.

For he who roll'd the stone up
Can roll them back again,
And bring his ancient nations forth
To walk earth's wide domain.

Selected.

COMMUNICATIONS.

A Short Sermon—Subject: Remission of Sins.

For all have sinned and come short of the glory of God; being justified freely by His grace through the redemption that is in Christ Jesus. Rom. iii. 23, 24.

In whom we have redemption through his blood even the forgiveness of sins. Col. i. 14.

How shall we escape if we neglect so great salvation? Heb. ii. 3.

O, "may the God and father of our Lord Jesus the Christ, who is blessed forever more, help us realize the greatness of our salvation, and the price of our redemption or remission of sins." No human tongue or pen can fully set it forth, "for it does not yet appear what we shall be" and not until the creature shall have been delivered from the bondage of corruption, and brought into the glorious liberty of the children of God, and we can look back upon our lost, degraded, and sinful condition, and contrast it with our redeemed and glorified state, can we comprehend the import or meaning of redemption from sin and its consequences. But we may call upon all that is in us to bless and praise the God of heaven, and adore his loving Son, who has died to redeem us from death, and gives us everlasting consolation and good hope through him. Great! great! incomprehensibly great must be that redemption which has been purchased by the precious blood of Jesus.

Permit me here to submit, that in proportion to the importance of the subject, should be its plainness, and also that the provision is complete, and made for all. 1 John ii. 2. Yes the poor toiling ones of earth may come and find rest. Matt. xi. 28. pardoned yesterday obtains remission of sins to-day it is not because [illegible] has been [illegible] prayers w[illegible] or simplify God's plan of redemption. The sinner now must come to God, and find him where sinners found him 1800 years ago, and obtain remission precisely in the same place and on the same terms. No change in God, but a great change must take place in the sinner both in mind and body, and in character and relation. "The old man must be put off (the old character) and the new man must be put on." Col. iv. 10.

A great change involving the whole man not only must the heart be given to God but those members of the body which have been active in the service of sin and Satan must be employed in the work of God. Rom. vi. 19.

The lost and degraded sinners are invited to come from the foulest and lowest pits of moral and physical ruin and taste and see that the Lord is gracious. To come to God, who is in Christ reconciling the world to himself. 2 Cor. v. 19.

Come from that vile grog shop, and from the dark counterfeiting and gambling shop, and come into Christ or into his church, "which is his body the fullness of him who filleth all in all." Eph. i. 23.

Christ has died to redeem sinners *from* all the dark and terrible abodes of sin and bring them "into his marvellous light." To change their relationship from servants of Satan to servants of Christ, from servants of the devil to sons of the Great and Holy God. No man can become the servant of God or of Christ till he obeys him or does a righteous act. "Whosoever doeth not righteousness is not of God." 1 John iii. 10.

O, thoughtless sinners, you are now put to test. Will you turn to the Lord and become his sons and become heirs to the everlasting kingdom of our Lord and Savior Jesus the Christ and "seek first the kingdom of God and his righteousness?" Matt. vi. 33. Or will you serve Satan and be his sons and go down to the dark abodes of death, and utterly perish in the day of judgment? 2 Peter ii. 9-12.

Do I now hear some poor sinner say, what must I do to be made free from sin or to be pardoned? I have sinned against the God of mercy and "the soul that sinneth shall die." Ezek. xviii. 20.

My sins have crucified the Son of God; yes, God has so loved me that he has given his only begotten Son to die for me. My hands are red with the blood of the innocent Son of God. O, what shall I do? I deserve to die. What shall I do to have my sins remitted, or to be "delivered from the law of sin and death?" Yes, dear sinner, you are under the sentence of death, and unless you are pardoned in the name (or by the authority) of Jesus the Christ you must die; he is the only one in the great work of redemption that can cleanse you from sin and give you everlasting life. You are legally condemned and you must be legally pardoned. Hence the apostle says, "The law of the Spirit life in Christ Jesus has made me free from the law of sin and death." Rom. viii. 2.

You have sinned against God, and you can only obtain his pardon in or through the name of Jesus. Acts iv. 12; x. 43. We read in Luke xxiv. 46, 47, "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins, should be preached in his name among all nations, beginning at Jerusalem." Notice now the facts:

1. Christ must suffer and rise from the dead.
2. Repentance and remission of sins must be preached in his name.
3. The preaching must begin at Jerusalem.
4. It was to commence after they had received the Holy Ghost, or had been endued with power from on high. Verse 49.

Jesus said to his disciples, "Thus it is written." Where is it written? The law shall go forth of Zion, and the word of the Lord from Jerusalem. Isa. ii. 3; Micah iv. 2.

This law is "the law of the Spirit of life," inasmuch as the Spirit spoke it. It is "the law of Christ." Gal. vi. 2. It is "the law of faith." Rom. iii. 27. It is "the perfect law of liberty." Jas. i. 25.

O, sinner, will you now go up to Jerusalem with me and hear what the perfect law of liberty says. Yes, the law that liberates from death. The law of the Spirit that frees from "the law of sin and death." Come, now, let us go up. Here are one hundred and twenty disciples who have met and are waiting, and praying for the reception of the Holy Spirit. Hark! a sound, it "comes like a mighty rushing wind." It fills all the house where tongues like as of fire sit upon them. The vast multitude [illegible] fishermen are now heard to speak the many languages of the earth. Some cry out, "What meaneth this!" Others mock and say, "These men are full of new wine." Now Peter stands up with the eleven and says, "Ye men of Judea and all ye that dwell at Jerusalem be this known unto you, and hearken to my word." Acts ii. 4.

The preaching now commences. The Prophet Joel and David are called to the stand and made to testify to the great events that have transpired. The death, burial, resurrection, and ascension of the Christ, and the pouring out of the Holy Spirit. Let us bear in mind that this is the greatest day that has ever occurred in the history of the Christian church. Christ said, (John xv. 26, 27), "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: And ye also shall bear witness, because ye have been with me from the beginning." Here then is the testimony of the Holy Spirit, and the combined evidence of the twelve apostles of the Lamb, that takes away the sin of the world. In view of the testimony brought to bear on this occasion, Peter draws the irresistable conclusion, "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." Acts ii. 36. The testimony is so overwhelming that the heart of the infidel Jews gives way before it and being pricked to the heart, they say to Peter and to the rest of the apostles, "Men and brethren what shall we do?" Then Peter said unto them, "Repent and be baptized every one of you in the name of Jesus the Christ, for the remission of sins, and you shall receive the gift of the Holy Ghost." Just here we quote another passage from Peter, "Him hath God exalted with his right hand to be a Prince and a Savior to give repentance to Israel and forgiveness of sins." Acts v. 31.

We now hear the first command and also the first promise ever given or made in the name or by the authority of Jesus the Lord and the Christ, who only can give repentance and remission of sins to Israel. Will you now hear the great Prophet, and obey the first command, and receive the first promise made after his death, burial, and resurrection? Do you "gladly receive the word" as they did on the day of Pentecost? If you do, come and be baptized, and your sins shall be remitted and you shall receive the gift of the Holy Spirit. Never mind that mocker that cries out water salvation, "eight souls were saved by water" in the ark, and but for that salvation they would not be here to cry "water salvation," for no one would have been left to propagate the human species.

The same Peter that preached on the day of Pentecost, says baptism saves us. 1 Peter iii. 21. Remember the children of Israel never sung the song of deliverance until Moses led them through the Red Sea. Take the two texts the words of the Savior, that repentance and the remission of sins must be preached in his name among all nations beginning at Jerusalem, and the literal fulfillment on the day of Pentecost, when Peter told them to repent and be baptized in his name for the remission of sins, and what honest man can doubt the great law of remission "in the name of Jesus the Christ," given by the Holy Spirit sent down from heaven, and by the twelve apostles? Here on the day of Pentecost, we have the design of baptism, distinctly stated "for the remission of sins," and we know when men offer any other form, their gospel did not begin at Jerusalem, and they do not gladly receive the word which was preached on that occasion. They have run past Jerusalem, and unless we can call them back, we can do nothing for them. "They that gladly received the word were baptized." Therefore all who are not baptized do not gladly receive the word.

"When they believed Philip preaching the things concerning the kingdom and the name of Jesus the Christ, they were baptized both men and women." Acts viii. 12. Therefore they who are not baptized do not believe the things concerning the kingdom of God and the name of Jesus the Christ. These two texts place all who refuse to be baptized among the unbelievers, and we must forever regard them as such, and not saved by the Gospel, but condemned.

Hear the commission as recorded by St. Mark xvi. 16. "He that believeth and is baptized shall be saved; but he [illegible] sure then as they [illegible] resurrection of Christ, the form is baptism. There is no other form that the sinner is called upon to obey in order to be made free from sin.

This passage is the truth of God, and that man who says we are made free from sin without that form flatly denies the word of God. O sinner, if you believe with all your heart you may be baptized. Come then, O come to Christ; put him on, and let him live in you; come into the church, God's holy building, that he may dwell in you by his Spirit. Eph. ii. 22.

J. J. WAGNER.

Ottumwa, Indiana, Oct. 25.

CORRESPONDENCE.

Brother Chaplin:—Confined to-day by illness I pencil these few words though little able to do anything. This day the elections begin; and as elections are fewer and longer between than in the United States we need not wonder at the stir everywhere throughout Britain and Ireland. Politics, however, belong not to us. Myself has been asked, "Which side are you on?" And as a believer in the decree—Psa. ii. 7, etc.,—I have had to answer, 'There is indeed interest on our part in viewing the result, which will be known before you see this note from me. Whether the British Empire will still be ruled by an Israelite is to us interesting; though our interest differs in kind from that of Tories and Liberals!

I will just add that never was a general election here watched by France, Germany and Russia, as is the case now.

A few words for the tried and humble. Right it is at all times to be resigned; right to endure patiently; right to submit—right to wait. Under continued trials, however, we may look too much at them. Oft beloved, let us also seek; and have we not in a measure forgot the glory? (Rom. ii. 7). Think of this and its own unfading nature with the appendages! So, however disheartening to appearance now matters may be with us, let us never weary in well-doing.

ERROR.

In my article "Waiting for His Coming," (RESTITUTION, March 10th) the sentence printed "Seek not self-qualification" should have been "Seek not self-*gratification*.

H. HEYES.

Cuttlehead, Eng.

NEWS ITEMS.

POISON ON THE CZAR'S DINING [illegible]

[illegible] April 17. [illegible] a telegram from St. [illegible] stating that poison was recently discovered in a dish on the Czar's dining table.

ST. PETERSBURG, April 17.—The Czar, at the instance of General Melikoff, Chief of the Supreme Executive Commission, has pardoned three students, convicted at Kharkoff of complicity with the revolutionists. The *Golos* says the pardons have made a deep impression on the students in Kharkoff University.

EX-EMPRESS EUGENIE.

CAPE TOWN, April 17.—The ex-Empress Eugenie and suite occupy the Government House. The party will proceed to Natal Tuesday, en route to the Zulu country.

LEAVING THE COUNTRY.

LONDON, April 17.—In consequence of the distress in Hungary 5,000 Magyars have quitted that country for America, during the past winter.

A London dispatch says it is deemed inevitable that Gladstone will be called to the head of the new Government Ministry of England.

The Constantinople correspondent of the London *Times* mentions a revival of Musselman fanaticism and the efforts of their newspapers to excite hatred against Christians. The correspondent cites an article published in a newspaper known to be in intimate relations with the Grand Vizier, denouncing Europe in bitter language as the author of outrages and persecutions against the Musselmans in East Roumelia, and venting a million curses against such civilization as that of Europe. The correspondent thinks that such incitements are sure to increase the assassinations of Christians which are already frequent and are not punished.

A private letter from Aleppo, received here and dated on the 16th of last month, says:—"In consequence of the famine, 4,000 Koords have descended from the mountains, plundered the town of Mardeen, in Asiatic Turkey, and murdered a number of priests and nuns and some European merchants."

SAN FRANCISCO, Cal., April 17.—The great powder works in the district of Berkeley, across the bay, exploded yesterday afternoon, killing twelve white and twelve or fifteen Chinaman. This is the third explosion the company has sustained, all attended with loss of life. The explosion occurred in the pickling room, and all at work there were killed. There were about 6,000 pounds in the room. All the victims were blown to atoms.

SNOW-BLOCKED ON THE CENTRAL PACIFIC.

SAN FRANCISCO, April 16.—The storm which has prevailed throughout the state for several days has been the severest ever known on the line of the Central Pacific Railroad through the mountains. The snow sheds are broken down between Emigrant Gap and Cisco. Yesterday's eastern-bound express has got only as far as Alta, the Virginia lightning express stopping at the same point. A snow-plough train, with eight engines, which left Summit this morning to effect a connection with the snow plow from Emigrant Gap, when half a mile west from Summit jumped the track and dashed through the snow sheds for a hundred feet. The west-bound emigrant and freight train, due at Sacramento last night was stopped by a slide two miles from any station, where it still remains. Every effort is being made to clear the track.

Advices from China to the date of the 23d ultimo are to the effect that her preparations for a war with Russia continue. The Chinese navy is being reorganized, the troops are being daily drilled and extensive purchases of munitions of war are making.

Notice.

BRO. J. H. Stephenson will be at Gospel Grove Meeting House, the fourth Sunday in April. All are cordially invited to attend.

S. ROSANA WILCO.

ANNOUNCEMENTS.

The Lord willing I will be at Brother Goslin's the 2nd Sunday in May; meeting to commence on Friday night. The second Sunday in May at Gospel Grove, and at Warsaw the third Sunday in May. The fourth at some other point as Brother Joseph Meetmores may appoint. J. A. HATCH.

I will preach in Brethren Elliott's neighborhood at or near Delta, Fulton Co., Ohio, the 2nd Sunday in May. Meetings will continue over the following week. J. M. STEPHENSON.

According to previous announcement, the second quarterly conference of the Church of Christ will be held, the Lord willing, at the Pleasant Ridge school house, commencing the 21st of May, and to continue over Sunday. This place is situated only a few miles south of Jewell Center, Jewell county, Kansas. Preaching brethren from a distance are expected. An invitation is extended to all to come and help along with the meeting.

HENRY MASSINGER, Sec.

RESTITUTION FUND.

ARGOS, Fulton Co., Ind., Nov. 29, 1879.

Elder Restitution:—With your permission I will make an appeal to the brethren for help to support The Restitution for the year 1880 and forward its weekly visits.

Now, dear brethren, I call upon one and all who feel themselves able, to donate to the cause of Christ the small amount of $3.00 between this and the first of January.

Dear brethren, we could do this, with a few exceptions, if we just thought so. I am well aware that some brethren have contributed nobly, but I make this appeal in a special manner to those who have heretofore done nothing as a free-will offering.

Dear brother, do not say, I am too poor! Perhaps I am as poor as any one. I am 49 years old and have a family to support. I have a small farm of 80 acres. I farm and work at the carpenter's trade to support my family. I use neither tobacco nor intoxicating drinks.

And, dear Editor, I will enclose $3.00 to commence on. I read THE RESTITUTION, and the Bible, and I hope to meet you all in that coming kingdom. So, farewell.

ARSENAH PERKINS.

Amount published previous to this	1342 00
John Boge	1 00
T H Lindley	1 00

LETTER RECEIPTS.

SUBSCRIPTIONS.

Sarah Grecoor	2 00	J O Bruncon	2 00
T A Young	1 00	Wm Harrold	2 00
G W Blagg	2 00	H W Legge	2 00
T H Lindley	2 00	H McMillan	2 00
T J Prince	50	T Davis	50
B F Hodges	2 00	John Boge	1 00
H Grimes	3 00	J R Stevens	1 00
S Harding	1 00	C Musselman	1 50
N Mobley	5 00	Jas Watkins	2 00
John Lamon	1 00	F H Albert	1 00
J A Williams	2 00	H H Hodges	2 00
J F Boyer	1 50	O Coffin	2 00
B F Boge	1 25	E A Warner	2 00
Abbie H Pierce	50		

BOOKS AND TRACTS.

J A Roose	1 00	J A Witham	10
T A Young	1 10	R W Legge	60
E F Yoder	12	A Hanson	06
G M Wells	25	Wm Hughes	01
T H Lindley	25	T Davis	50
R J Richards	42	Ann Mosley	30
J E Lent	1 60	A Robinson	35
J T Prince	60	G Musselman	50
B F Hodges	3 00	F H Albert	10

HYMNS OF THE ADVENT

In the name of a new Hymn Book, just out, compiled by Chas. C. Burleigh—compiler of the "Hymns of the Morning"—and published by W. M. Pile, Springfield, Mass.

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POETRY.

Graves.

M. P. J. C.

Graves—graves—graves!
The earth is a place of graves,
Green trees wave over the dead,
And flowers their perfume shed,
And petals, above the dust
That is laid away in trust;—
Graves—graves—graves!

Graves—graves!
There's room enough yet for graves;—
Room for the broken heart—
Room for the weary head!
Everywhere mother earth
Has room for her dead.
Graves—graves!

Graves!
To the fearful Death we are slaves,
O for the Giver of Life—
The Lord, who saves!
Who hath conquered Death and Hell,
And will open graves—
Graves.

COMMUNICATIONS.

Objections Answered.

J. M. STEPHENSON.

John xiv. 1, 2, 3 is quoted to prove that the saints will be rewarded in heaven. I will quote the Diaglott's rendering of these verses because it has given the true meaning of the word house. It reads: "Let not your heart be troubled; believe into God, and believe into me. In my father's house are many dwellings: but if not, I would have told you; because I am going to prepare a place for you. And if I go and prepare a place for you, I am coming again, and will receive you to myself, so that where I am you also may be." The Greek word *oikia* signifies house or dwelling. These are synonymous words. Thus, in the dwelling of God there are many dwellings. Christ said that he was going "to prepare a place." Add to the idea of a dwelling that of a place or foundation and the text would read, "in my father's dwelling place there are many dwelling places, and I go to prepare a (or one of these dwelling places) place for you." The first occurrence of the phrase "the house of God" refers to a place, and nothing else except that his messenger had dwelt there one night. Thus God by his representative dwelt upon a spot of earth; and Jacob called that spot Bethel, which signifies "the house of God." See Gen. xxviii. 19. Subsequently the temple was erected on the same place, and called the "house of God" because God dwelt there by his representative, the *Shekinah*, the symbol of his presence. That the Lord's house was a dwelling place is evident from Solomon's language. He said: "I have surely built thee an house to dwell in, a settled place for thee to abide in." 1 Kings viii. 13. Thus, God's house is his dwelling place, whether inclosed by a superstructure or not. But that the Father's house was not limited to the place on Mount Moriah where the angel abode one night, nor Solomon's splendid temple, is evident from the following language of Solomon. After having dedicated the temple he prayed, saying: "And now, O God of Israel, let thy word, I pray thee, be verified, which thou spakest unto thy servant David my father." But will God indeed dwell on earth? "Behold the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded." 1 Kings viii. 26, 27.

Again, Solomon said when contrasting the universal dwelling place of the Great Father with the local dwelling place inclosed by the temple: "But who is able to build him a house, seeing the heaven and heaven of heavens cannot contain him?" 2 Chron. ii. 6. Thus, in the most enlarged sense in which the Father's dwelling is spoken of it is unlimited. Paul, in 2 Cor. iv. 17, 18 and v. 1, used the same word which Christ used in John xiv. 2 to represent the whole earth where man dwells, in contrast with heaven, where God dwells. Thus he says: "Besides the momentary lightness of the affliction, works out for us an excessively exceeding *aionian* weight of glory; we aiming not at the things which are seen, but at the things which are not seen; for the things which are seen are temporary, but the things which are not seen are *aionian*. For we know if the (*oikia*) the tent of our earthly dwelling be taken down, we have a building from God, a house not made by hands, *aionian*, in the heavens. For, indeed, in this we are groaning, earnestly desiring to be invested with that habitation of ours which is from heaven: and surely having been invested, we shall not be found destitute. For indeed those being in the tent are groaning, being oppressed; to which we desire not to be divested, but invested, that the mortal may be absorbed by life." Diaglott.

1. The division into chapters has severed Paul's conclusion from his premise. He lays down his premise in the first two verses quoted. In this premise the contrast is between the present state of affliction and an eternal weight of glory; also between the things seen which are temporal and the things not seen which are eternal. Both these couplets in the premise span the habitable earth, so must the conclusion.

2. In this conclusion the Greek word *oikia* translated house in John xiv. 2, is translated "tent" from *skenos*, which Paul uses synonymously with *oikia*. In Greenfield's Lexicon the former is rendered "dwelling," and in the latter "temporary dwelling." This conclusion corresponds perfectly with the premise. Thus, while in this temporary dwelling we are groaning in consequence of affliction and sorrow; but in the eternal dwelling place we shall enjoy an eternal weight of glory; thus we earnestly desire to exchange this earthly dwelling place for the heavenly and eternal dwelling place. "Thus saith the Lord, the heaven is my throne and the earth is my footstool." Isa. lxvi. 1. His head and feet are in the same infinite dwelling. Thus the idea Christ's language conveys to mind is, that in his Father's infinite dwelling there are many dwelling places, and that he was going to arrange for that dwelling place to which he and all the blessed of his Father are joint heirs; and which he purchased with his own blood. Thus, he has gone to the original proprietor to receive a deed of conveyance to his purchased possession. Eph. i. 14. Man never had an inheritance or possession in heaven to lose, nor one lost in heaven to be redeemed by Christ. The same plan will be carried out through the second Adam that would have been carried out through the first Adam had he proved loyal. But by transgression he forfeited the only title to an inheritance God ever prepared for man, which was not a mansion in the skies, but dominion over all the earth. That Christ as the second Adam will restore this forfeited inheritance to which he and all his brotherhood are joint heirs, is evident, from the language of Christ. He says: "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. xxv. 31, 34.

1. In the first verse quoted Christ foretold the fulfillment of the promise that "if he should go away he would come again."

2. Having restored the place prepared for man he invites all mankind joint-heirs to come and inherit the [illegible]

3. The earth is the only [illegible] place made for man, lost by man, restored to man, and to which man is heir.

In his discourse on the Mount Christ located the mansion prepared for man and to which the saints are heirs. He says: "Blessed are the meek for they shall inherit the earth." The saints will certainly inherit the dwelling place Christ has gone to prepare, for they are to be with him. They will inherit the earth, therefore, being his own expositor, he has gone to bring back or make arrangements for the joint inheritance of earth as the home of the redeemed. Of the same import are the declarations of David and Solomon. David says: "But the meek shall inherit the earth, and their inheritance shall be forever." Psa. xxxvii. 11, 18. Solomon says: "The righteous shall never be removed." Prov. x. 30.

Again, he says: "For the upright shall dwell in the land, and the perfect shall remain in it." Prov. ii. 21. How can the meek inherit earth and heaven both? How can the righteous inherit the earth forever, and yet inherit heaven at all? How can the perfect remain on earth and yet go to heaven to receive mansions? How can it be true that the righteous shall never be removed, and yet be forever removed? Lastly, Christ did not promise his disciples that he would receive them in heaven, or away from the earth, but just the reverse. He says: "And if I go and prepare a place for you, I am coming again, and will receive you to myself, so that where I am you also may be."

Please remember that before Christ will receive his disciples to himself he will have returned to earth. The adverb "where" relates to earth to which he will return, and not to heaven to which he was going away. He did not promise to receive his people in heaven to which he was going, but on earth to which he was coming back. And while there are many dwelling places in the Father's vast dwelling, only one was prepared for man. 2 Cor. v. 1-4, is quoted to prove that, at death, disembodied souls are invested with spiritual bodies in heaven. Having shown in the commencement of this article that the verses referred to were a legitimate conclusion deduced from the last two verses of the previous chapter, I will only advert to the points proven.

1. In both premise and conclusion the antithesis is not between a lot of souls in one human body being divested of its temporal earthly body and invested with an eternal body in heaven, but between a short period of affliction here and an eternal glory hereafter: also between a temporary earthly dwelling place and an eternal and heavenly dwelling place in the future. The time when this transition shall take place will be when the mortal body shall be invested with immortality. According to the testimony of the same apostle this event will be inaugurated when "the last trump shall sound; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." Cor. xv. 52. The apostle then describes the nature of this wonderful change. Thus he continues: "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, death is swallowed up in victory." Verses 53, 54. Then affliction shall give place to glory, temporary to eternal things, the earthly to the heavenly home, the corruptible to the incorruptible and the mortal to immortality. No wonder, therefore, that Paul desired to be absent from mortality and present with the Lord in the immortal nature, being prepared by nature and life to receive his own throne, and with all the redeemed to be the ensemble judgeship of the world, to which all the saints are joint heirs to all that Christ is Heir. Amen.

The Kingdom of God.

BY G. H. MYERS.

ENQUIRER'S NINTH QUESTION.

I read in Isaiah ii. 3, and Micah iv. 2. That the law should go forth from Zion, and the word of the Lord from Jerusalem. I read also that Jesus bade the disciples to tary at Jerusalem until they were endued with power from on high; and then that they were to be witnesses of him and to preach repentance and remission of sins in his name among all nations, beginning in Jerusalem. Luke iv. 47, 49. Then following this I find that they tarried in the city after the ascension and received this power upon the important and notable day of Pentecost. Therefore are we led to conclude that the kingdom was then set up or organized.

REPLY.

Friend Enquirer:—It gives me pleasure to consider this question more par[illegible] once I occupied the posi[illegible] Baptist [illegible] I preached your po[illegible] from time to time for fifteen years, and relied upon this array of texts which you now give as invulnerable. It was my Sebastopol. In the contest I shall not say that you are incorrect, for this is not enough; I propose examining the texts you have cited and if you are incorrect in your conclusion as presented in the close of your question, I will leave you to say so.

In the outset I will invite you to Luke's statements. By turning to Acts i. 8, you will find there that the same power is referred to as in Luke xxiv. 49. This power they were to receive not after, as the text would indicate, but by receiving the Holy Spirit. The literal idea in the text and in the original is. "The Holy Spirit having come upon you, you shall receive power." Murdock renders it: "But when the Holy Spirit shall come upon you ye will receive energy." The question now is power or energy for what purpose? The remaining part of the verse Acts i. 8, and Luke xxiv. 48, answers, to become witnesses of Jesus, but to organize a kingdom; no intimation of any organic work. The verses in hand tell us of the extent—in Jerusalem, in all Judea, in Samaria, and to the uttermost parts of the earth—among all nations. Another question of importance is, witnesses of what? Or in other words, what testimony and tidings were they to bear? Not that a kingdom had been organized; but by consulting Luke xxiv. 46, 47, it is to be seen that the points were,

1. To testify of the sufferings and death of Christ.

2. To testify of his resurrection, and

3. To preach repentance and remission of sins in his name, to the extent above mentioned.

Is there any thing further in this—*your* citation—that will teach of an organization of a kingdom? If so, I fail to see it. Of the day of Pentecost I will agree with you that it was a notable day, that it was one full of interest; but as some of the following questions which you propound will lead to a full consideration of the importance and interests of that day I will not enter into a detail now? But next to the prophecy you cite. One important law of interpretation of all language, laid down by old Father Campbell was, that, we should always take into consideration the parties addressed.

Then applying this law of interpretation of language to the prophecy in hand, and the question arises to whom was it addressed? Isaiah ii. 1, answers: "The word that Isaiah the son of Amos saw concerning Judah and Jerusalem." Thus you see the language of the prophecy in hand was not addressed to the church, nor concerning the church, but concerning Judah and Jerusalem. Next, or consideration.

2. It is to be seen from verse 2, that this prophecy is to be fulfilled in the last days. Hint you may reply that Peter in quoting Joel's prophecy on the day of Pentecost fixed the last days at that time. It is true that he said that the occurrence which had then taken place was a fulfillment of Joel's prophecy; but when we read Acts ii., in connection with Joel ii. 15, iii. 21, it is to be seen by every unprejudiced mind that what occurred on Pentecost was but a counterpart, was but an earnest of what is to transpire in the future when Israel is to be returned to his land: and therefore the last days are yet future.

3. The prophecy refers not to the exaltation of the church but to the exaltation of Judah, and Jerusalem—the mountain of the Lord's house over the tops of the mountains or nations of the earth, and is exactly synonymous with the work which transpires under the sounding of the seventh angel when the kingdoms of this world become the kingdoms of our Lord and of his Christ. Rev. xi. 15.

4. We find in connection with the proclamation of this word and of this law that the Lord is to judge among the nations. Read verses 3 and 4 together. Now questions: When is he to judge among the nations? Is it a work of the past? Read Acts x. 42; xvii. 31; 2 Tim. iv. 1; Matt. xxv. 31, 46.

Then following as a result of the proclamation of this word and this law, and of this judgment in the earth we see,

1. That they shall beat their swords into plowshares, and their spears into pruning hooks, verse 4.

2. That nation shall not lift up sword against nation, neither shall they learn war any more, verse 4.

3. That then they shall sit every man under his vine and under his fig tree; and none shall make them afraid. Micah iv. 4.

4. That then every man will walk in the name of God, verse 5.

5. That in that day the Lord will [illegible] over them in Mo[illegible] forth, even forever, verse 7.

7. That then to the tower of the flock, to the stronghold of the daughter of Zion will come the first dominion—the kingdom, verse 6.

Now with these plain simple points relative to the prophecy and the effects to follow thus enumerated I leave you to decide for yourself as to whether they have ever been fulfilled, or can in any manner be applied to the day of Pentecost.

(To Be Continued.)

The Great Theme.

WILEY JONES.

When the glorious Master, whose example we are required to follow, travelled from one synagogue to another preaching, His one great theme was "the gospel of the kingdom." Matt. iv. 23.

When passing at the sea-side, while multitudes resorted to Him, He framed parables of peerless beauty and instructiveness to illustrate "the word of the kingdom." Math. xiii. 19.

In reproving men for giving worldly affairs the chief place in their minds, He tells them to "seek rather the kingdom of God." Luke xii. 31.

To comfort the little flock lest they grow faint and wearied under various discouragements, He says, "Fear not little flock for it is your Father's good pleasure to give you the kingdom." Luke xii. 32.

His refusal to tarry longer in one city was because He was "sent to preach the kingdom of God to other cities also." Luke iv. 43.

And when He required one to neglect a parent's funeral it was that he might "go and preach the kingdom of God." Luke ix. 60.

In the sacred and solemn interviews with them, between His resurrection and ascension, He talks about "the things pertaining to the kingdom of God." Acts i. 3.

And when He defines what doctrine they shall carry to the Gentiles, He says, "This gospel of the kingdom shall be preached in all the world." Matt. xxiv. 14.

That gospel in its fullness exhibits "the manifold wisdom of God," combining within itself, as our system of righteousness, the faith hope, and love that should control the thoughts, affections, and actions of men. Reader, behold the glorious Being, the sin-atoning Lamb, who so constantly preached *that* gospel in all His personal ministry. How infinitely did His life on earth excell every other in the world's history! Therefore, choose for your life's model and exemplar not Alexander, Napoleon, or Washington; not Cicero, Newton, or Webster; not Augustine, Hildebrand, or Leo XIII; not Fulton, Girard, or Stewart; not Calvin, Wesley, or Moody; but "let this mind be in you which was also in CHRIST," and seek diligently in preaching and practice to "follow His steps." Phil. ii. 5. 1 Peter ii. 21.

Naples, Ia.

"I Am Doing the Best I Can."

Doing the best you can? Are you sure? You, a worldling, living for pleasure and for gain? You, with not a thought for the morrow that is beyond the resurrection, you, with no effort put forth to win the eternal weight of glory! God has done all on his part that he can do to reach and save you. He has shown you the path of life. He has given you a Savior. He has set before you the crown and the kingdom and has put into your hands that gospel of the kingdom as the power of God whereby you are to be sanctified and saved. But you will not even open your ears to hear. You "are not going to bother your brains about it. Whether you are to be judged and saved again at the resurrection, does not matter, nor whether you enter upon your reward at death and are again rewarded at the second coming of Christ, it is all one to you. You do not care, when, nor where, whether on earth, or in heaven." "You know as much, and are living as near right as the most of people who belong to church, and if God is going to condemn you for the few things you have done wrong in your brief life, he will have to condemn you."

But, his command is that "you hear the word of the Lord," that you believe the gospel, that you do com mandments. If you would have eternal life, you must lay hold of it. God has opened the door, and you are to come and enter. If you will not come it is your own self that is to blame, if the condemnation rests upon you, you will not have the blood of Christ touch you, you will not have it upon the lintels of your doors, that the destroying angel may pass over you in the day when the wicked shall be cut [illegible] the churches—so far as your [illegible] light was granted, [illegible] Abings, and [illegible] have been [illegible] are doing wrong. God will not condemn you so much for the few things you have done wrong, as for what you have not done that is right. You must be in Christ to be saved. Are you doing anything for Christ? Anything to please God?

S. ROXANA WINCE.

BREVITIES.

It is stated that the French Jesuits are making important purchases in Spain of old convents and houses, in view of their expulsion from France.

No fewer than nineteen different sanitary detachments, composed of doctors and nurses, have been set to work in the Russian province of Kharkoff to combat the ravages of diphtheria, which is increasing.

Prof. Curtius, accompanied by a government land surveyor, has gone to Greece to complete the archæological exploration of Olympia. For this purpose the Emperor William has granted the sum of 80,000 marks (about $20,000).

Dr. Jessup, Presbyterian missionary, writing from Beyrout, Syria, says the government at Constantinople has given notice that hereafter any Moslem who becomes a Christian will be put to death, and that any foreigners subverting Mosleimism by teaching Christianity shall be imprisoned without notification to their consuls. In Syria, however, intelligent Moslems condemn this action.

The French Communists are growing bolder every day. One of their organs, the *Egalite*, publishes the following paragraph: "At the request of a number of our readers, and in commemoration of the workmen's blood which was shed like water in April and May, 1871, the *Egalite* will continue to appear in red during the two months that the red flag of the Communs floated at the Hotel de Ville of Paris."

With respect to Dr. Schliemann's discoveries at Mycenæ, the Russian savant, M. Stephani, has expressed opinions which have attracted considerable attention in Germany. The learned academician by no means disputes the great antiquity of many of the individual objects ourthen by Dr. Schliemann, but he holds that the remains include objects belonging to very different eras of history. He is of opinion that the tombs originated with the barbarians who invaded Greece in the third century B. C., and made the citadel of Agamemnon one of the chief centres of their dominion. Here he believes they buried their chiefs, and decorated the tombs partly with such ancient relics of an earlier date as had fallen into their hands and partly with ornamental objects produced in their own times.

The railroad to the crater of Vesuvius is now completed. The depot is situated at a height of 810 metres, or 210 metres above the Observatory. A restaurant and cafe capable of accomodating 100 people is attached to the depot. The angle of inclination of this railroad attains at various points 40, 50, and 60 degrees. There are two passenger cars, the Vesuvius and Etna, accommodating 12 persons each. The system adopted in the construction of the railway is of American invention, and is known as "the prismatic system."

SENTENTIOUS PARAGRAPHS.

Have not the cloak to make when it begins to rain.

Expect nothing from him who promises a great deal.

The joys of faith are the best remedies against the griefs of sense.

They that will not make the word of God their rest, will find it a heavy burden.

They that give good exhortations, should be careful to set good examples.

Your things come not back; the spoken word, the sped arrow, the past life and neglected opportunity.

There is nothing more disgraceful than that an old man should have nothing to produce as a proof that he has lived long except his years.—*Seneca.*

Holy strivings nerve and strengthen,
Long endurance wins the crown;
When the evening shadows lengthen,
Then shalt lay thy burden down.

Repentance without amendment is like continual pumping in a ship without stopping the leaks.

A weak mind sinks under prosperity as under adversity. A strong mind has two tides—when the moon is at the full and when there is no moon.

Thou must content thyself to see the world as it is. Thou will never have [illegible] thou canst not bring mankind [illegible] Abings, and [illegible] have been [illegible]

The point of aim for our vigilance to hold in view, is to dwell upon the brightest parts in every prospect, to call off the thoughts when running upon disagreeable objects, and strive to be pleased with the present circumstances surrounding us.—*Tucker.*

Unless indeed reprisings are,
They but increase our pain,
The noble plan is, when we fall,
To rise and try again.
No matter how a storm may rage,
Let love a fabric rear,
And, as we gaze, our ray shall be,
"Look up and persevere."

Do you wish to live without a trial. Then you wish to die but half a man—at the best but half a man. Without trial you cannot guess at your own strength. Men do not learn to swim on a table. They must go into the water and buffet the waves.

What the world needs is men of strong convictions, of a "rock-firm" faith in the truth of the gospel—faith, not of the head merely, arising from intellectual persuasion of the truth, which is often accompanied with indifference to its claims—but the faith of the heart, arising from a personal experience of the saving power of the gospel.

Some look out in weariness
From eyes that are aged and dim,
And their lives die into silence,
Like the close of a vesper hymn.
There is silver upon the temples,
And wrinkles upon the face,
And their days are like dying summer
In the autumn's end embrace.

Were and weary toilers,
Long has the conflict been;
Peacefully rest in earth's quiet,
Away from the storm and din.
Others shall bear life's burdens.
Others shall moan in pain;
Rest thou in peace till the coming King
Wakes thee to life again.

Here is a concise definition of Nihilism as given by one of its apostles: "Take the earth and heaven, church and state, take kings and Deity, and spit on them—that's our doctrine." That a philosophy of life, of society and of government, that can be thus horribly epitomized, should nevertheless have seized hold of so many minds, and especially of persons among the comparatively educated classes, as is the case at the present time in Russia, is a fact of which the students of the science of society—such as we all ought to be—may well seek earnestly to find the true explanation.

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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COMMUNICATIONS.

Jesus Tempted to Mistrust God.

Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward an hungered. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Matt. iv. 1-4.

VERSE FIRST.

This verse starts with "then," meaning after that, and the reference is obviously to events recorded in the end of the preceding chapter. There are the baptism of our Lord, the descent on him of the Holy Ghost in the form of a dove, and the testimony from the eternal throne or his behalf—"This is my Son, in whom I am well pleased." A grand recognition, which may be looked upon as a public announcement of his official rank,—he being the long-expected Messiah, and as an invigorating intervention, at once visible and audible, in prospect of near trials, and others throughout his devoted services, ending with the cross on Calvary. "Then was he led up of the Spirit into the wilderness to be tempted of the devil," or adversary. This was the wilderness of Judea, a district of country situated along the Jordan and the Dead Sea, eastward of Jerusalem. It was a hilly, rugged, and sparsely settled place, where the soil was better suited for pasture than for the plough. Many a lonely and wild spot was hidden in its expanse, and towards some such desolate region we imagine our gentle Master to have been supernaturally conducted. His guide was the "Spirit." To such a spot, soon turned into battle ground, he went not of his own accord, it should be carefully observed. He was divinely influenced to leave his friends, and frequented paths, and to penetrate the waste where, perhaps, human foot had never trod, and the beasts of prey found a safe retreat. On he went, so impelled, conscious that he was in the path of duty. His staff was this—"a good man's steps are ordered of the Lord;" and with it as a firm support he proceeded reverently in his trackless journey. Whether a hint was given him as to his destination, whether any intimation was conveyed to him about an approaching trial of his faith, the record is silent on the matter. Perhaps there was none; we may venture to think there was none. His part was to maintain unquestioning trust—to be on his guard all the time, to watch and pray that he might not be surprised, exactly as it is incumbent on every child of the heavenly parent to be exercised while in a world where testing is the divine method, and a special means of spiritual discipline. The fact that we will, that we must, be proven, is revealed in the simplest words,—the experience of all in the elect household confirms the recorded purpose,—but the season *when* and the manner *how* the Lord retains in his own mind—wisely and mercifully does so. The sailor, navigating his vessel on the ocean, expects storms, and arranges for their advent; but at the commencement of his voyage he cannot say, on such a date a hurricane will blow, and on such another date we shall be driven again, at the peril of our lives, by the frantic winds. The servant of God is similarly ignorant of times and seasons when the enemy will put forth his malignant efforts; and, as a consequence, there is the more need for him to be ever anticipating the evil hour, with his loins girt and the weapons of defense close at hand.

As the Lord acts by instruments in putting his sons and servants to the proof, these are found in his wide domains in sufficient abundance without requiring any creation or direct production of agencies to accomplish his intents. Paltry affections, family, trade, business misfortunes and successes, the tongues and hands of wicked men, and the hidden devices of infernal powers are all at his service, and subject to his control. The malign agencies that act with intelligence, while gratifying their bad hearts are made subservient to his most holy purposes. The wrath of men, of Satan and his vile confederate crew, praises him. He extracts good out of their evil, and life out of their very poison. While his servants are under trial, in the furnace, to use a sacred figure, he looks on during the operation, for not one creature is there doing his work without his permission. They are feebler than microscopic insects when their strength is measured by his; and deep though their cunning may be, and tiger-like their ferocity, he wills and they are restrained—"hitherto shalt thou come, but no further." Therefore, let the weakest and the most perplexed remember the promise as the exposition of their Father's anxiety and watchfulness over their case,—"God is faithful, who will not suffer you to be tempted above that ye are able to bear." He knows, in other words, how much you ought to be able to endure, and will not suffer you to be tested beyond that limit, why then should you not stand in the evil day, and doing all stand?

While, as we have already observed, the sublime baptismal witness seems to have been intended to strengthen the "Only Begotten" for approaching trials, it may also be conjectured, not without a show of warrant, that the experiences in the desert were ordained to moderate the pious joy and exaltation those tokens of favor and approval which had been communicated on his behalf were naturally fitted to produce. Such emotions could not fail to arise in his heart, and were, in truth, the appropriate response to the signal display of the infinite love for, and delight in his sinless character. When the angel spake the words to Daniel,—"thou art greatly beloved," could he hear them without being thrilled with a divine ecstasy? It was the music of heaven—a testimony such as mortal ear had rarely, if ever listened to. Could Messiah hear the judgment delivered by the Jordan, and not feel lifted to the highest heights of solemn gladness, and regard himself as clothed with a dignity which, up to that moment, he may have but imperfectly realized? The counteractive, as in Paul's case, soon came, lest he should be exalted above measure.—It soon came, for lo! thus early we see him led up by the Spirit into the wilderness to be tempted of the devil. He is there to be taught to join fear with his finest transports, to remember that he is a stranger on a rough road, with enemies, as it were, concealed in every thicket, and the whole way he must travel, and those enemies he must vanquish, before he reaches the crown and the gem-built city, where pleasures are the conqueror's inheritance forevermore.

Of a similar experience many a saint, like the apostle of the Gentiles, can tell. There is a time of spiritual elevation,—some striking answer to prayer—some poor sinner won to God through a consciously feeble and unworthy instrumentality—some bright glimpses of the Savior's condescending love and the kingdom glories, and earth for the moment is transformed into heaven, and the heart lies bathed in tears of gratitude and joy. But, my brother, you are still in the enemy's land. An evil eye has been watching your supernal gladness, and it will likely happen before you are aware, that the lights grow dim, an awful feeling of desolation creeps over your consciousness—already you are tempted of the evil one! Be humble, and vigilant as a sentinel on duty. Forewarned,—fear not! Your Lord passed through like changes, and his love and sympathy will make you strong.

VERSE SECOND.

In fasting, one abstains from food, and in this case the abstinence extended over "forty days and forty nights" continuously. True the fasting was really what the word properly imports becomes ever more certain from Luke's narrative, where it is written, "in those days he did eat nothing." Chap iv. 2. It was a long period of abstinence, yet not unexampled, for Moses fasted during an equal number of days on the Mount (Exod. xxxiv. 28,) and Elijah, after eating the cake and drinking from the cruse of water provided by the angel, "went in the strength of that meat forty days and forty nights, unto Horeb, the mount of God." 1 Kings xix. 8

Our Lord, like the two prophets just named, being in the path of duty when he took up his temporary abode in the wilderness away from all ordinary supplies, we may rest in confidence that his heavenly Father would uphold the vigor of his frame, and ward off death, by any exercise of his power that the condition of the world's Savior required, just as he had sustained the leader of his ancient people on the cloud-enveloped peaks, and him who was the terror of Ahab and the antagonist of idolatry, when acting in obedience to his commands. There we may leave the matter, and adore the Supreme goodness. But never let it be forgotten that obeying his will alone secures supernatural interposition. Without that element,—that is to say, without a distinct intimation of his will, penetrating into a scene where food is in all human calculation not to be obtained, could only be characterized as sporting with providence—tempting God. A man going into the interior of a wilderness, or sailing away from shore without provisions, in expectation of being miraculously supported, would soon discover how foolish and sinful was the course he had chosen. When, however, one proceeds by divine sanction on a journey where danger from want, to speak of no other peril, is sure to encounter him at an early hour, he may safely leave himself in God's hands, for in some manner—and who shall set bounds to the resources of the Almighty?—the lives of life will be kept burning. It was so in Elijah's case; so likewise in the case of Messiah. A command however extraordinary and mysterious from one whose name is Love, involves a pledge that every thing needed for its execution will be supplied in due season.

Had this passage in the history of Jesus Christ been described by the first evangelist only, we might have supposed that the long fast, without any attending sense of hunger, was designed to be an interval of abstracted meditation, self-communion, and hallowed prayer in view of temptations at its close; but Luke corrects such a mistake, and shows us the Redeemer had been visited with assailing enticements during the whole fasting days, and not exclusively at their termination, as from Matthew we might have been led to infer. Luke has this (chap. iv. 2): "Being forty days tempted of the devil." As every one may notice, no definite mention is made of the severe and accumulating attacks day after day on his character and status as the beloved of heaven. They may have been of a nature not quite suitable for detailment in our hearing, and therefore silence hangs over the whole period and its transactions. Sadness, therefore, more becomes us than profitless imaginings. Our best friend was then in the depths of strange and agonizing experience—encompassed possibly by enchantments and seductive attractions which every pure mind must repel; and we may ascribe glory to God that he was able to defy the last art employed to blur his virtue, and spoil our hopes.

The protracted season over, hunger is permitted to make its intelligible appeal, in order that a trial we can better comprehend, and which we will be edified by considering, may be introduced. "When he had fasted forty days and forty nights, he was afterward an hungered." Yes, hungered, and growing feeble in the barren solitude. No mother, no friend, no good Samaritan was near him, but in a true and sublime sense he was not alone, for power, loving and limitless, had carried him along the forty days of fasting, and can he be forsaken now? The past had a voice of soothing, when nature set free, was demanding her own. We shall mark well how he endures actual pain—pain, too, when there is not an atom of nourishment to appease the cravings of want.

Think of it, the Son of God "an hungered!" How near he came at that moment to all the poor and needy in his Father's family! With their affliction he was afflicted; of every pang that rends the tenderest sensibilities he had his portion. Hunger is hard to bear,—hunger in a world where the ravens are fed, and the wild beasts have their meat as the morning looks over the eastern hills. Hunger! and, my brother, you may feel it now, so you can enter into the Savior's trial, though you may not be literally in the waste. You may know that there is plenty almost within the call of your voice in the homesteads that dot the landscape wherever you dwell; in your humble abode you may listen to the buzz of a great city, where wealth is near, and kind hearts too, that were they acquainted with your distress, would run for your aid. In the midst of this superfluity and benevolence you are hungry; and what, humanly speaking, is sorer still, you are, it may be, prostrate in weakness, and the mother of your children is wearied tending on you night and day, and the little store in reserve for an hour of need is gone, and voices dear to you look ask for bread, and ask for it in vain! Now the enemy, as in an audible tone, mocks you in your extremity—"You, a child of God!—fatherly treatment this indeed! You cry to him, is this the response? When you were a boy would your parent have left you in pain and want thus unanswered—unrelieved?"

In a crisis such as the one that has overtaken you, it is your privilege, my afflicted friend, to exclaim with the Man of Sorrows, for his bearing and endurance must be so interpreted—"They that trust in the Lord shall be as Mount Zion which cannot be removed, but abideth forever,"—"Thou will keep him in perfect peace, whose mind is stayed on thee."

W. G. MONCRIEFF.

London, Ont.

(To be continued.)

Sir, We Would see Jesus. John xii. 21.

First—we would see Jesus because he is the chiefest among ten thousand, and the one altogether lovely; the first in God's mind and purpose, for, or on account of whom he made the world and arranged the ages; hence his declaration, before Abraham was I am. We would see him (or consider) him as the child born and the Son given. The man of sorrows and acquainted with grief. He who was rich but for our sakes became poor; the wonderful, the counsellor, the great, the mighty Lord from heaven: upon whose shoulders the government is to be; who is to be King over all the earth. We would see Jesus as the Redeemer of a lost and ruined world, and of the race of men that inhabit it, as the great Restorer of all things spoken of by the mouth of all God's holy prophets since the world began, as the Lamb of God that taketh away the sin of the world, who endured the cross and the grave; as the seed of the woman who is to bruise the serpent's head; who arose triumphant a Mighty Conqueror over the powers of darkness, who led a multitude of captives and gave gifts unto men, we would see him as our Prophet, Priest and King, who was dead, is alive, and lives forevermore, who has the keys of *hades*? Who openeth and no man shutteth; as the angel that comes down from heaven with a chain in his hand, who lays hold of that old serpent the devil, and casts him down into the bottomless pit and sets a seal upon him that he should deceive the nations no more, till the thousand years should be fulfilled. We would see Jesus as the root of the offspring of David; the bright and the morning star, the Alpha and Omega, the beginning and the end, the great Hereafter who is to reward every man as his work shall be, and that reward is an unending or eternal life in God's everlasting kingdom, world without end, Amen and Amen.

Surely the above contains quotations or citations enough, why the servants of Jesus should desire to see him come in power and great glory. Let us look upon the dark side of the picture, and note some of the reasons to the negative, that not only the servants of God, but the race should desire to see Jesus.

Let us date from the year '30, go back just about 1,900 years to the commencement: In the beginning God created the heaven and the earth. this is the account given in the first of Genesis, this is all-sufficient for faith and for our purpose, it honors God and harmonizes his holy word, and that is the height of our ambition. God the Eternal One is the great Architect, designer, or first cause of all things. The Elohim, the angels, the holy ones, are the executors of his holy will and purpose. At the, or in the beginning the *materials* that compose our world called the planet earth, were brought together and arranged and set in order; how long they were in course of formation or construction we have no means of knowing, it is not necessary for us to know, but it is absolutely imperative for us to believe what God has written or said, for without faith it is impossible to please God. We accept and believe the Bible statement as given by Moses to be strictly true. God the Eternal One originated all worlds' suns and systems, ours among them. The angels his messengers; executed his command and thus all things that compose our world were brought together and placed in order, all governed by exact law, each filled its proper place; no friction, the machinery worked to a charm, so perfect, so complete, that God pronounced it very good, yea so good that God when he had drawn his servant Job into a strait place. Then the Lord answered Job out of the whirlwind and said, who is this that darkeneth council by words without knowledge. Gird up now thy loins like a man; for I will demand of thee, and answer thou me. Where wast thou when I laid the foundations of the earth? declare if thou hast understanding. Who hath laid the measure thereof? if thou knowest, or who hath stretched the line upon it? When the morning stars sang together and all the sons of God shouted for joy? Or who shut the sea with doors, when it breaks forth, as if it had issued out of the womb? when I made the cloud the garment thereof and thick darkness a swaddling for it, and brake up for my decreed places and set bars and doors, and said hitherto shalt thou come, but no further, and here shalt thy proud waves be stayed. Hast thou commanded the morning since thy days; and caused the day spring to know his place. That it might take hold of the ends of the earth, that the wicked might be shaken out of it. It is turned as clay to the seal and they stand as a garment. Job xxxviii. 1, 14.

After the testimony contained in the foregoing, and much more to the same point who will dare to affirm that earth and all things pertaining to it, was not good, yea superlative good; when it came from the hand of him who is the full embodiment of good; of unmixed and eternal truth; all that is, that is just, holy, lovely, merciful, kind, and true, go to make up the attributes of the God of the Bible. This was the condition that Adam found the world in when he took the helm or reins of government, all was peace, all was harmony, no friction, not a jarring element, no hard servitude, he was given the garden of Eden, a beautiful pleasure ground to cultivate or till, to eat the fruit thereof, with one exception; from that he was restrained by the law of his Creator, the penalty of which is death, the most fearful, the most stern and inflexible, and as positive as the throne of him who gave the law, to affirm that Adam could not have kept the law is to impeach the character of the Deity. The scene is changed, from the holy, the pure, the lovely and the beautiful, to the very opposite.

NEWELL BOND.

(To be Continued.)

If a Man Die, Shall He Live Again?—Job xiv. 14.

The word "*if*" implies doubt, or uncertainty; there are two points in the sentence. Is there doubt with regard to the first? To ask this question is to answer in the negative. We all should receive such a question as an insult to common sense, were it to be asked seriously and in earnest, whether a man will die or not.

Without a revelation, man would be in doubt in regard to the latter, or rather, he could have no such an idea at all. Science could afford him no aid. It is the exclusive province of revelation to unfold his futurity—his destiny. With out this aid, or the Gospel, which "brought life and immortality to light," the only conclusion to which he could arrive, would be, that "death is an eternal sleep." Life is a phenomenon which no finite mind can begin to comprehend. Here the infidel is stranded, here with all his inventive genius, (which I would by no means undervalue), he cannot produce life. The chemist can analyze any given substance, and ascertain its component parts; for instance, let him take wheat and separate it into its several parts; but he cannot take these several constituents and produce wheat; this is the exclusive work of infinite wisdom to construct, to create.

Take a benighted Pagan, who has been shut out from the light of the glorious Gospel, until he has arrived at the age of seventy, and then let him be taught that Jesus Christ is invested with power to raise the dead, and that he has promised to do it, on condition of his belief in, and obedience to the same person, by being baptized into the name of the Anointed; and he would readily embrace the doctrine, if he had not been spelled by "vain philosophy" or the dogma of inherent immortality. Although this dogma is of heathen origin, yet it has been greatly amplified by the Romish church. Purgatory, invocation of the saints, spiritual manifestations, etc., are the legitimate outgrowth of inherent immortality; take away this, and soon the whole system of Catholicism, and modern spiritualism would collapse, and like the baseless fabric of a vision, leave not a wreck behind. This short, but comprehensive sentence, (the text) when analyzed, is a complete refutation of the dual nature of man, i. e., body and an immortal soul, or deathless spirit. Our orthodox friends (self-styled) are often horrified at the idea of the unconsciousness of the dead.

Life and consciousness, if they are not synonomous terms, are inseparably connected. Consciousness, without life, would be a misdemeanor; hence, it is not life itself, it is an inherent attribute of it, and without it life would be a myth. Hence, it would be preposterous to even suppose that Job (if he had not demented) would ask the question, if a man die, shall he live again? on the hypothesis, that consciousness was still retained, or remained intact? If the doctrine, or rather dogma, of inherent immortality is true, there can be no such thing as death, for immortality signifies deathlessness. I know that our friends often tell us, the body dies, but the soul (the man proper) never dies. In the language of the poet, "The soul immortal as its sire shall never die."

This is the language of the old Serpent to Mother Eve, "Ye shall not surely die; ye shall be as God's, knowing good and evil." But God said by the prophet Ezekiel, "The soul that sinneth, it shall die." Ezek. xviii, 4.

To live again, presupposes that man once lived, then ceased to live, and now the great question: if a man die, (cease to live) shall he live again? Again signifies repetition, and not continued life, or in other words, immortality out of, or independent of Christ the Life Giver.

And this is the will of him that sent me, that every one that seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day. John vi. 40. Hence, everlasting life, or immortality is conditional on believing on the Son of God, and obedience to his commandments.

All the days of my appointed time will I wait till my change come, said Job, and where will you wait?

If I wait, the grave is my house, I have made my bed in darkness.

I have said to corruption, thou art my father; and to the worm thou art my mother and my sister.

And where is now my hope? as for my hope, who shall see it?

They shall go down to the bars of the pit, when our rest together is in the dust. Job xvii. 13-16.

Job's testimony is in perfect harmony with Solomon's. See Eccl. ix. 4-6.

M. L. LEWIS.

Rossdale, Wis.

During the course of some excavations and levellings which have been carried out within the historic lines of Plevna by the Bulgarian government, sixteen cannon and 10,000 muskets have been found, which Osman Pasha caused to be buried before he surrendered to the Russians.

THE RESTITUTION.

E. A. CHAPLIN, Editor.

PLYMOUTH, INDIANA, APR. 23, 1880.

SEVERAL communications, — concerning which the writers enquire,— have come to hand. Some have been deferred on account of their great length, and others because our readers had become tired of a long-drawn-out discussion.

We had the pleasure of once more greeting Brother and Sister Corbaley on Saturday last, who had just arrived from California. Bro. Corbaley expects to remain in Indiana some three or four months, should he be favored with health; and he will have opportunity to visit the churches and brethren generally in Northern Indiana. We hope our friends will avail themselves of his labors and remember his expenses.

DESTRUCTIVE cyclones have swept through parts of Illinois and Mississippi. Some persons were killed and many injured. Much damage was done to buildings, orchards and crops. Such tornadoes so often repeated, show quite an unbalanced state of the atmosphere. It is said that the bodies of the dead and injured in last Saturday's storm were terribly begrimed with sand and mud. The faces and limbs of the sufferers were scarified as if they had been exposed to a sand-blast.

COMMUNICATIONS.

Objections Answered.

J. M. STEPHENSON.

I will now quote the whole text which the M. E. exhorter, whom I reviewed, garbled. Paul says, "According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that in all boldness, as always, so now also Christ shall be magnified in my body, whether by life or by death." Phil. i. 20. Mark, it is not Paul but Christ, who will be magnified in Paul's life or death. "For (he continues) to me to live is Christ, and to die is gain" to Christ, for he had just said that Christ would be magnified in his body. "But if I live in the flesh, this is the fruit of my labor; yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart and be with Christ, which is far better; nevertheless to abide in the flesh is more needful for you." Verses 21 24.

1. Paul's life or death would *magnify* Christ, and be *gain* to Christ, not to Paul.

2. He was in a strait between *life* and *death*, but did not know which to choose.

3. There was a third thing which he greatly preferred to either life or death, and concerning which he was in no strait.

That was an ardent desire to depart and be with Christ; not by death, because he could not decide which he would choose, life or death, but he desired to be translated as Enoch and Elijah had been. Mark, it was the man Paul (who could either live or die) who desired to depart and be with Christ, or to remain with his brethren, for their furtherance and joy and faith. He also affirmed that the soul of the thief was with Christ in Paradise that day. "And Jesus said unto him, verily I say unto thee, to-day shalt thou be with me in Paradise." Luke xxiii. 43. This thief does not request that his soul may be remembered. He says, "Lord remember me." The pronoun *me* represents the man who was hanging on the cross. Christ does not promise that his soul or spirit shall be with him in Paradise, but "I say unto *thee thou* shalt be with *me*." The "thou" and "me" stand for Christ and the thief. At the evening or the commencement of the next day the soldiers obtained permission of Pilate to break the bones of the malefactors to prevent their escape on the Sabbath day. They found the two thieves alive. The breaking their bones would not kill them. It would only prevent their getting down and running away.

Now, if the thief was with Christ that day, he left his body alive on the tree. That thief did not ask to be remembered that day, but when Christ should come in his kingdom. Verse 42. Christ assured him that day, or at that time, that his prayer should be answered—that he should be with him in Paradise. There was no Paradise in existence at that time. The one that God had planted had long since been destroyed. It was located east of Eden, and was the beautiful home of Adam and Eve. It was the culmination of earth's glory. When restored, it will be within the New Jerusalem, which will be the metropolitan city of the world. See Rev. xxi. and xxii. The kings and nations of earth bring their glory and honor to that city. Rev. xxi. 24. It will, therefore, be where the kings and nations of earth can have access to it. The tree of life was originally in the midst of Paradise. Gen. ii. 9. It will be in the midst of Paradise again when it is restored. Rev. ii. 7. The obedient in the future age will enter through the gates of the city, and have right to the tree of life. Rev. ii. 14. The throne of Christ will be in that city, "and his servants shall serve him, and they shall reign forever and ever." Rev. xxii. 3, 5. When the whole royal family shall be assembled in the citadel of that universal empire, the penitent thief will be there, for Christ, having come into his kingdom, will have remembered him. He, with all the redeemed, will have access to the tree of life which will be in the midst of Paradise. But, it is claimed, that Paradise cannot be on earth from the fact that Paul was caught up to Paradise which is the third heaven. 2 Cor. xii. 1-4. Please observe.—

1. That the word *up* is not in the original text. The word *to* does not signify up or down, but simply motion from or toward a place. It is just as proper to say that he was snatched away to Paradise.

2. The apostle did not endorse the popular idea of a three storied heaven, the third being located far above the starry realm.

Peter represents three successive heavens. First, he speaks of the old heavens before the flood. 2 Peter iii. 5. Second, "the heavens which now are," we contrast with the heavens which then were. Verse 7. "Nevertheless (he says) we, according to his promise, look for a new heaven and a new earth wherein dwelleth righteousness." Verse 13. Each of these successive heavens, the third being the "new heavens," is associated with the earth, thus teaching, conclusively, that the third heaven is not away from earth. Paul saw in vision the new heavens and earth with Paradise restored, the same as John saw them, and so graphically described them in Rev. xxi. So life-like was this vision that, at that time, he did not know whether it was a reality or a vision.

The Kingdom of God.

BY O. M. MYERS.

ENQUIRER'S TENTH QUESTION.

1. We read in Matt. xvi. 19 that Jesus gave the keys of the kingdom of heaven to Peter, and said unto him whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.

2. We read in Matt. xviii. 18 that this power of binding and loosing was given to all the apostles.

3. We read in John xx. 22, 23 that, as a qualification to prepare them for this work, they were to receive the Holy Spirit. Therefore, as this spirit was given upon the day of Pentecost, was not the kingdom organized that day? and did not Peter then and there open the doors of that kingdom for persons to enter?

REPLY.

1. "When the Jews made a man a doctor of the law, they put into his hand the key of the closet in the temple, where the sacred books were kept, and also tablets to write upon, signifying by this that they gave him authority to teach and to explain the Scriptures to the people."—*Martin in Loco.*

But to the Apostle Peter, of course, there was by the Savior no literal key delivered, but only the authority given to first proclaim these terms to the world. And beyond the right to make this first speech upon the day of Pentecost, his pre-eminence over the other apostles did not extend as the texts you cite in your question unmistakably show.

2. We are not to infer from this authority delivered to the Apostle Peter and exercised upon the day of Pentecost, that terms of admission into the kingdom were never proclaimed and complied with before this. But to the contrary we read in Matt. viii. 11, 12, that Abraham, Isaac and Jacob will sit down in the kingdom of heaven. Therefore we are to conclude that they received and complied with the terms —given in their day—by which they will enter into the kingdom. Then also others in preceding and subsequent ages likewise.

From this, then, there are two conclusions which inevitably arise:

1. That there was about to be a change made in the terms for admission into the kingdom of heaven, and that Peter was to be the first to proclaim the terms when this change came.

2. That as terms had been delivered and complied with in past ages by many by which they were to gain an entrance into a kingdom not then organized, so the possibility of such a case again in Peter's day. Therefore the proclamation of the terms and a compliance with them upon the day of Pentecost will no more argue a then existent kingdom, than a proclamation of terms and a compliance with them would in the days of the antediluvian, Patriarchal or law period.

We might now stop and consider your question answered, and all of its claims as to a then existent kingdom, removed; but will offer some additional thoughts upon the case and look at possibilities.

With all of the facts before us, here we have the right man, with the right qualifications, at the right place, and upon the right occasion arising to deliver his message which, in its parts, parcels, and entirety is to serve as a law of induction into the kingdom of heaven. With this important work before us which is grand, beyond the importance of the inaugural of any earthly potentate, what do we hear?

1. The discourse, Acts ii. 14-36, and evidently with manifested in the discourse as seen in verse 37.

2. Repentance.

3. Baptism.

4. "And with many other words did he testify and exhort them, saying, save yourselves from this untoward generation." Verse 40.

Now, with Nos. 1, 2, 3, faith, repentance, and baptism, as terms of admission into the kingdom there is no trouble or disagreement. But of No. 4 we must consider and enquire as to what there is in it. Evidently more is to be found in it than simply the expression in so many words—"Save yourselves from this untoward generation;" for was only this in it Luke would not have recorded, "With many other words did he testify." Our claim, then, is, that there are some things as terms in verse 40 which are not specifically opened up. Of course those hearing the exhortation would get them specifically, but one simply reading Luke's record would not. Now, to develop and bring these points out fully,—

1. Peter did his work upon that occasion complete; or

2. He did it incomplete—which last is hardly supposable. Then, if he did his work complete, and we find more terms given specifically elsewhere for admission into the kingdom than are contained in Nos. 1, 2, 3, as above, then they must be contained in the exhortation of No. 4. We do find more terms given than are contained in Nos. 1, 2, 3. See Acts xiv. 22; 2 Peter i. 5-11. Therefore Peter must, if he did his work complete, have delivered these specifications under No. 4. No way of escape from the conclusion possible. Since then these specifications for admission into the kingdom which were delivered under No. 4, of their nature could not be complied with in one day, but require a whole life of work to consummate them, then it follows beyond the possibility of a doubt that those parties to whom Peter then talked were not that day inducted into the kingdom. Then likewise with all others.

To this demonstration which seems to me to be as clear as any mathematical problem there can be but one objection raised, viz.: That, in Matt. xvi. 19, we have the term "kingdom of God," and in 2 Peter i. 5-11, we have the term "Everlasting kingdom of our Lord and Savior Jesus Christ." That the kingdom of heaven may be now and the others hereafter. That we may have terms of admission into the one now, and then further terms of admission into the other. But to this play upon the phrases pertaining to the kingdom I invite your attention to your first question and the reply there made.

A Sign of the Times.

A. B. MACRUDER.

WASHINGTON, April 14, 1880.

A bill was introduced in the house of representatives on Monday by Delegate Downing, of Wyoming, to expend $500,000 for pictures to be placed on the walls of the capitol to commemorate the birth, life and death of our Savior Jesus Christ as told in the gospels of the four prophets.

The above announcement will serve to remind some of the proverb, "Better late than never." It is certainly late in the day for the wise and prudent of our Gentile age just now to bethink themselves of signalizing, in the manner proposed, their appreciation of the "birth, life and death of our Savior Jesus Christ." So long ignored or forgotten and sedulously excluded from any mention of his name in the Declaration of Independence or in the Constitution of the United States, the tardy acknowledgment, now proposed, seems indeed to be the homage which vice pays to virtue, not voluntary but extorted.

Others will think the proposition had been as well let alone. The least now said the better. Such pictures on the walls of the capitol "would appear in strange contrast with its follower—the signing of the Declaration —the surrender of Cornwallis—Washington resigning his sword—and the shamefully false representation of what is absurdly styled, the "baptism of Pocohontas," a kneeling female receiving on her bowed head, a drop or two of water from the hands of a cowled priest, standing beside a miniature font—an act, if ever performed in open contempt of the authority and the example of our Savior and a spectacle, fit only to commemorate the folly and illiteracy of the "Ruler of this world" but woefully humiliating to every citizen, however humble, who is instructed in the first principles of Christian faith and practice. But why commemorate only "the birth, life and death" of Christ? of what avail and value to our race, and these without the doctrine he taught—the promises he uttered—the wisdom of his words and the grandeur of his works, in his triumphant resurrection, his ascension to his Father's right hand and his glorious coming again to establish his all-powerful kingdom and reign over all nations until he has put down all rule and authority under his feet. Doubtless the U. S. Congress does not know and would not believe this part of the programme of "the four prophets" and hence it would best become them not to attempt the play of Hamlet, with the part of the Prince of Denmark left out.

"Happy is he who condemns not himself in that which he alloweth."

What are We Coming To?

It would almost appear to the careful observer, as he sends his thoughts abroad over our own country, and the nations of Europe and the world, that the times of tribulation spoken of in the Scriptura (Matt. xxiv. 1, 28,) as anunciatory of the latter days, had already come. The foundations of industry, order and prosperity, seems to be tottering. Governments are corrupted, people rebellious, enterprise paralyzed, trade and commerce languishing, and individuals bankrupt. Suffering and distress prevail everywhere to a most unusual degree.

Wars and rumors of wars, famines, pestilences and earthquakes in divers places, increasing wickedness, and heart-sickening casualities, and crimes startle the community, and large multitudes exclaim: "What are we coming to?" The answers seems plain. The world is hastening to its destiny. Prophecy is fulfilling. history completing. The kingdoms of this world are being disorganized that they may become the kingdoms of our Lord and Savior Jesus Christ. The nations are filling up the cup of their iniquities, which shall turn in their hands into the cup of the Lord's fury. Leaders of false religions are binding upon their followers heavy burdens, and grievous to be borne, which are destined to be thrown back with crushing weight upon their own heads. Communities are laying up for themselves wrath against the day of wrath, and revelation of the righteous judgment of God," and individuals sinning with a high hand against knowledge and love, are provoking the Almighty to a just retribution.

Let the Lord's people be awake, zealous and active for the Master, vigilant and uncompromising against evil, waiting for his appearing, by the brightness of whose coming the man of sin is to be finally destroyed. Oh! let us be ready to meet the Lord. Take ye heed, watch and pray: for ye know not when the time is. Mark xiii. 33.

The Son of man cometh in just such an hour as ye think not. The time is near. Brethren, the grace of our Lord be with you all. Amen.

M. S. CORBALEY.

NEWS ITEMS.

A BATTLE.

CABUL, April 23.—General Stewart entered Ghuzni Tuesday, after the battle of Monday, in which the Afghans lost more than a thousand men killed. General Stewart's loss is seventeen men killed and 115 wounded.

General Stewart, while marching twenty-five miles south of Ghuzni, encountered about 15,000 Afghans, and while he was preparing to attack them 3,000 of the enemy's horse rushed upon both flanks of his line. After one hour's desperate fighting the enemy was beaten, and the whole body dispersed over the country.

STARVING CHRISTIANS.

LONDON, April 24.—The Christian Committee at Bagdad telegraphs that a terrible famine is raging throughout Mesopotamia and Kurdistan. Immense masses of starving Christians are crawling hither for relief. Our resources are totally inadequate to meet their necessities. A public meeting will be held at the mission house in a few days.

NEW YORK, April 24.—A dispatch from Havana says that a column of marines came upon a band of insurgents strongly intrenched in the mountains in Guantanamo, and in the fight following the Spanish officer was killed and six soldiers wounded. The Spaniards rested on the battle-field, and next morning resumed their march; but the insurgents, under cover of the mountains, surrounded the Spaniards, penning them in the wood forty hours without food or water. The Spaniards got through the lines and gave information of the desperate situation of the detachment. A relief column was dispatched, and the insurgents fled, carrying away their wounded but leaving seventeen dead.

QUINCY, Ill., April 24.—A cyclone struck the north part of this (Adams) county last evening, doing great damage along the line. It went from west to east. As far as heard from some twenty houses and barns were demolished. Several persons are reported killed and wounded, but their names have not yet been learned.

It is estimated that forest fires in New Jersey have burned over 600 square miles of territory, destroying a number of valuable houses. The damage to the cranberry bogs alone is placed at $20,000. Two or three persons have lost their lives in the Virginia forest fires.

SENTENTIOUS PARAGRAPHS.

Of two evils we must choose the less, but of two sins we must choose neither.

The way for a man to secure himself from wickedness is to withdraw from the examples of it.

The more communion we enjoy with God, the more we reverence his majesty and adore his perfections.

A cross word is a little thing, but it has made many a man's destiny for good or for evil.

Man cannot become perfect in a hundred years; but he can become corrupt in less than a day.

Sure as the sunrise comes at dawn,
With solemn march and song,
The final day will hasten on—
The hour we shall know.

The secret of true blessedness is character, not condition; your happiness consists not in where you are, but in what you are.

We make the greater part of the evil circumstances in which we are placed; and then we fit ourselves for these circumstances by a process of degradation.

We can not live on probabilities. The faith in which we can live bravely and die in peace must be a certainty, so far as it professes to be a faith at all, or it is nothing.—*Fromde.*

When happy seasons end, and leave us sad, it is soothing to reflect that sadness will have an end also; that as the sunshine has given place to the shadow, so the shadow will be succeeded by the sunshine again. Joy is sown for the righteous, and "gladness for the upright in heart."

A little while to labor,
A little while to wait
A time to bear the burden
Outside the dear home-gate;
A little more of fighting,
A little more of loss,
Of toiling, yet pursuing,
Beneath the heavy cross,
And then the toil is over,
And then the rest is near,
And God's good land with its happy band
Shines soft and clear.

Without earnestness no man is really great, or does really great things. He may be the cleverest of men; he may be brilliant, entertaining, popular; but he will want weight. No soul-moving picture was ever painted that had not in it depth of shadow.—*Peter Bayne.*

Infinite toil would not enable you to sweep away a mist; but by ascending a little you may often look over it altogether. So it is with our moral improvement: we wrestle fiercely with a vicious habit, which could have no hold upon us, if we ascended into a higher moral atmosphere.—*Helps.*

Nothing doth so establish the mind amidst the rollings and turbulency of present things, as both a look above them, and a look beyond them; above them, to the steady and good hand by which they are ruled; and beyond them, to the sweet and beautiful end to which by that hand they shall be brought.—*Leighton.*

When the day of life is dreary,
And when gloom thy course enshrouds—
When thy steps are faint and weary,
And thy spirit dark with clouds,
Steadfast still in thy well doing,
Let thy soul forget the past—
Steadfast still the right pursuing,
Doubt not joy shall come at last.

THE GREATEST JOY OF LIFE.

Unless I make religion my great and engrossing concern, I shall be a stranger to all solid peace and enjoyment. I have at times caught a glimpse of the comfort which it yields to the spirit, when I merge my will into God's will—when I resolve to have no will of my own separate from God. I feel quite assured that this renunciation of self, and entire devotion to God's service, would give a simplicity and grandeur to my existence—would throw an unclouded sunshine over all my ways—would raise me above the cares and provocations of this life—would enhance even my sensible gratifications and superadd those gratifications of a higher order, which constitutes the main and essential blessedness of heaven. O my God, may it be thus with me! Call me out of nature's darkness into thine own marvellous light. Give me to aspire after the graces and hold forth to my acquaintances, and, above all, to my children, the example of all righteousness. Conform me to the gospel economy under which I sit—that as Christ died for my sin, I may die to it—that as he rose again, I may rise to a newness of of life, and feel it my meat and drink to do thy will.—*Chalmers.*

HUMBOLDT'S DESPAIR.

Alexander Humboldt says in his posthumous memoirs: "I was not born in order to be the father of a family. I regard marriage as a sin, the propagation of children a crime. It is my conviction that he is a fool, and still more a sinner, who takes upon himself the yoke of marriage—a fool because he thereby throws away his freedom, without gaining a corresponding recompense; a sinner because he gives life to children without being able to give them the certainty of happiness. I despise humanity in all its strata. I foresee that our posterity will be far more unhappy than we are; and I should not be a sinner if, in spite of this insight, I should take care to leave a posterity of unhappy beings behind me? The whole of life is the greatest insanity, and if for eighty years one strives and inquires, one is still obliged finally to confess that he has striven for nothing and found out nothing. Did we at least only know why we are in this world! But to the thinker everything is and remains a riddle, and the greatest good luck is that of being born a blockhead." So much for discarding the Bible.

A VICTIM OF ATHEISM.

This conviction is the natural consequence, even for the largest intellect, of having lived for eighty years in the world without any belief in the being of a God, and without any nobler purpose than that of self-aggrandizement. Without any higher purpose than to gratify curiosity, to know why we live in this world, though it be dignified with the sounding name of advancement of knowledge, life would be destitute of either dignity, grace or importance.

Meeting of the Cabinet.

LONDON, April 14.—The Cabinet met to-day for the first time since the dissolution. The members were all present, and their mutual greetings before the session were made up of condolence on their defeat and congratulations on their approaching release from the responsibility of power. Earl Beaconsfield is reported to have said he rejoiced at the prospect of spending the remaining years of his life in the cool shade of opposition. It is believed that this will be the last meeting of the present Cabinet, and that at the meeting to-day arrangements were made for presenting the resignations of Ministers to the Queen immediately on her return to England. The personal belongings of several Ministers are now being removed from their official residences in the foreign office, home office and other offices, and this is is held to be a confirmation of the report that Earl Beaconsfield intends to resign on Friday.

The situation of Turkey is deplorable, and the latest accounts make it seem worse than before. Affairs there seem to have reached a point beyond which there is seemingly chaos, if it were not for the fact that the so-called government of the Sultan appears to be able to survive bankruptcy, an unpaid army, and the refusal of supplies, even to the palace, unless paid for in cash. It is clear, nevertheless, that the day is not far distant when it will be necessary to appoint an administrator for "the sick man's inheritance," and as that must be a general European question, it will require some very strong coalition to settle without a struggle who the administrator shall be.

In the island of New Hebrides, in the Southern Ocean, three thousand seven hundred pounds of arrowroot were shipped recently for London by the native Christians who have been gathered in by the gospel within the last thirty years. Their offering is to make payment for an edition of the Old Testament, as it is now being issued in their language. Silver and gold they have not, but what they have they freely give.

Mr. Edson L. Clark, in his new work on The Races of European Turkey, says that gypsies are really an offshoot from the Hindoos, being simply a wandering tribe from the valley of the Indus. Their language is a branch of the ancient Sanskrit, akin to the modern dialects of Northern India. A modern Hindoo would probably make himself understood to any tribe of gypsies in Europe.

POETRY.

The Story of a Life.

[Without the Christian's shield of faith and anchor of hope, how justly and pointedly true is the subjoined poetical picture of the vanity of human life? What wise man will covet such a fate?] A. S. M.

A child in a nursery crying—a boy in a cricket field "out!"
A youth for a pharmacy sighing—a man with a fit of the gout—
A heart filled up and harrowed—a look repeated in vain—
A field plowed deep and harrowed, but tares and barren of grain.
Some sense of pleasure wasted, of counsel misunderstood,
Of pleasure bitter when tasted, and pain that did him no good.
Some stanks of sentiment polished, some flashes of gentle zeal—
A torrent of false love cherished, a ripple of true love cooled.
Some feeble breeding of trouble, to glide again with the stream;
In principle void as a bubble in purpose vague as a dream;
A future hope half-hearted, for aims the future now.
That the triple cord is parted, and death is damp on the brow.
And the debt to pay by the doctor—a doctor, a lawyer, a nurse;
A feeling he should have been better, a doubt if he could have been worse;
While the ghostly finger traces its ghostly message of doom,
And a troop of ghostly faces passed on in a darkened room;
With ghostly shapes to beckon, and ghostly voices to call,
And the grim recorder to reckon, and add the total of all,
A sum of life expended—a part in the rough cast—
A comedy played and ended—and what has it come to at last?
The dead man propped on a pillow—the journey taken alone—
The tomb with an urn and a willow, and a life carved deep in the stone!

SELECTIONS.

THE BURMESE HORROR.

The Story of a Second Nero.

Later dispatches by way of London bring the news that the 700 human beings sacrificed by King Theebau at the Burmese capital to propitiate evil spirits were not burned to death, but were buried alive. The full depth of this horror probably will not be fathomed until English correspondents reach Mandalay, but it is now known that 700 men, boys, women, girls, priests and foreigners have been entombed under the towers of the city walls. A Rangoon correspondent of the London *Daily News* gives the following explanation of the massacres: "When a city is built in Burmah human sacrifices are offered up. A new monarch usually has a new capital. The evil spirits are irritated that there has been no change of capital, and the virtue of the old sacrifice being gone, to appease them the astrologers declared it was necessary to offer up seven hundred lives. The sacrifices were made by the order of King Theebau." This tremendous outburst of fanaticism has caused a terrible panic, not only in Mandalay, but throughout Burmah, and, as previous dispatches noted, hundreds are seeking safety in flight.

The scene of this extraordinary outrage is a country of Farther India, whose position on the map every schoolboy remembers, but which is not at all familiar to American newspaper readers. Burmah lies just north of Siam, and is bounded on the east by China and on the west by British India, both the British and the Chinese having materially reduced the area which the Empire occupied in the days of its greatest prosperity.

It is a fertile country, and especially rich in metals and in gems. The inhabitants, whose number is estimated at about four millions, are Mongolians, with a monosyllable language, a quiet, industrious and not uncultivated race, very skillful in ship-building, in carving and working in metals. Most of them profess the religion of Buddha, to which a great number of temples and pagodas are dedicated, and in connection with which there exists an elaborate monastic system, with a multitude of monks. The government of the country, as may be inferred from the recent performances, is an absolute despotism of the worst Oriental type. The late King, Mindone Min, was a villainous old scoundrel with half a hundred wives and more than a hundred children, who was supposed to have done a good thing for his country—which he had never been accused of doing before—when he died, some time in 1878. The exact date of his death cannot be given, from the fact that a cheerful edict had been issued to the effect that whoever said the King was dead should have his tongue cut out, and the courtiers were naturally a little modest about making the announcement. He did die, however, and the Ministry in Burmah, thought they saw an opportunity to introduce a constitutional monarchy. With this end in view they selected one of the King's younger sons, a likely youth, called Theebau, and in the King's name issued a proclamation declaring him Ain Shay Min, or Dweller in the Eastern House, a title equivalent to heir apparent. Having got thus far, they presently mustered courage to announce that Mindone Min was dead and to proclaim Theebau Thatira-maha-opamma-raza, otherwise His Most glorious Excellent Majesty, Lord of the Ishaddan, King of Elephants, Master of Many White Elephants, Lord of the Mines of Gold, Silver, Rubies, Amber and the Noble Serpenthe, Sovereign of the Empires of Thunaparanta and Tampadipa, and other Great Empires and Countries, and of all the Umbrella-wearing Chiefs, the Supporter of Religion the Sun-descended Monarch Arbiter of Life, the Great Righteous King, King of Kings, and Professor of Boundless Dominions and Supreme Wisdom.

THEEBAU'S ACCESSION.

Theebau was at this time about twenty years old. He is described as a tall, well-built, comely young fellow, with smooth olive complexion, a good forehead over bright black eyes, a firm but pleasant mouth, a full, sensual chin and "a will all his own." Of this last quality the King soon gave unmistakable proof. To begin with, the reforming Ministers who had advanced him to the throne were shut up in prison and the King formed a Ministry of his own, composed mainly of youths of his own age, who had a right royal time in the palace, which became, as it is described, the scene of orgies conducted absolutely without restraint. Recognizing, however that he had no title to the throne, Theebau proceeded to get rid of possible rivals by the simple plan of killing all his relatives. There were a great many of them, for his father had left thirty-seven of his wives and fifty-nine of his children living, and their massacre, a year or two ago, attracted the attention of the whole world, and was the occasion of some ineffectual diplomatic "representations" on the part of Great Britain. The descriptions given of this bloodthirsty performance are most revolting. At first the victims were led from their cells in twos and threes to *shekko* to the King; then their heads were tied to their respective pairs of ankles, and blows with a heavy club on the backs of their necks ended their misery. But this soon proved too mild a spectacle for the fiendish malignity of Theebau. One of his elder brothers professed utter scorn for what could be done to him, and was dragged to death. Another, who had looked upon the foreigners as the dirt beneath his feet, and as utterly unworthy to crawl between heaven and earth, was taunted and driven to madness before receiving a half-fatal blow, and his writhing body was then thrown into the gigantic trench dug to receive the dead. A former Governor of Rangoon had his nose and mouth filled with gun powder, a match was applied, and he was also flung into the trench, to be stifled by the succeeding bodies. One young girl of sixteen was pitched into the same heaving grave after having suffered every outrage which would be devised by eight soldiers of the guard. One princess was cut in two, and her husband was called to see his wife and child before he died. The massacre was carried on in this leisurely fashion until Theebau and the executioners wearied of the sport; then the women were simply battered over the head and the children were swung against the palace walls.

A DETESTIBLE REIGN.

This accomplished, King Theebau settled down to business as an Oriental despot upon a grand scale. He spent money furiously, and to provide a royal revenue he devised a system of lotteries, of which his Ministers were the managers, and they were given to understand that they must get plenty of subscriptions if they expected to retain the royal pleasure. This resulted in the use of force by them to induce investments, and the community became so demoralized that trade stopped, drawings were held even on the *ordinays* or old-fashioned sacred days, and Damayous—a place of worship and prayer—was selected and used as a lottery office. Meanwhile the Master of Many White Elephants was going from bad to worse. A correspondent who visited him a year ago described his face as puffed and bloated, his eyes sunken and dead, and his whole physiognomy repulsive and unwholesome, giving prophecy of his early death. Last week the report came that that this young beast had taken the small-pox and died. Yesterday it was said that he had the leprosy, and that the propitiatory sacrifice he had ordered was designed for the benefit of his health. To-day a new explanation is given, and there is no intimation concerning the King's health or whether he is alive or dead. It should be mentioned in this connection that, in spite of his heroic measures, three or four of his brothers escaped into India, where they have been under the protection of the Anglo-Indian Government, and it is not inconceivable that the present disturbances may have something to do with the question of succession. As was seen in the case of the former King, the Burmese are a little timid about announcing a royal demise. The obscurity of the information from Burmah, is sufficiently accounted for by the fact that King Theebau, at the time he was killing off his relatives, threatened to exterminate all foreigners as well, and the English residents were with some difficulty brought away in a gun-boat. There thus remains nobody at Mandalay to forward the news, and all that we can learn must be in the shape of scattering reports picked up from fugitives who have made their way to Rangoon or other points in British India.

[Manchester Guardian.]

Distress in Anatolia.

CONSTANTINOPLE, April 2.—Colonel Wilson, the consul general in Anatolia, who has just returned from a tour of inspection in various provinces, draws a sad picture of the deplorable condition of the people—misery and want are everywhere, and many are dying of starvation within ten miles of Ismade. Much of the present distress might have been prevented but for the improvidence and want of foresight of the Turkish Government, who for the purpose of obtaining a little ready cash in Constantinople a short time ago, sold five million okes of corn at a very low rate to traders, who are now taking advantage of a scarcity, and hold out for prices which people cannot pay. At Sivas grain received as tithes during the last six years is rotting in granaries. Aiden Pasha has repeatedly demanded permission to send this grain to the distressed people, but can get no answers from the authorities, who are pressing for the payment of the taxes, which, owing to the recent financial decree, the peasantry find impossible. The widows and orphans of men who died fighting for the defence of the country are subjected to harsh treatment because their store of metallic money saved up for taxes has now became insufficient. The whole country has been drained of money. Should the next harvest prove bad—and the prospects at present are very discouraging—the greater portion of Asia Minor will become a tomb. Turkish authority is perfectly incompetent to deal with the state of affairs.

Baker Pasha, who was proceeding to Bagdad, has been recalled to Sivas. He has obtained a vast amount of valuable strategical and other information. Up to the present he has met with no official opposition to his inquiries and movements.

[Manchester Guardian.]

The Russians at Batoum.

CONSTANTINOPLE, April 3.—I have received from a most trustworthy source information that the free city of Batoum is being rapidly converted into a stronghold. The forts, instead of being destroyed, as the Berlin Treaty requires, have been repaired, and a large arsenal is being constructed on a hill about two miles to the rear of the town. This arsenal is connected with the entrance fort by a tramway already in working order. The contemplated railway from Poti is to follow, not the natural course near the sea shore, but for strategical reasons will be placed behind the lower ranges of the mountain spurs coming into Batoum from the rear, thus being protected from flank attacks by a maritime Power. The Russians have a large number of guns in Batoum.

[Manchester Guardian.]

The Threatened Collapse of the Turkish Empire.

The Turkish Empire is drifting hopelessly to ruin. Unless collective action on the part of the Great Powers speedily takes place, with the object of forcing the Sultan to adopt a complete change in the present system of government the provinces will soon be in open revolt. The Porte finds it impossible to produce a budget, owing to the ruinous condition of the country. The demands upon the treasury increase, while its resources diminish day by day. At the present moment in Macedonia alone there are twenty-seven distinct bands of brigands, whilst Asia Minor is in the throes of famine, mainly produced by improvidence and misgovernment.

The ambassadors are highly indignant at the disposition shown by the court-martial to shield the assassin of Colonel Commenoff from the extreme penalty of the law. A meeting was held last night at the British Embassy to consider this, and also the whole question of Turkish administration of the law. The ambassadors unanimously determined to present the strongest front possible against the attempts of the Turkish Government to prevent Vell Mehmed receiving the punishment due to his offence. Sentence has not yet been formally passed, but it is generally understood that the Sultan desires that the criminal should be condemned to transportation in place of death, on the plea of temporary insanity. The composition of the court-martial, including three Christian officials, is reported here with great suspicion, as expressly intended to cover the Porte's responsibility; the said officials having always received substantial marks of Imperial favor.

Fuad Pasha is still harassed by the Turkish Star Chamber, but owing to the protection afforded by the foreign Embassies, he is likely to be acquitted.

The assassination of the Shireef of Mecca has greatly strengthened Osman's influence. The Porte is sending four ships with troops to Jeddah, for the purpose of installing a new Shireef, a brother of the murdered man.

[The Sunday Review.]

The Jews in Europe.

The present position of the Jewish race is altogether anomalous. The Jews are at once the most national and the most cosmopolitan race on the earth; but they neither found a state of their own, nor do they become absorbed in the population of the countries they live in. It seems difficult to believe that this contradiction can be a permanent one. The scandalous oppression under which they have long suffered forced them to be a caste apart. It was as futile for them to hope for a genuine national life of their own as it was to hope to share the national life of others. Their enfranchisement puts the alternative before them to do either the one or the other, and the one or the other they will in the natural if not in the supernatural course of things, be forced to do.

BREVITIES.

The dome of the Troy Polytechnic Institute's observatory is twenty-nine feet in diameter, and made of paper, reduced by pressure to the hardness of wood, and one-sixth of an inch in thickness. Its weight is only one-tenth of the usual material, and it is so nicely adjusted that a child can turn it.

Gen. Stoler recently had a narrow escape from assassination at Kiefl. He was walking along a street when he felt something cold touch his cheek. He turned suddenly and saw a man armed with a revolver standing by his side, who as once turned away, exclaiming, "Excuse me; I have made a mistake."

A MAN ENTOMBED ALIVE IN A TREE.

A singular discovery was recently made in Styria. Some woodcutters felled a venerable oak in the forest of Droomling. It was found to be hollow, and was soon brought to the ground. A human skeleton, in excellent preservation, was disclosed. Even the boots, which came above the knee, were almost perfect. By its side was a powder horn, and a silver watch on which was engraved the name "H. von Kruckowitz, 1812." It was the skeleton of a man between thirty and forty years of age. It is conjectured that, while engaged in hunting, he climbed the tree for some purpose and slipped incautiously into the hollow trunk, from which there was no release, and he probably died of starvation.

LATE DISCOVERIES IN NINEVEH.

Judge Daly, in his recent annual address before the American Geographical Society, said: "Fresh discoveries of the cuneiform inscriptions at Nineveh have revealed the fact that the ancient Assyrians were acquainted with the existence of spots on the sun, which they could only have known by the aid of telescopes. These it is supposed they possessed. Mr. Layard found a crystalline lens in the ruins of Nineveh. The Assyrian Cyclopedia, imprinted on bricks, was an exhaustive work. The inscriptions on these bricks, on being deciphered, disclosed that houses and lands were sold, leased, and mortgaged, that money was loaned at interest, and that the market gardeners, to use an American phrase, 'worked on shares;' that the farmer, when ploughing with his oxen, beguiled his labor with short and homely songs, two of which have been found; and to connect this very remote civilization of 2,000 B. C. with the usages of to-day, the Chief Justice, in conclusion, referred to one of the bricks of this library, in the form of a notice, which was to the effect that visitors were requested to give to the librarian the number of the book they wished to consult, and that it would be brought to them; at the perusal of which, his Honor said, one was disposed to fall back upon the exclamation of Solomon, that 'there was nothing new under the sun.'"

THE IMPENDING STRUGGLE.

The Hon. John Jay writes: "That there is to be a struggle, and a hard one, for the control in our Republic between the people constituting the state and the ecclesiastics who represent the Roman Church, no rational man who understands the situation can for a moment doubt. In the light of history and reason it seems equally clear, either that the struggle is now to be decided by maintaining against the opposition the supremacy of the state in its right of education, intellectual and moral, in its administration of justice, in the safety of elections from priestly control, and in every other legitimate exercise of sovereignty,—or that, if these be yielded through treachery or indifference, the struggle will sooner or later be transferred to the battle-field, and decided in the most terrible of conflicts, a religious war."

Several of our contemporaries have published letters dated from Constantinople stating that the reform measures instituted by Great Britain in Asia Minor have caused great irritation in Turkey against the British; that this irritation is steadily fanned by Russian agents, and that there is a probability of the Turks making a bold endeavor, with Russian aid, to remove British control. Hobart Pasha, however, who may be presumed to know better than any newspaper correspondent the secret springs of Turkish politics gives a very different account of the prevailing feeling in Turkey. As late as February 23 he wrote: "All I can say is that the only feeling against England is held by a small fanatical minority which does not represent the general feeling of the Turks, who would gladly throw over the thraldom of this clique and completely cast themselves into the hands of England for guidance and support, and at the head of this progressive party is His Majesty the Sultan himself." That is to say, the Turks are not only not hostile to the British, but desirous of such a protectorate in Turkey in Europe as already exists in Turkey in Asia. From this it would seem that the Turks at last are ready to assimilate their politics, which include their religion also, to Western ideas.

ANNOUNCEMENTS.

The Lord willing I will be at Brother Gotlin's the first Friday in May, meeting to commence at 2 o'clock P. M. The second Sunday in May at Gospel Grove, and at Warsaw the third Sunday in May. The fourth at some other point as Brother Joseph Mersmore may appoint.
J. S. HYDE.

I will preach in Brethren Evans' neighborhood [illegible] Pulaski, Ohio, the first Sunday in May. Meeting will commence over the following week.

According to previous announcement, the second quarterly conference of the Church of God will be held, the Lord willing, at the Harvest Ridge school house, commencing the 17th of May, and to continue over Sunday. This place is situated only a few miles south of Jewell Station, Jewell county, Kansas. Persons living between there and Concordia, are cordially invited. An invitation is extended to all to come at once and help along with the meeting.
HENRY MEMMINGER, Sec.

RESTITUTION FUND.

AKRON, Fulton Co., Ind., Nov. 29, 1878.

Elder Eschbach:—With your permission I will make an appeal to the brotherhood for help to support THE RESTITUTION for the year 1880 and locate its weekly visits.

Now, dear brethren, I call upon one and all who feel themselves able, to donate to the cause of Christ the small amount of $350 between this and the first of January.

Dear brethren, we could do this with a few exceptions, if we but thought so. I am well aware that some brother here contributed nobly, but I make the appeal in a special manner to those who have heretofore done nothing or a few miserly.

Dear brother, do not say, I am too poor! Perhaps you are using the tobacco weed, tobacco in some form. Consider for one moment are we who claim to be the children of Christ to be poverty stricken that we cannot support a weekly paper?

We do hope that everyone will respond to this appeal. Please let us hear from all those who cannot or will not pay the $350, and all those who give us their excuse. I am also a poor man. My name is Abraham Poorlove. I am 49 years old and have a large family to support. I have a small farm of 50 acres. I farm and work at the carpenter's trade to support my family. I use neither tobacco nor intoxicating drinks.

And, dear Elder, I will enclose $[illegible] to commence on. I read THE RESTITUTION, and the Bible, and I hope to meet you within that coming Kingdom. So, farewell.
ABRAHAM POORLOVE.

Amount published previous to this	$349 00
J S Beck	1 00

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POETRY.

Harvest.

M. F. A. C.

I hear the harvest call—I know the fields
Lie white beneath the rays of hot July!
I know the wheat-heads bending with their weight
Are full of precious grains that you and I
Must save, or they may perish bye and bye.

Come with your sickle—be no laggard now!
Who toils not through the day, at eve shall hear
No golden sheaf in his inglorious arms!
And, O to meet the Harvest Lord, and there
To bring no witness of our faithful care!

And, O, to meet Him, and His sad reproach!
To see His smile we shall had tried to win,
Only for others—and to see the crown,
The starry crown, that might have been our own
Or other brows that wear no taint of sin!

COMMUNICATIONS.

Coming Age—Its Proximity—Literal Narration Continued—Dates—Characters—Time of the End—No. 16.

J. P. WEETHEE.

Narration.—Dan. xi. 42.—"He shall stretch forth his hand upon the countries; and the land of Egypt shall not escape." The French infidel democracy, led by Napoleon, its chief executive agent, aimed at universal dominion.

Verse 43.—"But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt; and the Libyans and Ethiopians shall be at his steps." He will retain all his power in Egypt. He held his power in the land of the Pharaohs—had all its treasures at the disposal of his army of Savans, who enriched themselves, their general and their country, by the spoils of Egypt. He went beyond the borders of Lybia and Ethiopia, but did not conquer them.

Verse 44.—"But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly make away with many." *Fulfilled.*—After his return from Syria, and during his negotiations with Smith the English admiral, he received a file of newspapers, giving him the first account of French affairs on the Continent, since his departure from Europe. Excited, and alarmed by the tidings, he deserted his Egyptian army and returned with two small frigates to France, where he began anew his career of conquest. Millions of lives were sacrificed at the shrine of his vain ambition. Europe was desolated by his armies.

Verse 45.—"And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him." *Fulfilled.*—His tents were pitched in the land of Palestine between the seas, and in all Europe. Yet, after conquering nearly all Europe, he is overthrown, becomes the world's prisoner, he dies on the lone island of St. Helena, there being no power on earth to save him.

Dan. xii. 1.—"And at that time shall Michael stand up, the great prince that standeth for the children of thy people; and there shall be a time of trouble such as never was since there was a nation, even to that same time; and at that time thy people shall be delivered every one that shall be found written in the book." *Future.*—The events named in in this verse are still to transpire.

a. The *standing up of Michael.*
b. The *time of trouble.*
c. The *deliverance.*

Events, admitted to be future, should be handled with considerable caution.

a. Standing Up of Michael.—Who is this *Michael?* Gabriel, the narrator of these events to Daniel, and who may be termed the prophetic historian, calls him, "The first of the chief princes," Dan. x. 13; and "Michael your prince," Dan. x. 21; "Michael the great prince which standeth for the children of thy people," Dan. xii. 1; "Michael the archangel," Jude 9; "Michael," Rev. xii. 7; and in Zech. iii. 2, "The Lord." Some learned men consider Michael to be Jehovah the Messiah; and Zech. iii. 2 he is called יְהוָה *Yehowah.* The Lord said unto Satan, The Lord rebuke thee. Others make him the chief among the orders of created angels. He is a leader and warrior. He is the prince of Daniel's people, and seems to be a powerful prince that is to be a great leader of the Jews out of their long captivity. At the time named above he enters upon the work of his mission.

b. The Time of Trouble.—This trouble has to do with the return of Israel, since Michael is their prince. They are to be gathered out of all nations. Centuries have so mingled their blood with that of the Gentiles, that the severance, will, in many instances, produce great distress. In other places the nations will thrust them out, when they may have no means of support. Great trouble would follow. "Alas for that day is great. So that none is like; it is even the time of Jacob's trouble." Jer. xxx. 7.

c. The Deliverance.—Who are delivered? Thy (Daniel's) people, whose names are written in the book. What book? "Book of life of the Lamb slain from the foundation of the world." Rev. xiii. 8. "Lamb's book of life." Rev. xxi. 27. Daniel's people will be righteous whether Jew or Gentile.

Verse 2.—"And many of them that sleep in the dust of the earth shall wake, some to everlasting life, and some to shame and everlasting contempt." Without entering into an exhaustive investigation of this verse, we shall be permitted to suggest a few thoughts:

1. This is a part of Gabriel's literal narrative, and is to be understood in its literal sense. The sleepers are not seen in vision, and, therefore, are not symbolic, but literal sleepers in dust, or dead persons; consequently, a literal resurrection is intended, not a spiritual or political change.

2. *Duration,* or the length of time covered by these events noted in this verse, is not stated. The sleepers in earth's dust are waked.

רַבִּים מִיְּשֵׁנֵי אַדְמַת־עָפָר יָקִיצוּ אֵלֶּה לְחַיֵּי עוֹלָם וְאֵלֶּה לַחֲרָפוֹת לְדִרְאוֹן עוֹלָם

V'rav-bim me yo shei-nai a-de-mah a-phar yak-ki-tzoo ell-leh lay-yai o-lam ell-leh Vha ra photh (pl) Vde-ron o-lam;—and many that sleep in the dust of the *adamah* (earth) shall be waked, these to the age life, (life pertaining to the age) and these to the reproaching and degradation of the age. The terms here used require the literal construction.

Verse 3.—"And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever." The "wise"—the teachers, the prudent, learned, intelligent,

מַשְׂכִּילִים *maskil-yim,* "For ever and ever," לְעוֹלָם וָעֶד *To-lam wa-ad,* to the age and eternity, or for the age and onward.

It will appear from these passages, uttered by Gabriel, that this chain of events extends to and into the endless age. Two classes of persons enter that age. The one class having the life of the Messiah, the second Adam; the other class, in the likeness of the first, receives the reproaches, and degradation of that age. How long they are thus punished, will depend on the will of the judge. It will be till they have received in body according to what they have done. Here the angel reaches the utmost limit of the *Vision.* What follows are directions and helps in explanation of the narration.

Verse 4.—"But thou, O Daniel, shut up the words, and seal the book, even to the time of the end; many shall run to and fro, and knowledge shall be increased."

"Shut Up the Words."—The words, which describe the standing up of Michael, the trouble, deliverance of the righteous, the resurrection, the rewards of the good; in a word, all the events that follow the standing up of Michael.

"Seal the Book."—The events are too distant to be fully understood, or even to be investigated so as to be comprehended. Seal the book; the events are appointed and sure; seal them that there be no change of my words. It is clear that the book was to be understood before the events would transpire.

"To the Time of the End."—Not the end itself, but to a period near the close, so that the generation that shall be living when Michael stands up may accomplish their peculiar mission—the instruction of the world.

"Many Shall Run To and Fro."—This mission belongs to the time of the end. Two meanings have been attached to these words, both of which are being remarkably fulfilled.

a. It shall be a time of a very active diffusion of general intelligence by lecturers, by the art of printing, and the rapid multiplication of books and periodicals.

b. That the expression is confined to the searching of the prophecies, especially those of Daniel.

Verse 5.—"Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on the other side of the bank of the river." There seemed to be classes of angels. The two now seen, were on the opposite banks of the Ulai. One thing deserves special notice, these were all interested in Gabriel's narration. While empires have arisen, spread ruin over the earth, and have disappeared since the days of Daniel; while countless millions of human beings have been born and died without studying, or taking any interest in these prophecies, these celestial messengers, beings of another race and destiny are all attention. They are not selfish; not loafers on the banks of this beautiful stream, but messengers and disciples of the man clothed in linen,—all interested in human redemption.

Verse 6.—"And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders?" The one clad in linen, over the waters of the river, appears to be a being of superior knowledge since he is addressed, as one with power and ability to solve the question. He was, in all probability, the one that was with the church in the wilderness, with the angel which spake to him in Mount Sinai, and with our fathers; who received the lively oracles to give unto us. Acts vii 38. "The messenger of the covenant." Mal. iii. 1.

Verse 7.—"And I heard the man clothed in linen, which was over the waters of the river, when he held up his right hand and his left hand unto heaven, and swear by him that liveth for ever, that it shall be for a time, times, and a half: and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished."

a. The Oath.—One hand only (the right) is usually raised; here both are elevated to add emphasis. The time of these events was revealed and he had authority to declare it, appealing unto the Father for the truth of what he is about to state.

b. "Time, Times, and a Half."—This is made three and a half times prophetic, (since it is a part of the 2300 days). A prophetic time is a prophetic year; two prophetic times would be two prophetic years; one half a time would be one half of a prophetic year; in all 1260 years. This was the length of time the holy ones were to be under the power of the little horn, Dan. viii. 25, Rev. xii. 6, 14, 1260 days and time, times, and a half cover the same period, consequently are equal.

c. "Scatter the Power of the Holy People."—Who are the holy people? The people of God are, in the higher sense, the only holy people; still, the children of Israel may be called such from what they were and what they will be. Since the saints under Papacy have been broken into fragments and have suffered during 1260 years during which the natural seed have suffered, it would properly include both classes. The period of severe oppression is 1260 years.

Verse 8.—"And I heard, but I understood not; then I said, O my Lord, what shall be the end of these things?" Daniel's curiosity is too great to silence inquiry; he still presses the angel for more information, the angel over the waters, whom he calls "my Lord."

Verse 9.—"And he said, Go thy way, Daniel; for the words are closed up and sealed till the *time of the end.*" Daniel was commanded to seal, it is here stated that they are sealed to the time of the end. As we are, at least, living within that period here called the time of the end, the book is no longer sealed as in the days of Daniel. So much of the vision is now become a matter of history that, by careful study we can gain the knowledge of our present position.

Verse 10.—"Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand." This verse is retrospective and general. Purified, made white, and tried, was the work of the Pagan and Papal abominations, —the age of martyrdom, when the church was in the wilderness. (Rev. xii. 6).

None of the wicked shall understand these things, through want of interest, and, consequently, a lack of investigation; but the wise, the teachers, (Dan. xi. 35, and Dan. xii. 4,) by close application to study of prophecy compared with history, shall understand.

Verse 11.—"And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days." On this verse we have made some remarks. In No. 13 we have shown the meaning of the two abominations. Pagan, which was taken away to give room for the Papal abomination. The Papal abomination produced great astonishment that the church should produce such a persecuting monster of desolation.

The Twelve Hundred and Ninety Days.—This number is nowhere else found. It is a part of the 2300 days, since it covers the agency of the desolator. It extends thirty *years* beyond the close of the 1260. Should we reckon from the decree of Phocas A. D. 606, the 1290 years would extend to A. D. 1896.

Verse 12.—"Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty *days.*" These days would add forty-five years to the 1290 years, and would extend to A. D. 1911. We find great difficulties clustering about the beginning of the 1260 years, and, consequently, about the close of the 1290 days and 1335 days. Of one thing we are fully satisfied,—that we are living *in the time of the end.*

The *seventy weeks* are the only key to the 2300 days which mark the end of the pollution, or treading down of the sanctuary by the Gentiles. If the seventy weeks extend to the taking of Jerusalem by Titus A. D. 70, which from Dan. ix. 20-27, we are inclined to believe, the 2300 days would expire in 1830-1.

Verse 13.—"But go thou thy way till the end be, for thou shalt rest, and stand in thy lot at the end of the days." This verse intimates that the vision was to be very long, and that it would close with a resurrection.

Concluding Remarks on the Vision.—What did Daniel understand? He fully comprehended what was said relative to the empires of Persia and Greece, they were plainly interpreted in Gabriel's first visit. The seventy weeks were given by Gabriel at his second visit as an explanation of the 2300 days. The weeks would be an explanation of the 2300 days unless they are a part, and the first part of those days, and show when they commence. This, as we have shown they do. On this point we were particular to bring ample proof.

The angel's third visit was occupied in a literal narration of events extending from the time of his visit to the standing up of Michael and the resurrection of sleepers in earth's dust. We have followed that chain of events to the time of the end, and find nearly the entire series accomplished, and in the rear of our present position. The coming age with all its overthrows and reformations is impending. The days of thrones and earthly dominions are numbered and will soon give place to One whose days and whose power, righteousness and peace will be as durable as its King, and as endless as his life. Why should the events of this age be so attractive to the children of the coming age? Let us act out our faith that when he comes, we may say, *Lo* this is our God, we have waited for thee.

Israel the Head of the Nations and Not the Tail!

And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children forever: and my servant David shall be their prince forever. Ezek. xxxvii. 25.

Though Israel has been oppressed and degraded by the Gentiles for a long time, yet, when restored, they will be highly esteemed among the nations and eternally enjoy the peculiar favor of God! The promises of this are many; a few of them I will present. One of these glorious predictions is given by Isaiah lxii. 1-5: "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. Thou shalt no more be termed forsaken; neither shall thy land any more be termed desolate, but thou shalt be called Hephzibah, and thy land Beulah; for the Lord delighteth in thee, and thy land shall be married. For as a young man marrieth a virgin, so shall thy sons marry thee; and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee."

As it is literal Jerusalem that has been termed "forsaken," and the literal land of Israel, which is Palestine, that has been termed "desolate," therefore, it will be the literal city and land which will be "no more" so called when the promise is fulfilled. The distinction between Israel and the Gentiles is clearly set forth in the text, "The Gentiles shall see thy righteousness." Remember it is not their own, but Jerusalem's righteousness (it is common in all languages to use the place for the people,) which the Gentiles shall see. Hence, the prophet proceeds, verses 6-9: "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night; ye that make mention of the Lord, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth. The Lord hath sworn by his right hand, and by the arm of his strength, surely I will no more give thy corn to be meat for thine enemies: and the sons of the stranger shall not drink thy wine, for the which thou hast labored; but they that have gathered it shall eat it, and praise the Lord; and they that have brought it together shall drink it in the courts of my holiness."

That this is the literal Jerusalem, the city for the people, that is addressed, must be obvious to all, from the fact that they have been scattered, peeled and oppressed by the Gentiles, and their corn has been meat for them, (Gentiles,) and their wine drink for them. But, in the age to come, this curse will have been removed, and "stranger," (Gentiles,) "shall stand and feed folks, and the sons of the alien, (Gentiles,) shall be your plowmen and your vine dressers." Hence, the command is given in the tenth verse, to "prepare the way," for their restoration; and when the way has been fully prepared—Jesus their "salvation" come—their restoration completed, then the Gentiles, (verses 11, 12,) "Shall call them the holy people, the redeemed of the Lord; and thou shalt be called, sought out, or city not forsaken." Therefore Israel's exaltation will be seen and acknowledged when Jesus shall have become their King and Zion his residence.

Psalms cxxxii. 13-17: "For the Lord hath chosen Zion; he hath desired it for his habitation. This is my rest *forever,* here will I dwell: for I have desired it. I will abundantly bless her provision: I will satisfy her poor with bread. I will also clothe her priests with salvation: and her saints shall shout aloud for joy. There will I make the horn of David to bud: I have ordained a lamp for mine anointed." In keeping with this portion of Holy Writ was the faith of Simeon and the wise men—"The glory of thy people Israel"—"Where is he that is born King of the Jews?"

Isaiah lx. 9-22: "And the sons of strangers (Gentiles) shall build up thy wall, and their kings shall minister unto thee .... Therefore thy gates shall be opened continually; they shall not be shut day nor night; that men may bring unto thee the wealth of the Gentiles, and that their kings may be brought.... The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, the city of the *Lord,* the Zion of the Holy One of Israel."

Again, Israel's exaltation is forcibly presented in Isaiah xlix. 13-23: "Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains; for the *Lord* hath comforted his people, and will have mercy upon his afflicted. But Zion said, the Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me. .... Thus saith the Lord God, behold, I will lift up mine hand to the Gentiles, and set up my standard to the people; and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet; and thou shalt know that I am the Lord: for they shall not be ashamed that wait for me." Here we learn that Gentiles are to carry Israel's "sons in their arms," that their "kings are to be nursing fathers, and their queens nursing mothers, and that they shall bow before Israel and Israel's King." Oh, how great the change! when the Lord shall have "turned again the captivity of Zion," when, instead of being "spoiled, evermore," Israel shall "eat the riches of the Gentiles;" when, instead of Israel being oppressed, Gentiles shall "be their plowmen and vine-dressers." Yea, "the nation and kingdom that will not serve them shall perish." "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously. In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people"—"Israel."

Again, we have one of these delightful predictions of Israel's exaltation and glory in Luke ii. 19-12: "Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and shall be my people: and I will dwell in the midst of thee; and thou shalt know that the Lord of hosts hath sent me unto thee. And the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again." Also, Ezek. xxxvii. 24-28: "And David my servant shall be king over them: and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, where your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children, forever: and my servant David shall be their prince forever. Moreover, I will make a covenant of peace with them, it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them forevermore. My tabernacle also shall be with them; yea, I will be their God, and they shall be my people. And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them forevermore." This is subsequent to their restoration to the land of Palestine and becoming one nation upon the mountains of Israel. Two nations they have been since the days of Rehoboam, therefore its fulfillment we must have in the age to come; and, to avoid this conclusion, the Bible must be rejected! Long have Israel been cast off, and without a home, and their land by strangers trod; and they the Gentiles scoff; but in the day of their restoration they will become powerful in the hand of the Lord, and be made a scourge and terror to the nations whither they have been driven, and by whom they have been hated and oppressed.

Proof:—Luke ix. 13, 14: "When I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man. And the Lord shall be seen over them, and his arrow shall go forth as the lightning: and the Lord God shall blow the trumpet, and shall go with whirlwinds of the south. The Lord of hosts shall defend them."

Isaiah xli. 8, 9, 14, 15: "But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend. Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, thou art my servant; I have chosen thee, and not cast thee away. Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy redeemer, the Holy One of Israel. Behold, I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff."

Obadiah verse 18: "And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them; and there shall not be any remaining of the house of Esau; for the Lord hath spoken it."

Jer. ii. 19-23: "The portion of Jacob is not like them: for he is the former of all things: and Israel is the rod of his inheritance. The Lord of hosts is his name. Thou art my battle-axe and weapons of war: for with thee will I break in pieces the nations, and with thee will I destroy kingdoms; and with thee will I break in pieces the horse and his rider; and with thee will I break in pieces the chariot and his rider; with thee also will I break in pieces man and woman; and with thee will I break in pieces old and young; and with thee will I break in pieces the young man and the maid; I will also break in pieces with thee the shepherd and his flock; and with thee will I break in pieces the husbandman and his yoke of oxen; and with thee will I break in pieces captains and rulers."

Micah iv. 11-13: "Now also many nations are gathered against thee, that say, let her be defiled, and let our eye look upon Zion. But they know not the thoughts of the Lord, neither understand they his counsel: for he shall gather them as the sheaves into the floor. Arise and thresh, O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs brass: and thou shalt beat in pieces many people: and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth."

Micah v. 8, 9: "And the remnant of Jacob shall be among the Gentiles in the midst of many people, as a lion among the beasts of the forest, as a young lion among the flocks of sheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver. Thine hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off."

Zech. xii. 5, 6: "And the governors of Judah shall say in their heart, the inhabitants of Jerusalem shall be my strength in the Lord of hosts their God. In that day will I make the governors of Judah like an hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left: and Jerusalem shall be inhabited again in her own place, even in Jerusalem."

Thus Israel is to become the head of the nations, not the tail! Solemn day! when these denunciations shall be inflicted on anti-Christian nations, and gospel hardened sinners, and those who curse Israel!

R. V. LYON.

Saugerties Bridge, N. Y.

Some centuries ago the cost of a Bible in England varied (according to different accounts) from $150 to $250. A London publisher now advertises the New Testament with copious notes, references and introductions, three maps and twenty-four illustrations, for one penny.

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"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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THE RESTITUTION Means the final "restitution of all things which God hath spoken by the mouth of all his Holy Prophets since the world began." It also declares, and means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ; and many other kindred truths. It also advocates a hearty belief of the Gospel, repentance, and immersion as prerequisites to the forgiveness of sin, and a holy life as essential for final salvation.

COMMUNICATIONS.

Coming Age—Its Proximity—Chain of Prophetic History by Christ—Matthew and Luke Compared—Literal Narration—Various Divisions—Events of Each Division—Signs of the Fall of Jerusalem.—No. 17.

J. P. WEETHEE.

1. *Chain of Prophetic History by Christ.*—From the first advent to the second—from the cross to the crown. It was in A. D. 33, just previous to his apprehension and noted trial, that he gave to his disciples the prophetic narration which we are about to follow.

On the departure of Christ from the temple for the last time, the disciples came unto him and were pointing out some of the beauties and grandeur of that edifice, when Jesus makes this reply—Verse 2, Matt. xxiv: "And Jesus said unto them, see ye not all these things? Verily I say unto you, there shall not be left one stone upon another that shall not be thrown down." Such a prediction was a matter of astonishment. Passing on, Jesus ascended and seated himself on the Mount of Olives. Here he was visited privately by his disciples that they might learn the meaning of his statement relative to the ruin of the temple. The prophetic narration was called out by an inquiry of the disciples.

Verse 3: "Tell us, when shall these things be? And what (shall be) the sign of thy coming and of the end of the world?" Before entering upon the narration itself, we shall be allowed to present a few preliminary statements:

1. It will be admitted that Christ had a perfect knowledge of all the events to transpire between his first and second advents. His divine nature requires him to be in possession of this information. It cannot be doubted but that his knowledge of future events was equal to that of Gabriel who revealed a chain of events to Daniel 570 years longer than the one given by Messiah.

2. That he knew the characters or mental abilities, and the education of his disciples, what they could understand, and what would be beyond their understanding.

3. That he was able to couch those events in language which they could clearly and fully comprehend.

4. That he would naturally express himself in plain, literal words and phrases, so that his instructions might be easily understood by illiterate men such as those whom he was about to address.

5. Since the disciples did not ask for any explanation of the wording of the narrative, it is reasonable to suppose that none was necessary; that the words and phrases were comprehended; and, if understood, they were literal; and that the narrative is in plain, literal language, and not to be understood figuratively.

6. Since they made no further inquiry, we infer that their questions were fully answered, and, that the narration extends to Christ's second coming, that interpretation which makes it reach to the fall of Jerusalem only being incorrect.

7. That the narration is literal, and the events also. By this we must not be understood to affirm that every word in the narration is literal, but that literal events are described in language that is generally literal, and very readily understood.

8. The general rule of interpreting language, is to give every word its ordinary and literal meaning, unless forced from that position. In considering the language of this narrative, we shall consider all Christ's language, and not deviate from the literal interpretation unless forced from it by the obvious meaning; and shall attempt to harmonize the prophetic histories of Gabriel and Christ where they describe the same events, as they do from A. D. 33 onward.

9. *These points are necessary to be* kept in mind, since they determine the length of time included in the prophetic narration,—the school of expositors that gives it a figurative interpretation, terminates it at the destruction of Jerusalem, A. D. 70, covering thirty-seven years only, while the school of literal expositors makes it reach to the second literal coming of Christ, already extending 1847 years. Two interpretations differing so widely in time cannot both be true. It will be our aim to establish with all possible clearness the literal view.

Outline of the Events.—This chain of prophetic history is divided into minor periods by certain noted events. Since we have the history of these events, the time and manner in which they transpired, it will be expected that we show when, where, and how the prophetic events were fulfilled. By noting the past, we ascertain what are in the future. Let us outline the events as follows:

First Period.—Extends from the cross to the vicinity of the siege and fall of Jerusalem.

Second Period.—The signs of that event, and why given.

Third Period.—Siege and fall of Jerusalem.

Fourth Period.—This period extends from the fall of Jerusalem, and captivity of the Jews to the vicinity of the crown, or Christ's second coming.

Fifth Period.—This period covers the space of time occupied by the signs of his coming—physical and moral signs—state of the world and the church.

Sixth Period.—Shows the events that transpire when he comes.

Seventh Period.—Is the establishment of peace in the reign of subjugation. These periods we shall examine in their order, noticing the principal events belonging to each and compare the three records.

First Period.—Verse 4.—"And Jesus answered and said unto them, take heed that no man deceive you." The caution (take heed) belongs equally to all parts of the entire period of his absence. It implies that his return was the chief thought of his narration, and that his coming again was an event in the distant future—that his long absence would tempt them to accept impostors. The unity of his subject (his return) must never be out of the mind of the reader. As we examine his narration of each word or phrase ask this question, What bearing has it on the principal topic (his coming) of the narration? We say, "the principal topic," for some expositors make three leading topics: *a.* "When shall these things be?" *b.* "What (shall be) the sign of thy coming?" *c.* What shall be the end of the world (age)? We do not think that the minds of the disciples were thus divided. There might have been in their minds a complex thought; the leading thought was the coming of Christ to do what he had named; this will appear if we examine the words of the other two evangelists. "And as he sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately, tell us, when shall these things be? and what (shall be) the sign when all these things shall be fulfilled? Mark xiii. 3. Mark follows Peter's version, who was probably the chief speaker on this occasion. Luke uses nearly the same language: "And they asked him, saying, Master, but when shall these things be? and what sign (will there be) when these things shall come to pass?" Luke xxi. 7.

Having examined the occasion of the narration, and the general caution we are now ready to enter into a full examination of the narration itself. The events of the first period extend from A. D. 33 to A. D. 66, when the Jews began to feel the war power of the Romans, and Judea was threatened with an invasion.

Verse 5: "For many shall come in my name, saying, I am Christ; and shall deceive many." False Christs are here predicted, described more particularly in verses 23, 25. During this period many false Messiahs arose, some of which are named in the Acts of the apostles; such as Theudas (Acts v. 36), Judas of Galilee, in the days of the taxing (Acts v. 37), Simon Magus (Acts viii. 9), and the Egyptian impostor (Acts xxi. 38). Josephus gives a particular account of various impostors, that arose and were put to death. Suetonius confirms the statements made by Josephus. These false Christs deceived many Jews but no Christians, so far as is known.

Verse 6: "And when ye shall hear of wars and rumors of wars, see that ye be not troubled, for all (these things) must come to pass, but the end is not yet." Mark's record is in about the same language. See Mark xiii. 7. Luke says, "When ye shall hear of wars and commotions, be not terrified, for these things must first come to pass, but the end (is) not by and by." Luke xxi. 9. Josephus' history of this period might have the title, "Wars and rumors of wars." This is true of the reigns of Caligula, Claudius and Nero. The people of those countries were like a troubled sea.

Verse 7: "For nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes in divers places." Mark's record is the same. Mark xiii. 8. Luke says: "Nation shall rise against nation, and kingdom against kingdom; and great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven." Luke xxi. 11. The latter clause belongs to the second period, and will be considered under that head.

Four classes of calamities are here brought to view,—wars, earthquakes, famines, and pestilences. There were wars among the lesser kingdoms. Also, Roman provinces were in a state of hostility to the empire. His blood be on us and on our children began to show signs of an early and terrible retribution. Earthquakes were felt in various localities, in Crete, Smyrna and Miletus: so many and so severe that it drew the attention of the learned Suetonius. Famines were frequent and severe (Acts xi. 27, 28,) under Claudius Cæsar. Pestilences multiplied as the overthrow of the Jewish nation approached. Their morals and modes of living sowed the seeds of disease in their systems that frequently showed their effects in fearful maladies. By wars, earthquakes, famines and pestilences, the lands of western Asia were severely scourged; and, near the close of this period it was evident to the wise and observing that some terrible calamity was impending. This state of things grew apace.

Verse 8: "All these are the beginning of sorrows." Mark says: "These (are) the beginnings of sorrows"—convulsive throes of the Jewish nation. Luke has omitted this remark, but he has given us an expression which enables us to select all Christ's narration that belongs to the first period. "But *before* all these, they shall lay their hands on you," etc. Luke xxi. 12. Before these beginnings of *sorrows*, before these "fearful sights and great signs from heaven." This remark of Luke shows the order of events, and of the record given by Christ to his four apostles. Luke falls back in his record of Christ's narration, and shows how they, as the disciples of Christ, will be treated, and that their sufferings will be before these beginnings of sorrows, teaching that those sorrows belong to another people (the Jews), and that they are retributive. We learn from Luke that these wars, earthquakes, famines and pestilences, belong to the closing years of the first period, and that their severe treatment belongs to the earlier years of that, when the apostles were spreading the glad tidings of salvation among all nations. The Acts of the Apostles cover that space. We now carry forward Christ's narration.

Verse 9: "Then shall they (Jews and Gentiles) deliver you up to be afflicted, and shall kill you; and ye shall be hated of all nations for my name's sake." Mark has the following: "But take heed to yourselves, *for* they shall deliver you up to councils; and in the synagogues ye shall be beaten; and ye shall be brought before rulers and kings for my sake, for a testimony against them." Mark xiii. 9. Luke is still more distinct and systematic: "But *before* all these, they shall lay their hands on you and persecute (you) delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake." Luke xxi. 12.

Verse 10: "And then shall many be offended, and shall betray one another, and shall hate one another." Mark says: "Now the brother shall betray the brother to death, and the father the son; and the children shall rise up against their parents, and shall cause them to be put to death." Mark xiii. 12. Luke—"And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and (some) of you shall they cause to be put to death." Luke xxi. 16. The Christians of this period were composed of Jews and Gentiles, who were devotedly attached to Judaism, and to the worship of idols. The gospel entered Jewish and heathen families, and converted here and there a member; here, a son, there a daughter; sometimes the father; at other times the mother; hence a man's most active foes were often the members of his own house.

Verse 11: "And many false prophets shall arise and shall deceive many." This verse was fulfilled during this period, as we learn from the Acts of the Apostles, and from many of the epistles.

Verse 12: "And because iniquity shall abound the love of many shall wax cold." Many, through persecutions, deserted the cause of Christ, returning to the temple services or to the senseless rites of idolatry.

A few verses in Mark and Luke, belonging to this period are not found in Matthew's record, which we shall here insert. "But when they shall lead (you), and deliver you up, take no thought before hand, what ye shall speak, neither do ye pre-meditate; but whatsoever shall be given you in that hour, that speak ye; for it is not ye that speak, but the Holy Ghost." Mark xiii. 11. Luke says: "Settle (it) therefore in your hearts, not to meditate before what ye shall answer. For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist." Luke xxi. 14, 15.

We are now through with Christ's narration of the events of the first period which covers a space of about thirty-five years. During this period the gospels, the Acts, and the epistles were written; the gospel as proclaimed by inspired men was proclaimed throughout the Roman empire. Many had been converted to its doctrines, both of the Jews and also of the Gentiles. Its success brought upon Christians violent persecutions. The Gentiles could not submit to see their heathen worship fall before the simplicity of the gospel; neither could the Jews quietly submit to have the laws of Moses give way to the religion of Jesus of Nazareth.

The Kingdom of God.

BY G. M. MYERS.

ENQUIRER'S ELEVENTH QUESTION.

1. We read in Matt. xvi. 18, that Jesus said unto Peter, "Upon this rock I will build my church."

2. We read in Acts ii. 47, that those parties to whom Peter preached, and to whom he opened the doors of the kingdom were added to the church. Therefore, was not the church, or kingdom organized upon that day—the day of Pentecost?

REPLY.

As your question apparently is principally based upon the word church, I will inquire into that word from its various points of interest.

1. The word is derived from the Greek word *Ekklesia—Ek*—out, out of, and *Kleesis*—to call, a calling; therefore a calling out, or the called out. This word, then, is applicable to anybody which has been called out whether secular, political, or religious, and whether organized or unorganized. By reading Acts xix. 32, 39, 41, you will find its application to a rabble. By turning to Acts vii. 38, you will find it applied to Israel while in the wilderness. Also, we read of the congregation in the wilderness, and of the tabernacle of the congregation in the wilderness. Thus, we see that God in the days of Moses, had an *Ekklesia* or church, and if a called out body of people then, we are led to believe that he has ever had a called out people from the days of Abel and Enoch.

2. This called out body which belonged to God, composed of those to whom John the Baptist preached, and who afterward became the disciples of Jesus, we find Jesus claiming: composed of the twelve, of the seventy and of more than five hundred brethren, who, as Paul says, 1 Cor. xv. 6, at one time saw Jesus. This body then inorganic, Jesus said he would build—organize as the word *oikodomeo* will signify.

3. This body of disciples existent as a called out body, in an inorganic state before the ascension, which Jesus said he would organize, we find he never, in person, organized, but delegated this authority to the apostles, as he said: "He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me." "As my Father hath sent me, even so I send you." John xiii. 20; xx. 21. Now the question of importance is, when was this authority exercised? Not upon the day of Pentecost, for all the work which we find accomplished upon that day which effected the church in the least was simply an addition of three thousand persons to the hitherto called out. Not the least intimation of the appointment of a deacon, elder, shepherd, pastor or any other officer of which afterward we read, either in Scripture, or modern church history. But the first act which looks in the least like organization in the church we find a record of in Acts vi. 1-6. Next, the first appearance of the word "elder" in connection with the church we find in Acts xi. 30, in the year 42—nine years after Pentecost. And the first appointment of these elders—older ones—to office, of which we read is in Acts xiv. 23, in the year 46. Now, with these points before us, shall we not discard the old idea that the church was organized on the memorable day of Pentecost.

As marked distinctions between the church of God or Christ, and the kingdom of God or Christ, I will enumerate,—

1. That persons may be in the church and yet upon the outside of the kingdom—Read Acts xiv. 21, 22,—"And when they (Paul and Barnabas) had preached the gospel to that city, (Derbe,) and had taught many, they returned again to Lystra, and to Iconium, and Antioch, confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must, through much tribulation, enter into the kingdom of God." Next, we read, Col. iv. 7-11, of Tychicus, Onesimus, Aristarchus, Justus and Paul—all fellow workers unto the kingdom of God. Again, 2 Tim. iv. 18, we read: "And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom." And, last, as a citation upon this point which I will give, is 2 Peter i. 5-11. Here disciples who have exercised faith and are in the church, are required to then add courage, knowledge, patience, temperance, godliness, brotherly kindness and charity to their faith, and then in verse 11 are informed that it is so—in this way—by this process, that an entrance shall be ministered unto them abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ.

2. That the church is composed of the disciples of Christ, while the kingdom is to be composed of Christ and his disciples—the Christ body—as the head over the kingdom, Israel as the subjects, the promised land as promised to the fathers as the territory, Jerusalem restored as the metropolitan city, and the nations as the dominion.

3. That while the church is composed of the disciples, yet it was the Father's good pleasure to give to them—not the church composed of themselves, but—the kingdom. See Luke xii. 32.

4. We read of the work of the persecuting power, that he was to wear out the saints—who are the called out—the church—Dan. vii. 25. But of the kingdom it is written: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed." Dan. ii. 44.

5. We read that the saints—who are the called out—were to be given into the hands of this persecuting power for a time, and times and the dividing of a time. Dan. vii. 25. But of the kingdom it is written: "And the kingdom shall not be left to other people." Dan. ii. 44.

6. We read of this persecuting power that he was to make war with the saints—the called out—and to prevail against them. Dan. vii. 21. But of the kingdom it is written: "But it shall break in pieces and consume all these kingdoms, and it shall stand forever." Dan. ii. 4.

7. We read of the church at Jerusalem, Acts viii. 1; xi. 22, but no where of the kingdom in Jerusalem.

8. We read of the churches of Galatia, 1 Cor. xvi. 1; of the churches in Asia, 1 Cor. xv. 19; of the churches in Macedonia, 2 Cor. viii. 1; of the seven churches in Asia, Rev. i. 4; but no where of the kingdoms in these cities or localities.

9. We read of churches meeting in private houses, Rom. xvi. 5; Col. iv. 15; but no where of the kingdom thus located.

10. We read of the ordination of elders, and of precepts in every church, Acts xiv. 23; 1 Cor. vii. 17; but not so in every kingdom.

11. We read in Matt. xix. 24, where Jesus said, "That a rich man shall hardly enter into the kingdom of heaven;" but no difficulty now in the rich gaining entrance into any modern church.

12. We read now in modern terms of a Methodist church, of a Presbyterian church, of a Baptist church, of an Episcopal church, but who ever would think of talking about a Methodist Kingdom, or a Presbyterian kingdom, or a Baptist Kingdom, or an Episcopal kingdom?

I will close this article by remarking that the word *Basileia*, rendered kingdom, occurs in the apostolical writing 109 times and is never rendered church. And that the word *Ekklesia*, rendered church, occurs 115 times, and is never rendered kingdom. Thus, I hope you will be induced to cease using these terms interchangeably. And also abandon the idea of organization of either church or kingdom upon the day of Pentecost.

[Pierpont's Magazine.]

Scenes in Damascus.

Like all Eastern cities, the interior is disappointing. The streets are dusty and narrow, and the effect of the shabby houses and dilapidated walls is rather that of a collection of villages huddled together than of a large and important city. Our first call was made at an excellent hotel kept by a Greek. Its court-yards with fountains playing and large orange trees shadowing the whole place, looked so cultivating, its myrtles and jessamines and marble floors so cool, and its bedrooms so clean and comfortable, that we felt quite sorry it had not been arranged that we should stay there. Instead of pitching our tents in one of the far-famed gardens of Damascus. From the hotel we made a progress through the picture bazaars. Here there are covered-in buildings, swarming with people in every variety of oriental costumes. Turks, Syrians, Maronites and Druses of the town jostle each other. Now a Bedouin of the desert rides by on a beautiful Arab mare, with his long-pointed lance at rest, followed by other Bedouins on foot and in rags, unsuccessful robbers, possibly. Friday is the Mohammedan Sabbath, and they make it market day as well, so the Bedouins of the desert who come from long distances may combine their temporal and spiritual duties comfortably and do their marketing and go to the mosque on the same day. The streets were even more crowded than last night, with varied and wonderful costumes, so closely packed that it was difficult to make one's way through them. In the corner stood a Bedouin Ananzeh, of the tribes from near Palmyra, bargaining for a cane to make a spear, his goats-hair cloak, with its broad black and white stripes, hanging from his stalwart shoulders. Another of the tribe hard by seemed to be doing his best to sell his horse, while others again rode by with an abstracted air, the graceful mares which they bestrode often followed by whinnying foals. Groups of Jewish, Turkish, or Christian women made their purchases with quite as much earnestness and gesticulation as housewives nearer home, while their lords and masters lounged near, probably keeping an eye on the domestic expenditures, but apparently only intent on sweet-meats from some of the many venders. There were no Franks except ourselves.

THE RESTITUTION.

E. A. CHAPLIN, Editor.

PLYMOUTH, INDIANA, MAY 5, 1860.

OUR paper is full, and we forbear writing much this week. Hope to give some deferred articles a place soon.

FROM Brother Bond we learn that a mistake was made in the name of the person in an obituary notice in THE RESTITUTION of March 24th. The name should have been *W. H. Patterson* instead of *W. H. Puttes*.

OUR readers have noticed, no doubt, that we have been inserting articles recently from a new correspondent, W. G. Moncrieff. Brother W. Laing, of Edinburgh, Scotland, says of him in a recent letter, "that he was the first public advocate of Life Views in Scotland, from 1848 to 1854." He is now connected with the *Investigator*, a paper published at Montreal. We earnestly hope he will continue to write for THE RESTITUTION.

COMMUNICATIONS.

Jesus Tempted to Mistrust God.

Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward ahungered. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Matt. iv. 1-4.

VERSE THIRD.

"And when the tempter came to him," etc.

After the long term of fasting, the tempter spied a conspicious, and, in his estimate, no doubt, an opportune effort against the spiritual integrity of the Son of God. Seasonable it was, inasmuch as the object of his malice was physically exhausted, not without, it was to be lawfully conjectured, a considerable amount of attending mental depression. The time, therefore, was well chosen, and betrayed the coward as well as the fiend. Having the forty days of fasting, and absorbed meditation, and uninterrupted anxiety through which our Lord has passed before his imagination, a charming writer has said —"The whole period had been one of moral and spiritual tension. When the exaltation dies away, when the fire burns low, when Nature weary and overstrained, re-asserts her rights—in a word, when a mighty reaction has begun, which leaves the man suffering, spiritless, exhausted—then is the hour of extreme danger, and that has been in many a fatal instance the moment in which a man has fallen a victim to insidious allurement or bold assault. It was at such a moment that the great battle of our Lord against the powers of evil was fought and won."

In these circumstances of extreme distress, with his wearied head perhaps pillowed, like Jacob's on a stone, the tempter suggests to him a method of escape, hoping to entrap him, like a bird in the fowler's gin.

"If thou be the Son of God."—At his baptism the voice from heaven had said,—"This is my beloved Son, in whom I am well pleased;"—a testimony given immediately before "the Captain of our Salvation" was subjected to the fiery ordeal in the wilderness. If you are, or since you have been pronounced the Son of God, you must surely be able to provide for your own urgent wants; now, therefore, act in character—"command that these stones be made bread"—turned into loaves—for your support.

It will be remembered that the last taunt addressed to our Lord on the cross was analogous in form to the Satanic appeal,—"If thou be the Son of God, come down from the cross." By doing so we shall have evidence indeed that you are what you pretend to be!

It has been suggested that the aim of the tempter was to insinuate a doubt into the Savior's mind regarding His Sonship. "If thou be the Son of God."—Your circumstances, as if the adversary had went on, hardly indicate that you are so; now put it to the proof—settle the matter at once—"command that these stones be turned into bread." It is a simple experiment, and a word from your lips will explain all and confirm all. Had our Lord complied, he would have betrayed a doubt of his Father's testimony—would have acted as one without faith, and the antagonist's foul aim would have been achieved.

We are rather inclined to the view already hinted—"If thou be,"—or *since you are*—"the Son of God," work out your deliverance by the superhuman power in your will and arm—change the stones into food, and save yourself from suffering and impending death. Thus, as we understand the method of the tempter, the intent was not to trouble the Lord Jesus on the question of his Sonship, but rather, as it were, to speak confirmingly on that point,—may we not say flatteringly?—so as to incline him in his hunger and weakness to do something that would, equally with what the explanation just remarked upon supposes, indicate a lack of confidence in his Father's promises. This actually appears to be the point of attack as seen by his own rapid discernment, and against which, judging from the demand of the tempter, he felt it needful instantly to guard his character and standing as the one in whom his Father was well pleased, and as the Savior of a ruined world likewise.

The demand or counsel of the wretch, but was to all ordinary appearance harmless, reasonable, and proper in our Lord's situation. He had the ability to do what was proposed, and necessarily had a word in its defence. The design of the adversary was skillfully planned;—the art in the movement was deep and cunning. Thank God our sinless Master detected the attempt on his piety, and baffled the wiles of his foe and ours. Let us dwell on the plot for a little while, that we may understand it now perfectly in its structure and contemplated results.

We must bear in mind that our Lord was clothed with ample power to perform the act suggested by the tempter; and he must have been conscious that such was one of his endowments as the Son of God. We read his own wonderful words spoken on different occasions thereafter, and we may bring them up to the date of the temptation to exhibit how vast were the powers obedient to his control—"The Father loveth the Son, and hath given all things into his hand."—"My Father worketh hitherto, and I work."—"The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise,"—"For as the Father raiseth the dead, and quickeneth them; even so the Son quickeneth whom he will." When, moved by exalted sympathy with suffering humanity, he cures the sick, feeds thousands with a few loaves and a few small fishes, stills the fury of the tempest on the sea of Galilee, and raises the dead, imparting joy to their sorrowing friends,—when he reveals in such instances the divine force hidden in his being, we learn the meaning of the words we have transcribed from the story of his life. It would have been no difficult matter for him to do what the enemy recommended. At a word the stones would have been transmuted into bread, as swiftly as the water once changed into wine, and the loaves and the fishes were mysteriously enlarged in bulk to feed a hungry multitude far removed from ordinary supplies.

But though he had the power he did not provide for himself a table in the wilderness; at all events, he had not done so up to the moment when he was urged to exercise his productive energy for that end. We may be sure he did not require the devil to hint to him that he held limitless capacity in trust, but, aware that it was his heritage and under his volition, he had purposely abstained from exercising it, and for reasons of the most exalted kind.

Why had he not used his miraculous ability to deliver himself when perplexed with hunger?

1. Being one of his Father's family, he had the common promises of relief, and he was willing to live by them in the same manner as the humblest of his brethren. What were the promises? Such as are directly or indirectly conveyed in texts like the following:—"The Lord is my shepherd, I shall not want,"—"Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed,"—"They (the upright) shall not be ashamed in the evil time, and in the days of famine shall they be satisfied,"—"Bread shall be given him (the man who "walketh righteously"), his water shall be sure."

The Blessed One in trial could also recollect how an angel had pointed out a fountain to the exhausted Hagar; how another had touched Elijah, when greatly in need, and showed him food at hand to renew his strength; and how the same prophet had even been nourished for a period by ravens obeying a Divine mandate ruling their wild natures. These facts illustrated the gracious pledges and demonstrated to his understanding how the good word could not fail, even when the elect are in straits to all appearance the most desperate. Thus guided, thus upheld, he waited and suffered denying himself the exercise of the power which could easily have summoned before him the very luxuries known throughout earth's richest clines. He had to act as an example, and the hour of want was improved by him silently to read us an enduring lesson. His Father is our Father, and what he did in the time of pain, he can enable us to do after his course

Again.—He was soon to deliver instructions bearing on the identical subject now growing in his experience, and it was essential that there should be nothing in his history that seemed even in appearance to weaken the force of the teaching he was about to convey. On the Mount, he thus taught his disciples:—"Take no thought (be not anxious) saying, What shall we eat? or what shall we drink? . . . Your heavenly Father knoweth that ye have need of all these things." Had he by supernatural might provided for himself in the deprivations of the solitude, would not his example have crippled and crushed into the sand the lofty precepts that fell from his tongue? A poor saint when pangs assailed him could not have said in hope of infinite comfort, let me now look steadily to Jesus when he was similarly tried. Turning towards the desert he would behold the Son of God with his resistless authority commanding angels to his help, or supplies from the four winds of Heaven. He was hungered, the sufferer might exclaim, but I am feeble as a child in the day of my need; I cannot appease my own cravings like him, and what is left me but despair? He—the Son of God—could not endure, privation, how can I when darkness is all around? But our great Friend would not leave his people only with words, forlorn. He went down to the lowest depths of human woe, and in that groaning stormy sphere became an inspiring aid to all the sons and daughters of pain. It was his choice so to do. Love moved him to court the bitterest experience mortal heart can feel, that he might assure us that even trials so great, so piercing, may be nobly borne, for he bore them with only the stay and the celestial wine free to the entire household of faith.

Do you not observe that the principle on which he acted when pressed by the grip of hunger, was the same that regulated his whole career? His might, so great, is only at the service of others,—never used for his own advantage. It is an overwhelming thought that he who could have done so much for himself, never thought of himself at all. Even when his enemies rudely insulted him, when they crowned him with thorns, and nailed him to the cross, he held that tremendous potency in his will by a firm and merciful restraint. He could have withered them where they stood as by a flash of lightning, but his mission was to save men's lives, not to destroy them. The sight is divine, and has melted unnumbered hearts in tears. It is an out-shadowing of the infinite long-suffering and pity,—a spectacle whose lines of grandeur, whose depth of meaning, angels and men will never but dimly comprehend. It is unselfishness unveiled, radiant with eternal beauty. It is, in a word, the love of Christ, which passeth knowledge.

To be done for the present:—While our Lord suffers from want, and is in the act of being tempted to unbelief, we may reflect for a moment that he had treasured up some experience within the past few days as to how his Father was able to preserve him when all the means of support were withdrawn, or rather when he was withdrawn from them. The forty days and forty nights amid the wild beasts whispered to him—trust! His whole previous life,—his escape when an infant from murderous cruelty, his support in Egypt, the humble home at Nazareth, where toil brought the sainted household bread,—all cried—trust! This passing season of gloom and distress was no evidence that his Father in heaven had forgotten to care; therefore, he ought to trust,—he could trust,—and, glory be to God, he did trust.

W. G. MONCRIEFF.

London, Ont.

(To be Continued.)

"Whatever You Do, Do It heartily as to the Lord."

Whatever you do—what does that mean? Just this, that everything you do, is to be done as if you were doing it for the Lord, and it is not only to be done as to him, but done heartily—with the whole heart.

What a blessed life to live! How easy each task becomes when done for One for whom we feel such tender love! If done for him—done as to him—knowing that our work must, if well done, or ill done,—be seen of him—how careful will we be that it be done well.

Whatever be the service he requires of us, let it be joyfully and readily performed. He looks at the heart. He sees our motives. Let these be so true and loyal, that, for his sake, we will avoid "the very appearance of evil;" avoid that, which will, in any way, hinder the progress of truth. If what we do, is done as to the Lord, we will take his way of doing it; we will fill our hearts with his spirit, walk in his footsteps, have the mind that was in him, that esteems others as better than ourselves. Filled with his tenderness and compassion, how will we plead with the perishing? how much we will sacrifice to save them! What cherished schemes give up! How humble ourselves to teach them the way of life! What hardships will we endure!

Working as for the Lord, how kind will we be to those whom we deem to be in error; how ready and free to service; how meek in shewing them wherein they have gone astray; how careful, lest we drive them from the truth.

Working as for the Lord, we will do all that we can, for one another; we will admonish, exhort and pray, striving to so help each to attain unto the end of the race.

Working as for the Lord, we will in all our business transactions, keep him in mind; we will remember him morning, noon and night, and so living, will be accepted of him when he comes in his glory. S. ROXANA WING.

Sir, We Would See Jesus!—No. 2.

To write upon the negative or dark side of of the subject we have under consideration, is not a pleasure, but a task; who can estimate or fully set forth the dreadful consequences of disobeying God's holy law? Did God inflict the full penalty of the law upon Adam? We answer unhesitating yes. Will he repeat it? No; it would be out of harmony with every attribute of his whole being. Will he be less exacting or less inflexible in enforcing to the full extent, the penalty of his law on the men of this age or generation; than to Adam or those who have lived in the ages preceding the Gospel? No. God is no respecter of persons, but in every nation (or age) he that feareth God and worketh righteousness is accepted with him. Oh, how changed the scene! Evil enters, man yields to temptation, eats the forbidden fruit, violates God's law, becomes a sinner, (for sin is the transgression of God), yea, a rebel against the government of God; the hosts of Satan are marshaled for the conflict; the black flag is hoisted; yea, nailed to the mast, and has floated in triumph over this fallen or revolted planet for 6,000 years; and to-day the rebellion is just as determined, just as sanguine, and just as fearful as when Adam experienced the withering curse of his Maker. What was the motive, and what is the motive now? Answer:—The supremacy of the earth; it will be the motive till the strong man armed comes and binds him and spoils his goods, and takes possession of the purchased inheritance. Surely the motive is strong enough for both saint and sinner to exclaim in dead earnest, "Sir, we would see Jesus." But man is a sinner; he loves darkness rather than light. While we write we utter a prayer to the God of heaven: Break the delusion, yea, the charm that binds the men of this generation to this rebellious world, draw aside the curtain, let in one ray or one flash of the glory of the coming age; dispel the midnight darkness that envelops the minds of men, that they may escape for their life, and look not behind them, but remember Lot's wife.

Oh that we were able to delineate and set forth in its true light the result of the great transgression, it is wide as the world, high as the heaven, and as deep as the foundations on which the earth rests. Just so wide, so high, and so deep will the great atonement reach and work an eternal, complete, and effectual cure for all the evils resulting from Adam's violation of God's law. Who then of the lost sons and daughters of Adam will not join with the writer, and exclaim with the Greeks who went up to Jerusalem to worship, "Sir we would see Jesus?" or with the Revelator, "Come, Lord Jesus, Oh, come quickly?" The apostacy must be perfected, the man of sin fully developed, the vine of the earth gathered and cast into the wine press of the wrath of God; the tares must be gathered, bound in bundles and burned. What motive can the scattered remnant of the church of God put forth, or lay before the men of this generation that they may see the dreadful condition they are in, how powerless, are the sects and denominations to teach, and lead men in the way of salvation? Again we ask, what can we do? Answer:—We can, and must do just what Noah and Lot did, for beyond all question we are in the antitype of their days; we must preach the whole truth as it is in Jesus; yea, and we must practice it, as Noah and Lot did; it will avail nothing without the practice; faith without works is dead. Our works must be wrought in God and must yield the peaceable fruits of righteousness. Noah was a man of faith and of works, by his faith he honored and pleased God; by his works he warned that wicked generation and thus prepared an ark for the salvation of himself and family. Oh that we could work as effectually as did Noah; a bright type of Christ, that our sons and our daughters, would come into the ark, ere the gathering storm of God's wrath bursts upon our ungodly world.

A few inferences before we close. We are not looking for the one very God, the eternal Father to come as the second person of the adorable trinity nor are we looking merely for a great prophet, the Son of Joseph and Mary. We are not looking for a spiritual manifestation in and through the church to convert the world under the present arrangement of the Gospel, nor are we looking for the saints to be taken to some far off planet while the earth is burned or melted, and a new heaven and a new earth created instanter by an act of Physical Omnipotence; which the saints will descend and take possession of. These have no warrant or support in the word of God but are the contrivings of the creed makers. But we are looking and earnestly, desire to see the same Jesus, the Son of Man, the Son of God; yea, the Lamb of God, that taketh away the sins of the world. Even the man of sorrows who sojourned in Jerusalem, who demonstrated the power and authority that God the Father endowed him with, by the miracles and wonderful works he performed, was crucified and laid in Joseph's new tomb, whom God raised from the dead on the third auspicious day, made immortal by the Spirit of holiness, who was with his disciples forty days and forty nights, instructing them in the things relating to the kingdom of God, who ascended from Mount Olivet to the right hand of the Father, to fill the office of our High Priest as our advocate and intercessor, which is to continue till the times of the Gentiles expire, from whence he is to come again clothed in majestic, royal, kingly power, to occupy the throne of his Father David; to rule the world for an age, in which will be restored all that was lost by the great transgression. We would see Jesus as the Life Giver, the only one to whom God has delegated the power to raise up and quicken into new and immortal life the righteous dead and living. We would see him; for the promise is unto them that look for him, and love his appearing, will he come, without a sin offering unto salvation.

We have named some of the reasons why we are in sympathy with the Greeks who uttered the words of our text, but who can contemplate the great and glorious, as well as the heartrending and soul distressing scenes that are just before us. How did the heart of the dear Redeemer bleed with sorrow and anguish, when he uttered his last lamentation over his beloved countrymen, their city and temple? Should not the body, who have been so highly favored with the clear light of Divine Revelation be in deep sympathy with the head and weep day and night; over the condition of the fallen, perishing world.

Dearly beloved, let us bestir ourselves; first let us enter into a strict, careful, and prayerful examination of our hearts, our faith, and our works. Let us be sure that we stand approved of God, having believed and obeyed the Gospel, having been begotten by the word of truth, are walking in newness of life are living epistles known and read of all men. Let us lift up our voices, cry aloud, and spare not, but faithfully warn the men of this wicked and adulterous generation of the sure and certain doom that is just before them. Noah and his family were all gathered into the ark, God shut them in, they were saved. Oh that we had the testimony that it would be thus with our household. We often ask, why has he implanted in our hearts such a deep sympathy for our relatives and friends? We are not selfish, we extend the same sympathetic feeling to our neighbors and our enemies, that they might repent, believe and obey, and thus lay hold on eternal life.

Our convictions are strong that the end of the Gospel age is upon us, and we have but a short remnant of time to make the necessary preparation to meet him who is to judge and reward every one, as their works shall be. We feel we have come far short in setting forth the great transgression and its fearful results; and also the glory and blessedness of the near future age.

We would earnestly recommend the careful reading of the very able articles of Prof. J. P. Weethee, which we heartily endorse.

Dearly beloved, what can we say more, or what motive can we hold out, to stimulate the called out and chosen ones to hold fast wherewith they have attained, that no man take their crown.

NEWELL BOND.

Near N

SENTENTIOUS PARAGRAPHS.

The way to get out of self-love is to love Christ.—*Augustine.*

Snatch others for their virtues and thyself for thy vices.—*Fuller.*

The [illegible] our sorrows carry and suffering cease,
The more our exercise of piety there increase.
—*Herbert.*

Your [illegible] volcano should seek the [illegible] the poor seek your better [illegible]

If you can not tell all the fulness which you have received, you can live it out.

The Christian life is progressive, and never stationary: for if we move not forward, we are certainly sliding backward.

Strong in the goodness of his cause,
With eye fixed to the throne of God and
his foot on the rock of truth, a man can
stand against the world.—*Carlyle.*

The minds of some people are like the pupil of the human eye, and contract themselves the more the stronger light there is shed upon them.—*Thomas Moore.*

After the loud, the radiant scene
After our weeping, sweet repose.

After the burden, the blissful meed:
After the sorrow, the waiting seed.

After the fight, the victory meet:
After the battle—rest.

"What our God demands from each of his children is consecrated individuality. As in the great creation there does not exist two particles of his handiwork that exactly resemble each other, just so is it in the power of each individual Christian to manifest Jesus Christ in a way that no other being created can."

Pray, though the gift you ask for
May not comfort your fears,
May heed repose your pleading,
Yet pray, and with hopeful tears.
An answer, if not that asked for,
Yet this last, will come some day,
Though your eyes are too dim to see it—
Then strive, and watch, and pray.

We cannot skip the season of our education. We cannot hasten the ripeness and the sweetness by a single day, nor dispense with one night's nipping frost, nor one week's blighting east wind.—*F. W. Robertson.*

AN EVENING HOME TO-NIGHT.

Sinks the sun and fades the light,
Evening darkens into night,
Deeper shadows gather red,
And another day is past.
And amidst a sacred music
Never more to change or fade
Till the Book shall be unsealed,
When the judgment is revealed,
Ere I give myself to rest,
Let me make this solemn quest:
Have the hours that winged their flight
Since the dawning of the day,
Awed me on my homeward way:
Am I nearer home to-night?

The power of feeling for animals, realizing their wants and making their pains our own, is one which is most irregularly shown by human beings. A Timon may have it, and a Howard be devoid of it. A rough shepherd's heart may overflow with it, and that of an exquisite fine gentleman distinguished man of science may be as utterly without it as the neither millstone. One thing I think must be clear: till a man has learnt to feel for all his sentient fellow-creatures, whether in human or in brutal form, he has not yet ascended the first step towards true civilization nor applied the first lesson from the love of God.—*Frances Power Cobbe.*

The land of Judea! thrice hallowed of song,
Where the holiest of memories pilgrim-like
thronged
In the shade of thy palms, by the shores of
thy sea,
On the hills of thy beauty, my heart is with
thee.
But wherefore this dream of the earthly
abode
Of Humanity clothed in the brightness of
God.
Were the spirit but turned from the outward
and dim,
It would gaze, even now, on the presence of
Him!
Beloved of the Father, thy Spirit is near
To the meek and the lowly and the penitent
here;
And the voice of thy love is the same even
now
As at Bethany's tomb and on Olivet's brow.
Oh, the outward hath gone! but in glory and
power
The Spirit surviveth the things of the hour;
Unchanged, undecaying, its Pentecost flame
On the heart's secret altar is burning the
same!
—*Whittier.*

When Chunichc, the founder of the present or Tsing dynasty, ascended the throne of China, he planted a tree in the courtyard of the temple called Tanche-ssu, which is situated in the hills a short distance west of Pekin. It is believed that the ruling family will remain in power so long as this tree exists. At present it shows no signs of decay, and has apparently a long life before it; but there is a still more extraordinary superstition attached to it. Saplings sprout out periodically from the root, and with the death of each prince one withers away, while a fresh one appears in honor of the new emperor. Each sapling bears the same relation to the individual prince that the tree does to the dynasty; and not unnaturally the Emperor for the time being watched with considerable anxiety the growth of his particular sapling. The tree is named "The Emperor's Tree," and it may be worthy of noting that the sapling of the present Emperor is said to be extremely vigorous and flourishing.

...AGRAPHS.

...self-love is to

...r virtues and
Fuller.

...d sufferings cease,
...ry there hereafter.
—Herrick.

...hould seek the
...k your benevo-

...all the fulness
...d, you can live

...is progressive,
...for if we move
...ertain ling

...es of his cause,
...grons of God and
...truth, a man can
...d.—*Guthrie.*

...people are like
...n eye, and con-
...more the stronger
upon them.—

...Giant *resol*
...rest repose.

...blissful mouth;
...waking seed.

...owny nest;
...er—rest.

...nands from each
...ecrated individ-
...at creation there
particles of his
...ly resemble each
...he power of each
...o manifest Jesus
no other being

...k you ask for
...our fears,
...r pleading,
...h hopeful tears,
...at asked for,
...ome some day,
...re too dim to see it—
...atch, and pray.

...his season of our
...t hasten the ripe-
...ss by a single day,
...e night's nipping
...k's blighting east
...son.

...HE TO-NIGHT!
...dres the light,
...to night,
...ber feet.
...past,
...made,
...e or fade
...mmy shed,
...is released.
...rest,
...dless quest;
...winged their flight
...of the day,
...omeward way,
...ossible!

...ling for animals,
...e and making their
...he which is most
...by human beings,
...lt, and a Howard
...rough shepherd's
...with it, and that
...he gentleman dis-
...science may be as
...s the neither mill-

I think must be
...s learnt to feel for
fellow-creatures,
...or in brutal form,
...nded the first step
...ization not applied
...n the love of God.—
...ible.

...hrice hallowed of song,
...memories pilgrim-like
...alms, by the shores of

...ouly, my heart is with
...dream of the earthly
...n the brightness of
...urned from the outward
...now, on the presence of

..., the Spirit is ever
...lowly and the prudent
...love is the same even
...and on Oliver's brow,
...gone! but in glory and

...the Circus of the hour;
...s, its Pentecost flame
...other is burning the
—Whittier.

...the founder of the
...ynasty, ascended the
...e planted a tree in
the temple called
...h is situated in the
...ance west of Pekin.
...at the ruling family
...ver so long as this
...present it shows no
...nd has apparently a
...; but there is a still
...ry superstition at-
...lings sprout out pe-
...e root, and with the
...ce one will have away,
appears in honor of
Each sapling bears
...n to the individual
...ree does to the dy-
...naturally the Em-
...e being watched with
...ely the growth of his
The tree is named
...Tree," and it may be
that the sapling of
...eror is said to be ex-
...and flourishing.

POETRY.

"She Lives Whom We Call Dead."
Longfellow.

W. F. CROCKETT.

O mortal! O deceived
By this illusive faith;
Hast thou ne'er conceived,
Hast thou ne'er believed,
That death is death?

The pallid cheek;
The shrunken sightless eyes;
What language do they speak,
Is here for life you seek,
Where this senseless being lies?

Has God permitted thee
Within death's bound to tread;
And is that mind eternal,
Living the forms to see,
"Whom we call dead?"

And thou hast learned to die
By such a faith—and leave
Death with thy words that fascts
The truth,—we must "all mourn" to be
At rest within the grave,

Oh would'st thou welcome peace
To seek the Light above;
And thou shalt find from woe our case,
And in the morning sweet release
To endless life and love.

CORRESPONDENCE.

GALVESTON, Texas, April 21st, 1880.

Editor Restitution: I herewith enclose a letter to me, and a communication for your paper, which the letter will explain. The article referred to was published in the *Christian* of the 19th of February, last. I wrote a review, (not using the one written by Bro. Luxford, of Richmond), and forwarded to the *Christian's* editor-in-chief, Mr. Garrison, who was in this city last winter, but owing to his absence from St. Louis, the article has not seen the light, nor do I yet know its fate. I have hope that he will publish it however as I was informed he had said as much. If you should publish the herewith sent article, please send the *Christian* a marked copy? This is a barren field, or at least, it appears so; although we are poor workers for the truth. Yours in the cause. Yours in the hope of Israel.

N. B. HENDY.

HENRICO CO., VA., April 3, 1880.

Bro. Hendy, *Dear Sir:* Bro. Luxford showed me your letter to him with the St. Louis paper also sent him. I took the paper for a short time and concluded while he was writing for you, I would also write a short article and see if I could get it in THE RESTITUTION, published at Plymouth, Indiana. Before I sent it off I saw Bro L., again, and he advised me (though not seeing what I had written) to send mine to you also, and let you select either his or mine as you might prefer, or from both and make up one of your own. I have concluded to do so; and if mine is worth anything you can use it; but being written for another paper would not answer exactly, for the St. Louis paper without some little alteration. If you think proper, you can still try it in THE RESTITUTION, or any other paper with or without your alterations, and use Bro. L., as contemplated. Bro. L., is rather more pressed for time than I am, and health not very good, though more competent probably to answer your purpose, he had completed nothing when I saw him, but will probably write you by time you get this from me. What I have written does not notice all the points so closely, as I had the paper but a short time and supposed that they would be more closely examined by him, would be glad if you would favor me with a copy of whatever may be published. My kind remembrance to Judge J., and all with you. Yours truly in the same hope.

R. R. BOWLES.

In a recent number of a paper called the *Christian* or *Disciple*, the editor or one in that capacity gives us in his own words the substance of a Bible conversation held a short time before that at Austin, Texas, intended as a reply to some question propounded by a Christadelphian at Galveston; and as if to avoid the responsibility of such inconsistent conclusions for himself alone, he gives them to his readers drawn from the half dozen or more individuals of that evening's entertainment; yet as he says it is not exactly in their own words but dressed up by himself, we notice them accordingly. I will first remind him of his own premises, "not to be wise above what is written." He says, "The thinking, knowing and intelligent part of man is alone responsible and hence the subject of rewards and punishments." It is written, "all who are in their graves shall come forth to their reward." If he can show that the subject which is in the grave is the spirit, and the body somewhere else he may be right. He says, "the spirit survives the dissolution of the body and must give an account to God." It is written "the hour is come when the dead shall hear the voice of the Son of God, and they that hear shall live," but according to him they are already living somewhere, and hence no necessity of this awakening. Again he says, "The Savior explains the parable of the rich man and Lazarus, that the righteous are comforted the wicked are tormented." I cannot see it thus written there. He says "it is the soul or spirit that sins." It is written, "we must all appear before the judgment seat of Christ that every one may receive the things in body according to what he hath done." He seems to congratulate himself somewhat, that "by denying that man was part of the deity, he has avoided the trap set for him." He has however failed to see another device on the trap which has entangled him in such conclusions as these. "The body is only the house in which the spirit resides. The spirit has to be clothed upon with its glorious body from heaven." Now is it not written, "This [mortal and not spirit] must be clothed with or put on immortality." This perfect union he says of the spirit with God in the life to come implies also the immortalization of the body. Do we have to depend on implication for such teachings, when Paul says positively, "this mortal must put on immortality" proving a change of state as, "put on the beautiful garments, O, Jerusalem." It is surprising to see how freely some persons will use the sacred writings, and some scarcely use them at all. But perhaps he is a so-called preacher (a misnomer) and has rights in Bible definitions which the Christadelphians have not: yet he should remember he has no authority to go beyond what is written. Immortality he says, means more than continued existence. No etymologist can get more out of that word than deathlessness or mortality deprived of its attributive character by the prefix *im*. There are many promises made to those who attain to immortality. I will now put him side by side with Alexander Campbell. Campbell says Ch., system p., 281. "Immortality in the sacred writings is never applied to the spirit of man; it is not the doctrine of Plato which the resurrection of Jesus proves; it is the immortalization of the body of which his resurrection is a proof or pledge. . . . Jesus was not a spirit when he returned to God" But this editor says the "spirit is immortal and not subject to decay and disintegration." Those who call themselves "Christians or Disciples" until comparatively some few years back, advocated the doctrine of the "immortality of the soul." They have found that doctrine untenable; they now contend for the "immortality of the spirit." "Spirit" in the sacred writings is no more expressive of immortality than soul. Abraham and Jacob when they died, gave up the ghost or spirit, but according to the teachings now sought to be enforced on us, they did not do as the record tell us, but they and their spirits went off together. The preacher Ec. iii. 19. Says the same fatality happens to man as to beasts, "as the one dieth so dieth the other; they have all one breath." [Heb. ruach, Gr. pneuma].

Immortality occurs five times, and never in connection with soul or spirit; twice out of the five it is applied to the body. "Immortal" occurs only once and then it is applied to the King eternal alone. We have liquids which do not go to corruption as water does; we call them "spirits;" some "ardent spirits," not because they are less material than water, but because they have more life abiding in them; have the death principle worked out of them, are rectified, and fitted for a more enduring existence. Spirit does not mean immateriality, nor does Paul deal with it thus. Spirit is from *spiro*, to breathe. We breathe for a while, but have death in our organizations, and, therefore, cannot be spiritual, living or breathing, in the sense of an immortal being, until we have the death principle worked out of us; when that takes place we will have living or spiritual bodies, or bodies given us not by the will of our parents, but by the spirit of God. Paul does not say "there is a natural body and there is a spirit," but a "spiritual body." To be born is to come into existence, and the birth we once had was dependent on the will of our parents, but when the resurrection state comes, our progenitors who have crumbled into dust as well as we, cannot reproduce us; for us to be born again, other means will have to be used, which we do not now comprehend any more than whence comes and goes the wind that blows, "so is every one that is born of the spirit." And we know that Paul says "He will quicken our mortal bodies by his spirit, which will be a spiritual birth, or being "born again;" a body, not a natural body, but a spiritual body filled to partake of the life beyond, which he makes entirely dependent on the resurrection of the dead. 1 Cor. xv. And Jesus also in almost similar words to Nicodemus makes this birth of the spirit an indispensible condition to an entrance in the kingdom. Can these Austinites who have proved themselves not very well instructed in the teachings of either Alexander Campbell, or Paul and Jesus, suppose for a moment that a Christadelphian, or any one else who desires a "thus saith the Lord," for his faith can believe such nonsense as we have quoted? If they would themselves be wise in what is written, let them study their Bibles more, and the theology of the day less; and if they would have their lights radiate from their city of the "Lone Star," let them take heed that "that light which is in them be not darkness," that they may not be allured by that strong delusion "which is permitted to exist" into a belief of a lie to their own condemnation. 2 Thess. ii. 12.

K.

Live Christian, Va.

Bible Retaliation: The Holy Scriptures teach that there is no condemnation to them who are in Christ Jesus, provided they walk not after the flesh, but after the spirit. The apostle in his epistle to the saints or holy ones in Rome, dwells upon this idea to a considerable extent, and with great earnestness, or we can see for ourselves in the eighth chapter of said epistle. It is certainly a great and consoling thought. It is calculated to make us examine ourselves as to whether we are in the anointed Jesus. In his epistle to the Galatians he teaches that they, as believers, are all the children of God by faith in Christ Jesus; for, says he, "As many of you as have been baptized into Christ, have put on Christ, and if ye be Christ's, ye are Abraham's seed, and are heirs according to the promise." In the same context, in Romans, he says: "The spirit beareth witness that we are the children of God, and if children, then heirs, heirs of God, and joint heirs with Christ," provided we suffer with him, that we may be glorified with him. Howbeit, I reckon, that the sufferings of this present time are not worthy to be compared with the glory to be revealed in us. The earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected (the same) in hope, that the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. The apostle represents every creature as groaning and travailing in pain, on account of this bondage of corruption. How thankful we ought to be for so glorious a hope. Even the apostles groaned on account of the present bondage while waiting for the adoption, that is, the redemption of the body. The whole of this eighth chapter in Romans is exceedingly rich. It is a volume in few words, and well worthy of hiding in our hearts. In a part of it he says: "We know that all things work together for good to them who love God, who are the called according to his purpose." Whom he foreknew, he predestined, that is, marked out beforehand, even in this life, by their being conformed to the image of his son. He sums up, in the conclusion, with the unfeigned assurance that neither death, nor life, nor all things combined, can separate us from the love of God in Christ Jesus our Lord. Let us, then, provoke one another to love and good works.

A. ANDERSON.

Simpson Leaf, Va.

NEWS ITEMS.

PERSECUTING THE JEWS.

LONDON, April 30.—A Berlin correspondent reports that all Jews of foreign birth in St. Petersburg have been ordered to quit the city within six hours.

VIENNA, April 30.—During a fire at Gruibach, Moravia, some malicious persons incited a mob to attack the Jews. One Jew was mortally injured, another had his hand cut off, and others were saved with the utmost difficulty.

ST. PETERSBURG, April 30.—A telegram from Tiflis states that the town of Ozurgeti has been burned to the ground, and there is great distress in consequence.

CHINA.

LONDON, April 30.—Advices from Shanghai state that all business is unsatisfactory and in a critical state, owing to the uneasiness caused by the state of affairs at Pekin and the probability of a war with Russia. All sorts of orders are said to have been issued with reference to doing business with foreigners. A correspondent states that he and his countrymen, who are Englishmen, have been requested from Pakin to look after themselves, and prepare for any emergency.

PORTUGAL AND RUSSIA AGAINST CHINA.

BERLIN, April 30.—A Portuguese special agent is expected at St. Petersburg to request Russian support against China in connection with the Macao affair.

ALBANIA—A BATTLE EXPECTED.

LONDON, May 1.—The situation in northern Albania is most serious. The combined Albanian's clans, numbering 15,000 men, are advancing to attack the Montenegrine' positions in the Moyalacha valley, and if possible recover Podgoritza.

Russia, as well as France, has renewed diplomatic relations with the government of Mexico.

The total arrivals of emigrants at the port of New York for the month of April, just passed, were 46,518—the largest number ever landed at Castle Garden in one month.

BREVITIES.

The obelisk which was ordered by Queen Victoria to be erected on the spot where the Prince Imperial fell in Zululand, has been put in position.

A New Testament has recently been translated into Hebraw by Prof. Delitsch, of Leipsic, for the benefit of the Jews of Germany, Russia and Poland.

A manuscript supposed to have been written by St. Peter has lately been discovered among the property of a man named Bore, who died last year at Jerusalem, at the age of 101. The style of the work has led to the conclusion that it is authentic, and it is stated that the London Bible Society, which has despatched a committee to the spot, has offered Bore's heirs the sum of $100,000 for its possession. The heirs, however, refuse to part with the manuscript, though it seems probable that they will allow the society to reproduce and translate it.

On the Goldberg at Mardorf, near Marburg, in Hesse, a large number of rare ancient gold coins have just been discovered. They are so-called Bracteates. On the hollow side there is a picture in relief, having three, five, seven, or nine elevated points, of a snake-like animal; while the raised side shows a gear-shaped elevation in the center, surrounded by two or three points and a wreath of leaves. The size of the coins is about that of a half-sovereign, but thicker, the value amounting nearly to a sovereign.

It is estimated that there are 500,000 wolves in European Russia, and the havoc they make every year is immense. Statistics show that in 1873 the damage caused by them amounted in value to about £1,250,000, and this is believed to be much under the real loss. In one district it is known that over 3,000 head of reindeer belonging to the nomads were destroyed by the wolves in a single night. In some instances there is a desire on the part of the peasants to conceal the facts. Besides the destruction of domestic animals, the annual loss of human life by wolves is about one hundred and fifty souls.

The United States had just come into possession of another revolutionary relic of historic value. A few days ago Robert C. Winthrop, of Massachusetts, presented to the United States, through President Hayes, the writing desk upon which the Declaration of Independence was written by Mr. Jefferson. It was given in the name of the children of the late Mr. Joseph Coolidge, of Boston, to whom it was given by Jefferson himself in 1825, whose granddaughter Mr. Coolidge had married. The desk will be deposited in the dre-proof library of the State Department, where the original draft of the Declaration is preserved.

The San Francisco *Chronicle* has ascertained that Chinamen decline to become naturalized because the Chinese penal code declares that all persons who renounce their country and their allegiance shall be beheaded. The property of all such criminals is to be confiscated, and their wives and children distributed as slaves to the great officers of state. Their parents, grandparents, brothers, and grandchildren, whether habitually living with them under the same roof or not, are to be banished to the distance of 2,000 leagues. All who conceal or connive at the crime are to be strangled. Those who inform against the criminals are rewarded with the whole of their property.

[London Letter.]

HOW QUEEN VICTORIA LOOKS.

I had a good view of her Majesty's features as possible at a distance of about thirty paces in a railroad depot not too liberally lighted with gas. She is not so tall as she looks in the photographs and standard paintings. She is decidedly below the ordinary height, and not so stout as I have often heard her described. She is what I should call one of the "comfortable" build. Her Majesty was dressed in very deep mourning, with an abundance of crape. Her head covering was a sort of crape coronet hat; her dress was long behind and looped up in front, and covered with crape, and she wore, as well as I could discern, a black cloth jacket, trimmed heavily with crape, of a very plain, square cut. If she carried any jewelry it was of the simplest description: none of it was visible, and one of her hands was ungloved

ANNOUNCEMENTS.

The Lord willing I will be at Brother Hollis's the first Sunday in May, meeting to commence on Friday night. The second Sunday in May at Gospel Grove, and at Wilson the third Sunday in May. The fourth, at some other point as brother Joseph Mashburn may appoint.

J. R. BARTON.

According to previous announcement, the annual quarterly conference of the Church of God will be held, the Lord willing, at the Pleasant Ridge school house, commencing the 21st of May, and to continue over Sunday. This place is situated only a few miles south of Jewell Center, Jewell county, Kansas. Preaching brethren from a distance are expected. Arrangements are studied to all to come and help along with the meeting.

ELIAS SMUCKER, Sec.

The annual Michigan Church Conference will be held at Hammond, Kent Co., commencing Thursday, June 3, at 7 o'clock, p. m. and will close the following Sunday evening. Hammond is situated on the Grand River Valley R. R. and is accessible from all points by rail. Conveniences from the north south and west will be made at Grand Rapids. The hope of each church will be represented, and a cordial invitation is extended to brethren of other states. The brethren at H. have been requested to provide for a meeting of this kind and have promised to do so. Brethren who will provide for visitors will be much obliged if they will notify brethren Bro. I. M. Bachman has been requested, if the Lord will, to be with us and preach three.

D. P. SAWYER, Sec.

I expect to preach at Brownville, Wis., May 8 in the evening, and the 9th, Magnolia Wis., at Palmyra 11th at Harbeck Wood's Sugar Bush in the evening, meeting, commencing Monday evening, and at Eureka, Wis. the 12th in the evening and the 16th of May.

I. M. BACHMAN.

The northwestern quarterly conference of the church of God will convene at Pleasant Ridge school house, Jewell county, Kan., May 21, 1880. Bro. G. M. Myers is requested to be there.

CLARENCE PLANK.

Notifying the brethren of the Bride of Christ will meet in camp at Marysville, Benton Co., Iowa, to commence Thursday, June 17, 1880 and continue over second Sunday. It is expected that brethren Stephenson and Ramsey will be there. Bro. Myers will be there to be in preaching for the church. A general invitation is extended to all who love the appearing of our Lord to be present. We would like to have Bro. Palmer with us if possible. Come brethren, come—no Bible question sitting and see each other once more, and talk about the things of the kingdom, and encourage each other to continue in the good work and go on the things revealed to the spiritual ones. Those coming from the north by rail will stop off at Vinton, on the Cedar Rapids & Northern R. R. Those coming from the east or west will change cars at Cedar Rapids or take the Milwaukee Division to Center Point, eight miles from place of meeting; enquire for A. J. Ferguson, J. V. Feed or Geo Hine. Those coming with teams from west or north will cross the river at Vinton, then enquire for Bro. Merrick or Geo. Long. Living members of Vinton church are notified. Brethren bring your tents and plenty to eat. If you work hard for the truth you may get hungry. We do not want to be a burden on the brethren. There will be arrangements made as near as possible to accommodate all so that they can get hay and grain and plenty to eat. So come, one and all.

GEO. H. CLEVES, Pres.

DIED.

SHIPMAN.—Of old age, March 30, Bro. Jacob Shipman.

Brother Shipman was born in one of the New England states, in A. D. 1800, and after coming to the years of accountability joined in with the Christian Church, and when having occasion to change his place of residence moved to the state of Pennsylvania taking with him a letter from the above named church, and while living in that state, he and his wife joined and worshipped with the Baptists. In 1860, he with his family, moved into this town (Somerset, Wis.) and being vacated from all church relationship, was forced to take the Bible as his only guide in the way to life, and from it he felt the power of the Most High, he found the way of life, and as he felt me, he felt as though he had found a pearl of great price. He told me that I was the only man that he had ever seen who held to God's plan of salvation as revealed in the Bible. He sent for me to come and see him about three weeks before he died and as I knew that to die rejoiced as they listened to the glorious testimony of the dying man. He said that he was now ready to be offered. Oh, wonderful preparation! We trust a crown awaits him. May the good Lord sustain his aged companion and all that mourn his loss. Services by the writer, assisted by the Congregationalist clergyman of town.

W. W. BURDICK.

New English Books.

Bible Triumphant. By Mrs. H. V. Reed. Paper cover. A reply to "161 self-contradictions of the Bible." By A. J. Davis. An able refutation of Infidel charges.

Earnest Words for Honest Scepties. By Mrs. H. V. Reed. Cloth 25c. Many of our friends are unfamiliar with the nature of this book, but the headings of the several chapters will show its value. Chap. 1. Origin of the Bible; chap. 2. Sacred Books of other nations; chap. 3 Science and the Bible, chap. 4. Need of the Bible; chap. 5 Testimony of the Rocks; chap. 6. Lofty purport of truth; chap. 7. Miracles; chap. 8. Prophecies of Christ; chap. 9. Religion; chap. 10. Miracles; chap. 11. Brethren Graded; chap. 12. Objections answered; chap. 13. The Study of the Scriptures.

Hades, or the Intermediate State of the Dead. By Henry Constable, A. M. Cloth, $1.25. Presents the Bible doctrine of the state of man between death and the resurrection.

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The Doctrine of Immortality. By James H. White. 32mo. 208 pages. 50 cents postpaid. Everybody should have it.

Discussion on the State of the Dead. Between the Rev. W. C. Brownson, Congregational minister, and W. Kelliher, editor of *Bible Echo*, and ministers of the Gospel, Book of England. The propositions discussed were: 1. That the dead exist in a living, conscious state after their decease. Affirmed by W. C. B. 2. That the Scriptures teach that man in death are wholly unconscious, insensible and unlike the living, and that they rest in darkness, silence and the dust. Cloth, 50c; paper, 25c.

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Everything is substantiated by copious quotations from the Scriptures—and every one we have had an interest directly, would not convey the idea. We have been deeply absorbed, for some of the topics are treated in some in importance to us. . . . Any one not fully convinced with new subject in all its bearings, and who wishes to see the question presented in a clear and convincing way should buy this book.—*The Herald Messenger*, Va., May 1, 1878.

The author presents his thoughts in a very pleasing manner, and is correct in doctrine, and his spirit Christian.—*The Watch Tower*, Christopher, Kinston, N. C., Oct. 15, 1879.

We think the book is a strong one, and we take pleasure in recommending it to those who desire to inform themselves concerning the steps in advance.—*The Christian Herald*, Chesterfield, Missouri, July 16, 1879.

In presenting the conditions of salvation, the author is clear and strong. . . . For those who desire to know the best of reasons he said in support of these views, it would be difficult to find a pleasanter book to read or a better.—*The Christian Standard*, (Disciples), Cincinnati, O., Sept. 27, 1879.

The author shows very clearly that the inheritance is to be upon the earth, and that immortality is not a present possession of man, but is to be sought for and obtained only as the gift of God through Jesus Christ.—*Western Christ*, (Adventist), Boston, Nov. 13, 1879.

The doctrine is ably set forth, and conscientiously discussed. The author is very fervent in thought and happy in illustration. . . . The spirit of the author is Christian and saintly.—*Nine Reveiw*, Philadelphia, January 22, 1880.

There is much valuable truth in this volume.—*The Sabbath*, London, Eng.

I think your book, "the Gospel of the Kingdom," is unanswerable; the scriptures are so plainly introduced by you (texts no room for opposing arguments.—*S. H. M.*, Va.

I am well pleased with the book; it is very instructive. I hope you will have a large sale in this vicinity.—*S. H. M.*, Ontario, Canada.

Our sincere thanks to you for the work cannot be expressed with words.—*T. T. D.*, Texas.

I am very much comforted by your excellent discourses. They are models of study and of logic, and will shelter in the deep deluge of God's word more and more.—*W. S.*, Florida.

At once to my surprisings, I was unable to put down the reading, I wanted an interview adjourning or preacher; and am glad to say your book fills the place. I have it out at the work already.—*S. W. K.*, Illinois.

An elder lately will every copies in Evansville, writes. They do splendid work. In my examination the subject I shall always need and listened to have taken from you.—*J. F. C.*, Arkansas.

I have obtained of all the books that I got of you a good while ago, and as there is considerable interest manifested in this part of the country, I concluded that I would send for some more, as they are considered a splendid work.—*E. H. H.*, Illinois.

I am delighted with the book, and feel sure that it will do much towards spreading the glorious truths of the "strange doctrine" which you so ably advocate.—*Mrs. A. M.*, Texas.

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The price of this book, by mail is $1.00, which may be sent by post-office order or registered letter, either before or since you receive the book. Send Orders to WILEY JONES,

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HYMNS OF THE ADVENT

Is the name of a new Hymn Book, just out, compiled by Chas. C. Kinker—compiler of C. H. Hymns of the Morning—and published by W. N. Pile, Springfield, Mass.

Mr. Kinker combines in this new work the "Hymns of the Morning" and a fresh and rare selection of music. A fine appendix he adds a selection of "Favorite Hymns" (words only) whose music is familiar as a household word. Three of our brethren who have been asking for "Hymns of the Morning" for some time, can now be supplied with this new book, which is superior in its old one in that it embraces all of it and many new and beautiful songs. Those having the "Christian Psalmodist" and we make book will find this exactly what they want.

Send to this office for them, Price only 40 cents.

RESTITUTION FUND.

ANSON, Fulton Co., Ind., Nov. 29, 1879.

Elder Restitution:—With your permission I will make an appeal to the brotherhood for help to support THE RESTITUTION for the year 1880 and locate the weekly there.

Now, dear brethren, I call upon one and all who feel themselves able, to donate to the cause of Christ the small amount of $5.00 between this and the first of January.

Dear brethren, we could do this, with a few exceptions, if we just thought so. I am well aware that many brethren have comprehended Lodge, but I make this appeal in a special manner to those who have heretofore been nothing as a free-will offering.

Dear brother, do not say, I am too poor. Perhaps you are using that money for tea, coffee, tobacco, or some other luxuries. Consider for one moment: are we who claim to be the chosen of God, of so poverty stricken that we cannot support a weekly paper.

We do hope that everyone will respond to this appeal. Please let us hear from all those who cannot or will not pay the $5.00, and will deny ourselves of some of their excess. I am also a poor man. My name is Abraham Fontbonn. I am 43 years old and have a large family to support. I have a small farm of 80 acres. I farm and work at the carpenter's trade to support my family. I use neither tobacco nor intoxicating drinks.

And, dear Editor, I will enclose $5.00 to commence on. I read THE RESTITUTION, and the Bible, and I hope to meet you all in that coming Kingdom. So, farewell.

ABRAHAM FONTBONN.

Amount published previous to this $378 19
Mrs Sarah Beals 5 00

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POETRY.

The Silent Life.

We lead two lives, the outward scenery fair
And full of smiles, that on the surface lie,
The other spent in many a silent prayer,
With thoughts and feelings hid from mortals eye.

The weary, weary hours of mental pain,
Unspoken yearnings for the dear ones now
The wishes half defined, yet crowded down,
Make up the silent life we lead alone.

And happy visions we may never show,
Hold all the silent life with sweet perfume;
That they who lead like outward glances know,
Yet life seems brighter for each stolen gleam.

This silent life—we little reck its power
To strengthen us in right, and quell
What, or we from our thoughts like blight to rout,
Or let them wander where-so'er they will

This silent life not those we love may share,
Though day by day we strive to draw them near;
Our secret chamber—none may enter there,
Save that one Eye that never seeks to peer.

And if beneath that Eye we do not quail,
Though all the world may turn from us aside,
We own a secret power that shall prevail
When every motive of our life is dried.

SELECTIONS.

(The Christian Union, Jan. 1, 1880.)

THE SIGNS OF THE TIMES.

"The Regeneration of Palestine"—Mr. Gladstone and the Anglo-Turkish Convention—Turkey's Continued Decline—The Jews and Their Affairs.

The crisis described in our last summary of the "Signs of the Times" seems to an end, so far as the outside world is permitted to know, by Turkey giving in to the demands of England, and appointing Baker Pacha to superintend the introduction of reforms into Asia Minor. The London correspondent of the *Liverpool Daily Post* says that people in the Metropolis in government secrets, believe the appointment of Baker Pacha has more to do with military than reform measures in the Asiatic dominions of the Sultan. Russia's threatening attitude on the Armenian frontier suggests the advisability of England getting into some degree of readiness for the struggle which politicians foresee must take place between the two powers in that quarter of the world.

Be it as it may, reforms are the pretext; and reforms will doubtless to some extent be carried on concurrently with whatever military arrangements it may be considered necessary to make. Among these reforms, it is most cheering to see some indications of those having reference to the Jews and their land. The editor of the *Jewish Chronicle* says he believes the Prime Minister of England has received with approval a suggestion for the establishment of industrial colonies of Jews in the Holy Land under the auspices of the Anglo-Turkish Convention. The article in which this statement is made is so interesting that we make no apology for quoting it entire. It is entitled

THE REGENERATION OF PALESTINE.

The idea that in our days we should see Palestine reorganized, is sufficient to arouse the warmest interest in the minds of every Jew who has the least zeal for his race or admiration for its brilliant history. The practical ways and means of bringing this about are engaging the attention of many very good and earnest people, and it is not by any means impossible that this inspiration, which seems at first sight so visionary, may actually be realized within no very long time. This state of thing in the Turkish Empire and the absolute necessity of some improvement there, encourage the supposition, and we believe it is quite true, that the Prime Minister of England has received with approval the suggestion that, under the shelter of the English Protectorate of Asia Minor, arrangements should be made for setting industrial colonies of Jews in Palestine. Prosperous colonies of German Christians are already resident in two or three exceptionally flourishing parts of that country. We have ourselves published a letter from a Jewish colonist, who is farming at some distance from Jerusalem; and the Jaffa Agricultural School, under the presidency of Mr. Charles Netter, is well-known to our readers. More recently than the formation of any of the establishments to which we have referred, the subject was prominently taken up by the candidate for an English constituency, Mr. Cazalet, Liberal candidate for Mid-Kent. This gentleman has established manufactories with great success in Russia, and perhaps entertains the idea, which has occurred to many, of removing some of the large Jewish population which is known to be practiced in agricultural pursuits in Russia, to the more favored country of the Levant. Mr. Cazalet, in a pamphlet which is before us, enlarges at considerable length upon the ways and means of accomplishing the restoration of Syria. He does not regard Palestine as distinct from Syria, but treats the larger area as the country which is destined by the fact that many Jews have settled in Damascus, and other parts of the province.

"No one can read the history of this part of the world without being astonished at the magnitude of the change which has come over it. The traveller in the land of Edom comes on the vast ruins of Petra, a great stone city, with the remains of temples, baths, aqueducts, in solid rock or marble, once busy with the resort of merchants, artisans, soldiers, and people of all kinds, now utterly deserted except by a few wandering Arabs, who occasionally pitch their tents in the silent market-place. Baalbek and Palmyra are other famous deserted cities of Syria. Wherever the traveller goes he finds ruins of aqueducts, fallen walls, broken columns, and great cities untenanted. The desert has encroached upon places which were once cultivated with all the careful art of the *la petite culture*. The country has become almost depeopled through the rapacity of its governors or their inability to preserve peace. It can never be forgotten by anyone who reads history, that without a strong government to repress violence, communities of men are always liable to relapse into primitive savagery, and that to lose the characteristics which enables man to survive at all. Without institutions, man is one of the feeblest of living things, and a race which loses its institutions dies away. In Syria, political institutions became long ago weak and corrupt; and the inevitable consequence was the physical and moral decay of the population. Mr. Cazalet gives a melancholy picture of the state of those who at present survive, and it is obvious that the tendency is to complete extinction and not to any recovery. Once, however, introduce a better government, and the individuals set free to it would develop powers of improvement of which they at present but rarely disclose the germ.

Syria, says Mr. Cazalet, has a population of two millions. Of this population, nearly 1,500,000 are Moslems. But these are not Turks; they are Arabs, and they hate the Turks with an undying hatred. The Christians number about 450,000. Of other sects, such as the Druses and Ansadrych, there may perhaps be 150,000; and there are 25,000 Jews. The Turks are a few in number, strangers in race and language, hated by every sect and class, wanting in physical power, destitute of moral principle, and yet they are the despots of the land. The Arabs who thus form two-thirds of the whole of the population, and are for the most part lords of the soil, are with very few exceptions, completely illiterate, regardless of truth, dishonest in their dealings, and immoral in their conduct. In large towns the greater proportion of the upper class are both physically and mentally feeble, owing to the effects of polygamy, early marriages, and degrading vices. Out of such elements there is no possibility of creating a ruling class. The other sects are too few in number, and too bigoted and superstitious to be of any assistance in the government of the country. There was a chance, says Mr. Cazalet, for the regeneration of this country some years ago, when the Viceroy of Egypt conquered it from his suzerain the Sultan. It was England who interposed, and compelled Mehemet Ali to retire to the banks of the Nile. Lord Palmerston confessed to the French Ambassador that his purpose was to make Syria a desert in order to interpose an insurmountable barrier between the Sultan and his Egyptian vassal. So Mr. Cazalet states on the authority of Guizot's Memoirs. Whether or not this singular policy ever guided the English Government, it is certain that different motives now prevail. The acquisition of Cyprus is a sign that the condition of Asia Minor will no longer be a matter of indifference to the great power which has already exercised a political influence for good greater than any of which we have had experience in the history of the world.

Discussing the means of restoring prosperity to Syria, Mr. Cazalet says that if the regeneration of Syria is to be attempted it must of necessity come from without, and can be brought about by an influx of an industrious and more enlightened people. The restoration of the Jews to their own land seems to him the only practicable means. This event need not prove in any way a strain on the resources of England. All that is required is that England should create the conditions under which a large number of Jews would gradually emigrate of their own accord to Syria and Palestine. The first condition of such a movement is that law and order should be introduced under the English Protectorate. The greedy Pasha and the unjust judge must be got rid of. England must take the executive out of the country which is in her own hands. A second condition essential to the return of the Jews is, that some great work such as the construction of the Euphrates Valley Railway, should be undertaken by the English government. This would afford occupation for a vast number of mechanics and laborers, and serve as a guarantee that our protectorate would not be abandoned. Another influence which would greatly assist the colonization of the country would be to establish a college in the Holy Land, which would serve as a centre of Jewish philosophy and science. The total number of Jews throughout the world is variously estimated at from eight to ten millions. Of these the greater number—probably six millions—inhabit Russia, Roumania, and the old Polish provinces which now belong to Austria and Germany. The condition of the Jews in Russia is deplorable in the extreme. They are denied civil rights. They are forbidden to hold landed property. They are treated as aliens, and are restricted to limited areas in which they suffer from the evils of over-population. These conditions have induced many thousands of Russian Jews to migrate to America within the last thirty and forty years, and it may be confidently predicted that Syria, under the British protectorate, would offer still greater attractions. 'Nobody,' concludes Mr. Cazalet, 'who has any knowledge of the Jewish character, can for a moment doubt that if the Jews were restored to their country under an English protectorate they would prove true to our nation, and that Syria would become as firmly united to England as if it were peopled by our own countrymen.'

So speaks Mr. Cazalet as a purely English politician, and it cannot be denied that the English have acquired by their protectorate to the Asiatic dominions of the Porte a right to deal with this question without consulting any of the other powers. Their part would perhaps be limited to establishing by their authority a small board, which would then administer Syria or Palestine as the case might be. Two or three able men, supported by the authority of a great European State and with power to levy an armed constabulary, would, if gained as they doubtless would be by wise economical principles, make in five years an enormous difference in the condition of the province. Instead of the scanty share of plunder extorted in all sorts of cruel and unlikely ways from the provincials which now filters to Constantinople, the Porte would receive a regular tribute. Justice would be equitably administered, the taxes imposed with discrimination, and collected without illegal extortion. The Euphrates railway does not seem to us a necessary part of the scheme; but is doubtless desirable for its own sake. The first step of the new Board would be to regulate the Haluchn, the almsmoney which at present corrupts and demoralizes the Jewish population. A large influx of immigrants might indeed have the like effect without any positive regulation, since it would make the amount which each individual would receive too small to have much influence on his conduct. But it would be wiser to abolish the present distribution altogether, and to apply the moneys received to the endowment of a Hebrew University at Jerusalem. The International Palestine Commission is already collecting money for a modern school in Jerusalem. Mr. Samuel Montagu showed in our last how much this is needed, and the well-intentioned defence of the present state of things which Mr. Cardalla sends us this week cannot alter the facts as related by all impartial travellers. Efforts to improve elementary education in Jerusalem, can do nothing but good. It must be confessed, however, that praiseworthy as this movement is, it is too small. To cope with the needs of the situation a large measure and governmental powers are necessary, and their results might not only be most beneficial to poor and oppressed communities of Jews, but might powerfully promote and accelerate the civilization of the world.

(To be continued.)

The Roman Catholic Question.

To understand the papal policy on education, one must appreciate the difference between our common schools and those of Rome. It is well to compare them intellectually and morally, in their aims and tendencies, their principles and results; in their influence upon the character and future of the pupils, and their effect upon the respectability, safety, and prosperity of the state. This necessity is forced upon the intelligent Roman Catholic fathers and mothers who know that a papal decree on mixed education has no infallibility, who value American institutions and the rights of their children as American citizens, and who look with parental care to their future welfare.

Let the Jesuits once become to the state, as regards education, an *imperium in imperio*,—let them, independently of the civil power, determine the character of the studies and the selection and approval of the teachers, taking care, as the Syllabus directs, that the schools shall not be in conformity to the will of the rulers or the prevailing opinion of the age, but shall be joined to the Roman Catholic faith and the power of the Roman Catholic church,—and on the principle that he who controls the education of a country controls its future, they may with reason regard as a Republican control of the schools as the capture of the outworks and bulwarks of the republic, whose guns may be turned against all that shall remain of its political and religious freedom. ....

But the antagonism between the Christian teaching given in our public schools in regard to chastity, truth, and justice, etc., and that authorized by the Pope on these points, is so will presently appear, very striking; and the views of the Roman courts as to the intellectual education which they approve for their subjects are equally opposed to those of the American people for what they demand for their children as the future sovereigns of the republic.

Cardinal Cullen, in his evidence before the Educational Committee, given in their report of 1870, frankly stated his opinion that education should be limited to "the three R's, the reading of the Scriptures, and the history of the church. Too much education would make the poor discontented with their lot, and unfit them for following the plow, using the spade, hammering iron, and building walls."

A view similar to that of Cardinal Cullen was expressed to Mr. Dexter A. Hawkins, of the New York bar, by his excellency, Cardinal Antonelli, who said "that he thought it better that the children should grow up in ignorance than be educated in such a system of schools as the state of Massachusetts supports. That the essential part of education was the catechism; and while arithmetic and geography and other similar studies might be useful, they were not essential." ....

Without referring to similar statistics abroad of reformatories and industrial schools, we find at home census and police returns all telling the same story,—that Roman Catholic schools, as compared with our own, are propaganda, of ignorance, superstition, vagrancy, pauperism, and crime; that they endanger society by recruiting the dangerous classes; that they burden society with a load of taxation, and that they endanger the stability of our institutions by debasing our civilization. We shall presently ask how far these influences are accounted for by the character of their teachings.

Mr. Hawkins has shown from the United States census of 1870 the comparative number of illiterates, paupers, and criminals, to every 10,000 inhabitants, produced respectively by the Roman Catholic parochial schools, the public schools in twenty-one states, and by the public schools in Massachusetts. When they are arranged for more easy comparison, it is easy to appreciate the objections of Alderman Reardon and his friends, of Cambridgeport, to transfer their children from the state schools of Massachusetts to that of Father Scully.

TO EVERY TEN THOUSAND INHABITANTS.

	Illiterates.	Paupers.	Crim.
Catholic schools.....	1,500	400	300
Public schools, 21 states.	300	150	75
In the schools of Mass...	21	19	11

He also showed that in the state of New York the Roman Catholic parochial-school system turned out three and one-half times as many paupers as the public school system. ...

To an American who has not marked the progress of the Roman Catholics in America and their plans as recently developed, the idea of the Jesuits confronting the republic as it enters its second century with an intimation that they are about to control it will seem strange as he recalls the eventful history of that order which has won in turn the detestation of all nations and the condemnation of the Church of Rome. ....

To-day the revived order appears to be at the head of the church of Rome. The dogma of infallibility is pronounced the logical result of its existence. Dr. Manning represents the Jesuits as leading the mission to England to subdue the will of that imperial race.

In America we are told that they have captured our great cities; that by their agents they manipulate the press and secure its silence; that they have revised for the American Encyclopædia the history of their intrigues and persecutions; that they have driven the Bible from the public schools, arranged terms with party leaders, secured grants of lands and moneys, and annual subsidies in the shape of charities; that they have begun to assert the supremacy of the church over the state, and are preparing for greater triumphs. ...

That there is to be a struggle, and a hard one, for the control in our republic between the people constituting the state and the ecclesiastics who represent the Roman church, no rational man who understands the situation can for a moment doubt. In the light of history and reason it seems equally clear, either that the struggle is now to be decided by maintaining against the opposition the supremacy of the state in its right of education intellectual and moral, in its administration of justice, in the safety of elections from priestly control, and in every other legitimate exercise of sovereignty,—or that, if these be yielded through treachery or indifference, the struggle will sooner or later be transferred to the battle field, and decided in the most terrible of conflicts, a religious war.—*John Cox, International Review for March*, 1880.

The English Liberal Victory.

The unexpected defeat of the Tories in England, the permanent displacement of Lord Beaconsfield, the overwhelming triumph of the Liberals, their accession to power, and especially their accession with such a man as Mr. Gladstone, the "Plumed Knight" of the victory, as the leader of the House of Commons, are all steps in the direction of republicanism and of a larger popular participation in the government.

In this country such an event would have been hailed as a sweeping reform victory, for it was not fought as against Lord Beaconsfield or upon any single issue of bad government, but for change and reform in every detail, both of foreign and domestic policy. It was an uprising of the people in every sense of the word. The battle was fought against the aristocracy, the Established Church, the politicians, the plutocracy, and the official classes, and in the face of these odds there was a gain of nearly half a million of votes over the election of 1874, when the Tories secured control of the Government. Among all the London daily papers there was but one, the *Daily News*, that supported the Liberal party, and yet of the twenty-two members from that city fourteen were for Mr. Gladstone's cause, and of the voters 233,000 to 204,000. Such a victory as this in the very citadel of Toryism shows that the people were aroused to the determination that personal government should give way to a Government more in accord with political progress, liberal policy, and republican ideas,—and that determination will be all the stronger since the Imperial consideration that followed the retiring Beaconsfield and the Imperial snub that greeted Lord Hartington when summoned to meet her Majesty. That is a line of argument in favor of republicanism that even the wayfaring man, though a fool can understand.

Among the various steps which lead to a more republican method of administering the Government will be a reform in the infamously unjust Land laws, which bear with such crushing weight not only upon the tenantry of Ireland, though they feel its burdens the most, but also upon the tenantry of England and Scotland. It may not amount to an absolute emancipation of the British agricultural serfs from the grinding rule of the land monopolists, who now take everything that is produced and reduce their victims to the point of starvation, but it will at least lighten their burdens, so that they can at least live and will not have to look to this country for their means of support. It may not be able to allow them actual ownership of the land they cultivate, which was filched or confiscated from their ancestors, but it will furnish them with inducements to labor and make improvements upon their farms, without having those improvements charged over to them again in the shape of increased rentals. Land reform will be followed by electoral reforms, and the old condition of things which existed hundreds of years ago, and has come down without change, will be wiped out. Rotten boroughs will no longer appear in Parliament with the voting power of great cities, and the owners of deserted, worn-out estates, with a few hundred squalid people on them, will not be allowed to exert the same influence as large, industrial, growing centres teeming with wealth and population. With the equalization of suffrage will come the reduction of taxation.

With a Government that cannot be otherwise than popular and pervaded by the sentiments of the people will come the end of the personal government that has been exercised by Lord Beaconsfield, and that has originated and enforced policies even without the knowledge of Parliament. Foreign wars, instituted in the interests of his dramatic vainglory and for conquest, will cease.

The oppressed nationalities will hail this election with delight. Suffering Greece may now expect relief from the last vestiges of Turkish misrule, and that enlargement of her boundaries which the Tories first promised and then refused to grant. The Armenian Christians may look for their freedom from Moslem intolerance. The newly-fledged Slavic nationalities can at least expect friendly sympathy and counsel, instead of coldness and indifference. We may now look to see the Treaty of Berlin executed in sympathy with its spirit and letter, a policy either of frank accord or frank defiance of Russia; the pacification of Afghanistan, with some guaranty for its independence; the inauguration of reforms in the administration of India and the relief of its suffering people; a demand upon Turkey that she shall execute every reform forthwith that she has promised over and over again to the Porte upon penalty of the extinction of the last remnant of Turkish rule in Europe. These are the leading features of the Liberal programme; every one of them is in the direction of a more republican form of government and in consonance with the spirit of political progress; and with such a man as Mr. Gladstone at the helm there will be a resolute effort made to execute them. The surest proof of the republican tendency of this great victory is the bitter feeling manifested by Tories everywhere, and especially by the German, Austrian, and Turkish Courts, towards the Liberals, and especially towards Mr. Gladstone, whose sympathies with the Slavic Christians and with oppressed nationalities everywhere are well enough known to them. What Mr. Gladstone's power will be is foreshadowed in an editorial article in the London *Times* of April 19, which says: "In office or out of it, he will have it in his power to sway to an incalculable extent the destinies of the new Ministry. It will be impossible for them to arrive at any decisions or introduce any measures without taking into account the views he may be likely to adopt."

LETTER DRAWER.

Editor Restitution:—THE RESTITUTION does all the preaching we have here. I have been here eight years, and there has been but one preacher of the Apostle's faith here since I have been here; he was travelling and stopped a few days with us; so THE RESTITUTION does our preaching. We fight the mystic doctor as best we can with the sword of the Spirit, and never fail to put them to flight. The Bible, with THE RESTITUTION to assist us to study the Sacred Volume, is enough to whip the Platonic philosophers with. I have been reading THE RESTITUTION six months, and am free to say that by the aid it has given me in studying the Bible, I have learned more truth within the six months that I have studied it than in all my study before, and I have been a Bible reader fifteen years. I soon learned that I was drunk on wine; (Rev. xvii.) and THE RESTITUTION assisted me in getting sober, and helped to guide me out of Babylon. Many thanks to the editor and able contributors.

Yours in hope of eternal life when the Life Giver comes.

W. J. SEAMANS.

B— S—, Ark.

POSTAGE STAMPS.

The number of different kinds of postage stamps which have been hitherto issued all over the world is estimated, in round numbers, at 6,000. Among them are to be found the effigies of five emperors, eighteen kings, three queens, one grand duke, six princes, one princess, and a great number of presidents, etc. Some of the stamps bear coats of arms and other emblems, as crowns, the papal keys, and tiara, anchors, eagles, lions, horses, stars, serpents, railway trains, horsemen, messengers, etc. The collection preserved in the Museum of the Berlin post offices included, on July 1, 1879, 4,403 specimens of different postage stamps. Of these, 2,462 were from Europe, 441 from Asia, 251 from Africa, 1,143 from America, and 201 from Australia.

The fifteen great American inventions of world-wide adoption are: 1. The cotton gin. 2. The planing machine. 3. The grass mower and reaper. 4. The rotary printing press. 5. Navigation by steam. 6. The hot air engine. 7. The sewing machine. 8. The India rubber industry. 9. The machine manufacture of horseshoes. 10. The sand blast for carving. 11. The gauge lathe. 12. The grain elevator. 13. Artificial ice making on a large scale. 14. The electric magnet and its practical application. 15. The composing machine for printers. A sixteenth must be added—the telephone.

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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THE RESTITUTION advocates the first "restitution of all things which God hath spoken by the mouth of all his Holy Prophets since the world began." It also advocates, as a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the translation of the righteous, and the final destruction of the wicked; eternal life only through Christ; and many other kindred truths. It also advocates a hearty belief of the Gospel, repentance, and immersion as prerequisites to the forgiveness of sins, and a holy life as essential for final salvation.

COMMUNICATIONS.

Coming Age—Its Proximity—Narration by Christ—Second Period—Signs of the Fall of Jerusalem—Third Period—Its Siege and Fall—Fourth Period—From the Fall of Jerusalem to the Signs of His Second Advent—Fifth Period—Covering the Signs of His Coming—Signs, Physical and Moral—Sixth Period—The Events to Transpire When He Comes—Seventh Period—The Establishment of Peace in the Reign of Subjugation.—No. 18.

J. P. WEETHEE.

Second Period—Signs of the Fall of Jerusalem.—Having finished our examination of Christ's history of the first period, as given by Mathew, Mark and Luke, extending to the signs of the overthrow of Jerusalem, and covering a space of thirty-five years. One thing is remarkable, in Christ's language, used to express various classes of persons and events not one word is used out of its plain ordinary meaning; very similar to that used by Gabriel to Daniel. He speaks as one familiar with the future, and as desirous by his words to reveal the future to his disciples. Why should he narrate events of the first period in his history by using such literal styles of expressing his thoughts, if he did not desire so to be understood in the entire chain?

Examine the following words:—"Temple," (not a church), "Buildings," "See," "These things," "Jesus," "Stones," "Thrown down," "Sat," "Mount of Olives," "Disciples," (Peter, James, John and Andrew), "Sign," "Coming," "World," (age), "Man," "Deceive," "I am Christ," "Wars," "Nation," "Kingdom," "Famines," "Pestilences," "Earthquakes," "Deliver," "Kill," "Hatred," "Betray," "False prophets," "Iniquity," "End." Let us now examine the narration of the second period. This covers about five years, extending from the beginning of the signs and prodigies till Jerusalem is compassed with armies. (Luke xxi. 20).

"*Fearful sights and great signs shall there be from heaven.*" Luke xxi. 11.

Fearful Sights.—They are said to be *from* heaven, though the language does not necessarily require that all should be seen in heaven. What fearful sights were there before the destruction of Jerusalem? Josephus, the Jewish historian who lived at this time, records some remarkable sights. He states that a star hung over the city like a sword, and a comet continued a whole year; that the people being at the feast of unleavened bread, at the ninth hour of the night, a great light shone around the altar and temple, and continued an hour; that a cow led to sacrifice brought forth a lamb; that just before sunset chariots and armies were seen all over the country fighting in the clouds, and besieging cities; one night the massy brazen gate at the east side of the temple opened of its own accord; and at another time a voice was heard at midnight from the inner temple, saying, "Let us go hence." One Jesus, thought to be an idiot, or insane, who, for several years before the fall of the city, went about, saying, "Wo to the city, wo to the people, and wo to the temple." Nothing could silence him; at length, the last time of repeating these words, he added, "Wo to myself," and was immediately killed, as it were by accident. These signs were evidently given to draw the people's attention to the fact of an impending calamity, that, giving heed to the warning they might personally escape to some safe position. The sign, intended more particularly for Christians, that would, at that time, be residing in Jerusalem is found in Luke xxi. 20. "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh." This sign is cautionary, and to be improved by them; for he immediately adds, "Then let them in Judea flee to the mountains and let them which are in the midst of it depart out; and let not them in the countries enter thereinto." Verse 21.

It had thus been predicted, beholding the city he wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! But now they are hid from thine eyes. For the days shall come upon thee when thine enemies shall cast a trench about thee, and compass thee round and keep thee in on every side. Luke xix. 42, 43. He then said, When ye shall see Jerusalem compassed with armies, of which I spoke, you may know that its desolation is near; when you must flee from the city. These signs, therefore, belong to a period immediately preceding the destruction of the doomed city. These are not signs of his coming, but they mark the vicinity of Jerusalem's overthrow, and point out that event and that only; he says nothing about his return at that time. His disciples were interested in that event, and, consequently, should know when it was near.

Two great events are brought to view in Christ's narration, the fall of Jerusalem and the temple; and the coming of Christ. Both these events are preceded by signs. Why then should these events and their signs be confounded? Let them be as distinct in our mind as in the Savior's.

We have examined Luke's sketch of narration of the signs of the destruction of Jerusalem; it only remains to compare it with those of Matthew and Mark.

Matt. xxiv. 15. "When ye, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, whoso readeth let him understand." "Standing where it ought not." Mark xiii. 14.

Christ names but one abomination, that of the Desolator. As these abominations have been fully explained in former numbers, we pass them with the additional idea, that Christ wished the disciples to understand that that abomination was Roman and still in the future, and that he uses the term with a full knowledge of what Pagan and Papal Rome would do in after years to the people of God. The directions to flee from the city are very similar in the three Evangelists. One point should be explained. When Jerusalem was compassed on every side with armies, how could they flee out of the city? History shows how flight was made possible. Cestius Gallus, at the head of a Roman army enters Judea in the summer of A. D. 66. He besieges Jerusalem with an army sufficiently powerful to have taken the city in its divided state. Some strange alarm being created one night, he precipitately withdrew his army from its fortifications around the city. The Jews taking courage sallied forth and defeated the Roman general, slaughtering a large portion of his army. This took place in the summer of A. D. 66.

The Christians of Jerusalem, seeing a war impending, retire to Pella, in the kingdom of Agrippa, beyond Jordan.

Titus marches against Jerusalem to besiege it before the passover, A. D. 70. Comes down to Jerusalem some days previous to the passover.

The factions in the city unite at first against the Romans, but afterwards divide.

The Romans take the first enclosure of Jerusalem; then the second; they make a wall round the city, which is reduced to distress by famine. In this was fulfilled Christ's prediction in Luke xix. 43. For the days shall come upon thee, that thine enemies shall cast a *trench* (*χαρακα-Charaka*), ditch, dike, fosse; a fortification, rampart, fence; properly a fortification, or rampart, about thee, and compass thee around, and keep thee in on every side. In June A. D. 70, we close the second period, that containing the signs of the fall of Jerusalem.

No language more literal exists. And the accomplishment is equally literal. The terms "Jerusalem," "Enemies," "Trench" or "Fortification," "Fearful sights," "Great signs," are all literal. No other meaning can here be attached to the words. The evidence of the literal narration and interpretation is accumulating. The first two periods are truly and literally narrated and accomplished. Reason would teach us, that the same laws of language would govern the other periods since they are a continuation of the same discourse.

Third Period—Destruction of Jerusalem.—"And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation." Luke xix. 44. "The days will come, in the which there shall not be left one stone upon another that shall not be thrown down." Luke xxi. 6. The records of Matthew and Mark are similar; Matthew and Mark speak of great tribulation, but say nothing about the fall of the city, but only of the temple. Luke, however, is more definite; for he speaks of laying the city even with the ground; he also says, "When ye shall see Jerusalem compassed with armies, then know that the *desolation* thereof is nigh; He calls them the days of "*vengeance*," "wrath" upon this people; Jerusalem shall be trodden down of the Gentiles." Luke xxi. 24. These are sufficient to show that Christ saw, and predicted the destruction of the city. How and when was this part of Christ's prediction accomplished? For the full record of its fulfillment read Josephus. On the 17th of July A. D. 70, the "sacrifice and oblation ceased." Dan. ix. 27. The Romans become masters of the court of the Gentiles, and set fire to the galleries. A Roman soldier sets the temple on fire, notwithstanding forbidden by Titus.

Titus demolishes the temple to its very foundation in A. D. 71. He also demolishes the city, reserving the towers of Hippicos, Phazael, and Mariamne. For fifty years after Jerusalem's destruction by Titus, it disappears from the pages of history. Under the Roman emperor Hadrian A. D. 135, Hadrian first destroyed the ruins left by Titus, and passed a plough over the foundations of the temple. He erected a new city, and peopled it by a colony of Roman citizens, A. D. 130. He named the new city *Ælia Capitolina*. Here we date the close of the third period. In this terrible overthrow, it is said that 1,100,000 Jews perished and 90,000 were sold into slavery. We see that the fulfillment of the events of the third period were equally as literal as the narration.

Fourth Period—From the Fall of Jerusalem to the Signs of the Second Advent.—This period covers many centuries, yet the narration is very concise.

They are called "*These days*." They were to be called days of great tribulation. "Except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened." Matt. xxiv. 21, 22. Those days are called days of vengeance; distress in the land and wrath upon this people (the Jews). Of the Jews, during that period, it is said, "They shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Luke xxi. 24. During those days there will be three classes of men. The elect-Christians out of all nations; Jews, under the wrath of God, and Gentiles, those of all other nations but the Jews. This is the period of the agencies of the Pagan and Papal abominations—the great period of Jewish trouble, and Christian martyrdom. Christ revealed the events of this period more fully to John in the Isle of Patmos, which will be considered critically when tracing the chains of prophecy in that book of symbols.

This period is noted for its false christs and its false prophets; some we shall notice. During this series of generations, are enumerated about twenty-three false christs; of these Christ says, "Then (during this long period) if any man shall say unto you, *Lo*, here is Christ, or there; believe it not. For there shall arise false christs, and false prophets, and shew great signs and wonders; insomuch that if it were possible, they shall deceive the very elect, I forewarn you. Wherefore if they shall say unto you, Behold he is in the secret chambers; believe it not. Behold he is in the desert; go not forth. For as the lightning (bright shining light) cometh out of the east, and shineth even unto the west; so shall the coming of the Son of man be. Wheresoever the carcass is there will the eagles be gathered together." Matt. xxiv. 23–28.

False Christs.—1. *Caziba.* Under Hadrian, A. D. 130–6. Placed himself at the head of the Jews, called himself their Messiah. He was received by the Jews as their king to restore their nationality. He called himself Barchocheba, the star foretold by Balaam. He raised an army, coined money in his own name. Hadrian raised an army, defeated him with terrible slaughter. He was killed, with a loss to the Jews, in all of about 550,000 men.

2. *Moses Cretensis.*—A. D. 434, under the reign of Theodosius the younger. He assumed to be a second Moses, to deliver the inhabitants of Crete. The people under strong delusion, neglected their lands, houses and all other concerns, and followed him. On the day appointed, Moses led them to the top of a rock, men, women and children threw themselves headlong into the sea, without any fear or reluctance, till so great a number were drowned, that the others had their eyes opened; looking for their Moses, he was missing.

3. *Son of Moses.*—A. D. 520, in the reign of Justin. He entered into a city of Arabia Felix. He oppressed the Christians of that place. He was taken prisoner, and put to death by Elesban, Ethiopian general.

4. *Julian.*—A. D. 529, Jews and Samaritans rebelled against the emperor Justinian; proclaimed one Julian, their king and Messiah. Justinian sent an army against them, and put their Messiah to death.

5. *Mahomet.*—A. D. 571. First professed to be a Messiah. Changed to a prophet.

6. Serenus in Spain, A. D. 721.

7. Twelfth century had many false Messiahs.

8. Jew in Persia, A. D. 1138.

9. False Messiah in Spain, A. D. 1157.

10. In A. D. 1167 another arose.

11. Also, in the same year one appeared in Arabia.

12. A Jew on the Euphrates, A. D. 1177.

13, 14. In A. D. 1174 and 1175, others appeared.

15. A. D. 1500, David el David in Persia.

16. In the same century another appeared.

17. Ismael Sophus in Spain, A. D. 1497.

18. A. D. 1500, Rabbi Lemlem German Jew in Austria.

19. In 1609, a Jew of Cologne.

20. In A. D. 1634, Rabbi Solomon Mulcho.

21. In 1645, a false Christ arose in the East Indies.

22. In A. D. 1624, another arose in the Low Countries.

23. In A. D. 1666, Sabat'ai Sevi, of Aleppo. Was the most remarkable of all the false Christs. This period was an age of tribulation and of false Christs.

(To be Continued.)

SELECTIONS.

(Chicago Tribune.)

The Slavic Federation in Turkey.

The London *Spectator*, a leading organ of the English Liberals, has a semi-authoritative article upon the Liberal policy in the East, which foreshadows some important changes in the political condition of the Balkan Peninsula, or at least intimates that the sympathy of the Gladstone Government will lie in the direction of those changes, which of itself will be a most momentous gain in the estimation of the Slavic victims of Turkish misrule. The *Spectator* intimates that, unless the Beaconsfield Government has made secret agreements of which the country is not aware, and which cannot be disregarded, the policy of the new government will be to convert the Balkan provinces into a Federation which will be the legitimate heir of Turkey, or rather its successor, as Turkey can leave nothing which any people would be willing to accept as a legacy, so that the Federation will appear in the place in Europe which Turkey now occupies.—a consummation devoutly to be wished.

A most important auxiliary in this change will be the Treaty of Berlin, which has never yet been carried out in any of the demands which it makes upon Turkey. The *Spectator* points out how the Federation may be accomplished, and its plan substantially indicates what Mr. Gladstone has more than once urged in his speeches and writings, and what Lord Hartington and Lord Granville have also indirectly suggested. Bosnia and Herzegovnia are not annexed to Austria by the treaty, but are only placed in her custody, as a sort of receiver, and can be erected into a principality under an Austrian Archduke. Servia is independent. Montenegro is independent and has obtained the addition to her territory which she has always wanted. Roumania is entirely independent, and Bulgaria substantially so. Eastern Roumelia is freed from Turkish officeholders, and can easily be made into a principality. Macedonia is guaranteed a constitution by the treaty like Crete, and Greece will shortly be erected into a powerful kingdom with the addition of Epirus and Thessaly, hitherto kept from her by the bad faith of the Tory Government and the obstinate procrastination of the Turks. If, therefore, the treaty were carried out according to its spirit and letter, the City of Constantinople and its environs would be all that is left in the Balkan Peninsula of Turkish insolence, perfidy, brutality, and misrule. A Federation like this, allied for offensive and defensive purposes, adopting common military arrangements, and backed by the sympathy of England, would be a formidable power against any nation that should attempt to invade it. It is estimated that in less than five years from the organization of such a Federation it could put and keep in the field the following forces:

Roumania	100,000
Servia	100,000
Bosnia	80,000
Montenegro	12,000
Bulgaria	60,000
Roumelia	30,000
Macedonia	30,000
Greece (with Epirus, Thessaly)	80,000
Total	492,000

The above is a stronger force than that with which Turkey held Russia at bay so long, while in this case the Federation would have the active sympathy of England, which Turkey did not have.

In answer to the very natural comment that might be made by some, that these provinces would be mere outlying States of Russia, the *Spectator* says:

"So long as they are oppressed by the the rest of the world they naturally look to their one armed friend, fear to displease him, and in the last resort even obey his commands; but, if once made free, why should they be Russian, even in proclivities? Because they are Slav? The Roumanians and the Greeks are no more Slavs than the French: the Serbs are proud to foolishness of their separateness from all the other peoples, and the South Slavs are no more Russian in predilection than the Poles are. People write as if the slavs were of necessity united, and forget that two great branches of the race have contended for 600 years, and that a third has always expressed acute fear of being lost in the vast morass of Russian life. Community of race makes people intelligible to one another, but does not always make them friends; and a Pole and a Russian, or a Serb and a Russian, or a Bulgarian and a Russian, are quite as capable of quarreling as a Virginian and a man from Massachusetts. Do all we English love all Yankees so exceedingly much? It has been one of the oddest circumstances of the controversy now ended, that the men who detest Russia and described her as the most cruel and oppressive of states have always represented her also as a most attractive power, so attractive that Serb, and Roumanian, and Bulgarian will always be her devoted and faithful agents. They will, we verily believe, be among her most unmanageable and refractory neighbors, always ready for any alliance which will release them from attending to St. Petersburg."

The above statement is interesting as presenting the policy of the Liberal Government, and it is a policy which not only will commend itself to all free people, but is one which must sooner or later be realized, whether the English Government lends its countenance and sympathy to it or not. Whatever else the war with Russia may not have done one thing is certain: it was the death-blow to Turkey. She is bankrupt in finances, in material resources, in political possessions. She is beneath contempt as a power among European States. She is shorn of a large part of her area, and, when the treaty is fully carried out, she will be reduced to a capital without a country. Such a skeleton as this, even if it had the disposition to carry out reforms, could not do it. The whole spirit of the treaty aimed at making Turkey a European Power pursuing European methods of rule,—a metamorphosis as impossible as it would be to expect the Afghans, the Tartars, the Chinese, or any other Asiatic caste to Europeanize itself. There is but one alternative left, and that is the foundation of a great Slavic Federation upon the ruins of the Turkish Empire; and if the Gladstone Government can accomplish this, or prepare the way for it, it will leave behind it a noble monument, even if it should fail in every other measure of the reforms it hopes to consummate.

(Our Dumb Animals.)

Extinct Species.

In 1741, the illustrious naturalist, Steller, was wrecked on a small island off the coast of Kamtchatka, since called Behring's Island. There he found in enormous numbers an unwieldly aquatic beast, the rhytina, which he took to be the manatee, which it closely resembled. Peaceful and harmless, browsing on sea-weed, with dull senses, but with strong feelings of attachment for their mates, these beasts seem long to have escaped discovery, in spite of the various expeditions which visited Eastern Siberia after it came into the position of Russia in the latter part of the seventeenth century. This escape was doubtless due to its very restricted range; for it seems not to have inhabited the mainland of Kamtchatka, or America, or the Kurile Islands, or any other part except the remote and desolate spot where it was discovered, and where doubtless for ages it had held, in undisputed sovereignty, its "ancient solitary reign." Unfortunately for it, it was not only equally incapable of flight or of self-defence, but its unwieldly body proved to be excellent eating. The result was, that such was the havoc made by the crews of trading vessels that, in only twenty-seven years from the time of its first discovery, the last survivor was killed and the species entirely extirpated. Another example of rapid extirpation by sailors is that of the gigantic and defenceless ground pigeon of Mauritius (without powers of flight), which was called the dodo, and which, till lately, was only known by some old representations, and a solitary head, two feet, and the more or less imperfect skulls. No specimen of the dodo has been known alive since 1681. The great auk, also now extinct, survived till 1844, and seventy skins, nine skeletons, a variety of bones, and sixty-five eggs of the bird are now carefully preserved in museums. But the most wholesale and regretable destruction of lately-existing animals is that which the natives of New Zealand have effected. Previously to its human colonization that island was inhabited by a number of gigantic birds of various (at least four) species, of which group the little apteryx alone survives.

A Warning Word.

Dr. Horatius Bonar, of Scotland, gives us all timely advice in these words: "Beware of letting go the truth of God; of either denying or disgracing, or depreciating it. 'Hold fast that which thou hast.' The Master is absent; and responsibility in the Master's absence is double responsibility. He trusts us to maintain his truth and to honor his name, till he return. Let his churches be faithful to their trust, honoring him as Prophet, Priest, and King. He may be returning soon. If, on his return, he finds us unfaithful to himself and to his truth, what shall be our recompense? Behold, he cometh! Like a trumpet voice, let that cry go through the Churches; let it echo through earth. His long absence will soon be ended. Let us be ready; let us watch and be ready.

THE RESTITUTION.

E. A. CHAFLIN, Editor.

PLYMOUTH, INDIANA, MAY 12, 1880.

We have not had the time to consider and answer some of the questions proposed for our investigation by different ones. We hope to have more leisure before long. At present we are unable to do more than attend to the most pressing duties devolving on us.

We have received three numbers of *The Trumpet of Israel*. This is a new periodical published at No. 3 Crescent Place, Boston, Mass., at $1.75 a year. It advocates the Identity of the British Nation with the lost ten tribes of Israel, the marked distinction between Israel and the Jews, and the return of both these peoples of the Abrahamic stock to their own land in the near future. It is an *unique*, and, to us, an interesting magazine. We also have received one number of the *Champion*, a journal of Christian liberty and progress published weekly at 132 Nassau Street, New York, at $2.00 a year. This paper also advocates the identity of the ten tribes with the British Nation, gives the news of the day in a condensed form, and makes the prophecies of the Scripture, and the import of the Great Pyramid, special features.

COMMUNICATIONS.

Jesus Tempted to Mistrust God.

Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward ahungered. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Matt. iv. 1-4.

VERSE FOURTH.

"And he answered and said, It is written," etc.

In the third of this series, it was remarked of the Lord Jesus that "though he had the power, he did not provide for himself 'a table in the wilderness;' at all events, he had not done so up to the moment when he was invited to exercise his productive energy for that end." The considerations that had piously restrained him hitherto, inspired the immediate answer to the tempter's advice:—"It is written"—that is, in the Scriptures, my Father's volume of guidance to his children,—"Man shall not live by bread alone, but" etc. Keep it in mind that the adversary spoke of "bread"—"command that these stones be made bread." Bread, as if it had been whispered, you must have,—it alone alleviates hunger, and rescues one in your circumstances from the grave. The word "bread" was used either because the speaker was so ignorant as to imagine that it was indispensable to the support of human life, or, which is more likely, to fix our Lord's mind on that single article—to prevent him from turning his thoughts into a wider channel—the wide range of possibilities, or adequate means in God's providence, whereby in the absence of the ordinary staff of life existence might be easily upheld. All that was designed to make the subject of attack feel more keenly the extremity of his case, and shut him up to an act of compliance with the cunning demand, compliance too at once, without a moment's reflection, for his personal deliverance, by a putting forth of his latent extraordinary force.

But the tempter was foiled. The composure of Christ enabled him to survey the whole position, like a trained swordsman in a mortal encounter, and to fall back on his ample resources—the promises of support—resources of infinite goodness, placed at the command of every pious soul in its most critical emergencies. "It is written, Man shall not live by bread alone" etc. Reason is not appealed to—only the Word, and a Word given ages before as a guiding rule,—an unfailing assurance—to all when in the path of duty, or in the way of God.

The reference is to the experience of the Israelites while desert wanderers, as given in the rehearsal of their wonderful fortunes by Moses when their pilgrimage, and his own life, were about to close. "And he humbled thee, and suffered thee to hunger, and fed thee with manna (which thou knewest not, neither did your fathers know) that he might make thee know that *man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live.*" Deut. viii. 3. When they entered on their long and perilous journey, the question naturally arose how is life to be preserved in the wilderness?—how can we have supplies of bread in a region where seed-times and harvests are unknown? You can live, as if the response had been verbally returned, without bread; God has other resources in his hand, and if you will exercise patience you will soon learn how he can provide for all your wants. Now, to meet the emergency, the outcome of his own will—he desired—gave the word or command, that manna should be the substitute, and by it, regularly provided in the exercise of his amazing beneficence, they were sustained whilst their forty years of wearisome pilgrimage continued. He did not send them into the desert to starve, for that would have been the natural result had ordinary bread been the only life-support. No; bread was only one means, and failing it, and it could not but fail, there was manna, and when requisite the extraordinary bounty dropt day by day from the clouds. In commanding them to pass through the inhospitable region, he mercifully, as it were, bound himself to provide for them a table of some kind, and by that compassionate arrangement he glorified his name, as their Guardian and Friend, so that every servant in after ages might understand beyond a doubt, small as a grain of mustard seed or its shadow even, that whatever is requisite will be graciously supplied in some way to those who honor his will, to it in the line of active obedience, or endurance of trial in sickness or in health.

This was the shield of faith whereby the Son of God quenched the fiery dart aimed at his pure and confiding spirit: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Bread, tempter, as if the blessed lips had said, is not essential to my preservation in any condition of my life; I am here by my Father's appointment, and I know his love and faithfulness will not come short. He knows my situation, and I can depend on him as in more agreeable circumstances. I shall not want longer than he sees fit and proper for me to endure the smarting of hunger. He can ordain manna for my support, as in the case of the chosen tribes of old—he can send ravens as to Elijah with food, he can appoint angels to bring me supplies; his resources are unlimited, his promise cannot fail, and I shall not use my power as you suggest, and thereby relinquish confidence in his assurances of support. I am in his charge, and in a way known to his sympathy and compassion, relief will earlier or later be imparted. The *how* is no concern of mine; I shall not be confounded in the end, for it is written, blessed are all they who put their trust in him."

Few of us who have been accustomed to read and hear expositions of this passage have not been surprised at the frequency with which it seems to be mis-apprehended in its point and drift. Usually the meaning is given after this fashion:—I can live without bread; that is a poor concern at best; my support even now is the spiritually nutritious word or communications of my heavenly Father; all else is too insignificant for a moment's thought. Poor man is almost exclusively engrossed with anxiety as to the bread that perisheth, but though at present I am in need of food, I have meat to eat that the world knows not of, and am abundantly satisfied with it.

There is truth in this, yet it has, in our view, no bearing on the case in hand. As a reply, it misses the mark. It represents the speaker away from common sense into what seems very like a region of dreamy fanaticism, instead of returning a plain and most effective answer to the enemy's suggestion. The Savior required bread—physical nourishment—and nothing spiritual could take its room. What can chapters and verses do for one who is an hungered? He must have substantial, *bona fide*, provision, and rehearsing the sweetest parts of Scripture as an equivalent for nature's demand will only tantalize the sufferer, and leave him to the action of organic laws, ending in death. Bread and not Bible, in other words, is what the famished require. What would floods of direct divine inspiration do for a man expiring in want? Does God mock men? Never; food for the body, celestial truth for the mind; but they have their own sphere of utility, are never interchangeable, and only ignorance could pretend in any condition that the one might be employed in lieu of the other. In fact, if one could say, I need no dinner I have the Bible, another might rejoin, and I need no Bible, Old or New, for I have dined to my heart's content. But rightly understood the Lord does not intimate that he has a substitute for human food in his Father's precious word, or in anything else. He neither had bread, nor anything in its place; but he tells us what he had would do in these very trying circumstances, viz., wait for bread or something equally appropriate, till his Father above should be pleased to send it, and of course, refrain from acting for his own relief as if the golden promises were smoke. In other words, he may be understood to deliver himself thus:—I am not dependent on bread;—it is my Father's effective word, I rest my safety. To him belongs exhaustless means of relief. He will not forsake me. What deliverance may arrive, I know not; but this I know deliverance will come opportunely in obedience to his command who is master of nature and her laws.—So the tempter failed to persuade him to act as if he had thrown off confidence in his Father's superintending watchfulness. Faith rose in its simple might, and Satan fell. It was true of Jesus, as it is of each holy child of God,—"The just shall live by faith." In the same way he worsted the arch-foe in other temptations, recorded in the succeeding verses, and came off more than conqueror through him that loved him. By understanding the first trial, which we have reverentially endeavored to elucidate, any one may readily understand the other cases, for the same principle of power—power drawn from absolute reliance in what God has commanded God has promised, applies to them all, and to every possible instance in which loyalty to the Supreme Ruler and child-like repose in the good Father's word is subjected to trial.

At the close of the temptation the devil left the exalted sufferer, and "angels came and ministered to him." They appear on the scene by divine command, we may be sure; and their very presence would cheer him in his loneliness and distress. It was heaven manifestly on his side,—a symbolized message in radiant forms of approval from the awful throne. The immortal visitors were delayed till what was deemed the fittest moment in the wisdom of God. To the mind of flesh, they might in kindness have been despatched at an earlier hour, but the tarrying was ordained for the best, evolving the faith of Jesus in that degree that ennobles his character, and opening their lips in songs of adoration to a fallen world. They ministered to the Son of God. What food they brought, we are not informed; food they would certainly bring, and we may hold our curiosity in check. If not bread, why, then it was something else that refreshed his weary frame. It came in answer to his trust, and explanatory of the words he baffled Satan's attempt with—Man shall not live by bread alone, but by any means that Omnipotence may desire.

So in like manner, my brother on the dusty way, we are authorized to trust the sure word, and our divine Father's character. With him all things are possible, and he delivers at no time to faith what he is unable to realize. Backed by Omnipotence is this eternal moral fact—he "cannot lie." Then, like your Elder Brother trust; trust him when friends are near and prosperity smiles; trust him when you are in the wilderness, all in solitude, and the last refuge gone, save his own arms expanded to receive his quivering, perhaps bewildered, child. In want, while living in his service, it is your privilege to count on his aid. Appeal to him;—his ear is open to your cry. He knows what you require—his very character is suspended on your deliverance.

In your trials, and they may be very grevious, yet not to be compared, one may venture to assume, with the tragic loves of Calvary, and the tortures of martyrs and confessors,—in your trials, especially when the basket and the store are empty, imitate, we again with all possible emphasis say—imitate the Lord Jesus, who dealt with his Father alone. Run not to God, and then to man. In appealing to man you are not honoring him in the day of your affliction. Appeal to your Father alone. Trouble not yourself as to *how* you may be delivered. Can the uncreated intelligence be baffled, like yours? Can the arm from which suns and planets are suspended, fall like thine?

CONCLUSION.

It may be profitable, before laying down the pen, to invite close attention to the circumstance that while man may be sustained in life during its present aspect by different instrumentalities under the divine selection, as necessity dictates to his wisdom, there is but one mode whereby a higher and more lasting existence can be reached and preserved. For our time-life there is bread, and flesh, and fish, and fruits and "manna", and for ought we know a host of other means at his behest to maintain those who in the fulfillment of pious duty must be specially provided for. He may even fall back on mere power, without the intervention of any material agency whatever. Indeed, there are many words, or fiats, at his choice, so that nothing bounds the sweep of his sustaining generosity. But there is only one bread that endureth unto "life eternal." He has determined on but one way of immortalizing men, and to this method he is, after the counsel of his own will, self-limited. As a result, life for man hereafter independent of the now glorified Emmanuel, is absolutely impossible. There is no choice of fate, words,—words fraught with all-conquering might,—in this case. God has left himself none, and it is of vast moment that this peculiarity should be thoroughly understood. "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you."

Never was there a more fatal blunder than when it was conceived, and daringly promulgated, that God had willed our race to interminable individual duration, independent of conditions. That leaves choice in the matter out of man's sphere entirely. It make immortality simply *fate*, which is unalterable. Sad will be their disappointment who depend on such a calculation, when the lake of fire gleams before their sight. Having rejected or disregarded Christ—the Immortalizer, they must perish in the burning flood. Immortality is his gift, or the gift of God to man through his mediation. "God hath given"—made a gift—"to us of eternal life, and this life *is* in his Son." My friend, the gift is there for you, and *now* for you there. Seeking unending existence, expecting it, at any other source is simply throwing the last hope away. We know that you are welcome to enjoy it, and urge you to close with the easy terms ere the day's sun goes down.

W. G. MONCRIEFF.

London, Ont.

NEWS ITEMS.

BELGIUM—TO FRENCH JESUITS.

BRUSSELS, May 7.—A stormy discussion took place in the chamber of representatives to-day on the bill prolonging the law relating to the treatment of foreigners in Belgium. The minister of justice announced that the line of conduct of the government toward French Jesuits, should they come to Belgium, would be precisely the same as that adopted toward members of religious bodies expelled from Germany. If religious confraternities came to Belgium, the law would be enforced against them.

LONDON, May 7.—A dispatch from Shanghai says: China has fully resolved upon war with Russia. The Chinese officials boast of their long preparations for war, and say that Russia well knows China's efficiency to carry it on.

THE TREATY OF BERLIN.

LONDON, May 7.—It is rumored that the cabinet has under consideration the issue of a circular note to the European powers, inviting their co-operation in securing the unfulfilled parts of the treaty of Berlin.

RUSSIA.

LONDON, May 7.—A correspondent of the Daily *News* at St. Petersburg says he has reason to believe that if the Montenegrin convention is not executed immediately Russia will propose a joint note to the Porte, and that the powers have decided to concert measures to protect Montenegro, prevent conflict, and insure fulfillment of the Berlin treaty.

An emphatic denial is given to the statement that foreign Jews are being expelled from Russia. On the contrary the regulations against the residence of Jews in several provincial towns have been suspended by order of the minister of the interior.

TURKEY—A BREAD RIOT.

LONDON, May 7.—A Constantinople dispatch says: The inhabitants of the town of Bitlis have revolted against the governor in consequence of a scarcity of food.

COMMAROFF'S ASSASSIN.

The council of war unanimously decided that the assasin of Col. Commaroff's guilty. Sentence of death will be pronounced Monday, and the prisoner will be executed in the course of a week.

GREAT BRITAIN'S DEMANDS.

Sir Austin Layard recently made a communication to the Sultan, which has produced in Turkish official circles the conviction that the British government will confine itself to insisting upon complete execution of the Berlin treaty.

SWITZERLAND—ACCIDENT IN THE ST. GOTHARD TUNNEL.

LONDON, May 7.—A Geneva dispatch says: Part of the roof of the St. Gothard tunnel, 6,300 metres from the south entrance, fell on Thursday, killing three workmen.

ST. PETERSBURG, May 7.—A letter from Col. Prejevalsky, the Russian explorer, dated Si-Ning, China, March 20, announces the safety of his expedition.

RUSSIA—CROP DESTROYERS.

ST. PETERSBURG, May 8.—The beetle, which ravaged the crops in Poltava and Ekaterinoslav in 1878, has been found in large numbers in Larvalstadt, and the peasants fear to sow the spring crop. The greatest alarm prevails in Tiflis in consequence of the discovery of locust eggs. Unless they are exterminated before development, famine through the Caucasus will be inevitable.

AFRICA—BATANGA DESTROYED.

LONDON, May 10.—Batanga, on the Cameroons river, on the west coast of Africa, has been bombarded and burned by the British on account of the capture and ill-treatment of British subjects by the natives.

The Basutos are surrendering their arms. The colonists believe this to be the closing act of the troubles in South Africa.

OLDEST FEMALE PENSIONER.

WASHINGTON, April 25.—A colored woman died at an asylum for the aged here yesterday who is said to have been 117 years old. She was the widow of a sailor who was killed in the war of 1812, and has been drawing a pension for over sixty years, being the oldest pensioner on the widows' roll.

A despatch from Paris says: "The caravan which went on a preliminary survey for the proposed Sahara Railway has returned to Algeria. They thoroughly explored the country between Ouedrhin and Elcolcah, to the south of which they received passes through the great sand-banks barring the Insalah route. They were quite unmolested."

SENTENTIOUS PARAGRAPHS.

Care for what you say, or what you say will make you care.

Keep aloof from sadness, for sadness is sickness of the soul.

It is not in the bright day, but only in the solemn night, that other worlds are to be seen shining in the long, long distances.

Be graven on my inmost soul,
This word of truth divine:
"They that turn many to the Lord,
Bright as the stars shall shine."

If we could only read the secret history of our enemies, we should find in each man's life sorrow and suffering enough to disarm all hostility.

No man can lift himself above the world unless he takes hold of something higher than the world; he cannot lift himself out of himself unless he grasps something higher than himself.

Every man or woman who has gained wealth, position or fame, has learned, what every young person ought to know on the threshold of life, that there is no royal highway to success other than patient hard work.

Too often we fold our hands in sleep,
In the summer sunshine lying,
While the boy lies there in a tangled heap,
And the vines and flowers are dying;
Then rise, when the winds blow bleak and cold,
To fret o'er the ruin, the rust, and the mold.

Meditate long, meditate humbly on what it is to have a Creator, and comfort will come at last. If broad daylight should never be yours on this side the grave, He will hold your feet in the twilight that they shall not stumble, and at last, with all the more love, and all the more speed as well, He will fold you to his bosom, who is himself the Light Eternal.—*F. W. Faber.*

A SINGLE STAIN.

Do young persons ever think how little it takes to stain their characters? A drop of ink is a very small thing, yet, dropped into a tumbler of clear water, it blackens the whole. And so the first oath, the first lie, the first wrong act or thought of evil, may seem trivial, but it leaves a stain upon the character. Look out for the first stain.

Fair is the land which faith espies
Blooming beneath unclouded skies,—
Where weary saints in robes of light
Shall rest with infinite delight;
Where death's tyrannic sway is o'er,
And friends will meet to part no more;
Where grief shall in no bosom dwell,
And none shall speak the word, Farewell.

THREE IMPOSSIBILITIES.

To overestimate the greatness of redeeming love; to overestimate the joys which God hath prepared for those who love him; to overestimate the obligation under which we are laid to consecrate our time, our talents, our fortunes, and all that we have and are to the promotion of God's glory and the happiness of our fellowmen. With such a consecration, no man has ever avowed, or ever can say on a dying bed, that if he had his life to live over again he would serve his Master less zealously, and would do less for his country and for his kind.—*Dr. Hall.*

So live that, when thy summons comes to join
The innumerable caravan, which moves
To that mysterious realm where each shall take
His chamber in the silent halls of death,
Thou go not, like the quarry-slave at night,
Scourged to his dungeon; but sustained and soothed
By an unfaltering trust, approach thy grave
Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams.
—*Wm. Cullen Bryant.*

Over 100,000 copies of the Scriptures or portions of the Scriptures in Spanish have been sold by the British and Foreign Bible society in Mexico; and more than fifty congregations have been gathered and organized into a native Episcopal church.

SELECTIONS.

(Correspondence of the N. Y. Observer.)

Algiers and Its Martyr.

ALGIERS, April 5.—You will enjoy a letter from here, as so few Americans come to such a remote spot. It is by steamer forty hours from Marseilles, and in coming out of the harbor of the latter place we passed the romantic and memorable Chateau d' If, situated high up on a rocky promontory; and later in the voyage passed between the islands of Majorca and Minorca. Marseilles is a bustling, active city, with an immense trade, and resembles an American town. We reached Algiers early this morning. I wish you could see the strange sights—the filthy Arabs. At every turn one sees the blank, staring background, ragged and picturesque figures, and Oriental, paved interior courts, such as Gerome's pencil has made so familiar. The town is on high ground, in an immense horseshoe-shaped harbor, with hills behind; and in the distance the Atlas Mountains form a misty background, sloping on the other side miles away, until lost in the deserts of Northern Africa. I spent some time in a mosque to-day, watching swarthy Mohammedans, draped in white, kneeling toward Mecca, and at intervals prostrating themselves before insignia of the Prophet, and touching their foreheads on the ground in abject idolatry. I could not walk on the rugs without taking off my shoes, and therefore stood by the door, on the pavement bordering the mats. The Arab population, for the most part, are *porteurs*—that is, they have been but here about nine hundred years,—the aborigines being the Kabyles, whose dress differs from the former chiefly in that their legs are bathed in bandages of cloth. The latter are magnificent men—tall, strong, ragged, fierce, and filthy. The women are presumably ugly, although only their eyes are visible. And now I will tell you a story,—the outline I heard before coming here,—and which is indeed true.

GERONIMO, THE ARAB MARTYR.

Many hundred years ago an intelligent Arab boy was taken to England and educated, and became a Christian. In mature manhood he returned to Algiers and sought the conversion of his fellow men in Algeria to the Christian faith, incurring thereby the displeasure of the more powerful followers of Mohammed. It chanced that the Dey of Algiers was building a *mosk* or dock about the same time, and one day he summoned Geronimo before him, and told him he might choose between renouncing the Christian faith and the alternative of being buried in the concrete rock-work of the *mosk*. He refused to forego his faith, and the Dey ordered his followers to seize and bind him with *ropes*, which was done accordingly. Once more he was asked to return to the faith of his ancestors, and refused. "Then let the Christian dog die," said the Dey; and Geronimo was thrown into the *mosk*, and concrete poured upon him until he was seen no more. Three centuries after, when the French had become the owners of the province, it became necessary to rebuild the *mosk*, and the work of removing it was begun. A certain antiquary, who owned a book in which the mode of Geronimo's death was described, called attention to the manner of it, and suggested working carefully until the supposed location of the remains of Geronimo were reached, and then pouring liquid plaster into the place, hoping thus to get a cast of the body, should the story prove true as regarded the manner of the martyrdom and the place where the body lay. When the mould had been allowed time to set in the opening, it was broken out carefully, and the exact semblance of a human form, lying horizontally and and bound with *cords*, was found; and to-day I have seen this mould in the Museum of Algiers, in the original position, face downwards. The body has marks of many contusions caused by falling stones, but is otherwise quite perfect, especially the face, which is characteristically Arabian.

New English Books.

Bible Triumphant. By Mrs. H. V. Lloyd. Paper boards. A reply to "161 false assertions of the Bible." By A. J. Davis. An able refutation of Infidel charges.

Formed Words for Moral Scripture. By Mrs. H. V. Lloyd. Cloth $1.00. Many of our friends are familiar with the names of this book, but the headings of the several chapters will show its value. Chap. 1. Origin of the Bible; chap. 2. Sacred books of other nations; chap. 3. Science and the Bible; chap. 4. Need of the Bible; chap. 5. Testimony of the Books; chap. 6. Early progress of truth; chap. 7. Miracles; chap. 8. Prophecies of Christ; chap. 9. Babylon; chap. 10. Idolatry; chap. 11. Heathen Oracles; chap. 12. Objections answered; chap. 13. The Unity of the Scriptures.

Hades, or the Intermediate State of the Dead. By Henry Constable, A. M. Cloth, $1.00. Presents the Bible decision of the state of men between death and the resurrection.

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POETRY.

An Exhortation.

JOHN L. WINCH.

Have your lamps all trimmed and burning,
Filled with love and holy yearning,
Waiting for your Lord's returning.

Gird yourselves, and be in waiting,
Nothing from your zeal abating,
Worldly pomp and glory hating.

Be ye patient and forbearing,
In reproaches meekly sharing,
In the right, be brave and daring.

Poor in life and low in station,
Mind it not, for your relation
Is by faith, in God's salvation.

Things are waxing old and hoary,
Soon will down the promised glory,
Burden of the prophet's story.

In the East, the light is breaking,
Palestine to life is waking,
European thrones are shaking.

Soon, ah! soon the heavens rending,
Will reveal the Lord descending,
To a reign of peace unending!

COMMUNICATIONS.

The Mission, Work and Nature of the Holy Ghost.

This subject is one of the greatest importance from the fact that, without the doctrine of the Holy Ghost or "Holy Spirit of promise," divine revelation, the written word of God, the preaching of the gospel, its hearing, or ordinary understanding of the same, would avail us nothing. It would be but a dead, empty letter without it. This is the only great moving, living power of it, and can alone render it "the power of God unto salvation." The whole scheme of human redemption, as grand as it is, would be but as the dry bones of the Valley of Ezekiel's vision save that system and scheme is richly impregnated with the all-vivifying influences of the Holy Ghost. Save "the spirit of life from God" enters into it, energizing and endowing it with vitality and power like the prophets' resurrected army, and the slain witnesses of the Apocalypse standing *them upon their feet, placing them in* the occupancy of life. We look upon Adam here before the breath of life from God was breathed into him and he became a living soul, as a faithful figure of the whole gospel system while destitute of this living principle. The Holy Ghost diffused through it. You have all the sublime plan in the most beautiful form and exquisite symmetry, perfect in its every part, but what is it unless the spirit of life *from* God has permeated it and has invested it with quickening energy? Nothing more than the dead though admirable structure and beautiful organism of Adam before he was made alive with the breath of life *from* him who alone has life in himself. Hence, seeing the importance of the subject and the fact of its being lost sight of, not only by the masses in Christendom, but also by many who claim to be waiting for the coming of Christ. Moved by a sense of duty, we would put forth an effort to revive this doctrine and restore it to its proper place in the estimation of all who are in search to know "what is truth?"

And, now, to be as explicit as possible, we shall contemplate the subject under the general heads: The Mission, Work and Nature of the Holy Ghost. Have not selected any one passage of Scripture—the popular method—as the basis of our remarks, but prefer to take the whole word of God to range through, being more likely to get at the truth of the matter.

1. The mission of the Holy Ghost. This will occupy our attention but a few minutes. Let us see, then, what the divine testimony affirms respecting this point. Before our Lord ascended up on high he promised to send it into the world, and taught that its advent would be readily recognized by the church, not only by external demonstrations and supernatural phenomena, such as miracles, etc., but by internal evidences, witnessing to the heart and soul of believers in a way unperceived by the world. And this is the solution of the apostle's inquiry: "Lord, how is it that thou wilt manifest thyself unto us and not unto the world?" "Jesus answered and said unto him, if a man love me, he will keep my words, and my Father will love him, and we will come (i. e., through the medium of the Holy Ghost, as we should understand, ever maintaining the doctrine of the proper and separate personalities of both the Father as superior and self-existent, and the Son as subordinate and first begotten one) and make our abode with him." John xiv. 22, 23. "Nevertheless I tell you the truth; it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." John xvi. 7. "But when the Comforter is come, whom I will send unto you from the Father, even the spirit of truth, which proceedeth from the Father, he shall testify of me." John xv. 20. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John xiv. 26. "Howbeit when the spirit of truth is come," etc. John xvi. 12. "But wait for the promise of the Father," etc. Acts i. 4

These few texts are sufficient to show the fact of its divine mission. Our Lord pledged his word as a consolation to his sorrowing disciples that it should come and make up for every want to them of his absence. It appears that its possession could not precede his departure, as he says, "It is expedient for you that I go away," etc. And this is evident from the fact of what he declared at the feast, or rather what John affirms in his comment on our Lord's saying, "In the last day, that great day of the feast, Jesus stood and cried: If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scriptures hath said, out of his belly shall flow rivers of living water. But this spake he of the spirit, which they that believe on him should receive, for the Holy Ghost was not yet given; because Jesus was not yet glorified." John vii. 37-39. Subsequent to his exaltation we find that it comes, and in its first descent "As of a rushing mighty wind, and it filled all the house where they (the disciples) were sitting. And there appeared unto them cloven tongues as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the spirit gave them utterance." Acts ii. 1-4. "Therefore being by the right hand of God, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear." Acts ii. 33. "Repent, and be baptized, every one of you in the name of the Lord Jesus, for the remission of your sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children," etc. Acts ii. 38, 39. Its mission and advent, then, is fully established from the foregoing citations, but we are not to understand that this was its first introduction into the world, as the prophets doubtless were under its influence, as the apostles inform us that "Holy men of old spake as they were moved by the Holy Ghost." Men of God in all ages prior to this had been under its special influence and instructions for special purposes in the divine economy of redemption in preaching, prophecying, and in writing according to the will of God, the result of which we have chiefly in the precious volume of divine inspiration—the founding and perpetuation of the church. Its possession was then limited to a few select individuals and not known under the name which it now bears, neither did it assume the forms that it did in the apostolic age, such as a dove or cloven tongues of fire; yet it may have appeared visibly to the ancient fathers in other forms equally as wonderful, for it is not unlikely but that the burning bush, as seen by Moses, the flaming sword cherubim placed at the entrance gate to Eden, and the shining seraphim as seen by Isaiah, and the mysterious and fiery looking wheels and "living creatures" as described by the prophet Ezekiel were all but so many manifestations of this wonderful personage, or rather personages, as we shall see under its proper head.

The Holy Ghost was given in those ages to but a few, and its benefits conferred but upon one nation—the Hebrews. But here it comes in our times as a free gift, by virtue of the one offering of the Lamb of God, and is conferred indiscriminately upon all out of every nation under heaven who comply with the specified conditions of the gospel. As it is said: "And we are his witnesses of these things; and so also is the Holy Ghost, whom God hath given to them that obey him." Acts v. 32; compare Luke xi. 13. "While Peter yet spake, the Holy Ghost fell on all them that heard the word. And they of the circumcision were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost." Acts. x. 44, 45.

This is the sense, then, we are to understand in which it was not given prior to our Lord's ascent into heaven. It was only given then to one people, and but few of them; those being the patriarchs and prophets, and duly authorized leaders of the Jewish people. But now it is like the general announcement of the angel in reference to our Lord at his birth. "Behold, I bring you good tidings of great joy, which shall be to all people," both the Jew and Gentile; while its work was confined to but a few miracles, comparatively—the filling out the canon of Scripture which pointed to a work which was destined to be accomplished subsequent to the atonement—a work prefigured by the blood of bulls and goats on Jewish altars slain, and in the washings and various offerings presented under the Aaronic priesthood. We allude to the work of the cleansing of men from their sins and iniquities "by the washing of regeneration, and renewing of the Holy Ghost," which God is pleased to "shed on us abundantly through Jesus Christ our Savior; that being justified by his grace, we should be made heirs according to the hope of eternal life." Titus iii. 4-7. And this is the section which shall now engage our attention for a few moments.

2. The particular work of the Holy Ghost. The work of the Holy Ghost, then, in the wise and beneficent economy of human redemption, we she ' God, is a great one, when we reflect that it is through its instrumentality that the natural deadness of the sinners' heart is removed, awakening him to the appropriate functions of a new and spiritual life. Man never can be created anew in Christ Jesus except he be reached by this life-giving power. There is no other power under heaven instituted of God. Take him in his fallen state out of the first Adam which tendeth to death, and place him in the second Adam which tendeth into life—save this divine power—so that, unless men and women come under its blessed influence and are re-quickened, re-created, transformed and transfigured into the life and image of him who came to give life, he cannot be saved, "for there is no other name or way under heaven whereby men can be saved." Acts iv. 12. For as much as our salvation depends on the life of Jesus Christ, in us planted there by the power of the truth of God through the agency and energizing operations of the Holy Ghost. Its work is diversified and vast, though all tending to one grand focal point, namely: The presentation to Christ at his coming of "a glorious church not having spot or wrinkle, or any such thing, but that it should be holy and without blame." In a word, it is the only agency of a new creation.

The word of God is very explicit on this, but let us turn to the word and get its expressions on this highly important point. "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment." John xvi. 8. This, it would seem, then, is his introductory work under the gospel, to convince men of the great truths contained in that gospel. "But the Comforter, which is the Holy Ghost whom the Father will send in my name, he shall teach you all things and bring all things to your remembrance," etc. Here he is represented as a great teacher and a quickener of the memory. "The spirit of truth he shall testify of me." Here he acts in the capacity, testifying to the Sonship of Christ, as also in the case of the Apostle Paul. "Save the Holy Ghost witnesseth in every city that bonds and afflictions abide me." Witnessing, also, to our adoption into the great family of heaven. "The spirit itself (mark, not the word itself, but the spirit itself,) beareth witness with our spirit, that we are the children of God." Rom. viii. 16 Now, John says, "If we receive the witness of *men*, the witness of God is greater, for this is the witness of God which he hath testified of his son. He that believeth on the Son of God hath the witness (where, in some external phenomena, some open miracle, some historic fact in the written word? no but) in himself." 1 John v. 9, 10.

It is an internal testimony. He is an unerring guide and voucher for all that is promised of and by the Lord Jesus, dictating in harmony with the divine will, taking of the precious things of Christ, and both his beauty, glory and excellence, and the things of his which he so freely gives to the church, unfolding spiritual things, revealing future destinies of things, penetrating into some of the deeper mysteries of the gospel which have been hid from generations and for ages. This is obvious from the following: "He will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will shew you things to come. He shall glorify me; for he shall receive of mine, and shew it unto you." John xvi. 13, 14.

Here is proof positive that the Holy Ghost is not co-equal with God the Father, and the third person in the trinity and direct emanation from God. Here is proof that it is a subordinate power, not only to the Father, but also to the Son. But we will speak more at large on this in its proper place. "Eye hath not seen, nor ear heard; neither have entered into the heart of man the things which God hath prepared for them that love him; but God hath revealed them unto us (how?) by his spirit, for the spirit searcheth (or searcheth us to search) all things; yea, the deep things of God, for what man knoweth the things of man save the spirit of man which is in him?" Even so the things of God knoweth not man but by the spirit of God. This shows the importance of the spirit's work, the necessity of a mutual recognition with the parties negotiating. "Now, we have received not the spirit of the world, but the spirit which is of God; that we might know (be assured of) the things which are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, (oh, how much wisdom there is of men, men standing high in Christendom, and how many they have to listen to them who settle down on their teachings and are willing to pay them large sums of money per annum for such preaching, while God says the end of such—or "harvest —shall be a heap in the day of grief and of desperate sorrow," or, as it reads in the margin, "removed in the day of inheritance, and there shall be deadly sorrow." Isa. xvii. 9-14,—but we return,) but which the Holy Ghost teacheth; comparing spiritual things with spiritual things." John xvi. 13-15; 1 Cor. ii. 9-14.

This last quotation shows explicitly the paramount importance of the spirit's work, and presents him as a grand illuminator and unfolder of the import of the written word. You doubtless have heard of pictorial and illuminated *Bibles*, and have seen them, but you may never possess one truly so unless the Holy Ghost broods over it, imparting its heavenly glow, irradiating its pages with celestial light when that great light darts down from heaven, like "the angel (light) standing in the sun," Rev. xix. 17, or the angel light shedding its bright radiance on the earth—i. e., the church —illuminating it "with his glory," scattering its burning rays over the sacred pages then you have an illuminated Bible, and not before; one that will be beautifully illustrated and a highly pictorial one, too, for that same angelic illuminator (you will see by and by why we adopt this term) will take of the things of Christ's and of heaven, and which belongs to the Kingdom of God in the name of Jesus, and display them before you. A few passages occurs similar to this: "At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the (worldly) wise and prudent, and revealed them unto babes." "And he answered and said unto them, because it is given to you to know the mysteries of the kingdom, but to them (without) it is not given." Matt. xi. 25; xiii. 11. "And he saith unto them, but whom say ye that I am? And Simon Peter answered and said, thou art the Christ, the Son of the living God. And Jesus answered and said unto him, blessed art thou Simon Bar-jona, for flesh and blood (i. e., through no human means and contrivance have you acquired this important knowledge flesh and blood) hath not revealed this unto thee, but my Father which is in heaven." Matt. xvi. 16, 17. Paul says, "But when it pleased God, who separated me from my mother's womb, and called me by his grace to reveal his Son in me, (that was a far more greater revelation to the apostle than the one he had on his way to Damascus when he saw the Lord Jesus in open vision "above the brightness of the sun," as he might be still an unchanged man in heart with all that, but when God revealed his Son in him it brought him far nearer to Christ than ever. It was Christ in him, then the hope and only true or well founded hope of glory; he could then say, "Christ liveth in me," "I live by faith on the Son of God who loved me and gave himself for me." He had not such deep and rich experience as this at the time of that vision on his way to Damascus. Let the high importance of this thought answer as an apology for this slight digression,) that I might preach him among the heathen: I conferred not with flesh and blood,"—i. e., he did not consult with any man or body of men as to his duty as to how he should preach, what he should preach, and where he should preach, but straightway went and preached, God being with him. Gal. i. 15, 16.

And the fact of Paul praying in the behalf of the Ephesians to give unto them the spirit of wisdom and revelation in the knowledge of Christ, that the eyes of their understanding might be enlightened, etc., Eph. i. 17, 18, together with many other texts which might be cited, but for want of time and space, which all goes to prove, most conclusively, the actual necessity of a special revelation, in order to properly understand the Scriptures in the sense, especially, of a saving knowledge, and this is through the instrumentality of the Holy Ghost. They show that Christ can appear nothing more than a root out of the dry ground without any fair form or comliness, and that it is only by the revelation of the spirit of God that he appears the one altogether lovely, rendering his name as the most fragrant ointment poured forth.

WILLIAM SHEPHERD.

(To be Continued.)

LETTER DRAWER.

Editor Restitution: I enclose a short article which I wrote last March, after Geo. B. Wendling lectured here. If you see fit to give it a place in our paper all right, if not it is all right. I hope the space may be better filled. I was very much filled at the blundering way in which it appeared, you will see I turned only to the points where he presumed to search Scripture, and I did it hoping some might be led to see the vain philosophy of such as he. We are commanded to sow beside all waters. It is for us to obey, and leave the result with the Great Father who doeth all things well, and he only knoweth the end from the beginning. You will no doubt be pained to hear that our dear Sister Rock has been, and still is very ill. That most fatal of all diseases, consumption, has been preying on her system for the past four years, and this spring she seems more feeble than ever before. She is a little better now, but has been very feeble for the past five weeks. She is resigned to our Father's will, but longs for the coming of the Just One. With me it is hoping against hope. How we long to see her restored, but thanks be to God, the blessed hope of immortality and eternal life, free from all pain, sin, and sorrow is ours. The promise is sure. The prize is worth contending for. The waiting will not be long. Your sister in hope of life,

CARRIE WILLIAMS.

St. Joseph, Mo.

Editor Restitution:—We would not be without the paper, for it is the only preaching we have in this part of the world. We are alone, so far as members are concerned, but we have God's Word with us, which is a great comfort and satisfaction; and the best of all it is the sure foundation of our eternal salvation. We hoped by this time to have had some money to send to help the paper out of its indebtedness, but circumstances have thrown me into such a condition that I cannot send any thing at present, but hope ere long to be able to do something.

Yours in hope of the soon coming kingdom.

J. J. CHAPMAN.

Clay Center, Kan.

Editor Restitution:—Will you please send our paper to this office. We are alone in the faith in this part of the country, and it is a great satisfaction to us to read the paper, as we have no other preacher. We have not heard a gospel sermon since Brother Hatch preached to us in Champaign county. We would like very much to hear some one once more, but as we are not able to send for a preacher, we will have to be content with reading the paper.

Your brother and sister in the faith.

JOSEPH & MATTIE HOLLEY.

DIED.

INNES—At Sacramento Cal., on Wednesday, April 23, 1879, Charlotte A. Innes, of Consumption, aged forty-six years, five months and six days.

Sister Innes was the wife of Bro. Peter Innes, formerly of Aurora, Ill., and had been a believer for over twenty-five years. Her faith in the gospel was strong, steady and unwavering. She honored her profession by a consistent walk in accordance with the truth, and left an example in this respect worthy of imitation. Sister Innes was a woman of noble qualities. Naturally quick of perception, intellectual, with good executive ability. She was a true and devoted wife, a fond mother and an affectionate sister and friend. For a number of years she was a sufferer, and knew that some day she would fall a victim to consumption. It was hoped that her removal with husband and family from Illinois to this state last fall would have delayed the fatal issue, but her disease had progressed too far before the step was taken. Disappointment, too, had a great influence on her mind. The family were expecting to meet a daughter who had lived here for eight years, but on their arrival it was to find she had died only a few days before of typhoid fever. This shock was so sudden and unexpected that sister Innes never fully recovered from it. When nearing the close of her career she was sorely for a release from suffering, and desire to be at rest. The writer spoke to the friends at her funeral on the faith and hope which sustained her in prospect of death. May her bereaved husband and children copy her example so far as she followed Christ.

S. WILSON.

RESTITUTION FUND.

ANSON, Fulton Co., Ind., Nov. 29, 1879.

Editor Restitution:—With your permission I will make an appeal to the brotherhood for help to support THE RESTITUTION for the year 1880 and to the 15th weekly visits.

Now, dear brethren, I call upon one and all who feel themselves able, to donate to the cause of Christ the small amount of $4.00 between this and the first of January.

Dear brethren, we could do this with a few exceptions, if we just thought so. I am well aware that some brethren have contributed nobly, but I make this appeal in a special manner to those who have heretofore done nothing as a free-will offering.

Dear brother, do not say, I am too poor! Perhaps you are doing that noxious weed, tobacco, in some form. Consider for one moment how we who claim to be the chosen of God are sorely stricken that we cannot support a weekly paper.

We do hope that everyone will respond to this appeal. Please let us hear from all those who can not or will not pay the $3.00, and will they please give us their excuse. I am also a poor man. My name is Abraham Fontious. I am 39 years old and have a large family to support. I have a small farm of 40 acres. I farm and work at the carpenter's trade to support my family. I use neither tobacco nor intoxicating drinks.

And, dear Editor, I will enclose $1.00 to commence on. I read THE RESTITUTION, and the Bible, and I hope to meet you all in that coming kingdom. So, farewell.

ABRAHAM FONTIOUS.

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ANNOUNCEMENTS.

The Lord willing I will be at Brother Griffin's the first Sunday in May, meeting to commence on Friday night. The second Sunday in May at Gospel Grove, and at Warsaw the third Sunday in May. The fourth at some other point as brother Joseph Meadows may appoint. J. S. HATCH.

According to previous announcement, the second quarterly conference of the Church of God will be held, the Lord willing, at the pleasant Ridge School house, commencing the 21st of May, and to continue over Sunday. This place is situated only a few miles south of Jewell Center, Jewell county, Kansas, inviting brethren from a distance are expected. An invitation is extended to all to come and help along with the meeting.

HENRY MARTYNDE, &c.

The annual Michigan Church Conference will be held at Hammond, Kent Co., commencing Thursday, June 5, at 9 o'clock, p. m., and will close the following Sunday evening. Hammond is situated on the Grand River Valley R. R., and is accessible from all points by rail. Connection from the north south and west will be made at Grand Rapids. It is hoped that there will be a general rallying together by brethren in the state, and a cordial invitation is extended to brethren of other states. The brethren at H. know how to provide for a meeting of this kind, and there need be no fears but what ample provision will be made to make all who come comfortable and happy. Bro. J. M. Stephenson has promised, if the Lord will, to be with us at that time. D. F. SPENCER, Sec.

I expect to preach at Somerville, Wis., May 8, in the evening, and the 9th, Magnolia Wis., or Galesville as best when I write. Meetings may appoint the following week, commencing Monday evening, and at Eureka, Wis. the 16th in the evening and the 18th of May. J. M. STEPHENSON.

The northwestern quarterly conference of the church of God will convene at Pleasant Ridge school house, Jewell county, Kan., May 21, 1880. Bro. C. M. Myers is requested to be there.

CLARENCE POUND.

God willing, the brethren of the Bride of Christ will meet in camp at Maxjerville, Benton Co., Iowa, to commence Thursday, June 17, 1880, and holding over second Sunday. It is expected that brother C. G. Blakney will be there. Brother C. M. Myers will be there as he is preaching for that church. A general invitation is extended to all who love the appearing of our Lord to be present. We would like to have Bro. Pitzer with us if possible. Come brethren, come to the camp-meeting and see each other once more, and talk about the things of the kingdom, and encourage each other to continue in the good work and gain the things promised to the faithful ones. Those coming from the north by rail will step off at Vinton, on the Cedar Rapids & Northern R. R. Those coming from the east or west will change cars at Cedar Rapids and take the Milwaukee Division to Center Point, it is six miles from place of meeting; enquire for E. J. Ferguson, J. V. Pool or Geo. Price. Those coming with teams from west or north will cross the river at Vinton, then enquire for Bro. Merkith or Geo. Long, living northeast of Vinton about six miles. Brethren bring your tents and plenty to eat. If you work hard for the truth you may get hungry. We do not want to be a burden on the brethren. There will be arrangements made as much as possible to accommodate all so that they can get hay and grain and plenty to eat. *So come, one and all.*

GEO. R. CROWN, Pres.

NORTHERN INDIANA QUARTERLY CONFERENCE.

The next meeting of the brethren and churches composing this conference is appointed to be held at the Antioch meeting house five miles south of Plymouth, Marshall county, Indiana, commencing on Friday, June 11, at 11 a. m., and continuing over the following Sunday. Brother R. Corbaley, on a visit from California, and other preaching brethren are expected to be present. A general attendance of the brethren and sisters, who are looking for the promised restitution, spoken by the prophets, is earnestly solicited. Persons coming from the north or south can take the cars to Argos on the C. P. & I. Railroad; from the east and west take the cars to Plymouth on the P. Ft. W. & C. R. W., from which place there will be conveyances to the meeting.

HYMNS OF THE ADVENT

Is the name of a new Hymn Book, just out, compiled by Chas. C. Barker—compiler of the "Hymns of the Morning"—and published by W. M. Pitts, Springfield, Mass.

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POETRY.

The Meek Shall Inherit the Earth.

W. J. CROCKETT.

Mercy is infinite, and man is weak;
The future shall obliterate the past
And heaven, no doubt, shall be their home at last.
—*Cowper.*

"Mercy is infinite and man is weak;
The future shall obliterate the past,"
That glorious future we're called upon to seek,
Yet heaven shall never be our home at last.

For faith, hope, and love, we shall obtain
The undimmed lustre of eternal worth;
When He returns who once for us was slain,
Who purchased for us mansions on the earth.

Our faith is based upon His gracious Word,
Our hope is that He'll soon return;
Such faith and hope the greatest joy afford
To all who for perfection deeply yearn.

Our love for Him forbids us to deceive
Mankind by holding forth as truth—a lie;
He in His Word has asked us to believe
The earth our home, and not "beyond the sky."

SELECTIONS.

(The Christadelphian, Jan. 1, 1880)

THE SIGNS OF THE TIMES.

"The Regeneration of Palestine"—Mr. Gladstone and the Anglo-Turkish Convention—Turkey's Continued Decline—The Jews and Their Affairs.

THE ANGLO-TURKISH CONVENTION AND MR. GLADSTONE.

The former article, from the *Jewish Chronicle*, foreshadows that one particular result of the Anglo-Turkish Convention, the anticipation of which imparted to that convention the interest felt in it by those who are looking and longing for the return of God's favor to Israel. Once fairly begun, it will matter little, as regards the working out of it, which party gets into power in England. The Liberals, alike with the Tories, will accept the situation as they find it, and make the best of it. Mr. Gladstone referred to it in one of the numerous speeches he delivered during his week's tour in Scotland. He said in St. Andrew's Hall, Glasgow, December 5th, 1879, speaking of what he called "this interference in Asia Minor," "all I can say is that, right or wrong, I shall be glad if any good results are produced, whatever I may think of the means." Referring to the history of the Convention, he said: "We were told one fine day that we had become responsible for the good government of the whole of Turkey in Asia. Look at your maps, gentlemen, and see what the vast country is—seeing, I am afraid, with all of the consequences of bad government there. We—whose own affairs properly belonging to us are beyond our powers to deal with, and so are constantly running into arrear—by the action of the government, have in the dark been involved with enormous powers; we have to be responsible for the good government of Turkey in Asia. You are sometimes told it is Asia Minor, It is all Syria, all Palestine, Assyria, Arabia—the whole of these vast countries which are placed under our responsibility; and if, gentlemen, any functionary of the Turkish Empire misconducts himself in any manner, it is now your affair." [Cheers].

How very satisfactory to the brethren looking for the Lord must be this exhibition of facts, after so long an anticipation of England's installation in this position.

The drying of the river Euphrates has resulted in this preliminary preparation of "the way." On this point, Mr. Gladstone also said:

"I wish to avail myself of this occasion for the purpose of clearly putting and clearly answering one question of importance—'Who is it that ought to possess, who is it that ought to sway, those rich and fertile countries which are known as comprising what are called the Balkan provinces?' It seems to be agreed that the time has come, that the hour is about to strike, if it had not struck already, when the real sway of Turkish power over those fair provinces must cease [hear, hear, and cheers]—if it were only by reason of incompetence. [Applause.] Who, then, is to have the succession of Turkey? From the bottom of my heart, and with the fullest conviction of my understanding, I will give you the reply, a reply which I am perfectly certain will awaken a free and generous and unanimous echo in your bosoms. That succession is not to pass in Russia. It is not to pass in Austria. It is not to pass in England under whatever name of Anglo-Turkish Convention—['hear, hear,' hisses, and cheers]—or anything else. It is to pass to the people of those countries; to those who have inhabited them for many long centuries; to those who had reared them to a state of civilization when the great calamity of Ottoman conquest spread like a wild wave over that portion of the earth, and buried that civilization in its overwhelming force. These people, gentlemen, are already beginning to enjoy the commencement of liberty. Four or five millions of Roumanians, who were nominally subject to Turkey, are now independent; two millions of Servians who were once political slaves are now absolutely free, three hundred thousand heroes such as Christendom cannot match, the men of Montenegro—[cheers]—who for 400 years have held the sword in hand, and never have submitted to the insolence of despotic power, these men have not only their freedom but the acknowledgment of their freedom, and take their place among the states of Europe. Bulgaria has reached virtual independence. The end of it all is, gentlemen, thus far, that not less than eight or ten millions of people have in one form or another been brought by degrees out of political servitude, and have been made virtually free. Gentlemen, I appeal to you to join me in the expression of the hope that under the yoke of no power whatever will those free provinces be brought. It is not Russia alone whose movements ought to be watched with vigilance. There are other schemes abroad. There is too much reason to expect that some portion of the statesmen of Austria will endeavor to extend her rule and fulfill the fatal prophecies that have been uttered, and cause a great change in the Balkan Peninsula to be only the substitution of one kind of supremacy for another. Let us place the sympathies of this audience on the side of order. [Cheers.] Rely upon it, the people who inhabit these provinces have no desire to trouble their neighbors—no desire to vex you or me. Their desire is peacefully to pass their human existence in the discharge of their duties to God and man, in the care of their families, in the enjoyment of tranquility and freedom, in making happiness prevail in that portion of the face of the earth which was before the abode of misery and shame. But I say, gentlemen, that this is a fair picture, and one which should not be spoiled by the hand of man. I demand of the authorities of this country, I demand it of our government—and I believe you will re-echo the demand—[cheers]—that to no Russian scheme, that to no Austrian scheme, that to no English scheme—[cheers]—that to no scheme shall they lend a moment's countenance, but shall, with a kindly care, cherish and foster the blessed institutions of freedom that are beginning to prevail, nay, that are already at work in those emancipated provinces."

These remarks are interesting as showing that in the event of Mr. Gladstone coming into power at the next election—[his has come into power.—ED.]—(though it cannot be said to be by any means certain that the Tories will not come back), the downfall of Turkish power would be accepted, and the various provinces of the effete power settled on the principle of nationalities, and therefore Palestine for the Jews. If Beaconsfield come back to office, he will probably pursue his designs with less disguise than ever. In either case, God's purpose will be accomplished, and by the particular means employed, even if not obviously so. It often happens that things have to go back to get forward. Novices as we are in God's great ways, we are apt to imagine this mode of progress to be retrogression.

TURKEY GOING DOWN—ISRAEL COMING UP.

The London correspondent of the Liverpool Daily *Post* says: "The Porte's latest scheme for securing more money has come to a standstill. The Galata bankers insist that before the agreement is signed the new financial arrangements shall be communicated to the Powers. The incident is a curious illustration of the confusion and instability of Turkish affairs, and of the rapidity with which Turkey is sinking down into a dependent position. Her interests have become European property, and bankers refuse even to lend her a sum of money until the agreement on which the advance is made, has been approved by the Powers."

It is also stated that the purveyors of provisions for the Sultan's palace have refused to continue their supplies, on account of not getting their accounts paid.

Turkey going down, Israel coming up; this is in accordance with the character of the times, as divinely revealed. There are a variety of symptoms on the latter point as well as on the former. The Free Church of Scotland, which has a special commission to look after its mission work among the Jews, has in its monthly publication an article on the return of the Jews to Palestine. It says:

"The land of their promised inheritance is rapidly becoming their own in fee. If we compare the present with eighty-three years ago, when the Sublime Porte permitted only three hundred to live within the walls of the Holy City, the change is remarkable. Forty years since, the Porte modified this original order so that a large number could abide there; but they were shut up in narrow and filthy quarters, next to the dog and leper quarters, the objects of contempt and cruel oppressions. But even this quarter restriction was removed ten years ago. And now the ruling power is in the hand of Great Britain, the sceptre itself is in the hand of an Israelite, and Baron Rothschild holds a mortgage on Palestine as security for 200,000,000 francs loaned to the Sultan of Turkey. It looks very much as if accomplished fact had put itself in the place of prophecy. The Jews, after quarter restrictions were removed, bought all the land which could be obtained within the gates, and have built entire streets of houses within the gates. With the improvements inevitable from liberty and possession of home, have come hundred progressions in provisions of charity for the destitute and afflicted. The German Jews have sixteen of these. Two journals have been started, and in the Rothschild and other Jewish hospitals, 6,000 patients are under constant treatment. The Venetian Jews have given 60,000 francs to found a school of agriculture; and in evidence of a progress that shows divine care and intervention, the number of Jews has doubled in about ten years. In 1859 there were not more than seven thousand Jews shut up in their quarters; and though a vast improvement on the past, still they appear to us wretched enough to make the most careless sigh over the mighty fallen. But in the five succeeding years they increased to more than 13,000."

The *Jewish Chronicle* having spoken of this as "a jumble of facts and fiction," a correspondent wrote to ask which were the facts and which the fiction. The editor replied: "The facts are those which refer to the recent increase in the Jewish population of Jerusalem; the fiction such statements as that "Baron Rothschild holds a mortgage on Palestine as security for 200,000,000 francs loaned to Turkey." It will be seen that this does not make much difference to the paragraph. It leaves its main features intact as undoubted facts. These are spoken to from a variety of sources. In the *Aberdeen Free Press* are the following remarks:

"Emigration to Palestine for purposes of agricultural settlement must be regarded as at any rate not less hopeful than the agrarian improvement of Cyprus—the notable 'place of arms.' And we find the scheme advocated in all seriousness by Rev. James Neil, B. A., formerly incumbent of an English church in Jerusalem. Mr. Neil submits various considerations in favor of his proposal. Palestine was at one time so fertile as to be styled 'a land flowing with milk and honey;' and it still retains its great natural capabilities. The heavier lands in some parts yield literally a hundredfold, and under irrigation four crops a year can be produced. The olive, the vine, the fig, and other fruit trees yield abundantly; while in the best situation the orange, lemon, citron, and other valuable fruits not so much associated with the country can be productively grown. The labor is exceedingly cheap; men for ordinary agricultural work being paid with 5s. or 6s. a week, and women with half that amount. The land yields without other manure than such as is produced by the animals kept, or by burning down stubbles. And while horses, mules, oxen, and camels can be bought cheap, they are also cheaply maintained. The fine climate and settled character of the seasons make it unnecessary to have farm buildings of other than the slightest description; even stacking of the crop is not necessary, as it may safely be exposed in a heap for several months to be thrashed at leisure. Such is the picture given. Palestine, we are further reminded, is within twelve days' steam voyage of England. Mr. Neil believes that an European immigration on a large scale would be a valuable means of regenerating the country. There are already small German settlements at Jaffa, Mount Carmel, and Jerusalem, which are successful as far as they go, but they are limited as to capital, and give attention to handicraft trades rather than to agriculture. We do not know that many intending emigrants will be tempted to think of Palestine; and yet it is difficult to say why they should not. To be sure, the 'unspeakable Turk' is there; but his dominance is by means so great nor so potential for oppression and mischief as elsewhere."

We read that a fortnight ago, there died at Amersfoort (Holland) Hesr M. Abrahamson, who after leaving some handsome legacies to several Jewish charities in Amsterdam and the Hague, bequeathed the bulk of his fortune, amounting to several hundred thousand guilders, to the Palestine Committee in Amsterdam, for the benefit of the charitable institutions in Jerusalem and other cities in the Holy Land. Only a few months ago the same gentleman sent the sum of 80,000 guilders to Jerusalem for the erection of a Jewish hospital in that city.

(To be continued.)

(St. Joseph (Mo.) Evening News.)

HON. GEORGE WENDLING CRITICISED.

Heathen Philosophy as Presented in the Drapery of Modern Christianity.

Having heard the lecturer (George R. Wendling) of National fame on the evening of March 15; for the sake of truth, I beg to notice a few ideas as presented by the great orator.

As all will remember, his discourse was founded on the solemn query, "If a man die shall he live again?" Job xiv. 14.

Here he left the question, and it remains to-day as unanswered before that audience, as it was before his lofty flight of fancy hushed the waiting audience into silence.

With glowing eloquence he portrayed man as a dual being and gracefully laying his hand on his breast told his hearers "this is not me, it is only the machinery which I propel." His was not the language of Job, from whom he chose his subject, for he says to the same verse from which he quoted, "All the days of my appointed time will I wait till thy change come. Thou shalt call and I will answer thee." In xvii. 13 Job says: "If I wait, the grave is my house," and in xix. 25 he says: "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God. Whom I shall see for myself, and mine eyes shall behold and not another."

This was the firm unwavering faith of the patriarch of the land of Uz. He fully believed that he would live again, for he says, he himself shall behold his Redeemer. If he did not die he could not possibly live again. To live again, a thing, or being, must have lived once and died, and then be resultated or it cannot be said to live again. This is an axiom so plain that it needs no argument. Job in speaking of himself speaks of an unit. The person who spoke was the very same individual who would wait in the grave as his house. It was the man Job who would answer the Almighty when he called. Now, if as the philosopher said, he was in the immediate presence of God, why should he call him? Why did he not tell us that his immortal soul would go to God, and his body to the grave? Simply because he knew that he was a mortal man, and could enjoy a future life only by being raised from the dead. All Bible students know that this doctrine is plainly taught in the Sacred Word.

We will not presume to follow the gifted orator through all his lofty flights of fancy and his meanderings after divers authors and their unfounded opinions, because being uninspired they have no weight. We leave them all in the Platonic school of philosophy and vague speculation, and pass on to notice only his deductions from Revelation, as from this source he drew the subject of his discourse. In this volume alone is found the solution of the weighty problem, which he in vain tried to solve, "There is a spiritual body." He quoted this clause, cut loose from its entire connection, and repeated it over and over, applying it to our present condition. Now I earnestly request any and every one who may read these few thoughts to turn to 1 Cor. xv. 35, and read carefully to the 55th verse inclusive, and you cannot fail to see the utter absurdity of Geo. R. W.'s position, viz: that we at the same time possess a spiritual body and a natural body.

Paul, in his letter to the Corinthians is showing them the glorious truths of resurrection, and he illustrates them by a grain of wheat. In verse 36 he says: "Thou fool, that which thou sowest is not quickened, except it die." (It must die before it can live again,) showing that the grain cannot possess the old seed which was sown and the new germ at the same time. Nature is consecutive in all her works. Again in verse 42 he says: "So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption. It is sown a natural body, it is raised a spiritual body." There is a natural body and there is a spiritual body. And so it is written, "The first man, Adam, was made a living soul, (it does not say an immortal soul) the last Adam was made a quickening spirit." How be it that was not first but which is spiritual, but that which is natural and afterwards that which is spiritual?

From a careful perusal of the foregoing passage of Scripture, it will be readily seen that the orator of the evening wrested the portion of Scripture suited to his theory from its legitimate connection, and vaguely misconstrued its true import to serve the purpose of the hour. Better not take Scripture at all than try to make it a stepping-stone to vain philosophy and heathen dogmas. As well might we say the balmy airs and gorgeous hues of summer now regale our senses; as well might we say the heir is now in possession of the inheritance willed to him on, or at the death of the testator, which is only his prospectively, as to say, we now are in possession of a spiritual body.

That was not first which is spiritual, but that which is natural. The one succeeding the other. They are never mentioned as existing at the same time. Faith in Christ and obedience to his Gospel, are the necessary conditions whereby a spiritual body may be obtained by a resurrection from among the dead.

Very true there is a difference between mind and matter; but that fact does not prove that mind is immortal. That which is immortal cannot die, and yet the Almighty Himself declares "the soul that sinneth it shall die." Ezek. xviii. 4 20. Webster defines death, "extinction of life." Again, we are told in Psa. cxlvi. 4: "His breath goeth forth; he returneth to his earth, in that very day his thoughts perish." If the Word of inspiration assures us that the soul that sinneth shall die, and that the thoughts perish, who will dare to say that immortality is subject to death? "Shall mortal man be more just than God?" Job iv. 17.

Why try to meet infidelity with sophistry, while the professed standard bearers of the cross sit by in silence?

What is truth?

CARRIE WILLIAMS.

CORRESPONDENCE.

Editor Resilitation:—I doubt not but yourself and others will join me in the heartfelt groaning of the intercessory Spirit in Christ for the manifestation of the sons of God. Oh, how long? When it shall please God to bring about the auspicious hour may we all be found of Him in peace, without spot and blameless.

At present we are *in medias res*—in the midst of affairs,—culminating slowly, but surely to the grand catastrophe which shall wreck the kingdoms of the world and transfer them to the Son of Man and the saints. Even so come Lord Jesus. But while we are thus desirous we must not forget our duty in waiting patiently, and while waiting patiently we must not lose our zeal for the Divine manifestation. The time will come, though it be long. Our duty is to wait. In order to its discharge we should see what sign we are under and have a clear view of approaching events. The waning of the crescent is signal, but not a full orbed sign for the reason that its continuance is dependent upon foreign alliances.

Mortgages and promises, beside the Jesuitical working of the great powers avail themselves of every advantage. It will therefore pass through the full measure of its chronological cycle.

England is the next sign. She is working for herself, though unwittingly preparing the way for the restoration of Judah. This she will do when the time comes. Not only the pressure of circumstances but the potent energy of the prophecy will prompt her to engage in the work; because she will see it in the light of a military necessity to fortify Jerusalem and to build up Judea. In connection with England comes France; and after her Russia. These four horns of the Gentiles are to be swept away from the land of Israel like thistle—down before the wind when the time comes for the Lord to make good his promise and to remember the land.

Jerusalem and Judea are the objects of interest at the present. Judah can not be restored before '63 and the sanctuary cannot be cleansed until after the battle of Armageddon.

Thus you see we have an extensive work before us, which will require time to perform it.

We should not let our desire for the revelation of the future so ride our minds as to put us in a fluster to the neglect of present opportunities of usefulness. If we are called to the kingdom and glory of Christ Jesus we have a talent to improve and it certainly will be a full reward, to all our toil, and a happiness unequaled—to have the ringing voice of the Master sounding in our ears, Well done!

There is to be a great deal of fighting before the Master comes.

The four powers mentioned will lead the way when they get ready. At present things will be managed diplomatically. But when the prophecy is to be fulfilled then there will be storms of war unequaled in the annals of time. Grace, mercy and peace to you and yours.

CHRISTADELPHIAN.

BREVITIES.

The old family Bible that belonged to "Mary, mother of Washington," is still kept in a branch of the Washington family in Virginia. It contains the family register, recording the birth of George Washington, February 22, 1732. The binding has a cover of cloth woven by his mother.

The attention of the Russian Government is considerably occupied with the theological seminaries of that country, which seem to be hot-beds of Nihilism. The clergy forms in Russia a distinct class, and the theological students, who are clergymen's sons, are kept in strict confinement within the seminary walls, where they lead a most unhappy life. Without this restraint it would be impossible, it is said, to recruit the ranks of the clergy. When they leave college their hearts are full of hatred for a Government which has treated them so harshly; they readily listen to revolutionary suggestions, from whatever quarter they may come, and upon returning to their native villages become apostles of Nihilism. It is hardly expected, however, that the Government will endeavor to check the evil otherwise than by violent means—a course which will inevitably make matters worse.

Among the stories which are told at St Petersburg of the attempts made by the Nihilists to penetrate into the Winter Palace is the following: Gen. Gourko, when Governor of St. Petersburg, had the right of entering at any time into the Emperor's room without being announced. Once, however, the doorkeeper, seeing something unusual about his appearance, stopped him, saying that it would be necessary to inform the Emperor of his arrival. The General objected at first, but, finding that the doorkeeper only grew more suspicious, ultimately agreed to his being announced. The doorkeeper then told the Emperor of his doubts; upon which the latter went to a writing table in his room, which was connected by telegraph with Gen. Gourko's residence, and telegraphed, "Where is Gourko?" "At home," was the reply. This, of course, settled the point; the false Gourko was at once arrested, and turned out to be a member of the Revolutionary Committee.

(From the Albany Press.)

THE CHILD AND THE MOCKING-BIRD.

A little child in Jacksonville, Fla., was in the habit of playing upon the piazza of her father's house. Near by a mocking-bird had its nest in the orange trees, and the child would throw crumbs to the bird daily. After a while the child was taken sick and died. While the child's body was lying in the coffin the bird was seen to perch upon the slat of the window-blind, pour forth one of its most brilliant songs, and then flit away. Some hours after this the body of the little bird was found dead upon the floor of the piazza, and was placed upon the coffin of its little friend and was interred with it in the same grave.

THE NORTHAMPTON ELECTION.

The vicar of Northampton, the Rev. B. B. Hull, was announced to attend the annual meeting of the Northamptonshire Band of Hope Union held on Thursday night. The reverend gentleman did not attend, and in a letter explaining his absence, said: "I am reminded by a note which I have received that I had promised to take part in the Band of Hope Union meeting. I am very sorry not to fulfill an engagement, but I feel now that I cannot possibly attend the meeting. I have always desired to co-operate heartily with Nonconformists in every possible way, and have hitherto found no difficulty in doing so. But the case is now entirely altered. Now that the Nonconformists of this town have declared that they put politics before religion in choosing such a man as Mr. Bradlaugh as their representative, I feel it impossible to join them any longer. To ally myself with those who have returned Mr. Bradlaugh would, in my eyes, be to make myself a partaker in the insult they have thereby offered to Almighty God. I write this in no spirit of bitterness, but in all sorrow that our common Christianity should have been so disgraced, and that Nonconformity should have come down from the high religious position it once occupied and have identified itself with atheism, and worse than atheism."

The world may remember very little about us a year after we are gone. No thought, no deed may be connected with our names beyond some narrow circle of loving hearts. There may be no place for us in any record written with a man's pen. But what does that matter if our names, dear friends, are written in the Lamb's Book of Life, with this for sole epitaph—"A disciple?" That single phrase is the noblest summary of a life. A thinker? a hero? a great man? a millionire? No, "A disciple." That says all. May it be your epitaph and mine!

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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THE RESTITUTION advocates the Seal "restitution of all things which God hath spoken by the mouth of all his Holy Prophets since the world began." It also advocates, as a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortalized saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ; and many other kindred truths. It also advocates a hearty belief of the Gospel, repentance, and immersion as prerequisite to the forgiveness of sins, and a holy life as essential for final salvation.

COMMUNICATIONS.

Coming Age—Its Proximity—Christ's Narration Continued—Fifth Period—Signs of Christ's Coming—Are They Literal?—Reasons for the Literal Interpretation—Classes of Signs—Physical Signs—*a.* In the Heavens Above, *b.* On the Earth Beneath—Moral Signs—*a.* As in the Days of Noah—As in the Days of Lot—Wise Servants—Evil Servants—Ten Virgins—Where Are We in this Series?—No. 10.

J. P. WEETHEE.

1. *Christ's Narration Continued.*—We have now followed Christ's narration through four periods, and find no terms used in the history except such as have a plain and literal construction. Such as historians have used in tracing the same chain of events. These four periods follow Christ's prophetic history through seventeen and one-half centuries. The fifth period does not extend through more than one century.

Fifth Period—The Signs of Christ's Coming.—Are they literal? On the proper understanding of this question rest the theological views relative to the return of the Messiah.

1. *Reasons for the Literal Interpretation.*—1. Christ's literal coming must have been in the minds of his four disciples when they asked the questions, "When shall these things be? and what the sign of thy coming, and of the end of the age?" Jesus, the Mount of Olives, the disciples, temple, the stones were all literal—real persons and things—no vision; Christ begins a plain, historic narration.

2. The events of the first four periods did literally transpire, demonstrating the literality of the narration; and clearly establishing the fact that a literal meaning was intended.

3. Periods being, in plain language, given, and fulfilled in the same literal manner; no reason can be given why the historic narration of the events should not mean to be understood and explained in the same way.

4. The signs that preceded the overthrow of Jerusalem were literal—really what they were called,—"fearful sights," "great signs," "Jerusalem compassed with armies." All these things did really occur. Why, then, in the fifth period, depart from the literal narration? Why make it figurative?

5. No attribute is ascribed to any object, that does not belong to it, as of the sun, moon and stars, so of all the other objects.

6. We are not forced from the literal construction, and we are bound, therefore, by the rules of construction, to give this part of the narration its literal interpretation.

2. *Classes of Signs.*—Physical signs; —*a.* In the heavens above. *b.* On the earth beneath. "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken." Matt. xxiv. 29. Four terms demand special notice—sun, moon, stars, heaven, powers. Sun, moon and stars are in heaven. The powers are of the heavens.

With Matthew's account let us compare the parallel records of Mark and Luke: "But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall, and the powers that are in heaven shall be shaken." Mark xiii. 24, 25. "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth, distress of nations with perplexity, the sea and the waves roaring, men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken." Luke xxi. 25, 26. Peter quotes Joel: "And I will shew wonders in heaven above, and signs in the earth beneath, blood, and fire, and vapors of smoke; the sun shall be turned into darkness and the moon into blood, before that great and notable day of the Lord come." Acts ii. 19, 20. Here is the battle ground between *Spiritualism* and *Literalism*. How did Christ intend to be understood when using the words recorded by the three evangelists?

"*Tribulation.*"—St. Matthew says: "Εὐθέως δὲ μετὰ τὴν θλῖψιν τῶν ἡμερῶν ἐκείνων" —"By and by." Luke xvii. 7. "Shortly." Luke xxi. 9. It means very soon. Mark uses these words: "Ἀλλ' ἐν ἐκείναις ταῖς ἡμέραις, μετὰ τὴν θλῖψιν ἐκείνην"—But in those days, after that tribulation. Luke omits the expression. After stating that the tribulation would continue during the times of the Gentiles, he says, "And there shall be signs in the sun." " "

Matthew and Mark use the word "*tribulation.*" Luke gives its meaning in these words: "For there shall be great distress, in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Luke xxi. 23, 24. What, then, did Christ mean by this tribulation? One school of expositors limits it to the fall of Jerusalem under Titus. In this error originates the false interpretation of the signs, and also the dangerous mistake relative to the return of the Savior.

What were six months suffering compared with eighteen centuries? And what were the sufferings of Christ's followers before and in the destruction of Jerusalem, in comparison with their tribulations under Pagan and Papal Rome? That tribulation *has*, therefore, a much wider range. It includes the sufferings of Jews and Christians through the Pagan and Papal persecutions. With this construction the signs belong to Christ's second, personal return. With these introductory statements let us examine the signs themselves.

The physical signs are in the *heavens above*, and in the *earth beneath*—signs in the sun, and in the moon, and in the stars; and upon the earth, distress of nations with perplexity, the sea and the waves roaring. Men's hearts failing them for fear, and for looking after those things that are coming on the earth, for the powers of heaven shall be shaken." Did Christ here mean what he said? Did he mean the literal sun, moon, and stars, or had he some other meaning? Here is the issue. If he meant what he said his words need no further explanation; they explain themselves; if he had some other meaning he would have stated it to his disciples. The fact that he did not give any other meaning, and that they did not ask him how they should understand his language, is clear proof that the Savior had no other meaning.

We are told that sun, moon, stars, heaven, sea and earth have, sometimes, another meaning—a figurative meaning. Sometimes a symbolic meaning. There is a natural world, and there is a moral world—a political world—a religious world. Suppose this be granted; is that evidence in itself that Christ so used them in his literal narration—exceedingly literal up to the signs? It does not by any means follow.

Let us examine certain passages understood by many expositors to be figurative. "Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it. For the stars of heaven, and the constellations thereof, shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine." Isa. xiii. 9, 10. "And they shall be gathered together (as) prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited. Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients, gloriously." Isa. xxiv. 22, 23. "And when I shall put thee out, I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light. And all the bright lights of heaven will I make dark over thee, and set darkness upon thy land saith the Lord." Ezek. xxxii. 7, 8. "And I will shew wonders in the earth, blood, and fire, and pillars of smoke, the sun shall be turned into darkness, and the moon into blood before the great and terrible day of the Lord come." Joel ii. 30, 31. Peter quotes this from Joel as applicable to the Christian dispensation,—the advent of the spirit marking its beginning, and the other signs its close? Let Isaiah and Ezekiel be compared.

We shall quote one other passage, as we desire to present the figurative view as distinctly as the subject will allow. "All the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll; and all their host shall fall down, as the leaf falleth off from the vine, and as a falling (fig) from the fig tree." Isa. xxxiv. 4. The view is clearly stated by Sir Isaac Newton: "The figurative language of the prophets is taken from the analogy between the world natural, and an empire or kingdom considered as a world politic. Accordingly the whole world natural, consisting of heaven and earth, signifies the whole world politic, consisting of thrones and people." On this principle, the dissolution of the host of heaven must mean, the overthrow of thrones and governments; and the falling of stars, the subjection of kings and rulers. The rolling together of the firmament as a scroll of parchment, must therefore, imply the removal of the existing powers, political or ecclesiastical, as a finished scroll.

In order fully to understand the language of the prophets we must consider their surroundings, and consider the circumstances under which Christ's narrative was delivered. Isaiah's language is poetic, and abounds, like all poetry, in highly figurative language. Still, there are expressions in the passages already quoted that belong to the future rather than to the past. It is found in Isa. xiii. 1. Vision of Babylon. He saw those in a vision; for, even the fall of Babylon was, at that time, nearly two hundred years in the future, consequently the language is symbolized. In the mind of the spirit, the entire duration of Babylon—literal and mystic—was present. Why, then, should he present to the prophet simply its literal history and overthrow? Why not allow Isaiah and Ezekiel views as far into the future as those exhibited to John in the isle of Patmos? Verse 19 would apply to what John saw, and it would apply to the mystic as well as the literal—as the great oppressor of the typical and the antitypical people of God.

Whatever be the extent of the visions of Isaiah and Ezekiel, the surroundings of Christ would require his language to be literally understood. Christ had the whole scope of the physical, and political worlds before him, also the ecclesiastical world—and he has given us the phenomena that would take place in each of these worlds. He keeps them in their various departments—the physical signs in their department. Political signs in their division, and the ecclesiastical, or church signs in their department.

We have always understood that Christ predicted the total destruction of a *literal temple*, by a literal power. That literal event had its literal signs, physical and national. He spoke then of a great tribulation followed by another cluster of signs. If the tribulation was the fall of Jerusalem, then these signs being tokens of that event, would have been *before* that tribulation; but Christ said that they would be soon *after*, and not before. The signs which we are now considering, go before, and point to his return, and not to the fall of Jerusalem. Keep in mind, that Christ's narration sketches two great events, the fall of Jerusalem and his coming; and that each event has its appropriate signs, given for special purposes, to warn his disciples living in the vicinity of each event, that they might make the necessary preparations.

We shall now examine each sign in each of the departments, physical, political or national and moral, and show that no attribute is ascribed to either one of the signs, that does not belong to it; and, that as a matter of necessity, it must have its literal construction.

Changes Mortals Must Pass Through Before They Can Inherit the Kingdom of God,

J. M. STEPHENSON.

Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed. 1 Cor. xv. 51.

There are just four changes necessary that a mortal, sinful man, may be qualified to inherit the kingdom of God.

1. That intellectual change involved in faith. Faith is the result of evidence. It is the function of the intellect to analyze evidence and decide according to its preponderance. Paul reasoned logically when he said, "Faith cometh by hearing, and hearing by the word of God." Rom. x. 17.

Again, he says, "For with the heart, (mind,) man believeth unto righteousness." Verse 10. The literal heart cannot understand or believe testimony, therefore the apostle uses the heart for the mind. Of the same import is the following language of David: "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple." Psa. xix. 7.

To convert a man from one thing to another is to convince him by cogent evidence addressed to his intellect, that one thing is wrong and the other right. Thus, to convince the judgment and to make wise the ignorant, sustain the relation to each other of cause and effect. This agrees with the declaration of Paul that faith cometh, or is produced by hearing the word of God. Thus, testimony and faith sustain the relation to each other of cause and effect. But all testimony is addressed to the intellect; therefore, it is the function of the intellect to hear and decide upon the evidence, *pro* and *con.* To have faith, therefore, the intellect must be enlightened. This is the true philosophy of all intelligent faith. The mother and grandmother of Timothy understood the true philosophy of faith. Thus they enlightened his juvenile mind with the teaching of the Holy Scriptures "which were able to make him wise unto salvation." His faith, therefore, was produced by hearing the word of God. It educated his intellect or enlightened his mind, which are words of the same import. One writer observes that speech, hearing and faith are inseparable. What profit in one having the power of speech if another had not the power of hearing, and why should he have the power of hearing if he had not the intellectual faculty of analyzing and deciding upon the merits of what he hears—or the intellectual faculty of believing what convinces his intellect is true, being in accord with an acknowledged standard of right and wrong? Like cause, like effect, is one of the simplest axioms of philosophy. 1. No evidence, no faith. 2. Strong evidence, strong faith. In all cases the faith will be the reflex of the evidence. Only upon the hypothesis that the Bible is sustained by the strongest and most cogent evidences can we have the strongest confidence in its high claims as a revelation of the Most High God. Man exercises the same intellectual faculty in believing the Koran that he does in believing the Bible—in believing the biography of Socrates that he does in believing the biography of Christ. The difference in faiths does not consist in the exercises of different faculties, but the different objects, or kinds of evidence. The same heat that will harden clay will soften wax. This does not prove opposite qualities of heat, but the opposite condition of the material upon which the heat operated. The same word, which, if received in a good and honest mind and heart will enlighten the mind and soften the heart, if rejected, after having been understood and appreciated it, will darken the intellectual perceptions and harden the heart. These opposite results do not prove opposite qualities or principles in truth (for all truth is an unit), but the opposite conditions of the minds and hearts of those upon whom it operates.

Thus, the gospel is a savor of life unto life to those who believe and obey, and a savor of death unto death to those who reject it. The same mercy hardened Pharaoh's heart which would have softened it had he heeded its warning voice. These results are just as legitimate as that he who sows tares should reap tares, or that he who sows to the wind should reap the whirlwind. Casual thinkers sometimes confound these intellectual and moral results with decrees. To profound thinkers, these opposite results prove, beyond controversy, the intellectual and moral power of man to accept or reject the truth and thus write his own life or death warrant. All responsibility is suspended upon this intellectual power to choose the right and reject the wrong. Promised rewards is the motive which calls forth the grandest and noblest efforts of man. Faith is the mainspring of all intelligent action. Thus, Paul says, "But without faith it is impossible to please him; he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Heb. xi. 6.

1. He "must believe, and he must come;" thus recognizing man's intellectual power to investigate the evidences of the existence of God, and the understanding of the promised reward of faith and obedience.

2. The necessity of faith. "Without faith it is impossible to please him." This corresponds with Christ's language in the great commission. "And he said unto them, go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark xvi. 15, 16

3. The motive that draws men or prompts them to come to God is the promised reward. Hence, an intelligent understanding of the gospel—the thing to be believed—is a necessary requisite to an intelligent faith. This intellectual change is involved in the following language of Peter: He called upon the people to "Repent and be converted." Acts iii. 19. That is, change your mind and conduct. An intelligent conviction of sin, is the result of evidence addressed to the intellect. Sin is the transgression of law. 1 John iii. 4. Paul says, "By the law is the knowledge of sin." Rom. iii. 20. Again, he says, "I had not known sin but by the law." Rom. vii. 7.

Thus, an intelligent understanding of the law is necessary to a conviction of sin, and conviction of sin is necessary to contrition, and contrition is necessary to confession and reformation. Therefore, before there can be that "Godly sorrow which (as a cause) worketh repentance" there must be a knowledge of the law with an intelligent conviction of the fact that we have transgressed it, as essential prerequisites of that great moral change which is called repentance. Peter had convinced the Jews by the stupendous miracle God had wrought by him, in healing the man who had been lame from his birth. He also appealed to the resurrection of Christ from the dead in whose name this noted cripple had been made to walk. He had further charged them with having "killed the Prince of life whom God had raised from the dead; whereof they were witnesses," and then closed by saying, "And now, brethren, I wot that through ignorance ye did it, as did also your rulers. But those things, which God had before showed by the mouth of all his prophets, that Christ should suffer, he hath fulfilled." Acts iii.

Having presented the most overwhelming evidence to convince them of the most heinous sin, he called upon them to repent and be converted, that their sins might be blotted out. Thus, two great changes are necessary in order to the remission of sins, namely, (1) intellectual, produced by evidence causing conviction of sin; (2) repentance, or turning away from sin, caused by conviction and contrition on account of sin. The same results were produced by the same apostle on the day of Pentecost. By an appeal to the oath and covenant of God necessitating the resurrection of Christ from the dead, thousands were convinced that they had crucified their own Messiah; and they cried out as the demonstration of such conviction, "Men and brethren, what shall we do?" Thus, we read, "Now when they heard this they were pricked in their hearts (or convinced of sin) and said unto Peter and the rest of the apostles, men and brethren, what shall we do?" Acts ii. 37. Peter did not command them to believe, because he had the evidence before him that their intellects had been convinced, or that they had believed the testimony adduced. Thus, he referred them to the two great moral and legal changes, subsequently to the great intellectual change involved in faith, in order to the remission of their sins. See Acts ii. 38.

We read "that when the prodigal son came to himself and said, how many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father and I will say unto him, father, I have sinned against heaven, and before thee." Luke xv. 17. As the result of reflection upon the surrounding circumstances his intellect was convinced that something must be done speedily or he must perish. The evidence inspired confidence that his father might receive him if he could convince him of the sincerity of his repentance. The sequel demonstrates that he was not mistaken. This intelligent conviction was produced by past evidence of the goodness and mercy of his father, otherwise he would not have made the effort.

Thus, again, an intellectual change produced that great moral change called repentance. That an intelligent understanding of the word is necessary to salvation, I will prove by quoting a few more texts of Scripture. Christ said, "When any one heareth the word of the kingdom and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in the heart," or mind. Matt. xiii. 19. We read in Acts viii. 30, 31, "And Philip ran to him, and heard him read the prophet Esaias, and said understandest what thou readest? And he said, how can I except some man should guide me?" The following expresses Peter's evidence that Cornelius and his household believed the gospel. He said: "The word which God sent unto the children of Israel, preaching peace by Jesus Christ (he is Lord of all). That word I say you know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached." Acts x. 36, 37. The word which began to be preached in Galilee, and which was published throughout all Judea was the gospel of the kingdom. See Mark i. 14; Matt. iv. 23; ix. 35; Luke viii. 1.

Paul, when referring to the condition of Gentiles before they had been enlightened by the gospel, says, "That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope; and without God in the world." Eph. ii. 12. Paul's advice to Timothy is of the same import. He says, "But continue thou in the things which thou hast learned, and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus." 2 Tim. iii. 14, 15. Thus, faith in Christ Jesus is an effect produced by the knowledge of what the Holy Scriptures have taught concerning him. Peter informs us how we may obtain the same faith of the apostles and the saints of all ages. He says, "Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Savior Jesus Christ; grace and peace be multiplied unto you through the knowledge of God, and our Lord Jesus Christ." 2 Pet. i. 1, 2. God's order is, 1st. grace, 2d. knowledge, 3d. righteousness and 4th. peace.

On the occasion of the anniversary of Francis Joseph of Austria, the city of Spalato, Dalmatia, celebrated the re-opening of the aqueduct which brings water from Salona to the city, and which was built by the Dalmatian Emperor Diocletian. The curious feature about the affair is that, notwithstanding the sore need of water under which the city has always labored, the aqueduct had never been repaired and had therefore been unavailable for fourteen centuries.

THE RESTITUTION.

H. A. CHAPLIN, Editor.

PLYMOUTH, INDIANA, MAY 19, 1880.

THANKS to Brother Heyes for late English papers.

THE Editor expects to preach in Pierceton, Kosciusko county, next Sunday, May 23.

BRO. R. CORDALLY is expected to preach at Argos, next Sunday, May 23, at 10:30 a. m., also in the evening.

THE April number of *Our Best* comes to hand just as we are ready to go to press. From a hasty glance at its contents we conclude that its readers will find no falling off in the careful treatment of the interesting subjects to which this magazine is specifically devoted. We commend it to our subscribers, and, at the same time, express the interest we feel in the topics discussed in its pages.

MY postoffice address until the first of July, will be Plymouth, Marshall county, Indiana.

RICHARD CORDALLY.

SELECTIONS.

[The Christian Lion, Jan. 1, 1880]

THE SIGNS OF THE TIMES.

"The Regeneration of Palestine"... Mr. Gladstone and the Anglo-Turkish Convention—Turkey's Continued Decline—The Jews and Their Affairs.

AN INTERNATIONAL SURVEY OF PALESTINE.

The Jewish *Chronicle* says:—"The special edition of the 'Survey of Western Palestine,' has been fully subscribed for, without advertisement or any appeal, to the general public. The map is ready, and is only kept back for the memoirs which are to accompany it, and of which there are twenty-six—twenty by Lieut. Conder, and six by Lieut. Kitchener. The American Association for the Exploration of Palestine have placed in the hands of the committee of the fund their map of Eastern Palestine with the accompanying memoirs, which have been compiled by the Rev. Dr. Selah Merrill, of New York, whose investigations of the Valley of the Jordan formed the subject of our leading article on August 8 last. So the English and American works united will comprise the largest and completest map of Palestine in existence, and will form a truly grand international undertaking. The finances of the society are in a highly prosperous condition. Not only has it been extricated from debt, but it has a balance at the bank of £522 17s. 11d. In addition, the society has become possessed during the fourteen years of its existence, of a very valuable property, consisting of a large collection of antiquities, photographs, the copyright in three books, a great quantity of plans and drawings, and—the most valuable possession of all—the memoirs, map, plans and drawings of the survey of Palestine. In order to defend this property from piracy, the society is about to be registered as a limited liability company. All this is very satisfactory. . . .

A mere glance at the full and varied contents of the four quarterly statements for 1879 will suffice to show how deserving of support these objects are. The year's work has resulted in the compilation of original articles on some of the most important subjects in connection with Palestine. Its pensantry, colonization, present condition, roads, water supply, irrigation, populousness, and bridges are all treated of, and they must possess a deep interest for those who are anxious to advance the welfare of our co-religionists residing in the Holy Land. Again, 'Artificial Tels,' 'Gerizim,' 'Zoar,' 'Jacob's Well,' 'Hagar's Fountain,' 'Plain of Shittim,' besides the articles in the present number on which we have dilated are all of primary importance to the Jewish student, as tending to confirm his belief in the book and his attachment to the faith, which are both so closely bound up with the topography, physical features, antiquities manners and customs of the Holy Land."

PALESTINE, PAST AND TO COME.

Finally, a contributor in the Jewish *Chronicle* writing on "The Regeneration of Palestine," has the following passage in his second article:

"In the days of Jerusalem's greatness there might have been seen by any one looking across the gorge to Olivet, not only the olive and the vine and fig, but the myrtle, and the pine and the white blossoming almond. Jerusalem is to-day a Jewish poorhouse or prison, and the Mohammedan holds the key. 'Trod down by all in turn, Pagan and Frank and Tartar, sounds the dread anathema; trodden down, beneath the oppressor; darkness shrouding thee. From every blessed influence of heaven, thou art thou lain for ages, ironbound as with a chain; thus art thou doomed to lie. Yet not for ever.'

Palestine, now lying low in the dust, may be restored to more than its pristine grandeur and glory. It is a land of mountains and plains and valleys. It has within itself almost every variety of soil and climate. The productiveness of the soil is amazing, wanting only water and culture. The olive and the fig and the vine grow luxuriously upon the mountain sides, and without artificial irrigation. When thus adorned with verdure, the scenery will be most picturesque, and whether seen in the sunlight or by the pale light of the moon, under a clear Oriental sky, it is not difficult to realize in imagination what it once was under a high state, of culture, or what it will be in the future, 'when the wilderness and the solitary place shall be glad, and the desert shall rejoice and blossom as the rose.' The maritime plain is a natural wheat field, the plain of Esdraelon is not only fertile and easily watered, it is a line prepared by the hand of nature for a railroad across the Peninsula; the Jordan Valley is tropical and will bear tropical fruits, and with irrigation from the mountain springs and from the Jordan river, it will yield large exports of untold value, for which the markets of the world are waiting. There is wanted only a beneficent government, and patient industry, and all these things shall come to pass. The amelioration of the climate is dependent upon the education, and moral, spiritual and physical elevation of the people who inhabit it. Man's mission upon earth is 'to dress it and keep it,' to subdue it, and to make it subservient to his interest. Its reclamation, after having been degraded, is by a return to normal conditions, so that soil and air and temperature and water may conjointly and harmoniously work for the highest good; for until now, the whole creation groaneth and travaileth in pain, waiting for the promised redemption. In view of the broadest generalisation of facts, it is not a mere figure of speech or an Oriental symbol, that the earth and the whole inferior creation is in correlation with man, the anointed superior and head. 'Of earthly sights Rome ranks as the third; Athens and Jerusalem are the other two; the three people of God's election—two for things temporal, and one for things eternal.' Thus says Arnold. Not Rome, but Jerusalem is to be the eternal city. True religion restored to its birth place, will bring with it every other blessing; industry, thrift, enterprise, good government, art, commerce, order, and general prosperity, not of the people only, but of the soil and climate also; an amelioration of the conditions of man's environment; grateful shades for the summer, protection from the rude blasts of winter, . . . rains in their season, and abundant harvests. The dew shall descend on the moor, Carmel shall rejoice, and the Cedars of Lebanon shall clap their hands. The old abundance is yet sleeping in the soil of Palestine, and it needs no miracle, but skilful husbandry and the blessing of God, to bring back the beauty and the wealth of the early ages of the Holy Land."

THE CHANCE FOR THE JEWS AT HOME.

Speaking of the city improvements in Rome consequent on the downfall of the Papal power and the establishment of a Constitutional government, the Jewish *Chronicle* says:—

"The enclosure which has witnessed the oppression of the unfortunate Jews for centuries, is to be swept from the face of the earth, those dingy and dirty and dismal houses, wherein our co-religionists had lived and married and died from father to son for untold generations, are to disappear from the Italian capital. To add to the irony of fate it is intended, it is said, to erect a Palace of Justice on the site of the demolished Ghetto! Justice, tempered with mercy, is to flourish where injustice and oppression and cruelty had ruled for centuries. The Ghetto, as most of our readers are aware, is situated in one of the most squalid and unhealthy quarters of Rome. It is subject to miasma, fever, and periodical inundations from the Tiber. The Jews under the rule of the Vicars of Christ, were until recent times forbidden to live beyond its precincts. In those narrow and gloomy streets, our co-religionists, to the number of four or five thousand, earned with difficulty a scanty livelihood. Cut off from the rest of the population, huddled together in an insufficient space, they mostly gained their bread by huckstering and trading. They were not allowed to exercise the liberal professions, a Jew being unfit to prescribe for a sick man, or to plead in the forum. A few well-to-do merchants and bankers certainly existed, but they dared not show signs of opulence, and the mass of the Jewish population was steeped in poverty. At sunset the gates of the Ghetto were closed, and the unfortunate Israelite found beyond them was punished by law, in addition to the risk of being attacked and ill-treated by the populace. The paternal government of the Popes must have loved its Jewish children, for it did not spare the rod. The Jews had, at stated periods, to run races for the diversion of the mob, and those who lagged behind were urged on with whips amidst the derisive shouts of the onlookers. When the late Pope ascended the throne he initiated his reign by some liberal reforms. Among these he relieved the Jews from several barbarous usages, and the gates of the Ghetto were thrown open. The reforms of Pius IX. did not last long, and Mazini's predictions as to the incompatibility of liberalism with the Popedom were verified. On the return of the Pope, supported by French bayonets, the Jews gradually sank to their former oppressed condition. It was left to the government of Victor Emanuel to raise the Jews from their unhappy state. United Italy knows no distinctions among its citizens. At the entrance of the Ghetto there is still to be seen a church, wherein a certain number of Israelites were constrained annually to hear a sermon on the beauties and superiority of Christianity. Sir Isaac L. Goldsmid interceded on one occasion on behalf of his co-religionists, and we believe he procured a remission of the distasteful obligation. That Church and the Ghetto, let us hope, will soon disappear and with them the memory of past times and bitter oppression. Rome has witnessed the election of a Jewish mayor, and Signor Samuel Alatri has governed as chief Magistrate the city wherein his presence was only tolerated in one of its quarters. A still more remarkable spectacle will be the erection of a Palace of Justice on the site which had once been occupied by the Ghetto of Rome."

[New York Sun.]

The Effect in Turkey of Gladstone's Success.

CONSTANTINOPLE, April 23.—The unexpected result of the elections in England has produced a profound sensation throughout the East. A belief has heretofore existed in Turkey, not unlike that prevalent in the Southern States prior to the war, when cotton was called King and England was supposed to be its obedient servant, that the existence of the Ottoman Empire is essential to the safety of British India, and that the policy of the English Government must of necessity be pro-Turkish and anti Russian. The advent to power of a new school of politicians, with a programme opposed to the traditional policy of British statesmen, has consequently produced the utmost consternation and bewilderment in official circles here.

The idea of an Anglo-Russian alliance for the settlement of the Eastern question is one so utterly novel that the Turks fail to realize the results which accrue from it to the fate of their empire. They are thrown out in all their calculations, and have to provide for an entirely new political combination. The most immediate effect has been a change in their attitude toward England. It has now become plain that the reluctance which has been shown to receive advice from the British Government, and the obstacles which have been raised to all measures of reform, have contributed to the downfall of the late Conservative Administration. Had Lord Beaconsfield's Government been able to point triumphantly to the efforts made by Turkey to carry out the spirit of the treaty of Berlin, and frankly to enter upon the path of reform with the advice and assistance of England, it is possible that the elections would have resulted very differently. As it is, the Eastern policy of the Conservative Government has been a complete failure. One of the strongest weapons in the hands of the Liberals has been the taunt that the Philo-Turkish party in England have been deceived and betrayed by their friends, and that results have justified the predictions of those who called the Turk "unspeakable." It is, therefore, feared here that a new and uncompromising policy will be adopted toward Turkey, and that a concerted action will be arrived at between England and one or more European powers, by which the Porte will be coerced into those measures of reform which the English Government has contented itself hitherto with mildly recommending. In anticipation of this unpleasant contingency, the Ottoman Ministry are beginning to bestir themselves in the hope of depreciating any such interference, but in so vague and feeble a manner that I fear it will not be of much avail. The internal evils have got almost beyond cure, and they have been increased rather than mitigated by the financial measures which have recently been adopted.

The most appalling accounts of famine and distress reach us from all parts of the empire, and telegrams appealing for help are raining in from the provinces. In Armenia especially, whole villages are starving to death, and even money if it could be sent to them, is of little use, for there is no corn to buy. The consequence is that this destitute population will be quite unable to pay any taxes, and a large diminution of revenue will of necessity result. Many parts of the country are almost given over to brigandage, people being driven to organized robbery as a means of self-preservation. While Moslems and Christians are alike starving in Asiatic and some parts of European Turkey, the Christian Slavs of Eastern Roumelia and Bulgaria are not backward in contributing their share of horrors, in the shape of "atrocities." In the district of Kirjalli, we have accounts of the male population of some of the Moslem villages being stripped and severely beaten; of a hundred and four women and girls violated, some of whom were brutally mutilated and murdered; of five villages burned, and of wholesale appropriation by Christians of Moslem property. In Bulgaria, the Moslem population is being starved and driven out of the country by the oppression and injustice of the local government. Serious riots take place between the Greek and Bulgarian inhabitants of Eastern Roumelia, the latter being determined, if possible, to expel from the country, by a process of ostracism, their Greek coreligionists. From Albania the news reaches us that the population of the districts about to be ceded to Montenegro are in revolt, and are determined to resist to the uttermost by force the transfer of their territory; from all which it is clear that the Eastern question will provide abundant occupation to the new Government in England as well as to the Porte.

Vague rumors also arrive from Arabia and the Hedjaz of a movement on a large scale among the Bedouin Arabs who have been excited by the recent assassination of the Grand Shereef of Mecca, and who are also suffering from want, and have upon more than one occasion levied large contributions on some of the towns on the banks of the Euphrates. There is, moreover, the Greek frontier question still to be settled, and there can be little doubt that it will be solved in the way least satisfactory to the Turks, who will probably now be compelled to cede to Greece, in addition to the territory already partly agreed upon, the valuable province of Janina, against the cession of which to Greece the Conservative Government in England firmly protested. The strongly pronounced Slav and Hellenic sympathies of Mr. Gladstone and his adherents will now be allowed full play, and will be curious to watch the attitude which will be adopted by Germany and Austria under these new circumstances. The Slav population of Bosnia and Herzegovina recently annexed by Austria complain bitterly of the treatment to which they are subjected by their new masters, and profess that if they cannot be independent they would rather be Russian than Austrian. Whereas, the late Conservative Government in England was distinctly committed to a German and Austrian alliance, as opposed to a Russian, French and Italian combination, the Liberal Government is no less distinctly committed to a Russian, French, and Italian combination, as opposed to a German and Austrian alliance, and in addition to this, to a policy of protecting and freeing Christian nationalities in the East. The claims of Slavs, Greeks, and Armenians will it is to be presumed, therefore receive their immediate attention. Indications are not wanting that the German and Austrian Governments are already alive to the dangers of this change of front, and are seeking to detach Russia from France upon the old basis of a tripartite holy alliance. The disappearance from the political arena of Prince Bismarck's great enemy, Prince Gortchakoff, may facilitate this reapproachment, but it will be found probably beyond even the German Chancellor's power to reconcile the conflicting interests of Austria and Russia in the Slav nationalities; each will desire to control them, while England will strive for their uncontrolled independence. One of the first efforts probably on the part of the Liberal Government will be to bring about the annexation of Eastern Roumelia to Bulgaria, and the hopes of the Slavs are so highly excited in this direction that addresses have been pouring in upon Mr. Gladstone, congratulating him on his success at the late elections.

Meantime rumors are rife here of a change in the Cabinet. The policy of the present Prime Minister is recognized by all patriotic and far-seeing Turks as totally inadequate to the emergency with which he has to deal, and his method of conducting public affairs so far has not been such as to inspire confidence. It is earnestly hoped that before long he may be replaced by a man more competent to grapple with the present critical state of matters, supported by a Parliament which should to some extent share his responsibilities with the Prime Minister, and the names of Khaireddin and Mahmoud Nedim are in everybody's mouth. We have been so long on the eve of important changes and great events that it seems futile to go on predicting them, but the impression is so general that the present situation is too strained to last, that I should not convey a true idea of public sentiment if I did not refer to them.

Prophecies of the Past and Future.

Some years ago, I stood one day on Mount Zion, in Palestine; and with a stalk of barley in my hand, which had been plucked from its furrowed slopes, I read that prophecy—given when the mountain was well-nigh covered with palaces—"Zion shall be ploughed as a field." Micah iii. 12. The divine oracle was fulfilled to the letter before my eyes.

Another day, in Jerusalem, I saw some masons erecting a church whose foundations, though the original city stood upon a plateau of rock, had been laid fifty feet deep in the vast mounds of rubbish; and, turning from the building, I took at the Scripture—also written in the days of her splendor—"Jerusalem shall become heaps." Mic. iii. 12. Again the oracle stood accomplished literally before my eyes.

A third day I wandered over the smooth, sand-covered hill on which erst had risen the proud towers of Gaza; and, among the broken remains of pillars which here and there could be detected in the loose sand, I pondered the oracle of God—"Baldness is come upon Gaza." Jer. xlvii. 5. Another prophecy, uttered when the city stood yet in its glory, was fulfilled not less literally before my eyes.

A fourth day found me sauntering amidst the handful of shepherds' tents which now were scattered among the imposing ruins of Ashkelon; and, opening my divine guide book, I read—"Ashkelon shall be forsaken, and the sea-coasts shall be dwellings, and cottages for shepherds and folds for flocks." Zeph. ii. 4, 6. It was yet another oracle accomplished to the very letter.

A fifth day, I rode ankle deep in the street of the poor fishing village of Sur—the site of the seaport of the once magnificent Tyre; on the neighboring rocks I saw the fishermen's nets spread out to dry; for miles along the shore, I searched in vain for some well-defined fragments of the ancient city, finding only a literal of naked rock. And as I gazed on those scenes, I listened with awe to the voice of the Seer, as in vision had stood surrounded by all the city's grandeur—"Behold I am against thee, O Tyrus! I will also scrape her dust from her, and make her like the top of a rock. I will make thee a terror; and thou shalt be no more; though thou be sought for, yet shalt thou never be found again, saith the Lord," Ezek. xxvi. 3, 5, 21. Once more the divine word was fulfilled before me to the letter.

Day after day, I traversed that strange land, finding it vacant, without a people—whilst everywhere in other lands I had left behind me innumerable Jews—a people without a country. And I read—"Ye shall be plucked from the land whither thou goest to possess it; and the Lord shall scatter thee amongst all people from one end of the earth even unto the other." Deut. xxviii. 63. Yet again the oracle was accomplished literally before my eyes.

In the presence of these most distinctive prophecies, and of those not less distinctive fulfillments, I found myself arrested by two other singular distinctive prophecies concerning Israel's future.

The one was—"Thus saith the Lord God, behold, I will take the children of Israel from among the nations whither they are gone, and will gather them on every side, and bring them into their own land; and I will make them one nation in the land upon the mountains of Israel; and one King shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all." Ezek. xxxvii. 21, 22.

And the other was—"I will bring again the captivity of my people; . . . and I will plant them upon their land; and they shall no more be pulled up out of their land which I gave them, saith the Lord thy God." Amos ix. 14, 15.

I knew that neither of these prophecies had as yet been fulfilled; not Ezekiel's, because never since the death of Solomon, have the two kingdoms been yet incorporated into one; and not Amos', because never yet have the Jews been restored so as not again to be scattered. I had before my eyes, moreover, the Jewish people, preserved through so many ages as a distinct nationality without country; and I had not less vividly before my eyes that one country kept for so many centuries without a people. In the view of these two dove-tailed facts of God's providence, and of those so explicit declarations of God's word, no other conclusion can be come to, but that the Jews are yet to be restored literally and nationally to their land.

SENTENTIOUS PARAGRAPHS.

God expects fruit from every tree planted in his vineyard.

Upright simplicity is the deepest wisdom, and perverse craft the merest shallowness.—*Barrow.*

Do the best you can where you are, and when that is done you will see an opening for something better.

It is a fearful thing when a man and all his hopes die together. "But the righteous has hope in his death."

What unthankfulness it is to forget our consolations and to look only upon matter of grievance; to think so much upon two or three crosses as to forget a hundred blessings.—*Sibbes.*

Never speak in bitter scorning,
Seeking any heart to pain;
As the seed is, so the blossom,
And the curse comes back again.

No human scheme can be so accurately projected but some little circumstance may intervene to spoil it.—*Rousset.*

As Charles Kingsley was passing "through the valley of the shadow of death," he was heard to whisper, "How beautiful is God!"

Did you ever notice that he who tells you he cannot believe the Bible is usually able to believe almost anything else?—*Burlington Hawkeye.*

If all the napkins that contain the one talent were unwrapped by those who have tied them up and sit complaining at the world for its favoritism,—plenty, contentment and happiness would become universal.

The love that never knows a change
Is everlasting love;
The beauty that can never fade
Must bloom in heaven above.

The loveliest things we've loved on earth
Are only shadows dim
Of loveliness enthroned on high,
Perfected all in Him.

—*Eliza H. Morton.*

Whatever you do, do it well. The slighting of a task because it is apparently unimportant leads to habitual neglect, so that men and women degenerate insensibly into bad workers. Training the hand and eye to do work well leads persons to form correct habits in other respects.

The grand principle of the gospel is to separate the church and the world; the great principle of the devil is to unite them.

MOUNTAINEER'S PRAYER.

Gird me with the strength of Thy steadfast hills!
The speed of Thy streams give me!
In the spirit that calms, with the life that thrills,
I would stand or run for Thee.
Let me be Thy voice, or Thy silent power,—
As the cataract or the peak,—
An eternal thought in my earthly hour,
Of the living God to speak.

Give me of the brook's faith, joyously sung
Under clank of its icy chain!
Give me of the patience that hides among
Thy hill-tops in mist and rain!
Lift me up from the clod; let me breathe Thy
breath;
Thy beauty and strength give me!
Let me lose both the name and the meaning
of death
In the life that I share with Thee!

—*Lucy Larcom.*

The wealth of heaven never perishes, never departs, never ceases, never brings with it care or envy or blame, destroys not the body, corrupts not the soul, is without ill-will, heaps not up malice, all which things attend on earthly wealth. That honor lifts not men into folly, doth not make them puffed up, never ceases nor is dimmed. Again, the rest and delight of heaven endureth continually; ever-being immovable and immortal, one cannot find its end or limit. Nothing which comes to an end is much to be desired; whatever ceases, and to-day is, and to-morrow is not, though it be very great, yet it seems little and contemptible. Then let us not cling to fleeting things which slip away and depart, but to those which are enduring and immovable.—*S. Chrysostom.*

THE AURORA.

Polar snow is known to contain five-fortieths of iron, which must have descended from the atmosphere. In the snow north of Spitzbergen, Nordenskjold detected iron, cobalt, and phosphorus. Facts like these appear to have suggested a theory of the aurora borealis to Prof. Grinemann, of Gottingen. He believes that large masses of iron particles describe a path round the sun, and when the earth crosses their path some of the particles are attracted by it, especially at the poles. When the particles strike the atmosphere the friction thus produced causes them to ignite and become luminous, following exactly the behavior of meteorites.

POETRY.

Musings.

C. S. M.

Sweet Comforter, Oh leave me not
In this late hour of fear;
Let thy "still voice" yet breathe within,
And be in presence near.

Long have thy whisperings led my feet,
Through peril, and through shade;
And now, in this strange closing strife,
Let not thy teachings fade.

I see outstretched, thy parting wing,
Beyond earth's dying sun;
And know the mission of thy grace
To man, is almost done.

But linger with the waiting few,
Who would not grieve thy love;
And let thy presence speak in power,
Till they are called above.

Thou leave us not. Oh leave us not!
We hang upon thy will;
Our spirits cling about to thee,
Oh, be our leader still.

NEWS ITEMS.

WAR VESSELS FOR THE PACIFIC.

CRONSTADT, May 14.—The Russian government contemplates sending the great iron-clad Peter the Great to the Pacific, and four other men-of-war for the Pacific are fitting out.

RIFLEMEN.

ST. PETERSBURG, May 14.—Four battalions of riflemen have been formed by conscription in eastern Siberia.

LONDON, May 6.—The Daily *News'* dispatch from St. Petersburg says that instead of an amelioration of the position of the Jews, the police measures against them are enforced more stringently than formerly. Persons in business are required to quit the capital on twenty-four hours' notice, and Jewish strangers arriving are ordered to depart in the same summary manner.

GREAT INCREASE OF IMMIGRATION.

WASHINGTON, May 12.—There arrived at the port of New York in April, 1880, 49,443 passengers, 46,821 of whom were immigrants. In April, 1879, the total number of passengers arrived was 14,394, of whom 11,601 were immigrants. Of the immigrants who arrived last April, 18,116 came from Germany, 11,241 from Ireland, 7,310 from Switzerland, 6,300 from Great Britain, 1,115 from Austria, 1,347 from Norway, 1,303 from Denmark, 1,457 from Italy, and 576 from Holland. During the twelve months ended April 30, 1880, the number of immigrants arrived was 108,876 during the preceding twelve months.

CITY OF MEXICO, May 3.—The volcano at Colima continues in active eruption. The town of Lorillia at the foot of the volcano is reported sinking, and the inhabitants are panic stricken and abandoning their homes.

MILTON, Pa., May 14.—This city was almost entirely destroyed by fire yesterday. Six hundred buildings were burned and several lives lost. The loss of property is estimated at from $1,500,000 to $2,000,000, and the insurance at $800,000. Governor Hoyt appeals to the mayors of Pennsylvania cities to solicit subscriptions for the sufferers.

[San Francisco Chronicle.]

A FREAK OF NATURE.

We translate the following from *La Union Democrata*, of San Luis Potosi: Adjacent to the hacienda of Santa Catarina, about twenty leagues east of this city, a very remarkable freak of nature has occurred, the facts concerning which we have received from a gentleman who visited the scene. On the 7th instant the people of the hacienda and vicinity were aroused by a startling noise resembling thunder. Upon assembling to see what was the matter, it was soon discovered that a small mountain in the immediate vicinity had sunk into the earth, and it must have gone out of sight like a flash. Our informant, with others, made observations, and learned the aperture thus opened was 200 meters in length, 150 in width, and its depth from 130 to 150 meters. It was with great difficulty the rim of the cavern was approached as all about there were great yawning fissures which threatened to open still wider. To miss a step there was a danger of finding a grave in the depth beneath. Some stones, weighing about two pounds each, were thrown into the cavern, and it took from nine to ten seconds before they struck bottom, their contact with the surface beneath making a great report. After these brief observations the exploring parties retired hurriedly from the scene, as the earth was trembling and shaking as if upon volcanic. The location of this strange phenomenon is situated in the tierra caliente (warm region), and mesquites and palm trees flourish all about. Whenever any portions of the earth along the rim of the cavern fell into the depths immense clouds of white dust issued forth. This dust was carried about by the winds and made all the trees in the vicinity perfectly white. Speculation is rife as to whether the mountain sank owing to the earthquake influences, or was the result of gas explosions. It could not be attributed to the former very well, as no shocks were felt in the neighborhood.

ALARMING MORTALITY.

PARIS, May 17.—The mortality of this city during the past week creates alarm. Thirty-three persons died from typhus, seventy-one from small-pox, thirty-one from measles and fifty-eight from croup.

The disastrous conflagration at Milton, Pa., last Friday night, destroyed nearly $2,000,000 worth of property, including over 600 houses, several churches, a number of hotels and several factories. With this and the recent extensive conflagrations in the oil regions, Pennsylvania has suffered enormously by fire this spring—the aggregate losses exceeding even those by the recent extensive forest and marsh fires in New Jersey, by which many miles of country were swept by flames.

LETTER DRAWER.

Editor Restitution:—A word of encouragement for the brethren of the One Faith; we are getting along finely in this part of Michigan; the Lord is blessing his people here and adding to their numbers through the labors of Brother Myres and Brother McCrodan and myself. Seven embraced the faith at Hammond and put on Christ by baptism. I held meetings four weeks near Fisher Station on the Indiana railroad; the interest as good as I ever saw. The opposition was very sharp. The Methodist minister told the people no wonder we Advents understood our Bible. It was not like other folks'. We made it to suit ourselves. But everything that was said and done only seemed to advertise our meeting. Congregation large, and increased to the close of meetings. Result: Seven baptized, and more expect to be soon. I would say to the preaching brethren, let us go to work in earnest; stop contending about questions which only gender to strife and divide God's people, and try and convert men to the gospel. People are perishing for lack of knowledge all around us, and would embrace the truth if they knew what it was. Let us do all we can to get the truth before the people, and the brethren should understand their duty in this matter and make some sacrifice for their Master's cause. Some men professing the One Faith can find several dollars to buy tobacco with in the course of a year, but not a farthing to buy tracts to scatter among the unlearned, or to pay an evangelist to carry the truth into new places. These things are wrong. Let the preaching brethren cry the necessity in each congregation of earnest work, and sacrifice on the part of the brethren that the truth may find its way into new fields. Let each brother and sister remember that it took some effort to bring the truth to us individually, and how we rejoiced in it; and now there are thousands of others who would be glad to rejoice in the blessed hope of a near coming Savior and his glorified reign on earth if they only understood the blessed hope. Let each remember they have a duty to do, and the Judge will hold us strictly responsible as stewards. He that has been faithful over a few things will be made ruler over many things. Let us be careful how we use our Lord's money.

BENJ. WOODWARD.

Hammond, Mich.

Editor Restitution:—When the prophets spoke the words of the Lord to the people they did not use a strange language or give words new meanings. They used words which their hearers understood, and used them in the sense in which their hearers used them. If we read a name in the prophets, that name means to-day what it meant when written. But when men are inventing theories or are supporting such inventions they add meanings to God's words, a thing they would not dare to do to the words of any historic or scientific author.

G.

Marshall Village, N. H.

He First Loved Me.

I love Jesus, not of myself alone. He first loved me. There came a thought into my heart, something whispering, I am not as I ought to be, and with it pressing hard on my, conscience I heard the word, "None good; no, not one," mysteriously. I knew I was lost; the spirit of love taught me it, and over the darkness of my natural life came light. A cloner saved. The narrow way I had entered. Oh! what peace is mine! In myself sorrowful. In Christ always rejoicing. I understand life now. Christ in me, and myself of nature a warfare, yet always victorious (in the right. The "flesh warring against the spirit, and the spirit against the flesh." They are contrary one to the other, and, indeed, must be the flesh is unto death the spirit unto life. Can I fail? Oh! no. I love Jesus. Love keeps me. When I do wrong I know where to place it, —"to condemnation." Jesus saves to the uttermost. Blessed Jesus we wait perfection's issue when we shall see thee. Oh! I love Jesus; I long to see him; to be made like him. Then, then human weakness will be swallowed up of divine strength. My brother, my sister, we will trust Jesus more. He died in love and now lives in love for us! We can be more content. Quietness in Jesus works activity. Every light shines! Unseen to human eye the heart trusting Jesus. Faith in him to-day, brings its open power. Let us be willing and obedient, loving Jesus. You, in your home, neighborhood, town, city or country, and our loving Jesus in heart will be our shining good works for outward influence. To-day God's long-suffering waiteth, not willing that any should perish. I want to be "gentle unto all men," apt to teach, patient. In meekness, instructing those that oppose themselves; if God, peradventure, will give them repentance to the acknowledging of the truth. O! to be careful, is my thought, to avoid "foolish and unlearned questions." These do gender strife. We will be ready for every good word and work, because we love Jesus. Come, Lord Jesus, come.

E. N. H.

Messiah Cut Off,

From pulpit and press we hear and read of Messiah being "cut off in the midst of the week," but not one sentence can we find in Holy Writ to justify even such an inference. From the fact that Messiah was cut off after the seven and sixty-two, we infer that the "one week," the seventieth of the seventy in the week intended, although separated, cut apart and designed as the period allotted for a distinct series of prophetic events. If Messiah was cut off in the midst of the week, then was he cut off on the day that the daily sacrifice is taken away and the abomination that maketh desolate set up! If Messiah was cut off in the midst of the week, then the forty-two month's reign of the anti-christ began on that day! The week in which Messiah was cut off being a week of seven years, therefore, from the "cutting off" to the end of the week would be three years and six months, at the end of which is the resurrection of the dead and eternal judgment! That "one week" begins by the confirmation of the (a) covenant between a Roman prince and the Jews. In the midst of the week the daily sacrifice is taken away and the abomination that maketh desolate set up by the Roman "prince that shall come," and at the end of the week all the wonders of resurrection and judgment are accomplished! The 2300, 1290 days, and the "times" are but a part of that "one week" and are embraced and included within the limits of the week. No sophistry, no logical conclusions from assumed premises can invalidate the God-given fact. The time is near, "it hasteth greatly." The Pyramids, seven overlappings and impending walls bear testimony.

O. T. HOBBS.

BREVITIES.

The condition of the mohair flocks all over Asia Minor is causing the greatest concern. The intense cold (the snow in many places having been four to six feet deep, and rendering it impossible to reach the animals) is causing the death of hundreds of thousands. Angora and two other districts report already a loss of 30 per cent., and the mortality was continuing.

In a suburban cemetery of Warsaw were interred, a few weeks ago, the remains, of a venerable Pole, whose claim to be the oldest inhabitant of that city had been undisputed for several years previous to his demise. This patriarch had completed his 118th year, when he was summoned to his fathers; and, as during his abnormally protracted existence he had suffered no family bereavements, except that which robbed him of his wife, eighty-five years ago, his body was followed to the grave by such a procession of mourning descendants as, at least with respect to its numbers, has probably never before attended the obsequies of a defunct Christian. No fewer than 236 of his children and his children's children, even unto the fourth generation, streamed into the churchyard to bid a last adieu to their progenitor. The death of a person who had many grandchildren when the battle of Waterloo was fought, and whose early personal memories included such historical figures as Maria Theresa and Frederick the Great, is a note-worthy circumstance.

[London Times.]

THE POWER OF A CYCLONE.

In discussing the two cyclones which visited the Bay of Bengal in October, 1876, Mr. Elliott, meteorological reporter of the Government of Bengal, incidentally gives some idea of the cyclonean forces which are developed by such storms. The average "daily evaporation" registered by the Bengal instruments in October is "two inches." The amount of heat absorbed by the conversion of this amount of water daily over so large an area as the Bay of Bengal is enormous. "Roughly estimated," said Mr. Elliott, "it is equal to the continuous working power of 800,000 steam engines of 1,000 horse power." A simple calculation will show that it suffices to raise aloft over 45,000 cubic feet of water in twenty-four hours from every square mile of the bosom of the bay, and transport it to the clouds which overhang it. When we extend the calculation from a single square mile to the whole Indian Gulf, the mind is lost in the effort to conceive the force which, in a day's time, can lift 50,000,000 tons! Yet it would be easy to show that such figures, fabulous as they seem, do not adequately represent the cyclonic forces of a single storm.

A GIANT INDIAN.

A farmer, residing near Montague, N. J., while digging holes for peach trees on his farm, a few days since, unearthed the bones of an Indian—probably a chief. The thigh bones are nearly three feet in length, while those of the other parts of the frame are as large in proportion, indicating a person not less than eight or nine feet high. Beneath the bones were also found two pipes, twelve brass arrow-points, nineteen spiral-shaped pieces of brass, a flint arrow head, and a quantity of red paint powder. The largest pipe, which resembles a blacksmith's tongs, is of pewter. The bowl rises to the height of ten inches, while the handle is about seventeen inches long. From the upper end of the bowl extended two small projections, on which are fastened the miniature statue of a pair of owls.

SELECTIONS.

[Christian Herald.]

Approaching Perihelia and Catamiflics.

The science of astronomy has, in all ages, engaged the attention of the poet, the philosopher, and the divine, and been the subject of their study and admiration. Kings have descended from their thrones to render it homage, and have sometimes enriched it with their labors; and humble shepherds, while watching their flocks by night, have beheld with rapture the blue vault of heaven, with its thousands of shining orbs moving in silent grandeur, till the morning star announced the approach of day.

The study of this science must have been coeval with the existence of man; for there is no rational being who has for the first time lifted his eyes to the nocturnal sky, and beheld the moon walking in brightness amidst the planetary orbs and hosts of stars, but must have been struck with admiration at the splendid scene, and excited to inquires into the nature, physical influence, and destination of those far-distant orbs. It is generally known that extraordinary atmospheric phenomena may be expected during the period from 1880 to 1887. So long ago as May, 1879, the London *Times* directed the attention of its readers to the fact that the four largest planets in the solar system, viz: Jupiter, Saturn, Uranus, and Neptune, would be in *perihelia*—which means nearest to the sun. Such a position of these planets has not taken place coincidently for more than one thousand eight hundred years. Rev. Dr. Cumming, a Presbyterian minister at Glasgow, points out in the *Prophetic News* for March, at two different times during the Christian era there has been a concurrence of the *perihelia* of three of these five planets; and these dates were marked by "awful and destructive pestilence." . . . .

Now, the fact is this, a vast magnetic atmospheric ocean surrounds our globe. The meteors which are seen occasionally falling to the earth are electric scintillations. The radiance and warmth which the sun imparts keep the electric planetary zones in perfect action. It is well known that the great force which vitalizes and preserves animal and vegetable life is all-ramifying, imponderable electricity. It is a principle which is ever operative and never quiescent.

The planets nearest the sun have the most energetic electrical elements; those farthest removed from the great solar orb have the least. It is possible, nay, demonstrative certain, that the position of the four major planets may and does disturb the electrical equilibrium of our planet, and, as Prof. Elias Colbert has shown in the *Christian Herald* for March 24th, every other planet is affected similarly and in exact proportion to the squares of their distances.

The changed condition of our atmospheric air resulting from many causes which interfere with or minimize the customary amount of radiance and warmth, necessarily proves eminently destructive to life and health on the earth.

Records of devastating epidemics may be traced as far back as history extends. Plague, famine, and pestilence have destroyed whole races of mankind; the conquering army and the vanquished have alike been swept away. In the middle of the fourteenth century the *Black Death* devastated Europe and Asia. Reliable statistics place the total loss of life in Europe at from one-third to one-fourth the population, and in Asia it was still greater. The air over the sea was infected, and ships were seen drifting about the ocean, their crews, to the last man, having perished. Swarms of locusts darkened the air, and spread themselves over the land in many parts of Europe. A perpetual succession of famines and floods reduced the people to the deepest misery.

The *Black Death* was both heralded and attended by extraordinary convulsions of nature. Earthquakes were most frequent immediately before the outbreak, and volcanoes displayed unusual activity. At Venice the plague immolated three-fourths of the inhabitants, and the remainder secured immunity only by flight to the islands. Hecker says, "Of the planetary influence which was considered to have originated the great mortality, physicians and learned men were as completely convinced as of the fact of its reality."

Is it not more than possible that when the Lord Jesus Christ signified the premonitory signs of the fast approaching end of the present age, He referred to the startling events which the planets in their *perihelia* indicate.

—*Rev. T. J. Malyon, L.L. B.*

[Providence Journal.]

The Planet Jupiter.

Jupiter is a morning star, and by far the most important object for observation among the planets during the month. It cannot be too strongly impressed upon the minds of students of the stars, that the four great planets are all approaching their perihelia, and bringing about a condition of planetary affairs that has not occurred for 2,000 years. Jupiter reaches the goal first, arriving at perihelia on the 26th of September. Such is the eccentricity of his orbit that he will then be 46,000,000 miles, or about half of the whole distance of the earth from the sun, nearer to the great central fire than when farthest away. He is also at that time almost at his nearest point to the earth, coming into opposition with the sun eleven days after perihelion. The earth is then directly between him and the sun; but the earth is farthest from the sun in July, and will be at considerably more than her mean distance in September, when Jupiter is 46,000,000 miles nearer. It may easily be seen that when at opposition the earth is at or near her greatest distance, and Jupiter at his least distance, from the sun, the two planets will be almost as near together as they can be. Such will be the case next October, and the giant of the system will soon give evidence of the fact in his increasing size and brilliancy, being brighter than he has been for nearly twelve years.

Jupiter, as his mighty mass plunges toward the sun, gives evidences of mighty forces at work among the chaotic elements of his cloud-surface. A spot has been on his disk for nearly a year, elliptical in form, red in color, and with a diameter of 20,000 miles. No observer understands the cause of this huge rift. It may be an opening in the cloud atmosphere disclosing the more solid matter beneath, and it may be something beyond human ken. About the 22d, it is hoped that the planet will be again in favorable position for the observation of the red spot, and patient investigators will not be wanting to make the best of the opportunity. This beautiful planet may now be seen in the eastern sky serenely unconscious of the excitement induced by his movements, rising at 3:45; at the end of a month he rises at 2 o'clock, nearly two hours and a half before the sun.

LETTER RECEIPTS.

SUBSCRIPTIONS.

Geo A Griffith	1 00	Mrs Lou Sattler	1 00
L R Robertson	50	Y Y Goodwin	1 00
Mary Elliott	2 00	Mrs A H Hulet	1 00
L Tolman	2 00	John Sheets	1 00
Mrs Emma Lee	1 00	G A Bradley	50
Zadoc	2 00	Isaac Lightcivier	1 00

BOOKS AND TRACTS.

E T Hook	1 00	Eliza E Sewell	25
John Simcox	1 00	A Robinson	25
Sarah E Sorber	1 00	G A Griffith	25
Dorcas Knotts	00	A Williams	1 00
R P Madge	1 00	J O Woodruff	15

New English Books.

Bible Triumphant. By Mrs. H. V. Reed. Cloth 50c. A reply to "150 self-contradictions of the Bible." By A. J. Davis. As this refutation of infidel charges.

Harvest Words for Honest Reapers. By Mrs. H. V. Reed. Cloth 50c. Many of our friends are familiar with the nature of this book, but the headings of its several chapters will draw its sales. Chap. 1. Origin of the Bible; chap. 2. Sacred books of other nations; chap. 3. Science and the Bible; chap. 4. Word of the Bible; chap. 5. Testimony of the Rocks; chap. 6. Early progress of truth; chap. 7. Miracles; chap. 8. Prophecies of Christ; chap. 9. Prophecies of Daniel; chap. 10. Heaven; chap. 11. Heathen Oracles; chap. 12 Objections answered; chap. 13. The Study of the Scriptures.

Hades, or the Intermediate State of the Dead. By Mary E. Lonsdale, A. M. Cloth, $1.50. Presents the Bible doctrine of the state of man between death and the resurrection.

ANNOUNCEMENTS.

The Lord willing I will be at Brother Goffin's the first Sunday in May; meeting to commence on Friday night. The second Sunday in May at Gospel Grove, and at Wasaw the third Sunday in May. The fourth at some other point as brother Joseph Mendenhall may appoint.

J. S. HAYES.

According to previous announcement, the second quarterly conference of the Church of God will be held, the Lord willing, at the Elkhart Ridge school house, commencing the 21st of May, and to continue over Sunday. This place is situated only a few miles south of Jewell Center, Jewell county, Kansas. Preaching brethren from a distance are expected. An invitation is extended to all to come and help along with the meeting.

HENRY ARMSTRONG, &c.

The annual Michigan Church Conference will be held at Hammond, Kent Co., commencing Thursday, June 3, at 7 o'clock, p. m., and will close the following Sunday evening. Hammond is situated on the Grand River Valley R. R., and is accessible from all points by rail. Connections from the north south and west will be made at Grand Rapids. It is hoped that there will be a general coming together by brethren in the state, and a cordial invitation is extended to brethren of other states. The brethren at H. know how to provide for a meeting of this kind, and there need be no fears but ample provisions will be made to make all who come comfortable and happy. Bro. J. M. Stephenson has promised, if the Lord will, to be with us at that time.

D. F. SPENCER, &c.

I expect to preach at Somerville, Wis., May 8, in the evening, and the 9th, Magnolia Wis., or Janesville as brethren Worthington may appoint the following week, commencing Monday evening, and at Fairfax, Wis. the 15th in the evening and the 16th of May.

J. M. STEPHENSON.

The northwestern quarterly conference of the church of God will convene at Pleasant Ridge school house, Jewell county, Kan., May 21, 1880. Bro. G. M. Myers is requested to be there.

CLARENCE POUND.

God willing, the brethren of the Bride of Christ will meet in camp at Marysville, Benton Co., Iowa, to commence Thursday, June 17, 1880, and holding over second Sunday. It is expected that brother C. H. Ramsey will be there. Brother G. M. Myers will be there as he is preaching for that church. A general invitation is extended to all who love the appearing of our Lord to be present. We would like to have Bro. Peirce with us if possible. Come brethren, come to the camp-meeting and see each other once more, and talk over the things of the Kingdom, and encourage each other to continue in the good work and gain the things promised to the faithful ones. Those coming from the north by rail will stop off at Vinton, on the Cedar Rapids & Northern R.R. Those coming from the east or west will change cars at Cedar Rapids and take the Milwaukee Division to Center Point, 11 six miles from place of meeting; enquire for A. J. Ferguson, J. V. Pond or Geo Tilton. Those coming with teams from west or north will cross the river at Vinton, then enquire for Bro. Merleth or Geo. Long, living northeast of Vinton about six miles. Brethren bring your lunch and plenty to eat. If you work hard for the truth you may get hungry. We do not want to be a burden on the brethren. There will be arrangements made as much as possible to accommodate all so that they can get hay and grain and plenty to eat. Be come, and not all.

GEO. B. CRANE, Pres.

NORTHERN INDIANA QUARTERLY CONFERENCE.

The next meeting of the brethren and churches composing this conference is appointed to be held at the Antioch meeting house five miles south of Plymouth, Marshall county, Indiana, commencing on Friday, June 11, at 11 a. m., and continuing over the following Sunday. Brother H. Corbaley, on a visit from California, and other preaching brethren are expected to be present. A general attendance of the brethren and sisters, who are looking for the promised restitution, spoken by the prophets, is earnestly solicited. Persons coming from the north or south can take the cars to Argos on the C. P. & I. Railroad; from the east and west take the cars to Plymouth on the P. Ft. W. & C. R. W., from which place there will be conveyance to the meeting.

HYMNS OF THE ADVENT

is the name of a new Hymn Book, just out, compiled by Chas. C. Burker—compiler of the "Hymns of the Morning"—and published by W. N. Pile, Springfield, Mass.

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By J. M. STEPHENSON.

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The Doctrine of Immortality. By James H. Whitmore. 208 pages. 20 cents postpaid. Everybody should have it.

Discussion on the State of the Dead. Between the Rev. W. C. Pendleton Congregational minister, and W. Fellowes, editor of *Bible Echo*, and minister of the Gospel. Both of England. The propositions discussed were: 1. That the dead exist in a living, conscious state after their decease. Affirmed by W. C. P. 2. That the Scriptures teach that man in death are wholly unconscious, insensible, and unable to perform any act whatever; and that they rest in darkness, silence and the dust. Cloth, 60c; paper, 35c.

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POETRY.

To Brother F. H. Athey.

W. J. CROCKETT.

We have passed from death unto life because we love the brethren.—John.

When life was in its summer leaf
Thou came to the Heavenly King,
And at his feet a golden sheaf
Of trust, and love, of full belief
Thou laid in humble offering;
Then did thy heart rejoice and sing,
And faith sprang up as buoyant wing.

We walketh together—ere in love
We shared earth's joy and pain;
And leaning on the Arm above
And praying loosed still to prove
An everlasting gain:—
Our hearts took up the glad refrain
The Lord will soon return to reign.

Have clouds since then obscured the sky
And grief stood by thy side?
O trust—the garb of poverty
Hides not from His clear searching eye
The worth that shall abide
The shock of time, the scoff of pride,
And is eternity inside.

Our days of journeying soon are past
But their departure brings not tears,
For by the love of Jesus blessed,
We know that everlasting rest
Is nearer through the flight of years.
Ah how this thought the faithful cheers,
And to their souls the Christ endears.

My brother may the peace of God
That passes all we know,
Linger around thee and afford
Refreshment on His weary road
In mercies ceaseless flow:
Oh may thy faith and patience grow
Until He doth thy crown bestow.

COMMUNICATIONS.

The Mission, Work and Nature of the Holy Ghost.

But let us notice some *other functions* of the Spirit office. He gives life credence and energy to the word, "For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance." 1 Thess. i. 5.

"And my speech and preaching was not with enticing words of man's wisdom (here we have man's wisdom again set in contrast with God's, with which the church and world is glutted,) but in demonstration of the Spirit and of power, that your faith should not stand (be,—margin) in the wisdom of men, but in the power of God." 1 Cor. ii. 4, 5.

"The kingdom of God (i. e. in the sense of its principles which is to persuade it and in the sense of proclamation of its laws and in their revelation to the proper preparation of men to inherit it) is not in word (alone) but in power," "in the demonstration of the Spirit and power." 1 Cor. iv. 20.

"And take the helmet of salvation and the sword of the Spirit which is the word of God." Eph. vi. 17.

Now some one disposed to confound the word with the Spirit and virtually say that there is no Holy Ghost, (Acts xix. 2,) thus making no distinction between them. They do not believe that there is a divine *afflatus* and extraneous power apart from the word, which has any influence upon us, stoutly affirming that all the Spirit we get is generated within us simply by perusing the word, the same as you would partake of the spirit of of the author of any book, which you might attentively read. They lay great stress upon that expression of our Lord's in his prayer to the Father, "Sanctify them through thy truth, for thy word is truth," not accepting that this word alone is rendered effectual to this end by its being sanctified that it might sanctify through the power of the Holy Ghost, not accepting that the Spirit is the quickener and takes the dead letter as it were and transcribes it in living characters upon the believer's heart, thus rendering it the incorruptible word which begets us to God by which we are born anew, and which liveth and abideth forever, not accepting that this is the motive power of the Word, and that there is no life in it without.

Will those brethren, or friends, tell what moved those mysterious wheels of which the prophet speaks, which ran so swiftly and uniformly and ever and anon "were lifted up from the earth" so wonderfully?

If it was not but for "the spirit of the living creatures (or "the Spirit of life"—margin) in the wheels," Ezek. i., it seems that there was a mutual understanding and perfect harmony subsisting between those wheels and the spirit of the living creatures, they always acted in accord. "And when the living creatures went the wheels went by them, and when the living creatures were lifted up from the earth, the wheels were lifted up; whithersoever the Spirit was to go, they went," etc. Now this is a fair illustration of the Word of God and the Spirit. The wheels would seem to represent the *Word*, the *Spirit* of the living creatures the Holy Ghost; and as the wheels might be motionless without being moved by living creatures, so the Word of God would prove ineffectual to the end of saving men without being energized or moved by the power of the Holy Ghost, and as nothing could be accomplished but by a mutual co-operation of both the wheels and the Spirit of the living creatures, so nothing might be effected in the work of salvation but by a mutual co-operation of the Word and the Holy Spirit, the parent of that Word.

Here the Word is shown to be the sword of the Spirit, and not the Spirit itself. Now we understand that this sword of the Spirit, which is the Word of God, cannot effect anything with respect to preparing men for the proper enjoyment of the kingdom of God, and of Christ, and of his glory, unless the Spirit of life from God gives it keenness to its edge and point that it may pierce the sinner's heart and cause him to repent, and cut the saint from all his earthly moorings.

It is said in Heb. iv. 12 that "The Word of God is quick (living) and powerful, sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and joints and marrow," etc. But we inquire what makes this two-edged sword? What makes it perform such wonderful execution? We answer, the Spirit of God, that gives the sword or Word its efficacy and power. The Word instructs and directs, the Spirit enables us to better appreciate that Word, to hide it in our hearts that we may not sin against God. Psa. cxix. 11. It gives us power and a disposition to lovingly and cheerfully comply with its injunctions and act out its precepts and reduce its divine principles to daily practice, for we believe it to be morally impossible for men in their unregenerate state to cheerfully and willingly conform to the requisitions of the Gospel and mete out the demands of the words the truth of that Gospel, save they are aided by the Spirit of the living God. Another important feature of it should not be overlooked.—It helpeth our infirmities and this agrees with what we have just remarked. "Likewise the Spirit also helpeth our infirmities, for we know not what we should pray, as we ought; but the Spirit itself (observe the Spirit itself) maketh intercession for us with groanings which can not be uttered." Rom. viii. 26. And it is through the aid advocacy of the Spirit that we are enabled to overcome and attain unto life eternal. "For if we live after the flesh we shall die, but if we through the Spirit (die) do mortify the deeds (i. e. cure them, bring them into subjection to Christ) we shall live." Rom. viii. 13.

But the magnitude and omnipotence of its work are seen, when viewed as a creator and regenerator which we shall now briefly notice.

The interesting conversation between the angel Gabriel and Mary previous to the point we wish to come at, we shall pass over. "And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore that holy thing which shall be born of thee shall be called the Son of God." Here is creditive power displayed even to the generation and bringing forth of the Holy Child Jesus, begotten of the Holy Ghost. I know that some are disposed to question the divine inspiration of this passage, but we shall have to let stand where it is, and as it is; as it is fully sustained by other Scriptures whose doctrine authentically is not disputed in the least. But the work of the Spirit is no less powerfully demonstrated in the requickening of the dead in trespasses and sins, and infusing in them the new life in Christ.

Again, its almighty energy and the obvious necessity in the work of saving men is apparent, when we learn that it was through the agency of this alone—the all-quickening Spirit that the Lord Jesus was raised from the dead and endowed with the power of an endless life, and that this same power, to the same extent which was there and then exerted in his glorious resurrection, is also brought into like requisition to the regeneration of mankind and quickening them together with Christ, and raising them up together with him in heavenly places. But to the proof.—"Therefore after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you making mention of you in my prayers. That the God of our Lord Jesus Christ, the Father of glory, may give unto you the Spirit of wisdom and revelation in the knowledge of him. The eyes of your understanding being enlightened, that ye may know what is the hope of his calling, and what the riches of his glory, of the inheritance of the saints. And what is the exceeding greatness of his power to usward who believe accolding to the working of his mighty power which he wrought in Christ when he raised him from the dead and set him at his own right hand in the heavenlies." And then the apostle proceeds addressing the saints at Ephesus, "You hath he quickened .... together with Christ .... and hath raised us up together and made us sit together in the heavenlies in Christ Jesus," etc. Eph. i. 15-20; ii. 5, 6.

Here we see God doth accomplish this work, not himself personally, (although from the simple reading of it some may understand it in that sense) but through the agency of the Holy Ghost, as we read, "How much more shall the blood of Christ, who through the Eternal Spirit offered himself without spot unto God," etc. It was by and through this he offered himself. It was through this he was resurrected as the apostle affirms,—concerning his Son Jesus Christ which was made of the seed of David according to the flesh. And declared to be the Son of God with power according to (or through) the Spirit of holiness by the resurrection from the dead. Rom. i. 4; Heb. ix. 14. These facts staring us in the face, we cannot fail to attach the most supreme importance to the work of the Spirit. It enlightens, reproves, admonishes, convinces, convicts, leads the sinner to see his sinfulness before God. It washes, cleanseth from sin, justifies, sanctifies and finally glorifies. Again, it renews, it begets, regenerates, assimilates the soul unto the likeness of the image of him who promised its procession from the Father, it is that sublime agency which accomplishes the New Birth in Christ Jesus as he repeatedly and most solemnly avers. "Verily, verily I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God," and it is that agency which will ultimately in the last day change these mortal bodies into incorruptible and immortal ones ever glorious like the shining body of Christ the glorified one, agreeably to inspired teachings. "But if the Spirit of him that raised up Christ from the dead, dwell in you, he that raised up Christ from the dead, shall also quicken your mortal bodies (how?) by his Spirit that dwelleth in you." Rom. viii. 11.

Again, it puts the cry into our hearts "Abba Father," it seals us which is the perishing stroke of its work, upon us anterior to the resurrection in the glorious Epiphany of the Redeemer. It is through this alone that we obtain "The earnest (or pledge) of our inheritance." As the apostle informs, "Now he which establishes us with you in Christ and hath anointed us is God," who hath sealed us, and given the earnest of the Spirit in our hearts. "After that ye believed ye were sealed with the Holy Spirit of promise which is the earnest of our inheritance until the redemption of the purchased possession." 2 Cor. i. 22; Eph. i. 13, 14. It is also a blessed Comforter to the church, a true Voucher, or Vicegerent, and acts as our Advocate with Christ who is the greater Advocate until he return to earth in glory. "And I will pray the Father and he shall give you another Comforter (or Advocate) that he may abide with you *forever*, even the *Spirit of truth*." John xiv. 16. (Observe the Spirit of truth i. e. the word). But notwithstanding all the work here attributed to it, the inconceivable greatness of its work yet remains to be accomplished; the master stroke of its irresistible energy yet is left for scenes in the sublime future to be signally displayed in the regeneration of a world, in the complete removal of the cause of sin and the final restoration of this fallen planet to its primal state and more than original splendor, for as the earth in the beginning was "without form and void, and darkness was upon the face of the deep, and the Spirit of God moved upon the face of the waters."

In obedience to the divine mandate transforming darkness into light, deformity into beauty, disorder into harmony, constructing from the chaotic and conglomerated mass a beautiful world of untold delights of infinite variety to please and gratify those in happy innocence and sustained purity. So again will that Omnipotent Spirit of the the living God, or Holy Ghost, move in its mighty pulsations in the appointed time upon the face of the waters of this sin-cursed and diseased world—this chaotic mass of ruin and woe, and death, in consequence of sin. So will it move in the magnetic power to restore that which was lost, when the present heavens and earth (or economy) will pass away with a great noise amid the thunders of the last days, and the elements of the old and decayed system will be melted down with fervent heat, and a new heavens and a new earth will be the glorious outcome wherein shall ever dwell righteousness, truth, and peace. When the morning stars again as at the first will resume their songs of joy together and all the sons of God, and the angels of heaven will *quitedly shout aloud for joy*.

"Then let this present system end,
The ruinous earth and skies;
The new Jerusalem descend,
The new creation rise."

And this we find as hinted at in Psa. civ. "Thou sendeth forth thy Spirit, they are created; and thou renewest (or restorest) the face of the earth. The glory of the Lord shall endure forever; the Lord shall rejoice in his works. The sending forth of his Spirit here and renewing the face of the earth, we find synchronizes with the time when he looketh on the earth and it is represented as trembling, his touching the hills and they smoke, and sinners are being consumed out of the earth and the wicked annihilated.

A few more words under this head. Some would confine the Spirit's work to the apostle age, affirming that when the Christian church became fully inaugurated, and the last words of the holy inspiration were penned, that the Spirit's work was finished, its mission was fully accomplished. But from such an opinion which we conceive to be a serious error we must dissent, and do contend being amply supported by divine testimony, that the Spirit's work in its immediate action and influence upon the church does not cease, but its action runs parallel with the preaching of the Word to the end. The promise "lo, I am with you alway even unto the end of the world," has an "Amen" to it which means "even so." The Savior here meant the Holy Ghost which he promised to send, which should remain with the church, until he come again. So that his work is a continuous and uninterrupted work, even until the last sinner is brought into the saving fold of Christ, until the last saint is sealed for eternal glory, as far as it appertains to this age.

It was necessary that the early church should need the immediate influence of the Holy Ghost that she should "be filled with the indwelling of the Spirit, that God should dwell in her, and walk in her, that her members collectively should form "a habitation of God through the Spirit," that she might "walk in the comfort of the Holy Ghost." And that her ministry should should not only be good men, eloquent, and mighty in the Scriptures; men having clear eyesight in reference to divine things; men full of faith, but also endowed with the Spirit's power, "full of the Holy Ghost." See Acts ii. 3; v. 32; Eph. iii. 16; Rom. viii. 11-27; 2 Cor. vi. 16; Eph. ii. 22; Acts ix. 3; xi. 24; xviii. 21; ix. 17, 18; vi. 5.

In order to preach the Word effectually and with holy and humble boldness the Spirit's aid is indispensible. See Acts iv. 31; vii. 55; xi. 15, 24; xiii. 9, 11. Yes, when the church is perfected in Christ, when "we all come in the unity of the faith, and of the knowledge of the Son of God, with a perfect man, unto the measure of the stature of the fullness of Christ" unto the "dispensation of the fullness of the times when God shall gather together in one all things in Christ, both which are in heaven and which are in earth," and the church is presented "faultless before the presence of his glory with exceeding joy," until then the Spirit's work will not cease. Eph. iv. 10-13; i. 10; Matt. xviii. 20; xxviii. 20; Jude ver. 24. We might have adduced a host of passages more in addition to the array already offered touching the work of the Spirit, and the fact that there will be no cessation of his work so long as there remains one sinner to be saved, so long as there is a saint yet to be made perfect in Christ Jesus. But let it suffice under this head, only that the divine blessing of which we have been treating here may be added in the conferment of the *gift* of the Holy Ghost and work upon us. Amen.

WILLIAM SHEPHERD.

CORRESPONDENCE.

Editor Restitution, and My Dear Brethren in "the Faith":—I came across the following extracts from *Prophetical Landmarks*, by Horatio Bonar, written out by Col. W. H. Larkins, which I find very pertinent and I think may be of interest to others of like faith as myself:

1. Israel's history, past and future, occupies no narrow region in God's written Word. Besides, the prophecies concerning Israel are a key to the rest. A large class of expositors are setting themselves against the literal application of the prophecies to Israel; even some who preach the near advent of our Lord, and hold fast literally, in so far as that is concerned, make no scruple to spiritualize all that the prophets have forespoken concerning the children of Abraham in the flesh. (Page 272).

2. None maintains that all Scripture is literal or that all is figurative. The literal, then, is the rule, and the figurative the exception. (P. 275).

3. In all cases we are bound to adhere to the literal unless we can show reasons for departing from it.

4. A literal fulfillment is often just as spiritual as any others, and it is a misapprehension of the true scope of Scripture to suppose that because some interpret literally, therefore they do not interpret spiritually. (P. 277).

5. We have *no objection* to the spiritual provided the literal is found untenable. (P. 278).

6. But till it be found so, we shall continue to hold it. And all we ask is, that such a *spiritual* application be founded on a literal application. (P. 279).

8. They do not. They believe that Israel will not only be converted, but that they will be restored to their own land. (P. 280).

9. We must take for granted that the literal is the true and the sole meaning till we can give some reason for departing from it. In so far as prophecy has been already fulfilled, it has been a literal one. Take the predictions regarding the Messiah. (P. 294). Take again the prophecies which concern Babylon, Nineveh, Tyre, Moab, Ammon, Edom, Egypt, or, lastly take the predictions regarding Israel. Have not all these been literally verified? And shall the curse pronounced on them (Israel) be fulfilled to the very letter, and not the blessings? (P. 295).

10. The expression "The Throne of David" often occurs in prophecy, and it is difficult to understand what the spiritualizing exponents make of it. It must at least mean the sovereignty of the Messiah over the literal Israel, (p. 297), and has reference to the peculiar exercise of His dominion over the nations of Israel, (p. 298), and one passage appears to me very strongly in favor of the literal view. "Lord, wilt thou, at this time, restore the kingdom to Israel?" Acts i. 2. (P. 299).

11. Again, the expression "Israel of God" (Gal. vi. 16) has been generally interpreted as meaning spiritual Israel. I should be inclined to suggest that the apostle may really be speaking of the *literal Israel*. (P. 304).

12. Literal fulfillment in the New Testament rule. That since Christ and his apostles quoted and interpreted literally, we ought to do the same. (P. 305).

13. There is no authority in the New Testament for spiritualizing the names Judah, Israel, Jerusalem, Zion. (P. 310).

14. Jerusalem occurs eighty times in it, all of them unquestionably literally; Jew above one hundred times, and only four are even ambiguous, as in Rom. ii. 28; Israel and Israelite above forty times, and all literal; Judah and Judea above twenty times, and all literal. (P. 309).

15. In those prophecies which preserve the well-known distinction between Judah and Israel or Judah and Ephraim, we must interpret Israel, Zion, etc., literally of the Jewish nation, or church, or land. (P. 318).

16. When the unfulfilled prophecy is the carrying on or conclusion of one chain, the first part of which has been literally fulfilled or is fulfilling; if in the first part Israel just means Israel, of course in the latter, and onward to the end, it just must mean the same. See Jer. xxx., xxxi. (P. 319).

17. Make Zion or Israel to mean the church of Christ and whole chapters of the prophets are one mass of confusion. (P. 318).

18. When reference is made to their Egyptian bondage, or the captivities, in the beginning of a prophecy, the conclusion of it must concern literal Israel, and refer to a literal deliverance. (P. 320).

19. When God says he will set his hand a second time to recover the remnant of his people, it must be literal Israel that is meant, and a literal restoration foretold. (P. 320).

20. In such cases we do not see how a figurative interpretation can for a moment stand. Where one verse plainly foretells their restoration to their own land, and the next their spiritual conversion to God, it seems to us a perversion and confusion of all language to say that both mean the same thing, as, for instance in Ezekiel's prophecy (xxxvi. 24-28) regarding the blessings to be poured out on Israel in the latter days. (P. 321).

21. Concerning the new covenant to be made with the house of Israel, and with the house of Judah (Heb. viii. 8), it has been argued that because this is the New Testament covenant that therefore Judah and Israel must mean the church of Christ! (P. 323). As well might it be argued that when the prophet speaks of the promise to Abraham regarding the blessings which were to flow to him and to his seed through the coming Savior, Abraham did not mean Abraham, but the church of Christ. The apostle had been speaking of the old covenant made with Israel at Mount Sinai, and he comes to show that all this was to be abolished, and in its place a new covenant was to be made with that Israel with whom the former had been made, which was done away in Christ. This was his object, and the drift of his argument, if literally understood. (P. 326).

22. It was in the first place with literal Israel that this new covenant was to be made, and so we find it to have been. Messiah when he came "confirmed the covenant with many for one week." Dan. ix. 27. He confined his own ministry to the Jews. He commanded his first apostles to do the same, and in his last commission to them he told them yet to begin at Jerusalem. (P. 327).

23. Such passages have been misinterpreted, and furnish no ground for that spiritualizing application of the prophecies to the church of Christ, on which many dwell. One would imagine, from the eagerness manifested in endeavoring to wrest such promises from the literal Israel, that the hope of a Gentile depended upon his being able to show that such predictions did really and primarily concern himself. Alas for us, if our salvation rests upon our being able to show that Israel in prophecy means the church of Christ! What Gentile sinner could ever venture to build upon a hope so insecure? We have promises of our own innumerable, promises stable as the everlasting hills, and radiant as the everlasting stars, which secure to us all the unsearchable riches of Christ. And besides, we have, in another and more honest way, all Israel's blessings. They are not blessings conferred to Israel, just as Abraham's were not conferred to him, though promised more directly to him and to his seed, according to the flesh. There is not one promise made to Judah from which we may not extract blessings to ourselves. And if in Israel's promises we learn more of our Father's love, and know that Israel's God is our God too, then we can thus feed more upon the riches of his grace, and can say, "It is enough." (PP. 328, 329).

From my humble position, what I may say can add nothing to the force of the conclusions in the above; but my heart is in harmony with the positions taken, and I am looking and constantly watching for the dawn of the glorious day, when the King shall rule in righteousness and the nations shall know that the Lord has sanctified Israel when his sanctuary is in the midst of them forever more; and my prayer is that he may come quickly, gather his bride, and return to the Mount of Olives to set up his kingdom which shall stand forever. I hope to meet with all the faithful in the glorious immortalized Royal "Household" of "God" in the "city of the Great King."

Your brother in Christ,

J. O. BARNABY.

Hermiga, N. Y.

Editor Restitution:—For the information of those interested will you please publish the fact that the church in Philadelphia has removed from 8th and Locust streets to the N. W. corner of 13th and Arch streets, where any brethren or friends will be welcome? It gives me pleasure to state that our little society is in a prosperous and healthy condition. We are entirely free from "cranks" and "isms," and the spirit of intolerance that has done so much to shatter the church, and I trust that the spirit of mutual love and forbearance which pervades the brethren may continue until our Lord shall come. It was our pleasure a few weeks ago to assist four young friends to put on Christ through the waters of baptism—Edward Melville, Carrie Work, Minnie Dull and Emma Lawton.

Brother H. V. Reed has been with us for the last four or five weeks, and to those who know him it is needless to say that his visit has been to us all a source of great pleasure; and on his return to the west he has the assurance that he has made many new friends, and carries with him the love and esteem of all with whom he has come in contact. We are in hopes, however, that we may have him here again shortly, not as a visitor, but as a resident; as an invitation has been extended to him to make this "city of Brotherly Love" his future home, which we have reason to believe has been favorably received. There is great need here in the east for the labor of some man of ability and tact, and we know no man who is so well calculated for labor in this particular field as Brother Reed; and should he and Sister Reed conclude to make their home with us we can assure them a hearty welcome and cordial support, and we have every confidence that the cause of Christ would be advanced.

Sincerely,

SAMUEL WILSON.

Philadelphia, Pa.

Editor Restitution:—I write you a few lines that you and the brethren may know the prospects at Hamlet. Brother H. R. Carter commenced preaching on the night of April 17th, and continued preaching until he had delivered thirteen sermons, meanwhile, on April 22d, we organized a church of thirteen members, with Brother H. Roberts, elder; and, since that time there has nine more united with the Church of God at Hamlet, Ind.

Yours in the One Faith,

JOHN A. ROOSE.

Hamlet, Ind.

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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TO CORRESPONDENTS.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his Holy Prophets since the world began." It also advocates, as a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ; and many other kindred truths. It also advocates a hearty belief of the Gospel, repentance, and immersion as prerequisites to the forgiveness of sins, and a holy life as essential for final salvation.

COMMUNICATIONS.

Practical Christianity.—No. 4.

And Moses said to the whosoever shall not be offended in me. Matt. xi.; Luke vii.

Important and burning words of truth, they increase in weight an hundred fold, when we consider their origin coming from him who spake as never man spake, and taught as never man taught; he who uttered these words was the Christ, the anointed of God, to redeem man and restore the fallen planet, earth, to its allegiance to the God of heaven from which it had revolted and fallen. Stupendous and most magnificent scheme! What! to raise man from his low degradation into which he has fallen, he who was made in the image and likeness of the God of heaven, but now degraded to a level with the brute creation to again become the sons and daughters of the Lord Almighty; eye hath not seen, ear hath not heard, nor hath it entered into the heart of man to conceive the thing that God hath prepared for them that love him, it cannot be expected that we, with our dwarfed intellect, our dark vision, (for we see through a glass darkly only in part) can set forth God's wonderful works in their grand sublimity as we shall realize them when fully restored to the image and likeness of him who created us.

It is our privilege to contemplate, to study, to wonder and to adore, to watch, to patiently wait, and fervently pray for God's kingdom to come and his will to be done on earth as it is done in heaven. This indeed is a great privilege; will we improve it? will we accept the situation? will we comply with the condition and abide our time, and not be offended in Christ? There is a wide difference amongst religionists who are and who are not in Christ. This point we shall try to settle by the unerring word of truth.

He that hath my word let him speak my word faithfully. If they speak not according to this word its because there is no light in them—Bible.

To the readers of THE RESTITUTION we need not say one word about the first principles of Bible Christianity, or how men are made, or become Christians; there has been so much said and written upon it, that it has become as familiar as a, b, c; but to the new readers, and those outside of the body, we have to repeat and give them line upon line. It is not a hobby nor do we own up that we cannot talk or write upon other subjects, but the most fatal mistake lies at the starting point, or in laying the foundation on the rock Christ Jesus; nor do we admit that there need be any mistake in laying well the foundation. The word is so plain that men, though fools in other things, need not mistake or err therein. If some one of our half brethren would take up the stumbling blocks out of the way of poor perishing men and women, the light would shine less obscure, and we should not be met with the hackneyed excuse Oh there's Bro. John and brother many more, they were baptized away back in the dark ages of the sectarian churches when they believed in a sky kingdom; the flying off to heaven at death, that the church was the kingdom; and that man had an immortal soul in him, that was the man proper, and at death it took its flight to regions beyond the bounds of time and space. Don't tell an intelligent Bible reader that men believing such a conglomeration of unintelligible jargon could have any clear conception of the Gospel of the kingdom of God, or its requirements, in order to an obedient faith.

The Scriptures are good for every thing, or they are good for nothing. If we did not understand their requirements when we were baptized, no matter how sincere we were, or if we ran into and preach with the eloquence of Paul or Appolos our baptism is not valid, and we are or all such the most to be commiserated—intelligence, honesty and sincerity, and are very different things; let us individually settle.

a. What did you believe? Oh I did not have any belief, I was sprinkled when I was a baby. What is your faith now? I believe that Spirit is the essential baptism: that water baptism is to be understood in an accommodative sense—one way just as good as the other, or none at all, if he is only a Christian he will go to heaven sure.

b. Please tell the brother of the Abrahamic faith what was your belief? Oh I was a full believer in the doctrines held by the Baptist church; I need not state them, you have named them in the foregoing.

I understood just enough to induce obedience. Very good for *a* and *b*. Come, Bro. C., please enlighten the brotherhood; you claim to be one of the first believers of the one faith. Oh I was so ignorant I did not know what a Millerite was. I thought they were men that built mills! Astounding intelligence!! And yet he could say to Bro. W., Oh I perceive you don't understand the Gospel. We might name a score of like cases, but we forbear. To be in Christ intelligently, honestly and Scripturally and remain in him, and not be offended in him is blessed indeed; yea, it is above and beyond all estimate or calculation.

"Blessed is he whosoever shall not be offended in me."

The word "offend" is used in a very broad sense. We cannot give a tithe of the things that come within its meaning; to use it in its largest latitude would be to apply it to every body and every thing that does not accept Christ as the first and last, or the Alpha and Omega, the beginning and the end; touching the creation, the redemption, and the perpetuity of the world, and the race of men that inhabit it. In a definite sense, it applies to those who are in him, who are offended because of persecution and trial, because of the straightness of the way they go back and walk no more with him. It were better for such had they never been born. Most graphically does the apostles speak of such; they return like the dog to his vomit, and the sow that was washed to her wallowing in the mire. Paul says it is impossible to again renew such unto repentance, seeing they crucify the Son of God afresh and put him to an open shame. What fearful words!!! It applies to those who are nominally in him, who belong to the body but make his cause and his truth a secondary matter; they will assent to everything, and do some things for Christ after they have served themselves.

Yes, they must get rich, even at the sacrifice of the truth, and the suffering cause of Christ. How fearful the word of Paul; "They that will be rich fall into temptation, and into a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition!" Careful observation shows that those who get riches suddenly do not get them honestly. By what rule shall we judge, for the church—the law of Christ? Cæsar will take care of his own household.

NEWELL BOND.

The Sum.

The heading—The chief point—The argument—of all that we have spoken is that we have such an High Priest. Heb. viii. 1-13.

He, Jesus, is such an High Priest as is described and illustrated in the foregoing chapters of this epistle. Nay, further, he is such an High Priest as is taught and inwrought into the primary structure of the ancient Scriptures,—in the Law, the Psalms and the Prophets. It is as the foundation and "head-stone" of the gospel system. Gen. xiv. 18-20; Isa. ch. i. 1; Zech. iv. 7; vi. 13; Matt. xxii. 44; Heb. v. to vii.

It is to the gospel as the head to the body—as the sun to the whole account—because it ensures and enforces the whole.

Hence, "he is such an High Priest as became us." Such an one as is essential to the crowning consummation of God's all comprehending purpose. Eph. i. 10.

He is higher and in advance of the Aaronic priesthood in the sanctuary of Israel in the wilderness, as the heavens are higher than the earth! That was circumscribed to Israel and the land of promise till Christ the seed should come. Gal. iii. This belongs to the heavens. It is supreme—like "God over all and blessed forever."

It is not limited to man and earth, but in its loftier range it embraces "angels, principalities and powers in the heavenly places!" Furthermore, to express its boundless amplitude to our feeble apprehension, we should notice that our gospel age is, itself, but the outcome of the clustered types of the one anniversary—"day of atonement." It is the perfection of the church of the first-born. It is the antitypical atonement for Israel, John vi. 51; and beyond all this, it comprehends the full measure of divine promise to the whole creation. Rom. viii. 21; Eph. i. 10. When the sum of all is will be answered; when earth will have become the counterpart of heaven, and "God be all in all"—the recognized source of all good to all the universe—then "the God of peace" will have abiding and universal peace forever.

"Now of the things we have spoken, this is the sum." What, then, are its correlatives—its essential though subordinate results?

1. Those who believe, become allied to this heavenly system of which Christ is the head. He is "the Son," and they are through grace, constituted a joint-sonship. Rom. viii. 14-23.

2. His all perfect one offering, hath forever perfected them that are sanctified. Heb. x. 12-22. It is a sovereign policy in grace!

3. His intercession avails for them, each and all, as it did for Peter and the apostles, and all who believe in him through their word." Luke xxii. 32; John xvii.

4. His resurrection as "the head of the body"—the church—assures the resurrection and glory of all its members. 1 Cor. xv. 12, 13. "The first-fruits" is the pledge and pattern of "the harvest."

5. His inheritance is theirs, as the Bride takes the name and home and patrimony of the Bridegroom. Eph. v. 32; Rev. xix. 7-9.

6. His reign of power and glory—to restore and to bless—is theirs; "for it is the Father's good pleasure to give them the kingdom." They reign with him. Luke xii. 32; Rev. xx. 5, 6.

7. Thus, his sovereign destiny, in all its correlations of glory, wealth, wisdom and power will be theirs for the millennial age, and "the age of ages." Amen. Rev. xx.; Dan. vii. 18 and 27; Eph. iii. 21.

Then, subordinate to all these honors and glories of "the first-born—the called, the chosen and the faithful"—we have "the new covenant with Israel and Judah"—the unrulled remnant of the Gentiles, and a rescued creation, all reconstituted under Christ and his co-heirs in the kingdom. Isa. xxv. 6-8; Rom. viii. 14-21; Eph. i. 10.

The bloom and beauty, the freshness and fragrance, the new life and verdure of earth, with its promise of a bounteous harvest, demonstrate still the goodness of God to his creatures in our present sinful and perishing state. How much more will he do for man and earth restored? Then all material and moral grandeur, all created and divine perfection, will combine to show how good the creature will be that God will take pleasure in! Then earth will have become the counterpart of heaven! Matt. vi. 10.

Joliet, Ill.

IN FEAR OF THE DEVIL.

The Papal journals at Rome are loud in their protests against the operations of the colporteurs. They complain that men walk about the streets supplying the people with Bibles at a nominal price, and that these Bibles are not only purchased, but read. It reminds us of the agitation Demetrius the silversmith excited among his fellow-craftsmen in Ephesus when the preaching of Paul their "craft was in danger of being set at naught." Acts xix. 27-28.

SELECTIONS.

The Investigator

"Death Is No Punishment."

When "death," the threatened penalty of sin, is explained by us to mean literal ending of life, judicial excision from conscious being, men are wont to reply, "That is no punishment;" or in words to the same effect. Our own experience hardly warrants us to pronounce it a sinner's objection, rather is it one common with those who fear God, and are anxious that no excuse should be furnished to the unsaved for continuing in their perilous state. The temper in which the objection is advanced is not always commendable; but, overlooking that, knowing how much forbearance is needed by ourselves, we frankly concede that piety and a regard for what they reckon the supreme interests of the unconverted, is at the bottom of their opposition to doctrines advocated in journals like the one in which this article appears. Such being the case, we prize the opportunity, though created by our will, of reasoning with them in a brotherly style. Indeed, there is something in their attitude that rather excites our admiration. We are thankful for all who earnestly resist whatever in their eyes appears calculated to lessen the power of religion, and to mar the success of gospel efforts. In a word, we are bound to give them credit for sincerity, and it is a pleasure to do so.

But then we naturally expect, as a matter of justice and charity, that a similar extension of credit should be yielded to ourselves. We also are inspired with an abiding concern for the stability of religion, and the salvation of our neighbors. Do our opponents wish us to be silent because we differ from them? Might we not as fairly ask them to be silent because they differ from us? Do they expect us to make confession of insincerity when we are conscious of loyalty to Christ, or that having framed, as they likely imagine we have done, a theory of our own, we are resolved to urge it on the acceptance of others, whatever harm may result to the cause of truth and the interests of the Redeemer? Suppose we should place them exactly in the same position, and charge them with similar inconsideration, would they like to be so treated, so shamefully misrepresented? We are willing to hear them, let them be willing to hear us. We have a common guide—the Bible—and only arguments drawn from its pages can uphold our faith. Dictation on either side of a grave dispute is inadmissible. We plead, we offer proof, we entreat them to examine the ground they occupy, and, having pursued this course we feel that our duty is done.

In the spirit of the lines just written, we now return to the objection. And the first thing we have to remark is, we do not understand our opponents to maintain that it is improper to include death among the punishments, whether inflicted by injustice, human or divine. We are pretty certain "Death is no punishment!"—cannot really mean what the exclamation seems to express. For, if life is a boon from heaven, it must be a punishment, yea a sore punishment, to be deprived of it because of guilt. Man, savage or civilized, admits this. Governments recognize the fact and the persuasion when they appoint death to be the capital, the great, infliction; and almost everywhere it is the award of treason, murder, and military disobedience, in certain circumstances. Life is sweet, and every breathing creature recoils from death as a dreadful evil. All our self-preserving instincts rise full-armed to resist its approach. Nature is stronger than theology. And, if life is a valued possession, and if immortal life would be an unspeakable inheritance, to be cut off utterly, violently, and for ever from existence would be a real, and verily, an awful retribution.

Much of the difficulty, we venture to suggest, which perhaps some experience in considering death, and death prolonged for ever, as a punishment, arises from the habit of regarding punishment as equal to, or as necessarily involving anguish, varying in the degrees of its intensity. But punishment is a generic or class word, and embraces several kinds of retributive infliction that involve pain, and at least one the chief form of punishment—Death, which as used, disqualifies a man for enduring pain, as for enjoying happiness. While a man is able to feel one pang, common sense teaches us that he is not dead. So that, were one put to death for transgression, that is a punishment to him, however long he may remain in the insensible condition; if for a year, it is punishment to last for a year; if he is never to be recalled by a resurrection to life, or conscious existence, his punishment is one to last for ever. To be dead, therefore, is to be beyond, or incapable of, consciousness. If he were ordained to suffer for twelve months, or during eternity, he would be aware of the fact he is undergoing punishment while his sufferings continue, since he could not suffer without knowing it. But if he is to die, and remain dead, or out of existence, for twelve months, or during all future time, he cannot know, as the living acquainted with his fate would know, that he is punished, inasmuch as to be numbered with the dead is to be incapable of consciousness, or of understanding this,—that he is beyond consciousness. And yet he is punished, though perfectly unable to realize his penal doom while it remains on him, or so long as he continues as if he "had never been," which is simply death otherwise expressed.

Rather we conjecture the objection to mean,—Death is not to be spoken of as a punishment, compared to another once more adapted to show God's hatred of sin, and to urge men in quest of mercy whilst it is to be found. That other is the inconceivable horror of unending misery, which has been taught for ages throughout all the provinces of Christendom. Now, we hold, and few of our thoughtful opposing friends will differ from us in this, that death eternal is punishment; we also admit, along with the same friends, that hopeless misery is punishment, and assuredly a much more terrible kind of it; but suppose that, after comparing the two, we make a preference, what bearing would our selection have on the actual arrangement? For us the proper question is, not which of the two, the Eternal King ought to have chosen, but which of them has he chosen; in other words, what has he threatened? Choice in the matter we have none. God alone fixes the penalty of sin. Being infinitely just, kind and wise, he is absolutely qualified to determine what is the direst award for human transgression, meaning thereby the one calculated most effectually to establish his authority over his subjects, and to impel men towards his Son, who is presented as the only Deliverer to the world. What has God threatened? therefore, bounds and ends the enquiry. Be it interminable woe,—where is that, we beg to ask, thundered, except from the creeds and the pages of theology, in the ears of sinners? The Bible contains no such alarms. Its language is exactly the reverse. The wicked, it affirms, are to die, not to live; to perish, not to be preserved. "The end of these things is death!" Who, if he meant to express a condition of pain, would select the word death, which is the negation of suffering? Suffering is a state of life, death is the cessation of life. When a poor agonized fellow-creature is dead, don't we mean the storm is over—that he is out of pain? The Bible was not intended to mislead those to whom it is delivered; but if the common notion of future punishment was true, it might be successfully maintained against all comers, that the sacred volume, out of which our opponents have extracted a secret concerning God's threatenings and judgments we cannot reach, is of all books the most deceptive. Why so? Because it employs the words "death" and "destruction" and "perdition," when describing the end of impenitent human beings, in a sense the very opposite of the ordinary and universal meaning of these terms, and never once tells us that they are used in such a singular way throughout its pages.

When "death"—death in "the Lake of Fire," is the penalty, we may be confident that it is the most appropriate form of vengeance; and in preaching it as "the wages of sin"—as the result of wilfully and persistently rejecting Him who is the Divine Life Giver, we shall best unfold the character of God, as the All-Merciful and the All-Just, and move men by a calming terror to lay hold on the hope set before them in the Gospel. The popular "hell" is a failure, as it could only turn out. It is time once more to try Heaven's own plan, and better, far better, results may in reason be expected. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John iii. 16.

W. G. MONCRIEFF.

It is a sad thing to be doomed to dwell among those to whom we must ever be as a sealed book.

SENTENTIOUS PARAGRAPHS.

English Proverb: Forgiveness and a smile are the best revenge.

When the darkest hour came to our Lord, he went to his father in prayer. His disciples can do no better than to follow his example.

He that seeks the Lord with the heart, shall find the Lord to the joy of his heart: "He that seeketh, findeth."

I often wonder, as with trembling hand
I cast the seed along the furrowed ground,
If ripened fruit for God will there be found;
But I can trust.

Outward good things are no sign of God's special love. The sun of prosperity shines upon the brambles of the wilderness, as well as upon the flowers of the garden; and the rain falls upon the just and the unjust.

Sometimes the black storms of trouble blot out the bright stars from the sky of enjoyment, and then the faint heart feels the blackness of darkness overwhelming it; but just then the Savior rebukes the wind and bids the waters be still, and faint heart startsanew on its journey to the celestial city.

Hark! the tidings,—"Christ is coming
Rise, prepare his feet a way;
Let your lamps be trimmed and burning,
Gird your loins to watch and pray."

Perhaps nothing proves so certainly how we are related to the unseen world as our prayers. If they be tedious and irksome, cold and tasteless, it is a sure proof that our delight is not in God, and that we love him chiefly, if not only, in the reason; that we are living, if not lives of sense, at least of intellect and imagination, rather than of the will. So long as we are in this state, however much this world may lose its hold upon us, the next has not as yet won our hearts.—*Dr. Manning.*

BEYOND.

Never a word is said,
But it trembles in the air,
And the truant voice has sped,
To vibrate everywhere;
And perhaps far off in eternal years
The echo may ring upon our ears.

Never are kind acts done
To wipe the weeping eye,
But like flashes of the sun,
They signal to the skies;
And up above the angels read
How we have helped the sorer need.

In due time the light which is sown for the righteous, and the gladness which is sown for the upright in heart, shall spring up, and they shall reap the harvest. If this life be the seed-time of the future, how can I expect to reap in another world other than I have been sowing here? How can I trust to be saved then, unless the seed of salvation be growing in my soul now? How can I hope for eternal life unless the earnest be begun here.

"Sown in the darkness or sown in the light;
Sown in our weakness or sown in our might;
Gathered in time or eternity,
Sure, oh, sure will the harvest be."

UNUSED TALENT.

Did you ever find lying in some neglected spot, buried among the grass, perhaps, some old tool, which you remember sharp and bright and useful, but now covered with rust and useless? The rust and the dull edge have come of its long rest. Had it been constantly used, it might have been broken, but it never would have been that dull, useless thing while it lasted. It is just so with human beings. Inaction is worse for them than hard work. Unused talents rust. The mind that is never sharpened grows dull. One who has not done what he might, finds his power gone at last. Sometimes, when mind lies useless and hands are folded, the soul rusts also.

A Card to the Brethren.

Having accepted the invitation of the brethren in Henderson county, Kentucky, to labor with them in the word and doctrine in a series of meetings, covering the first two weeks of the ensuing month of July, 1880, the undersigned will be able, if the Lord will, to respond to the wishes of the household of faith in the adjoining regions, in the like employment, in the last half of July, and early in August, on the single condition of the brethren who may desire his services, being at charges with him, in defraying his traveling expenses to and fro.

Letters on the subject may be addressed to me at Stephens City, Frederick county, Va., until the 27th of June, after that, at Henderson, Kentucky, care of Paul A. Blackwell.

Bro. Wiley Jones, of Norfolk, Va., will, I hope, be with me in Henderson, but I do not know as to his subsequent movements.

A. B. MACKEREER.

THE RESTITUTION.

E. L. OHLER, Editor.

PLYMOUTH, INDIANA, MAY 26, 1880.

CALLS from home, and a pressure of business, have compelled some delay in attending to certain requests. Hope to have more time at our disposal in a few days.

HOPE to have some news from Jerusalem before long. A special agent has gone to explore the present condition of affairs in Palestine, under the auspices of Eastern brethren and friends. We shall make every effort to keep our readers fully posted on Eastern affairs.

ACCORDING to our notice last week we went to Pierceton on Saturday last, and preached three discourses; one on Saturday evening, and two on Sunday. After the morning discourse on Sunday we repaired to the water and baptized Bro. J. McGonegal and wife. The Methodist friends kindly gave us the use of their house of worship, on Saturday evening and Sunday 4 p. m.

Things That Must Shortly Come to Pass.

Among the sublime events of the near future there are two that press themselves upon our attention. The first of these events is graphically described by the Apostle Paul, in his comforting words to his bereaved Thessalonian brethren—1 Thess. iv. 16, 17—in this language: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." For distinction's sake we will term the first event

THE RAPTURE.

In the language of an able author, R. A. Purden, this event is thus delineated:

"The second coming of the Lord is divided, as we have often said, into two stages. He first descends from the highest heavens into the 'air,' and there he continues *for a length of time* amounting perhaps to several years. After a certain number of years he descends from the air into the earth, and his feet shall stand upon the [illegible] on the east. 1 Thess. iv. 16; Zech. xiv. 4.

"The word 'air,' which is used by St. Paul in the Thessalonians, need not be understood of the atmosphere of our earth. The earth's atmosphere, made up of a respirable fluid, reaches hardly fifty miles above the surface. It need not be supposed that the Lord will approach so near the earth at the first stage of his descent. Science has proved that there is a thin and imperceptible fluid which spreads out through the whole region of the stars; so fine that it cannot even absorb the light which travels from the sun to the earth, 100,000,000 of miles, and producing no effect except upon the light of the stars, after a progress of millions of millions of miles. Yet this refined fluid is 'air' as strictly as our own atmosphere.

"It is no more than a kind of atmospheric air infinitely rarefied. But it is not, we may suppose, the atmosphere of the highest heavens; consequently, when the Lord descends from the highest heavens toward the earth, he is described as descending into the 'air'—although it may not be the 'air' of our earth, but the 'air' of the STELLAR universe—and his distance from our world may be even then as great as the distance of one of the stars, though less than that of the heaven of heavens.

"St. Paul tells us in 1 Thessalonians iv. 16 what is to occur when the Lord descends into the air. 'The dead in Christ shall rise first: then we who are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.' At the first moment of the Lord's descent the departed saints shall rise from the grave. By some secret power their bodies shall be extracted from the dust and raised up again more alive than ever.

"We need not necessarily suppose any disruption of the grave—any mark left upon the surface of the ground—to indicate that the resurrection has taken place. The grass may grow, the tombstone may remain undisturbed, yet the body which lay beneath may have risen again. The world at large may be unconscious of any resurrection. 'Here lieth the body' may be engraven upon the tomb, when that body may be far away among the stars. Divine Power may work its miracles without deigning to admit the ungodly to its councils. The dead bodies of the saints may pass from the scene of death as invisibly as an exhalation from the sea under the power of the mid-day sun.

"'The dead in Christ shall rise first.' From this we conclude that *all* the departed saints shall rise at the first resurrection, which is therefore called the resurrection of the *just*. But only 144,000 living saints, who are watching for, and believing in, the speedy personal coming and reign of Christ, will be caught up in this *first* translation or removal of saints to heaven. Other unwatchful though real Christians will be left behind to pass through the [illegible] years' great tribulation. Rev. iii. 14-22, xii. 6-17, xiii. 5-7, xvi. 12. And [illegible] close they will, together with numerous additional converts, be caught up to heaven in the *second* translation, just before the marriage of the Lamb," Rev. xix. 7; vii. 9-17; xiv. 16; Matt. xxiv. 31.

When that day of God, that ushers in a new dispensation, dawns upon the world, tens of thousands will be missing—vanished from the living multitudes in a most mysterious manner—one taken and another left! In the companionship of labor two are working in the field—when suddenly one vanishes forever, leaving the unsaved Christless sharer of his toils in many bewilderment. Two slumber side by side in the same bed—the new life electrifies one into deathless incorruptibility, and an angel escorts the transformed saint to the presence chamber of the King. Of the two women grinding at the mill, the daughter of the Lord Almighty is all at once missing from the sight of the one whose heart and hopes were anchored in earth. So silent, so secret, and so lightning-like quick was the translation as to be imperceptible to human senses. What the speculations of the world may be regarding this "*extraordinary disappearance*" or how the "*unaccountable mystery*" may be discussed, we can only surmise. But the removal of the saints from the earth, whether sleeping or waking; whether in one or more translations, is preparatory to the second grand event which we may distinguish as

THE MARRIAGE OF THE LAMB.

We give the description in the eloquent language of another:

"When the marriage of the Lamb takes place, the marriage is in heaven, not upon earth. Far above in the azure sky, in the golden fields, in the soft and lovely light from the face of God, above the blood-stained earth, above the sun itself, in the pure unsullied air, the marriage of the Lamb takes place. Above the thick, black smoke of apostate Christendom, above the ruins of all human pride, above the eagle's flight and the terrific mountain cliffs, the saints in their glorious bodies shall stand in unimpaired serenity.

"They have no fear of death; they are no longer affected by material laws; the elements have no power over their bodies; to them it will be as natural to rise as it is to us to fall. As *the Bride of the Lamb* they are gifted with his attributes—glory, immortality, and light. With the purity and swiftness of the sunbeams, will the force of lightning, with an inward spirit as perfect as the body, they stand in the centre of celestial life, the brightest, choicest of that world of brightness. Angels themselves must give precedence to the Bride, and yield up to her the inmost circle around the throne. There in the place of honor in heaven stands the church before the throne of the Lamb, as a Bride standing at the altar.

"Taking the multitude of which the church or Bride is composed, God then takes in his hand the Golden City, the New Jerusalem, in that hand which holds the heavens, and lets it gently descend over the multitudes of the church, like a veil of golden network over a bride upon her marriage-day; and with that golden veil he covers and envelops all the millions of the church; the veil descends to the feet like that of an eastern bride, and nothing but the veil is seen. A multitude of persons, but a *single veil for all*, and so the diversity of persons is changed into a *unity* of aspect.

"The millions of the church are thus brought forward as one individual bride under the encircling veil of the golden city. The ceremony is finished, the marriage is completed; and those whom God hath joined together, shall no man and no created thing be able to put asunder. The whole idea and essence of the marriage of the Lamb is a perfect and eternal union between the Divine Man from heaven and the men of dust and ashes from the earth. It is the taking up of a people out of the dying world and absorbing them into union with the Lord of life.

"When the marriage of the Lamb has taken place, it is followed by a banquet, the most magnificent, we may be assured, that even heaven itself has ever seen. It is called the 'Marriage Supper of the Lamb.' Rev. xix. 9. What a feast will that be! Imagine all the splendors of eastern kings, of Imperial Rome, of over-civilized Europe, and what are they when compared with the splendors of the marriage of the Lamb?

"Those present at the august and imposing ceremonial *tread on gold*; the foundations of the banqueting-room are jewels beyond price; the light of the banqueting-room is the light of God's countenance!

"The last supper of the *Lord* with his disciples was in the earthly Jerusalem, at a humble table in an 'upper room,' and darkened by the heaviest cloud that ever fell upon human hearts—the shadow of the cross. But the next supper; how different! In the golden city, in the upper skies, at a table decorated by all the skill of heaven, covered with celestial light, with the cross behind and a happy eternity before them, the disciples in resurrection bodies will again sit down to supper with their Lord.

"The splendors of this Marriage Supper of the Lamb can neither be imagined nor described, nor its divine music, nor its celestial conversation. The golden harps shall be strung, and the immeasurable vault of heaven shall be filled with the melodious voices of glorified millions—a voice as perfect as their beauty; and a song shall be raised, which shall pierce the clouds, and bring back harmony even to the earth: 'Hallelujah, for the Lord God Omnipotent reigneth!' 'They shall hunger no more, neither shall they thirst any more, neither shall the sun light upon them, nor any heat. For the Lamb which is in the midst of the throne shall feed them to living fountains of water; and God shall wipe away all tears *from* their eyes.'"

Dear readers of THE RESTITUTION, will it be ours to enjoy the blessedness of being among the called to "the Marriage Supper of the Lamb?" Will it be ours to enter the pearly gates, and walk upon the streets of pure transparent gold within the gem-built walls of the New Jerusalem? A day far grander than that that heard the songs of morning stars is soon to dawn. A *requiem*, more transcendently glorious than that *genesis* that inspired the golden harps of the sons of God, when Eden bloomed out in the loveliness of creation's morn, is soon to be wrought by the hands of him who will make all things new. In this world we never meet; may we greet each other in the world to come.

COMMUNICATIONS.

Coming Age—Its Proximity—Christ's Narration Continued—Signs of His Coming—Physical—Signs in the Heavens Above—Signs on the Earth Beneath—Signs in the Sun—Signs in the Moon—Signs in the Stars—Signs in the Sea—Signs Among the Nations—Moral Signs.—No. 20.

J. P. WEETHEE.

The Physical Signs are divided into two classes—those in the *heavens*, and those on the *earth*. If Christ did not intend the two locations, why should he say, signs in the sun and in the moon, and in the stars, and on the *earth*—distress of nations with perplexity, the sea and the waves roaring? Why should the spirit through the prophet, say, "*heavens above*," "*earth beneath*?" If they were moral and all belonged to the earth? Did not a literal star (Gr. ἀστὴρ—Heb. כּוֹכָב *ooker - kochab*) direct the wise men to Bethlehem? and are not physical signs more readily understood than figurative signs?

1. *Signs in the Sun.*—Does the Savior here mean the literal sun? or did he intend his four disciples to understand something else? Had he not the power of language to convey by a word his exact thought? Why, then, use a word that expresses one thought, when he meant another without any explanation? If he intended by "*sun*," the Roman empire, we should have [illegible] that distinctly stated, [illegible] would follow: Lord, what do you mean by the sun? Are we to understand by it the sun that gives us light and heat? We are illiterate fishermen. If you do not mean what you say, tell us what you do mean? for we want to understand the signs of your return. Our Savior would have taught them his meaning, as he did in his parables.

The word sun, we admit, does not have a uniform meaning. It may have a symbolic meaning, as in visions; but has it a symbolic meaning in Luke xxi. 25? If such was the intended signification when used by Christ, he would have been obliged to say so.

Let us examine its Scripture usage. The Greek word used by Christ, is ἥλιος, from ἕλη, *helios*. In Hebrew it is שֶׁמֶשׁ *shemesh*—literally, sun—the great luminary of day. Is that its usual and literal meaning? The word שֶׁמֶשׁ is used about 153 times in the Bible. Of these 140 texts can be declared literal without any doubt. In Gen. xxxvii. 9, the sun is seen in vision. "And he dreamed yet another dream, and told it his brethren, and said, behold, I have dreamed a dream more; and, behold, the sun, and the moon, and the eleven stars, made obeisance to me." This was explained—the sun was his father, the moon his mother, and the eleven stars his (Joseph's) brethren. Psa. lxxxiv. 11. In this passage God is a sun by a metaphor. It is fully explained.

In Joel ii. 10, it is literal and refers to the obscuring of the sun by an army of locusts on their flight. Verse 28 is also to be interpreted literally, since, on the day of Pentecost the spirit was literally poured out, which marked the commencement of the Gentile dispensation. Why, then, should not the signs which mark its concluding events (verse 31) be literal also? Such an interpretation is required.

The application which Peter makes of this passage—This is that which was spoken by the Prophet Joel, "And it shall come to pass in the last days (saith God) I will pour out of my spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; and on my servants and on my handmaidens will I pour out in those days, of my spirit; and they shall prophesy; and I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke; the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come." Acts ii. 16-21. A part of this quotation, only, is applicable to the day of Pentecost. "These are not drunken as ye suppose." What you have seen are not the effects of "*new wine*." Verse 13. Seeing it is only the third hour of the day; but these are the effects of the Holy Spirit predicted by Joel. What would the darkening of the sun and moon and falling of stars disprove relative to their being drunk or sober? One division of the signs belonged to the introduction of the Gentile times, the other division to their close, but both divisions to transpire before the coming of the great day of the Lord. The sun is a symbol in Rev. viii. 12. "And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise." Rev. xii. 1 is also symbolic, or, rather metaphorical. The woman, symbol of the true church, the gospel of the Son of God—crown of twelve stars (apostles), with the moon—the Jewish under her feet. These were seen in vision, and, therefore, symbolic. The surroundings of John in the Isle of Patmos, and Jesus on the Mount of Olives were exceedingly unlike.

That the sun is literal in Christ's narration is evident from the language that he had previously applied to that empire—the "abomination of desolation"—"Jerusalem compassed with armies." He has applied literal terms to the Roman, why should he in the same historic sketch make use of language so obscure, and, therefore, so liable to be misunderstood?

"*Sun*" and "*nations*" are in the same sentence. "*Nations*" is a term, admitted to be literal. The nations are upon the earth, intimating that the sun is not upon the earth. In other places declared to be in *heaven* ABOVE. We are pointing applied to the sun that requires a departure from the literal construction, and as that is its meaning in 140 passages out of 153 we shall say that sun in Luke xxi. 25, means the same luminary that now has the name. The disciples so understood the language of our Savior or they would have solicited some explanation. This one point is sufficient to decide upon the literal interpretation of the word.

It is said, there shall be signs in the sun. What signs, and have they taken place? are questions now in place for discussion; for, as these were to be indications of Christ's near approach, if they have not transpired, then is the Savior's return not at the doors; but, if they are in the past his glorious epiphany is upon us. This becomes a practical question. Joel says, "The sun shall be turned into darkness," (darkened). There is no indication that the sun was to be blotted out, but only darkened, for a time. The darkness was to be something more than an ordinary eclipse, otherwise it would excite no special notice, and would not therefore constitute a sign. Since, to be a sign, requires that it should produce the impression on the minds of some that it was intended as a sign.

Has the sun been supernaturally darkened? for Christ said that the sun should be darkened. Matt. xxiv. 29; Mark xiii. 24.

Within one century (May 19, 1780,) it has been supernaturally darkened. It was known throughout New England as the "dark day." It was not an ordinary eclipse, it continuing too long, and the moon not being in the right position. The night, also, was exceeding dark. It had the chief element of a sign, since it produced the general impression, that the Son of Man was about to return. It may be objected that that sign was not sufficiently general. To this we reply, that signs to be such, do not require that they should extend over the world, or be seen by mankind generally. Some are required to believe on the testimony of others. Christ said to Thomas, "Because thou hast seen me, thou hast believed; blessed (are) they that have not seen, and (yet) believed." John xx. 29.

We have dwelt at considerable length on the literal interpretation of the word sun. That being established, our interpretation of the words moon and stars will follow the same law of construction.

Signs in the Stars.—Matthew records two features: 1st, "The stars shall fall from heaven;" 2nd, "The powers of the heavens shall be shaken." A third phenomenon may be added, viz.: "The sign of the Son of Man." The first is specific; the second, more general; the third simply a *sign* in heaven. What it is cannot, perhaps, be definitely stated. When seen, it may produce on the minds of those that are looking for Christ's return, the full conviction that it is truly the sign predicted. While speaking of the signs, physical and moral, we desire the reader to keep these two questions constantly before his mind:

a. Has the natural world exhibited the predicted phenomena? Has it presented the general aspects stated by Christ?

b. Is the *moral world* in the state that was named in the narration? If the general features harmonize with the descriptions, we are prepared to say that they are fulfilled; if not, those not accomplished must be regarded still to come.

1. *The stars shall fall from heaven.*—Has this sign taken place? The objector says, no! "Real *stars* are fixed—suns to other systems, and in size, each is, perhaps, a million times the magnitude of this earth." Real stars are of two classes, *fixed*, and *falling*. The falling is as truly a star as the one that remains. All stars move, but all do not *fall*. Those that appear stationary are only relatively so. The star that went before the wise men was as certainly a star as Arcturus, or any one of the Pleiades. We speak of shooting stars, using the same word, star, as when describing the fixed stars. Shooting stars have been noticed for centuries; but not till the 13th of November, 1833, did they fall in such numbers as to constitute an extraordinary event. Prof. Olmsted, in his work on astronomy, has the following: "The remarkable exhibition of shooting stars which have occurred within a few years past, have excited great interest among astronomers, and led to some new views respecting the construction of the solar system. Their attention was first turned towards this subject by the great meteoric shower of November 13th, 1833. On that morning, from 2 o'clock until broad daylight, the sky being perfectly serene and cloudless, the whole heavens were lighted with a magnificent display of celestial fire-works. At times, the air was filled with streaks of light, occasioned by fiery particles darting down so swiftly as to leave the impression of their light on the eye, (like a match ignited and whirled before the face,) and drifting to the northwest like flakes of snow driven by the wind; while, at short intervals, balls of fire, varying in size from minute points to bodies larger than Jupiter and Venus, and in a few instances as large as the full moon, descended more slowly along the arch of the sky, often leaving after them long trains of light, which were, in some instances, variegated with different prismatic colors.

On tracing back the lines of direction in which the meteors moved, it was found that they all appeared to radiate from the same point, which was situated near one of the stars (Gamma Leonis) of the sickle, in the constellation Leo.

This shower pervaded nearly the whole of North America, having appeared in almost equal splendor from the British possessions on the north, to the West India Islands and Mexico on the south, and from sixty-one degrees of longitude east of the American coast, quite to the Pacific ocean on the west.

Throughout this immense region the duration was nearly the same."

His conclusions were that they originated beyond the atmospheric; that they consisted of light combustible matter; that they moved with great velocity; that they were bodies of large size, sometimes several thousand feet in diameter.

Their cause is unknown. On the minds of many it produced great alarm. It had all the elements of a "SIGN."

NEWS ITEMS.

A RUSSIAN CITY FLOODED.

ST. PETERSBURG, May 16.—There was a violent storm at Tiflis on the 14th inst. The rain fell in such torrents that the town and suburbs were flooded. Great damage was done to property. The rain having washed an immense quantity of locusts' eggs together, the inhabitants are embracing the opportunity by taking active means to destroy them.

FAMINE.

LONDON, May 18.—Rev. B. Labaree, the well-known American missionary at Oorroomiyah, North Persia, where the famine chiefly prevails, writes: "Grain is selling at eleven times the ordinary rates. Rye has risen enormously, and the people are living largely on scanty roots. Robberies are becoming alarmingly frequent. The reports from Kurd'stan, received from helpers among the mountain Nestorians, is equally distressing. From this city (Oorroomiyah) to Tigris the famine is alike severe. May the Lord have mercy upon the land."

ISRAELITES IN RUSSIA.

WASHINGTON, May 21.—The house to-day passed a resolution, introduced by Mr. Cox, calling upon William M. Evarts for all correspondence in the state department relative to the expulsion of Israelites who are citizens of the United States from Russia. According to information received by Mr. Cox, the Jews in Russia are subjected to infamous persecution, chiefly because a few Jewish Nihilists have been discovered in St. Petersburg.

Advices from St. Petersburg state that Russia has decided to recall her charge d'affaires from Pekin and place her subjects in China under the protection of the United States. This means war between the two countries.

The drought prevails in Jamaica, West Indies, and cattle and live stock of all kind are dying for want of water.

The lack of food in Hungary is so pressing that 1,000 persons at three places have been obliged to subsist on grass, nettles and mushrooms.

TURKEY—FAMINE.

CONSTANTINOPLE, May 24.—Famine rages in Van, Alashkad and Bashkalith, where deaths are innumerable.

BRADFORD, Pa., May 23.—The town of Edenburg, in the lower oil country, was visited by a destructive fire last night. About eighty stores and dwellings were burned. The fire had its origin in the United States Hotel, an empty structure, and was the work of an incendiary. The time consumed was two hours and a half, and the total loss, at a low estimate, is $200,000.

[Congregationalist.]

The Catacombs of Rome

Having a desire to see the catacombs, of which there are so many about Rome, we chose those of St. Calixtus in the Appian Way. A mile and a half from the gate of old St. Sebastian we came to a double wooden gate in a high brick wall. The guide came at last, after our rapping, and took us over the field to a small opening in the earth, down which we descended about fifty feet. At the bottom of the steps each of us took a wax taper. Soon we found ourselves in a damp, narrow passage two and a half feet wide and about eleven feet high, the either hand were niches cut in the soft rock for the bodies. We walked through passage after passage, through a perfect labyrinth. Lose your guide and you are lost, for these catacombs have never been fully explored.

Every little while we would come to a small chapel that could hold twelve or fifteen persons. These rooms would be plastered, with traces of painting on the walls, representing Christ with lambs on His shoulders, and Moses in the wilderness. The peacock was also painted on the ceiling representing triumph. We had seen this fowl in mosaic on the walls and floor of St. Marco in Venice and other churches, and wondered where it came from, until we saw it here. Looking into some of the niches, from which the closing stone had been removed, we could see the bones of some old Christian buried long ago.

A most important discovery of new catacombs has been recently made in a lane that leads from the Via Appia to the Via Ostiensis, not far from the Church of St. Paul, outside the walls. The catacombs were around and under the old church of Santa Petronella, all traces of which church have been lost for five centuries. The church is mentioned in some old chronicles, but these were supposed to be false until verified by these recent discoveries.

The importance of this new discovery is this: that here are tombs of Christians dating from year 80 A. D. These are the first catacombs that have been discovered (I believe) of so early a date. They have not yet been fully explored, but are now just being opened up. Here all the Christian symbols carved upon stone have been found as in other catacombs (with the exceptions of fresco paintings), thus proving that the Christians were, as Tacitus says about this time, "Ingens multitudino." The importance of these new catacombs in confirming Christian history is very great, and they show conclusively that our faith was no growth of a myth, but that Christ was worshipped from the first.

Upwards of sixty different catacombs have now been discovered, and according to that great authority in such matters, Michell de Rossi, they cover an area of 625 acres. "In order to form an accurate idea of their extent it must be borne in mind that the passages were one above another, as many as five being thus sometimes disposed. The highest of these lie 22 to 25 feet below the surface, while the lowest are 40 to 50 feet deeper." The total length of these underground passages if placed in one line would be about 545 miles, and we must remember that none of these catacombs have yet been fully explored.

On the Via Ostiensis not far from these newly-discovered catacombs, is the place where Paul suffered martyrdom. There is a church with beautiful mosaic floor, and with halls inlaid with precious marbles, built over the spot. This is undoubtedly the veritable spot, as Eusebius speaks of this fact. Inside the church there are three fountains, from one of which you drink, and there are little bottles here for the faithful to take away water in, if they choose; for the legend has been grafted on that those three fountains sprang up miraculously where the apostle's head touched the ground as it rolled from the block.

Near here, about a half a mile, is the Church of St. Paul, built over the catacombs in which he is buried. This church was burned a few years ago, but it is now being rebuilt in a style of great magnificence, all the reigning sovereigns of Europe sending gold and precious marbles and wood.—*Henry T.*

POETRY.

The Adieu.

To Thee, when called awhile to part
With friends or kindred dear,
To Thee we raise each drooping heart,
And tell each rising tear;
For thou, oh God, art ever nigh
To hear thy children when they cry.

The Lord in mercy condescends
To those who ask His love;
Calls them his children and his friends,
And writes their names above.
His bending ear, His smiling face,
Are present at the throne of grace.

As children of a father's care,
Thy blessings we implore;
As friends of Jesus, We would share
Thy presence evermore.
'Tis this alone can cheer the soul,
And every rising grief control.

If thou art with us when we part
With friends or kindred dear,
To fill with joy each drooping heart,
And banish every tear;
How easy then to bid adieu!
For Jesus smiles and Heaven is true.

LETTER DRAWER.

Editor Restitution: I take my pen in hand to write a few words for THE RESTITUTION, to let the brethren and sisters know a little what I am trying to do in the Master's vineyard, and first I thank the kind friend for sending me the paper, for I am not able to pay for it. I am one of God's poor one's—and for which I do not blush. I have spent all my life in the ministry otherwise, I might have had thousands laid up for what some call a rainy day. However I have not one red cent. I spent last year in North Michigan, preaching the kingdom. I mention no names of places—I would say to the dear friends be faithful. I believe the bride will one of these days be taken away from the storm; now imminent. I have got back from a three months tour down east. And find our youngest son at the point of death, with the consumption, still I can say Father thy will be done. I ask an interest in the prayers of the brethren. I must say I am truly glad that we have been favored with the articles from Brother Moncrieff and Shepherd. This is what we as a people need. I hope to meet you all soon in the kingdom. KESWICK W. DEVERELL.

Kenwick, Ont,

Editor Restitution: I cry out with David, "O send out thy light and thy truth, let them lead me, let them bring me to thy holy hill, and to thy tabernacles. But wars are determined and garments rolled in blood before this desirable end can be realized. The auspicious era of the world's blessedness is far in the future. Jehovah is a man of war, and his vicegerent will have to play the part of a mighty conqueror before he speaks peace to the nations. During his absence affairs will be conducted under the operation of secondary causes. England and France will combine against Austria and Russia, and Constantinople will be the subject of their strife. As soon as the Turkish power is removed from Jerusalem and the land of Judea, the way will be open to England to carry up Judah as a present to the name of the Lord, and to establish her in the enjoyment of civil and religious privileges.

England will hold the supremacy in Judea, and France will strengthen herself in Palestine and Syria.

Hence the restoration of Judah being planted upon her own soil, she will flourish and grow, and become renowned in the earth; and will soon be an object of admiration and of envy among the nations. The prosperity of Judah will be a cause of war. This grows out of the nature of the situation between Judah and England, as affording to England an undue amount of strength, and hence Austria and Russia with fresh recruits from Germany, Italy and Rome will drive the English and French fleets out of the Mediterranean, and set themselves down before the walls of Paris. Thus France will be driven home and her mother will again hear the roar of artillery, and the heart-strickened damsels weep over their lovers.

France will succumb to superior force and join the ranks of her adversaries at the winding up of the war on the continent. The great city will be divided into three parts, Rev., (the old Roman territory) and from thence the combined army will sweep over Egypt and move against Jerusalem. In the meantime the Son of man comes and the saints are raised up from the death state in which they had been held for so many ages, and prepared to raise the seige. The city is set free and Gog with his Magogian forces falls upon the mountains of Israel. Thus we have a bird's eye view of the course of events to the battle of Armageddon. We have no measure of time in reference to the coming of the Son of man.

All we know about it is that in an unexpected hour he will be here; wherefore he now saith to all who have ears to hear, "Blessed is he that watcheth," "and in such an hour as you think not, the Son of man cometh." This is reliable, and of the utmost importance to those who know the truth. One might sconce with the martyr for the stake and bless God for the flames that are not everlasting rather than to make shipwreck of the faith, or on being weighed in the balance to be found wanting; awful thought! Shall I alone who may be saved, shall I at last be lost?

If now I have found grace in thy sight O Lord, I beseech thee to show me thy glory—to fill me with thy fulness, to qualify me for thy service, and to keep me faithful till thy coming, that all the time and at the last I may be found watching. If there be any note in glory sweeter than the rest it will be the "well done thou good and faithful," uttered by the Master but to be put to shame before the universe of God, to be cast out into outer darkness, to weep, to wail, to gnash the teeth, *to be* chased out of the world, and to be pursued by a thunderbolt of divine wrath into sightless ruin accompanied with the sound of the Master's words; "Thou wicked and slothful servant." Alas! poor me! Let him that assuredly stands, take heed lest he fall. But the darkness is past and the true light now shineth, and if we walk in the light. . . . we have fellowship one with another, and truly our fellowship is with the Father and and with his Son Jesus Christ.

CHILI-PADELPHIAN.

SELECTIONS.

[Signs of the Times.]

The Sun is Setting.

The sun of mercy is setting. The time of probation is fast closing. If we desire to do anything in the service of God, it must be done soon. The night comes when no man can work. It approaches more swiftly than we are aware. Our life also hangs by a brittle thread. Our existence is one of uncertainty. The gates of *hades* are wide open. Every hour carries thirty-six hundred human beings to the tomb. We must not marvel if the angel of death should knock at our door next.

Wonderful events are transpiring around us in nature, among the kingdoms and nations of this world, and among the people of God. The prophetic chains are being completed, link after link. The signs of the times illuminate the pathway of the saints. The *warning* voice of God is sounding with solemnity. The last message of mercy calls for earnestness and uncommon diligence. The remnant of God's people have slumbered too long on the enchanted ground. The sun of mercy is fast sinking. The night of sorrow—the day of judgment—approaches with giant-steps. The lukewarm will soon be spewed out of the mouth of the Lord

Awake! awake! If you want to serve God, serve him now. If you intend to suffer with Christ, do it now. If you mean to gain the victory over the corrupt desires and habits of the old man, make a full surrender now. Make no delay. Take hold of this matter in earnest. Be honest before God and to yourself. Otherwise you may soon be placed on the *left* hand, and be compelled to listen to those terrible words: "Depart from me, ye cursed!"

Satan is often moderate when he can advance his own devices. He does not ask for the whole heart, only a small corner—a little room for a small throne. His request does not appear so unreasonable. You may sympathize also some with him on account of old acquaintance. How long shall this continue? You undertake a dangerous work. You are in danger of losing the crown of glory.

Are you prepared for the coming of our Lord? Answer the question, yes or no. If you are not prepared, how long will you wait before you wash your robe in the blood of the Lamb, and cleanse your character from the stains of sin? How long before you will fill your soul with heavenly love, so that you can rejoice to meet the coming King? What will you do when your lamp goes out? What will all your sacrifices amount to when at last you sink into the lake of fire?

Do you say that you can do no more than you do? Consider this seriously. Your Savior tells you to resist unto blood, striving against sin. Remember what he has done for you. Behold his sacred head, crowned with thorns. Behold him in the agony of death, groaning under the burden of your sins. Behold the Lamb of God that taketh away (or beareth) the sins of the world. Listen to his last agonizing cry: "My God, my God! why hast thou forsaken me?" Do you think Jesus had to put forth strong efforts to bear your sins? Then you must also make strong efforts to overcome them

Consider how you can toil and endure to advance your temporal interests. Do you show as much diligence in spiritual things? Are you more interested in preparing to meet your God than to attend to your earthly affairs? Then you can labor for the Lord, and you can pray in earnest. Then you can break through all darkness and hindrances. Then you will not rest before rays of precious light from the sanctuary illuminate the mind. Then you can suffer with Christ and labor for him, when the heart is warmed up with his infinite love. Then you can subdue self and glorify God in trying to awaken sinners.

Dear reader, the sun of mercy is setting. If you mean to do anything for Jesus, do it now before it is too late. May God sanctify you wholly, and your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

[Boston Traveller.]

Value of Oriental Discoveries.

Men, full of enthusiasm and energy, have pushed their investigations extensively in Egypt, Palestine, Mesopotamia, etc. They have done this with great success, and by excavation largely, have brought to light greatly valued and for ages buried relics of antiquity. And, as these explorations have been mostly in lands covered by the events and scenes of the Old Testament history, it is pertinent to inquire how far these discoveries have contributed to confirm or elucidate the ancient Scriptures.

1. They have set at rest the question whether the Jewish annals are not made up chiefly of myths, that is, conceptions of men ages after the times to which they refer. The very existence of Moses, Joshua, David and Solomon has been denied. But monumental discoveries largely united in producing the conviction that these sacred writers did actually live in the times claimed for them, and did state facts and events as they actually occurred. The monumental remains in Egypt give most decisive evidence of their construction at the times assigned—not a few of them giving names, facts and dates in perfect harmony with the Bible record. Names of rulers, countries and cities constantly appear in those hieroglyphic sketches which forbid a doubt concerning their own antiquity, and confirm most satisfactorily the claims of the Bible as being a faithful record.

2. German and other critics have scoffed at the supposed ignorance of Moses of the countries, facts and circumstances of the age assumed to be his. But the researches of Belzoni, Rosellini, Wilbridge and others, have shown that all Moses wrote was in exact correspondence with all we know of these countries and circumstances from other quarters. Deciphered hieroglyphics have come to the rescue of ancient Scripture narrative and compelled the belief that Moses and other sacred writers of his and subsequent ages were the honest and truthful men they claimed to be.

A grand series of Assyrian sculptures in the museums of Paris place before the beholders the mighty warriors of antiquity, before whom Judah and Israel trembled.

It seems well worthy of our most profound gratitude that in our times, when infidel criticism has run riot in assaults upon the Bible, and some have feared that the foundations would be destroyed, and nothing left of the Bible, that at this very juncture the most remarkable monuments of antiquity should be unearthed, and should give such a striking confirmation to the Christian faith in the Scriptures. When the voice of man grew faint and feeble then "the very stones have cried out." It is scarcely too much to say, that faith has, for the present, been saved by these discoveries, which divine wisdom reserved for an age when they were most sorely needed.

[New York Tribune.]

Prophecies Concerning the Land, Nation, and King of Israel, Not Yet Fulfilled.

Sir:—If you think an occasional letter on the above, from the pen of an old student of the prophetic Scriptures, would be of sufficient general interest to warrant its publication in the *New Era*, I can assure you it will afford me pleasure to write it, for the sure word of prophecy, which lightens up the future as a light shining into a dark place, has for many years been to me a cheering and comforting theme; especially the numerous unfulfilled prophecies which reveal the future of the land, nation, and King of Israel. The student of prophecy can see the future as clearly as the student of history can see the past; and with the poet can testify:—

"Sweet *is the harp of prophecy*; too sweet
Not to be wronged by a mere mortal touch;
Nor can the wonder, it records be sung
To meaner measure, and not suffer loss.
. . . . . .
Oh, scenes surpassing fable, and yet true,
Scenes of accomplished bliss; which who can see,
Though but in distant prospect, and not feel
His soul refreshed with heavenly joy?"

A vivid portrayal of a scene is sometimes called a word painting. Well, the Word of God, spoken by the inspired seers of old, so vividly depicts things to come that it may be said to abound with word paintings, chiefly of Israel's future. Each a gem, and yet, as it were, a scrap, whose purport and connection all who read do not perceive. Just as one acquainted with our Park may pass through it and not notice its many distant objects, so may a reader of the Bible go through it and not notice the verse here and the chapter there, wherein the future of God's land, nation, and King, are revealed. Not one grand, connected, panorama-like picture has the Spirit in the prophets painted, which any and every one might look upon, but here a little piece, and there a little piece, which only those who study them can appreciate, and see to be parts of a wondrous revelation of a Divine purpose, the contemplation of which—though but in distant prospect—rejoices the hearts of believers. The sweet Psalmist of Israel, the chief perhaps, of the Spirit's artistic scribes, was so full of Israel's future, and so longed to see it, that he recorded the following beautiful prayer:—

"Remember me, O Lord, with the favor that Thou bearest unto thy people: O visit me with thy Salvation, that I may see the good of thy chosen, that I may rejoice in the gladness of thy nation, that I may glory with thine inheritance." Psa. cvi. 4, 5.

When that prayer shall be answered David shall be no longer dead and buried, but raised up, and a living witness of Jehovah's goodness to his chosen people, rejoicing in the gladness of God's nation, glorying with Israel, his inheritance. His eyes shall see Jerusalem "a quiet habitation," and "the King in his beauty." Isa. xxxiii. 17, 20. He shall see Judah and Israel restored, and become one nation in their land, under one King. Ezek. xxxvii. 22. He shall see the Lord Jesus "on the throne of his glory," and the apostles upon "twelve thrones judging the twelve tribes of Israel." Matt. xix. 28. He shall see the accomplishment of Zephaniah iii. 14, 15. "Sing, O daughter of Zion, shout, O Israel, be glad and rejoice with all thy heart, O daughter of Jerusalem; the Lord hath taken away thy judgments, he hath cast out thine enemy; the King of Israel, even the Lord, is in the midst of thee, thou shalt not see evil any more."

There is a gem of a picture! Happy all they who shall witness the future it depicts! Zion, Jerusalem and Israel, are called upon to be "glad and rejoice" with all their heart. Why? Because the Lord's judgments, which had desolated Jerusalem and her land, have been withdrawn; because Israel's latter-day enemy and oppressor has been cast out; and the Lord (Jesus) the King of Israel, being in ther midst, they shall henceforth see evil no more! The horn of salvation raised up by God in the house of his servant David, over eighteen hundred years ago, has at the time appointed of the Father, accomplished that Divine purpose of which all the prophets spoke, and Israel being delivered out of the hand of their enemies, shall thenceforth "serve God without fear, in righteousness and holiness, all the days of their life." Luke i. 69, 75.—*Omega.*

[Prattsboro Journal.]

THE SPOT ON THE SUN.

The sun-spot cycle is in full action. The huge blazing surface of the sun is dotted with spots in all directions. They throng the solar domain, sometimes appearing singly, then in groups, and then in rows. A large spot surrounded by smaller ones seems to be the favorite form of manifestation. Some of them are large enough to be seen with a spyglass, and some so small as to require a telescope of high power to bring them into view. We can form little idea of their immense size. The whole territory of the United States is smaller in dimensions than many of the sun-spots now visible, and some of them are larger than our whole globe. No astronomer has ever discovered the mysterious law that controls their appearance or the part they really play in the affairs of the solar system. It is well established, however, that they occur in maximum force once in about eleven years; that they are connected with the meteorological condition of the earth; that when they begin to appear in great numbers, as at present, seasons of excessive heat follow in their train, and then they are usually attended with grand displays of northern lights. Professor Piazzi Smyth announces the reappearance of the aurora in Scottish skies after an absence of several years, and predicts a season of excessive heat before summer begins. The cyclones and tornadoes in the west seem to give proof of unusual elemental disturbance. Under these circumstances there is nothing to do but to watch and wait. Ages of observation may enable the astronomer of the future to unravel the mystery that surrounds the solar spot cycle, but there is little probability that the problem will be solved for many generations to come. Intelligent observers can take notes as well as trained astronomers. There are three phenomena to be especially anticipated—the occurrence of severe storms, the approach of a great heat wave and a flaming of aurora banners in the northern skies.

In that glorious morning of the resurrection the saints shall put on their new fresh suits of flesh, richly laid and trimmed with glory. Those bodies which in the grave were dust and rottenness, when it delivers them back again, shall be shinning and excellent pieces, absolutely and everlastingly freed from infirmities, deformities and natural necessities.

LETTER RECEIPTS.

SUBSCRIPTIONS.

A Hoover	2 00	H K Bowles	25
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RESTITUTION FUND.

ARBOR, Fulton Co., Ind., Nov. 29, 1879.

Editor Restitution:—With your permission I will make an appeal to the brotherhood for help to support THE RESTITUTION for the year 1880 and locate its weekly visits.

Now, dear brethren, I call upon one and all who feel themselves able, to donate to the cause of Christ the small amount of $100 between this and the first of January.

Dear brethren, we could do this, with a few exceptions, if we just thought so. I am well aware that some brethren have contributed nobly, but I make this appeal in a special manner to those who have heretofore done nothing as a free-will offering.

Dear brother, do not say, I am too poor! Perhaps you are selling that noxious weed, tobacco, in some form. Consider for one moment: are we who claim to be the chosen of God so poverty stricken that we cannot support a weekly paper.

We do hope that every one will respond to this appeal. Please let us hear from all those who can not or will not pay the $100, and will they please give us their reasons. I am also a poor man. My name is Abraham Pontious. I am 39 years old and have a large family to support. I have a small farm of 80 acres. I farm and work at the carpenter's trade to support my family. I use neither tobacco nor intoxicating drinks.

And, dear Editor, I will enclose $1 to commence on. I read THE RESTITUTION, and the Bible, and I hope to meet you all in that coming kingdom. So, farewell. ABRAHAM PONTIOUS.

Amount published previous to this	$377 50
Mrs J F Cooper	1 00
J H Cook	2 00

ANNOUNCEMENTS.

The annual Michigan Church Conference will be held at Hammond, Scott Co., commencing Thursday, June 3, at 7 o'clock, p. m., and will close the following Sunday evening. Hammond is situated on the Grand River Valley R. R., and is accessible from all points by rail. Connections from the north south and west will be made at Grand Rapids. It is hoped that there will be a general coming together of brethren, in the state, and a cordial invitation is extended to brethren of other states. The brethren at H. know how to provide for a meeting of this kind, and there need be no fears but what ample provisions will be made to make all who come comfortable and happy. Bro J. M. Stephenson has promised, if the Lord will, to be with us at that time.

D. F. SPENCER, Sec.

God willing, the brethren of the Bride of Christ will meet in camp at Maysville, Boone Co., Mo., to commence Thursday, June 17, 1880, and holding over second Sunday. It is expected that brother C. S. Blakney will be there. Brother G. M. Myers will be there as he is preaching for that church. A general invitation is extended to all who love the appearing of our Lord to be present. We would like to have Bro. Primm with us if possible. Come brethren, come to the camp-meeting and see each other once more, and talk about the things of the kingdom, and encourage each other to continue to the good work and gain the things promised to the faithful ones. Those coming from the north by rail will stop off at Vernon, on the Cedar Rapids & Northern R. R. Those coming from the east or west will change cars at Cedar Rapids and take the Milwaukee Division to Center Point, fifteen miles from place of meeting; enquire for A. J. Ferguson, J. V. Noel or Geo Titus. Those coming with teams from west or north will cross the river at Vinton, then enquire for Bro. Merideth or Geo. Long, living northeast of Vinton about six miles. Brethren bring your tents and plenty to eat. If you work hard for the truth you may get hungry. We do not want to be a burden on the brethren. There will be arrangements made as much as possible to accommodate all so that they can get hay and grain and plenty to eat. So come, one and all.

GEO. R. CROWE, Treas.

NORTHERN INDIANA QUARTERLY CONFERENCE.

The next meeting of the brethren and churches composing this conference is appointed to be held at the Antioch meeting house five miles south of Plymouth, Marshall county, Indiana, commencing on Friday, June 11, at 11 a. m., and continuing over the following Sunday. Brother R. Corbaley, on a visit from California, and other preaching brethren are expected to be present. A general attendance of the brethren and sisters, who are looking for the promised restitution, spoken by the prophets, is earnestly solicited. Persons coming from the south or south-west can take the cars to Argos on the C. P. & I. railroad; from the east and west take the cars to Plymouth on the C. R. I. W. & C. R. W., from which place there will be conveyances to the meeting.

I will be at Plummer School House, Clinton Co. the 5th Sunday in this month, meeting to commence on Saturday night. Also at Michigan the first Sunday in June, meeting on Friday night before. Also the Second Sunday in Warren county, West Lebanon, in the country, meeting on Friday night. S. S. HAYES.

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POETRY.

A Few Short Years.

A few short years—and then,
What changes Time hath wrought!
So strange they seem, we scarce can deem
The world, our life, ourselves are aught
But one long fitful dream.
The clouds that fly
Across the sky,
Waves tossed upon the sea,
Shadows that pass
Before a glass,
Our fitting emblems be.

A few short years—and then
Where are the hopes that shone
When youth with flowers encrowned the hours,
And earth can but one music tone
Of joy for us and ours?
The rainbow's hues,
The morning's dews,
The blossoms of a day,
The trembling sheen
On water seen
More stable are than they.

A few short years—and then
Where is the ad'mant chain
That passion wrought, and madly thought
Nor time nor change could ever strain
Till life's last strife was fought?
A rope of sand,
A gossamer band;
The filmy threads at e'en
The spider weaves
Amongst the leaves
A firmer bond had been.

A few short years—and then
Where is Ambition's pile,
That rose so high against the sky,
O'ershadowing all around the while,
With its proud beast might vie?
A shadow's shade,
A card-house made
By children for their play;
The air-blown bells
That folly swells
May vaunt a surer stay.

A few short years—and then
Where is the mighty grief
That wrung the heart with torture's art,
And made it feel but its relief
Time's hand could ne'er impart?
A storm that's burst,
And done its worst.
Then left the heaven more clear;
A night-mare dread,
With morning fled.
These sorrows now appear.

A few short years—and then
What of our life remains,
The smiles and tears of other years,
Of passion's joys, of sorrow's pains,
Ambition's hopes and fears?
A faded dream
To-day they seem,
Which memory scarce can trace—
Set seal'd they're set
Shall Time not yet
Eternity efface!

COMMUNICATIONS.

Daily Living.

The Christian will live by much looking to God. Prayer is a proof of faith, but waiting is a greater proof. In all prayer, let there be thanks for God's power and goodness, and with all the rest, for blessings expected. Faith is not vain, that is thus proved by thanksgivings. While there are seasons of unutterably intense longing and earnest pleading, yet none should lapse into despairing cries. It is better to stop, than to go on with these. God may pity but can not love a desponding mood. Be sure and be receptive. Have the heart like an open cup, upright. Recognize the gentle Spirit, etherial, dew-like, electric, the medium of intercourse. It is the Divine power, intelligence and love. Desire the glory of God, more than self-interest, as a faithful servant. Desire God for what he is, more than what he gives. Remember the relation of the Father and the Son, and have their harmony strong in the heart.

Let repetitions in prayer, be careful and thoughtful, and not heedless, as if God had not heard, which denotes lack of faith. Restlessness is a drawback, whether it be looked at chiefly as a fault or a misfortune. There is great need of resting in God. The Christian should learn to rest on the rock, which at first is but faintly felt with the feet. Do everything in God or in Christ, even to the smallest things. Be not a fool to try to do what God only can do. Let God have an open way to bless. Beware of an objecting frame of mind. Feed on Christ,—inspire him into the soul. Acknowledge God's skillful and splendid management. Some truly feel as if they were dying for the lack of a visit from Jesus. When Jesus comes, all things come. The deepest humility of faith is the best condition of receiving blessings. Faith is itself precious, because it binds one to Christ. We desire God to govern us,—yet, alas! how often we have chafed at his restraint!

Live, or die, I plant all on the rock Christ.

How often does man in youth prove weak, vain, and unholy! Yet he is admonished by slips,—by sin and its bitter fruit, to turn to Christ. There are many spots on the Christian road where the air and sunshine are welcome and refreshing, but the way is narrow, narrow. Jesus Christ loves what he has bought and wrought,—saved and blessed. I not only want grace and glory, but a heart ready to receive it. He who is well instructed knows that the will of God is of exceeding great preciousness and value. May God's righteousness toward and in us, be thus complete that sin can not molest or injure. O, the dreadful power of doubt and fear, and a condemning conscience! Do nothing rash. The Psalmist prays—"teach me good judgment and knowledge, for I have believed thy commandments." I observe that faith came first, before the others. How much trust for a moment, and then faint! In the heart that can trust, is power. Resentment and unbelief are close kindred. How many that with dry eyes, have crying hearts! What a pest is a throb of impatience!

If we do not delight in anything, it is clear we do not delight in God. He who delights in God must find it hard to be unhappy. That is right hoping which is in the line of God's will. That is vain wishing which is in the way of self will. Unbelief accepts gifts slightingly or querulously. Unbelieving and murmuring groans, are wastegates of grace. No men who ask grace, at the same time resist it? Whatever is not of faith, has in it some poison, that works out in pain. The way to receive, is with appreciation, appropriation and gratitude. A syringe draws all slowly—so a heart, if the gate be narrow, receives oil of grace. When rejected by men,—then hope in God. Three (evil) things in a row, doubt, despond, despair.

"Do you believe up to the hilt? If not, we cause much unbelief."—*Spurgeon.* Faith is victory; righteousness, rest. True faith survives momentary withholding. Better than the vanity and dissipation of wishing, is the appropriation of believing. In fainting, still believe. In struggles of faith, back! snarling puppy of resentment! I cut short all, and compass all, by coming to Christ. The mark of his blood-cleansing is on the believer. Experience of sin, is to inspire hatred of it. Faith's motto,—close cleaving to Jesus, and oneness with him. What a joy to have God thick on us and look on us! Sinning weakness faith. Laws have their course, and men suffer in some way from their evil courses. God by hiding himself excites our pursuit of him and keeps us from presumption. If we do not realize promises, it is because we do not depend on them. A great blessing is most fit, after earnest seeking. As God delays, he keeps an ever expanding infinity of joys to come. In seeking earnestly good from God, we learn the greatest good is in God. God sees that as we need, so we ought to know we need him most.

I received God to my heart, last year, last week, yesterday—and do so receive him now. Some will believe only so far as they can see. God is a desirable debtor, on account of his truth and power, touching his promises. We owe everything to God, the best and greatest of creditors. Often unbelief proves grinding work,—while faith is a work of ease and pleasure. Without faith before a blessing, how much will there be after it?

(From my note-book of experience.)

C. COLEBROOK.

Fishkill, N. Y.

A Few Thoughts on the Things That Jesus Conversed With His Disciples After His Resurrection.

The same Jesus that slept in the grave, and was resurrected the third day, talked with his disciples, eat with them, and conversed about things that had taken place before his death. On one occasion, at the Sea of Tiberius, while they were fishing, Jesus had dinner prepared for them, fish, honey and bread. Jesus said, come and dine. Oh, dear reader, how would you feel for Jesus to say, come and dine? That kind voice asked Peter who had betrayed him (Peter feeling guilty of what he had done before Christ's death) said, Lord which is he that betrayeth thee? and what shall this man do? Listen to the kind answer, although he had suffered death by Judas betraying him, and Peter denying him, Jesus said, Peter, lovest thou me? Peter said, yea Lord, thou knowest that I love thee. Peter saith, what shall this man do? Jesus said, If I will that he tarry till I come, what is that to thee? Jesus then forewarned Peter of the death he should die; that when he was old another would gird him, and lead him where he would not.

Tradition tells us Peter was crucified, and at his request, with his head downward, because he had betrayed the Lord. Oh! what great faith he had, and who would not to converse with Christ and know he would only sleep for a time, and then be made alive forevermore. On one occasion as the disciples were making a visit into the country, Jesus appeared and walked with them and asked them, What communications are these ye have one with another, and are sad? Cleopas answering, Are you a stranger in Jerusalem, and have not known the things that have come to pass in these days? Jesus said, What things? Concerning Jesus of Nazareth, a Prophet mighty indeed, and certain women said he was alive. Then Jesus said, Oh fools, and slow of heart to believe all the prophets have spoken. Ought not Christ to suffer these things and to enter into his glory? And beginning at Moses and all the prophets he expounded unto them, in all the Scriptures, the things concerning Himself. And when they went in to dine, he was known unto them in the breaking of bread, and their eyes were opened, and they knew him, and he vanished out of their sight. Oh! what great joy. A few hours ago they were sad now, although it is night, they arose up to return to Jerusalem to spread the glad tidings. When they arrived they found the eleven. The first words they spoke were, The Lord hath risen indeed, and hath appeared to Simon. They told what things were done in the way, and while they were yet conversing Jesus stood in their midst, and he said unto them, Why are ye troubled, and why do thoughts arise in your hearts? Behold my hand and my feet. But Thomas, one of the twelve, was not with them when Jesus came; the other disciples said unto him, We have seen the Lord; but he said unto them Except I shall see in his hands the prints of nails, and put my fingers into the prints of the nails, I will not believe. And after eight days His disciples were within and Thomas with them; then came Jesus, the doors being shut, and stood in their midst and said, Peace be unto you. Then said he to Thomas, reach hither thy fingers, behold my hands, thrust thy hand into my side and be not faithless, but believing. Thomas said, My Lord and my God. Jesus said, Thomas, because thou hast seen, thou hast believed. Blessed are they that have not seen and yet have believed.

Oh, what cheering words to the waiting Bride. The church hath not seen Jesus, but believe he is alive and waiting, longing, praying for his return. They are gloomy now, but soon they will be like the apostles, their grief will be turned into great joy. Being seen of his disciples forty days as he led his disciples out as far as Bethany, the disciples ask him, Will thou again restore the kingdom to Israel? He said unto them, It is not for you to know the times or seasons which the Father hath put in his own power. He did not tell them, as the clergy of to-day that Israel will never be restored, but at some future time the kingdom would again be restored to Israel, and when he had spoken these things he was taken up and a cloud received him out of their sight, and two men stood by them in white apparel and said this same Jesus will come in like manner as you have seen him go into heaven. Yes, the same Jesus will come again. Zechariah, the prophet, says, and one shall say unto him, What are these wounds in thine hands; then he shall answer, Those with which I was wounded in the house of my friends. Yes we will behold the wounds in his hands, and to all those that love his appearing he will give eternal life, and will eat and drink with them.

We read in Psa. lxxii. 8 11. He shall have dominion from sea to sea and from the rivers to the ends of the earth, and that all kings shall fall down before him. His name shall endure forever; His name shall be continued as long as the sun. All nations shall call him blessed; no more shall the poor cry for bread, for he will deliver the needy. Again in Psa. ii. 5-12, Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Psa. cx. The Lord said unto my Lord, Sit thou at my right hand until I make thine enemies thy footstool; the Lord shall send the rod of thy strength out of Zion. Rule thou in the midst of thine enemies, Christ will come at the appointed time of the Father and reign in the midst of his enemies.

One more Psalm to show that all nations will be brought into subjection by Christ and the saints. Let the saints be joyful in glory, let them sing aloud on their beds; let the high praise of God be in their mouth, and a two-edged sword in their hand, to execute vengeance on the heathen and punishment upon the people, to bind their kings with chains; this honor hath all the saints. Psa. cxlix. What a great honor this will be to the saints in the future, instead of being tempted, slain, persecuted, imprisoned, and suffering cruel martyrdom. Oh what a great change when they awake out of their long sleep; they will have the honor of being kings and priests and have endless life. David, the sweet Psalmodist says in speaking of Christ, How glad will I be when I awake with thy likeness.

In hope of an endless life when Jesus comes.

MRS. LOU BUTLER.

Mason, Tex.

Willful ignorance is so far from excusing sin that it will be found at the great day to aggravate the condemnation.

Venture not to the utmost bounds of even lawful pleasures. He climbs [illegible] good and [illegible]

SELECTIONS.

Unconscious State of the Dead.

As the interest in the above important question continues unabated, and as it is frequently discussed in the pages of the *Rainbow*, permit me to say a few words upon it. They will be principally to show that the texts of Scripture chiefly relied upon to establish the condition of the dead as one of life and consciousness cannot possibly be advanced for this end.

Those who hold the conscious state of the dead base their views mainly, if not entirely, upon a very few texts of the New Testament which are supposed to teach it. While there is, I may make bold to say, one text in the Old Testament which with any fair show of plausibility can be advanced for the above purpose, there are some few texts of the New Testament which are perpetually and boldly put forward as absolutely forcing upon us the view that men are really alive when the Scripture speaks of them as dead.

I will not be accused of unfairness when I refer to two passages of Scripture as the very strongest which can be advanced in proof of the conscious state of the dead. They are 2 Corinthians v. 1 8, and Philippians i. 23. While the apparent force of Luke xvi. 22, 23, is, it is admitted, at least somewhat met by the fact that this passage forms part of a parable, and must therefore be interpreted according to the rule of parabolic literature: and while it is also felt that the apparent force of Luke xxiii. 43, may be met either by a change of punctuation or by supposing that the "day" which our Lord speaks of is the day when he shall come in his kingdom; it is by great numbers supposed that beyond any fair question the texts from 2 Corinthians and Philippians establish the point that men during their state of death are most certainly alive. I will then endeavor to show that such cannot possibly be their sense.

What these texts are supposed to say is that when believers are dead, in and during their condition from death to resurrection, they are truly and personally "present with Christ," or "with Christ." While they are not said to be alive or conscious they are supposed to be present with Christ, and therefore to be alive and conscious. Now I fully admit the force of the inference. If the premise is true, the conclusion drawn from it is certainly true. I only say that the premise is not true for this reason, that it would, in that case, prove a great deal too much.

Where is Christ now? He is not in *hades*. Neither his body nor his soul is in *hades*. He broke the power of *hades* and left it forever when he rose on the third morning from the tomb. Acts ii. 27. He is now in the highest heavens. He is now seated at his Father's right hand in glory. 1 Pet. iii. 22.

Now, if Christ is not in *hades* but is in the highest heavens, and if his people when they are dead are "with him," and "present" with him, it follows as an inference absolutely necessary and inevitable that the dead in Christ are not now in *hades*, but, on the contrary, are now in the highest heavens.

But is this the teaching of Scripture? Certainly not. Whatever may be supposed of the conscious or the unconscious state of the dead, it will be admitted by every candid and reverent reader of Scripture that, while the bodies of believers are in the grave, their souls, which are very properly taken to represent themselves, are in *hades* until the day of resurrection. There the soul of Jesus Christ was until he arose, and therefore there the souls of all his people are until their resurrection. Acts ii. 27. The Apostle Paul teaches us the same important truth in 1 Corinthians xv. 51, 55. He tells us there that it is not until the day of resurrection that death is in the persons of Christ's people swallowed up in victory, or that it can be said by them, "O death, where is thy sting? O grave, (or *hades* as it is in the Greek) where is thy victory?"

But if the souls of believers during the state of death are in *hades*, it certainly follows that they are not in the highest heavens, and therefore are not with Christ. And we are therefore compelled, unless we choose to set one passage of Scripture against another, to put a different interpretation from that often put on the passages in 2 Corinthians and Philippians. We must put upon them the view, not a strained one, that the condition of death, being a condition of dreamless sleep, is regarded as a nonentity to the sleeper. His death and his resurrection, his sleeping and his waking, his departing and his being with Christ, are all supposed to be to him synchronous, because the condition of sleep is infelt and unperceived, and is the action to him but a moment of time.

[illegible] of my readers are inclined to [illegible] matter [illegible] same conclusion in another way. It will not be denied, I suppose, that they who are "present with Christ" see him as he is. What does St. John tell us is the effect of seeing Christ as he is? It is that all who see him as he is should be like him (1 John iii. 2) (*see note*). What is meant by being like Christ as he is in his glorified state? It is that the beholder of Christ should be glorified too. It is not possible to behold Christ in his glory without becoming like him. And, therefore, if believers during their condition of death behold Christ, it would signify that they had during that condition attained to all they ever were to hope for, that for them the resurrection was past, an opinion condemned by St. Paul as deadly heresy. 2 Tim. ii. 18.

The two famous passages from 2 Corinthians and Philippians then do not teach what they are so commonly thought to teach, a conscious state of the dead. Whatever they teach they do not teach this. I am very glad they do not. I am very glad to see that they do not tell us that believers are awake when they are said to be asleep, or alive when they are said to be dead, or glorified when they are taught in other Scriptures to be yet under the power of death.—*Henry Constable, in Rainbow.*

Jewish Notes.

The *Jewish Chronicle* of April 9th, referring to the results of the General Election, says: "Although, as we have repeatedly explained, there is no especial Jewish feeling in politics, yet the probable return to power of the party which first (aided thereto by Lord Beaconsfield) gave Jews political emancipation, is not without grave importance.... The matter which, above all others, is immediately interesting to us, is the influence which a change in the government of this country is likely to have upon the moral, physical, and educational condition of our brethren in the east. Not alone our brethren, but the general population of the Ottoman dominions are in a terribly destitute and miserable condition..... Pledged to continue the foreign policy of the present government, although not to employ the same means to the end, the coming Liberal government will, doubtless, insist on the carrying out of substantial reforms throughout the Ottoman dominions as the price of the continued good will of England; and will peacefully and harmoniously combine with the other European Powers to this effect..... It is to be hoped that the Liberal leaders may see fit to give—if it be only unofficially—some kind of countenance, as did the Conservative authorities, to Mr. Laurence Oliphant's excellent scheme for the peaceful and non-political colonization of a portion of Palestine by our people. Such a sanction would, more than anything else, show that this scheme is wholly of a non-political character—a guarantee greatly needed by the timorous Ottoman rulers, who see the shadow of politics in all regenerative plans. The Liberal party may count upon the assistance of the Jews in all serious efforts towards reforming matters in the east. We have too much at stake to be indifferent in the matter, and too large a proportion of brethren in deep suffering through the present condition of affairs, to remain supine. The people of England—who include the Jews of England—cry out for reform in the east in the name of our common humanity."

The deplorable condition of all classes of the subjects of the Turkish Asiatic dominions forms the subject of a recent interesting letter to the *Times* from a correspondent at Aintab, who remarks, in closing, that "the geographical position of the country is such that England and the European nations cannot cease their exertions to rescue the country from the dangers that threaten to overwhelm it." The truth of this seems to be impressed upon Lord Hartington's mind, judging from his pregnant remark at Fulham during his election campaign. "Do not," he said, "let any one suppose that this Eastern Question is settled by the treaty of Berlin."

Referring to the recently chartered American scheme for a Palestine railroad, the *Jewish Chronicle* informs us that it "is proposed to divide and traverse the Holy Land in every direction. The terminal are to be at Cairo, the capital of Egypt, and Mosul, on the river Tigris, near the site of the ancient Nineveh, with branches at Jerusalem, Jaffa, Nablous, Beyrout, Aleppo, Iscanderoon and Diarbekir, if found to be necessary."

The April quarterly statement of the Palestine Exploration Fund states that the great ordnance survey map of western Palestine, on the scale of an inch to a mile, is now being issued to subscribers in twenty-six sheets, in portfolio. "The American have executed an admirable map of eastern Palestine [illegible] possible to incorporate this map with that of western Palestine." This American map "adds considerably to our knowledge of the country, but it is only a preliminary, and not an accurate and exhaustive survey." The objects of the Exploration Society are, however, far from exhausted. Here is their prospectus of future work: "It is recommended that expeditions be sent out to excavate on the supposed sites of Capernaum, Chorazin, Bethsaida, etc, and to examine the eastern shores of the Sea of Galilee, to make a geological report on the Dead Sea and the Jordan Valley; to survey the whole of eastern Palestine; to excavate in search of special points in Jerusalem, and at various places in western Palestine; to explore the cities of the Negeb, or southern country; to explore the Lebanon and North Syria as far as the 'entrance of Hamath;' and to explore Midian."

The St. Petersburg correspondent of the *Times*, writing April 9d, says: "Since my last letter, the accusations against the Jews as the instigators and associates of the Nihilists have appeared with redoubled intensity in the Russian press, and particularly in a certain organ which, by pandering to the appetites of the lower orders, seeks to obtain a foremost place among its contemporaries." The reasoning of the press on the matter has, he says, "produced in influential circles an impression powerful enough, I regret to say, to put off to the Greek Kalends the measure of emancipation which the Jews had been led to expect from the government."—*M. W. S., in Glasgow Messenger.*

BREVITIES.

The English Palestine Exploration Society has determined to spend from £1,000 to £2,000 a year in prosecuting its researches in the Holy Land.

THE NAPOLEONIC TREE.

When the Empress Eugenie started for her pilgrimage to the scene of her son's death, she took with her slips from a willow growing in Dean Stanley's garden, to plant at the foot of the young prince's monument in Zululand. The tree in the Deanery garden has grown from a slip taken from the willow over the tomb in which Napoleon I. was interred at St. Helena. The strange tradition is related about this tree, that its condition is affected by the fortunes of the Bonapartes. It is remarkable that on the day of Sedan a large bough fell off, and on the day of the Prince Imperial's death in Africa another bough fell.

A natural electric light above on the house of a missionary in Syria recently. Dr. Jessup, in his latest letter from Beirut, describes a storm which partially demolished a house where he was staying. He had gone to Shmeir, on Mount Lebanon, to administer the ordinance of the Lord's Supper, and slept at the house of a Christian physician whose labors for the physical and spiritual good of the people have been very successful in Syria. During the night a thunder-storm, which had been threatening all day, and from which Dr. Jessup had been mercifully preserved as he crossed the mountain 4000 feet above the sea, burst in great fury over the village, and partially unroofed the physician's house. His host told Dr. Jessup that he went out into the storm and "saw on the top of the lightning-rod a huge star of electricity, apparently as large as a man's head, and it remained several minutes unchanged." The night before, the party had been wondering when such villages as Shmeir would be lighted with Edison's electric light. The doctor now remarked: "We have had the electric light introduced into our village, and without expense."

A PETRIFIED BODY.

PHILADELPHIA, May 16.—Police Officer William Blanford died on June 11, 1874. The body was placed in the Philanthropic Cemetery in Passyunk Road. A day or two ago a son of the deceased man had the body disinterred, with the object of removing it to another cemetery. Four men took hold of the box in which the coffin was placed, and it required their united strength to lift it to the surface. The box was not decayed, and the coffin inside was as bright as on the day of the burial. The silver plate was not even tarnished when the lid was removed. The body was petrified, and in an almost perfect state of preservation. The clothing was somewhat mouldy, and what was once flesh had changed to a hard, stony substance, resembling yellowish marble. The eyes were gone, the lips had partly disappeared, and there was no hair on the head; but otherwise the body was perfect. Even the whiskers on the chin had turned into stone. The body weighed almost 300 pounds. Mrs. Blanford died in February last, and was buried near her husband, her body was undergoing the last final process of decay. Both bodies were removed to Mount Moriah Cemetery.

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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THE RESTITUTION Advocates the Bible "restitution of all things which God hath spoken by the mouth of all his Holy Prophets since the world began." It also advocates, as a means to that end, the establishment of the Kingdom of God on the earth, with the Christ as King of Kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the judgment of nations—the righteous and the final destruction of the wicked; eternal life only through Christ; and many other kindred truths. It also advocates a heavy belief of the Gospel, repentance, and immersion for the remission of sins, and a holy life as essential for final salvation.

COMMUNICATIONS.

Coming Age—Its Proximity—Literal Narration of Christ Continued—Fifth Period—Signs of His Coming—Physical—Moral—General Remarks on the Physical Signs—Moral Signs—Political—Social—Religious.—No. 21.

J. P. WEETHEE.

Physical Signs—General Remarks.—It seems to us that too much attention cannot be devoted to the signs given by Christ for the express purpose of putting all upon the watch that they might not be overtaken as a *thief*. He directs them first to the phenomena of the natural world, as if he would say, I wish you to know when I am about to come again in person to the earth so that you may all have your work well done and be ready to receive me. That you may know my near approach, I will print the message on the face of the heavens and on the earth also. You are familiar with nature; can discern its ordinary phenomena, and, therefore be able to see any extraordinary changes. When nature begins to clothe herself with unusual dresses and appearances, such as draw special attention by their singularity; when these unusual phenomena are seen, in the sun, moon and stars; when extraordinary storms upset the sea,—destroying commerce and wrecking navies; when the stars fall from the heavens, "as a fig-tree casteth her green figs when she is shaken of a mighty wind." Rev. vi. 3. When the physical world assumes such extraordinary visages, you may know that my coming is near—even at the doors.

Moral Signs.—1. *Political Aspect.*—"And upon the earth distress of nations, with perplexity; men's hearts failing them for fear, and for looking after those things which are coming on the earth." Luke xxi. 25, 26. Since these characteristics have been seen in the political world in all ages since these words were uttered, it is declared to be no sign. To this objection we answer,—To be a *sign*, the movements among the nations must be so great and extraordinary as to call the special attention of the "*wise*."

That Christ's second advent was to be preceded by very great revolutions, is taught by other Scriptures, among which are the following: "And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble such as never was since there was a nation, even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book." Dan. xii. 1, 2.

1. The invasion of Gog and his utter overthrow upon the mountains of Israel (Ezek. xxxviii. and xxxix.) will be attended with untold national calamities. The same is taught in Zech. xiv th. The xvith and xixth chapters of Revelations bring to view the same distress of nations and perplexity.

The times of the Gentiles, in their commencement, and near their close, have very remarkable, and also very distinctive features. "And I saw when the Lamb opened one of the seals; and I heard, as it were, the noise of thunders, one of the four living creatures, saying, come and see. And I saw, and behold, a white horse, and he that sat on him had a bow; and a crown was given unto him; and he went forth conquering, and to conquer." Rev. vi 1, 2. Such is the symbolic representation of the introduction of the Gentile age. Let us turn to the inspired description of its close: "And I saw heaven opened, and behold a white horse, and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written that no man knew but he himself. And he was clothed with a vesture dipped in blood, and his name is called the word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron; and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS. And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war on him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshiped his image. These both were cast alive into a lake of fire burning with brimstone." Rev. xix. 11–21.

The book of Revelations is a prophetic and scenic history of the present dispensation. It pictures the agents and the work of the age. It shows very distinctly the contest that Christ will have with the nations while taking possession of his territory and establishing his kingdom. While the events of which we have been speaking, extend beyond the advent, and far into the age of subjugation, still the preliminary movements are anterior to the return of Christ, and, therefore, truly *signs*.

This will appear evident, when we take into view the fact that all the preparations for the final conflict must transpire before the conflict itself, in which Christ appears. It is the day of God's preparation. Nahum ii. 3.

From Daniel xii. 1, 2, and Ezekiel xxxviii. and xxxix., and Zechariah xiii. and xiv. it would seem that the Jews themselves will be the indirect occasion of much of the national troubles. "And in that day I will make Jerusalem a burdensome stone for all people; all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it." Zech. xii. 3.

It is generally understood that the Jews will dwell in strong numbers in Palestine, before the public manifestation of Christ:

"After many days thou shalt be visited; in the latter years thou (Gog) shalt come in the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel, which have been always waste; but it is brought forth out of the nations, and they shall dwell safely all of them. Thou shalt ascend and come like a storm; thou shalt be like a cloud to cover the land, thou and all thy bands, and many people with thee. Thus saith the Lord God, it shall also come to pass, that at the same time shall things come into thy mind, and thou shalt conceive a mischievous purpose; and thou shalt say, I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates, to take a spoil, and to take a prey; to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land. Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil? Therefore, son of man, prophesy and say unto Gog, thus saith the Lord God, In that day when my people of Israel dwelleth safely, shalt thou not know it? And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army: and thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me when I shall be sanctified in thee, O God, before their eyes. Thus saith the Lord God, art thou he of whom I have spoken in old time by my servants the prophets of Israel, which prophesied in those days many years, that I would bring thee against them? And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face. For in my jealousy, and in the fire of my wrath, have I spoken, surely in that day there shall be a great shaking in the land of Israel; so that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the earth, shall shake at my presence; and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground. And I will call for a sword against him throughout all my mountains, saith the Lord God, every man's sword shall be against his brother. And I will plead against him with pestilence, and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone. Thus will I magnify myself; and I will be known in the eyes of many nations; and they shall know that I am the Lord." Ezek. xxxviii. 8–23.

The description and overthrow continue through the following chapter. Many inferences may be drawn from our lengthy quotations:

1. The Jews are the people, and the land of Israel the country that are the objects of this invasion by Gog.

2. They are living quietly, and in apparent security—have silver, and gold, cattle, and the products of a lucrative commerce.

3. This land, the people and their wealth, excite the cupidity of Gog.

4. The invasion is on a gigantic scale,—a clear proof that the Jews, the enemies of Gog, were exceedingly powerful, or defended by great national allies; or why bring against the land such countless multitudes?

5. The enlistment and gathering of such a mass from all the east and north, would require great labor and sacrifice.

6. Gog, in his actions, and in all his military movements, indicates that he is under the influence of some fearful forebodings; he does not push his forces (countless as they are) into the plains of Esdraelon, but keeps them among the mountains.

7. There could be no nation, gathering all the north and east into his armies, to invade such an extraordinary land as that of Israel, and to rob such an extraordinary people as the Jews, that would not have had some knowledge of this prophecy of Ezekiel, and, consequently, be under the influence of fear that his forces might be smitten by some invisible agency.

8. The Jews then in the land of Israel, being wealthy, having silver, and gold, cattle and goods, the evidence is in favor of the idea that the Jews, returning to that land, took their wealth with them.

The following is a legitimate supposition: That the policy of the Prime Minister of Great Britain (Gladstone) should carry the idea of universal national freedom, and that it should be decided that a nation should be established in Syria and Palestine as an agent, or commission nation between the east and west—a nation, one in race and interest, but, in language, a *Polyglott*. What people could fill the bill but the Jews?

Should they accept the agency it would require an immense stock, such as could be furnished only by wealthy Jews such as the Rothschilds and Barrings could command, for what would London, Paris or Berlin be, compared with this new centre of the world? Should they withdraw their funds from the courts of Europe, what would be the financial condition of England, France, Austria, Russia, Turkey, and, in fine, all the nations in Europe, would not their gold and silver be in the hands of the new nation? Russia would have a cause for the invasion.

Practical Christianity.—No. 5.

We unto the world because of offences, for it must needs be that offences come; but we to that man by whom they come. With such a fearful penalty staring us full in the face, who will be offended in Christ, or knowingly or wittingly offend one of Christ's little ones? Yet, how often it is done, and how little we seem to care; with what indifference and how reluctant to make amends for having offended a brother in Christ. How sluggish we are in repairing the breach. It is painfully amusing to witness how many extra excuses men will make rather than frankly confess their wrongs. The King of Israel sets us a good example. After God's prophet had laid his sin upon him he frames or makes no excuse, but frankly confesses his fault,—I have sinned! And, on another occasion, when he had disobeyed the Lord and was brought into a very strait place, he was offered his choice of three sore judgments. He promptly decides,—let us fall into the hands of the Lord, for his mercies are great; let us not fall into the hand of man.

David was a noble specimen or pattern of a man of God. It will pay well to carefully consider and emulate his noble traits of character. Sin leaves a sting behind. His reference to his sin in the cases we have quoted causes a sigh of sadness,—my sin is ever before me,—but his wise choice in falling into the hands of God and patiently enduring the chastisement justly due for his transgressions, shows a manly, yea, a Godlike trait of character, and would eminently adorn and qualify many modern professors to fill their position in the church of God, far better than they do. The king of Israel did not get offended in Christ and go back and walk no more in the way of God's commandments. No; he endured the trial to the end, fell asleep, and was gathered unto his fathers, in the blessed hope, as he expresses it. As for me, I shall behold thy face in righteousness; I shall be satisfied when I awake with thy likeness.

Let us, in a very brief manner, look at his predecessor, the first king that sat on Israel's throne. God gave Saul to be king at the urgent request of the people in his anger, and took him away in his wrath. The question was asked the writer by an orthodox minister, was King Saul a good man? Yes, was our prompt reply, he had the spirit of God, was amongst the prophets. The record says the spirit of God left him. He had another spirit,—the sequel shows it to be an evil one,—for he seeks counsel from one whom God had strictly forbidden to consult. This is invariably the case when we leave the work and service of God, or are offended in him. Saul was not honest; he was not open and frank as David; he was covetous; he wished to keep the best of the spoils, and tried to hide his greed for gain by a flimsy excuse. Oh, they are for sacrifice unto the Lord. The prophet, as in David's case, confronts him to his face, lays his sin to his charge; but how unlike David! He seeks to justify himself, and says, Oh, I have obeyed the word of the Lord. But the evidence of his guilt was so tangible he could not evade it, but is forced to confess,—I have sinned, and I have played the fool. Its an open confession, but lacks that deep, honest contrition that was so manifest in King David, a man after God's own heart.

In the traits of character in the two first kings of Israel which we have brought before the readers of THE RESTITUTION, there is enough of real solid truth to fill a volume. They both filled a high position. They were both the Lord's anointed. They were both men of ability, and men of valor. A record of their doings is left for our admonition and instruction. We certainly shall be very culpable in the sight of God if we do not profit by a careful study and accept all that is virtuous, noble and good, and reject the wrong by trying to evade or escape their errors. A very important fact stands out prominent, viz.: That they were mortal men in the flesh, and were incapable of governing themselves, or ruling perfectly in the sight of God. How bright the wisdom and glory of God shines forth when we realize his purpose to have the world governed through a kingdom by holy men tried, purified, and made immortal,—incapable of mistake or wrong! How lamentably few are there in the church of God who are the true imitators of David, the noble king of Israel—frankly confess our sins and our wrong doing, put them away, and, like leaders say, Lord, if I have taken anything from any man by false accusation, I will restore to him four-fold. Noble principle, heaven-born principle, how honest, how frank and unsolicited, the outburst of true convictions of sin and godly repentance! What power, yea, with what irresistible force would the truth go forth; yea, and what wonders would it accomplish if the members of the body of Christ acted upon and acted out this holy, godlike principle which was so prominent in the character of the sweet singer of Israel?

Let us turn over the leaf and for a moment contemplate the principles and the acts of King Saul; how beclouded his sun goes down at noon! It sets in a thick cloud. Not one glimmering star of hope accompanies his departure. He abdicates Israel's throne in disgrace, as he said in his life, I had played the fool. In his death he was no better. Can it be possible that the men of this age, with such examples and such results, will choose to act as did King Saul? If so, they cannot hope to reap any better reward. How strange, and yet how true, that men will overreach and wrong their brethren, and wash their hands in innocency! They will say, Oh, I have obeyed the word of the Lord! They become very pious and quite benevolent, and take of their dishonest gain to sacrifice unto the Lord, but forget that, to obey, is better than sacrifice. They forget the words of Moses,—and be ye sure your sins will find you out. Love mercy, deal justly, and walk humbly with thy God.

At the request of a dear brother in the One Faith, we have written these five short articles; have done the best we could. If they do not come up to your expectations, you must accept the will for the deed. It is not pleasant to write upon the errors of our brethren. We had much rather spread the mantle of charity over their faults and the mistakes of poor fallen humanity.

In conclusion, we put up a fervent prayer to the God of heaven, that his blessing may be largely shared by the church of God; that the membership may be composed of men and women of clean hands and honest hearts; that his servants who go out to do battle for God and his precious cause may give the gospel trumpet no uncertain sound, but proclaim the whole truth as it is in Jesus. Sound long and loud the last note of warning to an apostate church and a perishing world.

Affectionately and fraternally a servant of Jesus the Christ. May the kingdom of God soon come in power and great glory. Amen.

NEWELL BOND.

Flat Rock, N. C.

BREVITIES.

New York pays more for tobacco than for bread. Dealers say that there are smokers in this city who average 100 cigars a week, and men whose cigar bills run up to thousands of dollars per annum.

Of all the nations living under the sceptre of the Czar the Jews are the best educated. The proportion of Jews in Russia is one Jew to every twenty Russians; while in the colleges the proportion of students is one Jewish scholar to every six Russians.

On the 28th ultimo a thunderstorm of extraordinary severity swept over the Mark Brandenburg, in Germany, from Kunersdorf to Koepenick, and several houses in that district were struck by lightning. Among them was the parish church of Fuerstenwalde, a market town not very distant from Berlin. Strange to say, the electric fluid shattered the altar of this venerable edifice, a noted architectural curiosity and justly extolled as a "master piece." Other damage was done in the town, but no lives were lost.

Fires made in stores are forgotten in alarms.

Many interesting relics have been unearthed in the course of the excavations now being made in the ruins of Pompeii. Among the latest discoveries are a number of bronze vessels, which were found in the house of Julius Polybius. They are of exquisite workmanship, and are in a perfect state of preservation. Some of the vessels are of large size, and are supposed to have been used for the purpose of heating water. Others are of smaller dimensions, and are thought to have been used for the purpose of cooking. Many of the vessels are ornamented with figures of animals, and are provided with handles. Some of the latter are in the form of a ring, and others are in the form of a bar. The latter are supposed to have been used for the purpose of suspending the vessels over the fire. The vessels are of various shapes, and are supposed to have been used for different purposes. Some of the vessels are of a shape which is not known to have been used for any purpose. The vessels are of various sizes, and are supposed to have been used for different purposes. Some of the vessels are of a size which is not known to have been used for any purpose. The vessels are of various materials, and are supposed to have been used for different purposes. Some of the vessels are of a material which is not known to have been used for any purpose. The vessels are of various colors, and are supposed to have been used for different purposes. Some of the vessels are of a color which is not known to have been used for any purpose. The vessels are of various designs, and are supposed to have been used for different purposes. Some of the vessels are of a design which is not known to have been used for any purpose. The vessels are of various workmanship, and are supposed to have been used for different purposes. Some of the vessels are of a workmanship which is not known to have been used for any purpose. 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THE RESTITUTION.

B. J. CHAPLIN, Editor.

PLYMOUTH, INDIANA, JUNE 2, 1880.

We hope to have time to answer some letters soon. A variety of pressing cares has taken all our time lately.

REMEMBER that the Quarterly Conference convenes on June 11th, at the Antioch meeting house in Marshall county, Ind.

RECEIPTS have been falling off very considerably for the past few weeks. Will all our friends make an effort to increase our subscription list for the last half of the year?

BRO. P. INNIS, of Sacramento, Cal., desires us to return his grateful thanks through THE RESTITUTION to the many brethren who have written letters of sympathy and condolence to him on account of his late bereavements.

WE clip the following little item from the New York *Sun*.

Mr. Frederick Tyler of Hartford, Conn., who is now a little more than eighty-five years old, and is in fair health, can remember seeing a man who was born in 1694. It was his own grandfather, Mr. Tyler, who was born in that year and lived until 1796, covering the whole of the eighteenth century with his life.

The Editor of THE RESTITUTION can say almost as much for himself as Mr. Tyler so far as having been an individual who set forth "life" far back in the past is concerned. In 1814, when in the 81st year of his age, he saw a colored woman who was 116 years of age, and who, consequently was born in 1698, only four years later than Mr. Tyler's grandfather. The colored lady's name was Lucy Prince, and she finally attained to the age of 116 years. While Mr. Tyler can say that he has seen a person born 181 years ago the Editor of THE RESTITUTION can say that he has seen a person who was born 177 years ago. At the time of Mrs. Prince's birth there was not a single newspaper published in America, neither was there such a thing as a single post-office on this continent. At the time of her birth the population of the North American colonies did not probably exceed 475,000 as in 1791 it amounted only to 434,000 persons both white and colored. It is probable that there are more inhabitants in the single city of Chicago today, than there were in the whole territory of the United States at the time of her birth exclusive of the aboriginal Indians. The united ages of Mr. Tyler and his grandfather would amount to 187 years, while the united ages of Mrs. Prince and the Editor of THE RESTITUTION, amounts to 197 years; as, 116+81 = 197, and 116+81 = 197. Where is the third person who can claim to have seen one in two more, 200 years ago?

THE following short notices of the press show the tendencies of thoughtful minds at the present time. The reaction against the terrible doctrine of eternal misery is becoming strong, and, like the agitation a few years ago about slavery, bids fair to become "an irrepressible conflict." The grand hinderance in the way of a general reception of the Bible teaching on human destiny is the "opprobrium theologicum" that has been heaped upon all the advocates of eternal life through Jesus Christ alone. Our probation in this life is a trial for endless existence in the future, and the award of this existence is made dependent upon the moral character we form in our probationary career:

"The Rev. Dr. King has thrown a bombshell into the Methodist General Conference in the shape of a preamble and resolution. The preamble first cites that passage in the Address of the Bishops in which a sharp condemnation is hurled at those Methodist preachers who disseminate doctrines contrary to the standards of the Church. It then sets forth the fact that one of the Bishops whose names appear at the bottom of this address has, since the General Conference of 1876, published a book, entitled 'Beyond the Grave,' which 'contains things hard to be understood,' and which has been criticised by several church publications as contradicting the Holy Scriptures, the Apostles' Creed and the Articles of Religion. The resolution calls upon the Committee on the Episcopacy to examine the book and report to the General Conference. Of course it was referred without debate. The first impulse of the members of the committee will probably be to quietly smother it, or at least to hold back the report until the last moment, when there will be no time left for discussion, and to then 'draw it mild'—as mild as possible. Yet if a bishop has been teaching heresy, it is a serious business."

ROCHESTER, May 25.—A sermon on eternal punishment, which was preached by the Rev. Myron Adams in Plymouth Congregational Church, in this city, last Sunday evening, is stirring up the greatest religious sensation which has reigned in western New York for the last fifty years. Stated briefly, the clergyman disavowed all his previous teachings pointing to an orthodox hell of permanent duration, advocating the doctrine of annihilation for the wicked, and characterized as "an unjust God, a moloch," any being who would create others in his own image and then torture them throughout eternity. To-day and this evening half a dozen of the most prominent orthodox clergymen of Rochester, representing as many different denominations, have preached very radical sermons in opposition to this new Congregational theory. Each of these clergymen has addressed a crowded congregation, and now affirmative and negative arguments concerning the orthodox hell constitute the one absorbing topic of conversation on the streets, in public places, through the columns of the local press, and in almost every cottage and mansion in the city. The Rev. Myron Adams sticks to his text, and in both sermons he delivered upon the theory which he advanced last Sunday.

COMMUNICATIONS.

Daily Living.

FROM MY NOTE BOOK OF EXPERIENCE.

Jesus had no funeral display. How wasteful and wicked the funeral pomps of modern times! Orthodox societies send abroad missionaries under the mistaken hope of the worlds' conversion despite the error; no doubt they do good in saying men. He who cherishes resentment toward men, will be apt to complain of divine dealing. Prayer for God's power to make those who have injured us better, will be likely to be heard. Unless we believe before receiving, will we believe after? If we have not faith, will we offer praise? How hard are the condemnations of conscience! As a child frets and is restless in its mother's arms, so Christians often seem to rest imperfectly in God. Happy in sorrow that has no anger in it. Does not true faith involve praise, even before receiving? God refuses to bless prayers that are without faith, that he may teach and establish faith. By faith we know that God highly appreciates our needs and requests. O Lord, please open heaven in thy hand! And many gifts, a good heart is an excellent balance wheel. How important to reject evil ones, the first thought of unbelief! How often the perverse unbelief is prone to start up in anger or murmuring, under trials! If a man ask something

POETRY.

Shelter of the Rock.

The Evening Brings Us Home.

Upon the hills the wind is dark and cold,
The sweet young grass is killed by the early frost,
And we, O Lord, have wandered from Thy fold!
But evening brings us home.

Among the sad-eyed we shall find our friends,
Where the broken-hearted gather;
But evening brings us home.

The [illegible] and our leader not
And sad and lonely and the lambs repeat
Their pitiful complaining that rest is sweet
When evening brings us home.

We have been wounded by the hunter's dart;
Our feet are sore, and our hearts
Sore for Thy coming, when the night departs
At eventide, bring us home.

The shadows gather through the gloom and mist
Here in sadness. We have wandered far
With all the sun; we know not where we are
At evening bring us home.

The [illegible] are round us and the wolves
Our Good, dear Shepherd, leave us not to perish
In the wide night; our early footsteps slacken;
At evening bring us home.

LETTER DRAWER.

Editor Restitution:—We enter upon the restoration of Israel with a restoration of the prophetic interrogatory of the prophet Isaiah. "Who is this that cometh from Edom? with dyed garments from Bozrah? this that is glorious in his apparel, traveling in the greatness of his strength."

I that speak in righteousness, mighty to save. The church of England appoints this portion of the divine word to be read on Monday after Easter. Bishop Andrews spiritualizes it of the resurrection and the overthrowing of the powers of darkness by Christ. We incline to the opinion that, according to the 34th and 35th ch., as also Rev. xix. The "bathing of his sword in heaven, his putting on the garments of vengeance," and his treading the winepress of the fierceness and wrath of Almighty God, we are fully justified in applying it to the future and final restoration of Israel, by the Captain of Salvation after his second advent. But he will not save without much blood shed. The Apostle John speaks of him as being clothed in vesture dipped in like blood. This will be owing to the opposition of the nations to the return of Israel to their country. The kings of the earth will set themselves and the rulers will take counsel together against such an enterprise which will give rise to an aggressive movement. Thus will Jacob be stirred up, and the remnant shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest, as a young lion among the flocks of sheep: who if he go through, both treadeth down, and teareth to pieces, and none can deliver. Again says Micah the prophet. Thine hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off. The Lord also shall war out of Zion, and utter his voice from Jerusalem, and the heavens and the earth shall shake, but the Lord—the hope of his people and the strength of the children of Israel. Their restoration will be according to their first coming up out of Egypt, which was forty years; and, long or short be the return, marvellous things will be shown by the good hand of the Lord upon them. The nations shall see and be confounded at all their might, and shall lick the dust like serpents.

Judah and Israel are associated together in a number of the prophecies as participants in the blessing of being restored to their land and united as one people. Yet much time will elapse before their union is accomplished. Judah with Christ seated upon the throne of David is the kingdom of the stone which smites Gog upon the mountains of Israel and then proceeds to make war upon the nations; as it is in Micah iv. Arise and thresh O daughter of Zion! for I will make thine horn iron, and I will make thy hoofs brass, and thou shalt beat in pieces many people.

Similar language is used in reference to Jacob by Isaiah xli. 16. But with Judah at his goodly horse in battle and his battle-bow filled with Ephraim, the Captain of the Lord's hosts will move forward triumphantly. Thus will the subjugation of the nations be accomplished and all Israel restored. Our position in reference to these coming events is that of soldiers equiping ourself for the war. If we are found worthy we shall be promoted to some post of honor in the gift of the Master. He now tarries within the veil that no stray sheep may be lost upon the dark mountains of sin; that the five talents may be doubled; and that he who has one one talent may have time to wrap it up and to lay it away in a napkin. Not that he desires such a result, but to such he will say when he comes, Thou wicked and slothful servant, and will cast him into outer darkness.

CHRISTADELPHIAN.

[illegible]

Editor to Restitution:—I am more and more pleased with our paper; yes, I say our paper, for it is the very preacher the children of God needs to dig into the hidden treasures of Divine truth and hold them up before men, that others may also glorify our heavenly Father. We know that it is written and we certainly believe that Jesus is coming quickly like a thief (not to steal, but) to raise the dead, and change the living, and all caught away quick as the lightning flash. Perhaps this will be one of the grandest scenes to the saints to all eternity, and yet the world know nothing of it, but they will know when Jesus comes after with all his saints to establish, set up his kingdom and govern the world in righteousness. Let us all who are looking for Jesus join in his petition that the will of God may be done on earth as it is done in heaven. Waiting in patience for Jesus.

JEHEZEKEL TALMAN.

Bryan, Ohio.

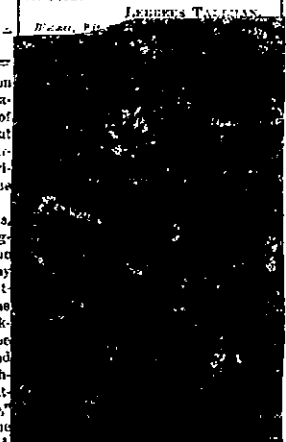

Editor Restitution:—Had it not been for your kindness in the continuation of my paper I should not again have been guilty of procrastination, for, rather than do without the reading of such Scriptural harmony, its warnings and hope is to diligence in faith unto the coming of our Lord and Master, I should have redoubled my efforts and sent much earlier. As regards the few of us here who profess to walk with God in the One Faith, are earnest, progressive and hopeful of a glorious inheritance; and with all, we are not unmindful of sowing the seeds of truth whenever it seems befitting among the various other seeds, which, in the great conflict for firm rooting. The agitation is not marked by any very great success, and yet, it seems, that the presence of the supposed enemy is not quite so odious among them, and when they fully realize what a true and beautiful friend instead, they will joyfully clasp hands. May we not be weary in waiting that glad hour.

Yours, in the One Faith,

MRS. J. F. COOPER.

Muhlenberg, Ind.

NEWS ITEMS.

AN OUTBREAK IN BURMAH.

LONDON, May 27.—A dispatch to the *Daily News* from Rangoon says: "There are disturbances in upper Burmah close to our frontier.

On Monday three men disguised as monks, with twenty-five followers, crossed the frontier and burned a village after a fight.

The Governor was killed, and the insurgents are triumphant. Great excitement prevails on both sides of the border, and many Burmese are crossing into our territory.

There are rumors to-day of a great pitched battle, in which the insurgents were victorious. The Burmese Embassy remains. Its allowances have been stopped."

ROBBERS SENTENCED.

CONSTANTINOPLE, May 29.—The three Musselmans who attempted to assassinate and rob Burness, the British subject, have been sentenced—two to fifteen years' and one to seven years' penal servitude.

ST. GOTHARD TUNNEL.

GENEVA, May 29.—A six-foot granite wall, built to maintain in place a porous white stone through which, at one point, the St. Gothard's Tunnel runs, is giving way. It is thought the tunnel will have to be reconstructed around the white stone—a two years' job.

A great trial of Nihilists at St. Petersburg has resulted in the conviction of all the prisoners. Two of them were sentenced to be hanged and the rest, including four women, were condemned to various terms of imprisonment or to exile.

A depredating force of 2,000 Bulgarians have destroyed twelve Italian villages on the borders of Bulgaria.

TROPICAL HEAT IN NEW YORK.

NEW YORK, May 29.—Five deaths and many cases of prostration from heat are reported to-day. Approximate to-day the thermometer in a sheltered spot marked 97 deg.

TERRIBLE RAIN STORM IN TEXAS.

BRACKET, Tex., May 28.—At 1.30 this morning the heaviest and most disastrous rain-storm set in ever known here, and is still pouring in torrents. All Brocket, except the portions on two hills was inundated. On Main street water from five to eight feet deep is rushing down with almost incredible rapidity. The floor of every business house is from one to five feet under water. Several men went down. All efforts to save them were of no avail. Great anxiety is felt for the safety of families along Los Moras creek. More than twenty people were drowned, and a dozen houses washed away, it is thought some bore human freight. Many houses were washed from their foundations. All residences in the lower part of town are being vacated as fast as possible. The greatest excitement prevails.

SELECTIONS.

[New Era, March 1.]

Prophecies Concerning the Land, Nation, and King of Israel, Not Yet Fulfilled.

And then shall they see the Son of Man coming in a cloud with power and great glory. Luke xxi 27

Of all the interesting events of the future the coming of the Son of Man, with power and great glory, is the one which should most concern Christians; for then the dead in Christ are to be raised incorruptible, and the living in Christ are to be changed, and both caught away together in clouds to meet him in the air, and so be ever with him, made like him, and so enabled to see him as he is. Any one could see him as he was, when a carpenter in Nazareth, or when speaking in the synagogue, but only those who shall be made like him, shall see him in the great glory he now has, and in which he will appear, we know not how soon. Israel could not look upon the face of Moses, for the glory of his countenance, when he came down from the divine presence on Sinai, much less shall flesh and blood be able to see the Lord in his glory, which "excelleth" that of Moses, when he shall come down from the right hand of his God and Father. Just, however, as angels have the power of veiling their glory, so as to appear as, and be mistaken for, ordinary men; so it would seem that the Lord Jesus also shall show himself to men in the flesh, in the future, even as he did to those of Israel who ate and drank with him after he rose from the dead. Yes, just as Thomas was privileged to put his finger into the print of the nails, and to thrust his hand into the Lord's side, that he might believe, so it shall be the privilege of that people who pierced him, hereafter to see him, and mourn over the sight as one mourneth for an only son. Zech. xii. 10.

But our Lord in speaking of the signs of his coming, says, "then." Let us look back to the previous verses in order to see what "then" means. In the 24th and 29th verses, he speaks of Jerusalem being "trodden down of the Gentiles," not forever, but only "until the times of the Gentiles shall be fulfilled." His coming then, is not during the times of Gentile dominancy over Jerusalem; but at or after their termination. He then speaks of "signs in the sun, moon and stars." The sun, moon and stars signify here, as oft elsewhere, "the powers of heaven," "principalities and powers," rulers, kings, princes, and notabilities, placed in authority as rulers over the earth, or peoples. Among these, our Lord said, "there shall be signs." Further on he says, "the powers of heaven shall be shaken." Shaken signifies removed, abolished, according to Heb. xii. 27, where, too, the shaking of a "heaven" is referred to. How significant, then, are the words, "the powers of heaven shall be shaken," especially as a sign of Christ's coming.

Another sign preceding the shaking of the powers of heaven is "distress of nations with perplexity." Pregnant words, to thinking people! But what follows is even more alarming to those who understand the Scripture symbolical language: "The sea and the waves roaring" signifies the nations, the masses, in an uproar, and implies revolutions, nihilism, socialism, communism, internationalism, tumultuous gatherings of peoples, raging and foaming against kings and rulers! Naturally enough follows verse 26 of this deeply interesting prophecy: "Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken." "Time of trouble such as never was" Dan. xii. 1 does all this betoken. What next? "And then shall they see the Son of Man coming in a cloud, with power and great glory."

In view of these things the Son of God counsels his disciples as follows. "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come upon all them that dwell on the face of the whole earth. Watch, therefore, and pray always that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man." How significant the exhortation to take heed and watch, because as a snare shall these things take people, coming upon them unawares. Let Christians beware how they connect themselves with societies whose aim is revolution. These things must come to pass, as the Lord's words cannot pass away unaccomplished, but wisdom tells her children what path to take in order to avoid the snare.—*Watch.*

[In Messenger.]

Sprinkling Clean Water.

Then will I sprinkle clean (religious sense) water upon you, and ye shall be clean (cleansed from all your uncleanness—as in v. 29, and from all your idols will I cleanse, same words as before) you. Ezek. xxxvi. 25.

Now, what water can this be? In answering this question, I assume that all such language in the prophets has its basis in the law, and can only be interpreted soundly by paying due regard to such a connection. Any one who refuses me this assumption may stop here. Those who grant it may go on.

Assuming this reference, then, I ask attention to the circumstance that there is in all the Mosaic Law no such thing as a sprinkling with mere water. There is a sprinkling with blood, with oil, with blood and water, with water and heifer ashes, but will mere water, never. The reason of this is, to my mind, obvious enough. The thing has no significancy, and therefore is not fitted to be a symbol. But, whatever be the reason, such is the fact.

Blood and water. You find this in the purification for leprosy. Lev. xiv. 51.

Heifer ashes and water. Numbers xix. This is spoken of as a purification for sin (v. 9). For these three words the original expression is one, the sin-offering. So in verse 12, if we had a verb to "sin-offer," it would exactly answer to the expression purify himself. Again in verse 17, purification for sin is simply sin-offering; and in 19, 20, the "purify" is, may I say, to "sin-offer." Thus the water of (or for) separation, that is to say, the water for the cleansing and restoring of the man who, because of contact with the dead, has been separated from the company of the living—this is nothing less than water of sin-offering. It is the virtue of the slain and burnt heifer that now resides in that water. This might be pursued further, but I forbear—having to do at present not with theology but with fact.

One case more will complete all that I am aware of in regard to the sprinkling with water in the law. Numbers viii. 7—sprinkle water of purifying upon them. Let us hope that our new translation will restore to us the divine words, water of sin-offering. And what water of sin-offering does Moses know of other than that in chap. xix?

In defence of baptismal sprinkling, in spite of all this, I can quite imagine the plea we can grant what you say and use it too; for the baptismal water has reference in the very first place to the blood of the sin-offering, and therefore may well be sprinkled. That, I reply, is another matter. Meanwhile you are professing to build on Ezekiel, and Ezekiel, I plead, knew nothing of sprinkling with mere water, whatever the reference. His "clean water" is that of some Mosaic ordinance, with all the significancy that that reference could impart. Your sprinkled water is a thing of human invention, and unknown as the mode of Christian baptism for many an age.

J. M. DENNISTON, M. A.

Jessica.

[The Christadelphian.]

Jerusalem.

Among the many meanings which have been assigned for the name of Jerusalem, the following have found most favor: Possession of Peace, Inheritress of Peace, Foundation of Peace, and Vision of Peace. Such an interesting city must have a name of great significance. The city was first called Salem. Some say this word means "summit," and is derived from a verb meaning "to be high." Were it not for several other considerations such critics would doubtless endeavor to account for the word Jerusalem in as dry and uninteresting a way. If, as part of the longer word just mentioned, Salem means "peace," does it not as the speculative of the city with whom the name of Melchizedec is associated? A good exponent says, in Hebrew vii. 2, that Melchizedec was first by interpretation King of righteousness, and after that also king of Salem, which is king of peace. This is very satisfactory. This city was afterwards called Jebus, which means trodden down. Judah could not drive the Jebusites from the city, but David succeeded in doing so. What the meaning of that most expressive name, Jerusalem? In some measure the city enjoyed peace when the period of its down-treading by the Jebusites was ended. It realized the blessing foreshadowed in its former name, Salem. Surely Jerusalem is also a name of prophetic import; and the syllables of the word should be parted and accounted for with the least possible addition or alteration; also, of course, in accordance with the genius of the language, and in the light of Scripture history. From this city Peace will be spoken to the nations; it will be the habitation of Peace, Righteousness, and Holiness.

This Salem comes from שָׁלוֹם (*shalom*) and means "peace"—prosperity of every kind. How do we account for יָרָה (*yarah*) Does it not come from רוּד (*ravah*) "to pour upon in floods?" Jerusalem then is equal to saying, "He (Jehovah) will pour peace on thee in floods;" or "He will flood thee with prosperity." In view of this interpretation of the word, read Isaiah lxvi. 10, 12: "Make joyful with Jerusalem, and be glad for her, all ye that love her; rejoice mightily over her, all ye who mourn for her; for thus saith Jehovah: Behold I will turn peace upon her like a river, and the glory of the nations like an overflowing torrent." The same Hebrew verb from which the word Jebus is derived, is used to designate the present trending-down of Jerusalem. Here is an instance, the words being, of course, prophetic when spoken: "The people of thy holiness have possessed it but a little while; our adversaries have trodden down thy sanctuary." Isaiah lxiii. 18. When David drove the Jebusites from the consecrated spot, it was called "the city of David." There comes however, one from the way of Edom, who shall again clear the city of its spoilers, and then it shall be called Jehovah Shammah—Jehovah is there. Then there will be no necessity to call the city by her prophetic name, for she will be the city of Jehovah, the Zion of the Holy One of Israel.—*J. W. T.*

Diphtheria in Russia.

Diphtheria continues to rage as an epidemic throughout Russia. The Government has taken the true matter to heart, and a sum of $300,000 has just been allotted to assist the hospitals which have been established by the local authorities in various districts of the Empire. One of the difficulties of the situation, however, is to find a sufficient number of doctors. The smallness of the salaries which can be paid, and the rough life which has to be endured when traveling about the villages in the interior of Russia, render any but young men unwilling to undertake the service. The dread of the Liberal and Socialist tendencies, which have manifested themselves so strongly among the medical students at the universities, has caused the Government of late years to put every obstacle in the way of youths desiring to enter the medical profession. This short-sighted policy is now showing its natural results, and the cry on all sides is that there are no doctors.

LETTER RECEIPTS.

SUBSCRIPTIONS.

A W Button	2 00	Ralph Tuttle	2 00
W S Burns	2 00	P G Williams	1 00
P Loof	1 00	Mary Robinson	1 00
J Segerson	1 00	Mrs J J Stambaugh	2 00
F M McKinny	2 00	Mrs J J Corbaley	2 00
A Balch	1 00	Mrs H E Johns	1 00
J D Mann	2 00	G M Cluff	1 00
A H Rogers	2 00	W S Hunt	1 00
D Williams	2 00	S C Oliver	1 00
A Robinson	1 00		

BOOKS AND TRACTS.

Jos Mc-Imore	50	D P Miller	27
J L White	1 75	G W Brownlee	2 00
D Williams	1 00	Jas Eshe	1 00
G W Ward	50	S C Oliver	75
Jas M Castle	1 00	J P Robertson	1 00

RESTITUTION FUND.

AVILON, Fulton Co., Ind., Nov. 22, 1879.

Elder Restitution:—With your permission I will make an appeal to the Brotherhood for help to replenish the RESTITUTION for the year 1880 and insure its weekly visits.

Now, dear brethren, I call upon one and all who feel the need we all have to sustain the cause of Christ the great amount of $4.00 between this and the first of January.

Dear brethren, we could do this with a few exceptions, if we had thought so. I am well aware that some brethren have contributed nobly, but I make this appeal in a special manner to those who have heretofore done nothing as a free-will offering.

Dear brother, do not say, I am too poor! Perhaps you are using that foolish weed, tobacco, in some form. Consider for one moment are we who claim to be the chosen of God so poverty stricken that we cannot support a weekly paper.

We do hope that every one will respond to this appeal. Please let us hear from all those who cannot or will not pay the $4.00, and will they please give us their excuse. I am also a poor man. My name is Abraham Penrose I am 72 years old and have a large family to support. I have a small farm of 10 acres. I farm and work at the carpenter's trade to support my family. I use neither tobacco nor intoxicating drinks.

And, dear Editor, I will confine [illegible] communication. I trust we shall hear from you all in the [illegible] &c.

Fraternally,

ABRAHAM PENROSE.

[illegible] paid [illegible] to this [illegible]

A Bond [illegible]

ANNOUNCEMENTS.

God willing, the brethren of the Bride of Christ Ecclesia in Cooperstown, Otsego Co., Iowa, will commence Thursday, June 12, 1880, and hold their next annual meeting. It is expected that brethren of Illinois will be there. Brother C. H. Myers will be on hand to preach during the week and Sunday. A general invitation is extended to all who love the appearing of our Lord to be present. We would like to see Bro. Pilgrim with us if possible. Come brethren if one to the comfort and cheer of each other once more, and talk about the things of the Kingdom as I encourage each other to continue in the good work and gain that blessed promised to the faithful ones. Those coming from the north by rail will get off at Vinton, on the Cedar Rapids & Northern R. R. Those coming from the east or west will do well to come on Cedar Rapid and take the Milwaukee Division to Center Point, Linn county, about three hours' ride. Inquire for A. J. Fitzpatrick, Center Point, Linn county, Iowa. Those coming with teams from the north will cross the river at Vinton, and inquire for Bro. Meredith or Geo. Long, living 4 miles of Vinton on the Cedar Rapids road. Bring your tents and plenty to eat. If you work hard it is the work you may call Lazary. We do not want to be burdened on the brethren. There will be no charge for entertainment as near as possible to accommodate all so that they can buy and grain and feed for their horses. Come one and all.

OTIS, G. HOWES, Pres.

SOUTHWEST INDIANA QUARTERLY CONFERENCE.

The next meeting of the brethren and churches composing this conference is appointed to be held at the ancient meeting house, five miles south of Princeton, Gibson county, Indiana, on, commencing on Friday, June 11, at 10 a.m., and continuing over the Lord's day. Brethren R. Sydney, of Illinois, and C. H. Sweet, of Albion, N. Y. Price 10 cents.

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POETRY.

[London Christian.]

"I Come Quickly."

When ye shall hear of wars and rumours of wars, be ye not troubled, for such things must needs be.—Mark.

He is coming—coming quickly,
To this sorrow-stricken earth;
Though the shadows fall so darkly
Over the land which gave Him birth;
Though the vine-clad hills of Judah
Lie in misty darkness dim,
Stretching out no hands of greeting
Eagerly to welcome Him.

He is coming—coming quickly,
And his feet once more shall rest,
On the dusky hilltops shaded—
Purple-crowned Olivet;
For where once she stood, rejected,
Where, for man, as man He bled,
He shall stand the mystified o'er,
Mighty Savior, Son of God.

He is coming! Though the millions
Whom He came and died to save,
Of this advent all unheeding,
Earthly honor do but crave;
They, the Prince of Peace forgetting,
Foaming out their earth-born rage,
Each and all the other trotting,
Bloody war and tumult rage.

He is coming! Like the light ning,
Shining out from east to west,
He will come—through clouds of darkness—
Son of Righteousness confirmed;
For these years, and darkening rumors,
Are but thunder-claps before;
Lord Jehovah's voice is speaking,
"Jesus Christ is at the door!"

He is coming! They who listen
Hear the thrilling golden bells;
See the distant white robes glisten
Which the High Priest's advent tell;
Smell the sweet pomegranate's fragrance
Stealing on the lotus's grace;
Know the spotless feet are pressing,
Lingering willing still to space.

He is coming—quickly coming,
All the crooked to make plain;
Much—so much—has yet entangled,
He will set it right again;
And his hands, once stretched in pleading,
Now will open wide to bless,
With the peace of God reigning,
Those who do his name confess.

He is coming! And the trumpet
Mightily afar shall sound,
Calling to the wondrous meeting
All who rest in Christ in ground.
Then, while kings of earth are waging
Fiercest wars 'gainst mighty Ono,
He will call his chosen to Him—
"Come beloved! Enter in."

Then—though waves of sea are roaring,
Men's hearts failing them for fear,
Looking for the things which, coming,
Cast forshadows dark and drear—
We will trust that our redemption,
Predicted long, is drawing nigh;
For they say to patient watchers,
"Christ the Lord is coming by."

He is coming—yet so quickly;
He may come perhaps to-day;
It may be the last war-rumor
Has been sent from far away;
We may hear Him any moment,
Calling all his ransomed home,
He is coming—coming quickly!
Even so, Lord Jesus, come!

COMMUNICATIONS.

Notes of Travels and Labors.

J. M. STEPHENSON.

Since my last report I have visited Busseyville, Magnolia, Eureka and Waupaca, Wisconsin, Gospel Grove and Pierceton, Indiana, Buchanan and Stevensville, Michigan, and Delta, Ohio. Have visited Busseyville twice, having good and interesting meetings, as we always have. Meetings at Magnolia were held in the M. E. church. Congregations and interest good. By invitation I delivered the first discourse in Waupaca, Sunday morning in the Congregational church to a fair and very attentive audience. Subject: Gospel of the Kingdom. Several members of that church are favorable to our views on the nature of man and the kingdom. The same may be affirmed of the Baptist church. Their pastor, Mr. Kutchins, is investigating. The afternoon of the same day Bro. Scott and I attended a grand temperance rally. Being called out by the president, I lectured on the responsibility of those who legalize vending alcoholic liquors which are filling the land with drunkards, and a great host of widows and worse than orphan children—which makes more thieves, robbers, burglars, lunatics and murderers than all other causes combined. At the roll call of these rumvenders rise up a great army of six hundred thousand drunkards chanting the wild dirge:—

"We come, we come, in sad array
And in procession long,
To join the army that is fed,
Three hundred thousand strong.

Our manner's beckoning down to death,
Abroad we have unrolled,
And famine, care and wan despair
Are seen upon its fold.

We come, we come, we've searched the land,
The rich and poor are ours,
Enlisted from the circles of God,
From novels and from towers.

We come, we come, to fill the grave,
On which shall rise no star,
Then shout aloud the war cry brave,
Hurra! hurra! hurra!"

Shall any of your fathers, brothers, or sons be seen under this black banner which is beckoning down to a drunkard's grave, on which no star of hope shall rise?—for God affirms that no drunkard shall inherit his kingdom. If such be the fearful responsibility resting upon the heads of the drunkard, what shall be said of the responsibility and consequent guilt of the man who makes drunkards, and those who legalize this nefarious traffic? Life is the richest boon heaven has conferred upon man, and yet rum-sellers kill with slow poison and torturous deaths a great army of sixty thousand every year. Yet all who legalize this diabolical traffic are responsible as far as human responsibility can go *for* every tear and sigh, every widow and orphan, and death—and all the accumulated crimes committed under the direful effects of intoxicating liquors; for those who vote license and thus throw the broad shield of law over it to protect and uphold it; and thus they legalize and make reputable the most diabolical traffic in the world—a traffic which ought to be looked upon with utter loathing and contempt by all the virtuous, the pure, the noble and good of earth. The men who vote license, and thus legalize this diabolical business are just as responsible before God and man as their agents who stand behind the counter and deal out tears, and sighs, and groans, and widows, and orphans, and theft, robbery and murder by the jug, the bottle and the dram. It is axiomatic in law that what a man does by his agent he does himself. Those who legalize this traffic are just as much more responsible than rum-sellers as they are more enlightened and make a louder profession of religion, honesty or common decency. Surely the world have a right to expect better things of them. The awful responsibility involved in this unrighteous traffic is not limited to the sphere of the present existence, terrible as are its effects, but it transmits its deadly virus from generation to generation through the far reaching future, vitiating the blood and transmitting an insatiate appetite for strong drink in unborn millions, with all drunkards who are so unfortunate as to be the fathers of children.

Why should alcoholic liquors be the exception to the laws regulating the sale and use of one of the most virulent poisons? Is it because it is the slowest, the most subtle and insidious, and therefore least suspected until its fatal toils are about its victim and its deadly fangs are in his vitals? This is the very reason why it should be guarded with the most rigid penalties for manufacturing or vending it unless for mechanical and medical purposes. Why limit license to all deadly drugs? Why not legalize the sale and use of all deadly weapons irrespective of character or conduct also? Why not grant license to desperadoes to arm themselves with small arms such as rifles, revolvers, swords and spears, to blow out the brains, pierce the heart or inflict a deadly wound on every man with whom they shall find a few pennies or dimes? The same principle is involved in the present license law, and in voting license to legalize one, that would be in voting license to legalize the other.

Suppose a peaceful city should be surrounded by a band of robbers, and the city council were invested with authority to legalize robbery and murder if necessary to carry out the decrees of the proper authority; and suppose that the city should be rifled of large sums of money and millions in property; and thousands should be killed, and thousands should be maimed for life, would not that city council be just as responsible, and just as guilty before God and man as the bandit robbers? Just so in reference to the man who enact laws legalizing the sale of intoxicating liquors to be used as a beverage, or the men who vote license to sell the deadly drug. The men who make the law, the men who sell the liquid, barring fire of death, and the men who license them to do so are equally guilty. If this deadly poison will be sold never a drop shall be sold on my responsibility.

Our meetings in Waupaca, after Sunday, were held in Music Hall, commencing the following Wednesday, and continuing over the following Saturday. So much was going on in the city and the prejudice against our views was so strong that our congregations were not very large. Good attention and interest were manifested throughout. I learn from Bro. Scott that my labors were not in vain. All we can do is to sow the good seed broadcast, leaving the results in the hands of God, hoping that some fruit may be gathered in the kingdom.

I next visited Gospel Grove, in Indiana, continuing over Saturday, Sunday, Monday, and Tuesday evenings. We held three meetings on Sunday. The meetings were quite well attended except Monday evening. Good will from all appearances result from these meetings. Seed was sown which may germinate and bring forth fruit in the kingdom of God. There are a number investigating in that community whom it is believed will soon obey. They have a plain, commodious house, and enough brethren and friends to support a conference. The Wednesday evening after closing the meeting at Gospel Grove, I preached in the Universalist meeting house at Pierceton to quite a respectable congregation. We continued meetings over Friday evening. The congregations were not large but the attention and interest were good from first to last. Accompanied with Brother and Sister Wince I went through the rain-storm to a little lake about two miles from Pierceton, and immersed Mrs. Stephens in the name of the Father, Son and Holy Spirit. Others are expected to follow sister Stephens' example. These delays are dangerous, as life is too uncertain and the interests are too great to run risks. The prospects at Pierceton are not as discouraging as when I was there some years ago. Through the indefatigable efforts of Brother and Sister Wince a number are investigating, and some were almost ready to act.

I next visited Brethren Estous' neighborhood, about four miles south of Delta, Fulton county, Ohio. Preached to large, attentive, and manifestly interested congregations, from Saturday till the following Wednesday evenings, having delivered six discourses, being both practical and doctrinal which experience has taught me is the most efficient mode of presenting truth. All doctrine is like living on nothing but strong meat. The head, heart and affections must all be fed to develop normal Christian characters. Quite a number are investigating, and were, as the brethren supposed ready, had opportunity been offered to have obeyed. I know of no place where the prospects are more encouraging than there. Notwithstanding the busy season the school house was well filled.

Last Saturday evening and the following Sunday I preached four times at Eureka, Wisconsin to good congregations, at the three meetings on Sunday. They were select congregations; six put on Christ by baptism; and there are as many more whom I am satisfied understand the Gospel and intend to be baptized. There are, with the last addition about, twenty-five substantial members, most of who have remained steadfast in the faith for twenty years. Three of those who obeyed last Sunday have been in the faith for many years. I feel greatly encouraged with the prospects of much good being accomplished in Eureka and vicinity.

SELECTIONS.

[Selected.]

"Thy King Cometh."

Earth is in rebellion, and is subject to misrule. In the beginning God gave to man dominion and appointed him to be the earth's ruler; but the rules turned to be a rebel, and from that time to this the world has been subject to strifes and disorders of every kind. Above it hangs "a flying scroll" on which is written the curse of God against sin and disobedience. The wrath of God is revealed from heaven against all unrighteousness. Instead of peace, earth has turmoil; its governments for ages have been temporary expedients for the restraining of lawlessness and disorder, and the chastisement of sinful people, by rulers no less sinful than themselves. Every form of government has been tried and has failed. The administration of Adam, the first ruler, ended in revolt. The antediluvian period, with its unity of race and uniformity of language, developed such a growth of vice and lust and ungodliness that the deluge was required to prevent the utter corruption of the race. The patriarchal administration of government afforded no better results; and from that time down, the various forms of human administration, tribal, regal, imperial, ecclesiastical, republican, confederate, and communistic, have all proved defective, each containing the elements of its own decay, the materials for its own destruction.

Governments by conquerors are cruel and unsparing; governments established on the principle of hereditary succession fail through the decay of ruling families or the restiveness of misgoverned people; governments based upon suffrage are tainted and destroyed by the corruption of the masses who control them; ecclesiastical governments are usually among the worst, they being administered by childless ecclesiastics who have never learned to govern anything; while governments born of communistic ignorance and violence may be regarded as possessing the worst features of mob rule, and proving destructive alike to the rulers and the ruled.

Meanwhile a crushed and bleeding humanity pours forth cries that cannot be hushed, and yearns with unuttered and unutterable longings for the reign of truth and righteousness and peace, where might and right shall no longer be antagonistic; where wisdom shall not be linked with wickedness; where injustice shall no more bear sway, and iniquity shall no longer be enthroned; where God shall be honored, and man, his creature, shall enjoy the blessings and benefits of a control, wise, beneficient, and kind.

But this cannot occur under the existing state of things. Mankind are, to a great extent, in love with misrule. They hate their friends and love their enemies. They have killed God's prophets and digged down his altars, and have sent a wailing ear to the words of deceivers and wrong-doers. The best men that have lived on earth have often fared the worst. Righteous Abel dies a martyr, while Cain lives to build a city and found a nation. Barabbas the robber is released and honored, while Christ the Savior is crucified between two thieves. There is no help in man. God from heaven has looked down to see if there were any that were righteous, and has declared that "all have gone out of the way," that there was "none righteous, no not one."

In such a case man's only hope must be in the living God, and he is the messenger of that God who cries in the ears of lost humanity, "Behold, thy King cometh!" Above the tumult of the heathen that rage, and the people that imagine vanity, the Lord Most High proclaims, "Yet have I set my King upon my Holy Hill of Zion," and declares that he will give him the "nations for his inheritance, and the uttermost parts of the earth for his possession." Psa. ii.

[Progress Times.]

A Lesson Learned at the Potter's House.

In the economy of redemption as the parts, when properly understood in their relation to the whole, will be found to agree together. One of the principle methods whereby God makes himself and his purposes known to mankind has been by his dispensations toward the children of Israel. The people were taken into a special covenant when the Lord brought them out of the land of Egypt, and gave them his law at Sinai, saying, "Now, therefore, if ye will obey my voice, indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine; and ye shall be unto me a kingdom of priests, and a holy nation." Ex. xix. 5, 6. In this covenant, called the Old or Sinaitic covenant, God promised to them, as a nation in the flesh, the kingdom of heaven and its glory, on condition of their obedience to the law or decalogue, of which the Sabbath was made a special sign. The keeping of that was to be made the test of their obedience. And Psa. lxxxi. 13, 16, God says, "O that my people had hearkened unto me, and Israel had walked in my ways! I should soon have subdued their enemies, and turned my hand against their adversaries. The haters of the Lord should have submitted themselves unto him; but their time should have endured forever. He should have fed them also with the finest of the wheat; and with honey out of the rock should I have satisfied thee." Showing that their state would have been one of permanent exhaltation and blessedness if they had been obedient. They should have inherited the kingdom as its kings and priests, and all nations should have served them.

But, in all their generation, they broke the law and came short of the glory of God. None of them were obedient. God looked down from heaven to see if any obeyed his law, and there was none that did good, no, not one. And their sin and punishment is the subject of Jer. xvii. 1-4, which concludes thus: "And thou, even thyself, shalt discontinue from thine heritage that I gave thee; and I will cause thee to serve thine enemies in a land which thou knowest not; for ye have kindled a fire in mine anger which shall burn forever"—that is, during the Christian age, the time of their great tribulation. The covenant made with them at Sinai was utterly broken and abrogated when they rejected Jesus and demanded his crucifixion, and in view of it Jesus said to them, "The kingdom of heaven shall be taken from you and given to a nation bringing forth the fruits thereof." Matt. xxi. 43. And so it is taken from the nation of Israel in the flesh to be given, not to any other nation in the flesh, for their trial demonstrated the truth that by the deeds of the law no flesh living could be justified, but to the saints of God, consisting of all believers in Christ, whether Jews or Gentiles, who are designated "a chosen generation, a royal priesthood, a holy nation, a peculiar people." 1 Peter ii. 9. And to these Jesus says, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." Luke xii. 32. And these shall sing the new song in which they shall say "Thou hast redeemed us by thy blood, and hast made us kings and priests unto God, and we shall reign on earth." Rev. v. 9, 10.

But what is to become of Israel? Shall the promise to Abraham utterly fail in reference to his natural seed? Certainly not. The gifts and calling of God are without repentance. They are sure. Hence, God bade Jeremiah go down into the pottery, and there hear the word of the Lord. And when he went down, behold the potter wrought a work on the wheel. And the vessel that he made of clay was marred in the hand of the potter, so he made it again, another vessel, as seemed good to the potter to make it. And the word of the Lord came, saying, "O house of Israel, cannot I do with you as this potter? Behold, as the clay is in the potter's hand, so are ye in my hand, O house of Israel." Jer. xviii. 1-6. From which we learn that the Lord has supreme power over all nationalities, and can pluck up and pull down, or plant and build up according to his own will, though always in accordance with his infinite benevolence and rectitude, and the free agency and accountability of mankind. And so Israel, having been put under the covenant of law with the promise of being made a kingdom of priests on condition of obedience, and having come short of the promised glory by their disobedience, shall be made a nation in a subordinate relation in the future kingdom. This making of them another vessel as seemeth good to him to make, is set forth in Jer. [illegible] xxxi. 37-42, and Ezek. [illegible] And when a man bows to [illegible] which God, that Book becomes food to his soul. He can feed on it then; there is something to feed on. He gets life from it; he gets power, and he gets something that tells him how he can get victory over himself. I consider that the greatest triumph a man can have in this world. A man that knows how to rule himself is greater than he that taketh a city. Look at the misery and woe that has come into the world through that one door—men and women that cannot control themselves, that cannot control their tempers, their lusts, their passions and their appetites. That Book tells me how I can get victory over myself; and it is the only Book in the wide world that can tell a man how to get a victory over himself. I haven't time to dwell upon that excuse any longer."

To Mr. "I. C. P.," of Ursa, Ill.

In your article published in the Quincy *Whig*, (of May 13,) in which you attempt to ridicule "hell," you do not discriminate between the hell preached by Catholic and Protestant churches and the hell of the Bible. I am willing you shall "wipe out," with the help of "Mr. Beecher," the ancient, historic hell of Pagans, the purgatory. These must all be brought in, and the dentile dispensation end, before the Deliverer shall come to Zion; before the dispersed Israel shall be gathered and made a nation again in the land promised to Abraham and his seed; except that sufficient of the Jews must be restored to Jerusalem to become a nation again, as a sign that the Gentile times are fulfilled. The present state of affairs in the East, and the agitation of the Jewish question, indicate that the time draweth nigh.—*J. C. W.*

SENTENTIOUS PARAGRAPHS.

A blithe heart makes a blooming visage.

One bad example spoils many good precepts.

The evidence of true holiness is, hatred to, mourning over and forsaking of sin.

"Thy will, not mine"—though fondest hopes must perish,
And earthly joys, which filled my heart, decay;
Though brightest dreams, that memory forced to cherish,
At the rude touch of sorrow flee away.

If persons would take to themselves a little of the good advice they are so willing to give to others, it would do no harm.

There is no worship where there is no joy. For worship is something more than either the fear of God or the love of him. It is delight in him. —*F. W. Faber.*

Fear not, trembling believer. The bark which bears thy spiritual destinies is in better hands than thine; a golden chain of covenant love links it to the throne. He who holds it in his hands gives thee this as the pledge of thy safety; "Because I live, ye shall live also."

Never a day is given,
But it tones the after years,
And it carries up to heaven
Its sunshine or its tears;
While the to-morrows stand and wait
The silent salute by the outer gate.

There is no end to the sky,
And the stars are everywhere,
And time is eternity,
And the here is ever there;
For the common deeds of the common day
Are ringing bells in the far-away.

Experience is the Lord's school; and they who are taught by him usually learn by the mistakes they make that they have no wisdom, and by the slips and falls they meet with, that they have no strength.—*John Newton.*

There is no trial so severe but God's grace is sufficient, no night so dark that the light of his countenance cannot dispel the gloom; no sorrow so deep that his voice cannot soothe and comfort; none lying so low his hand cannot reach them; none so weak but in him they may be strong.

Therefore look up; be of good cheer;
The day of peace and rest is near;
A few more weeks of hope and fears,
Of light and darkness, joy and tears,
And we with all the blest shall come
To "our reward, our crown, our home."

It was a very pretty reply made by a little girl to the statement she heard made that our Savior was never seen to smile. "Didn't he say, 'Suffer little children to come unto me?' And they would not have come unless he had smiled."

He leads us on
Through all the mingled years;
Past all our dreams and hopes and doubts and fears,
He guides our steps. Through all the tangled maze
Of sin, of sorrow, and o'erclouded days,
We know His will is done;
And still He leads us on.

And He at last,
After the weary strife,
After the restless fever we call life—
After the dreariness, the aching pain—
The wayward struggles, when have proved in vain—
After our toils are past—
Will give us rest at last.

—*Exchange.*

RESETTING SINS LIKE LEECHES.

A traveller in Burmah, after fording a certain river, found his body covered all over by a swarm of leeches, busily sucking his blood. His first impulse was to tear the tormentors from his flesh, but his servant warned him that to pull them off by mechanical violence would expose his life to danger. They must not be torn off, lest portions remain in the wounds and become a poison; they must drop off spontaneously, and so they will be harmless. The native forthwith prepared a bath for his master, by the decoction of some herbs, and directed him to lie down in it. As soon as he had bathed in the balsam the leeches dropped off. This illustrates the fact that every unforsaken iniquity in the heart is like a leech, sucking the life-blood. Mere human determination to have done with it will not cast the evil thing away. You must bathe your whole being in God's pardoning mercy, and these venomous creatures will instantly let go their hold.

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THE RESTITUTION.

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WHOLE NO. 696. Read PLYMOUTH, INDIANA, JUNE 9, 1880. VOL. XXIX, NO. 23.

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THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his Holy Prophets since the world began." It also advocates, as a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ; and many other kindred truths. It also advocates a hearty belief of the Gospel, repentance, and immersion as prerequisites to the forgiveness of sins, and a holy life as essential for final salvation.

COMMUNICATIONS.

Coming Ages---Its Proximity---Christ's Literal Narration Continued---Fifth Period---Signs of His Coming---Moral Signs---a. In the Political World---Conclusion---b. Signs in the Social World.---No. 22.

J. P. WESTFIELD.

National Succession.—Our *position* in the great national chain, is, in itself, a sign of Christ's return. Like a highway leading to a city, with towns and villages dotting its various turns and meanderings, with a Bethany in its vicinity. When we arrive at Bethany, we *know* that the city of the great king is almost in view.

The kingdom of God succeeds the four Gentile monarchies. Christ's first advent was under the fourth of these monarchies. He comes in the fifth. Since the fourth has had its day, we may look for Christ's return to set up the stone kingdom. This *proximity*, therefore, is necessarily a *sign*.

It may be said that, since the days of Christ's first advent we have physical and moral phenomena; and, consequently, they cannot be *signs* of his coming. Should this be admitted, (and we have no reason to doubt it), still our view holds good: The *combination* constitutes their force as a sign. There are about thirty items, called signs of Christ's coming. All these might separately occur and not be a sign; but, when a period comes in which they are all combined, each one is a sign, and the combination also, since the combination is new; so it was with Jerusalem; it had its signs, and its *crowning sign*—"*Jerusalem compassed with armies.*" Christ's coming has signs; his immediate advent has a *crowning sign*—"*the sign of the Son of Man in heaven.*" An age takes place in which there is a certain predicted combination of physical and moral phenomena, which is followed by a specific phenomenon, and *then* comes the noted event itself. So soon as the political world reflects the exact likeness described by our Savior, the political sign of his return is complete.

Social World—Its Signs.—Christ's narration is as follows: "But as the days of Noe (Noah) (were), so shall also the coming of the Son of Man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not, until the flood came, and took them all away; so shall also the coming of the Son of Man be." Matt. xxiv. 37-39.

"And as it was in the days of Noah, so shall it be also in the days of the Son of Man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came and destroyed them all. Likewise also as it was in the days of Lot, they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed (them) all. Even thus shall it be in the day when the Son of man is revealed." Luke xvii. 26-30.

"*As in the Days of Noah.*"—How was it in the days of Noah? "And it came to pass, when men began to multiply on the face of the earth, and daughters were born, that the sons of God saw the daughters of men, that they (were) fair; and they took them wives of all which they chose. And the Lord said, my spirit shall not always strive with man, for that he also is flesh; yet his days shall be an hundred and twenty years. There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare (children) to them; the same (became) mighty men, which (were) of old, men of renown. And God saw that the wickedness of man (was) great in the earth, and (that) every imagination of the thoughts of his heart (was) only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart. .... And God said unto Noah, the end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth." Gen. vi. 1-7, 13.

"*As it was in the Days of Lot.*"—How was it in those days? "And the Lord said, because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not I will know." Gen. xviii. 20, 21. There were not ten righteous persons in Sodom. Gen. xviii. 32. The conduct of the Sodomites is fully set forth in their treatment of the heavenly messenger. Gen. xix.

The sins of morals in the world just previous to the Savior's return must be like the morals of the old world in the days of Noah; and also like those of Sodom and Gomorrah, when Lot went out of Sodom. They were guilty of the most debasing actions. The old world was so full of wickedness, and evil thoughts, that they gave no heed to the one hundred and twenty years' warning of Noah, though they had a visible example of his faith—the building of the ark. They were citizens of the world; and so absorbed in its interests, that any warning of coming events could not find a place in their hearts; they heard but gave no attention. They knew not, believed not, and, therefore, made no preparations.

The morals of Sodom were similar to those of the old world. They had no fear of man, of angels, nor of God himself. Lust, and its gratification, seemed their chief occupation.

Are the morals of the present world, outside of the church, similar? We are not required to show that they are similar in every particular, but, simply, alike in the features named by Christ,—in "*planting*," "*building*," "*selling*," "*drinking*," "*marrying* and *giving in marriage*," "*buying and selling.*"

Under the head of "*planting*" we may reckon all the various departments of *agriculture*. "*Building*," will include the *mechanical* division of labor. "*Eating*" and "*drinking*," imply the possession of the luxuries of life, and the modes of obtaining them—through commerce and other kinds of traffic. By "*marrying*" "*and giving in marriage*," must be understood permanent connections and settlement in life by families, communities and nations. Christ saw that it would be an age noted for the increase of such nations as we now call *Christian*. It would be an age of marriage, but not one of virtue, since it was to resemble Sodom and Gomorrah.

The last point of similarity, is, their *ignorance* of Christ's coming. Of the flood it is said they knew not, until the flood came, and took them all away; so shall also the coming of the Son of Man be. Lot's message was not believed. His notes of alarm, and cries of warning, had no effect, even upon his own sons-in-law. "He seemed as one that mocked unto his sons-in-law." The people went about their worldly business as (usual); they saw no signs for such notes of alarm. No marriage was postponed—(marriage was only a cloak). They worked in their gardens, on new houses, and attended feasts up to the beginning of the terrible storm of fire and brimstone. The old world had been warned of the coming flood 120 years; but their wickedness would not allow them to credit the alarm.

So will it be with the world relative to the coming of the Son of Man. They will have warning, but their corrupt practices, and their worldliness will prevent their belief.

It is scarcely necessary to prove that the world now possesses all these features, but, do they exist in an *extraordinary degree*?

When speaking of the signs of *Christ's coming* it must be understood not to include the heathen world, but simply the Christian world, and be limited to the boundaries of civilization.

Is the present age noted for an extraordinary development of the features named by Christ? This must be, to establish their identity; for an age, to be the one predicted, must reflect its exact likeness. The following illustration will express our idea: A refiner of metals being asked how he knew the precise moment when the silver should be removed from the furnace, replied, It is the moment that the silver *clearly* and *perfectly reflects* the *image* of *my face*;" so we say, when the physical and moral worlds reflect the exact and perfect image of the one described by Christ—it is that age.

Its Similarity in each Specification.—First specification—"*They planted.*" Christ shows that it would be an agricultural age. The discovery and settlement of America opened to Christendom a new world of enterprise. For three centuries after its discovery the jealousies among European nations, and the tardy advance in the world of mind kept back its inventive powers to the beginning of the present century, principally to the last fifty years. Since that time a strange power has seized the human intellect. Old processes of thought have given way to inventive activity. A new continent is to be cleared and tilled. Its resources must be developed. The wants of the old world make the extraordinary efforts a necessity. The new world is the granary—the Egypt of the old world. Luxuries increase with the population. So much land is to be cleared, planted, and tilled, that machinery becomes a necessity. The agricultural labor by the application of modern improvements is increased a hundred-fold. Immense tracts of prairie lands are ready for immediate culture, and the productiveness of the soil adds to the agricultural resources of our country. Agriculture is, therefore, a remarkable feature of the times—world's fairs are sufficient proof of our position.

Second Specification.—"*They Builded*"—*Commerce and Traffic.*—Is this an extraordinary feature of our times? What are our modern facilities of transportation? Count, if you please, the merchant ships of the Christian nations. What seas are not whitened with their peaceful sails? By electricity the world's necessities are immediately made known, and by the power of steam they are soon supplied. What an age of building! Railroads and all the machinery necessary for land transportation; vessels and all crafts wanted for the commerce of rivers, lakes, seas and oceans; buildings of dwellings, villages, towns and cities—all that are necessary for the work of mining and reducing ores. What is now the world's machinery compared with that which existed when Christ sat with his four disciples on the quiet Mount of Olives? Our Savior looking onward to our day, and backward to the days of Sodom and Gomorrah—the likeness is such as to give him the similitude.

Third Specification—"*They Bought, they Sold.*"—Under the second specification we are directed to the construction of the immense machinery required to carry on the commerce and traffic; in this we have the commerce and traffic themselves.

Buying and Selling.—Go to our cities, to the great commercial centres of Europe; look at the crowded harbors, wharves, and streets and houses of business. From the third hour in the morning till midnight, the roar never ceases. What produces this intense activity? Simply *demand* and *supply*. Such a world of motion is peculiar to our day; the past history of the world, in this feature, knows no equal; it only has its similitude.

Fourth Specification—"*They did eat, they Drank.*"—*Eating and Drinking!*—Now, can this be a sign of Christ's second coming, when it, of necessity, has always been? There must be an extraordinary development of a necessary practice. Some eat and drink to *live*; others *live to eat* and *drink*. Isolated cases of both classes have been found in every age. Here we have the masses—whole communities, so attached to this life and its pleasures, that they seem to think, that, to eat and drink is man's chief duty.

The Saints in the Kingdom—Their Position.

The position the saints are to occupy is but little understood. In Acts xv. 14 it is stated that after taking out from among the Gentiles a people for his name,—that is to be called by his name—to constitute with Christ the ruling power of the ages to come. In harmony with this is Romans viii. 17. That "if children then heirs, heirs of God and joint heirs with Christ, that is equal heirs to all that Christ is heir to." Is Christ to be a king? So are they. Is he a Priest? So will they be. Is he to rule over the nations? So are they. We find this unit principle further developed in Dan. vii. 27. "And the kingdom and dominion and the greatness of the kingdom under the whole heavens shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

Here we have the joint rulership of Christ and the saints forcibly developed. That this union will exist is further shown by what Paul states in 1 Cor. xii. 27. Here it is affirmed that the church is the body of Christ, and members in particular. And in the 12th verse the body is not one, but many members, for by one Spirit are we all baptized into one body, etc. And again in Col. i. 18. And he, Christ, is the head of the body, the church. Hence Paul declares in 1 Cor. xii. 21, 22. That one member cannot say, I have no need of thee. But when the kingdom is set up every member must be in its proper place. Again he that overcometh will I grant to sit with me in my throne, etc. Rev. iii. 21. And in the 2nd chapter and 26th verse he says they shall rule the nations.

This subject is further developed under the reign of Christ. No one objects to the reign of Christ but whom he is to reign over, and who are to be associated with him during his reign is quite unsettled in the minds of many. Some, and we might say the mass of professors, believe he is to reign over the saints. But when we consider that the saints are to be kings and reign with him on the earth, the absurdity of such a position is seen at once. Daniel settles this in the 7th chapter and thirteenth verse. He says he saw in the night visions, one like the Son of Man, come with the clouds of heaven, and there was given him a kingdom that all people, nations and languages, should serve and obey him. Then instead of his reigning over the saints, he reigns over the nations, and so do the saints. See Rev. ii. 26. Here again we have the joint rulership of Christ and the saints beautifully demonstrated. Again in Rev. xx. 4. And they lived and reigned with Christ a thousand years. Thus we have the joint rulership of the Lord and his people established beyond dispute.

Next the order of events. After taking out from the Gentiles a people for his name, he will return with the voice of the archangel and the trump of God, raise the dead saints, change the living, then they are caught away to meet the Lord in the tabernacle of God of which Moses had a pattern in the wilderness. See Heb. viii. 5. But this is the true tabernacle which God pitched, and not man; it is the chambers that Isaiah speaks of the 26th chapter and 20th verse. After speaking of the resurrection he says, Come my people enter into thy chambers and shut thy doors about thee, hide thyself as it were a little moment until the indignation be overpast. Again it is the Father's house of many mansions, it is Paul's house, a building of God, a house not made with hands eternal in the heavens. It is the city that Abraham looked for, whose maker and builder is God. In short it is the holy city John saw coming down from God out of heaven, and he heard a great voice out of heaven saying, Behold the tabernacle of God is with men, from here Christ and the saints execute the judgments written. See Psa. cxlix, 7-9. During which time the sanctuary, or the place of the sanctuary, will be cleansed or cleared off. Hence we read in Zech. xiv. 10, All the land shall be turned as a plain from Geba to Rimmon, south of Jerusalem, and shall be lifted up; and Micah says, It shall be exalted above the hills. iv. 1. But in the last days it shall come to pass that the mountain of the house of the Lord shall be established in the top of the mountains and it shall be exalted above the hills. Here we have the location of the tabernacle of God and God's dwelling-place with men. See Rev. xxi. 3. Its composition is of fine gold-like unto transparent glass. This will overlook the old city which will be rebuilt in all its glory, where the nations that come up to worship pass through. But this tabernacle no one enters but they whose names are written in the Lamb's Book of Life. Rev. xxi. 27. Neither will the sun or the moon be the light of it, nor will they shine in it, for the glory of God and the Lamb is the light thereof. Rev. xxi. 23, xxii. 16. And Isaiah says upon all the glory shall be a covering, a cloud and smoke by day, and the shining of a flaming fire by night. Isa. iv. 5. This will be necessary as no mortal eye can behold God's glory and live; hence the covering. And the nations of them that are saved walk in the light of it. That is saved from the general destruction of the wicked while the saints are away from the earth. See Isa. xxvi. 20, 21. Zechariah says it shall come to pass that every one that every one that is left of all the nations .... shall even go up from year to year to worship the King the Lord of hosts.

Here is where the priesthood of the saints comes in to officiate between Deity and the nations. There is something peculiar in the 45th Psalm concerning the royal garments. David says they shall be of wrought gold and needle work how exactly corresponding with the royal tabernacle, the saints' eternal home. How wonderfully God marks out his great arrangements of the ages to come. And while we contemplate the wonders of the future we are lost in admiration and thanksgiving for his wonderful Book—the Bible.

W. S. FINN.

Omaha, Neb.

SELECTIONS.

THE COLORED STARS.

Solar Systems Wherein our Unknown Cousins have Green, Red, or Blue Sunlight.

One who has never closely watched the stars is apt to suppose that they are all of one color. In fact, there are more colors among the stars than among precious stones, and if most of the brighter ones remind the beholder of diamonds, he will find, on looking further, that there are others which can with equal fitness be likened to rubies, emeralds, or sapphires. This fact assumes a new interest when it is remembered that the stars are really suns, and that many of them are demonstrably much larger than our sun, which at their distance would be invisible to our eyes. We are accustomed to white sunlight, but the worlds lighted by some of the colored stars must have green, or red, or blue sunlight. In some of the double stars we see two suns of different colors, which, it may be inferred, alternately shed their light on the worlds dependent upon them.

Among the stars visible to the naked eye, this diversity of color is not so conspicuous as among the telescopic stars. Sir John Herschel, when at the Cape of Good Hope with his big telescope, found a cluster of stars of so many colors that they resembled a casket of various colored gems. The amateur telescopist in sweeping along the Milky Way will find colored stars of marvelous beauty. Some are as red as a drop of blood; some orange hued; some green; some of the various shades of blue; some purple, and some of unnamed hues difficult to describe. The colors of stars are never so striking as when seen contrasted in some of the doubles. The commonest combination is of a yellow star with a blue or green one. A beautiful specimen of this class, suitable for a small telescope, is Albireo in the Swan. The larger star is orange-yellow, and the smaller of an intense blue. With a magnifying power of fifty diameters, this double is indescribably beautiful. The star Mizar, in the middle of the handle of the Great Dipper, is an easily separated double whose component stars are white and emerald—a splendid object. The star Beta, in the Scorpion, the most brilliant constellation in the summer sky, is double, the colors being white and lilac. The great star Antares, on the Scorpion's Heart, is red, and a powerful telescope reveals, within a distance of three seconds, a small intensely green star. This green star was discovered by Gen. Mitchell of Cincinnati. When Antares was occulated by the moon, just as the great red star was hidden behind the moon's edge, the little green fellow, which had been invisible in the glare of its big neighbor, appeared for a few seconds shining alone.

A very famous double star is the brilliant Rigel, the second in rank of the magnificent congregation of suns comprising the constellation of Orion. The large star is white and the small one sapphire blue. It requires a good telescope of three inches aperture to show the small star. A power of at least 150 diameters should be used. In the double star R Leporis, a pure white star is seen, combined with a brilliant crimson one. Epsilon Bootes, which Admiral Smyth named Pulcherrimum, on account of its great beauty, consists of two stars, one of which is deep orange and the other sea-green. They are close together, and a power of at least 200 on a three-inch telescope is required to satisfactorily separate them. Eta Cassiopeia is a double, composed of a yellow and a bright purple star. Cassiopeia contains several other doubles of contrasting colors that are worth looking at, the most beautiful being Sigma, whose component's colors are flushed white and indigo. The splendid Arcturus, which shines with a ruddy yellow light, has a little companion star of a lilac or pinkish hue. Castor, one of the celebrated twin stars in Gemini, consists of two close stars of nearly equal size, one white and the other greenish. In the glorious cluster called the Sword Hand of Perseus, where the telescope shows stars clustering as thickly as swarming bees, several different colors may be detected.

Among the naked-eye stars remarkable for their color, Sirius is white, but in certain conditions of the atmosphere it flashes almost all the colors of the rainbow. In the days of Ptolemy and Seneca, Sirius was red. Vega, in the Harp, is white, with a strong tinge of blue; Aldebaran, in the Bull, is rose-colored; Betelgeuse, in Orion, is topaz-hued; Capella is creamy white, and the North Star is pale yellow.

Amid all the never-ceasing attacks on the Christian religion on the ground of the weakness and failure of some of its nominal confessors and defenders, one never hears it said that these failures come because of too close a following, or too accurate a reproduction, of the principles of Christ. As a recent writer says, the world misjudges Christianity because it insists on looking at churches which caricature it or individuals who falsely illustrate it; but Christianity would be seen as it is, if only New Testament precepts were reproduced in human character. If every nominal Christian in the world were utterly debased and unworthy of his name, nothing would be proved against the excellence of the Christian religion itself. Every one who seeks to excuse his own neglect of religion by dwelling on others' misuse of it, should ask himself whether he really believes that Jesus Christ was a bad man, who put forth a detestable and ruinous system of faith and practice. Until one is ready to say this, his criticisms are no more pertinent than would be the charge—to borrow a clever illustration from the London Church *Times*—that a downfallen Good Templar, suffering from delirium tremens, owed his illness to total abstinence.—*S. S. Times.*

THE CZAR AND THE POPE.

The latest step taken by Russia in its treatment of the Roman Catholics within its dominions has greatly startled the Vatican. A decree has been issued to the effect that all persons born of Roman Catholic parents since 1836 and themselves professing that faith, shall be considered to belong to the Russian Greek Church, and that *it shall be illegal* for them to continue to *believe* in the doctrines of Romanism. The Pope has sent a strongly worded protest against the decree.

THE RESTITUTION.

E. A. CHAFLIN, Editor.

PLYMOUTH, INDIANA, JUNE 9, 1880.

RECEIPTS have been falling off for a few weeks past. Will all our friends exert themselves to increase our list for the last half of the year.

BRO. CORNALEY, from California, is preaching in different neighborhoods in Northern Indiana, to the acceptance of large congregations. He expects to be with the brethren at the conference at Antioch.

Scripture Illustrations.

Oil out of the flinty rock. Deut. xxxii. 13.

The olive tree is associated with the history of man from the deluge itself to the present day. When the waters of the flood began to abate, we read: "He,—Noah,—sent forth the dove out of the ark; and the dove came in to him in the evening; and, lo, in her mouth was an olive leaf pluckt off; so Noah knew that the waters were abated from off the earth." Gen. viii. 10, 11. That this incident of early history suggested the emblematical meanings of the olive branch in after times there is little room to doubt. We must bear in mind, not only in the illustration of the expression—oil out of the flinty rock,—but also in reading the expressive imagery of the sacred writings where the olive tree is selected as the symbol of beauty, prosperity, luxuriance, and enduring hardihood as well as unfailing fruitfulness, that the olive was one of the most abundant and valuable of the trees growing in the promised land. It thus became the special symbol of Israel as the favored people of the Lord. The language of the prophet is: "I will be as the dew unto Israel; he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon." Hos. xiv. 5, 6. It is said to grow freely almost everywhere on the shores of the Mediterranean, but to be particularly abundant in Palestine. Even now the olive groves are a striking picture in many parts of the country, as almost every village has its olive grove. There is a comparison made in the book of Job where the flower-crowned olive is chosen to represent the very contrary to its usual figurative import in the Scriptures. It is said of the wicked that "he shall cast off his flowers as the olive." Job xv. 33. A popular writer on Palestine says: "The olive is the most prodigal of all fruit-bearing trees in flowers. It literally bends under the load of them. But then not one in a hundred comes to maturity. The tree casts them off by millions, as if they were of no more value than flakes of snow, which they closely resemble. So it will be with those who put their trust in vanity. Cast off, they melt away, and no one takes the trouble to ask after such empty, useless things, just as the olive seems to throw off in contempt the myriads of flowers that signify nothing, and turns all her fatness to those which will mature into fruit."

But to now illustrate the expression of Moses—"oil out of the flinty rock"—it is a peculiarity of this tree that it flourishes best in a hard, rocky soil. It is said to delight to insinuate its roots into the clefts of rocks and crevices in the flinty, chalky marl that forms the substratum of the localities where it flourishes most luxuriantly, and whence it draws its richest stores of oil. If the overlying mould is so deep that its roots cannot penetrate to the rocky substratum it is said that the tree languishes, and that its berries are small and sapless. Job xxix. 6,—when he looks back to the days of his former prosperity and says, "The rock poured me out rivers of oil," may have allusion to his stone presses, where the berries were ground and the oil expressed, as well as to the olive-groves that by their extent and beauty adorned the flinty portions of his princely estates.

So, while the rich plains of the promised land yielded their harvests from thirty to a hundred fold, and the hill-slopes were purpled with the most magnificent clusters pendant on the fruitful vine, the rock-lands abounded in olive-groves of "fair and goodly fruit," whose rich oil was drawn up by the rootlets from the flinty rock itself. It grows slowly, but lives to an immense age. Says the author of the *Land and the Book*, "So long as there is a fragment remaining, though externally the tree looks as dry as a post, yet does it continue to yield its load of oily berries, and for twenty generations, the owners gather fruit from the faithful old patriarch. This tree also requires but little labor of any kind, and, if, long neglected, will revive again when the ground is dug or plowed, and begin afresh to yield as before. Vineyards forsaken die out almost immediately, and mulberry orchards neglected run rapidly to ruin, but not so the olive. I saw the desolate hills of Jebel-el-'Ailah, above Antioch, covered with these groves, although no one had paid any attention to them for half a century." The restitution age approaches when the Lord God shall dwell in Zion, his holy mountain; when the pastures of the wilderness shall spring; when the tree shall bear her fruit, and the fig tree and the vine shall yield their strength; when the floors shall be full of wheat, and the fats shall overflow with wine and oil. Then Judah shall dwell forever, and Jerusalem from generation to generation. Then, loved Palestine,—land blessed of the Lord for the precious things of heaven, for the dew, and for the deep that coucheth beneath, for the precious fruits brought forth by the sun, and for the precious things put forth by the moon,—then shall the olive groves crown thy ancient mountains, and wreaths with a chaplet of fadeless beauty thy lasting hills. Hasten on then, bright age of glory, when the Holy One of Israel shall make earth's wastes a paradise, and when the thorn and the brier shall be replaced with the pine tree and the box, and the myrtle and the oil tree shall gladden the wilderness.

SELECTIONS.

The Immortality of Man.—An Elementary Recapitulation.

1. The writer desires to say a few words on this interesting subject, from an exclusively Biblical point of view. Science and philosophy here are weak and faltering; but as Christ has "illumined life and incorruption through the joyful message" (2 Tim. i. 10), it is not permissible in his disciples to plead that they know nothing of the victory over death which their Master gives.

2. Wishing, as far as possible, to speak of Bible things in Bible words, the theme proposed is "The Immortality of Man,"—not, be it observed, merely the immortality of the soul; for not only is this latter phrase never once found in the Bible, but the Holy Scriptures emphatically deal with man as a whole, essentially composed of "spirit and soul and body" (1 Thess. v. 23), and treat even the body itself as a subject of redemption (Rom. viii. 23), transformation (Phil. iii. 21), and so also of incorruption and immortality. 1 Cor. xv. 53, 54. Yet can these terms not be confined to the body alone, since from the body the man is frequently designated (Gen. iii. 19; Psa. civ. 14; Joel ii. 26; 1 Cor. iii. 3, etc.); and man as man is expressly said to be either corruptible (Rom. i. 22) or incorruptible? 1 Cor. xv. 52.

3. It is important, and tends to simplification, to remember that immortality is a quality or state of the living. Only the living can die. Only the living can live on for ever. Only the living can triumph over death. The great importance of this is seen by observing that, thus viewed, immortality and endless life become practically synonymous.

4. What then, according to the Scriptures, is immortality? I answer unhesitatingly: Immortality is incapacity of death—an immortal being cannot die.

5. That this is the true Biblical definition appears from the following considerations:—(*a*) That immortality (*athanasia*) and incorruption (*aphtharsia*) are in the New Testament inseparably connected,—the immortal God (1 Tim. vi. 16) being also the incorruptible God (Rom. i. 23; 1 Tim. i. 17, Greek), and the immortal body being also an incorruptible body (1 Cor. xv. 52, 54); and (*b*) that our Lord himself expressly asserts, of "the sons of the resurrection," "Neither can they die any more" (Luke xx. 36)—that is, they are incapable of death.

6. The leading question of this article may now be submitted, and it is this:—How does immortality come to man? Is it his by original endowment, as an actual possession by virtue of his creation? or is it bestowed on him as a gift of grace through the redemption that is in Christ Jesus? In other words: Was Adam already immortal when he was created, or was he created capable of death until he should be qualified for immortality? And, accordingly: Are we necessarily immortal by virtue of our creation, or do we only become immortal as and when we are created anew in the risen Redeemer?

7. A short and simple sentence will express the correct answer: Man was created, not in but for immortality. He was made capable of death, though not doomed to it until he sinned. While thus capable of death—that is, mortal—he was placed under training for immortality. Failing to win the prize by unbroken obedience, he (and the human race in him), passed, in the mercy of God, under the gracious provisions of redemption, centered not in Adam, but in Christ. And so, for ourselves, the answer may be couched in another short sentence: In Adam we are mortal—in Christ we may become immortal. The only immortality held out to us is an immortality of holy blessedness. Let us approach the evidence of this by two or three easy steps.

8. "With thee," says the Psalmist, addressing Jehovah, "is the fountain of life." Psa. xxxvi. 9. Therefore, as a stream cut off from its fountain dries up, so all created life perishes when severed from God. "In him we live and move and have our being." Acts xvii. 28.

9. "God only has immortality." 1 Tim. vi. 16. This should make us pause before we attribute immortality to any creature. That creature alone is immortal whom God himself has made to be so.

10. "The Lord is good to all, and his tender mercies are over his works." Psa. cxlv. 9. It would perhaps be difficult to demonstrate wherein would consist the Divine goodness in making an untrained and inexperienced creature like man at once immortal. Let us close in with more direct evidence.

11. Man was created "in the image," yet not in the "express image" of God. Gen. i. 26, 27; v. 1; ix. 6; 1 Cor. xi. 7; James iii. 9; Heb. i. 3. He was, in truth, created as the shadow, outline, or sketch of God, as the Hebrew word *tselem* beautifully suggests. And though in man's case the shadow was not exactly "a vain show" (as the same word is rendered, Psa. xxxix. 6); yet at least the sketch had to be filled in, the image to be perfected by the development of character and the glorification of personality. The image is only completed in and through Christ. Eph. iv. 22-24; 2 Cor. iii. 18.

12. If a man had been originally made immortal, the tree of life planted in Paradise (Gen. ii. 9) would have been without meaning; instead of possessing the striking significance with which the sacred record invests it—namely, as a sign of Adam's call to a higher style of being, and the means ordained of God by which he should in due time attain thereto. It is, indeed, supposed by some that Adam had been accustomed to eat of that tree in his innocence—against the evidence; for the Divine apprehension lest "the man," should "take also of the tree of life" (as well as of the tree of knowledge), and the Divine haste to remove the offender from the garden lest he should immortalize himself in sin (Gen. iii. 22-24), conclusively show that (for whatever reason) Adam had not yet eaten of that tree, and was not yet immortal.

13. Provided only that Adam understood the design of the tree of life, his knowledge of immortality may be summed up in seven words: "I can die; but I need not." The Divine threatening assured him of the former—The tree of life of the latter.

14. That grand chapter on immortality—1 Cor. xv.—teaches us that there are two Adams, and (as represented by them) two styles and stages of manhood. The First Adam is expressly said to have been an "earthy" man—a man "of earth" (*ek gees*)—and therefore, by fair inference he was corruptible and mortal. The Last Adam (Christ) is as expressly said to be "heavenly," "of heaven" (*ex ouranou*); and therefore, by equally fair inference, he is incorruptible and immortal. These types and states of humanity are to be neither confounded nor inverted. Adam the First was Adam the last—no, not even just for a little while, when first created. And this principle is radical both to the original genius and to the historical development of human nature. "That is not first which is spiritual," and heavenly, and incorruptible and immortal; but that is and must be first, in every human being, which is psychical ("soulical"—taking character from the soul rather than from the "spirit"), and earthy, and corruptible, and mortal. The first Adam did not by obedience conduct our manhood up into its heavenly condition of existence; and therefore a second exemplar was needed—a second typical man. Christ now is that Second Man. Hence, to speak of Adam as created in immortality is to throw the whole subject into confusion. Over against such confusion let us not hesitate to say that even Jesus, the Christ, our Lord and Redeemer, was—as a man, in the days of his humiliation—most truly a Son of the First Adam, made in all things like unto his brethren (Heb. ii. 17); and that only when he was born from among the dead did he actually become the Second Man, the Last Adam. In the former condition he could die, and he did; in the latter he can die no more. Rom. vi. 9. He is the Immortal Man, and being to his brethren "the Resurrection and the Life" (John xi. 25), that is, their Immortalizer, he becomes humanity's Second Head, the "Father," "Founder," "Author" of an incorruptible and perpetual human race (Isa. ix. 6, "Father of eternity;" Isa. lxiv. 5, "In those [thy ways] is eternity, and we shall be saved"). No third Adam is required. The "Second" is also the "Last." Thanks be unto God, who giveth us the victory.

15. If men were necessarily immortal by virtue of their creation, there would be no ground on which to encourage them to "seek" for immortality. Accordingly, those who hold to man's natural immortality are not in the habit of urging men to seek for immortality. In fact, such words enter not at all into their phraseology. On the contrary, their custom is to urge upon their hearers' consideration that they are immortal, whether they will or no. From this they start. Out of it they endeavor to bring a strong motive power. With solemn reminders of it, their hortatory discourse is plentifully interspersed. They could scarcely preach an earnest practical discourse to the unconverted without telling them they are immortal. In all of which, assuredly, their speech betrays that they occupy an unscriptural position. To be sure of which, we have only to contrast with their language that of the Apostle Paul, where he declares, as one of the fundamental principles of the Divine government, that God "renders" "eternal life" to those "who by patient continuance in well-doing seek for glory, and honor, and immortality." Rom. ii. 6, 7. I am aware that the word in that place is *aphtharsia*, strictly "incorruption;" but we have already seen that "incorruption" and "immortality" are inseparably connected in the New Testament; and therefore he who seeks for incorruption necessarily thereby seeks for immortality. According to this passage, therefore, man is not immortal by original endowment. Immortality is, on the contrary, an endowment to be longed for and diligently sought. It is to be sought by steady perseverance along the path of beneficence. It is to be sought as an object of high and sacred ambition, together with the "glory" which only Christ can give, and the "honor" which comes from God alone. Why, then, oh! why should we display the smallest anxiety to immortalize ill-doing and infamy?

16. It will have been observed that to such seekers as those just described it is said God renders "eternal life"—of course thereby granting them what they have sought for. And this once more reminds us that, whatever shade of difference there may be between the strict meaning of the words, still the expressions "immortality" and "eternal life" are practically synonymous. Hereby, be it noted, are let in upon this subject all the passages in the New Testament which speak of eternal life as a Divine gift to some men only. "The wages of sin is death; but the gift of God is eternal life (that is, immortality), through Jesus Christ our Lord." Rom. vi. 23. "Fight the good fight of faith, lay hold on eternal life" (that is, lay hold on immortality). 1 Tim. vi. 12. "The crown of life (the crown of immortality) which the Lord hath promised to them that love him." James i. 12. "And this is the record, that God hath given us to eternal life (immortality), and this life is in His Son. He that hath the Son, hath life (hath immortality); and he that hath not the Son of God hath not life" (hath not immortality). 1 John v. 11, 12. To crown a list of passages which might be greatly lengthened, by one of the most familiar and precious, and at the same time conclusive: "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him might not perish (the very thing that men are commonly told they cannot do, seeing they are immortal and indestructible), but have everlasting life" (have immortality). John iii. 16.

17. "Yes; observe," says an objector:—"He that hath the Son, a present fact, hath life—a present possession; and yet you say immortality is incapacity of death. Do believers, then, not die? How do you get over that?" Answer: To whatever extent believers have eternal life they do not die. They have such life it is true; but only in the earnest of it, in the spirit. And so he that is joined to the Lord is one spirit, and in spirit shall never see death: nothing, not even "death," shall separate him from the love of God which is in Jesus Christ his Lord. Rom. viii. 38, 39. Still, the believer in such wise only now has life as leaves him in duty bound to seek for its final and irrevocable bestowment. He has not yet carried off the crown. 1 Cor. ix. 24, 25; 1 Tim. vi. 19; 2 Tim. iv. 8; Jas. i. 12; Rev. ii. 10.

18. "Then you do not believe in soul-sleeping?" I believe in the saints falling asleep in Jesus—although "perchance to dream." And I believe in the survival of the soul in the case of all men. The soul is not destroyed by the death of the body. It is [illegible] likely to go astray. Men are not done with them: "after this the judgment." Heb. x. 27. "For this cause Christ both died and lived, that he might be Lord both of dead and living" (Rom. xiv. 9)—certainly he is Lord of something more than nonentities under both heads. Christ has charge of the dead, and intends to raise them. Therefore the first death is not annihilation to any. Nonentities do not sleep and cannot wake. We have no warrant to snap the thread of identity and say that one creature is annihilated at death and another is created in his stead in the resurrection. In order to maintain that the resurrection is necessary (and this we do strongly maintain), it is surely needless to go so far as to make a resurrection in the very nature of things impossible!

19. Nevertheless, although, in consideration of the broad provisions of redemption and the universal Lordship of Christ, the soul survives the first death, yet is it not necessarily immortal; seeing that, on the one hand, we are instructed that only he who "hates his soul (*psyche*) in this world shall keep it unto life eternal" (John xii. 25); while, on the other, we are warned to "fear him who is able to destroy both body and soul in *gehenna*." Matt. x. 28. These two passages settle the question of the necessary immortality of the soul—they settle it in the negative.

20. "What then is the advantage of your teaching?" Much every way. First and foremost that Christ is thereby immeasurably exalted. No man can become immortal without being indebted to the Redeeming Son of God for the boon. Because he lives we shall live also. In proportion as Christ is in us we have both the beginning of the life and the hope of the glory. And our Lord is further distinctly exalted in this—that his whole work in and for our humanity hereby assumes an essentiality, a thoroughness, and a decision which it is not otherwise seen to possess. There is no escape from the Son of God. He has "ascended up far above all the heavens that he may fill all things" (Eph. iv. 10); and how much more will he fill all men, either with the holy love that saves, or with the holy wrath that destroys. "He who yields not to the Son shall not see life, but the anger of God awaits him" (John iii. 36); yea, and will consume him, "for our God is a consuming fire." Heb. xii. 29. Secondly, our imagination is thus freed from the necessity of peopling some dark corner of God's universe with children of Adam doomed forever to remain neither saved nor destroyed—persistent rebels, perpetuators of unending sin, divinely sustained in ruined and hopeless being; whereas natural and necessary immortality entails either universal restoration or never-ending sin. Thirdly, we can give an alarming and yet not incredible emphasis to the threatenings of God's Word. Wilful rejectors of salvation are confronted with the terrible alternative of "everlasting destruction." There is real danger lest men should "perish." It is not enough that they are as good as their neighbors. They have to be accounted worthy to live forever. This can be secured in Christ alone. No man can save himself. Not one.—*Joseph B. Rotherham.*

[The Chicago Sunday Times, May 16, 1880.]

Prince Bismarck and the Pope.

When Mahomet found that the mountain would not come to him, he went directly to the mountain. He did not even undertake to cajole the mountain into coming half way. But Pope Leo XIII., when he found that Bismarck had not the slightest intention of coming to Canossa, first wrote to the archbishop of Cologne, or some other Prussian ecclesiastic, intimating that perhaps he might, in the interest of European peace and of the souls of the Prussians, go out a little distance on the road from Canossa to meet Prince Bismarck, provided the latter would come the rest of the way. But Prince Bismarck has not, since this tempting offer was made to him, so much as shown a sign that he had ever heard of a person called the pope, and he has continued to amuse himself by alternately intimidating his parliament on political questions and resigning, in equal forgetfulness of the Church of Rome and his own Kulturkampf. Judging from the character of the latest reports of the situation of matters, the pope has despaired of obtaining any concessions from the Prussian government, and has made up his mind to give in completely. It is high time, looking at the situation from a religious point of view, that something should be done. Hundreds of parishes have been without priests for months; some of them have been without priests for years. In the meantime, what is becoming of the souls of the people of these neglected parishes? Without shepherds, the sheep are likely to go astray.

The dispute in [illegible] The Prussian government [illegible] that the lists of men from whom are to be appointed bishops to the charge of dioceses and priests to the charge of parishes shall be submitted to its approval, and the church resists the demand, claiming the liberty of appointing whom it pleases. There is a good deal more involved in the Kulturkampf, perhaps, than this simple question, but this is the real bone of contention. When the pope consents to allow the supervision of the government over the appointment of bishops and pastors, the war between the state and the church, it is hardly necessary to state, will be at an end. Apparently, the pope is about to make this concession, very much against his wishes, and quite contrary to the advice of the Jesuits, who urge him to continue the contest until there is no longer a Catholic priest in Prussia rather than surrender.

The considerations of religion would appear to be on the side of Leo XIII., in his argument with the Jesuits on this point. It is certainly better that the German Catholics should have priests who are approved by the government than have no priests at all. It is not to be supposed that men who have been educated in the schools of the church and ordained by the church to the care of souls can be wholly hostile to the church's interest. Prince Bismarck does not propose to force the pope into appointing Protestant ministers or infidel lecturers over Catholic parishes. What he desires, apparently, is that the Catholic bishops and pastors shall be men who are devoted to religion exclusively, and not to politics as well. Prince Bismarck's government has expelled the Jesuits, and he desires that the influence of the Jesuits shall not be perpetuated by the secular clergy. Therefore he proposes that the appointments of clergy to parishes shall be submitted to the government. The requirement is an onerous one, and works a great hardship to the church, since it subjects the business of the church to the caprice of civil officials, and establishes a regulation which is not found necessary in England, the United States, and other Protestant countries. But what can the church do about it, if the Prussian government shall hold out against it forever? Shall it leave Catholicism in that country to die for the want of nourishment? As see after see and parish after parish becomes vacant, the situation grows more and more alarming. Unless something shall be done, the time will surely come when there will be no longer a Catholic priest in charge of a parish in Prussia.

This Prussian dispute is not the least of the embarrassing legacies which Pius IX. left to his successor. There were more unpleasant legacies, such as the overthrow of the temporal power and the abrogation of the Austrian concordat, but this Prussian trouble is the only one which threatens the souls of all the Catholic inhabitants of a great country with perdition. In spite of the attitude of the Italian government, the church still has as firm a hold upon the Italian common people as it ever had. This is the case, too, in Austria, where, although the government has imitated the Prussian policy to some extent, an open rupture has been avoided. In France the church is in open conflict with the state, but this is not the fault of the church, which, having plainly the right in the controversy, is pretty sure to win in the long run; at any rate, the people's souls are not in danger, for the priesthood is not threatened, and the people apparently regard the church with as much affection as ever. In Prussia alone is the existence of the church menaced by the strife with the civil power. Pope Leo XIII., evidently regarding it as better that the Catholic people should have priests who have been approved by the government than that they should have no priests at all, is disposed to give in at last to Prince Bismarck's demand. In the contest the civil power has every advantage, and there is no disgrace involved in the church's surrender.

A Card to the Brethren.

Having accepted the invitation of the brethren in Henderson county, Kentucky, to labor with them in the word and doctrine in a series of meetings, covering the first two weeks of the ensuing month of July, 1880, the undersigned will be able, if the Lord will, to respond to the wishes of the household of faith in the adjoining regions, in the like employment, in the last half of July, and early in August, on the single condition of the brethren who may desire his services, being at charges with him, in defraying his traveling expenses to and fro.

Letters on the subject may be addressed to me at Stephens City, Frederick county, Va., until the 27th of June, after that, at Henderson, Kentucky, care of Paul A. Blackwell.

Bro. Wiley Jones, of Norfolk, Va., will, I hope, be with me in Henderson, but I do not know as to his subsequent movements. A. B. MACKENDER.

...William (London)]

Two Graves.

Thanks to God, which giveth us the victory through our Lord Jesus Christ.—1 Cor. xv. 57.

I.

Forth and forth he came from out the silence.
The wonderful man who had been dead four days.
Lower him and let him go!" and there he stands
Back into Bethany he went his ways.

Yet once again the dark shadow fell
From the home where Jesus oft had been
And lazarus did doubt but who shall tell
Where in this world of graves he also was laid?

Mingled with grass and flowers, and all life's illness,
Somewhere it sleeps beneath the starlit skies,
Dust to the zephyr's stream, the rain that rises,
Waiting the Archangel's call shall rise.

II.

"If thou first knew Him whom I have loved," she said
Standing beside the tomb at Cana of Galilee,
"Ere when the body of the Lord is laid
That I may go and enjoy it in glory."

Then from the lips divine our word there came,
The loving lips of Him, the Crucified,
The sweet soft name to her known, in the—
"Mary!" and she "Rabboni!" quickly sighed.

No sepulchre the Master's body e'er got;
By Him authority was given that
Become the Firstfruits He in death that sleep
The Savior ever liveth, that was dead.

And we, because the Savior lives, shall live,
No matter where on earth's death's cold may be;
All graves upon the rolling globe shall give
Their silent witness that death is broke.

The committed dust from earthed bowers
And dust of saints from country's far lands,
The simple folks do rest, whose lowly graves
Are graceless, with a daisy here and there.

"Thanks be to God, who giveth victory
Through Jesus Christ our Lord, in whom
We rise!"
Their lot triumphant song of praise shall be,
When Jesus cometh in the opening skies.

LETTER DRAWER.

Editor Restitution:—I concluded that a few lines of local news from this section would not be rejected or thrown into the waste basket, as you so seldom hear from it directly, therefore I take the liberty of writing a brief social, as well as business note. Up to a few days ago, our country was suffering terribly for want of rain, but recently, copious showers have blessed us and every thing new in the way of corn and cotton crops, as well as our boundless crops of prairie grass looks beautiful and flourishing.

I am now taking your very valuable paper, and find myself not interested, but deeply edified by its perusal. To be a little egotistical, I will state that I was raised under the influence of the Church of England, but have never had the pleasure or opportunity of attending the services of that church for about fourteen years, but this fact, I beg you to understand, does not prohibit me from appreciating the veins of other denominations, especially when they are presented with the force I find them presented in your valuable exponent, THE RESTITUTION. I will add that I do not wish my paper discontinued on account of the pay not being sent, as it is my intention to send you the amount due you for six months in advance and the additional sum of thirty cents for the book you sent me as soon as Mr. John Teague, and any others if I can find them, get ready to remit.

Dr. Standifer, a very old and infirm friend of mine, and one among the first of your subscribers in this section, and a great Bible reader, has been lying very ill for some time, but is now convalescing, was the first acquaintance of mine that ever drew my attention to the doctrine or views you advocate. There is no one of your order that holds service in this (Wise) county, and but very few of the "one faith," and it would be gratifying to us all, that is, those that hold with you in belief to have an opportunity of being buried with Christ in baptism.

You are at liberty to publish communication if you wish. I will close by sending my best wishes and progress for the success of your pious and noble efforts in the great cause.

Very respectfully,
JOHN BAYLOR.

Decatur, Texas.

Editor Restitution:—Three lines at the foot of one of the columns in your last issues are so literally true, that I am constrained to write you a short letter. The words were these, "It is a sad thing to be doomed to dwell among those to whom we must ever be as a sealed book." This is my situation exactly. I believe the doctrine of the one faith, as set forth in your notice "to correspondents" on first page of THE RESTITUTION, but in this city of about 60,000 inhabitants, I don't know of another one of the same faith. When I attend church I hear so much of what is called "Orthodox" preaching, that I go away disgusted. There are none so blind as those who won't see, and if the blind lead the blind, both must surely fall into the ditch. My father has long been a firm believer in the Abrahamic faith, and it is to him that I owe my thanks for receiving your paper. I have been struggling with poverty for many years, and until about three years ago cared very little for things concerning the kingdom. The doctrines of eternal punishment and its kindred, were being continually rammed down my ears. I could not believe them, and the more I investigated, the more skeptical I became. But now, through the many valuable communications which I find in THE RESTITUTION, I am gradually getting more light, and want to be classed among those waiting for Jesus." Sincerely yours,

[illegible] BOONE.

Rock Island, Ill.

NEWS ITEMS.

THE DEAD EMPEROR.

LONDON, June 4.—The Czar, on receiving a telegram announcing the death of the Czarina, yesterday, returned to St. Petersburg immediately from Tsarskoe-Selo, the imperial summer residence. The Duke of Edinburg will go to St. Petersburg to-night to attend the funeral of the Empress. The Prince of Wales, the King of Greece, the foreign representatives here, Earl Granville, and Sir Charles Dilke were present at a funeral service for the Empress of Russia here to-night.

THE TURKISH FRONTIER QUESTION.

LONDON, June 4.—A Berlin dispatch to the St. James *Gazette* says: "According to the programme arranged for the Supplementary Conference in this city, the Conference will nominate a commission for the delimitation of the Greek frontier, and will take efficient precautions for the safety of the Commissioners."

THE BURMAH REBELLION.

CALCUTTA, June 3.—On the 2d inst. a foraging party of Burmese rebels were driven into their camp, and thence across the British frontier, followed by King Thee Baw's troops. During the confusion and dispersion of the rebels their leader, Prince Nyoungoke, disappeared.

RUSSIA.—FUNERAL OF THE EMPRESS.

ST. PETERSBURG, June 5.—The funeral of the Empress of Russia will be solemnized at Petropaulavet Fortress on Wednesday next. The remains will be removed to-day to a large chapel in the Winter Palace, where services will be held. All persons attached to the court have been directed to attend. The remains will be taken to the fortress on Monday, to lie in state. All high officials on furlough will be present at the obsequies.

MOURNING.

BERLIN, June 5.—The Russian army has been ordered to wear mourning six months in memory of the Empress of Russia.

CYPRUS.—CATTLE PLAGUE.

LARNACA, June 5.—The cattle plague has reappeared and 2,000 animals have died of the total of 100,000 in Cyprus.

A despatch referring to the famine in Kurdistan, Armenia and Western Persia says that forty thousand persons must be fed for two months, if they are to be kept alive. The despatch appeals for money to purchase the grain which is still in store at Tiflis. One hundred and thirty-eight persons have died of starvation at Bashkaleh. Twenty-six villages are utterly destitute. One hundred and seven persons have died of starvation at Ahaligerd.

A great trial of Nihilists at St. Petersburg has resulted in the conviction of all the prisoners. Two of them were sentenced to be hanged and the rest, including four women, were condemned to various terms of imprisonment or to exile.

A depredating force of 2,000 Bulgarians have destroyed twelve Balkan villages on the borders of Bulgaria.

MOUNT VESUVIUS RAILWAY.

NAPLES, June 7.—The opening of the Mount Vesuvius Railway was made the occasion of a splendid fete. The ascent was made in eight minutes.

THE DEATH OF THE EMPRESS.

ST. PETERSBURG, June 7.—The Empress died while asleep. The Imperial family was not present at the dissolution, not being aware that death was so near. Saturday the remains were borne to the palace chapel in an open coffin by the Czar and eighteen Grand Dukes.

The total fire losses in this country since the 1st of January to date are estimated at over $30,000,000. Much of this loss was by the recent conflagrations in the Pennsylvania oil region, and forest and marsh fires in New Jersey. Hardly one-half of the losses were covered by insurance.

All the Great Powers of Europe have united in a determination to combine, by force, if necessary, to compel Turkey to comply with the reforms or other stipulations of the Berlin treaty of 1878.

BREVITIES.

At Tilla some Jews from Koutais were on trial charged with using Christian blood in their Passover ceremonies, and with killing a little girl for that purpose. After six hours' trial they were acquitted. The Public Prosecutor in closing the indictment in a chair so deformed to deliver the usual speech for the prosecution.

Turkish papers announce that, during an earthquake which took place a couple of weeks ago the village of Hofeddin in the neighborhood of Smyrna, was completely swallowed up by the sea. Not a trace remains of its sixty houses and mosque. The villagers were able to save themselves, so that not one of them suffered any harm.

ST. GRAHAM'S SCHEME FOR COLONIZATION IN PALESTINE.

[London Times.]

The Rev. George Nazer gave a lecture yesterday, May 1st, at St. George's Hall, on a proposal for promoting Palestine by Jews, and referred incidentally to the existing establishment of a Jewish horticultural colony at Mikveh Israel near Jaffa. After some statistics relating to the modern Jews, who he said, had shown themselves alive to the advantages of education that they numbered half the University students, half the barristers, and more than half the merchants of Vienna, the lecturer proceeded to develop a plan which he said had met with the approval of many Jews, and had been communicated by Mr. Lawrence Oliphant to the Sultan, who received it favorably, for establishing a Jewish colony on the east bank of the Jordan.

The plan was to purchase 1,000,000 acres, to introduce a European element into its government, and to settle colonies there, either of Jewish peasant farmers or of Jewish farmers employing the indigenous fellahin. The incursions of the Arabs were a danger, but might be bought off. He had sent a circular to Mr. Goschen, the new special envoy to Constantinople, who had expressed a deep interest in the scheme. The lecturer described the country which was to be settled as exceedingly fertile, and identified it with the land allotted to Reuben, Dan, and the half tribe of Manasseh.

PRIMITIVE FORM OF THE MARINER'S COMPASS.

Some people look upon the compass as an introduction of the Fifteenth Century, but it seems to have been well known in a primitive form in the Twelfth and Thirteenth Centuries. In one of the peculiar songs written in the time of King John, it is said that the sailors who go on long voyages to Friesland or to the East know their way by observing the Tramontane or Polar Star; but, when the sky is covered with clouds, and they could no longer see the stars of heaven, they had a contrivance which was this: They took a needle of iron and put it through a piece of cork, so that one end remained out, which they rubbed with loadstone, and then they placed it in a vessel full of water, and, whichever way the end of the needle pointed there, without any doubt, was the Polar Star. This formed a primitive but fairly perfect mariner's compass.

HOW MUCH MONEY IS THERE IN THIS COUNTRY?

[Cincinnati Commercial.]

A correspondent writes anxiously as to the amount of money in the United States. We have several times attempted to give full information about this, but here it is again.

"In 1854 Mr. Guthrie, Secretary of the Treasury, estimates the coin in the United States at $241,000,000; in 1861 Mr. Pollock, Superintendent at the United States Mint, at $271,000,000, to $300,000,000. It is now estimated by the Chamber of Commerce reports of New York that the coin in the United States amounts to $433,000,000, which is largely in excess of any report yet made. Add to said coin the national bank notes in circulation, $324,000,000; also the legal-tender notes, $346,000,000; total circulation, $1,104,000,000. The importations of coin from Europe have caused the volume of circulation to be greater and of a better quality than ever had before. We have unexampled abundance of money and low rates of interest."

Perpetuity of God.

"The weary traveler in the South of Spain, who, after passing many an arid plain and many a bare hill, finds himself at nightfall under the heights of Granada, will hear plashing and rippling, under shade of the spreading trees, the grateful murmur of running waters, of streamlets whose sweet music mingles with his dreams as he sleeps, and meets his ear as the first pleasant voice in the stillness of the early dawn. What is it? It is the sound of irrigating rivulets called into existence by the Moorish conquests of Granada five centuries ago, and which, amid all the changes of race and religion, have never ceased to flow. Their empire has fallen, their creed has been suppressed by fire and sword, their nation has been driven from the shores of Spain, their palaces crumbled into ruins. The traces of this brilliant civilization still continue, and in its continuance that which was good, and wise, and generous in that unsympathizing rill lives on to cheer and to refresh their enemies and conquerors. Even so it is with the good deeds of those who have gone before us. We rejoice if there has been a forgiving consideration, of kindly hospitality, of benevolent generosity, of gracious charity, of high-minded justice, of unselfish devotion, of earnest piety, these still flow on their course of more fertilizing flow, which will run on when their places know them no more, when even their names it may be, have perished."
—*In the Sunday.*

SENTENTIOUS PARAGRAPHS

No company at all is preferable to bad; we are more apt to catch the vices of others than their virtues.

If the mind be inflicted for an hour, it suffers more affliction than by its clear shining the whole year.

An old maxim is, that religion will cost us something, but the want of it infinitely more.

If you would be miserable, look within. If you would be distracted, look around. If you would be happy, look up.

"Nothing eternal
Of the first paradise, and the first
That it left us exist to suggest on the way."

A man who puts himself on the ground of moral principle, if the world be against him, is mightier than all. Never be afraid of being with minorities: their majorities are based upon priggery.

Nothing is eternal but that which is done for God and others. That which is done for self dies. Perhaps it is not wrong; but it perishes. You say it is pleasure,—well, enjoy it. But joyous recollection is no longer joy. That which ends in self is mortal; that alone which goes out of self into God lasts forever.

Earth's day-dream—O my Lord, lift my eyes
Unto the glories of the heavenlies.

One perfect day awaits us there,
Nightless and shadowless beyond compare.

The golden day thyself hast wrought;
Thy voice its music, and thy face its sun.

Spring to thy dawn, O day to be!
That I may see my Lord who loveth me.
—*Words and Work.*

Kind words are the music of the world. They have a power which seems to be beyond natural causes, as if they were some angel's song which had lost its way, and come on earth. It seems as if they could almost do what in reality God alone can do, soften the hard and angry hearts of men. No one was ever corrected by a sarcasm; crushed perhaps if the sarcasm was clever enough, but drawn nearer to God, never.

Can do little? It's enough—
Do it well, and let it be;
It will count as much as more,
When the Judge requires it thee.
Little talent well improved,
Little service rightly done—
He it will thy Master take,
Brings the victor's palm and crown.

It is Christ's grave that renders blessed the house of mourning; and so much is this thought for our soul's health, that in order to withdraw us from the stir and business of this world, God has appointed the continual return of night, wherein we may be as in the grave; in darkness, stillness, and solitude. For night is nothing else but the due and necessary preparation for the morning, and that morning is the great Morning of the Resurrection and the coming of Christ. Let us throughout the night of this world be buried with Christ, and watching for his return.—*Isaac Williams.*

"The whole creation groans,
And sighs to hear that voice
That shall restore her comeliness,
And make her sorrows rejoice.
Come, Lord, and wipe away
The curse, the sin, the stain,
And make the blighted world of ours
Thine own fair world again."

Immortality.

The late Rev. Frederick W. Robertson Incumbent of Trinity Chapel, Brighton, England, says: "Go and stand some summer evening by the riverside, you will see the mayfly sporting out its little hour, in dense masses of insect life, darkening the air a few feet above the gentle swell of the water. The heat of the afternoon brought them into existence. Every gauze wing is traversed by ten thousand fibres which defy the microscope to find a flaw in their perfection. The omniscience and the care bestowed upon that exquisite insect-toy, one would think, cannot be destined to be wasted in a moment. Yet, so it is: when the sun has sunk below the trees its little life is done. Yesterday it was not: to-morrow it will not be. God has bidden it to be happy for one evening. It has no night or skim to a second, and in the universe that marvelous life has appeared once and will appear no more. May not the race of man sink like the generations of the gadfly? Why cannot the Creator, so lavish in his resources, afford to annihilate souls as he annihilates insects?

"Would it not almost enhance his glory to believe it?

"That, brethren, is the question: and Nature has no *reply*. The fearful secret of sixty centuries has not yet found a voice. The evidence lies before us. We know what the greatest and wisest have had to say in favor of an immortality; and we know how, after eagerly devouring all their arguments, our hearts have sunk back in cold disproportionate, and to every proof as we read, our lips have responded mournfully *that will not stand*. Search through tradition, history, the world within and the world without, except in Christ, there is not the shadow of a shade of proof that man survives the grave."—Sermon on "*The Point of Thomas*."

A Conqueror's Tomb.

A little while ago I stood by the grave of the old Napoleon, a magnificent tomb of gilt and gold. It almost fit for a dead deity, and guard upon the sarcophagus of black Egyptian marble, where rests at last the ashes of the restless man. I leaned over the balustrade and thought about the career of the greatest soldier of the modern world. I saw him walking upon the banks of the Seine, contemplating suicide, I saw him at Toulon, I saw him putting down the mob in the streets of Paris. I saw him at the head of the army of Italy, I saw him crossing the bridge at Lodi, with the tri-color in his hand, I saw him in Egypt in the shadows of the pyramids, I saw him conquer the Alps, and mingle the eagles of France with the eagles of the crags. I saw him at Marengo, at Ulm and Austerlitz. I saw him in Russia, where the infantry of the snow and the cavalry of the wild blast scattered his legions like winter's withered leaves. I saw him at Leipsic, in defeat and disaster—driven by a million bayonets back upon Paris, clutched like a wild beast, banished to Elba. I saw him escape, and retake an empire by the force of his genius. I saw him upon the frightful field of Waterloo, where chance and fate combined to wreck the fortunes of their former king. And I saw him at St. Helena, with his hands crossed behind him, gazing out upon the sad and solemn sea.

I thought of the orphans and widows he had made—of the tears that had been shed for his glory, and of the only woman who ever loved him, pushed from his heart by the cold hand of ambition. And I said I would rather have been a French peasant, and worn wooden shoes. I would rather have lived in a hut, with a vine growing over the door, and the grapes growing purple in the kisses of the autumn sun. I would rather have been that poor peasant, with my loving wife by my side, knitting as the day died out of the sky—with my children upon my knees, and their arms about me. I would rather have been that man, and gone down to the tongueless silence of the dreamless dust, than to have been that imperial impersonation of force and murder, known as Napoleon the Great.

Contentment makes a believer rich, while plenty leaves the sinner poor.

DIED.

UNDERWOOD—In Carroll Co., Mo., January 21, 1878, Lydia A. Underwood, aged seventeen years, three months and two days.

Sister Underwood leaves a husband, father, mother, brothers, sisters and a large circle of friends to mourn her loss. She was beloved by all who knew her. She will be sadly missed in the family circle and in the church, but we sorrow not as others who have no hope. "The Lord Himself shall descend from heaven . . . and the dead in Christ shall rise first." Blessed promise! May we all share in its blessings in the kingdom of our Father. Words of hope and comfort were spoken by the writer, to a large and attentive audience, from John xi. 25.
WILLIAM A. PINKERTON.

CROFT—In the town of Rockford, Carroll Co., Mo., Dec. 11, 1877, Lydia V. Croft, aged twenty-six years, four months and two days.

Sister Croft was a firm believer in the good news of the soon coming and reign of the Messiah. Her noble Christian deportment endeared her to all who knew her. She leaves a husband, two children, mother, sister and brothers, with many friends, to mourn her loss. May God direct them into the same faith and Christian deportment in order that they may meet her in that land where the inhabitants shall never say I am sick. A discourse was preached by the writer, to a large and attentive audience, from John xi. 25-26.
WM. A. PINKERTON.

LETTER RECEIPTS.

SUBSCRIPTIONS.

H M Scott	2 00	Jos Shellenbarger	00
Mary E Beckham	2 00	Wm Cole	00
W S Norris	1 00	J M Castle	00
Wm Binder	2 00	Hon W Hunt	00
Mrs M J Ascell	1 00	Mrs A Hicks	00
L W Warner	00	A O Freeman	00
W A Haynes	1 00	H Hilliard	00
H Hilliard	2 00	Mrs T Inscho	00
Nathan Hills	2 00		

BOOKS AND TRACTS.

Mary E Scott	15	J S Allen	25
E W Lockwood	00	A T Freeman	00
Matthias Cox	20	J H Hilliard	65
E A Jones	50	H F Cook	00

Change of Address.

Joel A. Simonds has moved to Wright's store, Cook Co., Ill., where will be his address in future.

Lewis Mayo has changed his address from Mound City, Mo., to sunny Hope, Sumner county, Kansas.

ANNOUNCEMENTS.

[illegible] willing, the brethren of the Bride of Christ will meet in camp at Harrisville, Fenton Co., Mo., to commence on Thursday, June 6, 1878, and be held over several days. It is expected that Brother C. C. Mowry will be there. Brother G. M. Myers will be there and is to preside. A general invitation is extended to all who love the appearing of our Lord to be present. We would like to have Bro. Pinkerton with us if possible. Come brethren, let us the camp-meeting and "not stick a nickel cake more, and let's count the labors of the kingdom as of more weight than the meals by all will step off at Vinton, on the Cedar Rapids & Northern R. R. Those coming from the east or west will disembark at Cedar Rapids and take the Milwaukee Railroad to Center Point, distant nine from place of meeting on the line A. J. Jamison, J. C. Reed or Isaac Hess. Those coming while [illegible] to or from the west will come over at Vinton, then stay on the line. Meals will be 25 cts. Long living teamsters of Western Iowa will please bring a per feed and plenty to [illegible] you will have [illegible] both you may get hungry. We do not want to be [illegible] on the brethren. There will be arrangements made as much as possible to accommodate [illegible] they can not have feed stuff and plenty to eat. So come one and all.
GEO. R. CRAWN, Pres.

A general camp meeting appointment.

The next meeting of the brethren and sisters composing this conference is appointed to be held at the school meeting house five miles south of Ogdenville, Marshall county, Indiana, commencing on Friday, June 14, at 10 a.m., and continuing over the following Sunday. Brother H. Carbaugh, on a visit from California, and other preachers are also expected to be present. A general attendance of the brethren and sisters, who are looking for the speedy redemption, spoken of in the prophets, is earnestly solicited. Visitors coming to the mouth of Yellow Creek, on the Pittsburgh, Fort Wayne & Chicago R. R., from the east, and will take the cars to Plymouth on the P., Ft. W. & C. R. W., from which place there will be conveyances to the meeting.

I will be at Plummer's Island House, Clinton Co., on the 15th instant, to attend to the meeting, and will be there on Saturday night. Also at Remington the first Sunday in June, meeting on Friday night before. At Wheeler the Second Sunday in June in Jasper county, West Jefferson, in the country, meeting on Friday night.
J. S. HARRIS.

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POETRY.

[Waymarks in the Wilderness.]

Evening Shades and Morning Light.

The World's day wearieth to its evening;
'Tis solemn, sad:
The silent shadows, down the hill-sides creeping,
Fall long and deep;
In boding clouds sinks down the western light;
But morning cometh hard on hand with noble might.

Long hath the noon of Pride and Wrong blaz'd high:
And Satan reigned,
And Man in sinful lust and pride sat by his ease;
Alas, how earth complained!
But now, were looking for the day of doom,
Noah prayed the year of the self-chosen sought comes.

And still, amid retreats of last [illegible]
They make and [illegible]
Deep Night: the festal chamber and they grow
Wanton on earth.
They plant, they build—at noon, feasting, [illegible]
And, as darkness cry, "Why comes he not?"

O, dweller of the Earth! few times on these
The oft—the more—
Blackness in heaven—and trouble on the sea—
Over all, despair.
Dimness of anguish on the wild river's path,
And death, and chaos—and the times over!

But lo! a gleaming from the Watcher on the earth,
A star of dawn!
Long, wild and weary hath the darkness been,
'Twill soon be gone.
The treasured joy, that hath'd through all the night,
At last seems kindling into morning light.

Yet to the Church no day has dawned as yet
To cheer her pain:
Her path to glory hath been dark, and dark
With blood and tears;
Her eyes have fail'n with looking for the day,
It seemed so fair, and yet so far away.

The Times grow darker, but she sings: "It is well,
He comes in power!"
The winds that smite the cedar, only swell
Her life-tree's bough:
Still, as the World's sky threatens, here grows bright,
Their cloud of darkness is her pillared light.

Sing songs, then Watcher at the door of Hope,
Thy last by night!
Dark is the thicket's, but the portals open—
Lo! all is bright.
The Bridegroom cometh! Hark! he calls the [illegible]
Receive "believe for joy," he shall be come.

CORRESPONDENCE.

Editor Retributor:—The book of revelations is considered obstruse and mysterious, and confessedly contains symbolisms, many of which cannot be thoroughly determined at the present time. This appears the more apparent, as so many attempts have been made to elucidate the subjects therein contained by eminently learned men but not any two of them have agreed exactly upon many of the points which they have intended to explain, the probable reason of this is contained in the introduction of the book itself, as it sets forth the idea, that it is not to be shown to every one, but only to a certain class i. e. "his servants." Chapter i. 1, but still notwithstanding its sublime diction as a whole, there are some things in it, highly instructive and encouraging, and quite comprehensible, and fitly in place at the present time, in view of the near approach of the glorious appearing and kingdom of our Lord and Master, Jesus, for the purpose of acknowledging and receiving to himself his believing, obedient, faithful people, those whose lives are hid with Christ in God. Col. iii. 3. Though now individually in the dust, or those who may be found alive at his coming, whether they be many or few.

This grand portion of the word, the last instruction which was entrusted to the beloved Apostle John, and whom I am sure fully comprehended him, for the cruelty and suffering which he endured for the faithfulness to his beloved Savior, and his rigid adherence to his word and testimony concerning himself and his kingdom. I say it commences with a highly interesting description of his glorious personal appearance, which should fill the hearts of all his waiting people with adoration and joy, as this highly favored messenger tells us that "when he shall appear, we shall be like him, for we shall see him as he is." 1 John iii. 2, and not only so, but as we are told elsewhere, Eph. i. 22, 23,—iv. 15, 16, and Col. ii. 19, that his people shall form a portion of this distinguished personage, 'as his people form the body of which he is the head,' and thus be conformed to his image, being "members of his body, of his flesh and of his bones," Eph. iii. 30. Surely, surely, if we considered our position on this point, it would oblige us to avoid everything that would dishonor his name, or disgrace his cause!

Apparently there will be two comings, one when "every eye shall see him," Rev. i. 7, and another when he will "come as a thief." Rev. xvi. 15. There are also two reaping angels, Rev. xiv. 14, 16, this angel reaps the harvest of the earth, i. e., his people, and gathers them to himself, the other reaps the "vine of the earth which is cast into the winepress of wrath." Rev xiv. 18, 19. The thief-like coming will steal away his bride, and return with her as the clouds of his witnesses, Hebrews xii. 1, when "every eye shall see him." This people whom he had previously withdrawn from the earth, shall accompany him on his return for the purpose of subduing the earth, and all opposers of him, Rev. xix. 20, as well as to constitute under him a just, righteous and powerful government, by whom equity and just proceedings, to a certain part, will be wrought over to obedience, every opinion of on the earth at this day, requires just such a government as opposition reigns in every country, and oppression, and suffering is paramount.

We are informed that the events of our atmosphere are known from the earth, by the power of the natural sun of our planetary system, a fact about [illegible] after death is shown us by its fresh and beautiful [illegible] and remember it fruitful, just so, those dead in Christ, according to John, having been previously called from the earth, by the power of the sun of [illegible] Mal. iv. 2, will descend to reconstitute, and re-establish the whole manners, customs, and proceedings upon the earth, during the long [illegible] reign of Jesus the Messiah, and his people the Gods, forming this grand personage, even by John, that highly favored servant, to whom these wonders were shown.

But I note some of the peculiar features of this illustrious and glorious personage, chap. i. 13, "in the midst of the seven sticks was one like the son of man," Let more than an individual i. e. He whom Christ, he and Daniel! Or in other words Jesus and his people, his church, both forming a united glorious spirit man, or a mystical man, for a man was clothed down to the feet, with a garment, the very lowest member of the body was not left naked, as all members are indispensably necessary. 1 Cor. xii. 12.

This garment is no other than the righteousness of Jesus which "is to and upon all that believe," Rom. iii. 22, also, Gal. iii. 27, "for as many of you as have been baptized into Christ, have put on Christ," and thus Jehovah looks upon every one in Christ, as he sees Christ himself, and this righteousness of Christ forms the wedding garment without which no mortal will ever be admitted into the marriage feast, as the bride the lamb's wife! In the east when a king made a marriage for his son, it was the custom, that garments all alike were provided for, and given to the guests, friends of the bridegroom, and all appeared exactly alike, and to account without excuse, as it was thus provided and given gratuitously, hence the [illegible] parable of the certain king, and the summary dealing with the man found without the wedding garment, having refused to put it on, though bestowed upon him gratis.

But we have a further description, "his eyes were as a flame of fire," denoting anger and boiling evil to some, who would not have him to reign over them, including all the disobedient, repudiating, gainsaying, scoffing, mocking crowd, together with all caviling disobedient professors of the latter class there are far too many, although holding some points of truth! they appear to be teachers of Jesus, rather than learners, or followers, and suppose they can look out for themselves, and follow a letter line, than he has appointed! I have met, and talked with many such! What claim have men or women to be followers of Jesus, who ignore his appointment of baptism, and substitute a mode of their own instead? how do they get into him? or are they in Christ at all? I ask these questions, but do not expect a satisfactory answer, nor do I judge any one. If Jesus will dispense with his appointments, I am not the man who will find fault with him for so doing, but I am decidedly of opinion that he will not, I am so blind (if you like,) that I cannot see any other way of getting into him, nor any other mode, which will represent a burial and resurrection, outside of his appointment.

But there is something else in connection with the grand figure of this dazzling personage, "his voice was as the sound of many waters," chap. xvii. 15. John was told that the waters which he saw, were nations, multitudes, people, and tongues. Something like a similar form was seen by Dan. x. 6, "whose voice was as the voice of a multitude," no wonder, when the man in each case was composed of a multitude! The whole Christ, head and body, this voice is not much needed just now, but a day is approaching with giant strides, when the voice of this man of multitude, will command the respect and attention of the whole united earth, the man is now in the position described by Jeremiah, Lamentations, iv. 2. "The precious sons of Zion, comparable to fine gold, how are they esteemed as earthen pitchers the work of the hands of the potter," if their position was only that of scorn, or scurrilous contempt, it would be pretty hard, being undeserved, but the blood of millions of them have been poured out like water, wherever power and opportunity afforded scope for zoology.

John the beloved Apostle, and lovely Christian character did not escape it! As he styles himself "your brother and companion in tribulation, and the kingdom of Jesus Christ, was in the isle of Patmos, etc." But what placed him in the desolate island, away from the habitations of all society, the cruelty of one of the Pagan emperors of Rome, some say Nero, and others Domitian. After exercising upon him cruelty sufficient to separate any man of life, who was not divinely protected as he was but what was the terrible crime, for the commission of which he was thus treated? Not murder, robbery, or any of these heinous offences. It was the unpardonable sin of high reference to the "word of God, and the testimony of Jesus," that was quite sufficient in those days, as it would be in the present day, for the wild Bonaparte is as much against the truth of God this day, it is only the power which is wanted, or the like genius would be erected upon the true followers of Jesus, for such a case [illegible] copy of the world exhibited the unfeeling spirit of the beloved Apostle?

When we see the brilliant appearance of this illustrious man—as he died he at last a pearl [illegible] Kingdom.

He was enabled to bear the dreadful view of [illegible] that shall be revealed in due time by the [illegible] at his last appearing, and [illegible] made to stand upon his feet that he could see and hear the glorious realities which he was commissioned to reveal. And it is remarkable that every one of these favored servants of Jehovah and Jesus—who has been similarly blessed with their confidence—had to pass through a symbolical death and resurrection before being employed to communicate for the instruction of future companies of the Lord's people, these messages of mercy and love, as well as wrath and indignation! Abraham passed through his "deep [illegible] horror of great darkness," but he saw beyond that a "burning lamp" denoting existence as well as light. See Gen. xv. 12, etc.

Ezekiel also fell upon his face at the glory which he saw, chap. i. 28, and after being raised up he saw visions of the wickedness and punishment, of the favored nation of Israel, as well as their future restoration and holiness. If we were permitted to look through a hole in the wall at the present day, we should see more flagrant wickedness than Ezekiel ever saw. I could tell something wonderful about that myself. I have seen a sight that one man in twenty thousand has not seen! And most certainly Jehovah is, at the present day, carrying out to the letter his character as given to Moses. Num. xxxiv. 6, 7. "The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth," etc. But a day is fast approaching when this pent up wrath will be allowed to escape, and then what? God only knows who will escape! Those who are conscious of being in Jesus, and exhibiting a corresponding and consistent walk, and conversation, may "look up, and lift up their heads, for their redemption draweth nigh." Brethren, there is no time for caviling or bickering within ourselves, or with outsiders. We know not what a day may bring forth. Only faith and the obedience of faith will avail in the coming crisis.

Daniel, the "man greatly beloved," could not endure a view of the severe punishments and tremendous judgments which were to overtake and overwhelm his nation, for which he felt keenly, and prayed fervently. He also had to pass into the death state, being "without strength and without breath, and in a deep sleep, with his face to the ground," (see chapters viii. and x., of his prophecy,) but when made to stand upon his feet, he could see visions of future glory and of the blessedness of the kingdom of Jesus and his people.

Zechariah, another of the favored ones had to be "waked out of sleep" (chapter iv. 1,) also before he could see the wonderful contents of his prophecy, shewing the wickedness which was to characterize all nations before the glorious appearing of the kingdom of God, of which he gives a graphic description in a few words. Chapter xiv. Paul was caught up to the third heaven, rather snatched away in time, that up in altitude, to the same "third heaven which Peter looked for," according to the promise. And, lastly, John was as one dead before he could communicate the solemn realities which have passed, are now passing under the eyes of the present generation; and the whole of the events communicated by John, are more likely to be [illegible] upon this generation than not, what from pestilences and famines, shipwrecks, extraneous, fires, and other accidents, to say nothing about wars. I think no studious person would undertake to prove that we are not in the commencement of that time of trouble, such as never was since there was a nation, and which will inaugurate the deliverance of Daniel's people, which now looks apparent. Jehovah will have a long account to settle with Gentiles; for more than two thousand and five hundred years of the severe oppression of his holy people, and not yet finished in so-called holy Prussia. Upon the whole, we are at this moment living in the most carefully grand and sublimely glorious period of our planet's history. May we be kept near to Jesus, and in a waiting, watching, praying position, and loving his appearing. Yours for the truth,

THOS CHURCHILL.

[illegible] Co., Pa.

SELECTIONS.

[Correspondence N.Y. Observer.]

From Beyrout to Mount Carmel.

It was a fine day in the month of April that we started on horseback for our journey to the Sea of Galilee. Just here let me say a word in regard to the time of the year, when it is perfectly safe and agreeable to travel in the Holy Land. In the rainy season and during the summer heat, of course no sensible person thinks of traveling in that country. From the middle of March, at the earliest, to the middle of May is the most suitable season. April is the most delightful month of the whole year; the rain is then over, the foliage and flowers of the country are at their best, and the summer heat has not yet commenced.

In undertaking this journey, I was fortunate in having the company of my brother, who had spent ten years in Syria as a missionary of our Board, and an English gentleman, Rev. Mr. Lambert, whose uncle was for many years the Governor-General of India, a most agreeable travelling companion. Our route lay due south along the coast, with the Mediterranean gleaming in the morning sun on our right, and on the left that goodly Mount Lebanon. We encamped the first night at Khan Nabi-Younas (Kahn of the Prophet Jonah), which is said to mark the spot where Jonah was cast upon dry land by the whale. Early the next morning we were in our saddles, and, taking a path which led us back and high above the city of Sidon, we had a full and distinct view of that ancient daughter of Phœnicia, with her castle and old sea Fort in the distance. The celebrated gardens of Sidon, then in their prime, looked wondrously beautiful, with the morning sun playing upon the bright foliage of the olive, lemon and orange trees, and bananas, which grow here in great profusion. We wound down the hills and entered the city through one of its oldest gates. The place is thoroughly Eastern—the streets narrow, dirty, and, for the most part, arched over, and the houses damp and gloomy. We soon found refreshing shelter at the Sidon school, an institution admirably managed by Miss Eddy and Miss Lyons. Mr. W. K. Eddy, son of Rev. Dr. Eddy, of Beyrout, is our missionary here, and no one could bring more zeal and conscientious devotion to the work.

Our second encampment was on a high bluff, about two hours north of Tyre. All day we had been riding along Phœnicia's coast. About noon we passed a few ruins which mark the ancient site of Sarepta, and, stopping for a few moments, we took out our Bibles and read with new and vivid interest the story of Elijah coming to the Syro-Phœnician woman and of her wonderful cruse of oil. A little farther on we paused again, this time to examine a rude pottery, and, while watching the workmen moulding, much as they did in the time of the prophet, we could appreciate the illustration of Scripture, "as clay in the hands of the potter." Daily we comprehend more and more intelligently the force and beauty of Bible figures.

About nine o'clock on the third day from Beyrout, we entered by a small gate the second great city of Phœnicia. Tyre is said to have been founded by a colony from Sidon, two hundred and fifty years before the building of Solomon's temple—whence, perhaps, comes the expression, "Thou daughter of Sidon." The city has been destroyed many times, but has as often risen upon its ruins. The most memorable seige was that of Nebuchadnezzar, which lasted thirteen long years. From a Biblical standpoint, this sunny plain of Phœnicia is not especially interesting, but it was the great mother of commerce—the England, in fact, of the Old World. Some of the proudest cities along the shores of the Mediterranean—Carthage, Syracuse, Cadiz and Marseilles—were Phœnicia's daughters.

The present Tyre is a poor city, with very narrow streets and gloomy looking houses. The ancient "Mistress of the Seas" can now boast of only a few fishing-boats! We stepped into one of them and were guided by a Tyrian fisherman some little distance along the shore to the foot of a small hill, on which our tents were pitched, thus making a little variety to our seven hours in the saddle. Our camp is always a welcome sight after a weary day's ride, and our cook, a native of Abyssinia, is the central figure toward which all eyes wander as we come up to the tents.

After a refreshing night's rest, we commenced our march very early, and soon came to the summit of a hill, from which we looked down upon the memorable plain of Acre. It is a lovely, grand and imposing prospect, and in the far distance could be seen the ramparts of Acre, that fortress so renowned in history from the times of the crusades. The feelings of a lover of history and adventure can be better imagined than described as he looks down upon that long but narrow plain, with Mt. Carmel in view, forming a majestic background, and recalls its many historic associations with the days when Richard and Saladin, the Crusaders and Saracens, met in battle array before the walls of Acre. After a few hours' fast riding, we galloped up to the only gate of the city, passed the Turkish sentinels, and found ourselves within the fortification. We spent an hour in walking about the city. The strong position of the fort, on a peninsula jutting far out into the sea, made it so formidable to the trained veterans of Napoleon. Near the city is a mound, which is to this day called Richard Cœur de Leon, and standing on which Napoleon said to his friend and Marshal Murat: "The fate of the East is in yonder fort; the fall of Acre is the object of my expedition; Damascus will be its first fruits." Alas! for Napoleon and his dreams of conquest in the Orient! Eight times his trained soldiers, who had never known a defeat, were bravely led to the assault, but eight times they were led in vain. The heroic valor of the Turks, aided by the unconquerable firmness of a band of English marines, under the command of Sir Sidney Smith, proved too much even for the mighty warriors of France. A short time before the final attempt, was made against the ramparts of Acre, six thousand of these same French soldiers, under the very shadow of Mt. Tabor, had defeated more than thirty thousand Turks. At last, after sixty days, the French were compelled to abandon the seige, and the great military genius of the world ordered a retreat for the first time in his life. Leaving the city by its only gate, we followed the shore of the bay and soon crossed the river Kishon. It was to the brink of this stream that the four hundred prophets of Baal were driven from Mt. Carmel:

"The river of Kishon swept them away,
The ancient river—the river of Kishon."

We were now approaching Haifa and soon were encamped under the refreshing shadow of Mt. Carmel. The last sounds that we hear, as we retire to our tents, are the rolling waves of the Mediterranean, but after a peaceful Sabbath at Nazareth, we shall sleep again by the quiet waters of Galilee.—*S. S. Dentis.*

THE FAMINE IN ASIA MINOR.

Deplorable Results of War's Devastation—Inhuman Conduct of the Turkish Government.

The Constantinople correspondent of the London *Times* writes, under date of April 25, as follows: "The famine in Asia Minor has assumed alarming proportions, and there is grave reason to fear that it has not yet reached its climax. It appeared first in the northeastern provinces, near the Russian frontier, and was there a result of the war. These provinces, it will be remembered, suffered severely during the campaign. If the harvest last year had been good, they might, perhaps, have so far recovered themselves as to have no fear of starvation, but, unfortunately, the usual drouth entirely destroyed the crops in many districts and prevented a plentiful supply of grain being obtained on the others. In addition to these misfortunes, the winter has been unusually long and severe, so that for several months the roads have been blocked up with snow, and the inhabitants of the outlying villages have had no possibility of replenishing, by borrowing or otherwise, their exhausted stores of food. Many have, consequently, already perished, and many more are on the brink of starvation. From the telegrams which have been received, we find that such district hopes to receive assistance from its neighbor, while in reality the neighbor itself requires assistance. Thus, the Armenian Archbishop of Van telegraphs, 'The population have only food for fifteen days more. The local authorities distribute bread to 12,000 persons in the town, but they have been compelled to reduce the rations one-half. The spectre of famine, I fear, whom we are ourselves giving [illegible] to 4,000. All our hopes are fixed on the grain which should be sent to us from Bitlis. We beseech you to get it sent as quickly as possible, so as to save the lives of the population.'

"How far these expectations of help from Bitlis are likely to be realized we may see from the following telegram sent by the Archbishop of that town: 'Here the poor classes have hitherto borne their privations without murmuring. Completely exhausted, they now appeal to public charity. Unless they receive immediate help their life is in danger. All suffer from the famine. A multitude of children, abandoned by their parents in despair, wander about the streets. Have pity on us.'

"I might multiply individually these telegrams, for they come in almost daily from the principal centers, and each day the cry for help becomes more piercing and desperate. Here, for example, is one of the last from the Syrian Archbishop of Moussul: 'Lamentable and indescribable scenes. The famished people collect from all sides in the town. Not finding any barley, they eat carrion, and disease is the result. Considerable numbers of persons, finding nothing, die of starvation. In the name of the sufferings endured, we appeal to your charity, and beseech speedy help.'

"The way in which the government has acted with regard to this widespread famine does not give good auguries for the future. Until quite recently it adopted the convenient plan of simply ignoring it, and sent from time to time stringent orders to the Governor General that not only taxes for the current year, but also the arrears of taxes should be collected without delay. To all appeals for assistance it turned a deaf ear, and decided, with short-sighted avarice, that the fiscal wants of the treasury should be alone considered. Indignant at this heartless and foolish action on the part of the government, the Armenian community determined to assist their suffering fellow-countrymen, and for this purpose organized a system of relief with a central committee in Constantinople. Considerable sums were collected and dispatched to the principal towns in the famine districts, but it was found that part of the money distributed was seized by the tax-gatherers, and several of the local committees telegraphed that it was of little use to send money, for there was no grain to be bought. A new system, had, therefore, to be adopted. Not money, but grain, had to be sent, and this was no easy matter, for the roads were blocked up with snow. Now, fortunately, the snow is melting, and the roads are being opened, but the pecuniary means at the disposal of the committee are far from sufficient.

"The government seems now to be awakening from its torpor and apathy, and begins to perceive that the existence of the famine can no longer be officially denied. The Armenians are actively organizing relief, the local and European press have taken up the matter warmly, money is flowing in from Western Europe, and even the Emperor of Russia has sent a subscription of 10,000 francs. In these circumstances the Porte feels that it must do something, but if we judge from its first acts we must conclude that it would have done better to remain inactive. Its first acts have been measures of repression. Yesterday it suppressed the Levant *Herald* for an article in which the dangers of the situation were clearly and forcibly pointed out in calm, moderate language, and to-day I learn from a trustworthy source that it intends to dissolve the Armenian relief committees on the ground that the organization is a status in statu, which might be used for revolutionary purposes, and which, in any case, cannot be tolerated in a well-governed country."

Eating Christs' Flesh and Drinking his Blood.

"As to the metaphor itself, if it seems at first violent and unnatural, we are to observe that on the subject of the personal devotion required by Christ from his followers his language was often of this vehement kind, and that his first followers in describing their relation to him in like manner overleap the bounds of ordinary figurative language. Christ demanded of his followers that they should *hate* their father and mother for his sake, and St. Paul in many passages declares that Christ is his life and his very self. It is precisely this intense personal devotion, this habitual feeding on the character of Christ, so that the essential nature of the Master seems to pass into and become the essential nature of the servant—loyalty carried to the point of self-annihilation—that is expressed by the words 'eating the flesh and drinking the blood of Christ.'"—*Selected.*

THE RESTITUTION.

Keep Articles By Bro Weather. also a Note on a Humble Preacher's Rank"

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

WHOLE NO. 697. Read PLYMOUTH, INDIANA, JUNE 16, 1880. VOL. XXIX, NO. 24.

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THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his Holy Prophets since the world began." It also advocates, as a means to this end, the visible Second of the Kingdom of God on the earth, with the Christ as King of Kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the translatation of the righteous, and the final destruction of the wicked; eternal life only through Christ; and many other kindred truths. It also advocates a early belief of the Gospel, repentance, and immersion as prerequisites to the forgiveness of sins, and a holy life as essential for final salvation.

COMMUNICATIONS.

Coming Age—Its Proximity—Christ's Literal Narrative Continued—Fifth Period—Signs of His Coming—Social World—Concluding Features—Fifth Specification—Sixth Specification.—No. 28.

J. P. WEETHER.

Fifth Specification—Marrying and Giving in Marriage.—This implies worldly prosperity; for it is found, that, when times are severe, marriages are not so frequent. The state of that period—previous to Christ's return, is indicated by a marked increase of permanent connections and settlement in life, by families, communities, and nations—an age of *marriage* among such as are denominated Christian nations. Marriage is particularly an institution of this age—worldly in its nature and is a sign of continued worldly expectations. Since, in the coming age they neither marry nor are given in marriage, there is no feature, that so clearly marks the total indifference of the age relative to the return of our Savior.

Are we now living in such an age? Is it, in this particular, as in the days of Noah, and of Lot? Let us compare the three periods—the days of Noah and of Lot with our days, as exhibited in Christian lands.

"*As in the Days of Noah.*"—They were wholly absorbed in the occupations of the age. The world was full of persons devoted to its interests, and knew nothing else. They created realms of imagination, and upon these they spent all their thoughts. What shall we eat and drink, and how shall we be clothed? Present enjoyment absorbed their entire being. To-day let us live; to-morrow can provide for itself. Who ever saw a to-morrow? One to-day, in their estimation, was worth any amount of to-morrows. To do good was no part of their creed; they made gain and pleasure their study. These were their gods. They looked no further since their desires looked into no future state.

"*As in the Days of Lot.*"—The citizens were like those of the old world. Their morals were totally depraved. They knew no God but passion. They lived in moral pollution, bent on defilement, even should angels be their victims.

Sixth Specification—"Knew Not."—Knowledge sometimes means belief—"This is life eternal, to *know* thee the only true God, and Jesus Christ, whom thou hast sent." John xvii. 3. Such appears to be its meaning as used by our Savior. Noah's preaching, and the building of the ark, were both sources of knowledge, but they failed to produce faith—they believed not. So, also did Lot fail in his message to Sodom.

In both cases, the minds and hearts of the hearers were so fully pre-occupied with other objects, that they had no room for such unpleasant messages. They *did* not believe because they *would* not. Ample testimony was within reach but it was rejected. Light was before them, but, preferring darkness, they closed their eyes. Noah produced no converts except in his own family and Lot failed in his own house.

The inhabitants of the old world and of Sodom were alike in this; that they refused to credit what they heard and saw. They were so absorbed in mind and affections as to take no notice of warnings till the events themselves shut every avenue of escape, the idea, conveyed by Christ to his four apostles, is evidently the following:—I am teaching you (and what I say unto you I say unto all) about my return to the earth, I wish my disciples to know when I am about to return so that they may be ready and waiting. I have given you a picture of the natural world; also, I have shown you the conditions of the nations; I now give you a photograph of the masses; they shall be, as to morals and occupations, like the people of the old world in the days of Noah's preaching, and of Sodom in the days of Lot; they shall be so absorbed in worldly occupations and worldly amusements, that they will pay no attention to the signs of my approach, and will be suddenly and unexpectedly overwhelmed. The strong point of resemblance is this:—They *knew not—believed* not.

Do the masses reflect the images of the old world and of Sodom, in this particular? We know that the deluge came as a thief upon the inhabitants of the old world; and likewise were the Sodomites overtaken; but how with the age that shall be living when Christ appears? What tests will be given them so as to test their infidelity? They will be allowed every opportunity to know when Christ's return is impending. The signs were to be so varied as to suit every class of mind, and so numerous as to leave all without excuse. The approach of the flood had but two signs, the preaching of Noah and the construction of the ark; Sodom had only one distinct warning, the cry of Lot; but the return of the Savior is heralded by nearly thirty. No one can avoid the signs without closing the avenues of sight and hearing. The signs of Christ's coming, were to be printed in the heavens, in the sun, moon, and stars, on the ocean, and among the nations. The social and religious worlds were to be stamped with the signs of his advent; and that the analogy might be clear, they were to be explained to the people, as the deluge and overthrow of Sodom, were predicted by Noah and Lot.

Has the present age been taught the signs, and their meaning? This cannot be questioned. Such a class of expositors arose forty years ago; and their instructions have continued without interruption to the present hour. The analogy required such a class to arise, and it has arisen, and it has given the world an opportunity to develop its character, and that character has been developed, and is being exhibited daily. How has this message been treated by mankind generally? Has it not shared the same fate as those of Noah and Lot? The proclamation of the near approach of the Son of Man has been made for nearly one-half a century. Who have given heed to the warning? Christ did not say that his coming would be as in the days of Jonah. God sent Jonah with a proclamation similar to that of Noah, Lot, and also to that which should warn the world of the coming of the Messiah. He (Jonah) first ran away, shirking responsibility; but God sent a whale after him, and he was brought back in rather a summary manner. The second time he stood his ground, entered Nineveh, a day's journey, and cried, Forty days, and Nineveh shall be overthrown.

So the people of Nineveh believed God; and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered (him) with sackcloth and sat in ashes. And he caused (it) to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste anything: let them not feed, nor drink water: But let man and beast be covered with sackcloth, and cry mightily unto God; yea, let them turn every one from his evil way, and from the violence that (is) in their hands. Who can tell (if) God will turn and repent, and turn away from his fierce anger, that we perish not? And God saw their works, that they turned from their evil way; and God repented of the evil that he had said that he would do unto them; and he did in not." Jonah iii. 3-10.

This message was believed, and, at the same time, heeded; not so in the days of the coming of Christ.

They KNEW NOT.—We do not feel willing to dismiss this feature of the last days without calling attention to it with greater emphasis. It is the key by which we gain access to the state of the world on the eve of the Advent. It is an age of an extraordinary increase of knowledge. Many shall run to and fro and knowledge shall be increased, and yet, of the coming of Christ they will not know. Why will they not know that Christ's coming is near? They will be too much absorbed in worldly matters to hear that subject investigated, or to read its publications. The multitude of subjects claiming attention will crowd out this topic. The masses of the religious world give no attention to the warning; what then could we expect from the world of unbelievers?

There will be a generation, on which Christ will come, as the flood came on the old world, and the storm of fire and brimstone on the inhabitants of Sodom and Gomorrah. If the present generation is similar to those people and has had all the signs and warnings, why may not this be the generation that shall witness the coming of the Lord?

It is asked by an objector, If we had the signs predicted by Christ, why the have they not carried conviction to minds of more persons? The reasons can be found in what we have previously stated. The people of this age, who are strictly the children of this world, occupy all their thoughts on the affairs of the social and political affairs of the times in which they live. They have no leisure to devote to the signs of the times. They do not have faith because they have no knowledge, and they have no knowledge because they have neither time nor taste for such knowledge; and they have other subjects to occupy their minds, better suited to their carnal desires.

It was very distinctly shown by Christ that the signs were not to produce faith. If they were designed to carry conviction they would destroy the characteristics of the age, "When the Son of Man cometh shall he find faith (this belief) on the earth?" The reasons why professors of religion, in general, are faithless as to the signs, will be considered under the head of signs in the religious world. Also many signs in the social world are so intimately blended with religious interests that they will be considered under that head.

We shall close this number relative to the signs in the moral and physical worlds, by asking, If we have not *had* the signs described by the Savior, which mark his near Advent, what will they be? and what effect will they produce? And what will be the character of the age that will see them? Take Christ's words as recorded by Matthew, Mark and Luke, and tell us what the signs are? of what event are they the signs? and what will be the character of the people, that shall witness the signs? And who will interpret the signs and give to mankind the warning?

He has named the physical signs as follows: Signs in the sun, in the moon, and in the stars, in the heavens above, sea and the waves roaring. If we have not had these signs, what will they be?

"On the earth, distress of nations with perplexity." If earth does not mean earth, but simply a state, *where*, then, are the nations? If sun, moon, and stars, in a plain historic narration, mean communities, what do they symbolize in *visions*? How are we to know when they are literal and when symbolic? If, in plain historic narration, where all other words are used in their plain grammatical sense, sun, moon and stars, are used in a figurative sense without the least intimation of the change, how are we to know when they are literal? Are all nations included in the expression, "All the tribes of the earth?" Matt. xxiv. 3. By what rule can we make the beginning of verse 25 Luke xxi, figurative and the end literal? If the "*nations*" are on the *earth*, where are the sun, moon, and stars?

A good character is the best tombstone.

"Ye Know Not When the Time Is."

A good brother writes to me, "I am preaching the Lord's coming in 1880—definite time,—or, to say the least, the vision ends this year. If Jerusalem was taken in A. D. 70."

"A Christadelphian" says, in a recent RESTITUTION, "The Lord cannot come till 1883."

A few years ago I was kindly and solemnly warned to get ready, for the Lord would come at a certain hour and minute on a certain day in April. The year and day had been found by chronological calculations, and the hour and minute given by special revelation of the spirit. I answered that I could not prove, and did not wish to that the Lord would not come at the time named; yet those friends who thought themselves so fortunate and so highly favored had furnished nothing that was evidence to my mind for their definite time. So I could take no special interest in it.

Not a few think they have good reasons to believe that the main periods ended in 1874, or at other times in the past; and still others, that they reach to various points beyond 1883.

Now, these several classes of persons are neither "fools" nor "insane." They are, for the most part, careful students. And they are not so peculiar as some think; for nearly all the leading commentators previous to 1880, have done substantially the same as they—studied the periods and expressed opinions about the time of the Lord's coming, and of other events in the future. If we wished to excuse ourselves, and were disposed to judge as we are judged, we might charge nearly all our "time failures" on great lights high up in the orthodox world; for scarcely a time has been set by Adventists that had not previously been set by some "standard" of orthodox opinion. But that is of little account. It is of more worth to have tested the time theories of the Christian church. Our experience in that line should have taught us caution. Not that there is any great wrong or disgrace in believing and publishing that the Lord will come at a particular time. That may be a harmless interest in the crowning act of the ages. It may, too, sometimes have a spice of vanity in it, to succeed where so many have failed. Its effect on unbelievers is hardly worth notice. Those who would use that as an excuse for continuing in sin, would find some other if that were denied them. Then,—

1. Though we seem much at sea in definite chronology, the reasonable circle of termini extends at least twenty years yet.

2. There is no excuse for making opinions on definite time a test.

3. We have the best of proofs, that the coming of the Lord is "near, even at the doors;" so that we are emphatically in the watching and waiting time.

4. We must "occupy till he comes," each at his proper and usual vocation. "Serving the Lord" is consistent with "diligence," and now as much as ever before.

5. We shall, doubtless, at best have a very imperfect knowledge of the *what* and the *when* connected with the great coming. The pre-conceptions of the Lord's doings have always been imperfect.

6. We need be careful not to defer the getting ready till he comes, or till some resistless excitement nerve us to it.

O. R. L. C.

SELECTIONS.

[New Era, March 18.]

Prophecies Concerning Israel, their Land and King, Not Yet Fulfilled.

Sir:—Your kind acceptance of my first letter on the subject of Israel's future, as God hath revealed it by his holy prophets, encourages me to send you a second for publication in the *New Era*. The New Era, by the way, how suggestive and appropriate! That will be a New Era, indeed, in which the prophecies concerning Israel, their land and king, shall be accomplished! That day of Messiah, which seen afar off, gladdened Israel's great progenitor, the friend of God! The times of restitution of all things, until which heaven receives the Lord Jesus, the appointed Restorer. See Acts iii. 21; Isa. xlix. 8, 12. That day in which not only Paul and all who love Christ's appearing, "shall receive the promised crown of life, righteousness, and glory;" (2 Tim. iv. 8; 1 Peter v. 8; James i. 12.) but, in which the Lord shall set his hand again the second time to recover the remnant of his people from the four corners of the earth accompanied with such far greater displays of divine power than were wrought in their deliverance from Egypt, that Israel shall no more say: "The Lord liveth which brought up the children of Israel out of the land of Egypt; but the Lord liveth which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them, and they shall dwell in their own land." Isa. xl.; Jer. xxiii. 7, 8. Hear, O my reader, what the God of Israel hath also said. In verses 5, 6—"Behold the days come, that I will raise up unto David a righteous branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely." Also, in chapter ii. 17, 18: "At that time they shall call Jerusalem the throne of the Lord, and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem; neither shall they walk any more after the imagination of their evil hearts. In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers.' That is "the day the Lord hath made" for the manifestation of his power and goodness in and on account of Christ, and his people "will be glad and rejoice in it;" and welcome him with hosannas, saying, "Blessed be he that cometh in the name of the Lord." Compare Psalm cxviii. 24, 26, with Matt. xxiii. 39.

Many, in our day, are looking for the restoration of Israel to Palestine through the Rothschilds and other rich Jews purchasing the land from the Porte! That a great many Israelites are now settling in Palestine, and that many more will do so, in blindness and unbelief, there can be no doubt; but that the land covenanted to Abraham and to his seed, Christ; that Immanuel's land, that Jerusalem, the city of the Great King, should be disposed of forever by the Turks or inherited by men, whether Jews or Gentiles, who are not in Christ, cannot be. Only in the Lord Jesus can the seed of Israel permanently possess or inherit the land which the Possessor of heaven and earth covenanted unto Abraham and to his seed for an everlasting possession. Gen. xiii. 14, 15. Hence, not money, or the Porte, or any combination of Gentile powers, will or can fulfill the prophecies of Israel's restoration, but the Lord's Anointed, whose future mission and work the conversion and restoration of Israel is—Isa. xlix. 6; Luke i. 69, 70.—*Omega.*

"Even So, Come, Lord Jesus."

It was centuries ago, on that lonely Isle of Patmos, that the beloved disciple uttered those sweet words: "Even so, come Lord Jesus." It was in response to the solemn watchword of Jesus himself, "Surely I come quickly." It was God's Holy Spirit that inspired this affectionate prayer in the heart of the exiled Revelator, and again wafted it in incense before the throne of the Eternal.

That disciple, after beholding wondrous visions of the mighty future, and marking the course of time as events rolled on, had his heart filled with love to the Savior, and he longed for the triumph and reign of his blessed Lord; *for* he well knew that with the coming of that event wickedness should cease in the earth, and the glory of the Lord should cover it as the waters cover the deep.

Although eighteen centuries have nearly passed away since these words were first uttered; though many sorrows, trials, and disappointments have befallen God's holy watchers, during these long years, in their struggles to hold fast the "blessed hope;" though Jesus has not yet come in his glory; and though many are growing weary, and are saying, "My Lord delayeth his coming;" his coming is nevertheless certain, and we still say, "Even so, come, Lord Jesus?"

Yes, the Savior will come, for he has promised it, and he never deceives. When he comes he will raise the sleeping saints, restore the earth to its Eden state, and reign with his people. Then will be commingled together in heavenly union the voices of angelic hosts with those of the redeemed, praising God for his righteous judgments, and for bringing redemption to the world. But, oh, what a fearful doom will be that of the wicked, who will then "call upon the rocks and mountains to hide them from the face of him that sitteth upon the throne, and from the wrath of the Lamb!"

Dear reader, do you love Jesus? and, if so, do you "love his appearing?" Are you praying to be accounted worthy to escape that hour of trial which is about to come upon the world, to try them that dwell upon the earth? Do you expect to be a guest at the marriage supper, or will you be shut out with the unwatchful "foolish virgins?" These are questions of intense moment for all; for "the day of the Lord is near, it hasteth greatly." "Blessed is he that watcheth." "The watchman said, 'The morning cometh, and also the night.'" Strange that morning and night should come together; but so it is—morning as bringing deliverance to the righteous, but night as bringing destruction upon the wicked. Solemn thought! Are we ready for these things?—*Canon Hoare.*

SENTENTIOUS PARAGRAPHS.

"The man of wisdom is the man of years."

What a world of trouble the following might save critics and fault-finders! It quite puts out the lantern of Diogenes:

"'Tis vain to seek in men for more than man."

Kind words are jewels beyond price, powerful to heal the wounded heart, and to make the weighed-down spirit glad.

BE STILL.

"'Be still, be still,' though all should seem
Like visions of a troubled dream,
'Be still,—be still,' each murmuring thought,
For God is love, and changes not.

"The hand that moves the shifting scene
Plans what shall be—as what has been;
That hand is his—it holds thee still;
Calmly submit and trust his will."

Prayer is the peace of our spirit, the stillness of our thoughts, the evenness of our recollection, the seat of meditation, the rest of our cares, and the calm of our tempest.—*Jeremy Taylor.*

The cure of an evil tongue must be done at the heart. The weights and the wheels are there, and the clock strikes according to its motion. A guileful heart makes a guileful tongue and lips; it is the workhouse where is the forge of deceits and slanders; and the tongue is only the outer shop where they are vended, and the door of it. Such ware as is made within, such, and no other, can come out.—*Leighton.*

By a compensating process of nature men are rendered penetrating in proportion to the efforts made to deceive them.—*C. P. Adams.*

Thou can't not to thy place by accident:
It is the very place God meant for thee;
And shouldst thou there small scope for action see,
Do not for this give room to discontent.
—*French.*

An injury is not always a reason for retaliation; nor is the folly of others with regard to us a sufficient reason for imitating it with regard to them.

A holy life, spent in the service of God, and in communion with him, is, without doubt, the most pleasant and comfortable life that any man can live in this world.

GOD.—God is a light that is never darkened; an unwearied life that cannot die; a fountain always flowing; a garden of life; a seminary of wisdom; a radical beginning of all goodness.

Beyond the tumult, wars and fears,
Which all our earthly progress bear,
The city of our God appears,
Our stately New Jerusalem.

Do you know the feelings of expecting a friend to come, and he delays? Do you know what it is to be in anxiety lest something should happen which may happen or may not, or to be in suspense about some important event, which makes your heart bent when you are reminded of it, and of which you think the first thing in the morning? Do you know what it is so to live upon a person who is present with you that your eyes follow him, that you read his soul, that you see all the changes in his countenance, that you anticipate his wishes, that you smile in his smile, and are sad in his sadness, and are downcast when he is vexed, and rejoice in his successes? To watch for Christ is a feeling such as all these, as far as feelings of this world are able to shadow out those of another.—*R. New man.*

THE RESTITUTION.

H. A. CHAPLIN, Editor.

PLYMOUTH, INDIANA, JUNE 2, 1880.

ONE half of the year 1880 will soon be in the past. Will all our subscribers and friends remember THE RESTITUTION. Please both to renew, and, also, to solicit subscriptions. When our brethren can render extra assistance, it is very welcome, as our paper has not become self-sustaining. Labor and sacrifice for the Lord will be rewarded in the kingdom.

In common with other papers, we have adopted the rule not to make appeals for pecuniary aid to individuals. We, however, give a letter *from* Sister E. Mathis, in another column, as hers seems to be an urgent case. To those of our brethren who can help her, we would say, send direct to her, and save us the trouble and expense of remitting. Her letter must speak for itself, as we have no personal knowledge of the case.

THE Quarterly Conference convened at the Antioch meeting house according to appointment. Although the attendance was large on Sunday from the churches and neighborhoods in the more immediate vicinity, yet there was a feeling of disappointment that but few from remoter churches were present. Brother J. M. Stephenson was present, and spoke several times. It was a further disappointment to a great many that Brother Corbaley was not able to preach, as he was afflicted with asthma. Remarkably good attention was given to the preaching on Sunday. Two persons were baptized in the afternoon and the meeting closed Sunday evening.

Scripture Illustrations.

We take the following extracts from a sermon preached by Dr. Joseph Wild, May 30, 1880, and printed at length in *The Champion* of June 5th. The sermon was on the *National Oneness of Israel and Judah*. The future union of Judah and Israel is most expressively set forth when the symbolism, as explained in the sermon, is fully apprehended:

"The word of the Lord came again unto me, saying, moreover, thou *son of* man, take thee one stick, and write upon it, for Judah, and for the children of Israel his companions; then take another stick, and write upon it, for Joseph the stick of Ephraim, and for all the house of Israel his companions and join them one to another into one stick; and they shall become one in thine hand. And when the children of thy people shall speak unto thee, saying, wilt thou not show us what thou meanest by these? Say unto them, thus saith the Lord God; behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand. And the sticks whereon thou writest shall be in thine hand before their eyes. And say unto them thus saith the Lord God; behold I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side and bring them into their own land; and I will make them one nation in the land upon the mountains of Israel and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all. Ezek. xxxvii. 15-22."

"A knowledge of Oriental covenant making may help you to better understand the stick theology of Ezekiel. In the Savior's time they had began to write their arguments upon parchments. These agreements they had two ways of destroying, one was crossing out or over the writing. The other was nailing the document to a tree—this latter mode men carried out when the parties were wont to meet in the country, and not having pen or ink. They would fold up the document, then make a wooden pin or nail if they hadn't a metal one, and drive the nail or pin through the parchment into a tree. This broke the covenant or canceled the agreement, whichever it might be. You will see how Paul makes use of these things in enforcing the doctrine of the atonement of Christ upon the Colossians, "Blotting out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." To convey the certainty and surety of the atonement Paul says our sins were both erased and nailed to a tree. Further back in Hebrew history sticks were in use in connection with covenant making. By tying a string on a staff a bargain was made and sealed. To unloose the string was to dissolve the agreement. A person placed in authority had a stick given him as a symbol of power. If a master wished to dismiss a servant so blind he would take the staff or stick of agreement and break it. That plainly told the servant he was dismissed. A relic of this custom is still maintained in Israel-England. When the lord high steward takes office, the badge and symbol of power is a stick, and when he leaves, his last act is to break this stick. The royal scepter of England represents the queen. In the house of commons they cannot open till the mace bearer places the royal staff upon an open table. When it is removed the house ceases to be in lawful session. It represents the queen. It corresponds to Aaron's rod. There were in olden times royal rods, princes rods, and tribal rods. When a king made a covenant with one of his subjects the same was ratified by the subject tying a green string on the royal staff. Such a covenant was dissolved by untying the string. The royal stick was called beauty staff, because it was handsome, generally being covered with gold and adorned with precious stones. The common stick was called the staff of bands, when it was made into a covenant sign. If the covenant was between a servant and his master, or between the subject and the ruler, it was tied with two strings, a scarlet one for the ruler and a green one for the subject. Sometimes a third party was called in to be a witness, he would tie a purple string. Such a covenant was supposed to be extra strong and binding. This fact gave rise to the saying 'that a threefold cord is not easily broken.'

"A knowledge of these ancient customs, as I have often told you, aids us very much in understanding the Scriptures. Take the foregoing, and read the eleventh chapter of Zechariah, and you will see how the same is set forth. He. God, through this prophet, says: 'And I will feed the flock of slaughter, even you, O, poor of the flock. And I took unto me two staves; the one I called Beauty, and the other I called Bands; and I fed the flock.' Again, in the tenth verse, he says: 'And I took my staff, even Beauty, and cut it asunder, that I might break my covenant which I had made with all the people.' Thus, also, in the fourteenth verse: 'Then I cut asunder mine other staff, even Bands, that I might break the brotherhood between Judah and Israel.' To understand Ezekiel, in the symbolism of joining two sticks, or Bands, or staves together, you will remember that, when two tribes agreed to unite and become one people, they spliced their tribal staves together making them one stick to express their union and oneness. The sticks would be tied, and sometimes they would write on them, the same would then be kept just as we in this day keep sacred a document. Ezekiel was ordered to join the stick of Israel and the stick of Judah together, and make them one stick, and they shall be one in mine hand. And the sticks whereon thou writest shall be in thine hand before their eyes."

SELECTIONS.

Impending Doom.

Unbelief will not make the promise or the threatening of God of none effect, and though myriads may ignore the solemn fact, and though myriads more may—as predicted—laugh to scorn the Divine denunciations of impending doom, *it is at hand*. If the Bible be true there can be nothing more certain than this, that Divine judgment must close this dispensation, and that in all probability within a brief period of time. Introductory and premonitory vials of wrath, have already been poured out on the Papal Kingdoms of Western Europe, and on the Ottoman Empire of Eastern Europe; and the sixth vial has been pouring out for the last fifty years, and seems to have all but accomplished its appointed task, of drying up the Euphrates, or wasting away the power of Turkey; *the seventh vial brings the fall of Babylon, the marriage of the Lamb, and the final destruction of Anti-christ and all his hosts.* It is the vial of the consummation, and when it is poured forth the great voice out of heaven proclaims "IT IS DONE."

The political events of the last century have been the swift and sure precursors of the long-foretold destruction with the brightness of Christ's coming, which awaits the apostate church of this dispensation. But man's eyes are blinded and they see it not! Let the watchmen of the Most High preach to an unrepentant world, the preaching that He bids them, for "*Yet forty days and Nineveh shall be destroyed!*" As foretold in the Apocalypse, all the sore judgments that have been sent on apostate Christendom have failed to lead it to repentance (Rev. ix. 21; xvi. 11), and a contemplation of its actual state affords the strongest of all arguments for a belief in its impending doom. There is such a thing as the measure of iniquity being full; there is such a thing as the long-suffering of God being exhausted.

Let the universality and integrity of the apostacy of the professing Christian church be considered, and the length of time during which it has existed, as well as the way in which it has rejected every call to repentance. It is not the Papal church alone that has become apostate; look at the lands where Christianity took its rise, and established itself in the earliest centuries. What is the state of the Syrian, the Nestorian, the Armenian, the Maronite, the Coptic churches, with their millions of so-called Christian adherents? They are systems in which the grossest ignorance, idolatry, priestcraft, and corruption prevail, and in which the true gospel is almost as much ignored as among the heathen themselves. They who have traversed these lands, witnessed the unmeaning and degrading bodily exercises, and heard the endless vain repetitions which pass in their churches for Christian worship, have marvelled how anything so unlike the religion of Christ and his apostles can retain even the name of christianity. It should be remembered also that the majority of the population of these once Christian lands, long ago abandoned the name of Christ, and under the pressure of Mohammedan conquest and persecution, became avowedly followers of the false prophet.

When from these smaller and more ancient Eastern churches we turn to the great Greek church with its ninety millions of members, and all its minor subdivisions of Syrian, orthodox and schismatic, Bulgarian and Roumanian, matters are little better; idolatry is universal, and the prevalent ignorance of the true gospel almost as great as in China or Japan. Do not the very missionary efforts we, as Protestants, are making in all these lands, prove, that we are driven by the appalling facts of the case to regard them as little more enlightened than heathen countries, as possessed merely of the names and forms of Christianity, but as destitute of its spirit and power?

And what pen can paint its true tints, the dark depths of apostacy in which *Papal* Europe has long been plunged! Familiarity with its enormity may blunt *our* sense of its awful guilt, but this continuance in sin only serves to enhance the long-slumbering wrath of God. Reformations have separated fragments from an idolatrous and Christless church, but the church as a whole has remained unreformed. Two hundred millions of souls are still bound in its hopeless bondage of soul-destroying error; its blasphemous head still lords it, with ever increasing claims to Divine prerogatives, over all these multitudes. Religion is there, but it is a hollow mocking form; worship is there, but it consists in lip service and genuflexions, it is not worship in spirit and in truth; the word of God is there, but it is locked up in an unknown tongue, and studiously withheld from the people; adoration is there, but it is the adoration of saints and angels, of Pope and Virgin Mary, of picture and crucifix, of statues and dressed-up dolls, of shrines and relics, and of a wrecked God. *Before* all these they bow! How *low* they bow! How low the blind bend before the idol-god they create! Dressed in fine linen and gorgeous silk, in lace and scarlet, and robes of glittering gold, they lead the people from the pure spiritual religion of Jesus Christ, to holy sacraments without regenerating power to holy places of stone and marble, to holy fumes of burnt wood, to holy days of their own appointment, to holy water which can never wash away sin, to holy candles which enlighten no dark mind, to the mass, to confession, to penance, to indulgences, to extreme unction, to anything, everything, *except* to God the Judge of all, to Jesus Christ the only Savior, and to the Scriptures which testify of him.

How much longer shall the poison-bearing vine of this Papal apostasy cumber the earth with its rank branches, and destroy men with its fatal clusters of falsehood? How much longer shall this Man of Sin and son of perdition show himself as God on earth, and blasphemously claim to be infallible? How much longer shall the nations of Europe be by it deceived and deluded into foul superstitions, or driven to revolt against God in open infidelity? Are these things to be suffered to continue under the name of the religion of Christ?

Zion has become Babylon and the professing church a harlot; and Babylon has grown in sin, and become ripe for retribution. All the judgments that have been sent on her, have failed to lead her to repentance, all protests against her corruption have proved powerless to abate one iota of her idolatries and false assumptions. Rome has proved herself irreformable and deserving of the dreadful doom so decreed against her.—*H. Grattan Guinness.*

(To be Continued.)

The Jubilee.

Now is our harvest time. The fields are waving with beautiful products which God means that we shall gather and store for our Jubilee. Industry and toil are required. We must thrust in the sickle, and gather the blessed sheaves, and lay up for ourselves treasures in heaven. It will not do to play the sluggard while that ripe vintage is inviting us to gather. We must work while we may, and lay up while it is within our reach. When once the trumpet sounds it will be too late to begin to lay up for the year of rest. *Now* is the accepted time; *now* is the day of salvation. Neglecting this bright, rich, plenteous summer period, we must starve when the faithful are feasting on abundance. But if diligent now, we shall have an ample portion.

No Christian effort will ever be lost. Every good deed done here, every gift of charity, every prayer for Zion, every self-denial for Jesus, every cup of cold water given to a thirsty disciple, every word of serious admonition whispered in a sinner's ear, shall contribute to swell the accumulation for a coming festival sublime as heaven. Twenty, forty, sixty years have some been toiling in the exhaustless field. Oft have they been faint and weary. Heavy upon them has been the burden of the day. Hunger and nakedness, peril and bitter soul-sickness have often oppressed them. But the weight of their long service, their hardships and pains, have all the while been laying up for them "a far more exceeding and eternal weight of glory." And, oh, what abundant treasures have some of them garnered in heaven for the everlasting year of their rest. Blessed storages of good! How will the soul leap when the trump shall sound to come and feast upon them forever. Then shall "the good wine" come which has been so long delayed. Then shall our Lord bring us into the celestial parlors which his own hand has filled up for us, and seat us in the chiefest place, and set before us what has been kept for us, and cause us to feast upon "fat things full of marrow," with Abraham, Isaac, Jacob, and all the saints of God, without interruption and without end.

Hail, then, to the blessed year of Jubilee! Hail to the year of God's redeemed—year of release for them that sigh—year of the Exile's return to his home—year of rest to them that toil—year of finished salvation to the lost! We bid thee welcome! Yes, welcome, thou coronal of time! Welcome, thou opener of prison doors! Welcome, restorer of our beloved dead! Welcome, health to the nations and liberation to the bound! The weary world waits impatient for thy coming! Millions of saints stir in their mossy graves impatient for thy dawn! Break, sacred morning, and lighten to their birth the glories of the new creation! Let time's slow chariot-era drive on without delay, and hasten to the blessed consummation! Behold! "He that testifieth these things saith, Surely I come quickly; amen. Even so, Come Lord Jesus!"—*Dr. Seiss.*

NEWS ITEMS.

RUSSIA.—THE BLACK SEA FLEET.

ST. PETERSBURG, June 12.—The Naval Superintendent of the Russian Black Sea fleet is in St. Petersburg to receive instructions. The circumstance is noticed in connection with the rumors that the French and English fleets are going to Besika Bay.

The Empress of Russia was buried with imposing ceremonies at St. Petersburg. The body lay in state until the day of burial in a magnificent gilded coffin, with the face visible through a transparent veil. The crown and other decorations of the empress were surrounded by a mass of flowers. At ten o'clock in the morning the grand dukes, duchesses, princes and functionaries assembled at the fortress church, where the emperor was received by the metropolitan with holy water. Mass for the dead empress was then said. The emperor placed the imperial ermine beside the corpse, after which the coffin was closed and borne to the vault by the emperor and grand dukes. The troops, the forts and the city bells gave a parting salute. While the coffin was being lowered the emperor and grand dukes each threw three handfuls of earth upon it.

China is massing troops on the Russian frontier, and an attack without formal declaration of war is expected.

A private letter received in London gives an appalling account of the famine in Diarbekir and Bagdad. The letter says people are dying in the streets, women are selling their children for food, and many are living on rats.

A TERRIBLE EXPLOSION.

HAVANA, June 12.—While the Spanish war-ship Cuba Espanola was entering the harbor of Santiago de Cuba, yesterday, her boiler exploded, killing twenty persons and wounding 113, of whom eighty-four were troops that were being transported.

NEW YORK, JUNE 12—6.30 A. M.—The steamboats Stonington and Narragansett were in collision last night on Long Island Sound, and the Narragansett took fire and sunk. It is said that in five minutes after the collision there were five feet of water in the Narragansett, and in ten minutes the steamer had burned to the water's edge. The scenes subsequent to the collision are described as heart-rending. The collision, fire and sinking of the Narragansett occurred within such a short time that many in their rooms who were asleep at the time must have been lost. The shrieks and cries of terror of the men as well as the women were terrible. It is probable that the exact number lost by the collision, will never be known. The New York *Tribune* places the lost at forty-eight, and the number saved at 261. Under the circumstances, it is almost miraculous that there was not a greater loss of life.

Another disastrous conflagration in the Pennsylvania oil regions. An extensive oil tank was struck by lightning yesterday, at Titusville; the oil took fire and a flying flame rushed through a portion of the town, setting on fire and destroying everything in its course, including several refineries, large quantities of oil, and some dwelling-houses.

The total loss of property in the Pennsylvania oil city of Titusville, last Friday night and Saturday, is estimated at $2,500,000.

The recent heavy rains have swollen the Upper Mississippi, from Minneapolis to Dubuque, to alarming proportions. At last accounts it was still rising, and was within a few feet of being as high as it has ever been known. Damage by overflows is reported at some points.

Martial law has been declared at Leadville, by the Governor of Colorado, and Major General D. J. Cook placed in command. The trouble grew out of the demands of the striking miners, and their threatening attitude towards the miners who were willing to work. Saturday morning, at 10 o'clock, the fire-bells tolled as a signal for closing all places of business. Ten companies of 100 men each, armed with Winchester rifles, formed, and in the afternoon 1,500 citizens, two-thirds of them armed, paraded the streets. About five hundred strikers assembled in front of the *Chronicle* office, but no violence was done. The leader of the strikers, one Mooney, was arrested. A mob of strikers in front of a hotel were dispersed by the citizens' cavalry. There is still great excitement in the city, and fears of an outbreak are entertained, but as yet no blood has been shed.

CORRESPONDENCE.

Behold, I show you a mystery. We shall not all sleep, but we shall all be changed. 1 Cor. xv. 51.

THE RESTITUTION of May 19th contains an article by Bro. Stephenson on changes mortals must pass through before they can inherit the kingdom of God, with the above Scripture as a foundation for his remarks. The article is good as far as it goes. But it stops this side of the resurrection or the translation. Paul utters this language to prove that flesh and blood cannot inherit the kingdom of God. He is speaking now directly of a physical change. He says in verse 49, And as we have borne the image of the heavenly, meaning our mortal bodies, so the inheritance is incorruptible so also those that inherit it must necessarily be incorruptible. Bro. Stephenson has shown what moral changes *are* must pass through in order that we may obtain the first resurrection or the translation of the then living saints as the case may be. The moral change is what prepares us for the great physical change that awaits all the faithful in Christ Jesus. This change of the body from mortal to immortality is instantaneous as Paul defines it in the following verse: "In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." Paul refers to the same event in 1 Thess. iv. 16, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first." This is the same change that Paul speaks of in Corinthians, and this is the same trump that sounds at the resurrection of the just. He goes on in the next verse to speak of the translation of the living as being caught up together with them in the clouds, etc. There is no doctrine more prominent in the Bible than that flesh and blood cannot inherit the kingdom of God. Paul taught it in his letter to the Philippians when he said, "For our conversation is in heaven, from whence also we look for the Savior, the Lord Jesus Christ, who shall change our vile body that it may be fashioned like unto his glorious body according to the working whereby he is able even to subdue all things unto himself." John says, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is." And every man that hath this hope in him purifieth himself even as he is pure. What manner of persons ought we to be in all holy conversation and godliness? Looking for the blessed hope and the glorious appearing of the great God and our Savior Jesus Christ, who gave himself for us that he might redeem us from all iniquity and purify unto himself a peculiar people zealous of good works.

Brethren, this is the hope that is set before us. Let us so run that we may obtain the prize which lays at the end of the race. We shall receive it when the Master appears to reward his servants. May we all watch, for we know not the day nor the hour when the Son of Man cometh. The prayer of an unworthy servant is that we may all so live that an abundant entrance *may* be ministered unto us into the everlasting kingdom of our Lord and Savior Jesus Christ, either by a resurrection or a translation, for we must be changed.

W. P. GUITEAU.

Marion, O.

Editor Restitution:—As reading in my paper I seen that Bro. M. Corbaley had arrived safe at his old home. It came into my mind to write a few words for our paper, as I have not seen anything from our Willow Slough church, I will tell you what a nice little flock we have. We have over thirty members, but we have no regular preacher, but Bro. Corbaley come about four times a year. We have Sunday school every Sunday, Bro. Ludden and Bro. Heddleston are the leaders. Our Sunday school commences at 10:30 and lasts an hour or so, and then some of the brethren read a chapter and explains it to the best of his knowledge. We finish up our Sunday services by fulfilling what Christ bid us to do in remembrance of him.

Our Lord and Savior soon will come
To gather all our little bands,
That scattered out through all the lands.

MRS. S. CASSEL.

Willow Slough, Cal.

Russia is fortifying her western frontier with almost feverish haste and at enormous cost. Kowno and Lunczyca are waxing into strongholds of extraordinary dimensions and strength. Kowno is destined to serve at once as the basis of possible operations against East Prussia, and as the rallying point for resistance against any German invasion from that frontier province. It is to consist of a huge citadel, of several forts crowning the surrounding heights, and of a tete-de-pont covering the railway bridge over the Niemen, and protecting the three railway lines leading to Wirbadlen, Warsaw, and Wilna. Lenczyca will be made a fortress of the second class, and supersede Zamose as one of the "strong places" constituting the Polish Quadrilateral. In Kieff the provisional works erected on the heights commanding the Dnieper are being rapidly converted into massive forts with stone escarpments, and Fort Lissahora is undergoing complete reconstruction. To the defences of Ivangorod five huge forts are being added, two on the left bank of the Vistula, and three on the right bank of the Wieprz. Two new forts are in course of construction at Novo-Georgievsk. The cost of the development given to the inner defences of Brest-Litowsk is appraised in the fortification estimates for 1880 at the sum of £18,000. Magazines are to be erected for the storing of 1,000,000 pounds of biscuit, and a bakery capable of turning out 12,000 pounds of bread daily. It is proposed to complete these gigantic preparations for a western war by the spring of 1882.

Love is the greatest thing that God can give us, for himself is love; and it is the greatest thing we can give to God, for it will also give ourselves, and carry with it all that is ours. Let our love be firm, constant, inseparable; not coming and returning like the tide, but descending like a never-failing river, ever running into the ocean of divine excellency, passing on in the channels of duty and a constant obedience, and never ceasing to be what it is, till it comes to what it desires to be; still being a river till it be turned into a sea, and vastness, even the immensity of a blessed eternity.—*Jeremy Taylor.*

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POETRY.

To Those Who Remain.

C. S. M.

The Advent cross, oh raise it up,
And bear it onward still;
And without shrinking gain the cup,
And all thy work fulfill.

Untainted yet, without the stamp
Of earth's bleeding steps passing,
And clothed well by priceless hand,
And girt thyself anew.

For he who overcomes this hour
Of conflict, fear, and shame,
Shall triumph soon, and know the power
Of a Redeemer's name.

Though long our pleadings he both borne,
The sovereign hour is near,
And Heaven faithful who hath sworn
To come, to save, and hear.

Then bear the cross, and onward press
"Victory" thy kindred some,"
Till Christ comes in Righteousness
To take the pilgrim home.

COMMUNICATIONS.

The Changes Through Which a Sinner Must Pass Before he will be Prepared to Inherit the Kingdom of God.

J. M. STEPHENSON.

2. *Repentance.*—The forgoing summary of that intellectual change involved in faith through which every person must pass to be an heir of the kingdom, was presented in a previous article. I will now consider that moral change involved in repentance, which is essential to remission of sins, and salvation in the Kingdom of God. That repentance is necessary after having heard and believed the gospel, is evident from all the examples of apostolical preaching. Look at the example of the converted thousands on the day of Pentecost. We read: "Now when they heard, they were pricked in their heart, and said unto Peter and the rest of the apostles, men and brethren, what shall we do?" Acts ii. 37. They realized that something must be done before they could be saved. Peter did not command them to believe the gospel, because he had unmistakable evidence before him that they already believed it. He told them just what remained to be done, after having heard the gospel, in order to the remission of their sins. "Then Peter said unto them, repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." Verse 38. Thus, no repentance, no remission of sins.

Our Savior couples repentance with remission of sins. We read: "Then opened he their understanding, that they might understand the Scriptures, and said unto them, thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." Luke xxiv. 45-47. Thus, again, no repentance, no remission of sins. From the height of Mars hill Paul proclaimed to the world the necessity of repentance. He says, "And the times of this ignorance God winked at; but now commandeth all men everywhere to repent: because he hath appointed a day, in which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." Acts xvii. 30, 31. Luke says, "There were present at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices. And Jesus answering said unto them, suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, nay; but, except ye repent, ye shall all likewise perish. Or those eighteen, upon whom the tower of Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, nay; but, except ye repent, ye shall all likewise perish." Luke xiii. 1-5. Those unfortunate men whose blood Pilate had mingled with their sacrifices, and those upon whom the tower in Siloam had fallen, literally perished; and our Savior teaches, by these similes, that all who do not repent, will just as certainly perish. John told the Pharisees and Sadducees who came to his baptism "to bring forth therefore fruits meet for repentance." "And now also (said he) the axe is laid unto the root of the tree; therefore every tree which bringeth not forth good fruit is hewn down and cast into the fire." Matt. vii. 18, 19. The good fruit which they were required to bring forth was the fruit of repentance. And what does this figure teach? It evidently teaches that those who persistently refuse to repent, will just as certainly perish as a tree would when cut down and committed to the burning flames. Repentance is *reformation or change of conduct.* Neither conviction nor contrition is repentance. These are the combined cause of repentance. No person would turn about and travel in the opposite direction, unless he should be convinced that he was traveling in the wrong direction. No person would change his mind or conduct unless he should first be convinced that he was wrong. The evidence therefore of having sinned is the primary cause of repentance. No person would apply for a physician unless he should believe that he was diseased. Conviction produces contrition, and contrition produces a disposition to reform or turn away from sin. Conviction and contrition will be followed by confession, reformation and restitution as far as possible. A godly sorrow is not repentance. Paul says, "Now I rejoice not that ye were sorry, but that ye sorrowed to repentance. For godly sorrow worketh repentance to salvation: not to be repented of: but the sorrow of the world worketh death." 2 Cor. vii. 9, 10. Worldly sorrow produces a repentance which needs to be repented of, but godly sorrow worketh a genuine gospel repentance, which need never be repented of. The example of the prodigal son is right in point here. Mark (1) his fixed resolution. He says, "I will arise and go to my father." Luke xv. 18. This heroic decision must be made or no sinner will come to Christ. 2. Observe his willingness to confess his sins against God and man. He continues, "and I will say, Father, I have sinned against heaven, and before thee." 3. Observe his humility. He continues, "And am not worthy to be called thy son; make me as one of thy hired servants." He carries this noble resolution into practice. We read, "And he arose and came to his father." Verse 20. Mark the result of such faith, humility, and heroic courage. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him." Verse 20. The best robe was put on him, shoes on his feet, the fatted calf was killed, and they all were merry, and rejoiced (except one envious brother) over the son who was lost and is found, was dead and is alive.

The foregoing parable beautifully illustrates the nature and effect of genuine repentance toward God, and faith in our Lord Jesus Christ. Such repentance will always be acceptable to our heavenly Father. "There is more joy in heaven over one sinner that repenteth, than over ninety and nine just persons who need no repentance. Luke xv. 7. That repentance which will be acceptable to God changes the modes of thought, or the mind, and causes the sinner to turn from the error of his way and come to God, who will have mercy upon him, and pardon all his sins. The Prophet Isaiah advises such repentance. He says, "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Isa. lv. 7.

3. The nature and reward of an acceptable repentance to God, is graphically described by Jonah. We read, "And Jonah began to enter into the city a day's journey, and he cried and said, yet forty days, Nineveh shall be overthrown. So the people of Nineveh believed God, and proclaimed a fast, and put on sack cloth, from the greatest of them even to the least of them." Jonah iii. 4, 5. The king issued the following decree: "But let every man cry mightily unto God; yea, let them turn every one from his evil way, and from the violence that is in their hands. Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not?" Verse 8. God will ever accept such a thorough change of purpose accompanied by such evidence of reformation. And thus we read in the next verse, "And God saw their works, that they turned from their evil way; and God repented (or changed his purpose) of the evil that he said that he would do unto them; and he did it not." Please observe that a genuine gospel repentance will always make restitution, if possible. Consider the example of Zacheus. He said to Christ, "If I have taken anything from any man by false accusation I will restore him fourfold." Luke xix. 8. This is the disposition of mind which all must have whose repentance shall be acceptable to God. To sum up: 1. The causes by which repentance is produced are, conviction and contrition. 2. The results are change of purpose, confession, reformation and restitution.

European Notes by the Way.—The Tourjee Excursion.—No. 1.

There are few who do not desire some time in life to take a trip abroad. "I would rather entreat thy company to see the wonders of the world abroad," was the sentiment of the Bard of Avon, and it is the sentiment of the enlightened everywhere. Sight seeing in the historic cities of the old world is an invaluable means of recreation and study. But the facilities for visiting the European countries until recently have been inaccessible to all but a favored few. Now a trip may be made through the more interesting portions of Europe at an expense less than would have been required half a century ago to have made the tour of New England. Formerly the ocean passage was regarded the most unwelcome part of foreign travel. The slow going sail ship, driven and tossed hither and thither by uncertain winds has now been replaced by the majestic steamer. The passage of the Atlantic which formerly required six weeks is now accomplished in ten days. Ocean steamers have become veritable floating palaces. A net-work of railways has spread all over Europe and places formerly regarded as distant and consequently seldom visited are now of easy access to the traveler of moderate means and limited time. To the uninitiated foreign traveling can only be to a large measure unprofitable and unpleasant if one undertakes it alone. This fact has been recognized by the traveling public. To remedy the evil excursions have been planned and large parties have traveled together visiting the leading places of interest; according to a pre-arranged programme and under the guide of a competent conductor. For three seasons Prof. E. Tourjee, of Boston, has carried on most successfully and satisfactorily to the traveling public, a large and constantly increasing foreign excursion business, his parties visiting not only continental Europe but extending also to Egypt and Palestine. Dr. Hyde an eminent teacher of Massachusetts speaking of one of these tours says: "I desire to say to those who visit Europe for the first time, and who do not wish to spend much time or money, go in one of Dr. Tourjee's excursion parties.

I saw more of the physical features of Europe and the works of man in architecture, painting and sculpture, in two months, and for less money than I could have seen in any other way in the same time, and without any care or vexation in regard to custom houses, hotels and methods of travel." F. A. Freeman, Esq., Treasurer of the American Baptist Missionary Union, who visited Europe in 1870, with one of Dr. Tourjee's parties says: "For a first tour more can be seen and with much less care and expense in one of these parties than in any other way." Under such an arrangement no time is lost in looking up places of interest. A competent guide superintends the whole trip. Every trifling expense and detail is managed by the conductor for the whole party. It is by all means the most pleasant method of foreign travel. A long cherished desire to visit some portions of the old world I am to have by the favor of Providence gratified. The plan arranged contemplates among many other places of minor mention, Glasgow, Edinburg, Stratford-on-Avon, London, Rotterdam, The Hague, Amsterdam, Antwerp, Brussels, the battle field of Waterloo, Paris, Versailles, and Rouen. Among the notable events to be taken in is the great Sunday school celebration in London beginning June 28, and lasting one week. Of this more anon. I expect to sail June 14. Yours respectfully,

C. C. MARSTON.

Clinton, Wis.

God's Covenant and Oath.

Paul in Eph. ii. 12, says that the Gentiles in the flesh are without Christ. That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world. According to Paul in Gal. iii. 16, Christ is connected with the covenants of promise.

Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ. What did God covenant to Abraham and his seed? Was it heaven, or sky? or was it life and land? To the law and testimony. Gen. xii. 1. Now the Lord had said unto Abram, get thee out of thy country, and from kindred, and from fathers house, unto a land that I will show thee.

Gen. xiii. 14-16-17. And the Lord said unto Abram, after that Lot was separated from him. Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward. For all the land which thou seest, to thee will I give it, and to thy seed forever. . . . Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee. Abraham and his seed are still heirs to that land. Gen. xv. 7-8. And he said unto him, I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it.

And he said, Lord God, whereby shall I know that I shall inherit it? verse 12. And when the sun was going down, a deep sleep fell upon Abram; and, lo, a horror of great darkness fell upon him. God showing by this that Abraham must pass into the death state mentioned in verse 15. And thou shalt go to thy father's in peace; thou shalt be buried in a good old age.

Gen. xvii. 7-8. And I will establish my covenant between me and thee and thy seed after thee in their generations, for an everlasting covenant, to be a God unto thee and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.

In proof that Abraham never received the land as an inheritance, God says in Gen. xxv. 5. Then Abraham gave up the ghost and died in a good old age, an old man, and full of years, and was gathered to his people. And his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which is before Mamre. After Abraham's death God renews his covenant to Isaac, Gen. xxvi. 3, 4, 6. Sojourn in this land, and I will be with thee, and bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I swore unto Abraham thy father; and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries, and in thy seed shall all the nation of the earth be blessed. Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.

He again renews the same promise to Jacob, Gen. xxviii. 13-15. In which he gives the vision of the ladder. And, behold, the Lord stood above it, (the ladder) and said, I am the Lord God of Abraham thy father, and the God of Isaac; the land whereon thou liest, to thee will I give it, and to thy seed. . . And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee until I have done that which I have spoken to thee of.

God showed this land to Moses before he died. Dan. xxxii. 49-52. David looked forward to the fulfillment of God's covenant to Abraham. Psa. cv. 6, 8, 9, 10, 11.

O, ye seed of Abraham his servant, ye children of Jacob his chosen. . . . He hath remembered his covenant forever, the word which he commanded to a thousand generations. Which covenant he made with Abraham, and his oath unto Isaac. And confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant; saying. Unto thee will I give the land of Canaan, the lot of your inheritance.

Stephen and Paul say Abraham never received the land. Proof, Acts vii. 2, iii. 5. The God of glory appeared unto our father Abraham when he was in Mesopotamia, before he dwelt in Charran, and said unto him. Get thee out of thy country, and from thy kindred, and come into the land which I shall show thee. . . . And he gave him none inheritance in it, no, not so much as to set his foot on.

Abraham is still an heir to that land. Heb. xi. 8-9. By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed, and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise. A great multitude of Abraham's seed had died named in the 13th verse. These all died in faith, not having received the promises. . . . Paul tells us in Gal. iii. 27-29, how to become Abraham's seed. For as many of you as have been baptized into Christ have put on Christ. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise. If we do these things we shall never fall. May we all contend earnestly for the faith that we may have an everlasting inheritance in the kingdom. Your sister in Christ.

ANORAH M. HATCH.

Crawfordsville, Ind.

Appeal for Help.

Editor Restitution:—Dear brethren and sisters, I take the opportunity to inform you of my condition. I have four small children, the oldest twelve and the youngest four years old, and nothing to keep them on only as I wash for it, and now I cannot get the washing to do.

Dear brethren, would you lend me a helping hand, as my dear little children at times have to go hungry, and calling for bread, and it is hard to have nothing for them.

My husband, R. J. Mathis, died near two years ago.

Dear brethren, if any of you can help me please do so, as I am poor in this world's goods, but hope soon to meet all the dear ones in God's kingdom, where there will be no sorrow or crying for bread, and none to give them. I will close and trust God for the future, hoping to hear from you all soon.

Send all sums to

Mrs. E. MATHIS,
Carthage, Jasper Co., Mo.

Jews, Mussulmans, and Christians now live in harmony in Palestine, and a Non-Mussulman seldom suffers in any respect on account of his creed. Even the red fez is not obligatory on non-Mussulman Government servants. European clothing is now common both with men and women, and many of the latter may be seen dressed in the latest Paris fashions. The pashas no longer move about in constant state, but may often be seen on foot in the streets with only one or two attendants. European furniture, chairs, sofas, and tables are now common. Great bells are now allowed to be tolled in the Christian churches; old Christian churches have been restored and new ones built in Jerusalem, Nazareth, Tiberias, and elsewhere. So also have a number of synagogues, especially in Jerusalem, been built during these twenty-five years. All this progress must not be taken as a sign of any laxity in religion on the part of Mohammedans, who have during this time built many new mosques, and otherwise shown themselves as much attached to their religion as ever. Justice, also, is much more impartially administered, and the old barbarous punishments have been abolished. In Jerusalem the Sanitary Department is in charge of a German physician, and building affairs are in the hands of a German architect.

DIED.

CROW.—At Grimsborough, Ont., Canada, June 20, Jesse, Elder Michael Crow, aged eighty-four years.

Brother Crow was formerly a preacher among the Dunkers, and by them was highly esteemed. Some nineteen years ago the writer was invited to O. and during his stay, he gave some thirty-five public discourses which were the things concerning the kingdom of God and the name of Jesus Christ, and immersed some fifteen into the saving name of Jesus Christ for the remission of sins, and previous to his leaving he organized a church of twenty-four members, and brother Crow was appointed one of its Elders, which office he filled with honor. In his death sister Crow has lost a kind husband, children a loving father, the neighborhood an old and reliable citizen and the church of God a valuable member. By his request the writer attended his funeral and addressed a large congregation in the Presbyterian meeting house, which was freely granted us, upon the Abrahamic faith and hope, which faith and hope was our beloved brother's, also the writer's.

R. V. LAGO.

ANNOUNCEMENTS.

God willing, the brethren of the Bella of Christ will meet in camp at Margaville, Benton Co., Iowa, to commence Thursday, June 17, 1875, and holding over second Sunday. It is expected that brother C. G. Ramsey will be there. Brother G. M. Myers will be there as he is preaching for that church. A general invitation is extended to all who love the appearing of our Lord to be present. We would like to have Bro. Price with us if possible. Come brethren, come to the camp-meeting and see each other once more, and talk about the things of the Kingdom, and encourage each other to continue in the good work and gain the things promised to the faithful ones. Those coming from the north by rail will stop out at Vinton, on the Cedar Rapids & Northern R.R. Those coming from the east or west will change cars at Cedar Rapids and take the Milwaukee Division to Center Point, 15 miles from place of meeting; couples for A. J. Ferguson, J. V. Ford or Geo Titus. Those coming with teams from west or north will cross the river at Vinton, then enquire for Bro. Merriefield or Long, living southeast of Vinton about six miles. Brethren bring provisions and plenty to eat. If you work hard for the truth you may get hungry. We do not want to be a burden on the brethren. There will be arrangements made as much as possible to secure stalls so that they can stay and grain and hay may be got. So come, one and all!

GEO. E. CROWE, Pres.

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POETRY.

[Hours and Poems.]

The Quemadero, or "Place of Burning" in Madrid.

[illegible] news of the discovery made close to Madrid, in the course of the present revolution of the "Quemadero," where, three hundred years ago, the Inquisition burned so-called "heretics." Some curious circumstances in the process of [illegible] are now told. Monuments of human remains—relics—[illegible] appalling. Among the other [illegible] were found two bony hands, transfixed by a large nail, and close to the nail-holes in the wrist and the tip of some fingers with the same nail, showing by which they had been pierced, on the attempt being made to separate these from surrounding substances they crumbled into dust. The effect of the discovery was immense. [illegible] clearly than ever before the [illegible] Spain. A packet of MS. notes said that while there were [illegible] geological [illegible] and organic [illegible] were a strange [illegible] of [illegible] and theological [illegible], declaring the history of the past. There was a public meeting held on the spot, when [illegible] of the assembly, many of our brethren told [illegible] about the record, describing it as [illegible] in book forbidden by the Inquisition.

The Republic thus gives to religious liberty [illegible] protection. I have just visited the spot. The [illegible] have not yet finished tearing the [illegible] to [illegible], on one side there [illegible] houses, [illegible] Gate, which in these long black streets [illegible] exposed to the full light of day. Their contents consist [illegible] to [illegible], and are found on examination to consist [illegible] equally of the debris of [illegible] Romans, tied [illegible] and bundled together.

"The earth of all the [illegible]—her blood, and [illegible] all [illegible] to cover her [illegible].

Ye layers of white thick, and half-burnt bones,
Ye mummies of martyrs' cinder'd stones,
Ye human ashes, and dying groans,
Cry out till every ear has heard your tones;
Cry till the murderess trembles, though her brain
Is drunken with the blood of millions slain;
She did not mean to show you; 'twas the spade
Of simple laborers, while your lessons laid
Unbuthed and free in the light of day;
The workmen dug to open a new way;
As they advanced, the ground before them grew
In patches softer, changed its wonted hue,
And with the smell of death assailed the air.
They dug, and they discovered layer on layer,
Black bones, and rusted chains, and human hair,
And iron bands, and bits of melted lead,
And the burnt dust of unnumbered dead.
They cut the heap across—it crowns a hill:
Its length is known; its breadth has buried still.
Dismayed, they ceased: I was there to-day:
I saw them at their work; I brought away
Some horrible remains which, while I write
These very words, are lying in my sight.
A piece of paper on this table holds
Some of this martyr-dust within its folds.
I pause and gently touch it with my hand;
It is not common earth—it is not sand;
I look at it; the tears have filled my eyes;
My God, what is that bone me lies?
The ground beneath was gravel and was red,
But this is dark and formed a separate bed.
How soft it is and light! it feels like veil
That has been saturated once with oil;
The fall of small black cinders; most is grey
And ashen; here is something burnt away
Black as the blackest coal: this was the work
Of some relentless and devouring heat.
A little box beside the paper stands;
Its relics I collected with these hands;
I take a something from it, like a stone;
'Tis gray and light; ah! 'tis a piece of bone;
This was the side on which the musclesgrew:
The other side its chambers are burnt blue.
These four are hinges of iron; they are red,
Like fetters that have rusted on the dead.
This was an iron bolt, 'tis long and curved.
To hold a chain or cord it may have served;
This is a hollow bone burnt through and through.
It leaves upon my hand a dusky blue:
That was a bar of iron, now mere rust:
And this is indistinguishable dust.

O Rome! thou mother of a cherished race!
Blush not to show the world thy kindly face!
Thy bosom—hide its demons—hurl—to-day
'Tis there alone that suffering man find rest.
How mild the chastisements thy love hath used
Whene'er thy children have thy laws refused!
Gentle coercion! Pity's tender tones!
Tell me, thou murderess black, what mean these bones?
These bones before me; those upon that hill,
Who, what were these thus slaughtered by thy will?
What did these helpless women? these poor men?
Why didst thou shut them up in thy dark den?
Why didst thou pinch their flesh, and starve their frames,
And cast them bound into devouring flames?
True, they reproached thee for thy crimes and lies,
And prayed for thee with sin-forgiving sighs;
Thy multiplied idolatries abhorred;
No mediator honored but their Lord;
Condemned thy priesterait and thy love of gold;
Clung to God's Word, and for its truths were bold;
Adorned by blamelessness the name they bore;
Loved not their lives to death. What did they more?
Were these adulterers—these "prisoned saints?
Or murderers—these who died without complaints?

Hush! for they sleep in Jesus—soft their bed;
His suffering saints their Lord hath comforted!
Hush! for the sevenfold wrath of God grows hot!
Hush! for her deep damnation slumbereth not.

Madrid, Jan. 14, 1870.

SELECTIONS.

ERRORS OF ROMANISM.

Brother Frank Kavanag Tells How He Was Led from Roman Catholicism to Christianity.

Before a large congregation in the lecture room of the Middle Reformed church, Brooklyn, of which the Rev. Dr. E. P. Ingersoll is pastor, on a recent evening Brother Frank Kavanagh related his experience as a student in Catholic schools, his conversion to Protestantism, and his work since as a worker in the Independent Irish Catholic church. He was, he said, born in New York, of Irish Catholic parents, and was sent to the school of St. Patrick's Cathedral, where his instructors instilled into his mind everything that tended to vilify the Protestant Church. Removing to Brooklyn, he attended the St. James cathedral school, and finally the St. Francis College, where the same course of instruction was pursued, poisoning his mind against all "heretics." The priests used to tell of the utter baseness and moral turpitude of all Protestants, until he would no sooner have entered a Protestant church than the most horrible den on earth, and had he by any possibility done so, he would not have been in the least surprised to see the devil himself in the pulpit. But when he began to study science, he found many inconsistencies in the "Holy Mother Church," and when he found that outside her walls there were many good and virtuous people, he saw that he had been grossly deceived. Often are Romanists heard to say that all Protestants are sure to be damned, and they say it with a fierce bitterness that indicates that such is their desire, if not their belief, yet the Roman Church calls itself catholic, broad, liberal!

When a Catholic experiences a change of heart, and feels a need of a closer walk with God, his priest advises him to become a monk, and spend his life in the utmost asceticism, earning his salvation by hard work, fasting, vigils, and total renunciation of all blessing of life. The idea of salvation by faith is unknown among them. But if it requires these denials and labors, and mortifications to earn salvation for the monks, what is to become of the laymen, who do none of those things? The consciousness of salvation, the witness of the Spirit, has no place in the conceptions of the Catholic soul.

Brother Kavanag then spoke of the history of Romanism in Ireland, and drew from it strong arguments for the repudiation of that faith by the Irish people. He denied that St. Patrick was ever a Romish priest, or that the Papal church ever gained a footing in Ireland until seven hundred years after, when Henry II., established British rule there, and was authorized by Pope Adrian IV., to force the ceremonials of Romanism upon the people. Bernard of Clairvaux himself testifies that previous to this the Irish did not conform to the religion of Rome. Years after, when, in the time of Henry VIII., the Reformation swept over England, the Irish had learned to hate the English people, and consequently refused to accept Protestantism because they regarded it as an English institution. They thought that they could display their patriotism to Ireland no better than by rejecting everything that savored of England. Rome, having lost England, than began for the first time to pay some attention to Ireland, and in order to confirm and perpetuate her hold upon that island, has ever since been plunging the Irish people deeper and deeper into ignorance and superstition, because in ignorance and superstition are the strength of the Catholic Church. So it is that to-day, of all English-speaking nations on the globe, the Irish alone are shrouded in the darkness of the Middle Ages.

The aim of the Independent Irish Catholic Church is to open the eyes of the Irish people to these facts, that they may assert their native dignity, and emancipate themselves from the spiritual and intellectual bondage of the Vatican. This is to be done in love and charity. There is no ill-feeling toward Leo XIII., as a man, but there is a determined opposition to the gross errors and tyrannical superstitions of the system he represents. The message to the people is to be the Word of God. "By faith are ye saved, and that not of yourselves; it is the gift of God."

[Bonner's Ledger.]

Cleopatra's Needles.

The remarkable obelisks which have been known to the world under the singular cognomen of Cleopatra's needles, and which are now being removed, one to England and the other to the United States, have a much more interesting archæological interest than is generally supposed.

They were taken from the celebrated quarries at Syene, and were, like others, constructed in the usual tapering form, symbolizing the sun's rays. The material of which they are composed is a rose colored granite. Pliny states that they were transported to the Nile with the aid of the flat-bottomed boats, floating in canals especially prepared for that purpose. It is supposed that they were afterwards erected to their places by making a groove at their base, in which they might turn as a hinge, and then building a mound of earth, which increased in size as the top of the shaft arose, until the monument stood erect.

They were originally set up by Thothmes III., one of Egypt's greatest rulers, at Heliopolis, or the City of the Sun, as early as 1600 B. C.

They were transported to Alexandria under Tiberius, and set up in front of Cæsar's temple, where they obtained the name which they bear. The name is given to them because of a tradition that they were erected to Alexandria during the reign of Cleopatra.

The obelisk removed to England is sixty-eight feet, five inches high, and contains on its two faces hieroglyphs expressive of the titles of Thothmes III.; on the other two Ramses II., has added his own, illustrating only the pomp and vainglory of these monarchs, but absolutely destitute of historical information. The other obelisk still standing contains many similar inscriptions, and was erected by the same monarch.

The significance to the Bible student which these remarkable monoliths possess, is not so much in their inscriptions or their form as in the fact that they were probably standing in front of the great temple to the Sun when the Israelites were in Egypt. They also remind us of the two pillars Jochin and Boaz, which Solomon erected in front of his temple. Such obelisks were always erected in pairs, and were the most common and prominent symbols of worship at the East.

[Richmond Central Presbyterian.]

Rank.

"He lodgeth with one Simon a tanner, whose house is by the seaside." Acts x. 6.

"And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." Matt. xvi. 19.

These words were spoken of and to the same person—Simon Peter.

Now, if this man were alive, and should happen to be sojourning here in Richmond, down at Rocketts, in the house of a tanner, would Richmond society call on him? Would they *fete* him? Would they take him to the "club?"

We can imagine the disgust poor, blunt Peter, with his bony hands, would create in our more *recherche* religious circles.

He was staying "at the house of one Simon a tanner." None of your four-story, sixty-feet front, "stock-brick" family residences, with a liveried footman at the front-door, and a pair of pawing bays against the curbstone; but a low, little wooden shanty, perhaps, surrounded by tan-vats, and enveloped in a powerful smell of tan-bark, with the added unsavory odors of old bones and hides; this was the sort of place Cornelius were directed to find Peter. Peter's clothes was not made by Shafer. He had no kid gloves; he did not sit in a box at the theatre. This man belonged to the humble rank of life; he was rough, and comparatively unlettered; he put on no airs about family; he pretended to no sort of elegance; he probably ate with his knife (or performed the equivalent motion of that day). And yet this rude, laboring man was the friend of Christ; one of the "pillars" in the kingdom of God; one of the select circle to whom were addressed those tremendous words: "And whatsoever ye shall bind on earth, shall be bound in heaven." He it was who opened with the keys the door of the Church, and it was his high privilege to constitute the "rock" on which our Lord was pleased to rear that Church, for Peter, who was the first to preach the resurrection to the Jews, was the first also to open the door to the Gentiles. This last he did without conference with flesh and blood. It was to him that our Lord addressed the memorable words, "Feed my lambs." This is the man that was stopping in Joppa "at the house of one Simon, a tanner," to whom the Roman officer repaired for spiritual advice.

We do not fancy Peter in faultless black, with a coat cut straight down in front, and a gold cross floating sweetly on his bosom; he was not one of those charming young ecclesiastics that young ladies admire, who go into the conservatory to say their prayers. His raiment, at least in his earlier life consisted of his "fisher's coat," and when at Joppa he communed with the King of kings, he was surrounded, as we have intimated, by the tainted atmosphere of his friend's tan-yard.

We mean to point out by this the difference between the standards of heaven and the standard weights of earth, the different criteria by which God measures men as compared with the standards in our fashionable Christian society. Peter would not have been invited to a "commerce" party in the city of Richmond. In the first place, he would have given a serious turn to the affair which would not have been agreeable; in the second place, he would have been considered "vulgar."

The Prince of Life and the Lord of Glory made a companion of him.

We are not arguing against social distinctions; that is not the idea.

What we have in mind is this: that in the eye of God these social distinctions are no more than the varying shades in the brightness of so many coins, which shall be estimated rather according to the character of the metal than the degree of polish. Suppose Peter was not a "gentleman" in the English sense of that term, or, if you choose, the equivocal American gentleman, is it not obvious that he stood on an infinitely higher plane? He was a man—every inch of him—to begin with. He was a regenerated man then, in addition—"a new creature;" he had received a new principle of life. He was a sanctified man also, in addition; he was a man powerfully governed and directed by the Holy Ghost. He was an inspired man, moreover. In addition. He was the friend and companion of our Lord—and, as is believed, died a heroic martyr death, sealing his faith with his blood.

Now, the distance between such a man and a member of Congress or a rich manufacturer is simply immense. The latter has more of what our progress used to call in old times "things" ("want to get up my things")—they have more houses, tables, horses, clothes, and perhaps more education and refinement; but a plain, rough man in our day, formed on the spiritual model of Peter, has more soul; the difference lies in the immortal principle. It is the incipient glory of the Archangel in the rude tenement of the flesh.

There are none of the worldly merchant princes of New York that are worthy to unloose the latchet of George Muller's shoes, and yet we doubt if this man, who holds his daily audiences with heaven, was much invited about in New York. He did not have the polish—which you can easily put on brass.

"What went ye out to see?" said our Savior. A man clothed in soft raiment? Behold, they which wear soft clothing are in the king's houses. But what went ye out for to see? a prophet? yea, I say unto you, and more than a prophet. * * * Verily, I say unto you, among them that are born of women there hath not risen a greater than John the Baptist."

COMMUNICATIONS.

Evidence that the Kingdom of God is a Future Institution.

It can not now be in existence.

1. Because it is the subject of the promise of the Deity, and the saints are spoken of as the "heirs" of it, and not inheritors, Jas. ii. 5.

2. Because it will be an everlasting dominion, and therefore "flesh and blood," or human nature, which is perishable "can not inherit," 1 Cor. xv. 50.

3. Because a man must be "born of the spirit," and so become "Spirit" or a "Spiritual Body" "to see" or "enter into" Jno. iii. 3-7.

4. Because when it is come and the righteous possess it, they shall shine forth as the sun; and as the kings and priests for God, they shall be associated with Christ in the co-ruling of all nations for a period of a thousand years. Matt. xiii. 43; Rev. ii. 26, 27; v. 9, 10; ii. 4, 6.

5. Because it is therefore the reward guaranteed to "good and faithful servants," and they do not enter upon the possession of this until Christ comes and makes them like himself, Luke xx. 32; Matt. viii. 11; 2 Pet. i. 11; Mark xvi. 27; Matt. xxv. 34; Phil. iii. 20, 21; 1 Jno. iii. 2.

6. Because it is linked with the second appearing of Jesus Christ. 2 Tim.

7. Because the kingdoms of the Gentiles are to be transformed into the dominion of Christ under the sounding of the seventh and last trumpet, Rev. xi. 15.

8. Because its throne is the throne of David, and Christ represents himself as coming from heaven to take possession of this throne. Luke i. 32, 33; Isa. ix. 7; Matt. xxv. 31.

9. Because its throne shall be located in Jerusalem the city of David restored, which shall then be "the joy of the whole earth," "the city of the Great King," a city of righteousness and truth, and a very habitation of holiness in the midst of the earth. Isa. xxiv. 23; Jer. iii. 17; Mic. iv. 7; Psa. xlviii. 2; Isa. i. 26; Zech. viii. 3.

10. Because when set up the twelve tribes of Israel made a united, strong, righteous and holy nation in their own land, shall constitute its "first dominion," and all other people, nations and tongues emancipated from all political and ecclesiastical tyrants, enlightened in the knowledge of God, and made submissive to the king of the Jews and his glorified brethren, shall constitute its secondary dominion or empire. Amos, ix. 11, Ezek. xxxvii. 21, 22; Mic. vii. 8-9; Zeph. iii. 14-20; Dan. vii. 13, 14, 27; ii. 44; Psa. ii. 8; Zech. xiv. 9.

11. Because when it is come Christ will eat bread and drink wine new with his Apostles, who shall then sit upon thrones judging the twelve tribes of Israel.

Lastly, the [illegible] commanded to pray to their Father in heaven, "Thy kingdom come." Matt vi. 9.

S. H. OATMAN.

Fall-y Springs, Tex.

Spirit.

Spirit is the formative agent used by Jehovah in his great work of creation. To this agree the words of Job, "by his spirit he hath garnished the heavens," chap. xxvi, 13; and the same is the import of the words of David, "by the word of the Lord were the heavens made; and all the host of them by the breath of his mouth. Psa. xxxiii. 6. There is truly such a thing as evolution in nature. The Great Creator has evolved all things out of his own inherent life and energy. Hence the words of Paul, "there is to us one God, the Father, out of whom (ex ou) are all things," 1 Cor. iii. 6; and by his spirit he is in all things and through all things. Eph. iv. 6. "Free spirit," intensely radiant from the "Eternal Spirit," who inhabits the highest heaven and is mantled with light of glory inconceivable; and filling all space, is the substratum of all existence, and the primary cause of all life, light, heat and motion, and in fact, of every phenomena of nature. It invests the lilies of the field with their beautiful tints, develops the hardy monarch of the forest out of an acorn, creates the wonderful mind of man within him (Zech. xii. 1), gives strength to the king of beasts, and produces and perpetuates the harmonious revolution of all the shining worlds of the boundless universe.

S. H. OATMAN.

Valley Springs, Texas.

LETTER DRAWER.

Editor Restitution:—Please find enclosed postoffice order for one dollar, which apply to my subscription. I have been in arrears for some time, but it is not because I did not want to remit, but owing to the smallness of my purse. I will try to keep up hereafter unless delay is unavoidable. There are but few of the One Faith in these parts—not enough to organize and obey the injunction—yet we see the day approaching. Yes, the light is dawning in the east. Soon the bright day will be here. Thanks be to God that we are not of the number that slumber and sleep, so that day come on us unawares. And may we ever watch and keep our lamps trimmed and burning, if the Lord should seem to delay his coming; for he will come, and they that are ready will enter in with him unto the wedding, and the door will be closed. How many are there that say there is time enough yet? What the import of those words, "and the door was shut?" Matt. xxv. 10. In conclusion, let me say, let us not grow weary; let us not be overcharged with the cares of this age, that when the Master comes, we be not found ready and waiting.

Yours in the Faith,
L. W. NORRIS.

Martinsville, Ill.

Editor Restitution:—I herewith send one dollar to apply on my account for THE RESTITUTION. I am very much obliged for your waiting. I have found a few brethren here; am preaching every First Day in different places where we can get a chance to speak. I have baptized one two weeks ago for the remission of sins, who is now rejoicing in the glorious hope of the gospel. Others, I think, will soon be obedient to the faith. Our meetings are not large, but the best of attention. Praise God that now and then one will accept the truth. One year ago last summer I baptized one in Syracuse, N. Y., two in Seneca Falls, N. Y., and thus the good cause moves slowly on.

From your brother in Christ,
W. S. FINN.

Omaha, Neb.

Editor Restitution:—Enclosed find $1.00 for THE RESTITUTION. I think it is the most interesting paper in existence and should be more precious to those of the faith. How much more we are profited by such reading as it contains, than we are by reading our political papers or *Fireside Friend*. I feel that we are living in a time when we should have something more substantial than the "trashy literature" of the day, something which is based on the sure foundation of God's word. Yours in hope of the coming kingdom.

WM. CUFFEL.

Argos, Ind.

THE GRAND PURPOSE OF THE BIBLE.

No careful reader of its pages will fail to perceive that although it contains history, poetry, laws, prophecies, precepts, doctrines and promises, yet all seem to crystalize around one grand central truth. As the various branches of a tree are supported by one trunk, so all parts of the Bible grow out of and depend upon the all-pervading truth, that God was in Christ reconciling the world to himself. To this center all converges, from it all radiates. *It is the sun of the entire system.*

BREVITIES.

There are now 91,000 miles of submarine telegraph cable in working order.

The Island of Elba, Napoleon I.'s exile home, has been devastated this spring by an army of locusts from Africa.

The salary of the Czar is $17.40 a minute. It seems good pay when one does not remember that his principal occupation is that of being shot at by some of his beloved subjects.

HOUSE-BUILDING APE.

In the middle of Africa is found an ape which builds a shelter for himself in a tree. He selects a tall tree growing nearly straight out, and about twenty feet from the ground. This branch is for his floor, and over it he makes a roof, exactly in the shape of a large umbrella, with the trunk of the tree for the handle. It is made of leafy branches, tied on to the tree with vines, of which African woods are full, and is so well shaped and neatly made that it would do credit to a human builder. When the ape is at home, he sits in the branch with his head up under the green roof, and an arm around the trunk to hold on. One animal lives in each house alone, and he uses it only until he has eaten all the food he cares for near, and then he builds a new house in another place.

By latest advices from Tennessee, Illinois, Georgia and Mississippi, the tornado had not after a few days blow expended its fury on Sunday last. Dreadful havoc has been made by the storm. It struck Macon, Miss., about eight at night, causing by its violence the demolition of several buildings near the railroad depot, killing by the debris twenty people and fatally injuring thirty-two. The force of the wind was so great as to lift thirteen loaded cars off the track and blow the houses to atoms. In Illinois the storm was similarly destructive to cattle, houses and their inmates. It visited Alabama with terrible results, and in Oakville, Ontario, left a devastating track. The extent of loss in life and property is shocking to contemplate.—*Baltimore Herald.*

THAT TERRIBLE CYCLONE.

A missionary in the American Sunday School Union in Missouri, in his monthly letter to a Sunday school in New York, describing the destructive tornado that swept the valley of the James River on Sunday afternoon, April 18th, spreading ruin through its course of 150 miles, and culminating in Marshfield, Webster county, where ninety persons were killed and 150 wounded,—160 killed and 250 wounded, including the surrounding country,—says: "It was worse than a battle,—even that of Wilson's Creek, which was fought near by,—in that so many women and children were killed, wounded and crippled. It swept through the centre of my field, in which I have done so much missionary work—not a church, school-house or dwelling left standing in its track; Sunday schools made homeless, their libraries destroyed; some of the scholars gathered in by me killed. I am anxious to restore these ruins and repair these losses so far and so soon as is possible."

[Knoxville (Tenn.) Chronicle.]

AN INTERESTING RELIC.

We have at our office a handsome specimen of the "discoidal stone," a kind of stone implement that has very rarely been found outside of East Tennessee and adjoining sections. These relics deserve a passing notice on account of the rapidly growing interest in archeology, and especially in American antiquities. The name is given to this type of relic by the scientists from its shape—that of a double convex disk. They are usually made of the hardest quartz, very symmetrical, and beautifully polished, and the manufacture of a single one, without the use of metallic tools, must have cost the ancient workman the labor of months. The traditions of the Cherokees do not reach back to the origin of these implements, but only say that their first people found them here and made use of them in playing "chungke," a game described by early writers as being somewhat similar to ten-pins. Like many relics of the stone age, whose use cannot be accounted for, the discoidal stone is ascribed to the mound builders. The present specimen was recently plowed up in a field near Kingston. It is made of beautiful variegated quartzite, polished smooth as the finest marble and so hard that it would turn the edge of the best tempered steel drill. Whatever the original purpose was, it must have been something the owner considered very important. It was probably connected with some superstition, or some religious belief or ceremony.

THE RESTITUTION.

Keep Article By Prof Westbee.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

WHOLE NO. 695. Read PLYMOUTH, INDIANA, JUNE 23, 1880. VOL. XXIX, NO. 25.

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TO CORRESPONDENTS.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his Holy Prophets since the world began." It therefore stands as a witness for, and to establish the Kingdom of God on the earth, with the Christ as King of kings, and his immortal saints as joint heirs with him in the possession of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous; and the final destruction of the wicked; eternal life only through Christ; and to bring every knee and tongue into a loving belief in the Gospel, repentance and baptism for the remission of sins, and to the performance of other duties essential for final salvation.

COMMUNICATIONS.

Justification.

Some think we, as a people, hold that sins are washed away in the water of baptism, or that pardon is suspended till baptism is performed.

In our utterances, oral and written, there is often some ground for such an inference—a confession, perhaps.

It is obvious that a matter so elementary should be clearly perceived and stated. To do this, however, requires some study and patient carefulness; for, in this, as in some other matters, the Scriptures in the case afford plausible grounds for opposite opinions. Hence, also, the imperative need of charitable respect for differing views.

Justification by faith was the motive force in the revolt of the church from popery. Practically, the papal doctrine of justification was by penance and rituals, as that of Protestantism has been and is, to a large extent, by good works and rituals. Faith, as a vital germ and living force, has been lost sight of in presence of foliage and fruit.

An inert faith and good works that do not spring from faith are equally fruitless of salvation.

Those who have found the Bible to antagonize so many other theological opinions, should not copy too confidently any party theory of conversion. In this, as in other things, we might expect to find the Bible eminently wise. It can not be to the disadvantage of the cause it was given to serve.

To express it humanly, we might say that justification is two-fold, inward and outward,—inward by faith, outward by works; inward before God, outward before men. The inward justification unites to Christ, the outward to the church. The inward precedes and produces the outward; is necessarily genuine, and synchronous with pardon. The outward may be spurious. When a man is pardoned he is free from sin and is united to Christ. The union to the church follows by baptism. This, and the Supper, are part of the profession of faith. The faith exists before the profession of it; and is a matter between the sinner and Christ. No intermediary is necessary or possible. Jesus is the only mediator between us and God. Our intention that nothing but our own will stands or can stand between us and Christ, is born of the truth, and is a recognition of the necessary fitness in the case.

Because Paul said, "Baptized into Jesus Christ," Rom. vi. 3; Gal. iii. 27, and Peter had said, "Be baptized .... for the remission of sins," Acts ii. 38, and because Ananias had said, "Be baptized, and wash away thy *sins*," Acts xxii. 16, and James, that "Abraham was justified by works," James ii. 21, it has been inferred that sins are pardoned and remitted, and justification gained only in the act of baptism; but there are many (sixty-five) texts which affirm with at least equal clearness that the act of faith initiates into Christ.

A conclusion should be consistent with all the testimony in the case.

Abraham was about 124 years old when he offered Isaac—forty-nine years after he came into Canaan. Had he been in sin till then? Was he converted at that altar on Mount Moriah? He had obeyed God "by faith" fifty years before this, and by faith sojourned in the land in the intervening years, and received the covenant and the promises. "By faith he offered up Isaac," Heb. xi. 17,—faith that God would raise Isaac from the dead, verse 19, so that the promise might be fulfilled in him. His act "showed his faith," (James ii. 18,) in that matter, and had nothing to do with his own conversion, and gives no light at all how others are converted. It relates rather to Christian experience.

"Wash away thy sins." Acts xxii. 16. Does anybody really think that water can take away sin? Why, then, is this text used to prove justification in the act of baptism? "The blood of Jesus Christ cleanseth us from all sin." 1 John i. 7; Matt. xxvi. 28. It is made effective "by faith." Does anybody doubt this? Paul believed—exercised this effective faith—when he said, "Lord, what wilt thou have me to do?" Acts ix. 6; and from that time he "was not disobedient." "With the heart he had believed unto (into) righteousness; and with the mouth made confession unto (into) salvation." Rom. x. 10. Was he yet a sinner, and out of Christ? Ananias, because he believed and prayed, recognized him as a "brother," and ordered his public, visible profession of faith by baptism. It would seem that the Holy Ghost was given to him by the laying on of Ananias' hands, Acts ix. 17, 18; and this before his baptism, as in the case of Cornelius and his family. Acts x. 47. Does God give the Holy Spirit, with its miraculous gifts, to persons in sin and out of Christ?

But the history does not say that Paul washed away his sins in the water of baptism. Doubtless his own case was in harmony in this respect with his subsequent exposition: "With the heart man believeth into righteousness;" "justified by faith" before baptism, as Abraham was before circumcision; and baptism was a form, type, symbol of the faith and hope. Paul went through the same process as the great multitude who will have "washed their robes and made them white in the blood of the Lamb."

"Repent, and be baptized ...., into forgiveness of sins."

Here repentance gives virtue to baptism. So intimately connected are faith, repentance and baptism, in conversion, that it is easy to conceive forgiveness suspended till baptism is performed.

Yet the word *eis*, into, hardly bears so positive and extreme a sense; though, usually, with verbs of motion, it signifies passing the line from outside to inside; still it also, with such verbs, expresses progress in. Faith brings into Christ, repentance and baptism continue "into."

The persons addressed by Peter believed and confessed, and were ready for the "obedience of faith," and inquired, "What shall we do?" Peter, beginning where they were, told them what more to do—"repent and be baptized,"—then, by the grace of God, they would be entitled to the Holy Ghost, and to recognition as members of the church.

So Rom. vi. 3 and Gal. iii. 27, relate to Christian obedience rather than initial conversion. The believer, by his baptism, professed his deadness to sin. He also professed his union to Christ, not to Moses.

But if any insist that "into" (*eis*) indicates passing the line from outside to inside, positively and always, I ask their attention to some sixty-five texts where *eis* is used with faith, and in which it has its initiatory force more clearly than in Rom. vi. 3 and Gal. iii. 27: "Believe into Christ"—*eis*, translated by "on," in," "for," "to," "unto,"—the texts:

Matt. xviii. 6: These little ones which believe in (into) me.

Mark ix. 42: The same.

Luke vii. 50; viii. 48: Thy faith hath saved thee—made thee whole—go in (into) peace.

John i. 12: As many as received him, to them gave he power [right or privilege] to become the sons of God, even to them that believe on (into) his name.

John ii. 23: Many believed in (into) his name.

John iii. 15. Whosoever believeth in (into) him might not perish, but have everlasting life.

Verse 16: The same.

Verse 18: He that believeth on (into) him is not condemned.

Verse 36: He (that believeth on (into) the Son hath everlasting life.

John iv. 39: Many of the Samaritans believed on (into) him.

John vi. 29. This is the work of God, that ye believe on (into) him whom he hath sent.

Verse 35: He that believeth on (into) me shall never thirst.

Verse 40: That every one which seeth the Son and believeth on (into) him may have everlasting life.

Verse 47: He that believeth on (into) me hath everlasting life.

John vii. 5: For neither did his brethren believe in (into) him.

Verse 31: Many of the people believed on (into) him.

Verse 38: He that believeth on (into) me.

Verse 39: This spake he of the spirit which they that believe on (into) him should receive.

Verse 48: Have any of the rulers or of the Pharisees believed on (into) him?

John viii. 30: As he spake the words, many believed on (into) him.

John ix. 35: Dost thou believe on (into) the Son of God?

Verse 36: Who is he, Lord, that I might believe on (into) him?

John x. 42: Many believed on (into) him there.

John xi. 25: He that believeth in (into) me, though he were dead, yet shall he live.

Verse 26: Whosoever liveth and believeth in (into) me shall never die.

Verse 45: Many of the Jews which came to Mary .... believed on (into) him.

Verse 48: If we let him thus alone, all men will believe on (into) him.

John xii. 11: By reason of him (Lazarus) many of the Jews went away and believed on (into) him.

Verse 36: While ye have the light, believe in (into) the light, that ye may be the children of the light.

Verse 37: Yet they believed not on (into) him.

Verse 42: Among the chief rulers also many believed on (into) him.

Verse 44: He that believeth on (into) me believeth not on (into) him that sent me.

Verse 46: I am come a light into the world, that whosoever believeth on (into) me should not abide in darkness.

John xiv. 1: Ye believe in (into) God, believe also in (into) me.

Verse 12: He that believeth on (into) me, the works that I do shall he do also.

John xvi. 9: Of sin, because they believe not on (into) me.

John xvii. 20: Neither pray I for these alone, but for them also which shall believe on (into) me through their word.

Acts x. 43: To him give all the prophets witness, that through his name whosoever believeth in (into) him shall receive remission of sins.

Acts xix. 4: Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on (into) him which should come after him, that is, on (into) Christ Jesus.

Acts xxiv. 24: Felix .... sent for Paul, and heard him concerning the faith in (into) Christ.

Acts xxvi. 18: From darkness to (into) light, and from the power of Satan unto (into) God .... sanctified through that faith which leads into me.—*Diaglott.*

Rom. iv. 3: Abraham believed God, and it was counted unto for (into) righteousness. Gal. iii. 6; Jas. ii. 23.

Verse 5: But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for (into) righteousness.

Verse 9: For we say that faith was reckoned unto Abraham for (into) righteousness.

Rom. xxi. 22: Being fully persuaded .... therefore it was imputed to him for (into) righteousness.

Rom. v. 1, 2: Justified by faith .... we have access by faith into this grace wherein we stand and rejoice in hope of the glory of God.

Rom. x. 4: Christ is the end of the law for (into) righteousness to every one that believeth.

Verse 6: The righteousness which is by faith.

Verse 10: With the heart man believeth unto (into) righteousness.

Verse 14: How then shall they call on him in (into) whom they have not believed?

Gal. ii. 16. We have believed in (into) Jesus Christ.

Phil. i. 29: Unto you it is given, not only to believe on (into) him, but also to suffer for his sake.

Col. ii. 5: The steadfastness of your faith in (into) Christ.

1 Pet. i. 5: Who are kept by the power of God through faith unto (into) salvation.

Verse 21: Who by him do believe in (into) God.

1 John v. 10: He that believeth on (into) the Son of God hath the witness in himself.

Verse 13: I have written unto you that believe on (into) the name of the Son of God, ... and that ye may believe on (into) the name of the Son of God.

Comparing these sixty-five texts that say "believe into Christ" with the two that say "baptized into Christ," it will be observed that the sole thought of the former is saying union to Christ, while the two are compound, the chief point in Rom. vi. 3-5 being that baptism shows the believer's deadness to sin, and that in Gal. iii. 27 being the committal of the Christian to Christ instead of Moses; and both intimate that some Christians—"so many of us," "as many of you"—had not yet been baptized, perhaps recent converts who had not had time to be baptized.

The Greek preposition *eis* is translated in the New Testament by into, unto, to, for, on, among, against, upon, throughout, in, toward, concerning, for intent, to end, until, till, for purpose. Some other of these seventeen renderings might be used in Rom. vi. 3 and Gal. iii. 27; for certainly the sixty-five texts have more right to the primary sense of *eis* than the two. There is no occasion for reading them in conflict. Believing unquestionably changes the sinner's relation to Christ, Jesus and his apostles express that change by *eis*, "into." Before believing he is "out of Christ;" believing brings him "into Christ." From that moment he cannot be lost, if he "abide in the vine."

Of the texts supposed to teach that pardon or remission of sins can be had only in the act of baptism, it may be further said,—

1. The apostles were to and did "baptize into (*eis*) the name," Matt. xxviii. 19; Acts viii. 16; xix. 5,—only disciples, however. They must have ceased to be sinners and become believing, obedient disciples of Christ before they could claim or receive baptism under the great commission.

2. So they were "all baptized into one body," the church, 1 Cor. xii. 13. They were Christians first, for only Christians could be received into the church.

3. "So many of us as were baptized in Jesus Christ were baptized into his death. Rom. vi. 3. The apostle's argument here is not concerning union to Christ, but deadness to sin. Faith in Christ had killed the body of sin, and in the act of baptism they had buried it. Didn't bury it alive; death first, then burial. The life in Christ and death to sin began at the same time. "We," Christian believers, "are buried with him by baptism." Verse 4. Bury a man a sinner, and raise him a saint? This would suggest a very important "work in *hades*."

"If we have been planted in the likeness of his death, we shall be also in the likeness of his resurrection." Verse 5. Plant tares, and reap wheat! An unpardoned sinner like Christ! Such a person planted in the likeness of Christ's death! Like him first, then planted like him. "We," Christian believers, "are planted." None others can be planted in the likeness of his death, or be raised in the likeness of his resurrection.

4. "As many of you as have been baptized into Christ have put on Christ." Gal. iii. 27.

Their baptism was a profession of the gospel, not of Judaism. It did not make them Christians; but it did make their lapse into Judaism seem inconsistent. The previous verse tells what made them Christians: "Ye are the children of God by faith in Christ Jesus," (through the faith in Christ Jesus).

5. The argument in these texts turns on the preposition "into" (*eis*) assuming that in Rom. vi. 3 and Gal. iii. 27 it has its natural and the absolute sense of passing from outside to inside. There is stronger reason for this sense of *eis* in the sixty-five texts cited, that affirm the cardinal gospel fact of believing into Christ. Gospel faith certainly precedes gospel baptism, and some time must necessarily intervene between the two. Where is the person in that intervening time? Is he in or out of Christ? He cannot be both; he cannot be neither. He is one or the other. Who will say he has believed into Christ, and is yet out of Christ? When he has believed into Christ, is he not a Christian? Has he not been pardoned, justified, converted?

Let no one shut his eyes and fly in the face of this radical and essential fact of the Christian system with, "O, then, you are against baptism, and make it unnecessary." That is unworthy of a Bible student. No fact, truth, promise, or doctrine of the Bible can suffer from any other. We need have no fear of the utmost force of the real natural sense of Scripture. The brighter one shines out, the more beautiful will others appear, and the fitter its relation to them.

The fact is notoriously obvious that no one really believes that pardon and union to Christ are suspended till baptism; for the most positive asserters of that theory always defer baptism to suit convenience. On their theory, they confess themselves triflers with the salvation of those whom they compel to wait their leisure to help them into Christ.

Cannot Jesus pardon a sinner without some other person's consent and help? Has he surrendered to indolent preachers and faithless friends his "power on earth to forgive sin?"

The gospel makes no room for such bold assumption. Jesus and his mercy are not thus in the keeping of frail men. He says, "Come unto me"—not to the preacher. When the preacher sees the evidence of God's pardoning peace he may say, as did Peter, "What am I that I should withstand God?" or as Philip, "Thou mayest."

It would seem like straining for consistency to say that a person might baptize himself. I am not aware that the New Testament ever uses baptize in a deponent or reflexive sense (passive form with active meaning.) It is always either active or passive; one person baptizes another or is baptized by another.

God commands immediate obedience. It is possible for every one to obey. The chief and first thing required is the spirit of obedience: "Give me thy heart." It is a submission of the will to God's authority. It is both intellectual and passional. How much of either depends on the habits of the person. It is a matter so absolutely and *closely* between the person and Christ that no other can possibly stand between.

The change of relation from enmity to friendship; from hatred, or dread or indifference to love and obedience, must be first of the mind and affections; after that outward, vocal, visible. It is preposterous that a change of heart must wait on ceremony. That is reversing God's order. Simon the sorcerer tried that way, but it did not work; and Peter ordered him to try again, and to begin with "thought and heart." And so he taught his convicted brethren: "Repent and be baptized." Nobody really puts it: "Be baptized and repent." That is grotesque. Yet it amounts to that, as some explain it.

It is noteworthy that "Simon himself believed" "Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ," (Acts viii. 12, 13;) but that was not a sufficient pre-requisite for baptism, a change of thought and heart, and forgiveness, were also necessary. Without these, though ever so correct in the former, he was yet in the gall of bitterness and the bond of iniquity; his had not repented.

The two Christian ordinances beautifully symbol out the Christian faith; the Supper the death, and baptism, the resurrection of Christ—both sacred memorials, helping the church to keep in mind her foundation and hope, each expressing death by sin and recovery of life by grace; one burial and rising in baptism *for* one burial and resurrection, and the frequent bread and wine for the continual efficacy of the body and blood of Christ.

Faith first, then "show" it. The soul first rooted in Christ, then the beautiful foliage and rich fruit of Christian ritual and good works. As the latter cannot exist without the former, so the former cannot continue alive without the latter. Faith is promptly followed by "the obedience of faith," as surely as leaf shows the vital working of the root.

I conclude then,—

If a person die after believing and repenting and before he has had opportunity to be baptized he can not be lost.

If he deliberately neglect baptism, he can not be saved.

Faith is a vital force uniting to Christ and producing obedience. It is the flowing together of the sap in action and stock.

Baptism is essential because obedience is essential; but obedience is first mental, then actual, and the mental is accepted as sufficient till the actual is possible: "If there be first a willing mind, it is accepted according to that a man hath and not according to that he hath not."

The absolute condition of justification is unchangable. It was the same for Abel, Enoch, Abraham, David and Paul as it now is—faith first, last, and always. Rituals are the dispensational expressions of faith, and vary with the ages. Faith is practical loyalty to God, the fountain of all obedience, and the child of intelligence and love: it is to know God and love him; then obedience springs out as from a spontaneous and resistless force. It seeks no subterfuge, makes no excuses.

To justify is to make just or even with the law. The sinner's only defense is, that Christ died that he might live. Only faith in Christ can yield him justification, by free, unconditional pardon. God, for Christ's sake, forgives, justifies. "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ."

O. H. L. C.

Hatcomville, Mich.

[Pall Mall Gazette, May 21.]

The Situation In Turkey.

The Turkish Government is, in the center of it, all intrigue, incompetency and distraction. Everybody talks of administrative reform, but there are no reformers. Outside of the walls of Constantinople, alike in Europe and Asia, there is a pressing question in every quarter. There is revolt in Albania, which before it is settled may bring about dangerous complications between Austria and Italy. There is a situation in Armenia which may almost any day bring Russia and England face to face before an almost insoluble problem. In Eastern Roumania there is a state of disturbance which may be no more than incidental and temporary, but it may, on the other hand, be the prelude of systematic disorder and a new revolution. The prospect is sombre enough, and shows how little the Berlin treaty achieved in the way of permanent settlement, though it is probable that no treaty could have achieved much more. Mr. Goschen, at any rate, will see with his own eyes. He is a statesman with a clear judgment, experienced in difficult affairs, and without prejudices.

A Moscow correspondant of the Cologne *Gazette*, who professes to be well acquainted with the situation of China, gives the following facts concerning the force of the army of the Celestial Empire. It is reckoned to consist, according to good authorities, of 600,000 men. Of these, however, only 200,000 infantry and 80,000 horse forming the standing army. The rest only serve as garrisons. This army is not by any means, though it has improved since 1860, to be compared with any European army. Only a small part of it has European weapons and has been drilled by English and French officers; the greater part of it is only supplied with heavy, rusty sabres, pikes, and even bows and arrows. The Guard of the Palace, quartered at Pekin, numbers 17,000 men. It consists of six battalions of infantry, of whom four only are provided with breechloaders, the remaining two with muskets six feet long, which require two men to fire, one serving as support to the weapon while the other shoots, and of 2,000 horses. Also belonging to the Guard are twenty-four Russian mountain-guns. Of the remainder of the army only about 60,000 men have been drilled after European fashion, and these act as the garrison of several of the large towns. As regards the Chinese fleet, consisting of twelve large steamers, three frigates, and fifteen gunboats, its value is often rather underrated. It is however badly officered,

THE RESTITUTION.

E. A. CHAPLIN, Editor.

PLYMOUTH, INDIANA, JUNE 23, 1880.

BRO. R. CORBALEY expects to be at Lincoln on Friday, June 25, and remain over the following Sunday.

SISTER JANE WRAY, of Richmond, Ill., wants to know Bro. J. M. Stephenson's P. O. address. Will he please send a card.

It may be thought advisable to not issue a paper next week. For the two years past we have published forty-eight numbers for each year, or four numbers each month. We may possibly be able to give fifty numbers this year. The price of paper is much more this year than heretofore. We will do all we can with the means placed at our disposal.

SELECTIONS.

[The Age to Come Herald.]

Doughty's Palestine Journal.—Continued.

I got back to Jerusalem from a six weeks tramp to the North, last Saturday, the 10th. I have now traveled the whole length of the land from Beer-sheba to the Lebanon Mountains, Damascus, and Beyrout. I crossed the Lebanon Mountains up at the cedars. The Syrian fevers have troubled me some, but not to hinder my walking in the least; and I am now well, feeling well, and have gained very much in flesh. I shall give an account of our two trips—to Beer-sheba in the South, and the Lebanon Mountains in the North—to the *Herald* hereafter, if the Lord will.

There has lately been a great deal of trouble here in regard to Turkish money. At Haifa, Acre, Tyre, Sidon, and Tiberias, we found the stores closed on account of the depreciation and fluctuation in the currency. Bishleks, that had been passing for five and one-half piasters, went down to two; and those who had laid up a store for future use, as many had, felt the loss keenly. In Turkish money, forty paras make one piaster. Three piasters (at present, April 13th,) make one bishlek. There are between twenty-one and twenty-two piasters in a mogidee, and one hundred and twenty-one in a Turkish pound. Five piasters are equal to one franc, (French money,) as in exchanging a Napoleon, which is twenty francs, you get one hundred piasters.

A few weeks ago, Baron Ferdinand Rothschild visited Jerusalem, and I was told he purchased a large building and left three hundred Napoleons for poor Jews. But this, for one of his wealth, is a small sum to be distributed among so many. Last week, Mr. Horace Maynard, the American Ambassador at Constantinople, visited the Holy City. He came to Jaffa on the man-of-war steamship Wyoming. It is rumored that a French or English bank is to be established at Jaffa. This would be a great blessing to the people, as something of the kind is very much needed.

April 14th.—We have sudden changes in the weather here, as well as in America. Yesterday it was very warm in the forenoon, though windy. The mud was drying up, the dust was flying through the air, and no more rain was expected this season; but in the afternoon the wind changed, black clouds began to fly, and it soon became very cold. In the night it began to rain, which still continues; and flakes of snow are seen flying. It is very disagreeable being out; the wind is blowing a gale, and the water in the pool of Hezekiah is in commotion.

I will tell you how they do things here. An accident occurred to-day—a camel fell just inside the Jaffa gate, injuring himself so badly that there was no hope of his recovery. When the owner was satisfied of this, he killed the animal on the spot by cutting his throat, and immediately began to take off the hide. When his task was finished, the unskillful butcher began to slash into the carcass of the poor animal and cut it up. Many poor hungry souls stood by ready to devour a piece of fresh camel's meat. Some of those who were fortunate enough to be able to buy a slice, could not wait to have it cooked, but commenced eating it raw, with a little salt. I chanced to be passing up David street, through Jaffa gate, just as the performance of eating the raw camel was going on. When I returned an hour later, the camel had all disappeared, and evidently had all been devoured by the hungry people. Such is life among some of the inhabitants of Jerusalem.

It appears that one Samuel Montague, an English Jew, called a council in London recently to consult and arrange for the opening of a school in Jerusalem for the education of poor Jewish boys, in the English language. The Protestants, Greeks, Latins and Mohammedans have schools for their children, but the Jews have none, and a great complaint consequently has been made. The poor Jew boys go about the streets for employment, wherever they can find it. Some will black boots for one-half cent a pair, and find their own blacking. But at this price, even, they cannot get much to do. But the effort to open a school for these boys has caused a great excitement among the Rabbis, and I am informed by good authority that they have threatened to punish all who attend this school and that they have caused this to be cried through the streets of Jerusalem. You will readily perceive the reason of this opposition. It is two-fold; first, they do not wish to have the boys instructed in any language but the Hebrew; and second, if this school is opened, they think that places of employment will also be opened, whereby the poor can earn their own living. This would cut off a great deal of money that now comes from the nations abroad, and falls into the hands of the Rabbis for distribution among the poor; and it is thought the poor do not always receive it all; hence, if the people are put in a way to earn their own living, this money would not pass through the Rabbis' hands.

It is impossible for the poor laboring classes to live decently. A bottle of flour, which costs two francs, will only last a family of seven persons two days; and that is about all that the laborer can earn, which leaves nothing for other food and clothing. Two francs is the highest price per day for a laboring man; and many do not get more than half a franc. The Jews generally have large families, and if they are ever so economical and industrious, it is impossible for them to live without help from abroad. It seems strange that people should live in such a destitute and distressed condition, in a land capable of producing an abundance for six or eight million inhabitants, when it now has only three hundred thousand, about one-twentieth of what it might be made to support in this present age. But such is prophecy; and the poverty and distress in the land is only the fulfillment of prophecy.

A TRIP TO BETHLEHEM AND SOLOMON'S POOLS.

On the morning of April 11th, I felt like taking a stroll to Bethlehem, the birth-place of the future king of Israel, and to Solomon's pools. So I chose Peace again, for my companion, the guide and interpreter on our northern trip. We left the city through the Jaffa gate, and took the Bethlehem and Hebron road, crossing the upper end of the valley of Hinnom, north of the lower pool of Gihon, near the Jews' house. The road here is rough and ledgy, with steps cut in the ledge. Walking along the west slope of the hill which descends into the valley of Hinnom a short distance, we diverged a little to the right, and were soon at the top of the valley, and passed the hill of evil counsel on our left, covered with thrifty grape-vines. A half-mile distant on our right is a German colony, with a magnificent school-house and several beautiful dwelling houses of European style. Such neat, tidy buildings and surroundings are cheering to one looking for the restoration of the country so long desolate and dreary; and like the budding fig-tree, they are signs that the summer of this land is near.

Soon we cross the plain of Rephaim, a very good carriage-road; but beyond to Bethlehem it is exceedingly rough and rocky. But as bad as it is, a coach, or three-seated wagon, runs over it between Bethlehem and Jerusalem; fare one franc. There is a great deal of travel over this road, especially by the Greeks and Latins, who are frequent visitors to the Church of the Nativity in Bethlehem. We passed many of these visitors, some on horses, some on donkeys, and others walking. This being also the Hebron road, makes the amount of travel much greater, as there is considerable transportation carried on between Jerusalem and Hebron, on camels and donkeys. Something less than one mile of Bethlehem, on our right, is the tomb of Rachel, the beloved wife of Jacob, where I stopped to meditate upon the past events connected with Rachel's life and promises concerning the future of the patriarchs and their families. This tomb was purchased and repaired by the Jews. It has a heavy iron door, locked securely. It will be remembered that Rachel died as Jacob was journeying from Bethel to Bethlehem. See Gen. xxxv. 16-20.

Before reaching Bethlehem, the terraced hills upon which it is built could be seen, covered with grape vines, olive and fig-trees. This town excels all other places around Jerusalem in thrift, enterprise and beauty. I saw several new buildings going up, superior to those already built, which shows progression. The inhabitants are Christians, mostly of the Greek and Latin faith. There are no Mohammedans, and but few Protestants. They look intelligent; the women more resemble Europeans than Arabs, in everything except their costume.

On the south side of the town is a fountain of water, coming from Solomon's pools through an aqueduct a distance of two miles or more. We followed this aqueduct up the Valley of Urtas, and visited the little village of Urtas, known as Solomon's Gardens. This is a little paradise of itself, planted with peach, pear, apple trees and garden produce of various kinds. Water is continually running through this garden.

There are three pools called "Solomon's pools." These pools I should think are from three to four hundred feet long, and from two to three hundred feet wide, and probably about thirty feet deep; and at the present time they are full of water.

Mr. Doughty evidently did not measure these pools. Thompson, in giving their size, quotes Robison. He says: "Dr. Robison, with his usual accuracy, gives the measurement of the three as follows: The first, to the east, is five hundred and eighty-two feet by two hundred and seven, and fifty feet deep; the second is four hundred and twenty-three by two hundred and fifty feet, and thirty-nine feet deep: the third is three hundred and eighty by two hundred and thirty-six feet, and twenty-five feet deep." Again, Thompson says: "The proportions of this lower pool of Solomon are truly royal; nearly six hundred long, two hundred feet wide, and fifty deep. When full, it could float the largest ship on the ocean."

From Eccl. ii. 5, 6, it appears that these large pools were made, not wholly for the benefit of Jerusalem itself, but for Solomon's gardens and orchards as well: "I made me gardens and orchards," says Solomon, "and planted trees in them of all kinds of fruits: I made me pools of water, to water therewith the wood that bringeth forth trees. Dr. Thompson's remarks would seem to favor this idea. In speaking of the large subterranean passage, which must have conducted an immense body of water (immense for that locality) to these pools, he says: (quoting from Maundrell) "In the way, before it arrives at the pools, there is an aqueduct of brick pipes, which receives part of the stream, and carries it, by many turnings and windings about the mountains, to Jerusalem." Again he says: "I suppose there was originally a connection between this aqueduct (the one running to Jerusalem) and the pools, and that when necessary these vast reservoirs could be availed of for the supply of Jerusalem." "If Solomon really constructed these vast reservoirs of El Burak, as they are now called," says Dr. Thompson, "and even Dr. Robison is disposed to admit the fact—it is probable that it was on the neighboring hills that he planted the vineyards, and in the valleys to the north-east of them made the gardens and orchards of all kinds of fruits, and here these pools of water, to water therewith the wood that bringeth forth trees, by which and other like data he worked out the great problem of human affairs to the final product of 'vanity and vexation of Spirit.'"

Near the upper pool is a large dilapidated old castle, two hundred feet square, with barracks for soldiers; where two or three are kept to protect travellers, as it is far from any inhabitants. There are also many bee-hives in this old castle, and in spots the land was planted with potatoes and other vegetables. A little to the west is the "sealed fountain," which supplies these pools, the gardens of Solomon, and the people at Bethlehem. It is covered up; but from the outside the water can be heard running rapidly. There is an aqueduct laid from these pools to Jerusalem, a distance of eight miles; but the water does not run in it to the city as anciently, because it is badly out of repair. We found men at work, however, cleaning it out and repairing it, and from them we learned that the intention is to carry the water to Jerusalem. To the west of the pools is quite a large field of grain; to the north and south it is mountainous, stony and barren.

We now returned to Jerusalem by the Hebron road, meeting many natives with their loaded camels on their way to Hebron, and many Greek travellers on their way to Bethlehem.

A WALK TO THE HILL COUNTRY OF JUDEA.

April 18, 1880.—To-day, in company with two gentlemen belonging in Jerusalem, I had the pleasure of walking to *Ain Kurim*, which means "fountain of vineyards;" or, in other words, to the village of St. John; the house of Zacharias and Elizabeth, and the birth-place of John the Baptist. The village is between five and six miles west of Jerusalem, over an exceedingly rough road. One of the greatest objections to walking in Palestine is, in certain parts it is so very rocky, that it is hard for the feet to be continually stepping on stones.

We left the city through the Jaffa gate, passing through the Moslem cemetery and by the mills on the hill, first bearing to our right, and then leaving the road that leads to the Convent of the Cross, a large building in the first valley west of the city, we passed over barren, rocky hills, and through beautiful, fertile valleys, meeting on our way men with their donkeys and camels, and women loaded with produce on their heads, mostly green beans, for the market at Jerusalem. As we drew near the village of St. John, we found the hills terraced and the vines growing splendidly.

On the last hill before reaching the village, the Greek Convent came in view, a fine building on the slope of a hill, near to what is supposed to be the house of Zacharias and Elizabeth. On descending into the valley, we immediately entered the village through the filth and dirt piled up in the narrow streets. The lank dogs commenced their barking, as they have done in every village that I have visited in Palestine. They are not dangerous, however, but noisy.

There are many things beautiful and attractive here, notwithstanding the streets are filth and the old houses just ready to topple over. The peach, pear, mulberry, cypress and olive-trees are thrifty and pleasant.

The village is blessed with a flowing fountain of excellent water, which cannot be too highly prized in this country. The women congregate to wash their clothes at the stream that flows from this everlasting fountain. Their manner of washing was amusing to me. The clothes are first soaked; then soaped and laid on a large, smooth, flat stone. Then with another smooth stone, about the size of a quart dipper, or with a piece of olive-wood, the clothes are beaten thoroughly, which quite effectually destroys the vermin, though it does not leave the clothes so clean and white as our New England process would. There are two Latin and one Greek convent here.

As we left the village, we were followed by beggars from four to fifteen years of age, for half a mile, calling for *back-sheesh*. On our way back to the city, we met the peasants returning that we had met going to market in the morning. It costs these people, both men and women, a great deal of hard labor and much of their time to market their produce. For a woman to travel five or ten miles on foot, with what she can carry on her head, and then sell it for a trifling sum, and return home the same day, is what our American women would call a hard way to get a living. Jerusalem is the market for all the surrounding villages. The market is now well supplied, and prices are generally low. Owing to extreme poverty, the peasants are obliged at a great loss to cut their grain before it is ripe, and sell it to the muleteers for fodder. It seems to be a shame to cut down such beautiful fields of grain for this purpose. An enterprising spirit, law and order, are greatly needed in this land.—*Jerusalem, April 13, 1880.*

[The Manchester Guardian.]

The Bishop of Manchester on Fashionable Folly.

Yesterday morning the Bishop of Manchester preached at St. John's Church, Hurst, Ashton-under-Lyne, in aid of the school fund. He took for his text the first four verses of the parable of Dives and Lazarus, the gospel for the day, and in the course of his sermon said that to reflecting minds there was nothing which under some aspects caused more pain than the enormous contrasts which modern society presented. We had in England a large rich class and a large poor class, and between them the great body of the people, who were neither very rich nor very poor, but who were fairly well off, living quietly and comfortably in their houses, eating three meals a day, and so long as their money came in weekly, fortnightly, or quarterly troubling themselves little either about the present or the future. They were much as the people of Corinth in the days of the Apostles, saying to themselves, "Let us eat, drink, and be merry, for to-morrow we die." There was a still larger number of people who were looking forward to the future with the hope that they would be richer ten years hence, and live in bigger houses, keep larger establishments, and be able to spend more upon themselves. Like the rich farmer in the parable, whose ground yielded abundantly, they thought only of their own ease and enjoyment, forgetting that the future was with God. There was no use in any of them dreaming dreams, still less would it be of any avail for them to dream revolutionary dreams. The condition of society was more or less God's ordinance. He did not say God had ordered everything just as it was in England, but God had laid down certain lines for the government of the world, and it was a saying at least as old as the days of Moses that the poor should never cease out of the land. It might not be desirable, and he did not say it was desirable, that there should be this "great gulf fixed" between say the Duke with his £160,000 a year and the pauper in the workhouse. How came it to pass? He did not know that it was God's ordinance that one man should have £100,000 a year and another have to live as an outdoor pauper on 3s. 6d. a week; but he did know that it was to a very large extent man's own doing that according as men were thrifty, industrious, and temperate they were prosperous, and that, on the other hand, intemperance, laziness, and unthriftiness did bring men down in the scale of society. Though he did not mean to say that things were just as God ordered them or that we had attained the best possible state, he did say that what we saw around us was, to a very large extent, the natural consequence of the life people were living. There was no harm in a duke having his £100,000 a year if he made a good and worthy use of it, as many dukes did; the harm came when they lived, as to-day many did, selfishly and without any thought of the misery existing around them. There were people living to-day in cellar dwellings in Manchester, in hovels in Ashton and other towns, eating offal, clothed in rags, and not spending so much on their sustenance as the rich man's horse or hound cost. That kind of thing we had to deplore, and it was a kind of thing which had before now become intolerable. What brought about the French Revolution? It was the intolerable neglect of their duty by the privileged classes. They were for keeping the people down, and were continually going about with that pleasant maxim *noblesse oblige* on their lips. It was all very well for people to give utterance to these fine sentiments, but the question was, did we fulfill our obligations? It was because the French nobility were not fulfilling the obligations about which they were continually prating that the crash came, and in that crash down went the throne and the church and the distinctions of rank and society; and though these things had re-established themselves in that country, it still remained true that if a large class forgot their obligations and thought only of their privileges we were at the very door of a revolution. There were poor in England to-day just as wretched as was Lazarus. In ninety-nine cases out of one hundred he fancied it was from their own fault, though he knew that in some cases inherent weakness of constitution and other causes over which men had no control brought them to the sad state in which they were found—that sudden misfortune overtook people, and that rich men became poor and poor men poorer. It went to his heart again and again when he thought of his own happy, sheltered, and prosperous lot, and when he read, as he did every day, some half a dozen appeals from all parts of the country, not one half of them true, yet not less saddening—telling one of the sad lot of those who, if our conditions were measured out to us by our deserts, perhaps deserved to be as comfortable as oneself. He quite admitted that there were great difficulties in the way of benevolence. What was called indiscriminate charity—putting one's hand in one's pocket and giving a tramp sixpence, shilling, or half-a-crown—did more harm than good, and was a foolish habit which generated in the world a quantity of hypocrisy and lying quite incalculable. Every one who tried to do good ought to take the further pains of seeing that he was doing good. It was said of Archbishop Whately that he gave away in his life £40,000 in charity and yet never gave sixpence to a man who accosted him in the street. That might seem rather hard, but it was his own rule pretty much. Deserving tramps were, he was afraid, very few and seldom to be met with, and he said again that if he wished to do good it was our duty to see that we did it, and not merely be content with the bestowing of a shilling here and there to anyone who might ask it. He did not find it written in the parable from which he had taken his text that the rich man was a man of immoral or profligate life. There were many who were both, whose wealth did an untold amount of mischief in the world, who surrounded themselves with large establishments of servants, men and women, about whom they cared not one whit so long as they administered to their pleasure. That kind of living was producing a sort of moral poison in the nation. We heard sometimes of poisonous vapors rising from the ground. The Campagna near Rome was once such a place, and people did not care to pass there after nightfall because of the deadly vapors which arose; and there were conditions in society and spots in the world where people gathered themselves which were just as poisonous as the Roman Campagna. They were dangerous to come within contact of for fear we should be caught as moths were caught in candle blazes. He feared there were many young men and young women who went to London for a season or two, and who were caught by the fashionable folly, and who came back to their simple lives in the country demoralized and tainted at heart. He did not read that this rich man kept mistresses, gambled, or sported with women's honor so long as they could be toyed with or minister to his gratification. He could not read that he did more than eat a good dinner and clothe himself according to his station; but he was so wrapped up in his own self-indulgence that he really had not time to look to his right hand and his left and see that there were poor people who would be glad to eat the broken meat sent from his table. Ordinarily speaking, it was not possible to tell what became of people after they were dead. Some people thought they could, and spoke of their dead friends as amongst those who were for a certainty redeemed. But here Christ lifted the curtain, and we caught a glimpse of the nether world and saw to what this self-gratification led. It was not enough to be decent and respectable and pay one's debts. He dared say this rich man did all this. We did not hear that he went employing tradesmen, running up bills and not paying them, as was often done now. He was an honest man after his notions, but he cared simply for his own gratification and neglected to "look on the things of others." We were bound to "look on things of others," as Paul said, not merely from motives of curiosity, but from a desire to do what we could for those who were placed in less favorable circumstances than ourselves. He did not want to dream of doing good up there in the clouds. There was a deal of sorrow and misery and loneliness in the world, and to be dreaming instead of doing seemed almost like saying there was nothing God could give us to do that was good. In conclusion, the Bishop urged his hearers to do what they could to narrow the gulf which existed and would always exist between different ranks of society.—*Sent by Brother H. Heyer.*

NEWS ITEMS.

MADRID, June 24.—There will be another sitting of the Morocco conference Monday, when Senor Castello will make a conciliatory proposal.

PERA, June 20.—An attempt on the life of the new Grand Shereef of Mecca failed. The Shereef is unhurt.

PESTH, June 20.—The village of Homanna, in the west county of Zemplin, has been destroyed by fire. Many inhabitants were burned, and others injured.

BERLIN, June 20.—Sixty-three persons were killed during the late terrible storm and water spout near Dresden.

ATHENS, June 20.—The Greek government is taking measures to increase the army from 12,000 to 40,000 men. A number of officers have gone to France, Italy, Hungary, Algiers and Syria to purchase horses, ammunition and clothing. The infantry are to be provided with 1,000 cartridges apiece.

SWITZERLAND—CROPS DESTROYED.

GENEVA, June 19.—Hail storms have ruined the crops in the district of Parrentsio.

BURMAH—VILLAGES BURNED.

CALCUTTA, June 19.—The Burmese forces have been ordered against the rebels, who are burning villages near the frontier.

RIFLES FOR CHINA.

LIVERPOOL, June 17.—A London despatch to the Liverpool *Post* says: "Several French firms having large orders from the Chinese government for rifles have been instructed to complete them as quickly as possible."

LONDON, June 19.—The *Standard's* Vienna correspondent says: "The Greek Minister of War has issued orders summoning all officers and soldiers on furlough to join their regiments immediately. The Greek men-of-war are being armed, and torpidoes sunk at various points on the coast."

There is no longer any doubt that the famine fever has appeared in some parts of the west and south of Ireland.

The Mississippi river is now higher at Dubuque than it has been for twenty-one years, and is still rising. The freshet in the river above and below that point, and in all tributary streams in the north-west, continues, doing more or less damage at various points by overflows.

None of us wish to change our identity for that of another; yet we are never satisfied with ourselves. The unknown has always a charm, and, unless blinded by miserable vanity, we know ourselves too well to appreciate our special characteristics at a very high

POETRY.

The Daisy.

The following poem, by John Mason Good, is considered by Rev. Dr. Granville Moore, one of the best gems in the English language. It was recited by the late William Cullen Bryant, in his alumni speech, at Williams College some years ago.]

Not worlds on worlds in phalanx deep
Need we to prove that God is here!
The daisy, fresh from winter's sleep,
Tells of His hand in language clear.

For who but He who arched the skies,
And poised the dayspring's golden urn,
Reveal'd to infant eyes
Could bid the lowly flower adorn?

Mid the green strip, its tufty stem,
Its magic leaflet nicely spun,
And the gold-spangled gem
That, set in silver, gleams at noon?

And flung it out strained and free,
O'er hill and dale, and down the road,
That man, who'll be walking, may see
In every step the stamp of God?

CORRESPONDENCE.

Letter to a Sister.

My Dear Sister:—

Procrastination is the thief of time.

I always did hate letter writing, and now I would much rather read. I think the last year of my life the roughest one I have ever spent. I never had the slightest idea, that, if any one undertook to serve the Lord, persecution would be sure to follow, but just you begin to inquire for the old paths and see how long it will be before you will have plenty to call you fool, crazy or fanatical. However the word of the Lord is not changed at all as yet which says, They that will live godly in Christ Jesus shall suffer persecution—that little word *shall* is not done away with by any means.

I think, my sister, that it was a great deal easier to serve the Lord years ago when people went to the stake for their faith, than it is to-day—at any rate it was a great deal easier then than now to tell who were the Lord's. Now it is, get your name on the church-book and you are supposedly all right for glory. But you ask the Lord to show you where we are religiously and then begin with Isaiah and read through to the end of Revelation and see what you will find.

Mary, I think we are destined to see fearful times of war, bloodshed, famine and pestilence before the Gentile world will awake to their sad condition.

Deeming themselves wise they have become fools and have come to a state of high-mindedness and folly which betokens a fall. See Rom. xi, in connection with much in the Old Testament which tells of a people loved for their Father's sake, who have been smitten and scattered, but will be gathered with great mercy. Mary, the nations are nothing in the sight of the Lord, for that nation that will not serve him shall be destroyed. So also will be the individual. In Amos i. 6, we find, "Wo to them that are at ease in Zion." Can you look abroad in the land and find to-day those that are mourning over lost sinners? No; you cannot, all are at ease and quiet, thinking themselves happy that their lives are fallen in such pleasant places, but alas! I fear a very sad awakening will come to many of earth's children. It makes me feel sad at heart when I think of the many blind guides that are leading the blind and remember the words of Jesus, If the blind lead the blind they will both fall into the ditch. We are told in the New Testament of false teachers who shall arise deceiving, if possible, the very elect. Oh! Mary, Mary, Mary, let us not be in that company, we need not be, if found there it will be our *own* fault—it will be because we are wilfully ignorant.

The Bible is full of wisdom and full of warning, let us search it and see what we find there—dig there as for hidden treasure, and surely we shall be rewarded.

I will not attempt to recount the trials and troubles of last year only to say that if I had not had them, the Bible would not seem half so true a book as it now does. I know now that if any one will do his (Lord's) will they shall know of the doctrine whether it is of God or whether Jesus spoke of it of himself alone. John vii. 17. Some people get very enthusiastic over the cause of temperance, but after all 'tis only a temporal salvation. Now why not get enthusiastic over our eternal well being? If we do the chances are we shall be called crazy. I pray God that I may ever be more and more crazy in this direction. There are things to which the Apostle exhorts us to give earnest heed lest at any time we let them slip. "How shall we escape if we neglect so great salvation?" Another thing of which I am fully persuaded is that a person may obey all the known laws of health and morality in the land and still die and perish at last if God's requirements or plan as brought to view in 1 Cor. i., is not fully accorded with, accompanied by faith and obedience, for we read that the willing and obedient shall eat the good of the land, and it is necessary to remember that it is land every time and things to come which we should look for and be persuaded by them and see them, for if they do seem afar off they will surely come. The Lord is able who has promised.

Our life is hid with Christ in God and when he who is our life shall appear then and not till then shall we appear with him in glory, and it will be by a literal resurrection, from the dead, if sleeping in the dust of earth, or by a change of which Paul tells in 1 Cor. xv.

So we shall come to a time when the faithful will not die at all but be changed from mortal to immortal by the power and spirit of the Almighty, and by that Spirit and power the dead who die in the *Lord* are to be raised up to life and blessedness to inherit a new and beautiful earth. Blessed are the meek for they shall inherit the earth, says Jesus in Matt. v. 5; and in Psa. xxxvii. the story is repeated o'er and o'er that the meek shall inherit the earth and delight themselves in the abundance of peace.

The earth is the footstool of the Lord, and in Isa. lx. 13 he says that he will make it glorious. Num. xiv. 21 says But as truly as I live all the earth shall be filled with the glory of the Lord.

Jesus said unto Martha, (John xi. 40) Said I not unto thee if thou wouldst believe thou shouldst see the glory of God and he immediately raised Lazarus from the dead. Now if it is for the glory of God that the dead shall be raised and the earth filled with resurrected people—I am sure it will be so. Ezek. xxxvii. is very plain upon this point, so also is Paul in 1 Cor. xv. 12, for he says if there be no resurrection of the dead then is not Christ risen, and we know, as we know any other history, that it was a fact, and facts are stubborn things, that Christ bodily left the tomb.

Again, let us look at 1 Cor. ii. 9, where it says that it hath not entered into the heart of men the things which God hath prepared for them that love him. Remember it is things that are prepared—they will be something and we shall be somebody in the kingdom of God if we are so blest as to get there. In verse 10, it is further stated that God hath revealed these things unto us by his spirit—which is blessedly true. And if we hear his word and believe it, we shall be saved by it—not to be floating around in the air, but as men and women in God's everlasting kingdom, heavenly or holy kingdom—righteous kingdom, or kingdom wherein the righteous shall dwell, (see 2 Peter iii. 13), a kingdom of peace, blessedness and rest, which shall be as literal as all other kingdoms, only more exceedingly so, for it shall stand for ever. Three of the kingdoms are passed away, we are now in the fourth, and the fifth is the kingdom of God, as I have said. Now for a moment return and look at 1 Cor. ii. 15, looking at the marginal reading —If you have a Bible with that in. See also Prov. xxviii. 5, and now let us see what we find in Isa. lxv. 17, (examine the margin also), for behold—or look—see I create new heavens and a new earth, and the former (that is the one we now have) shall not be remembered nor come into mind—or come upon the heart (as in the margin). See also Isa. lxvi. 22; 2 Peter iii. 13, says, Nevertheless we—that is the children of God by faith and obedience, and positively no one else, the truth of which assertion I can adduce plenty proof—according to his promise—look for new heavens and a new earth wherein the righteous shall dwell. If any desire to know how this is to be, read Ezek. xxxvii. 5, 6, 12-14; also, 1 Cor. xv. 12-19; see again Rom. viii. 11. The command is, Search the Scriptures—so let us take time and look them up carefully. In John vii. 17, we read, If any man will do the will of God, he shall know of the doctrine, whether it be of God or whether it is not. I know positively that this is true from actual test—I mean by this that when we come to that place or time when we are willing to do just as the Lord wants us to—that the things of the Lord are taken by by his Spirit and shown unto us, and that is, or constitutes the worth of the Holy Spirit, which Jesus said he would send when he went away, to bring to our remembrances those things he hath said unto us, and by it we know that we are the children of God, for it witnesseth thus with us according to his word. Blessed is God in that he gives us to know *these* things and we are not left to guess it, or hope we have a hope, but we know we have one big with immortality for it brings to life the dead; for whereas before time nothing was known and testimony was lacking, now we know and are able to testify freely of the things of God. Amen! Amen!

My sickness was a very distressing affair—it is past and let it go. The details of it would be very unpleasant, so I will not try to tell them. My health now is good while one who told me I would not get well without using quinine, and who himself was then using more or less of it, is now in the graveyard sleeping the sleep of death. I trust that he was a servant of the Lord and will awake in the resurrection morning. I believe that only those who are his children and have his spirit will awake. See Rom. viii. 11. Mary, I perceive that your heart is very much bound up in your children. Jesus says, Suffer, or teach—allow—permit and not forbid or hinder (according to Webster) little children to come unto me, for of such as come unto me, be it men, women or children, is the heavenly, holy or righteous kingdom composed.

My dear sister, I believe this to be the spirit of the matter or the truth concerning it—in blessed accord with the rest of the Bible. Now let us not, my dear sister, be deceived in this matter, nor proudly dream that our children unassisted by our prayers and tears will come to a knowledge of the Lord in these degenerate days. They did not years ago, much less will they now.

Mary, I wish you would notice the aversion which little children manifest toward the service of God and older ones too, before they are born of the Holy Spirit. The Bible says we go astray as soon as we are born—speaking lies (Psa. lviii. 3) and how early is the lying propensity manifested in little children. "Ye must be born again" says Jesus. I know it is true, as true of little ones as of older ones, for children of faithful parents have given evidence of being born again, and so will ours if we are faithful to him, who has bought us with his blood—for he is faithful who has promised; and what is the promise? It is this: I will visit the sins of fathers upon the children unto the third and fourth generations that hate me; and shew mercy unto thousands of them that love me and keep my commandments. Exod. xx. Again, Deut. vii. 9: Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments, to a thousand generations, and who will by no means clear the guilty. Exod. xxxiv. 7.

Again, let us not be deceived by thinking (although taught it by the churches) that our children at death go to be angels in heaven, for it is false as false can be. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. The children of whom it is said, that they shall come again from the land of the enemy were martyrs for Jesus, not so were those slain at the destruction of Sodom and Gomorrah. There is a great difference between him that serveth God and him that serveth him not. Those who are born after the Spirit, or, of the Holy Ghost, always have been persecuted by those who are born of the flesh, and always will be.

Another thing, my sister, of which I am thoroughly satisfied is that we have no inherent immortality in us but must seek for it. Rom. xxxvi. 2-7. Hosea iv. 6 tells us, My people are destroyed or cut off for lack of knowledge and very, very many are actually perishing to-day for that reason; for the preachers preach lies and the people are pleased about it, (Jer. v. 6; also xxiii.; and Ezek. xiii.) and many are deceived and defiled. Zion is mourning and languishing. Again, Amos vi. 1 says, Woe to them that are at ease in Zion and truly here we are when the professed people of God are at ease—not troubled at all for those around them—given to pleasure. We read that, she that liveth in pleasure is dead while she liveth. 1 Tim. v. 6. True either of an individual or a church. You have only to behold and you see that pride, pleasure and folly rules the churches of to-day. Their belief is, "Oh we have immortal souls, we can't die," but the Bible says in Ezra xviii. that they shall die. Again I have heard ministers say concerning the temporal blessing and joys we have, we are glad our lives are fallen to us in such pleasant places, forgetting that special and fierce judgments have been visited upon the children of the ungodly and will be again, and that we should live as did the Israelites of old, as pilgrims and strangers on the earth (Heb. xi. 13) looking for what Paul said, his twelve tribes instantly served God day and night for and hoped to come to (Acts xxvi. 7) even a resurrection out from among dead ones. Luke xv. 35.

From your affectionate brother,

T. J. WILLIAMSON.

[We are *born* of the spirit at the resurrection—*begotten* of the spirit is applicable to us now if children of God. —Ed.]

Editor Restitution:—Several months have passed since I took up my pen. The last article I wrote was on feet-washing, just before starting out to care for an aged sufferer. I was with her until strength failed me, and, finding it so difficult to leave my family, that it was decided to bring her to me at my home. Given up to die by all her neighbors and three different physicians, she was brought to me on a bed, and for six weeks after her removal we expected momentarily the grim enemy, death. She was not conscious but a few moments at a time; but one day about 9 o'clock she summoned all the household to her bedside and said she had but a short time to be with us. I summoned a neighbor, who said to me as soon as he saw her, that she was already struck with death; her face was purple as if mortification had set in, and her nails of a still darker hue, and the hands and face had a cold, clammy moisture about them. She made her will, gave all the directions for her burial—even to the hymn to be sung at her funeral. From the first she asked the writer to sit close beside her, and not leave her until all was over. Her dinner hour arrived, no hand but mine had prepared her meals, I looked at the clock, then at her; "no, no," said she, "stay by me; it will soon be over; you have been a faithful daughter all your life; I want you nearest to me to the end." And thus I sat, her hands in mine, my whole soul pleading (even in the hour of death, as we all supposed,) that my precious mother might be spared yet a little longer; sat until the sun sunk in the west, then she slept a sweet, calm sleep, such as she had not had for many a day. The enemy had fled; mother lived; neighbors, friends and physicians were as much astonished as if one had come back from the dead. She began to mend, but slowly, ah! so slowly. For two long months she required constant attendance night and day; and, in all this time, she had no other attendants but husband and the writer. Hence, dear brother, there was no time for writing; no time to read the Bible; no time even to pray (on bended knee), for had there been, the constant strain on mind and body would cause me to wander into dreamland the moment I attempted it, hence my prayers were breathed according to my greatest needs, as I worked over the sufferer; and with my weak body and so many sleepless nights, I had to cry often for that help which never fails, and it must have come. My kind physician told me he would do all in his power to keep me up, but that a *higher* power than his must have sustained my frail body through so many trying hours, sinking at times through utter exhaustion, but with earnest cries to the Father for help, and a strong, determined will, would rally again, so that my beloved parent was not neglected even in her smallest wants. She was taken ill the first of September and not until the 6th of March did she take her first step out of doors; but she lives, and is as well again as an old lady of seventy could expect to be. About the middle of April she returned home, and has taken under her care four orphan children. Perhaps this was the work God has spared her to do, for the little ones had been without care all winter, hence there was no other one to do it. How great has been God's mercies to me, and his abundant love also! I had no time or strength to protect even my choicest floral treasures last fall, and all my neighbors lost most of theirs, but mine are spared, and so abundantly, that I have been able to replace the lost to my neighbors. The beautiful Crocus blossom (the first herald of spring) began to bloom for me the first of February, and from that time to the present I have had plenty of the floral treasures. But it seems to me that never before have I done so little for the Father who has bestowed so much on me.

Taking my Bible one day when sore, tired and weary with much company, I tried to read a comforting psalm, but my eyes closed, and the book dropped from my hand. I burst into tears and said: "Oh, mother! Think what God is doing for me, and I can do nothing for him—not even to read his holy word without falling asleep." "Mary," said mother, "God does not require of you more than it is possible for you to give; you are working for no selfish interests; the labor was placed upon you, and you are discharging it to the best of your ability, so I do not see why you are not working in the Lord's vineyard, just as much as if you were teaching his commands to others." Her words comforted me; I did not see it in that light until then. It seemed like being cumbered with the things of this life, to the shutting out of all heavenly things. I think one must be with God in thought and prayer often, to feel that nearness to him which is so sacred and comforting. But all this was denied me; not a quiet half hour even on First Day at this long winter. I trust the many correspondents who may chance to see this letter will now forgive my long silence, and, believe me, that it was utterly impossible to write to the best of friends; that I will endeavor, if health and strength returns to me, to answer all my kind correspondents. Have written this letter purposely that you may know until I am able to write you personally that my neglect has not been willful. Health very poor, but with rest, and a skillful physician, trust soon to be much better again. May God bless you all, and keep you from trials and afflictions such as has been mine the past winter.

Yours in the faith,

MRS. O. F. HALL.

Adrian, Mich.

The sun's face is again spotted. A small spyglass shows a row of spots north of his equator, running in a north-east direction, and a group of huge spots just coming into view around the eastern edge of the disk. With a suitable telescope the ridging of the surface about the spots and the broken edges and gloomy depths of the vast caverns can be studied. Jupiter, now very bright in the early morning sky, is hastening toward his perihelion or point of nearest approach to the sun, and some astronomers have conjectured that it is his influence that is throwing the great central orb into such a state of perturbation. The periods of greatest sun-spot activity, at any rate, correspond pretty closely with Jupiter's perihelia. Whether the action of these forces causes cyclones and other atmospherical disturbances on our planet is an unsettled question, but there are two things that the presence of the sun-spots precedes with certainty, to-wit: northern lights and unusual electrical activity.

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RESTITUTION FUND.

ARGOS, Fulton Co., Ind., Nov. 29, 1879.

Editor Restitution—With your permission I will make an appeal to the brotherhood for help to support THE RESTITUTION for the year 1880 in view of its weekly visits.

Now, dear brethren, I call upon one and all who feel themselves able, to donate to the cause of Christ the small amount of $5.00 between this and the first of January.

Dear brethren, we could do this, with a few exceptions, if we just thought so. I am well aware that some brethren have contributed nobly, but I make this appeal in a special manner to those who have heretofore done nothing as a free-will offering.

Dear brother, do not say, I am too poor! Perhaps you are using that noxious weed, tobacco, in some form. Consider for one moment: are we who claim to be the chosen of God so poverty stricken that we cannot support a weekly paper.

We do hope that everyone will respond to this appeal. Please let us hear from all those who cannot or will not pay the $5.00, and will they please give us their reasons. I am not a poor man. My cause is Abraham's cause. I am a seven years old and have a sister dearly to support. I have a small farm of 50 acres. I farm and work at the carpenter's trade to support my family. I use neither tobacco nor intoxicating drinks.

And, dear Editor, I will enclose $5.00 for commencement. I read The RESTITUTION, and the Bible, and I hope to meet you all in that coming kingdom. So, farewell. ABRAHAM POSTHOUT.

Amount published previous to this	$363 50
Elis Barber	5 00
A B West	1 00
A Fuson	4 00

ANNOUNCEMENTS.

There will be a conference, the Lord willing, to commence on the evening of the 27 of June at East Plum River, Carroll county, Ill., to continue over Sunday. A general invitation is given to all to come and attend the meeting. Preacher are invited in the above. No cause alone if you can.

J. S. ARNOLD, Pres.

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POETRY.

Futurity.

GEORGE MARTIN.

I.

When Death's unsparing fingers trace
Their pallid hue upon my face,
O, how it glows my cheek with,
And quickened energies me fills to live.
The mystic ray of living light
That warms the breast at peeps quite,
To nature's dust I resign
The hope that promised joys divine,
And count my treasures gilt or tows,
Compared with schemes that me have wove.

II.

Better that all of woman born
Should know no resurrection morn,
Alike forgot of earth and heaven,
Than one poor spirit undriven
Endure, with unavailing tears,
The agony of endless years.
That theologians dare proclaim,
And crown it with them Maker's name!

III.

Believers in the burning lake
Have learned their fortunes at the stake,
And, as they deemed their God would do,
Behold with unrelenting view,
Their groaning victims' writhing frame,
While they invoked Jehovah's name;
Frail woman, with imploring speech,
That even a demon's heart might reach,
Has often begged amid choking sighs,
And face unbiled to the skies,
To spare her life—her kindred claims
But plead in piteous cries in vain.

IV.

O Heaven, could thy slightest ray
Turn ever lead my heart astray?
Does thy celestial essence, clothed
Intruded zeal and murderous hate,
Or teach me to proscribe and hate,
And persecute my fellow man?
O, no! if heaven could not be won,
Without such deeds beneath the sun,
I'd forfeit all your world of bliss,
And love the forms I find in this.

V.

Then, Lenes from me your priestly craft;
The breath of love my sail shall waft,
And Reason's lined me helm shall guide,
Though cumbrous Gospels hath the side;
And as I bear the spirit-coast,
No howling fiend, no moaning ghost,
Shall board my bark on sulphurous wing,
And to my flying pennant cling,
But lightly—all my perils o'er—
I'll drop upon the sinless shore,
Nor fear to meet a tyrant's rod,
Grasped in the hidden hand of God.

COMMUNICATIONS.

Coming Age—Its Proximity—Christ's Literal History Continued — Fifth Period—Signs of His Coming—Religious World—The Subject Defined—Christ's Description.—No. 23.

J. P. WEETHEE.

Religious World.—In delineating the state of the religious world immediately anterior to the return of our Blessed Redeemer many things should be kept in view:

a. The church will be considered as to her membership—their practices, and not with regard to their theology. Their theory as to the cardinal doctrines of Christianity might be quite passable, while their daily practices would be highly censurable. Christ pays special attention to their practice.

b. The church will be so strong in membership as to constitute the ruling element in the world; both, therefore, will be more or less included in the descriptions about to be given, since in every instance they are associated. In every community, are professors of religion, and those that are, by profession, worldlings. In all their social gatherings, there is a mixture, both classes having their special influence.

c. The same may be said of the church and the political world. In all Christian countries, those who profess the name of Christ, constitute the ruling power. They are in every office both of honor and of trust, and shape political character. Their influence is also combined with anti-Christian influences. As in the celestial systems, bodies, mutually attracting cause irregular motion. So in the religious world, foreign, elements affect Christians. We have a Christianity peculiar to the age in which it was brought into being;—Apostolic Christianity in the days of the Apostles; National Christianity in the days of Constantine, and his successors;—Papal Christianity under Papal supremacy;—Protestant Christianity in those countries where there is a union of church and state;—and Republican Christianity, where there is greater political freedom. In a word, Christianity varies with its political and social elements. As the atmosphere is pure and healthy where there are no foreign substances, so is Christianity pure, only when kept free from all foreign ingredients. If our atmosphere is filled with malaria we shall breathe it; so of the Christian atmosphere; if it be full of corrupt political and moral thoughts and notions, the Christian system will be more or less tainted with it.

d. In the days of Christ's first advent the Jewish church was combined with political power, and partook more or less of the character of that element—"We have a law, and by our law he ought to die." John xix. 7. The Christian church (so-called) of the last days will have a strong political element (Rev. xvii. and xix.) which, with its social influences, will shape its character. The character of such a people Christ described to his disciples. It now remains for us to trace that narration and examine very carefully whether that description suits the religious world of our times. Did Christ see our day? All answer. He did; for he saw every generation to the period of his return. Did he describe this generation? He described one with the same features.

Christ's Narration Resumed.—"Then shall two be in the field: the one shall be taken, and the other left." Matt. xxiv. 40. This carries out the idea expressed in the preceding verse. "They knew not;" they will be so ignorant of the approach of that event that they will be working in the field as usual. It does not apply to the overthrow of Jerusalem. Since he had given them such a distinct sign—"Jerusalem compassed with armies," that they all fled from the city. This event in its sudden and unexpected approach, would have no resemblance to the approach of an army and all the movements of a seige. A great army, with all its ponderous fixtures, is not, in its movements, like the secret coming of a thief. The siege and fall of Jerusalem were so unlike the Advent of the Son of Man that the two events could not be represented by the same harbingers.

Verse 41.—"Two women shall be grinding at the mill; the one shall be taken, and the other left." This, with the preceding verse describes, what is called the rapture, from the Latin, *rapio*—I seize, I snatch away. The righteous are seized—"caught up to meet the Lord in the air." As Elijah was caught away from Elisha, so will the righteous be parted from their companions. Where was there any such a rapture at the fall of Jerusalem? It is thought, that, as women are said to be grinding, it must refer to times long since past. The reader will take notice that "*women*" is a supplied word, Christ did not use the term. In the original it reads, when translated—"Two grinding at the mill"—"Two shall be grinding together." Luke xvii. 35. It simply represents an occupation.

Verse 42.—"Watch therefore; for ye know not what hour your Lord doth come." It was their Lord that was then addressing his four disciples. He was speaking to them of his return. If he had, in his mind, any other than his literal personal return, he would have explained himself, for, it is very evident that his hearers could have understood nothing else. He never told his disciples to watch for the fall of Jerusalem; nor was Titus their "*Lord*."

In our interpretations we should not allow ourselves to loose sight of Christ's surroundings, nor of the intent of his words. He was on the Mount of Olives, in private with four of his intimate friends; the temple in view with all its splendor, his disciples wanted information relative to certain predicted events, among which was his return. He commences the narration of a chain of events extending down through great national, social, and ecclesiastical revolutions to his coming. He had described the events that would take place before the fall of Jerusalem, had given the signs of that event, had also given the necessary instructions connected with that event, had spoken of the great tribulation which would follow; then gives another list of signs preceding another great event, which he calls his coming. This event he describes very minutely; and also, presents a great variety of signs by which they (or their successors) might discern his approach.

Verse 43.—"But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up." The lesson here taught, is watchfulness, not for the fall of Jerusalem, nor for death, but for One whose advent requires a special preparation. Watching, here enjoined, is not sitting at some window, and gazing into open space, or looking into the face of the heavens; it is something that requires us to look within; to examine our affections, and learn whether we are ready to meet a pure and a holy being; for he that is truly watching, and expecting to see him as he is, and to be made like him; "Every man that hath this hope in him, purifieth himself even as he is pure." 1 John iii. 3. Such is the nature of that watchfulness required by our Savior. And those that truly watch for the return of their Lord will make this careful preparation. Such as, by any theory, put the personal coming of Christ beyond their possible lifetime will not be disposed to put their hearts in order.

Verse 44.—"Therefore be ye also ready; for in such an hour as ye think not, the Son of Man cometh." Christ evidently taught his disciples that the precise moment of his return would not be known, and for that reason they should always have the necessary preparation made; as a man afflicted with a disease, liable to take his life at any moment, but his affairs settled, and himself in readiness, so he that looks for the rapture at any hour, is careful to live prayerfully and in purity.

Verse 45.—"Who then is that faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season?" By the word "*servant*," we understand a class of persons to be intended; since the giving of meat implies some considerable duration; and since, by the "*household*" is understood the church in its numerous membership, it would require very many to do the work; to feed the flock of God would require no dense labors. Besides, there is another servant, an "*evil servant*." Verse 48. We can safely say, then, that the wise servant represents a class of servants, or ministers, and the evil servant, another class of ministers and that both classes profess to feed the same household.

Verse 46.—"Blessed is that servant, whom his Lord, when he cometh, shall find so doing." How doing? giving meat in due season—giving proper food at the proper time—food to suit the peculiar times.

Verse 47.—"Verily, I say unto you, that he shall make him ruler over all his goods." Since this servant (class of ministers) does what his Lord requires at that special time, he gives him the entire charge of his household and its entire interests are placed under his special management.

Verse 48.—"But and if that evil servant say in his heart, My lord delayeth his coming;" what is the message of this servant? "*My lord delayeth his coming.*" Does he utter it with his lips? No: he speaks it with his heart; He does not wish to see his lord since he knows that he will not be pleased with his works. He is not doing with his master's goods what he was commanded him to do, to feed the flock. In what that evil servant says in his heart we are particularly interested. What put such a thought into his heart? The message that his lord is coming. Nothing but the agitation of the subject of his lord's return would have suggested such an answer. Some persons about the household (the faithful servants) are proclaiming the lord's coming, which stirs the corrupt fountain of the wicked servant's heart, and induces the answer, My lord delays his coming.

Verse 49.—"And shall begin to smite his fellow servants, and to eat and drink with the drunken;" "*His fellow servants!*" This shows what we have previously stated, viz., that *servant* stood for a class, as the work would require many. Here they are called servants—"*fellow servants*"—since they nominally fill the same office—they are ministers of the same household, called to feed the same persons. They are *fellows*, the same class of servants officially as the little horn among the ten horns, his fellows.

This evil servant does not smite the household, but the *feeders* of the household; he does not smite the sheep, since he wants their fleeces; he smites the shepherds—the faithful shepherds.

The course which the hireling shepherds take leads him into congenial company; he associates with those that think of nothing beyond the pleasures of life. That evil servant is not said, himself, to get drunk, but to eat and drink with them. These are his companions, in order to gain their friendship and secure their influence. He makes to himself friends of the mammon of unrighteousness.

Verses 50-51.—"The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of. And shall cut him asunder, and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth." Such is the analogy drawn by Christ, between a certain householder, his household,—and servants, and himself, his household and servants. His will be like the one he supposed. Christ here very distinctly shows that his household will be divided, and that the division will about his coming.

SELECTIONS.

[New Era, March 15, 1849.]

Prophecies Concerning Israel, Their Land and King, not yet Fulfilled.

Sir:—Your publication of my second poor attempt to touch the "sweet harp of prophecy," whose music has in all ages cheered the hearts of God's people, encourages me to pen a third letter for the *New Era*. Although few people, comparatively, feel interested, in the glowing predictions of the future of Israel, I cannot but think there are many of your readers whose lack of interest is owing to lack of knowledge, and that they only require to have their attention drawn to the subject, and to be put in the way of understanding it. In order to experience similar sensations to the two wayfarers whose "hearts burned within them," while One whom they knew not opened to them the Scriptures of the prophets. Luke xiv. 13-32. One chief reason, I have no doubt, why the sure word of prophecy is so little heeded—contrary to the Apostle's advice, in 2 Peter i. 19; iii. 2—is, because it is not generally perceived how closely connected are the futures of the glorified church and the nation of Israel. The great truth that the Head and Savior of the body of elect Jews and Gentiles, who are chosen in Christ, called the church, Ephes. v. 23, is not only the Son of God, but "the King of Israel,"—the wonderful Seed promised to Abraham and to David, and consequently, the heir to the land and throne and kingdom of Israel—is not remembered and appreciated as it should be. 2 Tim. ii. 8; Luke i. 32, 33, otherwise Christians who hope to be "ever with the Lord," when caught away to meet him at his coming, would see they are to be "forever with" Israel's King; and as he is to be with Israel, dwelling in their midst, Zeph. iii. 14, 15, of necessity, they must also be with Israel, as the "joint heirs" of the Messiah's throne, kingdom and dominion, which latter shall include all nations; for in that day "the Lord shall be King over all the earth;" and "all nations shall serve him," and "shall go up from year to year (to Jerusalem) to worship the King, the Lord of Hosts, and to keep the feast of tabernacles." So he that runs may read in Zechariah's last chapter, every word of which must have its accomplishment in the future.

Christ's future as well as Israel's is plainly foretold in the prophetic Scriptures, and it is to be, as might naturally be expected, in his own land, not simply his own native country, where he was born and lived and died and rose again, but his own by virtue of the everlasting covenant which God made with Abraham, Gen. xv. 18; Gal. iii. 16, 18. From the Nile to the Euphrates, lies the land in which Israel of old were allowed to dwell, but could not sell it because it was not yet theirs, but Mine said the Lord, Lev. xxv. 23, chosen out of all the earth to be "the glory of all lands," Ezek. xx. 6, as "thy land, O Immanuel," Isa. viii. 8, ought to be. Long desolate, long a land that "devoured its inhabitants," the day is at hand when in fulfilment of Ezek. xxxvi. 35, "they shall say, this land that was desolate is become like the Garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited." And again, in fulfilment of Isaiah lx. "Violence shall no more be heard in thy land, wasting nor destruction within thy borders. . . . . Thy people shall be all righteous; they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified." And in lxi.: "They shall build the old wastes, and they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vine-dressers, . . . For your shame you shall have double, and for confusion they shall rejoice in their portion; therefore in their land they shall possess the double; everlasting joy shall be unto them." And in lxii. "Thou (Zion, God's chosen holy hill—see Psalm. cxxxii. 13-18; Isaiah, ii. 2-4; iv. 5, 6; ii. 3; ix. 13, 14; Ezek. xliii. 7;) shalt no more be forsaken, neither shall thy land any more be termed desolate; but thou shalt be called Heph-zibah, i. e., my delight is in her, and thy land Beulah, i. e., married, for the Lord delighteth in thee and thy land shall be married, . . . The Lord hath sworn by his right hand, and by the arm of his strength. Surely, I will no more give thy corn to be meat for thine enemies; and the sons of the stranger shall not drink thy wine, for the which thou hast labored, but they that have gathered it shall eat it and praise the Lord; and they that have brought it together shall drink it in the courts of my holiness." . . . "Behold, the Lord hath proclaimed unto the end of the world, say ye to the daughter of Zion, behold thy salvation cometh, behold his reward is with him, and his work before him. And they shall call them the holy people, the redeemed of the Lord, and thou shalt be called, sought out, a city not forsaken."

The same Spirit that inspired Zechariah to call upon Zion and Jerusalem to rejoice because their King was coming "riding upon an ass," moved Isaiah and Ezekiel to speak what I have transcribed above. Surely, then, no one who knows how literally Zechariah's words were accomplished in and by the great Fulfiller of prophecy, will doubt the fulfilment, in due time, of all the glorious things spoken of the land and people and King of Israel.

OMEGA.

CORRESPONDENCE.

Editor Restitution:—The general election, looked upon by the governments of all Europe with interest, and this not limited to Europe, is over. Elections with you are frequent; here they are, comparatively, seldom; and we need not wonder that in every part of the world, more or less, there should be interest in an election where every constituency throughout the United Kingdom is called upon to speak.

There are those, who, disliking the Tories, expect flush times now. Even the cautious Manchester *Guardian's* London Commercial Editor has indulged in the hope of coming prosperity; and had I nought but this world's wisdom to sway me, I might regard such judgment. But I must dare to tell my mind as a Christian; unwelcome as what I say is to some. The Liberals are triumphant; the Tories are down; "good times coming!" Well, people have always looked to changes as denoting good; but people have always been disappointed. It is true that for some years when Mr. Gladstone was Premier wages were higher than usual; yet the folly of thousands of colliers, miners, and cotton operatives, caused their families to be in no really better condition than when wages were less. There are those among these who are sober, steady, and devout; but truth obliges me to say that such are the minority.

My infirm health prevents my saying much as I otherwise would. The *Times* I now mail you has an editorial on what not only interests people here, and wherever the English language is spoken, *but*, depend on this, that Germans and Frenchmen by the multitude, and also men of other nations will view the issue with interest. The case of Bradlaugh is unprecedented. Thomas Paine stirred up society in England and America; but he never stood before the world as Bradlaugh does;—an elected member of Parliament. When it is considered that Bradlaugh is returned for Northampton, how striking is the fact of infidelity on the English mind! Had the man been returned from some manufacturing borough where socialistic principles have especially prevailed, the matter would not have been so telling as it is. But here is an old town, where, from time immemorial, nominal Christianity has been, as it were, a matter of course, sending a man to the House of Commons of world-wide celebrity as an Atheist; an open one, without, it seems, the slightest reservation. What will the French think? It is less than ten years short of the centenary of their revolution that shook the civilized world; and the remembrances of that convulsion will be excited by Bradlaugh's case. Before this reaches you the Cable will have informed the American press of the course toward Bradlaugh by the committee;—but (D. V.) more anon.

We have been favored with rain. The admirably-written article in the *Times* on "Agricultural Prospects," must be viewed as being penned before this gracious visitation.

H. HEYES.

Chilwell, near Wes. ington, England.

BREVITIES.

In Ourmiah, Persia, there are from twenty to thirty deaths daily from famine. One man who dropped down exhausted in the street was half devoured by dogs before assistance arrived.

One hundred and forty-eight million copies of the Bible, translated into two hundred and twenty-six different languages and dialects, and distributed in different parts of the world, constitute one of the achievements of foreign missions in the last hundred years.

Rome spends two hundred thousand dollars on its public schools, of which ten years ago it had none at all. The Romans now evince great alacrity in attending the schools, and the latter are entirely inadequate to the demand of the population.

The Waldensian Church has now 100 agents in evangelizing Italy—not foreigners, but Italians by birth, by civil rights and privileges, they constitute a native agency. The gospel is preached by them in forty-seven towns and villages. The number who attend public worship under them is about 4,000, and of these 2,414 are communicants, the majority of whom have come out of the Church of Rome.

The condition of Turkey is desperate. A speedy reopening of the Eastern question is anticipated by European statesmen. The country is politically dying. In the coming crisis, which we are glad to see rapidly approaching, we are content to know that the *coup de grace* to the moribund "curse of the East," "the abomination of desolation," by which Jerusalem is now being "trodden down" of the Turkish "Gentiles," will be administered by the fittest agent to do the work. The collapse and death of Turkey is imminent. Then may be expected to come on the last question in the great controversy;—"the battle of the eagles and the vultures," to decide who is to possess the prey; and the outpouring of the Holy Spirit on Israel, the return of Judah and Israel to their own land, and their acquisition at the Gate in anticipation of the time of yet greater sorrows, when "the coming struggle" and the dreaded Armageddon war shall arrive.

JEWS PERSECUTED IN NORTHERN AFRICA.

Private letters received in London from Morocco report a barbarous anti-Jewish movement amongst the Mahometans of Fez. The *Echo* says a fierce attack was made upon them in the neighborhood of the Imperial Gardens and that many were beaten and wounded. A party of Mahometans rescued a number of the Jews and escorted them in safety to the Jews' quarter. For this service they demanded ransom-money, which the Jewish community was compelled to pay. An old Jew, seventy-five years of age, who has always been highly esteemed for his character, was seized, drenched with petroleum, and then actually set on fire. The Jews barricaded themselves in their quarter, where they had to endure a siege at the hand of the mob. It appears that the Spanish Consul at Tangier had informed the Government of Morocco that the Spanish Government would no longer impart to certain Jews and other natives the protection with which it had hitherto guarded them, and that the news of this withdrawl of Spanish patronage let loose the Mohametan mob on the defenceless Jews.

SENTENTIOUS PARAGRAPHS.

A good name keeps its luster in the dark.

Steadfast faith begets constant peace.

One bad example spoils many good precepts.

Great truths and great men are always simple.

Cheerfulness or joyousness is the heaven under which everything not poisonous thrives.

THIS DAY THAT DAY.

Shrink not from any duty
That this day brings to thee,
And know if thou art faithful,
That day thou'lt gladly see.

A glorious crown, and holy,
That day will bring to thee,
And all of this day's trials
Will then forgotten be.

A sin without its punishment is as impossible, as complete a contradiction in terms, as a cause without an effect.—*Grey.*

Good is positive. Evil is merely privative, not absolute. It is like cold, which is the privation of heat. All evil is so much death or nonentity.—*Emerson.*

The virtue of prosperity is temperance; the virtue of adversity is fortitude. . . . Prosperity doth best discover vice; but adversity doth best discover virtue.—*Bacon.*

The Bible, diamond-like, casts its lustre in every direction. Torch-like, the more it is shaken, the more it shines. Herb-like, the more it is pressed, the sweeter its fragrance.

The day is growing to its close,
And what good deeds since first it rose,
Have I presented, Lord, to thee,
As offerings of my ministry?
What wrongs repressed? what fruits sustained?
What struggle passed? what victory gained?
What good attempted and attained?
—*Longfellow's Golden Legend.*

Short and false pleasures deceive us and like drunkenness and revenge, are the madness of an hour for the sad repentance of a lifetime.

Man is not born to solve the problem of the universe, but to find out what he has to do; and to restrain himself within the limits of his comprehension.—*Goethe.*

To say that a miracle is impossible because contrary to the facts of my experience, is absurd, unless the facts of my experience embrace all the possible facts of any experience, to claim which would be a greater absurdity still.—*President Seelye.*

Hope rules a land forever green:
All powers that serve the bright-eyed queen
Are confident and gay;
Clouds at her bidding disappear;
Points she to aught—the blue draws near,
And fancy smooths the way.
—*Wordsworth.*

We all think we know just what to do in a grave emergency, but when it comes we are always so taken by surprise that we do something very different. And we are all of us better able to give a sharp and deserved rebuke to a piece of impertinence when we think it over two hours afterward, than at the moment when it occurs. Our after-thoughts are very wise, and if certain experiences would only recur, we should be ready for them; but they never do recur, and there's the rub.

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy Prophets since the world began." It also advocates as a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of kings and Lord of lords, immortal nature as joint heir and joint possessor of the throne of the universe; the restoration of Israel; the literal resurrection of the dead; the honorable reward of the righteous, and the final destruction of the wicked; eternal life only through Christ and many other kindred truths. Hence those seeking a hearty God-fed theological pap-state, are cheerfully informed that this publication is not prepared for their nourishment.

COMMUNICATIONS.

Coming Age—Its Proximity—Liberal Narration Continued—FINAL Period—Signs in the Moral World—Political—Social—Religious—The Church, or Household of Christ—Its Elements—Scripture View—Its History as it Now Exists—Similarity—Church Practices.—No. 25.

J. P. WEETHEE.

The Modern Church—Christ's Household.—We are about to enter upon that division of the signs which most intimately concern Christian practice. The question which we now propose to discuss, is the following: Do the elements and practices of the Christian Church at large correspond with those given in the Bible as the characteristics and practices of the Church of the "*Last Days*?" If they are similar, the Advent of Christ is upon us; if not, we are not authorized to expect that event as impending. We may conclude, My Lord delays his coming.

What are its elements and practices as noted in the Scriptures? Christ's description we find in two parables which have already been given. Below will be found a brief summary:

1. The household is divided into two classes relative to the Lord's coming.

2. Faithful and wise servant—giving meat in due season,—or proclaiming the events connected with the Lord's return; and persuading all to prepare for that event.

3. That evil servant, who says in his *heart*, My lord delayeth his coming. Such are his heart's overflowing. He has no faith in Christ's near approach, neither has he any desire for it.

His acts are the embodiment of his thoughts. He dislikes to hear of his Lord's return, and, therefore, hates those that desire and proclaim his advent. "He smites his fellow servants, and eats and drinks (associates) with the drunken" Such is the division of Christ's family, when he is about to return to take possession of his territory. The division becomes more distinct as his delay is protracted. The gulf between the parties widens as the disputation advances. One party proclaims his coming, in season and out of season, the other, never. The subject is so distasteful as not to allow him to keep his hand off of his fellow servant.

4. The *elements* and *practices*, are shown in the parable of the ten virgins. This scene transpires previous to Christ's marriage. The invited guests show the same division. Both classes profess to look for Christ's return; but they finally give up the hope, fall asleep and continue in that state till the Bridegroom heralds his approach by a swift messenger, when it will be found too late to make the necessary preparations.

Let the reader investigate these two parables, that he may fully understand their obvious import, and comprehend the intended meaning of our Savior in giving them.

5. *Paul's View of Christ's Household in the Last Days.*—Paul claims that his instructions came directly from Christ. His picture of the elements and practices of the professing household are quite full and distinct.

"This know, also, that in the last days perilous times shall come, for men shall be *lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God, having a form of godliness, but denying the power thereof.*" 2 Tim. iii. 1-5.

"*The Last Days.*"—This expression belongs to, and is the name of a period which describes the church as it will be when Christ returns. Such elements must produce "*perilous times.*" How could there be any other result? Extreme selfishness is the parent of extreme sensuality. A person that begins with supreme self-love, will end in supreme self-gratification. These persons begin with the love of themselves, and close with loving pleasure more than God. There are here given nineteen traits of character, all of which are designed in their nature, to demoralize their possessors. A person cursed with such a spurious Christianity marks the return of Christ. Let us look into the general nature of these elements since our subject will require us to use them hereafter.

1. *Self-Love.*—Love is an element of nature. Its exercise violates no command, when not abused. We are commanded to love the Lord our God with all our heart, soul, and strength, and our neighbor as ourselves, but we are not commanded to love ourselves; this we do without a command; we also love those that love us. We are required to love enemies. Love is a Divine element when rightly exercised. It is the cohesive law of the universe—God is love in its purity—take away love and creation falls to pieces; when, however, we make *self* the central love of our affections, we dishonor the element, and bring on us and others painful and disastrous results.

2. *Covetousness.*—A heart possessed of extreme selfishness, its first act is gratification; it craves every thing—seeks after every object that will satisfy it, whether lawful or forbidden. An inordinate desire for such things as belong, generally, to others. Some persons develop it in lust and sexual indulgence, while others seek honor and wealth. In the passage above, wealth may be principally intended. Since in 1 Tim. vi. 10 we have the following: "For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." Covetousness is self-love's *first-born*, and one of the most debasing and ruinous of lusts; hence its prohibition on the tables of stone: "Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's." Covetousness begets cheating, theft and robbery. A true and devoted Christian is limited to one species of covetousness, that of the "best gifts."

3. *Boasters.*—This is another class in the Christian household of "the last days." It is not stated of what they boast; but, from other traits of character, it will not be difficult to conjecture. Being church members their occasions of boasting are quite numerous. They can boast of their numbers, wealth, respectability, learning, piety, and many other things. The Jews boasted over the heathen; the pharisee over the publican. Christian boasting is founded on blindness. They see not their own characters, nor the purity of the great invisible. Boasting is here anti-Christian.

4. *Proud.*—There is no trait of character, more offensive to the Deity, than pride, none more unreasonable; none so disastrous in its consequences. It shuts out the Divine character, and makes a god of self. It will not allow us to see others' virtues. Pride elevates, and always goes before a fall. It is, in its essence, anti-Christian, and, when it is possessed by a church member it is a sign of apostacy, since it is founded on a high opinion of self.

5. *Blasphemers.*—Men that speak against God, Christ or Holy Spirit. They speak against God by speaking against his providence, his judgments, or his revelation; against Christ by neglecting his atonement, and his promises; against the Holy Spirit when they ascribe his agency to Satan. The purely selfish blaspheme in a great variety of ways, by words, by actions, by omission, and even by thought. Blasphemy is the offspring of selfishness and pride. Such members will be excluded from the kingdom of God, since no one will be admitted without having clean hands and a pure heart.

6. *Parental Disobedience.*—The command is, "Honor thy father and thy mother; that thy days may long upon the land which the Lord thy God giveth thee." Reason is late in its development, passions, early. Youth, therefore, must be under the control of mature minds. The last day professors grow up under little or no restraint; they become fast and wise in their own conceit. They follow inclination, and sooner or later reap what they blindly sow.

7. *Unthankful.*—Want of gratitude—great in their own estimation—they look on blessings as the tribute of well earned merit. "Is not this great Babylon that I have built for the house of the kingdom, by the might of my power, and for the honor of my majesty?" They know no being superior to self; they see no God behind the throne.

If they prosper, it is because of their great wisdom; if adversity overtakes them, it is attributed to the stars that are hostile and envious; it is not their fault; they have none.

8. *Unholy.*—Professing the name of Christ, and to follow him as their Divine guide—they turn away from his holiness. 'They hear not the injunction. "Be ye holy for I am holy." They tread the foot of the mountain with shoes on, when the Jews came only in their *bare feet.*

9. *Without Natural Affection.*—such as parents have for their children, and children have for their parents. Self-love and covetousness have dried up these fountains, and made of their hearts, an Arabian desert. Family ties give way to the love of gain, and worldly interests obscure the glories of the coming paradise.

10. *Truce-Breakers.*—Bargain breakers. They hold to a contract only while it is to their interest. When they can do better their word has no binding power. They are of those that would sell their master for thirty pieces of silver. This bond of society is but *low.*

11. *False Accusers.*—[illegible] devils, slanderers, spies, always seeking an occasion to injure those that stand in the way of self-gratification, called devils because they imitate their master, in his original seduction of our first parents.

12. *Incontinent.*—[illegible] unable to curb the appetites, intemperate, unchaste, such as know the requirements of the law but allow debasing lust to dominate.

13. *Fierce.*—[illegible] wild, savage, pitiless, such as intent on gain or self-gratification, have no regard for the wants and sufferings of their fellow beings.

14. *Despisers of the Good.*—[illegible] no lover of the good, ill-disposed, evil-minded. They work against goodness, against the good, and shun their society.

15. *Traitors.*—[illegible] those who betray persons, or any principle—a deserter. Having supreme love for self, they like Judas, will betray any person or cause for the sake of gain. Gain is their god.

16. *Heady.*—[illegible]—headlong, rash, forward, bold. Being governed by passions instead of reason, they push on without regard to consequences.

17. *High Minded.*—[illegible]—making a smoke, puffed up with pride. Pride, like smoke, hides the true nature of objects—being insane or foolish with pride.

18. "*Lovers of Pleasure More than Lovers of God.*"—[illegible]—This quality is a necessary result from the seventeen.

19. *Having a Form of Godliness, but Denying its Power.*—By this we learn that these are attributes of church members—since they have a *form* of godliness, but, simply, deny its power.

The trouble you dread may never come, and if it does, its character may be so changed by the time it reaches you, that you may not dread it.

SELECTIONS.

[New Era.]

Prophecies Concerning Israel. Their Land and King, not yet Fulfilled.

Sir,—The subject of this letter, as announced in my last, is the miraculous events attendant on the future conversion and restoration of Israel. So numerous are the portions which speak of these events, that merely to put down the chapters and verses would fill a column of the *New Era;* their publication in full, without a word of comment, would fill many issues. Hence, in endeavoring to place this subject before your readers, the great difficulty is not the lack but the abundance of material to choose from, and the very limited space you can spare in justice to subjects of more general interest.

One of the oldest and most comprehensive of the prophecies concerning Israel and their land, wherein the blessings consequent upon their obedience, and the curses and calamities consequent upon their disobedience, were minutely foretold and truthfully, as every reader must acknowledge—is contained in Deut. xxviii. Therein (v. 1 to) their great Prophet foretold what came to pass in the days of Solomon, (1 Kings vi. 20-25), when Israel's sun was at its zenith; and therein also he forewarned them of what came upon them at the hands of the Assyrians (2 Kings xvii. 1-23) and Chaldeans (2 Kings xxiv., xxv.) and Romans, and at the hands of the Gentiles generally, in their cast-off, forsaken, scattered condition, "an astonishment, a proverb, and a by-word among all nations." Their land, too, which in Moses' day was a well-watered, fruitful land, upon which the "Lord's eyes were always, from the beginning unto the end of the year," (Deut. xi. 12), he foretold, would "be desolate, and their cities waste," (Lev. xxvi. 33), as it is at this day. "Yet, for all that," said their God, who "will not always chide," (Psa. ciii. 9), "I will not cast them away, neither will I abhor them to destroy them utterly, and to break my covenant with them, for I am the Lord their God." Compare Lev. xxvi. 44 with Rom. xi. 2-28 29.

Moses, having in Deut. xxviii. and xxix., faithfully foretold the blessing and the curse to come upon Israel, proceeds in chap. xxx. as follows: "And it shall come to pass, when all these things are come upon thee, the blessing and the curse which I have set before thee, and thou shalt call them to mind among all the nations, whither the Lord thy God hath driven thee, and shalt return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day .... that then the Lord thy God will turn thy captivity (compare Jer. xxxiii. 7-26; Ezek. xxxix. 22-29) and have compassion upon thee, and will return and gather thee from all the nations whither the Lord thy God hath scattered thee. If any of thine be driven out into the outmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee." Had God's inspired servant stopped here, some of us Gentiles, "wise in our own conceits," despite Paul's warning in Rom. xi. 25, might with some show of reason have said: "O yes; we believe Israel will be 'restored' to God's favor; the Lord will yet have compassion upon them, and remove the veil that is upon their heart, and graft them in again; they shall 'yet turn unto the Lord,' and become Methodists, Presbyterians, Baptists or Evangelical Christians of some sort, not, of course, High Church or Catholics, and thus they shall become 'one nation' and God's people; but, as for becoming a literal nation in Palestine, as of old, with 'one king, king to them all,' as God by Ezekiel (xxxvii. 21, 22) and other prophets seems (!) to say we have no such *carnal* belief." Moses, however, as if anticipating such Gentile "conceits" and unbelief, goes on to say: "And the Lord thy God will bring thee into the land which thy fathers possessed," (not into the churches, neither into Britain nor any other country than Palestine,) "and thou shalt possess it," (compare this with Ezek. xxxvi. 24-28; xlvii. 13-21; xlviii. 29,) "and he will do thee good, and multiply thee above thy fathers." Nor does Moses stop here, with promises of restoration to the land covenanted to Abraham and to his seed, the Messiah, but goes on to foretell Israel's regeneration and consequent love of the Lord their God: "And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart and with all thy soul, that thou mayest live," (v. 6.)

What a stupendous miracle will the fulfillment of that verse be! A whole nation loving the Lord their God with all their heart and soul! A nation "all righteous," (Isa. lx. 21) yielding loving obedience to their once crucified King, in whom they recognize the antitype of Joseph, sent of God to "save their lives by a great deliverance." Now "shall the times of refreshing come from the presence of the Lord!" Acts iii. 19. Now shall there be "showers of blessing" upon Israel and their land! See Ezek. xxxiv. 26. Now shall Israel be a "blessing in the midst of the earth." Isa. xix. 24, compared with Zech. viii. 13. Now shall "the remnant of Jacob be in the midst of many people as a dew from the Lord, as the showers upon the grass." Micah v. 7. Now shall there be a nation of Paul's, Peter's and John's; and "the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isa. xi. 9.

Well might our beloved Apostle Paul, of the tribe of Benjamin, say of Israel, his brethren, according to the flesh, (Rom. ix. 3): "Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness? .... If the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?" If we Gentiles receive blessings through Israel's unbelief, how much greater blessings shall follow Israel's return unto the Lord and joyous reception by him? Let those, then, that "are the Lord's remembrancers," that call upon his name, "give him no rest, till he establish, and till he make Jerusalem a praise in the earth." Isa. lxii. 6, 7. Israel, cast off and afflicted, "are beloved for their father's sake." Rom. xi. 28. Their father was God's friend. See Isa. xli. 8; James ii. 23.—*Omega.*

[Investigator.]

Immortality.

The word "immortal" is found but once in the Bible, and the word "immortality" five times, and it is remarkable that these words occur only in the writings of Paul. This primitive missionary wrote his Epistles in the Greek characters for the instruction of his friends who spoke and understood the Greek language, and, consequently, he used words and phrases not employed by the Apostles, who wrote for the benefit of the Hebrews or Nazarenes, who used the Hebrew dialect. The ancient Hebrews had no idea of a future existence after death, except through a resurrection or "a rising again," and to only a favored few the manner in which this "rising again" was to be accomplished seems to have been but faintly understood. They knew that Jehovah had promised "the kingdom" to Abraham and his seed for ever, but they knew that Abraham was dead, and that themselves were mortal and doomed to die, and how the "sleeping ones" were again to become possessed of life was not revealed in the law, or the traditions of their fathers. Hence, as Paul shows "life" (from the dead) and "immortality" not already possessed was brought to light by the resurrection of Jesus Christ from the dead, for, as the Christ the head of the body, arose again from the dark and cheerless gloom of death, and became possessed of "immortality," which in his flesh-and-blood state he did not inherit, so in "the time of restitution" of all things" will the bodies who sleep in Christ, whose names are written in the Book of Life, come forth by a similar process, and obtain immortality, eternal life, and an inheritance in the kingdom of God, which is in preparation from the foundation of the world; for the kingdom and the greatness of the kingdom, under the whole heavens, (not above the sky) will be given to the people of the saints of the Most High, and they shall reign for ever and ever, and the King of this great and everlasting kingdom is to be Jesus, the once lowly, despised and persecuted Nazarene who, in the days of his pilgrimage, was stigmatized as the carpenter's son, "for he shall sit on the throne of his father, David, and of his kingdom there shall be no end."

But let us examine a little more closely the heading of our article. The word immortal occurs in conjunction with the words eternal and invisible in a short form of prayer which Paul uses in the following manner: "Now unto the King eternal, immortal and invisible, the only wise God, be honor and glory for ever and ever. Amen. 1 Timothy, i. 17. That God only is immortal is further proved by the testimony of the same writer, who, further on in the same epistle, speaks of God as "the King of kings, and Lord of lords, who only hath immortality dwelling in light, which no man can approach unto, whom no man hath seen or can see." 1 Tim. vi. 16.

But immortality is spoken of as obtainable by those who seek for it by a patient continuance in well-doing, Rom. ii. 7, and the manner in which immortality is to be obtained was made manifest by the appearing of Our Savior Jesus Christ, who abolished death, and brought life and immortality to light through the gospel." 2 Tim. i. 10. The time at which immortality will be obtained is also stated by Paul to be at "the resurrection." Behold, I show you a mystery, (something unknown before the gospel was preached) "we (the true believers) shall not all sleep" (death to the dead in Christ, is always spoken of as a sleep), but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible (body) must put on incorruption, and this mortal (body) must put on immortality. So when (time indicated) this corruptible (body) shall have put on incorruption and this mortal (body) shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory, O death, where is thy sting, O grave where is thy victory!..... thanks be to God which giveth us the victory through our Lord Jesus Christ.

Thus it will been seen that the Pagano-papal dogma of the immortality of the soul is not only not countenanced in the Apostolic writings, but is positively refuted there, for, if the doctrine was true, it would have been taught by Moses and the prophets, as well as by the Pagan classics, and the body having an immortal nature within it would not need to put it on, and Jesus would not have needed to have died and rose again in order to prove the manner of obtaining "life and immortality," nor would Christ and his apostles have made the doctrine of the resurrection so prominent a feature of their preaching. If it was an unnecessary thing, which it would be if the Heathen idea of inherent immortality was true.—*Wm. L. K.*

[The Revealed Mystery.]

Immortality.

Immortality is deathlessness. God only has a nature in which the death principle never existed. Incorruptibility and life constitute immortality; so that immortality may be defined life manifested through an incorruptible body. A diamond is incorruptible, but not living; therefore, it is not immortal. Paganism defines immortality to be a particle of Divine effluence in all men, hereditarily transmitted, and having personality and consciousness after death! The Scriptures, however, reveal no such conceit. The immortality they bring to light is, "life and incorruptibility through the Gospel;" or eternal life through the Christ Name. Immortality is promised only to those who are justified by the name of Jesus; and, being justified, walk worthy of the name. In being introduced "into the name of the Father, and of the Son, and of the Holy Spirit," a right-minded believer of the truth obtains "a right to the tree of life, and to an entrance through the gates into the city," or kingdom of God.

Forgiveness.

The following beautiful passage is from the pen of John G. Whittier one of the most eminent of American poets, Mr. W. is a member of the society of Friends or Quakers, who have ever been noted as a peace loving, and upright people.

"My heart was heavy, for its trust had been abused, its kindness answered with foul wrong—so turning gloomily from my fellow-men, one summer Sabbath day, I strolled among the green mounds of the village burial-place; where pondering where all human love and hate find one sad level, and how, soon or late, wronged and wrong-doer, each with meekened face and cold hands over a still heart, pass the green threshold of our common grave, whither all footsteps tend—whence none depart. Awed for myself, and pitying my race, our common sorrow like a mighty wave swept all my pride away, and, trembling, I forgave."

Love Ans for Subject

THE RESTITUTION.

E. A. CHAPLIN, Editor.

PLYMOUTH, INDIANA, JULY 14, 1880.

WAR clouds gather over the distant east. A conflict between Turkey and Greece seems imminent. History is rapidly filling up the lineaments of prophecy. The near future is eventful. We will take the utmost care to keep our readers posted in the grand moves of events. THE RESTITUTION has not completed its mission.

WE have not as yet found the time to read Bro. J. A. Wilson's "*Thrilling Story of the Rebellion.*" Will read our brother's narrative of sufferings in the scenes of internecine strife in one of the most calamitous fratricidal wars. The distressing records of the sufferings of individuals and nations cause us to long for Christ's reign of peace over a universal brotherhood of nations.

WE have only found time to read a few chapters of Dr. Hitch's book entitled *Christ Yet to Come*. It is a neat volume of about two hundred pages, published by the American Millennial Association, 71 Kneeland Street, Boston, Mass. Price $1—in cloth, and 75 cents in paper covers. We are much pleased with that part of the work we have read. It thoroughly refutes some popular errors on the *Parousia* of Christ.

THE *Egyptian Pyramids*; an analysis of *A Great Mystery*, is the title of a compact, though admirably full and instructive work on the most stupendous monumental wonder ever erected by human hands. The author, E. W. Fish, M. D., has carefully localized the scattered rays of light that have reached our times through the shadows that hide a perfect history of this *Miracle in Stone*, whose erection antedates the rise, glory, and overthrow of those mighty empires whose records were written in languages that ceased to be spoken two thousand years ago. We have only space to say that this volume is well calculated to supply the general reader with a very comprehensive knowledge of the symbolized science contained in the construction of this majestic pile of wonders. The volume is fully illustrated. Price $1. Address the author, 150 Monroe Street, Chicago, Ill.

The following extracts from our exchanges will present our readers with an account of some incidents connected with the present and past events in the life of a noted atheist. How far Socinian creeds and Pharisaic exclusiveness may be responsible for the mad infidelity of both Ingersoll and Bradlaugh is known only to him by whom the heart and actions of men are scrutinized.

The British Government has espoused the cause of Mr. Bradlaugh, the Atheist member of Parliament, Mr. Gladstone himself urging the House of Commons to allow him to make an affirmation instead of taking the usual oath. Considerable pressure was put on the liberal members to induce them to vote as Mr. Gladstone desired and on July 1st, the house rescinded its former decision, and Mr. Bradlaugh was allowed to take his seat.

A letter to the London *Standard*, by a gentleman having an extensive acquaintance with Indian affairs, states that the idea is now beginning to be current in India, that Mr. Bradlaugh's views are gaining ground in society and that England is abandoning Christianity. The effect of this impression will be to inflict a serious blow to the cause of all those missions in India in which the various Christian bodies are interested—a blow from which they will not recover for many years.

(New York Times.)

CHARLES BRADLAUGH.—SOMETHING ABOUT HIS EARLY LIFE.

Mr. Charles Bradlaugh's preference of an affirmation instead of an oath in the house of commons was thoroughly characteristic of him, and the faithful following out of his early antecedents. In his sixteenth year he was a model young Christian, an enthusiastic Sunday-school teacher, and a promising member of the church of England, but when the Bishop of London was announced to hold a confirmation in Bethnal Green, the incumbent of St. Peter's Hockney road in an evil hour requested his youthful Sunday-school teacher to be prepared with suitable answers to any question which the Bishop might put in regard to the thirty-nine articles. This led young Bradlaugh to compare the articles with the gospels, and, on coming across the difficulties, to address a respectful note to his clergyman in order that he might see his way through them. The incumbent, instead of helping the boy out of his troubles, informed his parents that their son had turned atheist, and suspended him for three months from the exercise of his functions as Sunday-school teacher. Young Bradlaugh refused to attend church during the interval of his suspension as teacher, and soon began to spend his Sundays elsewhere and otherwise. It was the time of the Chartist movement, when thought was at a ferment both in and out of Freedom, and Charles Bradlaugh was soon a regular out-of-door disputant in Bonner's Fields, a suburb of the city, at first on the orthodox Christian side, then as a deist, then as a full-fledged atheist.

The next step in his career was to become a teetotaler. The crisis of his life now came. The incumbent of St. Peter's had laid the case of young Bradlaugh before the firm of coal merchants by whom he had been employed, and they gave him three days to change his opinions or lose his situation. He gave up both "beer and the Bible," and started out upon his father's house a social outcast, being reduced to such straits in his seventeenth year that he enlisted in the Seventh Dragoon Guards, and served with his regiment three years in Ireland. Inheriting from his aunt, in 1853, a small property, he bought his discharge from the army and began his studies for the bar, lecturing frequently before free-thought institutions, and taking radical grounds on every question that came up. In 1862 he compelled an Anglican clergyman to pay $100 and the costs in a suit for libel affecting his wife and daughters, and yet withhold the name of his assailant from the public, in order that the priest might not be degraded from his office. His recent preference of the declaration to the oath in the House of Commons is of a piece with his early questionings, and the Church of England has to thank a blundering clergyman for the radicalism of one who knows how to hit hard, and whose position among the British Radicals is one of unquestioned power. Mr. Bradlaugh is now in his 45th year.

Prophecy and Fulfillment.

PROPHECY.

And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. Rev. xvi. 12.

FULFILLMENT.

The condition of Turkey is considered hopeless even by Sir A. H. Layard, the ex-Minister of Great Britain to that country, who was prior to his residence at Constantinople, a firm believer in the good intentions of the Sultan. In a recent letter he said, "Never perhaps was this Empire in so disorganized and critical a state; everywhere are misgovernment, corruption, incompetency of the Turkish functionaries; everywhere Mussulmans and Christians suffer alike." Sir A. H. Layard says he has tried expostulation with the Sultan, and even "menaces;" and he advises the English Government, "If it is in earnest in wishing to save Turkey and reform its administration, so that its people may be justly governed, it must be prepared to go further than mere menaces." He further states, "There is little or no protection for life and property in Macedonia, Epirus, and Thessaly. Brigandage is rife, the Christians are ill-treated and oppressed with impunity, and the state of these provinces is bordering on anarchy."

LAST DAYS OF ISLAMISM.

A traveller among the mountains of Asia Minor, who had pitched his tent in the province of Cicilia, was surprised, the other day, by a poor, ignorant Turkish woman coming up to his tent door and asking him if it was really true that the Day of Judgment was near. "On questioning her," he writes, "as to her reasons for making such an inquiry, I found that she had heard the villagers especially the leading men, express the opinion that the last days of Islamism had come, and that the whole world is about to be judged for its wickedness. To-day I had a long conversation with a Turkish cadi, or judge, the drift of whose conversation took the same direction. These two persons represent the extremes of society among the Turks, yet they are agreed as to the decadence, and probable collapse of the Turkish power. A large majority of the Turks are despondent. Their despondency is rather increased, than otherwise, by seeing their Christian neighbors hopeful, and increasing in prosperity. The Christians are looking in all directions to see what they can do to prepare themselves and their children for the new era that seems to be dawning upon them."—*London Sunday at Home.*

A curious feature of the creeks and lagoons of Northern Queenstown is mentioned. It is called "floating grass." It grows on the surface of the water, putting forth stems and roots which become so densely interwoven that, even with twenty feet of water underneath, horses have been known to cross on the mats thus formed.

Faith and Works.

There is, it seems, in the minds of many, a difficulty in understanding the nature and relation of faith and works. From many passages it would appear that faith in and of itself saves alone, that "faith without works is dead." The trouble is just here. It lies in confounding, by assent to the word of truth, with our being faith that must of necessity include works of obedience. "Faith worketh by love and purifieth the heart." Grace is not of the works of the law—see Rom. xi. 6. It has come to the elect, who hear, see, believe, who stand by faith, who continue in the goodness of God. Confession must be made with the mouth of the word of faith. To have faith made alive, we must be obedient to the faith. We must be made free from the law of sin and of death, be married to him who is raised from the dead. It is true, we believe into Christ, but believe into him only by an OBEDIENT faith.

If the blood of Christ cleanses us from all sin, that we believe it, we will come to the blood. As soon as we are persuaded of the truth of the Gospel of the kingdom, and fear to get into that kingdom, atonement by blood has been made, and to receive atonement, must come to Christ's death. In baptism, will not tarry, but will raise the same hour of the night and be baptized. God has not separated faith and works, let both go together.

S. ROXANA WIXOM.

SELECTIONS.

Turkey's Sick-Bed.

The "sick man" has fallen so low with the decease of his religious faith and his unreligious practices, his squandering of the money wrung from the poor people who unfortunately are his subjects, while the obligations of his government are ignored or neglected. In this he is so low on a political couch that it resembles a death-bed, and he a corpse—that the signatory powers have found it necessary to come to an understanding in his case, and they have agreed upon a meeting of their representatives to make a political diagnosis of the case, and prescribe a balm for the cure. Turkey is politically sick—very sick. She has neither money nor credit, neither the power to pay her debts, nor apparently the desire to do so. She would not exist to-day as a power in Europe had not the signatory powers intervened just as Russia was hammering away at the gates of Constantinople. Jealousy of Russia saved Turkey. In a month or two more, if not interfered with, Russia would have blotted the name of Turkey from the map of Europe, as it should have been. But she was saved, upon condition of performing certain stipulations, which she agreed to fulfill, and which she immediately determined not to fulfill, and has not.

She has not kept faith with Greece, nor Montenegro, nor with any other power. And she fails in all her professed purposes. Without money and without credit, the business of her Sultan is to squander money obtained by any possible means, to maintain his seraglio in splendor, while his subjects starve; and his pashas use their opportunities and their authority to grow rich by their system of enforced collection of taxes. Germany, which has been holding back, has at length agreed to hold a conference in common with the other signatory powers, but requiring that a definite programme shall be prepared before the conference takes place. Then will be the conference which shall hold its consultation over the "sick man." And they agreed beforehand that what they decide upon must be done, and, if military force shall be required in Turkey to ensure the carrying out of the work they agreed upon as necessary, each of the plenary powers must furnish its complement. Turkey, most likely, will ere long furnish a repetition of the dismemberment of Poland. Nothing but the mutual jealousies of several of the powers can prevent this result. Turkey is doomed, and civilization has no reason to sorrow over it.

(J. W. Wilson.)

What is Your Motive?

It is specially worthy of remark that love to God is the only motive which he acknowledges as rendering any service acceptable to him; and that such love surpasses all other homage in his sight.

The intense love and devotion which breathes through David's psalms gave him the wonderful title of "the man according to God's own heart," notwithstanding his exceedingly faulty character and life. The same thing is seen in the case of the sinful woman, who washed the Savior's feet with her tears. Her deep penitence and passionate love were far more acceptable to Jesus than all the costly hospitalities and high character of Simon the Pharisee. The parable of the prodigal son teaches the same lesson, namely, that sincere humble penitence and warm affections induce much more sympathy in the parental heart than the most correct behavior without any special filial love.

The most striking instance of the high value the Lord places upon love, is his incomparable commendation of the woman who broke a box of exceedingly precious ointment in order to pour it upon his head. This act, which was one of foolish and reprehensible waste in the eyes of the mere worldling, is characterized by Christ as exceedingly valuable in his estimation as being the manifestation of intense love for him.

Similar lessons may be drawn from other portions of the Divine Word all showing a deep longing of with reverence we may so speak, on the part of the Lord himself for the love of those he has redeemed.

Adam was made in God's image that he might appreciate his Creator's goodness and return intelligent love and praise; and redemption restores the believer to the high position in this respect which Adam lost.

In this view of our relations to the Lord we may regard him as asking all who aspire to render him service. What is your motive? Is it, he says, "Love to me and to your fellow-men for my sake?" Did you build this college, or hospital, or church, for love of me? Did you make that large donation to a missionary society or a charitable fund from love to me? Do you preach your sermon as those women offered their ointments out of an intense longing to manifest the love you have to me, or was there any other motive in all those services? Do you wish to be seen and admired of men in them, or to have your name perpetuated as a benefactor, or do you give out of emulation to do as well as or better than some other men, or did you regard the promise that God would repay all charitable gifts as to be understood literally, and expect your store to be ultimately increased instead of diminished on account of your investment in Christ's cause?

When a man loses a much-beloved wife, son or daughter, he sometimes, out of the intensity of his love, founds a religious or charitable institution bearing the name of the deceased. In this case, his love for the lost one is much greater than his love for Christ. With all our gifts to Christ's cause, is love to him the prominent motive in giving?

Unless those who make sacrifices for such objects can reply to the question, "What is your motive?" is there not danger that their real position may be that pointed out by the Apostle Paul, when he said: "Though I speak with the tongues of men and angels and have not love, I am become as sounding brass and a tinkling cymbal; and though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth nothing."

The parting questions which our Lord asked of Simon Peter should sink deep into the heart of every disciple, "Lovest thou me?" "Lovest thou me?" "Lovest thou me more than these?"

God's Providence.

"Everything relating to the physical and moral universe is under the eye, and moves obedient to the will of God. God's hand is visible in all things: to him all things must be ascribed, or else to nothing. A Providence controlling the affairs of the empires, and those of individuals; or of the great things, and not of the least things also, is impossible. The history of the world shows that most momentous results often depend on causes too insignificant to arrest the reader's attention, unless especially awakened. The telescope and the microscope furnish proof both of the magnitude of God's universe, and of his care for the minutest of his creatures. We cannot always explain the mystery of his dealings with us; but we know that all things work together for good to them that love God;' and that the ordeal through which we are called to pass, however severe, will in the issue be glorious. The assurance of this faith enables the possessor to bear the cross, and to walk with Christ-like patience, till we clearly see and understand and can say: God knew best."—*Rev. O. M. Howe, Princeton, Mass.*

Law in Nature.

There is a thing in these days much talked about which is called Law. Law is not a force or a power, much less a god; it is only a steady, strictly moderated method of operation; not a deed much less the cause of a deed, but only a way of doing; the sure procedure of the self-existent, self-consistent and self-persistent working Reason which shapes forth the universe; a method of operation to which we willingly pay all reasonable homage, addressing it in the words of the poet:—

"Thou canst preserve the stars from wrong;
And the most ancient heavens, through Thee are fresh and strong."

And what the omnipresent, ever-working reason of God does in the universe by the calm process of regulated work which we call law, even this thing, it is the problem of our human life to believe by the formation of which we call character. Character, said Novalis, is a perfectly trained will, and a perfectly trained will is only a well-calculated and a well-regulated working power. The excessive thought put forth to-day, as it is generally the offspring of laziness yesterday, so it is sure to end in laziness to-morrow. "My Father worketh hitherto, and I work." But how? Not with much observation and blare of trumpets, but like the seed that swells beneath the soil with an increase which no eye can measure when it is doing, but all must admire when it is done.—*Prof. Blackie.*

Increase of Mohammedanism.

Dr. Dollinger, in the *Contemporary Review* gives a remarkable account of the revival of the Arabian religion, which is extending itself almost as rapidly and vigorously, by the peaceful methods of persuasion, as formerly by the sword. In Africa, it advances like a torrent. In Sierra Leone, there is a Moslem high school with 1,500 pupils, and in China and Java, the conversions are immense.

Dr. Dollinger assigns as one of the chief causes of this astonishing revival, "the facility afforded by steam navigation for the pilgrims to Mecca; for, the numerous pilgrims or Hadjis, who return from thence, become as a rule, zealous missionaries of the Prophet." "Moreover," he adds, "in Eastern Asia and Africa, as everywhere, Islam, has one important advantage over the Christian churches, from its knowing nothing of any sharp distinction between the clergy and laity; so that, every Moslem feels bound to take part in the conversion of unbelievers, while Christians are accustomed to treat mission work as an affair of the clergy."

The editor of the *Prophetic News*, remarks, would it not seem as though all the great powers which have affected the world for good or evil, were being summoned once more to take part in the last great conflict now so rapidly approaching?

Coming Again.

The ascension of Christ is interwoven with an angelic promise that he will come again. No words could possibly be plainer than the message which angels brought to those grieving hearts of the little group on Olivet. "This same Jesus shall so come in like manner as ye have seen him go into heaven." And this message is in perfect harmony with the repeated utterances of of our Lord before his crucifixion. I have no theory upon the subject. I am satisfied with the simple Word of God, and am willing to leave the theorizing to others—more than satisfied with the stupendous, glorious fact that he is coming to crush Satan and death under his feet; coming to claim his own, who will be caught up to meet him in the air; coming to reign on earth as in heaven; coming to make earth a heaven below. Do you ask, When is he coming? He has expressly told us that we are not to know this, but we are to expect him every day and hour, and this is to be the inspiration of earnest toil and patient waiting. He is coming, and he may come to-day. Do you ask, How is he coming? I only know so far as the angels has told us, "In like manner as ye have seen him go into heaven." The cloud of glory will form his stairway earthward, as it once was his stairway heavenward.—*E. A. Ellsredge.*

The Folly of Human Creeds.

It has not pleased God to declare his truth to men in the form of creeds and confessions and catechisms. It has come to us in histories and biographies in psalms and prophecies, in proverbs and parables scattered over the pages of many authors, and in works written with the usual variety of human taste and talent. It has not come to us in the form which human reason would have anticipated as the least likely to give rise to misapprehension and division. In this, as in other things, God's ways are not as our ways. But in the study of God's ways there always shines forth the evidence of a Divine and heavenly wisdom. The Scriptures from their very variety are suited to gain access into *men's* minds, however differently constituted. A mind which result from abstract truth may be won by the charm of a narrative in which the truth is embodied. . . . There is this peculiar disadvantage in respect of all creeds, that whoever heartily adopts any of them is thenceforth too often and too much disposed to interpret Scripture in conformity with his system, rather than to correct his system by a just interpretation of Scripture. *From a Sermon by Dr. Cook, in Free Church.*

BREVITIES.

M. Jules Ferry, the French Minister who introduced the bill for the expulsion of the Jesuits from France, is the direct descendant of a man who, 126 years ago, established several houses of the same order in that country. M. Ferry's ancestor having lost his wife, joined the order of the Jesuits' college at Rome, was ordained a priest. He returned to France one of the most ardent followers of St. Ignatius. His name was also Jules. The present minister is the great-grandson of the son that this reverend father had had before he embraced the monastic career.

Probably the oldest paid teacher of youth in the world is the German Government school-master of Heringen, in the province of Limburg, one Abraham Levi Bickatein, who recently completed the sixtieth year of his activity as a pedagogue and the hundred and fourth year of his age. The son of a Jewish rabbi, he fought gallantly as a volunteer through the war of emancipation, and at its conclusion entered the Hissen High School as a student of theology. There he went through the customary curriculum, and having passed his examinations, applied for a subordinate appointment in the Educational Department, which he speedily obtained, and has held from the year 1800 to the present day. His salary only amounts to the modest sum of 120 marks, or about thirty dollars per annum.

In Nazareth, the place which our Savior chose for his earthly home, the Female Education Society of England have established an orphanage. It has been opened four years, and there are in it now thirty-six girls, of ages varying from four to fifteen. Here, whether of Greek or Latin, Moslem or Jewish parentage, they are all taught to love the one true God, and Jesus Christ whom he has sent. They have a beautiful home built by the generosity of English travelers, and during the four years it has been opened no case of illness requiring a doctor has occurred. This orphanage stands high up in the dear old Galilean hills, with large, open arms, saying, in the name of Jesus Christ of Nazareth, "Suffer the little children to come unto Me."

A GIGANTIC FLOWER.

Sumatra carries away the palm in producing a plant whose bloom surpasses all others in size. Signor E. Beccari, an Italian, has given to this plant the name of *Conophallus Titanum*. Its flowers completely obscure the blossom of the Victoria Regia. According to the published description of this plant, the swell of the spathe is thirty-two and a half inches in diameter, and the naked portions of the spadix measure no less than five and one half feet. The color of the spathe is a brownish purple-red, and that of the spadix a dirty yellow, as is generally the case with flowers which, like the *Canophallus* and the *Rafflesia*, attract, by their peculiar odor, insects and animals feeding on carrion. The tuft of this plant, of which, at first, Beccari only succeeded in finding one specimen, was three and one-eighth feet in circumference, and so heavy that two strong men could scarcely manage to carry it; its single leaf had a stalk ten and one-half feet long, and thirty-four inches in circumference at its base. The leaf stem is smooth, green, and thickly covered with circular white spots. The three branches into which this stem divided at its upper end were as thick as a man's leg, and by repeated subdivisions form a spread over eight feet long, supporting a leaf whose superficial surface exceeds fifteen square yards. The stalk of the fruit is about the same thickness as the leaf stem, and in the example found by Beccari the fruit-bearing portion of it was twenty inches long by thirty inches in circumference, and thickly covered with olive-shaped fruit of a reddish color.

(London Times.)

A FOSSIL FOREST.

An interesting discovery has been made at Edge Lane Quarry, Oldham, England. The quarrymen, in the course of their excavations, have come upon what has been described as a fossil forest. The trees number about twelve, and some of them are two feet in diameter. They are in good preservation. The roots can be seen interlacing the rock, and the fronds of the ferns are to be found imprinted on every piece of stone. The discovery has excited much interest in geological circles round Manchester, and the "forest" has been visited by a large number of persons. The trees belong to the middle coal measure period, although it has been regarded as somewhat remarkable that no coal has been discovered near them. The coal is found about two hundred and fifty yards beneath. Prof. Boyd-Dawkins, of Owens College, has visited the quarry, and declares that there is not such a sight in Europe.

POETRY.

Weary and Faint.

The day is hot, and I am faint and weary,
Oer burdened by the labor and the heat,
The way is rough and overgrown and dreary,
And thick beset with thorns that pierce my feet.

I fain would rest me in the pleasant meadows
And near cool waters which are gliding by:
But still press on through sunshine and the shadows,
With fevered frame and hot lips parched and dry.

What is my recompence? Why should I bear it,
Nor stop to lay my heavy burden down?
The day grows late, I may no longer bear it,
Along the pathway desolate and brown.

I hear in other paths the wild birds singing;
See happy pilgrims loiter on the banks;
In verdant fields I watch the bright flowers springing,
And catch the laughter from the careless ranks.

Nor may I stay. Why is my pathway narrow?
It leads through darkness from the sight of joy.
It bears no song; no twitter of a sparrow
Breaks on the silence. Can it end in light?

Oh, dreadful road! Wide are thy paths of danger!
And straight and barren that in which you travel;
But by Him loved, who was on earth a stranger,
Weary and faint, your footsteps still are led.

COMMUNICATIONS.

Luke XIV. 18.

"And they all began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it; I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come."

With nine-tenths of professing Christians these excuses far outweigh the consideration of the kingdom of God and the gift of eternal life through Jesus the life-giver. How benevolent; how free and how strongly impregnated with the love of God are the offers of salvation through a crucified Redeemer! The manner of God's love to poor, fallen man, can only be understood in the gift of his Son. How precious those heavenly words, God so loved the world, that he gave his only begotten Son, that whosoever believeth on him might not perish, but might have everlasting life! How painfully amusing are the excuses men make to evade the requirements of the gospel! Those named in our heading are a fair sample of the thousand and one that we hear in our intercourse with men; yea, how weak, how frivolous, and how wanting in good common sense, when we realize what God proposes to do for the children of men through his Son, the Savior of the world! What argument can we use, or what motives can we set before the men of this generation to induce them to look at and to consider their own best interest, yea, their eternal life? The boon or gift of eternal life is beyond all estimate or calculation. Skin for skin, yea, all that a man hath, will he give for his life (the adversary, yet true); yet how persistently, yea, how knowingly and how wittingly do men reject the great salvation! Take the Hebrew nation and church for example. It is no wonder that Jesus wept over their city, temple and hierarchy, when, with his prophetic vision, he spanned the times of the Gentiles—the length of their dispersion, degradation and suffering. All this for their willful rejection of God's dear Son. How sarcastic! How cutting that saying in his parable, "This is the heir; come, let us kill him; let us seize on the inheritance." No more strange, no more wicked, and no more ungrateful was the conduct of the Jews than that of the Gentiles of our own day. The Jews had an abundance of light as to the Messiahship of Jesus of Nazareth, and were left without excuse. They killed the Prince of life, lost the first dominion—as in the parable—had to take with shame a lower seat. With what shamefulness must the Gentiles of the gospel age meet the judge of quick and dead! They have all the light the Jews had with the increasing light of the gospel age. Well and truly did Christ say, the men of Nineveh shall rise up in the judgment and condemn the men of that age. How much more culpable the men of the present generation, who have all the light of the past 6,000 years, with the full, unmistakable light and signs of the close of the times of the Gentiles, and the ushering in the day of God, day of judgment, day or age of restitution—the day of millennial glory. Oh, for an angel's trumpet to sound out the good news of the kingdom of God!

How very strange it is that many who a few years or months ago were all alive in the interest of our soon-coming Lord, whose pens and tongues are still and silent! Are they not virtually saying, "I have gone into business which pays better than preaching an unpopular gospel? I pray thee have me excused; don't be too severe; you don't expect we are going to let our families suffer. No, we do not." There are but rare cases where we cannot find time to write a few lines for the comfort and encouragement of the poor pilgrims. We know what it is to be poor in this world's goods; yes, and we know full well what it is to preach an unpopular gospel for a decade without fee or reward from any man, to have our names cast out as evil, and be dragged before Cæsars bar for preaching heresy, as we now feel it must be something more than all this to silence our pen or tongue from giving the last word of warning to a perishing world, or pray Lord, have me excused.

Lovely spring has returned; nature has put on her finest and most beautiful dress. It does look splendid; the air is balmy and invigorating; the old almost feel young; the young are elated and exchange congratulations, are making arrangements for social pleasure and enjoyment. Many are going to Europe, many to the mountains and to the springs, and anticipating a good time. We really hope you may realize your desires, but we dare not encourage, no, not for a moment. The Master's injunction is, "Watch; for in such an hour as ye think not of the Son of Man cometh." Hark! do you hear that roaring, rushing hurricane; that fearful tornado? God is speaking. Behold, the Bridegroom cometh; go ye out to meet him. Oh, my dear brethren, do you want to be excused from the glory and joy of beholding the King in his beauty and sharing or having an eternal home in God's kingdom? Gird on the armor afresh, trim your lamps, fill your vessels with pure oil, quit yourselves like men. But what shall we say to the foolish virgins and the many who are saying, "my Lord delayeth his coming, and are eating and drinking with the drunken; and are smiting their fellow servants?" What a fearful condition to be found in, when the voice of the archangel shall sound, "Awake, ye sleeping saints, and with the righteous living arise to meet the Lord in the air!" What a thrilling announcement for the poor, despised followers of the meek and lowly Jesus! The struggle is over; the weary forever at rest. Dearly beloved, have we a realizing sense that the things we are trying to set forth are about to break forth upon our astonished vision? If so, how can we sleep or be engrossed in the things of the world to the neglect of sounding the last word of warning to our perishing fellow men?

The text we have written the foregoing upon is a part of our Lord's parable of the great Supper. We ask a few questions in relation to the parable.

1. What is the scope of the parable? Does it cover or span the gospel age only, or does it reach back into the prophetic or Jewish age; or does it reach forward into the age to come? Who are the servants? When was, or when is the Supper-time? What are the lanes and streets? What the highways and hedges; and compel them to come in, that my house may be filled; "For I say unto you that none of those men which were bidden shall taste of my Supper?" We do not feel qualified or able to give an exposition of the parable, and shall only say a few things in relation to it that seem clear to our mind. Among the things most prominently set forth in our Lord's teaching by parables are his Messiahship as predicted by the prophets.

2. The Jews, their past, present and future history and condition.

3. The call of the Gentiles—the gospel age called the times of the Gentiles—a time or age for taking out a people for God's name. Acts xv. There was nothing so disdainful and so cutting to the Jew as our Lord's reference to himself being their Messiah or their King in his noble confession before Pilate, and in his parable,—"This is the heir; come, let us kill him," etc. In his parable of the Nobleman going into a far country to receive for himself a kingdom and to return, these clearly prove the point that he made frequent reference to himself in his teaching. As to the Jews, they were often, and pointedly referred to in his parables. The rich man and Lazarus, the prodigal son, these two have not only reference to the Jew, but to the Gentile also.

Much more proof, clear and positive, might be adduced to show that Jesus of Nazareth was God's Messiah whom the Jews were looking for, to come and deliver the Hebrew nation from the Roman yoke; but they stumbled and fell; through unbelief were broken off that the Gentiles might be grafted in and become fellow heirs (through faith) of the kingdom of God—made a great supper and bade many, if this, as many believe, symbolizes the gospel age, which began 1880 years ago, and spans the times of the Gentiles down to the second coming of Christ, the resurrection of the dead and the setting up of the kingdom. What are we to understand by the expression at supper-time? We confess not to be an adept at expounding parables, figures or symbols. Supper-time is at the close or evening portion of the day. Our Lord, in his explanation of his parable of the wheat and the tares, represents it under the figure of the harvest which he locates at the end of the age. May not supper-time more properly be the time of the end, as spoken of by Daniel when God's servants are commanded to go out into the high-ways and hedges, and compel them to come in, that God's house may be filled? A poor time for the servants. I pray thee have me excused. You can be excused if you really wish it, but you will have to sit down at the second table. There are two suppers named in Revelations xix. You can have your choice, at which you will be a guest. There is a slight difference between the two. One is the marriage supper of the Lamb; the guests are there by invitation; they have accepted the offers of salvation; have washed their robes, made them clean in the blood of the Lamb. These compose the Bride, the Lamb's wife. Do you want to be excused from participating with that company of the holy, the pure and the good. Again, we say, you can have your choice. Join in the cry, "My Lord delayeth his coming." Hug your gold and greenbacks; nurse your covetousness; say to your soul, "Thou hast much goods laid up in store; eat, drink and be merry. Thou fool, this night shall thy soul (life) be required of thee; for in such an hour as ye think not of the Son of Man cometh." The other is denominated the Supper of the great God. Rev. xix 17, 18; Ezek. xxxix. 17, 18. In these two passages the reading is almost the same. What a vivid and fearful contrast between the two gatherings, and between the two suppers! What tongue can tell, or what pen can describe the ineffable glory and joy of the one, or describe the horror, the shame and everlasting contempt of the other? These scenes are located in the evening-time, or at the close of the gospel age. Oh, my dear brethren of the One Faith, could you enter into and participate in a relying sense of the opening scenes of the day of God as they thrill and electrify the writer while he is trying to set them forth to your understanding, I am sure you would never again say, "I pray thee have me excused." There is much more that might be said upon this subject, but we must forbear. Our article is much longer than we intended when we began.

THE BENEDICTION.

Be admonished, oh, ye servants of the Most High God; quit yourselves like men. See well to it that your hands are clean, your hearts pure, and your garments unspotted from the world. God has a high and holy position for such to fill in the kingdom. Remember it will be the tried, the purified, and those made white and clean through the blood of the Lamb. May the choicest of heaven's blessings rest upon and abide with you till the Master shall come and give you an honorable discharge, with the happy applaudit, "Well done, good and faithful servant, enter thou into the joy of thy Lord." NEWELL BOND.

Flat Rock, N. C.

CORRESPONDENCE.

Editor Restitution:—As saith the Psalmist, Fools because of their transgression and because of their iniquities afflict themselves.

Their soul abhoreth all manner of meat and they draw near unto the gates of death. Then they cry unto the Lord in their troubles.

This is my experience since the last of April; not being able to write myself I engage the services of my son.

I have suffered in mind as well as in heart, and have found it difficult to respond to the Divine will as I desired. I thought with pleasure of mingling among the brotherhood and of being spared to circulate pearls and do good to the household of faith.

Praise the Lord, that it may yet be (D. V.) that even in 1883. The Master will come when he gets ready, and therefore be sober and watch unto prayer.

CHRISTADELPHIAN.

Conference Report of Iowa.

Without going into detail of the work of day by day, the meeting was called to order by the Chairman C. R. Chown; and as the secretary was absent, A. J. Ferguson, of Marysville, was chosen pro tem, and delegates from Lester, Hudson and Waterloo, Blackhawk county, Marysville, Benton county, Irving, Land county, Newell, Sunnyside county, and Dresden, Fowkick county, were reported present.

Six dollars were raised and paid over to C. M. Myers for tent expenses for the past year. C. M. Myers reported twenty dollars of missionary money on old subscriptions collected and expended and two baptized as the result of the same. Also the subscription papers returned. He also reported the congregations for which he is laboring, Dresden, Gifford, Timber Creek and Marysville, to be in good order and free from discussions of all kinds. The chairman is to appoint the place of the annual meeting, which is to convene on Thursday, Oct. 14th, 1880.

The preaching was done by T. P. Whitesitt of Newell, Sunnysista county, Wm. Brayton, of Hudson, Blackhawk county, and G. M. Myers, of Belle Plaine. The result of our meeting was five additions, three of which were baptized, and all were strengthened. A. J. FERGASON.

Secretary pro tem.

SENTENTIOUS PARAGRAPHS.

Great things are not accomplished by idle dreams, but by years of patient study.

However things may seem, no evil thing succeeds, and no good thing is a failure.

When science has at last completed her appropriate and noble work, she will be found in perfect harmony with the Bible. Believers can afford to wait for the coming of that day.

The mystery of the untried days
I close my eyes from reading;
His will be done whose darkest ways
To light and life are leading!
—*John Greenleaf Whittier.*

Outward actions can never give a just estimate of us, since there are many perfections of a man which are not capable of appearing in actions.

It is a man's relations to his God that must adjust and determine his relations to his fellow-creatures. The symmetrical position of the points in the circumference arises from their common relation to a common centre. Set a man right with God, and he will certainly be set right with his neighbors.

Truth is always consistent with itself and needs nothing to help it out. It is always near at hand, sits upon our lips, and is ready to drop out before we are aware. A lie is troublesome, and sets a man's invention on the rack, and one trick needs a great many more to make it good. It is building upon a false foundation, which continually stands in need of props to shore it up; and proves at last more chargeable than to have raised a substantial building at first upon a true and solid foundation.—*Addison.*

THE LIGHT LIES AHEAD.

We walked to-day under the shadow of the mountains, where the sun no longer shone upon our path. But far up the valley, beyond the range of hills, the sunlight still flooded the landscape. We were reminded how often in this life, we walk through vales where some sorrow, for the time, casts its shadows over us, but beyond, the eye of faith sees the light of hope shine across the way, and we have but to go forward that we may escape the shadow and chill which would fall upon us with increasing power if we were to linger in the old places where trouble found us. They who go forward find the openings where the sunshine lies.

From the stars of heaven and the flowers of earth:
From the pageant of power and the voice of mirth;
From the rabbi of the morn on the mountain brow;
From childhood's song and affection's vow;
From all save eternity's endless day,
There breathes but *one* record—"passing away."

It is grand to worship God amid the aisles of nature's majestic cathedral—sublime to stand upon the mountain top, and let the delighted eye wander over valley and plain mapped out in glowing beauty, and burning with the blushes of summer. It is sweet to roam through the murmuring woods, and beneath the shadow of some giant oak, spend an hour of soul-reflection and spirit-thankfulness, holding silent communion with things unseen, and catching, as it were, a few faint, tremulous rays streaming earthward from the Aiden yet to come.

THE CARE OF GOD.

There is an Eye that never sleeps
Beneath the wing of night;
There is an Ear that never shuts
When sink the beams of light.

There is an Arm that never tires
When human strength gives way;
There is a Love that never fails
When earthly joys decay.

That Eye is fixed on seraph thrones;
That Ear is filled with angel's songs;
That Arm upholds the worlds on high;
That love is throned beyond the sky.
—*Bishop Heber.*

A reviewer in the Jüdische *Berliner*, writing of Huxley's book on the Crayfish, defines the status of the evolution discussion in the following terse paragraph: "It is somewhat remarkable that a man so keen and clear-headed as Prof. Huxley can think to settle the origin of all things by merely pushing the difficulty of transformation from the non-living elements to living organisms back a few millions of years. A miracle differs from ordinary phenomena, not in degree but in kind. Granted a force able to transform one atom of inorganic matter into a living germ, and we have a God capable of creating a universe. With all his brilliancy of intellect and power of logical thought, Prof. Huxley can believe that somehow, in some infinite distance of time, by a fortuitous combination of force and matter, some fragment of inorganic matter became endued with *life*, which was by the action of blind force, developed into the well ordered system of the organic world, and yet he scoffs at the absurdity of the belief that Will the one uncorrelated force of which we know, should have anything to do with that or any other transformation. Truly, the faith that *science* demands puts to shame the faith of religion."

NEWS ITEMS.

The Marquis of Bute has bought a house near the Mount of Olives, where he will occasionally reside.

VIENNA, July 7.—In diplomatic circles the belief gains ground that war between Turkey and Greece is certain, and it will end in the dissolution of Turkey.

CONSTANTINOPLE, July 9.—At midnight Sunday three transports left the arsenal for Volo and Prevesa, with seven battalions of troops, five batteries and a quantity of ammunition. The troops were ordered to disembark stealthily. The disbandment of 4,000 soldiers in Thessaly, whose time has expired, has been forbidden.

An order has been received at the Imperial Gun Factory to supply immediately 150,000 shot and shells for field guns. It is estimated that two or three months will be required to execute the order.

ST. PETERSBURG, July 9.—At an official banquet at the Chinese Embassy, representatives of all the foreign Powers were present, but not a single Russian was there.

A Russian caravan has been pillaged on the Chinese frontier and two merchants killed.

Russia has made friendly arrangements with Japan for supplies of coal, etc., in the event of war with China.

CONSTANTINOPLE, July 9.—Turkey will offer to Montenegro a money indemnity instead of territory.

DUBLIN, July 9.—The Government has sent a physician to the County Mayo to inquire into the nature and extent of the famine fever there and in the neighboring counties, which is reported to be spreading alarmingly.

DUBLIN, July 10.—A large case of rifles has been seized at Woolown, near Loughrea. The rifles were the property of peasants, but were addressed to local landlords, who knew nothing of them.

GENEVA, July 9.—An earthquake on Sunday last was one of the most severe and widespread that has been known in Switzerland for several years. Two persons were killed. Several metres of the summit of the Schnebelberg, near Quarten, fell, overwhelming a large wood.

London, July 9.—News from the Azores represents that an earthquake at the Island of St. George, one of the Azores group, has resulted in the formation of another island 600 yards distant and about 18,000 square yards in extent.

British Possessions.

Here is a birdseye view of them: England holds Gibraltar, Malta, and Cyprus; controls the navigation of the Suez Canal and the Red Sea; holds Aden on the south coast of Arabia; the whole of India, with three hundred millions of people, with whom forty-one millions are Mohammedan; Singapore and Hong-Kong; the Island world of Australia, New Zealand, Cape Colony, Natal, the Transvaal, and Sierra Leone; and to-day colonies of Anglo-Saxon Christian men are pushing their way inward from the eastern coast of Africa to that great lake region of Central Africa discovered by Burton, Speke, Baker, Livingstone, and Stanley. And not only does British power encircle Islam, the Queen of England ruling over more Mohammedans than the Sultan and the Shah combined, but there is another fact of no less importance which will have a direct bearing on the future of Islam. It is this: that everywhere the Moslems hold the English—the Anglez—in the highest esteem. At the time of the annual pilgrimage to Mecca, when hundreds of thousands of pilgrims often meet together from all parts of Asia and Northern Africa, they compare notes and interchange views with regard to their respective countries. The Mohammedans of India testify to the Moslems of the West that they have in India what no other Moslems possess—a just government and an incorruptible judiciary.

MISTAKES of INGERSOLL,

Being a review of Col. R. G. Ingersoll's lecture entitled "Mistakes of Moses."

By J. M. STEPHENSON.

This is a large size, 8 page tract, printed on fine tinted paper. Price for per copy or $1.00 per dozen.

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ANNOUNCEMENTS.

The undersigned will, God willing, meet with the brethren in Henderson, Kentucky, in fraternal gathering and preaching the word, on the first, second and third Sundays in July under such arrangements as the brethren may make and on likewise conditions. He expects to hold meetings at Oglewood, Ohio, on the fourth Sunday in July, and at Cleveland, Ohio, on the first Sunday in August. He hopes to have the co-operation on these occasions of brother Wiley Jones of Norfolk, Virginia.

ALLEN B. MAGRUDER.

My address during the months of July and August will be Morrill, Brown county, Kansas; care C. A. Saylor. Will be at Severance as brother Bitner may appoint July 10 and 11, as brother Saylor may appoint the following Saturday evening and Sunday; as brother Noe or Messimore may appoint the following week, and as brother Clover may appoint the following two weeks.

J. M. STEPHENSON.

The Lord willing, I will be near Headrick, Warren county, Ind., on Friday night before the 3d Sunday in July. Meeting to continue over Sunday. Also at Plummer School House in Clinton county, the 4th Sunday.

J. S. HATCH.

The annual conference of the Church of God of northwest Texas will commence on Friday afternoon at 3 o'clock, before the 4th Sunday in August, 1880. The place of the conference will be at Valuating Spring, in the southeast corner of Montague County, four miles south of Forrestburg and sixteen miles south of St. Joe, Montague county, and eight miles west of Roston, Cook county, and sixteen miles north of Decatur, Wise county. A cordial invitation is extended to all. If the Lord will, we expect a good time. Meeting will continue three or four days. Come one and all, let us meet again and have a good time. By order of the Church,

H. F. HODGES, Sec.

The annual conference of the Church of God for western North Carolina, will meet at Concord Church, on Cane Creek, Buncombe county, N. C., ten miles southeast of Asheville, on Saturday, August 7, 1880. The meeting to continue as thought proper. All the brethren, sisters and friends who can, are invited to attend, especially preaching brethren. For any other information address as below.

H. M. SALTS, Sec.

If the Lord will, the quarterly assembly of the church of God will commence on Saturday, July 18, 1880, holding over the third Sunday, at Forest School House, near Wolfville, Frederick county Md. All of the faith of Abraham or brethren in Christ, and the public, are respectfully invited to attend and witness a faithful testimony in this day of small things by a few names, as it were in Sardis, who have not defiled their garments, for the same shall be clothed in white raiment, for they are worthy.

M. J. MORGAN.

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POETRY.

Life Experiences.

MRS. U. F. HALL.

Oh! sad the thought that comes to me,
That in this world so bounteous fair,
There are no joys in store for me,
But leave some sorrow hidden there.

O yes, the wildwood I can roam,
And free fair nature is my joy
When to her bowers, I am at home,
And find sweet bliss without alloy.

But when I seek amid the throng,
Some friendly soul my own to cheer,
Some grateful word, some burst of song,
Will often cast the scalding tear.

Is there no place for me to fill?
Was this construction all in vain?
Is there no voice my soul to thrill,
But leaves some agonizing pain?

Was this bright world one scene of woe?
Was there no thought my soul to cheer?
Is there no joys that I should know,
No Eden, but a desert drear?

Such thoughts as these have found a part,
Within my bosom's deepest cell,
When words unkind like fiery dart,
Have pierced their victim but too well.

* * * * * * * * *

An aged form bowed low with years,
Once passed a brooklet where I lay,
My bright-child eyes suffused with tears,
Although 'twas budding, blooming May.

I watched the aged form passing by;
And wondered if his weight of years
Sat peacefully. When lo! a cry—
I quickly sprang and dried my tears.

I raised the aged sufferer up,
And brushed the dust from off his vest,
And of some leaves I made a cup,
And to his lips some water pressed.

I wiped the moisture from his brow,
A wound I saw, and quickly dressed,
A dampened kerchief I allow,
Was all the little Miss possessed.

Dear grandpa,—and the voice was glad,—
I'll lead you to our cottage door,
And you shall rest and not be sad,
For you are weak and lame and sore.

And as he walked, a story told.
Of seeds, and sheaves, and blessings thought,
And name should be a crown of gold,
If to the King rich sheaves I brought.

O sire, I asked, with bitter sigh,
If I should toil for the sheaves of grain.
Is it all the great God hath on high?
Is a golden crown all I should gain?

Child! and the voice seemed strange and cold.
What wouldst thou ask of God above?
O sire, I want not the crown of gold,
But only a PRECIOUS FATHER'S love.

God bless the little maid he cried,
And placed his aged hand on my head,
And from that hour my tears were dried
And to my little bower I sped.

I crept beneath a spreading tree,
My little secret bower of prayer,
And on the moss-couch bent the knee,
And told my Father all my care.

Father, have I brought sheaves to-day?
Has aught I've done been good and true?
Only a mistiful, but Father, pray,
Will not my little handful do?

Great el cares, I cannot expect to bring,
And lay with care at thy blest feet,
But little blades all round me spring,
And I will bring thee all I meet.

And as I passed from the sacred tree,
I felt I had not been in vain,
I'll watch, and every sheaves I see,
Will seethe same I show being's pain.

And while I raised the fallen up,
And sought to dry the orphan's tear,
My soul was calm, as still as my cup,
Of blue, I had not known for years.

Then treasure I found, and who were they?
The night, the flame, the hail, the bird.
What quiet quaint talk says sudden gay,
And sweeping by leaves me behind.

Had I not found the cherished friend?
The sympathetic, tried and true?
Oh yes, and love and beauty blend,
With all the joys I in life view.

My Father owns me for his child,
Nor chides me for my love so true,
However erring, quaint or wild,
He ever keeps his own in view.

Sometimes I meet the gay and fair,
With vestures rich and fashioned fine,
My own more plain, but donned with care,
Call forth some words untrue, unkind.

But let my spirit's seen to soar,
For, far above the thoughtless throng,
While God and nature ope the door,
And fills my soul with gladsome song.

I roam so free 'mid scenes more fair,
Than aught this sin cursed earth can give,
Beyond myself, beyond all care,
That life's a blessed thing to live.

But oh! beyond this vale of blue,
There are joys so pure for lives that's good;
And there the mother pure and true,
Will be forever understood.

Adrian, Mich.

COMMUNICATIONS.

The Changes Through Which Mortals Must Pass to Inherit the Kingdom of God.

J. M. STEPHENSON.

"There was a man of the Pharisees named Nicodemus, a ruler of the Jews. The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God; for no man can do these miracles which thou doest, except God be with him. Jesus answered and said unto him, verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, how can a man be born when he is old? can he enter the second time into his mother's womb and be born? Jesus answered, verily, verily, I say unto thee, except a man be born of water, and of the spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the spirit is spirit. Marvel not that I said unto thee, ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth: so is every one that is born of the spirit." John iii. 1-8.

1. The Bible teaches two fathers, two begettals, two births, two natures, two lives. It would be just as inappropriate to have a second birth without a second begettal as to have a first birth without a previous begettal. It is only necessary to prove a second begettal, as a first begettal will be admitted by all. Paul says, "For though ye have ten thousand instructors in Christ, yet have ye not many fathers; for in Christ Jesus I have begotten you through the gospel." 1 Cor. iv. 15. How did he beget them through the gospel? Answer: He preached the gospel and they believed and obeyed it, and the hope of the gospel was produced. According to Peter's testimony the hope of immortal life was begotten. Hear Peter's triumphant language when the glorious truth burst upon his mind that God had raised his Son from the dead. He exclaimed, "Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy hath begotten us to a lively hope thope of life—Syriacy by the resurrection of Jesus Christ from the dead." 1 Pet. i. 3.

If the resurrection of Christ to an "incorruptible inheritance," as affirmed by Peter, and endless life, as affirmed by Paul, is a begettal, then the realization of this hope will be the second birth. To this agree the words of the apostle. He says, "And he (Christ) is the head of the body, the church, who is the beginning, (the first born of every creature, verse 15) the first born from the dead; that in all things he might have the pre-eminence." Col. i. 18. I shall have use for this testimony in the further development of this thrillingly interesting subject. Paul, in writing to his dear brother Philemon concerning his son Onesimus whom he had begotten in his bonds, says: "I beseech thee for my son Onesimus whom I have begotten in my bonds." Philemon 10. Onesimus was Paul's son whom he had begotten through the gospel. James also refers to the instrumentality through which this second begettal is effected. He says, "Having willed it, he (God) begat us by the word of truth in order that we might be a first fruit of his creatures." Jas. i. 18,—Diaglott. Thus, the begettal is in order to the new birth of which Christ was the "first fruits among many brethren." Rom. viii. 29.

2. There are just two births. Again, signifies a second time. I am aware that the Greek word *anoothan* is rendered by some "above." It is equally true that this word occurs where it necessarily denotes a repetition. Greenfield gives as definitions of this word (and quotes Acts xv. 10 as an example), "to erect again, rebuild." The text quoted, reads, "After this I will return and build again the tabernacle of David which is fallen down; and I will build again the ruins thereof," etc. In these occurrences, this word necessarily signifies "again." The analogy between the premise and the conclusion leads us to this conclusion. Thus, "except a man be born again he cannot see the kingdom of God." To supply the ellipsis the conclusion would read, "That man which is born of the flesh is flesh; and that man which is born of the spirit is spirit." Therefore, "marvel not that I said unto you, ye must be born again." In the conclusion there are just two births. It is a series of couplets all the way through. Thus, two fathers, two begettals, two births, two lives, two natures—a regeneration, a re-living; and it will be to all intents and purposes a recreation, differing only from the first creation in that the subjects of the new creation will be incorruptible and immortal. This will be a difference in nature, not in identity; the new creatures having been made out of the old creature, not out of new material—one man born twice, and not two men born once. The intermediate statement should be harmonized with the statements going before and following after. For this to be true, the birth of water and of spirit must constitute one birth. To illustrate, the shadow and the tree are not two trees, but one and the same tree, the same as the picture of a man and the man thus pictorialized. They are not two men but only one man, and yet both are called by the same name. The symbol and the thing symbolized, the figure and the thing prefigured, are called by the same names, because they are inseparable. So with a symbolical burial and resurrection. So also with a figurative and matter of fact birth. The water and spirit are united into one birth by the conjuntive conjunction. The figure and the fact are inseparable until in one birth. To illustrate, the shadow and the tree are not two trees, but one and the same tree, the same as the picture of a man and the man thus pictorialized. They are not two men but only one man, and yet both are called by the same name. The symbol and the thing symbolized, the figure and the thing prefigured, are called by the same names, because they are inseparable. So with a symbolical burial and resurrection. So also with a figurative and matter of fact birth. The water and spirit are united into one birth by the conjuntive conjunction. The figure and the fact are inseparable until in one birth. Like a symbolical burial and resurrection in water, a symbolic birth in water is made just as essential as the thing symbolized—the birth of the spirit. *There* are no exceptions. Except a man (any man) be born of water and of the spirit he cannot enter into the kingdom of God. This was just true of Christ, and will be of all the righteous living when he returns, that they will have been born again or they cannot inherit the kingdom. Christ was born of water and of the spirit. Thus, he has set a perfect example. "Then cometh Jesus from Galilee to Jordan unto John to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water, and, lo, the heavens were opened unto him, and he saw the spirit of God descending as a dove, and lighting upon him: and lo a voice from heaven, saying, this is my beloved son, in whom I am well pleased." Matt. iii. 13-17. The father had laid a righteous requirement upon him which he could not obey without being baptized in water. The Father did not acknowledge Christ as his Son until he had thus obeyed him. This was a figurative birth of water, or a figurative burial and resurrection. But this figurative, or symbolic birth of water did not make him a Son in fact any more than a figurative birth of water, or a figurtive resurrection would be a literal resurrection. When born of God, born of the spirit, or born again, he will be a real Son, having the same nature of his heavenly Father just as really as he previously had the nature of his earthy father. As the result of having been born of the flesh he was flesh; and as the result of having been born of the spirit he is spirit, and possesses the spirit nature which is the immortal and incorruptible nature of all who shall be born again of the spirit will be. John iii. 6; 2 Pet. iii. 1.

Christ was flesh and blood the same as his brethren, therefore, there was the same necessity of his passing through that physical change called the new birth that there was that Enoch and Elijah should; and that all the righteous living and dead shall be changed when the Lord returns to qualify them, in nature and life to inherit the incorruptible and everlasting kingdom of God. According to 1 Cor. xv. 50, flesh and blood are used synonymously with an animal, corruptible and mortal body, in contrast with an incorruptible, spiritual and an immortal body. In the last half of the 50th verse the reason given why flesh and blood cannot inherit the kingdom of God is, that "corruption cannot inherit incorruption." Thus, the kingdom of God will be incorruptible—corruption cannot inherit incorruption; therefore, before corruptible man can inherit the incorruptible kingdom, he must be changed. Having thus prepared the mind of the reader, the apostle boldly affirms that all the saints, whether living or dead, shall be changed, in a moment, at the last trump, from corruption to incorruption, and from mortal to immortality; and thus be prepared to inherit the incorruptible kingdom of God forever.

That a resurrection of the dead abstract from the above named change is not the new birth, is evident (1) from the fact that Christ teaches the absolute necessity of every man being born again before any can inherit the kingdom of God. Enoch and Elijah have not, and all the righteous living will not be raised from the dead, but they will inherit the kingdom of God; therefore, the resurrection is not an essential pre-requisite to inheriting the kingdom of God. To be born of the spirit, or to be changed from corruption to incorruption, and from mortal to immortality by the spirit is just as necessary for the righteous living as for the righteous dead before they can inherit the kingdom; therefore, the conclusion is irresistible that the new, or second birth, is a necessary physical change, and not a resurrection of dead men. Of course this wonderful change will necessarily involve the resurrection of the righteous dead, but it cannot of the righteous living.

2. It is not every rule that will work both ways. It does not follow that because a change from corruption to incorruption and from mortal to immortality, necessitates a resurrection of dead ones; that, therefore, such a change is necessarily involved in a resurrection. The dead raised by the prophets, Christ and his apostles were raised corruptible and mortal, or they could not have died again. The word as plainly teaches the resurrection of the "bad" and the "unjust" as of the "good" and "just." These will be raised corruptible and mortal or they could not suffer the second death.

3. Christ is declared to be the "first born from the dead." He was not the first dead man raised to life, therefore a simple resurrection is not the new birth. He was the first dead man changed to incorruption to live "forevermore;" therefore, he being the first dead man upon whom this great physical change had passed constituted him exclusively the first born from the dead. Enoch was the first and Elijah the second man born from the living. They fitly represent that wonderful change which shall except the righteous living when Christ returns who shall not die, but be changed from corruption to incorruption, and from mortal to immortality. Christ was born again through the spirit, and, therefore, according to his own declaration, he was a spirit. Paul says, "And he is the head of the body, the church, who is the beginning, the first born from the dead." Col. i. 18. That this birth was effected by the spirit is evident from the following evidence. Peter says: "For Christ also hath once suffered the just for the unjust, that he might bring us to God, being put to death in the flesh but quickened by the spirit." 1 Pet. iii. 18. Again, Paul says, "But if the spirit of him that raised up Christ from the dead dwell in you," etc. Rom. viii. 11. That this birth of the spirit involved a physical change from corruption to incorruption, and from mortal to immortality is evident from 1 Cor. xv. 42-50.

To prove that all the sleeping saints will be raised incorruptible and spiritual, Paul refers to Christ who had been raised a spiritual body or a life-giving spirit, as the direct antithesis of a corruptible and animal body. He also represents incorruptible and spiritual bodies as being in the image of Christ's glorious body. See verse 49. The apostle says: "So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption. It is sown a natural (animal) body; it is raised a spiritual body. There is a natural (animal) body, and there is a spiritual body. And so it is written the first man Adam was made a living soul; the last Adam was made a quickening (life-giving) spirit. And as we have borne the image of the earthy (Adam) *so* shall *bear* the image *of* the heavenly (Adam)." Thus it is plain that Christ and all the saints will be incorruptible and immortal spirits. Thus the same result will be produced by this change of nature and life which will be produced by the new birth—they must, therefore, be one and the same thing. When all the saints shall be spirits then will they be invested with the divine nature which is the spirit nature. 2 Pet. i. 4; Heb. i. 14. Then will they be equal unto the angels, being the sons of God because they are the sons of that selective resurrection from among the dead. Christ says, "But those deemed worthy to obtain that age, and that resurrection from the dead, neither marry, nor are given in marriage; for they can die no more; because they are like the angels; and are the sons of God, being sons of the resurrection." Luke xx. 35, 36.

Please observe, (1). The foregoing promise refers exclusively to those dead men involved, in whose change to the deathless nature of angels there is necessarily included a resurrection from the dead. But not an ordinary resurrection does not involve this change of nature. The Greek word *anastasis* simply means the standing again of that which had fallen down without any reference to any change whatever from its nature or position previously to its having fallen down. Any such change or privilege not expressed in this word, must be expressed by other word or words. All except Christ who have been raised from the dead were raised with the same nature they had before, and died again and returned to corruption. In this exception, other words except those ordinarily used for the resurrection of the dead are used. Thus, associated with Christ's resurrection are other words besides those used with reference to mortal resurrection, or ordinary resurrection. *Prwtotokas ekkoon nekroon*, literally "first born out of the dead ones." He was not the first dead man who had been raised from the dead, but he was the first born from the dead, or the first dead man who had been born of the spirit, and therefore was a spirit. Of him alone has it ever been affirmed that he was "born from the dead no more to return to corruption,"—"a spiritual body," "a life-giving spirit," etc. His was a special, eclectic resurrection, one representing those exclusively who are joint-heirs with him to the glorious position of equality with angels as sons of the most high God. The great Father is a spirit and his great family in heaven and on earth must be spirit sons that they may have the nature and life of their spirit Father. Thus, the spirit birth will constitute them spirits, as the flesh birth had constituted them flesh beings.

In Luke xx. 35, 36, there are other qualifying words added to *anastasis*, expressive of equality with angels—worthiness to obtain "that age," and an eclectic resurrection from among the dead—denoting a radical change from the human to the divine nature, from flesh to spirit, as involved in the new birth, and equality with angels—a change of relation from the sons of men to the sons of God. Such qualifications are never applied to any living or dead except the righteous. All these expressions of position, relation and nature are just as applicable to living as to dead Christians. If dead, they must live; but whether living or dead, they must all be changed, regenerated or born again. None need comprehend the extraordinary resurrection of the righteous with that of the wicked, or any other class. Not only are all the qualifying words already mentioned used with reference to the righteous dead exclusively, but such also, as "incorruptible," "glorious, honorable, spiritual"—also a change of nature "from corruption to incorruption, and from mortal to immortality"—terms as before stated expressive of the result of the second birth, and, which, apart from the precedent of a part being dead and a resurrection being involved—all are just as applicable to the righteous living when Christ comes, as to the righteous dead. That Christ has been born again, and that all the righteous living and dead will be born of the spirit, or born again, will further appear in the light of the following testimony. Paul says: "But if the spirit of him that raised up Jesus from the dead, dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you." Rom. viii. 11. Thus, as far as all the dead in Christ are concerned they will be born of the spirit the same as Christ was, and, therefore, will be spirits; and, if spirits, then the spirit sons of the great spirit Father. That all the righteous living have received the spirit of adoption into the family of God, and are joint-heirs with all the righteous dead to the new birth and sonship with the Father of the spirit family, is evident from Rom. viii. 15-17th verses of the same chapter. Paul continues, "For as many as are led by the spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear, but ye have received the spirit of adoption, whereby we cry, Abba, Father. The spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ." Thus, all the righteous living at the return of Christ will have received the spirit of adoption and be joint-heirs with all the righteous dead, to the birth of the spirit, by which alone any will become the sons of God in fact. According to the foregoing language of Paul, they are heirs now; and according to his language in Gal. iii., Christians are only the children, God by faith now. He says, "For now ye are all the children of God by faith in Christ Jesus." All christians have received the spirit of adoption, but must wait until the new birth state shall be ushered in, when all the saints sleeping or waking shall be regenerated, or changed in a moment from flesh to spirit, and from the sons of men to the sons of God.

Christ is not only the first fruits of all the sleeping saints, but of all the sheaves which shall be garnered in the kingdom of God in the great day of salvation. Paul appealed to the fact that Christ was the first fruits of them that slept to prove the resurrection. But in his conclusion he includes all in the harvest who are Christ's. Thus, "Christ the first fruits, afterward they that are Christ's at his coming." 1 Cor. xv. 23. The harvest embraced every sheaf from first to last in the type, so will the great harvest of the new birth. All the sheaves were of the same nature. So of all the saints of Christ. As the first fruit was born again, so will every saint be born again in the great harvest of all the sheaves. If sin was a birth of the spirit, and, as the result, he was a spirit, so will it be with all the joint-heirs with Christ the elder brother of the great family of God. Paul represents Christ as the "first born among many brethren." Rom. viii. 29. According to the first half of this verse the many brethren include all whom God foreknew would be conformed to the image of his Son, and, therefore, includes all Christians, sleeping or waking. For Christ to be the first born among many brethren, then the many brethren must be born also. Christ and the many brethren have, or will have been previously born, therefore it will be a second birth. And, as has been abundantly proven, Christ's birth was of the spirit, and the birth of all his children will be effected by the same spirit; therefore, according to Christ's word they will all be spirits. According to the same apostle the general assembly, or the whole congregation of God, will be included with Christ as first borns. He says: "But you have approached to Zion, a mountain and city of the living God—the heavenly Jerusalem; and to myriads of angels—a full assembly and congregation of first borns, having been enrolled in heaven." Heb. xii. 22, 23. The Greek word *ecclesia*, rendered congregation, signifies called out ones. Thus, the general assembly of called ones, whose names are enrolled in heaven, will all have been born again. Upon Mount Zion shall stand the two great families of the sons of God—angels and men—all deathless spirits. Such shall be the correlation of all the saints as spirit brothers, not only with each other, but with the holy angels who are spirit sons of the great spirit Father also. Such, too, is the correlation of all living or dead souls to the Adamic nature, that all must pass through the same change from flesh to spirit, or from mortal to immortality before they can possibly inherit the incorruptible and everlasting kingdom of God. Some have, and many will, rise from the dead; who have not, and never will be born of the spirit; therefore a simple resurrection is not the spirit birth. None will ever be changed from flesh to spirit, from the human to the divine nature, from the sons of men to the sons of God, from corruption to incorruption, from mortal to immortality, except those who shall be born of the spirit, and Paul positively affirms that all the saints living and dead shall thus be changed, the conclusion, therefore, is irresistible, that all are born of the spirit.

Thoughts Dedneed from Searching. Romans ix-xi.

First In Romans ix. 6. Not as though the word of God hath taken none effect, for they are not all Israel, which are of Israel. From this I conclude that the word of God was efficacious in taking some Israelites out, who should not thenceforth be called in the name Israel, but according to verse 7, they should be called in Isaac.

Having faith in Jesus or attained unto the law of righteousness, they are the children of the promise, are children of God (by faith) Romans xi. 7. Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded.

In short I think God makes the name Israel doubly adhere to a people, whom He hath concluded all in unbelief xi. 32. If those who are of Israel and are not Israel, are not those whom God hath elected or chosen out of Israel, then I am in darkness and would thankfully have my darkness dispelled by light. Conscious of much weakness. I hope ever to be teachable, ever ready to exchange error for truth, that I may grow in the knowledge of at least some of the everlasting truth of God. Yours truly,

M. B. HALSTEAD.

American Effort in Asia Minor.

A correspondent of the Philadelphia *Times*, writing from Beirut, says concerning the educational enterprises that have grown out of the American mission: At present there are in Syria about 11,000 children and youths in Protestant schools, American, English, Scotch, German, Swiss and native Syrian. Nearly one-half of these pupils are girls. The Greeks, Maronites and Catholics, as well as the Jews, Armenians, Druzes and Moslems, have also opened schools for their children, and the rising generation of Syrians bids fair to be a reading generation. The Moslems have even had the audacity to open schools for girls, and one could judge from the tone of their newspapers that female education is of paramount importance. They are now erecting several buildings in Beirut for boys' and girl's schools. Beirut is eminently a city of schools. There is the American College, the Jesuit college, an immense establishment; the Maronites' Bishops' College, the Papal Greek Patriarchs' College, the Moslem Civil Service College, the American Female Seminary, and Theological Seminary, the British Syrian Female Seminary, the German Lutheran Deaconesses' great establishment, with Orphan House and Girls' Boarding School; Miss Taylor's Moslem Girls' Boarding School, the French Sisters of Charity and Sisters of Nazareth, both immense institutions; the Jewish Academy, the Orthodox Greek Academy and about fifty lesser schools, native and foreign, making not less than 9,000 children under instruction in this Syrian Athens. The educational edifices of Beirut are the finest buildings in Syria, and loom up over the city, being visible far out at sea and along Lebanon for thirty miles. The change wrought in the popular mind by these schools, almost all of which have grown up as the result of the antagonism of the American schools, is apparent on every side. The press, too, is wielding a great influence in the city and the country. Almost every community has its organ. Daily telegrams come from all parts of Europe, and the Syrians discuss European politics with the greatest interest.

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

WHOLE NO. 671. PLYMOUTH, INDIANA, JULY 21, 1880. VOL. XXIX, NO. 28.

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THE RESTITUTION [illegible] the kind [illegible] of all those who will [illegible] by the [illegible] of all the Holy Prophets since the world began, [illegible] the establishment of the Kingdom of God in the earth, which [illegible] Jesus Christ, when he shall [illegible] the restoration of Israel to the Holy [illegible] that of the dead, the [illegible] of the righteous, and the final [illegible] of the wicked; [illegible] the only Mediator between God and man, either [illegible] living. It also advocates a heavy [illegible] of [illegible] and [illegible] as [illegible] [illegible] [illegible]

THE RESTITUTION.

E. A. CHAPLIN, Editor.

PLYMOUTH, INDIANA, JULY 21, 1880.

We shall give place to some communications on hand as soon as we can. Our object is to so diversify our columns as to interest and instruct all classes of our readers. As we are to look to the lands of the Orient for the fulfillment of prophecy relative to the last days, we endeavor to keep our readers fully informed of all that occurs in the distant east.

OUR readers will notice the advertisement of the *American Bee Exchange* in this number of our paper. Chambers's Encyclopedia is one of the standard works in the class of literature to which it belongs, and is well worthy of a place in the library of every reader desirous of full and accurate information on all topics of general interest. It will be noticed that a number of popular works are offered at rates of marvelous cheapness. For the Encyclopedia address the manager at once.

Now that God has blessed the people of this land with bountiful harvests, and as financial matters have greatly improved during the past year or two, we pressingly urge our friends to aid our paper. We are thankful for all done in the past. Like several other papers proclaiming the coming Messiah, and the establishment of his kingdom, THE RESTITUTION owes its continuance to the sacrifices of its friends. Its mission is not done. The proximate future will demand its continuance as a disseminator of truth, a chronicler of startling events, and a herald of our soon coming Redeemer. Those that discontinue it to take rabid politicl papers in its place may regret the step when too late.

FAITH is a cardinal virtue without which it is impossible to please God. Yet in the economy of salvation faith and obedience are inseperably wedded. If, when faith is spoken of singly, we are instructed that salvation is *through faith*, even so, when obedience is spoken of singly, we learn that Jesus Christ has become the author of eternal salvation to all that *obey* him. It is a most solemn truth that at the judgment everlasting destruction will come upon those that obey not the gospel, while those that do Christ's commandments will have right to the tree of life and the privilege of going through the gates into the city. Disobedience lost Eden. Let us be careful lest we come short of the paradise of God, and lose a crown of glory by our non-compliance with the requisitions of the gospel.

THE state of affairs in the east is one calculated to inspire gloomy forebodings. A Conference Supplementary to the Berlin Conference of 1878 has brought the "Eastern Question" once more into the foreground, and it has emphatically announced that its decisions shall be carried into effect even if the employment of force should become necessary. By one of these decisions a portion of the Turkish dominion is assigned to the Kingdom of Greece. Turkey is sternly opposed to any further dismemberment of her empire, and Greece only waits an official negative to unsheath her sword and not only seize the territory assigned her by the Conference, but to avenge herself for the murderous outrages inflicted upon the people of the classic realm during the supremacy of her Mohammedan oppressors for the last four hundred years. Turkey wasted by the last conflict with Russia is but ilty prepared to marshall armies from the broken remnants of her people and still worse prepared to replenish her exhausted treasury from her bankrupt and despoiled population. To the dread depletions of an exhausting war, and the weakening effects of insurrection and famines are to be added the want of confidence in the stability of the government, and the despair felt by the people in the ability of the rulers to protect industry and property. Hence Turkey is in a state of complete paralysis, and her hour of dissolution is evidently near. In the conflicts for the supremacy over the lands stretching from the Mediterranean to India that will most probably be waged between the great rival powers, Russia and Britain, the prophecies relative to Palestine and the Jewish people, as well as relative to Egypt, Assyria, Moab, and Ammon, will develop into their fulfillment. And we may notice that Turkey is not alone in suffering as a Mohammedan country. The subjoined extract will show that Persia is drinking some preliminations from that prophetic wine-cup of fury that is finally to be drained by the wicked nations throughout the whole world. Watchfulness and prayer are imperative duties in this crisis of the world's history. Let us be faithful to our high and holy trusts, and work while the day lasts. The night is near: "The famine in Persia continues with unabated severity. Mr. Shedd, an American missionary at Oroomiah, Persia, writes: 'The past two weeks have been the worst we have seen. In the city the Moslem charity, after three weeks' effort, failed, and nearly 3,000 whom they had been feeding were turned into the streets. Fifty or more are daily dying—dying men, little children thrown into the streets to die, corpses half eaten of dogs are common sights. With a few exceptions, there is no money or care shown by the Khans and the wealthy, and nothing is done by the government. In Moslem villages the death-rate is increasing. In one village three women were taken in the act of eating a child. Where our relief committees are at work, few deaths have occurred, but unless the relief is increased, many persons thus far preserved will drop off. Many are greatly reduced in strength, and the two months to come threaten a worse condition than in the two months past. The price of grain is very high, and the supply by importation only.'"

Drying up the Euphrates.

The wasting effects of the sixth vial on the nation symbolized by the great river that intersects the national domain is illustrated by the following extracts from different papers, in which the action of the supplementary Berlin congress in giving additional territory to Greece, and the opposition manifested by the Sublime Porte to accepting the decisions of the conference, are the subjects of comment. That war between Turkey and Greece will be the result appears to be a foregone conclusion. That the results of such a war would be most disastrous to the Ottoman government is also regarded as certain. This dispensation nears its close.

[Chicago Evening Journal.]

THE BERLIN CONFERENCE.

The Berlin congress of 1878, under the influence of Beaconsfield, it was said, almost ignored the claims of Greece and left open the whole frontier question. The supplementary Conference of Berlin, called at the instance of England, has extended the Greek frontier of a line suggested as a compromise by the representative of France. This gives to Greece nearly all of Thessaly and the greater part of Epirus, or all that part south of Janina and the line of the Kalamis river. The ceded territory includes Janina, the capital of Epirus, a city of about 40,000 inhabitants.

The decision as to the Greek boundary question was unanimous, and will doubtless be approved by the great powers. The question is an old one, and has been before Europe ever since 1854. In 1853 the Greeks, under the encouragement of Russia, made an attempt to occupy Thessaly and Epirus, but were forced out by England and France. When the Turco-Russian war broke out Greece made preparations to occupy the coveted provinces, but was restrained by England, with the promise that she would gain more by maintaining a peaceful attitude. Under this promise Greece looked for definite action on the part of England at the Berlin congress, but was disappointed, as were the Liberals in England. Greece continued the agitation, however, until England called the supplementary conference, which has decided in her favor.

Turkey protests, and, it is said, will oppose the cession of territory, but as against united Europe this opposition will serve only to open up new questions to be decided against her.

[New York Observer.]

TURKEY AND GREECE.

A Berlin despatch to the London *Times* says: "Turkish diplomatists continue to declare that the Porte cannot but regard the resolutions of the Berlin conference as arbitrary, and that it is impossible to concede so large a territory. If the sultan agreed to do so he would lose all prestige with the Moslems and would be unable to pacify the different tribes in the ceded districts. The Porte will, therefore, very probably try to shirk from carrying out the wishes of the powers by bringing forward new explanations. But the Porte must soon be convinced that the intentions of the powers are this time very serious, and that reopening of the Eastern question by war would certainly end in the total destruction of the Turkish Empire in Europe. Nevertheless the opinion prevails in political circles here that the Porte will decline to accept the resolutions of the conference, and that it will be impossible to prevent bloodshed between the Turks and Greeks."

England and France have advised Greece to postpone calling out the reserves until the Collective Note has been received and replied to by Turkey and Greece, in order to avoid offering the Porte any pretext for resistance.

New York weekly *Witness*:—The knell of Turkish rule in Europe seems to be ringing in every telegram from Constantinople. The refusal of the Porte to accept the new boundary line proposed by the European powers for Greece, renders war between Greece and Turkey imminent, and in view of the failure of the Sultan to fulfil any of the promised ameliorations of his government it is not likely that he has now any friends among the powers. Russia appears virtually to rule in Bulgaria and to be instigating a war of liberation for Roumelia. The union of that province with Bulgaria would be carrying out the treaty of San Stephano, which was set aside by the Berlin Conference. Austria seeing that Russia is likely virtually to obtain all she asked for is determined also to annex still more of Turkey; and Greece means to have a large slice. Britain has already got the island of Cyprus and has a sort of protectorate over Turkey-in-Asia—a rather dangerous acquisition. The end of a cruel, unjust, extravagant and faithless power, which cannot on account of its devotion to the Koran be reformed, seems to be drawing on pretty rapidly.

COMMUNICATIONS.

Prayer and Pardon.

Ask, seek, knock; receive, find, it shall be opened unto you. So Jesus said; and so it always is. Prayer brings us near to God; fills the valleys and covers the mountains with the hosts of his power. God never trifles with

"The soul's sincere de-ire,
Uttered or expressed."

"Behold, he prayeth!" is the Lord's way of describing the chief of sinner's surrender and his readiness to enter the holy service. Need not fear him now. Yesterday mad with rage against Christ and his church; to-day deeile under the hand of the venerable disciple. He prays, and is pardoned, and would know what to do for the Lord whom he has so misunderstood and persecuted. What tenner solicitude for the sinner: "It is hard for thee." Jesus and his cause were safe. It was hard for the persecutor.

Mercy is nimble-footed. It ignores form and ceremony; never stands on etiquette; cannot wait even on the promptest words. Thought can scarcely measure its speed. It keeps even with the mind's penitent emotions. "It is nigh thee, even in thy mouth, and in thy heart; the word of faith which we preach." "While I was praying, the angel touched me." "What things so ever ye desire, when ye pray, believe that ye receive them." "According to thy faith"—that is the rule. "Thy faith hath saved thee"—"Thy sins are forgiven."

So delicate is the relation between Jesus and the human soul, that the system of mercy seems almost automatic. A touch of his garment brought "immediate" healing; "Thy faith hath made thee whole." "Virtue" passed from Jesus to the believing soul unbidden. His mercy is a spontaneous and exhaustless source of healing and pardon.

When the "prodigal came to himself," and arose to go to his father, his heart was changed; he had faith in his father; he had repented. His father's compassion anticipated his confession and humiliation, and blessed him with abundant pardon. It was no time for sad recitals. Every body must be merry over the restored son. No higgling about the tittles of legal formality. The boy's repentance went straight to the father's heart; the father's mercy bounded over all obstacles and embraced the boy, and kissed his pardon; they wept together in mutual confidence. Ceremony would be impertinent till restoration is complete. The real conversion done, now the proofs follow: cast off the rags of sin, put on the best robe; wash away the dirt of vile habits, celebrate with joy, because "the lost is found."

A sinner pray? Yes. Who needs it more? Pray all sorts of prayer—in thought, in act, and word. Did not Peter tell the Samaritan sorcerer to pray when he was "in the gall of bitterness and the bond of iniquity." Fine theorists make God too much like Baal—out of hearing when most needed; but the Bible and common sense put him "nigh unto all who call upon." And he is not parsimonious; has no fear of exhausting his supply; is lavish of his bounties in grace as well as in nature. The sinner has but to open the windows and doors and let in the light, and blessing, and joy. The world is full of it,—and more than free; God is more ready to give than we are to ask. When we yield the negative, how soon, how sweet the Spirit and the truth come in.

God needs no appeasing. Jesus' death did all that, if it needed to be done. We, only we need to be reconciled; and when we pray, how easy, how precious the at-one-ment comes. Lord, have mercy on our unbelief!

Prayer implies faith. All things, subject to the will of God, are possible to faith.

The sinner, believing, penitent, submissive may pray, must pray—no promise without asking, and receiving is as sure as asking.

The answer—how much better than we thought it.

The right and power of prayer are above circumstances, and masters of every possible situation. *God* has given us Jesus, and with him surrendered all things to faith.

O. R. L. C.

SELECTIONS.

[The Christian Observer.]

Progress in Palestine.

The *Times* recently contained the following: "In a letter in the Austrian *Zeitschrift fur den Orient* (Oriental Journal) Herr C. Schick, government surveyor of buildings in Jerusalem, gives some interesting facts to show the progress which has been made in Palestine during the last twenty-five years. This is especially evident in the erection of many new buildings. In the small villages very few new houses are to be seen, while on the other hand great extensions have been made in the larger places, especially in towns—a sure sign of centralization. This is especially the case with the Christian population. In Jerusalem, inside the town, neglected or ruined houses have been restored or rebuilt by private persons or companies, outside the old town are entirely new suburbs, the extension being made especially towards the west. The Jews have formed among themselves building societies, which have erected long barrack-like buildings adapted for several families. It may be estimated that the number of dwellings during the past twenty-five years has been more than doubled, probably trebled. This is especially the case with Bethlehem, which conveys the impression of a newly-built town. In Jaffa the town-wall has been demolished, the ditch filled up, and a number of large new houses and magazines, even palatial buildings, been erected."

Herr Schick mentions similar changes as to be seen at Nazareth, Kaifa, Ramleh, Tiberias, and other places.

"Through the schools and the increasing trade, the working people have acquired greater style and taste, and the newer houses are mostly a great improvement on the old—not oldest, which as a rule are well built. Nearly all the houses have [illegible] windows [illegible] ago.

"As a sign of the advance in agriculture, it may be mentioned that in Jaffa the gardens have increased in extent four-fold during a quarter of a century. Besides the German colony referred to (at the foot of Mount Carmel), new settlements are to be seen on the Anjeh River, in the plains near Bir Addes, and Kefr Saba, as also many new gardens, especially in Hable. New plantations are seen here and there; the country people are investing their capital abundantly in cattle rearing. At Kolonieh several new houses have been built, and the gardens there are noteworthy; so also in Antos. In the vicinity and in the region round Jerusalem, the land has nearly all been taken up, trees have been planted, and cisterns dug. So also the aqueduct, which brought the spring-water in the olden time from the so-called pools of Solomon to Jerusalem, has been again erected, so that it again discharges at the place of the Temple.

"A very notable advance is to be seen in the lighting of the streets of the towns, and the arrangements for keeping them clean; in the latter respect, however, there is still much to be desired. No longer are the gates of the town shut at sundown, to the obstruction of trade and the imprisonment of the inhabitants within the walls. There has also been a great advance in the paving of the towns; in Bethlehem, even in the winter time, the streets are quite passable, which was far from being the case formerly. In Jerusalem, the tanneries and the slaughter houses have been removed outside the town. On several buildings clocks have been placed, which strike the hours for the public benefit. Herr Schick notices as a great advance the increasing toleration between the different religionists during the past twenty-five years; Jews, Moslems, and Christians, as a rule, live in harmony, and a non-Mussulman seldom suffers in any respect on account of his creed. Even the red fez is not obligatory on non-Mussulman government servants. European clothing is now common both with men and women, and many of the latter may be seen dressed in the latest Paris fashions. The Pashas no longer move about in constant state, but may often be seen on foot in the streets with only one or two attendants. European furniture, chairs, sofas, and tables, are now common. Great bells are now allowed to be [illegible] of the Christian churches; old Christian churches have been restored and new ones built in Jerusalem, Nazareth, Tiberias, Tabor, Nablous, Jifne, Remallah, Beit-Jal, Lydd, etc. So also have a number of synagogues, especially in Jerusalem, been built during these twenty-five years. All this progress must not be taken as a sign of any laxity in religion on the part of Mahommedans, who have during this time built many new mosques, and otherwise shown themselves as much attached to their religion as ever.

"Justice also is much more impartially administered, and the old barbarous punishments have been abolished. In Jerusalem the sanitary department is in charge of a German physician, and building affairs are in the hands of a German architect.

"From these statements, which we believe are perfectly trustworthy, it is evident that great progress has been made in Palestine during the past twenty-five years. We would hope that this example might prove infectious, and that in the next twenty-five years a like progress might be seen in the whole of Turkey in Asia."

A series of letters from Jerusalem have lately appeared in the *Jewish Chronicle*, by a Hebrew, giving confirmation to some points in this statement, especially as regards the superior success of Christian schemes of civilization. He highly praises the efficiency and success of the schools and hospitals at Jerusalem, under the auspices of the London Society for the Conversion of the Jews, and confesses that "considering that the amount of our (Jewish) charity annually directed to Jerusalem equals if not exceeds the income of this well-organized enemy, (!) it is pitiable that want of organization, and ignorant obstacles, should prevent our work of defence from being equally efficient." He speaks hopefully, however, of some Jewish agricultural settlements at Lydda, Safed, and Kulonyeh (Kolonieh).

"Mr. Lawrence Oliphant has returned from Constantinople without having obtained the signature of the Sultan to the firade authorizing the formation of a company for the purpose of colonizing the fertile and unoccupied lands to the east of the Jordan with Jews." But, says the *Jewish Chronicle*, "he by no means despairs of ultimate success," as the present "attitude of fixed resistance to foreign influence" on the part of the Sultan [illegible] of Jerusalem. Interesting as is Jaffa, we can hardly bide the time when our eyes shall behold Zion, city of our God.—*Henry M. Goodell.*

[illegible] the cordial support [illegible] some of the more intelligent of the Turkish statesmen, including Khatred-din and Midhat Pashas.—*H. W. S.*

* Mr. H. Gueulette, of London, writer to the *Jewish Chronicle*, that Sir Moses Monte fiore has just caused to be planted 32 trees on the land at Jerusalem, opposite the house known by the English name of Judah Touro's Almshouse.

[The Witness.]

Glimpses of the Holy Land.—Stray Leaves from my Journal.

JAFFA.

At last the ardent desire of many years is gratified. Mine eyes behold the Land of Promise; this path upon which I am treading leads up to Jerusalem, and those hazy, many tented hills beyond the plain of Sharon were the mountain house of Judah and Benjamin. What a strange sensation, full of pleasurable emotions to know that we are about to visit the home of Jacob and David, of Rachel and Ruth, the land in which our Savior lived and died. Here it has been the scenes of our sweetest fancies, our childish prayers, and household songs. Since I was taught to lisp the name of Jesus, how few days have passed but what my thoughts have been directed hither. There comes to my throbbing heart a full and quiet joy. The dream of years is now being realized.

It is impossible to describe the scene on landing at one of the Syrian ports. There are no piers or wharves, so you have to debark in a little boat. Before the steamer has fairly stopped scores of dark, strangely dressed barbarians are clambering up her sides, eagerly spring on board, and rush among the passengers and crew like pirates bent on rapine and murder. Usually a number of Arabs are on the deck, and immediately there is bargaining, pushing, hauling, angry ejaculations, and vociferous shouting, until the unitiated traveller is seized with terror and stands guard over his baggage. Yet his guide-book advises him to remain "perfectly cool and unperturbed by the noise and bustle and the fierce contentions that surround him." Patent frauds are on every hand, an exorbitant price is asked for landing, and as I could not understand a word of Arabic, I regarded my situation as utterly helpless. At last a young American whom I could understand and who was very civil and obliging, proffered to take me on shore for a reasonable charge, and under his care all difficulties immediately vanished.

Jaffa is quite a pretty little town, looking at it from the sea, though when you are winding among its narrow crowded and filthy streets, crowded and jostled by men, donkeys and camels, you will think it decidedly unpleasant and disagreeable. But there is no need for distance to lend enchantment to the environs of Jaffa. The green orange groves laden with *golden fruit, are it is said the finest in the world.* The fruit is very large, an orange sometimes measuring ten or fifteen inches in circumference, and on account of their exceedingly fine flavor, they are in great demand in the market. We visited one of these gardens belonging to the Latin convent. We are enamored and delighted to wander among the large trees fragrant with the delicious, delicate perfume of the white blossoms. The good old monk who attended us, showed us one tree from which no fruit had lately been plucked. It was a glory to behold. We were pressed to carry away about a dozen of its rarest treasures. There are a great many interesting associations connected with Jaffa. My wife and I are stopping at the Latin convent right on the sea shore, which they claim is built on the original site of Simon the Tanner's house where Peter had that remarkable vision, showing him that the distinction between Jew and Gentile was forever abolished. And why not? Here is the flat roof, an open view of the wide noon-day heavens, the long bright sweep of the blue Mediterranean. And down here at our feet are the reefs famous in Gentile legends as the rocks of Andromeda. This is the port to which Hiram of Tyre brought the wood of Lebanon and cedar trees on floats—the timber used by Solomon in the construction of the Temple. How many times when a boy I listened to discussions on that wonderful whale story of the Bible: right there is the ancient roadstead from which Jonah took ship bound for Tarshish, a perilous journey on and under water. Here Dorcas died "full of good works and alms deeds:" but was raised to life by Peter who had been sent for by her fellow converts. "And it was known throughout all Joppa; and many believed in the Lord." We have visited the mission schools here, and find the work prospering. The children sang for us in both Arabic and English, among other Sunday-school hymns "Hold the Fort," that came to our ears like the [illegible]

SENTENTIOUS PARAGRAPHS.

We should do many more things if we believed less in impossibilities.—*Matsherbes.*

Mankind resent nothing so much as the intrusion upon them of a new and disturbing truth.—*Leslie Stephen.*

Religion is such a belief of the Bible as maintains a living influence in the heart.

ad sententious patagraphs

What shall be my future lot,
Well I know concerns me not;
This should set my heart at rest,
What Thy will ordains is best.

Ideas make their way in silence like the waters that, filtering behind the rocks of the Alps, loosen them from the mountain in which they rest.—*D'Aubigne.*

There is a blessing attending the ministration of mercy. The luxury of doing good surpasses every other personal enjoyment.—*Gay.*

The drying up a single tear has more
Of honest fame than shedding seas of gore.
—*Byron.*

Every event of life has meaning to those, who, in the simple trust of a childlike faith, give themselves up to the leadings and guidance of God's providence. No wind can blow wrong; no event be mistimed; no result be disastrous. If in all things God is caring for our inward and eternal life, nothing can occur which is not for our good.

STRENGTH IN WEAKNESS.

The shrinking lily, mad-imayed,
Endures the angry storm,
Though stripped her leaves, her petals frayed,
Her stem a bruised reed.

The same unseen but kindly power
Who ruled when skies were fair,
He strikes her with the pelting shower,
He gives her strength to bear.

T. O. W.

As the prismatic colors all blend harmoniously in the rainbow, so do God's perfections blend in harmony in the great plan of Redemption.

'Tis well to walk with a cheerful heart,
Wherever our fortunes call,
With a friendly glance, an open hand,
And a gentle word for all.

A smile is ever the most bright and beautiful with a tear upon it. What is the dawn without its dew? The tear is rendered by the smile precious above the smile itself.—*Lamdon.*

POETRY.

New York Observer

The Pilgrim Song.

BY A. PETER CUYKER, D. D.

When the sky is bright all are free,
When around all seem to love me,
When not a cross or trouble move me,
Then I'll not be in fetters.
Then the name of all my pleasure,
Dear one! his object treasure,
Is me, without stint or measure,
Plies at home, abroad.

When the way is dark and dreary,
When my path are worn and weary,
When my heart is sunken heavy,
Then I'll trust in God.
If it is who kindly leads me
He it is who daily feeds me;
And I know whither my steps be,
He will help aboard.

Whether hill, or in the valley,
In shine or rain or shades,
I my heart with courage rally,
Singing, "Trust in God."
He's my all, I want no other,
He's my rock and brother,
To bring a home to mother
Is my blessed God.

LETTER DRAWER.

Editor Restitution:—I am very sorry to trouble you to make a few corrections in my notice in THE RESTITUTION of July 7th,—"Is the Sinner to be Punished with Death on Account of his Personal Transgression?" In the second paragraph, beginning at the last part of the eleventh line, please make it read, "This involved their posterity in the ruin and brought death upon the race, because they, as mortal, dying people could only transmit to their posterity the same nature they themselves possessed. But they did not by their transgression make all the race personal sinners." In the seventh paragraph, fifth line from the bottom, read Korah instead of Kosmik. In the fifteenth paragraph, tenth line from top of paragraph, omit the "a." In the eleventh line of same paragraph, read, "to illustrate" instead of "illustration." In the sixteenth paragraph, tenth line from top of paragraph, read "retreat" instead of "ritual." In same paragraph, fifth line from bottom of paragraph, read "sins" instead of "arms."

M. Rees.

St. Joseph, Mo.

Editor Restitution:—Perhaps some of the dear brethren and sisters would like to hear from me once more. I am still battling away for the truth, preaching every Sunday. I think that the truth is gaining ground in our neighborhood; prejudice is giving way. A clear, bright sky is opening up. I am not in the organizing business [illegible] ter brother to [illegible] up his church and kingdom both, and then he will take the reins of government in his own hands, and then he will show us who is the only potentate, King of kings and Lord of lords, who only hath immortality. And then will that true light be revealed that enlighteneth every one that cometh into the world. And then will that due time come when that ransom that God gave to be made known unto every man, then will it be made known unto all men. Then shall the righteous shine forth in their Father's kingdom. Then, with Paul and all the saints of all ages, we shall receive a crown of glory that fadeth not away. And then shall the overcomers set down with Christ on his throne, as Christ overcome and set down with his Father on his throne. And then shall the overcomer help Christ to rule the nations. Oh, glorious thought, to think that we may be among the overcomers; for none but the overcomers can help Christ and Abraham to bless the nations. None but that class can be the spiritual Eve or bride of the second Adam, but the overcomer can be of the bride that will say, "The spirit and the bride say, come and take of the water of life." I must close on this, as this is all old to most of the dear brethren and sisters, but ever is new to me, as I daily ask, "Shall I be amongst the overcomers or not?" If not, I will lose all. If I shall be worthy, I will gain all. Read! Read!

I have been in Kansas now, in a few days, ten years. I have had many sore trials hard to bear; many hard sayings; traveled over a portion of twelve counties in Kansas and some five or six counties in Missouri, with the exceptions of a few places, all on my own expenses; became very much involved by it. I have a few calls from several of the northern states, but I rather think they are from God's poor who can do but little towards my expenses. I also have strong ties in Indiana, as my dear father and mother are still alive, and a host of other dear friends, brothers and sisters in the Lord; and, as my health has failed me some, on account of exposure here in Kansas trying to spread the glad tidings of the kingdom of God, I will now make an offer to the dear brethren in the north and eastern states. Those of you who never have been needy, eat up by grasshoppers and chintz bugs, and who are trying to work for the Lord, that, if you would like to see me and hear me upon the glorious restitution and blessing of all nations and kindred things, if you are willing to defray traveling expenses, we will try to give you a call all along the line on our route to old Indiana. My time will be nothing, so the iron horse is fed and I am fed. My wife and I thought that would be only a trifle to each of you, and would be a big thing to us. I had a sunstroke last harvest and have not been rid of a severe headache ever since. The doctor says it would help me to take a trip north some time this fall, but I am so involved in debt that I cannot and do my family justice. Some of the brethren say to me, "trust in the Lord." I have so much confidence in the Lord that I can trust him easily for everything that he promised me, but the Lord never promised me that he would plow my ground and plant, sow, or reap my crops; the Lord never promised that he would shower bread from heaven for me; he never said, "if you go and preach, I will pay your expenses on the train and feed you when you get hungry;" neither did he say to me, "go without purse or scrip, and preach, and I will take care of your family," but he did say through an apostle that, "he that provideth not for his house hath denied the faith, and is worse than an infidel." He also said it is a light thing if we administer unto you spiritual things that we should be partakers of your carnal things. He has said that, "they that preach the gospel shall live of the gospel," and I think that is all right, of the brethren in the One Faith have come to the conclusion the reader could eat old Bibles and clothe themselves with the cover or lids of the Bibles. Be aware, my dear brethren, that the poor you have with you always, and, that when you have laid up silver and gold, that it will perish, while you could have made many of your brethren comfortable. I can see that my dear brother, J. F. Wagoner, on account of not having the means, was driven to hard labor to keep soul and body together, as the old saying is, while some of the brethren have money out on interest,—"laying up treasure as though they expected to stay always," when Paul says, "having food and raiment, therewith be content." I see an appeal by Abraham Pontius, one of my old stand-by brethren—one of the old-fashioned Paul Christians—and to the brethren scattered abroad, for the aid of the dear RESTITUTION. There are plenty of brethren who are taking political [illegible] tremble for them. [illegible] partake too much of the spirit of the world. May the good Lord open their understanding ye, so that brethren can discern between Christianity and churchanity. May the good Lord bless and keep us all, and, finally save both reader and writer in his Kingdom, is my prayer. Amen.

JOHN POORE.

Hamburg, Kan.

Editor Restitution:—Enclosed please find $1.25 for which send me one copy each "Hymns of the Advent," "Bible Triumphant," "Astronomical Ethology."

I may say I get THE RESTITUTION regularly and like it much for the doctrine it advocates and the spirit in which it is conducted. It is refreshing to my mind to read the simple, artless letters which from time to time appear in the paper expressing their love for it and the principles taught there. It convinces me that the paper is a power for good at least in the rural districts of the west, and as such ought to have the support of all holding similar views of truth and desiring the good of mankind.

Our meeting in Brooklyn moves along quietly and harmoniously, patiently waiting and looking for the Lord from heaven and rejoicing in the hope of the glory of God. Our principal object now ought to be to see that we walk worthy of our high vocation, personal salvation, personal purity, consisting in our every day walk and conversation with the principles professed, for after all this is a powerful influence in the world and which the world does not overlook but inflexibly applies to all professors of Christianity. Hoping that we may all obtain an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ is the earnest prayer of your brother.

JAMES FORMAN.

Brooklyn, L. I.

NEWS ITEMS.

ATHENS, July 10.—The British Minister has presented the collective note to Premier Tricoupis, who said Greece accepted the decisions of the Berlin conference.

ST. PETERSBURG, July 10.—Three hundred Turcomans surrounded twelve Cossacks who were escorting Dr. Stuelzky between Bami and Berdeev. The Cossacks defended themselves for several hours, until relieved by a company of infantry. The Turcomans were commanded by a European, and thirteen were killed. The Czar has decorated the surviving Cossacks. Dr. Stuelzky was killed.

SARATOFF, July 10.—Fifteen Cossacks crossed the Austrian frontier near Podwolczyska and attacked the gendarmerie of the Austrain gendarmes for the purpose of releasing some Russians in custody there and conducting them back to Russia. The gendarmes repulsed the Cossacks with firearms.

THE HAYDEN QUESTION.

BERLIN, July 11.—An interchange of views proceeding between the Powers will regard to the possibility of bringing pressure to bear on the Porte. No definite proposals, however, have been made up to the present time, nor has anything been arranged in regard to a naval demonstration by the fleets of the six powers.

According to private information from Constantinople the Sultan has instructed his counsel to discuss the collective note and submit to him the draft of a reply to it. It is thought the reply can hardly be delivered to the Powers before the beginning of August.

RETURN TO METAL, THE PUBLIC FINANCE.

CONSTANTINOPLE, July 11.—Artendorff, German Government Counsellor, who came here to assist in carrying out reforms, has returned to Berlin to select members of his staff. He will be joined by seven German staff officers and officials for ministers of war and foreign affairs. A German officer has been appointed aide-de-camp to the Sultan.

AFGHANISTAN—MUTINEERS PUNISHED.

LONDON, July 12.—The Viceroy of India telegraphs that in an engagement between General Burrows' force and the infantry who deserted from Shere Ali, the loss of the mutineers was forty or fifty, and the British loss one killed and two wounded. The guns and wagons taken by the mutineers were brought back.

During the past week Great Britain was visited by disastrous storms causing the loss of some lives and the destruction of a large amount of property. Fifteen head of cattle were killed by lightning at Northhampton, and the water rose so rapidly as to flow into the windows of the houses. Traffic and railroad travel were stopped, the floods putting out the fires of the locomotives. Houses were [illegible] and, in some localities, cut [illegible] Hundreds of acres [illegible] metropolis the rain fell in torrents accompanied by heavy thunder, vivid lightning and hail. In localities the waters rose above the tops of the hedges, and in one of the towns the inhabitants were imprisoned in their own houses, and some farm houses were completely isolated, the highways being six feet under water. In some parts railway lines were four feet under water, and the districts resembled an inland sea.

An excursion train, on the Wabash railway, filled with Indianapolis excursionists, was wrecked early Monday morning near Antwerp, O., by a broken rail. The excursionists were on their return from Put-in-Bay, on Lake Erie, to Indianapolis. One man was killed, three fatally injured, fifteen seriously injured, and twenty-one slightly hurt.

SELECTIONS.

[New Era.]

Prophecies Concerning Israel, Their Land and King, not yet Fulfilled.

Thus far, about a page of the *New Era* has been devoted to letters on the above Divine theme, the one above all others, if "out of the abundance of the heart the mouth speaketh," God loves to dwell on—which more than all others evoked the sublime eloquence of the Spirit in the holy men of old by whom God revealed his purposes. Glorious things, gloriously spoken! Blessed are the ears that hear and the eyes that see, even afar off, and the hearts that are pursuaded of and embrace what the prophets have recorded of the future of Israel, their land and King. They have been "spirit and life" to the pilgrims of all ages, who, having the faith and hope of Abraham, Isaac and Jacob, to whom God's promises were made, have looked for a city having foundations whose builder and maker is God, and "for a kingdom which cannot be moved;" both hereafter to be established in Palestine, "the 'only' land of promise,"—then to be a "heavenly country," hallowed by Immanuel's presence, and inherited by men who shall do God's will on earth as it is done by the angles in heaven.

Only to those who know the revealed future of Immanuel's land, and of Jerusalem, "the city of the great King," and of Zion, God's holy mountain, is the full significance of such Scriptures as the following apparent:

"Wait on the Lord and keep his way and he shall exalt thee to inherit the land." Psa. xxxvii. 34. "He that putteth his trust in me shall possess the land, and shall inherit my holy mountain." xxv. lvii. 13. "Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill?" Psalm. xv. 1, 2. "Who shall ascend into the Hill of the Lord? Or who shall stand in his holy place?" Psa. xxiv. 3, 4. "Blessed are the meek for they shall inherit the earth," (or Land). Matt. v. 5.

The Line in all these and similar texts is the land which God promised to Abraham. The "holy mountain," "holy hill" and "city of the Lord," are one—Zion, whereon once stood the city of David, a city of palaces; now, and for centuries past, "plowed as a field," as foretold in Micah iii. 12, but hereafter to be the glorified dwelling-place of Immanuel—"the place of the soles of his feet, where he will dwell in the midst of the children of Israel forever."

Read and weep as Paul preached (Acts xxiii. 14; Isa. ii. 2; iv. 5; xxiv. 23; xxxi. 4; xxxiii. 20, 21; l. 4, 5, 10; xlvi. 7; Jer. xxxi. 10, 11; Micah iv. 12, compared with iv. 1, 2; Zech. ii. 5, 6, 10. To "inherit God's holy mountain," is equivalent to "inheriting the kingdom of God;" and to "inherit the kingdom of God" includes "judging the world," as may be seen by comparing 1 Cor. vi. 2, with verses 9 and 10. The saints, Christ's "joint heirs," are, with him, to "judge the world," as God's appointed kings, chosen out of Jews and Gentiles to share Christ's throne and kingdom, have power with him over the nations, reign with him on the earth. This is the doctrine of both the Old and New Scriptures. See Psa. lx. 8; lxvii. 4; xcvi. to 13; Micah iv. 1-8; Isa. xl.; when speak of that joyous day in which Christ shall judge and govern the nations in righteousness; then turn to 1 Cor. vi. 2; 2 Tim. ii. 12; Rev. i. 6; ii. 26, 27; iii. 21; v. 9, 10; which texts speak of the saints judging the world, reigning with Christ, receiving from Him "power over the nations," sitting down with him on his throne, and reigning "on the earth."

Such is the high and holy calling, or invitation, extended by God in his Gospel to Jews and Gentiles alike; an invitation unto the future kingdom and glory of his Son, an invitation to become joint heirs with the anointed King of Israel and of all the earth," (Zech. xiv. 9), and reign with him glorious, when, "having received the kingdom," he returns from heaven, (see Luke xix. 11-15); and as regards the calling or invitation wherewith every God-taught disciple of Christ is "called," see Rom. viii. 28, 30; 1 Cor. i. 9; Phil. iii. 14; 1 Thess. ii. 12; 2 Thess. ii. 14; 2 Tim. i. 9; Heb. iii. 1.

Whoever would be taught of God concerning the high and heavenly calling of the church, should study these texts, always bearing in mind the fundamental truth, that Jesus is "the Christ," (that is, "the King of Israel;" temporarily rejected by his nation, and seated at the right hand of God, till the time appointed for the resumption of His work on earth, as foretold by the prophets and preached by the apostles. Then he will suddenly return and gather unto himself in the air his saints from among the dead and the living; "the Lord knoweth them that are his," even "all that the Father hath given unto him," all who have walked "worthy of God" and of his high and holy calling. Blessed, then, shall those servants of Christ be who are found watching and ready at that momentous crisis! Alas, for those who in that day are not looking for him; not waiting, not loving his appearing. The disciple so found can hardly expect—in view of Heb. ix. 28; 2 Tim. iv. 8; 1 Thess. i. 10; Matt. xxv. 12—to be caught away to meet him. And it "left," then no crown of life and righteousness; no abundant entrance into the everlasting kingdom; but weeping and wailing and gnashing of teeth; useless, unavailing lamentations and trenblings; the door is shut! Oh! in view of the reality of the salvation there is to be obtained through Christ, with eternal glory how his disciples should give earnest heed to the warnings and exhortations of the Scriptures. "Strive to enter in at the strait gate; for strait is the gate, and narrow is the way that leadeth unto life, and few there be that find it. Many shall seek to enter in, and shall not be able. Let us labor to enter into that rest. So run that ye may obtain. Seeing ye look for such things, be diligent that ye may be found of him in peace, without spot and blameless. Follow peace with all men, and that holiness without which no man shall see the Lord. Be thou faithful unto death, and I will give thee a crown of life. To him that overcometh, and keepeth my works unto the end, will I give power over the nations; and he shall rule them with a rod of iron. To him that overcometh will I grant to sit with me in my throne, even as I overcame and am set down with my Father in his throne."

My reader, is not this future of Israel's King worth living for? worth suffering for? worth, if need be, dying for? No wonder that Paul, looking at these glorious, eternal things, could say: "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Rom. viii. 18. "In us," that is, in Christ's fellow heirs, who shall inherit God's holy mountain, where the glory is to be revealed, and where all flesh shall see it together. Isa. xl. 5; lx. 1, 2.—*Omega*.

The Boston *Congregationalist* says: "To Lieut. Col. Ingersoll blasphemy his Maker through two hours and a quarter, in a New York theatre the other evening, and the price of admission was given by crowds of men. They would have rebelled themselves heavily over the exorbitance of a church that should charge two cents per month for rent of a pew in God's house, for themselves and their families; and over the minister who should presume to preach more than forty minutes. And with about corresponding impotence does this apostle of atheism unroll the wealth of the Lord's blood, in vituperation at the 'professional liar who lies for pay'—for the support of pastors, toiling a year to help men upward, on less income than he receives for a single evening, by dragging men downwards. Consistency is a jewel, sirs, after all." Another paper remarks: "Robert Ingersoll having made $15,000 from his lectures last year, should be the last man to sneer at the 'hired and salaried clergy.'"

LETTER RECEIPTS.

[illegible]	2	W. H. [illegible]	1 00
J. [illegible]	2	H. P. Hall	1 00
Jacob Hoffman	1	Geo. Earl	1 00
Jacob Hoffman	1	Rev. A. [illegible]	1 00
[illegible]	1	Mrs. Sarah Wall, [illegible]	1 00
[illegible]	1	H. Fraley	1 00
Mrs. A. [illegible]	1	[illegible]	1 00
[illegible]	1	[illegible]	1 00
[illegible]	1	[illegible]	1 00

POETRY.

[World's Crisis]

"The Eternal Years are Long Enough."

BY A. T. HOBBIAL.

[A dear elder, who has suffered much from bodily affliction, writes: "I expect endless, immortal youth, unbending beauty, and strength like the angels, way down in the kingdom of God. I can say 'the eternal years are long enough.'"]

I wait for life's immortal crown on yonder sinless shore,
Whose pearl on my dim sight throws all born forevermore.
While victor-anthems proudly roll through-out the starry skies,
Where vaults of cloudless azure bend over Abba's paradise,
No yell of grief or din can my view, nor pang of mortal pain
Through those poor, weak, rec ll ss nerves can ever dart again;
Love-crowned and rai ed I shall stand upon the jasper sea,
Where God's eternal, sunlit years are long enough for me.

Immortal youth with magic wand shall touch my furrowed brow,
And "silver threads among the gold" shall gleam no more, as now;
Upon these faded, pallid cheeks, celestial bloom shall rise,
And new-born life and beauty burn forth from these weary eyes.
Time's ruthless eyes no'er can draw the ever-fresh'ning charms
Of them that roam the hills of light and dwell within His arms.
Ay, I can wait till from the curse of sin and sorrow free,
For God's eternal, sunlit years are long enough for me.

'Tis sad, indeed, from day to day to count life's pain and loss,
While woman weakness bows and shrinks beneath the heavy cross:
'Tis sad to sit with folded palms when there is work to do—
With God's rare vintage fully ripe, and le lucre so few.
Yet I can wait, for soon within that unseen land of song,
My purple pulse shall leap with joy—my trembling limbs be strong;
With hosts of heaven I shall see the king in beauty rise,
And God's eternal, sunlit years are long enough for me.

A trumpet-blast, a clarion call the air with warning thrills,
And deepening shadows darkly unroll upon the risen hills;
From plain and prairie, field and flood, every quickened sinner—
A sound as if of charging hosts—a rush of countless wings,
I halt with joy that warning note as ever on I roam,
The herald of that glorious day that ushers in "sweet home."
I wait amid the shades of night the rosy morn I see,
For God's eternal, sunlit years are long enough for me.

Then courage, courage, faltering heart! more courage, laggard hands!
Behold where at the myrtle door the royal Bridegroom stands!
How before the will of Him to whom my spirit clings—
The Star that o'er my lonely path its fa lest glory flings,
I see the distant turrets gleam I hear the angels sing;
I watch the sure, prophetic signs in grandeur sweep along,
With meekness—patience I will wait till One shall set me free,
Whose sunlit, smiling, endless years are long enough for me.

COMMUNICATIONS.

The Bible Versus Trinitarianism.

No. 1.

Yet to us there is but one God, the Father, out of whom are all things, and we for him; and one Lord Jesus Christ, through whom are all things, and we through him. *Emphatic Diaglott.* 1 Cor. viii. 6.

And this is life eternal, that they might know thee the only true God, and him whom thou didst send, Jesus Christ. *Emphatic Diaglott.* John xvii. 3.

I. What is Trinitarianism?

II. Where did it come from?

III. Why has it been embraced by Protestants?

IV. Is it true?

I. Trinitarians teach that there are three distinct persons in the Godhead—the Father, Son and Holy Ghost; and that these three persons are the same in substance, equal in, power and glory; and constitute the one only God of the Bible, the Creator and upholder of all things.

They further teach that the Father is God, the Son is God and the Holy Ghost is God. Or, in other words, they say "God the Father, God the Son, and God the Holy Ghost," thus making, if their position be the true one, really three Gods!

They also teach—notwithstanding its palpable absurdity, the system requiring it—that the Son of God, "the second person in the trinity," has existed co-eternally with the Father, thus contradicting the oft repeated declaration of inspiration that Christ is the Son of God, "the only begotten of the Father." Their poet sings,—

There is one God, and only one,
No rivals can His throne share;
He's Jehovah, He alone,
And with the Lord none can compare.

But the last stanza of the same hymn contradicts the above as follows:

All glory to the eternal Three,
The sacred undivided One;
To Father, Son, and Spirit be
Co-equal praise and honors done.

Another writes:

Great One in Three, great Three in One.

And then reverses it:

Great Three in One, great One in Three.

Then their true position is: Three Gods in one God, and one God in three Gods! Or, in other words, they claim there is only one "undivided" God, but that it requires three persons—God the Father, God the Son, and God the Holy Ghost, thus making three Gods, *divided* and named, notwithstanding the denial—to constitute the "one God" of the Bible. That we thus show (and shall further show) the absolute absurdity of this popular doctrine we do not deny, and that we correctly represent it in every feature we affirm. We have the same sentiment repeated by author s of their poets, as follows:

Adorable! Father, Spirit, Son,
Mysterious, dreadful, Three in One!
Before Thy throne we sinners bend,
Grace, pardon, life to us extend.

"Mysterious," indeed! that the Son of God—who *must* have been begotten in order to be a "Son," and who, the Scriptures say, *was* "begotten of the Father," and could not, therefore, have co-eternally existed with the Father—should be a fractional part of the God-head, or "the second person in the trinity," when, in order to be such, he must have always existed!

"Mystery" forsooth! that "the only begotten Son of God" should be "the supreme, self-existent God, the Creator of all things," older than himself being the Father, yet younger than himself being the Son; always existing, yet being *begotten;* "begotten by the Father," yet begetting himself; creating the universe, yet only "the heir of all things;" inherently possessing all power as the supreme God, yet dependent on the Father for the exercise; being the Creator and ruler of all, yet suffering and dying on the cross!

It is not my object to ridicule any doctrine that a Christian may have honestly embraced, and yet it is proper and a duty to expose the inconsistencies, contradictions and absurdities, if they exist, of any dogma the church, or any part of it, may have received and promulgated as truth.

II. Where did Trinitarianism come from? I answer, first negatively: It did not come from God, nor from Christ, nor from any inspired penman; in a word, then, it did not come from the Bible, though great and good men have supposed it to be therein taught. The Bible, as we shall see, very clearly teaches that, "there is but one God, the Father, and one Lord Jesus Christ"—that the Father—not the Father, Son and Holy Ghost, as alleged—is "the only true God," who, in the beginning, "created the heavens and the earth," whose only begotten Son is Jesus Christ, the Savi r of the world, born of the Virgin Mary—"made of a woman," who suffered and died under Pontius Pilate, whom God raised from the dead, who ascended on high, where he sitteth at the right hand of the Father as our intercessor, who shall soon come again without a sin-offering to judge the quick and the dead. This is in harmony with what is called the Apostle's Creed as at first adopted by the church.

The Apostle's Creed so called from having been written so soon after the apostolic age, being the creed of the two first Christian centuries, and, therefore, more likely to be the true teachings of the apostles than the Nicene creed, which is semi-trinitarian; or the creed of Athanasius, so-called, but probably not written till the fifth century by some one else, which is boldly and radically Trinitarian—does not enunciate, or even *hint* the doctrine of the Trinity; but recognizes "God the Father Almighty" as "the maker of heaven and earth, and Jesus Christ his only Son our Lord; who was conceived by the Holy Ghost, (spirit) and born of the Virgin Mary," etc. Whereas the first general church council called by Constantine—at the instigation of the opponents of Arius, who maintained that Christ, the Son of God was inferior to, (as Christ himself taught) and dependent on God the Father—and convened at Nice A. D., 325,—in the interest of the opinions of Athanasius, who taught the doctrine of the Trinity in unity on the principle that the Son of God was of the same substance and co-eternal with God the Father—adopted the following as the creed of the church: "I believe in one God, the Father Almighty, maker of heaven and earth; and of things visible and invisible. And in one Lord Jesus Christ, the only begotten Son of God; begotten of his Father before all worlds; God of (or from) God; light of (or from) light; very God of (or from) very God; begotten, not made; being of one substance with the Father; by whom all things were made; who for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost (spirit) of the Virgin Mary; and was made man," etc.

But the action of this council did not fully decide the great contest between the followers of Arius and the followers of Athanasius; for, although upon this occasion, Arius was condemned and banished as a heretic, he was recalled ten years after ards by a council at Jerusalem, which agreed to accept his confession of faith as satisfactory. On the other hand, although Athanasius was for a time held in high favor, he was afterwards "five times expelled from his episcopal throne in Alexandria, and passed" twenty years as an exile or fugitive, whilst his doctrine fluctuated between honor and disgrace, just as his party or that of Arius prevailed."—*Forrest's History of the Trin.* But at length the victory resulted in favor of the adherents of Athanasius, towards the end of the fourth and the beginning of the fifth centuries, *11 Hist.* and the Germanic nations, the Goths, Vandals and Lombards to whom the unity of the Godhead had been proclaimed by Arian missionaries, continued to the *same* faith for a century after the council of Nice, although they were soon anathematized and driven out as heretics from the Catholic-Universal church.

"And in consequence of this triunity," says Forrest in his history, "and because the doctrine of the conqueror was a step nearer than that of his opponent to Trinitarianism as afterwards prevalent, the unfortunate Arius has been abandoned by posterity to the despised fate of a heretic, while honors have been heaped in succession upon Athanasius, and his name has been recorded among those of the choicest champions of Orthodoxy, as well as of the most holy and revered saints of both eastern and western churches."

I here give this noted "Athanasian Creed"—omitting a few words of unnecessary repetition—which the reader will find so unlike anything found in the Bible, and which, as is believed by learned men, was produced by Vigilius, of Tapsa, who flourished in the latter end of the fifth century, "one who was known," says Forrest, (quoting Bingham, Jortin and Dr. Cave, authors,) "to be the fabricator of various writings, which he published as the works of Athanasius." "But, whoever was its author," says Forrest, "it was not much known till towards the end of the sixth century, when it began to be commented on by its 'admirers.' Several centuries afterwards it was successively introduced into France, Spain, Germany, Italy, and England, *where it still forms part of the public worship.* But it has been disputed whether it was ever received among the Greek churches." And, let me add that, it is the same unscriptural, contradictory, and absurd doctrine—gradually developed in the third and fourth centuries when the church had lost much of the true light, but more fully brought out in its completeness by the action of the councils of Ephesus and Chalcedon in A. D. 431 and 451, when, in addition to the Trinitarian creed it was "decreed that the Virgin Mary should be received and honored as a supplement to the Trinity under the title of *Theotokos*, or mother of God"—that is now held and believed by the "Orthodox" church!

"Whosoever will be saved, before all things it is necessary that he hold the Catholic faith; which faith except every one do keep whole and undefiled, without doubt he shall perish everlastingly." And the Catholic faith is this, that we worship one God in Trinity, and Trinity in unity; neither confounding the persons nor dividing the substance. For there is one person of the Father, another of the Son, and another of the Holy Ghost; but the Godhead of the Father, of the Son, and of the Holy Ghost, is all one; the glory equal, the majesty co-eternal. Such as the Father is, such is the Son, and such is the Holy Ghost; the Father uncreate, the Son uncreate, and the Holy Ghost uncreate; the Father incomprehensible, the Son incomprehensible, and the Holy Ghost incomprehensible; the Father eternal, the Son eternal, and the Holy Ghost eternal; and yet they are not three eternals, (!) but one eternal; as also there are not three incomprehensibles, nor three uncreated, but one uncreated, and one incomprehensible. So likewise the Father is Almighty, the Son Almighty and the Holy Ghost Almighty; and yet they are not three Almighties, but one Almighty. So the Father is God, the Son is God, and the Holy Ghost is God; and yet there are not three Gods, but one God(!) .... And in this Trinity none is afore or after the other, (If this be true, the Son of God was not "begotten,"] none is greater or less than the other; [Christ said, "My Father is greater than I,"] but the whole three persons are co-eternal together, and co-equal. So that in all things, as is aforesaid, the unity in trinity and the Trinity in unity is to be worshipped. He therefore that will be saved, must thus think of the trinity. Furthermore, it is necessary to everlasting salvation, that he also believe rightly the incarnation of our Lord Jesus Christ. For the right faith is, that we believe and confess that our Lord Jesus Christ, the Son of God, is God and man; God of the substance of the Father, begotten before the worlds, [if then, he was thus "begotten," he was not co-eternal with the Father,] and man of the substance of his mother, born in the *world;* perfect God, and perfect man; of a reasonable soul and human flesh subsisting; equal to the Father as touching his Godhead, and inferior to the Father as touching his manhood. Who, although he be God and man, yet he is not two, but one Christ; one, not by conversion of the Godhead into flesh, but by taking of the manhood into God; one altogether; not by confusion of substance, but by unity of person; for as the reasonable soul and flesh is one man, so God and man is one Christ. Who suffered for our salvation, descended into hell, rose again the third day from the dead, he ascended into heaven, he sitteth on the *right hand* of the Father God Almighty, from whence he shall come to judge the quick and the dead. At whose coming all men shall rise again with their bodies, and shall give account of their own works; and they that have done good shall go into life everlasting, and they that have done evil into everlasting fire. This is the Catholic faith, which except a man believe faithfully, he cannot be saved. Glory to the Father," etc.

It must be palpable to every candid person that this Trinitarian Creed is not only contradictory as to the principal point, but absolutely absurd and contrary to scripture facts.

Take the one point—the assumption that Christ is self-existent and equal with the Father in all respects, as he must be, if he be the second person in the Trinity—and how, in the name of reason I ask, can he be the Son of God, when, in order to be such, he must be *begotten* by the Father, who must exist before the Son in order to beget a son? I affirm, then, without the fear of successful contradiction that, if Christ is "the only begotten son of God, as the Scriptures declare, he is not, and cannot be the second person in the Trinity. This creed says: "The Father is made of none, neither created, nor begotten. The Son is of the Father alone; is not made, the apostle says he was "made of a woman," and is of his mother, he was *made* of the Father also, nor created, but begotten."

Thus we have a begging of the main question by the unfounded and absurd assumption that, the Son of God existed as a personal, living being before he was begotten by the Father—"begotten before the worlds," as the creed has it. If he was "*begotten*," then he was "brought into being." Beget, means "to procreate, as a father or sire, to generate, to get," says Webster. So it is very evident that Christ, as a personal being, did not exist till he was begotten by the Father.

Having shown, I think, (1) negatively that Trinitarianism did not come from the Bible; and, (2) positively that it [illegible] tion [illegible] and Chalcedon, resulting in the establishment of the Creed Power throughout Christendom, I proceed to answer more fully (for the above anticipates the answer) question.

III. Why has Trinitarianism been embraced by Protestants? I answer unhesitatingly because of the Creed Power. They have embraced it, because the church somehow pronounced it to be the true doctrine of the church! Those *pro-tem-fathers*, in that comparatively ignorant and corrupt age settled the question, so far as liberty of belief and speech were concerned, almost as effectually as if it had been proclaimed from high heaven by God himself.

Thus, by an assumed *popish* authority (for there is no authority in the Bible, nor necessity, for making creeds) this absurd dogma has been palmed off upon the great body of the unsuspecting Christian church, as the true or Orthodox faith. Napoleon Bonaparte well understood the power of authority and law. So when he had any great project in view, about which there was a doubt of its legality, or of its being acceptable to the people of France, he, instead of foolishly acting the tyrant, had only to give the cue to some friend or friends in the assembly, and, lo, the coveted project was forthwith clothed with all the authority of law; and that satisfied the people and settled the question.

So, when a large body of bishops do congregate to make a creed for the universal church, whether Scriptural or unscriptural, harmonious or contradictory, truthful or absurd, it is expected that the church will accept it, and quite natural that she should embrace it. Thus it was in the era of church councils, and thus it is now with regard to the creeds of the different church sects.

It is true, however, that there have been in all times and are now some independent thinkers and actors, who have not and will not believe, embrace, or obey—even at the sacrifice of losing caste, of being called heretics and excommunicated, or burned at the stake as such,—the *ipse dixit* of any man, the popish creed of any church, the decree (*ex cathedra*) of any council, or the bull of any pope.

The intelligent reader need not be informed that, at a very early day in the Christian era, even in the first and second centuries, as before intimated, the church fell into some grievous errors and embraced some false doctrines, so that gradually the way was prepared after a few centuries for the full manifestation of Paul's "man of sin," "the mystery of iniquity," that he said was already working in his day—the "antichrist"—that Bloody, persecuting power which has murdered more than fifty millions of God's dear saints, and has it the same [illegible] and continues to murder on, if it were possible, the true church of Christ would be exterminated. And this is the corrupt and wicked church of Rome which has not only handed down to Protestants the doctrine of the Trinity in all its absurdity, even to the calling of Mary, the mother of God, but the *respective* doctrine of the immortality of the soul, which Luther said was only found "among the Roman dunghill of decretals, lack of which Protestants have received and embraced as the true doctrines of the Bible. And, in addition to these as corner-stone of the latter, they have more slowly received the unscriptural and irrational doctrine of endless torment in an endless, unscriptural *hell*—the papist's purgatory, out of which, for money, the priests, through "the intercession of saints," deliver "immortal souls." (!)

The fact is that a large and powerful trap was adroitly prepared and carefully set by the arch enemy of man, that old serpent, which is the devil, and so skillfully covered up with the deceptive sophistry that God had not in the Bible enunciated in sufficiently plain terms the true doctrines of the gospel; and had not in explicit words given definite directions for church organization and church government, that a revolt was laid to the convocation of church councils from which emanated the wonderful creed power, which, as before stated, has been handed down by the church of Rome; and Protestants—notwithstanding the glorious results of the reformation, which delivered them, in a good degree, from the Roman yoke and Roman power—have not, and, in all probability will not be fully delivered from this powerful *creed-trap* placed by Satan. But in his machinations against the people of God, however, *in so far as holding them in that* anti-christian church of his own invention is concerned, with the object of their ultimate destruction, Satan has been utterly foiled. For, in the [illegible] voice was heard [illegible] that ye receive not of her plagues. For her sins have reached into heaven, and God hath remembered her iniquities."

Although the reformation of Luther and his coadjutors gave new life to the church of Christ, and a better hope for the world, the power of written creeds (though fundamentally produced in an ignorant and superstitious age) and the power of tradition was such as to forestall a complete deliverance of the church from the egregious errors and the manifested inconsistencies of Pagan and Papal Rome. Hence the creed power, although very strong, was not strong enough to hold in one fold all of Christ's sheep. For as men were permitted, and began to think and investigate for themselves, they became dissatisfied with parts of this and that creed, until the creeds (the creed power being Omnipotent) were multiplied, and division followed division till there are now a thousand Christian sects, which, with few exceptions, are so bound up by their creeds to special doctrines and special church government that—though each sects differ on some points from all the rest—they can see nothing in the Bible outside their creeds. And among the lamentable fruits of all these divisions and sub-divisions—besides the enormous expense of supporting sectarianism, and aside from the selfishness, the strife, the endless contentions and consequent heart-burnings among Christians, all of which are not small matters—is this one—that the church of Christ has been greatly shorn of her strength and power for good, by thus furnishing a most powerful weapon for evil which the ungodly, the skeptic and infidel, have not failed to use with destructive effect in poisoning the minds of men, thereby holding them in unbelief, and keeping them from the church of God.

H. H. HALL

(To be Continued.)

Where science speaks of improvement, Christianity speaks of renovation; where science speaks of development, Christianity speaks of sanctification; where science speaks of progress, Christianity speaks of perfection.—*J. G. Thompson.*

Zealous men are ever displaying to you the strength of their belief, while judicious men are showing the grounds of it.

BREVITIES.

A Roman Catholic journal of Milan says, since 1870, the Protestants have built fourteen new churches in free Rome; opened many schools, asylums, meeting rooms; given away millions of Bibles and tracts; distributed alms, and made use of various means to induce the sheep to enter their fold.

Capt. Snowden, of the Philadelphia mint says American coinage is more meritorious than that of any other country. While English sovereigns and French francs are nearly always below the standard fineness, out of many hundred millions which he has delivered of United States money, not a single package of $5,000 has ever varied like part of an ounce.

Mr. H. O. Dwight furnishes the following statement of books sent out from the Bible House at Constantinople during the last year: The American and British and Foreign Bible Societies agencies sent to various sections of Turkey 50,015 copies of the Bible, or Portions; 4,000 of these going to the hands of Moslems. There were also sent 4,852 copies to Greece. From the same house, the four Missions of the Board sent out 61,250 copies of religious and educational books, and 61,200 tracts. These sales are larger than the sales of any previous year.

[American Missionary Herald, July.]

The recent remarkable religious movement in France, though it has come suddenly to view, seems to be the result of much previous labor in the distribution of the Word of God. Rev. Dr. Fisch, of Paris, says that four million copies of the Scriptures have been sold in France; that all the young men in the army have been taught to read the Gospel of John, and that 500,000 young men know that Gospel by heart; and that 109,000 soldiers driven into Protestant Switzerland during the late war, have returned to France, each with a New Testament and various religious tracts. Surely God's Word does not return unto him void.

DEEP-SEA SOUNDINGS.

A few years ago it was considered a feat in deep-sea sounding to reach a mile or a mile and a half, and even then, after allowance had been made for the action of currents upon the line, the actual depth attained was a good deal matter of calculation and guess. Breakages also were continu- [illegible] ord in comparison with the weight of the lead. The modern method by which the lead detaches itself at the bottom meets that as well as several other difficulties nearly as important, and the wonder is that it was not thought of sooner. Now there is scarcely any limit to the depth of the sea, which the recent explorations of the Challenger go far to show to be in accordance with the theory that its greatest depth is equivalent to the height of the highest elevations above its level. The deepest sea soundings yet effected by the Challenger were obtained this year in the abysses off New Guinea, depths which have occasioned a sharp line of demarcation between Asia and Australasia. The "lead" weighed 4 cwt., and struck bottom at the tremendous depth of 4,575 fathoms, or 27,450 feet.

GARDENS OF CHINA.

Around Shanghai lie 60,000 square miles, which are called the Garden of China, and which have been tilled for countless generations. This area is as large as New York and Pennsylvania combined; it is all meadow land, raised a few feet above the river—lakes, rivers, canal, a complete network of Water communication; the land is under the highest cultivation; three crops a year are gathered; population so dense that wherever you look you see men and women in blue pants and blouse, so numerous that you fancy some muster or fair coming off, and all hands turned out for a holiday. No one can deny that the Chinese are an industrious people.

At Bombay, only a few days ago, the Parsees dedicated a Tower of Silence—one of those horrible structures upon the top of which they expose their dead to be devoured by vultures. These birds come to regard the tower-tops as their feeding grounds, and sit around, like architectural monsters, waiting for death to send them their meat of human flesh. The dedicatory exercises in this new tower were mercifully held in secret, and a tablet placed on the tower announces that its use is restricted to "those only who profess the Zoroastrian religion." By immemorial usage, the first body exposed to the Indian sun and vultures must be that of a young child. Of all methods of disposing of the dead bodies of our kind, that of feeding them to the vultures on a tower of silence which has been consecrated by the priests of Zoroaster seems the most repulsive and terrible.

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

WHOLE NO. 672. PLYMOUTH, INDIANA, JULY 28, 1880. VOL. XXIX, NO. 29.

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COMMUNICATIONS.

Coming Age—Its Proximity—Fifth Period—Signs in the Religious World—Christian Households—Its Present Features—*a*. Its Social Element—*b*. Its Political Elements—*c*. Its Faith—*d*. Its Hopes—*e*. Its Practices—*f*. Compare It With the Apostolic Churches—*g*. Compare it with the Household of the "Last Days" as Given by Christ and His Apostles—*h*. Which Does it Resemble?—No. 27.

J. P. WEETHEE.

Christian household of the nineteenth century.—The chain of investigation leads into a position of no ordinary character. We cannot, however, do justice to our convictions of truth and cover what we believe to be the true standing of the masses of the Christian household. If the churches generally, when compared with the apostolic church, are Orthodox, then let us [illegible] their due and proper honor; but, if, on the contrary, the comparison shows a wide departure in faith and practice, let us not fear to declare it.

The Christian household is composed of many sects, more or less nationalized, as they are found to contain a greater or less number of civil elements. It may be asked, why object to civil elements in the church? We answer: 1. The apostolic churches were free from civil power. 2. Civil powers, in the form of Gentile governments, have always been, and will always be enemies to Christ and his household. This lesson is taught us by the metallic image and the stone; by the four beasts of Daniel, and by the beasts of Revelation. Christ was put to death by officers of the fourth monarchy. 3. The final great struggle is with the nations of the earth. 4. The entire book of Revelations shows a continued struggle between Christ and earth's monarchies. The apostolic church, under the symbol of a sun-clad star-crowned woman, is driven into the wilderness by the Roman Empire, under its symbol of Paganism—the great red dragon. Further on we see the same household persecuted and slain by the fourth monarchy, under the symbol of a scarlet colored wild beast under the control of an apostate Christian church, symbolized by a woman drunken with the blood of saints, and with the blood of the martyrs of Jesus. Rev. xvii. 6, 5. And it is thus written, "And I saw the beast (the fourth monarchy) and the kings of the earth, and their armies gathered together to make war against him (Christ) that sat on the horse, and against his army." Rev. xix. 19. 6. All the symbols in the Apocalypse, where the church apostate is a persecutor, it is associated with civil power. The church that IS PERSECUTED is never thus combined. The diadem of the world belongs to Christ and his pure people; the kingdoms of this world belong to Christ by conquest, as well as by right. Rev. xi. 15. The apostolic church had but one husband, —"Christ." 7. We grade the degree of apostacy in the Christian household by the strength of its civil elements, since these elements are *now* the property of Christ's *deadly foe*. We deemed this explanation necessary to a proper understanding of the remarks that follow. Let our position be fully understood. Christ's commission, "Go teach all nations," does not authorize the church to exercise any civil authority over its members. The law of love and the teaching of the Bible, in the hands of converted, prudent men, are the governing elements of the family of Christ. Each divine head did not bind his disciples to be under any other institution relative to their future than that furnished in his own inspired volume. The least departure, in this age, from the provisions of teaching, is the first step to apostacy.

Seven churches—their civil standards.—Paul said: "The mystery of iniquity doth already work." From the results that followed the next eighteen centuries we conclude that civil power was the primary feature of the apostacy. It was the rule of Paganism, and was in after time poison unto Christianity. It overthrew the Jewish Theocracy, and caused their final banishment from the land of their nativity. God is a God that claims the dominion of the earth for his beloved Son. Christ's family are to reign with Him as joint-heirs. The Christian era is, therefore, the period designed to gather out and instruct a people for his name. They are to be educated and kept as a peculiar people. Let us view the several churches as they have departed from the primitive simplicity, and allied themselves with great national usurpers.

1. *The Latin church.*—Christianity assumed control of the Roman Empire under Constantine the Great, A. D. 323. Its supremacy dates a few centuries later. Its power over the western or Latin nations was supreme during a period of 1260 years. That Romanism is the chief apostate power described in the Apocalypse, is the voice of the Protestant world. Its acts are written *in* and *with* the blood of millions of the martyrs of Jesus; and though its civil arm is broken, it is still an apostate power. We do not look into this division of the modern household for the "faithful and wise servant." It rights over the loss of the [illegible] to quit constantine [illegible] in the proclamation to [illegible] to seat man, [illegible] on Saturday [illegible] the abundance of her deliverance [illegible] cry, alas, that great city. Enter her proud temples; see her semi-pagan ceremonies, if this is a party of that once quiet and humble family of the meek and lowly Jesus, who suffered under Pontius Pilate?

2. *The Greek church.*—This may be called the Protestant church of the sixth century. It was a separation from the Latin church. The following circumstance caused the division: "A dispute arose relative to the procession of the Holy Ghost (commenced about the sixth century); one party affirming that it was sent from the Father and the Son; the other, that it came from the Father only. Ignatius was deposed by Photius, from the office of patriarch of Jerusalem, by whom he was succeeded. Pope Nicholas, for that act, deposed Photius. Photius, assembling an ecumenical council, deposed the Pope, and had it subscribed to by twenty-one bishops and others, amounting to one thousand persons. Other causes operating, made the division wide-spread and permanent. They deny the authority of the Pope; practice trine immersion; do not immerse persons under three years of age; deny the existence of purgatory; nor do they pay any religious homage to the eucharist. They rejected many other idolatrous practices of the Latin church; still they were far from the simplicity of the apostolic church, and their practices. The Greek church occupies the most of Greece, Wallachia, Moldavia, (formerly thus called,) Egypt, Abyssinia, Nubia, Libya, Arabia, Mesopotamia, Syria, Cilicia and Palestine; these being under the jurisdiction of the patriarchs of Constantinople, Alexandria, Antioch and Jerusalem. The Russians belong to the Eastern, or Greek church. It is now independent of the patriarch of Constantinople, who is the head of the other Eastern churches. The Russian church, having the emperor as its head, has the controling influence of the Greek church as opposed to the Latin, or Western church.

Under the heads of Greek and Latin churches we reckon all nominal Christians who acknowledge the patriarch of Constantinople, the Emperor of Russia and the Pope as their visible heads. They constitute the mass of Christians, dividing the human family into three classes—Pagan, Mahometan and Christian.

3. *Church of England.*—This church is a national establishment, having a visible head—the sovereign, and exists by civil enactments. Henry VIII., falling out with the Pope, took the supreme control of church matters, and crowned himself the *supreme head of the church*. It is episcopal in its form, and has what is called a *liturgy*. Most of the inhabitants belong to that establishment; "but, perhaps, very few either of her ministers or members strictly adhere to the articles in their true sense."

4. *The Calvinistic, or church of France.*—This church is not a national establishment, like that of England, since the Pope is its visible head; yet it possesses more or less of the civil element, its revenues are from the state, and, consequently, has a national character.

5. *Church of Scotland.*—This church is established by law, and is, in form, Presbyterian. We have, at present, nothing to do with its doctrines. The civil element is what now concerns us. We are tracing this foreign element in its various forms through modern Christendom.

6. *The church of the German Empire.*—The Roman Catholic and the Protestant churches have each been sustained by government funds, and, therefore, more or less, under government restrictions. Humanists, recently have attempted to free themselves from these civil restrictions, but failed. The European ecclesiastical establishments are principally, more dependant upon the civil arm than the purity and simplicity of the gospel would allow; for, in gathering out a people from all nations, they should be free from all national prejudice, so that they could live in harmony as citizens of one government, that from heaven. Phil. iii. 20. *Ex pluribus unum*, is the motto of every true Christian. Out of many, one. Out of every nation, kindred, tongue and people, *one nation* under the future reign of the coming Messiah. The commission, "Go ye into all the world and preach the gospel to [illegible] nations; [illegible] in the proclamation to [illegible] the Gentiles, and a people is being called out and prepared for his name.

7. *Other Protestant churches.*—What relationship do the American Protestant churches sustain to the civil government? Have they any civil element in their church organization. We affirm that they have. The Protestant churches are generally incorporated as *denominations* and as individual congregations. They have, therefore, a civil life as well as an ecclesiastical existence. They have all the civil rights of other civil bodies, such as counties, towns, cities and states. As a civil body, they can hold property; sue and be sued. The churches are very truly *political-ecclesiastical communities*, having the right, as churches, to acquire and hold any property. They are thus made members of the great political household. It can guide the civil arm, and, in this sense, it rides on the civil power. This power is similar to that established under Constantine the Great; with this exception, perhaps, that all denominations have the opportunity of acquiring equal civil authority.

What we desire to be specially noticed, is this: This civil power is a foreign element, since no religious body possesses it except it is incorporated. They can, as a religious body, neither buy nor sell; neither can they hold, nor recover, by law, any property of any former purchase. The state does not know such a body. The state must beget, by its own act, before they can be recognized as its children. Incorporation is the civil act of creation and adoption. Incorporated churches are civil bodies — unincorporated churches are not.

To Christadelphian.

O. M. DYERS.

Isaiah xxii. 1-6.

My Dear Brother:—I was well pleased with your last article published in THE RESTITUTION some weeks since, and glad of the corrections which you made of the oft-repeated applications of Isaiah lxiii. 1-6.

But now while you have made these corrections, I desire to add one more to the list. It is often said that this Scripture finds its fulfillment in the purported ascension of Jesus and the saints from Sinai to Jerusalem to establish his kingdom: and that the winepress which he has trodden is the destruction of our resurrected unjust, as it is claimed that there is to be a contemporaneous resurrection and judgment of the just and unjust.

To remove this error and to make this misapplication apparent, I will note a few points in chronological order.

CHRONOLOGICAL EVENTS.

1. When Jesus comes there will be a resurrection of the household—those that are his. 1 Cor. xv. 23.

2. The judgment of the household. 2 Cor. v. 10; Rom. xiv. 12.

3. The Lord's advent to Jerusalem with the saints. Jude 5. 14, 15; Zech. xiv. 1, 5.

4. The salvation of the Lord's of Judah and the destruction of his enemies. Zech. xii. 7-14; Ezekiel xxxviii. 19.

5. The sealing of the 144,000 from the twelve tribes of Israel. Rev. vii. 2-8.

6. At the organization of the Kingdom the Lamb with the saints—four beasts and twenty-four elders—upon the throne, and the 144,000 before them with their harps. Rev. xiv. 1-5.

7. The first angel's message to the nations. Rev. xiv. 6, 7.

8. The second angel's message pronouncing the fall of Babylon. Rev. xiv. 8.

9. The third angel's message pronouncing judgment upon the beast. Rev. xiv. 9-11.

10. The visitation of these judgments in which, or during which the winepress is trodden. Rev. xiv. 14-20; xix. 15; Isaiah lxiii. 16.

Now, if in this Scriptural course of events, as here given, number ten can be gathered up and dropped back simultaneous with number two, then this oft-repeated application of Isaiah lxiii. 1-6 will have some plausibility. But, from the proper arrangement of these events, as here given, two points are very plain,—

1. That the treading of the winepress is long subsequent to the judgment of the household and the establishment of the kingdom.

2. That the *parties* trodden in the winepress are not resurrected, unjust ones, but the nations. How harmonious and beautiful are the expositions which the Bible gives to itself.

SELECTIONS.

Bible Read

Prophecies Concerning Israel, Their Land and King, not yet Fulfilled.

Note:—In this the seventh letter on the above divine theme, I propose to call the reader's attention to certain prophecies wherein Israel's future prowess and triumphs are foretold.

Among the miraculous events which accompanied the deliverance of Israel out of Egypt, their forty years sojourn in the wilderness, and their taking possession of the land of promise under Joshua, probably none are more marvelous than some of the victories gained by Israel over their Gentile enemies. The dividing of the Red Sea; its walls of water; the dry roadway between them; the pillar of cloud by day; the pillar of fire by night; the streams out of the smitten rock; the manna, like corn of heaven, the food of angels, (Ps. lxxviii. 24, 25) found during the first six days of every week in the wilderness; the two cubits high of fowls rained down for the distance of a day's journey on this side and that of Israel's camp, Num. xi. 31; the glory of Jehovah, like devouring fire, seen upon Sinai, Exod. xxiv. 17; his glorious voice, heard by all the people out of the midst of the fire, when he declared unto them his covenant, the ten commandments; Deut. iv. 10, 11; the glory of Moses' face when he came down from the divine presence; Exod xxxiv. 29, 34; these and other manifest miracles, were not more really the work of God than the victories achieved by these shepherds and brickmakers, utterly ignorant of the art of war, over the mighty kings and their hosts—giants, some of them—in the days of Moses and Joshua, Gideon and Jonathan. What a Captain had Israel in those days! "The enemy said, I will pursue, I will overtake; I will divide the spoil; my lust shall be satisfied upon them; I will draw the sword, my hand shall destroy them." Israel's Captain stretched out his right hand, the sea covered them! Exod. xv. Anon[illegible] comes out against the Lord's host, Moses' hands are lifted up, and Israel prevails! An overflowing river has to be crossed to reach a part of the promised land, as soon as the soles of the feet of the priests that bear the ark of the Lord are dipped in the brim of the water, the water that comes down the river Jordan and rises up upon an heap, and all the people pass over on dry land! Joshua iii. 16. A walled city has to be taken; the Captain of Joshua v. 14) of the Lord's host gives Joshua his orders, (vi. 2) and as he foretold, after going round the city for six days, without a word being spoken, on the seventh day, having compassed it seven times, the people shout with a great shout, and the wall falls down flat! Chap. vi. 20. Five kings, with their hosts make war against a people with whom Israel had made a league, and Israel's aid is entreated; Joshua with all the people of war go up against them, and they are discomfited, and flying from before Israel, the Lord casts down upon them great stones, by which more die than by the sword of Israel! Then, also, the Lord hearkens unto the voice of Joshua, and the sun stands still in the midst of heaven, and hastes not to go down about a whole day! Joshua x. 13. Again, a vast host, like grasshoppers for multitude, invades Israel, to destroy their land, and the Lord is entreated. An angel appears unto Gideon, and commissions him to save Israel; with three hundred unarmed men, each with a trumpet, and a pitcher, with a lamp in it, Gideon at night surrounds the enemy's camp. Standing every man at his appointed place, the three hundred blow their trumpets and break their pitchers, and cry, "The sword of the Lord and of Gideon." All the mighty host ran, and cried, and fled, and the Lord sets every man's sword against his fellow throughout all the host, and there are slain an hundred and twenty thousand that drew sword! Judges vii., viii. On another occasion, the Philistines gathered against Israel, with thirty thousand chariots, six thousand horsemen, and people as the sand which is on the sea shore for multitude, and Israel are without arms, save Saul and Jonathan. 1 Sam. xiii.-5. Jonathan says to his armor bearer, "Come, and let us go over unto the garrison of these uncircumcised, it may be that the Lord will work for us, for there is no restraint to the Lord to save by many or by few." The result is most astonishing. The Philistines "fall before Jonathan, and his armor bearer slays after him." "There is trembling in the host, in the field, and among all the people; the garrison and the spoilers, they also tremble, and the earth quakes! And the multitude melts away, and they go on beating down one another. . . . . Every man's sword is against his fellow, and there is a very great discomfiture." 1 Sam. xiv. 1, 20.

And so it will be in the future, as surely as the God of Israel lives, and is not unmindful of what he inspired his holy prophets to predict. Israel's miraculous victories in the past are, and should be regarded as, the earnest of what is to come. The Gentile nations, and their rulers, who know not the Scriptures of the prophets, little think of the role Israel has to act in the future. Little dream that Israelites, such as Moses and Joshua and Gideon led on to victory, will in God's appointed time, prove more than a match for the disciplined millions, that shall be arrayed against them. That, in the day of righteous vengeance upon nations which have hated and persecuted and slain Israel "the remnant of Jacob shall be among the Gentiles as a lion among the beasts of the forest, as a young lion among the flocks of sheep; who, if he go through, both treadeth down, and teareth in pieces, and none can deliver. Thine hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off. . . . And I will execute vengeance in anger and fury upon the heathen, such as they have not heard." Micah v. 8, 9, 15. Never since Jacob has become a scattered remnant among the nations has he been "like a lion among the beasts," or "like a young lion among the flocks." Nor has all Israel's "enemies been cut off." Neither has the Lord through Israel's instrumentality executed unheard of vengeance (for the blood of Israel) upon the Gentiles. Hence, Micah's prophecy must be fulfilled in the future. But, the Lord says more by Micah, concerning Israel's prowess in the time to come. In chapter vii. 15-17, God says, "According to the days of thy coming out of the land of Egypt will I show unto him (Israel) marvelous things. The nations shall see and be confounded at all their might; they shall lay their hand upon their mouth, their ears shall be deaf. They shall lick the dust like a serpent, they shall move out of their holes, like worms of the earth, they shall be afraid of the Lord our God, and shall fear because of thee." How significant is the first verse above quoted. Let the reader think of the marvelous things shown by God to Israel in the day he brought them out of Egypt, and he may have some conception of the future. Let us remember the days of Moses, Joshua, Gideon and Jonathan, and we may form some idea of that "great day of Jezreel" (see Hosea i. 11) in which the nations—Russia, Germany, Austria, France, Britain, and so forth—shall see Israel's might," and be "confounded" at it! The Lord's hand shall be lifted up on behalf of Israel, as of old, but Pharaoh-like kings and faithless ignorant hosts of Gentiles will not see it. The Lord will gather their armies into his land, as sheaves are gathered into the floor, to be threshed by Zion's sons who shall "beat in pieces many nations," whose "gain shall be consecrated unto the Lord, and their substance unto the Lord of the whole earth," as God by Micah, iv. 12, 13, hath foretold.

In another letter, this subject of Israel's future victories over the nations will be, God willing, continued. —*Omega.*

SENTENTIOUS PARAGRAPHS.

The more a man knows about any subject the greater will be his charity for and sympathy with views differing from his own.

There is in every human countenance either a history or a prophecy, which must sadden, or at least soften, every reflecting observer.

The seat of knowledge is in the head; of wisdom, in the heart. We are sure to judge wrong if we do not feel right.—*Hazlitt.*

There is a lesson in each flower,
A story in each stream and bower;
On every hero up which you tread,
Are written words which rightly read,
Will lead you from earth's fragrant sod
To hope, and holiness and God.
—*Cunningham.*

Our life is like Alpine countries, where winter is found by the side of summer, and where it is but a step from a garden to a glacier.

Polished steel will not shine in the dark; no more can reason, however refined or cultivated, shine efficaciously, but as it reflects the light of divine truth shed from heaven.—*John Foster.*

True godliness is true and eternal riches, for it has the "promise of the life that now is, and of that which is to come." Seek to be truly godly, and you are rich to all intents and purposes.

Measure not life by the hopes and enjoyments of this world, but by the preparation it makes for another; looking to what you shall be, rather than to what you may have been.

A LITTLE LONGER.

Yet a little longer labor,
Toil, for day is not yet done;
For the rest that you are longing,
You must wait till set of sun.

Yet a little longer labor,
Sow the seed in many a field;
Somewhere still a golden harvest
Waits its ripening grain to yield.

A NEW CREATURE.

Creative power is Almighty power. It takes Almighty power to create a man at first, and it requires the same power to create a man anew. To make a bad man into a good man by a sudden and radical change, is something which God alone can do. We may try the arts of persuasion, we may entreat and exhort and invite, but all will be in vain. Nothing but the power of Almighty God will change the Ethiopian's skin, and wash the leopard's spots, and make the vile and rebellious and sinful son of Adam a child of God and an heir of glory.

I dreamt I saw a rosy child
In a garden playing;
Now stopping here, and now afar off straying,
A flower or butterfly his feet beguiled.

'Twas hanged, one day I stepped aside
To let him pass; his face had manhood learning,
And that bright eye of blue was fondly yearning
On a fair maiden whom he called his bride.

Again 'twas evening, and the cheerful fire
I saw a group of youthful forms surrounding;
The room with manifest pleasantry resounding,
And in the midst I marked the smiling sire.

Tears then were clouded, and I heard the tone
Of a slow-moving bell; the white-haired man was gone.

THE RESTITUTION.

R. A. CHAPLIN, Editor.

PLYMOUTH, INDIANA, JULY 28, 1859.

We again direct the attention of our readers to the advertisement of the American Book Exchange which will be found in another part of our paper. Here is an opportunity presented to obtain works of standard value, and at prices that are exceedingly low. To obtain the Encyclopædia for the small sum for which it is offered during July write without delay.

In presenting our views on the first principles of the Gospel, let us speak and write in the spirit of love. We are all liable to mistakes and misapprehensions however honest and sincere we may be in our study of God's word. It was necessary, even in the Apostolic age, to instruct a very eloquent preacher, who was mighty in the Scriptures, more perfectly into their meaning. It would have been exceedingly impolite to have brauded the inadvertent errors of Apollos as falsehoods.

COMMUNICATIONS.

The Faith of the Gospel.

He that believeth on Him (the Son) is not condemned. He that believeth not the Son hath everlasting life. John iii 18, 36.

Believe on the Lord Jesus Christ, and thou shalt be saved. Acts xvi. 31.

We have a class of men that are now "compassing sea and land" to make proselytes, and the above texts constitute the bone and sinew of their preaching. Meet them where you will and they have one question, "are you saved?" and one denunciation or sentence, "you are going to hell." If you tell them "you are saved" they seemed to be disappointed. If you tell them you hope you are saved, they have only to say, "you are going to hell," you are not saved, and then "come down on you with the above texts," telling you, "just believe and you are saved." Yes, saved with an everlasting salvation. You cannot go astray and be lost, for you are saved with a perfect and eternal salvation through faith in our Lord Jesus Christ, who has done everything necessary to secure your salvation, and left nothing for you to do that is to save yourself. 'Tis true, if you believe, and are saved, you will work out of gratitude or love to God, because "God works in you," not to save yourself, but, because you are saved. Strange to tell, after making the most positive assertion that the sinner can do nothing to save himself, perhaps you will hear them cry twenty times in one discourse, "believe, or you will go to hell;" "believe, or you will go to hell." Thus telling them to do something, after teaching they can do nothing. One of them, even a preacher, said to me, "If I have so much to do as to raise my hand above my head to save myself, I may boast." Now, suppose this gentleman could succeed in making all sinners believe what he says, how many converts would he make? I say to a sinner, come, go and hear the preacher; you are an unbeliever, and he wants to make you believe in order that you may be saved. He and his fellows have put up a great tent for some purpose, and, I suppose, it is to save sinners, or, at least, to make them believe "and be saved." But, hold on, he says, Did you not hear him say, "If the sinner did as much as to raise his hand above his head to secure his salvation he could boast?" Now, I shall have to put one foot before the other a great many times to go to that tent, and do a great deal more than simply raise my hand higher than my head. Well, I say, "faith comes by hearing the word of God." Search the Scriptures, then. Ah, says he, that is a great deal more than to raise my hand. No, I will not do the least thing; if God wants me saved, here I am, willing to be saved. Let him save me; I am not going to do anything to obtain faith. "Faith is the gift of God," and, if he has given it to the preacher without doing anything, let him give to me. I know God gives us food and raiment, but we have a hand in that, and, if we did not plow, and sow, and raise sheep, we would go hungry and naked, and we reason that God gives us faith, but that comes by hearing, and, in order to hear, we may have to read, or go some distance to hear. But, the preacher says, we must not do the least thing. Paul was sent to turn men "from darkness to light, and from the power of Satan unto God," "and was made all things to all men, that he might by all means save some," and said to his son Timothy, "Take heed to thyself and the doctrine; for in doing this thou shalt both save thyself and them that hear thee." Acts xxvi. 18; 1 Cor. ix. 22; 1 Tim. iv. 16.

Now, we have no idea that Paul or Timothy had the most distant inclination to boast over God, or even dreamed that they were robbing God or his blessed Son of any glory, because they were "workers together with him" in the great work of salvation. A father finds land and seed to raise bread for his family, and calls on his children to assist in his work for their benefit, which, at the same time, is a very small consideration for what the father gives them in food, clothing and education. Would they have any reason to boast over the father? You might as well say that the servant, who worked with them and received double pay, could boast that he had fed and clothed the family. Yes, the logic of these gentlemen is, "If a man do the least thing he may boast." Yes, if a man be perishing for bread, and no money to buy, and I take him a load of wheat, and he take it to the mill and his wife bake it, he may boast, "you have done nothing; for me," when he must have died without it. "The grace of God that brings salvation" teaches us to do nothing; no, "teaches us that, denying ungodliness and worldly lusts, we should live soberly, righteously in this present world." Titus ii. 12. Why, we ask, "don't these men, who teach the sinner can do nothing to save himself, stay at home?" If Christ has done it all and no human agency be demanded, what mean the building of tents, and the many sermons, and the exciting tales, and the many bitter denunciations and abuses they heap upon those who differ with them, and teach something must be done on our part to save men.

The great gospel feast is provided. All things are ready, and the invitation extended, "come to the feast," but look at the host of servants that have been sent out to say, "come, come to the feast." The apostles waded through seas of blood and lost their lives in the struggle, and, how is it that we, the servants of God, are called upon to do so much, and sinners to do nothing to save themselves? These men are, practically, better than their theory, and are a living and practical refutation of what they teach, and, when will they get time to stop and boast over God, because they have done something to save sinners? If God pardon the sinner to-day and did not forgive him yesterday, it is not because there is any change in God or any new provision made, but because there is some change in the sinner. "He has ceased to sin, and has become obedient to the faith." Acts vi. 3. We have "the obedience of faith" and "the righteousness of faith," and what shall we say of a faith without obedience and righteousness? It is not "the faith of the gospel." It is "dead." Faith and the gospel are inseparably connected as cause and effect. When Paul "preached the faith," he preached the gospel. What the gospel requires, faith demands; and what faith teaches, the gospel says. Peter, in the first gospel discourse preached, with the Holy Ghost sent down from heaven, said to the unsaved, "Save yourselves from this untoward (wicked) generation."

How strange, that sinners can do everything to damn themselves, but nothing to save themselves! How glad would the young man have been to come across one of our modern preachers who would have told him, you can do nothing, positively nothing, to inherit eternal life. But Jesus told him to go and sell all he had and give it to the poor, the words went like daggers to his heart and he went away sorrowful, for he had great possessions. Peter, standing up with the eleven on the day of Pentecost, said, "Repent, and be baptized every one of you, in the name of Jesus the Christ." The commission reads, "He that believeth and is baptized, shall be saved." Ananias said to Paul, "Arise, and be baptized, and wash away your sins." Peter commanded the house of Cornelius to be baptized in the name of the Lord Jesus, but these modern gents run over all these and tell us Paul and Silas said to the jailor, "Believe on the Lord Jesus Christ and you shall be saved."

This text must undergo two changes to suit their theory,—"believe and you are saved"—and, to make it general in its application, the promise must be cut right in two "and your house" left off. Where is the man or person to whom we can say in the language of the text, "believe on the Lord Jesus Christ and you shall be saved, and your house?" Paul could look forward and see that, not only he (the jailor), but his house would believe and obey the gospel. We urge, then, that this text is only applicable to a particular case and cannot be made to any man at the present time, unless we can look forward and see that a man's house or family will believe as well as himself. The text says not, "are saved," but shall be saved. How, and by whom? By Jesus Christ, to be sure, and in his way and no other; and he says, "He that believeth and is baptized, shall be saved."

Just here we submit a rule of criticism which must not be lost sight of in explaining, or, more properly, understanding any passage of Scripture. "Whenever a command, promise or threat, by divine authority," is predicated upon two or more conditions, if, in any instance, only one, or a part of them are expressed, the others are always implied or understood. Hence, as we have faith, repentance and baptism placed before salvation or remission, if they are not all expressed, they must be understood. If a man start from the city A to go to the city B, and there be three turns in the road or way, and he inquire the way before he make a start, we would, at once, tell him to make the three turns; but if he pass the first, we tell him to make the two remaining, and if he passed the first two, we tell him to take the last turn only. On the day of Pentecost, when they inquired, "what shall we do?" they had heard and were pricked to the heart, which shows that they believed the apostles, for they would not ask liars what to do. Hence, they were not told to believe, but to "repent and be baptized." Paul, who had seen Jesus and believed on him, and been three days sorely repenting, was not told by Ananias to believe or repent, but to be baptized. Acts xxii. 16. But, when we look at the jailor, we see an ignorant heathen, who was in the act of committing suicide, who had never heard the gospel and knew not "the way of salvation," all trembling with fear, he cries out, "Sirs, what must I do to be saved?" and, as he was not prepared to repent, or to be baptized "in the name of the Lord," they submitted the first condition—faith with the promise of salvation—to him and his house. And, as faith comes by *hearing the gospel*, "They spake the word of the Lord to him and his house, that he might hear and believe." When the apostle "spake the word of the Lord," he must have preached what had been spoken before, for the historian tells us they "spake the word of the Lord." How are we to ascertain what was preached? By learning from other discourses or passages of Scripture what the word or will of God is to the unconverted like the jailor. Bear in mind it was "the word of the Lord." What, then, we ask, has the Lord said? "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved." Mark xvi. 15, 16.

We have only to say, this is "the word of the Lord," and it is true and cannot be broken. All the faith-alone men in the universe cannot break it. First, faith; second, baptism; third, salvation. "He that believeth and is baptized, shall be"—not has been—"saved." "The word of the Lord" was, that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. Luke xxii. 47.

Having now learned what "the word of the Lord" is, we know what Paul and Silas spoke to the keeper of the prison, and what he did in order to be saved. We are told that he was baptized, and, also, that he believed, and have no doubt but he repented, God granted them repentance "unto salvation" and "unto life," by setting life and salvation before them in the gospel. Why, then, do our salvation by-faith-alone-men simply submit one condition, "believe" and stop? Why not speak "the word of the Lord" to the people as Paul and Silas did, and then they would give them faith, repentance and baptism, all in the divine wisdom preceding salvation or remission of sins?

We will now look at another stronghold, as it is considered, by those who teach that faith is the only prerequisite to salvation. John iii. 18. "He that believeth on him, is not condemned," therefore, he is saved, or made free from sin, or pardoned, so they teach; and so we do not believe. While we believe the text, we reject their conclusion as false, sophistical and illegitimate.

1. A man may not be condemned, and still not be pardoned, or saved from his old sins. Cornelius was not saved, for Peter was sent to tell him words whereby he might be saved. Acts xi. 14. But, was he condemned for not believing the gospel before he heard it? No. Were the Jews condemned for not believing the gospel before they heard it? No. Cornelius was a devout, God-fearing man, and his prayers and alms came up before God, and an angel was sent to him, and Peter, after hearing him, said, "I perceive of a truth that God is no respecter of persons, but in every nation, he that feareth him and worketh righteousness, is accepted of him." God then was pleased with him, and yet he was not pardoned in, or through the name of Jesus. If we listen to Jesus who tells us on what ground they were condemned—that is, the Jews,—we shall see when their condemnation commenced, and when it ended; and we shall see the causes of their condemnation, primary and incidental, or remote and proximate. "He that believeth not, is condemned already, because he hath not believed in the name of the only begotten Son of God."

Now comes the explanation to which we must listen with much attention—"And this is the condemnation that light is come into the world, and men love darkness rather than light, because their deeds were evil. Every one that doeth evil hateth the light; but he that doeth truth cometh to the light." Evil deeds, then, were the primary cause of their condemnation, and "doing truth," the primary cause of their faith or coming to the light, which was Christ, who found the two classes,—one doing evil, and the other "doing the truth," or good deeds. We now ask, in view of Christ's explanation, who believed and come to the light, or Christ? His own answer is, they who did the truth. We now state, from the facts before us, that evil deeds kept them away from Christ the light, and good deeds brought them to the light. So the doctrine which this text is quoted to prove, viz., that *faith* without doing anything, is the only condition of justification, is false, and clearly condemned by the context.

Now, we will quote from the same apostle, and, most clearly show, that believing, on him, on Christ, is not the only condition of pardon; for, while they believed on him, they were not pardoned, but were denounced as the children of the Devil, because they did his works. "Then said Jesus to those Jews which believed on him, if ye continue in my word then are you my disciples indeed; and ye shall know the truth, and the truth shall make you free." John viii. 31. They said to him, "We be Abraham's seed, and were never in bondage to any man; how sayest thou, ye shall be made free." You can see at a glance by consulting the context, that freedom from sin was here alluded to, which they did not enjoy, and could not, unless they obeyed him or continued in his word. Here, then, we have proof positive that a man may "believe on him" and still be a child of the Devil.

We will now give "faith alone" one more text. "Among the chief rulers many believed on him, but because of the Pharisees they did not confess him, for they loved the praise of men more than the praise of God." John xii. 42, 43.

Now, I ask, in all candor, were these rulers approved of God and saved in their idolatry, for they loved the praise of men more than the praise of God, and would not confess Christ; and will [illegible] the holy angels? No.

Having now cleared away their rubbish from two texts, we come to the third—"He that believeth on the Son, hath everlasting life." Of this text it is said, it teaches that every man, as soon as he believes, is in literal possession of eternal life, and, consequently, must be saved and eternally saved, for eternal life cannot be lost, else it would not be eternal.

First, we say, eternal life is promised to us, "And this is the promise that he hath promised us, even eternal life." 1 John ii. 25. Now, if by divine authority, we have several conditions upon which his promise is based, it will not do for us to claim one to the rejection of all others. A might claim one and deny all others. B, another, in the same way, C, another, and the result would be, they would get into contention at once, each holding onto his darling condition.

Let us hear what John says: "These things have I written unto you that believe, on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God." 1 John v. 13. What do you say, John, "these things?" Why, John, there are men who know they have eternal life by their feelings; they don't need your writings to teach them that; and others only want to believe that Jesus is the Son of God, and they can claim eternal life. What have you written that we may believe, and, believing, may have life through his name? What did the Master say eternal life was, or is? "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." John xvii. 3. Who knew God, John, and, consequently, have eternal life? "He that saith I know him and keepeth not his commandments, is a liar, and the truth is not in him." Adam was not permitted to have access to the tree of life that he might eat and live forever. Will the beloved apostle tell how we are to gain access to it? Is it by faith alone? "Blessed are they that do his commandments, that they may have right to the tree of life." Rev. xxii. 14.

How plain it is that Paul preached the gospel that John did, "He that soweth to the spirit shall of the spirit reap life everlasting. And let us not be weary in well doing, for in due (or proper) season we shall reap, if we faint not." O Paul, we are now sowing to the spirit by well doing and shall reap if we faint not. Yes, Christ is our eternal life, "and we are made partakers of Christ, if we hold the beginning of our confidence firm unto the end." Gal. vi. 8, 9; Heb. iii. 14. Why, Paul, were you here with your little *if* our faith-alone evangelist would send you to hell in a moment, for they declare that every man that is not in literal possession of eternal life, is on his road to hell!

Paul, are we to hope for eternal life and constituted heirs according to that hope? Yes. That being justified freely by his grace, we should be made heirs according to the hope of eternal life. And you were made an apostle in hope of eternal life, which God that cannot lie, promised before the world began? Yes. Titus i. 2; iii. 7. Why, Paul, you must think that eternal life is to come! Yes, the Master said to Peter, "he should receive eternal life in the world to come." Mark x. 30. And you, Paul, preached the same *thing* to your son Timothy? Yes. "Charge them that are rich in this world, that he not high minded, nor trust in uncertain riches, but in the living God, that they be rich in good works, willing to distribute, ready to communicate; laying up for themselves a good foundation against the time to come, that they may lay hold on eternal life," (in the time to come). 1 Tim. vi. 17, 18. Paul, does not the text read, "He that believeth on the Son, hath eternal life," not shall have? Yes, a man may have thousands of dollars laid up in a bank and not have a cent in his pocket, and yet, he says, I have thousands. He has a bill of deposit and it is safe in the bank, so we have eternal life in "Christ, who is our future life, and when he appears, we shall appear with him in glory." Col. iii. 4. "He dwells in our hearts by faith," and he is our eternal life; so by faith we have eternal life. "He that eateth my flesh and drinketh my blood, hath everlasting life; and I will raise him up at the last day." John vi. 54.

Now, it would appear that almost any one could see that, to resurrect, is to restore to life and being; "has eternal life." Where? In me, not in himself; "and I will raise him up at the last day." Pray, how could he raise him up to eternal life, when he had it already and would never die? So you see we believe we have eternal life in Christ, not in ourselves upon whom we depend for our second or eternal life, just as much as we do upon the first Adam for our first life! [illegible] sion let me say to [illegible] the great reward,—eternal life. O, "lay up a good foundation, that you may lay hold on eternal life."

Yours, in hope of eternal life and an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus the Christ.

J. J. WARNER.

Otterville, Ont.

Charges Confuted.

J. M. STEPHENSON.

Referring the statements recently published in the *World's Crisis*, by A. N. Seymour, the following charges appeared in a recent number of the *Advent Review*, published at Battle Creek, Michigan:

The editor (I suppose) says: "The truth of the matter concerning Stephenson's and Hall's apostasy is simply this. They came east in the interest of a conspiracy to gain control of the *Review*, and change it into an Age to Come paper. But being circumvented in this they soon broke their connection with this people; and A. N. S. will never be chargeable with the guilt which he so much covets of turning those men away from the truth."

If there was a conspiracy formed James White the then editor was the chief conspirator; for he sent a written request for D. P. Hall and myself to visit Rochester previously to attending the Seventh Day Advent Conferences in New York and Michigan, both of which he cordially invited us to attend. He agreed to be responsible for our expenses there and back. He referred to this invitation and agreement at the Conference in New York. And our expenses and a fair remuneration for our time and labor were paid by the editor or the S. D. A. brethren. We understood that the design, as clearly expressed, was that we might form each others acquaintance and that an agreement might be reached by which we might waive nonessential points of difference and work together harmoniously in one common cause. But I must say if there was a conspiracy it was concocted in Rochester, N. Y., and not in the west. The author of the foregoing charges cannot put his finger upon a shred of evidence that such a conspiracy ever existed as far as D. P. Hall or J. M. Stephenson is concerned. There is not the shadow of truth in the infamous charge. Older churches always persecute and malign the motives of those who secede from them.

In reference to the statements of A. N. Seymour, as far as my memory serves me they are substantially true. His language "is some six weeks," and "about six weeks." Why did the author of the charges against him omit these qualifying words, and endeavor to weaken his testimony, and thus transgress the ninth commandment of their own acknowledged law? I did, as Elder Seymour states, publish a paper in opposition to Ellen White's visions, the sanctuary to be cleansed being in heaven, and advocating the Future Age. In twelve weeks I had four hundred subscribers. Its pages were thrown open for free investigation. I published A. N. Seymour's questions intending to answer them, but having made arrangements for J. B. Bazzo and H. V. Reed to discuss the Sabbath question pro and con, I deferred answering them until this discussion should close. I was soon convinced that Bro. Reed had the truth on the unity of the law. When I could no longer conscientiously advocate the perpetuity of the Seventh Day Sabbath, I proposed to transfer my subscription list to Joseph Marsh on condition that he would send his magazine (*Prophetic Expositor* I believe) to my subscribers the remainder of the year, and publish my reasons for giving up the Sabbath. Both of which he agreed to do, and which he faithfully fulfilled. Wonder if mine accuser ever heard of such a paper? The place where my magazine was published was Ripon, Fond du Lac county, Wis. Its name was *Bible Investigator*. It was issued a short time before my debate with J. A. Wagoner, at Crane's Grove.

Be Patient.

You are tender-hearted, and you want to be true and are trying to be—learn these two things; never be discouraged because good things get on so slowly here; and never fail daily to do that good which lies next to your hand. Do not be in a hurry, but be diligent. Enter into the sublime patience of the Lord. Be charitable in view of it. God can afford to wait; why cannot we, since we have him to fall back upon? Let patience have her perfect work, and bring forth her celestial fruits. Trust to God to weave your little thread into a great web, though the patterns show it not yet. [illegible] God's people are able and willing [illegible] ber, that one day with the Lord is as a thousand years, and the thousand years shall show themselves as a perfect and finished day.—*McDonald.*

(Mercury.)

The most thrilling and sadly suggestive temperance lecture is the sight of a once noble, talented man, left in ruins by strong drink. A Washington paper tells of a ragged beggar, well known in the streets of that city, who once held an important command in the army, having been promoted for personal bravery, from a cavalry lieutenant to nearly the highest rank in military service. One night recently, when he had been too successful in begging liquor to satisfy his craving, and while lying helplessly drunk in the rear part of a Third Street saloon, some men thought to play a joke on him by stealing his shirt, and proceeded to strip him. Underneath his shirt, and suspended by a string from his neck, was a small canvas bag, which the man opened and found it contained his commission as brevet major-general, two congratulatory letters—one from General Grant and one from President Lincoln; a photograph of a little girl, and a curl of hair—a "chestnut shadow" that doubtless one day crept over the brow of some loved one. When these things were discovered, even the half-drunken men who found them felt a respect for the man's former greatness, and pity for his fallen condition, and quietly returned the bag and contents to where they found them, and placed the sleeper's clothes upon him. When a reporter tried to interview the man, and endeavor to learn something of his life in the past few years, he declined to communicate anything. He cried like a child when told how his right name and former position were ascertained, and with tears trickling down his cheeks, said: "For God's sake, sir, don't publish my degradation, or my name, at least, if you are determined to say something about it. It is enough that I know myself how low I have become. Will you promise that much? It will do no good, but will do my friends a great deal of harm, as, fortunately, they think I died in South America, where I went at the close of the war." Intemperance and the game-table, he said, had wrought his ruin.

POETRY.

Evening Tears and Morning Songs.

Weeping may endure in the evening, but singing cometh in the morning. (Marginal reading of Psa. xxx. 5.)

In the evening there is weeping,
Lengthening shadows, failing sight,
Silent darkness, slowly creeping
Over all things dear and bright.

In the evening there is weeping,
Lasting all the twilight through;
Phantom shadows never sleeping,
Wakening slumbers of the true.

In the morning cometh singing,
Cometh joy, and cometh light,
When the sun ariseth, bringing
Healing on his wings of light.

In the morning cometh singing,
Songs that ne'er in silence end;
Angel minstrels ever bringing
Praises new with thine to blend.

Are the twilight shadows casting
Heavy glooms upon the heart?
Soon in radiance everlasting
Night forever shall depart.

Art thou weeping, sad and lonely,
Through the evening of thy days?
All thy sighing shall be only
Prelude of more perfect praise.

Darkest hour is nearest dawning,
Solemn I extol of the day;
Singing cometh in the morning,
God shall wipe all tears away.

SELECTIONS.

Impending Doom.—No. 2.

At the door of the apostate church of Rome lies the guilt of having given rise to modern continental infidelity, that plague which is ruining in its turn untold millions. Who shall number the socalled Christians in Europe and elsewhere, who scorn all religion as hypocrisy, and sneer at all sacred truth as legends and lies; who worship only self and mammon and pleasure, and live in the unceasing pursuit of vanity? What thousands of such, openly deride and deny Jesus Christ, and even make a mock at God; they refuse to the Creator a place in his own creation, and question his very existence.

And when we turn our eyes to the reformed Protestant churches of Germany, Denmark, Sweden, and England, what do we behold? The power of godliness to a great extent, a purer creed, an open Bible, an educated people, a general respect for the things of God, and some vital godliness, some faith. But even here how much of covert or open infidelity, what rationalism, what scepticism, what "broad church" views, what oppositions of science falsely so called! What worldliness, what national sins, what confusion and strife in the church, what loathsome vice and ungodliness in the world! National churches honeycombed with infidelity, even when not relapsing back to Popery under another name, and non-conformist churches fast admitting the same deadly leaven. Where can we find a Christianity worthy of Christ? Where a church, like a chaste virgin, fit to be his bride?

The Christian church as a witness for God in the world has failed, like the Jewish nation, and become apostate. There is a little flock, there is a true church, but its members are scattered abroad and almost invisible in the great Babylon; they are the seven thousand who have not bowed the knee to Baal, they are the called and chosen and faithful who follow the Lamb, they are those who have turned to God from idols, to serve the living and true God, and to wait for his Son from heaven; they are those who have not the form only, but the *power* of godliness, those who keep themselves unspotted from the world, and overcome through faith. They are found in every section of the professing church, and the Lord knoweth those that are his—"They shall be mine saith the Lord of Hosts, in the day when I make up my jewels."

But for the rest,—for the vast professing body which bears the name of Christ, it has not continued in the goodness of God, it has turned his grace into licentiousness, its sentence is gone forth, it must be "cut off." The long-suffering of God has been abundantly manifested, it is right that his holy severity should be again revealed. The professing church has long been unworthy of the sacred name it bears, and of the high and holy responsibility of being God's witness on earth, which belongs to it; it is time it should cease to hold the position it has so fearfully forfeited. Instead of being the instrument of spreading the truth of the Gospel among men, it is the worst hindrance to their attaining that knowledge of God, and of Jesus Christ whom he has sent, in which life eternal lies; like the Pharisees of old it stands as the great obstruction, neither entering itself into the kingdom, nor suffering those who would, to enter in. The name of God is blasphemed among the nations, by reason of the corruption of the professing church; the light that should have been in it, is become darkness, and great is that darkness! The church is confounded with the world, and the true saints are strangers in its society; it is no longer the pillar and ground of the truth, it is the hotbed of heresy, false doctrine, and corruption of every kind. What contrast can be more complete, than that between the church as Christ intended it to be, and the church as it now exists in the world! And end must come to all this! Not only does the Word of God predict it, not only does our own sense of righteousness demand it, but the solemn analogies of history distinctly intimate it. Let the undeniable fact that past apostasies brought down the judgment they deserved, forewarn men what must be the end of the existing apostasy of the professing people of God. Babylon must fall! Great Babylon must come in remembrance before God, who will give unto her the cup of the wine of the fierceness of his wrath, for her sins have reached unto heaven, and God hath remembered her iniquities!

The testimony of the Apocalypse is full and fearful as to the doom that is now impending over Christendom. He who destroyed Pagan Rome, is about to destroy Papal Rome and all kindred apostasies; He who punished Jerusalem is about to punish Babylon; heaven waits to rejoice over her fall. The harpers on the crystal sea, the myriad martyrs who overcame her specious seductions, and endured her cruel torments, resisting unto blood her soul-destroying errors and superstitions,—wait to make heaven reverberate with the melodious triumph, over her downfall, and fiery destruction. The same severity of God, illustrated of old in the flood, in the plagues of Egypt and in the fall of Jerusalem, is to be exhibited afresh in the cutting off of the apostate Christian church; and the analogies of chronology teach us, that the great change and termination of the present state of thing is near at hand. When the "seven times" of the patriarchal age of human history were finished, Egypt fell, and the Exodus of Israel took place. When the "seven times" of the Shemitic or Jewish age expired, Messiah appeared; and Israel, having filled up the measure of its iniquity by rejecting Him, was rejected in its turn, and given up by God to judgment. And now the "seven times" of this Gentile age are all but run out; the dispensation of the Christian Church has produced an apostasy worse than any preceding dispensation,—and shall the end be different? Only in this respect, that the judgment predicted is more terrible, as the sin has been more fearful and prolonged! Babylon must fall, and her fall will be great, for "Strong is the Lord God who judgeth her."—*H. Grattan Guinness.*

A Superhuman Book.

It is impossible that man, [illegible] by superhuman help, should have made the Bible. If the men of two thousand or three thousand years ago could construct, with their unaided faculties, a book which was to lift the race, in these later ages, and these remote regions, to heights of civilization which they themselves never attained, then either the stream does rise higher than its fountain, or our imagined modern progress is a delusion and an idiotic dream.

It is impossible that man should have made the Bible. Let all the universities of the world, after all the culture of the centuries has been accumulating in them, undertake to make another Bible for the world, and the enterprise would be looked upon as ridiculous and insane! But if we accept God's agency in it, all its mysteries are explained, with the origin of those mysteries, I do not expect to comprehend the mind of God. When we can put the stars into our pockets, then we may compass the thoughts of the Most High! Its tone of authority is then legitimate and natural; its familiar handling of the highest themes, without excitement, and without evident effort; its luminous discovery of the way of life, the law of holiness, and the redemption of Christ; the marvels of its structure, its incessant variety, with its constant unity; its perfect simplicity, with its magnificent wealth of argument, illustration, and memorable description—that structure by which it holds the mind of the world to it forevermore with ceaseless attention; the spiritual impulse which comes from it to the human soul in every mood, and the answer which it makes to every need; its inexhaustible energy in lifting peoples; its power of grasping the barbarian tribe, and transforming it into a Christian commonwealth; its inexhaustible supply for all mankind, and its unwasting power in the world;—they are all natural.

If it be the book of God, then I expect a book, not like a palace which human minds have fashioned and human hands have builded—trim, polished, charming, stately, I expect a book like the planet itself; vast and rough in its external appearance, with the treasures of the silver and gold hidden beneath the strata of rock, through which men must dig to find them; with mountain-chains, which we must patiently pierce or cross; with oceans, across which man must find his way, and whose depths he must seek to sound for himself. I expect a book which will call out the largest endeavor of the human mind for centuries, and for all centuries, before it is exhausted of its meaning. I expect the miracles contained in such a book to defy human imitation or conception. I expect prophecy fulfilled to be God's signature to such a book. I expect that it will stand for ages, the Wonder-book of the world; in which hell and heaven confront each other, while the Redeemer stands between, inviting from the one, alluring to the other.

There is no marvel in the book of God which is not legitimate, if it be his work. It will be profound and yet simple—as it is. It will compact its whole substance into an occasional sentence—as it does. At the same time, it will make its majestic and eternal thoughts, articulated in human language, reverberate through mighty passages of prophecy and argument—as it does. It will be incommensurable with other books, as the ocean is with the clouds that are lifted from it, to be tinted by the sun and to disappear. It will be indestructible by any assault, as the planet is indestructible by any explosion of the powder of the mining engineer. It will be as permanent as the race; and it will reach, in its attractive force, to every region of the earth. Everything belonging to it is legitimate at once, if it be the book of God!—*R. S. Storrs.*

NEWS ITEMS.

CONSTANTINOPLE, July 23.—The Council of Ministers yesterday decided upon a reply to the collective note of the powers respecting the cession of Turkish territory to Greece. The reply asks the powers to agree in principle that Janina, Larissa, and Metzova shall remain in Turkish possession, and proposes that the Porte shall reopen negotiations with Greece on this basis. This is substantially the rejection of the decisions of the Berlin Conference. Larissa is a town of European Turkey, the capital of the province of Thessaly, having an estimated population of 20,000, three-fourths of whom are Turks, and the Council objects to its cession on that ground; the same argument applies to Janina and Zoeo. The Turkish Council also propose the appointment of a commission of inquiry respecting the cession of the Tust district to Montenegro. The Montenegrin Envoy is very indignant at this proposition of the Porte, [illegible] to quit Constantinople on Saturday unless the offensive proposition is stricken out.

VIENNA, July 23.—A dispatch from Cettinje to the *Political Correspondence* says: "The Montenegrin Envoy has been ordered to leave Constantinople forthwith, in consequence of the Porte's falsely representing to the powers that the Montenegrins were the aggressors in the recent fight with the Albanians.

MADRID, July 23.—An official dispatch dated at Mantilla, July 21, says there was another shock of earthquake at that place which lasted fifty-five seconds. Not a single public edifice was spared. The convent of Guadalupe, which had lasted three centuries, was destroyed. Nobody was killed. The inhabitants are encamped outside the town.

YELLOW FEVER IN HAVANA.

WASHINGTON, July 22.—The National Board of Health have received from Havana, under date of July 17, a report showing that in the week ending July 10 the total number of deaths from all causes was 250, of which 76 were from yellow fever, 10 from small-pox, and 4 from typhoid fever. For the week ending July 17 there were 74 deaths from yellow fever, and at that date there were probably 200 cases of yellow fever in the city and suburbs.

The recent earthquake appears to have been one of the most serious and extensive which has happened in Switzerland for several years. Originating in some point on the eastern slope of the Simplon, it seems to have affected the whole of the Pennine Alps, was felt as far north as Berne, as far east as Geneva, and as far south south as the Matterhorn. The chief seat of the disturbance was in the valley of the Upper Rhone.

Eugenie stopped at St. Helena on her homeward voyage from the Cape, that she might make a pilgrimage to the place which was once the enforced residence of the great Napoleon, and to the tomb which afterward contained his ashes.

Should a naval demonstration be necessary to convince Turkey that the European Powers are in earnest in demanding compliance with the Berlin Conference decisions, it will be carried out under the joint command of the English and French naval authorities.

BREVITIES.

St. John's Church, York, Pa., was built before the Revolution, when there were but four churches in the state. The bell was presented by Queen Caroline, wife of George III., in 1774.

Mrs. Frances Bronson Wyatt, of Chestnut Hill, Philadelphia, is supposed to be the oldest Methodist in the United States. She is in her one hundred and ninth year; and has been a member of the church eighty years.

Chief Joseph, of the Oks (Canada) tribe of Indians, is a man of good education—something of a scholar, indeed. He has been ordained as a clergyman, and has translated the four gospels from French into Iroquois. He hopes to conclude the translation of the New Testament before the end of the present year.

The most powerful elevator in the world has been completed in the Washington Monument, Washington. It is constructed to carry ten tons to a height of five hundred feet, and arranged to run twenty feet above the top of the stone work during the progress of the structure of the monument. It will be used to deliver material to the builders until the monument is completed, when it will be turned into a passenger elevator.

Mr. A. E. Outerbridge, Jr., of the Philadelphia Assay office, has recently given an example of the infinite divisibility of matter, by exhibiting before the Franklin Institute some thin films of gold obtained by electric deposition upon copper, and afterward detached. These pieces of gold leaf were transparent, and gave a green color to transmitted light. Mr. Outerbridge has thus produced films of gold so thin that one grain of the metal would cover nearly four square feet. This is only one ten thousandth as thick as ordinary writing paper, and 2,703,000 of such films together would make only one inch in thickness.

In 1876 the Holy Synod of the Greek Church prohibited a long list of books, on the ground that they were injurious, and even pestilent. Among those were the Old and New Testaments published by the British and Foreign Bible Society. Now the minister of education in Greece has issued an order that the highest classes in all the common schools in the kingdom, shall take as a text book, in the study of ancient language, the original Greek Testament. He affirms that in this book "the children will find the divine Savior of Christian teaching, which alone, by means of its heaven-sent truths, is able to enlighten man and bring him to that which is right."

On the slopes of the volcano of San Salvador, in Central America, exists a curious intermittent spring. It is known to the natives of the country as the Rio Huido, or fugitive river. During seven consecutive years sufficient water flows from it to form a veritable river; when, at a fixed time, the water suddenly disappears, and the bed of the river becomes dry and dusty. At the end of another period of seven years, the water again commences to flow from the spring. A period of flow covered the years from 1868 to 1873, and was succeeded by a period of dryness from 1873 to 1880. In January of this year the water promptly re-appeared. The phenomenon is not new, but the length of the period of intermittence and its regularity are remarkable in the present instance.

A BOILING LAKE.

The great boiling lake in the island of Dominica is a curiosity. It is situated 2,300 feet above the sea upon a forest covered mountain behind the town of Roseau, and is two miles in circumference. On a recent visit by a party of explorers, when the wind blew aside the dense clouds of steam and sulphurous vapors which covered the lake, a mound of water was seen fully ten feet higher than the general surface of the water, caused by ebullition. The margin of the lake consists of beds of sulphur. Its overflow found exit by a very high waterfall. Here was seen a vast sheet of boiling water, from which, clouds of white steam were continually arising, presenting a scene at once strange and sublime in the extreme.

[American Antiquarian.]

A MONUMENT OF CYRUS THE GREAT.

Among the treasures recovered by Mr. Hormuzd Rassam during his recent explorations in Assyria and Babylonia is a cylinder to King Cyrus, which Sir Henry C. Rawlinson describes as one of the most interesting historical records in the cuneiform character that has yet been brought to light. It was written in the Babylonian script, and was discovered among the ruins of Birs Nimroud, which, without doubt, corresponds to the ancient city of Borsippa. The cylinder is nine inches long by three and one-fourth inches in diameter, and covered by forty-five lines of text. The writing is very minute, and it is computed that the inscription would run to about two lines of average length. The monument has been considerably injured, and a few portions wholly lost. "When it does begin to be legible it is found to relate to the very moment of that great historical event, the capture of Babylon by the founder of the Persian universal monarchy. Nabonidus has abandoned his capital, which has fallen into the hands of Cyrus, though he is still struggling against his fatein Babylonia. But the priestly worshipers of the rising sun declare that the gods have rejected him for his impiety, and for his scandalous neglect of his temples. On the other hand, they extol the piety, and the greatness, and glory of Cyrus, whom the heavenly powers have raised up to avenge their cause."

ANNOUNCEMENTS.

The undersigned will, God willing, meet with the brethren in Henderson, Kentucky, in fraternal gathering and preaching the word, on the first, second and third Sundays in July under such arrangements as the brethren may make and on likewise conditions. He expects to hold meetings at Coldwood, Ohio, on the fourth Sunday in July, and at Cleveland, Ohio, on the first Sunday in August. He hopes to have the cooperation on these occasions of brother Wiley Jones of Norfolk, Virginia.

ALLEN B. MAGRUDER.

My address during the months of July and August will be Morrill, Brown county, Kan., care *C. A. Saylor.* Will be at Severance as brother Bitner may appoint July 10 and 11, as brother Saylor may appoint the following Saturday evening and Sunday; as brother Noe or Mesamore may appoint the following week, and as brother Clover may appoint the following two weeks.

J. M. STEPHENSON.

The annual conference of the Church of God of northwest Texas will commence on Friday afternoon at 2 o'clock, before the 4th Sunday in August, 1880. The place of the conference will be at Valentine Spring, in the southeast corner of Montague County, four miles south of Forrestburg and sixteen miles south of St. Joe, Montague county, and eight miles west of Boston, Cook county, and sixteen miles north of Decatur, Wise county. A cordial invitation is extended to all. If the Lord will, we expect a good time. Meeting will continue three or four days. Come one and all, let us meet again and have a good time. By order of the Church,

B. F. HOBBS, Sec.

The annual conference of the Church of God for western North Carolina, will meet at Concord Church, on Cane Creek, Buncombe county, N. C., ten miles southeast of Asheville, on Saturday, August 7, 1880. The meeting to continue as thought proper. All the brethren, sisters and friends who can, are invited to attend, especially preaching brethren. For any other information address as below.

R. M. SAILS, Sec.

The Lord willing I will be at Remington the first Sunday in August. The second Sunday near Hedrick, in Warren co. The third and fourth Sundays in Illinois, near Paris, Edgar co. All the above meetings to commence on Friday night before.

J. S. HATCH.

The annual conference of the Church of God, will be held at Remington, Ind., commencing on Thursday August 12, 1880, and continue over Sunday. It is very desirable that there be a good attendance at this meeting, let every church in the state send a representative, if they cannot do more. Brethren from other states are especially invited to meet with us.

R. S. DWIGGINS.

The Brethren will hold a conference meeting, five miles North-west of Morrill, Brown co., Kansas, and six miles due South of Salem, Neb., commencing on Friday, Aug. 13th, and continuing over Sunday. Those coming on the St. Joe & Western (formerly St. Joe & Denver City R. R.) will stop off at Morrill. Those coming on the Atchison & Nebraska R. R. will stop off at Salem. The Brethren and all lovers of truth are heartily requested to attend. Bro. J. M. Stephenson will be here. Other preaching brethren are also expected. Those wishing conveyance from the stations named will please address C. A. or E. M. Saylor. Come Brethren and let us confer with each other of things pertaining to our eternal interest. By order of the Brethren,

C. A. SAYLOR.

LETTER RECEIPTS.

SUBSCRIPTIONS.

A T Purcell	2 00	Zina Winter	1 00
T J Bartlett	1 00	G H Barnhill	1 00
Wm Crook	1 00	John Foreman	1 00
Ali e H Fiske	50	Jas Doyle	2 00
Mary A Smalley	2 00	G Morton	2 00
J Vanderculer	50	A E Shear	2 00
P Cuffel	1 00	G S Vliet	1 00
C Hallsbaek	1 00	H B Newbury	1 00
R Hallsbaek	1 00	Mrs H Y Reed	1 00
Miss R Pendleton	1 00	John Hoar	2 00
H Shaw	2 00	W H Locke	1 00
C G Botelle	50	W H Taylor	1 00
L W Aldridge	50	J M Thorp	1 00
G W Smith	1 00	Mrs D Patton	1 00
E Stephens	2 50	Mrs C Smith	1 00

BOOKS AND TRACTS.

J H Stucky	50
E Stephens	3 00
John Hoar	1 00

RESTITUTION FUND.

ALBION, Fulton Co., Ind., Nov. 29, 1879.

Elder Hostetler—With your permission I will make an appeal to the brotherhood for help to support Bible Institutions for the year 1880 and Home Evangelistic work.

Now, dear brethren, I call upon one and all who feel the matter also, to donate to the cause of Christ the small amount of $200 between this and the first of January.

Dear brethren, we could do this, with a few exceptions, if we just thought so. I am well aware that some brethren have contributed nobly, but I make this appeal in a special manner to those who have heretofore done nothing as a free-will offering.

Dear brother, do not say, I have too poor! Perhaps you are using that noxious weed, tobacco, in some form. Consider for one moment: are we who claim to be the chosen of God so poverty stricken that we cannot spend a weekly tract.

We do hope that everyone will respond to this appeal. Please let us hear from all those who cannot or will not pay the $200, and will they please give us their reasons. I am also a poor man. My name is Abraham Pontius. I am 62 years old and have a large family to support. I have a small farm of 20 acres. I farm and work at the carpenter's trade to support my family. I use neither tobacco nor intoxicating drink.

And, dear Elder, I will enclose $10.00 to commence on. I need the RESTITUTION, and the Bible, and I hope to meet you all in that coming kingdom. So, farewell.

ABRAHAM PONTIUS.

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POETRY.

[Our Rest.]

Advent.

O sleeper, on thy silken couch lying,
With flickering lamp untrimmed and burning low,
Hearest not the cry along the highway flying,—
"Behold the Bridegroom comes—to meet him go"?

When yonder sun in crimson pomp declines,
Ye know his tokens; aye, ye can with ease
Discern the morrow's skies. O, read the signs
In fire inscribed upon days such as these!

See not the towers of prophecy arise
With heaven-lit lights to warn thee of the times?
Hearest not the watchman's voice, proclaiming "Lo!
The morning breaks; 'tis the hour of prime!"

How surely with the prophet's mirror gleam
The pealing scenes harmonious echoes wake,—
Faith nearly dead; reliance puked up and vain,
And striving hard heaven's citadel to take.

Like shuttles fly the ships from beach to beach,
Heaving the nations trade and intercourse;
No parts too far for bridegroom to reach—
No land but feels from every hand a force.

Men lawless grown, authority despise,
And threaten thrones, and those who give them bread;
While Justice silent sits with bandaged eyes,
And vultures throng high places to be fed.

The heavens are opened, and the red horse—war,
Tramps the valley! and the Christian's blood
Crieth for vengeance from the fields afar,
Where gleams the Crescent in Danubia's flood.

There are the shrill cock-crowings that proclaim
The morning near. Lift up your hands on high!
Behold He comes with clouds of saints to reign!
Rejoice! for earth's redemption draweth nigh!

COMMUNICATIONS.

The Bible Versus Trinitarianism.—No. 2.

Yet to us there is but one God, the Father, out of whom are all things, and we for him; and one Lord Jesus Christ, through whom are all things, and we through him. *Hospitable Brighton.*] 1 Cor. viii. 6.

And this is life eternal, that they might know thee the only true God, and him whom thou didst send, Jesus Christ. [*Methodist Preacher.*] John xvii. 3.

Having shown in my first article (I.) what Trinitarianism is, (II.) where it came from, and (III.) why it has been embraced by Protestants, I now proceed to answer proposition

IV. Is it true?

We have already seen that the doctrine is unreasonable, absurd, and contrary to well established facts. This being true, I might here rest the case without further investigation; for the Scriptures do not affirm anything contrary to right reason, or well established facts. Neither will they be found teaching a doctrine in one place and contradicting the same in another.

If the Bible enunciates the truth, as it does, that Jesus Christ is the Son of God, we shall not find it also declaring, as alleged, that he is God. For if he is the Son of God, the begotten of God, "the begotten of the Father," and "made of a woman," he is not God. And all the assertions to the contrary, and all the cry of "mystery" as being connected with the Godhead will not and cannot make him such.

But as this unscriptural dogma has been handed down to us through the creeds of the Church, as already shown, and as we have been taught from childhood that we must believe, and receive it, however mysterious and absurd it might appear; and as education has such a strong hold upon our natures and affections, we need something more than a mere denial, and more even than what might, under other circumstances, be called a conclusive argument, to convince us that we have been educated in error.

But when we show the absolute absurdity of Trinitarianism; when we see that, being contrary to stubborn facts, it does not even come within the province of possibility; and then in addition when we show, as I think we can, that the Bible teaches no such doctrine, I think it ought to be sufficient to convince every candid person of its untruthfulness.

The Unity of the Godhead is very clearly enunciated in the Scriptures of truth, and is an important doctrine not only because it is true, but especially so, in so far as it may tend to simplify the Gospel, and thus lessen the mysticism that has been unnecessarily and unwittingly thrown around it by Trinitarians. The more simple the Gospel plan of salvation is made to appear, and the farthest removed from doubt and mystery, the more easily can we challenge the attention of thinking men, and the more surely make lasting impressions on their minds.

Many candid persons are confused and discouraged—holding themselves aloof from the Church of Christ because they cannot subscribe to the creeds of any of the sects, believing, as they do, that it is not a sufficient reason for embracing a doctrine because it is embodied in the creed, nor indeed because it may be considered to have the sanctity of age, and the endorsement of Church Councils; nor because it has been embraced and strenuously advocated by great and good men; and especially so when in reading the Bible for themselves, as every one should, they cannot only not find any proof of certain popular dogmas, but find the Word of God explicitly contradicting them.

The true doctrine of Trinitarians, as we have seen, is "Trinity in Unity and Unity in Trinity," or three Gods in one God, and one God in three Gods!

But there is not a word in the whole Bible that even intimates the existence of a three-one, or *triune* God. On the contrary it very explicitly teaches that there is but one God.

The Apostle Paul says: (I Cor. viii. 6.) "But to us there is but one God, the Father, of whom are all things, and one Lord Jesus Christ, by whom are all things, and we by Him."

Christ, in his memorable prayer to his Father, says: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." John xvii. 3.

Mark, Paul does not say as Trinitarians do,—"There is but one God—the Father, Son and Holy Ghost;" but "one God, the Father."

Neither does Christ say: "That they might know three," the Father, Son and Holy Ghost "the only true God!" but "that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

God, by the prophet (Isa. xliv. 6,) says: "I am the first, and I am the last; and beside me there is no God."

Who, if he stop to think, can believe that in this language of Jehovah—language of one personality represented by the "I," and "me," there are really and truly three personalities—Father, Son and Holy Ghost—included, and so understood by the Prophet, as there must be if Trinitarianism is true?

Let us see how the following significant language of the apostle (I Tim. i. 17,) will harmonize with this popular doctrine:

"Now unto the King eternal, immortal, invisible, [Father, Son, and Holy Ghost?] the only wise God, be honor and glory for ever and ever."

Again, I Tim. vi. 14-16. "That thou keep this commandment .... until the appearing of our Lord Jesus Christ, who in his times shall show who is the blessed and only Potentate, the King of kings, and Lord of lords, [Father, Son and Holy Ghost?] who only hath immortality, [Christ died—poured out his soul unto death] dwelling in the light which no man can approach unto; whom no man hath seen, nor can see; [the Son of God was seen] to whom be honor and power everlasting."

Eph. iv. 6: "One God and Father of all, who is above all."

2 Cor. xi. 31: "The God and Father of [" God the Son?" no, but of] our Lord Jesus Christ."

Jude iv: "Denying the only Lord God, [consisting of Father, Son and Holy Ghost? no; for if so, the apostle would not have added] and our Lord Jesus Christ."

Gal. iii. 20: "Now a mediator is not a mediator of one, but God is one."

Paul here affirms that "God is one," but he, nor any other inspired penman, nowhere affirms that God is "three!" Though Church Councils, and church creeds, great men and good men have affirmed it, the Bible never.

It has been supposed, however, that the beloved disciple has taught as much in his first epistle (v. 7, 8,) but there is the clearest testimony that the words I put in brackets are spurious, and were added to our Bible not earlier than the fifteenth, and most probably as late as the sixteenth century. They are not found in any ancient Greek manuscript, and this fact is so patent the translators of the American Bible Union (Baptist) version have discarded them (so that they do not appear in the text) and have appended the following note:

"The words omitted are wanting in all ancient copies." The text in full is as follows: "For there are three that bear record, [in heaven, the Father, the Word, and the Holy Ghost; and these three are one. And there are three that bear witness in earth] the spirit, the water, and the blood; and these three agree in one."

The evidence, I have examined, that these words are spurious, is so overwhelming, that I will not refrain from giving a good portion of it here. I quote from Forrest's History of the Trinity. He says, (giving good authority) that, "This text is not to be found in any Greek manuscript earlier than the fifteenth century, or as Prof. Porson thinks not earlier than the sixteenth century. The Greek MSS. containing St. John's First Epistle, and omitting this text, amounted to one hundred and twelve when Mr. Porson wrote against Archdeacon Travis. Several other MSS. have since been discovered, all of them agreeing in the same omission. The only Greek MSS. which the advocates for this text have urged in its defence are three; two of which have been proved to be of the fifteenth century, if not rather of the sixteenth, and the third to be of the seventeenth century.

It is not to be found in any Latin MS. earlier than the ninth century, but is omitted in many of the Latin MSS. In those MSS. in which it occurs there are many variations of this verse; there are frequent additions, omissions, and alterations of particular words; in some cases the verse precedes the present eighth verse, and in other cases it follows it; sometimes it is not written in the text, but in the margin; sometimes by the same hand that transcribed the whole manuscript; sometimes by a later hand, sometimes it occurs after an erasure. All this gives rise to the suspicion of forgery. In three MSS. which Bishop Burnet saw, the disputed text, coming after the present eighth, was joined by the phrase 'just as' (*sicut*), leading us to think that it was at first a marginal commentary and then a textual addition, after the following way: "For there are three that bear witness (in earth), etc. 'just as' there are three that bear record in heaven," etc.

Again, this text did not occur in any of the other ancient versions besides the Latin. It is not found in any of the Syriac versions, nor in the Coptic, Arabic, Ethiopic, Slavonic, Armenian, nor in the Sahidic version. This text was never quoted by any of the Greek Fathers, whether they entertained low or high opinions concerning the Trinity. Various other passages of Scripture were frequently quoted to prove the existence of three persons in one God, but this verse was never once alluded to, although it is the only text in Scripture that is actually to the point in support of the Trinity, and is common place proof of modern Trinitarian systems.

This text was not quoted by any Latin authority before the end of the fifth century, when it was supposed to have been inserted into the margins of a very few Latin MSS. But it was so little known, even in the eighth century, that Bede, who then flourished, and who has commented on the whole of the fifth chapter of John's First Epistle, does not mention the verse, although he was a critic, and must have been acquainted with MSS. Between the time of Bede's death and the ninth century, an impostor, under the shelter of the name of Jerome, wrote a Prologue to Jerome's Latin translation of the Catholic Epistles, in which he declared his reasons for believing the genuineness of the text, maintaining that it had been kept out of the Latin MSS. by translators, but that he thought it to be his duty to restore it to its proper place. On the faith of this Prologue, which was believed in an ignorant age, by the members of the Roman Catholic Church, to have been the work of Jerome, (though it has been proved to be a forgery of the ninth century,) the verse was thought to be genuine. This was the reason why, after the ninth century, the text was added in so many MSS. of the Latin version used by the Roman Church, while it was wanting in the Greek MSS, and in the MSS. of all other versions besides the Latin.

Some of the Latin fathers who did not quote the seventh verse allegorized the eighth verse, in proof of the Trinity. I conclude from this, not only that they were ignorant of the seventh verse, but that this allegorical use of the three (earthly) witnesses in the eighth verse was what gave rise to the introduction of the other three.

In consequence of the preceding evidence against the genuineness of this text, it was omitted in some of the best of the printed editions of the Greek Testament; viz., in the first two editions of Erasmus, in 1516 and 1518-19; in the edition of Aldus, 1518; in the edition of Strasburg, in 1524; in the edition of Colinaus, at Paris, in 1534; of Hagenau, in 1531; of Harwood, of Matthei, and of Griesbach. Wetstein marked it as undoubtedly spurious, but it was his object to publish the received text unaltered. The text was also omitted in Luther's printed translation of the New Testament. Luther translated the Greek Testament into German, and not only omitted the verse in his first edition, but refused to receive it into any subsequent edition. In the old English Bibles of Henry the Eighth and of Edward the Sixth, the text was printed in small types, or included in brackets. The same was the case with Queen Elizabeth's Bible of 1566. It was between the years 1500 and 1530 that the words of the text began to be printed as they now are; but it is unknown on whose authority this change was made."

This spurious passage, so often quoted as a proof text, was, doubtless, deemed necessary, in the absence of sufficient proof, to sustain Trinitarianism; and so notwithstanding the evidence of its spuriousness, it has been retained in our Bible since the sixteenth century, when, as we have seen, it was added by some unscrupulous person or persons unknown.

But we might admit the genuineness of these spurious words, and give them all the force the language will admit of, and then they utterly fail to prove there are three persons in the Godhead. For although it is assumed the "Word" in this passage refers to the Son of God, "the second person in the Trinity," so called, I affirm there is not a particle of evidence to sustain such assumption. I know that John i. 1, is quoted as proof, but it is not only an assumption to claim that the "Word" here refers to Christ, or the Son of God, but is contradicting John, who says, "the Word was God." I shall let the Bible explain what is meant by this "Word" when we come to the first chapter of John.

I have shown from the most explicit language of the apostles that "there is but one God"—that "God is one," not three and one, as alleged—that God is "the Father of our Lord Jesus Christ;" "Father of all, and above all," and by Christ himself that, his Father, alone, "is the only true God."

Then, from such explicit testimony, in connection with the well known facts and arguments presented, does it not logically and absolutely follow that "the only begotten Son of God" is not "the second person in the Trinity?"

If, then, it cannot be shown that he is, it cannot be shown that "the Holy Ghost is the third person in the Trinity." For if the one falls of proof, the other, of necessity, also falls.

But let us look at the evidence in the other case and see what we can find. It is well known that the word sometimes translated Ghost is *pneuma*—spirit. The words *pneumatos hagion* should then be rendered Holy Spirit and not Holy Ghost. "God is a Spirit," a holy Spirit, the Holy Spirit; and it is God's (the Holy Spirit's) work to convict, convert, sanctify, direct, comfort and influence. Christ says: (John xv. 26.) "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, [why from the Father, alone, if the Father, alone, is not the one God?] he shall testify of me." "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him to you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth. . . . He shall glorify me; for he shall receive of mine, and shall show it unto you. All things that the Father [or Holy Spirit] hath are mine; therefore said I, [verse 14,] that he [the Holy Spirit, but which, in this verse he calls the Father] shall take of mine, and shall show it unto you." John xvi. 7, 8, 13-15. Thus when in verse 14, he says of the Holy Spirit—"he shall receive of mine, and shall show it to you," he, in the next verse quotes this language and applies it to the Father thus—"All things that the Father hath are mine; therefore said I, that he shall take [receive verse 14] of mine, and shall show it unto you." So we here have the positive proof that the Holy Spirit and the Father are one and the same person or Being. Christ again says: "And behold I send the promise of my Father upon you." Here again, instead of saying the promise of the Holy Spirit, he says "the promise of the Father," thus again showing that both are one. "But tarry ye in in the city of Jerusalem, until ye be endued with power from on high." "And when the day of Pentecost was fully come, they were all with one accord in one place. . . . And they were all filled with the Holy Spirit; and began to speak as the Spirit, [or God] gave them utterance." Here was a most wonderful manifestation of the power of God, not, however, by the presence of a true personality called the third person in the Trinity; but an unction, a power, an influence from God himself. And so Peter understood it when under the inspiration of the Spirit, he said: "But this is that which was spoken by the prophet Joel: And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh," etc.

Christ said to the Church, as well as to the apostles: "Lo, I am with you alway, even unto the end of the world." Not that Christ, in person would be with them; for he said: "I must go away . . . I go to prepare a place for you, and if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there may you be also."

It is very evident, then, that on the day of Pentecost, God manifested his power and saving grace in a remarkable manner, by pouring out his Spirit in fulfillment of Joel's prophecy. He did not pour out "the third person in the Trinity;" neither was there a Divine personality present upon that occasion; nor is there at any time when and where God manifests his saving power.

And in harmony with the above we hear Trinitarians praying, that God will pour out his Spirit—that he will manifest his power—that he will "make bare his holy arm" in saving sinners. They do not pray to "the third person in the Trinity," nor do they really (though their system requires it) believe in his actual presence as a personality distinct from the Father.

I know that in the command to baptize in "the name of the Father, and of the Son, and of the Holy Spirit," the Holy Spirit seems to be distinguished from the Father and even personified. This is done, doubtless, for the reason of the Holy Spirit's peculiar work already noticed.

God says: "My Spirit shall not always strive with man." "Shall not my soul be avenged on such a nation as this?" "My soul hateth," etc.

No person concludes from the above expressions that God has a spirit as man has, or that he has a soul; when we know he is a Spirit; and know that when he says "my Spirit," and "my soul," he means himself. And yet it is just as far from truth to believe that the Holy Spirit is a personal being distinct from God, as such, and said to be "the third person in the Trinity," as to believe that God has a spirit and a soul.

But while Paul affirms "there is but one God," who is "the Father," "and one Lord Jesus Christ," who is the Son of the Father; and Christ declares his Father is "the only true God," Trinitarians affirm, notwithstanding, that there are three Gods—"God the Father, God the Son, and God the Holy Ghost;" and then to cap the climax of absurdity, they claim that these three Gods are only one God! Paul says: (I Tim. ii. 5,) "For there is one God [consisting of Father, Son and Holy Ghost? O, no, for he adds] and one mediator between God and men, the man Christ Jesus." So Paul does not include "the man Christ Jesus" in the "one God," as Trinitarians do.

But who can tell how these three Gods—three beings—maintaining, as they must, their own proper individuality—can possibly be one God—one being! In every self-evident, mathematical and Bible-truth there is perfect [illegible] between truth and truth. It is a self-evident truth to me that I live; it is a mathematical truth that two and one are three, and that three is not one, nor one three. It is a Bible truth that "God is one," and when Trinitarians say that God is three and one, they not only contradict the Bible, but ignore a well known mathematical truth. If I should tell a school boy that three units were contained in one unit; or that three Gods were only one God, he would think me crazy. And he would think so because I had ignored such a plain mathematical truth.

But could God, by exerting his miraculous power, make of one being three beings, each of whom should have his own individuality, as he must in order to be a be-a being, and at the same time these three beings be the original one being of which the three were made? Or could three uncreated beings thus exist, as we are taught by Trinitarians, the first being the Father, the second the Son of the first, and the third —— what? Another God?

Does any one say, "away with your mathematical reasoning—here is where faith is needed?" Stop sir, my brother! You cannot ignore a mathematical truth, not even to sustain what may be deemed a Bible-truth; for you may be mistaken in your conceptions of what is a Bible-truth, but you cannot be mistaken as to a mathematical truth. God does not require us to forsake reason, common sense, or any kind of truth to give place to a blind faith.

And again we are told that we must believe this transcendant absurdity—that we must not reject it on account of the great mystery connected with it—for "great is the mystery of godliness—God manifested in the flesh." It is true that "is the mystery," etc. But I apprehend the "mystery" does not consist in the supposition that there are three persons in the Godhead, and that these three persons are one God. The great mystery, I think, is that "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." Angels looked with wonder and admiration, doubtless, upon God's mercy and love, as exhibited in the plan of salvation. It was evidently a mystery to them, as it is to us, that God should stoop so low to save rebellious man by begetting a Son in his own image, and after his own likeness, the likeness of men, and that that Son was willing to suffer and die in ignominy on the cross for the sinful race. It is not necessary to resort to an absurdity in order to find the great mystery in Godliness. There is more mystery in the self-existence of God, the existence of the universe, the existence of ourselves than we poor finite mortals can comprehend. There are mysteries connected with the most common things around us—mystery in the tiny leaf, the budding blossom, the luscious fruit—in fact all nature teems with wonderful mysteries. Then let us be content with these, if we are fond of mysteries, and not impose upon men such theological absurdities as will drive them from truth and from God.

H. H. HALL.

(To be Continued.)

LETTER DRAWER.

Editor Restitution:—I will tell why I have not written before; I wanted to see if there was any other paper believing in the second advent of Christ that was not afraid to investigate all points of the Bible. I am satisfied that THE RESTITUTION comes the nearest to the one gospel; but what has seemed the strangest thing is, that people believing the one gospel, of this that people out of all denominations will be saved. If half of the gospel has power to save one man, why not save all that believe half? If the faith of our half brethren—the Advents—has power to save, why not unite with them and say nothing about the Christ and his coming kingdom? Is Christ to choose a bride out of churches that differ so wide in faith that they will not allow them to preach in their church and brand them as heretics? Is Christ's bride to be united before the wedding, or after? Is it necessary to believe the gospel before being baptized, or after? Has Christ promised to save by being baptized, or not? Christ said to John, "Suffer it to be so now; for thus it becometh us to fulfill all righteousness." If Christ had to be baptized in order to fulfill his righteousness to gain a resurrection, can we gain one short of believing in Christ and being baptized in his name? Dear brethren and sisters, let us settle these questions by the Bible, not by the preacher. Did I believe there was power in the Baptist faith to save one man I never would have left them after holding the position I did with them for twenty years.

Your brother in Christ, not out of Christ,

J. A. BROWN.

Galesburg, Mich.

Editor Restitution:—Upon my return home on the last day of December, I concluded to spend most of my time at my own quiet home during the month of January, February and March, in study and writing—a privilege which I have never enjoyed for more than forty years. Only away from home two Sundays, but during this time I had a number of pupils who frequently called upon me and spent hours in order to gain a knowledge of the plan of human redemption—the kingdom of God and the things concerning the Lord Jesus Christ, and the work to be accomplished under his reign. Since April the first I have spent a number of Sundays at Sanburo, nine miles from this; had a good time in preaching the word. Have visited Thorold, Ponthill, and Gainsborough, Norwich and Sweaburg, Ont. In all these places I had a good turnout and good meetings, and good visits with all the loved ones. Have visited the brethren in Clark and gave two discourses. Had a joyful time with them all. Spent six days with the loved ones in Darlington; visited them all at their own homes, conversing upon the One Faith, the one hope, etc. On Sunday their chapel was well filled with attentive hearers, some of them coming a distance of twelve miles, who feasted upon two discourses predicated upon Matt. xvi. 38; xxv. 46. I had the honor of immersing four into the saving name of Jesus Christ for the remission of sins. Two of them were the daughters of Brother S. Hogarth and their husbands. They were united by myself in marriage last autumn. Twenty-one years have rolled away since I first commenced to labor with this people, and I record this visit among the best, also my visit in Clark.

Fraternally,

R. V. LYON.

Appanoose Bridge, N. Y.

None but the merest handful of heartless sceptics can imagine it possible to preserve the world and its inhabitants from utter ruin without a controlling and overruling God. Even where little or nothing of what we understand by Christian belief exists, men feel that atheism "will not do." The human race cannot afford to lose God!

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

WHOLE NO. 673. PLYMOUTH, INDIANA, AUGUST 4, 18[illegible] VOL. XXIX, NO. 30.

THE RESTITUTION

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TO CORRESPONDENTS.

THE RESTITUTION will cover the field of each of the items which the faith applies to the whole of all the Holy Prophets since the world began. [illegible] Subscribers to the Knowledge of God in the Earth, the Spirit of Truth, and the Immortal State, [illegible] [illegible] [illegible]

THE RESTITUTION.

S. A. CHAPLIN, Editor.

PLYMOUTH, INDIANA, APRIL 4, 1880.

THE English missionary, Dr. Parsons, and his two servants, have been murdered at Ismidt, Turkey.

GOD has blessed our land with an abundant harvest. As an offering of first fruits remember his cause. Bear in mind that it requires money to disseminate the truth. Now that times are financially good, remember THE RESTITUTION.

THE notice of the Annual Conferences of the churches in Northern Indiana will be seen in another column. Remington, is in the south part of Jasper county, on the Pittsburg, Cincinnati & St. Louis Railway, forty-one miles west of Logansport.

The Religious Orders in France.

In a late number of the London *Times* we find an article giving a detailed account of the scenes connected with the expulsion of the Jesuits from their chief establishment situated in the city of Paris by the Rue des Postes, where also is the chapel containing the tomb of marble memorials of the Jesuits martyred during the Commune. The extracts we make from the number of the *Times* will give our readers some idea of the strange spectacle connected with the expulsion as well as with the opinions of the editor of that wealthy journal:

PARIS, June 30.—The Jesuit establishments throughout France with the exception of their colleges for lay pupils which have yet next month's grace, were closed to-day. Shortly after 6 o'clock a. m., M. Clement, a judicial functionary, and M. Dulac, police commissary, presented themselves at the gate of the establishment in the Rue des Postes, each of which a large number of Gendarmes, Gardes de Paris and Municipal Guards collected. On being admitted in the name of the law, they passed into the court and knocked at an inner door, when the superior, Father Pilot, answered the summons. MM. Chesnelong and de Ravignan, senators, being behind him. M. Clement read the decree of the Prefect of Police closing the establishment. M. de Ravignan, as a director of the lay society now owning the premises, protested against the violation of domicile, adding that all men of all right had to be expelled at that early hour. Father Pilot claimed the right of domicile and cohabitation enjoyed by all Frenchmen, and both declared they would yield only to force. M. Clement asked to see the title-deeds, and M. de Ravignan named the notary with whom they were deposited. Father Pilot and M. de Ravignan were then asked whether they would open the door. They shook their heads, and on the repetition of the question were silent. M. Clement then went back into the court, where he was greeted with cries of "*Vivent les Jesuites! Vivent les proscrits!*" He sent for a policeman for a locksmith. A locksmith soon arrived and forced the inner door. M. de Ravignan renewed his protest against the violation of domicile, and warned the officers of the responsibility they incurred. M. Clement said he was only performing his duty, and asked where he could find the Jesuits whom he had to expel. After a fresh protest, M. de Ravignan said that, as the violation of domicile had been consummated, it was useless to make them lose time; he would guide them. M. Dulac was then conducted up stairs, entered the first cell, and found Father Matin reading at a table. "Monsieur, I am ordered to turn you out." "By what right?" "By a mandate which I have read to your Superior." "The mandate is illegal, and I refuse to obey it." "In that case, I must resort to force." "Do so." Two policemen put their hands on the Jesuit's shoulder, and he said, "Very good; I yield to force." M. de Carayon Latour pushed forward and claimed the honor of escorting him. The second cell was locked, and the commissary went on to Father Pilot's door. The Father urged that he had a proprietary right, which even the decree of expulsion recognized, and M. Chesnelong, after some parleying, obtained leave by the Superior to remain for the present. Each of the other inmates had the escort of some Deputy or Senator. M. Chesnelong accompanying Father Matignon to the Foreign Mission House, amid cries of "*Vivent les Jesuites!*"—and many of the spectators kneeling for the blessing of the expelled. When all but the second cell had been cleared, and there was no response to the knocks, M. Chesnelong said the Father was an infirm man of 68, who surely would be left undisturbed. The locksmith, however, forced the door. The Father, who was seated in an armchair, refused to leave, and two policemen led him out. Meeting the Superior in the corridor, he knelt for his blessing. Father Millerlot, aged 81, quietly took up his umbrella and walked to his confessional in the Church of St. Sulpice. Father Lefebvre, on being summoned to leave, said even the Communs left him undisturbed, and asked whether a regular Government would go beyond the Commune. He was allowed to remain, as also Father Sauter, aged 81, blind and paralytic, three inmates thus being left in the house.

From a somewhat lengthy editorial our space admits of only some brief extracts.

Englishmen at large have no love for Popery, and still less for Jesuitism; but Jesuits and all other orders are perfectly free in this country, not because we have any sympathy with their methods and aims, but because we have little fear that they can do us any serious harm, and because we have learnt by experience that suppression is a less effective weapon than toleration and indifference. It is impossible not to wish that similar views had prevailed with the leaders of the Republic in France.

It must be admitted, nevertheless, that the French Government and people are most qualified to judge for themselves of their own real interests in the matter. If we have learnt in England to tolerate creeds and societies with which we have no sympathy whatever, yet it is not easier to reflect that we finally parted company with Popery some two centuries ago, and that our struggle with its moral and influence was a long and bitter one. What Popery was to the Englishmen of 1688 that is clericalism to Frenchmen of the present day. "*Je change de lutte comme cette femme-là,*" said M. Gambetta, and we may be sure that a statesman of his profound knowledge of France and its sentiments would not have uttered the words unless he had been convinced that they represented a strong and decided current of opinion among his countrymen. The clericalism which Frenchmen fear as a foe is not so much the rural priesthood as the educational propaganda controlled by the great religious orders. Every Catholic country which aims at progress and freedom must needs come sooner or later into collision with Rome. There is little doubt that the Government of France will prevail in the end in the contest on which it has now definitely entered; it will meet with determined resistance, and it will incur no little obloquy, not only from the friends of clericalism, but from many of the most disinterested friends of freedom. But it is supported by a force which no prudent government can decline to take account of—the force of French Democracy, whose hostility to priestly influence is deep-seated and ineradicable. The final issue is not doubtful, but the first stage of the contest is manifestly one in which little credit will be gained by the victors and much sympathy will be awarded to the vanquished.

COMMUNICATIONS.

"The Whole Creation"—The Foundation of Faith in God's Loving Will Revealed.

The angel [Rev. xiv. 6] had the everlasting gospel to proclaim to those that dwelt on the earth, and to every nation, and kindred, and tongue, and people. Those that dwell on the earth, and the children of men [Dan. ii. 38], and the nations, are the ones to whom that gospel was to be preached, and to whom the hour of God's judgment was to be declared. Those who should in some sense receive the everlasting gospel, and in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he has declared to his servants the prophets. Rev. x. 6-7.

The gospel pre-preached to Abraham. Gen. xxii. 17, 18; Gal. iii. 8, pervades "the prophets" of both Testaments, Acts xv. 15, 16; so that our text teaches that "the mystery" of evil—of sin and death and redemption is to be finished, ended up, or reach its outcome, as set forth in "the gospel"—the good speech, or promise of good, through all the prophets. The plan is one, through the great week of God, seven thousand years.

This range of revelation presents the material universe in the foreground, to set forth the might and the majesty of the unseen Creator, and so impress us with the reality, the stability and glory of his purpose in restoring what his sinful creatures have marred.

The heavens, the earth, and the sea, with all their furniture, (Isa. xxxiii. 6; Job xxvi. 13,) yet continue "according to God's ordinances" and furnish the firmest and most sublime foundation for proclaiming "time (to the anti-Christian powers) no longer;" or no more delay as to the sounding of "the seventh angel—the resurrection of the just—and the kingdom of Christ." The text teaches all this and refers us to the prophets for particulars.

This apocalyptic angel is enrobed with the rainbow—the symbol of mercy to man and the earth. Gen. ix. Thus, the judgment on the Gentile powers—on "the beast, Babylon and false prophets"—is in mercy to the world. It is for the purpose of ridding earth of its oppressors and of fulfilling his oath-confirmed promise of blessing through Abraham and his seed—Christ—and all standing in his name. It is to be done, according to the gospel,—the good news,—proclaimed by all the prophets. Thus, our text teaches the assured "deliverance, salvation and restitution of all things spoken by all the prophets." Acts iii. 21; Rom. xi. 26-29; xv. 8-13; Heb. ix. 28.

This doctrine embraces all that pertains to the royal priesthood of Christ as "King of Salem, Prince of peace (so ignored by Jews and Christians) on the throne of David, to order it and establish it forever for the age." He will conquer a peace to last through a thousand years—the great Sabbath and day of God. Heb. iv. 9; 2 Pet. iii. 8; 1 Cor. xv. 24-27. And this will ultimate in "the age of ages"—everlasting. Eph. ii. 7; iii. 21; Dan. vii. 18.

This rainbow angel is but the counterpart and confirmation of the glorious grace and truth, disclosed in the rainbow throne, chap. iv.; Ezek. i.; Isa. vi., and all in accord with "the pattern shewn in the mount," and unfolded and realized in "the tabernacle," and organized into the four-sided camp of Israel, with its four ensigns, "the lion, the ox and the eagle," Ezek. i. 10; Num. ii. Nay, further, this "pattern" given to Moses, was amplified to David as to the temple and the throne of the Lord. Solomon sat upon the throne of the Lord in the place of David his father. 1 Chron. xxix. 23.

All this went to constitute "the shadow of good things to come." Heb. viii. 5; x. 1. "His throne shall be established in mercy." Isa. xvi. 5; Psa. lxxxix., where the "greater than Moses," the real "King in Jerusalem," the "greater than Solomon," the world-wide "prince of peace," will reign and triumph before his ancients gloriously. Isa. xxiv. 23; Luke i. 33; ii. 32; xxii. 29, 30. "In his days Judah shall be saved and Israel dwell safely. This is his name, the Lord our righteousness." Jer. xxiii. 5, 6. "Then all the ends of the earth shall remember and turn unto the Lord; and all the kindreds of the nations shall worship, for the kingdom is the Lord's, and he the governor among the nations." Psa. xxii. 27, 28; lxxii. 1-20; xcvii. 1-10, cii. 13-22; Isa. xxv. 6-9; Matt. xix. 28; Rom. xv. 8-13; Rev. xv. 4.

The symbols and heraldry of heaven pertain to redemption. They embrace creation as its sphere. The rainbow, modified with the rays of the sun, the showers and atmosphere combines the elements of hope and life, and peace; and the precious fruits of earth for all flesh. It arches the earth, the token of God, the smile of God.

This symbol encircles, and mercy inhabits, the throne of promise. Psa. lxxxix. 14, 15. "Blessed are the people that know the joyful sound." The Holy One of Israel is our King. Isa. lxxiii. 1-20.

Nay more, the angel is announcing the grand crisis of the kingdom to which the rainbow throne belongs, is clothed with a cloud and a rainbow about his head: in confirmation of God's covenant with man and earth, his very investiture heralds the purpose of God, to fulfill all the bright and glowing visions "declared (evangelized) by the prophets."

1. The view must be superficial and puerile that "will not come to the light" of divine good will, so set forth in this heraldry of "heavenly things." John iii. 19; Heb. ix. 26-28. Please don't deny the rainbow symbol!

2. The official honor of the saints, as kings and priests, and their sevenfold glories in the message to the seven churches—from "the tree of life in the paradise of God," to a new home, white raiment, and so on to a share in "the throne of the heavenly Kingdom" in good news to them. Chap. i. 2-3.

3. The sealing of the twelve times twelve thousand—144 thousands of Israel. Chap. vii. This is good news to humanity as it is an advent of primal import to the world. Isa. lxi. 7-11.

4. The grand and crowning scenes of judgment appear in the song of Moses and the Lamb. It finds its reason thus: "For all nations shall come and worship before thee; for thy judgments are made manifest." This "good news" transcends all present church extension as God's ways transcends ours. Isa. lv. 9.

5. The doom of "the beast, Babylon and false prophets" leads to the binding of Satan, "that he should deceive the nations no more till the thousand years are fulfilled." Chap. xx. 3. This is "good news," most glorious; and all these points of the gospel accord with the teachings of the prophets, and confound all the theories of men, which begin and end with our passing age.

6. This Bible view is reached by accepting the word of God on all these aspects of the coming kingdom. Who does well to object?

7. On all these themes I might expatiate and fill many pages, but faith delights in divine testimony rather than man's, and God's truth, like his lightning bolt, may do its work at a stroke. Amen.

"In the love of the spirit" I exhort all to believe and confess Christ in his words, and in those of his prophets.

J. B. COOK.

SELECTIONS.

[New Era.]

Prophecies Concerning Israel. Their Land and King, not yet Fulfilled.

Sir:—In my last letter a number of Scriptures were quoted, or referred to, wherein Israel's triumphs in the past are recorded; also, a few portions wherein the future prowess of that miraculously preserved people is clearly foretold, (Micah iv. 13; v. 8, 9; vii. 16,) and in a general way, the discomfiture of all their adversaries. In this letter, according to promise, the subject of "Israel's future victories over the nations," will be continued.

In the 38th and 39th chapters of Ezekiel is recorded a most wonderful prophecy, illustrative of what God said by Micah, vii. 15. "According to the days of thy coming out of the land of Egypt will I show unto him marvellous things;" for "marvellous" indeed will be the things which Israel shall see in that day in which those two chapters will be fulfilled. The prophecy is concerning a confederacy of nations, whose armies invade the land of Israel in "the latter days," to spoil that portion of Israel who shall have returned unto Palestine, and shall be there dwelling in "unwalled villages," rich in silver and gold, cattle and goods. "As a cloud" the mighty host comes "out of the north parts," against God's people and land, under the leadership of one who is the subject of other prophecies, (see chap. xxxviii. 17) and is here designated, according to the Septuagint, (the greek version of the Old Testament) *archonta Rhs Mosoch, kai Thobel*, which signifies in English, *Prince of Ros, Meshech and Tubal*, who can hardly be any other than a Czar of Russia. The predicted result is the miraculous deliverance of Israel by the destruction of five-sixths of their invaders. In somewhat the same manner as in the days of Joshua, Gideon and Jonathan; the earth trembles, every man's sword is against his brother, and the Lord rains upon them great hailstones, fire and brimstone! And thus in the future, as of old, in the eyes of Pharoah and the Egyptians, will the God of Israel be "magnified and known" in the eyes of the many nations, represented in the hosts of Israel's latter-day spoiler. "From that day and forward," too, all all the house of Israel know the Lord their God. Then shall their full and final restoration and conversion be accomplished: and the way prepared for the fulfillment of the nine chapters of wonders, in connection with Israel and their land, with which Ezekiel's prophecies conclude.

Believing that many persons may read a prophecy, if placed before them, in the *New Era*, who would not turn to it in the Bible, I shall quote, in full, the two chapters, above referred to, adding an occasional remark:

"And the word of the Lord came unto me, saying, Son of Man, set thy face against Gog, the land of Magog, the chief Prince of Meshech and Tubal, and prophesy against him, and say, Thus saith the Lord God: behold, I am against thee, O! Gog, the chief Prince of Meshech and Tubal; and I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts of armor, even a great company with bucklers and shields, all of them handling swords; Persia, Ethiopia and Libya with them; all of them with shield and helmet; Gomer and all his bands; the house of Togarmah, of the north quarters, and all his bands, and many people with thee. Be thou prepared, and prepare for thyself, thou and all thy company that are assembled unto thee; and be thou a guard unto them. After many days thou shalt be visited; in the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel, which have been always waste; but it is brought forth out of the nations, and they shall dwell safely—all of them.' This implies that Israel will have been but a short time in their land when the invasion takes place.

"Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy bands, and many people with thee. Thus saith the Lord: It shall also come to pass, that at the same time shall things come into thy mind, and thou shalt think an evil thought; and thou shalt say, I will go up to the land of unwalled villages; I will go up to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates; to take a spoil, and to take a prey, to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land." The Hebrew word here rendered "midst" signifies *navel*, see marginal reading, and as the same word is used in Judges ix. 37, to denote a certain part of the land of Israel, we may conclude that it is the locality in which Israel will be when invaded.

"Sheba and Dedan, and the merchants of Tarshish, with all the young lions thereof," (friends, seemingly, of Israel, probably the British, who now possess India, thought to be the Tarshish of 1 Kings x. 22,) "shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take a great spoil? Therefore, Son of Man, prophesy and say unto Gog, Thus saith the Lord God: In that day when my people of Israel dwelleth safely, shalt thou that know it? And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company and a mighty army; and thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days," "the latter days are often mentioned in the Scriptures as the time in which many prophecies are to be fulfilled; see Deut. iv. 30; xxxi. 29; Isa. ii. 2; Jer. xxiii. 20; Dan. x. 14; Hosea iii. 5; Micah iv. 1,) "and I will bring thee against my land," (there is only one land which God speaks of as his: see Lev. xxv. 23; Deut. xxxii. 43; xxxiii. 13; Psa. x. 16; Isa. xix. 25; Joel ii. 18, iii. 2; in every instance, the Lord's land, the land of Israel,) "that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes." To understand the meaning of God being sanctified in Gog, we have only to know how God got himself honor upon Pharoah and his host, namely, by overthrowing them: see Exod. xiv. 17, 18.

"Thus saith the Lord God, Art thou he of whom I have spoken in old time, by my servants the prophets of Israel, which prophesied in those days many years, that I would bring thee against them?"

This shows not only what a mere piece on the Divine chess-board of the future Gog is, but also that other prophets have prophesied of him; not as "Gog," but under other designations, notably, as "the Assyrian," see Isa. xxx. 31, with the context, 25-28 verses, noting such expressions as "the day of the great slaughter, when the towers fall," and compare them with Ezek. xxxviii. 20. See also Micah v. 6, for an Assyrian invader of Israel's land, out of whose hand the Bethlehem-born King of Israel, Jesus, of course, delivers Israel. What Micah says, in verse 6, implies that "the land of Assyria," and "the land of Nimrod," must become, are the fulfillment of *these prophecies*, the seat of the latter day Assyrian Empire; for when Christ delivers Israel from the Assyrian invader, he lays waste those lands. Hence, believing that the Russian power is the latter day Assyrian, I look for Russia to possess and develop those ancient seats of Empire. The present anxiety of the two great rivals—Britain and Russia, for dominion from India to the Mediterranean, will increase year by year, and tend to rapidly develop the Euphratean countries, as well as Moab, Ammon, Palestine, etc., and so prepare the way for the fulfillment of the prophecies. Nebuchadnezzar and his great city, Babylon, will have worthy representatives on the Euphrates when the Prince of Ros, Meshech and Tubal, and his Asiatic Metropolis shall be there.

"And it shall come to pass at the same time, when Gog shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face. For in my jealousy, and in the fire of my wrath, have I spoken, Surely in that day there shall be a great shaking in the land of Israel, so that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the land, (Heb.) and all the men that are upon the face of the land, (Heb.) shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground." Compare Zech. xiv. 4, 5.

"And I call for a sword against him throughout all my mountains, saith the Lord God; every man's sword shall be against his brother. And I will plead against him with pestilence (compare Zech. xiv. 12) and with blood; and I will rain upon him, and upon his bands and upon the many people that are with him, an overflowing rain, and great hailstones, fire and brimstone. Thus will I magnify myself and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord."

This brings us to the close of Ezekiel's 38th chapter; the remainder of the prophecy, in the 39th chapter, with comments, will be given in another letter.—*Omega.*

NEWS ITEMS.

The destruction of a brigade of the British army in Afghanistan is causing intense excitement in India and in Great Britain, and news of further disaster is looked for. English sentiment, of course, demands vigorous measures for the vindication of the British arms in Asia.

This overwhelming disaster to the British forces near Candahar, in southern Afghanistan, occured at a time when the Anglo-Indian army was making ready to withdraw from Cabul, three hundred miles to the north-east and nearer the outposts of Russia. The establishment at Cabul of Abdurrahman Khan, the new Ameer, promised a postponement, though probably not a final and satisfactory solution, of some of the questions by which Mr. Gladstone's government is perplexed.

The sudden destruction of Gen Burrows' brigade by Ayoob Khan's brilliant movement across the river Helmund is an event of much more than military importance. It puts off indefinitely the withdrawal of the British forces from Afghanistan. It renders still more insecure the tenure of Abdurrahman, who is suspected and despised by the national Afghan party, and it forces Mr. Gladstone's government to prosecute with vigor a war which for two years Mr. Gladstone has been denouncing as unjust and unholy.

TROOPS FOR AFGHANISTAN.

LONDON, July 30.—It is stated that arrangements have been made for the dispatch of 4,000 or 5,000 troops to Afghanistan from England within a few days, and that the military authorities are prepared to supply from England within the next fortnight 12,000 troops of all arms. The Admiralty has signified to the war department its readiness to provide transportation for 20,000 men within three weeks.

LONDON, July 29.—The Porte's reply to the collective note of the powers is deferential in tone, but affords no ground for hope that Turkey will accept the decision of the Berlin conference.

The prospect is that there is about to be a bloody conflict between the Albanians and the Montenegrins, the former resisting the occupation of a portion of their territory, in accordance with the treaty of Berlin. In the meantime, Turkey continues her war preparations to resist the annexation of a portion of her territory to Greece, as decided by the Great Powers.

CONSTANTINOPLE, July 31.—A Scutari dispatch says four battalions of Montenegrins attacked the Albanians on Wednesday, and were repulsed.

BUCHAREST, July 30.—Roumania is contracting for 20,000,000 cartridges for 100,000 men, which she can put in line in case of war.

LONDON, July 30.—Various special dispatches state that Servia has ordered the mobilization of her army.

THE EARTHQUAKE.

SMYRNA, July 30.—The earthquake which occurred here yesterday demolished four or five houses and damaged many others. Two persons were killed; five or six injured. Much damage done in the adjacent country. At Burnabad eleven houses, several cafes and two minarets were demolished; two persons were killed and ten injured. Slight tremblings continue.

The figurehead of the British naval training ship Atalanta, which has been missing for several months, having on board 300 boys, has been picked up in the Atlantic and brought to St. Johns, N. F. This finally decides the sad fate of the ship, which was probably sunk by icebergs.

BERLIN, July 30.—It is believed in official circles that the Porte will come to a direct understanding with Montenegro, and cede the Dulcigno and Hojana districts. The Greek question will be reopened on the ground that Turkey was not heard at the Berlin conference. The naval demonstration will be postponed.

Mr. Gladstone, the British Premier, is prostrated with fever. He is in his 71st year, and much anxiety is felt as to his recovery. The latest *Bulletin*, of Aug. 2, at 5 p. m. says: "Gladstone is doing as well as could be expected, but his fever continues." Sir Wm. Jenner, physician to the Queen, was in attendance.

Mother and Child.

A brave woman disguised beyond recognition, followed her husband for a week in order to recover her child. Finally she discovered that the little one had been left in a Catholic convent at Atchison, Kan. She drove at once to the retreat. Not knowing who she was or what she came for, the sisters opened the door at her bidding, and allowed her to enter the house. She stated that she wanted to see the little girl. She was very restless and uneasy, refusing a seat and walking the floor continually until the child appeared. Disguised as the woman was, the child recognized her at once and ran into her outstretched arms, crying "Oh, my mamma." The woman hugged the child to her breast with one arm and with the other tried to open the door. Failing in this, she called to the driver outside to kick the door in. A scene of excitement ensued, and for a few moments there was a desperate struggle between the sisters and the determined woman, the sisters endeavoring to retain their charge, and the mother struggling to rescue it. The driver without finally succeeded in forcing the door open, and the woman with the child in her arms was free. She placed the child in the carriage, entered herself, drew a pistol and pointing it at the terrified sisters, said "Come and take my child," and the hackman drove off.

A single bad habit will mar an otherwise faultless character, as an ink-drop soileth the pure white page.

POETRY.

"Till He Come."

SELECTED BY H. E. STEVENS.

Only a few more hurdles must we carry,
In heat and toil, beneath the scorching sun;
Only a little longer must we tarry
Only a little longer "till He come."

Only a little more of life's long journey
Through the world's desert till the day is done;
Only a few more days of scenes of conflict—
Only a few more Marahs "till He come."

Only a little longer, thirsting gladly
Of the spirit-gift the bride's cup runs;
Only a little longer, waiting sadly,
In the fast falling twilight, "till He come."

Only a few more billows, wildly tossing,
Flinging us backward from the longed-for shore;
Only a few more chances our pilgrim crossing
Then all the trials of the way are o'er.

So let our eyes be ever fixed
Nothing to serve Him in the days of grace,
While the thought cheers us in our constant toilings,
Soon He will come and meet us face to face.

COMMUNICATIONS.

Report of Quarterly Assembly.

The quarterly assembly of the Church of God met according to announcement at Forest school house, at three o'clock p. m., on Saturday before the third Sunday in July, 1880. The faith of Abraham or faith once delivered to the saints, was well represented from different locations, both in Maryland, and Virginia. The usual custom was observed by the writer. Reading a portion of the first epistle of Paul the apostle to the Church of God at Corinth, and it was made plain that while the letter was written by the inspired Penman over eighteen hundred years ago, as it was recorded that the word of God abideth forever, that it was just as new now as when it was first addressed to the sanctified ones in the Apostle's day, and in that sense the few faithful witnesses composing that assembly with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours could consider the epistle addressed direct to them for their edification and instruction. Preached Saturday night to a respectable and attentive congregation. The necessary preparation being made, the day on Sunday was spent on the ground, and in the house. A reasonable portion of time was spent in the forenoon to show that one of the important objects of the meeting was, that as a goodly number of that community, had some twenty years past entered into a covenant to acknowledge no master but Christ, and to take no creed but the Bible, and that the brethren from a distance had visited them, to encourage them, to renew that covenant, and while some of the old fathers and mothers were in their dusty beds, waiting in the language of the old man of Uz, or Patriarch Job, until their change come, and that we by so doing would distinguish ourselves and let our light shine before their children and all who had a ear to hear that they be constrained to glorify our Father in heaven, by believing the things concerning the kingdom of God, and the name of Jesus Christ, and being baptized in his name for the remission of sins, and right here we showed that a son or daughter of Adam, may assent to the whole truth as set forth in the holy Scriptures, and be baptized in the all-saving name, and yet not be a Christian, that by their fruit shall ye know them. Make the tree good and the fruit will be good. We showed that for men to profess the truth, and to still go on when it will suit their purpose to lie, steal, slander, get drunk and be slothful in business so as not to provide for themselves and their own household, and pay their honest debts, were mere assenters to the truth, that it was evidence that the fallow ground of the heart had never been dug with the mattock of the gospel, that the conscience has never been purged from dead works to serve the living and true God, that baptism was not the washing away the filth of the flesh, but the answer of a good conscience toward God, and that the conscience must become good by an intelligent belief of the truth and a reformation before it can be answered that there was a tasting of the good word of God and the powers of the world to come before baptism can put them into Christ.

Hence we showed that the tree thus being made good by the power of God, the gospel being that power, the fruit will be good also, which was called the fruit of the spirit, which is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance, against such there is no law. Then Elder Kipe delivered a discourse on the evil of intemperance, in which he showed by many plain proofs, that the governments of the day were put to an enormous expense, by intemperate use of ardent spirits; he showed that wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise. Then we continued to read the epistle, and in the light of truth put a difference between the clean and the unclean, by referring to the fruit of the two classes, the mere assenters to the truth, and the good and honest hearts, who receive with meekness the ingrafted word in the love of it, which is able to save and purify the soul by obeying the truth.

We showed that there are false teachers now as well as in the days of the Prophet Ezekiel, who said of such, that they put no difference between the clean and the unclean for dishonest gain; and having read to the fifteenth chapter, we dwelt upon the glorious doctrine of the resurrection, as the only means in the economy of God, by which the low fallen believer will ever attain to the high destiny to which we are invited in the gospel.

The assembly was then continued until three o'clock P. M., which time was spent, after enjoying the hospitality of the dear ones, who had prepared a rich repast for the occasion, in social conversation with regard to the promotion of the glorious cause, which we believe is soon to usher in the great day of the Lord, so long prayed and hoped for, by his waiting bride.

It is due here to the much esteemed families near the place of meeting, while it was, as can be seen, not necessary that we accept their invitations, to dine with them at their houses, to express our heartfelt gratitude for the kindness and sympathy which they so freely manifested towards us while calling them back to walk in the path the fathers trod, and to establish pure Christianity in their midst.

At the suggestion of Brother McKey, the people and brethren having assembled, as he was to preach at 8 o'clock, that I would continue the unbroken chain of reasoning out of the Book of books, until his hour. I did so, when he addressed the assembly, and the congregation in attendance, on the great theme of the "Kingdom of God to be set up on the earth." As he went back, and scanned the covenants and promises made of God unto the fathers relative to that kingdom, he showed, conclusively, that the faith and hope of the children of God, from the beginning, yea, from the time That the Most High swore by himself—because he could swear by no greater to confirm the promise made to the fathers,—that, in him and his seed, all nations shall be blessed, has, and does now, center in the establishing of a divine government in the earth, whose executors will be all righteous. The assembly was much edified at the earnestness and zeal manifested by the aged brother, while making an humble proclamation of the faith once delivered to the saints. The day being far spent, we condensed the form of sound words, which we are commanded to hold fast unto, that, by so doing, we not only save ourselves but them that hear us. In order to give expression in behalf of the assembly of their faith in the things concerning the kingdom of God and name of Jesus Christ, it being that faith without which it is impossible to please God, and seeing depicted upon the very countenance of the dear brethren and sisters assembled, to bear testimony to the whole truth, that they were tasting of the good word of God and the powers of the world to come.

In conclusion, we read the cheering words of the apostle as found in the last verse of the fifteenth chapter of the Epistle, as that was as far as we read on the occasion, "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord," thus being confident that all were in the faith, while praising God, from whom all blessings flow, by singing,—

How sweet, how heavenly is the sight,
When those that love the Lord,
In one another's peace delight,
And thus fulfill his word.

When each can feel his brother's sigh,
And with him bear a part;
When sorrow flows from eye to eye,
And joy from heart to heart.

When love in one delightful stream
Through every bosom flows,
And union sweet, and dear esteem,
In every action glows.

The right hand of fellowship was given in the glorious hope of composing a part of the general assembly and church of the first-born written in heaven, when it assembles in that magnificent temple or new Jerusalem, the city of the great King; a city which hath foundations whose builder and maker is God, compared with which, as we had plainly shown in the run of our discourse, that the moon will be confounded, and the sun ashamed, when the Lord of hosts reigns in Mount Zion and before his ancients gloriously, thus distinguishing ourselves before a gazing multitude (who seemed to look on with intense interest, as if taking knowledge that we had been with Jesus), as a chosen generation, a royal priesthood, a holy nation, a peculiar people, to show forth the praise of him who hath called us out of darkness into his marvelous light.

On Monday a company of ten from Virginia who attended the meeting stopped at Brownsville, where we all met with a hearty reception by the friends of that place; preached the word at night to an attentive and orderly congregation. We hope that it may be seed sown in good ground and bring forth fruit to the glory of God. Parted with the dear ones there Tuesday morning for our homes, with our hearts overflowing with gratitude for their kindness towards us while with them. May they all get on the bridal robe so as to be welcome guests as they welcomed us at the great feast which will be in the economy of God made to all people. The assembly closed with the understanding that our annual assembly be held at the house of the brethren in Winchester, Va., to commence on Friday night before the first Sunday in September next.

N. J. MORGAN,
DANIEL BETHELIEF,
JOHN D. GOOD,
JACOB GOOD,
JOHN HEDGE,
JOHN SEAH,
C. C. PRYOR,
Brownsville, Va.

CORRESPONDENCE.

Editor Restitution:—A prominent and unexpected fact is before the world—that is, if days of persecution have begun, the beginning is against the Romish church. No wonder the *Times* has a telling editorial on what is actually being done in France:—expelling the Jesuits. We have none of us a good opinion of Jesuits. But what would be thought of the British or American Governments driving away any men who were peaceable, and submissive to law? Did the Russian Czar so unceremoniously banish any of his subjects, what a cry of "despotism" would be heard! But here is an act of "Republican" France!

I mail you the *Times*. Its Paris correspondents tell the story. In the letter of June 30, we find these words:—"At Laval several English Jesuits called the crowd to witness that their rights as English citizens were being violated, and declared they would appeal to the English Ambassador." If these men do appeal, Mr. Gladstone may have an ugly business to deal with; an unwelcome addition to what he has already. The *Times* tells an ominous truth when it says:—"* * * "French Democracy, whose hostility to priestly influence is deep-seated and ineradicable." The *Guardian* of this morning also tells its readers a striking fact; which is that the Belgium Minister to the Vatican has quitted Rome, and the rupture between the Papacy and the government of King Leopold is now complete.

The French Senate by a large majority has passed a bill abolishing Army Chaplaincies.

The portents of the times since the "Liberals" came into power are truly impressive. Asiatic affairs are more and more disturbing. And instead of the Eastern question being "settled" by the Berlin Conference renewed war appears imminent.

It is evident that the Church of Rome is verging a point that will determine either her strength or weakness. That she has fulfilled the description of Anti-christ I do not believe. An uneasy time for both Romish and Protestant clergy seems at hand.

H. HEYES.

LETTER DRAWER.

Editor Restitution:—As I see John Foore's name in the July 7th, No. 26, of your paper, and as I am well acquainted with him, Foore, and wish to correspond with him, please give his address, as when I moved from the east of this state to where I am now living, I lost correspondence with most all of my brethren. As I am living in an isolated country, sixty miles from a railroad or any city of importance, and none of the One Faith near me to keep posted as to the whereabouts of THE RESTITUTION, and was a long time without it, but, by some means got to find it again, or where it was published. As some of the readers of the paper might want to hear what I am doing, I will say—doing what Jacob used to do—keep herds of cattle. This is the stockman's country. We want no feed for winter as stock do well on the range winters as well as summers without feed, but this is no farming country as it is too dry. The best of all is, this is a very healthy country; no sickness either in man or beast. But we lack society; would like to have some of the preaching brethren come this way, as we have a large field here for laborers. Would like to hear from Brother J. M. Stephenson if he is in Kansas. If he will come to Medicine Lodge and give us a few lectures we will pay his expenses from Hutchinson down and back, as that is the nearest point by railroad to Medicine Lodge. He can come by stage from that place, Hutchinson, to Medicine Lodge. If he or any other of the brethren wish to come, please let us know, so that we can meet them at Medicine Lodge. Will some one give an explanation of Acts viii. 7? Did the unclean spirits cry aloud, or was it those possessed with them,—that is the spirits?

Yours, hoping for the soon return of our Lord and Master,

A. C. BENDER.

Editor Restitution:—I write to say that the 10th of May, I went eighteen miles to hear J. M. Stephenson preach the first sermon that I ever heard preached of the one faith doctrine and the more that I investigate the more I am convinced that it is the only true faith. Some of my neighbors think I am bordering on infidelity because I do not still cling to the old Orthodox faith, but tell them that after the manner they call heresy so worship I the God of my Father, believing all things that is written both in the law and prophets, having hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and of the unjust. Acts xxiv. 14.

Fraternally yours,

W. H. LOWE.

Milford, Ills.

Editor Restitution:—I cannot do without my paper so long as I am able to get it. It is about all the preaching I hear. It is full of good reading. I am very much interested in the Coming Age, by J. P. Weethee, how I would like to hear some good preaching once more. There never was a time the people needed the truth preached to them more than now. May God bless you in your work of sending out the truth, and grant that it may do good wherever it goes. Yours in hope,

MARY A. SCUDLEY.

Pawhuska, Kan.

BREVITIES.

—Mr. Nelson, an astronomer who is author of an excellent work on the moon, has obtained a new parallax of the sun from observations on the parallactic inequality of the moon's motion. It amounts to 8,813 seconds, agreeing within five-thousandths of a second with the parallax, 8,848 seconds, obtained by Prof. Newcomb in 1877, and corresponds with an actual distance of the earth from the sun of 92,680,000 miles.

A MOUNTAIN SWALLOWED UP.

In Rev. vi. 14, we read that among the appalling physical phenomena which are to accompany the breaking of the sixth seal, "every mountain" is to be moved out of its place." What that scene will be, may be imagined from a phenomenon recently witnessed in South America. On June 7th, the inhabitants of San Luis Potosi were startled by a tremendous sound, resembling a thunderclap of unprecedented loudness. Shortly afterward, intelligence reached the town that a small mountain situate near the outskirts of San Luis, had sunk into the bowels of the earth leaving a vast gulf, some six hundred feet in breadth. For some hours after the sudden disappearance of the mountain the surface of the ground immediately adjacent to this huge cleft continued to be agitated by volcanic action.

A short time ago the people of Quarten, in the canton of St. Gall, Switzerland, noticed signs of uneasiness about the Schnebelberg. The summit of the mountain appeared to be in a very precarious position, and it was feared that it might slip down and overwhelm the Schnebelwald, an extensive wood in the valley below. In anticipation of a possible catastrophe, great efforts were made to cut down and carry away as many trees as possible, though the men engaged in the work wrought at the peril of their lives. On a recent Sunday, when fortunately there was nobody in the wood, a deafening report, like the firing of a heavy artillery, resounded through the valley, and the mountain was hidden from view by a thick cloud of dust. When it dispersed, the Schnebelberg was seen to be shorter by a few metres, and the beautiful wood in the Murgthal had disappeared beneath a huge avalanche of stones and earth. This catastrophe is supposed to have been the result of the recent earthquake shocks.

A VOLCANIC LAKE.

M. de Lesseps is credited with describing on his return to Europe a singular geological phenomenon. In the Republic of San Salvador there is a lake called Ilopango, and in January of this year, after a few premonitory shocks of earthquake three craters suddenly opened in the middle of the lake, and belched forth immense volumes of steam, dust, and fiery cinders. By-and-by the three vents merged into one, and an islet of "tuff" and lave upose above the surface of the waters. Attempts were made to approach this young volcanic island, but the feat was found impossible, owing to the boiling of the water and the showers of dust and clouds of vapor enveloping it. According to latest accounts, the new volcano continues to vomit forth great quantities of steam and virulent gases. All the fishes of the lake are perished, amid the bodies of innumerable dead shell fish and aquatic animals. It is a significant fact that the outburst was preceded by an exceptional rise in the level of the lake, owing to the rains. This appears to be the first instance on record of a volcano bursting up through the waters of an inland lake, but submarine volcanoes breaking out in the ocean bed are no very rare phenomena.

A BLASPHEMER DESTROYED.

A few days after the ordination of several persons, a wicked young man took a sheep to the same place in the stream, and, with fearful oaths, swore he could baptize as well as the minister. The shore of the stream was of very gradual slope, so that there was no apprehension of danger from deep water. Three of his companies stood on the shore to witness his blasphemous performance. Taking the sheep by its fore feet, he pronounced the formula of baptism, and as it leaned over to immerse the sheep, the animal struck him with his hind feet, knocking him into the water, and he was drowned while his comrades stood looking on. When asked why they did not help, and try to save him, they said they were perfectly paralyzed, and could not stir.

Rabbi Bettleheim, of San Francisco, grew eloquent in speaking of the Declaration of Independence and would have the Fourth of July inscribed in the Jewish calendar of holidays. He said: "For us Israelites this very declaration became of the highest importance. We found an asylum again, where we can live undisturbed and worship the God of our fathers according to the dictates of our hearts. Religious liberty as its foundation and public instruction as its upper structure made America the land of the people. Israel found here a home, a free home on America's hospitable shores. Now, my friends, if it was right and proper for our forefathers to celebrate and to register days of victories as of national importance in olden time, and to give these days a religious imprint, is it not far more our duty to rejoice in our modern time on a day when not only Israel, but also a large nation, and with her our down-trodden people, have gained the fullest and most secure liberty we ever dreamed of? Open, therefore, the old scroll, again, and record with golden letters the Fourth of July as an additional holy day."

Some Curious Calculations.

Allowing a space of two square feet for each person, small and great, one square mile would contain 13,930,200 people, and eighty-seven square miles would contain 1,212,710,400, which is about the estimated population of the whole earth. Allowing 100 generations, from Adam till the present time, and an average of 999,999,000 to each generation, the whole number of Adam's posterity would be sixty thousand millions of souls. Allowing, as above, two square feet for each, a space of about 4,304½ square miles, or a square of about sixty-five and a half miles on a side, would afford ample standing room for every soul of Adam's race. Are we not "as grasshoppers" in the eyes of One who can see the whole great earth in which we dwell? Isaiah xl. 22.

The land promised to Abraham according to a survey made some years ago, by order of the British government, contains an area of 300,000 square miles. Allowing that one-third of it was divided into lots of an acre each, and that each acre was occupied by six persons, its population would be 384,000,000.

In view of what is foretold concerning the fertility of the land of Israel, that even its wilderness shall be like Eden, and its desert like the Garden of the Lord, Isaiah li. 3; Ezek. xxxvi. 35, compared with Gen. xiii. 10; Joel ii. 3; compare also, Gen. ii. 9, 10 with Isaiah xxxv. 1, 2; xli. 18, 20; may we not conclude that we should look to its future rather than to its past, for the fulfillment of what God said of Abraham, that he should "become a great and mighty nation." Gen. xviii. 18.

Again, when we read that in the future all nations are to go up to Jerusalem, from year to year, to keep the feast of Tabernacles, as only Israel, that is the males, Ex. xxiii. 17 used to do, Lev. xxiii. 34, 40; Gen. xiv. 16, do not the above calculations show that the prophecy can be literally accomplished? It is surprising within what a small space hundreds of millions could be congregated, and dwell for seven days in booths. *Bibliotheca.*

As the shadow of clouds softens the lines in the photographer's picture, and mellows to beauty sharp angularities, so trial mellows the harsh asperities of life, takes from beneath us earthly support, and teaches us to lean heavily for support on the Everlasting Arm.

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Hades, or the Intermediate State of the Dead. By Henry Constable, A. M. Cloth, 75c. Presents the Bible doctrine of the state of man between death and the resurrection.

Discussion on the State of the Dead. Between the Rev. W. G. Brittain, Congregational minister, and W. Kelloway, editor of *Bible Echo*, and minister of the Gospel. Both of England. The propositions discussed were: 1. That the dead exist in a living, conscious state after their decease. Affirmed by W. G. B. 2. That the Scriptures teach that men in death are wholly unconscious, insensible, and unable to perform any act whatever; and that they rest in darkness, silence and the dust. Cloth, 50 cts; paper, 25c.

ANNOUNCEMENTS.

The annual conference of the Church of God of Northwest Texas will commence on Friday afternoon at 3 o'clock, before the 4th Sunday in August, 1880. The place of the conference will be at Valentine Hyatt's, in the southeast corner of Montague County, four miles south of Forrestburg and sixteen miles south of St. Joe, Montague county, and eight miles west of Bolton, Cook county, and thirteen miles north of Decatur, Wise county. A cordial invitation is extended to all. If the Lord will, we expect a good time. Meeting will continue three or four days. Come one and all, let us meet again and have a good time. By order of the Church,

H. F. HAWKINS, Sec.

The annual conference of the Church of God for western North Carolina, will meet at Concord Church, on Cane Creek, Buncombe county, N. C., ten miles southeast of Asheville, on Saturday, August 7, 1880. The meeting to continue as thought proper. All the brethren, elders and friends who can, are invited to attend, especially preaching brethren. For any other information address as below.

R. M. SALTS, Sec.

The Lord willing I will be at Bonlington the first Sunday in August. The second Sunday near Haddrick, in Warren co. The third and fourth Sundays in Illinois, near Paris, Edgar co. All the above meetings to commence on Friday night before.

J. S. HATCH.

The annual conference of the Church of God, will be held at Bonlington, Ind., commencing on Thursday August 19, 1880, and continue over Sunday. It is very desirable that there be a good attendance at this meeting, let every church in the state send a representative, if they cannot do more. Brethren from other states are especially invited to meet with us.

R. S. DWIGGINS.

The brethren will hold a conference meeting, five miles North-west of Morrill, Brown co., Kansas, and six miles due South of Salem, Neb., commencing on Friday, Aug. 13th, and continuing over Sunday. Those coming on the St. Jos & Western (formerly St. Jos & Denver City R. R.) will stop at Morrill. Those coming on the Atchison & Nebraska R. R. will stop at Salem. The brethren and all lovers of truth are heartily requested to attend. Bro. J. M. Stephenson will be here. Other preaching brethren are also expected. Those wishing conveyance from the stations name[illegible] will please address C. A. or H. M. Saylor. Those brethren and letters confer with each other of things pertaining to our eternal interest. By order of the Brethren,

C. A. SAYLOR.

I will preach, the Lord will, at Eureka, Wisconsin, Saturday evening and Sunday, 31st and 1st of August, and the following Saturday and Sunday at Bararyville, Wis.

J. M. CHAMBERLAIN.

The annual assembly of the church of God, will, if the Lord will, commence on Friday night, Sept. 3, 1880, at the house of the brethren in Winchester, Va. All of the one Ah[illegible] faith, or brethren to Christ, and all who desire to [illegible] in the [illegible] of God when it is established on the earth, are cordially invited to attend.

T. J. HARMAN.

POETRY.

"Wait on the Lord."

W. L. CROCKETT.

The way may look dark to the way:
I know not, but my Lord to see;
Then let us cross path, the shadows fear
I soon shall see an endless day.

I have been weak, O dient Lord;
My faithless heart forget Thy pain;
Yet when I see Thy face again,
Thou with forgive and peace afford.

Thou art so good to me: I know
I never can be worthy Thee,
For Thou didst give Thy life for me,
And oh I love to Thee I owe.

My Savior and my only stay;
The world is bitter out of thee:
The world's bedeck—and its faith
Is all that Thou dost ask of Thine.

COMMUNICATIONS.

A Clergyman's Argument for the Immortality of the Soul Dissected.

Proof No. 1: God is spirit. John iv. 24.

Proof No. 2: God is immortal 1 Tim. vi. 16.

Proof No. 3: Man is spirit, soul and body. 1 Thess. v. 23.

Proof No. 4: All animal matter that breathes has animal spirit, which comes in with the breath, circulates with the blood, and goes out with the breath at death. Eccl. iii. 21; xii. 7.

Proof No. 5: Soul is rational, intelligent spirit.

Proof No. 6: God reasons. Isa. i. 18. Soul reasons.

Proof No. 7: God thinks. Isa. lv. 8. Soul thinks.

Proof No. 8: God has spiritual sight. Soul sees also.

Proof No. 9: Man's body is organized clay.

Proof No. 10: God made man in his image, holiness, and after his likeness, spirituality, immortality, reasoning and thinking.

Proof No. 11: Matter cannot think or reason.

Proof No. 12: "But Jesus said, suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven." Matt. xix. 14.

Proof No. 13: "For what is a man profited if he shall gain the whole world, and lose his own soul?" Matt. xvi. 26.

Proof No. 14: "I give unto them eternal life, and they shall never perish." John x. 28.

Proof No. 15: "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life." John iii. 36.

Proof No. 16: "He that heareth my word, and believeth on him that sent me, hath everlasting life." John v. 24.

Proof No. 17: "And fear not them which kill the body, but are not able to kill the soul." Matt. x.

Proof No. 18: Rev. ii. 10. "Be faithful unto death."

Proof No. 19: The rich man and Lazarus. Luke xvi. 19.

Proof No. 20: Thief on the cross. Luke xxi. 42.

Proof No. 21: Abraham, Isaac and Jacob. Matt. xxii.

Proof No. 22: Stephens prayer. Acts vii.

Proof No. 23: Absent from the body. 2 Cor. v. 6-8.

Proof No. 24: Desire to depart. Phil. i. 23.

Proof No. 25: 1 Thess. iv. 14.

Proof No. 26: Souls under the altar. Rev. vi. 9.

Proof No. 27: At death the soul of the believer receives a crown of life. Rev. ii. 10.

Proof No. 28: Luke xvi.—Christ relates the conversation as it took place in his presence between two living beings. Their bodies were dead. There are millions of such cases in heaven and hell. It is as true a picture as ever Christ drew. It is the looking-glass for us to look into the spirit state, while the body is in the grave, and no person of sense can avoid its truths.

The foregoing is a specimen of "the philosophy and vain deceit" by which men have been beguiled from the truth, and turned unto fables. Even to those enlightened by the divine testimony, there comes a time, (and now is) when men will not endure sound doctrine, but will heap to themselves teachers, having itching ears; it seems in many instances a matter of profound astonishment

"What a reasonless machine,
Superstition can make the reasoner man."

This "Rev." clergyman's proof of an immortal soul in mortal man, if a fair sample of Orthodoxy's strength, requires not the force of a Samson to pull it to pieces, but, like a bubble, will melt away if but the finger of truth touches it.

Proof No. 1: God is spirit. John iv. 24.

Indeed? Surely, the gentleman is presuming on the patience of those whom he desires to teach in telling them something they have always believed in and desire not to combat. But this is introduced as proof of the "immortality of the soul."

Wonderful argument! The gentleman's use of the passage is as appropriate to his capticus—"Man has an immortal soul," as was the boys expression, who, when called upon to write a composition on "The Seasons," concluded with, "Give me Liberty, or Give me Death." Proof No. 1 contains nothing certainly that we desire to controvert, except the gentleman's application, so we will even erase it from his paper, as truth is decided, out of place in an article where Mr. Smith is the caption.

Proof No. 2: God is immortal. 1 Tim. vi. 16.

True, God is immortal, and of him the same apostle has affirmed that he alone possesses immortality. Who but one who has inherited "lies, vanity, and things wherein there is no profit," would use this as support of that night-mare of theology, "immortal soulism."

Proof No. 3: Man is spirit, soul and body. 1 Thess. v. 23.

To this we agree, but object, most positively, to the conclusion that, because of this three-fold nature, that the soul, as an abstract, or of man, is immortal. There is absolutely nothing in the text to justify such conclusion. "Man is mortal." Man is spirit, soul and body. Where stands the theory, that claims that part of man is immortal? For which attribute of man is immortality claimed? For the spirit? Certainly not, for Solomon declares that the beasts possess spirits. Eccl. iii. For the body? No. For the soul? Yes, answers this clerical argumentator. If such be your position, my Orthodox friend, what are we to do with your "Proof No. 4," "All animal matter that breathes, has animal spirit," and proof No. 5, "soul is rational, intelligent spirit?" Why place the word "animal" before spirit? Are you not striving to make an unwarranted distinction between spirit and what you term "rational, intelligent spirit?" You agree that this spirit goes out with the breath in death; you agree that all animal matter that breathes, possesses this spirit; is not man animal matter? The spirit, then, possessed by man in common with all the brute creation, is one that goes out with the breath. Query: Does man possess two spirits, one animal, the other "rational and intelligent?" You recognize the three-fold nature, why attempt to make it four-fold? Paul, to the Thessalonians, evidently makes a distinction between spirit and soul, but you say in your proof No. 5, that "soul is rational, intelligent spirit." This is truly edifying. Spirit is possessed by all animals and "soul is spirit." Your qualifying it by the words "rational and intelligent" does not relieve your "proof" from absurdity. But, following out your argument that "soul is rational and intelligent spirit," let us ask, what is the meaning of the word spirit? It has four significations: 1. "It represents, primarily, the air we breathe." 2. "It denotes a being as angels." 3. "It represents an influence from a being." 4 "It indicates a state of feeling."—*Dieglott.* "Rational intelligent" air, or "rational intelligent" state of feeling is not exactly what you claim, for your "soul" is it. You hardly agree with your own "Union Bible Dictionary" that thinks soul is the property of beast as well as man, and that spirit is the immortal part. Your proof (?) is quite to the contrary.

Proof No. 6: "God reasons. Isa. i. 18. Soul reasons."

The first part of this argument (?) for the "immortality of the soul" the gentleman has substantiated by a citation of Scripture. The second part is entirely too vague to require lengthy notice. I suppose he means by "soul reasons" that "immortal soul reasons." This I deny, and as he has not cited us to a single passage of the "law and testimony" in support of it, I will simply balance his affirmative by an equally weighty negative.

Proof No. 7: "God thinks. Isa. lv. 8. Soul thinks."

No one denies, worthy sir, that God thinks. But why did you not quote the passage cited, entire? "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord." If, as you claim, the soul is a part of God himself, why would not its thoughts be as his thoughts? Mentally digest and answer.

Proof No. 8: God has spiritual sight. Soul sees also.

If, from this, we are to infer that soul sees as Jehovah throughout all time, and discern the thoughts and intents of man's heart, why is it that we are mere creatures of the present, so soon forgetting the past, and unable to penetrate the future? If there dwells within us a "spark of divinity," why is it so completely fettered by the body? But what does the gentleman mean by "spiritual?" He must mean the sight possessed by God as a spirit. Does he dare affirm that soul (which the Bible expressly declares is a part of all the animate creation, is equal to God?

Proof No. 9: "Man's body is organized clay."

By what authority is the word "body" introduced into this phrase? The word of God affirms that "man is organized clay." "The Lord God formed man of the dust of the ground." To this "dust man" he gave the "breath of life" and he became a "living" but not an "immortal soul." When this organized dust transgressed the law was pronounced "dust thou art" and "unto dust shalt thou return." 'Tis a poor dodge theology attempts in striving to make the soul escape that divine sentence, "dust thou (Adam) art."

Proof No. 10: "God made man in his image, holiness, and after his likeness, spirituality, immortality, reasoning and thinking."

That God made man in his image and after his likeness the Bible declares, but his being made in God's "holiness, spirituality, immortality, reasoning and thinking" exhibits the most shameful ignorance, or rather perversion that I have ever heard from even a "Doctor of Divinity." Man, made in God's holiness? Man, who by transgression

"Brought death into the world
And all our woe"

immortal?

Perish the thought with the mysticism of heathen philosophy.

Proof No. 11: "Matter cannot think or reason."

Had the gentleman put himself to the trouble to investigate fully before he so rashly affirmed, he would never have advanced the above as proof. Is he so far behind the advancement of the age that he has never heard of brain thinking and reasoning? Is not brain matter? Thought is a function of brain, certainly, for "no brain, no thought" is a truism that has been demonstrated over and again. Matter, in its crude state, cannot think, but matter organized, refined, and endowed *with life* does exercise thought and reason, the "Rev." clergyman's "proof" to the contrary, notwithstanding. It would seem that he has relied more upon the thinking and reasoning of his so-called "immortal soul" than he has upon brain, which is matter. Poor, "senseless," "annihilationists" prefer to use brain for the fabrication of thought.

Proof No. 12: "But Jesus said suffer the children and forbid them not, to come unto me; for of such is the kingdom of heaven." Matt. xix. 14.

If any one who is unbiased, can see "immortal soulism" taught in this passage of Scripture then might I well believe that God's word is altogether and totally incomprehensible. Those who accept the Father's teaching as children receive that of an earthly parent,—to such, indeed, who manifest this unquestioning faith and obedience—will belong the "kingdom of the heavens" *thasileia ton ouranon*). But they will not possess it by soaring "beyond the skies," for the kingdom promised them will be the kingdom restored to Israel, and under the whole heavens. Dan. vii. 27. Neither will they be "voiceless immaterialities," but will be glorious and incorruptible bodies, being fashioned like unto his glorious body. Phil. iii.

Proof No. 13: "For what is a man profited if he gain the whole world and lose his own soul." Matt. xvi. 26.

Nothing. No doubt the "immortal soulist" would prefer "immortal soul" to Matthew's words,—

"But what the truth doth make it,
So we believe and take it."

Suppose we quote the preceding verse. "For whosoever will save his life (*psuchen*) shall lose it; and whosoever will lose his life for my sake shall find it." "For what is a man profited if he gain the whole world and lose his life? (*psuchen*). This would read as follows, when translated into Orthodoxy: "Whosoever will save his immortal soul shall lose it, and whosoever will lose his immortal soul for my sake shall find it."

Proof No. 14: "I give unto them eternal life and they shall never perish." John x. 28.

This is all we contend for; that unless Christ the Life-Giver bestow upon us eternal life by a resurrection from the dead, we will perish. The dogma of "inherent immortality" robs Christ of this great honor and makes "eternal life" the possession of all. Can an "immortal soul" perish? Alas, for mankind, that they have such blind guides, for none are so blind as those who will not see. To "perish" means with them perpetual torment. To "die," to keep alive in death; and so of every word that conflicts with their "tradition." Ah, what a humiliating scene will that be when they shall come, no longer in the strength of their pride,—no longer wrapt in the sanctity of "Rev's" and "D. D's," but bowing in abjectness before the everlasting throne of the great King and saying, "Surely, our fathers have inherited lies, vanities, and things wherein there is no profit."

Proof No. 15: "He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life." John iii. 36.

This is similar to proof No. 14, and shows, most conclusively, that only those who believe on the Son pass from under sentence of death into life. Those who deny the Son shall not see life, but shall be punished with everlasting destruction from the "presence of the Lord and the glory of his power." Those who use such passages as this to prove that "mortal man" is not altogether mortal, must, in the language of Tertullian, have their "divinity" greatly "diluted."

Proof No. 16: "He that heareth my word, and believeth on him that sent me, hath everlasting life." John v. 24.

This is merely a repetition of the preceding "proof" and needs no comment.

Proof No. 17. "And fear not them which kill the body, but are not able to kill the soul." Matt. x.

The Greek word translated "soul" in this passage is (*psuchen*) which is in many instances rendered life. Jesus makes use of the word in his reply to those who sought to accuse him of breaking the law. "Is it lawful to do good on the Sabbath day, or to do evil? To save life, (*psuchen*) or to kill?" This is evidently the correct rendering for it harmonizes the entire teaching of God's word relative to the nature of man. Man may kill the body, but the life "which is hid with Christ in God" they have no power to destroy. Christ, in the 39th verse of the same chapter we are considering, made use of the following words, which we will render Scripturally, and then as the Orthodox would have them rendered: "He who preserves *his life*, (*psuchen*) shall lose it; but he who loses his life, (*psuchen*) on my account shall preserve it." This is perfectly intelligible, but, what of this? He who preserves his "immortal soul" shall lose it; but he who loses his "immortal soul" on my account shall preserve it. This is a dilemma that even the possessors of God's "holiness, spirituality, immortality and reasoning powers" cannot well rid themselves of.

Let them not jump to conclusions, nor conceitedly imagine they are the proud owners of "divinity"—let them expunge the D. D. from their names—and with humbleness let them come to the word of truth, and, by "continuance in well doing, seek for glory, honor and incorruptibility." Then, although they may have no part in the "wisdom of the world" yet will the honor of sharing in the glories and emoluments of Christ's kingdom a thousand-fold compensate for the empty bribules of human vanity.

Proof No. 18: "Be thou faithful till death, and I will give to thee the crown of life." Rev. ii. 10.—*Diaglott.*

The words of the spirit to the church at Smyrna, I suppose the "Rev." gentleman would have us believe that death and the "crown of life" are synchronal. I prefer Paul's statement that the crown to be awarded all believers who are faithful will be given "in that day"—the day of his appearing. 2 Tim. iv. We, who are enlightened by the truth, can understand, "Be thou faithful till death." The words of the Great Teacher admonish us that, "there comes a night (death) in which no man can work." All the knowledge, all the virtue, all the faithfulness we could exercise for him must be done now; for there is "no knowledge nor wisdom in the grave whither thou goest." "The dead know not anything." Let it be shown from positive Bible statements that at death we will be rewarded—to the "law and testimony," if they speak not according to this, there is no light in them.

To those who are disposed to endeavor to prove death the "gate of Paradise," I will give this advice—read the 15th of Corinthians where the truth of God shines forth with the splendor of the noonday sun.

W. J. CROCKETT.

(To be Continued.)

Faith is Shown by Works that Correspond. Unbelief by the Absence of Those Works.

When the Gospel of Jesus Christ is preached to the impenitent sinner, as soon as it takes effect he at once understands that he has something to do in order to obtain the promised reward. For example, on the day of Pentecost the gospel, or good news of the kingdom, was proclaimed to a goodly number of impenitent sinners, Acts ii. 37, and as quick as the good seed fell in good ground the germ began to grow immediately. Anxiety was aroused at once. They that received the gospel message, or the good ground that the seed lodged in, begin to cry out, what shall we do? realizing that they had a work to perform and that without delay. We read in Acts ii. that on the same day they received the word of truth, there were some three thousand immersed into the Christ. Here we can discover that their faith is shown by works that correspond. What a blessed hope is the gospel hope. Dear brethren and sisters let us never falter in the good work, but always be found fighting for the gospel of the kingdom; realizing that we have a work to perform before we can enter into the kingdom of God. When I come to sit down to write for THE RESTITUTION, I feel somewhat like Paul expresses himself, "I was the least of the household of faith but that I have a work to do and I must try and perform it the best I can." I for one want to be counted among the innumerable multitude of God's immortal saints that have overcome the world and the lusts thereof. Oh, brethren true loyalty is a bright gem in the Christian's life of trouble and vexation of spirit. But let us by the assisting grace of God show to the world that faith is shown by works that correspond. Heb. iii. Paul admonishes the brethren to take heed lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily while it is called to-day, lest any of you be hardened through the deceitfulness of sin, for we are made partakers of Christ if we hold the beginning of our confidence steadfast unto the end. While it is said to-day if you will hear his voice, harden not your hearts, as in the provocation. For some when they had heard did provoke, howbeit not all that came out of Egypt by Moses. But with whom was he grieved forty years, was it not with them that had sinned, whose carcasses fell in the wilderness? And to whom sware he that they should not enter into his rest, but to them that believe not? so we see they could not enter in because of unbelief. We understand by the following that unbelief is the cause of the absence of good works.

Brethren let us come boldly to the throne of grace that we may find help in time of need. As regards our Savior, Though he were a son, yet learned he obedience by the things which he suffered. And being made perfect he became the author of eternal salvation unto all them that obey him. Brethren right here I wish to mention an idea which is visible to all believers of the truth, but it does not appear to me that it is appreciated by the household of faith like it should be, and that is this, Paul says to the Hebrews, that there is a certain class that will obtain eternal salvation and that class are those that obey him (Christ). I notice that Brother Crosier wrote an article of late in THE RESTITUTION, putting more stress upon the word faith than anything else in the article, and then I notice in the next number of the paper, No. 23, that Bro. Myers responds to Bro. Crosier in a Christian spirit, that he is taking the wrong standpoint, and I must say that I will have to side in with Bro. Myers, and also with Bro. Stephenson in regard to faith and obedience for a reason or two which I will give in brief.

1. We can not get into the Christ family by only one mode and that is by a gospel faith and baptism.

2. Because Paul states most emphatically as the infallible word of God, on this wise. For as many of you as have been baptized into Christ have put on Christ; and Christ's words to Nicodemus, are very appropriate right here. Except a man be born of water and of the spirit, he cannot enter into the kingdom of God. Brethren, I for one am a strong believer in a gospel faith, and gospel baptism for remission of sins, no baptism no remission according to the gospel dispensation. I will close by admonishing all in the faith to watch, always be found ready, for in such an hour or time as ye think not, behold he cometh. I long for the time. Amen.

E. O. NELSON.

Galva, Ill.

SELECTIONS.

A Judge's Views of Liquor Traffic.

In sentencing a murderer to death, Judge Johnson, of California, made use of the following language:

"Nor shall the place be forgotten in which occurred this shedding of blood. It was in one of the thousand antechambers of hell, which mar, like plague spots, the fair face of our state. You need not be told that I mean a tippling shop—the meeting place of Satan's minions, and the foul cesspool which, by spontaneous generation, breeds and matures all that is loathsome and disgusting in profanity, and babbling and vulgarity, and Sabbath breaking. I would not be the owner of a gorgery for the price of this globe converted into precious ore. For the pitiful sum of a dime he furnished the poison which made the deceased a fool, and this trembling culprit a demon. How paltry a sum for two human lives! This traffic is tolerated by law, and, therefore the vendor has committed an offense not cognizable by earthly tribunals; but, in the sight of Him who is unerring wisdom, he who deliberately furnishes the intoxicating draught which inflames men into anger and violence and bloodshed, is *particeps criminis* in the mortal turpitude of the deed. Is it not high time that these sinks of vice and crime should be held rigidly accountable to the laws of the land, and placed under the ban of an enlightened and virtuous public opinion?"

Home—Its Journal.

Home.

How sacredly tender are the associations of home! How fragrant are its memories! How strong are its binding cords of love! How its affections enter into and control the life forces of nature! Somewhere in the confiding love of home's endearments lies the strength of the weak, the comfort of the sad, the solace of the aged, the development of childhood's tender years, the binding up of the bruised heart, and the moral purity of social life. And the true home is, indeed, well deserving the praise of men and the gracious benediction of him who "setteth the solitary in families."

We wonder not that the lion-hearted Spartans, returning from victorious battle covered with gore and glory, faint with hunger, and weary with fatigue, wept like children when, from their native hill-tops, they looked down upon the tiled houses and pleasant vineyards and ever endeared and familiar scenes of home.

How tenderly entwined in our heart-memories is the home of our childhood. There we first saw the light of the sun. There we first trod upon the soft, green carpet of the fields. There was the old orchard, making the air fragrant with the blossoms of June, or bending the stalwart boughs of its trees beneath the golden fruit of autumn. And just beyond, hidden from our windows by the rolling plain, was the quiet, unpretending lake that glittered between the densely wooded hills, like a jewel in the coronet of a king.

But it was not these outward surroundings—treasured as they are in our memories—that made home home, and its associations sacred forevermore. Loved forms gathered within that humble dwelling that we shall see no more in time. The hands that taught our infant feet to walk are still. The tongue that soothed our child sorrows, or chided our faults, is palsied in death. The dear old forms we loved have passed away. We shall see them no more till we greet them in the home beyond.

Mt. Moriah was once the home of Jehovah's tribal family. There rested its gorgeous temple, built according to the divine plan, and illuminated by the divine splendor. There Israel's seers and kings heard the distinct utterances of the divine voice, as he gave them law, or marshaled their mighty men for conquest and war. Thither came up all the families of Israel, once a year, for sacrifice, atonement and praise. There rolled the grand anthem psalms of song from the vast, worshiping multitude, like the noise of the sea. There sin was pardoned. There the prophet uttered his fiery denunciations against the rebellious. There flashed from the fire-touched lips of the inspired seer the burning story, as he foretold the humility of the earth-born Christ, or the eternal splendor of Messiah's kingly rule.

How changed to-day is all this! How passed away is the once sacred temple and its worshiping multitudes! The mosque of Omar desecrates the ground where the voice of Jehovah was heard and revered.

But home dearer than earth has ever known lies hidden, to the Christian heart, in the sweet unfoldings of the just beyond. There earth's parted ones will be gathered to part no more. There broken ties will be readjusted in inseparable affinity. There "our Father" will call home his great, scattered family. Weeping shall cease. Tears shall be wiped away. Oh, what greetings will be then! What songs shall roll their glad numbers of praise along Jerusalem's streets of gold and palisades of glory! How the strains will echo and re-echo far out over the valleys of Eden and hills of God! And angels with seraph choir will answer back the glad hymning of the "harvest home."

Hallelujah! Home is nearing. Listen! I can almost hear the music of the heavenly choir. Break the death jaws of the grave, and bring its exiled captives home, oh, thou Prince of the kings of earth! We wait the invitation of thy voice! We mourn thine absence! Give deliverance! Give rest! Give triumph eternal! Give the harp! Give the song! Give the crown! Give the deathless, tearless, sinless, endless ages of home, sweet home!

All errors spring up in the neighborhood of some truth; they grow round about it, and for the most part derive their strength from such contiguity.

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his Holy Prophets since the world began." It also advocates, as a means to this end, the establishment of the Kingdom of God on the earth with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel, the literal resurrection of the dead, the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ; and many other kindred truths. It also advocates a purity belief of the Gospel, repentance, and immersion as prerequisite to the forgiveness of sins, and a holy life as essential for final salvation.

COMMUNICATIONS.

Coming Age.—Its Proximity.—Christian Household, Previous to Christ's Return.—Foreign Element.—Civil Element as Connected with the Social Feature.—Social Element.—Defined.—Its Rise.—How Far Justified.—&c. Modern Aspect.—No. 20.

J. P. WEETHEE.

Foreign Elements, What?—We have often spoken of foreign elements in the church. Perhaps our meaning should be more fully defined. No. 20 will be devoted to that subject, and to the investigation of the social element.

An element is a first principle of any thing or doctrine. The first principles of Christianity are its essential elements; those, in theory and practice, without which it could not exist. Those that are introduced into the system, from human sources, and have an injurious effect upon the workings of the system, we call *foreign elements.* Faith, repentance, baptism, the Lord's Supper, hope of the Gospel, love, courage, temperance, and every species of moral purity, are *elements*; essential to the existence and perpetuity of the Christian system; while many opinions in regard to the various doctrines, and various modern practices have been introduced by its officiary, for various reasons, and at distant times, and are, therefore, *foreign.* The Roman hierarchy, assuming (which is foreign) that the church has power over the faith and practice of its membership, have changed every article of faith and manners. They have formed and proclaimed another,—a foreign Gospel.

Protestant churches have framed their own articles and have formed their own creeds, containing many foreign elements, since no two systems are alike.

We call the political element foreign, since it is not an element in the system of Primitive Christianity.

Social Element, What?—It is a foreign element, as will appear when its nature is fully understood.

It is the off-shoot of the civil element, since it partakes, in its nature, of the characteristics, and feelings of this world. We are formed for society. It is not good for man to be alone. Mind develops mind, and body brings out the various attributes of body. Man must have his associates if they are beasts or fowls. Companionship is, therefore, in one sense, a primary element. How, then, is it foreign? It is made such by perverting its intended use.

Man was formed for association; and, had he not developed good and evil by the fall, association would always have been beneficial. Classes, good and evil, were the results of the fall. Man's fallen nature causes his associations to draw him downwards. The society intended for man was pure, and linked him to the Divine nature, but his dejection from his original purity causes him to seek a lower standard. Physical and moral corruption was a legitimate result. He is not satisfied with angel's food. He must gratify his carnality.

Christ, the pure and the holy, was incarnated, and became the great teacher of morals and Divine law. He said, "And I, if I be lifted up from the earth, will draw all (men) unto me." John xii. 32. Unto him the people were to be gathered. When he began to teach, many gathered to him for instruction; others to be healed and fed; others, however, saw no beauty in his person nor any attraction in his instructions.

As a root out of dry ground. Isa. liii. Christ said, "They hated me without a cause." Some few. In the humble walks of life, made him their Companion. A few disciples constituted his school. Not the greatest teachers, are surrounded by the greatest number of pupils. His assemblies were day scholars, attracted by some selfishness.

His instructions were unpopular, since they were so far in advance of their times. Had it not been for his miracles, he would have passed his time in solitude. He was not what we call a revival preacher, his truths were not sugar-coated. They were too hot, angular and rough. They were sent with such force as to drive away. They would say, This is a hard saying, and run away for life.

True, some would exclaim, "Never man spake like this man." Curiosity would sometimes call out a night. Nicodemus, saying, "Thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him." John iii. 2.

But, what success had this great teacher like unto Moses in disciple making? They crowded about John the Baptist, begging him to cover them up in Jordan; but Christ, the Lord and Master of John, then drew but little attention. Christ had to raise the dead to draw attention. John had to point out and recommend him to the people, before he drew the crowd.

Three years and a half, teaching night and day; and how many converts had he on his church-book [illegible] rolled? How did he compare with Moody? How would he have ranked with the boy-preacher of New York? (Dr. Talmage's church) receiving 240 converts in one week, and 636 in a nine weeks' meeting. Such was the work of Christ, the world's Evangelist, in the first century; and such the success of Mr. Harrison, "the boy-evangelist" of the nineteenth century.

Before leaving the earth, he (Christ) made his inimitable prayer, in which he expressed to his Father his love for his family, and his desire for their protection.

Listen with *profound* attention, to the address of Jesus to his Father:—"The hour is come; glorify thy Son, that thy Son also may glorify thee. As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent. I have glorified thee, on the earth; I have finished the work which thou gavest me to do.

And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was. I have manifested thy name unto the men which thou gavest me out of the world; thine they were, and thou gavest them me; and they have kept thy word. Now that they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received (them), and known surely that I came out from thee, and they have believed that thou hast sent me.

I pray not for the world, I pray for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them.

And now I am no more in the world, but these are in the world, and I am come to thee. Holy Father, keep through thine own name those whom thou has given me, that they may be one, as we (are). While I was with them in the world, I kept them in thy name; those that thou gavest me I have kept; and none of them is lost, but the son of perdition; that the Scripture might be fulfilled.

And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth; thy word is truth.

As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth.

Neither pray I for these alone, but for them also who shall believe on me through their word; that they all may be one; as thou, Father, (art) in me, and I in thee; that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world.

O righteous Father, the world hath not known thee; but I have known thee; and these have known that thou hast sent me. And I have declared unto them thy name, and will declare (it), that the love wherewith thou hast loved me may be in them, and I in them." John xvii. 1-26.

Such is the prayer of Jesus for himself and for his dear family. We had purposed to take from this prayer one short extract; but such is its unity of Divine breathing that we were unwilling to sever any of its thoughts. What a prayer! what boundless love! what tender solicitude! Espoused to his followers as the Bridegroom to a chaste virgin. About to leave her, to go into a far country, he gathers them around him; he has given them his parting advice; he now, in their presence, dedicates them to his Father, in the prayer you have just read. He leaves them in the world—in the world of unbelieving Jews, to be hunted by them as animals designed only for slaughter. In a world of Gentiles from whom they were to gather a people to share in the future glory; and by whom they were to suffer centuries of martyrdom. In a world of apostasy, where their most deadly foes would be those of their own household. With a chart of the entire period from his departure to his triumphant return in glory, with a full knowledge of all their enemies and tribulations, he commends them to the protection of his Father, and fervently asks for them necessary blessings.

What are they? Riches? *Honors* of the *world?* Worldly associates? To retire, at an advanced age to enjoy, in quietude, the evening of their days? To have their children, and their children's children comfortably settled around them? None of these things; nor anything that parents, in these days, so ardently desire for their families; and which they toil through many sorrows to obtain.

What, then, did he solicit? Holy Father, keep through thine own name, those whom thou hast given me, that *they may be* ONE, as we. Verse 11. An *associated unity.* Unity of love, purpose, and labor. Mind the same things.

How was this unity to be accomplished, and perpetuated? By being sanctified. Sanctified by what? By thy truth—thy word, (verse 17,) not by councils, nor by Assemblies, but by thy word, the sword of the Spirit. I do not ask you to take them out of the world, but, keep them from its evil. Verse 15.

The Bible Versus Trinitarianism.—No. 2.

God is one. Gal. iii. 20.

Before proceeding in our investigation under the fourth head—Is Trinitarianism true? I wish to say that, in all I have written, or may write, I have realized, and shall continue to realize my responsibility to God. And with the greatest reverence for him and his precious word; with the greatest love and reverence for his matchless Son, the adorable Redeemer of the world—my Savior, through whose atoning blood I have a glorious hope of immortality; whose life-giving words I dearly love, and whose truth I embrace, and against which I would not say a word for a thousand worlds—I proceed, and call the candid attention of the reader to the following question: Is Christ the true God?

If Christ is "the true God," he is the supreme God; and if he is the supreme God, he is the Creator of the universe. If this be true, then he could not suffer and die; for who can believe that the Creator of all things can suffer and die! But Christ suffered and died according to the Scriptures, and God raised him from the dead. See Acts ii. 24, 32; iii. 15; Rom. viii. 11; 1 Cor. vi. 14.

Again, If Christ is the supreme God, as alleged, he is both the Father and the Son—as a Son, he is his own Father, as a Father, he is his own Son! But, further, the Son must have existed co-eternally with his Father;—then pray tell me how, as a Son, could he exist co-eternally with his Father, seeing that a Son must be begotten by the Father, and that the Father must exist before the Son in order to beget a Son?

Once more, 1. If three persons are required to constitute the "one God" of the universe, viz.: "Father, Son, and Holy Ghost," then it logically follows that neither of these personalities, alone, would be God. How, then, can Trinitarians claim that Christ is God, when, on this hypothesis, he is only a fractional part (I speak reverently) of God? And for the same reason, how can the Father, alone, be "the only true God," as Christ says he is?

2. But if Christ is truly God, the Creator of all things, as alleged, so is the Father, and the Holy Ghost also, if their position be true; and thus we have not only three distinct personalities as claimed, but three distinct Gods—"God the Father, God the Son, and God the Holy Ghost"—and each one the creator of the universe!

Thus, we here have a dilemma with two horns. Which will Trinitarians take? Will they contend for "Trinity in unity," i.e., "Three in God and One in Three," and give up, as they must, the consequential fact that neither, alone, is God; or will they claim that each one is God, when the Bible declares that "there is but one God?"—that "God is one"—that "there is none other God but one"—that the Father, alone, is "the only true God?"

Such are a few of the absolute, self-evident, logically deduced absurdities connected with this popular dogma which—with other popular errors, such as the immortality of the soul, and a hell, where, as alleged, the souls of men are now being tormented before the judgment—has been embraced by Protestants without proper investigation, and that, because it was found in the creeds made by the church councils in a corrupt age.

I affirm that the word of God never contradicts reason, never contradicts true science, never contradicts mathematical demonstration, and never contradicts itself. But here is a doctrine held by the great majority of Christians, called Orthodox (?), that is in conflict with all these, is in conflict with the Bible, and not only so, but, as I have shown, is in conflict with itself.

Mysterious truth? I say the doctrine of the Trinity, as held, is a mysterious absurdity—mysterious that any one should ever have thought of such a thing; and more mysterious still, that Protestants should ever have received it as the teachings of the sacred Scriptures. The idea of a father and son being coeval—the existence of both commencing at the same time! Such an idea is contrary to our own knowledge of fact. Is it any wonder that the minds of thinking men are confused, and that they are driven from the cross and from the Lamb, and, therefore, from truth and righteousness, when such glaring errors and absolute absurdities are proclaimed to be the true doctrines of the Bible, and are presented to them as matters of faith? O that God would arouse the Christian church to see what pernicious effects all such theological errors are producing upon the hearts of men; what ingenious forms of skepticism in opposition to the Bible, which these men have judged, not by its own intrinsic merits and harmonious teachings, but by the inconsistent and contradictory interpretations of it by theologians; what flood gates of excess in the multiplication of infernal inventions as substitutes for the true religion of Jesus Christ—Universalism, restorationism, spiritualism, degenerated Unitarianism and "liberal religion"—white-washed infidelity.

This is a dark picture for theologians (our teachers) to look upon, and then to think they are, in a great measure, responsible for the existence of all these isms, as being the legitimate fruits of the erroneous doctrines of the Christian church. Few men of intelligence now believe in that exploded doctrine of endless torment that has been thundered so long and so loud in the ears of men—a doctrine so unscriptural, unreasonable, and so unmerciful that, being rejected as such, has ceased to be a motive to repentance. Not only this, but it has led those, who, supposing it to be the true teaching of the Bible as proclaimed by its friends, to reject the Scriptures altogether, as a revelation from the just God of heaven.

In returning to the subject, let us notice some of the passages relied upon to prove that Christ is "the true God."

Heb. i. 8: "But unto the Son he (God) saith, thy throne, O God, is forever and ever." Let us look at this noted text in the light of its contexts and of other Scriptures. It occurs to me that, in this quotation of the apostle, God is not addressing himself, but his Son. "Unto the Son, he saith," and in verse 9, he further says to him, "Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." It would seem this very pointed language ought to satisfy every candid person that Christ is not God, inasmuch as he has a God who "is greater" than he is, and from whom he receives "all power and authority because he is the Son of Man," and not God. Christ says, (John xiv. 28): "If ye loved me, ye would rejoice, because I said, I go unto my Father: for my Father is greater than I." "My sheep hear my voice, and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand." If Christ is "the true God," would he have added the following language to show the perfect safety of his sheep? "My Father who gave them to me is greater than all; and no one is able to pluck them out of my Father's hand." John x. 27-29. "Verily, verily, I say unto you, the Son can do nothing of himself, but what he seeth the Father do." John v. 19. "To sit on my right hand, and on my left, is not mine to give; (why not, if he is the supreme God?) but it shall be given to them for whom it is prepared of my Father." "But of that day, and that hour knoweth no man, no not the angels which are in heaven, neither the Son, but the Father."

Thus we see that Christ shows his own inferiority to the Father, as to power, knowledge, etc., and declares, in many places, that these are given to him by the Father; because he "hath appointed him heir of all things."

In order to avoid an absurdity that this Trinitarian error imposes upon them, viz.: that God suffered and died, (!) Trinitarians are forced to assume that the above passages and all like them, refer to the human body, and not to the "Godhead" of Christ. But this plunges them deeper in difficulty than they were before, because it does away entirely, and utterly overthrows the atonement that can only be made, as they also teach, by a divine sacrifice. For if it be true, as they claim, that only the human body of Christ died, then it certainly follows (they being the judges) that there has been no atonement made for the sins of the world! In fact, I question whether Trinitarians believe that Christ really died; for, as we have seen, their system requires them to believe that the God part was only separated from the human part of Christ, that the God part, as they say, might raise from the dead the human part!

This untenable position thus forces them to ring the changes on the personal nouns and pronouns. They use them as sometimes referring only to the divinity, and sometimes, as suits them, to the humanity of Christ; and then, as they always should, to Christ as a divine and human personage combined.

But it seems that educated theologians (Trinitarians) are yet to learn that a personal noun or pronoun includes all that it takes to constitute a proper person or being; and that they cannot, in the light of science, or in the light of the Bible, properly apply them to fractional parts of persons or beings.

With this only proper view of the use of the personal nouns and pronouns, let us look at a few passages and see if the above quoted Scriptures refer only to the humanity of Christ, as alleged. "Jesus said unto them, verily, verily I say unto you, before Abraham was I am." John viii. 58. "Who is the image of the invisible God; the first-born of every creature; for by him were all things created." Col. i. 15. "Who being the brightness of his (the Father's) glory, and the express image of his person, and upholding all things by the word of his power," etc. Heb. i. 3. "He is Lord of all." Acts x. 36. "He knew what was in man." John ii. 25. "Jesus knew from the beginning who should betray him." John vi. 64. "We have a great High Priest, that has passed into the heavens, Jesus, the Son of God." Heb. iv. 14. "The blood of Jesus Christ his Son [not only Mary's son, but God's Son] cleanseth us from all sin." "Christ died for the ungodly"—"died for our sins"—"tasted death for every man"—"we are buried with him"—"ye do show the Lord's death till he come." And last, but not least, Christ, in his glorified state, exclaims in glowing, unmistaken language: "I am he that liveth, and was dead; and, behold, I am alive forevermore." Rev. i. 18. As several of these quotations are claimed by Trinitarians as proving that Christ is "the true God," they, of course, include the Divinity, but do not exclude the humanity of Christ. For Jesus Christ was human and divine. So all the Scriptures that speak of him as dependant upon the Father, as inferior to him, as being the recipient of all power in heaven and in earth, as being the "appointed heir of all things;" as wanting in knowledge until revealed by the Father, (Rev. i. 1,)—in a word—all the Scriptures that speak of his sufferings and death—his being "subject" to the Father "that God might be all in all," also include his Divinity. Because Jesus Christ, as the Son of God, is divine, and as the son of Mary is human. So as it takes both these natures to constitute the proper person of our Lord Jesus Christ, it is always to him, as such, and not to a part of him, that the Scriptures of truth refer when referring to him.

But, why, it may be asked, does God the Father, in the text under consideration, call his Son "God" if he is not truly such? And, I might ask, why is it, if he is God, that Christ never claimed as much for himself, but always called himself the Son of God, and the Son of man? But, do not our sons take the name of their fathers? And is it strange that the Son of God should receive his Father's own name? Let us see if he has. "His name shall be called Emmanuel, which, being interpreted is, God with us." Matt. i. 23. "Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel." Isa. vii. 14. Not that Immanuel, the Son, is truly God because his name signifies "God with us;" frequently names are very significant, and it is so in this case; for this Son becomes the true representative of God in heaven to man on earth, as he is to do his Father's will and work. Christ says: "I came to do the will of him that sent me;" "My Father worketh hitherto and I work."

H. H. HALL.

Fuego, a volcano of Guatemala, which in times past has been active and destructive, has again burst into eruptive energy. Suddenly one night and without the usual premonitory rumblings, it shot a huge pillar of flame several hundred feet into the air. Vesuvius, not long ago, began one of its frequent exhibitions of molten lava. Observers of natural phenomena may be inclined to couple these eruptions with the recent earthquakes in the Philippine Islands, by which upward of 300 lives were lost.

An old man and woman have been identified in Nebraska as Mr. and Mrs. Bender, the Kansas murderers. They are in custody, and the officers are on the track of the rest of the murderous family. It will be remembered that the Bender family *kept* a tavern in Kansas, and robbed, killed and buried their guests as a regular business.

THE RESTITUTION.

E. A. CHAPLIN, Editor.

PLYMOUTH, INDIANA, AUG. 11, 1880.

DR. LEASK, editor of the *Rainbow*, admits articles almost diametrically opposite to his own views, without review, or harsh criticism, and yet no one of his readers supposes that the *Rainbow* is drifting away from its firm position as an advocate of important truths. His opinions and faith are definitely expressed in his own independent contributions. In imitation of his fairness, we have admitted some articles into THE RESTITUTION on faith, the destiny of the ungodly, and the relations of Father, Son, and Holy Spirit, that are out of harmony with our own views. While we refuse to criticise, review, or to speak harshly and contemptuously of the articles from which we may differ *toto cœlo*, we are fully persuaded of the imperative importance of baptism into Christ, as an ordinance positively enjoined by both Christ and his inspired Apostles. We also believe that there will be a general resurrection of vast numbers who are not embraced in that elect company that make up the mystical body of Christ, of which he is the glorified head. And while we firmly believe that Jesus Christ is the Son of God, we do not explain away passages because they are difficult to understand. It is much better, and far more instructive, to present truth in its own light and relations, than to try to show that A, B, and C, are in error, and have not come to a knowledge of the truth. So far as faith is concerned may all yield the *obedience of faith* in baptism, then live the life of faith, and die in faith, if not translated before death.

Editor Restitution: Enclosed find $2.00, for which send THE RESTITUTION to the following.—I believe these make up four new subscribers that I have added to your list in the last year; and I hope to find a few more at least. I think if every brother or sister would earnestly strive they could, at least, send one new name for your paper, and in so doing lift the indebtedness off the paper. THE RESTITUTION is all the gospel preaching we have in this place. Yours in hope of the kingdom.

L. P. CLARK.

Akron, Ind.

[The writer above has suggested a plan which, if practically carried into effect, would place our paper in a perfectly unembarrassed condition. Our subscription list, though slowly gaining, does not as yet contain names enough to render the paper self-sustaining. The benevolent brethren and sisters have rendered the extra aid to make up the deficiency. With all this we have been so embarrassed as to be only able to give 48 numbers a year. Let us all make an effort to remedy this state of things.]

NEWS ITEMS.

LONDON, Aug. 5.—Gladstone passed an excellent night and is making satisfactory though slow progress.

VIENNA, Aug. 7.—The floods in Silesia have subsided. The damage to public and private property is immense, and there is great distress.

Owing to heavy rains the last three days in the Carpathian mountains the river Oder overflowed its banks at Ratibora and Rosel, inundating twenty-five places and partially flooding fifteen. Great damage was done to property, and railway traffic is interrupted. The waters are falling.

THE WAR IN AFGHANISTAN.

LONDON, Aug. 6.—The *Times* has the following from Candahar, under date of August 3: "All well. There are no signs of the enemy. We have demolished all the buildings around the city. All Afghans have been expelled. We have 3,600 infantry, 1,000 cavalry and fifteen guns. The heat is very great. The majority of the officers of the Sixty-sixth Regiment were killed defending the colors, which were lost."

The inhabitants of the country between Candahar and Chaman Choki have risen in arms. There has been severe skirmishing around Chaman Choki.

Abdurrahman Khan has sent 700 ponies for the transport service. He has also sent a number of prominent men to arrange for supplies on the Candahar route.

Both from England and from India reinforcements are being energetically dispatched. Without counting the recent addition, the total number of troops occupied by the Afghan war is 80,000, of which number 40,000 are within the frontier of Afghanistan.

LONDON, Aug. 6.—Both from England and India reinforcements are being energetically dispatched, and besides six battalions of infantry and three battalions of artillery will soon be passing through the Suez canal. Without counting recent additions, the total number of troops occupied by the Afghan war is sixty thousand, of which number forty thousand are within the frontier of Afghanistan.

AYOOB'S POSITION.

Sanghar, where Ayoob Khan was reported on the 1st inst., is midway between Kushk Nakhud and Hyderabad, thirty miles apart. The recent battle between Gen. Burrows and Ayoob Khan's forces was fought a few miles north of Kushki Nakhud. The Afghans, therefore, instead of advancing, must fall back a short distance.

THE EVACUATION OF CABUL.

LONDON, Aug. 6.—A correspondent of the *Standard* at Bombay, discussing the evacuation of Cabul, says the heat in the passes is terrible, and the loss of life from this cause will probably be great. The condemnation of this hurried retreat is universal.

THE EASTERN QUESTION.

LONDON, Aug. 6.—In the house of commons to-day Sir Charles Dilke, under secretary of state for foreign affairs, made an important statement regarding eastern affairs. He said that the collective note, and the Porte's reply thereto would soon be laid before parliament, and that her majesty's government would take the house into its confidence as to all that had been done and all that remains to be done in the premises. The six powers, England, Russia, Austria, Germany, Italy and France, were still in communication with each other upon the subject. Another collective note from the six powers will be presented this week regarding Montenegro. This note will present to the Porte two alternative schemes, and will invite him to accept one of them.

THE PORTE'S CONFESSION.

BERLIN, Aug. 6.—Various special dispatches indicate the porte will probably conform to the demands of the powers on the Montenegrin question, and that the threatened naval demonstration will not take place.

MOBILIZATION OF THE GREEK ARMY.

ATHENS, Aug. 6.—The decree to be issued on the 9th inst. will authorize mobilization of the army in such proportions as circumstances may demand. The Greek chambers will be convoked for the 18th of September.

CONSTANTINOPLE, Aug. 7.—Dr. Parsons, the American missionary, who, with his servant, was murdered near Ismid, was making a tour in the mountains and encamped on the roadside in the vicinity of some Zuruk, a semi-nomadic tribe. Two Zuruk shepherds confessed that they shot two travellers as they slept, and robbed them of their money, amounting to less than five dollars. As Parsons did not reach his destination at the expected time, and, as his horses were found wandering about the hills, his friends instituted search, and the bodies were discovered under some bushes. The authorities, hearing a dispatch on the subject had been sent to the British Embassy, showed more than usual zeal, and by threatening wholesale arrests induced the Zuruk to surrender the criminals, who are now imprisoned.

SELECTIONS.

(Christian Herald and Signs of Our Times.)

The Approaching Translation of Christians.

I see no reason why we who are now living should not ourselves be in the number of those who shall be alive and remain unto the coming of the Lord, when the first resurrection shall take place according to 1 Thessalonians iv. 16: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord."

Predicted events are rushing by with giant strides. It is wonderful to those who watch the signs of the times and compare them with the oracles of God, to see how much more the present state of affairs in our world resembles that which is to precede the second advent of Christ than it did a few years ago. This is the case both as respects what is evil and what is good. All things appear to be falling into that form and order which they must assume to satisfy the requirements of prophecy before the coming of the Son of Man.

Soon, like the dew drops on the grass, God's saints will be found rising from every spot, from the well-remembered tomb and the broad ocean, all in an instant glorious. And not less sudden will be the change which will then pass over those saints who are now alive. "We shall be changed in a moment, in the twinkling of an eye,"—not by slow degrees, but suddenly, will that transition take place."

From the very midst of the employment in which each is occupied, some aroused from sleep, some hard at work, in all those various stations in which God's people are engaged, then and there, at the sound of the Archangel's trump, each will be summoned to meet the Lord in the air. It will take place while all is going on much the same as usual, while as yet no overwhelming signs of change have appeared—except the midnight cry, disregarded by the world at large.

Then it shall be that "one" shall be taken and the other left. For it is of this translation of living Christians that our Lord says, "I tell you, on that night there shall be two in one bed, the one shall be taken and the other left. Two women shall be grinding together, the one shall be taken, the other left. Two shall be in the field, the one shall be taken and the other left." Luke xvii. 34. The circumstances of day and night are here mentioned to show its universality as to all places, and whatever happens at the same time on both sides of our globe, must necessarily happen both in the day and in the night. Thus there will be a sudden separation between the prepared and the unprepared. Those will be caught up to meet the Lord in the heavens who are ready to be caught up and willing to be caught up, and none besides. Dropping their earthly nature, they will be transfigured, and gain a life which is heavenly and eternal.

How complete will be the change! We cannot enter into the Lord's presence without being made meet for it; and when that day arrives, "we shall be made like him, for we shall see him as he is." Our body, so full of sin, infirmity, helplessness, and corruption, will be changed into the likeness of the Son of Man. This is a thought which may cheer the heart of many a patient sufferer. Your weak body may be a burden and constant hindrance to you now, but then it shall be made like his glorious body, according to the mighty working whereby he is able to subdue all things to himself (Philippians iii. 21; 1 John iii. 2).

As particles of steel fly toward a loadstone, so will those Christians who are ready when Christ comes ascend upward to meet him in the air. All their suffering, temptation and sorrow will be over, and they will be taken while others are left. Then how all-important to have the heart so touched by the Holy Ghost as to be attracted to Christ. To all his faithful people Christ is the supreme object of attraction, the Rose of Sharon and Lily of the Valley, the [illegible] and Morning Star, the chief among ten thousand, and altogether lovely.

Our resurrection bodies (in which expression I include the bodies of the translated as well as raised saints) will, like our Lord's glorified body and Enoch's and Elijah's, be capable of ascension. "By faith, Enoch was translated that he should not see death: and was not found because God had translated him; for before his translation he had this testimony, that he pleased God." "He walked with God, and was not, for God took him." Elijah also ascended to heaven in a fiery chariot without dying. Our Lord himself rose in the air without any such assistance. It appears that his glorified saints will do the same. We need not ask how; it only requires one word from God to affect its accomplishment. Their hold on earth will be loosened; their feet will tread the air; till caught up into the presence of their heavenly King; amid the wondering gaze of those who are left behind, they are lost in the clouds of glory which surround his throne. Genesis v. 24; Hebrews xi. 5; 2 Kings ii. 11; Act i. 9.

One shall be taken and another left. It is indicated that matters on earth will, for a while, remain the same as before; and the glorified saints will be taken out of sight within the pearly gates and diamond walls of the heavenly Jerusalem, which, although it will one day be seen from earth, will not be visible at that early period. The translated and raised saints taken up to glory will no doubt remain for a time beyond the sight of mortal men, while apostate Christendom runs to its last excess of riot.

If as saints we are then found of Christ in peace, and not ashamed before him at his coming, our eternal happiness will commence; we shall find ourselves in the most illustrious society imaginable; we shall see all who have ever loved Christ and glorified God; we shall talk familiarly with apostles and prophets, and saints and martyrs; with Isaiah and David, and Paul and John. "I count upon seeing these men," said a dying Christian the other day. If caught up to meet our Lord, we shall see them, and those also whom we have known and loved here below. What a joyous day will that be, to stand on the glassy pavement, and to know for certain we are there. How blessed our condition.

"One shall be taken." How earnestly should each inquire, "Shall I be one of those who are taken?" Would it be to-day? If, while reading these pages, you heard the trumpet sound, would you be willing and ready to be taken? Has Jesus a supreme attraction for you? Could you bear his eyes, which are as a flame of fire? Are you washed in his blood, clothed in his righteousness, accepted through his merits? Are you his, and is he yours?

Watch. It is the command of Jesus himself. So much emphasis does he lay upon it, that it seems as if before he came it would be the distinction of his people.

Watch. For though the particular day of his coming is unknown, there are sure signs thickening around us, assuring us that it is not far off; and, as it comes, we shall need all vigilance to keep our garments and maintain our constancy. Perilous times are at hand. Hours of darkness are approaching. But the expectation of Christ's glorious advent will be to his watching people like a bright and shining star.

[New Era.]

Prophecies Concerning Israel, Their Land and King, not yet Fulfilled.

Sir:—Why did the Jews not believe Jesus to be the Christ, the promised King of Israel? Paul's answer, in Acts xiii. 27, is: "Because they knew him not, nor yet the voices of the prophets which are read every Sabbath day."

First, they "knew him not:" they saw a man—a carpenter, and as they supposed the son of a carpenter, born, as they thought, in Galilee, and concluded that he was a deceiver, and his miracles the work of Beelzebub. Had they known that he was born in Bethlehem, of a virgin, who had conceived him in her womb, by "the power of the Highest overshadowing" her, they would have known in truth whence and who he was, namely, the Son of God and the seed of David to whom was promised the throne of David and the dominion of the world. "Unto us," they would have said, "a child is born, unto us a Son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the Mighty God, the everlasting Father, the Prince of Peace; of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever." Isa. ix. 6, 7. Yes, had they known him, many would have said with Zacharias, "Blessed be the Lord God of Israel, for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began." See Gen. xlix. 8: 2 Sam. vii. 12, 13, 16; Psa. lxxxix. 3, 4; Jer. xxiii. 5, 6; xxx. 8, 9; xxxiii. 15-17. "That we should be saved from our enemies and from the hand of all that hate us, (the texts noted shew that Christ will so save Israel,) to perform the mercy promised to our fathers, and to remember his holy covenant the oath which he sware unto Abraham, that he would grant unto us, that we being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him all the days of our life." How Israel shall serve the Lord and where is shown in such prophecies as Ezek. xx. 40, 41; Psa. xcviii. But, alas, Israel "knew him not," and despised and wondered and perished; so fulfilling what God said by Hosea, "My people are destroyed for lack of knowledge."

But, secondly, Israel's lack of knowledge which proved so disastrous was largely, if not chiefly, lack of knowledge of the prophecies concerning Christ; "they know not the voices of the prophets which they read every Sabbath day." Is it not to be feared that the same is true of many Bible readers at the present day? They read but did not understand such portions as the following: "He shall grow up before him as a tender plant, and as a root out of a dry ground; he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows and acquainted with grief, and we hid, as it were, our faces from him; he was despised and we esteemed him not." Isa. liii. 2, 3. They could not see how those words could apply to their Messiah, prophesied of as "the branch of Jehovah, beautiful and glorious;" (Isa. iv. 2;) "the king in his beauty;" "the glorious Lord;" (xxxiii. 17-21,) of whom they will yet say, "How great is his beauty!" Zech. ix. 17. Who should be "fairer than the children of men;" (Psa. xlv. 2;) on whom God would lay "honor and majesty;" (Psa. xxi. 5;) who would be "the glory in the midst" of his people, (Zech. ii. 5,) and their "everlasting light." Isa. ix. 19, 20. Neither when they read the 22nd Psalm did they understand that "the Governor among the nations," whom all the kindreds of the nations are to worship, is one with him who was first to cry, "My God, my God, why hast thou forsaken me? ... All that see me, laugh me to scorn; they shoot out the lip, they shake the head, saying, He trusted on the Lord that he would deliver him, let him deliver him if he delight in him.... They pierced my hands and my feet. I may tell all my bones; they look and stare upon me. They part my garments among them, and cast lots upon my vesture."

When they read in Isa. l. 6, "I gave my back to the smiters, and my cheeks to them that plucked off my hair. I hid not my face from shame and spitting;" and in liii. 7, "He was oppressed and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.... for the transgression of my people was he smitten;" they little thought that they were reading of the sufferings of their Messiah; and when these Scriptures were fulfilling before their eyes, "seeing they did not perceive." And so, to this day, the blinded Jew reads every Sabbath day, in the Psalms and in the Prophets, of things which were accomplished in Jesus; but he does not understand. He is still slow of heart to believe all that the prophets have spoken about Messiah's first appearing among Israel.

In like manner many Gentiles in this day read, or hear read, the Scriptures of the Prophets, which foretell the Messiah's second appearing and his Kingdom; which, as plainly as words can speak, testify of his coming to deliver Israel out of the hands of their enemies, such as Gog; convert, restore, bless, and reign over them gloriously, executing vengeance, in part by their instrumentality, upon their and his enemies; and they no more know "the voices of the Prophets," concerning these future things, than do the Jews concerning what has been fulfilled in Jesus. And my conviction is that Christ will not be believed on at his second appearing, by those who are ignorant of the prophecies then to be fulfilled; and because of unbelief they will be "cut off," as Paul (in Rom. xi. 20, 22) forewarns. Hence, in the revelation of Jesus Christ we see the "Kings of the earth and their armies gathered together to make war against him that sat on the horse and against his army." Rev. xix. 19. We see ten kings giving their power and strength unto a blasphemous "beast," and making "war with the Lamb:" xvii. 12, 14. Why this rejection of and vain opposition to Christ at his appearing? Because the rejectors and opposers do not believe, and nothing will persuade them that he with whom they are making war is Jehovah's Anointed, and that the time has come for him to claim and take *of et armis*, his promised inheritance, and fulfill Psa. ii. 9: Rev. ii. 26, 27.

Hence the importance of giving heed to the sure word of prophecy and of understanding it. Hence these letters on the future of Israel, their land and King, which are intended to call up attention to Scriptures, the fulfillment of which may be near at hand.—*Omega.*

BREVITIES.

The oldest yew tree in England, which is situated in Cowhurst churchyard, was mentioned by Aubry, in the reign of Charles I., as then measuring ten yards in circumference at a height of five feet from the ground. It is said on the authority of De Candolle, to be 1,450 years old. Its present growth is about thirty-three feet. In 1820 this old tree was hollowed out, and a canon ball was found in the centre. In 1826 a severe storm deprived it of its upright branches. A door has been made to the inside of the tree, where seats are to be had for twelve persons comfortably.

Jerusalem seems to be growing in favor as a place of residence for foreigners who find their native countries uncomfortable. The foreign Jewish population has, according to Consul Moore, increased considerably of late years. That community is now estimated at 15,000, including native Jews, against 10,000 in 1873. The desire to avoid compulsory military service now enforced in most European countries, and the right of holding real property in Turkey, probably account for the increased immigration. The German colony at Jerusalem now numbers nearly 400 persons, that at Jaffa about 300. There is a third German settlement at Haifa of about equal number with the last mentioned. The settlers are mechanics, artificers, carriers, and agriculturists, and are fairly prosperous.

Batoum is greatly changed for the better since its annexation by Russia. Under Turkish rule it consisted of wretched ruins, three or four novels round the port, a barracks, and fortifications. Now the town is divided into quarters and proprietors have begun the work of building. Here and there fine stone houses may already be seen. Bricks and tiles are brought all the way from Marseilles. As to the draining of the marshes, a channel has already been made for the flow of their water into the sea. The drained lands, not to mention the improvement of the climate, which in general is not very salubrious at Batoum, have enriched the town with a considerable quantity of arable soil. Moreover, a large quantity of clay has thus been exposed, suitable for the manufacture of bricks and tiles.

EGYPT'S SCATTERED OBELISKS.

Thirty obelisks transported from Egypt from time to time are now standing in various parts of Europe. Of these there are in Rome eleven, of which four are higher than the New York obelisk. The highest of these, and the highest in Europe, being 106 feet without the base, stands before the church of St. John Lateran. The obelisk in the piazza of St. Peter's is eighty-two feet nine inches high. Both of these were mounted on high pedestals. The pedestal of the St. John Lateran obelisk is forty-four feet high, making the entire height of obelisk and pedestal 150 feet. The pedestal of the St. Peter's obelisk is a trifle less than fifty feet high, making the whole height of the monument 132 feet two inches. If Commander Gorringe has brought with him the entire pedestal on which the New York Obelisk stood at Alexandria, about the same proportions will be observed as those of the St. John Lutheran obelisk, the pedestal of the former being twenty-seven feet one inch, and its obelisk sixty-eight feet eleven inches, making the whole height of our obelisk ninety-six feet.

A BURIED TEMPLE AND PALACE.

The second Assyrian expedition, which was conducted by Mr. Hormuzd Rassam, brought to light some interesting things. Commencing operations on the mounds of Nineveh, Mr. Rassam succeeded in exploring a site which was regarded as forbidden ground. This was the mound of Nebby Yunus, the supposed tomb of the prophet Jonah. In this mound he discovered remains of places erected by Esarhaddon and Sennacherib. His labors on the mounds of Nineveh have resulted in the recovery of a large number of inscriptions, many of extreme interest. Passing southward, he visited Nimroud, where he continued his labors in the Temple of Venus. This building, which he discovered in his former expedition, was now thoroughly examined, and found to be a large, open temple, containing shrines of several deities. There was also found a number of seats arranged in parallel rows, forming a centre aisle from the chief altar. The plan now recovered seems to favor the idea of its having been a species of forum where religious and other councils were held. The explorations in Assyria have discovered many valuable monuments. Mr. Rassam extended his operations into fields untouched since the time of Sir A. H. Layard's expedition, and he was able to carry out a series of explorations on the mounds of ancient Babylon. Here his discoveries have been most brilliant. In a mound hitherto untouched he discovered a palace of Nebuchadnezzar's, with rich, enamelled columns, beams of Indian wood, and every indication of having been a most splendid edifice. His excavations in the mound of the Birs Nimroud, the site of the supposed Tower of Babel, has proved that the destruction of this great edifice was due, not to lightning or hostile attack, but to a volcanic eruption, which had torn and shattered the edifice.—*Am. Antiquarian.*

RELIGION AND FAITH.

To be religious is to feel that God is the Ever Near. It is to go through life with this thought coming instinctively and unbidden, "Thou, God, seest me!" A life of religion is a life of faith; and faith is that strange faculty by which man feels the presence of the invisible; exactly as some animals have the the power of seeing in the dark. This is the difference between the Christian and the world.—*F. W. Robertson.*

ONLY WAITING.

Only wait till the dawning
Is a little brighter grown,
Only waiting till the shadows
Of the world's dark night are flown
Till the shadows all shall vanish,
In the blessed, blessed day,
For the morn, at last, is breaking
Through the twilight, soft and gray.

Evils in the journey of life are like the hills which alarm travellers upon their road; they both appear great at a distance, but when we approach them we we find that they are far less insurmountable than we had conceived.

All is hollow where the heart bears not a part, and all is in peril where principle is not its guide.

COMMUNICATIONS.

LITTLE THINGS.

"From the Unwritten Word."

The ancient sage was safe in saying that—"that there be four things that are little upon the earth, yet exceeding wise." If he had lived in our time, he might multiplied the same by thousands. The world has made great progress in three thousand years. And still the wisest of men have much to learn from the little things of the earth.

The research of modern times has discovered millions of living creatures so small that the unassisted eye of man has never seen them. The sagacious minds of the ancients never suspected their existence. And the more we know of their nature and habits, the more we wonder at the wisdom and power which God has conferred upon the little things of the earth. If we compare ourselves with creatures that are counted a pest and crushed without a thought, we shall find that in many respects they have greatly the advantage of us. The sum of faculties bestowed upon man is indeed immensely greater; and yet in some one particular he may be surpassed by the least and lowest of the brute creation. He has intellectual powers which if properly used will fit him to be crowned with glory and honor in the age to come, and to have all things put under his feet—the beast of the field, the fowls of the air and the fish of the sea. And yet we may see much to excite our wonder and admiration in the dust and the insect of the day. If we could move through the air with as great relative speed as the common house fly, we could cross the Atlantic ocean and return in the time that we spend at our breakfast table every morning. Look out of a railway car when it is in the most rapid motion on a summer's day, and you will see winged creatures sporting in the air, moving up and down, backward and forward keeping abreast of you all the while, just as if the car were standing still. The speed of sixty miles an hour counts nothing with the little creature that plays at the window, apparently without making an extra stroke of the wing to keep up with the flying train. If we could walk on the earth at as rapid a relative gait, or change our position with as great agility, as insects that we hate and crush whenever we find them, we could spring to the top of the tallest steeple at a single bound—we could make the fable of the giant taking a fifth of a mile at a step more a reality than a fiction. If we could build ships that would carry us at as great a comparative speed as the beautifly skims the surface of the water, we could leave our homes at noon, pass around the whole circumference of the earth, and return with the meridian sun directly above us all the way.

Our progress would keep pace with the movement of the day, and we should only need to keep going to experience a literal fulfillment of the promise "Thy sun shall no more go down." If our houses of worship were as large and strong in proportion to the size of the builders as the structures reared by the termites in Africa, we should be covered by domes rising 5,000 feet above our heads, we should pass in and out through doors and arches four times higher than the highest church spire ever built, and our roofs would be strong enough to support the weight of a million of men. If we grew as fast from birth as the silk worm, we should equal the size of an elephant in a month, and we should devour food enough to support an army of 3,000 men. If our organs of vision were only as numerous and complex as those of the butterfly, we should have sixty thousand perfect eyes set in our brows to catch every line and form of the view before us, and an extra pair to serve as watch towers on the top of the head.

If our vocal organs were as strong proportionally as those of the canary bird, we could make ourselves heard farther than the cannonade of Gettysburg or Waterloo, without straining our voices. If our bodies were as well protected against violence as those of some creatures no bigger than a pin's head, we could stand all the cannon-shot in the world, and mind it as little as we now mind the smallest particle of dust that is blown in our faces by the wind.

These comparative estimates simply go to show that the infinite God has not gone to the extent of his power in making us the creatures that we are.

We have only to examine the little things of earth to learn that he has bestowed on them some one form of intelligence or power vastly superior to the corresponding faculty bestowed upon us. The sum of God's gifts to man in his moral and intellectual nature is infinitely far greater than all bestowed upon the brute. But he has endowed the smallest creatures with some one faculty in a greater measure, to show us how easily he could increase our capacities for action and enjoyment a thousand fold, and not do any thing more difficult for him or wonderful to us, than he is doing around us every day.

The vulture scents his food, the eagle sees its prey, the bee builds its cell, the spider spins its web, the swallow seeks its home, with an accuracy which would be nothing less than miraculous in man. God has bestowed, in separate gifts, upon the smallest creatures a degree of power, and intelligence, and activity, which, if combined in one and given to man, would enable him to haul the mountains into the sea and shake the foundations of the earth. The present limitations of our faculties are evidently designed to guard against abuse. If our present faculties were suddenly enlarged, and our command over the elements of nature were proportionally increased, we should be like children playing with fire without knowing its quick and terrible power. Our Father is too wise and kind to give us faculties which we should only use in destroying ourselves. When we are made partakers of the Divine nature by putting on immortality at the resurrection, it will be safe and easy for the Giver of all gifts to enlarge our capacities a thousand fold.

We may then be made like the Cherubims, full of eyes to survey the universe with an all-pervading vision. We may move with the speed of lightning, in any direction and to any distance we please and nothing have power to oppose our progress. We may be able to work without weariness and without rest, and always find pleasant and profitable work to do, and may be so perfectly guarded against accident and injury that neither fire nor flood nor force of any kind can hurt. Knowledge may come to us as easily as it came to Adam in Paradise—as easily as instinct comes to the bird and the bee. All this wondrous enlargement of faculty may God bestow upon his saints in the future age. And the extraordinary gifts which he has already bestowed upon the little things of the earth lead us to expect that he will give more and greater to his redeemed and immortal children. He who gives a small insect power to fly over a thousand miles of ocean without resting, can surely give the Resurrected Saint power to pass from world to world with the speed of light and a wing that never tires. He who forms fifty thousand perfect eyes for the use of a creature that lives and dies in a day, may surely give more than five senses to that spiritual body which shall never die.

The powers of that age to for which we look may be far greater than our anticipations. The Bible says, "Eye hath not seen, ear hath not heard, heart hath not conceived the greatness and the glory of those things which God hath prepared for those who wait for him." Being gifted with angelic power, may we not have the eye to see and the mind to measure the immensities of creation, to a far greater extent than we now have any conception? When we look up to the starry heavens, when we wander among the solitudes of snow-clad mountains, when we survey the vast and surging ocean, we feel ourselves to be standing in the presence of the Infinite. We are awed and elevated by sensible contact with the mighty workmanship of the eternal mind. But we have no such preparation of mind for the contemplation of the Infinite when we seek it in the little things of the earth.

We are startled and confounded when we see what unconquerable energy, what mysterious intelligence, what resistless power, what invulnerable life, God has conferred upon things so small that it has taken the keenest science and the mightiest instruments to discover their existence. And some of these little things are described in the prophetic word with every expression of power and sublimity.

When they are sent forth in great numbers as a scourge upon the earth, they become more resistless and terrible to man than the earthquake, the pestilence or the storm. "The locusts," says the wise man, "have no king, yet go they forth all of them by bands." They form in compact ranks, like the battalions of a disciplined army, and they march at the command of a Divine and mysterious will. One Spirit rules through the mighty host and they come in numbers without number, countless as the snowflakes and dark as the clouds. It is impossible to imagine the greatness of the multitude. The advancing column has been known to be 500 miles in length. In one instance a traveller directed his course across their line of motion, and he rode forty miles before he reached the edge of the living line.

When they travel on the earth they cover everything as completely as the deep river fills its bed. When they fly in the air they darken the sun, and the sound of their wings is as the sound of many waters. No green thing is left in the path of their march, and the earth behind them is scorched and burt as if it had been swept by devouring fire. At morn the peasant looks forth from his cottage door upon cultivated fields and laden orchards and blooming gardens. At noon the army of locusts has passed, and there is not a flower, or a green leaf, or a blade of grass to be seen in the whole landscape. The desolation produced by armies is nothing compared to the ravages of locusts. Famine and pestilence follow their march.

The hearts of men are hardened with hunger. The dead lie unburied in their homes, and the living devour each other in their madness and misery. The Arabs of ancient and modern times ascribe to those little creatures, the terror and power of the strongest beasts of the earth. They say they have the face of a horse, the eyes of an elephant, the neck of a bull, the horns of a deer, the chest of a lion, the belly of a scorpion, the wings of an eagle, the thighs of a camel, the feet of an ostrich, and the tail of a serpent. The Prophet Joel says "they have the teeth of lions, the appearance of horsemen and of strong people set in battle array. They run like mighty men, and their march is like the noise of chariots upon the mountains. The earth quakes before them, the heavens tremble, the sun and moon are darkened and the stars withdraw their shining." When they appear advancing millions by millions it seems as if the dust of the earth had been made all alive. There is no escape from the moving column. It is terrific, irresistable, universal, overwhelming, penetrating everywhere, overspreading all things, excluded by nothing. The Emperor Alexander of Russia, once sent out an army of 30 000 men in the vain effort to stop their progress. They sweep across the plain and flow up the mountain side and descend the steep like a cataract.

They roll over rocks and walls, houses and hedges, filling up the trenches that have been dug and putting out the fires that have been kindled to stop them. They enter windows, and doors and chimneys, covering beds, and tables And furniture, filling all wells and springs and fountains of water. They descend the deepest valleys. They flow over mountains fourteen thousand feet high. They defy alike sword and spear and cannon. They pass right through the ranks of armies. They plunder the camp of the conqueror as easily as the garden of the peasant. They pass over city walls, they penetrate fortress and palace as easily as they traverse the open plain. They are omnipresent like the pestilence, they are resistless, like the tornado, they are mysterious like the judgment of God.

And these little things of the earth show us how minute and resistless and pervasive is the power which governs the world. When God would send the most terrible scourge upon disobedient nations, he does not need to shake the heavens with mighty thunders or to call forth fountains and cataracts of fire from the bosom of the earth. He does not need to cast the mountains into the sea or cause the deep to overwhelm the land. He need only breath upon the small dust of the ground, and the air shall be darkened and the earth shall be desolated by millions of millions of living creatures, whose march no force or skill of man can stop, whose appetite no fruit of the garden, or field, or vineyard can satisfy. The smallest and most contemptible creatures become terrible and resistless in the hands of him who can call them in countless myriads, and command them to carry destruction and desolation wherever they go. The man of science cannot tell how or where the mighty armies are raised. The man of power cannot prevent their coming. The man of faith can only submit and say, "This is the finger of God," Ex. viii. 19.

And there are little things of the earth which are even more mysterious and not less mighty. Within our memory a strange blight came upon a single plant in Ireland, and the wail of starving millions was sent around the world, and yet the cause of that terrible calamity was one of the little things which God uses in his great works. The rust, the mildew, and the weevil are among the least of living things on the earth. The wisest of men know little of their nature; and yet God needs no mightier ministers of vengeance to destroy the food of nations and make millions mourn.

A living dust forms on the bearded grain, and broad fields of wheat yield nothing but straw and stubble in the time of harvest. A little fly comes out of the earth and stings the forming fruit, and the husbandman cuts down his orchard in despair. A little brown creature, whose body is no more than a quarter of an inch long, goes out to sport in the pine forest of the South; and thousands of acres of trees, as goodly as the cedars of Lebanon, are changed to a wilderness of lifeless trunks and leafless branches. The ocean is sometimes red and green and yellow over many miles of its surface. Sometimes it rises and swells in waves of silvery light, as if the whole surface were moulded and medallioned in fire. Sometimes the snow in Arctic regions is crimsoned with the hue of blood, as if it had been made the battlefield of nations. And the color and the light in all these cases comes from the presence of countless living creatures, so small that five millions could march abreast in a compact line along a street of moderate breath. And it is by the toil of these small creatures that God is over changing and rebuilding the earth. The bottom of the sea is their burial-ground, piled so high with their bodies that in some places they come to the surface and make islands for trees to grow and living men to gather in cities and kingdoms. They have built up a break-water more than a thousand miles long to keep the sea from devouring the shore of Australia.

No skill or toil of man could have raised so strong and enduring a barrier against the ceaseless onset of the waves. Whole ranges of mountains are made of the skeletons of creatures so small that we need the highest powers of the microscope to see any sign of organization in the handful of dust which is nothing but millions of their bodies. The fine powder of polishing slate is nothing but the unbroken and perfectly formed shells of once living creatures, so small that forty thousand millions are contained in a cubic inch of stone. The city of Richmond is built upon a bed of flinty marl, the whole mass of which, twenty-five feet deep, was once alive with creatures a thousandth part of an inch in length.

The flint that strikes fire on the face of steel is made of the minute skeletons of creatures that once lived as we live and move to-day. The sand of the great Sahara in Africa is an ocean of fossil shells that were once inhabited by living beings. One class of these living creatures, fully endowed with all the organs and faculties of perfect animal life, is so small that eight millions could live in the hollow shell of a grain of mustard seed. And God has put forth the most wondrous power and wisdom in the creation of these infinitesmal living things with which the air, the earth, and the waters are filled. He has displayed infinite skill in making creatures so small that we cannot see them with the unassisted eye; so numerous that we cannot conceive their number; so mighty that they have done more to change the face of the earth than all the works of man in all time.

It is equally impossible to find out God's work to perfection in beings so small that millions sport in the drop of water, or in worlds so vast that they fill the universe with light And, in this minute attention to things that are least, the Divine Architect teaches us the great secret of all successful work.

The longest journey is a succession of steps, and the swiftest traveler can take only one at a time. The strongest chain is made up of separate links. The beautiful structure of a strong, well-balanced, symmetrical character is built out of individual acts of duty. No one can estimate the innumerable thoughts that make up the unwritten history of a single mind for a single day, and yet every one of these thoughts has something to do in making the man.

The slightest stain left upon the surface of glass by the evaporation of a drop of torpid water is found to contain minute shells, perfectly formed and once inhabited by living creatures. The casual thought that disappears from the mind leaves an impress of itself. If it was pure and good, the man is better for having cherished it only for an instant. The pulse of spiritual power which it gave will do something to make the man whole, just as every grain of sand is needed to build the shore and every drop of rain to fill the ocean. "He that is faithful in that which is least is faithful in much." It is a small thing to give a cup of cold water in the name of Christ. But whoever is faithful in things so small will be first to meet the demands of duty when the trial is great. The man who is first to speak a kind word to a friendless child, or to carry a look of sunshine into an afflicted and desolate home, will be first to make the great sacrifices of duty when the Master calls. It is minute and conscientious attention to little things, or to what the world calls little things, that makes the great beauty and success of life. Little deeds of charity, little words of kindness, little acts of self-denial, little moments of diligence, a careful watch of little sins, a grateful use of little blessings, a wise improvement of little opportunities, a diligent cultivation of little talents, patient continuance in well-doing under little encouragement,—these things make men great in the sight of God. If these things be in you and abound, they will bring the knowledge and enjoyment of everything else. God's great work is perfect as a whole, because it is perfect in every part. He makes a leaf or a blade of grass with as much care as he makes a world. He polishes the scaly coat of the smallest insect as perfectly as he feathers the wing of the cloud-cleaving eagle. "If you would be perfect, even as your Father in heaven is perfect, let all your work be done as unto him and in his sight. Be faithful in the least as well as in the greatest. Consider that anything worth doing at all is worth doing well. Learn to speak the little words of truth—to do the little deeds of kindness—to scatter the little gifts of love along the lowly pathways of life. And so, when your toil is done, your life-work shall be found precious before God and be rewarded with a crown of eternal life and glory in the age to come.

J. O. W.

Literary Notices,

From Bro. Wilson, connected with the publishing office of *Our Hope*, we have received a book entitled "The Prophetic Numbers of Daniel and the Revelation, together with an Intelligent Exposition of the Great Periods of Scripture, and the Approaching Restitution," by John Cumming. It is well printed, and neatly bound in cloth, being a 12mo. sheet, of 424 pages. Price $1.50. Address J. Jones, 30 Monroe St., Cincinnati. We have had only time to cursorily examine this book. While its interpretations of the prophecies of the Apocalypse are quite novel, it, at the same time, adopts the most remarkable to the history of the world. Like other English writers on prophecy the author brings the end of this dispensation very near. Of this opinion legitimately remark the book as well as of the work on the Egyptian Pyramids, we hope to speak more in detail hereafter as our cares crowd us at the present time.

The three numbers of *Our Hope* for June, July and August, came to hand last week. The July number contains an outline map of Palestine, showing the proposed direction of the contemplated railroad and its branches from the point where it enters the Holy Land to the point where it leaves Damascus to join the Euphrates Valley Line. It contains interesting articles on chronology, as well as on events connected with the fulfillment of prophecy. The January and August numbers, by which God's chronological articles, continue to unfold the grandest lessons built with such wonderful art into the Great Pyramid. Interesting articles on the Regeneration of Palestine are to be found in all these numbers

Appointments Withdrawn.

The wife appointments of Thomas A Knight, "must pass—but God still goes on," found another all sufficient in the hospitality of the oldest saint in Ohio! Arrangements of great interest to Cleveland and Cleveland, Ohio. Having reached Henderson, Kentucky, pursuant to appointment, I was unable, owing to severe and sudden illness, to participate, after the first day, in the services of the large fraternal gathering which had been assembled with many others, to hear the word of the Lord. The very painful and humiliating manner which confined me to my bed was aggravated exceedingly by my disappointment in not being able to bear my part with my dear brethren in their noble endeavors for the faith once delivered to the saints. Thanks to him "whose mercy endureth forever," I am, however, raised up to co-operate once and have reached my home in Virginia in safety, but am as yet too feeble to attempt to redeem my promise to be at Cumberland, Cleveland and Salem, Ohio, to which latter point I was invited also. Please, therefore, insert this note by way of withdrawal of those appointments. I have already informed some of the brethren. The meetings in Cumberland county were in progress when I left, the brethren and the large crowds in attendance rejoicing the public ministry of the word, chiefly through Brethren Jones and Cox Vest. The additions to the household of faith had been so far some eight or ten—in the only Bible way, i. e. by baptism into Christ.

JAMES R. MAGILL.

ANNOUNCEMENTS.

The annual conference of the Church of God in northwest Texas will commence on Friday afternoon at 3 o'clock, before the 4th Sunday in August, 1878. The place of the conference will be at Valentine Spring, in the southeast corner of Montague County, four miles south of Forrestburg and sixteen miles south of St. Jos, Montague county, and eight miles west of Rosco Cook county, and sixteen miles north of Decatur, Wise county. A cordial invitation is extended to all. If the Lord will, we expect a good time. Meeting will continue three or four days. Come one come all, let us meet again, and have a good time. By order of the Church.

B. F. HOBBINS, Sec.

The Lord willing I will be at Remington the first Sunday in August. The second Sunday near Hedrick, in Warren co. The third and fourth Sundays in Illinois, near Paris, Edgar co. All the above meetings to commence on Friday night before.

J. S. HATCH.

The Brethren will hold a conference meeting, five miles North-west of Morrill, Brown co., Kansas, and six miles due South of Salem, Nebr., commencing on Friday, Aug. 16th, and continuing over Sunday. Those coming on the St. Jos & Western (formerly St. Jos & Denver City R. R.) will stop off at Morrill. Those coming on the Atchison & Nebraska R. R. will stop off at Salem. The Brethren and all lovers of truth are heartily regarded to attend. Bro. J. M. Stephenson will be here. Other preaching Brethren are also expected. Those attending conference from the stations named will please address C. A. or E. M. Saylor. Come Brethren and let us confer with each other on things pertaining to our eternal interest. By order of the Brethren,

C. A. SAYLOR.

I will preach, the Lord will, at Keewin, Wisconsin, Saturday evening and Sunday, the 3rd and 4th of August, and the following Saturday and Sunday at Bonnerville, Wis.

J. H. SHROCKNECK.

The annual assembly of the church of God, will, if the Lord will, commence on Friday night, Sept. 6, 1878, at the house of the brethren in Wolfsville, Va. All of the one Abrahamic faith, or brethren in Christ, and all who desire to procure an interest in the kingdom of God when it is established on the earth, are respectfully invited to attend.

M. J. MORRIS.

LETTER RECEIPTS.

SUBSCRIPTIONS.

J Carmichael	1 00	D F Clem	2 00
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Mrs J A Foster	1 00	John Poore	1 00
D D Millwell	2 00	A J Eyebauer	1 00
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Andrew Ketchum	1 00	J J Rhodes	1 00
Mrs Mary Ann	1 00	E O Nelson	1 00
B McGuhan	2 00	M O'Dell	1 00
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Hannah Fennel	50	Thos Churchill	1 00
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Rebecca Spaulding	1 00	W J Margin	1 00
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Louis F Fobermann	50	Mary E Hall	1 00
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S M Watkinson	1 00	C Chamberlain	1 00
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L F Clark	1 00	J D Sarver	1 00
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H Baker	1 00	J H Johnson	1 00
J F Tilly	1 00	Mrs Ann Scott	1 00
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PAPERS AND TRACTS.

S O Nelson	10	Elizabeth Tinley	25
Miss H E Frost	25	C L Cattell	2 00
D Patterson	50	Mrs A Alef	50
J Miller, Jr	1 00	Mrs H L Young	1 00
J J Simpson	2 00	M J Mansfield	25
	10	T H Southwick	50

DIED.

MILEY—On July 29, 1878, at Grand Rapids, Mich., Ada May, the beloved daughter of H. M. and E. M. Miley, aged four years, eight months and one day. Her loss is deeply mourned by all.

Her tasks she is ended,
Her sweet spirit fled,
And now she is sleeping
In peace with the dead.

Too fair was the blossom
For earth's chilly blast,
And early in the fated
Eternal home it was past.

RESTITUTION FUND.

ALBION, Fulton Co., Ind., Nov. 29, 1877.

Elder Restitution—With your permission I will now make an appeal to the brethren's heart for help to support THE RESTITUTION for the year 1878 and hence its weekly visits.

Now, dear brethren, I will open one and all who feel themselves able, to donate to the cause of Christ the small amount of $300 between this and the first of January.

Dear brethren, we could do this, with a few exceptions, if we just thought so. I am well aware that some brethren have contributed nobly, but I mean little ones. It's a special manner to those who have heretofore done nothing as a free will offering.

Dear brother, do not say, I am too poor! Perhaps you are aware that nothing need, hinder, in some form. Consider for one moment are we who claim to be the chosen of God so poverty stricken that we cannot support a weekly paper.

We do hope that everyone will respond to this appeal. Please let us hear from all those who cannot or will not pay the $300, and will they please give us their reasons. I remain a poor man. My name is Abraham Pontious. I am 70 years old and have a large family to support. I have a small farm of 60 acres. I farm and work at the carpenter's trade to support my family. I am neither related nor interested in drinks.

And, dear Elder, I will enclose $10 to commence on. I read THE RESTITUTION, and the Bible, and I hope to meet you all in that coming kingdom. So, farewell.

ABRAHAM PONTIOUS.

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POETRY.

[Presbyterian.]

Babylon.

I climbed the cliff: I crossed the rock;
I trod the desert sand;
I parted the wild Arabian's tent,
The syrian Shepherd's fold.
Behind me far were haunts of men,
Stretched into distant gray;
While spread before, lone and wide,
The plain of Shinar lay—

The boundless plain of far Elajar,
Where long, long ages back,
Ah Isaiah read the silent stars,
And wrote their mystic track—
Where art thou, gem of the clean earth,
City of far renown,
The glory of the proud Chaldee,
The green easter's ancient crown?

Where lie the lake that, glittering wide,
Gave back thy hundred towers?
Where are thy gardens of delight,
Thy cedar-shaded bowers?
And where, O! where, tell rapidly
Thine ever-flowing river,
Past marble gates and columned towers,
Glancing thy waters forever?

There is no voice of gladness here,
No breath of song floats by,
I hearken, but the morning breeze
In all that makes reply.
Solemn and lone the silent march
Spreads endlessly around,
And shapeless are the ruined steps
That skrew the broken ground.

Sadly those huge outline rise
High the lone willow bough,
The last, last voice of Babylon,
Its only music now.
Sea of Mandane, by whose hand
The aloe-as city fell,
The swift feet of whose soldiery
Climbed tower and citadel;

Thou foundest revelry and mirth,
Thou foundest dance and song,
Thou foundest many a banquet hall,
And many a hymn throng;
Like the death-angel seemed thou,
When men were care-bereft;
And in this hour, waste wilderness
The total thou hast left!

O! glorious were her palaces,
And shrines of fretted gold;
There rose the fane of Merodach,
The house of Belus old;
And busy life was in her streets,
Where commerce nations throned;
Light footsteps glided through her homes,
And mirth to her belonged.

But prophet voices murmured,
E'en in her festal halls,
And angel fingers wrote her doom,
Upon the palace walls,
At midnight came the Persian,
Slaughter and fire the crowd;
He treaded not the beautiful,
He stayed not for the proud.

Euphrates was her fated river,
Heedless her gods of stone;
He entered at her open gates:
He passed—and she was gone.
Her place on earth shall it not,
Memorial she hath none:
Darkness and ruin thou hast'st fled,
But never Babylon.

COMMUNICATIONS.

A Clergyman's Argument for the Immortality of the Soul Dissected.—No. 2.

"Does all that speech, by utterable, Look right?"

Proof No. 19: The rich man and Lazarus. Luke xvi.

This was, without doubt, a parable, spoken to the Pharisees, whom Jesus never addressed save by parable. In Matt. xiii. it is recorded that, without a parable spake he not unto them. A parable should never be taken in a literal manner; nor can this parable be literalized, without evident absurdity to those unspoiled by the traditions of the apostacy. Instead of teaching the disembodied existence of souls and spirits, we have simply a statement that the "rich man" died, was buried, and in *hades* (not *gehenna*) lifted up his eyes, being tormented. Eyes are certainly a part of this material body and not of the soul which theology calls "immaterial." Further, what did the "rich man" desire? "Father Abraham have mercy on me, and send Lazarus, that he may dip the tip of his finger in water and cool my tongue."

Surely, fingers and tongues are not the property of souls that possess no substance!

If you claim, "Rev." sir, that the "rich man" and Lazarus were literal personages, then can we claim that Lazarus reposed in Abraham's literal bosom. Who can limit the extent of literalizing figurative expressions when such liberties are taken with the parabolic utterances of the Christ? No one can possibly do so, but, by following such rules, the Bible will soon be involved in a jargon of mysticism. In the interpretation of parables restraint must be put upon the imagination. One parable must not be made to conflict with the lessons taught in others, —and the direct teaching of Christ is the standard by which all our interpretations are to be measured. Now, where, in all the direct teaching of Christ, do we find explicit testimony that the soul is immortal, and that it suffers torment in *hadean* flames? No where. Then sur an interpretation of this parable is sadly wrong.

What, then, does it teach? 'Tis simply a representation of the lopping off of the natural "olive branches" (the Jews) and the ingrafting of the "wild olive" (the Gentiles). The "rich man" who fared sumptuously,—who was exalted by his riches—represents the former class, while Lazarus, uncared for, poor, covered with sores, waiting with the dogs for the crumbs—that fell from the table of the rich—represents the latter class. In the death of the "rich man" we have the extinction of the Jewish nation. In the *hadean* torment their punishment while in a political grave. That pun-

ishment is now going on, and has been since A. D. 70. In Lazarus we have the personified condition of the Gentiles during their abasement, when they were "without hope, without God in the world, being aliens from the commonwealth of Israel and strangers to the covenants of promise;" and, also, when they were exalted into "Abraham's bosom" by being blessed with him through faith in the promises of God to be fulfilled in Abraham's heir —the Christ. The gulf, now impassible, will be bridged by the coming of that heir, who will ingraff the Jews that they may partake once more of the root and fatness of the olive tree. This is the solution of the much abused parable of the "rich man and Lazarus."

Proof No. 20: "Thief on the cross." Luke xxiii. 42.

The petition of the thief on the cross, is cited so often, that one is almost persuaded that Orthodoxy is willing to substitute one passage for the whole of God's word, and build upon it as a Gibraltar. But the light of heaven can penetrate even into the fastnesses of their Gibraltar, because it comes from above and is untrammeled by the devices of men. What did the thief ask? Lord, remember me when thou comest in (*en*) thy kingdom. Quite a singular request from one who we are told wished to be remembered by Christ, when he ascended into heaven. I would much rather the thief be his own interpreter than to infer that because he said "remember me when thou comest in thy kingdom," he meant when thou goest into heaven.

What was the superscription over the Savior's head? This is the King of the Jews. What significance had those words to the dying malefactor? Much more than many are aware of. Christ preached the "glad tidings" of the kingdom to the Jews, and witnessed before Pilate, that he was their King. This kingdom, which will be glorious and incorruptible, is to be the kingdom of Israel restored to earth. For the truth of this statement we find the apostles, just before the ascension of the Lord, inquiring of him, "Wilt thou at this time restore again the kingdom to Israel?" Now, mark, Christ did not reprove this hope. He did not, as modern "theologians" do, rain the anxiously waiting ones "carnal" and tell them of "kingdoms beyond the skies," but he simply added that, "'Tis not for you to know the times and seasons which the Father hast reserved in his own power."

The petition of the thief had reference to this kingdom and none other. This is shown by the expression "when thou comest." Christ, the "nobleman," had to go into a far country to procure for himself royalty, but he will come again and receive the faithful unto himself, and in that day the thief will be remembered. Jesus' answer was in accordance with the prayer. "Verily I say unto thee to-day, thou shalt be with me in Paradise." There can be no Paradise until Christ restores it in Eden when he returns to establish his kingdom. The thief could not have been with Christ in heaven on the day in which they hung upon the cross, for Christ did not ascend into heaven for forty days thereafter.

The Greek text was originally written without punctuation, which was introduced by Manutius, a printer of Venice. The adverb "to-day" (*"semeron,"*) qualifies the following verb fifty-one times, and the preceding verb 170 times. A direct answer to the thief's petition demands that the passages should read: "Verily I say unto thee to-day, thou shalt be with me in Paradise." As it is written in Deut. viii. 19; "I testify against you this day, that ye shall perish."

Proof No. 21: "He is not a God of the dead, but of the living." Matt. xxii.

By reading the 23d verse of the chapter cited, we find that the Sadducees, "which say that there is no resurrection," asked him concerning the resurrection. The conversation, then, between them and Christ had reference to this subject and none other. Jesus in reply to their question, refers them to that spoken unto them by God: "I am the God of Abraham, and the God of Isaac, and the God of Jacob. God is not the God of the dead, but of the living." Now, this silenced the Sadducees, and why? Because they saw that, unless Abraham, Isaac and Jacob were resurrected—caused to stand up again—God's testimony would be false, which they were not prepared to believe. The idea that this passage of Scripture teaches "immortal soulism," is absurd. On the contrary, it teaches, beyond doubt, that resurrection is the only way laid down in the word of God by which they, who are dead, may obtain a future life.

But, says Orthodoxy, Abraham, and Isaac, and Jacob are alive; they are now enjoying bliss in heaven. Where is the testimony? Jesus, like the rest of his Jewish (as it was forth-coming. The Divine Teacher has said: "No man hath ascended up to heaven;" and, as for Immortal ghosts flying thither—twill do for those who desire to embrace delusion, but, alas! the truth will ere long expose the "traditions" to which they have clung and leave them outcasts and aliens, "without hope and without God in the world."

Proof No. 22: Stephen's prayer. Acts vii.

The Greek *pneuma*, is the word translated spirit in the passage under consideration; and it has been shown to mean also life, mind and disposition. What, then, did Stephen pray for? Lord Jesus receive my life or I entrust thee with my life. Stephen believed in the resurrection and he was fully persuaded that, if his life was hid with Christ in God, that when Christ, who is our life, shall appear, then shall we also appear with him in glory. But, for the terrible practice of attaching immortality to words that have no connection with it, no one would have difficulty in understanding at once Stephen's prayer.

Proof No. 23: Absent from the body. 2 Cor. v. 6-8.

Paul, in the preceding chapter, speaks of things seen and things not seen. The first corresponding to "things temporal," the latter to "things eternal." Then continuing the subject, he compares the weakness of the "earthly tabernacle"—this temporary existence —with the glorious and eternal dwelling, not as yet seen, for we walk by faith, not by sight. From temporal things the apostle was anxious to be absent, that he might realize those things eternal. But he was very desirous that this realization should take place by a "clothing upon" with our house which is from heaven. Not that he would be "unclothed," but the rather clothed upon that mortality might be swallowed up of life. In a former epistle to the Corinthians, Paul shows that the heavenly or eternal state of things is ushered in by the proclamation, "Death is swallowed up in victory." As long as we are in the mortal body we are absent from the Lord, for "flesh and blood cannot inherit the kingdom [of God, neither does corruption inherit incorruption."

The theory current among professed followers of Christ, yet who are, in reality, followers of a myth, requires that the body should be taken off the soul in order that it may soar up to heaven. Such was not Paul's desire. His was an appreciation of the misery, the groaning, belonging to mortality and an earnest desire for the fulfillment of that which is the hope and assured expectations of all true Christians, viz.: The coming of him who shall give us an entrance into that house which is promised—glorious and incorruptible.

Proof No. 24: Desire to depart. Phil. i. 23.

Paul's desire to depart and be with Christ, as the common Version renders it, is conceded, by immortal soulists, to be strong proof on their side. But, again, we will apply the touchstone, truth. Paul, according to the original, had an earnest desire for the "*analusai*," unloosing or returning of Christ, which was much to be preferred to his then present condition. "*Analusai*" is rendered return in Luke xii. 36,—"Be you like men waiting for their Master when he shall return (*analusai*) from the nuptial feasts."

Paul taught the coming of Christ and the resurrection of the dead as the only Christian hope. He was looking for the Savior from heaven to change his vile body and fashion it like unto his glorious body. Paul was by no means a believer in inherent immortality, for he taught the contrary on many occasions. If Christ be not raised (he said) then they who have fallen asleep in Christ have perished. This declaration shows, conclusively, that all the faithful who had died before Christ, could not have been conscious nor enjoying the pleasures of heaven—"For they, without us, shall not be made perfect."

Proof No. 25: 1 Thess. iv. 14.

The verse we are cited to in proof of this "diluted divinity" claimed to be possessed by man, reads as follows: "For if we believe that Jesus died and rose again, even so them also which *sleep in Jesus* will God bring with him."

The apostle says they are "asleep." "Clergymen" say they are awake in heaven. Whom are we to believe? Furthermore, when are the dead waked? When the trump shall sound and the Lord shall descend. God leads them forth, not at death, for in death they sleep a sleep wholly unconscious; but at the resurrection, if we believe that Jesus rose, so shall those who fall asleep in him come forth to life eternal.

Proof No. 26: souls under the altar. Rev. vi. 9.

It is truly astonishing to what extremes men go to support a preconceived idea. Ask "immortal soulists" where are the souls of the righteous, and they at once answer. "In heaven, praising God and enjoying perfect happiness," and in the next moment they will cite you to a passage like the above. That the souls seen under the altar have not realized peace and happiness is apparent. They had been killed, according to verse 11, and were evidently waiting until they should be revenged upon those who had deprived them of life. Knowing that vengeance is the Lord's he is appealed to, and, in reply, answers them that they are justified in his sight by the white robes given them, representing perfect acquittal. The true teaching shines through it all in the eleventh verse, for not until their brethren would receive reward, could they enjoy it. The whole is a highly wrought picture representing those who had been cruelly slain and whose blood, like Abel's, "cried from the ground," speaking to the Lord and asking how long they must patiently wait before they should be freed and see their enemies prostrate at their feet.

Proof No. 27: "At death the soul of the believer receives a crown of life." Rev. xi. 10.

The words of the Revelator are preferable to even a "clergyman's." His words are—"Be thou faithful unto death and I will give thee a crown of life."

A promise is one thing, the realization of that promise is another. The promise has been made, the realization is future. Faithfulness ends with death, for "there is no knowledge, nor device, nor wisdom, in the grave whither thou goest." The crown will be given at the awakening when the chief *shepherd* shall appear. If I should say, "Work thou to-day, and I will pay thee," you have my promise, but the time of payment is not stipulated. So of this passage we are considering—with one exception, while the time of reward is not stipulated in the promise, but simply the period of work limited—'tis understood, when the promise will be realized by all the faithful, viz.: When Jesus in that day he hath appointed, shall reward his servants.

Proof No. 28 does not require much notice as 'tis but a repetition of No. 19. The gentleman affirms that there are millions of such cases as the rich man and Lazarus. No doubt there are millions of men who, by their proud and selfish spirit find it representative in Dives, and so of the poor and Lazarus. But that millions of men have gone from this earth to heaven or hell (using the latter word in Orthodoxy sense) I deny, and have abundantly sustained my denial. The gentleman calls this "parable" "a true picture." Of what, "Rev." sir? "Immortal soulism." Nay, for you call it a looking-glass into the spirit state, and in your proof No. 4 you affirm that spirit is possessed by all animal matter that has life. Your calling it "animal spirit" does not relieve you in the least. You, no doubt, imagine that you see in your "looking-glass" the reflection of the truth, but, in reality, you see but the reflection of your own vain imaginings.

If your mind was the embodiment of truth, when you look on God's word, you would see the truth. Rid yourself of all delusion and then will you rejoice in the light of the "truth as it is in Jesus."

W. I. CHOLLETT.

JUSTIFICATION.

Answer to Bro. Myers' Letter in July 21, 1880.

I trust you have given due attention to the parts of my article in June 23, that you do not antagonize. My reply to your many points must be short at the risk of seeming blunt.

There is yet a little too much Campbell and not enough Jesus in your theology. Your logic is like John's, Mark ix. 38. He reasoned less confidently but more spiritually after that.

It is a monstrous blunder to put baptism equal to faith or repentance. Jesus and the Apostles always made faith and repentance universal essentials to salvation, not so of baptism. Pardon me if I say it seems impertinent to try to bottle up divine mercy in logic, that is, to try to make the way of salvation seem more difficult than the plain language of the New Testament shows it to be. Jesus only once stopped to ask the masters of ceremonies if it would be proper for him, under the circumstances, to show mercy, and then only to stop their mouths.

If pardon is obtained only in baptism, as you argue, would not ordinary Christians have to be baptized at least every day?

Rituals and sacraments are servants in the church, but it is a common infirmity to make them masters of God and saviours of his grace.

To the great embarrassment of your theory, the New Testament is not quite full enough. It does indeed say, without faith it is impossible to please God, and "except ye repent ye shall all likewise perish;" but, unfortunately for you, it does not say that no man can be saved without baptism: and this omission is conspicuous just where you may well wish it were not, viz., in the great commission. Mark xvi. 16. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." How it would relieve your argument if "believeth not" were followed by "and is not baptized." But it is not there nor anywhere else equivalent, yet you interpret the New Testament just as if it were there. Has it ever occurred to you that this looks like taking improper liberties with the Great Teacher? And have you tried to think why baptism was left out of the negative part of the commission? Was it not that mercy might be free and not liable to be "coerced" by officious meddlers? Do you think it right to force an amendment into the Lord's commission by logical inferences? Don't you see that is reasoning in the opposite direction from Paul? He reasoned out of the Scriptures; you reason your theory into them. If your reasoning is sound, would not the Lord have waited till Peter's Jewish brethren had baptized Cornelius and his friends before he bestowed the Holy Ghost on them? And those brethren, like some in later time, might have used the baptism of those distinguished Gentiles to ornament a conference and advertise Peter's skill; but if the appointment had been made at Jerusalem the whole thing could have been vetoed. You see, as it was, on your theory, it took seven other names besides that of Jesus to save them; God did not wait, but overwhelmed them with proofs that he could not be "withstood," that he could pardon the penitent without human intervention.

Your theory would make it impossible for God to save any man without some other man's consent. Can you believe that Jesus put such a brake on the car of salvation?

Now please read each of your questions and then my answer to it, to save re-printing the questions.

1. "A past act," and Ananias would have him observe the Christian ritual showing it. A figure that any scholar can understand.

2. In the exercise of faith and repentance.

3. Not clear. As it stands it implies pardon only at the end of "the whole Christian life;" pardon begins the Christian life.

4. I never knew any one to teach that faith without repentance would save. Their believing had not yet amounted to faith; this is an active principle and leads to immediate repentance and obedience. They had not repented, else Peter would not have told them to repent. Baptism was added of course; that is the Christian formula. This ritual is not redundant or useless, any more than circumcision was in the old economy, but it is more fit and expressive.

5. You see that believing the things concerning the kingdom of God and the name of Jesus Christ was not a sufficient pre-requisite for baptism. Simon had not repented; his believing was not faith. I thought the readers of THE RESTITUTION would not need to be told that repentance is implied in the sixty-five texts, nor that repentance follows close upon the inception of genuine faith.

6. Duty requires that I say very plainly what I "mean." Those who hold your theory act or delay action —as if they did not believe it; and it seems to me impossible for any body to believe it: That God has so bound himself by his own law that he cannot forgive a repentent sinner till some other man baptizes him. If this is so, gospel "liberty" is a new "bondage," not of men only but also of God, and Christ and the *Holy* Spirit. God has locked all the sympathies and powers of heaven against the sinner and thrown the key where none but frail men can get it. The sinner does all he can—believes, repents, asks, seeks, knocks, but God cannot forgive him, Jesus cannot have mercy on him, the Holy Spirit cannot come to him, angels cannot rejoice in his recovery; all heaven must wait till some dull mortal can be convinced that he is qualified for baptism, and finds leisure and convenience to baptize him. If this is the "free woman," don't you think we better pray for Hagar and the shades of Sinai?

7. You "state that faith destroys the affections to sin, repentance destroys action to or practice of sin and thus the party is dead to sin; but is he yet freed from sin? has he yet reached the blood of Christ? has he yet reached the death of Christ where that blood may be found?"

Have you forgotten, dear brother that Christ died on the cross, so in the tomb? and that he was buried dead, not alive? that his shed blood and broken body were exhibited on Calvary to all the world, not in Joseph's vault under the Roman seal and guard? Let me ask how your "party" got faith to destroy his sinful affections without the blood of Christ. When faith and repentance have "destroyed his affections to sin and the practice of sin, and him dead to sin," what condition is he in? Is he still a sinner? Is he a Christian? or is he neither? Is there an hiatus in his experience in which he has no character? Must he stay in this limbo till somebody can be persuaded to baptize him out of it? If he dies in the transit what will become of him? He cannot be lost, for John says whosoever believeth shall not perish; and you say he cannot be saved because he has not been baptized. You say he is dead to sin and ask if he is freed from sin. Paul says he is, Rom. vi. 7. "He that is dead, is freed from sin," also, verse 11, that he is "alive unto God." You see Paul helps you out of your confusion.

8 and 9. No; but yours seems to.

10 and 11. You stumble just where sprinklers do and quote 1 Pet. iii. 21, to prove that baptism saves from the filth of the flesh or sin, precisely what Peter says in the same verse it does not do; but it is the "answer [response] of a good conscience toward God." The conscience becomes good by faith and repentance before baptism. Baptism saves us as the flood did Noah and his family. Did they all go into the ark sinners and come out saints? Noah was a preacher of righteousness 120 years before his baptism, and Ham was wicked after his as he had been before. No change of character in their baptism, nor in ours.

12. Dr. Clark says on John iii. 5, "It is not necessary that by water and the spirit, (in this place,) we should understand two different things; it is probably only an elliptical form of speech for the Holy Spirit under the similitude of water." You needed an exception to "all scholars;" I have also known many intelligent brethren who did not feel sure that it refers to baptism. One at my side says, "If it does, why did not Jesus tell Nicodemus that he must be born again twice?" Faith and repentance are "deeds" in which one is "blessed;" and see John vi. 29.

I have carefully answered your twelve questions. I thank you for your frank letter. It would be no compliment to either of us to praise your kind bearing or boast of my own; any thing different from that would be a shame to men of our age and Christian experience. In conclusion.

1. Allow me to suggest the great impropriety of urging an inference, unsupported by positive statement, as a condition of salvation. John iii. 5, Rom. vi. 3, and Gal. iii. 27, can be abundantly honored without it, and spare violence to scores of other texts.

2. And to commend to you a thorough study of justification by faith in the New Testament, and especially in Romans, Galatians and Hebrews.

3. Baptism is most forcible and beautifully significant in the relation given it by the head of the church. We hurt it, and mar the system, and hinder the gospel by exalting or depressing it out of place—by shadowing other features by it or it by them. But all this you know and keenly feel. Praying that we may still grow in grace and knowledge, and help others in the same, to the glory of God, I am with great respect your brother In the blessed hope. O. R. L. C.

Protestantism in Spain has made wonderful progress. Senor Carrasco states that twelve years ago a New Testament was hardly allowed to enter the country, and fifteen years ago a little society having been formed for the simple reading of the Bible, its members were condemned to the galleys; but now even in Madrid there are five or six Protestant churches; and if Philip II., were to come back to life and hear the gospel preached at the very gates of his palace, where Protestants used to be burnt, and were to see people reading the Bible where he ordered it to be destroyed, what would he think of the change?

Rev. Dr. Fisch, of Paris, says that four million copies of the Scriptures have been sold in France; that all the young men in the army have been taught to read the Gospel of John, and that 500,000 young men know that gospel by heart; and that 100,000 soldiers driven into Protestant Switzerland during the late war, have returned to France, each with a New Testament and various religious tracts.

Truth is ever forbearing, courting inquiry, while error is ever overbearing and intolerant of investigation.

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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TO CORRESPONDENTS.

THE RESTITUTION signifies the final "restitution of all things which God hath spoken by the mouth of all his Holy Prophets since the world began." It also advocates, as a means to this end, the restitution of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the future exaltation of the righteous, and the final destruction of the wicked; eternal life only through Christ; and many other kindred truths. It also advocates a literal belief of the Gospel, repentance, and immersion as prerequisite to the forgiveness of sins, and a holy life essential for final salvation.

COMMUNICATIONS.

Coming Age—Its Proximity—Fifth Period—Signs in the Social World—Christ's Prayer Applied—Social Element in the Apostolic Churches—In the Wilderness Church—Reformation Churches—In the Nineteenth Century Churches—Perversion of the Element.—No. 30.

J. P. WEETHEE.

In the world, but not of it,—hated by the world, because not of it.—What is the world? Christ, in his prayer, uses the word, κοσμος,—world, eighteen times. It means all people of every country not belonging to the Christian household;—all except Christians with their governments, institutions, occupations, and wealth. They belong to *one household*; Christians to another. The supremacy of the *one* in this age, that of the other in the coming age. The one is composed of a people, gathered out of this world, and, by their education, prepared for the coming age.

They are *in* the world, but not of it; and because not of it the world hates them.

Such, then, did Christ recognize to be the position of his household—the chaste virgin—the future bride—till his return to take her to himself. Their field of labor was the world. They were to occupy till he should return. Their labor in one age, and their affections in another—the future. Hence they were commanded, "Love not the world, neither the things of the world.

How was this social element improved in the Apostolic age?—They were a family within a family, yet wholly distinct. Such was their love for him that had been taken from them into heaven, that they were not satisfied only when in each other's society, talking of his sayings and doings, and speaking of his return. They went from house to house; were all of one accord in one place. They had all things common. They wanted no other entertainment. They were, for a time, fully satisfied with their own household (the church). No other society could draw off their affections. The congregation of believers, was their only law tribunal, to settle all difficulties. To it they looked for support when disabled, by physical infirmities. They submitted to the civil officers; paid tribute; prayed for them that they might be allowed to pass a quiet life.

Christians, in the apostolic age, formed a community of love; they had their feasts of love. In the midst of a world of enemies, Jews, Pagans, heathen philosophers, and civil rulers of the great empire, they carried out the royal commission, "*Go teach all nations.*" Such was their active zeal, that the Gospel was heard through all parts of the empire. This was the golden age of Christianity. By this we mean that pure Christian practice was then popular in the Christian household.

It was popular not to be conformed to the world; not to be overcome of evil, but to overcome evil with good. If their enemy was hungry, it was popular to feed him. It was popular to work—to be diligent in business, and, at the same time, fervent in spirit; serving the Lord. It was then popular for Christians to carry on business in such a way, that God could be allowed to examine their book accounts, without producing the feeling of our first parents, on the Divine call, Adam, where art thou?

It was popular to read the Scriptures, to learn the will of God, in order to obey that will. It was their daily food. It was popular to attend the ordinances of the household.

Read what Christ said; read the epistles; also, if you want to know what doctrines and practices were then popular with the people of God.

Their tastes were after the standard of Christ and his inspired apostles. The popular crowd in the household were the the mes. devoted,—the most like their Master; the disorderly were the few and the unpopular.

It was popular then to be humble; for it put them near the Savior. Poverty was popular, also, for it made the greater contrast with their anticipated future.

We leave the reader to make his own list of things that were then unpopular; for, in so doing, he may see some things that may not suit his own practices.

Christian household in the wilderness.—It is moving in quite another sphere. An abode in the world some four centuries has made its mark on Christian professors. A noted change in their views of Bible topics,—in theory and practice. The conflict with the world has resulted in the conversion of the masses of the Christian family to its views.—Its maxims and customs. What has produced this wonderful revolution?

The causes can be clearly seen in the history of those times. They were conformed to the world, because they loved it. The crowd of the Christian family had become assimilated, in their views and practices, to the great masses of the empire. Their occupations, their places of amusement; their associations were similar. Their position fully entitled them to the name of, "Citizens of the world." While they attempted to serve God, they succeeded in being the most dutiful servants of Mammon.

The few that loved, and trembled at God's word, were despised and cast out of popular society. They were found among those that were then called heretics. They met in private and obscure places; they read God's word, attended to the ordinances of the Lord's house, and looked, as a loving spouse for the return of her Lord.

The contrast between the two classes in the Christian church was presented to John in two remarkable symbols:

1. "A" *woman* clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars.

2. Another "*woman*" sitting upon a scarlet colored wild beast with seven heads and ten horns. Her character is thus described:—She was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornications. And upon her forehead, a name written, Mystery, Babylon the Great, the mother of harlots, and abominations of the earth. Her character, acts, and judgment are fully described in Rev. xvii., xviii., and xix.

Both women symolize churches (Christian in name) that existed at the same time. The one is a Chaste Virgin; the other is a noted harlot. What made the sun-clad, star-crowned woman a pure virgin? She was reared such by her parents, Moses and the prophets (the moon), and Jesus and his inspired apostles (the sun and twelve stars). She had never deviated from their pure and holy teaching. She had lived *in* the world without contracting any of its vile habits. She was in the world but not of it; hated by the world because she hated the world.

How came her sister (of one family) to be such a prostitute? Vile company, as is usually the case. All nations were her lovers; for they drank of the wine of the wrath of her fornications, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. Rev. xviii. 3. Read the entire chapter, and learn her character. She preferred the companionship of her lovers, rather than that of her virtuous sister.

Who can read her inspired history, without the convictions that her associations formed her character, and that her civil and social education was the chief agent of her apostacy. She had acquired a love for national power; and, consequently, forsook the more private life of virtue and obedience, for one of honor and social fawdness. She became a national church—the spouse (vile prostitute) of the nations.

Christian household in the days of the Reformation.—Was it then divested of its political and social elements? Was her character apostolic? Was it then divested of its political and social element? Did not the Lutheran reformation divide the *nations*? Since that day have not the nations been called Catholic and Protestant? What distinction exists in their *civil* and *social credit*? Protestantism reformed many doctrinal abuses, as to foreign elements (civil and social). She carried with her the features of the great mother church. They constituted a division in the family. They associated with the family of nations; and controlled them when practicable. If the mother church, when connected with, and controlling them was symbolized by a woman on a wild beast; the daughters, doing the same act, would require the same complex symbol. If association with the nations made the mother a harlot, the same act would stamp the same character upon her daughters. She is called a harlot, and is a mother; therefore, she is the "*Mother of harlots.*"

The book of Revelations is either *Divine or human*. If it is human in the teachings, let us tear it out of our Bibles; but, if Divine, let us tremble at its word; let us give heed to its terrible denunciations.

Christian household of the nineteenth Century.—It is a fearful number we have made some general remarks on the political character, that the churches by birth or by incorporation, belong to the family of nations. We call attention to their *Social Aspect*; and by the term "social," we refer to an element not in the apostolic church, and not recognized in the writings of Jesus and his apostles. This element assumes a variety of features, and is called by many names. Christ, when speaking of our times (as we think) calls it δεσμας—bundles, from δεω —bundle. δεσμη ποιεω = δεσμας —bind them into bundles. Matt. xiii. 30. Those persons under the guidance of this element are named, Communists, Socialists, Nihilists. They have many other titles by which they are now designated. They are *societies* having a constitution and by-laws, under which members are initiated and by which they are governed. These organizations are usually bound to each other by very solemn oaths, and transact their business in secret. They are usually incorporated bodies, possessing all necessary civil power. Their membership is promiscuous. Members of Christ's family and citizens of the world stand on the same platform. Many of these societies have *a form of Godliness*, but do not require of their members, the power. Conversion is not required. They have chaplains, also. These officers may be selected from members of Christ's household, or from the family of Mammon, for they attempt to do what Christ said, "No man can do, Serve God *and* Mammon." Their laws are strict, and punctuality in attendance upon all stated duties, is required. Punctuality is the road to all honorary distinction. Meetings of the Christian household must give way to these. Even prayer meetings, these social nurseries, instituted by the Son of God, where Jesus meets with the two or three gathered in his name, must be neglected!!

Letter From T. Wilson, Formerly Editor of "The Restitution."

CHICAGO, Ill., Aug. 11, 1880.

Dear Brother:—

Yours received; was glad to hear from you. A letter from a party in Delaware, who has received and read "Prophetic Numbers," says: "The formation of history upon the basis of Christ's life is truly marvelous, and quite a new idea." I cannot as yet subscribe to the Advent idea that the darkening of the sun one hundred years ago was a fulfillment of our Lord's prophecy. My understanding of the text is, Matt. xxiv. 1. The darkening of the sun, 2. and of the moon, and 3. falling of the stars, coupled with perplexity and fear of men on seeing these and the terrible agitations on sea and land, are consequent on the shaking of the powers of heaven, and do not precede it. "Powers"—δυναμεις—evidently referring to the strength, ability, or governing power as manifested in the heretofore well-ordered laws of the heavens as related to the earth,—they are to be disturbed—shaken, agitated, rock, roll, toss, etc., from ... And the beginning of these disturbances we have witnessed for several years past, and they are continually being repeated in various parts of the earth, and in various ways, and will increase in frequency and magnitude. The sun, moon and stars are disturbed and the earth and sea also because the powers of the heavens are shaken. This is my present understanding of the text. Hence I believe the darkening of the sun, etc., is yet future.

Then again, these signs were to follow "immediately after the tribulation of those days;—that is, the tribulation beginning with the siege of Jerusalem and continued all through the time of captivity of the people and treading down of Jerusalem. Now it is certain that one hundred years ago this tribulation had not ended, and indeed it is not till recent times that we can reckon its cessation. The Turkish abomination is yet in Jerusalem, although great deliverances have been wrought both upon the people and their land. So that it could not be said to be after the tribulation until quite recently, and perhaps not in the full sense even yet. But we do see strong preparatory signs of its full end, and at the same time we see the beginning in earnest of disturbance in the heavens and consequent disastrous results in earth—but to my mind, these are but the beginning of troubles. After Jerusalem is fully delivered from the Mohammedan abomination, and full liberty is restored to the Jews—then look out for the rapid and terrible increase of these signs in the heavens and distress of the earth.

Again our Lord plainly declares that when these things begin to come to pass we may lift up our heads, for our redemption draweth nigh—the kingdom of God is nigh at hand. How nigh, Lord? "Verily I say unto you, this generation shall not pass away till all be fulfilled,"—thus, to my mind, plainly teaching that the generation who are privileged with witnessing the beginning of these signs, will not pass away until all be fulfilled, or all other words, the beginning and end of these wondrous events—including the coming of the Lord in power and great glory—will be accomplished during the lifetime of one generation. If we assume that the darkening of the sun, one hundred years ago, was the beginning, it will be a difficult task to crowd all the events named into the lifetime of one generation, especially when many of them are still future. The average length of a generation is reckoned at thirty to forty years. Job xiii. 16.

So that taking all these evidences together I am constrained to believe that we are but entering upon the portals of that great building where we shall witness the grand display of Almighty power once more among the children of men—a display that will eclipse the terrible manifestations on Mount Sinai, and one that will strike terror into the stoutest hearts, and cause the knees of strong men to tremble with fear.

But I do not forget, dear brother, that after our Lord had presented this great scene of distress to his disciples for their understanding, he coupled with it an admonition to "Watch and pray always that ye may be accounted worthy to escape all these things, and to stand before the Son of Man." So that if we watch and pray, and are always ready for union with our absent Bridegroom when he may call us, then depend upon it, we shall escape all these tribulations, and instead of passing through them, we shall be in his blessed company, standing beside him. Thus will his Bride be privileged to hide herself for a little moment in the secret chambers, or pavilion of the Lord, while he comes forth to shake terribly the earth and punish its inhabitants for their sins. Isa. xxvi. 20, 21.

Our Lord notes the distinction between his disciples and worldlings in his great prophecy, Luke xxi. To his disciples he says, "When ye see these things come to pass, know ye that the kingdom of God is nigh at hand;" but of worldlings he says, "Then shall they see the Son of Man coming," etc. Note that he does not say, "Ye shall see the Son of Man coming," etc. Why? Because when the Lord comes in a cloud with great power and glory, he will come "with ten thousand of his saints." Jude 14. The saints, or Bride of Christ, will have been previously gathered to her Lord in the air, and as Isaac conducted Rebecca (having met her on the way) to his father's tent, or house, so Jesus will conduct his Bride to his Father's house, for a season at least, until the time comes for him to enter upon the administration of the affairs of his kingdom on the earth, when with him she will also enter into the fulness of the great reward in store for her. Blessed day, soon may it come!

I believe, therefore, that at about the beginning of the signs referred to, the Bride will be gathered to her Lord; then the signs will appear one after another, resulting in a time of trouble such as the world never experienced; but that the church—the "accounted worthy" ones—will be absent with the Lord during this distressful season; then at a great crisis in Israel's affairs, Jesus and the Bride will descend in great power and glory, and be seen by every eye. Verily the gathering time is very near. Who is surely ready?

THOMAS WILSON.

Nazareth.

Travelers in the East can scarcely find language glowing enough to depict the loveliness of the scenery by which Nazareth is surrounded. Up a cleft in the hills which form the northern limit of the wide-stretching plain of Jezreel, a steep, and narrow pathway, bordered with grass and flowers, leads into a little valley. Its breadth is not more than a quarter of a mile, and its basin is divided by hedges of cactus into small fields and gardens, which, at the time of the spring rains, wear an aspect of indescribable calm, and glow with a tint of the richest green. Gradually the valley opens into a little natural amphitheater of hills, and there, clinging to the hollows of a hill which rises to the height of some five hundred feet above it, lie, like a handful of pearls in a goblet of emerald, the flat-roofed white houses, of a little Eastern town, huddled close together and gleaming in the sunlight.

And such as it is to-day, with but slight exceptions, must have been the aspect of that little Eastern town centuries ago, when it was the home of the incarnate Son of God, the Savior of mankind. Often must the feet of Jesus have stood upon the hill on which Nazareth is built. Often must his eyes have rested upon the view which there greets the delighted traveler's gaze—a view not only remarkable, on account of the central position of the spot, for its wide sweep and varied beauty, but replete on every side with the charm of ancient story. Carmel, the scene of Elijah's triumph over the priests of Baal; Tabor, down the slope of which Barak, inspired by Deborah's ringing words, had swooped upon Sisera; the plain where Gideon smote the Midianites, and where the beloved Joshua met his death; the highland of Gilboa, along which Saul fled before the Philistines—amid sights and memories like these, Jesus in the remote Galilean village grew up to the prime of manhood. The calm, untroubled seclusion of the happy valley, with its green cornfields and glorious scenery, was eminently conducive of a life of spiritual communion. And it needs no strong imagination to behold him, in accordance with what was so often his habit in after years, retiring frequently from the haunts of men, to find on the hilltop, communion with his Father and his God. The summits of these heights around the vale of Nazareth are consecrated spots.

The golden moments in the stream of life rush past us, and we see nothing but sand; the angels come to visit us and we only know them when they are gone.

SENTENTIOUS PARAGRAPHS.

The world's best history is but the record of faith and its triumphs.

The sweetest companion a man can have, is a holy, watchful, tender conscience.

No books are so legible as the lives of men; no characters so plain as their moral conduct.

If the disposition is good, the acts will be so too, though a man may not be able to do as he desires.

Friendship is no plant of hasty growth;
Though planted in esteem's deep fixed soil,
The gradual culture of kind intercourse
Must bring it to perfection.
—*Joanna Baillie.*

As the sweetest wine is the fruit of the press, so are men's noblest deeds often the result of weighty responsibilities keenly felt.

Faith grows by expression, not by repression. "I believed, therefore have I spoken." If you believe in Christ as your Savior, confess him before men. He will confess you before angels. He can better do without your confession than you can do without his.

To commit one's self to what is right is a great step forward. Then right-doing becomes easy, which before was difficult. These are the steps upward in life. Many people refuse to join some association for doing good because they do not like to promise what they may not be able to perform. But to commit themselves will often help them to perform what they undertake to do. We unite with those who are wishing to do good things, and we find ourselves in a current which carries us forward in the right direction.—*J. F. Clarke.*

Lands mortgaged may return, and more esteemed;
But honestly, once pawned, is ne'er redeemed.
—*Thomas Middleton.*

Be indifferent to nothing which has any relation to the welfare of men. Be not afraid of diminishing your own happiness, by seeking that of others. Devise liberal things, and let not avarice shut up your hand from giving to him that needeth, and to promote the cause of piety and humanity.—*Archibald Alexander.*

It is not until we have passed through the furnace that we are made to know how much dross was in our composition.

For me—fall my fortune as it may—
A comfort and a strength it is to know
That wheresoe'er I go
There is the same heaven over me on high,
Wherein to fix the steady eye;
The same access for prayer,
The same God, always present everywhere;
And if no home, yet everywhere the bed
Which earth makes ready for the weary head.
—*Robert Southy.*

A sinning world knows the difference between piety and profession. The most godless man that lives respects piety wherever he finds it. The worst infidel finds in the lives of the truly pious an argument that he can never successfully gainsay or resist. The most blatant atheist is dumb in the presence of the triumphant death of the pious believer. Simple, heart piety is mightier to persuade a scoffing multitude than all the eloquence of scholarly divines.—*Christian Standard.*

With cheerful feet thy path of duty run;
God nothing wills, nor suffers to be done,
But what thou wouldst, thyself, could thou but see
Through all events of things as well as He.

So through the years that come, the years that go,
May I desire more fully thee to know,
And, loving mankind here,
Serve thee with godly fear,
Fearing not death, a shadow of the night,
Since thou art Life and Light,
The strong tides of whose love unending flow.

He alone by whom the hairs of our head are all numbered, can count the widows who are widows because of drink; the madmen who are mad because of it; the gray heads that it has made gray; the sad hearts that it has crushed with sadness; the ruined families that it has ruined; the brilliant minds which it has quenched; the unfolding promise which it has cankered; the bright and happy boys and girls whom it has blasted into shame and misery; the young and the gifted which it has hurried along into dishonored and nameless graves.—*Canon Farrar.*

SOMETIME.

Sometime, in the beautiful future,
When the lessons of life are all learned,
And we turn from the school by the wayside,
Each wearing the laurels we've earned,
We shall know why, when toiling and striving,
The Master withheld from our grasp
The things which we strove for the hardest,
Those toys which we longed most to clasp.

THE RESTITUTION.

E. A. CHAPLIN, Editor.

PLYMOUTH, INDIANA, AUG. 18, 1880.

A Newspaper From Jerusalem.

The following line from Bro. H. V. Reed will explain how we came into the possession of a paper recently from the City of the Great King:

"*Bro. Chaplin:*—I have sent to your address to-day a copy of a Hebrew paper at Jerusalem. I know that you will highly prize it, as it comes from the Jewish press in the Holy City. I obtained it with two other copies from an old Rabbi here. The sign is in the Holy Land are very marked, and Jewish restoration is going on as rapidly as it did in the days of Babylonish captivity. It seems that the old city is now able to publish newspapers, has schools and synagogues (18) and only wants time to make it the 'joy of the whole earth.' Your brother waiting and watching." H. V. R.

We are truly thankful to Bro. Reed for this favor. A paper printed in the vernacular of Abraham, Isaac, and Jacob; the language of Moses, the Prophets, and the Psalms—printed where Jesus himself "Spake as never man spake," comes to us the herald of approaching restitution.

The name, or title, of the paper, printed in large, beautiful Hebrew characters is חכצלה. This word occurs only twice in the Old Testament Hebrew—Cant. ii. 1; and Isa. xxxv. 1; and is rendered "rose" each time in the authorized version. Its subordinate title is כבשרת ציון which means literally "*Messenger of glad tidings to Zion.*" Let us see the title of this paper in bold English:

THE ROSE.

The Herald of Glad Tidings to Zion.

This title is little less than prophetic. The number that has come to us contains eight pages and is printed in the unvoweled, or unpointed Hebrew. Its date is Jerusalem, 29 April, 5640. This corresponds, according to this paper, if we interpret the Hebrew correctly, with the 18th of the month *Iyar* according to the Jewish reckoning.

Gentile times are nearly fulfilled. This dispensation is very near its close. The chosen tribes will soon gather back to the land of promise, and the Messiah will be their Sovereign King seated upon David's throne. We hope to have something more to interest our readers soon in regard to that land. We, for our own part, feel far more interest in the fulfillment of prophecy than in fruitless controversy. Let us drop the discussion of some backneyed themes for awhile, and attend more to the great theme of the Lord's soon coming and the requisite preparation to be found of him in peace.

THE *American Newspaper Directory* for 1880, published by Messrs. George P. Rowell & Co., New York, has been duly received. More than five hundred pages are given to a list of papers published in the United States and Territories, the Dominion of Canada and Newfoundland, with a brief account of the places where the periodicals are published. The remaining pages are filled with fuller advertisements of the more important journals. It is a handsome volume of 1044 pages in all, and contains a detailed list of 10,978 newspapers and magazines. It must have cost the publishers an immense amount of labor to collect and arrange the vast fund of information contained in this *Encyclopaedia of Periodicals*. Numerous testimonials place its accuracy beyond doubt, and to general advertisers it must be indispensible.

COMMUNICATIONS.

The Spirit of Prayer.

Nothing is more essential to true worship than a right perception of the relation in which Jehovah stands to the worshipper. The disparity between the creature and the Creator is infinitely great, and intercourse between the parties can only be conducted on terms specified by the Almighty himself; the man who neglects these terms and attempts to worship God in a manner different from what God appoints, not only attempts what is impossible, but also, justly, incurs the Divine displeasure. This is true of men in their relation to God as creatures and no less true in their relation to him as fallen creatures.

But not only does intercourse between God and man imply that it can be carried on only on terms specified by the Holy One himself, it also implies that the worshippers draw near being worshipped in a proper frame of mind—with feelings becoming the awful solemnity and importance of the occasion. Such feelings can only be maintained by the understanding and remembering of the position which Jehovah assumes while listening to the praises or supplications of his people. And what is that position? Is it the position of "incomprehensible Deity?" Does he hold intercourse with the fallen sons of earth in the position of the great and only Potentate, the King of kings and Lord of lords? Or do the people of God, while presenting their petitions before him, require to view him in all the matchless glory and majesty of his supreme and regal power? Ah! if it were such the case, how should we—atoms of the lower creation—come before the Almighty? The very thought of such a meeting would so affect with terror and confusion as effectually annihilate all power of utterance, yea completely prevent any approach between us and the Almighty. Prohibited by God—we are taught to regard him with feelings, not of terror, but of confidence and love—and to address him as our "Father in heaven!"

It is by forgetting this fact that a certain class of professors in the present error of the most subversive character. They imagine that, in order to pray acceptably, they must, in spirit, enter the high heavens, and, in full view of the celestial throne, around which the seraphim, with veiled faces, cease not to cry one to another, "Holy! holy! holy! is the Lord of Hosts; the whole earth is full of his glory," and therefore, send their petitions before enthroned Deity. These devotional enthusiasts think they have only prayed acceptably when they have obtained some undefinable and mystic view of the invisible God, and their great end in prayer is not so much to have their requests granted as to have their feelings excited; and when such sensations fail to be produced, they sink down in despondency and sullenness, complaining that the Lord has hid his face.

The class of persons we just attempted to describe are more numerous than may be supposed, and, although the error does not always take such a definite form. All attempts to form adequate notions of "the invisible God" must prove fruitless and vain. The distance between Him and the highest orders of his creatures is, necessarily, great beyond comprehension. How much farther removed are we, who "are of yesterday and know nothing"—nothing, comparatively, of the appearances around us and contemporary with ourselves—much less of the "things unseen!" Jehovah has drawn an impenetrable veil between us and the glories of the upper sanctuary; and all attempts to pierce that veil are not only fruitless, but tend more than ever to obscure our vision. Any one who, for a few moments tries to form an idea of the duration, immensity, or power of the Deity, shall find his notions of the Infinite more dark and confused than before; and, should he continue the pursuit, speedily find himself lost in the transcendant glories of "light ineffable." God has indeed favored us with some manifestations of his glorious Majesty, but these are only mere, and occasional glimpses; and every light they cast in our minds regarding the glory of Jehovah, only discovers to us our own insignificance, and the impassable distance between us and the being we adore. It is then evident that all such attempts to hold communion with God fail of success. That all such wild and extravagant speculations, instead of bringing the mind nearer to him, only distract it, and carry it away from the true object of worship to the vanity of its own wild imaginings. It is, perhaps, for this reason that God has fixed the scene of our worship on earth, amid terrestrial objects. He graciously condescends to place himself within the sphere of human affections. He does not require us, in our present state, even in spirit, to enter "the place where his honor dwelleth" and there present our petitions, but hiding from our sight the glories of the upper sanctuary. He, in his infinite condescension, "dwells as a Father in the homes of earth."

But not only does the devout worshipper of God not require to ascend to the regions of spirituality and celestial light in order to hold communion with his God, inasmuch as his Maker comes down to him; but he must himself take the most humble chamber. It is not with men of high station that Jehovah deigns to dwell; it is only with the "humble and contrite." It is not as sages and philosophers that the people of God pour out their hearts' desires to their "Father in heaven," but as poor and needy beings, entirely dependent upon him for every blessing they possess. If Jehovah stoop to hear their petition with a father's ear, they must approach him with the helplessness and simplicity of children.

So far, then, is it from being requisite for acceptable worshippers to ascend from their low condition, and, as it were, meet God half way. They must, themselves, come down to the place of the humbled. The man, therefore, who attempts to soar above the range of human feelings and enter in contemplation the vagueness of upper space is gone in imaginations where God is not; at least, where he should never meet him.

Again, the Lord not only condescends to listen to his people as a Father hears the desire of his children, but authorizes them to address him as if he possessed like feelings with themselves to tell him their wants in their common language, and plead before him some relation he has to them by the ties of human sympathy. And, not only so, but to tell him their wants with the most earnestness; yea to plead with him, and reply to him with importunity, as one who required to be influenced by argument. That this is the case is evident from the instance of acceptable prayer recorded for our benefit and example in the Holy Scriptures. We have a striking instance of this recorded in Exodus xxxii. 11-14. The children of Israel had grievously offended the Lord who had but recently delivered them from the bondage of Pharaoh. In the absence of Moses they had made for themselves a molten calf of gold, and paid to it the homage due to God alone, and, on account of their rebellion, God had threatened to consume them. To arrest the threatened wrath, Moses thus intercedes: "Lord, why doth thy wrath wax hot against thy people which thou hast brought out of the land of Egypt with great power and a mighty hand? Wherefore should the Egyptians speak and say, for mischief did he *bring* them out to slay them in the mountains and consume them from the face of the earth? Turn thou away thy fierce wrath, and repent of this evil against thy people. Remember Abraham Isaac and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land will I give unto your seed, and they shall inherit it forever. And the Lord repented of the evil which he thought to do unto his people."

It is, then, plain that the worship of God is altogether adapted to the nature of the worshipper—the creature is not required to adapt itself to the Creator but the Creator, O wonderful love; stoops to the humble condition of the creature. The conduct of Jehovah to those who worship him instead of countenancing the vague and wild notions of dreamy enthusiasts who seek to worship God in a manner above and foreign to their nature, tends rather to lay like their ideas, and confine their devout affections to the circle of earthly associations. Such, also, is the tendency of the dispensations of the Divine Providence toward the pious. The godly man is often exposed to continued and severe toils; subject to disease, want, sorrow, and calamities of various kinds, and, wherefore, are such events allowed to happen to him if not to remind him that he is still of "the earth, earthy,"—the creature of animal instincts and laws; and that, as such, he must seek relief at the throne of grace? If, at any time, the child of God forgets that he inhabits a "body of death," and is still subject to the calamities of the present life, and allows himself speculations to carry him away from the true realities of the present scene some calamitous incident, some urgent want, some bodily care, or evil pain soon awakens him from his idle dream, and sends him to his knees, and leads him to speak as he feels to his "Father who seeth in secret," and who "knows what things he has need of before he asks them."

Some minds, on the other hand, err in a contrary direction, abusing the Divine condescension by an irreverent mode of addressing their petitions to the supreme Jehovah. We have often been shocked and disgusted at the familiarity and irreverence manifested by such persons while addressing the Most High. They appeared to have forgotten that, though Jehovah condescends to listen to his people's prayers, and admit them to his presence, on terms of friendship—it is only in the character of suppliants, not of companions; it is only for the purpose of hearing their requests, not that he might gratify their talkative propensities. Such indecorous petitions justly incur the complaint, "Thou thoughtest I was altogether such an one as thyself." The conditions on which acceptable prayer is presented, while encouraging the utmost freedom and confidence in the suppliant, give no countenance whatever to an irreverent, business-like familiarity; but, on the contrary, tend to fill the mind of the petitioner with feelings of the deepest self-abasement, and the profoundest reverence towards the Most High. To see this we have only to reflect, that the medium of approach to the "throne of grace" is by a Mediator. "No man," says Jesus, "cometh unto the Father but by me." It is in the name of Christ that all our petitions are to be presented—It is for his sake alone, any hearing can be received by us. From all this it naturally follows that, while the believer is encouraged to draw near in the full assurance of faith," he is at the same time kept in remembrance of his own worthlessness and vileness; and the only feelings which can occupy his mind regarding himself, are those of shame, guilt, and contrition. If he needs a sacrifice, then he is a sinner—an offender against the being whose favor he supplicates. If he can only obtain favors in the name of Christ, then, he is himself, destitute of all merit and claim on the Divine goodness; he stands a beggar at the fountain of blessings; a beggar! nay, not so high, but a criminal in the sight of God, and begs for mercy in the name of another. True delightfully true—his offended sovereign has laid aside his regal robes and condescends to listen to his prayers with a father's ear, but so far as the Divine condescension from filling him with high thoughts of himself it rather deepens his shame, for there he sees his sin contrasted with the transcendant benignity of his Father's love.

The true spirit of prayer is thus at utter variance with that of the visionary enthusiast, who affects to meet God in the air, and worship him with the feelings not of a human, but of an angelic nature, and alike opposed to the irreverent familiarity of common companionship. It is, in a word, a spirit of artless, child-like simplicity and earnestness; united with self-abasement, shame, contrition, love, joy, gratitude, affectionate obedience, and reverential awe.

Thus saith the High and Lofty One that inhabiteth eternity, whose name is Holy. I dwell in the high and holy place, with him also that is of a contrite and humble spirit, and revive the spirit of the humble, and to revive the heart of the contrite ones.

W. J. [illegible].

Our Motto for 1880.

And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness.

We have been feeling the comfort and force of this passage for months. Looking out on the hosts of error, seeing them massed in conscious strength, against the feeble bands who hold the truth, it would seem to the eye of the natural man, as if the battle were a desperate one and impossible to win, but as it was with the prophet and his servant, we see the hidden legions of the Lord, and say "they that be with us, are more than they that be with them." God is on our side, because we have his truth. Feeble, though our hands may be; lacking, as we are in the riches of this world, our voices faint, and wanting in eloquence, yet the Lord is our strength, we will not falter, nor give up. We dare not sit idly down, because we can do but little. We feel our own utter weakness and insufficiency for these things, as it is not possible for any one else to feel them, yet we must and will go on, because God's strength is made perfect in our weakness. It will be all the more glory to him if some are saved through our instrumentality. We shall not be tempted boast, nor to to glory in ourselves, but in him alone. Pray for us.

J. L. & S. R. WINER.

NEWS ITEMS.

LONDON, August 14.—A Berlin dispatch reports fresh floods in several districts in Upper Silesia, causing enormous damage.

BERLIN, Aug. 13.—The harvest prospects in Upper Silesia and east Prussia are very gloomy.

LONDON, August 14.—The following is the verbatim copy of the dispatch received by the *Daily News* from its correspondent at St. Petersburg last night: "I have grave reason to believe that Ayoob Khan has been acting in concert with and been assisted by Abdurrahman Khan and that the worst suspicions are not without some foundation. I would assuredly not send such disconcerting intelligence except on the most serious grounds." The expression, "worst suspicions" is interpreted to refer to Russian intrigues, or possibly to rumors of actual Russian co-operation with Ayoob Khan.

LONDON, August 14.—A St. Petersburg correspondent has grave reason to believe that Ayoob Khan is acting in concert with and has been assisted by the present Ameer.

The *Standard* has the following from Quetlah: "Fresh native reports state that Ayoob Khan still intends to attack Candahar. His hesitation to attack does not arise in disbelief of his capacity, but because he is uncertain whether to attack by Kandahar or Cabul and Ghuznee.

LONDON, August 14.—According to reports from Bucharest, 45,000 Russians are concentrating near Border, to be ready in the event of action of Bulgaria. The augmentation of military forces, horses, commissary stores, and troops is continually going on near the Roumanian frontier. A steamer has arrived at Galatz, with Russian artillery and ambulances, destined for Bulgaria. It is also stated that the Russians are concentrating at Reni, on the Austrian frontier. TROUBLE WITH BULGARIA EXPECTED. LONDON, Aug. 14.—A Bucharest correspondent says the Bulgarians positively refuse to cede Arab Tabia to Roumania, and that there are large armed bands of Bulgarians in the vicinity. Roumania has taken measures to occupy the position immediately on receipt of the notification of the Powers.

In the district of Bolbor, Germany, more than twenty villages have been destroyed by floods, and a loss of many millions of marks has been entailed by the total destruction of the harvest. Four hundred and eighty square miles are under water in Silesia.

A despatch from Cabul says: General Roberts' exact force for the relief of Candahar is 9,986 Europeans, 7,750 natives, and camp followers. Gen. Roberts says he is confident of the successful accomplishment of his plans.

SELECTIONS.

Prophecies Concerning Israel, their Land and King, not yet Fulfilled.

Note.—The literal fulfillment of prophecies in the past is a guarantee of the future literal accomplishment of unfulfilled prophecies. In most cases, indeed, any other than a literal fulfillment of the prophecy is an impossibility; they who attempt to spiritualize the words of the Spirit lamentably fail. Take, for example, the nine last chapters of Ezekiel, which contains what he saw in vision when a captive in Babylon, viz.:

"In the visions of God" he was brought into the land of Israel, and set upon "a very high mountain, upon which was as the frame of a city on the south;" and there, in spirit he saw and subsequently wrote so minute a description of a temple, or house of God, and its porch, courts, gates, altar, tables and paraphernalia, that a model of it has been constructed. When completed he saw it filled with Jehovah's glory, as was Solomon's at its inauguration, (2 Chron. vii. 1) and heard "the man" who had shewn him the house and measured its various parts say to him: "Son of Man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel forever," etc. xliii. 7.

And again, "This is the law of the house; upon the top of the mountain the whole limit round about shall be most holy. etc." Shewing that the whole top of the mountain on which this future house of God shall be erected will be as sacred as was that part of the tabernacle which was "within the vail," where only Israel's high priest dared enter, and that once a year, and then not without blood; (Heb. ix. 7) for on these occasions the Lord appeared in the cloud upon the mercy seat. Lev. xvi. 2. So in the future, "when the Lord builds up Zion and appears in his glory," as foretold in Psa. cii. 16, his glory shall cover the whole top of the mountain, and there "be seen" (Isa. lx. 2) and be for "a covering," a "tabernacle" for a shadow in the daytime from the heat, and for a covert from storm and from rain." Isa. iv. 5, 6.

These things are very wonderful to contemplate among "the glorious things which are spoken of Zion," (Psa. lxxxvii. 3) yet they are but a repetition, on a grand scale, of what Israel of old saw on Sinai and in the wilderness. Such prophetical expressions as, "the glorious holy mountain;" (Dan. xi. 45) "the mountain of the house of the Lord;" (Mic. iv.) "the hill of God," (Psa. lxviii. 15) all point to that one locality in Palestine, which God hath chosen and determined to glorify as his dwelling place on earth, when his throne and sanctuary and tabernacle shall be with Israel for ever; (Psa. cxxxii.; Ezek. xxxvii. 26, 28;) and it is a serious mistake to otherwise understand them. That the true church of God, individually and collectively, has been, is, and will be when completed and glorified, the temple of God, a habitation of God through the Spirit; (1 Cor. iii. 16, 17; Eph. ii. 19, 22; Rev. iii. 12,) also, that Christ, at his coming, will raise up from among the dead and change from among the living every individual who shall have a place in that spiritual glorious house, of which He is the "chief corner-stone, elect, precious," (1 Pet. ii. 6) is God's truth; but not more so than that the temple which Ezekiel describes shall be built in the land of Israel, and that Jehovah's glory shall be there revealed. There is no contradiction between the temples of the prophets and the temple of the apostles; each has its appointed place in the divine purpose; as much as the redeemed out of every nation who constitute the one body of Christ, and the redeemed remnant of Israel, who shall become a strong nation in God's time.

Let Bible readers take heed how they fall into the error of the Jews, who see Christ glorified in Zion, but do not behold the Lamb of God. Let us see both, and not be "fools," and slow of heart to believe all that the prophets have spoken. The Lord shall reign in Mount Zion gloriously (Isa. xxxv. 2) as surely as he rode into Jerusalem upon an ass. Gentile no more than Jewish unbelief "will not make the faith of God without effect." Rom. iii. 3.

The word of the Lord endureth for ever, and no man ever believed and trusted in it in vain. Messiah's "rest shall be glorious," as Isa. xi. 10, foretells; let us believe in it, and labor to enter into it, as Heb. iv. 3, 11, exhorts. With glory and honor, power and dominion, shall they have who shall be enthroned with Jehovah's Anointed in that day! Reigning gloriously on Mount Zion and Jerusalem over Israel restored and blessed, and over all the nations that survive the great and dreadful day of the Lord, of which all the prophets speak.

Whoever would know the full purport of New Testament references to Christ's future kingdom and glory, which his joint heirs are to inherit with eternal life, (for example, Matt. xix. 28-28; xx. 20-23; John xvii. 24; Acts xiv. 22; 1 Cor. vi. 9, 10; Gal. v. 21; 2 Tim. ii. 10-12; 1 Pet. i. 4-6; iv. 13; v. 1, 4, 10; 2 Pet. i. 10, 11; Rev. v. 9, 10,) must study the prophetic Scriptures, as 2 Pet. i. 19, iii. 2, exhorts Christians to do. Only thus can such a knowledge of the kingdom to come, and the glory to be revealed, be attained, as will enable us to emulate the faith and walk and spirit of the primitive disciples, who suffered the loss of all things, even their life, for the excellency of the knowledge of Christ Jesus; and accounted their afflictions "light," in view of the exceeding and eternal "weight of glory" to which these trials of their faith were the necessary prelude, "If we suffer with Christ," they said, "we shall also reign with him." That faith nerved them to "fight the fight of faith," "take joyful the spoiling of their goods," and live godly, righteous, and sober lives, looking for that blessed hope, eternal life, and the appearing of the glory of the great God and their Savior Jesus Christ. Titus ii. 12, 13.

In my next letter, the future division of the land of Israel, as described by Ezekiel, will be considered.—*Omega.*

BREVITIES.

Eugenie visited Napoleon's Malmaison at St. Helena. Longwood House, originally a farm belonging to the East India Company, and prior to its being Napoleon's prison the residence of the Lieutenant-Governor of the Island, has suffered so much degradation, dilapidation, and so many vicissitudes that it bears not the slightest resemblance to its former self. The drawing room, the dining room, the bath room, of the ex-Emperor have been by turns converted into stables and granaries, into barns and threshing floors. It was neither water tight nor wind proof in Napoleon's time, and what remains of it is a veritable cave of the winds.

The Russian newspapers report that much mischief is being done to the crops in southern Russia by locusts and other insect pests. In the district of Rasachs 5,000 men were daily employed in the work of extirpation. On the railway from Tiflis to Poti the locusts lay so thick on the line that the trains were obstructed. The steppes of the Don have been swept bare of all vegetation, as if a fire had passed over the land. Fourteen companies of soldiers are employed in the Odessa district in destroying these insect plagues. The mischief is not confined to the south; swarms of locusts have been observed also in the northern governments. A huge swarm passed by Moscow in the middle of June at an elevation of from seventy to one hundred feet.

Earthquakes in Manila, the capital of the Philippine Islands, have caused the death of eleven people and serious injury to fifty others. The last of the series occured on Wednesday, July 21. Not a single public edifice is spared. The Guadeloupe convent, which has lasted three centuries, was destroyed, but no lives were lost. The inhabitants are encamped outside the town. The earth opened in several places, and jets of boiling water and showers of ashes were ejected from the fissures. The cathedral and the barracks fell in, and the troops encamped outside the city. Manilla suffered severely from an earthquake in 1863, when the Governor General's palace, the cathedral, and several churches were destroyed, and two thousand lives were lost.

POETRY.

In His Vineyard.

There is never a way so narrow or short,
But the Master's work is there;
There is something to do for His dear sake,
Or something to calmly bear.

There are trials to meet with Christian faith,
Zion, and duties with Christian grace;
And there's Christian sweetness to every one,
To be given in every place.

Their working days are never so hard
Who find in Christ a stay,
And the days of darkness are days of light,
When Jesus leads the way.

And the waiting days of those who hope,
Are days of quietness:
And the praying days to those who trust,
Are days of perfect peace.

There are flowers down in the valley low,
And over the mountain side,
Which were never praised by a human voice,
Nor by human eyes descried,

Yet as sweet as the breath of the royal rose,
In the garden they ravish;
And who they bloom and where they bloom,
The good Lord knoweth well.

CORRESPONDENCE.

Editor Restitution:—I have frequently seen in periodicals setting forth Scriptural information long articles *in proof* of different theories, many such articles containing a large amount of irrelevant matter, and, in some instances, disproving, in a few lines, all that the writer attempted to prove in four or five columns; and, not very unfrequently, that amount of writing is intended to set aside some plain, positive, fundamental doctrine of the Bible, especially of the New Testament, taught and appointed by Jesus as a guide to his followers during the existence of the gospel dispensation. Upon none of these instructions, however, has there been more written, nor a greater "Babel" of opinions entertained, than upon the proper mode of entrance into the church of God, which ought to be "the pillar and ground of truth," and no opinion of man, or body of men, should be introduced as a different mode of entrance to that appointed by Jesus in his great commission. Matt. xxviii. 19; Mark xvi. 16. Any other mode of entrance was appointed by some one else, never by Jesus.

This mode is laid down as plainly as words can make it, and need not be mistaken, unless led astray by a false translation; and, in such a case, would be unintentional on the part of some who might not be able to detect the error, but others who know the original, are without any excuse whatever, and should teach those who do not know, according to the language of the commission in Matt. xxviii. 19, "Go ye, therefore, and teach all nations, Immersing them into the name of the Father, and of the Son, and of the Holy Spirit." In this single verse, as it reads in the popular version, there are at least two false translations—"baptizing" and "Ghost." The first is not translated at all. The long, or double *o*, is detached from the Greek word *baptizo*, and an *e* substituted, placing it in its present form *baptize*, which word is made to do duty in every case, let the difference of opinion in other things be what they may. The second word—"ghost"—cannot be produced by translation from any word in the Greek Testament. It is only a corruption of the word *Gust*, as the spirit descended at Pentecost like a rushing, mighty mind, etc. The Greek word is, *agion pneumatos*,—Holy Spirit. Acts ii. 2; and so it is in Acts ii. 4, and should be "spirit" all through.

Any one who is in the habit of reading religious literature must be aware that those who ignore immersion, employ whatever talent they may happen to possess, in attempting to prove that it is unnecessary, in order to constitute what they call Christian baptism, although they sprinkle a little water upon those who know nothing whatever concerning Christianity. What does a baby of the age of one week to one year old know about Christianity? Absolutely nothing. Still, how many such receive so-called Christian baptism? With those, however, we have nothing to do, only to bear our testimony that any other mode than immersion is positively unscriptural, therefore, useless, if not an insult to Jesus. And it remains yet to be proved whether any deviation will be allowed by Jesus. From his own special appointment, the only rule which he has ever laid down on the subject, which I take to be as unchangeable as himself. Any omission or alteration of a single item of the appointments of Jehovah, under a former dispensation, would have cost a man his life; and Jesus now possesses the same power. Matt. xxviii. 18. And it remains yet to be seen how disobedience will be treated.

How can any one, organizing a church different to the appointment in Matt. xxviii. 19, shew their claim to be acknowledged followers of Jesus? whatever amount of so-called piety they might possess, as they must surely consider their mode better than his, and should be prepared to prove it so. When Saul was sent to destroy Amalek he was commanded to do it utterly. 1 Sam. xv. 3. But he imagined that he performed a very pious work when he spared the best of the oxen and fattlings "to sacrifice to the Lord;" but Samuel's answer is a standing warning against disobedience. "Hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, ...for stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath rejected thee from being king over Israel." 1 Sam. xv. 22, 23. But many say they cannot see immersion. Can they see to believe? If they can see the one, they can see the other. They are both in the same verse, and both spoken in the same breath, and both of equal authority.

Some time ago I saw a long article of about five colums, one column and a half of which contained a large number of Scripture quotations in proof of a certain theory, which, if carried out, would separate duties which ought always to go hand in hand, and, doing so, would, in a large degree be criminal, and should not be encouraged. If I read it aright, it would separate the two primary commands of Jesus, who joins them both together. About forty of the quotations are altogther irrelevant to the subject, being spoken previous to the issue of the commission, and to a people in totally different circumstances, i. e., to Jews who had received John's immersion, which required and directed them to believe in Jesus, hence so much spoken about faith alone, and are totally inapplicable to Gentiles after the issue of the commission. I think any intelligent professor should be able to see the difference. *Ergo*, this large number of quotations prove nothing on this point. Still they answer to swell the number and make it formidable. The remainder of the total given are mere evasions at the very best. The writer does not quote Acts ii. 28, where the gift of the Holy Spirit is predicated, partly, if not wholly, upon immersion, even to them who had received John's immersion; and there was not a word spoken to that large number concerning faith. Of course they were believers in Jesus or Peter would not have immersed them, but the whole transaction proves that no undue influence was given to faith alone, without its accompaniment, immersion. This was enjoined upon every one of them. Not one exception. This was according to the requirement of the commission, where both were joined by Jesus, and never should be separated by any creature professing to be his true follower. Neither is Acts viii. 35, 36, 38, quoted. Here, also, there is not a word spoken of faith, as the 37th verse is acknowledged by the best critics to be spurious. At the same time, I repent that, if the eunuch had not the faith required by the instructions of Jesus, Philip would not have immersed him. It may be seen, *also*, in the twelfth verse of this chapter, in the case of the Samaritans, that faith and immersion are united, the one immediately following the other, as they do in every case of true obedience.

The writer commences at Acts x. 43, but cunningly avoids the 47th and 48th verses, which would destroy his theory. Peter would not ignore immersion upon this occasion, although the parties had received the extra gifts of the spirit, and his conduct, on this point, is a standing proof of the necessity of immersion, although these converts had been favored as highly as those on the day of Pentecost, and proves, also, that neither faith nor immersion, singly, or alone, is sufficient to place a candidate in Jesus Christ. It requires that they be united, as Jesus has placed them, to constitute male or female a true follower of Jesus, and, at the same time, shows the truth of the language of Jesus. John iii. 5: "Except a man be born out of water and spirit, he cannot enter the kingdom of God." I say to all whom it may concern, that professors make light of, or reject immersion at their peril. What Jesus has joined, let no man dare to separate.

Neither is Acts ix. 18, quoted. In it there is nothing said concerning faith; but, upon Paul's eyes being opened, he at once "arose and was immersed." But no one would suppose for a moment that Paul was an unbeliever. Acts xvi. has not been quoted, though containing two notable cases—that of Lydia and her household,—and not anything spoken about faith. But, who will say that Paul would have immersed them without faith? The case of the jailor was one requiring faith, but nothing is spoken to him about immersion; but still he was immersed the same hour, even at midnight. Nor does the writer notice Acts xviii. 8. Here, faith and immersion were united also. In Acts xix. 5, the case of the Ephesian disciples being immersed, is not fairly noticed, although they had received John's immersion, were again immersed according to the commission. In Acts xxii, the case of Paul's conversion is repeated, and his immersion noted minutely, as if the account of his conversion, wonderful as it was in itself, would be incomplete without it. Here are a dozen of cases, including the language of the commission, where it is shown that immersion is just as necessary to place a candidate in Christ as faith. And it is no improper stretch of the imagination to believe that, in every case after the issue of the commission they were united; but this writer can find only two.

The whole question on this point, however, is in a nut-shell, did Jesus appoint immersion? He did. Did he join faith and immersion together? Unquestionably, he did, in his commission. Then, how dare any professed followers of Jesus separate them? Another question, is it right and safe to obey Jesus? I think all professors would answer, yes. Is it right or safe to disobey him? Here is where the trouble comes in: and just here is where the trouble will make its appearance,—"At the appearing and kingdom of Jesus." The Holy Spirit, in Hebrews v. 9, says, "He became the author of eternal salvation to all them that obey him." What did he become to all them who disobey him? Nothing. He never knew them as his people, even though they may "have done many wonderful works in his name." No recognition of them: let their professed piety be what it may. Of course it is expected that an immersed individual will exhibit a walk and conversation, becoming such profession. If they do not, there is no evidence to themselves or others, that they constitute a part of the family, and, in reality, they do not.

Who believes that Jesus laid down a line for his followers, and yet allowed them to follow a different course, as hundreds of professors are now doing? Will he thus relinquish his authority? He will not. In order to be partakers of his great salvation, all must become interested in a Scriptural manner, and this can only be done by his own Scriptural appointment, i. e., "believing the things of the kingdom of God, and the name of Jesus," and then being "immersed into the name of the Father, and of the Son, and of the Holy Spirit." What use would it have been to know that the ark was built, if Noah did not enter into it? It is further said, "Cannot Jesus pardon a sinner without some other persons consent and help?" I never heard that he could not, if so minded, but where has he told us to find out what he can, or *cannot do*? The charge against "indolent preachers," I trust, is not true. I do not believe it. At any rate I am satisfied that ten brethren can be found ready and willing to immerse, for every one candidate that offers, and want of opportunity is an extremely isolated case, —one in a hundred. My own idea is *the reverse*. I should be more inclined to fear haste in brethren assisting a candidate, and thus be in danger of catching some bad fish, as did Peter in the case of Simon. I fear such cases exist now.

It is further stated, "If he deliberately neglect baptism, he cannot be saved." Does not this short sentence destroy all he has written? how does this agree with the idea that, if a man "be in Christ by faith, he cannot be lost?" Both these ideas cannot possibly be true! Again, "baptism is essential, because obedience is essential." True, those acknowledgements embody all that the most strenuous advocates of immersion require or claim, i. e., that faith and immersion should both go together united, as Jesus saw fit to place them. If Jesus condescends in mercy to save a miserable, unworthy sinner, surely he should be allowed to make his own terms, and any one altering or omitting either of them, does so at the risk of their future life and happiness in the kingdom of God. This idea all faithful followers of Jesus proclaim to the church and the world.

As to the mere single fact of faith in Jesus, I deny that it is a sufficient criterion; and such a faith will not place male or female in the Christ. What is the obedience required? Faith in the gospel of the kingdom of God, and the name of Jesus. This faith entitles a person to immersion into it. How many of the different professors throughout Christendom possess this faith? Not one in twenty thousand. How many of the same professors believe in the Jesus Christ of the Scriptures? About the same number as believe in the Scriptural kingdom. Nearly all with one consent oppose this true Scriptural Christianity, and ignore its Scriptural requirements.

So far as the general profession of faith in Jesus goes, it is all but, if not altogether, worthless. Large numbers believe that he is just the Son of Joseph and Mary. Other numbers believe that he was a pre-existent being or creature of some kind, who entered the womb of the Virgin and became the Jesus that was born of her, but the overwhelming majority of professors believe that Jesus is the eternal God himself, who became Jesus by a similar process to the one mentioned case. The numbers are extremely few who believe with John that the "word was made flesh," John i. 1-14, or with Paul, that "God sent forth his Son, made of a woman," or "born of a woman." Gal. iv. 4. This was done by an act of creative power by Jehovah, without the intervention of man or any other created being; and thus Jesus is emphatically "the seed of the woman" as in the old Eden promise.

For the truth.

THOS. CHURCHILL.

LETTER DRAWER.

Editor Restitution:—One year has passed since I sent my first communication to your paper, and now I have so much to say, that I'm afraid to begin for fear of trying your patience; but I will try to condense all I have to say in as few lines as possible.

When I came to this mountain retreat, it was with a full determination to spend the balance of my days in solitude. At that time I was an infidel in belief, and thought the Bible to be a book gotten up by designing men, for the purpose of enslaving the mind, and to retard science, that they might rise to power.

But I must hasten on and not stop to tell what I used to think; but tell in as few words as possible what I now know and believe. After exhausting the stock of reading matter that I had brought with me, I commenced the study of the Bible: not that I expected to find anything new, for I had read it through from beginning to end, and had "parrot like" repeated chapter after chapter in Sabbath school, with no more idea of its meaning than so much Chocktaw; but now by the aid of THE RESTITUTION (a few copies of which my brother had induced me to take along) I began to see in its pages something more than the works of human hands; and after weeks of study I became convinced of its authority, and in the language of Paul, I said, "Lord, what will thou have me to do?" In Acts xvi. 31, I found my answer; but unlike the jailor, I had no one to baptize me, so I made a journey to St. Louis, (118 miles) for that purpose but met with disappointment, and returned with a sad heart to my mountain home. I remained here until the last of May, and then started for Michigan and was so fortunate as to reach Bro. Bradley's in time to hear Bro. J. M. Stephenson preach the first doctrinal sermon I ever listened to, and it is needless to say, I was more firmly established in the faith of the Gospel of the kingdom of God. It rained nearly all day Sunday, but the house was well filled and a great deal of interest manifested by all. After the morning service, we repaired to the water, where I was (by the assistance of Bro. Bradley) buried with Christ in baptism, and let my days be few or many they shall be spent in the service of Him who has done so much for me. I now believe in the promises of God, and know that I shall be raised at the last day.

I feel truly thankful to Bro. Bradley and family, also to others whose names I have forgotten, for the kindness and consideration shown me during my short stay among them.

I have since visited friends in Iowa and talked to them about the Gospel of the kingdom, and some gave a willing ear, and wished to hear more about this (to them) new doctrine. I can see but little chance of doing anything for the cause where I now am, but feel willing to leave my retreat, and go forth and battle for the truth if it be the will of my Master.

I will visit the brethren in Bro. Bailey's neighborhood in a short time, and am in hopes to find the seed scattered there last fall, by Bro. J. M. Stephenson producing an abundant harvest.

Yours in the faith,

G. W. BROWNE, M. D.

Red Rock, Mo

Editor Restitution: Since my last I have held my twenty-first annual Grove meeting, near the village of Norwichville. Also my thirteenth annual Grove meeting, at Sweaburg, Ont. Each day was beautiful, the congregations were large—equal to a Methodist's camp-meeting. Some coming fifteen miles, good order was observed, considering the crowd, no latter could be expected.

Although the doctrine presented, was in direct opposition to what is taught in the pulpits occupied by a time-serving ministry, yet the great body appeared to be deeply interested during the delivery of each discourse, and at the close, all left as quietly as they would in leaving one of the regular churches. These appointments had been standing a year, and by request I have left appointments to preach in the same groves, on the last Sunday in June, 1880, near Norwichville, Ont., at 10:30 A. M. and 2:30 P. M. And on the first Sunday in July at Sweaburg, Ont., at 10:30 A. M. and 2:30 P. M. Two requested baptism.

Brethren of THE RESTITUTION: It is about forty years since I commenced to preach in streets, parks, groves, and *hold* tent meetings, and I am confident that much good has been done in this way of laboring, and can be, and with less expense than in any other way.

Not long since a Bro. came and introduced himself to me, after I was through with my sermon, saying that it was from your mouth that I first heard the gospel that saves, when you were preaching one evening in the street, in the city of H———. And I sold him my book "The Kingdom of God and Life only in Christ." At a tent meeting I held in the town of ———, between two and three hundred, as the result of the meeting, came out and professed faith in Christ. At another, as the result of the meeting, and my labors through the winter, about a hundred and forty came out and were immersed into the name of Jesus Christ for the remission of sins. And were I younger, and possessed the strength and means of former days, I would secure a tent, and go to work as formerly. Brethren we as a people, need more energy and zeal. We have the truth, as a people, that saves, but in zeal it will be well for us to imitate the apostacy.

Fraternally,

R. V. LYON.

P. S. About one month subsequent to my grove meeting, held last year at Sweaburg, the enemy death, laid hold of Bro. John Innis for his victim. But he sleeps in Jesus. He had worked all day in the barley field, and to escape a shower that was coming upon them, he run to the barn to escape it. Upon *his* arrival he said I have beat you, and at once fell, but his son caught him, and he died in his arms. His age was near 70 years. He was at our Grove meeting and enjoyed it much, and added me in my mission of love. He was a supporter of THE RESTITUTION. His loss is deeply felt by Sister Innis, and all the friends of truth, as well as his family.

R. V. L.

SELECTIONS.

(The Witness.)

The Oldest City in the World.

DAMASCUS, Syria.

Some writer exclaims: "Though old as history itself, thou art fresh as the breath of spring, blooming as thine own rosebud, and fragrant as thine own orange flower. O Damascus, Pearl of the East!" And so we thought as, descending from the bare mountains of Anti-Lebanon, we obtained our first view of the city from one of the overhanging ridges on the west. No wonder Mohammed, as he stood on the sacred height above, whilst yet a camel driver from Mecca, and gazed on the scene below, said: "Man can have but one Paradise, and my Paradise is fixed above." Marble minarets, domes glittering with the crescent, massive towers, and terraces of level roofs rise out of a sea of foliage, the white buildings shining with ivory softness though the broad dark clumps of verdure which, miles in depth and leagues in circuit, girdle the city, making it, as the people love to say, a pearl set in emeralds. It is a wilderness of bloom, fragrance and fruitage, where olive and pomegranate, orange and apricot, plum and walnut, mingle their varied tints of green—a maze of flowering and scented thickets pierced with wild woodland glades, that are sweet with roses and jasmine blossoms and alive with babbling springs and rivulets. And close up to the forest edge comes the yellow desert, and farther back the sterile mountains in a dry and desolate region, "than which," says Stanley, "the peaks of Sinai are not more sterile;" so that you are standing literally between the living and the dead. Towering above all is Hermon with his snowy crest, standing like a sentinel with shining helmet, "the tower of Lebanon which looketh toward Damascus."

I wish I could picture to you this, the only hotel in Damascus, at which we are stopping. A Greek lady is the proprietress, and she keeps a thoroughly Oriental house. You enter by a small, low doorway into a large marble-paved court, surrounded with galleries opened or latticed. In the centre is a large fountain of pure water, giving a cool and comfortable air, the *murmur* and plash of its waters making soft music in the quiet evening hours. Around are a variety of trees, such as the orange and lemon, the citron and apricot, and green vines trained aloft forming beautiful towers, their flowers sending forth a delicious perfume. On one side is a most luxurious divan, with another and smaller fountain, and a higher part called the *dais*, elegantly fitted up with couches and pearl inlaid furniture. Here in the evening merchants come and exhibit curious specimens of Damascus manufacture, among them the celebrated sword-blades, which may be purchased at the usual disadvantage. To complete the scene, our dark eyed hostess, with ten bracelets on her arms, might often be seen smoking her narghileh in the cool shade of the court.

There are very few antiquities to be seen in Damascus. Its chief interest consists in its display of genuine Oriental scenes, costumes, life, and character; and then its great antiquity. Josephus makes this city even older than Abraham, and Shakspeare alludes to the story that the murder of Abel took place here.

"Nay, stand thou back; I will not budge an a foot;
This be Damascus, be thou cursed Cain,
To slay thy brother Abel, if thou will."

Abraham's steward was "Eliezer of Damascus." The history of Naaman and his gentle Hebrew captive, and of his proud preference of Abana and Pharpar to the thirsty waters of Israel, are familiar to all. Its mercantile greatness is indicated by Ezekiel in his address to Tyre: "Damascus was thy merchant, in the multitude of the wares of thy making, for the multitude of all riches; in the wine of Helbon and white wool."

In New Testament times it is associated with the history of Paul, who was converted near by, when "suddenly there shined round about him a light from heaven," and he was told to go into the city, into the street called Straight. It still exists, full of life and power. Like Constantinople, it was evidently a "predestinated capital." While other cities of the East have risen and decayed. Damascus is still what it was. It was founded before Palmyra and Baalbek, and it has outlived them both. While Babylon is a heap in the desert, and Tyre a ruin on the shore, this city remains what Isaiah called it, "the head of Syria." It has witnessed Jerusalem, Alexandria, Athens and Rome rise, flourish and decay; but through all the vicissitudes and wars of past history its freshness and youthful vigor have never faded—it still remains "the oldest city in the world."

AN ANCIENT ROSE TREE.

Herr Leunis, a well-known botanist of Hildesheim (Hanover), thus describes a remarkable rose tree (or rather climber, for it is supported against the wall of a church) growing in his town, and which was in existence when Christianity itself was little more than 1,000 years old; and, if tradition is to be believed, had even then been blooming nearly 300 summers. "The oldest known rose in the world," he says, "is one at present growing against the wall of the cathedral of his town (Hildesheim), remarkable alike for its extreme age and for the scanty nourishment with which it has supported itself for many centuries. It varies but slightly from the common dog rose (*Rosa canina*); the leaves are rather more ovate, the pedicils and lower leaf surfaces more hairy and the fruit smaller and more globular. The stem is two inches thick at its junction with its root, and the whole plant covers some twenty-four square feet of the wall. Bishop Hezilo, who flourished between 1054-1079, took special interest in this rose as being a remarkable monument of the past; and when the cathedral was rebuilt, after being burned down in 1061, he had it once more trained against the portion of the wall which had been spared by the fire.

ANNOUNCEMENTS.

The annual conference of the Church of God of northwest Texas will commence on Friday afternoon at 3 o'clock, before the 4th Sunday in August, 1880. The place of the conference will be at Valentine Spring, in the southeast corner of Montague County, four miles south of Forrestburg and sixteen miles south of St. Joe, Montague county, and eight miles west of Roxton, Cook county, and sixteen miles north of Decatur, Wise county. A cordial invitation is extended to all. If the Lord will, we expect a good time. Meeting will continue three or four days. Come one and all, let us meet again and have a good time. *By* order of the Church,

B. F. HOWARD, Sec.

The Lord willing I will be at Remington the first Sunday in August. The second Sunday near Hedrick, in Warren co. The third and fourth Sundays in Illinois, near Paris, Edgar co. All the above meetings to commence on Friday night before.

J. S. HATCH.

I will preach, the Lord will, at Keokuk, Wisconsin, Saturday evening and Sunday, 21st and 22d of August, and the following Saturday and Sunday at Burneyville, Wis. *J. H. Brayton.*

The annual assembly of the church of God, will, if the Lord will, commence on Friday night, Sept. 3, 1880, at the house of the brethren in Winchester, Va. All of the one Apostolic faith, or brethren in Christ, and all who desire to procure an interest in the kingdom of God when it is established on the earth, are respectfully invited to attend.

N. J. MORGAN.

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POETRY.

"I Thought on My Ways, and Turned My Feet Unto Thy Testimonies."—Psa. cxix. 59.

W. L. CHOCKLETT.

Soft fall the mellow shades of evening,
Whispering come the breezes of the night;
A precious balm of consolation is mine
As fades the light.

A consolation for my glowing hopes departed;
Hopes based upon the fleeting things of life;
A consolation that has courage now imparted
To face earth's strife.

I've oft been weak and have no strength exerted
To break away from life's allurements now;
But nevermore shall duty be deserted,
Come joy or woe.

How often have I cast my dearest treasures
Upon the world's bright seeming, fertile field;
But ere I sought to gather in its pleasures
Untold sorrow yield.

Then learn, O heart, from this, these often sorrow
That all these earthly frolics soon away;
And place thy love upon a golden dawning tomorrow—
The everlasting day.

Cast off things vile, and in closeness turning
From worldly friends who've proven false to thee;
Earth's gilded pomp is only worth thy spurning—
Be thou like free.

COMMUNICATIONS.

The Bible Versus Trinitarianism.—No. 3.

Isa. ix. 6, 7: "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder [or given into his hands by the Father]; and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth, even forever. The zeal of Jehovah of hosts will perform this."

Here we have the wonderful prophecy that is supposed to settle the question beyond dispute that Christ, "who was conceived by the Holy Ghost, born of the Virgin Mary, suffered and died under Pontius Pilate," is truly the mighty God who created the heavens and the earth, and the everlasting Father, as well as the Son of God and the Prince of Peace! But this Scripture enunciates no such doctrine, no such absurdity; neither does any other passage in the Bible. It is unfortunate that theologians had not analyzed this language before jumping to such a conclusion as to its meaning.

We have in this sixth verse the simple announcement that this "child" and "Son" is to take the name of his Father just as any son takes the name of his father. Mark the language—"And his name shall be called the mighty God, the everlasting Father, the Prince of Peace." Not that he is the mighty God, the everlasting Father, for if so, then how could he be a Son begotten by the everlasting Father?

"Wherefore God also hath highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow, and every tongue confess that Jesus Christ is Lord to the glory of God, the Father," "whom he [God] hath appointed heir of all things by whom also he made the worlds; who being the brightness of his glory, and the express image of his (God's) person [not his attributes] and upholding all things by the word of his power [which his Father had given him] when he had by himself purged away our sins, sat down on the right hand of the Majesty on high, being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, thou art my Son, this day have I begotten thee? And, again, I will be to him a Father, and he shall be my Son? And, again, when he bringeth in the first begotten into the world, he saith, and let all the angels of God worship him. And of the angels he saith, who maketh his angels, spirits, and his ministers a flaming fire. But unto the Son he saith, thy throne, O God, is forever and forever; a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." Heb. i. 2 9. Thus we have an explicit explanation of all the passages that refer to Christ by the name of God, Almighty, etc. And thus we see that Paul does not contradict himself when he says, "There is but one God, the Father."

But does not the apostle in this text, when he says, "There is but one God, the Father, of whom are all things," also say, "And one Lord Jesus Christ by whom are all things?" And does he not, therefore, assert that all things are by Christ, the Son, as well as by God, the Father? And does not this prove that Christ is "the true God," and Creator of all things?

To these questions I will give a fair and Scriptural answer. In the first place, it must be remembered that no doctrine can be sustained by the sole use of the Greek prepositions, as the following facts will show: *Dia*, which, in this text is rendered by, is translated, in the N. T., through, one hundred (100) times; because and because of, more than fifty (50) times; and for forty (40) times. It is also rendered by reason of, by means of, on account of, and that, too, when it is followed by the genitive case. *En*, is rendered *in, at, with, by*, etc., with the following senses: "As referring to place, denoting state or condition; referring to time; by means of; in respect to, in reference to, on account of, because of, for the sake of, etc.—*Greenfield*. That the translators have frequently rendered these prepositions, with others, in accordance with the received doctrines of the church at that time, and not according to the doctrines of the Bible, (and other words also,) can be made very evident by referring to a few places and facts connected with certain passages. John, the immerser, says, (Matt. iii. 11): "I indeed baptize (immerse) you (*en*—in) with water . . he (Christ) shall baptize (immerse) you (*en*—in) with the Holy Ghost, and with fire." Now, what is the fact connected with John's baptizing? Was it performed "with" water—by the application of the water to the subject, as the translators have it? or was it in water? We have the answer in the sixth verse as follows. "And were baptized (immersed) of him in Jordan confessing their sins." And, again, in the 16th verse: "And Jesus when he was baptized, (immersed) went up straitway out of the water," etc. Again, Mark says, (vii. 3, 4): "For the Pharisees, and all the Jews, except they (*niptontai*) wash their hands oft, eat not,"...."And when they come from the market, except they (*baptisontai*—immerse themselves;—the translators have—shall I say knowing it to be wrong?—*put it*) wash, they eat not."

Greenfield, in his Greek Lexicon, says, *nipto*, from which the word, used in verse 3, is taken, means "to wash the face, hands, feet, etc., differing from *louo*, to wash the whole body, bathe; and from *pluno*, to wash clothes." So that if Mark intended to convey only the idea of washing or bathing the whole body,—and the translators do not give even this idea—he would have employed the word *louo*; but as he has used a word (from *baptizo*) which signifies to immerse, he, undoubtedly, states a fact, and that fact is, that, when they returned from the market, they immersed themselves.

I might give many more illustrations of a similar character where the translators not only give a sense not in the original, but one clearly in conflict with other portions of Scripture, and even making the inspired penmen contradict themselves.

The text now under consideration is not an exception, and before I get through we shall find many more. Paul is made to say (1) that all things are of God, the Father; and (2) that all things are "by" Christ, the Son. Now, I claim, as above stated, that the apostle is made in his second affirmation to contradict, not only the many passages which declare that God created all things, but to contradict himself as to his first affirmation. For it is certain that, if "In the beginning God created the heaven and the earth," Christ, the Son of God—born of the Virgin Mary—did not.

I know that, in this text and Col. i. 16; Eph. iii. 9, and other places where the expressions, "by whom are all things," "by Jesus Christ," etc., occurs, the preposition *dia*, being followed by the genitive, is translated critically, but not doctrinally, or Scripturally correct. It may be also rendered critically correct in all these passages by some other word or words which will not make the Bible contradict itself as the Common Version does. We have already noticed how *en* and *dia* are variously translated; and I will now add that *dia*, followed by the genitive, is rendered through one hundred times with the following senses: "By, by means of, on account of, because of, to consequence of."—*Greenfield*. So, those who have contended that the real meaning of these and similar passages is not changed by substituting through for "by" are certainly mistaken, and their specious argument, in the light of the above, falls to the ground. But it is also critically correct—King James' translators being the judges, having rendered it "because of" twenty-five times—to translate *dia* followed by the genitive with the words, on account of, because of, etc.

I will now write this text in accordance with the above, and, as it should be written in order to harmonize the Bible and make Paul consistent with himself. "But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, through [or on account of] whom are all things and we through him." The translators make Paul say, (Heb. ii. 10): "For it became him (Christ) *dia*—for whom are all things and *en*—in, not by whom are all things," etc.

In this connection let us look at Col. i. 16, 17, which reads as follows: "For by him (Christ) were all things created, that are in heaven, and that are in earth .... all things were created by him and for him. And he is before all things, and by him all things consist."

It is only necessary, in showing that the translators have gone out of their way in order to fortify the Trinitarian position, to note the fact that they have twice rendered *en* "by," when, as every Greek scholar knows, it should have been (in) thereby making Paul, contrary to the Scriptures, affirm four times in two sentences, which would seem unnecessary, that all things were created by Christ as well as for him.

This translation, then, not only makes the Bible contradict itself, but makes Paul inconsistent with himself. Take the expression—"all things were made by him and for him"—and see if it will bear the light of other passages, or the analysis of facts. Moses says, "In the beginning God created the heaven and the earth." The Psalmist, (ciii. 22, 23), "Of old hast thou (God) laid the foundations of the earth; and the heavens are the work of thy hands." The Prophet (Isa. xlii. 5) says, "Thus saith God the Lord (Jehovah), he that created the heavens and stretched them out, he that spread forth the earth . . he that giveth breath unto the people upon it, and spirit to them that walk therein." Again, he says, (xl. 28), "Hast thou not known? hast thou not heard, that the everlasting God, the Lord (Jehovah), the Creator of the ends of the earth, fainteth not, neither is weary?" "Thou art worthy, O Lord, (God Almighty, verse 8,) to receive glory and honor and power; for thou hast created all things, and for thy pleasure they are and were created." Rev. iv. 11. Christ says, (Mark ii. 19), "From the beginning of the creation which [I have created? no, but which God created." Christ never claimed to be God, but only the Son of God; and no inspired penman has ever claimed more for him than he did for himself. If he is not God, then all things were not created by him, but on account of him "and for him." "Have we not all one Father? hath not one God created us?" Mal. ii. 10. Thus, we show that God, the Father, created all things "by the work of his hands," and not "by" Christ, as Paul is made to say, in Eph. iii. 9. God, the Almighty, had no need of help, or need of agents in creating the universe; he only had to speak the word, and it was done, to command, and it stood fast. "For by the word of the Lord were the heavens made; and all the host of them by the breath of his mouth." But the phrase—"by Jesus Christ" (Eph. iii. 9) is evidently spurious, and was so considered by Dr. Clarke, Prof. Whiting, and other learned men. Griesbach, it is said, has thrown it out of the text. The text, then, should read as follows: "Which from the beginning of the world had been hidden in God, who created all things."

If it be true, then, that God, the Father, created the universe, is it not a logical, conclusive fact that Christ, the Son of God did not create all things?

But, again, if Christ is the Creator, how can it be that God "hath appointed him heir of all things," (Heb. i. 1, 2,) seeing that they must be already his by the right of creation, and that he can only inherit that which was made by another?

So, again, if Christ created all things, his creative power must have inhered in himself; but, so far from this being true, Christ says, (Matt. xxviii. 18), "All power is given unto me in heaven and in earth." "All things are delivered unto me of my Father." Chap. xi. 27. "And hath given him authority to execute judgment also, because he is the Son of Man." John v. 27. "Verily, verily, I say unto you, the Son can do nothing of himself, but what he seeth the Father do." "I can of mine own self do nothing." Chap. v. 30. "My Father is greater than I." I now ask, in the fear of my Master, could Christ, being the supreme God, make such statements as the above? Does not all power and authority inhere in the supreme and only true God? Then, if such power and authority do not inhere in Christ, but were given unto him by the Father, as Christ declares, Christ cannot be God, and, consequently, is not the Creator of all things.

Thus, it is proven, that all things were create I by God the Father, on account of, and for his only begotten and well beloved son; and if they were created for him, as "heir of all things," as Paul says in the text, they could not also have been created by him, as the translators, erroneously, make Paul say in the same sentence.

I will now write this text as it *should be*, in order to harmonize the Scriptures—rendering the Greek prepositions as the translators have in many other places, and giving the true sense, in accordance with the best authorities, in brackets.

"For in (*en*) i. e., in respect to, or in reference to him were all things created that are in heaven, and in earth .... all things were created through (*dia*) i. e., on account of, or because of him and for him. And he is before all things as 'the Lamb slain from the foundation of the world,' Rev. xiii. 8, and in (*en*) i. e., in respect to, or on account of him all things consist."

In reference to the above rendering, I will merely add, that it has been thus understood and so translated by many good linguists, among them are Wakefield, Macknight and Prof. N. N. Whiting, the two last, as is generally known, having translated the New Testament. The Emphatic Diaglott reads, "Because in him were created all things, . . all things have been created through him and for him."

In my next I will take up that part of the first chapter of John which is supposed to relate to this subject, and which so many most erroneously believe settle the question in favor of Trinitarianism.

H. H. HALL.

The Odor of Life and of Death.

O. M. MYLES.

I am sure Jesus Christ is a sweet savour of Christ, in them that are saved and in them that perish. To the one we are the savour of death unto death; and to the other the savour of life unto life. 2 Corinthians ii. 15, 16.

After hearing this language often quoted, and so variously used I have thought fit to write of it and to make inquiry into its possible meaning. But how shall we begin?

It is a well known fact by all Bible readers that the original manuscripts prepared by the Apostles are not now possessed, and that all the manuscripts now possessed are but copies, or copies of copies. Also it is understood well that when a copiest desired to give the synonym of any word in the text, or to explain any word or phrase in the text, that he entered the synonym, explanation, or paraphrase in the margin. Then when the second hand came to copy this manuscript if the synonym, explanation, or paraphrase happened to strike him with force, in many cases he would introduce these into the body of the text. Of our text, Boyer in his Greek criticism, quotes Dr. Wall where he says: "*Eis thanaton* unto death, and *Eis Zoen* unto life, perhaps came from the margin." If this is correct, it would leave the last verse of our text to read: "To the one we are the savour of death; and to the other *the savour of life.*"

But to waive all doubts, at the present, as to the correct reading of our text, and investigate it as it now stands, let me ask,

1. Can it be possible that Paul here by this language as a basis, starts with all men as resting under condemnation to death, and means that the savour in its effect adds more death to the one party, and life to the other? The language of the text can hardly justify this, for if so the text would have to read: To the one we are the savour of—from—death unto death; and to the other the savour of—from—death unto life. But,

2. Can it be possible that Paul starts with all men as possessed of life as a basis and means by this language that the odor adds more life unto the one party, and adds death unto the other? The language of the text can hardly justify this thought, for in such a case the text would have to likewise be remodeled, and made to read: To the one we are the savour of—from life unto death; and to the other we are the savour of—from life unto life. As the textual reading will not justify either of these ideas, then we will have to seek the meaning of the text by noticing some of its phrases and words.

1. Verse 16, indicates either that the savour or odor found its origin in Christ and that it flowed through the parties both saved and lost and terminated with God; or that the word unto should be *for*, and that the savour—odor—found its origin in God, came through Jesus as his representative, and in its effect flowed to and terminated upon those saved and lost. From all the circumstances, when properly weighed we are strongly inclined to the latter view.

2. The word *Eis* rendered unto in verse 16, denotes transition, it has in it the idea of movement, forward movement, an end to be obtained, a leading *forward*, or a *leading unto*, or *into*, and fitly joins cause and effect.

3. The word savour in the text is from the word *osme*—smell, odor, fragrant odor, as in Jno. xii 3; Eph. v. 2; Phil. iv. 18; and by metonomy our text. Thus it is a medical word, but one that is familiar to all.

Now to the basis of the illustration. We say, "But as dew is but the dissevered particles of the medicine, or vegetable, as the case may be, escaping into the atmosphere which come into contact with our olfactory nerves, and that upon those nerves produce an effect pleasant or otherwise. So in the point illustrated, by figure, Paul declares himself to be the odor. I have translated that by figure Paul is the odor. But, as the facts teach in the case, literally Paul occupies the place of the medicine sending forth his proclamations as the odor, to have their effect upon those who heard. To the one these teachings were the odor containing in them the principles which as an effect led into or unto life, and into or unto death to the other. This view and exposition is sustained by the following renderings and criticisms.

1. Macknight—"To these indeed we are the smell of death, ending in death; but to the others, the smell of life, ending in life."

2. Wakefield—"To one a deadly savour unto death; to the other, a living savour unto life."

3. A. Campbell—"To these, indeed, we are the odor of death ending in death; but to the other, the odor of life ending in life"

4. H. J. Anderson—"To the one we are the odor of death ending in death; to the other, the odor of life ending in life"

5. Belsham—"To the one we are a deadly odor unto death, but to the other a living odor unto life."

But let us look to the facts in the case a little further. The gospel, which at least was a part of Paul's message or proclamation, contained in it the principles which lead to life. The glad tidings saluted the sinner's ear, they produced a mental effect. This mental effect wrought upon the thoughts and the purposes and thus was the moral nature and lead to life in their effect.

But now to the other side. I do not mean, to the other side of the gospel, *for the gospel has but one side to it*, but to the other side of Paul's declarations as results, as in the expressions: "But he that believeth not shall be damned." Mark xvi. 16. "He that believeth not on the Son shall never see life." Jno. iii. 36; "He that believeth not on the Son is condemned already," Jno. iii. 18, is the man affected mentally, morally and physically as in the former case by the principles of the gospel? I do not mean by this question, is he made to believe, repent and obey as in the former case, but is he affected *mentally so that his unbelief* is stronger? is he affected morally so that his morals are not so good as before? is he affected physically so that in action he grows worse, all of which leads naturally to death. Or is he not left in his mental, moral and physical nature just where the gospel found him?

To develop this point further, let me ask and answer the question, what is the meaning of the word gospel? Answer; good news, glad tidings, in effect good spell. But does the good news contain in it the enunciation of death? Do the glad tidings contain in them condemnation? Is the good-spell which is produced, the effect of the death sentence? Inconsistent!! Did the gospel promise made in the presence of Eve contain in it death to any one save the serpent's seed? Did the promise to the fathers, "In thee, and in thy seed shall all nations be blessed," contain in it death? If then condemnation is not found in the gospel where does it come from? We answer from the representative penalty for sin, which was passed upon Adam—the federal head.

But we are met at this point with the question, does not our text say that the gospel is a savour—odor—of life unto life, and of death unto death? We answer no, such a statement is not in the text; nor in the Bible. The text presents, not the gospel, but Paul as the odor. But as we have already explained that literally Paul stands as the medicine, the question arises then is not the gospel the odor? We answer this from the foregoing reasons, as to the nature of the gospel, and then also to declare to these parties their destiny. The destiny of the one for compliance was salvation. But to elucidate further a question arises, a salvation from what? the answer elicited from all is a salvation from sin. But we remark that it is not a salvation from the past act of sin, or from the fact that sin has been committed; impossible, all the powers in the universe cannot blot it out. Then it must be a salvation from the effect of sin, from the penalty of sin. But what is the penalty of sin? The Bible answers death—not the act of dying, but death the absence of life. The sentence "Dust thou art, and unto dust shalt thou return," touches this to be the penalty. Then the salvation standing as the result of the compliance with the gospel is salvation from the state of death which can only be accomplished at and by a resurrection from that state. But does the condemnation also give this to the other party? Inconsistent, impossible, it is only promised for a compliance with the gospel. Then the condemnation announced to the one for non-compliance is no new condemnation. It is not an additional condemnation, nor indeed is it necessary or possible for it to be since the first one in its effect is eternal. Further condemnation could not be executed without first a suspension of the original penalty, and a suspension of the original penalty is only obtained by a compliance with the gospel. Therefore Paul's enunciation as an odor to the unbeliever must have been an enunciation to him of his final destiny. This idea at this point is sustained by Macknight as quoted in the Cottage Bible. He says: "The preachers of the gospel diffused the smell (or cur) of the knowledge of Christ; (in a manner as fragrant flowers and perfumes were scattered in a Roman triumph). This knowledge, to those who believed, was (a savour of life; or) a vivifying smell (or savour,) ending in life to them; but to unbelievers, it was as little fragrant or grateful as the odors of the procession to those condemned to die (as were many of the captives, in the close of the procession;) it was a savour of death ending in death, if they continued in unbelief."

Let me illustrate further. I now turn physician, and with medical case in hand I visit A, and B, who are sorely sick and nigh unto death with the same disease, and find that without medical aid both are bound to die. I diagnose the case, and prescribe for both patients alike, knowing that all things considered, the cases are alike, and announce to each the results: Relief upon the reception according to directions, or death, certain death, and sudden death in case they will not receive the proffered aid. A complies, and is, through the influence of the medicine, restored to health, while B refuses and as a natural consequence, dies. Here is an enunciation to A of relief, and likewise an enunciation to B of death provided he will not comply. To B, here is no new condemnation to death, but merely an enunciation of what he may expect in case he will not appropriate the remedy prescribed. Upon him no additional death is added, but simply the one that follows as the result of the disease implanted in his system. Death does not come upon him because I have made the enunciation, but I have made the enunciation because I knew what the result would be provided he would not accept of the offered assistance. So in the point illustrated.

But some reader of this may remark that the odor—the principles of the medicine have had their effect upon the physical system of A to produce their result, but not so with B, to produce a result—death—upon him. We reply, just as we have shown in the case of Paul's enunciations. The gospel has laid hold upon the mental, moral, and physical nature of the one who has received it and upon him it has produced its effects, but upon the one who complies not, no effect whatever is produced. To him simply results are announced.

Prof. Proctor explains away the turning of Lot's wife into a pillar of salt, by stating that she was simply buried under a meteoric shower of sodium. On which the *Burlington Hawkeye* remarks: "Now, this simplifies it. This brings it out of the fanciful realm of the supernatural, and places it within the creditable sphere of every-day events. We always had very grave doubts about the pillar of salt business, but when science plainly explains that the poor woman was simply buried under a meteoric fall of sodium, then we can readily accept it. There is nothing singular, remarkable or unusual about that. Very few people are there, indeed, who do not know of hundreds of instances in which their friends and acquaintances have been caught out in a shower of sodium and buried. It is wonderful indeed how science simplifies the miracles."

Love makes time pass, and time makes love pass. Time strengthens true love if there be mutual discretion and forbearance; but makes favor with lust and mere infatuation.

What peace life bringeth to my heart,
Deep as the soundless sea,
How sweetly singeth the soul that clingeth,
My loving Lord to Thee.

In most situations of life the consciousness of innocence is our best shield, and our firmest security.

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his Holy Prophets since the world began." It also advocates, as a means to which end, the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; and the essentiality of the righteous, and the final destruction of the wicked; eternal life only through Christ; and many other kindred truths. It also advocates a hearty belief of the Gospel, repentance, and baptism as prerequisites to the forgiveness of sins, and a life thereafter devoted to final salvation.

COMMUNICATIONS.

Coming Age—Its Practicality—Status in the Social World—Social State of the Christian Household Continued—Secret Societies—Various Worldly Associations—Their Effects on the Household.—No. 31.

J. P. WESTBEE.

Social State of the Christian Household.—If it be true that the social element of the apostolic church is a perfect sample of what Christian socialism should be, is it not, in our days, totally perverted? Are church members satisfied with this ancient institution? When entering the family of Christ, do they say, "Whither thou goest, I will go; and where thou lodgest, I will lodge; thy people (shall be) my people, and thy God my God?" Are they contented to move under his banner? Are they willing to put on, and keep on the whole armor of God? Are they resolved to accomplish all their warfare in this army? If their doctrines, manners and customs are apostolic, such will be their unchangeable purpose; but if, on the contrary, they partake of the spirit of modern socialism, we shall expect results quite the opposite.

Popular Christians of these days have, socially, scarcely any resemblance, in names, titles, habits of thought, modes of action or views of duty. They are two classes of Christian professors, with opposite tastes. We have already described apostolic Christians; it now remains that we place before the reader the photograph of a modern popular Christian—*a popular member of a popular church.*

Popular church member—his views and actions—past, present and future.—A specimen is all that is necessary,

He is born and educated in what is termed a Christian community; that is, one that is not pagan; not Chinese nor Indian. He is educated as a citizen of the world; his parents Christian, and therefore, he has been taught to respect the Bible, Christ and his family. He looks upon Christianity as a good thing; it is an element of civilization. Everybody should make a profession, and join some church, no matter what church, so that it's popular and Orthodox; for, with him, orthodoxy and popularity are synonymous.

What are pre-requisites, in his estimation, to membership? Bible Knowledge (in his view) is a very good thing where it can be gathered without too much waste of time; not essential to private membership; good for ministers to have, since that of teaching the Bible is their profession.

It does not matter by what name we are called; what is in a name, so that we have the nature? It will not do for private members to set themselves up as critics and theologians. Leave these things to the learned doctors.

No special change is required for honorable membership, where persons have been religiously educated. Conversion is a very good thing; pagans must be converted; but how can we tell whether a man is converted who has always lived a Christian life? Such are some of his thoughts in regard to the pre-requisites of church membership.

In regard to what he is to do:—his ideas of action are as faulty as his views of what a person is to be. He can be either baptized, or let it alone. Baptism does not save; it is simply the answer of a good conscience This dispute about the mode of baptism is (in his estimation) a great squandering of time. A man may be immersed, sprinkled, or poured; either will do; or, if he is a Christian and lives *right*, he will be saved. Many good persons are now in heaven that were never baptized.

Such are his thoughts of Christian pre-requisites. Let us now hear his views of a popular Christian life!—what a Christian may believe, and what he may not believe; what a Christian may do, and what he may not do.

A Christian may believe any thing that is popular; for, is it reasonable that the masses would be wrong? Is not the voice of the people the voice of God? (*vox populi vox dei*). He believes with the crowd, that is orthodoxy enough for him. Should he choose to read or read the Scriptures, and be well satisfied as to what they teach, so soon as he learns that such are not the views of the "*crowd*" of believers. His duty is clear; the majority should rule.

He attends church services in a popular way. The maxims and customs of his locality, and of his church always govern. If it is popular to attend church he goes to church; if it is popular to give money, he gives just in that manner, and just that amount, that the masses think that he should give He is on the popular side of all questions; otherwise he would compromise his popularity. If, through any hasty temper or otherwise he finds himself with the few he thinks it most prudent to "*cram fish.*"

He delights to be called a "pillar in God's temple, and to hold an elevated seat in the Christian Synagogue.

He makes Christianity just what the masses think it is. If simply a form, such is his view. If it is popular at any time, especially in winter, to have protracted meetings, he is in for such meetings.

What can Christians do, in his estimation? Almost any thing that would be honorable in the world's estimation; for in so doing he knows that he would be with the crowd of church members.

Hear him on Christian liberty.—"Everybody should belong to some Orthodox Christian church—as a profession of Christianity is popular; and adds weight and respectability to character. It is our duty to avoid all disputation on matters of religion; it produces discord among brethren and destroys the peace of society. Live in peace with all men, even at the sacrifice of what some call conscience. Educate your conscience to subserve worldly interests. Avoid any peculiarities in your faith and practice. Be sure of this one thing, "The crowd is always right, since the masses have an inherent right to carry out their views."

Religion is designed to be made use of in *this world*, not in the next; therefore, you should utilize it, in every possible way. Don't study the Bible to know what to believe, and what to do. Such a course will make you unlike the world, and very unpopular. Study the character of the community where your lot may be cast, that you may learn what they consider popular religion; and apply yourself fully and with zeal to that Christianity.

Christian liberty, and popular Christianity, (and you should avoid every other kind) allow you to mix in with all worldly associations, for in so doing you gain popularity, and influence others.

Secret societies open a wide field of usefulness, they are the golden chain by which the church and the world are united, as in the most sacred wedlock.

Join every society that your circumstances will allow. You can then be sure that in case of disability you have means of support; without depending upon the charities of the Christian household. Their duties must not be neglected, even should they conflict with the church duties.

Aspire, in these societies, to the highest seats of honor, for in so doing you add popularity to your denomination. The more social honors church members possess, the more respectability will be conceded to the church.

Christians, to gain the world, must associate with the world, and act like the world—be all things to all men. Otherwise you make the church unpopular and restrict its influence. If you are an officer in the church allow your young members full social freedom. If you restrain them, you scar them against the church, and make them dislike the exercises.

The church must be popular with the world or it will fail to convert the world. The world will not seek the church, since it is the larger and more popular family; the church must seek the world; it must adapt its doctrines and practices to worldly tastes.

Their buildings must be attractive—large and costly. Their services more entertaining than those of theatres, so as to draw that crowd. The music must be first-class, preaching in every particular modern and highly emotional.

Seldom speak of the Bible, since that is too ancient, and its doctrines obsolete with the masses. Speak of Shakspeare, and of modern literature and science. Introduce into the church all such social gatherings as will draw worldly influence and money to it.

Sects are useful, since they watch each other. As it is in the political world so is it in the Christian family. Parties keep the moral atmosphere in motion. Better have storm than calm.

Christians should have full liberty in the political affairs; they impart to them a healthy tone;—and for kings, emperors, presidents, and distinguished statesmen to be members of the Christian household, is truly ennobling. The world would soon be converted if the church could be elevated, and its membership honorable in a worldly sense.

Church members are citizens; therefore, they should hold offices, lead our armies; fight our battles, even on the Lord's day—the end sanctifying the means; and kill our brothers. Thou shalt not kill, means thou shalt not kill in time of peace, in retail, but thou mayest kill by wholesale. This must be the meaning, since the majority of the Christian household thus reflects and act, and the crowd must be right (*vox populi vox dei*).

Our country's claims are paramount to all other claims. To defend, and fight for our country is the popular Christianity of our times, and we are, therefore, required to give it our hearty support.

How can the world be converted in any other way? And does not the Bible teach the world's conversion? They must be assimilated. This is done by the churches becoming more liberal. Let her meet the world, at least half way. And when we get the word into our school, can we not teach and elevate it to a higher standard?

Thus have we followed this popular modern church member, in his expositions of Christian liberty. In our next number, we propose to show, by quotations, that the popular Orthodox churches set up to all the suggestions of their imaginary exponent.

Knowledge Puffeth Up.

"Knowledge puffeth up but charity edifieth."

While knowledge is truly commendable, and within and of itself perfectly harmless; yet when possessed by an unsanctified heart devoid of charity it sometimes puffeth up, while if charity or love was allowed to rule in our hearts, instead of being puffed up we would humble ourselves, and be edified, and if this is not the case we may safely say that something is lacking, charity is wanting.

God designs that men and women should have abundance of knowledge, even being filled with the knowledge of his will in all wisdom and spiritual understanding. That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work and increasing in the knowledge of God.

And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another. Yet he never designs to have selfish-minded men and women who are so completely filled with self, that he crops out at nearly every puff. Many a smart man is puffed up and almost ruined for want of charity. Many a good sermon has been spoiled by mixing in too much dear self instead of God's love to man.

And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know. But if any man love God the same is known of him. Let nothing be done through strife or vain glory but in lowliness of mind let each esteem others better than themselves. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus sake. Jesus our great and perfect pattern, whose spirit and meek disposition we must cultivate and manifest to be acknowledged his, whose knowledge was immense—far in advance of man, was not puffed up, but very meek and unassuming. He then let us crucify self, just slay him away, and learn of Jesus our meek and lowly Savior and thus find rest—sweet rest. T. E. ADAMS.

Temperance.

To the brethren in Iowa, Kansas and Michigan.—Greeting:

Dear Brethren: Inasmuch as temperance is to be added to our knowledge (2 Pet. i. 6.) inasmuch as temperance is one of the fruits of the spirit (Gal. iii. 22.) against which there is no law—inasmuch as our brother Paul, was so much interested in temperance (Acts xxiv. 25) that it called out his reasoning power to such a degree that he caused the king to tremble upon his throne, and inasmuch as the Bible frequently warns us against the sin of using strong, intoxicating drinks, we may reasonably conclude that this is a subject of vast importance to every Christian.

I need not set forth the evils arising from the traffic in, and use of ardent spirits. There is scarcely a home in our states where the demon has not left his foot prints.

In view therefore of the importance of this subject as relating to Christian character, its bearing upon us as children of God and the keeping of the commandments, in view of the terrible ruin the rum has wrought among those who are strangers to the covenants of promise and without God in the world and when we reflect that thousands annually fill drunkards graves, of whom it is said that no drunkard shall inherit the kingdom of God, in view of all these considerations is not our duty plain, and should we not do all we can to remove the terrible evil of drink?

This may be done in many ways but chiefly by prohibiting its manufacture and sale. In the states of Michigan and Kansas the people are petitioning the legislature to submit, at their next state election, to the people for their ratification or rejection, an amendment to the constitution of these states forever prohibiting the manufacture and sale of intoxicating liquors as a beverage. The Iowa legislature has already referred this question to the people and the simple issue before every voter is, are you for or against whisky? Will you vote for more tax, crime, immorality and the devil, or for less tax, temperance, virtue and the interests of God and the welfare of humanity. I do not belong to any political party neither do I advocate mixing the truth with politics, yet I can see no harm growing out of voting to do away with this great evil. It seems rather to be a duty we as Christians owe to God and suffering humanity.

Brethren of the Church of God in Iowa, the whole world is watching with intense interest for the result of the coming struggle between temperance and whisky at your next state election. Will you refuse to do your duty now when such tremendous interests are at stake? Can you give a valid reason, why you ought not to do good when such an opportunity as this is offered? Look at the thousands of homes made sad by this rum traffic, look at the hopes blighted, the reputations soiled, the characters tarnished, the crimes fostered and the diseases sown everywhere; and then vote as conscience dictates. Not only is it your duty to vote on the right side but also to work as you never worked before both before election and at the polls, pray too as never you prayed before that God would give us courage, strength and patience and at last rid our fair state from this terrible curse. In Michigan and Kansas we are yet to petition the legislature. Sign those petitions, work faithfully in circulating them, pray devotedly and by the favor of God our legislatures too may submit this question to our people for their final decision. Having accomplished this it never can be said that the Church of God refused to do its duty in helping to lift this heavy burden off the poor the suffering and the sad. This brethren is not a political question, but a moral one. It is not party but principle. There is a question of propriety for Christians to vote when party or persons are subjects of suffrage, but when principle or the well being of fellow man is at stake it is not only a privilege for a Christian to vote for the right but it is his duty to do so.

Respectfully submitted,
A. J. EICHANER.

Forgiveness.

"But if ye do not forgive neither will your heavenly Father, which is in heaven, forgive your trespasses."

"If ye have aught against any, forgive, when ye stand praying." Do we? Can we obey in this thing? when cruelly wronged and misjudged can we forgive?

We can and must, or have not the forgiveness that we crave from our Father in heaven.

Now how does he forgive? Do we not pray that "our sins and transgressions may be blotted out?" "our iniquities covered?" "that our wrongdoing may no more be remembered nor come into mind?" And do we not feel that our prayer will be answered if we live in accordance with God's will? Now we are to forgive as we would be forgiven. When a brother or sister craves forgiveness, we are not to say "we can forgive, but we cannot forget." This is not forgiveness. The wrong must be covered. It must be remembered against the sinning one no more. God help us to come into the bond of perfectness—to have the charity that never faileth. Our Lord is coming.

S. ROXANA WINCH.

SELECTIONS.

No. 13.

Prophecies Concerning Israel, Their Land and King, not yet Fulfilled.

Sir,—Maps of the land of Israel, as it was in the days of Joshua and Solomon, are as familiar as those of most other countries, ancient or modern; but only in "the visions of God," Ezek and recorded by Ezekiel, when a captive in Babylon, is the future allotment of that land foreshown.

In the 47th chapter of Ezekiel, at the 13th verse, we read: "Thus saith the Lord God, this shall be the border whereby ye shall inherit the land according to the twelve tribes of Israel; Joseph shall have two portions. And ye shall inherit it one as well as another; concerning the which I lifted up mine hand to give it unto your fathers; and this land shall fall unto you for inheritance. And this shall be the border of the land toward the north side, from the great sea, the way of Hethlon, as men go to Zedad; Hamath, Berothah, Sibraim, which is between the border of Damascus and the border of Hamath; Hazarhatticon, which is by the coast of Hauran. And the border from the sea shall be Hazarenan, the border of Damascus, and the north northward; and the border of Hamath. And this is the north side. And the east side ye shall measure from Hauran, and from Damascus, and from Gilead, and from the land of Israel by Jordan; from the border unto the east sea, and this is the east side. And the south side southward, from Tamar even to the waters of strife in Kadesh, the river to the great sea; and this is the south side southward. And the west side also shall be the great sea from the border, till a man come over against Hamath; this is the west side. So shall ye divide this land unto you according to the tribes of Israel."

These boundaries include much more land than Israel ever occupied. Indeed, God's covenant with Abraham, (Gen. xv. 18) as well as the prophecy in Isaiah xix. 23, 25, requires that Israel shall be the only nation between Assyria and Egypt. And not a foot of the Mediterranean sea coast, from the Nile north to where Mount Hor is visible from the sea, (Num. xxxiv. 8) is about lat. 30, but shall be possessed by Israel. Controlling the Euphrates down to the Persian Gulf on the east, and all the Mediterranean sea-ports between Asia Minor and the Nile on the west, including the Suez Canal; we can easily understand how quickly Israel's commercial supremacy will be established, and the prophecy by Isaiah is in course of fulfillment. "The abundance of the sea shall be converted unto thee, the wealth (margin) of the Gentiles shall come unto thee." Isa. lx. 5. Not only the wealth of distant nations shall flow into the land of Israel, but from Nebaioth and Kedar; Midian, Ephah and Sheba, Israel's southern neighbors and kinsmen, all being of the stock of Abraham, (1 Chron. i. 28-33) shall come multitudes of camels and dromedaries, bringing "gold and incense," as Isa. lx. 6, 7, foretells; and as Cowper has sweetly versified:

"The glory of all lands
Flows into her, unbounded is her joy,
And endless her increase. Thy rams are there,
Nebaioth, and the flocks of Kedar there;
The looms of Ormus, and the mines of Ind,
And Saba's spicy groves pay tribute there."

But God has not only foretold that Israel shall again possess their land, but he hath predetermined and foreshown each tribe's position and portion therein. Ezekiel's last chapter shows that the land is to be divided into thirteen parallel portions, running from east to west, all of equal length from north to south. The tribes of Dan, Asher, Naphtali, Manasseh, Ephraim, Reuben and Judah, are to have seven northern portions; the tribes of Benjamin, Simeon, Issachar, Zebulun and Gad are to have the five southern portions. The other portion, between the tribes of Judah and Benjamin is reserved as "an oblation unto the Lord," and "for the prince." The oblation consists of a square of 25,000 reeds on each side, each reed being six great cubits, each a "cubit and an hand-breadth." Chaps. xl. 5, xlvii. 20. The prince's portion is all on the east and west of the oblation. Chap. v. 21. The oblation is divided into three parts; one part measuring 10,000 by 25,000 reeds is for the sanctuary, and those of its ministers who come near to minister unto the Lord, and for their houses. Chap. xlv. 3. Another part of the same size is for the Levites, who are also ministers of the sanctuary, but do not "come near unto the Lord." The different duties of these two classes of priests are defined in chapter xliv. the Levites, in verses 10-14 and 23, 24; the others, called "the sons of Zadok," in verses 15, 16. Many interesting details of the duties of the princes of Israel in that day are given. See xlv. 8, 17; xlvi. 2, 18. A third portion of the oblation, measuring 5,000 by 25,000 reeds, is for the city, whose name from that day shall be Jehovah Shammah, signifying, the Lord is there, (xlviii. 16, 35.) The city is to be in the midst of its portion, a square of 18000 measures round about, with suburbs of 250 measures in width on each side. The rest of the city portion is for those who serve the city "out of all the tribes of Israel," (v. 19.)

Reserving for another letter some remarks on the rivers, and trees, and sacrifices, of which Ezekiel's last chapters speak, I subjoin a statement and diagram which may assist some of your readers to better understand Ezekiel's visions of the future allotment of Israel's land.—*Omega.*

APPENDIX.—The allotment of the land of Israel, as foretold in Ezekiel xlviii:—

NORTH.

1.—portion for the tribe of Dan.
2.— " " " Asher.
3.— " " " Naphtali.
4.— " " " Manasseh
5.— " " " Ephraim.
6.— " " " Reuben.
7.— " " " Judah.
8.—The holy oblation for the sanctuary, city, priests, etc.
9.—Portion for the tribe of Benjamin.
10.— " " " Simeon.
11.— " " " Issachar.
12.— " " " Zebulun.
13.— " " " Gad.

Diagram of the holy oblation of 25,000 reeds square: Ezek. xlviii. 8, 20.

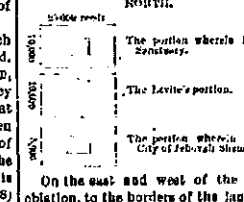

On the east and west of the holy oblation, to the borders of the land, is the prince's portion. Chaps. xlv. 7; xlviii. 21.—*Omega.*

ISAAC McCOY, the Baptist missionary among the Pottawatomie Indians at Niles, attended an Indian treaty at Chicago, and on October 9, 1821, preached the first gospel sermon ever preached in the English language in Chicago or that vicinity.

THE RESTITUTION.

S. A. CHAPLIN, Editor.

PLYMOUTH, INDIANA, Aug. 25, 1880.

WE shall try to give our readers something regarding Palestine before long. Perhaps in our next paper.

WE have deferred some articles for which we hope to find room soon. We will try to give one from Brother E. Miller next week. Its publication was earnestly requested by several brethren.

STILL they come! What? Long articles and reviews. We intended to write an editorial of moderate length in explanation of our course, but there is no room left. All right so far as we are concerned.

IN some of the appeals for aid, from persons who have claimed to be in distressed circumstances, we have been imposed upon, and have unintentionally imposed upon our benevolent brethren and sisters. We say to all concerned, to send no more aid in response to appeals that have heretofore been made through our paper. While the present editor manages THE RESTITUTION no appeal for help will be admitted without ample proof that benevolent charity will not be bestowed on an unworthy object. Like some of our cotemporaries we have learned from experience the necessity of this course.

NEWS ITEMS.

BERLIN, Aug. 21.—The collective rejoinder of the Powers to the Porte's reply to their note on the Greek question will be presented in a day or two. The unity of opinion among the Powers still is perfect. France is ready to follow where the others are prepared to lead, but will not take the initiative.

LONDON, Aug. 20.—The *Standard's* Bucharest correspondent reports that the minister of war, who is in the Dobrudja, telegraphs that the district is very much disturbed. The troops annihilated two companies of Bulgarian insurgents, two hundred of the insurgents being killed. Two more batteries of artillery have been ordered to Dobrudja.

TURKEY—FORTS ORDERED TO BE REPAIRED.

LONDON, Aug. 21.—A dispatch from Constantinople says orders have been given for the immediate repair of the forts at Black's entrance to the Bosphorus.

OPPOSED TO YIELDING TERRITORY.

A Constantinople dispatch says private telegrams from Scutari report that much excitement exists among the Albanians since the sudden and unexpected departure of the Turkish governor, and much anxiety is expressed in regard to the attitude his successor, Riza Pasha, will observe. Whatever that attitude may be, there is a determination to resist any cession of territory. Preparations to resist have already begun in the district of Dulcigno.

THE MURDER OF DR. PARSONS.

LONDON, August 23.—A correspondent at Bucharest gives the following additional details of the murder of Dr. Parsons, the American missionary: One of the assassins placed the muzzle of his rifle close to Dr. Parsons' servant, fired at and killed him instantly. Dr. Parsons then started up, but before he could say or do anything the bullet pierced his heart. The two Circassians threw the bodies over the precipice at the foot of which they were found after a few days. An American residing at Ismidt telegraphed the facts to Goschen, the British Ambassador, who communicated them immediately to Mr. Heap, American Consul General.

A squad of soldiers went to the camp of the Circassians and threatened to shoot the whole tribe unless the murderers were surrendered, whereupon the murderers were delivered to the authorities. The affair caused great consternation at Constantinople, and people travel armed, and, if possible, with an armed guard, when riding or driving in the suburbs.

LONDON, Aug. 23.—Mr. Heap, American Consul General, has delivered a note to the Porte demanding that the murderers of the Rev. Mr. Parsons be brought to Pera immediately to be tried.

BELGRADE, Aug. 22.—The Servian Government is seeking 200,000 rifles of the newest pattern in America, deliverable before the end of this year.

ST. PETERSBURG, Aug. 21.—Asiatic cholera of a severe type has broken out in the Russian camp and town of Saratoff. The mortality has been great, and is increasing. Saratoff is a fortified town, Capital of the province of the same name, situated on the right bank of the Volga, and it has a population of about 65,000 souls.

A TOWN DESTROYED BY A STORM.

ST. LOUIS, Aug. 20.—Col. Baker, Superintendent of the Western Union Telegraph Company here, has received despatches from Corpus Christi, Texas, which say that it is reported there that Brownsville, Texas, near the mouth of the Rio Grande, was nearly destroyed by the fearful storm which prevailed along the Texas coast on the 12th and 13th instants, and that many lives were lost. The telegraph wires along the coast from Indianola south were prostrated, and are still down south of Corpus Christi. The telegraph lines from Brownsville up the Rio Grande are also torn down; therefore no communication can be had with the stricken city.

The damage by the recent storm on the Mexican and Texas coast is estimated as follows: Matamoras, $500,000; Brownsville, $2,000,000; Garrison, $30,000; Point Isabel and shipping, $2,000,000.

"Chicago Evening Journal."

PHILADELPHIA, Pa., August 23.—The small-pox pestilence continues at Camden, N. J. There are now twenty-three cases of small-pox in the hospital which has been specially provided for the reception of the patients. About fifty people are prostrated with the disease. It is scattered all over the city, and causes the utmost alarm. To-day the Board of Health issued a circular to householders, containing useful advice as to the best method to secure favorable sanitary conditions, a list of disinfectants and how to use them, and various suggestions to prevent the spread of the contagion. The type of the disease is virulent in the extreme.

COMMUNICATIONS.

A Short Reproof.

Editor Restitution:—I am constrained to offer a suggestion to some of your correspondents, who are constantly differing with each other and discussing their differences through your paper, that "the word of the Lord is not yea and nay." It is folly to think that a people can be made wise unto salvation by a class of teachers who are persistently contradicting each other on first principles. What is the trouble that teachers cannot agree on the A, B, C, of divine truth? I notice, in reading your paper that these teachers never disagree so far as is apparent, except on the most vital parts of Bible teaching.

The first things the alien is called upon to learn, and required to understand, are the very things these men are disputing about. Is this right? Is it wise? What can an earnest man say to such work? "How can you keep silent? Has it come to this, that the wise men, so-called among you, cannot agree on first repentance, baptism, resurrection, etc.? Now, I would suggest to these men that, if they desire to show themselves workmen, and turn many to righteousness, and thus make ready a people prepared for the Lord's coming, and be accounted as wise and faithful servants when the Judge of quick and dead appears, it is high time they stop this jangle of words and submit to the testimony of the apostles in all things. "Be of one mind. Speak the same things," is Paul's plain language. Your correspondents don't seem to know that Paul ever wrote such language. Besides, they don't seem to care a fig or a straw whether they speak the same things or not. I sometimes think it is their ambition to differ, and discuss their differences to see who can get the mastery. Now, the fact is, scarcely any two of your ablest writers agree. Were they born crotchety? Is it their misfortune that, after twenty-five or thirty years of discussion, they still cannot understand the first principles of the gospel? Shame to such men; professing themselves wise, they turn out to be fools; ever learning, but never able to come to a full knowledge of the truth. How can you put up with such folly? How can you publish a forked tongued testimony to the world? Do you realize the responsibility? If you are set for the defense of the truth, you should be an earnest man, though all the rest be faithless. The day has past to keep silent. The twilight is gone, and we are in the full blaze of the truth as developed during the past forty years, and there is no longer any excuse for men to parley over first principles. G. MOYER.

Christ. Ad. Pass.

On and after October 1st the postage charge on newspapers addressed to countries or colonies of the Universal Postal Union will be the same on printed matter generally for the same destinations, viz., 2 cent for two ounces or each additional fraction of two ounces.

"The Lord Christ is the only lawgiver of the church; all his laws unto this end are recorded in the Scriptures. To make, to bring, to execute any other rules, laws or canons, in the government of his church, is to usurp on his kingly dominion."—*John Owen.*

"Trust all to Christ—leave every care;
Each burden cast on him in prayer;
He will give peace, calm every storm,
And all things for his own perform.

"Be still" for in a little while
Thou shalt upon past sorrows smile;
And rest in joy—in endless peace."

SELECTIONS.

For Spirit of the Truth and Restitution.

THE IOWA METEOR.

It Is Purchased for the British Museum—$6,500 Being Paid for It.

In May, 1879, the largest meteoric stone ever beheld in America fell on a farm in Emmet county. The farm belonged to Mrs. Colonel C. H. Perry, of Keokuk. The stone lay embedded fifteen feet deep in the ground for ten or twelve days, visited by hundreds of people, each one carrying off a piece of it. A friend of Mrs. Perry, residing in this city, wrote her asking her if she would not like to have the meteor stored in the Davenport Academy of Sciences. She replied that it would cost $150 to $200 to get it out and place it upon the railroad train—for something would have to be paid the tenant of the farm, who claimed a sort of partnership in the ownership—and if the academy would raise the amount it might have the stone and welcome. Alas! there wasn't a dollar in the academy treasury, and the effort to raise the sum failed. Then a Mr. Berge gave Mrs. Perry $100 for the stone, she supposing he intended it for an institution in this state—and Mr. Berge gave the farm tenant $50 or $60 for the right of way across his fields. And so Mr. Berge got possession of the stone, and not long since he sold it to the British Museum for $6,500, and there it is to be placed in a glass case and preserved as a celestial wonder. Its weight when shipped for London was 441 pounds. When Mr. Berge was exhibiting the stone in Keokuk, Mrs. Perry secured a couple of pieces, and one of them she had sent to the academy. Accompanying Mrs. Perry's gift are two late photographs of the original stone. She says in her letter: "These views, with the specimen of the meteor, will illustrate the character of the great aerolite, now so famous. The specimen was sealed off in some way after it came to Keokuk, and weighs just one pound. I hope there may be something else I can do for that blessed academy, not only for the sake of those I love who are at work, but I feel greatly interested in it as an educational power in the world, and as a splendid example of what may be accomplished by energy and devotion to a good cause. Surely the recognition that comes so gratefully from abroad will start echoes at home."

Do you know what made the Emmet county aerolite so valuable? It was unlike any other well authenticated rock from heaven that ever fell upon earth. It was composed of earth, triolite, iron, nickel, cobalt, phosphorus, copper, sulphur, lead, silver, gold, silica, magnesia, alumina, soda, lithia and potassium, all distinct, yet all together like the particles of a granite block. The piece in the academy lies at the side of a sample of an aerolite which fell in Jonnson county, in 1875—but the latter is nothing but stone glazed black with fire; and still another piece of aerolite from California, is in the case—and it is composed of splints of iron.

The Witness.

The Sea of Galilee.

The expense of travelling in Palestine, where railways do not exist, and wagons, except from Jaffa to Jerusalem and from Haifa to Nazareth, are never seen, depends very much upon the style in which you journey. If you hire a dragoman and instruct him to furnish tents and provide good warm meals on the way, it will cost at least $5.00 a day. For our trip from Jerusalem to the Dead Sea (three days on which we had a dragoman and guard, who provided everything needful, including lodging at the convents of Mar Saba and Jericho) we paid $4.25 each, per day. Coming to Nazareth, four days, in the same way, only without guard, and providing our own lodging and provisions, the dragoman's pay alone was three dollars each, per day. This time we tried another plan, which worked well and reduced our expenses very much. With the assistance of the kind monk at the convent in Nazareth, Father Giovanni, we hired two horses and a young man to attend and guide us, for only a dollar a day each, and our other expenses were but trifling.

We left Nazareth early in the morning and passed by Cana of Galilee, where we rested about an hour to read the Scriptural account of Christ's turning the water into wine. Just as we arrived a funeral procession was leaving the village. It was joined by nearly all the inhabitants of the place. I should think, and there was the loud chanting of the hired mourners, the firing of guns and other noisy demonstrations. While the men were consigning the remains of the departed to their last resting place on the brow of a hill near by, the women gathered on the plain below, the relatives sitting and weeping, others forming a circle, within which two or three of the number danced wildly about, with uplifted arms, and uttering loud plaintive cries. I saw one girl near the men who seemed wild and frantic with grief.

Another interesting spot noticed on our way were the Horns of Hattin, a mountain with twin peaks and a level place near the top, which might be called a plain. Many think this the Mount of Beatitudes.

At Tiberias, the only village of any importance on the lake, we spent the night. It is noted for fleas. The Sultan of the colony is said to live there, and the Pasha at Jenin. We can add our testimony as to the immense number of their adherents in both places.

The second day we made an excursion as far as the entrance of the Jordan on the north, a four hours' ride. A little above the mouth of the river we saw a fishing boat, and a couple of fishermen lounging on the grass. We offered them *backsheesh*, and they took us across to the other side, and we spent a few minutes in the land of Moab.

The ride to-day was a very delightful one, and full of interest. The weather was superb, all that a confirmed invalid could ask. There were beautiful oleanders in blossom along the pathway; at times we rode along the beach completely strewn with shells of almost infinitesimal size; then there were fountains, and ripe barley fields; and often we were accompanied by a troop of armed Bedouins, causing the imagination to picture romantic incidents that might happen.

We passed Magdala, and lingered on the sites of Bethsaida and Capernaum, the latter Christ's own city, and where he worked so many mighty miracles. Though once exalted unto heaven, now a mass of debris and loose stones overgrown with weeds hardly serve to indicate their former position. Indeed travelers disagree as to which is Bethsaida and which is Capernaum.

The next day we rode down to the exit of the Jordan on the south, and I swam across the river and stood in the country of Moab again. In the evening we were joined by our old friends, who came with us from Jerusalem, and we hired a boat and spent an hour upon the tranquil bosom of the lake. How much of our Savior's life after he left Nazareth was spent upon these shores! Here he called his disciples and worked so many of his mightiest miracles, and taught the sublimest truth to poor fallen humanity. It was a joy to think we had walked along the same shore on which he walked; these were the same mountains upon which he gazed, and to whose solitudes he retired to pray. To these deep blue waves, when lashed to fury by the storm, he said "Peace, be still!" Surely no other locality in all the Holy Land, unless it be Jerusalem, is so intimately associated with the name of Jesus as the Sea of Galilee. In the words of McCheyne,

"How pleasant to see thy deep blue wave,
O Sea of Galilee!
For the glorious One who came to save
Hath often stood by thee.

"On every mound and hoary steep
That circles round the sparkling deep,
Thou calm-reposing sea;
But oh! far more, the beautiful feet
Of Jesus walked o'er thee."

—*Henry M. Goodell.*

The Arch of Titus.

Prof. J. W. McGarvey, of Lexington, Ky., last year visited Rome on his way to Palestine, and reported his travels in the St. Louis *Christian*. The following from one of his letters is interesting when taken in connection with such passages as Deut. xxviii. 49-57; Dan. ix. 26, 27; John xi. 49; Luke xix. 41-44; xxi. 20-24.

"We next saw the arch of Titus, the first object which brought us into direct contact with Sacred History. Here stands an arch of marble spanning the street, and supported by heavy buttresses of the same material, erected by Titus to commemorate his conquest of Jerusalem in the year 70. Our carriage stopped under it, and to our left, a little above our heads, was a group of sculptured figures representing Jews carrying the golden candlestick, and the golden table of shew-bread, on bars of wood covered with gold resting on their shoulders. No words could be written or printed to correspond more exactly with the description of these vessels found in the book of Exodus. Here, then, is a heathen monument, erected by the very man who destroyed the temple of God, and standing entire after the lapse of more than 1800 years, to attest the accuracy of sacred history."

[The Christian.]

The Day of Salvation.

How often we delight ourselves with hopes, and distress ourselves with fears concerning the time to come. We think of the day of death, of the day of judgment, with their mighty issues, and inquire, How shall it be with us in that day? There is a far more important question: How is it with us now? Our future is decided by our present. What we desire to be hereafter we may be now. Do we wish to be saved in the day of judgment? Undoubtedly we do. But if we do, our only reasonable way of securing our desire is to be saved to-day. Right here, in this present moment, in this present hour, God calls on us to settle the question of salvation for eternity. We need not be anxious about the dying bed. We need not inquire curiously, "How shall it fare with us when the judge of quick and dead appears?" The great question is, How is it with us to-day? Are we saved or are we lost? Are we within the ark of God, or are we without, awaiting the storm of vengeance that shall burst upon the world? A life of sin brings a death of sorrow; while if we to-day know and serve the Lord, we shall have boldness in the day of judgment and no fear shall assail us there. Let us see to it that this question is rightly settled, and settled to-day, and settled as we shall wish it to be settled when we come to stand face to face with the judgment day, and the judge of quick and dead. "Behold now is the accepted time; behold now is the day of salvation." H. L. H.

The Standard, for Me.]

Eternal Punishment.

Belief in the dogma of eternal torment (we speak with all possible deference for the feelings of those who suppose themselves bound to uphold it) is incompatible with a moral conception of the nature of the Deity; and when it is combined with predestination, its reception can be explained only by the facility with which people will go on repeating a traditional creed, and even arguing metaphysically in support of it, without realizing its mortal import. Edwards, who is the great metaphysical reasoner in support of this doctrine, manifestly recoils from his own moral conclusions. He may well do so; and the stone which his unidentified genius has helped to tie round the neck of Christianity must be cast off, or it will sink the religion.

BREVITIES.

There are eight complete translations of the Bible in the languages of the South Sea Islands and New Zealand.

In common with many other perfumes and rich spices, the myrrh of Scripture has never been positively identified. Those who have sent specimens from Arabia, as the genuine myrrh-bearing plant have sent different things. It is generally believed to come from *Balsamodendron Myrrha*. There seems to be no doubt that different varieties are obtained from various species.

Dr. T. J. Conant, who has been at work on a translation of the Old Testament for the last twenty years, but was interrupted by the financial difficulties of the society for which he labored, will now be enabled to finish the work, Captain Ebenezer Morgan, a wealthy and liberal-minded citizen of Groton, Connecticut, having given the sum of $25,000 to defray all expenses.

THE GOSPEL IN GOLD AND SILVER LETTERS.

A valuable and interesting manuscript has been discovered by two German scholars. They were searching through the libraries of Southern Italy and Sicily, when they came upon an ancient manuscript in the Palace of the Archbishop of Rossano. On examination it was found to contain the Gospel of Matthew and the Gospel of Mark as far as the fourteenth verse of the sixteenth chapter. Scholars believe it was written in the fifth century, and it is in excellent preservation. The leaves of this manuscript are made of purple parchment, and the material used throughout in writing is silver, except in the first three lines of each gospel, where the letters are golden. There is only one other manuscript of this kind in existence, containing any portion of the New Testament, and it is in a mutilated condition, four of its leaves being in London, six in Rome, two in Vienna, and thirty-three have been more recently discovered in the island of Patmos.

Out of 850 localities mentioned in Scripture 600 have been identified by modern investigation, either with certainty, or with great probability. Most of the unknown places are to be sought in the Sinaitic Desert, or east of Jordan. The famous Springs of Scripture can all be identified, and have still a good supply of water. The rivers are still perennial, and the "depths" (Deut. viii. 7) are recognized in the fathomless pools from which such streams as the Abana (now Barada), near Damascus, spring up full-grown rivers, almost as broad at their sources as at their mouths. The districts called "dry" or "desert" in the Bible (the wilderness of Bethaven, or of Judah, for instance) are now as desolate as of old, and the porous character of the chalk formation renders it a physical impossibility that these regions can ever have been fertile or well watered within historic times.

SENTENTIOUS PARAGRAPHS.

God's forbearance has its appointed limits.

An malarious air may endanger a good constitution, as bad companions endanger a good character.

Adversity is the trial of principle. Without it a man hardly knows whether he is honest or not.

To rejoice in the happiness of others is to make it our own; to produce it is to make it more than our own.

Right habit is like the channel which dictates the course in which the river shall flow, and which grows deeper and deeper with each year.

Life is not done, and our Christian character is not won, so long as God has anything left for us to suffer, or anything left for us to do.

"He still," nor doubt His faithful love,
Though he thy faith and patience prove;
He while he tries thee, through the fire,
Will give thee strength thou dost require.

"He still," thy cares are measured all
By him who notes the sparrow's fall;
There's not a grief which rends thy breast,
But he can chase or calm to rest.

All truly consecrated men learn, little by little, that what they are consecrated to is not joy or sorrow, but a Divine idea and a profound obedience, which can find their full outward expression, not in joy, and not in sorrow, but in the mysterious and inseparable mingling of the two.

No sin, no death, no grief, no tears
Can shade the glory of that home,
Where love shines through endless years,
And flowers in fragrant beauty bloom.
H. Jones.

The surest method of arriving at a knowledge of God's eternal purposes about us is to be found in the right use of the present moment.—*F. W. Faber.*

There is not a thought, word, or deed, that men have ever been conscious of or done in all their lives but God can bring all to remembrance, though all had been forgotten by the actors.

God's agency does not exclude nor supersede our instrumentality. He gives the increase, but Paul must plant and Apollos water. He furnishes the wind, but we are to spread the sails. He gives, but we gather. Prayers and diligence, dependence and activity, harmonize in the Scripture, and are only inconsistent in the crudeness of ignorant and foolish men.—*William Jay.*

Just beyond this world of sorrow
There's a land all fair and bright,
By the mists of death's dark river,
Hidden from our mortal sight.
Eye hath never seen its glory,
Ear hath never heard it told,
Heart cannot conceive its beauty,
With its streets of shining gold.

With life's river clear as crystal,
Flowing from the great white throne,—
Gates of pearl and walls of jasper,
Built with many a precious stone;
Tree of life, whose fruit never faileth,
Sweetest flowers which never fade,
Many mansions everlasting,
By our Heavenly Father made.

Thomas, the Sceptic.

He would not be contented with seeing Christ—that might be a dream, it might be the vision of a disordered fancy. He would not be satisfied with the assurance of others. The evidence of testimony which he did reject was very strong: ten of his most familiar friends, and certain women, gave in their separate and their united testimony; but against all that St. Thomas held out sceptically firm. They might have been deceived themselves; they might have been trifling with him. The possibilities of a mistake were innumerable; the delusions of the best men about what they see are incredible. He would trust a thing so infinitely important to nothing but his own scrutinizing hand. It might be some one personating his Master. He would put his hands into real wounds, or else hold it unproved. The allegiance which was given in so enthusiastically, "My Lord and My God," was given in after, and not before, scrutiny. It was the cautious verdict of an enlightened, suspicious, most earnest, and most honest sceptic.—*F. W. Robertson.*

Everlasting Punishment.

The doctrine of everlasting punishment, as it is held to day, is, that man is sent into this world by his Maker in such a condition that he is capable of plunging himself into eternal ruin by what he can do in this world, so that he may reach a state in which he may be for ever and for ever a sufferer, without any power of reform or return. Now, there is not a man, I will not say a good man, I will not say a saint; but there is not a decent man, with decent human feelings, who would be willing to be accused of such a thing as is thus ascribed to the Almighty. It is one of the saddest things in the world that theology can so pervert the common human sense and human heart that we can ascribe to the infinite blessedness and the infinite love that which we should consider disgraceful, if performed by a human being. *J. F. Clarke.*

POETRY.

Unheeded Psalms.

God hath his solitudes, unpeopled yet,
Save by the peaceful life of bird and flower,
Where, since the world's foundation, he hath set
Th. Lasting of his power.

Year after year his rains make fresh and green
Lone wastes of prairie, where, as daylight flies,
Legions of bright-hued blossoms all unseen
Their carven petals close.

Year after year unnumbered forest leaves
Expand and darken to their perfect prime;
Each smallest growth -- alas thy achieve-
Ments, appointed time.

Amid the strong recesses of the hills,
Fixed by His word, immutable and calm,
The murmuring river all the silence fills
With its unhindered psalm.

From deep to deep the floods lift up their voice
Because He hand hath measured them of old;
The far outgoings of the morn rejoice
His wonders to unfold.

The smallest conflict wrecked in distant storms,
That wanders boundless through the summer skies,
Is reckoned in His purposes, and forms
One of His augories.

Where, the perpetual mountains patient wait,
Girded with purity, before His throne,
Keeping from age to age fortotate
Their everlasting crown;

Where the long-gathering waves of ocean break
With ceaseless music o'er untrodden strands,
From isles that day by day in silence wake,
From earth's remotest lands,

The anthem of His praise shall uttered be;
All works created on His name shall call,
And land and they His holy name, for He
Hath pleasure on them all.

LETTER DRAWER.

Editor Restitution:—I send you $2, being my subscription to May 1, 1881, I am a little behind time for which I trust you will excuse me. There are some good things in THE RESTITUTION on the reign of the King in Mount Zion in the soon coming age, which seems to be close at hand. The signs in the political heavens appear to be working into that condition that will bring the Gog of the north quarters with his mighty hosts on to the mountains of Israel to the battle of Armageddon. I trust we shall be found worthy by being obedient to the faith and walking in the statutes of God and of Jesus Christ our Lord.

I send my best respects in particular to Brethren Magruder, Stephenson, Weethee, Myers, &c., not forgetting the other brethren and sisters who give words of comfort and admonition to the household, which is meat in due season.

I am not much used to writing, if I was, I should like to write somewhat more. Please excuse my weakness.

I remain your well wisher, trusting that you will remain faithful unto the end, so that you may have a portion in the glory soon to be revealed.

THOMAS E. NICHOLS.

Newark, N. J.

Editor Restitution:—Enclosed find one dollar, which please apply on my subscription to THE RESTITUTION. I prize the paper very highly, its weekly visits are to me a rich entertainment. I should be pleased to hear more editorially but I suppose you are kept well supplied with manuscript articles. Many at this time I think would halt with joy a few bold, stirring articles on practical Christianity, especially on a complete separation from the world politically and religiously. I think too little attention is given this subject. Its importance demands the attention of all who are expecting the return of our Lord. I desire to be found occupying a position that will be approved by the Life Giver.

I do not wish to form any unholy alliance with the world socially, politically or religiously, that will shut me out of the kingdom of God. I earnestly exhort those who are now entangled with the world to sever your connection and stand boldly for the truth. It will make us unpopular with the world, but let us remember that the friendship of the world is enmity against God. If God is our friend we can afford to be hated of the world. Yours for the truth.

J. F. WAGONER.

Beaver, Ind.

Editor Restitution: It becomes necessary that I should inform the brethren what we are doing for the truth in this part of Kansas. Brother John Foore, has just closed a discussion with Elder Murry, of the Campbellite Church, in which Elder M., affirmed the conscious state of the spirit after death. It is hardly needful to say that Elder M., made a most complete failure, not being able to give one text that said, the spirit was conscious while the body was dead. Although the proof was called for time and again, Elder M., got in a wonderful hurry to close the debate before we reached the last session, saying he had an appointment to meet that night; although the elder came over to debate three propositions and only discussed one, the others being put off until September. I think it justly due to Brother Foore and our cause that we set this discussion down as a most complete victory.

Yours in hope of eternal life,

J. M. LEWELLEN.

Towson, Kansas.

Editor Restitution:—It is a long time since I have written to you, I therefore, seated myself this morning to write a few thoughts of my life. In the past seven or eight months I have been well as far as health is concerned, although we had an awful Kansas drouth which destroyed almost the entire wheat crop in north-western Kansas. Corn promises fair, although a person cannot know whether it will amount to anything, as the army worm is working on it now to some extent. There will not be enough grass in these parts for hay. The drouth was severe. Wheat was only one tenth of a crop here this year. It only turns out, as a general result, about two buskels to the acre of what has been cut. Some was not fit to harvest. Dear editor, I am in arrears now on THE RESTITUTION, although I have had bad mishaps since I came on Kansas soil. I came here with a moderately good team about a year and a half ago and I could not get grain to feed it; one died, and so my team was broken up; and last winter I had to sell the other. I have a government claim, but no team or cow, or no stock of any kind; only a few chickens. I have a very nice claim; only about seven miles from the county seat, but the shape the drouth has left me in and the scarcity of labor in this part of Kansas with the family I have to support, and then nothing but corn, dry bread to eat, I cannot now renew my subscription. We are just about naked. Although I prize THE RESTITUTION as one of the most valuable treasures I have, except my Bibles. Dear editor, I have preached about seventy-five sermons since New Year's, on the Gospel and the Glorious Reign of the Christ and his Saints, and the Budding of Israel as the Head of Nations and not the Tail; also the Kingdom to Israel Restored; and I calculate, if I have life and health, to proclaim these glorious truths of the Deity and kindred truth, till the Master comes, or till I am dead. Dear editor, I should like a lot of Bible Pearls to scatter among a dying people, and scatter the good seed in every way, but I have no means at my command to send for them. Dear editor, will you say to the scattered few of Kansas and Nebraska that I will labor in the gospel field wherever I am wanted? I will close by saying, I watch and pray for the return of the Master, and the setting up of his kingdom.

Your brother,

DANIEL FIKE.

Station, Kan.

Editor Restitution:—I do not regret to see, what I believe to be, a spirit of greater liberality and generosity shown by some of the writers in THE RESTITUTION. I think we all, to a greater or less extent, have been the victims of exclusive illiberality. I plead guilty to the greater degree. We have not studied the mercy of God as he has promised to manifest it to the sons of men, but have contemplated rather with satisfaction the threatened destruction of the wicked. We have manifested the spirit of Jonah complaining to God of his extreme mercy, not the spirit of Abraham. If there be fifty, if forty-five, if forty, if thirty, if twenty, if ten, God spare, nor the spirit of Moses interceding for the rebellious, nor the spirit of Christ. "Father, forgive them, for they know not what they do." No allowance has we made for lack of opportunity or ignorance, but we have indiscriminately denounced "outsiders." What is Christianity? that is the question. And what is a Christian? Is it the man that practices the spirit of the "gentle Nazarene" from the heart, or he that has the letter in the head? Have only those the promise of salvation that have walked up to the stern letter in the fulness of knowledge? Nay; but those also who, by reason of limited opportunities and knowledge have blindly practiced the spirit, for "unto whom much is given, much is required, and unto whom little is given little is required."

It is not the laws of God that govern; it is God that governs; laws or rules require exact precision in obedience, but pardon is at the option of the governor. Law is necessary, but it is neither justice nor is it mercy. God makes no laws to govern himself and no rule to which he cannot take exception, and even the creature is allowed, in certain circumstances, to take exception. "Have ye not read what David how he went into the temple on the Sabbath day and ate the showbread that it is not lawful for any but the priests to eat?" Of course, this does not enumerate the instructed. "The servant that knoweth his lord's will and doeth it not, shall be beaten with many stripes;" but it is a great comfort to us in considering the case of others who have not had opportunities of scriptural instruction like ourselves or who were prevented by circumstances over which they had no control from knowing and doing. In considering the question of baptism, for instance, brethren, don't forget this standard principle, that the Lord God is merciful and gracious; that God is love, willing to take the will for the deed and the little for the much where the spirit is; witness Abraham's offering and the widow's mite. Remember he is not an austere being, reaping where he has not sown, gathering where he has not strewed. Some of us may have to work all day for our penny. Let us be thankful, for the remuneration is ample. Others may drop in at the last hour. Do you grumble? And even if the husbandman goes outside the vineyard and distributes his liberality around to those who were ignorant of the vastness of his wealth and the depth of his generosity. Suppose such a thing, who can find fault? Witness, then, the surprise of such, when they exclaim, "Lord, when saw we thee an hungered and fed thee, or thirsty, and gave thee drink, naked or a stranger, and took thee in?" The gospel is the power of God unto salvation to every one that believeth, but behind even the gospel the person Jesus of Nazareth stands, whoso believeth on him hath life. We may discriminate as to who believes and who does not, but our discrimination will not be taken into consideration. The gospel is a rule, a law as it were; the man Christ Jesus is a judge, a good one and a merciful one.

J. F. GELLETLY.

Baltimore, Md.

Editor Restitution:—I have delayed writing in order to obtain my subscription money, as times are pretty hard here in the west on account of light wheat crops the two last seasons, and, at the present time, the chintz bugs are doing great damage in this part of the country, and, consequently, we have not money always at command. But I don't feel willing to deprive myself of the comfort I take in reading THE RESTITUTION for the small amount it costs. The news from the Holy Land is worth more to me than the subscription money the year round, besides letters and articles from some of my brethren in Christ with whom I have taken sweet counsel in former years. Was glad to see their names in the paper, and to hear they are still trying to fight their way through to the kingdom, but not with carnal weapons, but with the old Jerusalem blade—the Word of God. May God speed them on their way. I once attended a three day's discussion between Brother Corbaley and Mr. Walker, a Campbellite, of Kokomo, Indiana, on the Kingdom, Nature of Man and the Destiny of the Wicked, which, forever confirmed it in my mind, that we are right on those points. It was held at the little German school house in Miami county, Indiana, in the year of 1865 or 1866; Elders John Foore and Wm. Coffel being present. Their names and labor for the truth are not forgotten. I have anxiously looked for other names; have been favored with seeing two of my old neighbors' boys, J. S. Hatch and W. B. Fennimore; glad to hear they are in the Advent ranks, and hope they will be faithful and gather many sheaves for our Masters garner. Brethren and sisters, write, and exhort, and encourage one another, and so much the more as ye see the day approaching; for we are certainly in perilous times, and the love of many is waxing cold, but he that endures to the end, the same shall be saved.

Pilgrim on, the day is dawning;
Strike your tents and homeward bend;
Wait not till the blush of morning
Calls you from the desert waste.

Budding fig-tree tells that summer
Hasting o'er the land;
Signs portend that Jesus' coming
Is near at hand.

Your sister in Christ, watching and waiting for the kingdom.

ELIZA WILKINSON.

Worthington, Minn.

Editor Restitution:—I would again report progress in Omaha. Last first day I had the privilege of helping three to put on Christ, in the act of baptism, and thus become united with the household of faith, making six additions; we now number ten, with meetings every first day, and the breaking of the loaf as often as we can get together for that purpose, as we are somewhat scattered. I have calls from different parts, more than I can attend to. The times of the Gentiles are undoubtedly drawing to a close. Our labor in gathering in from the highways and hedges will soon be closed, and the sheaves be gathered home. Yes, angels will shout the harvest home. Then there will be rest, yea, rest for the weary. Brethren and sisters, are we ready, are our lamps trimmed and burning? The times are being hemmed for the burning—let us be careful that we are not bound with them. All classes of men are being bundled up, combined together. Matt. xiii. 30. The time of harvest is at hand, the wheat will soon be wanted to execute the judgments written. What a privilege to be a child of God, one of the royal family, to be associated with our living head in the government of the world, having power over the nations. He that hath this hope purifieth himself and is waiting for the return of the Great King. Morn anon.

W. S. FINS.

Editor Restitution:—I find my subscription has run out and I cannot do without THE RESTITUTION as long as I can get anything to pay for it. I am satisfied that it is the most faithful expounder of the Scriptures there is published, and, although the "watchmen do not yet see eye to eye," I believe they all desire truth, and will continue to search and learn till the Lord shall bring again Zion. Fearful and trying times are before us. We need much faith and grace, and, above all, patience, to endure and overcome. I am far from all of like precious faith while at home, as I have been for several months, trying to assist others in bearing the trials and burdens of this mortal life. Have been very weary many times while watching the sick and caring for the well ones. There is very much being published upon the "perihelia of the planets," and the awful state of things that will ensue in consequence. Is it not synonymous with the "time of trouble, such as never was since there was a nation?" According to Prof. Grimmer's prediction, it will be a fulfillment of our Savior's prophecy of things to come upon the earth prior to his second advent, and, O, how it becomes us to "watch and be sober," as the Judge standeth before the door. May the God of Israel grant us grace and help us to "lay aside every weight, and run with patience the race set before us, looking unto Jesus the author and finisher of our faith, who, for the joy that was set before him, endured the cross and despised the shame, and is set down on the right hand of the Majesty on high." Who will be accounted worthy to escape all these things and to stand before the Son of Man? Those who have the privilege of assembling themselves together and exhorting one another do not appreciate the blessing I fear, always, or think of the lonely and scattered ones. Brethren and sisters, remember such, especially in your devotions I pray, and may we all be "kept by the power of God through faith unto salvation, ready to be revealed in the last time."

Your sister in faith and hope.

ABBY A. PERRY.

Kirkland, Conn.

Conference Report.

The annual Conference of the Church of God met, pursuant to previous notice, at Remington, Ind., on August 12, 1880. The election of officers was as follows: R. S. Dwiggins, president; A. B. Oppy, secretary; J. O. B. McDougle, treasurer. Committee on arrangements: Alfred Thompson, William Mills, J. O. B. McDougle. The attendance from abroad was not as large as was expected. Brother Richard Corbaley, of California, and Brother D. T. Halstead, arrived on the first day of the meeting, by whom the preaching was done. Brother Corbaley preaching most of the time; he fully sustaining his reputation as a workman that needeth not to be ashamed. The preaching was practical, pointed and much to the acceptance and comfort of the believers in the Christ. The social meetings were made quite interesting by cheering words and exhortations by many of the brethren present. The community manifested a great desire for the truth by giving marked attention and increasing audiences to the close of the meetings. On Lord's Day, two brothers and one sister, very intelligent believers, were inducted into the Christ by baptism. The meeting closed Lord's Day night in perfect harmony, and the best of feeling resulting, we trust, in the encouragement, strengthening and upbuilding of the waiting ones in their most holy faith; also exerting and leaving an influence for good on the community.

A. B. OPPY, Secretary.

Remington, Ind.

True repentance has a double aspect; it looks upon things past with a weeping eye, and upon the future with a watchful eye.—*Robert South.*

Astronomical Etiology, or

STAR PROPHECIES

Connecting existing Attacks upon the Faith, from [illegible] By H. L. [illegible] and Others. [illegible] The [illegible] [illegible]

"Credits."

Some misunderstanding having arisen concerning the credits for money received at this office, a word of explanation may not be out of place. *The person sending money receives the receipt.* This may not be right in many instances, but is in the majority. For instance:—A sends a letter with $1.00, and says: "Give me credit on my subscription for $2.00, and for the other $2.00, send the paper one year to B." The natural supposition, in that case, is that A is sending the paper to B as a present, and it would be nonsense to send B a receipt for $2.00, when the facts are he never sent it. Again: A sends $4.00, and says: "Find enclosed $4.00, $2.00 of which is for my subscription, and the other $2.00, B handed me to send with mine. Please give him credit for B." Then I know just what to do, viz., Put B sends $2.00, and must have the receipt the same as if he had sent it in a letter of his own. But suppose A had said nothing about B having loaned him the money to send, (as is the case *nearly* always) how can I know but he is sending it himself. I cannot tell, therefore am compelled to give A the whole credit, in which case no one will think for a moment that on the subscription book and mail list B does not get the amount placed to him, as A has instructed. Our friends will take notice of this and when they send for others, if the credit is not to be given to them, state explicitly who to give it to. Otherwise they will receive it.

A. B. UNDERWOOD,
Agent.

LETTER RECEIPTS.

SUBSCRIPTIONS.

Wm H Sheetz	2 00	L Lyon	1 00
Mary Tyrl	2 00	E Hoyt	1 00
T E Slick	2 00	Abby A Perry	50
Daniel Underwood	2 00	J A Bair	50
G E Fowler	2 00	Lottie Slick	50
Mrs Tolbert	2 00	T Tolbert	1 00
O V Stone	2 00	A McKelvey	2 00
Sarah E White	2 00	Esplin	1 00
Wm Laing	2 00	Jasper McDaniel	1 00
H N McBride	1 00	H C Shroads	1 00
H Murphy	1 00	Jas Hadley	1 00
Mrs A Parker	2 00	W Bish	2 00
H R Rockfyke	1 00	T J Nixon	2 00
S W Bogue	1 00	E Pine	1 00
Mrs VanVacter	1 00	J G Hamil	2 00
D C Roberts	1 00	Nancy E Howard	1 00
E H Bobb	2 00		

BOOKS AND TRACTS.

T J Dixon	20	Mrs Bair	1 00
Wm Pauli	1 00	J Hatch	20
J Bourke	20	S White	20
L J Mortrall	2 00		

RESTITUTION FUND.

AKRON, Fulton Co., Ind., Nov. 29, 1880.

Editor Restitution—With your permission I will make an appeal to the brethren for help to support THE RESTITUTION for the year to send issues by weekly visits.

Now, dear brethren, I call upon one and all who love themselves side, to donate to the cause of Christ the small amount of $3.00 between this and the first of January.

Dear brethren, we could do this with a few exceptions, if we just thought so. I am well aware that some brethren have contributed nobly, but I make this appeal in a special manner to those who have become of late rather backsliding as a first will offering.

Dear brethren, do not say, I am too poor! Perhaps you are using that useless weed, tobacco, in some form. Quickly for our consecration are we when called to be the chosen of God so greatly afflicted that we cannot support a weekly paper.

We do hope that every one will respond to this appeal. Please let us hear from all those who cannot or will not pay the $3.00, and will they please give us their reasons. I am also a poor man. My name is Abraham Fouthous. I am 67 years old and have a large family to support. I have a small farm of 80 acres. I farm and work at the carpenter's trade to support my family. I use neither tobacco nor intoxicating liquor.

And, dear Editor, I will enclose a few cents more on. I read THE RESTITUTION, and the Bible, and I hope to see you all in that coming kingdom. So, farewell.

ABRAHAM FOUTHOUS.

Amount published previously in this $277 50
J A Wilson 3 00

ANNOUNCEMENTS.

I will preach at Eureka, Wis., the 2d inst., and at Berrysville, W., the 9th, and Sept. 5th and 12th to brethren expected. I expect to meet the conference at Lamars about the 16th of Sept. My address until the first of October will be 76 Walnut St., Chicago. Dear brethren, my labor since 4th inst. Has been quite successful. Please write soon that I may arrange accordingly.

J. H. STEPHENSON.

I will preach in Spring Creek School House every two weeks commencing Aug. 28th.

J. W. HATCHMOUTH.

The brethren of the Abrahamic faith will convene in Conference at Lanark Ill., commencing Sept. 17 and continuing over Sunday. Bro. J. H. Stephenson is expected to be there. We extend a cordial invitation to all.

J. H. GROTHARTY, Sec.

The annual assembly of the Church of God, will, if the Lord will, commence on Friday night, Oct. 1, 1880, at the house of Isaac Beckham in Winchester, Va. All of the one Abrahamic faith, or brethren in Christ, and all who desire to become co-heirs in the Kingdom of God which it is to establish on the earth, are respectfully invited to attend. All coming by rail will be met at the Winchester depot by the writer, and conducted to the place of meeting where they will be cared for.

N. J. MORGAN.

HYMNS OF THE ADVENT

Is the name of a new Hymn Book, just out, compiled by Chas. C. Burker—compiler of the "Hymns of the Morning"—and published by W. N. Pile, Springfield, Mass.

Mr. Burker combines in this new work the "Hymns of the Morning" and a fresh and rare selection of music. As an appendix he adds a selection of "Favorite Hymns" (words only) whose music is familiar as a household word. Those of our brethren who have been asking for "Hymns of the Morning" for some time, can now be supplied with this new book, which is superior to the old one in that it embraces all of it and many new and beautiful pieces. The "Christian Melodies" and no pure book will find this exactly what they want.

Send to this office for them. Price only 40 cents, Cloth Binding 50 cents.

MISTAKES of INGERSOLL,

being a review of Col. R. G. Ingersoll's lecture entitled "Mistakes of Moses,"

By J. H. STEPHENSON.

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POETRY.

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W. L. CROCKETT.

Before me rise the mountains,
And the clouds hang o'er them
Threatening and dark,
But beyond them I can see
A line of golden light, and sea of blue
And floating isles of purest white.
It is a picture of our lives;
Above us hang dark clouds
And before us the huge barrier
Of prejudice rears its frowning height.
But looking upward we can see
Beyond our sorrow, and be made to know,
That the summit of all earthly ills
Reaches not to the heavens.
That there is a fairer sky
Lit with the pure light of hope.
That gilds earth's gloominess, and shines
Unceasingly, with steady burnished rays
Upon the clearly marked yet narrow way
That leadeth unto God.
Each day that dawns upon us
Brings some undeserved good.
Be it dark, or fair,
Crowned with the splendor of the sun,
Or in garb of mourning dressed
It has for us a blessing.
We cannot see through all;
We know the flower must droop
And fade; yet time reveals
Where once did bloom the flower
We gather the ripened fruit.
We stand like one who stands upon
The ocean's boundless shore,
And sees the gloomy cloud
And maddened waves rush by;
And fearful of each wave
That thunders at our feet,
How oft we fail to realize
That hem all it plows
The wondrous precious pearls
Of Love, of Truth, of Happiness,
That form a precious heritage,
To be received when are revealed
The depth of years and of eternity.

COMMUNICATIONS.

The Bible Versus Trinitarianism.—No. I.

"And the word was God."

The first chapter of John is considered by Trinitarians the great bulwark of their doctrine. When dispossessed of their smaller and weaker fortifications, they fall back on this one as confidently as if they had never suffered defeat or lost a gun. Although every other fortress be dismantled and every gun taken and spiked, they have the fullest confidence that here they can make a stand and forever maintain their position.

It is true if they cannot defend themselves here, nay, if they cannot here assume the offensive, and carry the battle to the very gates of the enemy, and take possession; if they cannot here overthrow the opposing force; in a word, if they cannot prove from this chapter that Christ is the supreme God, the creator of the heavens and the earth, they may as well surrender at once, when their strongest fortress is taken, and their heaviest artillery is turned against them.

That this introduction to John's Gospel has been wofully misunderstood and most erroneously interpreted, I shall be able to show, I think, to the satisfaction of every reasonable and candid mind.

The first question to settle is, shall we so interpret John's language as to make him contradict the explicit words of his Master recorded in John xvii. 3, and the positive language of Paul, 1 Cor. viii. 6, and also contradict his own teaching in all of his epistles? Or shall we not rather so explain it as to be in harmony with all these, and in harmony with reason and stubborn facts?

To show that Trinitarians do so interpret John's language as to make him contradict his Master, it is only necessary to refer to 1 John v. 20, and compare their understanding of it with the words of Christ as recorded by John himself.

They claim that the expressions—"him that is true," and "this is the true God" refer to Christ instead of to the Father. And I suppose they base this claim on the evident error of the translators in supplying the word "even"—which has no corresponding word in the Greek—where they should have put the word "and."

The text (with its palpable meaning in brackets) is as follows: "And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true [which is the Father]; and we are in him [the Father] that is true; and in his Son Jesus Christ.

This [referring to him that is true—the Father,] is the true God and eternal life."

What similarity of expression, and how harmonious is the language and sentiment of the beloved disciple, as above explained, with the following words of his Master as recorded by John (vii. 28, 29; xvii 3): "And I am not come of myself, but he that sent me is true, whom ye know not. But I know him, for I am from him, and he hath sent me." "This is eternal life that they may know thee the only true God; and Jesus Christ, whom thou hast sent."

In further proof that their interpretation of John's introduction makes him contradict himself I quote his language as recorded John xx. 31: "But these (things) are written, that ye might believe that Jesus is the Christ, the true God; no, but the Son of God; and that believing ye might have life through his name."

He does not say that he wrote to affirm that Jesus existed from the beginning as God the Word, or God the Son, equal to God the Father, but to show that he was the Christ, and "the only begotten Son of God."

When our Lord asked his disciples whom they thought him to be, "Peter answereth and saith unto him Thou art the Christ the Son of the living God." And Christ did not correct him.

It will be well to remember then, as we approach this chapter, that Christ never claimed to be more than the Son of God and the Son of Man, and that the inspired apostles would not claim for him more than he claimed for himself.

John begins his Gospel so unlike the other evangelists that a reference to the peculiar circumstances under which his noted introduction was written, will make his design more apparent, and the terms he employs more significant. And for this purpose I will here introduce a scrap of history taken from Forrest's History of the Trinity.

"It was the basis of the Gnostic philosophy, that all matter was essentially evil, and an annoyance to what was spiritual; but that God, on the other hand, was a benevolent Being, perfectly free from evil."—*Mosheim.*

"The Gnostics expected that the all benevolent God would send a Divine messenger, who should be a purely spiritual being, one of the *Eons* (an Emanation from the Supreme Mind) out of his fulness for the purpose of delivering mankind from their subjection to the evils that result from matter. When, therefore, some of them saw or heard of the miracles of our Savior, and could not resist the conviction that he was ordained of God, performing wonders by God's power, they found themselves compelled, on confessing his claims as the expected means of deliverance, either to renounce the opinion which led them to expect a purely spiritual *Eon*, or else to reconcile our Savior's circumstances with their preconceived and still loved view. Accordingly they took the latter alternative. They invented the hypothesis, that Jesus of Nazareth, the person who taught, wrought miracles, lived a life of holiness and piety, suffered, died, and rose again, was not actually the Christ, but rather a shrine or receptacle in which the Christ, a Divine *Eon*, who was entirely spiritual, dwelt for a certain period of time. Some of them said that Jesus of Nazareth, the shrine in which the Christ dwelt, was a human being; these were they who, whatever their name at first, were soon called Cerinthians, after their principal guide Cerinthius. Others said that Jesus of Nazareth, the mask under which the Christ dwelt, was a phantom, or human being in appearance; these were the *Docetes.* But both equally denied that the Christ or Divine *Eon*, had come in the flesh. Both maintained that the Christ was an invisible spiritual being, while that which was visible, whether a man or a phantom, was only Jesus of Nazareth. Against both parties, most probable, St. John wrote, declaring that Christ had actually come in the flesh—that Jesus is the Son of God.

"Irenius, also writes in order to correct the false theory that the Messiah was a dual being—a spiritual *Eon* and a man:—He says: "The Gospel acknowledges no other Son of Mary except him who was born of Mary, and who suffered. It knows nothing of the Christ flying from Jesus previous to his passion. It knows only him who was born, viz: Jesus, the Christ, the Son of God, who, still the same person, suffered and rose again from the dead; as John, the disciple of the Lord confirms, saying. But these are written, that, believing, ye might have life through his name; guarding against those blasphemous doctrines which divide the Lord, as much as possible affirming him to consist of this substance and of the other. On which account, also, he (John) hath testified in his epistle; Little children, it is the last time, and as ye have heard that Antichrist shall come, even now are there many Antichrists; whereby we know it is the last time. They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out that they might be made manifest that they were not all of us. 1 John ii. 18, 19. Who is a liar but he that denieth that Jesus is the Christ. 1 John ii. 22. This is Antichrist.—That homicidal opinion of theirs, which diminishes and divides into pieces the Son of God, was what the Lord forewarned us to beware of, and what his apostle John, in his epistle, enjoins us to shun saying, For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and Antichrist. Look to yourselves (ye) lose not those things which (ye) have wrought. And again; in his epistle, he says, Many false prophets are gone out into the world. Hereby know ye the spirit of God; every spirit that confesses that Jesus Christ is come in flesh, is of God; and every spirit that divides Jesus Christ is not of God, but of Antichrist. On which account he again says in his epistle, 'Whosoever believeth that Jesus is the Christ, is born of God,' well knowing that Jesus the Christ is one and the same, to whom the gates of heaven were opened;—who shall also in the very same flesh in which he suffered come again, revealing the glory of the Father."

"That John, in an indirect manner, combatted this Gnostico philosophy," says Mr. Forrest, "is proved by three considerations.

1. The terms which he uses, as the "word," "light," "the life," were terms which were employed as common phraseology among the Gnostics. We do not find such a string of terms in the other Gospels. But John, living at Ephesus, where these words had been brought into notice, doubtless took them up in order to oppose the philosophy of which they were the nomenclature.

2. "Several positions which John lays down are actually in antithesis to positions of the Gnostics.

(1). "The Gnostics entertained the idea of a Divine Being distinct from God and inferior to him, called the "word." In opposition to this, John declares that the word was not a distinct being, but belonged to God, and was God himself.

(2). "As a consequence of this fundamental doctrine, that all matter is essentially evil, while God is a being of perfect benevolence, the Gnostics held a peculiar opinion concerning creation. They said creation was not the work of God himself, but of a being less perfect than God, (*Mosheim*) who might, consistently with his imperfect nature, employ himself in the composition and arrangement of material objects, (which were not essentially evil,) a work in which the all-benevolent God could not properly engage. In opposition to this view of a creator different from God, the Almighty Father, John delares that it was God himself who made all things through means of his own word of power.

(3, 4). "It was a part of the Gnostic philosophy that there were various *Eons*, Emanations from the Supreme Mind, two of which were called Life and Light.—*Michaelis.*

In reply to this, we are informed by John that whatever was understood by life lay entirely in the word of God, and that this life was the light of men, there being no distinct *Eons* bearing their names.

(5). "The Gnostics probably had some peculiar tenet concerning darkness. If they had, John turns aside their opinion by stating that what he knew about darkness amounted simply to its not having detracted from the lustre of the light of God.

"Notice, however, must be taken here of a statement which John has made, which is not opposed to the Gnostics in general, but to another class, who may have been tinged in some points with this philosophy. "He (John the Baptist) was not that light," or the bearer of that light. Verse 8. Had any one said that John the Baptist was that light? It appears so. It appears that a body of men then existed, who believed in John the Baptist as the Messiah, or light of the world.—*Michaelis.* Against these, the Evangelist probably penned the eighth verse. This sect, who were called Sabians, which signifies Baptists, are still in existence in the East, holding their peculiar faith.—*Ibid.*

2. "We have the testimony of Irenius" (disciple of Polycarp who was the disciple of St. John) "that John wrote against the Gnostics in his introduction. He believed the deity of Christ, but confessed him to have been inferior to God, his Father. But his belief, whether it induced him or not always to attach personality to the "word" in John's introduction, does not weaken his testimony to its having been composed in opposition to the Gnostics, for he might have his own view as to the manner of opposition. Irenius says: "John the disciple of the Lord, desiring by the publication of his Gospel to root out the error which had been sown among men by Cerinthius, and some time before by those who are called Nicolaitans (Gnostics) who are a branch of that science, which is falsely so called, that he might confute them, and satisfy all that there is one God, who made all things by his word, and not as they say, one who is the Creator of the universe, and another the Father of the Lord, etc.; the disciple, therefore, of the Lord wishing to cut off these errors, and to appoint a rule of truth in the church that there is one God Almighty, who by his word made all thing, visible and invisible; declaring also that ! , the word by which God finished the creation, by the same word he bestowed salvation upon those who were in the creation, begins his doctrine which is according to the Gospel, 'In the beginning was the word,' etc."

Thus in connection with the above historical facts, we have the testimony of Irenius who must have known through Polycarp the disciple of John what John's knowledge was upon this point, and also his object in using the terms "word," "light," etc.,—which, giving it its proper weight, bears not only heavily, but most fatally against the Trinitarian view.

Being now prepared, as well as our space will admit of, we come directly to the simple, but, as we have seen, the very significant words of John's introduction.

"In the beginning was the word (*logos*) and the word was with God."

The fundamental error committed in explaining this chapter is the assumption that the word, here spoken of as existing from the beginning, refers to Christ, when John states explicitly that the "word was God." To assume then that he does refer to Christ, is to affirm that John does not mean what he says. There is not in all of the Apostle's writings even an intimation that he could, in this first verse, have referred to Christ. And there is not a passage in the Bible that warrants such assumption.

Why, then, it may be asked, did not John write it: "In the beginning was" God, instead of "word," if indeed he meant God? In reply, I might ask, why did he not write it: "In the beginning was" the Christ, if indeed he referred to Christ and not to God?

But we have already seen why it was that John used this term "word." It was not to represent the Christ, for there is no evidence of this. It has been supposed that St. John confirmed this view in his first Epistle, v. 7, but we have shown in a former number that the words Father, Word, and Holy Ghost, as there penned, are spurious beyond all controversy, having been first written on the margin of the manuscript as an explanatory note, but afterward incorporated in the text with the evident object of fortifying the doctrine of the Trinity.

A reference to a few passages of Scripture will, I think, more fully explain why John used this term.

The fact that all creative power is in, of, from or with God, and that he spoke the worlds into existence by the word of his omnipotent power (the opinion of some scientists to the contrary notwithstanding), sufficiently explains the mode of expressing the thought in his mind in accomplishing the object he had in view, of combatting the peculiar tenet of the Gnostics.

St. Paul says, Heb. xi. 13: "Through faith we understand that the worlds were framed by the word of God." Does the Apostle here mean that the worlds were created by the Word Christ? Certainly not. What does he mean then? Hesimply means to affirm that he believes the Scriptures when they declare that, "By the word of Jehovah were the heavens made: and all the host of them by the breath of his mouth:" (Psa. xxxiii. 6.) "For he commanded and they were created. He spake and it was done, he commanded and it stood fast." Psa cxlviii. 5; iii. 9.

And Peter testifying says, 2 Pet. iii. 5, 7: "For this they willingly are ignorant of, that by the word of God the heavens were (or existed) of old, and the earth standing out of the water and in the water, perished. But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." And Moses says: "In the beginning God created the heaven and the earth. . . . And God said let there be light, and there was light," etc. etc. Thus we have the clearest evidence that it was by the word of God, by the word of command the heavens and the earth were created.

Such being the truth it is very evident that in the use of this term "word," John had no reference to Christ. And another reason why he could not possibly have referred to him is found in the fact that John says the word existed from the beginning, which is understood as having always existed. But this can only be said of the One who is the First Great Cause of all things, the uncreated Jehovah. Christ being the Son of God, and therefore begotten of the Father, at, or before his birth, could not be coeval with his Father. It is surprising that Trinitarians are so blinded by tradition they cannot see that the Father must necessarily exist before the Son in order to beget a Son.

Another error in the supposition that in the expression "with God" the preposition *pros* implies that two persons are spoken of, the word and God, as though the word, which they say is Christ, existed with God "from the beginning, when, as we have seen, it only implies that the word of power by which God spoke the worlds into existence, was with, in, of, or from him. "He spake and it was done." The truth is, John employs the Greek term *logos* (without a capital) as a means just as the Psalmist did when he wrote—"By the word of Jehovah were the heavens made; and all the host of them by the breath of his mouth."

We here introduce a very striking illustration of the propriety and truthfulness of the above explanation of John's language.

"An American writer," says Mr. Forrest, in his history of the Trinity, "has given a parallel case, which, so far as I can remember, is as follows: 'In the beginning of the war of Independence, there was a hope in America, and that hope was with Washington, and that hope was Washington.' Here, the same person, (continues Mr. Forrest,) is said to have the hope of American freedom lodged with him, and to have been himself that very hope; a method of expression which does not differ in the least from that in John's introduction. And the apostle has used similar language in other parts of his writings. 'Love is of God and God is love.' 1 John iv. 7, 8. 'As he (God) is in the light, and God is light.'"

But let us proceed. In verse 2, John says: "The same [word] was in the beginning with [or from] God as a cause or means." "All things (verse 3) were made by him [or it,] the word of God, and without him [or it] was not anything made that was made." Thus, John confirms the words of the Psalmist—that by the word of Jehovah were the heavens made; and agrees with Paul and Peter whose language I have quoted. Verses 4 and 5, "In him (God) was life (to beget) and the life through the miraculous manifestation in the conception of his only begotten Son] was [or became] the light of men. 'And the light [thus manifested] shineth in darkness, and the darkness comprehended it not."

Verses 6 11: "There was a man sent from God, whose name was John. The same came for a witness to bear witness of the light, which was not the word, for "the word was God," but the Son of God] that all men through him [or it, might believe. He was not that light [as some say], but was sent [by God, verse 6] to bear witness [not of the word—God, but] of that light, [Christ].

"That was the true light which lighteth every man that cometh into the world. He was in in the world, and the world was made (not 'by,' but through [or on account of] him, and the world knew him not. He came unto his own, and his own received him not." The Emphatic Diaglott has it: "And the world was [enlightened] through him."

Verse 14: "And the word [which John says 'was God'—not Christ; was made [manifest, or as Paul says: 'God was manifest in the'] flesh [or in the person of his Son] and dwelt among us (and we beheld his glory as of the only begotten of the Father) full of grace and truth."

In concluding this number I will again refer to the pivot on which hangs the correct understanding of this chapter. I think the candid reader has seen in the light of this exposition that John makes a clear distinction between the "word"—God, and the "light"—Christ. The term *logos*—word, which is in the neuter gender is personified when he says: "And the word was God," and when he says: "All things were made by him." The term "light" which is also in the neuter gender, is personified when he says, "That all men through him might believe."

We have also seen that, "by the word of God" were the heavens and the earth created,—that when darkness brooded over the face of the great deep, the spirit of God moved upon the face of the waters, and God said, "Let there be light and there was light." When he said, "Let the dry land appear, it was so." Thus, when God spoke the word, it was done, when he commanded it stood fast.

And, again, when this wonderful word of Omnipotence is manifested on the plains of Bethlehem in the miraculous conception, at the appointed time the true light of this fallen world appears. And, as the shepherds watch their flocks by night, the angel of the Lord descends and says: "Behold, I bring you good tidings of great joy, which shall be to all people; for unto you is born this day in the city of David, a Savior, which is Christ the Lord. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, glory to God in the highest, peace on earth and good will to men."

And, now, let it be remembered that this divine personage, this "only begotten of the Father, full of grace and truth," by the authority of him who created the universe, by the sanctity of his holy mission, attested by the wonderful miracles he performed, has said in that memorable prayer to his Father: "This is eternal life that they may know thee, the only true God; and Jesus Christ whom thou hast sent."

H. H. HALL.

(To be Continued.)

An Admonition.

"Let your light so shine that others, seeing your good works, may be led to glorify your Father which is in heaven."

It is not for honor or worldly interest that I write, but with a prayerful and trembling anxiety for the interest of our beloved brethren. There are so many temptations thrown around our pathway that we tremble lest, in the great darkness, we stumble and fall, and in our fears we are led to cry out, "Oh, Father, shield us by thy loving care and lead us by thy spirit away from worldly enjoyments, and bid us live nearer to thee, nearer to thy Word, nearer to the path that leads to immortality in the near glorious home of thy children."

The subject I wish to speak of is, that of our brethren attending the many shows that flood the country. But a few months ago there was an effort made to get one of our preaching brethren to come and publish salvation to our dear, dying friends and neighbors. Times were so hard that we failed to raise the means to send for him, consequently he did not come. Not long after a show came in town and among the many who thronged to help on Satan's cause might have been seen, represented largely, "The Church of God." Ah, brethren, what, and if an angel should have been sent to declare that "time should be no longer," could he have found amongst Satan's host the dear, self-sacrificing ones who shall congregate in the beautiful home of the righteous? Oh, dear friends, let us be more interested in the work which our Father has assigned us. We have neighbors, friends and children who are yet unsaved, and, oh, let us not enter into the pleasures of this world so much as to cause them to stumble and fall, and be lost, ah! lost forever. Shall you and I so live that our children shall rise up against us and say that we led them astray, that we pointed them not to the joys that Christianity affords, but to the alluring pleasures of the world? Again, we read that "Barnum is coming." Again do we hear our brethren talk about going to the show. Again must they pay the way for Satan's host to rob the country with its knaves and pick-pockets. Again must God's children show to the world that they, too, are more willing to give to the world than to pay the way for some self-sacrificing brother to preach to our dying fellow-men. Oh, brethren, beware how you spend the means that God has given you! Remember that, in the near future, there awaits the faithful ones our home of immortal splendor beyond the toils of life; beyond these scenes of temptations, and beyond all the trials of this poor, struggling, weak humanity. Oh, my brethren, may the joys of Christianity lift you far above these scenes of temptations and place your minds on things more holy, more pure, and nearer like to the pattern of our great Master. Let us live more devoted to the cause of him who suffered to redeem fallen man, that with him we might reign in his glorious immortal kingdom.

Let the lower lights be burning;
Send a gleam across the wave;
Some poor, fainting, struggling seaman
You may rescue, you may save.

A FRIEND IN CHRIST.

[We do not think that the angels, when sent to gather the *elect*, will hunt through circus show-tents to find them. Guard carefully against Satan's snares.—ED.]

THE NEEDLE.

The magnetic poles of the earth do not coincide with the geographical poles. The axis of rotation makes an angle of about twenty-three degrees with a line joining the former. The northern magnetic pole is at present near the Arctic circle, on the meridian of Omaha. Hence the needle does not everywhere point to the astronomical needle, and is constantly variable within certain limits. At San Francisco it points about seventeen degrees to the east of north; and at Calais, Maine, as much to the west. At the northern magnetic pole a balanced needle points with its north end downwards in a plumb line; at San Francisco it dips about sixty-three degrees; and at the southern magnetic pole the south end points directly down. The action of the earth upon a magnetic needle at its surface, is of about the same force as that of a hard steel magnet, forty inches long, strongly magnetized, at a distance of one foot. Of course no ultimate reason can be given for this natural fact, any more than for any other observed fact in nature. —*Professor Patterson.*

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

WHOLE NO. 677. PLYMOUTH, INDIANA, SEPTEMBER 1, 1880. VOL. XXIX, NO. 34.

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THE RESTITUTION advocates the Bible doctrine of all things which God hath spoken, by the mouth of all His holy prophets since the world began. Holding as it does that the Bible is the only rule of faith and practice, it cannot hold itself responsible for the views of correspondents, but it does not knowingly admit to its columns anything contrary to the Bible. The restoration of Israel to the Royal Heritage, the overthrow of the Gentile Powers, and the final destruction of the wicked, at the coming of the Lord Christ, are fundamental truths. To this all others are nearly related. Belief of the Deity, repentance, and baptism are prerequisites to the forgiveness of sins, and a holy life essential for final salvation.

The Palestine Railroad.

In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians.

In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land:

Whom the Lord of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance.—Isaiah xix. 23-25.

An act was passed April 28, 1879, by the Legislature of the Commonwealth of Massachusetts "to authorize the formation of Corporations to construct Railroads in Foreign Countries." Under the provisions of this act there appeared at the State House, in Boston, Mass., a number of enterprising business men in February last, who made application for a charter to construct a railroad which should pass through the Holy Land from South to North with branch lines to Joppa, Jerusalem, and Shechem. The charter was granted. The company was composed of fifteen men, each of whom subscribed for one share of stock at one hundred dollars, and of these fifteen men eight were residents of Massachusetts—a number just sufficient to meet the requirements of the law. The road thus chartered is significantly named

THE PALESTINE RAILROAD.

The road for which the charter was granted is designed to extend far beyond the limits of Palestine. This line if built as contemplated will run from Cairo in Egypt to Mosul on the river Tigris with branches from this main trunk line to Jerusalem, Jaffa, Nablus, Beirut, Aleppo, Iskenderoon, and Erzeroum—making a distance, reckoning both the main and branch lines, of about 2,000 miles. The following is a detailed description of the whole route:

The proposed line commences at Cairo, in Egypt, a city as large as Boston, and runs along the rich alluvial valley on the east side of Pelusiac branch of the Nile to Port Said the Mediterranean terminus of the Suez Canal. At this point connection will be possible with the lines of steamers running between the East and Europe. From Port Said, which has one of of the best harbors on the Mediterranean, the line runs along the level plain near the seashore passing through the sandy and desolate region between Egypt and Palestine, and entering the latter country, passes directly through the fertile plain of Philistia, going through the cities of Gaza and Esdrael, the ancient Ashdod, to Ramleh. At Ramleh a branch runs westerly to Jaffa, and another easterly and up the valley of the Nahr Rubin and Wadi Surar to Jerusalem, coming into that city from the north and west of the Gihon valley, with the station at or near the Damascus gate. From Ramleh the main line runs north, through the plain of Sharon, to a point near the ancient Bethar, where a branch will run up the Wadi Assuf to Nablus, the ancient Shechem. The main line runs northerly from Bethar to the Abu Zabura, and up the river, crossing the Carmel range through the el-Lejjun or Megiddo pass, and down

AN OUTLINE MAP OF PALESTINE,

Showing the Direction of the Proposed Railroad, and its Branches, from the Point where it enters the Holy Land to the Point where it Leaves Damascus to join the Euphrates Valley Line.

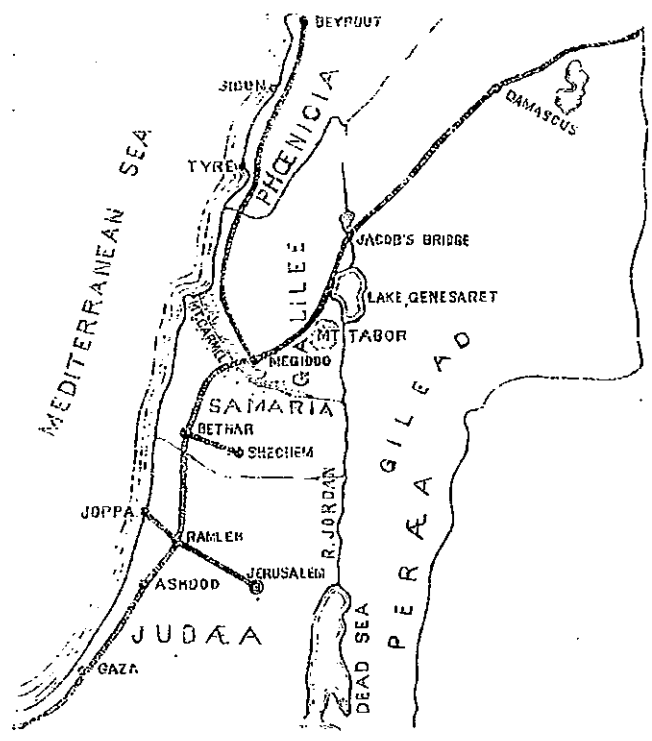

past that great strategic point, the hill of Megiddo, which is the ancient Armageddon, and when fortified, is the key to Southern Palestine. The maximum grade from Cairo to the Abu Zabura is twenty feet to the mile, and through the Megiddo pass it is forty feet to the mile. From the base of the hill of Megiddo a branch is proposed to run down the plain of Esdraelon, and thence northward along the shore through Acre and Sidon, and by the ruins of Tyre to Beyrout. Iskenderoon lies north of Beyrout, at the north-east corner of the Mediterranean Sea, upon the gulf of the same name. The main line passes from Megiddo across the plain of Esdraelon, by the base of Mount Tabor, and along the west side of Lake Gennesaret. It crosses the Jordan at or near Jacob's bridge, and follows up the valley, and gradually climbs the Jebel Heish at a grade of sixty feet to a mile. Crossing the summit and descending the valley on the other side, it stretches across the plain to Damascus. Thence it is projected to the Euphrates, to connect with the Euphrates Valley Railroad, which is about to be built by an English company. From the river it extends to Mosul, and will connect there with a proposed railroad from Diabekir and the Black Sea. Branches to Aleppo and Erzeroum will be constructed as soon as desired after the completion of the main line.

The Aleppo and Erzeroum branches may be soon constructed from necessity, as present political appearances indicate.

Such is the plan. As it stands, it brings the Russian frontier near Egypt, and makes connections with India more feasible. If it should prove to be the beginning of a widely extended system of railways from India to Asia Minor and the Mediterranean Sea, it will quicken wonderfully the older civilization of the East with the newer civilization of the West. It will strengthen the power of English arms, English customs and English language. With the influence England now has over Turkey, with the island of Cyprus in the control of England, with a railroad straight into the continent, built by English money and managed in English interests, the island kingdom would be more than ever a power in the East. Such a road as this will strengthen England in her defence against Russia.

It is the intention of the officers of the road to push its construction rapidly, as soon as the necessary authority can be obtained from the Turkish and Egyptian Governments. This matter-

ity is expected soon, through the exertions of the projectors and the English and American Ministers at Constantinople.

POLITICAL ASPECTS OF THE ENTERPRISE.

Russia has her railway system already nearly completed to Kars and the Turkish frontier only a short distance from Erzeroum, the unfinished part being under contract. It is of the most vital importance to England to maintain her connections with India by the way of the Suez Canal, and it is not along the Bosphorus and Dardenelles, neither along the line of the Hindoo Koosh that the future great struggle between England and Russia will take place, which is simply a question of time, but it is down the Euphrates Valley, down through Syria, that the Russian bear seeks to strangle the British lion, by breaking and destroying his connections with the East. In the event of a war between England and Russia which is sure to occur by and by, viewed from the prophetic stand-point, as well as from the signs of the times, Port Said must necessarily become a base for operations, and this would become untenable unless the two great passes through the Carmel range were in the hands of the British. The western pass, or that around Mt. Carmel by the seashore, the British fleet could control at any time; and the other, the Megiddo pass, if properly defended by fortifications situate on the hill of Megiddo, the greatest strategic point in all Palestine or Syria, might easily be held by a few thousand determined troops against the combined armies of Europe.

BASIS OF THE ENTERPRISE.

The immediate objects of the company are to take the products of Egypt and the Nile valley, with its 7,000,000 or 8,000,000 inhabitants, and transport and distribute them throughout Syria, and the region northward and eastward, and, in return, to take the commerce of those countries and carry it to Egypt. They claim that the road can be made to pay, and that it will be the means of greatly developing the countries through which it will run.

The enterprise is an American one. The company was incorporated in Boston on the 9th of February last, and is, of course, a Massachusetts corporation. There are many reasons why the incorporation took place in this state, but not all of them can be here given. It was at first thought best to have it incorporated in England, by act of Parliament; but two other considerations, covering each a part of the ... objections to this company, ... were found to be proposed in England, and also a rival company in Paris. While these were talking the Palestine company ... incorporated, and is now pushing along as fast as possible to obtain the necessary right of way from the Turkish and Egyptian governments. Two of the largest banking houses of London stand back of this company, it is claimed, ready to take their stock and place it in the market, as soon as the necessary right of way is secured, and the latter is expected soon, through the combined exertions of the managers and the English and American Ministers at Constantinople. The principal promoter of the enterprise is an American and a New Englander, and for thirteen years he has been about the business in Palestine. Syria, Egypt, Europe and America. Success at last seems to promise triumph over all rivalry and political complications. It is understood that the principal cities in the Holy Land, concerned in this enterprise, are preparing petitions for this road to be presented to the Sublime Porte.

Description of Cities and Towns on the Contemplated Palestine Railroad Route.

A brief description of the cities and towns on the contemplated Palestine railroad route will, no doubt, aid our readers in comprehending the importance of the enterprise in a commercial, political, and prophetical point of view. Its starting point is Cairo, in Egypt. The Arabs call this city *El-Kahireh*, "the victorious," but the natives call it *Misr*. This city is the modern capital of Egypt, and the second city of the Mohammedan world. It is situated about a mile from the right or east bank of the Nile, and about twelve miles above the apex of the delta. Its population in 1871 was 353,851, of whom three-fourths were Mohammedans, the remainder being Copts, Jews, Greeks, Armenians and Europeans. It has always been, and still is the seat of the best schools for Arabic literature and Mohammedan theology. It is connected by rail with Alexandria and Suez. Every year an immense caravan assembles in the neighborhood of Cairo to make the pilgrimage to Mecca; and as the pilgrims generally carry some goods with them for traffic, their departure and return are to Cairo a considerable source of wealth. Cairo was founded about A. D. 970, by Johar, who named it El-Kahira (the victorious) in commemoration of his conquest of Egypt.

Port Said, a town of Egypt, at the ... of the Suez Canal with the Mediterranean, is the first notable place on the line after leaving Cairo. This town, which was founded scarcely more than half a score of years ago in a dreary, arid waste, has, since the beginning of the Suez Canal, grown up to be a place containing 1,000 houses, and a cosmopolitan population of nearly 10,000. One half of the number are Europeans. The works, to secure a good harbor at Port Said, consist of a basin 675 yards square, and of an eastern and western stone jetty, extending into the sea, the eastern jetty being 3,900 and the western 2,625 yards long, having a distance of 437 yards between them. The jetties are constructed of blocks of *beton aggloméré*, conglomerated concrete made of hydraulic lime from Teil in Ardeche, France, and beach sand. The channel is dredged to a depth of twenty-six feet for a good part of the inclosed space. About 1,000 ships, chiefly steamers, enter the port annually.

Gaza is the next place of importance. It is situated in the southwest of Palestine, about three miles from the sea and fifty miles from Jerusalem. Gaza is among the very oldest cities in the world, and is remarkable for its continuous existence and importance from the very earliest times. It is mentioned in Gen. x. 19, before the call of Abraham. Both Christians and Moslems claim that Gaza is larger than Jerusalem. Dr. Thompson estimated the population a few years ago at from 16,000 to 18,000. Being the last town on the frontier toward Egypt, it is an important station for the caravan traffic between Syria and Egypt. Dr. Thompson says: "Latterly a large trade in wheat, barley, and sesamum has sprung up with Europe, shipped mostly to Jaffa. With a harbor at hand and a government to protect from the Bedouin, Gaza would rapidly rise in importance. It is admirably situated for trade with all the eastern Arabs, and with Egypt. At no very distant day a railroad will pass down from the Euphrates Valley, by the valleys of the Euphrates and Tigris, to Egypt, and then again Gaza, as the frontier city, will become populous and flourishing." As a city of the Philistines it was connected with the romantic adventures and exploits of Samson. It is the first place shown on the outline map.

Ashdod, the Azotus of the New Testament, was one of the five confederate cities of the Philistines. It is situated about three miles from the *sea*, about twenty-one miles south of Jaffa, thirty-two miles west of Jerusalem, and thirty miles from the southern frontier of Palestine. It occupied an important position on the high-road from Palestine to Egypt, commanding the entrance to or from the latter country, and though assigned to the tribe of Judah, Joshua xv. 47, was never subdued by the Israelites. An extensive, fertile, and well cultivated plain stretches eastward while the narrow tract between it and the sea is nothing but a mass of moving sand, from the encroachments of which the village is protected by extensive groves which serve to break the force of the winds. A railroad would make this a place of some importance.

Ramleh is shown next on the map, and is eight miles southeast from Joppa, and twenty-four miles northwest from Jerusalem. By some this place has been identified with *Arimathea*, the birth place of Joseph in whose sepulcher Christ was laid. A late traveler states that it (which has about 3,500 inhabitants, and that a greater number of them are Christians than in any other town on the plain of Philistia. It is said to contain many good houses, and several churches, and convents, to have more wealth, and to have made a greater approximation to the style and manners of a city than other towns of the same size in Palestine. There is a lofty tower to the west of the town about 100 feet high from the top of which the view over the surrounding country is said to be inexpressibly grand. The whole plain of Sharon lies spread out like an illuminated map. "The eye is fascinated, and the imagination enchanted, when the last rays of the setting sun light up the white villages which sit or hang upon the many shaped declivities of the mountains. Then the lengthening shadows retreat over the plain and ascend the hill-sides, while all below fades out of view under the misty and many hare of sweet's twilight. The weary reapers return from their toil, the flocks come trickling to their folds, and the solemn hush of nature shutting up her manifold works and retiring to rest, all conspire to soothe the troubled heart into sympathetic repose. At such an hour I saw it once and again, and often lingered until the stars looked out from the deep sky, and the breezes of evening shed soft dews on the feverish land. What a paradise when Solomon reigned in Jerusalem, and 'knew the roses of Sharon!' But a still will it be when he that is greater than Solomon shall sit on the throne of David his father, for in his days shall the righteous flourish and abundance of peace so long as the moon endureth. The mountains shall bring peace to the people, and the little hills by righteousness.

"He smiles round in wheels of time,
And brings the promised day."

—*The Land and the Book, Vol. II. P. 500.*

It will be seen from the map that the branch roads to Joppa and Jerusalem are designed to leave the main line at this place.

Joppa, or Jaffa, is one of the oldest cities in the world. Under its Hebrew name *Jeppho* it was assigned to Dan. Joshua xix. 46. The distances to Jerusalem is reckoned from thirty-two miles to thirty-five miles. The population of this city has been increasing rapidly during the last forty years, as the number of inhabitants was reckoned at 15,000 some years ago. It is said to be picturesquely situated on a rounded eminence, dipping on the west into the Mediterranean, and surrounded on the land side by extensive, flourishing, and profitable orchards of delicious fruits. The oranges are the finest produced in Syria. In March and April the lofty gardens are represented as perfectly enchanting. "Here can be seen in perfection fragrant blossoms encircling the golden fruit. The air is overloaded with the mingled spicery of orange, lemon, apple, apricot, quince, plum, and China trees in full blossom." The present ... acted upon of a ship of ... brief in the notice ... wide inclosed by a ... ridge shall be form a sort of breakwater, ... small vessels are secured to some extent, from the violence of the breakers. The harbor is inconvenient and insecure. Large vessels are compelled to anchor outside; hence landing is difficult and sometimes dangerous. Regular lines of Austrian, French, and Russian steamers ply between Jaffa and European and Turkish ports. Jaffa being the port of Nablus and Jerusalem and all the country south as far as Gaza is a place of commercial importance. As one branch of the intended railroad is designed to connect Ramleh with Jaffa, so another branch is purposed to connect Ramleh and Jerusalem.

Jerusalem, called by the Arabs *El-Khuds*, the holy, is to Jew and Christian the most renowned city in the world, and is one of the three holy cities of the Mohammedans ranking next in sanctity to Mecca and Medina. This capital of ancient Judea and modern Palestine is situated in Asiatic Turkey, 133 miles south southwest of Damascus, thirty-three miles east of the Mediterranean, eighteen miles from the Jordan, twenty miles from Hebron, and forty-six miles from Samaria. It is built upon a high plateau about two miles square, intersected by narrow and, in some places, precipitous ravines. The city occupies the southern termination of a table-land, which is cut off from the country on its west, south and east sides by ravines that are both deep and precipitous. These ravines leave the level of the table-land the one on the west, and the other on the northeast of the city, and fall rapidly until they unite at its southeast corner. These ravines, which almost skirt the city in their course, form a gorge that continues its course southeast in a still more rapid descent till lost in the basin of the Dead Sea. Out of these ravines, which entrench the city on the west, south and east, the rocky slopes rise almost like a fortress out of its ditches, and thus the city was almost impregnable on these sides to the warfare of former times. It is on the north and northwest sides that the city admits of expansion, as there is no material difference between the general level of the country outside the walls, and that of the highest parts of the city. It is for this reason that a railroad must approach the city on the

(Continued on page 4.)

THE RESTITUTION.

H. A. CHAPLIN, Editor.

PLYMOUTH, INDIANA, SEPT. 1, 1880.

To Bro. Thomas Wilson, editor of *Our Rest*, we are under special obligations for the plate from which we print the outline map of the contemplated Palestine Railroad. This map, with an instructive article on the road, was given in the last number of *Our Rest*. This monthly is published at 108 Monroe Street, Chicago, Ill., at $1.00 a year. Each number contains an article on the Great Pyramid. In addition to THE RESTITUTION we commend this periodical to our readers. For an article copied from the Boston *Advertiser*, as well as for an original article on the Palestine Railroad, we are under equally special obligations to Bro. Joseph Wilkinson, editor of the *Trumpet of Israel*, five numbers of which have been published, and three of these have come to hand. The publication of this journal will probably be resumed at the commencement of the next year. From Bro. W. we also received a copy of the By-Laws and Railroad Enactments. Of the *Trumpet of Israel* we hope to give a fuller notice when the remaining numbers come to hand. We were highly pleased with the numbers that we have already received.

COMMUNICATIONS.

Coming Age—Its Proximity—Signs in the Secular World—Social State of the Christian Household Continued—Secret Societies Sustained by Church Members—Social Gatherings—Festivals—Their Object and Nature—Pride and Pomp on Great Occasions—Wealth of the Church—Honorary Titles—How Compared with the Apostolic Church.—No. 32.

J. P. WELFIELE.

Church Practices.—That there are devoted Christians in our days we freely admit. Our position relative to the division of the household requires it: "Wise servant and faithful—giving meat in due season"—"That wicked servant, saying in his heart, my Lord delayeth his coming," clearly show such a class. The point intimated in the Savior's language is, that the class of evil servants will be in the majority; otherwise they could not beat their fellow servants. It must, at the time to which Christ refers, be the governing class in his household. It [illegible] and popular as in- [illegible] ion," "Eating [illegible] unkon." Such [illegible] ed, with propriety, be applied to a people, persecuted and down-trodden.

What do our popular denominations allow, in their buildings solemnly dedicated to the worship of God and his Son? What do they encourage, to draw the worldly crowd and rob them of their money? We say, *rob*, for there is no term in the English language more appropriate, since it is generally obtained through deception, and often with express disapprobation of the party defrauded.

These church feasts have various names, according to the main object in view; as sociables, tea-parties, Sunday evening pic-nics, fairs, Christmas trees and other forms to suit the tastes of various communities.

The managers are usually popular and active church members of both sexes. The aim is to enlist the wealthy so as to give them notoriety and success. The object is benevolent, on the principle, that the *end* sanctifies the means. It is to obtain money to liquidate church debts, aid the poor, or send the missionary to the heathen; sometimes to furnish the church with musical instruments and other fixtures.

It is not our purpose, at present, to quarrel with the motives; with the practices and their influence on Christian character, we are more particularly concerned, not whether good is intended, but what are their legitimate fruits? for by the fruits we are to know them.

Christ does not say *why* they eat and drink with the drunken. His words imply that they will do it; and, since they are all members of the same family, they would have an apology sufficient to justify their actions before the crowd, and these are such as propose to follow the crowd. It is not what a practice is intended to produce, but what it does produce, that fixes its character.

Samples of Church Practice.—It is not so much in the actions of the popular churches as in such a perversion of the apostolic taste as to take pleasure in these practices—find entertainment in them. It was not that Christ was crucified, but, that it was done with *wicked hands*; the perversion of the *sinful taste* of Christians constitutes the peculiar feature of our latter day church feasts; profession and practice being antipodes. We shall select a few samples out of many thousands: The samples we select are many years old. We select these of thirty-six years in the past, that all may see that the churches, in their social practices, are *progressive*. Those feasts had, at that time, many opposers. Now, in popular congregations, they have but few, if any.

"Tea Meeting at Lynn, Mass.—Given by the ladies of the South Street Methodist church, in the Town Hall, which was filled with a most interesting assembly, including six clergymen. Its sociability was unsurpassed." One of the speakers who had been acquainted with the saluted founders of Methodism in Lynn, remarked, emphatically, that he believed that their spirits were hovering with delight over this scene of Christian intercourse among their children. The tables were spread bountifully and elegantly. The hall was decorated with evergreens and portraits of our Bishops and distinguished ministers. Income, $76.00.

Grand festival, by the ladies of the 16th Street Baptist church, Wednesday, Jan. 24, 1844, (thirty-six years since), at the Tivoli Saloon, New York City; the proceeds to go for the liquidating of the church debt).

Unprecedented Entertainment.—At the United States Hotel, corner of Pearl and Fulton Streets, New York City, on Thursday evening, Jan. 25, 1844. The ladies of the Nassau Street congregation will commence their annual festival in the spacious saloons of the United States Hotel. The windows on Pearl and Water Streets will be brilliantly illuminated—entertained by Prof. Bronson, the Elocutionist, giving specimens of ventriloquism. Prof. Nash, whose vocal powers are unsurpassed, will be present. Tickets, 50cts and 25cts. Sold in various parts of the city.

Ladies' Fair—St. John's Church.—A rare supper at 8 o'clock this (Wednesday) evening. A splendid young deer, fresh from the Alleghanies, roasted whole, will be served up, with other delicacies. Tickets for supper, 50 cts. Admittance fee, 12½ cts. This was an Episcopal fair.

Ollo and Fair.—A social ollo and ladies' fair, for the benefit of the Sabbath school, will be held at the Congregational church in Webster, on the 10th of February, 1844, at 6 p. m. For the entertainment of the evening Messrs. Covert and Dodge, the celebrated Temperance Minstrels from New York, and John F. Cole, lecturer, from Boston, are engaged to instruct and amuse with their temperance songs, glees, anecdotes and speeches. Fruit, refreshments, etc., will be exposed for sale by the ladies of the society, and the social post-office will be in operation. Tickets for admittance, 25 cts.

There need be but little said of these specimens.

1. Feasting and fun are their attractive elements.

2. In these feasts, both families, the church and the world meet on a common platform, that of eating and drinking, and making merry. Social levity is expected of every one present.

3. No one can fail to see the contrast between the exercise of the social element as exhibited in the apostolic church and the popular churches of the 19th century.

4. These church festivals have grown in frequency, popularity, and in expedients to gather and fleece the crowd.

Even in those days of comparative innocence of church feasting, the *"Boston Investigator,"* an infidel paper, thus speaks: "All their works they do to be seen of men; they make broad their phylacteries, and enlarge the borders of their garments, and love uppermost rooms at feasts, and the chief seats in the Synagogues—Jesus."

5. *Bagging* is often one of the exercises. To such an extent have these questionable expedients been carried that their conduct has come before grand juries as cases demanding civil action.

6. Within our own vicinity at a meeting house, in a small village, the exercises occupied two evenings, till near midnight on each evening. On the second evening they held an election; two young ladies being the rival candidates. It took the form of a political contest. Party feeling was so heated that money circulated freely. On both evenings, though the weather was very forbidding, there were crowded houses. On the evening following, a sermon, on the Coming and Kingdom of Jesus (their professed Master) was delivered in the same house to a few crowded around a couple of poorly prepared stoves. Nothing more, however, than the legitimate fruits of such a worldly spree.

7. "Lovers of pleasures more than lovers of God; having a form of Godliness but denying the power thereof." 2 Tim. iii. 4, 5. Who can fail to see the fulfillment of this Scripture?

Miscellaneous Points.—1. *Honorary Titles.*—Another point of contrast between the apostolic and modern churches is in honorary titles: Such as Bishop (in its modern acceptation); Prelate, D. D. LL. D. Right Reverend, aside from those given to church members, in secret societies. Jesus said, "How can ye believe, who receive honor one of another, and seek not the honor that cometh from God only?" John v. 44. Proud man, his pretended servant says; these honors are useful and quite becoming. How would these titles sound, if associated with the names of the Prince of Peace and his apostles? "Simon Peter, D. D.; Right Reverend Paul, D. D., LL. D.; Right Reverend Bishop and Pope Jesus Christ, D. D., L. L. D. Lord Bishop and prelate of Jerusalem and Pope of the Church Catholic, instead of *"Jesus of Nazareth!"*

2. What a comment on, "Lay not up for yourselves treasures upon earth," is the following list of salaries:

1. Bishop of Durham (Cambridge)	£ 19,000
2. Bishop of Canterbury, Archbishop of Canterbury, Primate of all England	15,000
3. Archbishop of York	10,000
4. Bishop of London	10,000
5. Bishop of Winchester	7,000
6. Bishop of Ely	6,000
7. Bishop of Worcester	5,000
8. Bishop of Salisbury	5,000
9. Bishop of Lincoln	5,000
10. Bishop of Chester	4,000
11. Bishop of Rochester	4,000
12. Bishop of Hereford	4,000
13. Bishop of Peterborough	4,000
14. Bishop of Gloucester	4,000
15. Bishop of Bangor	4,000
16. Bishop of Llandaff	4,000
17. Bishop of Bristol	4,000
18. Bishop of Exeter	4,000
19. Bishop of Oxford	4,000
20. Bishop of Carlisle	4,000
21. Bishop of Norwich	4,000
22. Bishop of Peterborough	4,000
23. Bishop of Lichfield	4,000
24. Bishop of Rochester	4,000
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95. Bishop of Lichfield	4,000
96. Bishop of Rochester	4,000
97. Bishop of Hereford	4,000
98. Bishop of Gloucester	4,000
99. Bishop of Bangor	4,000
100. Bishop of Llandaff	4,000

[illegible] £1,000,000

The Son of Man had not where to lay his head!

Salaries of some of the Bishops of the Church of England, are as follows:

Bishop of Canterbury, per annum	£ 15,000
Archbishop of York, per annum	10,000
Bishop of Winchester, per annum	7,000
Bishop of Ely, per annum	6,000
Bishop of Durham, per annum	19,000
Bishop of London, per annum	12,000

How would Paul, the tent-maker, have looked beside these august dignitaries of Christ's church of 1880? Should Paul be resurrected, and placed in the streets of London, hunting for a lodging place, by the old rule, "Enquiring who is worthy," think you that he would enter either of the *"palaces"* of the Bishop of London?

Pomp and Show of National Churches.—We call the Roman Catholic a national church, because of what it has been, and of what it would be should it ever have another opportunity. It has always claimed the right of ruling the nations. It has put forth every effort to obtain and hold the reins of civil power. Since 1798 she has had but little controling influence over the great powers of Europe. Her position now, is that of a dependent national church. These national churches are a union of two families—the state and the church. They are generally under the control of the political family, and they may, therefore, be called the religion, or church of that family. They lean directly upon the civil arm, and are sustained by it. The sovereign is usually their visible head. They are part of the Christian household, and must, therefore, come under notice.

"Lovest Thou Me More Than These?"

The question of our Lord to Peter came home to my heart this morning, "Lovest thou me more than these?" I love the disciples of Jesus, but do I love Jesus more? When discouraged with the waywardness and coldness of those who should be full of life and zeal, can I still "feed the lambs?" When others hang back, putting no hand to the work, can I still "feed the sheep?"

"Lord, thou knowest: all things; thou knowest that I love thee." The path that thou wouldst have me tread, grows more and more narrow. Closer and closer press the walls on either hand. Harder and fiercer grows the fight. Darker and more mysterious the trials. But, oh, I can see in it all my Father's hand! In all things, be is testing, proving me. Others may misunderstand and misjudge, but he knows! The world may hate, but he loves! How in these things can we rejoice!

The days are evil, but the morning comes apace. Few believe, yet he will reward all our patient toil for him. Others may hinder, but he upholds. He takes all props away, that we may lean upon him, trust him. Some sweet singer's voice is hushed, some dear face missed in the place of prayer and our hearts ache with the anguish we feel, but, oh, it is all that we may feel our own insufficiency and his strength; may turn more fully to him!

We love the lambs; we love the sheep with a depth and tenderness that words cannot tell, but we love Jesus more, and because of that love we would fain feed them and lead them to fountains of living water, where their feverish thirst may be quenched, their pain taken away forever.

S. ROXANA WINCE.

Fairmount, Ind.

A Mohammedan Holy War, or Crusade against Christian England, is likely to be proclaimed by the Sultan of Turkey as head of the Mohammedan faith, if England actively helps Greece to oppose Turkey. Acting under threats and pressure from the fanatical old Mussulman party and Softas, the Sultan may unfurl the banner of the Prophet, which is tantamount to declaring "a holy war" of extermination against all "dogs of Christians." The Great Sheriff of Mecca and the whole of the Mohammedan clerical class are said to be inciting the Sultan to declare a religious war. Such a step might lead the Mohammedan population of India to rise against the Anglo-Indian Government.

POETRY.

Be Thou With Me.

JULIA M. DUNN.

Be thou with me; the way is dark and dreary,
Vouchsafe, O God, to make the pathway clear!
Doubtful and devious still my way must be
If thou dost guide me not,—be thou with me.

Life's bitter draught to its dregs I sip,
Its fair fruits turn to ashes on my lip,
O thou who wept in dark Gethsemane,
I too have suffered,—oh, be thou with me!

Lonely, adrift upon a troubled sea,
The cold waves flutter, break over me:
O thou who stilled the waves at Galilee,
Still thou my troubled soul,—be thou with me!

O Cross to which I cling, illume the night;
O Lamp unto my feet, shed forth the light;
O Love divine that brightens Calvary,
Descend upon my heart,—be thou with me.

SELECTIONS.

Christian's Magazine.

A Doomed Army.

"Tramp, tramp, tramp, the boys are marching!" How many of them? Sixty thousand! Sixty full regiments, every man of which will, before twelve months shall have completed their course, lie down in the grave of a drunkard! Every year during the past decade has witnessed the same sacrifice; and sixty regiments stand behind this army ready to take its place. It is to be recruited from our children and our children's children. Tramp, tramp, tramp!—the sounds come to us in the echoes of the footsteps of the army just expired. Tramp, tramp, tramp!—the earth shakes with the tread of the host now passing. Tramp, tramp, tramp! comes to us from the camps of the recruits.

A great tide of life flows resistlessly to its death. What are they fighting for? The privilege of pleasing an appetite, of conforming to a social usage, of filling sixty thousand homes with shame and sorrow, of loading the public with the burden of pauperism, of crowding our prison-houses with felons, of detracting from the productive industries of the country, of ruining fortunes and breaking hopes, of breeding disease and wretchedness, of destroying both body and soul in hell before their time. Meantime, the tramp, tramp, tramp! sounds on—the tramp of sixty thousand yearly victims. Some are besotted and stupid, some are wild with hilarity and dance along the dusty way, some reel along in pitiful weakness, some wreak their mad and murderous impulses on one another or on the helpless women and children whose destinies are united to theirs. Some stop in wayside debaucheries and infamies for a moment, some go bound in chains from which they seek in vain to wrench their bleeding wrists, and all are poisoned in body and soul, and all are doomed to death.

Wherever they move, crime, poverty, shame, wretchedness, and despair hover in awful shadows. There is no bright side to the picture. We forget—there is just one. The men who make this army get rich. Their children are robed in purple and fine linen and live upon dainties. Some of them are regarded as respectable members of society, and they hold conventions to protect their interests! Still the tramp, tramp, tramp! goes on, and before this article can see the light, five thousand more of our poisoned army will have hidden their shame and disgrace in the grave.

Turkish Troubles.

The new identic note has been submitted to the Porte, which for once seems to be willing to comply with the wishes of the Powers. So many troubles lie before Turkey in her relations to Greece and Bulgaria that she might possibly feel it a relief to be rid of the Montenegrin difficulty. It does not however, appear that the Albanians intend to submit to her will. They are desirous of being made an independent nation, and are resolved not to comply with the wish of the Powers. If war breaks out, it is probable that there will be a rising on behalf of the union of Bulgaria and Eastern Roumelia; and the Greeks will determine to take their "cause" in their own hands, trusting to the help of England in the event of their being defeated. Turkey sees all these contingencies, and makes ready for a conflict in which it may be necessary to fight for her very existence. The crash, which is sure to come, may be postponed; but the tendency of events indicates a speedy downfall. Above all, the renewed activity of Russia is ominous. She does not conceal that her ultimate aim is the break-up of the Turkish Empire, and there are many indications that she thinks the conditions of the present time unusually favorable to her designs.

NEW EDITION.

A LETTER TO A FRIEND

By MRS. C. C. WOODRUFF.

[illegible] well known that the [illegible] has been printed about [illegible] without [illegible]

GRADES. PRICE 10 CENTS.

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LETTER DRAWER.

Editor Restitution:—I am still a pilgrim, joyfully wending my way through this vale of sorrow to the highlands of glory. Never did fair Bulah's blissful plains look so glorious! By faith, I can view the blood-washed throngs walking amid its beautiful groves, all clad in white, bearing in their hands the victor's palm, and shouting their loud alelulias to "Him that hath loved them, and washed them from their sins in his own blood, and hath made them kings and priests unto God the Father, to him be glory and dominion for ever and ever, amen." Glorious day when the redeemed of all ages shall in harmony meets each other to greet upon the plains of Eden restored! O, what a thrill of joy will fill each heart, as they walk beside those crystal waters, and reach forth their immortal hands, and pluck fruit from life's fair tree, which will then grow in the midst of the Paradise of God! View them as they repose themselves among those vine-clad hills of Eden, dressed up by a hand that is all Divine! and to make their happiness the more complete, listen to those sweet notes that now fall from Eden's feathered tribes, born along on zephyr's seamless wing, and saluting the ears of the redeemed throng! Glory be to God! Eden's beautiful city, with its jasper walls, its pearly gates, and streets of gold, is full in my view! Its glories beam upon my mind—its odors are wafted to me—its sound salutes mine ear—its spirit I inhale! O my Father, shall I be gathered with the ransomed host within those jasper walls? For this I labor! Reader, shall I meet you there?

R. V. LYON.

Sugartree Ridge, N. C.

LETTER RECEIPTS.

SUBSCRIPTIONS.

Reuben Putnam	2 00	C H Pegan	1 00
T W Farmer	2 00	Benjamin Woodward	1 00
H N Downer	1 00	H Curtiss	1 00
Hugh Baldwick	1 00	B Ballard	1 00
J W Logan	1 00	L Tallman	1 00
A F Olmstead	2 00	Gertrude Carpenter	2 00
Rebecca McLain	1 00	W T Seeley	1 00
H H White	1 00	J H Barnaby	2 00
J P Baldwin	1 00	F C Myers	1 00
M L Greenleaf	1 00	L F Gates	1 00
S T Shirley	1 00		

BOOKS AND TRACTS.

J L Wilson	3 85	[illegible]	2 10
H Brown	1 00	Alex Williams	1 00
W P Ryland	1 00	Jacob Frank	25
F Collins	2 [illegible]		

RESTITUTION FUND.

Editor Restitution.—With your permission I will make an appeal to the brotherhood for help to support THE RESTITUTION for the year 1880 and insure its weekly visits.

Now, dear brethren, I call upon one and all who feel the ties able, to give to the cause of Christ the small amount of $3.00 between this and the first of January.

To my brethren, we could do this, with a few exceptions, if we just thought so. I am well aware that some brethren have contributed nobly, but I make this appeal in a special manner to those who have heretofore done nothing as a free-will offering.

Dear brother, do not say, I am too poor! Perhaps you are using that dreadful weed, tobacco, in some form. Consider for one moment: are we children to be the cheers of God as poverty stricken that we cannot support a weekly paper.

We do hope that everyone will respond to this appeal. Please let us hear from all those who cannot or will not pay the $3.00, and will they please give us their reasons. I am also a poor man. My home is Abraham Pantoon. I am 70 years old and have a large family to support. I have a small farm of 8 acres. I farm and work at the carpenter's trade to support my family. I use neither tobacco nor intoxicating drinks.

And, dear Editor, I will endow $100 to commence on. I read THE RESTITUTION, and the Bible, and I hope to meet you all in that coming kingdom. So, farewell. ABRAHAM PANTOON.

Amount published previous to this	$42 50
Sandy Hutson	1 00
Jesse Dove	2 00
J T Seeley	2 00
L Fuson	2 00
Margaret Woodward	50
	$49 50

ANNOUNCEMENTS.

I will preach at Eureka, Wis., the 28d inst., and at Honeyville, Wis., the 29th, and Sept. 5th and 12th as Brethren may request. I expect to attend the conference at Lemark about the 10th of Sept. My address until the first of October will be 240 Walnut St., Chicago. Those wishing my labor Sept. 5th and 12th please write soon that I may not be accordingly. J. M. STEPHENSON.

I will preach in Spring Creek School House every two weeks commencing Aug. 22d.

W. HARTSHAUGH.

The brethren of the Abrahamic faith will convene in Conference at Lemark Ill., commencing Sept. 17 and continue over Sunday. Bro. J. M. Stephenson is expected to be there. We extend a cordial invitation to all.

J. M. GLOTFELTY, Sec.

The annual assembly of the church of God, will, if the Lord will, commence on Friday Night, Sept. 3, at 7:30, at the house of the brethren in Winchester, Va. All of the one Abrahamic faith, or brethren in Christ, and all who desire to see multiplied in the kingdom of God when it is established on this earth, are respectfully invited to attend. All coming by rail will be met at the Winchester depot by a hack that is to be conducted to the place of meeting where they will be cared for.

M. J. MORGAN.

The annual conference of the Church of God of California will commence on Thursday, Oct. 7, 1880 at 10 o'clock a.m. The place of conference will be at Willow Slough, Yolo county, situated four miles south of Dixon, and eight miles south of Woodland. Persons coming from a distance by rail will stop at Merritt Station and inquire for brethren C. M. Hitchcock or Talbot Hays. A cordial invitation is extended to all. The meeting will continue over Sunday and longer if the brethren should desire. For other information address as below.

By order of the Conference committee,

Woodland, Cal. W. H. LYONS, Sec.

HYMNS OF THE ADVENT

In the name of a new Hymn Book, just out, compiled by Chas. C. Baker—author of the "Hymns of the Morning"—and published by W. N. Pile, Springfield, Mass.

Mr Baker considers in this new work the "Hymns of the Morning" not a fresh and rare selection of music. As an appendix he adds a selection of "Favorite Hymns" (words only) whose tunes are familiar as a household word. These of our brethren who have been using for "Hymns of the Morning" for some time, can now be supplied with this new book, which it expects to be of use in that it omits all of its old and many new and beautiful songs. There having the "Christian Psalmist" and no music book will find this exactly what they want.

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Address, THE RESTITUTION,
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THE PALESTINE RAILROAD.

(Continued from First Page.)

north, and it is on the north of the city, at or near the Damascus gate, that the Jerusalem branch of the contemplated railroad is expected to terminate. The great route for traffic with the grand maritime plains of Philistia and Sharon is by a road leaving the city on the north. But our limits forbid anything more than a rough sketch of the *ground-plot* of the "city of the Great King." It is as a railroad city that we now are briefly describing it. So we must return to Ramleh, and follow the line north.

Bethel. Of this place we are not prepared to give any information unless it be identical with that fortress that Bar-cochebas elevated to be the seat of his kingdom when the Jews revolted against the Romans A. D. 131. Hadrian stormed and took possession of Bethar, A. D. 135, expelled the Jews from Jerusalem, and made a wilderness of Palestine. In the large volume of maps that accompanies Zell's Encyclopedia, we find the place laid down a little below the confluence of the Musan and Wady Esh-Shair, in the same local relation to other towns as it occupies on the outline map printed in this number of THE RESTITUTION. It will be seen that it is from this place that a line branches off to Shechem.

Shechem, the modern Nablus or Nabulus, is also a town of Palestine thirty miles north of Jerusalem, and about eight miles southeast of Samaria; population estimated from 10,000 to 20,000, of whom there are 1,000 Christians. It also is a place of remote antiquity as Abraham, in his migration found an inhabited town in this very locality. Gen. xii. 6. The situation of this town is described as one of surpassing beauty and loveliness. Mohammed is quoted as saying, "The land of Syria is beloved by Allah beyond all lands, and the part of Syria which he loveth most is the district of Jerusalem, and the place he loveth most in the district of Jerusalem is the mountain of Nablus." It is located in a valley having Mount Gerezim on the south and Mount Ebal on the north. Streams flow down from the opposite slopes of the valley, spreading verdure and fertility in every direction. Says Dr. Clarke: "There is nothing finer in all Palestine than a view of Nablus from the heights around it. As the traveler descends towards it from the hills, it appears luxuriantly embosomed in the most delightful and fragrant bowers, half concealed by rich gardens and by stately trees collected into groves, all around the bold and beautiful valley in which it stands." Such were the attractions of this place, resulting from the beauty of its scenery, that it became a favorite resort of the patriarchs of old. Jacob's well and Joseph's tomb are present memento of those olden times. Its favored location makes it the gateway of the trade between the Mediterranean ports Jaffa and Beirut on the one side, and the trans-Jordanic districts on the other. It is in the center also of an exceedingly productive province, and as Nablus or Shechem is now the seat of an active commerce, which would be greatly enlarged by giving this inland city railroad facilities. Returning now to Bethar to follow the main line we find the next noted place is Megiddo.

Megiddo, the modern Lejjun, is situated on the south edge of the great plain of Esdraelon, and commands an important pass, where once was the unsubdued Canaanitish fortress Megiddo, and afterwards a station of a Roman "Legion," whence its present name Lejjun. The plain has been the battle-field of nations. Says Thompson: "The Canaanites and Philistines, Jews and Egyptians, Chaldeans and Persians, Greeks and Romans, Moslems and Christians, of almost every age and nation have encamped around Megiddo, because of its commanding position and rich pastures." It was here that "the stars in their courses fought against Sisera," Judg. v. 19, 20; and it was here that King Josiah met his death. 2 Kings xxiii. 29.

The great caravan route from Damascus to Egypt passes across this plain and the nation that holds Megiddo will command the most important point in the great internal channel of commerce between Asia and Africa, as it is now the great gateway between the South and the North, and the power that holds the key, should the railroad become an accomplished fact, must of necessity possess a point both of military and commercial importance. It will be seen that two lines of railroad are planned to diverge from Megiddo, one following the sea coast and the other leading off to Damascus and the Euphrates Valley. So that we are next to give some account of the oldest city in the world as it is the first important place on the line to Mosul. This city is seen on the map to be Damascus.

Damascus, according to Josephus, was founded by Uz, the great grandson of Noah, and is regarded by many as being the oldest city in the world. It is situated 136 miles north northeast from Jerusalem, 180 south by west from Aleppo, and forty-five miles east from the Mediterranean. Its population is estimated at 150,000. This city is remarkable for the picturesque beauty of its location, being situated in a fertile plain of vast extent and of extreme fertility; so remarkable indeed for its beauty as to be termed in oriental description as one of the four earthly paradises. Damascus is essentially a commercial emporium, and always has been a great centre of trade. The traffic between Egypt and Northern Syria has been turned out of the direct route near the sea, through the circuitous route by Damascus, on account of the dangers and difficulties that the Lebanon ranges of mountains interpose in taking the straiter course. A modern traveler thus describes the city and plain from a mountain eminence:

"From the edge of the mountain you look down on the plain of Damascus. It is here seen in its widest and fullest perfection, with the visible explanation of the whole secret of its great and enduring charm, that which it must have had when it was the solitary seat of civilization in Syria, and which it will have while the world lasts. The river is visible at the bottom, with its green banks, rushing through the cleft; it bursts forth, and as if in a moment scatters over the plain, through a circle of thirty miles, the same verdure which had been confined to its channel. Far and wide in front extends the level plain, its horizon bare, its lines of surrounding hills bare, all bare far away on the road to Palmyra, and Bagdad. In the midst of this plain lies at your feet the vast lake or island of deep verdure, walnuts and apricots waving above, corn and grass below; and in the midst of this mass of foliage rise, striking out its white arms of streets hither and thither, and its white minarets above the trees which embosom them, the city of Damascus."

In 1859, a French company commenced building a macadamized road between Damascus and Beyrout, and diligences now run daily between the two cities.

To see the route from Damascus to the Euphrates, and thence to Mosul our readers will be compelled to have recourse to a large map.

Mosul is a town of Asiatic Turkey situated on the right bank of the Tigris, with a population of about 40,000. In the middle ages it was noted for the manufacture of muslin, which was taken quite largely to Europe, and this article of manufacture derived its name from the place. It once had considerable commerce, and still is an important point in the trade between Bagdad, a city 220 miles down the river, and Syria and Constantinople. Should it become connected with the inland cities north of it, and also with some port on the Black Sea, it will become once more a place of commercial importance; even more so, perhaps, than the town that may be at the intersection of this line of railroad, with the Euphrates valley line. Across the Tigris opposite Mosul are the ruins of Nineveh—the tomb of the Metropolis of this world's first great empire. Returning to Megiddo to follow up the sea-shore line we find the name Tyre the first to occur.

Tyre was one of the most famous cities of antiquity as a queen of commerce. From her the rich wares and products of Persia, India, Arabia, and Africa were distributed to the marts of the western parts of the world. To know something of the extent of the trade and consequent wealth of her merchant princes we refer our readers to Ezek. xxvi. 3-25. Tyre was a city of extraordinary magnificence and beauty, while its great wealth made it the envy of all surrounding nations. In Josh. xix. 29, Tyre is mentioned as "the strong city." Speaking of the former commerce of Tyre a late writer says: "From Abyssinia and Arabia on the south, to Armenia and Georgia on the north, and from the frontiers of India to the utmost islands of Greece, and, indeed, from far beyond both, came to this little spot—the caravans by land and the ships by sea—a commerce rarely exceeded in extent and variety—a concentration of wealth and luxury which few cities of any age or country could boast." So heavy has the burden of prophecy weighed down upon Tyre that her glories have sunk into the dust; and we doubt her commercial or political resurrection even were some great line of international communication to pass the entombed city. The only real harbor she has is so shallow as to admit only the smallest class of vessels and a number of miserable huts sheltering about 3,000 impoverished inhabitants destitute alike of energy, enterprise and education is the Tyre of to-day. Some efforts have been made to revive the place of late years but without marked success. A grand vizier planted 50,000 mulberry trees besides olives and other fruit trees, which flourish well, but the site is unhealthy and the peasants refuse to reside there on this account. The people are also impressed with the discouraging feeling that God has doomed Tyre, and that Ezekiel's expression, chap. xxviii. 19, "*Never shalt thou be any more*," is being literally fulfilled. This once grand mistress of the world's commerce, Thompson says "it is so utterly that not even a village of any size can be established there, and, should the plain become again densely peopled, the villages will be built at a distance from this fatal spot." Tyre then has no prospects. She is a thing of the past, and we follow the line up to Sidon.

Sidon, now Saida, is celebrated as being the most ancient of the Phœnician cities. It is mentioned Gen. x. 15. It is twenty-three miles north of Tyre, and eighteen miles south of Beyrout. Its population is estimated at near 10,000, mostly Moslems, the remaining inhabitants being Maronites, Greeks, and Jews. The once magnificent harbor, composed of vast moles and stretching far out into the sea has been entirely destroyed, as it was filled up with earth and stones as a protection against the Turks, and a ledge of rocks that once protected the sea-ward side has been so quarried away for building stone that the sea breaks over into the present harbor in every storm. The town shows some sign of former wealth, and many of the houses are built of stone. The environs of this city abound in beautiful gardens and orchards. The trade is considerable though it is being diverted away to other places, particularly to Beyrout. As Beyrout is the next and last place laid down on the outline map we pass to give a short description of this place.

Beyrout, or Beirut, is now the chief seaport of Syria, and is situated on the south side of an extensive bay which forms a side of a triangular promontory on which the city is built. It is a place of great antiquity according to the best evidences attainable, although its origin is shrouded in obscurity. The latest authority places the population at 70,000, one-third of whom are Moslems, and the rest Christians, Jews, Druses, and foreign residents. The situation is singularly beautiful, and the climate mild and healthy—one author says "decidedly the most beautiful and healthy locality at the head of the Mediterranean." The older part is densely built along narrow streets on the shore, while the suburbs spread out into a broad margin of picturesque villas where the streets are wide and passable for carriages, and where the houses are built of stone, and are spacious. In 1830, the population was not more than 5,000, and the city was dependent on Sidon for its supplies, but now this is changed and Sidon has become entirely dependent on Beirut. At that time the population resided almost entirely within the walls; but now by far the largest share reside in the suburbs, and hundreds of convenient dwellings, with many large and noble mansions, have been built and occupied in the beautiful outskirts. We have already noticed that a French company has constructed a macadamized road from this place to Damascus. A large number of Europeans reside here, which has, of late years, given new force and vitality to commerce. An extract from the author of "*The Land and the Book*," will best set forth the present prosperous growth of this seaport. He says, "No city in Syria, perhaps none in the Turkish Empire, has had so rapid an expansion. And it must continue to grow and prosper, with but one proviso to cast a shade upon her bright future. Should a railroad ever connect the head of this sea with the Euphrates and the Persian Gulf, that will infallibly dictate where the emporium of Syria is to be. If Beirut can attract this mighty line of trade and travel to her door, she will quickly rank among the great cities of the world; if she will not, or cannot then must she wane before some other rising queen of the East."

Although the map only extends far enough to show the location of this city yet we call attention to some more places that will be greatly affected by building the contemplated railroad.

Tripoli, or Tarabulus, forty miles north northeast of Beirut, and seventy miles northwest of Damascus, is a place of considerable note. Its population is placed at 15,000, of whom one-half are Greek Catholics. It is built at the foot of an offset of Mt. Lebanon, on a small triangular plain, and is traversed by a small river named Nahr Kadisha. It is described as one of the neatest towns in Syria, being surrounded by many fine gardens and groves of orange, mulberry, and other fruit trees, which cover the entire plain. French steamers touch here four times a month. Following the coast northerly the next town of much note is Latakia.

Latakia ninety-six miles southwest of Aleppo, 120 miles north of Beyrout, and seventy-four miles south of Iskenderoon, is a town of Syria built on a rocky promontory, from 100 to 200 feet high, which extends nearly two miles into the sea. At the northwest angle of the promontory is a deep cove almost surrounded by rocky banks which is the harbor of the city. Like other towns that we have briefly described, it is surrounded by groves of myrtle, pomegranate, mulberry, orange, and lemon trees. It has a population of about 7,000. Much of the trade of Aleppo passes through this place.

Antioch next demands some notice. This city is now known under the name of Antikia, and is situated on the south bank of the Orontes, fifty-seven miles west of Aleppo, and twenty-three miles south of Iskenderoon. It is surrounded by walls enclosing a space of several miles in circumference. The buildings are of stone and have sloping roofs,—an unusual thing in the East. Much of the space within the walls is occupied as gardens, while the fertile plains outside are quite uncultivated, because exposed to the raids of Turcomen robbers; but on the surrounding hills figs, olives, and vines are cultivated. The river Orontes is, at this place, about 120 feet wide. The population numbers probably 12,000.

The city once had the proud title of "*Queen of the East*," and was once richer and grander than proud Rome itself. It was the capital of the kings of Syria, and subsequently the residence of the Roman governors. No city except Jerusalem, was so intimately connected with the history of the Apostolic church. Here the first Gentile church was founded; Acts xi. 20, 21; and here the disciples of Jesus Christ were first called Christians.

The situation was remarkably advantageous for the maritime trade of the Mediterranean, and for the caravan trade from the interior. Its free population was once computed at 200,000, and it is claimed that the Christians at one time numbered 100,000. It has been nearly ruined several times by earthquakes. One that occurred in 526 was the most destructive of life of any on record, as 250,000 persons are said to have perished. As late as 1872, heavy shocks occurred, which overthrew a part of the walls, destroyed a great number of houses in the city and in the surrounding villages and several thousand lives. It is possible that this city may become an important place, as it is likely that a good harbor might be constructed at the mouth of the river for shipping.

Iskenderoon, or Alexandretta, is a Turkish seaport on the northeast of Syria, and on the east side of a bay of the same name. Its population is upwards of 1,000. It has the advantage of many other towns on the Mediterranean in Syria in having a capacious harbor. From its situation it commands the trade of Northern Syria and Mesopotamia. European capitalists have projected a railroad from this port down the valley of the Euphrates to the Persian Gulf, to be ultimately extended northwest through Asia Minor, to Constantinople. It is at this point that the Palestine railroad will meet the Euphrates line.

This town was founded by Alexander the Great to commemorate his victory over Darius III. on the neighboring plains of Issus. Should all these railroads be built, we should be inclined to surmise that here might be the site of the great city of Syria—the Chicago, perhaps, of western Asia. The well-watered, fertile, and extensive plains of the ancient Cilicia are near by, and railroads would divert, not only the trade of the upper countries on the Euphrates and Tigris to this place, but also, a large share of the East India commerce. We here close our brief description of the most important towns which will be affected by building this line. We have traced both branches to their intersection with the great Euphrates Valley line.

To some of our readers building this road, and the great Euphrates line may seem works of insuperable difficulties. To remove all such apprehensions we will merely add that already 1,063 miles of railroad, and 5,500 miles of telegraph lines were in operation in Egypt in 1877. A railroad is also being built far up the Nile from Wadi Halfa to Dongola, of which the first section had been opened for traffic as early as 1877. This railroad is to be built out of the surplus revenues of that inland country of Africa, Soudan, without asserting Egyptian finances, and is expected, when completed, to give an immense impetus to the commerce of Central Africa. In India, in 1875, there were 7,551¼ miles of railroad in operation. Surely, if so many miles have been built in more distant parts, these roads can be built in the more accessible countries.

Railroad Enactments.

The following act was passed by the Legislature of Massachusetts authorizing the formation of companies to build and equip foreign railroads. The Company incorporated to build the Palestine Railroad was organized under the provisions of this legislation. We also give three Articles from the By-Laws of the Company.

CHAPTER 274.

An Act in addition to the "General Railroad Act" of the year eighteen hundred and seventy-four, to authorize the formation of corporations to construct railroads in foreign countries.

SECTION 1. Any number of persons, not less than fifteen, a majority of them being inhabitants of this state, may associate themselves together by articles in writing, with the intention of forming a corporation with authority to construct and operate a railroad, or railroad and telegraph, in any foreign country, but in accordance with the laws of the country in which they may be located; and, upon complying with the provisions of section three of this act, shall, with their associates and successors, be and remain a corporation for the purpose aforesaid, with the powers necessary and incident thereto, and with such powers and privileges, and such duties, liabilities and restrictions, as may be fixed by the country in which the same may be located, as to the location, construction, maintenance and operation of its railroad and telegraph, and the transfer of its property by mortgage, lease, or otherwise.

SEC. 2. The articles of association shall set forth the name of the corporation, and, as far as may be practicable, the termini of the railroad and telegraph to be built, and the names of at least nine persons to act as a board of directors until others are chosen, and the amount of its capital stock. Each associate shall subscribe to the articles his name, residence, postoffice address, and the number of shares of stock which he agrees to take; but no subscriber shall be bound to pay beyond ten per centum of the amount of his subscription, unless a corporation is duly established.

SEC. 3. Whenever it is shown to the satisfaction of the board of railroad commissioners that the requirements of this act have been complied with, the clerk of said board, upon their order, shall indorse upon the articles of association or annex thereto a certificate, setting forth the fact that the requirements of the law appear to have been complied with. The directors shall thereupon file the articles of association, with the certificate indorsed thereon or annexed thereto, in the office of the secretary of the commonwealth, who, upon the payment to him of a fee of fifty dollars (to be included in his return of fees, and paid into the treasury), shall record the said articles of association, and certificate indorsed thereon, in a book to be kept for that purpose, and shall issue a certificate substantially in the following form:—

COMMONWEALTH OF MASSACHUSETTS.

Be it known, that whereas [names of the subscribers to the articles of association] have associated themselves with the intention of forming a corporation, under the [name of the corporation], for the purpose of locating, constructing, maintaining, and operating a railroad or railroad and telegraph [description of the road as in the articles of association], and have complied with the statutes of this commonwealth in such cases made and provided: Now, therefore, I [name of the secretary], secretary of the commonwealth of Massachusetts, do hereby certify that the persons aforesaid, their associates and successors, are legally established as a corporation under the name of the [name of the corporation], with all the powers and privileges, and subject to all the duties, liabilities and restrictions, set forth in chapter ———— of the acts of the year eighteen hundred and seventy-nine.

In witness whereof, I have hereunto subscribed my official signature, and affixed the seal of said commonwealth, this ———— day of ————, in the year [day, month and year].

The certificate so executed shall be recorded with the articles of association; and the original certificate, or a duly certified copy of the record thereof, shall be conclusive evidence of the establishment of the corporation at the date of such certificate.

SEC. 4. The corporation may from time to time, at a meeting of directors called for the purpose, reduce the amount of capital stock or increase it for the purpose of constructing and equipping its road and any extensions or branches thereof. If any such increase or reduction is made, a certificate of the fact, signed by the president of the corporation, shall, within thirty days thereafter, be filed in the office of the secretary of the commonwealth.

SEC. 5. Such corporation shall be subject to the provisions of sections forty, forty-three, forty-four, forty-five, fifty-four, and the first division of section thirty, of the General Railroad Act.

SEC. 6. For purposes of taxation, such corporation shall be subject to the provisions of section eight of chapter two hundred and eighty-three of the acts of the year eighteen hundred and sixty-five; but no other provisions of said act relating to the assessment of taxes upon corporations or the shareholders therein shall apply thereto. Such corporation shall annually, between the first and tenth day of May, return to the tax commissioner, under the oath of its treasurer, a complete list of the shareholders, with their places of residence, the number of shares belonging to each on the first day of May, the amount of the capital stock of the corporation, and the par value and the market value of the shares on said first day of May. Such corporation shall be relieved from making the returns required by chapter two hundred and one of the acts of the year eighteen hundred and sixty-four.

SEC. 7. This act shall take effect upon its passage. [April 28, 1879.]

By-Laws of Palestine Railroad.

ARTICLE I.

The annual meeting of the stockholders of the Palestine railroad shall be holden in Boston, Massachusetts, on the first Wednesday in February in each year. If from any cause the annual meeting should not be holden on the day provided above, the directors shall call it at the earliest practicable day thereafter.

ARTICLE II.

A special meeting of the corporation may be called at any time by a vote of the directors. It shall be their duty to call such meetings when a petition for that purpose, signed by not less than a majority of the stockholders, is presented to the president, or, in his absence, to the vice-president.

At any meeting of the corporation the subject-matter to be acted upon shall be stated in brief in the notice calling the same, which notice shall be signed by the clerk, and published in two or more newspapers printed in the city of Boston at least ten days before the day appointed for the meeting.

ARTICLE III.

The board of directors of this corporation shall consist of nine persons, who shall be chosen at the annual meeting. No person shall be qualified to be elected or to act as a director, unless he be a stockholder.

Directors, before entering upon the duties of the office, shall signify their acceptance in writing to the clerk, and the same shall be placed on the records of the corporation. Any director notified of his election and failing during the next ten days after such notice to accept the office, shall be considered to have declined the trust. Any vacancy in said board may be filled at a special meeting of the stockholders called for that purpose. If, from any cause, the board shall be reduced to a number less than a quorum, the clerk shall forthwith notify a special meeting of the stockholders to be held in the city of Boston to fill such vacancies.

The first meeting of every new board shall be appointed by the clerk, and shall be as soon after the election as the members can conveniently be notified. A majority of the directors shall constitute a quorum.

The Arch of Titus.

The article in the last RESTITUTION with this heading reminded me of the time, just a year ago, when I stood beneath that arch, and thought of the wondrous story it would tell if it could speak. I keenly scanned its sculptured figures, wonderfully corroborating history of 2000 years ago. Rome is full of wonders—its ruins of the palace of the Cæsars, its pantheon, its forum, its colosseum, its temple of fortune, its tombs of pagan emperors, its Egyptian obelisks, etc., etc.

There the power of Papacy is felt, but not in measure as of yore. Now I espied a neat little American chapel where each week a Protestant dares to speak the religious truths, as he understands them, on the very spot where but a few short years ago it would have cost a life to have dared even to think that there was any truth outside of the Apostate church of Rome. How has the mighty fallen! Yet a little while and her power will be completely broken. Truth will triumph and peace will reign in the ages of glory soon to dawn on this earth.

T. G. N.

POETRY.

[The World's Crisis.]

Faith's Visions.

C. HILL.

There's a time just along in the future, we're told,
When the children of faith shall be free
From mortality's ills which in bondage now hold
And them compass like waves of the sea;
And the land where e'er they go forall wonders they say,
In glory and beauty sublime,
There no night ever comes to obscure one glad ray,
For the glory of God is the light of that day,
Though th' unnumbered hours of all time.

O! the rivers majestic bear life in their waves
And the trees droop in beauty and grace,
With their all-healing burdens, the nations to save,
A joy and delight to the place.
There visions of beauty the eye ever sees,
And melody dwells in the air;
There sweet notes of praise by zephyr and breeze
Are heard as they swing through the tall forest trees,
And bowers of loveliness rare.

And there with its mansions prepared for the blest,
Coming down out of heaven from God,
Is a city of transcendent glory, of rest,
The saint's own regal abode;
From star will the nations behold its splendor,
And thither with joy them repair:
For its walls are Salvation, its gates are named Praise,
Its temple the Lamb and the Ancient of Days,
Its high name, "Jehovah is there."

And forms that now languish in sorrow untold,
Or sleep in the cold silent tomb,
Shall tread with glad measure its pathway of gold,
All radiant with life's during bloom.
O! the rapturous joy in the shouts that they raise,
As they greet whom their warfare is o'er!
O, the crowns and the palms! O, the heavenly lays!
O, the harps that they bear, and the high notes of praise,
To God and the Lamb evermore!

And to welcome them, lo! the heavenly hosts there,
Winging down from the regions of light,
A dazzling throng again filling the air.
As they came on redemption's birth-night,
Ah! the heavens bend lovingly over, I ween,
And wonder at visions so fair;
And new lustre take from the transcendent scene,
With which to adorn their own flowing sheen,
That the glory of God doth declare.

O! the hour is at hand; now the Orient beams,
With tokens of fast coming day,
When earth's pestilent vapors, its mists and rain streams,
And darkness, shall all flee away;
And Thou, whom our souls wait in deep agony,
O! haste Thou thy coming again;
Roll away time and space, and bring us to see
Thy glorious face, and join us to thee
In union eternal, Amen.

CORRESPONDENCE.

MENDON, Mich., June 27, 1880.

Brother Chaplin:—At our recent Conference at Hammond, the enclosed article on the Resurrection and Judgment of the Wicked was read to a company of brethren at Brother McCroden's house, who, without dissent, voted a resolution requesting Brother Chaplin to give it a place in THE RESTITUTION. We should like to have it appear, if, in your judgment, it would, on the whole, be best; act freely. This vote of request may help to excuse you for introducing new matter on a subject so recently dropped out; but don't feel that you must insert it or give offence. No offence will be taken.

Yours in the hope,
E. MILLER.

WHY SHOULD THE WICKED BE RAISED FROM THE DEAD?

The object contemplated in the resurrection of the two classes is briefly stated in Job v. 29: "Those having done good things, to a resurrection of life; and those having done evil things, to a resurrection of judgment."—*Diaglott.*

As a rule, we find no special difference in the lives or deaths of the righteous and the wicked. God makes the sun to shine and the rain to fall on both alike. Both are alike liable to the casualties of life. Sickness and health come alike to each, according to their regard or disregard of the laws governing health and disease; and death comes earlier or later for the same reason. Neither is the manner of their deaths different. Of each class some are suddenly cut off while others suffer with lingering disease. In each case death reduces them to the same unconsciousness and resends them back to dust. Then, if the wicked are to be punished for their misdeeds, it must be like the reward of the righteous in a future age—in the

JUDGMENT.

Judgments have been executed upon transgressors at various times in the past; but "the judgment,"—"the judgment of the great day"—"the day of judgment," etc., belongs to a coming age as appears from the following: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and kingdom." 2 Tim. iv. 1. "The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished." 2 Pet. ii. 9. "For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment unto the great white throne, and him that sat on it from whose face the earth and heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which the book of life; and the dead were judged out of those things which were written in the books according to their works. And the sea gave up the dead which were in it, and death and hell delivered up the dead which were in them; and they were judged, every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." Rev. xx. 12-15.

"The next age, introduced by the coming of the Lord, and closed by the complete restoration of the world to its primeval condition, when there "shall be no more curse," is a judgment age. At its commencement extensive judgments will be executed upon the living wicked; so much so that "the slain of the Lord shall be from one end of the earth to the other end of the earth," Jer. xxv. 33; as well as at different times during its progress, but it closes with a judgment of the dead, and an extermination of all not found written in the book of life.

Leaving out of the argument all those who have been destroyed in the past by special judgment for their personal sins, who having been condemned and executed, can hardly be expected to suffer judgment, and leaving also the heathen, the imbecile and uninstructed among every people; there has been, in all ages, a class of positively wicked who have lived and died without judgment for their own wickedness. Such only are contemplated in this argument.

I suggest that they are not made to appear in the judgment for an investigation of character; for this is already determined, or else the resurrection of the righteous could not be the first act in the judgment, 1 Thess. iv. 12; but rather to hear their sentence of condemnation, and the reasons therefor, as drawn from the record of their doings found "in the books," to their ineffable shame, and the everlasting contempt of all righteous beings, and to suffer that destruction which they have merited.

To appreciate the propriety and importance of so exposing their folly and wickedness, it is expedient to glance at the conditions and influences under which character is formed. God is "taking out of the nations a people for his name." Acts xv. 14. This people are to be "made partakers of the divine nature," (2 Pet. i. 4,) and be "the sons and daughters of the Lord Almighty," (2 Cor. vi. 18); are to be "kings and priests unto God," (Rev. i. 6); having suffered with Christ they are to "reign with him," (2 Tim. ii. 12); are to have power over the nations as Christ has. Rev. ii. 26. Being Christ's, they are with him "the seed of Abraham," (Gal. iii. 29), who are to bless "all the nations of the earth," (Gen. xxii. 18,) and are to "reign forever and ever." Rev. xxii. 5. This people are the agency which God is preparing by which the restitution of all things is to be wrought out. They are not the race, but are taken out of the race; are not the nations, but are to have power over the nations. The exceeding great and precious promises of the word have begotten in them the hope of sharing with Christ the honor of restoring the kingdom to Israel, of subduing, converting and blessing the nations; and of governing and guiding the restored world throughout the endless succession of ages that await it. Enlightened by the word to understand this scheme of God for restoring the world to its primeval pure and sinless state; and contemplating the glorious state promised to those who should, by obedience to the word, fit themselves for doing this work; thousands upon thousands have been induced to enroll themselves in the body of Christ to be trained for the work. They have covenanted with God to do his will—to be wholly for him and his work, and through baptism for the remission of past sins have taken places in the body.

Of these thus entering upon this high calling, multitudes fail to fulfill its requirements. Large numbers prove themselves to have been, either "stony ground" or thorny ground hearers, and thus, "after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are entangled and overcome," of whom the apostle says, "the latter end is worse than the beginning." 2 Pet. ii. 20.

Other thousands have been enlightened—have come to appreciate, more or less fully, the blessedness to which they were invited—have been, like Agippa, almost persuaded to be Christians, but by surrounding influences, have been kept back from committing themselves to the enterprise. In view of these facts, I suggest that those who, regardless alike of their advanced knowledge of God and his scheme of redemption, of the solemn covenant—as respects a part of them—to do his will, and their happy commencement of the divine service; and of their thrilling hopes of exaltation, glory, honor and endless life; become wicked or unjust; become doers of evil instead of good, are worthy of future judgment. Does it seem fitting that they shall die quietly in their beds or by accident while prosecuting their business or in travel as do their faithful brothers, and no further notice be taken of them? Concerning such as have entered upon the Christian service, the apostle asks: "Of how much sorer punishment, suppose ye, shall he be thought worthy than those who died without mercy" for despising Moses' law? Heb. x. 29. If there is no appearance of these in the judgment, then the one who gathered sticks on the Sabbath; (Num. xv. 32-36). Korah, Dathan, Abiram and their company, (Num. xvi.), Achan and his household for the trespass in the Babylonish garment and the wedge of gold; (Joshua vii.,) and numerous other cases, suffered altogether the sorer punishment. Men are guilty in proportion to the light sinned against. Also their guilt is enhanced in proportion as the motives presented to induce action were weighty or otherwise; and whether the surrounding influences are favorable or otherwise. This scheme of God enlightens those invited to aid in its execution, with the clearest rays of divine revelation. It addresses to their minds the strongest possible motives; and those embracing it are thrown into association with the best and purest of men, and are put in personal intercourse with our heavenly Father himself, "whose eyes are upon them, and whose ears are open to their cries," and who promises every needed grace in their conflict with sin and self.

I ask, is there not good reason why men shutting their eyes to such light, resisting such motives, and disregarding such holy surroundings and exalted privileges, should be brought up in the judgment to have their doings exhibited; to realize their loss; to experience that shame and contempt that such a life deserves, and to vindicate God in their destruction? If this shall be so; if they are to be brought up from the dead and standing before God in the judgment to have their sin and folly proclaimed, and then burning with shame and realizing the contempt that all virtuous being must feel toward such, suffer extermination of being in the lake of fire we can appreciate the apostle's idea of "a sorer punishment."

But what good can result from it?

Is it not simple vindictiveness that prompts it? I answer, no. The examples of judgments in past ages are examples to them that after should live ungodly. These judgments were designed to deter others from sin. So also in civil judicature, one object of punishing the guilty is to deter others from like crimes. Are we not justified in believing that the judgments executed in the past have helped to promote virtue? Who can say that the judgment of the living and the dead "at his (Christ's) appearing and kingdom," in which a complete extermination, under the wrath of God of all evil doers will be made, will have no influence in maintaining the moral purity of the universe? That the saints are "to judge angels," (1 Cor. vi. 3), and that "the angels that sinned are reserved under chains of darkness unto the judgment of the great day." Jude 6, shows that this "judgment to come" has a wider range than simply the disposal of our race. Therefore may we not infer that the influence of the judgment, as showing God's abhorence of sin, may be felt beyond our planet?

But as regards man. After the restitution—after the Edenic state is brought back, the race will still be earthly as Adam was, and will perpetuate their lives by eating of the tree of life as Adam should have done, and will be under law as he was, and of course will be governed by motives addressed to the mind. By the experience of the race in its long conflict with sin, together with the suffering caused by disobedience, supplemented by the then established moral surroundings in favor of virtue, the sinless and deathless state of the race will be secured. But will not such an exhibition of God's consuming wrath—such an exhibition of the inevitable end of sin, serve as a motive to help on this end? It must be so.

The lesson designed to be taught to the universe by allowing sin to be introduced into, and prevail so long in the world, will be incomplete without this closing judgment.

Job said "That the wicked is reserved to the day of destruction? they shall be brought to the day of wrath." Job xxi. 30. In the Psalms it is said "The ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous." Psa. i. 5. Shall not stand approved or acquitted. "Upon the wicked he shall rain snares, fire and brimstone, and a horrible tempest; this shall be the portion of their cup." ii. 6. Solomon said, "God will bring every work into judgment, with every secret thing, whether it be good or evil." Eccl. xii. 14. And very frequently the prophets warned the people of a future retribution. The New Testament especially abounds in expressions of this kind, and that too in language that will not allow the idea that only the destruction of the then living wicked is all that is contemplated. Note the following:

"But after thy hardness and impenitent heart treasurest unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his deeds. To them who by patient continuance in well doing seek for glory and honor and immortality, eternal life. But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile .... In the day when God shall judge the secrets of men by Jesus Christ according to my Gospel." Rom. ii. 5-16. Surely this language is not justified if the majority of evil doers for six thousand years, after lives of no more suffering than their pious neighbors have endured, are to die without any manifestation of God's displeasure and be no more noticed. "But whosoever shall offend one of these little ones that believe in me, it were better for him that a millstone were hanged about his neck, and he were drowned in the depths of the sea." Matt. xviii. 6. How is it better to be violently drowned, if after a life of prosperity he dies like other men, and is never brought up for judgment? "For if after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning." 2 Pet. ii. 20. How is it worse except through the retributions of a fearful judgment? Had they not known the way of life they would have died; and they have died now; perhaps with as little evidence of God's displeasure as their righteous neighbor. No! It is this fearfully *looked for judgment* "that shall devour the adversaries," (Heb. x. 27) that makes it worse for them.

These passages, and very many more like them, show that this long conflict with sin has been waged under the influence of hope on the one hand, of promised life and blessedness to the obedient, and the fear of threatened retribution to the disobedient on the other. Are God's threatenings as reliable as his promises?

Judgments from time to time have swept off vast numbers of people for their wickedness; still larger numbers, equally wicked, have died quietly in their beds just as have the devoted ones who have lived cross bearing, self-sacrificing and suffering lives. As yet there has been no exhibition of wrath, tribulation or anguish towards them. If they are to *remain* undisturbed in death what becomes of these threatenings of a terrible judgment upon every soul of the evil doers? If "it is a righteous thing with God to recompense tribulation," (2 Thess. i. 6) to the living wicked when the Lord Jesus shall be revealed, is it not imperative that those who have died be visited in like manner?

This calling up for judgment of all the wicked who have not already suffered for their own sins, is necessary in order to show that God is impartial in his execution of vengeance, which he claims is his prerogative. Heb. x. 30. Besides this, the judgments executed in the past have been—with some exceptions—so much like common occurrences in the world that the fact that they were the execution of judgments of God, and by his direction has been, to a great extent overlooked, and during all this period God's government of the world has been extensively ignored. God must appear as the antagonist of evil doing as well as the approver and rewarder of right doing; and in no way can his character in this respect be so fittingly exhibited as by closing up the long drama of sin and death by calling up all of the unpunished wicked, exposing their selfishness, folly and wickedness in neglecting the great salvation to which they were invited, and subjecting them to exterminating wrath in the lake of fire.

E. MILLER.

The foregoing is inserted at the request of several brethren in Michigan. There is another very good reason for its insertion; Bro. Miller has occupied but little space in our paper for some years past and should be accorded the privilege of expressing his conclusions on a subject that some others have so fully written upon, both pro and con. For these reasons we give place to this article.—ED.

An Open Letter to Dr. Seiss.

A. C. MACRIDER.

Dr. Joseph Seiss, Philadelphia:—

DEAR SIR:—I have recently read with satisfaction your lucid and conclusive demonstration of the personal coming and reign of the Lord Jesus Christ on earth and over all nations as contained in your little tract called "The Kingdom of Messiah," followed by your warm and earnest exhortation to the readers "to bow with meek submission to the yoke that Jesus has provided," etc.

Will you pardon me, though a stranger personally to you, but for more than thirty years striving to be an earnest "disciple of Christ," for suggesting for your candid consideration that in your exposition of the subject an important omission is plainly manifest—a defect which robs the argument of much of its practical use and value for our personal salvation; that is, your failure to discern that this doctrine of the personal reign of Messiah is the subject matter—the faith and hope of "the Gospel of our salvation."

Nowhere in what you have written, do you recognize or recite any connection between this coming universal empire and "the Gospel of the kingdom"—"the glad tidings of great joy which shall be to all people"—in which all the nations of the earth shall be blessed," etc. Yet it is always in this inseparable connection that the prophets, the Lord himself, and his apostles preached the Gospel and taught the Word of the kingdom. The proof of this is easily supplied by the following text-references: Matt. iv. 23; Mark i. 14; Luke iv. 43; Ib. viii. 1; Matt ix. 35; Ib. xxiv. 14; Mark xvi. 15; Luke ix. 60, 60; Ib. 2nd verse, etc.

From this we see the kingdom and the Gospel were preached inseparably. They both involved the means and the conditions of attaining the great salvation. This conclusion is further sustained by the "Acts" throughout, especially in the eighth chapter where we read that "the Gospel"—"Christ"—"Jesus"—were all preached in Philip's proclamation of "the things concerning the kingdom of God and of the name of Jesus Christ." Verse 12.

May we not say therefore that "What God has joined together let not man put asunder." To preach the coming and kingdom of Messiah, however ably and eloquently, as a curious and interesting doctrine and to say nothing of it as the Gospel of our salvation, when believed and obeyed, by baptism, is to divorce the doctrine from the faith and hope of the Christian and to preach "another Gospel." Gal. i. It is to leave the people in the dark or only half-instructed in "the whole counsel of God." One might believe all that your essay contains *and yet be ignorant or faithless of the* Gospel which St. Paul declares in Romans 1st chapter to be "The power of God for salvation." Thus apprehended and believed, the Gospel must be obeyed in the act of baptism, for is it not written that it should be "preached to all nations for the obedience of faith"—that, we "purify our souls in obeying the truth"—that "baptism doth also now save us," etc.

It seems pretty clear from these premises, and with your pamphlet before us, that although having faith in the coming kingdom of Christ you may be not a believer—probably not informed as to the Gospel of the kingdom of God, without which faith your hope, if not vain, may be at least without any promise of future salvation.

In respect to baptism: I need not cite to one of your known intelligence the meaning of the term in the original or the plain language in Scripture in many passages to prove that the "one baptism" of the Bible is by immersion—dipping, etc., but in no case, meaning sprinkling or pouring water. It is an action commanded to be done by one having faith, even "that faith without which it is impossible to please God." It is commanded by divine authority in the plain words "Believe and be baptized." None, therefore, incapable of faith, are proper subjects for this ordinance, for it is an act of faith.

Pray pardon me for pointing you to the strange inconsistency of insisting as you do so earnestly on the plain literal interpretation of the Divine word as to the kingdom, etc., and yet of discarding utterly that safe rule of construction when you come to consider the same Divine word as to baptism. Here, in your practice and, I presume in order to conform to your particular church usage, you reverse your reasoning and adopt the illogical and arbitrary rule of figurative interpretation. This leads you to discard the Bible baptism and substitute something for it which God has never required at your hands. Surely the same reasoning that make you a literalist in the one case, should constrain you to be so in the other; and St. Paul enjoins, "Let God be true though every man a liar," —that our faith may stand in the Word of God, and not in the wisdom of man.

I should be glad to learn that this reaches your hand, safely and is received in the same spirit of honest love of and zeal for the truth as it is in Jesus and the faith once delivered to the saints, which inspired it.

Jersey City, N.

SELECTIONS.

[New Era.]

Prophecies Concerning Israel. Their Land and King, not yet Fulfilled.

(Conclusion of letter in last issue.)

Sir,—The 47th chapter of Ezekiel, from the 1st to the 12th verse, contains a description of waters, which the prophet saw, in vision, issuing from under the threshold of the house of the Lord. At first a shallow stream, they rapidly increase in volume until, at a distance of four thousand cubits from their source, they become "waters to swim in, a river that could not be passed over," that is, forded. Verse 9 speaks of "rivers," (Hebrew, two rivers: see marginal reading,) w'. h agrees with Zech. xiv. 8, which reads thus: "And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former (or eastern) sea, and half of them toward the hinder sea: in summer and in winter shall it be." There can be no doubt that the waters of both texts are identical. One-half of those which Zechariah prophesies of flows toward the east or Dead Sea; so, also, one of the rivers seen by Ezekiel goes into the same sea, and heals its waters, so that they abound with fish, "as the fish of the great sea," the Mediterranean. Verse 10 speaks of certain localities, which shall be a place for the fishermen "to spread forth nets." Certain "miry places and marshes" (verse 11) are to be "given to salt."

This "healing" of waters is not unprecedented. In 2 Kings ii. 19-22, we have an account of the healing of the waters of Jericho by divine power. Elisha cast salt into the spring, saying, "Thus saith the Lord, I have healed these waters; there shall not be from thence any more death or barren land." Thence forward, doubtless, the waters from that spring were wholesome and fertilizing. So, from the time that the waters out of the sanctuary shall enter the Dead Sea, its waters shall be in like manner "healed," and be a blessing to both the land and people of Israel.

Another miraculous result of the waters out of the sanctuary, is stated in verse 12: "By the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed; it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary; and the fruit thereof shall be for meat, and the leaf thereof for medicine."

We may fairly presume that these trees will be peculiar to that river, and that to the medicinal qualities of their leaves may be, in part, at least, attributed Israel's immunity from sickness, (Isa. xxxiii. 24) and their days being "as the days of a tree." Isv. 22. If they are not identical with the tree of life in the garden of Eden, by the eating of which Adam could have evaded the death penalty, they must have something of the same virtue, and will, no doubt, be one of the chief attractions of the holy land.

The river and trees of Ezekiel xlvii, are as literal as the land, whose geographical boundaries are given in the concluding verses of the same chapter; and all attempts to understand them otherwise than literally must fail. The more literally Ezekiel's nine last chapters are understood, the simpler they become. But to people who have no faith in Israel's becoming a nation again, with their land as the garden of Eden, and having God's sanctuary or holy house in their midst, these chapters must remain as inexplicable as the prophecies concerning Messiah's crucifixion, death, resurrection and ascension, are to the blinded Jews. My conviction is that the land and nation of Israel will, in "the times of restitution," (Acts iii. 21) witness the accomplishment of every jot and tittle of God's Word, recorded in those nine chapters of unfulfilled prophecy.

The sacrifices Ezekiel speaks of will be noticed in my next letter. Enough,

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his Holy Prophets since the world began." It also advocates, as a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ; and many other kindred truths. It also advocates a hearty belief of the Gospel, repentance, and immersion as prerequisites to the forgiveness of sins, and a holy life as essential for final salvation.

COMMUNICATIONS.

Coming Age—Its Proximity—Supplementary Remarks on the Signs—Its Length—Generation—Objections Answered—"Many Shall Run to and Fro."—No. 88.

J. P. WEETHEE.

In Exodus xii. 40, 41, it is said, "Now the sojourning of the children of Israel, who dwell in Egypt, (was) four hundred and thirty years. (430 yrs.) And it came to pass at the end of the four hundred and thirty years, even the self same day it came to pass, that all the hosts of the Lord went out from the land of Egypt." But they were to go out in the fourth generation. Here, then, a generation is one-fourth of four hundred and thirty years, or about one hundred and eight years. The Jews were divided into generations. Exodus xii. 42.

When he comes forth to shake terribly the earth and its inhabitants (Isa. xxvi. 20, 21,) He will shake terribly the heavens also. Heb. xii. 26.

Let it be distinctly understood, that the signs are not *in* the tribulation of *those days*, "But *in* those days, *after that tribulation*." Mark xii. 24.

Are the saints living on the earth during the signs? They are, if the signs precede the advent; for Paul says, "The Lord himself (second advent) shall descend from heaven with a *shout*, with the *voice* of the archangel, and with the trump of God, and the dead in Christ shall arise first; then we (the living saints) that are alive (and) remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. iv. 16, 17. Here is the advent and the rapture, also. Who is prepared to reverse Christ's order of six events given to his disciples in Matt. xxiv. 29, 30? If Christ has given the true order, the saints must be on the earth during the display of the signs, and the signs be given to herald the approach of his Son.

Matthew says, "So likewise ye, when ye shall see all these things, know that it (he) is near, (even) at the doors." Matt. xxiv. 33. This shows that the signs precede the advent, and, "*the that generation*" sees them while living on the earth.

How, then, is Christ's coming to resurrect his saints and to carry them away with the righteous living; if he descends with a *shout*, with the *voice* of the *archangel*, and with the *trump* of God? Paul has declared it and we must believe what he says.

1. The saints are not with him at this coming; for they are in their graves and alive on the earth.

2. The *time* of his coming is like that of a thief in the night. "If thou shalt not watch I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." Rev. iii. 3. The *work* which Christ performs on his return, is not like that of a thief, nor in his *manner* secret: the *time* is.

Every eye shall see him; but passing into the heavens with his bride the event soon passes out of the minds of the wicked, and the world moves on amid terrible judgments, and its nations gather to battle, till the meet they Son of God upon the mountains of Israel.

One remarks. "I believe, therefore, that at about the beginning of the signs referred, the Bride will be gathered to her Lord; then the signs will appear one after another, *resulting* in a time of trouble such as the world never experienced; but that the church—the "accounted worthy" ones—will be absent with the Lord during this distressful season; then a great crisis in Israel's affairs, Jesus and his bride will descend in great power and glory, and be seen by every eye."

These are the words of an able and beloved brother, in great kindness and sincerity, presented to the public for their criticism, their adoption or rejection. We are searching after Bible truth; if these views are sustained by the Scriptures let us receive and proclaim them freely; if not according to God's word, let us in Christian kindness, show our objections, and their variations from the Divine record. One thing is sure; they are quite contrary to what we have written.

We have before us, what Jesus said to his four disciples in Hebrew, Greek, and English. We have carefully weighed the record of Jesus' words, and have failed to find in those words, the general ideas above stated.

List of objections.—1. *The signs, named by Christ, would not, according to this view, fill their usual office.* They are usually design to forecast coming events that due preparation might be made for the events themselves. They are warnings, and always, in the nature of things, go before the event signified.

2. This view would not fill the demand of the disciples—Tell us, when shall these things be? And what the sign of thy coming, and of the end of the world (age)? Matt. xxiv. 3. They asked to know the sign of *Christ's coming*, not the signs that would transpire *after* his return and their resurrection and translation.

3. *It does violence to the intention of our Savior in his private address.*—Christ evidently intended to satisfy the request of his four beloved disciples; but if the signs *follow* his coming, what sign did he give them of his Advent? and that he *comes* for his *Bride* is *certain*. As if Christ had said, I will give no sign of my coming; but when you are resurrected, translated, and are with me as the beloved Bride, I will give you any amount of signs: I will fill the heavens, the earth and the ocean with signs; the heavens shall be shaken, which will *cause* the sun to be darkened, the moon to be turned into blood, and the stars to fall, and terrible commotions on sea and land, and among the nations.

4. *It does violence to the language of his address.*—a. He is anxious that they should not be deceived as to his return,—Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many. Matt. xxiv. 4, 5. "Behold, I have told you before." Verse 25. "Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: Behold, (he is) in the secret chamber, believe it not. For as the lightning (bright shining of the light) cometh out of the east, and shineth even unto the west; so shall the coming of the Son of man be." Verses 26, 27. The record of Luke says, "For these be the days of vengeance that all things which are written may be fulfilled: there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." Luke xxi. 22, 24. We are now brought down to that part of those days that follow the signs. "In those days, after the tribulation." Mark xiii. 24. Christ has given his disciples all necessary caution to prevent them from being deceived by false Christs during the tribulation and wrath; that he would appear in the heavens, and not from the desert or from secret chambers, enters upon the narration of what we call the *signs*. Taking the language of his discourse to this point, and the language clearly shows that the instructions were for his disciples, that the should be forewarned, and consequently, forearmed.

b. Is his language, relative to the Signs any less personal and explicit? The order of Christ's narration, as given by Matthew is,

1. Sun darkened.
2. Moon not give her light.
3. Stars fall from heaven.
4. Powers of heaven shaken.
5. Sign of the Son of Man in heaven.
6. All the tribes of the earth mourn.
7. Son of Man coming in the clouds of heaven.
8. Angels with a great sound of a *trumpet* sent forth.
9. Elect gathered.

Have we any right to reverse this order, or say that this is not the true order?

c. Christ gives them the parable of the fig-tree to illustrate the signs: "When its branch is yet tender, and putteth forth leaves, ye know that the summer is nigh. So likewise ye, when ye shall see all these things, know that he is near, (even) at the doors." Matt. xxiv. 29-33. Mark's order is the same, only that No. 6 is omitted. Luke names some signs not stated by the other two. He commences with the same, and states the first three as in Matthew and Mark.

Luke's 4th is distress of nations, with perplexity.

5. Sea and the waves roaring.
6. Men's hearts failing.
7. Powers of heaven shaken.
8. Son of man coming in a cloud.
9. See these things come to pass know ye that the kingdom of God is nigh at hand.

6. That the saints are on the earth at that coming further appears from the following language: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and the cares of this life, and (so) that day come on you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth."

6. That they remain together till Christ comes, will appear from the statement of the "faithful and wise servant and the evil servant; the parable of the ten virgins; and that of the wheat and tares; and also from Paul's description of Christ's return in 1 Thess. iv. 15-17.

But, if Christ comes in so public a manner as with a *shout*, with the *voice* of an archangel and with the *trump* of God, how does he come as a thief? The *time* and *unexpectedness*, will be as a thief. How, then, will the nations fight against Christ, as they will when he comes to reign, after such a public display of his power and majesty? To this we reply, How could the Jews forget God in forty days, after they heard on the morning of the third day, thunders, and the voice of a trumpet, exceeding loud; so that all the people that (was) in the camp trembled (?) saw the mountain (Sinai) on fire; forget God while Moses was talking with him? How could the Jews crucify the Son of God after seeing his miracles? The saints and Christ disappearing in the heavens; the ripple made by his coming, would soon be lost, and the nations, being relieved from the saints their former monitors would move on as in former days till Christ's feet are again planted on the Mount of Olives, and all the saints (his Bride) with him.

7. The signs do not cause the trouble and distress among the nations. The world's mode of living produces the trouble and perplexity. The signs are God's visible epistles to his people, to teach them what are coming, and what preparation is necessary. The saints will see the *signs* from the earth, and not from the secret pavilion.

8. Christ will descend from heaven in a public manner and his bride will be taken away publicly and boldly. Such is the manner in which we read the signs. We do not crowd 1800 *years' tribulation* into seven years.

2. *"Many shall run to and fro." Dan. xii. 4.*—We have named this sign before, but did not give it that attention evidently demanded. Some passages contain a volume in but few words. The one that forms our theme is of that kind. The time of the end is brought to view. The time when "*sealed books*" were to be opened. We are evidently living in the age of sealbreaking; not by any miraculous power, but by an extraordinary movement of Divine agency upon the human understanding and passions.

Christ, when about to leave the earth, after his resurrection, calling his disciples around him, "opened their understanding that they might understand the Scriptures:" that is all Scriptures not sealed to some distant period. Here is a prophecy, "shut up and sealed until the time of the end." How was it to be unsealed? By many running to and fro, and thus increasing Scripture knowledge. But Scripture prophecy draws on the sciences for illustrations. The mind is strengthened by its varied sources of human knowledge. Many shall run to and fro, and knowledge shall be increased.

In what sense does this prediction remain unaccomplished? Is it not an age of running to and fro, after all kinds of knowledge human and Divine? Our theme gives us the widest the most ample range. It does not confine us to the Scriptures. Our field is the universe, whatever the telescope or the microscope brings within the range of human thought.

When was there ever such an age of investigation? Since the first dawn of light, to the present era, no such a period can be found. Where are such monuments of human thought, even among those whose lives extended beyond nine centuries?

God once operated on a few minds and produced wonders; now he moves on the minds of the masses and wonders are daily evolved. Since the art of printing was invented, knowledge has been as diffusive as the rays of light. Man, by searching, has attempted to solve all mysteries visible and invisible. He is running to and fro, and with his little sea-craft launching out into the great unknown. Scientists are putting forth extraordinary efforts to do away with the idea of a Creator. Infidels think that they have completed the task, and have reared a monument, with an inscription; not like that at proud Athens, to the "*unknown God*;" but to the "No God." Psa. xiv., the conclusion of the Bible fool. But it matters not what are the conclusions of earth's wise men, so that their running to and fro continues, our subject is still in process of accomplishment.

SELECTIONS.

(Christian Herald and Signs of Our Times.)

The End of the 6000 Years From the Creation, in 1890.

The 6000 years from the creation of man are on good grounds understood to terminate in the second coming of Christ and the Millenium. It is a belief of great antiquity that the six days of creation foreshadowed the six periods of a thousand years each, during the Patriarchal, Jewish, and Christian dispensations, and that the seventh day of rest typified the seventh period of a thousand years of the millennial dispensation. This idea was entertained among the Jews long before the birth of Christ; and Scripture warrant for it has been afforded by the statement that "one day is with the Lord as a thousand years" (2 Pet. iii. 8), and that "there remaineth therefore a *rest* (*sabbatismos*, a keeping of the Sabbath, a Sabbatical septenary) to the people of God" (Heb. iv. 9). This seventh period of a thousand years—the Millennium—is shown in the nineteenth and twentieth chapters of Revelation to commence with the resurrection of the righteous, the advent of Christ, the chaining of Satan, etc.; and after its termination the battle of Gog and Magog, the resurrection of the wicked, and the burning of the earth take place.

Bishop Rossel says on this subject: "The tradition that the earth, as well as the religious state of its inhabitants, is to undergo a great change at the end of 6000 years, has been found in the writings of Pagans, Jews, and Christians; because six days were employed by Almighty God in the creation of the globe, after which he rested on the seventh; and, as with him one day is as a thousand years, and a thousand years as one day, it was concluded by the Cabalists and Jews that the world was to continue 6000 years; and on the conclusion of this period there would succeed a Sabbath of a thousand years of corresponding length, a Millennium of rest and of peace. This idea has been traced in the Sibylline oracles, in the poems of Hesiod, in Plato, and prevailed long before the birth of Christ, relative to a momentous change which is supposed to await the earth after a period not exceeding 6000 years. We find this expectation expressed by the Chaldeans, the Persians, the Egyptians, the Greeks, the Romans—orators, poets, philosophers; and the only difficulty we experience in the examination of the records collected from the literature of ages is to account for so great unanimity of sentiment where we cannot discover any source of information, or any authority which so many different writers would consent to acknowledge for a conclusion so remarkable."

The infidel historian, Gibbon, testifies to the prevalence of this opinion during the first four centuries of the Christian era. He says (chap. 15): "The ancient and popular doctrine of the millennium was intimately connected with the second coming of Christ. As the works of the creation had been finished in six days, their duration in the present state, according to a tradition which was attributed to the prophet Elijah, was fixed to six thousand years. By the same analogy it was inferred that this long period of labor and contention, which was now almost elapsed, would be succeeded by a joyful Sabbath of a thousand years; and that Christ, with the triumphant band of the saints and the elect who had escaped death, or who had been miraculously revived, would reign upon earth till the time appointed for the last and general resurrection. So pleasing was this hope to the mind of believers that the New Jerusalem, the seat of this blissful kingdom, was adorned with all the gayest colors of the imagination. A felicity consisting only of pure and spiritual pleasures would have appeared too refined for its inhabitants, who were still supposed to possess their human nature and senses. A city was therefore erected of gold and precious stones, and a supernatural plenty of corn and wine was bestowed on the adjacent territory. The assurance of such a Millennial was carefully inculcated by a succession of fathers, from Justin Martyr and Irenæus, who conversed with the immediate disciples of the Apostles, down to Lactantius. Though it might not be universally received, it appears to have been the reigning sentiment of the orthodox believers."

Gibbon further states that after the fourth century this view began to decline, the Papal corruptions completely obscured it; but since the great revival of religion at the time of the revolutions of 1703, increased attention has been given to the prophecies regarding the millennium, and the views of the Primitive Church respecting it have again become prevalent.

There is another striking type meriting observation in this connection. As God concluded the six days of creation by forming the literal body of the first Adam out of the dust of the earth, and breathing into it the spirit of life, so, at the conclusion of the 6000 years, at the second coming of Christ, God will, by his resurrection power, raise to life and form the mortal dust of his deceased saints into the mystical body of the second Adam—the glorified Church of Christ—and breathe upon them the Holy Spirit in immeasurable abundance.

This expectation of the advent of Christ at the end of 6000 years acquires additional importance from the fact that they appear from the chronological data of the Bible to terminate somewhere about 1890, and thus the birth of Christ was about 4110 years from the creation. All the periods that make up this 4110 years are explicitly stated in Scripture, excepting one interval of seventy-nine years, from Cyrus' first year, B. C. 536-5, until Artaxerxes' seventh year, 456 B. C., and the exact length of this interval is decided by Ptolemy's Canon, and the histories of Herodotus, Xenophon, Prideaux, etc.

The commonly received Chronology of Usher, which has been adopted in the marginal references of Bibles, places Christ's Nativity about the year 4004, but the recent researches of Clinton and others show that Usher missed out at least 100 years out of the whole period of the judges, making that period to be about 350 instead of 450 years, as stated in Acts xiii. 20.

Usher gives B. C. 1444 in Joshua xiv., as the date of the dividing of the land of Canaan and the beginning of the period of the judges, and B. C. 1094-5 in 1 Samuel xii., as the date when the era of the judges ended, and Saul was made king. Now, this gives only 350 years as the period of the reigns of the judges, whereas Paul said, in Acts xiii. 20, "He divided their land to them by lot, and after that he gave them judges about the space of 450 years, until Samuel the prophet; and afterward they desired a king, and God gave them Saul by the space of forty years," etc. Later chronologers, avoiding the errors of Usher, and basing their computations upon the statements of Scripture, arrive at the period of 1870 to 1880 as the end of the 6000 years.

Thus, the 6000 years have been computed by the subjoined writers, who have carefully traced and examined each link in the chronological chain, to terminate at the following points of time: about 1870, by Rev. Dr. Seiss, in his valuable lectures on the "Last Times," and by Rev. Dr. Mahan in his "Palmoni"; about 1872, by Rev. C. Bowen, whose tables were published in 1851 in Elliott's "Horæ Apocalypticæ," and by Rev. James Scott, in his "Millennium Vindicated," and also by Edward Flower, in his "Wonders of Divine Arithmetic," and by P. H. Gosse, in "The 6000 Years"; about 1875, by Rev. W. Thurman, in his "Sealed Book of Daniel Opened"; about 1881, by R. Brothers, in his "True Ages of the World" (published in 1794), and by Sylvester Bliss, in his able "Sacred Chronology."

The subjoined table of the Scripture period shows, however, that the 6000 years terminate about 1890; and that we have, in fact, almost arrived at the Saturday midnight of the world's week of 7,000 years. The six days are nearly ended, and the seventh day of 1000 years is about to commence. The correctness of the following chronological table can be verified in a few hours by any person who will refer to the Scripture passages quoted.

THE BIBLE CHRONOLOGY OF THE WORLD.

Anno Mundi.	Before Christ.			
0	4110	(1)	The Creation of Man to the close of the Deluge. Gen. v. and viii. 13-16	
1656	2454	(2)	Close of the Deluge to the birth of Terah. Gen. xi. 10-24 inclusive.	1656
1878	2232	(3)	Terah's birth to Abram Abraham's removal to Canaan. Acts vii. 4. Gen. xi. 27; xii. 1, 4.	205
2083	2027	(4)	Abraham's removal to the date of the Exode. Ex. xii. 40; Gal. iii. 8-17.	430
2513	1597	(5)	The Exodus to the distribution of the land. 2 yrs. Num. x. 11 to xiii. 26; and 45 yrs. Josh. xiv.	47
2560	1550	(6)	The dividing of the land to the end of Samuel's judgship. Acts xiii. 20; Josh. xiv.	450
3010	1100	(7)	Reigns of Saul, David and Solomon (40 yrs. each.) Acts xiii. 21; 2 Sam. v. 4; 2 Kings, xi. 42.	130
3130	980	(8)	End of Solomon's reign to Jehoiakim's fourth year. 1 Kings xi. 43 to 2 Kings xxiv., and Jer. xxv.	275
3405	705	(9)	The 70 years' captivity from Jehoiakim's fourth year until Cyrus' first year. 2 Kings xxiv. 8 to 25; Jer. xxv. 11.	70
3574	535	(10)	Cyrus' 1st year to the midst of Artaxerxes Longimanus' 7th year (by the common chronology).	79
			Cyrus 7 years, Ahasuerus and Artaxerxes—Ezr. iv. 6-7—8 years, Daniel—Ezr. ii. 1—30½ years, Nerxes, 21 years, Artaxerxes Longimanus 42½ years.	
3653	456	(11)	The midst of Artaxerxes Longimanus' 7th year to the birth of Christ. Dan. ix. 24-27; Ez. vii. (Daniel's 70 weeks are generally held to begin about A. D. 453-4 in Artaxerxes' seventh year.)	456
4110	0		Total, from the creation of Adam to the birth of Christ.	4110
			Add for the period of the Christian dispensation.	1890
			Total from the creation of Adam to the Millennium.	6000

(*To be Continued.*)

THE OLD FORESTS UNDER THE SEA.

In many districts, says an English scientific paper, where our shores are shelving—as near the mouths of the Tay, the Humber and the Severn—after a more than ordinarily tempestuous day, we see quantities of a peaty-looking matter cast up by the sea, and the entire beach blackened with its triturated fragments. If we examine any of the larger pieces of this black-looking matter, we find that it is made up of dark clay filled with peat, pieces of wood, mosses, equisetums and the like, the characteristic vegetation of cold, moist ground. This is washed up by the sea from old forest beds, now submerged below the level of the waters. In excavations for docks and bridges these ancient floors are cut into by the workmen. Everywhere we find them to be composed of some thickness of peaty matter, in which lie the prostrate trunks of the oak, the fir and our common forest trees, the old roots of the monarchs of the forest still in place, and scattered on the old forest floors lie the acorns and hazel-nuts that dropped from the trees of the wood in its prime, and the subfossil antlers of the deer and elk that roamed the forest glades. The whole is usually buried under a much later accumulation of sand and clay, full of our commonest sea-shells, laid down by the sea waters that have overspread the site of the old forest since its submergence.

THE RESTITUTION.

S. A. CHAPLIN, Editor.

PLYMOUTH, INDIANA, OCT. 20, 1880.

IN order to give place to articles from our correspondents we defer our proposed examination of what Paul has said on the Sabbath. There are several topics on which we would write were time and space at our disposal. Our paper is full and we let it go to press.

COMMUNICATIONS.

"The Lord's Day."

It is not for the sake of controversy, brethren, that I resume my humble pen after so long a time, but my attention is called to an article by Brother Nordyke, in THE RESTITUTION of October 6th, which appears to be a criticism on an article from the pen of Brother Churchill, who, in that article, contends, that "the Lord's day" of Rev. i. 10, has not yet been introduced, of which, of course, our good Brother Nordyke, attempts to prove the fallacy. Now, what we want to get at, is the truth of this matter, as well as all other truths that go to make up the whole sum and total through this, as well as each separate one of itself. To know, or not to know in every minutest particular, may neither damn nor save any of us, yet it will not hurt us to know all we possibly can, so long as we have grace sufficient to keep us humble, so that we do not become puffed up, as this is the tendency of knowledge when we lack grace. 2 Cor. viii. 1.

The Lord's Day, here, has not the remotest reference to either Sunday,—"the First Day of the week,"—or the Jewish Sabbath. To apply it to either one of these would be like whittling down the great Pyramid of Egypt into a little ant mound, or, literally reducing a thousand years into one solar day. Do you ask why? We answer, because the phrase, the "Lord's Day," is precisely synonymous with those expressions so often found, both in the Old and New Testaments, such as "the Day of the Lord," "the great and terrible day of the Lord," "the day of God," "the day of Christ," "his day," "the day of judgment," "God hath appointed a day wherein he will judge (or rule) the world," etc. These varied expressions all point to one and the same period of time in the divine purpose, and John's day perfectly synchronizes with them, "The Lord's day" simply being a transposition of "the Day of the Lord" in another place, and when we find what wonderful things are to be accomplished in the period here designated and set apart, when we notice how much is to be done, and what amount of glory is to be revealed, and what magnificent displays of divine grace and grandeur are to fill in this allotted space, how absurd to confine it to one little point of time—a day of twenty-four hours. So Brother C. is right when he says that it is "the day of the reign of Jesus and his bride, who will then be exalted to the throne," etc.

Now, it is a mere assumption on the part of our Brother N. to say, as he does, "that this is the day now called Sunday," and the same which we, by Scriptural authority and apostolic usage, call the First Day of the week, (referring us to Acts xx. 7; 1 Cor. xvi. 2,) and by other kindreds it is called the Sabbath, etc. He seems to take the common translation, as most all do, as correct, never stopping to think for a moment, whether there may not be quite a different reading got out of this passage, and that, without the least wresting to our own destruction, which would alter the sense of it very materially, and that would be by merely changing the Greek preposition in, which we are fully warranted to do. Thus, instead of "I was in the spirit *on*" "I was in the spirit *of* the Lord's Day." Or, again, "I was in the spirit in reference to or concerning the Lord's day." So that John was not immersed or filled with the spirit during any one particular day of the seven, called the Sabbath or Sunday, while on the Isle called Patmos. John knew but little there, while in the lonely banishment, about our so-called Sundays or Sabbaths, and, doubtless, cared less. He had something of more importance, of more grandeur and glory, to occupy his mind there and then. He was carried away in the spirit of the Lord's day, (see Rev. xvii. 3,) and the sublime wonders that are to be exhibited to the world in that day, passed before him, both in panoramic and chronological review; and he was told by the revealing angel, who bears the name and speaks in the place of him "which is, and which was, and which is to come, the Almighty," "What thou seest write in a book, and send it unto the seven churches," etc. It was these sublime visions which he was instructed to record as they passed before him consecutively, for the benefit both of the church and world, and to which the attention of all mankind is solemnly called that they should read, that they should hear the words of this prophecy, (concerning this great day) and keep those things that are written therein, for the time (of their accomplishment) is at hand;" and John was certainly in the spirit, or inspired with the Holy Spirit from God, when he penned this truly sublime production concerning the future, both of the church and the world. And I would just say here that, if we had no other revelation from God than what is contained in this divine Apocalypse, we should have full enough to carry us through this wilderness of woe, and land us safely within the bright portals of the Holy City of the New Jerusalem, amid the triumphant shout of saints and angels. And why? Because a special benediction is pronounced upon all who read, who hear it, and who keep the things therein recorded. Rev. i. 3. "Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in through the gates into the city." Rev. xxii. 14. Let it be our purpose to strictly adhere to those things that are written therein that we may enter in upon that rest and joy that may obtain on the Lord's Day,—"the day which the Lord hath made for himself." Psa. cxviii. 24. "His day," "his times" when "he shall shew who is the blessed and only Potentate; the King of kings, and Lord of lords." 1 Tim. vi. 15.

For further proof that the above is a correct view of the case, I refer to Ezekiel. He, we find, was also carried away in the spirit, and saw visions of God, etc.; and while he abode "in the plain," secluded as John from the world, God says to him, "I will there talk with thee;" and here the glory of the Lord appeared to him, and the wonderful revelations were made of the future, both of the desolations of Jerusalem, Judah and Israel, and the splendor and the glory that should obtain in "the latter days." Ezek. iii. So it was with the great Apostle. He was "caught up (or rather away) to the third heaven," (i. e., the third heaven that Peter speaks, "wherein dwelleth righteousness," 2 Pet. iii.,) or, as he says in another place, "caught up (or rather away) into Paradise," (i. e., Paradise restored, which is the same as the third heaven); he was carried away in the spirit and had the sublime glories of that new state of things—that new age—when Christ shall reign from sea to sea,—and from the rivers unto the ends of the earth; hence the Christian age or era. He saw the ineffable glory that will then cover the earth as the waters cover the sea, and "heard unspeakable words which it is not lawful for a man to utter." He seemed to be forbid to write what he saw concerning that day; John being the one assigned to do that work.

One word in reference to the Jewish Sabbath and I am done. It appears to me that it is one of those things that went down with the Jewish ritual in the overthrow of Jerusalem, and the dispersion of the Jews. It is a purely local institution; it belongs to a people, and its proper sphere and keeping is circumscribed within the limits of the Holy Land. I will not say that it has gone down so deep but what it may have a resurrection. I will not say but what it may be included in the things that are to be restored. There is to be a "restitution of all things that God hath spoken by the mouth of all his holy prophets since the world began." Amen. I know that, among these things spoken favorably of to that end, is Jerusalem, Mount Zion, Judah, Israel, and the throne of David, and the land to its pristine beauty and fruitfulness; and more, the temple and sacrifices, to some extent, at least, with the judges counsellors of Zion; and the feasts—"the feast of tabernacles," at least. Isa. i. 26; Zech. xiv. 16—and I think the Sabbath, also, though I believe that it is not expressly mentioned in so many words; but there is a strong inference which may be drawn from the fact that, as it was one of those things that went down with Jerusalem, that it will, therefore, come up with Jerusalem in the times of the restitution, when the lost will be found again, and the shattered and scattered fragments of all anterior ages shall be gathered up that nothing be lost.

In conclusion, may we not feel assured that those times are not far distant when the restoration will begin, that great Babylon must soon go down and Zion rise and shine, and the glory of the Lord be seen upon her. So shall we hope and pray. Amen.

WILLIAM SHEPHERD.

Newark, N. J.

The man whose honor cannot be treated in a business transaction is an infidel, though he superintends a dozen evangelical Sunday schools, presides at the noonday prayer-meetings, and is accounted the most polished pillar of the church.

First Principles.

Great error has occasionally arisen, and discussion has ensued, the primary cause of which has been misconception of the first principles of the faith and religion of Jesus the Christ. Not that these have been desired, but minor matters are elevated to a prominence that distorts the harmonious aspect of Christianity as it were. I would therefore call attention briefly to what I consider the bottom facts and dogmas of our faith and religion.

1. And principal in every respect is God. Frail, sick, dying man, craves help and begs for life. "The name of the Lord is a strong tower, the righteous fleeth into it and are safe." It is to be hoped that in every nation some fear God and work righteousness, and it is written "whoso honoreth him, he will honor," that God is, and is the rewarder of them that diligently seek him is a fact and a dogma that cannot be too strongly adhered to or too firmly emphasized, all must be in subservience to it.

2. Acceptance of the Word of God both in its primary meaning relating to his revealed will, the Bible and in its secondary but superior sense its manifestation in the flesh, Jesus of Nazareth, the Savior and deliverer of men. The embodied generosity of his Father. The revealer of the kind feelings our great Creator has toward us. The reservoir of eternal life. The hope of man. "Whoso loveth him loveth his Father also."

3. The practice of the spirit of Christ as manifested in his life and sayings, "Whoso loveth him keepeth his sayings." "Thou shalt love the Lord thy God with all thy soul, thy mind, and strength, and thy neighbor as thyself; on these two commandments hang all the law and prophets." Our Lord himself seems to have considered this the sum and substance of his doctrine, a synopsis of the whole duty of man. The church of Christ is founded on, and built of these principles.

Now there are errors and absurdities abroad, that though not openly waring against these doctrines, and truths, yet, so obscure them as to render much of the Scriptures comparatively meaningless to the disciple. Prominent among such are the souls (immortality, trinity, etc. But I opine that absurdities such as these ought not to be dignified to the prominence of first principles, they are open absurdities, what more can be said? And are we authorized to pass judgment on men that have absurd notions? Were there not "fools" in the church at Corinth who practically, if not actually denied the resurrection? Yet Paul never "excommunicated" them, only argued with them. Were there not those that believed strange things concerning idols? Were there not those at Galatia who departed from Paul's gospel to another and yet the "brethren" are addressed kindly there? Did not the disciples themselves believe in "ghosts" when they saw the Master on the sea? Be merciful, brethren, "for with what judgment we judge, we shall be judged, with what measure we mete, it will be measured to us again." Let's leave a margin for ourselves.

Also there are minor truths that are exalted to absurd prominence sometimes. I heard of a case in Scotland of a man who was baptized into a clearer understanding of the doctrine concerning the devil. I hear and know of many cases where men discover some new light concerning Scriptural truth and straightway are rebaptized. There are others that hold that a certain formula is necessary at baptism or we are heathen men and infidels. Some require that before recognizing Christ in baptism the sinner should be instructed in all Scriptural truth and traditional error. In fact, some "draw the line" somewhere and others somewhere else. Some at total abstinence and some at the colored population, which last though provocative of a smile is an actual fact to which I testify. I think we ought not to be so ready with our chalk to "draw the line." God has already "drawn the line" and he has drawn it somewhere round his Son. Christians! Rally there! "Come unto him all ye that labor and are heavy laden, and he will give you rest; take his yoke upon you and learn of him." "Whosoever will let him come" get out of his way and clear the road.

J. F. GELLETLY.

"The Old Bell Clapper."

To All to Whom it May Concern:

Isn't there somebody in your church that is always talking about the coldness of the brethren,—the divisions that abound, the cold state of piety, the conformity to the world, the want of love among the brethren and sisters;—in other words who is continually confessing other people's sins instead of their own? My word for it that man is the cause of much of the evil that he complains of; and magnifies it by his complaining. The fable of the Old Bell Clapper will apply to such. The bell in which the clapper hung was cracked—and the clapper was always complaining of its sad fate in being hung in such a bell. A good many unsophisticated people pitied the clapper and condoled with its sad lot. At length the spirit of Diogenes, the old Cynic, who could not endure shams of any kind came along; he heard the clapper's complaint and said; Before you make any more fuss about the bell, remember two things,—first, you cracked it and "second," nobody would know that it was cracked if you did not tell them.

The moral is obvious—those who are captious and faultfinding are generally the ones who are the most faulty.

J. O. W.

SELECTIONS.

The Deluge.

Lenormant, a man of vast learning, has recently discussed the question of a Universal Deluge. He shows that the tradition prevails in various forms, and with astonishing resemblances, in Babylonish and Assyrian history, in the writings of the ancient races of India, China, Greece, Scandinavia, and even among the aborigines of America. President Bartlett of Dartmouth, drawing largely upon Lenormant, thus condenses the various traditions:

Many of these traditions enter quite extensively into details, more or less tinged by the locality, but often remarkably co-incident with the biblical narrative. Thus, the ancient Chaldean legend, by Berosus, mentions the previous warning of Xisuthrus, the command to take his family and nearest relatives, with animals and birds, into an immense ship (five furlongs in length), and to provide them food; his obedience; the coming of the flood; the sending out of birds three times successively; the landing on a mountain in Armenia; the disembarkation; the praying; the building of the altar and the offering of sacrifices. The Aztecs of Mexico (in their paintings) represented Coxcox and his wife in a boat on the waters at the foot of a mountain; and a dove, with the emblem of languages in its mouth. The tradition of the neighboring people of Michuacan described the boat as filled with various kinds of animals; but substituted the vulture and the humming-bird for the raven and the dove—although the Cuban tradition retains these last mentioned birds. The closest approximation to the Scriptures narrative is found, strangely enough, in the Greek of Lucian. He relates that the former race of men were destroyed for their great wickedness; that the earth sent forth water, great rains fell, the rivers and sea rose, till all things became water and all men perished, except Deucalian (with his family), who was saved for his piety. He built a great ark, into which he conveyed his wife and children together with animals in pairs, and remained with them in a divinely established friendship as long as the flood prevailed. A Polynesian tradition mentions eight persons saved in a canoe. The Vedas of India gave a statement very similar to Lucian's, but more brief, concerning Manu, who, with seven other holy sages, entered the ark, was saved from the flood which destroyed the race, and was landed on a mountain, where he offered sacrifice, and went forth to re-people the world. In short, as Kalisch has well said, "there is scarcely a single feature in the biblical account which is not discovered in one or several of the heathen traditions;" while "the coincidence extends also to the whole outlines—the very spirit and tenor of the narrative." And, as most of these traditions are manifestly independent of each other, "with differences as striking as their analogies," they carry us back to an historical event which "really happened in the ages of the childhood of mankind"—an event which has been branded into the memory of the nations, in all their dispersions from their common origin. The conclusion is inevitable.

But it is also remarkable how the ancient central narrative in the Bible gathers up the coincident features of all these traditions; and how sober and self-consistent is its story in contrast with the wildness and incompatibilities of these scattering traditions. Thus the Chaldean legend ascribes to the ark the impossible length of five furlongs. The Scripture narrative gives a vessel not quite so large as the Great Eastern, and in breadth and height almost exactly coincident with it. If we reckon the cubit at twenty-one inches (which is but three-tenths of an inch more than the Egyptian cubit), we get the breadth of eighty-seven and a half feet and the height fifty-two and a half; those of the Great Eastern being respectively eighty-three and fifty-eight feet. The length of the ark would be 525 feet; of the Great Eastern, 680—a difference which would be of importance in navigation), while making the ark the stronger vessel. This correspondence in structure to the best results of modern naval architecture is sufficiently remarkable. The narrative gives the height of the water above the mountains at the very moderate amount of fifteen cubits; while the Babylonish tale carries it "to heaven," so that "the gods sought refuge, they ascended to the heaven—thus gods, like dogs, fixed in droves prostrate."

The Scripture narrative assigns the consistent time of a whole year for the stupendous transaction, tracing its steady progress, culmination, and decline by stages, with the wise precautions and delays of Noah till all was ready for his departure. The Babylonian account completes the work of the flood in seven days, and the restitution in seven more. The sacred narrative mentions not only the obvious attendant phenomenon of the prodigious storm; but the more effective cause, the breaking up of the foundations of "the mighty deep." The Babylonian gives only a storm or tempest.

There is nothing against, but much in favor of the view advanced by Kurz, and adopted by Tayler, Lewis and others, that the narrative has come directly down from the time of Noah, and is far older than Moses. Kurtz judiciously remarks that "that the account of the flood bears all the marks of a carefully kept diary," and we may add, of an optical description. This is sufficiently obvious even in the translation, but still more so in the original. Observe the exactness, sometimes emphatic, of all the dates and numbers. Not only the precise dimensions of the ark and the depth of the water; but year, day and month constantly given. "The six hundreth year, second month, seventeenth day of the month, the same day," the very day, or, literally, "the bone of that day;" then forty days and one hundred and fifty days; "the seventh month and seventeenth day of the month;" "the tenth month on the first day of the month;" "forty days;" "seven days" and "seven days;" "the six hundred and first year, first month, first day of the month;" "the second month, and seven and twentieth day of the month"—all these precise statements are the natural records only of a participant. Look again at the description, and see how optical. One almost sees the long procession in the third and fourteenth verses (ch. vi.) winding into the ark. Then the gradual rise of the flood (vs. 17–19) as the "waters increased, and bare up the ark, and (at length) it was lift up above the earth." And still "the waters prevailed and were greatly increased," and "the ark went (literally "walked") upon the face of the waters." And still "the waters prevailed exceedingly," till at length "all the high hills under the whole heaven were covered"—out of sight. There is a scene of death (v. 21.) and a waste of waters prevailing a hundred and fifty days (v. 24.)

Then comes a reaction; "the waters returning from off the earth continually ("going and returning;") the ark grounding; and, thirteen days later, "were the tops of the mountains seen." Could anything be more strikingly vivid? Noah opens his window; but cannot see satisfactorily—perhaps by reason of dense mists—and when the dove returns, "puts forth his hand" and takes her in. The second time she returns: "Lo! an olive leaf, fresh plucked." Again (ii. 13): "He looked, and behold the face of the ground was dry." To one who carefully follows the Hebrew, the whole narrative seems like the vivid description of a looker-on. And why not? A scene that has so sunk into the memory of the nations, in all their wanderings, why should it not come down the line of the chosen seed, from the very transaction, in all its freshness and vivid accuracy?

NEWS ITEMS.

CONSTANTINOPLE, October 16.—An Austrian dragoman has been assassinated at Priesrend, Albania. Baron Calice, the Austrian Ambassador here, consequently declared that he will hold the Porte responsible for the safety of the Austrian Consul at that place.

LONDON, Oct. 18.—A dispatch from Castil Moro says Admiral Seymour has informed all the Admirals that the Turks are concentrating a large number of Troops in Smyrna. The British Ambassador has made representations to the Porte concerning the matter.

The Spanish Minister of Justice has informed the Papal Nuncio that any priest who alludes to politics in his sermons will be expelled from Spain. The interference of clergymen in political matters seems to be resented equally in France, Ireland and Spain.

THE SOUTH AMERICAN WAR.

LIMA, Peru, Sept. 22.—The Chilians have begun the bombardment of Callao and Chorrellos. The diplomatic body agreed they could do nothing to protect the threatened towns. The Chilian authorities claim the invading army will consist of 30,000 men, divided into four divisions, each consisting of two brigades. The divisions are to number from 6,000 to 7,000 men, and to be accompanied by 500 cavalry and twenty-five Krupp cannon, giving a total cavalry force of 2,000 sabers and [illegible] guns as their artillery. They hope to destroy the flourishing Kimic valley.

LA CROSSE, Wis., Oct. 17.—The storm all along the line of the Southern Minnesota Railway was the severest known in years. Passenger and freight trains all along the line were blockaded in snow-drifts from ten to twelve feet deep, and teams with provisions have been despatched to their relief from several points. The train which left La Crosse Friday had not been heard from since leaving Fulda that night. All the cuts west of Fairmount were filled with snow, packed hard. Reports of cattle, horses, etc., having perished are constantly received, but no loss of human life is yet reported. It is the worst storm ever known in Southern Minnesota and Eastern Dakota.

A EUROPEAN WAR PREDICTED.

Mr. Louis J. Jennings, the London correspondent of the New York *World*, telegraphs his paper as follows:

I hear on very good authority that Germany, France and Austria entered into a private engagement not to exert any further pressure upon the Porte, provided that it consented to give up Dulcigno, and that consequently if Mr. Gladstone now persists in his policy, it will be in alliance with Russia only. The leading supporters of the Gladstone administration now admit—privately of course—that war is almost inevitable at a very early date, probably in the spring of 1881, and some financiers in the city usually reckoned on as shrewd and far-seeing men are already planning extensive operations with the outbreak taken for granted. The Greeks are determined to obtain possession of Janina at all hazards and cost, and Mr. Gladstone is as resolute in his determination to help them, while Turkey will yield no more—indeed, can yield no more. The ministerial papers, therefore, are gradually preparing the public mind for the apparently unavoidable issue of war.

LETTER DRAWER.

Editor Restitution:—We are still wayfaring our journey through this state of trouble and toil, still hoping to see the dawning of a better day through the return of our absent Lord. We have no preaching or organized church of the Church of God in Oregon that I know of. The S. D. Adventists have their organization, and are zealous; also the Christadelphians have their churches, but the gospel of the kingdom and the doctrine of the restitution of all things spoken by the prophets is still unpopular with Cæsar and the world. J. W. SUTTON.

Independence, Oregon.

Editor Restitution:—I write these lines under very distressing circumstances. I am here in the Territory with friends, to be sure, but several hundred miles from home and family. I have been taking care of Brother Henry Peck and two sons, who were sick with typhoid fever; one son died; the others are convalescent; and now, I am down and out of money, far from home. I thought I would write to you, and if you thought proper to present my case through THE RESTITUTION to the brethren, there might be some one who wished to lend the Lord a mite, "Give to the poor," etc. Could send to my address either at Floyd, Iowa, or De Smet, Kenyon county, D. T., to help me in my distress. Do as you think proper about inserting an item. No doubt there are many who would respond. I am just able to sit for my bed to be made.

C. C. RAMSEY.

De Smet, D. T.

[We let the above letter speak for itself to Brother Ramsey's many friends.—ED.]

Editor Restitution:—It is some time since you heard from me, notwithstanding I am still a watchman in the world, although not of it. Here I endeavor to give meat in due season to the hungering and thirsting ones, and to sinners, bringing Christ's brilliancy to reprove as the light that shineth in darkness, trusting, hoping, and praying that, peradventure, our God will open "the way, the truth, and the life," to some lost, ignorant, dead brethren of the flesh natural; as sowers, planting, watering; this is all; God holds the power of increase. The dear RESTITUTION comes weekly. It is appreciated, as in weariness I have to rest, this weekly visitor aids a servant of God in recuperation.

Yours in the same work,

E. N. HARDING.

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K. N. HASTINGS.

POETRY.

[Christian Register.]

Alone.

Alone! no voice to cheer me on,
No feet to tread with me
The shadowed path that, stretching on,
Ends in eternity.

Alone! my sad heart fainter grows,
My feet begin to tire;
Yet still the thorny way I tread
Through bramble and through mire.

Alone! alone! no footprint seals
Its impress on the sand;
I hear no step,—the wave of death
Has swept the barren strand.

Before my face, I dare not look;
Behind, O grass-green graves!
Your stand between me and the past,
And slim those golden days.

Your shadow hides those joyous hours,
And that unbroken ring;
Dark falls between me and those days
The veil of suffering.

Why must the oil of bitter woe
Be poured upon my head?
Why must some joy in living love,
And I bemoan my dead?

O Christ, the path that thou hast trod
Shall I refuse to tread?
Through thorny ways and shadowed paths,
I go where thou hast led.

The eye of faith can dimly see
Thy foot-print on the shore;
I cannot tread the way alone
Where thou hast passed before.

So, taking up my heavy cross,
Onward with joy I press;
I see no more the shadowed path,
But count it only bliss,

With Him to wear the thorny crown,
And press the cup of woe;
With Him, with bleeding hand and feet,
The weary way to go.

Through Him to thread new blessings on
My sad life's broken string;
By Him and heaven, and then for Him
Perfect the broken ring.

CORRESPONDENCE.

Editor Restitution:—I consider it a great pleasure as well as a duty to record the spread and advancement of the truth as it is in our blessed Lord and Savior, Jesus the Christ. Therefore with your permission I will give you and your readers a brief account of the visit of Brethren Magruder and Jones to our County of Henderson, in the southern part of Kentucky. It had never been my privilege, prior to the visit of the above named brethren, to listen to a preacher of the gospel, and you can imagine with what feelings I repaired to the house of Bro. F. A. Blackwell, where Brothers Magruder and Jones were stopping immediately after their arrival, and where I was to meet them for the first time. I shall never forget the first night I spent with these beloved brethren, now how happily I looked forward to the morning (Sunday), when I was to hear them proclaim the precious tidings of salvation. But truly "man proposes, and God disposes;" for before the morning's sun Brother Magruder was taken suddenly and painfully ill, and although, through the mercy of God he was permitted to deliver one most excellent and instructive discourse, as an answer to the *momentous* questions, Whence came I? What am I? Whither am I going? Yet for about two weeks he was confined to his room at Brother Paul Blackwell's, where every kindness and hospitality was shown him. When convalescent, fearing the effects of the hot weather, and the exertion of speaking might bring a recurrence of his disease, Brother Magruder left for home. It has never been my lot to be thrown with one more patient in suffering, lovable in disposition, and noble in conversation; and surely the prayers of all God's people should be offered up to him that he will spare our brother until the coming of the Lord, which cannot be far off.

In the meantime, while Brother Magruder was sick, and after his departure for Virginia, Brother Jones was laboring most faithfully and successfully in the Master's vineyard. Some thirty-five were added to the church which now numbers about 105 members. Bro. Jones while with us, besides preaching the gospel to hundreds, he met in debate two clerical orthodox *foes* and completely routed them. The first debate was with one Mr. Miller who is a perfect exemplification of one who "is wiser in his own conceit, than seven more who can render a reason." The propositions discussed were.

1, At death man ceases to be conscious till the resurrection. (Jones affirmed).

2. The punishment of the wicked will consist in the extinction of their being. (Jones affirmed.)

You may notice that the affirmative of both propositions placed the burden of proof on Bro. Jones, and thus gave the discussion the appearance of unfairness. But the truth is mighty and must prevail, so Brother Jones had no difficulty in disposing of the few arguments that eked through our clerical friend's rant and roar. Absurd anecdotes and pointless jokes characterized his speeches, which seemed constructed the rather to catch the floating laugh, than to unfathom the deep things of God. Bro. Jones went right on with the testimony in a masterly way, and unswerving in his aim, struck the whole fabric built upon the serpent's lie to the ground. The debate lasted two days and was largely attended by the most intelligent people in Henderson county. After the debate Brother Jones delivered several excellent lectures on the soul, spirit, etc., which I think did good in placing before the community a clear and Biblical idea of the nature of man.

The second debate was with Mr. Needham, a Methodist. This gentleman undertook to prove that Jesus our Lord will never return to earth to establish his kingdom, and that a person to be saved must not believe the gospel of that kingdom. Instead of proving this he proved himself utterly ignorant of the Bible teaching. Bro. Jones had no trouble at all in upsetting the fanciful theories of this disciple of Wesley, and in a two days discussion completely demolished him. Bro. Jones' visit to us was productive of much good, and he carries with him the heartfelt blessings of the brethren of Henderson county.

The Lord has given us a "season of refreshing" this summer, and though our dear Brother Magruder was not permitted to enjoy it with us, yet I hope through the goodness of our heavenly father, he may again visit us, and speak to us of that "eternal inheritance" which the blessed Savior has promised, we shall share if by continuance in well-doing, we seek for glory, honor and immortality.

Believe me, your brother, in the one glorious hope of our calling.

W. I. CHOCKETT.

Henderson County, Ky.

Editor Restitution—Enclosed please find one dollar for subscription for RESTITUTION for balance of year, hoping that Jesus, the prince of the kings of the earth, will soon come to take possession of his kingdom. All power is given unto Jesus in heaven and in earth. Matt. xxviii. 19. The name of Jesus is above every name. That at the name of Jesus every knee should bow of (things) in heaven, and (things) in earth, and (things) under the earth. Phil. ii. 9-10. For in Jesus dwelleth all the fulness of the Godhead bodily, and ye are complete in him (Jesus) which is the head of all principality and power; in whom also ye are circumcised with the circumcision made without hands, in putting off the body of sins of the flesh by the circumcision of Christ; buried with him, viz: Jesus, not the Father and the Holy Ghost, for the Father never died nor ever was he buried; and baptism being in the likeness of a death and burial, we know that Jesus died and was buried, and hence, we have the apostles explicitly saying," be baptized, every one of you, in the name of Jesus Christ," &c. Acts ii. 37. Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death, &c. Rom. vi. 3. Is Christ divided? Was Paul crucified for you, or were ye baptized in the name of Paul (mark, Paul does not use *names*, in the plural). 1 Cor. i. 13.

For as many of you as have been baptized into Christ (not Father, Son and Holy Ghost, for therein the name of Jesus does not occur, "Son" being his (viz; Jesus) relationship to the Father, but not his name; but as the angel said his name shall be called Jesus; (Luke i. 31,) and so we believed it,) Gal. iii. 27.

And whatsoever ye do in word or deed, (do) all in the name of the Lord Jesus, giving thanks to God and the Father by him (not through him). Col. iii. 17. See Heb. i. 6: . . . . And let all the angels of God worship him. Again, For unto us a child is born, unto us a son is given, and the government shall be upon his shoulders; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, the Prince of Peace. Isa. ix. 6.

Hence, we believe God the Father made Christ everything to us. Christ is our Counsellor and Wisdom, our Father, our God, (see Heb. i. 8,) our Righteousness and our Eternal Life (for the record of God is that he gave the Son life, and the life is in the Son). Finally, when Christ delivers up the kingdom to God even the Father, he (Christ) will then be the Prince of Peace, because there will be no more to subdue, the last enemy which is death being destroyed. 1 Cor. xv. 22-26.

God is well pleased with this son and says, "hear ye him," Matt. xvii. 5, and the declaration is . . . every soul which will not hear that prophet shall be destroyed from among the people. Deut. xviii. 18; Acts. iii. 23.

Yours in hope of eternal life when Jesus comes.

HENRY DAUTERICH.

Editor Restitution:—We are informed in 2 Corinthians—we all with open face beholding as in a glass the glory of the Lord are changed into the same image *from glory to glory* as by the spirit of the *Lord*. For God who commanded the light to shine out of the darkness has shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. For says John, we know that the Son of God has come and hath given us an understanding that we may know him that is true in his Son Jesus Christ,—thus we see that truth has its subsistance in Deity and its exemplification in the person of Jesus of Nazareth. God is in Christ and we in him through the Christ. By being in Christ we are in God in experience and faith—but truth is not the only element developed; for grace and truth subsist together in Deity as also mercy and truth meet together in the Divine mind; all which are embraced in the person of Jesus Christ. Truth springs eternally in the mind of God;—through Jesus of Nazareth it was unfolded to Israel: through the written word it has its outlet into the world of humanity and is therefore destined to become universal in its reign and to exert salutary influence on the condition of mankind,—hence the Master in praying for his disciples said, Sanctify them through thy truth. The truth which is after godliness was the great concern of Paul in opening of his Epistle to Titus: this form of the truth is of practical bearing and which Paul tells us to think upon, as the outgrowth of the knowledge we have of the true God and eternal life through the mediation of Jesus of Nazareth. To know the only true God and Jesus Christ whom he hath sent is therefore necessary to eternal life. Thus we ascend upon the scale of moral excellence from partial to universal good. It is *ordo rerum ecclesiam*. The order of heavenly things. As first, God is seen in his works: second, in the person of his son: and third, through the written word. We thus have a large scope spread out before us in which we ascertain what God has done: what he requires: what he has taught:—the law of faith: charity to the poor and an unspotted life as an embodiment of the truth of God which is according to and after the manner and fashion, practice, temper and spirit of a Godlikeness as also of practical godliness. God illuminated the universe,—Jesus of Nazareth reflected the light from his person, and the written word as a medium shed the same light upon the world. As Jesus said, I come a light into the world. The law is light whether expressed in the starry heavens, or manifested in the word of life; All we mean to say is that Jesus of Nazareth hath filled out all legal demands and become a polished reflector of the truth of a godlikeness as well as the medium of Divine intercourse between God and man.

CHRISTADELPHIAN.

G. W. MINOR, Amanuensis.

P. S.—When justice is awarded among men the whole truth is required to be given upon testimony: God requires the same extending his requisition to the intents of the heart as it is said in the 15th Psalm: But the outward action in the life is required also as it is said avoiding the very least appearances of evil and whatsoever loveth and maketh a lie;—as John says no lie is of the truth, and in either theory or practice leaning to self must be left to Ananias and Saphiras.

How important the prayer, Lead us not into temptation!

We should cultivate a love for the truth, morally and physically; morally, to qualify us for God's service in the world:—physically, to give us skill in the arts of common life. Both are useful and ornamental and divinely required in the co-operation imperitive under which we are placed by the Scriptures, which saith, work out your salvation: and be helpers together for the truth's sake. This was the joy of the matrons who loved to see their children walk in the truth. Second Epistle of John to the Elect Lady and her children, whom I love in the truth.

CHRISTADELPHIAN.

Editor Restitution:—Permit me to answer a few letters of inquiry. I have had a number of letters from the different states from the different brethren to pay them a visit and preach for them, so I thought I would make a proposal to all the dear brethren if they would pay my expenses, that I would make a trip this fall east so far as Ohio, and farther, if the brethren would say so. Quite a number have already responded, and say that they will do liberally. Others, on the account of an enemy who a few years ago advertised me in THE RESTITUTION as being a Universalist, have frightened some brethren, and they write to me to know what I am, a Universalist, or what are you? Now, my dear brethren, as I do not wish to take the advantage of any one, I will give my belief in a short article, and then these brethren that have already responded to me and declared their intention of paying so much, can have an equal chance to withdraw their pledges with the rest, if, what I believe, has anything to do with your helping to defray my expenses. Now, for the faith: I believe that man is wholly mortal, and that man lost natural life in the violating of God's law in the garden—that is, Adam lost life—all his children have nothing more than Adam had, but Christ, the seed of the woman, will heal that bite, unconditionally; he will restore all of the first Adam's children back to natural life—that is a restitution. That restitution is unconditional, and Jesus, as the second Adam, will just as much restore Adam's oldest son as he will restore his youngest son. As the Son of Man, he is a kinsman to the whole human family, and, as such, will redeem all out of the death-state; and so long as one of Adam's children will stay in the death-state because of Adam's sins, just that long Christ has not destroyed death. Here, now, comes eternal life or immortality: this belongs to the second Adam's family; this is conditional, and, in order that men may obtain this gift, they must develop a character.

1. They must hear the gospel—that is, good news, or glad tidings of a coming kingdom.

2. They must believe the things concerning this kingdom and the name of Jesus Christ.

3. They must reform their life or be converted to this faith.

4. They then must be baptized in the name of the Lord Jesus for the remission of sins.

5. Now, the seven Christian graces must be added to the faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, charity. Now they have the promise of the life that now is, and that which is to come. Now, remember to give a man something that he never had, is no part of a restitution. Man never had eternal life, neither immortality; so it is a gift from God to man.

6. Now, when that man sins, there remains no more sacrifice for sins; he is gone when he dies; he dies for his own sins, and there is just where the non-resurrection of the wicked comes in which the brethren have so long talked about.

7. I can't believe that God will destroy one of his creatures that he has made, without the true light is made known unto him first. And when that true light is once made known to a man, and he then rejects that true light, there remains no more sacrifice for him.

8. I believe that the world, before the flood, there were only a few persons selected for to fill a certain station in the world to come.

9. And the world that now is, was divided into three different ages—the Patriarch, Jewish, and Gospel. The first promise on this side of the flood was to Abraham. Gen. xii. The second one, Gen. xxii: "Then God swares with an oath to Abraham, that in him should all nations be blessed." In Gen. xxvi. the same thing was confirmed to Isaac. In Gen. xxviii. the same thing to Jacob. Well, in the next place, we see that, in the Jewish age, there shall be the same promise kept up. That this same seed should, at some future time, take the rein of government into his hand. Isa. ix. 6, 7, 8.

10. To make this article short, I am compelled to believe that the world, before the flood, and the world that now is, are just designed to select out of the nations a people, for a blessing to the nations in the next world, which world will be divided up into different ages, which the millennial or thousand years will be the first age in the world to come. And, in these ages the gospel in its purity will be preached to all of the earthy Adam's children—that is, to those who have never had an opportunity to hear the gospel—for the gospel must be preached, the gospel must be believed, and men must be baptized before they can be saved; and those who never heard the gospel cannot neither be saved nor damned by the gospel. Now, last, do you understand me, when this gospel has been preached—that is, to save men and women—to all, and those having heard it and rejected it, they are lost? So you see I am no Universalist, but I believe that God don't intend to destroy any man without one chance for their life.

This is a subject I would like to write on in some paper, but I guess there will no paper be opened as yet to present the true character of God in all of its features. Now, I will say, brethren, we had enough of first principles; let us go on to perfection, especially those of us claiming to be teachers. Let us investigate these Bible subjects with a Christian spirit, not trying to come out victorious; but let us see what the spirit teaches, not what a certain theory says. A word more to these brethren desiring to aid me on this trip: Let me hear from you soon; and those wishing to withdraw, you might do so immediately. You can judge from what you see in this short article, that I believe in a progression or a forward march. May the good Lord bless our aged editor and all its contributors to the paper; and may the day speedily come when the watchmen shall see eye to eye.

JOHN FOGLE.

Galesburg, Kan.

Editor Restitution:—In Bro. Weethee's excellent analysis of the Great Pyramid, 4th inst., he twice refers the Pyramid to the "Stone Age" of modern science. We think this an error. The stone age precedes the ideograph or the pleonegrammatic literature of Assyria—if there ever were a stone age. The retrogressive theory, and the immense development of the Pleistocene skulls (together with the translation of the Acthiote MSS. of Pharetah) have brought the modern etymologists to their marrow bones. It is more than probable that Moses knew what he was about when he wrote of the "artificers in metal" as antediluvians. The reaction among the modern philosophers—towards a specific theism—is very marked, and with the return to conservatism will come the overthrow of a stone age, and the "evolution of association."

Yours truly,

EVERETT W. FISH.

Chicago, Ill.

[We noticed the expression referred to, but concluded that Bro. Weethee was speaking in regard to the peculiarity of *recording* in stone as contrasted with the methods in later times. Job, of the patriarchal age, alludes to the rock-records. Chap. xix. 24. The Moabite Stone is also an example. The difference is—the records are *built* into the Pyramid, instead of being *carved* or *engraved*, as Egypt's manner was, on pillars.—ED.]

Editor Restitution:—Elder J. M. Stephenson was here on the 4th and 5th of September, and on Sunday preached two rousing gospel sermons that much astonished the majority who, I think, had never heard that interpretation of the Bible from a pulpit before. He baptized four at Richmond in the afternoon, and, while waiting for some to come from Genoa Junction, he gave a long discourse on baptism with a fervor and conviction that made a gray-haired Baptist brother claim him as a hard-shell Baptist. The sound of the gospel has gone out at least once here.

Respectfully, S. J. WILSON.

Richmond, Ill.

NOTICE.

A brother in N. J. who has farmed in Minn., feels come back east to be immersed, as I see it, would like permanent home on the farm of one "of like precious faith" of neat household habits, &c., in Minn., Wis. or North Iowa. Would make himself useful as in Eph. vi. 6; iv. 28; Col. iii. 22. Response of such brethren earnestly solicited. Address

J. G. WOODRUFF,
Elizabeth, N. J.

ANNOUNCEMENTS.

I am at liberty to labor wherever there may be an opening. Any wishing my labors will address me at 610 West Madison Street, Chicago. Having no other avocation and being dependent upon my labors, I must realize more than my expenses.

In hope, J. M. STEPHENSON.

Please state to the brethren that I am located three miles southwest of Emporia, Kansas, and that if any of the brethren should come this way, we would be glad to have them call on us, as strangers, they will find an open door and a quiet resting place.

Yours truly,
H. T. ELLIOTT.

The quarterly assembly of the church of God will, if the Lord will, commence on Friday night before the second Sunday in November, 1875, at brother Daniel Berkhire's, in Frederick county, Md., in Mount Zion neighborhood. All of the one faith, and the people in general, are invited to attend. All from a distance will be cared for during the meeting.

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POETRY.

A Word of Kindness.

How softly on the bruised heart
A word of kindness falls,
And to the dry and parched soul
The melt'ring tear-drop calls!
Oh! if they knew who walked the earth
'Mid sorrow, grief and pain
The power a word of kindness hath,
'Twere Paradise again.

The weakest and the poorest may
The simple pittance give,
And bid delight to withered hearts,
Return again and live.
Oh! what is life if love be lost,
If man's unkind to man?
Or what the heaven that waits beyond
This brief and mortal span?

As stars beyond the tranquil sea
In mimic glory shine,
So words of kindness in the heart
Reflect the soul-re.Divine.
Oh! then, be kind, whoe'er thou art
That breathest mortal breath,
And it will brighten all thy life,
And sweeten even death.

COMMUNICATIONS.

The Reason of Our Hope as to the Reigning of Christ with His Saints to Bless.—Psa. lxxii. 17.

Sanctify the Lord God in your hearts, and be ready always to give * * A reason of the hope that is in you with meekness and fear. 1 Pet. iii. 15.

1. The first and last reason for believing his word of promise lies in the love of God. "God is love," and love delights in dispensing blessing, as light must shine, as love must, from its nature, go out after its object. "Perfect love" must seek perfection in that which is beloved, hence divine love to the world and to man, made in his image, can never fail to consummate his loving will, answering his own inspired prayer, fulfilling his promise and verifying his heavenly vision. "His glory will cover the heavens, and the earth be full of his praise."

Such is his object, and his way to it is by Jesus, the resurrection and reign with his saints, through the restitution of all things spoken. Gen. xxii. 17, 18; Acts iii. 21; Eph. i. 10; Psa. lxxii.; Rev. xx. to xxi. 1-5.

2. Jesus, in the long line of promise from Abel to John the Baptist, is the radiant centre of all the gracious words that sustained human hope. Jesus' name and his earthly life embody and unfold his mission, "Thou shalt call his name Jesus (Savior) because he shall save his people from their sins." Matt. i. 21. Then, blindness, deafness, disease and death, and the grave, yield to the power of his name. Hence, "the gospel is the glad tidings" of his coming kingdom and heavenly administration of our world's affairs. Psa. xxii. 27, 28. All his official titles confirm his gospel. We note them—"Savior, Deliverer, Redeemer, Restorer, the blessed and only Potentate, King of righteousness and Prince of peace,"—to give peace to our waring world. Then, we should recall to our minds the blessed terms chosen to set forth his divine dominion in harmony with his imperial titles. As the Savior, his work will be salvation; as Deliverer, he will achieve deliverance; and as Redeemer, he assures the foretold redemption; and so of all his titles. "On the throne of David to order it and establish it, with judgment and justice—forever. The zeal of the Lord of hosts will perform this." Isa. ix. 67.

3. Beyond all these terms and titles glowing with "peace on earth and good will to men," we read this comprehensive call of mercy to both Jew and Gentile: "Rejoice, O ye nations, with his people—(the Gentiles with his chosen people, Israel)—for he will avenge the blood of his servants, and be merciful to his land and his people." Deut. xxxii. 43; Rom. xv. 8-13; Psa. lxxii. 11-17; Luke i. 69-73; ii. 32; Rev. xv. 4; xx. 4-6; Israel's blessing.

The longest period of Israel's affliction—"the seven times"—ends with covenanted mercy to Abraham, Isaac and Jacob, and the land. Lev. xxvi. 28-42. This is confirmed by the cleansing of "the sanctuary" at the appointed time. Dan. viii. 11-19; Ezek. xxxvii. "The heathen (nation) shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them forevermore."

4. "The great and appearing day of the Lord"—as a thousand years seems the period for this mighty revolution; "the times of restitution; the times of the blessed and only potentate; the King of kings and Lord of lords." Its beginning, progress and crowning close in the new heavens and earth, is noted, Acts ii. 20, and iii. 21; 2 Pet. iii. 8-10; 1 Tim. vi. 15; Rev. xx. to xxi. 5.

Thus, having sketched the Lord Messiah, in "the law, the prophets and the Psalms," and his honored royalty, as set forth in the New Testament, over Israel and the nations, we reach the climax and crown of all this wide range of revelation. This comes out in the unchanging truth of the unmistakable symbols of God's covenanted mercy to Noah in favor of man and earth.

These symbols, however familiar and delightful in themselves, seem unobserved in their proper relations to the exceeding great and precious promises of the kingdom to which they belong. For God's thoughts and ways are high as heaven above ours—except as our faith embraces them. But, alas! such faith is seldom found. Luke xviii. 8.

Among the oath-confirmed covenants is one to David and his seed—like that to Abraham—where "justice and judgment are the habitation of (his) throne; mercy and truth go before (his) face. Hence, blessed are the people that know the joyful sound." Psa. lxxxix. 1-36. For "in mercy shall the throne be established; and he shall sit upon it in truth in the tabernacle of David, judging and seeking judgment, and hasting righteousness." Isa. ix. 6, 7; xvi. 5.

5. "The covenants and their symbols, and the service of God and the promises to the fathers, of whom, as concerning the flesh, Christ came." All belong to the one great plan of redemption. They embrace man as its special object, and "the whole creation" as its sphere. Rom. viii. 22; ix. 4, 5; Rev. v. 9-14; xxi. 1-5.

6. Of all the verbal and visible symbols that shed light around and beyond the judgment throne, with its radiant beams of mercy to man and earth, none are more welcome and binding to the human heart than the rainbow. God teaches to profit. His goodness leadeth to repentance. But nothing in nature appeals with more fervor to the heart than sunshine and shower; the cloud and the rainbow—the seat of mercy to man and earth. Gen. ix. 8-17. God said to Noah: "Behold, I establish my covenant with you and your seed; and every living creature of all flesh, and the earth. I do set my bow in the cloud for a token of a covenant between me and the earth. The bow shall be in the cloud and I will look upon it, that I may remember the everlasting covenant between God and all flesh upon the earth."

7. This everlasting covenant assures (insures) man and the earth against another flood. Now, when brought forward into the New Testament, it insures, also, all the "glory to God and good will to men" that the gospel contains.

Again, when the rainbow is made the investiture of the herald angel, in announcing the close of "the times of the Gentiles," and the resurrection and reign of Christ with his saints; and, still further, when we find the same symbol—the rainbow seal of mercy to earth and man—round about the throne, with the elders and four living ones, we may see how "mercy rejoiceth against (glorifieth over) judgment." James ii. 13; Rev. iv. 3; x. 1-7. Hence, all this heavenly heraldry, the drapery of the herald-angel, and "the rainbow round about the throne," demonstrates to us that, "in mercy the throne shall be established." Isa. xvi. 5. This assurance that "the throne" is not a "throne of wrath" to creation, is made "more sure" by the grouping of the most glorious of all symbols. "The cloud" was the seat of the presence of God. Exod. xix. 9-16. "The sun, the greater light to rule the day," pre-figures "the sun of righteousness" and his supreme sovereignty, and "the rainbow" is the pledge that, as sunshine and shower are dispensed in mercy to sustain the life of the world, so it foreshadows the benign administration of the coming King. 2 Sam. xxiii. 3, 4; Psa. lxxii. 6-Mal. iv. 2; Matt. vi. 10; Rom. viii. 19-21. Then all such Scripture concurs with the sealing and triumphant grace to "the twelve tribes and Gentile nations." Chapters vii. 1-17; xv. 1-4; xx. to xxi. 5. It follows, of course, that all objections based on 2 Pet. iii., etc., read with the rest that remaineth, Heb. iv. 1-9, and the six-fold assertion of the 1000 years, Rev. xx. 3-7, seem like arraying "the morning star" against the orb of day, for both and all belong to him who enlightens and is about to save, deliver and bless the world. Amen. John xii. 47; Rom xi. 26-36; Psa. xxii. 27, 28.

The motives to faith and gospel obedience are infinite. The ending of rebellion by overcoming and destroying rebellious men and nations in, that the wisdom and virtue, glory and honor, righteousness and peace of promise, may prevail in their ever-enlarging amplitude through the age of ages. Amen.

J. B. COOK.

"Divide the Word Aright."

I think, with Brother Moyer, that we ought to speak the same things; but how is this to be done? I say, as did Paul, divide the word of truth aright. Yes, says one, we are all trying to do that. Are you, when you are continually quoting from the life of Christ, as recorded by Matthew, Mark, Luke and John, to prove doctrinal points? Jesus taught by parables that none could understand; only to the apostles did he, while here, (before his death) explain a part of his sayings. John xvi. 12, 13. He told them to wait until they were endowed with power from on high, (Luke xxiv. 49,) then would be fulfilled John xvi. 13. In his lifetime was not the time to explain. John xvi. 25.

Many of the sayings of Christ while on earth, were given in germ form—prophecy clothed in symbolic form—to be developed from time to time, as the circumstances of the ages would require.

We have people advocating feet-washing from the example of Christ. After Pentecost, did Jesus or the spirit order the apostles to institute feet-washing, as a church ordinance? So, also, his saying, "tell it unto the church," is quoted as proof for turning brother men out of the church, as if one servant could put out his fellow servant! When did the apostles ever teach, "tell it unto the church?"

Again, we see numberless articles on "Born of Water and of the Spirit," (no two alike,) as if they all knew all about it. This text is taken to preach baptism from when there is not a word said about baptism in the conversation with Nicodemus. Where did the apostles teach that you must be born of water and of the spirit, as teaching baptism? The apostles taught water baptism, but they did not say that that constituted a birth of water—"burying" a person, as Paul calls it, Rom. vi. 4,—does not look much like a birth, but it looks more like the end of one's existence instead of the beginning.

Let us cease building on the dark sayings of Jesus while in the flesh; who did not come to any but to the Jews; and to them he did not see fit to explain, which is, also, proven by his prayer on the cross,—"Forgive them; they know not what they do." Luke xxiii. 34. This proves that he did not teach them plainly. See Matt. xiii. 34, also verses 10 and 11. What is there, then, that we cannot see alike (I am speaking of those of the One Faith) in the apostolic writings? Read Romans xii. The Acts of the Apostles is the only place to go to, to learn what the Jesus Glorified taught, what it was necessary to do to become one of the heirs (not the subjects) of the kingdom. The Epistles, or letters, are written to the heirs, (and to no one else) teaching them how to be of "one mind."

The life of Christ, commonly and incorrectly called the four gospels, were written that we might know that Jesus was the Christ that was prophesied of by the prophets. John xx. 31. Preach from the first four books and show that Jesus was the Messiah,—his beautiful life, his sufferings, death, burial and resurrection, and ascension.

Now, preach the gospel of glad tidings, of the narrow way, from the Acts of the Apostles, and call out men and women (not babies) from the world, to enter the race for the crown, to be joint rulers with Jesus when he returns to set up the tabernacle of David, to complete the restitution of all things, and then, when you have the alien enlightened (Matt. xiii. 23) baptize him into the one body, and then teach him what the apostles taught the heirs of salvation (in the Epistles) how to reform, and how to do it, and how to live, how to keep himself unspotted from the world, holding out faithful to the end, and then he would be one of those who would say, "The spirit and the bride say, come."

In love this is submitted,

J. S. LAWYER.

Burlington Junction, Mo.

The Inauguration.

Editor Restitution: — Could you spare room for me to call attention of those who are now very properly intensely interested in tracing out all the lineaments of the grand impending crisis of the ages, and who may have better access to helps than I, to the above topic?

I propose for inquiry:

I. That Num. ii.; Ezek. i.; Dan. vii. 13, 14; and Rev. iv. and v. are parallels, the first (Num. ii.) being typical,

II. That they describe, in part, Jesus' inauguration, his Father's giving him the kingdom in presence of all the redeemed saints and of all the angels.

III. That the scene is in transit, in the air. He has come thus far, in his glory, in his Father's glory, and with all the holy angels, and the saints have met him.

IV. Jesus is not yet enthroned. His Father's throne is central and pre-eminent. Jesus' regin and that of his saints is yet prospective, and to it this act is preparatory. He is proposed by his Father, accepts, (takes the book,) and is approved in songs of homage and praise (1) by all the saints, (2) by all the angels, and (3) by all the saints and all the angels in grand chorus. His government is arrayed, its order adjusted.

V. *Details.*—(1). "Four beasts" should read "four living creatures," as in Ezek. i.—lion, calf or ox, man, eagle. These are the same in Ezekiel and Revelation; and the Rabbis say these devices were on the four standards under which the Israelites encamped and marched in the wilderness.

Dr. Adam Clarke, on Rev. iv. 7, says:

"The first living creature was like a lion; this was, says the rabbins, the standard of Judah to the east, with the two tribes of Issachar and Zabulon. The second, like a calf, or ox, which was the emblem of Ephraim, who pitched on the west, with the two tribes of Manasseh and Benjamin. The third, with the face of a man, which, according to the rabbins, was the standard of Reuben, who pitched on the south, with the two tribes of Simeon and Gad. The fourth, which was like a flying (prend) eagle, was, according to the same writers, the emblem on the ensign of Dan, who pitched on the north, with the two tribes of Asher and Naphtalia. This traditionary description agrees with the four faces of the cherub in Ezekiel's vision.—See my notes and diagrams on Num. ii."

These four standards did, and the four living creatures do represent nationality, first of the Jews and second of Jesus and his saints.

(2). "Four and twenty elders," the twelve patriarchs or heads of tribes, and the twelve apostles. These are the official representatives of all the redeemed saints; while the four living creatures stand for the mass or body of the saints—all rulers and symbolized by *zoa*, as *therta* symbolizes Gentile rulers.

(3). The angels are outside, "round about," and the saints inside as more immediately interested.

VI. Then the seventh trumpet: "The kingdoms of this world are become (our Lord's and his Christ's)."

Then the taking the kingdom, the conquest, the breaking of Gentile power, the peaceful sway of David's Son and Abraham's seed, fruitful in blessing to the nations left.

This is more to solicit, than to give, light.

O. R. L. C.

Translations From Martin Luther's German Letters.

"Sleep is nothing else than a death, and death a sleep. What is our death but a night's sleep? For as, through sleep all weariness and faintness pass away and cease, and the powers of the Spirit come back again, so that in the morning we arise fresh, and strong, and joyous; so at the Last Day we shall rise again, as if we had only slept a night, and shall be fresh and strong." When we shall live in that Day we shall look with wonder on one another, and say, "Shame! that we were not of better cheer, braver and stronger, and more joyful to trust Christ, and to endure the cross, and all tribulations and persecutions, since this glory is so great. At Easter-tide, in April, when there was least fear of rain, Pharaoh perished in the Red Sea and Israel was led out of Egypt. At the same season the world was created. At that season the year changes! and then Christ arose again and renewed the world. So, perhaps, at the same season will dawn the Last Day. I have a thought that this Day will come about Easter-tide, when the year is pleasantest and most fair; and early, when the sun ariseth, as with Sodom and Gomorrah. The heavens will become troubled, and there will be thunders and earthquakes, perhaps for an hour or longer. Then the people who see it will say, "See! see! you foolish creatures! Did you never hear thunder before!" And suddenly the whole world will fall together, and many a debt will remain unpaid.

E. N. HARDING.

(To be Continued.)

SELECTIONS.

(Interior.)

Assassination and Intolerance in Mexico.

ZACATECAS, Aug. 24, 1890.—I have just received a paper from Guadalajara, capital of adjoining state of Jalisco, which brings news of another horrible massacre. Our brethren at Guadalajara a short time since opened a place of worship at Salatillan, a town some five or six miles distant. The day previous to the assassination the priest of the place called his people together and told them that Protestants had done as they pleased with former priests, but they would not do so with him. On Sabbath morning, the 1st inst., three small groups of Protestants went out from Guadalajara to this place. Two of these companies reached the place of worship and were at once assaulted in a savage manner by a mob hurling stones against the house. About this time the priest said something to the crowd, and it at once started, followed by the priest and one or two of his accomplices, to meet the third group, which had not yet made its appearance. On the edge of the town they met it. It consisted of the native preacher, Antonio Reyes, his son, eight years of age, and two other men. These defenceless ones were set upon by the crowd, with clubs, pontrels, etc. The preacher was the first to receive mortal wounds. While he was on the ground helpless, one man made several attemps to cut off his head with his *machete*, and when the whole back part of his head was cleft open, the infamous, inhuman priest offered him absolution, and not being accepted, he fired two shots over him and left him. One of the other men and the little boy escaped, but the third man was seriously wounded, and, although the authorities had him taken to the hospital he was most shamefully neglected there. Six or seven of the assassins have been arrested, but the chief of them, the priest, Pagula, was still at liberty at last accounts. The priests are evidently growing bolder and more bitter in their opposition to Protestants. They trample upon the constitution and laws in very many places now with impunity, and it is a pretty general impression that the civil authorities, from the highest to the lowest, are coming more and more of late under the influence of the clergy.

Only a few weeks since two families connected with our congregation at San Luis Potosi, but living at a small town a short distance from the city, were attacked by a fanatical mob at night while in their homes. Their houses were broken open, and their escape seemed almost miraculous. The civil authority of the place is in sympathy with the priest and mob, so that our brethren have been compelled to leave the place. A little more than two months since, after preaching several times in a town some hundred miles south of Zacatecas, the house where I was lodging, which was that of the highest authority of the town, was assaulted in the night by a mob of twenty-five or thirty who stoned the house and fired several shots into it. About the same time last year, while preaching at a large town in the northern part of the state, a mob of two hundred or more came upon us with fiendish yells and showers of stones, and we barely escaped through tardy interference of the authorities, who made no effort to arrest the offenders. In former cases a number of the mob were arrested and punished, but this was because the chief officer of the town is a Protestant.

In all these cases we know that the people were incited to these acts of violence by the priests. The poor, ignorant people are not, perhaps, altogether innocent; but the real assassins are the priests who incite them and urge them on to commit these crimes.

—*T. P. Wallace.*

BREVITIES.

A new inscription in Phœnician characters has been discovered at Jerusalem. The letters *yod, mem, samech* and *ain* in the form of highest antiquity are distinctly recognized. The discoverer of the inscription writes that the characters on the stone are small and bear much resemblance to those of the Mesha stone.

The lines of railways in the five divisions of the earth coat, in round numbers, $10,000,000,000, and would, according to Baron Kolb, reach eight times round the globe, although it is but little over half a century since the first railway worked by steam was opened between Darlington and Stockton, Sept. 27, 1825, and between Manchester and Liverpool, Sept. 15, 1830. It is shown that in France, previous to the existence of railways, there was one passenger in every 336,000 killed, and one out of every 30,000 wounded, whereas between 1835 and 1875 there were but one in 5,178,600 killed, and one in 580,450 wounded, so that we may infer that the tendency to accidents is yearly diminishing. Railway traveling in England is attended with greater risk than in any other country in Europe. A French statistician observes that if a person were to live continually in a railway carriage and spend all his time in railway traveling, the chances in favor of his dying from a railway accident would not occur till he was 950 years old.

THE THUNDERBOLT.

The name thunderbolt, which is still in use, even by good writers, seems to have been introduced in consequence of the singular effects produced when lightning strikes a sandhill or sandy soil. It bores a hole often many feet in length, which is found lined throughout with vitrified sand. The old notion was that an intensely hot, solid mass, whose path was the flash of lightning, had buried itself out of sight, melting the sand as it went down. It is quite possible that this notion may have been strengthened by the occasional observation of the fall of the aerolites, which are sometimes found in the holes they have made, still exceedingly hot. And at least many of the cases in; which lightning is said to have been seen in a perfectly clear sky are to be explained in the same way. Every one knows Horace's lines:

"Diespiter
Igni corusco nubila dividens
Plerumque, per purem tonantes
Egit equos volucremque currum."*

But Virgil's remark is not so commonly known. He is speaking of prodigies of various kinds, and goes on:

"Non alias celo cecidere plura serena
Fulgura; nec diri toties arsere cometæ."†

It is very singular that he should thus have associated comets and meteorites, which quite recent astronomical discovery has shown to have a common origin. Another remarkable peculiarity, long ago observed, is the characteristic smell produced when lightning strikes a building or a ship. In old times it was supposed to be sulphurous; nowadays we know it to be mainly due to ozone. In fact, all the ready modes of forming ozone which are as yet at the disposal of the chemist depend upon applications of electricity. But, besides ozone, which is formed from the oxygen of the air, there are often produced nitric acid, ammonia, and other compounds derived from the constituents of air and of aqueous vapor. All these results can be produced on a small scale in the laboratory.—*Professor Tait, in Nature.*

[* The Lord of Day sometimes rifts the clouds with the lightning's dazzling blaze; sometimes with ferred wheels, and thunder-steeds, he whirls athwart the serenest blue.

† As when from the cleared skies the bright lightnings glance; or as the comet's flame of dire portent there burns above.—Ed.]

SENTENTIOUS PARAGRAPHS.

Conscience is half of religion.

Unmerited honors never wear well.

Proud hearts and lofty mountains are always barren.

Traits of character which you seek to conceal you had better seek to reform.

The sublimity of wisdom is to do those things living which are desired to be when dying.

Happiness is like a sunbeam, which the least shadow intercepts, while adversity is often as the rain of spring.

Do that which is right. The respect of mankind will follow; or, if it do not, you will be able to do without it.

"The book to read," says Dr. McCosh, "is not the one which thinks for you, but the one which makes you think."

Earth, whose Sabbath glories rise,
Crowned with more than Paradise;
Sacred be the impending veil!
Mortal sense and thoughts must fail,
Yet the awful hour is nigh,
We shall see Thee eye to eye.

The truth cannot be burned, beheaded, or crucified. A lie on the throne is a lie still, and truth in a dungeon is truth still; and the lie on the throne is on the way to defeat, and the truth in the dungeon is on the way to victory. No accidents of position can change the essential nature of things, or the eternal laws which determine their destinies.—*Wm. McKinley.*

Be our souls in peace possessed,
While we seek our promised rest,
And from every hearth and home
Breathe the prayer "O Jesus, come!"
Haste to set the captives free,
All creation groans for Thee.

LIVING FOR OTHERS.

It is ten thousand times harder to live right than to die right. It is not difficult for a man to give his life up through the chamber of death. But to give your life while you hold it, yes, and to use it so that it is a perpetual benefaction all through—that is hard, and that is the special Christian duty. To live in such a way that, as from the moon by night and the sun by day, light and guidance are issuing, so from you shall proceed an influence that comforts, cheers, instructs and alleviates the troubles and sufferings of life—this is the true following of the Lord Jesus Christ.—*Ex.*

Come, Self-Devotion, high and pure,
Thoughts that in thankfulness endure,
Though dearest hopes are faithless found,
And dearest hearts are bursting round.
Come, Resignation, spirit meek,
And let me kiss thy placid cheek,
And read in thy pale eye serene
Their blessing, who by faith can wean
Their hearts from sense, and learn to love
God only, and the joys above. —*Keble.*

The trials and the temptations of this life are all making us fit for the life to come—building up a character for eternity. You have been in a piano manufactory, did you ever go there for the sake of music? Go into the tuning-room, and you will say, "This is a dreadful place to be in, I cannot bear it. I thought you made music here." They say, "No, we do not produce music here; we make the instruments and tune them here, and in the process much discord is forthcoming." Such is the church of God on earth. The Lord makes the instruments down here, and tunes them, and a great deal of discord is easily perceptible, but it is all necessary to prepare us for the everlasting harmonies up yonder.—*Spurgeon.*

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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THE RESTITUTION advocates the final restitution of all things which God hath spoken by the mouth of all his Holy Prophets since the world began." It also advocates, as a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ; and many other kindred truths. It also advocates a hearty belief of the Gospel, repentance, and immersion as prerequisites to the forgiveness of sins, and a holy life as essential for final salvation.

COMMUNICATIONS.

Coming Age—Its Proximity—Supplementary Remarks on the Signs Continued..."Many Shall Run To and Fro"—Age of Action—"Lovers of Pleasures More Than Lovers of God"—Tastes of the Age.—No. 30.

J. P. WEETHEE.

Developments of Science.—Examine the fields of science: What field is not alive with its armies of explorers? Till recently much of the earth's surface was marked on our maps. *Terra incog*—earth unknown. Place side by side, two systems of Geography, the one, 1880, the other, 1830. Compare the maps of Africa and America. See what has been done, and what discoveries have been made. Look at Southern Africa. Mark the variations of its river systems. Compare their Arctic maps. What has caused such onward movements? Men, inspired with the Spirit of discovery, are running to and fro, and searching deserts; and lands covered with stagnant pools, and deadly marshes, as well as the ice-bound poles. Compare works on Chemistry, Natural Philosophy, Mineralogy, Geology, Botany, of fifty years ago with those of our present times. The contrast is very great, showing very marked progress. So with all the natural sciences,—indicating an increase of mental activity. This age is one of inventions, in all mechanical departments. It is an age of remarkable facilities for the diffusion of knowledge. By the press and by lectures information is carried to every household. Compare the press of 1830 with the printing establishments of 1880;—see what an advancement in modes of travel—the means of carrying intelligence. By utilizing the power of steam and electricity, the world has been brought into one family, of five races.

These improvements are known to all; yet the cause is revealed to those only, who investigate, and believe God's holy book; such persons as study to understand what was revealed to the ancient prophets; the wise, shall understand. The world, absorbed in the desire of riches and honors, sees not the hand of God in these movements. The wise understand, but none of the wicked shall understand.

Progress in Christian Knowledge.—We are safe in saying that this expression, when uttered to Daniel, by the angel, had reference principally to the prophecies. "But thou, O Daniel, shut up the words, and seal the book, (even) to the time of the end: many shall run to and fro, and knowledge shall be increased." Knowledge on these prophecies that are now (B. C. 534) sealed.

Efforts to Understand the Prophecies.—This age has given birth to a school of prophetic expositors. Something has given rise to such desires. Many chains of prophecy, given to Daniel, are long. They extend to the close of human domination. In tracing those lines expositors cannot follow them beyond our lines. Events have so far unsealed them, as to produce a conviction that their end is near. Such a discovery has produced intense interest among the lovers of prophecy.

Within the last half century, this class has grown into a body of considerable magnitude. By the aid of the press, and by public lectures, information on these prophecies, has been widely circulated. Many have run to and fro; and knowledge on these subjects, is on the increase. This increase of knowledge, has opened the seal.

Who can doubt the character of this age? It is the time of the end; since its chief characteristic is the running to and fro and the increase of knowledge. This state is progressive; and this likeness is becoming more distinct. We look upon this prophecy as properly classed among the fulfilling and fulfilled.

2. *Lovers of Pleasures More than Lovers of God.*—This feature of our age demands more notice than we have yet given it. In a former number we defined the terms, with the promise, that we would give it further attention.

What do we understand by pleasure? Pleasure, in its widest sense, means, an emotion arising from the gratification of the senses or of the mind. Here it includes the senses principally—the gratification of the five senses, seeing, hearing, feeling, tasting, and smelling. What shall I see? What shall I hear? What shall I eat? What shall I drink? What shall I put on? If these five senses are fully satisfied, a kind of pleasure, is the result. What we design to show is, that we are now living in that pleasure loving age spoken of by Paul, when he said they would be lovers of pleasures more than lovers of God. This we desire to make clear, should it, in so doing, occupy us till *winter*. We are living in an age of wrong,—terrible wrong;—wrong in theory, and terribly wrong in practice; wrong in intellect, wrong in passion; unsound in everything. Religion is a mere fashion, and he that does not dress in the popular style, as to his Christian thoughts and modes of worship, might as well be out of the world. He must love the world, or be prepared to suffer the consequences of its hatred.

Christ, when speaking, evidently, of this age, compares it to the days of Noah; and also, to the days of Lot. In what particular? In *pleasure-loving;*—eating and drinking and marrying.

Peter and Paul express the same views. *Pleasure loving*, is the grand feature; it is much in little;—in two words—*lovers of pleasure.*

We shall now attempt to prove that ours is *the pleasure-loving age.* Christ said, Ye shall know them by their fruits.

The Fruits of this Age.—In naming the fruits, we confine ourselves to such as have a form of Godliness—passing by all such as make no profession of religion. Our theme has to do with professors only. We are to show, that the church—Christ's professed household, are pleasure-loving—fond of the gratification of the senses; and that they love these animal pleasures more than they love God.

The inquiry is not, Lord, how can I best serve *thee*, no matter what the cross; but how can I act to bring me the most enjoyment—the greatest animal pleasures? I want my fill of the world. I want to see everything that is worth seeing, hear everything that is worth hearing. I want to eat the products of all climes, to drink everything that will afford pleasure; I want to gratify every sense fully. What were these things made for, if not to use and enjoy? Let us eat and drink, and make the most of the things of this life.

That such was to be the condition of a part, and the ruling part of the Christian church of the last days is evident from Christ's own words, "Say in his heart, My Lord delayeth his coming, and shall begin to *eat* and *drink* with the *drunken*."

There is a great wrong in *theory*; and it is increased *ten fold* in *practice*. What is truth? was a question once propounded, by a person in high authority. Is truth, now, the object of pursuit, by the masses of the Christian household? Are they seeking after Bible truth? Bible truth is disposed of in a very summary manner. They are weighed in the Divine scales, this is correct. The fault is not in the scales. Bible truths should be weighed by God's holy book. The fault—the cheat is in the *weighing*. How do they use the Divine Scales? In one scale they put what they have previously decided to be truth; in the other scale they place what has been decided to be error. This previous weighing has been in human scales. Suppose that it is found that the human and Divine scales do not agree, that what in human scales, or balances, they denominated an error, a heresy, is about to out-weigh their pronounced truth, (for they admit that error has in itself no weight). What course is to be pursued to reverse the scales? By adding *human authority* to the error. In this manner is humanism made to out-weigh Divine revelation, both in *theory* and *practice*.

Let us handle the human and Divine balances for the purpose of ascertaining what we are to believe and do as Christians; for all admit that it is the duty of a Christian to believe what God says, and obey what he commands—believe every doctrine of God, and carry out fully his injunctions—believe and obey every truth, and reject every error. Watch the labeled doctrines as they are cast into the balances of Orthodoxy, and of Divine truth. They are unlike on nearly every topic weighed. How are they made to agree? Adding great *names* to the *errors*. What weight has human against Divine authority? Let us suppose a case. The bread used in the Lord's Supper: error—the real body of Christ, converted into flesh by the prayer of the priest. Truth—real bread, broken as a memorial of the breaking of Christ's body. How many names will it require to convert the error so as to make it out-weigh the truth? Cast in the names of the cardinals, the popes, the entire Roman Church; does it change error into truth, or cause it to out-weigh the truth?

Weigh in the Divine scales, the whole catalogue of human errors. Can they out-weigh one Divine truth? They may in man's estimation; but not in the judgment of Jehovah.

See those scales of Divine truth, suspended by the hand of God. Cast into one of the scales a Bible truth; how soon it makes the opposite scale kick the beam. Throw into the other scale a human, yet corresponding error, what effect has it? None. Cast in another error;—*no effect.* Put the authority of one great man upon the errors, and watch the scales. Light as the dust. Cast in an entire denomination. No effect still. Put in the mass of human Orthodoxy. They weigh nothing, in the eyes of Jehovah, against one of his truths. Weigh human practices in the same way, and the result is the same.

Thus it should be, if our theory and practice were correct. Is it so? Are Divine truths weighed upon the Divine scales? Have we their true weight? Do men embrace the truth at any cost? Or do they weigh and estimate truth according to number? How many human errors, borne down by the popular Christian world, will it require to convert any one of them into a Divine truth, or out-weigh it?

Truth is now weighed by numbers, wealth, and standing. When any new idea, or thought is presented, it is immediately asked, Have any of the rulers believed it? Is it sanctioned by the voice of the church? In practices, it is the same.

We have now explained the manner in which doctrines and practices become popular. It is accomplished simply by human authority. The practices are popularized by the masses; what the masses believe I believe, and what the masses do I can do. It is safe, say they, to *believe* and *do* as the masses. Hence a *pleasure-loving church* is the result. If they loved God supremely they would go by his weights and measures; but loving the world supremely, they follow its standard of Christian deportment. Christ saw such a church and described it. Paul and Peter had before them such a church, and gave its photograph.

Loving the pleasures of the world is one of the marked features of the apostacy: since it is directly opposite to the apostolic church, and in the face of Christ's Commands.

We believe, as it is written, If any man love the world the love of the Father is not in him. His tastes are totally perverted. The spirit of the world is so unlike the spirit of Christ, that the two cannot dwell together; we hate the one and love the other; or we cleave to the one and despise the other. When we love, and take pleasure in worldly things, in worldly occupations, and "worldly amusements, we have the evidence that our tastes are perverted.

This age of Christianity exhibits such a perversion of *tastes* in various ways; in no particular more strikingly is it manifested, than in its taste for information—its literature.

She is professedly the Bride of Christ. Her betrothed went into a far country to receive for himself a kingdom, and to return, when the nuptials are to be consummated. In the life and glories and honors of that kingdom she expects to share. Where, then, would reason tell us her affections would be, if she is a loving spouse? On her absent Lord in that far country, waiting for, desiring, and talking about her beloved husband. Is that the state of popular Christianity of the nineteenth century? Does his world-loving bride speak of his coming, talk of it, desire it? Does she read about his return? or does she say, My Lord delayeth his coming? What is her reading—her literature? Do not the popular churches command the wealth of the world? Is she not the great sustainer of our public literaries? Does she not sustain by her wealth the great periodicals of the day? Has she not ample means to suit her own taste in books and periodicals? Is she not free, in her reading, to suit her fancy and gratify her taste? This, no one will deny. She also gratifies her taste in reading matter. What reading does she stint; and what reading does she fully patronize? For by this her affections will be tested.

SELECTIONS.

[Christian Herald and Signs of Our Times.]

The End of the 6000 Years From The Creation, in 1800.

[Concluded From last Week.]

We reproduce again this week the table of the seperate periods which compose the whole period of 6000 years, and append explanations regarding those separate periods.

THE BIBLE CHRONOLOGY OF THE [illegible].

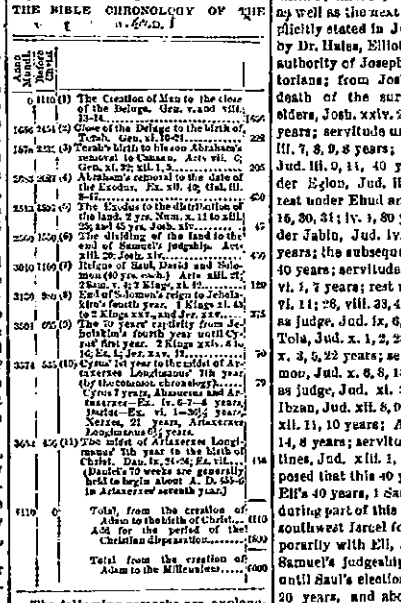

The following remarks are explanatory of the eleven component periods which make up the 6000 years in the foregoing chronological table:

1. The 1656 years consist of the generations from *Adam* to the close of the flood which are given in Gen. v. viii. 13, 14, as follows: Adam to Seth, 130 years; Seth to Enos, 105 years; Enos to Cainan, 90 years; Cainan to Mahalaleel, 70 years; Mahalaleel to Jared, 65 years; Jared to Enoch, 162 years; Enoch to Methuselah, 65 years; Methuselah to Lamech, 187 years; Lamech to Noah, 182 years; Noah to the close of the flood, Gen. viii. 13, 14, 600 years. These intervals altogether amount to 1656 years.

2. The period of 222 years between the flood and the Terah's birth is given in Gen. xi. 10-23, as here subjoined. The flood to Arphaxad, 2 years; Arphaxad to Salah, 35 years; Salah to Eber, 30 years; Eber to Peleg, 34 years; Peleg to Reu, 30 years; Reu to Serug, 32 years; Serug to Nahor, 30 years; Nahor to Terah, 29 years. Total amount 222 years.

3. Terah did not beget Abraham until he was 130 years old, as is shown by Gen. xi. 32; xii. 4, for when he died at the age of 205 years, Abraham, who then migrated to Canaan, was 75 years old. Gen. xi. 26 might seem to contradict this: "Terah lived 70 years, and begat Abram, Nahor, and Haran," but the first mention of Abram among the three does not imply his being the eldest, any more than the mention of Shem before Ham and Japhet implied Shem to be the eldest of Noah's sons, for Japhet is expressly called the eldest, Gen. x. 21. Thus, although Terah was 70 years old at the birth of his eldest son (probably Haran, as his daughter was old enough to marry Nahor, Gen. xi. 29), yet he was 130 years old at the birth of Abraham.

4. The 430 years' sojourning, Ex. xii. 40, of Abraham and his posterity commenced with Abraham's going forth to Canaan, Gen. xii. 1-5, 2048 B. C., when God made a covenant with him, Gal. iii. 17, and ended with the Exodus, after which the law was given at Sinai, Ex. xix. 1. Dr. Hales renders Ex. xii. 40, according to the Masorite, Samaritan, and Septuagint versions, "Now the sojourning of the children of Israel and of their fathers while they sojourned in the land of Egypt and in the land of Canaan was 430 years.

5. In Acts xiii. 20 we read, "He gave unto them judges about the space of 450 years until Samuel the prophet," including, of course, Samuel's judgeship: and this approximately corresponds with the periods mentioned in the Book of Judges, and is held to be the correct account by Clinton, Hales, Cunninghame, Bliss, Bowen, Shimeall, etc. It is noticeable that there is thus exactly 480 years from the Exodus to the 4th year of Solomon, when the temple began to be built, and any definition of this period as being 480 years must be a mistake for 580 years.

Thus the component parts of the 450 years given in the Book of Judges are as follows: From the dividing of the land to the death of Joshua, Josh. xxiii. 1; xxiv. 29, 30 years, this period as well as the next 11 years, is not explicitly stated in Judges, but is given by Dr. Hales, Elliott, Bliss, etc., on the authority of Josephus, and other historians; from Joshua's death to the death of the surviving Egypt-born elders, Josh. xxiv. 31; Jud. ii. 10, 11, 11 years; servitude under Chushan, Jud. iii. 7, 8, 9, 8 years; rest under Othniel, Jud. iii. 9, 11, 40 years; servitude under Eglon, Jud. iii. 13, 14, 18 years; rest under Ehud and Shamgar, Jud. iii. 15, 30, 31; iv. 1, 80 years; servitude under Jabin, Jud. iv. 2, 3-23; v. 31, 20 years; the subsequent rest, Jud. v. 31, 40 years; servitude under Midian, Jud. vi. 1, 7 years; rest under Gideon, Jud. vi. 11; viii. 28, viii. 33, 40 years; Abimelech, as judge, Jud. ix. 6, 22, 23, 54, 3 years; Tola, Jud. x. 1, 2, 23 years; Jair, Jud. x. 3, 5, 22 years; servitude under Ammon, Jud. x. 6, 8, 18 years; Jephthah, as judge, Jud. xi. 32; xii. 7, 6 years; Ibzan, Jud. xii. 8, 9, 7 years; Elon, Jud. xii. 11, 10 years; Abdon, Jud. xii. 13, 14, 8 years; servitude under the Philistines, Jud. xiii. 1, 40 years; it is supposed that this 40 years is the same as Eli's 40 years, 1 Sam. iv. 18, and that during part of this time Samson judged southwest Israel for 20 years contemporarily with Eli, Jud. xiii. to xvi. 31; Samuel's judgeship after Eli's death until Saul's election, 1 Sam. vii. 2 gives 20 years, and about ten years more seem to have elapsed, 1 Sam. vii. to ix., 30 years. These brief periods altogether amount to 450 years, which is expressly mentioned in Acts xiii. 20, while in Judges the first 30 and the last 10 years are not definitely stated, and have to be estimated approximately.

6. This period of 376 years consists of the reigns of the kings from Rehoboam to Jehoiakim's 4th year, which are given in Kings and Chronicles as follows: Rehoboam, 17 years and a few months, 1 Kings xiv. 31; xv. 1; 2 Chron. xii. 13—Abijam, 3 years, 1 Kings xv. 1, 2—Asa, 41 years, 1 Kings xv. 9, 10—Jehoshaphat, 25 years, 1 Kings xxii. 42—Jehoram, 8 years, 2 Kings viii. 17—Ahaziah, 1 year, 2 Kings viii. 24, 26—Athaliah, 6 years, 2 Kings xi. 1, 2, 3, 20, 21—Jehoash, 40 years, 2 Kings xii. 1—Amaziah, 29 years, 2 Kings xii. 21; xiv. 1, 2—Azariah (called Uzziah), 52 years, 2 Kings xv. 1, 2; 2 Chron. xxvi. 1, 3—Jotham, 16 years, 2 Kings xv. 32, 33—Ahaz, 16 years, 2 Kings xvi. 1, 2—Hezekiah, 29 years, 2 Kings xvi. 20; xviii. 1, 2—Manasseh, 55 years, 2 Kings xx. 21; xxi 1—Amon, 2 years, 2 Kings xxi. 18, 19—Josiah, 31 years, 2 Kings xi. 20; xxii. 1—Jehoahaz, 3 months, 2 Kings xxiii. 31—Jehoiakim, 4 years and a few months, 2 Kings xxiii. 36. These reigns altogether amount to 376 years.

9. The 70 years' captivity is here commenced in Jehoiakim's fourth year, Dan. i. 1-11, Jer. xxv. 1; xlvi. 2, when the King of Babylon defeated the King of Egypt, and Jehoiakim became subject to Babylon instead of Egypt, 2 Chron. xxxvi. 6. This is the date at which these 70 years are also commenced by Bliss, Birks, Browne, Chapin, Clinton, Cunninghame, Habershon, Hales, Jarvis, Usher, and the Duke of Manchester. Zedekiah, who afterward reigned 11 years, was the mere deputy and vassal of Nebuchadnezzar, being left to rule over the few Jews that remained at Jerusalem. It is universally allowed that Cyrus' first year was the end of the 70 years, as intimated in 2 Chron. xxxvi. 21, 23, and Ezra i.

10. This 70 years is the only link in the chronological chain of 4110 years from Adam to Christ that is not precisely defined in Scripture. The deficiency is, however, supplied by historical authorities, such as Herodotus, Xenophon, Josephus, Petavius, Prideaux, etc., and by Ptolemy's Canon, which is confirmed by the most careful astronomical observations, and by more than twenty eclipses. From these sources it appears that Cyrus, Ez. i. 1, after the death of Darius the Mede, reigned as sole monarch for 7 years. Then Cambyses or Ahasuerus, Ez. iv. 6, reigned 7 years and 5 months; and Smerdis or Artaxerxes, Ez. iv. 7, reigned 7 months.

Then Darius Hystaspes, Ez. vi. 1, reigned 36 years 6 months; and Xerxes continued on the throne for 21 years; being succeeded by Artaxerxes Longimanus, Ez. vii. 7, from whose seventh year to 457 B. C., the 70 weeks, Dan. ix. 24, or 490 years, are dated by the general concurrence of commentators. All standard chronologers agree as to Cyrus' first year, the end of the 70 years' captivity, being about 535-6 B. C., and the commencement of the 70 weeks or 490 years being about 456 B. C., leaving about 79 years from Cyrus' first year of Artaxerxes' seventh year.

11. The 70 weeks, Dan. ix. 24, have been generally understood since the earliest ages of the Christian church to signify 490 years, a day being sometimes put for a year—Gen. xxix. 27; Numb. xiv. 34; Ezek. iv. 6, and to have commenced their fulfilment about 457 B. C., Ez. vii. 9, when Ezra went up in the midst of Artaxerxes' seventh year "to restore and build Jerusalem." As respects its subdivisions of 7 weeks, 62 weeks, and 1 week, the 7 and 62 weeks were to reach "unto Messiah the Prince," Dan. ix. 25, when Christ was first offered to Israel by the Baptist's preaching and by the commencement of his public ministry about A. D. 26, and afterward "Messiah was cut off, but not for himself," at the period A. D. 27-33, and in A. D. 70 Jerusalem was destroyed (verse 26). Then the last week will follow at the close of the Gentile dispensation with "the Prince that shall come," the Antichrist, Napoleon, making a 7 years covenant with the Jews, and breaking it in the midst of the 7 years, and being himself destroyed at their termination. Thus the year-day fulfillment of the prophetic period of Daniel's 69 weeks of years, or 483 years from Kleg Artaxerxes' seventh year, until the public presentation of Christ to Israel as their Messiah in A. D. 26-7, furnishes the last link in the chronological chain—viz., 490 years from Artaxerxes' seventh year to the birth of Christ.

"Be Ready."

Now bear the word of exhortation, and be assured, that whatever delusions the world may supply, and however deceitful your hearts may be, in arguing upon the distance and the uncertainty of the event of Christ's coming—be assured that to us, individually, the day must be fast approaching: the time is short—the world is fading from you at every step—death is on every side—and there is but one ground, one hope of safety—be ready. Jesus is the way.—*Rev. H. McNeile.*

The flame of sorrow burns up some hearts, while others it purifies.

Always act as if you believe God is present, and that you must give an account to him.

THE RESTITUTION.

S. A. CHAPLIN, Editor.

PLYMOUTH, INDIANA, OCT. 27, 1880.

Do not fail to read the article on the fourth page communicated for our paper by the author.

THERE has been quite a falling off in our receipts for a few weeks past. Money is poured out for political purposes, and for electing worldly candidates to office. We have only a short time to act for our coming king. Let us improve our opportunity.

WE give an able article on the Sabbath from *Messiah's Herald*, written by Dr. Litch, the acting editor for the time being. Absence from home, to fill our appointments, has compelled a further delay of our contemplated articles on this question. It may be a week or two more before we resume this subject. Though disagreeing with Dr Litch in one or two particulars we give his article in full.

WE have letters for publication from Josiah M. Fike and Daniel Fike, of Kansas. These letters are an appeal to the brotherhood for financial aid, as the writers claim to be in very destitute circumstances. Are our brethren in Kansas acquainted with the authors of these letters and aware of their destitution? If they are worthy, which we presume is the case, can they not aid these two families? We have had no means of knowing these brethren. As our paper is nearly full this is all we can say this week.

OWING to an important error in this article, as printed in THE RESTITUTION for Sept. 22, we reprint it in the present issue;

SONSHIP OF CHRIST.

"To the Son he saith, Thy throne O God is for ever and ever."

The Son saith that he thought it not robbery to be equal with God. The word was with God, and the word was God. The same became flesh, his mother a woman, his Father God. I and the Father are one, glorify thou me with the glory which I had with thee before the world was.

I am Alpha and Omega, the beginning and the ending, which is, and which was, and which is to come, the Almighty the first and the last, whose goings forth are from everlasting, whose name is Wonderful, Counsellor, the Mighty God. Lo! this is our God, we will wait for him.

O. T. HOMAS.

Cases of Heresy.

On the 11th of Oct. Dr. H. W. Thomas preached a sermon in Chicago, in which, among other peculiarities, he took occasion to express his convictions on the subject of eternal torture in hell-fire, in a very decided manner. For this expression of his sentiments, the Methodist Rock River conference, just closed, preferred a charge of heresy against him, and requested him to withdraw from the church. Upon his declining to sever his connection by a voluntary withdrawal, the case was given into the hands of a committee of five persons. On the subject of endless torture we give the following extract from a speech, at conference, in his own defense:

"If I believed such a doctrine of future punishment; if I believed that millions who once lived here were in such torments and must stay there forever—if I believed that, I should never smile again. If I believed it I could wish I had never been born; I could wish the world had never been made, that mankind had never been created. If I believed that, I could wish that the race might perish from the earth: that star after star might fade out till all the heavens were only blackness. If I believed that, I could wish that the universe might sink into nothingness, and that God himself might be annihilated. I don't believe it; and I don't see how any sensible man who believes in God can believe it. To teach future punishment in any such severe and terrible literality and endlessness, is to make infidels and atheists of the people, or to drive sensible men away from the church in disgust. If it is said that God teaches it in the Bible, then so much the worse for God and the Bible."

A Wisconsin conference has also a similar case to dispose of in the person of another minister belonging to the same denomination for a lack of faith in an endless hell, as may be seen from the following:

MILWAUKEE, October 10.—"Rev. Dr. Thomas, of Chicago, is not the only Methodist preacher in hot water. Rev. A. A. Hoskins, of this city, is to be tried for heresy by the conference now in session at Appleton, as soon as the Carhart and Haddock cases are off its hands. Mr. Hoskins was settled here over a Methodist Church some years ago, but his health failing he resigned his charge and took a long rest. When he got better he saw in his neighborhood a large number of bright people who had been educated in the different religious denominations that had no church home, and he conceived the idea of gathering all these strangers together and making a religious home for them, free from all creeds and dogmas. He built a house of worship and called it the "Union Gospel Church," and has been preaching in it ever since. His congregation is made up of railroad men, machinists, mechanics, and well-to-do citizens of the better class. He has been teaching his people that character is of more consequence than creeds, and is charged with ignoring some of the principal tenets of Methodism. Among other wicked things, it is said Mr. Hoskins doubts about there being a supply of brimstone sufficient to run the bad place for ages, and if there is, whether it is a fit kindergarten for the souls of infants "not a span long." The case will attract considerable attention, because it will put upon the conference the arduous duty of defining what heresy consists of and in order its present polity."—*Chicago Evening Journal.*

SELECTIONS.

Why we do not Hold and Teach the Observance of the Jewish Sabbath.

Bro. R. McKee says, "We are having meetings at Chapel Corner, by the Borden brothers, on time and new light, the Sabbath and the moral law of God. Question. Why have not you, and Revs. J. M. Orrock, Osler, Pearson and others of the old stand-bys of Adventism embraced the doctrine of the Sabbath and the law? Please answer through the *Herald*."

Answer. I will only answer for myself.

1. Because "the ten commandments" were the "old covenant," made with the Jews when they came out of Egypt. Deut. iv. 13; v. 2-7. "And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone." "The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day. The Lord talked with you face to face in the mount, out of the midst of the fire, (I stood between the Lord and you at that time, to show you the word of the Lord; for ye were afraid by reason of the fire, and went not up into the mount,) saying, I am the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage. Thou shalt have none other gods before me," etc.

2. These ten commandments being the covenant which God made with the Israelites and with nobody else, they were never binding on Christians. All that Christ made obligatory on his followers under the "new covenant," of which he is the "mediator," he quoted and reinforced in the gospel. And that is the substance of all the commandments, except the fourth; and that he never enjoined on them.

3. There is no record in the New Testament that the Apostles or early Church ever held religious service on the Jewish Sabbath, except as they for convenience went into Jewish meetings as Sabbatarians go into the congregations of Sunday keepers in our own day.

4. The Jerusalem Council decided the question, as they declared "it seemed good to them and the Holy Ghost to lay on believing Gentiles, as follows: Acts xv. 23, 24, "And they wrote letters by them after this manner; The Apostles, and elders, and brethren, send greeting unto the brethren which are of the Gentiles in Antioch, and Syria, and Cilicia; forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, ye must be circumcised, and keep the law; to whom we gave no such commandment." In all their deliberations they said not one word about keeping the Sabbath.

5. Paul wrote to the Romans thus: "Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God. . . . But now we are delivered from the law, that being dead wherein we are held, that we should serve in newness of spirit and not in the oldness of the letter." Rom. vii. 4, 6.

But it is claimed that Paul referred to the ceremonial law, not to the moral, i. e., ten commandments. Let us see how this is. 2 Cor. iii. 7. "But if the ministration of death, written and engraven on tables of stone [the ten commandments] was glorious, so that the children of Israel could not steadfastly behold the face of Moses, for the glory of his countenance: which [not the glory, but that which was engraven on stone] was to be done away, how shall not the ministration of the Spirit be rather glorious?" Then the ten commandments, as they only were engraven on stone, were to be done away, and clearly Paul embraced them in the word "law."

6. When Christ commissioned his ministers to go and teach all nations, he gave them the subject matter of their teaching: "Teaching them to observe all things whatsoever I have commanded you." Matt. xxviii. 20. Not one word did he instruct them to teach us an observance, as taught by Moses. Christ had incorporated into his teachings all of the Mosaic teachings which it was necessary for his followers to observe. His commandments were perfect in themselves. "Christ is the end of the law for righteousness to every one that believeth." I would not therefore dishonor my "One Master," "even Christ," by going back to Mosaic observance, which he never once enjoined, for perfection in righteousness; but like the apostles and Christians of all ages, keep the memorial day of the new Eden, in honor of his name, resurrection and Kingdom.

7. The seventh of the ten commandments never being enjoined on anybody but the Jewish people, nor even on their fathers, see Deut. v. 2-6; and there being no evidence that he has enjoined them on Christ's followers, we are under no manner of obligation as Christian believers or ministers, to either hold, practice or teach the observance of the Jewish Sabbath.

If it be replied that the Seventh Day "is the Sabbath of the Lord their God," I respond, true, but he never enjoined its observance on any except the nation to whom he spoke at Horeb; nor have Sabbatarians ever shown that he did.

8. If Christian believers are "married to Christ," they are adulterers if the law is not dead, and they are also held by that.

The whole question centers here. The law in any of its parts as given to Israel by Moses was never by any divine authority imposed on Christian believers. I hold myself responsible to God and man for this declaration; and am prepared to vindicate it.

To the brethren at St. Armands and elsewhere, I say, stand by Christ and only the observances which he commanded, as taught us by himself and his apostles, who taught, "Let no man judge you in meat, or in respect of a holy day, (this embraces all Jewish festivals and feasts) or of the Sabbaths, which are a shadow of the things to come; but the body is of Christ." Col. ii. 16, 17.

These are a few of my reasons for not holding, observing, or teaching the observance of the Jewish or Seventh Day Sabbath. No one of the evangelists or apostles ever called the Christian's day of worship by any other name than Sabbath. Therefore I hold that all who keep the day called the First Day of the week, keep what the New Testament, as written by the apostles and evangelists, calls the Sabbath, nip the true keepers. While those who take pains to work on that day either to annoy their neighbors or show their disregard for the day, are Christian Sabbath breakers.

And if I may presume to say a few words in reference to my associates named and embraced in the phrase "and others," I think from my knowledge of their views, their reasons are substantially as I have written above.

They are and have been very suspicious of any, even seeming departure from the teachings and practices of the apostles and the apostolic church; and they are especially so in view of the repeated warnings of the last day departures from the faith. What the New Testament and early church never enjoined, practiced or taught, cannot be very important Christian doctrine or practice. While on the other hand what they did practice and the whole church of Christ downward has continued to practice, and a practice which was never challenged or controverted by the early church, cannot be regarded as a damnable sin to observe the day unto the Lord, as these calling themselves Seventh-Day Adventists teach it is. For they maintain that Sunday keeping is the mark or worship of the beast. And it is written, that "whosoever shall worship the beast or his image, or receive his mark in his right hand or in his forehead, etc., the same shall drink of the wine of the wrath of God which is poured out without mixture into the cup of his indignation, and shall be tormented with fire and brimstone in the presence of the holy angels and the presence of the Lamb; and they have no rest day nor night who worship the beast or his image and whosoever receiveth the mark of his name." Rev. xiv. 9-11.

Such is the fearful doom of all who keep the first day of the week for a Sabbath, if the teachings of seventh-day Adventists are true. And yet numbers of intelligent men and women are taken with and swallow it down! "O," we are told, "it is those who live where the light shines who are responsible." Not one word is said in that fearful denunciation of any such condition. And besides, if the converts to such a faith which they are seeking to make, compassing sea and land to make them, have ever kept the first day of the week as a Sabbath, if their teaching is true, they are forever damned and doomed to that fearful penalty which the third angel's message proclaims. Say not that they repent and find pardon. If the basis of seventh-day Adventism is that the day of mercy was shut in 1844, there is no such thing as repentance and forgiveness for a soul of them. Nor does the third angel's message make any provision whatsoever for repentance or forgiveness for any sin.

If it shall be denied that the shut door theory is the basis on which that structure was reared up, there are a plenty of witnesses yet living who will attest it. And if the ten thousand dollars worth of Ellen White's works are fairly examined they will attest the fact. And furthermore, if they have only living under the third angel's message, then the door is shut, and there is no mercy for sinners. It cannot be shown to exist under that message.

If they profess that they have changed their basis and now believe the door of mercy was not shut, then let them cease to maintain that they are giving the the third angel's message, for the two stand or fall together.

If the seventh-day Adventist doctrine is true, then all the gospel ministers who keep Sunday, all these missionaries who are carrying the gospel to the ends of the earth and keep Sunday, are damned souls for whom there is no mercy, because worshippers of the beast.

The writer of this is without excuse, for he has read and heard their argument for many years and is therefore on their hypothesis without excuse for Sunday keeping; and of course if they are correct is a worshipper of the beast with his eyes open, and of course comes under the malediction of the third angel's message and has incurred that fearful doom.

But the most brazen-faced audacity in the whole matter is, that they should go through the land teaching and insisting on the extinction of the wicked, and making it, next to keeping Saturday for Sabbath, their hobby, and profess in the face of the third angel's message, as quoted above, to be giving a message which denounces eternal torment on all the worshippers of the beast; and yet find men to credit them.

I warn Christians everywhere to beware of any class of persons who remove the old landmarks which the apostolic church left to mark our boundaries.—*J. Litch, in Messiah's Herald.*

[Chicago Evening Journal, Oct. 12.]

CHRISTOPHER COLUMBUS.

Three Hundred and Eighty-Eight Years Since He Discovered America.

It was just 388 years last Wednesday since Christopher Columbus discovered the New or Western World. He is commonly mentioned as the discoverer of America, meaning this continent, and many intelligent persons are under the impression that he was such. But the well-known fact is very different. The first land that greeted his sight October 12, 1492, was one of the Bahamas, now known as Watling Island. It was long thought that he landed on Cat Island; but the latest investigations show this to have been a mistake. Columbus gave to the first land he had found in the Western Hemisphere the name of San Salvador, which has since been officially so called. After discovering several other of the West Indies, including Cuba and Hayti, (San Domingo)—he christened the latter Hispaniola—he returned to Spain, supposing these islands were on the coast of India, and consequently naming the natives Indians. His second voyage made him acquainted with the Carribean islands, also Jamaica and Porto Rico, and he then sailed back, after founding a colony at Hispaniola, which he had imagined to be the Ophir of Solomon. His third voyage brought him to the mouth of the Orinoco, which he thought to be the great river Gihon, having its rise in the Garden of Eden: to the coast of Para, to Trinidad, Margarita, and Cubagua. On his fourth voyage he merely explored the coasts of Honduras and Costa Rica, having been turned from his original purpose to seek a passage uniting the Atlantic and Pacific oceans by the mutiny of his crew, bent on finding gold, and was obliged by various disasters to return to Spain. He died in poverty and neglect, and in entire ignorance of the grandeur of his explorations. He had no idea that he had discovered a new world; the belief that the places he had visited were part of India he retained to the last. The discovery of the coast line of this continent is generally ascribed to John Cabot, long a resident of Bristol, and virtually an adopted Englishman, though presumably a Venetian by birth. His son Sebastian has often been credited with the discovery, but on insufficient grounds. It is remarkable that neither John Cabot's age nor the place or time of his birth or death should be positively known. A noteworthy fact is that the man who discovered the Western World, the man who discovered North America, and the man whose name was given to this continent—Amerigo Vespucci—should all have been natives of Italy. Vespucci has been much misunderstood and maligned. He has been unjustly regarded as an unprincipled adventurer. But he had many attainments; was an honest, conscientious navigator, and had nothing to do with the name of America, which probably came from Germany, Martin Waldseemuller, of Freeburg, having called the continent *Americi Terra* as early as 1507. Vespucci was a close friend of Columbus in the latter years of Columbus' life, and evidently had no intent to rob his friend of any honors that belonged to him.

Dealing With the Sultan.

In the course of a recent audience with the Sultan, Mr. Goschen, the British Minister, "with genuine English straightforwardness," uttered the following words of warning: "The foundations of your empire are much shattered; the slightest push may bring down the whole building." Sire, I entreat you to reflect upon the truth. Shortly afterwards Mr. Goschen called upon M. Tissot, the French Minister, and entreated him at his next audience to back up his warning with similar faithfulness. Great, however, was his astonishment when the Sultan, excited and indignant, turned upon him and said, "Never before has the ambassador of any power dared to address such language to me." M. Tissot hurried to Mr. Goschen and informed him what the Sultan had said, saying that he had literally repeated the very words which Mr. Goschen had used. Hereupon, after a short pause, Mr. Goschen sent for his dragoman and then said to the man, "Did you faithfully translate the words which I used?" The dragoman began to stammer out an apology. He had not the courage, he said, to render the expressions exactly, "for no man could ever dare to say such words to the great lord's very self." Hence, by an accident, the praise belongs to a Frenchman of being the first man to use a plainer manner of speech to the Sultan than any ambassador of a foreign nation had before ventured upon.

NEWS ITEMS.

TEHERAN, Oct. 12.—The Kurds have fallen back as far as Soojbulkh, sending their booty over the frontier into Kurdistan. They are reported to have totally or partially destroyed 150 villages. The tribes of Azerbaijan are preparing to march against them.

LONDON, Oct. 12.—The Porte has handed to the Ambassadors of the Powers at Constantinople a note announcing the surrender of Dulcigno to Montenegro. The note expresses the hope that the pressure of the Powers will be relinquished as regards the settlement of other pending questions.

LONDON, Oct. 13.—A dispatch from Bodsic to the *Times*, dated Oct. 11th, says: "According to the news received by the fleet from Cettinje, up to noon yesterday, not the slightest sign was shown of ceding Dulcigno. It is generally believed here that the Sultan will not perform his promises, and that he only made them to gain time."

THE WAR IN CENTRAL ASIA.

A dispatch from St. Petersburg says all the fortified ports on the Turcoman Steppes are provisioned for six months. Bami is fortified and provisioned very completely. All arrangements are nearly concluded for an attack less than a month hence, when 9,000 men and 100 guns will advance.

ST. PETERSBURG, October 21.—The *Vedomosti says*: "There is news from Turkestan that the Russian troops there are to be reinforced by a regiment of Cossacks and a battery of artillery. The sappers and infantry will also be reinforced.

FAILURE OF THE HARVEST.

ST. PETERSBURG, October 23.—The *Golos* devotes a long article to the failure of the crops. It says: "The outlook for Russia is very gloomy, as the country, whose ordinary export is 40,000,000 quarters, will have to buy grain from abroad. How to feed the peasantry the coming winter is a problem occupying the serious attention of the Government, and there is no ground for expecting a good harvest in the future. Thousands of insects defy effort to exterminate and lie hidden under deep snow until spring enables them to renew their work of destruction."

A St. Petersburg despatch to the London Daily *News*, dated Thursday, denies the report that the Russo-Chinese negotiations are about to be broken off.

The Shah of Persia has telegraphed to the Sultan demanding that a Turkish army corps be sent to the frontier to assist Persia in quelling the Kurdish outbreak.

A despatch from Meshed to the London Daily *News* says that Russian agents are buying large quantities of corn in the northern towns of Persia, for the camp at Dusulown.

LONDON, Oct. 18.—A dispatch from Buenos Ayres, by way of Lisbon, to-day says: "A terrific snow-storm occurred in this province on the 18th of September, and it is estimated that 700,000 cattle, 500,000 sheep and 250,000 horses perished."

Cape Town advices state that the Basutos have sacked and burned the government office and barracks at Masiru, where the British forces are still besieged. Colonel Carrington's troops are also besieged at Matelling, and are suffering for food.

LONDON, Oct. 21.—A telegram from Plymouth states that the Twenty-fifth Regiment has been suddenly ordered to embark for Ireland at the earliest date.

COPENHAGEN, Oct. 24.—The storm of last Wednesday in Denmark did incalculable damage to life and property.

LONDON, Oct. 23.—Mr. Goschen, the ambassador from Great Britain, to-day notified the Sultan that the English fleet would be at Smyrna within a week unless the territory was transferred to Montenegro according to stipulation.

CONSTANTINOPLE, Oct. 24.—The Sultan has ordered Riza Pasha, under any circumstances, to surrender Dulcigno within five days.

BREVITIES.

The sarcophagus of Roger of Tuscany, Bishop of Lausanne, who was buried in Lausanne Cathedral in 1220, was opened a few weeks ago. The body was almost intact, the features were perfectly recognizable, and the six and a half centuries had not sufficed to destroy the texture of his Episcopal robes.

A telegram from Port Elliot, published in the South Australian papers, states that, on the 20th of August last, two men were out in the bay, near Hipson's Island, examining a piece of wreckage, when their boat was encircled by the tentacles of a large octopus and pulled over till it was half full of water, and in great danger of being swamped. The occupants escaped with the greatest difficulty.

A correspondent on the revenue cutter, Corwin, during its recent visit to the Arctic seas, writes: "In Kotzebue sound, just under the Arctic circle, a very extraordinary ice formation was visited. It is apparently an immense iceberg capped with earth and grass. The remains, almost the entire skeleton, of a mammoth dug from it, have been saved as a curiosity for the Smithsonian Institution."

The Rochester Astronomical Society announces that the comet discovered by Prof. Swift on Sunday last promises to become very brilliant. It is coming almost straight toward the earth, and so its position in the heavens changes slowly. It is in the constellation Pegasus, which is overhead at about 9 o'clock in the evening. It seems to be throwing off a brilliant tail, which will become visible to the naked eye as it swings into the neighborhood of the sun. If this comet fulfills its present promise it will be a magnificent object in the coming winter evenings. Some of the astronomers, it seems, suspect that this may be the great comet that blazed with extraordinary splendor in the western sky just before the war of 1812. If so, and if it retains its former brilliancy, there is a great treat in store for us. But there have been so many comets discovered this year which have disappointed those who predicted great things for them, that it will be well not to expect much of the newcomer until it has given unmistakable evidences of its mettle.

Hurricanes in the South Seas have wrought great devastation in the islands of Mare and Lifu (Loyalty Islands), where two of the London Missionary Society's mission stations are located. The Rev. J. Jones, writing from Mare, says: "In this district there are scarcely any houses left standing; the sea rose to a fearful height, sweeping stone houses and stone walls completely away. My house was made a place of refuge by the poor homeless people. They brought their children in crowds to escape the wind, rain, and sea; some of the people were carried in quite exhausted. No fire could be kept alight, the houses being all washed away; consequently no food could be cooked, except in my kitchen." The Rev. S. Creagh writes from Lifu: "Terrible destruction has been done; very few of our chapels remain intact. Our beautiful chapel at Nepenhe is a mass of ruins; the gable wall, built of solid masonry by French practical workmen, was blown flat down. Cocoanut trees have fallen by thousands; the yam, cocoanut, and banana crops, which bade so fair, are all ruined."

POETRY.

[Advocate and Guardian.]

Resting.

Jesus, therefore, being wearied with his journey, sat thus on the well.—John iv. 6.

Jesus wearied in His journey,
In this world of toil and strife;
Yet while resting was not idle,
Preaching still the words of life:
So His children oft grow weary,
In the selfsame march of life,
We may in the conflict nearest,
In the never-ceasing strife.

Some are resting, yet still toiling,
Suffering on a bed of pain;
Resting from the active labors,
Working still for Christ the same;
Some are toiling, toiling, toiling,
Ever busy, ever glad,
Resting through immortality,
In a work of love and deed.

Every hour is work sufficient,
Work for Jesus and for souls;
Life can speak a word for Jesus,
Heart can sympathize with hearts,
And into the open wounds
Our bruised bosoms can distil.

God may be visible His children in,
Do to the purpose, wise and good.
When we reach those blissful mansions,
All will then be well indeed.
May we then be ever ready,
Doing, suffering, as He will,
For His love is everlasting,
And He guides His children still.

COMMUNICATIONS.

Occupy Till I Come.

The Master—the one like unto Moses, the one whom we must hear in all things or be destroyed from among the people. In teaching the people lessons of divine knowledge relative to his great theme, the kingdom of God, which was the burden of his message, illustrates his doctrines by parables familiar to his audience. He said, "Therefore, a certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds and said unto them, Occupy till I come." The reason why this parable was given at this time, was because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. Now to correct this mistake of theirs touching the time for Jesus to ascend the throne of David on Mt. Zion, in Jerusalem, and rule in his kingdom, this parable was given, showing conclusively that the kingdom was yet future and that he himself as represented by the nobleman must first go off into a far country (to his father in heaven) to receive for himself a kingdom and to return. The kingdom is so inseparably joined with the return of our Lord, that should there be no return, then no kingdom. Paul in giving a young gospel preacher a most solemn charge says, "I charge thee, therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom." 2 Tim. iv. 1, also Matt. xxv. 31, and onward. Jesus was near Jerusalem, and they thought that the kingdom was due. Their faith took hold on a real literal kingdom, such as they were acquainted with, and had once among them, hence they express their simple honest faith, thus, "Wilt thou at this time restore again the kingdom to Israel?" But we trusted that it had been he which should have redeemed Israel." And they thought that the kingdom of God should immediately appear. Acts i. 6, Luke xxiv. 21, xix. 11. Now as this is a turning point between God's kingdom and the many imaginary kingdoms of men, we ask was the faith of the disciples right, and well founded? We unhesitatingly answer yes. First because the prophets had taught the doctrine in plainest terms, and secondly because they had taken many lessons from the Master, before and after his crucifixion, the subject of the kingdom being a specialty in his teaching. And thirdly, because their Master and teacher never saw fit to correct them only in the time for the establishment. And as the servants of the nobleman were commanded to occupy till his return, just so are the servants of Christ, their nobleman commanded, to occupy till he returns from heaven. Then comes the kingdom, the reckoning and thereward. Well may they humbly and confidently pray—Thy kingdom come, thy will be done in earth as in heaven." This was the primitive faith, the faith of the gospel, the one faith, which faith we are exhorted by a servant of Jesus Christ, to earnestly contend for. While Paul in his first letter to the brethren at Thessalonica at the close of every chapter refers to the coming of the Lord as the crowning event: not only so but this was their faith, which faith to God word was spread abroad, and how ye turned to God from idols to serve the living and true God, and to wait for his Son from heaven, who calls the attention of his people to this subject, saying, "Behold, I come quickly, and my reward is with me, to give to every man as his work shall be." Not only are his people to wait, but they are to occupy, that is they must employ and improve their time and talents in his cause. He says, "Take my yoke upon you and learn of me. Also I must work the works of him that sent me while it is day, the night cometh, when no man can work." Watch and pray lest ye enter into temptation. "Go work in my vineyard, and whatsoever is right ye shall receive." The whole of the Lord will have to read and meditate upon his word and work with those who love this world more and place no higher a hope in the world to come. Like those who talent, and covet to be with frivolous excuses—wish they had no time to read my Bible and meditate on the truth, and have no time to listen when to one can talk about it. "Thou art a hard man!" Let me plainly say to such, the secret is they do not love the Lord, and hence have no interest in the cause, the time this world has blinded your minds, and action convinces you, you have both time and talent for the cares of this life. Such are fatally deceiving themselves, and the Lord will say to such, Thou wicked and slothful servant. And cast ye the unprofitable servant into outer darkness. God is not unjust, no the fault is with yourself, you close your eyes and hearts to the boundless love of God. To such we say, "Be not deceived," read carefully the 25 of Matt., and take warning.

T. E. ADAMS.

"The Vail" Not "His Flesh."

Having therefore, brethren, boldness (liberty) to enter into the holiest by the blood of Jesus, by a new and living way, which he has consecrated for us, through the vail, that is to say, his flesh. Heb. x. 19, 20.

The text expresses a fact of supreme importance, namely, that a "new and living way"—"the blood of Jesus"—has been provided for us. This blood—way is consecrated for us through the vail.

So far the text is clear enough; but the relation of the last clause, "that is to say, his flesh," is not so clear. It has quite generally,—and quite as thoughtlessly—been referred to vail, making "his flesh," and "the vail," mean the same thing.

There is no type or analogy to sustain this view; no grammatical law requires it; the sense of the subject forbids it.

It is absurd that Jesus' blood should be a way for others through his flesh—absurd also that his flesh should be used as a vail to shut us out from the holiest.

His flesh and blood co-operate to the same end, to bring us through the vail and nigh to God.

Obviously "his flesh" is in opposition with the "new and living way," and means the same thing. The flesh-way and the blood-way are the same way through the vail into the holiest.

The flesh-vail theory is the mystic's Paradise, in which the human nature of Christ, His flesh and bones, are amiable toys made to fill here and there, everywhere and nowhere, and out of existence, as a crazed fancy may bid. The whole school of spiritualists in and out of the church, from Swedenborg, Ann Lee, and A. J. Davis, down to Orlando Squires (Book of the Shepherd, Utica, N. Y., in 1870), Pickands and Jacobs, in Ohio, in 1868, and Dr. Barbour, *Herald of the Kingdom*, August, 1880, have, on the supposed authority of this text, flourished through the flesh-vail into the holiest, but into the wildest follies of interpretation, and, in some cases, conduct.

Persons so affected need to be reminded—

1. That there never was and never will be any Jesus, the Son of God, but "that holy thing" born of Mary. Luke i. 3, 5.

2. That he must "ever live," after his resurrection, a perpetual priest, to make his blood effectual as an everlasting atonement.

If his human body should ever be dissolved, dissipated or glorified away, our Great High Priest would be dead, and the atonement and whole gospel scheme broken down.

The object of salvation is not to get rid of human nature, but to cleanse, elevate, sanctify and glorify it.

O. R. L. C.

Let Your Words be Few, and Well Chosen.

In writing for THE RESTITUTION in its present limited form, it would be well to change the programme and condense our thoughts and ideas and crowd as many into as few words as can be done and not injure the sense. As it now is we seem to try to see how many words we can use to explain a single thought, and we do not mind using repetition when the sense would be as good, if not better, without it; we should avoid extremes, we may be too succinct, and not give a clear sense of the subject, so that our time and labor is lost.

Another mistake, as we think, is in giving chapter and verse to a score of passages on the same point when two or three would make it quite as clear, the many references are but seldom if ever searched out and read.

If these and a few other things were attended to, the editor would not have to request the brethren to write short articles so often; and those that write according to the wish of the editor, would not have to wait for months to have them published. If we cannot condense, and curtail our articles to come up to the capacity of the paper, then certainly we ought to have a larger paper. But this will be objected to from the start. The brethren are poor, can't get bread, their families in rags, and yet there are now a good hundreds of these same brethren who spend money enough for tobacco every year to circulate and school their children and pay for the paper,—yes, the secret is they do not love the truth

POETRY.

[New York Observer.]

"And Ye Shall Know."

There are tears in our way,
Though places do we reach;
Lord, be with us night and day;
From Thy holy book, oh teach!
Balm in Gilead let us find,
Thy own tender words of love;
Underneath us put Thy hand;
Father, hear us from above.

"As thy day thy strength shall be;"
"I will guide thee with mine eye;"
Lo, look up! if that would see
One who always standeth by.
Closed eyes, though all upturned,
Could behold no vision bright;
Though so very close to us,
Thou must look, to have the sight.

Hear the message, children dear,
E'en from God, whose name is just;
"Cast on me your every care;"
Leave it all, yet all in trust.
When the "Lord of Promise" reached,
Land of rest and no more tears,
"Thou shalt know" why here been set
Copies to be wrought in tears.

COMMUNICATIONS.

Christians Despoiled Through Philosophy and Vain Deceit.

The apostles of the Lord had barely finished the work of planting the truth throughout the world, when they were constrained to lift up a voice of warning to the youthful churches to beware of the leaven of false teaching which was already abroad in their midst, and was destined to work sad leaven with the simplicity and purity of the faith. "There were false prophets among the people," says Peter, "even as there shall be false teachers among you .... and many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of." No department of the truth would escape the corrupting touch of this false leaven. They would "even deny the Lord that bought them;" while "the promise of his coming" would become to them as "a cunningly devised fable." John also warns against the anti-christian teaching which was already at work,—the Gnostic "deceivers," who, while professing to be Christian disciples, denied "Jesus Christ coming in the flesh." Not less earnestly, and even more frequently, does Paul predict the same sad decline. With what solemn fervor does he beseech Timothy to be "urgent in season, and out of season" in his exhortation and teaching; "for the time will come," says he, "when they will not endure sound doctrine; but, having itching ears, after their own lusts they shall heap to themselves teachers; and they shall turn away their ears from the truth, and shall turn aside unto fables!" With what sad surprise does he find the Galatian disciples already turned to "another gospel" than that which he had preached. With what tender solicitude does he seek that the Colossians should be instructed only in the knowledge of him in whom "dwelt all the fulness of the Godhead bodily." "Beware," says he, "lest any man spoil you [*i. e.*, despoil you, make a spoil of you, carry you captive] through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."

The frequent and solemn warnings and predictions, of which these are but a sample, terrible as they were in their descriptions of the extent of the corruption which would ensue from the germs of error already planted by the enemy of Truth, were proved ere long to be divinely accurate. The slenderest acquaintance with Church History suffices to justify their terms. The very basis and vindication of our modern Protestantism consist in an acknowledgment of the fact that for centuries, which have come to be known as the Dark Ages, under the professed name of Christianity, the civilized world was held in the galling bondage of error, superstition, and cruelty, while "the meek and modest Truth" was forced to seek a refuge from bitter persecution "in nooks obscure, far from the ways of men."

It is admitted, then, that the simplicity of the gospel of Christ was buried out of sight under the accumulated corruptions of the Greek and Roman Churches. Have our Protestant reformations succeeded in restoring it to the light of day, and to its proper place in the minds of professing Christians? We doubt it much.

While thankful for what has been achieved, and rejoicing in the degree of liberty to which we have attained, —it is our deliberate conviction that much remains to do. We believe, indeed, that one gross parent error, which serves as a foundation for nearly all the abominations of the Papal teaching, requires still to be banished, with all its progeny, from the creeds of Protestantism, where it holds a place of almost equal honor as the accredited basis of all true religion.

This error is the belief in the immortality of the soul, and the inalienable destiny of every man to live for ever in some condition or other.

This doctrine we who occupy this platform solemnly declare to be no part of the doctrine of Christ, but on the contrary to be opposed thereto, and to be derived directly from that very "philosophy" against whose encroachments St. Paul raised a voice of warning. We further maintain that owing to the allegiance which professing Christians have sworn to this usurping theory, they have been despoiled and robbed of a great part of their precious inheritance of Truth, and brought under the yoke of many and pernicious errors.

The proofs of this grave indictment cannot be adequately presented in a brief paper such as this. It will be admitted, however, that if, as we have asserted, this idea of the "immortality of the soul" can claim no higher authority than human philosophy, its introduction into the Christian system of doctrine could not fail to have some such baneful effect as we have sketched. Let us then see what Church History has to say about the contact of apostolic doctrine with the systems of Greek philosophy. I say, *Greek*, because, although troubles arose *from* other sources, the term "philosophy" in Paul's letter points distinctly to this quarter. "The Greeks," he says, "seek after wisdom (*sophia*)." Their eminent men were by profession lovers of wisdom, or philosophers, divided into various contending schools of thought.

I might quote from the writings of scholars now present, but I shall rather call in as a witness one who cannot be suspected of any bias in our favor,—one who seems to have himself believed in the immortality of the soul,—I refer to the learned Church historian, Dr. Mosheim, merely premising that his testimony is borne out by that of others. His History of the Church during the first few centuries is full of references to the disastrous inroads of worldly philosophy into the doctrine of Christ. But so far as the Greek philosophy is concerned, the corrupting influence seems to have come almost entirely from one school, viz., that of Plato. Writing of the second century, Dr. Mosheim says: "Towards the close of this century, a new sect of philosophers arose of a sudden, spread with amazing rapidity throughout the greatest part of the Roman Empire, swallowed up almost all the other sects, and was extremely detrimental to the cause of Christianity. Alexandria in Egypt .... gave birth to this new philosophy. Its votaries chose to be called Platonics," because, "though attached to no particular sect, yet they preferred the sublime Plato to all other sages, and approved of the most of his opinions concerning the Deity, the universe, and the human soul." They were known also as Eclectics. "This new species of Platonism was embraced by such of the Alexandrian Christians as were desirous to retain, with the profession of the gospel, the title, dignity, and habit of philosophers. It is also said to have had the particular approbation of Athenagoras, Pantænus, Clemens the Alexandrian, and all those who, in this century, were charged with the care of the public school which the Christians had at Alexandria.... The Christian Eclectics had this also in common with the others, that they preferred Plato to the other philosophers, and looked upon his opinions concerning God, the human soul, and things invisible, as conformable to the spirit and genius of the Christian doctrine."

It is important to observe how distinctly the Platonic doctrine concerning the human soul was thus adopted by Christian teachers. According to Dr. Mosheim, all the other schools of Greek philosophy—Epicurean, Academic, Aristotelian, Stoic—either flatly denied or openly doubted the immortality of the soul. The followers of Socrates and Plato alone made it the basis of their teaching. And it was in this second century, then, that this dogma, as taught by Plato, was for the first time incorporated with Christianity. And with the natural result, "The venerable simplicity of the Christian system," says Dr. Mosheim, "was not of long duration; its beauty was gradually effaced by the laborious efforts of human learning, and the dark subtilities of imaginary science." "Many examples," continues the historian, "might be alleged, which verify the observations we have now been making; and, if the reader is desirous of a striking one, he has only to take a view of the doctrines which began to be taught in this century, concerning the state of the soul after the dissolution of the body."

Time would fail me to quote at length the instructive record of the decline which rapidly followed. Suffice it to say that in the third century the cause of philosophy triumphed over the objections and protests of the better class of Christian advocates—thanks principally to "the influence and authority of Origen, who, having been early instructed in the new kind of Platonism already mentioned, blended it unhappily with the purer and more sublime tenets of a celestial doctrine, and recommended it in the warmest manner to the youth who attended his public lessons;" and that, as early as the fourth century, "those vain fictions, which an attachment to the Platonic philosophy and to popular opinions had engaged the greatest part of the Christian doctors to adopt before the time of Constantine, were now confirmed, enlarged, and embellished, in various ways," leading to prayer to dead saints, worship of relics, and many other Popish dogmas and practices.

Protestants may, with some truth, claim to have escaped the particular forms of evil just referred to, which are still rampant in the Eastern and Western divisions of the Continental Church. But have they shaken themselves free from this heathen philosophy in regard to the more essential doctrine of immortality itself?

It was surely a cunning device of the enemy of Truth to induce the Christian teachers to believe that Plato and Christ could be served together. In one point the doctrine of Plato and that of Christ were coincident. On the same point they both differed from the bulk of the Grecian and Roman world. That point was this—that they both taught men to look forward to a future and immortal life. The chief remaining schools of philosophers, as we have already said, had no such faith; while as for the mass of mankind, Plato himself (than whom we can have no better witness) confesses that they "would not readily assent to his doctrine," apprehending rather that "on the very day in which the man dies, the soul is destroyed and extinguished; that it goes forth and is dissipated, like a breath or a smoke, and ceases to be."—*Phædo*, 39, 40, 68, 69.

But while both Plato and the Christ held out to despairing men a hope of immortality, there was scarcely one feature further in common between their respective teachings on the subject. Plato taught that death was only apparent,—that there really was for man no death, "what seemed so was transition," that immortality was inherent in the deathless and indivisible soul or thinking part, and that the manner of its enjoyment would be by the soul's escaping forever from the trammels of the material frame in which it had been for a while imprisoned. The Lord Jesus Christ, on the other hand, came proclaiming: "The hour is coming in which all that are in the graves shall hear the voice of the Son of Man and come forth," and that of those who should be thus bodily resuscitated, some should be appointed to life everlasting, but others to condemnation and a second and irreversible destruction. He uttered not a word—neither did his apostles—of the immortality of the soul; he gave no countenance to human pride; but he came with a message of mercy from the God of heaven to sinners who were in danger of utterly perishing, and offered them freely a share in the everlasting life whose fountain was in the Son of God.

What possible communion could there be between two such opposing doctrines? None. And hence, no sooner was the Platonic theory received into the Church of Christ, than a struggle began between them for the mastery. And in that struggle the natural pride of sinful men was all on the side of Plato, and against the "humbling" doctrine of the Cross.

One natural fruit of Plato's doctrine appeared at once in the rise, in the second century, of the Christian Mystics, who "were ordered," says our historian, "to extenuate by hunger, thirst, and other mortifications, the sluggish body, which confines the activity and restrains the liberty of the immortal spirit; that thus, in this life, they might enjoy communion with the Supreme Being, and ascend, after death, active and unencumbered, to the universal Parent, to live in his presence forever."

Thus the hope of the resurrection became dimmed and displaced, being reduced to secondary importance, and the way was paved for its utter denial. It was long ago pointed out by Tyndall, the great Protestant Reformer and Martyr, in his controversy with the Papist More, that to send the souls of believers to bliss immediately after the event called death, was to make void and useless the coming of Christ and the resurrection, which were the true Scriptural hope. And this argument has never to this day been answered.

Without wishing to charge upon Protestants at large complicity in the vagaries of extreme men, such as the followers of Emanuel Swedenborg, yet it is right to inquire what place the doctrine of Resurrection now holds in popular faith. It is notorious that among the Protestant churches of the continent, in France, Switzerland, and Germany, "the resurrection of the body" is boldly and wisely denied, and it is even considered a debatable question whether our Lord actually rose from the dead, or whether his resurrection was merely what they are pleased to call "a moral fact." And in our own country within recent years the same pernicious error has been propagated by theologians holding high rank, and important positions as educators of youth.

Let us look into this matter a few moments. Paul based the hope of a future and immortal life upon the fact that Christ had risen from the dead and become the first fruits of them that slept. Not so the theologies and creeds of Protestantism. As if they feared this divine foundation were not secure enough to build upon, they start rather from metaphysical theories about the dignity of human nature, and the indestructible quality of the nobler part of man—merely tacking on thereto a doctrine of the resurrection of the body, as authors are wont to relegate to an appendix matters more curious than essential, or which cannot conveniently come into the body of their work. Surely this is one of the strangest things done under the sun,—that men on whom has shined a full revelation of the path of life, should prefer to fall back upon "the rudiments of the world" for a guide; that those who have a living Prince of Life in whom to trust should seek their solace rather in those unsatisfying pleas with which the dying Socrates, who knew no better, sought to comfort himself and those about him.

"Is Christ the abler teacher, or the Schools?
If Christ—then why resort at every turn
To Athens, or to Rome, for wisdom short
Of man's occasions, when in Him reside
Grace, knowledge, comfort, an unfathomed store?"

A year or two ago I saw, in an evangelical magazine, a frank confession that in making the way of salvation clear to the sick and dying, teachers of religion were "apt to forget to set brightly before the eyes the resurrection hope." Why, how is this possible? Because a false hope has usurped its place. Can we conceive the Lord Jesus forgetting to set before the eyes in such a case his great promise that he would raise the believer up at the last day? Can we conceive Paul forgetting it—Paul, who protested that all his devotion advantaged him nothing, if the dead rise not; who, in instructing the Thessalonians as to the hopes of the Christian in death, passed by unnoticed the Grecian guess at immortality, said not a word about a spirit-world for the departed, but pointed forward to the resurrection of the dead and change of the living when the Lord himself should descend from heaven?

A false hope, we say, has ousted this Scriptural one from its place. The creeds and theologies did half the mischief, but the hymns, which convey the actual popular hope, have completed its dethronement. Hence we find our friends singing as if they had just quitted the bedside of Socrates, this "jargon of the schools:"

"It is not death to bear
The wrench that sets us free
From dungeon chain, to breathe the air
Of boundless liberty.

"It is not death to fling
Aside this sinful dust,
And rise on strong exulting wing
To live among the just."

Truth is here, but not such as was intended or can profit any one. It certainly cannot be death, whatever it is, to "rise to live among the just." Or again:

"Welcome sweet hour of full discharge (!)
That sets our longing souls at large,
Unbinds our chain, breaks up our cell,
And gives us with our God to dwell."

Or this, which was sung at the funeral of one of our best Scotch Biblical scholars, the late Dr. Eadie:

"Hark, a voice! it cries from heaven,
Happy in the Lord who die.
* * * * *
All their toils and conflicts o'er,
Lo! they dwell with Christ above.
* * * * *
Now they see Him face to face,
Him Who saved them by His grace,
'Tis enough—enough forever!
'Tis His people's bright reward.

What need to multiply instances? Are there not sown broadcast by thousands, for the use of young and old in our land, hymns such as these, in which the resurrection is openly set aside as a thing unnecessary? Such sentiments are rank treason against the Prince of Life, who holds the keys of death and the grave. They would snatch from his brow the diadem that is his, and plant it, where?—on the forehead of Death, that last of enemies, to save us from whom Christ both died and rose again! Oh, what impiety has this "vain deceit" led pious men to utter, let Dr. Young's daring couplet testify:

"Death gives us more than was in Eden lost;
The King of Terrors is the Prince of Peace!"

Dr. Mosheim mentions as one of the early effects of the adoption by Christian teachers of the Alexandrian Platonism, that "a torrent of allegory" came in upon the Church, which nothing could withstand. "The doctors," he says, "who had applied themselves to the study of letters and philosophy, and had imbibed the [illegible] taste, and struck out into the devious wilds of fancy.... Origen was at the head of this speculative tribe. This great man, enchanted by the charms of the Platonic philosophy, set it up as the test of all religion, and imagined that the reasons of each doctrine were to be found in that favorite philosophy, and their nature and extent to be determined by it." Again: "Having entertained a notion that it was extremely difficult, if not impossible, to defend everything contained in the sacred writings from the cavils of heretics and infidels, so long as they were explained literally, according to the real import of the terms, he had recourse to the fecundity of a lively imagination, and maintained that the Holy Scriptures were to be interpreted in the same allegorical manner that the Platonists explained the history of the gods." It must not be forgotten that Origen was not the first in the field, although he carried in a new direction, and to a fresh extreme, principles which were already for some time in vogue. Thus, by "this licentious and deluding art," as the judicious Hooker calls it, Christians came to be in effect robbed of the very Scriptures. Do our Protestant friends claim to have escaped the evil effects of this process? Let facts decide.

Origen's motto was: "The Scriptures are of very little use to those who understand them as they are written."—(*Stromata*, Book 10.) Is that a doctrine unknown to Protestantism? Was it not just the other day that a learned and eloquent Canon warned us, with an utter misapplication of Paul's words, that "the letter killeth;" while another eminent theologian, north of the Tweed, told us that our attempt to rest our belief in conditional immortality "upon the letter of Scripture, argues a misunderstanding of the idea of Revelation?"—(Principal Tulloch, in *The Contemporary Review*, April, 1878.)

And are these not a fair sample of the arguments which are brought against us in this controversy? It is no use to call attention to the general teaching of Scripture on the question. Our opponents are proof against any "array of texts," and ready to shelter themselves *from* the whole phalanx of Scripture *terms*, behind the so-called spiritual interpretation. What though the Bible never once addresses sinners as immortal beings, or utters a whisper of man's possessing an undying or indestructible spirit? What though it speaks rather of the soul as liable to death, as requiring to be redeemed from the grave, and from first to last addresses sinners as those who have come under condemnation of death? What though it offers, to those who will accept it, that they "shall abide forever," shall "have everlasting life," shall "put on immortality," shall become like the holy angels, who "cannot die any more;" while it threatens those who reject this offer with being consumed, being destroyed soul and body, coming to nought, and perishing in everlasting destruction? These, and many similar and harmonious forms of Scripture teaching are, by those who have set to their seal that Plato is true, made to bend to the dogma that sinners are all as deathless as the angels or as God himself, and that man does not require to be indebted to the Incarnate Son of God for the bestowal of immortality. But neither does their witness agree with itself, for while one division finds that destroyed sinners are destined to be preserved forever in hopeless misery; another, following the lead of Origen, teaches that for a sinner to "perish" is to be saved from his sins and find a dwelling-place among the ransomed and the blessed!

"Thus men go wrong, with most ingenuous skill,
Bend the straight rule to their own crooked will;
And, with a clear and shining lamp supplied,
First put it out, then take it for a guide."

And thus, by this philosophy and vain deceit, the noblest promises and most solemn warnings of the Word of God are reduced to a series of enigmas, hyperboles, or equivocations!

Oh, what despite has been done to the doctrine of Christ by this false teaching. If, on the one hand, the follower of Origen has robbed the preacher of the gospel of the salutary terror of the Lord, or has deprived the Universe of a perfect moral Governor, setting up in his stead a weak embodiment of sentimental benevolence that threatens but does not execute—what shall we say of the contrary doctrine of endless sin and pain, a doctrine so monstrous and incredible that even its pledged supporters in our day are afraid to preach it openly? It robs the Christian of that "righteous Father" whom Christ revealed; it casts a foul slur upon the holy name of God, putting him to an open shame before even the vindictive gods of heathendom. It has alienated from Christianity some of the best intellects of mankind, filling some with a fierce hate, and others with mute despair, and has given, oh, how much occasion for the enemy to blaspheme all that is called religion!

One further point, and we are done. The great promise of our Lord's personal return to the earth to give reward unto his servants, and establish the kingdom of God upon the earth, which cheered the apostles and early Christians,—this, too, has been engulphed and borne away in that torrent of allegory which philosophy let loose upon the Church. Nor has our Protestantism recovered from the loss. What a variety of fanciful fulfilments are we not still asked to accept of "the promise of his coming!" But not one of them could for a moment stand were the true doctrine of immortality restored,—least of all that worst one of them all, which makes the death of the saint the return of his Lord. For who that has learned that his only hope of immortality lies in the return of the Savior from heaven to change his body of humiliation and fashion it like unto his own glorious body—could ever be satisfied with the destruction of Jerusalem, with the endowment of Christianity by Constantine, with the mystical rhapsodies of Swedenborg, or any other stone that may be offered him as a substitute of the bread of Life? Deprived of this, the polestar of the Church's destiny, she is adrift without due guide, and is in danger of making shipwreck among the rocks and quicksands of the perilous latter days.

We plead therefore with our beloved friends to help us to remove this fundamental error that, like a mist engendered in, some unwholesome swamp, has succeeded in "darkening the whole firmament of Truth." Restore the true doctrine of immortality, and you have the most potent weapon ever forged for the defeat of that Rationalism and its twin Agnosticism, which are eating the vitals out of our modern Christianity, and every department of the doctrine of redemption through the slain and risen Son of God will share in the enlightening and gladdening effects of the liberation from the chains of centuries. Be assured it is the Lord's work this. "For every plant," said he, "which my heavenly Father hath not planted shall be rooted up." Rooted up this error shall be, whether we choose to share in the honorable work or not. With the river of life flowing freely at our feet, let us no longer betake ourselves to the stagnant pools of human tradition and philosophy. But if we are disposed to turn lightly away from this inquiry, let us beware lest that condemnation be passed on us which was of old uttered against a people highly privileged: "My people have committed two evils—they have forsaken me, the fountain of living waters, and have hewn them out cisterns—broken cisterns that can hold no water."—*Paper read by M. W. Strang, at Liverpool Conference, Sept.* 1880.

A converted Jew refused a fortune in New Zealand, which was offered him on condition of renouncing Christ. He was a cook at Ashburton Station, where he died on July 12th; the facts were then for the first time published. The New Zealand *Recorder* says: "Our departed friend was a Jew by birth. When we first learned this we asked him, 'Then are you still looking for the Messiah to come?' when he replied, in a tone of earnestness, and with a look of animation we shall not soon forget, 'I believe that Jesus Christ is the Son of the living God, and that he died for me.' His mother, when he became a Christian, offered to place a fortune at his service if he would return to the faith of his fathers; for his relatives were wealthy. He replied, 'Mother, I love you all very dearly, but I cannot do it; I must be faithful to my Savior.' He was a kind father, and leaves two sons to mourn his loss."

The city of Smyrna, which has just escaped a blockade at the hands of the European Powers, still retains, even under Turkish misrule, much of its ancient consequence. Connected by rail with Aidin, Cassaba and other local centers of traffic, it ranks as the most considerable port of Asia Minor. Its situation on a steep slope overhanging the sea is remarkably beautiful, but the height of the surrounding hills, the narrowness of the channel connecting it with the open sea, and the filthiness common to all Turkish cities, make it extremely unhealthy. The trade is chiefly in the hands of the Greeks and Jews. One of the most striking episodes in the history of the latter people connects itself with Smyrna. In 1665 an enterprising Jew named Sabbathai Tzewi proclaimed himself as the Messiah, and headed a rising against the Porte. But although numbers of his countrymen rallied round him, the revolt failed, and was punished with merciless vigor, while Sabbathai only saved his life by publicly professing the creed of Islam.

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his Holy Prophets since the world began." It also advocates, as a means to this end, the establishment on the Kingdom of God on the earth with the Christ as King of kings, and the Immortal saints as joint heirs with him in the government of the nations; the resurrection of Israel; the literal resurrection of the dead; the last exaltation of the righteous, and the final destruction of the wicked; eternal life only through Christ; and many other kindred truths. It also advocates a hearty belief of the Gospel, repentance, and immersion as prerequisites to the forgiveness of sins, and a holy life as essential for final salvation.

COMMUNICATIONS.

Coming Age---Its Proximity---Supplementary Remarks on the Signs Continued---Lovers of Pleasure More than Lovers of God---Test of Pleasure-Loving---Church Literature---Science Pertaining to this Age---Science of the Coming Age---Miscellaneous.---No. 10.

J. P. WEETHEE.

Test of Pleasure-Loving.—Her reading is exceedingly varied. She has libraries of science, professional libraries, and libraries of literature, and language. These form two classes; those that are composed of human productions, and those that are transcripts of the Divine mind. The former class concerns this age only; the latter class treats of the coming age, and the life required---to obtain in it a citizenship. The church is the chief manager of both departments.

Human Department.—See her immense issues of human productions---her reading matter for the world, and for her own household; her literature; her dime novels and other works of fiction. See her political reading. In every house, on every table, in reading rooms, in public halls, at hotels, and in all public places where the masses congregate; on cars and steamers, everywhere, can be found reading matter to suit the tastes of worldlings. By whom and for whom are these thousands of tons of light and cheap reading furnished? It is generally printed and circulated by church members, and for their reading and entertainment. Every division in the human department is crowded. All is activity and bustle. Counties with sparse population sustain two political papers. Why such activity in the worldly department? Simply for the reason that it *pays*. And why does it pay? The patronage is so immense. And why is the patronage so immense? Because the *matter* suits the tastes of the masses. They pay for what they like; for they are pleasure-seekers and lovers of pleasures. Who are these masses? The majority, perhaps, have their names on church books, and upon the Lord's day, may, sometimes, be found at the holy communion.

Divine Department.—This department is confined to the printing and circulation of what God has revealed to man, and what good and holy men have written in explanation of those divine sayings. The Bible is the revelation of God to man. Many great men have written books on the Holy Book to explain its words and enforce its doctrines.

People have been gathered out of the world as its pillar and support. This Book (the Bible) has been translated into many (200) languages. It was once only two-tongued; it is now many tongued. Speaking to over two hundred tribes in their own native languages. A vast multitude profess to love and follow the teachings of that Book. They have built costly edifices to the honor, and for the purpose of worshipping the author of that Book. So far, all seem quite appropriate and truly sincere. But, on closer examination self, and pleasure-loving are deposited in their bottom and top corners: their massive and costly foundations, and lofty steeples. They speak another language; the language of pride and sectarian rivalry. The strife is not, who shall offer the most unselfish and acceptable sacrifice to God, but who shall offer the most costly and the most attractive. Sectarianism and not divine love prompts the action, as will appear on investigation.

Church Printing Establishments.—All the wealthy, and, consequently, popular denominations, have what they call "*Book Concerns*," establishments where books are printed, and from which, as an authorized centre, they are issued. Bibles, Commentaries, Histories, Church Literature, Tracts, Sunday School Books, and questions, together with such other information as is of use to the denomination, are published. Periodicals are also issued. All the information that is deemed useful to educate, entertain and prepare the professor for his future home, is prepared and sent forth. All this effort seems praiseworthy; and so it is. Every enterprise, designed to multiply and circulate copies of the Holy Scriptures, is certainly noble. Persons there are in these establishments who are devoted to the cause of truth, and their untiring labor will finally be requited. With their work, we do not, at present, have to do. Our purpose is to follow their publications and learn the character of their reception among the children of the bride-chamber. How are they patronized? Who read the productions? How are these concerns generally sustained? These questions are worthy of attention.

Church efforts for the diffusion of Christian knowledge are called benevolent enterprises, and are sustained, in part, by free will-offerings. The patronage is not generally remunerative. Efforts are required to meet necessary current expenses.

Who is so unwise, so short-sighted as to suppose that he can make it pay well to furnish sober Christian reading for the Christian household? Honor could not be his motive, since, in this age, he [redacted] class of laborers.

Where can be found any religious periodical that pays well? Examine the daily and weekly issues of our large cities, secular steam presses, running day and night, to answer the demand. Who ever heard of our daily papers wanting patronage? A city of 300,000 inhabitants, like Cincinnati, supporting, at least, four daily secular papers, affords us a fair sample of our reading tastes. What city or community ever sent forth a daily Christian publication? Why not? Because the reading public never demanded one. And why have they not demanded one? Simply, yet truly, for want of interest in such reading. It is notorious that scarcely any religious periodical is self-sustaining. The New York *Observer* has lived through more than half a century, but that paper has been ably and prudently managed; since it has always mingled sufficient reading of this age to make its issues palatable. Very few religious papers can sustain weekly issues. Their subscribers are too few to sustain the weekly expenses. Such papers, rather than suspend, concluding that half a loaf is better than none, make their issues half secular, and half religious. Men, occupied in sending forth publications, soon learn the tastes of the masses, both *in* and *out of* the churches, and either conform to the general and popular taste, or abandon the business. The more closely any publication is confined to the Bible relative to future events and the coming age; the more zealous about the return of Christ in his kingdom, the less interest, and, consequently, the less the patronage.

Is there a single paper, devoted to the Second Advent, liberally sustained? We know that there are persons whose affections are absorbed in religious knowledge, but the numbers are so few that they form exceptions to the tastes of the masses of the nineteenth century Christians.

Christians of this age take pleasure in light, fancy reading. They study to be pleased. They want something witty and eloquent. Addicted to novel reading, they hunt after similar entertainment in church exercises. Divine things are dry in their estimation. Though occupying responsible positions in popular churches, they are willing to own that they are more familiar with Shakespeare than with the Bible. They are familiar with the works of fiction, but the science of divine things is too deep. They are more interested in reading the lives of political heroes, than in investigating the visions of Daniel and John.

Can it be said that this is true with some whose names are counted with believers in the near coming of the Son of God? What is the character of your tastes? Are you pleased with what delights the world? Does their company entertain you? Do you seek the society of scoffers? Are you fond of their favorite amusements? Do you read political news, party politics, rather than about divine things?

This is true with popular churches, not simply in their taste for reading human, rather than Divine thoughts, but, in their choice of occupations and amusements. Where are professing Christians not found that worldlings can be met? And what stronger evidence can there be, that such are lovers of pleasures more than lovers of God?

Such is only a glance at the conduct, occupation and tastes of this modern, espoused Bride of the meek and lowly Jesus, the Son of God, with the past history of her children in full view; with the groans of their terrible martyrdoms, extending through sixteen centuries, saluting her ears, their wrestling with wild beasts, their cries at the burning stake, their agonies in the inquisition, while the blood of millions of her children rise from the earth; under the shadows of the signs of her returning Lord, hear her shouts of merriment ascending from a thousand halls of unsanctified Christian debauchery---saying in her heart, my Lord delayeth his coming; and eating and drinking with the drunken.

Is this the Bride, fresh and blooming, that makes herself ready for Jesus the Bridegroom? She that is arrayed in fine linen, clean and white,---in the pure righteousness of the saints? Or, is she that harlot sister, corrupting herself with other lovers?

If it be true that the Bride is making herself ready to meet with triumphant shouts, I.o, this is our Lord; we have waited for thee, her beloved husband to share with his kingdom and his glory, she must be some other than the popular churches of the nineteenth century, who are *lovers of pleasures more than lovers of God.*

Miscellaneous.—It is not because the masses are found at pleasure resorts, but that they LOVE those amusements. The *interest* which Christians take in those past times which are so attractive to worldlings, forms the darkest feature of the age. It is now as it was in the days of the Jewish prophets---a wonderful and horrible thing is committed in the land; the prophets prophesy falsely, and the priests bear rule by their means; and my people *love* (to have it) so. The false, corrupt *love* was what brought down upon them the wrath of Jehovah.

The corrupt apostate taste of popular Christians is the plague-spot of this age. Professors of religion in these times, have much to say about *Christian liberty.* And what do they call Christian liberty? To carry out *freely* and *fully* their own inclinations. Whatever they feel like believing and doing, their notion of Christian liberty allows them to think and do. If they feel like going to church, they go; if they feel like remaining at home they remain at home. They always consult their pleasure rather than God's Book! because they are "lovers of pleasures more than lovers of God." Why do many professors spend ten-fold more on their filthy habits, such as the use of tobacco, than on the reading that describes the glories of Paradise? because they love tobacco more than the news of the soon-coming Jesus and his kingdom. Why are Christians found at the theatre rather than at the prayer-meeting? Because they *love* it better; it is more pleasing to their tastes. Why are they in the bar-room, at the gambling table, in the ball-room, at horse races, shooting matches, watering places, shouting at political gatherings; at parties; at all places of worldly pleasures? Simply because they love such things more than the things pertaining to the coming age.

Why will Christians (in name) spend days and nights in devouring the yellow covered reading poison of the day, and yawn over the divine paintings of Daniel and John as lengthy, tedious and dry? Because their hearts are with their treasures. Why will professors of religion pay dollars for the corrupt and vile rantings of an Ingersoll, and not a dime for a profound sermon on the divine origin of the Bible? With but few exceptions, it is because of the pleasure afforded them by the former entertainment over the latter. This is a Spanish, bull-fighting age, tickled with war and blood-shed, with news-sheets, filled with horrible murders, elopements seductions and all items of corruptions; not only doing such acts, at times, but taking pleasure in reading of others that commit such crimes.

Has God a *peculiar people* on earth? What are they? Who are they? Where are they? We will find it profitable to answer these questions before the Son of God appears. We have no time to prate about old issues. Let us enter our own closets with this part of our Lord's great prayer, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world." We thank God, that he has here shown us a *peculiar people.* Search our hearts and make us sensible of our true position. Are our names enrolled on high among that *peculiar* and *blessed few?*

SELECTIONS.

[Investigator]

Jesus the Life.

Holding forth the word of life. Phil. ii. 16.

In reading the New Testament every one must notice how frequently the words "life," "live," "live forever," "eternal life," "everlasting life," occur. So common are they that one can hardly open a page at random without finding them in view. Jesus said himself more than once, "I am the life," and "eternal life" is invariably connected with a cordial reception of him as the Savior, and a full and loving submission to his will. Language which is found so often on the lips of Jesus, and in the pages of his apostolic servants, must be important, we should say unutterably momentous. Without a clear notion of its import, much of the book will remain in comparative obscurity, and a great personal loss be sustained by every reader and disciple of Christianity. Let us try to get at the meaning of these words. As a safe guide let us follow the direction of Hooker, in our interpretations on this and on all occasions. "Hold it," says he, "for a most infallible rule, in exposition of Sacred Scripture, that where a literal construction will stand, the furthest from the letter is commonly the worst. There is nothing more dangerous than this licentious and deluding art, which changes the meaning of words, as Alchymes does or will do, the substance of metals, makes of anything what it lists, and in the end brings all truth to nothing."

What then is the literal meaning of "Life?" The Greek noun rendered life in such expressions as "I am the life," "life everlasting," and all similar forms, is *zoe*, of which the primary sense is "physical life and existence, as opposed to death and non-existence." All admit it is so employed in texts like the following:---"He giveth to all life (*zoe*) and breath and all things," Acts xvii. 25, and "If in this life (*zoe*) only we have hope in Christ," etc., 1 Cor. xv. 19. Every person understands such phrases as these so well---"the man is still alive," "save my life," "he lost his life there," that no explanation can possibly make the import of "life" when so used any clearer. Life has its universally known signs; so has death, its opposite. Now when the blessed One is called the "Life," and the bestower of "everlasting life," it has been long and widely common to understand these terms as signifying not *life* literally, but a *kind* of it, that is happiness, and happiness to run on without a close. In other words the literal idea of life is excluded, and the secondary, or figurative one, of blissfulness, preferred. Thus a very great change is effected in the representations of the Bible, for if the Savior wishes to be understood as the *life*, that is, as the Author of life, in its primary sense of conscious existence, and if he intended us by "eternal life" to receive the meaning of unending conscious being as the real meaning of his language, we certainly lessen the force of his words immensely, when we regard *him as* only the bestower of unfading joy.

Following that most excellent rule afforded us by the distinguished writer named above, we proceed now to ask if "a literal construction will stand?" That is, in the case before us, must we set aside the literal meaning for the figurative? Must we reject the simple idea of being---immortal being---as the gift of God's Son to his followers? We verily believe the literal will stand, for this reason, that unless we obtain life, and everlasting life from him, in its primary sense, we must ultimately enter on a condition of perpetual non-existence. Had men been naturally immortal, then, having in themselves life, or being heirs of ceaseless existence, they could in no way require a Savior to come and confer on them what they already owned. But in Scripture where are we pronounced immortal? It uses language of an entirely opposite character, as when it declares "all flesh is grass, and the glory of man as the flower of grass," and, to add no more, when it exhorts us to "seek for immortality." Rom. ii. 7.

Were we possessed of inherent deathlessness, a life that would go on unwinding and unwinding for ever and ever, we might need to seek for immortal or eternal happiness, but not mere immortality itself. In consequence of assuming that men are to live forever, as surely as God himself, no wonder that the Gospel "life" has been set aside in its primary import, and happiness, ceaseless happiness, alone held forth as the grand blessing to be obtained through the interposition of the Son of God on our behalf. The whole mistake, and a mournful one it has been, proceeded from the assumption just mentioned, and in what that originated we stop not at present to consider.

For the honor of the Lord Jesus Christ, for the completeness and consistency of his teaching, for the unspeakable delight of his followers, for the illumination of men yet in their sins, let us take for granted no longer that our race is destined to immortality. On the withdrawal of this assumption a huge erection of misapprehension, and not a little superstition of the darkest hue, perishes; the gift of God beams forth in richest benignity, and the universe is bathed in a mellower light. Jesus imparts life, and endless life to his friends; happiness he no doubt confers on them also, but being immortal, incorruptible being---through a resurrection from among the dead is the sublime product of his philanthrophy and might. His mission among men had a view to the future especially. It was in the midst of the dying and the dead that he announced "I am the life," "he that believeth on me, though he were dead"---though he must die---"yet shall he live," and "live for ever." In a world of immortals he might have exclaimed ---"I am the blessedness;" among men who had no life in themselves, whose breath was in their nostrils, who were hastening to the grave, he was required to present himself as the Life Giver---one who would resurrect the inmates of the sepulchre, and cause his saints to inherit an angel-like and enduring style of being.

Let us therefore disclose him as the Life of men; and assure the Christless that eternity instead of being their home will be their grave! "As Moses lifted up the serpent in the wilderness, even so was the Son of Man lifted up, that whosoever believeth in him should not perish, but have eternal life"---John iii. 14, 16. The bitten Israelites needed life, all that they had thus would have given to escape impending death; without money life was restored to them---their days were prolonged, by looking to the serpent of brass. So now it is life---life from the dead---an incorruptible and glorified resurrection---that is needed by men, and lo! it is reachable, for Jesus is "The Resurrection and the Life." It was infinite love that wrought the miracle in the desert,---mercy shone there in benign effulgence, but oh! how it radiates from Jesus, and from his cross, and from Joseph's tomb. The Israelites had their existence continued for a brief space of time, but at length the dark foe of man flapped his wings over them as his talons rent their vitals; the life set before us in the gospel of heaven is one that death will never reach. Life and love radiate from the eternal throne, they are concentrated in the Son of the blessed, and the blaze is excessively glorious. That Being with power so vast, and pity so profound, sends to each unsaved member of our lost family a message of sorrow and desire from behind the veil that hides him temporarily from view and its divine burden is this---"Ye will not come to me, that ye might have life"---*W. G. Moncrieff.*

London, Ont.

SENTENTIOUS PARAGRAPHS.

Sorrow is a summons to come up higher in Christian character.

God communicates himself to us in proportion as we are prepared to receive him.

Under whose preaching were you converted? "Under nobody's preaching," was the pleasant, smiling reply, "It was under Aunt Mary's practicing."

Grief should be
Like joy---majestic, equable, sedate,
Combining, cleansing, raising, making free,
Strong to consume small troubles, to command
Great thoughts, grave thoughts, thoughts lasting to the end.

---*Aubrey De Vere.*

If they who wear the chains of creeds once knew the happiness of breathing the air of freedom, and of moving with an unencumbered spirit, no wealth or power in the world's gift would bribe them to part with their spiritual liberty.---*Channing.*

God is immortal; goodness is immortal, and therefore his servants shall not perish; they shall shine as stars forever and ever.

Ho, every one that thirsteth! God gives the blessings of salvation to the undeserving, but never to the undesiring.

The best on stumble in the road
That feeds to streets of gold;
The struggles of the human heart
Can ne'er, no ne'er, be told.
Confess thy sin and trust in God;
Begin thy life anew;
Resolve to live as ne'er before,
And joy will come to you.

You have only one life of probation to live and the magnitude of its value no mortal can compute. If you are wise, you will redeem the time with every possible effort.

Morality without religion is only a kind of dead reckoning---an endeavor to find our place on a cloudy sea by measuring the distance we have to run, but without any observation of the heavenly bodies.---*Longfellow.*

If you cannot on the ocean
Sail among the swiftest fleet,
Rocking on the highest billows,
Laughing at the storms you meet;
You can stand among the sailors,
Anchored yet within the bay,
You can lend a hand to help them
As they launch their boat away.

Service takes its value from character. The dime, as well as the eagle, takes honor from the state whose imprint it bears. Our fragmentary service is the "small change," and equally honorable with the larger coin of more conspicuous deeds. Few lives round out in a large unity, or rise in full symmetry.---*Marvin R. Vincent.*

If you have not gold and silver
Ever ready to command,
If you cannot towards the needy
Reach an ever open hand;
You can visit the afflicted,
O'er the erring you can weep;
You can be a true disciple,
Sitting at the Savior's feet.

Mind must and will control matter. The power of the Roman church to-day is the intelligence of their leaders, and the ignorance of the masses. No wonder they so persistently oppose our public school system. No wonder the colored people are excluded from every opportunity to rise above the status of a well developed animal.

FINE LINEN.

According to the *Building News*, a piece of linen has been found at Memphis containing 540 picks to the inch, and it is recorded that one of the Pharaohs sent to the Lydian king, Crœsus, a corslet made of linen and wrought with gold, each fine thread of which was composed of 360 smaller threads twisted together! The ancient Egyptians wove a fabric called [illegible] of justice," or "justification," [illegible] and valuable was it that it was esteemed the most acceptable offering to the "Restorer of Life." A few hand looms can still be seen at work in the eastern bazaars of Cairo, the cloth woven in which rivals in texture, color, and design the finest glass screens of Munich.

The site of a millstone manufactory of the bronze age is thought to have been discovered at Auvernier, near Neuchatel. Millstones in all stages of manufacture have recently been brought to light there.

THE RESTITUTION.

E. A. CHAPLIN, EDITOR.

PLYMOUTH, INDIANA, NOV. 2, 1880.

WE occupy but little space editorially this week, as we have been necessarily absent from home a part of the time since our last issue.

THE two following items we have clipped from *Messiah's Herald*, which show that God's word is not without its effect, although infidelity is so widely spread, and inquity is so prevalent in these last perilous times. The gospel will not prove a failure. Our Redeemer will see of the travail of his soul and be satisfied, in a glorified church redeemed by his precious blood.

Prophetic Study.—A mission paper recently gave us the following items of religious prosperity as the result of mission work among the Jews and other peoples. "The missions among the Jews in Turkey are prospering. Five stations, with five ordained missionaries are maintained at as many important centres. The Jews seem to be awakening to a spirit of *inquiry* into Christianity. At Smyrna a weekly meeting is maintained for the *study of the prophecies* and the attendance is frequently upwards of one hundred." This is a hopeful omen, and we trust such gatherings will be multiplied and the scope of prophetic inquiry be far-reaching in its embraces—taking in the predictions, not only of Christ's first coming, but also of his *second*.

French Missions.—"Rev. Dr. Fisch, of Paris, says that four million copies of the Bible have been sold in France; that all the young men in the army have been taught to read the gospel of John, and that five hundred thousand young men have learned that gospel by heart; that one hundred thousand soldiers, driven into Switzerland, during the late war, returned each with a New Testament in his hand. Can we wonder at the remarkable religious movement in France?" No. "My word shall not return unto me void," saith the Lord. The wonder is that the masses of Christendom do not better understand or act more in harmony with the divine philosophy of cause and effect—of Christian work and Christian results. "Go teach all nations, and lo, I am with you alway, even unto the end," is the sacred commission and promise.

THE following items of news are significant in the present crisis of history as fulfilling important predictions made by God's holy prophets long ago:

"And there shall be an highway for the remnant of his people, which shall be left, from Asayria; like as it was to Israel in the day that he came up out of the land of Egypt." The concession for the *highway* is granted, and the "*remnant of his people*" is coming to light. It is sublime to be living in this age.

LONDON, Oct. 21.—The Porte has granted a concession for a railway through Syria to India. The concessionaries are English capitalists, and the scheme is promoted by Sir Austin Layard and Lord Salisbury.

(From the Independent.)

NEWS OF THE LONG-LOST TRIBES.

The Report that a Portion of the Ten Tribes Has Been Found.

Prof. Sachau, who has lately returned from the East, brings news of a discovery that cannot fail to prove interesting to all Bible students. In 2 Kings xvii. 6, we read that "the King of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah, and in Habor by the river of Gozan, and in the cities of the Medes." In the 18th chapter and 11th verse this is repeated. From the context in both places one gathers that Shalmaneser carried the Israelites away; although he did in reality die during the three years of the siege, which was brought to successful conclusion by his successor, Sargon, in 720. In 1 Chron. v. 26, the deportation of the Israelites is ascribed to Pul and to Tigath-Pilneser—both, probably, names for the same person, the predecessor of Shalmaneser. The Reubenites, the Gadites, and the half tribe of Manasseh are mentioned as those whom he deported, and Hara is added to the places mentioned in Kings. It may be well to recall, in passing, that Tigath-Pilneser actually did wrest the trans-Jordanic territory from the King of Israel. In the apocryphal book of Tobit we find the Israelites spoken of as dwelling in the cities of the Medes, and a city, Rages, is mentioned, a place in the neighborhood of the modern Teheran, south of the Caspian Sea. Shortly after, or about the time of the capture of Samaria, Sargon conducted some campaigns in Babylonia and Elam, on the Persian Gulf, and from these regions he brought inhabitants to supply the vacancy caused by the deportation of the Israelites.

Halah was a portion of the city of Nineveh, the capital of the capital, which had apparently, at the time of Sargon's accession, been somewhat depopulated by civil strife. The cities of the Medes were southeast of the Sea of Urmia and south of the Caspian. But where was "Habor, a river of Gozan?" Both names appear twice. Habor appears as a tributary of the Euphrates, and Gozan as a part of Mesopotamia. For a long time this was supposed to be the region meant. There had, however, been no wars or disturbances of any sort to cause the depopulation of this part of Mesopotamia, and it is difficult to see why Sargon should have made room for them there. Further, to settle them in a place from which they could so readily return to their home would have been contrary to the Assyrian policy. There was also a scarcely known Habor and Gozan in the neighborhood of the Sea of Urmia, and there is yet a valley of Habor west of that sea. The expeditions of Tiglath-Pilneser and Shalmaneser against Media, against Naurl, about the Sea of Urmia, and against a land that is unknown, because the inscription is defective, but which lay apparently in the same northeasterly direction from Nineveh, would have made room for the importation of people from Samaria; and we find, in point of fact, "the cities of the Medes" mentioned as a place into which the Israelites were settled. This locality would have been far enough removed from Samaria to preclude the possibility of return. It satisfies, further, the close connection in the Bible narrative between Gozan and Media.

West of the Sea of Urmia, among the mountains, dwells the small remnant that still speaks Aramean. While travelling in this region, Prof. Sachau heard of some valleys inhabited by Jews. After some difficulty, he succeeded in visiting them. He found a people speaking the Turkish tongue, but retaining the Jewish religion. They had a tradition that they belonged to the ten tribes of Israel and that they had been brought thither by the Assyrians. There seems no reason to doubt the truth of their tradition. The Israelites of Nineveh and in the cities of the Medes naturally were lost in the population about them; but these Israelites, so isolated among the mountain valleys, would just as naturally have preserved their identity in the same way that the Ammonites have preserved their language. Hebrews they certainly are. They could not have come out of Babylon, unless a body of commercial Jews suffered an impossible metamorphosis into agricultural Israelites. Unless you derive them from the ten tribes of Israel they remain unexplained.

It is a pity that Prof. Sachau, not being an Old Testament scholar, did not interest himself as to the Hebrew text they use, nor as to any divergency of rites or ceremonies from those now in use among the Jews. It is, of course, probable that they came under the influence of the ubiquitous mercantile Jews, accepted their texts, and were rabbinized; but it is, nevertheless, possible that a search among them might be richly rewarded.

It is interesting to trace the fate of the different tribes. A part of Simeon was absorbed in Judah. A part as we learn from I. Chronicles iv., 42, migrated to Mount Seir, and ultimately were lost among the Arabs. The Rechabites seem to have taken the same direction, namely, toward Arabia. Reuben appears to have lost itself in Moab. Gad and the half tribe of Manasseh were absorbed in other peoples. Of Ephraim, probably Issachar, and the other half of Manasseh the well-to-do people were deported by Sargon; the poorer classes, with settlers from Babylonia and Elam, formed the Samaritans, so hated by the Jews. Asher, Naphtali, Zebulon, and the greater part of Dan, so far as they were not lost in the neighboring Phœnician and Aramaic population, formed, with some admixture from the Jews proper, the despised Galileans, Judah, Levi, Benjamin, a part of Simeon, and a part of Dan, with stray families from other tribes, are the modern Jews.

Among the Jews of Habor, or some of the Jewish tribes of Arabia, it is not impossible that valuable discoveries may yet be made.

COMMUNICATIONS.

Our Earthly House, and the Building of God.

The epistles of Paul are full of symbolic language and metaphors; of which a marked instance is seen in 2 Cor. v. 1, and the four first verses of the chapter taken together, run we should say, quite into the style of parable. Two houses are presented placing in very strong contrast the present and the future dwelling of God's people. The great odds, between things now seen and destined to pass away—they being temporal; and things not yet seen, because not yet come to existence, but to come and to remain, because they are eternal, chapter iv. 18 is supplemented as follows: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens."

The earthly house is but temporal, and is to be taken to pieces dissolved—for it is but a temporary tent, and has been built by hands or human agencies. But the building of God—our house which is from heaven—belongs to things "eternal in the heavens."

Though writing to Corinthian Gentiles there is a historic Jewish reference to a likeness, in the temporary tabernacle put up by the twelve tribes on the way from Egypt, in which "Moses as a faithful servant in all God's house," governed and ruled all Israel, as religious conductor, temporal Judge and Chief Magistrate, "For there was a tabernacle made: the first, etc." This was taken down—dissolved to give place to the temple, itself also temporary.

But a perfect and enduring building was expected, as the following: "But Christ being come, a high priest of good things to come,"—not good things that have ever yet come, but to come—"by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building." Heb. ix. 1, 2, 11. Moses was God's sovereign servant over the house of Israel in the first tabernacle—all God's house. "But Christ as a Son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end." Heb. iii. 5, 6. Therefore the greater and more perfect tabernacle—the house of Christ not yet made—being of the good things to come and to be eternal, will be the building of God, a house from heaven, and eternal in the heavens, when the present temporal earthly tabernacle of the Gentile times, dominating over Jews and Gentiles now, shall give place to the new order of things that will not be dissolved or moved or shaken, but will remain.

Here let us pause a moment to reflect on the theological *earth*, the absurdity often cried to the public, earthly houses of these tabernacles, being dissolved daily, and immortals transmigrating to other houses—bodies not made with hands—eternal in heaven. What a floating wisp of straw to catch at? what a parallax to Paul's great idea, without any point of concluding agreement? As if the great pyramid, had been changed to a child's wooden spinning top! Is it, "our earthly houses of these tabernacles?" or is it, "our earthly house of this tabernacle," a common residence for many individual occupants? Does the strong implication that it was made with hands, or by human agency, as was Israel's tabernacle and temple, fitly contrast with the "house from heaven," the "building of God not made with hands? How about human bodies made with hands, in contrast with house bodies, built without hands?"

A tabernacle or tent was the dwelling put up for a family. It might be the common center of a tribe, or of many tribes, as in the case of Israel's tabernacle, the place of the chief ruler. Inspiration has constructed metaphoric tabernacles upon the largest idea. The vast expanse of cloud that closes over the entire *cerulean* arch, is a tabernacle in Scripture metaphor, "Behold God is great. . . . For he maketh small the drops of water: they pour down rain according to the vapor thereof. . . . Also, can any understand the spreadings of the clouds, or the noise of his tabernacle?" Job xxxvi. 26, 27, 29, meaning the loud peals of thunder that crash and roar through the vast cloudy tabernacle.

Again: "The heavens declare the glory of God; and the firmament sheweth his handiwork," "In them hath he set a tabernacle for the sun, which as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. His going forth is from the end of the heaven, and his circuit unto the end of it; and there is nothing hid from the heat thereof," Psalm xix. 1, 4-6. The heavens and firmament are a vast tabernacle set for the sun, which with all his glory and strength goes through as a monarch through his dominions dispensing light and warmth.

Our last passage for an illustration is from Isa. xvi. 5, and is believed to be well in harmony with the Apostle's figurative idea, both of the earthly tabernacle, and the house from heaven. Speaking with prophetic prescience Isaiah says: "Let mine outcasts dwell with the Moab. . . . for the extortioner is at an end, the spoiler ceaseth, the oppressors are consumed out of the land. And in mercy shall the throne be established; and he shall sit upon it in truth in the tabernacle of David, judging, and seeking judgment, and hasting righteousness."

According to this, at the end of Gentile supremacy oppressors will be consumed out of Israel's land, and Messiah's throne will be established in the tabernacle of David. Literally there is not and will not be any tabernacle of David in existence. But the kingdom of David is the tabernacle intended, as must be obvious to all. Therefore in the latitude of metaphor or figure, a dominion or kingdom or empire, is a tabernacle.

So Paul speaks within the bounds of inspiration, of the earthly structure, the house of this tabernacle in which Christians dwell; which at that time was Cesar's, whose center was at Rome.

A tabernacle spreading over men, similar to the closing over of the rain cloud of Job, or the all comprehending tabernacle for the sun—the firmament of the heavens; or yet "the tabernacle of David which is fallen down," whose ruins are to be restored and it set up, Acts xv. 16, meaning the dominion of David's royal son and heir; this being our house from heaven so ardently desired as the true Christian hope, foreseen by John, with the entire change of all things—the former things—those of then and now, having passed away as he beheld, and the tabernacle of God, the house which is from heaven, established with men.

This is the greater and more perfect tabernacle, of the good things to come, not to be dissolved, not of Jewish building, not made with hands. Glory to God, for the assured hope that present pain and tears and sorrow and crying, will pass away from earth when the tabernacle of God comes to be with men, and death is forever no more, being quenched by sweet immortality. See Rev. xxi. 1-5. "Behold I make all things new," is the summing up of future facts.

From both Old and New Testament usage we follow Paul in enlarging the idea of a simple or literal earthly made tabernacle, made with human agency, by his justified use of metaphors.

Was Cesars vastly expensive tabernacle a happy house for Christians? The Apostle says: "In this we groan!" The ruler of that time is called the fourth beast dreadful and terrible, and strong exceedingly; with ten horns on his head, each to be in time divided off as a beast of itself, and grow to an organization. Another horn also growing up among them was prophetically seen, which should wear out the saints of God and dissipate them, Dan. vii. 7, 20, 21, 25. "In this we groan," says the Apostle, earnestly desiring to be clothed upon"—covered over—" with our house which is from heaven. If being so clothed," covered, sheltered—" we shall not be found naked"—unprotected.

"For in this we groan,.....our house which is from heaven." What an opportunity of expressing a multitudinous plurality of individual houses is here passed by, neglected, ignored! Would that all might appreciate the true reason, which is, only one house now and one house in future for the collective body of Christ. "For in *this* we groan;" "for we that are in this tabernacle do groan, being burdened; not that we would be unclothed" shelterless, "but clothed upon, that mortality might be swallowed up of life."

Let us here take notice that no intermediate consideration comes between the earthly house and house from heaven. The vacuum is passed over from the one to the other as all uncounted nonentities must be. Mortality swallows up life in the night of non-existence, till the house which is from heaven arrives to receive restored existence; that mortality may be swallowed up of life. Mortality destroys life, life destroys mortality.

Peter like Paul, calls the present state of things "this tabernacle;" and anticipates shortly putting it "off" by dying out of it. "This tabernacle" and "this my tabernacle" of Peter, and "our earthly house of this tabernacle," of Paul; express alike the general personal relations of all Christians to present temporal things.

What is the thought of Peter which stands in close and unseparable relation to the putting off of this tabernacle? It is, "an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ."

Where, and by what opportunity? By "the power and coming of our Lord Jesus Christ." See these three things all put into close relation; 2 Pet. i. 11, 13, 16. Paul leaves a blank between the earthly house, and the house which is from heaven. And Peter leaves all vacant and waiting, between putting off this tabernacle, and an entrance into the everlasting kingdom at the coming of Jesus Christ in power.

Paul anticipates this earthly tent being dissolved, as of the things temporal, and a building of God, without hands, taking its place. Peter uses the same word, viz: "Seeing that all these things shall be dissolved, etc." 2 Pet. iii. 11, and expects the new heaven and new earth, as John foresaw, Rev. xxi., wherein will dwell righteousness, 2 Pet. iii. 13. With some degree of confidence, most respectfully submitted.

ASA W. BUTTON.

Behold a Sower Went Forth to Sow.

Left home with my wife on the first of this inst. Commenced meeting on Saturday night, the second, in Pleasant Valley, Md., which continued with an increased interest until Monday night. We showed that the gospel or word of the kingdom, was, and is, God's plan for salvation; moreover, brethren, I declare unto you the gospel which I preached unto you, by which also ye are saved, etc. We hope that some seed fell into good ground and may bring forth to the glory of God.

Preached the word two nights at what is best known as Fogney's Church near Mount Pleasant, Md., to quite respectable congregations. Here met with brother Mackey. Had two Dunker preachers to hear.

We endeavored to show first to first preach Christ according to the popular manner, was not preaching the word that Jesus and the apostles preached, and that faith in such preaching was, nor is not, the faith once delivered to the saints, and within it which it is impossible to please God, one of the Dunker preachers said in my presence, to one of his brethren: that he makes it very plain, and if it is the truth, we can't not fight against it; rest with the eye built on the second sunday at Bunker Hill's, where I preached the word again, and it was like apples of gold upon pictures of silver, to meet with the few names as it were in Sardis, in that part of the habitable globe, who have not defiled their garments, and to find them earnestly in the faith once delivered to the saints. On Monday set out, with hearts full of gratitude to God for his good, ess and the kindness bestowed on us and the love manifested by our very worthy Brother Berklite and family, and his very dear old mother, who we have learned to love,) for Frederick City; stopped at 4:30 o'clock at Catoctin Furnaces, where I have often been invited to preach, but on expressing my thoughts that it was too late for an appointment, a no, was the reply: we can get you a full house, which was done. We spoke on the state of man in death. I told the people there that we were called no epithets, but that I would prove beyond a doubt, right to the contrary; that when any one was looked upon as a clever man it was a very common expression that he was a whole soul fellow, and if there were any whole soul fellows in the world, I was one; that we believed the whole man was a soul, which we proved I believe, to the satisfaction of the congregation. I shewed that [redacted] the immortality of no souls, for there was no such soul spoken of in the Bible, but we could and would give ocular demonstration of the soul that we believe in, by the true sayings of God; which we did, and at the close of the meeting several came up and gave us their hands, and the word was, we have often heard of you and wished much to hear you, and now don't let it be long until you come to see us again.

Tuesday evening we arrived in Frederick City, where we had the pleasure of the society of Brother and Sister Beck and family two nights and a day and truly it was as a cluster of pleasant grapes to the weary pilgrim. for here were two precious souls, like the man at the pool of Bethesda, who, when the little pool was troubled, (by an angel, or the angelic message the gospel of the kingdom, by which they have, like Timothy, who knew the holy Scriptures from a child, been made wise unto salvation,) had no one to put them in, so by the request of the dear ones, in imitation of an apostolic example, we took two of Brother Beck's daughters, the same hour of the night, accompanied by Brother and Sister Beck, and upon their hearty confession of faith in the things concerning the kingdom of God and the name of Jesus Christ, and baptised them in the all-saving name of Jesus Christ for the remission of sins.

We then returned to the house, and continued to talk and sing about the glowing promises made of God to the fathers, until near midnight ready to depart on the morrow, accordingly we took our leave for home, (although our very souls seemed to be like David and Jonathan's of old; knit together in love, for the truth as it is in Jesus,) in the fond hope of meeting again soon and have another refreshing from the presence of the Lord.

N. J. MORGAN.

Winchester, Va.

O, what a blessed example here,
For parents in the Lord;
To teach their children while they may,
To know the Holy Word:

That they, like Timothy of old,
Unto salvation wise,
May join the race with courage bold,
And win the heaven of [illegible]

[illegible] J. Mo[illegible]

NEWS ITEMS.

SHIPWRECKS.

LONDON, Oct. 30.—In the terrific storm of Thursday and yesterday, fifty vessels were wrecked between Spurn Point and Furnace. Twelve vessels are stranded near Withernsea. A vessel under bare pole drove through the new pier at Withernsea and carried away fifty yards of the structure. At Hornsea a brig crashed with the new pier and damaged it to the extent of £2,000. There has been a large number of shipwrecks, attended with great loss of life, on various parts of the coast.

VESUVIUS IN ACTION.

NAPLES, Oct. 30.—Mount Vesuvius continues in active eruption and streams of lava are flowing down the western side.

PARIS, Oct. 31.—There were seven hours' continuous rain yesterday in the city of Reggio di Calabria, Italy. Seventeen persons were killed in two neighboring villages by the collapse of houses.

CONSTANTINOPLE, Oct. 29.—One hundred vessels of different sizes were destroyed by the late storm.

PARIS, Oct. 29.—A dispatch from Ragusa says the Inhabitants of Dulcigno have declared their determination to resist even the Turkish regulars, and have occupied St. George's Bridge over the Bojana river, in order to oppose the advance of the regulars.

THE MISUNDERSTANDING WITH ENGLAND.

CONSTANTINOPLE, Oct. 30.—The Sultan stated in a recent conversation that he thought the misunderstanding between the Porte and England was purely transitory, and hoped friendly relations would soon be restored.

DULCIGNO.

LONDON, Oct. 30.—A dispatch from Castel Nuovo says Essad Montenegrins are preparing to collect at a camp near Antivari by Sunday night, and an attack on Dulcigno is again considered possible.

A dispatch from Rome states that the Porte has begun to build 400 houses near Scutari for the inhabitants of Dulcigno who may prefer to leave that place after its cession is accomplished.

CONSTANTINOPLE, Oct. 30.—Dervish Pasha has been authorized by the Porte to arrest the Albanian chiefs opposed to the transfer of Dulcigno, and to remove from the district those who refuse to become Montenegrin subjects.

A careful recapitulation of the ravages of the great storm of October 18th on the lakes, when the Alpena was lost, shows that upwards of $500,000 damage was done to vessels and cargoes, and that ninety-three persons perished. There were seventeen total wrecks, involving a loss of $152,900, and in all sixty-six vessels were damaged to a greater or less extent.

TEHERAN, Oct. 31.—It is officially announced that the garrison of Urumiah has been relieved by 3,000 Persian troops. The Kurds retreated southward. Only seven villages in Selmos district escaped devastation. Four hundred Kurds pillaged the country to within twenty miles of Tabriz.

[The Christian.]

The Tearless World.

When the godly Haldane stood by the dying bed of his beloved wife, as he closed her eyes in death's slumber a single tear gushed out from her eyelid, and ran down upon her pallid face. He tenderly wiped it away, saying, "It is the last one, for God shall wipe away all tears from their eyes."

We live in a world of tears. Around us hearts are breaking and hopes are blighting, homes are made desolate, and souls are filled with unutterable grief. About us there are temptations, trials, conflicts, "breathings of deaths and hells; trials severe, and joys sublime."

But beyond the tossing turmoil of this mortal life, there comes a day of peace. The darkness which shades us here shall be past, and the light for which we have longed and waited shall break upon us. Our eyes shall gaze upon the King in his beauty; and he who came down from heaven to share our sorrows, shall lift us up to share in his everlasting joy.

As truly as Jesus wept with a lost and dying race, so surely God shall wipe away tears from all faces, and bring us into that land of pure delight over which shall fall no shadow, and in which shall be known no tears. Blessed are they who mourn now, for they shall rejoice then. Blessed are they who walk the path of affliction here, with eyes fixed upon that heavenly home. Courage, ye mourning ones, ye tread the path marked out by him who was made perfect through sufferings; ye follow in the steps of those whose tears have been their meat day and night; but as ye have shared their sorrows ye shall finally taste their joys.

[illegible]

POETRY.

Walking By Faith.

E. ELLIOT.

We cannot see, when in the bush of some dark sorrow,
How shadows of the night,
With the glad coming of the happier morrow,
Grow radiant into light.

We do not know how unseen hands are guiding
In dangerous paths our feet,
Nor how the shadow of the rock is hiding
Us from the noontide heat.

We do not know of snares and pitfalls lying
Where our short sight would lead,
Nor how the land is all unsafe-lying
On which our souls would feed.

But up alone, where threads of life are woven,
Without direct- ourlotry
And God's own hand will guide us to the haven,
By ways which we know not.

SELECTIONS.

For the Faith.

Israel's Restoration.

And Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.—Luke xxi. 24.

Before the ascension of Christ from the Mount of Olives, when questioned about the time of the re-establishment of the kingdom of Israel, the answer given was, that the times and the seasons are reserved in the secrets of God.

Take for instance, the times and the seasons of great events through which the world and mankind, as well as the church have passed:

1. The time of the flood, which happened at the end of 120 years, the finishing of the ark.

2. The 430 years of Israel's bondage in Egypt, and its deliverance in the very night ending the predicted era.

3. The sojourning in the wilderness for 40 years, before the inheritance could be obtained.

4. The settlement of the twelve tribes, and the subsequent captivity for 70 years in Babylon.

5. The subsequent return to Jerusalem, and the 69 weeks of Daniel's prophecy, with reference to the death of Messiah.

6. The siege of Jerusalem by the Romans, the destruction of the city and temple, the final dispersion of the Jews, to continue until the times of the Gentiles be fulfilled.

Again, Daniel's prophecy with reference to the temporal power of the Popes, and its destruction, which took place in 1866, precisely 1260 years from the edict of Phocas, 606.

And, lastly, Daniel's seven times seven, or the 2520 years for the removal of the throne of David to Babylon, and the duration of the great image rulers, from whatever period we commence to reckon, is to be the Gentile supremacy, termed by our Lord Jesus Christ, the times of the Gentiles; and must cease with the restoration of the tents of Judah, first; the glorious appearing of Jesus with his saints; the rising of Jerusalem and the close of the gospel dispensation. And now the Lord shall set his hand "again," the second time, to recover the remnant of his people which shall be left, and he shall set up an ensign for the nations and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth, Isaiah xi. 11-12, and they shall be one nation in the land upon the mountains of Israel. Ezekiel xxxvii. 22.

The Jews have, unquestionably, a fee-simple title to Palestine against the world, hence it is called in the Bible, emphatically, "Their Land." They inherit it from the father of the faithful, and he received it directly from the Creator and Proprietor of the universe. The deed of gift is recorded with the pen of inspiration in the seventeenth chapter of the book of Genesis, in these remarkable words: "I am the Almighty God; walk before me and be thou perfect. Thy name shall be Abraham, for a father of many nations have I made thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, "All the land of Canaan for an everlasting possession." This promise of the unchangeable Jehovah is constantly styled an everlasting covenant; the word which he commanded to a thousand generations, which covenant in the language of the 105th Psalm, he made with Abraham, and his oath unto Isaac, and confirmed the same unto Jacob for a law, and to Israel as an everlasting covenant, saying: "Unto thee will I give the land of Canaan, the lot of your inheritance."

We are well aware that many good men are opposed to all expositions of the sacred writings which indicate the literal return of the Jews to Canaan. They suppose that the passages relating to Jerusalem, returning to Zion, the salvation of Israel, dwelling in the land, etc., are to be understood spiritually, and that they teach the conversion of the Jews in their dispersed state; and their union with gospel churches among the Gentiles, and that all the promise of restoration to the land of their fathers and to the favor of the God of Abraham, will be fully accomplished when the Jews shall be made willing to renounce Judaism, and embrace Christianity. But such explanations are entirely inconsistent with the uniform conduct of Jehovah towards them. God promised Abraham a son when he was about a hundred years old, he promised to put his descendants in possession of the land of Canaan when he was a solitary stranger there; God brought Israel back after seventy years captivity, he promised that Messiah should be born of a virgin; and all these and many other promises were literally fulfilled, and why should not their return to Judea, described in language equally precise and strong be also literally fulfilled?

Look at their miraculous preservation, scattered among all nations, the Jews remained a distinct people, the wonder of the world, the observed of all observers. They stand alone like a rock in the ocean unmixed with the surrounding waters, reserved by Divine Providence, to display the glory of Israel's God in the restoration of his favored nation.

As to the extent of the territory, we appeal to Deut. xi. 24. From the wilderness and Lebanon, from the river Euphrates even unto the uttermost sea, shall your coast be. Now since Israel never possessed the half of the boundaries, even in the palmiest days of David and Solomon, the promise is yet to be fulfilled in all its glorious amplitude. Not one jot or tittle of all that is recorded upon the page of inspiration, touching his people, shall fail, for the mouth of God hath spoken it. And by comparing Deut. xl. 24; Dan. xii. 1; Rom. xi. 25-27; Jeremiah li. 5; Rev. xviii. 4; Rev. xvi. 12, with the parallel passages, it will appear, that as the Sixth Vial has been pouring out upon the Turkish Empire since 1822, its end is near at hand, to give up the sick man to die and be buried; and we confidently hope that Michael, the great Prince, shall soon stand for the children of Israel, Daniel's people, and the Jews shall be delivered.

The way of the kings of the East shall be opened: India and Burmah and Siam and China and Africa shall come to the brightness of Jerusalem's rising. Mohammedanism and Popery are to be rooted up out of the earth, and the Jews shall rise to the full extent of Messiah's exaltation and national glory.

Correct views of great importance to the mind from false views and fanaticism, and from building theories upon single texts of Scripture, to the exclusion of the great system of prophecy, and the general analogy of faith.

One of the great errors, so common in these latter days, chargeable to the ministry and the heads of the foreign mission work, is this: from Romans xi. 25, they infer that Israel is to be saved only when the fulness of the Gentiles is come in, and that all the Gentiles are to be converted before the Jews can be saved: now James in Acts xv. 13-18, informs us to the contrary, when he declares: that only an election of Gentiles is to be saved during the gospel dispensation, while Paul, in Romans ii., declares that the fulness spoken of by him means nothing more or less than the Pleroma, i. e., Gentile election; not only so, but in his argument with reference to the Jews, he says the same thing, that only an election of them will be saved during the gospel dispensation, and not before the personal pre-millennial coming of Christ will the Jews be saved as a nation, Rom. xi. 25-27, which is corroborated by Isaiah lix. 20-21, and with the rising of Jerusalem. Isaiah lx.

In concluding this article, we wish to say that the allegorical interpreters are palpably inconsistent with themselves. With regard to all the prophecies concerning Israel, already fulfilled or now fulfilling, these brethren, are just as great literalists as their neighbors. They cannot produce, so far as we know, they do not even make the attempt, to point us to a single announcement respecting the Jews, that to this hour has received any other than a literal accomplishment. Of all that the Holy Spirit moved holy men of God to speak under his strong inspiration, everything down to the present date is acknowledged to have meant precisely what it did say.

The gospel is only to be a witness to the nations, and the Jews are to continue to be dispersed during this gospel witness, and Jerusalem to be trodden down of the Gentiles, the precise termination of this state of things we do not pretend to know, yet we believe chronological prophecy founded in Daniel leads us firmly to anticipate it to be very near at hand.—*S. Bonhamme.*

[Christian Herald.]

Growing Revolutionary Lawlessness a Prophetic Sign.

The assassination of Lord Mountmorres, on the night of September 25th, at Rusheen, Ireland, because of some fancied grievance against him as a landlord, is one out of many evidences of an increase of a lawless spirit among the masses in Ireland—the same spirit which stalks abroad in Russia in Nihilism, in Germany in Socialism, and in France in Communism.

Prophetic expositors have repeatedly shown that Daniel's "Time of trouble, such as never was since there was a nation, even to that same time" (xii. 1), may be expected about the present period, and that it will be a repetition of the terrors of the French Revolution of 1793, on a larger scale. It is instructive to bear in mind how France, in 1789, gradually drifted from a state of peace and prosperity into a condition of anarchy, after beheading its king and queen.

The great French Revolution, as recorded in Alison's Europe, shows what men will do after that, by general consent, the barriers of religion and law are thrown down. The briefest allusion to them will serve to show into what depths of abominable wickedness human nature can sink under the influence of infuriate passions quite uncontrolled.

"Fifty thousand revolutionary committees were in operation, from Calais to Bayonne. Five hundred thousand persons, drawn from the dregs of society, disposed, in these committees, of the lives and liberties of every man in France." Alison, vol. iii. p. 8. "Pache, Hebert, and Chaumette, the leaders of the municipality, publicly expressed their determination to "dethrone the King of heaven, as well as the monarchs of the earth." To accomplish this design, they prevailed on Gobel, the apostate constitutional Bishop of Paris, to appear at the bar of the Convention, accompanied by some of the clergy of his diocese, and there abjure the Christian faith.... The churches were stripped of all their ornaments. .... Their plate and valuable contents were sent to the mint to be melted down."

"During several weeks, daily abjurations by the constitutional clergy took place at the bar of the Convention." It was openly declared that "God did not exist, and that the worship of Reason was to be instituted in his stead." The services of religion were universally abandoned. The pulpits were deserted throughout all the revolutionized districts; baptisms ceased; the burial service was no longer heard; the sick received no communion, the dying no consolation.

A heavier anathema than that of Papal Power pressed upon the peopled realm of France—the anathema of heaven, inflicted by the madness of her own inhabitants. The village bells were silent. Sunday was obliterated. In lieu of the services of the church, the licentious *fetes* of the new system were performed by the most abandoned females; it appeared as if the Christian worship had been succeeded by the orgies of the Babylonian priests, or the grossness of the Hindoo theocracy.

On every tenth day a revolutionary leader ascended the pulpit and preached atheism to the bewildered audience. Marat was universally deified, and even the instrument of death was called the holy guillotine. On all the public cemeteries was placed the inscription: "Death is an eternal sleep." God was openly challenged and defied in one of the churches in Paris.

The foregoing is a picture of what will be the state of *things all through* the world in a few years' time, when the Seventh Vial brings "the political earthquake, so mighty and so great as was not since men were upon the earth." Rev. xvi. We are living now just at the close of the Sixth Vial, which dries up the mystic Euphrates or Turkish Empire. It is well, therefore, for us to know that things will grow worse and not better during the next few years, until the second advent of Christ takes place, and then, the millennium will dawn on the earth.—*Rev. M. Baxter.*

CORRESPONDENCE.

A Brief Review of a Pamphlet, Entitled, "The Bible Sabbath Defended," by A. P. Dugger.

Bro. Dugger has given a very able defence of the Sabbath question from his standpoint and with a Christian courtesy truly commendable. If the question was simply, whether the seventh, or the first day of the week was to be kept as it was first instituted, and only to commemorate the creation of the world, then his arguments are conclusive, and to the point. I freely admit, that many of the advocates of the first day, as a Sabbath, and having the same binding force, and incurring the same penalties for the breach of the same, make a signal failure, and they render themselves still more ridiculous, when they attempt to hide under the flimsy subterfuge that the day has been changed, I. e., what we now call the first day of the week, was formerly the seventh—that the time cannot be determined at this late day, and that it is immaterial what day is to be kept, and so on to the end of the chapter of absurdities.

The Sabbath day was instituted for specific objects, viz., to commemorate the creation, but more particularly the deliverance of the children of Israel from Egyptian bondage; this was oft repeated, and they were commanded not to oppress the poor and the stranger, for they were once strangers in the land of Egypt, and a signal victory over their oppressors was achieved by Jehovah for their deliverance. Were the Gentiles ever in such bondage, and thus signally delivered? If not, then they could not celebrate it with the same object, as the children of Israel did.

I think that an undue prominence is often given by our Sabbatarian friends, to the ten commandments over the other laws, by ignoring it entirely as a covenant. There is a twofold design inhering in the ten commandments, which will readily appear by consulting Deut. iv. 13. "And he declared unto you his covenant, which he commanded you to perform even ten commandments, and he wrote them upon two tables of stone."

An effort is made by Bro. D. to show that the ten commandments are not a covenant in the sense of an agreement, for (says he) there is no contract in the ten commandments themselves, but the terms of agreement. (Page 34). But when the people said, "all that the Lord hath said we will do," makes a covenant to all intents and purposes; all of his great distinction is, I think, without a dif, ference. Our brother frequently uses the term, "moral law," as exclusively applicable to the decalogue. I cannot suppose that he uses the term to disparage the other laws, to call them immoral, but that they are arbitrary, but even in that sense, the fourth commandment is entirely arbitrary, for the "Gentiles which have not the law, are a law unto themselves," and do the things contained in the law, guided by their conscience. Without an express law, or instruction, would any one recognize any peculiar phenomena, or mark on the seventh day, by which he could recognize it as a Sabbath, and a purpose for which it was instituted? Circumcision was no more arbitrary than the Sabbath law, and both were instituted for a specific purpose.

Our Sabbatarian friends accuse us of twisting and turning every way to get the fourth commandment expunged from the decalogue. But we would tell our friends, that all of God's laws are equally binding upon his people; to set any of them aside is to set at naught the law given. I know of no warrant from the Bible to give any greater prominence to the decalogue than to the book of the law; the tables of the law, the law of God, the law of Moses, are used interchangeably. All were emanations from Jehovah, and sanctioned by him. Our friends contend very strongly for the perpetuity of the ten commandments, from the facts that they were written, or engraven on tables of stone. But where is any such authority? not from the Bible, surely; then it must be sheer speculation, nothing more. It is worse than speculation, however, from the fact that it is ignoring or what is worse still, denying the testimony that the ten commandments—the covenant is to be superceded by one that is more glorious. For proof, see 2 Cor. iii. Space forbids an elaborate exposition of this chapter, nor is it necessary, from the fact that it speaks for itself, if words are the signs of ideas.

This covenant, or decalogue, was national, and at most, secured only temporal blessings; for instance, the commandment to honor thy father and thy mother, secured long life in the land of their sojourn. This was indeed glorious. But the apostle says, in the chapter cited, that the glory which shown so conspicuous in the Sinaitic covenant, had no glory, by reason of the glory that ex-celleth; agreeing in every feature with Jeremiah's prophecy. See Jer. xxxi. 31-37 compared with Heb. vii. 7-13.

The old covenant (the apostle argues) must give place to the new one, which is based on better promises. The old, sustaining the same relation to the new, as type and anti-type. I know that our friends tell us, allowing even our version of it to be true, it is incumbent on us to celebrate the seventh day as a Sabbath, until it meets its anti-type. If our good friends lay down this rule for us, then we say to them, (to be consistent) they ought to observe every seventh year—"the tenth day of the seventh month—the jubilee," etc., for they have not yet met their anti-type.

From the year 1853 to 1857 I kept the seventh day as a Sabbath, as I then supposed, according to the commandment. But in order to arrive at this conclusion, or to be converted to that belief, I had to ignore the fourth commandment as a type, or an integral part of the old covenant.

According to the premises which both the old parties, the seventh and first day, so far as regards the binding force, or the law is concerned, the former have a decided advantage, the arguments (if such they can be called) are, to use no stronger expression, flat and insipid. But as for myself I can find no Bible authority to discard, what Bro. D. is pleased to term the ceremonial law, and the moral law of the decalogue to be perpetuated. The moral law is not biblical, nor ceremonial law: the terms are inadmissible as well as Jewish, or Christian Sabbath. I think that Paul's testimony is conclusive, as regards the abrogation of the whole Israelitish code of laws including the decalogue, and to be superceded by one more glorious, and if so, Bro. D's version of the ministration of death, and of the spirit, is, I think, erroneous. See pages 92 and 95. And on page 91 he says that all religious societies are fully satisfied with nine of the precepts and dissatisfied with only the fourth. This may be true to some extent, but with many it is not so. The Law, without using any discrimination, was our schoolmaster to bring us to Christ, but we are not now under the schoolmaster. If the Sabbath law is in force now, the penalty annexed to it is or ought to be enforced so. Law and penalty are inseparable in all law, physical, mental, moral or statute law. The penalty annexed to any law is its true measurement; a law without a penalty is a misnomer.

M. I. LEWIS.

Lewisdale, Wis.

Translations From Martin Luther's Letters.

"When Christ shall cause the trumpet to peal at the last day, then all will spring forth and arise; as the flies who lie dead in winter, but towards summer, when the sun shines, start to life again; as the birds, who lie dead (dormant) all the winter in nests, or in clefts of the rocks and trees, or under the hollow banks of streams, as the cuckoo, the swallow, and others, and towards spring come to life again. I *shall* rise again, and once more be able to converse with you. This corrupt and feeble body cannot continue as it is. Therefore it is best that the potter should take the vessel, break it in pieces, make it mere clay again, and then make it altogether new. This finger, on which this ring is, I shall have again. All must be restored. For it is written, "God will create new heavens and a new earth wherein dwelleth righteousness." That will be no empty nor idle kingdom. There will be pure joy and rapture; for those heavens and that earth will be no dry, barren sand. When a man is happy, a green tree, a fair flower, or nosegay can make *him* glad; but when he is sad he can scarcely bear to look at the trees, or at anything beautiful. Heaven and earth shall be renewed, and we who believe shall be together, one company. If we were all one here on earth there would be great peace; but God makes it otherwise, and suffers this world to be so strangely entangled and confused that we may long and sigh for the future restoration, and be weary of this toilsome life. It is a great thing to believe that, then, the weak and burdensome body shall be so vigorous, and swift, and full of life and activity. We shall recognize one another and say, "Lo! verily, do we meet again thus? Who would have foreseen this wonderful, blessed transformation? On earth we were the most miserable, the least esteemed, and sorely tried; were called heretics, and those who turned the world upside down, were scorned and mocked, trampled under foot, hunted down, cast into dungeons, slain by torture, sword and fire. We bore the cross a little while, yea, but for a moment, compared with this great glory which is now revealed to us! and, now, behold, we live with Christ in unspeakable eternal joy, and praise him, the Father, and the Son, and the Holy Spirit with all the angels and saints. Then we shall keep eternal Holy Day, ever joyful, secure, and free from all suffering! ever satisfied in God. By these fires in the sky I judge the Last Day to be at the doors. The empire is falling, kings are falling, priests are falling, the whole world everywhere is falling even as a great house, when about to fall, is wont first to begin its ruin with little cracks."

E. N. HARDIS...

(To be Continued.)

The Jewish population of Jerusalem has increased fifty per cent. from 10,000 to 15,000 since 1873.

BREVITIES.

Bend Lake, in California, is peculiar in having no visible outlet, though a large stream runs into it. The Indians believe that it is bottomless and marks the spot where a wicked tribe once sank into the ground. No Indian can be induced to go near it.

A Greek evangile, written in silver ink on a purple parchment, and illustrated with a series of eighteen miniatures of scenes from the New Testament and forty portraits of prophets, has been discovered in Calabria. It has been attributed to the end of the fifteenth or the commencement of the sixteenth century, and is the oldest illustrated manuscript of the kind known.

The United States expedition engaged in making scientific investigations in regard to the Gulf Stream has recently discovered in the course of its work in the Western Carribean Sea an immense submarine valley 700 miles long and 80 miles broad. It extends from between the islands of Cuba and Jamaica to the Bay of Honduras, and its depth is stated to vary from two miles to three miles and a half.

The operation of volcanoes as safety-valves for earthquakes, was illustrated in the manifestations attending the recent eruption of the Fuego Volcano in Guatamala. The eruption was preceded by earthquake shocks of such violence that the inhabitants of several towns left their homes for some hours. The earthquake stopped, however, when the eruption began, and the people were able to witness the spectacle in tranquility.

[N. Y. Times.]

CHANGES IN JERUSALEM.

A wonderful change has taken place in Jerusalem of late years, and it is probably now a more comfortable residence than ever before in its history. Mr. Schick, who holds the appointment of Surveyor of Buildings in the holy city, has lately issued a very instructive report. He tells us that ruined houses have been restored or rebuilt by individuals or companies, and buildings on the Peabody plan have been erected by associations. The streets are now lighted, kept, for an Eastern city, most exceptionally clean, and the aqueduct from the Pools of Solomon has been restored, and water brought thence to the city. Tanneries and slaughter-houses have been removed outside of town. The Sanitary Department is under the control of a German physician. Bethlehem and Nazareth are eagerly emulating the progress of the capital. In the latter place windows are becoming quite frequent. It is asserted that there is a fixed resolution on the part of thousands in Prussia to make that country as hot as possible for Jews, and it is not unlikely that this may in a measure increase the already considerable number now returning to Palestine, more *especially* as the German Jews already are a power in Jerusalem. The improvements are further, likely to lead to many Europeans wintering there.

ANNOUNCEMENTS.

I will state for the benefit of friends and brethren who may desire to attend, that I will be at Adaline, Ogle county, Ill., for the purpose of holding meetings from Nov. 30 to Dec. 7; and at Avon, six miles south of Rockford, Iowa, from Dec. 11 to 21, and at Indian Creek, near Nevada, Story county, Dec. 22 and 24. G. M. MYERS.

The quarterly assembly of the church of God will, if the Lord will, commence on Friday night before the second Sunday in November, 1880, at brother Daniel Wickline's in Frederick county, Md., to Mount Zion neighborhood. All of the precious faith, and the people in general, are invited to attend. All from a distance will be cared for during the meeting. N. J. MORGAN.

I will preach at brother Finly, residing near Frankford, Ind., may appoint, commencing Friday night before the second Sunday in Nov. And at Brother I. H. Close of Michigan, may appoint commencing Friday night before the third Sunday in Nov. In hope. J. M. STEPHENSON.

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POETRY.

The Lord's Coming.

B. GRATTAN GUINNESS.

The world is growing gray and old,
And readers at the judgment hold,
And yet thou art not here.
Thy chariot-wheels, oh, when shall they appear?
We only know, as days roll evil year,
Thy coming draweth near!

Some in thine absence watch and weep,
Most of the would-be watchers sleep;
Few hearts there are that yearn,
Oh, Lord, for thee! few loving hearts that burn
And break for thy return!

The pale and clouded light of day
Still shows the wretched same array
Of glorious vanity!
The painted hues which hide deformity,
The hollow smile of secret misery,
The rival joys which men would have to be,
Oh, Lord, in lieu of thee.

Some hazy eyes are looking for a time
Of peace and righteousness in every clime;
Some ears are listening for a universal chime
Which shall precede thy coming—but the
wait
Still flies to a gale,
And pity weeps, and purity turns pale,
While moans of suffering, songs of revelry,
Clangor of war, and shouts of idolatry,
Alone, with their delightsome melody,
Answer these heedless hopes in bitter mockery.

The darkness deepens; through the ten-fold
gloom
Strain on earth's millions to the day of
doom;
While ever and anon the fearful cry
Of human passion tells the struggle nigh,
The last uplifting of the ocean swell,
The last proud effort of triumphant hell,
The last defiant roar
Of all thy haters, who the light before
Of thine appearing, Lord! with horror sore
Shall, overwhelmed, sink to the no more!

It is the midnight hour; the careless lie
Wrapped in the slumbers of security.
Oh, blinding light!
Oh, rending sky!
Oh, form of swift ascending majesty!
Oh, shout of joy!
Oh, horrid cry!
Oh, thrilling shriek of wildest agony!
Oh, angel legions, dazzling white!
Oh, dead, arising at the sight!
Oh, voice above the loudest trumpet blown!
Oh, Christ, thy thunder tones!
Calling thy myriad saints from the grave.
We rise, we soar, we cleave
The clouds beneath thy feet,
And, mounting, greet
With rapture
And hallelujahs sweet,
Oh, Savior, thee!

From every voice, with one accord,
It is the Lord! It is the Lord!
And full in every raptured eye
His image shines resplendently!
Oh, long-believed-in, seen at length,
Outshining in thy sunlike strength,
Thy glory mingling with thy grace,
We see thee, Jesus, face to face!
With all the armies of the sky
We shout thy glad epiphany!
Thrice welcome, earth-rejected King!
From every lip thy praises ring!
Thrice welcome to thy rightful throne;
For thou art worthy, Lord alone!
For thou art he who once was slain,
And we are now to share thy reign;
For thou hast washed us in thy blood,
And made us kings and priests to God!
Oh, all ye angel-trumpets clear,
Uplift the joy from sphere to sphere!
Oh, saintly voices, sweet and strong,
Roll through eternity along
The thunder of redemption-song!

COMMUNICATIONS.

The Lord's Day.

J. M. STEPHENSON.

In looking over THE RESTITUTION, issued Oct. 6th, the above language attracted my attention. Without any desire of intrenching on the forthcoming articles of Brother Chaplin on the Sabbath question, I would like to notice a few points in the article of B. B. Nordyke, under the above heading, "The Lord's Day." He says, "The commandments of God refer primarily to the ten commandments." In proof of this declaration, he refers to Eccl. xii. 13, 14; Matt. v. 17-19; xix. 19; xvii. 49; 1 Cor. vii. 7, 19; 1 John v. 3; Rev. xiv. 12; xxii. 14; Rom. xiii. 9, 10; James ii. 8-12. In the first text referred to, no reference is made to one of the ten commandments. In the second reference Christ speaks of all the law in just as unlimited a sense as he speaks of all the prophets.

1. I might, with equal propriety claim that all the prophets included only ten of the prophets, as that all the law includes only ten of the commandments.

2. Christ teaches that all the law having been fulfilled, will pass away just as literally and in the same sense that all the prophets ceased. Being superseded by a new constitution they passed away the same as English law was superseded by the constitution of these United States. All the commandments adapted to the genius of the Christian constitution were incorporated into the law of Christ. The fourth commandment not being adapted to the genius of the law of Christ is left out to perish with all other ceremonial and purely positive precepts in the old order of things. And, though Christ commanded his apostles to teach all things whatsoever he had commanded them, they never taught, enforced, reproved even Gentile Christians of Sabbath breaking, or warned them of danger of breaking the fourth commandment. It is too much for credulity to believe, that all Christians, Jew and Gentile, would voluntarily and perpetually keep the Seventh Day as holy time, without ever needing a single note of warning against Sabbath breaking, or commandment to observe, as holy time, any day. How, in the name of Christ could the apostles obey Christ and not teach in plain, unmistakable language, that all men must either obey the fourth commandment and keep the holy, the Seventh Day Sabbath, or be damned. Surely it would not be just to hinge the everlasting fates of all responsible men upon a mere inference, without one thus saith the Lord in the whole constitution of Christ, and all the teachings of his apostles.

3. In drawing out in detail samples of the greatest and least of these commandments, Christ quoted more largely from commandments written exclusively in the Book, than from those written upon tables of stone. The demonstrative adjective "these" in (Matt. v. 19,) refers back to the law spoken of in the previous verse as any tyro in grammar must admit.

Thus, the least as well as the greatest commandments quoted by Christ were parts of the same great law system. Thus, the same parity of reasoning which will prove the perpetuity of the ten commandments will prove the perpetuity of the hundreds of commandments in the Book as well as those upon the tables. There is no avoiding this conclusion. The same is true of the young man referred to in Matt. xvii. 19. If the fact that Christ quoted from the ten commandments proves the perpetuity of those commandments with which they were associated through the Christian dispensation, then the fact that he quoted a commandment—never numbered with the ten,—(never written on either table) but written exclusively in the Book, proves with equal force the perpetuity of the hundreds of commandments with which it was associated. The same law which will give force or authority to one commandment will give equal force or authority to every commandment in the whole law, whether written on the tables or in the Book. The phrase "the commandments of God," referred to in 1 Cor. vii. 19, does not distinguish between the commandments of God, any more than the phrase all the law in Matt. v. 17. The asseveration that "the commandments of God" refer to the ten commandments assumes the point at issue between Sabbatarians and their opponents—it is, therefore, begging the question.

In the first proof text all the commandments in the whole Mosaical system are referred to as clearly demonstrated, by Christ having drawn therefrom in his conclusion more copiously than from those commandments written exclusively in the Book than from those written upon tables of stone. Unless, therefore, our brother was unfortunate in collating his proof texts, Paul, in the second text referred to, must have referred to the great law system, or the commandments of God revealed through Christ instead of Moses. This point will be noticed more fully hereafter. At this point I wish to meet and confute the assumption of Sabbatarians that the law of God, or commandments of God, always relate to the ten commandments. If these phrases do not uniformly refer to the ten commandments, how are we to determine when they do or do not refer to them? The law of God, the law of Moses, the Book of the law of God, and the Book of the law of Moses, the commandments of God and the commandments of Moses, are used synonymously and interchangeably in both Testaments.

I will select a few from the many texts I might adduce in proof of this asseveration. We read in Nehemiah viii. 1: "And all the people gathered themselves together as one man into the street that is before the water gate; and they spake unto Ezra the scribe to bring the Book of the law of Moses, which the Lord had commanded to Israel. And Ezra the priest brought the law, etc. So they read in the Book of the law of God. And they found written in the law which the Lord commanded Moses, that the children of Israel should dwell in booths," etc. Neh. i. 1, 8, 14. "And they stood up in their place, and read in the Book of the law of the Lord their God. But they and our fathers dealt proudly, and hardened their necks, and hearkened not to thy commandments. Neither have our kings, our princes, our priests nor our fathers, kept thy law, nor hearkened unto thy commandments." Neh. ix. 3, 13, 16, 26, 29, 34,

Thus, the law of God, and commandments of God, and the law and commandments of Moses are used synonymously and interchangeably. Ezra read out of "the Book of the law of Moses" (Neh. viii. 1, 3,) or "the Book of the law of the Lord" (Neh. ix. 3,) six solid hours. Surely it would not require six hours to read the ten commandments, if they are the law of God! Again, we read, "on that day they read in the Book of Moses, and now it came to pass when they heard the law," etc. Neh. xiii. 1, 4. Thus, again, the Book of Moses, is used interchangeably and synonymously with the "Book of the law of God, the law and commandments of God." This accords perfectly with the following declarations in the New Testament. We read: "And when the days of her purification according to the law of Moses were accomplished, they brought him to present him to the Lord; (as it is written in the law of the Lord, every male that openeth the womb shall be called holy to the Lord;) and to offer a sacrifice according to that which is said in the law of the Lord, a pair of turtle doves, or two young pigeons. Luke ii. 21-25.

Thus, in the New Testament as well as the Old, the law of God and the law of Moses are used synonymously and interchangeably. In which of the ten commandments is anything said about offering turtle doves or young pigeons? The foregoing is sufficient to demonstrate that the Bible makes no such discrimination between the law of God and the law of Moses, as our Sabbatarian friends do.

In the text referred to us, 1 Cor. vii. 19, it is assumed that the commandments of God are the ten commandments. The basis of this assumption is the declaration that "the commandments of God are the ten commandments." This is begging the question by assuming the things to be proved. The ten commandments are never called a law abstract from the great law system.

The foregoing testimony proves beyond all controversy, that the law of God and the law of Moses, the commandments of God and the commandments of Moses are used synonymously and interchangeably in both Testaments. The law of God and the law of Christ, the commandments of God and the commandments of Christ are the same law and the same commandments. God was the author and Christ his legate, through whom his law was fulfilled.

According to the above quotation from Luke the commandment requiring circumcision was written in the law of God and in full force when Christ was eight days old. See Luke ii. 21-23. Thus, it must be the commandments of God in the Christian constitution which Paul places in contrast with the absolute law of circumcision in 1 Cor. vii. 17. Circumcision was one of the commandments of God in his old constitution, but having perished with that constitution, and not having been incorporated into the new constitution, it is nothing in this dispensation, but the commandments of God through Jesus Christ (not Moses) are something.

The effort of our brother to discriminate between the commandments of God and the commandments of Christ is as great a mistake as the vain effort to discriminate between the law of God and the law of Moses. It is a discrimination never made by any Bible writer. B. B. N. wishes to to know if the Lord's day is yet future, how John was in spirit on that day? I answer in the same sense that he was in the kingdom, to-wit: in spirit of vision, the same as he was "carried away in spirit, (or vision,) into the wilderness and saw a woman sit upon a scarlet-colored beast"—the same also as in Rev. xxi. 10, where John says, "And he carried me away in spirit to a great and high mountain and showed me that great city, the holy Jerusalem," &c. In every one of these occurrences in which John was in spirit, he was carried forward in vision to future events. In vision he was in the day of the Lord and the kingdom of Christ. In spirit or vision he saw the holy city—the capital of the kingdom—with the throne of King Jesus within it. In spirit or vision he and all the saints reigned with Christ one thousand years. The Lord's day and day of the Lord are one and the same day. No day of the week is ever called the Lord's day. The phrase, the day of the Lord, occurs fifteen times in the Old Testament and four times in the New Testament. And in these nineteen occurrences of this phrase there is not the remotest reference to the seventh day Sabbath. In almost every occurrence it refers to the great day when Christ shall come to judge and rule the world according to Zech. xiv. 1: "The day of the Lord is ushered in by the gathering of all nations, the coming of Christ, the last great battle of God Almighty, and the overthrow of the assembled nations.

At the fourth verse we read, "And his (Christ's) feet shall stand in that day upon the Mount of Olives."

Thus the day of the Lord will be ushered in by the second advent of Christ.

In Zechariah xiv. 7, we read, "And the Lord shall be king over all the earth. In that day shall there be one Lord, and his name one." Thus, the day of the Lord and the day of the reign of Christ are one and the same day. This corresponds perfectly with the Lord's day in Rev. i. 10: xx. 1-6; 2 Peter iii. 8, 10,—to wit: the thousand years' reign of Christ.

Both these prophets argue that Christ will be king and reign during "the Lord's day" or the thousand years. John has furnished a measuring line to determine the duration of the day of the Lord. Paul, the same as Zechariah, commences the day of the Lord with the coming of Christ and the resurrection of the dead,—the difference being that one represents the saints subsequently to their resurrection as ascending to meet Christ, who is descending to earth; and the other represents the saints as returning from the place of meeting to the Mount of Olives. In Zech. xiv. 7, we read, "But it shall be one day which shall be known to the Lord." This declaration of Zechariah finds its counterpart in the following language of Peter:

He says, "But beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." This would be perfectly indefinite if Peter had stopped there. But when he adds, "But the day of the Lord will come," he makes it a definite day. "One day with the Lord," and "the day of the Lord," are used synonymously and interchangeably. The definite article "the" designates this "one day" as "the day of the Lord." Thus Peter and John agree in reference to the duration of the day of the Lord.

Peter, in the foregoing passage, the same as Paul and twelve Old Testament writers, ushers in the day of the Lord with the passing away of the old order of things and overwhelming judgments upon the ungodly. The day of the Lord, according to all these prophets and apostles, is a day of judgment upon the ungodly, and a day of salvation to the godly—a day of national judgment or national salvation.

Again, we read in Zech. xiv. 16, "And it shall come to pass that every one that is left of all the nations which come against Jerusalem shall even go up from year to year to worship the King, Lord of hosts," etc. We read in Revelations in reference to the preparation of the nations for the day of the Lord, and their obedience to the decree recorded by Zechariah. We also read in Revelations of the binding of their great adversary during that day, and the loyalty of the nations. He says, "And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand. And he laid hold on the dragon that old serpent, which is the devil, and Satan, and bound him a thousand years. And cast him in the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled."

Thus Zechariah and John agree that "the day of the Lord" will be a day of mercy for the nations. That this mercy will bring forth the peaceable fruit of obedience is evident from both these prophets.

In Zechariah we read as the glorious result of Christ's reign as king over all the earth that "In that day there shall be holiness unto the Lord; and the pots in the Lord's house shall be like the bowls before the altar. Yea every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts; and all they that sacrifice shall come and take of them, and seethe therein; and in that day there shall be no more the Canaanite in the house of the Lord of hosts." Zech. xiv. 16-21.

In Rev. xxi. 24 we read in John's corresponding description of the work to be accomplished during the thousand year-day of the Lord, as foretold by these two prophets. John says, "And the nations of them that are saved shall walk in the light of it; and the kings of the earth do bring their glory and honor unto it." Rev. xxi. 24.

Another point of analogy between these two prophets in reference to the nature of the work to be accomplished in this thousand year-day of the Lord, will be the restoration of the site and capital of Messiah's kingdom and empire, so that Jerusalem shall be the metropolitan city of the world, will be clearly seen by comparing Zech. xiv, and Rev. xxi. and xxii.

I propose writing another article on the Sabbath question.

SELECTIONS.

[Golden Days.]

Ancient Book-Making.

The first mention of a book in the Bible is in Genesis v. 1, where it is implied that some kind of records was kept from the very days of Adam. Some think that the book of Job was written earlier than the books of Moses. Without doubt, it belongs to the time of the patriarchs.

Books in the early ages were written on the leaves of papyrus, on skins, on cloth, on tablets of stone, of wood, of lead and of brass. Among the Hebrews, the sacred books were usually written on skins prepared like the parchment of modern times. To form even one principal section of the Bible, many skins had to be sewed together. When written upon, the connected skin or volume was rolled upon a round piece of wood, or if long, upon two pieces from the two ends. The reader therefore unrolled the book to the place he wanted, and rolled it up again when he ceased to read. See Luke iv. 17-20. The volume thus rolled upon the pieces of wood could be easily tied and sealed. See Isa. xxxix. 11; Dan. xii. 4.

The labor of making, copying and multiplying books by hand was very great. Many persons spent their whole lives in this toilsome work. As the copying of the sacred writings required great care, in order to avoid errors and to make the books readable, persons had to be trained to the task. Indeed the copying of the Scriptures came to be a second art. In this way arose the profession, and as may be said, the learned caste of the Scribes. As they had the care of the rolls of volumes of the law, they were sometimes called lawyers. Not only did they make copies of the sacred text, but they claimed to explain it, and thus acquired great influence with the people. From our Lord's reproofs to the Scribes of his day, we learn that they did not always use their influence for good.

The chief Scribes among the Jews were teachers. In the outer court of the temple were many chambers, in which they sat on elevated platforms and overlooked their pupils, who sat on lower platforms, and thus at their feet.

When we remember the wars, the captivities and the persecutions of the Jews, we may well consider the safe keeping and handing-down of the sacred records to modern times as among the wonders of Divine Providence.

[Syracuse Daily Union.]

The Eastern Question.

President Washburn, of Robert College, Constantinople, now in this county, has within a few days favored a company of gentlemen with an hour's explanation of the present attitude of the Turkish government toward the parties to the Berlin treaty. The reigning Sultan is absolutely resolved not to comply with the demands made on him by that settlement of the Eastern question. The ground of his determination is this: As no one expected, when [illegible] cation, that he ever [illegible] be raised to the head of the empire, his training was strictly ecclesiastical and religious, the consequence of which is that he is a genuine bigot in his faith and spirit. When created Sultan he assumed at once the role of a propagandist, and has devoted himself unceasingly and efficiently to the fostering of a fanatical temper among the Mohammedans. The especial spur to this policy, so consonant to his feelings, is the ambition to make the head of the Turkish empire the real spiritual head of Islamism throughout the east. In itself he cares little for his political and secular power. But as an essential to the carrying out of his scheme of sacred and sacerdotal headship, he will cling to it to the last grasp. This supremacy has been conceded to the Sultans since the taking of Constantinople, but for fifty years past the concession has been more nominal than effective, owing to the increasing feebleness of the government of these rulers.

A plan has been on foot among the Arabian Moslems to transfer the spiritual supreme power of that religion to Mecca. If the Turk fails to sustain himself against the demands of the European courts now pressing him closely, that movement will be effected, and Constantinople will permanently lose its position as the centre of the Mohammedan faith and authority. Hence the fresh outcrop of intolerant, persecuting zeal under the eye and furtherance of the Sultan, which has caused the murder of thousands of Christians within a few years; and if this plan of his is successful, Christianity will be exterminated so far as bloody persecution can effect this catastrophe.

Emissaries have been sent from the Bosphorus throughout the Moslem world to assure these religionists that the Sublime Porte is able as it is determined to hold its own against the provisions of the treaty of Berlin, in proof of which they are pointed to the fact that Turkey has already held those parties at bay for over two years. The Arabs, Hindoos, and other Moslems, are waiting with intense interest to see the result, as the last probation they will give to the Sultan's claim of spiritual headship over them. If they shall be convinced that he can make good [illegible] ance of Western Europe, they will raise the green banner of their prophet and rush to his support by millions. It will be a religious war with a vengeance. But, on the other hand, the combined powers seem to be in earnest to enforce their demands upon the Porte; at any rate, England is and she will do it, in Dr. Washburn's belief, if she has to do it alone. Mr. Gladstone says that his party did not help make that Berlin settlement, but as it is made, Great Britain will see it executed, be the outcome what it may. The outcome will be the transfer of the spiritual headquarters of Islamism from Seraglio Point to Mecca, and the not distant partition and subversion of the Turkish empire. This is the issue now pending, as it is first siege of trial, at Unkiar.

LETTER DRAWER.

Editor Restitution:—Your card in answer to my inquiry concerning brethren of like faith in Buffalo, N. Y., was duly received, and in reply will state, that by a little effort myself and Bro. George Cook, and Bro. T. C. Allerton, have found out a few of those that are looking for Israel's King; and we hear of more of the same faith and hope. But I am quite sorry to say, that they appear to be like sheep having no shepherd. Why? you will say. Well, so far as I can learn, there has been a little difference of opinion existing between them—in more ways than one—hence, these are in this scattered condition. But we have made up our mind to try and gather them up so far as it lies in our power—and by the Lord's help; and as I told them, that this would never do to go on in this way, for we are plainly told in Heb. x. to hold fast the profession of our faith without wavering (for he is faithful that promised); and let us consider one another, to provoke unto love and to good works; and not to forsake the assembling of ourselves together as the manner of some is; but to exhort one another; and so much the more as we see the day approaching.

And here let me state, that we found in Brother and Sister Elliott quite a noble Christian spirit extended towards us, and also the same spirit of kindness was received from their family of sons and daughters, most of them, as I understand, having a knowledge of the truth. All being well, we intend to visit them again this week, and also some others, and make a united effort to start a meeting again in the city of Buffalo. I had at one time almost came to the conclusion that this great city contained none of those of the Abrahamic faith and hope. Am glad this is not so. But on the other hand, we find that there is quite a number, only they are in a scattered condition. We do pray that—if the Lord's will—we may be enabled to get together quite a number by the next first day, and if possible, to break bread, in order to show forth the Lord's death till he comes.

Oh what a great privilege it is to be enabled to meet with those of like faith, for as iron sharpeneth iron, so doth the countenance of a man's face his friend. Even if we have never met him before, for as soon as we find him to be of the faith of Abraham he is at once our friend and brother.

I must close now, lest I weary you; so please find enclosed $2.00 for THE RESTITUTION for one year from the first of October, 1880,—if you can send the back numbers—and if not, start with this week, and please give Bro. Elliott credit for the amount ($2.00); and believe me to be, as ever, a friend of THE RESTITUTION.

L. G. CATTELL.

Rose, N. Y.

Editor Restitution:—I have the privilege of presenting THE RESTITUTION three new subscribers to its list, with the renewal of others. Brother Poore has paid us another visit and preached three sermons as follows: Saturday night, Sunday and Sunday night, to a fair audience, and it seemed to us all like old times, as this is the first time Brother Poore has been with us since last December. It seemed to refresh or stir up our minds by way of remembrance. He expects to visit us again the last Sunday in this month, preaching Saturday before at the Freed School House, after which he expects to visit the people of Indiana.

ROBERT BAKER.

Girard, Kan.

ANOTHER MASTODON.

The remains of a large animal, probably a mastodon, were discovered in an old swamp near Hopestown, Ill., September 18. The tusks are nine feet long, twenty-six inches in circumference at the base, and weigh 175 pounds each. The lower jaw with teeth is well preserved. The teeth are perfect, though somewhat worn. One weighs eight pounds, and is twenty-one inches in circumference. Several of the leg bones are in good condition. The thigh bone is two and a half feet long, and the tibia three feet. The ribs and backbone are in bad condition as the back of the animal was only three feet below the surface of the ground.

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his Holy Prophets since the world began." It also advocates, as a means to this end, the establishment of the Kingdom of God on this earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ; and many other kindred truths. It also advocates a hearty belief of the Gospel, repentance, and immersion as prerequisites to the forgiveness of sins, and a holy life as essential for final salvation.

COMMUNICATIONS.

COL. ROBERT INGERSOLL'S LECTURES AGAINST THE BIBLE.

His Challenge Accepted.

The press of the country trumpets forth almost daily some note of the reckless audacity of Col. Robert Ingersoll, in denouncing the Bible as false; in which he speaks, it seems, not for himself alone, but as the representative of a large class of infidels in our country. He boldly assails the truth of the Bible and seeks by public lectures to bring the Holy Book into contempt and to undermine and subvert the faith and hope of the Christian.

One of the leading journals of the day—the Philadelphia Weekly *Times*—in a recent issue, gives expression to the current opinion of a large number as to the proper method of dealing with the daring "blasphemer" in the following terms:

"Twelve of the leading ministers of Chicago preached on Sunday last in answer to Colonel Ingersoll's recent lecture entitled, 'What Shall I do to be Saved?' They thus gave an importance to the blatant unbelief of Ingersoll that he could not have commanded for either himself or his cause, and the eloquent blasphemer will vanquish the eminent ministers all the time on the forum. He will not logically and conclusively refute their doctrine, but he will sway the multitude and put the clergy at a disadvantage. Colonel Ingersoll is not the most formidable antagonist of religion in our midst. He comes with his banner unfurled and with his shocking unbelief to put all thinkers on their guard; but the subtle infidelity that is now diffused among our intelligent people is the most dangerous foe of Christianity."

Now, there are some, at least, who differ widely from this paper in its opinion and advice that contemptuous silence is the best reply to Col. Ingersoll's anti-Bible lectures. If Col. Ingersoll be as this statement asserts, "the eloquent blasphemer who will vanquish the eminent ministers all the time on the forum," and who "will sway the multitude and put the clergy at a disadvantage," surely he is not a mere vain and empty declaimer and fanatic, but is sufficiently "formidable" to be arrested in his pernicious career by an open and manly refutation of his errors and a bold contention for the truth, in opposition to them. May not "the subtle infidelity" now so generally "diffused among our intelligent people" complained of, as "the most dangerous foe to Christianity," be due to this supine policy of silent contempt which this editor still recommends? If past indifference and impunity have failed to arrest his career or to check the flood-tide of "subtle infidelity now diffused" throughout the land, is it not timely wisdom to change the tactics and confront the enemy by more effectual weapons? It is, therefore, not easy to see in the facts recited in the *Times* any ground to condemn the "twelve ministers of Chicago" confessing the Christian faith, for attempting to refute the bold blasphemer and for defending what they may have considered the fortress of their faith. The wonder is that they have not spoken sooner. It is to be regretted, however, that they should have undertaken their work of reply behind the back of their assailant and not in open opposition to his presence, and before the same audience that witnessed his assaults, so that the antidote might have followed the poison. Such would have been a nobler and a wiser valor.

It is certain that our forefathers in laying in the fabric of our government, the foundations of our civil and religious freedom did not adopt or recommend the timid and serpent-like policy of weak toleration or contemptuous silence in respect to such social Catalines as Col. Ingersoll. On the contrary, while they forbid the sword of persecution or the fires of martyrdom as a remedy for such disorders, they have distinctly pointed to the weapons of fair argument and free public discussion as the only legitimate and the best means of arresting pernicious errors in political and religious doctrine, and protecting society from the consequences. One of the most eminent of these, *Thomas Jefferson*, in the act of "Establishing Religious Freedom in Virginia," of which he was the author, boldly proclaimed that "truth is the proper and sufficient antagonist to error, and has nothing to fear from the conflict, unless by human interposition disarmed of her natural weapons, free argument and debate; errors ceasing to be dangerous when it is permitted freely to contradict them." Such, too, is, undoubtedly, the teaching of Holy Writ—the Christian's highest authority,—for this enjoins the precepts:

"He that hath ears to hear, let him hear."

"Come, let us reason together."

"To the law and to the testimony; if they speak not according to this word it is because there is no light in them."

"Prove all things and hold fast that which is good."

"Believe not every spirit, but try the spirits whether they are of God, for many false prophets are gone out into the world."

"Earnestly contend for the faith which was once delivered to the saints."

The examples recorded in Scripture are to the same effect. Witness the public contention between David and Goliath of Geth—of Elijah with the prophets of Baal—of Jesus of Nazareth with the scribes, Scribes, Pharisees and chief priests of Israel—of the apostles with the Jews at Jerusalem—of Paul with the Gentile rulers at Ephesus, and Thessalonica, and with the stoic and Epicurean Philosophers at Athens and before King Agrippa, and even in the palace of the Cæsars at Rome. This same apostle warns us that there should arise "many unruly and vain talkers, deceivers and gainsayers—whose mouths must be stopped .... teaching things which they ought not, for filthy lucre's sake."

Inspired and instructed by such precepts and examples and learning that Mr. Ingersoll boldly challenges all who maintain and publicly teach the divine origin, authenticity and binding obligation of the Bible—as the revealed will and word of God—to meet him in fair, public discussion, and to answer and refute his assaults on the credibility of the Book, received among Christians as the Word of God, the undersigned adopts this method of announcing to Mr. Ingersoll that he will, and doth hereby accept his challenge to such an oral debate on such terms of fair and equal rights of discussion, and at such time and place, and under such reasonable preliminary arrangements as may be mutually agreed.

It is proper to say that I undertake the task of responding to and repelling Col. Ingersoll's assaults on the credibility of the Holy Scriptures in no vain confidence in my own strength or wisdom. Far otherwise. I bow to the truth of the divine lessons, "Man at his best estate is altogether vanity." "Cease ye from man whose breath is in his nostrils, for wherein is he to be accounted of?" My reliance to defend the truth of the Bible and to justify the ways of God to man, rests solely in the power of the divine word and in my earnest conviction of the absolute verity and authenticity of that word, and which cannot be successfully gain-sayed and overthrown by the puny weapons of human invention, however vauntingly and skillfully wielded. The smooth stone of the brook, hurled from little David's sling, was, when directed in its course by the Divine Power, and on that account more than a match for the uncircumcised Philistine champion "who defied the armies of the living God," though he was of the enormous stature of twelve feet, was clad in a helmet of brass and a coat of mail, with greaves of brass on his legs and a target of the same metal between his shoulders and the staff of whose spear was like a weaver's beam." It is the same God that Col. Ingersoll now has the temerity to defy in denying and denouncing "the Record that God hath given to us eternal life, and this life is in his Son." In such a conflict a pigmy is more than a match for a giant, seeing that it is God and not man that defends the right and gives the victory.

For the rest, suffice it to say that the undersigned is, like Col. Ingersoll, a layman, a lawyer and a lecturer on the Bible—that he readily accords to him what is accredited to him by common report, viz.: That he is a gentleman of intelligence and education, and of proper social rank and consideration. Claiming nothing more for himself, the undersigned submits that they will meet, in this earnest but not unfriendly contention for the discovery of the truth, on fair and equal terms.

Learning that Col. Ingersoll's residence is in Quincy, Illinois, I forward a copy of this paper to him at that address for such answer as he may give, which I shall feel at liberty to make public.

My address is Stephens City, P. O., (near Winchester,) Frederick county, Virginia.

Respectfully submitted,
ALLAN R. MAGRUDER,
A servant of God and a Disciple of Christ.

Will the Philadelphia Weekly *Times* and the press of that city, and of New York, Boston, Baltimore, Washington, Richmond, Chicago, Cleveland, Cincinnati, and of Quincy, Illinois, and all other papers friendly to a free, open and manly discussion for the truth's sake, and for the public good, please insert the foregoing card, or otherwise note its contents and publication to their readers?

Coming Age—Its Proximity—Supplementary Remarks on the Signs Continued—When May a Sign be Said to be Fulfilled?—Are we Living in the Age of the Advent Signs?—Closing Remarks on all the Signs Named by Christ,—No. 41.

J. P. WESTHEK.

1. *When May a Sign be Said to be Fulfilled?*—We hear it often said, such an event fulfills such a sign: Such and such signs are yet to be accomplished. We have already noted this subject; but it is one of very grave importance, since, upon their due consideration, life and death are often suspended. Coming events cast their shadows before them; not behind them. When we enter the shadow of a thing, we have the sign that the thing itself is somewhere about. When we enter the earth's shadow we have the sign that night; or, an eclipse is coming on, when we pass into the shadow of the moon. These are physical signs and shadow forth night i., the one case, and an eclipse of the sun in the other. Various seasons have their signs, changes of weather also. Wise observers are familiar with the signs of nature. Their interests are involved. The barometer is a valuable indicator of weather change. It has saved many lives on the ocean. A sea captain, sailing on a quiet ocean, beneath an unclouded sky, suddenly ran on deck, and, under deep excitement cried: Furl the *sails*—prepare for a storm; and in about fifteen minutes the ship was struck with one of the most furious tempests ever known in those seas. Who warned the captain of that coming storm? His faithful barometer, that never deceived him, gave him a sign. The mercury had suddenly fallen nearly three-fourths of an inch. They were then, when the mercury fell, within the outward storm-wave. Signs are so intimately associated with the events signified, that they may be regarded as their *drapery*. The surroundings of a city are its drapery. Certain improvements, —land-culture, the roads, and the multitudes passing to and fro, are the city's outer garment—a sure sign of its proximity. Sea-ports have land and ocean signs.

Whoever drew near the city of London without witnessing its innumerable signs? Its influence is felt both on land and sea. Its mantle covers the entire island. Its surroundings are densely populated, and the land cultivated as the garden of Eden. It throws around itself another atmosphere. You breathe the city before you enter it. It gives notice in every possible manner of its proximity, long before it is seen. No one can reach the city without first passing through its signs or drapery, and without being sensible of the fact, unless he shuts his eyes and ears, and every other avenue of intelligence. The signs must be passed before you enter the city. You cannot reverse the order. You can as soon puncture the kernel of a *nut* before you pierce its shell, as to enter London without first passing through its surroundings.

2. Take another example—the discovery of the West India Islands by Columbus. He had sailed, a long time, due west, and no land is seen. The ships crew are about to mutiny, since the long, and, as yet, fruitless voyage had demoralized them. Columbus, however, saw signs of land ahead, and not very distant. 1. Sea-grass began to thicken as it does when approaching land. 2. The flight of land-fowls indicated the same thing. 3. Pieces of timber floating past showed their proximity to land, whence it came. These were some of the land surroundings. 4. Their soundings indicated that the depth of the sea was diminishing. So well persuaded was Columbus, that he was in the vicinity of land, that he pledged his crew that, unless it was discovered within a given time, he would return. He immediately placed a watch, and the cry of land ahead, was soon given. These signs were the drapery of those distant shores, emanating from them, connected with them, extending to them, and through which Columbus had to pass before he could enter the desired haven. Nor was there any possibility of reversing the order; first the signs; then the thing signified.

3. *First Advent—Its Signs.*—The proposition under consideration, is this: Every great event, place, or person has its signs, drapery, or surroundings, as its attribute, and from which it cannot be severed, and which must be passed, before the person or place is reached. When the Jewish Nation drew near the predicted time for the birth of their predicted Messiah, what are the surroundings of that predicted event? What drapery or signs appear? Such as had been predicted by their divinely inspired prophets. The Prince of Peace was about to be born. The temple of Janus, the great war temple, was closed. Universal peace reigned throughout the Roman world. The Jews were expecting their Messiah. Matt. ii. 1-10; Mark xv, 43; Luke ii. 25, 38; John i. 19 45. Suetonius and Tacitus confirm the fulfillment of the prediction, as to the expectation of the Gentiles.—*See Horn's Introduction and Dr. Lardner's Works.* The wise men saw a star (which they must have seen before Christ's birth) which led them to the manger, where they found him that was born to be King of the Jews. These were the drapery of this remarkable personage, through which the world was forced to pass before the incarnation could be reached.

4. *Overthrow of Jerusalem.*—The same great principle is further illustrated by the fall of Jerusalem, by Titus. The signs of that great event were given by Christ to his four disciples, in the introductory part of the same discourse in which he very minutely narrates the surroundings of his second coming. It will be seen here, that the surroundings partake very intimately of the character of the event itself. So in the other illustrations. Jesus stood in one of the outward siege-*waves*, as he wept over the city forty years before the execution. See how numerous were the storm-waves before the siege commenced. Some of its surroundings are the following:

First Sign, or Outer Wave.—False Christs. Commencing soon after Christ's death, and increasing with the national calamities; Dositheus the Samaritan; Simon Magus, Theudas. Many others appeared.

Second Sign—Wars and Commotions.—These formed the second wave. They were "as the distant thunder, that foreboded approaching storms." Four emperors, Nero, Galba, Otho, and Vitellius, suffered violent deaths within the short space of eighteen months.

Third Sign—Famines and Pestilences.—These constituted the third wave, becoming more severe, as their limits diminish and the great event predicted, draws near. These were in the days of Claudius Cæsar. Acts xi. 28.

Fourth Sign—Earthquakes.—One in Crete in the reign of Claudius; others at Smyrna, Miletus, Chios, Samos, where Jews resided. Tacitus mentions one at Rome, in the same reign, and says, that in the reign of Nero, the cities of Laodicea, Hierapolis and Colosse were overthrown, and that the celebrated city of Pompeii in Campania was overthrown." In the reign of Galba, there was another earthquake at Rome.

Fifth Sign—Fearful Sights and Great Signs from Heaven.—These constitute the fifth wave, and are the inner surface of the drapery that touch the event itself. These are called signs by the Savior since they would grow out of the city's elements of destruction, and would point more directly to him that was about to inflict summary vengeance. Josephus enumerates these sights as follows:

1. A star hung over the city like a sword, and the comet continued a whole year.

2. At the feast of unleavened bread, at the ninth hour of night, there shone so great a light about the altar and the temple, that it seemed to be bright day, and this continued for half an hour.

3. At the same feast, a cow, led by the priest to sacrifice, brought forth a lamb in the middle of the temple.

4. The eastern gate of the temple, which was of solid brass and very heavy, and was scarcely shut in the evening by twenty men, and was fastened by strong bars and bolts, was seen at the sixth hour of night opened of its own accord, and could hardly be shut again.

5. Before the setting of the sun there were seen over all the country chariots and armies fighting in the clouds, and besieging cities.

6. At the feast of Pentecost, as the priests were going into the inner temple by night as usual to attend their service, they heard first a motion and noise, and then a voice as of a multitude, saying, *Let us depart hence.*

7. What Josephus reckons the most terrible of all, one Jesus, an ordinary country fellow, four years before the war began, and when the city was in peace and plenty, came to the feast of tabernacles, and ran crying up and down the streets day and night, "*A voice from the east, a voice from the west, a voice from the four winds, a voice against Jerusalem and the temple, a voice against the bridgrooms and the brides, a voice against all the people.*" The magistrates endeavored by stripes and torture to restrain him; but he still cried with a mournful voice, '*Woe, woe to Jerusalem!*' This he continued to do for seven years and five months together, and especially at the great festivals; and he neither grew hoarse, nor was tired; but went about the walls and cried with a loud voice, '*Woe, woe to the city, and to the people, and to the temple;*' and as he added at last, '*Woe, woe, also to myself,*' it happened that a stone from a sling or engine immediately struck him dead.

Tacitus, the Roman historian, also gives a summary account of the same occurrences. He says, that there happened several prodigies, armies were seen engaging in the heavens, arms were seen glittering, and the temple shone with sudden fire of the clouds, the doors of the temple opened suddenly, and a voice greater than human was heard, that the gods were departing."—*Horn's Int.*

Relative to these signs, it may be said: 1. Christ said, there would be fearful sights, and great signs; and Josephus and Tacitus say that there were such. 2. They went before the event, and clustered around it as bees around their hive. 3. They were, the shadows, the drapery of the event itself. 4. They went before that event—extended to the event—and photographed the character of the coming event. 5. None of this list is found in the list given by Christ as the surroundings of his return. 6. It is here distinctly seen that the signs thicken as you approach the event, and extend to the event itself as its drapery. 7. Christ, in this part of his narration, follows the order of the signs; it is reasonable, therefore, that he does the same in the remainder of his sketch.

6. *Second Advent—Its Signs.*—We have given familiar illustrations of the character and use of signs; they are the foreshadowings of coming events; by them we are warned of approaching events, and are taught their nature. They are the surroundings of coming events,—their drapery. You cannot reach the event without passing through its suburbs. Shall the surroundings of the second advent, the greatest of all events form an exception? Have they not the same office to fill? Are they not governed by the same great laws? So we conclude, and thus we interpret them. What we have aimed to make plain is this: We have advanced into the age of the second advent signs, and that they will transpire in the order named; and that they extend to the advent, not beyond it; that they are designed for the Christian household, and, if they watch they cannot pass through them without seeing them, and giving them due attention. The wise virgins will not sleep without first putting their lamps in order. The foolish virgins will sleep when passing the sign waves. They will not see the signs, considering them as such, and, consequently, on such they will not have their designed effect. We think that the sign of anything is an attribute or part of the thing or event signified; thus, the signs of a storm are phenomena on its outward storm waves, as tested by the barometer, the signs of a city are its suburbs. Jesus throws around him an atmosphere peculiar to his vicinity. His long delay will produce certain effects upon the physical and moral worlds. When he is so near as to induce such changes, we know the fact of his proximity. The evidence, when seen and examined, is conclusive. We are as sure as that the sun is about to rise. When his beams, his messengers, gild the eastern sky.

According to a Viennese statistical journal Austria is better provided with public libraries than any other country in Europe. There are altogether 527 libraries in Austria, containing collectively 5,475,793 volumes, exclusive of maps and manuscripts; this is an average of 28.8 volumes per 100 inhabitants. The 500 libraries of France possess 4,595,000 volumes, and 135,000 manuscripts, or 12.5 volumes per 100 of the population; Italy has 493 libraries, 4,340,281 volumes, and 330,570 manuscripts, equal to 12.2 per 100 inhabitants; Prussia has 398 libraries, 2,040,450 volumes, and 58,000 manuscripts, equal to 11 volumes per 100. Great Britain has 200 libraries, 2,871,493 volumes, and 26,000 manuscripts; Bavaria has 169 libraries, with 1,308,500 volumes, and 24,000 manuscripts, a number which places that country next to Austria as regards the number of volumes per head of population; Russia has 145 libraries, 953,000 books, and 24,500 manuscripts, equal to 1.3 volumes per 100 persons. Of separate institutions the National French Library is the largest, containing 2,018,000, or nearly half the total contents of the 500 libraries of the country; the British Museum comes next with 1,000,000 volumes, then the Royal Munich Library, 800,000; the Berlin Library, 700,000; that at Dresden 600,000; at Vienna, 420,000. The Oxford University Library (300,000) outnumbers the National Belgian Library by 90,000 volumes; the Heidelberg University Library has also 300,000; so has the Hamburg town library, and that at Stuttgart. The library of the Vatican at Rome is small comparatively having only 50,000 volumes; but it is rich in manuscripts, which number 25,000.

New islands were sometimes formed was seen by Captain Huntington, of the United States steamer Alert. Commander Huntington, of the United States steamer Alert, in a report to the Navy Department says that while on a surveying cruise in the Pacific, south of Fortelzio and the Bonin Islands, on approaching the island of San Alessandro, his attention was called to a strange appearance on the water, apparently ten miles distant. A volume of vapor was rising as though some vessel was blowing off steam. This was followed by an appearance of breakers, and while some of the officers were discussing the probable cause, some thinking it was the blowing and breaching of a school of whales, the question was definitely settled by the upheaval of an immense black mass. Mud and fishes were thrown up. As the ship approached the submarine volcano the black masses thrown up were distinguished as mud and ashes. The upheavals were accompanied by all reports, like those from submarine mines, and an odor of sulphur. A reef or island is in process of formation. Soundings were obtained in from five to twenty-nine fathoms. The water was full of ashes and mud, and some of this and one specimen of the bottom were brought on board. At night flames were noticed issuing from the volcano.

THE RESTITUTION.

S. S. CHAPLIN, Editor.

PLYMOUTH, INDIANA, NOV. 10, 1880.

BROTHER A. J. EYCHANER has donated 1000 of his tracts on "God and the Bible" to THE RESTITUTION fund. Let there be a rapid sale of them. They are cheap and just the thing to read and lend to your neighbor. Who will aid THE RESTITUTION by scattering them broadcast? See the advertisement in another column.

WE will occupy, to some extent editorially, this week, as absence from home, necessary preparations for the coming winter, and other cares and responsibilities have absorbed our time. Next week we hope to write on some themes that have been deferred. We hope to respond to some queries and notice some of our exchanges soon. Meanwhile let us bear in mind that this dispensation is just closing, and live accordingly. We shall give a stirring piece next week from *The Rainbow*, on the theme—*"Like Men that Wait."* The Lord is at the door.

SELECTIONS.

Conversion of the World.

What are the present prospects of a church that has set out in all confidence to convert the world? How many of those now putting on the harness boast of greater expected success than is warranted by the experience of those who have put it off after having fought the good fight? The prophets could not convert the world; are we mightier than they? The apostles could not convert the world; are we stronger than they? The martyrs could not convert the world; can we do more than they? The church for eighteen hundred years could not convert the world; can we do it? They have preached the gospel of Christ, so can we. They have gone to earth's remotest bounds, so can we. They have saved "some," so can we. They have wept as so few believed their report, so can we. They have finished their course with joy, and the ministry they have received to testify of the gospel of the grace of God; we can do the same. Can we reasonably expect to do more? "It would take all eternity to bring the Millennium at the rate that modern revivals progress," said the venerable Dr. Lyman Beecher, before a ministerial convention, held close to Plymouth Rock. And what hope is there that they will progress more rapidly? Is it in the word of God? Glad would we be to find it there. Sadly we read that "evil men and seducers shall wax worse and worse, deceiving and being deceived."

Has God a mightier Savior—a more powerful Spirit? Has he another gospel which will save the world? Where is it? Is there any way to the kingdom other than that which leads through much tribulation? Is there another way to the crown besides the way of crosses? Can we reign with him unless we first suffer in his cause? No doubt the world might be converted if they desired to know the Lord. And so, had all who heard received with gladness the word of God, the world might have been converted within twenty years of the day of Pentecost. If each Christian had brought one single soul to God with each successive year, the calm splendors of the Millennial era might have shown upon the declining years of the apostles of Jesus Christ. But instead of this, ages of darkness came on. The world did not repent, but the church apostatized. If the gospel were to convert the world, we should have seen tokens of it ere this. But where are such omens to be found? Shall we look at Judson, who labored ten long years before one sinner yielded to the claims of the gospel? Shall we look at the dense darkness of the heathen world? Shall we look at the formalism of the professed church? Shall we look at the wide extension of infidelity? Shall we look at the abounding of iniquity and the waxing cold of love? Shall we look at the world, where eighteen hundred years of toil and tears have not brought one-twentieth part of mankind even to a profession of true Christianity; and where not more than one-fifth can claim for themselves the dubious title of Christian nation? Shall we look over a world in which we cannot find one nation of Christians, nor one tribe of Christians, nor one city of Christians, nor one town of Christians, nor one village of Christians, nor one hamlet of Christians, save here and there where a questionable faith has led a few, with hypocrites even in their midst, to withdraw themselves from the world and cherish the untried virtues of secluded life? Surely, after eighteen hundred years of experiment with that system which was to convert the world, men might point to some country, to some province, to some nation, and say, Behold the commencement of a converted world.

But will not the gospel then prove a failure? That depends upon what is expected of it. If the gospel was to effect the eternal salvation of all mankind, then failing to accomplish that work is a failure of the gospel. If the gospel was to convert the world, then if it is not done it will prove a failure. But if the gospel was preached "to take out of the Gentiles a people for His name," then it is not a failure. If it was given that God might in infinite mercy and love "save some," then it is not a failure. If it was given that every repentant sinner might have eternal life, and that every good soldier might receive a crown of glory, then it is not a failure. If it were given that an innumerable company might be redeemed out of every nation and kindred, and tongue under heaven, then it is not a failure. If it was given that the vales and hills of Paradise restored might teem with a holy throng who shall be "equal to the angels, and be the children of God, being the children of the resurrection," then it is not a failure. If it was given that the elect might be brought into one great family of holy ones, then it is not a failure. And was this its object, rather than the exaltation of a worldly church to the splendors of earthly prosperity, while beneath the theatre of their easy triumph there slumbers the ashes of prophets and the dust of the apostles? Are they to hold jubilee a thousand years, while the martyr's unceasing cry "How long, O Lord," goes up to God? Are they to have their songs of triumph, while the whole creation groaneth for deliverance, and while that longed-for day of the redemption of our body is postponed? Nay, verily, the hope of the one body is one hope. The hope of the church stops not at death. It sweeps beyond earth's scenes of tempest and of storm, and reposes in the calm beamings of that Sun of righteousness which shall glow above the bosom of Paradise regained.

Thus teaches the way of the Lord. Thus responds the universal church. There are I know, with regard to the details, differences of opinion. But this only strengthens the argument. It shows that the church was not led by blind reverence for the tradition of their fathers. But on the leading features they all agree. Wide apart as the poles in their theological opinions, they all agree in one point, that the coming of Jesus and the scenes of judgment must precede the rest of the church of God. They all agree that the church shall never reign till she reigns complete in the presence of her Lord. They all agree that the earth is not her rest until renewed by the power of God. They all agree that the world will not be converted, but that the Judge of quick and dead men must come upon a race not ready for the harvest of glory, but ripe for the sickle of wrath. And is not this the voice of the prophets and apostles? If we read that God will comfort all who mourn in Zion, is it not at "the day of vengeance of our God?" If Christ is to have the heathen for his inheritance, will he not "break them with a rod of iron, and dash them in pieces as a potter's vessel?" If the kingdoms of this world become the kingdom of our Lord and of his Christ, is it not when "the nations are angry and God's wrath is come?" If the new covenant be made with men, is it not beyond preaching and teaching, when they shall not any more teach his neighbor or his brother, saying, Know ye the Lord, for all shall know him from the least unto the greatest? If Jerusalem is to be comforted by the blessings of God, will he not make her an eternal excellency? If God create new heavens and a new earth, shall not God's saints "be glad and rejoice forever in that which he creates?" If the "righteous shine forth as the sun in the kingdom of their Father," will not the tares be first gathered in bundles and cast into "the furnace of fire?" So of the whole Scripture. The old earth must be dissolved ere the new one can appear—Satan must be dethroned ere Christ can reign, and death must be swallowed up in victory ere the saints can sing the victor's song.

Toward those scenes we hasten. The coming of the Lord draweth nigh. The rest is before us, the toil is very brief. But alas for the world. Woe to an earth that will not repent. The deluge and the Dead Sea tell us what God has done. The Scriptures tell us what he will do. The sword shall not always sleep in the scabbard—even now it is about to be unsheathed. Watchman, set the trumpet to thy lips! Sound in the ears of the world the dread alarm—"But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come and take away any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand!"—*H. L. Hastings.*

From Man's Only Hope—Immortality. Neither Can They Die Any More. Luke xx. 36.

How are we to interpret *"die"* here? Exactly as the Sadducees understood it. With them *death* was the opposite of conscious life, as when they narrated the fact, that "the woman died also." Then the death that believers can never be subjected to again is identical in kind with that under whose dominion the Patriarchs, for instance, were held at the hour of the interview, and long before it occurred. They were unconscious in Sheol—the grave, their souls, the men themselves, were there. They, not a part of them merely, had seen corruption. For the present, they were as if they had never been. But to that state of desolation and oblivion they can by no possibility return after the resurrecting fiat has summoned them to newness of life in their eternal home, "there shall be no more death." Rev. xxi. 4. Now they rest in hope of a revival to conscious being, and that hope is one to which the infidelity of Heaven's power, and the inviolability of Heaven's promise, are pledged.

"These all, having obtained a good report through faith, received *not* the promise;" they died not at death ascend heavenward to enter on the possession; "God having provided some better thing for us, that they without us should not be made perfect." Heb. xi. 39, 40.

Death is death—not lie; and when our Lord affirmed resurrected saints can *die* no more, we are elevated to the contemplation of an unspeakable assurance. It is a promise from Him who "cannot lie" of *being* instead of *non-being*; it is light instead of the blackness of Hades, it is immortality, *not by nature* but the *gift of God* imparted to those who, on the awakening morn, are to be constituted equal to the heavenly messengers.

Let it be added, the words, "neither can they die anymore," are far stronger than even an assertion that they are to live" for ever" since "for ever" is used in Scripture, as with ourselves, in a varying, and indeed often in a very limited acceptation. Thank God, once more, there is something to fix the meaning of the phrase "everlasting life," and the words now engaging our attention leave its import beyond all controversy. They *cannot die!* Founded on that, and on other testimonies of Jesus, such as, "They shall never perish"—John x. 28—and "Because I live, ye shall live also"—John xiv. 10—the believer's hope is built upon a rock solid and immovavable as the throne of God. Uncertainty is absolutely debarred. The thought is overwhelming, the vision into the future indescribably glorious. In that paradisical scene there is light that will not grow dim; joy subject to no access of decay; inquiries that will not be arrested; love that the revolution of ceaseless cycles will not quench; songs that will not cease; youth that cannot be weakened by age, and mental vigor that no activity may enfeeble, no catastrophe overthrow. That is immortality, and immortality through Jesus, "the resurrection and the life," "who died for for us that whether we wake or sleep, we should"—at last in glory—"live together with Him." 1 Thess. v. 10.

W. G. MONCRIEFF.

[New York Ledger]

MAHOMET'S MIGHT.

Graphic Account of His Siege of Constantinople in 1453.

The city was more than eleven miles in circumference. On the side of the sea it was defended by a simple wall; the other sides were covered by regular fortifications, towers, and bastions. The Turkish army was immense, numbering probably 200,000 or 250,000 men; the imagination of the Greek historians extended this number to 300,000, and even 400,000. The regular army was probably under 200,000. The Greeks had lost entirely the use of arms, and depended upon their mercenaries. The Emperor would not arm more than 15,000; his chief lieutenant was an Italian Giustiniani, who had with him many Venetians and Genoese. The legate, Isidore, did his duty bravely as a soldier. The city had 101 guns, and among the number was one gigantic for the time, which could only fire six or seven times a day and had to be cooled each time after it had been fired. The art of siege was still in its infancy. Mahomet used all the old machines which were made for approaches and assaults. He had guns also. Arrows, molten lead, and boiling oil were used against the assailants, as well as the famous Greek fire, the secret of which was still preserved in the Greek Empire. The investment of Constantinople began on the 6th of April, 1453. The siege went on methodically, and various assaults were repulsed by the Greeks. Mahomet was surprised to find so much resistance. The Turkish ships succeeded in forcing the entrance of the Golden Horn, and the city from that moment began to show all the terrible symptoms of discontent and discord which are noticed in all sieges of populous capitals. While the soldiers were on the ramparts the city was convulsed with theological discussions. Even on the eve of the ruin of their cause, the fanatical Greeks showed more abhorrence for the dogmas and rites of the Latin Church than for the enemies who were before the gates. Constantinople was like Jerusalem when it was besieged by the Romans. The monks inflamed the multitude, but did not turn their wrath against the real enemy. "I would prefer a hundred Turks," said one, "to see in Constantinople the turban of the Turks rather than the Hat of the Pope." The crowds rushed to the shrines where the miracle-working virgins were kept, but did not rush to the ramparts. All sorts of prophecies were made; the Greeks became the pitiable victims of what was called during the last siege of Paris "obsidional" madness.

Constantinople did not surrender because it was starved; it was regularly taken by storm. While the mob accused the Emperor of treason Mahomet kept firing his 150 guns against the walls and making a breach. He promised his followers the plunder of a city which was then, after Rome, the richest in the world. The last attack was preceded by a solemn fasting and by prayers. It began on the 29th of May in the middle of the day, to the sound of "*La ilah illah Allah.*" The resistance of the Greeks and Italians, who were fighting one against twenty, was truly heroic. Constantine was among his troops, and showed the greatest bravery. Giustiniani was mortally wounded. In the evening the Italians, having lost their chief, took to their ships and abandoned the unfortunate Emperor. The battle began again the next day; the Emperor fought like a common soldier, "like a new Samson." The fight was hand-to-hand. Constantine fell in the carnage, and the confusion was such that his loss was not noticed at first. His body was found afterwards in a mass of corpses. The Turks were at last within the city. They had been promised three days of plunder; they sacked the magnificent Capital unmercifully. The pen of Victor Hugo could hardly describe the scenes of horror of which Byzantium became the theatre. Blood ran in torrents in the streets. An Italian witness says that "corpses were floating on the Dardanelles like spoiled melons on the canals of Venice." Some historians speak of 40,000, some of 60,000 victims. The most noble ladies were given up to a barbarous soldiery; 50,000 prisoners were made, only of the richest class, in the hope of ransom. Gold, silver, bronze, precious stones, ornaments, were seized everywhere. What could not be taken was destroyed. The convents and churches were especially marked for plunder. Saint Sophia became the scene of a horrible orgy. Mahomet made his entry among the corpses, and went on horseback to Saint Sophia. This church from that moment became a mosque, and the crescent took the place of the cross. It is better to throw a veil over the excesses of Mahomet and of his lieutenants. The Turks showed no mercy, no generosity; they trampled upon their unhappy victims like so many wild beasts.

Europe learned with horror the details of the fall of Constantinople. There was a call from many sides for a new crusade. In the year 1680 the crusade had not yet begun; and when lately the Russians, encamped before Constantinople, saw in the distance the dome of Saint Sophia, they had the singular courage to remain within their lines and recross the Danube without having avenged the Emperor Constantine.

[Providence Journal]

A Storm on the Sun.

Observers of the sun found indications of intense commotion on the 11th, 12th and 13th of August. The sun spots were many, large and active, and protuberances shot up their rose-colored tongues with increased force and velocity from the surface. The earth made instantaneous response to the solar storm. A magnetic disturbance suddenly began, accompanied by an unusual exhibition of earth's currents. The magnetic variations were frequent and large, and the earth currents continuous and strong. It is years since the Greenwich Observatory has recorded magnetic disturbances of equal magnitude, and it sends forth a timely warning to telegraph engineers, and especially to those concerned in laying submarine cables, that earth currents may now become frequent as compared with the quietness of recent years. A superb exhibition of aurora accompanied the magnetic disturbance. An observer at the Stonyhurst Observatory describes it as recalling the magnificent displays of 1859 and 1870, and 1871, while the play of the magnets was one of the most violent ever recorded at that observatory. The auroral display was extensively observed in England and Scotland. One observer describes it as an outburst of streamers appearing like wavy, swaying curtains from the zenith to near the horizon, with the loveliest green tints near the zenith. Another writes that streamers extended from horizon to horizon, the color being principally pale rose with a reddish tinge. Another speaks the display as a brilliant band of white light followed by streamers, each streamer fading away before the succeeding one became very bright. Still another records a glowing crimson picture of the northern horizon, succeeded by a bright white haze, terminating in an illuminated arch, from which sprang a large number of brilliant streamers, streaking toward the zenith.

The same phenomenon was seen by American observers, although it did not receive the attention bestowed upon it by European observers. It is evident, however, that the epoch of grand auroras and meteoric storms has returned, and that our northern skies for months to come will probably be lighted with auroral flames. More earnestly than ever arises the question of the cause of the sun-spot cycle and its intimate connection with electric and magnetic phenomena. No one doubts that the commotion in the solar orb is reflected on the earth in the flashes of auroral light and the erratic movements of the magnetic needle. We can see the cause and note the effect. But no one, if the theory of the disturbing influence of the great planets is rejected, has found the clew to the secret of sun-spots. We can only grope in darkness while we wait for persistent searchers to solve the problem, and admire with mingled reverence and awe the mighty power with which the sun sways his routine of worlds, and the strength of the sympathetic chord by which each planet in the system reflects in auroral light and disturbed magnetism the abnormal condition of the great central orb.

NEWS ITEMS.

TEHERAN, Nov. 7.—Sheik Abdullah advanced against Urumiah, Persia, with 5,000 Kurds, but was repulsed with great loss. The Kurds are now encamped eight miles from Urumiah.

Sheik Abdullah crucified thirty Kurds for committing excesses.

CONSTANTINOPLE, Nov. 7.—England, at the instance of Persia, has requested the Porte to station a guard on the frontier, in order to prevent the incursions of Kurds into Persia.

At the council of ministers yesterday it was proposed to the Sultan that he should order Dervisch Pasha to surrender Dulcigno at any cost. The Sultan first sent an aid-de-camp to Dulcigno with sealed orders for Dervisch Pasha.

DUBLIN, Nov. 7.—The announcement that the Channel fleet has been ordered to the Irish coast has caused indescribable excitement.

CAPE TOWN, South Africa, Nov. 6.—On the 31st of October the mountain stronghold of the Basuto Chief Moteesane was successfully stormed by Colonel Clarke's forces. During this operation 5,000 Basutos attacked the colonial detachment holding Chief Lerotholi's village, and before reinforcements could arrive a small body of them were surrounded, and five were killed. The enemy advanced in great numbers, compelling the colonials to retreat.

YOKOHAMA, Japan, Oct. 21.—Reports continue to be received from various parts of the Empire of disastrous results of the recent typhoon. In Tokio alone over 3,000 houses were totally demolished, while the lives of hundreds of fishermen were lost in the bay.

The American steamer Courier, which arrived at Hokodadi from the north on the 12th of October, reported the arrival at Petropaulovski of a steam-whaler which announced that, according to information received from the natives, the Jeannette and some whalers had been lost with all hands, the vessels having been crushed in the ice.

SHANGHAI, China, Oct. 13.—Advices from Peking state that there will be no war; that China is utterly unprepared for any contest.

A series of terrific hurricanes swept over portions of Lakes Huron, Erie and Ontario, and portions of the States of New York and Pennsylvania and the Province of Ontario, on Sunday. There was great destruction and damage of property.

A London paper states that the sale of the Penny Testament, the cheapest edition ever published, has already reached nearly 400,000, and that the publisher, Mr. Elliot Stock, confidently expects that a million copies will be disseminated in the course of twelve months.

BREVITIES.

The *Bohemia*, of Prague, says that the "Burial Brotherhood" of the Jewish Bohemian community has been engaged for the last five years in deciphering some of the oldest inscriptions in Jewish burial grounds. It appears that the "Israelitische Friedhof" in the Josefstadt contains memorials reaching back for twelve centuries. The scholars employed in deciphering the epitaphs have already collected about three thousand, many of great value, biographically and historically. The oldest is dated the year 4332 after the creation of the world, which answers to the year 572 of the Christian era. Thus the Jews were a settled community in Josefstadt when the Angles, Jutes, and Saxons were a new immigrant population in Britain.

DIVISION OF HOURS AND MINUTES.

Why is one hour divided into sixty minutes, and each minute again into sixty seconds? This question is often asked by intelligent children; and the answer is this: we have sixty divisions on the dials of our clocks and watches, because the old Greek astronomer, Hipparchus, who lived in the second century before Christ, accepted the Babylonian system of reckoning time, that system being sexagesimal. The Babylonians were acquainted with the decimal system; but for common or practical purposes, they counted by *soss* and *sari*; the *soss*, representing sixty, and the *saros*, sixty times sixty, is thirty-six hundred. From Hipparchus, that mode of reckoning found its way into the works of Ptolemy, about 150 A. D., and hence was carried down the stream of science and civilization, and found the way to the dial-plates of our clocks and watches.

THE REVISED NEW TESTAMENT.

The American Bible Revision Committee have completed the revision of the English Version of the New Testament, and transmitted the result of their labors to England. The British committee will meet in November for final action, and the University presses of Oxford and Cambridge are expected to issue the revised New Testament in February, 1881. The Old Testament will be published two or three years after. The Rev. Dr. Philip Schaff says that the American revisers have given their time and labor for eight years without compensation, and that any person who will contribute toward the expenses $10 or more before February next will receive a memorial copy of the first University edition of the revised New Testament.

The Paris *Temps* gives the following account of Dulcigno: "The town is composed of two parts separated from each other by the port—the old town, containing the citadel, and the new town, in which the population is almost entirely concentrated, and which comprises about 400 houses. It is evident that if the squadron had opened fire it would have directed it solely against the citadel, where there are not eighty houses. The inhabitants would not have had to suffer from the bombardment. The certainty of not being in danger, even in cases of military action, has, perhaps, had something to do with the obstinate resistance the inhabitants of Dulcigno have made to the cession of their town to the Montenegrins. The chief reason, however, is that they are nearly all Mussulmans; they number from 2,800 to 3,000, and it is said that till 1858 no Christian was allowed to choose his residence at Dulcigno. Lastly, it is said that the Mussulmans are a race of pirates, who have only given up piracy since 1815—that is, since Austria has had possession of Dalmatia and has created a navy.

Correction.

In THE RESTITUTION of Oct. 20, in Bro. Ramsey's letter a mistake occurs. It should read, "De Smeit, Kingsbury county, D. T."

Bro. Ramsey and family are in a hard spot, and need the assistance and sympathy of the brotherhood. I hope the brethren will respond liberally to his call for help.

R. J. HILL.

Captain Eads' Ship Railway.

The *Scientific American* of this week contains a full page illustration of Captain Eads' proposed railway for transporting ships with their cargo across continents.

Captain Eads claims by his plan to be able to take loaded ships of the largest tonnage from one ocean to the other across the Isthmus of Panama, as readily excavation is done by a canal after the Lesseps plan, and at a much less cost for engineering construction.

The project is certainly bold and ingenious, and the projector anticipates no serious difficulties in carrying forward his enterprise. The engravings referred to in the *Scientific American* show the proposed construction of not only the railroad, but the appliances for transferring the ships from the water to the rail.

In addition to the large number of engravings, illustrative of engineering works, inventions and new discoveries which appear weekly, the *Scientific American* has, during the past year, devoted considerable space to illustrating and describing leading establishments devoted to different manufacturing industries.

This feature has added very much to the attractiveness of the columns of the paper. More than fifty of the most important establishments of our country have been illustrated, and the processes of the different manufactures described in its columns. The *Scientific American* has been published for more than thirty-three years by Munn & Co., 37 Park Row, N. Y., and has attained a larger weekly circulation than any other paper published in the country. The publishers have in preparation a series of [illegible] which will appear during the coming year.

POETRY.

Buy The Truth.

Go thou in life's fair morning.
Go in thy bloom of youth,
And buy, for thine adorning,
The precious book of truth.
Secure this heavenly treasure,
And bind it on thy heart,
And let no worldly pleasure
E'er cause it to depart.

Go, while the day-star shineth,
Go, while thy heart is light,
Go, ere thy strength declineth,
While every sense is bright.
Sell all thou hast, and buy it;
'Tis worth all earthly things,—
Rubies, and gold, and diamonds,
Sceptres and crowns of kings.

Go, ere the cloud of sorrow
Shall o'er the bloom of youth
Before not till to-morrow,
Go now and buy the truth;
Go, seek thy great Creator,
Learn early to be wise;
Go place upon the altar
A morning sacrifice!

SELECTIONS.

Prophetic Times.]

The End of the World.

This expression, from Matt. xxviii. 20, is the same in the original with that in xxiv. 3, What shall be the sign of thy coming, and the end of the world? They are both understood by the generality of Christians and the churches with reference to the final catastrophe of this earthly scene, and the translation of the church to its eternal and unchangeable state.

The validity of this interpretation will now be considered. Whether such be the plain and full meaning of the words in the literal and grammatical sense is a matter well deserving a sober and judicious inquiry, considering how many passages of Scripture are made to turn on the above construction as their cardinal point. No other consequence will necessarily result from this discussion than a more distinct anticipation of an event in which all mankind are implicated, and which all believers are agreed in expecting at some period of time or other, while no one can by any possibility be assured of its day and hour. When some depart from the faith, giving heed to seducing spirits, and others turn away their ears from the truth; when scoffers, walking after their own lusts, and saying, where is the sign of his coming? are systematically carrying on the mystery of iniquity towards its entire consummation; when damnable heresies, and especially that of denying the Lord, (the proper deity of Christ) are privily brought into, and are widely spreading in the church, it is high time to consider whether the last days of Peter, and the perilous times of Paul, II. Tim. iii. 1. 5., be not actually in progress, and, if so, the coming of the Lord draweth nigh, and the time of the end cannot be far distant. The signs of the times in which we live exhibit the very characteristics of the period immediately preceding the appearance of the Son of Man, and the manifestation of the sons of God, the children of the resurrection, who shall be accounted worthy to obtain that world, (αιωνος εκεινου) which, of course will not commence (whatever it be) till the end of the world (αιωνος τουτου) become. Luke xx. 34.

A general expectation has existed in all ages concerning a future state of retribution, of which the merit or demerit of man as a moral agent is the standard and criterion of judgment as to punishment and reward. When life and immortality were brought to light by the Gospel, this distinct apprehension was cleared up: the gates of heaven were opened to all believers, and final condemnation denounced only on the impenitent. Under a general concurrence of expectation on this momentous subject, diversities of opinion existed in the church as to the circumstances under which it will be realized; and the prevailing idea is that a great extension of the spiritual kingdom of Christ will take place before the close of the Christian dispensation; at the end of which Christ will appear in person, as the judge of the quick and the dead; when the general resurrection, the dissolution of the material world or universe, the condemnation of the wicked, and the translation of the church to the glories of heaven, will take place together—and these things are, perhaps, invariably viewed in connection with such expressions in Sacred Scriptures as, the end of the world—the world to come—the day of judgment—the kingdom of heaven.

A review and comparison of the different passages of sacred Scripture which have a direct application to these subjects, may suggest a somewhat different expectation, which is termed scriptural, as being exclusively derived from the positive declarations of Holy Writ, taken from the original in their most obvious and literal sense, the scope of which will be nearly as follows: That the present system, secular and ecclesiastical (as far, at least, as Christendom, and the Roman and Mohammedan empires are concerned) will pass away at the close of a certain period of the world, fixed in the determinate counsel of God: and as far as revealed in his written word, that its near approach may be anticipated, from specific and infallible tokens contained therein; whenever their real application shall be manifested by existing circumstances, and the palpable fulfillment of the sure word of prophecy concerning the end of the times of the Gentiles, the end of the present dispensation of the Gospel Witness; that a new order of things, and a distinct period of the world will then commence, to which all preceding dispensations have only been preparatory and subordinate, and which is the perfection and consummation of them all; that the change thus effected in the physical, and moral, secular and spiritual state of the world will be so complete, in general, so extraordinary as to correspond with the nature and significancy of the expressions by which it is exhibited in Scripture, such as, a new creation, a new earth, making all things new.

It will be readily admitted that a new era commenced at the first appearance of Christ, and the promulgation of the gospel throughout the Roman Empire, the scriptural designation of which is the fulness of time. This expression refers distinctly to the mission and personal office of our Lord himself, and the period which then commenced appears to be confined without any marked interruption to his second coming; the whole era being spoken of in this way by himself, and characterized by His apostles under the general title of the last days, in distinction from sundry other times, as the Paradisaical, Patriarchal or Mosaic dispensations. But another era seems to be expressly noticed, and is specifically entitled, "The dispensation (or economy) of the fulness of times;" under which scattered parts will be gathered together; disjointed parts united in one great recapitulation of the whole mystery of God; when the scattered and manifold gradations of the system hitherto in action will appear to have been working together towards one determinate issue—the final development of the glorious scheme of man's redemption in body and soul, as originally conceived and planned in the eternal counsels of Jehovah; when the whole creation, so long groaning and travailing in pain together, under the corruption introduced by the fall, shall be delivered by the power, and subjected to the dominion of the Son of Man, the Second Adam; when the earth, once cursed for the sake of man, shall be blessed again, renewed and fitted for the habitation of the righteous; when the typical theocracy of the people of God shall be realized in the kingdom of Israel restored and given to the risen saints of the Most High; when the Lord shall reign in Mount Zion, and before his ancients gloriously, "during the time appointed of the Father. Then cometh the end, properly so called, (το τελος) thus clearly to be distinguished from the consummation of the age," (συντελεια του αιωνος.)

The detail of this subject, and the scriptural evidences in its support, will appear for the purpose of the present critical examination of the expression in Matthew, which is rendered in our version, "the end of the world;" but, really, the end of the good dispensation, or the end of the age, αιων. The greatest respect is unquestionably due to the authorized English translation; but the original must ever remain the standard of doctrine and interpretation to persons in any degree qualified by education to search after the mind of the Spirit, through the medium of that language in which it is primarily expressed. The indiscriminate usage of the term world as a common rendering of κοσμος and αιων, each of which appear to have a distinct signification—must necessarily occasion some ambiguity in those passages wherein any two of them are used in connection; and if this ambiguity should in any degree be removed by the simple substitution of more appropriate and analagous expressions, some light may be thrown upon subjects of the greatest concern and moment. Take, for instance, a passage in the same Evangelist, where κοσμος and αιων are used in the same connection, and both translated "world." Matt. xiii. 18. "The field is the world, the harvest is the end of the world." On perusing the passage in which these words appear, any plain mind must draw the inference, that at the destruction of this material globe, the procedure, represented under the figure of a harvest, would take place; but when it appears in the original that different words are used, that the world, which is the field, is κοσμος, mundus, globe; and the world which is then to end, is αιων, seculum, age, dispensation or economy; and that "this world" refers to the word signifying age, and not to that which signifies globe; the natural and obvious inference would be, "when this age or dispensation of the world shall end, then shall the harvest come."

That this age is not the proper end of the world, and, therefore, that the harvest is not the end of all things here below, may appear from a passage where our Lord is also the speaker, "This world" is contrasted with "that world," which, on any construction, will be allowed to be still future; and as the word is there also, αιων, it "that world," means eternity, then "this world" must mean eternity also, for it is the same expression precisely.

This world, used for the earth, may be opposed in an English translation to that world, as heaven; but, if αιων be age, and not world, then this age and that age have both a reference to times and seasons, and are periods distinguished from each other. The children of this world marry and are given in marriage; but they which shall be accounted worthy to obtain that world and the resurrection of the dead neither marry nor are given in marriage," (Luke xx. 34,) that is one to another, for they are now betrothed, and then will be married to Christ; for, at his glorious appearance and kingdom, and the first resurrection of the just, the marriage of the Lamb is come. The bridegroom is absent in this age, and the church mourneth; but in that he will be present, and the church of the firstborn will rejoice. "Lo! I am with you always, even unto the end of the world." (αιων, age.) This presence will be allowed to be spiritual, not personal: but it will be personal then as well as spiritual. The Lord's supper was instituted for this dispensation, in the dispensation to come it seems that it will cease: "Ye shew forth the Lord's death till he come;" but when Christ, who is our life, shall appear, we shall appear with him in glory, and enjoy the fulness of that intermediate pledge, in the marriage supper of the Lamb.

In the parable of the tares, he that soweth the good seed is the Son of Man; (Matt. xiii. 37,) and when the harvest of the earth is ripe (Rev. xiv. 15,) the chief reaper is the Son of Man, having on his head a golden crown, and in his hand a sharp sickle. Thus the sower and the reaper will rejoice together, not in the destruction of the kosmos, but of the wicked on the face of it; not in the end of the kosmos, but in the termination of the ages of the reign of Antichrist, and in the fall of mystical Babylon. Rejoice over her, thou heaven and ye holy apostles and prophets. Rev. xviii. 20. Let us be glad and rejoice, for the marriage of the Lamb is come, and his wife hath made herself ready. It is thus manifest, that if the harvest in Matt. xiii. 39 be the end of the world, literally, it is not so in Rev. xiv. 14–16; for many things succeed the harvest on the face of it till it is renewed—not destroyed.

The heavens and the earth shall perish, that is in their present form, they shall wax old as a garment, and be folded up as a vesture; and they shall be changed for a more beautiful garment, a kosmos, a restored universe, from its fall and curse, to a perfect Eden, as before the fall of Adam, i. e., what we Scripturally call, "the restitution of all things," it is not a new creation, but merely a restoration of all things living and inanimate. If the promise to Abraham that he should be heir of the world, κοσμος, (Romans iv. 13) is to be fulfilled, it is to be in another age and state thereof; for neither he nor his posterity have enjoyed that inheritance as yet, though for about 1500 years the Jews did hold Canaan, it could in no wise be regarded as the fulfillment of the promise made to Abraham. If it should be limited to his spiritual seed, if the meek are to inherit the earth, γην, (Matthew v. 5) it must be the coming age or dispensation in which God will shew the exceeding riches of his grace in his kindness towards us through Christ Jesus, (Eph. ii. 7,) when Satan will be bound for one thousand years in the bottomless pit, at the close of the present age. There is another passage, where the same indiscriminate use is made of the term world as used for κοσμος and αιων. Hebrews ix. 26. "Then must he often have suffered since the foundation of the world, (κοσμου) but now, once, in the end of the world, (αιων) hath he appeared to put away sin by the sacrifice of himself." And then follows: "To them that look for him, shall he appear the second time, without sin, unto salvation." If he appeared in the end of the world to put away sin, and he is to appear again without sin, and promises, after he had put away sin by sacrifices of himself, to be with his disciples to the end of the world, these expressions cannot refer to the end of the world, properly so called, for of that kind there can only be one; and these are clearly as distinct as the first and second advent, or the dispensations of the fulness of time; when God sent forth his Son, made of a woman, (Gal. iv. 4) and the dispensation of the fulness of times, when he will gather together all things in Christ, (Eph. i. 10) or when he shall send Jesus Christ, which before was preached unto you, whom the heavens must receive until the times of the restitution of all things. Acts iii. 20–26. Therefore, neither of these expressions properly signify the end of the world, κοσμος, but the termination of an age, dispensation or economy; αιων, respectively.

That the gospel dispensation is denominated by the apostle to the Hebrews "the last days" in reference to anterior periods, as that thus the first advent of Christ was the consummation of all preceding ages—συντελεια των αιωνων, and in this sense only the end of the world, in which he appeared; and of all these ages past, present and to come, he is the sovereign disposer. (συντελεια των αιωνων.) 1 Timothy i. 17; Heb. i. 2. They were all constructed and respectively adapted to successive dispensations under each, by the word and wisdom of God, as the Creator and Redeemer of man the Savior of the world—ως Προφητ, Priest and King. And thus the passage in Hebrews ii. 5, through faith we understand that the worlds (τους αιωνας) were formed by the word of God, is translated best by the Vulgate; "*Fide intelligimus aptata esse secula verbo Dei,*" and by Tremellius: "*Per fidem intelligimus quod constructa fuerint secula sermone Dei.*" And if αιων in this passage be properly rendered *seculum*, (age) it may be questioned whether there be any in which it may not, with equal propriety, or rather with advantage to the sense, be so translated. It has already been shown that αιων thus understood as age, is to be distinguished from kosmos, which must be properly translated, the material world. And the same remarks may be applied, it is presumed, with equal justice to the propriety of this translation of αιων when used in connection with the word κοσμος, habitable earth; and it is conceived that much light will thus be thrown upon the whole doctrine and argument contained in the first and second chapters of the Hebrews, where the expression now to be considered occurs, "the world to come."

The unlearned consider these terms with reference to the eternal state; and the learned have labored to show that in this passage, and perhaps in others, they relate to the present state, and in the gospel; but if the suggestions already read; offered have any foundation, the reference may be neither to the one nor the other, but to that yet intermediate state between the two, which will take place at the consummation of the present age or economy.

The Apostle sets out with distinguishing sundry parts and divers manners, in which God has revealed himself to man; and then says, that in these last days, avowedly the time of the gospel, he has spoken by his Son, by whom also he constituted (appointed, decreed, arranged) the ages, in one of which he sends his Son into the world; and in another of which he will bring him again (Heb. i. 6) into the world, οικουμενην which world to come, it appears by ii. v. He hath not put in subjection to angels, neither are they to be any longer ministering spirits, as at present, i. 14, for them who shall be heirs of salvation; for the heirs of salvation are in that world, as has been abundantly evinced, already entered upon their inheritance, even the redemption of the body, and the angels are there employed in paying adoration, with the rest of the elect, to the First Begotten, then sitting on his mediatorial throne in the glory of his heavenly Father, who says to the Son, "Thy throne, O, God, is for ever and ever (εις τον αιωνα του αιωνος) in *seculum seculi*, the Vulgate "for the age of the age," not in *secula seculorum*, for ages of ages, or all eternity, sit thou on my right hand, until I make thine enemies thy footstool. But now, we see not yet all things put under him. But when Antichrist is destroyed, and Satan bound for a thousand years, and Babylon sinks like a millstone, Rev. xviii. 21, and the beast and false prophet are cast into the lake of fire and brimstone, and the man of sin is destroyed by the brightness of his coming, then, his enemies being made his footstool, all things will indeed be made subject. And God will bring his Son again, and during the age to come, succeeding the present gospel age his saints will live again and reign on the earth. Rev. v. 10.

Thus heaven and earth, which are now, must fall away, but the Word of God will not, "for unto the Eternal King of the ages" there remaineth honor and glory for ever and ever, ages of ages, throughout eternity.

S. BONHOMME.

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McGOVERN—At Mayfield, Pa., Oct. 13, 1880, Elder Malcolm McGovern, aged 59 years, 7 months and 6 days, of long-acting chill.

Elder McGovern was a native of Scotland and came to this country about forty years ago and has resided in Mayfield ever since that time. He embraced the faith about twenty years ago, and was baptized by the writer into the name of Jesus Christ for the remission of sins. So was a leader of the Church at that time and a friend of the same, believing in the complete mortality of man, the doctrine of the age to come, with a strong faith and hope of having immortality conferred upon him at the first resurrection. Our sister was a faithful wife, and her loss will be felt by all who knew her. A kind husband and two children are left to mourn her departure. The funeral services were conducted by the writer, who addressed a large congregation of sympathizing friends from Gen. iii. 3, proving by the scriptures and other passages that man was made of dust, and as such shall return again to the dust, but by death not to the faith of the gospel, and a patient resignation to well doing, we might be partakers of immortality at the appearing of our Lord and his Kingdom.

PETER ISCARET.

Mayfield, Pa.

MARRIED,

GRIGG—SILLIMPHS—At the residence of Rev. I. J. Kimball, Rockford, Ill., Oct. 27, 1880, by I. dec. H. S. Rice, Mr. C. S. Grigg, of Madison, Ohio, and Miss Emma B. Sillimphs, of Rockford.

LOMAN—KANARR—At the residence of the bride's father, in Marshall county, Indiana, Nov. 7, 1880, by Elder S. C. Hopkins, Mr. Marshall Loman and Miss Mary Kanarr, both of said county and state.

HALSTEAD—SHARPE—On Nov. 3, 1880, in New Albany, Ind., Mr. L. T. Halstead, of Beaucoup, Ind., and Mrs. F. R. Sharpe of New Albany.

We congratulate our much esteemed brother and sister in their new relation of life, and earnestly implore the divine blessing to attend them through life's journey together.—Ed.

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ANNOUNCEMENTS.

I will meet the brethren and friends and brethren who may desire to attend, that I will be at Adaline, Ogle county, Ill., for the purpose of holding meetings from Nov. 20 to Dec. 5, and at Iron, six miles south of De Kalb, Iowa, from Dec. 11 to 21, and at Indian Creek, near Nevada, Story county, Dec. 23 and 25.

N. J. MORRIS.

I will speak in Dunbar Body, Fayette county, Pennsylvania, Lord, and expect to commence Friday night before the second Sunday in Nov., and at Brashear, Ill. Chase of Michigan, and expect to commence Friday night before the third Sunday in Nov.

In hope,

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POETRY.

Home.

Home's not merely roof and room;
It needs something to endear it.
Home is where the heart can bloom;
Where there's some kind lip to cheer it.

What if care with none to meet,
None to welcome, none to greet us?
Home is sweet—and only sweet—
Where there's one we love to meet us.

Home's not merely four square walls,
Though with pictures hung and gilded;
Home is where affection calls,
Filled with shrines the heart hath builded.

Home! go watch the faithful dove
Sailing 'neath the heaven above us;
Home is where there's one to love,
Home is where there's one to love us.

COMMUNICATIONS.

Reasons For Encouragement.

G. H. MYERS.

When we come to contemplate our own efforts, and our slow work in the way of increase in numbers, in the establishment of permanent congregations, in effectual concentrative work, in the spread of the truth, we become almost discouraged. And further, when we exercise our best talents and energies to build up and to establish congregations permanently, and then in a few years by deaths, by removals, and sometimes by internal troubles see them torn asunder and scattered as it were to the four winds, we feel almost as Elijah did when meditating upon Israel's apostasy, "I alone am left." But the reply to Elijah by the Lord was: "Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal." And so at the present time when we come to turn our minds to the outside picture and to look upon the world around us we are led to conclude that the truth still has its power and is accomplishing its work. We are not to conclude that we are as a body of people the embodiment of all wisdom; that we have all the truth, and everybody else is in error, that we dwell completely under the full orb of light, and everybody else is in total darkness. We find that God's grand truths are shining into the hearts of others, and are from these as well as from us radiating to the world. We find these truths in their various types coming up in Councils, in Presbyteries, in Synods, and in Conferences almost constantly, and demanding the unloosening of the bonds of creeds, and asking for more room and greater range of thought and liberty of expression.

But a few years ago Dr. True stirred the very foundations of the Methodist Conference in New York on the "Life and Death" question. Prof. Swing's proposed reward of $50,000, for plain and positive Bible proof of the soul's inherent immortality has never been met by any one yet. Three years ago, led on by H. W. Beecher, the sacred desk was made to sound out in opposition to the doctrine of eternal misery. Elder Spurgeon, London's noted and world-wide famed minister, has spoken unmistakably in favor of a fifth monarchy, i. e. of the restoration and millennialization of Israel in their long promised land, and the reign of Christ and the saints over the nations. Two years ago, in New York, was assembled a large body of men, than whom brighter intellects this continent does not afford, in prophetic conference in which "the things pertaining to the kingdom" were discussed and their lectures to the extent of 200,000 copies were distributed to the world before they went into book form. And lastly and recently is the stormy scene through which the Illinois Conference has just passed in trying to dispose of Dr. Thomas for his departure from the old lines and creed bound articles of faith of Methodism upon the questions of eternal misery and atonement. And next in line comes the following letter written in reference to Dr. Thomas' case, and published in the Chicago *Times* of Sunday, Oct. 24:

METHODISTS ON DR. THOMAS.

The following is an extract from a private letter from Rev. S. L. M. Conner, a Methodist clergyman of Baltimore:

"There is a tendency to a narrow bigotry in all churches. Clerical automatons, who, like parrots, preach by rote, always have a majority, and are necessarily intolerant. It is much easier to memorize other men's ideas and to preach them than it is to originate ideas. I deeply sympathize with Dr. Thomas, though I may differ from him. He who believes in the angelic idea of an immortal soul superadded to man, has an elephant on his hands. Being immortal, the soul cannot die, and hence the penalty of death predicated of the supposed undying soul must mean something else than death when spoken of the body, and, as Christ suffered for the soul as well as the body, that suffering must mean something else than death, and what else? The Bible does not say, and nobody knows. No wonder the doctor, as well as all believers in natural immortality, has some ideas of the atonement. Christ assumed our responsibility, and that amounted to perpetual torment, according to orthodox ideas. Did he pay the debt or suffer the supposed penalty? The thought is blasphemous. No. Christ never suffered eternal torment, and if that is the wages of sin (which it is not), then the penalty of sin is still unpaid, and the atonement incomplete. All thinking minds must and do break away from Calvinistic or rather Platonic orthodoxy on this subject, though all are not as candid as Dr. Thomas to express their convictions. The difficulty about the atonement grew out of the horrible idea of eternal torment being the wages of sin. Let us once understand that God only hath immortality *per se*, and that human immortality is a gift promised them that continue in well-doing, and that the wages of sin is death (Gen. iii. 19), and there can be no trouble in believing that Christ died the just for the unjust to bring us to God, and the atonement is rational and complete. For Christ really died; voluntarily submitted to the penalty, 'In' (or rather as the Hebrew reads) 'after the day thou eatest thereof thou shalt surely die.' After his expiration on the cross, Christ was as truly and really dead until his resurrection as though he had never existed. He lived before his crucifixion and after his resurrection, but the interregnum between his death and resurrection is shrouded in the blackness of darkness. His soul (or body) for the Hebrew is the same, descended into hell (*sheol* Hebrew, *hades* Greek), which Charles Wesley describes:

> A land of deepest shades,
> Unpierced by human thought,
> The dreary regions of the dead
> Where all things are forgot.

"All this is natural and explicable if, as Job says, man is mortal, but upon the Platonic idea of man's natural immortality it is senseless jargon. I do most assuredly believe that the wages of sin is death and that Christ died according to the Scriptures, and so made a complete atonement for all men, 'but especially those who believe so that God may be just as the justifier of them that believe.' In other words Christ has made salvation possible for all men but absolute only to His disciples, hence 'He that believeth and is baptized (or obeys my precepts) shall be saved, and he that believeth not shall be damned,' or unsaved, i. e., shall not share in the advantages of the atonement, and hence remain just where he would have been had Christ never died. And that is in the dominion of death which is the normal condition of all things excluded from God's favor. For his favor giveth life. Well may God say: 'I call heaven and earth to record that I set before you life and death. Choose life that ye may live.' But some will choose death in the error of their ways.

"E. Beecher has published a volume on 'Retribution' which is a bomb-shell in the camp of the orthodox, and which you will do well to study. I agree with Dr. Thomas that where there is sincere repentance, whether here or hereafter, there may be forgiveness, but will there be such repentance? Who dare say it? The idea of penitential pardon in the beyond the grave does not relieve the difficulty, as that must be contingent. Who dare say otherwise? All is a baseless fabric of a vision, but then the undying soul must be disposed of in some way.

"Give up that heathenish idea and there remains of the impenitent, after death, nothing to repent and nothing to be pardoned; no ghosts or ghouls, no spooks or grave-yard specters, no purgatories where God shall burn up the chaff with unquenchable fire and gather the wheat into his garner."

Here is the true ring all the way through. Here is courage and manliness in expression. Evidently this man has studied his Bible well, and has learned how to successfully dispose of every difficulty which confronts the immortal soulist.

One more reference before we close this article. A late number of a Congregational paper published in Chicago contains a letter from a Congregational minister in Cincinnati, who says he "feels compelled to reject and strongly condemn real, consistent Calvinism," and he quotes approvingly the printed language of two other Congregational ministers, one of whom says:

"The churches call themselves Calvinistic, but they are not Calvinistic; while many of the clergy have done what one of the most eminent and evangelical of their number said to the writer he had done—'laid it upon the shelf long ago.'"

The other says:

"If the Westminster confession is not the exponent of a system of bald and unrelieved fatalism; if it does not represent God as unjust and cruel, grinding men to a sad end, and then blaming and punishing him for having it, and sending him to hell for not accepting a salvation never provided, then much of its language is unfortunate and misleading, and should be discarded."

Let us not become discouraged, brethren; if we grow cold, if we become inactive, if we refuse organic and co-operative work for the spread of the truth, if we close our purse strings and thereby drive our men from the field, God will, and is raising up others to become instrumental in the dissemination of his truths. As he has prepared a Rest, and they to whom it was first preached could not enter in because of unbelief, so he has prepared the crown, and if we will not as humble instruments, and overgenerous stewards labor for it he will give it to those who will. It is encouraging to see the narrow bands of creeds broken, the dishonoring old stereotyped interpretations of the middle centuries laid aside, the marks or characteristics of the Paganistic beast rejected and the clearer light breaking forth from almost all quarters. Truly "the world moves."

SELECTIONS.

Prophecy and the Eastern Question.

There is an element in this question which imparts a peculiar solemnity to the crisis which is now engaging the thoughts of men; it is the feeling that is abroad that these events have something to do with prophecy—that programme of divine operations on earth revealed ages ago to the prophets of Israel. This feeling is a vague feeling in a majority of cases. Few people could give a reasonable account of it. It is a something they have caught up from a popular hear-say in a form they could scarcely define, and a something in which they place very little faith, but which at times of public peril, recurs to them with a discomfort as a something in which there may be a foundation of truth somewhere if they could get at it. Educated people regard the whole matter as a popular delusion, and, therefore, beneath their attention. But even they have occasional qualms of apprehension that there may lurk some truth inside this popular tradition.

What is the foundation of this vague association of prophecy with the public events of these times? On what does the tradition rest? Is it possible to get an accurate and satisfactory knowledge of the subject? Can it be shown, on the one hand, that it is possible rationally to trace the finger of God in these events, and to anticipate with clear reason, unusual and momentous issues from their culmination? Or, on the other hand, can it be demonstrated that such a view is the mere fantasy of superstition? An interesting inquiry all will agree, at the present crisis, and one which it would be satisfactory to prosecute to one or other of these definite results. No man can be acquainted with the Bible without perceiving that its prophecies are of a very exalted order. They are not the mere foretelling of events in the idle sense of telling beforehand what is going to happen: they are the outlinings of the leading events in history in so far only as they are related to the divine purpose on earth. They do not include all histories or all the events of any history. They are intended to throw light on God's purpose alone, and, therefore, are found clustered around one people on earth whom he has chosen as the basis of his plan, in the past and future—the Jews, of whom it is said, "you only have I known of all the families of the earth," Amos iii. 2; and again, "Salvation is of the Jews," John. iv. 22. The perception of this simple fact relieves the subject of many perplexities.

That in this channel, the events of the future have been foreshown is a demonstrable and important fact. The evidence is too extensive even to look at here. Meanwhile, it may not be without advantage to quote one or two express statements on the point: "Surely the Lord God will do nothing, but he revealeth his secret to his servants the prophets." Amos iii. 7. "There is a God in heaven that revealeth secrets and maketh known to the king Nebuchadnezzar what shall come to pass in the latter days." Dan. ii. 28. "The revelation of Jesus Christ which God gave unto him to show unto his servants things which must shortly come to pass, and he sent and signified it by his angel unto his servant John." Rev. i. 1. If these statements are true, we ought to be able to find recognizable and measurable light in the Scriptures on the leading events of history, and, therefore, on such a gigantic affair as the Eastern Question, which so radically effects and imperils great national interests, and involves the destiny of the land of Jehovah itself—now a pachalic of the threatened empire of Turkey.

But it may be objected that the affairs in question are perfectly human in their character. It may be said their origin can be so exactly traced to natural causes as to exclude the possible operation of occult influences. The Turks, it may be said, being a brutal race, have for centuries brutally treated the races that have been brought under their subjection by conquest, and that as a result, their empire is weak; and that Russia, by the operation of a perfectly natural ambition, desires possession of a desirable territory, so evidently destined to fall out of Turkish hands by and bye: that, therefore, it is absurd to seek for a divine view of the case, or to regard the consequent events as forming any part of a divine programme.

The answer is obvious to those who accept the Bible and have made themselves familiar with its contents. We find a discover that the springs of human action are accessible to divine control, and that men under the influence of feelings perfectly natural to themselves are often made use of to accomplish things that God has purposed without their being in the least aware of it. Let two illustrations suffice where there are hundreds. Israel revolted from the law of God. In punishment for their revolt, God sent upon them the king of Assyria to desolate the land and subject the inhabitants to the horrors of invasion. The fact is stated thus: "O Assyrian, the rod of mine anger. . . . I will send him against a hypocritical nation, and against the people my wrath will give I him a charge." At first sight, it would seem from this as if a direct and personal commission were sent by messenger to the Assyrian court, and that the Assyrian monarch acted in consequence as the willing and willing agent of Jehovah in the punishment of Israel. But this view is expressly excluded by what follows: we are given to understand that the Assyrian acted out his own view without even being aware that God was using him. It is added: "Howbeit, he meaneth not so, neither does his heart think so; but it is in his heart to destroy and to cut off nations not a few. For he saith, are not my princes altogether kings. . . . He saith, by the strength of my hand I have done it, and by my wisdom, for I am prudent." The divine comment on the Assyrian pretensions in the case is unmistakable. It is this: "Shall the ax boast itself against him that heweth therewith? Or shall the saw magnify itself against him that shaketh it?" Isaiah x. 5, 13, 15. Thus the Assyrian was aiming at the accomplishment of his own ambitions, in utter ignorance of the fact that God was using him as an ax to hew down the Israelitish tree of wickedness. The event was perfectly human in its character, so far as the agency was concerned, and yet was a divine operation intended to effectuate divine objects.

The other instance is similar: "Lo, I raise up the Chaldeans, that bitter and hasty nation, which shall march through the breadth of the land to possess the dwellings that are not theirs. . . He shall pass over and offend and impute this his power unto his God." What is the comment? "Lord, Thou hast ordained them for judgment. O mighty God, thou hast established them for correction." Hab. i. 6, 12. So also with the Roman invasion, foretold ages before by Moses as a divine visitation for the sins of Israel: the Romans were unconscious of being divinely guided in their proceedings. They but yielded to the natural impulse of conquest, and to those who witnessed their proceedings on the spot, there would have appeared to be nothing divine in the events.

On the same principle, the events now impending in the East may be of divine initiation and intent, though perfectly natural on the surface. The simple question is, have these events been made the subject of prophecy? Have they any relation to the purpose of God on earth, as revealed to the prophets of Israel, and set forth in the writings in which they were instructed to record the revelation? If so, the perfect naturalness of them on the surface will be no bar to a divine construction of them by such as apprehend the facts involved in the foregoing argument.

The first clue is simple and palpable. It is a geographical one: Turkey has possession of the Holy Land, and whatever happens to Turkey must affect that land as part of her dominion. To see this fact in its true importance, we must look at another, viz., that the Holy Land is the geographical basis of the Divine work upon earth. No one will question this as regards the past. In the Holy Land the divine nation of Israel was established. Moses and Joshua guided them thither from Egypt. In the Holy Land Samuel judged them, and David and Solomon reigned. In the Holy Land, Jesus the Son of God, appeared, and lived his wondrous life, which in its effects has already largely changed the condition of mankind. The Bible is the book of the Holy Land. So much all admit concerning the past. But is there no future for the Holy Land?

This is the question which gives the Eastern embroglio its chiefest interest and importance. It is a question, the answer to which is one of the plainest this taught in the Bible and yet to which there is the strongest opposition. The part of the great bulk of professing Christians. The answer is one which we must establish before we can hope to create for the Eastern Question that interest which sensible people are requiring the facts of the case must feel; and before we can attract to it that amount of attention which it cannot fail to receive at the hands of such.

It is very easily established when once resurrection is accepted as the mode of future retribution; and the earth recognized as the arena of the divine purpose with regard to man living upon it.

The future portion of the righteous is frequently spoken of in the New Testament as "the inheritance," and this inheritance is said to be a thing promised. Gal. iii. 18. Standing foremost at the very beginning, indeed of this promise—we find Abraham, in whose case we are able to localize the inheritance at the start. It is testified that Abraham had the honor to receive the promises. Heb. xi. 17. "To Abraham and his seed were the promises made." Gal. iii. 16. As to the subject of the promise, so far as Abraham's personal part in it was concerned, we are informed that, "God gave the inheritance to Abraham by promise." (verse 18.) Now what was this inheritance that was given to Abraham by promise? This question is answered by Paul in a way that is simple, conclusive, and in harmony with the meaning of the term and the facts of Abraham's case. "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed, and went out, not knowing whither he went. By faith he sojourned in the land of promise as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise." Heb. xi. 8, 9. Here we have "a place" and "a land" as the subject of the promise of inheritance. There will, of course, be no question that this is the Holy Land, now in Turkish grasp, for it was in this Holy Land that Abraham, when he lived, sojourned as a stranger, and Isaac and Jacob after him.

The only question will be whether the promise was ever fulfilled. On this point, infidels take strong ground as against Christians of the popular type. They say Abraham never inherited the land, and that, therefore, the divine promise has failed. If it can be shown that Abraham is to receive possession of the land at the coming of Christ to set up the kingdom of his father David. Luke i. 32, the force of their argument is gone; but ordinary Christians do not believe this, and, consequently, have no answer to the infidel, except the unsatisfactory one that the promise was fulfilled in the occupation of the Holy Land by the Jews under the law of Moses.

But the answer indicated is the true one. The infidels, of course, are wrong; but so, also, are the Christians when they deny that Abraham will receive the land for an inheritance, in which, in the days of his probation, he sojourned as a stranger.

Their explanation that he received it when the Jewish nation occupied it under the law, is inconsistent with Paul's express reasoning on the subject. Paul says, "If the inheritance be of the law, it is no more of promise, but God gave it to Abraham by promise." Gal. iii. 18. He also says, "The promise that he should be the heir of the world was not to Abraham or his seed through the law, but through the righteousness of faith." "If they who of the law be heirs, faith is made void, and the promise made of none effect." Rom. iv. 13.

Now the Jews held the land under the law of Moses, which made their occupation of it conditional on obedience to its provisions. See Deut. xxviii, entire. They did not render this obedience and they were consequently scattered among the nations of the earth as at this day. The dispersion of Israel is evidence that their occupation of the land of promise was under the law, and not under the promise. Consequently, there still remains a future occupation by Abraham under the promise; for it is beyond question that Abraham never inherited the land during his own life. Acts viii.; 5. Gen. xxiii. 4.; Heb. xi. 13.

It is this future occupation that forms the pivot of the entire prophetic science. Let any one read the books of Daniel, Jeremiah, Ezekiel, &c., &c., and he will be fully convinced of this. Two examples from the first of these books may suffice for what, without exaggeration, may be called hundreds. The second chapter foretells a day when "nation shall not lift up sword against nation neither shall they learn war any more."—Isaiah ii. 4. There is no need to prove that this is future. Now, observe the geographical surroundings of this state of things. "The mountain of the house of the Lord shall be exalted above the hills . . . The law shall go forth from Zion and the word of the Lord from Jerusalem"—verses second and third. The twenty-fifth chapter foretells—verse 8, a day when tears will be wiped from all faces, and death shall be swallowed up of victory. There is no need to prove that this is yet future. Observe, then, the geographical surroundings identical with the other case. "In that day shall this song be sung in the land of Judah"—xxvi 1. "The Lord of Hosts shall reign in Mount Zion and in Jerusalem"—xxiv. 23. The whole of the prophets have the same characteristic: their delineations of the coming glory are interwoven inseparably with the land promised to Abraham.

Let not the reader regard this as an unimportant fact. Let him not suppose it is unconnected with the glory and the work of Christ. Let him remember that the spirit of Christ in the prophets "testified beforehand the the sufferings of Christ and the glory that should follow.—I Peter i. 11, and that, therefore, the writings of the prophets, which Peter styles "the sure word of prophecy," is "a light in a dark place, until the day dawn," to which "we do well to take heed"—2 Pet. i. 19. The day spoken of has not yet dawned, but it will arise in due time, and that due time there is reason to believe to be near at hand, as will appear in what is to follow. It is the day of the glory of the Holy Land, as the inheritance of the chosen of God, and the scene of the exaltation of Jesus, returned in power and great glory, to sit on the throne of David, and reign over all peoples, nations, and languages.—Isaiah ix. 6; Jeremiah xxiii. 5; Luke i. 32; Dan. vii. 15; Rev. xi. 15.

ROBERT ROBERTS.

SENTENTIOUS PARAGRAPHS.

Difficulty is the nurse of greatness—a harsh nurse, who roughly rocks her fostering children into strength and athletic proportions.

Write your name by kindness, love and mercy in the hearts of thousands you come in contact with year by year, and you will never be forgotten.

A fair compensation for honest service is the best service you can make a man, and the best gift he can receive.

It is not by deeds of might and power
That the world's great work is accomplished at last;
But by patient toil through each lonely hour,
Each duty performed ere its time be past.

More hearts pine away in secret anguish, for the want of kindness from those who should be their comforters, than for any other calamity in life.

Secret kindness done to your fellow creatures is as beautiful as secret injuries are detestable. To be invisibly good is as godlike as to be invisibly evil is diabolical.

To live one day with the happiness, it may be, of a year dependent upon it, ought to make men and women careful how they live; but with the eternal life so closely interwoven into the life that now is, and every word, feeling, thought and act so many seeds that will grow to future harvesting, how serious a thing is life!

Art thou weary, tender heart?
Be glad of pain;
In sorrow sweetest things will grow,
As flowers in rain.
God watches, and Hope will have sun
When clouds their perfect work have done.

Every real and searching effort at self-improvement is of itself a lesson of profound humility. For we cannot move a step without learning and feeling the waywardness, the weakness, the vacillation of our movements, or without desiring to be set upon the Rock that is higher than ourselves.—*W. E. Gladstone.*

Light came when Christ was born, darkness when he died, how dark this world would be without the Sun of Righteousness. A new star directed the worshippers to Christ. And at his death there was darkness over the earth for three dreadful hours.

We must not hope to be mowers,
And gather the ripe gold ears,
Until we have first been sowers,
And watered the furrows with tears.

It is not just as we take it,
This mystical world of ours;
Life's field will yield as we make it,
A harvest of thorns or of flowers!

The finest and most renowned of the arches in Rome is the arch of Titus, which that Emperor built to commemorate the capture of Jerusalem. No Jew ever passed under it except forcibly, and at the present day, when the Jews are uppermost in official influence at Rome, they are in favor of its destruction, as being a memento of cruelty and humiliation to their race.

THE RESTITUTION.

Keep Brother Hess Article

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

WHOLE NO. 688. Plead PLYMOUTH, INDIANA, NOVEMBER 24, 1880. VOL. XXIX, NO. 45.

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COMMUNICATIONS.

Coming Age—Its Proximity—Evidence Drawn From the Apocalypse—The Book Itself—Is It a Revelation From God?—Unity of Design—History of the People of God to Their Final Triumph—Their Chief Enemies—Their Conflicts—Roles of Prophetic Events That Run Through to the Consummation.—No. II.

E. L. WITHEY.

1. *Apocalypse.* The Greek title of the book of Revelation is [illegible] Apocalypse of John the Revelator. Who wrote the book? John the Evangelist, that beloved disciple that reclined on Jesus' breast at the last supper—the author of the gospel. It was proper, therefore, that this disciple, to whom the blessed Redeemer had given the charge of his mother, in the flesh, should be the one selected to see, hear, and record Christ's last revelation to his people.

That Revelation is introduced in these words: "The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified (it) by his angel (messenger) unto his servant John: who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. Blessed (is) he that readeth, and they that hear the words of this prophecy; and keep those things which are written therein; for the time is at hand." Rev. i. 1-3.

Does the book contain a Divine Revelation? The history of the past eighteen centuries attests its Divine origin. No human intellect can see the future as was open to the view of John. His chart, constructed upon the scale of what he saw and heard, is correct in every particular. No sea or ocean has been plotted with equal accuracy. It is a transcript of the mind of the Deity, that sees the future as the past; that can delineate coming events with equal exactness, as those in the past.

Unity of Design.—What purpose had God in this Revelation? To make known to his servants things which were shortly to come to pass. The Revelation is from God to Christ, who sent it by his messenger, to John, who was to make it known to the people of God then living, and to those succeeding them, till the consummation. It was evidently the intention of God to make the revelation a practical lesson for his people, during their bloody persecutions by presenting their ULTIMATE *triumph*. Without such cheering hope in the era of Pagan and Papal martyrdom, the Christian sun would have set in storm. With this Divine Chart before them they took courage, and smiled and shouted in the face of the tempest.

The Apocalypse is a Chart,—a prophetic, photographic history of the people of God from the time of the Apostles, to their final establishment in the New Earth. Such being its character, we have only to compare its scenic views with the history of the Fourth Monarchy and its family of Nations and Churches to reach our [illegible] to learn what we [illegible] cies have been accomplished: then, deducing these from the entire prophecies, we ascertain what still remain to be fulfilled. As a sea captain examines his chart to ascertain his latitude and longitude, and learns his exact position by the portion of the chart passed over. So we, with our Divine Chart in hand must determine what [illegible] are in or near to decide our bearings.

The Book of Revelations contains many *threads* of prophecy. Of these in Chronological lines we design to write, and, also, to examine the nature and specific character of each. We shall attempt to show why each one is given, by pointing out the end that [illegible] Why did Christ [illegible] to John such a plurality of visions? Why did he not follow the same plan as in the metallic images? Obviously that John, living nearer the events, might be more perfectly instructed. The more dangerous the sea, the more particular should be the chart. Every hidden rock,—every shoal,—every whirlpool or current, endangering the vessel, should have its exact location on the chart.

What has been the character of the Christian era? What dangers have gathered around the Christian voyagers? What seas have been calm? What Pacific ocean have they crossed? What night of eighteen and a half centuries could the pilot of our vessel have lain down to quiet repose? If there had not been *one* at the helm that neither slumbers nor sleeps, our vessel would long since have found a *watery bed*.

This Divine Chart has not been furnished for the use of our Captain, but for the benefit of our crew. It is our rainbow—a token that the tempests of human corruption and persecution will not overwhelm us. It shows bright creations in the midst of the gathering storms; a sign that, behind them, a sun is shining that will never go down. Such a chart we have in the book of Revelations. "Blessed (is) he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand." Rev. i. 3.

Noted Characters on the Chart.—Follow us while we point out some of the most noted personages in the panoramic views exhibited to John in his banishment on the Island of Patmos, A. D. 96. In all our delineations, we shall adhere to the following laws of construction:

1. Every actor, seen in vision, is a symbol of itself or of some resembling agent, where one can be found.

2. Objects of the physical world symbolize, resembling objects in the moral world.

3. Our illustration is a *Mirror*. Mirror agents and objects are pictures or photographs of real agents and objects resembling them. John saw the photographs.

4. The real agents and objects must correspond in character and action. The symbol must be the exact likeness of the person, thing, or action symbolized. No violation of this general law of analogy will be allowed.

What are some of the noted symbols? The chart has three noted divisions: 1. "The things which thou (John) hast seen, (2.) and the things which are, and the things that shall be hereafter." (The past, the present and the future). Rev. i. 19. The future begins thus: "Come up hither, and I will show thee things which must be hereafter." Rev. iv. 1. With the last division we have principally to do.

Scenic Views.—First Scene.—a. One Like the Son of Man."—What are *seen* and *heard* in this vision? *b. A great trumpet voice*, revealing the messages to the seven churches. *c. Seven golden candlesticks.* *d.* Son of Man described. *e. Seven stars.* *f. Two-edged sword. Seven stars* are explained to be the *seven* angels (messengers) of the seven churches, symbols—each star symbolizing a messenger. Symbol from the physical world—the being symbolized from the moral world—compared and found to resemble. The *seven candlesticks* symbolize the seven churches or light-bearers. Between lamps and churches there is an analogy.

This vision is, therefore, fully explained in all its parts. The great agent in the vision (one like the Son of Man) is fully interpreted—"I am the first and the last; (I am) he that liveth, and was dead, and, behold, I am alive forevermore; and have the keys of [illegible] to learn what we [illegible] and of death." Two-edged sword is his word. Heb. iv. 12; Isa. xlix. 2.

Second Scene.—"A door is opened in heaven. Trumpet voice, Come up hither, and I will show you things which must be hereafter. A throne is set in heaven. Rainbow *agent* sits upon the throne, four and twenty elders clothed in white raiment were seated before the throne—seven lamps, which are the seven spirits of God—the sea of glass. In the midst, and round about the throne (were) four beasts (living creatures) full of eyes before and behind. Living creatures are, *a.* Like a *lion*: *b.* Like a *calf*; *c.* Had the *face of a man*; *d.* Like a *flying eagle*. They had each of them *six wings*; full of eyes within. The [illegible] ship of the living creatures and of the twenty-four elders are described. These characters belong to the first part of the second scene. What do the four living creatures symbolize? Classes of saints, as will appear from their acts: (1.) They give glory and honor and thanks to Him that sat on the throne. (2.) "The four living creatures and four (and) twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odors, which are the prayers of the saints. And they sang a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; and we shall reign on the earth [illegible]. And the four living creatures said, Amen. And the four (and) twenty elders fell down and worshipped him that liveth forever and ever." Rev. iv. 7-9, and Rev. v. 8-10, 11. Their acts are—(1.) Worship. (2.) They have harps of gold. (3.) They have vials full of odors which are the prayers of the saints. (4.) They were redeemed to God by the blood of Christ. (5.) They were made kings and priests. (6.) They shall reign on the earth. These living creatures will be considered again when tracing the through lines. This vision is sufficiently explained to suit our outline view.

Second Part of Scene Second.—The Book of Seven Seals.—The breaking of each seal opens a new scenic view, and new agents occupy John's vision. As the Lamb opens the seals one of the living creatures, after another, invites the prophet to come and see. The agents of the first four seals are the following:

1. A crowned conqueror on a *white horse*.

2. A warrior on a *red horse*.

3. A rider on a *black horse* with balances in his hand.

4. Death on a *pale horse*. Here the mission of the living creatures terminates. The scenes themselves occupy his attention.

5. The scene of the fifth seal is an altar surrounded with the martyrs of Jesus, crying to be avenged. White robes were given them, and they were required to rest for a little season.

6. The scenes of the sixth seal are alarming,—they are introduced by a great earthquake—shaking, seas, islands and mountains; obscuring the sun and moon and tumbling the stars out of their places, followed by great lamentations among the nobles of the earth, who were calling upon the mountains and rocks to fall on them and hide them *from* the face of him that sat on the throne, and from the wrath of the Lamb, as the great day of his wrath had come. Rev. vi. 2, 17.

Third Scene.—Four angels are seen standing on the four quarters of the earth, holding the four winds. Another angel is seen ascending from the east, having the seal of the living God. The sealing then begins and progresses through the twelve tribes of the children of Israel; then among all nations; these come out of the great tribulation. This is the third part of scene second. God sitting on the throne while the Lamb is revealing to John things then in the future.

Fourth Part of Scene Second.—Seven angels with their trumpets. Another angel stood at the altar, having a golden censer; having much incense (the prayers of the saints) to offer on the golden altar. Fire from the altar is cast upon the earth, followed by voices, thunderings, lightnings, and an earthquake.

1. *The First Trumpet Sounds.*—Its effects John saw—hail and fire mingled with blood—one-third of the trees and grass were consumed. Rev. viii. 7.

2. *The Second Trumpet* casts a burning mountain into the sea. Verses 8, 9. Third of the sea becomes blood—great calamities on the waters.

3. *The Third Trumpet* brings a burning star upon the rivers and fountains of waters. Verses 10, 11.

4. *The Fourth Trumpet* spends its power upon the sun, moon and stars, and their third parts are darkened. Verse 12. An angel is then heard, as he flies in mid heaven, Woe, woe, woe to the inhabiters of the earth by reason of the other voices of the trumpet of the three angels yet to sound. Verse 13.

Thoughts About Faith.

The natural object of faith, or man's capacity for believing, is TRUTH. In other words, when a statement is apprehended and its evidences seen to be valid, the human mind must believe it; that is, admit it to be true. The statement may be *misunderstood*, but the man must think he understands it; the evidence may be worthless, to him, however, it must appear the reverse.

Take, for instance, Purgatory,—the doctrine held by Roman Catholics that certain souls, and great numbers of them, are subjected to severe pains after death, from which, by various instrumentalities, such as payments by surviving friends and the prayers of the church, the sufferer is sooner or later delivered and admitted into heaven. The Catholic believes this because the evidence authorizes, or he thinks it authorizes, him to do so; Protestants reject the doctrine, because the evidence is held not to warrant their accepting it. Shake the Roman Catholic's confidence in the evidence, or authority for the doctrine, and his faith in the doctrine is immediately shaken. By his very nature, he cannot see the doctrine to be false and still believe it, to keep faith in it then is as much an impossibility for him, or for any human being, as for one to reckon a hill a plain, or a circle a square.

All over the world the most hideous fictions, like the gods of India, are held to be realities, and the gods, as a consequence, are worshipped by their devotees. If they discovered that the gods were not actual beings, their faith in them would vanish at once. Every sincere worshipper regards them as positive existences, and bows to them, and to the priests that minister at their unclean altars; and the benighted devotee will continue to do so while his faith in the system remains entire. Every lie, and the globe is full of lies, must put on the livery and semblance of truth. It is Satan transformed into an angel of light. Instructed eyes discover that it is a falsehood, but those believing in it see it as a truth—as a fact, and therefore worthy of confidence. Man was made to believe only truth, and he has faith in a lie so long merely as it seems to be a truth. Show it to him in its true character and colors as a sham, an imposture, a falsehood, and his faith in it is gone.

BELIEVING AN EASY FUNCTION.

It is the easiest thing imaginable for man to believe; as easy and natural as it is for him to see with his eyes and catch sound with his ears. As to objects of sense the difficulty is never lack of power to see, if the organs of vision are sound; but if a man will shut his eyes, or turn them in a wrong direction, he will never observe any object you wish him to look at and examine. He is lord of his own eyes, as of his own will. He may look or not, he may will to look or not to look, and you cannot change his purpose. He is supreme in his own domain, that is, over himself, and all you can do is to *use influence* with him, which, as sovereign over himself, he may resist to the last. In other words, when you wish a man to contemplate a particular object in the distance, you do not require to give him eyes, or seeing capacity to the eyes he has, for these God has endowed him with at his birth; you have only to master his will—to constrain him—to do what you desire. He yields to you, and he looks; he remains unmoved, and he looks not.

It is so with his faith power. It is under his mastery exactly as his eyes are; if he will look at any statement, say the Divine gospel of *mercy*, —if he will examine the message and its evidence—if he will study what he is invited to credit and why he is to credit the blessed record, the work would speedily be accomplished—the end of the gospel would be realized in his case. But if he *refuses* to examine it well,—if he persists in keeping out conviction from his mind,—if he will bury anxiety in worldly enjoyment,—if he will invent excuse after excuse for delay, he cannot believe, and as a result lives on in extreme peril of eternal death. All these acts he can do, for he is lord of his thoughts and resolutions, as of his eyes, and hands, and tongue, and limbs. It is the easiest thing in the world for him to believe, as easy as it is for him to see. He is believing every day, because he is willing to do so; and he might with equal facility and swiftness believe the gospel, if as sovereign over himself HE WOULD; then forthwith it must be done. As in using his eyes, you cannot, no power can, force him to look in a particular direction; so in believing the gospel, you may constrain him to consider it most seriously, you may plead with him to accept it, and all the blessings it presents, but you cannot, no power can, compel him to welcome the glad sound to his heart. He keeps the key of that chamber, and only admits what he pleases. If the door is opened, the truth enters without an effort. The mind works freely, sweetly, we may say naturally, in doing so; as the eye sweetly, and freely performs its part, when he consents to look at the object near or far away you request him to behold. Master his will in either case, and the conquest is achieved. You would smile in pity, if, be told you seriously he could not see, and that there was no need to turn round and make the attempt; so minutely more you may pity him should he say of the gospel, I cannot believe it, I cannot exercise faith, or the right faith, I need supernatural aid and I must wait till it come. The truth is, he wills not to believe, and in the dusty, lumber room of theology he seeks for a vain excuse to blunt the sting of his quickened conscience.

The only valid excuse in such a case would be—*the Gospel is a fable and unworthy of credence.* But is it so? Was Jesus' life and *deeds* a fable? Was his death a fable? Was his resurrection a fable? Was his ascension a fable? Have all the host of conversions by the gospel from sin to righteousness, from terror to the divinest peace and hope been fables? No! The evidence is mighty and it has prevailed in ten thousand times ten thousand cases. The story that speaks of life in Christ for the condemned is not a lie, but truth from heaven. The difficulty is not in a want of ability, but in a want of will to take it. Into that corner every resisting spirit is driven, and out of it he can never come till he says—"I am willing to believe,—I am willing to be saved."

W. G. MONCRIEFF.

London, Ont.

BREVITIES.

The work of the revision of the New Testament, under authority of the convocation of Canterbury, it is announced by cable from London, has been completed. The revisers were in session together forty-seven hours.

The house of refuge on the top of Mount St. Gothard, founded in the fourteenth century, will be permanently closed two years hence. The opening of the tunnel will render it useless, as not even beggars will then cross the mountains on foot. At present the Hospice affords shelter, food and bed to 20,000 people yearly, and is supported by private and public charity. The ride through the tunnel will cost only twenty cents.

The *Aurora*, in Rome, Italy, announces that a new association has been formed, to raise funds for the Pope. The tribute demanded daily from all Roman Catholics being one centime, or six sous per month. The Savior had not where to lay his head, but the Pope has a palace with 30,000 rooms and 600 staircases, requiring a large army of housekeepers to minister to the worldly pride and luxury of the sinful and dying mortal at its head.

The Flag of the Prophet is in the custody of the Mohammedan chief priest, Sheik-ul-Islam, and is made of green silk. There is a large crescent on the top of the staff, from which hangs a horsehair plume, claimed to have been the tail of Mohammed's favorite horse. On the folds of the flag are displayed the crescent and certain quotations from the Koran. Mohammed adopted green as his emblematic color because nature is green, and it is "everlasting and universal." The following words are on the flag: "All who draw the sword will be rewarded with temporal advantages; every drop of their blood shed, every peril and hardship endured by them, will be registered on high as more meritorious than either fasting or praying. If they fall in battle their sins will be at once blotted out, and they will be transported to Paradise, there to revel in eternal pleasures in the arms of black-eyed houris. But for the first heaven are reserved those of the faithful who die within sight of the green flag of the Prophet. There may no man give or expect money."

An idiot who, perhaps, surpasses all rivals in memory, and in the capacity to make mathematical calculations in his head, was recently examined before the students of the medico-surgical academy of St. Petersburg. He is twenty-seven years old. In his youth he was noted for his brilliant ability, but was addicted to the immoderate use of liquors, and led a dissipated life. He was attacked by an acute disease. When he recovered he was found to have lost all his mental faculties except memory and the power of mathematical calculation. These increased proportionately as his understanding and power of logical thinking vanished. Now he is a living phonograph and calculating apparatus. In the lecture room Prof. Medjevsky requested him to square numbers containing five or six figures, to extract the square roots of like numbers, and so on. All the questions were correctly answered by the patient in a few seconds. No mathematician present could do anything like it. Then the professor requested some one to read poetry aloud for some minutes, and the patient repeated it as correctly as a phonograph. The professor declared to the audience that he was unable to explain this psychical phenomenon. The memory and the calculating capacity of the patient are still growing, while in other respects he is becoming a more hopeless idiot.

Those who believe that the effects of disturbances in the sun are directly felt upon the earth have had many facts this year favorable to their theory. At intervals for months the surface of the sun has been a scene of tumultuous convulsions. The great orb has been shaken with forces whose tremendous power the human mind is unable to grasp. Coincident with these solar disturbances we have witnessed on the earth storms, hurricanes, volcanic outbursts, and earthquakes in unusual number. It was as if the mighty bonds of gravitation, by which the sun holds our globe in its orbit, were alternately tightened and relaxed until the frame of the earth snapped and creaked with the strain. During the pleasant Indian summer weather of the last week the sun seems to have been comparatively at rest. Its face has been as clear as a mirror. Yesterday, however, small spots were once more visible near the eastern edge of the disk, and moving slowly toward the center. Within a week they will probably be plentiful again. Then the sun will be once more shaken with storms, whose forces may reach the earth and usher in the winter with a hurly-burly of rough weather.

Millennial Blessedness.

There is no glory for creation, no deliverance from the curse, no loosening of the fetters of bondage, no millennial blessedness, until the Lord himself arrives. And who, save Him, can claim the honor of wiping off creation's curse, and as the last Adam, undoing the wrong which the first Adam wrought to this material earth, the seat of His royal dominion, which God at first pronounced so good? It was creation's curse as well as man's that He bore. The symbol of that curse was the thorn, and therefore it was with thorns that He allowed Himself to be crowned, that His might show Himself to be the Redeemer of man's earth, as well as of man himself; the breaker of creation's bonds as well as of the fetters of the flesh; not merely the restorer of man to Paradise, but the restorer of Paradise to man.—*H. Bonar, D. D.*

THE RESTITUTION.

E. A. CHAPLIN, Editor.

PLYMOUTH, INDIANA, NOV. 24, 1880.

WILL do the best we can for all our worthy contributors. We have had many good articles sent that we have not used, and have deferred some topics proposed for our own consideration. To suit all our readers we must diversify our subjects, and our paper is limited.

Pictorial Description of the Tabernacle in the Wilderness—Its Rites and Ceremonies. is the title of a tract just received. It contains thirty-two pages, and is handsomely illustrated. Every Bible reader should have a copy, as it not only pictures out the typical ordinances of worship of the Jewish dispensation, but is, at the same time, the best interpreter of Paul's epistle to the Hebrews. Price by mail ten cents.

As the current year is drawing towards its close, will not our brethren and friends make some effort to enlarge our list? Could we add a few hundred names of paying subscribers to our present list, and retain all we now have, our paper would be self-sustaining. We are firmly persuaded that rest will be signalized by important events in fulfillment of prophecy. Papers devoted to prophetic subjects would have ample support if people could only be brought to realize the proximity of the most stupendous events that this world has ever witnessed. For ourself we propose to work and sacrifice for the cause. The church is doing its last work in this dispensation and papers heralding the coming King may not be needed more than a year or two. The decade of the *eighties* will have a momentous history. If brethren, professedly looking for the Lord will not sustain the cause, and let the beacon lights become extinguished, they may have cause to regret their course when regrets will avail nothing. We do not counsel any waste of property, or neglect of business, but we do say that more should be done for the dissemination of truth than is done. Many brethren that are abundantly able to scatter abroad two or three extra papers do not take even one. Those that have the light will be held responsible for its dissemination. It is sad to know that the doors of the kingdom will soon be closed and all the unfaithful be shut out forever. The responsibility of sustaining our beloved paper is with you brethren. Those that have made some sacrifice this year are none the poorer. They have our thanks and God's approbation.

We extract the following from a more lengthy article from a foreign correspondent to the *New York Sun*. The Oriental Question will evidently be the source of an "irrepressible conflict" between England and Russia, until the strife is settled in the great conflict at Armageddon. The building of the Euphrates Railway is evidently becoming a political necessity for England, if she would maintain her supremacy in the East. We are rapidly moving into the last grand events of this soon closing dispensation. Let us watch and pray always.

MR. GLADSTONE'S TROUBLES THICKENING.

LONDON, Nov. 5.—The season of London fog and gloom, which has set in with its accustomed virulence, is also the season of extra parliamentary utterances, and of the commencement of political life and activity.

Of all the questions now pending, the one which will probably cause the Gladstone ministry the most serious embarrassment is that relating to the present condition of Ireland. I think it will be found that the policy of prosecuting the leaders of the agitation for conspiracy will prove ineffacious as regards those proceeded against, but very damaging to the government. Messrs. Parnell, Dillon, Sullivan and their colleagues, are not men to be frightened or easily put down. They are making preparations to secure the best talent at the Irish bar. They are supported by a great national sentiment, and when the time comes it will probably be found extremely difficult to obtain the necessary testimony.

And also so far as foreigners are concerned, combinations are being made by the European powers to isolate England politically as being too unsafe to have any connection with. Prince Bismarck is the soul of this movement, and our able ambassador Lord Odo Russell, has come from Berlin, and is at this moment staying with Mr. Gladstone at Hawarden, in the hope of being able to instil a little common sense into the brain of that gifted philosopher, and to point out to him the danger of a transcendentalism in politics which removes his diplomacy so far above the range of ordinary statesmen that they have to combine upon the base grounds of national expediency, while he is soaring away in his doctrinaire balloon into a region of international ethics where it is impossible to follow him, and where he evolves nationality theories which, in the language of Lord Dundreary, "no fellow can understand."

The one power in Europe which is fooling Mr. Gladstone to the top of his bent is Russia. The Russian press can hardly restrain their sense of humor at the situation, while with mock gravity they applaud the noble efforts of the British government; and indeed one of them recently appreciated the joke too openly, and was warned by the government to be more respectful, and not let the cat out of the bag prematurely.

Meantime, while Russia has been loudly complaining in concert with England of the fearful outrages to which the Armenians have been subjected by the inroads of the Kurds, and backing our government in indignant remonstrances to the Sultan, it is now found that these same Kurds have all been armed with Martini-Henry rifles by Russia, the spoils of the late Russo-Turkish war. In fact, this Kurdish insurrection, like the Bulgarian insurrection, has been carefully prepared by the power which expects to reap the advantages of the condition of anarchy which it must create, and the annexation of Armenia is a foregone conclusion. With Armenia annexed to Russia, her frontier is brought down to Diarbekr, at a distance of 250 miles from the Mediterranean at the Gulf of Alexandretta, where the finest harbor in Syria, Ayas Bay, will be at her disposal: but once in possession of Aleppo and its port, she will not stop, but advance southward to Jerusalem, which city and not Constantinople is now the object of her ambition, as the possession of Palestine enables her to command Egypt, and indeed puts her in possession of the key of the East.

But while the train is being laid in Asiatic Turkey, the double policy which enables Russia to sympathize with the Armenian atrocities, while she is arming the Kurds to perpetrate them, is also being carried out in Turkey in Europe, where, while she demonstrates with the combined fleets to force the Sultan to cede Dulcigno, she holds back the Montenegrins from accepting the cession, except upon the most unreasonable terms. Hence the delay in the negotiations there has been quite as much due to the intrigues of Russia as to the resistance of the Sultan.

COMMUNICATIONS.

"Their Rock is not as Our Rock."

The song that Moses wrote and taught to the children of Israel in the closing days of his life was our lesson for the day. We read it slowly and thoughtfully. We have been pondering it since. We have a Rock. In it we have found shelter. It has become our fortress. We can hide behind it and be safe. There is no such hiding-place for the unbeliever. No shelter where he can flee from the storm. His rock is a strange god. The vine that o'ershadows it is "of the vine of Sodom, and of the fields of Gomorrah." "Their grapes are grapes of gall, their clusters are bitter." Their sacrifices are made unto devils, they are held in bondage by Satan.

The blessed word of God is to them as an idle tale. It is foolishness; they cannot understand it. So they mock at truth and make light of judgment. They set themselves up like Goliah and defy the armies of Israel; but how weak do they become in the presence of one who like David, trusts in the Rock. Where is then their strength? Who then becomes the Deliverer. Who will be the *Deliverer of Ingersoll* in the last day? Where will then be his hope? and the hope of the young who are following in his steps? Will the gold for which he is blaspheming his God, redeem him from the second death? Will it redeem you? Oh young man? Will it rise up and be your protection?

Forsake not your God; be not froward, but set your hearts unto all the words which God has testified unto you, and do them. It is not a vain thing for you, it is *your life*. Trust in God that raiseth the dead.

S. ROXANA WINGE.

"Practical Religion."

Our Orthodox friends (self-styled) often complain of us who are looking for the speedy coming of the rightful heir to the throne of David, and the consequent establishment of the kingdom, being, as all must admit, who believe that the Bible is authority in matters of faith, the great central point of God's revealed plan of salvation. They often speak sneeringly of our being unduly tenacious with regard to theory, and fail to preach or urge a more practical religion. But, with all due deference to our friends, (many of them, at least,) who are well educated in the theological schools; the more strange still, from the fact, that they would be greatly ashamed to use the same expressions or make the same plea in regard to any other department of science or theory, both of which inhere in the Christian religion in the highest degree. We would respectfully ask our friends if they could reasonably expect any practical religion from any one who should be destitute or greatly lacking in faith? Without this, we are told, "it is impossible to please God." Could we reasonably expect a good practical surveyor unless he understood the theory? Could we reasonably expect a safe voyage across the ocean to any foreign port, unless the conductors of the vessel should understand the science of navigation? The Bible is to the true Christian what the chart and compass and the science of navigation are to the mariner; neither of them are expected to understand either of the respective sciences intuitively, but, by dint of hard study, and often, too, by the light of the midnight lamp. No amount of feeling, emotion or spasmodic excitement, can supercede intelligent faith, "for this comes only by hearing the word." The former belong to a lower plane, viz: Animal, and not to the higher plane of intellect.

This subject was suggested to my mind from hearing the complaints above named. Our people, it is true, are not now assailed as formerly with such a frozen front from our opponents. They all admit now, (some of them rather reluctantly, however,) that we are too strongly intrenched in Bible truth to be easily dislodged; and, furthermore, that we are treated by them with more courtesy than formerly, which, I trust, none of us fail to appreciate. But, to their complaint, to which allusion has been made. I consider it a logical denial of their concessions, viz.: Of our understanding of the Bible. It is an axiom of Bible teaching as well as in philosophy, that effect follows cause. "A corrupt tree cannot produce good fruit," and *vice versa*. The gospel being "the power of God unto salvation," it follows, logically, that nothing practical can be acceptable to God, when the gospel is not understood, believed or obeyed, for certainly it could not be believed unless it was understood, and, as per consequence, could have no power, hence, all the so-called "practical religion," and all the conversions made in ignorance of the gospel, or God's revealed plan of salvation, must be like the chaff of the summer threshing floor easily driven away by the slightest breeze as is (I am sorry to say) too often exemplified in modern so-called revivals of religion.

M. I. LEWIS.

Rensselaer, Ind.

NEWS ITEMS.

FOREIGN.

TURKEY—SURROUNDED BY ALBANIANS.

CONSTANTINOPLE, Nov. 20.—The troops under Dervisch Pasha at the various points near Dulcigno, are surrounded by Albanians.

NO CONSCRIPTS FROM ALBANIA.

The Albanian League has informed the Turkish authorities that it will forcibly oppose any attempt to execute the decree calling out Redifs for service.

PILLAGED.

The Austrian Consulate at Prisrend has been pillaged by a mob.

EPIRUS.

LONDON, Nov. 20.—A correspondent telegraphs from Magaraka, Epiros, as follows: The position of affairs is very grave. Eight thousand Albanians and Epirates have volunteered to serve under the League. Two thousand assembled here Wednesday. The movement is directed as much against Turkish rule as against the annexation to Greece.

RUSSIA—A QUESTION.

ST. PETERSBURG, Nov. 20.—The *Golos* asks if the Porte is, through the medium of the Kurdish rebellion, preparing a road for the inevitable Ottoman retreat from Europe to Asia Minor.

ST. PETERSBURG, Nov. 22.—A large number of Nihilist placards have just appeared upon the walls of St. Petersburg, some of them in the most frequented parts of the city. They proclaim in flaming characters the beginning of a fresh revolutionary movement, beside which all former agitations will be considered puerile and insignificant. Ominous warning is given that the throne of Alexander will be vacant before the dawn of another year.

NAPLES, Nov. 20.—The activity of Mount Vesuvius increases. Lava flows abundantly on the side toward Naples.

A bottle has been picked up on the beach near Halifax, N. S., containing a piece of paper on which was written a statement purporting to have been made by Henry Lynch, Master of the bark Jane Glasgow. The date was May, 1880, and the bark was then in 42 degrees 44 minutes north latitude, and in 49 degrees 47 minutes west longitude, and had sprung a leak and was sinking fast. The crew was working with might and main at the pumps, but to no purpose. There were eleven men on board at the time, and, as nothing has been heard of the Jane Glasgow, all must have perished.

Siemens Brothers, of London, the cable contractors, have received an order from the American Union Telegraph Company for the immediate construction of two new Atlantic telegraph cables.

DIED OF DIPHTHERIA.

OTTAWA, Ont., Nov. 20.—Within the past twenty months 400 deaths have occurred from diphtheria in the Upper Gatineau, near Desert. The disease commenced its ravages two years ago in that district, and is now traveling downward. It attacks the young and old alike. A woman who had been called on to nurse a patient contracted the disease and died two days afterwards. There is something very strange about the prevalence of the disease in that locality. The land is high and dry, being well drained, and it is about the last place one would expect to breed disease.

Between Rochester and Utica 700 boats are ice-bound in the Erie Canal. An attempt will be made to clear a passage for them by means of an ice-breaker.

THE DEATH OF GOVERNOR WILLIAMS.

INDIANAPOLIS, Ind., Nov. 20.—Governor James D. Williams died at 12:30 this afternoon. He was born in Pickaway county, Ohio, January 14, 1808. He had been almost continuously in the State Legislature since 1843, except when serving in Congress one term, beginning in 1875, and from which he resigned to accept the Governorship, and the present term is the Governor's chair.

Grave apprehensions are felt in every European capital that a general European war may be caused by the events now transpiring around Dulcigno. The Sultan in stirring up the Albanians has evoked a religious fanaticism which transforms Mohammedans into desperate maniacs, and which he is powerless to control. Already covert hints are thrown out of a massacre of Christians throughout the Turkish Empire, and the cry for "a holy war" is making itself heard. The spectacle of anarchy and massacre would speedily bring down the forces of the Great Powers, and the Turkish Empire would be dissolved amid a struggle for prey such as the world has never yet seen. While these war-clouds hang heavily on the horizon, and men's hearts are failing them for fear, the Christian sees in them only the fulfillment of prophecy. He remembers that his Lord foretold that these things should immediately precede the end, and as he sees the predictions fulfilling he knows that it is nigh, "even at the doors." Mark xiii. 29.

SELECTIONS.

[Jersey City Evening Journal.]

A Converted French Priest.

Father Seguin, an ex-Roman Catholic priest of Montreal, delivered an interesting sketch of his conversion recently in the Communshaw M. E. Church. Mr. Seguin graduated in the Grand Seminary of St. Sulpice, Montreal, where he was for fourteen years a Roman Catholic priest, and nearly all his relatives there are priests and nuns. He claims to have seen many scandals in the Roman Catholic Church among the priests and religious orders, which finally determined him, four months ago, to renounce Rome and join the Independent Catholic Church in New York. In the west he had seen a Romish Bishop who was so drunk while administering confirmation, that two priests had to support the intoxicated prelate. The speaker read the eighth chapter of Romans, basing his discourse on the text "delivered from the bondage of corruption into the glorious liberty of the children of God." He asserted his belief in no Pope but Christ Jesus, and said that courage is liberty and fear is the dungeon of the mind. He had the courage to shake off the bondage of the yoke of Rome, with its errors, abuses and imprisonment of thought. He arraigned Pope Pius IX. for his sympathy with Jeff Davis, assuring the rebel President of the safety of the souls of those who died fighting against the Union. He characterized the confessional as the bottomless pit of perdition for women, and said further that the Irish servant girls of New York tell priests all the private affairs of American families through the medium of the confessional. The priests then inform the politicians of things which may be used by them against their political enemies, and this is what makes the political power of the Romish Church in New York so great. He attacked the apostolic succession of the Roman Catholic Church, and maintained that it ceased to be an apostolic church after the time of Pope Bonifacius. The power of the Pope rests on blind obedience, but the speaker believed in Christ Jesus, and in reason and in faith. As an instance of the hatred and marked persecution of which the Fathers of the Independent Catholic Church in New York are the victims, M. Seguin said that yesterday evening Father O'Connor met two Romish priests in the street who scowled blackly at him, exclaiming loudly: "The devil! The devil. "They were," continued the preacher, "probably coming from the house of Boss Kelly, after arranging everything for the election of their candidate, Wm. R. Grace." There is a population of 50,000 French in New York, most of whom are either Roman Catholics or infidels, and M. Seguin proposes to devote his time and energies to their conversion. In the French language he is a powerful speaker, and he is a fearless man of superior intellect.

Wonderful Change of Sentiment.

The time was, and that not long ago, when the clergy professed to know a great deal of what they call positive truth. They assumed to know for an absolute certainty that every human being was naturally immortal; they also assumed to know that there was a vast ocean of burning brimstone, called hell, wherein the souls of unbelievers were to be tormented eternally; they were equally certain that all good souls who had contributed liberally toward their support, and asked no questions, went straight to heaven when they died. But a most wonderful change has come over the mind ecclesiastical of late, it is surprising how little they feel certain about now: they discover that the gross and palpable absurdities which, in the form of creeds, had been so successfully imposed upon former generations are fast losing their power in the light of increasing intelligence and a more general personal knowledge of the Scriptures on the part of the people. Hence the almost universal abandonment of the old dogmatic ultimatum, "Doubt, and you're damned," and the substitution of mere speculative generalities. In the meantime the grand truths of Christianity lie buried under the accumulations of centuries of ecclesiastical assumption and pagan superstition. Not only have those great principles of truth been robbed of their objective force and character, but the sternest facts in human experience have been so perverted that even death is spoken of as an angel of light, the messenger of God, etc. The duty of holding up and forth the sublime truths of Divine revelation and their logical relation to the needs of humanity was never more imperitive than now. Let every honest believer recognize this fact; let the truth be in him a power, to be seen and known of all men; let it be seen that revealed truth is not the creature of circumstances, but, under Jehovah, their cause, and that our highest honor is in obeying its behests, their greatest shame who would make it serve their selfish interests.

Oh, for men, like Paul of old,
Impelled by earnest love of God,
Abandoning home, self and place,
To tell of his reconciling grace.

The Mystery of the Stars.

It is difficult, when we look at the star-lit heavens, suggestive as they are of solemn peace, to conceive the stupendous energy, the fierce uproar and tumult, of which even the faintest visible star in reality tells us. Pythagoras spoke of the harmony of the celestial spheres, which we are only prevented from hearing by its continuity. "There's not the smallest orb which thou beholdest," said the science of the middle ages,

"But in his motion like an angel sings,
Still quiring to the young-eyed Cherubim."

The science of our own time tells us a still stranger story. There's not the smallest orb which thou beholdest, she says, but in his motion throbs like a mighty heart, still pulsating life to the worlds which circle round it. But while our powers of vision are limited to the narrow range of our present telescopes, we cannot watch the action of these great centres of energy, nor can we hope that the uproar of those remote fires will ever reach mortal ears, though to the mind's ear clear and distinct. It is no longer a mere fancy that each star is a sun, each accompanied by its attendant worlds; science has made this an assured fact, which no astronomer thinks of doubting. We know that in certain general respects each star resembles our sun. Each is glowing, like our sun, with an intense heat. Around each, as around our sun, are the vapors of many elements. In each the fires are maintained, as they are maintained in our sun in some way which may be partly mechanical, partly chemical, but which certainly does not in the least resemble combustion. We know that in each star processes resembling in violence those taking place in our own sun must be continually in progress, and that such processes must be accompanied by a noise and tumult compared with which all the forms of uproar upon our earth are as absolute silence. The crash of the thunderbolt, the bellowing of the volcano, the awful groaning of the earthquake, the roar of the hurricane, the reverberating peals of the loudest thunder—any of these, or all combined, are as nothing compared with the tumult raging over every square mile, every square yard, of the surface of each one among the stars.—*Proctor.*

Christ's Glory

Until He comes, He is the rejected one. His coming is to end the day of his long rejection, and to introduce the day of His acceptance—the day when He shall be owned by Israel, and by the world, as he is now by his saints—the day when he shall be owned on earth, as now he is owned in heaven. As the great Judge of all, his glory is yet to come; as the King of Kings and Lord of Lords, his glory is yet to come; as the Last Adam, his glory is yet to come; as the Church's Head and Bridegroom, his glory is yet to come; as Israel's monarch, his glory is yet to come; as Antichrist's destroyer and Satan's deliverer, his glory is yet to come.—*H. Bonar, D. D.*

SENTENTIOUS PARAGRAPHS.

He who wishes to secure the good of others has already secured his own.

Leighton: That flower that follows the sun does so even in cloudy days.

God glorifies Himself when he shines out in the blessed reality of what he is.

John Locke: Good qualities are the substantial riches of the mind; but it is good breeding that sets them off to advantage.

Cudworth: Truth and love are two of the most powerful things in the world, and when they both go together they cannot easily be withstood.

"'Tis good to speak in friendly guise
And soothe where'er you can;
Fair speech should bind the human mind
And form link man to man.
But stop not at the gentle words;
Let deeds with language dwell;
The one who pities starving birds
Should scatter crumbs as well.
The mercy that is warm and true
Must lend a helping hand.
For those that talk, yet fail to do,
But build upon the sand."

Goethe: Talents are best matured in solitude; character is best formed in the stormy billows of the world.

Wickliffe: The Bible is the faith of the church, and the doctrine of the gospel shall never perish.

M. Henry: None but a downright honest man can find favor with God. God has sometimes chosen the *foolish* things of the world, but he has never chosen the knavish things of it.

BRIGHTER HOURS.

Though dark the present hour may seem
With sorrow, care and strife,
Though gladness may not shed a beam
Upon our sky of life,
Yet fear not—for amid the gloom
One hope is ever ours—
That faith may yet our life illume,
And bring us brighter hours.

Dean Stanley: What pleases only for the moment, whether poetry, or oratory, or policy, will die with the moment. What looks beyond the moment will live beyond the moment. What speaks to the intelligent few will at last make a conquest of the unintelligent many; what speaks only to the unintelligent many will never reach the intelligent few, and will soon be forgotten by the unintelligent many also.

Dr. J. W. Alexander: I have found nothing yet which requires more courage and independence than to rise even a little but decidedly above the par of the religious world around us. Surely, the way in which we commonly go on is not the way of self-denial and sacrifice and cross-bearing which the New Testament talks of.

My home is not on this wild, lone shore,
Where storm-clouds gather and tempests roar;
Where bounding hearts will to breaking soon,
And the sun of the soul go down at noon;
Where sin's dark shadow is cast on all—
Whether bridal wreath or funeral pall;
Where none say wisely, "I here will stay;"
For written on all is "Passing Away."

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POETRY.

(Good Words.)

Charity.

E. CONDER, JUN'R.

'Tis better to weep than to joy,
When the heart with the sad gazes on
For joy, as frail flowers,
Reflects while exulting the rays.

Oh, the blast of the mighty Lord's
That [illegible]
Knows no respite of life
That only hath love to the end.

The journey here called to win
In the heavenly land wonderful
When the [illegible] the wine poured in
Flows gladness joy back to the door.

The cries of the widow hath still
Fullest record in books that are true,
Who [illegible]
The Lord He [illegible]

LETTER DRAWER.

Editor Restitution:—We are glad to receive the weekly visits of your paper. It is like cold water to a thirsty soul. We are very much interested in the news from Jerusalem. I can say "Peace be within thy walls, and prosperity within thy gates, O, Jerusalem, for unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem." The kingdom of Israel will be restored to the ones that lost it—the Jews—God's people, whom he has forsaken, but as Paul says not cast away. "For the Deliverer shall come out of Zion, and shall turn away ungodliness from Jacob; for this is my covenant unto them when I shall take away their sins." That time has about come for the times of the Gentiles are about run out. Then Jerusalem will be free and Jesus will have the throne of his father David, and reign over the house of Jacob forever, and of his kingdom there shall be no end.

What a blessed promise, to always be in the kingdom of God, and see Jesus and be made like him. O, praise the Lord for his mercy in providing a Savior, to bring back the lost and the perishing to the fold where they can find pasture and live forever. Glory Alleluyah for such a blessed hope. It is our anchor that has entered to that within the veil, where Jesus, our forerunner, for us has entered. Praise the Lord.

Your sister in Christ.

MRS. L. WHITAKER.

Alexander, N. Y.

Editor Restitution:—Please send us THE RESTITUTION for six months. Mamma took it for awhile, about two years ago, but being short of means could not renew before. She is a very strong advocate of your doctrine. She says if you will send one of your best preachers here that you will get a great many to accept your doctrine. She has got some of your most bitter enemies to read your paper. There is a church about a quarter of a mile from our home, and we will try and make it pleasant for him. So please send the paper as soon as possible.

Yours truly.

MINNIE SOMERS.

Evansville, Mo.

Editor Restitution:—I value the reading of THE RESTITUTION very highly, indeed; it is the only weekly preaching, aside from the word of God. I must be very busy on the arrival of the paper, if I do not leave all, and read its contents. How familiar the names of the old contributors are to us; it really seems as if I had met with them all personally. I often think of the difficult situation you are placed in as editor. May you have the Divine strength to carry on the tedious burden to the end. May we all gain an entrance into that haven of rest is my desire.

Respectfully yours in the one faith.

MRS. GEO. J. MYERS.

Auburn, N. Y.

COLFAX, Ind., Nov. 16, 1880.

Editor Restitution: As some persons wanted to know how our Savior appeared in his day, I will give you what Paul Wright, D. D., said in this past:

"There appeared in these our days, a man of great virtue, named Jesus Christ, who is yet living amongst us, and of the Gentiles is accepted as a Prophet of truth, but by his own disciples called the Son of God. He raiseth the dead, and, cureth all manner of diseases. A man of stature somewhat tall, and comely, with a very reverend countenance, such as the beholders may both love and fear; his hair is of the color of a filbert full ripe, and plain almost down to his ears; but from his ears downward somewhat curled, more orient of color, and waving about his shoulders. In the midst of his head goeth a seam or partition of his hair, after the manner of the Nazarites; his forehead very plain and smooth; his face without spot or wrinkle, beautified with comely red; his nose and mouth so formed as nothing can be reprehended; his beard somewhat thick, agreeable in [illegible] of his head, not to [illegible] great length, but forked in the middle; of an [illegible] look; his eyes grey, clear and quick. In reproving he is terrible; in admonishing courteous and fair spoken; pleasant in speech, mixed with gravity. It cannot be remembered that any have seen him laugh, but many have seen him weep. In proportion of body, well shaped and straight; his hands and arms right delectable to behold; in general his carriage temperate, modest, and wise. A man for his singular beauty, and passing the children of men."

I write this for the good of some of the readers of your paper if you see it to be published.

H. A. BOYD.

We have had to leave read the above description of our Lord's personal appearance in a book written by Paul Wright, D. D., entitled "The Life of Christ and Lives of the Apostles." We think that the author ship was ascribed to one Publius Lentulus. Its authenticity may be quite doubtful, but we give it as a literary curiosity at least. The unsparing hand of modern criticism has shown that many things that were once received as unquestioned history are only fictions. Of the genuineness of the above we have no means of deciding. It may have been written as claimed; or it may be an embodiment of traditions concerning our Lord's person. It will interest those of our readers who have not seen it before.—ED.

Editor Restitution:—I am sounding out the gospel of the kingdom. I have spent a good living and am poor to-day for the truth's sake; getting feeble and old age stealing on so I cannot labor physically for a living. But I shall spend and be spent in the gospel. The Apostle James says that God has chosen the poor of this age rich in faith and heirs of the kingdom, which he has promised to them that love him. Oh that the brotherhood may sustain THE RESTITUTION and its editor. May the blessing of God sustain it and you. Yours in hope of eternal life.

C. W. HERRON.

Grand, Kan.

Editor Restitution:—In THE RESTITUTION of Nov. 3d is an article from the *Independent* on the finding of the lost ten tribes, and this is a subject that ought to be interesting to all Bible students. But in studying those prophecies relating to God's ancient people we must keep in mind the marked distinction between Israel and Judah as set forth by the prophets, or our ideas will be much confused. The Jews were to be a scattered people. A specially persecuted people. To be without a nationality. To be without government. Not to be owners of landed property, though they will have money, until toward the latter days. They were to be a proverb; they were to be few in number; they are to remain a special type of features; they were to reject Christ; to retain the Mosaic service until returned to their own land; they are to keep their name, etc. That Israel were to be lost; they were to be divorced from the Mosaic law; they were to lose their names; they were to lose their language; they were to possess the isles of the sea, coasts of the earth, waste and desolate places, to inherit the portion of the Gentiles, their seed, land and cities. They are to be great and successful colonizers. Before them other people are to die out. They are to be a head nation; to be a company of nations; to be great in war on land or sea; to be lenders of money; to have a monarchy; to be keepers of the sabbath; to have David's throne and seed ruling over them; they are to possess Palestine and invite their brethren of Judah to return; and there are many other distinctive features between Israel and the Jews. The people found may, or may not be of the ten tribes, but if they are all that is left of the ten tribes, it will take many centuries before they can fill the niche of prophecy given to them, and, consequently, we are not living in the last days; but the English nation fill that niche, and answer to the description given of the house of Israel in the latter days in every particular; and the probabilities are, they will ere long possess the land of Palestine; and if we study the prophecies, holding to the literal interpretation, and carefully noting the distinctions between Israel and Judah, we shall be likely to get a more perfect view of coming events, of the order of those events, and at what stage of those events we may expect our Divine Master to come. I should be glad to see some of your able contributors take up this interesting subject. I believe it would be more instructive and satisfactory to your readers than those subjects that are worn threadbare.

S. HAMPER.

[illegible], Arkansas, N. S.

[That remnants of the ten tribes are still in existence in the more central parts of Asia is not only highly probable, but almost absolutely certain. That the Anglo-Saxons may be the descendants of Ephraim, according to the conclusions of many ethnologists, may also be true. Fragmentary portions of the departed tribes may, and doubtless have maintained all their national characteristics, while other portions may have lost all these in their migrations and exist as powerful people, under other national appellations. We cheerfully give our brother's communication a place. We direct attention also to some Jewish notes in the present issue, from the Cincinnati Messenger.—ED.

Editor Restitution:—I have been thinking of writing a private letter to you for some time, on three or four points. In a letter to Brother Pierce, you seem to indicate that he, with some others, hold extreme views. In this letter I will give you some of my views in as intelligent a manner as I can. James i. 18, says: "We are begotten by the word of truth that we might become a kind of first fruits unto God." The truth is found in Acts viii. 12: 1. A King. 2. Associate rulers. 3. Thrones. 4. Subjects. 5. Territory. This, as I understand, was preached by the prophets, then by Jesus and the apostles, three years and six months, to none but the lost sheep of the house of Israel. After this Peter unfolded the things concerning the name of Jesus on the day of Pentecost, and Phillip added the things concerning the name of Jesus at Samaria, as stated above. Acts viii. 12, also in Acts ii., and the name of Jesus. 1. That he is the Son of God. 2. That he was crucified and buried. 3. That he rose from the dead. 4. That he ascended to the Father, and at the appointed time he will return to take the reigns of government and sit on David's throne. Now, put these items together and we have the gospel of the kingdom. A man or woman believing these items, and is immersed into the name of, for the name of the Lord Jesus for the remission of sins and lives a holy life, will be in the first resurrection, go into the wedding supper, get eternal life, and will be joint rulers with him over the nations. Is this right? I have been preaching this for twelve years in a very humble way. I wish much success to THE RESTITUTION, financially. Will send you the $1.00 I owe you as soon as I market my wheat.

Most affectionately your brother,

JAMES MCCRIE.

Golden City, Mo.

CORRESPONDENCE.

Arkansas State Christian Conference.

Pursuant to notice, the Arkansas State Christian Conference held its second annual session with the church at Garland Springs, Faulkner county, commencing on Saturday, Sept. 18, 1880, at 11:30 a. m. Ministers present, A. M. B. Graham, J. N. A. Billingsley, D. P. Salley, J. C. Overstreet, W. R. Castleberry and J. P. Williams. Five churches were represented by delegates. Elder A. M. B. Graham, president of the Conference, took the chair and opened the Conference with singing and prayer. Appropriate opening remarks were then made by the president, after which the Conference proceeded to business. The president appointed business, devotional and ordination committees. Reports of ministers were received.

The following ministers applied for membership and were received by vote: G. W. Crosby, T. J. Daniel, G. C. Brown, T. C. Billingsley, J. L. Moncrief, J. G. Clegg, J. D. Martin, David Young, W. H. Porter, W. T. Roberts.

The following churches desired to be represented in the Conference and the delegates were accordingly received by vote: California, Dardenville, Antioch, Macedonia, Cove, Liberty and Garland Springs.

Some of the newly received members not thoroughly understanding the objects of the Conference, speeches were made by the president, and others, on different topics relating to the nature of the Conference, which resulted in a more thorough understanding.

Reports of the several officers and of standing committees were read and accepted.

The Conference proceeded to elect officers for the ensuing year, which resulted as follows: President, A. M. B. Graham; Vice President, T. J. Daniel; Secretary, J. G. Clegg; Treasurer, J. D. Martin; Directors, D. F. Salley, G. W. Crosby, J. N. A. Billingsley; State Evangelist, A. M. B. Graham.

The following resolution was unanimously adopted:

WHEREAS, The manufacture, sale, and use of intoxicating beverages in this state is a serious obstacle in the way of the progress of Scriptural piety and practical religion; and,

WHEREAS, All well-meaning people should endeavor to stay the fearful tide of sin and misery arising from the sale and use of intoxicating beverages; therefore, be it

Resolved, That this Conference pledge its hearty support, as a body, and, individually, as well, to the temperance cause; and that we will exert ourselves in every laudable way to banish the evil of intemperance from our state, and to use our influence to bring about such legislation as will secure the desired result.

Several brethren were duly ordained.

Voted, that the secretary prepare a synopsis of our proceedings for publication in the *Bible Banner, World's Crisis* and THE RESTITUTION.

Voted, that one hundred copies of the minutes of this Conference be published in pamphlet form.

Voted, that the next session of this Conference be held with the church at Shady Grove, Garland county, commencing on Friday, before the fourth Sunday in September, 1881.

The religious services during the Conference was a spiritual feast. It was good to be there. The Lord was with us.

A. M. B. GRAHAM, President.

J. G. CLEGG, Secretary.

Any person desiring the printed proceedings, in full, can have the same by addressing the Secretary, at Little Rock, Arkansas.

The Work of Elias.

Having, in a former paper, shown that Elias is yet to come, I now propose to inquire, by the light of Scripture, as to the nature of his work when he comes.

It is Truth that we seek, and Christ has promised the Spirit of truth to all them that worship him in Spirit and in Truth.

Let us, then, as an aid to this inquiry, examine the character of Elias, and of John (who came in the spirit and power of Elias) since we may fairly expect the coming messenger to have some, at least, of their characteristics.

In the Bible, we have elaborate biographies, where the birth, the life and the death of certain personages are mentioned with special minuteness. In Elijah's case, the first record begins with saying that "Elijah the Tishbite stood up and declared that there should be no rain," only according to his word.

When we again hear of him, we find him in controversy with four hundred and fifty prophets of Baal, concerning the true religion, and offering to attest the truth by calling down fire from heaven. All Bible readers know the result. He slew the prophets of Baal, his life was threatened, and he fled. Having accomplished his work, he was taken up into heaven.

In the case of John, we are told of the circumstances attending his birth and of the prophetic announcements beforehand, but from birth to manhood we have no record, only, that he remained in the wilderness until called by the word of God.

Then follows a brief record of his sayings and doings for about three years, and we are told that John was beheaded.

Elijah, although he performed miracles, made no change in the ordinances then existing. John, although he did no miracle, was authorized to make changes in the forms and ceremonies then practiced.

Both these prophets had one characteristic in common—they were zealous for the truth; one suffering death in attestation thereof—the other, doomed to death, but escaping by the the intervention of the Almighty.

Since Elijah is coming to restore all things, I judge that the harbinger of the King will be authorized to make change in the existing order.

Let us now inquire what will be the order of things when Christ comes. In Eph. v. 27 it is said that he will present to himself a church—"a glorious church, not having spot, or wrinkle, or any such thing—holy and without blemish."

John, in Rev. xix. 7-9, speaks prophetically of the church as a Bride who has herself ready for the marriage, arrayed in fine linen, clean and white—(for the fine linen is the righteousness of the saints.)

Daniel, vii. 27, speaking of the same thing, tells us that "the kingdom, and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominion shall serve and obey him."

So also John, Rev. xi. 15, evidently referring to the same grand events, tells us of voices saying, "The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign forever and ever."

The inquiry which directly concerns every Christian is—How is this state of things to be brought about?

I think the answer is easy and plain,—by obedience to the Scriptures—for we are told that "one jot or one tittle shall in no wise pass from the Law till all be fulfilled."

On an examination of the Sacred Record, and a comparison thereof with history, it will be found that God has made use of human agency in carrying out his purposes on this earth. I presume the same agencies will be made use of during the remainder of this dispensation.

Having now ascertained who is to do the work, and how it is to be done, it remains to inquire what the work is, which will constitute the restitution of all things. I will leave this branch of the subject for another paper.

I. C. T.

[We can pledge nothing concerning a promised communication till we see it. The question concerning Elias is one that is not without difficulty.—ED.]

Wars and Rumors of Wars.

The invasion of Persia by the Kurds is giving great alarm to the government of that country. The Sheik Abdullah has declared himself an independent sovereign, and issued a proclamation in which he calls upon the Turkish and Persian Kurds to unite under his rule. That leader can bring into the field 40,000 fine horsemen, and has already captured the town of Urumiyah. So wretched is the condition of the Persian army that its resistance to the invaders can be but feeble at the best.

[Interior.]

THE FUTURE PROSPECT.

The wily Turk continues to baffle all Europe. Dulcigno is not yet fully surrendered to the Montenegrins. The Porte continues with great adroitness to raise diplomatic questions by proposing inadmissible terms for the cession of the city, and these are referred to the signatory powers and rejected, only to have new conditions thrust at them. So the half-hearted business drags. The Porte has given orders for the evacuation of the city, but the Albanians do not recognize the order, or if they do, regard it as a stroke of diplomacy, not otherwise seriously intended. The Greeks have been arming and waiting, but the winter is now coming down upon them, and there is a similar fall in the ardor of their friends. France, seeing no glory or profit in a controversy for herself, withdraws from it. A reaction against extreme measures is strong in England. Russia is jealous of the possibilities of Greece as the nucleus of a Slavonic power. And so it goes. The Greeks have it in their power, however, to set Europe in motion. If the precipitates war, Europe cannot stand off and see her crushed—least of all can England. That all this will eventuate in another war, the students of International European politics fully believe.

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A. J. EYCHANER.

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POETRY.

The Minister's Daughter.

JOHN GREENLEAF WHITTIER.

In the minister's morning-walk he came
He had said of the primest fair
And how the sweet fall the words of God
Rest, dew-like, and all.

And look, of his self-and pleasure,
All smiles, on a child at play,
Were stopped to the quiet, clear Sunday morning,
And held in the way that day.

For never by faith's mansion
A sunbeam and was dead,
And never the harsh old law
A soothing heart rested.

And, after the prideful service
Of that pleasant Sabbath day,
He walked with his little daughter
Through the apple-orchard of May.

She sat in the tree-green meadow
Sparrow and the bobolink sang;
And she felt their varied petals
The blossoms among.

Around on the wonderful story
The minister talked and smiled;
"How good is the Lord who gives us
These gifts from His hand, my child!

"Behold in the bloom of apples
And the violets in the sward
A hint of the old, lost beauty
Of the Garden of the Lord!"

Then up spoke the little maiden,
Looking up snow and pink:
"O Father! these pretty blossoms
Are very wicked, I think.

"Had there been no garden of Eden
There never had been a fall;
And if never a flower had bloomed
God would have loved us all."

"Hush, child!" the father answered,
"By His love we must fall;
His ways are inscrutable and darkness,
But He doeth all things well.

"And whether by His ordaining
To us cometh good or ill,
Joy or pain, or light or shadow,
We must love and trust Him still."

"Oh, I fear him!" said the daughter,
"And I try to love Him too;
But I wish he was good and gentle,
Kind and loving as you."

The minister groaned in spirit
As the tremulous lips of pain
And wide, wet eyes uplifted
Questioned his own in vain.

Bowing his head he pondered
The words of the little one;
Had he erred in his life-long teaching?
Had he wrong to his Master done?

To what calm and dreadful blot
Had he lent the holiest name?
Did his own heart, loving and human,
The God of his worship blame?

And lo! from the blossoming orchard,
From the trees by the singing wave,
And the face of the little daughter
He read a lesson of love.

No more as the dimly terror
Of Sinai's mount of law,
But as Christ in the Syrian Hills
The vision of God he saw.

And as when, in the clefts of Horeb,
Of old was His presence known,
The dread inscrutable Glory
Was infinite Goodness alone.

Thereafter his hymns were tender
In his prayers a tenderer strain,
And never the gospel of human love
Burned on his lips again.

And the scoffing tongue was prayerful,
And the blinded eyes found sight,
And hearts, as flint before time,
Grew soft in his warmth and light.

CORRESPONDENCE.

"The Lord hath more to break out of His holy word. He will not turn from it. Of the fruit of thy body will I set upon thy throne. For the Lord hath chosen Zion; he hath desired it for His habitation. This is my rest forever; here will I dwell, for I have desired it. I will abundantly bless her. I will satisfy her poor with bread. I will also clothe her priests with salvation, and her saints shall shout aloud for joy."

Now, have the above plain and pointed and forcible declarations of inspiration been accomplished? No, no; they have not. It is true that Solomon sat on David's throne, as we read in 2 Sam. vii. 12, 13, 16, but not in righteousness, nor in peace; for in speaking of Solomon, he says: "If he commit iniquity I will chasten him with the rod of men, and with the stripes of the children of men." So, by reading 1 Kings x. 2, where he (Solomon) did transgress, and, therefore, is not the one promised to David with an oath? For we are in another Scripture, "Unto us a child is born, unto us a son is given, and the government shall be on his shoulders. Of the increase of his government and peace there shall be no end upon his father David's throne." Isa. ix. 6, 7. Now, is the foregoing in harmony with inspiration? Does it accord with Peter's words after he had received the promised Holy Ghost, that would guide them into all truth? Yes, it certainly does. But, now for the proof. Listen! "Whom God hath raised up, having loosed the pains of death, because it was not possible that he should be holden of it." Acts ii. 24. And why, one may ask? Peter goes on to tell that David was a prophet. "Therefore being a prophet and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne." Acts ii. 30. Now, here is proof of the very plainest type, and I am made to wonder with astonishment that any one who has read the 32d chapter of the Acts should be talking about a spiritual reign on David's throne, when, in the text, it says, "of the fruit of thy body," and then by Peter after being filled with the Holy Ghost, which lead him into the whole truth. Now, who would dare say that Peter missed it one time? and he seems to be carried away with the new revelation, "David is not ascended to heaven," Christ is risen from the dead before that Christ is raised from the dead, because God had sworn to David that of the fruit of his loins according to flesh, he would raise up Christ to sit on his throne. Now, as the spirit returns to God who gave it, you cannot have a spirit, therefore, it was not necessary for that particular purpose, to have Christ raised from the dead to sit on David's throne, if, indeed, it was only by his spirit. But here is proof shown of all peradventure. "For after these days, saith the Lord, I will return and rebuild the tabernacle of David that is fallen down, and close up the breaches as of old." Amos ix. 11. That fearful beast, and all the Antichrist of Days come, and judgment was given to the saints of the Most High; and time came that the saints possessed the kingdom. Dan. vii. 22. "But the judgment shall sit, and they shall take away his dominion, to consume and destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. Hitherto is the end of the matter." Dan. vii. 26-28. Thus saith the Lord, "If you can break my covenant of the day, and my covenant of the night, that there should not be day nor night in their season; then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne." Jer. xxxiii. 20. Thus saith the Lord, "If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth; then will I cast away the seed of Jacob, and David my servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob." Jer. xxxiii. 25, 26. No marvel at all that, as David was a prophet. Speaking of Christ, he says, "I foresaw the Lord always before my face; for he is on my right hand, that I should not be moved, therefore did my heart rejoice, and my tongue was glad; moreover also shall my flesh rest in hope." Acts ii. 25-26. Here again, as before, the Holy Ghost, by Peter, said, "David is not ascended to heaven," and I accept it as authority, doubly sure, and were, by inspiration on inspiration, David understood it, that it would take place after the resurrection of the just; "moreover my flesh shall rest in hope." And these are the sure mercies of David. Here we are brought to Job's faith, that, if "I wait as a hireling, till my appointed time, I make the grave my house," and to Paul's faith that, "If the dead rise not, then they that have fallen asleep in Christ have perished;" and with David, when he says to his Maker, "Thou wilt redeem my soul from the power of the grave," and with all the faithful, that will say in that day "This is the Lord; we have waited for him; this is our God, and he will save us." Then the grateful shouting and hallelujahs will go up from Mount Zion and the hills of God; then the sun shall be confounded and the moon ashamed, when the Lord shall reign in Mount Zion, and before his ancients gloriously. So let it be. Amen. J. T. FERGUSON.

Harrison, S. C.

Editor Restitution: Father and I left home Sept. 30. Stopped at Brother J. F. Wagoner's over night and the next day went to North Manchester, where we found Brother Griffin awaiting us. He took us to his home eight miles east of North Manchester.

We held meeting over Sunday, good attention being manifested. Brother J. L. Wince and wife, Brother Alfred Wince and wife, Brother Barnhill and wife, and Brother Watkins and son came down on Saturday, and Sister Souls, Sister Dennis, and others came Sunday morning.

We had one temperance lecture.

Next we visited Gospel Grove, staying over Sunday. We had a good meeting and a temperance lecture. From there we went to Pierceton, remaining three days, and had social meeting two nights. We visited Brother and Sister J. L. Wince.

From there we went to Warsaw, but could not get a house in which to hold meeting.

We went to Plymouth the same day, and stayed over night with the worthy editor.

Next day we went to Argos, remaining over Sunday. Had a temperance lecture while there.

We next went to Bourbon, where we found Brother Shaffer, who took us to the Roose neighborhood. We had a very interesting meeting—four being added to the church. We formed new acquaintances and had a pleasant time that will not soon be forgotten. Had a temperance lecture, and very good attention notwithstanding the crowded house.

We went to Millwood on Wednesday to deliver a temperance lecture, then back to the Pierceton neighborhood where we remained until Sunday night; thence to Millwood again.

We started home Monday, going as far as Brother Wagoner's where we remained all night, reaching home Tuesday evening, Nov. 2.

The brethren kindly remembered our financial necessities at all the points we visited, for which we are thankful.

Father intends to visit the Rome neighborhood again the 4th Sunday in December.

While there if any one wishes his labors at other points they can address him at Home or at Bremen, Marshall county, Ind. If Brother Henry, at Walkerton, or the brethren at Millwood, Pierceton, Gospel Grove, Brother Gatlin's, or any other place in that part of the country wish him, they can let him know.

Yours in love of the truth.

ADONIJAH M. HATCH.

Bourbon, Ind.

SELECTIONS.

THE PARABLES OF THE KINGDOM.

The Treasure Hid in the Field, and the Pearl of Great Price.

Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

Again, the kingdom of heaven is like unto a merchant seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had, and bought it. Matt. xiii. 44-46.

These two parables I take to be one—that is, they are meant to set forth and illustrate the same truth. This idea is generally accepted, but the question—What is the particular truth illustrated in one by these two parables? is answered variously. Thus, some say that "the treasure hid in the field," and "the pearl of great price" is the Lord Jesus Christ, and that the merchantman is the believer in Jesus. Others, that the merchantman is the Lord who "made himself of no reputation," gave up life itself that he might redeem lost sinners—represented here by "a treasure" and a "pearl of great price."

It is not easy to see the fitness of the comparison of a treasure and a costly pearl to guilty sinners. Not because we are of value to the Redeemer, but of his mercy he saves us. In relation to the believer the Savior may well be compared to a costly pearl—to those who believe he is precious. But whatever fitness there may be in either, or both of these applications of these two parables, the Lord himself tells us that what he is comparing is "the kingdom of the heavens." As formerly remarked, these parables may be used in reference to many things; but what we are seeking to point out is the application of them which our Lord made.

The point of the comparison, or resemblance, is to be found in relation to the kingdom of God, namely—its inestimable value. The treasure hid in the field was, in the man's estimation, of more value to him than all the property he possessed; and he gladly parted with it all to gain that treasure. The pearl-merchant discovered a rare specimen far exceeding in value all his possessions, and, like a wise merchant, he sold all he had and bought it.

Thus, by these two parables the Lord sought to impress on the minds of his disciples the paramount value of that kingdom, which it was their Father's good pleasure to give them (Luke xii. 32); and to stimulate and encourage them to follow in that course of conduct to which the apprehension of that truth legitimately led.

The kingdom of the heavens—that inheritance to which your Father hath called you—surpasses far in value all other treasures; it therefore becomes you to act in relation to it, as those men did towards the treasure in the field, and the pearl of great price.

The force and appropriateness of the comparison cannot fail to strike any thoughtful person who has his attention called to the subject or it, and who has learned the meaning of the term—"The kingdom of God." As an inheritance its value far outweighs all that belongs to the present life. It is a kingdom that cannot be moved—everlasting, incorruptible, undefiled, unfading, and perfectly good. Its characteristics are righteousness, peace, and joy. Its products, glory to God in the highest, peace on earth, good will to men. All evil, moral and physical, shall be completely destroyed by it. Glory, honor, and incorruptibility, are secured to all who inherit it, along with complete and permanent fellowship with the Lord Jesus Christ, in his kingship and priesthood to all eternity. Like him, dying no more; participating in his holiness, power, and goodness; blessing all the nations of the earth, and receiving from them gratitude and praise. Are any, or all of the treasures of earth, equal to that?

These parables suggest two thoughts. That—That we may have to part with much that is desirable to secure an entrance into the kingdom of God. Many were the lessons to this effect taught by the Master to his disciples. "Ye shall be hated of all men for my name's sake; brother shall deliver up the brother to death, and the father the child, and the children rise against their parents to cause them to be put to death," and "strait is the gate that leadeth unto life." These, and such like statements, were reported to the faithful in Christ Jesus by his apostles, after his ascension to the Father's right hand. Hence we find Paul and Barnabas confirming the souls of the disciples, exhorting them to continue in the faith, and testifying that "through much tribulation they must enter the kingdom" (Acts xiv. 22), a warning very soon realized in all its severity. The closest ties of friendship were broken; all the comforts and amenities of life had to be parted with; destitution, hunger, nakedness, imprisonment, torture, and death had to be borne. Thus were verified the words of the Master—"In the world ye shall have tribulation, but in me ye shall have peace." Peace! Yes; for they had respect to the recompense of reward; and took joyfully the spoiling of their goods, knowing that they had secured for them in heaven an enduring substance, a kingdom that cannot be moved. They had peace, for he who had promised was faithful. "There is no man," said he, "who hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in the present time, and in the world to come life everlasting."

Again, these two parables suggest the thought—That much which belongs to the present life must be abandoned for the inheritance of the kingdom of God, in the presence of Pilate, Jesus declared—"My kingdom is not of this world." To his disciples he said that neither he nor they were of this world. The kingdom, and those who were to inherit it, are "of God." The present world, as far as human action is concerned, is antagonistic to God: so that "the friendship of the world" is declared to be "enmity with God;" so much so, that "if any man love the world, the love of the Father is not in him; for all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but of the world."

A decided change of heart and character is necessary to inherit this kingdom. Unrighteousness and ungodliness have from the first pervaded the kingdoms of this world; and like as the pearl-merchant gave all his property to secure one precious pearl, so must the successful candidate for the kingdom of the heavens give up "all that is of the world" to inherit the kingdom. Necessarily so, for how possibly could they who relish the pleasures of sin be happy in that kingdom where righteousness has its abode?

A sad thought here presents itself; it is, that the great mass of mankind, and many of our friends and acquaintances, prefer "the pleasures of sin, which are but for a season," to the everlasting joys of God's holy kingdom—"this present evil world," to that "kingdom which cannot be moved."

Say, dear friend, how stands this choice with you? Have you acted like the men in these parables, and made the best and enduring treasure your own? God in his abundant mercy has brought his kingdom very near to you, and is entreating you to enter in. The door yet stands wide open. A little while and it may close against you for ever. Decide at once; there is no reason for Jubirty, for no sacrifice can be too great to make, no price too high to pay for the possession of a treasure so inestimably precious as the inheritance of the kingdom of God.—*W. Loling.*

[Messenger.]

Jewish Notes.

We present the following notes as further illustrating certain tendencies of modern events to which we have from time to time called attention in these pages:

RAILWAYS FOR SYRIA.

The *Jewish World*, commenting on the announcement of the formation of "The Syrian Railways' Founders' Association (Limited)," which has just appeared, says it is "of far-reaching importance, and should receive a large measure of public attention." The Association "has been established, it is stated, for the purpose of obtaining a concession from the Porte to put down railways in the vilayets of Damascus, the Lebanon and Aleppo, in order to connect the populous towns of Aleppo, Hems, and Damascus with each other and the sea. Independent of the great stimulus which such a project must give to local commerce and agriculture, it derives at the present moment particular importance from the fact that it is the first attempt of anything like a large scale, and which has approached so near realization, to introduce into Asia Minor a means of communication by steam at all. For years it has been pointed out by the most experienced of Oriental travellers that if England wishes to maintain her commercial pre-eminence in the far east, she must not depend merely on the Suez Canal and chance. The great maritime highway of M. Lesseps has certainly brought us much nearer our Indian Empire and our eastern customers generally than we were before it was opened. But since the last war Russia has obtained in Batoum the key to one of the shortest overland cuts to Persian and Central Asian trade—a caravan route which, if improved, will in a very short time ruin the great road running from Trebizonde to Tabreez *via* Erzeroum, and may even diminish the traffic of the Suez Canal. The safety of the English competition in the East is therefore solely dependent on the establishment of railways in Asia Minor, and the sooner the scheme of the Syrian Railways' Founders' Association is extended the better." Among the chief promoters of the Association's schemes we notice the name of Commander Cameron, R. N., whose recent work on "Our Future Highway" was written to prove the commercial and strategical importance of a railway through Mesopotamia to the Persian gulf under British protection.

GERMAN OPPRESSION OF JEWS.

The German "anti-Jewish crusade," according to the *Jewish World*, which has now been waged for some months by means of newspaper articles and secret societies, is passing into the acute stage of actual violence. Attacks on the Jews are reported from Carlsbad and Wiesenfeld, the mob wounding the persons of some, and sacking and plundering the houses of others. The *Jewish World* denies that the outrages are merely "revivals of the Judeophobic fanaticism of mediæval times. They are really the agitations of malcontents against industry, wealth, and orderly citizenship of every kind, pegged on to a talent, but always easily revived prejudice, in the present case rendered all the easier to vitalize by the superior industry, wealth, and orderliness of the hated Jews." It attributes this result mainly to the evil influence of German "militarism," and says in conclusion—"Germany is now one great hotbed of philosophic communism, and the authorities may depend upon it that if they do not curb the present outbreaks against the Jews, and alter the whole system of administration, they will find that the attacks on the Jews of to-day are, to the German mob, only the stepping stones to general attacks on property and order to-morrow."

ANOTHER PROPOSED JEWISH COLONY.

An interesting appeal has been made to the Jews of England by some of their brethren in Roumania, in a letter from Bucharest to the *Jewish Chronicle*, which says:—"The troubles which the Jews of Roumania are compelled to suffer are well known to you. It is a land whose princes are like the wolves of the forest, in their endeavor to annihilate the children of Israel. . . . . We are constantly and severely attacked, and our powers of endurance are exhausted. We have therefore resolved, after mature deliberation, to leave the country. With this view we have formed ourselves into a society for the colonization of the Holy Land, consisting of 100 families. Every one of the members is experienced in the work of cultivating the soil, and it is our intention to journey to Palestine to till the ground and to guard it." The writers go on to say that they have collected 40,000 francs, and ask the board of the Montefiore Testimonial Fund to take charge of it, and purchase land and found a colony for them, they undertaking to repay in ten years any additional outlay in so doing. Mr. Laurence Oliphant, in a subsequent letter to the *Jewish Chronicle*, offers them any assistance in his power, and informs them "that by the Ottoman Colonization law they are entitled to take up and cultivate any amount of unoccupied land they may desire without purchase, on condition of becoming Turkish subjects, and that there are in the Caimacamliks of Tiberias and Jenin about 200,000 acres of most eligible land for this purpose."

THE BENI-ISRAEL.

"The first visit of members of the Beni-Israel community to the Holy Land took place this year. This interesting offshoot of the Israelitish nation has been settled in India since before the destruction of the second temple. But a few years ago they were scarcely recognized as Jews, and threatened to be lost altogether to our nation. Owing principally to the efforts of the Anglo-Jewish Association, the stem has been reunited to the parent stock. A regular communication has been instituted between the Jews of that country and the brethren in India, and the social feeling, which had almost died out of the Bombay community and the Beni-Israel inhabiting the villages on the coast, has revived in all its intensity." The *Jewish Chronicle*, from which this statement is quoted, pleads for like efforts to lay hold of the Falashas of Abyssinia, and the isolated communities of Jews located in various cities of the Chinese Empire, and to investigate the claims of the Afghans to be of the stock of Israel. "Few more pressing duties," it says, "are incumbent upon modern Jews than the task of gathering up the last clues of our family history, or strengthening the weak links of Israel's genealogy."—*H. W. Strang.*

A Town Upon Which the Eyes of the World Rest.

The town of Dulcigno, which the Albanians are ordered by the powers of Europe to give up to plucky little Montenegro, lies on the Turkish side of the Adriatic sea, at a point opposite Rome and Naples, midway between each. It is called in that quarter of the earth Dool-cheen-yo. About 5,000 people live there, and are the chief descendants of the most formidable band of pirates that ever existed. It is a very old town, as everything in that region is old beyond our Western meaning of the word. One hundred and sixty-seven years before Christ the city surrendered to the Romans, and received exemption from taxation, and its freedom. From 1300 to 1600 the pirates held full sway, and in 1715 a great battle was lost there by the Venetians. In the seventeenth century Dulcigno became temporarily as noted as Jerusalem on account of the successful assumptions of an impostor named Sabbatai, who proclaimed himself the Messiah. Converts to Sabbatai were numbered by thousands in every part of Europe. His face was handsome and his conduct austere and becoming to the part he played. He was deeply versed in the Talmud, and able, through his fine education and general earnestness of demeanor, to impose upon all who came under his influence. As his fame increased his responsibilities widened, and it became necessary that he should despose the Sultan, the enemy of Christianity. He therefore set out for Constantinople to confound the Turk with his anathema. Owing to the moral power which he had acquired, this expedition was not so crazy an affair as might be imagined. However, the Sultan met him with craft, temporized, and finally got him in his power. Under threat of execution the impostor renounced his claims and became a convert to the Mussulman's faith. He was then banished to Dulcigno, where, such is the power of faith, his former disciples refused to accept the fact of his apostasy in any other light than as a divinely inspired means of bringing Islam to his feet. The religion of Sabbatai of Dulcigno continued to thrive until his death, and his tomb became a shrine for fanatical pilgrims from Germany and France.

The harbor of old Dulcigno is one of the oldest on the Adriatic, and the best that exists on that harborless coast between the southern point of Dalmatia and the mouth of the Brin. The haven is a sure safeguard from the south wind—the fierce sirocco, but is exposed on the northern side. When the pirates were captured, in the sixteenth century, this harbor was the scene of the conflagration of 60 of their ships, a lustration that at one blow forever purged the whole Adriatic sea. In 1878 the Montenegrins took Dulcigno by storm, most of the Turkish garrison having previously got away by sea. Austria, however, at the Berlin Congress, objected to its retention by Montenegro. Austria is chagrined by the present cession of Dulcigno to Montenegro. The little country of hereditary fighters is an unwelcome neighbor, and its liability to also want Scutari in the near future disturbs the Austrians. The Dalmatian tongue of land which Austria is compelled to guard so jealously is at all times open to the forays of the Montenegrins, and the stronger they become, the greater the danger to Austria.

The Montenegrins, intrenched in their mountain fastnesses, can never be extirpated by their enemies. Their position is as impregnable as was the retreat of Captain Jack in the lava beds. There is a vitality in their race which would seem to prophesy great possibilities should they ever drift into the Roman role of conquest.

The oldest house in the United States is supposed to be at Pembroke, Mass. In 1622 Peleg Barker's ancestors built a fort of stone and mortar as a defense against the Indians, and it has been used as a dining room for years. The main building is only ten years younger.

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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TO CORRESPONDENTS.

THE RESTITUTION will make the first publication of all things which have been spoken by the mouth of all the Holy Prophets since the world began." It is the object of it, as a monthly visit, to establish the set of the Kingdom of God on the earth, with the Christ as King of Kings, in the immediate salvation of such with him in the possession of the nations; the re-location of Israel in the Promised Land; the destruction of the devil; the glorification of the righteous, and the annihilation of the wicked; eternal life only through Christ; and many other kindred truths. It also advocates a purity in belief of the Gospel, repentance as a condition on precedent to the forgiveness of sins, and a holy life as essential for final salvation.

COMMUNICATIONS.

Coming Age—Its Proximity—Two Woe Trumpets—Rainbow Angel—Seven Thunders—Voice of the Seventh Angel—Temple—Two Witnesses—Third Woe Trumpet—Sun-clad Woman—Dragon—Leopard—Beast—Two-Horned Beast—Lamb on Mount Zion—Three Angels With Messages—Judgment Age Commenced.—No. II.

J. P. WEETHEE.

The First Woe Trumpet.—Under the sound of this trumpet are the following symbols: *a.* A star. *b.* Bottomless pit. *c.* Smoke. *d.* Locusts. These symbols will be explained hereafter. It is sufficient here to remark, that symbols are later, related in the visions themselves, to some portion of the Bible or to history. This is essential to the ideal of Revelation; for, what is revealed where nothing is explained?

The Second Woe Trumpet.—A voice comes from the four horns of the golden altar. Four destroying angels are loosed, prepared for an hour, a day, a month, and a year to slay the third part of men. The army of horsemen is then described; also their work.

The rainbow angel then appears, with a book in his hand, and placing his right foot on the sea, and his left foot on the earth, he cried with a loud voice as the roaring of a lion; when seven thunders uttered their voices; and as John was about to write, according to previous orders, he is commanded to seal them up and write them not—a clear intimation that all things which were written, were to be read and understood.

The angel, standing on the sea and on the land, with hands uplifted, aware by the throne's occupant, that the time is not yet, but it shall be in the days of the voice of the seventh angel when he shall delay to sound the trumpet, the mystery of God shall be finished as declared by the prophets. During this delay great events were to transpire; the closing up events of his reign were to be accomplished.

The temple, altar and the worshippers brought to view, and the outer court, which was left to the Gentiles, and the holy city, and the two witnesses, and the beast out of the bottomless pit, are seen by John. They prophesy a thousand two hundred (and) three score days, clothed in sackcloth. The two witnesses are explained to be the two olive trees and the two candlesticks standing before the God of the earth. Rev. xi. 4. The witnesses will be explained when we come to our expositions. We now propose giving, simply, an outline of the visions seen by the evangelist.

The Third Woe Trumpet Sounds.—Voices are heard in heaven, saying, "The kingdoms of this world are become (the kingdoms) of our Lord, and of his Christ; and he shall reign forever and ever." The reign of subjugation is here introduced and carried onward. "And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth." Rev. xi. 15, 18.

Third Scene Then.—A great wonder is seen in heaven, a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars. Another wonder is seen in heaven, a great red dragon, with seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and cast them to the earth. The dragon stands before the woman ready to devour her child so soon as brought forth. A man child who was to rule all nations with a rod of iron; and her child was caught up to the throne of God.

A man child being born, the woman flees into the wilderness, her retreat for 1260 days prepared. There is war, then, in heaven between Michael and his angels and the dragon and his angels. Michael is victorious and the dragon, called satan, and the devil, was cast out, with his angels, into the earth. Voices are heard in heaven, saying, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ, for the accusers of our brethren is cast down, which accused them before our God day and night.

The dragon cast out a flood of waters after the woman on her eagle-winged flight into her place in the wilderness. The earth helped the woman by swallowing up the floods cast out of the mouth of the dragon. Finding it impossible to reach the sun-clad woman, he went forth to make an exterminating war on her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

The *agents* of this vision are the following: *a* The woman and her seed. *b.* Michael and his angels. *c.* The dragon and his angels. *d.* Stars. *e* Man child. *f.* Inhabitants of earth and sea. *g.* An angel speaking from heaven. The places: *a.* Heaven. *b.* Earth. *c.* The sea. *d.* Throne of God. *e.* Wilderness. Duration of the wilderness state twelve hundred and sixty days (years).

We have here brought to view the Roman world under its Pagan priesthood. These contests are between Paganism and Christianity. The dragon is the standing symbol of Pagan rulers. The crowns on the heads indicate that period in the Roman Empire. It is safe to follow the position of the *crowns*, which are on the heads or *horns*. During the existence of Pagan Rome the diadem is on the heads; under Papal Rome, it is on the horns. The diadem denotes supreme power, and is, therefore, a key to the time denoted in the vision.

The number of horns is not characteristic character in Daniel's visions as well as in the Apocalypse, the beast with ten horns symbolizes the same great empire. There never has been but one kingdom with such a family of nations. While examining the visions of John, we must keep our eye upon the *crowns*, and we cannot err, as to the identity of the prophetic era.

Fourth Scene.—John, standing upon the sand of sea looks over its waters: a beast, with seven heads and ten horns, with crowns on the horns, comes up out of the sea. The dragon abdicates in favor of the leopard beast, giving him his seat (Rome), his power, and great authority. One head is wounded to death, and its deadly wound was healed. There was given him a mouth (the mouth of the little horn of Daniel vii. 8). Power was given him to make war forty-two months, with the saints. His captivity is then declared. This power is Christian (now covering a period extending *from Constantine the Great to the* establishment of the Papacy.

Another beast is seen coming up out of the earth. And he had two horns like a lamb, and he spake as a dragon. He has all the power of the leopard beast, and causeth the earth, and them which dwell therein to worship the first beast, whose deadly wound was healed. His acts are then described. He accomplishes great wonders, bringing *fire from the heavens*, and deceiving by means of his miracles. The most remarkable agency is seen in his power over the people who constituted the subjects of the ten kingdoms to induce them to make an *image* to the leopard beast. After the people had constructed the image, the two-horned beast, by his *civil power*, breathes into this *image* the element of life, giving it organic action. It issues edicts, causing as many as would not worship *the image* of the leopard beast should be slain. He causes all both small and great, rich and poor, free and bond, to receive a *mark* in their right hand, or in their foreheads; and that no man might buy or sell, except the persons marked; or such as had the name of the beast, or the number of his name; the number is 666.

The agents of this vision are: *a.* The leopard, and the two-horned beasts. *b.* The *image of the* leopard beast—two wild beasts, and an *image*. Let us not fall into the very common error of calling this *image* a beast. It is not called a beast, neither is it a beast, as we shall show in some future number.

This is the GREY VISION of the Apocalypse. It covers the transition age—that in which the great empire nominally changes its religion; the period of the rise of the family of nations symbolized by the two horns; that period when the fourth monarchy exhibited all the cunning and craftiness of the leopard in sustaining two religions so opposite.

What power is symbolized by the *two-horned wild beast?* We propose to answer that question at length, in the future, since it is essential to the proper interpretation of the book of Revelations. It plays such a conspicuous part in the worship of the leopard beast, and that of his image, that, for the time, it must represent a powerful empire. The history of the Roman empire from A. D. 476 to A. D. 510 contains the proper solution of the difficult parts of this vision of Rev. xiii. To that history we shall appeal, for true history is fulfilled prophecy. No where does this appear more distinctly than in the Apocalypse.

Fifth Scenic Vision. A lamb stands on Mount Zion, and with him a hundred (and) forty (and) four thousand, having his Father's name written in their foreheads. A voice of harpers is heard in heaven, a great multitude, singing a new song before the throne, and before the four living creatures, and the elders; "song which no man could learn but the hundred (and) forty (and) four thousand, redeemed from the earth. Their character is then described. They are called the first fruits to God and the Lamb.

Second Scene in the Vision.—An angel, having an everlasting gospel, to every nation, kindred, tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come, and worship him that made heaven, and earth and the sea, and the fountains of waters. Rev xiv. 6, 7.

Third Scene.—"And there followed another angel, saying, Babylon is fallen *is fallen*, that great city, because she made all nations drink of the wine of the wrath of her fornication." Verse 8.

Fourth Scene.—"And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive (his) mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up forever and ever (unto the age of ages); and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints; *here (are) they* that keep the commandments of God, and the faith of Jesus." Verses 9-12.

Fifth Scene.—John sees one, like the Son of Man, having on his head a golden crown, and in his hand a sharp sickle, sitting on a white cloud; another angel, coming out of the temple, commands him to thrust in his sharp sickle and reap; adding that the reaping time was come, since the harvest of the earth was ripe. It was done. Another angel came out of the temple in heaven, having also a sharp sickle. Another angel came out from the altar, having power over fire, and cried with a loud voice to him that had the sharp sickle, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast (it) into the great winepress of the wrath of God. And the winepress was trodden without the city, and blood came out of the winepress even unto the horses' bridles, by the space of a thousand (and) six hundred furlongs." Verses 14-20.

This vision, composed of five distinct scenes, constitutes one of the most interesting portions in the Apocalypse. The Lamb, standing on Mount Zion surrounded by the arms of first fruits, presents a scene full of sublimity. The three angels, following each other in quick succession, draw undivided attention. The two-fold harvest that succeeds keeps up our excitement till the curtain falls. Are these scenes now in their incipient stages of accomplishment? We shall see.

SELECTIONS.

The Christian Herald
Spurgeon on The Jews.

EXTRACTS.

Rather than that we shall receive a shilling out of it, we would have cut off our right hand; but we say, with Paul, the holy seed shall be the substance thereof. Isa. vi. 13.

Our first business will be briefly to explain the metaphor employed in the text. The prophet was told that despite all the remonstrances he was instructed to deliver, and notwithstanding the eloquent earnestness of his lips, which had even just touched with a live coal from off the altar, still the people of Israel would persevere in their sins, and would therefore be certainly destroyed. He asked the question, "Lord, how long?" That is, How long will the people be thus impenitent? How long will thy more judgment thus continue? And he was informed that God would waste and destroy the cities and their inhabitants till the land should be utterly desolate.

Then it was added, for his comfort, "Yet in it shall be a tenth." And so it happened, for when "Nebuchadnezzar carried away all Jerusalem," the historian gives this reservation—"none remained save the poorer sort of the people of the land." They were left by the captain of the guard "to be vine-dressers and husbandmen." Thus in it there was a tenth; this small remnant of the people, however, was to be nearly destroyed too. "It shall return and shall be eaten;" the sense is eaten up or consumed. The poor creatures left in the land, many of them fled into Egypt at the time of the conspiracy of Ishmael (not Ishmael, the son of Hagar, but an unworthy member of the royal family of Judah); and there in Egypt most of them were cut off and perished.

"But," says God, "although (this) tenth only shall be preserved, and then even this small part shall be subjected to many perils, yet Israel shall not be destroyed, for it shall be as a terebinth tree and as an oak;" their "substance is in them, when they cast their leaves," and so lose their verdure and their beauty; thus in like manner a holy seed, a chosen remnant, shall still be the substance of the children of Israel, when the fruitful land is stripped of its foliage, and that fair garden of earth is barren as the desert.

The figure is taken, first of all, from the terebinth or turpentine tree—here translated the teil tree. That tree is an evergreen, with this exception, that in very severe and inclement weather it loses its leaves; but even then the terebinth tree is not dead. And so of the oak; it loses its leaves every year, of course, but even then it is not dead. "So," says God, "you have seen the tree in winter, standing naked and bare, without any sign of life, its roots buried in the hard and frozen soil, and its naked branches exposed to every blast, without a bloom or a bud; yet the substance is in the tree when the leaves are gone. It is still there, and it shall by-and-by, in due season, bud and bloom; so," says he, "Nebuchadnezzar shall cut off all the leaves of the tree of Israel—take away the inhabitants, only a tenth shall be left, and they shall well-nigh be eaten up; still the church of God and the Israel of God never shall be destroyed; they shall be like the terebinth tree and the oak, whose substance is in them when they cast their leaves; so the holy seed shall be the substance thereof."

I hope I have made the meaning of the passage as plain as words can make it. Now, then, for the application.

I. First, to the Jews.

What a history is the history of the Jew! He has antiquity stamped upon his forehead. His is a lineage more noble than that of any knights or even kings of this our island, for he can trace his pedigree back to the very loins of Abraham, and through him to that patriarch who entered into the ark, and thence up to Adam himself. Our history is hidden in gloom and darkness; but theirs, with certainty, may be read from the first moment even down till now. And what a chequered history has been the history of first fruits, presents a scene full of sublimity. The three angels, following each other in quick succession, draw undivided attention. The two-fold harvest that succeeds keeps up our excitement till the curtain falls. Are these scenes now in their incipient stages of accomplishment? We shall see

THE RESTITUTION.

E. A. CHAPLIN, Editor.

PLYMOUTH, INDIANA, DEC. 1, 1880.

NOTICE!

According to regulation, the Annual Meeting of the Stock holders of the Christian Publishing Association, will meet on the fourth Monday of December (27th) 1880, for the purpose of electing a new Board of Directors, and such other business as may come before the meeting.

E. S. DARNELL, SEC'Y.

THE Association contemplate an enlargement of THE RESTITUTION at the commencement of the next year, if sufficient encouragement should be manifested on the part of our brethren and friends. We hope all our present subscribers will renew as fast as their time expires, and that many who do not now take THE RESTITUTION will become its supporters. More here after.

THE Quarterly Conference Meeting of the Churches of God in Northern Indiana is appointed to be held in Plymouth, commencing on Friday evening, Dec. 24, 1880, to continue over Sunday. It will be seen in the Secretary's notice that the meeting of the Publishing Association is appointed for the following Monday. We hope to see many of our brethren and sisters at this contemplated gathering, and we implore that the Divine blessing may attend us in all our efforts to advance the cause of our Redeemer.

NEWS ITEMS.

THE OCCUPATION OF DULCIGNO.

RAGUSA, Nov. 26.—Dervisch Pasha has occupied the Mazura heights, compelling the Albanians to abandon their intrenchments. The Turks are thus enabled to communicate with the Montenegrin brigade sent to the frontier under Gen. Petrovic.

The Montenegrins are to occupy the town and district of Dulcigno with 4,000 men and twelve pieces of artillery.

CONSTANTINOPLE, Nov. 26.—In the fighting which preceded the occupation of Dulcigno by Pervisch Pasha the Turks lost 300 in killed and wounded, and the Albanians lost 400.

Montenegro has only 2,000 men at Antivari for the occupation of Dulcigno.

VIENNA, Nov. 26.—The Montenegrins have passed through Mazara, leaving a garrison there, and occupied the Turkish intrenchments on the Heights. A detachment subsequently advanced to take possession of Dulcigno.

LONDON, Nov. 27.—A despatch to the *News* from Vienna says that official information has been received that Dulcigno was surrendered to the Montenegrins on Friday by Dervisch Pasha personally.

A despatch to the *News* from Dulcigno reports that the Montenegrins have occupied all the chief positions of Dulcigno, meeting with no resistance.

GERMANY—THE WAR ON THE JEWS.

BERLIN, Nov. 27.—A great attempt is being made to excite the indignation of the students against the Jews by the Stoecker party. This is already beginning to have effect at Leipsic, where stormy meetings are held.

A Bremen newspaper says that the North German Lloyds have engaged to convey three thousand Roumanian Jews to New York before the end of the present year. The emigrants are sick of their own country, and have been enabled to seek fresh homes across the Atlantic by the liberality of their co-religionists in France and Germany. The North German Lloyds have undertaken to find orthodox food for the emigrants during the passage. The patrons provide funds not only for the passage, but also for the purchase of homes and farms in America.

CENTRAL ASIA—CAMELS AND STORES CAPTURED.

LONDON, Nov. 27.—A dispatch from Derjuez announces that the Tekke Turcomans have captured 400 camels, laden with stores for the Russian army, near Bourma.

CONSTANTINOPLE, Nov. 27.—The occupation of Dulcigno was peacefully completed at midnight Friday.

LONDON, Nov. 27.—Earl Granville in a speech to-day explained why the naval demonstration did not take place, England, he said, proposed to blockade and afterward occupy Smyrna. Russia and Greece agreed, and Austria agreed at first, but afterwards withdrew from the agreement, whereupon France, which had given tacit consent, also withdrew. Earl Granville thinks that the threat of occupying Smyrna had its effect on the Sultan, however.

LONDON, Nov. 29.—The Turks kept at a distance of 500 paces on the entry of the Montenegrins into Dulcigno. Delegates from the fleet and General Petrovic and staff were met by a deputation of citizens. The Montenegrin flag was hoisted on the fortress with a salute of twenty-one guns. The town is quiet.

LONDON, Nov 29.—Earl Granville's speech, yesterday, is understood here to mean that France will join England, Russia and Italy in coercing Turkey on the Greek boundary question. This is to be the foreign issue of the next session of Parliament. The Porte will undoubtedly resist the cession of territory, but Gladstone is resolved that it must take place.

THE KURDS.

TEHERAN, Nov. 29.—Sheik Abdullah is reported negotiating with the principal Kurds to form a coalition against Persia in the spring.

MELBOURNE, Australia, Nov. 29.—The commander and six of the crew of Her Majesty's schooner Sand Fly have been murdered at the Solomon Islands.

LONDON, Nov. 29.—The latest news from the South American war is that the Chilians occupied Pisco, 150 miles south of Lima, the 26th instant, without opposition.

COMMUNICATIONS.

"I Am as Good as Other People."

Well, what if you are? Is that going to save you? Does God promise that he will save you if you live about as other people live? Have you looked into his perfect law to see about this thing? Now what is the truth of the matter? Has he not said, "they that *believe*, shall be saved?" More than this; "he that believeth on me shall never thirst!"—"he that believeth on me hath everlasting life," he that eateth of this bread shall live forever." Have you come to the fountain and drank—have you believed on Jesus in a saving way, in a way that has made you act, that has brought you into his name, and set you apart for his service? Have you eaten of the bread? Is God's word your daily food? Are you keeping God's commandments? Have you come out from the world? Are you living soberly, righteously and godly in this present world? Are you denying yourselves all ungodliness and worldly lusts? Are you laying up your treasures in heaven? Not one of these things have you done. You may have accepted the truth, but you have not even *believed* it, in a Bible sense, until you have *acted* upon it. Faith that does not *act* is not faith. You must turn away from your sins, you must take Christ's name upon you, you must follow in his steps, you must wait for God's Son from heaven, you must rejoice in having your name cast out as evil, you must go with God's people, you must strengthen their hands, you must be prayerful, you must be fighting the good fight of faith. Put on the armor. Other people are not good enough for God. You must be a great deal better, and to become better, you must keep his commandments.

S. ROXANA WIKE.

The Glorious Future.

Psalms lxxii. Reader, please turn and read this Psalm, for in it the sweet singer of Israel has most beautifully presented the reign of Jesus—the Christ. Often have I thought I could imagine how David felt when he penned this Psalm, especially the last part, "Let the whole earth be filled with thy glory! Amen and Amen." Oh, what a scene is now before us! God, the Father, having descended and taken up his abode with Israel, as we learn from other portions of the Living Oracles, his glory now in fulfillment of his oath (Num. xiv. 21), in mighty waves rolls over and inundates this entire earth. Then Christ, having fulfilled his mission, which was to redeem the earth and the family of God, and put away sin (Luke xix. 10; Heb. ix. 26), in the presence of this innumerable company of redeemed ones, makes his returns or presents the work as finished to the Father, which he had sent him to do, that he may be all in all. See 1 Cor. xv. 24, 28. And, as a reward for the accomplishing of this work, he and his princes will reign as subordinate rulers under the Father, over the subjects, which had been prepared under his supreme rule, "for the ages of the ages." And as Pharaoh was greater in the throne than Joseph, so the Father will be greater than Jesus. And as Pharaoh governed his empire through, or by Joseph, so God will govern his vast empire through or by Jesus and his associated princes. Hence Canaan, the land promised to Abraham and his seed; the Eden where the garden was planted, and among its beautiful groves Adam and Eve once dwelt, is to become the seat of God's government, and the voice of the Elohim again be heard among its vine-clad hills.

Reader, come and take a walk with me around its beautiful city, view its jasper walls, its pearly gates, its streets of pure gold. O see the redeemed as they are standing upon the sunny banks of life's beautiful river, whose waters are clear as crystal as they roll majestically along among the verdant hills of the paradise of God! View them as they walk amid Eden's beautiful groves, recline themselves among its vine-clad hills, which will be dressed up by a hand that is all divine, their ears saluted with the sweet notes of Eden's feathered songsters, borne along on zephyr's stainless wing! The victor's palm they bear; the white robe wear. The conqueror's song they sing! Behold them! The joyful multitude purchased by the Redeemer's blood, standing on the celestial hills of their Eden home! The days of their mourning are ended! They have shed their last tears; they have uttered their last groan; they have heaved their last sigh; songs of everlasting joy are on their heads. A dazzling halo of unfading glory surrounds their once suffering bodies. Smiles of angelic sweetness dawn on their glowing faces, and unsullied beauty lingers at their steps. Oh! their sun shall no more go down, nor their moon withdraw its shining. Their saving King is with them; their mighty God is among them! A crown of righteousness shall forever sparkle on their brow and harmonious music flow from their gladsome tongues. No devouring curse, no wasting disease, no violence, no swelling floods, no passing storms, no sweeping tornadoes, no chilling frosts or winds, no blasting mildews, no raging fires, no jarring earthquakes, no forked lightnings or rattling thunders, nor marring hail-stones, nor fear, nor grief can enter there! O see them as they rise higher and higher in glory!

R. V. LYON.

Sycamore Bridge, N. Y.

SELECTIONS.

Watchfulness.

Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning. Lest coming suddenly he find you sleeping. And what I say unto you I say unto all, watch. Mark xiii. 35-37.

Let us look at what is implied in this injunction to watch for the Son of Man.

The first particular I notice is a living faith that he is to come. No one can watch for an event which he does not believe will come to pass, or be on the lookout for an epiphany in which he has no confidence. Nor can we be in any way affected with reference to the Savior's return again to the earth, until faith first takes up the promise and makes it a reality in our minds and hearts. Something more is required even than a mere cold speculative credence, which simply admits it as a fact of prophetic history, but which awakens no warm personal and practical concern. Everybody knows that mere theoretical faith is nothing better than practical unbelief. Unless the articles of our creed are made to awaken the conscience, touch the heart, and mold the life, they cannot be said to be believed in any evangelical sense of the word. An old author has said that "cold theorems and maxims, dry and jejune disputes, lean syllogistic reasonings, could never yet, of themselves, beget the least glimpses of true heavenly light, the least sap of saving knowledge, in any heart. Words and syllables, which are but dead things, cannot possibly convey the living notions of heavenly truth to us. The secret mysteries of a Divine life, of a new nature, of Christ formed in our hearts, cannot be written or spoken; language or expressions cannot reach them; neither can they ever be truly understood, except the soul itself be kindled from within and awakened into the life which animates them. A painter that would draw a rose, though he may flourish some likeness of it in figure and color, can yet never paint the scent and fragrancy; or, if he would draw a flame, he cannot put a constant heat into his colors; he cannot make his pencil drop a sound. All the skill of cunning artisans and mechanics cannot put a principle of life into a statue of their own making. Neither are we able to enclose in words and letters the life, the soul, and essence of any spiritual truths, and incorporate it in them."

And what is true of the articles of Christian faith in general, is just as true with reference to the article of the second advent in particular. It must have a living power in the soul, and enlist our anxious attention, and excite our practical concern, and stand forth in the imagination clothed in the force of literal reality, or we cannot be said to believe it, and can in no healthful degree be watching for it.

Dr. Chalmers once wrote down in his journal this item of experience: "I have all my life viewed the truths of Christianity too much in the way of speculation, and as if at a distance. I have not closed with them; I have not laid hold of them; I have not apprehended them. I have been persuaded of the truth of the promises, but not embraced them." And precisely this record might modern Christendom justly write against itself, especially with reference to the doctrine of the coming again of Christ. People view it too much "in the way of speculation, and as at a distance." They do not "close with it." They do not "lay hold of it." They are "persuaded of the truth of it," but "do not embrace it." And it is just this which the injunction of the text strikes at as the first thing to be remedied, if we would conform to what the gospel requires upon the subject. We must accept and close in with the promise in the exercise of a living faith in its truth, and feel it as a fact that Christ is presently to appear again upon the earth.—*Dr. Seiss, in the Ten Virgins.*

"The Messenger."

Turned Into Hell.

The wicked shall be turned into hell, and all the nations that forget God.—Psalm ix. 17.

This passage evidently refers to the judgment, and the punishment of the wicked, and is frequently quoted as a proof text to show that the punishment of the wicked will be in hell, and that for ever. A close investigation of the passage, however, considerably alters its meaning. The word translated "turned" is in the original "*shoov*," which literally means "turned back" or "returned." Our greatest scholars are all agreed that this is the correct meaning of the word. Leopold, who is considered an authority on this subject, among other definitions, gives "*reverti*," "to turn back, to return." The word "*shoov*" occurs in the third verse of this Psalm, and is there translated "turned back."—"When mine enemies are turned back, they shall fall and perish at thy presence." Benisch, in his translation, renders this verse, "Wicked ones shall return unto the grave, and all the nations that forget God." The wicked, or those who forget God, "having been raised from '*sheol*' to appear before the great white throne, death relaxes not its claim upon them, but in the eternal embrace of the second, supplements his temporary hold at the first."

The word *shoov* occurs frequently in the Old Testament, and for the sake of example we will take a few passages where it occurs. "And the Lord said unto Jacob, Return unto the land of thy fathers." Gen. xxxi. 3. "He returning and rest shall ye be saved." Isa. xxv. 15. "He restoreth my soul." Psa. xxiii. 3. "Then shall the dust return to the earth as it was; and the spirit shall return to God who gave it." Eccl. xii. 7. The last example we shall quote is Ezra vi. 21. "And the children of Israel, who were come again, out of the captivity."

It will be quite plain from these examples that the translation given by Benisch is the nearest approach to the original. If we might be allowed to paraphrase the passage before us, we would submit the following, which we consider to give the meaning both grammatically and theologically—"At the resurrection the wicked shall rise from the grave to receive the due reward of their deeds, and the doom of all unbelievers being everlasting destruction, they shall return to the grave the second time, from which there shall be no resurrection."

This passage properly understood contains the key to the "second death."—*H. F. Gardiner.*

"General H. Goodwyn—"Trial and Triumph," page 34.

The Invisible Power.

A few weeks ago I had an opportunity to see Saturn through one of the largest telescopes in the world. It had always looked to me such a little diamond point of light, in the arch above, that the knowledge of the vast diameter, the mammoth rings, and circling moons, had made little impression upon me. But the magnificent telescopic appearance filled me with awe indescribable.

There it hung, the mammoth planet, encircled by those gorgeous rings, luminous and inconceivably grand. I could not see the invisible force that held the planet in its place. In the great immensity of space, there was nothing above, nothing below, nothing to the right—or left; and I was overwhelmed with the thought of the invisible, silent, mighty force.

The lightning that rends the rocks, and tears in pieces the giant oake, and terrifies with its thunderings and crashings, is only a fire-fly spark compared with it. The powerful forces of the universe are the silent invisible forces.

In my laboratory work in chemistry, at the Medical College—the invisible changes among the unseen atoms always astonished me—for mightiest forces hide themselves among molecules so small that we cannot find them. The power is unseen, but just as wonderful as the force that binds worlds to worlds, and systems to systems. In regions infinitely little, as well as in regions infinitely great, are the "hidings of God's power." And so I began to comprehend the meaning of the word "Faith."

Power is spiritual, rather than physical—and faith is an invisible mighty power. "Difficulties upon difficulties can never rise to the level of the promise of God." He has the strongest faith who leans most fully on God; and he leans most fully, who is the weakest.

"The heavy, helpless leaning of utter weakness, is strong faith."

Have we faith? These are the words of our Lord—"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." He demanded of us a faith that will make divine ventures upon his power. A faith that will say nevertheless—notwithstanding great discouragements, and the apparent impossibility of success—"at thy word I will let down the net."—*D. M. Latimer, in Guide to Holiness.*

The Danger of Riches.

Ah! the rust of riches! Not that perdon of them which is kept bright in good and holy uses, "and the consuming fire" of the passions which wealth engenders! No rich man—I lay it down as an axiom of all experience—no rich man is safe, who is not a benevolent man; no rich man is safe but in the imitation of that benevolent God, who is the possessor and disposer of all the riches of the universe. What else mean the miseries of a selfish, luxurious, and fashionable life everywhere? What mean the sighs that come up from the parlieus, and couches, and most secret haunts of all splendid and indulgent opulence? Do not tell me that other men are sufferers too.—Say not that the poor, and destitute, and forlorn, are miserable also. Ah! just heaven! thou hast in thy mysterious wisdom appointed to those a lot hard, full hard, to bear.—Poor houseless wretches! who "eat the bitter bread of penury, and drink the baleful cup of misery;" the winter winds blow keenly through your "looped and windowed raggedness;" your children wander about unshod, unclothed, and untended; I wonder not that ye sigh. But why should they, who are surrounded by everything that heart can wish, or imagine can conceive—the very crumbs that fall from whose table of prosperity might feed hundreds—why should they sigh amidst their profusion and splendor? They have broken the bond that should connect power with usefulness, and opulence with misery. This is the reason. They have taken up their treasures, and wandered away into a forbidden world of their own, far from the sympathies of suffering humanity; and the heavy night dews are descending upon their splendid revels; and the all-gladdening light of heavenly beneficence is exchanged for the sickly glare of selfish enjoyment; and happiness, the blessed angel that hovers over generous deeds and heroic virtue, has fled away from the world of false gaiety and fashionable exclusion.—*Dr. Dewey.*

Our Times.

The times in which we live are eventful and solemn. All things seem hastening to a point—to some great and inevitable crisis. So rapidly does the mighty wheel of Providence now revolve, that Prophecy is daily passing into history. Institutions, the work of centuries, that seemed stable as the mountains, are giving way. Principles, that seemed forever secured, are again denied and denounced. Controversies, that had lain for ages in silent oblivion, are again revived, and are engaging thousands in keenest warfare. The church is rapidly separating from the world—the men of God from the men of the earth, to range themselves on opposite sides; and few now doubt that, if not the last, yet certainly some dread momentous struggle between light and darkness, between the seed of the woman and the seed of the serpent, is at hand. In such circumstances, what a blessing is it that we are not left to grope in the dark, or trust to vague conjectures? No! we have a more sure Word of Prophecy, unto which we do well to take heed; for it is as a light shining in a dark place, as a pilot in the storm, as a note of warning in a time of peace, and as a voice of encouragement in the hour of conflict; for while it tells of a night of deepest darkness, it also tells of an immediately succeeding day of brightest light—a day of universal righteousness, rest, and glory.

(N. Y. Observer.)

Gas in Jerusalem.

The announcement that a gas company has undertaken to light Jerusalem with gas, gives rise to the following remarks: "The lighting of streets was introduced by the Israelites as early as the time of Samuel. King Saul caused a large number of streets to be lit up at his own expense. The arrangement of a torchlight procession was also known among the Israelites in the earliest times; for instance, on the termination of the Day of Atonement, the High Priest, on leaving the Temple, was escorted to his residence by thousands of his co-religionists bearing torches. Equally interesting is it to know that already in the time of the Second Temple, street-sweepers were to be found in Jerusalem, whereas, in civilized Paris, they were not introduced till the 16th century."

BREVITIES.

Four boys, while removing a primrose root at Felton near Bristol, unearthed a large urn containing thousands of coins of the Emperors Domitian and Constantine.

At the personal solicitation of Sir Henry Layard before he left Constantinople the Sultan was pleased to extend for another two years, dating from next spring, the period during which the employes of the British museum are to be permitted to continue their excavations of the mounds of Assyria and Babylonia.

Dr. Wenger, the eminent Baptist missionary to India, died in Calcutta on August 20th. He had translated the historical and prophetical books of the Old Testament and the Gospels and Acts into Sanscrit, putting the poetical parts of the Old Testament into Sanscrit verse. In Bengali he executed one or two revisions of the translation of the Bible, and parts of it he translated afresh. His version is used by all denominations of Christians in Bengal. Dr. Wenger was a Swiss by birth. He went out to India in 1839, and, with the exception of about three years spent in two visits to Europe, he passed the whole of the intervening period in India.

Professor Nordenskjold, the Arctic Explorer, in an interview with a newspaper correspondent, has stated some curious things about the climate in regions of perpetual snow: "The cold is by no means so insupportable as is supposed. We passed from a heated cabin at 30 degrees above zero to 0 degrees below zero in the open air without inconvenience. At 15 degrees below zero a steam, as if from a boiling kettle, rises from the water. At once frozen by the wind it falls in a fine powder. At 40 degrees the snow and human bodies also smoke, which smoke changes at once into millions of tiny particles, like needles of ice, which fill the air and make a light, continuous noise, like the rustle of a stiff silk. At this temperature the trunks of trees burst with a loud report, the rocks break up, and the earth opens and vomits smoking water. Knives break in cutting butter. Cigars go out by coming in contact with ice on the beard. To talk is fatiguing. At night the eyelids are covered with a crust of ice, which must be carefully removed before one can open them."

[San Francisco Post.]

THE PETRIFIED FOREST IN CALIFORNIA.

The site of the petrified forest is about one thousand feet above the sea level, and lies in the same trend with the Geysers, Mount St. Helena, and the thermal springs of Calistoga. Geologically it is one vast tuffa bed, in which the trees lie as they were thrown, probably thousands of years ago by some vast convulsion of nature. This tuffa, I will say for the benefit of the uninitiated in scientific lore is a volcanic ash or cinder; it is lava thrown upward in a fiery mass and descending with rain. It is gray in color and granular in structure. Sometimes it is found imbedded in the form of little globes or bombs. Ammonites, found in the strata, fix the event in the cretaceous period; the professor inclines to the opinion that it was pre-glacial. The trees lie at five or six different levels—on the lower almost north and south; at the highest, northeast and southwest. At the latter level the trees must have been buried under eighty or a hundred feet of lava; at the lowest, five hundred feet, their dip conforms to the dip of the tuffa, and is at an angle of from thirty to forty-five degrees. They are in fragments, many of which have been converted into charcoal, others into lignite, and others into beautiful specimens of jet. Where the heart of a tree had decayed the cavity is filled with opal, a form of lustrous, uncrystalized silica, containing water. Chalcedony, another form of silica, but clear and limpid, is found in other cavities. No top has been petrified, and only here and there a root. Many have been charred by fire. Some are broken after petrifaction had taken place, as there is no mark of splintering or bruising. What must have been the giant force that followed their first destruction to have dealt this further blow? The majority of the trees are redwood, some few the madrona, and the limb of an oak has also been found. One of the first named is eleven feet in diameter, and the part of the trunk still preserved is sixty-eight feet in length. Another shows marks of having been hacked with an axe, probably made of obsidian, as all the pre-historic implements from this locality were made of this substance. A volcanic rock, which appears in abundance all about. There is no mistaking the fact that the cutting was done before petrifaction began, as the cuts appear at different angles to the grain of the wood.

POETRY.

In The Shadow.

I walk through darkened paths, yet know
My Father marks the way I go;
I can not see the tender smile,
But feel his clasping hand the while:
And since he feeds the sparrow's fall
I trust his love, in spite of all.

Borne through the dark by loving arms,
I sometimes shrink with vague alarms,
As closer clings that I may hear
The voice that whispers in mine ear,
"Oh, trembling soul!" it says to me,
"Rest in the love that clings to thee!"

I do not feel if long the way
By which I go, through night and day;
But, weep or late, I know we two
Will walk in sunshine, hand and soul;
And, soon or late, before me yet
The radiant hills of peace uprise.

LETTER DRAWER.

Editor Restitution:—Let me say through THE RESTITUTION to all the dear brethren, that I have just returned home from a trip that I had over to Golden City, Mo. There I met our old brethren Josiah Pierce, of Indiana, and Dr. Messick and others, old Father and Mother Sanford. Amos Sanford's father and mother. I spoke six times at Golden City, on the "Plan of the Ages," or, in other words, "The Three Worlds; or Restitution of All Things." One man put on Christ by baptism; his name is W. W. Cushman, son-in-law of Dr. James Messick. The brethren at Golden City say to me, to say to the brethren scattered, and especially to Brethren Finn, J. S. Lawyer, and all others, that their home is at Golden City, Barton county, Mo., and that they are in the faith of a full and complete restitution of all things spoken by the mouth of all the holy prophets (Acts iii.); and that their houses are ever open for Jesus and his friends: W. W. Cushman, five miles south of Golden City; Dr. James Messick, one mile north of Golden City; Father Sanford, at the City—he runs the hotel. I will further say, that my postoffice address, after November 25, will be Macy, Miami county, Ind., and will be for one or two months. Also will begin a meeting on Saturday evening before the fourth Sunday in that month, wherever Bro. Stephen Foore may appoint, to continue as long as we think best. Brethren from abroad are invited to come and hear your old friend and brother. Also will say to the brethren that desire my labors to write me at that place. Write in good time, so I can make my arrangements. Would like to see all my old brethren and as many new ones as I can get to see. Come one, come all, and let us have a good time together once more. As we are looking for the Master to come, let us live so that we may be ready to meet him when he comes. Let us lay aside our worldly cares for a few days, or weeks, and have a good time. May the good Lord bless our aged editor, and all the dear brethren. As ever, your brother in the hope of eternal life,

JOHN FOORE.

Galesburg, Kan.

Editor Restitution:—I returned from Lake county, in this state, about one week ago. My health is quite good. The asthma and chills have left me, and I am regaining my strength very fast in this healthful climate. Large fires are raging in the mountains, doing great damage. Our fall rains have not set in yet, and the indications are favorable for dry weather for a time yet. Some are concluding that the perihelion of the planets has an influence upon our earth. Others think not. Very few realize that we are entering into "a time of trouble such as never was since there was a nation." Very few will heed the signs of impending events until too late to do them any good. I will write again for the paper in a few days.

As ever in hope,

RICHARD CORBALEY.

Healdsburg, Cal.

To the Brethren and Sisters scattered abroad, Greeting:—Dearly beloved, I embrace the opportunity to appraise you of my whereabouts, and also of my condition of health, at the present time by the blessing of God, I am able to attend to business once more, and am at present engaged in settling the affairs of Bro. W. H. Peck, who passed from life Oct. 26th. Bro. Peck was well known to many readers of THE RESTITUTION as a liberal Christian gentleman, and a firm supporter of the gospel of the kingdom. Many a pilgrim has been fed and cared for by himself and his estimable wife, who shared with him in all his interest pertaining to the kingdom of Christ. Poor sister Peck, do not forget to pray and she may be sustained under her terrible trial, for she has been called to pass through the deep water of affliction. I visited the family near the close of Sept. and found her two boys one 16, and one 18, prostrated with typhoid fever, she wished me to remain and take care of the boys, on the 4th day of Oct. we closed the eyes of the eldest boy, and the next day we laid him in his narrow house to rest until Jesus comes. About four years ago I immersed him into the name of Jesus, (let him rest in peace and hope.) a few days before his death Bro. Peck returned home sick, and on the 25th of Oct. he also fell asleep, and we carried him to his resting place. Her other son recovered, but sister Peck had still to encounter other trials, her only daughter was taken with the same disease, and to-day at this writing lies quite low, having been sick five weeks, we hope for her recovery and ask your prayers for the same. As to myself I was attacked with the fever, and prostrated for 3 weeks, but by the blessing of God, and as I firmly believe by the prayers of the church, I was quickly restored, and am still able to administer to the wants of others. I wish to acknowledge through our dear paper that I have been the recipient of money enough to pay all my current expenses during my sickness, and also to pay my expenses home to my family. God bless them and add his usual rate of interest, (one hundred per cent). I will acknowledge the receipts personally by card soon. I close by subscribing myself. Your servant and brother.

C. C. RAMSAY.

Editor Restitution:—Let me say to the many readers of THE RESTITUTION to send for the pamphlet for sale by your office entitled "Christ's kingdom" "Where is it?" and "What is it?" by Joseph Leclar of Manch Chunk, Pa. Price 10 cents. And I will say to every one getting it (of the brotherhood) that if they are not paid a hundred fold by reading it, that I will pay them back their money and trouble. Yes brethren and sisters get it to read and buy at least a dollars worth to distribute to your interested neighbors, and you will do much good for Jesus, and enlighten them. And let me just say to the brethren and sisters scattered abroad, that John Foore of Galesburg, Kan., has preached as well as myself for the last many years the things concerning the name of Jesus Christ, and the kingdom of God, so beautifully illustrated and elucidated in said pamphlet of Joe. Leclar. Yes I have heard Brother Foore for many years, and if you send for him you will not be disappointed, he is an earnest, able and logical reasoner, and God has stamped his approval upon his work, by many who are now rejoicing in the light of "God's oath to Abraham." I have been in a hundred places or more where he has preached, and he was always approved for his kind and Christian deportment. I write this in answer to some inquiries that have been made through THE RESTITUTION from some brethren, for fear Brother Foore had run off on a tangent—Bro. Foore does not believe in a compromise, for it has been wisely said that "a compromise is a proceeding in which the hypocrites deceive each other," but in speaking the truth in love Brother Foore is a self-educated man, and mighty in the Scriptures. Brethren send for him, and keep him in the field, for the harvest is great, and the laborers are few; brethren such men as Stephenson, Myers, Foore and all who are willing, ought to be kept in the field, and don't forget to get all who are interested in the one faith to subscribe for THE RESTITUTION, it will be the cause of keeping believers alive, they cannot live without food, recollect that the church is increased through human agency but the kingdom will be set up miraculously. The winter months brethren, is the time to push the claims of THE RESTITUTION on your neighbors, for then they have time to read and investigate. Yours in love.

J. S. LAWYER,

Berlin, [illegible], Mo.

SELECTIONS.

(Christian Herald and Signs of our Times.)

ELEVEN SIGNS OF THE NEARING ADVENT OF CHRIST.

The Night Coming: Signs of Christ's Advent Notable and Numerous: The Millennium not a Sign—1. Wars, Earthquakes, Pestilence, and Famines—2. Restlessness of the World—3. Missionary Exertions—4. Position of Israel—5. Disbelief in the Church—6. Human Efforts at Self-Regeneration—7. The Spirit of Knowledge—8. The Maturity of Papal Anti-Christ—9. The Diffusion of Infidelity—10. The Increase of Immorality—11. Increase of Sanctimony and Formalism.

The night cometh! Nor does it seem far off. It never appeared so nigh. The shadows are lengthening out, and falling with ominous gloom upon the valleys of earth. The dimness of twilight is beginning to make itself felt. It is settling down drearily upon our cities, and on our solitudes; upon the towers of our strength, and the palaces of our pomp; nor can the noisy rush of eager multitudes, hurrying to and fro for gain or pleasure, wholly stifle the utterance of fear and awe.

Yet it is written also, "The day is at hand!" The night, though dark, will be brief, and will be soon succeeded by a glorious day. But still of that day the night will be the forerunner. And this world's night is surely near.

The signs of Christ's second advent that have been given us both by the Lord and his apostles are both notable and numerous. And it is very evident that those have been selected which were the most expressive and least ambiguous. They were chosen as being the most prominent and explicit that could be given. It cannot be thought that the least striking have been announced and the most striking concealed.

If so, then is it not very remarkable that the Millennium of a thousand years is never mentioned as a sign at all? Had this been to take place before the second advent, how has it never been alluded to as one of the most signal? it would have been by far the most distinct and visible. No one could overlook or mistake it. Yet nowhere, by prophets or apostles, or by the Lord himself, is it noted as a sign. How can this be accounted for, save upon the ground that it was to take place after, not before, the advent? If this be omitted, all is plain: if it be denied, then let those who deny it account for the fact, that among the many signs of the advent, the Millennium is never mentioned as one. How the most palpable of them could be omitted seems to me to require an explanation. On the post-millennial system, the omission seems to me inexplicable. For thus our Lord would be made to profess to tell us the signs of his appearing, and yet to conceal the most notable of them all

But this is not all. The signs given are inconsistent with the idea of a Millennium before the second advent. Who that read the Lord's prophecy in Matt. xxiv., which begins with the destruction of Jerusalem and ends with his second appearing in the clouds of heaven, does not feel that the whole drift of it was to show the church that they were to expect sorrow, not joy, tribulation, not triumph, up till the time when he should return? These signs were the successive events of the billows on which she was to be tossed, till he, with his own voice and presence, should rebuke and calm the ocean.

Let me now note some of the signs which, in the present day, seem most remarkable as forerunners of the Lord's appearing. And though of some of these it might be said they have been found in former days, yet others of them, as we shall see, are peculiar to our own.

1. WARS and rumors of wars, earthquakes, pestilences, and famines in divers places. Matt. xxiv. 6, 7. I need not enter minutely into the proof of the existence of these. The public journals bear witness to it. For awhile it seemed almost as if the world were at rest, as if its storms had spent themselves. But now all seems changed. Every day brings new indications of

DISQUIETUDE AND CONVULSION.

Few nations seem willing to draw the sword, yet every nation has her hand upon the hilt: with some it is already gleaming in the air, and with others it is reddened with blood. Over the whole earth is heard "the long, low, distant murmur of dread sound." And is this not the prelude to the Last Universal War? Ezek. xxxviii; Zech. xiv; Dan. xi. 40-45; xii. 1; Rev. xvii. 7; xvi. 12-16; xvii. 8-14; xix. 11-14. Is it not a sign of the near approach of him who, when earth's madness and ambition are at their height—when the summoned nations are gathered to Armageddon, girt for battle and slaughter—himself appears for their discomfiture and ruin? Then, but not till then, wars shall cease, and the weapons of war perish.

2. THE RESTLESSNESS OF THE WORLD.

This sign is in part connected with the preceding, yet may be viewed separately. The state of the world is at present very ominous. "Distress of nations with perplexity—men's hearts failing them for fear, and for looking after those things that are coming on the earth," "and then shall they see the Son of Man coming in a cloud," Luke xxi. 25, 27. is God's picture of the state of men at the final crisis drawn on. This certainly seems our attitude at this moment. The earth, and the things that are coming on it, attract the attention of all serious thinkers. There is something in the state of the world so unsettled, so pregnant with uncertain evil, that every eye is moving to and fro in expectation of strange issues, and as if to catch the first sign of the ir approach. The time for listlessness and apathy is gone.

SOME THIRTY YEARS AGO,

when the skies were bright, and men could promise themselves days of sunshine, it was safe enough to fold the hands and take our ease. But all this is over. No doubt, after the excitement of recent wars and revolutions, men would pause to say that the onward swell of the waters stays not for an hour. There is among the nations a spirit of restlessness, anarchy, and insubordination, a passionate love of change, a headlong rush to overturn every established system, too furious and united to be ultimately withstood. Many call it but a passing tumult, the frenzy of an hour; but they who understand it know how deep is the spring out of which it flows. The storm, long gathering, but restrained and repressed by the barriers which ancient wisdom had erected for the stability of kingdoms, is concentrating and condensing its strength in those venerable recesses, which may for a while refuse to yield to the explosive force, but which, overstrained at length, give way to the accumulated pressure; then will the kingdoms of the earth be shivered; throne and temple overturned; wall and fortress laid in ruins. Such is the night which is to precede the long-looked-for day—when not only Israel but the whole earth shall arise and put on the garments of beauty, to meet for the personal presence of their glorious King.

3. HOME AND FOREIGN MISSIONARY EXERTIONS.

No age since that of the apostles has witnessed such widespread exertions in behalf of the Jewish and Gentile nations as our own. This certainly is a sign peculiar to the present century. I do not speak of Missionary and Bible Societies as if they were to convert the world; but still I would point to the fact of hundreds of missionaries going forth to every region of our globe, millions of Bibles circulated—almost every nation having the Scriptures in their own language—and pointing to these simple but magnificent facts, I ask, Is there not in these a most palpable fulfillment of the words of the Lord. "This Gospel of the kingdom shall be preached to all nations for a witness, and then shall the end come?" Matt. xxiv. 14. In our day we have the preaching of the Gospel, and its witness-bearing most manifest.

The result is not the conversion of the world, but the gathering out of the election. Acts xv. 14. And then the End comes! It is not said, And then the Millennium comes; but the End—the end of this present age, and the Coming of the Son of Man. This sign seems also referred to in Rev. xiv. 6, "I saw another angel fly in the midst of heaven, having the everlasting Gospel, to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come." This sign will, I doubt not, become more and more visible—but still there it is already before us—a sign which foretells a coming Lord, and most distinctly intimates the impossibility of a Millennium at his Advent.

4. THE POSITION OF ISRAEL.

This long-forgotten nation is now coming into remembrance. The nations of the earth are beginning to observe this strange people. "terrible from the beginning hitherto." The eyes both of the world and of the Church are far more intently directed toward them than they have been since the day that their city perished, and they were led captive into the land of the stranger. It is curious to observe how both travellers and missionaries are continually making new discoveries with regard to Israel, stumbling upon some new fragment of their lost ten tribes.

A GOODLY NUMBER OF JEWS

are also turning their eyes to the Cross of Christ. The "remnant according to the election of grace" is visibly coming in. The interest taken in the Jews everywhere is very striking. God is once more placing them before the eyes of the world, as those through whom he has blessed the world in times past, and through whom he means to bless it again. But when is this? Not till "the Redeemer shall come to Zion, and turn away ungodliness from Jacob." Not till "they shall look on him whom they have pierced, and mourn." The full salvation of Israel is reserved for the coming of their Messiah. Then, but not till then, shall "Israel blossom and bud, and fill the face of the world with fruit." Rom. xi. 5, 26; Zech. xii. 10.

5. DISBELIEF OF THE APPROACHING ADVENT OF CHRIST, EVEN IN THE CHURCH.

It is no marvel that the world should either deride or deny that event. And it is of the world's mocking that Peter speaks when he says, "There shall come in the last days scoffers, saying, Where is the promise of his coming?" But the Church also loses sight of that day; nay, refuses to credit the news of its approach. She says, "My Lord delayeth his coming." She slumbers and sleeps. And it is just when she is speaking thus, and thus slumbering, it is in an hour when she thinks not, that he arrives. It is often said, Surely, if the time were just at hand, more of God's people would believe it. But it is when many of them are not believing it, and counting on delay, that the Bridegroom comes. While then we mourn that so many of the saints should misinterpret the nearness of that day, let us also lift up our heads, for by this sign we know that our redemption draweth nigh. Luke xxi. 28; Matt. xxiv. 33.

Scripture plainly predicts the future restoration of the Jewish nation to Palestine—first, partially in unconverted state from politico-[illegible] Jer. [illegible]; Dan. [illegible]; Jer. [illegible]; Zech. [illegible]; Isa. [illegible]; then, in a converted state, as the result of a miraculous conversion and restoration after the [illegible] period of "Jacob's trouble." Luke [illegible]; Isa. [illegible]; Rom. [illegible], etc.

Now, who can tell the exact time when [illegible] will be in the Abrahamic land? Will the Church see [illegible] when the Hebrews are there? How [illegible]? Will it be possible for any [illegible] to know the coming?

(To be Continued.)

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By turns we catch the vital breath, and die—3
The cradle and the tomb, alas! so nigh. 4
To be is better far than not to be, 5
Though all man's life may seem a mass of misery; 6
But light cares speak when mighty griefs are dumb—7
The bottom's but skation whereon they come. 8
Your life is but the common lot of all: 9
Unmingled joys, here, to no man befall. 10
Nature to each allots his proper sphere—11
Fortune makes folly her peculiar care. 12
Custom does not often reason overrule, 13
As I throw water's sunshine on a fool. 14
Live well—how long or short permit to heaven; 15
They who forgive most shall be most forgiven. 16
Sin may be clasped so close we may not see it—17
Be warned—18
Vile intercourse where virtue has not place. 19
Then keep each passion down, however dear, 20
Thou pendulum betwixt a smile and a tear; 21
Her sensual snares let faithless Pleasure lay, 22
With craft and skill, to ruin and betray. 23
Soar not too high to fall, nor stoop to rise; 24
We masters grow of all that we despise. 25
Oh! then renounce that impious self-esteem; 26
Riches have wings, and grandeur is a dream. 27
Think not ambition wise because 'tis brave; 28
The paths of glory lead but to the grave. 29
What is ambition? 'Tis a glorious cheat. 30
Only useful to the brave and great. 31
Oh! fatal gift of mighty minds to err! 32
The way to ills here not on beds of down. 33
How long we live, not years, but actions, tell; 34
That man lives twice who lives the first life well. 35
Make, then, while yet ye may, your God your friend, 36
Whom Christians worship, yet not comprehend. 37
The trust that's given, guard and keep yourself to be; 38
For, live we how we may, yet die we must. 39

1 Young. 2 Dr. Johnson. 3 Pope. 4 Dodsley. 5 Spenser. 6 Daniel. 7 Sir Walter Raleigh. 8 Longfellow. 9 Shakespeare. 10 Cowper. 11 Churchill. 12 Beaumont. 13 Armstrong. 14 Moore. 15 Pope. 16 Rowe. 17 Thomson. 18 Young. 19 Thompson. 20 Byron. 21 Shirley. 22 Crabbe. 23 Massinger. 24 Cowley. 25 Beattie. 26 Fawkes. 27 Sir Walter Raleigh. 28 Wray. 29 Willis. 30 Addison. 31 Dryden. 32 Francis. 33 Sir Walter Scott. 34 Herrick. 35 William Mason. 36 Hill. 37 Dana. 38 Shakspeare.

COMMUNICATIONS.

The Law and the Covenant.

J. N. STEPHENSON.

Abel this I say that the covenant, that was confirmed before of God in Christ, the law which was four hundred and thirty years after cannot disannul, that it should make the promise of none effect. Wherefore then serveth the law. It was added because of transgressions, till the seed should come to whom the promise was made. Gal. iii. 15, 19.

Thus, the law was added to the Abrahamic covenant because of transgression till the promised seed should come. Thus further, the law originated contemporaneously with the Sinaitic covenant and terminated with the coming of Christ. It is denied by the Sabbatarians that the ten commandments were the covenant. That this is a mistake I will prove by as clear testimony as can be found in the Word of God. I will quote two out of many passages I might adduce.

We read, "And the Lord spake unto you out of the midst of the fire; ye heard the voice of the words, but saw no similitude; only ye heard a voice. And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone." Deut. iv. 12, 13.

Again, we read, "And the Lord said unto Moses, write thou these words; for after the the tenor of these words I have made a covenant with thee and with Israel. And he was there with the Lord forty days and forty nights; he did neither eat bread nor drink water, and he wrote upon the tables the words of the covenant, the ten commandments." Ex. xxxiv. 27, 28.

No language could more positively affirm that the covenant was the ten commandments. They could not be the conditions of the covenant and the covenant itself any more than they could be the conditions of themselves.

The time God declared the covenant agrees with the time Paul says the law was added. And Moses says in so many words, "The Lord God made this covenant with us at Horeb. The Lord made not the covenant with our fathers, but with us, even us who are all of us alive this day." Deut. v. 2, 3. How can this be reconciled with the idea that the law existed antecedently to its being given on Mount Sinai? The idea conveyed by Paul that "the law was added till the seed should come," implies that then it would cease or run out by limitation. Of the same import is the following language of Paul when speaking of the same thing.

He said, "Wherefore the law was our schoolmaster to bring us to Christ, that we might be justified by faith. But after that faith is come we are no longer under the schoolmaster."

Thus again, it is clear that the law was only a temporary arrangement to restrain the overt conduct of the man for whom it was designed until the promised seed or the Messiah should come as "the end of the law." Rom. x. 4. The law having accomplished the design for which it was projected run out by limitation. The schoolmaster having prepared his pupils for the higher school, and the more perfect teacher, was superseded by him who "taught us never man had taught." All the laws, ordinances and commandments, were limited to the generations of that peculiar people as God's chosen nation. This was especially true of the Sabbath. Thus, we read, "Wherefore the children of Israel shall observe the Sabbath throughout their generations, for a perpetual covenant." Ex. xxxi. 16, 17. The same limitations were placed upon the Passover and all the ordinances in the whole law system. That the law was superceded by faith, or Christ the great object of faith, is further evident from Paul's letter to the Romans.

1. The apostles concedes the point for argument that the law was binding, and then demonstrated by them that the law could not justify them from the acknowledged fact that they had all transgressed it, and therefore that instead of justifying it would condemn every one of them to death.

Having thus prepared their mind to listen to any plea he might offer, he appealed to the fact, that their own law the writings as the prophets had foretold that the time would come when men should be justified through faith in Christ without the law. Hence he says, "Therefore by the deeds of the law shall no flesh be justified in his sight: for by the law is the knowledge sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith in Jesus Christ unto all that believe; for there is no difference. To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus. Where is boasting there? It is excluded. By what law? Of the works? Nay; but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law. Do we then make void the law through faith? God forbid; yea we establish the law." Rom. iii. 20-31.

1. If Paul in the foregoing refers to the ten commandments then they are not binding in this dispensation. Where one word has the same meaning of another you may read that word in and it will convey precisely the same meaning that its synonim would convey. We will therefore substitute the ten commandments for the law and see how it will sound. "Therefore by the deeds of the ten commandments shall no flesh be justified in his (God's) sight." "But now the righteousness of God without the ten commandments is manifested."

Where is boasting there? It is excluded. By what ten commandments? Of works? Nay; but by the law of faith. Thus teaching that a man is justified by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the ten commandments. Thus it is clear that Paul does not refer to the ten commandments as a separate law; and if he does not refer to the ten commandments he must refer to the great law system including all the hundreds of commandments in the foreordained constitution of God—and therefore it proves nothing for the perpetuity of the ten commandments.

2. The law and the prophets testified that the time would come when men would be justified by faith in Christ Jesus without the deeds of the law. That time having come, the fulfillment of this prophecy so far from making void the law only confirmed what the law and the prophets had foretold should come to pass. But this fact no more proves the perpetuity of the law than of the prophets. Most of the prophets were dead before their predictions were fulfilled. The law of works must have perished before it could be superceded by the law of faith. There were no prophecies among the ten commandments—no testimony to be confirmed by justifying men by faith in Christ Jesus. But in the book of the law "of God by his servant Moses," there were prophecies and prophetic types and shadows foretelling and foreshadowing these days, and the fulfillment of the predictions of these witnesses confirmed their testimony, by demonstrating that they were true prophets. But as before said, this no more proves the perpetuity of the law than of the prophets. It confirms the testimony of a dead law in the same sense that it confirms the testimony of dead prophets. Of the same import is Paul's reasoning of the 7th chapter of Romans. He says, "Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth? For the woman which hath an husband is bound by the law to her husband, so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then, if while her husband liveth, she be married to another man, she shall be called an adulteress; but if her husband be dead she is free from that law: so that she is no adulteress, though she be married to another man. Wherefore my brethren ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who was raised from the dead that we should bring forth fruit unto God. But now we are delivered from the law, that law being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter." Rom. vii. 1-6.

In the foregoing Paul presents Moses and Christ as the husbands of the woman—the church. Moses being the first husband must die, or his law system being represented by him must die before the wife could marry another man without being an adulteress. Moses is represented as living during the entire existence of his law, and as dying with his law. This could only be true upon the principle that as God's great legislator, or legate, he represented his law and that his legal death represented the death of his law. This is clearly evident from the sixth verse, in which Paul says, "But now we are delivered from the law, that being dead wherein we were held." If therefore the law is not dead then all are adulterers who are married to Christ; because they have two living husbands. But Paul represents all Christians as being dead to the law, and the law as being dead to them, so that they are no adulteress though they be married to another husband, even to him who was raised from the dead. How can such testimony as this be reconciled with the idea of the law being alive to day, and therefore Moses being still the living husband, and both Christ and all who are married to him, being adulterers? Of the same import is Paul's language at the eighth chapter and eighth verse. Paul deduces the following conclusion from the foregoing teachings.

He says, "There is therefore no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the spirit." At the next verse he gives the reason why there was now "no condemnation." He adds, "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

To read in the ten commandments as our Sabbatarian friends must do according to their position, it would read, "For the law of the spirit of life in Christ Jesus hath made me free from the ten commandments of sin and death."

In perfect accord with the foregoing is Paul's language in Rom. x. 4. He says, "For Christ is the end of the law for righteousness to every one that believeth." Sabbatarians vainly argue that "He is the end of the law to every one that believeth"—but that the Jews did not believe; therefore he is not the end of the law. How could the belief or unbelief of the Jews or anybody else, change an immutable fact in the past? Christ was either the end of the law or he was not. If he was, then it will remain a changeless fact, though the whole world should be unbelieving. If he was the end of the law unbelief would not change or effect that fact in the least. This text agrees also with Paul's letter to the Galatians, in which he represents the law as a temporary arrangement, added to the Abrahamic covenant, after an interregnum of four hundred years, and to continue only until the promised seed should come. It was not designed as a permanent arrangement, but only as a pedagogue to restrain the overt actions of men through fear of penalties until the perfect teacher should come to place his pupils upon a higher plane, and teach them the ennobling principles of love, mercy and kindness, the most patient moral natures in the world; thus, wielding argument and moral suasion instead of heroism.

The most cursory reader cannot fail to see that Paul refers to one and the same law in his epistles to the Romans and Galatians. The same issues existed in both congregations, and Paul wrote to settle the same questions in both places. Judaizing teachers were enforcing their old obsolete law upon their Gentile brethren, Paul wrote these letters to settle this vexed question. He says, "Knowing that a man is not justified by the works of the law but by the faith of Jesus Christ, even we have believed in Jesus Christ that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. But if while we seek to be justified by Christ, we ourselves also are found sinners; is therefore Christ the minister of sin? God forbid." Gal. ii. 16, 17.

Suppose we read in the ten commandments instead of the law. It would then read that a man is not justified by the works of the ten commandments, but by the faith of Jesus Christ.

This corresponds perfectly with Paul's grand appeal to the great law of faith in Christ *versus* Moses.

Referring to the only standard of justification in the Christian dispensation, Paul said, "Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses." Acts xiii. 38, 39.

It will not do in the light of the plain texts I have cited in my former article to say that either Testament makes any difference between the law of God or the law of Moses, when referring to the foreordained constitution. The foregoing corresponds also with Rom. iii. 21-31; v. 13, 17; Gal. iv. 8. Paul uses the same language in his letter to his Roman brethren, when he says, "Therefore by the deeds of the law there shall no flesh be justified." He then asks the pertinent question, By what law are ye justified "of works?" Nay; but by the law of faith. Therefore, he says, we conclude that a man is justified by faith without the deeds of the law." Thus clearly superceding the old law of works by the law of faith in Christ Jesus. He also ignores the law to which he refers in Romans and Galatians as the standard of faith and justification. He presents the gospel of Christ as the all sufficient rule of faith and justification. He says, "For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first and also to the Greek. For therein is the righteousness of (the standard of right doing erected by God) God revealed from faith to faith; as it is written the just shall live by faith.

Thus Paul being his own expositor, the law of faith *versus* the law of works in the former dispensation, is the gospel of Christ—that it being clothed with the power of God will save all who through faith shall develop the character required by the gospel. Paul erects the same standard in contrast with the same law in Galatians. Referring to the same immutable standard of faith and justification, he says, "And the Scripture foreseeing that God would justify the heathen (Gentiles) through faith, preached before the gospel to Abraham, saying, In thee shall all nations be blessed." Gal. iii. 8. "Wherefore (Paul says in another place) the law was our schoolmaster to bring us unto Christ that we might be justified by faith." Gal. iii. 24.

In the light of such immutable testimony as the foregoing any other law or rule of faith or justification, is not only superfluous, but dangerous, and dishonoring to Christ, and subversive of the right way. Sabbatarians affirm that to be under the law is to be under the penalty as transgressors. According to their own position the law being capital its penalty would be death. Is it reasonable to believe that sane men and women would desire to be under sentence of death? And yet the Galatians desired to be under the law of which Paul speaks. Addressing his brethren, Paul says, "Tell me, ye that desire to be under the law, do ye not hear the law?" Gal. iv. 21. If they had only heeded the testimony of the law, they would have believed that the time had come when "the righteousness of God without the law was manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith in Christ Jesus. Rom. iii. 21, 22. Paul in the following verses, represented the Sinaitic covenant and the Abrahamic covenant by Abraham's two wives and their two sons, one born of the flesh, and the other of the promise—one representing the law, and the other the Abrahamic covenant, or the gospel. He adds, "For it is written, Abraham had two sons, the one by the bond maid, the other by the free woman. But he who was of the bond woman was born of the flesh, but he of the free woman was by promise. Which things are an allegory, for these are the two covenants, the one from the Mount Sinai, which gendereth to bondage, which is Hagar. Now we, brethren, as Isaac was, are the children of promise. But as then he that was born of the flesh persecuted him that was born of the spirit, even so now. Nevertheless what saith the Scripture? Cast out the bond woman and her son; for the son of the bond woman shall not be heir with the son of the free woman. So then, brethren, we are not the children of the bond women, but of the free." Gal. iv. 21-31.

No language or contrast could more clearly teach that the old covenant or law was done away, having been superceded by the new covenant, or "law of life in Christ Jesus." As it was in the days of Paul so it is with the children of the bond woman. As the children of Hagar they persecute the children of the free woman—the brethren of Isaac.

The following language of Paul as clearly affirms the abolition of the ten commandments as Deut. iv. 12, 13, affirms their enactment. Paul says, "that if the ministration of death, written and engraven in stones was glorious . . . . how shall not the ministration of the spirit be rather glorious?" For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in it in this respect, by reason of the glory that excelleth. For if that (ministration) which was done away was glorious, much more that which remaineth is glorious. Seeing we have such hope, we use great plainness of speech. And not as Moses, who put a vail over his face, that the children of Israel could not steadfastly look to the end of that (ministration) which (ministration) was abolished." 2 Cor. iii. 7-13.

According to the verses referred to in Deuteronomy, there was nothing written on the tables of stone except the ten commandments. According to Paul in the foregoing language, that which was written on tables of stone was "done away"—was "abolished." To supply the ellipsis as that it can be parsed, it would read, "For if the ministration that was written in stone." That would be a relative pronoun referring to ministration for its antecedent. The noun death is in the objective case, and is governed by the preposition of, and therefore cannot be the subject of the verb. It is an utter perversion of Paul's language to render it death written in tables of stone instead of the ministration written in stones. The phrase "of death" does not change the position and office of the noun ministration. That which was written and engraven in stone was abolished. Will write one more article on the Sabbath.

Tradition vs Baptism.

As it were in times of old when our blessed Savior was on earth, men were prone to transgress the commandments of God by their tradition, even so it is now. It was then as now, men drank freely at the muddy pool of indifference, being led on by the deceptive wiles of the evil one. That it makes no difference just so we are honest, and that system most successful in winning unwary souls is most universally adopted and approved by nearly all shades and names, even by those who make a great effort (compass sea and land) and a tremendous ado to have the people understand that they are the chosen ones, men that ought to know better.

For example. At a recent camp-meeting held near by, the most noted speaker gave an exhibit of his weakness and inconsistency, by stating publicly in a discourse that he did not believe that any would be saved this side of the cross, without baptism, which caused a dissenting smile to roll from the face of one of his co-laborers who thought otherwise.

How strange that doctors will disagree, and yet will plead we're in unity. But alas! how soon the scene was changed, for our finding that their legally authorized efforts in old style was insufficient to produce conviction on poor sinners, causing them to exclaim as formerly.

Men and brethren what shall we do? They step down and aside, lay hold on the scape goat, that human institute which makes void God's command, demanding the front seats, (called anxious seat or mourner's bench, a device of the apostasy unknown to the Apostles and early Christians) call for those wishing prayers to come forward, singing up what they can, sending out hunters to hunt out others, and by teasing and leading them, where? to the mourner's bench, even little children who knew nothing of the gospel, the divine plan of salvation were excited and over persuaded into the ring where pleasing prayers were offered in behalf of these poor seekers, and while the prayers and nice singing lasted, good words and fair speeches, the spirit moved, the excitement run high and the mill of tradition ground away on its poor deluded victims, until a few were ground out. One poor little boy about eight years old, being catechized by the officiating priest, not knowing what to say, was requested to say he wanted to be a better boy, he was taken and put under the water on his honest confession that he knew not what it was for. Poor boy, we can but pity such converts, as we do infants who are held by their superiors physically, and ranized, or the poor Irish child who is made to say mass. All such, we can but regard as poor man-made miserable tradition, which makes void some of God's holy will and ways. Such workings are entirely outside the divine plan.

There is no record of such proceedings by the Apostles, the founders of the Christian system. Jesus preached the gospel, God's plan of salvation to every one that believeth (the gospel). The gospel as preached by Christ was the good news relating to God's kingdom, as taught by prophets, Christ and Apostles. Jesus predicts that this same gospel of the kingdom should be preached in all the world for a witness to all nations, Jesus next sends out the apostles into the world to preach this gospel of the kingdom to every creature. He that believeth the gospel and is baptized shall be saved, he that believeth not (the gospel) shall be damned. Peter, a faithful servant, stands up on Pentecost day full fall to the trust imposed in him, and proclaims the great fundamental principles of the same gospel to the vast multitude assembled, omitting the law, the Sabbath and its concomitants). Thousands were instructed and cry out, men and brethren what shall we do? Come forward for prayers? No, as this was not in Peter's commission and he had not so learned of Christ his master and teacher, what then? Then Peter said unto them, repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. Philip being another one of God's preachers of the pure stamp, went down to the city of Samaria, and preached Christ unto them, and the people with one accord gave heed unto those things which Philip spoke, hearing and seeing the miracles which he did (which his pretended successors can not do, neither do they preach the same things he did). But when they believed Philip preaching what? the things concerning the kingdom of God, and the name of Jesus Christ, what then? they were baptized, both men and women.

This is the original way for men and women to be adopted into God's family, no side tracks of tradition, leading to perdition, is found in the original charter, but they are the inventions of self willed men and women, to gather into their folds believer and unbeliever indiscriminately. But in vain they do worship one teaching for doctrine, the commandments of men! Paul a chosen vessel unto the master, enquires of the Lord "what wilt thou have me to do?" goes on his way as directed to Damascus for the needed information, one Ananias being sent to instruct him, finds him prostrate praying. What does he say? Pray on Bro. Saul, and we will pray with you. No sir! this was not in the original programme at this point, neither is it yet. What then? And now why tarriest thou? arise and be baptized and wash away thy sins, calling on the name of the Lord. If immersion in the name of Jesus Christ preceded by a hearty belief of the gospel of Jesus Christ, as taught by him and his apostles with a Godly sorrow for sin, true repentance, or reformation of life, be not the divine law of adopting God's plan of salvation to every one that believeth, then we despair, and say, you gave me the wrong book! Come and see.

T. E. Adams.

Christ's Grandeur.

Looking, then, at that world as we see it, laboring heavily along in our own time—as we hear of it through the records of the ages—I must repeat there is no phenomenon in it comparable for a moment to this of Christ's life and work. The more we canvass and sift and weigh and balance the materials, the more clearly and grandly does his figure rise before us, as the true head of humanity, the perfect ideal, not only of wisdom and tenderness and love, but of courage also, because he was and is the simple truth of God—the expression, at last, in flesh and blood, of what he who created us means each of our race to be.—*The Manliness of Christ.*

Discouragement.

One of the most fatal things in the life of faith is discouragement. One of the most helpful is cheerfulness. A very wise man once said that in overcoming temptations cheerfulness was the first thing, cheerfulness the second, and cheerfulness the third. We must *expect* to conquer. This is why the Lord said so often to Joshua, "Be strong and of a good courage"; "Be not afraid, neither be thou dismayed"; "only be thou strong and very courageous. And it is also the reason he says to us, "Let not your heart be troubled, neither let it be afraid." The power of temptation is in the fainting of our own hearts. Satan knows this well, and he always begins his assaults *by discouraging us*, if he can in any way accomplish it.—*Secret of a happy life.*

THE RESTITUTION.

Keep Brothers Article.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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COMMUNICATIONS.

Coming Age—Its Proximity—Seven Angels With the Seven Last Plagues—Song of Those that Overcome the Beast—Seven Golden Vials Full of the Wrath of God—Seven Angels Pour Out Their Vials Upon the Earth—Scarlet Wild Beast and His Rider—Fall of Babylon and the Lamentations—Great Battle—Christ's Victory—Age of Subjugation—New Heavens and Earth.—No. 45.

J. P. WEETHEE.

Sixth Scenic View.—This scene is laid in heaven; seven angels with the seven last plagues; for in them is filled up the wrath of God. John sees as it were a sea of glass mingled with fire. On this sea are standing, with Divine harps, those that were victorious over the beast, and over his image, and over his mark, and over the number of his name. They sing the songs of Moses and the Lamb, Great and marvellous (are) thy works, Lord God Almighty; just and true (are) thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for (thou) only (art) holy: for all nations shall come and worship before thee; for thy judgments are made manifest. Here closes the *first* part of the Sixth Vision.

Second Part.—The temple of the tabernacle of the testimony in heaven was opened; the seven angels with the seven last plagues, clothed in pure and white linen, their breasts girded with golden girdles, came out of the temple. And one of the four living creatures gave to the seven angels seven golden vials full of the wrath of God. Smoke fills the temple. No man could enter the temple till the seven angels had accomplished their judgment mission.

Third Part.—A great voice comes out of the temple, saying to the seven angels, Go your ways, and pour out the vials of God's wrath upon the earth. The *first angel* empties his vial on the *land*. This afflicted those that had the mark of the wild beast and his image worshippers. The *second vial* is poured upon the *sea*. The *third vial* is emptied upon the rivers and fountains of waters; the *fourth vial* is poured into the sun, adding destructive power to its rays. And the *fifth angel* pours his vial upon the seat of the wild beast, and his kingdom is full of darkness. The *sixth vial* is discharged upon the great river Euphrates and the waters are diverted. The fifth is on Babylon (the seat of the beast); the sixth is on its sustaining river.

Three unclean spirits, like frogs, issue from the mouths of the dragon, the wild beast, and the false prophet; they are the spirits of demons, working wonders, going forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty. The seventh vial is poured into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. Then follow voices, and thunderings, and lightnings; and there was a great earthquake, such as was not since men were upon the earth. And the great city was divided into three parts, and the cities of the nations fell; and great Babylon came into remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. A great hail-storm follows, yet without producing any reformation. Men blasphemed God because of the plagues.

Seventh Scenic View.—This scene is laid in the *wilderness*, the same into which the sun-clad woman had fled; and whither the wild beast and his rider had pursued. A woman is seen on a scarlet colored wild beast. The beast has seven heads and ten horns. He is in the uniform of his female rider—scarlet. The time is her judgment: "Come hither; I will show unto the *judgment* of the great harlot that sitteth upon many waters." Rev. xvii. 1. The character of the woman is given: she is a harlot. She is also named:—BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH. The beast and his rider are then explained:—The beast that thou sawest, was, and is not; and shall ascend out of the bottomless pit, and go into perdition; and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not and yet is. We leave the beast to be fully examined when tracing the through lines. The ten horns are then explained. The waters are also explained. "And the woman which thou sawest is that great city, which reigneth over the kings of the earth." Ver. 18.

Eighth Scenic Vision.—A mighty angel, descending from heaven, proclaims the fall of Babylon. Another voice from heaven is heard saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues; for her sins have reached unto heaven, and God hath remembered her iniquities. Then follows great lamentation for the *fall* of Babylon. Her *fall* was sudden, "*in one hour.*" Her sins were terrible; for, in her was found the blood of prophets, and of saints, and of all that were slain upon the earth. Rev. xviii. 24.

Ninth Scenic Vision.—Her judgment, with its execution, is followed by great rejoicings in heaven, "Alleluia; salvation and glory, and honor, and power, unto the Lord our God; for true and righteous (are) his judgments; for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. And again they said, Alleluia. And her smoke rose up forever and ever (unto the age of ages). And the four and twenty elders and the four living creatures fell down and worshipped God that sat on the throne, saying, Amen; Alleluia. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia; for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him; for the marriage of the Lamb is come, and his wife hath made herself ready. The was arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints. Blessed (are) they that are called to the marriage supper of the Lamb." Rev. xix. 4-10.

Third Scene.—After noticing the bride (the second scene) John sees heaven again opened: A white horse again appears. In Rev. vi. 2, the white horse carries a conquerer, with a bow in his hand, and on his head a single diadem; the mighty conqueror of the ninth vision. His eyes (were) as a flame of fire, and many diadems upon his head. He (was) called Faithful and True, and in righteousness he doth judge and make war. Verses 11, 12. His name is called, The Word of God. A sharp sword goeth out of his mouth; and on his vesture a name, "KING OF KINGS, AND LORD OF LORDS." His armies followed him from heaven. They were clothed in fine linen, white and clean, and were mounted on white horses.

Fourth Scene.—An angel in sun standing in the sun; he cries with a loud voice, saying to all the fowls of heaven, Come and gather yourselves unto the supper of the great God.

Fifth Scene.—"I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army." John records the result of the conflict:—"The beast is taken, and with him the false prophet that wrought miracles (wonders) before him, with which he deceived them that had received the mark of the beast, and them that had worshipped his image. These were both cast alive into a lake of fire burning with brimstone."

This brings us to the close of the great conflict, that establishes his (Christ's) power over the nations in his reign of subjugation. The harlot is first judged and her judgment is executed. She was the great corrupter of the nations. It was not proper that judgment should first begin at what was called the Church of God (the apostacy). It then fell upon the nations that were corrupted. From Rev. xii. a through line of prophecy commences. A proper understanding of this through line will enable us to comprehend the final catastrophe. The world that meets Christ in the final battles will be under the control of three great powers, the *Dragon*, the Beast, and the False Prophet. When the armies of these three empires are overthrown, the nations will be compelled to submit to the mighty Conqueror.

Tenth Scenic Vision.—An angel descends from heaven, with a *key* and a *chain* in his hand; the key to unlock; the chain to bind. A prison is to be unlocked and thrown open, a noted criminal is to be cast into it, when it will be again closed, locked, and sealed, for a long period, one thousand years, or more. Who is this noted criminal? "And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years. And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive nations no more, till the thousand years should be finished; and after that he must be loosed a little season." Here is the ancient enemy of God, and of man;—the original seducer; whose head was to be bruised by the Seed of the woman; the old serpent, the charmer of the nations. In this great conflict which resulted in a great national overthrow, that the work of defeat might be thorough and lasting, a mighty angel is dispatched to apprehend their master Spirit and shut him up in his gloomy prison. It is done, and the nations without their powerful leader, gradually submit to the reign of the King of kings.

Second Scene.—Thrones with their occupants now appear,—a session of judgment. Who are acquitted? The following classes:

a. Those that were beheaded for the witness of Jesus, and for the word of God.

b. Those that had not worshipped the wild beast, nor his image.

c. Those that had not received his mark in their foreheads, nor in their hands.

These are joint heirs with Christ in his thousand years' reign of subjugation. Their character is expressed by the terms, blessed and holy. Over these the second death hath no power. They are priests of God and of Christ, and shall reign with him a thousand years. The remaining dead sleep on during this reign. What a loss is even one thousand years of happiness! Yet the masses prefer to live for the pleasures of this age. Let *us* live in and *for* the coming age.

Third Scene.—Satan is again loosed for the final conflict. The deceiver's work is not yet accomplished. A great national dejection wants a leader; who so fit as *their former commander.* In this rebellion the nations have one object; God has another. The nations strike for licentious freedom; God calls them to meet their final doom. The nations had grown wealthy, and powerful under a peaceful, and righteous government. Full of pride they aspire to independent dominion; Gog of the land of Magog, in the four quarters of earth, the number of whom is as the sand of the sea. They come up on the breadth of the earth, encompassing the camp of the saints, and the beloved city, and fire comes down from God out of heaven and devours them. Satan is then cast into the lake of fire.

Fourth Scene.—A white throne appears. The Almighty, the great, the universal *Judge* sits upon the throne. Great changes follow. The remaining dead stand before God. Books are opened—books of works, and the book of life. The dead of the early ages come forth, those from the land, and also from the sea, and they were judged according to their works. Our explanations are reserved for other numbers.

Eleventh Scenic Vision.—The new creation comes to view. The New Heavens and the New Earth. The New Jerusalem comes down from God out of heaven. All things are made new. Paradise is restored, a second Eden, as much more glorious as its Governor, and its inhabitants are superior to those of the first Paradise. The tree and river of life again appear. None but the righteous enter the bowers of the second Eden. But we are not allowed to multiply remarks since this state is *in* the coming age, and we are describing its proximity. Its nature belongs to the *first* division of our subject.

Our outline is closed; we close this number with some general thoughts:

1. These ten visions cover a most interesting period of the world's history. Nine of these visions mark events that are principally in the past.

2. A faithful and accurate history of the last seventeen centuries would cover all that John saw; hence we should study carefully such a history.

3. A faithful ecclesiastical history will describe the harlot, and the scarlet woman.

4. Let us study such histories with this Divine chart open before us.

5. If we study the Apocalypse we are sure of blessings. Blessed is he that readeth.

[London Correspondence New York Times.]

WAR PREDICTED.

What is Likely to Occur in Europe Next Month.

Those who are behind the curtain assert that February will not pass without bloodshed on an extensive scale in Epirus and Thessaly. There was every reason to anticipate this late-ished six months ago, and yet there was *none*, because diplomacy hoped to frighten the Sultan by threats which a diplomat assured him privately should not be executed, and I would be inclined to think that nothing more serious need be feared for 1881, if it were not for two circumstances: First, the Greeks have managed to raise a loan of sixty millions, which they are spending entirely upon the armament and mobilization of their national forces; second, although the Sublime Porte pays none of its creditors either at home or abroad, "the palace floats in gold," to quote literally the expression of an Oriental banker to me last evening. That this money should have been furnished to the Greek and Turkish Governments, both notoriously insolvent, is a symptom of trouble ahead, and, if my information be correct, the subsidies can be traced to Berlin on the one hand and to London and St. Petersburg on the other. The catastrophe is certain; when it will come depends entirely upon the good pleasure of Prince von Bismarck, which in its turn depends upon the success of his present intrigues to draw France into the Austro-German orbit. Monstrous as this alliance would be, it is not at all an impossible eventuality. Just now such a compact would overthrow any Government by which it might be proposed, but the mere circumstance that some very respectable men have begun to discuss its possibility, to estimate the nature and extent of the *quid pro quo to* be demanded, is evidence of a wish to feel the public pulse. That the maintenance of quasi-cordial relations between Russia and Germany depends entirely upon the existence of their sovereigns is generally admitted, and the news concerning the Czar's health is of a nature to cause legitimate apprehensions. The official reports, of course, represent it to be blooming, but private letters speak quite in another way, and it is certain that the two most eminent physicians of St. Petersburg were telegrapbed for last week to consult with His *Majesty's ordinary* medical attendants at Livadia. The report is that dynamite and revolvers having proved of no avail, arsenic has now been resorted to. The utmost secrecy is described to the *press*, but the correspondents of foreign journals tell queer stories of perquisitions made in the imperial kitchens and of the arrest of several of the imperial cooks. Something of the sort must have been the cause of the precipitation with which the morganatic marriage with Princess Dolgorouki was celebrated. I have already noticed this affair, and, I think, stated how there was even question, at one moment, of having a right-handed instead of a left-handed ceremony, for which there was a precedent in the case of Peter the Great. Mme. Dolgorouki had quite enough influence over her august lover to obtain this had she been elected to wait awhile, but being a clever woman, she appreciated that delays may be dangerous, and so preferred the lesser honor by which her children are legitimated and her own very equivocal position as a favorite rendered respectable. Although I wrote about this marriage more than a month ago, the French newspapers have only just published it as a fact, and have only just begun to make their commentaries, while but three days ago did even the Cologne *Gazette* obtain full details. The ceremony was performed on the first of last August in a chapel of the palace, in the presence of a very few witnesses among whom were the Grand Duke Nicholas, who will now, as a reward for his condescension, be probably restored to favor, and the Minister of War, General Milijutine. All the Imperial family except Nicholas testified disapproval by their absence. The Czarewitch went away to Hapsal, the Grand Dukes Constantine and Vladimir came to Paris, the latter accompanied by the Grand Duchess, the former with the mission to bring home the yacht Livadia.

Earthquakes in Divers Places.

Whether we are prepared to concede that stellar influence may produce disastrous effects on the earth or not under the present arrangements of nature—especially when the great planets are in the perihelia of their orbits, as one now is, and several more are soon to be—yet it is remarkable that earth and the elements are even now giving unmistakable signs of a state of fearful unrest. Volcanoes are active, cyclones sweep the land and sea, earthquakes rock the globe, and disease and death are filling the burial places with a rapidly increasing silent population. We are edging the unprecedented time of trouble. The coincidence between the "star prophecies" and the Scripture predictions is remarkable indeed.

THE DESTRUCTION OF AGRAM.

An Interesting Account of the Disaster that Recently Desolated the Capital of Croatia and Slavonia, in Europe.

A resident correspondent of the New York *World*, at Vienna, writes as follows:

Of course the telegraph has informed you of the sudden disasters which befell the city of Agram or Zagrab, as it is called in Slavonia, 160 miles south-southwest of Vienna. Agram is the seat of a Catholic Archbishop and of the Superior Courts of Croatia, Slavonia, and the Banat. It is the center, too, of South-Slavic learning and had many seminaries and gymnasia, and its manufactures of silk and porcelain are highly appreciated in this part of Europe. The earthquake of November 9 was felt in Vienna also, but it did no harm beyond bringing all the clocks in the city to a sudden standstill and was considered a laughing matter in fact, because it was believed that our latitude is not exposed to such phenomena. But when in the evening telegrams arrived from Agram bringing news of the dreadful state of things there we all felt that we had narrowly escaped a very great danger. The detailed reports of Agram's condition present a picture of terrible destruction. The first shock of the earthquake, which enveloped the city in a cloud of dust, was felt at 7:30, and many persons who were still in bed ran out into the street without taking time to dress. The three shocks that followed drove hundreds of terror-stricken families who did not dare to remain under their roofs to the open place called Zriny, a favorite spot with the idlers of Agram. Some are now living in the market-stalls, others in omnibuses, and the luckiest of them in railway cars. During the first night after the earthquake no one dared close an eye or think of sleep.

The continuous rain, the cold and the damp make matters worse, of course, for those who have to spend the nights in the open air. The town is shrouded in darkness directly after sunset, the magistrates having prohibited the lighting of gas, as the pipes are broken in many places, and an explosion might ensue. Carriages are not allowed to drive fast, as there is danger that the slightest vibration will bring down in ruins the cracked and shattered edifices that remain. In a majority of the houses fires cannot be lit because the chimneys have all fallen in, and in many cases the staircases have become impassable. Indeed, the city appears as if it had been shelled by a besieging army. The largest and best houses have suffered most, and not a single one has escaped damage. The Cathedral is so damaged that it cannot be recognized from the pictures of it, and the Franciscan Convent, which resembles a fortress, has been so thoroughly shaken that it may fall at any moment. The largest tobacco manufactory in Hungary, an imposing building, was damaged so badly that it had to be cleared. The Marcus Church and St. Mary's Church, a great building, once a Jesuit Convent and now used by the military commander, are all in ruins. The roof of the Jewish Synagogue fell in six minutes before the doors were to have been opened to admit a bridal party, and the young couple, thinking the day of judgment had come, and wishing to die as husband and wife, were united in a private house.

The damage done is estimated at 3,000,000 florins, but of course the irreparable ruin wrought in the churches is not comprised in this sum. A reporter who, at the risk of his life, explored the cathedral a day or two after the disaster, gives the following description of what he saw: The roof over the sanctuary is entirely gone, and the high altar, a rare work of art, the Archbishop's chair and the chairs of the choir are all broken to pieces and lie buried under heaps of rubbish several yards high. The beautiful stained-glass windows have suffered comparatively little. One of the columns of a triumphal arch has been bent and looks as if it would fall. Near the organ and choir the roof also fell in, and one arch in falling broke through the lids of a tomb. All the supporting arches are loose and seem unable to bear the great roof much longer. One curious effect of the earthquake is to be seen in one of the towers, which was turned almost completely around on its axis. When the earthquake began the prebendary and two priests were celebrating masses, but they all managed to escape into the vestry before the roofs fell in. One of the towers with a staircase in it was turned on its own axis.

The country around Agram has also suffered severely, but in all cases the small houses remained unscathed, while churches, station-houses, belfries and all large buildings fell in or were partially damaged. The mad-house and a house of detention not far from Agram also suffered severely, and three castles, Kereatinec, Helena, and Pankovic, are mere heaps of ruins.

"Holiday Presents."

Many a reader of the Bible now as of old is ready to exclaim, "How can I understand, except some man should guide me?" And to show the right way to all is a mark of true discipline, —"These men are servants of the most high God, which show unto us the way of salvation." Acts viii. 31; xvi. 17. Now in buying "holiday presents" at this time of the year consult the list of valuable works advertised in THE RESTITUTION (not forgetting "*The Gospel of the Kingdom*"), and procure some of them for presentation to your friends. In so doing you may be instrumental in turning many to righteousness. The reward for such a "labor of love" is sufficiently encouraging,—"He that winneth souls is wise.... And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever." Prov. xi. 30; Dan. xii. 3. Yes, the white robe, more dazzling than the beautiful snow of December days, and the bright crown, outshining the sparkling fire that glows in the grate will fully repay for all these labors.

WILEY JONES.

Colonel William G. Gordon, of Chesterville, O., is said to be 113 years old, and still a comparatively strong and active man. He is wealthy, and manages all his own business affairs. In his youth he served in the British army, and says that he knew Napoleon.

THE RESTITUTION.

S. A. CHAPLIN, Editor.

PLYMOUTH, INDIANA, DEC. 8, 1880.

NOTICE!

According to regulation, the Annual Meeting of the Stockholders of the Christian Publishing Association, will meet on the fourth Monday of December (27th) 1880, for the purpose of electing a new Board of Directors, and such other business as may come before the meeting.

E. K. BARNHILL, Sec'y.

MANY thanks to the kind friends of our paper who have nobly helped in sustaining it by voluntary aid. We believe that heralding the Lord's coming is approved of God, and that all that make a covenant with him by sacrifice will be most amply rewarded both in this world and in the world to come. Read carefully Psa. l. 5; and Matt. xix. 29. The fashion of this world is fast passing away. Read also Matt. vi. 19-21; and vii. 21-23. We are in the time of the end, and the church is doing its last work.

THE current year nears its close, and the immediate future is certain to rapidly change the prophetic into history. Every paper in the land devoted to the exposition of what has been uttered by all the holy seers respecting the coming of Israel's King and earth's Deliverer, concerning the restitution of all things, and the final establishment of God's kingdom on the earth, should be liberally sustained. We find, however, that THE RESTITUTION is not the only one that, in part, depends upon the sacrifice of those that look for their reward in the soon coming kingdom. We say now, as we have said before, that the enlargement of our subscription list, by only a few hundred names, would make the paper self-supporting. Will our friends make an earnest effort in this direction? It seems more than probable that all papers of this kind will not be needed much longer.

ALESSANDRO GAVAZZI landed in New York a few days ago. He was once a monk of the Barnabite order. He is now a protestant champion, and at the present time is on a mission to this country in behalf of the Free church of Italy. The following is from the first discourse delivered in this country Sunday Nov. 28, on the very day of his arrival in New York. It is interesting as showing the state of things at the very seat of the great anti-christian apostasy.

Very dear to him, he said, were the evangelical schools which he had established against the advice of foreign Protestant committees in Italy. They have twenty-one public teachers, each with the requisite Government diploma, and 1,700 pupils. They have been taken by Government as a model, and the municipality of Florence had granted to them an annual bounty in recognition of their excellence. Then Gavazzi related a story of one of the pupils, a sprightly and clever girl. She stood at the head of the class in the Government examination of excellence in scholarship. Her father was a silversmith and a Catholic. Gavazzi said that the Catholic church tried to coax the girl back to her father's church by first offering her a rich husband, then by pensioning her grandmother and giving her father work and money. The girl refused to go back. Then came persecution. Her father went to the police in Florence, where the girl lived, and by false pretenses got possession of her. "He took her to Rome," said Gavazzi, "and immured her in one of those fatal nunneries that are really the curse of all nations. The girl brought revolution into the institution. At midnight she would jump up and cry 'fire! fire!' and create false alarm and confusion. The Mother Superior wrote to Rome: 'Free us from such a devil; we can have no peace while she is here.' The girl was taken away and made a monitor over a large class of Catholic children. When the Cardinal questioned the children on their catechism they knew nothing. The girl was finally let alone as incorrigible."

Finally, Gavazzi described the "biblical college in Rome of which he is the head. It has 17 students. "The institution," he said, "is a crowning triumph of Christianity from its position. Do you say that there is no material triumph in its situation merely because the Castle of St. Angelo, the Pope's territory, is separated from the theological seminary by only the bridge of St. Angelo across the Tiber? Yes; but the Cardinals, the Archbishops, the Bishops, the Monseigneurs, the prelates, the priests, the vagabonds, the English and the American fools who go to kiss the toe of the Pope cannot get to him without passing our building. It's there, it's there; and on the wall is the legend. 'The Free church in Italy.' My writing desk is at the window where I look out upon the beautiful scenery and across the Tiber toward the Pope. There I write my lectures every week against the Pope—always against the Pope. I look across the river at the Pope. Ah, ah, we meet. Ah, but he trembles and he grumbles, for hasn't he issued three encyclical letters against us? Do you say, 'It is not possible; the Pope never grumbles?' Ah, but he roars—whoo-o-o-o! It is only natural, for he is called Leo XIII. Leo means lion and lion means beast. Therefore the Pope is a beast, and it is natural for all beasts to roar. Remember one thing—if the Pope were silent it would mean that he is doing his own work; but if he grumbles and roars it signifies that we are doing the work of our Lord and Master." Gavazzi concluded by hoping that his coming at his time of life and upon such an errand may be appreciated by Christians.

SELECTIONS.

[Christian Herald and Signs of Our Times.]

ELEVEN SIGNS OF THE NEARING ADVENT OF CHRIST.

The Night Coming—Signs of Christ's Advent Notable and Numerous—The Millennium not a Sign—1. Wars, Earthquakes, Pestilence, and Famines—2. Restlessness of the World—3. Missionary Exertions—4. Position of Israel—5. Disbelief in the church—6. Human Efforts at Self-Regeneration—7. The Spirit of Knowledge—8. The Maturity of Papal Anti-Christ—9. The Diffusion of Infidelity—10. The Increase of Immorality—11. Increase of Superficiality and Formalism.

6. HUMAN EFFORTS AT SELF-REGENERATION.

I do not say this of the Church, though there are some tokens of it even in her. But I speak of the world. Man seems now to be putting forth every effort to regenerate himself without God. Amid all the modern achievements of science and of art he has lost sight of his own helplessness and dependence on him who created him. He thinks to be a God to himself. It is as if, before God's glorious purpose of restitution is brought to pass, man is to be allowed to do his utmost for the renewal of himself and of the world. He is to be put to the proof. He is to be permitted to boast himself for a little, and congratulate himself upon the triumph before him. Hence the vainglorious speeches we so often hear of man's powers and man's prospects. Political reforms are spoken of as the regeneration of the world. One party most loudly maintains that the separation of Church and State is to usher in the Millennium; another as boldly affirms that it is the union of Church and State that is to accomplish this.

EDUCATION, SCIENCE,

literature, philosophy, are sometimes called the world's regenerators, and no limits are assigned to the blessings which these are to confer upon the world. It is curious, also, to observe, for some years past, how eagerly science has been putting forth all its energies in pursuit of discoveries that shall restore fruitfulness to the soil. Agricultural chemistry has shot up into a separate study. As if unconsciously prescient of the earth's deliverance from the curse of barrenness, men are laboring to do all that science can to hasten on that day of restitution. These efforts at self-regeneration must prove abortive; for man cannot undo either his sin or its consequences. They may succeed to a certain extent, but only to prove how little they can effect. These are, however, signs of a coming deliverance. For when man's endeavors shall prove fruitless, both in reference to himself and society, and the soil which he tills, God shall at length interpose and accomplish the work of renovation by the word of his power.

THE SPREAD OF KNOWLEDGE.

7. "Many are running to and fro, and knowledge is increasing." Daniel xii. 4. Nor is it knowledge of one kind, but of every kind, secular and sacred. It is, however, for the former that this age is especially distinguished. And Satan is putting forth his utmost resources of power and craft thus to lead men captive at his will. "He is the prince of all knowledge where God is not known; of all power where God is not acknowledged; the bright archangel of the natural man, revealing himself in his angelic glories of natural knowledge, natural beauty, natural wisdom, and natural humanity." Thus does he play his part in this last age! Under these radiant disguises he is bewildering the eyes of men, and persuading them that this diffusion of knowledge is the appearing of the Millennial dawn. So specious are his counterfeits that it is hard to separate the real from the false, the precious from the vile; for when he thus comes forth as an angel of light, clothed in every perfection that the natural heart loves and the carnal eye admires, who shall penetrate the deception and escape the snare save those who "know all things," by reason of "the unction from the Holy One?" 1 John ii. 20. Most truly has the present state of the world been described by one of the world's own poets, when picturing the gay glitter of an evening assembly, over which was thrown

"A dazzling mass of artificial light,
Which showed all things, but nothing as they were."

So it is now upon the earth, among the heedless multitudes of the children of men. It is the world's midnight. They are eating and drinking, marrying and giving in marriage. Literature, science, art, philosophy, are all their own! Yet there is an artificial coloring, an unreal brightness, over all. There is music, but it is of the syren kind. There is eloquence, too, but it is "the words of man's wisdom," not that which speaks for God and "wineth souls." There is fervor, too, but it is the warmth of wild excitement, born in novelty and nursed by perpetual change. There is high thought, too, but it is often of the unhealthful cast, wrought off at the midnight lamp; not the deep musings begot in fellowship with God, and ceaseless converse with that inspired word which maketh wise the simple. And, in connection with all this, there is a proud air of independence, like that which said, "Our lips are our own; who is Lord over us?" There is a reckless determination to hold what opinions men please, unchecked and unreproved.

8. THE MATURITY OF THE PAPAL ANTICHRIST.

Popery itself is no new thing on earth, so that its mere existence is no peculiar sign of the last day. But its progress and prevalence are entirely new. There is a maturity about it which, in other ages, it could not claim. It is rising in stature and fast hastening to its consummation. In extent of circle she stretches far beyond the territories of other days. In all regions of the earth she is planting her banner and claiming dominion over the nations. Never did she show herself more thoroughly in earnest. She is flinging her chains across the globe. With stealthy foot she has been advancing step by step, till now she walks abroad at noonday with the sound of the trumpet, lifting up her head in bold defiance. Her hand, like Amalek's, is "upon the throne of the Lord;" and she acts and speaks as if in nothing she would be restrained of all that she has imagined to do.*

Never since the Reformation has popery made so deadly and determined a struggle for the recovery of throne and altar. Hundreds of missionary priests are thrusting themselves into every corner, winding themselves into the confidence of the influential, and insinuating themselves with serpent-stealth and subtlety into all seats of power. They mark off their districts and rear their churches everywhere, carrying on their work of proselytism at any expense, and by every method. They build with costly splendor; they adorn with most attractive grace; they cast the net with consummate art, that beneath its ample stretch they may entangle the thousands of every age and class and temper who love a theatrical religion, that will gratify the carnal sense, and furnish men with a license for the commission of any amount of iniquity. They talk proudly, too, and boast openly of their success, casting off the mask of meekness and modesty which they had in some measure assumed, proclaiming loudly that, as no heresy was ever allowed more than a duration of three centuries, the British apostasy has now reached its close. Thus they prophesy of their own speedy triumph, and of our hastening doom.

It is not my part either to confirm or to confute the prophesy. A few years will unfold it all. There may be darker days in reserve for Britain, than many will believe. Her day has been long bright, her sky long cloudless. What nation has ever enjoyed a century of such profound tranquility as we have experienced, unbroken save by a few political commotions, or a few murmurs of fretful discontent? The cup of trembling, which was put into the hands and pressed to the lips of every nation in Europe, in 1793-1815, passed us by. The revolutionary earthquake shocks that have during this century successively laid waste every kingdom around us, convulsing nations and overturning thrones, tearing up a thousand hearths, and agitating ten thousand fearful bosoms with alternate despair and hope, reached us not, nor stirred even one ripple on our sea-bound shore.

When Providence raised up

NAPOLEON BONAPARTE"

as the scourge of the Papal empire; when he called him to his foot, gave the nations before him, and made him ruler over kings, giving them as dust to his sword and as driven stubble to his bow, he appointed him his bounds that he could not pass over, and we were preserved, unmolested and secure. When every capital in Europe was in flames, from Moscow to Madrid, we were sitting each man under his own vine and fig-tree, with none to make us afraid. The enemy, with the vanquished might of Europe in his train, prepared to overwhelm us; he threatened, boasted, numbered his armies, talked of a second Armada; but in vain! We were secure. We needed "no bulwarks, no towers along the sleep." We were Protestant, and therefore invincible. Our protest was our palladium. From our far-off lonely island there went forth upon the earth the solitary voice that testified for Christ against Antichrist, in the midst of a world of idolatry and darkness. God heard the testimony, and he blessed the witness!

But since that time what has taken place? We have laid aside our protest as too bigoted for an enlightened age like ours. We have struck our Protestant colors, and hung out the flag of neutrality; or rather, we should say, of religious indifference. With our own hands we have taken down the old ancestral standard which has braved three centuries of storm, allowing the spoiler to tear in pieces and trample under foot the inheritance of our fathers, the birthright of our sons; proclaiming to the world that our past protest was a stain upon our history, and that it matters nothing to a nation's well-being whether the Bible or the Koran be the basis of her statute-book, or whether the national ensign be surmounted by the cross, the crescent, or the triple crown. We have little reason to hope that we shall ride out another storm as we have done the last. The anchor of our national Protestant testimony is gone!—*By the Rev. Horatius Bonar, D. D.*

* The recent popish dogmas of the Immaculate Conception, and the infallibility of the Pope, and the revival of Pilgrimages and Ultramontane Propagandism, manifest the maturing development of the papacy.—EDITOR.

(To be Concluded.)

[The Age to Come Herald.]

Paul's Prayer for Israel's Restoration.

Brethren, my heart's desire and prayer to God for Israelis, that they might be saved. Rom. x. 1.

Who the apostle means here by "Israel," is a disputed point; I will therefore settle this first, because it is the most important point in the prayer. Many deny that Paul alluded to Israel in the flesh, but, misusing another phrase—"the Israel of God," to assist them—claim that it means all true Christians of every nationality.

That such an application is wrong, the whole chapter fully proves; while the preceding and the succeding chapters also more fully establish the fact that he prayed for Israel according to the flesh. The apostle says:

"I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Spirit, that I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." Rom. ix. 1-3.

Campbell translates this last verse as follows:

"For I myself could wish to be so cursed from Christ, instead of my brethren, my kinsmen according to the flesh; who are Israelites."

"I ask then, hath God cast away his people? (these "Israelites.") God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away his people which he foreknew." Rom. xi. 1, 2.

In these three chapters, (Rom. ix., x. xi.,) the apostle sets forth two distinct people—Israelites and Gentiles. And this distinction is so plain and positive that no unprejudiced mind can possibly misunderstand it. Here is the most powerful argument that can be produced for the return and restoration of the nation of Israel.

In chapter xi., verses 12 and 15, Paul says: "Now, if the fall of them be the riches of the world, and the diminishing ("or decay, or loss"—see margin) of them the riches of the Gentiles; how much more their fulness." "For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead." That is, if their fall and temporary rejection accomplished such a wonderful work of grace for the Gentile world, who were groping in utter darkness and idolatry, what a still more wonderful display of the power to save will be exhibited to the world at large, when Israel shall be restored to the bosom of divine favor and love! Seeing the prophecies fulfilled in their ingathering to their own land, in accordance with these predictions, the atheist will be confounded; the infidel will feel insecure in his tottering citadel; the scoffer will become alarmed for his safety; and the poor skeptic will leave his doubts and believe God's word.

"What shall the receiving of them be, but life from the dead!"

When God receives back that people whom he had cast away, it will not only be the resurrection of that nation from their dead state, but it will also be as life from the dead to the whole world. (Col. Ingersoll will not receive a thousand dollars a night then for rejoicing over a dead, formal church.)

"Life from the dead" is a strong figure or similitude, to show what a magical effect the receiving of that people will have upon a wondering and astonished world. Nothing has ever equalled it. Nothing has ever done so much for the truth. The re-establishment of Jerusalem, the building up of Zion and the Temple of the Lord, with the King of Glory dwelling therein, will be as life from the dead to the human race. See Psa. ciii. 16, 17; cxlvii. 2; Isa. ii. 17; iii. 1, 2; lxi. 1-3; lxii. 7.

To this end the apostle prayed in the Spirit; and his prayer was in perfect harmony with the entire Scriptures. This prayer to God that Israel might be saved, was but an echo of all the prophets; and in full accord with the precious promises, and in perfect harmony with the declarations of Christ. He has promised to return to Jerusalem. The Holy City will see him again; as it is written in the 118th Psalm: "Blessed is he that cometh in the name of the Lord." Jesus quoted this passage just before he left the city, saying, ye shall not see me henceforth, till ye shall say, "Blessed is he that cometh in the name of the Lord." This is tantamount to saying that Jerusalem shall see him again. It is more. She shall not only see him again, but she shall see him coming. This is not all. Jerusalem shall not only see her King again, but when that time comes she will hail him with joy, saying, "Blessed is he that cometh in the name of the Lord." How changed the scene. Jerusalem hated her King, cast him out and slew him. When he returns she will say, "Blessed is he that cometh?" Who will have the audacity to say that Paul's prayer will not be answered? Whoever does, also says that Christ's words will not be fulfilled!

"The day of the Lord" is "The Lord's day" of the Apocalypse, when he "will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they (Israelites) shall look upon him whom they have pierced, and shall mourn for him," etc. Zech. xii. 10.

Jerusalem will gladly welcome her Lord at his return. Zechariah says: "Thus saith the Lord. I am returned [will return] unto Zion, and will dwell in the midst of Jerusalem; and Jerusalem shall be called a city of truth; and the mountain of the Lord of hosts, the Holy Mountain." Zech. viii. 3. This is the mountain unto which all nations will flow. Of it, and the coming of Christ to reign in it, Isaiah says:

"And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees; of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us; this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." Isa. xxv. 6-9.

Paul's "heart's desire and prayer to God for Israel" will be answered; Israel will be saved, and their rebuke and reproach will be taken away from off all the earth. And when saved, a feast of fat things will be made at Jerusalem for all nations; and to that feast will all nations flow; because the vail that is now spread over all nations will then be destroyed. The glorious resurrection morning will also then have come, and death will be swallowed up in victory. "O death, where is thy sting? O grave, where is thy victory?"

If the apostle took this all in when he prayed to God that Israel might be saved, who can wonder that he should be willing to be accursed from Christ, instead of his brethren according to the flesh?

Whoever prays for Israel to be saved—Israel according to the flesh—if they pray with the Spirit and with the understanding also, will pray for all the glorious events to take place which are promised as the sequence of their restoration.—*William Shepherd.*

Drying Up of the Euphrates.

Everything is tending to the dissolution of the Turkish Empire. Warlike and peaceful measures and influences alike result disastrously, and like the predicted doom of Amalek by the Seer from Pe'or, who said "Amalek was the first of the nations; but his latter end shall be that he perish forever" so the mighty power that has swept away thrones and dynasties with its overflowing waves of desolation, is wasting rapidly under the evaporating influences of the vials of wrath. As a further comment we subjoin the following:

THE GREEKS IN ASIA MINOR.

While Turkey is making so much difficulty about letting Greece have what the Berlin Conference commanded to be given her in Europe, the Greeks are quietly but surely annexing a considerable slice of Turkey in Asia. The extent to which this peaceful annexation has already gone on may be learned from a paper in the last number of the "Proceedings of the Berlin Geographical Society," by Herr Karl Humann. In Western Asia Minor, in all the region west of a line drawn from Constantinople to the mouth of the Geronis Chai (Indos in Lycia), the Turks are gradually succumbing in presence of the increasing number of enterprising Greeks. The population of this region is about 1,500,000, of whom 600,000 are Turks, 300,000 Nomad Yuruks in the mountains, 400,000 Greeks, with smaller numbers of other nationalities. Everything is against the Turks in favor of the Greeks. The former can speak no tongue but their own, few can read or write, their religion prevents their women from giving them any help in their industries; still, except when they are officials, or come much in contact with Christians, they are simple and honest. They possess sound common sense and correct judgment, but in business craft and money matters they are nowhere. The Greeks, on the other hand, are crafty business folk, and monopolize nearly all the trade and shipping.

In every village is at least one Greek keeping a retail shop. He alone is rich, the Turks are poor. These Greeks are extremely energetic, industrious, and desirous of learning. In the towns the Greeks are the foremost physicians, advocates, teachers, merchants, and workmen. Many Bulgars and Wallachs join their church, adopt their language, and use Greek names, but the Greeks themselves are extremely jealous of their language and its purity. Herr Humann gives statistics to prove that within the past few years the Greek population in many of the towns of Asia Minor has enormously increased, and he thinks it will not be long before the whole country, from the Sea of Marmora to Lycia, will be inhabited by Greeks, while the Turkish population will entirely disappear.

Power of a Holy Life.

The beauty of a holy life constitutes the most eloquent and effective persuasive to religion which one human being can address to another. We have many ways of doing good to our fellow-creatures; but none so good, so efficacious, as leading a virtuous, upright, and well-ordered life. There is an energy of moral suasion in a good man's life, passing the highest efforts of the orator's genius. The seen but silent beauty of holiness speaks more eloquently of God and duty, than the tongues of men and angels. Let parents remember this. The best inheritance a parent can bequeath to a child is a virtuous example, a legacy of hallowed remembrances and associations. The beauty of holiness shining through the life of a loved relative or friend, is more effectual to strengthen such as do stand in virtue's way, and lift up those that are bowed down, than precept, command, entreaty, or warning. The beauty of that holiness which is enshrined in the four brief biographies of Jesus of Nazareth, has done more and will do more to spread his religion in the world than all that has ever been preached or written on evidences of Christianity.—*Dr. Chalmers.*

A Thought for the Middle Aged.

It is the solemn thought connected with middle life that life's last business is begun in earnest; and it is then, midway between the cradle and the grave, that a man begins to marvel that he let the day of youth go by so half-enjoyed. It is the pensive autumn feeling; it is the sensation of half sadness that we experience when the longest day of the year is past, and every day that follows is shorter, and the light fainter, and the feeble shadows tell that nature is hastening with gigantic footsteps to her winter grave. So does man look back upon his youth. When the first gray hairs become visible, when the unwelcome truth fastens itself upon the mind that a man is no longer going up hill, but down, and that the sun is always westering, he looks back on things behind. When we were children we thought as children. But now there lies before us manhood, with its earnest work, and then old age, and then the grave, then home. There is a second youth for man, better and holier than the first, if he will look on and not look back.—*F. W. Robertson.*

A good man incarnates goodness. Goodness is a part of him. He cannot exist apart from it. The flower and its fragrance are one.

POETRY.

"A Little While."

A little while, our fighting shall be over;
A little while, our tears be wiped away;
A little while, the presence of Jehovah
Shall turn our darkness into heaven's bright day.

A little while, the fears that oft surround us
Shall to the memories of the past belong;
A little while, the love that sought and found us
Shall change our weeping into heaven's glad song.

A little while! His presence goes before us,
A fire by night, a shadowy cloud by day;
His banner, love inscribed, is floating o'er us,
His arm almighty is our strength and stay!

A little while to live and work for Jesus,
To gather with the reapers till he comes;
Oh, let not faithless fears and doubtings seize us
A little while, and then the harvest-home!

A little while! The drawing nearer—
The wished-for dawning of that glorious day,
Blest Father, make thy children's vision clearer,
And guide them ever in the shining way.

A little while! O blessed expectation!
A little while! "Lord, tarry not," we cry;
Our hearts exult in loud anticipation;
Rejoice! "The coming of the Lord is nigh!"

COMMUNICATIONS.

Christianity.

Editor Restitution:—Before leaving Indiana, I was requested by a number of the brethren to write some articles on the great subject of "Christianity," for THE RESTITUTION. In compliance with that request I now commence. So much has been written upon this topic that, at first, it would seem almost needless to say more. Each writer has his own way of presenting this question. The question may be asked: "What is Christianity?" It is Christianity and nothing else, and no other thing is Christianity. I start out, then, with the proposition that no one thing is any other thing, and almost everything is named in order to distinguish it from every other thing. Among religious worshippers we have a great variety of names, so they can be distinguished from each other, such as: Mohammedanism, Catholicism, Paganism, Protestantism, etc. This latter division is sub-divided into hundreds of divisions or denominations, all claiming to base their religious systems in the Bible. Every one with a moments reflection will agree that no two of these systems are alike. Then how many are just like the Bible? If either system is an exact copy of the Bible, then what necessity of using any other book for instruction as to faith and practice? Any addition to the word of God makes more than that word, and any less falls short of being that word.

In the former dispensation, Israel was under the law of God, given by Moses, and, in order to acceptance with God, it was absolutely necessary for each one to do the things required in what was then called "the law of Moses." In the time of Moses, Israel was informed that, at some time in the future, another prophet would be given like unto Moses, whom they would be under the necessity of hearing in all things he should say unto them. See Deut. xviii 15. "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken." Verse 18: "I will raise them up a prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him." That prophet is Christ. See Acts iii. 22, 23.

Paul, in Heb. i. 1, 2, uses the following clear language: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." Christ came into the world as the light of the world, to teach men and women how they can obtain remission of sins, and how to live thereafter, while they were enjoined to do the things which he required at their hands.

Now, the question is, are Christians under obligation to do the things he required, in the *order* in which he has stated them? Or, may men change the *order* Christ has acquired, and all be well in the end? Could Israel do otherwise than obey in the *order* Moses commanded? Will it do to omit doing some things, *positive* commands, and substitute things Christ did not command? What propriety in connecting the name of Christ in any act which he did not require to be performed? Is it serving God when we do things he has not commanded or neglect to do things he has required? Can we claim to be his servants when we are doing what his servants are most positively forbidden to do? I shall claim that *he* is the servant of God, who is obediently following the directions which Christ and the apostles have left on record. And, obediently following these directions brings out practical Christianity as I shall endeavor to show before I close this subject. The world was in wickedness, and Christ came as a light. Let us look at the status of the world as given by Paul in Eph. ii. 11, 12: "Wherefore remember, that ye being in time past Gentiles in the flesh, who are called uncircumcision by that which is called the circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world."

Accepting of Christ, and becoming obedient to the faith, their relation is changed, having complied with the law of naturalization they become citizens, where they were formerly or naturally strangers. See Eph. ii. 19: "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone."

What a relationship is thus placed within the reach of all men and women! Is this all? By no means. There is a warfare that these citizens *must* engage in. The world, the flesh and the devil will be always on hand offering inducements to lead them to transfer their citizenship back in the world, or, at least to such an extent as to take up part of their time from serving God, and go into their former ranks in the world.

Christ said in John xv. 17: "These things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." In the 14th verse he says: "Ye are my friends, if ye do whatsoever I command you."

By turning to Peter's second letter 1st chapter, we find him addressing persons of like precious faith with the apostles and giving them instructions, which are, doubtless, just as applicable now as they were then. Hear him at the 5th verse: "And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity; for if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of the Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather brethren, give diligence to make your calling and election sure; for if ye do these things ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."

As men and women are to be called out of the world to form an alliance with Christ, there must, of necessity, be something of a definite character to induce them to act in the premises.

In the commission which Christ gave his apostles, after his resurrection he outlines the work assigned them. The different items to be preached and the final results to be obtained, are given us by the four evangelists. In Matt. xxviii. 18-20: "And Jesus came and spake unto them, saying, all power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world."

In Mark xvi. 15, 16: "And he said unto them: go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

From this we learn that it is the gospel they were authorized to preach; and the message preached is what people were to believe, and after believing baptism is enjoined. Now turn to Luke xxiv. 46, 47, we learn that repentance and remission of sins were to be preached. Now, for the grand result.

John xx. 30, 31: "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book; but these are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

From these quotations we have—teaching the nations the gospel—those who believe are required to repent, (or turn from their former course) then be baptized, for remission of sins; then comes the development of Christian character in the new, or adopted relationship, by developing the characteristics, which, in the end, will give these obedient believers a position in the kingdom of our Lord and Savior Jesus Christ, with eternal life and immortality.

If this is God's order, then any other arrangement will not be his. Is there salvation in any other than the Lord's appointed way? Who will risk any other? This may be illustrated by a bank authorized to issue bills. The bills are printed on an authorized plate and when properly printed and signed by the proper officers are put in circulation. These are regarded as, and are, genuine under the *law*. Suppose on the bills the number is given in figures at the left hand upper corner, and a large capital letter near the right hand lower corner, and every feature of the bill is in accordance with the law authorizing the establishment of the bank. The people receive the bills as money and feel safe so long as the bank is good. Suppose a man offers you a bill purporting to be upon this bank, having the number at the right hand lower corner and the letter at the left hand upper corner. You compare it with what you know to be a genuine bill, and you may ask how could the type of the letters and numbers change places? We know they could not change themselves and the law does not allow but the one way. You will not risk taking the bill until you consult the detector. There you find it described as a counterfeit, and a very dangerous one, for it has all on it that is authorized on the genuine; but it is lacking in the *order*. 'Tis a crime for any man to offer to pass a bill knowing it is not genuine. Has any man the right to print and put in circulation counterfeit bills? Has any man or set of men the right to change the face of God's bills or to legislate or change any of his ordinances, and teach men that if they only *think* it is right to do, or not do certain things it will be right?

The things required to be believed and done are either the commandments of God, or of men. Then to the law and the testimony; if we speak not according to this word, it is because there is no light in us. Look out for counterfeits. RICHARD CORNALEY.

Healdsburg, Cal.

(To be Continued.)

Copy of Letter Sent to Cottage Avenue, Prof. I. Remsen.

Prof. I. Remsen—DEAR SIR:—I regretted to note in your last interesting lecture on the "Nature of Gases" that you cast such a slur upon the fair fame of one whose name will ever be associated with the science of chemistry, Joseph Priestley, lightly speaking of him as a "religious fanatic" and seeming to imply that it was this fanaticism that was the cause of his abhorance in England and the reason why he was compelled to take refuge in this country.

The facts in the case are these: His house in Birmingham was burned down by what we would call (had it occurred in Turkey or Hindoostan) a fanatical mob, causing the loss of his property to the extent (if I remember right,) of £2,000 besides his notes, books and instruments.

The principal cause of the persecution he received at the hands of the clergy and their victims following, were the views he held and freely advocated concerning man's constitution; and for the same reason is his name still continued in certain circles. He maintained that, like all animals, man depended upon his material organism for his individuality, or conscious being; and that, apart from such organism, that is, *before* he is born, or after he is dead, he ceases to exist. (See "Spirit and Matter," and other of his works). For this cause he was hated for a materialist, (whatever that may mean,) although I have been unable to learn that science has propounded any better conclusion as regards the mystery of death.

Furthermore, Priestley, as a Christian man, believed in the resurrection of the dead at a future period; but, in this age, where Christianity is recognized, this can hardly be termed fanaticism without doing violence to the sentiments of a large portion of the intelligent community.

Priestley had one opinion and stuck to it like a man in spite of the loss of goods. For this, I, for one, honor him. He was the personal friend and correspondent of Thomas Jefferson, and, in his day, was classed with the great men of his time. (See *Scribner's Magazine* for Sept., 1880, page 773).

I am yours, respectfully,
J. L. GELLETLY.

To Prof. Remsen, Thos. Hopkins University, Baltimore.

NEWS ITEMS.

FOREIGN.

RAGUSA, Dec. 3.—Admiral Seymour has given notice to the commanders of the various squadrons of the dissolution of the combined fleet. The British squadron will leave to-morrow for Malta, and the French squadron for Toulon, the Russian for Piræus, the Italian for Brindisi and the German for Trieste.

BERLIN, Dec. 3.—France and Germany agree with all the powers in advising Greece to follow a wise and moderate policy.

It is announced by cable that the joint naval squadron of the European powers in Turkish waters has been dissolved, the vessels of each nation having been ordered home. It is alleged that Count Bismarck thinks no definite step will be taken in the Greek question till April or May, and should Turkey then refuse to obey the voice of Europe for the annexation of Thessaly to Greece, then Germany would favor a renewed naval demonstration.

DEBATE IN THE CHAMBER OF REPRESENTATIVES.

ATHENS, Dec. 4.—An animated debate has began in the Chamber of Representatives, the opposition insisting that the government should make a statement concerning the policy they propose to pursue before the chamber proceeded to vote on the convention for a loan of 62,000,000 drachmas from the National Bank and other measures. The matter is expected to become a cabinet question.

TURKEY.—AN ADDRESS TO THE POWERS.

VIENNA, Dec. 4.—The Porte is preparing an address to the powers, which while declaring its readiness to come to a fair compromise with Greece, will ask the powers to use their influence to induce Greece to enter into direct negotiations.

SENTENTIOUS PARAGRAPHS.

Be your strife
To lead on earth an angel's life.
—*Keble.*

A heart unspotted is not easily daunted.—*Shakspeare.*

On slippery places take short steps and slow.

When you are in pain, fear, sorrow, or sudden peril, one verse of the Bible may be like a star to the mariner.

"Walk in the light, so shalt thou know
That fellowship of love
His spirit only can bestow
Who reigns in light above."

Without earnestness no man is ever great, or does really great things. He may be the cleverest of men; he may be brilliant, entertaining, popular; but he will want weight. No soul-moving picture was ever painted that had not in it a depth of shadow.—*Peter Bayne.*

"Why labor for treasures that rust and decay;
That sparkle a moment, then vanish away?
Go rather to Jesus, with earnest desire,
And buy of Him gold that is tried in the fire,
Salvation's a treasure of value untold,
Be wise to obtain it, for this is pure gold."

People who do not believe in prayer lose a wonderful rest and refuge. When time and space, the wants, the bitterness, or the duties of life, separate us from those we love so far that our help is useless to them, our voices silent, our eyes blind; when we know that suffering, idleness, danger, death, may lie in wait for them every hour, and no strength or longing of ours can avail to help them, where do they fly, what hope or comfort do they have, who cannot give their beloved into the safe keeping of the Omnipotent God; who cannot pour out their tortured and anxious hearts to him who heareth and answereth prayer?—*Ledyard.*

Where we but see the darkness of that mine,
God sees the diamond shine;
Where we can only clutching leaves behold,
He sees the fruit they fold.
We only see the rude and outer strife;
God knows the inner life.
And those from whom, like Pharisees, we shrink,
With Christ may eat and drink.

Religion's grand secret is living upon Christ, looking continually to him. All that is desirable in ourselves, all that is useful to others, must be drawn simply from this source; and everything else must be in subserviency to this. The secret of abiding in Christ is a compound grace of humility, faith and love,—humility, by which the soul feels its own nothingness and emptiness; faith, by which it embraces the Savior, as all sufficient for every want; and love, by which it continually dwells in him.—*Bickersteth.*

DIED.

EWING—November 16, 1880, JOHN EWING, aged sixty-nine years, eleven months and twenty-five days.

For almost twenty years father Ewing had been looking for the return of the Just One. He has said to the writer, "I may yet live to see the coming of Christ." But the fell destroyer has closed his eyes in that sleep that is to be broken by the trumpet sound. Thus, one by one, silently sinks into the tomb the waiting ones. Let us cherish the hope that, "because the Master lives, we shall live also."
J. F. WISDOM.

Notice.

My address is 720 Eighth Street, Washington, D. C. NEWELL BOND.

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POETRY.

Lost and Found.

In memory of Rhoda McKin, who died A. D., 1859. Selected for her husband, E. T. McKin.

I lost the brook as it wound its way
Like a thread of silver hue;
Through greenwood and valley, thro' mead-ows gay,
'Twas hidden away from view;
But I found it again, a nobler river,
Sparkling, and broad and free,
Wider and fuller growing ever,
Till it reached the boundless sea.

I lost the thy-rsel that I sowed
With many a sigh and tear,
And vainly waited thro' sunshine and cold
For the young green to appear;
But surely after many long day-s,
The blossom and fruit will come,
And the reapers on high the sheaves will bring
For a joyful harvest home.

I lost the life that grew by my own
For a short sweet summer day,
And then it left me to wander alone,
And silently passed away;
But I know I shall find it further on,
Though not as it left me here,
For the shadows and mi-sts will have passed and gone,
I shall see it fair and clear.

I lost the note- of the Heavenly chime
That once came floating by,
I have listened and waited many a time
For the echo, though distantly;
But I know in the halls of glory it thrills
Ever by day and night,
I shall hear it complete when the harmony fills
My soul with great delight.

I lost the love that made my life,
A love that was all for me;
Oh, vainly I sought it amid the strife
Of the stormy, raging sea.
But deeper and fuller I know it waits
Beyond my wistful eyes,
I shall find it again within the gates
Of the Garden of Paradise.

I shall lose this life. It will disappear
With its wonderful mysteries;
Some day it will move no longer here,
But will vanish silently;
But I know I shall find it again once more
In a beauty no song has yet told;
It will meet me at the golden door
And around me forever fold.

COMMUNICATIONS.

Samuel.

The one striking characteristic of Samuel, is that described in the words —"Samuel ministered before the Lord, being a child girded with a linen ephod." His whole life was given by the dedication of his mother to serve the Lord. Such a childhood well became him, who bore before the world an unsullied manhood and a glorious old age.

The first child to bear the character of a prophet; from him we trace the commencement of a new era in Israel. He was the founder of the prophet office as a permanent institution among the Jews; and also by divine authority the founder of the kingly government.

We are told in the third chapter of Samuel that the word of the Lord was precious in those days; and that there was no open vision. Samuel came upon the scene at this time, when the spirit of prophecy had departed from Israel. It was no more as it was in the days of Moses and Deborah. And we find a parallel in these days; men care comparitively no more now for the voice of the prophets, than they were when the noble son of Hannah came, to direct and control Israel.

From the death of Eli, Samuel became the civil and ecclesiastical head of his nation. He became their statesman, their Jurist and their religious guide. He held the remarkable position as last of the Judges and first of the long line of prophets that terminated with Malachi the last representative of theocracy and the connecting link between it and the Jewish monarchy. A Levite by birth, he offered sacrifice as a priest.

When Israel was oppressed by the Philistines, they said to Samuel "cease not to cry unto the Lord our God, for us, that he will save us out of the hands of the Philistines. And Samuel took a sucking lamb, and offered it for a burnt offering wholly unto the Lord: and Samuel cried unto the Lord for Israel, and the Lord heard him.

In the administration of justice he made the annual circuit between Bethel, Mizpah, Gilgal and Ramah; oftentimes working miracles for the salvation of his people, and the vindication of the cause of Jehovah, as during the offering of the burnt sacrifice, when the Lord through the prayers of Samuel, smote the Philistines with fear and confusion in the crashing of the thunder.

But as a prophet, Samuel presents one of the grandest characters in the Bible. He was the unswerving messenger of God, whether his message was of life or death. He learnt from his youth that to serve God faithfully, is the highest and noblest aim of man. He had an example of the folly of human ambition in the profligate Saul. He realized that God alone is true, and the rewarder of those who diligently seek him. And what more could he or any man desire than that he may be approved of God?

Samuel was the veritable Warwick of the Bible. As the interpreter of the divine will, and its executor, he set up kings and pulled down kings, yet sought no other recompense than the blessing of his God. The "Seer" as he was called in his old age, was the one all important person in Israel. He was consulted by all even on the small and trivial affairs of life. Confidence universal was reposed in him, and well did he repay that confidence This noble self-respect and conscientiousness of right, is one of the most beautiful traits of his character. What noble words are those of his recorded in the xii chapter. Not only do they speak the pure heart of Samuel, but they should be inscribed on the heart of every one who with him have consecrated their lives to the only true and living God, the creator and giver of all things. Hear them—"Turn ye not aside: for then should ye go after vain things, which cannot profit or deliver; for they are vain. For the Lord will not forsake his people, for his great namesake; because it hath pleased the Lord to make you his people. Moreover as for me God forbid that I should sin against the Lord, in ceasing to pray for you; but I will teach you the good and the right way. Only fear the Lord and serve him in truth with all your heart; for consider —(this should be the great incentive to right) how great things he hath done for you."

Again how majestically he executes the Lord's message to the disobedient Saul. Rising early in the morning to meet Saul—probably that their audience might not be disturbed; while the fleeing shadows of the night lingered with the mists in the valleys; before the sun had lit the top of Carmel with heavenly glory; we can imagine the prophets look as he listens to the false words that fall from the lips of Saul. Then, reads the Divine Record, "Samuel said unto Saul, Stay, and I will tell thee what the Lord hath said to me this night. When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel, and the Lord anointed thee king over Israel?" How the words "when thou wast little in thine own sight" must have smote on the ears of the haughty and proud monarch, coming as they did from the Lord's emissary. A very striking lesson, also, this extract conveys. "The Lord anointed thee king over Israel" closes the verse. Now connect this with the first lines—"when thou wast little in thine own sight." Do we not have here embodied in different words the Savior's beautiful law—"Whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

But continuing the address of Samuel to Saul, we come to the memorable passage—"Because thou hast rejected the word of the Lord, he hath also rejected thee from being king." Here let us contrast the two men thus presented to us. No characters could be more opposite. Saul as he stood before the prophet of God, with a falsehood on his lips—of magnificent personal appearance; of unquestioned physical courage; he was by turns a despot, a fanatic, a murderer, a demon. Like a grand tower crowned by the glory of the sun, yet whose interior is the abode of misery and every vile and hideous sin, stood Saul; but like a towering mountain, bearing upon its brow the seal of God, and containing within countless treasures of pure gold, stood Samuel. One looked down on his followers and said—"I am great;" the other though tabernacling with Jehovah said by his life—"There is none great but God." 'Tis in this that the character of Samuel assumes the grandest phase of Christianity. The childlike obedience that he manifested everywhere, and sometimes under the most aggravated circumstances: the simple majesty with which he ruled in the office of Judge; all combine to make a man whom God loved to honor.

"Samuel," says Dr. Smith, "became the spiritual father of the Psalmist king." The idea is well expressed. Samuel recognized in David the "Lord's Anointed," and took especial care concerning him. A noble guardian of a noble ward. The fire of the youthful poet was tempered and made to glow in the service of God, through the venerable prophet who had learned the will of his Maker and followed it.

Samuel is presented to us in another character, besides that of prophet, that speaks his nobleness. He was an educator of his people, and established regular institutions of religious instruction.

Prophet, judge, statesman, jurist, priest, educator; such was Samuel. Well might "all the Israelites gather together and lament him." A bright light was gone out. A star that heralded the approach of a new era, and lingered awhile on its horizon, was set.

We might take this good man's life to heart. We, as did Samuel, have consecrated ourselves to God. We, like him, have announced our determination to leave after following "vain things." We, have experienced, as did he, "all the good things that the Lord has done for us." And we have the same blessed assurance that God will never forsake his people. With such consecration; with such determination, through the help of God; with such experience of his goodness, can we not say, "There is none holy as the Lord; for there is none besides thee; neither is there any rock like our God," and so shape our course that we, like Samuel, shall fall asleep lamented by the good, and accounted worthy to obtain the crown of glory that fadeth not away, when Christ our life returns.

I cannot better close this sketch, than in the words of the grand old prophet himself, when resigning all civil authority to Saul. "And Samuel said to all Israel, Behold I have hearkened to your voice in all that ye have said unto me, and have made a King over you. And now behold, the King walketh before you; and I am old and grey headed; and, behold, my sons are with you; and I have walked before you from my childhood to this day. Behold here I am; witness against me before the Lord, and before his anointed: whose ox have I taken? Or whose ass have I taken? Or whom have I defrauded? Whom have I oppressed? Or of whose hand have I received any bribe to blind my eyes therewith, and I will restore it. And they said, thou hast not defrauded us, nor oppressed us, neither hast thou taken aught of any man's hand. And he said unto them, the Lord is witness against you, and his anointed is witness against you this day that ye have not found aught in my hand. And they answered, he is witness."

Glorious close of a useful career! Sublime old man! With no consciousness of having wronged his fellow man, he could go to death "sustained and soothed—by an unfaltering trust, —like one who draws the drapery of his couch about him, and lies down to pleasant dreams."

W. I. CROCKETT.

[New York Observer.]

The Sea of Galilee,

As the sun arose above the beautiful ridge of Carmel we were in our saddles, and leaving Nazareth, where we had passed a most interesting Sabbath, we continued our march over an undulating country enamelled with wild flowers of great beauty. In about an hour we came to Cana of Galilee, now only a small village, where at a marriage feast our Lord performed his first miracle. Shortly after leaving this place we passed through the field where, according to tradition, the disciples plucked the ears of corn upon the Sabbath day. Further on, my brother pointed out a hill supposed to be the Mount of Beatitudes, from which our Savior preached his wonderful sermon of wisdom and love. Here, too, on that long, dry ridge, July 5th, 1187, the great battle of Hattin was fought. In this conflict the mighty Sultan Saladin, leader of the Saracens, completely overthrew the army of the Crusaders under Guy de Lusignan, the last Christian king who ruled in Jerusalem. Proceeding onward up a gentle rising ground for a short distance, we came suddenly upon a view, one of the most striking in the Holy Land.

Dismounting, we handed over the horses to our drogoman, and directing him to lead the animals away, we sat down to gaze long and intently upon scenes which revive in the heart of the Christian many hallowed memories. A thousand feet below us, with no sail upon its surface and scarcely a sign of life upon its shores, lay in calm repose the dark blue waters of Galilee. Beneath us, on the shores of the lake, at the distance of about a mile, is the city of Tiberias. Across the lake, on the eastern side, rise the steep and wild shores of Gadara, mounting higher and higher, until at the height of 2,000 feet they terminate in the mountains of the Hauran. Beyond and hid from view by these high ridges, is the boundless desert stretching off toward Bagdad. Far away to the right, in the country beyond the Jordan, rise the mountains of Moab, on a spur of which Moses must have stood when he viewed the Promised Land. Turning to the left, our eyes easily discern at the distance of about forty miles (so clear is the atmosphere), Mt. Hermon towering grand and majestic, its hoary head covered with eternal snow. Directly to the north, perched on a high hill, is Safed, that city which cannot be hid—the mystic city of the future. All about us is a region of country deeply interesting as the land where first were preached the glad tidings of salvation and where were performed the miracles of our Lord. These hills now uninhabited have echoed his voice, these scenes now desolate once lay before his eyes, these waters now deserted were blessed by his feet, and these cities now in ruins have witnessed his triumphs.

Calling for our horses, we mount and slowly wind down the hill toward Tiberias. This city, chiefly inhabited by Jews, is a disgustingly filthy place. A Moslem tradition is responsible for the saying that the "King of the Fleas holds his court in Tiberias." The town, named by Herod after the Roman Emperor, was nearly destroyed by an earthquake in 1837, and to-day, in its present state, Tiberias is only a little better than a dirty ruin. The houses are built of uncemented stones, are mostly one story high, and have the universal flat roofs. The four holy cities of the Jews are Tiberias, Safed, Hebron, and Jerusalem; but many hold the former in special veneration as the home of Jacob and the place to which Christ will first direct his steps on his arising out of the lake at his second coming. To the south, a little way from the city, are the hot baths of Emmaus, built by Ibrahim Pacha when Syria was governed by the Egyptians. The water is salt, bitter and somewhat sulphurous, and is much used by rheumatic people, who take the baths during the summer season. The temperature is 143 deg. Fahrenheit, almost unbearable.

You obtain a fine view of the lake from this point, and according to the best authority it is about twelve miles long and six broad, with a depth of 165 feet. The surface of the water is 653 feet below the Mediterranean. The inhabitants believe that the waters, which are cool and sweet, possess some medicinal qualities. From Tiberias we follow the western shore nearly north, and in a little while pass Mejdel —the ancient Magdala and the birthplace of Mary Magdalen, to which our Savior once came. We are approaching, nearer yet nearer, to the cities where Christ performed his greatest miracles. The lake was here margined with the beautiful oleander—at this season in full flower.

"All thro' the summer night
Those blossoms, red and bright,
Spread their soft breasts."

Ducks and other wild birds could be seen skimming the surface of the lake. Soon we descry our camp in the near distance, and galloping up to it, we find that our tents are pitched very near the supposed site of ancient Capernaum.

What a strange charm there is in this nomadic life!—how totally different from anything we have before experienced! We bathed in the pleasant waters of the lake, and then sat down to a dinner of several courses excellently prepared by our Abyssinian cook, to which our appetites did full justice. After dinner, in the cool of the evening we walked down to the margin of the lake. What a flood of memories came o'er us! Within easy distance are the ruins of Capernaum—Christ's own city,—and you cannot but be impressed with the fact that God's anathema is fully accomplished: "And thou Capernaum, which art exalted unto heaven, shalt be brought down to hell." Not a house, scarcely a wall or column remains to mark the site of a once busy and wealthy city. As we stood there, apparently "the world forgetting, by the world forgot," we recalled that it was while walking on the surface of this lake that our Savior spoke those words which quieted the trembling disciples and have since comforted so many Christian hearts during eighteen hundred years: "It is I, be not afraid!" To this sea when a great tempest arose, threatening destruction to the ship and all on board, Jesus addressed his rebuke, and immediately "there was a great calm." It was on these shores when the people were burdened with a sense of guilt that these words were spoken: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." "How pleasant to me thy deep blue wave.

O Sea of Galilee!
For the glorious One who came to save
Hath often stood by thee!"

Leaving camp early the next morning, we took up our line of march toward Mt. Hermon en route for Damascus.—*Sam'l S. Dennis.*

CORRESPONDENCE.

Editor Restitution:—I have just received from my old class-mate, A. J. Eychaner, his new tract, which I have read with pleasure and profit, I wish to recommend it to one and all, as a tract which commends itself for its clear and logical manner of dealing with the skeptic. I have in my library Patterson, Thayer, Jonyns, Leslie, Lord, Littleton, Watson, Todd, Newton and others, which I have carefully read. I have no hesitancy in pronouncing Bro. Eychaner's little work entitled "God and the Bible Vindicated," in point of ability inferior to none of them. Brethren who live in communities afflicted with infidelity should avail themselves of the opportunity of scattering this tract, in fact all should read it whether infidel or Christian; it will do you good, I speak from experience, I intend to introduce it to my brethren, and also into infidel communities where I labor. I am truly glad that Bro. A. H. Magruder has accepted of Col. Ingersoll's challenge. I hope arrangements will be made to have the discussion published in a book, for the benefit of the masses. But, I fear that when Ingersoll learns that Bro. Magruder does not believe in the theory of "endless torment" and the "immortality of the soul" that he will refuse to discuss with him, as he did with Eli Crag, though a congregationalist. Yet a believer in conditional immortality I presume the Col. thinks if he can make the Bible responsible for these papish ideas, that he can defend this course better. If the discussion takes place I wish to attend it. I am satisfied that the cause of Christianity will not suffer in the conflict. I have read with increased interest, Bro. Weethee's articles on the "coming age," also the articles on "trine immersion," written some time ago by the editor in reply also to S. McClothlin. These articles and Bro. Weethee's I should like very much to see in pamphlet form, and I know many others who have the same desire. As I of late years seldom write for THE RESTITUTION, I wish to say to my old friends and former associates of the faith and hope of Abraham, press on, the prize is in view, with unbroken trust and courage undaunted, march forward, the kingdom is near, soon its glories will break in upon us. "Fight the good fight of faith" never give up the battle until victory is won. The warfare then over, we shall rest in the kingdom of God, let us grow in grace and in the knowledge of the truth, keep the commandments of God, and the faith of Jesus, Rev. xiv. 12, the promise is "Blessed are they that do his commandments," they are to enter the city of God, and have right to the tree of life, Rev. xxii. 14. May we be among them. Your Bro. in the hope.

A. H. DURBOR,

Alcalton, Mo.

The following will attract the attention of our readers as important in the complication of what is known as —The Eastern Question; especially when read in connection with another in this number on the almost absolute certainty of a war soon between Greece and Turkey on the boundary question between the two latter powers. We are nearing a momentous crisis in this world's history. The dissolution of Mohammedan supremacy is the startling signal of the nearness of Christ's second coming. The finger of destiny seems ominously to point to 1881–1882, as a most eventful period. Watch, work, pray.

[From the Utica Morning Herald.]

THE WAR IN PERSIA.

Now that there is a lull in the Turkish phase of the Eastern question, attention will be naturally drawn to another phase, which, though not now directly a part of it, is likely eventually to become one of its chief features. This is the invasion of Persia by the Koords. These people inhabit a tract of country partly in Asiatic Turkey and partly in Persia, and whose boundaries are not very definite. Of a population of 3,000,000, at least 2,500,000 are in the Turkish portion. In fact, the Persian portion is comprised mostly of wandering tribes, the few towns in their country being occupied largely by Persians. Again, as the prevailing religion of the Koords is Mohammedism, and as most of their trading is with the Turks, they may be called a Turkish people, although their language is of Persian stock. They are a fierce people, and, by their nomadic life, learned early the sweets of liberty. For years previous to the Russo-Turkish war they were a thorn in the side of the Sultan, resisting his authority when they chose with impunity. As the Porte has now its hands full with European concert, it can pay little attention to the Koords. The latter, therefore, have turned on the Persians. The movement, however, although accompanied by the customary outrages of Asiatic warfare, does not have plunder for its main object. Its leader is Shiek Obidullah. He is possessed of all the qualities admired in a Mohammedan commander. He holds a high religious position among Moslems, being next in rank to the Sheriff of Mecca. His people believe him to be their prophet as well as their prince, and obey him implicitly. For some time Obidullah has dreamed of an independent Koordish kingdom, composed of both the Turkish and Persian portions of Koordistan. A year ago he resisted the Governor of Oroomiah in the Persian portion when he came to collect the revenues. This year he insisted on controlling the Persian districts of Koordistan, guaranteeing their revenue to the Shah. Failing in both attempts he declared war. With an army of 15,000 he marched into Persia in three detachments, sweeping everything before him. Usually the Koords are armed with horn bows, javelins and a sling, the like of which Xenophon saw when he passed through the country. Obidullah's troops were armed with rifles obtained during the Russo-Turkish war, and for a while had it all their own way. Three weeks ago, however, they advanced 8,000 strong against Oroomiah and were met and finally defeated by the Persians. They are still in that neighborhood, while the Persians recently have been invading Turkish Koordistan. Obidullah is doing all he can to unite all Koords in one grand movement for independence. In case he succeeds, the Koordish becomes the most prominent feature of the Eastern question. It will unquestionably be made an international matter, in which Russia and England will not be on the same side. The Russians are already assisting the Persians, while the British Minister has asked the Porte to station a guard on the Persian's frontier to stop them from crossing. A conflict seriously involving European interests is, therefore, not improbable. Such a conflict would be of special interest to Americans, as it would occur in the Nestorian mission field of the American Board. Although menaced by both sides, the missionaries have thus far escaped harm. Should a general conflict be precipitated, however, they would be in imminent danger.

BREVITIES.

Advices from Honolulu describe the eruption of Mauna Loa, now in progress, as one of the grandest ever witnessed. It broke out on November 5, about six miles from the summit, the crater throwing out two great streams of lava, one of which is thirty miles long, 100 to 200 yards wide and about twenty feet deep. Terrible explosions accompany its flow.

THE JEWS IN MOROCCO.

The condition of the Jews in Morocco is deplorable. At Morocco itself, only six weeks ago, the Cadi ordered the crucifixion of a Jew accused of having lent money at a usurious rate of interest. A short time before this a band of dervishes, who exercise great influence over the native inhabitants, seized a Jew at Antifa, and, after slaying him alive, killed him and ate him. This crime was left unpunished.

DEATH OF TWO CENTENARIANS.

A despatch from Logansport, Indiana, of Nov. 29, says: Mrs. Mary Dillon, or as she was better known, "Old Mother" Dillon, died at her home in this city yesterday at the extraordinary age of 112 years. She was born in the county of Limerick, Ireland, in the year 1768, and came to this country near the year 1840. The colored woman, Mrs. Agnes Brown, died at Bronson, Ohio, last week, at the age of 120 years, and the funeral sermon was preached on Sunday, by an old time acquaintance from Xenia, O., who is in his 100th year, and has been in the ministry since 1802.

The carob bean is grown all over the Mediterranean seaboard and islands, and 8,000 tons were imported from Cyprus by England alone in 1879. It forms an important ingredient in cattle feeds, is now employed in France for making brandy since the continued failure of the vines, and is eaten by the peasants in Russia and the East. Last year was a wonderful year for carobs. The carob tree is a handsome evergreen with dark glossy foliage, which forms a grateful rest for the eye along the hot slopes of the Limasol, Paphos, and Verynia hills. In the spring the long, broad pods of the beans can scarcely be distinguished amid the leaves; but in the early autumn they turn to a dark chocolate color, and in an abundant year bow the branches to the ground, presenting a striking contrast to the rest of the tree. The carob tree is hardy, flourishes well with but little rain, and attains a large size, much resembling the walnut in its spread and habit. It grows sparsely in Cyprus, often not more than twenty or thirty to the acre, for there is no regular planting.

A COUNTRY OF ROBBERS.

Macedonia is said to be in a terrible condition. Bands of brigands, strong in numbers and well armed, are infesting almost all parts of the country; taking advantage of the weakness of the authorities, and enriching themselves by the indiscriminate plunder of the inhabitants without distinction of race or creed. Beys and other high dignitaries are being seized, and there are even cases in which all the members of provincial councils have been carried off in a body and sent into the mountains. One of the bands demands the sum of £5,000 sterling as ransom for the liberation of two Turkish dignitaries and three Christians who hold the rank of councillors. Communication is everywhere interrupted. In Epirus incredible atrocities are reported to have been perpetrated. In one case two women are said to have been thrust alive into an oven. The inhabitants are powerless to defend themselves, and are looking for pity and protection from the West.

THE RESTITUTION.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

WHOLE NO. 691. PLYMOUTH, INDIANA, DECEMBER 15, 1880. VOL. XXIX, NO. 48.

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THE RESTITUTION,

Plymouth, Indiana.

TO CORRESPONDENTS.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his Holy Prophets since the world began." It also advocates, as a means to this end, the second advent of the Kingdom of God on the earth, with its Chief as King of Kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the investigation of the righteous, and the final destruction of the wicked; eternal life only through Christ; and many other kindred truths. It also protests a hearty belief of the Gospel, repentance, and baptism, as prerequisites to the forgiveness of sins, and a holy life as essential for final salvation.

COMMUNICATIONS.

Coming Age--Its Proximity--Seven Churches--Two Views---a. Figurative.--b. Literal--Ephesus--Smyrna--Pergamos--Thyatira--Sardis--Philadelphia--Laodicea--Summary.--No. 4b.

J. F. WHEELER.

Introductory Vision.—Such a vision seemed to be required to induce John to see, hear and believe, in his hopeless banishment; and may we that read and hear have the same spirit of faith. In our outline sketch we designed to show that the Apocalypse, as a whole, and in all its parts, brought to view the *proximity* of the *Coming* [illegible] to demonstrate [illegible] eye-witness of these panoramic views, that we may partake of his spirit, and participate in that interest which Jesus threw around these, his final revelations.

John is in the Spirit on the Lord's day (Christian Sabbath—*Ignatius,*) and heard behind him a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last; and, what thou seest write in a book, and send (it) unto the seven churches which are in Asia; unto Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia and Laodicea. Rev. i. 10, 11. The voice, drawing John's attention, he turns to see the speaker. A temple scene opens upon his vision: He sees seven golden candlesticks (lamp-stands); and in the midst of the seven candlesticks (one) like unto the Son of Man, clothed with a garment down to the feet, and girt about the paps (breasts) with a golden girdle. His head and (his) hairs (were) white like wool, as white as snow; and his eyes (were) as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. Verses 12-15. In his right hand were seven stars; out of his mouth a sharp two-edged sword; his countenance as the clear meridian sun. At the sight John fell as dead, when he laid his hand upon him, saying, Fear not; I am the first and the last. He that liveth and was dead, and, behold, I am alive forevermore, Amen; and have the keys of hell (*hades*) and death. Write the things which thou hast seen, and the things which are, and the things which shall be hereafter. The seven stars, seen in my right hand, are the angels (messengers) of the seven churches; and the seven candlesticks (lamp-stands) are the seven churches.

Here closes the opening vision. The dignity of the person prepares John to believe his revelations.

As the imagery is principally of the Jewish Temple, with its officiating High Priest, the head of the Jewish church (congregation) while superintending their worship; so, in this vision, when Christ is about to open to John the history of the Christian church under his High Priesthood, in a series of panoramic visions, he shows himself in his robes, and in his priestly glory, administering to the churches, his future bride, holding their ministers (angels) in his hand of power. In this vision the evangelist is permitted to enter the vestibule of that Temple (Christians into whose courts the true worshippers of God have gathered amid the tribulations of eighteen centuries.

Seven Churches.—Two views are held relative to the seven churches. That they symbolize seven states of the church. (2.) That they are seven literal churches, bearing the names by which they are called.

(1.) *Are they Symbolic?*—To this view we dissent, for the following, among other reasons: (a.) They are not seen in vision, as churches. If John had said, I saw the churches in a vision, it would have established their symbolic interpretation; but they are addressed as churches. (2.) When seen in vision they were *lampstands*—explained to be churches. Their angels, or ministers were *stars*. Rev. i. 20. The terms used to explain a vision are literal; but angels and churches are used to explain stars and candlesticks (lamp-stands,) seen in vision; therefore, angels (messengers) and churches are literal—there is no escape from this conclusion. (3.) No two expositors agree on the portions of the church belonging to each of the seven parts. (4.) They do not give a reason for seven parts rather than ten, fifteen, or any other number. The Christian church, during eighteen centuries has assumed many forms, and often the same form. It was Laodicean in the days of Constantine the Great. Should we admit that interpretation, however, it would simply add another sign to the proximity of the coming age, since that school of prophetic expositors agree in this that the church is in its Laodicean state, which is the final period of this age.

That they are literal churches is clear from the following reasons:

1. In Rev. i. 2, John is commanded to write what he sees, and send to the seven churches which are in Asia, Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia and Laodicea. Rev. i. 10, 11. The voice, drawing John's attention, he turns to see the speaker. A temple scene opens upon his vision: He sees seven golden candlesticks (lamp-stands); and in the midst of the seven candlesticks (one) like unto the Son of Man, clothed with a garment down to the feet, and girt about the paps (breasts) with a golden girdle. His head and (his) hairs (were) white like wool, as white as snow; and his eyes (were) as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. Verses 12-15. In his right hand were seven stars; out of his mouth a sharp two-edged sword; his countenance as the clear meridian sun. At the sight John fell as dead, when he laid his hand upon him, saying, Fear not; I am the first and the last. He that liveth and was dead, and, behold, I am alive forevermore, Amen; and have the keys of hell (*hades*) and death. Write the things which thou hast seen, and the things which are, and the things which shall be hereafter. The seven stars, seen in my right hand, are the angels (messengers) of the seven churches; and the seven candlesticks (lamp-stands) are the seven churches.

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2. *Terms* used in explanation of visions are *literal;* otherwise, there would be no end of the symbolic series; it would require a second symbol to explain the first, a third symbol to explain the second; and so onward. This would fail to explain the vision. This introductory vision has all its agents and features explained. John sees an extraordinary personage, one like the Son of Man as he saw him on the mount of transfiguration. That he might be certain, the person speaks, I (am) he that liveth, and was dead, and, behold, I am alive forevermore. Christ is a symbol of himself, as there is in the universe no resembling being.

The *seven stars* are the *angels* (messengers) of the seven churches. The seven *candlesticks* are the *seven churches.* This vision is, therefore, fully explained. This was necessary, since John would wish to know what authority was about to accompany the opening vision, whether of human or of Divine origin.

3. The *history* of those churches shows that they are to be literally understood. Their features, and their fortunes agree with those things expressed in their letters.

(a.) *Ephesus.*—In Christ's address, there are matters for praise and for reproof. They are commended for works, labor, patience, hating evil, and especially, the deeds of the Nicolaitanes (who held to a community of wives). They are censured for having left their first love. They are commanded to reform, or their candlestick (church and its privileges) should be quickly removed. Churches, being composed of people addicted to the habits of their vicinities, have the characteristics of those localities. We can read the characters of these seven cities, in part, by Christ's epistles to their churches; so also can we read the [illegible] Churches would naturally excite by becoming the characters of the several cities.

(b.) *Ephesus.*—Ephesus was, at this time, the chief city of Proconsular Asia—was connected by highways [illegible] west, with the four quarters of the earth, and immediately. It was a centre of commerce—the seat of heathen worship. A great temple was erected to the worship of Diana. Many Jews resided there. Silver shrines were manufactured in that city. The citizens were given up to idolatry. Here Paul labored two years in this city and formed a church. To establish a church required immense work, labor, patience, and strict adherence to the pure Christian doctrines and practice. They were, at first, severely persecuted. During that time they were true and zealous, but when persecutions subsided, they became wealthy and lost their first love. Their surroundings formed their character. When they received Ephesus into the church, it became Ephesian. It repented not and thus brought to pass Christ's predictions. The prophetic cast of each letter is found in its predicted destiny. The once flourishing congregation of Ephesus, had in 1810, only three individual Christians, one only, of whom could read; and who know nothing of Paul, but by his name in the calendar. —*Orient Lit.*

(c.) *Smyrna.*—The commendatory features of this church are, works, tribulation, and poverty. In their letter Christ says: Thou art rich. I know the blasphemy of those that say they are Jews, but are not, but (are) the synagogue of Satan. Fear none of those things which thou shalt suffer; behold, the devil shall cast (some) of you into prison, that ye may be tried; and ye shall have tribulation ten days; be thou faithful unto death, and I will give thee a crown of life. Rev. ii. 9-11. This church was reduced to poverty, [illegible] were rich in [illegible] generations. About seventy years [illegible] severely persecuted by the Jews [illegible] by the great empire. During the trials, Polycarp, their bishop, suffered martyrdom. He had been a Christian eighty-six years. His language, when about to die, shows that he had before him Christ's words to his church. Be thou faithful unto death and I will give thee a crown of life. In that city of 140,000 inhabitants, there are 140 Protestants. Greeks, Armenians, Catholics and Jews are more numerous.

(d.) *Pergamos.*—The commendatory features of this church were, works, caused by their location in Satan's seat, holding fast Christ's name, not denying his name in the midst of martyrdom. Some things were charged against them—bad company—those that held the doctrine of Balaam, and of the Nicolaitanes," Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth." Rev. ii. 16. Pergamos was one of the most noted cities of Asia, the seat of a Roman consul, abounding in wealth, and luxury, making it a seat for Satan. Escalapius was there worshipped under the form of a serpent, hence Satan's seat. The city now contains a population of 15,000, has ten mosques, two churches, and one synagogue. It was once the seat of Attalian kings.

(d.) *Thyatira.*—The church at Thyatira is commended for its works, charity, service, faith, patience and labor; she was censured for suffering Jezbel to teach and to seduce Christ's servants to commit fornication, and to eat things sacrificed unto idols. Some were not seduced by her doctrines. A reward is then promised to those that overcome. Thyatira was a city of temples. Apollo was the chief deity. A temple was dedicated to *Sambatha,* by some, called the wife of the bishop; by others a Jewess Sibyl, amalgamating various religions. This worship will explain Rev. ii. 20-24. We find much internal evidence that this letter was addressed to a literal church of that name.

(e.) *Sardis.*—This is the fifth church in the order of the circuit. It was located in the "the proud capital of Lydia." The church, partaking of the sensual pleasures of the city, was dead —they lived on the wages of sin. Christ had a few names in Sardis that had not defiled their garments; they were to walk with him in white. Not a Christian now lives in Sardis. It is buried beneath the rubbish of ages.

(f.) *Philadelphia.*—The epistle to this church contains no reproof. Still, they were exposed to temptations, hence commanded to hold fast what they had that no one take their crown. Philadelphia has in it more of the remains of Christianity than any of the other cities.

(g.) *Laodicea.*—The letter sent to this church contains not a word of commendation. She is neither cold nor hot; simply lukewarm—nauseating—ready to be spewed out of Christ's mouth. "She was wretched, and miserable, and poor, and blind and naked." Rev. iii. 17. Christianity has not a vestige remaining. She continued her downward course till she was totally ruined.

We close our remarks on the churches with the following:

1. They all contain evidence of being literally addressed by the seven epistles.

2. They contain things that were *then,* and that would be in the distant *future.*

3. If these churches represent seven states of the church, we are in the Laodicean *state.*

4. If they are literal churches, and *typical* of the church general in seven states we are still in the Laodicean state; the advent of him that holds the seven stars in his right hand is near. He comes to recover his bride from a world of persecuting enemies.

SELECTIONS.

[Prophetic Times.]

The Throne of David.

On Luke i. 32, 33.

The angel Gabriel delivered this message to Mary the Mother of Jesus, we therefore can set aside all spiritual constructions by commentators, theologians and the great mass of preachers of the present day. The simple prophecy and announcement to Mary [illegible] that Christ the Son of the Most High shall in future sit upon the throne of his father David, not in Heaven, but in the literal Jerusalem of Palestine—the metropolis of the millennial kingdom and the joy of the whole earth.

Long before the foundation of the earth was laid, in the unfathomable depths of eternity, the Father loved the Son, and gave all things into his hand. It was then that it was decreed that the world should be created, it should be allowed to fall from God; be rescued from the enemy, and be redeemed again with the life blood of the Son of God, and should finally be made the kingdom of our Lord and of his Christ, and that he should reign not only forever and ever, but specifically a reign of one thousand years upon the throne of David in Jerusalem, with his resurrected and translated saints, and that the law political should proceed from Mount Zion, (not from the church of the present dispensation), and the law, i. e., the millennial religious law, should proceed from Jerusalem. Micah iv. 12. The incarnation of the Son of God for this purpose developes a new principle, and affects the destinies of the earth to the utmost limits; both for time and of existence. The trust committed to Israel failed completely, as every other trust committed to man. In place of holding the earth for the Messiah to come, Israel could not even hold their own land in a state of independence. This was foreseen, and divine wisdom foreseeing what would happen, provided a brief representative government as a precedent for the future government of Christ. The kingdom of David was established to the utmost limits of the land of Israel. It reached from the Nile to the Euphrates, and embraced all that is hereafter to be comprehended in the millennial territory of the Son of David upon the throne of David in Jerusalem. For forty years David as the representative of the Messiah, reigned over the Messianic empire of his future Son. By this means a precedent was established which is hereafter to be acted upon, and the kingdom of the Messiah was represented as in a rehearsal upon the public stage of life. Man always fails, and is permitted to fail, that the necessity of a divine government should be made evident to all. Israel having failed, God gave over the earth to the dominion of the Gentiles. Dan. ii. 31-35. God no longer strove with man, but left him to himself to work out his own policy, to destroy with his own hands the empires, kingdoms and republics, and to go from folly to folly, from vain confidence to vain confidence, until not only he should be thoroughly convinced that he is unfit to govern, but, as predicted in Daniel, the whole fabric of the great image should be driven away like the chaff of the summer threshing floor. Dan. ii. 32-44. Yet amidst these outward vicissitudes, one principle was always kept in view. The precedent established by the reigns of Solomon and of David was recorded in the archives of heaven, to be produced at the fit time to confirm the claims of the Messiah as the Son and the legal heir of his father David, and of his kingdom there shall be no end. The present era is therefore particularly remarkable.

The seeds of decay are as evident in all governments, the failure of mankind, both Jews and Gentiles, has now become manifest to all. The model constitution is worn out, i. e., human policy has wasted to its last cinders, there is nothing left behind but a heap of ashes, like the individual recently cremated at Washington City, his entire constitution reduced to ashes and preserved in a bottle—Empires, kingdoms, and republics are mad, and the rest of the world is groaning under despotism, amidst universal ruin and despair, when there is not a choice left, but anarchy, Nihilisms, strikes, riots, trades-unions, commissions, and tyranny, the era of man concludes, and the era of the Messiah must begin; and it will be a most happy change, from the most sickening cant, to the coming reign of the Son of God, of truth, holiness and justice and mercy; when war shall cease (Isaiah ii. 4) and when the whole creation shall rejoice and sing, it will be a happy change from the governments of vain and sordid men, to the sublime empire of the Son of David.

Of all the claims of the Son of God, his claims as the Son of David will be most surely enforced. He owes it to himself, he owes it to the whole creation, which has long waited deliverance from bondage and the restitution of all things, (Acts iii. 20, 21).

The earth and its governments of every country are in rebellion against the righteous government of God, and it is only among men that the Son of God is defrauded. All angels are in subjection to him.* In view of this general apostacy the God of heaven is levying war (Jeremiah xxv. 32, 33). And it is the whole earth that is to be the battle-field, and when he issues from the heavens at the head of his immortal armies, the great controversy must at last take place, the future struggle which seems now so near will not be a struggle between earthly empires or dominions, or between rival kings, but a struggle between God and man, the nations at large utterly scoff at the idea of a divine kingdom, the religious world and its ten thousand ministers and higher orders, with an air of meek derision, speak of the kingdom of Christ as a delusion, and propose to convert a world of mankind of nearly fifteen hundred millions, mostly idolators by their measures. The more the earth and the religious world resists God's designs, deny its prophecies, and disregard the indications of the signs of the times, the more terrible will be the judgments of God on their apostacies. The literal reign of Christ annihilates all human likeness and pronounces an anathema upon all who take the sword as the instrument of regeneration—nothing will complete the design of God, but the renovation of all that the earth contains, scripturally termed the restitution of all things (Acts iii. 20, 21). When Jesus shall come from heaven to take possession of the entire creation, which is given to the Son as the Son of David to occupy the throne of David in Jerusalem, (not a throne in heaven, as falsely interpreted by the ministry, for David's throne was as much an earthly throne, as is the throne of England) all kings shall bow down before him, all nations that are left remaining subsequent to the battle at Armageddon (Rev. xvi. 16) shall then serve him (Psalm lxxii). Since then the redeemed world of Christ includes the redemption even of the kingdoms of the earth, it must also include the redemption of earthly politics from their present debasement, and while men will not yield to mere force they will be compelled to yield to the force of divine judgments. The 14th of Zechariah, the 3d of Joel, the 12th of Zechariah, the 38th and 39th of Ezekiel, all agree in representing a scene of military force and of physical power, in which the millions are overwhelmed and destroyed, when his feet shall stand before Jerusalem on the east upon the mount of olives, with all his saints, and war shall forever be abolished; and the reign of the Son of David will begin.

Now, in conclusion, this conquest of the earth is not by the preaching of the gospel, but by the judgments of the Almighty; the spiritualizer has tried long enough to lead the people astray, and nothing now remains but God's fearful vengeance, and by these alone, the kingdoms of this world will be transferred to the Son of David.

Examine the 2d chapter of Isaiah and the 4th chapter of Micah, and you will find a sentence pronounced upon the whole earth, the Holy Land and Jerusalem, peculiarly honored and redeemed.

Every device of man and the power of man in government will be forever annihilated, and the Lord alone shall be exalted in that day. Such is the destiny of our earth in the great transition from the empire of man to the empire of the Son of God. Amen.—*S. Bonhomme.*

* Except Satan and his angels.—Ed.

SENTENTIOUS PARAGRAPHS.

The happiness or unhappiness of old age is often nothing but the extract of a past life.—*Mme Neche.*

That which is called considering what is our duty in a particular case, is very often nothing but endeavoring to explain it away.—*Bishop Butler.*

Awake, O dreamer, sleep no more!
Thy bark is nearing Canaan's shore;
Stern toil alone will win the strife,
And give the victor endless life.

The great thinker is seldom a disputant. His answers other men's arguments by stating the truth as he sees it.—*Prof. March.*

What can be a stronger motive to a firm trust and reliance on the mercies of our Maker, than the giving us his Son to suffer for us.—*Addison.*

Experience is the Lord's school; and they who are taught by him usually learn by the mistakes they make that they have no wisdom, and by the slips and falls they meet with that they have no strength.—*John Newton.*

As flows the river, calm and deep,
In silence toward the sea,
So floweth ever, and ceases never,
The love of God to me.

What peace He bringeth to my heart.
Deep as the soundless sea,
How sweetly singeth the soul that clingeth,
My loving Lord, to Thee.

As the eye which has gazed at the sun cannot immediately discern any other object; as the man who has been accustomed to behold the ocean turns with contempt from a stagnant pool, so the mind which has contemplated eternity overlooks and despises the things of time.—*Edward Payson.*

All truly consecrated men learn, little by little, that what they are consecrated to is not joy or sorrow, but a divine idea and a profound obedience, which can find their full outward expression, not in joy and not in sorrow, but in the mysterious and inseparable mingling of the two.—*Phillips Brooks.*

Sign not the old heroic ages back,
The heroes were but brave and earnest men;
Do thou but, hero-like pursue thy track,
Striving, not sighing, bringe them back again.
The hero's path is straight to do and say
God's words, and work in spite of toil and shame,
Labors enough will meet thee on thy way.
Do thou forsake it not to seek for them.

What a strange power in silence! How many resolutions are formed—how many sublime conquests effected—during that pause when the lips are closed, and the soul secretly feels the eye of her Maker upon her! When some of those cutting, sharp, blighting words have been spoken, which send the hot, indignant blood to the face and head, if those to whom they are addressed keep silence, look on with awe—for a mighty work is going on within them, and the spirit of evil, or their guardian angel, is very near to them in that hour—during the pause they have made a step toward heaven or hell, and an item has been scored in the book which the day of judgment shall see opened. They are the strong ones who know how to keep silence when it is a pain and a grief to them—those who give them to their own souls to wax strong against temptation, or to the powers of wrath to stamp upon them their passage.—*Emerson.*

THE RESTITUTION.

E. A. CHAPLIN, Editor.

PLYMOUTH, INDIANA, DEC. 15, 1880.

NOTICE!

According to regulation, the Annual Meeting of the Stockholders of the Christian Publishing Association, will meet on the fourth Monday of December (27th) 1880, for the purpose of electing a new Board of Directors, and such other business as may come before the meeting.

E. E. BARNHILL, Sec'y.

REMEMBER that the Quarterly Conference meeting will commence at Plymouth, on Friday evening, Dec. 24, to hold over the following Sunday.

BROTHER John Foore called on us last Saturday. He was on his way to Ohio. In another column will be found a notice of an appointment at the Antioch Meeting House, where he proposes to deliver some lectures.

NOTICE of a watch-night meeting, to be held in Brooklyn, appears in another column. We hope the blessing of heaven may rest upon our brethren who may then assemble. The Bride may be taken away from earth before the incoming year shall close.

"A few more shadows
And He will come."

The church is now doing her last work and making her last sacrifices. Gentile times are closing.

The Sea and Waves Roaring.

A perfect frenzy of storms seems to have raged on the Atlantic during the month of November. So severe have been the tempests that the hatches were fastened down, while the huge waves swept over the decks and the imprisoned passengers below. The multitudinous waves in angry voice herald coming doom.

Wars and Rumors of Wars.

Ireland is in an incipient revolution. Greece makes no secret of her intention to draw the sword to obtain her purposes. Russia and the Teke Turkomans are at war. There is war between the Persians and the Kurds. There is prospect of war between Russia and China in the immediate future. The clouds of war gather dark over Asia, Europe, Africa, and South America. All these are the primary skirmishes to the battle of the Great day.

IN a discussion of the Sunday School lesson for Dec. 12, 1880, at the teacher's meeting held at Farwell Hall in Chicago, on Saturday, Dec. 11, a Miss Dreyer made the following remarks which we clip from the *Evening Journal* to lay before our readers. Surely the question is pertinent—what difference would it make whether the bones of the Patriarchs lay in Egypt or elsewhere if there were to be no future resurrection, and if the soul leaves the body as a butterfly leaves the chrysalis? The point made that one's sin is sure to find him out is worthy of every one's consideration:

Miss Dreyer, the well-known Bible-reader, said she did not doubt that the patriarchs looked for resurrection.

The first oath regarding the taking of one of the patriarch's bones to a desired place of burial was that of Joseph to Jacob. Joseph subsequently bound the children of Israel with regard to carrying his bones out of Egypt. These things were doubtless due to the fact that the patriarch expected to rise again. If not, what difference whether their bones lay in Egypt or elsewhere. The whole of Genesis was opposed to the teaching coming into vogue to-day that the soul leaves the body as the butterfly leaves the chrysalis. There was a great hope before Joseph when he died, regarding the promises to his people, and they were just as real to-day, for those promises had not yet been realized, and Joseph had not yet risen from the dead. One of the noticeable features of the lesson was the fact of Jacob's great funeral.

Jacob had become a Prince through his contest with the angel, and he it was who first bestowed royal blessings. So it was especially fitting that his funeral should be grand. He had become "Israel"—a Prince in the eyes of God and man. In the fifteenth verse, the speaker spoke of the opposite idea from that which had been alluded to. Confession was her theme. Never until our record showed a voluntary confession were we to be pardoned. It would not do that they should send the innocent Benjamin. The Mediator could never bear our guilt or take our guilt upon him, but we who had sinned must come and lay our sins at the feet of the One who could forgive. It had been truly said that a man's sin is sure to find him out, and the children should be taught that they must sooner or later face their sins and have to talk them over. The speaker concluded with a plea for the plenary inspiration of the Scripture, claiming it to be exemplified by the lesson.

SELECTIONS.

[Christian Herald and Signs of Our Times.]

ELEVEN SIGNS OF THE NEARING ADVENT OF CHRIST.

The Night Coming—Signs of Christ's Advent Notable and Numerous—The Millennium not a Sign—1. Wars, Earthquakes, Pestilence, and Famines—2. Restlessness of the World—3. Missionary Exertions—4. Position of Israel—5. Disbelief in the Church—6. Human Efforts at Self-Regeneration—7. The Spirit of Knowledge—8. The Maturity of Papal Anti-Christ—9. The Diffusion of Infidelity—10. The Increase of Immorality—11. Increase of Superficiality and Formalism.

[Concluded from our last.]

9. *The Diffusion of Infidelity.*—This at least is new. Our fathers knew comparatively little of this, and our fathers' fathers almost nothing. An infidel was rare indeed in their day—a man wondered at and shunned. Toward the close of the last century infidelity burst forth in France, and partially extended itself elsewhere. Of late years it has developed itself with prodigious swiftness, and assumed a bold and lofty attitude of assault. Its extent is incredible. The masses are thoroughly leavened with it. It has insinuated itself everywhere, and is eating out the very heart of everything like deep principle among men. It has corroded the cement by which society hangs together, so that nations and communities are now like walls or towers without mortar, ready to fall to pieces of themselves, or be leveled by the first blast.

Its ferocity is alarming, its activity unceasing. Much of it is undisguised and confessed; but very much of it is still secret and unavowed. It taints the air, it blights life, it ossifies conscience, under it all good things wither. It is the worm at the root of all that is noble and excellent in these last days. Hence the hollow condition of things among us—the chill that is upon life's warm fellowships and offices of love. Social, political, kindred ties are worm-eaten and ready to break asunder. The erect bearing and manly vigor which religion imparts are no longer visible. Superstition has come to the rescue, and is trying to supply their place. But in vain! expediency rules. Large masses of the people are either openly or secretly infidel, if not atheistical. God is not acknowledged. His yoke seems to gall men's shoulders. The nations are ready to cast it off. And what hope is there, what token, that this is to end before the Lord return to end it? Is it not a sign of his approach and the denial of the possibility of a previous millennium of holy blessedness upon the earth?

10. *The Increase of Immorality.*—Like a flood it is swelling and widening in its course. It is without shame and without fear. Crimes that our fathers knew not of are common among the nations. Licentiousness riots fearfully, perpetrating deeds without a name, so that it is "a shame even to speak of those things that are done of them in secret." Drunkenness staggers along every street. Blasphemy pours itself forth till we shudder and close the ear against its horrid sounds. Murder has broken loose, and every day our newspapers are telling some horrible tale of bloodshed; man slaying his fellow-man, in fiendish hatred or more fiendish love of gain; none spared; the parent slaying his children, the child his parent, the husband the wife, the wife the husband; no sanctity of relationship is any safeguard from the poison, or the bullet, or the knife, or the more brutal hammer.

OR, WHAT A CRY

is going up to God from this land of ours, the cry of innocent blood! blood which a righteous God will yet avenge! But the picture of our spreading immorality is one not easily drawn, save by the record of facts—facts which one man scarcely ventures to whisper to another, too awful to be laid bare before the public eye. It calls for a prophet's eye to see it, a prophet's pen to record it, and a prophet's soul to weep over it "in secret places" before the Lord. Men are truly "lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God." All this is to come to pass in the last days, and to wax worse and worse till the Lord come. How vivid, then, and how numerous are the signs of the advent—signs of whose nature, whose progress, and whose termination demonstrate irresistibly that there can be no millennium before his coming.

11. *The Prevalence of Superficiality and Formalism in Religion.*—Form without power, a body without a soul, religion without vitality—these are among the signs of the last days. The show of piety is widespread, but the thing itself occupies a narrow circle. There is much *profession*, but profession lies on the surface, and underneath all may be worldliness. Depth and solidity are wanting; the aspect of religion is unhealthy; the fresh hue of primitive times is departed; the intense vitality, which of right belongs to it, is dried up, so that instead of its being the living source of motion to the world without, controlling or counteracting or impelling its currents, it lies inert and passive, at the mercy of every outward movement. It is a worldly, self-pleasing religion, adopted for fashion's sake, and used according to convenience.

Satan has now transformed himself into an angel of light, and under this fair disguise he is working with marvelous success. He is teaching us to build the tombs of our fathers, that we may rest content with the mere approbation of their principles without any imitation of their practice. He leads some astray into fatal error under the pretext of candor and the love of truth; others he saturates with the orthodoxy of the head, that they may become indifferent to the state of their heart before God. Some he persuades to deny the Bible; to others he lauds it, that he may make it a substitute for the God of the Bible. He allows us a wide range of religious feeling and sentiment, if he can only succeed in making them a substitute for God. He hinders not our being serious, earnest, solemn, if he can thereby feed the cravings of a restless, empty soul with something which may prevent us from seeking the bread of life. He permits us to denounce the world's vanity and hollow pleasures, to be weary of its unsatisfying round of folly, that he may delude us into the idea that this dissatisfaction with the world is a proof that we are religious, and thereby cause us to sit down contented when yet a great way off from our Father's house.

These outward things may be in themselves right and good, but what are they without the indwelling spirit? What is truth without the True One? What is the perfection of church order without the vital power from above? The body is there, but the living spirit has fled.

And are not these the signs of the last days? Is it not when the virgins are slumbering that the midnight cry is to be heard, "Behold the Bridegroom cometh;" and when the Son of Man cometh shall he find faith on the earth? Where, then, is there room for a millennium before the advent?—*By the Rev. Dr. Horatius Bonar.*

Assurance.

We read of "the full assurance of faith (Heb. x. 22.); "the full assurance of understanding (Col. ii. 2.); and "the full assurance" of hope (Heb. vi. 11). But the term in all these places is [illegible] which simply means fullness or abounding; not at all what is popularly understood by the term "assurance"—namely, a sense of reconciliation with God, which is an elementary enjoyment of spiritual life, and ought ever to accompany reconciliation. This accordingly is pre-supposed in the several texts in question; but the specific exhortation of the spirit is that believers should *abound* in the graces mentioned:—in "faith," that is in reliance on the object of faith; in "understanding," that is in clear apprehension of such object of faith; and in "hope," that is in anticipation of the glory that is coming. For hope is never associated with forgiveness of sin as its object, forgiveness being the *present* blessing of the believer—but always with the future. For example: "hope of the glory of God," "hope of salvation," that is, consummated salvation. It is, in fact, the expression for future unseen good; and we can conceive of believers—indeed, they are too many—who are very deficient under this head, by reason of their not taking knowledge of the future, as God reveals it in his word; just as other believers all deficient in their apprehension and religion on those truths which are the objects of faith.

NEWS ITEMS.

AUSTRIA—ANOTHER EARTHQUAKE SHOCK AT AGRAM.

VIENNA, Dec. 10.—Another sharp shock of earthquake occurred at Agram, Croatia, Wednesday night, causing a terrible panic. No serious damage was done.

A Constantinople dispatch says: "Turkey and Greece have agreed to submit their disputes to arbitration by a European congress."

There is a threatening outbreak in Africa. War seems inevitable between Egypt and Abyssinia. Egypt is making undoubtable preparations for something of a warlike nature and the King of Abyssinia has given all resident Mussulmans the choice of exile or baptism.

The widow of M. Thiers, the great French statesman and ex-president of the French Republic, died Dec. 12.

CINCINNATI, O., Dec. 11.—The *Times-Star* special says nine-tenths of the business portion of Pensacola, Fla., is burned. The loss is $1,500,000. The origin of the fire is unknown. The insurance has not been ascertained.

IRELAND—THE LONDON "TIMES" CORRESPONDENT ON THE SITUATION.

LONDON, Dec. 13.—A Dublin dispatch to the *Times* says: It is hardly correct to say that anarchy prevails in Ireland, for there is a very distinct and potent government which is rapidly superseding the Imperial Government, and is obtaining the ascendency. It rules with an iron hand and a promptitude which enforces instant obedience. Its code is clear; its executive resolute; its machinery complete, and its action uniform. There is a government *de facto*, and a government *de jure*—the former wielding a power which is felt and feared, and the latter exhibiting only pomp, and but little reality of power. The former is a terror to well-doers; the latter no terror to evil-doers. The law of the Land League is becoming the law of the land, and while the law of the state is costly and to a large extent suspended, the new law is administered cheaply and conveniently. League courts are springing up in various places, and the people are instructed to have their disputes decided by such courts, and to go no more to sessions. The local magistrates in the west of Ireland have lately been surprised to find no cases brought before them except by police. The people have been for some time advised to take this course, but they are now beginning to act thereon. As a rule, the penalties which said courts have the power of inflicting are regarded with more dread than those imposed under the statutes. Another function of the new government, that of levying of taxes, is most effectively fulfilled. No rate assigned by law is half as promptly paid as the tax which the league imposes. Licenses to sell at fairs and in the markets are required by the new government, and their production is enforced by summary process. The only element wanting to constitute the new government a body of the country is a standing army, but the materials for one are at hand and are being fitted for use when called upon. Knowledge of this fact creates deeper alarm because with an armed and disaffected population around them the loyal subjects of the Queen in many places believe that the danger which lies beneath it is more formida-

[illegible] reports having made the astonishing discovery of a city of an extinct people, old dwellings of which extend for thirty or forty miles parallel with the Rio Grande, and about ten miles back from the river, and only about forty miles from Santa Fe. The dwellings are, in some instances, 12x20 feet in dimensions, cut in solid rock with arched ceiling, on the face of a cliff apparently inaccessible to man. The excavations were made, apparently, with implements of stone. In some of the dwellings were found fragments of materials used by the inhabitants, who long since disappeared.

A very interesting observation was made in England early in November, which seems to favor the theory that the perihelion of Jupiter not only excites unusual convulsions, both in the sun and in that planet, but produces minor but appreciable effects on our own globe. On the night of Nov. 2 Jupiter was seen to be powerfully disturbed. The great red spot and the equatorial belts glowed with unusual brilliancy, and black specks, like sun spots, dotted the equatorial regions. The next night a splendid display of the northern lights was seen in England. The bright curtains and streamers of the aurora were shaken across the northern heavens for hours, their colors shifting from white to red and green. The study of the physical influence of the planets upon each other and upon the sun is yet in its infancy, but facts are accumulating that bear directly upon this subject. There can be no more fascinating branch of investigation. It is astrology stripped of superstition.

Professor C. A. Grimmer, a Kingston (Jamaica) scientist, predicts that the star of Bethlehem, which appears every 315 years, will again be visible in "Cassiopia's chair" in 1887, and will be accompanied by a total eclipse of the sun and moon. It will be seen even by noonday, shining with a quick, flashing light the entire year, after which it will gradually decrease in brightness and finally disappear, not to return to our heavens till 2200. The appearance of this star, accompanied as it will be by solar and lunar eclipses, together with the baneful influence that follows the positions that Mars and Saturn will occupy, will cause, the professor thinks, a universal war, floods and fearful shipwrecks. North America will be involved in civil strife, and a reign of terror will prevail in the Atlantic.

THE LAKE OF GENNESARET.

Some very curious researches of a zoological character have been made lately by M. Lortet in the Lake of Gennesaret, the Biblical Sea of Galilee. The level of the lake being some 600 or 700 feet below that of the Mediterranean, it was interesting to find out whether the present or past fauna in the lake resembled that of the larger inland sea. In this way M. Lortet hopes to show that at some far-distant period there had been a communication with the Mediterranean, which communication had been severed by geological convulsion. The greatest depth was found to be 250 meters, in the extreme north, near where the River Jordan enters into it. Strange to say, on the banks and highlands surrounding the lake the same round stones were found, showing a sea abrasion, and at that exact elevation which to-day belongs to the Mediterranean level. This shows almost conclusively that at some former period the level of the Sea of Tiberias and the Mediterranean were the same. As to there having been any communication between the two, that is a question not so easily solved. M. Lortet thinks that at one time the salinity of the lake must have equaled that of the Dead Sea. As it was, the study of this water induced the French savant to spend a long time in this region, calling on the energies of languid and indifferent boatmen. There are, according to M. Lortet, forty-two different kinds of fish in the lake, of which seven belong to the species known as *Chromis*. One family of this kind presented the curious trait of hatching its young in its mouth, and for that act was very appropriately named *Chromis Paterfamilias*. But beyond the fish ton molluska, two tortoises, a crab and a shrimp were the only living organisms. But what was remarkable was the abundance of the fish. Two castings of the net usually filled M. Lortet's boat.

The Celestial commotions now engaging the attention of astronomers in this country and in Europe, are believed to indicate that mighty changes are in progress, not only in the planetary orbs but in the sun itself. The spots on the sun's surface observed two months ago now cover two-thirds of its diameter.

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LETTER DRAWER.

Editor Restitution:—I send you the following information: Concluding it would interest your many readers to hear that a debate had been arranged to take place (the Lord willing) at Germantown, Bethel, Frederick county, Md., commencing on Friday night, January 7, 1881, on four propositions, between Elder Palmer, of the Church of God, (Winebrennarian,) and Elder Wells, of the "Church of God in Christ Jesus." The first proposition Elder Wells affirms to-wit: That feet-washing is a Jewish custom and should not be practiced in the Church of God; the other three propositions Elder Palmer affirms to-wit: "That the spirit of man has a living, conscious existence after the death of the body." "That baptism in the name of the Father, Son, and of the Holy Ghost, is the only authorized formula of Christian baptism." "That the punishment of the wicked is eternal, conscious suffering." You are cordially invited. It is about two miles from Blue Ridge Station, on Western Maryland Railroad.

Respectfully submitted,
HENRY BATTERICH.
Baltimore, Md.

Editor Restitution:—At the conclusion of my sermon to-day, I told the audience that I had a little book to sell, entitled "Christ's Kingdom,"—"Where is It?"—"What is It?" by J. Laclar, and all were taken and the money paid, all by seekers after Truth. Now, I would recommend to the brethren everywhere, send and get a supply, and, at the conclusion of a sermon, offer them for sale; for they will not be prized by them unless they pay for them, and in this way you will lose nothing, but you will do a large amount of good in enlightening your fellow-men on God's word. Send at once, as the long winter nights are the time to read and study in. People will read in the winter that are too busy in the summer season. The time is short; the Judge is at the door; let us be faithful stewards. Ask people also to subscribe for THE RESTITUTION at the conclusion of each meeting. There are men who are then interested, and while they are hungering after more knowledge, will subscribe for a paper if asked when they are interested.

J. S. LAWYER.
Burlington Junction, Mo.

Editor Restitution:—It seems hard to get subscribers for a good paper in these degenerate times, the best way to get people to take THE RESTITUTION is, first to awake an interest in their minds concerning the kingdom of God. We must go with the Bible in hand, being able to give to every one a reason for our hope, not only doing our duty before God, but will become a blessing to those who are in ignorance and darkness, blinded by the traditions of men. We must not be selfish and hide our light, for it is a free gift from God to all who will come into it; therefore we who have the light ought to become God's reflectors, that through word or deed we attract others to buy oil for themselves. We should cry aloud continually, penetrating the darkness and superstition that surrounds us. Oh let every one unfurl the banner of truth, and set up a light that cannot be hidden, there is a work for all to do, will we do it? are we not God's servants? if we do not work for him will he reward us? God has said "I will have my house full." May we not hasten the day of the Lord! Are we all praying "Thy kingdom come," or "Not yet Lord" by our actions if not in words? God help us all to be faithful servants and workers in his vineyard. The church in Stockton is small but steadily increasing in numbers. We meet every first day for worship and Bible investigation. Last Sunday we had the pleasure of hearing Bro. B. Wilson expound the word. Bro. W. and wife spent four days with us, and in that time he gave us four discourses, greatly benefitting and invigorating the little body here. Tuesday morning just before his departure, he aided two intelligent persons to put on Christ by baptism, Bro. B. Boat and Sister Bowden. May God bless and keep our dear Bro. Wilson until the work of ingathering be done, that he, with all who love his appearing, may behold the King in his beauty and share this glory without seeing death. Yours in hope of that bright day,

L. J. KIDWELL.
Stockton, Cal.

BREVITIES.

[Cleveland Leader.]

[illegible] AN EXTINCT PEOPLE.

[illegible]

[illegible]tions of the govern[illegible], and the arrival of the First Battalion of Coldstream Guards, and an order for two more regiments of troops indicate that the authorities possess a consciousness of impending danger.

MARRIED.

MILLER—BERKLITE. At the residence of Brother Daniel Berklite, in Frederick Co., Md. Nov. 18, 1880, by N. J. Morgan, Brother A. J. Miller, of Wilmington, Va., and Sister Emma Berklite, of Frederick co., Md.

Now may they both in union dear,
Be helpmeets for each other here;
And in that happy age to come,
Receive that blessed word—well done.

S. F. M.

ANNOUNCEMENTS.

My address is Room 66, Major Block, Chicago, Ill.
JOEL A. SIMONDS.

I will be at Antioch, Marshall co., Ind., the first Sunday in Jan. 1881, at 11 o'clock a. m., and give a series of lectures on the plan of the ages, or the vindication of the true character of God.
JOHN FOORE.

SECOND EDITION.

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Advocated in a Series of

TEN DISCOURSES,

—BY—

WILEY JONES.

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WILEY JONES.
Norfolk, Va.

POETRY.

[Review and Herald.]

My Pilot.

The late Henry Alford, Dean of Canterbury, is better known by his Commentary on the Greek Testament than by his poems; and yet there are few sweeter strains of poetry than his poetic writings afford. He was a devout Christian, and they tenderly express his religious experiences; and as his physical constitution was frail, and his life was a continued struggle with disease, they are likewise pervaded by a peculiarness which harmonizes with the feelings of the many sufferers who come under the significant denomination of "broken reeds." As an illustration of the truth of this remark, take the following little poem from his pen, in which mourners have found sympathy and consolation:

I know not if or dark or light
Shall be my lot;
If that wherein my hopes delight
Be best or not.

It may be mine to drag for years
Pain's heavy chain;
Or day and night my meat be tears
On bed of pain.

Dear faces may surround my hearth
With smiles and glee;
Or I may dwell alone, and mirth
Be strange to me.

My bark is wafted from the strand
By breath divine,
And on the helm there rests a hand
Other than mine.

One who has known in storms to sail
I have on board;
Above the raging of the gale,
I hear my Lord.

He holds me when the billows smite,
I shall not fall;
If sharp, 'tis short; if long, 'tis light;
He tempers all.

Safe to the land, safe to the land!
The end is this;
And then with Him go hand in hand
Far into bliss.

COMMUNICATIONS.

Is the Seventh Day Sabbath Binding During the Christian Dispensation?

J. M. STEPHENSON.

And he said unto them, the Sabbath was made for man, and not man for the Sabbath. Mark ii. 27, 28.

Sabbatarians argue that when the noun man is not qualified or limited it must be understood in an unlimited sense, denoting the whole race. The noun man is frequently used in an unlimited sense to denote a specific class of men. It is thus used in reference to the twelve tribes of Israel to whom the Sabbath was given.

We read, "And it came to pass, when ye heard the voice out of the darkness (for the mountain did burn with fire) that ye come near unto me even all the heads of your tribes, [illegible] And ye said, behold [illegible] God doth talk with man, and he liveth." Deut. v. 23, 24. David referring to Israel as a nation said, "Man did eat angel's food." Ps. lxxviii. 25. Here again the unlimited noun man refers exclusively to the children of Israel, for whom alone the Sabbath was made.

Again it is affirmed that the Sabbath was made for man in contradistinction to all creation below him. So were the annual Sabbaths, the Passover, and all the ordinances of the whole Mosaical system made for man; but were they for this reason designed to be perpetual through all dispensations?

The asseveration that the Sabbath was made for man at creation, assumes the point to be proven, and therefore begs the question at issue. They assume that the word sanctify signifies to set apart for religious use; and God could not have set the seventh day apart for his own, therefore it was set apart for the use of man.

There is not a particle of evidence in Gen. ii. 1-3, that God designed the Sabbath for man. No reference is made to man in all God said about the Sabbath at creation. We should not be left to guess at, or infer, in reference to a capital law to which all men in all ages are held amenable and around which shall finally and forever turn, the everlasting destiny of all responsible men, living and dead. Such a law, or institution, ought not to be solgmatical.

The only reason God gave for blessing and sanctifying the seventh day is clearly expressed in Gen. ii 3. It reads; "And God blessed the seventh day and sanctified it; because that in it he had rested from all his work which God created and made. The same reason is given for blessing and sanctifying the seventh day, in the fourth commandment, twenty hundred years subsequently. We read; "For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; (for this reason) the Lord blessed the Sabbath day and hallowed it." Ex. xx. 11. According to both these records the only reason mentioned why God blessed and sanctified the seventh day was because he had rested that day, not because he designed man to rest. God made it his Sabbath by resting that day. It was his Sabbath before he rested. God made the seventh day man's Sabbath by commanding man to rest, then man made the seventh day his Sabbath.

Until there was a precept there was no obligation resting upon man to sabbatize; "for where there is no law there is no transgression." Rom. iv, 15; v. 13. There was no law or precept for twenty-five hundred years subsequent to God's having rested on the seventh; therefore during these centuries man was under no obligation to sabbatize.

Can it be possible that during twenty-five hundred years every man should voluntarily observe the seventh day as holy time, without having any commandment to sabbatize or warning against Sabbath breaking, or reproof for having broken the Sabbath? Would not the many servants and numerous flocks and herds of Abraham, Isaac and Jacob, be in danger of violating the Sabbath every week? Would these servants need no commandments to rest every seventh day, they and their flocks and herds according to the fourth commandment, if it was binding, as Sabbatarians vainly argue?

These good old patriarchs were under sentence of death, if they or their servants, their flocks or herds did not keep that day inviolate—that is if the fourth commandment had been binding. Such great jeopardy and yet no commandment, warning or reproof! It is too unreasonable to believe. But it is claimed that after the children of Israel had passed over the Red Sea, God proved them to see whether they would voluntarily make preparation to keep the Sabbath after receiving a commandment to gather a certain rate of manna every day; and that the people, without any commandment from Moses or their officers made preparations on the sixth day to keep the seventh day as a holy day, thus demonstrating that they had been in the habit of keeping the seventh day from time immemorial. They seldom, if ever, read the fifth verse of the 16th chapter. If they did they would find as positive a commandment to gather twice as much the sixth day, as to gather a certain rate every day previously.

The rulers informed Moses that the people had done as he had commanded them, in gathering twice as much manna the sixth day. If they had been in the habit of preparing for the Sabbath every sixth day, would not the rulers have under[illegible] well [illegible] twice as much the sixth day. Like faithful officers, the rulers came and informed Moses that the people had done as he had commanded them; and also to receive further orders to communicate to them, which Moses promptly gave. "And he said unto them, this is that which the Lord hath said; to-morrow is the rest of the holy Sabbath: bake that which you will bake to-day, and seethe that you will seethe; and that which remaineth over, lay up for you to keep until the morning. Six days ye shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none. And it came to pass that there went out some of the people on the seventh day, and they found none. And the Lord said unto Moses, how long refuse ye to keep my commandments and my laws? See for that the Lord hath given you the Sabbath, therefore he giveth you on the sixth day the bread of two days: abide every man in his place, let no man go out of his place the seventh day." Ex. xvi. 4, 5, 16, 22, 23 27-30.

Please observe the reason why God gave the children of Israel twice as much manna on the sixth day. "See said he for that the Lord hath given you the Sabbath, therefore, (for this reason,) he hath given you twice as much the sixth day." How would it sound to say, for "see that the Lord hath given Adam the Sabbath; therefore he hath given you twice as much manna the sixth day?" It would have been a singular reason for giving Israel the Sabbath, because he had given it to somebody else twenty-five hundred years before.

2 The foregoing reveals the first commandment, or intimation that God purposed that any human being should Sabbatize. This brings me to notice the only reason why God ever commanded man to observe a weekly Sabbath. In rehearsing the commandments which were uttered forty years before Moses said; "And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm; therefore the Lord thy God commanded thee to keep the Sabbath day." Deut. v. 15.

The only reason why God gave the annual and weekly Sabbaths and all the commandments, was because he had brought them out of the land of Egypt. See Deut. v. 3. At the 15th verse we find given as a specific reason for the giving the fourth commandment, the fact that God had delivered them from Egyptian bondage. Of course the reason for giving the Sabbath must have preceded the commandment to keep the Sabbath. All thus far is plain and straight forward. Failing to see or heed the difference between the reason why God commanded Israel to observe a weekly Sabbath at all, and the reason why he commanded them to observe the seventh day in preference to any of the previous six days, has caused a great mistake. The reason why they should observe a weekly Sabbath at all was because they had been delivered from Egyptian bondage; but the reason why they were required to rest on the seventh day instead of any other day of the week was the fact that God had rested the seventh day. It was this fact that made the seventh day more memorable than any other day of the week.

God commanded them to work six days and rest the seventh. "For in six days the Lord made heaven and earth * * and rested the seventh day; wherefore (for this reason) the Lord blessed the seventh day and hallowed it." Ex. xx. 11. The reason given in the foregoing for man resting the seventh day in contradistinction to the other six days, is the fact that God rested that day, and the only reason given why he blessed and hallowed the seventh day is because he had rested that day, not because he designed man to rest that day. According to the immutable testimony going before, no people ever were commanded to observe any weekly Sabbath, except the Israelites, and they not until they had been delivered from Egyptian bondage.

According to the Sabbath law, Gentiles residing in Palestine were only required to rest on the Sabbath, on the same principle the horses and cattle were required to rest, to-wit; because they were within the jurisdiction of Israelites: See Ex. xx. 9, 10.

That the Sabbath was exclusively Israelitish is further evident from Exodus xxxi. 12, 13, 16, 17. "And the Lord spake unto Moses saying, speak thou also unto the children of Israel, saying verily my Sabbaths ye shall keep; for it is a sign between me and you; throughout your generations; that ye may know that I am the Lord that doth sanctify you. Wherefore [illegible] throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever." Thus, the Sabbath was made for man and limited to the twelve tribes of Israel throughout their generations. It never was binding upon Gentiles as a class or people, whether saints or sinners in any locality or dispensation, only as individual servants of Israelitish masters, the same as horses or cattle, because they were within the jurisdiction of Israelites; and even then on their masters account, not their own. Thus, during twenty-five hundred years antecedent to the deliverance of Israel from Egyptian bondage, and just previous to their organization into a nation and kingdom, with God as their head, were they required to observe any Sabbath, weekly or annual and even then for an exclusively Israelitish reason. The same is true of the Passover and all the ordinances and institutions of the Commonwealth of Israel—a reason which never has been and never can be applied to any other people, namely, because they had been brought up out of the land of Egypt, and from the house of bondage.

This same Israelitish reason is given for keeping the ten commandments and more especially for keeping the fourth commandment.

During twenty-five hundred years before Israel existed as a nation and during eighteen hundred years since they ceased to be a nation, no Sabbath has been enforced by precept or example. As before shown, no precept or reference to a Sabbath for man, is recorded in all God's dealings with the patriarchs before and after the flood or during their sojourn in Egypt; nor is there any example, warning or commandment against Sabbath breaking or precept to keep a Sabbath until they reached the wilderness Sin; and then it was given exclusively to Israel. We read; "See for that the Lord hath given you (Israel) the Sabbath, therefore he giveth you (Israel) on the sixth day the bread of two days. But no sooner was the Sabbath instituted than we find it interwoven with every institution of the whole Mosaical system.

In all the teachings of Christ and his twelve legates there is no precept for Jew or Gentile to sabbatize—reproof for Sabbath breaking, or warning against the danger of Sabbath breaking.

Obedience.

In Biblical biography let us endeavor to find what is the characteristic in moral character and conduct which receives the approval of God. What is it which, when present in character, is its preserving salt—the thing which makes all pure and acceptable in God's sight. We see that God does not deny his approval to men for many faults which they possess, nor even in the face of great sins which they commit. We see that the guilty, but repentant, David is accepted; that the erratic Samson is put in the list of men of faith by New Testament authority; while the poetic prophet Balaam, the man who declared he could not go one step to the right or left except as God bid him, was accursed and utterly rejected.

The one essential thing, the great lesson of Old Testament biography, is this: *The thing pleasing to God is the purpose, the habit of absolute obedience to God—the will surrendered to God's will.*

Let us follow this clew through all the characters of Biblical biography, and we shall find it a silver line running all through the Bible.

Saul had many very amiable characteristics; but he was disobedient. His will was not subjected to God's will, and he was rejected. He had no purpose to do punctually what God bade. David's sin and guilt were great; but his penitence was profound, and his spirit of obedience was perfect. Abraham erred; but he bent his will to God's will. Throughout the history of the kings of Israel and Judah, the disobedient Jeroboams and Ahabs are in sharp contrast to the obedient, although imperfect, Hezekiahs and Josiahs. The prominence given in the Bible to the habit and spirit of obedience, even as compared with mere faith, is very noteworthy. The faith of Noah is less signal than that implicit obedience to God's command which, in the face of the scorn and contempt of his generation, pursued the steady work God had appointed for a hundred and twenty years. He might have believed, and yet failed to obey. His faith uncoupled with obedience, would but have opened his eyes to the impending destruction, while the eyes of others were closed, but would not have saved him. By faith says the record in the epistle to the Hebrews, he *prepared an ark;* he showed his faith by obedience. And of Abraham it is expressly said that, when called to leave his home and kindred, *he obeyed.* So in that most remarkable instance of his faith in the scene on Mount Moriah, the obedience is more conspicuous than the faith, or, if you please, it is faith translated into the act of obedience, where the odds were that he would believe, and then heart and hands faint and fall on the threshold of the act.

Knowing, as we do, that God upholds and will help, even to its final salvation, every believing soul, we have the assurance that all true faith will develop in obedience; but on the part of the believer himself the problem is to translate faith into an obedient life. Considered on the side of our own human will and responsibility,—and this most nearly concerns us,—if we weigh Christ's own declaration, that "he that endureth to the end shall be saved;" if we consider that the test he gave for the sincerity of the love, not merely the faith, of his own disciples was their obedience,—"if ye love me, keep my commandments," we may well doubt the quality of our faith till it has been tested—till it has shown itself fruitful in obedience.

Faith, just because it is an internal and personal act, is incapable of being effectively tested except by the Omniscient; but the habit of punctual obedience to God, when such obedience squarely traverses our own wishes, our natural desires, tastes, and habits, interferes with our business, deranges our plans, and, in fine, makes it needful to reconstruct our whole manner of living,—such obedience fairly tests faith, as the dre tries silver. Christ put himself under the conditions of a man in his earthly life, made himself subject to the divine law; and the most conspicuous thing in that earthly life of his was his absolute and perfect obedience to God. How often he repeats it, that he is here on earth to do the Father's will. Obedience was the law of his human life. His obedience it was that led him, in the face of a present and coming agony before which his human soul fainted, and his body sweat blood, when he cried out, "If it be possible, let this cup pass from me," to add, "not my will, but thine, be done;" and then, in that supreme moment, it was the fixed, set purpose of his soul to do the work appointed, though it rent his soul,—to *obey*, though obedience were death,—which completed the possibility and the fact of our salvation.—*Bibliotheca Sacra.*

DIED.

November 20, 1880, Miss Harriet Hayes, aged 87, of Coldyard near Warrington, England.

H. HEYES.

At Grand Rapids, Mich., November 26, 1880, Sister Lovica Steele, widow of the late Br. James Steele, aged 70 years.

She had a very large tumor removed the day before, which had for two years threatened early death. Her funeral was attended from her home at Fruitport, by a large company of relatives and friends, to whom the writer spoke words of comfort and hope from John xi. 24. Brother and Sister Steele leave behind them many precious recollections, many very dear friends to mourn their loss, and four sons, bereaved, (three widely.) Yet we instructed, so inspired, so blessed with their faithful letters, examples and prayers, that their Christian spirit in their works will live and grow in them and by their fidelity.

O. R. L. CROZIER.

At the residence of her brother, John Gordon, near Argos, Ind., Sister Peachy Fox, aged 63 years. Funeral from Rev. xiv, 13, by

ELDER H. S. BARNHILL.

At his residence, in Marshalltown, Ill. Nov. 29, Brother Peter Wright, of a disease of long standing, supposed to be due to taking cold with the measles, some twenty years ago.

Deceased was 65 years of age, and had been a firm believer in the Gospel of the Kingdom eight or nine years. He had formerly belonged to the Baptists, then for a number of years with the Disciples. At length the glorious light of the Gospel dawned upon him. He age by because obedient to the faith, and together with his wife, was baptized into the Christ by Brother Hatch, since which he has been an earnest advocate of gospel truth, speaking publicly, when his health would permit. He zealously opposed the errors of popular theology, especially the heathen dogma of inherent immortality, or conscious existence in death teaching that future life is the gift of God through Jesus Christ, fulfilled at the resurrection of the dead. Believing that the coming of the Lord was nigh, deceased expressed to the writer a year or two since his desire to be permitted to continue unto that event; but latterly anticipating his speedy dissolution, he seemed resigned to the will of him that worketh all things well, knowing that whether we wake or sleep we shall be caught up together, to meet the Lord at his coming, and we shall we ever be with the Lord.

L. W. NORRIS.

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I lost the brook as it wound its way
Like a thread of silver line;
Through green wood and valley, thro' meadow and fen,
'Twas hidden away from view;
But I found it again, a nobler river,
Sparkling, amid bread and tree,
Wider and larger growing ever,
Till it reached the boundless sea.

I lost the tiny seed that I sowed
With many a sigh and fear,
And vainly waited thro' sun-shine and cool
For the young green to appear;
But early after many long days
The blossom and fruit will come,
And the reapers on high the sheaves will raise,
For a joyful harvest home.

I lost the life that grew by my own
For a short sweet summer day,
And then it left me to wander alone,
And silently passed away;
But I know I shall find it further on,
Though God as it left me here,
For the shadows and ill-ts will have passed and gone,
I shall see it fair and clear.

I lost the notes of the Heavenly chime
That once came floating by,
I have listened and waited many a time
For the echo, though distantly;
But I know it shall find it further on,
Ever by day and night,
I shall hear it complete when the harmony
My soul with great delight.

I lost the love that made my life,
A love that was all for me;
Oh, vainly I sought it amid the strife
Of the stormy, raging sea,
But deeper and purer I know it waits
Beyond my wistful eyes,
I shall find it again within the gates
Of the Garden of Paradise.

I shall lose this life, it will disappear
With its wonderful mystery;
Some day it will move no longer here,
But will vanish silently;
But I know I shall find it again once more
In a beauty no song hath told;
It will meet me at the golden door
And around me forever fold.

COMMUNICATIONS.

Samuel.

The one striking characteristic of Samuel, is that described in the words —"Samuel ministered before the Lord, being a child girded with a linen ephod." His whole life was given by the dedication of his mother to serve the Lord. Such a childhood well became him, who bore before the world an unsullied manhood and a glorious old age.

The first child to bear the character of a prophet; from him we trace the commencement of a new era in Israel. He was the founder of the prophet office as a permanent institution among the Jews; and also by divine authority the founder of the kingly government.

We are told in the third chapter of Samuel that the word of the Lord was precious in those days; and that there was no open vision. Samuel came upon the scene at this time, when the spirit of prophecy had departed from Israel. It was no more as it was in the days of Moses and Deborah. And we find a parallel in these days; men care comparitively no more now for the voice of the prophets, than they were when the noble son of Hannah came, to direct and control Israel.

From the death of Eli, Samuel became the civil and ecclesiastical head of his nation. He became their statesman, their Jurist and their religious guide. He held the remarkable position as last of the Judges and first of the long line of prophets that terminated with Malachi the last representative of theocracy and the connecting link between it and the Jewish monarchy. A Levite by birth, he offered sacrifice as a priest.

When Israel was oppressed by the Philistines, they said to Samuel "cease not to cry unto the Lord our God, for us, that he will save us out of the hands of the Philistines. And Samuel took a sucking lamb, and offered it for a burnt offering wholly unto the Lord: and Samuel cried unto the Lord for Israel, and the Lord heard him.

In the administration of justice he made the annual circuit between Bethel, Mizpah, Gilgal and Ramah; oftentimes working miracles for the salvation of his people, and the vindication of the cause of Jehovah, as during the offering of the burnt sacrifice, when the Lord through the prayers of Samuel, smote the Philistines with fear and confusion in the crashing of the thunder.

But as a prophet, Samuel presents one of the grandest characters in the Bible. He was the unswerving messenger of God, whether his message was of life or death. He learnt from his youth that to serve God faithfully, is the highest and noblest aim of man. He had as an example of the folly of human ambition in the profligate Saul. He realized that God alone is true, and the rewarder of those who diligently seek him. And what more could he or any man desire than that he may be approved of God?

Samuel was the veritable Warwick of the Bible. As the interpreter of the divine will, and its executor, he set up kings and pulled down kings, yet sought no other recompense than the blessing of his God. The "Seer" as he was called in his old age, was the one all important person in Israel. He was consulted by all even on the small and trivial affairs of life. Confidence universal was reposed in him, and well did he repay that confidence This noble self-respect and conscientiousness of right, is one of the most beautiful traits of his character. What noble words are those of his recorded in the xii chapter. Not only do they speak the pure heart of Samuel, but they should be inscribed on the heart of every one who with him have consecrated their lives to the only true and living God, the creator and giver of all things. Hear them—"Turn ye not aside: for then should ye go after vain things, which cannot profit or deliver; for they are vain. For the Lord will not forsake his people, for his great namesake; because it hath pleased the Lord to make you his people. Moreover as for me God forbid that I should sin against the Lord, in ceasing to pray for you; but I will teach you the good and the right way. Only fear the Lord and serve him in truth with all your heart; for consider —(this should be the great incentive to right) how great things he hath done for you."

Again how majestically he executes the Lord's message to the disobedient Saul. Rising early in the morning to meet Saul—probably that their audience might not be disturbed; while the fleeing shadows of the night lingered with the mists in the valleys; before the sun had lit the top of Carmel with heavenly glory; we can imagine the prophets look as he listens to the false words that fall from the lips of Saul. Then, reads the Divine Record, "Samuel said unto Saul, Stay, and I will tell thee what the Lord hath said to me this night. When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel, and the Lord anointed thee king over Israel?" How the words "when thou wast little in thine own sight" must have smote on the ears of the haughty and proud monarch, coming as they did from the Lord's emissary. A very striking lesson, also, this extract conveys. "The Lord anointed thee king over Israel" closes the verse. Now connect this with the first lines—"when thou wast little in thine own sight." Do we not have here embodied in different words the Savior's beautiful law—"Whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

But continuing the address of Samuel to Saul, we come to the memorable passage—"Because thou hast rejected the word of the Lord, he hath also rejected thee from being king." Here let us contrast the two men thus presented to us. No characters could be more opposite. Saul as he stood before the prophet of God, with a falsehood on his lips—of magnificent personal appearance; of unquestioned physical courage; he was, by turns a despot, a fanatic, a murderer, a demon. Like a grand tower crowned by the glory of the sun, yet whose interior is the abode of misery and every vile and hideous sin, stood Saul; but like a towering mountain, bearing upon its brow the seal of God, and containing within countless treasures of pure gold, stood Samuel. One looked down on his followers and said—"I am great;" the other though tabernacling with Jehovah said by his life—"There is none great but God." 'Tis in this that the character of Samuel assumes the grandest phase of Christianity. The childlike obedience that he manifested everywhere, and sometimes under the most aggravated circumstances; the ample majesty with which he ruled in the office of Judge; all combine to make a man whom God loved to honor.

"Samuel," says Dr. Smith, "became the spiritual father of the Psalmist king." The idea is well expressed. Samuel recognized in David the "Lord's Anointed," and took especial care concerning him. A noble guardian of a noble ward. The fire of the youthful poet was tempered and made to glow in the service of God, through the venerable prophet who had learned the will of his Maker and followed it.

Samuel is presented to us in another character, besides that of prophet, that speaks his nobleness. He was an educator of his people, and established regular institutions of religious instruction.

Prophet, judge, statesman, jurist, priest, educator; such was Samuel. Well might "all the Israelites gather together and lament him." A bright light was gone out. A star that heralded the approach of a new era, and lingered awhile on its horizon, was set.

We might take this good man's life to heart. We, as did Samuel, have consecrated ourselves to God. We, like him, have announced our determination to leave after following "vain things." We, have experienced, as did he, "all the good things that the Lord has done for us." And we have the same blessed assurance that God will never forsake his people. With such consecration; with such determination, through the help of God; with such experience of his goodness, can we not say, "There is none holy as the Lord; for there is none besides thee; neither is there any rock like our God," and so shape our course that we, like Samuel, shall fall asleep lamented by the good, and accounted worthy to obtain the crown of glory that fadeth not away, when Christ our life returns.

I cannot better close this sketch, than in the words of the grand old prophet himself, when resigning all civil authority to Saul. "And Samuel said to all Israel, behold I have hearkened to your voice in all that ye have said unto me, and have made a King over you. And now behold, the King walketh before you; and I am old and grey headed; and, behold, my sons are with you; and I have walked before you from my childhood to this day. Behold here I am; witness against me before the Lord, and before his anointed; whose ox have I taken? Or whose ass have I taken? Or whom have I defrauded? Whom have I oppressed? Or of whose hand have I received my bribe to blind my eyes therewith, and I will restore it. And they said, thou hast not defrauded us, nor oppressed us, neither hast thou taken aught of any man's hand. And he said unto them, the Lord is witness against you, and his anointed is witness against you this day that ye have not found aught in my hand. And they answered, he is witness."

Glorious close of a useful career! Sublime old man! With no consciousness of having wronged his fellow man, he could go to death "sustained and soothed—by an unfaltering trust, —like one who draws the drapery of his couch about him, and lies down to pleasant dreams."

W. L. CROCKETT.

[New York Observer.]

The Sea of Galilee.

As the sun arose above the beautiful ridge of Carmel we were in our saddles, and leaving Nazareth, where we had passed a most interesting Sabbath, we continued our march over an undulating country enamelled with wild flowers of great beauty. In about an hour we came to Cana of Galilee, now only a small village, where at a marriage feast our Lord performed his first miracle. Shortly after leaving this place we passed through the field where, according to tradition, the disciples plucked the ears of corn upon the Sabbath day. Further on, my brother pointed out a hill supposed to be the Mount of Beatitudes, from which our Savior preached his wonderful sermon of wisdom and love. Here, too, on that long, dry ridge, July 5th, 1187, the great battle of Hattin was fought. In this conflict the mighty Sultan Saladin, leader of the Saracens, completely overthrew the army of the Crusaders under Guy de Lusignan, the last Christian king who ruled in Jerusalem. Proceeding onward up a gentle rising ground for a short distance, we came suddenly upon a view, one of the most striking in the Holy Land.

Dismounting, we headed over the horses to our dragoman, and directing him to lead the animals away, we sat down to gaze long and intently upon scenes which revive in the heart of the Christian many hallowed memories. A thousand feet below us, with no sail upon its surface and scarcely a sign of life upon its shores, lay in calm repose the dark blue waters of Galilee. Beneath us, on the shores of the lake, at the distance of about a mile, is the city of Tiberias. Across the lake, on the eastern side, rise the steep and wild shores of Gadara, mounting higher and higher, until at the height of 2,000 feet they terminate in the mountains of the Hauran. Beyond and hid from view by these high ridges, is the boundless desert stretching off toward Bagdad. Far away to the right, in the country beyond the Jordan, rise the mountains of Moab, on a spur of which Moses must have stood when he viewed the Promised Land. Turning to the left, our eyes easily discern at the distance of about forty miles (so clear is the atmosphere), Mt. Hermon towering grand and majestic, its hoary head covered with eternal snow. Directly to the north, perched on a high hill, is Safed, that city which cannot be hid—the mystic city of the future. All about us is a region of country deeply interesting as the land where first were preached the glad tidings of salvation and where were performed the miracles of our Lord. These hills now uninhabited have echoed his voice, these scenes now desolate once lay before his eyes, these waters now deserted were blessed by his feet, and these cities now in ruins have witnessed his triumphs.

Calling for our horses, we mount and slowly wind down the hill toward Tiberias. This city, chiefly inhabited by Jews, is a disgustingly filthy place. A Moslem tradition is responsible for the saying that the "King of the Fleas holds his court in Tiberias." The town, named by Herod after the Roman Emperor, was nearly destroyed by an earthquake in 1837, and to-day, in its present state, Tiberias is only a little better than a dirty ruin. The houses are built of uncemented stones, are mostly one story high, and have the universal flat roofs. The four holy cities of the Jews are Tiberias, Safed, Hebron, and Jerusalem; but many hold the former in special veneration as the home of Jacob and the place to which Christ will first direct his steps on his arising out of the lake at his second coming. To the south, a little way from the city, are the hot baths of Emmaus, built by Ibrahim Pacha when Syria was governed by the Egyptians. The water is salt, bitter and somewhat sulphurous, and is much used by rheumatic people, who take the baths during the summer season. The temperature is 143 deg. Fahrenheit, almost unbearable.

You obtain a fine view of the lake from this point, and according to the best authority it is about twelve miles long and six broad, with a depth of 165 feet. The surface of the water is 653 feet below the Mediterranean. The inhabitants believe that the waters, which are cool and sweet, possess some medicinal qualities. From Tiberias we follow the western shore nearly north, and in a little while pass Mejdel —the ancient Magdala and the birthplace of Mary Magdalen, to which our Savior once came. We are approaching, nearer yet nearer, to the cities where Christ performed his greatest miracles. The lake was here margined with the beautiful oleander—at this season in full flower.

"All thro' the summer night
Those blossoms, red and bright,
Spread their soft breasts."

Ducks and other wild birds could be seen skimming the surface of the lake. Soon we descry our camp in the near distance, and galloping up to it, we find that our tents are pitched very near the supposed site of ancient Capernaum.

What a strange charm there is in this nomadic life!—how totally different from anything we have before experienced! We bathed in the pleasant waters of the lake, and then sat down to a dinner of several courses excellently prepared by our Abyssinian cook, to which our appetites did full justice. After dinner, in the cool of the evening we walked down to the margin of the lake. What a flood of memories came o'er us! Within easy distance are the ruins of Capernaum—Christ's own city,—and you cannot but be impressed with the fact that God's anathema is fully accomplished: "And thou Capernaum, which art exalted unto heaven, shall be brought down to hell." Not a house, scarcely a wall or column remains to mark the site of a once busy and wealthy city. As we stood there, apparently "the world forgetting, by the world forgot," we recalled that it was while walking on the surface of this lake that our Savior spoke those words which quieted the trembling disciples and have since comforted so many Christian hearts during eighteen hundred years: "It is I, be not afraid!" To this sea when a great tempest arose, threatening destruction to the ship and all on board, Jesus addressed his rebuke, and immediately "there was a great calm." It was on these shores when the people were burdened with a sense of guilt that these words were spoken: "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

"How pleasant to me thy deep blue wave.
O Sea of Galilee!
For the glorious One who came to save
Hath often stood by thee!"

Leaving camp early the next morning, we took up our line of march toward Mt. Hermon en route for Damascus.—*Sam'l S. Dennis.*

CORRESPONDENCE.

Editor Restitution:—I have just received from my old class-mate, A. J. Eychaner, his new tract, which I have read with pleasure and profit, I wish to recommend it to one and all, as a tract which commends itself for its clear and logical manner of dealing with the skeptic. I have in my library Patterson, Thayer, Jenyns, Leslie, Loul, Littleton, Watson, Todd, Newton and others, which I have carefully read. I have no hesitancy in pronouncing Bro. Eychaner's little work entitled "God and the Bible Vindicated," in point of ability inferior to none of them. Brethren who live in communities afflicted with infidelity should avail themselves of the opportunity of scattering this tract, in fact all should read it whether infidel or Christian; it will do you good, I speak from experience, I intend to introduce it to my brethren, and also into infidel communities where I labor. I am truly glad that Bro. A. B. Magruder has accepted of Col. Ingersoll's challenge. I hope arrangements will be made to have the discussion published in a book, for the benefit of the masses. But, I fear that when Ingersoll learns that Bro. Magruder does not believe in the theory of "endless torment" and the "immortality of the soul" that he will refuse to discuss with him, as he did with Eli Crag, though a congregationalist. Yet I believe in conditional immortality I presume the Col. thinks if he can make the Bible responsible for these papish ideas, that he can defend this course better. If this discussion takes place I wish to attend it. I am satisfied that the cause of Christianity will not suffer in the conflict. I have read with increased interest, Bro. Weather's articles on the "coming age," also the articles on "trine immersion," written some time ago by the editor in response to S. McGlothlin. These articles and Bro. Weather's I should like very much to see in pamphlet form, and I know many others who have the same desire. As I of late years seldom write for THE RESTITUTION, I wish to say to my old friends and former associates of the faith and hope of Abraham, press on, the prize is in view, with unbroken trust and courage undaunted, march forward, the Kingdom is near, soon its glories will break in upon us. "Fight the good fight of faith" never give up the battle until victory is won. The warfare then over, we shall rest in the kingdom of God, let us grow in grace and in the knowledge of the truth, keep the commandments of God, and the faith of Jesus, Rev. xiv. 12, the promise is "Blessed are they that do his commandments," they are to enter the city of God, and have right to the tree of life, Rev. xxii. 14. May we be among them. Your Bro. in the hope.

A. H. DEWEESE.

Hamilton, Mo.

The following will attract the attention of our readers as important in the complication of what is known as —The Eastern Question; especially when read in connection with another in this number on the almost absolute certainty of a war soon between Greece and Turkey on the boundary question between the two latter powers. We are nearing a momentous crisis in this world's history. The dissolution of Mohammedan supremacy is the startling signal of the nearness of Christ's second coming. The finger of destiny seems ominously to point to 1881-1883, as a most eventful period. Watch, work, pray.

[From the Utica Morning Herald.]

THE WAR IN PERSIA.

Now that there is a lull in the Turkish phase of the Eastern question, attention will be naturally drawn to another phase, which, though not now directly a part of it, is likely eventually to become one of its chief features. This is the invasion of Persia by the Koords. These people inhabit a tract of country partly in Asiatic Turkey and partly in Persia, and whose boundaries are not very definite. Of a population of 3,000,000, at least 2,500,000 are in the Turkish portion. In fact, the Persian portion is comprised mostly of wandering tribes, the few towns in their country being occupied largely by Persians. Again, as the prevailing religion of the Koords is Mohammedism, and as most of their trading is with the Turks, they may be called a Turkish people, although their language is of Persian stock. They are a fierce people, and, by their nomadic life, learned early the sweets of liberty. For years previous to the Russo-Turkish war they were a thorn in the side of the Sultan, resisting his authority when they chose with impunity. As the Porte has now its hands full with European concert, it can pay little attention to the Koords. The latter, therefore, have turned on the Persians. The movement, however, although accompanied by the customary outrages of Asiatic warfare, does not have plunder for its main object. Its leader is Shiek Obidullah. He is possessed of all the qualities admired in a Mohammedan commander. He holds a high religious position among Moslems, being next in rank to the Sheriff of Mecca. His people believe him to be their prophet as well as their prince, and obey him implicitly. For some time Obidullah has dreamed of an independent Koordish kingdom, composed of both the Turkish and Persian portions of Koordistan. A year ago he resisted the Governor of Oroomiah in the Persian portion when he came to collect the revenues. This year he insisted on controlling the Persian districts of Koordistan, guaranteeing their revenue to the Shah. Failing in both attempts he declared war. With an army of 15,000 he marched into Persia in three detachments, sweeping everything before him. Usually the Koords are armed with horn bows, javelins and a sling, the like of which Xenophon saw when he passed through the country. Obidullah's troops were armed with rifles obtained during the Russo-Turkish war, and for a while had it all their own way. Three weeks ago, however, they advanced 5,000 strong against Oroomiah and were met and easily defeated by the Persians. They are still in that neighborhood, while the Persians recently have been invading Turkish Koordistan. Obidullah is doing all he can to unite all Koords in one grand movement for independence. In case he succeeds, the Koordish becomes the most prominent feature of the Eastern question. It will unquestionably be made an international matter, in which Persia and England will not be on the same side. The Russians are already assisting the Persians, while the British Minister has asked the Porte to station a guard on the Persian's frontier to stop them from crossing. A conflict seriously involving European interests is, therefore, not improbable. Such a conflict would be of special interest to Americans, as it would occur in the Nestorian mission field of the American Board. Although menaced by both sides, the missionaries have thus far escaped harm. Should a general conflict be precipitated, however, they would be in imminent danger.

BREVITIES.

Advices from Honolulu describe the eruption of Mauna Loa, now in progress, as one of the grandest ever witnessed. It broke out on November 5, about six miles from the summit, the crater throwing out two great streams of lava, one of which is thirty miles long, 100 to 200 yards wide and about twenty feet deep. Terrible explosions accompany its flow.

THE JEWS IN MOROCCO.

The condition of the Jews in Morocco is deplorable. At Morocco itself, only six weeks ago, the Cadi ordered the crucifixion of a Jew accused of having lent money at a usurious rate of interest. A short time before this a band of dervishes, who exercise great influence over the native inhabitants, seized a Jew at Antifu, and, after flaying him alive, killed him and ate him. This crime was left unpunished.

DEATH OF TWO CENTENARIANS.

A despatch from Logansport, Indiana, of Nov. 29, says: Mrs. Mary Dillon, or as she was better known, "Old Mother" Dillon, died at her home in this city yesterday at the extraordinary age of 112 years. She was born in the county of Limerick, Ireland, in the year 1768, and came to this country near the year 1840. The colored woman, Mrs. Agnes Brown, died at Bronson, Ohio, last week, at the age of 120 years, and the funeral sermon was preached on Sunday, by an old time acquaintance from Xenia, O., who is in his 100th year, and has been in the ministry since 1803.

The carob bean is grown all over the Mediterranean seaboard and Islands, and 8,000 tons were imported from Cyprus by England alone in 1870. It forms an important ingredient in cattle foods, is now employed in France for making brandy since the continued failure of the vines, and is eaten by the peasants in Russia and the East. Last year was a wonderful year for carobs. The carob tree is a handsome evergreen with dark glossy foliage, which forms a grateful rest for the eye along the hot slopes of the Limasol, Paphos, and Kryania hills. In the spring the long, broad pods of the beans can scarcely be distinguished amid the leaves; but in the early autumn they turn to a dark chocolate color, and in an abundant year how the branches to the ground, presenting a striking contrast to the rest of the tree. The carob tree is hardy, flourishes well with but little rain, and attains a large size, much resembling the walnut in its spread and habit. It grows sparsely in Cyprus, often not more than twenty or thirty to the acre, for there is no regular planting.

A COUNTRY OF ROBBERS.

Macedonia is said to be in a terrible condition. Bands of brigands, strong in numbers and well armed, are infesting almost all parts of the country; taking advantage of the weakness of the authorities, and enriching themselves by the indiscriminate plunder of the inhabitants without distinction of race or creed. Beys and other high dignitaries are being seized, and there are even cases in which all the members of provincial councils have been carried off in a body and sent into the mountains. One of the bands demands the sum of £5,000 sterling as ransom for the liberation of two Turkish dignitaries and three Christians who hold the rank of councilors. Communication is everywhere interrupted. In Epirus incredible atrocities are reported to have been perpetrated. In one case two women are said to have been thrust alive into an oven. The inhabitants are powerless to defend themselves, and are looking for pity and protection from the West.

POETRY.

Messiah's Reign.

I have heard the glorious tidings
Of a Kingdom yet to be;
Over all the earth extending,
Lasting as eternity.
Of a King, whose reign of mercy,
Will the suffering nations bless;
Who will rule in truth and justice,
Who will judge in righteousness.

I have heard of earth's redemption,
From the ruin sin has brought:
Of the times of restitution,
By the holy prophets taught;
And my heart exults in prospect,
Of Messiah's glorious reign;
For I've heard creation's groaning,
'Neath its heavy load of pain.

I have seen the seal forbidden,
All earth's present sounds to hear;
And the blind, whose darkened pathway,
Earthly beauty might not cheer;
Yet I know there'll come a morning,
And I long to see its light;
When the deaf ear shall be opened,
And the blind receive their sight.

I have seen the lame and helpless,
Aided by some friendly hand;
I have seen the dumb conversing,
By the signs they understand;
And I thought of that sure promise,
When our Lord salvation brings;
Then the lame shall leap for gladness,
And the loosened tongue shall sing.

I have heard the call to battle,
Seen the brave go forth to die;
Heard of many a field of carnage,
Where in ghastly heaps they lie:
But when Christ shall reign in Zion,
He will make all wars to cease;
Man no more shall hate his brother,
But shall dwell in quiet peace.

I have stood beside the dying,
Watched the struggle with the foe;
I have seen death gain the victory,
And the wearied ones laid low:
But a mighty voice shall call them,
From beneath the cold, damp sod;
And they'll wake and live forever,
In the likeness of their God.

Hail, bright morn of restitution,
All creation waits for thee;
Hail Messiah, once rejected,
Rule the world in majesty:
Earth has never known such glory,
As shall rest upon her then;
When her King shall dwell in Zion,
And throughout her borders reign.

S. M. H.

East Baden, Mass.

COMMUNICATIONS.

"Wherefore He Saith, Awake Thou that Sleepest, Arise from the Dead, and Christ Will Give Thee Light."—Eph. v. 14.

The night is far spent, the day is at hand, let us therefore cast off the works of darkness, and let us put on the armor of light. Rom. xiii. 12.

Light, in the above texts, no doubt, means Divine wisdom, or knowledge. The first is followed by the injunction, "Wherefore be ye not unwise but understanding what the will of the Lord is." The second, "Put ye on the Lord Jesus Christ. Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." 1 Cor. i. 30.

Therefore when we put on Christ we put on, or assume all that is great, and good, and glorious. Ignorance and wickedness, are figuratively called darkness, while wisdom and righteousness, are called light. Hence to walk in the light is to walk in these, and if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. 1 John i. 7. A man that is literally dead or asleep cannot be taught anything. Hence the exhortation, awake thou that sleepest, arise from the dead, and Christ shall give thee light, or knowledge.

We are told by our erring brethren, who plead natural inability to hear or understand anything that is good that men are dead, and therefore can't hear or understand, but perhaps almost the next breath, they will plead that the wicked dead, or literal dead know a great deal more than those that are alive, and according to their logic it would be far more consistent for a man to go on to the battle-ground and preach to the slain, than to preach to the living. The wicked in relation to heavenly wisdom and righteousness are dead (inactive), asleep, while to the wisdom of the world and wickedness they are "wide awake" and exceedingly alive; but we must bear in mind that this, really, is only the state or condition in which the living man acts, having the same natural ability to do good that he has to do evil. The Christian is liable to become like one dead or asleep in relation to the great plan and work of redemption, to such the apostle says "it is high time to wake out of sleep." "Let us not sleep as do others." "The night is far spent, the day is at hand." If the apostle means by "the night," this age of ingorance and wickedness, and "the day," the happy age to come, how much nearer "the day" now, than then.

Brethren, let us "arise from the dead," shake off our sleep, and as Samson showed his physical strength, let us show our moral power to do good. We can never hope to arouse sinners that are dead or asleep, unless we wake up to our duty and let our light shine. How can we emit or give light while we are in darkness? Remember we are "the light of the world, the salt of the earth." We must "hold forth the word of life." Bring our candle from under "the bushel" and let, or make its heavenly rays penetrate the dark recesses of the sinner's heart, and open his moral eyes, and chase away wickedness, and bring him to Jesus. Paul began the great and good work, he was sent to turn men from darkness to light, and from the power of Satan to God, and he exhorted his Philippian brethren to hold forth the word of life that he might rejoice in the day of Christ that he had not labored in vain, for if they were not diligent in the work of the Lord, and proved to be unfaithful branches in the great vine they would be cut off, and his labor lost and many more go down to death that might be snatched as brands from burning. Our salvation is indeed "a great salvation." There is none like it. "He that converteth the sinner from the error of his way shall save a soul from death and hide a multitude of sins."

Shall we, who have escaped from them who "live in error" (though they are dead and asleep), stand on the safe and happy shore, and see them go down to rise no more. Not only must our good works tell that we are in great earnest, but we must "hold forth the word of life." The church must hold it forth, and not say as some have said, Brother ——, if I could preach as you can, I would spend all my time; you are doing wrong, you ought to spend all your time in the gospel field, you must go and preach to poor sinners, but do nothing themselves. Perhaps the same poor brother has studied early and late, to learn "the will of the Lord" and therefore is able to preach it to others, while the brother who says, go because you are able, has been sleeping. What will he do for the brother who is compelled to labor at home to earn bread for his family? Will he say go and I will do all I can to sustain you, I can't preach, but you can, and it makes no difference which preaches, you or I, with the help of the Lord we will push the good work? I am determined to "be fellow-helper to the truth?" I fear there are many who say go that only utter it with their lips, while it is not the upheavings of a heart full of the love of God. God so loved the world—that he did nothing?—no, he gave his beloved Son to die, and if the love of God be shed abroad in our hearts by the Holy Spirit given unto us, we can't be still, we must work. Jesus, when he was sent into the world, went about doing good, and healing all that were oppressed of the devil, for God was with him. Yes, God was with him, and if we have the love of God we shall be with every brother that is doing good. He will have our prayers, our sympathies, and our money to help him on.

Dear brethren, only stop and think a moment, of the feelings of that brother whose heart is full of compassion for sinners, and knows, or is fully persuaded that he might be an humble instrument in the hands of God to turn many from their wicked ways to him, and yet can get no time, all must be consumed in caring for his own family. How can he believe his rich brethren are in earnest when they say go, and don't lift the load off his back so that he can go. If the rich brother's son should fall into the water, and he was unable to swim to his relief or rescue, and a good swimmer close by had his hands tied, but was begging, Cut the cords and let me save your son! would he say go, and not cut the cords? No, indeed; how quick the hands would be cut loose, and the cry, Run and save him!

Brethren, the sons of many, if not your own sons, are now, to day, in the great sea of death—dark, deep, rough, and shoreless, and must perish unless they are saved. How can we, then, believe you are in earnest when you say go, and yet don't untie our hands? You are going to do something by and by, you are not quite ready, you are very anxious to leave your son a good farm, and you have gone in debt for it, and that must be paid, and you have use for all your money at present, so that you can't do anything to save sinners now. The apostle says, "He that soweth sparingly, shall also reap sparingly; and he that soweth bountifully, shall reap bountifully." 2 Cor. ix. 6. And "He that soweth to the Spirit, shall of the Spirit reap life everlasting," and yet your course is substantially like your neighbors who make no pretentions to Christianity but sows only "to the flesh, and will reap corruption." Gal. vi. 8.

Remember the apostle tells you not to be deceived, after saying "let him that is taught in the word communicate unto him that teacheth in all good things," and then promises the great reward, eternal life, to those who sow to the Spirit.

O, Brethren, let us sow, and bountifully, that the Lord may bless us with an abundant harvest. Let us wake out of sleep and put "on the armor of light" and fight the good fight of faith.

A word to sinners. Sinner! O, sinner! hear the voice of Jesus without delay. Hasten, hasten, the great and heavenly Master to obey, else to-morrow be everlastingly too late, and one day of misspent time seals your awful fate.

J. J. Warner.

(The foregoing letter is exactly to the point. The church is the light of the world, and each isolated congregation is a "lamp-stand" in the particular locality when it may exist. And, further, every individual can be at least a candle in this dark world. Of John the Baptist our Savior said:—"He was a burning and a shining light: and ye were willing for a season to rejoice in his light." Of himself he said:—"I am come a light into the world, that whosoever believeth on me should not abide in darkness." A dark, starless night will soon enshroud this world, and before its more than Egyptian blackness settles down into such midnight gloom, as never mantled earth before, let us light some lost wanderers to the climes of eternal sunshine.—*Ed.*)

A Valid Immersion.

It is a self-evident truth that immersion in water, is the one baptism, and is, by Divine authority, the appointed law for the remission of sins. But, in order that one sins be remitted in the act of immersion, we must have "the faith which was once delivered unto the saints." And this faith embraces the new covenant—the promises which God made unto the fathers and center in Jesus of Nazareth.

1. Pardon. Proof: "In whom we have redemption through his (Jesus) blood, the forgiveness of sins, according to the riches of his (God's) grace."

2. Resurrection. Proof: Jesus says, "I am the resurrection."

3. He says, "I am the life. I am the way (out of the grave,) the truth, and the life." Saint John says, "He that hath the Son, hath life; and he that hath not the Son of God hath not life."

4. This life is to be enjoyed on this earth in its restored state. Proof: "I will give unto thee (Abraham), and thy seed all the land of Canaan for an everlasting possession." And, outside of this promise there is not a promise of life, either limited or eternal, for any of the human family. Hence none but those who are embraced in this promise (which is the new covenant) will ever have life or a resurrection to life. "For the promise that he (Abraham) should be the heir of the" *kosmon*—the habitable—"the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith."

As I, by turning to Gal. iii. 16, we learn that these promises of life and land center in Christ. "And now to Abraham and his seed were the promises made. He (God) saith not, and to seeds, as of many; but as of one, and to thy seed which is Christ." And in Psalm ii., we learn that God has promised to give to him the uttermost parts of the earth (all the earth outside of Canaan,) for his possession. Put this promise and the one made to Abraham—which centers in Christ together—and it gives him the entire earth by promise. And St. Paul informs us that, if we are the children of God, then heirs of God, and joint heirs with Christ to this entire earth.

5. That Jesus of Nazareth is the rightful heir to the throne—the kingdom of David. Proof: "I have made a covenant with my chosen; I have sworn unto David my servant, thy seed will I establish forever, and build up thy throne (kingdom) to all generations .... my covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever, and his throne (kingdom) as the sun before me. It shall be established forever as the moon, and as a faithful witness in heaven"—the heavenly state—earth restored. Psa. lxxxix. 3, 4, 34-37. "The Lord hath sworn in truth unto David; he will not turn from it; of the fruit of thy body will I set upon thy throne." Psa. cxxxii. 11.

And St. Peter informs us that this seed or the fruit of David's body, is Jesus of Nazareth. Please listen to him. "David being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne"—kingdom. Acts ii. 30. And, inasmuch, as David's kingdom embraced the twelve tribes of Israel as the subjects—Palestine the territory—Jerusalem the metropolis; therefore the tribes of Israel must be restored to their own land and permanently settled in it—Jerusalem rebuilt and become the metropolitan city of Messiah's kingdom—the center of attraction—a praise in all the earth! The twelve apostles associated with Jesus in the rule of Israel, also those who overcome even as he overcame will share with him in the reign and glory of the coming kingdom and ages of conquest. Then the law will go forth from Zion, and the word of the Lord from Jerusalem, (see Isa. ii. 1-5; Micah iv. 1-4; Rev. xix. 6, 7,) the everlasting gospel—the oath and promise of God, which he made unto Abraham, and renewed to Isaac and Jacob, saying, "In thee and in thy seed shall all the families—the nations—of the earth be blessed"—saved! "All nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name." See Gen. xii. 3; xxii. 18; xxvi. 4; xxviii. 14; Acts iii. 25; Gal. iii. 8, 9; Psa. lxxxvi. 9. And, ultimately, under the reign of Jesus and his associated rulers, the effects of sin will be wiped out of the universe of God, and the earth peopled exclusively with his own family, sinless and immortal! His glory now fills the earth. The sky is clear, and the soil is free, the victor's song floats over the plains of Eden, and the anthems of seraphs blend with its strain; the sun rolls down its brilliant flood, and shines on a world that is fair and good!

All these promises are embraced in the oath and covenant which God made with Abraham, Isaac, Jacob and David, and have been made sure to all the seeds by the blood of Jesus of Nazareth, our elder brother. Hence they constitute the gospel—the good news—which must be understood and believed. Then a change of our course of conduct from wrong to right in order to qualify one for an immersion into the saving name of Jesus Christ for the remission of sins.

H. V. Lyon.

Saugerties Bridge, N. Y.

Report of Quarterly Assembly.

The Quarterly Assembly of the Church of God commenced on Friday evening, Nov. 12, 1880, at Brother Daniel Berkilite's, in Frederick county, Md. The faith of Abraham was well represented both from Virginia and from Maryland. The usual introductory discourse was delivered by the writer; preached again on Saturday night. On Sunday morning lessons of instructions were read from the Scriptures by brethren Berkilite and Beck, much to the edification of the Assembly, after which we labored in word and doctrine for the further building up of the little flock in their most holy faith. In the run of the discourse we presented the exalted character of the true church of God, by showing that she is called by the holy seer in Patmos a golden candlestick, and by the wise man Solomon typically the king's daughter, whose raiment is of wrought gold etc. and that she is [redacted] spot or wrinkle, or any such thing; and as a candlestick has the candle placed in it, so that it may give light to all around, just so the church of the living God, being the pillar, and ground of the truth, or Jehovah's light stand, whose duty it is to let her light shine before men by holding up the word of life that they be constrained to glorify our Father who art in heaven.

Sunday night, by request of Brother John Wolf, read and preached from the 37th Psalm, by which we showed the eternal destiny of both the righteous and the wicked, that the reward of the righteous was eternal life, but the reward of the wicked will be eternal death. It was made plain that if eternal life was to live—never die, then eternal death was to die—to never live; and in our earnest contention for the truth we urged the brethren to ever exhibit the Spirit of Christ, remembering that if we have not the spirit of Christ we are none of his, and that he that hath rule over his own spirit is mightier than he that taketh a city. Although the people of the various schools differ with us, we should deal tenderly with them, bearing in mind that the most of us have passed right along where they are, and we were just as honest then as we are now, and therefore we dare not question their sincerity even if they become our enemies, as Paul's Jewish brethren did because he told them the truth.

Having by this time stirred up the pure minds of the dear brethren and sisters, by dwelling on the glowing promises made of God to the fathers, or the things concerning the kingdom of God, and name of Jesus Christ, in which all their faith, and hopes centered, we commemorated the death of him that was slain, but lives again to intercede for fallen man. While singing a hymn, according to the apostolic example, the assembly being in the faith gave each other the right hand of fellowship. Brother and sister Beck, of Frederick City, being with us for the first time, on being asked if they had got a crumb, replied, not only a crumb, but a whole loaf. They seemed to be inspired with new life in the cause of the Master. Such are some of the happy effects of our quarterly, and annual assemblies, in offering an opportunity to the brethren of the one faith to make each other's acquaintance, and thus encourage each other while in the waiting time (in the language of the prophetess Anna) for full redemption in Jerusalem.

It was considered the duty of the Church of God, in each state to see well to it, that none of the sick or unfortunate of the one faith lack anything while in a helpless condition, and to do good to all men, but especially to the household of faith.

The meeting closed on Monday night, with the understanding that the next Quarterly Assembly be held with the Church of God on Timber Ridge, Hampshire county, Va., in the fund hope of having another good time, in the name of the Lord.

N. J. Morgan.

We are living to the waiting time,
Still looking for our King;
His Word declares He will return
And full salvation bring.

Chorus:
He comes, kind friends,
To sit upon His throne;
He comes to reign,
And take His people home.

Jerusalem He will rebuild,—
The city of the Lord;
The nations, then, will do His will,
Or tremble at His Word.

The saints will then be kings and priests
To execute His law:
Earth's rulers they will bind with chains
And make them stand in awe.

He'll reign on earth a thousand years;
O happy, happy day!
He comes to banish all our fears
And wipe our tears away.

Sarah F. Morgan.

Winchester, Va.

CORRESPONDENCE.

Editor Restitution:—I herewith inclose a circular announcing a *union* meeting for worship on the last night of the year, of the various churches in Brooklyn who are waiting for the Lord from heaven. The object of the meeting is to stimulate all to a holier life, strengthen the bond of Christian love, and inspire greater zeal in the Master's service for the salvation of souls. You are at liberty to publish if you think it will promote *love*, *union* and *peace* among brethren in other places of like precious faith.

Yours, in hope of the coming One,

M. S. Dimock.

New York.

Watch ye, therefore, for ye know not when the Master of the house cometh, at even, or at midnight, or at the cock crowing, or in the morning; and what I say unto you, I say unto all, Watch.—Mark xiii. 35-37.

There will be held in the Cumberland Street Chapel, between DeKalb and Lafayette Avennes, Brooklyn, on Friday evening, December 31, 1880, a watch-night meeting of believers in the approaching second coming to earth [redacted] Jesus Christ [redacted] part[redacted] share with their adorable Redeemer in the unfading glory and honor of his everlasting kingdom.

Order of services—8 o'clock.—A sermon by Brother George H. Kramer, of Wilmington, Del., on the Lord's promise, "I will come again." Brother Kramer is an eloquent minister of the gospel of the Lord Jesus.

The Lord's Supper: "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come."

Prayer, praise and testimony—in which service it is earnestly hoped all will feel themselves at liberty to take part, as this service is in no manner sectarian, or held in the interest of any particular society of believers in the Lord's personal return to earth.

Dear brethren, let us lay aside every weight that would hinder us from "assembling together," and spend the closing hours of the year in magnifying the name of the Lord who has done so much for us; testifying to the peace and joy we have in the blessed hope—the glorious appearing of our Lord and Savior Jesus Christ—and to pray "that the times of refreshing which are to come from the presence of the Lord" may quickly come to the "whole groaning creation, waiting for the manifestation of the Sons of God." Rom. viii. 19-23.

Your brethren in the blessed hope of the gospel,

John H. Cook,
Geo. W. Young,
C. A. Deckel,
M. S. Driggs,
John Donaldson,
Frost Johnson,
Jos. T. Howland,
Edgar P. Gordon,
John C. St. John,
L. B. Giles,
Geo. K. Carroll.

The eloquent and devoted French evangelist, M. Revellaud, who has made a number of addresses in this city, affirms that "not one-tenth of the French people are really Roman Catholic; that the peasantry are not in sympathy with the Roman Church, and that France is now open to the Gospel and will welcome it everywhere." He instances one town where three hundred heads of families, upheld by their wives, signed a declaration abjuring Romanism.

It is not until we have passed through the furnace that we are made to know how much dross was in our composition.

The Voice of Dead Nations.

Mr. Alger, in his celebrated oration, uttered the following impressive passage, which ought to be written on the statute books of every State in the Union:

"The dead nations, whose giant skeletons now lie bleaching and crumbling on the Sands of Time, all died of Sin. It was their crimes that dug their graves and pushed them in. Licentious luxury sapped the foundation strength and rotted the live virtue of one—and it disappeared beneath the green pool of its own corruption. Brutal war, made a business of and carried in every direction, drew upon another the combined wrath of the world—and it was dashed upon the rock of its own barbarous force.

"Domestic bondage, grown enormous, trodden under foot, and goaded to madness, rose on another—and it was buried in the conflagration and slaughter of its own provocation. Internal antipathies based on sectional differences, fed by selfish interest and taunting debate, finally exploded in the quarrelsome parties of another—and hurled its dissevered fragments to ruin by the convulsive eruption of its own wrong and hatred. Of all the mighty empires which have disappeared, not one ever sunk but its own fall was through internal iniquity in some way or other. Shall the sinful shade of Republican America, too, go down to join the doleful company of crowned spectres, moving them beneath to rise up at her coming with the sardonic mock, 'Art thou as we?' If we would avoid their doom of vengeance, we must not tread their path of guilt."—*S. H. in Prophetic Times.*

The Day Is at Hand.

My night is far spent, my day is at hand; the wilderness is nearly traversed; Canaan and Jerusalem are almost within my view; the summits of the everlasting hills are already appearing.

What manner of person, then, ought I to be in all holy conversation and godliness, looking for and hastening forward unto the coming of the day of God?

I must press forward; and so much the more, as I see the day approaching. I must be heavenly-minded, so walking worthy of my calling, and setting my affections on things above. For what have I, who have a crown in prospect, a kingdom in reservation, to do with the vanities or pleasures [redacted] It must seek to be like him, [redacted] low him more closely, as the night is hastening to an end, and the day about to break. If I am in sorrow, I shall call to mind that weeping endureth but for a night, but joy cometh in the morning. If I am in comfort, I must see that this prosperity which God has given me is making me a holier man, and a more self-denying worker for him who loved me, and washed me from my sins in his own blood. If I am poor, I shall rejoice that my day of wealth is just at hand. If I am rich, I shall take the gold my Lord hath given me, and lay it all at his beloved feet. Mine must be no half discipleship—no service of two masters, no divided heart. The night is far spent, the day is at hand. What remains of this brief life of mine must be wholly given to the Lord.—*H. Bonar.*

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COMMUNICATIONS.

Coming Age—Its Probability—Things to Come—Four Living Creatures—1. Like a Lion—2. Like a Calf—3. Face of a Man—4. Like a Flying Eagle—Views.—No. 47.

J. P. WEETHEE.

First Scenic Vision.—John's first view was introductory to the whole book, furnishing him the evidence of its Divine authority. This vision introduces the Evangelist to the then future world, with its ruling, and subordinate agents. For sublimity of character and scenery, it has no superior. It may have its parallels. Please read the following: In the year that King Uzziah died I saw also the Lord 'sitting upon a throne, high and lifted up, and his train filled the temple. Above him stood the seraphim; each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy (is) the Lord of hosts; the whole earth (is—shall be) full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. Then said I, Woe (is) me! for I am undone; because I (am) a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts. Then flew one of the seraphims unto me, having a live coal in his hand, (which) he had taken with the tongs from the altar; and he laid (it) upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin is purged. Isa. vi. 1-7. This vision is introductory to the great commission given to Isaiah: And I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here (am) I; send me. And he said, Go, etc. Verses 8, 9. A grand view to impress upon Isaiah the magnitude of his prophetic mission.

Read the surroundings of Ezekiel's commission: Now it came to pass in the thirteenth year, in the fourth (month), in the fifth (day) of the month, as I (was) among the captives (captivity) by the river of Chebar, (that) the heavens were opened, and I saw visions of God. And I looked, and behold, a whirlwind came out of the north, a great cloud, and a fire infolding (catching) itself, and a brightness (was) about it, and out of the midst thereof as the color of amber (a polished amalgam of gold and silver—yellowish) out of the midst of the fire. Also out of the midst thereof (came) the likeness of four living creatures. And this (was) their appearance; they had the likeness of a man. And every one had four faces, and every one had four wings. And their feet (were) straight feet; and the sole of their feet (was) like the sole of a calf's foot; and they sparkled like the color of burnished brass. And (they had) the hands of a man under their wings on their four sides; and they four had their faces and their wings. Their wings (were) joined one to another; they turned not when they went; they went [illegible] straight forward. As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side; and they four had the face of an ox on the left side; they four also had the face of an eagle. Thus (were) their faces; and their wings (were) stretched upward; two (wings) of every one (were) joined to another, and two covered their bodies. And they went every one straight forward; whither the spirit was to go, they went; (and) they turned not when they went. As for the likeness of the living creatures their appearance (was) like burning coals of fire, (and) like the appearance of lamps; it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning. And the living creatures ran and returned as the appearance of a flash of lightning. Now as I beheld the living creatures, behold one wheel upon the earth by the living creatures, with his four faces. The appearance of the wheels and their work (was) like unto the color of a beryl (pale sea-green); and they four had one likeness; and their appearance and their work (was) as it were a wheel in the middle of a wheel. When they went, they went upon their four sides; (and) they turned not when they went. As for their rings, they were so high that they were dreadful; and their rings (were) full of eyes round about them four. And when the living creatures went the wheels went by them; and when the living creatures were lifted [illegible] earth, the wheels were lifted. Whithersoever the spirit was to go, they went, thither was their spirit to go; and the wheels were lifted up over against them; for the spirit of the living creatures (was) in the wheels. When those went, (these) went; and when those stood, (these) stood; and when those were lifted up from the earth, the wheels were lifted up over against them; for the spirit (life) of the living creature (was) in the wheels. And the likeness of the firmament upon the heads of the living creatures (was) as the color of the terrible (sparkling—flashing) crystal, stretched forth over their heads above. And under the firmament (were) their wings straight, the one toward the other; every one had two, which covered on this side, and every one had two which covered on that side, their bodies. And when they went I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty, the voice of speech, as the noise of an host; when they stood, they let down their wings. And there was a voice from the firmament that (was) over their heads, when they stood, (and) had let down their wings.

And above the firmament that (was) over their heads (was) the likeness of a throne, as the appearance of a sapphire (blue) stone; and upon the likeness of the throne (was) the likeness as the appearance of a man above upon it. And I saw as the color of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward. I saw as it were the appearance of fire, and it had brightness round about. As the appearance of the bow that is in the cloud in the day of rain, so (was) the appearance of the brightness round about. This (was) the appearance of the likeness of the glory of the Lord. And when I saw (it) I fell upon my face, and heard a voice of one that spake. And he said unto me, Son of man stand upon thy feet, and I will speak unto thee. And the spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me. And he said unto me, Son of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against me. Ezek. i. 1, to the end; chap. ii. 1, 2. What grandeur in giving his commission! The description is resumed in Ezekiel x.

We should look for a similar display of celestial drapery when John, the Ezekiel of the new covenant, is called up to the door opened in heaven to receive his commission, and prophetic chart of the Christian church and her enemies till the advent of the Redeemer, and establishment of his kingdom. John's description is as follows: "Behold, a throne was set in heaven, and (one) sat on the throne. And he that sat was to look upon like a jasper and a sardine stone. And there was a rainbow round about the throne, in sight like unto an emerald. And round about the throne (were) four and twenty seats; and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. And out of the throne proceeded lightnings and thunderings, and voices. And (there were) seven lamps of fire burning before the throne, which are the seven spirits of God. And before the throne (there was) a sea of glass like unto crystal; and in the midst of the throne, and round about the throne (were) four beasts (living creatures), full of eyes before and behind. And the first living creature (was) like a lion, and the second living creature like a calf, and the third living creature had a face as a man, and the fourth living creature (was) like a flying eagle. And the four living creatures had each of them six wings about (him); and (they were) full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. And when those living creatures give glory, and honor, and thanks to him that sat on the throne, who liveth forever and ever, the four and twenty elders fall down before him that sat on the throne and worship him that liveth forever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory, and honor, and power: for thou hast created all things, and for thy pleasure they are and were created.

And I saw in the right hand of him that sat on the throne a roll written within, and on the back side sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much, because no man was found worthy to open, and to read the book, neither to look thereon. And one of the elders saith unto me, Weep not: behold, the lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

And I beheld, and lo, in the midst of the throne, and of the four living creatures, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns, and seven eyes, which are the seven spirits of God sent forth into all the earth. And he came and took the book out of the right hand of him that sat upon the throne. And when he had taken the book, the four living creatures and four (and) twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odors, which are the prayers of the saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings, and priests; and we shall reign on the earth.

And I beheld, and I heard the voice of many angels round about the throne and the living creatures and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, (be) unto him that sitteth upon the throne, and unto the Lamb forever and ever. And the four living creatures said, Amen, and the four (and) twenty elders fell down and worshipped him that liveth forever and ever. Rev. iv. and v.

Such is the inspired introduction to this book of what was *then future*, what John was to write, and make known to the churches. Rev. i. 1). What is banishment to such a being? Banished from what? From the unrequited toils of his earthly diocese—to that in the holy sanctuary, where his audience is composed of the redeemed and the pure: from the age of strife, to that of endless peace.

Banished from whom? From the bloody persecutors of this age; from earth's nobles—its kings and emperors, to the companionship of heaven's hierarchy; to look upon the face of him on whose breast he reclined at the last supper; to view the great throne and its Divine occupant. Who could shed a tear, or heave a sigh at such a banishment?

Christianity!

The interpretation which is generally put upon the term "Christianity" is the reduction of the commands of Christ to practice; or the bringing out of the principles taught by Jesus Christ by precept, and also by his practice under those precepts and which is now required of his disciples. Then to be a follower, or disciple of Christ, means to be one who walks in the precepts of the Lord, blameless.

And as Christ has clearly taught in the Scriptures, all that his disciples are required to believe, and do, they are not at liberty to go outside of these instructions to learn their duties. We read: "All scripture (is) given by inspiration of God, and (is) profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works. I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, preach the word." 2 Tim. iii. 16, 17, and iv. 1, 2.

From this teaching it must be apparent to every careful observer, that the Christian will be a living reflection before the world, of the things taught in the Scriptures, which belong to the time in which he lives.

There are at least three objects to be gained by reducing these precepts to practice. First, the purifying of their hearts by obeying the truth. Second, the influence which this manner of living will exert over others, inducing many to do likewise; and thirdly, as the great moral principles thus developed are to be continued in the world to come; and persons getting these things reduced to practice now, will be ready to occupy positions in the kingdom, because they in this life have overcome "the lusts of the world, the lusts of the flesh, and the pride of life." In other words, they are learning how to live in the world to come. They are now surrounded by opposition, and temptations, which steadily come around them, and with honeyed words try to induce them to diverge from the straight and narrow way, and not be so secluded, "Come," say they "go along with us and enjoy this world while you can; you will have plenty of time to serve the Lord also, you can go to church occasionally and hear a sermon preached, and that will do you more good than to be reading so much yourself. Come, go with us, we will get you an office in the world where you can have plenty of money, and can live in ease and splendor, and can exert an influence, and can aid our party by your abilities, so we can have control in the government of our Town, County, State or Nation." Such propositions are frequently made to men who are found to be of high attainments, and possess a commanding influence, which the world desires to turn to its advantage. How many have listened to and yielded to such glowing appeals.

We have an example where even more than these were offered. The devil offered to give all the kingdoms of the world, and the glory of them to Christ, on just one condition: "If thou will fall down and worship me." Did Christ yield to this temptation? No. But he rebuked the devil, and then he left Christ, and did not make the offer a second time.

If Christ would not accept of all the governments of the world, then as the Chief Executive, what right does this give his followers to accept of subordinate official positions in the governments which are yet under the influence of the same arch enemy? "The Prince of the power of the air, the Spirit which now worketh in the children of disobedience." Some say, we must put Christians in office so we can purify governments, what can a few subordinate officials do, while his Satanic Majesty is enthroned? Better first go to work to convert the devil. If you would have good fruit first make the tree good. The devil will hold his position over the governments of this world, until the angel binds him with a great chain, and shuts him up in prison where he must remain a thousand years. When this shall be done, then we read: "And the seventh angel sounded: and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ: and he shall reign forever." Rev. xi. 15.

Until that time, the people of the Lord must wait for official positions. When the saints reign, it will be with Christ over the nations or kingdoms of earth. "And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations." Rev. ii. 26. They will not reign with Christ until after the first resurrection. "And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection." Rev. xx. 4, 5.

Now brethren let us search the Scriptures and learn our duties. And remember that Christ as our Leader refused an official position in this world's government. Let us follow his example. RICHARD CORBALEY.

Healdsburg, Cal.

The Savior's Love.

"The foxes have holes and the birds of the air have nests, but the Son of Man hath not where to lay his head."

I had not thought of this text, save as intimating that they who follow Christ must be as the Master, often without homes or source of income, until in reading the other day, Trench's Studies in the Gospels, I saw the Man of Sorrows pictured on the cross with no place for the poor, weary head to rest. The tears rushed to my eyes. *My* head can be pillowed on down when it aches. I can rest it when tired, but, oh, for him! His hands and feet pierced with cruel nails; his temples [illegible] agony—there was no [illegible] And for *me*, for *me* he endured it all! What love is here manifested! What return can I make? How show my love and gratitude to him? Only by giving *myself* to him, all that I have and am to his service. Whatever *he* asks—remembering that love—I cannot hold back. I must bring the offering and cast it at his feet, glad that I can do even this for his sake.

Oh, my brethren and sisters, have you forgotten *the love of Christ?* that you make no sacrifice for him? Have you forgotten *that love* when you see his suffering poor, unclothed and unfed, when all your worldly lusts are satisfied and nothing given for his cause? There is one that "searcheth the veins and hearts, and he will give unto every one of you according to your works." Let there be nothing against you. Leave not your first love.

S. ROXANA WINGE.

SENTENTIOUS PARAGRAPHS.

Our characters are determined more by what we love than what we know.

Every good deed is a grain of seed for the eternal harvest.

Those who live without faith, must die without hope, and stand in the judgment without it, too.

We cannot have fertilizing showers on the earth without a clouded heaven above. It is thus with our trials.

"Around a fable, not a tomb,
He willed our gathering place should be;
When going to prepare our home,
Our Savior said, Remember me."

A holy life has a voice. It speaks when the tongue is silent, and is either a constant attraction or continual reproof.

To give a man a full knowledge of true morality I should need to send him to no other book than the New Testament.

The whole question is not whether sin tempts or not, but whether it reigns or not.—*Brownlow North.*

The righteous man will do right—do right till he has no bread; do right till he has no drink. Chained to the stake, he sees the fagots piled about him; he sees the curling flames gnawing his quivering flesh. He will do right, clinging to the throne of God.—*Goulding.*

In palaces are hearts that ask,
In discontent and pride,
Why life is such a dreary task,
And all good things denied.
And hearts in poorest huts admire
How love has in their aid
(Love that not ever seems to tire)
Such rich provision made.
—*Richard C. Trench.*

An Italian Protestant woman was once asked to prove that the Bible was the Word of God. She was confused; she could not answer. Suddenly she asked her questioner, "How do you know there is a sun in the sky?" "I feel its warmth and see its light." "Just so," answered the woman joyfully, "the Bible lightens and warms my soul."

Almost every young person would like to be doing some "great thing," some heroic deed of goodness; but a little thing, a common every-day thing—such a thing as must be done out of sight, in daily home-duties or in school—that seems a poor kind of work to do for the Lord. Yet, to him who looketh upon the heart, the lowly common service may far outweigh, in value, the acts of splendid heroism. A selfish craving for glory may impel to these, while to be faithful in those one must have the love of God in the heart, breathing out in silent incense of obedient grateful service.

Earth, O, earth! the brightest treasures,
Like thy hopes and like thy pleasures,
Wintry winds are daily blighting;
Fate, and woe, and death plotting,
Youth and love and beauty crushing,
And the sweetest voices hushing;
Rich and poor, and old and blooming,
To one common mansion dooming;
While the cries of every nation
Mingle with those of creation;
Earth, O, earth! thus dark and dreary,
Cold, and sad, and worn, and weary,
Thou art not my home!

THE FORGETFUL WORLD.

How sad and yet how true it is that the memory of man stops at the open grave; for while wealth may carve in gilded letters, on marble obelisks or granite pile, its possessor's name and fame, 'tis but little less than mockery, and serves but to remind the passer-by of one who once ruled sceptered king on 'Change and in the busy marts of trade; but now, alas! his very name it is forgotten quite and out of mind. Even the majority of those who have made their lives noble [illegible] noble deeds [illegible] given number of revolutions around the candle, drops at the next into the flame and perishes, mark so many circuits around a given orbit, die and are forgotten. How empty a thing, therefore, is earthly fame and wealth after which the world is seeking, and how transcendantly important that our names be written in heaven where they will shine resplendent long after the gilded granite and polished marble have crumbled and mixed with their mother earth.

Make peace, if you will, with Popery; receive it into your senate; shrine it in your churches; plant in your hearts. But be ye certain—as certain that there is a heaven above you and a God over you—that the Popery thus honored and embraced is the very Popery that was loathed and degraded by the holiest of your fathers; and the same in haughtiness, the same in intolerance, which lorded it over kings, assumed the prerogative of Deity, crushed human liberty, and slew the saints of God.—*Canon Melvill.*

"Mr. Laurence Oliphant," says the *Jewish Chronicle*, "is about to publish a work entitled 'The Land of Gilead,' in which he will give an account of his recent visit to that district; and will 'advocate a beginning of the re-patriation of the Jews, by the settlement under the auspices of a land company of a considerable number of Jews from Eastern Europe and Asia, in an agricultural colony situated in the territory which formerly belonged to the tribes of Reuben and Gad.' He 'is of opinion that the region which comprises within its limits the luxuriant pastures of Jaulon, the magnificent forest-clad mountains of Gilead, the rich arable lands of Moab, and the fertile sub-tropical valley of the Jordan, cannot remain much longer neglected. Regarded from an archæological, a commercial, or a political point of view, this territory possesses an interest and importance unrivalled by any tract of country of similar extent."

A small outlying congregation of the Society of Friends consists of 100 Mexicans at Matamoras, on the borders of Mexico and Texas. A meeting of negro Quakers assembles at Helena, in Arkansas. A group of thirty Syrian Friends reside on Mount Lebanon near Beyroot. Small gatherings of the Society are also reported in Norway, Denmark, Germany, and France, while about 300 members are scattered over Australia.

THE RESTITUTION.

E. A. CHAPLIN, Editor.

PLYMOUTH, INDIANA, DEC. 22, 1880.

NOTICE!

According to regulation, the Annual Meeting of the Stockholders of the Christian Publishing Association, will meet on the fourth Monday of December (27th) inst, for the purpose of electing a new Board of Directors, and such other business as may come before the meeting.

E. K. BARNHILL, Sec'y.

WITH the present number we close the Vol. of our paper for the year 1880 On the first week of Jan. 1881, we hope to greet our readers with THE RESTITUTION in an entirely new dress, and in an enlarged form.

THE December number of *Our Rest* has been received. Bro. Wilson states that the publishers have determined to issue this serial as a semi-monthly next year. The subscription price will be one dollar and fifty cents.

THE latest news leads us to conclude that the Jews in Germany will be forced to leave that country. In God about to compel them to return to their *Father-land—πατρὶς—patrida—home-country!* Heb. xi. 14. There is already a plan for the re-settlement of the rich country east of the Jordan with a Jewish colony.

To Our Readers.

With this number we close the fourth year of our connection with THE RESTITUTION as Editor. We have passed some very despondent hours in these departed years. As, is well known, the paper has been in part dependent upon the free-will, loving offerings of its friends for its continuance. By these sacrifices quite the larger share of its indebtedness, also, has been liquidated. In these four years we have learned what it is *really to trust in God.* We can say, with humble reverence, that we fully believe that God has been our helper, and, also, that if he had not helped, there would have been no such paper as THE RESTITUTION in existence today. When the weight has become too heavy for us to carry, we have "cast our burden on the Lord," and he has helped us over the *hard places* so far. He has prompted our sympathiz- ... sisters to ... friend. THE RESTITUTION has gone to the prisoner, immured within the gloomy walls, to tell of *One* that not only saves from sin, but who will deliver from the more gloomy prison of the grave. It has gone to the Asylum, to tell, those, whose grief-burdened hearts have enshrouded the mental faculties, of *Him* who will restore us all to our right minds when made like him. We have no moneyed capital to draw upon for the year to come. Like other years our bank balance will be small after paying some pressing dues. *Still we trust.* When Bank deposits fail, *we shall check by prayer* upon God our Heavenly Father as we have in the past. He will, in some way, signify our wants to his faithful stewards.

Papers heralding the coming of our Lord have but a very short mission to fulfill in the future. The outlook for two or three years, just next to come, is most startlingly ominous. If we pass the threshold of 1881 we shall feel that we enter the contracted circle of "a grand and awful time." The miracle of the resurrection and translation of the redeemed church is impending. The skirmishing parties of those mighty forces marshaling for the war of the great day, and the final conflict at Armageddon, have been thrown out, and are already commencing the preliminary contests. Earth's sister orbs are moving into that unwonted position from which the scientist foredooms the direst consequences—the pestilence waiting in darkness, and the destruction wasting at noonday. The powers of evil challenge the Omnipotent and the long pent-up judgments are about to sweep this world of iniquity with the besom of destruction. How blessed it will be in that day to "abide under the shadow of the Almighty"—to be hid "in his pavilion." With the handful remnant of the left-over pilgrims we elect to go forward. We feel—*we know*—that our paper is needed. At the commencement of each year, since our connection with the paper, we have not known whence its financial support was to come. God however knew, and we went forward. We do not now see how all its future demands will be met, but God does, and we trust him still! The solemn march of ages has brought us into "the time of the end." In the fragmentary part of this dispensation of grace that remains, a year measures much. Soon will soon be on the records of the past—as with the years beyond the flood. We bid it farewell to enter the years of destiny that close this gospel age. O church of God, wake from slumber—do thy last work—and prepare to meet thy God. May it not be ours to look back upon misimproved privileges and opportunities forever lost.

"Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless."

Adieu to 1880.

Thy last bell's strike, departing year,
The solemn tolls with awe we hear:—
Adieu, brief point in age's dow,
Sped like a shaft from bended bow.

O mystic time! no pause, no stay,
But *coming, gone*, of thee we say:—
Stream from a past infinity,
To flow the ages yet to be.

Far gone the year since glory-skies
Beamed brightly o'er lost Paradise;
Long past is that since Stars of Morn
In hymnals sang: *—God's Child is born!*

'Twas thine to see proud Babel stand
Queen City on Euphrates' strand;
'Twas thine to see each empire's sway,
And thine to see—*all pass away.*

Some coming year, now very nigh,
On shining pathway down the sky,
Earth's coming King our eyes shall view;
Departing year—Adieu, adieu.

S. A. C.

Dec. 26, 1880.

SELECTIONS.

[Louisville Courier-Journal.]

All About the Kurds and Their Intrusion of Persia.

The last important movement in Asia is the invasion of Persia by the Kurdish tribes.

Of course, it is known that for a long time Persia has had to keep up a small standing army of 30,000 men to repel the occasional descents of these wild tribes upon the Shah's territory, but the present movement, under Shiek Obidullah, who is next in rank in the Mohammedan church to the Sheriff of Mecca, is of some magnitude, and is well organized. Obidullah has under him 15,000 or twenty thousand men, armed with Martini-Henry rifles, to a great extent, and nearly all finely mounted. The invaders have been joined by a number of Persian Kurds, and they have experienced but one repulse so far. The strength of the invading army can be immensely increased, and so formidable is the outlook that Shah Nasr-ed-din has applied to Russia for aid, and it is reported the Czar has given a favorable reply. As the Kurds are mainly Turkish sub- ... resent such aid ... comply with ... Anglo-Turkish agreement, which requires England to come to the defense of Turkey when the latter is attacked in Asia. By the Gladstone Government, however, this treaty or agreement, which was one of Beaconsfield's curious arrangements, is not regarded as binding England to go into an expensive war to maintain the rotten Turkish power in Asia.

The Kurds are said to be possessed of an incurable ambition to erect an independent kingdom of Kurdistan and drive the Turks out, besides conquering Persia and whatever other territory they can get. The programme can be accomplished if none of the European powers interfere.

Kurdistan is a region of lofty terraces and mountains, separated by deep valleys, leading from the plains Mesopotamia and Assyria to the high tableland of Iran and ancient Armenia. These mountains are full of defiles and inaccessible fastnesses, and the scenery is described by travelers as perfectly magnificent. The mountains abound in plunging, roaring torrents, and ancient fortifications which no power dare assail. Far up in these retreats there are certain Kurdish tribes who have never acknowledged the sovereignty of any earthly being. Here these people have dwelt for ages. Xenophon describes them, living 400 years before Christ, exactly as they do now, speaking the same language, having the same customs.

In the Roman Asiatic campaigns these Kurds or Carduchi were encountered, but they were never conquered by either Greeks or Romans. The Kurds are believed, by some ethnologists, to have been the founders of the Assyrian dynasties and their successors. The Armenian writers refer to them as the descendants of the ancient Medes, the Armenian Kurds having originally been colonized in Armenia by King Tigranes, after his invasion of Media, six centuries before Christ. The Kurds are doubtless the remnant of the ancient Medes. Saladin, the great opponent of the crusaders, was a Kurd, and several Princes, now living south of Groomiah, claim to be descended from him. Two or three Persian Kings have been Kurds, and the language of the tribes is somewhat similar to the Persian, although it is only an oral and not a written language. Michaelis says that the Kurds belong to the great Medo-Persian family, and if they are the descendants of the old Chaldeans, who formerly inhabited these mountains, they are also related to the Medes and Persians, and are altogether a different people, in language and descent, from the Assyrians, Syrians and Babylonians."

The Kurds throughout Western Asia number about 2,000,000, most of them hitherto acknowledging allegiance to the Turkish or Persian Government. The Turks have been exceptionally cruel to them, and the Kurds entertain a profound hatred toward the Turks. The character of these people is predatory; they move swiftly on fine horses and "loot" caravans to supply their necessities. The Kurds of the plain are agriculturists and traders. The mountain Kurds are robbers, as brave and fearless as lions, and exceedingly formidable in a movement like that under Sheik Obidullah. A Kurdish chief's residence is almost inaccessible, and very strongly fortified. When on an expedition they gallop in large companies and make a good deal of noise and a great display of colors, owing to the bright, fantastic dress they wear. Their religion is a mixture of Mohammedism, Paganism and Christianity, some tribes, however, being very bigoted Mohammedans.

A few successes on the part of Sheik Obidullah would give him the support of all the Persian Kurds, and, in the decrepit condition of the Shah's Government, he might soon be master in Persia, if Russia does not interfere. Then, if she does not, the rebellion will be too formidable for Turkey to put down, occupied as the Porte now is with a struggle for the preservation of its European territory.

LETTER DRAWER.

Editor Restitution:—Now as I am a reader of your most excellent paper, I always like to drop a line to the benefit of others so far as my ability is concerned. I find that by history, for more than three hundred years after the death of the lovely Son of God that the whole topic of conversation whether in public or private was in reference to his death. Now should we not be concerned in reference to his return, for the purpose of winding up the great drama of human affairs and bringing about the Restitution of things spoken by the mouth of all God's holy Prophets since the world began. Therefore let us earnestly contend for the faith once delivered to the saints (which were, at Jerusalem). That we ... have a right to the tree of life, a... ter in through the gates into the ... is my prayer.

M. E. BOYD,

Ogden, I...

"Oh, how sweet it will be in that beautiful land,
So free from all sorrow and pain
With songs on our lips and with harps in our hands
To meet one another again."

Editor Restitution:—Enclosed will postoffice order $5.00, to be distributed as follows: My subscription for the next year, the balance $3.00 for the "Restitution fund," expect to send more during the season if necessary as I expect it will be. Dear RESTITUTION your weekly visits are welcomed every week, perused with satisfaction. I am seldom at church of any denomination, being so deaf, cannot hear preaching, but thankfully that I can see to read. I would be glad to meet the Brotherhood at the meeting of the quarterly conference, to be held at Plymouth, the last of this month, if I cannot be there in person I will be there in mind and heart and pray that good may result,

CHRISTINA JAMESON.

Eaton, Ohio.

Editor Restitution:—Enclosed find money order for $10.00, two dollars of this amount is from Miss Clara Fitch. Also give me credit on my subscription account for $2.00, and send me tracts to the value of one dollar, as per enclosed list. The remaining $3.00 to my contribution to the "Restitution fund." I have hoped to send you the names of several new subscribers, but have only gained one so far but may do more yet. I have hoped to help more *myself*, but have been building me a house this year and am therefore rather straightened financially. It is right I suppose for us to build habitations for ourselves and our families, but while doing so, we should not forget to contribute something to the upbuilding of "the temple of the living God," and by aiding THE RESTITUTION we are preaching the gospel and may be instrumental in God's hands, in adding lively stones to his temple. I enjoy THE RESTITUTION, and have I believe, read all that has been published in every number so far this year, and while I enjoy reading all, I find some articles more instructive than others, and these I enjoy most. I could wish there were more of the instructive sort sometimes. For example exegeses of passages of Scripture, by the Editor, which I believe, have not appeared as often as they otherwise would for want of space. Please do not allow this letter to crowd out anything of the kind. Fraternally yours,

J. T. SMITH.

Hillsboro, Ohio

Editor Restitution;—I want to inquire through THE RESTITUTION if there are any brethren nearer to me than Cleveland? I live twenty-two miles south of Cleveland and about fourteen miles from Akron. If there are any that take THE RESTITUTION, will they please write to me? My address is West Richfield, Summit county, Ohio. JUNIUS THORP.

Editor Restitution:—I write, begging you to renew your visits to this office, for I have been much depressed since your visits ceased. I hear no preaching in my neighborhood except what is based on man's supposed inherent immortality. I hear nothing about the kingdom of God or of the whereabouts of the saints' future inheritance, which is evidently a prominent part of that gospel of the kingdom which we must believe in order to be saved. I inclose you two dollars. I wish it were more. Nothing but poverty has kept us separate so long.

With many, many good wishes for your welfare and for your success in enlightening your readers on the glorious gospel of the kingdom of God, I subscribe myself in love and kindness, yours, etc., A. K. BOWLES.

Delaney, Lewis County, Va.

Editor Restitution:—In taking a look at my past work I sometimes become almost discouraged at seeing how slow the truth advances in this part of Kansas. I have been reasoning to the people on the subjects of Immortality and the Kingdom of God, and the Blessing of the Nations in the Ages to Come; but the only effect, as far as I can see, those glorious truths are only rejected—that is, by the mass of the people to whom I have preached, although I rejoice that one or two in each vicinity receives the truth. Two in the neighborhood where I reside, Brother McCalon and his wife, have become intelligent believers in the gospel of the kingdom and rejoice to learn the grand central fact that God is love. My prayer is, that they may go forward with boldness to meet the current of sectarianism, and finally gain a home with all true believers in the kingdom of God. Dear brother, I trust the Lord will give you health to discharge your editorial duties. I have read different religious papers lately, and, in my judgment, THE RESTITUTION teaches more Bible truth than any other paper that has come under my observation.

I remain as ever your brother in the One Faith, J. M. LEWELLEN.

Furnace, Kan.

Editor Restitution;—THE RESTITUTION is all the preaching we have. When I say we, I mean myself and wife. We are here all alone; no one to cheer us up but THE RESTITUTION. Oh, how welcome its weekly visits are to us! Oh, how consoling it is to us! We have taken the paper since Brother Marsh was the editor, and we hail the glad tidings it weekly brings. Will some brother call on us? Can't Brother Stephenson give us a call next summer? Our love to all of the One Faith.

Yours, in hope of unending life,

JONAS C. SHANK.

Frankfort, Ind.

Editor Restitution:—Once more I address you to let you know that I still live, as my time is about expired for our much loved paper—THE RESTITUTION. It is all the preaching I have. My age and infirmities keep me in doors this winter, so it gives me pleasure and delight to have its weekly visits. I read Brother Weethee's discourses on the "Coming Age" with light, also the precious Letter Drawer I read each week. I feel my time is short in this mortal life, but blessed be God my hope is in Christ and the resurrection—a hope that reaches beyond the confines of the tomb; a hope that, amidst the afflictions and tears of this life comforts and cheers my heart. O it is blessed to live by faith on the Son of God. Dear brother, may we ever enjoy his smiles here, and when this short life is ended here, may you and I with all the redeemed, have an abundant entrance into God's everlasting kingdom. I send you one dollar for another six month's, and may you still have health to perform the labors of editor; and may it be sustained till Jesus comes. I read with delight the Restoration of Israel. It is so often spoken of in the Sacred Scriptures. I see God's plan unfolded in his blessed Word, and see the time for its fulfillment is not far in the future. I see the need of full consecration by prayer and watchfulness, to be ready to meet him who suffered and died for us.

This from your unworthy sister in Christ, HARRIET OLVEY.

Grand, Mo.

NEWS ITEMS.

FOREIGN.

IRELAND.

LONDON, Dec. 17.—A tenant right meeting was held at Loughall, County Armagh, to-day. Those present were principally Orangemen. A mob of fifty persons took possession of the platform, which they destroyed. A meeting was then held in an adjoining field. Resolutions were passed in favor of a peasant proprietary.

The Daily *Telegram* says that the government contemplates proclaiming martial law in the disturbed districts of Ireland. Lord Kenmare, who has large landed estates in Killarney, has discharged 300 laborers for connection with the Land League. Trouble is expected to result.

ARMENIANS FIGHTING THE TURKISH TROOPS.

ST. PETERSBURG, Dec. 17.—An Armenian journal publishes an account of a sanguinary fight between the inhabitants of a village in Turkish Armenia and the Turkish troops. The Russian Consul at Van has gone to the scene of disturbance.

GREECE AND TURKEY—THE POWERS DISCUSSING ARBITRATION.

LONDON, Dec. 20.—A correspondent at Vienna says the idea of arbitration appears to engage the whole attention of the Powers who are seriously discussing it. The idea meets with no opposition whatever.

A dispatch from Athens states that none of the powers have put diplomatic pressure on Greece with reference to her warlike preparations. The French and German Ministers have merely personally advised prudence.

TURKISH FINANCES.

BERLIN, Dec. 20.—Herr Wiltendorf, the Prussian official who undertook to reform the Turkish finances, has given up the mission as hopeless, and he will quit Constantinople shortly.

LONDON, Dec. 19.—A St. Petersburg dispatch says: "Russia has ordered four regiments of cavalry and five battalions of infantry to proceed to the assistance of the Persians against the Kurds. The action settles all doubt as to Russian relations with Persia, and clearly outlines Russian purpose to make an ally of Persia in the matter of the route to India.

ST. PETERSBURG, Dec. 18.—The Kurds have returned to Turkish territory.

BERLIN, Dec. 19.—A meeting of 2,000 persons was held yesterday, at which resolutions were passed in favor of the suppression of the liberty of the Jews; to return no Liberal to Parliament who will not promise to vote for such suppression, and to buy nothing from Jewish shops or firms.

CALCUTTA, Dec. 19.—The Santhal tribes in India threaten a rebellion.

A terrible fire has partially destroyed Rangoon, the principal commercial town of the Burmese dominions.

DUBLIN, Dec. 18.—Parnell's effigy was burned in Portadown to-night amid wild excitement of the Orangemen.

CORRESPONDENCE.

Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean, and I will receive you, and will be a Father to you, and you shall be my sons and daughters, saith the Lord Almighty. 2 Cor. vi. 17, 18.

The apostle of the Gentiles presents five interrogative arguments against union with unbelievers, after having given the explicit command, "Be you not unequally yoked together with unbelievers." It may be a nice point, and require some grave reflection and attention to know just when and how far we may co-operate with the ungodly or unbelievers, and not violate this plain injunction; but one thing is certain, no contract can be made with any party to carry on any thing infidel or impure, and no society, social or political, can be joined by Christians, which is not of faith, "For whatsoever is not of faith, is sin." Rom. xiv. 23. The Divine command, in relation to all such is, "Touch not, taste not, handle not." Col. ii. 21. Loosing sight of all society or party yokes or bands, as friends or neighbors, we may unite with any man in the accomplishment of any deed or work which is good in itself, and right for any man to do; but, the moment we form or plant any society, made up in part, of unbelievers, professing to carry out the objects of faith or Christian works, which the church of God was founded to accomplish, we become disrespectful to Christ and to God, and evince more regard for the wisdom of man than God, and attempt to do in the name of man what should be done only "in the name of the Lord Jesus," giving honor to man instead of "glorying in our Lord Jesus the Christ." "Cursed is the man that trusteth in man, and whose heart departeth from the Lord," "but blessed is the man whose hope the Lord is."

If we want God to be our Father we must be his sons, or not like sons. His only promises to be our Father on conditions. "Come out from among them and touch no unclean thing." We have before us two fathers,—the Devil and God—and which shall we choose? God says he will be a father to us. O what wisdom, what power, what blessing cluster around that dear name! "As a father pitieth his children, so God pitieth them that fear him." Great should be our faith in him. "Our fathers trusted in him, and were delivered. They trusted in him and were not confounded." We should "cast all our care upon him, for he careth for us." How many there are who profess to believe in God that seem to think he will do nothing for them! While the wicked are without God and without hope God is our Father. Power, riches, wisdom, strength, honor, glory and blessing, all belong to him. We cannot doubt his ability to bless us, and shall we doubt his willingness or mercy? See that son who loves his good father, far away from the parental roof, in sickness and distress. Hear him. "If my father only knew my condition, how quick he would fly to my relief." "O send him a telegram and tell him where I am, and he will come for me." Could you make that son doubt his father's care? No, indeed. Just here we hear the loving apostle say: "Cast not away your confidence which has great reward." "He that spared not his own Son, but delivered him up for us all, how shall he not with him freely give us all things?" Our blessed heavenly Father has given us the greatest possible evidence that he loves us and will be a Father to us. But, alas! how hard it is to make some confide in his parental care! Are they sick? Tell them that he will raise them up if they will call upon him and follow his advice. Tell them to send for the ancients of the church and let them pray over him, anointing him with oil in the name of the Lord, and he will raise them up, and it seems like an idle tale to them. No, say they; this is not an age of miracles. Perhaps they will send for the doctor, and then for the minister to pray that God may heal them; but they must not believe he will. "This is not an age of miracles." How difficult to make them believe that God will do anything more for them than he would for an infidel.

Two men are sick; one an infidel, the other a Christian, worshipping God in spirit and truth. Having a family depending on him for support, his wife and little ones weep around his bed; his brethren pray God to raise him up, but, alas, "this is not an age of miracles." He must run his chance with the infidel. If God can, he will not do anything for him more than he would for the unbeliever. If the doctor can cure one, he may the other. If not, they must both die. What folly! We may as well have no Father, as to have one that will do nothing for us. What meaning in the endearing and happy promise, "I will be a Father unto you!" O what love on the part of God to call us sons! He is able, he is willing and always near. Let us say with David, "He forgiveth all our iniquities, and healeth all our diseases." "He is rich unto all that call upon him." "All things work together for good to them that love him and are called according to his purpose." "As poor, yet making many rich," said one of the apostles. Have they made us rich? God has chosen the poor of this world, rich in faith, and heirs of the kingdom which he has promised to them that love him. No matter how poor in this world, we have a rich Father who has everlasting wealth in store for us. May God give us grace and faith to look beyond these earthly trials, and to see his heavenly blessings through all the dark clouds that may arise in our horizon, and enable us to say, all is well. Our heavenly Father knows all our wants and will supply them. Praise his high and holy name.

J. J. WARNER.

THE HITTITE LANGUAGE.

"Of late years," says the *Jewish Chronicle*, "many fragments of Hittite art have been discovered, which contained characters which baffled all attempts at decipherment. The only hope of recovering a lost tongue from its inscriptions rests in obtaining some translation in a known language. The Rosetta stone offered this key in Greek for Egyptian hieroglyphics, and cuneiform was first deciphered by similar means. At last, by the sagacity of Professor Sayce, of Oxford, a similar help has been found for the mysterious Hittite inscriptions." The key consists of a small silver boss found some years ago in Smyrna, with an inscription in cuneiform and another in characters, which now turn out to be Hittite. Professor Sayce, at a recent meeting of the Society of Biblical Archæology, read a paper explaining his interpretation of this inscription, and "the secretary of the society announced that a font of Hittite ... had already been ...

POETRY.

Faith—A Parable.

J. T. GELLEELY.

I'll venture out on the waters dark
In my fragile bark,
And I heed not the sway of the swelling tide,
For I know that the pilot that sits at my side
Is cool and brave.

He telleth the trick of the treacherous waves;
His eye is keen, and His hand is sure,
And His hold on the rudder secure;
When weary, to rest I will calmly go
To the cabin below,
And sleep till the din of the storm is done,
And the shadows are shunning the sun;
For while my hammock swings to and fro
And the lamp burns low,
And the waters splash on the battened hatch,
There's a ceaseless watch
Above, on the deck, too dark to see.
There's one still on the look out for me,
And His restless eye and restless hand
Is bringing my bark to land.

COMMUNICATIONS.

Nevertheless When the Son of Man Cometh, Shall He Find Faith on the Earth? Luke xviii. 8, (Or this Belief).

Faith, or this belief, which amounts to a positive assurance. How few and lamentably few are the true believers in the second coming of Christ—literally, and personally, as he went away,—to set up his kingdom, to take the reins of universal government; to execute the judgment written, and to restore the revolted planet, earth, to its original glory and beauty, and to re-people it with a race of holy, sinless beings, governed by just and righteous laws; when the golden rule of the Bible will be strictly adhered to; no Canaanites, will be in the land, no Gentile customs and practices to usurp or take the place of the just and holy law that goes forth from Zion, but each will find a brother in every one as true as steel, no covetousness, no sharp practice, no lending on usury, nor taking unlawful interest, nor oppressing a poor brother; no one to lord it over God's heritage. All will stand on an even platform. Love, peace and harmony will reign supreme throughout earth's wide domain; when the Son of man cometh. This amounts to a virtual confession that he will come again, which fact runs through, and underlies the whole volume of divine inspiration. This fact is settled positively, and as sure as the laws that govern the universe, or that maintain the throne of the eternal Jehovah.

If it shall become a demonstrated fact that only eight persons, the number that was saved in Noah's ark, would be saved, as I now feel, I would strive with all the power of my being to be one of them. Find faith on the earth—*in this is contained a strong intimation* that there would be very little. Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth. Romans xiv. 22.

Looking at the churches, beginning with their commencement, when they were an humble devoted people for faith and good works, and following them in their history down to the present, what a wide and fearful departure from the truth of God, and first principles. Take for a sample the Baptists, who were the most consistent in their faith and doctrines of any of the sects and denominations; compare their early history with their present, take the public declaration of faith, put forth by John Bunyan and forty elders of the Baptist church, 270 years ago. They set forth a statement of their faith viz: that Christ would come again to the earth, to set up his kingdom, to raise the dead, and reign in glory upon the earth for an age, which would be the millennium. They held strictly to an immersion in water—as the only mode of baptism taught in the Scriptures, and would not fellowship nor commune with any unbaptized professors. How is it to-day? they still hold to an immersion in water for baptism, which is Scriptural. But for a moment observe the contrast between Christ, his apostles, and the early church, and a fashionable baptism at the tabernacle at Brooklyn, N. Y. as stated in the N. Y. *Tribune*. Twelve women and six men were the number baptized. The first was a young lady tastefully dressed in white flannel, trimmed with white satin ribbon, white satin slippers, and careful to exhibit them to the audience.

I forbear any comment otherwise than to show a wide and fearful departure from the simplicity of the Apostolic, and early churches, this is only a fair sample of the modern sects and denominations. The tendency of the age is to get suddenly rich! to worldly mindedness, to be popular, to be like the nations around about. Happy indeed will it be for the little body of the Abrahamic faith if they maintain their integrity in Israel's God, continue to hold to sound doctrine, maintain good works and earnestly contend for the faith once delivered to the saints.

In the parable, from which our text is taken, strong, fervent, and importuning prayer, and its results, are set forth, as powerful motives for us to cultivate this virtue; Christ's teaching is backed up by his example. When the redemption and salvation of the world rested with ponderous weight upon him, and the faithful performance of his Father's will, he spent whole nights in prayer—"Cold mountains, and the midnight air, witnessed the fervor of his prayer."

God's servants, from the beginning, and through the ages that have passed, have been characterized as men of faith, and of much earnest, fervent prayer; and shall His servants, upon whom the end, the world, or age, has come, be less devoted, to save themselves and their fellow men from destruction?

It is when his elect cry day and night unto him; it is then he will avenge them speedily. We all believe that we are of the elect. Honest confession is good for the soul. Let us carefully review—each one, for even one year, his own individual condition. How much, and how earnestly have we prayed, and desired that Christ would come? Are we united in this one great theme, "Come, Lord Jesus, come quickly?" It is then, and not till then, that he will avenge his dear chosen waiting ones. It is painful to know that many of the professed followers of Christ, never in their prayers utter or use the last words of the Revelator or our Savior's model form of words, given to his disciples at their request, "Lord teach us to pray, as John also taught his disciples."

We are to use the form of sound words, or the words of inspiration. These are proper and essential, but they will not avail without the earnest desires of the heart, accompanied by the unction, or influence of the Holy Spirit, uttered in humble confidence, with strong unyielding faith in the word and promise of God.

It is strongly intimated by the Savior that the elect just before their deliverance will be in very straitened circumstances, and will cry day and night unto him for deliverance—men, who are prospering in business, and who have an abundance of the good things of this life, will not be very apt to engage in this earnest, ardent struggle for Christ to come. There is a consistency which characterises our faith, our words and our actions; and the motive that prompts to act, cannot well be concealed. Many will mix and meet with the true servants of God, who are only nominally in the body; whose hearts are brimful of the world. Strange infatuation! men may deceive the church, and undoubtedly do; but who can be so presumptuous, or so stupid, as to imagine, or even think for a moment to meet the Judge of quick and dead whose eyes are a flame of fire. "Honest confession is good for the soul," yes, and an honest man is the noblest work of God. God will have none but honest men, therefore but few will enter into eternal life when Christ comes to gather the elect, don't be deceived my dear brethren, whatsoever a man sows, that shall he reap. There are three definitions to the word honest or honesty.

1. Moral honesty. Some would be highly offended if we were to charge them with immorality, yet they will make a good bargain, or take from a brother what the law of God strictly forbids. Oh, its the custom!

2. Dishonest dealing with the word of God, putting light for darkness, and darkness for light. How fearfully do men turn the truth of God into a lie to suit a theory, to sustain a creed, or a heathen dogma. They not only deal dishonestly with God's word, but they charge God with injustice, if not with blasphemy. God will hold the men of this generation to a strict account for a false belief, and a false application of his holy word and positive law.

3. Man's dishonest dealing with himself and the word, and positive law of God. Herein is made manifest the weakness, the folly, and the deception of the human heart. We are either not soundly converted from Gentileism, or we are blind as to the character and attributes of God and the requirements of his law. What blind infatuation to set the hypocrite and play the fool, deceive the church and ourselves—miss the kingdom and eternal life, and all the glories that are to be awarded to the pure, the good and the true at the revelation of Jesus Christ. No mathematical calculation can approximate or enumerate the true value of an honest man.

Find faith on the earth! Go where we may among the sects and denominations; attend their conferences, their general assemblies, their synods, their weekly gatherings for preaching the gospel, or their weekly prayer and conference meetings, you never hear one word about the coming of Christ or faith in his return to the inheritance of the purchased possession. It is all in the opposite scale—dying and going to heaven. Go into their meetings, talk about the coming of Christ, the resurrection of the dead—what a hubbub! You will be attracted as we have been, before you get out of the house. It is strange, Mr. Bond, that you cannot talk in our meetings without bringing up your peculiar views! Be it known to all the dwellers of men upon the earth, that the peculiar views we hold and teach, were those of God's holy prophets of Christ, and he witnessed a good confession before men, so says the word. The apostles bore not their lives unto death to preach Jesus and the resurrection, and his coming again in power and great glory, to set up his kingdom and reign on the earth. A long catalogue or list of ancient worthies enumerated in the eleventh chapter of Hebrews, these all died in the faith. What faith? The faith of Abraham. He was the father of the faithful. His faith embraced the whole scheme of redemption. The first promise God made to him. Gen. xii. 3: "And in thee shall all families of the earth be blessed." Verse 7: "And the Lord appeared unto Abraham, and said, Unto thy seed will I give this land: and there builded he an altar unto the Lord, who appeared unto him." "Thy seed, which is Christ." Gal. ii. 16.

In all the promises God made with Abraham and the fathers of the Hebrew nation, he says not one word about going to heaven at death, or at any other time. No, not one word within the lids of the Bible. How strange! The whole fabric of modern theology is built upon the false foundation of the immortality of the soul, upon which the Bible is as silent as the house of death. Can it be possible that great men, good men, yea, honest men, professing the Christian name, can be thus blinded! It has been and still is a mystery I cannot unravel. I know many who are patterns of piety, holy and godly living, who far outrank some who profess to be looking for Christ's second coming, who talk long and loud about the churches being the apostasy, can they become apostate from the faith if they never possessed it? That the Roman Catholic church was once the church of God and held the true faith, I think there is no doubt; and that the Baptist, in their early organization held the true faith, or nearly so, we believe. Did the Episcopalians, the Presbyterians, the Methodists, the Campbellites or Disciples, with many lesser lights, profess the one Lord, the one faith and the one baptism? What is he going to do with the good among the sects? This question we put to a fair-chance believer. He promptly answered: He will gather them into the kingdom as subjects. They will be saved *so as by fire*, but their works will be burned up. We want more than barely to escape being burned up. It is our privilege to so believe, and so live and do as to have an abundant entrance administered unto us into the everlasting kingdom of our Lord and Savior Jesus Christ. Not of works, lest any man should boast, but through the righteousness of faith in Jesus Christ, doing and keeping his commandments. Verily, when the Son of Man cometh, shall he find this faith and these works in the professed church of God?

Dear brethren of the One Faith, do we realize our true state and condition? Are we right, and have we acted wisely in proclaiming to the men of this generation that the next event in God's arrangement is the coming of the Son of God? I would not be wise above what is written, nor would I have a zeal that is not according to knowledge, nor would I have a faith that is not well pleasing to God. So far as I am able with my limited knowledge of the deep things of God, as recorded in the Scriptures, to understand God's purpose and arrangement, all appears plain. I have had a long experience and many a hard fought battle with the Old Man of the flesh. The enemy we have to contend with is an old, arch, subtle foe; has had 6,000 years experince; he has out-generaled and mastered the saints many a time. He is not less skillful, I assure you, in these last moments of Gentile time than formerly. Don't be deceived. Give no place to him or his evil prompting. No, not for a moment. Courage, my dear brethren; the Lord will shortly bruise Satan under our feet. What an eternal age of peace and glory awaits the faithful who have made a covenant with God by sacrifice.

How sudden and unlooked for will his command be to the masses: yea, and to the foolish virgins. How few are crying day and night unto him, Oh, come and avenge thine elect. There is but little that seems to disturb the public mind at the present. Only a few steamboat accidents; only an occasional cyclone; a few fires. Well, the families in the old world are rather unusual. Crime is on the increase, but not much above the increase of the population. But, just see what an addition, both in number and in wealth, to the churches! Surely Christ is not coming under such circumstances as these. Said a doubting

By Works Was Faith Made Perfect. Jas. ii 22.

"It is not every one who saith Lord, Lord, who shall enter into the Kingdom of heaven." There must be more than a calling Jesus Lord. You must do the will of God, you must obey the requirements of Christ. "Therefore, said he, whosoever heareth these sayings of mine and doeth them not I will liken unto a foolish man who, without a foundation, built his house on the sand; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell, and great was the fall of it. And whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man which built his house upon a rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not, for it was founded upon a rock." He builds on the rock of ages who is true to the convictions of truth and duty; who hears the words or the teachings of Christ and puts them in practice, by a patient continuance in well doing. He lays up a good foundation for the time to come, and becomes an heir of God, entitled to all the rights and immunities of the kingdom of heaven. He shall rise in the first resurrection, be immortalized and glorified and have an entrance administered unto him abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. He shall be a king and priest unto God, and forever associated with Christ in the government of the world. Obedience alone proves the truth of our profession, and establishes our title to the rewards of faith. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

Wolves are threatening large districts within hail of populous towns on the northern shore of the Gulf of Finland. Eleven children have, during two months, near Hango, been carried off by these ferocious marauders, stealing down from the neighboring woods to the very thresholds of the peasants' houses. The Finnish authorities have offered a reward for the head of every wolf killed or captured. Two kinds of dogs are indicated as most serviceable in wolf hunting. These are sheep dogs and bulldogs; the former to drive the game and bring it into a circle, and the latter to pull it down.

LETTER RECEIPTS.

SUBSCRIPTIONS.

S.Noe	$1 00	J.M.Castle	50
D.Howard	1 00	E.D.Adams	1 00
E.A.Warner	1 00	J.Welshans	2 00
B.Cortsley	2 00	A.postorff	2 00
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BOOKS AND TRACTS.

S.Collyer	10	N.Mills	31
E.D.Adams	50	J.Thorp	20
W.Davis	15	E.W.Tremillion	10
J.W.Cotton	50	Mrs.Crichfield	25
J.L.Wines	10	B.Keller	2 00
H.Ridlebark	75	J.M.Castle	1 80
J.H.Woodruff	13	Blanford	2 00
P.Tuttle and rest	21	J.Rowe	1 00
J.Walsh	1 00	P.Sievers	34
J.Martin	90	Mary Billmeier	15
W.D.Platts	40	E.Miller	1 20
W.Platts	20	J.Renner	19
A.Scopp	50	P.A.Strong	1 00
A.Cox	30		

RESTITUTION FUND.

Amount published previous to this	$482 19
Christian Lamson	3 00
J.T.Smith	4 00
Linda Chrysler	4 00
W.Platts	1 00

The fifty-fourth number of the *Western Farmer's Almanac*, for 1881, has come to hand. It embraces a complete well-arranged ephemeris, and, in addition, contains a large amount of valuable information for the farmer, gardener, and stock-raiser. An article on the sun, by Prof. R. A. Proctor, is a most useful description of the great central source of the heat, life, and light of our planetary system. "The Tramps Story," by Will Carleton, is a real racy, characteristic tale. This Half Year-Book will sell itself. Published by John P. Morton & Co. Send 10 cents for a copy. Address Western Farmer's Almanac, 172 & 174 Main st., Louisville, Ky.

ANNOUNCEMENTS.

My address is Room 66, Major Block, Chicago, Ill.
JOEL A. SIMONDS.

I will be at Antioch, Marshall co., Ind., the first Sunday in Jan. 1881, at 11 o'clock a. m., and give a series of lectures on the plan of the ages, or the vindication of the true character of God.
JOHN FOORE.

A NEW TRACT.

Christ's Kingdom!

Where is it? What is it?

Being a discourse delivered at Berwick, Pa., by Jos. Lacier, of Mauch Chunk, Pa. This is a 32 page tract, neatly printed and should have a wide circulation. Send to this office for it. Price 10c.

Astronomical Etiology, or

STAR PROPHECIES

Containing considerations on the earth from 1881 to last. By M. L. Sharp, D. D., and others. Published by Theresa Wilson. Also contains an appendix by the publisher. 72 pages. 25 cents a copy.

HYMNS OF THE ADVENT

Is the name of a new Hymn Book just out, compiled by Chas. H. Becker—compiler of the "Hymns of the Morning"—and published by W. N. Pile, of Rockford, Mass.

Mr. Becker complies in this new work the "cream of the Morning" and a fresh and rare [illegible] of music. As an appendix he adds a select [illegible] "Favorite Hymns" largely composed of [illegible] matter as a household word. Those of [illegible] who have been asking for "Hymns of [illegible] our brethren [illegible] a good time, can now be supplied [illegible] which is superior to other old ones [illegible] with this one book. [illegible] all of it and away we and [illegible] in that it embraces [illegible] having the "Christian [illegible] beautiful songs. The [illegible] book will find the exactly [illegible] Psalmodist" and he wants [illegible] them. Price what they want.

Send to this office for only 40 cents.

NEW EDITION.

A LETTER TO A FRIEND

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POETRY.

[Watchword.]

The Fourth Watch.

M. E. SARGENT.

It is the fourth watch of the night,
The waves are tossed to foam;
The weary boatman's hope for light,
And long for rest and home.

All heavily they ply the oar,
The Master far away,
And far away the radiant shore
They trod but yesterday.

How like a dream that happy scene—
The fainting thousands fed,
The meadows green, the Face serene
That blest the morning bread!

Ah, pale disciples! could ye tell
How near the Master's feet,
How gladly o'er the billows' swell,
He comes your need to meet.

Your eyes would fly, your eyes would fill
With mist of thankful tears;
He sees you spent with rowing still,
Your groans and sighs he hears.

And we, so often vexed to-day
By many a care and grief,
Who toil along a shadowed way,
Because of unbelief—

Why should we cease to trust His love?
Why fear the midnight sea?
The storm that hurtles from above,
His chariot-throne may be.

While Christ is Lord of death and life,
No ills His own shall shroud;
Secure, we brave the utmost strife,
O'er yielding waters tried.

And in the fourth watch of the night
We hail the dawn of day,
If dearer than the rising light,
Christ, meets us in the way.

COMMUNICATIONS.

Is the Seventh Day Sabbath Binding During the Christian Dispensation?

J. M. STEPHENSON.

And he said unto them, the Sabbath was made for man, and not man for the Sabbath. Mark ii. 27, 28.

When the charge was brought against Christ's disciples for having done that which was not lawful to be done on the Sabbath day Christ quoted the example of one who had violated the law regulating the observance of the Sabbath, to justify his disciples. We read: "And it came to pass that he went through the corn-fields on the Sabbath day; and his disciples began, as they went, to pluck the ears of corn. And the Pharisees said unto him, behold, why do they on the Sabbath day that which is not lawful? And he said unto them, have ye never read what David did, when he had need, and was hungered, he and they that [illegible] with him? How he went into [illegible] Abia- [illegible] And he said unto them, the Sabbath was made for man, and not man for the Sabbath: Therefore the Son of Man is Lord of the Sabbath." Mark ii. 23-28. Please observe,—

1. That Christ endorses the charge against his disciples of having done that which was not lawful, by appealing to the high priest who had also done that which was unlawful to do on the Sabbath, but was guiltless, upon the principle that it was better that the Sabbath should suffer than that its Lord or his friends should suffer. Thus, the Sabbath being made for man's benefit, better far that it should suffer than he for whom it was made should suffer. As the Sabbath's Lord he had a right to set aside its claims. But Sabbatarians deny that Christ's disciples had violated the Sabbath. Why, then, did Christ refer to the example of a man who had done that which was not lawful to do on the Sabbath? In giving the original Sabbath law God commanded every man to abide in his place and not to go out of his place, as positively as he commanded them to rest on the Seventh Day. Exod. xvi. 29. Thus, the commandment which some of the people had transgressed and that called forth the reproof recorded at the 20th verse. We read: "And it came to pass that there went some of the people on the Seventh Day to gather and they found none." Verse 27.

The Sabbath law positively prohibited every Israelite from doing any manner of work on the Sabbath, even to picking up sticks or kindling fires. And yet professed Sabbath keepers will leave the place where the Sabbath finds them and be absent all day. They will pick up sticks and kindle fires on the Sabbath. The Sabbatic law required every subject to let his animals rest also; yet Sabbatarians force their animals to violate the Sabbath as well as their children to often violate the Sabbath law. If that law were in force every Sabbatarian would be put to death. But they make a safe thing of it by repealing the only penalty God ever affixed to that law—not heeding the fact that a law without a penalty is a nullity. As to any license from God to go out of their houses, much less to go a Sabbath day's journey, there is not a particle of Bible testimony to sustain it. It rests upon nothing but tradition—"[illegible]" which made void the commandments of God, even while they were in full force. [illegible]

Pharisees leading their horses to water on the Sabbath day proving that the law permitted such laxity, it only demonstrated the inconsistency of these hypocritical Pharisees in condemning Christ's disciples for doing no more work than they had done every Sabbath day. They had nothing but tradition to justify them, whereas the disciples had both Christ's precept and example to justify them. On what other principle could Christ appeal to law-breakers to justify his disciples? If the law had been binding, both Christ, his disciples, and the Pharisees would have been guilty of violating the law which required every man to abide in his place and not to go out of his place, nor to do any manner of work on the Sabbath. Christ as the authorized legate of God divested all the commandments involving moral principle, of their civil dress, and enforced nothing but moral principle. Neither civil law nor civil penalties are in accord with the genius of the purely ecclesiastical and moral law of Christ. Civil laws and penalties would have been in conflict with the civil codes of the world, and Christ and his twelve legates would have been tried and executed for treason before they had gone over half the Roman empire. Such policy would have inaugurated rebellion all over the world.

The fourth commandment being an exclusively positive precept, and having no moral principle in it when divested of its civil dress and nothing left to be incorporated into the Christian constitution. Thus it perished with all the purely civil commandments. The other nine commandments contained moral principle in them when divested of their civil dress; these moral principles were incorporated into the constitution of Christ. Abstract from a positive commandment there can be no more virtue or obligation to rest on one day more than another, therefore, with the precept the obligation to keep one day more holy than another began and ceases. Now, there was not one single precept in the constitution of Christ or all the commandments of Christ to observe the Seventh Day, or any rest day whatever. If so, the apostles must have proclaimed it in their teachings or they must have proved recreant to the high trust confided in them. Christ commanded them to disciple all nations, teaching them to observe all [illegible] commanded [illegible] Matt. 20.

Thus, the teachings of the apostles contain all the commandments of Christ, and yet, strange to say, there is not one single precept to observe even any day as holy time; and notwithstanding these epistles were designed largely for Gentile Christians, who had neither been taught nor accustomed to observe any day as holy time, yet there is not one commandment to keep any Sabbath, nor one note of warning against Sabbath-breaking, nor one reproof for Sabbath-breaking; but in every contention between Jewish and Gentile brother which arose, Paul, the apostle to the Gentiles, took sides with the Gentiles, affirming that all days were alike, or that the Jews should not condemn the Gentiles for not observing one day more holy than another. Such a contention existed in the church at Rome. The Jews took the position that one day was more holy than another. The Gentiles took the position that every day was alike. Paul wrote a letter to settle that mooted question. I will read the apostles' language. It is such as no Sabbatarian has ever written. He says: "One man esteems one day above another; (or more holy than another,—*Campbell*) another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord: and he that regardeth not the day, to *the* Lord he doth not regard it." Rom. xiv. 5, 6.

It is claimed that Paul, by every day, meant every one of the six previously to each Seventh Day. Then, what was the contention between Jew and Gentile about? This is all the Jews or Sabbatarians to-day claim. No Sabbatarian ever claimed that one of the six days preceding the Sabbath is more holy than another.

Again, it is claimed that Paul had reference to festival Sabbaths, from the fact that he associated these holy days with meats and drinks. I take no issue with this, but will notice it when I shall have grouped it with a few other texts. The same divided the church at Galatia, and Paul gave them a piece of his mind on this mixed question between Jew and Gentile. Hear him as he magnifies his office as the apostle to the Gentiles. He says: "Ye observe days, and months, (moons) and times, and years. I am afraid of you, lest I have bestowed upon you labor in vain." Gal. iv. 10, 11. I feel just as a reference to some of my brethren at Battle Creek [illegible] ammunition as a teacher

SELECTIONS.

[illegible]

The Man of Sin.

[illegible] our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." 2 Thess. ii. 1-8.

In offering a few remarks on this subject, I desire to do so without attempting to identify "the man of sin" with any personage or power spoken of in other scriptures. If there is such identity (and I do not deny that there is) it need not be weakened by the view I take, whether that view be right or wrong.

Notice, first, the apostle does not define the terms he employs, probably because he had explained them in his oral communication to the Thessalonian disciples, mentioned in verse 5. We can therefore only guess the application of these terms, and form an opinion by gathering information as to their use from other Scriptures, and especially from the same writer.

In looking at the terms used by the apostle, observe, first, the word "sin," in the phrase "man of sin." This is a very general term, and includes all mean murder, robbery, or any of the grosser vices, as well as violations of law of a less heinous character. The term "iniquity," in the phrase "mystery of iniquity," as also the phrase "that wicked," are a little more definite. They both have the same signification, the first, a noun, literally "lawlessness;" the second an adjective, literally "lawless." The original of the latter is "*anomos*"—*nomos*, law, and *alpha*—*a*—privative, meaning without law or lawless. I presume it will be admitted that "that wicked" or "lawless" applies to "the man of sin," and also that "the mystery of iniquity," or lawlessness, applies to some state of matters preceding and leading to his being "revealed." If this be so, then we have so far a definition of the character of the "sin" pertaining to "the man of sin." He evidently assumes a superiority to the law of God or man, or both, and becomes a law to *himself* and to all such as place themselves under his authority. His actions may be of various quality as to inherent goodness or badness, but his "sin" is self-will as against the will or authority of some Divine or human lawgiver.

"The temple of God" is a phrase which has several uses in Scripture. It applies to the temple at Jerusalem, which existed at the date of the letter to the Thessalonians. It was used also to denote the Church of Christ, as in 2 Cor. vi. 16, "Ye are the temple of the living God." It denotes also the temple to be built in connection with the second appearing of the Messiah, and that under the express authority of God Himself. These seem to me to be the only clear instances we have in Scripture of the use of the phrase "temple of God."

"All that is called God" is a phrase which there seems to be no reason to think designates or includes Jehovah. If the apostle meant Jehovah, or even to include him, it is hardly possible to suppose that he would have contented himself with language which expresses only nominal objects of worship. Scripture usage is in favor of distinguishing between idol-gods and the supreme God. Thus Daniel (xi. 36), "He shall exalt himself and magnify himself above every god, and shall speak marvellous things against the God of gods." Here the distinction is plain between "every god" and the "God of gods." And it should not be overlooked that the exalting is only above "every god," while the act committed against "the God of gods" is of a less impious character—"speaking marvellous things against" him. But the usage of the Apostle Paul is perhaps of even more value than this, in determining the sense of his words in the letter to the Thessalonians. In his first letter to the Corinthians he puts in the strongest contrast those that are called gods and the "One God." He says: "We know that an idol is nothing in the world, and that there is none other God but one. For though there be that are called gods, whether in heaven or in earth (as there are gods many and lords many), but to us *there is* but one God, the Father, of whom are all *things*," &c. This language seems to include more than mere idols of wood and stone, because he speaks of them as possibly being in heaven as well as in earth. And it seems to be extremely improbable that such a writer as Paul, with such a [illegible] would ever [illegible] strong distinction in his mind regarding the great Jehovah and those merely called gods, should place in one [illegible] such widely separated classes of beings as the most do in 2 Thess. ii. 4, if, indeed, it is there spoken of. We have another illustration of this view from the teaching of our Lord in his conversation with the Jews as recorded in John x. The Jews had charged him with "making himself God." Jesus answered them, "Is it not written in your law, I said, Ye are gods." If he called them gods, unto whom the word of God came, and the Scripture cannot be broken, [illegible] of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?" We have here, on the best authority, the fact stated that those to whom the word of God came were "called gods." From these uses of the phrase "called gods," and "exalted themselves," we are at liberty to apply this sense to Paul's words in the passage under consideration, if other circumstances seem to agree with it.

All "that is worshipped." This term "worshipped" is apt to be misunderstood owing to its being so commonly associated in our minds with the worship given to the supreme God. But it is also used in a lower sense, of which we have even some instances in the New Testament. In the parable of the two debtors, the debtor who owed the king ten thousand talents is represented as "falling down and worshipping him, saying, Lord, have patience with me, and I will pay thee all." Again, in Rev. iii. 9, where the angel of the church in Philadelphia is addressed, it is said, "I will make them of the synagogue of Satan . . . to come and worship before thy feet, and to know that I have loved thee." From these instances it is plain the term worship is used to express that there is no absolute necessity for employing the term "worshipped" in 2 Thess. ii. 4, in any higher sense, or less the same is necessitated by other considerations.

"A falling away" is literally an apostasy. This is also without definition in the passage. It must have reference to some departure from a Divine institution. At the time the apostle wrote there were only two Divine institutions in the world—the Jewish theocracy and the Christian church. The former was already doomed to a suspension of the Divine favor on account of an apostasy lived up to the brim by the rejection of the Messiah. The only other Divine institution is the church of Christ; and it is presumably of a departure from the principles and practice of that institution that the apostle speaks. As we said of "the temple of God," that it can hardly be applied to that future temple to be built under Divine authority; so we might say in reference to "the falling away," that it surely cannot apply to any departure from that state of things established in connection with that "kingdom that cannot be moved"—unless indeed it would be extended to the end of the one thousand years, and the revolt of the nations in the four corners of the earth. This alternative is so very unlikely, that I content myself with the mere mention of it. We seem, therefore, shut up to understand the "falling away" here in relation to the church; and the more so, as there are many plain intimations in other places of the New Testament writings, to the effect that such an apostasy should take place, and was even then showing premonitory signs of its existence. A few quotations will serve to show the truth of this statement:—

Acts. xx. 29—"I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." 1 Tim. iv. 1.—"Now the Spirit speaketh expressly, that in the latter times some shall depart (literally, apostatise) from the faith, giving heed to seducing spirits, and doctrines of devils" (that is, demons). 1 Tim. vi. 20.—"O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so-called; which some professing, have erred concerning faith." 2 Tim. iii. 1, 13—"This know also, that in the last days perilous times shall come. . . evil men and seducers shall wax worse and worse, deceiving and being deceived." 2 Tim. iv. 3.—"The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears, and they shall turn away their ears from the truth, and shall be turned unto fables."

The application of these predictions and statements of fact will fall to be considered in the sequel.

The testimony of John, in his first and second letters concerning "the Antichrist," might be appropriately [illegible] that character [illegible] part of

Baron Rothschild, the head of the French branch of the wealthiest family in the world, is usually at the bank in the morning before his clerks are. His wife wears but little jewelry, and his daughter has passed a successful examination as a teacher

the apostasy instead of identifying any other person or power spoken of in Scripture with the "man of sin." Whatever "the Antichrist" be it is evident that one great feature of his character is a departure from the faith in denying that Jesus Christ is come in the flesh. And the test stated by John, that even then there were many antichrists, shows that one form of apostasy was well developed at the date of his letters. Although I hold that there is no identity between "the Antichrist" and "the Man of sin," I have no doubt that the element of apostasy which "the Antichrist" had introduced, even in the days of the apostles, formed part of that general apostasy indicated in the passage expressly quoted.

Reverting to the various terms in the passage under consideration—"the man of sin"—"The Temple of God"—"All that is called God"—"All that is worshipped"—and "A falling away"—it is evident that from the usage we have seen to characterise them in the Scriptures, there is some latitude allowable in giving a proper application of them in determining the question as to the identity of "the man of sin."

Coming now to the consideration of that question, it may be stated at the outset that it is well known to the readers of the *Review* that there are two principle views entertained as to "the man of sin." One of these is that generally held by the great body of Protestants, namely, that "the man of sin" is the Pope. The other view is that held by a considerable portion of those who believe in the personal reign of the Messiah upon the earth during the millennium—namely, that "the man of sin" is a single individual, who is to be manifested shortly before the public appearing of Christ and his saints, and who is to make a covenant with the Jews, in connection with which a temple is to be built somewhere in the East—and who is to usurp the authority that properly belongs to the Messiah, and be actually acknowledged by the Jews in the character of the true Messiah—who is to break the covenant with the Jews, oppose himself to the Messiah in person with an armed force, and be ultimately destroyed by the supernatural power he ought to bear against him by the God of Israel in the person of his Christ.

This off-hand outline will suffice for the present, and I shall conclude this part of the subject by inserting my preference for the first mentioned view—that which finds "the man of sin" in the official man at the head of the church of Rome, in whom is alleged to be invested all the authority of Christ and his apostles—and all the privileges which are the rightful possession of the members of "the body of Christ." The evidence of this must be left for another paper.—*J. Cameron.*

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A later despatch from Teheran states that several thousand pilgrims returning from Mecca are detained at Bagdad, owing to the Kurds having attacked the first three caravans and killed [illegible] of [illegible] plun- [illegible]

COMMUNICATIONS.

Is the Seventh Day Sabbath Binding During the Christian Dispensation?

J. M. STEPHENSON.

And he said unto them, the Sabbath was made for man, and not man for the Sabbath. Mark ii. 27, 8.

When the charge was brought against Christ's disciples for having done that which was not lawful to be done on the Sabbath day Christ quoted the example of one who had violated the law regulating the observance of the Sabbath, to justify his disciples. We read: "And it came to pass that he went through the corn-fields on the Sabbath day; and his disciples began, as they went, to pluck the ears of corn. And the Pharisees said unto him, behold, why do they on the Sabbath day that which is not lawful? And he said unto them, have ye never read what David did, when he had need, and was hungered, he and they that were with him? How he went into [illegible] Abia-

[illegible] And he said unto them, the Sabbath was made for man, and not man for the Sabbath: Therefore the Son of Man is Lord of the Sabbath." Mark ii. 23-28. Please observe,—

1. That Christ endorses the charge against his disciples of having done that which was not lawful, by appealing to the high priest who had also done that which was unlawful to do on the Sabbath, but was guiltless, upon the principle that it was better that the Sabbath should suffer than that its Lord or his friends should suffer. Thus, the Sabbath being made for man's benefit, better far that it should suffer than he for whom it was made should suffer. As the Sabbath's Lord he had a right to set aside its claims. But Sabbatarians deny that Christ's disciples had violated the Sabbath. Why, then, did Christ refer to the example of a man who had done

The fourth commandment being an exclusively positive precept, and having no moral principle in it when divested of its civil dress had nothing left to be incorporated into the Christian constitution. Thus it perished with all the purely civil commandments. The other nine commandments contained moral principle in them when divested of their civil dress; these moral principles were incorporated into the constitution of Christ. Abstract from a positive commandment there can be no more virtue or obligation to rest on one day more than another, therefore, with the precept the obligation to keep one day more holy than another begins and ceases. Now, there was not one single precept in the constitution of Christ or all the commandments of Christ to observe the Seventh Day, or any rest day whatever. If so, the apostles must have proclaimed it in their teachings or they must have proved recreant to the high trust confided in them. Christ commanded them to disciple all nations, teaching them to observe all [illegible] commanded [illegible] xii. 20.

Thus, the teachings of the apostles contain all the commandments of Christ, and yet, strange to say, there is not one single precept to observe even any day as holy time; and notwithstanding these epistles were designed largely for Gentile Christians, who had neither been taught nor accustomed to observe any day as holy time, yet there is not one commandment to keep any Sabbath, nor one note of warning against Sabbath-breaking, nor one reproof for Sabbath-breaking; but in every contention between Jewish and Gentile brother which arose, Paul, the apostle to the Gentiles, took sides with the Gentiles, affirming that all days were alike, or that the Jews should not condemn the Gentiles for not observing one day more holy than another. Such a contention existed in the church at Rome. The Jews took the position that one day was more holy than another. The shadows of Christ's body, I would answer his question. He answered by requesting me to answer my own question. I responded, that all the Sabbaths belonged to a system of types and shadows; and that this is the reason they are called a shadow. I understood him to say that it was the best answer he had heard. Anything that would make the annual Sabbaths shadows would make the weekly Sabbaths shadows also. Rest is rest, whether every week or once a year.

Again, it is claimed that Paul was speaking of festival Sabbaths, because they were associated with meats, drinks, new moons and holy days. I accept this issue as a fair one. Now, if I cannot prove that the Seventh Day is a festival Sabbath, and that burnt-offerings, new moons, and solemn feasts are associated with the Sabbath of the Lord, I will yield the point now and forever. The Seventh Day was not only a feast day, but the first of God's feast days. We read: "And the Lord spake unto Moses, saying, speak unto the children of Israel concerning the feasts of the Lord, which ye shall proclaim to the holy convocations, even these are my feasts. Six days shall work be done, but the Seventh Day is the Sabbath of rest, an holy convocation; ye shall do no servile work therein; it is the Sabbath of the Lord in all your dwellings. These are the feasts of the Lord, even holy convocations, which ye shall proclaim in their seasons. In the fourteenth day of the first month at even is the Lord's passover. And on the fifteenth day of the same month is the feast of unleavened bread. In the first day ye shall have an holy convocation; ye shall do no servile work therein." Lev. xxiii. 1-7.

No language could affirm more unequivocally that the Seventh Day Sabbath is a feast day, an holy convocation, the same as the annual Sabbaths. They are all called feasts and holy convocations of the Lord. In Second Chronicles the Sabbaths of the Lord are associated with the new moons of the Lord, the solemn feasts of the opinion by gathering information as to their use from other Scriptures, and especially from the same writer.

In looking at the terms used by the apostle, observe, first, the word "sin," in the phrase "man of sin." This is a very general term, and might mean murder, robbery, or any of the grosser vices, as well as violations of law of a less heinous character. The term "iniquity," in the phrase "mystery of iniquity," as also the phrase "that wicked," are a little more definite. They both have the same signification, the first, a noun, literally "lawlessness;" the second an adjective, literally "lawless." The original of the latter is "*anomos*"—*nomos*, law, and alpha—*a*—privative, meaning without law or lawless. I presume it will be admitted that "that wicked" or "lawless" applies to "the man of sin," and also that "the mystery of iniquity," or lawlessness, applies to some state of matters preceding and leading to his being "revealed." If this be so, then we have so far a definition of the character of the "sin" pertaining to "the man of sin." He evidently assumes a superiority to the law of God or man, or both, and becomes a law to himself and to all such as place themselves under his authority. His actions may be of various quality as to inherent goodness or badness, but his "sin" is self-will as against the will or authority of some Divine or human lawgiver.

"The temple of God" is a phrase which has several uses in Scripture. It applies to the temple at Jerusalem, which existed at the date of the letter to the Thessalonians. It was used also to denote the Church of Christ, as in 2 Cor. vi. 16, "Ye are the temple of the living God." It denotes also the temple to be built in connection with the second appearing of the Messiah, and that under the express authority of God Himself. These seem to me to be the only clear instances we have in Scripture of the use of the phrase "temple of God."

"All that is called God" is a phrase which there seems to be no reason to [illegible] the New Testament. In the parable of the two debtors, the debtor who owed the king ten thousand talents is represented as "falling down and worshipping him, saying, Lord, have patience with me, and I will pay thee all." Again, in Rev. iii. 9, where the angel of the church in Philadelphia is addressed, it is said, "I will make them of the synagogue of Satan . . . to come and worship before thy feet, and to know that I have loved thee." From these instances it is plain the term worship is used to express that there is no absolute necessity for employing the term "worshipped" in 2 Thess. ii. 4, in any higher sense, unless the same is necessitated by other considerations.

"A falling away" (literally an apostasy). This is also without definition in the passage. It must have reference to some departure from a Divine institution. At the time the apostle wrote there were only two Divine institutions in the world—the Jewish theocracy and the Christian church. The former was already doomed to a suspension of the Divine favor on account of an apostasy filled up to the brim by the rejection of the Messiah. The only other Divine institution is the church of Christ; and it is presumably of a departure from the principles and practice of that institution that the apostle speaks. As we said of "the temple of God," that it can hardly be applied to that future temple to be built under Divine authority; so we might say in reference to "the falling away," that it surely cannot apply to any departure from that state of things established in connection with that "kingdom that cannot be moved"—unless indeed it would be extended to the end of the one thousand years, and the revolt of the nations in the four corners of the earth. This alternative is so very unlikely, that I content myself with the mere mention of it. We seem, therefore, shut up to understand the "falling away" here in relation to the church; and the more so, as there are many plain intimations in other places of the New Testament writings, generally held by the great body of Protestants, namely, that "the man of sin" is the Pope. The other view is that held by a considerable portion of those who believe in the personal reign of the Messiah upon the earth during the millennium—namely, that "the man of sin" as a single individual, who is to be manifested shortly before the public appearing of Christ and his saints, and who is to make a covenant with the Jews, in connection with which a temple is to be built somewhere in the East—and who is to usurp the authority that properly belongs to the Messiah, and be actually acknowledged by the Jews in the character of the true Messiah—who is to break the covenant with the Jews, oppose himself to the Messiah in person with an armed force, and be ultimately destroyed by the supernatural force brought to bear against him by the God of Israel in the person of his Christ.

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The Restitution.

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"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN.

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THE RESTITUTION advocates the final restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end, the establishment of the Kingdom of God on the earth, with Christ as King of kings, and the immortal saints as joint heirs with him in the government of the universe; the restoration of Israel; the "second" advention of the dead; the immortalization of the righteous, and the final destruction of the wicked, a resurrection only through Christ, and some other kindred truths. Also a hearty belief in the Gospel, Repentance, and Immersion as prerequisites to the forgiveness of sins, and a holy life as essential for final salvation.

Communications.

COMING AGE.

Its Peculiarity.--Living Creatures.--What are they?--The subject as to their nature Investigated.--Are they the same as described by Ezekiel?

No. 18.

J. P. WEETHEE.

Before discussing the character of these living creatures, a few preliminary remarks may not be out of place.

We enter upon the investigation of John's prophetic visions for two principal reasons:

1. To induce others to take an interest in the events brought to view.

2. To secure for ourselves the blessings promised to those that investigate.

We seek to be a companion of the evangelist in his banishment; to see what he sees, hear what he hears, and to feel the same divine power.

There are two books devoted principally to Christ's priestly office: the epistle to the Hebrews, where Christ, as a priest, is compared to the Aaronic priest, as type and antitype; and is the priest of the better covenant, of which Melchisedec was the ty , and the Apocalypse, which speaks of events in transpir. under Christ's official priesthood. The book, as it is full of symbols, may be called the symbolic, scenic history of the Messiah's priesthood, a Pictorial History.

If leading symbol, in this book, is therefore, a Lamb. Wherever he is seen, before his advent, he appears as a lamb, or as one occupied in the duties of a high priest. When he comes in is in his regal office, and is represented as a conqueror — King of kings. In the new earth at the close of the age of subjugation, he is seen with the Father, in the joint-reign, sitting as a priest upon a throne, *on his throne*.

During his stay on earth, he was the prophet, like unto Moses. Since his ascension, and during the time covered by eighteen chapters of the Apocalypse, (except the last parts of the through lines) he is the great officiating antitypical high priest; he then appears as the King of kings, in the age of subjugation; then as the royal high priest (priest, king-priest on his throne) during the joint-reign. We study the Apocalypse with these three divisions before us.

In the first chapter John sees Christ officiating as a high priest among his churches on earth, holding his ministering servants by his almighty power; in his first vision of the future which we are now considering, through the door opened in heaven, he has a view of the workings of the priestly agency in heaven, the most holy place, the scenes beyond the second veil. It is necessary, in studying the Apocalypse, to keep in view the distinction between the location of the two classes of agencies; also whether the agents are civil, ecclesiastical, or divine. No one can understand the book of Revelation without classifying its scenery and its agents also.

This vision has its location in heaven. Heaven itself is the temple here opened. Celestial scenery occupies the prophet's view. The throne, and its occupant, first draw his attention; then their surroundings.

The terms used to designate the objects seen, both animate and inanimate; the actors and their actions, with explanatory notes appended, are the following; please read them attentively:

1. *Heaven.* John's first vision had its scenery on earth in the august presence of the Son of God, holding seven stars in his right hand as he walks in front of and around the golden lampstands, trimmings their lamps, supplying them with oil, and tempering their light; a trumpet voice calls his attention upward, not simply to a cloudless sky, but to *heaven. The tabernacle*, which Moses was commanded to make according to a pattern shown him in the mount, was a miniature *universe*, consisting of two departments; the one without the second veil represented earth, with its inhabitants, priesthood (chief priests) and worship (daily ministrations). That within the veil was a type of heaven and the true sanctuary. Into this most holy place John is called to look through an open

2. *Door.* The vail between earth and heaven is drawn.

3. *A Throne appears.* Not a throne of judgment, as in Dan. vii. 9, 10. Its throne was then the fiery flame, and his wheels burning fire. A fiery stream issued and came forth from before him, nor has it the same surroundings; there thousand thousands minister unto him, and ten thousand times ten thousand stood before him; but arched by an emerald bow, the symbol of covenanted mercy. Out of the throne darted lightnings and thunderings, and voices added terror to the scene. Seven lamps are seen burning before the throne. Twenty-four lesser thrones occupy the semicircle in front of the throne; within which semicircle and in front of the throne a sea like glass appears. Such is the amphitheatre that suddenly bursts upon the view of the holy prophet the throne with its twenty-four sub-thrones, its rainbow, its lamps, its lightnings, and its molten sea.

4. Its *living agents* draw his attention—the occupant of the (white) throne, like jasper and sardine stone—pellucid as light, and brilliant as the flame, emblems of purity and justice; the angels his swift and obedient messengers; the twenty-four elders clothed in white with crowns of gold; and in the midst of the throne, four living creatures, well supplied with wings and full of eyes; and in the midst of the throne, the elders and living creatures, stood a Lamb, as it had been slain, having seven horn and seven eyes, which are the seven spirits of God sent forth into all the earth. Such is this Celestial amphitheatre, with its occupants and drapery. Since heaven is represented by the inner tabernacle, called the most holy place; and the *earth by the outer tabernacle* or tent, the two visions, the one in Rev. i. and the other including Rev. iv. and v., were symbols of the universe under Christ's priesthood. Both visions enable to view during the entire prophetic history.

The occupant of the high throne is the Father, holding in his right hand a roll with seven seals. More of this hereafter.

As to the person symbolized by the Lamb there is no variety of opinion.

5. *Who are the Elders? Who are the Living Creatures?*

To give satisfactory answers to these two questions will be exceedingly difficult, if not impossible.

Who are the elders? A word is a medium of thought. John used the Greek word *presbyteros* to express the thought; that word is used sixty-seven times in the New Testament; it has, at least, three meanings. (*a*) It is used twenty-seven times to express the Jewish Sanhedrim. The great Sanhedrim consisted of seventy-one members, composed of the chief priests, or the heads of the twenty-four classes into which the priests were divided; three fagged persons) and Scribes.—Smith's Dict. of the Bible. The lesser Sanhedrim consisted of twenty-three members. These were located in small places. They sat on seats, in a half circle in front of the seat or throne occupied by their president,—in the days of Christ —their high priest.

(*b*) In eighteen passages it expresses a class of officers in the Christian church.

(*c*) It is used fourteen times by John. He calls himself *presbyteros* twice; his second and third epistles begin with, "O *presbyteros* the elder; meaning the aged or old man. The idea of ancient or aged is always found in the word.

(*d*) It is applied twelve times to this holy seen by John occupying thrones in a semicircle before the throne of the Deity. They are a part of that Celestial Sanhedrim, presided over by the Father Almighty.

Of what race are they? Of the human race, since in their song they say, "Thou hast redeemed us to God by thy (the Lamb) blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; and we shall reign on the earth." Rev. v. 9, 10.

(*e*) They are officiating priests; *for* they had golden vials, full of odors, which are the prayers of saints; and they say: "Thou hast made us priests unto God." Verses 8, 10. They belong to a priesthood; evidently to the priesthood of the Lamb.

(*f*) They form a part of the antitypical priesthood, redeemed from the earth for that special work, to be chief priests during the high priesthood of Christ. Christ's high priesthood required such an official agency, as will appear by further investigation

(*g*) What were the elements of the Aaronic priesthood? Since it was formed after a pattern shown to Moses in vision by God, Ex. xxv. 40, in the mount, we shall learn the pattern by its imitation. God gave Moses a pattern for two reasons, at least: (*a*) To prevent his following the familiar pattern of Egyptian high priests. (*b*) That the worship of God's people on earth might be as it is in heaven. Moses is definite relative to the formation of the priesthood as he is in the construction of the tabernacle, evincing the fact, that in this also, he is working by a divine model.

David also seems, in his contemplated house of God which was to take the place of the wilderness tent, to follow a divine pattern. 1 Chron. xxviii. 11, 13. It is there said that David gave Solomon the pattern of all that he had by the Spirit, of the courts of the house of the Lord, and of all the chambers round about, of the treasuries *of the house of God, and of* the treasuries of the dedicated things; also for the courses of the priests, and the levites, and for all the work of the service of the house of the Lord, and for all the vessels in the house of the Lord.

The twenty-four courses are here formed which continued, except during their captivity in Babylon, till the destruction of Jerusalem and the temple by Titus. It was the order of the priesthood when Christ was on earth. Luke i. 5. There was a chief priest at the head of each of the twenty-four courses, who ministered one week, in his appointed order.

To this element of the priesthood we call special attention. Since it is an element in the pattern that David saw, and the element that Ezekiel saw, and which, we think, was seen by John in his Celestial vision. John calls them elders or old men, ancients. They call themselves priests, redeemed by the blood of the Lamb before whom they fall, and out of every kindred, tongue, people, and nation.

Here then, is an element in the pattern priesthood, without which Christ's priesthood could not be complete, the assistant priests, called chief priests, ministering under the antitypical high priesthood of the Messiah, the "Lamb of God that taketh away the sins of the world."

The common view relative to the elders is, that they are the twelve patriarchs and the twelve apostles. John, however, was then the beloved apostle, and did not, in that vision, occupy one of the twenty four thrones. Another author says: "We consider them the representatives of the church of God, under both dispensations."

This view is about the same as the one previously given. We prefer the explanation given by the elders themselves, officiating priests.

Christ's priesthood requires assistant priests, and they call themselves priests, and are officiating as such.

Objection. It may be said that the dead are unconscious till the resurrection, yet the elders are alive and working during a period anterior to the resurrection. How can this be?

This difficulty, in our opinion, is very easy of solution.

When Christ arose from the dead it was to enter upon the duties of his second office—the high priesthood in the most holy place—heaven itself. Paul, in 1 Cor. xv. 20, calls Christ's resurrection, the first fruits of them that slept. Did Christ come out of the grave alone? or were there other holy persons resurrected with him, but immediately after? Christ was the first that arose to die no more, but he was only the first of the first fruits, and not the whole of the first fruits. The sheaf was only a part of the first fruits. The first of first fruits were offered in God's house. Ex. xxiii. 19, xxxiv. 26. Christ's resurrection is the antitype of this; but what answers to the remaining first fruits? There must be a resurrection of others to complete the first fruits. Were others raised directly after Christ's resurrection?

In Matt. xxvii. 51–53, are these words: "And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent, and the graves were opened; and many bodies of the saints which slept, arose, and came out of the graves, after his resurrection, and went into the holy, and appeared unto many

QUERIES ON MATT. xviii. 20.

R. WILSON

The Editor of THE RESTITUTION, some months ago, requested me to answer some queries proposed by F. G. North, of Leslie, Mich. Other duties were pressing upon me at the time, so that I could not comply with the request. At this late date, however, I send a few thoughts in answer to the questions presented.

In a letter to the Editor the writer asks for light on Matt. xviii 20. The passage reads as follows:

"For where two or three are gathered together in my name, there am I in the midst of them." Then he asks, "Can there be such a gathering together in his name? If so, how can believers know for a certainty? and how is Christ in the midst of them? All religious bodies claim to meet in his name; but do they meet in his name? If they do, why shall we not join with them? If they do not, then it is a mere pretense."

The text above quoted, upon which the questions are asked, certainly refers to the assemblies of the saints. The context shows this, commencing at verse 15, where Jesus tells his disciples what to do in certain cases of discipline with offending brethren. After private interviews have had no effect in reclaiming the offender, then the command is "to tell the church." And if the church is disregarded, whom the authority and power is to be found, then the fractious person is no longer to be esteemed as a brother.

The decision of the congregation was to be considered as authoritative and final; for Jesus, who has become the Great Head of the church, has ordained, "Whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven."

This authority was given in the first place to Peter. See Matt. xvi. 19. But even there it is spoken of in connection with the church, which Jesus calls "my church."

The fountain of authority was in Jesus, whether it was afterward found in Peter or the church. When these words were spoken the church was only a prospective institution. It was not then in existence. The elements were then only being collected. Jesus told Peter on what kind of a foundation his church should be built—not on what it was already built—but on this rock I will build my church," proving that it was not yet organized.

A church or congregation is an association of immersed believers of the gospel. Such a congregation might number its thousands, as the Jerusalem church did; or its "ten or three," as the churches in the houses of Aquila and Priscilla, and Philemon. All of the individual members were "in the Lord," having put him on in the rite of baptism. The name of the Lord Jesus had been named upon them. By faith and baptism each one had been united to his name—was espoused to him as his bride—became part of his body, and thus in intimate and living connection with him as the head of the body—the church. Each individual member is thus in the Lord, consequently the church as a collective body must be also.

But in addition to this, the meetings or assemblies of the church are also in his name, or by his authority. When the Lord Jesus was taken up into heaven, he left his apostles invested with his authority. They were commanded to preach and baptize, and teach the converts all things which he had commanded them. This they did. They went forth and preached the gospel, baptized the believers, gathered the disciples into congregations, and taught the disciples ones the precepts and commands of Jesus. And when we read of the congregation at Jerusalem, that it "continued steadfastly in the apostle's doctrine, and in the fellowship, and in the breaking of bread, and in the prayers," it means that the church was under the guidance and direction of the apostles, both as to its meetings and order of worship, and consequently did these things as much by the authority of the Lord Jesus, as though he was personally present.

Whatever the apostles did or communicated in the church was under the guidance of the Holy Spirit, and was of equal authority with the commands of Jesus.

Did not their Master tell them, "He that heareth you, heareth me," and "He that receiveth whosoever I send, receiveth me. The apostles then knew that they had this authority. John said, "We are of God, he that knoweth God heareth us; he that is not of God heareth not us." 1 John iv. 6.

Paul wrote to the church at Corinth that the prophets and spirit-gifts then among them were to acknowledge that the things which he wrote to them were the commandments of the Lord 1 Cor. xiv. 37.

Peter also wrote to the brethren that they should be mindful of the words which were spoken before of the holy prophets, and of the commandments of us the apostles of our Lord and Savior. 2 Peter iii. 2. The congregations of those days were submissive to the appointments and ordinances of the apostles as unto the Lord. Hence their assemblies were by the authority, or in the name of the Lord, and also the order of their worship.

But now it is asked, "Can there be such a gathering in his Christ's name? If so, how can believers know for a certainty? and how is Christ in the midst of them?"

I presume these queries are asked with reference to the present time. The apostles are dead, but they being dead yet speak. They left no successors, nor did they delegate their authority. The church of God throughout this dispensation is obligated, or fails with their teachings, and practice their appointments, as from the Lord Jesus himself. We cannot legislate for ourselves, nor ought we to allow any one to usurp their authority. If they ordained that the baptized believers be gathered into companies, or if they themselves gathered them, their precept or example is sufficient for us now. Their ordinances, commands, etc., were obligatory upon the church as a whole.

Paul wrote to the Corinthians, "Be ye followers of me, even as I also am of Christ. Now I praise you brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you." 1 Cor. xi. 1, 2.

Again he says, "I beseech you be ye followers of me. For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who will bring you into remembrance of my ways which be in Christ, as I teach everywhere in every church." 1 Cor. iv. 16, 17.

The brethren in Thessalonica became followers of the churches of God which in Judea were in Christ Jesus; and thus became a pattern to all the believers in Macedonia and Achaia. 1 Thess. ii. 14; i. 7.

The congregations in Judea were set in order by the apostles who were in Christ before Paul was ordained as the apostle of the Gentiles, and thus having a priority became examples to Gentile congregations. The body was one whether composed of Jew or Gentile; the organization was one whether in the land of Israel, or in Gentile cities; and the order of worship was common in all the churches. The body of Christ is not limited in its existence to apostolic times, but extends the whole of this dispensation. The whole body has only one Head—the Lord Jesus; it has only one foundation—the apostles and prophets; Jesus Christ himself being the chief corner," and consequently ought to be regulated and governed by the same laws and rules of discipline, and exhibit the same order of worship. If then the congregation of God at the present time follow apostolic precept and example, is it not of Christ, and are not its assemblies in his name, or by his authority? and what should hinder believers to know of a certainty that it is even so?

But it may not be so readily apprehended how Christ is in the midst, as he said he would be. One thing however certainly true is that Christ has not been personally present with the church since its organization on the day of Pentecost. He has been our High Priest at the right hand of the throne of God in the heavens ever since his ascension, and will be until he comes again. Then as this is true we must seek some other sense in which Christ is in the midst of those gathered together in his name.

Paul speaks about receiving Jesus Christ the Lord—not literally, of course. He says, "Walk ye in him," "rooted and built up in him," "that Christ may dwell in your hearts by faith," etc. The last expression shows how and in what sense Christ may dwell in us—viz: by faith.

In answer to the inquiry, "Lord, how is it that thou will manifest thyself unto us, and not unto the world?" Jesus said, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. John xiv. 22, 23.

The apostle John says, "Truly our fellowship is with the Father, and with his Son Jesus Christ;" and "if that which ye have heard from the beginning remain in you, ye also shall continue in the Son, and in the Father." 1 John i. 3; ii. 24

Thus the Father and Son may abide with us, and we with them, not literally, but by faith.

Again John says, "God is love; and he that dwelleth in love dwelleth in God, and God in him." 1 John iv. 16. This cannot be understood in the literal sense, any more than the language of Jesus in Matt. xviii. 20.

John in Rev. i. 13, saw in symbolic vision the glorified Jesus in the midst of the seven golden candlesticks. "The seven candlesticks which thou sawest are the seven churches." Rev. i. 20. Thus he is represented as dwelling and walking in the midst of the congregations; and fulfills the promise which he made to his disciples, that "where two or three are gathered together in my name, there am I in the midst of them."

Christ's promise to be present in the assemblies of the saints cannot be confined to the apostolic era, for that would exclude all believers in subsequent times. Some say that we are to find an answer or fulfillment of this promise in the presence of the Spirit. Undoubtedly the power of the Lord was present among the disciples, and was manifested in gifts of wisdom, knowledge, prophecy, tongues, interpretation of tongues, healing miracles, etc.

The church at Corinth was highly gifted in this respect, and those who witnessed their order were constrained to report that God was among them of a truth. See 1 Cor. xii.–xiv.

Those gifts of the Spirit ceased. They are not now in the church. Are we therefore to say that Christ is no longer in the midst? Was Christ any more present with the church at Corinth, than the church at Rome before Paul had imparted to them any spiritual gift? Rom. i. 11. Or with the believers of the present time?

There was one ordinance which was appointed by the Lord Jesus, which was one of the principal things that Jesus commanded his apostles to teach the converts to observe among the "all things" of Matt. xxviii. 20, and that is what is usually called the Lord's Supper. See Matt. xxvi. 26–30; 1 Cor. xi. 23–26.

This is Christ's memorial institution, in which he is representatively present. Of the bread he said, "This is my body," and of the fruit of the vine in the cup he said, "This is my blood." Whenever and wherever that representative body is broken, and that representative blood is poured out in the midst of those convened in his name, Christ is present. Not personally, but representatively by what he has appointed.

Jesus himself appointed the ordinance, and commanded his apostles to teach their converts to observe it. Its importance may be inferred from the fact that the apostle Paul received the same ordinance by special revelation from the Lord Jesus. All the apostles taught the disciples ones to observe all the commandments of the Lord, and praised them when they kept them as delivered to them.

The Jerusalem congregation continued steadfastly in the order of worship, of which the breaking of bread was one important item. The disciples at Troas made it their special business to come together on the first day of the week for the breaking of bread, and it is very evident that the Corinthians met regularly for the same purpose.

The Hebrews were exhorted "not to forsake the assembling of themselves together," and we know the promise of Jesus to such is that he will be in the midst.

Paul says that as "often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come."

Then the actual presence of the Lord will take the place of the symbols of his body and blood. Oh, how blessed and rapturous the meeting of the church and her Lord—the Bridegroom and the bride! when she will no longer see through a glass darkly, but see him face to face.

If there can be no gathering together of the saints in the name of Christ at the present time, then the church has ceased to shine as the light of the world; is no longer a witness for Jesus; does not openly exhibit his death, nor is it the pillar and support of the truth. Surely the gates of *hades* have not prevailed against the church. Jesus said that they should not prevail. If we can find men and women who believe and confess as Peter did, that Jesus is the Christ, and who, like the Jews on the day of Pentecost, have repented and been baptized in the name of Jesus Christ for the remission of sins, then we have found those who are on the rock, and who are in the name, and consequently qualified to meet together, and attend to the ordinances acceptably.

Such may know of a certainty that they are Christ's, and that he is theirs. And although there may be no spiritual gifts present in the assemblies of the saints at the present time, as in the apostle's day, for the very good reason that we have no apostle among us now to confer them, yet that does not cut us off from Christ.

The congregation at Rome seemed to be without spiritual gifts when Paul wrote to them, for he said, "I long to see you, that I may impart unto you some spiritual gifts, to the end ye may be established." Rom. i. 11, yet their faith was spoken of throughout the whole world. Spiritual gifts were not given to prove that Christ was present in the church, or that those who had them were approved of God, but rather for the edification of the body.

Little need be said about the claims of religious bodies in general who say they meet in the name of Jesus. Each one must be tested by the word of God. "Try the spirits whether they be of God." 1 John iv. 1. "To the law and testimony; if they speak not according to this word, it is because there is no light in them." Isa. viii. 20.

None but those who have put on Christ as the primitive Christians did, by faith and baptism, Gal. iii. 27, have a right to meet for worship in the name of the Lord. Honesty, sincerity, piety, earnestness, and sympathetic liberality, though all eminently good in themselves, are of no avail without obedience to the word of the Lord.

Jesus said to the Jews—and that class of whom he spoke represents the majority of the sects of this day—"In vain ye worship me teaching for doctrines the commandments of men." Matt. xv. 9. They are neither in the truth nor of the truth. It is hard to say this, but does not the word of the Lord justify it?

Hence it would be inconsistent for those who know the truth and are in it, to join in worship with those who are strangers to it, or who may be bitterly opposed to it.

LITTLE THINGS.

S. H. WINCE.

In the meeting for the election of a Board of Directors for THE RESTITUTION, yesterday, I felt a sort of awe creeping over me, looking at the sober, earnest faces of that little handful of men. The meeting had been opened by prayer, and the Great and All-wise One, to whom we have taken the oath of allegiance had been importuned to bless. The ballots were cast. The officers were elected.

It might seem a small thing in the eyes of the world, but what mighty interests are involved just here.

THE RESTITUTION is going out to over fifteen hundred homes. It is preaching the glad tidings of a coming kingdom and king, to more than two thousand persons. It is impelling those who have the truth, to go out into the highways and hedges and teach. It is reaching the hearts of those who have never known the true and living way. The results will only be known in the ages to come. Many, very many will bless the Lord in the kingdom, that they ever saw its pages, and so I had rather be an officer on the Board of Publication, than to take the highest place in the government.

Be faithful still brethren. You will soon hear the "well done" of your Master, and wear the crown of glory that fadeth not away.

Dec. 28, 1880.

The New Testament has been published in England at two cents (1d) per copy, and at this price over 400,000 copies have been sold: the publisher expects to increase this number to one million. It is said that there is pecuniary profit in the enterprise. What next?

THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, January 5, 1881.

We send this number to all the names on our list. If we do not receive some notice from those considerably in arrears we shall be compelled to leave them off the list hereafter.

BALANCING up our books as treasurer, has taken a large share of our time since our last issue. Our correspondents must bear in mind that we have our hands full of very pressing demands on our time at this season of the year.

WE have not the time nor the space to particularly report our Annual meeting. The preaching was instructive, and our social meetings well attended, and the time fully occupied in mutual exhortation. The quite general expression was, that it was one of the very best meetings we have ever had.

THE necessity for short articles for awhile is now imperative. We have several that have been deferred for a long time, from brethren whose names have not appeared for months. To these correspondents we now propose to give a place. Some from our special contributors are necessarily delayed till next week. Some editorial and financial notes are crowded out. Let us be patient.

1880–1881.

The year-hand on the dial-plate of time has moved now at one more space, and now points to a number that may designate a very solemn *epoch in world-history* instead of a minute interval on the infinite circle of ages.

1880 with its joys and sorrows, its hopes and fears, its gains and losses, its glad gatherings and sad bereavements, its golden opportunities and wasted hours, has forever gone, and made its *judgment records*. The spring brought its sunshine and shower; the summer noon was made fragrant with incense exhaled from censers of living bloom, and the golden harvests waved in the splendors of noon-tide glory; when autumn's sun moved down to its pathway through southern constellations, and the birds of song left to warble in the magnolia and orange groves of climes that know no winter, the heart of man, *in our favored land*, was made to rejoice over the garnered plenty from vine and tree and the grain-field; although the flowers died, winter wept a few sad tears, wrapt her winding sheet of snow over the entombed beauties, and—the year vanished!

The bride and the bridegroom have stood at the altar, and the mourners have wept around the opened grave. The infant has been rocked in the cradle of innocency, and the locks whitened with the snows of time, have been placed on the pillows of clay. The shadows of a coming doom, also, fell darkly across the track of the departed year. The *tornado*, the cyclone, and the hurricane have swept over portions of this western hemisphere, and left desolated farms, ruined homes, and the mutilated dead, to publish the storm fiend's fury. Gaunt want has wasted the populations of Turkey, Persia, and Ireland, giving *famine-year* as a name to 1880. The volcano has poured out its rivers of wavy fire, and lands have trembled under the reeling tread of the shattering earthquake. The Sun itself has been in commotion; driftings in its fire-oceans have raised pinnacles of insufferable brightness to measureless heights, and left abysms of darkness to the astronomer's wondering gaze. As Jupiter rounds its perihelion, tremendous energies manifest their fearful activity on its belted globe. As we pass the confines of 1880–1881, the shadow of coming events deepens, and we take a firmer hold of the bright lamp of prophetic truth to enlighten our pathway through the fearful decade of the *eighties*. We are persuaded that this ten-year cycle will record a most wonderful history. In the coming revolutions we look for the extinguishment of the Crescent, and the uprising of Jacob's never setting star. The consummation of this age is now approximately near. We can not tell how far into the stormy future the work of the church may extend, nor can we tell in what mystic year of "the time of the end," our Lord will come, but an echo across the dreary past tells to the left-over remnant of waiting watchers—*soon!* With loins girded anew for the labors and sacrifices of the future we enter upon that part of our pilgrimage that the year, whose threshold we have crossed, will measure off. Whether we shall live to see the dawning of the day of God, or hether we shall find a grave opened for us a little further along in our pathway, we know not. But "we would see Jesus." If alive we would be changed; if asleep, we would wake in his likeness: for we desire to "be ever with the Lord." To the editors and publishers of our welcome exchanges we wish increased prosperity in their labor of love. To our patrons and readers we tender our heartfelt thanks, and pray God to reward them a hundred-fold for the kind helping hand they have extended toward us in all our trials and responsibilities. We near the borders of the *glory-lands*. Translation and resurrection intervene between us and the promised heavenly country. Let us walk circumspectly and thoughtfully as we near such wonderful subtilties. Commending all our dear readers to God and the word of his grace, we close with wishing all—A HAPPY NEW YEAR.

PERIHELIA AND CONJUNCTIONS.

It is perhaps well known to many of our readers that the period of time extending from the autumn of 1880 to the autumn of 1885 is remarkable for the singular position which the great planets belonging to the solar system will occupy both in reference to the sun as well as to each other. The perihelion of Jupiter occurred last October, and, as its motion is slow, it will not be very much removed from that position before more than a year. In November, 1881, Neptune comes into the perihelion position; in the spring of 1882, Uranus is nearest to the sun; in the autumn of 1885, Neptune makes its nearest approach; and Mars comes into perihelion in May, 1881. Sunday morning, June 13, 1881, will be remarkable for a very peculiar arrangement of the planets in regard to the sun and earth.

At that time the earth and moon will be on one side of the sun, and the following planets on the side nearly directly opposite: Mercury, Venus, Mars, Jupiter, Saturn, and Neptune. Uranus will not be so directly opposite, still its position will be in the same celestial hemisphere as the others. There is another feature worthy of attention: directly in range with those planets in the opposite celestial hemisphere will be Alcyone, the central star of the beautiful Pleiades. This star is said to be the grand center of that universe of shining orbs we see swinging around us on a clear night. It is claimed that this perihelion period will be a most calamitous time.

Pestilences, volcanic eruptions, cyclones, tidal waves, and earthquakes are anticipated by some who claim to reason from the analogies of the past. As to a *cause* of destructive influences, it is claimed also that the united attraction, in the same direction, of all these planets will be quite sufficient to produce the direct effect. We make no prediction. We may however be allowed to say that our Savior has connected signs in the sun, moon, and stars, with all the fearful calamities that are to come upon the earth at the close of this dispensation. We are told also of "men's hearts failing them for fear, and for looking for those things that are coming on the earth; for the powers of heaven shall be shaken."

Whether this perihelion of the planets will so far disturb the electrical balance of our solar system as to produce this *shaking of the heavenly powers* or not we wait to see. At the present time we only subjoin two short extracts from other papers to illustrate our subject a little further.

"The great planets will not all be in perihelion in 1881, and they will not all be in perihelion together at any time. It is true that several of the chief planets will reach their perihelia within a few years, and that it is rare for them to be grouped so close together as they will be at one time next year. It is also true that remarkable coincidences have been observed between the existence of great storms on the sun, that produce electrical disturbances and possibly meteorological changes upon the earth, and the presence of Jupiter near his perihelion. Astronomers and all star gazers, will have plenty of phenomena in the heavens to occupy their attention for the next twelve months. The sky will not present such brilliant pageants again this century. There will be a remarkable series of conjuctions, and double and triple conjunctions. The most interesting of these is the great twenty-year conjunction of Jupiter and Saturn in April. This conjunction is one of the strongholds of the astrologers. As it occurs in the sign Taurus, which they say rules Turkey and Ireland, they feel safe, on account of recent occurrences, in predicting very momentous effects in those countries from the conjunction. There will also be conjuctions of Jupiter and Mars, Venus and Jupiter, Saturn and Venus, and the far-away giants Uranus and Neptune will play a part in this remarkable planetary levee.

"Venus will reach her greatest brightness in the spring, and will be so brilliant as to be visible at noonday. Her delicate crescent will be a favorite object in the amateur astronomer's telescope. Saturn will open still wider its wonderful rings, and will be one of the chief attractions of the evening sky for several months. Jupiter will not have much of his present brilliancy, but he will become a morning star in the early part of the year, and will be in April. Mars will begin to brighten in the latter part of the year, and then [illegible] magnificent tintings of the Aurora Borealis were the rosate hues of the Morning of the North, and these splendors were the out-shinings of the grand assemblage of heavenly personages in their palaces of light.

To a throne around which the bright constellations moved in majestic march, and over which the resplendent beamings of the Northern Dawning curtained, and upon which the incontrollable diverter of all earthly dominions, the Most High, was seated as sole monarch, the proud king of the Golden City—Babylon—aspired. And, in his own estimation, why should he not sway the sceptre of universal empire with no superior? Should not he—Child of the Dawning, and Day-Star among the orbs of heaven—wear earth's proudest diadem, and be seated on the world's supremest throne?

He would have his seat of empire where the infolding brightness pavilions the home of the Cherubim, and where the eternal *Shechinah* itself is pinnacled above the clouds in the mystic North.

But he fell and his dejection was to the vaults in the pit of *sheol*. In place of the beautiful throne on the bright mount of the North, canopied with never setting constellations, and centered in ceaseless splendors, he went down to the land of the shadow of death—the land of darkness as darkness itself, and without any order, and where the light is as darkness. The instruments of music were hushed in the stillness of the grave. Instead of the royal couch the worm was spread under him, and the worm covered him. Even sepulture was denied the proud aspirant after divine honors. In highest infamy he was cast out like an abominable branch to be consumed by worms above ground in horrible putrescency, and when thus reduced to dust, to be forever trampled under foot.

The monarch of the Great Mystical Babylon, the Papal Antichrist, may in this handwriting on the wall, read also a doom coming down. The man of sin, seated in the temple of God, showing himself that he is God, will meet a doom more dreadful than overtook the last proud occupant of Babylon's throne. To be thrust through with the sword, hurled down to the stones of the pit to be consumed of worms, and finally be trodden under foot as disreputable dust, was the doom of the one; to be consumed in the quenchless flames of perdition is the doom of the other. The Babylon of old has disappeared from the gaze of the world—the Babylon at Rome will "soon vanish from things that be."

Sententious.

No cross, no crown. No rain, no rainbow.

Borrowed thoughts, like borrowed money, only reveal the poverty that compelled the loan.

Think before you speak, and consider before you promise. Take time to deliberate and advise; but lose no time in executing your resolutions.

One hour of eternity, one moment with thy Lord, will make us utterly forget a lifetime's desolation.—*Bonar.*

Christianity proves itself as the sun is seen by its own light. Its evidence is involved in its existence.

> The little barefoot girl we meet,
> The maid where love was vain,
> The hopeless boy upon the street,
> And blind man with his cane,
> When they receive the humble mite
> Will feel their hearts so stirred,
> It, with the coin of value—light,
> We pass the pleasant word.

We are haunted by an ideal life, and it is because we have within us the beginning and possibility of it.

To fill the sphere which Providence appoints is true wisdom; to discharge trusts faithfully and have exalted ideas, that is the true mission of good men.

WE SHALL KNOW.

> When the silver have rolled in splendor
> From the beauty of the hills,
> And the sunshine, warm and tender,
> Dwells in slumber on the rills,
> We may read love's shining letter
> In the rainbow and the spray,
> We shall know each other better
> When the mists have cleared away.
>
> We shall know as we are known
> Never more to walk alone,
> In the dawning of the morning
> When the mists have cleared away.

FORMATION OF CHARACTER.—If you ever watched an icicle as it formed, you would have noticed how it froze one drop at a time until it was a foot long or more. If the water was clean the icicle remained clear, and it sparkled brightly in the sun; but if the water was slightly muddy the icicle looked foul, and its beauty was spoiled. Just so our characters are formed. One little thought or feeling at a time adds its influence. If every thought be pure and right the soul will be bright and lovely, and will sparkle with happiness; but if there be thoughts and feelings impure and wrong the mind will be soiled, the character depraved and darkened, and there will be final destruction. How important then that we decide for ourselves [illegible]

Brevities.

A mysterious star, called the Pilgrim, which was observed in 945, 1264 and 1752, is expected by astronomers to appear before long. It was described in 1752 as brighter than Jupiter, and "such was its brilliancy that persons were able to detect it at noon in a clear sky, and at night when the sky was so overcast as to hide all other stars." If it appears it will probably be visible for several weeks in the constellation of Cassiopeia.

Colonel Stephenson, of the United States Geological Survey, has turned another page in the long-sealed volume of American antiquities. A large village of cliff-dwellers has been discovered between the Jemez Mountains and the Rio Grande river, in New Mexico. The cliffs rise to a height of from fifty to 500 feet. Some of them contain two, some three, and others as many as five lines of dwellings, rising line above line, and back toward the mountain, tier above tier. The houses on the top of the cliff in the abandoned city are rectangular in form, but the caves are circular, being ten or fifteen feet in diameter, with arched roofs. Within the excavations are numerous small rooms. Before each line of dwellings there appears to have been pavements, sometimes four or five feet in width, on the broadest of which Colonel Stephenson found imprints of feet. Many pictures and hieroglyphics adorn the face of the rock.

Mr. Rosenberg writes from Adrianople, in Turkey. This country and its people have been fearfully desolated by the war of 1877-8. Widows and orphans, the aged and the young, are running about the streets begging for a piece of bread. But since the late war the Christians have taken the reins into their own hands, and are making wonderful progress in every department, whereas the Turks are gradually degenerating, so that in a few years they will quite disappear as a power and nation from Europe. Christian preachers, Scripture readers, and colporteurs are working very hard among Bulgarians, Greeks, Armenians, and Jews, and doubtless much good will in due time result through God's blessing. In this lies our hope.

The famine in Armenia is terrible. A correspondent of the London *News* writes that the population of Mardeu are reduced to despair by famine. Two thousand men attacked the houses of the wealthy inhabitants, and the Governor had great difficulty in dispersing them, although for that purpose he employed his troops. Fifty have been put in prison, and hundreds have fled from the town to avoid starvation. At Nisibin hundreds of persons are dying from dysentery, brought on by eating grass. In the district of Passan the people are living on grass. In the village of Kurdali a Kurd buried alive his son, 12 years of age, as he had no food.

News Items.

A BAD YEAR.

LONDON, January 3.—A Dublin correspondent says: A more repulsive and terrible year has never come upon this country. Its history may be written in two words—"Distress. Disturbance." It came in with the begging-box, and has gone out with the Budget-box. It will take many years to reconstruct the social system now in ruins, and few can be sanguine enough to hope that the task will be accomplished in the present generation.

GERMANY.

ANTI-JEWISH DEMONSTRATION.

BERLIN, January 3.—On the morning of New Year's Day, large crowds, mostly students, made a demonstration before a cafe much frequented by Jews. They smashed windows and mobbed all the Jews they met. The police were comparatively helpless. Another cafe was invaded and emptied of Jews. Large and stormy meetings continue to be held and the crusade seems to be gaining force. Fists are being substituted for tongue.

The famine in Russia, it is predicted will assume proportions altogether beyond previous estimates, and no steps are taken to meet it. The Russian peasant cannot afford at the best time to eat wheat, and this grain has been sold long ahead to the Jews and other middlemen. What is needed is an immediate importation of cheaper grain, if such can be obtained.

Earthquake shocks have been unusually numerous of late in all parts of Europe, and scientists boldly affirm that have been steadily on the increase during the past century. All kind of hypotheses are again being propounded to explain earthquakes in general and this alleged increase in their number in particular. Dr Novak of Pesth is the first learned man who has entered the lists and he boldly says that the earth [illegible]

apart from its revolution around the sun and its rotation on its own axis, and that these other motions are shifting the equator and the pole, and that the earth's crust is cracking in the effort to adapt itself to the altered circumstances.

STARVING TO DEATH BY HUNDREDS.

The district governor of Orenburg has resigned, because the central authorities refused to provide the sum of 500,000 rubles to relieve the distress of Kirgus and other inhabitants of the province, who, because of successive bad cattle years, are starving to death by hundreds.

FIGHTING IN TURKISTAN.

A dispatch from Bergues reports that a carrier from Askabad has brought the news of severe fighting between the Russians and Turkomans near Geok Tepe. The losses were heavy on both sides. The Russians withdrew a short distance.

Letter Drawer.

ST. JOSEPH, Mo. Dec. 15, 1880.

Editor Restitution: Please find enclosed two dollars, as an offering to help enlarge the paper. We need a larger paper, and it seems to me that by a little sacrifice and exertion on the part of those who can, we may easily have it.

Brethren and sisters the time is *short* in which to work for the Master, and let us also remember that we are to work out our own salvation with fear and trembling. We may not idly fold our hands and say it is wrong. We have found the way of life. Let him that heareth say come.

I humbly beg to make a suggestion, which I have long thought of; namely. That part of a column or more, be given each issue, to making plain Bible doctrines for children or youth; and doubtless many children in the faith, but of riper years, would be benefited by such lessons, beginning at the very creation and leading on to the consummation. Perhaps a sort of catechism might prove as clear and instructive as any way. I only submit the idea for consideration, hoping some competent person may take hold of the work.

CARRIE WILLIAMS.

SOUTH BEND, Ind., Dec. 29, 1880.

Editor Restitution: I find it time to renew my subscription for THE RESTITUTION—the paper I read first of all the papers I take—and you will here with find P. O. order for five dollars. Apply two dollars on my subscription and the rest for the benefit of the paper.

My dear brother, I have been since Oct. 12, at 10:30 o'clock, wading deep in the cold and dark stream of affliction—the most sad affliction that mankind is heir to in this life's pilgrimage—the loss of a loving and lovely dear companion. How could I stand this woful grief was it not for hope and faith. She sleeps in Jesus, and her life is hid with him in God, and when Christ, our life, appears, then we can sing "O, how sweet it will be, in that beautiful land," etc.

My dear wife chose and marked the hymns Nos. 136 and 273, which were sung. Brother J. Lister preached the funeral sermon.

From your brother in the Good Hope.

W. W. BRICK.

WALKERTON, Ind., Dec. 23, 1880.

Editor Restitution: I hoped to be able to send you some new subscribers, but have failed. I will do what I can. We must not let the paper go down for want of help, when we see every day prophecy being fulfilled, and going into history. We have but a short time to work for the blessed Master, and we should use all ourselves of the means God has given us to promote the cause of Christ.

May we all prove faithful to the end that we may receive the crown of glory that will never fade away, is my prayer.

Yours in hope of the soon coming kingdom.

GEO. HENRY.

GIRARD, Kan.

Editor Restitution: Perhaps it will be of some interest to your readers to hear from the church here.

We have preaching once a month by Elder C. W. Herron. He is a good and worthy brother and an able defender of the faith. Brethren and sisters I some times feel like laying down my arms, and contend no longer for the faith, when I look back and bring to memory the good and glorious meetings we had at this place. We once numbered forty-five members and to-day there are only eight or ten. Now my dear brethren and sisters, what is the cause of this? Let me tell you as a brother that loves you, the church of God will never prosper unless we throw aside all coldness and selfishness and all speak the same things in Christ.

For a sample come one will come [illegible] holding to the one faith preaching things as matters of faith, such as holding to the Passover, throwing aside public prayer and church order. Now brethren these are inclined to tear down rather than to build up. Have we got so wise and learned so fast that we have got through the Bible, and are now preaching on the other side? we must remember that God is not mocked; whatsoever a man sows that shall he reap: if he sows to the flesh he shall reap corruption, if he sows to the spirit he shall reap life everlasting. We read in the last days some shall depart from the faith.

Oh where are some of those and what are they doing to-day, who once stood up boldly for the faith? Those who could speak forth in thunder tones the truths that yet shine forth like gold amid the darkness that now hangs over us? How hard in these last days it is to see those who once stood firm in the faith desert the standard of truth when they see the sword coming when they are so much needed to battle for that word which is to judge us in the last day.

May God be with you in your labor for truth.

G. W. LOVE.

MEXICO, Ind., Dec. 27, 1880.

Editor Restitution: I noticed in your last issue that the subscription of a great many would expire before another issue. Now brethren, let us try and be very punctual in renewing, and let every one of us try and get one new subscriber, and if we can't do that let us try another plan something like this: Each present subscriber pay for a copy for themselves and then pay for one to send to a father, mother, brother or sister, who may be living in a distant part, and perhaps never had the opportunity of hearing the gospel in its purity. Sometimes these silent messengers do a great deal of good, and who knows but we may in this way lead some in the way of life, and only think what a help it will be to the paper. It would be the means of putting it on a paying basis.

JOHN G. D. BENDER.

PARADISE.

When Paradise shall be re-established; then the hills shall laugh in their beauty, and the valleys sing the Redeemer's praise; then the "wilderness shall be glad," and the "desert shall rejoice and blossom as the rose;" then the whole earth shall be robed in garments of unfading loveliness, and become one broadway of holiness, one great Paradise with no spot on all its wide extent to send up the wail of sorrow; then "the throne of God and the Lamb shall be in it" and the redeemed shall "see his face, and his name shall be in their foreheads;" then the "ransomed of the Lord" shall "come to Zion with songs and everlasting joy;" then will all the divine promises be fulfilled; then will faith and hope be swallowed up in the full fruition of Paradisaic glory. The brightening streams that gild the eastern horizon tell us that the long dark night of waiting is almost over. Church of the living God! Take warning, "Behold I come quickly."

The sphere of Christian duty is not there or yonder, but here, just where *you* are.

Book Notices.

The January number of the *Nursery*, for 1881, has come to hand. This "Monthly Magazine for Youngest Readers," richly deserves the commendations bestowed upon it everywhere. It is a neat, chaste periodical, published at $1.50 a year. Address Nursery, 36 Bromfield st., Boston, Mass.

Babyland. This is the name of the only magazine in the world for the babies. The January number before us is well calculated to make little eyes sparkle with delight. If we were back in those days when the wee-ones were climbing our knees, we would subscribe for *Babyland* and let candies alone. A monthly, at 50c. a year. Address D. Lathrop & Co., 32 Franklin st., Boston, Mass.

Change of Address.

Newell Bond's address is 723 Eighth st., N. E., Washington, D. C.

J. M. Stephenson's address is 410 W. Madison st. Chicago, Ill.

ANNOUNCEMENTS.

The Lord willing I will be at King's Corner the second Sunday in January, commencing Thursday night before; the third Sunday at Steelville, commencing Friday night before. The first and second Sundays in February in Edgar county, Ill. Thursday night before the first Sunday at New Hope schoolhouse; the second Sunday at the Wells schoolhouse, commencing on Thursday night before.

J. H. HAVEN.

I am now residing in King City, Mo., and if any of the brethren pass through here, I will be happy to receive a call from them.

M. B. HOOVER.

Give thanks unto the Lord, for he is good: for his mercy endureth forever.

I for one feel like lifting up my heart in thankfulness to the Lord for what he has done for our paper during the years that are past, and particularly during the last year.

I do feel that thanks are due to him that in acknowledging him, and his guidance he will continue to bless.

The paper has had a hard contest since it came to Plymouth. The brethren who had charge of it during the first years of its life here, saw many dark and discouraging hours, but the Lord enabled them to stand by their posts, as he has those who have followed them in its charge. Steadily it has climbed upward. It is now getting more nearly free from debt, and its subscription list increasing. Give thanks to the Lord brethren.

S. R. WISE.

Exegetical.

How art thou fallen from heaven, O Lucifer, Son of the Morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation in the sides of the north. I will ascend above the heights of the clouds; I will be like the Most High. Isa. xiv. 12-14.

The key to the explanation of this highly poetic language is found in the fourth verse, where the prophet uses the Hebrew word משל—*mashal*—which denotes *a metaphor, a comparison, a similitude*, or *a proverb*.

In that verse we learn that the proud king of Babylon is the subject of the highly wrought and beautiful rhetorical description contained in the verses we have selected for a short exegesis, and that the song of triumph delineates his proud aspirations and dreadful dejection in figures of surpassing beauty and grandeur. The allusion to exaltation upon the mount of the congregation, in the sides of the north, will appear very significant when we apprehend the full force of the expressions.

God first manifested his presence, and addressed himself to man in Paradise. It was therefore a conjecture that the glorious garden of delights escaped the waters of the flood, and was localized in some unknown region of the earth, on some eminence higher than any earthly mountain, where the seas and skies met. In the Greek Mythology, Mount Olympus was regarded as the residence of Jupiter and the chief celestial deities, and the clouds veiled its summit were supposed to conceal the entrance to the vault of heaven.

The Babylonians, like the Greeks, had their mythology, and the prevalent idea with them was that some mountain in the far away north was the residence of the gods, and that the abodes of the celestial congregation were on the sides of this delectable eminence. This, it is said, was the prevalent belief of the ancients, especially among Oriental nations. This mountain was supposed to be the center of the world. The starry constellations, that circle the pole and never set were only the heavenly appendages revolving around the mountain seat of exalted, most exalted divinity [illegible]

Poetry.

SOMETIME, SOMEWHERE.

ROBERT BROWNING.

Unanswered yet? the prayer you have pleaded
In agony of heart these many years?
Does faith begin to fail? is hope departing,
And think you all in vain these falling tears?
Say not, the Father hath not heard your prayer;
You shall have your *desire*, sometime, somewhere.

Unanswered yet? though when you first presented
This one petition at the Father's throne
It seemed you could not wait the time of waiting?
So fervent was your heart to make it known.
Though years have passed since then, do not despair;
The Lord will answer, yes *sometime*, somewhere.

Unanswered yet? nay, do not say unanswered,
Perhaps your part is not yet wholly done.
The work begun when first your prayer was uttered,
And God will finish what he has begun.
If you will keep the incense burning there,
His glory you shall see, sometime, somewhere.

Unanswered yet? Faith cannot be unanswered:
Her feet were firmly planted on the Rock;
Amid the wildest storms she stands undaunted.
Nor quails before the loudest thunder shock.
She knows Omnipotence has heard her prayer
And cries, "It shall be done," sometime, somewhere.

Communications.

THE HOUSE OF GOD.

S. R. WINCE.

"Not forsaking the assembling of ourselves together, as is the custom with some, but exhorting one another: and so much the more as you see the day drawing near."

We see from the Diaglott rendering of this passage, that we are not only to assemble ourselves together but that we are to exhort one another to it, and so much the more as we see the day drawing near. Mark that little word *it*. They were to exhort one another to come together. It had become a custom with some to forsake these gatherings. Gentile was prejudiced against Jew, and Jew against Gentile. This prejudice stood in their way. It was likely to work their spiritual ruin. It must be broken down. Hence the command, "Forsake not the assembling of yourselves together." It was a direct command. The voice was from heaven and could not be disobeyed.

As the children of Israel set out to go into another country, so have all who follow Christ, set out for a good and delectable land. Egypt is behind us; we are in the wilderness, but the land is nearing; we can catch glimpses of its beauty, "Pearl-bright portals," "jasper walls" and "golden pavements," flash before us, and our hearts leap at the thought that we shall soon be over yonder in that land of wonder, "in that land of cloudless sunshine where Jesus is the King."

What if we should be turned back to wander and die in the wilderness of sin? turned back now when but a space of time scarce as wide as the river Jordan, intervenes between us and the kingdom?

Israel had come to the Jordan. Spies had been sent over. A report had been brought back. Joshua and Caleb said it was an exceeding good land, and exhorted the people to go forward, that they were abundantly able to take it. But the ten men who had gone over with them were afraid. They had seen men of great stature. Anakims and walled cities. They discouraged the people. It was a land that would eat up the inhabitants thereof. They had been but as grasshoppers in the eyes of those giants. The whole host wept and cried all night. They no longer believed the Lord. They wished that they had died in Egypt or died in the wilderness, and were even going to choose themselves a leader that they might go back to the land of bondage. Had not the Lord a right to be angry? Had he not a right to exclaim, "How long will it be ere they believe me?" Mark the words, "believe me." In not going forward as the Lord had commanded them, they were not believing him; they were disobeying his word.

He had said, "I will give you the land, I will drive out the inhabitants from before you with a strong hand and with a stretched out arm" if ye remember all the commandments of the Lord to do them and seek not after your own heart and your own eyes." Yet they faltered, doubted and looked back, and the thing that they desired came upon them. They were not pardoned, even after confession of their sin. They said "We be here and we will go up into the land that the Lord hath promised, for we have sinned," but they were smitten before their enemies and perished in the wanderings of forty years.

Disobedience was accounted with God as unbelief. Whoever refuses to do, refuses to believe. The two are inseparably bound together. Whoever places himself under God's leadership and does not keep his commands has not faith. The report that Caleb and Joshua brought back, was God's report. These men were his servants. He spake through them. He had said before that it was a land flowing with milk and honey, and he confirms his words by the testimony of eye-witnesses, who describe it just as he had described it.

There is a lesson here that we do well to heed. "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him." The tabernacle of God will be with men. Earth's desolate places, will become like the garden of the Lord. No sorrow nor death will be there, neither shall there be any more pain. The land has been seen, the report has come back. John was an eye witness of what its glory will be. And the Master says, through the mouth of his servant, "He that overcometh shall inherit all these things. I will be his God and he shall be my son."

The report is good, "shall inherit." The condition is only that we overcome. "Lo I am with you always, even unto the end of the world." As God was with Israel, so is Jesus with us. He goes before us; he leads the way. The cities that we are to take, may be walled; the men that hold them may be mighty men, but "the weapons that we wield are not carnal; they are mighty even to the pulling down of strongholds." The enemy may come out against us in great force, but as God was on the side of Israel, when Caleb and Joshua crossed the Jordan, so is he on our side.

We can overcome. The land is to be ours for an everlasting inheritance. And "this is the victory that overcometh the world, even our faith." We have preaching. We meet together. We fight for the truth. We send out our papers, all because we believe God. We go forward, because we do not doubt his word.

We believe that all the wicked confederations of earthly governments will soon be broken; that as the kings of Canaan once hid in caves to escape the wrath of God, so will the kings, the mighty men and captains flee into dens and caves of the earth to escape the wrath of the Lamb. The white, the red, the black and the pale horses of the first four seals have gone out, and have fulfilled their mission. The fifth seal has been opened, and the ashes of its martyrs are crying to God, "How long, O Lord, holy and true, dost not thou judge and avenge our blood on them that dwell on the earth?"

The great earthquake, the blackened sun, the moon clothed in blood, and the storm of stars of the sixth seal are things of the past. Mountains and islands are being literally moved out of their places. The great day of wrath is before us. Six trumpets have uttered their voices. The seventh is sounding. "In the days of the voice of the seventh angel when he shall begin to sound the mystery of God should be finished, as he hath declared to his servants, the prophets." "Who shall be able to stand?"

The day draws near. O how near! How solemn the exhortation now "Not forsaking the assembling of yourselves together." It is not a matter of choice. It is not as we will. The command is not a human command. The words are not human words. They are from heaven. "They escaped not who refused him who spake on earth. Much more, shall not we escape if we turn away from him that speaketh from heaven."

No matter what the command, it must be kept, if we would serve God acceptably with reverence and godly fear.

It is easier to do God's will, when we bring this matter home to our hearts, when we impress it upon our minds with solemn fervor, that we have no more right to disobey God in what he commands to be done in our journey to Canaan than had the children of Israel in their journey to the land. "Much more shall not we escape."

And again, it is easier to do God's will, when we know what he has commanded to be done, and why the commandment has been given. In reading the context of our text, this all becomes plain. We have been sanctified through the offering of the body of Jesus Christ, once for all. Our sins and iniquities are remembered no more. We have therefore boldness to enter into the holy of holies by the blood of Jesus. We can approach through the veil of his flesh, by the new and living way that he has consecrated for us. And having an high priest over the house of God, let us draw near, with a true heart, in full assurance of faith. Faith has made us sorry for our sins, it has brought us to repentance, it has caused us to be washed from our iniquity, there is no more consciousness of evil, we fear no coming judgment.

Let us hold fast the profession of our faith without wavering. He is faithful that promised. And let us consider, or bear one another in mind, to provoke unto love and good works.

Our brethren and sisters are to be thought of, not with evil intent, but that they may be provoked into loving each other more. It must be a study with all of us, how this is to be done; how they are to be provoked into love, and how provoked to do good.

And right in here comes the command "not forsaking the assembling of ourselves together." We have been sanctified through the offering of the body of Jesus Christ, our sins have been taken away. We can therefore have boldness to enter the holy of holies by the blood of Jesus. We come together that we may enter. We can approach to God by the new and living way. We come together that we may approach him. Paul says and having an high priest let us draw near, assemble yourselves that you may draw near.

Let us hold fast the profession of our faith.

It is by assembling together that the profession of faith is held fast. We say to the world in these meetings, that we still believe in our God. We know him to be faithful. He will send his son to this earth to reign. it is in meeting together, that we provoke each other to love and good works.

We teach each other in psalms, and hymns, and spiritual songs.

"Whilst Christian is among his godly friends,
Their good words make his sufferings seem less;
For all his griefs; and when they let him go,
He's clad in northern steel from top to toe."

The early Christians continued steadfastly in the apostles doctrine and fellowship and in breaking of bread and in prayers." Mountain fastnesses, forsaken prisons, the Catacombs of Rome, hidden caves, vaults and lonely forests were the assembling places of their after-followers. In the face of the prison they met to exhort one another.

No considerations of safety kept them away, no plea of danger was put in. And there are no considerations in the command whereby we may neglect it. If these earnest ones in the days of persecution, found a place and time to meet and worship God, though followed by spies and dragged to prison and to death, we can find a place and time to meet.

The caution not to forsake the assembling of ourselves together is put with the greatest seriousness and is followed by the awful words "If we sin willfully after having received a knowledge of the truth, there remaineth no more sacrifice for us."

These words would not have been put after the command if there was not in this forsaking of God's people, danger of apostatizing from the faith, a want of trust in God. God has said, "assemble" If we refuse to do this we disobey. We abandon God's people. We betray the cause which we have professed to espouse. We are it may be unconsciously going back into the world. Worldly things have more attractions for us than the vital questions that relate to eternal life.

They that feared the Lord in ancient times "spake often one to another, and the Lord hearkened and heard, and a book of remembrance was written before him for them that feared the Lord and that thought upon his name."

As we meet now, how it cheers our hearts to think that the Lord hearkens, that he has heard us, that a book of remembrance is written before him for us, and more than all, that we shall be his in the day when he makes up his jewels. We want to assemble ourselves together, that we may be remembered. We want to exhort one another, that we may be found written in the book, "that we may be spared," that we may be found to "have served God."

I am so thankful that the Lord has put it in your hearts dear brethren and sisters, thus to meet. The blessing of the two or three that are gathered together in God's name will be yours.

And he that hath called you unto his kingdom and glory will be faithful to his promise. Do his commandments and you will have a right to eat of the tree of life that is in the midst of the Paradise of God. Before you are aware, you will be come to the Holy Land. The clouds will soon reveal the Lord in glory. Continue to meet, continue to exhort one another and so much the more as you see the day approaching. It will bring all that God has promised. The great recompense of reward will be yours; the crown, the life, the glory, the kingdom.

And now, "May the Lord bless and keep each one of you. Make his face to shine upon you and be gracious unto you. May he light up his countenance upon you and give you peace." Amen!

THE YEAR 1880.

G. M. BYERS.

The year 1880 has come, has measured its days and its seasons, has been characterized by its momentous events, has brought its disappointments, its reverses and its sorrows upon the one hand, its realized hopes and its joys upon the other, and has at last emerged into the history of the eternal years of the past never more to return. Many are the words which have been spoken, and the actions which have been performed, that now, with all their influence as for good or for evil, stand engraven upon the eternal records. Reader, in view of the coming of the Master, in view of impending judgment, in view of possible heirship to the glorious kingdom with the Divine ruler, how is it with thee? Are you satisfied with your work and with your record of 1880? As for myself I desire not to chronicle for the public my reverses, my disappointments or my failures; I will leave these with him who knoweth all hearts and motives, and only mention that during the year 1880, for the Master's cause I have made 171 speeches: I have traveled to do this by rail 2,850 miles, and by horse and buggy, 1,200 miles. Our expenses and our wants have been more than met, and in harmony with our petitions our health has been unprecedentedly good. May God bless the word spoken and enable it to bring forth abundantly and unto perfection and enable us to do more in the coming year.

Selections.

THE BIBLE.

The book of books. It has outlived the degeneracy of all the preceding ages, and still reigns triumphantly supreme. Caval with time, it shall endure to eternity. Its pages, sweeter than the honey dew, contain the bread of life for weary, faint humanity. The sin-sick may be healed there, and the thirsty spirit may drink to fullness of joy. The lords and mighty men may obey it with honor, and the humblest dweller in tents may likewise sip from the full brimming fountain with gladness. Its contents are indescribable, surpassing by far all the productions of ages. While its teaching may confound the wisdom of sages and philosophers, yet the commonest mind can learn wholesome precepts from its pages. The highest order of intellect may find food therein, and those not above the point of mediocrity can learn of it. The aged man can grow young, as it were, while the child can gain the wisdom of mature years. Sweet innocence breathes in every page, and every syllable beams with the brightness of the Sun of Righteousness. It is all aglow with the freshness and beauty of its own truth. Every word is clearly stamped with the impress of God. He breathes and lives in every line. The Holy Bible, yes, it shines with his smile and is dark with the frowns of his wrath. It speaks in thunder tones from Mount Sinai, and the earth trembles with its power. From Mount Calvary it speaks in the soft tones of gentleness and love.

It is the source of the world's wisdom, the repository of its knowledge, and the unfailing guide of its holiness. The most ancient and authentic history is on its pages, while it contains histories of generations yet to come. It is a natural field where one may always find choicest fruits and fairest flowers. Yet it contains the pure gold, the sapphire, and the onyx stone. Every blessing accessible can be had there, and the entire list of goodness is there.

Men may boast of the mines of wealth, treasures of earth, crowns of gold, diadems of pearl, sceptors of power; but none are comparable to the Holy Book. It is general in its applications and universal in its teachings. What a sublime spectacle to see its work! Not confined to the perusal of the wise, and the halls of grandeur, it is a much-loved inmate of the humblest cottage. Oh! could we but read the history of its course. Many a heart, sore and weary, has it healed and refreshed. Ah! it has calmed many a throbbing breast. Many sighs has it quenched, and dried many a tear. It has bound up the heart, torn and bruised, of mothers weeping for their children. It has turned the dimness of despair into the full-orbed hope, and the weakness of faith into the strength of love.

It has led grief-stricken friends from the little mound that marked the last resting-place of the one they held dear, to the house of prayer and praise. It has turned the streaming eyes of the orphan to a kind Father in heaven, who will wipe away all his tears. It has led men from the cold and barren waste to the warm, rich valleys of God. Yes, it has called them from the abodes of misery, haunts of woe, sinks of vice, forums of sin, and haunts of iniquity, to the temples of righteousness, adorned with the beauty of piety. Not unfrequently has the foot-sore, sin-sick pilgrim sought refuge under its sheltering wing, and found rest from his journeying. When the decree of the ruler would forbid the reading of its precious pages, the eyes of faith, kindled by love, will seek the secluded nook, the remote and dismal cave, the cleft of the barren rock, and in deep silence and profound solitude, read its glorious truths, while tears of joy fall thick and fast down the careworn visage; and there, with emotion swelled too big for utterance, the heart finds a balm for all its woe. Again has many a humble child of God, perhaps a bereaved mother, by the dim light of her lowly cottage hearth, read her Bible in smothered tones, lest the sharp ear of the persecutor overhear her words. What a striking picture, yea, reality, of that faith that will remove mountains, and lead its possessor up to the beauties and realities of the highest heaven. What good and eternal truths to be followed by blessings indescribable and unfading. Precious, precious refuge! Are you weary, faint, and sore? It will rest, restore, and cure you. Have friends departed,—loved ones been cut down in death? or adversity been hard upon you? It is the only medium of refuge. If persecution has borne you down to the earth, and friends have failed, foes triumphed, disaster wrought sad havoc with you, and utter anguish taken hold on you; if you have despaired, and lie down to breathe your last, will you not look dimly but trustfully through the clouds of thick darkness that surround you, and view the sweet promises contained in the Blessed Volume? Let hope spring anew within you, and gladly take up again the burden of life, and carry it till the Author of the Blessed Word calls you like a wanderer home.

Glorious hope of immortality does the Blessed Book inspire. Hail, heavenly treasure! Thou stainless word of God, live and abide forever. Go forth conquering and to conquer, leading captivity captive and giving gifts unto men. Mighty, O mighty to save! Eternal be the praise of the Author, and everlasting the rest of his followers.

The Christian.

THE POWER OF AVARICE.

"I know of no disposition," says a writer, "which sooner or more effectually makes a man blind to his own character than avarice. The miser rarely, if ever, mistrusts that he is a sinner. He thinks himself only a rich man. He does not dream that he is an oppressor, a liar and a cheat; but merely supposes himself to be prosperous, sagacious, and skilled in business.

With these views he will naturally entertain no thought of repentance; and no suspicion that it is necessary for him. His conscience, it is to be remembered, has, in the meantime, lost its power to remonstrate, and to alarm.

His heart, also, is so entirely engrossed by schemes of accumulating wealth, or is rather so absolutely possessed by the demon of avarice, as to have neither time nor room for the admission of a thought concerning reformation. He is left, therefore, to the domination of this wretched appetite; and becomes fixed and hardened in all his sins, without a check and without resistance."

The conversion of a miser would be, indeed, "a miracle of grace." Who ever saw such an occurance? No idolatry is more debasing than covetousness, and yet it may be concealed and unsuspected. Avarice burrows in the darkness. Secrecy is essential to avaricious success. Hence the habit of concealment is fostered, the idol is enthroned in the chambers of the heart, and every power is prostrate before the golden calf.

The men who have been mighty through God, have spurned this glittering idol. Abraham, who would not have a thread nor a shoe-latchet from the king of Sodom; Moses, who spurned the treasures of Egypt to win the reproach of Christ: Samuel, who, after walking before Israel from infancy to gray hairs, could challenge the whole nation to point out an instance of fraud, oppression, or bribery in his entire administration; Paul, who without a murmur appointed himself to hunger and cold and poverty and nakedness; and finally our Lord Jesus Christ himself, who became poor for our sakes and had not where to lay his head, may serve as illustrations of a power that is stronger than wealth, of a worship of something higher and holier than the golden calf.

Another most notable feature in avarice is the final ruin of its votaries.

All have sinned, and some have repented. David, Manasseh, Saul of Tarsus, and Simon Peter, were all great sinners, but they repented and were saved. But what of covetous sinners? What of Balaam who loved the wages of unrighteousness? What of Achan who stole the golden wedge? What of Gehazi who lied for two talents of silver and two changes of raiment? What of Demas who loved this present world? What of Judas who sold his Lord? Peter denied and wept; Judas betrayed and died.

No sin is more deceptive than covetousness, and none more deadly. Let us flee from it, and by loving generosity and unworldly and unselfish diligence in well-doing, keep clear of its pollution and its dangers.—*H. L. Hastings.*

Sunday Magazine.

A JEWISH WEDDING.

It was when staying with a friend at Tangiers, on a brief visit from Gibraltar to the north coast of Africa, that I saw the ceremony of a Jewish wedding. One of the sons of a Jewish consul was about to be married to the daughter of a Hebrew banker and silversmith. My friend was invited to attend, and the invitation was kindly extended to me and to two English officers who had crossed over with me from Gibraltar, and who were also the guests of my host. The marriage took place in an open courtyard in front of the banker's house, before a large attendance of Jews and Christians.

The Jews do not think it necessary to be married in a synagogue, for, in their opinion, any place where prayers are offered up is by that act consecrated.

At the east end of the quadrangle, and facing the visitors, was a large white and yellow silk canopy, supported at each of its four corners by long poles which were held by four bronzed young Hebrews. Beneath the canopy was a table, on which were a massive silver goblet and some empty wine-glasses.

At the side of the table was a rabbi, with his white silk talith over his head, awaiting the arrival of the bride and bridegroom. He had not long to remain expectant for the bridegroom, attended by his father, very shortly afterward entered the court-yard, and took his stand under the canopy, all around crying out, "Blessed is he that cometh!" Soon after his arrival the bride appeared through the parting crowd of spectators, and was led under the canopy and then three times conducted round her future husband, thereby fulfilling the command of Jeremiah: "The woman shall compass a man."

The bridegroom, after this escorted his bride around the outside of the canopy, whilst the Jewish guests threw grains of corn upon them, saying: "Be fruitful and multiply." He maketh peace in thy borders, and filleth thee with the finest wheat."

The couple now entered again under the canopy, and stood facing each other, opposite to the rabbi. The marriage ceremony then commenced. The rabbi filled one of the empty glasses with wine from the silver goblet, and taking it in his hand, amid profound silence gave the blessing. The engaged couple then tasted the wine, and immediately afterward the bridegroom put a ring on the bride's finger, repeating in Hebrew after the rabbi: "Behold thou are betrothed unto me with this ring, according to the rites of Moses and Israel." And now the tedious proceeding of reading the *Kethuvah*—marriage contract took place. It was written in Chaldee, and was read aloud in that language; and as it was a tongue certainly "not understanded by the people," and the burning rays of an African sun were almost vertical, we were all greatly relieved when this most uninteresting performance was over. The rabbi, having ended, took a glass of wine, stood in front of the united pair, and pronounced the seven blessings.

These blessings uttered, the new husband and wife tasted the second glass of wine and then an empty glass was placed on the floor, upon which the husband stamped, crushing it to atoms. All cried out with one voice, "*Mazel tov*"—"Good luck!"—and the marriage ceremony was over. The crushing of the glass is to remind man that God can as easily crush him; and that, therefore, man should direct his thoughts not only to earthly things, but to those above.

THE PLANS OF GREECE.

The policy which has been adopted by the Greek Government may be summed up in three words—war in spring. If before the snow melts next year Europe fails to secure to the Hellenes the peaceable occupation of the territory marked off for them at Berlin, they will make the attempt to secure it themselves by force of arms. "Greece," M. Coumoundouros is reported to have said, "has but one course to pursue." She has now 50,000 soldiers. Sixty thousand are to be kept under arms during winter, and the remaining 40,000 of the reserves summoned for drill. M. Coumoundouros calculates that he will be able to put 80,000 men in the field early in the spring, and to maintain so large a force he proposes to raise a loan of 150,000,000 drachma by mortgaging all the resources of the country, including the funds of the richer convents. The Greeks are under no illusions as to the prospects of the war for which they are preparing; but M. Coumoundouros will probably be supported by the Chamber in declaring that even defeats in the field are preferable to the prolongation of the present suspense. The declarations of the Greek Premier, which accurately foreshadow the policy of Greece, afford a timely warning of what would follow if the Great Powers, paralyzed by mutual suspicion, were to adopt a policy of abstention, and leave matters to take their course in the East.

Pictorial Description

—OF THE—

Tabernacle in the Wilderness.

ITS RITES AND CEREMONIES

BY JOHN DILWORTH.

Thirty-two pages. Price [illegible] Send to the office of this paper

Youth's Column.

Fifth Restitution. We send many thanks for the package of papers, on Thanksgiving Day. We read and investigated, then gave to brother C. B. Longwich, with a promise that he would read them carefully and then give them to his neighbors.

The papers, or preachers, as we call them, I hope will profit them a hundred fold. We look around on the sleeping millions who do not even know that there is a promise of Christ's coming, much less the near approach of his glorious kingdom, and I think even little girls like me ought to do what they can.

I had occasion to speak of Christ's second advent to a group of my schoolmates the other day, and it was astonishing to see how many were ignorant of his coming. One little girl even asked *me if* we would have to go to school when he came.

Please excuse my many mistakes, for I am only a little girl fifteen years old, and a cripple too.

Yours truly,

MINNIE SOMERS.

[Four dollars accompanied this letter, to send THE RESTITUTION to different ones named in her order. May God bless our young sister. We only fear that she has done more than her part. We will start our children's department with her communication.—ED.]

Children's Record.

John Newton's Two Heaps.

"I see in the world," said good old John Newton nearly a hundred years ago, "two heaps, one of misery, the other of happiness. It is but little I can do to take from the one heap and add to the other, but let me do what I can. If a child has lost a halfpenny, and if by giving it another, I can wipe away its tears, I feel that I am doing something. I would gladly do a greater thing if I could, but let me do this little thing."

In all this, John Newton was just following his Master, who "went about doing good." Let us all seek to have the same spirit in us.

Who is this young girl, so gently helping the poor lame boy down the steps at the Sabbath School door? We do not know. But we think we know something about her. "By their fruits ye shall know them,"—and we know her by her fruits. She has the opportunity, and she is doing a little deed of kindness; so we are sure she has a kind heart within. That is the root, and this is the fruit.

Perhaps there are some of our readers (are you one of them?) who never did a kindness to anybody in their lives. They think of no one but self,—their own praise, their own comfort, their own pleasure, their own profit. But there are others, we know, who try, like John Newton, to be always taking a bit from the one heap and adding it to the other. Among their brothers and sisters at home, among their companions at school, wherever they go, they are always trying to be of use, and to show kindness to others.

Which of the two kinds of boys and girls is the happier? And which is most like Christ?

An Important Corporal.

It is related that during the American Revolution, the corporal of a little company was giving orders to those under him relative to a piece of timber, which they were endeavoring to raise up to the top of some military works they were repairing.

The timber went up with difficulty, and on this account the voice of the little great man was often heard, in regular vociferations of "Heave away! There she goes! Heave ho!"

An officer, not in military costume, was passing, and asked the non-commissioned officer why he did not take hold and render a little aid.

The latter, astonished, turning round with all the pomp of an emperor, said, "Sir, I am a corporal!"

"You are, are you?" replied the officer, "I was not aware of that," and taking off his hat and bowing, the officer said, "I beg your pardon, Mr. Corporal," and then dismounted and lifted till the sweat stood in drops on his forehead.

When the work was finished, turning to the commander, he said, "Mr. Corporal, when you have another such job, and have not men enough, send for your Commander-in-Chief, and I will certainly come and help you a second time."

The corporal was thunderstruck! It was none other than Washington who addressed him.

Married.

At the house of the brethren at Winchester, Va., Dec. 2, 1879, by N. J. Morgan, A. H. Mitchell and Sister Mary E. Good, daughter of John D. Good, all of Winchester.

Now may their life be long and clear
While passing the rough world of care,
And may they be the joy of home,
Share on that bright and blissful home.

Poetry.

THE BURDEN BEARER.

Christian, when thy way seems darkest,
When thine eyes with tears are dim,
Straight to God, thy Father, hastening,
Tell thy troubles all to Him;
Not to human ear sounding
Thy sad tale of grief and care,
But before thy Father kneeling,
Pour out all thy sorrows there.

Sympathy of friends may cheer thee
When the fierce wild storm has burst,
But God only can console thee
When it breaks upon thee first:
Go with words, or tears, or silence,
Only lay thee at his feet,
Thou shalt prove how great his pity,
And his tenderness how sweet.

Think, too, thy Divine Redeemer
Knew, as thou canst never know,
All the deepest depths of suffering,
All the weight of human woe;
And though now in glory seated,
He can hear thy feeblest cry—
Even hear the stifled sighing
Of thy dumb heart's agony.

All thy griefs by him are ordered,
Needful is each one for thee:
Every tear by him is counted—
One too much there cannot be;
And if whilst they fall so thickly,
Thou canst own his way is right,
Then each bitter tear of anguish
Precious is in Jesus' sight.

For too well thy Savior loves thee,
To allow thy life to be
One long, calm, unbroken summer—
One unruffled, stormless sea;
He would have thee fondly trusting
Closer to his loving breast;
He would have that world seem brighter
Which alone is perfect rest.

Though his wise and loving purpose
Greatly yet thou mayst not see,
Still believe, with faith unshaken,
All will work for good to thee:
Therefore when thy way is gloomy,
And thine eyes with tears are dim,
Straight to God, thy Father, hastening,
Tell thy sorrow all to Him.

Communications.

CHRISTIANITY.

RICHARD CORDALEY.

We are sometimes told that the devil had no right to offer the kingdoms of the world, and the glory of them to Christ. This objection is worthy of some consideration. In the Bible the devil is represented as being wise, and in his tempting Christ it is apparent that he was not ignorant of what was written in the Scriptures, and quoted more Bible than you will sometimes hear in a modern sermon. Do you think he would presume to offer to the Son of God, as he knew Christ to be, that to which he had no title or claim? Christ admitted the devil had a kingdom, for he said if a kingdom be divided against itself, it cannot stand. So if Christ by Beelzebub (as the Pharisees charged) cast out devils then was the devil's kingdom divided. If the devil had no kingdom it could not be in danger. But enough on this point.

We certainly can not claim the right to do a thing unless Christ or his apostles have given the permission. If we are the servants of God we are made such by obeying the demands of his law. It is not rendering service to God when we do things he has not commanded, or, when we are doing things he has positively forbidden.

The commands of God are definite. A present and future reward is made dependant upon obedience. When we become servants of the world and are at work for it, we are only entitled to what the world can give—which is only for the present. But we cannot serve God and Mammon. If we put on the armor of God, and then put the armor of the world on also, can we readily use both of them? Let us see: "Finally my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the spirit, which is the word of God." Eph iv. 10–17.

From this Scripture we learn, what uses to make of the various weapons of our warefare, and that they are to be used for the Lord, and the armor is so arranged as to shield us from harm if we keep each weapon in its proper place.

Now go to the armory of any civil government, and call for the armor necessary to be used in fighting for it, and mark the contrast. At the latter place the weapons are for the very purpose of wrestling against flesh and blood.

I ask again can any man serve in this double relation?

Christ said: "My kingdom is not of this world, else my servants would fight."

God himself left his people to guess out a line of action, but has given clear instructions, positive and negative, and it is of very great importance that we should learn what things we can do, as also what we must not do. Each is imperative.

I will now call attention to some of the negatives. In the first place, when we become citizens with the saints and are of the household of God; we are aliens to every other government, but are under obligation to be subject to the government in which we live, and which for the time being gives us protection.

We must therefore pay tribute (or taxes) customs, honors, etc., as shown in Rom. xiii. The negatives in this chapter are verse 8, "Owe no man anything, but to love one another; for he that loveth another hath fulfilled the law. For this, thou shalt not commit adultery, thou shalt not kill, thou shalt not steal, thou shalt not bear false witness, thou shalt not covet; and if there be any other commandment it is briefly comprehended in the saying, namely, thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor: therefore love is the fulfilling of the law."

Those who believe in making common cause with the world, and stand identified with it, as elements will do well to read the following lesson to learn how they stand in the estimation of God: "From whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members? Ye lust, and have not: ye kill and desire to have, and cannot obtain; ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts.

Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God." Jas. iv 1—4.

Will it not be better for us if God be our friend?

"Pure religion and undefiled before God and the Father is this: to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" Jas. i 27.

We find some of the spots as follows: "Now the works of the flesh are manifest, which are these; adultery, fornication, uncleanness, lasciviousness, idolatry witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." Gal. v 19–21.

If we fail to inherit the kingdom of God, or an interest in it, we fail in everything in the future world, but the second death.

It is high time we were looking closely after these things to learn the true status of a Christian. To live as God requires of us in this world will make us a peculiar people, and we will be zealous in good works. We must have a zeal for God and his truth.

Must contend earnestly for the faith once delivered to the saints, and we must be doers of the work assigned us.

The signs bespeak the coming of the Lord as an event in the near future. Who then will be found able to stand?

Readers, will you and I be ready, or will we have our minds overcharged with the cares of this world?

In the next I will consider some things which are called "Christianity" by professors of religion.

Summary of Travels and Labors During the past Four Months.

J. M. STEPHENSON.

Since my last report I have visited Kansas twice, once to attend the annual conference which convened near brother Noe's, in Cloud county. Rainy weather prevented many from coming from a distance. The people turned out well considering. Good attention was given to the preaching of the word, and good interest was manifested.

I next visited brother Row's neighborhood, in Wilson county nine miles southeast of Elk City. Quite a number of good, zealous brethren reside in that community. The congregations were large and the best of interest prevailed.

I remained over two Sundays, and preached every evening and twice each Sunday. I was much pleased with my visit, and hope much good may be the result in the great ingathering. There are several investigating, who our brethren think, will obey.

I formed the acquaintance of brethren and sister Row, brother and sister Herron, and a number of others. I think good might be done there with a protracted effort.

I was sent for to discuss the question at issue between us and a distinguished Universalist preacher by the name of Shin. He declined discussing during my stay among them, on the ground of being worn out in a political campaign for office. We failed to agree on the questions to be discussed. He refusing to discuss unless I would affirm what I preach, alleging that we believe in the annihilation of the wicked. I denied believing in annihilation in the sense of reducing everything to nothing. I agreed to affirm that the Scriptures teach the everlasting destruction of the wicked. He would not agree to this because it is Bible language. I told him that all Bible ideas are expressed in Bible language. He demanded that I should affirm that the Bible teaches the endless extinction of the existence of the wicked. I responded that I would do so if he would affirm the endless existence of all men. Also that if he could sustain that point I would admit the final happiness and holiness of all men.

He would not do this. I predict that there will be no debate. My experience has been that when a man refuses to discuss a fair issue, he will not debate at all, his only object being to gain time.

Our brethren had formed a union with the Adventists, without a union of sentiment. The Adventists are so prejudiced against the future age that they will neither hear or investigate that subject. The Adventists in that locality are not an exception to this rule. They opposed and misrepresented our views more than any other denomination. A union in name without a union in faith generally genders strife.

To get rid of probation after Christ's second advent and the ushering in of the future age, they take the most ridiculous positions, such as the immortalized saints building houses and planting vineyards for amusement in the new heaven and earth state. This position was taken by an eminent Advent minister in Wisconsin. The passage referred to reads, "And they shall build houses and inhabit them; and they shall plant vineyards and eat the fruit of them. They shall not build and another inhabit; they shall not plant and another eat; for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them. And it shall come to pass that before they call I will answer; and while they are yet speaking I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock; and dust shall be the serpent's meat. They shall not hurt or destroy in all my holy mountain saith the Lord." Isa. lxv. 21–25.

1. They build and inhabit, they plant and eat the fruit. That is just what mortals are doing now.

2. They shall not build and another inhabit; they shall not plant and another eat.

The foregoing language demonstrates that the design of building is to inhabit, and not for pastime or amusement, as boys build cob houses and demolish them for fun. They plant and raise fruit to eat and satisfy hunger, the same as mortals do now. Wonder if they bring forth children for amusement also.

3. With what propriety shall it be affirmed that the days of immortal beings shall be as the days of a tree? Immortality cannot be measured by days or the life of a tree. These similes limit the lives of God's chosen people, and plainly represent a more glorious and permanent state of things than has ever existed upon earth, and yet infinitely below the incorruptible and immortal state.

4. What about their immortal offspring, if these parents are immortal, as an Advent preacher in Kansas affirmed in a conversation with me? I should think that bringing forth immortal children would be a serious and responsible business.

I referred to the language of Christ in reference to the post-resurrectional saints neither marrying nor being given in marriage, and wished to know if Christ would inaugurate a system of miscellaneous intercourse, which would be a system of free love, filling the land with illegitimate children. He did not attempt to meet or remove these difficulties.

I refer to these things to show what insuperable difficulties are in the way of union and co-operation with these so-called First Day Adventists. They, like Sabbatarians, are always willing to debate with the so-called orthodox ministers, on the points at issue between them, but they will not discuss the question of the future age with those differing from them on this question.

I next visited our brethren in Edgar county near Paris, Ill. Though rainy and muddy we had good and attentive congregations, as we never fail to have if the roads are passable. There I met and enjoyed sweet converse with our good and faithful brother Malone. It was both pleasant and edifying to listen to the select words which expressed the matured thoughts of our very intelligent brother. It was refreshing to meet and enjoy the society of these zealous brethren and sisters in Christ. Two or three were immersed Sunday afternoon.

Twice have I visited Richmond and Geneo, Ill., speaking in the Baptist church at Richmond Sunday morning, and in the Congregational church at Geneo, in the evening. The pastor of the Baptist church and several of the leading members are quite liberal.

In the afternoon four intelligent believers were immersed, among whom was our beloved brother Wray's daughter. Good may be accomplished at Geneo. I propose visiting them again as soon as I can with my outstanding appointments.

I next visited the vicinity of Adrian, Mich., delivering six discourses in a schoolhouse about three miles from Adrian. Owing to the severe cold weather, and prejudice, the congregations were small at first, but continued to increase to the close. Those who attended, with a very few exceptions, seemed very much pleased. Our able and zealous brother L. C. Chase, purposes continuing the meetings. There is a fair prospect that with a protracted effort, before the cold of those interested abates, good may be accomplished.

Brother Levi Chase is very well spoken of, and has the confidence of all who are acquainted with him, both as an able expositor and a good citizen. The mantle of the father seems to have fallen upon the son.

I preached six times near Raisins, where brother L. H. Chase resided. In the forenoon of each Sunday the meetings were held in the little church built by the brethren, but in the evenings the meetings were held in a spacious schoolhouse near by. Both the church and schoolhouse were crowded with attentive, and I must believe, from what I saw and felt, interested hearers.

Their weekly meetings are well attended. More united and zealous brethren I have not met anywhere. There must be near forty who assemble every first day to break bread and speak and exhort.

Brother L. C. Chase speaks every first day when at home. Brother L. H. and sister Chase raised a family of ten children, five sons and five daughters. I think I was informed that they were all in the faith, and all residing in that community except one. And a finer choir of singers it has not been my privilege to hear amongst us, and belonging to one family. Long will this visit be remembered as one of the most pleasurable, and I trust useful, of my eventful life of thirty years in my Master's vineyard.

I next visited, by accident, our brethren in Clinton county, near Burget's Corners, and near brother Thurman's. With short notice the schoolhouse was packed on Saturday evening, and well filled for the cold stormy day the next morning and afternoon. There also I met our indefatigable brother Hatch.

On Sunday evening brother Thurman took me in his buggy through the snow storm to a schoolhouse six miles west. We found the spacious room filled to its utmost capacity. I remained over, speaking Monday evening to a good congregation, considering the cold weather.

I was favorably impressed with the prospect of good being done at the last place referred to. Brother Hatch is a faithful worker, and will cultivate that part of Christ's vineyard. The prospects are fair that good may be accomplished.

Burget's Corners is one of those old places where, apparently, all has been accomplished that can be. There are, however, quite a number of old veterans, who have passed through many storms and remain unmoved.

The last place I visited was Dundee, Blackford county, Indiana, where we have fifteen or twenty zealous brethren, with brother Roby as their pastor. Brother Robey's labors are very acceptable, both to our brethren and those without.

I preached Friday and Saturday evenings, and three times Sunday. Notwithstanding the rain and bad roads the congregations were quite large and the interest very good. Our brethren there, as well as every place I visited, are united and exert a good influence upon the surrounding community. I left on Monday, with a promise to return so as to preach the Friday evening before the second Sunday in January. I would say to my brethren there that I have so many call for preaching as soon after the holidays as possible, that I can only spend one solid week. Commencing Friday evening before the third Sunday in January, I will preach at Kirtland, Ind., as brother Castle may appoint; and the Friday evening before the fourth Sunday in January at brother Wray, of Richmond, Ill., may appoint, and Friday evening before the fifth Sunday in January at Kingsbury, as brother Clem may appoint.

At all the above named places I can remain over three or four evenings of the week following.

Cavaliere Nori, a retired Italian officer, has lately discovered in the vicinity of Herculanum the ruins of immense baths and various other edifices adjoining. They are still covered by more than thirty feet of volcanic matter from Vesuvius and about eighteen feet of the lava of 1631. As soon as permission is obtained excavations on a large scale will be commenced.

Selections.

[Christian World Pulpit.]

FITNESS TO LIFE.

Under Christianity the great and pressing question is not, "Are you fit to die?" but, "Are you fit to live?" and that is another question altogether.

Every one knows how the first question is urged on all sides in sermons and tracts and conversation, by those who imperfectly understand their work. The inquiry, Are you fit to die? is pressed on mankind with ceaseless iteration. Corrupted Christianity dwells altogether on the future, and mostly on its terrors, appealing mainly in support of piety to men's capacity for being frightened rather than persuaded. It mainly labors to set before men the future consequences of past transgression, and strives to concentrate attention upon a scene of existence, both in time and place, far removed from the present. Its incessant demand upon its followers is for fitness to die—by some change of thought and feeling which shall effectually protect the departing soul from judgment to come. And it often brings to bear the strongest motives for helping the poor souls to become "fit to die;" a ceremonial washing with water, to which God is supposed to have annexed some potent force of regenerating the soul—cutting off the entail of original sin—and effectuating the transference of the sinner into the covenant of grace. He is then supported in this safe state, or state of salvation, by instructions, catechisms, repeated confessions and absolutions, and specially by frequent eating and drinking, under the species of bread and wine, the very "body and blood, and soul and divinity," of the Lord Jesus Christ—whose life thereby became his, and partially fits him to die, but not wholly, not even with extreme unction, because there remains to suffer the secondary punishment of sin in purgatory, where suffering completes the purification "so as by fire."

Now, never once in the whole Bible is the question, Are you fit to die? pressed on sinful man as the chief concern. But it is always and everywhere the question of "fitness to live," because the law of creation and redemption alike is the survival of the fittest, and men can become fit to live hereafter only by becoming fit to live here, and that is a religion in which death is abolished, and the life here leads on to the life beyond.

I think we cannot even imagine Jesus Christ proposing to a sinful man this question. Are you fit to die? much less as pressing that on children as the most potent form of spiritual suasion—children, to whom the thought of death is distant and unreal. With him it is, "Ye must be born again"—not a word about death, except that some men shall "die in their sins." The life must be renewed, and that new life must come from him, here and now. "Except ye eat the flesh of the Son of Man and drink his blood, ye have no life in you, in yourselves." We must now "pass from death unto life." "To-day is the day of salvation." Fitness to live for ever is the main question, and that is provided for by our being made fit to live now.

Under Christianity it is not. Are you fit to die? because an ungodly soul is even now in the shadow of death, is even now in the first stage of death. He is forsaken of God. He is half dead already, and the hell into which he sinks is an awful death-bed of the soul, racked with the agonies of remembered sin. He is not fit to live, and much less for ever; and Christ's work is, by bringing light, to make him see what he is—a creature worthy of death, "unworthy of eternal life"—just exactly what the Jews wrongly thought St. Paul to be, though he was a man full of that life of God that shall never die.

This, then, is the Divine test of the quality and value of every man's being: not fitness to die, but fitness to live. And this throws all the stress upon living—living here, and living unto God. A perverted doctrine results in perverse psalmody. Is it not shocking to see in the hymn-books of Christendom—even in children's hymn-books—so many unnatural hyperbolical expressions of desire to be gone into other worlds, to give up the ghost, and to become an angel in distant heavens? It is a monstrous development. This is man's world, here must he serve God, here true life is required, and there is no excuse for desiring to depart except when the energies of life are worn out, or the work is done. Indeed, there is no greater calamity than that some lives should end; as there is no better test of their value than a general intense desire for their preservation or recovery. All Judah mourned when the many-sided, glorious life of Hezekiah seemed ebbing away, and his sun to be going down at noon. All the Christians of Asia wept when they thought that they should see Paul's face no more. All Jaffa wept when Dorcas died—he had so lived that all loved her, and she made religion seem easy and beautiful to young men and maidens, who, otherwise, might have thought that their clever scoffs at the grimmer types of the godly life were unanswerable.

Let us settle it in our minds that our prospect of eternal life depends on our present possession of a life which in its essential quality is worthy of an endless duration. Let us sweep away the lying vanity of a rotten Protestantism which is not accompanied by the signs of a new creation. There are not a few who seem to suppose that justification is a special dispensation from the obligation of doing works meet for repentance, so that Christ is glorified by saving the chief sinners "just as they are." Under this view men become more afraid of good works than of bad ones; for good works might be trusted in, and so rob Christ of his glory in saving sinners; whereas bad works are a recommendation to him who saves the chief of sinners freely, and a sense of "utter vileness" keeps Christians humble and believing. This is a net in which it is disgraceful for any rational being to be caught by the powers of darkness. For every honest intelligence, even the humblest, can see that while we are taught that salvation is from first to last a free gift, and that the new eternal life bestowed by God on those "dead in sins" is a gratuitous bestowment, so that justification of life is not of works, but of grace only, the gift of God to sinners—while every honest mind can see this, every such mind can also see that it is a new life which is thus freely bestowed—a life in the Spirit, a life unto God; so that justification of life never occurs except when regenerate life has begun, and the work of the Spirit produces a life here which is fit to live for ever.

Hence we see why Christ, in conversing with Nicodemus, sets in the forefront of his teaching the necessity of being born again, of being begotten again of the Spirit, of the "incorruptible seed of the Word which liveth and abideth for ever." God is preparing new heavens and new earth, and is preparing new creatures to live in them, and none, not one, shall enter there "that worketh abomination, or maketh a lie." Hence, too, we see why errors on regeneration, on the necessity and nature of the second birth, poison Christianity in its very fountain. When that work of the Spirit which creates the germ of the new life in God is represented as in effect the work of a parish priest in baptism, the almost mechanical effect of a ceremonial form of unsound words, who can wonder if all that follows is confusion and error? Who can wonder if men become accustomed to claim to be "regenerate," and even "High Churchmen," in whom no sign sometimes appears of life which is worthy of everlasting duration. "That which is born of the flesh is flesh," and no mere application of water can convert it into spirit. "That which is born of the Spirit is spirit." Verily I say unto you, "Ye must be born again." Salvation is from sin in its power as well as its guilt, and there is no salvation from death except in the bestowment of the life of the Son of God. "We are complete in him," who "of God is made unto us righteousness, and sanctification, and redemption." If the Head shines in Divine splendor like the sun in its strength, it is impossible for the members to be iron and clay.—*Edward White.*

As water runs down from the swelling hills, and flows together in the lowly vale, so grace flows not but into humble hearts.—*Augustine.*

CHRIST'S KINGDOM!

WHERE IS IT? WHAT IS IT?

—By Jos. Lacier.—

A discourse delivered at Berwick, Pa. This is a 32 page tract, neatly printed, and should have a wide circulation. Price 50c.

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Communications.

THE WORLD TO COME.

J. B. ROSS.

Mat. xii. 31, 32 says—"The blasphemy against the Holy Ghost shall not be forgiven unto men, neither in this world nor in the world to come."

In this text in Mark and Luke we have the world to come or the two worlds or ages spoken of, which apply to this world.

1. Though this Bible expression is unfamiliar to most yet the language is accurate and as readily understood as when we speak of the present age, the course of this generation are, that to come. We thus read of the world to come, a Saviour to come, a city to come, and in Revelations we have the account of redemption of all things made to the New heavens and a new earth.

2. This *aion*, or world or world or age, as in Eph. ii. 7; Col. i. 26, plural. It here denotes not dispensation, the gospel age, in the time of the Gentiles. It is the period allotted for preaching the gospel of Christ and gathering a people to his name, till its end.

3. The world to come (inhabitable earth) will be under Christ. Heb. ii. 5-14; Dan. vii. 14, 18, 27. In the prophecy we have the order of the kingdoms, but in our text we have the dispensations, or ages, so that the kingdom to come will be realized in the world to come, under Christ.

4. The end of the world, in Mat. xxviii. 20, applies to the end of the present state of human affairs. It is called this present evil world. Its evil state appears in the history of Jesus, of St. Paul himself, and of the church and race. Even the better class endure evil as did the patriarch. Few and evil, said he, have been the days of the years of my life. But observe

5. The world to come will be the good time for the good things to come. The re-genesis, the times of refreshing, the times of restoring, the dispensation of the fullness of times; the time of the blessed and only Potentate.

There is no mistake as to this order of the ages and the kingdoms, because it is the kingdom of the world to come which the gospel proclaims, the kingdom of the Christian's primal prayer, the kingdom when the blessed and holy will reign with Christ the one thousand years.

6. This present world or age belongs to time. This all know, yet such is the prevailing darkness, or want of faith, that only a very few seem to see that the world to come belongs to time also. Because the word *aion*, age or world, is as often plural, for a series of ages, as singular, in our text. In Dan. vii. 18; Eph. iii. 21, it occurs in both singular and plural. The saints take the kingdom and possess the kingdom forever, even forever and ever—for the age (to come) and the age of ages, to follow.

The only clue to this may be found in the shadow of good things to come, the sabbath, the seven sabbatic years, forty-nine years, and the jubilee, the larger cycle.

The Mosaic age as ordered or fixed, was but a prolonged series of sabbaths, sabbatic years and jubilean cycles. Now as these ordinances were all constructed on, and belonged altogether to their allotted times; nay more, as the service of the seventh day and the seventh and fiftieth years were never due except in their appointed time, therefore the time was fundamental and essential to the make up of the example and the shadow of good things to come. But not a jot or tittle of the law shall fail, therefore that primary order of seven days, and seven years, and seven times seven, or forty-nine, to the jubilee, seems clearly to outline the age and state to come.

7. The word *aion* for world, occurs in the New Testament over one hundred times. The Hebrew word *olam*, over five hundred times. Yet who regards the times *before* appointed, or God who determined them, as they stand us close on to the judgment? In this present evil world the prevailing disorder results from the want of the divinely appointed order. It ought to end. It must end, and so give place to [illegible] to be understood of the Christian Church?

2. Do facts bear out the idea that the Bishop of Rome as the head of the Roman Catholic Church throughout the world, has been developed out of an apostasy in the Christian Church, which had begun when the Apostle Paul wrote this letter to the Thessalonians?

3. Do facts bear out the idea that the Bishop of Rome has opposed and exalted himself against all civil or ecclesiastical rulers, or both?

4. Do facts bear out the idea that the Bishop of Rome is the "Man of Sin" in the sense of being the lawless one?

5. Do the facts bear out the idea that the Bishop of Rome sits in the temple of God showing himself that he is God?"

In regard to the first question, I have already pointed out three senses in which the phrase "temple of God" may be used. The first is the Temple which existed at Jerusalem at the time of Paul's writing the epistle. But it will hardly be maintained that the "falling away" spoken of by the apostle could apply to the Jewish institution, for the simple reason already stated, that the Jewish iniquity was already full, and doom pronounced, "Behold, your house is left unto you desolate." Execution was inflicted, by the instrumentality of the Roman power some thirty years after Paul's intimation. In these circumstances there need be little hesitation in setting aside this sense as entirely inadmissible.

Another use of the phrase "temple of God" is that future temple which is to be erected under express Divine authority, in connection with the re-establishment of the kingdom of God upon the earth under the Messiah. The question which here occurs is, Have we any intimation in the Scriptures that there will be, under that institution, any such usurpation of authority arising out of an apostasy, as shall answer to the description given by the apostle? I am not aware of any such intimation, or of any scattered hints, from which such an idea could be gathered. I must therefore pass from this sense as entirely out of the question.

But the idea is entertained by many that there will be erected in the future, *without Divine authority*, a temple which will answer to the requirements of Paul's description. So far as I am aware, the only evidence in support of such an idea is derived from the passage in hand, by insisting that the mere use of the language is sufficient to warrant the idea, if it be accepted in its literal sense. But there is no absolute necessity for the literal sense here. The usage of the apostle in other parts of his writings, and the reasonableness of the metaphorical sense, ought to satisfy the strongest advocate of literality. But granting the literal sense probable, not to say proved, would it be justifiable to call such a temple "the temple of God." The former Temple at Jerusalem could claim to be of Divine authority, and if other circumstances were favourable, it might so far be admissible. The Christian Church was also a Divine institution, and existed when Paul wrote. But the existence of a temple in the future under any other than Divine authority, and yet worthy of being termed "the temple of God," is so extremely improbable, that it is matter for wonder that is was ever seriously entertained.

The only remaining sense in which "the temple of God" is employed is that of its being applied to the Church of Christ. When the apostle penned the phrase in his letter to the Thessalonians, the Church was still in a state of comparative integrity; and though it has become corrupted in very great degree, it is still in a very important sense represented by the Church of Rome. This sense may be to a large extent only literal and historical, and to a very small extent either doctrinal, ritual, or constitutional; but it cannot be denied that the institution which now exists in the Eternal City, over which Cardinal Pecci, publicly known by the assumed style of Leo XIII., is bishop—has a pedigree of a certain kind which has been directly derived from that community of Christian disciples to whom the apostle wrote his letter, addressed to call that he is Rome called saints." The extent to which a departure from the original has practiced either now or at any former period in the history of the Roman Church cannot deprive it of the designation "the temple of God," for the very sufficient reason that the apostle in employing the term anticipated such a departure from some divine institution in which a personage collectively or individually, could occupy the position of "the Man of Sin."

So far there is fitness in applying the phrase "temple of God" in the passage under consideration to the Christian Church. But not only was apostasy matter of prediction by the apostle, but as matter of fact it actually began. It was only in the incipient stage, however, and as these letters to the church at Thessalonica are supposed to have been the earliest of the Apostle Paul's writings and none of the other epistles written by the other apostles are of so early a date, we cannot expect to find records of the fact. It was at an earlier date than this, however, that the Judaizing element came into operation in subverting the true faith and obedience of the gospel. The momentous character of this error may be estimated from the fact that a meeting of the apostles and elders at Jerusalem was held to consider it, and that Paul's letters to the Romans and Galatians were written with direct reference to it.

The further development of the apostasy, predicted by the apostle, was noticed in the first article, to which the reader is referred. The second letter of Peter and the letter of Jude are also full of testimony to the same effect. The case of Diotrephes, mentioned by John in his third letter, is also worthy of note in regard to that "love of pre-eminence" which forms so striking a feature in Paul's description of "the Man of Sin," as well as in the Roman Catholic Church.

From what has been advanced I submit that an affirmative answer has been given to the question, "Do facts bear out the idea that 'the temple of God' in 2 Thess. ii. 4 is to be understood of the Christian Church?" No other institution is to be found which answers to the description given by the apostle; and the Christian Church, especially under its Roman phase, furnishes ample evidence of identity with that description.

2. Do facts bear out the idea that the Bishop of Rome was developed out of a falling away of the Christian Church, which was begun when the apostle wrote? Here it is undeniable that the apostasy was first, and the Pope next. But the question is as to the second being the effect of the first. In the text it is plainly intimated that there is a close connection between the apostasy and the Man of Sin. The apostle says: "That day shall not come (or be present) except there come a falling away first, and that man of sin be revealed." And again, "For the mystery of iniquity doth already work; only he who now letteth (or hindereth) will let until he be taken out of the way. And then shall that wicked be revealed," etc. The words "only" and "then" in this quotation show very clearly that the working of the mystery of iniquity is only prevented from bringing about the revelation of "that Wicked" (one) by some intervening obstacle. Can it be shown that the Papacy was a growth, however slow and gradual, from the corruptions of the primitive Church? It is admitted on all hands among Protestants that there has been apostasy in the church; and although the "falling away" is left undefined in the passage under consideration, it is amply delineated in other places, and finds full illustration in the early centuries of the Christian era.

In treating a subject like this it is impossible to avoid repetition. I have already referred to the error of the Judaising teachers who sought to impose the law of Moses upon Gentile disciples as a condition of justification in the sight of God. And we know that one of the principal features in the Reformation from Popery in the sixteenth century was justification by faith without the deeds of the law. In addition to this, however, the faith was subverted. The kingdom of God, which was the theme of apostolic preaching, lost its Israelitish character, and found a substitute in a sort of spiritual kingdom. The Throne and Kingdom of David promised to the Messiah was exchanged for a kingdom in the hearts of men. "The Annunciation" of the angel to Mary has been made a prominent subject of pictorial illustration in the Roman Church, while the important matter which was announced has been lost sight of. "He shall be great and shall be called the Son of the Most High and the Lord God shall give unto him the throne of David his father, and he shall reign" the house of Jacob for ever, and of his kingdom there shall be no end," is even according to the Roman Catholic English version, the concluding part of the promise. I need not dwell on the fact that this is "plain sense," which necessarily have been understood by Mary, has no place in the creed of the Pope. "Fear not, Mary, for thou hast found grace with God. Behold, thou shalt conceive in thy womb and bring forth a Son, and thou shalt call his name Jesus," is the first portion of the intimation and I need not say how exactly this is accepted and with what consistency, by the same persons.

And not only so, but how directly this simple announcement has been exalted into what is termed a "dogma," in which the correct of the immaculate conception of the Virgin herself is declared to be the belief of the Church.

I need not dwell on the way in which other important truths of Scripture have been subverted. The readers of the *Reindeer* do not need to be told how the great truth concerning eternal life has been set aside. Our Lord announced himself as "the resurrection and the life"—as "the way, the truth, and the life"—as the Father hath life in himself, so he hath given to the Son also to have life in himself," and "as the Father raised up the dead and giveth life, so the Son also giveth life to whom he will." "I am the living bread which came down from heaven. If any man eat of this bread he shall live for ever." "Except you eat the flesh of the Son of Man, and drink his blood, you shall not have life in you."

In direct opposition to this plain teaching, which I have quoted from the Douay translation, it is well known that the philosophical figment of Plato, that every man has life in himself, subsisting in that "immortal soul" which is never mentioned in the Bible is the faith of the Romish Church. On this has been grafted the doctrines of purgatory for departed souls in Hades, and of eternal suffering for the finally impenitent in the place of future punishment.

In a similar manner the simple ordinances of Baptism and the Lord's Supper have been corrupted from the simplicity that is in Christ." The so-called "baptismal regeneration" of unconscious babes, has become the prevailing idea connected with Christian baptism in the Roman Church. The eating of bread and drinking of wine, as a solemn act of remembrance, has been degraded to a level with certain things, such as penance, extreme unction, etc., none of which can be Scripturally regarded as ritual in their character, but which are classed with Baptism and the Lord's Supper as the "seven sacraments." The doctrine of "transubstantiation" again, has deprived the elements of bread and wine of their simple representative character, and stamped them with a mysterious and supernatural significance, nowhere attributed to them in the New Testament. Only a blind credulity in the ministerial efficacy of a so-called priest (or sacrificer) and in his utterances at the so-called altar, could lead intelligent beings to give any countenance to such pretentions as being of Scriptural authority.

Another feature of the apostasy is seen in what is termed "orders" in the Church of Rome. This proceeds on the assumption that the apostles chosen by our Lord must have successors. I only touch on this point for the purpose of showing that one important privilege of unofficial disciples of Christ has been taken away. The primitive bishops were to be "apt to teach," but this was evidently not their principal duty. To a number of qualifications, all directed towards the true function of a bishop, which was simply overseeing, spiritual to teach is added [illegible]

Selections.

THE MAN OF SIN.

Number Two.

W. H. H.

In last paper I mentioned the two principal views which are held of this passage, namely, that held by the great body of Protestants—that "the man of sin" is the Bishop of Rome, of course, in his official capacity as the head of the Roman Catholic Church; and that held by many millenarians that "the man of sin" is to be a single individual man, who is to be revealed shortly before the time of Christ's second coming, and to be acknowledged by the Jews as the true Messiah etc.

It is right to mention that this latter view was originated by the Roman Catholic Church. In a note on the passage in hand in the Douay, or Roman Catholic translation, the following explanation is given: "Here must be meant some particular man, as is evident from the frequent repetition of the Greek article *o* the man of sin, *the* son of perdition, the opposer, &c." It agrees to the wicked and great Antichrist, who will come before the end of the world."

On the phrase "in the temple," it is added, "Either that of Jerusalem, which some think he will rebuild, or in some Christian church, which he will pervert to his own worship, as Mohamet has done by the churches of the East." This translation was "first published by the English College at Rheims, A. D. 1582." I presume the notes are of the same date, as it is not likely that an English version would be allowed to go to the public without such explanations. Peter Jurieu, a French Protestant minister, in a work entitled, "The Accomplishment of the Prophecies," which was published in England in 1687, refers to this in a very pointed manner. He says: "The term of *apostasy*, which signifies the *Empire of Antichrist*, evidently shows that the Antichrist of the Romish doctors is a mere chimera. According to them he must be a Jew that must style himself the Messiah, assemble all the Jews at Jerusalem, make war on the Christians, and destroy Christianity." The note in the Douay Bible shows that the "Romish doctors" held the Man of Sin and Antichrist to be identical, so that Jurieu's description will apply to the Man of Sin as well as to Antichrist. Bishop Newton, in his chapter on this passage, quotes Calmet's "Commentary and Dissertation on the Antichrist," as follows: "The fathers and the best interpreters understood this unanimously of Antichrist who will appear in the world before the great day of judgment, to combat religion and the saints."

In considering the general question as to the identity of "the Man of Sin" with the Pope of Rome, it might be well to do so in connection with the different terms in the passage which have been already passed under review. As far as possible we must be guided here by the facts of history, and we might frame our questions somewhat in the following manner:—

1. Do facts bear out the idea that "the temple of God" in this passage is

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1. Do facts bear out the idea that "the temple of God" in this passage is

Sententious.

When all is come all things come,
Not Rome, but Jerusalem; is to be
The eternal city.

Nothing is lawful to any man who doubts its lawfulness.

The age-long of the sainted days
I know, age-long from death to life
He will be dear, whose darkest ways
To light and love are leading.

RESURRECTION.

Resurrection shall prove the wondrous truth, that it is the grave—the place of bones and dust, that is the womb of the incorruptible, the immortal, the glorious, the undefiled.—*Night of Weeping.*

Revelation is very long and very broad and very deep, and life is very short. There is no time to waste. The man who thinks the circle of Biblical knowledge is soon run, is too ignorant to teach others.—*Howard Crosby.*

We have to judge our whole course down here in the light of his coming. To all I would say, are you in life and ways like people who wait for the Lord? Like the Thessalonians, occupied with that thing, can we honestly say, "If thou, Lord Jesus, hast thine heart set on coming to gather thy children home, *the sooner the better for us.*"

JESUS THE CHRIST.

As *Jesus* he is the Savior of sinners, the helper of the weak; as *the Christ* he is anointed of the Father, the coming King, whose kingdom shall be from sea to sea and from the river unto the ends of the earth.

Many a storm-cloud, sweeping o'er us,
Never pours on us its rains;
Many a grief we see before us,
Never comes to cause us pains;
Oft! we see in the fearful to-morrow
Sunshine comes, the cloud has flown;
Ask not them, to foolish sorrow,
What shall roll away the stone?

The great mistake men make is in the idea that they must become holy to become heirs; the truth is they must become heirs in order to be holy. We do not serve in order to become sons, but we must become sons in order rightly to serve. It is those who believe on his name that have the power, and the privilege to become the sons of God.

Long ages ago a fern leaf grew in a deep valley. No eye ever saw its beauty, and it fell at last into the earth, and sank away, and was lost. Surely no record ever was made of its life and story. But the other day a man of science, with hammer in hand, was peering into the mysteries of nature, and breaking a rock, there lay, in perfect outline, the whole delicate traces of the little fern leaf. After laying thousands of years in the darkness, lost and forgotten, it came forth to be looked at by admiring eyes. In like manner obscure lives drop away and are forgotten, but in like manner, also, will they reappear. No smallest deed done for Christ shall be forgotten.

Brevities.

A colored woman, named Harriet N. Cooper, living in the Cheltenham suburb of St. Louis, died the other day, at the advanced age of 115 years. She weighed 300 pounds, and was the mother of twenty-five children. Her husband is 101 years old, and is as hale as the average man of 40.

A doll is worshipped in Rome. It is called the Holy Bambino, and is said to represent the baby Jesus. It is dressed in the most costly things, is covered with precious jewels, and is carried at the head of a procession, and the people go down on their knees, and adore it as it were a god.

JEWS IN THE UNITED STATES.

Under the title, "Statistics of the Jews of the United States," the Union of American Hebrew Congregations has published Mr. William B. Hackenburg's report. He has been engaged some five years in collecting and arranging the "Statistics," from which we obtain the following summary: Jewish population of the United States about 250,000; number of congregations 278, with a membership of about 13,000; value of real estate and other property (synagogues, hospitals, cemeteries, etc.) owned by congregations and beneficient societies about $7,000,000.

Mlle. de Montgolfier, who died December 16, at the age of 91, was the daughter of the inventor of the balloon, and his daughter survived him eighty-one years. She lived to see communication maintained by balloons during the seige of Paris. In 1870 Mlle. de Montgolfier resisted all persuasions, quit Paris on the approach of the Prussians. She lived on the south side of the city—the side exposed to the Prussian batteries; and she remained with her maid and a youth in her service, the only tenants of a large old house of many flats whence every other had fled. Old as she was, even then she went incessantly to visit the wounded in the ambulances, and was found at the end of the siege to have given away all of her household linen, and every article useful for the sick.

When Colonel Prejevalsky, the Russian explorer, who has just returned to Omsk after two years of exploration in Chinese Mongolia, asked permission of the Grand Lama of Lhassa to enter his territory, the whole population became panic stricken. The people believed that his only object was the abduction of the Grand Lama and the destruction of Buddhism. "It is very droll, but it is true," the explorer afterwards wrote, "that twelve Europeans had been able to strike terror to the hearts of those before whom the population of two hemispheres bow themselves! It is impossible for me to give expression to the regret with which I retraced my steps. May some other traveler, more happy than I, pursue my discoveries in Asia."

Dr. Schuhler, the distinguished botanist, of Christina, Norway, has shown that the seed of wheat brought from the most extreme point that wheat will ripen, produces plants which ripen their seed more quickly than more southern seed grown at the same place, and the plants grown from northern seed are richer in carbo-hydrates. The brightness of color, also, both in leaves and flowers, increases with the altitude, or the approach to the Pole, and this seems to result from the peculiar light of these regions. At Christiana the sun during the summer solstice remains below the horizon only about five hours. At Bodo, in Nordland, it does not fall at all below the horizon from June 2 to July 11. At Hamerfest it is above the horizon from May 15 to July 29. So that in these parts of the world the plants have a sort of "morning sun" to grow under continuously for nearly two months. This peculiar light seems to be more favorable to certain chemical elements in plants. The common caraway seed is found to be richer in the volatile oil which gives it the well known aroma when grown at Christiana than farther south. On the other hand the brighter light of more southern latitudes favors the saccharine products of plants.

THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, January 18, 1881.

FOR communications on hand we will try to find room as fast as we can, and give our readers that variety that is indispensable to the character of all periodicals that aim to give general information.

IF some of our brethren should not be able to renew at once will they please write to us that we may know whether they desire to have the paper continued. We do not wish to deprive any one of our friends of the paper, who desire its continuance, and who will pay before long.

BROTHER John Foote of Kansas, appoints to meet the brethren six miles north of Plymouth, at what is known as the Baker school house, Friday evening, Jan. 14, and continue meeting over the following Sunday. Will some one of our brethren meet him at Plymouth on Friday, and convey him to the place of meeting.

EITHER some of Brother Westbee's articles have failed to reach us, or they have been incorrectly numbered. The last one we published was numbered 48, and its subject was The Living Creatures. The next one in our possession is numbered 53, and its subject is The Book with Seven Seals. The papers on hand are numbered from 53 to 58, both inclusive. We wait to hear from Brother Westbee before resuming the publication of his communications.

BROTHER Wm. Shepherd of Newark, N. J. writes — "Dear Brother Chaplin: I have been stricken down with a severe attack of sickness, and am completely prostrated as I write. I ask the prayers of the Church of God in my behalf that I may be raised up again if it seems good in his sight." "Brethren, pray for us," was the request of an inspired apostle, when writing to one of the churches. Let all the household of faith remember our afflicted brother at the throne of grace.

OUR time is so occupied at this season of the year in fixing up our accounts, as Treasurer of the Association, that we cannot write as fully as we would like about our prospects. We may say, however, in brief, that we have paid the larger share of our indebtedness, and that our subscription list is slowly increasing. If our list could be permanently increased to the amount of a few hundred more names, the publication of THE RESTITUTION would be placed on a paying basis. We thank our friends who continue their subscriptions, and we gratefully remember all those who so kindly give additional aid. We propose to share the burden with our dear brethren and sisters, both in paying for some copies of THE RESTITUTION for the poor, as well as contributing something to aid it as a missionary enterprise. More hereafter.

FROM our past experience we must say again that we are compelled to decline publishing general appeals for help from those with whom we have no acquaintance. We therefore once more refer the claims of Daniel Pike and Josiah Pike, of Stockton, Kan., to the consideration and Christian benevolence of our brethren in that state, if the condition of said brethren and their families should be found as destitute as claimed. We will however add that we can commend our dear brother Eld. S. G. Clark, to our Indiana brethren, as one worthy of aid, and we hope he will not be forgotten. This is addressed to our brethren in this state, without his solicitation. The only safe and proper rule is for brethren in each particular state to look after those of the household of faith who lack the necessaries of life.

Selections.

Chatham Herald.

PROPHETIC PROSPECT FOR 1881.

The beginning of 1881 shows us the world in a more alarming condition than it has appeared in even in years when a war has been imminent between two great nations. Were it not for the unfailing word of Scripture prophecy, we might be at a loss to account for the growing rampancy of wickedness and the hopelessness of the struggle of right against wrong.

It requires no small measure of humiliation to take a true view of human nature as it has been since the Fall. Consequently, worldly philosophers prefer to see in the spread of civilization and in the increasing justice of legislation signs that the love of truth is becoming universal, and that individual selfishness will not always dominate human affairs, while far too many Christian believers persist in putting a figurative interpretation upon every declaration of God's word which does not seem to encourage the hope that the Church is now on the way to victory. But the teaching of the Bible is that deliverance, not victory, is to be the hope of the Church.

There is something awfully certain in whatever God once declares will come to pass. At a time when the Israelites were flushed with conquest, and their name was a terror to the mightiest nations upon the earth, Moses recorded the decree that they would become "a proverb and a by-word among all nations." Deut. xxviii. 37. That has been literally fulfilled in the reproachful term "a Jew." Moses also wrote, "The Lord shall scatter thee among all people from the one end of the earth even unto the other." Verse 64. And that has literally come to pass. He said, further, "Ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy you." Verse 68. And profane history tells us that even extraordinary prediction was literally fulfilled in the Alexandrian slave-market after the destruction of Jerusalem by Titus.

Once more, when Tyre was one of the magnificent capitals of the world, the Lord God declared, "I will make her like the top of a rock; it shall be a place for the spreading of nets in the midst of the sea." Ezek. xxvi. 4, 5. And these words, in no figurative or spiritual sense but exactly and literally, describe the sight of that great city to-day.

Again, when Babylon was "the glory of kingdoms, the beauty of the Chaldee's excellency," its doom was announced with minute peculiarity, viz., that it would be overthrown and never be inhabited again, that the wandering tribes of the desert and the shepherds on the plains would avoid it, and that it would become a habitation of wild beasts. Isa. xiii. 19-22. All that has come to pass, as any eastern traveller can see to-day, not in a spiritual or general sense, but literally and particularly.

Regarding the Lord Jesus Christ, it was foretold that he would come in the tribe of Judah and in the line of David, and that he would be born of a virgin. Events proved that "Judah" meant Judah, and not the Jewish race; and that "David" meant David, and not any royal line; while "a virgin" typified no social or spiritual condition, but simply meant Mary, the wife of Joseph, in her virginity. The numerous prophecies regarding the life and death of our Lord was equally literal.

These are a few examples of fulfilled prophecy; and they afford us an indication of the way to interpret unfulfilled prophecy.

The principal predicted but unaccomplished events are:

1. The restoration of the Jews to their own land, with an extension of territory; and their establishment there with pre-eminence among other nations.

See Isa. ii. 1-4; Jer. iii. 17, 18; Ezek. xx. 34, 42; Dan. xii. 13; Zech. xii. 6; etc. Some of these passages describe Jerusalem and the Holy Land after Christ comes, and when the Jews will have accepted him as their King and so placed themselves at the head of the Christian Church.

2. The growth of anarchy and irreligion till the foundations of authority are undermined and the very existence of the Church is threatened. The rise of a man, the Antichrist, who will do with the anarchy in Europe what Napoleon I. did with the revolution in France, and will then carry his assumption of authority to a greater length than any previous tyrant in the world has done.

See Isa. xxvi. 20, 21; Jer. xxx. 7; Dan. vii. 7; Matt. xxiv. 12, 13, 21; Luke xviii. 8; 2 Thess. ii. 3, 4, 8, 9; 2 Tim. iii. 13; Rev. xiii. 11-17; etc.

3. This tyrant's war upon the people of God and new-built Jerusalem. The appearance of the Son of God at the crisis of the siege, and his deliverance of his people.

See Jer. xxx. 7-10; Ezek. xxxix. 9-16; Dan. vii. 11; Zech. xii. 2-10; Matt. xxiv. 30; Acts i. 11; 2 Thess. ii. 8; etc.

We have only selected passages for reference in which the events spoken of are described with remarkable distinctness and uniformity; and it is a reasonable presumption that they are subject to the same rules of interpretation with the other prophecies which have been already so exactly fulfilled. Readers who have the patience to look up the verses we have cited may be surprised to find several particular and even trifling incidents foretold in almost the same words by different writers.

Now let us take a glance at the present state of the world, and see, on the one hand, how far it agrees with what the prophecies just quoted tell us is coming, and, on the other, with what we might expect if there were any power in education or civilization to overcome sin.

1. What is known in Europe as the Eastern Question has not advanced one step toward a solution since the beginning of 1880. The succession of the Liberal Government in England, to which many people looked for a speedy settlement of Turkish difficulties, has been followed by no measure of consequence in that direction. Matters seem to be standing still until the development of God's further purposes. There is no prospect whatever of an improvement in the financial condition of Turkey, and without such an improvement there can be no change for the better in its administration.

Meanwhile the insurrectionary spirit excited in the subject populations by the late wars gives safe promise of another outbreak at no distant day; and that will call for or lead to the armed intervention of some of the great powers of Europe, with the usual danger of a war between those powers themselves.

2. The imagination palls at thought of the next European war, for which twelve millions of armed men are waiting in silent mockery of the hope that the reign of peace is in a fair way to begin upon the earth.

A few days ago one of the daily papers, not over-well versed in the Bible, but with a shrewd practical view of the condition of public affairs, wrote as follows:

"The world has never yet seen war on a national scale. There have been, as in 1812-13-14, many armies, and those numerically as well as otherwise formidable, engaged simultaneously on one theatre. In 1870 the Germans employed several large armies, and the French, too, made considerable levies. But all the conditions of war are different from what they were in the Napoleonic era, and since 1870 several nations have turned or are turning almost their entire population into soldiers.

When war occurs again among the great Continental powers there will be such a sight presented as was never seen before. There will be in the first line a chain of armies furnished with superb material; in the rear will be the reserves of trained troops exceeding in number the biggest armies of former times: and these reserves will rest on a succession of strong fortresses and intrenched camps held by enormous garrisons."

If we remember with this that every year adds to the improvements in the torpedoes, mitrailleuses, Gatling guns, and other engines for wholesale destruction of human life, it will appear that God knew more about the nineteenth century before the Christian era than we know about it now.

3. The Afghan war is standing still like the Eastern question. In this swiftly-moving age twelve months more have gone past without a settlement of the relations between Afghanistan and the Indian Government. At the time we write this article it is uncertain what security the new Ameer, Abdurrahman Khan, has for his throne, and in what sense the British frontier is to be protected; while the rebel leader, Ayoob Kahn, is at large, able to boast of having destroyed a British force near Candahar, and to laugh over the slaughter in cold blood of a British officer whom he had captured as a prisoner of war.

4. Lastly, the condition of things in Ireland seems enough to open the eyes of the blindest to the gloomy prospect before the world and to the corruption which lies beneath the veneer of its civilization. It is for the first time in history that a Government has tolerated total insecurity of life, liberty, and property without the excuse of war or revolution. A large part of Ireland has been for months past in a state corresponding with the state of Paris during the Commune or of North India during the Mutiny of 1857, with this difference—that in the last two cases the murder and violence were stopped as fast as guns and soldiers could stop them, whereas to-day in Ireland the authorities seem to have neither the ability nor the disposition to interfere to any effectual purpose. A lethargy born of an increasingly blunted national moral sense has apparently taken possession of the Government. Even a few years ago such a condition of things would not have been possible; but the principle of the supremacy of the people above the law is gaining ground, and the world is hastening to the state in which it was before the flood—"corrupt before God and filled with violence." Gen. vi, 11.

It is doubtful if any nostrum of legislation can now restore civil order in the country. The leading London papers are agreed in expressions of opinion like the following: "Coercive acts a few months ago would have been effective, but now they will be useless.

The people have learned their power too well to be cowed. This revolution cannot end without bloodshed unless capitulation be made to the Land League, which is out of the question.

The rising may be small and ineffective, but it is considered inevitable by many who are familiar with the state of the country. It is beyond question that no land bill, however extreme, will satisfy the Land League, and the movement should be considered in all its significance. According to the clear and repeated utterances of members of the League Executive, the Land League movement is not a movement for the purpose of bringing rent down, but a movement for the purpose of making the tenants the owners of the land."

Thus it seems not unlikely that the priest-ridden and turbulent population of Ireland will be separated from the authority of the British Government, which reduced to peace and prosperity the cognate race of Scottish Highlanders; and this will be brought about, not by any peaceful method in conformity with the pretensions of civilization, but by outrage and bloodshed and other characteristic exhibitions of unrestrained lawlessness.

If this should take place, it will be a remarkable step in the fulfillment of the old prophecy in Dan. chap. vii. and Rev., chap. xiii. which says that a king of practically unlimited power will rise out of the ten kingdoms that constituted the Roman Empire, and will rule over the same territory. Now Ireland was not included in the Roman Empire, whereas England was; so we should be justified in considering the severance of the former from the latter at the present juncture as a significant occurrence.

Before concluding these observations on the civil and political indications of the New Year, we will remind our readers that the past year has been signalized on our own continent by an official protest of the United States Secretary of War against the defenceless condition of our seacoast, and against the shortsightedness of letting our fortifications and munitions of war fall far behind the standard required to meet the armaments of European nations who may one day be our enemies.

Is not this the beginning of an apprehension that America may not be able to keep out of the national convulsions that are to precede the coming of our Lord?

It also seems proper to note the continued rapid spread of the spirit of invention and discovery, and the increasing enterprise to explore every unknown limit of the globe. One Arctic expedition has recently returned from its eminently successful search, another has been for some months locked out from the world in polar ice; a third is to set out from England in the present year; while the greatest problem of modern geography, viz., the exploration of the Antarctic Circle, is also to be attempted this year by an Italian and an English expedition, both employing the latest resources of science and highest available talent to increase the chance of success.

We are entering the most remarkable period of this century for the display of signs in heaven. Four comets are now, or soon will be, visable through telescopes, and one at least of them is expected to show its strange torch in the sky. Four eclipses will occur in 1881, the dates of which will be found in the Almanac at the end of this number. A small black speck made its appearance near the edge of the sun in August last, and developed into a cluster of spots which was easily visible through a small telescope, and moved in fantastic shapes toward the centre of the sun's disk. The appearances was caused by a tremendous storm of some kind in the atmosphere of the sun, and it was attended with violent magnetic disturbances in the earth, interfering with the operation of telegraphs and submarine cables. Former experiences lead astronomers to expect that these magnetic storms will continue for a considerable time, and that there will be a magnificent spectacle of auroral streamers in the northern sky.

The intelligence of our readers will guard them against astrological or superstitious ideas in connection with these phenomena. The fact is sufficient that God, who foresaw the political history of the nineteenth century, foresaw also its meteorological phenomena; and He has declared that a combination of events and signs Luke xxi. 10, 11, 25—27. will precede the coming of the Son of man. Notwithstanding, these things will take place so naturally, and will be explained so plausibly by the wise men of the world, that the last day will come as a snare "on all them that dwell on the face of the whole earth" ver. 35. Therefore the warning is seven times repeated in the Gospels. Watch.

N. Y. Journal of Commerce.

GABRIEL'S TRUMPET.

Figures do not lie. It is a great pity that so many men talk at random in books, reviews and public lectures, when they should learn wisdom from school-boys' arithmetic. A lecturer in Music Hall, Boston, on a recent Sunday evening—the Rev. Mr. Murray is reported as dealing in glittering generalities of figures to discourse the theory of a final judgment of all men, and it would appear that his audience accepted his arithmetic as solid truth. We have nothing to do with the theories of the assignment, but there seems to be a [illegible] in Boston of any man who [illegible] trash to an audience [illegible] ordinary common education. He is reported [illegible]

"Now the population of the earth [illegible] and every thirty years [illegible] years then, 1,000,000,000 [illegible] the period of the world, [illegible] Europe and America [illegible] which is the [illegible] 6,000 years old. She [illegible] to give some 300,000 years [illegible] the world is. Very well. What [illegible] be the population of the world since the race began? Who can estimate the number? By what arithmetic shall you compute the number [illegible]? Take the globe and flat on it [illegible] one vast plain. 2,000 miles [illegible] by twenty-four, and would [illegible] accommodate but a fraction of the human beings that have lived upon its surface! Where is the locality of the Judgment to be then? Can it have a locality?"

Now make the widest conceivable estimates. Suppose that the human race has existed on this earth 100,000 years, and that the population has never, from the first day, been smaller than this estimate for the present time, namely, 1,400,000,000. For the sake of easy calculation most of the estimate of thirty years to the generation call it three generations in the century. There will then appear to have been 3,000 generations of 1,400,000,000 each, who, being assembled, require standing room. Use a world-full meeting of men, women and children it would be ample estimate to give each two square feet of room. A square mile contains, in round numbers 25,000,000 square feet, and 12,500,000 persons could stand on it. Therefore eighty square miles would hold a generation, and 3,000 times that space would hold the population of 100,000 years. That is to say, 240,000 square miles would contain them, and, gathered in a parallelogram, they would stand in a space 600 miles long by 400 broad. They could be easily accommodated in one or two of our states.

Dead and buried side by side, they would require only five times their standing space, or, (say) 1,200,000 square miles, and the United States of America has ample wild lands, as yet unwanted and unoccupied, to give them a cemetery. If any one wishes, he may estimate how many thousand years of generations could find graves in this country without crowding each other.

Whoever will may imagine the population assembled in circle, or in a vast theater with floor above floor, each floor diminishing the surface area of the building. It will do people of vivid imagination good to reduce such imaginations to the facts of figures, and any school girl can do it.

But it is just as well before leaving the subject to say that the hundred thousand years of the reverend lecturer's imagination is wild talk as his figures. Men of uncertain faith are very fond of saying that other men have no faith. Nothing can be more absurd than what he says about the church. The confused man that fell off a stage-coach into the mud thought the coach had upset. Mr. Murray will soon find out that the church, whatever its denominational name, is a great deal more interfering with the operation of telegraphs and submarine cables. Former experiences lead astronomers to expect that these magnetic storms will continue for a considerable time, and that there will be a magnificent spectacle of auroral streamers in the northern sky.

In his lecture, as reported, he makes a sad jumble of two distinct subjects, the age of the world and the age of the human race on its surface. The men who hold notions about the extreme antiquity of the human race have been very few, and have produced no sensible effect on the faith of the church or the general opinion of the world; and among what are called scientists the present difference of opinion as to the age of the human race is limited to a comparatively short period. Bunsen's theory of a date B. C. 20,000 for Egyptian origins has vanished, and Mariette Bey's date of B. C. 5,000 for Menes (or Misraim) will satisfy the views of the most extreme among recognized men of sense.

The bone cave men have met with the simple rules of evidence, which apply to their supposed discoveries as they apply to all questions of fact; and it is found that they have just proved in a single instance that human bones have been lying fifty, forty or ten centuries in those caves. The theory that the Mississippi had been [illegible] years depositing drift over [illegible] found in the deposit disappeared in most when Humphreys and Abbot, United States [illegible] having the [illegible] also [illegible] that the Mississippi [illegible] have [illegible] for it [illegible] to [illegible] In the [illegible] [illegible] Boston of any man who [illegible] trash to an audience [illegible] ordinary common education. He is reported [illegible]

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Now make the widest conceivable estimates. Suppose that the human race has existed on this earth 100,000 years, and that the population has never, from the first day, been smaller than this estimate for the present time, namely, 1,400,000,000. For the sake of easy calculation most of the estimate of thirty years to the generation call it three generations in the century. There will then appear to have been 3,000 generations of 1,400,000,000 each, who, being assembled, require standing room. Use a world-full meeting of men, women and children it would be ample estimate to give each two square feet of room. A square mile contains, in round numbers 25,000,000 square feet, and 12,500,000 persons could stand on it. Therefore eighty square miles would hold a generation, and 3,000 times that space would hold the population of 100,000 years. That is to say, 240,000 square miles would contain them, and, gathered in a parallelogram, they would stand in a space 600 miles long by 400 broad. They could be easily accommodated in one or two of our states.

Dead and buried side by side, they would require only five times their standing space, or, (say) 1,200,000 square miles, and the United States of America has ample wild lands, as yet unwanted and unoccupied, to give them a cemetery. If any one wishes, he may estimate how many thousand years of generations could find graves in this country without crowding each other.

Whoever will may imagine the population assembled in circle, or in a vast theater with floor above floor, each floor diminishing the surface area of the building. It will do people of vivid imagination good to reduce such imaginations to the facts of figures, and any school girl can do it.

But it is just as well before leaving the subject to say that the hundred thousand years of the reverend lecturer's imagination is wild talk as his figures. Men of uncertain faith are very fond of saying that other men have no faith. Nothing can be more absurd than what he says about the church. The confused man that fell off a stage-coach into the mud thought the coach had upset. Mr. Murray will soon find out that the church, whatever its denominational name, is a great deal more interfering with the operation of the faith of the church or the general opinion of the world; and among what are called scientists the present difference of opinion as to the age of the human race is limited to a comparatively short period. Bunsen's theory of a date B. C. 20,000 for Egyptian origins has vanished, and Mariette Bey's date of B. C. 5,000 for Menes (or Misraim) will satisfy the views of the most extreme among recognized men of sense.

The bone cave men have met with the simple rules of evidence, which apply to their supposed discoveries as

Exegetical.

A voice [illegible] "Prepare ye the way of Jehovah in the wilderness; [illegible] straight a highway for our God [illegible] the desert."

The Hebrew parallelism is said by competent critics to require the rendering given above in preference to the arrangement of the words found in our common version. In our present exegesis we only aim to bring out the primary fulfillment of these remarkable expressions, leaving the application of them, as made to John the Baptist, out of consideration in this article. In doing this we shall copy mostly from Barnes' commentary on the text.

"The time of the exile at Babylon was about to be accomplished. Jehovah was about to conduct his people again to their own country through the pathless wilderness, as he had formerly conducted them from Egypt to the land of promise. The prophet, therefore, represents himself as hearing the voice of a herald, or a forerunner in a pathless waste, giving direction that a way should be made for the return of the people. The whole scene is represented as the march or return of Jehovah at the head of his people to the land of Judea. The idea is taken from the practice of Eastern monarchs, who, whenever they entered on a journey or expedition, especially through a barren and unfrequented or inhospitable country, sent harbingers or heralds, before them to prepare the way. To do this, it was necessary for them to provide supplies, and make bridges, or find fording places over the streams; to level hills, and construct causeways over valleys, or fill them up, and to make a way through the forest which might lie in the intended line of march. This was necessary because their contemplated expeditions often involved the necessity of marching through countries where there were no public highways that would afford facilities for the passage of an army. Thus Arrian (Hist. liv. cap. 30) says of Alexander, 'He now proceeded to the river Indus, the army' i. e. a portion, a part of the army, or an army sufficient for the purpose 'going before, which made a way for him, for otherwise there would have been no mode of passing through that region.'

"When a great prince in the East," says Paxton, "sets out on a journey, it is usual to send a party of men before him to clear the way. The state of those countries in every age, where roads are almost unknown, and from want of cultivation in many places overrun with brambles and other thorny plants, which renders traveling, especially with a large retinue, inconvenient, requires this precaution. The Emperor of Hindostan in his progress through his dominions, as described in the narrative of Sir Thomas Roe's embassy to the court of India, was preceded by a great many men, who [illegible] to remove the trees, bushes, [illegible] and other [illegible] that might [illegible] the [illegible] of the [illegible]

[illegible] in [illegible] to [illegible] from the [illegible] of the [illegible] [illegible] [illegible]

Poetry.

WATCH AND WAIT.

W. L. CROCKETT.

O let us watch and wait,
As early as we can,
With hope renewed and strengthened
For him whose [illegible] earth,
And who will soon come to gather unto
And who [illegible]
We know the Master [illegible]
He speaks [illegible]
Of all [illegible]
[illegible]
[illegible]
[

Poetry.

National Repository.

SLIPPING AWAY.

They are slipping away—these sweet, swift years,
Like a leaf on the current cast;
With never a break in their, rapid flow,
We watch them as one by one they go
Into the beautiful past.

As silent and swift as a weaver's thread,
Or an arrow's flying gleam;
As soft as the lingering dews of eve,
That tell the willow's long golden veil,
And dapple the glassy stream.

As light as the breath of the violet sea,
As fond as a lover's sighs;
As precious the flash in the maiden's tresses,
As sweet as the woodchuck's merry notes,
So tender and sacred the years.

One after another we see them pass,
Down the dim light of each;
We hear the sound of their soft feet fall
In the depths of the mantle long since cast on,
As beautiful and as fair.

There are only a few years left to live;
Shall we waste the most in idle strife?
Shall we trample under our feet to-day
These beautiful blossoms, sacred and sweet,
By the dusty way of life?

There are only a few swift years at best;
No one has taught us to know;
Make life's fair pattern of tasteful fancies,
And fill up the meshes with love and truth,
While we can every hour!

Selections.

THE following, taken from the London *Times* of Dec. 10, 1880, will give our readers some account of the "Land of Gilead" east of the Jordan. Mr. Laurence Oliphant has recently published a book in London entitled—"*The Land of Gilead, with Excursions in the Lebanon*," from which the information in this article has been derived. The object in view, in making this exploration, has been "the repatriation of the Jews, by the settlement under the auspices of a land company of a considerable number of Jews from Eastern Europe and Asia, in an agricultural colony situated in the territory which formerly belonged to the tribes of Reuben and Gad." This article will be welcome to all who are looking for the restoration of Israel to the land of their fathers. Brother H. Heyes has our thanks for the London paper.

THE LAND OF GILEAD.

Mr. Oliphant's travels in Gilead, with the scheme in which they originated, were suggested by the signing of the Treaty of Berlin. The relations of the Porte to the European Powers had been essentially altered, and it had become evident that thenceforth there must be more active intervention in the internal affairs of the Ottoman Empire. It ought to be practicable to do something to reclaim some of the rich, but almost depopulated districts that lie in Southern Syria on the outskirts of the desert, but within easy reach of the Mediterranean seaboard. The Sultan, under the circumstances, might be in pliable mood, if he were sure that his sovereign rights would be respected. A well-secured and increasing revenue in place of an insignificant and precarious one would be a material argument that ought to carry weight in the exhausted state of his exchequer; while a practical proof of his willingness to encourage reforms must tend to stave off the foreign interference he dreaded. Mr. Oliphant, when he broached his ideas, found backers both in England and France in the most influential quarters. His scheme, we are told, was examined and generally approved by Lord Beaconsfield, Lord Salisbury, and M. Waddington; and, desiring to inform himself thoroughly as to local facts before submitting his proposals to the authorities of Constantinople, he left England in the middle of February, 1879, for an exploring expedition in Southeastern Syria. In furtherance of his scheme he was bound to push his survey at least to the limits of the practicable. Yet the romance of mystery, and of danger as well, hung over a land which had only previously been traversed by very few Europeans, and some of the remoter districts of which were almost or altogether unvisited. Everywhere there was an embarrassment of attractions for the student curious in archæology, in ethnology, or in the landmarks of history, sacred or profane. The whole country is as rich in traditions as in associations; the scenery varies from the stern grandeur of savage hills and rocky watercourses to the soft beauties of rolling pasture-lands enamelled with flowers; while the people in their habits are almost too picturesque to be pleasant, from the Bedouins, whether roving or settled in villages, to rough mountaineers who trace their descent to the original inhabitants of the Land of Canaan. It may be remarked to their credit, however, that many of these good people were so unsophisticated as to refuse payment for their rough hospitality and to resent as an insult the offer of backsheesh. Mr. Oliphant's mode of travel was as novel for an Englishman as at first sight it appear to have been venturesome. He dispensed with the services of a dragoman as well as of those attendants who usually swell a Frankish traveling *cortege* in the East, and, consequently he did not carry the bags of money that would have tempted robbery and been squandered upon escorts.

At his landing port of Beyrout he was fortunate enough in falling in with a gentleman admirably fitted in every way to be his companion and guide. Captain Phibbs was as familiar with the languages of the country as with the manners and habits of the natives. And the two Englishmen decided to find their own way, accompanied only by Captain Phibbs's servant in the capacity of cook, valet, and major-dome, with a muleteer in charge of a single camp-mule. They took no tents, intending to quarter themselves in the villages. In addition to their bedding and the simplest cooking utensils, they laid in a very modest supply of luxuries in the way of provisions, and as for the money, Mr. Oliphant says, "We decided upon putting only a few pounds in our pockets." Mr. Oliphant estimates that had they gone with tents and a dragoman each traveler must have paid two pounds per day, with something like fifty pounds additional expended in backsheesh to the predatory Arabs.

Starting from Beyrout, the route lay southward along the coast as far as Sidon, where they struck inland and southwestward, passing to the north of the Huleh, by the road commanded by the crusading fortress of Belfort.

At Banias, the old Cæsarea-Philippi, Mr. Oliphant does not ask us to linger with him, notwithstanding its great historical interest. For the fact is, that his volume from the first to the last is composed in the main of fresh materials. Carrying out his quest after knowledge in the least inviting quarters, he sought hospitality for the night, after the first day's ride from Banias, in the Ansariyeh village of Ain-Fit.

In religion as in blood, these Ansariyeh appear to have much in common with the famous sect of Assassins, whose head was known in the crusading chronicles as the Old Man of the Mountain. To this day, like the Jews, the Ansariyeh have kept themselves apart from their neighbors, by whom they are despised and detested.

Naturally the travelers could learn little on the spot of the religious tenets which have been distorted by common rumor into the most diabolical shapes; but Mr. Oliphant gives an interesting sketch of them, after the presumptions of the most reliable authorities.

Descending from the filthy, but picturesque hill village to the grassy plains, the travelers saw in the foreground of the landscape the encampment of the Fadl Arabs—an important tribe, numbering 2,000 fighting men. The neighborhood of those wild Bedouins in such force may have accounted for their coming upon neither wayfarer nor habitation for the next four hours, when they found themselves among the people of another nationality and scarcely less formidable than either of the other two. It was a settlement of Circassian immigrants who had come straight from Bulgaria, and who in all probability had played their part in the atrocities."

There, in Palestine, they were working industriously enough, building new houses and breaking up the ground for gardens. Indeed, being familiar with the signs of Western civilization, and being abundantly engrossed with their personal concerns, they hardly deigned to turn their heads to look at the little cavalade.

"Riding over plains which had been the battlefield of Chedorlaomer with the Rephaim giants, of the Israelites with Og, the king of Bashan, and the scene of sundry conflicts between the invading Assyrians and the Jews," they passed out of the land of Bashan into Gilead.

Roughly speaking, Gilead proper may be said to extend from the Yarmuk, an affluent of the Jordan on the north, southwards along the eastern brink of the great river to the border of Moab, on the east of the Dead Sea. Then and afterwards, among scenes of extraordinary natural beauty and districts of as wonderful natural fertility, what strongly impressed the travelers was the scarcity of inhabitants. It was in great measure explained by the constant incursions of the Bedouins, which have gradually been making a solitude as they have been keeping civilization at bay.

Some rough statistics may serve to illustrate the facts; the more strikingly when we remember the remains of populous ancient cities which are strewn broadcast over the whole region.

Thus Irbid, the seat of government for the province of Ajlun, contains but 3000 souls. Ajlun itself, the greatest center of population, and the best built village the travelers had seen to the east of Jordan, had but 500; while Meyarib, over the frontier of the Hauran, though a flourishing commercial *entrepot* near the great pilgrims' road, and described as relatively large, was estimated as containing about 900. A considerable proportion of the unfortunate fellaheen, who are pillaged alternately by the Arabs and the Turkish tax-collectors, burrow in the caves and rock dwellings which abound everywhere.

So whichever way one turns in these parts, in names, in ruins, in inscriptions, as in legends and traditions, you may trace, or fancy you trace, the story of successive civilizations, prehistoric, Canaanitish, Hebrew, Greek, Roman, Byzantine, Saracenic. Crusading—with the flow and ebb of the periodical tides of invasion from Assyria, Egypt, Mesopotamia and Arabia.

In the meantime, it may safely be asserted that the condition of the country was never more deplorable. The Turkish Administration is as corrupt as its system is essentially vicious. The people are numerously fleeced, yet little reaches the treasury.

Some wealthy man of commanding local influence bids for the farming of the taxes, which are knocked down to him at his own price. Generally he comes to a friendly understanding with the Caimakam, who receives a certain share of the spoil, in return for which he closes his eyes to any amount of extortion and peculation.

Then, in the districts most exposed to raids from the desert, the Arabs regularly levy blackmail or contributions. Yet the remedy is as easy as the evil is great. It seems certain that a very moderate display of force and steady resolution would suffice to keep these marauders at a distance. Now and then a courageous and honest official, with a mere handful of regular troops at his disposal, has extended effectual protection to the peasants under his rule. But the peasants are scarcely grateful for these fitful intervals of peace. They would give anything to be rid of their great tyrants. But their strong-handed protector may be withdrawn any day, and then the Beloubin will be back upon them more rapacious than before, to exact heavy arrears with compound interest. As for the Zaptiehs or policemen—who are often Kurds, and have almost always been Bashi-Bazouks—they are in reality wolves in sheep's clothing, and the peasants dread them ever more than the brigands. Mr. Oliphant points out that it is a mistake to believe that the Moslem is generally better treated than his Christian neighbor. Indeed, the reverse is the case for the most part; for the Christian can often appeal to some foreign consul or gain the good will of an influential co-religionist, whose complaints will be listened to at headquarters, while the only people to whom the Moslem can address himself are sure to be in league with his oppressors.

At Es-Salt, the ancient Ramoth-Gilead and the chief place of the Belka, they found 6,000 inhabitants. The population has nearly doubled with the increasing sense of security inspired by a comparatively firm Turkish rule. The place has been thriving on the trade between the Syrian merchants and the Arabs, but can attribute comparatively little of its prosperity to the extraordinary agricultural capabilities of the province. The fertile plains are given over to the grass which supports the vast flocks of the wandering Arabs. And it is to this Belka, altogether unsettled as it is, that Mr. Oliphant has turned his eyes in the location of his colony from the West. Any land grants that may be obtained from the Turkish Government need interfere with no vested rights, and there would be ample room for the flocks of the Arabs in reservations to the eastward which might be definitely assigned to them. It was never suggested by any one of the many Ministers with whom Mr. Oliphant communicated at Constantinople that the Arabs had acknowledged claims of any kind, or that there could be any serious difficulty in dealing with this "Bedouin question." A large portion of Ajlun, on the other hand, is village property held by formal title deeds. The appropriated district which Mr. Oliphant proposes to colonize lies between the Jabbok in the north and the Arnon in the south a sufficiently wide range of territory. It is bounded on the west by the Jordan and the Dead Sea, and includes a portion of the plains of Moab. Residents at Es-Salt who knew it well agreed that naturally it was the most favored district of Palestine. The broad stretches of alluvial soil are studded with isolated eminences and rocky ridges, to this day containing the reservoirs and cisterns built or hown in scriptural times and which have fallen but slightly out of repair. Mr. Oliphant has some striking remarks on the character of the vegetation as contrasted on the opposite shores of the Dead Sea. While the western banks, so vividly described, by the way, by Scott in the "Talisman," are forbidding, rugged, and waterless, "the wadies opposite teem with an almost tropical vegetation." During their stay at Es-Salt, Mr. Oliphant and his companion had made a most interesting, though somewhat disappointing expedition to Kalat Zerka, on the border of the desert, for they were compelled to renounce the plan of exploring the remarkable subterraneous cities of Derat, Bekoda, and Rabah. "Of these, the latter two have never been visited; and, indeed, their existence has never been suspected prior to the report which I received at Irbid of Bekoda from the Tunisian officer, and at Salt of Rabah from the Syrian merchant." But on the way back to Es-Salt, they cast a loop by Rabbath-Ammon. That famous stronghold of the warlike children of Ammon has "resisted all attempts permanently to change its name." One may still inspect the rough-hewn masses of stone that formed the foundations of the original defences. Since then the site has been over built and architecturally adorned successively by Egyptians, Romans, and Byzantines, who have left their marks in the ruins, which are once more being fenced in by another of the newly-arrived Circassian colonies. Mr. Oliphant observes that he knows no remains to compare with those of Ammon for picturesqueness of situation. And so bold is the configuration of the rocky ground that time has done nothing to efface its characteristic features. Leaning over the old Ammonite walls, Mr. Oliphant looked down many hundreds of feet into the wadies on either side that made the place impregnable. His fancy realized the scene and identified the very spot where Uriah the Hittite was sent to his death, when he was set by Joab in the forefront of the hottest battle.

If Mr. Oliphant did not follow the track of the Israelitish spies—indeed, he entered Palestine from the opposite direction—he went to survey the land with a view to colonization. But, as we have seen, he proposes to carry out the work by means of gold, instead of iron. We have no space to go into the details of his plans, and may possibly do them some injustice by summarizing. Briefly, his idea is to settle a favorable and accessible tract of Syria by means of a company which is to find the capital. For various reasons, for which we refer the reader to his book, he believes that Jews will be the most eligible colonists. He combats objections that may be suggested on the ground that the scattered races of Hebrew blood have shown anything rather than agricultural tendencies. He argues that the scheme is practicable, from the cases of the Circassian colonists, as well as from instances of speculators who, though they went to work single-handed, have thriven and done well in spite of the Arabs. He argues that the speculation can hardly fail to be profitable by quoting statistics and current prices for produce. He shows that the conditions of the cession of territory have been carefully considered so as to make the project logically acceptable to the Sultan and those who ought to be his disinterested and patriotic advisers. And, finally, he has the familiar story to tell of tedious and futile negotiations at Constantinople, in which smooth-spoken Ministers kept him dancing attendance, while putting him off with pipes, coffee, and promises.

The article below is important as showing a "new complication of the Eastern Question;" more especially when the latest news is to the purport that Turkey and Greece refuse to have anything to do with any scheme for an arbitration of the question of boundaries between the two latter powers. The Berlin treaty has resulted in scarcely more than an armed truce, of very short and uncertain duration. It is almost certain that all efforts for compromise will fail, and almost equally certain that a war between Greece and Turkey would involve the Great Powers in the conflict. We near the last acts in the great drama of the closing of Gentile times. Let us prayerfully watch the development of events for they are now fearfully significant.

Correspondence N. Y. Observer.

PERILS OF MISSIONARIES.

Persia, The War, The Brigands, Robbery and Murder.

SEIR, Persia, Oct. 26, '80.

Messrs. Editors: The mails and telegraphs have doubtless informed you of the sudden outbreak of war in this part of Persia. A new complication of the Eastern question has developed itself in an unexpected quarter. The wild Koords have set up the standard of independent empire. Twenty or thirty thousand (one estimate is 50,000) of these barbarians have swooped down on this province of Azerbaijan with all the terrors of uncivilized war. Several towns have fallen into their hands almost without resistance. Such as have tried to stay their march of conquest, have been overcome and punished with barbarous plundering and massacre.

For several days eight or ten thousand of these desperate robbers have invested the city of Oroomiah, fighting desperately at night and plundering the villages by day. We have watched them from the roof of our mountain house with intense anxiety, especially as Brother Whipple, of the Bible Society, is shut up alone in the beleaguered city.

This movement of the Koords is not a sudden "foray for plunder." It takes its character from the bold ambitious aims of their distinguished chieftain Sheikh Obeidullah has come to rank, at least in the minds of the Koords, as second in dignity and sanctity only to the great Sheriff of Mecca, whose rank is next to that of the Sultan of Turkey. He holds himself to be that either, and in real ability and fitness to govern, he does not err in his estimate. He took an active part in the war with Russia, and was prominent in the memorable siege of Bayazid, though I have been told by a Turkish official that his Government did not hold him responsible for the horrible massacre which followed as much as another Sheikh of a more fanatical spirit.

Since his return from that war Sheikh Obeidullah has been forming the ambitious project of an independent empire. The war, the Berlin Congress, and subsequent events have filled him with contempt for the Turkish Government, given him new ideas of self-rule by different nationalities, and inspired him with the notion that he could get the good will of Europe for his grand scheme. Last year he raised a revolt against the Turks, and was able to beat the small armies sent against him. For this he has been suitably honored and rewarded by special ambassadors from the Sultan. The whole of Turkish Koordistan has been virtually conceded to his rule. And now he turns to the east to take from Persia a part of her dominions. Here he is able to make it a kind of religious war, as the Sheah Musselmans are looked upon as heretics by the Soonnees. He is able, too, to bring quite serious charges against the Persian government for their oppression of his co-religionists under their rule. I do not know but what he can present quite as good causes of war as many Christian nations do for the wars they wage.

Doubtless, too, from this point of view, he thinks an autonomous government as proper for the Koords as for Bulgarians and the clamorous Armenians.

But Europe will hardly view it in the same light. The world knows that the Koords, as a people, are, and always have been, a curse to the world; one of the blotches on human society in Asia.

An independent empire of such a people, whose hand would be against every man, and every man's hand against him, established with such an able sovereign at their head, between the two weak powers of Turkey and Persia, should not be tolerated by the civilized world.

Enlightened government should combine to prevent such a pest. It is a question of far vaster consequence to the world than whether Montenegro have a seaport, or Greece a small addition to her territory.

It so happens that Sheikh Obeidullah has shown himself very friendly to us missionaries. His residence is from here a three days' ride up into the mountains. As the nearest "Inglees," he finds it convenient to reach the ear of English officials through us.

Last spring he sent urgently for Dr. Cochran to make him a professional visit in his mountain fastness. Dr. C. was received by him with great attention, and has ever since received frequent communications from him of a friendly kind. Two weeks ago he sent him his formal statement of grievances against the Persian government, to be communicated to the English Consul. Since his arrival a week ago in this district, we have met him, and he has renewed his assurances of friendship toward us and all the Christians, while he declares it his intention to overthrow the Persian government. He certainly has more capacity for government,—is an abler, shrewder chief, than any man I have met; but his ten thousand followers, habitual robbers, are too much for him. The very first day that he came with his hordes into Oroomiah, I encountered a gang of them on my way from town to Seir. One of them, with drawn pistol, induced me quickly to dismount and give him my horse. One of them, understanding my Turkish, saw the mistake they had made in taking the horse of an "Inglees," and induced the other robber to give back the animal. I had gone but a few rods when another robber, by the same unpleasant argument, got me on the ground and took my horse. Again the Turkish-speaking Koord befriended me. I was called to come and mount again. In doing which the brigand unbuttoned my coat and took it off my back. The next morning I called on the Sheikh with Dr. Cochran and represented the case. Shortly after reaching home, the coat and saddle-bags were sent me by the Sheikh, and I was told that the robbers had been nailed to a tree, by nails driven through their hands, as a punishment. We ourselves saw one fellow in that situation as we left the Sheikh's headquarters. But for one who has been punished for his depredations, thousands have made themselves rich without restraint. The resistance of the city against the furious attacks of the Sheikh's forces, many of them armed with Martini-Henri rifles, has greatly exasperated him and them. They make fearful threats of sacking the town and massacring the inhabitants when it does fall. Meanwhile the fair villages of the plain are being devastated. If resistance is not made to the demand for supplies, violence is not often used.

It is a sad, terrible time; mother famine and general ruin threaten the land. The Government has less than three thousand regulars, and can only act on the defensive. So the Koords sweep the country at will, burning and pillaging.

Meanwhile we are in a close place. The friendly attitude of the Sheikh toward us has embittered the Persians against us. Mr. Whipple remained in the city to encourage our Christians there, with the expectation that Dr. Sheold and the British Consul, Mr. Abbott (most providentially with us on a visit), would join him, but before they could get to him the fighting began. For the first time to-day we have received word from him. He reports very unpleasant talk about us among the inhabitants of the city, and his situation is not very pleasant. The Lord has wonderfully delivered us in times past, and we believe he will even now preserve us from the violent men "which imagine mischief in their hearts." But we earnestly ask the friends of the cause of Christ to pray for us.

Very truly yours,
BENJ. LABAREE, JR.

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OBJECTIONS TO "SOUL SLEEPING."

J. F. LAWYER.

Brother Wilson of the *Prophetic Times*, in March and Apr. Vol. 2, No. 3, page 97, and on, in reply to a tract entitled "The Bible Doctrine of Man in Death," by Frank Burr, and also in the January number, on the word Thou, says: "Some lay a great stress on the pronoun Thou, as comprehending the whole man," and refers to John vi. 24, to disprove it. "Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone, but if it die it bringeth forth much fruit."

Here, he says, here it comprehends the whole grain, and tho it is said to die. But the whole grain does not die, for the germ does not die, but lives on, is quickened and continues to live, in a different manner indeed, until the grain or new body is formed in the ear with its germ again.

So also the Thou; the man is said to die or return to dust, but the whole man does not die and return to dust; the spirit lives on, in a different manner indeed, until in the resurrection the Lord shall give a new body in which the spirit shall again resume its former life. So Paul answers those who cavil at the resurrection in this way: 1 Cor. xv. 35, 38. "Thou fool, that which thou sowest, thou sowest not that body that shall be but bare grain, it may chance of wheat or some other grain. But God giveth it a body as it hath pleased him, and to every seed his own body."

Thus when the grain of wheat is sown in the earth, there is both a death and a quickening. The body of the grain dies, and it is said that it, the grain, dies; the germ lives, and it, the grain, is said to be quickened. Death and quickening are simultaneous: and quickening is a mode which the living germ takes consequent upon death of the body in which it is held, and is necessary to ensure future development and identity of the grain.

It is so with man. He dies; the body decays and returns to dust, but the spirit lives on, and quickening is a mode of existence which the living spirit takes consequent upon the dissolution of the body in which it was held; and is necessary to ensure future personal development and identity of the man in the resurrection."

The apostle's argument as to the grain is correct, but does brother Wilson's analogy hold good when he says the spirit goes to *sheol* a conscious thinking entity?

It seems to me, to make them analogous, would leave the entire man in the grave. As the corn of wheat or a kernel of corn is planted in the ground, germ and all, and in the dying process the germ does not disconnect itself with the body which rots and feeds the germ. The germ of the corn does not leave the kernel of corn and go to some other clime to germinate, but germinates, comes up out of the ground, and sprouts into a new life, a fit representation of the resurrection.

To make them analogous, with the generally accepted theory of my brother men, would have the germ leave the kernel of corn before it is planted, as it is said the spirit, the real man, leaves the body before it is planted, or buried in ground.

From the day that the kernel of corn is planted containing the germ, it lies still a short time before it starts to germinate. The germ does not leave the kernel during this dormant state, but might be said to sleep there until it starts into a new life. So the dead are said to fall asleep, lie dormant till they are called into a new life.

Now I understand the Bible to teach the resurrection of the body, yet it nowhere says "a resurrection of the body," but a resurrection of the dead, and as the spirit is said never to die, it must be that the body is meant, which is called man. "Dust thou art and unto dust shalt thou return."

We read of a resurrection of the dead—not a resurrection of the living. Brother Wilson says, "If all there was of Abraham was his body, his body was buried in the cave of Machpelah. Is it there now? No Where is it? Nowhere. What has become of Abraham? He is no more. He is defunct. Blotted out of existence, for there can be no resurrection of that which is not."

Now you say that there is Abraham went to *sheol*, and did not die, but lived right on. Now brother Wilson, "That the dead are raised even Moses showed at the bush." Luke xx. 37. What was shown at the bush? The bush all on fire but not consumed. Abraham was dead but not forgotten. Not that Abraham was alive somewhere, for the fire and the bush were together.

I would infer, brother Wilson, from your writings that you do not believe in the resurrection of the body, but of the spirit, which you believe to be called dead, by being separated from the body. There seems to be some scripture to hold you out in this. In 1 Cor. xv. 35, 36. "Not that body that shall be," etc., yet to make the analogy hold good the new body grows out of the old body. "This mortal shall put on immortality." The germ taken out of the kernel of corn and planted in the ground would not grow into a new life. The germ grows the new body out of the old body, or kernel, and they stay together until this is accomplished. The germ never leaves the old kernel until an entire new kernel is made. Then the new kernel takes the place of the old one, which grows into the new one. The new one is, and the old one has perished by being grown into the new one.

So the separation process does not transpire until the new man is complete. So then the Bible teaches a separation at death, but it is when the mortal has grown into the immortal—I now allude only to those who put on immortality.

The Bible is silent on the resurrection of conscious beings from the place of departed conscious spirits, but it speaks of people coming out of their graves, and of opening graves, etc., and the sea shall give up the dead that are in it, seems to imply that the body is meant, as the place of departed spirits is not in the sea. It seems the same old body must be forthcoming, out of which is to grow the new body, as it is mortal and it is the mortal that is to put on the immortality. The immortal spirit or the immortal soul cannot [illegible] such. But you do not teach the immortality of either I say to your honor.

My dear brother Wilson, is not *sheol* a state or condition rather than a place or locality? If not where is the locality? The Bible certainly teaches such a state or condition, and our every day experience teaches such a fact. But a locality or place is contrary both to our reason and experience.

You intimate that some may believe that a body could not be living unless it breathed. This you say is not true. You say that there is not a man born into this world but lived before he breathed. I think this is a mistake, for the child in the mother's womb is not known to the world as a living being, for it is the life of the mother, in the blood that courses through its veins and organism, and the minute its connection is severed, it has to breathe or it never lives. Before it was a part of its mother.

Adam was not in the womb, but was created, and he was not a living man until he breathed, because it distinctly says that he became a living being after, not before, he received the breath of life.

Gen. ii. 7. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and (then) man became a living soul."

It does not say that he was a living man before the breath of "lives" was breathed into him.

You quote Eccl. xii. 7. "And the spirit shall return unto God who gave it." The word it cannot mean a conscious human being, as it is in the neuter gender.

Again Paul to Timothy, in 1 Tim. vi. 16: "Dwelling in the light which no man can approach unto, whom no man hath seen nor can see." To have conscious human beings go direct into the presence of Jehovah would destroy the type, for only the High Priest was allowed into the Holy of Holies.

This passage in Eccl. xii, would rush good and bad, irrespective of character, into the presence of God, not in *sheol*, for God does not dwell there—the place of departed spirits. It does not read "The spirit shall return to *sheol* who gave it."

Now it (neuter gender proves it anything but a personal being) the spirit, it the power of life, could return to God who gave it, for it came from God; but man as a conscious being, never was with God.

But it reads "Let us make man." They made him, and gave him the power of life. This was done in the breathing process. This is proved in our every day experience. Take away the air from us, and the power to live is gone, and then return a man to the air again after he has been kept from it a short time, and he cannot live even then, unless some artificial means (as in the case of a drowned person) are applied, the lungs inflated, and the breathing, the inhaling and exhaling process, commenced.

So in Adam's case, God formed man and the air, for he created all things, then he expressly state, that he breathed into him—started the machinery, by inhaling and exhaling. Now no one that had never heard of the immortal soul theory, would for one moment conclude, that in the act of breathing into him the breath of life, he had made man a duality, that he had made Adam a possessor of an independent soul, or spirit, or entity. Adam became a living soul. Adam did not get an immortal soul or spirit. Call it immortal brother Wilson, for if it never dies it might be called such.

Again, brother Wilson, are you sure when Jacob said "I will go down into *she-ol* (hell) unto my son mourning," you say in Vol. 2, No. 5, page 213, "*Sheol* is not the grave," the word for grave is *kever*. Besides Jacob thought his son had been devoured by a wild beast, and was not then in the grave. But Jacob knew that the wild beast could not devour his spirit, and that his spirit would be in *sheol*, where he supposed his son to be, he would go.

Now brother, you assume too much here. How do you know that Jacob believed in the spirit theory? The record is as silent as the grave about "his spirit." "I will go down," not something that belongs to me. I will go down, is his language. Please let us not put words into the mouth of Jacob and make him say something he never said. Let us not add to God's word.

I will go down mourning. I think if Jacob had believed in the spirit theory he would have rejoiced, as many do now when they are about to die, at thought of seeing his beloved son Joseph.

I think Jacob mourned because he would not see him in *sheol*, but as Joseph had gone into the death state or condition, not place or locality, he, Jacob, would also have to go to the same place.

Ministers of to-day comfort the bereaved father at the funeral of his son by saying: Mourn not, rather rejoice; your son was torn to pieces by animals but it was the gate to endless joys. He is in heaven in the presence of God and the holy angels. Your son is happy, and when you die, or some beast comes along and tears you to pieces to-day, you will go to your son (not to mourn) rejoicing.

But Jacob understood going to *sheol* in a different light or he would not have said "I go down into *sheol* (hell) unto my son mourning."

Joseph too, was very particular to have his bones preserved, and to have them removed, etc.

On page 213, Vol. 2, No. 6. "The union of the body and spirit is dissolved, and man ceases to be a living soul or person, and exists no more as such until the resurrection of the body and its reunion with the spirit constitutes him a living soul again."

You said that if all there was of Abraham was his body, then there was now no Abraham; that he was defunct, destroyed, and that there could be no resurrection of that which was destroyed. What do you then reunite the spirit to, the old body being destroyed? The word reunite signifies a union with something it was a part of before. It could not reunite with a spirit-body, for it never had such a body before but a mortal body, that could waste away or be cremated and scattered to the four winds of heaven; and the same God who erected the particles and shaped them into an Adam, could do so again. Who can deny the power of God? Why not use the words of inspiration. He fell asleep. "He gave up the ghost." That is, he expired, and his soul went to hell, a state or condition of death, but not to a locality.

Stephen said, Lord Jesus receive my spirit, and when he had said this he fell asleep. Some ridicule this position by saying Stephen could not have intended for the Lord Jesus to receive his "breath." There is nothing ludicrous in this, unless it was ludicrous in saying "and he breathed into him the breath of lives." Here it does not say that he breathed into him the spirit.

Stephen meant by this, receive my life, for the Good Book teaches that our life is hid with Christ in God. Not hid in *sheol*. Jesus is our life thy said and when he returns who is our life, then shall we be made like him.

Now there is no such a doctrine as the reuniting of soul and body taught in the Bible. The kernel and the germ stay together until the one grows into the other. The mortal puts on the immortal.

But the Bible teaches that this spirit that returns to God who gave it, is called his spirit after it returns to him.

In Ezk. xxxvii. 12-14, it says: "Therefore prophesy and say unto them, Thus saith the Lord God, Behold, O my people, I will open your graves, and bring you into the land of Israel: and ye shall know that I am their Lord when I have opened your graves, O my people, and brought you up out of your graves. And I shall put my spirit (not yours) in you, and ye shall live."

This disproves the union theory. God gives them the power of life again, the spirit, as he did at first. And I shall place you in your own land, not spiritual Israel; *there*, not while they are asleep, dead. "The dead praise not the Lord, neither any that go down into silence."

Silence is a condition, not a locality. The grave is the locality they go to, and their condition is silence—asleep. In God's sight they are not dead, but asleep, same as our children are at night to us. Asleep, unconscious, but not dead, for we can awake them. So we die in Christ. The Bible calls it "fall asleep." We are unconscious, and he has the power to awaken us again.

Time does not go on with the dead. "David is both dead and buried." Acts. ii. 29. We do not bury people in the place of departed spirits—we bury them in the ground. "David is not ascended into the heavens." Acts, ii. 34; yet we hear people quote Eccl. xii. 7; "the spirit returns to God (the real David) who gave it, not to sheol. This theory of "the spirit returns to God who gave it," as an intelligent entity, would crowd the presence of God with all the wicked whoremongers, murderers and cut-throats of all ages, as well as the good. It would be nothing but Universalism, as Universalism assumes to save all, irrespective of "former condition or servitude," and makes no distinction between the faithful and the unfaithful, while as our brother beautifully teaches, "The believer is glorified and the unbeliever is reconciled." The faithful are to be Kings and Priests, the body of Jews—Jews the head of that body, and the reconciled nations are to be the subject of that glorious Kingdom that is to take the place of all the Kingdoms of the earth. It will not be a Kingdom located beyond the bounds of time and space, but right here on this earth.

"But the meek shall inherit the earth and shall delight themselves in the abundance of peace" Ps. xxxvii. 11. "For the evil doers shall be cut off, but those who wait upon the Lord shall inherit the earth." Ps. xxxvii. 29.

"Blessed are the meek for they shall inherit the earth." Mat. v. 5. Let us not be wise above what is written. Let us learn to speak only where the Bible speaks and keep silent where it is silent.

The Bible nowhere teaches that "we have a hell to shun and a heaven to gain." It teaches us to do as we wish to be done by and to live justly before all men.

Paul warned us in his letter to Timothy iv. 3, that the time would "come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears." Then if you have "fought the good fight—finished the course and kept the faith," you may say; "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." (his second coming.) "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent (go before) them which are asleep (not awake.) for the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive (not dead) and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words." Thes. iv. 15, 18.

So you see my dying brother men, we are taught to comfort one another with the fact of Jesus coming back to us, and not as going to him at death. When he returns, he will reward every one according to the deeds done, whether they be good or evil. He will right all our wrongs—he will be our King and Priest forever. Praised be his name.

REVELATIONS III. 17.

"There is," saith Solomon," that makes himself rich, and yet hath nothing." Prov. xiii. 7. This was the very temper of Laodicea; "Thou sayest, I am rich, and increased in goods, and have need of nothing; and knowest not." Pray mind this "that thou art wretched, and miserable, and poor, and blind, and naked." Thou knowest not; as bad as she was, she thought her state good: as poor as she was in grace, she thought she was rich; as miserable and naked as she was, yet she thought she had need of nothing. Now, there are several rises or grounds of this mistake. Let us consider a few.

First. "The desperate deceitfulness of the heart of every natural man." "The heart is deceitful above all things." Jer. xvii. 9. The Hebrew word is the same with Jacob's name. Now, you know, he was a supplanter of his brother Esau; "He is rightly called Jacob," saith he, "for he hath supplanted me these two times." (Gen. xxvii, 36. So the word signifies, to be fraudulent, subtle, deceitful, and supplanting. Thus is the heart of every natural man, "deceitful above all things." You read of the deceitfulness of the tongue, and of the deceitfulness of riches, and of the deceitfulness of vanity, and of the deceitfulness of friends. Ps. lii. 4. Matt. xiii. 22. Prov. xxxi. 30. Job vi, 15. But yet the heart is deceitful above them all; nay, you read of the deceitfulness of Satan, Rev. xx. 3. yet truly a man's heart is a greater deceiver than he; for he could never deceive a man, if his own heart did not deceive him.

Now, it is from hence that a man presumes upon the goodness of his case, from the desperate treachery of his own heart. How common it is for men to boast of the goodness of their own hearts? "I thank God, though I do not make such a show and pretence as some do, yet I have as good a heart as the best." O do but hear Solomon in this case, "he that trusteth in his own heart is a fool." Prov. xxviii. 26. Will any wise man commit his money to the cut-purse? Will he cheat? It is a good rule, remember to distrust; and it was Austin's prayer, that man that trusts to his own heart, shall be sure to find himself deceived at last.

Secondly. This mistake arises from the pride of man's spirit; there is a proud heart in every natural man; there was much of this pride in Adam's sin, and there is much of it in all Adam's sons; it is a radical sin, and from hence arises this opinion of a man's state and condition. Solomon saith. "Be not righteous overmuch." Eccl. vii. 16. This is not meant of the righteousness of a wise man, but the pride of the presumptious man. Now, in this sense, every carnal man is righteous overmuch, though he hath none of that righteousness which commends him to God, namely, the righteousness of Christ, yet he hath too much of that righteousness which commends him to himself, and this is self righteousness.

A proud man hath an eye to see his beauty but not his deformity; his parts, but not his spots; his seeming brightness, but not his real wretchedness. It must be a work of grace that must show a man his want of grace. The haughty eye looks downward, but the humble eye looks downward, and therefore this is the believer's motto: The least of saints, the greatest of sinners. But the carnal man's motto is: I thank God I am not as other men.

Thirdly. Many deceive themselves with common grace instead of saving, through that resemblance that is between them. As many take counterfeit money for current coin, so many take common grace for true.

Saul took the devil for Samuel, because he appeared in the mantle of Samuel; so many take common grace for saving, because it is like it. A man may be under a supernatural work, and yet fall short of a saving work. The first raises nature, the second only renews nature. Though every saving work of the spirit be supernatural, yet every supernatural work of the spirit is not saving; and hence many deceive their own hearts by taking a supernatural work for a saving work.

Fourthly. Many mistake a profession of religion for a work of conversion, and outside reformation for a sure sign of inward regeneration. If the outside of the cup be washed they think all is clean, though it be never so foul within.

This is the common rock that many souls split upon, to their eternal hazard, taking up a form of godliness, but denying the power thereof.

Lastly. Want of a home application of the law of God to the heart and conscience, to discover to a man the true state and condition he is in. When this is wanting a man will sit down short of a true work of grace, and reckon his case better than it is.

That is a notable passage, which the apostle hints concerning himself: "I was alive without the law once, but when the commandment came, sin revived, and I died."

Here, you have an account of the different apprehensions Paul had of his condition with and without the word.

1. Here is apprehension of his condition without the word. "I was alive," saith he, "without the law." Paul had the law, for he was a Pharisee, and had the "form of knowledge, and of the truth of the law." When he said he was without the law, you must not take him literally, but spiritually. He was without the power and efficacy of it upon his heart and conscience, convincing and awakening, and discovering sin; and so long as this was his case, he doubted not of his state, he was confident of the goodness of his condition. This he hinted when he said I was alive. But then

2. Here is his apprehension of his condition with the word, and that is quite contrary to what it was before. "When the commandment came," said he, "then sin revived and I died." When the word of God came with power upon his heart, when the spirit of God set it home effectually upon his conscience, that is meant by the coming of the commandment. "Then sin revived, and I died," that is, I saw the desperateness of my case, and the filthiness of all my own self righteousness.

Then my hope ceased, and my confidence failed; and as before I thought myself alive, and my sin dead; so when God had awakened conscience by the word, then I saw myself sin alive and powerful, and myself dead and miserable.

This is one reason why many go no further in the profession of religion, than to be almost Christians. They mistake their state, and think it good when it is not, which mistake is fivefold. Namely:

1. A deceitful heart.
2. A proud spirit.
3. Taking common grace for saving grace.
4. Outward reformation for true heart change.
5. Want of home application of the law of God to the heart.

H.

THE COMING AND KINGDOM OF CHRIST.

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"This same Jesus, who is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

"A certain nobleman went into a far country to receive for himself a kingdom and to return. * * * And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be brought unto him, to whom he had given the money, that he might know how much every man had gained by trading."

That same Jesus, that disappeared in the clouds, is to come again; the nobleman is to return. Having received the kingdom, he will reckon with his servants, to whom his truth and his interests have been committed.

The citizens who hated him and who sent a message after him, saying we will not have this man to reign over us, may be under a supernatural work, and yet fall short of a saving work. The first raises nature, the second only renews nature. Though every saving work of the spirit be supernatural, yet every supernatural work of the spirit is not saving; and hence many deceive their own hearts by taking a supernatural work for a saving work.

Fourthly. Many mistake a profession of religion for a work of conversion, and outside reformation for a sure sign of inward regeneration. If the outside of the cup be washed they think all is clean, though it be never so foul within.

This is the common rock that many souls split upon, to their eternal hazard, taking up a form of godliness, but denying the power thereof.

Lastly. Want of a home application of the law of God to the heart and conscience, to discover to a man the true state and condition he is in. When this is wanting a man will sit down short of a true work of grace, and reckon his case better than it is.

That is a notable passage, which the apostle hints concerning himself: "I was alive without the law once, but when the commandment came, sin revived, and I died."

Here, you have an account of the different apprehensions Paul had of his condition with and without the word.

1. Here is apprehension of his condition without the word. "I was alive," saith he, "without the law." Paul had the law, for he was a Pharisee, and had the "form of knowledge, and of the truth of the law." When he said he was without the law, you must not take him literally, but spiritually. He was without the power and efficacy of it upon his heart and conscience, convincing and awakening, and discovering sin; and so long as this was his case, he doubted not of his state, he was confident of the goodness of his condition. This he hinted when he said I was alive. But then

2. Here is his apprehension of his condition with the word, and that is quite contrary to what it was before. "When the commandment came," said he, "then sin revived and I died." When the word of God came with power upon his heart, when the spirit of God set it home effectually upon his conscience, that is meant by the coming of the commandment. "Then sin revived, and I died," that is, I saw the desperateness of my case, and the filthiness of all my own self righteousness.

Then my hope ceased, and my confidence failed; and as before I thought myself alive, and my sin dead; so when God had awakened conscience by the word, then I saw myself sin alive and powerful, and myself dead and miserable.

This is one reason why many go no further in the profession of religion, than to be almost Christians. They mistake their state, and think it good when it is not, which mistake is fivefold. Namely:

1. A deceitful heart.
2. A proud spirit.
3. Taking common grace for saving grace.
4. Outward reformation for true heart change.
5. Want of home application of the law of God to the heart.

H.

Sententious.

They that love the longest, love the best.

It is the peculiar business of Faith to see in the dark.

It is no vanity for a man to pride himself on what he has honestly got and prudently uses.

Let him who regrets the loss of time make proper use of that which is to be in future.

He who stops to pick a flaw in another's knitting work, drops many stitches in his own.

There are strings in the harp of every life which, though covered with dust, give out music when the wings of truth stir the air.

True repentance has a double aspect: it looks upon things past with a weeping eye, and upon the future with a watchful eye.—*R. South.*

The darkest clouds give lightnings birth,
The pearl is formed in ocean's bed;
The gem, imperishing in earth,
Springs from its grave from the dead;
So shall the relics of the just,
In weakness sown, be rais'd in power:
The precious seed shall leave the dust,
A glorious and immortal flower.

You may depend upon it that enthusiasm is a liberal education for a Christian; I mean nothing makes a man so quick-sighted and intelligent in the service of God as enthusiasm.—*Spurgeon.*

For spiritual blessings, let our prayers be particularly importunate, perpetual and persevering; for temporal blessings, let them be general, short, conditional and also modest.—*Bishop Taylor.*

Let life be ennobled by a worthy purpose. To live simply for the sake of living or to pass the time, is preposterously unworthy. To so direct every thought and movement that it shall help bless the world and glorify God, is the duty of him who is created a little lower than the angels.

Still with Thee—when purple morning breaketh,
When the bird waketh and the shadows flee;
Fairer than the morning, lovelier than the daylight—
Dawns the sweet consciousness—I am with Thee!

Alone with Thee, amid the mystic shadows,
The solemn hush of nature newly born;
Alone with Thee, in breathless adoration,
In the calm dew and freshness of the morn.

My own experience is that the Bible is dull when I am dull. When I am really alive, and set in upon the text with a tidal pressure of living affinities, it opens, it multiplies discoveries, and reveals depths even faster than I can note them. The worldly spirit shuts the Bible; the Spirit of God makes it a fire, flaming out all meanings and glorious truth.—*Horace Bushnell.*

THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, January 19, 1881.

QUITE a number of typographical errors escaped correction in both the last papers. We will try to improve in this particular hereafter.

BRO. John Foore has an appointment to preach at Argos commencing on Friday evening, Jan. 21, and continuing over the following Sunday.

THREE persons were baptized in Yellow River, at Plymouth, on Sunday, Jan. 16, by Bro. H. Barnhill. They have united with the little church which meets at a School House six miles north of Plymouth. May these sisters, so lately adopted into the household of faith, adorn their profession by a holy life, and finally share in the honors of God's everlasting kingdom.

THE PHRENOLOGICAL JOURNAL has come regularly to this office for several years past. It is one of the best literary journals that is issued from the teeming press of this periodical producing era. Its aim is to promote the mental, moral and physical elevation of the human race by improving the *Individual*. Like the Great Teacher, its appeals are to each person singly, and general reformation is only anticipated as individual character is transformed. The publishers may fault us for the scant notice we have given of this excellent Magazine in the past, but the smallness of our paper has afforded us but little or no room for Book Notices. A Prospectus and terms will be found on another page. The December number of 1880, had an interesting article on the Egyptian Obelisk, with a very handsome illustration of its four faces, covered with hieroglyphics. The January number for 1881 has not yet come to hand.

WE shall continue to send THE RESTITUTION to those of our brethren who have desired its continuance promising to pay soon. We shall also send awhile to some who are too poor to promise anything and reluctantly tell us they must discontinue from sheer poverty. We say to our brethren who may desire to do a little missionary work, that we will ourself pay the full subscription price for two copies of our paper which we will send to two different persons—one a poor minster of the gospel and one a poor widow. We will also pay for a copy for a loved child. Would not some others like to pay for some who are unable to pay for themselves? Look at our Letter Drawer department for this week. We will also contribute to the Relief Fund. We only say this much to let our brethren and sisters know that we will share with them in sustaining the cause.

THE following from the *Inter-Ocean* of Jan. 16, should suggest some thoughts to parents and others who have the responsible care of children. If the *love of God* could be impressed upon the trusting hearts of the little ones, how different might be the history of innumerable lives. But unfortunately the impression made on the confiding little learner's mind concerning the character of the heavenly Father is that he is an implacable despot whose vengeful ire can only be satisfied in the never-ceasing tortures of the vast majority of the human family. This grim Popish horror is branded into *little hearts*, and dread aversion to the most lovable of all Beings,—the God of love—is the consequence. How often the wish—*never to have been born*—has agonized the little wrong-doer, when heart-felt sorrow would have brought the peace of God to the poor child, could it only have felt that God was as kind and forgiving as a *good man*. Oh that children would realize that Christ Jesus came into this world to redeem from sin and death, and give eternal life to all who would love and serve him:

QUESTION.—WHO IS TEACHING YOUR CHILDREN?

Reference has previously been made in these columns to the union meetings controlled by the women of Evanston during the week of prayer. Any thoughtful attendant upon these and similar meetings must be impressed with the constant reference to the fact of the apathy and indifference of many young people to all philanthropic work.

Investigating this subject somewhat, one is startled at the carelessness with which many fathers and mothers treat the moral and spiritual education of their children.

That most sensitive and delicate instrument in the world, the heart of a little child, with all its possibilities of pain, fear, joy and love is given into the hands of the ignorant or superstitious, or left to wander in doubt, and affliction agony.

Nothing more surely indicates the false and artificial phases of much of the so-called religious life than to hear fathers and mothers assert that they cannot talk with their children upon religious subjects, and nothing is more startling, in view of the effect upon the child's entire life of such teaching, than the reckless manner in which these little timid ones are sent to the "infant classes" of our Sabbath schools.

When it is so difficult for older persons to reconcile all of the orthodox doctrines with the one distinctive characteristic of the Being described as "Love," why bring to little childish hearts, oftentimes in the most abrupt way, the dreadful doctrine of eternal punishment? Little children naturally love God if they are taught to thank him for the birds and flowers, for the clouds and sunshine, the frost and snow, for parents, home, love, and friends; but taught to think of him as a being ready to cast wicked children into a fiery furnace, there to burn forever and ever, their little loving hearts will turn from him in fear and hatred: and this is what the little children of Congregational Sabbath schools are taught by the lessons prepared for the past year. Remembering the agony of my own childhood over such doctrines, I cannot forbear to plead for the little children, and ask that they be taught love to God and to humanity, and their sweet, loving trustfulness be undisturbed by doctrines about which the greatest intellects of the world so materially differ.

Let us guard the children during their earliest years from hurtful influences. And how few realize the importance of the first seven years of a child's life. That blessed, beautiful time given to the mother for character-making, for laying broad and deep the foundation principles to be applied to all subsequent knowledge.

And how surprisingly indifferent to the moral-teaching of our children are many of our educational methods.

MRS. DIAS says in her charming little book entitled "Lucy Maria:" "Perhaps the moral nature will not always be ignored in our systems of instruction, as it is now, from the primary school, all the way up. Why does not this Christian community begin at the right place, and form its members rightly from the beginning?"

The committee-man says to the teacher: "There are your pupils. If you can't put into their heads so much spelling, so much reading, so much arithmetic, etc., in a given time, some one must take your place who can." To do this requires the teacher's whole time and endeavors. The committee-man comes in at the appointed time, examines the scholars in the branches named, and passes them on. Not a word about right and wrong principles of action. But when these children, grown to be men and women, prove false to their trusts, not even the committee-man will excuse them on the ground that they were quick at figures."

We also find in the Galesburg *Register* of recent date the following earnest thought upon this subject:

"Morality must be taught in the public schools if the nation would not become morally bankrupt. It might be difficult to determine the amount of culture for the head and heart. The recitation is the teacher's opportunity to teach the greatest of all lessons—how to live. It is the time in which to cultivate a taste for the beautiful in nature which pervades the whole universe, and to mark the deep and subtle distinctions between right and wrong. The strength, the peculiarities and duration of character, rest upon that of the individual who composes it. The foundations of character must be laid in youth. We are suffering to-day from a spirit that shuts out all moral obligations, and regards not the rights of others. Morals, as such, must be the center of any education scheme. It is impossible to indicate the methods by which these lessons may be inculcated. These virtues must be embodied in the teacher, and radiate in rays of light. The public schools should be long enough and wide enough to embrace the knowledge of morality and truth."

The work of the teacher in the school, however, in order to become permanent, must be supplemented by careful training in the home.

Communications.

JUSTIFICATION.

BY PHILOS.

Editor Restitution: I would venture a brief review of an article in THE RESTITUTION of June 23, headed "Justification," in which the writer seems to confound the terms Justification, Pardon, and Conversion, using those words interchangeably.

Now, I think that the term Justification, being a judicial term, is simply used in law with reference to a certain act, or number of acts, as a recognition of such act or acts, as being right, or just in the eyes of the law. Hence justified by the law, without any reference to the character of the individual with regard to anything else in the past.

James uses the term in regard to Abraham's offering up Isaac on the altar without any reference to his former character. He was justified in this act, because he did it in full faith in —not into—the God whom he loved and served.

The writer says: "Some think that we, as a people, hold that sins are washed away in the waters of baptism, or that pardon is suspended till baptism is performed."

Now, I know of none who believe the former of these items; but I must confess that we as a people, do hold to the latter, so far as my acquaintance with the views of the brethren goes.

I And again: "It is obvious that a matter so elementary as this should be clearly perceived and stated."

2. And still further: "In this, as in some other matters, the Scriptures in the case afford plausible grounds for opposite opinions."

3. In speaking of conversion he says: "In this, as in other things, we might expect to find the Bible eminently wise." That is, I suppose, very definite, explicit.

Now, in this last declaration I fully concur. It must of necessity be so, for how could we know what constituted conversion, if the Bible did not teach it plainly? But then, how can one harmonize these two opposite statements? In the first saying that the Bible affords plausible grounds for opposite opinions; and in the second, that it is eminently wise; on the same subject?

4. Justification is spoken of by the writer as being two-fold. Inward and outward. "Inward justification is by faith, outward by works; inward before God, outward before men; the inward unites to Christ, the outward to the church; the inward precedes, and produces the outward, and is necessarily genuine, and synchronous with pardon." Then it is added—"When a man is pardoned he is free from sin, and united to Christ: and the union with the church follows, by baptism."

Now where does one learn all this? Certainly not from the Bible. Is it not from the teachings and doctrines of men? For the Bible says nothing about inward and outward justification. Paul says, "It is God that justifieth." Rom. iv. 5; viii. 33. That is, he recognizes the justness of a righteous act. It is nowhere stated in the Bible that inward justification unites to Christ, and outward to the church. The same means that unites to Christ, also unites to the church, or body of Christ. But what is it to get into Christ? Can we be literally initiated into the literal body of Christ? Answer—Paul represents the church in figure as being Christ's body, of which, he says, Christ is the head. So that if we are in the true church of God, we are also in the Christ: and so by the same means that we get into the church, we also get into Christ. 1 Cor. xii. 13–14, 27; Eph. i. 22, 23; iv. 12–16; Col. i. 18, 24. How then does the sinner get into the church? The writer says, "By baptism." Is he right? Let us see. Paul, what do you say? "For as the body is one, and has many members, ... so also is Christ." "For by one spirit are we all baptized into one body, whether Jews or Greeks, whether bond or free; and have been all made to drink into one spirit." 1 Cor xii. 12, 13.

Now, as the word is the ministration of the spirit, (2 Cor. iii. 8, 9;) the sinner through faith in the word is influenced to accept, and obey the Gospel, and thus led, by the spirit, to obey from the heart, that form of doctrine by which he is made free from sin, and becomes the servant of righteousness. Rom. vi. 17, 18. And being freed from sin, and having become a servant to God, his fruit is holiness, and the end everlasting life. Rom. vi. 22.

5. But it is objected because Paul said, "Baptized into Jesus Christ;" and Peter had said, "Be baptized .... for the remission of sins;" and because Ananias had said, "Be baptized and wash away thy sins:" and James had said, "Abraham was justified by works;" it has been inferred that sins are pardoned, and remitted; and justification gained, only in the act of baptism: but there are many (sixty-five) texts which affirm with, at least, equal clearness, that the act of faith initiates into Christ. A conclusion should be consistent with all the testimony in the case.

I fully concur in this last sentiment. But in which of the sixty-five texts is it affirmed, with any degree of clearness, that faith alone initiates into the Christ? We should ever remember that when the enjoyment of a promised blessing is attributed to faith, a practical faith is meant. A faith made perfect by works.

"Behold, I lay in Zion a chief corner-stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe, he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient."

By this contrast we see that two classes are here referred to; the first, believers; the second, unbelievers. Showing that the disobedient are not considered believers. Else there is no meaning in the antithesis. Of the like import is the Savior's language. "He that believeth and is baptized shall be saved, and he that believeth not shall be damned (condemned)."

He that believeth not will of course not be baptized; and he who does truly believe the Gospel will not hesitate long. So we see by this, as by the foregoing text, that faith which does not lead to obedience is not recognized as faith, at all.

6. With reference to the language of Ananias to Saul, "Arise and be baptized and wash away thy sins," etc., it is asked, "Does anybody really think that water can take away sin?" I answer, No! "Then, why is this text used to prove justification in the act of baptism?"

Here I might retort by asking, Why did Ananias, under the direction of the Holy Spirit, command Saul to wash away his sins, if, as claimed, they had already been washed away? But I will answer the question by meeting the writer on his own premises. He says, "The blood of Jesus Christ cleanseth us from all sin." Granted. But how? Can the sinner go to Calvary, and there literally wash away his sins in the literal blood of Jesus? No; certainly not. Where, and how then, can he wash away his sins in the blood of Jesus? Answer: Jesus shed his blood in his death—in the event of his dying. Hence, in his death we get an application of his blood, and thus the guilt of our sins is washed away. With this view of the subject it is easy to understand what Paul means in saying that "We are baptized into his death," and "Buried with him by baptism into death." Rom. vi. 3, 4. Again, v. 9, 10: "Being now justified by his blood, we shall be saved from wrath through him. For if when we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, we shall be saved by his life." How beautifully this harmonizes with the admonition of Ananias to Saul. "Arise, and be baptized, and wash away thy sins." Acts xxii. 16. And John's testimony. "The blood of Jesus Christ his Son cleanseth us from all sin." Being introduced into his death by baptism, we get an application of his blood, and so are washed from all forms of sin.

"For this is my blood of the New Testament, which is shed for many, for the remission of sins." Is anything else necessary? O, yes! is the reply. "It is made effective by faith." Anything else necessary? O, no! Not even repentance, or reformation of life: no matter what the character of the individual may have been! Only believe and your sins are all obliterated!

But hold. By the same rule that "faith" is implied, I will also imply repentance and baptism. If it be said, It would not look reasonable for the sinner to be pardoned without faith, I reply, Neither does it look reasonable for him to come to that point without repentance.

"And the times of this ignorance God winked at; but now commandeth all men everywhere to repent: because he hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained." Acts xvii. 30, 31.

"When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life." Acts xi. 18.

Now if it require repentance unto, or in order to life, why say that faith is all that is necessary, on the part of the sinner, to insure pardon, or the remission of sin?

But again. When the Pentecostian converts were convinced that Jesus was the Christ, and convicted of having killed the Prince of Life, they, in the deepest anguish of their souls, and in contrition of spirit, cried out, and said unto Peter and the rest of the apostles, "Men, and brethren, what shall we do?" Now faith in them, as very truly said, had produced this state of feelings with them, and hence Peter did not demand faith of them; but he began where he found them, and told them what to do: saying, "Repent and be baptized, everyone of you, in the name of Jesus Christ." And we might ask, What for? Was it "Because their sins had been pardoned, and they united to Christ by faith?" But Peter says, "For the remission of sins." And be it remembered that Peter spoke this under the direction of the Holy Spirit, for he "spake as the Spirit gave him utterance."

Now, dare any one gainsay it? Dare any one professing to believe the Holy Scriptures, do so?

But with regard to Saul's conversion, it is claimed, "Paul believed—exercised this effective faith, when he said, "Lord, what wilt thou have me to do?" .... and further that, "With the heart he had believed into righteousness, and with the mouth made confession into salvation." And finally it is asked, "Was he yet a sinner, and out of Christ?" Answer.—Although it cannot be said that he was still an actual sinner; as he had stopped sinning: yet he was still under the condemnation of the guilt of his former sins; and out of Christ. Hence Ananias, under the direction of the Holy Spirit, admonished him to "Arise and be baptized, and wash away thy sins." But more anon.

(To be Continued.)

News Items.

ATTEMPT TO BLOW UP AN ARMORY.

MANCHESTER, Jan. 14.—An attempt has been made, it is believed by Fenians, to blow up the armory of the infantry barracks at Salford, where the rifles of the volunteers were deposited. A meat store near the armory was blown to atoms. No other damage was done. An investigation is in progress.

The Fenian scare in England has extended to Portsmouth. The authorities have recieved various anonymous warnings of contemplated attacks on Government establishments. They do not attach much importance to these warnings, but in order to be on the safe side they have taken some extra precaution.

THE ANTI-JEWISH AGITATION IN GERMANY.

Berlin, Jan. 14.—The anti-Jewish agitation is spreading in the provinces. It has extended to Saxony, Bavaria, Leipzig, and Breslau.

The anti-Semitic petition to be presented to Prince Bismark has already received 40,000 signatures. The petition will be presented to the Prince about the middle of March.

Accounts from Athens state that two-thirds of the men subject to military service are now in the ranks. There are in all about 55,000 men on foot, and that figure will soon be raised to 65,000 or 70,000. The active army comprises twenty-two battalions of infantry, from 1,500 to 2,000 men strong; eight battalions of chasseurs, 1,000 men strong; two battallions of engineers, from 1,200 to 1,600 men strong; two regiments of cavalry, and eighteen batteries of Krupp guns, the sanitary corps and train, and 4,000 gendarmes.

A St. Petersburg despatch says: The investment of Geok-Tepe has been effected by Generals Kauropatkine and Skobeloff by an attack on the trenches of the Tekke-Turcomans which lasted three days. The Russian loss was small, while that of the Tekke-Turcomans is reported to be enormous.

A despatch from Berlin says: It is stated that the police have discovered a new secret organization of Socialists, extending over the whole of Germany.

The Boers of the Transvaal are arming the Caffres to fight in their behalf.

About 2,400 German students have signed an anti-Jewish petition, addressed to Prince Bismark.

Herr Strassman, an Israelite, has been reelected President of the Berlin Municipal Council, receiving 97 votes out of 120. Professor Virchow was elected vice-president.

TURKESTAN.

STRENGTH OF THE TEKKES.

ST. PETERSBURG, Jan. 17.—General Skobeloff estimates the Tekke-Turcomans at 40,000 strong. They have excellent rifles, but only a few old cannons.

MASSACRED.

The Russian artillerymen captured with their guns by the Turcomans were all massacred.

THE WAR IN CENTRAL ASIA.

ST. PETERSBURG, January 18.—General Skobeloff telegraphs under date of the 11th instant, announcing that on the 9th at 6 in the evening, 30,000 Tekke-Turcomans made a sudden sortie from Geok-Tepe, and assaulted the Russian trenches, which were manned by nineteen companies of infantry and 100 Cossacks acting as infantry, and three siege guns and twenty-one lighter guns. In spite of heroic defense by the troops, the Turcomans carried the Russian outworks and part of the second parallel, capturing four mountain guns and the three siege guns. The Russians then opened an artillery fire, and their reserve simultaneously attacked the enemy, who were dislodged from all the points they had captured. All the artillery was retaken, with the exception of one mountain gun, which had been carried off during the early part of the engagement.

The Russian loss was heavy. One company of the Apsheron regiment alone had thirty-two men killed, including a Major and a Captain, and ten wounded and one officer taken prisoner. The Turcoman losses are much greater. Their dead filled the Russian trenches.

Simultaneously with this attack a considerable body of Turkoman cavalry made a sortie on the Russian camp, which was successfully repulsed.

After the Turkomans had been repulsed, orders were given for laying a third parallel. As soon as the Turcomans saw the works commenced, they renewed the attack with their entire strength upon the whole Russian front, but were compelled to retire to their fortress by an artillery fire at close range from the Russian second parallel.

The laying of the third parallel was completed on the 10th instant, and on the same day the outworks of the fortress were bombarded. At 3 in the afternoon the Russian columns made an assault, and after a severe struggle, captured the outworks.

The bombardment by the siege artillery was proceeding on the 11th instant.

The total of the Russian losses in the actions on the 9th and 10th instances was 9 officers and 82 men killed, and 8 officers, 402 men, and 8 men of the medical staff wounded.

The behavior of the troops was admirable.

Brevities.

It is stated that a scheme for the construction of a grand eastern railroad from Pesth, through Belgrade, to Constantinople, under international auspices, has been submitted to the Austrian and Servian Governments and to a great London financial firm.

The *Jewish Messenger* says that a hundred well-to-do heads of Jewish families in Roumania have petitioned the *Alliance Israelite* to purchase land for them in Palestine, where they may found an agricultural colony: they offer to contribute 400 franks each, and pay the balance in annual installments.

Dr. Schliemann and his wife have been staying for some time past in Beotia, at the village of Skripa, near which they have been energetically pushing on excavations with a view to discover any remains of the prehistoric city of Orchomenos, the wealthy capital of the once famous kingdom of the Minyæ. Several shafts which Dr. Schliemann has sunk have afforded little beyond a few relics of tombs, some vessels similar to those found in Mycenæ, and several inscriptions in the Æolic-Boeotian dialect. These Dr. Schliemann regards as of great value to Greek philologists. While Dr. Schlieman has been comparatively unsuccessful in the excavations under his own special superintendence, his wife, who has been conducting researches in another portion of the ground, has been fortunate enough to find what is believed to be the remains of the Treasury of Minyas.

The Supreme Court of Madrid has recently confirmed, as in conformity with the spirit of the Constitution and the Ministerial circulars, two sentences of the Gibernia in Catalonia, the first condemning to two months imprisonment a man who had refused to take off his hat on meeting a religious procession of the State Church in the street; and the second to two months' correctional imprisonment, a minister who had delivered an address to some peasants assembled in a threshing yard, and after the address, had distributed tracts. These acts the Supreme Court holds to be public manifestations contrary to the State religion, and forbidden by the legislation of the Restoration exactly as the hawking of Bibles and tracts and the meetings of Protestants outside regularly authorized places of worship are prohibited.

THE CHURCHMAN.

THE APOSTATE'S CREED.

I believe in a chaotic nebula self-existent, ovolver of heaven and earth.

And in the differentiation of the original homogeneous mass; its first begotten product which was self-formed into land and water, self organized into plants and animals, reproduced in like species, further developed into higher orders, and ultimately refined, rationalized, and perfected into man; he descended from the monkey, ascended to the philosopher, and sitteth down in the rites and customs of civilization under the law of a developing sociology; from thence he shall come again by the disintegration of the heterogenited cosmos back into the original homogeneousness of chaos.

I believe in the wholly impersonal absolute; the wholly uncatholic church, the disunion of the saints, the survival of the fittest, the persistence of force, the dispersion of the body, and in death everlasting.

A very curious and interesting letter has just been found among the papers of the late Cardinal Antonelli, written by Victor Emanuel to Pius IX. at the time of the occupation of Rome by the Italian troops. The King says in it that he thought he was rendering a service to the Church by occupying the city in a regular manner, instead of leaving it a prey to the revolution. On this passage there is a marginal note in the hand of Pius IX., to the effect that he quite comprehends this reasoning, and is grateful to the King, but that before the world it is necessary for him to protest.

The influence of the persecution to which the Jews have been subjected, in Germany is visible in the attempt that has just been made by persons unknown, upon the lives of prominent Jewish residents of Triest, to whom letters have been sent through the Post Office of that city that exploded upon being opened. No serious injuries have been reported as the result of these attempts, but the fact is hardly to be attributed to the benevolent intentions of the persons by whom the missives were mailed. No clue to them has been obtained.

MILLENNIAL BLESSEDNESS.

There is no glory for creation, no deliverance from the curse, no lessening of the fetters of bondage, no millennial blessedness, until the Lord himself arrives. And who, save Him, can claim the honor of wiping off creation's curse, and as the last Adam, undoing the wrong which the first Adam wrought to this material earth, the seat of His royal dominion, which God at first pronounced so good? It was creation's curse as well as man's that he bore.

The symbol of that curse was the thorn, and therefore it was with thorns that he allowed himself to be crowned, that he might show himself to be the Redeemer of man's earth, as well as of man himself; the breaker of creation's bonds as well as of the fetters of the flesh; not merely the restorer of man to Paradise, but the restorer of Paradise to man.—*H. Bonar, D. D.*

THE
Phrenological Journal

Is widely known in America and Europe, having been *before the reading world* more than forty years, and occupying a place in literature exclusively its own, viz. The study of Human Nature in all its phases, including Phrenology, Physiology, Ethnology, Physiognomy, etc., together with The Science of Health, and no expense will be spared to make it the best publication for general circulation, tending always to make better men physically, mentally, and morally. The Phrenological Journal has ever aimed to make the laws of mind intelligible to the common understanding, and specially to instruct the people in the methods that are available for self-improvement and the education of children.

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How to Read Character.

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FOWLER & WELLS, Publishers,
755 Broadway, N. Y.

A NEW HEALTH ALMANAC.—We have just received from the well-known Publishing House of FOWLER & WELLS, their ILLUSTRATED ANNUAL of PHRENOLOGY AND HEALTH ALMANAC FOR 1881. 72 octavo pages, price 10 cents. This publication, which has been issued regularly for a number of years, has become a necessity in many well regulated families, and well it should, for its suggestions relating to Health, Hygiene, Diet, Phrenology, Physiognomy, etc., render it very valuable. The Number before us, in addition to the usual astronomical notes, monthly calendars, etc., contains a Monthly Sanitarium, with special hints in regard to the care of the health during the changes incident from month to month, also Bills of Fare for each month, which would be very suggestive to our housewives, who do not know what to get for dinner. There is also a fine life-like portrait of Prof. O. S. Fowler, the veteran Phrenologist, with a Phrenological and Biographical sketch of his character. The Principles of Phrenology, together with the functions of each of the organs, are stated, with illustrations showing their location; also an interesting statement showing what combinations of organs go to make up given phases of character. Boys should read the article on "Tobacco and Evolution," and note the illustrations. "The People We Meet" are illustrated and described. There are also short articles on "Bathing Children," "Phrenology—Its Aid in Modeling," "Arrowroot as Food for Children," "Large Heads," "What is Gluten," etc. A feature which should be of interest is the Business Department, which contains Advertisements of all the leading Health Institutions in the country, also a full and descriptive catalogue of Phrenological and other works published by this house, all sent by mail for only ten cents. It will certainly have a large circulation, and we would say to our readers, send ten cents in postage stamps at once to Fowler & Wells, Publishers, 755 Broadway, New York.

Poetry.

LET US GO FORTH.—Heb. xiii. 13.

HORATIUS BONAR.

Silent, like men in solemn haste,
Girded wayfarers of the waste,
We gaze out at the world's wide gaze,
Turning our back on all its state;
We press along the narrow road
That leads to life to labor, to God.

We cannot and we would not stay:
We dread the snares that throng the way.
We fling aside the weight and sin,
Resolved the victory to win:
We know the peril, but our eyes
Rest on the splendor of the prize.

No lifting now, no backward sleep,
From Christ-like toil our limbs to keep
No shrinking from the desperate fight
No thought of yielding or of flight.
No love of present gain or ease
No reckless man or sin to please.

No sorrow for the loss of fame,
No dread of awakening our blame;
No terror for the world's sharp scorn,
No wish that taunting to return;
No hatred can our hatred move,
And cruelty but kindles love.

No sigh for friends left behind,
Or pleasures scattered to the wind,
No looking back on Sodom's plains,
No listening still to Babel's strains,
No tears for Egypt's sensual sloth,
No thirsting for its flowing Nile

No vanity for fair we wear;
No fading garland round our hair;
No heavy sweetness in the cup,
No pang of disappointment here,
With the brave heart and steady eye
We onward march to victory.

What though with weariness oppressed—
'Tis but a little, and we rest.
This throbbing heart and burning brain
Will soon be calm and cool again.
Night is far spent and morn is near,—
Morn of the cloudless and the clear:

'Tis but a little, and we come
To our reward, our crown, our home!
Another year, it may be less,
And we have crossed the wilderness,
Finished the toil, the rest begun,
The battle fought, the triumph won!

We grudge not, then, the toil, the way;
Its ending is the endless day!
We shrink not from these temporal fears,
With little of the calm between;
We welcome each descending sun:—
Ere morn, our joy may be begun!

Letter Drawer.

SYRACUSE, N. Y.

Editor Restitution: Enclosed you will find two dollars, to renew my subscription for THE RESTITUTION another year.

It looks by the news from the east, and the signs around us that it may be the last year we will need it, but God always takes time to accomplish his work; therefore we must have patience and wait his own time to fulfill all that he has spoken. It cannot be but a few years, before the Lord Jesus will come. God bless you in your perplexing task as editor, and may you have strength and wisdom to conduct the paper for the glory of God, and the instruction of the household of faith, until the King will say it is enough, come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

I am glad to hear that they contemplate the enlargement of the paper. It is just what we need. I hope it will be well sustained.

I remain your brother in the Lord's anointed, waiting and watching for his coming and kingdom.

C. P. ALGIRE.

OSKALOOSA, Kan.

Edito Restitution: I can say with Brother Jonas C. Shank, that THE RESTITUTION is all the preaching we have, and I would sooner do with the very coarsest of fare, than without the paper I so highly prize; and, as my subscription is part due—one week—I will send money order for five dollars, two for my subscription for another year, and the balance, please apply to The Restitution Fund.

Oh, I was so glad to see a letter from Brother Shank. It rejoiced me as much as it would to have heard that Bro. Stephenson was expected here to preach. How glad I am that he is still firm in the faith. We have been warm friends from our first acquaintance, which began some thirty-five years ago.

And now, dear brother, that you may be blest with life, health and ability to perform the arduous duties devolving upon you as editor, and that you may be preserved blameless unto the coming of our Lord Jesus Christ, is my prayer.

WM I. CHURCH.

WYTHEVILLE, Va.

Editor Restitution: Enclosed you will find money order for five dollars and forty cents to be applied as follows: two dollars for my next year's subscription; one dollar to Sister Waddle's credit; two dollars for which you will send the paper to two new readers at this office, six months each,—W. H. Compton and Sally Williams, a niece of mine who has never walked a step in her life, being a cripple from birth. She likes THE RESTITUTION and says it is the best paper in the world. May it be instrumental in directing her to the Great Physician, who will heal all our infirmities at the restitution of all things, if we will only believe and obey him.

And now, dear Editor, be strong and suffer no uneasiness financially. We believe the Lord has a people, in this scoffing age, and if so, they will sustain his cause. I have not done much yet, but trust I will be able to do something more before the end of the year.

Give the trumpet no uncertain sound, but give us all the news from the land destined to become the glory of all lands—Palestine.

Say to them that are of fearful heart, be strong, fear not! Behold your God will come with vengeance, even God with a recompense—he will come and save you. Then the eyes of the blind shall be opened and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart and the tongue of the dumb sing: and a high-way shall be there, and a way, and it shall be called the way of holiness: the unclean shall not pass over it; but it shall be for those. The wayfaring men though fools shall not err therein. No lion shall be there nor no ravenous beast shall go up there on, it shall not be found there; but the redeemed shall walk there; and the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads. They shall obtain joy and gladness and sorrow and sighing shall flee away.

Come Lord Jesus, come quickly and hasten the joyful day. Amen.

F. H. ALBERT.

WASHINGTON, D. C.

Editor Restitution:—We take this method of offering to God our heavenly Father, through the only medium of access, our dear Redeemer, our humble and devout thanksgiving for his kind and merciful dealing with us. We came here on Christmas a stranger among strangers, the weather intensely cold; to move under such circumstances is anything but pleasant. On the third of January my dear wife was stricken down with paralysis. She recovered in a short time but had a second stroke, from which she has only partially recovered. She remained unconscious for four days, has lost the power of speech. She is convalescent, and we do hope and pray that she may be spared from the pangs of the king of terrors. When stricken down, we earnestly besought God if it was consistent with his holy will to spare her. We feel that he has heard our prayer, and has blessed the means used for her recovery. What a privilege under such circumstances; to go to him and ask in the name of his dear Son if consistent with his holy will, that her sickness may not be unto death, but for the glory of God. What a sweet heavenly consolation to know our prayer is heard! What a privilege; yea, what a blessing to hold sweet communion with our Father in heaven and with his Son Jesus Christ. Dearly beloved in the Lord, remember us in your prayers that we may calmly submit to the will of God, that whatever he has for us to do in his vineyard we may do it cheerfully and faithfully; that when the warfare is ended we may be found unto praise and honor and glory at the revelation of Jesus Christ.

NEWELL BOND.

P. S.—THE RESTITUTION is received, the improvement is very commendable. May it fill out its work and mission faithfully and the result be that many may be joined unto the Lord, who shall shine as stars in the kingdom of God forever and ever. Amen.

Enclosed is one dollar for THE RESTITUTION for 1881. N. B.

GALENA, Ill.

Editor Restitution, Enclosed you find one dollar which please apply on my arrears on the paper. I would state that I am very much pleased with the change in our paper. I am very sorry that I am not able to do more for it financially. I am calculating to change my way of making a living, and think I can do more then to help the progress of the paper than now. It seems quite discouraging at times in trying to follow our master's commands through this world of sin and sorrow.

While writing this communication, or in other words, while in the progress, a friend and near neighbor of mine by the name of C. L. Butcher was in my place of business, and picked up THE RESTITUTION, which generally lays on my table in my office, and he read the editorial, in your late issue, and after reading it he remarked that that piece, alone, was worth the price of subscription for six months.

I encouraged him to take our paper, telling him that it would be very interesting for the next few years to come. So he told me that he would take it for six months, and enclosed you will find one dollar for C. L. Butcher. His address is the same as mine. So much for a word of encouragement.

Brethren let us always be kind and generous to all men, speaking evil of no man—be not brawlers, but gentle, shewing all meekness unto all men; for we, ourselves also, were sometime foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another.

Let us as the members of the body of Christ, put on the whole armour of God, and be lovers of hospitality, lovers of good men; sober, just, holy, temperate, holding fast the faithful word, as he—Christ—hath taught us; that we may be able, by sound doctrine, both to exhort and to convince the gainsayers; for there are many unruly and vain talkers and deceivers, teaching things which they ought not, for filthy lucre's sake.

They profess that they know God; but in works they deny him, being abominable, and disobedient and unto every good work reprobate.

Therefore they testify in the name of the Lord but walk in the vanity of their own mind: having their understanding darkened, being alienated from the life of Christ through the ignorance, that is in them, because of the blindness of their heart.

Brethren let us be up and doing, and forever put off the old man, which is corrupt according to the deceitful lusts, and be renewed in the spirit of our mind, and put on the new man, which, after God, is created in righteousness and true holiness, grieving not the Holy Spirit of God whereby we are sealed unto the day of redemption; and let all bitterness and wrath and anger and clamor and evil speaking, be put away from us, with all malice. And be kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven us. Amen.

E. O. NELSON.

TEHERAN, Ill.

Editor Restitution:—I noticed in the last number of your paper a plan advanced by some of your correspondents to increase the circulation of THE RESTITUTION by sending numbers to friends. I, for one, like the suggestion, and now send you seven dollars for the paper, to be sent to the following persons: G. W. Scoville, Scioto, Montgomery county, Iowa; Ellen Johnson, Hope, Mercer county, Mo.; Louisa Scoville, Mason City, Ill.; William Coves, Teheran, Ill., six months. I am an old man, now nearly 75 years of age. I am a believer in the faith, and would be glad to have some of the preachers of the one faith come here and instruct the people in the things concerning the coming kingdom of God, and faith, and hope, as it is in the Gospel. If any of the preachers will come and labor with me, I will see that he shall be made comfortable and as pleasant as possible, and will not send him away empty. My residence is half a mile south of Teheran station, on the L. B. and M. R. R. Hoping you will have success in increasing the circulation of THE RESTITUTION, I subscribe myself, your friend.

PULASKI SCOVILLE.

VIROQUA, Wis.

Editor Restitution: I am sorry to say that I am not prepared to send you any money just at present, but I hope to soon be able to pay up for the year that is past and gone. I feel thankful and grateful, that you have sent the paper to me so long without money. It has been a great comfort and consolation to me, during the past year to read its pages. It has been to me like a very near and dear friend, and I am sorry to say I must bid it farewell. Of course I cannot tell what a day will bring forth, but judging the future by the past, I cannot see as I shall be any more able to pay this year than last and I cannot think that it would be right to take your paper and not be able to pay for it in so long a time; but, thanks be to God, I have got the great restitution, as it came from my heavenly Father and from his Son Jesus Christ, which tells me of an Eden restored—tells me of a new heaven and a new earth, wherein dwelleth righteousness. May we all be among its heavenly inhabitants, is the humble prayer of your brother in Christ. Amen.

O. M. MITCHELL.

[Will continue awhile longer to our brother and look to God for means to meet our expenses.—ED.]

MT. CARROLL, Ill.

Editor Restitution: I take this opportunity to inform you of my inability to pay up for my paper. I have been laboring, hoping that I could spare my subscription dues. Since I have returned from the Pacific coast, I have had a good deal of sickness in my family and have also been sick myself. I have a large family to support by day labor. This last fall I rented a piece of land from one of the brothers, but there was no house on it and I had to put up a small one, which embarrassed me financially, but I hope by the help of God, to have something by next harvest, to help the cause of truth.

I prize THE RESTITUTION, and none can do so more than one who has been in the western wilds.

I hope and pray that those who are able, will feel it their duty to help along the cause of the blessed tidings of the gospel. I feel it my duty to forego the pleasure of perusing the paper until I raise a crop. The Lord's will till that time—till then I cannot pay up and rejoice.

Yours in hope of the speedy close of Gentile times, and the ushering in of the new era.

DAVID RUNNER.

CHICAGO, Ill.

Editor Restitution: I have so often resolved to write both a friendly letter to you, and, also, a communication for the paper, but, really, it is impossible for me to write anything worthy of publication as I am situated at present.

Once I would *steal* the hours from my night-slumbers and devote them to the cause and my friends, but now I can not do it. My health is all "my stock in trade" and that I must preserve. My cares are numerous and my time not my own.

For many long years I looked anxiously forward to a time of leisure, when I could devote a portion of my time to the cause of truth, in some way, thinking I might yet do a little good in the world, but I have almost abandoned the hope.

My present duty points in the direction of my aged parents. My mother has recently met with a great misfortune. She fell down stairs and they fear her hip is broken! She is some better now, but her physician says she can never leave her bed again! If she does not improve, I shall go home to help to take care of her.

I am thankful for health and strength to care for my aged parents, and that is, as I see it, my most imperative duty.

I should be most happy to have the privilege of visiting Plymouth before leaving the city, but I fear that pleasure will be denied me.

I wish to be regarded in the light of a friend both to yourselves, and the cause of truth, and as such I subscribe myself. L. M. STEPHENSON.

[We extract the above from a private letter which accompanied the obituary notice of little M. A. Trunkey. We are truly sorry to learn that so great a misfortune has befallen the mother of our esteemed sister; and we greatly regret that sister S. can not find time to write for THE RESTITUTION. When we realize how full the cup of affliction is filled for many of God's dear children, we are ready to cry out, "come Lord Jesus, and come quickly." But—blessed thought—"there remaineth a rest for the people of God." The coming of the Lord draweth nigh. —ED.]

ELM GROVE, Ill.

Editor Restitution:—I drop you a few lines, as I am considerable indebted to you for your most valuable paper. Brother, I am thankful to you for bearing with me so long. The paper is our preacher. It is strengthening to us, and I can say it is gaining the attention of a few around us. There are a few that love to read its columns and say they believe its teachings. I believe there are a few here that would obey if they had some able teacher to insist on their obedience to the faith.

Brother, I see in the last number of January those that are behind are required to report, or their paper will be stopped, and their names dropped from the list. I have thought from month to month that I would be able to send my subscription, but it has taken all that I could raise to keep us from suffering. I am poor in this world's goods. I have lost my health; am not able to perform much labor, but I will soon send you my subscription. I do not want to do without the paper if there is any chance for me to get it. Do as you think best, I am willing to abide. Brother, may the Lord bless you in your labors.

Your brother waiting and watching for the return of the Lord.

J. F. WRIGHT.

[We will be forbearing with our poor unfortunate brethren. We want all to write and let us know their circumstances. The paper will be continued to those who are doing all they can, and we will trust God for means to publish.—ED.]

WILSON, Kan.

Editor Restitution:—As I am in arrears on THE RESTITUTION from July 10, 1880, and seeing a notice in the paper to the effect that those in arrears must give notice of their intention to pay for the paper or it must be stopped, I hasten to write you on the subject. I hope soon to be able to pay up all of my indebtedness and do more than that for the paper, but for the present times are very hard here, money is scarce on account of the failure of crops last year, and we are poor, so we have hard work to get a living this winter, yet I am in hope of a change financially for the better soon. Mine would be a lucrative business in ordinary times, but we cannot eat marble or wear it for clothing, or pay debts with it until it is worked into such shape and finish as is demanded, and at present the demand is so small that it is hard to make more than the necessaries of life; yet I hope by the collection of some old bills, and some new ones, to deduct for soon, and will venture to ask for the continuance of THE RESTITUTION. It is all the preaching we have here, and you may have but a faint idea of its value to us. So in order that you may understand more of our situation I will state a few facts.

Since the annual conference near Brother Noess, in Cloud county, where Brother Stephenson preached, we have not heard a Gospel sermon, or lecture, or anything to strengthen the desire for truth or stimulate one to strive for it. We are surrounded with all kinds of theories; we have representatives of various churches, also Infidels, Atheists, Deists, Spiritualists, etc.; yet I would like to see what effect a few real Gospel sermons would have here. But you may now see at least partially to what extent we need such a help as THE RESTITUTION. It is a great satisfaction to read the kind words of those of like faith through its columns, thus writing us in faith and love although thousands of miles may divide us. We take much interest in the letters of J. P. Wyethe on the Coming Age, and many other things we find in THE RESTITUTION, which space forbids me to mention now. And surely our Savior's words, When ye see the trees putting forth their leaves ye know that the spring is nigh.

Hoping that all of our family of the one faith may hold out faithful and meet our soon coming Master. I am yours in hope.

M. D. EDWARDS.

[From this and other letters our brethren in good circumstances can learn how to do some missionary work. Let us send out THE RESTITUTION to those less fortunate than ourselves. The time is short.—ED.]

Exegetical.

Take the millstones, and grind meal. Isa. xlvii. 2.

The prophet contrasts the former exaltation of Babylon, as a queenly lady, with a subsequent degradation to the condition of the most abject menial slave. Once she was the virgin princess, and royal daughter of the proudest nationality, but in her fall she became such a castaway as to sit in the dust with her locks dishevelled and defiled, that formerly were plaited with the nicest care, adorned with a jeweled diadem, and covered with a most costly veil. The Lady of Kingdoms was taken captive, and suffered all the distressing humiliation that Oriental despots were so wont to inflict. Her golden crown, with its starry gems, was grasped by a conquering hand; her flowing veil, with all its inimitable beauty of delicate tracery in flowery needle-work, was torn from her head; and the robes of royalty were stripped from the princely form of delicate feminine royalty, and the ragged, tattered vestments of the meanest female drudge given in exchange as the fitting emblems of the despicable condition to which fallen royalty was reduced.

As an indication of contemptible servility to be set to *grinding meal* was regarded as marking the lowest degree of disgrace and ignominy. Among the rudest nations the grinding of grain was done by pounding it between two stones. As an advance of art beyond this method a hand-mill was invented, composed of two stones, the lower one of which is termed in the Bible the *nether millstone*, and the *superior one the upper millstone*. The lower or bed stone was stationary and the upper or running stone was put in motion by the hand. These mills were used by the Hebrews, Greeks, and other ancient nations, and were commonly worked by criminals or slaves, though draft animals were subsequently sometimes employed. The bed stone was made convex on the upper side, and the upper running stone was made concave and adjusted in its hollowed shape to the nether stone. The hole for receiving the grain was in the center of the upper stone which was rapidly revolved, usually by two women (compare Matt. xxiv. 41) who turned by taking hold of handles on the upper surface with one hand and, at the same time, feeding in the grain with the other. It is said that water-mills were not known till a short time before our era among the Romans, and wind-mills not till the reign of Augustus Cæsar. The hand-mills were used everywhere, and in the East they are still in general use. A writer says: "They are the female slaves that are generally employed in the East at these hand-mills. It is extremely laborious, and esteemed the lowest employment in the house." The sense of the words we are endeavoring to explain is therefore plain. Babylon is personified, and represented in her prosperity as a beautiful and delicately trained female citizen of queenly pomp, with beautifully plaited hair, wearing a crown of priceless magnificence, and a veil that was matchless for its richness of texture and beauty of ornamentation; and then as one degraded from all this illustrious splendor of supreme royalty to the hard and slavish condition of working at a hand-mill, sitting in the dust with uncovered head, and loose dangling locks of unbraided hair, than which nothing could be more highly humiliating and dishonorable. The force of Job's words will be apparent when he says, "Let my wife grind unto another." Job xxxi. 10.

An ancient poet depicts the feelings of utter despair that one expressed in this abhorred servitude.

——"One only from her task is set
Upward not, for she was feeblest of them all.
She rested on her mill and thus pronounced:
'Some, Father, Governor, of heaven and earth,
O grant the prayer
of a poor handmaiden. Appoint their feast
This day the last [illegible]
[illegible] for whom I drudge
Grinding to wearisome of heart and limb
Meal for their use.'"

The idea is—the Lady of Kingdoms had become a menial slave, the Queen of the mightiest Oriental Empire, was divested of every semblance of former royalty, and working with female slaves, and condemned criminal women, at the *hand-mill*.

Youth's Column.

Buy the Truth.

Go then in life's fair morning,
Go in thy bloom of youth,
And buy, for thine adorning,
The precious boon of truth.
Spend this heavenly treasure,
And bind it on thy heart,
And let no earthly pleasure
E'er cause it to depart.

The Presbyterian Journal.

A Wayside Courtesy.

A minister says: "I walked a short distance behind a well dressed young lady, and thinking as I looked at her becoming apparel, 'I wonder if she takes as much pains with her heart as she does with her body.' An old man was coming up the walk with a loaded wheelbarrow, and before he reached us he made two attempts to go into the yard of a small house; but the gate was heavy, and would swing back before he could get through. 'Wait,' said the young girl, springing lightly forward, 'I'll hold the gate open.' And she held the gate open until he passed in, and received his thanks with a pleasant smile as she went on. 'She deserves to have graceful attire,' I thought, 'for a beautiful disposition dwells in her breast.

Youth's Companion

How Smoking Affects Boys.

An English physician has been investigating the effect of smoking on boys. He took for his purpose thirty-eight boys, aged from nine to fifteen, and carefully examined them. In twenty-seven cases, he discovered injurious traces of the habit. In twenty-two there were various disorders of the circulation and digestion, palpitation of the heart, and more or less taste for strong drink. In twelve there were frequently bleedings of the nose, ten had disturbed sleep, and twelve had slight ulceration of the mucous membrane of the mouth, which disappeared on ceasing the use of tobacco for a few days. The doctor treated them all for weakness, but with little effect until the smoking was discontinued, when health and strength were soon restored.

The Potent Bush.

At a Sabbath-school anniversary in Brooklyn some years ago, Rev. Dr. Hodge related the following interesting fact. During a visit he made to Bahama Islands, a shower of rain unexpectedly fell. Such an occurrence is very rare at the Islands except during the rainy season, and is regarded with great dread by the natives, who as rapidly as possible seek the nearest shelter.

On this occasion, a little colored boy was caught in the shower at a distance from home, and having no place to go for protection, crept under a bush that was near. Its foliage, however, was not dense enough to keep him from rain, and he was wet by the water trickling through the leaves. Unfortunately for him the bush was a poison bush, and the water falling on the leaves caused the poison to strike into his limbs, so that in a short time he was dead.

After the shower he was found and carried to his home. Dr. Hodge was requested to attend his funeral. The circumstances of his singular death excited his curiosity, and he wished to learn something more about the fatal poison bush. An aged negro told him that it grew abundantly upon the island, but that by its side there always grew another bush which was its antidote; and that if the boy had known it, and had rubbed himself with the leaves of the healing bush, the poison could have done him no harm.

What an illustration this is of the sad fate of those who have been poisoned by sin, and know not how to escape from its dreadful consequences. But for this fatal poison there is a sure remedy, provided by the same God who placed the antidote beside the poison bush. The Cross of Christ is the tree of life. Let the suffering and dying come to that and they shall be saved, for "its leaves are for the healing of the nations."—*Eliot.*

Concord (N. H.) Monitor.

Longfellow's Kindness to Children.

Professor Luigi Monti told me a pleasant story of Henry W. Longfellow. For many years this gentleman has been in the habit of dining with the poet every Saturday. On Christmas day, as he was walking briskly toward the old historic house, he was accosted by a girl about twelve years old, who inquired the way to Longfellow's home. He told her it was some distance down the street, but if she would walk along with him he would show her. When they reached the gate, she said: "Do you think I can go in the yard?" "Oh, yes," said Signor Monti. "Do you see the room on the left? That's where Martha Washington held her receptions 100 years ago. If you look at the windows on the right, you will probably see a white-haired gentleman reading a paper. Well, that will be Mr. Longfellow." She looked gratified and happy at the unexpected pleasure of really seeing the man whose poems she said she loved. As Signor Monti drew near the house, he saw Mr. Longfellow standing with his back against the window, his head, of course, out of sight. When he went in, the kind-hearted Italian said, "Do look out of the window and how to that little girl who wants to see you so very much!" "A little girl wants to see me very much—whose is she?" He hastened to the door, and beckoning, with his hand, called out: "Come here, little girl, come here, if you want to see me!" She needed no second invitation, and after shaking her head and asking her name, he kindly took her into the house, showed her the "old clock on the stairs," the chair made from the village smithy's chestnut tree, presented to him by the Cambridge children, and the beautiful pictures and souvenirs gathered in many years of foreign residence.

I am sure that child will carry all her life delightful memories of her Christmas call at Mr. Longfellow's.

Methodist Herald.

Baptism.

A little boy was learning his Sunday school lesson, which happened to be the eighth chapter of Acts. When he came to that part which tells of the baptism of the eunuch, he said to his mother (who was a pious pedobaptist.) "La, mother, this is a Baptist Bible." "No, my son, it is not: what makes you think so?" "Why, it says here, they went down into the water, both Philip and the eunuch, and he baptised him; and this is just the way I have seen the Baptists do."

Prof McGarvey, who visited Palestine in 1879, says of Solomon's Pools near Jerusalem; For immersing; they are just the thing. They all have stone steps reaching down to the bottom, on which you could immerse nicely when the water is at any stage, by placing your candidate on the step below you; and when the water is low, the benches made by the natural ledges of rock on the sloping bottom, would be the chosen place." One of the pools covers six acres.

JOHN NEWTON says: "I measure ministers by square measure. I have no idea of the size of a table if you only tell me how long it is; but if you also say how broad, I can tell its dimensions. So when you tell what a man is in the pulpit, you must also tell me what he is out of it, or I shall not know his size."

ANNOUNCEMENTS.

The Lord willing I will be at King's Corner the second Sunday in January, commencing Thursday night before, the third Sunday at Hicksville, commencing Friday night before. The first and second Sundays in February in Edgar county, Ill. Thursday night before the first Sunday at New Hope schoolhouse; the second Sunday at the Webb schoolhouse, commencing on Thursday night before.

J. S. HATCH

Poetry.

"THERE REMAINETH A REST."

DR. B. F. W. URBAN.

When life's sorrows 'round me gather,
When my heart is dumb with woe,
When the chast'ning rod is o'er me,
And I faint beneath the blow,
How my soul with eager longing
Seeks the goodly land and blest,
"Where the wicked cease from troubling,
And the weary are at rest."

When the skies are black and low'ring
Angry waters 'round me roar,
And the winds beneath are trembling
From my weary feet, and sore,
Still my straining eyes are looking
Far beyond the billow's crest,
"Where the wicked cease from troubling,
And the weary are at rest."

When the flowers of hope are faded,
Chilled and dead before they're blown,
Fruits of pleasure turned to ashes
Ere their joys are felt or known,
To my soul there comes sweet comfort:
"Peace, be still! He knoweth best.
Soon the wicked cease from troubling,
And the weary be at rest."

If, perchance, the ire comes the anguish—
Comes the shroud, the pall, the bier—
Tired hands shall then be folded
O'er the heart then closed to fear
And my head shall sink in slumber.
Surely sleep on Jesus' breast,
"There the wicked cease from troubling,
And the weary are at rest."

Selections.

The Christian.

THE BIBLE AND PHILOLOGY.

One remarkable characteristic of the Scriptures is the facility with which they interpenetrate and intertwine themselves about the most vital interests of humanity. For example, the eradication of all traces of the Holy Scriptures would be the destruction of nearly all modern literature, so full is it of quotations, references, allusions, and forms of speech which are derived from the Holy Scriptures. But the influence of the Bible in its connection with our modern literature is not greater than its influence in connection with modern languages. Notably in the German and English tongues, the Bible has been for years an anchor which has held these languages from drifting no one knows where. This firstprinted book and oftenest printed book, has not only pervaded thought but moulded expression; and this is specialy true among the vast English speaking population of the globe. Therefore not only in general literature but specially in the realm of comparative philology, and in the general study of both ancient and modern tongues, there is no book comparable to this Bible. Through its various translations, we are led backward to an acquaintance with the Greek, the Hebrew, the Syriac the Ethiopic, the Coptic, the Armenian, and other tongues, acquiring such a knowledge of ancient and oriental languages as can be acquired through the agency of no other book. Among the living languages of to-day, with whatever tongue we may wish to acquaint ourselves, we may be sure of finding, carefully translated into that language, one Book—that is the Book of God.

Max Muller shows that the science of language itself owes its first impulse to the religion of the Bible, and moreover, that "translations of the Lord's prayer and of the Bible into every dialect of the world, form even now the most valuable materials for the comparative philologist." This fact confirms the wisdom of the suggestion of the learned Leibnitz, made in 1713, to Peter the Great, that to translate the Lord's Prayer and other portions of the Bible into the various languages of his dominions, would increase his majesty's glory, an' the study of language, as well as advance Christianity.

The dispersion of the nations was only accomplished by the confusion of tongues. This seems to have been necessary, that rebellion and revolt should not become universal. The introduction of the New Dispensation, and the proclamation of the gospel, were signalized by the gift of tongues—men from different nations hearing in their own tongues the wonderful works of God. Nothing tends more directly to the unification and fraternization of humanity than a knowledge of each others' tongues, and an ability to communicate with each other. What has infidelity ever done towards bringing about this desirable result? What colleges has infidelity founded to give instruction in different languages? What barbarous dialects has infidelity reduced to order and system? What unknown tongues has infidelity transcribed? What books has infidelity translated and sent forth throughout the wide world on their mission of instruction and pacification? What printers and dictionaries and philological works has infidelity produced, and what has their influence been? If we trace those steps by which the various languages of the world have been opened to mankind, we shall find first the Christian college, training students in the structure of different languages, and preparing them for the acquirement of unknown tongues. We shall then find the missionary, prepared by special training for his work, taking his life in his hand, and going to some distant heathen clime; we shall find him sitting down in his lowly habitation, and toiling with infinite patience to learn the language, write down the vocabulary, and prepare a grammar and lexicon for that tongue. Having done this his next work is to translate the New Testament, and, if his life is spared, to translate also the Old. Thus through a lifetime this pioneer toils in a foreign land, and when his life is finished he leaves behind him three books: a dictionary, a grammar and a Bible. These books being printed by the enterprise and charitable contributions of Christian men, the way is now open for others by scores and hundreds to press forward and enter into his labors, and to proclaim glad tidings of salvation to a lost world;—but the foundation for national amity and religious instruction is laid by that lonely Christian man who commenced with the study of the language, that he might translate the Word of God. Even infidelity itself is only able to send out its blasphemies and scoffings by taking advantage of the labors which Christian men have wrought for the purpose of diffusing the Holy Scriptures. Thus the first book printed in our own tongue becomes the first book printed in other tongues; and thus light and life flow out among the nations.

Surely it is by no accident that this Book is diffused as no other book has been or can be. In it the thoughts of heaven are borne through all the lands of the earth; and the voice of Him who speaks from the eternal throne sounds far and near among all the creatures whom his hands have made. This voice crieth in the wilderness, "Prepare ye the way of the Lord, make his paths straight;" and thus "this gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come."—*H. L. Hastings.*

The Messenger.

THE LORD JESUS CHRIST OUR HOPE.

W. LAING.

Many and varied are the terms used in Scripture descriptive of the relation which our Lord sustains to the Christian. To one of these the reader's attention is here especially invited. In the superscription of his first letter to Timothy, the apostle Paul describes himself as "an apostle of Jesus Christ, by the commandment of God, our Savior and Lord Jesus Christ—our hope.

This is an aspect in which it is of immense importance to consider our Lord and Savior.

There are many precious things which in the New Testament epistles, are spoken of as the object of the believer's hope; yet all these are only the consequences or results that follow from the fact of the Lord Jesus Christ Himself being "our hope." He is the ground, the basis—the source or cause of these precious things for which we hope. Without Him not one of these inestimable blessings could be to us an object of sure hope.

Thus Paul speaks of "The hope and resurrection of the dead," Acts xxiii. 6, but the resurrection of the dead is so much dependent upon the Lord Jesus Christ, that he claims to be "The Resurrection and the Life," and the possessor of "the keys of the grave and of death."

Again, we read of the "Hope of eternal life," but it is through him alone that we have such blessed hope. He is our life. The bread of God, which came down from heaven, that whosoever will may eat and live for ever.

Once more. We have "The hope of glory." Yes; but it is Christ in us the hope of glory; and it is "when Christ who is our life shall appear that we shall appear with him in glory;" and it is only those who are found in him, and in sole consequence of their being in him, that such become partakers of his glory.

Most emphatically, the Lord Jesus Christ is our hope. What a store of strength, comfort, and consolation there is for us in this fact! The Son of the eternal God—Jesus Christ. The same yesterday, to-day, and forever—He is our hope!

Let us realize this truth more than ever before. Too often are human apprehensions of the truth about Christ and his kingdom regarded and spoken of as the basis of our confidence; and it is not an uncommon thing to hear men speak of being "baptised into the kingdom," or "into the things of the kingdom," etc., but the phraseology is not found in the Scriptures, and it is unsound and misleading. There we read of being "baptised into Christ," or "into Jesus Christ."

Not our conceptions of divine revealed truth—however accurate these may be, and however important it may be to have them—form the ground of the Christian's confidence for safety and life eternal; but the strength, love and faithfulness of God's dear Son!

The apostles preached the Christ—a living, personal Savior, and called on men and women to believe in him. "Whom we preach, warning every man and teaching every man, that we may present every man perfect in Christ Jesus."

To preach the Christ it is necessary to tell something about him; but it is possible to preach a great deal of truth about him and not preach him, himself. And it is possible to believe a great deal about him without believing in him.

To believe in the Lord Jesus is to trust him—to have confidence in him for something relative to ourselves. "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

Yes; to have confidence in a person we must know him. To trust in Christ for our eternal safety we require to know him, and none who know him as he is revealed in the Bible need hesitate to believe in him. He is faithful and true. Our faith in him may vary, but he is unchangeable.

Our apprehension of the prophetic word regarding him and his kingdom may require correction and adjustment, but he, in whom we trust, changeth never. The more we learn of him the more we love and believe in him; but the ground of our confidence is the Lord himself.

Such, reader, is my conviction, strengthened by more than thirty years experience. When I first trusted in Christ, I knew little of his coming kingdom and glory, but I read and believed that Jesus Christ came into the world to save sinners, and to him I gladly fled for safety. From what I had learned in the Scriptures I had confidence that he was anxious and "able to save me," and so I was led to believe in him then; and all that I have learned about him since increases my confidence and joy: and now, as then, he is my trust.

Forgive, dear reader, these personal references—their object is to lead you to believe more firmly and rejoice in Jesus Christ, without confidence in anything that is your own.

"God so loved the world that he gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life."

THE YEAR.

The Egyptians, it is said, were the first who fixed the length of the year. The Roman year was introduced by Romulus, 738 B. C., and it was corrected by Numa, 713 B. C., and again by Julius Cæsar, 45 B. C., who fixed the solar year as being 365 days and six hours. This was denominated the Julian Style, and prevailed generally throughout the Christian world till the time of Pope Gregory XIII. The calendar of Julius Cæsar was defective in this particular, that the solar year consisted of 365 days, five hours and forty-nine minutes, and not of 365 days, six hours. This difference at the time of Gregory XIII. had amounted to ten entire days. To obviate this error Gregory ordained in 1582 that that year should consist of 365 days only; and in 1751 it was ordered to be so used in England; and the next year eleven days were left out, the 3d of September, 1752, being reckoned as the 14th, so as to make it agree with the Gregory Calendar. The Russians still adhere to the Julian Calendar (called now, Old Style), which is twelve days behind the reckoning of the Gregorian.

The year 1881 will be a mathematical curiosity. From right to left and left to right it reads the same.

Eighteen divided by 2 gives 9 as a quotient; 81 divided by 9 gives 9; if divided by 9 the quotient contains a 9; if multiplied by 9 the product contains two 9s; 1 and 8 are 9; 8 and 1 are 9.

If the 18 be placed under the 81 and added the sum is 99. If the figures be added thus: 1, 8, 8, 1, it will give 18. Reading from left to right it is 18 and 18 is two-ninths of 81. By adding, dividing and multiplying, 1989 are produced, being one 9 for each year required to complete the century.

POWER OF A HOLY LIFE.

The beauty of a holy life constitutes the most eloquent and effective persuasive to religion which one human being can address to another. We have many ways of doing good to our fellow-creatures; but none so good, so efficacious as leading a virtuous, upright and well ordered life. There is an energy of moral suasion in a good man's life, passing the highest efforts of the orator's genius. The most silent beauty of holiness speaks more eloquently of God and duty, than the tongues of men and angels. Let parents remember this. The best inheritance a parent can bequeath to a child is a virtuous example, a legacy of hallowed remembrances and associations. The beauty of holiness shining through the life of a loved relative or friend, is more effectual to strengthen such as do stand in virtue's way, and lift up those that are bowed down, than precept, command, entreaty or warning. The beauty of that holiness which is enshrined in the four biographies of Jesus of Nazareth, has done more and will do more to spread his religion in the world than all that has ever been preached or written on evidences of Christianity.—*Dr. Chalmers.*

Communications.

RESPONSE TO H. W. BEECHER'S PROTEST IN BEHALF OF THE GERMAN JEWS.

Reported in the Tribune, Dec. 27, 1880.

J. H. CROOK.

DEAR SIR: Your profound and happy utterance, in protest against the persecution of the Jews in Germany is admirable—so far as it goes. Your recognition of the Jewish origin of all our loftiest and purest principles of thought and action, will delight all right-minded people. They are embodied in the Angel Anthem: "Glory to God in the Highest! On earth peace, and good will to men."

What more then remains to be said; are these views to be enforced and established in their worldwide adaptation to human welfare and the glory of God?

Surely the wisdom and goodwill that breathes through every promise of their triumph over the world announce the only all-sufficient agency. The author "will be the finisher of our faith."

From the first promise, that "the seed of the woman should bruise the serpent's head," Gen. iii. 15, to the last of Rev. xxii. 20, we find the deliverer, the royal priest, Melchisedec, the Lord-Messiah, overcoming and taking the gate, the seat of judgment, and in Sovereign love, overcoming obstacles, blessing all the nations of the earth. Gen. xxii. 18, Ps. lxxii. 17 20. Is. lx. 12 18. 1 Cor. xv. 24 27.

At every stage of the yet unfolding gospel plan, Divine intervention has been seen and known. It is the record. The excellency of the power has been of God—not man.

Thus it was to Noah, to Abraham, Moses, David and John the Baptist. At every stage man is subordinate and secondary, while the Divine hand has compelled recognition; hence it is mere history to repeat—"whose goings forth have been from of old, from everlasting." Mich. v. 2.

Now, as we approach the consummation of the gospel age, can he reverse his order by leaving the wayward creature to act alone—with the aid of general principles?

While man has never been able or allowed to inaugurate a single advanced age or stage toward the assured "salvation," is it right or rational—is it prudence or piety—in this relation—to lose sight of the past, and his promised "Judgment and Kingdom, yet to come? No, no, let us rather adhere to His plan; Amen.

There were obstacles to the exode from Egypt, to the kingdom of Israel, which yet were as trifles, compared to those far more profound and far-reaching that stand in the way of the greater gathering of the living and the dead in the ingathering of Messiah's Kingdom. Ezek. xxxvii. Jer. xxxiii. 14 26, Luke i. 33, Rom. xi 25 29; 15 8 13, Heb. xii. 12.

Dr. Lyman Beecher saw the great obstacle to our Christian triumph in the original power of the adversary—the god of this present evil world, and said; "that they wanted to make such a stir, that the Devil would take the hint and go straight down to hell!!!"

However, while our more prominent teachers omit all such reference to the powers of darkness, every thoughtful person must know that there can be no Millennium, no sabbatism, no prevalence of these gospel views as supposed to constitute "the Kingdom of God," while the Apostasy, Grand Turk and the Devil, hold their usurped dominion over the earth.

"The captain of the Lord's hosts" is revealed, Judge and Restorer, at His second coming. Rev. xi. 15 18.

Your protest will go, I trust, to Prince Bismarck, with all the moral force that Plymouth Church and its Pastor can impart.

All well so far, and all my faith affirms it; but I see, and you should see, that the Patriotchal, Mosaic and Christian protests against apostasy—against professing faith, while in works denying it—reach the believing heart with the authority of Almighty God. Father, Son and Spirit.

We should obey God rather than men. The apostasy is to end, the persecuting oppressor is to perish, by the coming and kingdom of Christ.

Hence this is my apology, if need be for addressing you. For, as all the promises are in Him, yea and amen, our faith must hold them in this relation to Him and in their dependence on His Sovereign reign, putting down all rule, authority and power, to the last enemy, death, to the end that all nations call Him Blessed." Gen xxii 17. 18.

If we may even in thought depersonalize Jesus, the Holy One of God anywhere, we should have done it as did the Jews, to human view, in his undeserved agony, death and burial. But, having so loved us and given himself for us, we should hail Him as "Lord, to the glory of God the Father." Amen.

REPORT OF MEETING.

A. S. LAWYER.

On Saturday night, Jan 1, 1881, Brother L. C. Goodrich and myself commenced a meeting at High Prairie School House, near Bedford, Taylor county, Iowa, and continued it until Jan. 6, when we closed it and returned home.

We sold eighty pamphlets on the kingdom, and got three subscribers to THE RESTITUTION.

Our preaching brother L. C. Goodrich, of Bedford, has been fighting against the errors of churchianity in that section for several years, and has been the cause of bringing many into the one faith. He is a fine speaker, a logical reasoner, of good address and excellent character, and mighty in the Scriptures.

He heard of me through the paper, and being only twenty-five miles away, he asked me to come over and help him. I agreed to do so, and took the cars and went to Bradyville, ten miles north of me, where he had a meeting in progress, and spoke one night for him. He followed me next night and closed the meeting, when some thirty odd came out and accepted the one faith.

The meeting near Bedford followed, brother Goodrich compelling me to do all the preaching, which I did to the best of my ability, causing great excitement in the neighborhood.

A general discussion followed between man and man. Many declared themselves on the side of the Bible once more, and accepting the one faith, which had been so faithfully preached by brother Goodrich.

As I preached "the restitution of all things" I gave offence to some who see fit to persecute and warn people against me, but it did no good; the people and brethren generally had minds of their own, and begged of me to promise to return and help brother Goodrich to stand up for the truth.

We indicted the whole immortal soul churchianity under sixteen special charges, every one of which we sustained by the word of God. We therefore asked the audience to pronounce sentence upon them, which the majority did. The sentence being that they end in the ditch, which is just this side of the other side, and where we leave them in the hands of that God who formerly winked at their ignorance, but who now asks men to believe, repent, and be baptised, as fast as they hear the good news, or else come short of eternal life.

We desire to name many of those who dare to believe and speak out boldly for truth in the face of persecution and ostracism, so that brethren abroad may be encouraged, and also that those of the one faith who may be desiring new homes, and to those who should travel through that country, to call and talk with them of the things concerning the name of Jesus Christ and the kingdom of God.

They will be welcome in the families of Valentine Reece, J. W. Dunlap, L. D. Hatfield, J. M. Bradley, Jos. Wilson, many others that I cannot now name.

All these and many others desired me to say that they have full confidence in brother Goodrich, who has been preaching among them for some time, and whose character has been assailed by the enemies of the Truth, when their vain traditions failed to silence him. He has a clear record, first-class abilities, and whom they can recommend to the world, that he preaches the blessing of all nations, the restitution of all things, and eternal life to the over-comer.

The red heart sends its instincts up to the white brain to be analyzed, chilled, blanched; and so become pure reason. The current should run the other way; the cold, calm thought should travel to the lips *via* the heart. —*O. W. Holmes.*

"IN HOPE OF ETERNAL LIFE."

S. ROXANA WINCE.

It is in this hope that we are fighting; in this hope, we are striving to endure. We want the deathless life, we are mortal now, our life is but a vapor that must soon vanish away. It is like a weaver's shuttle, so swiftly fly our days into the past. But in the service of Jesus we hope to win an incorruptible and undefilable existence. We suffer for this. We deny ourselves for this. We let the pleasures of earth go by that we may gain that which is enduring. Oh what a glorious hope! We shall soon be made like Jesus. We shall soon pass through that indescribable change. We shall soon wear the robes resplendent in whiteness.

Lay hold of the hope you who have it not. Let not your days go by in sin. Enlist in the army of Jesus. "Fight the good fight of faith" and secure a part in the Kingdom of God.

The world presents us with fair language, promising hopes, fortunes, and honors, and these are the outside of the bowl, but when it is swallowed, these dissolve, and there remains only bitterness. But when, after the manner of the purifying of the Christians, we fill our water-pots with water, moistening our cheeks with the perpetual distillation of repentance, then Christ turns our water into wine: first penitents, and then communicants; first water of sorrow, and then the wine of Chalice, for Jesus keep the best wine until the last.—*Jeremy Taylor.*

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The Restitution.

Keep Brodwethers article

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN"

VOL. XXX. Read. PLYMOUTH, INDIANA, JANUARY 26, 1881. NO. 4.

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COMING AGE.

oximity--Book with Seven Seals--
n of the Book--Its Scope--Its An-
--Its Contents--How Far Extend--
Seal--Scenery--Its Agents--Their
cy--Duration.

No. 33.

J. P. WEETHEE

Book with Seven Seals.—Books,
n days, were sheets of parch-
written *within*, and, on the out-
aled, *so as* to hide the writing.
ook had seven sheets rolled up,
h secured with a seal like a
, so that its contents were in-
to John, until the seal should
ned. The curiosity of the
, and his desire to learn the
s of the roll, were so intense
began to weep. The Lion of
e of Judah, came forward, and
e book out of the right hand of
at was seated upon the throne.
vi. 1.—"And I saw when the
pened one of the seals, and I
s it were the noise of thunder,
he four living creatures, say-
me and see."

sheet is distinct, and the seven
inct, in their order; first, sec-
ird, etc. Why not the events
itive and in order also? The
of Daniel are consecutive, as in
olic image, the four beasts, and
s of the fourth beast; the nar-
f these same events by Christ
ob) to John as recorded in
iv. and Luke xxi. also, but,
variation, that, then Christ
d the ear only; he now speaks
es and the eyes and the ears of the evan-
"Our pattern for the proper
nding of the contents of these
s in Daniel, and in Christ's
, recorded by Matthew, Mark,
e. They are *revelations* of
events connected with the
onarchy, made by the Father
n the Messiah.

Contents of this Book.—This
ists of seven sheets, each sheet
distinctive scene. The book
as four chapters; the first
has four scenes; the other
o one, each. The agents of
four scenes are *four mounted*
. The noted objects of the
chapter, are an Altar, and
der, and around the altar. The
pter presents a physical scene
errible sequences. In a sub-
of that chapter, are four an-
ing the four winds, and an
of the east, sealing, out of
of Israel, and out of all na-
he fourth chapter has one
ene, with subordinate views.
ty, however, is preserved,
ultitudes of events follow.
eals belong to the first chap-
seal (the fifth) occupies the
apter; one seal fills the third
and one, the last chapter.
chapter covers the Pagan
on; the second chapter opens
he agency and fruits of those
ons. The third pictures the
of the Pagan Priesthood,
iumph of Christianity. The
d last division of the roll,
view seven angels with seven
; the book itself, then, has
ough line, for the trumpets
the Advent and Kingdom of
ah. Such is the outline view
s; and such will be the
ir investigations.

Seal.—"And I saw, and be-
ite horse, and he that sat on
bow; and a crown was given
and he went forth conquer-
conquer." Rev. vi. 2.

The Horse and His Rider.—
ol is complex—a mounted
The horse is not an acting
ly as a medium of transpor-
e horses were the favorites
ors. A horse is introduced
h rapidity of movement, the
s a triumphant Conqueror.
bols were seen on other oc-
(See Zech. i. 8–11; vi. 2, 3,
this horse, as that which
poleon, simply the agent of
conrey him swiftly into the
onflict; his color an attri-
bute of the rider—a mighty conqueror, rushing into battle.

The Roman empire fills the scene. Its political and religious aspect from the time of the vision of a few years after A. D. 100 is brought distinctly to the vision of the prophet, as he is allowed to trace that empire as Daniel formerly, through various panoramic scenes to its final judgment.

The view that he now has is one of triumphant prosperity. An empire, with a population of innumerable, whose eagles occupied nearly every portion of three grand divisions of the globe. Containing within its bosom, three religions, under the control of as many priesthoods, fills the horizon of the prophet's enraptured vision. The symbol is that of the head of a great empire in the midst of victorious conquests. This head of the Roman world, had, under him, a Pagan, a Jewish, and a Christian world—for though the Jews met with a second overthrow, they were still a powerful element in the empire. Christians were numerous everywhere; and the messengers of Christ, the great high priest of God, were active in gathering out from Paganism a people for His (Christ's) name.

Who is this Conqueror?—The general opinion has been that it is Christ. One author has the following:

"The rider on the horse certainly represents Christ as in Rev. xix. 11–14."

By that school, the first seal represents the success of the gospel under the apostles; the second seal refers to the wars between the Jews and the Romans under Titus, in which war nearly eleven hundred thousand Jews were destroyed and ninety-seven thousand were sold into slavery.

To this view we have objections:

1. It is contrary to the Revelation itself. It was said to John, "Come up hither, and I will show thee things which must be hereafter." Rev. iv. 1. "Must be hereafter"—must be after this date (A. D. 96). John was now in banishment by order of Domitian; not less than twenty-five years after the fall of Jerusalem. All these events, included, by this school of expositors, had become matters of history, and were well known to John since he was an actor in many of them, and an eye-witness. It is not by any means probable that they were any part of the sealed book; much less two of its principal scenes. John was first commanded, "Write the things which shall be hereafter." Rev. i. 19. He then received orders to write by the angels to the seven churches and was told what to write. This message included what John had seen while ministering to the churches; and what then existed. There then remained but one division, viz., the things that shall, and must be thereafter.

2. The character in Rev. vi. 2, and xix. 11–14, are not identical. Let the reader compare:

a. Under the first seal the rider has a (one) crown, in the latter place, "many crowns." Verse 12.

b. It makes the Lamb a royal conqueror too soon, while he is officiating as high priest, and before he receives the kingdom. Dan. vii. 14. This does not take place till after the supremacy passes from the little horn.

c. In the seal he is the Lamb; the officiating high priest; in Rev. xix. he is a judge, a warrior, the King of kings and Lord of lords. This does not agree with his priesthood.

d. Their appearance is quite unlike. In all other visions, Christ's personage is very similar. Compare his transfiguration, his revelation to Saul, his first manifestation to John, Rev. i. 14, and his manifestation to John in Rev. xix. 11–14.

e. In the seal, his bow, his crown, and his movements, are noticed. Nothing as to any personal attribute. It is impossible to read and compare the four with the one and recognize an identity. In the four places you realize the presence of a Divine personage, in the other one of earth's favored conquerors. He is not Christ.

Who is He? He is a Roman Emperor—Trajan.—We do not know that any rule of symbolization is violated in such an exposition. Objects and agents in the political world may symbolize objects or agents in the moral world; or they may represent themselves. If the empire is alone brought to view, then the chief ruler must be a symbol of himself since no other person occupies an analogous position.

That in Roman world is the territory occupied by the victims of the seals is quite evident from the language used. The animals named as well as the persons belong to the Roman earth, they are literal, the symbols are the same; or in a literal shape. The chief throne, the occupant, the elders their thrones, lamps in the shape of lamps. The Son of Man, though called a Lamb is in human shape, though in possession of symbolic members; the agents and objects seen in the seven seal book are all what we would call natural objects and agents, such as usually occupy the literal earth. The horses and their riders are the representatives of the same kinds, not other classes. Some words are personified, such as *Death*, and *Hell* (*Hades*). When it is said, Power was given unto them over the fourth part of the earth, land is intended; so also, with "sword," "hunger," "death" "beasts," "souls," (persons) "slain" "word of God," "testimony," "fellow-servants," and many other terms.

With these remarks, permit us to examine the character of our vision conqueror, that we may compare it with the one above named. We shall first give his outline history, and then compare it with the one seen in the vision of the first seal. If they agree, we shall conclude that we have found that part of Roman history that belongs to that seal; and in the same way identify all the seals with their literal histories.

Trajan.—Was born near Seville, in Spain, A. D. 53, and was the second Roman emperor of foreign extraction. (Nerva, the son of a native of Crete, being the first). He was adopted by Nerva. Nerva, passing by his own family, made Trajan his successor. He was a noted warrior from his youth. He was a skilful archer, he, through Nerva, having been trained in Cretian archery, the most expert of any people with the bow. In proof of their skill, David selected persons out of that people as his life-guards. 2 Sam. xi. 18; xv. 18; xx. 23; 1 Kings i. 38; 1 Chron. xviii. 17.

Trajan's distinctive symbol was a bow. So celebrated was his military skill, that, throughout the Roman territory, contrary to their usual custom on change, or elections of emperors, the barbarians remained quiet.

Though the boundaries of the empire were very extended, yet the conduct of the Dacians (dwelling across the Danube) who claimed from the Romans a tribute, which had been granted by Domitian offended him. The emperor, in his second campaign, threw a bridge across the Danube, and made an attack upon their warlike monarch, Decebalus. A terrible battle resulted in the overthrow of their nation and its annexation, as a province of the Roman empire. Two triumphs were decreed him, the war lasting five years.

An eastern expedition was now undertaken. Parthia fell under his displeasure. Trajan passed through Armenia, and, by his well directed operations, subjugated the provinces of Assyria and Mesopotamia. He extended his conquests in the east, obtaining victory over unknown nations; and when on the extremity of India, he lamented that he possessed not the vigor and youth of Alexander, that he might add unexplored provinces and kingdoms to the Roman empire.

At this moment, while Trajan had triumphed over the nations east and north, he rode up his white steed and paused a moment upon the highest pinnacle of the Roman empire. It was now an empire of one hundred and twenty millions of inhabitants, without a rival. It was a universal empire, in a sense more strictly true, than any nation that had preceded it. It was the beast exceedingly terrible, that had devoured, and broken in pieces, and stamped the residue with its feet; yet it had within its bosom the elements of its own ruin.

We have now sketched the military life of the emperor Trajan. Compare him with the rider on the white horse in the vision of the first seal. Wherein do they differ? Are they not similar in their attributes, their acts, their crowns, and in their acts? They each went forth conquering, *and to conquer*, and that he shall conquer. Went forth, or beyond the former boundary of the empire to conquer new nations.

Trajan's reign was nineteen years, six months, and one-half. He was a persecutor of the Christians. His letter to Pliny, the younger, preserved in Bithynia, contains an edict that was not repealed by any emperor till the reign of Constantine the Great. The edict was the following:

"They (Christians) are not to be sought for. If not are brought before you, and are convicted, they ought to be punished.

There was no emperor that defended the rights of Christians before Constantine.

LUKE xxiv. 36, 37.

G. M. MYERS

"And as they thus spoke, Jesus himself stood in the midst of them, and saith unto them, "Peace be unto you." But they were terrified and affrighted, and supposed that they had seen a spirit."

In introducing this text as a heading it is not my purpose to enter upon a full or critical exposition thereof, but simply to jot down a few notes made by way of reading others upon the text, which may be of benefit to some reader.

1. Greisbach gives for *Pneuma* in the text, *Phantasma* in the margin.

2. Olshausen says: "The term at Matt. xiv. 26 and Luke xxiv. 37 is to be understood in all its latitude like our word apparition."

3. Tertullian says: "When they were doubting whether he were not a phantom,—nay, were supposing that he was one," etc.

4. Bagster defines the word *Pneuma* at this text *Spectre*.

5. J. A. Spencer in his *Novum Testamentum* at this text says: "The Jews were formerly persuaded of the immortality of spirits, and of their appearance to men; a similar belief was common among the heathen. Without intending to sanction the popular notions on this point, our Lord shows plainly that according to their views of spirits, he could not be regarded as one."

Bloomfield also has a valuable comment on the text, which we have noted but have the note not now at hand.

Exegetical.

For the hope of Israel I am bound with this chain. Acts xxviii. 20.

In *Horne's Introduction to the New Testament* we find the following description, of the Roman Method of fettering and confining prisoners, which he derives from *Dr. Harwood's Introduction* in which the judicial proceedings of the Romans toward prisoners is explained.

This article is designed to elucidate several expressions made use of by the apostle Paul in his epistles. We quote the writer's own language:

"The Roman method of fettering and confining criminals was singular. One end of a chain that was of commodious length, was fixed about the right arm of the prisoner, and the other end was fastened to the left arm of a soldier. Thus a soldier was coupled to a prisoner, and everywhere attended and guarded him. This manner of confinement is frequently mentioned, and there are many beautiful allusions to it in the Roman writers. Thus was St. Paul confined. Fettered in this manner, he delivered his apology before Festus, King Agrippa, and Bernice. And it was this circumstance that occasioned one of the most pathetic and affecting strokes of true oratory that ever was displayed either in the Grecian or Roman Senate: *'Would to God that not only* THOU *but also* ALL *that hear me this day, were both almost and altogether such as I am, except these bonds!'*

What a prodigious effect must this striking conclusion, and the sight of the irons held up to enforce, make upon the minds of the audience! During the two years that St. Paul was a prisoner at large, and lived at Rome in his own hired house, he was subjected to this confinement, Paul was suffered to dwell with a soldier that kept him. The circumstance of publicly wearing his chain, and being thus coupled to a soldier, was a very disgraceful and dishonorable, and the ignominy of it would naturally occasion desertion of former friends and acquaintance. Hence the apostle immortalizes the name of Onesiphorus, and fervently intercedes with God to bless his family and to remember him in the day of recompenses. For a rare instance of distinguished fidelity and affection to him when all had turned away from him and forsaken him. *The Lord give mercy to the house of Onesiphorus, for he oft refreshed me, and was not* ASHAMED OF MY CHAIN, *but when he was out of Rome he sought me out very diligently till he found me. The Lord grant that he may find mercy of the Lord in that day.* 2 Tim. i. 16–18

Sometimes the prisoner was fastened to two soldiers, one on each side, wearing a chain both on his right and left hand.

St. Paul was thus confined. When the tribune received him from the hands of the Jews, he commanded him to be bound with two chains. Acts xxi. 33. In this manner was Peter fettered and confined by Herod Agrippa. *The same night Peter was sleeping between two soldiers, bound with* TWO CHAINS. Acts xii. 6.

It further appears, that if the soldiers, who were thus appointed to guard criminals, and to whom they were chained, suffered the prisoner to escape, they were punished with death.

Thus, when Peter was delivered out of prison by a miracle, the next morning we read there was no small confusion among the soldiers who were appointed his guards, and to whom he had been chained, what was become of Peter.

Whence it appears that his deliverance had been expected, and his shackles had been miraculously unloosed, without their knowledge, when they were sunk in repose. Upon which Herod, after making a fruitless search for him, ordered all those who had been entrusted with the custody of Peter to be executed. Acts xii. 19.

In like manner also keepers of prisons were punished with death, if the confined made their escape. This is evident from what is related concerning the imprisonment of Paul and Silas at Philippi.

These, after their bodies were mangled with scourges, were precipitated into the public dungeon, and their feet were made fast in the stocks. At midnight these good men prayed and sang praises to God in these circumstances; when suddenly a dreadful earthquake shook the whole prison to its foundation, all the doors in an instant flew open, and the shackles of all the prisoners fell to the ground. This violent concussion awakening the keeper, when he saw the doors of the prison wide open, he drew his sword, and was going to plunge it in his bosom, concluding that all the prisoners had escaped. In that crisis Paul cried to him with a loud voice, entreating him not to lay violent hands upon himself, assuring him that all the prisoners were safe."

Thus in chains the apostle preached Christ, in chains he made his defence before the military commander, in chains he plead before the Roman tribunal, and in chains he urged the Messiahship of Jesus of Nazareth before King Agrippa Queen Bernice, and the Roman Governor.

Henceforth the crown awaits the noble apostle, once an ambassador in a chain. Eph. vi. 20.

Sententious.

True friends visit us in prosperity only when invited, but in adversity they come without invitation.

Farewell is a sad word, but if we could only contrive to say it to some of our bad habits we should be much happier.

Think upon sin and repent; think upon God and return; think upon grace and hope; think upon glory and press forward.

If we love God, the reward promised us is nothing less than the sight of God himself, face to face; not transiently, not as a glorious flash of light, but an abiding vision, a glory and a gladness, a marvellous rapture of the will, forevermore. Think how such a reward transcends all the expectations, all the possibilities even, of our nature! How God must love us, and how too he must love our love, to have prepared for us such joys as these, which eye hath not seen, nor ear heard, nor man's heart hath conceived.—*F. W. Faber.*

A man's elevated position in the church does not make him other than what he is. The raven cawing from the steeple is a raven still.

Where we see the darkness of the mine,
God sees the diamond shine;
Where we can only christen leaves beheld,
He sees the bud they hold.
We only see the rude and outer rattle;
God knows the force life,
And those from whom, like Pharisees, we shrink,
With Christ may eat and drink.

No man is born into the world whose work is not born with him; there is always work, and tools to work withal, for those who will; and blessed are the horny hands of toil.—*J. R. Lowell.*

SIMPLE FAITH.

The Source of Peace.—"Yet come the enlargement when it will, it must, I admit, come after all through the channel of a simple credence given to the saying of God, accounted as true and faithful sayings. And never does light and peace so fill my heart as when, like a little child, I take up the lesson, that God hath laid on his Son the iniquities of us all."—*Dr. Chalmers.*

Say, hast thou ever sought
God's help in vain,
E'en when his hand it was
That gave thee pain?
Ask the poor trembling heart,
Trembling from conscience' smart,
If with this truth 'twould part—
"He loveth me?"

Youth's Column.

Good Words.

An Evening Song.

The little birds now seek their nest;
The baby sleeps on mother's breast;
Thou givest all Thy children rest,
God of the weary.

The sailor prayeth on the sea;
The little ones at mother's knee;
Now comes the penitent to Thee,
God of the weary.

The orphan puts away his fears;
The troubled hopes for happier years;
Thou drivest all the mourner's tears,
God of the weary.

Thou sendest rest to tired feet,
To little toil-se slumbers sweet,
To aching hearts repose complete,
God of the weary.

In grief, perplexity, or pain,
None ever come to Thee in vain;
Thou makest life a joy again,
God of the weary.

We sleep that we may wake renewed,
To serve Thee as Thy children should,
With love, and zeal, and gratitude.
God of the weary.

Say Good Morning.

Don't forget to say "good morning" Say it to your parents, your brothers and sisters, your schoolmates, your teachers—and say it cheerfully, and with a smile; it will do you good, and do your friends good. There's a kind of inspiration in every "good morning" heartily spoken, that helps to make hope fresher and lighter. It seems really to make the morning good; and to be a prophecy of a good day to come after it. And if this be true of the "good morning," it is so also of all kind, heartsome greetings; they clear the discouraged, rest the tired one, and somehow make the wheels of life run more smoothly.

Nursery.

Noble Dogs.

The great Saint Bernard mountain is one of the high mountains in Switzerland. On the highest point of the pass over it is a large stone convent, which is used as a place of refuge for travelers. It is eight thousand feet above the sea, and is the abode of a number of pious men called monks.

They have a breed of large noble dogs that scent out people lost in the snow. They scratch away the drift, and bark loudly all the while so as to let the monks know what has happened.

One of these dogs saved forty persons, and among them was a little boy that the dog managed to restore from a frozen state, and carried on his back to the convent.

These dogs are all tall, with large limbs and broad chests. With a case containing food or cordials slung about their necks, they go out to seek for travelers. Sometimes the monks go with them.

Being able on their four feet to cross great sheets of snow where men could not venture, the dogs trace out any one who may be lost in the drifts. They supply him with food, and sometimes take him home on their back.

In winter there are what are called avalanches. A great mass of snow gathers on a high place, till it gets so heavy that it falls at once down the mountain. In doing so it makes a noise like the discharge of a cannon.

Sometimes the snow-drifts surround the walls of a convent to the height of forty feet. The deep little lake before it does not melt before July and freezes up in in September, and the snow falls almost every day in the year.

Not a tree is to be seen, but only patches of moss, grass and bright, hardy little flowers. The kind monks are cheered in their lonely life by the thought of doing good.

The Young Girl Whose Beautiful Face Appears on the Silver Dollar.

An interesting story in connection with the new silver dollar has just come to light at Philadelphia. The secret has come out, through the *Record* newspaper, as to who the young lady was that sat to Mr. Morgan, the designer, as a model for the head which appears on the coin. "The lady who has thus been raised to fame, and whose name will be chronicled in history, is," says the *Record*, "Miss Anna W. Williams, residing with her widowed mother at 1023 Spring Garden street, in this city. In 1876, when Mr. Morgan was making designs for the coin, he was introduced to the lady by Mr. Thomas Eakins, a friend of the family. He desired to have a true representative of American beauty emblazoned upon the coin, and the profile of Miss Williams appeared to him as the best approach to it she had seen. The lady, who is of a very modest and retiring disposition, was induced to sit, and after four or five interviews, sufficient sketches had been secured to proceed with the work. The artist wrought up the face afterward to its present appearance, as it is shown upon the coin. It would be impossible to recognize in it any resemblance to Miss Williams. The Grecian nose and delicate lips had their foundation in her features, but the full rounded chin resembles more that of the wife of Mr. Morgan. Miss Williams is a blonde and considered quite pretty. She is a teacher in the girls' department of the House of Refuge, and about eighteen years of age. This sets at rest the numerous stories which have been in circulation as to whom the face on the coin belongs to."

A Rumseller's Story.

A man named Stacy, the owner of a splendid drinking-saloon in New York, signed the pledge lately and closed his house. Hearing that a party of lads had formed themselves into a temperance society, he went to them and gave them his experience as a rumseller. We repeat some of his recollections for our larger audience.

"I sold liquor," said Mr. Stacy, "for eleven years—long enough for me to see the beginning and the end of its effects. I have seen a man take his first glass of liquor in my place, and afterwards fill the grave of a suicide. I have seen man after man, wealthy and educated, come into my saloon, who now can not buy his dinner. I can recall twenty customers worth one hundred thousand dollars, who are now without money, place or friends."

He warned boys against entering saloons on any pretext. He stated that he had seen many a young fellow, members of a temperance society, come in with a friend and wait while he drank. "No, no," he would say, "I never touch it. Thanks all the same." Presently, rather than seem churlish, he would take a glass of cider or harmless lemonade. "The lemonade was nothing," said the rumseller, "but I knew how it would end. The only safety, boys, for any man, no matter how strong his resolution may be, is outside the door of the saloon."

The physiologist Leo Baltzer has lately excavated from the alluvial stratum of the Steigerthal, near Nordhausen, Germany, the skeleton of an antediluvian rhinoceros in an excellent state of preservation. The height of the animal must have been nearly seven feet, and its bulk nearly that of an African elephant

THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, January 26, 1881.

BROTHER John Foore will preach at LaPar, on Thursday evening, Jan. 27, and continue appointments over Sunday as brethren may appoint

OUR paper this week is issued under difficulties. We have been completely prostrated a part of the time since our last issue with a violent cold, but have tried to summon fortitude to place THE RESTITUTION once more before its friends.

FROM the *Herald of Life* we learn that Elder Wm. Shepherd, of Newark, N. J., fell asleep in Jesus on Saturday, Jan. 15, 1881, in the afternoon. Malarial poisoning caused his death. On the evening of the 11th, the Lord's Supper was celebrated at his place of abode, of which he partook full of joy and hope. His Son went down unclouded and his end was peace.

THOSE that remit money must exercise patience. It requires a great amount of time and labor to make all the changes in the mailing list at this time of the year. Every letter after which friends have enquired has been received and duly credited, and labels will be changed as fast as possible. Very few letters carefully mailed are lost. If your paper comes regularly, even if the label should not be changed at once, you may infer all is right.

THE SABBATH.

Most of the points made by the reviewer of President Seelye's article on "The Sabbath Question" are forcible and well taken. Both the writer of the article and the reviewer, however, seem to recognize "an original command for the Sabbath designed for all men." Where *this* "original command," enjoining the obligation to keep the Sabbath, upon all men, or upon any man, before the calling of Israel out of Egypt, is to be found is more than we know. It is true that the writer of Genesis says God "rested on the seventh day from all his work," and also, that "God blessed the seventh day and sanctified it;" but can anyone show that "from Adam to Moses," or "until the law was in the world," there was a Sabbath obligatory on all? That anyone in those Patriarchal times "when there was no law" ever observed the Sabbath, or, indeed, knew anything about such a day?

The Book of Genesis gives us a history of that age sufficiently full to have noticed the practice of keeping the Sabbath, at least once, if the ancient worthies observed it; and we have also the Book of Job containing a very full account of the religious doctrines and practices of the Patriarchal age, and in this book too the closest scrutiny will fail to detect anything like Sabbath observance. That wedding festivities lasted a week, or a hebdomadal period, is noted, Gen. xxix. 27, 28, but the festivities were kept up on the seventh day as much as on the other six. It is also noticed that there was a special mourning period of seven days, when death invaded a household, as when Joseph mourned for his father, Gen. l. 10; and Job's friends mourned with him for the loss of his children. Job ii. 13. We commend to both the essayist and the reviewer a re-review of this point.

The reviewer is correct in his statement that the word "Sabbath days," or rather "Sabbaths," refers to the weekly Sabbaths. There has been so much in the paper lately on the Sabbath question that we have deferred an intended article on Col. ii. 16, and on the expression "Lord's day" to the future. We have obtained a volume of the Lectures of Hessey, delivered in the Bampton Course, which gives the historical allusions to the "Lord's day" by Christian writers in the first centuries in their original language, and which *more* than confirms the statements of the reviewer in regard to historical expressions to which he alludes. The seventh day Sabbath was not enjoined upon the patriarchs, neither is it commanded by the apostles. It was exclusively an Israelitish ordinance. We now refer our readers to the article itself.

New York Observer.

PRESIDENT SEELYE ON THE SABBATH.

President Seelye, of Amherst College, has given in the November number of the *Princeton Review* a valuable article on "The Sabbath Question." His chief attempt, in which he is highly successful is to show that man needs Divine authority for the Sabbath, that its observance on the basis of mere expediency will never sufficiently subserve human wants. He also shows that the original command for the Sabbath was evidently *designed* for all men. But since that Sabbath was the seventh day of the week, we think he does not sufficiently show that the first day has, in substance, taken the place of the seventh in the Divine command. That is the point which emphatically needs light shed upon it in modern times.

One unsafe assumption he makes is this: That all commands of the decalogue except the Fourth are by all "admitted to be of perpetual and universal obligation." The fact is that a class of Bible believers claim that the whole decalogue, as such, is abolished; that no precept contained in it is binding except such as are taught in nature, and that the authority "for them is in nature and not in Scripture, unless repeated or given since Christ's death. Such views need to be overthrown, and should not be allowed to pass unnoticed.

A much more objectionable position of President Seelye is the following. He quotes Col. ii. 16: "Let no man judge you * * * in respect of * * * the Sabbath days," and adds: "But whether the Sabbath days here mean the weekly Sabbaths or the annual religious festivals of the Jews, to which the term Sabbaths was often undoubtedly applied, is a question to which different students of the Bible of perhaps equal piety and learning, have given different answers."

The foregoing statement has errors, we think, which ought to be noticed:

1. All of the more modern, able exegetes, we believe, including Meyer, Ellicott, Lightfoot, Alford, hold that the word "Sabbaths," in Col. ii. 16, means the seventh days. Their judgment is better than that of commentators of fifty years ago.

2. The statement that "the term Sabbaths was often undoubtedly applied" to "the annual religious festivals of the Jews," President Seelye does not attempt to prove, and we think no one can prove it.

3. Setting aside Col. ii. 16, there is no passage in the New Testament where the term "Sabbaths" is applied to Jewish feast days. The latter are called by their specific names—Passover, Pentecost, etc.

4. There is no usage of such application of the term in the Old Testament. The original word translated "Sabbaths," as applied to feast days, in Lev. xxiii. is not the same as that for the Sabbath, except in the single case of the Atonement. Its true translation is rather "Sabbatism," or "rest-day," signifying that those feast days were to be observed somewhat as Sabbaths, and therefore the day of Atonement wholly as such. The Septuagint makes a difference between the original term for Sabbath and for Sabbatisms.

5. We are confident that neither Josephus nor any other Jewish writer of his or any other age shows any usage of the term "Sabbaths" as applied to Jewish annual festivals.

6. Two of the most reliable and able of all the early fathers—Irenæus and Tertullian—distinctly quote Col. ii. 16 as indicating that Christians were not under obligation to observe the seventh day,—"Let no man judge you;" meaning, act as you choose about observing the seventh-day Sabbaths. They undoubtedly understood the term correctly, as referring to the seventh days, and not to Jewish annual festivals.

7. It is unreasonable to suppose that "Sabbaths" means the feast days of the Jews, because another word in the same sentence translated "holyday"—does mean feast day, and means nothing else. The phrase, "of a holyday, or of the new moon, or of the Sabbath days," is comprehensive, and contains an attractive climax,—meaning the annual festivals, the monthly ones, and the weekly and supremely sacred ones.

8. It leads to confusion and inconsistencies to suppose that "Sabbaths" may mean feast days, because, if it does, then those who keep the first day have no clear release from the seventh also, according to the Fourth Commandment; and having authority for keeping the first day as the chief, the two days would come in conflict, and six days in the week would not be left for labor. Besides, if "Sabbaths" does not mean feast days but seventh days, the seventh-day Sabbatarians are wholly without basis for their views.

President Seelye also says: "Equally scanty is the evidence respecting the views of the early Church about the Sabbath in the two or three centuries succeeding the New Testament times." We must demur to this also. The evidence seems to be clear that the early Christians, beginning with the Apostles, kept sacredly the first day, and in general did not deem themselves under obligation to keep the seventh.

1. During the first century after the Apostle John's death, there are about a dozen writers who testify or imply that in their time the Christians sacredly observed the *First or Lord's Day*. This is a large number, when we consider the smallness of the early Christian literature.

2. A considerable number of these writers call their sacred day the Lord's *Day*, copying, no doubt, from the Apostle John (Rev. i. 10), and thus signifying that it was a very precious day to them.

3. Nearly half of that number, during the same century, either signify or testify that the Christians did not generally keep the seventh as the Jews did. Among them are Ignatius, Barnabas, Justin Martyr, Irenæus, and Tertullian.

4. In the three centuries succeeding the New Testament times," of which President Seelye speaks as giving "scanty evidence respecting the views of the early Church about the Sabbath," there are about thirty-five writers who show that the Christians, in their time, kept the Lord's Day; and in the same three centuries we find *about* twenty authors declaring, or implying, that the Christians were not obligated to keep the seventh day as holy time, and that usually they did not so keep it. This is no scanty evidence for *an age so distant from ours*.

5. Neander, after citing two Scripture passages (Acts xx. 7, and Rev. i. 10,) as intimating in the New Testament age "special observance of Sunday in place of the Sabbath," cites, to the same point, the Epistle of Barnabas, and then says: "In the Epistle of Ignatius to the Magnesians it is presupposed that even the Jews who had come over to Christianity substituted Sunday in place of the Sabbath." Ignatius was contemporary of the Apostle John, and unquestionably knew his mind and custom, and those of the other Apostles, on this subject.

Ought not such testimony to be considered decisive? We refer to it not for the sake of controversy or discussion, but because it is due to the cause of *truth and righteousness* that the Christian public consider these things. Had President Seelye availed himself of the full truth in these respects, he would have much improved his otherwise excellent article. It is not necessary to show, and cannot be shown, that the Christians in the primitive era termed the Lord's day the Sabbath. Yet, in our circumstances, we may *term* it the Sabbath: for it is, and is designed to be, a rest-day, the Sabbath which we, in fact, have in the new dispensation.

WM. DELOSS LOVE.

South Hadley.

Selections.

The Messenger.

ON THE RESURRECTION.

J. MILL.

I would draw the attention of the readers of the *Messenger* to the manner in which favorite philosophical theories are sought to be deduced from Scriptures, which, by no play of the reasoning powers hitherto allowed as lawful, can ever be made to support what they emphatically contradict; and the passage to be commented on is that well-known one found in Matt. xxii. 23-24, where our Lord answers a question put by the Sadducees on the resurrection. On this, the Rev. J. C. Ryle, now Bishop of Liverpool, has the following remarks in his work, Expository Thoughts on the Gospels:—

"The text by which our Lord silenced the Sadducees, and proved the resurrection to be a scriptural doctrine, has been a cause of surprise to many Bible readers. Some have wondered that our Lord should have chosen this text, when others far more plain might have been adduced. Some have been unable to see the force and cogency of the text as any proof at all of the resurrection of the body. As to the particular fitness of the text, as a proof, compared to others, we are perhaps very poor judges. At any rate it is clear that to a Jewish hearer of the Lord the argument was as forcible as to be unanswerable. This quotation (Exodus iii. 6), and the famous one in John x. 34 (Ps. lxxxii. 6), go far to show that the Jewish mind saw a depth of meaning in scriptural expressions, which many of us in modern times have not at all seen yet. It is a matter in which we have much to learn."

It is open to doubt whether the writer of the above is expressing his own difficulties or those of others; so, let us suppose he is speaking for a large number of intelligent Christians, who, in their reading of Scripture, endeavor to understand the meaning of what they read. Notice their mental condition when they come to that passage in Matthew. Many are surprised at the reasoning of the Lord; some wonder that he did not use a plainer text; and others are unable to see how the citation from Exodus iii. 6 led up to a climax so overpowering, from a logical point of view, as to force his opponents to prudent silence and popular defeat. The argument must have been unanswerable, else the cynical, pleasure loving Sadducees would not have retired like poor poltroons; but how it rests on the text adduced is a puzzle! And is not this a remarkable confession to be made in an age so much bepraised for its clear acumen and "higher criticism?"

Now, in trying to discover the drift of the teaching on this occasion, we must keep in mind that the subject spoken of was the resurrection of the dead. This fact is so persistently overlooked that we are becoming accustomed to find a passage which proved the resurrection quoted by numberless writers as a foundation for their belief in soul-survival—a wonderful and sad perversion. Here, for instance, is the last example which has come under my notice. It is extracted from a volume of sermons recently published, written by the talented Samuel Cox, of Nottingham, editor of the *Expositor*, and author of many works on Bible exegesis, among which may be mentioned *Salvator Mundi*, a plea for the "larger hope." From one of the sermons I call the subjoined:—

"Surely we may adopt our Savior's method of argument, and by varying the application of it, reach with entire safety a still more recondite conclusion than his. He argues, as we have seen, that since God was still the God of Abraham, Isaac, and Jacob, long years after they were dead, they cannot be dead, but must be still alive. And what is to hinder us from arguing that if God is still their God, and they still live unto him, then God must even now be carrying on the discipline and training which he commenced upon them here, and carrying it on to still larger and happier issues? If they live, and live unto God, must they not be moving into a closer fellowship with him, rising to a more hearty adoption of his will, a fuller participation of his righteousness and love? . . . You will all gladly admit that since he still lives Abraham must by this time be a far greater and nobler man than he was when he left the earth, and must be engaged in far nobler discoveries and enterprises. You will all admit that since he still lives, and lives unto God, Isaac has grown more like his father—less weak, less timid, more capable of action, of authority, of service. You will all be glad to think that since he also still lives, and lives unto God, Jacob has purged himself of his old sins, has lost every trace of mean and selfish craft, has grown honest and frank and bold. And you will all, I trust, gather from this conviction a firmer and more animating hope for yourselves and for one another. For if God be your God, and if when you die to men you will still live unto him, then your training and discipline will be carried on and completed in the world to come."—*The Genesis of Evil and other sermons.*

The opinion expressed in the above is one which is shared by a large number of men and women in all denominations of the church, and its advocates are increasing in power. Stripped of all adventitious ornament, Mr. Cox's position seems to me to be this—Jesus produced an argument proving the resurrection to be unnecessary, and the Sadducees were silenced!

Let us look at this point more in detail. You will have noted that Mr. Cox is speaking of living persons, and Jesus answered a question concerning the dead. And, if Mr. Cox be right, how could the fact of Abraham, Isaac, and Jacob being alive, prove the doctrine of a future resurrection? If they were alive the argument is groundless, for the reasoning proceeds on the assumption that they were *dead*. But God is not the God of the dead but of the living; and being the God of the living, these dead ones—Abraham, Isaac, and Jacob—must live again.

"All live unto him," and he could not be a covenant-keeping God unless these and all his other faithful servants live again. For was not the land from the river of Egypt to the great river Euphrates promised as an everlasting possession to Abraham and to his seed after him? And we learn from Stephen, who spoke under the direction of the Holy Spirit, that Abraham had no inheritance in the land—no, not so much as to set his foot on. Acts vii. 5. But he died "in faith not having received the promises but having seen them afar off." Then, are these plain, unmistakable promises ever to be fulfilled? They must be—God's word is pledged, his character is at stake. But dead men cannot inherit the promises, so they must rise from the dead. All this and much more is implied in "he is not the God of the dead but of the living." As Bishop Pearson says: "Now Abraham, Isaac, and Jacob had not received the promises which they expected, and therefore God, after their death, desiring still to be called their God, he thereby acknowledgeth that he had a blessing and a reward for them still, and, consequently, that he will raise them to another life in which they may receive it."

Although we know there will be a resurrection, we are not able to describe the miracle: it is something far beyond our powers, and we can only refer to the words of Jesus ascribing it to the "power of God." If we "know the Scriptures" we know that the resurrection will take place. If we have faith in the "power of God," we will believe that he, by his almighty arm, will fulfill his promise.

Let savant and philosopher annex themselves with the "difficulties" and "impossibilities" of communicating identity to concourses of atoms collected from all the quarters of the globe after having entered into the structure of plant and animal, fish and fowl. We leave all that in God's hand. With men it may be impossible; in their eyes it may be an "incredible" thing that God should raise the dead. But it has promised to raise his sleeping ones when "the Lord shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God." Then shall "the dead in Christ" arise: a statement which Mr. Cox does not seem to credit, for in his creed there are no dead in Christ: all are alive and approaching perfection. But "the hour is coming in which all that are in the graves shall hear his voice and shall come forth." "In the graves," strange place for the living to be! And, go by this system of miscalled "interpretation," the teaching of the Lord loses its point and Scripture becomes meaningless.

There is a large class of "advanced thinkers" whose minds are so catholic and tolerant that they are ready to call themselves, and to recognize others, as "Christians," although they do not believe either that the Christ has been raised or that the dead are to be raised. The miracles performed by our Lord—giving sight to the blind, cleansing the lepers, healing the palsied and infirm, granting life to the dead, speech to the dumb, and deliverance to Satan's captives—these, and the resurrection of the crucified Messiah, are spoken of as "mythical accretions," and "legendary tales," having their origin in the abnormally-developed imaginative faculties of untutored Galilean fishers, and invented for the purpose of perpetuating the sacred memory of one whom, in their inmost hearts, they considered an arch impostor!* They conceal his dead body in some secret spot, and then traversed the Roman world, suffering persecution, nakedness, famine, sword, shipwreck, prison, scourging, and horrid deaths devised by fiends, in order to propagate a gigantic lie! And the learned advocates of the above theory, which makes no demand on our credulity, to prove that belief in the resurrection is of no consequence, point us to . . . ? (of all places), the 15th of 1st Corinthians! "There," they say, with satisfaction, "you find persons in the church who had no faith in the resurrection. As it was then, so it should be now." Of course the verse referred to is the 12th—"How say some among you that there is no resurrection of the dead?"

In reply, I would demur to the assumption the "some among you" were in the church. But suppose we grant that some in the church held the idea imputed to them, I remark that they *firmly cherished* and maintained the fact of their Lord's resurrection, for the apostle rests his great argument on that foundation. "If the dead rise not, then is not Christ raised; and if Christ *be not raised*, your faith is vain, ye are yet in your sins. . . . But now is Christ risen from the dead." In other words, the resurrection of the dead stands or falls with the resurrection of Christ. If Christ be *not raised*, the dead in Christ shall never rise; but Christ is risen, and all shall rise through him.

Again, still granting that some in the church doubted the future resurrection, I ask, did Paul command them for so doing? Did he say, "it is altogether unimportant whether you accept or reject it?" He did not. On the contrary he demonstrated with irresistible logic that as their Master had triumphed over death by his resurrection, just as certainly would his people be ransomed from the grave. Thus, in the chapter under review, we have a crowning proof of the incomparable importance of the doctrine in question, not of its comparative insignificance.

No, brethren, we cannot afford to dispense with what we know to be the scriptural teaching on this topic; and, I fear, we must endeavor to live as best we may without being accounted "liberal" (with what is not ours), "advanced," and "abreast of the age." We have to face a denial, not merely of the resurrection of the dead or that of Christ, but a total denial of the miraculous. Modern thought is assuredly leading to that point, and with rapid strides leading us on into the gloom of atheistic night. Only the other week, in a document now historical, you read the melancholy confession of this negation of belief on the part of the Rev. Stopford Brooke, the eloquent London preacher and man of letters. He rejects the incarnation; he rejects all miracles; and still he says "My position is not only theistic but also Christian."

Thus, though you tear out the very heart of Christianity and cast it to the dogs, you are still a Christian! Yes, all faith in the supernatural is fast ebbing away. So let us be ready for the coming struggle; dreadful it will be, and fraught with issues of tremendous consequence.

Long or short, it must be fierce. But the result is decided before the event occurs, and we shall be more than conquerors through him that loved us and washed us from our sins in his own blood." Wherefore, let us be strong and quit ourselves like men, for beyond the gathering darkness, proclaiming the advent of an apostasy all but universal, and above the din of warlike preparations, the shrieks of outraged innocence, and the throes of anarchy, above and beyond all these, we can hear the gracious hope-inspiring words, "Be thou faithful unto death, and I will give thee a crown of life;" and under the shadow of his power there is safety, joy, and calm repose.

*Matthew Arnold, the High Priest of "sweet reasonableness," ascribes the cause to "moral therapeutics." ED.

News Items.

GREAT STORM ON THE BRITISH COAST.

LONDON, Jan. 18. The snow storm extends over nearly the whole kingdom. The weather is the severest experienced for twenty years. A heavy gale prevails on the Cornish coast. A French vessel has been wrecked at the Scilly Islands and there are no tidings of her crew. Two vessels are ashore at St. Ives.

GREECE'S WAR PREPARATIONS.

ATHENS, Jan. 18. The Greek Minister of War has ordered the brigading of the various regiments, and several Brigadier Generals have been appointed. All furloughs have been stopped.

ST. PETERSBURG, Jan. 18. Russia dissents from the contention of France that the powers are not bound to maintain the decisions of the Berlin Conference on the Greek frontier question.

The German Admiralty has resolved to dispatch a war vessel to the west coast of Africa for the purpose of punishing the negros who lately plundered the German steamer Carlos when stranded on their shore, and who maltreated the crew.

A frightful railway disaster is reported from Puerto Cortes, in Central America. A passenger train ran off the track and was precipitated down a hillside a distance of seventy feet. Nearly all those on board were killed, but the number is not stated.

SOUTH AMERICA.

GREAT SLAUGHTER IN THE LATE BATTLES.

LONDON, Jan. 24. A private telegram from Chili says: Lima surrendered unconditionally after Chorillos, Barraca and Maraflores had been taken. There was great slaughter in the battles at those places.

An earthquake lasting about ten seconds was felt throughout the vicinity of Bath, Me., at 8:45 Thursday evening. There was at first a loud report, followed by a rumbling sound as by a heavy team passing over frozen ground. Windows rattled and distinct oscillations were felt.

The snow-fall of the past two or three days covered a wide extent of territory. Throughout New England it was of unusual severity, and travel was almost suspended. At several points the drifts were so great that trains were snowed in. In Canada the same state of affairs prevailed, the drifts actually rising thirty feet. In New York the storm subsided Saturday, and much of the damage inflicted the previous day was repaired and telegraphic communication again opened with the metropolis. In the West, especially in Wisconsin, Minnesota, Iowa and Nebraska, the snow-fall was very heavy and the blockading of trains was frequent.

The snow-storm extended southward to New Orleans and Galveston, surprising the inhabitants thereaway. In the former city it fell to the depth of an inch, "the heaviest fall of snow for fifteen years."

This morning light snow is reported in New York, Indiana, Michigan, Kansas, Missouri and Louisiana. The coldest temperature reported was at Moorehead, Minn.—8 degrees below zero.

A WORD OF ENCOURAGEMENT.

BELLE PLAINE, Iowa.

Editor Restitution:—I am in receipt of the first number of the present volume of THE RESTITUTION. I am well pleased with *its* new dress. Its heading, its clean clear type, its make-up, and its size are all commendable.

Many heretofore have thought that in the quantity of reading matter they were not *getting* enough for their money paid, but I trust now that there will be no more grumbling from this cause. In short I do not see now but what the paper is all that we could expect and *all that we could wish*. For success it now only remains for its friends to swell its subscription list to where it will be self-sustaining and a little more remunerative to those who have long *labored* at low figures. I think money expended in putting the paper into new hands to read in the end is much better for the cause of the Master and for the ultimate success of the paper *than direct donations*. Let all work for the paper, and petition to the Great Giver of all blessings for the health and strength of its aged editor.

In hope.

G. M. MYERS.

There is a gateway at the entrance of a narrow passage in London over which is written "No burdens allowed to pass through." There is another gate over which is written the same inscription. It is the gate which leads into the kingdom. Through this gate Jesus would have no burdens pass, and yet how many of them we sometimes try to take along with us. The invitation is "Come unto me all ye that labor and are heavy laden, and I will give you rest." Lay it down at the foot of the cross. Lay it down at the entrance of the gate, lay it down at the gate—no burdens to pass through. O, how sweet the thought that there is a gate at which we can lay our burdens down, a place where we can find rest and a way through which sin cannot pass.

Holy habits are golden talent that must be employed and improved. Gracious habits are the candle of the Lord set up in us; and God hath set up those candles in heaven not to idle by, not to sleep by, but to work by and to walk by. Where there is holiness of disposition there must be—nay, there will be—holiness of conversation. A holy heart is always attended with a holy life. You may separate a man from his friend, but you can never separate, though you may distinguish, acts of holiness from the habits of holiness. Now it is certain without this holiness you shall never come to a sight or fruition of God in happiness.

Book Notices.

"Platonism versus Christianity. The Question of Immortality Historically Considered, with special reference to the Apostasy of the Christian Church." To which is annexed an "Essay on the Unity of Man." By J. H. Pettingell A. M. Published by J. D. Brown, (Agent Bible Banner Association), 505 Minor street, Philadelphia, Pa. Price 30 cents. This little book is a preliminary volume, of about 100 pages, to be followed by a larger work in course of preparation which will be entitled "The Life Everlasting: What is it? Whence is it? Whose is it?" This smaller monograph is complete in itself, and treats on the question of Conditional Immortality under four sections: 1. Heathen Speculations; 2. Belief of the Ancient Hebrews; 3. Doctrine of the Primitive Church; 4. Modern Belief. The author of this pamphlet has already become distinguished by a former publication entitled "The Theological Trilemma." We commend the little work as a very comprehensive illustration of the four separate topics ranged under the separate sections.

A new and complete Bible Commentary, Critical, Explanatory and Practical—on the Old and New Testaments. By Robert Jamieson D. D., of Glasgow, Scotland, A. R. Fausset, A. M., *York*, England, and David Brown, Professor of Theology, Aberdeen. In four large 12 mo. vols. of about 1000 pages each, with illustrations and maps. We have obtained the above work, but have not had sufficient leisure to give it more than a cursory examination. So far, however, as we have read its explanations, we are highly pleased with its expositions. The notes, though brief and compact, are sufficiently full to meet the wants of the majority of readers. The writers avail themselves fully of the new light that modern discovery has thrown upon the Scriptures. It has won unqualified commendations from the most distinguished scholars. Sold only by subscription. Price in cloth $8. In leather or half Morocco $10, for full set. Dr. G. W. Force & Co., publishers, Constantine, Mich.

Poetry.

NEW-YEAR HYMN.

DAVID LAWSON.

Cheer up, my friends and brethren dear,
And welcome in the coming year:
For, swiftly as the years go by,
Is your redemption drawing nigh.

Long and has been the state of things,
And every year more trouble brings:
But hours that lengthen out the night,
They also speed the morning light.

The earth must shake, the seas be toss'd,
The darkness call the heavenly host,
Men's hearts must faint and fall for fear,
But your redemption draweth near.

The signs that Christ will quickly come
Still brighten in surrounding gloom:
As stars peer out with clearer light
While deeper grow the shades of night.

Still in your hearts your Savior have,
Still with your lips his name confess:
And still lift up your heads for joy
That your redemption draweth nigh.

Newtonigh-on-Tay.

Communications.

MAN AS HE WAS, AS HE IS, AND AS HE SHALL BE.

Lecture Delivered Before the Liberal League, Pittsburgh, Pa., Jan. 10, 1891.

DR. J. H. THOMAS.

Mr. Speaker, Ladies and Gentlemen:

We purpose to examine this subject in the light of reason, and Scripture. In the light of Scripture, because it is generally believed that the Scriptures teach that man is immortal, and must therefore live forever in happiness or misery. In the light of reason, that we may show that reason and the Scriptures are hand in hand. Before coming directly to the consideration of the subject I wish to say: that out of a belief in the dogma of man's inherent immortality has grown two theories:

1. That known as the Augustinian theory—"Eternal conscious misery in hell fire for the wicked."

2. That of Origin—"Universal restoration."

Augustinian, the advocate of this theory of hell fire forever, was an ardent disciple of Plato. Plato flourished about 350 years before Christ, and taught that man has a soul which is a particle of the Divine essence, and therefore immortal. Plato held, therefore, that for the good there was an eternal abode of happiness, or "Elysium;" and for the worst of mankind a place of eternal pain and suffering with its streams of fire, called "Tartarus." He also held there was a medium place, or purgatory, which he called the Acherusian Lake into which all those too bad for Elysium but not bad enough for Tartarus were cast, from which they came forth again after a refining process in the fire. Clemens Athenagorus, it is said, was the first to introduce it into Christian theology. He was followed it is said, by Tatian in Mesopotamia, and still later by the famous Tertullian, called "the fierce African Theologian" who advocated the same theory. About thirty years after Tertullian, arose Origin "the great." He discarded the burning hell theory, or "Tartarus," and introduced the theory of "Universal Restoration." He held on to Plato's immortal soul theory, and refining process, but rejected his eternal hell fire.

Origin's theory of universal restoration did not take deep root, and some 160 years after his death, Augustine, Bishop of Hippo, in Africa, rose up in his mighty power and crushed it out of the Christian theology, and revived Plato's Tartarus, or eternal pain and suffering in hell fire.

Since which, the theories of Plato, viz., that man has an immortal soul, that there is "Elysium" or a heaven for the good, a "Tartarus," or burning hell for the very bad, and a "refining process," or purgatory for a medium class, have become the established doctrine of the "Orthodox churches" save the theory of purgatory which has been discarded by Protestant churches, but tenaciously held to by the Roman Catholic church.

The result is, that the world is divided into at least six distinct classes:

First, those who fully accept the theories of Plato, believing in a heaven beyond the bounds of time and place for the immortal souls of the good, a hell fire forever for the souls of the very bad, and a medium place, or purgatory for the souls of those whose friends can afford to pay the Priests for refining prayers, and are known as "Roman Catholics."

Second class, those who have discarded a purgatory, and send the immortal souls of the good directly to a "heaven in the skies" at death, and the souls of the bad to hell, and are known as Protestant Orthodox churches.

Third class, those who have discarded the theory of everlasting hell fire, and received the universal restoration theory of Origin and are known as "Universalists."

The fourth class are those who reject the monstrous doctrine of everlasting pain and suffering in hell fire and believing the Bible teaches it, reject it also and are known as Infidels.

The fifth class are those whose minds, being darkened by the ignorance that is in them, are without hope and without God in the world, and are known as Atheists.

The sixth class are those who hold the truth and believe the righteous will be rewarded at the resurrection of the just with eternal life, as kings and priests in the kingdom of God, yet to be established on the earth, that the unbelieving and disobedient will perish in their own corruption—cease to exist and be known no more for ever. They are not however recognized as Orthodox Christians, though they have always existed, here one, and there one, since the days of Christ.

Having set before you the various theories in reference to man, and their origin, we will proceed to examine the subject in the light of reason and the Scriptures; and we affirm, that man before he transgressed the law of God was sinless but mortal; that he possessed no inherent immortality, and could not live forever by virtue of his creation. These propositions we shall endeavor to sustain as we proceed.

That man was sinless will hardly be questioned, in fact it was a necessity, as sin is the transgression of law—a departure from known duty, or the doing of that which is known to be wrong. All children are sinless and innocent, but by no means virtuous, as virtue is the withstanding of temptation, or the practice of what is right. So man in his infancy, or primeval state, which was in the infancy of the world, was sinless, like a child, he was without character, that of necessity had to be developed. Having no knowledge of good or evil he could become a sinner only by transgression of the law of God, which was simple, and appropriate to his understanding—"thou shalt not eat of the tree of knowledge of good and evil." So long as he remained obedient to this command he was without sin. This will appear clear from Gen. iii. 22, "And the Lord God said, Behold the man is become as one of us to know good and evil."

But not only was man sinless, but he was mortal; though it is contrary to general opinion, and contrary to the universal teaching of the so-called Orthodox churches, yet I am bold to say, it is the truth, sustained by reason, by facts, and by Scripture. It is in accordance with science, it is philosophical and sound. I hold that it was impossible for man to have been created immortal, for immortality is the result of an incorruptible nature and life. Incorruptibility being the nature of God it is therefore the nature possessed by those who are the children of God, upon the universally acknowledged principle of like parent, like child in nature. Therefore, as man can become a child of God only by the development of a godly character, by well doing or belief and obedience, he could not be created incorruptible, as in that case he would have possessed the nature of God before he was godly, and not being incorruptible he could not have been immortal.

Again, there is no evidence outside of revelation, positively none, of man's immortality. Great minds have confessed to this fact. Therefore, if we find that revelation does not teach it we must conclude that man was mortal.

Plato who was among the first Greek philosophers who taught it, with all his reasoning failed to convince his greatest admirers. His argument was as "unsatisfying as it was flattering." Probably no one prized it more than Cicero, yet he says: "I have read Plato's book (the Phædo) over again and again; but I know not how it comes to pass. So long as I am reading I agree with it, but no sooner is the book out of my hands than I begin to doubt whether man is immortal." Why was this? Because as I have already said there is no satisfying evidence of man's immortality in the book of nature. Although the doctrine was taught by Plato, and other heathen philosophers, it does not appear that the mass of the people believed it. One of the Greek poets, lamenting the death of a friend, says:

"The meanest herb we trample in the field,
Or in the garden nurture, when its leaf
In autumn dies, forebodes another spring.
And from brief slumbers wakes to life again.
Man takes no more, man peerless, valiant, wise,
Once chilled to death, sleeps hopeless in the dust
A long unbroken, never-ending sleep."

Look about as we will there is no evidence of man's immortality. The Greek poet felt this, and not understanding that Jesus Christ brought life and immortality to light through the gospel, he naturally believes that man, "once chilled to death, sleeps hopeless in the dust a long unbroken never ending sleep."

All nature gives evidence that man was mortal. Decay, corruption and death, are in harmony with a mortal nature. All animal existence breathe out their breath of life and perish, and I hold it is reasonable with no evidence to the contrary that man was made alike mortal and corruptible—subject to death. Like other animals he lives by eating, drinking and breathing; like other animals he dies. With this the Scriptures fully agree. In fact Solomon is very plain and emphatic.

He says: "That which befalleth the sons of men befalleth beasts, even one thing befalleth them, as dieth the one, so dieth the other; yea they have all one breath, so that a man hath no preeminence over a beast: all go to one place, all are of the dust, and all turn to dust again.

So we find reason and Scripture in harmony. The Scripture teaches that in death man has no pre-eminence over the beast, that all are of the dust, therefore mortal, and that they all turn to dust again, and reason accords. Moreover the fact which none can deny, that man dies and we lay him away to mother back again to dust, in strict accordance with the words of the Eternal, "Dust thou art and unto dust shalt thou return," proves the Scripture true and our reasoning correct.

But again, Man's desire for immortality proves his lack of it. How earnestly we long to live on, even subject to the almost innumerable ills of this present life. There is no desire to let go our hold on life. If there were a consciousness of immortality would this be so? And with many of us does not every atom of our being go out for some assurance of a higher life?

Here again, the apostle tells us (Rom. ii. 7), "That unto those who seek for glory, honor, and immortality, God will render eternal life."

Man certainly cannot possess that which he is commanded to seek for. Comment is unnecessary.

Again the Apostle says (Rom. vi. 23): "The gift of God is eternal life through Jesus Christ our Lord."

We think every reasonable mind will see that if God gives eternal life through Jesus Christ then man could not live forever by virtue of his creation—could not have been created immortal in any sense. This is in perfect harmony with what the apostle says in 2 Tim. i. 10, "That Jesus Christ abolished death and brought life and immortality to light through the gospel."

We see by this that in bringing life and immortality to light it was necessary that death be abolished—that death brought upon the world by Adam's transgression. Man, being mortal, he was locked in the prison house of death—the grave, until Jesus Christ abolished death and rose triumphant bringing with him the keys of death and the grave; thus opening up a way from mortality to immortality to all who believe and obey the gospel: but just here allow me to say, it will not do to accept and believe anything, or everything, that is called gospel; neither will it do to be indifferent as to what the gospel is. There is but one gospel, as there is but but "one faith;" and that is the gospel which Jesus and the apostles preached which was "the glad tidings of the kingdom of God and things concerning the name of Jesus."

Therefore one must have a comprehensive knowledge of the kingdom and things concerning the name, believe and obey them, before he can obtain that immortality brought to light through the gospel.

But to return, we find that reason and Scripture are hand in hand. Man desires immortality—desires to live forever, his own consciousness tells that he is wasting away.

This mystical dogma of immortal-soulism is unsatisfying, everything around him indicates that he is mortal, hence his longing for a higher and more enduring life. The Scriptures recognize this longing and assures him that death has been abolished, and life and immortality, which he so much desires, has been brought to light.

Glorious hope, who would not embrace it and live in the coming ages yet to be elaborated by a hand that's all Divine when the whole earth shall be filled with the glory of the Lord, and men shall delight themselves in abundance of peace?

I submit then that man, before his transgression was a sinless but mortal being, that so far as we have examined the subject, the position is sustained by reason and Scripture; and we would say further, that there is not a passage of Scripture from Genesis to Revelations that sustains the dogma of immortal-soulism, but on the other hand the Scriptures abound with passages plainly teaching that man by nature is mortal. We call attention to a few. First to the account given of man's creation in Gen. ii. 7.

It reads: And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life (*chayim*—lives) and man became a living soul.

Here we are told that man was made of the dust, that is, he was of the earth earthy; and caused to inhale the breath of lives, that is, the breath of all lives, or the breath which all living creatures breathe that live by breathing; in other words, the breath that is common to all living creatures. Hence like all other living creatures, he was mortal.

Paul plainly sustains this position in 1 Cor. xv. 45. The first man, Adam, was made a living soul, the last Adam was made a quickening Spirit. The first man is of the earth earthy, the second man the Lord from heaven. Here Paul contrasts the earthy man, with the Spirit man; in other words, the corruptible mortal man, with the incorruptible immortal man.

I ask, what language could more clearly express man's mortality? But some have said the breath of life was the immortal soul. I answer, the word does not say so. It was, on the contrary, that which gave life to the man. Whoever will read it carefully will notice that Adam lived after receiving the breath: as soon as he inhaled the breath, he—the man, not the breath—became a living soul: therefore it was the breath that gave him life.

But we are left in no doubt on this point. Job says the Spirit of God hath made me, and the breath of the Almighty hath given me life.

Again Isaiah says, "Cease ye from man whose breath is in his nostrils." And David says, "Thou takest away their breath, they die and return to their dust."

We need no further evidence that the breath of life is not an immortal soul, but rather it is that which gives life to all creatures. However the mortality of man is plainly proved by one passage alone. We do not require to look further. It is found in Gen. iii 22, and reads as follows:

"Behold the man has become as one of us to know good and evil; and now lest he put forth his hand and take also of the tree of life and live forever, therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken." Without partaking of the tree of life he had no power to live forever.

This must close the evidence on this point, being sufficient to show, not only that reason and Scripture are hand in hand, but that the Bible emphatically teaches that man in his primeval state, was sinless and mortal.

We will now proceed to notice man as he is since the transgression. We hold that a development of character was a natural and unavoidable sequence of man's existence. It was therefore necessary that he be placed on trial, and told what he ought to do. Accordingly this was done. He was allowed access to the tree of life, but forbidden the tree of knowledge of good and evil. Had he continued to believe and obey God he would have had constant access to the tree of life, which eventually would have constituted him immortal. His mortal and corruptible nature would have been changed to an incorruptible, immortal nature.

This is clear from the passage we have just quoted, Gen. iii. 23, for there we are told that after he sinned he was put out of the garden, and the tree of life guarded lest he should take of it and live forever, showing most clearly that the eating of the tree of life would bring a change from mortality to immortality. But man disobeyed God and done that which he was forbidden to do; he took of the forbidden fruit and so transgressed the law of God. Being cast out of the garden and his access to the tree of life cut off, he became at once a son of death, and being mortal he in time returned again to dust.

We see therefore that man gained nothing by the fall, but on the other hand he lost. Before he transgressed, by continuing in obedience he would not have died, for the reason already given; because he had access to the tree of life; but since he transgressed he must die, even though he walk in obedience to the law of God, yet he must die, and wait for a resurrection from the dead.

We see then, that Adam, by one act, brought upon himself and society, the dark oblivion of an endless night. But God, in the plenitude of his mercy, and loving kindness, provided a new way of life—an escape from the gloom and darkness of death to incorruptibility and life—to an endless existence in the Paradise of God.

Such then is man since he transgressed, a sinner corruptible and mortal. Let no one flatter himself that he is immortal and will live hereafter, unless he seek for immortality in God's own appointed way. He will be "brought to the grave and remain in the tomb."

I submit that this is reasonable, philosophical and in accordance with all we know of man, and the plain teaching of Scripture, as I have already shown, and will further show by asking you to note this fact, that the word immortal occurs but once in the Bible, and is applied to God.

It is found in 1 Tim. i. 17. "Now unto the King, Eternal, Immortal, the only wise God, be honor and glory forever and ever."

But you will notice again: the word immortality occurs but five times, and is never applied to man, but to God, or held forth as something for man to seek after.

It first occurs in Rom. ii. 7: "To them who by patient continuance in well-doing seek for glory, honor, and immortality."

Again 1 Cor. xv. 53: "For this corruptible must put on incorruption and this mortal must put on immortality."

Again 2 Tim. i. 10: "By the appearing of our Savior, Jesus Christ, who hath abolished death, and brought life and immortality to light through the gospel."

Again 1 Tim. iv. 15: "Until the appearing of our Lord Jesus Christ, which in his times shall show who is the blessed and only Potentate, the King of kings and Lord of lords, who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen nor can see."

Such is the plain Scripture testimony concerning immortality, that it is inherent only in him who dwelleth in the light which no man can approach unto, and which is held forth for man to seek after. Is it not strange that men will continue to teach that man is immortal, and must by virtue of his creation live forever in happiness or misery in the face of such Scripture testimony?

But we must hasten to the consideration of man as he is in death. It is evident if man is mortal that he must be unconscious in death, for no dead man can think; as consciousness, or mind, is the result of brain power or force in a living organism; unconsciousness must therefore result when that organism falls into decay, or is chilled in death. Our every day experiences prove this to be the case: all thought and consciousness ceases with the expiring breath. This is also the plain teaching of Scripture.

David says Psa. vi. 5: "Return, O Lord deliver my soul, oh save me for thy mercy's sake; for in death there is no remembrance of thee; in the grave who shall give thee thanks?"

Job says: xiv. 11, 12. As the waters fail from the sea, and the flood decayeth and drieth up, so man lieth down and riseth not until the heavens be no more; they shall not awake nor be raised out of their sleep.

Again David says; Ps. cxv. 17, The dead praise not the Lord, neither any that go down into silence.

Again he says; Ps. lxxxviii 10, 13; Shall thy wonders be known in the dark, and thy righteousness in the land of forgetfulness?

Again, Ps. cxlvi. 4; His breath goeth forth, in that very day his thoughts perish.

And Solomon says; ix. 5, 6, 10; The living know that they shall die, but the dead know not anything, * * * their love and their hatred and their envy is now perished.

Whatsoever thy hand findeth to do, do with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest.

No further testimony is needed to show that the Scriptures agree with me in saying that man in death, is unconscious.

What a fearful contrast with the ecclesiastical teaching of the day! I leave it with you to say which you will believe—God, or man.

We now proceed to the consideration of the last point. Having found that man was and is mortal, corruptible, "a son of death;" that in death, or the grave, he is asleep—unconscious—knowing nothing—that immortality, or eternal life is a gift of God to those who seek for it—who by faith and obedience develop a God-like character, it follows, that whoever fails to comply with the conditions—fails to seek for it in God's appointed way, must perish—cease to exist forever.

This also, is plainly taught in the Scriptures. Paul says; Rom. vi. 23; "The wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord."

Ezekiel says; xviii. 4, 20; "The soul that sinneth it shall die." James says: i. 15, "Sin when it is finished, bringeth forth death." Job says; xxi. 27-32, "The wicked is reserved to the day of destruction. He shall be brought forth to the day of wrath, * * * he shall be brought to the grave, and remain in the tomb." Paul says: 2 Thess. i. 6, 9, "They that know not God, and that obey not the gospel of our Lord and Savior Jesus Christ, shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." This agrees with the words of David; Ps. cxlv. 20; "The Lord preserveth all them that love him, but all the wicked will he destroy."

And Mat. iii. 12; "He will gather his wheat into the garner, he will burn up the chaff with fire unquenchable."

Thus shall be the end of that part of mankind who fail to obtain that immortality which has been brought to light through the gospel. "They shall go away into everlasting punishment, which is death, from which there is no release, a "land of forgetfulness" from which they never return.

What a fearful contrast with popular teaching, which consigns the wicked to conscious pain and suffering in hell forever; a doctrine founded on the lie of the serpent—"thou shalt not surely die," and that too in the face of thirty-two texts that say the wicked shall perish; thirty texts that the wicked will God destroy; forty texts that the wicked will be destroyed; eleven texts that the wicked shall be devoured; twenty texts that the wicked shall be consumed; fourteen texts that the wicked shall be burned up as thorns, as briars, as tares, as stubble and as chaff; fifty texts which say the wicked shall become extinct. In all, two hundred and thirty times declared in Scripture that the wicked shall be destroyed without remedy—root and branch—cease to exist and become as though they had not been.

But what awaits the righteous? I answer unspeakable joys, a wreath of life, an everlasting inheritance of all things. For says the apostle: "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." Rom. vi. 23. Paul says again "God will render eternal life to those who seek for glory, honor and (incorruptibility," *Diog.*) Rom. ii. 7. The Savior says: "This is the will of him that sent me, that every one seeing (discerning) the Son and believing into him may have *eternal* life, and I will raise him up at the last day." John vi. 40.

Again James says: "The man who endures temptation shall receive a crown of life."

Such is the Scripture testimony, and I submit that it is reasonable. Every atom of our nature goes out after a higher life; a consciousness that we are corruptible, mortal, begets within us a strong desire for more enduring existence. But not only is immortality, or eternal life the reward of the righteous, but more, far more. "He that liveth forever shall inherit all things."

Eternal life without a dwelling place, without a purpose, would be no reward; it is therefore inseparably connected with the "land" inheritance.

David says, Psa. xxxvii. "The righteous shall inherit the earth and delight themselves in the abundance of peace." Again David says: "The righteous shall inherit the land and dwell therein forever."

But this is not all, for Jesus says: "To him that overcometh, will I grant to set with me in my throne, even as I overcame and am set down with my Father in his throne." Again Rev. ii. 26: "He that overcometh and keepeth my works unto the end, to him will I give power over the nations." Again Rev. v. 10: "Thou hast made us unto our God kings and priests, and we shall reign on the earth."

Such shall be the reward of those who overcome evil with good; in other words, who obtain immortality by a willing obedience to God's appointed way of life. And such is the clear testimony of Scripture concerning man, as he was, as he is, and as he shall be.

In closing I submit, that it is a reasonable and philosophical solution of the great problem of man; not only sustained by reason, but emphatically taught by that book we call the Bible; which sets at naught the vain philosophy of men, and the foolishness of the Greeks, who attempted a solution of the problem by the dim light of reason alone; and instead of holding forth for the disobedient and unbelieving, a conscious existence of pain and suffering in the subterranean recesses of Tartarus, forever associated with spirites, hobgoblins and devils, the Bible exhibits a death from which there is no release—an everlasting cutting off from life. Instead of the gloom and darkness of an endless night for all of Adam's race, it exhibits for the believing and obedient, an immortal crown of life, radiant with all the glories of an age made perfect by a "hand that's all divine."

Instead of a visionary Elysium, "beyond the bounds of time and space," for the good, it exhibits for the believing and obedient, an eternal inheritance of the vine-clad hills of Judea's land, with a dominion which shall extend from the rivers that will then flow of Jerusalem, to the ends of the earth brought back from the blight of sin, and blossoming into the Paradise of God.

DIED.

UNDERWOOD—At St. Charles, Ill. Sunday, Jan. 18, 1891, Sister Emma Underwood, aged thirty years six teen months, of consumption.

Sister Emma was the eldest daughter of Brother and Sister E. Underwood. She was born in England, and came to this country the year following, settling at St. Charles, where she has since with her parents resided. She was baptized in the summer of 1883, at Geneva, three miles from St. Charles, on Fox River, by Brother Henry B. Pierce. Though living two miles from the place of meeting, she has been a faithful attendant, having to walk most of the time, and within the last year. As she said in the course of her death, her father and mother and brothers at first, then were appointed by their little sister's daughter, who, observing them to use in their prayers called "Grandpa, Grandma will bring Aunt Emma back again." Alas, too, her father and mother, her sister, and her brothers, are sad and were loath to have Jesus, the first-out of our fatally elect, have the blessed assurance that Jesus will bring her back again, given us hope, and we cannot but weep when we think of her sweet voice without expectation. Emma was one of the few of whom we can say: "Everybody who knew her loved her." The funeral took place at the family residence, on Tuesday, Jan. 20, Brother Thomas Wilson, of Chicago, speaking to the friends assembled.

A. R. UNDERWOOD.

Dec. 22, 1890, Jennie M. McCleary, aged 27 years and 4 days. She had been baptized about 26 years previous to her death and about 2 years before her marriage. Funeral discourse by the Editor. Her last end was peace and her rest the sweet sleep in Jesus.

TRUNKEY—In Chicago, Ill., Jan. 1, 1891, of Scarlet Fever, Little Margaret Ann, youngest daughter of brother and sister Trunkey, aged four years and five months.

This is the second time that this dread scourge of children has entered the happy house of our dear brother and sister, and robbed them of a lovely child. Death to them is nothing but an "angel of mercy", and their only hope lies in the power and promise of the *Life Giver*, to restore to them their buried treasures. The deepest sympathies of their numerous friends in Chicago, and elsewhere, are kindly extended to them in their affliction. Brethren Reed and Schoonover were present at the funeral and made appropriate remarks, offering Christian consolation and comfort from the Scriptures. May these precious promises soon be verified, by the return of our Redeemer, and the gathering of his redeemed from the hand of the enemy.

L. M. SHEPHERSON.

Fell asleep in the dear Redeemer, my beloved wife, Mary Reed, aged eighty-three.

Asleep in Jesus, blessed sleep,
From which none ever wake to weep;
A calm and undisturbed repose,
Unbroken by the dread of foes.

But few if any have more highly adorned the Christian name. Intelligent, earnest, faithful; possessing a loving heart, conscientiously honest in all matters, especially little truths, she was a perfect Christian as near as poor fallen humanity can be; sanctified through the truth. She was for many years a member of the M. E. Church, when the second advent of Christ was preached in 1843, she hesitatingly embraced it, went forward step by step, till she her was anchored in the one Abrahamic Faith, she was baptized by Brother Newman, at Seneca Falls, N. Y. Ten years ago last November we moved from Cleveland, O., to the mountains of North Carolina, where we performed the work of missionaries. How well our work has been done let the future and those who have been gathered out of the Gentiles testify. In all our pioneerings for ten years to proclaim the good news of the coming kingdom, she was my constant companion, my faithful and trusted friend; wise in counsel, prudent and kind in admonition, patient under hardship and fatigue, and they were not a few; but once in ten years did she miss going with me, and then on account of sickness. But those labors are over; she quietly sleeps, awaiting the silent message. The Master has come and calleth for thee. It will be but a very little while when she will hear the still small voice, Arise, come up higher, and enter upon a large reward. But I am left alone for a little while longer in an unfriendly world to do battle for the truth. It cannot be but a little while. The Master will soon come or else I must follow my dear companion into the dark and silent grave. You that are acquainted and love to pray remember us in our afflictions. We had been here but ten days, the weather being so very cold that we suffered much. January 3, she was stricken with paralysis (from which she soon recovered, but had a second stroke. She was unconscious four days, and when conscious—returned she was not able to speak. She remained till the 6th, when she calmly breathed out her spirit, the breath of life, to God who gave it. We regret that there was no one of like faith to speak at the funeral. The burial service of the Episcopal church was read—the best we could do. The neighbors have been very kind to us in our affliction. They have our gratitude and heart-felt thanks. We praise the God of Israel for his goodness.

NEWELL REED.

Washington, D. C.

RESTITUTION FUND.

Amount previously published	192 19
"Right hand"	2 10
F P Fairley	1 25
A Thompson	1 00
D H Lincoln	5 00
H Hitchcock	1 00
J H Bean	2 00
W W Brick	5 00
F Malcolm	1 00
E Sandell	2 00
Dr R V Hall	5 00
J D Calder	1 00
Geo Slade	50
Levi Bogle	1 00
"A friend"	50 00
E M Cox	1 00
Franklin Sharron	2 00
G M Shelby	25
T F Miller	2 00
Mrs H L Vickery	5 00
Wm I Chase	1 75
Rebecca McLain	5 00
Owen Coffin	5 00
Joel Coffin	5 00
Hubert West	5 00

ANNOUNCEMENTS.

The Lord willing I will be at King's Corner the second Sunday in January, commencing Thursday night before; the third Sunday at Steelesville, commencing Friday night before. The first and second Sundays in February in Edgar county, Ill. Thursday night before the first Sunday at New Hope schoolhouse; the second Sunday at the Wells schoolhouse, commencing on Thursday night before.

J. S. HAYES.

Decisive Battles of the World.

Creasy's extremely interesting volume narrating the history of the fifteen decisive battles of the world, those few battles of which a contrary event would have essentially veiled the drama of the world in all its subsequent scenes, is highly esteemed by all readers of history. It has a long time been on Harper's list as one of their standard books, at the price of $1.50. Now it is issued in a very handsome cloth-bound volume, by the American Book Exchange, New York, at the nominal price of 50 cents. It forms one of their Acme Library of History, which includes Macaulay's England, $1.25 (reduced from $7.50). Gibbon's Rome, $2.00 (reduced from $5). Hollin's Ancient History, $1.75; Froissarts Chronicles, $1.50, and to which list will soon be added, at equally low prices, Grote's Greece, Green's (larger) England, Mommsen's Rome, Masson's Guizot's France, Carlyle's French Revolution, Schiller's Thirty Years' war, and others. Catalogues of the standard low-priced books of the Literary Revolution will be sent on application to the American Book Exchange, Tribune Building, New York.

Poetry.

THE COMING CONQUEROR.

BISHOP MEGER.

And who is he, the vast, the awful form,
Girt with the whirlwind, sandaled with the storm?
A western cloud around his limbs is spread,
His crown a rainbow, and the sun his head.
To highest heaven he lifts his kingly hand,
And treads at once the ocean and the land.
And hark! his voice, amid the thunder's roar,
His dreadful voice, that these shall be no more.
Lo! thrones are fell, and every realm is theirs;
Let cherub hands the golden centre pare.
Earth's utmost bounds own fear the awful sway.
The mountains worship and the seas obey.
Nor sun nor moon they serve, nor day nor night,
God is their temple, and the Lamb their light.
And shall not Israel's nurse, exulting come,
Shall the gla l beam and claim their ancient home?
On David's throne shall David's offspring reign,
And the dry bones be warmed with life again.
Hark! white-robed round the throne the harpers raise,
And the Seven Seals around the sceptre praise.
Ten thousand harps attune the joyful song,
Ten thousand thousand raise the exalting pæan loud:
Worthy the Lamb, omnipotent to save,
Who died, who lives triumphant o'er the grave!

Selections.

The Rainbow

LIGHT FROM THE EAST.

JAMES HOLDING

Even the secular news-paper is ever and anon throwing light on the Book and its story. And it is worth the labor of the Christian student to take up the scraps of intelligence from Bible lands which come to hand from time to time. Here is one from the *Daily Telegraph:*

"About five weeks ago a fire broke out in the little town of Urfa, better known to the European public by its Biblical name of Ur, and highly venerated throughout the Orient as the birthplace of Abraham. The house in which that celebrated patriarch was born is still standing in Urfa; it is called 'Bet Chalil Allah,' the house of God's friend—and hundreds of pious pilgrims visit it annually.

When the conflagration took place on the 24th of January, many of the inhabitants of Urfa took refuge in Abraham's dwelling, and carried thither all their valuables, persuaded that the flames would respect the structure in which so holy a personage first saw the light of day.

Strange to say, their faith in the inviolability of this ancient sanctuary was justified by events; for while the fire raged all night long in Urfa, destroying a large number of houses in the vicinity of 'Bet Chalil Allah,' that edifice, as well as one or two buildings immediately adjacent to it, remained absolutely unharmed. This triumphant vindication of its protecting virtue has, so it would appear, greatly enhanced its reputation for sanctity; and doubtless the pecuniary results of the present year's pilgrimages will enable the Urfites to surmount their losses by fire in a highly satisfactory manner."

Among the different names which the birthplace of the father of the faithful has borne three deserve notice: Ur, Edessa, and Urpha.

When Terah, the father of Abram, left it to go towards Canaan it bore the first name. It was "Ur of the Chaldees." When Christ and his apostles were engaged in the active ministry it was called Edessa, and was the royal residence of a race of kings called the Algari, a name which was common to them, like Pharaoh to the Kings of Egypt. The name bears on its front the meaning—Father of Strangers or Sojourners. Was it given them because of their paternal treatment of a people dwelling among their subjects, whose real home was far away in a distant land? It would seem so.

Now ever since the carrying captive of the ten tribes of Israel, and then the two tribes, Judah and Benjamin, a great many of the Hebrews clung to Mesopotamia, and in that land, what place was so likely to draw them to itself as Ur, where their venerated father Abram was born? Surely no spot, out of the Holy Land, could have such tender associations clinging round it as Edessa.

Nor could the men to whom the command was given, "Go ye to the lost sheep of the House of Israel," overlook that part of the flock which dwelt in and about Ur, *alias* Edessa.

Besides those ancient names there is the modern one, for the town is now called Urpha. This is a restoration with an added syllable, pha. Grecian dominion over those lands had given rise to the new name, Edessa; but the time came when the mixed race, whom we know as Saracens, cast out the Greek of the sons of Japhet with great ease, and restored the ancient language to its due place. Then it was the Ur reappeared in its modern form Urpha.

There are three classes of people who claim filial relation to Abraham. Traceable genealogy to Ishmael, the eldest son of Abram, the Arab upholders of Mohamedanism claim Abram as the "Father of the Faithful."

Then the literal seed of Jacob are most emphatic in the assertion, "We have Abraham to our father."

Besides these, the intelligent Christian has the authority of Paul for saying, "Since we are Christ's we are Abraham's seed and heirs according to promise." Gal. iii. 29.

Is it then a thing to reject with contempt, when we are told the house in which the great natural and spiritual patriarch of Arabs, Hebrews, and Christians, was born is held in such esteem that pilgrimages are made to it every year?

The relationship of that great man is not even exhausted when we have named the three people above enumerated. Besides Ishmael and Isaac he was the father of Zimran and Jokshan and Medan and Midian and Ishbak and Shuah. These settled in the east of Canaan, and we know that Midian became a very considerable people.

In an age like ours, when the solidarity of peoples is so much talked of, and special stress is laid upon breed and birth, as tending to seek unity, it ought not to surprise a thinker to learn that in a land where so much of Abraham's blood is circulating his name is held in honor. Since human nature is what it is, can we despise a pedigree which these Eastern people trace back nearly four thousand years? But this very pedigree takes its rise in Ur of the Chaldees, near the head waters of the Euphrates, and not far from the place where the Romans and Crassus their general met with a disastrous defeat from the Parthian army.

We shall perhaps be reminded that a very wide gap existed in the flow of this sympathy for Abram's birthplace, during the time from his leaving it, to the time when his posterity were carried captive int that region.

We are prepared to admit the fact, but this raises the question, How came the connection to be restored?"

In answer to this question we ask the reader to admit, just as a "working theory," that when the Hebrews found themselves captives in Mesopotamia they remembered that it was the land of Abram's nativity; that they found out the very place where he was born; and that when the Persians overthrew the Chaldean power the Hebrews became free to change their place of abode in the land, or to leave it altogether. We know that many of them chose to remain there. Then is it not reasonable that many of them would gather to the spot where their father was born and cluster around its site, or if the house was yet standing, for the art of building lasting edifices was early known in that land, would see to its repair? Is there any after light to support this view? We maintain that there is.

A Bible containing all the Scriptures accepted by Protestants as of Divine authority, with small exceptions, is now in our hands in the Hebrew tongue, as Luke, John, and chief Rabbi Adler all call its language, which the Syrian Christians have always stated to be the product of the joint exertions of Jude the apostle, whom they call by his surname Thady, and Abgarus, King of Edessa, his contemporary.

This Bible is called the Peshito, or the open, plain record of the Word of God. Nothing has ever induced these Syrian Christians to vary in their tradition of the origin of their Bible, or caused them to swerve from their attachment to it. For even now, where their congregations do not all understand its language, they have it read aloud and then interpreted to them.

The New Testament was finished last for this edition, and yet that part was completed before Peter wrote his second letter, before John's latter two epistles were written, and even before Jude, its editor, wrote his short original letter.

No scholar who contends strongly for its having been translated from the Greek, can produce the original from which it is said to have been made. Nor can he tell what became of it. Further, he can find no ancient author who says he had seen the Greek original which supplied the text of the Peshito. And, once again, we hold that none of the Greek critics can lay his hand upon one of the six hundred and seventy MSS. which have been collated to supply a Greek text for our revisers and say, "Here is a manuscript codex used in translating the Peshito." Well may it be so, when there never existed such a codex. It must be so, if not the preaching of the gospel only, but its collected writings were given to "the Jew first" as they must have been.

It was Jesus who spake the words, "Behold I send you prophets, wise men and *writers*, and some of them ye shall kill and crucify, and some of them ye shall scourge in your synagogues and persecute from city to city; that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias the son of Barachias, whom ye slew between the temple and the altar."

To whom were these words spoken? Not to Gentiles; they were never permitted between the temple and the altar. It is to the multitude at Jerusalem who had come to the Passover from every land of their dispersion, that Jesus Christ is speaking.

Writers were to appear in time to test their character as well as preachers before their overthrow; but the war which ended in that overthrow began A. D. 66. By that time they ought to have had the writings before them. And so they had in the Peshito.

But an edition suiting this prediction must have appeared too early for the Revelation, written A. D. 96. Nay, it would need to be out before 2d. Peter was written, which indicates that he had obtained a copy of "all Paul's letters and the other Scriptures." Does he not urge believers to be mindful both of the prophets' words and those of the apostles? But as the inner must be sought in their writings, does it not be one a natural conclusion that the words of the latter must be so too?

This is most reasonable when compared with 2 Pet. i. 15. 15. where he is intent on securing copies of both his letters to be perused when he is dead. Why then is the first epistle in the Peshito and not the second epistle? Simply because there was urgent reason to issue the Testament before he was moved to write the second letter. And that urgent reason, it seems to us rose out of the great cause Sanhedrin *versus* Paul the Apostle to the Gentiles which lasted five or six years, and moved the whole Roman Empire.

Then must the story of Christ's life, death and resurrection be sent forth for perusal where preachers could not go. And especially must the Hebrews have the means of testing his claims by comparing the New Testament with the Old.

Then such efforts had been made to damage Paul, even with Hebrew Christians, that the story of his labors and sufferings, with the writings of Peter, James and John were needed by the Hebrew believers to enable them to know his worth and appreciate his work. All this the Peshito would have to accomplish among them, and then remain of permanent service.

Now, this being so, we come upon the time of Jude's alleged activity in securing the edition in Syrine, so we may account for additional notes at the end of John, for these editors are inspired men; also for the "Acts" being sent out with such a tantalizing conclusion.

It could not wait to tell how Paul would fare at Rome when before the High Court.

A later document briefly notices his first appearance before Cæsar; but Luke's history was earlier in the work and could not wait for the trial. Even the last two verses of Acts, like the two last of John, may be from the Editor's pen, for they reach two years later than the verse before them.

Now, so noble a Bible would suit Hebrews at Edessa and enable them to become confirmed in the faith of Christ and to learn what that faith involved as taught by Paul.

Is there evidence that the written word bore marked fruit? Scholars who hold the view that the Peshito was only a translation made by uninspired men, nevertheless state that the Syrian churches flourished most in the latter part of the first century, and in the earlier part of the second, and the Christians at Edessa had a temple for divine worship erected after the model of that at Jerusalem." T. H. Horne, Vol. II., Part I, Ch. 3, § 5.

At this point may we not see the building forth of Hebrew interest in the native home of Abram?

Who but Hebrew converts would choose to build a temple like "the holy and beautiful house" now in ruins? Gentile converts might not have cared for such a model, but Hebrew ones would, and their influence is here seen. Then how comes this temple to be built on the ground once occupied by Abram's family?

We read not of any other reproduction of the ruined temple in any other city or country except that of Onias in Egypt long before, which never was cordially accepted by the Jews at large, nor by any of them until he had brought from the World seeming support for its erection and use.

Why, then, a Christian temple like the house of the Lord at Jerusalem, at Ur of the Chaldees, and not elsewhere?

Now admit that this place had become a favorite settlement of the exiled Hebrews, when the gospel reached Edessa, and that by the help of Jude's Bible, the Peshito, they had embraced Christianity, and that Abram became dear to all converts as taught by Paul, who found that they were all his children by faith, and then you only need security, and time, and money, and a good measure of enlightenment on their part, and the work can be done. Then even the Saracen or the Turk will spare the early home of Abram, and thus regard for it will be diffused all around.

When the Christian temple was destroyed by Ishmael's children, even then the Bet Chalil Allah, or House of the Friend of God, won't be protected from destruction.

The Presbyterian.

FORGOTTEN AND UNKNOWN.

Here is a picture of the scene at the New York wharf upon the arrival of the steamship "Amerique" from Europe lately.

A great crowd is gathered. Policemen are on duty keeping the people back of the space within the parallel lines marked by two cords. The crowd press roughly on each other. Several well-dressed but excited Frenchmen are on the *qui vive* of expectation. To the front of the wharf entrance are a number of private carriages, the boxes of which are occupied by liveried servants. A buzz of excitement is presently hushed by the approach of a tall, slender figure muffled in furs, followed by a train of a dozen of female forms, accompanied by gentlemen whose breath emits an odor of champagne. There is a great cheer and the first tall figure bows. There is another cheer, much kissing, and a general buzz of conversation mostly in French, signifies those of the spectators who are ignorant of the language. After the embracing and kissing are over the procession re-forms, and the fur-clad figure in front proceeds to enter an elaborately appointed carriage—the policeman on either side doing his best to keep the throng at a respectful distance.

Close by this elegant vehicle a sorrowful looking woman, whose face is furrowed by care and creeping age, whose hair is streaked with many silver lines, whose faded-looking silk cloak has a rent in it, newly made by the pressure of the dense throng, looks on in mournful wonder. It can be clearly seen that she is in failing health. She is supported by a plainly-attired gentleman who has come to meet her, for she also is a passenger by the same vessel. Her escort is anxious to get away from the scene, for the lady is suffering; but the policeman requests him to keep back until Sarah Bernhardt enters her carriage, followed by several others which drive off amid the cheers of the spectators.

Then Mrs. Lincoln, the widow of the murdered President of the United States, is permitted to pass on, and in company with her nephew enters a hack, and she also drives off, unrecognized, unknown, and ill. But there was more honor in being the escort of that sorrowful and grief-stricken lady than there would have been in any other act which demands the ordinary politeness of a gentleman. And to compare the two women as being in any sense upon equal footing would be an insult to every citizen who has a tithe of respect for the memory of Abraham Lincoln.

MEASUREMENT OF THOUGHT.

A Wonderful Invention—Some Highly Interesting Tests.

In the course of Professor Barker's remarks before the American Association of Science in Boston, he said:

An important fact concerning nervous action is that its amount may be measured by the quantity of blood consumed in its performance. Dr. Mosso, of Turin, has devised an apparatus called the plethysmograph—drawings of which were exhibited at the London apparatus exhibition of 1876—designed for measuring the volume of an organ. The forearm for example, being the organ to be experimented on, is placed in a cylinder of water and tightly enclosed. A rubber tube connects the interior of the cylinder with the recording apparatus. With the electric circuit by which the stimulus was applied to produce contraction were two keys, one of which was a dummy. It was noticed that, after using the active key several times, producing varying current strengths, the curve sank as before on pressing down the inactive key. Since no real effect was produced, the result was caused by the imagination, blood passing from the body to the brain in the act.

To test further the effect of mental action, Dr. Pagliani, whose arm was in the apparatus, was requested to multiply 267 by 8, mentally, and to make a sign when he had finished. The recorded curve showed very distinctly how much blood the brain took to perform the operation. Hence the plethysmograph is capable of measuring the relative amount of mental power required by different persons to work out the same mental problem. Indeed, Mr. Gaskell suggests the use of this instrument in the examination-room to find out, in addition to the amount of knowledge a man possesses, how much effort it causes him to produce any particular result of brain-work. Dr. Mosso relates that while the apparatus was set up in his room in Turin, a classical man came in to see him. He looked very contemptuously upon it, and asked of what use it could be, saying that it couldn't do anybody any good. Dr. Mosso replied, "Well, now I can tell you by that whether you can read Greek as easily as you can Latin." As the classicist would not believe it, his arm was put into the apparatus, and he was given a Latin book to read. A very slight sinking of the curve was seen him. This produced immediately a much deeper curve. He had asserted before that it was quite as easy for him to read Greek as Latin, and that there was no difficulty in doing either. Mr. Mosso, however, was able to show him that he was laboring under a delusion.

Again this apparatus is so sensitive as to be useful for ascertaining how much a person is dreaming. When Dr. Pagliani went to sleep in the apparatus, the effect upon the resulting curve was very marked indeed. He said afterward that he had been in a sound sleep and remembered nothing of what passed in the room that he had been absolutely unconscious; and yet every little movement in the room, such as the slamming of a door, the barking of a dog, and even the knocking down of a bit of glass, were all marked on the curve. Sometimes he moved his lips and gave other evidence that he was dreaming; they were all recorded on the curve. the amount of blood required in dreaming diminishing that in the extremities. The emotions too left a record. When only a student came into the room, little or no effect appeared in the curve. But when Prof. Ludwig himself came in, the arteries in the arm of the person in the apparatus contracted quite as strongly as upon a very decided electrical stimulation.

Brevities.

Dr. Schliemann has presented his collection of Trojan antiquities to the Emperor of Germany.

It is believed that the number of copies of the Bible in circulation has increased from 5,000,000 at the commencement of the present century, to 148,000,000 copies at the present time.

Innovations are creeping in among the Friends. For centuries the Yearly Epistles of Friends have spoken against the visible administration of the ordinances; now a prominent Friend in England has been baptized, and his monthly meeting, after due consideration of his case, retains him as a member. This is considered as giving sanction to the innovation.

The Protestants of Germany are beginning to prepare to celebrate the four hundredth anniversary of the birth of Luther, which occurs Nov. 10, 1883. The principal celebration will be held at Wartburg, where Luther completed his translation of the Bible. A general committee has been formed, of which Dr. Kuster, Burgomaster of Eisenach, is chairman.

The last Bible colporter has, for the present, been driven out of Tyrol, a province of Austria. A spy was on his track for days, until it was possible to prove that he had been guilty of selling the Scriptures. He was then arrested and fined, his books and license confiscated, and himself dismissed from court with the assurance that he could never again be permitted to labor in Tyrol.

The Turkish Minister of foreign affairs has officially announced that hereafter no Moslem shall be allowed to leave his religion and become a Christian, under penalty of death; that no one shall be allowed to teach doctrines subversive of Islam; and that any foreigner engaged in such teaching may be arrested and be imprisoned without consulting the foreign consuls or ambassadors.

A pamphlet written in Arabic is making a great stir in Constantinople. The work—which bear the character of a clandestine publication, since it is not to be found at any of the booksellers'—has been written by two sheiks from Mecca, who came to Constantinople on purpose to complete and publish it. It is destined for distribution in all Mussulman countries. Among other things, it demonstrates the sovereignty and legitimate authority of the Caliph over all Mohammedans, to whatever Government they may be subject. It may, therefore, be considered an essentially political work, intended to strengthen and extend the power of the Sultan. It is asserted that several millions of copies have already been sent to Algeria, Tunis, and Morocco, and that a large number are to be introduced into India and the eastern provinces of Russia.

The sea of Azoff has a new island about 100 feet in diameter, and ten feet above the surface of the water. This most recent addition to the territory of Russia is the result of some subterranean disturbance. The birth of the island was attended with a marine eruption and the appearance of a fissure in the land on the shore near by.

There is a strange rumbling noise audible upon the Red River, Texas, and as the locality is fifty miles from any railroad it cannot be attributed to passing trains. The inhabitants are much excited over it, believing that it presages volcanic action. It resembles the sound of a railway train, the roar of a distant waterfall and at night the meaning of the wind through a pine forest. Its range, which is not changeable, is from north to north-west, and it recalls the ominous sounds described by Humboldt as preceding the great earthquake of 1759 in Mexico, when the volcanic mountain of Jorullo was upheaved. Scientific investigation will probably be ordered by the State authorities.

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"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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"THE RESTITUTION."

TERMS—TWO DOLLARS PER YEAR, Payable in advance. Three and Six Months at the same rate.

Address all Letters and Communications to THE RESTITUTION, Plymouth, Indiana.

TO CORRESPONDENTS:

THE RESTITUTION advocates the final restitution of all things which God hath spoken, by the mouth of all his holy prophets since the world began." As a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief in the Gospel, repentance, and immersion as prerequisites to the forgiveness of sins, and a holy life as essential for final salvation.

Communications.

COMING AGE.

His Proximity—Summary of Events Under the First Seal—Second Seal—Scenery—Agent—His Acts—The Empire—The Emperor—Elements at Work—Third Seal—Chief Agent—Review of the Empire to the Close of the Third Seal.

No. 54.

J. P. WEETHEE.

Summary.—Our writings, being designed, principally, for instruction; and, having no time to copy, it cannot be a matter of surprise, that our Nos. should be faulty in expression as well as in style. We aim to be understood. To secure this we are required to repeat and sum up. We are anxious that the reader should have a distinct picture of the vast empire during each seal, and at the close of it; that he should be made familiar with all the *agents*, and their agencies; that he should see the events themselves, and know their causes. If the empire is extending its conquests, and developing a higher order of intellect; or if it is declining, the causes of such changes should be known.

The agents that were either making, or destroying the empire, were of two classes:

a. Those that were visible.

b. Those that were invisible.

The visible workers were the emperor and his subjects; the invisible agents were God, the supreme ruler of all things; his Son, the Messiah, and Redeemer, and the great High Priest and King in the new order of things.

These Divine beings carry on their work by the aid of a vast number of invisible messengers, human and angelic.

This work to be accomplished by God, and his beloved Son, is fully set forth in the Scriptures:

God so loved the world, that he gave his only begotten Son that whosoever (in any nation) believeth in him should not perish, but have everlasting life. John iii. 16.

Christ came and gave his life for that purpose. To that end Christ arose from the dead; and, as he was about to leave the earth, and to enter upon the work of his priesthood, he said to his apostles, All power is given unto me in heaven, and in earth. Go ye therefore, and teach (disciple) all nations, baptizing them in (into) the name of the Father, and the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, (even) unto the end of the world (age). Matt. xxviii. 18–20.

They, on the day of Pentecost, were endued with power from on high, by the advent of the Holy Spirit. They went everywhere preaching; at first to the Jews, who persecuted them from city to city, while they had a nation and a temple. Paul then said to them, Seeing you judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us (saying) I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth. Acts xiii. 46, 47.

After this, James said, "Men (and) brethren, hearken unto me: Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name." Acts xv. 13, 14.

The Roman empire being then universal into its bosom they had to carry their operations. Their mission was first principally to that empire. In it they found Idolatry; they encountered the Pagan priesthood. Paganism had been the established religion of the Romans since the days of Numa. They (the apostles) could find no people that did not profess some religious belief. The people to be gathered and instructed in the Christian religion, had to be taken out of some other church, and away from some other god and his priesthood.

They found Jewish synagogues in every city, who manifested deadly hatred to Christianity. The Jews every where stirred up the Gentiles to persecute the Christians. Heathen temples were very numerous, and their priesthood, high in authority, the emperor himself, being, by law, the "*Pontifex Maximus*"—high priest.

The apostles, therefore, did what is now considered by the ministers of popular denominations, disreputable, viz., to gather members out of old, and popular churches. They went into the Jews' synagogues and preached Christ to their members, and they also told the rulers that they were murderers. They got away from the synagogues everyone that they could persuade to leave.

As a necessary consequence, they brought down upon themselves and the Christian cause the fierce anger of the Jewish rulers.

They followed the same in heathen assemblies; teaching the people to abstain from the pollutions of idols. Acts xv. 20. That they should turn to God from idols. 1 Thess. i. 9.

Paganism being established by law, and an immense number of priests being dependent upon that system for a living, as also many craftsmen who were occupied in building and furnishing their temples, and in providing sacrifices. The enmity of the heathen was a natural consequence. The work was a continued warfare between God and idols. Between these, and, consequently, between their priesthoods, and those that sustained them, there could be no possible compromise; at least, none on the part of the Deity.

Christ, therefore, foreseeing the results of his mission to the earth said, I came not to send peace on earth but a sword. Matt. x. 34. "I am come to send fire on the earth." Luke xii. This fire, says Christ, seeing it will come I would that it were already kindled. This fire was kindled, first, among the Jews, in the Jewish nation; then among the Gentiles, through the great empire. Nero, having set fire to Rome charged it against the Christians, and a bloody persecution followed. This was called the first heathen persecution, sanctioned by an imperial edict, though there were many Christians that suffered from mobs before that time.

The second persecution was in the reign of Domitian. A. D. 95, when about 40,000 Christians suffered martyrdom. It was under that persecution that John suffered banishment.

The third persecution began in the third year of Trajan, and continued with more or less severity till the reign of Constantine the Great, when the Christian was made the popular religion of the empire, though Paganism was more or less tolerated.

We have been considering the state of the empire under Trajan, or during the first seal. We have examined the extent of its territory, covering a large portion of three grand divisions of the globe, Asia, Africa, and Europe: the greatness of its population 120,000,000; the military skill of its emperor, Trajan, who wore its diadem on the highest pinacle of its glory as a civil monarchy. The religious state of the empire has now been considered. It hold in its bosom three religions, headed by three opposing priesthoods:

a. The Jewish religion, with its Aaronic priesthood.

b. The priesthood of Christ at the head of the Christian religion.

c. The religion of Numa, under the priesthood of Paganism, the emperor himself, being its "*Pontefex-Maximus.*"

These three religions were hostile to each other.

The Christian religion in its very nature, was uncompromising, totally distinct in its elements, and exceedingly aggressive. Its commission was broad as the human family:

Go disciple all nations. The field is the world.—Salvation in no other name, and in no other way.

Where, then, could there be any peace except in unconditional surrender?

Such, then, were the religious elements, pent up in the bosom of this mighty empire; all the subjects of and ruled by one government, one class worshipping their emperor as a god and high priest; while the Jews and Christians, though hostile to each other, regarded him as the head of the persecution.

These elements, uncompromising foes to each other, we must keep in view as we progress. If the chief officer of the civil empire and the high priest of Paganism persecutes, we can understand the influence which is brought to bear against him, the interests of rival priesthoods.

Rev vi. 3, 4.—Second Seal.—And when he had opened the second seal, I heard the second living creature say, Come and see. And there went out another horse (that was) red: and (power) was given to him that sat thereon to take peace from the earth, and that they should Kill one another and there was given unto him a great sword."

The Red Horse and Its Rider.—The mission of this agent is seen in the color of the horse. He is a shedder of blood, he had power to take peace from the earth. The sword is a symbol of the power given to the agent, by reason of his official position, as the head of the empire, and the head of the national religion.

It is not said of this rider, that he went forth; or that he was a conqueror. *He did not go forth beyond the bounds* of his empire, nor put the crown of a conquered nation on his head, as did the rider of the white horse. He took peace from earth: and set people to fighting each other. The expression, "power to take peace from the earth" signifies that he had power to take peace from the empire, since the empire was considered universal. He was, therefore, engaged in a bloody civil war. No other kind could answer the condition of the terms. It should succeed the other and be consequent on the success of the one immediately preceding. If each be over the same subjects such being the position of successors in the same empire, then the one that follows a great conqueror, will have the unruly elements let loose upon him. The conqueror on the white horse held the "winds," held these wild elements in check. His successor is plunged into the uprisings and wades in blood, civil blood. In quelling such uprisings peace, for a time, takes its flight.

Let us now examine the state of the Roman empire under Adrian the successor of Trajan.

Slaughter of the Jews Under Adrian.—The causes which led to this bloody overthrow are the following:

A false Messiah, by the name of Caziba, being displeased with Adrian's domination, formed the project of placing himself at the head of the Jewish nation. To that end he proclaimed himself their predicted, and long-expected Messiah. He was one of the banditti that dwelt among the mountains of Judea; he had, with others, plundered, and committed all kinds of violence against the Romans. He became so powerful that he was, by the Jews, proclaimed their king and Messiah. He changed his name to Barchochebs, the star foretold by Balaam; he called himself the star to come out of Jacob to restore his nation to its ancient liberty and glory. He chose a forerunner, raised an army, was anointed king, coined money inscribed with his own name, and proclaimed himself Messiah and Prince of the Jewish nation.

Adrian raised an army, and sent it against him. He retired into a town called Bither, where he was besieged. Barchochcba was killed in the siege, the city was taken, and a dreadful havoc succeeded. The Jews themselves allow that, during this short war against the Romans, in defence of this false Messiah, they lost five or six hundred thousand souls.—*Buck.*

The Jews in Egypt and Cyprus made an insurrection and slew about 460,000 men; and, yet, their loss was still greater—in these three risings they lost nearly one million, with nearly an equal number of Gentiles (citizens of the empire).

The state of the empire, during his reign, was in such a state of unrest as to require his presence in all parts of his vast dominions; yet by his personal visits, and by the power of the sword, he kept the empire from falling to pieces.

A full history of this emperor would, perhaps, give better satisfaction; still, this outline reaches all the points. A slaughter of more than a million and one-half of citizens in civil war will satisfy the terms of the prophetic vision.

One point we desire to notice. Christ had predicted the coming of false Messiahs. It must be admitted that Christ, under his priesthood, (as he was at that time) would follow that people (the Jews, since he prayed for them) with interest. It is not probable, in showing the great movements of the empire, that he would omit this second terrible slaughter of that people, as it was an executive judgment on that nation for rejecting, and putting to death their true Messiah and accepting an impostor.

The religious elements of the empire, during the reign of this emperor, continued in advance in their hostility. The edict of Trajan was still in force in some parts of the empire. This seal covers the state of the empire from A. D. 117 to 138

CHRISTIANITY.

RICHARD CORBALLY.

A very large percentage of the religionists of the present age have reached the conclusion that it makes but little, if any difference, what people believe or do, if they mean right. With such whatever suits them is accepted as truth, whether the things are taught in the Bible or not makes very little difference. With this idea prominent it is not at all strange they should reach different conclusions as to faith and works. Hence creeds and confessions of faith have been produced, and in such variety that all can be accommodated who desire any direction outside of the Bible. A very important question is: Has God presented to the world a definite plan of Salvation? If the Scriptures teach what we are to believe, do, and hope for, then why go to the creeds to learn things? Is it not conceded by all religionists that God has presented to the world a definite plan of Salvation? Then why go elsewhere to find his word?

The tendency of creeds is to keep up strife and divisions among professors. One great object of the churches has been to convert the world to these systems of religion, and they often work against each other to gain numbers in order to obtaining power and position; therefore, are not always on terms of friendship with each other.

The world and the churches have had a long contest—the churches trying to convert the world, and insisting that they will finally gain the victory. The world has resisted, and proposed compromises, many of which have been accepted, so that it is frequently asserted that a man need not change any of his worldly relations, nor compromise any of his worldly enjoyments by attaching himself to a church.

That the churches resort to the same kind of practices the world does, to raise means to build houses to worship in, or to carry on the business of the society, pay the preacher, etc.

We find very many churches resorting to festivals, social parties, including dances, in order that the devil's party may come in and contribute of their money to aid in building up the Lord's cause. As festivals have become so common and so popular, that very few preachers are heard saying anything against them; and why should they? For a considerable portion of their wages are raised in this way.

At some of these festivals business is carried on very systematically. Each department is supplied with persons possessing energy and zeal, to make a financial success.

There must be a general pandering to the tastes in many ways to attract the people. The fee at the door must be light, the supper must be inviting, the articles for sale must at least appear well,—the young lady who attends the postoffice, must be fascinating,—the music for the dancers must be good.

Just take a look for a moment when a fashionable church festival is in operation. Hear the calls—"Come and eat." The cries auctioneering the goods—calling letters in the postoffice. Music and dancing—all to raise money for the Lord.

Reader, is this Christianity?

Has the Lord called upon the church to engage in such practices to raise money for sending the gospel to a famishing world?

We can learn just how the Lord regards such things, by reading what he did with such a company he once found occupying the Temple at Jerusalem. He said to them: that they had made his house a den of thieves, whereas it should be for prayer. And he upset their tables, and drove them out. Has the Lord changed? Some of the churches are very accommodating. They will say by their official, come and go with us, and if you have any choice in the mode of baptism we can accommodate you. We will immerse you, or we will sprinkle or pour water on you. Whatever way you think is right, to you will be right.

Truly this is very accommodating. But from whence come the authority? Is this of God or of men? "One Lord, one faith, one baptism." Eph. iv. 5. Does the Bible authorize but one faith? Then from whence came so many? Each creed is the basis of a definite faith. Are any two of these creeds alike? No. Is either one just like the Bible? No. Then which is reliable, and by which will we be judged? The Bible. If that is the Book to which we will all be held amenable, is it not wisdom on our part to acquaint ourselves with the law God has given us to live under now, and which contains the promises of reward, pointing out clearly what things are necessary for us to believe, what we must do and how to obey each precept? I conclude if God had intended to save men on any other plan than the one contained in the Bible, it would have been given at an earlier date than the creeds came. Heretofore when God made a change of law to man, he selected the persons to make the change. Can the creed-makers give such demonstration of God's approbation, as did the apostles?

Our eternal destiny is at stake. If we make a mistake, and are taught by the wrong book—one that will not be brought up at the judgment at all, what a sad affair, and it will then be too late to make any change.

How do we know these books will not be in the judgment? Because Christ said, "The words which I speak unto you they shall judge you."

Healdsburg, Cal.

(To be Continued.)

LIFE AND DEATH.

W. I. CRICKETT.

Life the reward, the crowning glory of eternity! Death the penalty, the greatest evil.

Life the gift of God. Death the wages of sin.

The real enlightened student of the Bible will acknowledge these truths; 'tis only those who revel in the gross darkness that covers the land, acknowledge them not.

There is no life in death, nor can there be death in life. Separated on the inspired page by the hand of God they present two wonderful pictures.

The one so grand when looked at by the eye of faith, is life; but life so sublime that it has not entered into the heart of man to realize it, except as an overwhelming weight of glory that rests on the boundless shores of infinity.

The other hideous, dark, terrible, is death. Alike life's glory, its awfulness unrealized.

And yet these things are confounded. Death is painted as an angel of light. Death is made to represent life. And alas, how many are deceived; how many are beguiled by the fascinating garb thrown around the monster.

But blessed be the great, just, and merciful God. He hath undeceived us; he hath made known the true revelation of life and death. And through him 'tis ours to pluck away the beautiful garment of death and reveal it in its naked deformity. And ours to show the way of life, through the word of God. To point out the glories of the greatest work of the Great Master Hand.

Let us do this; and let us remember for our own guidance—"The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

They that are of a froward heart are abomination to the Lord; but such as are upright in their way are his delight

Selections.

THE JEWS IN PALESTINE.

W. G. HOLMES.

It is a noticeable fact that a great increase has taken place within a few years in the number of resident Jewsin the city of Jerusalem. Within a quarter of a century the Jewish population has doubled, and during the past ten years probably five thousand have immigrated there, chiefly from Spain and from Poland. In the estimmation of intelligent residents, there are now fifteen thousand Jews in the Holy City and in its immediate suburbs. What has drawn them there it may not be easy to determine. Some of the older ones declare their desire to die in Jerusalem, and to be buried near its walls. Their service on Friday afternoon at the Jews Waiting Place, along side of what is believed to be a portion of the old wall supporting the platform upon which the Temple was built, is an impressive one to every thoughtful Christian observer who has not a preconceived idea that it is a show.

The "Jewish Quarter," lying within the walls at the northern end of the Tyropean valley, and near to the old Temple area, is filthy in the extreme, and every visitor seeks to escape from its limits as quickly as possible; for, undeniably as many of the streets are, in this district the atmosphere is noxious.

In some other portions of the city there can be found Jewish families in dwellings more attractive, and in less repulsive streets. The new houses erected within a few years under the patronage of the society of which Sir Moses Montefiore, of London, is the chairman, are built of the limestone of the region and are attractive in their cleanliness.

With satisfactory arrangements for drainage and for water supply they make comfortable homes. They are situated near the city, on the roads leading to Damascus, to Jaffa, and to Bethlehem. If the movement should continue further provision would be needed for dwellings, as there are now but very few vacant tenements.

The Turkish government makes no careful provision for a census, but it is probable that the proportion of Jews in the entire population of Jerusalem is about two-fifths. These people congregate in the cities or in the large towns in Palestine as well as in Europe and America. None are found in smaller villages. In Hebron is found a small colony. In Bethlehem there are probably none but temporary residents. In Nazareth there is only a single Jew, and he is a carpenter named Joseph. In Hafed, the "city set on a hill," northwest of the Sea of Galilee, there are *many*, and here can be seen a wire surrounding their portion of the town, as an imaginary wall, to determine the limits of a Sabbath day's journey. In Damascus there are about five thousand Jews, and in Beirut nearly as many more, but these cities are outside of the limits of Palestine. It is reasonably probable that the whole number of Jews in the Holy Land does not reach twenty thousand, which is not quite one-tenth part of the entire population.

In Jerusalem there are at the present time about four hundred Jews, adult males, who belong to the ancient sect of the Pharisees, and are often seen walking the streets carrying a volume, presumably a portion of the Talmud, with phylacteries on their arms and foreheads. About one thousand more belong to their families, constituting about one-tenth of the Jewish population. Many Jews have adopted the Christian faith, and about ninety of them are communicants of the English Church under the charge of Bishop Barclay, the successor of Bishop Gobat.

The Montefiore Society has erected a substantial stone building in the city near the northern wall for a school for Jewish boys. Near Jaffa there is an agricultural school for the same, where the pupils are taught to work upon the ample farm grounds on the western side of the Plain of Sharon, and are drilled in various kinds of work, such as blacksmiths, carpenters, shoemakers, etc. In the British schools for boys and in the Rev. Mr. Schneller's Orphanage are a few Jewish boys, who are receiving an education in practical science and in the various trades.

It is not a cheerful sight to see so many of these people listlessly idle in the streets, seemingly without a care for employment.

They are quickly distinguished by their long loose coats with a band of fur at the edges, and by the sause around the rim of their hats, even if their facial characteristics were not readily determined. The great mass of them are subjects of charity. It is an undisputed fact that about eight thousand pounds sterling per month, or more than four hundred and sixty thousand dollars per annum are received in Jerusalem from London, and distributed by the Rabbis among this unemployed population. It is a matter of the simplest observation that there is no work for these people in Jerusalem.

There is very little for any one to do in such eastern cities where the wants are so few. The shop-keeping and olive-wood manufacture, with the small amount of building, are absorbed by the more active Latin or Greek Christians, while a little peddling, or little petty jobbing, and a little money-changing, if they have a small store of wealth therefor, is all that is left for the poor Jews. It is a well known fact that the Jews are not an agricultural people, and to become farmers and to till the ground is wholly unnatural to them.

Besides, the real tillage land around Jerusalem is very small. A portion of the hillsides, the plain of Rephaim and some acres north and west of the city can be cultivated, and are so now; in a poor way, it is true.

The Jew has not the necessary ambition to clear these fields from their innumerable stones in order to produce bread.

He prefers to depend upon the charitable support of his European and American countrymen. Were they disposed to work, the beautiful plains of Sharon, of the Philistines, and of Esdraelon and the wonderfully fertile valley of the Jordan, are open to them. But there must be a complete revolution in their natures before the restoration of these fertile lands will be accomplished by the Jews who are returning to the Holy Land.

At Jaffa, and Haifa, a port of the Mediterranean about fifty miles further north, are agricultural colonies of Germans. The one at Jaffa is the most numerous, and succeeded the unfortunate American colony, the remnant of which was brought away by the United States Government about twelve years ago,

They have thrifty orange groves and gardens, and have established wagon communication between Jaffa and Jerusalem, and between the latter city and Bethlehem. The few Germans who are in Jerusalem work in connection with their brethren of the Jaffa colony, and as artisans, but are not cultivators of the soil.

Until there is a favorable change in the government little progress can be made by these new-comers.

THE QUESTION BOOK.

WILEY JONES.

In response to the suggestion of Sister Williams (in THE RESTITUTION of January 5th,) I beg leave to say that I have nearly finished the manuscript for a little volume of questions and answers (to be entitled "Nurture and Admonition,") for the instruction of young persons; and that if the brethren and sisters will subscribe for 500 copies, I hope to be able to deliver them within two months, the Lord permitting. The work will be neatly gotten up, in paper covers, will contain about 32 pages, and the size of the pages will be about 3x5 inches. The price will be ten cents per copy. So let the readers of THE RESTITUTION order promptly of me or of THE RESTITUTION as many as they want, and I shall endeavor to deliver the books within the time specified. You need not send the money until you receive the books, and feel satisfied that they are worth the price.

Norfolk, Va.

THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, February 2, 1881.

THOUGH suffering under the influence of a severe cold, we have been enabled to place one more number of THE RESTITUTION before our readers. If imperfect we have done what we could.

ALL letters, about which inquiries have been made, have come to hand. As the mailing list has been corrected nearly up to date, our friends will learn from the changed figures on the directing slips that their remittances have been credited. As some mistakes are unavoidable, any error that may occur, will at once be corrected when pointed out by any one of our friends. We take this as the shortest way of answering all queries, and hope it will be satisfactory.

FOR the encouragement of our friends we would say that our list of subscriptions is increasing. We have been enabled to surmount all difficulties thus far, by the blessing of God, and the extra assistance rendered by the kind, sacrificing lovers of the Redeemer and his cause. Our indebtedness has been diminished, and our prospects are becoming more favorable. We will employ all the means sent, with conscientious prudence. While we slowly approximate a self-sustaining position with the paper, we have not as yet reached it. Free will offerings will still be needed to a greater or less extent, till our list numbers more names.

WE have copied several articles from the *Rainbow* written by J. Cameron, of Edinburgh, Scotland. He has kindly furnished one for THE RESTITUTION on "Jesus both Lord and Christ," which, in part, appears in this number. We thank him most sincerely for what we hope will be only an installment of much more in the future if he can possibly find time to write for the brethren here in the United States. To a kind, private note we will soon respond. Could not Brother W. Laing, of the same city, write once or twice a year at least for us? Remember that—"As cold water to a thirsty soul, so is good news from a far country." We well know, however, that writing labored articles for periodicals on their own side of the ocean is a heavy tax on the time of both the brethren. We will not be too exacting, but we say, brethren, whenever you can—write.

FROM the following, clipped from a foreign journal, sent us by Br. H. Heyes, the fallen Despot at Rome seems not to have passed a very merry Christmas. It will probably make but little difference in this age of the world whether the Roman Pontiff ever ceases from complaining and from claiming the liberty and independence of which the Holy See has been despoiled by the violent usurpation of its civil power" or not. It might be as pleasing to the present Pope, as it ever was to any of his predecessors in the bloody Seat of Satan, to have a St. Bartholomew massacre re-enacted, or to have the fires of the Inquisition rekindled, but the judgement has already set upon the case of this monster system of iniquity, and the sentence, that "they shall take away his dominion to consume and to destroy it to the end" has been receiving its fulfillment at the hand of God's vengeful executioners. Querimonious whining will avail nothing.

THE POPE'S TROUBLES.

The following is the text of the Pope's reply on Friday to the address of the Cardinals:—

Amid the afflictions with which the incessant war directed almost everywhere against the Church fills our hearts the devoted feelings and the hopes you again this year express to us in the name of the Sacred College are supremely welcome and a consolation to us. We receive them with the warmest satisfaction, and we reply to them by the best wishes of felicity, praying the Author of all good to show them favor in his goodness and to grant them full realization.

But while we take part in the holy joy which the yearly celebration of the nativity of the Divine Redeemer brings to the world, we cannot help expressing to you our griefs at the condition to which even here in the city of Rome the Supreme Head of the Church is reduced. But recently we publicly expressed our complaints on this deplorable situation, and we showed that neither true liberty nor real independence is allowed to the Roman Pontiff; that his authority, far from being surrounded with the respect due to it, is with impunity exposed to offences and outrages; that the Divine power conferred on it to govern the Universal Church is limited and restrained in numberless ways; lastly, that in this very city of Rome the means have not been allowed him of applying an effective remedy to the so numerous evils the Faith has to endure. Of these words and complaints which went forth spontaneously from our heart an inimical Press at once made a pretext to vent their anger upon us. Now persons do not fail at public meetings to accuse our words of asperity, and, under the specious appearance of defending the rights of the State, again affirm the unfortunate design of prolonging and aggravating, in Italy, the servitude of the Church. Such is the fate prepared for us. Even the manifestation of the most legitimate grief is not to be allowed to the Vicar of Jesus Christ.

But what is required of us? Are we expected to be brought to conform to the desires of the enemies of the Church or to remain a tacit and tranquil spectator of what is being done and said against it? Is this the liberty to be allowed to the Sovereign Pontiff? And the facts we denounced were manifest and notorious, and consequently our complaints were very just.

If we resort to some of these facts we still see the pretensions to patronage over several churches of Italy reaffirmed, and the iniquitous subjection of the Pontificial bulls to the *exequatur* maintained, whence result unjustifiable delays, which are seriously injurious to the regular administration of the dioceses. The Sovereign Pontiff is thus deprived of that liberty, limited as it was, which it was formerly proposed to allow him. But we are forced to deplore fresh measures still more hostile, which are being prepared and are already displayed by bills contrary to the rights and doctrines of the Church.

These schemes tend to exclude works of charity, by means of a fresh form of ality from all ecclesiastical interference, and to lay hands on the patrimony still remaining to priests, which but scantily provides for their wants. It is sought, moreover, to open the door to divorce in Italy, to the ruin of domestic and civil society. And, pushing these iniquities still further, the aim is to strike a blow at the Church in its very constitution by beginning to introduce laymen into its government contrary to the law of its Divine institution.

Such is the state of things in the city of Rome; such is consequently the position of the Supreme Pontiff in the very place where his See is established; and that position is evidently irreconcilable with his dignity, the free exercise of the Apostolic ministry, and the Divine mission confided by Jesus Christ to the Roman Pontificate. Therefore, on this fresh opportunity we are anxious to declare before the Sacred College that, so far from acquiescing in what has been committed to our prejudice, we shall never cease complaining and from claiming the liberty and independence of which the Holy See has been despoiled by the violent usurpation of its civil power. Therefore, amid the very serious difficulties surrounding us, we shall continue, with the divine help, to perform our apostolic mission, following in the steps of our valiant predecessors. In this arduous task we shall be greatly strengthened by the assistance of the Sacred College, which shares our sentiments. We are also sustained by the certain hope that the present conflicts, painful and numerous as they are, can only pave the way of the Church to the most glorious triumphs.

Exegetical.

My brethren are faithless as a brook,
Like the streams of the valley that pass away;
Which are troubled by means of [melted] ice,
In which the snow is hid [by being dissolved].
In the time when they become warm, they cease to exist.
When the heat cometh they are dried from their place.
The channels of their way wind round about;
They go into nothing—and are lost.
The caravans of Tema look;
The travelling companies of Sheba expect [water] in them,
They are ashamed that they have relied on them;
They came even to the place, and they are confounded.
—*Revised Translation of Job vi. 15-20.*

This is a transcendently beautiful simile regarded only as a description of what actually occurs in Arabian and African deserts. In Arabia there are but few rivers that flow throughout the year. Most of the streams are winter torrents that become dry in summer. During heavy rains, or when the mountain snows are melting, the rivulets in the wadys, and the channels from which the flowing waters had entirely disappeared, become dark turbid, swollen streams, noisily, and tumultuously rushing down to be lost in the hot desert sands that spread the plains below.

Thus these valley streams may flow in very full volume while the dissolving snows supply the fountain springs, and may even flow onward in winding channels into the desert sands, but these wandering streams become smaller and smaller till they wholly disappear. The caravans of Tema, or the travelling companies of Sheba, would find water abundant at certain points in the desert when dissolving snows replenished the evaporating streams, but at other seasons, when fainting from thirst, they would find, when coming to these same places, only dry, dusty channels to mock their expectations. In their bitter disappointment they would look upon one another with consternation and dismay. So Job most poetically describes his own disappointments.

He had looked for consolation from his friends when crushed with overwhelming afflictions and agonizing grief, but his expectations had all been blasted. Their protestations of unchangeable friendship had been loud and outspoken in times of prosperity, like the noisy dashings of the flushed torrents; but all these professions were as empty of consolations, when the time of need for sympathy had come to Job, as the dusty beds of the dried-up streams were of water for the fainting caravans. In the fair spring time of the year the desert was channeled with floods, pouring down from the valleys, that bade fair to be perennial streams; but in summer's oppressive heat, the returning caravans found that the waters had *gone to nothingness*. The clamorous professions of undying love, made in prosperity by unstable and deceitful friends, had become vain empty *nothingness* to Job in his time of surest need.

News Items.

THE EASTERN QUESTION.

TURKEY.

LONDON, Jan. 29.—In the event of war the Porte intends exercising to the fullest extent its rights at sea as a belligerent, the instructions for the guidance of naval commanders to be based on English and American precedents.

A commission has been formed for considering the projected naval prize law.

GREECE.

In Greece a new army corps is forming. Several regiments have been ordered to Voulza and two regiments of artillery are ordered in readiness for the frontier.

The Minister of the Interior has instructed the provincial authorities to prepare the rolls of the national guardsmen from 30 to 40 years of age.

ENGLAND.

has accepted the proposal for negotiations on the Greek question on the condition that the decisions of the Berlin Conference and the TREATY will not be considered as dropped.

RISING IN TURKISH ARMENIA.

LONDON, Jan. 29.—The *Standard* says there is a report current that the Government has received information of a serious rising in Turkish Armenia, which has been in an unsettled state for some time.

GREEK TROOPS ORDERED TO THE FRONTIER.

LONDON, Jan. 29.—A despatch to the *Standard* from Athens says several battalions have been ordered to be ready to march to the frontier at any moment.

ST. PETERSBURG, Jan. 28—News from Arrapez of the 18th inst. says that in a sortie on the 10th the Turcomans captured sixty prisoners, whom they immediately murdered. Ashkabad Turcomans captured and killed a hundred Persain raiders.

THE GREEK FRONTIER.

CONSTANTINOPLE, Jan. 31—Greece having sent troops to the frontier, Turkish transports are conveying 27,000 men from Smyrnia to the Gulf of Volo as a precaution.

THE WAR IN CENTRAL ASIA.

ST. PETERSBURG, Jan. 31.—General Skobeloff pursued the Tekke-Turcomans to Ashkabad, sixty kilometres from Greeke-Tepe.

San Francisco, Cal., Jan. 31.—At Windsor, Sonoma county, thirteen inches of rain fell in seventeen hours. Much damage was sustained by the people in that vicinity.

In Placerville, Eldorado county, in twenty-four hours up to noon yesterday, 7 60-100th inches of rain fell. From other places in the northern part of the State some almost incredible accounts of the amount of the rain-fall during the storm.

A dispatch from Santa Cruz, says Capitola, on Soquel creek, four miles from Santa Cruz, has been washed out to sea. Only four houses are left of the town. No lives were lost.

The Oroville Railroad is submerged for a long distance. The damage cannot be ascertained until the water goes down.

The snow-drifts in New England are from ten to fifteen feet high, and railroad trains are having a very hard time.

The expectation of future happiness is the best relief for anxious thoughts, the most perfect cure for melancholy, the guide of life and the comfort of death.

Letter Drawer.

SUSPENSION BRIDGE, N. Y.

Editor Restitution:—Thinking it may be a comfort to the friends of Jesus to know what their pilgrim brother has been doing for many months past, therefore I write:

1. I have attended exclusively to my own affairs.

2. Subsequent to my Grove meetings, I was laid upon the shelf for six weeks with rheumatism—suffered much, but it was all right. Then our grapes, plums, pears, quinces, etc., required my whole time for six weeks to gather and market them. Hence my preaching was confined from the middle of July until the middle of October, (except one Sunday spent with the church at Fonthill,) to those who came to visit us, and they were not a few.

Since the close of our harvest, I have spent one Sunday with church at Fonthill, Ont. Spent twelve days with the brethren in Brantford, Burford, Norwich, and Sweaburg. Our public meetings were excellent, visited nearly all the brethren at their own homes, conversing upon the great plan of human redemption, and the proximity of the return of Jesus our Life Giver. Have spent one Sunday at Sanborn, N. Y.; gave two discourses. But the devil has the most of the people under his control in that place, hence it is impossible to get their ears, unless we can break down the priestly or clerical power.

For the last nine weeks I have been laid up with a lame leg—have had three large carbuncles upon it. Have suffered much, but it is all right. But if nothing new takes place, I shall soon be well. But I have a number of theological pupils, and much company to preach to. Have read and written much, the result of all I leave with the Omnipotent Deity. But how sweet it is to have a home and one to care for you, when disease is preying upon one.

Fraternally,
R. V. LYON.

DECATUR, Neb.

Editor Restitution: I see that the time of my subscription for the paper has expired. I have delayed remitting hoping to send in the names of some new subscribers, but so far have failed, yet I hope to be able to induce others to take the paper.

The doctrines advocated in THE RESTITUTION are so new and strange to most persons who are taught by the popular preaching, that they are slow to subscribe.

I see that *The Watchword*, which is published in Boston, is sounding forth the cry—"behold The Bridegroom cometh, watch, be ye ready," etc., showing that there are those of most all denominations who are awake to the signs of the times, and who will not be circumscribed in their investigations by sectarian lines.

I rejoice that there is one like David of old, who does not fear to go out to meet the infidel giant when he defies the armies of the living God. But, perhaps Col. Ingersoll believes that discretion is the better part of valor, and that retreat is better than defeat, and will not bring his theories to the test, "honor bright," as he calls it.

I have been well pleased with the articles on Christianity, by Brother Corbaley and hope we may have many more such, believing that people should be taught what to practice as well as what to believe, in order to salvation.

I was glad to see the paper in its new dress, and having added the Youths' Column, which I have no doubt will be interesting and instructive.

I wish some competent brother would undertake the task of filling about one column, each week, with an explanation of the text upon which the International Union Sunday School lessons are based.

I have been anxious that some of the preaching brethren would come and present the "Gospel of the Kingdom of God," to the people here, and if any should contemplate coming here to remain, or are passing through this section, I would be happy to see them or correspond with them; or, if brethren wish to locate near here, I will give them such assistance as I can.

I trust the Lord will bless you Bro. Chaplin in your endeavor to "publish salvation abroad," and that the paper may be instrumental in holding forth the word of life—leading many from error and darkness to the light and liberty of the gospel of Christ.

Inclosed you will find one dollar, as a renewal of my subscription.

Please send as before.

L. L. WILKINS.

BROOKLYN, N. Y.

Editor Restitution: I herewith enclose five dollars to pay subscription for RESTITUTION.

The improved appearance of the paper must gratify, and I hope this, and the many excellent articles therein presented, may win for it many new subscribers.

I have reason for thankfulness that it was ever put into the hearts of those, who having ready pens, and quick perceptions, have penned thoughts that have burned out much that was gross.

I feel sorry for those who say they have no time to throw away, on the writings of men, and who say that they prefer the simple and pure Word! I have watched that class of men, and I'll tell you what I have seen. On public conveyances they must read the daily papers—they must know all about the last murder, suicide or hanging. They must know how the stock market ranged yesterday. How excited they become when they discover their favorite stock has risen or fallen, especialy if they have invested therein: and how glibly will they talk of the current affairs of every day life, even though you may feel little or no interest therein, because what they talk of, chiefly concerns themselves.

I am often reminded of a remark an old sister in Christ, now fallen asleep, used to make: She had not the time to read the daily papers, because they revealed so much that was evil and corrupting.

While I do not fully endorse what she said, yet there is something in it.

Yes, these lovers of the "pure Word," and who discard the religious paper, and who do not believe in tracts, etc., are, when the time for Bible Class comes around, either taking their ease alongside their chimney corner, or attending some lecture, or may be, worse than that!

It is true, we all have to answer for ourselves; and yet it is also true, as brethren in Christ, we have duties and responsibilities which make or unmake our brother.

I read—"Ye are not your own," etc., and if that be true, whose are we? "Ye are bought with a price!" Who bought us and thus constituted us his? It was none other than the Lord Jesus, and he calls us his brethren; but O, my brother, how little we seem to realize this truth and how little we lay to heart, and practice the wholesome, "love as brethren."

The word "watch," is ringing in my ears to-night. "Watch unto prayer—watch, for ye know not at what hour," etc.

Last week, I listened to three out of ten discourses given in this city, by A. D. Jones, Pittsburgh, Pa.

His effort was chiefly to show the closing times in which we live. His position is, that we are in the "day dawn"—Christ has come but has not made himself visible—that the resurrection is going on, and has been since 1874.

This belief, as expressed in one of his lectures, that the major part of the saints have already been resurrected, and this year, 1881, will reveal much that has been hoped for. I am free to admit great plausibility in much said by the lecturer, but I have not so learned the order, as he lays it down, and he speaks for many holding the same views as himself.

I pass no judgment on this at this time. I have learned, I trust, after many years of experience, to show moderation in this matter of judgment, as I am admonished by the apostle to be "swift to hear and slow to speak."

There are those who are ever learning and never able to come to a knowledge of the truth—there are those who virtually say, because they act it—"I will not investigate, and those new things only trouble me, and I will not be troubled."

I wonder if the Berean spirit is in them! and if they had so acted when for instance, the subject of future life through Christ was presented to them!

We need to be watchful—we should always quit ourselves as men; and we may ever have before us these words: "Let God be true and every man a liar!"

My wife joins me in loving regards to you, hoping we may all wait the coming of our Lord, in patience possessing our souls, doing his will by obeying his commands, and thus through grace, for it is all of grace—enter the celestial city, even the city of the Great King.

GEO. W. YOUNG.

SCRANTON, Pa. Jan. 26, 1881.

Editor Restitution: Enclosed find two dollars which please place to my credit on subscription to THE RESTITUTION, as we appreciate its weekly visits very highly and cannot think of doing without it, nor of depriving ourselves of its fountain of religious knowledge, and words of cheer and encouragement, with which its columns are ever well filled.

The time is drawing near—very near—when we shall not read its admonitions—when we shall not say; "know ye the Lord, for all shall know him from the least to the greatest."

O, joyful day, when the saints of God shall be caught up to meet their blessed Savior, as he comes to receive his waiting bride, and be thus ever united to and associated with Jesus Christ, the Lord of Glory and the Son of God.

It cheers my heart to know that we are almost there. The evidences are thickening on every hand, and soon the opening heavens shall reveal the King of Glory.

We have every reason to lift up our heads and rejoice, for our redemption draweth nigh. I feel, for one, as though I wanted to be free from every hurtful encumbrance—waiting to hear the joyful sound of the trump of God, to awake the sleeping saints and call the living with them, to meet the Lord in the air.

May the reader and the writer so live that we may be among the happy number that shall be redeemed, out of every kindred, tongue and people, and be made unto our God, Kings and Priests, and reign on the earth.

T. FINN.

WALLACETOWN, Ont.

Editor Restitution: Inclosed find one dollar to apply on subscription to THE RESTITUTION. We would like to send more if we had it by us. We live in Dunwich, Elgin Co., Ontario—post office, Wallacetown and would like to know if there are any brethren in this part of the country who take your paper, if so, would be happy to make their acquaintance. Our people have taken the paper under its different names since it was first printed in Rochester, N. Y., and think we cannot get along without it—have given up all other papers.

We admire the forbearing, Christian disposition that Brother Chaplin has manifested in his position as editor.

We are pained to see so many who profess to believe, and hope to share in those blessed promises, do without a paper which advocates them, and still persist in taking the secular papers that slander and berate one another.

Yours in hope of immortality.

L. E. LENT.

STRONGSVILLE, OHIO.

Editor Restitution:—You will receive enclosed one dollar on my subscription. I will try to send more very soon. I am now in my eightieth year. I hear no preaching but the Restitution. Bless the Lord! it guides me on my journey to my destined place of abode. It is my daily prayer that my Redeemer will soon come and set up his everlasting kingdom on the earth, where the righteous shall inherit the land and dwell therein forever. Like David of old, I can say, Bless the Lord, O my soul, and all that is within me bless his holy name. If you have retained any numbers, it is my prayer that you will send them. I take great delight in reading Brother Weethee's writings on the coming age. I think I can send soon to pay my indebtedness. How can I travel on my journey without the Restitution to guide me?

Yours, truly, C. M. TEBBITS.

MOSCOW, PA.

We are as yet but few in number, but are strong in the one faith. Brethren Miller and Clouse and their wives were all members of other churches, but through the feeble efforts of man, with the mighty power of the word, they have been led to cry out, "Let God be true though all men be liars." They were all baptized by Brother C. F. Sweet in November last, and are bidding fair to be zealous workers in the vineyard of their Lord.

Yours, in hope of the soon coming kingdom,

C. J. WILBER, M. D.

Sententious.

Nothing is ever done beautifully which is done in rivalship, nor nobly, which is done in pride.—*Ruskin.*

If the end of one mercy were not the beginning of another, we were undone.—*Philip Henry.*

"But many a crime deemed innocent on earth
Is registered in heaven: and there, no doubt,
Have each their record with a curse annexed."
—*Cowper.*

One may do a very good action and not be a good man, but he cannot do a very bad action and not be a bad man.

The further removed we are from certainty and a faith resting on sight, the more deeply we enter into the faith of God stripped of other support.

What does anything belonging to this life matter, when compared with a peaceful heart? Commend all to God, and then lie still, and be at rest in his bosom.

No shattered box of ointment
We ever need regret,
For out of disappointment
Flow sweetest odors yet.

The discord that ensueth
Some startling change of key,
The Master's hand resolveth
In richest harmony.

God's agency does not exclude nor supersede our instrumentality. He gives the increase, but Paul must plant, and Apollos water. He furnishes the wind, and we are to spread the sails. He gives, but we gather. Prayer and diligence, dependence and activity, harmonize in the Scriptures, and are only inconsistent in the crudeness of ignorant and foolish men.

Wm. Jay.

BELIEVING IN GOD.

Every reasonable manifestation of effects necessarily implies a reasonable cause of that manifestation, is precisely the same as the argument of Socrates, that I have as much cause for believing in God by his manifestation in the world as I have for believing in myself or any of my friends by the expression of their character in their features and in the dramatic process of their life. This is the language at once of all profound thinking, of all sound theology, of all high poetry, and of all healthy instinct.—*Prof. Blackie.*

Selections.

Evangelical Messenger.

O RUM! WHAT HAST THOU DONE?

A. W. DRURY.

O thou Invisible Spirit of Wine! If thou hast no name to be known by, let mortals call thee—*Shakespeare.*

A short time ago one of the most shocking tragedies occurred in this city (Cleveland, Ohio,) of which it is possible to conceive. It was, however, only the culmination of a series of acts of the most painful and inhuman character; and all the result of that diabolical traffic and insatiable thirst for rum which so often converts human beings into devils. The main facts in the case I give below; and may they nerve anew every moral and Christian person to wage a ceaseless and remorseless warfare against the demon of intemperance!

A father and daughter constituted the little and unhappy family. The former is an habitual drunkard, and compelled his only child, a young lady, to support him and herself by hard labor. This she did by going out sewing. From her meager wages he daily wrenched a portion with which to buy strong drink. In time, however, by the strictest economy, she was able to purchase a sewing machine, and do her sewing at home. The poor creature, as well as some of her neighbors, did all in their power to induce the brutal father to renounce his wicked life, but all to no purpose. The gutter was frequently his bed at night when he did not remain in the dens of sin till morning. The wretched daughter was thus most of the time left alone at night in a cold, cheerless and desolate home, her pillow often being drenched with tears, and her heart wrung with the bitterest anguish.

One day while the streets and sidewalks were covered with ice, this victim of sorrow and abuse tripped and fell; and so great was the injury received that she was at once taken to one of the city hospitals, where gentle hands ministered to her wants. For a number of days and nights she endured a scorching fever, to which the frail body, rendered so by a toiling and sorrowful life, soon succumbed in death. And oh, what a funeral! The undertakers and beastly father alone went to what was supposed would be the last resting place of her mortal remains. A wreath of flowers that had been given to the father by some sympathizing ladies, for the coffin, was sold by him for rum.

Very soon afterward the sewing machine was pawned for the same purpose. But these two acts are not to be compared with the horrible deed committed by that heartless man a few nights afterward. Seized with an appetite that maddened him to desperation, he went to the grave of his daughter, and as if goaded on to his infernal deed by infernal spirits themselves, ruthlessly tore her wasted body from the earth, took it to a medical college, and sold it for a few dollars! And then, with the price of that faithful daughter's body he again debased and glutted himself with the fiery liquid that murdered his offspring, and which will doubtless soon bring his own vile carcass to the grave, and his soul—oh, where!

If such a shocking circumstance as this, the direct fruit of the accursed liquor traffic, does not arouse our indignation against it, and lead us to fight it to the bitter end, may Heaven pity us and forgive our stupidity and indifference! But, knowing as we all do, the dreadful havoc this gigantic evil is making with mankind, how can we expect to escape the responsibility, to say the least, attaching to such a neglect of duty?

ANNOUNCEMENTS.

The Lord willing I will be at Ring's Corner the second Sunday in January, commencing Thursday night before; the third Sunday at Shipleyville, commencing Friday night before. The first and second Sundays in February in Edgar county, Ill. Thursday night before the first Sunday at New Hope schoolhouse; the second Sunday at the Wolfe schoolhouse, commencing on Thursday night before.

J. B. HAVEN.

Brother John Moore, who has been in Indiana for a few months past, can now be addressed at his old home, Galesburg, Ill.

Poetry.

Sunday Afternoon.

IN HIM WE LIVE.

O Master, let me walk with thee
In lowly paths of service free;
Tell me thy secret; help me bear
The strain of toil, the fret of care;
Help me the yoke of duty to wear
By some clear vision's constant ray.
Teach me thy patient way to-day.
Are I unable the truth, the manner and way

O Master, let me walk with thee
Before the humble Pharisee;
Help me to walk at the side of spite,
The hate of men who like the light;
The sore distress of needy hours
When cannot read the joyful strains clear
The coldness of the multitude
who blindly ... that those ... good

Teach me the path to ... still win ...
In silence, day by ... day,
In work that keeps faith sweet and strong,
In trust when clouds ... are ...
In hope that sends ... hence, ray
For down the future's broadening way,
In peace that only thou canst give,
With thee, O Master, let me live.

Communications.

FIRST LOVE.

ELIAS STYLES.

Dear Brethren and Sisters: Permit one who loves you, and the cause of our blessed Redeemer, to address a few thoughts to you in this way. Is there not a special message addressing itself to us, and calling loudly on us to repent of our coldness and indifference, and do our first work?

Where is that first love we had in the cause? It is time for us to arise, for the glory of the Lord has shone upon us. We must be like the Church in her first love, full of faith and good works. "I have somewhat against thee," says Christ, "because thou hast left thy first love." Not less worthy of warning than departure from fundamental doctrine, or from scriptural morality, is leaving of first love.

The charge is not falling from grace, nor that love is extinguished, but diminished. No zeal, no suffering, was atone for the want of first love. The summons to attention:—"He that hath an ear, let him hear what the Spirit saith unto the churches." A solemn manner of calling universal attention to that which is of general and most momentous importance.

The same language is used to every one. Christ, when upon earth, made use of the same form of speech in calling the attention of the people to the most important of his teachings. He used it in reference to the mission of John; Mat. xi. 15; the parable of the sower; Mat. xiii. 9; and the parable of the tares; setting forth the end of the world.

It is also used in relation to an important prophetic fulfillment in Rev. xiii. 9. The promise is to the victor, the overcomer; it is promised that "he shall eat of the tree of life, that grows in the midst of Paradise, or garden, of God." Where is the Paradise? Paul writes in 2 Cor. xii. 2, and in the 4th verse he calls the same place Paradise. It appears in this Paradise is the tree of life. There is but one tree of life brought to view in the Bible. It is mentioned six times, three times in Genesis, and three times in Revelations, but it is everywhere called the tree of life.

The Lord planted it in Eden, and no doubt the Lord translated, or removed it with Eden; and that it will be brought back in the restitution of the new earth.

Esdras says 2 Es. vii. 26; "Behold the time shall come that these tokens which I have told thee shall come to pass, and the Bride shall appear, and ... coming forth shall be seen that now ... withdrawn from the earth,"—but which will in due time appear, and be the Eden restored.

To the overcomer is promised a restoration to more than Adam lost. Then let us strive to be overcomers, for he who gains access to the tree of life, will die no more. "Be thou faithful unto death," and being thus faithful, when the time comes that the saints of God are rewarded you shall receive a crown that will never fade away.

Blessed promise to the overcomer. He shall eat of the hidden manna and receive from his approving Lord a white stone, with a new and precious name engraved thereon.

On the new name Wesley very appropriately says: "Jacob after his victory gained the new name of Israel. Wouldst thou know what thy new name will be? The way to this is plain; overcome. Till then all our inquiries are in vain. Then will then read it on the white stone, but now we are exhorted to hold fast till he comes. He that holds fast to the end the same shall be saved, saved; yea, forever saved into the kingdom of God.

In this world the wicked bear rule, but the time is coming when righteousness will be in the ascendency, when all ungodliness will be seen in its true light, and be at a heavy discount; and when the scepter of power will be in the hands of the people of God. This promise will be explained by the following facts and Scriptures.

The nations are to be given by the Father into the hands of Christ, to be ruled with a rod of iron, and dashed in pieces like a potter's vessel. Psa. xi. 8, 9. Then we shall reign as kings and priests unto our God. During all the saints' weary night of watching they have the word of God to shed its needful light upon their path, but when the Day Star shall arise in their hearts, then no longer will we need the sure word of prophecy, which now shines as a light in a dark place.

Hasten on, O glorious day, when the light of heaven's bright sun shall rise upon the pathway of the little flock, and beams of glory, from the eternal world, shall gild their banners with all those precious promises.

Let us watch and be sober, dear brethren. We are not children of the night, but of the day. Let us be sober, and hope unto the end. We must have all the armor on and with a fixed purpose, we will go forward, for he who has promised, ere long will come, and with the great sound of the trump will awake the sleeping nations of earth, and sea, and change the living saints.

O glorious time, master on. May I be there to rest in our Savior's love. A few more days of disappointment, and a few trials to overcome, then we will wave the palm branches, and on golden harps will sing, and cast our crowns at Jesus' feet.

May the good Lord help and save us is the prayer of your unworthy brother.

THE FOUR LIVING ONES,

The Four and Twenty Elders and the Saints; Each in Their Sphere.

J. A. COOK.

And I beheld, and lo, in the midst of the throne, and of the four living ones) and of the four and twenty elders, stood a Lamb as it had been slain. He came and took the book; and the four living ones), and the four and twenty elders fell down before the Lamb, having every one of them harp and golden vials full of odors which are the prayers of saints; and they sing a new song, etc. Rev. v. 6-10.

In brief, the almost universal opinion confounds "the saints" who sing the new song with the living ones and others. It seems taken for granted, rather from the facts, the terms or the laws of language. Please note.

1. These living ones and elders do not present their own odorous prayers; but the prayers of "the saints!" Then, "the saints sing" their own appropriate song of praise for their redemption! It seems the very song that "no one (else) could learn." Nay more,—they sing this song before the throne and before the four living ones, and the elders." Of course, the saints did not sing before themselves. The scene is in contrast with our text, where "the elders and living ones" present their golden bowls full of "odors which are the prayers of saints; and they sing a new song, etc. Rev. v. 8-10.

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2. These living ones and elders seem to be the lofty intelligences that belong "about the throne." Chap. vii. 11-17. Because, "All the angels stood round about the throne, and (about) the elders and the four living ones;" and they worship and praise as did the angels and elders in our context.—Mark. They praise in distinction from "the saints." 1 Chron v. 9-14.

3. Angels are not the saints; but rather "ministering spirits—to the heirs of salvation." Heb. i. 13, 14; Matt. xviii. 10.

4. Redemption is indeed the theme of the song. But the saints sing the new song; and then these high celestial orders—"angels, principalities and powers—who do dire to look into these things,"—concur to swell the universal chorus. Chap. v. 11-14.

It is becoming to discriminate—"rightly dividing the word."

5. "For verily, he took not on (him the nature of) angels; but the seed of Abraham." Heb. ii. 7-16. Hence the primal distinction between the saints redeemed, and the angels, we find all through the Bible. "Angels praise the Lamb that is slain. But saints can add "in higher strain; not only that he suffered thus, but that he suffered all for us!"

Please observe, that "the saints" are the nearest and only proper antecedent of "they sing." "The odors are the prayers of saints: and they have the first occasion to sing! Who sing? They seem to be those whose prayers are incense, had filled the vials (bowls) of the "ministering spirits."

Again, the "priest taken from among men was ordained for such to offer both gifts and sacrifices." Heb. v. 1. Hence, "the ministering spirits" may, as in our text, serve in harmony; after the heavenly fashion."

To close this brief notice of this profound portion of the Word; let me say that this is no attempt to be "wise above what is written," but to bring out what is written for our learning."

The popular and prevailing view has at least some affinity with the notion of Swedenborg; that there are no angels, except as taken from among men. If so, then, "man was not made a little lower than the angels." Psa. viii. 4; Heb. ii. 7. Nay, then; "Angels are (not) greater in power and might than man;" as in 2 Peter ii. 11. Furthermore, then there would have been no "cherubim" before any one man was redeemed to "keep the tree of life." Gen. iii. 24.

Such notions are adapted to loosen the screws and unsettle the very foundations of faith. It is best to believe it is best to "speak as the oracles of God." Thus we build on "the rock of ages." Amen.

UNITY, FELLOWSHIP AND THE LORD'S SUPPER.

J. F. GELLETLY.

Perhaps there is nothing more desirable among brethren than that they should dwell together in unity, and, nevertheless, among professors of Christianity who understand the mission of the King, and preach the gospel of the kingdom of God, there are, in every city of which I have any information, different sects, the church, in many instances, being broken into infinitesimal portions that have no power, and often no desire of cohesion.

It is written that "the tree is known by its fruit, and if we are to be judged by this rule, we must fall very far short of perfection. Would it not be well, then, to enquire into the probable cause of this spirit that seems to pervade the church? I will, therefore, give a few thoughts by way of suggestion, to correct what (I opine) is an error that leads to the spirit aforesaid.

In the act known as the "Lord's Supper," in which we celebrate the memory of the King and worship the Father, we ought to bear in mind that we are not hosts, but guests; and that no guest has a right to expel any other decently behaved guest. The host invites. The invited may comply or not as suits himself. But the house he enters is not his; neither the table at which he sits. This principle I believe is universally understood, and the quietude of the table is preserved for the hosts' sake, and should there be any animosities between invited guests, decency would bury them while in the house of a mutual friend. So also at the table of the Lord, only this difference, respect for Christ's sake, and for God the Father's sake, the mutual friend and the host.

It is written, "Be not righteous overmuch neither be overwise." Yet we are often confronted with instance, where one suppliant for God's mercy and Christ's love, refuses to partake at the same table with a fellow suppliant and in such cases it is argued that we are to "have no fellowship with the unfruitful works of darkness," and so on, although the objectionable person may be as respectable as honorable and apparently as much of a Christian as the objector. Why even the Pharisee that took the poor publican as a plea for himself, and a contrast to his own righteousness, never objected to meet even with him in a common temple, and worship before a common mercy seat.

As to "fellowship" that means companionship or familiarity and has no reference in the Bible to the "Lord's Supper." And the objects with which we are to shun fellowship, are not our Christian brethren who like ourselves have the misfortune not to be perfectly wise.

Seeing this we are left free from the trammels of responsibility concerning our neighbor, if we treat him kindly, and courteously, and honorably, but pitifully, condescendingly, and passionately, keeping our mouths pure and clean from all gossip concerning him, and the sinister motives that are so easily suspected, and so readily imputed to him.

Publishers Restitution: I thought I would write a few lines for THE RESTITUTION, for the encouragement of the dear brethren in Michigan.

At our last annual conference I was chosen State Evangelist, and I commenced my labors as such, Nov. 14, 1880, in the township of Watson, Allegan county. I had a good comfortable meeting house in which to hold meetings.

There was a strong prejudice in the minds of some. Extreme views as taught by some, had caused this unnecessary prejudice. Some of the questions asked me were—Do you believe the wicked will never have a resurrection? Do you believe it is wicked to pray? Do you believe that children are buried like beasts and that is the last of them? Do you believe in the Holy Spirit? And finally, do you believe in a devil?

O, when will men learn wisdom, and that it is of infinitely more consequence to persuade men to accept the gospel of the kingdom, and be saved by it, than to preach those things that only distract and divide?

I held meetings at this place for five weeks, and the interest was intense from first to last. The congegations were large; the people coming from miles around. I believe this to be the most interesting meeting ever held in western Michigan, by our people, and the result was, a goodly number embraced the truth.

This will be our strongest church in this part of the state if they are properly cared for.

A. M. Smith of Otsego, is an able expounder and preacher, and rendered me some timely services during the meetings.

From this point I went to Fisher Station on the Grand Rapids and Ind. R. R. The Grangers opened their hall for me. I have preached thirteen discourses at this place, and the hall has been densely crowded most of the time, and on evening it could only hold a part of the congregation. The interest is simply intense.

As the result of the meeting, eight have embraced the faith, and I appointed yesterday, Jan. 12, for baptism and I believe it was the worst day we have had this winter. Some of the brethren tried to persuade those who were about to be baptized to wait till the weather was warmer, but it was impossible.

They said they had made up their minds, and they were ready, and would not let the devil cheat them, or keep them from duty. Four intelligent sisters went down into the water and put on Christ by baptism. I am sure they will make good soldiers.

And now I would say to my brethren in Michigan: I am in the field to work in earnest, and ask for your hearty support, encouragement and cooperation; and above all things else, your earnest prayers.

We are engaged in a glorious work, and the Lord is ready to bless. What we want is able, earnest, sincere men, to proclaim the truth.

There is an ear to hear, and I find no difficulty in reaching the multitude, at least, so far as getting them to hear me, is concerned.

Now my brethren, let us make a special effort in Michigan, this year, to convert men to the truth. Let us not contend about little differences, but try to save men, and above all things, let us remember our dear RESTITUTION. Try and extend its circulation, and remember its wants; and also, the Tract Fund. Much good can be done in this department. The Evangelist should have a good supply of small, well written tracts on hand.

Let us go to work in earnest. The people are perishing for lack of knowledge.

BENJAMIN WOODWARD.
Hammond, Mich.

Youths' Column.

SATURDAY NIGHT.

Placing the little hats all in a row,
Ready for church to-morrow, you know;
Washing wee faces and black little fists,
Getting them ready and fit to be kissed;
Putting them into clean garments and white;
That is what mothers are doing to-night.

Spying out holes in the little, worn hose,
Laying by shoes that are worn through the toes;
Looking o'er garments so faded and thin—
Who but a mother knows where to begin?
Changing a button to make it look right—
That is what mothers are doing to-night.

Creeping in softly to take a last peep,
After the little ones all are asleep;
Anxious to know if the children are warm,
Tucking the blankets round each little form;
Kissing each little face rosy and bright—
That is what mothers are doing to-night.

Kneeling down gently beside the white bed,
Lovingly commit the dear lambs overhead,
Praying as only a mother can pray,
"God keep the evil keep them from going astray."

Sunday School Standard.

Almonds and Violets.

"Dear mamma," said a little girl to her mother, as they were walking together in the garden, "why do you have so few of those beautiful double almonds in the garden? You have hardly a bed where there is not a tuft of violets, and they are so much plainer! What can be the reason?"

"My dear child," said the mother, "gather me a bunch of each; then I will tell you why I prefer the humble violets."

The little girl ran off, and soon returned with a fine bunch of the beautiful almonds and a few violets.

"Smell them, my love," said her mother," and try which is the sweeter."

The child smelled again and again, and could scarcely believe herself that the lovely almond had no scent, while the plain violet had a delightful odor.

"Well, my child, which is the sweeter?"

"O dear mother! it is the little violet!"

"Well, now you know, my child, why I prefer the plain violet to the beautiful almond. Beauty without fragrance in flowers is in my opinion, something like beauty without gentleness and good temper in little girls. When any of those girls who speak without reflection may say to you, 'What charming blue eyes! What beautiful curls! What a fine complexion!' without knowing whether you have any good qualities and without thinking of your defects and failings, which everybody is born with, remember, then, my little girl, the almond blossom; and remember also, when your affectionate mother may not be here to tell you, that beauty without gentleness and good temper is worthless."

Messiah Herald.

"O Satan, Far Be."

Miss L.R. Wheeler, who is engaged in mission work in India in writing to the *Times of Refreshing* concerning the progress of the girls in their school at Ba-im, West Berar, says:

"But best of all, they are growing in the knowledge of the Lord and his power to save, for from the first we have prayed and desired that they might be very simple in their trust of our Father. I will give a single example. The girls rise at four o'clock each day and do all their washing, washing and grinding before the morning session of school, which begins at seven. This morning, just as I was about to rise, I heard Shanthi, the oldest one, break out in such a fervent tone, singing pleadingly, tenderly,—

"There is a fountain filled with blood
Drawn from Immanuel's veins,"

and as the song died away on the air, I heard her voice again in full, earnest tones, 'O Satan, *far be.*' This is the Marathi construction of the words, 'get thee hence, Satan.' After dressing I went out to their cook-house and found Shanthi busily engaged making bread, and said, Shanthi, why did you say, 'O Satan, far be'? She looked up with a bright smile and said: 'The fire would not burn, I felt anger coming, so thought of Jesus and sang; then told Satan to be off, and the anger went, and I am happy.' Are there not many things which are hid from the wise and prudent, and revealed unto babes?"

Sermons for the Little Ones.

"Suffer the little ones to come unto me, and forbid them not for of such is the Kingdom of heaven."

A long time ago, when Jesus was here upon earth, some mothers who loved him, brought their children to him that he might bless them.

The disciples, bade the women "take the children away, the Master would not want to be troubled with them." But the tender, loving Savior said, "Let them come. I love them. Of such is my Kingdom;" and I know, that the little readers of THE RESTITUTION would like to come to him who was so kind to children when here on earth.

Well, you cannot come if you do not know *how*. Would you like to know the way? That is the very first thing you must do. You must learn what God has said about Jesus in the Bible, why he came into the world the first time, and why he is coming back again, and just what God says you must believe. Just as you believe every word that your good fathers and mothers tell you, just so, you must believe every word that God tells you. You know, when they promise faithfully to give you something for being good children, you are sure to get it. You believe, what they say they will give you, you will get. So you must believe what God says he will give you, you will get, for this is faith, and you cannot please God without faith.

He does not like to have people disbelieve what he says, not to have them say "they will never get" what he has told them he will give them if they mind him.

He will not let such people go into his beautiful kingdom at all, for to get into that kingdom, we must be righteous (doing good) and we cannot be righteous, if we do not have the faith that will make us so.

Well, away back, when man was first upon the earth, when there was only Adam and Eve to live together, God put them into a lovely garden and told them, they might have as theirs, all the beautiful fruit, except that which was upon one tree in the midst of the garden. That they must not touch. If they did, they would surely die.

All the beasts and birds minded the man. He would call them all to come to him by name, and not one of them would harm him.

There was no dark, cold, cloudy weather, no ugly storms. The beautiful sunshine always streamed down upon the garden. The earth was watered by plentiful dews, that every morning, sparkled like beads on the grass.

The man and woman never got tired like we do. They did not feel any fear. They never cried. They were never sick, and there was nothing to trouble them.

God loved them and they loved God, and sometimes his angels came down and talked with them, just as you talk with one another.

There were pretty flowers all over the garden that were always in bloom, and lovely rivers wound in and out, among the trees.

The man and woman might have staid there always, and have come to live forever if they had minded God, and not touched the tree of which he had forbidden them to eat.

But one day the woman was walking alone in the garden. The naughty serpent saw her, and told her she wouldn't die, if she did eat some of the fruit that God had told her not to touch. So, instead of running away, as she ought to have done, she went to look at the beautiful tree. Its lovely, golden apples were in reach of her hand. She took one and ate it and carried another to her husband, and he, too, ate.

O, how sad they must have felt when they thought of what they had done! And how much worse, when, as they were hiding from God, his angel called them and told them they must indeed die—that they had been made from the dust of the ground, and must turn to dust again—that the beautiful garden was no longer theirs—that they must now, go out into a world of *storms*, where thorns and briers would grow and they would have to work ever so hard.

They could never come to the tree of life. A great angel with a flaming sword, kept them away. The chance of living forever was gone. By not minding God they had brought death upon themselves and upon all their children. If they had believed what God told them, and had minded him, all would have been well.

They could have eaten of the tree of life and have never died and the whole earth would soon have become just like the garden where God placed them. But now, God said he would curse the ground—few of the beasts should mind the man, and many of them would become fierce and hurtful.

Yet God made one promise to the woman; it was, that her seed, or child, should sometime bruise the serpent's head. That promised child was Jesus. No one else can overcome and kill the wicked serpent, and take away death and all the *sorrow* that he has caused.

In the next paper we will talk again to the little ones, if the kind editor will let us.

THE FRIEND OF THE CHILDREN.

Brevities.

Col. Glukofsky, who has surveyed the ancient bed of the Oxus, is of the opinion that the diversion of the river to the Caspian Sea from its present course is quite practicable, and a sum of 600,000 roubles has been set apart for the work. Ten Russian engineers, five companies of infantry, and three *sotnias* of Cossacks are engaged in the operations.

The obelisk was adjusted to its permanent position in Central Park. Thanks are due to Mr. Wm. Henry Hurlbert for the actual procurement of the gift from the Khedive. Mr. Evarts lent his cordial assistance, Mr. Vanderbilt furnished the money, and Captain Gorringe undertook the long and difficult work of removal, which was on Saturday (Jan. 22) brought to a successful completion.

A writer in the English *Contemporary Review* states that "there are more Jews in Berlin than in the whole of England, or in the whole of France. The Mayor of Berlin is a Jew, so was the late President of the German Parliament. Two-thirds of the Berlin lawyers are Jews, the whole of the so-called Liberal press is in Jewish hands; and the bankers, financiers, and leading shopkeepers of the capital are of the same race. In the watering-places and health resorts of Germany the people who lived in the best hotels and most luxurious villas, drive the finest equipages, and wear the most extravagant raiment, are Jews."

ASTRONOMICAL NOTES FOR JANUARY.

The interest of the month centers in Venus, Jupiter, and Saturn among the planets. Venus moves eastward across Aquarius, increases evening by evening in brilliancy, and draws nearer to the major planets. At the end of the month only a single constellation will lie between them. The illuminated surface of this lovely object decreases in area but increases in diameter, yet the planet is a rather provoking and unsatisfactory one to the observer as seen through a telescope, being enveloped in a dense atmosphere and rarely affording a distinct outline. Venus is now the brightest star in the firmament, and in about sixty days will probably become so lustrous as to be visible by day and to cast shadows by night. At the end of two months Venus, Saturn, and Jupiter will form an enchanting group in Aries—a spectacle of rare beauty. Both Jupiter and Saturn continue to be conspicuous for brilliancy, and neither will fall off much in that feature during the year; the former because comparatively not far from perihelion and the latter because the ring, which is more luminous than the orb, is opening out more and more, and because the planet is travelling on to perihelion. January and February are favorable months for observing these mighty orbs. Mars continues to be a morning star, rising about an hour and a half before the sun, and is slowly increasing in lustre as it returns from its long journey to aphelion. Uranus becomes visible again, almost on the ecliptic, just below the bright star on a line eastward from Regulus in the foremost hind leg of Leo. Jupiter affords constant evidence of great activity. The belt above the equatorial is at times quite distinct and again fades away somewhat. It is over 80,000 miles in length and averages perhaps over 1,000 miles in breadth. Other markings above and below the equatorial belt come and go constantly. The earth is apparently responding to the vast commotions within and upon Jupiter and the sun. Two magnetic storms, one of great waves, have swept around the world; atmospheric storms have increased and the staunchest steamers have been delayed and somewhat severely tried; the internal fires of the earth are aroused to unwonted activity.—*I. M. F., in Christian Intelligencer*

DIED.

SHAFF—In Frederick County, Md., Nov. 15, 1880 Margaret Shaff, at the good old age of 76 years. During her long illness the writer never failed to visit her when in her neighborhood, to talk with her on the glowing promises made of God to the fathers, and to comfort her in her afflictions. She was one of the first in that locality, who enlisted under the banner of Christ by being baptized by the writer some twenty-five years ago. She adorned her profession both as a faithful helpmeet to her husband, who deeply mourns her loss, and, also, as a kind and affectionate mother of a large family of children.

S. J. MORGAN.

MORGEN—
Many have been thy toils and tears
While passing through this world of cares;
But in the re-surrection day
Thou shalt with joy have double pay.

S. F. MORGAN

WALKER—At Oakosh, Wis., Jan. 12, 1881, Susan Walker, wife of Lyman R. Walker, aged 76 years. The deceased was the mother of Sister I. M. Stephenson, the wife of our widely known brother, Elder J. K. Stephenson. Of her surviving father Sister Stephenson writes: "My father was 82 years of age last November, and though physically yielding somewhat to his weight of years, yet mentally he is strong and wonderfully active. His faith in the promises of God, and their soon fulfillment is still bright, though he realizes he may not live to witness the grand consummation. He has been a firm believer and an earnest advocate (in a private capacity) of the doctrines of the coming and kingdom of the Messiah for nearly forty years, and he has never, in all that time enjoyed the association of a church or congregation of like precious faith."

SHEPPARD—In Newark, N. J., Jan. 12, 1881, after a severe illness of eighteen days, William Sheppard, aged 63 years. Our brother was well known as an earnest defender of the faith, working wherever and whenever an opportunity offered—speaking, writing and publishing tracts, and thus sowing beside all waters. The readers of THE RESTITUTION will bear witness of his zeal, in the various expositions of Scripture that have appeared from time to time from his pen, and which, no doubt, have had their effect in comforting, edifying, as of building up the household of faith. He loved the Bible—the Book of books,—which was his constant study, bringing things new and old out of its hidden treasure-house. From an acquaintance of near thirty years, I have found him always the one thing—an earnest contender for the faith once for all delivered to the saints, and also for its obedience. "Out of the abundance of the heart the mouth speaketh." His theme in conversation was the good news of the kingdom, and the things pertaining to the name of Jesus of Nazareth. For reasons best known to himself he did not ally himself to the brethren—considering he could be more useful in working independently—making no one responsible but the Bible for what he taught. His work is done. "He has fought a good fight, he has finished his course, and has kept the faith." A widow and four children (three sons and one daughter) deeply mourn the loss of a loving husband and a kind father. May that "word" that comforted their father's heart, through life's trials and death's struggles, make them wise unto salvation. "Mark the perfect man and behold the upright, for the end of that man is peace." Words of instruction and comfort were spoken at the funeral by Brother J. O. Cook.

J. O. WOODRUFF.

MARRIED.

TAUZER—GUY—Dec. 30, 1880, in church at Willow Slough schoolhouse, Yolo co., Cal., by Elder R. Corbaley, Mr. Albert Tauzer and Miss Cyrt's Guy. Mr. Tauzer is a leading farmer and an old resident of that locality. The bride came to this state a few months ago from Columbiana Co., Ohio.

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Mobley's Herald.

WHAT OF THE NIGHT?

D. T. TAYLOR.

"Watchman! watchman! what of the night?
Shadows and darkness encircle me quite!
Earth is enshrouded in midnight gloom;
Black as the pall that envelops the tomb;
Watchers are few, and mockers are bold—
The heavens are starless—the night-air is cold!
I am weary; O would that this night were gone!
I will watch for the day till the morning dawn."

Watchman! watchman! what of the night?
"In the east appeareth a glimmering light:
Faintly it gleams—but 'tis rising now,
And streaming afar—'tis the morning's herald:
Shadows are passing—the Day Star is out—
And the glory is dashing and leaping about:
And the golden tints that are poured o'er the earth
Foretell of the bursting morning's birth."

Watchman! watchman! what of the night?
"Day pushes on all cloudless and bright.
And warmth, and light, and beauty are driven
To the farthermost bound of the fair-off heavens!
Flashing flames from the throne of God
Are bathing the world in a golden flood!
Seraph and cherub are crowding it on,
And the pure on their pinions are wayward gone."

Watchman! watchman! what of the night?
"Horses on my vision a cavalcading sight!
The Lord is in sight with his shining ones,
And the splendors of twice ten thousand suns!
He has come! Lo, the night-watch of sorrow is o'er,
And the mantle of midnight shall shroud me no more!"

Pilgrim and stranger, haste to thy home,
For the morning, the beautiful morning has come!"

Communications.

JESUS BOTH LORD AND CHRIST.

J. CAMERON.

The apostle Peter announced to the Jews, assembled at Jerusalem on the day of Pentecost, that God had made Jesus, whom they had crucified, both Lord and Christ.

At an earlier period our Lord asked his disciples, "Whom say ye that I am?" The same apostle replied, "Thou art the Christ, the Son of the living God." This was a confession of faith which became the universal creed of the early church.

Of this the apostle Paul said, "Other foundation can no man lay than that is laid, which is Jesus *the* Christ," (so rendered by Dr. Macknight.) And the apostle John, "These are written that ye might believe that Jesus is the Christ, the Son of God, and that believing, ye might have life through his name."

Notwithstanding the prevalence of this simple confession in the primitive churches, it soon fell into disuse, and the term "Christ" was resolved into a mere surname. Even the so-called "Apostles' Creed"—a compilation of the early centuries of the Christian era, although not the production of the apostles—ignores this apostolic form of confession.

This is the more remarkable, seeing that this document professes to be a summary of the Christian belief. Its language on this point is, "I believe . . . . . in Jesus Christ, his only Son, our Lord." The term Christ is here used as a surname, while his Divine Sonship and his Lordship are prominently expressed.

This departure from apostolic usage has been perpetuated through the dark ages to the present century as the universally received form of professed belief in the most fundamental article of Christian faith.

The merit of breaking through the incrustation of centuries on this point belongs to America. Upwards of fifty years ago, Walter Scott, of Pittsburg, Pennsylvania, resuscitated this primitive form of confession and made it the prominent article of his public ministrations. In this he was shortly afterwards joined by the late Alexander Campbell, of Bethany, Virginia. It was termed the Ancient Gospel, and embraced the death, burial, and resurrection of our Lord as the only necessary elements of true gospel faith. Many churches sprung up on this basis throughout the United States. The movement is known as The Reformation; the community resulting from it, both in America and Britain, being generally termed "Disciples of Christ."

Before treating of the points immediately in hand, it may be well to notice the latter part of the apostolic confession—"the Son of the living God"—which undoubtedly all must acknowledge who would be true professors of Christ.

What, then, is its significance? This is a question more easily asked than answered. No express definition has been given in the Scriptures of the Divine Sonship of Jesus. It is owing to this that so much diversity of opinion concerning the person of our Lord has existed among his professed disciples. During the Christian era upwards of thirty different opinions have been held on this point, and on the relation of the Son to the Father, giving rise to nearly as many sects.

It is satisfactory to know, however, that the Divine Sonship of our Lord, in a higher sense than any other being, is acknowledged by nearly all professing Christians.

It should be stated in addition, that there are two facts plainly declared in the New Testament which approach very nearly to an express definition of the Divine Sonship of our Lord; viz His miraculous conception, and his resurrection from the dead.

The former of these is expressly given as the reason why he should be called the Son of God—"The angel answered and said unto her (Mary), The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God."

Regarding the resurrection of Jesus Paul says: "Concerning his Son Jesus Christ our Lord, who was made of the seed of David, according to the flesh, and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead."

Here we have first, the fact of Divine Sonship as declared by the angel to Mary—"God's Son made of the seed of David, according to the flesh, and second, a confirmation of the fact—"declared to be the Son of God by his resurrection." In conformity with this we find that the apostles speak of our Lord as "the first-born from the dead"—"the first-begotten of the dead."

If these facts and declarations be acknowledged by any confessor of the faith expressed by Peter in the words under consideration, it would seem to be sufficient, so far as the Sonship is concerned, while if the miraculous birth or the resurrection of Jesus, be denied, it is difficult to see that any mere opinion regarding his Divine Sonship could be admitted as a substitute.

Let us now glance at the term "Lord" as applied to Jesus the Christ. "God made Jesus both Lord and Christ." Nothing is plainer from this than that there is a broad and clear distinction between the terms "Lord" and "Christ." We have as yet said nothing as to the true significance of the term "Christ," but whatever it is, it *must* be something quite distinct from that of the term Lord.

This might be seen from the way in which this term is used in relation to the disciples. Jesus is *their* Lord. The term "our *Lord*" occurs continually in the epistles. It expresses a relationship in which Jesus stands to his followers. The term signifies "possessor," and, consequently, authority over that which is possessed.

Under the system of slavery, possession of a slave gives the master absolute control over him as his chattel or property. Redeemed or bought by the Lord, Christians are his property. Hence the frequent appeals on this ground urged by the apostles on believers, enjoining their obedience. They "serve the Lord Christ"—"the Lord that bought them."

The term Christ has no such relationship to the disciples. The phrase "our Christ" never once occurs in the New Testament. On the contrary, we have "the Christ of God," "the Lord's (that is Jehovah's) Christ," and kindred expressions. A quotation made by the Apostle Peter, from the second Psalm, illustrates this, and at the same time shows us whence the term Christ was derived. It is the prediction concerning the rulers' taking counsel against Jehovah and his Anointed. The word "Anointed" is that used in the Common Version of the Psalm. In the apostle's quotation (Acts iv.) it is "against the Lord and his Christ." The usage of anointing kings with oil on their selection to this dignity is here referred to. Saul and David are familiar examples. Although priests were also sometimes anointed, the term "the Lord's Anointed" was especially applied to the person designated to the kingly office.

In the purpose of God, the Savior of the world was destined to be a descendant of David the King of Israel. On one occasion our Lord made allusion to this. He asked the Pharisees, "What think ye of [the] Christ? Whose Son is he?" They answered "The son of David." "How then" he asked again, "doth David in spirit call him Lord?" They could not answer.

The reference was to Psalm cx., where David says, "Jehovah said to my Lord, sit thou at my right hand till I make thine enemies thy footstool." From the question of our Lord it is evident that the term Christ denotes descent from David as God's chosen future King of Israel. But David's calling him "my Lord" points to some specialty in his case beyond any of David's other descendants. In short, he was to be the One Seed promised to Abraham as well as to David, and who was foreshadowed in Eden as the seed of the woman who should bruise the serpent's head.

Thus, as the One Seed of Abraham, and especially as the Second Adam, invested with the dominion the first Adam failed to attain to, our Lord occupies a position of superiority to David as well as to the highest of the human race. He is Lord of all. "All power is given unto him in heaven and in earth." "Angels and principalities and powers are made subject to him." Compare Psa. viii. with Heb. ii.

The full exercise of this Lordship is reserved for the future, when the Messiah shall be not only King of kings but Lord of lords.

A few brief extracts will show this. In Psa. ii., after the setting of God's King upon the holy hill of Zion, it is intimated to the Christ, "Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron, thou shalt dash them in pieces like a potter's vessel." And in Psa. cx., "Jehovah shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. The Lord at thy right hand shall strike through kings in the day of his wrath. He shall judge among the heathen (or nations)." And in Isa. ii., "He shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plough-shares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

The result of God's judgments shall be peace to the nations, and also righteousness; for "when thy judgments are in the earth the inhabitants of the world will learn righteousness." "The kingdoms of this world shall then become the kingdoms of our Lord (Jehovah) and of his Christ."

The Lordship of Jesus nevertheless came into partial exercise immediately after his exaltation to the right hand of God. This was seen in his "working with" his apostles, and "confirming their word with signs following." "Head over all things to the church," his Lordship was exercised in such events as the conversion and calling of Saul of Tarsus, giving gifts to men, etc., culminating in the final revelation given to John in Patmos some seventy years after Pentecost. "There were differences of administration, but the same Lord."

But while he was seated on the throne of Jehovah in the heavens, no one will affirm that he is now exercising more special rule in the earth than that providential supervision over the world at large which properly belongs to the throne of God in heaven.

The death and resurrection of Jesus had a special relation to his Lordship, "for to this end Christ both died and rose and revived, that he might be Lord both of the dead and living." He is thus the Prince of life. His own words are, "Thou hast given him power over all flesh that he should give eternal life to as many as thou hast given him." "I am the resurrection and the life." "I am he that liveth and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death"—rendered by Wakefield, the grave and of death. "Verily, verily, I say unto you, the hour is coming and now is when the dead shall hear the voice of the Son of God, and they that hear shall live"—fulfilled in such cases as Lazarus, the widow's son, and Jairus' daughter. "Marvel not at this; for the hour is coming in which all that are in the graves shall hear his voice, and shall come forth—they that have done good unto the resurrection of life, and they that have done evil to the resurrection of damnation." Paul, referring to this phase of the Lordship, says to Timothy—"I charge thee therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom." Jesus is thus Lord of the entire race from Adam to latest generations.

But what of his Christship? Is its proper jurisdiction as extensive as we have seen that of his Lordship to be? This is an important question, and it happily admits of a Scriptural answer. The Christ, as the Son of David, was promised David's throne and kingdom. The original promise in 2 Samuel vii., the predictions of the prophets, such as in Ezek. xxi. 25, Isaiah ix. 6, Jeremiah xxiii. 5, etc., expressly declare this.

The New Testament, so far from putting a so-called spiritual sense on such prophecies, amply corroborates their plain, natural sense. Thus, before the birth of our Lord, an angel intimated to his mother that "the Lord God should give him the throne of his father David, and that he should reign over the house of Jacob"—the very people whom David ruled.

The term here used is "Jacob," not Israel. It is popularly believed that the Church is the "spiritual Israel"—the Israel of God. But there is no good reason for such an idea. But, although there were, it could not affect the literal sense of the promise to Mary, inasmuch as the phrase "the house of Jacob" cannot by any possibility convey such an idea.

Shortly after his birth the visit of the wise men elicited the fact that the King of the Jews, the Christ, and the Governor of Israel was one and the same person. At an advanced period of his earthly history our Lord promised his apostles that they should share with him his throne and kingdom, and sit on thrones judging the twelve tribes of Israel. See Luke i. 32; Mat. ii. 1-6; xix. 28; and Luke xxii. 28-30.

It is plain, therefore, that the jurisdiction pertaining to the Christship is limited to the Kingship of the chosen people Israel restored to Palestine—formerly the subjects of that theocracy which was established by Jehovah, the God of their fathers.

It is admitted on all hands that the apostles, in confessing Jesus to be the Christ, had no other idea of him than that of the Anointed King of Israel. In view of the evidence adduced, can any one say they were wrong? There is no evidence that their Master ever told them they were mistaken.

But this is not all. It is recorded that Jesus was confessed in the very terms which express the Kingship of the twelve tribes—"Thou art the Son of God, thou art the King of Israel." John i. 49. No word of correction was uttered by the Lord. He had just before styled this confessor an "Israelite indeed in whom is no guile." Other disciples were present who must have had their so-called Jewish prejudices confirmed when they heard the terms of Nathaniel's confession so readily homologated by their Master. Shall we not rather say they had their faith in the Divine promises strengthened, and their confidence in their Master's claims increased?

But more—our Lord when examined by the ruling authorities, maintained his claim to the Messiahship in the same terms as his own disciples had used in confessing him. Before the Jewish Council, when adjured by the high priest—"Tell us whether Thou be the Christ; the Son of God," he replied in the affirmative. Pilate the Roman Governor put the question in the broad, well understood, sense of the title—"Art Thou the King of the Jews?" The same distinct affirmative answer was given.

This became the ground of his condemnation, and Pilate wrote the accusation and fixed it to the cross—"This is Jesus of Nazareth, the King of the Jews." Thus the cross, intelligently contemplated, is a witness to the Israelitish character of the Christship, as well as to the sacrificial death of the Son of God.

It is generally supposed that the apostles had their minds disabused of this idea of the Christship by the outpouring of the Holy Spirit on Pentecost. But there is an utter lack of proof of such a supposition. The first two discourses of the apostle Peter after that event prove the contrary. In the first he distinctly affirmed that God had raised up (the) Christ to sit on David's throne; Acts ii. 30. In the second he as clearly intimated that God should send Jesus Christ, whom the heaven had received until the times of the restitution of all things spoken of by the prophets. Acts iii. 20, 21. To infer that David's throne was transferred to heaven, because Jesus ascended to God's right hand till his enemies should be made his footstool, is purely gratuitous. Peter makes no such statement, but expressly affirms that Jesus is to return at the times of restitution of things predicted. He is retained in heaven not till the restitution, but only till the times of restitution. And restitution is a well understood term, and is the exact equivalent of the original—simply a restoring.

David's throne and kingdom are, according to the prophets, subjects of restoration. These, in the days of his humiliation, he promised to share with his disciples. And since his exaltation to his Father's throne in heaven he repeated the promise to John in Patmos, at the same time clearly distinguishing between the two thrones—"To him that overcometh will I grant to sit with me in MY THRONE, even as I also overcame and am set down with my Father in *his throne*."

Edinburgh, Scotland.

(To be continued.)

JOSEPH AND JUDAH—CALEB AND JOSHUA.

S. ROXANA WINCH.

Whoever studies the word of God attentively will constantly find wonderful facts and precious truths flashing out upon his mental vision; to lead him on in the pursuit, with renewed pleasure and fresher zeal.

Hidden away in those old, old archives, among dry genealogies, are things, that have a bearing upon all nations, all lands, all human destiny. Among these things, is this; that loyalty to God, is followed by the promise of the future's pre-eminent blessings. Joseph feared God, and God was with him. All that he did was made to prosper. Mercy followed him into the prison, took him from the dungeon, and set him over all the land of Egypt. Reuben's birthright was given unto his sons. Though Judah prevailed above his brethren, so that of him comes the chief ruler, the birthright was Joseph's. In the blessing of Jacob, and in that of Moses, the pre-eminent gifts are made to fall upon the heads of the sons of Joseph. "The choicest gifts of the heavens," with their dews, the iron, the silver and the gold, of "the depth's deposits," "the choicest fruits of the sun," "the choicest produce of the moon," "the choicest gifts of earth's great mountain ranges," "the choicest gifts of earth," will "the dweller in the thorn-bush," bring for "the crown of the head of the crowned one of his brothers."

His firstling ox was to be his beauty and with the horns of a unicorn, was he to push together the nations of earth.

In that short and simple sentence—Joseph feared God—we find the key of all this. He feared God. He departed from evil. His ways were upright. He loved righteousness and hated iniquity, and the oracles of Jehovah picture him in his seed, multiplied into thousands and tens of thousands, with the choicest things of the habitable world laid at his feet, as a reward for his faithfulness and zeal.

Joshua (the salvation of Jehovah) was of the tribe of Ephriam whom Jacob blessed before Manasseh.

Remember now, that, although the birthright was Joseph's, yet Judah prevailed above his brethren, so that the chief ruler, the law-giver, the Shiloh, the Restorer, the Prince of the kings of the earth, the One whose the kingdoms of this world are to become, descends from him, and that upon his head, the next great tribal blessing rests. His father's children, bowing down before Josua, are all to bow down before him.

Caleb, Joshua's right hand man, was of the tribe of Judah. Of the twelve men, heads of the children of Israel, who were sent by Moses to spy out the land of Canaan, only Caleb and Joshua brought back a good report, only Caleb and Joshua of all the hosts of Israel, believed the Lord. "Let us go up," said Caleb, "for we are well able to overcome it." And with him, Joshua united in saying, that it was an exceeding good land, a land flowing with milk and honey, that the defence of its people had departed, and that the Lord was with Israel if they rebelled not against him.

But all the congregation murmured against Moses, weeping all night and wishing that they had died in Egypt, or died in the wilderness, and sought to make themselves a captain to return to Egypt. They believed not the Lord. They believed not the word which he spake, that he would bring them into the land and make them to possess it. "How long will it be ere they believe me, for all the signs which I have showed among them?" was the question that he put to Moses.

The whole earth would one day be filled with a glory like to that which they had seen, but upon the land of Canaan, their eyes should not look; they should turn back and perish in the wanderings of forty years.

Disloyalty to God, the traitor's spirit, brought upon that mighty host, the just wrath of the all seeing One. They had made a solemn covenant with the Lord; they had said "All that the Lord hath commanded us will we do." A virtual confession that they believed him, but when they heard of giants, of walled cities and a strong people, they forgot his words, put away his promises, and turned for help to feeble man.

As Benedict Arnold would have perished, detested of all nations for his disloyalty to his people and government,—had he not saved himself by flight,—so did these sinful men perish for their iniquity to their God.

They were traitors to him whom they had sworn to serve, under whose government they were, whose laws they had promised to keep, and as such, died in the wilderness.

Caleb and Joshua were willing to obey, willing to go forward and cross the Jordan in the faces of those men of great stature, because they believed all that the Lord had said. They had that joy. They saw a pathway open in the waters. They beheld the wonder-workings of Jehovah's mighty arm. They saw the walls of fear fall down before the shoutings of Israel's hosts, the iniquitous Canaanites melt away, and their land given as an inheritance to Israel!

We have chosen to connect the lives of these men, with the pre-eminent tribes, as showing that, not only does the Lord reward them that fear him in the present time, but that the blessings that grow out of fealty to Jehovah ascend to the farthest generation of them that fear him.

Joseph feared God. Judah's loyalty was shown in his tender love for Joseph and also for Benjamin.

Through his pleading, Joseph's life was spared, and God set him next to Joseph in blessing and beyond and above him, in that our Lord was to come of the tribe of Judah.

It was fitting that God should thus honor Judah and Joseph, by setting them before all their brethren, upon the prophetical page. It was fitting that from them should spring the loyal men who, of all Israel's hosts that came out of the land of Egypt, were alone permitted to enter the promised land.

Yet these very blessings, this pre-eminence, was in later years a cause of envy and finally, of reparation, between the tribes of Ephraim and Judah, but in the glorious future time, the envy of Ephraim shall depart and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, nor Judah vex Ephraim. Isa. xi. 13. As the stick of Joseph, of the tribes of Israel, his fellows; and of Judah, became one in the hand of the prophet Ezekiel, so will the Lord take Israel from among the heathen whither they be gone * * and bring them into their own land and make them one nation upon the mountains of Israel. One King shall be King to them all, neither shall they be divided into two nations any more at all. * * They shall dwell in the land forever. David shall be their Prince forever, and the Lord and his sanctuary shall be among them forevermore. Jesus, of the tribe of Judah, of whom Joshua was a type, is to rule over the house of Jacob forever.

"Haste Lord, hasten that glorious time
When the effate shall possess thy kingdom, O Lord,
And thy will on earth be done!"

THE FAITH OF THE PHARISEES.

GEORGE M. MYERS.

A great deal is said about the faith of the Pharisees in the days of the Savior's mission—that they believed in a conscious state of existence for the soul separate from the body. This thought relative to their faith is based upon what Josephus wrote about *hades* in reply to Apion, and what is found in B. 18, C. 1, S. 3.

Here we pause for a moment and ask about the word revive, as found in the book, chapter and verse above referred to.

Notwithstanding they believed that in death the soul and body were separate, did they use the word revive with any significancy? If so then they could not have believed that the soul had life and was in a conscious state while in hades? The word revive implies:

1. Life while first in connection with the body;

2. Death while in hades, as they supposed, separate from the body;

3. "Revive," power to live again when in union with the body at resurrection.

These thoughts we offer relative to the faith of the Pharisees upon the strength and meaning of the word "revive."

Was Josephus wise in the choice of this word? If so then let it have its force.

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No. 55

Supplementary to the Second Seal.

In concluding our remarks on the second seal, a few points may be added. The sheet, when unrolled, has on it a picture of the empire for that period. It gives a pictorial history of the empire for the time, more accurately than any profane history, because it is delineated by one that can paint the future equally with the past.

The book of seven seals, was to him, an open book, filled with the future of the empire and his people. To John it was unknown. The future is opened up to the prophet through the blood of the Lamb. The rider, being the chief agent of the vision, properly denotes the emperor, since by law, he was the highest civil officer. He was also the high priest.

An event, belonging to the era of the second seal, is worthy of special notice—the inauguration of a priesthood in the church of God. Those persons selected by Christ to carry his glad tidings to all nations, were sent forth, as teachers only. Go teach all nations; teach them to observe whatsoever I have commanded you. They were not priests, but teachers—teachers, under the priesthood of Christ in heaven, not on earth.

In the congregations which they formed, that all things might be done in order, officers were appointed, called bishops, presbyters, or elders, and deacons. They had no sacrifices to offer, such as belonged to the Aaronic and Pagan priesthoods. Christ, the Lamb of God, had with his own blood, gone into the most holy place to offer the one sacrifice, and the only one that has any cleansing power over transgressions.

After the overthrow of Jerusalem by Adrian, and the utter annihilation of their hopes of any national glory, or of re-establishing their religion and their priesthood, in the death of Barchucheba, their king and false Messiah, a new idea was propagated by Christian doctors, and by the higher dignitaries of the church, that the heritical priesthood, consisting of high-priests, and levites, were superseded by the Christian priesthood, composed of bishops in the place of the Jewish high-priest, presbyters instead of priests (chief priests), and deacons for levites.

Hence the inauguration of a new priesthood, which grew through coming centuries, till it removed the high priesthood from the most holy place in heaven to the chair of Saint Peter, in Rome.

Sacrifices, henceforth, belonged to this new priesthood, and were offered daily for the pardon of sin. This, we denominate the Papal Priesthood, to distinguish it from the devoted, the humble, and the unpretending, Christian ministery of the apostolic and succeeding centuries. It is henceforth a new element in the empire, against which the Pagan persecutions were aimed.

It will be necessary to follow the workings of this new priesthood, since it will soon appear as the ruling element in the empire.

In the work called "Romanism as it is," page 251 we have the following:

"Our English word Priest is etymologically the same with Presbyter, both words being traced back to the Greek *presbuteros*, which signifies Elder, and is thus translated in the New Testament. Mat. xv. 2; Luke xv. 25; Acts xi. 30; 1 Tim. v. 1, etc. Priest, therefore, is often nearly synonomous with Presbyter, Elder, Minister, Preacher, Pastor, and other terms which denote in general, with various shades of difference, a Christian teacher, or spiritual guide. But Priest is also used as the English equivalent of the Latin *sacerdos*, and the Greek *hiereus*, which denote a sacred person, particularly one who performs sacred rites or offers sacrifice to God. The latter is the prominant signification of Priest among the Roman Catholics, as it would have been among the ancient Jews or among the idolatrous Romans and Greeks.

The Priest among Roman Catholics is a sacred person, offers sacrifice to God; the priests or clergy of the Roman Catholic church belong to a sacred order or caste, who are considered as altogether distinct from, and officially superior to the laity, or common Christian people, and who offer sacrifice especially the mass.

But Protestants believe that the one sacrifice which the Lord Jesus Christ offered to God for us when he died on the cross, is full and complete—Heb. ix. 26; x. 10-14—that no other sacrifice to God is needed, and that no other sacrifice acceptable to him was to be made—Heb. x. 18, 26—that all true Christians now constitute, as the apostle Peter declares, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ, 1 Pet. ii. 5, 9; and that, therefore, the priests, clergy, or ministers of the Christian religion are simply the religious teachers and guides of the people, and not a separate caste or a holier class by the mere virtue of their office. Here is a fundamental distinction between Protestantism and Roman Catholicism. The Protestant goes directly to Christ as High Priest and the one Mediator with God, 1 Tim. ii. 5; the Roman Catholic expects his priest to offer an acceptable sacrifice and procure the pardon of sin for him."

The issue between Romanists and Protestants being fully stated, the new priesthood will be fully understood. That priesthood constitutes the great apostacy, sitting in the temple of God as God sits. It erected, first in the Roman empire, and finally over all the earth, an Altar, around which, and under whose shadow, are the slain for the word of God, and for the witness of Jesus.

Third Seal. "And when he had opened the third seal, I heard the third living creature say, Come and see. And I beheld, and lo, a black horse, and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four living creatures say, A measure of wheat for a penny, and three measures of barley for a penny; and (see) thou hurt not the oil and the wine." Rev. vi. 5, 6.

Explanation of agents and terms.—A black horse and its rider. One chief agent fills the vision of John, a rider on a black horse as the chieftain represents, and is the visible embodiment of the empire, so his character appears in the color of the horse upon which he is seated.

The empire is laboring under a severe famine. Such is evidently the case, from the balances, and the voice.

A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine. Famines usually follow civil wars, since men are taken from the fields to be the destroyers of their own country's resources. Where such uprisings are very extended, and protracted through a series of years famines are the inevitable results.

The word ζυγὸς is translated a pair of balances: it should be rendered balance—singular. Its primary meaning, however, is yoke. Either will do, as servitude is also intended.

Measure, in the Greek is χοῖνιξ, one pint and a half, the daily allowance of provision for a slave. Penny is the translation of the word δηνάριον, the value of fifteen cents, the daily allowance or pay of a laboring man. The prices of the necessaries of life were so high that a laborer could only pay for a pint and a half of wheat per day. A man with a family would be reduced to absolute want. These were famine prices, indicating the existence of a famine.

Hence the empire, during the period of the third seal, was laboring under a severe famine; a scarcity of bread; not of the luxuries, for it is said, "Hurt not the oil and the wine." The famine fell on the laboring classes. The rich did not suffer, since they had ample means to pay these high prices.

From the expression, "Hurt not the oil and the wine," we infer that the reasons, from causes not stated, had injured the wheat and barley. During such unfavorable seasons but little attention could be paid to the raising of the luxuries of life, such as oil and wine. These articles were heavily taxed; consequently, any neglect in their culture would diminish the national revenue. Their cultivation would be regarded and enforced by edict. "See thou hurt not (neglect) not the oil and the wine" do not cut off the resources of the empire.

The empire under a severe and protracted famine is brought to view under the third seal.

We have now been speaking of a real famine in the empire. Was a famine of God's word the literal of life—a moral famine intended? If so, that was equally true, as we shall learn by further investigation.

We wish to describe and identify what John saw in the empire, for locating its state we can very readily decide the condition of the Christians, since they were the hated subjects of Roman monarchy. If the empire is convulsed by civil war, Christians would suffer more than any other class of citizens; if it was passing through a protracted famine, a double portion would fall upon the Christian population, as the misfortunes of the empire, and the sins of wicked emperors were laid to their charge, and they were robbed of their property, and their lives also. Such was their condition under the emperor Nero. The city was fired by the wicked monarch and charged to the Christians, who suffered the penalty in a terrible persecution.

What period of the empire is covered by the third seal? It extends from A. D. 138 to A. D. 193, and includes the times of the two Antonines. This scarcity continued with more or less severity during half a century.

Antoninus Pius succeeded Adrian on the 10th of July, A. D. 138, and died on the 7th of March, A. D. 161, in the 23d year of his reign. His reign was not stained by any bloody edict against Christians, still the edict of Trajan had not been repealed, and therefore the Christians were exposed to hardships, and even unto death, in some portions of the empire remote from Rome. That he was not particularly friendly to Christians is evident from various apologies addressed to him.

Justin's first apology was addressed to him, commencing as follows: "To the emperor Titus Ælius Adrianus Antoninus the pious, and to his son Verissimus, and Lucius, and the senate, and all the people of the Romans, in behalf of men gathered out of all nations, who are unjustly hated and ill-treated. I Justin, son of Priscus, son of Bacchius, one of them of the city of Flavia Neapolis, in that part of Syria which is called Palestine, make this address and supplication."

He says "Do not treat as enemies, and appoint death for men who are guilty of no crimes. And we foretell unto you that ye will not escape the future judgment of God if you persist in this injustice." From this it would appear that some were even put to death.

Marcus Antoninus, the Philosopher, began to reign March 2, 161, and died March 17, 180. He persecuted the Christians. In giving instructions as to what should be done with property of those Christians that should be put to death, Antoninus says, "Let their goods and possessions be given to their informers," thus paying a high premium to those that put Christians to death.

It was under this emperor that Polycarp, Bishop of Smyrna, was put to death. He was first threatened with beasts, then burned in a pile; but not dying soon enough, he was thrust through with a sword. Eleven Christians from the church in Philadelphia suffered at the same time.

The most violent martyrdoms were at Lyons and Vienne in Gaul, on the banks of the river Rhone. They suffered every species of torture. They were burned, were thrown to wild beasts, put to death by the sword, and were put to death in every possible manner. All Asia was under a severe persecution.

From Antoninus' rescript to his proconsule in Asia, these persecutions originated among his idolatrous subjects. Two principal causes led to their great hostility to Christians:

1. They were instigated by Pagan priests whose living depended on temple patronage.

2. There were then many earth-gods and even fanatics and impostors in the empire, of which were charged upon the Christians as having offended their deities.

CHRISTIANITY.

BY GEO. STORRS.

So long have many of us been in the habit of thinking that they can do what suits them, and it will be all right with God, that the claim is now boldly made that it is the religious duty of every Christian man to belong to some political party—must vote, hold office and do all other things that a man in the world may legally do, or he is denounced as unworthy to be admitted into society, and as having no rights that the government is bound to respect. And further; that church members may join any society of the world and be recognized as a brother, bound by the most solemn oaths, not daring to reveal what transpires therein, to those outside. In such societies men of impure morals are called brethren, and they are thus fraternally bound together.

Some of the arguments used to lead men into politics are as follows: If Christians do not vote or accept of office, wicked men will select bad men to fill the office, and they will select just whom they please.

Wonderful argument! If the government belongs to the world, why should not the citizens of the world select their rulers? Where is the right given to one, who has become an alien to perform the work of a citizen? When men come into relationship with Christ, is not their citizenship transferred, from the world, and their names enrolled in heaven from whence they look for the Savior?

It is pretty generally admitted that the professors of Christianity are about equally divided between the two political parties. If this is true are the Christians at the polls a very important factor?

Just think of 50,000 Democratic Christians marching up to vote against the same number of Republican Christians! The preachers spending much of their time, each presenting his political gospel, for his church, and many of them going out in a campaign to electioneer, it may be, for an Infidel, Skeptic, Deist, or no matter what, so his political faith is all right.

Who cannot see from this showing, that the people of the world do elect the officers, and do enact such laws as they wish to, and these political Christians simply pit themselves against each other.

There would be some plausibility if all professors would vote one way; but this cannot be expected since they cannot agree upon the teachings of the Bible.

Now look for a moment at some of the modern churches; The house is filled and if the preacher confines himself to the doctrines held by the church, all feel joyful, singing together, eat the Lord's Supper and all are apparently happy. When meeting is dismissed, let some one mention some political issue and at once a storm is started, and all the politicians are aroused. Are politics a necessary addition to Christianity?

When a man identifies himself with a political party, his influence is with that party, and it can be truthfully said his friendship is there.

Hear James about friendship: "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be the friend of the world is the enemy of God." James iv. 4.

Brethren, can we afford to go into such a place that we make ourselves God's enemies? We have professedly withdrawn ourselves from the enemies of God, and claim that we are built on the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." Ephesians ii. 19, 20.

If we claim to be the disciples of Christ then we are to learn from him: and we are certainly taught that to be his disciple we must follow him. Paul says: "Be ye followers of me, even as I am of Christ. I. Cor. ii. 1.

Did Christ or Paul live as active politicians in the government under which they lived?

Because they did not, is that a reason we, the Roman professors, have left their great Teachers tracks, and have gone into the slums of the world to gain all they can, and we are one of the reasons why [illegible] being converted from the world. Into Bible men and women when they should have taught [illegible] but have turned their interest upon them who do not. They are among the loving patronizing with mammoth halls and all other worldly accessories and even encouraging such things as socials &c &c.

We as a people declare before the world, that we believe the coming of the Lord is very near, and that when he comes his people among the living, and the dead, will be gathered and immortalized, and then will commence the righteous reign of Christ and his Saints over the nations that the Kingdoms of this world will oppose Christ, and try to hinder him from taking the kingdom which will rightfully be his.

The power of these opposing governments will be broken. Do we desire to have our minds overcharged with the cares of this world so that day will come upon us unawares?

We have the right to live in this world as pilgrims and strangers and if we truly serve the Lord we will be protected by the government, if it discharges its duty. Romans xiii. 1.

I do not believe a Christian has any right to be a member in any society where the name of Christ is excluded. Whatever we do should be done in the name of the Lord. Let us be his disciples in deed and in truth.

Healdsburg, Cal.

(To be continued.)

Youths' Column.

Little Children.

Peace.

"Blessed are the peacemakers."

The forest sleeps in frost and cold as summer weather,
The eagle floats above the banks of play-ful river,
The deer lies down in the heart
The wildest wintry storm is full of eleven beauty
The midnight lightning flash, but shows the path of duty.
Each thing is creative, tells some new and joyful story
That every thing and creature all catch a ray glory.
If peace be in the heart

The Christian.

"Neither Sick Nor Sair."

An English paper records the death of James Ingram, the Free Kirk minister of the northernmost parish in the British Isles—the island of Unst in the Shetland group—who has for some years been looked upon as perhaps the oldest minister in the world. He was, at all events, patriarch of his own church. On Monday March 20, 1879, he was gathered to his fathers, in his 104th year. Dr. James Ingram's family were noted for longevity, and spent staid lives in those remote parts. Four of them lived in one house. The oldest son of the deceased is now an aged Free Church minister. When James Ingram settled in Unst, the Shetland Isles were noted for drunkenness and a low state of morality. He at once became a teetotaler, and never tasted strong drink, and by the power of his example and influence he brought about a great improvement among the people. It is said that he began to study Hebrew at the age of sixty, and afterward applied himself to Greek. Only two years ago he is reported to have said to a visitor, "It's a verra guid warld to leeve in after a', for though I'm a hundred noo, and gey stupid tae, yet I'm neither sick nor sair."

How does such a man who, having lived more than a century, was "neither sick nor sore," compare with the ring-boned, wind-broken, stiff-kneed, spavined young chaps of to-day, who are broken down at twenty-five, and so miserable that they are glad to die before they are forty? Fun, isn't it, boys?

Rokerie Tribune.

Baby Is Dead.

"Baby is dead!" Three little words passed along the line, copied somewhere and soon forgotten. But after all was quiet again I leaned my head upon my hand and fell into a deep reverie of all that those words mean.

Somewhere a dainty form, still and cold, unclasped by mother's arms to-night. Eyes that yesterday were bathed in the rich blue skies of June closed to-night beneath white lids that no voice can ever raise again.

Two soft hands, whose every act for days were wont to wander lovingly around mother's neck and face, loosely lie like white buds, quietly folded in restless rest.

Rose lips yesterday rippling with laughter, sweet as woodland bread falls, gay as wild of forest birds, to-night unresponsive to kiss or call of love.

A robber home the pulse of baby feet, a cradle had an unused, little shoes half worn, dainty garments shoulder knots of blue to match those eyes of yesterday folded with aching heart away.

A tiny mound now covered in some quiet grave yard.

Another's grief's touch is uneasy burden for the sad head that shall never again rest upon her bosom. The hot sob, the bitter tear, is broken dreams awake to sad reality. The hope of future years wrecked, like fair ships that suddenly go down in sight of land.

The watching of other babies, the glad laughing, strong and the one gone! The present agony of grief, the future emptiness of heart all held in those three little words, "Baby is dead!"

Indeed, it is well that we can copy and soon forget the words so freighted with woe to those who receive and send them.

And yet it comes to us now and then to give a tender thought to those for whom our careless pen stroke is preparing such a weight of grief.

To the Youths' Column.

Grandma, has not seen many of you, but she loves you all, and would like to have a little talk with you about the Bible. You all know that about six thousand years ago, God made this [illegible] all animals, birds, and fishes. When he made them all he found that none of them were fit to bear rule or be king over all the rest. The lion was not fit to be king, neither was the horse, or cow, because they were not intelligent, they could not talk or reason, so he then made man and gave him intelligence and power to talk. He prepared a beautiful home for him in the garden of Eden where there was everything pleasant to the sight and good for food. And he made him king over all.

There were then no thorns or poisonous weeds, but beautiful flowers and everything pleasant to look upon.

But there was one condition or test given to man which was; that he must obey God. So to test his obedience and loyalty, God told him not to eat the fruit of the tree that grew in the middle of the garden, because it would cause him to die. But Adam disobeyed his Creator and so lost his kingship of the earth and his beautiful home in Eden. This was quite right, as it would not do to have a rebel such as Adam for king; besides when he died he had no power to make himself alive again and you know that dead people do not know anything, they cannot move nor stir.

Just think what a dreadful thing it was to disobey the great Creator who provided such a beautiful home for man and gave him all things to enjoy. Sin entered into the world, and animals began to kill one another, and the very first child that was ever born into the world killed his brother when he grew to be a man. We will talk about this in the next.

GRANDMA.

Sermon for the Little Ones.

No. 2.

God did not mean to forsake Adam's children. He showed them how by doing well, they could win his favor and have the life that would endure forever. Cain did not mind, but Abel was glad to love and serve Him. He believed just what God told him and did just the things that God said he must do. If you will read the eleventh chapter of Hebrews, you will find him named first, among a great many good people to whom God has promised this earth, in the life to come.

God made the earth for good and obedient people and he wants such to have it. So, away back there, we find him trying to see who would believe him and who would mind him. He told a good old man by the name of Noah, that before many years, he was going to drown the earth with a flood, and that he must go and build a great ark, and tell everybody what was coming.

Noah believed God—he built the ark and told the people, what God had said he must tell them. But they only laughed at him, and would not believe a word of his story. So God sent him with his wife, his sons, and their wives, and a great many animals into the ark, and shut the door.

All the wicked people who would not believe God, nor do anything toward saving themselves, were drowned. Paul says that Noah, by minding God, became an heir of the righteousness that is by faith, meaning that by believing and minding God, he was a righteous man—one that did right, and being such a man, he too, had become an heir to what God had promised.

By and by, God told another man that he must leave his own country, and go far away to a land he would show him. That man's name was Abram.

He knew it was right to mind God, so he started on his journey, though he did not know where he was going. At last he came to the place. It was Canaan. God told him to look all over it—to walk through it every way, because he was going to give it to him, not for just a little while, but forever, that it was to be his inheritance—that his children were to be as many as the stars and as many as the sands on the sea shore, and that they too, should have the land and have it forever—that one of his seed, or children, should possess the gates of his enemies—have the power and the crowns of all the kings of the earth, and that when the time should come for this Son and all his other children to have the earth, they should make all nations happy. Abram believed all that was told him, because God made a promise and by which he knew [illegible] of Canaan was decided to him and his children for ever.

The men of old when they made a deed of land, killed some animal, and dividing it, both passed between the pieces.

Abraham could give God no pay for the great land that he was deeding to him, yet God showed him in the same way, that his deed was good. He told Abram to kill the animals, and when it was dark a bright furnace and a smoking lamp, passed between the pieces, showing that God by his presence was going through. Abram was not required to pass through, because he could give nothing to God. God was giving all to him.

Not only Abram, but all his children, who should believe what God said and do just as he told them, were named as heirs, in this will, covenant or deed. And that Abram might be the more certain that God meant him and his children to have the land, our heavenly Father confirmed it by an oath, as men now confirm their wills or deeds by an oath, that all may be strong and sure.

Abram had no children when this will was made, nor was the child that had been promised, yet born, when the Lord changed his name to Abraham—the father of many nations.

He was an old man when Isaac came to him. He loved the boy. It was God's gift. Yet when the child had come to be twelve or thirteen years of age, the Lord told him he must take him and offer him up as a sacrifice upon his altar.

Will Abraham believe and mind now? Yes. He does not forget what God has promised him, for he knows that God will do just as he said; if Isaac must be offered, he will make him alive again.

He went where God told him to go, built an altar, laid the wood on and his son on the wood, but just as he was going to kill the child, God's angel touched him on the arm and told him to stop, that another offering was ready in Isaac's place. Looking, where the angel pointed, Abraham saw a large sheep caught by its horns in the bushes, that he took and offered instead of Isaac.

God did this to show us Abraham's faith. He knew that Abraham loved him well enough to give him his only son, but he wanted us to know it. He knew that Abraham believed every word that he said, but he wanted us to know that Abraham believed him, so that it would help us to believe Him, too.

But we must wait until another week before we can tell you anything more.

THE FRIEND OF THE CHILDREN.

THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, February 9, 1881.

SOME communications intended for the present issue, must be deferred to a future number.

THE Editor appoints to meet the brethren and friends at the Antioch Meeting House, Sunday, Feb. 13, at 11 A. M.

HEALTH improving.—It has been a heavy tax on our strength to edit the three last papers. A severe cold has prostrated us a part of the time. Some letters should have been answered, but we have done what we could.

SOME EARNEST WORDS.

Wherefore beloved, seeing that *ye look for* such things, be diligent that ye may be *found of* him in peace, without spot and blameless.—2 Pet. iii. 14.

For us, as individuals, there is one matter of superlative importance that, as is to be feared, is too much neglected. Personal salvation is too much disregarded, and we are not only in danger of being careless about making our own calling and election sure, but we may become utterly reckless about the salvation of our co-temporaries, to whom God would have us deliver the notes of warning.

Would Noah have been worthy of that honorable appellation—"A preacher of righteousness"—if he had occupied all that solemn interim while the ark was preparing, in discussing questions relative to the destiny of those that were already dead, or of the multitudinous numbers that might populate the earth in time to come? Noah had a more responsible work committed to him than to preach about the dead or the unborn. His mission was to preach righteousness to the living men and women of his own time. In this very respect there is a responsibility resting upon those looking for the Lord that is neither felt nor heeded as it should be. The Lord is soon coming and the possibility of becoming an heir of the great salvation, proffered to the world in the gospel of the grace of God, will be forever gone. No more opportunity of sharing in the imperishable honors of the "heavenly calling."

We talk eloquently, sometimes, about a crown of glory, but do we belong to the trained, disciplined, and persevering company, who are putting forth unfaltering efforts in the race-course? We dwell with professed delight upon the glorious privilege of being translated, as a part of the left-over church, without going down into the desolations of death, but do we "walk with God?"

We have learned something about the honors that await the elect bride of the Redeemer, and indulge the hope of sharing in the felicities of the white robed company that walk mid the fadeless blooms of God's Paradise, but are our Christian robes kept pure and spotless?

We catch a glimpse of the heavenly family in their incorruptibility, immortality, and celestial glory, and desire ourselves to participate in the glorified nature of the deathless Redeemer, but are our dispositions changed from their earthly tendency, and are we renewed in the spirit of our minds?

O, how applicable to us individually is the admonition given to the Pentecostal church—"Save yourselves *from* this untoward generation." And in reference to our perishing co-temporaries, how applicable the solemn words addressed to Ezekiel: "Give them warning from me!"

O, brethren and sisters—The Lord is coming, and coming soon! In the words of another, "The voice of prophecy, the finger of Providence, and the strange expectation in the heart of all men tell us that he is coming. Yes! He, the Holy One, whose voice is harmony, whose smile is life, whose will is law, and whose law is love, is coming! and murder, and oppression, and superstition, and ignorance, shall die at his feet—his throne shall be established in righteousness, and his people shall dwell in peace—man shall be restored to his right position in the world; the world to its right position in the universe; and the illimitable universe shall break forth into joy and praise over a world that was lost, but is found! O Thou, who art the joy of the universe, the Savior of the lost, whose right it is to reign, come, wear thy many crowns! Thy saints are waiting for thy coming! The earth groans for thy coming! Come, Lord Jesus, come quickly!"

The earth is even now entering the penumbra of the direst eclipse that ever darkened our sinful world. We are already within the fore-shadowings of the time of trouble "such as never was since there was a nation." The sun's fire-waves are surging in tempest fury, and the circling orbs are convulsed with shocks responding to the unbalanced electrical condition of the great solar system.

"Miracles are contrary to our experience," says the Infidel. "Show us a sign from heaven," says the unbelieving Jew; but despite their unbelief, miracles will soon confront the blatant sceptic, and the Christ-rejecting Jew will soon see Messiah's sign appear in heaven. The first miracle will be the departure of all the redeemed to meet the Lord in the air—some raised from the dust in his likeness—some transformed to his image from among the living. The miracle comes too late for the blasphemer when it only brings the horrible conviction — *I am lost forever!*

In the New Star that shines from the deeps in the blue, the Jew will see the heavenly sign—Tis the pavilion where the saints tabernacle during the time of trouble. Psa. xxvi. 5.

But too late for the Jew. The kingdom honors are all won—the crowns are all gone—and the heart-rending conviction comes too late that Jesus is Messiah—the door to the palace and the royalties of the eternal kingdom *is shut!*

'Tis on the border lines of these great changes we walk with solemn footstep, and, O brethren, but few of us are prepared for the nearing crisis! This ungodly world has had nearly forty years of warning. In the last forty years of the 490, determined upon the Jewish nation Christ and his apostles warned them of impending vengeance, and it came upon that generation. Mat. xxiii. 36. The warning to this generation was fairly commenced by 1843-44. The 1810 years from 70-73, soon expire, and the 40 years from 1843-44 are about out also. Does Mat. xxiv. 34, apply here? We shall soon see—it may—take no risks—we don't predict, but we conclude in the language of our Savior—"Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man."

AN OLD MONUMENT.

Antiquity has its charms. To look upon some work of human hands that was fashioned when the historical events recorded in the book of Genesis were transpiring, is well calculated to arrest and fix the attention of the beholder.

The Obelisk that was set up in Central Park, New York City, on Saturday last [illegible] fleet worthy of admiration. The monument is said to carry its own proofs that it was erected in the times of Thothmes III.—variously written Thothmes and Thothmosis—a celebrated monarch of the 18th dynasty. It is claimed by some that the successive stages of the great undertaking have been described in this paper. With the completion of the work a brief review of the chief facts in the history of the obelisk and its voyage hither may properly be given before taking up the final chapter.

The material of the monolith, a reddish granite (syenite), shows that the stone must have come, as Egyptologists declare, from the ancient quarries of Syene, now Assouan, near the northern boundary of Nubia. From this point it was probably floated, as Pliny says all the obelisks were, on huge rafts or flat-bottomed boats to the sacred city of On, known to the later Greek as the City of the Sun, or Heliopolis, a distance of about 150 miles.

At Heliopolis, which was situated about eight miles from the site of the modern city of Cairo, our obelisk with its companion shaft now in London, was set up before the entrance of the Temple of the Sun.

Doubtless its position there was subsequently the first of the remaining obelisk before the ruined Temple of Luxor. The fallen mate of the Luxor obelisk was removed, it will be remembered, to the Place de la Concorde, in Paris, where it now stands.

The first erection of our obelisk at Heliopolis took place not less than 3,500 years ago, the precise date being fixed by some students of Egyptian history at B. C. 1640. Others give an earlier date as probable. It is certain, from the central columns of inscriptions on the stone, that the obelisk dates from the reign of Thothmes III., who ruled over Egypt when the empire was at the height of its power and glory, and covered not only Northern Africa as far as Abyssinia, but Western Asia as far as Kurdistan and Armenia, south of the Caspian Sea, and all of Arabia.

For more than 1,600 years our obelisk stood at Heliopolis and saw the glory depart from Upper Egypt. It was then transferred to the newer seat of power and commerce, ancient Alexandria, 120 miles down the Nile, to adorn a majestic temple, probably begun by the great queen Cleopatra, but not completed until some years after her death. The fragmentary inscriptions on the copper crabs on which the obelisk rested at Alexandria make it certain that its erection there occurred during the eighth year of the reign of Augustus Cæsar, B. C. 22.

While standing at Heliopolis, says Consul-General Farman, in one of his communications to the State Department, "it had passed the whole of the golden period of ancient Egyptian history. It had in all probability looked down upon the boy Moses as with the noble youths of the land he daily went to receive instruction from the priests of the Temple of the Sun, and also beheld on his part with admiration the then golden hieroglyphs that so long puzzled the wise men of modern times, but which he read as a student reads his Latin.

It had beheld the chosen people of God in the days of their oppression and witnessed their exodus and the excitement that resulted therefrom, the hurrying to and fro of the priests of the temple, and the groups of people in the public places of the city discussing the great event. It had afterward watched the passing generations during the reigns of the Pharaohs for eight centuries, and had not only actually looked down upon those monarchs, but also upon all the long line of scholars who came to seek knowledge in this famous city of learning.

It had then witnessed the conquests of the Persians, and mutely seen the City of On and its temples and many of its companion obelisks destroyed by the sacrilegious soldiers of Cambyses; and afterwards in a period of tranquility it had seen Plato in his daily walks while sojourning in that city, pursuing the study of philosophy and astronomy.

Still later, amid the surrounding ruin and desolation, but ever looking further out upon the green fields of the Nile, it had seen the coming of Alexander the Great and his warm reception by the people as their deliverer from the yoke of the Persians, and afterwards witnessed the three hundred years' reign of the Ptolemies, and finally, at the coming of the Cæsars, it had left the decay and ruin of its inland town and been transferred to the busy seaport of Alexandria. Here it has stood upon the seashore, a beacon for the mariners, for nineteen hundred years and watched the rolling waves, and the coming and going of the ships on the one side and the kaleidoscope of human events on the other.

Rebellions and insurrections, invasions and conquests, the struggles between Paganism and Christianity, between Christianity and Mohammedanism, between the different dynasties of the Arabs and the Turks, the successive rules of Sultans, Caliphs, and Mamelukes, and finally the conquest of Napoleon and the battles between the English and French on the waters and soil of Egypt, have all since its removal been witnessed by this sole surviving monument of the ancient City of Alexandria."

During the later ages of its sojourn in the modern city of Alexandria, the obelisk stood in a neglected quarter, its foundation, its unsuspected pedestal, and nine feet of its shaft buried in sand and rubbish, at last bereft even of its fallen companion, which had long lain half buried in sand.

A little more than three years ago Mr. John Dixon, the engineer employed to convey the original and fallen companion of our obelisk to London, informed the *World* through Mr. Louis Sterne, an American engineer, that Ismail Pasha, then Khedive of Egypt, desired to present the remaining obelisk to the United States.

The co-operation of Mr. Henry G. Stebbins, then a member of the Park Commission of New York, was enlisted by the editor of the *World*, and the possibility of securing the obelisk for our city was publicly announced.

Within a few days a wealthy citizen of the city, understood to be Mr. Wm. H. Vanderbilt, agreed to defray the estimated expense of taking down the obelisk and bringing it to New York. The matter was thereupon laid before the State Department at Washington and Mr. Farman, United States Consul-General in Egypt, was directed to take the necessary steps for the official transference of the obelisk from Egyptian to American ownership.

French and English influence, then dominant in Alexandria, were strongly arrayed against the fulfillment of the Khedive's offer.

About this time the Khedive was compelled to abdicate. Consul-General Farman at once obtained a written confirmation of the gift at the hands of Mohammed Tewfik Pasha, the son and successor of Ismail Pasha, the writing bearing date May 18, 1879.

Meanwhile Mr. Dixon's unfortunate experience in the transportation of the London obelisk led him to decline the more serious undertaking of lowering and transporting across the Atlantic the companion of the stone he had had such bad luck with.

At this juncture Lieutenant-Commander Gorringe returned from a surveying cruise in the Mediterranean in command of the U. S. steamer Gettysburgh. He had made a study of the standing obelisk at Alexandria with reference to the conditions of its possible removal, and now submitted to the Secretary of State a proposition to undertake the task. His plans were approved; and having seen to the construction, at the Phœnix Iron Works, at Trenton, N. J., of the machinery he had devised for taking down and shipping the monolith, he sailed for Alexandria by way of Liverpool, August 24.

The completed machinery followed some weeks after.

The ensuing winter and spring were spent by Commander Gorringe in the double task of overcoming the material difficulties and the more annoying political difficulties attending the lowering of the obelisk, its removal to the water, and its stowage in a vessel, the steamer Dessoug, which he had purchased for its conveyance to New York.

The magnitude of the task will be appreciated when account is taken of the enormous size and weight of the stone.

The obelisk proper is 69 ft. 2 in. long, 7 ft. 7 in. by 8 ft. 2 in. at the base, tapering to about 5 ft. square at the foot of the pyramidion. The weight of the stone is 1961 tons. The pedestal is 9 ft. square, 7 ft. high, and weighs 43 tons. The weight of the other stones of the foundation is given at 87 tons. The summit of the obelisk was something over 81 feet above the lower step of the marble platform that formed the base of the monument.

The Dessoug sailed with her precious cargo June 12, 1880, and arrived at Gibraltar ten days later. The voyage from Gibraltar to New York occupied nearly a month, owing to a delay caused by a broken crank shaft. After her arrival, July 20, the Dessoug lay at anchor in North River for some weeks while the final disposition of the obelisk was under discussion.

She was then taken to Clifton, Staten Island, hauled out of the water on the marine railway there, and opened at the bow for the discharge of the stone, which was run out on a massive platform supported by two rows of piles in such a way that the stone could be floated off on pontoons at high tide. A proper conjunction of weather and tide did not occur until September 22, when the stone was floated to the pier provided for it at the foot of West 96th street.

Not the least remarkable feature in the history of this unprecedented transportation of a great historical monument over a hundred degrees of longitude and across a great ocean, is the uniform success, celerity, and good fortune which attended every stage of the undertaking, a good fortune mainly due, to the scientific and diplomatic skill of Lieut. Commander Gorringe.

The practical wisdom of his prearranged plan of conducting the enterprise was justified by the fact that it was carried out without a single material alteration of mechanical or engineering detail, save that made necessary by the unexpected popular opposition stirred up by foreign influence in Alexandria against the carriage of the obelisk the nearest way to the ship through the streets of the city.

Letter Drawer.

GOFF, KAN.

Editor Restitution: The dear old RESTITUTION came to us again at the beginning of another year. Although the head was not so familiar, its columns, which number one more, continue to enlighten, enable and encourage us to fight the good fight of faith.

Was there ever a time when such encouragement was more needed? No, never!

With what pleasure we read the letters of Sister Roxanna Winee, and others. May she and others who are thus engaged be doubly rewarded.

What an important suggestion by our worthy Sister Williams, with whom I am personally acquainted. I for one would be much benefitted by lessons, beginning at the creation and leading on to the consummation."

The Youths' Column is just the thing to induce them to read the paper.

Infidelity is to rank in this community, and I suppose it is much the same all over the land, that young men, who can scarce be called anything but boys, take pride in getting up with Ingersoll's speeches, committed to memory, and rattling them off like a little boy with his first piece; thus creating laughter and pleasing the ears of the younger ones, who like *themselves*, are ignorant of God's plan of salvation; but still the false impression is being made.

Let those who are able, do all they can to instruct the weak ones. Such able contributors as Sisters Williams, Reck and Winee, would have great influence among the youth.

I hope Sister W's suggestion will be carried out and that much good may be accomplished in 1881.

NANNIE BARBER.

Editor Restitution: I clip from the Warren *Republican*, the obituary notice, of our beloved Sister Hannah Bowman. I was personally acquainted with her, living next door neighbors for a number of years. I remember the first time we talked on the religions of the day. She told me that she had belonged to several organizations, but said she was not satisfied. I offered her our paper to read. She accepted it, and after having read THE RESTITUTION and her Bible, she was immersed the first opportunity, by Brother Hatch, and remained a firm believer in the coming and kingdom of our Lord, until she fell asleep, and was laid away to rest her weary head on that blessed old family Bible. (I remember so well) until the resurrection.

DRUCILLA WARBRITTON.

OBITUARY.

Mrs. Hannah Bowman was born in Berks county, Penn., in the year 1809, on the 11th day of January. Her maiden name was Hannah Major. She was joined in marriage to John Bowman in 1837. The fruits of this marriage were five sons, three of whom are now living. They continued to reside in Pennsylvania until the month of October, 1861, when they came to Indiana, where she resided until her death, which occurred on the 7th day of December, 1880, aged 70 years, 10 months and 26 days. The cause of her death was in taking a very severe cold, bringing on a severe attack of typhoid pneumonia resulting in death in 8 days. She was a devout believer in the Christian religion from early youth, and a constant reader of the Bible. During the course of her life she united with different religious organizations, but died a firm believer in the doctrine known as Soul Sleeping, and requested that her old family Bible be placed in her coffin whereon to rest her head, which was done.

PINE CREEK, MICH.

Editor Restitution: I take this opportunity of letting you know that my heart has been made glad of late by hearing the truth preached by a Congregational minister.

About two miles from where I live there is quite a flourishing society of the above persuasion, and for about seven years they employed a very zealous Englishman to preach to them. For two years we attended their meetings, thinking perhaps by so doing we might do some good, and during that time heard some good practical discourses, which generally were edifying, but on doctrine he was very unsound, being full of immortal soul and going to heaven or hell at death dogmas.

By invitation we would always take part in their Bible Class. Several times in the lessons ideas would present themselves that called for Scripture investigation, and frequently we tried to get them into such investigation, but our efforts were all in vain, as the minister would head us off every time. Finally we saw there was no use trying to work with them, and chanted ourselves from their meeting.

Last spring their minister resigned, and they secured the services of a Mr. Hibbard, from Detroit, who gives general satisfaction. We were invited to come and hear the new minister, with the assurance that we would like him, but we gave no encouragement, thinking he was like the rest of the Orthodox preachers.

About a month ago we were told he was going to give a series of discourses Sunday evenings, on the Second Coming of Christ. We missed the first two and now we have heard two, and are happily disappointed to hear a man of his stripe preach the literal second coming of Christ to reign on the earth over the nations.

He treats the Bible just as we do; spoke freely of the errors of some teachers in spiritualizing away the literal promises of God.

Yours in hope of the soon coming of our Lord.

D. F. SPENCER.

IDA, MO.

Editor Restitution: After my thanks to you for your indulgence in sending me your valuable paper, you will find enclosed two dollars to pay for a continuance of it.

We organized a little body of the one faith about three years ago of about fourteen. There have been as many more added since then by the preaching of Brother Wm. Prosser, who is a very efficient preacher, rightly dividing the word of truth. He preaches for us twice a month. We would be glad to have any of our preaching brethren in passing stop off at Chilicoth, and stay with us a day or two. We live six miles south of that place. If you will drop us a card a few days previous, to Ida, we can meet you at the Marcum House. We think there could be a great deal of good done here by a protracted effort.

Yours in hope of eternal life in the kingdom of God.

JAMES A. BOWEN.

DANVERS, MASS.

Editor Restitution:—I send one dollar at this time, on my subscription for THE RESTITUTION. Will pay for one extra subscription at least during the year. The new paper is vastly interesting. I would rather be an humble subscriber for our beloved paper than the most eloquent proclaimer of popular views. The wonder is that so much is given us through its columns by way of exegesis of the Scriptures, by fireless words of exhortation and consolation from faithful pens of brethren and sisters. While realizing the great goodness from the hand of the Lord, I feel my own unfaithfulness, in not making more of an effort to enlighten the people around us, but the darkness is so intense. I can only pray that the Lord will send some of our preachers this way the coming spring. Yours in the faith.

M. J. MANEFIELD.

DOUGLASS, KAN.

Editor Restitution: It is with a heart full of sorrow that I have to acknowledge my inability to send you any money at present, yet I hardly know how to get along without the paper. My crops have failed so in the last two years, and have had so much sickness in the family that we are unable to get enough of food and clothing to keep us from suffering.

We would be glad to have you continue to send us the paper, for in it we feel that we get the true gospel.

It is five or six years since I first began to see the truth as it is in Jesus, although I have been a Baptist for forty years and thought I knew something of the Bible and Christianity; but I bless God for the truth I have learned from THE RESTITUTION, and if your circumstances are so that you cannot send it a few months longer, you must stop it, but I shall miss it so very much.

I know that you cannot publish a paper without money. If prayer will avail anything in furnishing means, you shall have mine sincerely, whether you stop the paper or not. I have no way to raise the money until after harvest, but you have indulged me so long that I cannot blame you if you do discontinue my paper, still I hope you will not.

We have never had the pleasure of hearing an Advent preacher yet, your paper being all the preaching we have. We have the Baptists, Methodists, Presbyterians, Campbellites and United Brethren. They all think we have apostatized and turn to us the cold shoulder; but they cannot shut us out of the Kingdom of God, I hope. We are doing all we can to advance the truth, but it seems that Ephraim is joined to his idols.

I have past my sixty-first year, yet I may live to see the glorious advent of the Son of God, for I feel that the time is short, and that Satan will be bound and have no more dominion over this earth or the minds of men.

The Lord knoweth them that are his and will not suffer them to be tempted above what they are able to bear.

I will close by expressing the hope that THE RESTITUTION may live until Jesus comes.

A. C. MINER.

FOREST HILL, KAN.

Editor Restitution: We will try and send you some money to pay for the paper you have been sending us. Our time run out some time in 1879. We want to pay for it as soon as it is possible for us to do so, but really, we are poor in this world's goods.

I see in your paper, if some do not pay up, you will have to stop sending it to them. I feel like we could not do without it. It is all the preaching we have in this lonely place. Only think of it! My husband stands alone here, in the faith, and O, he is so lonesome! He talks, sometimes, but he is only a babe in Christ, so to speak. I am a believer in the gospel as far as I understand it, but have never been immersed. If some good preacher would come here, I think much good might be done.

I am most respectfully yours.

JENNIE BRINSON.

Sententious.

Christ is not valued at all, unless he is valued above all.—*St. Augustine.*

Blessed are the homesick, for they shall at last come to the Father's house.—*Henrich Stillings.*

I wonder many times, that ever a child of God should have a sad heart, considering what the Lord is preparing for him.—*Rutherford.*

Christ leads me through no darker rooms
Than he went through before;
He that into God's kingdom comes
Must enter by his door.
Come, Lord, when grace has made me meet
Thy blessed face to see;
For if thy work on earth be sweet,
What will thy glory be?

—*H. Baxter.*

There are some minds, like convex or concave mirrors, which represent objects such as they receive them, but they never receive them as they are.—*Joubert.*

If you are not known outside of the neighborhood in which you live, but are known in the family as a strong helper, a sweet-tempered, actively devoted member, God will take care of your fame.

God's sweet dews and showers of grace slide off the mountains of pride, and fall on the low valleys of humble hearts, and make them pleasant and fertile.—*Leighton.*

"Say, what impels, amidst surrounding snow
Congealed, the Crocus' flamy bud to grow;
Say, what retards amidst the summer's blaze
Th' autumnal bulb, till pale declining days?
The God of Seasons! whose pervading power
Controls the sun, or sheds the freezy shower:
He bids each flower his quick'ning word obey,
Or bo each lingering bloom enjoins delay."

That little rivulet fed by a spring high up on the mountain, goes winding about for a good while groping its way among the heaped-up leaves and round the rocks, but it always finds its way down to some high road, at last makes for itself a basin in the stone, and gathers up there the treasures of the hill-springs, and overflows, and makes the place around it green and cool—a place where wayfarers love to stop in the sultry noons. It is a truthful emblem of the life in which the word of Christ dwells richly. The richness must find its way down to men in streams of strength and refreshing.—*M. R. Vincent.*

UNARMED.

Unarmed how could we meet the foe, who like a Goliath stands with all his brazen armor on, defies the word our God has given. We meet him day by day boasting of his mighty strength, endeavoring to conquer those who, like David, trusted alone in him who is mighty to save. But having on the whole armor of God we put to flight the armies of the aliens. So let us fight, that we may win and wear a crown of righteousness when the battle is over.

M. E. STEELE.

ANNOUNCEMENTS.

The third Sunday in Feb., at the Center school-house in Clinton co., northwest of Kings Corner. Meeting to commence on Thursday night before. Also the fourth Sunday in Scipio-ville. Meeting to commence on Thursday night before.

J. S. HAVEN.

Poetry.

DEATH.

Thoughts suggested by the death of Brother Wm. Yates, Jan. 22.

W. J. CROCKETT.

I've watched the summers leaf assume
The hectic flush of autumn's near decay.
I've seen it tremble on the bough
And fall, and mouldering lie
Beneath its parent tree.
And when I've seen it thus
So silent pass away
To be no more—
Then have I thought of death:
Then have I realized the feebleness of life,
And treasured up the promise
Of a spring.
But oh, when face to face
With death, while grappling with mine own
His icy hand,
When, gazing on the deadened eye
Where fire of [illegible] once burnt
And fond of [illegible] self
While grief [illegible] had
Taken to it [illegible] form,
And quivering lips proclaim
The words that once awoke
The answering bards of love—
I cannot think of life
Except I go above and gaze
On earth and she
And through their holes am made to feel
That God is life.
Hope—on I press and read
His Holy Word
And see to death again,
And treasure up my heart ever more
The promise of a spring.

Selections.

Christian Herald and Signs of Our Times.

THE BUDDING FIG-TREE.

WILLIAM MAUDE.

It is generally agreed among students of unfulfilled prophecy that the "fig-tree" spoken of in the parable, Luke xxi. 29–31, as in that other barren fig-tree upon which our Lord pronounced his solemn judgment, Mat. xxi. 19, 20, we are to recognize a symbol of the Jewish nation. And by the shooting forth of its early leaves, indicating as they do the approach of the genial and prolific season of summer, we are of course to understand such various signs of reviving vitality in the nation itself, as well as such increased interest manifested toward it by other nations, as shall supply unquestionable evidence that the long winter of Israel's spiritual rejection and political abasement is drawing to a close, and the millenial season of her exaltation and glory even at the door.

Now the object of the following article is to show that among the many evidences that the shadows of the

CLOSE OF THE PRESENT AGE

are rapidly gathering around us, and darkening into the brief but terrible night of the last great tribulation, this of the budding of the Jewish fig-tree is not wanting. For, as has been truly said, the special and most conclusive proof that we have not only entered upon but far advanced into the last days, is to be found not so much in the appearance of this particular sign or the other, but in the simultaneousness with which all the predicted signs are manifesting themselves, all the lines of prophetic evidence converging to a single point of time, which point of time seems to lie immediately before us.

Behold, then, the budding of the fig-tree; or, to speak without figure, let us observe some of the most striking signs of Israel's rejuvenescence as they manifest themselves in the character of the eventful days in which our lot is cast.

I. In the first place, we may surely point, as one of the signs of the budding of the fig-tree, to the very prominent position which the Jews have come to occupy during the last fifty years—a position much more prominent than during any previous period since the long centuries of their dispersion and tribulation commenced. It is not too much to say that during the present century the Jew has, in Europe at least, from an object of contempt and oppression become one of envy and fear.

This result is no doubt due in some measure to the accumulation by certain Jews—more especially one family, whose name has become a very synonym for a millionnaire—of such vast wealth as has made them practically the

BANKERS OF EUROPE.

There must also be taken into account, however, the emancipation laws passed in favor of the Jews in various countries, and the consequent improvement in their social position. Nor must we omit to notice the remarkable abilities and genius which have in recent times raised Jews to the very highest positions alike in the political, scientific, literary, and the artistic world.

We have had eminent Jewish statesmen, Jewish philosophers, Jewish generals, Jewish authors, Jewish artists, and even Jewish theologians. In a word, we may say that the Jewish fig-tree has blossomed intellectually in a manner giving splendid promise of the nation's fitness, in this respect as in others, to fill the position of earthly supremacy to which it is destined in coming days.

II. Again, we may point, as another indication of the budding of the Jewish fig-tree, to the increased interest in the land of Israel which has of late been so remarkably exhibited. Who has not heard of the Palestine Exploration work, and the many interesting discoveries thereby elicited; the various schemes, both Jewish and Gentile, for the agricultural improvement and colonization of Palestine; the Euphrates Valley Railway, and various others, whereby the whole country would be opened up and brought into easy communication with surrounding countries?

All these, to say nothing of the fact that a tour to the Holy Land is now an ordinary a thing as was a tour to Paris sixty years ago, assuredly furnish a striking fulfillment of the prophet's words. "Thou shalt arise, and have mercy upon Zion: for the time to favor her, yea,

THE SET TIME IS COME.

For thy servants take pleasure in her stones, and favor the dust thereof." Psa. cii. 13, 14.

III. Another very significant sign of the shooting forth of the Jewish fig-tree is to be found in the fact that, owing to the rapid decline of the Turkish empire, and the gradual breaking up and re-formation of countries of which it was composed, the Jewish nation has become of some political importance.

The kings and statesmen by whom Europe is governed, in their various and conflicting schemes for the partition of the "sick man's" remaining goods when his final hour has come, are now compelled to take Palestine into account.

It will, perhaps, be found that the only practical solution of the great Eastern Question lies in the restoration of Israel to his own land, a work which, it seems highly probable to many students of prophecy, England may find herself called upon to effect, in accordance with the remarkable prophecy in Isa. xviii.:

"Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia: that sending ambassadors by the sea, even in vessels of bulrushes upon the waters, saying, Go, ye swift messengers, to a nation scattered and peeled, to a people terrible from their beginning hitherto; a nation meted out and trodden down, whose land the rivers have spoiled," etc.

IV. But there is yet another indication of the budding of the Jewish fig-tree at the present time which is very remarkable, and to which we desire here to call special attention, and that is the growing spirit of hatred and persecution against the Jews, which is manifesting itself in many parts of Europe, and more especially in Germany. In Servia and Roumania, as well as in Bulgaria, the Jew has long been hated and oppressed, and this feeling of hatred has of late years been increased by the known sympathy of the Jews with the Turkish cause.

In Russia, also, the Jews have always been subject to cruel oppression, and in that vast empire again the national feeling against them has been intensified by their actual, or supposed, complicity in the recent Nihilistic movement; indeed, they are widely believed to have been the chief instigators of it.

In Germany, however, the present political movement against them, which threatens speedily to develop itself into actual persecution, owes its origin to other causes, and is in every way more significant, as we shall endeavor to point out.

But before doing this there are one or two very interesting facts in reference to the present condition of Israel which we desire to bring under your notice.

In the first place, the geographical distribution of

"THE SCATTERED PEOPLE,"

when viewed in connection with their divinely-revealed restoration to their own land, is worthy of our attention. It is computed by the best authorities that there are about 7,000,000 of Jews at present in the world. Now it is certainly a very remarkable fact that of these 7,000,000 not far from 5,000,000 are to be found in Russia, Austria, Turkey, Germany, in Asia, and in certain parts of Africa bordering on the Mediterranean. In Great Britain, France, Italy, Spain, Sweden, and even America, the Jews are comparatively few in number. And yet, while they enjoy the most complete liberty in the western countries of Europe, and are still subject to persecution and degradation in the eastern, it is to the eastern that they most tenaciously cling.

The Slav has ever been the persecutor of the Jew, but, nevertheless, it is in Slav countries that the most cherished haunts of the Jews are to be found. So that, in point of fact, the Jews may still be regarded, not merely by descent and religion, but also by habitation, as an Eastern people. How is this to be accounted for? "It cannot be attributable," says a recent able writer, "to lack of enterprise, or unwillingness to push fortune in strange lands, or to incapacity of assimilation with foreign habits and customs.

A FURTHER AND DEEPER SOLATION.

has to be sought."

And what is this "further and deeper solution?" At least two elements in it seem to be discernable. On the one hand may we not discern the Divine intention in thus keeping this ancient people more or less in the vicinity of their future home, so that when God shall give the signal they may the more readily and rapidly obey it? God wants them to be, so to speak, "at hand" when His "set time to favor Zion" shall have come; and therefore he retains them by the invisible but powerful influence of an unconscious patriotism, from wandering too far away—the land exercising a secret magnetic influence over those who are yet again to inherit it.

And as one Divine purpose is thus answered by keeping the Jews for the most part in Eastern lands so is another met by so ordering it that these are the very countries in which they are the most despised and persecuted. "The people shall dwell alone" is at once the divine purpose and prediction concerning them; they must in order that their great destiny may be worked out, remain unmingled with other peoples: and this end is most effectually attained by putting enmity between them and the nations among whom they dwell, this enmity tending necessarily to the isolation of the Jews, and begetting on their part a corresponding repulsion: so that union and absorption becomes morally, as well as socially, impossible.

(To be Continued.)

Prophetic Times.

PROGRESSIVE DISSOLUTION OF THE TURKISH EMPIRE.

Predicted by the Mystical Drying up of the Euphrates, under the Sixth Vial in Revelations xvi. 12.

S. BONHOMME.

The sixth vial, commencing in 1822–1828, denotes the dissolution of this long standing despotic government.

Two hundred years ago, when the Turkish Empire was at the summit of its power, and then included in its dominions Algeria, Tunis, Tripoli, Barca, Egypt, Syria, Greece, Moldavia and Wallachia; Tillinghast predicted that the sixth vial must eventually effect its ruin, although there was no prospect of it at that time. He wrote in 1655.

"By the river Euphrates we are to understand the Ottoman or Turkish Empire, it is called the great river, because of the great multitude of people and nations therein." The people who at this present time, "1655," are of all others accounted the greatest, are the Turks, who therefore, and no other are to be understood; especially as the river Euphrates, in the ninth chapter, under the sounding of the sixth trumpet, has reference to the Turkish power. By the Kings of the East, we are to understand the Jews who, upon the pouring forth of this vial, shall return to their own land and be converted to Christ, the pouring out of this vial preparing a way for both. They are called the Kings of the East from the honor and dignity which God will put upon his people. Micah iv. 8; Isaiah lxi. 9; Zechariah viii. 23. God, in his wonderful Providence, will so order that, at the appointed time of the Jew's return, the power of and the multitude of the grand signior, who is now, "1655," the greatest monarch in the world, and holds their land in possession, shall be much wasted and consumed."

Wonderful as then seemed the prospective overthrow of so mighty an empire as the Ottoman power.

We may take as some specimen of the magnificence of this empire, the single city of Cordova, which in point of wealth and grandeur was scarcely inferior to its proud rival on the banks of the Tigris. A space of twenty-four miles in length and six in breadth, along the margin of the Guadalquiver was occupied by streets, gardens, palaces, and public edifices.

For ten miles the citizens might travel by the light of the lamps along an uninterrupted extent of buildings. In the reign of Almazar, Cordova could boast of 270,000 houses, 80,000 shops, 80 public schools, 50 hospitals, 900 baths, 3,877 mosques, from the minarets of which 800,000 persons were daily summoned to prayer. The Seraglio of the Caliph consisted of the enormous number of 6,300 wives, concubines and black eunuchs.

The Caliph was attended to the field by a guard of 12,000 horsemen, whose belts and scimitars were studed with gold. Such was the city of Cordova, and the city of Granada was perhaps equally celebrated for its wealth, luxury and learning. Providence had placed this race for eight centuries in Spain, just in the position where they might act most effectually as the handmaid of Europe in the restoration of learning and general advancement. The courts of the Caliph became the resorts for poets, philosophers and mathematicians, from every country and from every creed. In the eighth century—732—it seemed that all Europe had to yield to the descendants of Ishmael.

From the rock of Gibraltar to the river Loire, nothing impeded their progress. Another such distance would have made England a province of the grand Caliph. Such was their conquest from the Baltic to the Cyclades, when the standard of Islam floated over the walls of Tour.

Literary relics of the conquered countries were brought to the foot of the throne, hundreds of camels were seen entering Bagdad loaded with volumes of Greek, Hebrew, and Persian literature, translated by the most skillful interpreters into the Arabic language. Masters, instructors, translators, commentators, formed the court of Bagdad. Schools academies and libraries, were established in every considerable town, and colleges were munificently endowed. It was the glory of every city to collect treasures of literature and science throughout the Moslem dominions, whether in Asia, Africa or Europe.

Grammar, eloquence and poetry were cultivated with great care. So were metaphysics, philosophy, political economy, geography, astronomy and natural sciences. Botany and chemistry were cultivated with ardor and success.

The Arabs particularly excelled in architecture, the revenue of the kingdoms were expended in public buildings. Fine arts, paintings and sculpture and music, shared largely in their regards. And in nothing did they excel more than in agriculture and metallurgy. They were the depositaries of science in the dark ages and the restorers of letters in Europe. They were of Arabian origin, an enterprising, warlike and intelligent people, they formed the channel through which the arts and sciences, and an acquaintance with civilization, traveled through Europe.

During their possession of a large portion of Spain, which they held from 713 to 1492, they not only established a magnificent kingdom and cultivated learning, while all the rest of Europe were sunk in barbarism, but they left behind them enduring monuments of their industry, skill and arts. And having subserved the purposes of Providence, their privileges were transferred to worthier hands, for as they were the instruments of preserving and transmiting that knowledge, so they became finally the regenerator of Europe. For it was through them that learning revived and the inventions and discoveries, which so effectually wield the destinies of the world were divulged. The descendants of Ishmael were the most powerful and absolute sovereigns on the earth. Their Caliphs exercised a most unlimited and undefined prerogative, reigned over numerous nations, from Gibraltar to the Chinese sea, 200 days journey from East to West.

The history of its declension commenced in 1821, when Greece seceded from Turkey, and fully established its independence after the battle of Navarino, in 1827, at which the Turkish fleet was destroyed. The Ottoman Government was further weakened in 1826 by the slaughter of 30,000 Janizaries, the flower of its forces: and in 1829 by Algeria being wrested from it by the French, and by Egypt successfully casting off its authority. Moldavia and Wallachia were also separated from it in 1807. The population of the remaining parts of Turkey has been fearfully reduced at the same period by unparalleled pestilences, conflagrations, military conscriptions and misgovernment; so that Lamartine, the great French statesman, in 1834, declared "The Ottoman Empire is no empire at all, it is a misshapen agglomeration of different races without cohesion between them; with mingled interests, without a language, without laws, and without unity and stability of power. You see that the breath of life that animated it, religious fanaticism, is extinct; you see that its fatal and blinded administration has devoured the race of conquerors, and that Turkey is perishing for want of Turks." Although the process of drying up the Turkish Empire has reached a very advanced stage, yet it evidently is not yet fully accomplished, notwithstanding the fact that more than half of its former territory has been torn from it, its complete destruction will very likely happen, as the destruction of the empires of the first Napoleon 1815, and of the third Napoleon in 1873, which predictions are clearly set forth in Rev. xvii. 10, 11, the 7th and the 8th head being forever annihilated, without any possibility of any successor ever again to assume the government of France, many of the English and Scotch theologians, having recently attempted to show that Jerome Bonaparte is to play in these latter times the games of a Bonapartic throne, which is finally to result in his being the anti Christ. But the anti-Christ is to be a Jew, from the indications of Ezekiel's prophecy, xxi. 25–27. And we maintain that there is to be shortly the fulfillment of Daniel's prophecy of the wilful king, viii 22, 23, whose career is described, until he is broken without hands at the battle of Armageddon, and his reign is to last three and a half years. But wonderful to tell, after all the balance of power, after all ecclesiastical alliances, after all the march of intellect, after all the decrees of combined government powers, yet this wilful potentate will, in spite of all remonstrances and of united armies, throw a girdle round the globe and defy a world.

The declension and annihilation of the Turkish Empire is the precursor of the restoration of the tents of Judah, Zech. xii. 7, and the pre-millennial advent of Christ in its first stage, Mat. xxiv. 30, because just at the end of the sixth vial, after the destruction of the Turkish Empire, Christ will raise the sleeping saints, and remove the prepared living saints, to meet him in the heavens. These warning words are the direct announcement of Christ himself, that he will come just at the point of time between the sixth and seventh vials and they apply to the two stages in his second advent.

This complex figure has been generally understood to portend the destruction of the Turkish Empire, situated on this famous river, the drying up under the effects of the sixth vial, was not to be a blow struck and finished, but a process going on like a river drying up gradually, progressively for a long period from commencement to close, and it is to prepare the way gradually for the settlement of the Jews, whose country is a part of the Ottoman Empire, a process which requires time.

Some have supposed that the kings of the East implies heathen kings, not of the Abrahamic posterity. Then the prophecy would not in the least indicate the dissolution of the Turkish Empire. But we derive from the Divine Word, that the Jews, are a nation of kings, a royal priesthood, which can by no means apply to any other people. Exodus xix: 6.

The revelation informs us that it was under the fifth vial, and not under the sixth, that the way of the Gospel should be prepared for its results to heathen and Eastern nations.

Now the fifth angel poured out his vial upon the seat of the beast, i. e. the metropolitan see of the papacy.

The decrees of Shoenbrun annihilated the temporal power of the pope of that day. The pope was dragged at the chariot wheels of Napoleon I. was taken to Fontainbleau and made prisoner, treated as a puppet, the emperor making merry at his expense, and subsequently appointing a king of Rome, and literally and truly he so desolated the papacy that the old pope and his cardinals, as they retired, exclaimed "Consumatum Estum" i. e. this is the end of all. This, then, was the new era, and was to precede the fall of Turkey under the sixth vial, and the return of the Jews, the divinely constituted kings and priests. Exodus xix: 6. a kingdom of priests.

In closing the history of the Ottoman Empire, we discover the hand of Providence in the conquests of the Turks, to last for a limited period, until they are to disappear to be dried up like a river is completely dried up. To all human probability, such an immense empire should have continued while time lasted.

For at the close of its first century, the Saracenic Empire embraced the fairest and the largest portion of the civilized world. The banners of the Crescent waved victorious over the whole Roman Empire. Arabia had yielded to the prophet before his death. Syria, Persia, and Egypt were soon made the vassals of his proud successors. Within twelve years after the hegira, 36,000 cities, towns and castles were subjugated to the new conquerors, 4,000 Christian temples destroyed, and 1,400 mosques dedicated to the man of Mecca. Africa was soon subjugated, the Moors converted to the new religion, who, in their turn, descended into Spain, and there established a magnificent kingdom. The victorious standard of the Crescent was raised on the cold mountains of Tartary, and on the burning sands of Ethiopia. The Moslem Empire extended from the Atlantic to Japan, and across the entire continents of Africa and Asia, to France and over the Indian Islands, embracing Sumatra, Java, Borneo, Celebes, and the Manillas. The Island of Goram, one of the Spice islands, may be taken as the eastern boundary of Islamism. Within its borders were found the sites of the oldest and most famous cities in the world. Nineveh, Damascus, Memphis, Thebes, Jerusalem, and the spots upon which the most memorable events in the past history of man are recorded. The Moslems appeared even under the walls of Vienna, whence they were turned back, and Europe was saved from the scourge of the East by the Poles, headed by the illustrious Polish hero, John Sobieski, on whom the hopes of Austria and the eyes of Europe were centered. Many politicians have expected that Russia would annex Turkey to its dominions, but prophecy entirely contradicts such a supposition. A brief season of increasing and seeming prosperity and revival of commerce, and projection of schemes of improvements may accompany these changes and events, especially in consequence of the return and re-settlement of the Jews to Palestine, and short sighted men of the world and of politics, as well as statesmen, will anticipate the rise of a new era of freedom and happiness, but the great tribulation will eventually follow and make manifest the unsubstantial foundation of such hopes. "For as the times of the Gentiles are nearly fulfilled" there shall be signs in the heavens, and upon the earth distress of nations, with perplexity; the sea and the waves roaring, men's hearts failing them for fear and for looking after those things, which are coming on the earth, for the powers of the heavens, i. e the governments of the world, Rom. xiii: 1, shall be shaken, and what then? Why we are told Christ is coming with power and great glory, to rescue the world from its tyranny. Luke xxi: 24-27.

Behold a king shall reign in righteousness, and princes shall rule in judgment. Isaiah xxxii: 1.

News Items.

Another violent shock of earthquake has occurred at Agram, Austria, causing a renewal of the panic.

Severe cold weather prevails throughout Mexico. Some persons were frozen to death at Pueblo and Matamoros.

Yellow fever is reported to have disappeared from Vera Cruz, but smallpox is raging at Matamoros and Brownsville.

Floods and hurricanes in Spain are reported by cable to have ravaged the entire peninsula for ten days. The inundations have destroyed half the crop of oranges and lemons, and an immense loss estimated at over $40,000,000 to other crops.

THE PACIFIC COAST FLOODS.

SAN FRANCISCO, Feb. 3.—The heavy rains continue in central and northern California and Nevada, and the destruction to property is very great. The floods caused the dam of the Franktown reservoir to burst, and the village was nearly all swept away. The inhabitans had been warned in time and had moved their household goods. Tracks of many railroads are washed away. A general inundation is feared in Sacramento.

EARTHQUAKE.

PORTSMOUTH, N. H., Feb. 5.—There was an earthquake shock at Greenland and Stratham yesterday. The eastern portions of New York and Pennsylvania had a similar sensation on Thursday last.

LONDON, Feb. 2.—The correspondent of the *Times* at Bucharest, discussing the chances of war between Turkey and Greece, says: "It is a great mistake to suppose that the struggle would be confined to Turkey and Greece, even if Bulgaria and Roumelia keep quiet. I am in possession of confidential information which indicates as certain outbreaks in other quarters than on the Roumelian frontier, and the preparations made will strain the Turkish resources to the utmost."

CHINA.

LONDON, Feb. 7.—A St. Petersburg dispatch says the war party in Pekin collapsed on receiving intelligence of the capture of Geok Tepe by the Russians.

A victory gained by Russian troops over the Tekkes in Northwestern Asia, may possibly lead to complications with Great Britain in the future. The Russian General Skobeleff captured the Turcoman fortress of Geok Tepe on January 24. The fortifications had been planned by an English general, and were thought to be almost impregnable. The conquest is regarded as affording Russia a convenient basis of operations should she resolve at any time to move against British India. An English officer warns the Government that "the Russians are trying to conquer a magnificent country, which will supply them with 100,000 of the best fighting men in the world outside of Europe. A county with which any general can feel safe as a base of operations against Afghanistan and India." Prophetic expositors are of opinion that India as well as Ireland will be separated from England at no distant day.

Communications.

PARTAKERS OF DIVINE NATURE!
2 PET. I. 2.

I have no particular wish to live, if I cannot be of service to mankind; I therefore by the aid of my daughter, as amanuensis, shall endeavor to close up my remarks upon the truth of God, which is according to godliness, by noticing that feature of it evolved in the truth of Salvation.

The grand climax in reference to man, is the making of him like unto God. Nothing short of a God-likeness, is answerable to the high end, for which he was created.

With the immeasurable desire and thirst after immortality—a life which shall never end, he craves the fullness of God.

This condition of things is attainable only by the most diligent application of ones self to the constant use and exercise variously of a living faith, with the additional virtues of knowledge, temperance, patience, godliness, brotherly kindness and charity.

The aspirants of antiquity who sought for glory, honor and immortality, did not move in the right direction—did not obey the truth, but had pleasure in unrighteousness. They therefore stood justly entitled to the indignation, wrath, tribulation and anguish, which comes over the habitation of those who are rebellious. It happens to them according to natural law as well as moral—the effect naturally arising from the cause which produces it; for God has so arranged that virtue will carry its own reward, and vice its own punishment.

It was not in vain, therefore, that the Scripture hath said; that the way of the transgressor is hard, and they that walk therein, wrong their own souls.

We could but wish to reach with persuasives the ears and hearts of those who are destined to be judged according to the law of liberty. With the zeal of Fitz James for his antagonist, we could say; The fairest earldom in the gift of the crown, would not be too large a petition could it be granted in behalf of those who may otherwise be doomed to have their hearts torn asunder by the awful words—depart! depart, ye accursed!! But we are on the ascending scale when we speak of a life that shall never end—aspiring to Divine conformation and spiritual transformation, until we all come in the fullness of the Divine likeness—to the state of a perfect man in Christ Jesus.

God has been manifested once in the flesh, the next will be a manifestation of the spirit-state, in which man becomes like unto God.

Such is the high destination to which man is invited—the supreme excellence of the knowledge of Christ, for which Paul labored in the truth of the gospel.

CHRISTADELPHIAN.

Exegetical.

Who can number the clouds in wisdom? or who can stay the bottles of heaven? Job xxxviii. 37.

The word which is here translated clouds—שְׁחָקִים—*shehakim*, is derived *from* a root which *signifies to comminute, to pulverize, or to make fine.*

The query does not mean that it would be a difficult matter to count the clouds, as they are spread in broken parcels over the sky, but suggests the impossibility of estimating the innumerable *vapory particles* that compose these cloude.

Who can tell the infinitesimal size of the ultimate mist-atoms, or sum up the number of these minutest elements In the vapory masses that condense themselves into the bottles of heaven to pour their watery treasures upon the thirsty earth. God can make the water mist-atoms, and he can transform the mist-atoms into water-spouts.

A Letter to a Friend!

—By MRS. C. C. WOODRUFF.—

This little work is so well known that it needs no comment. 88 pages, price 15c.

FOR SALE AT THIS OFFICE.

Poetry.

FAREWELL!

TO PHILADELPHIA.

Affectionately Dedicated to Miss Lydia Kling.

S. ROXANA WINCE.

"'Tis morning now, and I must go,
Farewell to all the long forms,
To misty recesses of the hill,
To cool and sounds of dicky birds,
To Fairmount park, to shady glen,
To lovely School hall gliding by,
To pleasant street and churches too
How sweet to see and to be by

"Good-bye to pleasure and delight,
To those of Rose and grace of Neal
To grand old square, where Franklin sleeps
To hall that ring in Revolution days
Hoed by to creatures of Peopl's,
To quaint old chair and here fancy,
To ancient—not Book of art,
Fair Solitude—to Lansdowne Drive

"Farewell to rarely pleasured bird,
To insect tribes and precious vines,
To those that child of science loves,
To commonly took, and Nature's books,
Farewell to Music of His Life's time
Enchanting book and famous creed,
To subtley Euclid, Love of mind,
To jewel mill and great deed.

"Farewell to one—who fought for me
The kindest creature speakable keeps,
And tolmed he—never, with knowing Eye
Around Faith's colors me holds,
Farewell! ye fairer—storm with air,
Fare well to kindly heart and mind,
To path of sadder Life cross
To home of Love, and private bond"

"Bright stones—I am soon back here—
For I may look on you no more,
Yet, you will be thought coming to me,
As circle of palm, on desert shore,
And you dear friends, whose friends I cannot
I cannot tell you what I feel,
There's no love in life, or after life,
Let me once more be side you kneel"

"Let me kneel, and pray that He
Who fortresses is and sure defence—
May be your guide, through all your days
Your hope, and light and recompense!
Your deep and calm your peace may be,
Who kept your faith, and slept done,
Then, when the dreary other parts,
You glad will say, 'The Shade's gone'"

Communications.

PRACTICAL DUTIES DEVOLVING UPON CHRISTIANS.

S. M. STEPHENSON.

And Jesus came and spake unto them, saying: All power is given unto me in heaven and in earth. Go ye therefore, and teach—disciples, or Christians—Margin, of all—nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you. Mat. xxviii. 18-20.

1. According to Mark xvi. 15, 16; Acts ii. 38, disciples are made through faith in the gospel, repentance, and baptism.

But was the work of these teachers accomplished when they had discipled, or initiated pupils into the body of Christ? A disciple is a learner. When they had complied with the terms of scholarship they are just prepared to enter upon the course of study prescribed by the teacher.

One of the conditions of admission into any school is an obligation to obey all the commandments of the teacher and to observe all the regulations of the school.

To be instrumental in inducing men and women to comply with the conditions of membership in the church of Christ, and then leave them without any further instruction, is like organizing a school and then leaving it without a teacher to instruct it. A school without a constitution or teacher is lik a flock of sheep without an enclosure or shepherd.

The idea of having nothing to do or learn after having entered the school of Christ is akin to that of a pupil graduating when he enters the school, instead of when he has completed the course of study prescribed by the teacher.

The church is the body of Christ. 1 Cor. xii. 13, 27; Eph. i. 22, 23. As all the members of the natural body, in a sound condition, obey their legitimate head, so should all the members of Christ's body obey their legitimate head, and not the head of some other body. One of these is a loyal pupil in Christ's school, the other is a loyal member in the school of anti-christ. That the first lessons to be taught and learned in the school of Christ are obedience to all the precepts of the distinguished teachers, is clearly evident from the commission of the apostles.

After having commanded them to go and make disciples, he adds: "Teaching them (his disciples) to observe all things whatsoever I have commanded you."

Throughout the teachings of Christ and his apostles, obedience to all the commandments of Christ is the great test of discipleship. Upon no other principle could loyalty in his body—his school—the church—be maintained. The lack of the spirit of loyalty is one of the chief causes of the widespread anarchy which pervades the professed followers of the good teacher.

If a child shall love a parent, or a pupil a good teacher, it will be his delight to obey his commandments. John xiv. 15.

Again Christ gives obedience to his commandments as the test of loving him. He says, "If ye love me keep my commandments." Christ presents the same test as the evidence that he and his father both love us. Thus he adds, "He that hath my commandments and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my father, and I will love him, and manifest myself to him" Verse 21.

None are held responsible for loving Christ except those who have his commandments. Those who have and keep his commandments, are the ones whom he and his father love.

Christ requires the same evidence of loyalty from his followers, which the Father required of him.

He says, "If ye keep my commandments ye shall abide in my love, even as I have kept my father's commandments, and abide in his love. John xv. 10.

The exercise of the foregoing would read, "If ye keep not my commandments ye shall not abide in my love." It also teaches that the love of the father for the Son was on account of his loyalty, and not because he was his son. Who was the son of God, Luke in tracing the genealogy of Christ back to Adam says, "Which was the son of God." Luke iii. 38.

The great difference between the two Adams in the Father's estimation, was that one was a loyal son and the other was a disloyal son.

The everlasting destiny of men and angels hinge on this issue. This has been the grand issue between God and man for about six thousand years, and will continue to be during all the ages to come, until the great family of Adam shall have been tested by the commandments of God. While God is no respecter of persons he is a great respecter of characters. His love discriminates between loyalty and disloyalty.

Abel was accepted and Cain rejected for the same reason that the first Adam was rejected and the second Adam accepted, viz: Because one was loyal and the other disloyal. Paul declares that "Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gift." Hebrews xi. 4.

The noun righteousness is taken from the verb to do right. Abel therefore was accepted because he had obeyed God. When Cain saw that God had respect unto Abel and his sacrifice he was wroth. Gen. v. 4. "And the Lord said unto Cain, why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at thy door."

The apostle declares that sin is the transgression of law. If the characters of the two brothers had been reversed, the father's love would have been reversed. The same is true of Jacob and Esau. They were spoken of as the heads of two nations before they were born.

God was no respecter of the mere personality of these children either before or after their birth. He foresaw that the two nations of which they were the germinal heads, would be one loyal and the other disloyal.

I have dwelt somewhat at length on this principle, because it underlies the whole moral government of God.

The creation of earth and man, the revelation of the will of God by angels, seers, prophets, Christ, his apostles, and all God ever has or will do for this planet, with its uncounted millions of inhabitants, has but one ulterior design, and that has been to fill the renewed earth with loyal men and women, through whom his will on earth shall be done, as angels do it in heaven.

The gospel which is the power of God unto salvation, the death of Christ, or the atonement with its stupendous issues, and magnificent achievements, will never raise any human being a hair's breadth above the status of character which God required of the first man, to-wit, perfect loyalty.

The Son of God though immaculate in purity and the incarnation of all moral perfections, never has in the past, or will in all the ages to come, go the millionth part of a hair's breadth above or beyond, that status of character which our Heavenly Father, in his infinite wisdom erected in the Garden of Eden; viz: Perfect obedience to his law.

Michael, the chief of the angelic host, will not in the sweep of endless ages, go beyond the simple test to which the feeblest babe in Christ is required to come.

This is the centripetal moral force whose magnet is the love of God, which holds in fealty to the government of God a loyal creation. Upon no other principle could the plan of salvation be adapted to all mankind. If riches, position, great intellect, or splendid physical achievements were the test, but few could be saved. The feeblest in intellect among the lambs of the flock of Christ may be coupled with the largest heart and most loyal disposition.

Why was John the disciple whom Jesus loved? Evidently because he had the most lovely disposition. We see him at the supper reclining upon the Saviour's breast and at the foot of the cross, among the loyal women, while other apostles had not the moral courage to stand by their betrayed and crucified Redeemer. John was doubtless the greatest moral hero of these all.

Many persons have the physical courage to suffer the most exquisite torture or face death in its most terrific forms, who have not the moral courage to take up their cross and follow an unpopular leader.

To see more clearly the difference between physical and moral courage, compare the Ass and tiger, or the Roman gladiator, with the great moral heroism of the Son of God and host of martyrs. The moral courage which chose to obey God rather than man in the face of the cross the rack, the blazing fagots, the inquisition, etc., because it is right, let the consequences be what they may are the moral heroes of the world.

GOD'S WONDERFUL WORKS.

CHARLES MOORE.

The vastness of God's wonderful works is far beyond the conception of all human thought. We look abroad upon the various scenes of the vast expanse of this beautiful world, which is now laboring under the penalty of a curse, because of the sin which man has brought upon it, and we are inspired from the inmost depths of our hearts to exclaim: "O Lord, how manifold are thy works! in wisdom hast thou made them all. The earth is full of thy riches." Psa. civ. 24.

What a wonder it is to us to see how mankind can—while pretending to be the children of God—hold to such an unbiblical idea, that the earth, at the second coming of Christ, will be destroyed: that the destruction of the earth will be the work of the second coming of Christ.

If we look into the sure word of God, we will soon see that the people at large have been deluded through the philosophy and vain deceit of man. We know that "God created the heavens and the earth," and that for a purpose, as we shall see, by taking his own words for it. "For thus saith the Lord that created the heavens; God himself that formed the earth and made it, he created it not in vain. He formed it to be inhabited." Isa. xlv. 18.

Thus we see in this that God did not create the earth to be destroyed. "He created it not in vain," but it was formed for a purpose, and that purpose is "to be inhabited." And this earthly habitation is not confined to a limited time—as it certainly would be at the destruction of the earth, as modern theologians would have us believe, if we did not have sense enough to read and search the Scriptures ourselves—but our earthly habitation, under the divine rulership of Jesus Christ, will continue forever.

Our present pilgrimage here is but for a time, and that time will close when Christ will come to gather unto himself his elect. Still we are on the earth. Man was made to be on the earth, and it always will be his dwelling-place.

Though now under the rulership or bondage of a baptible government, God will overturn, overturn, overturn it, and it shall be no more, until he come whose right it is, and I will give it him." Ezek. xxi. 27. "And the government shall be upon his shoulder." Isa. ix. 6. "And this is the name whereby he shall be called, The Lord Our Righteousness." Jer. xxiii. 5-6. "Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace."

All these names, and many more that could be mentioned, point to one person, and that person is the Lord Jesus Christ, who will, under the new dispensation, rule all things, under his Father, the God of all things, who will give unto his Son "the throne of his father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end." Luke i. 33.

Now as the throne of David was on the literal earth, how can it be that he will reign in heaven above the sky, when David himself, "being a prophet, knew that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit upon his throne." Acts ii. 30.

Hear what the Lord God says: "Behold the man whose name is The Branch, and he shall grow up out of his place, and he shall build the temple of the Lord." Zech. vi. 12. "In those days, and at that time, will I cause the Branch of Righteousness to grow up unto David, and he shall execute judgment and righteousness in the land."

"Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it and to establish it with judgment and justice, from henceforth, even forever. The zeal of the Lord of hosts will perform this." Isa. ix. 7.

O, what wonderful love the Lord God hath shown in all his mighty works! God has made great provision for man, in the crucifixion of his dear Son Jesus the Anointed One, whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God.

In consequence of the disobedience of Adam death became the penalty of sin, as we shall see. "As by one man sin entered into the world, and death by sin, and so death passed upon all men, for all have sinned." Romans v. 12.

But God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that as sin hath reigned unto death, even so might grace reign through righteousness, unto eternal life, through Jesus Christ our Lord.

We receive this grace by a hearty submission to the requirements under which he has purposed that we should come to a conscious conviction of our position, outside of his outstretched arms to receive us.

We know what our destiny will be, if we do not take upon ourselves his name by immersion; therefore let us take heed to these requirements, and take a firm hold of his loving grace, and not let it slip, as the manner of some is, but hold on, and if by a "patient continuance in well-doing, we seek for glory, honor, and immortality," which we do not in this life have—we will receive the promised reward, which he the righteous judge, has promised since the world began.

We are not to love the world nor the things that are in the world that is while we are in it, in this life, for the sake of gaining unto ourselves riches and honor, which is all vanity and vexation of spirit.

"The Lord is not slack concerning his promises"—he will bring about the consummation of all his intents and promises, because he made an oath to that effect, by a covenant made with holy men of old. He promised by prophecy that Christ should come in his humility, as man in the flesh, to become sin for us; and we see that it was confirmed in the immaculate conception of himself, of the Holy Spirit, in the virgin Mary.

As that was fulfilled, so will all else of his most glorious promises be fulfilled.

"If we confess our sins, he is faithful and just to forgive our sins, and to cleanse us from all unrighteousness." God grant that we may all be found worthy at his coming, to receive the promised reward.

Let us "press toward the mark for the prize of the high calling of God in Christ Jesus. Praying always with all prayer and supplication in the spirit. Then will grace be with all them that love our Lord Jesus."

Elizabeth, N.J.

THE TREE OF LIFE AND TREE OF KNOWLEDGE.

S. ROXANA WINCE.

"And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil"—Two distinct trees. Gen. ii. 9-16.

"And the Lord commanded the man, saying, Of every tree of the garden, thou mayest freely eat, but of the tree of knowledge of good and evil, thou shalt not eat of it; for in the day thou eatest thereof, thou shalt surely die." Gen. ii. 16, 17.

"Because thou hast hearkened unto the voice of thy wife and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it. * * * And the Lord God said, Behold, the man is became as one of us, to know good and evil, and now, lest he put forth his hand, and take also of the tree of life and live forever; Therefore the Lord God sent him forth from the garden of Eden to till the ground from whence he was taken. So he drove out the man, and he placed at the east of the garden of Eden, Cherubims and a flaming sword, to keep the way of the tree of life."

Man did eat of the tree of knowledge, and eating, brought death into the world. He was driven out of the garden lest he should partake of the tree of life.

Brevities.

The simplest Post Office in the world is in Magellan Straits, and has been established there for some years past. It consists of a small cask, which is chained to the rock of the extreme cape in the straits opposite Terra del Fuego. Each passing ship sends a boat to open the cask and to take letters out and place others into it. The Post Office is self acting, therefore, it is under the protection of the navies of all nations, and up to the present there is not one case to report in which any abuse of the privileges it affords has taken place.

Professor Balfour Stewart considers that the evidence is in favor of some connection between the state of the sun's surface and terrestrial meteorology, while at the same time it is unmistakably indicated by all circumstances that this connection is of such a nature as to imply that the sun is most powerful when its surface most spots on his surface.

He does not, it will be perceived, commit himself unreservedly to this view, and he thinks that further research is necessary to clear up many points still in doubt. But he is free to say that, on fine, this hypothesis is rapidly emerging, if indeed it has not already emerged, from the regions of mere conjecture."

A SERIES OF SUN STORMS.

January has been a stormy month on the sun. Tempests powerful enough to sweep every living thing from the face of the earth, have spent their force upon the great glowing orb, and their effects have been visible at the distance of ninety odd million miles. Those who have not looked at the sun through a telescope since 1878, when its broad disk was as free from spots as the polished gold case of a watch, would be astonished at the change in its telescopic appearance. It is now like the shield of a warrior, dented and pierced by many fierce strokes. On some days an opera glass powerful enough to define the curve of an actress' eyebrow has sufficed to show the dark nucleus of a solar cyclone. Spots larger than this earth have appeared and vanished.

Day after day the whole surface of the sun has been mottled and wrinkled under the strain of forces so tremendous that in comparison with them the strength of a volcano seems puny.

The spots have gone trooping across the disk, with the revolution of the mighty globe, in groups and rows, singly and in pairs. Huge groups have been seen to split up, smaller spots have been formed and destroyed in a few hours.

Whether, as some have supposed, these spots are caused by the fall of enormous meteoric masses upon the sun, or produced by the uprush or down-rush of gaseous matter, or are the result of both these causes, the effect upon the observer is the same. He cannot escape the impression that the great fireball he is looking at is the sport of elemental forces of the most gigantic power and activity.

There have been only three clear days during January when, with an ordinary spyglass, the sun's disk appeared unspotted.

These sun storms are not likely to decrease in fury for some years yet. The new spot period is just beginning, and before it passes astronomers hope to have learned far more about this interesting and puzzling subject than they know now.

The weight of evidence shows that there is a close relation between the condition of the sun and the earth's meteorology. Hundreds of telescopes are daily turned upon the sun from all quarters of the earth, and careful records of observations are being kept by astronomers.

New York Times.

THE ANCIENT CIVILIZATION OF THE MISSISSIPPI VALLEY.

Throughout a large portion of the Mississippi valley the remains of a former race of inhabitants are found, and who are only known to us by the relics that are found in the tumuli which they have left. The mound-builders were a numerous people entirely distinct from the North American Indians, and they lived so long before the latter that they are not known to them even by tradition.

They were industrious and domestic in their habits, and the finding of large sea-shells which must have been brought from the Gulf of Mexico, if not from more distant shores, proves that they had communication and trade with other tribes.

Perhaps the most interesting fact connected with this ancient people is that they had a written language. This is proved by some inscribed tablets that have been discovered in the mounds, the most important of which belong to the Davenport Academy of Sciences.

These tablets have attracted great attention from archæologists, and it is thought that they will some time prove of great value as records of the people who wrote them. It is still uncertain whether the characters were originally made by the mound-builders or whether it was confined to a few persons of high rank. In the mounds where two of the tablets were found, one of the bones called were found, probably covered by contact with a large wooden receptacle. Articles of copper, ornaments and pieces of cloth were found with them. It would seem that the mounds in question were used for burials of persons of high rank. The inscriptions have not been fully deciphered, for no key to them has yet been found, we are totally ignorant of the derivation of the language or of its affinities with other tongues.

The mound builders lived while the mammoth and mastodon ranged upon the earth, as is clearly proved by the carvings upon some of their elaborate stone pipes. From these and other peculiarities of the pipes it is inferred that smoking was not "addicted with" as it is now, but that it was reserved as a kind of ceremonial observance. Our knowledge of the habits and customs of the mound builder is very incomplete, but is sufficient to show that at least a part of this country was once inhabited by a people who have passed away without leaving so much as a tradition of their existence, and who are only known to us through the silent relics which have been interred for centuries. A people utterly forgotten, a civilization totally lost—was it through a great catastrophe in the history of the world, or was the ceaseless struggle for existence so severe that they gradually succumbed and passed away?

TIME.

It is very remarkable that God who giveth plenteously to all creatures,—he hath scattered the firmament with stars as a man sows corn in his fields, in a multitude bigger than the capacities of human order; he hath made so much variety of creatures, and gives as meat and drinke, although any one of both kinds would have served our needs; and so in all instances of nature,—yet in the distribution of our time, God seems to be straight-handed: and gives it to us, as if nature gives us rivers, enough to drown us, but drop by drop, minute after minute; so that we never can have two minutes together, but he takes one away when he gives us another. This should teach us to value our time since God so values it, and by his so small distribution of it tells us it is the most precious thing we have.—*Jeremy Taylor.*

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COMING AGE.

Sovereignty—Fourth Seal—Chief Agents—Deaths—Hells—Rulers—Explanations—Empire under Persecutions—Period Covered by the Fourth Seal—Empire as to its Civil and Religious Aspects.

No. 56.

J. P. WELCHEL.

Sovereignty. We are now about to enter the empire into its last century. Paganism, as a result of conflicts and compromises, has attained to the position of the established religion of the empire, and is about to be overthrown by Christianity, to be followed by final priesthood—an age of conflict between idolatry and Christianity, the century in which was to be contested the right of empire between Christ and Satan.

These contests were to be severe and thorough. It was to be finally decided whether the blood of Christ alone was an all-sufficient atonement, or whether altars were to be saturated through all coming time with the blood of other victims.

The number of Christians in the empire was increasing. The contrast between the various systems of religion, and of the lives of their members-hip was so great that multitudes saw and believed in the doctrines of Christianity.

Rome had always been Pagan. It was a Pagan infant under Numa Pompilius, our Royal High Priest, became flesh under Augustus, the first imperial high priest of Paganism. Under Tiberius he hung upon the cross. In the reign of Nero was introduced a system of persecution, which ceased only in the overthrow of Pagan supremacy.

Under Domitian John is favored with a panoramic history of that empire and its family of nations, till it is crushed and ground to dust under the kingdom of the "stone."

We have traced the empire through three of its phases, as under a triumphant emperor, when it passed the zenith of its glory; through a bloody civil war, and through a severe and protracted famine. We have seen the people of God passing through corresponding changes, but still increasing. We are now about to follow the empire, as under the control of emperors instigated by a wicked priesthood, it carries on a bloody persecution against the people of God. We lay the persecutions to imperial agency, since they were instituted and carried on by imperial edicts.

Fourth Seal.—"And when he had opened the fourth seal, I heard the voice of the fourth living creature say, Come and see. And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth." Rev. vi. 7, 8.

The two chief agents are Death and Hell. The one kills, the other opens his terrible jaws and devours them. The imperial agents here (by metonomy) are called by the names of their agencies. They cause death, and are called death and *hades*. Death is personified; the color of his steed shows the character of his mission; it is to kill, while *hades* devours them. Death has four executioners: called sword, hunger, death, and the wild beasts of the earth.

In Ezek. xiv. 21, God calls them his four sore judgments. Death here means pestilence. The four sore judgments are the sword, famine, pestilence, and wild beasts. Such are death's executioners under the fourth seal.

Hell.—This word in the Greek, is *ahs*, fr. a not, and *idō*, I see. Not see, unseen. A lexicon defines it as follows: A dark, obscure place; a place unseen, or not to be seen by mortals; *hades*, the receptacle, or region of the dead, containing all the fabulous mansions of the heathen ritual. According to the Christian doctrine the invisible world of spirits, the unseen place of souls; the place of the dead generally, but vulgarly a place of torment; the abode of the damned, hell: death.

Out of these [illegible] the reader can observe only [illegible] fourth seal to be executed [illegible] Christians [illegible] no considerable [illegible].

Words, it is true, are media of thought; since different nations in every land employ different words, namely, the ancient thought. We seem to forget that words express with the thought not new thoughts give other meanings to the same word. This is strictly true with the word Hell. Christians can be gathered into *hades*, the unseen, but cast into hell, a place of unending conscious torment.

Polycarp, when the time for his person to be [illegible] his life and Kingdom with the glorious anticipation that as a reward for such contents inflicted by men, he should be received into the presence and smile of the Lord, instead of a burning hell! Just as soon as night under an old name.

"Followed with him." Hell followed. They were in motion and companions so vast an empire, and so many victims to be slaughtered that it required action, rapid movement. *Hades* attends to see that the work is done thoroughly done. If [illegible] care that if one executioner does not fully take life another shall finish it: if the first fails to take the life the sword shall complete the work, as in the case of Polycarp and others.

"Fourth part of men." This points to a time when the empire was divided into four parts. Such a division will fix the chronology of the seal.

There are two divisions of the Roman empire named in the apocalypse; one into three parts and one into four parts. Here are four parts. When was there such a division? Let us introduce an extract from history.

"Diocletian, a man of mean origin, born at Diocles, an obscure town in Dalmatia, having signalized himself by his valor and conduct was proclaimed emperor on the 17th day of September, in the year 284. On the first day of April, in 286, Maximian, called Herculius, born near Sirmium in Pannonia, who had been Cæsar some time before, was declared Augustus, and joint emperor with Diocletian. On the first of March 292, Constantius Chlorus and Galerius Maximian were created Cæsars, by the two forementioned emperors. And the better to secure the fidelity of the Cæsars, new marriages were contracted for them. Constantius dismissing Helena, mother of Constantine, married Theodora, daughter-in-law of Maximian Herculius. And Galerius Maximian married Valeria, daughter of Diocletian. Now the empire as divided betwixt those four. Constantius as Cæsar, had to his share Britain and Gaul. Under these two emperors and their Cæsars began what is called Diocletian's persecution, which lasted ten years or more, in some parts of the empire before it was universally extinguished."

The divisions were the following: "Quasi partito imperio, cuncta quæ trans Alpes Gallize sunt, Constantio comminsa: Africa, Italiaque Herculio: Illyricique ora ad usque Ponti fretum, Galerio: Cætera Valerius retenavit."

Here, then, is a partition of the empire into four parts; the empire being universal, it would be "fourth part" of the land occupied by the empire. One of those divisions would be a fourth part. As this division continued but a few years, so was the persecution also. Constantius kept the persecution out of his quarter.

There was soon another partition; but, still it was divided into four parts. This division was broken up by Constantine, the son of Constantius Chlorus who reigned as *sole* emperor from about A. D. 323 to 337.

This division does not take place till near the close of the era of the Pagan persecutions. As we have before stated, there was no entire suspension of persecutions from Nero to Constantine the Great. Some emperors were not as hostile to Christians as others. They issued no edicts against them, but they did not repeal those that had been passed by former emperors. The rescript of Trajan was a guide as to the mode of treating Christians till Constantine put an end to all former decrees.

From the time of the Antonines to the third century, a plague infested the Roman empire, which, beginning in Ethiopia, spread itself almost through the entire East and West, destroyed the inhabitants of many cities, and continued for fifteen years," says Zosimus, a historian of those times.

THE LOVE OF CHRIST.

HELENA M. HUNT.

"No greater love hath no man than this, that a man lay down his life for his friends."—John xv. 13.

These words must have been spoken by our Lord shortly before his crucifixion, perhaps at that last sad celebration of the Passover, when he instituted that memorial feast which was to commemorate his death until his coming again.

How earnest then must have been their attention, how eagerly must they have listened to the gracious words that fell from the lips of their Divine Master, as he looked forward to the hour so near at hand, when he must suffer betrayal, degradation and death. How lovingly the Lord seems to linger over his last injunctions to the faithful eleven as they sat at meat, for we are told in chap. 13, that Judas having received the sop went out immediately. "These things I command you that ye love one another; and, "Greater love hath no man than this, that a man lay down his life for his friends."

I suppose that what most impresses an intelligent Bible student in reading the life of the Lord Jesus is this: Whatever he taught he practiced in all his daily life, and we cannot read one chapter of the four gospels without seeing the overflowing tenderness of that mighty loving heart.

When the disciples rebuked those who brought little children to him, we are told that our Lord was much displeased, and he took the little ones up in his arms, and laid his hands on them and blessed them. How such gracious consideration must touch each mother's heart, and awaken all that is holiest and best in woman's mind.

When Peter denied him, after declaring "Though all men deny thee, yet will not I," it seemed so naturally a part of our Lord's character to say to that rash but penitent disciple, after the resurrection, "Lovest thou me more than these? Feed my lambs."

We are told to love one another, to bear one another's burdens, to be pitiful, to be courteous. There are so many ways in which we may help one another in bearing the burdens of this changing life, that I think if we could only follow the rule of putting ourselves in another's place, we would then find the way to do good easy enough.

The poet Pope says: "Trifles make the sum of human things." Each of us have some hidden trial to contend against. The good fight of faith is harder for some than for others, and as we all become more nearly acquainted with each other what a trial of patience and love it is to meet with so many peculiarities of disposition and temperament, some of them so difficult to understand or sympathize with. It is then that we begin to see what the apostle Peter meant when he said, Be pitiful, be courteous; and while we heartily and kindly look for the good in others, let us be ready to see our own faults, and try to bring them into subjection.

I can not imagine anything more hurtful to the growth of the truth, than indifference and coldness among the brethren. Let us each be interested in what another does, or tries to do—suppose mistakes are made, suppose something does occur that jars upon our notions of what ought to be; why not say, "Well! let us make the best of it, we cannot all see alike, the motives were good,' for after all "man looketh upon the outward appearance, but the Lord looketh upon the heart." Why not think "Do I never annoy a brother or sister, am I perfect myself?"

O, how much trouble and vexation might be avoided, if only this line of conduct were adopted! How many have been discouraged, and become at last indifferent by being found fault with. The motive may be good, if it does not do good. How much easier and pleasanter it is to say, looking upon some kindness done, "It was very good of you to think of it," than to say some trifling error of judgment, and say "It was very wrong of you to do that."

It seems to me so much easier to be affectionate and kind, than it is to be indifferent and cold. Then, O! the good it does; more lasting good than the most eloquent exhortation, that does not carry the power of example with it.

When Paul said "Though I have all faith, so that I could remove mountains, though I give all my goods to feed the poor, and have not love, I am nothing." Nothing without the love that is not easily provoked. Nothing—unless I bear all things, hope all things, endure all things.

Some need more loving encouragement than others to persevere on the narrow way that leadeth to eternal life. Some are naturally less penitent in thought and action. They have their own way of remaining steadfast, they live in themselves and to themselves, therefore they can give more sympathy than they need. To others an encouraging word is as necessary as the air they breathe, and these latter are more exposed on along the narrow way by a thoughtful action, by a remembered kindness, than if they should hear comments on the whole Bible from Genesis to Revelations, where they know the words come from the heart instead of the heart.

About time ago I read an extract from the writings of Dr. Thomas, which contains a very interesting account of his labors in London. One part struck me as peculiarly touching; it was told so simply and so naturally. The Doctor had traveled some thirty or forty miles in a carriage, over rough roads and across swollen streams to speak the truth in some small village in Virginia. After a wet and weary journey he found only four persons assembled to hear him.

"I sat down on one of the benches," said the Doctor, "and tried to make up my mind how to speak to them, for I was cold and wet, tired, and O, so discouraged! a kind of feeling 'What is the use,' came over me, and for awhile I felt utterly powerless. I could pray neither mind nor body. I felt sad at heart and stupefied. Suddenly these words came up to me, 'It is the Lord's work. He will show the way.' I got up cheered and comforted, opened my Bible, and after a few introductory remarks, I began my subject."

It seems so natural for any of us to feel at times like that—"What is the use"—when we are discouraged and disappointed, when we have tried so hard to do good for others and nothing came of it.

"What is the use," when we were trying so hard to overcome some fault, and a trifling error of judgment calls forth some cold, criticising rebuke, for the wrong, instead of some warm words of kindness for the right.

"What is the use," when the heart is full to overflowing, aching for some loving word, and nothing comes to us but coldness and indifference; driving back all the best part of our natures, and leaving all our brightest resolves broken up.

It is easy to say "I cannot help that." Yes brother or sister, you can help it, and some time or other it will all come back to you—what you have done or left undone.

To encourage one another is to do right; to discourage one another, no matter in how small a matter, is to do wrong. Better to say one loving word to help a brother or sister into the kingdom, than to give ten hours of exhortation and spoil it all by indifference afterwards; and there can be no higher happiness for any of us to look back upon when this life is drawing to its close, than some good purpose we have seen worked out through the power of love. Then indeed we shall feel that we have not lived in vain.

Boston, Mass.

[Practical—timely—welcome.—ED.]

THE THEATER.

A. J. E.

Theo. L. Culyer says, "We lay down, then, the proposition that no man has a *moral* right to do anything, the influence of which is certainly and inevitably hurtful to his neighbor.

I have a *legal* right to do many things which, as a Christian, I cannot do. I have a *legal* right to attend the theater. No policeman stands at the door to exclude me, or dares to eject me while my conduct is orderly and becoming. But I have no moral right to go there; not merely because I may see and hear much that may soil my memory for days and months, but because that whole garnished and glittering establishment, with its sensuous attractions, is to many a young person, the yawning maelstrom of perdition. The dollar which I gave at the door is my contribution toward sustaining an establishment whose dark foundations rest on the murdered souls of thousands of my fellow men. Their blood stains its walls, and from the pit they have gone down to another pit where no sounds of mirth ever come.

Now I ask, What *right* have I to enter a place where the tragedies that are played off before me by painted women and dissolute men are as nothing to the tragedies of lost souls that are enacted in some part of that house every night?

What right have I to give my money and my presence to sustain that moral slaughter-house, and by walking into the theater myself to aid in drawing others to follow me?"

THEN AND NOW.

"As it was in the days of Noah so shall also the coming of the Son of Man be, for as in the days before the flood they were eating and drinking, marrying and being given in marriage until the day that Noah entered into the ark, and knew not until the flood came and took them all away, so shall also the coming of the Son of Man be." Mat. xx. 37-39.

"There shall come in the last days scoffers, saying where is the promise of his coming," etc. 2 Peter iii. 3.

No journal in the United States and perhaps in the whole world has a better right to speak for the Nations of Christendom, than the New York *Herald*. Its circulation is ubiquitous. It has branch offices in London and Paris in Asia and Australia, and is perused daily by millions of readers.

It may be taken therefore, as the most reliable and authentic exponent of the public sentiment of the civilized world.

It is the mouth piece of the present generation, both Jew and Gentile. Its testimony therefore, as to the almost unanimous opinion of our race, as to the coming of our Lord—his return to the earth and of the future destiny of the world we live in, must be accepted as the truest exponent of our circumstances and condition, should he come now.

The subjoined extract from an editorial in the Weekly *Herald* of the 29 day of January, entitled "The Opening Year with its Hopes and Dangers," are striking and significant.

Two things are distinctly indicated in the extract. One, the identity of these Gentile times with those of the ante-diluvian world.

The other, the open and scoffing unbelief of this editorial scribe, in the coming and future reign of the world's destined ruler, at all.

No one who confides in the feast in the doctrine of our Lord's return to his inheritance, would presume thus to treat the great promise with scoffing-scorn, and as the *Herald* only leads or gives utterance to the received public opinion on the subject, we are by this testimony strengthened in the conclusion that our Lord foreshadowed truly the apathy and infidelity of this expiring Gentile age, in his solemn and momentous enquiry: "when the Son of Man comes shall he find faith on the earth?"

Thanks be to God, there is among us "a little flock" of the household of faith—albeit, strangers and pilgrims on earth and hardly known to this generation.

A. B. M.

"Some of our scientific friends and professors of emotional theology tell us that a comet is coming, or that the planets are going into business on a joint account, irrespective of the sun, and mean to make it lively for the earth, or that one of the seals of revelation is to be opened and we are to have a general overhauling for our sins. A prophecy has been discovered—Mother Shipton's, well known in English romance—to the effect that the world will come to an end in 1881. If it should prove to be true it will settle a good many problems now perplexing the newspapers. In the interest of human curiosity and independent journalism we hope it may be postponed until we know who will compose Garfield's Cabinet, and the name of the statesman who will govern Tammany Hall after the sachems have "fired out" John Kelley.

We are willing to take our chances with Mother Shipton and the planets, however, and look at the opening year as good for more than eleven calendar months."

ABRAHAM'S OBITUARY.

WILEY JONES.

Abraham gave up the ghost, and died in a good old age, an old man and full of years; and was gathered to his people.—Gen. xxv. 8.

The Hebrew word גָּוַע *gwa*, here rendered "gave up the ghost," means, according to Gesenius' Lexicon, "to breathe out one's life, to expire, to die."

The Comprehensive Commentary says it "means no more than expired or ceased to breathe."

That it does not mean the giving up of an immortal soul is evident from the fact that it is applied to the death of the lower orders of animals in Gen. vi. 17; Psa. civ. 29, where "die" is the word by which it is translated.

But the phrase "was gathered to his people" has been thought by some to be a very strong proof of a conscious existence of the soul between death and the resurrection. Thus we find a noted Hebraist, Conant, in his translation of Genesis for the American Bible Union, (1873), saying, "He was not buried among them, nor in their vicinity, but in a foreign land and far remote from where their cousins reposed. If he had been buried beside and among them, the phrase might be understood to mean merely, that his remains were deposited with theirs. But as the case stands, the phrase implies the belief, with which the Hebrew Scriptures are pervaded, of the existence after the death of the body in another state of being where all are "gathered" who have passed from this life."

But such an argument as this refutes itself, and leads directly to what is called "soul-sleeping;" for Moses too (though not buried in the ancestral vault,) was gathered to his people or fathers, and that he became utterly unconscious in that state is proved by the fact that he went "to *sheol* with them." Thus if whatever was gathered to the fathers went "to sleep" when it got there, Conant's argumentation was a signal failure.

It is a pity he did not study more closely *both* of these cases, (that of Moses as well as that of Abraham,) before constructing his somewhat ingenious but utterly untenable and unsound argument.

Linguistic attainments are not evidence of sound doctrinal views. Pilate could write Hebrew, Greek, and Latin, and yet he gave sentence against the Son of God. The "chief priests and elders" were profound in Hebrew, and yet they took sides with Barabbas instead of with Christ.

"Gathered to his fathers" is an euphemism for "saw corruption" or "was buried," as it was said to Abraham, "Thou shalt go to thy fathers in peace, thou shalt be buried in a good old age." Gen. xv. 15.

Chief Numaan is the census supervisor in Nevada to collect statistics of the aboriginal tribes, and he has adopted a curious method for getting the returns. His enumerators are all Indians, and their equipment is a single sheet of blank paper. Upon *this* paper the Indian makes a circle to represent a "wickiup," or camp, and with the circle he makes figures to represent the number of persons in the family. The squaws are distinguished by lines representing gowns, while the lower extremities of the bucks are left uncovered. Smaller figures denote the children of different sizes. Chief Numaan takes the sheet containing the hieroglyphics and with willow sticks from two to four inches in length he makes up his report. For every character representing an Indian he uses a willow stick, making a notch in those intended to enumerate the squaws. The shorter sticks are used to designate the number and size of the younger Indians. The sticks are then tied up and forwarded to the census office. The method, though rude has served to furnish an accurate census of the Pintes.

THE RESTITUTION.

S. A. CHAPLIS, EDITOR.

Plymouth, Indiana, February 18, 1881.

BRO. JOHN FOORE has arrived safely home in Kansas. An account of his missionary labors will be found in another part of the present number of our paper. So far as we have heard brethren *express themselves*, his effort, in presenting Bible themes were highly satisfactory.

WE could fill half our paper were we to give a detailed account of the *damages* done by the storms of this week. We clip a short summary from the *Evening Journal* which appears over the head of our news items. Most certainly the storm must be unprecedentedly severe, in the accounts of the destruction of the property it has left in its wake.

What mean the storms of the present winter? Are they the precursors of the coming of the Lord? Have they been permitted to take place in the astronomical Friday, to which we alluded? It is claimed that there are "*Star Prophecies*" of fearful calamities coming on the earth from 1881 to 1885. To keep our readers interested, we clip the following from the New York *Sun*, of Feb. 5. The condition of things in the sea and upon earth is certainly unusual.

WHAT IS GOING ON IN THE SUN.

The finest display of sun spots that has been visible in a long time can now be seen with moderate telescopic power. Several groups are strung along north of the sun's equator and reaching quite across the disk. The number of individual spots is large and they vary in size from the huge sun chasms capacious enough to swallow up the earth, down to mere specks that it requires steady gazing to detect. All about the spots, which seem to be moving like a procession across the disk, the surface is heaved up into the shining ridges called faculæ. Most of these have been formed within the last two days. On Saturday there was only one group, containing three or four principal spots, visible with the same telescope that on Sunday and yesterday showed four complex groups composed of many spots, and having other minute specks scattered between them. The westernmost of these groups will probably have passed out of sight around the edge of the sun by to-day.

This winter is one of exceptional severity in Europe as well as in all parts of the United States. People have been accustomed to congratulate themselves on the mildness of the winters in Europe, as compared with those of the United States and Territories of the Pacific coast, where the air is so tempered by a warm current from the shores of Japan that snow and ice are rarely seen there; but this year they are greater sufferers than we on the cold Atlantic. While the states east of the Rocky Mountains have experienced the discomforts of severe cold, on the other side of the range there has been great destruction of property by floods that have surpassed in extent anything ever recorded before. The Great Basin caused along the line of the Central Pacific and in the valley of the Sacramento has been accompanied by telegraphs let fall a report from Oregon showing that also in one of the choicest fruit districts of that productive country the destruction of property is very great in the storms.

As yet all this is witnessed with no visible expression in England and in France, but the movement in Germany may spread to other countries and show it does the Divine intention is to permit action is not carried. In the right of what has been already said, partly, at least, to prevent [illegible] destruction of human life, the city authorities have compelled, there has been a suppression of all [illegible] in the city of Berlin, and the [illegible] that in consequence of the [illegible] the Germans have [illegible] the [illegible] of the [illegible] [illegible] [illegible]

Poetry.

The Advance.

TELL ME ABOUT THE MASTER.

Tell me about the Master!
I am weary and worn to-night;
The day lies behind me in shadow,
And only the evening is light—
Light with a radiant glory
That lingers about the West;
But my heart is an aching misery,
And longs like a child for rest.

Tell me about the Master!
Of the birds he fed on the mountain's sod,
When the foxes and the lizards of the wilderness
Dropped down at their Creator's feet;
For to me He's a weary wilderness
But a wonderful journey reach,
Though like the hazy mountains behind me,
The mountains before are dark.

Tell me about the Master!
Of the wayside he freely journeyed,
Of his mercy and tender compassion,
Of his hate that was mighty to save;
For my heart is aching, aweary,
Of the woes and temptations of life,
Of the error that stalks in the noonday,
Of fair-faced sin and malice and strife.

Tell me how He knew all whatever of sorrow,
Or pain, or temptation befell;
The infinite Master has suffered,
And knoweth and pitieth all!
So tell me the sweet old story,
That falls on each wounded like a balm;
And the heart that was troubled and broken
Shrinks patient and strong and calm.

Communications.

WILL GOD FULFIL HIS PROMISES?

THOS. CHURCHILL.

Editor Restitution: Some weeks ago I sent you an article, which has never made its appearance, and as it has not till now, I have come to the conclusion that it never will; however of this I do not complain, as you must, of course, have the same privilege as other editors, i. e., to insert or reject, as you please.

It may not have been such as you imagined would please all readers, but it is difficult to write a train of ideas, according to the scriptural standard, so as to meet the approbation of every one into whose hands the paper may come, even although they may be high professors; still I do not know any better method for the elucidation of truth than the *comparison* of ideas, and submitting them to the test of our acknowledged standard—the law and testimony—and if not according to this rule, it ought to be rejected, as possessing no light or information for us, who are now certainly close upon the fulfillment of a great portion of the sublime truths which we hold, and we know to be based upon the testimony of God.

There are numbers of intelligent professors, who are looking for the appearing and kingdom of Jesus Christ in the near future, and yet believe that no intelligent beings will be found in this kingdom, other than immortalized beings. They insist that all unbelieving mortals will be destroyed at Christ's coming.

I put the question to one of these men here in Toronto, "If you are right, who are Jesus and his bride to reign over?" His answer was, "Over beasts, and birds, and fishes," the same dominion as Adam had.

Now I can find no place in all my Bible, that teaches me that the lower classes of animals will be the only subjects over which Christ and his people are to reign; nor yet can I understand the object for which these lower animals merely, should be subjected to such government, unless upon the one principle of Evolution, or Darwinism.

I asked another of the same class, if the temple described to Ezekiel was ever built? He said, "No, and never would."

Of course I held my own opinion on that subject, knowing if such promises fail we could not be sure of the fulfillment of any promise contained in the pages of inspiration.

Of course the faith of these men must exclude the restoration of the seed of Abraham, through who "all families of the earth are to be blessed." Certainly the blessing has not been experienced to that extent yet, but it will be by all the families co-temporary with the reign of Jesus Christ and his bride.

As to the fulfillment of the restoration of the Israel seed to the land of their fathers, there can be no stronger security given under any circumstances, and if denied by such men as Bradlaugh, Underwood, or Ingersoll, we need not be very much surprised, but to be denied by Adventists, who profess to be looking for the immediate appearance of Jesus, and the establishment of his kingdom, is something that no believer in Bible truth can understand, receive, or believe! It is difficult to acknowledge any man who denies such restoration, as a Bible believer, nor yet understanding the character of Jehovah.

But let us look at the security given: "Thus saith the Lord, who giveth the sun for a light by day, and the ordinances of the moon for a light by night—if these ordinances depart from before me, saith the Lord, then the seed of Israel shall cease from being a nation before me forever. Thus saith the Lord, If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel, for all that they have done, saith the Lord." Jer. xxxi. 35–37.

Again: "Thus saith the Lord, If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season, then may also my covenant with David, my servant, be broken, that he should not have a man to reign upon his throne. Moreover, the word of the Lord came to Jeremiah, saying, Considerest thou not what this people have spoken, saying, The two families which the Lord hath chosen, he hath even cast off. Thus have they despised my people, that they should be no more a nation before them. Thus saith the Lord: If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth, then will I cast away the seed of Jacob and David my servant, that I will not take any of his seed," etc. Jer. xxxiii. 19–26.

But those objectors tell us that all these promises were conditional. So they are, but unfortunately for these opposers, the fulfillment of the conditions are all thrown upon them! If they can prove to us that there is no day nor night, no sun or moon, and if they can measure the height of heaven and find out the foundations of the earth beneath, then their objections will be entitled to some attention and respect, but not before.

Any conditions to be fulfilled on the part of the people, are also to be provided for by the power of God himself, as found in Jer. xxxi. 33, 34. "But this shall be the covenant that I will make with the house of Israel, after those days, saith the Lord: I will put my law in their inward parts, and write it in their hearts, and I will be their God, and they shall be my people. For they shall all know me, from the least unto the greatest of them, saith the Lord, for I will forgive their iniquity, and I will remember their sins no more."

Again in Jer. xxxii. 37–50: "Behold I will gather them out of all countries whither I have driven them, and I will bring them again to this place, and I will cause them to dwell safely. And they shall be my people, and I will be their God, and I will give them one heart, and one way, that they may fear me forever. I will not turn away from them to do them good, but I will put my fear in their hearts, that they shall not depart from me."

These are only a few of the promises of Jehovah to Israel, and in addition to these Ezek. xxxvi. may be read, which portion of Scripture is filled with the wills and shalls of Jehovah, as a guarantee of bringing them into a right frame of mind, and keeping them so, and as a confirmation of these unspeakable promises, in verse 36 this positive language is spoken, "I the Lord hath spoken it, and I will do it."

After such language I do not envy any man the state of mind, that would allow him to doubt for a moment. Such language cannot apply to restoration from the Babylonish captivity, as Babylon was only one country, and mentioned definitely, and the promises are, to gather them from all countries whither they had driven them, as now situated.

But look at the very precise instructions given to the Prophet Ezekiel, in chapter xl. 4: "And the man said unto me, son of man, behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall shew thee; for to the intent that I might shew them unto thee art thou brought hither, declare all thou seest to the house of Israel."

Here Ezekiel was carried in spirit from Babylon to the mountains of Israel, in the twenty-fifth year of Israel's captivity; and being thus transferred, he witnessed the measurement of a building which, when finished, is to be superior to any building on earth at the present time.

A brother from Rochester, once told me that he *saw* a plan drawn by an architect, who told him, if completed according to his plan, would eclipse any building on the earth. This was less than twelve years ago, and it may be observed, that the instructions given to the prophet, upon the different subjects which he witnessed, occupies fully nine chapters of his interesting prophecy.

Furthermore, it can be seen that the most minute instructions are given as to the different articles, or commodities to be used in the rites and ceremonies of this temple service, which are *in excess of those used by others* in his day. Of course these services will be attended to as memorials of things past, rather than foreshadowing anything in the future.

I am aware that there are objections to the introduction of Jewish ordinances, as it were to mar the greater light of the gospel, but as, memorials there should be no such objections to them, and it may be distinctly understood the present dispensation is only a branch, or branch in the Jewish commonwealth, for the particular purpose of taking out of the Gentiles a people for his name.

"I will return, and build again the tabernacle of David which is fallen down, and will raise up his ruins, and build it as in the days of old." Amos ix. 11.

So there will be a restored Jewish Kingdom for Jesus and his bride to rule over, a subject instead of the subjects being beasts, and birds, and fishes.

It may be seen also that the location of the tribes will be quite different to the arrangement under Joshua. The tribe of Judah was the south tribe and the house of Joseph was the north tribe. According to Ezekiel the tribe of Dan will be north, and God the south tribe. Others will differ in positions, also the measurement of the city will be about two times as great as that of the former Jerusalem in circumference, and the presence of the Lord is guaranteed there forever. See chapter xlviii. 35 "The Lord is there."

Now the question arises, Did Jehovah take all this trouble, and all the instruction in these minute parts, and all his other promises, the whole to be a failure? Will he not carry out his intentions?

Any man who chooses to unbelieve Jehovah by such a faith, of course can do so, but my humble opinion is, that it would not be impossible to carry him over to the Old Imperial platform.

Toronto, Ont.

THE CREED THAT IS WANTED.

E. HOYT.

The *Christian Union* of Dec. 1 has an article under the title of "The creed that is wanted." Reference is had to the fact that the Congregational Association met at St. Louis recently, resolved to make a new creed for the denomination.

The editor of the *Union* says, "We want to go back for no creeds, but we want to go back to the first century, not the sixteenth. The New Testament has its creeds, but they are expressions of experience, not definitions of philosophy." He says here is Paul's article of faith respecting God: "Why is the blessed and only Potentate, the King of Kings, and Lord of lords, who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen or can see; to whom be honor and power everlasting."

This is not a definition, it is an ascription. Allow us to say that the latter part of this verse is an ascription, and the other part is Paul's article of faith respecting God.

The editor might have said, respecting man's present mortality also.

The editor continues, "Or read his (Paul's) article on immortality." "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day, and not to me only, but unto all them also that love his appearing."

This, he says, is not philosophy but experience.

We say this is not all experience, nor is it heathen philosophy of the immortality of the soul; but rather Divine philosophy, or wisdom, as the word means. The love for the Savior's second appearing, to judge the quick and the dead, and set up his kingdom—the day when Paul expected his crown—this love was then and is now a happy experience to all who have it.

Now I am ready to adopt the two articles of faith mentioned by the *Christian Union*, respecting God and immortality, and all other divinely inspired articles on these and all other subjects of Divine revelation.

But what benefit to us to formally assent to these and other inspired Scriptures unless we understand them? If God only hath immortality man has it not, but should seek for glory, honor and immortality, by patient continuance in well doing.

When will the seeker of immortality find this great gift? Answer, At the resurrection of the just. For Paul declares that the dead saints shall hear the last trump and be raised incorruptible, and the living saints be changed in a moment, and then this mortal shall put on immortality.

Here then are two more articles to put into the Creed that is Wanted. Do not the inspired writings "thoroughly furnish the man of God for every good work? Are not the words of Divine wisdom, taught by the Holy Spirit, a superior creed to the words of man's wisdom?

There is no experience of any value unless the word of the Lord is first understood and believed without a doubt, and obeyed cheerfully, when the desired experience will surely follow. The creeds of this age need to understand the Divine creed instead of getting up new human creeds. The essential truths of gospel promise are spiritualized to a great extent, and thus perverted.

For example, a crown of glory is promised to the faithful when the chief shepherd shall appear, as Paul expected to see in the day of judgment, and declares it shall be given to all who love his appearing.

But the personal coming is spiritualized to mean death, etc. But God says that all who love him love his coming.

Take another essential article of Christianity—The First Resurrection. As Hymeneus and Philetus in Paul's day said the resurrection is past already, so now very many say that the resurrection takes place at death, and thus a shipwreck of the Christian faith is effected.

The great harvest or the resurrection must be like the first gathered sheaf. The resurrection of Christ the first fruits, was a bodily one.

The inheritance of the new earth, wherein dwelleth righteousness, is to be entered in the same way. The doctrine of eternal torment is being spewed out by some ministers and church members, but to a great extent they are rushing to the opposite extreme of Universalism.

The second death in the fiery lake of all liars and abominable men is exchanged from the Bible by the same wresting of the Scriptures. When Paul says that no drunkard, or swearer or extortioner, etc., shall inherit the kingdom of God, it means something else.

We say let God be true, though it makes every man a liar.

Of course the gospel of the Kingdom must be allegorized to correspond with the figurative coming, a bogus resurrection, eternal life perverted to mean everlasting happiness, and death, the wages of sin to mean eternal misery. The Bible represents the kingdom only as a matter of promise of hope, and of heirship for the Christian in this life. That if we suffer with him now we shall also reign with him, and that through much tribulation we enter the kingdom of God.

It declares that those rich in faith are heirs of the kingdom which he has promised to those who love him.

When the Son of Man shall come in his glory, he shall set his throne inherit the kingdom, and Paul shows that flesh and blood shall not inherit the kingdom of God, but that through the resurrection and change from mortal to immortality, the saints will become spiritual bodies, preparatory to their crowns and reign with him a thousand years, when all enemies, even death, the last enemy shall be destroyed.

Grand Rapids, Mich.

THE COMMON SALVATION.

C. BOARDMAN.

What is the common salvation the Apostle Jude speaks of?

It is not final and complete salvation, but a temporal national, family or individual salvation, that takes or delivers from peril or bondage, or both, but still leaves them in a state of probation under a new order of things from which they were before deliverance.

Noah and his family were saved from drowning, but there was no moral, spiritual or physical change in him or his family after the flood. When they went out on the dry land, they were the same as when they went into the ark. Their probation continued, but under a new covenant—the rainbow covenant.

It was the common salvation. One of their number had a curse put on him after his salvation from drowning.

Lot and his family were saved from being burnt up, that was all. Probationers after that salvation as before: no change except in their circumstances.

The apostle says after God had saved the tribes of Israel out of Egypt, he destroyed them that believed not. It was a national salvation. Their being Abraham's descendants entitled them to this salvation without respect to their character, but probation under a new order of things decided their final destiny. It was the common salvation.

The same is true of Rahab the harlot and her family. The same will be true of Abraham's descendants according to the flesh. They will be saved on that account, but will enter upon another and peculiar probation under King Messiah, which will be final. They will have a national salvation first.

This gives us a solution of Peter's question:—If the righteous scarcely be saved, where shall the ungodly and the sinner appear?

But the apostle says of others: But so (in this way) an open and abundant entrance shall be given to you into the everlasting kingdom. Not scarcely saved, but was scarcely saved, the angels had to take hold of them, and "Remember Lot's wife."

I suppose those scarcely saved, or saved with difficulty, were those saved with the common salvation.

May the Lord in his great mercy enable us to add to our faith, virtue, brotherly kindness, etc., etc., that an open and abundant entrance may be ours.

Youths' Column.

Growing Up.

RUTH BEVERLY.

The children are growing up—
Their feet are on the threshold now;
Their hands are on the door-latch cold,
And they are ready to go.
Their eyes are full of hope and joy,
Their cheeks are full of bloom,
And they are standing with the world
Just on the edge of home.

The children are growing up—
Their feet are on the threshold now;
Their hands are on the door-latch cold,
And they are ready to go.
Their eyes are full of hope and joy,
Their cheeks are full of bloom,
And they are standing with the world
Just on the edge of home.

The children are growing up—
You may think me with them a dreamer, I know,
But I can see and feel the change that is coming
Even this day and hour, when the years have flown,
You'll look for the little ones, every room,
To guess in vain from every lowest,
The child we are growing up!

The children are growing up—
Their feet are on the threshold now;
Their hands are on the door-latch cold,
And they are ready to go.
Their eyes are full of hope and joy,
Their cheeks are full of bloom,
And they are standing with the world
Just on the edge of home.

The Mother's Power.

There we stood at the bedside of an old man, eighty-six years of age. His mother had been dead forty years. His wife died twenty years before, and during this latter period he had lived with his son, who was thoroughly devoted to his father's comfort. There the old man lay, his mind almost a wreck, catching gleams now and then, of present scenes and future prospects, as consciousness came and went, but all the while living over again the scenes of childhood, and pleading for his mother. When the aged patriarch was near the other shore and his lips were seen to move, the son, putting his ear down closely, distinctly heard him still calling for his mother. And so he left this world, with the memory of that dear one, who dandled him on her knee, and taught his infant lips to say "Our Father," fresh and green. It was the only link of consciousness that held him to that mortal state.

The mother is her child's keeper, she holds the key of the world and she it is that stamps the coin of character, and makes the being who would be a savage
But for her care a Christian man!
Then crowns her Queen of all the world.

N. Y. Observer.

Doing God's Errands.

Hester was a little girl who was trying to love and serve Jesus. And she showed her love for Jesus by seeking to please him in all she did. She loved to do errands for her mother, and to have her mother say she was a faithful servant when she did them well.

One day she had been talking with her mother about God. As they got through, she looked up with a bright thought beaming in her eyes, and said: "Why, mother, then God is sending us on errands all the time! Oh! it is so nice to think that I am God's little errand-girl."

"Yes, dear," said her mother; God has given us all errands to do for him, and plenty of time to do them in, and a book full of directions to show us how to do them. Every day we can tell him what we are trying to do, and ask him to help us. And when he calls us home to himself, we shall have great joy in telling him what we have been trying to do for him."

"I like that," said Hester. "It is very pleasant to be allowed to do errands for God."

"One of my errands," said her mother, "is to take care of you."

"And one of mine, dear mother, is to honor and obey you. I think God gives us very pleasant errands to do."

You know that nothing makes us more happy than to do anything for a person that we really love. This is what Jesus meant when he said, "My yoke is easy, and my burden is light." This is what the Apostle John meant when he said that "His commandments are not grievous." His people serve him from love, and that makes everything they do for him light and pleasant to them.

Sermons for the Little Ones.

No. 3.

Because Abraham was willing to mind God in everything—willing to give him all the child he had, his heavenly Father again promised him the land of Canaan for an everlasting possession—and that he would be his God.

When Isaac had grown to be a man, the Lord appeared to him, through his angel, and told him he must not go down to Egypt to live, but must sojourn—stay as a stranger—in the land that had been promised by oath to his father—that God would be with, and bless him, and give unto him and unto his seed, all these countries—that his seed should become as numerous as the stars of heaven, and that in his seed, or son, all nations should be blessed, because Abraham had obeyed God's voice.

When Isaac's son Jacob was going to his uncle Laban's, at Padan-Aram as he went toward Haran, the sun went down and he stopped to rest and sleep until morning.

It was a lonely place. He had only stones for a pillow, but while he slept, he dreamed that a wonderful ladder was set up on the earth, the top of which reached unto heaven.

The angels of God were going up and coming down upon the ladder, the Lord stood above it and said "I am the Lord God of Abraham, thy father, and the God of Isaac. I am going to give to you and your children, the very land on which you are sleeping. Your children shall be as the dust of the earth, and in your seed, or son, all nations of the earth shall be blessed.

Now, can you remember all that has been promised to these good men, Abraham, Isaac and Jacob? Was it *heaven*, that God decided to Abraham, or did he say anything about giving *heaven* to Isaac and to Jacob? No, you will say; "It was the land of Canaan, that was promised to Abraham, for he walked through it and looked at it, northward and southward and eastward and westward, and had a will, or deed of it, given to him, mapping it out from the river of Egypt, to the great river, the river Euphrates."

"Nor was it heaven," you will say, that was promised to Isaac, because he told him he would give him all the countries, that had been promised by oath, to his father, and Jacob was to have the very land on which he was lying, for his everlasting inheritance.

1. Then you have learned that it was *not* heaven, but the land of Canaan, that was promised to Abraham, Isaac, and Jacob. That is one thing.

2. That they were to have the land forever. That is two things.

3. That God was going to bless them. That is three things.

4. That He was going to make their seed or children as numerous as the stars of heaven and as the dust of the earth. That is four things.

5. That some son of Abraham is going to have the power and dominion of the whole earth, or possess the gates of his enemies. That is five things.

6. That their children should have the same countries for an everlasting inheritance. That is six things.

7. That in that one wonderful son and in their other children, all the people of the earth would be made happy. That is seven things.

8. And that God was going to be their God. That is eight things.

But you don't know what God meant when he said he would be their God, do you?

Abraham, Isaac and Jacob had to die, like everybody else, because Adam did not mind God, so they could not have the land of Canaan forever in this present life.

A good man in the Acts of the Apostles says Abraham never had enough of the land of Canaan for his own, to set his foot on, yet God had promised that he would give it to him; and Paul, of whom you have so often heard, says Abraham lived in the land of promise, just like a stranger—that he, with Isaac and Jacob, dwelt in tents, in the land which they was after to receive as an inheritance—in the very land, that by and by they were to have forever.

God had willed that land to them: It was his land, but they had made themselves his children, by minding, him, so that he could be their father and they could get the land.

It is only children you know, who get what belongs to their fathers.

So people who do what God says, become his children and get his land.

But Abraham, Isaac and Jacob are dead. They have long ago turned to dust. They have never received the promise. We will tell you the next time how they are to get it.

THE FRIEND OF THE CHILDREN.

MARRIED.

HARR—CUPPEL.—On Saturday, Feb. 12, 1881, by Elder S. A. Chaplin, Mr. Nathan E. Harr to Miss Mary A. Cuppel, both of Argos, Marshall county, Ind.

NOTICE.

Bro. I. D. Stephenson will be at the Gospel House chapel, Rosedale co. county, Indiana, on the fourth Sunday in February, 1881. Meeting to commence on Thursday evening before. Brethren and others cordially invited to attend.

Exegetical.

With his hands he covereth the lightning,
And commandeth it where to strike.
He pointeth out to his friends—
The collecting of his wrath is upon the wicked.
Barnes' Translation Job xxxvi. 32, 33.

The Septuagint reads—"*En tais cheiri tas sas*—*he covereth the light in his hands;* and the Latin Vulgate reads; In manibus abscondit lucem—*he hideth the light in his hands.*

The allusion is to the lightnings which the speaker represents God as holding in his hands and directing according to his own pleasure. The object of Elihu is to show that even the rapid lightnings, that seem so uncontrollable, are under the direction of the Almighty One, and that he employs them as instruments for the execution of his own purposes. To us the fiery bolts may seem to be hurled from an aimless hand, but God directs the resistless shafts.

Nothing could more forcibly illustrate the divine omnipotence than the wonderful exhibition of his power in controlling the resistless lightnings themselves. And nothing could better illustrate his omniscience and providential care of his people than the assurance that he directs them where and when to strike.

It is therefore truly said: "While, on the one hand God, who holds the lightning in his hands, points out to it his friends, so that they are spared; on the other hand, the gathering together, or the condensation of his wrath is upon the evil. That is, the lightnings—so mighty, and apparently so wholly beyond law or control, are under his direction, and he makes them the means of executing his pleasure. His friends are spared; and the condemnation of his wrath is on his foes.

This exposition of the passage accords with the general scope of the remarks of Elihu, and the view of the manner in which God controls even the lightning, was one that was adopted to fill the mind with exalted conceptions of the majesty and power of the Most High."

The Psalmist illustrates this same idea, in a more general way, when he says, speaking of those whom God knows as his own,—"Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noon-day. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee."

When the time of earth's agony comes, and the "right aiming thunderbolts go abroad," may we be pavilioned above the storm.

ANNOUNCEMENTS.

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Poetry.

"VOICES."

ISAIAH LXV. 6.

A voice of noise from the city,
From its scum, of sin and pain:
The protest of a mighty multitude,
Oh! hear they plead in vain!
A voice of the little children,
Beginning their life-long woe;
A voice of the lonely dying,
Not Knowing where they go;
Confidently appealing
To the cry of that mighty throng,
That voice of voices from the city,
"How long, O Lord, how long?"

A voice from the midst of the temple,
A voice of doubt and fear,—
"How long shall evil triumph?
O God the Father, hear."
A voice of wide-spread error,
A voice of those that say,
"There should be wider entrance
To this too narrow way."
A voice of the plenteous harvest
That few men go to reap,
Though the enemy's softly sowing,
Whilst the weary watch or sleep
So through the lonely waiting
Of these years of care and wrong,
That crazed the voice from the temple,
"How long, O Lord, how long?"

A voice of the Lord Himself speaketh
To those who watch and wait:
Tell on a little longer,
His step is at the gate.
See how the shadows lengthen
Athwart the evening sky!
Lift up your heads, ye children!
Your redemption draweth nigh:
And through the unknown distance,
In an echo deep but clear,
In the voice of the Lord proclaiming,
"I will not tarry long."

Selections.

Meredith's Herald.

FATHER CHINIQUY ON PURGATORY.

About two years ago when Mr. Chiniquy visited Australia, he delivered a series of lectures in the city of Adelaide. These were reported at length in the Christian *Colonist*, from which an exchange extracts the following from his closing address, as affording an inside view of some of the Catholic ceremonies:—

"The subject of the lecture was Purgatory, and in dealing with it the Rev. Mr. Chiniquy stated that the doctrine of purgatorial punishment taught by the church of Rome is one of the most tremendous impostures that the world has ever known.

Purgatory is believed to be a place where the soul suffers the same torment and indescribable anguish as is endured in hell, the only difference between the two places being that in hell the sufferings are eternal, while in purgatory they are to last for thousands of millions of years, but not forever. To the common people under the dominion of Rome, purgatory is a sea of fire, desolation, and misery; but to the priests, the bishops and pope it was a sea of gold and silver; for when the church invented purgatory she shrewdly made up her mind to give priests the power to take souls out of it if the friends of the deceased paid them sufficient money.

One beauty about the doctrine is that the priests and bishops cannot tell when souls are released from purgatory, so that the people are kept continually paying.

He did not hesitate to say that to release souls from purgatory, more money is paid every day to the priests of Rome than is paid into all the banks of England and France.

He stated that every year on the 2d of November a service was held called the 'Festivities of the Dead.' Its purpose was to pray for the souls in purgatory and extract money from the people.

On these occasions the churches were always filled, and some one with a good voice was brought by the priest to sing a plaintive song, representing the wailings of the souls in purgatory. (Here he sang a verse of the song in French.) He said if it were well sung in English, there would not be a dry eye in the audience.

After this song was sung, the priests appealed to the people. They made a mother appeal to her child, a father to his sons, a brother to his brothers and a sister to her sisters. They said: 'don't you hear the souls saying, come to our help! We burn in these flames. Make haste, make haste! make haste!' Which meant make haste and give your money to the priests.

By this time the people would all be crying and wailing, and then the priests would go through the church to collect the money, and if there was a dollar there they got it.

The doctrine of purgatory made the priests as cruel as tigers. He had a dreadful experience in connection with this matter which had done him good. His father died when he was very young, and left his property heavily mortgaged; so that everything had to be sold to pay the creditors, and his young mother was reduced to the necessity of working with her needle. They were very poor, and often a few potatoes and a little milk was all the food they had.

One day the priest came to see them. He was glad to see the priest, for he thought he would help them. But he said, 'Madame Chiniquy, you owe me ten pounds for the masses which I have said for the soul of your husband.' It was in vain that his mother protested that she had nothing. The priest said she could not love her husband if she were not willing to pay for the repose of his soul.

At this his mother wept. His first thought was to take a sword that hung on the wall, and kill the priest who made his mother weep, but seeing this to be beyond his strength, he mingled his tears with those of his mother, while the priest stood looking on with dry eyes.

In a little paddock before the house there fed a cow, which had been given to him when it was a calf, and which he had reared, and whose milk was now almost their only means of subsistance.

At length his mother said, pointing to the cow, 'Mr. Cure, take that cow and let me in that way discharge the debt I owe.' The priest was satisfied, and immediately went and drove the cow to his own house. He—pastor Chiniquy—said to his mother, 'Why have you done this? You have given the priest the cow and now we must starve.' Forgive me this wrong, my child,' said his mother; 'I did not believe the priest would be so cruel as to take the cow. But some day, my son, you may be a priest. Promise me that you will never take the money of the poor.' He promised, and when afterward he became a priest, he never took money from the people for the prayers which he offered for the souls of their dead.

For this reason he was much idolized by his people. The other priests, however, were jealous and did not like his practice, and complained to the bishop who threatened to excommunicate him if he did not promise to take the money from the people for the souls in purgatory. He at length made the promise, and after that he took the money, but would often contrive to give it back again.

He himself was honest and believed in purgatory, but he had discovered that not one in twenty of the priests believed either in that doctrine or in any other; they were infidels. It was in this way that his eyes were opened. On one occasion when engaged in revival services, he was returning to the parsonage with the priest of the parish, who was an old man, when they were accosted by a poor man, so emaciated that he was nothing but skin and bones; he was also clothed in rags.

He asked the priest to say a high mass for the soul of his wife, recently dead. The priest replied that he would do so, but must have five dollars. The man said he had not a cent in the world, and asked if the priest could not say the mass on credit. But the priest replied—'no money, no prayers.'

Pastor Chiniquy had the impulse to give the man the five dollars or offer to say the prayers for nothing, but he was a coward and had not the courage; he never thought of that hour without regret and shame. He would gladly, if he could, wash out that hour with his blood.

The man then asked that five low masses be said for the soul of his wife. For this the priest said he must have five shillings, but the man pleaded that it was as difficult for him to pay five shillings as five dollars. The priest said—'when I last passed your house I saw there a little pig. Give me that and I will say the masses.' 'Mr. Cure,' said the man, 'I am fatting that pig. It is all I and my children have to look forward to for bread in the winter.'

That night Pastor Chiniquay could not sleep with the vexation he felt at having failed to play the man. He saw, too, with pain that there was an abomination in his beloved church. The next morning he preached and spent several hours hearing the confessions of the people, and when the dinner hour came, he was hungry. The old priest was rich and kept a good table, and there were eight or nine other priests present.

When the covers were removed, a pig was revealed, done to a beautiful golden brown, and so fragrant that the thought of it still made his mouth water.

The old priest was a skillful carver, and cutting off a choice piece he placed it upon Pastor Chiniquy's plate. As he was lifting the first piece to his lips the scene of the previous day recurred to his memory.

He said to the priest, 'Is this the pig of the poor man we saw yesterday?' The priest replied with a jolly laugh, that it was, and added, 'If we cannot take the poor souls out of purgatory, at least we will have eaten a good pig.' The laugh that went around the table at this remark opened Pastor Chiniquy's eyes—he saw that the priests did not believe in purgatory.

His manhood and courage returned, and flinging his plate to the other side of the table, he cried, 'I will never eat the bread of the poor.' The priests felt the rebuke, and the rest of the meal was passed in silence.

It was not, however, till he studied the holy fathers that his eyes were fully opened to the terrible imposture of purgatory.

THE CRISIS.

THE DARK OUTLOOK.

There are many signs of the times which seem to indicate that immense political events and tidal waves of social importance are impending over the nations of Europe. While our own country is enjoying a period not only of remarkable business prosperity, but of political quietude, there is scarcely a country in Europe that is not in more or less tribulation and distress.

The symptoms that betoken serious disturbances of civil institutions and social fabrics are attracting the attention of statesmen; and the feeling seems to prevail that social and political troubles are not far off which will test the utmost strength of existing governments.

Baron Hübner, in a speech in the Austrian delegation, proposes a renewal of the Holy Alliance, or three-Emperor League, to stem the flood of revolutionary ideas. But the time has gone by for that sort of thing to succeed.

The "Eastern Question" remains most dangerously open. Russia has a slumbering volcano of nihilism under her feet, while her armies are pounding at the northern gates of India.

France is nursing a hope of revenge and a purpose of recovering her lost provinces, while vice and corruption prevail in her cities as never before in this age.

Germany is arousing the wrath of her numerous Jewish population, while a powerful socialism exists throughout her empire.

England is afflicted with grievous revolts in her extreme colonies that will require immense outlays of men and money to suppress, while the state of things in Ireland is in the highest degree critical and dangerous.

In all these countries there are multitudes of men, with secret organization and leadership, who stand eagerly watching their opportunity to take advantage of any civil outbreak, for purposes of pillage and plunder.

It seems that the social questions which underlie the politics of Germany and England are *almost insoluble by* the common methods of legislation.

The social discontent is too deep-reaching. It springs out of the very depths of society, and makes its protest against many of those political arrangements which are commonly regarded as the great safeguards of property, order and freedom.

It is remarkable that the doctrines which not long since were regarded with utter abhorence by all but a few outlawed doctrinaires are now openly advocated in widely circulated newspapers, and by great numbers of people who are still regarded as respectable. It is certain that the principles thus promulgated and more and more avowed, can never become dominant without a prolonged, fearful and bloody struggle between their adherents and the powers that are now in authority. It does not seem likely, judging from the past, that this advancing wave of socialism will content and spend itself in mere words of protest and menace. Hence the dreariness of the outlook. It should be borne in mind that this movement of socialism is not confined to any one country or race or class, and that is is not an unorganized drift of men who have no bonds of union, no definite aims or methods.

The nihilist flourishes in the court of Russia, and occupies positions of trust in the army and government. Men of rank and brains lead the socialists of *Germany*, the *communists* of France, the yearning freemen of Italy, and the land leagues in Ireland.

Reorganized leaders flit to and fro from Geneva to London—the two great centers of conspiracy.

The church seems to have lost all power for controling such movements, as one may see by noticing the impotence of the pope's interference with the land leagues of Ireland.

It is no secret that the socialists in Germany are not only numerous enough to excite alarm, but are fairly in possession of a military discipline that makes them extremely formidable.

The repressive measures by which the government had endeavored to repress and suppress them, have served only to compact and concentrate their force, and to intensify their zeal and hate.

A violent and tremendous explosion of this inflammable mass of discontent and ambition would not be a surprise, should it any day occur.

A party that can cast 600,000 votes at an election, and whose leaders openly declare in the German reichstag that 'failing to modify the laws which have been enacted to crush them, they must be driven to try force,' must be acknowledged as a most dangerous element in the country.

Great as was the work achieved by Bismarck in consolidating Germany, it may be questioned whether his policy of government has not been highly provocative of the evils which now menace the existence of the government.

Perhaps the most serious symptom of dissolving and convulsion in France is the decay of all religious reverence and influence. Such open immorality, such daring and offensive and aggressive infidelity—such disregard for the capital and chief vice of France, shows plainly enough what the character of the republic is.

Its persecution of the religious orders was not unjustly construed as an indication of a deep-seated contempt for religion. The most hopeful feature in France today is a steadily growing interest in the revival of Protestantism among the common people. The old Huguenot fires are being here and there rekindled—which means, so far, good and only good.

We need only allude to the agrarian revolt in Ireland. Men of education, ability, culture and character are identified with it. A social revolution is on hand, and already its cry for political independence is heard. Ireland will not be pacified except by the concession of her utmost demands. The dangerous Fenian organization—the communist element in the Irish turmoil—begins to put in an ominous appearance, and one hardly sees how collisions can be avoided that will precipitate open war.

He would be a bold prophet who should presume to predict what the end of these things shall be. We have evidently not arrived to the golden age, nor has the Kingdom of God come. But if it is a part of Divine Providence to introduce the eternal and unshakable things, by these upheavals and changes of the works and institutions of human hands, then we may still take courage and look for a better and quieter era in which men shall dwell together in juster relations and in a stabler peace.

Philadelphia Times.

THE ROTHSCHILD WEDDING.

If any voice could provoke the silent dust what a commotion there must have been in the mouldy grandeur of the ancestral graves of Albert Edward, Prince of Wales, at high noon yesterday! He, the heir of the Black Prince of Jew-burning ancestors, without number and without shame; of the Plantagenets and Tudors and Stuarts to whom the Jews were Goliendas of pillage, this heir of all the rags of caste and feudalism sat at the right hand of the dark-eyed rabbi as he joined a Rothschild to a Jewess.

There is a living Rothschild who was twice elected from a London constituency, and could penetrate no farther into the house of commons than the dark lobby in the rear of the members, subject at any moment to expulsion even from this obscure limit, at the call of any surly member. He was held on the verge of parliament fifteen years by the laws of the land, unable to take his place because the oath of the house held the clause—"on my faith as a Christian." It was not until a less diffident member, Solomons, stood for Greenwich, Mr. Gladstone's recent district, that the battle was brought upon the very floor of the house.

He was a stalwart. He took his seat. He was called upon to take the oath and got as far as the Christian clause. Here he stopped. The speaker rose in agitation. The members fell into a fury of rage. "Put him out!" "Withdraw!" "Withdraw!" was shouted on every hand. The Jew returned to his seat and waited doggedly till the uproar was hushed. Then he said, in effect, "I have been elected by one of the districts of London to represent them in parliament. They did not ask me if I was or was not a Jew. That has nothing to do with my mandate. I am here to represent my district, and represent it I will. It is for you to see to it that I am enabled to do it. I will leave the house, but it must be by force."

The sergeant-at-arms touched him on the shoulder and he slipped back in the dim lobby under the gallery with his fellow Jew Rothschild, who had waited two terms for something like this.

Gladstone was then the leader of the house under Palmerston and a bill was framed and sent to the lords, but was thrown out and the honor due the liberal fell to Disraeli a year later, when the form of oath was altered. The London of Queen Bess, of merry Charles and the sulky James would have stared to see a prince of the royal house bowing and smiling up the isle of the young gaze- the betted man on one hand and the veiled women on the other.

Charles was never in so merry a mood as when leaning or dandling and brandling in the midst of the gaiety round, with the lascivious mockery of the dentistry of those days for the dragging out of a tooth for every failure to comply with the king's exactions.

But notwithstanding a vast deal was taken to make the scene of Victorian elegance. From rumor and hearsay the Jew made a guess at some of his pleasurable visions. It is that he was not furthering some wild and rare wine thought new to the world in the last batch of despoiling the Hindoo race.

In whatever else the early Briton was inconsistent or unnatural or forbidding, the Jew was always an object of hatred and persecution. Even under the commonwealth, the badly intolerant of Oliver was not above this vulgar prejudice, nor his heavy hand guiltless of the innocent blood.

Even though a Jew has come to rule England, it is more the less a significant spectacle to see the prince of the reigning house so far disclaiming the practices of his ancestors and the history of his people as to take a chief place in the synagogue. Time, the tamer, could not have set time's whirligig has turned old customs into no more piquant jumble than this. It cannot be charged to this prince that he learns nothing and forgets nothing, and it is not wonderful that in a country that wants a king he is adored.

Brevities.

Ten thousand Nestorian Christians residing in the Persian provinces devastated by the Kurds have sent a petition to the Grand Duke Michael, asking permission to emigrate to the Caucasus.

About 2,000 students of the University of Berlin held a meeting the other night in honor of the tenth anniversary of the German unity. The rector made a long speech in favor of brotherly and friendly feeling among the members, dwelling particularly on the anti-Jewish movement, and expressing the hope that petty differences would soon be settled. This speech was received with very bad grace, many students leaving the hall. Prof. Mommsen then rose, but the noise was so great that he could not be heard. The meeting broke up in a very stormy manner, and ended with many challenges to fight between students of the opposing races. One Jew, a member of the University, actually received twenty challenges from his Christian colleagues, and will have to fight the lists in succession. Thus ended the students' celebration of German unity.

According to the reports of the Greek military attache at Constantinople, the force which the Porte would, in the event of a war with Greece, assemble on the frontier would be about 70,000 men. The Greek army, on the other hand, would consist of 80,000 men at the most, so that in point of numbers the two armies would be about equal. It is admitted by the most eminent Greek officers that the Greek troops are equivalent to a good militia, perhaps better than that brought by Servia into the field in its last war with Turkey. At the same time they hope that in three months the troops will have so improved by their drill that, though they will not be able to bear comparison with well-organized European armies, they will be a match for the troops of the Sultan. Much stress is laid upon the superior education of the Greek soldiers, among whom there are many professors, physicians, barristers and university students. Even among the artisans and agricultural laborers there are few who cannot read and write; and most of the soldiers are good shots.

A correspondent writing from Greece, recently, gives an account of a band of brigands who entered the village of Zagora, five miles from Volo, in Thessaly, and took up into the mountains 300 children from a school, with four teachers. They flogged the teachers to compel them to point out the children of the richest parents, and selecting eight from that classed allowed the others to return home. They now demand $10,000 each as the ransom of the youthful prisoners. This took place in sight of a fortress, and the Turkish authorities were unable to prevent the outrage, and are now powerless to avenge it.

PARIS, France, Jan. 25.—Malmaison, despite its interesting historical associations, is doomed to destruction. Already the park surrounding it is converted into building lots, upon which villas, such as the Parisian bourgeois delights in, are rapidly springing up, and the chateau itself, which has passed into private hands, is said to be on the eve of demolition. It only occupants at present is a solitary female caretaker, who has been employed in the chateau for nearly half a century. She has a curious story to tell of a strange and romantic incident connected with the melancholy late of the late Prince Imperial. It would appear that a few days before the outbreak of hostilities between France and Germany, the unfortunate Prince visited Malmaison, and spent several hours in the park at pensive. He was about to return to Paris to attend evening, a violent thunder-storm burst over the park, and a tree-trunk tree which had been planted by Napoleon I. in the presence of the Empress Josephine was struck by lightning. The people interesting the spot blessed of Malmaison thought it an omen to regard this natural accident as an evil omen for the Prince Imperial. The tree was entirely injured, a great effort was made to save its life in vain. It gradually withered and died late in the spring of 1879 the incident of the shattered tree was related, and should be remembered, as every object during the late in the park. On June 1, according to the fatal record Napoleonic tree was killed, and that very day the gallant Prince Imperial was slain by Zulu assegais in Tirdil tant Africa. Strangely enough, was the last Napoleon who set foot in Malmaison Park, and the coincidence of his melancholy fate with that of the tree planted by his great ancestor was, to say the least, a most remarkable fulfillment of a dismal forecast, the offspring of popular superstition.

Sententions.

"God never gives graces without an intent of their exercise."—*Sir. Hall.*

Those who live without Faith, must die without hope, and stand in the judgment without it, too.

If a Christian's work is hard now, it will be easier by and by; but the sinner's work becomes harder and harder.

"Faith knows no sorrow
That heaven cannot heal."

There is no food for faith but God's Word made clear to the understanding by rays from heaven, granted to the praying, waiting, obedient soul.

A broken physical law involves its penalty. A denied intellectual law lies a punishment. A defied spiritual law prestances its retribution.

Work while yet the daylight shines,
Man of strength and will;
Never does the steamer glide
Fearless by the mill.
Wait not till to-morrow's sun
Be nine upon the way;
All that thou canst do or dream
Do it this day.
Power, like love, and wealth
May rest against hope;
"The mill will never grind
With the water that has passed."

Is it any wonder that when we stagger at any promise of God through unbelief, we do not receive it? Not that the faith merits the answer, or in any way earns it, or works it out; but God has made believing a condition of receiving, and the Giver has a sovereign right to choose his own terms of gift.

Being good is quite as important as doing good; and it is more apt to be forgotten or undervalued in Christian exhortation and experience. There is no reason for separating the two things; they belong together. If a man is good, he will want to do good: he can't help doing it. But a man may—many a man does—think that there is such a thing as doing good, being active in good works of one sort and another, without regard to his personal life and character. This is a great mistake. No man has a right to feel that he is worth as much as a Sabbath-school superintendent or a prayer-meeting leader if he is not an honored example of the sweetness and power of Christianity in his family circle. Unless he preaches Christ all the week at home, he cannot preach Christ once a week away from home.—*N. Y. Times.*

"We should climb the hours with weariest toil,
If we had but a day;
We should drink alone at the purest spring,
On our upward way;
We should love with a lifetime's love in an hour,
If our hours were few;
We should rest, not for dreams, but for fresher power,
To be and to do."

If you are edified by a sermon, or a book, or a poem, or an editorial, you may be sure that there has been in some way a cost to the writer corresponding to the value to you of that production. It is not only a fact, that—

"Time cost is a thing come from toil, not choice,"

but it is also an obvious truth, that no one can give expression to feelings of which he has known nothing in his own heart, nor have real sympathy beyond his personal experiences of privilege or of trial. This it is that measures the power of the poets:—

"Who learn in suffering what they teach in song."

This, in fact, measures the power of every writer or speaker who would do service by his words. The value of his service to others is settled by the preliminary cost of that service to himself.

BOOK LIST.

[illegible]

FOR BIBLE READERS.

[illegible]

THE BIBLE AND THE CHURCH, By A. H. Ross, D. D. [illegible]

THE RESURRECTION, By Rev. Joseph Parker. [illegible]

THE BIBLE AND THE CHURCH, By A. H. Ross, D. D. [illegible]

THE KINGDOM, By Rev. Joseph Parker. [illegible]

THE PRIESTHOOD, By Rev. Joseph Parker. [illegible]

THE PARACLETE, By Rev. Joseph Parker. [illegible]

THE PARACLETE, By Rev. Joseph Parker. [illegible]

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Communications.

COMING AGE.

Its Proximity—Fifth Seal—Terms—Altars—Souls—Their Cry—White Robes—Resting Little Season—Fellow-Servants—Thrones—Sketch the Events. Summary.

No. 57.

J. P. WESTHEFER.

Fifth Seal.—"And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held. And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on the [them] that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants, and their brethren, that should be killed as they (were) should be fulfilled." Rev. vi. 9–11.

This is an earth scene, since it covers the fifth sheet of the roll which contains the scenic history of the Roman empire. It opens to view the Roman world.

A Pagan priesthood is officiating at the brazen altar of the legal sacrifices to their gods, under the superintending eye of their royal high priest, the emperor, the *pontifex maximus* of the empire. Over the altar is a Pagan sky with its luminaries. Around is spread out, as in a panoramic view, the territory, composed of grand divisions filled with populous, yet tributary nations. All are in motion—at their farms, in work-shops; occupied with their trades and professions; in the national senates, or occupied in quelling civil uprisings. All are active except the souls [dead] under the blood-stained altar.

Down under this altar (the symbolic embodiment of all the Pagan altars) lie multitudes of human beings—dead, not of disease, but of violence; not of earthquakes, nor tempests, nor of pestilence—the angels of powers unseen; but laid there by the hand of human violence. Not as malefactors and enemies to their race; but slain for the word of God, and for the testimony which they held.

The dead, sometimes, have a voice; and innocent blood can utter its cry. These martyrs' blood had been shed on the Pagan altar, as sacrifices to appease the wrath of heathen deities. Their blood has a voice like the blood of Abel. Their bones like those seen by Ezekiel, begin to assume form and living power; power to utter their wrongs and to plead the cause of justice:—How long, O Lord, holy and true, will thou not avenge our blood on our persecutors?

They are living, going to and fro, through the land, and walking up and down in it. "We lie under this altar, of the Pagan priesthood, our cause unavenged, and we held under the dominion of death and *hades*. Wilt thou still allow us here to remain and our blood to be still unavenged?

White robes were given them and they were told to rest a little season, till they should be joined by another company of martyrs that would share a similar fate.

Terms explained.—1. The altar. What altar? There were three kinds of altars:

(*a*) The altar of sacrifice which dates back to our first parents.

(*b*) The altar of incense.

(*c*) The memorial altar.

The altar of incense was called the golden altar. This altar was seen by John, and its location and use are described in Rev. viii. 3. And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer (it) with the prayers of all saints upon the golden altar which was before the throne. This altar was in the temple where Christ is officiating as High Priest, and not the golden altar of the temple at Jerusalem, since that was removed at this time. This altar is again named in Rev. ix. 13, "And I heard a voice from the four horns of the golden altar which is before God."

In Rev. viii. 3, incense is said to be added to the prayers of the saints; but in Rev. v. 8 it is said, Golden vials [censers] full of odors (incense), which are the prayers of the saints. Thus the altar before God, the prayers of the saints were offered as incense.

The altar of the fifth seal (Rev. vi. 9) is not before the throne; neither is it an altar of incense. It is a stone, or some kind of earthen or metallic substance, that would make it an altar of sacrifice. It is stones with human blood as appears from the skin down under it, where victims would lie when slain at the forms of the altar.

2. The Souls. Who? What? Mr. Fuller, an able commentator, says, "The souls under the altar are departed spirits of those Christians who had fallen in the arduous contest, which are supposed to cry aloud for retribution." Simply, because of the expression, "Souls of them." In his view, they are "disembodied spirits." Such is the name of a complex English thought, relative to the state of the dead, that man has within him an immortal spirit, (the man proper) which leaves the body at death, and continues in a place of conscious happiness or misery, till the resurrection, when it returns and re-occupies the body during endless ages.

Is this a Divine thought, or is it only human? If it is from God, we shall find it in the Hebrew and Greek, since they are the ancient sates of all God's thoughts to man.

Let us search the original Scriptures for a "disembodied spirit." The hunt may be instructive.

A few remarks relative to words and thoughts may aid the reader to search.

"Disembodied spirit" is the name of an English thought, complex in its nature, since it means that the spirit (the man proper) was *in* a body, but is now living out of the body. It is used to explain the word soul. Let us now trace back to the fountain of all thought.

We have this order—English, Soul. Greek, *psuke*, כֶּפֶשׁ. Hebrew, *nephesh*, נֶפֶשׁ. The English word, which is the name of the English thought, will, if correct, express in full, the Greek thought, whose name is *psuke*, since it is the translation of that word; and *psuke*, the name of the Greek thought, should express in full, the Hebrew thought, whose name is *nephesh*, since it is the translation of that word. The three words, soul, *psuke*, *nephesh*, being three names of one thought, should have one and the same meaning.

The English names the thought, properly defined, "disembodied spirit," or soul: Christ and the apostles call it *psuke*; the Hebrews call it *nephesh*. God calls himself that name. Jer. li. 14. The Lord of hosts hath sworn by himself. (Heb. *nephesh*) God is a soul; he is also a spirit, but not a disembodied spirit, which would be, not only impossible, but absurd.

When God began to create his vast family of living beings, and to name them, we should expect that, as their father, he would give them a name denoting that relationship. What other name than *nephesh* would be appropriate? Let us see if that is not the Family Name.

"God said, Let the waters bring forth abundantly, every creeping living soul" (*sherets nephesh khay-yah*.) Gen. i. 20.

"And God created great whales, and every living creature (Heb. *nephesh khay-yah*) that moveth." Gen. i. 21.

These are the water division. God then creates the land division.

"And God said, Let the earth bring forth the living creature," (Heb. *nephesh khay-yah*.) Gen. i. 24.

"And the Lord God formed man (Heb. *adam*) out of the dust of the ground, (Heb. *adu-mah*) and breathed into his nostrils the breath of life, (lives,) and man became a living soul," (Heb. *nephesh khay-yah*). Genesis ii. 7.

Khay-yah is an attribute of *nephesh*, and by metonomy is called *nephesh*. What course did he follow in bringing into being the families that compose his one great family?

Beginning at the bottom of the scale he creates the various species of water creatures. What name does he give them? *Nephesh*. He then brings into being the land beings and calls them *Nephesh*, as their father. Last and highest in the series he makes man (*adam*) and calls him also by the family name—*Nephesh*.

The Hebrew *nephesh* is the former name of which God, the first *nephesh*, is the Creator and the Father. *Psuke* and soul, both translations express, or should express the same thought.

When we see the word or name, *nephesh*, what thought do we see behind it? A being or a family of beings, and not simply an attribute spoken by a figure of speech.

We can attach to *nephesh* many attributes or adjuncts, but they are attributes of the thing, not the thing itself.

The same is true of the Greek word *psuke*. It is the name of every being that is a breather: *psuke* is the Greek name of the same thought *Nephesh*. Soul is the English name of the same thought, since it claims to be a translation.

With these remarks in view, let us see how our translators have disposed of the word ψυχη, *psuke*, in the New Testament.

ψυχη, *psuke*, is used by Christ and his apostles 100 times. It is rendered soul fifty-five times, life forty times, us once, himself once, mind twice, you once, heart once, and heartily once.

It is thus has in English, two names—soul and life, nearly of equal use; and six other names sometimes used. From this it will appear that they did not regard soul as the full equivalent of ψυχη. Their word soul is also complex: sometimes meaning persons, sometimes life, an attribute of persons.

In sixteen passages it is the name of persons or living beings. In no place does it express anything more than a being or his attributes.

How did John use the word ψυχη, for he wrote in the Greek. In his gospel he has written ψυχη, nine times. In eight places it is called Life; and once only is it rendered Soul. John xii. 27, "Now is my soul troubled;" now am I troubled. He has used the word seven times in the Apocalypse. It is first used, under the fifth seal, the passage now under consideration. The second place is in Rev. viii. 9, "the third part of the creatures which were in the sea, and had life died"—life," (ψυχη). Rev. xii. 11. "And they loved not their lives (ψυχη) unto death." Rev. xvi. 3, "every living soul" (ψυχη). Rev. xviii. 13, "And slaves and souls (ψυχη) of men." Verse 14. "And the fruits that thy soul (ψυχη) lusted after." Rev. xx. 4. "I saw the souls (ψυχη) of them that were beheaded for the witness of Jesus," and they lived and reigned with Christ a thousand years. This expression is the same as in Rev. vi. 9—"Souls of them."

Blood was an attribute of the souls down under the altar, since they cry, "How long, O Lord, holy and true, dost thou not avenge (these souls') blood." We should read it as follows; I saw, down under the altar, those persons that were slain for the word of God.—Personification. The stain fell around them in such masses as to arouse the dead, as in the case of the blood of Abel, and the bones in Ezekiel's valley.

Their Cry.—Emperors concluded that they had a right to judge for their subjects; but innocent blood has a right, and a voice it is. These slain in defence of God and the truth, will finally be heard.

White Robes.—These were symbols of righteousness and purity. They had been slain under false accusations. Christians were accused of Atheism, and of being guilty of the most obscene practices. The emperors judged that persons guilty of such practices ought not to live; but Christians were guilty of such practices, therefore, they must die.

White robes are given them as a token that God's judgment was in their cases the reverse of imperial edicts. The presentation of white robes, gave the dead to understand that the imperial decisions, under which they suffered martyrdom, were reversed, but that their blood would not be immediately avenged: but would be when their company should be perfected.

Rest yet for a little season.—They had been resting from their labors in unconscious repose; they were to continue in that state, and their accusers and murderers remain unpunished for a little season. Their request was the punishment of their murderers. This was not to be immediately. More were still to suffer. What, then, is the chronology of this seal?

The chronology of the fifth seal is not in advance of the first four seals, since it is the scene of martyrdom, they necessarily in the past, as they had been slain. It probably covers the fourth seal: still it may extend to Trajan.

The new persecution ahead, as their fellow servants and brethren were still to be slain as they. It extends, probably, to the commencement of the Diocletian persecution.

From the days of Trajan to this time, A. D. 303, Christians had been in a state of persecution. During the reign of some of the emperors, no new edicts were put forth, but the old ones were not repealed; and in some parts of the empire, the Pagan priesthood were continually fighting against the Christians. Some of the persecutions were aimed directly against Christian officers—bishops, presbyters, and deacons—since they had charge of the church.

Since the days of Adrian, the Christian ministry, assuming to be the successors of the Levitical priesthood, had grown in power, until the Christian, like the Pagan church, had fallen under the control of an hierarchy.

Contests between rival priesthoods were taken up by their membership, and deadly persecutions had been the result. Both parties were preparing for a final struggle.

THE BIBLE DEFENDED AGAINST MR. INGERSOLL'S ASSAULTS.

A. B. MAGRUDER.

Editor Restitution:—Although the attempt to bring Mr. R. G. Ingersoll to an oral debate and hold him to public responsibility for his libellous assaults on the Holy Scriptures has not been attended with success in the way proposed, the writer has found an opportunity, by the recent publication of the latest phase of Mr. Ingersoll's monomania, in his pamphlet entitled—with startling inconsistency—"What We Must *Do* to Be Saved," to repel these boastful attacks, in a printed reply, in pamphlet form, in the preparation of which I am now engaged. Having nearly finished the task which I hope to complete within a fortnight, I am naturally looking around to see how I shall defray the expenses of its publication. I learn from publishers with whom I have been in correspondence that to bring out an edition of 3,000, on good paper, with clear type and with a suitable cover, will require about $250 to which must be added a further sum of about $50 to pay expenses of transportation to points in the country for sale and for advertising, etc.

Now it is proper to say frankly that I have not and cannot command at present this necessary sum for the purpose. And I know not to whom I can turn for help and sympathy except to the brethren whose faith and hope—identical as we believe with that revealed in the Bible—I am as one of themselves, seeking to maintain and defend against an artful, adroit and able assailant—a common enemy. Is it unreasonable to conclude that they would naturally desire that this effort to "stop the mouth of the gain-sayer, teaching things he ought not for filthy lucre's sake," should be made in the fear of God and in the interests of truth and human salvation?

I know but little of the pecuniary means and resources of our brotherhood. I know that many are of very limited means and cannot be expected to advance or contribute anything even for such a cause. But it is quite probable I think that in the "little flock"—of feeble folk—there may be some individuals of sufficient means—whose hearts God may open—to give of their substance enough to accomplish the end in view. That such may have some means of forming an opinion as to the character of the work they are asked to help, I send herewith for insertion in THE RESTITUTION—if you please—the first chapter in manuscript, of the book proposed,—which will afford some idea of what it will be as a whole.

I propose to keep an accurate account of the names and amounts contributed and from any profits arising from the sales of the work beyond the costs of publication, etc., to reimburse the contributors the advances they may make. Any sums that may be advanced for this object will be promptly acknowledged and if enough be not raised, will be returned.

I take this occasion to acknowledge the many tokens of encouragement and appreciation which the writer received when it was believed that he was about to engage in an oral debate with Mr. Ingersoll. These were so numerous as to prevent a reply to each. They came not only from our own brethren whose interest in the subject was both natural and earnest but, I am happy to add, from some unexpected quarters—from prominent and earnest church members of the several denominations, exhibiting a warm and intelligent zeal in the great cause of the truth and integrity of the Bible as a Divine Record.

One of these, a venerable and learned minister of the Episcopal church, wrote as follows:

"Permit me to say that I am heartily glad that you have accepted Ingersoll's challenge, not only because I agree with you that 'contemptuous silence' is not the best method of meeting this bold blasphemer; but * * * * and I hope and trust that you will have the prayers of all true believers for your success, as well as valuable suggestions from those who are able to give them. May the servant of God and disciple of Christ be inspired with promised wisdom and power which his adversary shall not be able to withstand. With prayer and benediction," etc.

I shall be obliged if you can find room for the enclosed MS. and this explanatory letter in some early issue of THE RESTITUTION.

ALLAN B. MAGRUDER.

Stephens' City, Va.

CHAPTER I.

"ALL THINGS ARE OF GOD."

When Voltaire said, "If there was no God it would be necessary to invent one" he gave utterance to a truism which is abundantly proved by the history and experience of mankind. It finds a recent striking illustration in the voluminous writings, lectures, etc., of Mr. Ingersoll. Atheist as he is the more he persists in ignoring and banishing God from our world and race, the more earnest is the persuasion of all intelligent and thoughtful minds that on that theory the world would be a trackless wilderness, society an arid waste, and man, the monarch of a grand, void, vast chaos.

The interests and the real happiness of mankind, no less than their ideas, feelings, sympathies and emotions are so interwoven with the sentiment of religious faith and duty that they are naturally impelled to the recognition of a supreme power to whom, without unworthy self-humiliation, they willingly pay the homage of their veneration and worship. This sentiment is faithfully delineated by the poet:

"If there be a power above us—
And that there is all nature cries aloud
Through all her works—he must delight in virtue
And that which he delights in
Must be happy."

The statesmen knows well that no people can be safely governed without this supporting faith, in responsibility to a Supreme Authority and that no social compact can be made to cohere except by the cement and saving efficacy of a firm religious faith in its members. Hence the invocation of the Divine name in judicial proceedings, oaths of office, etc.

Can we ever forget the lessons taught by the French Revolution of 1793, whose appalling crimes against society—yet in the memory of living men—are all to be traced to the revolting creed of Mr. Ingersoll's brother Atheists—that "Death is an eternal sleep and there is no God but reason?"

In the United States and throughout Protestant Europe faith in the Bible and the obligations its teachings impose constitute this social cement and it is therefore either necessary or possible to "invent" another or a higher power. Is it therefore wonderful that in Bible lands, all efforts, ancient or modern, to undermine and overturn the Divine Oracles have failed and have invariably recoiled upon their authors and abettors? Like curses—they come home to roost and to torment their inventors. This latest attempt in that direction in Mr. Ingersoll - pamphlet entitled—"What Must We Do to Be Saved" forms no exception to the rule. It already shares the fate of all its predecessors nor is it surprising that it should be so.

The Bible is so obviously and triumphantly proved to be true in the eyes of every intelligent examiner of the Sacred Record that no one who has weighed the evidence with candor and is not an unreasonable or wicked man will presume to deny it. Such is its own testimony as declared in both the Old and New Testament. In the former it is written, it is "the fool who hath said in his heart there is no God," and in the latter St. Paul prays that he "may be delivered from unreasonable and wicked men," adding, "For all men have not faith" which is equivalent to declaring that a man without faith is both unreasonable and wicked. Although Mr. Ingersoll may not regard such condemnation as damaging to his cause, seeing that he discards and denies the apostle's authority in the premises, the concurrence of the public judgment among enlighted men in this conclusion however, invests the charge with a gravity and importance which cannot be eluded or retorted. We shall expect in the sequel to fortify this conclusion by the oracles of reason and revelation so as to leave no room to doubt it.

It cannot be expected that we should meet and confute, one by one, the very many mistakes of fact and errors of reasoning into which Mr. Ingersoll has fallen; nor is it necessary.

His pre-judgment of what as an honest examiner he ought to have subjected to proof is indicated by the self-invented motto he has prefixed to his latest work. In it he has brought forward the new charge of interpolations in the Bible text. He says "Interpolations are the foundation stones of every Orthodox church"—although as already said, that statement if true does not affect the integrity of the Bible record—and might pass unchallenged in our defence of it yet as he repeats specifically the charge of interpolations of the text of Matthew, Mark and Luke it is well here to note,

1. That he never charges such adulterations except when he is confronted with some text which stands inconveniently in the way of his own preconceived theory, and

2. That he never troubles himself to give any other authority for so grave a charge than his bare assertion! He boldly reckons on the enormous credulity of his readers or on their unlimited confidance in his infallibility, in lieu of the high and imposing authority which every scholar and critic feels bound to avouch in support of a charge so grave.

Let one example of his method of procedure suffice. In his bitter denial and denunciation of Mark xvi. 16, "He that believeth and is baptized shall be saved and he that believeth not shall be damned." (Page 39) he says, "I propose to prove to you that this is an interpolation," and his proof consists in the simple assertion that as neither Matthew nor Luke nor John record the words, which Mark alone preserves—they must be interpolated. To give some color to this conjecture he writes, "In the first place not one word is said about belief in Matthew. In the next place not one word about belief in Mark until we come to that verse * * * and "Luke gives an account of the same last conversation and not one word does he say upon that subject," and "I turn to the first chapter of Acts and find an account of the last conversation, and in that conversation there is not one word on this subject," and then he naively concludes in triumph, "This is a demonstration that the passage in Mark is an interpolation!"

Is our author accustomed to rest his demonstrations at the bar on such reasoning as this? Would he presume as a historian collating the written testimony of four witnesses to reject every fact which was not attested *toties, coties, ubique*, by each and all? He is a lawyer and should know that the most authentic testimony of several witnesses to the same transaction embodies "substantial truth under circumstantial variety" and that the failure of one or more witnesses to see or hear or report every or any given incident of the scene which may be presented or recorded by another with equal or better opportunities to know is never accepted as a ground of exclusion of the latter's statement for the simple reason that there is no necessary conflict between them. It is merely negative—is easily accounted for and is never permitted to impeach the positive testimony of the fuller narrative. Besides it should be remembered that these four historical narratives usually called gospels were not written at the same time or upon consultation.

We see from Luke's preliminary statement to his friend Theophilus (not objected to us as an interpolation) that "Many have taken in hand to set forth in order a declaration of those things which are most surely believed among us even as they delivered them to us who from the beginning were eye witnesses and ministers of the word," etc., that there had been certain written narratives previous to Luke's history. The chronology of the four narratives shows the same fact, for we know that John was the survivor and last writer of them all. We are not therefore surprised to find that in the preparation of their histories respectively each should be desirous and even careful, to avoid reciting and repeating what his predecessors had already written and should prefer to preserve and record some other of the wonderful deeds and words of Him "who spake as never man spake."

There was no scarcity of material for these fuller and varied records of the acts and sayings of the great Teacher, for John tells us in his narrative that "there are also many other things which Jesus did, which if they should be written I suppose that not even the world itself could contain the books which should be written."

It is thus we are to account for the variation of the matter of Luke and John, the latest biographers, from those of their predecessors, Matthew and Mark. John's gospel, we know, is very notably different from all the others, preserving more of the words and discourses our Lord than any of them. These obvious considerations sufficiently account for the omissions referred to and afford to every fair mind the strongest proof of the unaffected honesty of the several historians, for had their histories exhibited a close correspondence and conformity as to particular statements, which would be natural with the work of impostors, there would have been ground to suspect and charge collusion and fraud.

But is Mr. Ingersoll aware that in imputing fraudulent interpolations on the ground that all the evangelists do not chronicle every notable saying or deed of their Master, he wields a two-edged sword and stands on dangerous ground? If the objectionable text referred to (Mark xvi. 16) is to be discarded for the reason stated as an interpolation and apocryphal does not the sermon on the mount share the same fate? It is Matthew alone who chronicles this sermon which Mr. Ingersoll endorses and approves so warmly, saying, All the miracles, including the resurrection and ascension, are, when compared with portions of the sermon on the mount, but dust and ashes, etc. For the man Christ I have infinite respect, * * * To that great and serene Man I gladly pay the tribute of my admiration and my tears. Yet by the inexorable logic of his reasoning he is bound to expunge this sermon thus warmly eulogized and cast all its wisdom and virtue along with so much of his creed as he takes from it into the waste basket of discarded interpolations, "Verily," saith the proverb, "the legs of the lame are not equal."

Although avowing himself an Atheist and consequently without any religion (unless there can be religion without any God) he offers as a summary of what we must believe, in this last lecture, what he calls the 'grand religion of humanity" and when we come to inspect the items of this creed we see that all that is good in it is taken from the Bible and all that he declaims against as bad is not found there! Strange to say it is largely made up of passages taken from the sermon on the Mount supplemented by what he calls "the gospel of good fellowship, 'good friends, good living, (which he explains to mean good cooking) good clothes, good houses, and the gospel of soap and water," pp. 82–85.

In view of such vain trifling, such solemn mockery on such a subject it is difficult to resist the charitable conclusion that its author has lost his head—has become the unhappy victim of monomania and is not responsible for his actions and therefore we are tempted to turn away from the task he undertakes in pity rather than reproach.

But we give Mr. Ingersoll, like other culprits at the bar of justice the benefit of the doubt as to his mental condition and proceed for the sake of others to repel his assaults.

*Stumble on evidence.

THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, February 18, 1881.

ALL letters about which special inquiries have been made, have come to hand.

PLEASE send us shorter articles for five or six weeks to come, as we now have on hand as many long contributions as we can find room for in that length of time.

WE have only space to say that we have just received another letter from Brother Daniel Pike, of Stockton, Rooks County, Kan., describing the destitution of his family.

WILL our friends interest themselves in Brother Magruder's contemplated pamphlet. His circular to the brethren, and the first chapter of the work will be found on another page.

THE article on the Revision of the New Testament, Dr. Jessup's letter from Beirut, and the article from the Glasgow *Herald*—Jewish Notes—will prove, we hope of general interest to our readers. The Oriental question will soon demand solution.

Communications.

CHRONOLOGY OF CHRIST'S BIRTH, BAPTISM AND CRUCIFIXION.

WM. ROBBS.

And Jesus Himself began to be about thirty years of age. Luke iii. 23.

The words of the above text relate to the age of Jesus at his baptism, and so if we can find the year and the time in the year when he was baptized, it will help us to determine the chronology of his birth and crucifixion; Luke also, in chap. iii. 1, gives us to understand that it was in the fifteenth year of the government of Tiberius Cæsar, that John the Baptist began to preach and Jesus was baptized.

This was supposed to date in the 15th year of Tiberius, reckoned from the death of Augustus, instead of from his association with Augustus as colleague of the empire.

Had the Christian era been in use from the apostolic times, the mistake in dating the birth of Christ, near four years too late, would not have occurred. But when we take into consideration the fact, that this era did not begin to be used, "till A. D. 532, Dionysius, a Scythian by birth, and a Roman Abbot," there is no wonder that the mistake was made.

Bliss says, "From the best evidence, Dionysius could obtain, he placed our Lord's nativity in the year 753 of the Roman era, the Christian era not then going into use."

Bedo, who lived a century later, by a mistake of Dionysius, in reviewing it, made it commence Jan. 1, A. U. C. 754. The era, however, did not begin to be much used till A. D. 730, and did not come into general use till A. D. 1431, when Pope Eugenius ordered it to be used in the public registers." Sacred chronology p. 27.

That our Savior was very near thirty years of age at baptism, is evident from the testimony of Luke that "Jesus himself began to be about thirty years of age," when this event took place. For he could not have began to be about thirty years of age, if he had completed thirty, and so must have been a little under that age. And since Luke says, "he was twelve years old" at the Passover when he talked with the doctors of the Law—chap. ii. 42,—his birth must have been near the 25th of March, to make him twelve years old at the Passover, and to begin to be about thirty years of age at his baptism in Feb. A. D. 27.

That it was in Feb. A. D. 27, when our Lord was baptized, is evident from John i. 29 to ii. 1-12, for the latter is referred to in verse 29, between John the Baptist and Jesus, must have followed his forty days temptation in the wilderness, where he was alone with the wild beasts, which was immediately after his baptism; for, either the third day after this interview with John, or the third day from the day when he would go forth into Galilee, he attended the marriage in Cana of Galilee.—chap. ii. 1, and so, forty-three or forty-six days after his baptism.

He then went down to Capernaum, "but abode there not many days. And the Jew's Pass-over was at hand, and Jesus went up to Jerusalem." So if we allow forty days from his baptism to his interview with John, and three or six days to the marriage, and fourteen more to the Passover, which was then nigh, it would fix his baptism either Feb. 9 or 12, in A. D. 27.

According to astronomical calculations the paschal moon fulled in A. D. 27, on Wednesday, April 9, at 7 o'clock 10 min. P. M.; and it was at this Passover that the Jews said to Jesus: "Forty and six years was this temple in building." John ii. 20.

And forty-six years reaches back to B. C. 20, when Herod began to rebuild the temple, which was in the eighth year of his reign, according to Josephus Antiquities. Book 15 chap. 9 sec. 1.

This dates the beginning of Herod's reign in B. C. 38, reckoned from the conquest of Antigonus. And Josephus states that this took place "when Marcus Agrippa and Canidius Gallus were consuls of Rome, on the hundred eighty and fifth Olympiad, on the third month, on the solemnity of the fast." Antiq. 14, 16, 4.

Antigonus held his office three years and three months and was set up by the Parthians soon after Pentecost, as any one may find by Antiquities, book 14, chap. 13, sec. 1, and 2 Macc. 2:26, chap. 10. This makes it certain that the third month, when Jerusalem was taken, was the third month of the Olympic year, which would correspond to the seventh month of the Jewish year: on the tenth day of which "the solemnity of the fast" was celebrated.

Herod therefore began his reign in the third month, and in the third year of the hundred eighty and fifth Olympiad, which corresponds in part to Sep. B. C. 38, in which year in July or August,—see Roman Antiquities. Marcus Agrippa and Canidius Gallus had been elected consuls of Rome, and entered into office Jan. 1, B. C. 37, which Olympic year did not end till the 19th of July following. See Clavis Chronological Tables. For the Olympiads are four year periods, dating from July 19, B. C. 776, and from B. C. 776, take B. C. 38, July 19, it leaves 738 years, which divided by 4 gives 184 Olympiads and two years complete, so that the third month selected would make the third year of the 185th Olympiad, in the Autumn of B. C. 38.

Another proof that Herod began his reign in B. C. 38, is found in Josephus' Wars, book 1, chap. 19, sec. 3, which says that "as Herod was arranging himself upon his enemies, there fell upon him another providential calamity, for in the seventh year of his reign when the war about Actium was at its height, in the beginning of the spring, the earth was shaken and destroyed a immense number of cattle, with thirty thousand men."

This calamity was called providential to Herod, because it prevented him from going to the assistance of Antony against Cæsar, before Cæsar had beaten him at Actium, which battle was fought Sep. 2, B. C. 31. And as the spring before this was Herod's seventh year, his reign must have began in B. C. 38, inasmuch as seven and thirty-one are thirty-eight.

Again, Josephus states that Herod reigned thirty-four years from his conquest of Antigonus, and gives evidence that he died soon after an eclipse of the moon; of which eclipse Whitson, his translator says:

"This eclipse of the moon . . . . . is of the greatest consequence for the determination of the time for the death of Herod and Antipater, and for the birth and entire chronology of Jesus Christ.

It happened March 13th, in the year of the Julian Period 4710, and the fourth year before the Christian era." Antiq. b. 17, 6, 5, foot note.

Now by reference to book 2, chap. 1, Ver. 2 the Jews, we learn that a very great lamentation and mourning was made on the eighth day after Herod's death, for the men who had been put to death at the time of the aforementioned eclipse which mourning would have been very unnatural a year afterward, which it must have been, or else within a month of this time; for the Passover was at hand, which Passover fell on April 12, in B. C. 4.

Herod's death, therefore, cannot be placed later than April 1, B. C. 4, so that his reign of thirty-four years must have began in B. C. 38.

The account of Christ's birth in Bethlehem, and the flight into Egypt, and the return after the death of Herod, was accomplished inside of forty days after Christ was born, for, according to Luke, ii. 22-39, he was presented in the temple at the end of forty days from his birth, and then Joseph and Mary returned back with him to Nazareth, Christ could not therefore, have been born later than the 25 of March, B. C. 4, nor much earlier than that time, to have him only begin to be about thirty years at his baptism in February.

Now, then, as Herod began his reign in the autumn of B. C. 38, the eighteenth year of his reign in April, would fall in B. C. 20, which completes 46 years at the Passover in A. D. 27, up to which time improvements and additions had been made on the temple.

The Passover of that year—A. D. 27—was therefore, the first one after Christ was baptized.

The next was that of A. D. 28, and is found in Mat xii. 1, 2, which gives an account of the disciples eating of the standing grain which the law forbade them to do till the second day after the Passover.

The next Passover was that of A. D. 29, and is found in Mat. xii., which gives an account of the excessive feeding of the five thousand by the power of God. John vi. 4, says:

"And the Passover feast of the Jews was nigh."

The next Passover was that of Pentecost, which was their first in A. D. 30, when Jesus was thirty and a half years of age.

This fixes his birth in March, B. C. 4, making him twelve years old at the Passover of A. D. 8, and by his entering upon his ministry at his baptism in February, A. D. 27.

But the day of his birth cannot be fixed, nor that of his baptism, but his crucifixion is fixed on Thursday, and there "he, on April 6, A. D. 33, for Christ was to rise and the dominion of death three days and three nights, and as he arose on a Sunday morning, the three nights reckoned back from thence reach to four days as the day on which he died for the sins of the world. Mat. xii. 40.

The idea that it was on Friday when Christ was crucified makes only two days and two nights, to Sunday morning.

And this view is founded on the supposition that the crucifixion was on the day before the seventh day—Sabbath.

But the evidence shows that "the feast of unleavened bread, which is called the Passover," began on Wednesday evening last year, which evening belonged to the fourteenth day, which was the day of preparation, that is, the day before the paschal Sabbath, which was the fifteenth day of the month, and was a great annual Sabbath.

So if the fourteenth day fell on Thursday, Friday would have been their annual Sabbath, commemorative of their national deliverance from Egyptian bondage.

That it did fall on Thursday, is evident from Luke xxiv. 13-21, for this gives an account of two disciples going on the afternoon of Sunday to Emmaus, the very day on which Christ arose and that they said to him, not knowing him: "The chief priests and our rulers delivered him to be condemned to death, and have crucified him . . . . and besides all this, to-day is the third day since these things were done." Verses 20-21.

If Christ was taken down from the cross Thursday evening, that evening and Friday would be one day—Friday evening and Saturday would make two days—Saturday evening and Sunday, when he rose, would be "the third day since these things were done;" and this testimony positively precludes the crucifixion from being placed on any other day of the week than Thursday.

According to astronomical calculations, the moon fulled in A. D. 30, on Thursday April 6, at 10:41 P. M. So, all the evidence proves this was the day and the year of the crucifixion.

THE TEST.

S. HOXANA MINER.

"Sir, I will follow thee whithersoever thou goest," were the words of a man in the long ago when the Savior was here upon earth. He thought himself sincere, he thought he could follow Jesus anywhere, but when the Master showed him the poverty of his lot, that he was poorer than the foxes, more homeless than the birds, that no earthly honors nor emoluments could come from devotion to his cause, he forgot the glowing discourses of the man who spake as never man spake, and turned back, afraid of the test, unwilling to give up ease and wealth, for hardship, persecution and death.

Is it not just so now? Are there not thousands who love to listen to the truth, and who would fain follow Christ if there was no sacrifice to be made, no renouncing of self in the case? But if they confess the truth, the good opinion of their fellows must go, they must take the staff and garb of the pilgrim, cease to lay up treasures for themselves, affiliate no longer with men of the world, be called fantastical and peculiar, become rich towards God, by laying up their gains where moth and rust cannot corrupt. The cost is too great, the love of earthly things too strong, and they turn their backs upon Christ and upon all the coming glory.

Dear reader, are you doing it? Are you refusing to come to Christ, lest you lose some of the good things of this world? The time is fast approaching when the treasures that you love must perish, and then, having neglected the salvation of the Lord, where will you be? Escape for your lives. Follow Christ wherever he leads, and a crown of glory will be yours when he comes.

News Items.

TURKEY.

SERIOUS FIGHTING IN SYRIA.

BEYROUT, Feb. 16.—A Turk murdered a Christian and a number of Christians left town and went to their villages, where they were met by Turks and ten persons killed in the fight which ensued. There was renewed fighting on Monday, but the result is unknown. There is great excitement. Business is stopped and the bazars are closed.

THREATENED OUTBREAK IN AFGHANISTAN.

LONDON, Feb. 18.—It is reported from Candahar that a division of the Ameer's army, consisting of four regiments of infantry and one thousand cavalry, has arrived at Ghazni. The news has caused quite a sensation.

A dispatch from Berlin to the *Standard* says: "In consequence of Russia's advance on Merve by the river and valley, Ayoob Khan has declared war against the Ameer, and has already marched Maimunah."

GREECE.

ATHENS, Feb. 18.—The Chamber of Deputies finally passed the bill for the annexation of the Neutral Gipsel.

ALGERIA.

PARIS, Feb. 18.—Several French subjects in Algeria have been killed by marauding tribes of men from Tunis.

THE GREEK QUESTION.

CONSTANTINOPLE, Feb. 18.—It is said that Russia has proposed to the powers that Crete be ceded to Greece instead of the new territory in Epirus allotted to her by the conference.

FRANCE.

DESTRUCTION BY AVALANCHES.

PARIS, Feb. 17.—The village of Brevierse in the Department of Savoy, has been completely destroyed by two avalanches. Fifteen persons were killed. The property damage will reach 250,000 francs.

Poti, anciently Phasis, the Russian town and harbor in the Black Sea, at the mouth of the Caucasian river Rion, which was also called Phasis, is at present wholly under water, even in the highest parts of the town, to the depth of two feet. In consequence of this inundation the position of the inhabitants, about 4,000 in number, appears to be most deplorable, and the destruction of or damage to merchandise destined for transmission to Tiflis of which city Poti is the port—is said to be immense.

THE GREEK QUESTION.

THE PORTE'S SESSION.

LONDON, Feb. 21.—It is said that the Porte has informed Germany and Austria of the maximum concessions it is prepared to make. They include the cession of the whole of Thessaly and a portion of Epirus, but the Porte refuses to cede Janina, Metzavo or Preveza.

GREEK TROOPS MOVING.

ATHENS, Feb. 21.—A royal decree has been issued calling out the reserve troops. General Mavra has been ordered to march northward gradually. The largest college in Athens has been converted into a military hospital.

THE PORTE'S PROMISE.

ROME, Feb. 21.—The notes of the Ambassadors of the Powers at Constantinople, to be presented to the Porte to-day with the view of opening negotiations on the boundary question, will take cognizance of the Porte's promise not to commit any act aggressive. The Ambassadors informed their Governments that Greece should likewise be advised against any hostile movement.

Letter Drawer.

TEGGARDEN, Ind.

Editor Restitution:

It having been suggested by some of the brethren, that a report of the meeting at LaPaz, by Brother John Poore, of Kansas, be sent to THE RESTITUTION I therefore submit the following:

Brother Poore delivered five discourses at the above place on the Plan of the Ages, to large audiences. Perfect attention was given him, and many manifested a willingness to investigate. The school house where the meeting was held is a large one, and it was well filled. I think that if the brethren in North Township would make an effort, there would be an ingathering at LaPaz.

Also attended a meeting of the brethren at the Baker School house. Said meeting having been appointed to transact business in connection with a church building which the brethren contemplate erecting, and while we applaud them for the liberality manifested in regard to the house, to be used half of the time by the sects generally, and also in selecting some of the trustees from other denominations, we can but think that the brethren have been rather hasty in the matter, believing that a proper effort could have united two small congregations, and the locating the house at some convenient point, would be the means of having the truth presented outside of what appears to be a prescribed circle.

We suggest to the brethren a reconsideration of the matter of location.

Hoping that the cause of the Redeemer may prosper.

JOS. OSBURN.

DENVER, Ind.

Editor Restitution:

Enclosed find one dollar which you will please place on my account, and accept thanks for favor.

I am well pleased with the recent improvement of the paper. While it may change in form and type, my earnest prayer is that it may continue to adhere to the simplicity and beauty of the ancient faith. The world is not so much in need of information about those who will live in coming ages as it is in the personal salvation of men and women of the present age. The crying evil of this age is a lack of vital practical Christianity. Let the lesson sink deep in each heart, that pure hearts and holy lives only will be rewarded with the fullness of joy.

With the absolute certainty that the Master will soon call for the jewels, how important that they shine now with that heavenly radiance that will reflect the image of him in whom no guile was found.

Now as we see the day approaching, let us strive earnestly to become more thoroughly imbued with the lovely spirit of Christ. Let us grow in grace and in the knowledge of the truth as it is in Christ Jesus. Put away malice, and clamor, and evil speaking; cultivate a spirit of forgiveness and love, that will compell the world to say, Behold how these people love each other; they have learned of Christ!

I wish to say to all the dear ones with whom I have enjoyed many pleasant meetings, that I long to again greet you all if possible this side of the translation, but if circumstances shall prevent that pleasure, let me assure you all that I am struggling hard to get in that abundant entrance into the everlasting kingdom, where I hope to greet the faithful ones, where pain and disappointment cannot come.

I am now delivering a course of Bible lectures in a hall furnished by the friends in town. Have aroused quite an interest, and hope that some at least will be profited.

With best wishes for all who love the Lord Jesus in sincerity and truth, I remain your in the hope of the soon coming of the Just One.

J. F. WAGONER.

CENTROPOLIS, Kan.

Editor Restitution:

Enclosed find two dollars to apply on the paper. I value it very much, as it is all the preaching I have here. I am a lonely widow—have one child, a daughter, with me in the faith. I feel very lonely, my husband fell asleep in Christ soon after we came to Kansas, one year ago.

I have been trying to live faithful, so I may inherit eternal life when the great Life Giver comes to raise up all the loved ones, that we may never part again. O, what a joyful thought, brethren and sisters, let us hold fast the profession of our faith without wavering. Brethren and sisters, pray for me, that I may not falter by the way.

May we all be gathered in the kingdom.

ELIZABETH TINKEY.

MALVERN, Ark.

Editor Restitution:

The papers were received, for which you will accept many thanks. Find enclosed two dollars to pay for past indebtedness, and a continuation. They were the first copies of THE RESTITUTION I have seen for nearly two years. I felt as though I had met some very dear friend from whom I have been long separated. I eagerly grasped them, and looked first for the Editor; then for other familiar names, and am glad so many of them are yet contending for the truth. O, may they continue their good work, until the time comes when we will no longer need a teacher, but all will know the way of the Lord.

Our former address was Plum Bayou, Jefferson county, Ark., where we once had a church organization, consisting of twenty-two members. Most of them have fallen asleep; the others moved away, and our little family was left alone.

Last October we too left, hoping to better our condition socially, and are now living at Malvern, a pleasant little village on the St. L. I. M. & T. R. R., and junction of the Hot Springs R. R. Emigrants are coming in every day and the surrounding country is being rapidly settled up. We have not yet met with any of the one faith. If there are any here we would be glad to make their acquaintance.

If any of our preaching brethren pass this way it would afford us great pleasure to have them call and spend a few days with us.

To any desiring to change homes we say, come here. It is a pleasant country to live in. Corn, cotton and grain do well here, but the farmers are turning their attention mostly to the culture of fruits and berries, which grow to perfection.

Brethren wishing to find us or desiring information, will address or inquire for Wm. E. Chambers.

Before concluding I will say I wish ten copies of the question book for the instruction of the young, by Wiley Jones. I hope soon to send you some new subscribers.

Yours in Hope.

MRS. L. J. CHAMBERS.

NEW TROY, Mich.

Editor Restitution:

This leaves us in good health and pleasantly situated, so far as this world is concerned, and with our faith and hope strong in the soon coming King. We are passing away our days of mortal life with a degree of comfort which the world knows not of.

We hold forth the word of life whenever and wherever opportunity affords; in the school houses around and at our own house.

Since we came to this place we have been the humble means of creating some interest for the truth. Have succeeded in getting two new subscribers for THE RESTITUTION, and will do all we can to get more, for we cannot estimate its value. How could we do without the words of encouragement so richly given through its columns! The letters from the dear ones, and the rich articles from its contributors afford us comfort indeed, while toiling against the tide of popularity which bears down upon us sometimes with mighty power. We need the help of God, his word, his grace, and THE RESTITUTION. Therefore, brethren, sustain it; send it forth, full of encouragement and instruction to us weak ones, and we shall be your joy and crown of rejoicing at the appearing of Jesus Christ.

SAMUEL ANDREWS.

SUGAR CREEK, Ind.

Editor Restitution:

With sorrow I write you the sad news of the death of Sister Sarah Murnan. Death has closed his iron grasp around her, till he shall come who said: "I am he that liveth and was dead and behold I am alive forever more. I have the keys of death and of hades—he that said, because I live you shall live also—he that said I am the resurrection and the life, he that believeth in me though he were dead, yet shall he live."

Our sister sleeps in Jesus—blessed sleep. "Blessed are the dead which die in the Lord from henceforth, yea, saith the spirit that they may rest from their labors, and their works do follow them."

"Come Lord Jesus and come quickly," is my prayer.

Sister Murnan was born Oct. 10, 1801, and died Feb. 6, 1881.

Your Brother,

S. T. HOOK.

Brevities.

The inhabitants of a large village near Turin, Italy, numbering over two thousand, have left the Catholic Church in a body and gone over to the Protestants, because of dissatisfaction at the treatment a priest had received at the hands of a tyrannical Archbishop.

A spectre light lately stopped an express train on the Chicago, Rock Island and Pacific Railroad. After the trainmen ascertained that there was no wild train ahead they continued their journey. It is supposed that the atmosphere was in such a peculiar condition that a mirage-like effect was produced, and that the engineer saw the reflection of the head-light of his own locomotive.

In 1307 the Jewish residents of the city of Rouen were driven into exile, their property confiscated, and on the place where their synagogue stood a building was erected for the officers and machinery of the Holy Inquisition. A book just published in Rouen says that a lineal descendant of one of the banished Jews is M. Felix, a Councillor at the Court of Appeals, now sitting in that city, and that the court where he has a seat on the bench, holds its sessions in the building formerly belonging to the Inquisition, and on the spot where before that the synagogue had stood. These facts are recorded as illustrating the strange coincidences that the whirligig of time brings about.

An important manuscript, fully three hundred years old, containing a record of astronomical observations, has been discovered by Dr. Winnecke, of Strasburg, in which the places of most of the stars of the Pleiades are given. Other stars and planets, most generally visible to the naked eye, are also correctly located, thus indicating that there must have been telescopes in those days, and that that wonderful instrument is not of so modern an origin as is generally supposed.

The British troops who are fighting against the Boers in Natal; near the borders of the Transvaal Republic, are laboring under the disadvantages which rendered Packenham's advance against New Orleans in 1815 so disastrous. They are not in alluvial swamps, to be sure, but the country is rough and almost unknown to them, while their opponents know, as did Jackson's men, every inch of the ground. Then there are violent thunder-storms almost every afternoon—for it is now midsummer in the Southern hemisphere—and these are accompanied by deluges of rain. The gullies are often filled so as to become temporarily impassible, and the vapor of drying waters is unhealthy and forms fogs which render observation difficult. Carrying the war into Africa is by no means a pleasant undertaking.

THE NEW TESTAMENT REVISION.

NEW YORK, Feb. 8.—The New York *Times* says: "It was expected by the American Committee on Revision of the New Testament that the book would be published and ready for delivery in this country the present month, but it is announced, on authority of a cable dispatch received by Dr. Philip Schaff, President of the American committee, that publication will not be made until May. When asked by a *Times* reporter what the cause of delay was, Dr. Schaff said: 'The convention of Canterbury meets to-day, and the revised New Testament will be submitted to that body for its approval. The book will probably be referred to a committee, which will report at the next meeting of the convention in May, when the convention itself will take action.' The announcement that the book was to be overhauled and the word 'hell' restored to places where 'hades' had been used, Dr. Schaff says was utterly without authority."

North Missouri River Press.

WONDERFUL GEYSERS IN MONTANA.

One of the singular natural phenomena known in this section is the formation of two geysers in the strip of country known as the Sag, about a mile and a half from Mr. Patterson's ranch on the Shonkin. They were first seen about a month ago. They are situated in a small canon running out from the wall of rocks on the east of Alkali Lake. Two geysers have appeared, one of them being of monster proportions, throwing up a column of hot water and steam over 100 feet high, the other spouting about fifty feet, but with a larger proportion of water. The diameter is about four inches. The geysers are intermittant in character, and are active during the morning hours, about 8 or 9 o'clock. The formation of the country is a sandstone and gneiss, and has all the appearance of being an ancient river bed. What has produced this curious phenomenon it is, of course, only useless to speculate, as there is no evidence of ancient volcanic activity, and no hypothesis can be formed which will account for it.

NOTICE.

Bro. J. M. Stephenson will be at the Gospel Grove Chapel, Kosciusko county, Indiana, on the fourth Sunday in February, 1881. Meeting to commence on Thursday evening before. Brethren and others cordially invited to attend.

ANNOUNCEMENTS.

The third Sunday in Feb., at the Center schoolhouse in Clinton co., northwest of Kings Corner. Meeting to commence on Thursday night before. Also the fourth Sunday in Schrierville. Meeting to commence on Thursday night before.

J. S. HAYS.

CHRIST'S KINGDOM!

WHERE IS IT? WHAT IS IT?

—BY JOS. LACIER.—

A discourse delivered at Berwick, Pa. This is a 32 page tract, neatly printed, and should have a wide circulation. Price 10c.

FOR SALE AT THIS OFFICE.

MISTAKES of INGERSOLL

A review of Col. R. G. Ingersoll's lecture entitled "Mistakes of Moses."

—BY J. M. STEPHENSON.—

This is a large size eight page tract, printed on tinted paper. 10c. each, or 12 for $1.

FOR SALE AT THIS OFFICE.

Poetry.

British Evangelist.

THE MASTER.

Waiting for Him in the darkness,
Watching for Him in the light;
Listening to catch His orders
In the very midst of the fight;
Seeing His slightest signal
Across the heads of the throngs;
Hearing His faintest whisper
Above earth's liveliest songs;

Dwelling beneath His shelter
In the burden and heat of the day,
Looking for His appearing
As the hours seem fast away,
Singing, to give Him praise;
Working, to please His pleasure;
Bearing with Him the suffering,
Hearing for Him the shame.

Art thou afraid to trust Him,
Seeming so far away?
Wherefore, then, not keep near Him
Closer as the days may?
Why, then, not walk beside Him,
Holding His hand-hand,
Patiently walking onward
All through the weary land?

Communications.

THE SAVIOR'S PERSONAL MINISTRY.

Or, Then and Now.

A DISCOURSE BY WILEY JONES.

He preached in the synagogues throughout all Galilee.—Mark i. 39

Public preaching or teaching as a very ancient institution. Enoch, the seventh from Adam, prophesied and warned the people. Noah was a "preacher of righteousness." Abraham had a very large household that furnished three hundred and eighty trained servants capable of going to war, and these, together with his children, he commanded to "keep the way of the Lord, to do justice and judgment." Gen. xviii. 19. The influence of Abraham's teaching was probably felt in all the various places of his sojourning.

Moses too was a teacher, as well as lawgiver, though he sometimes got Aaron to speak for him. Jehoshaphat, about 900 B. C., sent out men who had the book of the law of the Lord with them, and went throughout all the cities of Judah, and taught the people. Their standard of authority was not human tradition, but "The law of the Lord."

After that we read of Jonah, at whose preaching a whole city repented. Some centuries later, about 400 B. C., we read of what might be called "a protracted meeting" of the Scriptural sort, where for a whole week, "The book of the law of God" was carefully read, and explained to an audience of about 50,000 people. Neh. viii.

Notice the manner of conducting the meeting, it will do for a model—the public speakers to that vast assembly "read in the *Book* in the law of God *distinctly*, and gave the people the *sense*, and caused the people to *understand* the reading.

This was a thoroughly doctrinal and practical style of preaching, and oh, how different from the claptrap and bamboozling style of oratory heard from some of the most popular pulpits! When shall it once be that the occupants will lay aside their Balaamism, cease their striving for the praise of men, and meekly adopt the reverent, useful, and sublime style of Ezra? And the taste of the audience as well as the style of preaching differed from the modern customs. The people did not clamor to Ezra for a grand oration closing with the usual "eloquent peroration," or that he would give them a "concert of sacred song," or would open his portfolio and read to them "one of his very best and most popular lectures;" but rather they desired him to read to them the book of the law.

I have heard many pieces of oratory, but never any of such thrilling eloquence as the proper and articulate reading of God's word.

And what was its effect at that meeting? At the mere opening of the book all the people stood up, as a spontaneous act of reverence for the word of God—they stood as a servant stands to receive his master's orders. And there, in the open street, from the morning until mid-day they were attentive, and all the people wept when they heard the words of the law. And for seven days the sweetest and best part of "the feast" was hearing the law read and expounded.

"Thy words were found, and I did eat them. . . . . How sweet are thy words unto my taste, yea sweeter than honey to my mouth." Jer. xv. 16; Psa. cxix. 103.

If they were so attentive to hear the law, how much more ought we to be to hear the gospel, for "If the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him?" Heb. ii. 2, 3.

But some in these days, when the gospel is being read and expounded, lean back on the seats, and look about, and some even sleep; thereby slighting the brightest treasure that earth contains, for what is man, after all his boasted power and dignity, without God's word? "Man that is in honor and understandeth not is like the beasts that perish." Psa. xlix. 20.

From the illustrious examples in Old Testament history the Jews were, or ought to have been, perfectly familiar with the idea of going about and teaching the people publicly. And it is a remarkable fact that the synagogue services, in the time of the Savior's ministry, were, in outward appearance, very much like those of a Protestant congregation at this day; and the friends and opponents of the truth acted very much as now.

Three times a year the men of the land were required to go up to Jerusalem to worship, but as for the rest of the time, they and their families were scattered, save a work, in the great and impressive stillness of the ancient Sabbath, to attend the village synagogue or meeting-house, as we would now say and engage in prayer by reading the Scriptures, and in exhortations.

Now, when the Lord appeared among them his doctrine was embraced principally, with some few objections by the poor of "honest and good heart." But its bitterest foes were the rich and influential—the so-called "religious"—members of the popular and leading denominations of the day, the Scribes, Pharisees, Sadducees, etc. Many who believed on Him among the chief rulers were afraid to confess him, lest they should be put out of the synagogue; for they loved the praise of men more than the praise of God." John xii. 42, 43.

That is the trouble with many professors today. If the gospel of the kingdom were fashionable and popular they would confess it and glory in it; but as it is not they turn their backs upon it, and go on gliding smoothly down the broad road to perdition. This love of human praise works much ruin, for Satan takes advantage of it to restrain chief rulers from confessing Christ, and afterwards uses their example to restrain humbler people—"Have any rulers or the Pharisees believed on him?" John vii. 48. To this day such an argument has power over many thousands of shackled and benighted minds.

Yes, if we would profit by the lessons of sacred history which are written for our learning and admonition, Rom. xv. 4; 1 Cor. x. 11, we must be on our guard and remember that the titled and influential professors of religion were among the Savior's bitterest foes.

Even the Roman Centurion cried out, "Truly this was the Son of God." Judas said, "I have betrayed the innocent blood." The penitent thief said, "This man hath done nothing amiss." Pilate's wife pronounced him a "just man," and Pilate, the heathen judge, declared, "I find in him no fault." Mat. xxvii. 4, 19, 54; Luke xxiii. 47; John viii. 38.

But the chief priests and elders clamored for his death. Pilate, however, had discovered that "for envy" they had delivered the Savior to him, Mat. xxvii. 1, 18; hence, to accomplish their design, they artfully made use of the multitude, persuading them to call for the release of Barabbas, rather than that of Christ!

What a choice was this! And what words can express our astonishment that those who were looked up to by the people with the same veneration as the so-called Reverends and D. Ds. of the present day should be found persuading the people to choose a robber rather than Christ! Matthew xxvii. 20

They claimed to have the knowledge and piety of the nation. They assumed great titles, and devout attitudes; and when they walked in their long robes with slow steps, as if meditating on holy things, they displayed broad phylacteries crowded with the precepts of the law, as if their hearts and lives were entirely devoted to the same.

It required considerable mental independence in a patriotic Jew to convince him that such people were leading their followers to perdition. When he went up to the renowned and crowded capital of the nation, and saw the long and glittering train of chief priests and elders ministering at the splendid temple, amid the perfume of burning incense, and the ascending smoke of sacrifice, and the solemn chanting, and the sound of trumpets, and the profound respect shown them by the multitude, he would hardly think these same chief priests and elders were the foes of true religion, and were at that moment plotting to crucify the Son of God!

To the careless and lazy Jew who would rather judge by outward appearances and take everything for granted, than go to the trouble and pains of searching the Scriptures for himself, those people would seem the veritable servants of the Lord: and a body of "reverend divines" of which the nation might be proud. And yet they would send out spies to try to entangle the Savior in his discourse and to catch some word by which they might accuse him to the Romans, who held the *death-power*. Mat. xii. 14; Luke xx. 20.

Money that ought to have been spent to the glory of God, they took to pay Judas Iscariot. That is the kind of people they were. If you ever meet any of their successors beware how you give them your money. In the simplicity of your heart you may mean it *for* religion, but if you don't mind they will use it *against* religion.

When you go into the great cities, and see the splendid churches, and the crowds of rich worshipers, and hear the great organ, and the fine singing, and the rounded tones of the pulpit orator, and hear of their great foreign missions, compassing sea and land, you too may be deceived by appearances, and think these grand and popular denominations are right, unless you have enough Berean industry and independence to search the Scriptures and be guided by what they teach.

Now, when the Lord appeared among them his doctrine was embraced principally, with some few objections by the *poor* of "honest and good heart." But its bitterest foes were the rich and influential—the so-called "religious"—members of the popular and leading denominations of the day, the Scribes, Pharisees, Sadducees, etc. Many who believed on Him among the chief rulers were afraid to confess him, lest they should be put out of the synagogue; for they loved the praise of men more than the praise of God." John xii. 42, 43.

That is the trouble with many professors today. If the gospel of the kingdom were fashionable and popular they would confess it and glory in it; but as it is not they turn their backs upon it, and go on gliding smoothly down the broad road to perdition. This love of human praise works much ruin, for Satan takes advantage of it to restrain chief rulers from confessing Christ, and afterwards uses their example to restrain humbler people—"Have any rulers or the Pharisees believed on him?" John vii. 48. To this day such an argument has power over many thousands of shackled and benighted minds.

Yes, if we would profit by the lessons of sacred history which are written for our learning and admonition, Rom. xv. 4; 1 Cor. x. 11, we must be on our guard and remember that the titled and influential professors of religion were among the Savior's bitterest foes.

Even the Roman Centurion cried out, "Truly this was the Son of God." Judas said, "I have betrayed the innocent blood." The penitent thief said, "This man hath done nothing amiss." Pilate's wife pronounced him a "just man," and Pilate, the heathen judge, declared, "I find in him no fault." Mat. xxvii. 4, 19, 54; Luke xxiii. 47; John viii. 38.

But the chief priests and elders clamored for his death. Pilate, however, had discovered that "for envy" they had delivered the Savior to him, Mat. xxvii. 1, 18; hence, to accomplish their design, they artfully made use of the multitude, persuading them to call for the release of Barabbas, rather than that of Christ!

What a choice was this! And what words can express our astonishment that those who were looked up to by the people with the same veneration as the so-called Reverends and D. Ds. of the present day should be found persuading the people to choose a robber rather than Christ! Matthew xxvii. 20

They claimed to have the knowledge and piety of the nation. They assumed great titles, and devout attitudes; and when they walked in their long robes with slow steps, as if meditating on holy things, they displayed broad phylacteries crowded with the precepts of the law, as if their hearts and lives were entirely devoted to the same.

It required considerable mental independence in a patriotic Jew to convince him that such people were leading their followers to perdition. When he went up to the renowned and crowded capital of the nation, and saw the long and glittering train of chief priests and elders ministering at the splendid temple, amid the perfume of burning incense, and the ascending smoke of sacrifice, and the solemn chanting, and the sound of trumpets, and the profound respect shown them by the multitude, he would hardly think these same chief priests and elders were the foes of true religion, and were at that moment plotting to crucify the Son of God!

To the careless and lazy Jew who would rather judge by outward appearances and take everything for granted,

Thus we see that Paul pronounces one accursed for preaching another gospel, and I am sure no one in the audience is willing to say Paul was bigoted or uncharitable. You need hardly expect to be more charitable than Paul. He wrote a whole chapter on charity; and while he says that without charity one would be as a sounding brass and a tinkling cymbal, he also says that "without faith it is impossible to please God," and that "if any man preach any other gospel, let him be accursed."

In whatever light we view the subject, we are therefore brought to the logical, absolute, and essential necessity of believing that gospel which the adorable Redeemer preached—"The gospel of the kingdom."

Of course, the gospel of the kingdom is the good message about the kingdom. This good message is composed of those things which the Bible testifies in reference to the kingdom; which things are called, in one place "the things concerning the kingdom," and in another "the things concerning the kingdom of God and the name of Jesus Christ." Acts xix. 7; viii. 12.

And now will you believe those things concerning the kingdom, and thus come out on the Lord's side; or will you refuse to believe them, and thus take sides with the chief priests and elders? Can you hesitate which to choose?

Selections.

Sunday Morning.

THE REVISION OF THE NEW TESTAMENT.

DR. ANON'S.

During the last ten years a work has been in progress among us which has an interest for all English speaking people—the revision of the English New Testament.

It began with resolutions of the Convocation of Canterbury at a session held May 5, 1870. They were to the effect that it was desirable that a revision of the authorized version of the Holy Scriptures should be undertaken; that no changes should be made but such as faithfulness required; that the style of the language of the existing version should be closely followed, and that the co-operation of scholars of other nations and other religious bodies be invited.

A committee of eight bishops and eight presbyters was appointed to carry out these resolutions, of whom three Bishops (Winchester, Gloucester and Bristol, and Salisbury), together with the Prolocutor of the lower house, now Dean of Lichfield, the Dean of Canterbury (Dr. Alford), the Dean of Westminster, and Canon Blakesley (now Dean of Lincoln), formed the original New Testament Company. At the first meeting of the united committee twenty-one scholars were elected as members of the New Testament Company. The same year companies were formed in America to co-operate with the English companies; the New Testament Company consisting of fifteen eminent American scholars. Both the English and the American Company contain members of the larger religious bodies in the two countries respectively. About half of the added members of the British companies were members of the English Church. In the American companies the various religious bodies are pretty equally represented.

The mode of working between the two companies is interesting. The English company first revised the Greek text and the translation, examining together every verse and every word. This was done at the rate of about forty verses a day, and it took six years to complete the first revision. As each portion was completed, copies were sent to the American company, who in due course sent back their criticism and suggestions. These were carefully considered during the second revision, which occupied two years and a half. As the various portions of the second revision were completed, they were sent to America, and the Americans sent back further criticisms and suggestions, which were in turn carefully considered. At last the revised version was sent over to America in its final form, and the American brethren sent back in return a list of passages in which they record their preference for other renderings than those adopted by the English company. These, it is understood, will be found at the end of the large edition of the revised New Testament to be issued by the university presses.

The meetings of the English company began each day at 11 o'clock and closed at 5. After prayer, the minutes of the previous meeting were read and confirmed. A verse was then read from the authorized version. Any proposals for changes in the Greek text were made, discussed and voted upon; and then any changes in the renderings of the English translation.

At the first revision a majority of the members decided all changes. At the second revision all these changes were liable to be reconsidered, and then no disputed change, either in the Greek text or in the revised translation, was affirmed unless a majority of two-thirds of the members present approved it. This rule was laid down at the outset, and gave a great preponderance, not unreasonably, to the authorised version. At the same time it was likely to end in retention of readings and renderings which a decided majority of the company deemed the less satisfactory. It is obvious to remark, that under such a rule many a rendering was likely to be retained, not because the authorized version is the best possible, but because it was not found practicable to hit upon expressions which were deemed by two-thirds of the company to be preferable to the authorized. Sometimes, too, as it may be supposed, the rhythm and sacred associations of the authorized version would carry the day against renderings that had possibly greater technical accuracy on their side. Most readers will rejoice in the conservative influence of these rules, and they have certainly ended in the more careful examination of every word of the New Testament, whether in the English or in the Greek.

The meetings of the English Company were generally held, by the courtesy of the Dean of Westminster, in the Jerusalem Chamber, a room belonging to the Deanery. Here met the Assembly of Divines in 1643; and, in 1689, the commission to revise the liturgy of the English Church. Some of the greatest English theologians of all schools have assembled within its walls, and many eminent men have lain in state on their way to their final resting place in the adjoining abbey. A room richer in appropriate historical memories is not to be found in England.

The New Testament Company has met ten times during the last ten years, for four days each time, and generally for seven hours each day. It may be said, therefore, that they have given 400 working days to these conferences, in addition to much individual previous preparation. And as this work has been done without fee or reward by busy men, they deserve on that account alone the hearty thanks of all the churches.

N. Y. Observer.

LETTERS FROM DR. JESSUP.

Memorial Hall; Turkish Oppression; Murder and Robbery; Refinement and Cruelty.

BEIRUT, Syria, Dec. 29, 1880.

The Memorial Sunday School Hall was dedicated on Dec. 19, with appropriate services. This building was chiefly erected by Mr. and Mrs. H. Dale, of New York city, as a memorial of their infant son Gerald, who died in 1879. Other friends have aided in its furnishing and completion, and it is a beautiful and convenient edifice for the purpose of Sunday school and Bible class instruction.

More than 1,200 children and adults were present at the opening exercises, and many went away unable to gain admission. Children were present from eight different Sunday schools in Beirut, and addresses were made by Rev. Mr. Dale, of Zahleh, brother of the donors, by Dr. Eddy and by the Superintendent.

The singing and responsive reading of the Scriptures were not the least interesting part of the services. One of the German Lutheran deaconesses brought twenty of her orphan pupils, who sang a German song very sweetly. The Anglo-American Sunday school came in force and sang an English hymn, "Whiter than Snow."

Miss Taylor's Moslem girls were present with their snow-white veils, and some eight or nine hundred Arab children. The students and professors of the college, European gentlemen and ladies, and natives of various sects completed the congregation.

The Sunday schools appointed a committee to prepare a letter of thanks to Mr. and Mrs. Dale, and the whole occasion was one long to be remembered.

The Turkish Government has sent an official request to the Beirut Syrian Protestant College, asking for seventy physicians for the Turkish army, to receive forty dollars a month, and the rank of Kaloghossi. It is stipulated, however, that the medical graduates shall have obtained the diploma of the Imperial Medical College in Constantinople. Many of the graduates have been to the Capital and obtained this diploma, but the failure of the Government to fulfil its promise with regard to the expenses of medical candidates, has greatly embarrassed the young men.

The Porte, in declining to acknowledge the diplomas of the Beirut Medical College, pledged itself to pay the traveling expenses of Syrian youth in going to Constantinople, and to support them while there undergoing their examinations.

The Beirut graduates stand high all over the Empire, and a distinguished Ottoman official remarked not long since, that ere long, instead of, as now, Beirut being required to go to Constantinople for examination, Constantinople would have to go to Beirut.

The Arabic journals have recently been warned by official proclamation to abstain from publishing anything which may be directly or constructively derogatory to the Turkish Government.

This includes telegrams, extracts from foreign journals, historical and geographical, stories and articles attacking any of the religions of the Empire. A free press is not to be hoped for in this generation in Turkey, yet there is a remarkable degree of liberty in the publication of books and tracts, and especially in the sale of the Scriptures in all the languages of Turkey.

Not long since a letter appeared in the *Jenneh*, Arabic journal of Beirut, from Mardin, giving an account of certain outrages in that province, which show what the reforms are, which a Turkish Prime Minister gravely informed Europe are already being executed in the interior of Turkey. The letter is as follows:

"The people of Mizy, all of them Christians, received official notice that the Kaimakam of the district, with the Mudir and the Kadi and a large body of troops were coming to the town to collect the annual taxes, and that the villagers were to feed all these officials and soldiers during their stay, together with their animals.

The people being desperately poor, sent word that they were not able to feed so many, but that in justice, the expense should be apportioned among all the villages of the Kods, or district.

The messenger took the reply to the Kaimakam, whereupon he, with the Mudir and Kadi became greatly enraged and ordered the soldiers to march and attack the village. When the villagers saw the officials and soldiers approaching, they went out, men, women and children, to meet them with every manifestation of respect, supposing that they came in peace, when suddenly the soldiers opened fire on the crowd, killing three men and one woman and wounding three others.

They then attacked the church, breaking down the doors, and plundering it of all its silver and gold utensils, and a large lot of property deposited there for safe keeping. They then plundered the other two churches, after which they scattered over the village, breaking open every house and carrying off every article of value and committing the most frightful excesses.

The men, women and children all fled to the mountains and rocks, where they remained three days without food or shelter. The plunder was sent off on mules and horses to the homes of the officials, who then sent two Christian priests to bring the people back to their homes, promising them the immediate restoration of their church and private property.

The people returned and found the dead bodies of their friends still unburied and torn to pieces by the dogs, and begged permission to bury them. After this the Kaimakam asked them for a list of the stolen property. They replied, of what use is a list, when for three days pack animals have been carrying our goods to all parts of the province to the houses of the government officials, and even the Kadi has taken two loads of the church furniture and sent it to his house in Nusibin.

Moreover, two men, named Abder Rahman Effendi and Hamid Mosulli, loaded seven mules with plunder. The very threshing floors were stripped and the people obliged to carry their own property two days journey to the homes of the officials.

After all these outrages, the Kaimakam demanded of the leading men of the people the payment of eight thousand piasters cash land tax. They replied: Restore our property and we will pay the tax. This answer offended him, and he ordered the soldiers to torture them, which they did, when the men promised to borrow the money.

They were then allowed to go to a neighboring village and borrow eight thousand piasters which was paid to the Kaimakam. He then surrounded the men with a cordon of soldiers and wrested from them their signet rings, in order to send a document to the Waly of the province, praising the Kaimakam and thanking him for his protection and just government,—this document signed by all the seals of all the leading men of the town!

A few old priestly robes of no value were then sent back to the village with word from the generous Kaimakam that he had now restored their church property.

Complaint was sent to Said Pasha Mutserrif of Mardin, who at once arrested the officials and was trying to restore the plunder.

The probability is that the officials will have to disgorge freely, and the poor people receive no satisfaction.

The above is Turkish protection, "such protection as vultures give to lambs—covering and devouring them."

The new Wali of Syria, who has replaced Midhat Pasha, is Haidi Pasha. He has made a tour from Damascus to Hums and Tripoli, and organized in Tripoli and Hums a wagon company running freight and passenger wagons between the two cities.

He expressed his utter hostility to any railway from Tripoli east to the Euphrates. Two English companies are in Constantinople bidding against each other for the charter to build this railway.

European applicants for charters for railways, mines, etc., are always welcomed in Constantinople, especially if rival companies bid against each other. They help the local Turkish finances, but their success is extremely improbable.

Exegetical.

At evening weeping may come in, but in the morning there is joy.—Psa. xxx. 5.

The above is the translation that Gesenius gives to the Hebrew—

בערב ילין בכי ולבקר רנה

There are two distinctly different ideas drawn from the original expression. One is, that weeping comes in to stay over night; and the other is, that it makes a protracted evening call.

The Vulgate gives the latter sense: Ad vesperum demorabitur fletus,—*Weeping will stay during the evening.* Luther translates according to this sense—den Abend lang wahret des Woinen—*the evening long weeping continues.* The idea seems to be that although the day may have its sunshine and shadows, yet life's gray twilight brings the sorrow-clouds upon which the sun, that has gone down behind the darkened west gilds no bright rainbow of gladness. But "unto the upright there ariseth light in the darkness;" and "light is sown for the righteous, and gladness for the upright in heart."

There is One that "turneth the shadow of death into morning; The Lord is his name." This morning will come when he, of whom the Rock of Israel spoke, shall appear and usher in the day of God. "And he shall be as the light of the morning, when the sun riseth, even a morning without clouds."

Not only is the kingdom-day to rise in resplendent auroral brightness, but the life-day, that "dawns on the night of the grave," will break upon the world in such tintings of morning-glories as shall transfigure the skies. "After two days he will revive us; in the third day he will raise us up, and we shall live in his sight. Then shall we know, if we follow on to know the Lord; that his going forth is prepared as the morning." Then his glory will cover the heavens, and the earth will be full of his praise.

This morning, that brings the kingdom, the resurrection, and the new creation, brings the matin songs of everlasting joy. "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." In life's sorrowful evening, tears may flow till death's icy hand freezes the fountains, and the frost-glazed eye weeps its woes no more forever. The grief-broken heart and the anguish-bowed head at last find the repose of the grave during the night of forgetfulness.

At length the Sun of Righteousness arises with healing in his wings, and the ransomed of the Lord return to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away. Weeping may come in, draped in her sable robes of lamentation, mourning, and woe, to flood the eyes with tears of ceaseless grief all the evening long, till the heart stands still and the pale hands cross a breast that anguish heaves no more. The long dark night of death may then settle down upon the eyes that have forgotten to weep till the day-spring from on high shall bring the resurrection morning of life when the Lord of hosts shall destroy the covering cast over all people, and the vail that is spread over all nations; when he shall swallow up death in victory; and the Lord God shall wipe away tears from all faces. In the evening weeping may come in but in the morning there is joy.

Poetry.

SORROW NOT.

1 Thess. iv, 13.

Oh! weep not for the dead,
The sleepers of the Lord!
Each in his silent bed
Awaits the quickening word.
Oh! weep not for the dead
Who knew the Joyful Sound;
The members of the Head
Repose in holy ground.

Oh! weep not for the dead,
Whose works have gone before
They wrestled, fought and bled,
To live forevermore.
Oh! weep not for the dead,
The meek ones of the earth,
They slumber without dread,
In hope of Spirit-birth.

Oh! weep not for the dead
Of Abraham's royal race:
They shall by Yahweh led,
Enter the Holy place,
Then weep not for the dead
The blessed of the Lord,
But in their footsteps tread
And be at peace with God.

Selections.

The Messenger.

THE CONTINENTAL JEW-BAITING.

M. W. S.

The strange anti-Jewish crusade in Prussia continues to run its course, and is attracting the attention of thoughtful men all over the world. According to the *Times*, Berlin correspondent, "the agitation against the Jews has become more than ever the question of the day" there.

New Year's morning in that most enlightened capital was ushered in by "some disgraceful scenes of disorder and violence" against the Jews, in which the police proved "comparatively helpless." "The crusade seems to be gaining in force—that of the fist, however, being now substituted for that of the tongue.

While the movement has taken deep root among the "rude, unthinking masses," it is significant that even University Professors and men of culture join in the hue and cry, while, "the youth who are now in training to become the intellectual leaders of the nation," are foremost in acts of violence. Large, and in some cases riotous, public meetings have been held by the anti-Semitic party, and a counter movement has now begun on the part of other prominent politicians and authors, who feel the crusade to be "a disgrace to the century." So that German society seems on the point of dividing into two opposing sections—those who would deprive the Jews of their liberties and drive them out of the country, and those who would continue to grant them equal rights with every other citizen.

What side the Emperor and his Chancellor are disposed to favor is not known, although their sympathies are said by some to be distinctly anti-Jewish; but the Crown Prince has thought it necessary to indicate that he at all events views the agitation only with grief and disgust. The movement is spreading into neighboring countries. The Bavarian authorities have issued orders for the suppression of all attempts to initiate the crusade among their population. But in Austro-Hungary there seems to be a feeling akin to that of a portion of the Prussian people, and arising from the same cause, viz.—jealousy of the financial and commercial supremacy of the Hebrews.

Hungary we are informed by a letter in the Christian *World*, "is at present one of the countries in which hatred toward the Jews is shown in the most dangerous form. Within the last few months, six Jewish usurers have been murdered, and deputy Istoczy has called for the formation of anti-Semitic societies in order to bring about a movement which the Hungarian Parliament has already had under discussion.

As many as seventy-eight such societies have sprung up. The one in Pesth numbers 2800 members, and an anti-Jewish literature is continually fanning the flame."

While it would be rash to predict what may be the result of this fresh outburst of persecution, we cannot but be struck with the possibility that it (or some similar movement) may prove an important factor in bringing about that partial re-settlement in the Holy Land of a portion of the Jewish people still in unbelief, which seems to be required by the prophetic word, and to be daily coming nearer.

Already, according to the Jewish *Chronicle*, the German crusade is driving Jews to England and the United States. But it is significant that it has awakened a distinct yearning for a return to their ancient inheritance, if only there they might find security for peaceful occupation—and this at a time when, as the Jewish *Chroicle* puts it, "we are inundated with books and pamphlets on Palestine, and the air is thick with schemes for colonising the Holy Land once more," foremost among which is Mr Oliphant's scheme, to which we have more than one referred. Let the Jewish *Chronicle* express its own ideas. In a notice of Mr. Oliphant's "Land of Gilead," it says;

"His book will not have been written in vain if it makes even that set of men who are by their descent most interested in Palestine bethink themselves how they can benefit the oppressed of their own race, gratify a natural and praiseworthy longing, and at the same time lay the foundation of a settlement that may in troublous times to come be a haven of refuge to all who suffer from the fact of being Israelites.

The philosophy of race has led in one country to the discovery that Teutons cannot live amicably with Semites. The converse hypothesis that Jews may share the privileges of Muscovites or Wallachs has hardly been broached in Russia and has been met by undisguised contempt in Roumania. If there were a nook on earth from which Israelites would not be expelled, a place where it was a matter of right and not of sufferance to call oneself Jew and practice the faith of one's fathers, much would be gained for oppressed Israelites.

In every country the Jews labor under this limitation, tacit or express, that if they become too numerous or too distinguished they are pretty sure to rouse the feeling of jealousy always latent, often manifested in the United States and in Germany, not quite hidden when election quarrels in England lower the customary high tone of our public life.

To found in Palestine a colony that would offer an always open home to Jews who sought peace and quiet rather than great wealth; and to manifest by its good order and concord that Jews were excellent citizens collectively as well as individually, would be to do no slight service; and if the most powerful impulse to this end comes from a Gentile writer like Mr. Oliphant, we, who have given so much in morality and religion to the Gentile world, can afford to learn something in our turn."

Again, in referring to the death of the novelist, George Eliot, it goes back to her "Daniel Deronda and its "ideal, Jew," Mordecai Cohen, with his aspirations after national restoration, says:

"We doubt whether even the Jewish public has appreciated the ideal of Mordecai to its full extent. He does not advocate the return of all Jews to Palestine: Jews were wanderers before the dispersion and might continue so till the end of days. But if a Jewish Republic were established in Palestine carrying with it the sympathies of all mankind, the condition of Jews in other lands would be raised by the knowledge of the high ideal which, in Mordecai's mind, the new Judea would have before it For Asia is awakening, and in another century the half of mankind which inhabits the east will have shaken off the sleep of superstition.

It would then be Israel's mission, if situated on the border-land of east and west, to mediate between Asia and Europe.

This idea is grand enough to make a satisfactory finale to the tragedy of Israel's history. And its practicability is attested by works like Mr. Oliphant's "Land of Gilead."

As for its desirability, recent events must give serious reflection to every thinking mind. The 'Red Spectre' of the *Judenhetze* has arisen in turn in America and England; it stalks through Germany and has reached France and Italy, while in Russia and Africa it is perpetually brooding.

If it were unhappily to become international, it would be hard to see any alternative between a total renunciation of Judaism or a return to the Holy Land. Every Jewish heart will know which would be the alternative chosen by Israel. In that case, 'Daniel Deronda' would be something more than a word, it would contain a prophecy."

PALESTINE EXPLORATION. "Mr. Oliphant found everywhere in his travels through Syria the idea prevalent that an English occupation of the country was imminent. The traveler himself was looked upon as a pioneer; whole villages turned out to receive him: the voices of hundreds of men and women sang welcome to one who represented to them a hoped-for period of order and prosperity." However this "idea" may turn out in the event, it is likely that the attention of the public in this country will for some time to come be directed to the lands through which he traveled.

The Palestine Exploration Fund is about to send out a surveying party to do, for the country east of Jordan and the Dead Sea, what they have already done for Western Palestine.

The following letter from their chairman, which appeared in the public papers will best express their designs:

"Palestine Exploration Fund,
1 Adam Street, Adelphia, January 5, 1891.

"Sir, Will you allow me through the medium of your columns to announce to your readers that the committee of this society have decided upon undertaking the survey of Palestine east of Jordan.

The success with which our survey of Western Palestine has been completed, the general interest which has been aroused on the subject, the valuable results which have been obtained, the satisfaction with which our great map of Palestine has been received by all classes and in all countries, makes us confident that we shall receive ample support in the extension of our work.

The present condition of our knowledge, as regards this great district—which includes Bashan, Golanitis, the Hauran, the Lejah, Batanea, Gilead and Moab—resembles very much that of Western Palestine when the survey was first commenced.

That is, reconnoissance sketch maps had been made of parts of the country, but every successive traveler was able to point out the deficiencies, errors and unexplored tracts on the maps. From a Biblical point of view the associations of the country are extremely interesting. Among these are the places connected with the stories of Balaam and Balak, Gideon, Jephthah, the wars of Moab, the siege of Rabbath Ammon, the fortress of Kerak, the refuge of the early Christian Church, the events connected with Cesarea Philipi, Ramoth Gilead, Bethsaida Julias, Gadara, Heshbon, Machaerus, Chillerhoe, and many others. The country is covered with ruins, many of them in a wonderful state of preservation, and it differs from the West in this important respect, that whereas Christian, Jew, Saracen, Crusader, and Turk have one after the other contributed to the demolition of the monuments of Western Palestine, in the East there has been one period of destruction and one only, and since then the land has been left to the tribes who wander over it with their cattle, but neither build nor destroy. As the survey of Western Palestine has been executed, so we promise, as far as a committee can promise, shall be executed that of the East. The same trained skill will be employed upon it, the same thoroughness and earnest conscientious work will be devoted to it. I am, etc,

JAMES GLAISHER, F. R. S.,
Chairman Ex. Com.

Communications.

A WORD OF ENCOURAGEMENT.

T. E. ADAMS.

I wish to say that I am highly pleased with our paper in its new dress. Its clear type, good material and general make-up is surely praiseworthy. If those long-winded writers would first boil it down and then communicate the result, much good would follow, and time and patience increase. I think THE RESTITUTION now will meet the hearty approval of one and all the friends of truth, who in turn should make a special effort to introduce and increase its circulation and usefulness. Some of dear friends are falling asleep, having finished their course and kept the faith, and the mourners go about the streets, while some others are growing cold and indifferent, being carried away with the cares of this life, and the various fascinating elements of evil, while sin is on the increase. But the end is near. Now let me suggest that every friend of truth, and reader of our dear RESTITUTION, make an extra effort to first rouse up self. "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. See then that ye walk circumspectly, not as fools, but as wise men, redeeming the time, because the days are evil." Put away our sins, and reform our many bad and useless habits, "crucify the flesh with the affections and lusts, draw near to God and he will draw near to us." Show our love to God by walking in his ways blameless, and thus prepare ourselves to meet our soon returning Lord in peace. Then let us each and every one turn missionary for a time at least, and go out and hunt up some fellow traveller on death's dark road and point him to the Lamb of God "that taketh away the sins of the world." And let us not forget to honorably patronize THE RESTITUTION ourselves and see that others share its good things and thus work while it is day, and gain a rich reward.

Youths' Column.

Children of the Light.

RIPPLE.

"Ye are children of the light"
Earth is full of sunny places:
E'en the flowers seem more bright
With the sun upon their faces.

"Ye are children;" well we know
Children love the sunny places;
And like flowers fairer grow
With the sun upon their faces.

"Children of the light!" How fair
Seem to us the heavenly places
Where, beyond our sight, they wear
Light immortal on their faces:

"Ye are children of the light!"
Earth is full of sunny places,
Let us reck them ere death's night
Shut the sunlight from our faces.

We may win a smile of love,
Even in earth's darkest places,
If we only look above
With the sunlight on our faces.

Our Dumb Animals.

A Pretty Sight.

The author of "Camps in the Caribbees" claims to have more humanity than the average lady of fashion; and perhaps he is right. It is probably more from thoughtlessness and ignorance, however, than from cruelty, that fine ladies demand the sacrifice of beautiful birds for their decoration. Fashionable people are not usually naturalists. The author makes one of his interviews with a humming-bird family the text for rather a severe sermon.

While in the Carribbean woods, he unexpectedly beheld a vision of loveliness seldom vouchsafed to the dwellers of the icy north, which he thus describes:

Close at my hand, within two feet of me, says he, sat a tiny humming-bird on a downy nest. Fearlessly it glanced at me with its bright black eyes, and curiously it followed my every motion with its shapely little head. A buzzing of wings attracted my attention, and I beheld the mate of the one on the nest, who darted at me with unmistakable fury, his glittering crest erected, and anger shooting from his eyes. Verily! had his diminutive body been in proportion to his heart, I should have been destroyed. Satisfied that he could not drive me away by darting at my eyes, he rested a moment on a twig near the nest, where he was at once joined by his mate; who seemed to endeavor by caresses to soothe his ruffled temper, and to assure him that my intentions toward them were not evil.

Touched to the heart by this exhibition of trust and love, I would not have harmed these little innocents for a fortune. Exposed for a moment were two eggs, white as snow, and small as seed-pearls.

Now look about you in church and ask what that charming lady, with a humming-bird in her hat, would have done had she been there. She would have caught the little brooding mother-bird and choked it to death. She would have taken an advantage of the chivalry and heroism of the little husband, to catch him, as he charged down upon her, and have wrenched his soldierly neck. Then she would have robbed the nest, blown the specks of gold out of the pearly eggs, skinned the two little birds, and put the whole on her hat.

No, she could not be such a savage as that! you may say. But she has, and worse! She has paid a savage Carib or Brazilian not only for doing so, but also for skinning the birds alive; for that is exactly what they do in order to enhance and preserve the brilliancy of the plumage. Don't be too hard upon her. She had not seen it in this light before. We will warrant that she will buy no more humming-birds for her hat.

Sermons for the Little Ones.

No. 4.

How the Fathers Are to Get the Land of Canaan.

In our last, we said Abraham, Isaac and Jacob were dead, and that they had never had the land that God promised to give them for their own.

How are they to get it? You remember that we were trying to find out what God meant when he said to Abraham, Isaac and Jacob, that he would be their God. Turn to Ex. iii. 6, and you will find Moses calling the Lord, "the God of Abraham, the God of Isaac and the God of Jacob;" and in the New Testament you will find—Luke xx. 38—Jesus saying, "now that the dead are raised, even Moses showed at the bush, when he called the Lord, the God of Abraham, the God of Isaac and the God of Jacob." When God said to these old fathers, "I will be your God," they knew he meant the same, as if he had said, "I will raise you from the dead," for Jesus says that is what he meant. They knew they could not have the land forever, until they were made to live forever.

In the eleventh chapter of Hebrews, you will find how much God's people have suffered that they might be waked up in the better resurrection. They all died without getting the land, but they were sure of getting it when they should awake from the dead. God had promised to give them the land forever; and they died, believing what he said—certain that they would live again, and have it as God had told them.

Abraham looked for the same beautiful city, that we are looking for. He expected to see the pearly gates of the New Jerusalem—to come to the time when the tabernacle of God should be with men—when Jesus should be God of those who overcome, and who are to inherit all thing.

He looked for a country just as beautiful as Heaven—for a heavenly, or heaven-like country, where there should be no more tears, neither sorrow nor crying.

But, you will wonder what all this has to do with your coming to Jesus and learning of him! It has everything to do with it. You cannot come to Jesus as you should come, unless you understand all this.

It was necessary, in order that the people who had believed and minded God, should be waked from death to live forever—that the keys of the grave should be given to some one able to open it, and able to give eternal life, to all God's children who are sleeping in the dust.

If no such person ever had, or ever would come, good people, and bad ones too, would stay in the ground—they would always be dead

But God never tells a lie, and when he said to Abraham that he should have the land forever—that he would be his God, and that in his seed, all nations should be blessed, he meant to teach him that just such a person would sometime come.

Abraham saw Jesus by faith, when it was told him that "his seed should possess the gates of his enemies,

Isaac and Jacob looked to the Savior as theseu, who was to give them all that God had promised.

All of Abraham's people were taught to look for a Savior who should redeem them from death. We know this from what David said in the sixteenth Psalm. He was glad because the God had taught him that his "flesh would rest in hope"—that he would not be left in the grave, because God would not suffer His Holy One (Jesus) to decay and turn to dust. That Holy One would shew him the path of life.

In his presence would be fullness of joy—at his right hand, pleasures evermore.

By reading Acts xxvi., you will find that all the tribes of Israel, looked upon the promise of God to the fathers, Abraham, Isaac and Jacob, as a promise to raise them from the dead. The hope of being made alive again, was their hope. They hoped to come to that promise of land by being waked up to live forever.

But they did not seem to understand that some one must come and *die* for them, before this could be brought about. They knew that the Savior was coming to bring up the dead people, but they thought he would be great and powerful, and glorious—would open the graves at once, and, taking his place on the throne, make everybody, all over the earth, mind him.

They knew that God did not forgive people unless there was bloodshed.

They were taught in all their sacrifices, to look to a sacrifice to come. The lamb that they offered to God, pictured a suffering and dying Savior, but somehow, they overlooked the meaning of the lamb, and saw only the King in his glory.

David did not do this. He knew Jesus must go into the grave, before he could bring other people out of it, and so did all God's prophets, and those who studied hard to know what God had taught.

In our next we will go back to the word, seed.

THE FRIEND OF THE CHILDREN.

Sententious.

Things past may be repented, but not recalled.

Such as every one is inwardly, so he judgeth outwardly.

I have lived to thank God that all my prayers have not been answered.—*Jean Ingelow.*

Heaven gives our years of fading strength
Indemnifying fleetness;
And those of youth, a seeming length
Proportioned to their sweetness.

It don't take a very smart person to find fault; but to suggest the proper course to be pursued requires a person with sanctified judgment, aided by the Spirit of God.

However obscure your lot may be, this much is certain, that in the circle in which you move some minds and hearts are being influenced by your example. For good or for ill, your words and your whole character are making an indelible impression on all within the sphere of your influence.

He that will believe only what he can fully comprehend, must have a very long head or a very short creed.—*Colton.*

Sorrow's dark cloud above our path
Hangs like a curtain dreary;
Our heart's best treasures droop to death,
And leave us mourning here.

The cherished flowers we bind with care
Wither, and pass away;
And all that's beauteous and fair
Is marked with sure decay.

Whatever our place alloted to us by Providence, that, for *us*, is the post of honor and duty. God estimates us not by the position we are in, but by the way in which we fill it.—*T. Edwards.*

Where science speaks of improvement Christianity speaks of renovation; where science speaks of development Christianity speaks of sanctification; where science speaks of progress Christianity speaks of *perfection*.

Jesus's fair city, yonder see—
Its gates stand open wide—
Life's crystal stream—the healing tree
Of life on either side.

Then let me go where pleasures wait
Forever at God's right hand,
Be welcomed through the pearly gate,
And with the ransomed stand.

CHRIST'S GLORY.

Until he comes, he is the rejected one. His coming is to end the day of his long rejection, and to introduce the day of his acceptance: the day when he shall be owned by Israel and the world, as he is now by his saints; the day when he shall be owned on earth, as now he is owned in heaven. As the great Judge of all, his glory is yet to come; as the King of kings and Lord of lords, his glory is yet to come; as the last Adam, his glory is yet to come; as the head of the church, his glory is yet to come; as Israel's monarch, his glory is yet to come; as antichrist's destroyer and Satan's dethroner, his glory is yet *to come*.—*H. Bonar.*

"By defeat we conquer,
Grow rich by growing poor;
And from our largest giving
We draw our fullest store.

—*Bonar.*

"Do you really believe that an ass ever spoke to Balaam?" queried a man who prided himself on his intellect. Coleridge, to whom the question was put, reflected: "My friend, I have no doubt whatever that the story is true. I have been spoken to in the same manner myself." The man of the inquiring mind retired for meditation.

Boston Traveller.

GREECE'S VIGOROUS WAR PREPARATIONS.

Private information is to the effect that Greece is rapidly making preparation for a war with Turkey, in the expectations of being able to wrest the provinces of Epirus and Thessaly from the Moslem power. By the first of April it is expected that there will be a force of 200,000 men—regulars and volunteers—in the field. The Greeks are determined, and king and people will risk their all in the contest. Never since the formation of the little Hellenic kingdom has the enthusiasms of the country reached such a height; her whole people are in arms, and her treasury is well supplied with the "sinews of war." A correspondent, who furnishes information as to the sentiment of the country, writes that never before have the Greeks had such a chance to show their appreciation of the stirring words of their warmest friend, Lord Byron, in "The Giaour":

"For Freedom's battle once begun,
Bequeathed by bleeding sire for son,
Though baffled oft, is ever won."

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His Peculiarity. Sixth Seal—Terms Explained. Earthquake—Sun—Moon—Stars—Heaven—Mountain—Island—The Kings of the Earth—Exclamations—Great Day—Chronology.

No. 5.

J. P. WEETHEE.

Sixth Seal.—And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell into the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together, and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth upon the throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand? Rev. vi. 12-17.

Introductory Remarks.—We have quoted the first division of the sixth seal—the first scene. Its language is very clear and exceedingly emphatic. We enter upon the investigation of this seal with no ordinary interest, since it describes a very great revolution. Between the natural and moral worlds there exist many distinct and striking analogies. Some of these analogies we are now obliged to consider.

This seal consists of two parts:

1. A terrible revolution and overthrow.

2. A time of great triumph, and success of Christianity. Paganism is overthrown, and Christianity is triumphantly established on its ruins.

The terrible convulsions in the physical world, symbolize great convulsions in the moral world, in both its departments, civil and religious; and the fall of the Pagan hierarchy.

The sealing—chapter vii.—represents the triumphs of Christianity. Such a fall and such a triumph the seal contains.

With these preliminary remarks we shall proceed to explain the Terms.

Earthquake.—The name explains its work—the shaking of the earth—internal convulsions, the effects of internal causes, such as the combustion of various elements. The materials composing the earth's crust are put in violent commotion, through the evolution of gases, by the agency of caloric, water, iron, sulphur and other substances.

The results of these convulsions are at times exceedingly disastrous. They always produce consternation among the inhabitants where they occur. They are frequently quite local; at other times they are wide-spread. There have been over forty extraordinary earthquakes during the Christian era. One of the most noted occurred Nov. 1, A. D. 1755.

This earthquake destroyed Lisbon, Spain, when 60,000 perished in six minutes. The sea first retired, and then rolled in, rising fifty feet above its usual level; the largest mountains in Portugal rocked and split asunder, and sent forth flames and clouds of dust. The shock was felt nearly all over Europe, in the north part of Africa, in the Atlantic, and even in the West Indies; a vast wave swept over the coast of Spain, in some places sixty feet in height, and near Morocco the earth opened, swallowed up about 10,000 persons with their herds, and then closed over them.

This awful shock is said to have extended over five thousand miles. The cities of Coimbra, Oporto, and Braga suffered dreadfully, and St. Ubes was wholly overturned. In Spain, a large part of Malaga was laid in ruins. More than half the isle of Maderia became waste, and two thousand houses in the island of Meteline, in the Archipelago, were overthrown.—Cott, Cyc.

The smoke and dust darken the heavens. The sun gathers blackness at noon-day, and the moon, seen through the smoke, becomes as blood, add to these horrors. Volcanoes shoot their fiery rockets out of their burning craters, and tempests of burning cinders and ashes cover the heavens the earth and the sea.

"Mount Vesuvius, A. D. 79, when Pliny, the naturalist, lost his life, threw out such a quantity of flame and smoke that the air was darkened, and the cities of Pompeii and Herculaneum were overwhelmed by the burning lava.

More than 250,000 persons perished by the destruction of those cities: the sun's light was totally obscured for two days throughout Naples; great quantities of ashes and sulphurous smoke were carried not only to Rome, but also beyond the Mediterranean into Africa; birds were suffocated in the air and fell dead upon the ground, and the fishes perished in the neighboring waters, which were made hot."—Cott. Cyc.

Such are some of the visible phenomena of earth's internal convulsions. They are terrifying and destructive. Earthquakes raise islands, and sink others.

An earthquake, in 1538, in Hungary turned a mountain round.

The scene described by John, under the sixth seal is a volcanic earthquake; its phenomena, and results on various classes are such, as such a convulsion in nature would produce. No event on earth produces a greater consternation among all classes. None too high nor too low to escape its ruin. No place of security.

Such visitations are considered at the time as visitations of Divine wrath. Men flee before it as from the presence of an angry God. They implore aid from anything, even without hope that any shelter can be found.

We have now explained the chief symbol—the earthquake. The other phenomena are simply the effects of this volcanic earthquake on the physical heavens and earth, and his population.

The other terms used will require but little explanation, in addition to what we have already stated.

The effect of this volcanic earthquake on the sun, moon and stars has been fully explained; also on the heavens, before such terrible convulsions, and furious tempests of smoke and sulphureous cinders the pure heavens would seem to roll away.

The removal of islands and mountains out of their places we have noticed. Its effects upon the human family have been stated also; that what John saw and heard, both as to nature and man, are the precise results of such natural convulsions. Such is the symbol—a volcanic earthquake, with its natural results.

What event is here symbolized? It must be one *resembling* it in the *Moral World*. Such a one can be readily found, and the event itself will fix the chronology of this, the sixth seal.

We have already stated that the Roman Monarchy, the fourth kingdom of Daniel, was, in its religion, Pagan, from Numa to Constantine the Great, A. D. 322. The empire, commencing with Augustus Cesar, was what is called a Union of Church and State, since the emperor, the high priest, was also the head of the civil empire.

1. That empire adopted the idol gods of all nations conquered by its arms, and stood at the head of all their religious ceremonies as their pontifex. From Paganism, the entire empire had no opposition.

2. The Jews were exclusive in their religion, but they were not a missionary people. They did not aim to make "sheep" of "dogs." Their motto was, Let us alone and we will let you alone.

The commission which Christ gave to his disciples—Go disciple all nations—was aggressive and missionary. It aimed at the utter extinction of both Judaism and Paganism. He that believeth and obeyeth our great High Priest—Jesus of Nazareth—shall be saved; and he that believeth not on him, whether he be a Jewish or Pagan high priest, or any or all under them, shall be condemned.

Such an enemy had the great empire, in Christianity. When, therefore, the Roman empire had this new religion, with its exclusive God, exclusive Savior, and its exclusive morality, sowed broad-cast through its dominions, the "fire" was kindled.

The ten persecutions under Paganism, till its surrender by the conversion of Constantine, their high priest, to Christianity, were the natural outgrowth of Christian exclusiveness. In the idol system of Paganism, Christianity would have been victorious over her last human enemy, had she not received into her bosom, and cherished a rival—an apostate church—an apostate priesthood.

Under ten terrible conflicts did Christianity combat Paganism. Five seals show these conflicts with Pagan Rome. They overcame by the blood of the Lamb.

The final conflict is seen under the first division of the sixth seal. This battle was the Waterloo of Paganism. Pagan Rome falls, and Christian Rome begins: not, however in its apostolic purity, but under the vigorous youth of the apostate priesthood.

These Pagan struggles, and overthrow are thus graphically described by a learned author:

"It appears that the Pagan Roman emperors were deprived of their government, and came to miserable ends; that the Pagan Cæsars fell in battle or were put to death; that the religion of the idolaters received a mortal wound; all the colleges of pontifices, augers, vestals; in a word, all the Pagan priests and religious officers throughout the empire, being brought under the power of a Christian prince; that many of the Pagan officers, civil and military, were displaced, and Christians put in their room; that there was a thorough change in the government, and that Paganism lessened by degrees, till it entirely disappeared; that the greatest of the persecutors acknowledged and confessed the justness and cause of God's judgments; and lastly, that upon this change, all the idolaters, upon account of their horrid cruelties and barbarities against the Christians, could not but be in daily expectation of the severest punishments."—Daubus.

CONCLUSION.—We do not feel willing to take leave of the scenic views of the first six seals without adding some brief supplementary remarks, being well persuaded, that, to the general reader, we cannot be too plain.

1. The Roman is the fourth great empire of Daniel's prophecies, seen by that prophet, under the symbols of pure iron, iron and clay mixture; and a beast exceedingly terrible; iron teeth, brass nails, a group of ten horns and another horn. In those visions the struggle is between the great empire (without stating the causes of the war) and the Son of Man and his saints; the fact that the war is against the Messiah and his holy ones, is sufficient to demonstrate the anti-Christian character of the empire.

In Christ's narration, literal, as recorded in Matt. xxiv. and Luke xxi., the character of the struggle, and the two contending parties, are clearly defined.

The history of the beginning of that struggle is given in the Acts of the Apostles, extending from the day of Pentecost to the martyrdom of Paul, under Nero; or to a date near that event.

In that history, the Jews constitute the primary element of Christian sufferings. They pursued the Christian teachers from city to city, instigating the Romans to bloody persecutions.

The apostolic commission had in it no element of civil rule. It was, Go, disciple all nations; not change their civil relationships. Gather out a people for my (Christ) name. *Teach* them, not rule them. I have supplied you with a text book, which you are to use. Make no changes in the text. Teach them to observe whatsoever I have commanded you.

Under Trajan the edicts against the Christians were reduced to form—Whoever says, I AM A CHRISTIAN, must must suffer death. Such was the substance of Trajan's answer to Pliny. That was the watchword till Paganism was overthrown. Trajan's law was the rule of the empire, relative to Christians, till the days of Constantine the Great.

Under Adrian, his successor, we date the organization of a Christian Priesthood. We call it Christian because it arose in the church, and to distinguish it from the Pagan priesthood. Their bishops were the Jewish high priests in office; the bishops were chief priests, and the deacons were the Levites. Against this priesthood, the Pagan priesthood, headed by their royal high priest, aimed the sword of persecution.

The noted imperial persecutors under Pagan Rome (six only) were Trajan A. D. 100; The Antonines A. D. 137–180; Severus A. D. 227; Maximinus A. D. 235, Decius A. D. 250, Valerian A. D. 257, Aurelian A. D. 274, Diocletian and Maximian 303–313. Among these were emperors who lightened the persecutions; still, the church was in a state of persecution during the whole period from Trajan to Constantine, under whom the empire laid aside its Dragonic or Pagan garb, for the Christian dress.

We have now followed the empire through its Pagan membership; and shall now view it as a member of the Christian church.

Youths' Column.

The Years Pass On.

"When I'm a woman, you'll see what I'll do!
I'll be great and good, and a shining true:
I'll visit the sick and relieve the poor—
No one shall ever be turned from my door;
But I'm only a little girl now,
And so the years pass on.

"When I'm older I'll have more time
To think of heaven and things sublime;
My time is now full of studies and play,
But I'll then learn to begin each day;
I am only a little girl now,
And so the years pass on.

"When I'm a woman, a gay maiden said,
I'll try to do right and be not afraid:
I'll be a Christian, and give up the joys
Of the world with all its dazzling toys:
But I'm only a young girl now,
And so the years pass on.

"Ah me!" sighed a woman gray with years,
Her heart full of cares and doubts and fears,
"I've kept putting off the time to be good,
Instead of beginning to do as I should:
But I'm an old woman now,
And so the years pass on.

Now is the time to begin to do right;
To-day, whether sleeping or at play;
Make others happy by good deeds of love,
Looking to Jesus for help from above:
And then you'll be happy now,
And as the years pass on.

Detroit Free Press.

THE OLD BLUE CHEST.

One day last week five or six women with serious faces and hushed voices were gathered in a room in a house, on Front street east.

For two years a poor old woman had lived there, not exactly a beggar nor an object of charity, but certainly in want. She had a husband when she first moved there—a poor old man whose days could not be long; but one day he was missing. He may have fallen into the river, or he may have wandered out into the country and died.

This left the old woman alone, and there were days and days in which no one went near her or addressed her. She had lived alone, but she could not die that way. She wept when tender hands clasped hers and kind voices addressed her. Death had already placed its mark on her face, and the woman could do nothing. While their tears fell upon her wrinkled hands she passed away as a child sleeps.

There was but little in the room beyond an old blue chest—battered and bruised and splintered, but yet holding together. It had seen strange times, that old blue chest. It had held silks and broadcloths perhaps—it had surely held rags. It had been moved from house to house and from town to town. It had listened to laughter, and had heard sobs and moans. It had grown old no faster than the woman whose hands had so often lifted the lid. It had doubtless kept the company of good carpets and furniture and crockery, and laughing, romping children had climbed over it or hidden in it. It had faded, and its hinges were rusty and weak, but it had outlived its owner.

The women looked about for garments in which to enshroud the dead. Nothing was in sight. One of them lifted the lid of the old blue chest, and called the others to help drag it out from its dark corner. It held treasure—such treasure as men could not buy nor poverty steal away. There was a dress of fine material, cut after a fashion of long years ago. Twenty years the chest had been its guardian. It would have sold for a few dollars, but though the gnawings of hunger had come often, and the cold had fought its way to the marrow, that poor old woman would not part with that relic of better days. It may have been a link to connect her with wealth and love. Beneath it was treasure still more priceless. Carefully wrapped in paper was a silver dime more than fifty years old. A week's fast would not have sent her to the baker's with that relic. A child, dead in its young years, had worn that dime around its neck as a gift or talisman. There was a child's mitten, strained and worn, but a mitten. Knit by a young mother for her child. It could not speak to tell the dim past, but it had power. As the women saw it they covered their faces with their aprons and wept.

There was a boy's cap and a girl's hat, both so old and faded and timeeaten that they had to be tenderly handled. The women looked from them to the poor old white face on the bed and whispered:

"None but a good mother would have treasured these relics. She was old and poor, but her heart was pure."

"Deeper down, as if to baffle the search of Time itself, was a familiar toy—a child's dumb watch. Hands were broken and gone, face scratched and case battered, but the women handled it as if a touch would shiver it. There was a doll's head, a boy's fishline, some toy chairs, a yarn ball, and other things to show that in the long ago that dead woman had felt the soft kisses of children, heard their good nights, and thanked God she was blessed. Each relic was wept over—each was replaced with fresh tearstains. They asked the old blue chest no questions. Its relics might have been voiceless to a man, but to a woman and mother each one had a tale in words as plain as print. They shed more tears as they bent again over the poor old dead, and they said to each other:

"If she had only told us how we would have loved her and sought to lighten her sorrows."

But she had gone. She had come and gone as a mystery, and but for the old blue chest in the corner few would have cared, and none would have sorrowed.

Sermons for the Little Ones.

No. 5.

Seed, means child, children or son, in Bible language. You know a seed or son, was promised to Abraham, "who should possess the gates of his enemies," and when we came down through the long years of Bible history, and find a child who can go back from grandfather to great grandfather; and from great grandfather on up to great great grandfather, and still on, till he comes to Abraham, and can say, "that *he* is Abraham's son,"—hear him when he is grown up, preaching everywhere of a kingdom that is to be in the field, or world, where wicked people and good people are growing together now,—hear him saying "that he will sit upon a throne of glory in that kingdom,"—telling people "that they must *believe* and *mind* him, to get into "it," and that if they do believe and mind, he will wake them up at the last day and give them eternal life—we are pretty sure we have found the *seed or son* in whom that promise is to be fulfilled, and who *is* to make Abraham, Isaac and Jacob, and all the good people up, *to give them the land*.

We know we have found him, when we hear what Paul says about it.—"now to Abraham and his seed were the promises made. He saith not to seeds as of many, but to thy seed, which is *Christ*.

There was to be but *one*, of all Abraham's children, who could do these things. God was looking at him, when he said what he did, to Abraham, and he showed Abraham how to hope for the life and land through that Son.

So you see, that to learn about Jesus, you must learn about Abraham. You must know how man came to die—what God has promised him for believing and minding, and how he is going to save him from death, so that he will die no more.

You have found now that Jesus is the one child of Abraham, to whom, through Abraham, God promised the land. It was promised to him, because through him alone, could the rest of Abraham's children get the land.

But we must go back now to Abraham's people.

After Abraham was dead one of his great grandsons, named Joseph, was sold by his wicked brothers into Egypt. There, from being a servant, he became a great ruler, and sent for all his father's family to come down to Egypt to live.

After Joseph was dead, the great King, who had been so kind to him, also died. His people had increased so that there had grown to be a great multitude of them, and they had taken the name of Israelites, after the name that God had given to Jacob, his father.

A wicked King had taken the throne, who knew nothing about Joseph. He was afraid of the Israelites, lest they should take part with his enemies, in battle. He treated them very cruelly and tried to have all their little sons put to death. He thought if he did this, after awhile there would be no men among them to fight or make him trouble.

But God made King Pharaoh's own daughter, the instrument for saving the child who was afterward to lead his people out of the land of Egypt. Moses was hidden in a little boat by the river. Thermuthis went down to bathe—saw the boat and sent one of her companions to bring it to her. She knew that the babe was one of the children that her father wanted to have put to death, but it had a lovely face, and its pretty, pleading, tearful eyes, touched her heart.

Her father had no sons—she would adopt this beautiful Hebrew child—bring him up as her own, and then he would inherit the crown and the throne of the Pharaohs.

The education and the rank of a prince were given him. He lived in the king's palace.

But having learned about his own people, he went to visit them, to see how they were faring. He found them treated very cruelly and to deliver one of them, he killed an Egyptian overseer. Pharaoh, therefore, sought him with death and he fled into the land of Midian.

There he married and became a shepherd. While leading his flocks about, the Lord appeared to him and told him he was chosen to take God' people out of Egypt and back to the land of Canaan.

Returning to Egypt, he with his brother Aaron went to Pharaoh many times—and the Lord sent many grievous punishments upon the Egyptians, and wrought a great many signs by their hands, before the king would consent to let them go.

After they were gone, he followed them. They crossed the Red Sea through a road that the Lord had made for them, but when the Egyptians tried to go over by the same road they were drowned.

THE FRIEND OF THE CHILDREN.

TO THE YOUTH.

No. 2.

Dear Children: In our last we learned that Adam and Eve were driven from their beautiful Eden home, on account of their disobedience. We now learn that they were naked except aprons of fig leaves—and doomed to work for their living, but God's love and kindness was still showed to them, for he made them coats of skins, and made them the most precious promise, that:

"That the seed of the woman should bruise the serpent's head.' This promise meant that Messiah should be born, who by his obedience, death and resurrection, would restore to man the kingship or rule of the earth; he—Messiah, being the chief ruler, and the good and faithful of all ages joined in with him in the government.

O, what a precious promise! And, remember dear children, that if you and I are obedient as we have a share in that blessed and everlasting government.

But years passed on and Cain and Abel grew to be men, and they both brought offerings to God. Cain brought of the fruit of the ground, while Abel brought of the firstlings of his flock.

The Lord accepted Abel's offering, but did not accept Cain's. The Bible tells us "by faith Abel offered unto God a more excellent—or better—sacrifice than Cain."

You see then that it was Abel's faith that made his sacrifice acceptable.

This made Cain envious of Abel, and so angry, that when they were in the field together, Cain killed him. And God said unto Cain, "where is Abel thy brother? and he said I know not. Am I my brother's keeper?"

So you see Cain not only killed his brother, but then told a lie to God, who knows all our thoughts. I hope all my little readers may ever love one another and always speak the truth.

GRANDMA.

Exegetical.

They shall go down to the bars of the pit, when our rest together is to the dust.—Job xvii. 16.

Literally, to the *limbs*—"the grasping limbs," "the tremendous claws or talons" of the grave. The imagery is peculiarly bold, and true to the general character under which the grave is presented to us in the language of Sacred poetry—as a monster, ever greedy to devour, with horrid jaws wide gaping for his prey, and in the passage before us, with limbs in unison with his jaws, and ready to seize hold of the victims allotted to him, with a strength and violence from which none can extricate themselves.

The common rendering of *folcot terræ*, or *bars* as of a prison, is as unnecessary a departure from the proper figure, as it is from the primary meaning of the original term.—*Dr. Good.*

Sententious.

We wish for more in life, rather than more of it.—*Jean Ingelow.*

True religion begins in prayer, and in prayer nothing else is it exercised.

Study pure and holy walking, if you would have your confidence firm, and have boldness and joy in God.

In Christ is blended beauty, force;
To glory wondrous fair!
Without that love this life would be
A desert, bleak and bare.

The Stars: the Alphabet of Omnipotence. The Flowers: the Language of Angels. The Birds: the Singers of God's own music.

Pleasure is seldom found where it is sought. Our highest blazes of gladness are commonly kindled by unexpected sparks.

Men are guided less by conscience than by glory: and yet the shortest way to glory is to be guided by conscience.—*Henry Home.*

Write your name in kindness, love and mercy, on the hearts of those with whom you come in contact, and you will never be forgotten.

Though we know not what we shall be
In that land to which we go,
We shall be like our Redeemer.
'Tis enough for us to know.
He like Him who died to save us,
What could we desire besides?
Who in we waken in His likeness,
Then shall we be satisfied

An ounce of generous praise will do more to make a man your friend than a pound of fault finding.

Self-ease is pain: the only rest
Is labor for a worthy end.
Will that calms with what it yields,
And restores to its own increase,
And bears, while sowing ruin and fields,
The harvest song of inward peace.
Whittier.

With bodily eyes we cannot here behold God, but with bodily voice we can speak to him, and he makes answer to the man who prays. What we ask in feebleness and ignorance, he will answer in wisdom and grace, and strength.

Reason is a fine thing; but let us not think too much of it. God does not. We know of a surety—we know on the authority of his Word—that all the proud and high things of man's intellect are of infinitely less value in his sight than the humblest aspiration after mercy and truth, than the heart-uttered groan of a contrite spirit. —*Kitto.*

A meteoric stone weighing 375 grammes, triangular in shape and of a crystalline appearance, fell last month at Wiener Neustadt, and as it fell to the earth, which it penetrated a considerable distance, it gave forth a very brilliant light.

THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, March 2, 1881.

Our room for Editorials is limited this week. We are trying to place contributions on hand before our readers as fast as we can and keep up that variety that is so essential to make a paper instructive. Will give a number of communications on hand a place as soon as we can.

Our subscription list is slowly on the increase, and we hope to see the time when our paper will be self-sustaining from this source. Ours is not the only paper that has been dependent upon extra relief. Thanks to all who aid us in any way,—whether by sending the paper to friends or otherwise.

Communications.

THE PATTERN IN THE MOUNT.

J. B. COOK.

See that thou make all things according to the pattern shewed thee in the mount.—Heb. viii. 5.

The root of the word shewed is embraced in the margin—caused to see. The showing was to Moses' sight. The Lord caused him to see the pattern. Its parts in particular and in its completeness, as a whole.

The noun and verbal form of this word "appear and appearance," occurs many times. It applies to the cloud by day and the fire at night. Num. ix. 15.

In our text the Greek word for shewed, conveys the like thought.

The entire record shows that Moses and Israel saw and heard the facts narrated. They knew, as they saw day and night, by all their capacities to understand anything. The foundation truth is that God was then as always, in advance of man. He did not leave Moses to make any part—or to infer and argue out, the least particular—of the Tabernacle, or the order of worship therein.

Thus it was through the wilderness. they marched and encamped only as directed. Thus also at the building of the Temple by Solomon.

So it was at the first advent of Messiah. The angels appear on their willing wings. Simeon and Anna, with all the then waiting ones, were there to act their part, but only in submission to God. The application is as easy as it is direct. Those who turned aside to their own ways [illegible] of iniquity, like Korah. Psa. cxxv. 5.

Few seem ever to have learned this primal truth as taught in creation, providence and redemption. It is that man has been secondary and subordinate, to believe and obey. Nay, more; he has been a very inapt learner—even by experience.

In Israel alone was such a structure, and its use made possible. No other nation had the proper foregoing preparations, in promises and expectations, derived from their honored ancestry. Hence, Israel was the only nationality that ever could have erected an edifice to Jehovah.

It belonged to that people, as the then chosen nation, and as the sole depositary of Divine truth. Hence, the foretold anti-typo, new covenant and city belongs to them.

But what was the object of all this? How does it concern us and our world? It was an introductory stage of God's great purpose of grace in Christ, to redeem man and earth, from sin and the reign of death, and restore all things spoken in promise.

The Eden age was first, the Antediluvian the second, the Noahic third, the Abrahamic fourth, the Mosaic fifth, the Christian is the sixth, and all preparatory to the Great and Appearing Day of the Lord—the rest that remaineth to the people of God. Heb. iv. 1-9; Rev. xx. 1-7.

The Tabernacle service, as a whole, was the Harbinger of the kingdom yet to come.

Each age and stage of the One Great Plan, has been a state of trial and preparation, of disciplining and instructing, in relation to the future, when the royal priesthood, under Christ (the head of the body, the out-called and chosen and faithful) will take the kingdom and dominion and the greatness of the kingdom under the whole heaven. In whom all nations shall be blessed.

It ultimates in the new heavens and new earth—all things made new!

Again, what is the importance of these facts to us toward instructing us in righteousness, and preparing us for the kingdom to come?

The answer is, Much every way, because God will have his holy will done in earth as it is done in heaven. Perfection is his end, throughout all places of his dominion.

Then every creature 'll share its part,
And earth and heaven be glad at heart.

There is a whole cluster of Scripture passages that teach this blessed consummation.

"He hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of his will—that in the dispensation of the fullness of times, he might gather together under one head, all things in Christ, which are in heaven and earth." Eph. i. 10.

In 1 Cor. xv. 24-27, we see him putting down all rule, authority and power, and so delivering the creature from the bondage of corruption, that God may be all in all—the acknowledged source of all to all. Thus he saith, "I will turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent," and angels, principalities and powers in heavenly places, will know the manifold wisdom of God."

The plenitude of all prayer will be answered! The promise be fulfilled, and the sum of prophetic vision verified! For of him, and through him, and to him, are all things; to whom be glory, forever. Amen.

Did you ever notice that the Tabernacle and also the Temple at Jerusalem, were so constructed that the worshippers were compelled to come into the court, and the holy and most holy places, with their backs toward the East—the Sun-Rising? Thus they turned their backs on the earliest and perhaps most prevalent form of idolatry, the sun. God instructs to profit.

Thus as Moses and Israel were allowed no liberty to originate one jot or tittle to the Tabernacle; so no native Israelite or proselyte could worship God in "this example of Heavenly things;" but by turning their backs on all objects of creature worship, however beautiful or beneficent!

But why did Adam, the old world, Israel, and the modern Christian world apostatize?

The answer may lie in the line of this fact, that character is the product of experience, discipline and trial, rather than of a creative fiat. This is certain, however, that the creature can not deny his dependence or assume to go alone but to bad.

Some say "go to thunder!" while the profane (who are always Orthodox in their profanity) say right out "go to the devil!" So far, it is sure, we silence them.

But again; how did Israel, Adam and all fail?

The answer is easy. It was because of self trust, and trust in some creature rather than in the Creator. Rom. i. 25.

Then, as sinning can never atone for sin—as death cannot deliver its dead—there could be no redemption but by mediation. Hence the need of Moses in his sphere, and his anti-type—Jesus, the Mediator of the better and yet future covenant; and all under the gospel so far has been preparatory to the making of the new covenant.

Still again. Why have the frailties, follies and failures of man in every age, like those of Israel and Solomon been put on record? It serves to demonstrate the truth "that all have gone out of the way—that none doeth good, no not one!"

Hence there can be no trust in man, and no hope for man, but in redemption; and God is most just in judging the sinner as he does, and altogether gracious in providing redemption.

Further to show God's supremacy over man and earth, we should observe that his sovereignty is as absolute over the Gentiles in general, as over the Jews; however, diverse from that over the Jews in their Tabernacle worship. St. Paul assures us that "the powers that be are ordained of God." Rom. xiii. 1-7.

Hence, Israel and all men are to be subject and pay tribute, not only through fear, but also for conscience's sake.

Jews and Gentiles have been obliged to bow to the four great Gentile dynasties. Nay more; they must all still submit, till the Lord come, to take the government of the world into his own hands.

The doctrine is that God is Sovereign over Jew and Gentile. It is delusion, apostacy and sin, to add to or alter his pattern, in Providence or Redemption.

Adam, Israel, and all of our age who presume to take their own course—trusting to self and to creature guidance—have greatly erred, not knowing the Scriptures, nor the power of God! But "blessed are all that put their trust in him." Amen.

"A DARK SUBJECT."

E. HOYT.

Editor N. Y. Witness:

Under the above title, you say, in your Weekly of Feb. 2, "Take a map of the world and color all heathen countries black, and all Mohammedan countries green, all Papal countries red, and all countries of the Greek, Abyssinian and Armenian churches yellow, thus leaving all Protestant countries white, and you will see how small a proportion of the earth's surface is yet under the influence of Evangelical Christianity.

Let us suppose that one-tenth of the inhabited regions of the world be white, and they had about one-tenth of the population of the world, and then ask why is it that pure Christianity has taken, during 1880 years, such small hold on the human race, which the Son of God died to save?

Then, out of a population of fourteen hundred millions on the globe, you reckon my fourteen millions real Christians, and only half of them consecrate their means, to any considerable extent, to the cause of Christ—only seven millions to carry fourteen hundred millions in their heart—one-half of one-half per cent. to evangelize ninety-nine and one-half per cent."

And after this trial of 1880 years, you might have added to the blinded classes you have mentioned, the millions of Jews and lost tribes of Israel.

In view of this outlook, infidels might say that Christianity is a failure. But they have not considered the purpose of preaching the gospel of the kingdom to all nations.—That it is "For a Witness," as James said to the council at Jerusalem, "that God had visited the Gentiles to take out of them a people for his name."

The Divine purpose has thus far been fulfilled. But God has another purpose, that he will, after the puny efforts of men now in use have failed, convert the whole world by extraordinary means.

The sure word of prophecy shines over a dark world, and gives a great

LIGHT IN THE EAST.

Hear Isaiah. (lx. 1.) "Arise, shine! for thy light is come, and the glory of the Lord is risen upon thee. For behold, the darkness shall cover the earth and gross darkness the people; but the Lord shall arise upon thee and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising."

It is stated in that connection, that according to their deeds the Lord will repay fury to his adversaries, recompense to his enemies, to the islands he will repay recompense. So shall they fear the name of the Lord from the west and his glory from the rising of the sun. And the Redeemer shall come to Zion and unto them that turn from transgression in Jacob, saith the Lord.

The truth is here plainly stated:

1. That men will universally fear the Lord.

2. That the efficient means will be the return of the Redeemer to Zion, when the glory of the Lord shall be seen upon Mount Zion, and he shall repay a terrible recompense to his enemies.

Read Paul's comment on this prophecy: "I would not have you ignorant brethren, that blindness in part has happened to Israel, until the fullness of the Gentiles come in, and so all Israel shall be saved; as it is written, there shall come out of Zion the Deliverer and shall turn away ungodliness from Jacob, for this is my covenant with them when I shall take away their sins."

Thus we are taught plainly, that the Redeemer will actually come to and out of Zion, subdue his adversaries, take away the blindness of Israel, turn away ungodliness from Jacob, take away their sins, and that the fullness of the Gentiles will come in at that time; because the glory of the Lord will shine forth from Mount Zion and scatter the gross darkness that now covers the Gentile world.

This is in harmony with many prophecies that teach the conversion of the world by miraculous means.

See Psa. ii., xxii., xxvii. "All the ends of the earth shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before thee. For the kingdom is the Lord's, and he is the Governor among the nations."

When the seventh trumpet shall sound the kingdoms of this world will become the Lord's, and all nations will worship him.

Read Ezek. xxxviii. xxxix., and see what a terrible destruction will befall the immense armies under Gog, prince of Ros, Meshech and Tubal, when they shall come as a cloud to cover the vales and mountains of Israel, in the latter days. What will be the result of those miraculous judgments that will be executed upon that host? Jehovah will call for a sword against them—every man's sword shall be against his brother. He will plead with pestilence and blood, and rain upon him and his bands an overflowing rain and great hail stones, fire and brimstone.

"Thus will I magnify myself and sanctify myself, and be known in the eyes of all nations."

The effect of these dreadful plagues will be glorious! "And I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them." "Therefore, thus saith the Lord God; Now will I bring again the captivity of Jacob and have mercy upon the whole house of Israel, and will be jealous for my holy name. Then shall they know that I am the Lord their God, which caused them to be led into captivity among the heathen. But I have gathered them into their own land and have left none of them any more there. Neither will I hide my face any more from them."

The same beneficent result will follow the seven last plagues, as foretold in the song of the Harpers that stand on the sea of glass. They say "Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of nations. Who shall not fear thee, O Lord, and glorify thy name? For all nations shall come and worship before thee, for thy judgments are made manifest."

The heavens will receive Jesus no longer than the times of restitution. This great restitution includes the conversion of the world when Jesus shall come.

The present condition of the world is truly dark, and evil men and seducers shall wax worse and worse. Men will be lovers of pleasure more than lovers of God; have the form of godliness but denying the power. The people even in Christian lands, will and do now corrupt themselves, as before the flood, while all crime and outrage prevail.

The only possible way to bring an end to this red-handed war and wickedness is in the coming of the Life-Giver—the Prince of Peace. Even so, come Lord Jesus.

Grand Rapids, Mich.

Selections.

The Covenant.

THE PALESTINE EXPLORATIONS.

An Interesting Lecture on the Holy Land of the Present Day.

Dr. S. Merrill, who was for two years at the head of the American Palestine Exploration work in the country east of the Jordan, gave in Holmer hall, February 15, the first of two lectures upon his researches and discoveries there, chiefly as illustrating the Bible.

These researches, he claimed, have also a wider and more general importance. Many facts were mentioned showing that the Holy Land is not naturally the desolate and wretched country that it is often pictured to be. Beirut has come, in forty years, from a wretched village to a city of 80,000 souls. Its prosperity, however, is due largely to foreign influence.

It has eight printing establishments, nine newspapers and periodicals, four colleges and numerous schools. Among the pupils in the latter, there are at least one thousand Moslem girls. At Jaffa, there are twenty-five square miles covered with orange groves. On the Lebanon mountains there are immense deposits of coal and iron lying side by side.

The Turkish government will neither work these mines nor allow foreign capitalists to do so. There are also extensive deposits of lead, sulphur, copper, bitumen, and salt which will, some day, enrich half the country. The lava beds in Eastern Palestine were also mentioned, which are the most extensive in the world.

The lecture was mainly devoted to the old countries of Moab, Gilead and Bashan, commonly known as the Haurun desert. Travelers never visit this part of Palestine, and only a few explorers have ever ventured into it. It is not only one of great fertility but in former times it was densely populated. Dr. Merrill brought forward many facts in proof of this. Previous to the Moslem conquest in A. D. 635, the population was largely Christian, industrious and peaceful, with many churches and schools.

Before them were the Romans, who filled the land with temples and public works. Preceding them were the Nathaneans, whom the Greeks found it difficult to conquer, and whose kingdom dates from six to eight centuries before Christ.

Previous to these little known people, were the Hebrews. Still farther back were the Amorite kingdoms under Sihon and Og. But yet more remote were the so-called "giants" to whom the speaker would attribute the remarkable cyclopean remains which he had found east of the Jordan. A second fact was that these regions had been overrun many times by the great Assyrian armies for the purpose of conquest and plunder. A third fact was the existence of the remarkable rivers, palaces, triumphal arches, churches, colonnades, theaters, etc., which literally dot the surface of the country and with views of which the audience will be entertained this evening.

Among these ruined cities Dr. Merrill has visited and measured at least sixty ruined churches and thirteen great theaters.

Fourth was mentioned the strong hold which Christianity had here in the early centuries of our era: fifth the Roman roads, splendid and costly structures: sixth, the inscriptions and facts which they reveal: and seventh, the remains of an ancient system of irrigation and illustrating the former prosperity and wealth of this now deserted and desolate region.

Dr. Merrill took his audience to the Jordan valley, where he had spent two months and a half in making a thorough exploration of that portion which lies east of the river. On the west side the English were exploring. This valley is one of the strangest chasms on the globe. It is from 700 to 1,300 feet below the level of the Mediterranean, and is lined on each side by walls of mountain.

The climate here is terrible, but notwithstanding the torrid heat the ruins of thirty or more important towns show that it has been thickly inhabited. Its 500 square miles of plain land is naturally fertile and needs only water to make it productive.

It had sugar plantations centuries before America was discovered. It contains a number of artificial mounds which are the sites of ancient cities. Here excavations ought to be carried on and they would no doubt bring to light important relics of a remote antiquity.

To recover Biblical and other sites was an important object in these explorations which Dr. Merril conducted. Nearly one hundred such sites have been identified in Eastern Palestine alone, and a few of the important ones were specified.

This interesting work of exploration has just begun. The society's map will soon be published, but the archæological work can go on for years. The great drawbacks to work of this kind in the desert, or Old Bashan, are poor water, poor and scanty food, the climate and the wild Arabs.

With the latter Dr. Merrill had succeeded in making friends, and they had rendered him important assistance in his work.

N. Y. Observer.

GALILEE TO DAMASCUS.

SAMUEL S. DENNIS.

Our last letter left us encamped on the northern boundary of that beautiful Sea of Galilee, near the site of Capernaum—Christ's own city. We shall not soon forget that bright, moonlight evening—April 27th,—when we strolled along the beach, far into the night, looking out upon the lake and the surrounding hills that are associated with so many tender and holy memories. We were on hallowed ground, for here our Savior had tarried, here he had spoken words of wisdom and love, here he had manifested his miraculous power, and here too, after his resurrection, he met with his beloved followers.

Early next morning a party of four horsemen might have been seen wandering along that northern shore, visiting with much interest the ruins of Chorazin and Bethsaida—the latter the home of Andrew and Peter. Nothing now remains to mark the site of these cities, busy and prosperous in New Testament times, save a few heaps of rubbish, quite overgrown with weeds and thistles.

As we turned away from the lake, and mounted the steep and rugged hills to the north, on our way to "the coasts of Cesarea Philippi," we thought of him who lived and suffered and died for us, and to whom this very route, over which we were journeying, was sadly familiar.

All day we travelled over a rolling country, in parts under good cultivation. At night we encamped by the waters of Merom, on the borders of that plain where Joshua overthrew the Canaanites. The following day we lunched at Dan—the northern, as Beersheba is the southern, boundary of Palestine. Here is a beautiful spring of pure water, flowing into the Jordan, and near here, at Tellel Kady, Jeroboam erected a temple in which he placed one of the golden calves. By three in the afternoon we entered a valley and began to ascend a gently rising slope, abounding in running water and luxuriating in fields of wheat and barley. This is one of the loveliest regions in Palestine; the flora is variegated and beautiful. The scenery is exceedingly grand, and the woods are vocal with the music of the birds.

Reaching Cæsarea Philippi—the home of Philip the Tetrarch—late in the afternoon, we encamped for the night in a grove of sturdy oaks, within sound of a mighty spring, the principal source of the Jordan, and beneath the very brow of old Hermon. After dinner we rode to the top of a hill near by to obtain a more comprehensive view of the country. Directly below us was spread out a wide expanse of table-land, fertile and well-watered but sadly neglected. Off to our left, in the distance, could be seen the Galilean hills, while to our right rose the lofty mountain forms of Lebanon. Beyond, across the plain, was the country of the Phœnicians, against whose western boundaries dashed the blue Mediterranean, claiming, as it were, a recognition for its service to the great "Mother of Commerce." Behind, towering to the height of nearly 10,000 feet, in bold relief stood out clear and distinct Mt. Hermon, its summit, with a "diadem of snow," gleaming in the setting sun. But far more interesting to us than any view, however beautiful, were the sacred thoughts suggested by this region. On yonder spur of Hermon, to our right, as many believe, Christ took Peter and James and John, his brother, apart," and gave to them a wondering eye a passing view of his glory, when "his face did shine as the sun and his raiment was white as the light," and behold a voice out of the cloud was heard, saying, This is my beloved Son, in whom I am well pleased: hear ye him." We felt it was the spell of the place.

"Meantime the sun descended from the skies,
And the bright evening star began to rise."

There is a picture of the Transfiguration adorning the walls of the Vatican in Rome, considered by many in point of merit, the first oil painting in the world. We do not know, nor can we ascertain, what mountain Raphael had in view, when he painted that crowning work of his genius; but assuredly no height in the Holy land presents a more appropriate claim than the wild and majestic sides of Hermon.

From Cesarea Philippi to Damascus is a two days' journey with nothing of special note by the way.

As you ascend from Banias, the ruined battlements of a Phœnician fortress meet the view. This is the Castle of Shubeibeh, equal in extent to that of Heidelburgh and by far the most noted in Syria. It figured largely in the wars between the Saracens of Damascus and the Templars of Jerusalem.

About five in the afternoon of Saturday, we came in sight of Damascus—"the eye of the East." The view of the city from a distant eminence is wonderfully beautiful. Located on the western side of an extensive plain, 2237 feet above the Mediterranean, surrounded by the desert, embowered in green shrubbery, and sparkling with all the beauties of an oasis, it presents a most inviting and fascinating appearance. The city is oval in shape; about four miles in circumference, and contains 150,000 inhabitants. The country lying further to the East is "the cradle of the human race," and Damascus is without doubt the oldest city in the world, having been founded by Uz, the grandson of Noah, more than 4,000 years ago. We entered the city by the Jerusalem gate. Passing along "the street called Straight," we soon came to the Bazaars, the central feature in all Eastern cities. They are very attractive with their rich goods, brought from all parts of Turkey, Persia and Arabia, and present a novel and curious scene. The rich burgher of Damascus, the stealthy Bedowin of the Desert, the hardy Druze mountaineer, and the stately inhabitant of Persia, are all here, gathered together in one picturesque group.

Crossing the Square in which are situated the Bazaars, we come to the Meydan, the principal promenade of Damascus, at the farther end of which is our hotel. The next day, we visited the grand Mosque—originally a Christian church—with its curious Byzantine gate. Over the arch of one of the entrances to this mighty pagan temple, in Greek text, is the following sentence:

"Thy Kingdom, O Christ, is an everlasting kingdom; and thy dominion endureth throughout all generations."

How strange that this grand Christian truth should be allowed to remain undisturbed a thousand years, over the gate of one of the most august of Moslem shrines. Near by, within the very shadow of this Mohammedan temple, is the tomb of its greatest defender—the mighty Saracen warrior, Sultan Saladin.

Accepting the invitation of a friend, we paid a visit to some of the homes of wealthy Damascenes, and found them truly Eastern and very beautiful. Entering from the dirty, noisy street, by a low mean door, you are hardly prepared for the luxury and elegance within. In the centre of the building is a large square, marble-paved court. In the middle of this court a fountain is playing, surrounded by trees in full leaf, affording a cool and refreshing retreat from the rays of the sun. Opening off from this square are the different apartments, some exposed on one side to the court. Around the sides of these rooms run wide divans, covered with costly Eastern fabrics. The walls around and the ceiling above are adorned with richly carved arabesques, intermixed with pious sentences from the Koran. The whole effect, quite different from anything we had before seen, was novel, unique and fascinating.

We were compelled to decline a visit to the ruins of Palmyra, the city built by Solomon and destroyed by Nebuchadnezzar. It was the home of the brilliant and sadly-historic Zenobia, who, as Queen of the East, held her powerful court there until she was conquered by the Romans, whose sway at one time extended from the shores of the Atlantic to the banks of the Indus. It is situated some two hundred miles from Damascus, in the very heart of the desert.

SATANICAL.

Where Conflict—after the working of Satan. 2 Thess. ii. 9.

ROMAN CATHOLIC CIVILIZATION.

OTTAWA, Feb. 20.

Hull is a city of some 10,000 inhabitants on the Quebec side of the Ottawa River immediately opposite this city. The people are principally French Canadian Roman Catholics. About a year ago the Rev. Mr. Seiveright, a convert from Romanism, began missionary labors in that city. He met with a great deal of opposition in his work, and on various occasions his meetings were broken up by gangs of men and boys, who would smash the windows of the building in which services were held, and assail the worshippers with sticks and stones. It was only after the strenuous exertions of the authorities that this riotous work was put a stop to.

Some five weeks ago a young woman named Garrett came to Hull from Quebec, stopping with her brother-in-law, Philip Soucy. She attended several of the Rev. Mr. Seiveright's prayer meetings notwithstanding the protests of her relatives, and was converted to Protestantism.

Upon this becoming known, the priest of the parish was sent for. He found the young woman reading the Bible when he arrived at the house, and the story goes that he snatched the book from her hand and threw it into the fire.

Miss Garrett was lectured and then placed in close confinement. For two weeks she was kept on bread and water, as a punishment, and then she contrived to make her escape. She found an asylum at the house of the missionary whose appeals had led to her conversion.

This afternoon she left with the officers and pupils of the Sunday School in Hull, to come to this city to attend a mass missionary meeting of Sunday school scholars. While proceeding along the main street in Hull the party was set upon by a mob of about one hundred and fifty men and boys. Miss Garrett was seized and forcibly borne away despite the efforts of those with her, several of whom were knocked down and badly treated.

The City Recorder was appealed to for the arrest of the leading kidnappers, but declined to make any arrests. The affair causes considerable excitement, as the whereabouts of the young woman are not known at present.

EFFECT OF SUNSHINE.

From an acorn weighing a few grains a tree will grow for a hundred years or more, not only throwing off many pounds of leaves every year, but itself weighing several tons. If an orange twig is put in a large box of earth, and that earth is weighed when the twig become a tree, bearing luscious fruit, there will be very nearly the same amount of earth. From careful experiments made by the different scientific men, it is an ascertained fact that a large part of the growth of a tree is derived from the sun, from the air and from the water, and a very little from the earth; and notably all vegetation becomes sickly unless it is freely exposed to sunshine. Wood and coal are but condensed sunshine, which contain three important elements equally essential to both vegetable and animal life—magnesia, lime and iron. It is the iron in the blood which gives it its sparkling red color and its strength. It is the lime in the bones which gives them the durability necessary to bodily vigor, while the magnesia is important to any of the tissues. Thus it is, that the more persons are out of doors, the more healthy the more vigorous they are, and the longer will they live. Every human being ought to have an hour or two of sunshine at noon in Winter, and in the early forenoon in Summer.

Poetry.

NOBILITY.

ALICE CARY.

True worth is in *being*, not *seeming*,—
In doing, each day that goes by,
Some little good—not in dreaming
Of great things to do by and by.
For whatever men say in their blindness,
And spite of the fancies of youth,
There's nothing so kingly as kindness,
And nothing so royal as truth.

We get back our youth as we measure—
We cannot do wrong and feel right,
Nor can we give pain and gain pleasure,
For justice avenges each slight.
The air for the wing of the sparrow,
The bush for the robin and wren,
But always the path that is narrow
And straight for the children of men.

'Tis not in the heart of story
The heart to be false to its trust,
Though he who refuses counterfeit glory
Gives all that he hath for his virtue;
For when from our heights he hath reached,
Alas! it is only to prove
That nothing so sacred as honor,
And nothing so loyal as love!

We cannot make laws for the children,
Nor seek their advice when we err,
And sometimes the wisest are blindest
Helps more than the blind search in vain:
For good hath not to be pursuing,
Nor gaining of gear, for of stuff
But just in the doing, and doing
As we would be done by, is all.

Through sorrow, through sickness, through sadness,
Against the world, care and fate,
No lot of our common is abating,
Our part is to work and to wait.
And slight is the sting of his troubles
Whose anthem are less than life's wrath;
For he who is lowest has single
Whatever life's fortunes or birth.

Communications.

THE ORACLES OF GOD.

B. WILSON.

"If any man speak, let him speak as the oracles of God." 1 Pet. iv. 11.

This language of the apostle Peter gives a rule for the guidance of those persons who aspire to teach others in things pertaining to God, and it may be profitable for both writer and reader to inquire into what is meant by the phrase, "oracles of God," and what it is to speak in agreement with the "oracles of God."

The Greek word *logion logion*, which is translated *oracle*, means a divine revelation or communication. The best Greek writers understood *logion*, oracle, to be a Divine word or speech—an answer given by the gods to some question asked. The word always implies a supernatural speech or declaration, and generally with reference to some future event.

The Greeks had "gods many, and lords many;" and these of course had their priests and priestesses who pretended to hold converse with, and to be the mediums of communication between these deities and their worshippers. Hence it was customary for kings to consult these oracles before going to war, and they were generally guided by the responses given.

In the Old Testament the word oracle is applied to the Most Holy place, where the ark of the covenant was placed, and where Jehovah communicated with his people over the mercy-seat. See 1 Kings vi. 16, 20, 22; viii. 6; 2 Chron. iv. 20; Ps. xxviii. 2. As the meaning of the word *logion logion*, is a Divine word or speech, the place where this communication was given, is also called an oracle.

In 2 Sam. xvi. 23, where it is said that the counsel of Ahithophel was "as if a man inquired at the oracle of God," evidently refers to the custom of asking counsel of the Lord through the high priest who ministered before him. For instance, in Num. xxvii. 21, it is read of Joshua, that "he shall stand before Eleazar the priest, who shall ask counsel for him after the judgment of Urim before the Lord; at his word shall they go out, and at his word shall they come in, both he, and all the children of Israel with him, even all the congregation."

This mode of consultation was used in the time of the Judges. See Judg. xx. 18, 20, 25, 26–28: "and the children of Israel inquired of the Lord, (for the ark of the covenant of God was there in those days, and Phinea, the son of Eleazar, the son of Aaron, stood before it in those days,") etc. David also inquired of the Lord in the same way, and received responses at this oracle.

See 1 Sam. xxiii. 9; xxx. 7, 8: "David said to Abiathar the priest, bring hither the ephod." Then he asked the Lord. The ephod and breastplate of judgment were connected together. In the breastplate were two onyx stones, on which were engraven the names of the twelve tribes of Israel, also the Urim and the Thummim. The ephod and breastplate were worn by the priest when he entered the holy place to appear before the Lord.

Hence when David called for the ephod, the Urim and Thummim, the breastplate, and priest were all there, for he told Abiathar, the priest to "bring hither the ephod."

The response to the inquiry, made always came in a certain prescribed order—and this response was the word or oracle of God. And seeing that this response was usually given where the priest officiated before the ark of the Lord, the Holy Place where the ark was kept, and where the Shechinah dwelt, after the temple was built, was also called the oracle of God.

In the apostolic writings the Greek word *logia, logion*, oracles, is found to occur four times. Three times used in connection with *God, theou, God*; 1 Pet. iv. 11; Rom. iii. 2; v. 12; and translated, oracles of God; and once connected with *lives, zonta*, living, and rendered; "living oracles," in Acts vii. 38.

There can be no question but that the Jews understood that what the apostles in these texts call "living oracles" and "oracles of God," to be the writings of Moses and the prophets. The books of the Old Testament were all classified and arranged, and collected into one book, called the Scriptures by Jesus, in John v. 39; and the Holy Scriptures by Paul in 2 Tim. iii. 15, and Rom. i. 2; and in about twenty other places.

The Old Testament existed in nearly its present form some two or three centuries before the Christian era, and was translated from the Hebrew into Greek, by Ptolemy Philadelphus, king of Egypt, by seventy-two learned men.

Hence this translation is called the Septuagint. This version or translation was evidently known to Jesus and the apostles, because many of their quotations are taken from it as proved by comparing them with the present copy of the Septuagint.

The Holy Scriptures were divided into three parts—"the law of Moses, the prophets and the psalms," Luke xxiv. 44; but generally referred to as the writings of Moses and the prophets, or the law and the prophets; Luke xvi. 16, 29, 31; xxiv. 27; Acts xiii. 15. These writing were universally regarded by the Jews as divinely inspired, and by them regarded as sacred.

However much they may have deviated from the spirit of the record, they kept the letter inviolate. They regarded "the law and the prophets" as the word of Jehovah, and held it in reverence, yet a *veil* was upon their heart when Moses was read.

The traditions and commentaries of the elders prevented the text, and misled the people, as it was then and is now with the Jews, so it is with the majority of Christianized Gentiles—they profess a great love for the Bible and hold it in reverence as the word of God, but tradition has blinded their minds, so that they cannot see clearly the light of the gospel of the glory of the anointed one, who is the likeness of God. See 2 Cor. iii. 14, 15; iv. 4.

That the Old Testament writings are referred to and spoken of by Stephon, Peter and Paul, when they used the phrases "lively oracles" and "oracles of God," cannot be doubted for a moment; and that they believed them to be supernaturally given is just as certain.

Peter says that "prophecy came not in old time by the will of man, but men from God spoke, being moved by the Holy Spirit. 2 Peter i. 21. And in his first letter he tells us that the spirit that was in the prophets, "testified before hand the sufferings of Christ, and the glory that should follow." 1 Pet. i. 11, 12; and we know that Peter told the Jews that "these things which God before had showed by the mouth of all his prophets that Christ should suffer, he hath so fulfilled." Acts iii. 18.

Also of "the times of the restitution of all things which God hath spoken by the mouth of all his holy prophets, since the world began."

These testimonies of Peter show that God spoke by and through the prophets, and that their words are therefore properly termed the "oracles of God."

The apostle Paul reminds Timothy that the Holy Scriptures which he had known from his childhood, were able to make him "wise unto salvation through that faith which is in Christ Jesus;" and that "all Scripture divinely inspired, is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished for all good works." 2 Tim. iii. 15, 17.

He always used these Scriptures in the many controversies he had with his countrymen—the Jews. At Thessalonica he went into a synagogue of the Jews, and for "three Sabbath days reasoned with them out of the scriptures."

At Berea also he did the same and to the credit of the Jews at that place it is said, "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so." Acts xvii. 2, 11.

And when Paul was taken prisoner, and was examined by Felix, upon the charges of being pestilent, seditious, and a ringleader of the sect of the Nazarenes, he replied. "Neither can they prove the things whereof they now accuse me. But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets." Acts xxiv. 13, 14.

Also before King Agrippa he declared, "and now I stand and am judged for the hope of the promise made of God unto our fathers: * * * * witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come." Acts xxvi. 6, 22.

Nor did persecution or bonds change his views, or alter his course; for to those Jews at Rome who wished to hear what he had to say in his defence, "he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening." Acts xxviii. 23.

This was the way in which this great apostle of the Gentiles fulfilled his *mission*; knowing that he had been separated from the gospel of God, (which he had promised afore by his prophets in the holy Scriptures) concerning his Son Jesus Christ our Lord. Rom. i. 1–3.

To the Jew first he preached the gospel whenever and wherever he could obtain a hearing. The Jews were the custodians of the truth of God—the law and the prophets—the Holy Scriptures—the oracles of God.

Hence their advantage over the Gentiles was great. They were in a position to know God's will, and approve the things that were more excellent, being instructed out of the law. So when Paul preached the righteousness of God as exhibited in the gospel, the law and the prophets were appealed to as witnesses to its truth, and those Jews whose minds were not blinded by prejudice and tradition, believed and obeyed.

Paul had a great reverence for the Scriptures, as well as an intimate acquaintance with them. He made use of them largely, whether in preaching the gospel, or in writing to the brethren. He esteemed them as The Oracles of God—the Holy Scriptures—the Word of God.

Remember this was said of the Old Testament, of which so little is understood by the religionists of the present day. If Paul, when preaching the gospel said none other things than Moses and the prophets said should come, how can ministers now preach the same gospel when they are ignorant of or ignore those very things? It is to be feared that they are preaching another gospel. Let such beware!

The apostle would say to such "Ye have need that one teach you the first principles of the oracles of God; are become such as have need of milk, and not of strong meat. For every one that useth milk is unskilful in the word of righteousness; for he is a babe." Heb. v. 12, 13.

No one was ever better posted in the Scriptures than Jesus. He spoke of them as of Divine authority. He called the attention of the people to what these writings enjoined, and denounced the traditions of the elders, saying, "In vain they do worship me, teaching for doctrines the commandments of men." Said he, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." Luke xvi. 31.

Again he said to the Jews concerning the Scriptures, "They are they which testify of me. * * * Had ye believed Moses, ye would have believed me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words." John v. 39, 46, 47.

"Moses in the law, and the prophets, did write concerning Jesus of Nazareth," and all who thus read and understand are taught of God, have learned of the Father—and come to the Son. After his resurrection, when on the road to Emmaus from Jerusalem, with two disciples, "beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself;" and he did it in such a manner, and so effectually, that they said afterwards one to another, "Did not our heart burn within us while he talked with us by the way, and while he opened to us the Scriptures?"

And then the same evening, at Jerusalem, Jesus stood in the midst of his eleven apostles and those with them, and after showing them his hands and feet, and eating in their presence a piece of broiled fish, and of an honeycomb, he said, "These are the words that I spoke unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me." Luke xxiv. 27, 44.

Much more might be said, but let this suffice for the present, on this part of the subject.

2. What is it to speak according to the Oracles of God?

Peter's exhortation, or rather command is, "If any man speak, let him speak as the oracles of God." No one can fulfill this injunction who is ignorant of them, or whose mind is blinded by tradition.

Isaiah wrote long ago—"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. viii. 20.

The apostle John says, "Beloved, believe not every spirit, but try the spirits, whether they are of God; because many false prophets are gone out into the world." 1 John iv. 1. How are these prophets or teachers to be tried? According to Isaiah, by the law and the testimony.

What John Baptist said of Jesus is also true of every one sent by God—"He whom God has sent speaketh the words of God." And not only of those directly commissioned by him, "but he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." John iii. 21, 21.

In the apostolic era there were some who claimed inspiration, and to be apostles or prophets, or teachers. Whether false or true, all must be tested. Try the spirits. Test them by the word of the Lord.

John says, "We (apostles) are of God; he that knoweth God, heareth us; he that is not of God, heareth not us."

Of the false teachers he says, "They are of the world; therefore speak they of the world, and the world heareth them." 1 John iv. 5, 6.

The Lord says by Jeremiah, "He that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord. Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces? Therefore, behold, I am against the prophets, saith the Lord, that steal my words every one from his neighbor. Behold, I am against the prophets, saith the Lord, that use their tongues, and say, He saith." Jer. xxiii. 28–31.

There are many teachers of religion now who say that they are called of God to the ministry, claiming to be preachers of the gospel, and to be guided by the Spirit of God—who are like some prophets in Jeremiah's day, of whom it was said, "They speak a vision of their own heart, and not out of the mouth of the Lord."

The intelligent reader can verify the truth of this by stepping into the various sectarian places of worship, and listening to the words of the preachers. Do they preach the same gospel that Paul preached? Do they say none other things than those which the prophets and Moses did say should come? What do they say about the Messiahship of Jesus? What about his kingdom? What about the times of restitution spoken of by the prophets? What about the promises made to the fathers concerning the inheritance and the blessing of the nations? What about the promise and covenant made with David concerning his kingdom and throne? What about the restoration of Israel to the land promised to Abraham, Isaac and Jacob?

All things are spoken of by the prophets, and belong to the gospel. In fact, the gospel cannot be preached without them. Yet they preach some thing which they call gospel, and in the name of the Lord utter which he has not spoken, or authorized them to speak. What will such do with what Paul says in Gal. i. 6–9: "There be some that trouble you, and pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."

If any wish to tell sinners the way of salvation they must speak in agreement with the oracles of God. No way or plan of man's devising will be accepted. The gospel as preached by the apostles—"the things concerning the kingdom of God, and the name of Jesus Christ"—alone will avail as "the power of God unto salvation." Acts viii. 12; Rom. i. 16.

No one any man preach the gospel unless he is acquainted with the oracles of God, or the Old Testament Scriptures. They are the books which testify of Jesus as the Christ, and of his kingdom. To be ignorant of them is to be in darkness as to the gospel, and consequently disqualifies such person as a teacher of others.

Unsaved themselves, because ignorant of God's way of righteousness, what have they to do to declare his statutes, or that they should take his covenant into their mouth? Seeing they hate instruction, and cast his words behind them. Psa. l. 16, 17.

There is no new revelation at the present time. The apostles alone are Christ's authorized preachers. All who preach now must preach as they did, or they will lead men astray. There is only one way of salvation, one gospel, one faith, for those who lived in apostolic times, and those who live now.

And if we have believed these things and obeyed the truth by being baptized, and would teach or exhort our brethren, Peter's advice is very appropriate—"If any man speak, let him speak as the oracles of God." We must speak the truth in love—speak for edification, and exhortation, and comfort—preach the word; be instant in season, and out of season: reprove, rebuke, exhort with all long-suffering and doctrine"—not "handling the word of God deceitfully; but by manifestation of the truth commend ourselves to every man's conscience in the sight of God." Let us remember, that "whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scripture might have hope."

In conclusion, then, "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any minister, let him do it as of the ability which God giveth; that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen."

AM I WORTHY?

J. S. HATCH.

The above question is one of vast importance. Am I worthy? If I ever have any doubts, it is on this point. When I learn from God's word what the dear old fathers suffered in days of old. What they had to go through! They went into dens and caves of the earth; wandered about in sheep skins and goat skins; were sawn asunder; were tempted, and slain, and that dear old servant, the apostle Paul, says, "In stripes above measure; in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one, that is thirty-nine stripes at five different times, making two hundred and ninty-five stripes,) thrice was I beaten with rods, once was I stoned, thrice was I shipwrecked, a night and a day I have been in the deep. In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen; in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst; in fastings often, in cold and nakedness. Besides these things that are without, that which cometh upon me daily—the care of all the churches."

We do not expect to suffer to the same extent that they did, but are we doing enough to gain a position in the kingdom? I fear many of us are trying to see how little we can do and still get into the kingdom.

Think of it, there is an eternal weight of glory, eternal life, an eternal inheritance, eternal redemption. Will the amount we are doing entitle us to all these things? It is the overcomer that will inherit all things.

Brethren and sisters, let us be up and doing. We have no time to waste. The Lord will soon come and we want to be ready.

Jesus says those that were ready entered in. We want to have our lamps trimmed and burning, and our vessels filled with oil.

As Paul says "The care of all the churches," I believe that every brother who goes out to proclaim the truth, feels a deep interest in the different organizations. That is the feeling of all the faithful ones. We want them to live in order, and strive together for the truth as it is in Jesus. Then if Abraham believed and obeyed, we must believe and obey.

Noah was moved with fear, and did what God required of him. We must now do our duty. All those faithful ones put their faith and works together.

I read in THE RESTITUTION of a sister in Williamsport, Warren county, Ind., that fell asleep in Jesus, a short time ago. Brother David Shanklin, who used to live in that county, took me to that town one night and I spoke in the court house—the first time the truth was preached in the place. Sister Bowman came out to hear me, and by that discourse and the help she got from Sister Warbritton, she came into the faith, and I had the pleasure of immersing her and three others into Christ.

Bless the Lord, O my soul, for all his goodness.

OBITUARY.

GLADDEN—Died, on the 12th of Feb. 1881, at her father's residence, near Healdsburg, Sonoma county, California, sister Sadie E. Gladden, aged nineteen years, six months and twenty-seven days.

She was the younger daughter of Brother and Sister William N. and Mary C. Gladden. Brother and Sister Gladden with their children, four daughters and one son, formerly lived near "Old Union," eight miles west of Indianapolis, Indiana. They came to California and settled in the Russian River Valley, nine years ago last October. Very many of the brethren and sisters in Indiana doubtless remember them.

There are some things connected with our deceased young sister rather remarkable.

She had became quite intelligent in the Scriptures, but had not been immersed, and she was impressed with the idea that she must attend to that important duty. I was in Lake county in this state at the time. She said several times to her mother, she wished I would return so she could be baptized. Soon after my return home she came to my house and requested me to baptize her. She made the good confession and was baptized the next day.

On Sunday following she met with us and partook of the emblems representing the broken body and shed blood of our Redeemer. A few days afterward she was attacked with brain fever, from the effect of which, coupled with diptheria, after almost three months of intense suffering, she died. At the last she seemed to go to sleep without a struggle.

She believed her sleep would be a short one, and confidently hoped to be called at the first resurrection.

Although the deceased was my niece and I was one of the mourners; by request I endeavored to comfort the friends by reading from 1 Thess. iv. 13–18. That on account of sin this calamity, or man's great enemy, death, gets the victory for the present over us; but that a part of the great work is complished by our Redeemer was to get the keys of death and the grave, and that when the appointed time shall come, the Lord will return and gather from among the dead and living all the jewels. That the dead in Christ will be made alive, after the power of an endless life; and the living righteous will be changed from mortality to immortality, in a moment, in the twinkling of an eye.

What a blessed hope. And Paul says we "comfort one another with these words."

The attendance at the funeral was the largest I have ever witnessed in the county.

An effort was made to impress upon each one present, the necessity of believing the gospel, and rendering that kind of obedience which God in his word has so clearly made known; that when death shall claim us as a victim, we may be found ready, not only to submit now but prepared to live eternally in the world to come, where we can join in the victor's song over death and the grave. We all have this blessed privilege. What will we choose? Will we have immortality, glory, honor, eternal life—an eternal weight of glory, and the society of God and his Son, the unfallen angels and the saved ones of Adam's family; or do we prefer the short lived pleasures this world can give, and finally go into the second death, from which there will be no deliverance?

Reader, we are too near the close of this dispensation to spend any time in procrastination. What we do must be done speedily.

On her death bed, our sister rejoiced that she had become obedient while in apparent good health. Her friends do not sorrow as others who have no hope. They do confidently expect to meet Sadie at the first resurrection. May we all prepare for the great event.

We are often told to prepare for death. I have concluded that we should prepare for a future and endless life, for death will come whether we prepare for it or not. If we fail to secure the *right* to eternal life, then our present life will have been a failure, and we will fail to meet with and enjoy the society of our righteous friends, and will hear the awful sentence—"depart!" We may not think seriously of the import of that word now, but those to whom it will be spoken will then realize what it means.

May we all be led by the directions God has so kindly given, that all may be well with us at the judgment.

RICHARD CORDALEY.

Red Bluff, Cal., Feb. 14, 1881.

News Items.

EARTHQUAKES IN THE AZORES.

LONDON, Feb. 24—A dispatch to the *News* from Lisbon reports that thirty-six successive shocks of earthquake occurred at St. Michael's in the Azores. One church and two hundred houses have fallen, and several persons were killed.

Even Asia has not escaped an exceptionally severe winter. In Japan there have been snow storms the like of which are not remembered to have occurred in forty years. The snow is ten feet deep in the fields and fifteen feet on the hills.

It is reported that the deposed Khedive of Egypt has been entering into secret negotiations with the Albanians and Greeks, with a view to contingencies. Ismail is crafty, rich, ambitious, and unscrupulous. To such a man in such a position the present disturbed condition of Eastern affairs offers many opportunities, and in attempting to forecast the possible issues of a war the existence of the ex-Khedive should never be left entirely out of account.

Latest advice from the Transvaal, South Africa, report the defeat of a force of British troops by the Boers (Hilland colonists), and the killing of General Colley, who was in chief command. It is reported, however, that the chief body of the British army was not engaged in the fight.

TERRIBLE SLAUGHTER.

The two battles under the fortifications of Lima, resulted, it appears from the last reports, in the killing of 9,000 Peruvians and 7,000 Chilians.

ALARMING MORTALITY IN NEW YORK.

NEW YORK, Feb. 26.—The total number of deaths since January 1, is 6,348—an enormous increase over previous years.

Seventeen little children were suffocated to death in a Catholic Orphan Asylum, at Scranton, Pa., last night Feb. 27, during a fire. The little ones had been locked in their rooms, and their dead bodies were found after the fire, but none of them had been burned. They were suffocated by the smoke.

The Boston (Mass.) Museum of Fine Arts has become the owner of a very fine slab coming from Nineveh. This piece of Assyrian work is eight feet long by four wide—and weighs some 1,800 pounds. A figure of a King in full dress, some six feet seven inches high, is cut on the stone. He has a cap, wears ear-rings, has sandals on his feet and bracelets on his wrists, and in his belt are three daggers. Wings are attached to his shoulders, and in his left hand he grasps a sword. There are twenty-one lines of cuniform characters running across the base of the slab. The whole work is conceived in the boldest style of Assyrian art. The date of the work may be placed at 800 B. C.

DIED.

WALTON—In Rahway, N. J. Jan. 29, 1881, James H. Walton in the 76th year of his age.

Brother Walton was converted to God in early life, and united with the Presbyterian Church in Monmouth Co.

He afterwards removed to Newark and became connected with the Methodists. While there he heard the proclamation of the speedy coming of Christ, and became deeply interested; and associated himself with the people looking for the Lord.

He never lost his interest in the Advent Doctrine, lived a consistent Christain life; and died in the hope of a speedy resurrection to immortality.

He was the Author of a little book of 80 pages, entitled, "Nature's Mirror," consisting of proverbs or short comprehensive sentences, expressive of some important truth, and arranged in Alphabetical order; which will do good while he is at rest in his grave.

"Blessed are the dead who die in the Lord, for they rest from their labors and their works do follow them. He leaves a wife to mourn his loss.

The funeral sermon was preached by the Rev. A. A. Liggett of the Presbyterian Church, from Rom. x. 10—11 in which he made the resurrection a prominent theme.

A. H. BROWN.

JACOBS—Of lung fever, at Indianapolis, Ind, on Sunday morning Feb. 20, 1881, Sister Eunice A. wife of Brother Richard Jacobs, in the forty-second year of her age.

Sister Jacobs was much loved by all who knew her. Her Christian character, and her steadfastness in the faith once delivered to the saints is worthy to stand for an example to others of like precious faith.

For about fifteen years she has been a believer in the gospel of Christ, and rejoiced in looking for Jesus the King of Kings, to come and restore all things spoken by the mouth of all the holy prophets since the world began. But now she sleeps in Jesus, and all such we believe God will bring with him.

Sister Jacobs was buried on Monday afternoon. Funeral services conducted by the undersigned at her late residence No. 108 Delaware St. Brother Jacobs and three bereaved children, and a number of sympathizing friends and neighbors were present. The subject was "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord. Rom. 6, 23.

JOHN H. DOX.

MARRIED.

BALL—SMITH—On Wednesday, Feb. 23, 1881, by Elder H. V. Lyon, at his residence, Susquehanna Bridge, N. Y., Mr. Thomas J. Ball to Miss Martha Smith, both of Fontelle, O.

Poetry.

Review and Herald.

"A LITTLE WHILE."

BY ELIZA H. MORTON.

A few more days of clouds and gloom,
Of heart-aches, bitter woe,
A few more funeral trains and knells,
A few more tears to flow,
And then the shadeless noon will dawn,
An age of sunshine bright,
When heart and voice will hail with song
The Sun's Perpetual Light.

A few more Sabbaths here below
In temples built with hands,
A few more efforts for the good
Of those in heathen lands,
And then probation will be o'er
Our work forever done,
All earthly gathering in the past
Eternity's sun.

A few more prayers for those we love
That they may find the way,
A few more sighs and copious tears
To cause a bound to stay,
And then before the great white throne
We at shall trembling stand,
And some from out that mingled throng
Will be At God's right hand.

Seattle Creek, Mich.

Communications.

IS MAN SAVED BY FAITH ALONE, OR BY FAITH AND WORKS COMBINED?

J. M. STEPHENSON.

The only fair way to investigate any subject is to compare all the plain statements of the witness, or witnesses, and adopt a conclusion which will harmonize their testimony.

Ex parte testimony should never be received as settling any question. Able candid men who are sure they have the truth never resort to special pleading. To read only the texts which speak of salvation by faith, and ignore those which speak of salvation by works, is doing great injustice to the Bible witnesses.

I can by this mode of investigation prove that man can be saved by works alone.

Christ in his great discourse on the mount says, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

Thus, doing the will of our Heavenly Father is the only condition named of inheriting the kingdom of God. Shall we therefore conclude that faith is not necessary? This would contradict the Bible statements as the asseveration that we can be saved by works alone.

Two truths are never in conflict. Two opposites may both be false, but they cannot both be true.

It cannot be true, therefore, that a man can be saved by faith alone or by works alone.

Again, Christ informs us how we may know when we are doing our Heavenly Father's will. He says, "Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock. And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not, for it was founded upon a rock." Matthew vii. 24, 25.

As far as anything is expressed in the foregoing language we build through the instrumentality of works alone upon the solid rock, that superstructure which shall stand unmoved mid the warring elements of heaven and earth.

It may be affirmed that faith must be the cause by which works are produced. We see from a negative standpoint:

1. If this were so then faith could not exist without corresponding works. Such a conclusion would be in direct conflict with what James has affirmed in the most unequivocal language. When speaking of the relation that that faith and works sustain to each other, he says, "What doth it profit, my brethren, though a man say he have faith, and have not works? Can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not these things which are needful for the body; what doth it profit? Even so faith, if it hath not works is dead, being alone. Yea a man may say, thou hast faith, and I have works; show me thy faith without thy works, and I will show thee my faith by my works. But what wilt thou know, O man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the Scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness; and he was called the friend of God. Ye see then how that a man is justified by works and not by faith only.

Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way? For as the body without the breath (margin) is dead, so faith without works is dead also." Jas. ii. 14-26.

James' questions at the 14th verse are the very strongest possible negations.

1. That there is no profit in having faith without works.

2. That faith without works cannot save a man.

We must understand James to mean just the opposite of what he says, to teach that faith alone will save a man. To affirm that faith without works cannot save a man is tantamount to affirming that faith alone cannot save him. It is also tantamount to affirming that faith with works will save him.

Thus, works is by implication a spoke in the great wheel of salvation as faith.

2. That faith alone will not feed the hungry nor clothe the naked. Thus it may leave out love, the crowning element of Christian character.

Paul affirms that a man may have faith so that he can remove mountains, and yet be destitute of love and therefore nothing.

3. Again, James says that faith can exist without works just as truly and literally as there can be a dead body without breath.

In the first clause James twice affirms that faith without works is dead. We must either deny that there can be a body without breath, or admit that there can be faith without works.

I would say to any man claiming justification by faith alone, "Will thou know, O man, that faith without works is dead?"

It appears from this asseveration, that there were men in the apostle's day vain enough to believe that faith without works will justify a man. To put to rest such a vain idea, the apostle positively affirms that faith without works is dead.

The advocates of salvation or Christian character by faith alone, must predicate Christian character or salvation upon a dead faith. James says that a man is justified by works and not by faith. Verse 24.

At verse 22d James declares that Abraham's faith wrought with his works, and by works his faith was made perfect. Thus faith and works are co-operative in man's salvation. They sustain the same relation to each other, as far as their mutual dependence upon each other is concerned, in the great scheme of salvation, that two oars to one boat do. We will call the boat salvation, and the two oars faith and works.

A man wishing to cross a stream that he may be saved from certain death if he remains where he is, grasps with one hand the oar of faith alone, and the boat whirls round and round in a circle. The harder he works the faster it moves, but he makes no headway.

He drops the oar of faith, and grasps the oar of works, and the boat whirls round and round in the same circle, but in the opposite direction. Being convinced of the folly of trying to row a boat with one hand and one oar, he grasps with each hand an oar, and pulls them together, and the boat moves straight forward toward the opposite shore.

This is the old fashioned Abrahamic faith which "wrought with works and by works was made perfect."

Abraham's faith was imputed for righteousness, because God knew that he would do right. There is no justification in a dead faith.

James says that faith without works is dead. A dead faith can neither justify or save; therefore faith without works can neither justify or save man. Paul teaches that Abraham was justified by faith without the works of a dead law.

James says, according to the foregoing, that a man is justified by works without faith.

To understand Paul as referring to a dead law, by whose deeds he declares no man can be justified; and understand James to imply what he had several times repeated, viz that a man is not saved by faith alone, but by faith and works conjointly, and all is plain and harmonious between James and Paul; while that view which claims justification by faith without works, arrays these two apostles against each other.

It is also in conflict with the whole genius of the gospel which only offers salvation to the obedient believer. The Jews believed they were the children of Abraham by natural generation. Christ presented a higher and more reliable test than that of flesh and blood.

He said, "If ye were the children of Abraham ye would do the works of Abraham."

Our Savior appealed to the great law of adoption by which they or we may become the seed of Abraham in an infinitely higher sense than mere lineal descent. In the gospel test of joint heirship with Abraham and Christ there is neither Jew or Gentile, but they are all one in Christ, if they have the works of faith which both Father and Son had.

In the great commission Christ recognized the same great truth. Thus, he coupled faith and works as the joint conditions of the promised salvation.

He said, "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved."

Here baptism is coupled with faith by the copulative conjunction and as an equal condition of the promised salvation. Thus faith and works sustain the same relation to the gospel as the things to be believed and obeyed in order to salvation.

Faith and baptism are the joint conditions of the promised salvation, the reward for compliance with these conditions.

It does not follow that because baptism is not repeated from a negative standpoint that therefore it is not just as necessary as faith. One transgression of capital law will damn a man, but one act of obedience will not save him.

If unbelief will condemn a man it is not necessary to repeat any other sin that the non-repentant sinner may be condemned to death. That faith alone is not sufficient to obtain remission of sin is evident from the fact that after Peter had the demonstration that thousands believed the gospel he commanded them to repent and be baptized in the name of Jesus Christ for the remission of sins. Acts ii. 37, 38. Thus teaching that obedience is just as necessary in order to the remission of sin as faith.

Why command these believers to repent and be baptized for, or in order to, the remission of sins, if their sins had already been pardoned on account of their faith? One thing is certain, Peter did not believe that Faith alone would save these men from their sins, or he would not have commanded them to repent and be baptized for the remission of their sins. That faith alone is not sufficient to secure the remission of sins is further evident from the following language of Christ:

"And said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day. And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."

If sins could be pardoned through faith alone, it would not be necessary that repentance should be preached in order to remission of sins.

No man ever gave stronger evidence of faith than Saul, when he cried out "What shall I do Lord." His going to the place appointed was unquestionable evidence that Saul believed. And yet it was necessary that he should be baptized before his sins were pardoned.

If Ananias had believed that Saul's sins had been pardoned, how could he command him to be baptized and wash away his sins?

Does any one believe that if Saul had disobeyed the commandment to be baptized, uttered by Christ's legate, that Christ would have pardoned his sins? What! pardon a man's sins while in open rebellion against his commandment? This would reward rebellion and license sin. Christ could not do that without denying himself. Saul could not obey this commandment of Christ without being baptized; therefore the work of baptism was just as necessary as faith in order to absolution from sin.

The means by which an alien gets into Christ and those by which he becomes a Christian are one and the same thing.

Paul addressing his Galatian brethren says: "For ye are all the children of God by faith in Christ Jesus." Gal. iii. 26.

He also says, "For as many of you as have been baptized into Christ have put on Christ."

Thus, Paul being his own expositor, baptism, or works, are just as necessary prerequisites to getting into, or putting on Christ, as faith. United these declarations stand, divided they fall. Give the same credence to both and they teach that faith and works are the two-fold conditions of becoming Christians.

These passages correspond perfectly with Christ's language, that he that believeth and is baptized shall be saved.

Conjoined they save; severed neither saves. United on the word they are harmonious, separated there two great pillars of faith and hope fall.

In the plan of salvation they stand or fall together. Faith and works are inseparably joined together in the gospel commandment of the everlasting God made known unto all nations for the obedience of faith. See Rom xvi. 25, 26.

Here again, faith and works are inseparable as cause and effect in the great plan of salvation. All the rich and glorious promises made to the seven churches are suspended upon works. The only principle in which faith can be embraced must be upon the principle that all works to be acceptable to God must be effects produced by a living faith—whose life is good works—thus uniting faith and works, as the united cause of all intelligent action.

"As the body without the breath is dead," so faith without being vitalized by corresponding works is dead also.

I will quote the predicate of all the promises made to the seven churches, not one of which can be claimed by the advocates of faith alone, or faith abstract from works.

Christ says, "He that hath an ear, let him hear what the spirit saith unto the churches: To him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise of God—I know thy works." Rev. ii. 7. 2.

"He that hath an ear, let him hear what the spirit saith unto the churches: He that overcometh shall not be hurt of the second death.—I know thy works." Ver. 9-11.

"He that hath an ear, let him hear what the spirit saith unto the churches: To him that overcometh will I give to eat of the hidden manna, and I will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it.—I know thy works." Verses 17-10.

"And he that overcometh and keepeth my works unto the end, to him will I give power over the nations: and I will give to him the Morning Star." Verses 26-29.

"And unto the angel of the church in Sardis write: These things saith he that hath the seven spirits of God, and the seven stars. I know thy works, etc. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." Chap. iii. 15.

"And to the angel of the church in Philadelphia write: These things saith he that is holy, he that is true, he that hath the key of David, he that openeth and no man shutteth; and shutteth and no man openeth. I know thy works." Verses 6-8.

"And unto the angel of the church of the Laodiceans write: These things saith the Amen, the faithful and true witness, the beginning of the creation of God, I know thy works." Verses 14, 15.

Thus, the whole issue between Christ and the churches hinge upon good or bad works. All these promises, or proffered rewards for good works, are to those who overcome; and all judgments are denounced for bad works, or for the absence of good works, not for faith or unbelief.

As I said at the commencement of this article, by the same parity of reasoning, and the same exparte testimony by which some prove to their satisfaction that the remission of sins and salvation are through faith alone, I can prove that remission of sins and salvation are through works alone.

But by heeding the testimony of all the witnesses, faith and works are equally essential. One believes the "Faithful and true witness," the other obeys his commandments.

A LETTER TO J. B. MESSIMORE.

Answer to the Question, "Does a Man's Soul Die When He Dies?"

JOSEPH MESSIMORE.

MILLWOOD, Ind.
February, 1881.

Cousin John: I will now, at this late date, proceed to answer your theological question. You ask: "When a man dies, does his soul die when he dies?" Then without awaiting an answer from me, you proceed at once to answer it yourself in the negative. Now without criticising your answer, I will endeavor first, to give you the Bible definition of the term soul. Then, in Genesis ii. 7, we read:

"The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." Not a living or immortal soul put into the man, but the man himself became, or was a living soul.

As we say of General Washington, he became the first president of the United States of America. That is, he was the first president by having been made such. Hence Paul says; "The first man Adam, was made a living soul. 1 Cor. xv. 45.

By the foregoing we see that the man who was made of the dust of the ground, himself constituted the living soul. And of this import are the following texts, with many others too numerous to cite here.

Abram fearing that the Egyptians would kill him for his beautiful wife's sake, said to her, "say, I pray thee, thou art my sister: that it may be well with me for thy sake: and my soul shall live because of thee." Genesis xii. 13.

Query: If Abram had believed that his soul would continue to live on when he died, would he have made the request?

Again, we read in Lev. xvii. 10. "And whatsoever man there be of the house of Israel, or the strangers that sojourn among you, that eateth any manner of blood; I will even set my face against that soul that eateth blood, and will cut him off from among his people."

Query: Do immaterial souls eat the flesh of animals? Answer, no; but persons do.

Verse 12. "Therefore I said unto the children of Israel, no soul of you shall eat blood: neither shall any stranger that sojourneth among you eat blood.

Verse 15. "And every soul that eateth that which dieth of itself, or that which was torn of beasts, . . . he shall both wash his clothes and bathe himself in water, and be unclean until even: then shall he be clean."

Again, "The ground of a certain rich man brought forth plentifully; and he thought within himself, what shall I do, because I have no room where to bestow my fruits? And he said, this will I do; I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul,—myself—soul, —man—thou hast much goods laid up for many years: take thine ease, eat, drink, and be merry."

What kind of a soul is this that eats and drinks?

Once more: "Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls."

In every instance as far as already cited, one of the following words may be substituted for the word *soul*, to-wit: man, person, creature, I, or myself. Hence that is its true and primary Bible meaning.

With the above, compare Josh. x. 38-40, noting particularly the word *soul* and its use as connected with other words, and you will there see that it is six times used for person, and once in the eleventh verse of the next chapter. This abundantly proves the above.

But *soul*, as many other words, is often used in a secondary sense. As life can only be manifested through properly organized bodies, the word soul is often used for life. Of this class are the following texts:

Gen. xxv. 18, "And it came to pass, as her soul was in departing, (for she died,) that she —Rachel—called his name Ben-oni, but his father called him Benjamin.

Query: What departed from her? Answer. Life left her and she was dead.

I next call your attention to the following circumstance, which furnishes a key to the proper unfolding and understanding of the last text cited.

The case of the widow woman with whom the prophet Elijah sojourned. The prophet having been commanded, by the word of the Lord to go to Zarephath of Zidon to dwell with a certain widow woman having an only child, a son, on whom her affections rested, during a very sore famine.

Elijah having met the woman and desired a drink of water and a bit of bread from her, she told him that she had but a handful of meal anymore, which she was just going to prepare for herself and son, after eating it they would have to die of hunger. The prophet begged her to make him a little cake first, and then prepare for herself and son, and that her barrel of meal should not waste nor her cruse of oil fail during the famine.

"And it came to pass after these things, that the son of the woman fell sick, and his sickness was so sore, that there was no breath left in him. And she said unto Elijah, what have I to do with thee, O, thou man of God? Art thou come unto me to call my sin to remembrance, and to slay my son? And he said unto her, give me thy son. And he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed, And he cried unto the Lord, and said: O Lord my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son? And he stretched himself upon the child three times, and cried unto the Lord, and said, O Lord my God, I pray thee, let this child's soul come into him again. And the Lord heard the voice of Elijah, and the soul of the child came into him again, and he revived again. 1. Kings xvii. 17-22.

Query: What left the child that caused him to die? Answer. There was no breath left in him, and so he died, expired, or breathed out his life. As the breath or air we breathe contains the vitalizing principle—that which gives life and animation to all living creatures that live by breathing, and when the child stopped inhaling and exhaling the air, he ceased to live.

As the life principle is thus inhaled or inspired into the lungs where it is infused into the blood, and by it carried and distributed into all parts of the whole organism.

But you might ask, why did the prophet pray that his soul might come into him again? This question is already anticipated in the foregoing remarks; for, as ceasing to inhale the life principle into the lungs he breathed out his soul or life, so in commencing to breathe he would inhale it into his lungs again, to be distributed throughout the whole organism, and thus his soul—life would come into him again.

This was understood by the prophet, hence his stretching himself upon the body in order to warm up his flesh by his own vitality.

As a further illustration of this fact I would refer you to the following: Job, xxxiv. 14, 15.

"If he (God) set his heart upon man, if he gather unto himself his spirit and his breath, all flesh shall perish together, and man shall turn again unto dust."

Ps. civ. 27-29. Here the psalmist, after referring to some of God's creatures in the works of his wisdom, including man with others; addresses God thus:

"These all wait upon thee, that thou mayest give them their meat in due season. . . . Thou openest thine hand, they are filled with good. Thou hidest thy face, they are troubled: Thou takest away their breath, they die and return to their dust."

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No. 36

J. P. WEETHEE

Sixth Seal. - Part Second. John thus describes the scene in the second part of the sixth seal: "And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree." This is the first class—the class of restraining agents—four angels holding the four winds of the earth.

"And I saw another angel ascending the east, having the (a) seal of the living God. And he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, (first four trumpets) saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed, (and there were) sealed a hundred (and) forty (and) four thousand of all the tribes of the children of Israel. Of each of the tribes—Juda, Reuben, Gad, Aser, Nepthalim, Manasses, Simeon, Levi, Issachar, Zabulon, Joseph, and Benjamin, were sealed twelve thousand.

And after this I beheld, and lo, a great multitude, which no man could number out of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and (about) the elders and the four living creatures, and fell before the throne on their faces, and worshipped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, (be) unto our God for ever and ever. Amen.

And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said unto me, These are they which came out of (the) great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes."—Rev. vii. 2–17.

First Class of Agents.—This class has power to keep back the winds, the messengers of hurt and desolation. The four angels stand on the four quarters of the earth, or empire, holding back these elements of ruin till a certain work be accomplished. They are messengers of destruction, commissioned to do a terrible work through the empire, so soon as the time of execution arrives.

They are authorized to make use of the winds as their executioners. The rushing storm is heard beyond the limits of the empire. The elements of a coming tornado—a Euroclydon, or a modern Levanter (Acts xxvii. 14,) are gathering in the four quarters of the globe outside of the Roman empire—ready to rush down upon its seas, its lands, and its forests; spreading desolation over its living seas and gardens of Paradise.

One terrible rush of the elements in the form of a volcanic earthquake has spread its ruin throughout the empire. A moment of lull follows. A terrible storm is to follow. But before its fury is allowed to burst forth, a work is to be accomplished. The servants of God, residing within the track of the coming storm, are to be called out and marked with the seal of the living God.

The sealing angel. This angel symbolizes another class of agents. John sees another angel—an angel of mercy, ascending out from the sun-rising, having the SEAL of the living God. He comes immediately upon his work of gathering and marking.

John hears the number of them that were sealed:—of the tribes of Israel 144,000—of Judah, Reuben, Gad, Asher, Nepthalim, Manassah, Simeon, Levi, Issachar, Zebulon, Joseph, and Benjamin; of each an equal number, 12,000.

In this list it will be seen that the tribes of Joseph and Levi are substituted for Dan and Ephraim; some think that this omission is in consequence of the idolatry of those two tribes. Our reason will be stated in another place.

After this sealing of the twelve tribes (first named because John was of that people) there were seen a great multitude out of all nations in the empire; some gathered in and marked out of all the tribes of the earth, or land, meaning the empire.

Between two terrible physical convulsions there is a calm. What made that calm? Four angels holding back the four winds—the desolating powers. Who command the four angels to hold the winds? An angel from the sun-rising, having a seal of the living God. Why this command of the sealing angel? The angel had a work to do that required a calm; he was to seal the servants of God, which work required a release from persecution and war, so as to allow the flock of God to be gathered, preparatory to the marking, or sealing process. Otherwise it would be difficult to find them.

Persecutions had always scattered the people of God. Their church edifices were demolished. They were not to hold meetings, nor to confess their faith. The scattering power required restraint. Angels are sent forth to restrain the winds—the persecuting masses.

Symbols and terms defined.—1. Four angels—Who were they?

They seemed, by their form and address to be literal angels, whose office was to hold or let loose the winds. They were angels of wrath, whose work is defined; yet they were under the control of the sealing angel. He addressed them in a loud, commanding voice, to whom (four angels) it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

Obeying this command John sees them holding the four winds of the earth.

2. "Standing on the four corners of the earth."—Has the earth four corners? The Greek word translated *corners*, is γωνιαν, and is defined corner, a nook, hiding place; an extremity, verge.

John uses the word only in one other place, in Rev. xx. 8, where it is translated quarters: "And shall go out to deceive the nations which are in the four quarters (γωνιαν) of the earth, Gog and Magog."

Where then, did they stand? Did they stand at the cardinal points?—North, south, east and west? Ninety degrees apart? Or were they near each other?

If a globe, or a circle be quartered, four corners, or edges are made; these corners join. If the winds were rushing outward the restraining powers would be near each other. If, on the contrary, the winds were moving from the four cardinal points towards a center, they might occupy remote positions.

The Roman earth is here in view, with its grand divisions, its seas, and its valuable forests. It had just been desolated by volcanic earthquakes, whose location was within the territory of the empire. Storms are now gathering beyond its limits, ready to rush in from the four quarters of the globe. Four angels are dispatched from the throne of God, to say to the winds, Hold, peace, be still!

3. "The four winds of the earth."—By four we understand the north, south, east and west winds. Why called winds of the earth? in Dan. vii. 2. winds of heaven is their name: "I saw in my vision by night, and behold, the four winds of heaven strove upon the great sea."

Here John calls them winds of the earth. In the vision of Daniel, the winds, coming apparently from the four quarters where the ocean horizon met the heaven, covered in the sea contest, to issue from the heavens. John had a land view—the Roman Empire—composed principally of land.

It would also indicate that the destructive elements originated in the empire, and that they were held back, by a power within its vast dominions. Such was true relative to the first vision of the seal—volcanic earthquake. Why may not the pent up winds represent the same, or a similar agency? This simply a suggestion.

4. The sealing angel.—Another angel appears, ascending from the rising of the sun. Who is this angel? He represents a class of workers—"till *we* have sealed,"—carrying the seal; he is one person; in the work itself there are many officiating. His mission is one of mercy. He is not a warrior, nor an executioner. He has great power, as if commissioned directly from the Throne. The four angels are under his control. Hold your destructive elements till our work is accomplished.

5. "Having a seal of the Living God."—He had *a* seal, not *the* seal. The Greek word is σφραγιδα, acc. from σφραγις, a seal, impression, device, inscription. The angel had in his hand a marker, with some device, or inscription on it, as one does marks his flocks to denote ownership. It is the seal, not the seal-stamp; for he has not yet commenced his work of marking.

He requires the four angels to quiet the elements, that the Master's flocks, scattered as they have been, may be gathered for marking and for being properly fed and watched over.

6. "Living God."—This expression was, at that period, quite necessary, since every dead god, or idol god, had had his seal with which his votaries were stamped. It was proper, to distinguish the worshippers of the true God, to call his a seal of the Living God.

7. Servants of God in their foreheads.—The sealed are called servants. It is not the act of making servants, but a mark of identification. They are already servants. They must have some mark by which they can be publicly recognized as servants, such as a public confession of that relationship, and obedience to their Master's requirements. The seal-stamp is on their foreheads, where it is always visible. It may also be a mark of intellectual consecration.

8. I heard the number sealed.—John saw and heard. God can reach the ear as well as the eye. The visions seen by John were over two hundred years behind the events themselves. They were seen A. D. 96, under the second persecution; that by Domitian.

The events of the sixth seal are in the days of Diocletian and Constantine the Great, A. D. 303 to A. D. 337. Yet these events are brought, in some extraordinary manner, to the eye and the ear of the prophet. As Xerxes from an elevated station is an eye and ear witness of a great naval engagement, so the evangelist is carried forward and thus becomes a spectator of those events which he so clearly describes.

9. Number Sealed.—The numbers are in two divisions: (*a*) 144,000. (*b*) A number beyond human calculation. The numbers are symbolic, since they are heard in vision. The number 144,000 stands for all of a certain nationality, sealed during a certain period. Twelve thousand repeated as many times as there are tribes—12,000 being the symbol of the entire number out of each tribe; as the ten virgins and the wise and evil servants represent classes whose numbers are not given.

The square form seems to refer to the order of the tribes, on their march through the wilderness, the Jerusalem on earth and the one seen by Ezekiel. The innumerable company is out of all nationalities—composing the Roman empire.

10. Who are the sealed?—There were 144,000 from the tribes of Israel; then an innumerable company from all parts of the empire. These two classes are sealed or marked. The second class had been sealed previously.

11. Stood before the Throne.—They stood. A few days since they were weltering in their blood under the Pagan altar, crying to be avenged on their persecutors. White robes were given to them, and they were told to rest till their fellow servants should be slain, and join them.

That little season is ended, and the number of Pagan martyrs is now complete, and they are avenged most triumphantly. Palms are in their hands. They have gained the victory. They have been avenged. Paganism has been overthrown and Christianity has taken its place. Are they living? They live, as stones and trees are made to live and talk by a figure of speech. They are on the advance. They are justified—symbol, white robes. They are then avenged. Palms are given them. One step they have not taken: they are not resurrected—they have no crowns. Proving that they do not belong to the priesthood. Rev. v. 9. These had crowns—were resurrected.

THE DIVINE KINGDOM OF GOD, THE CHRISTIAN'S EVERLASTING REFUGE.

W. I. CROCKETT.

Amid the fleeting and ephemeral things of time, the eye of faith naturally seeks something more enduring and better than can be realized now. We live not for what the present gives but for what the future promises; nor can that future present the greatest happiness unless it presents at the same time, some degree of tangibility and reality—something that while the mind may accept as promise, faith's outstretched hand grasps as a wondrous and everlasting fact.

While it is true that the mind of man cannot realize the boundlessness and grandeur of what the Bible holds forth to the faithful; yet it is equally true that all God's promises are based upon the reality of a present which to him lies not between a lifeless past and a shadowy future. Thus all things being *present* with him, we can realize at least, the tangibility of what we call, future.

But, if what the eternal present of what God brings before our eyes as the future for our lives, be uncertain, undefined, unreal; then would the vain conjecture of the carnal mind be as true regarding the organization of the—to us—"coming age" as would the mind enlightened and directed by the clearly marked lines of truth on the inspired page.

As it is, the uncertainty of the carnal mind is manifest in the not uncommon sayings of even professed Christians; "I know nothing of the future—'tis all dark to me—Christ may return to earth. I know not positively."

Now what do such words proclaim except it is a complete absence of scriptural faith? They witness that those who utter them are ignorant concerning "the substance of things hoped for." Not shadows—not immaterial, intangible things, but the very substance!

Paul, who defined faith to the Hebrews as "the substance of things hoped for, the evidence of things not seen," was cheered by a vivid picture of God's immutability in the promise of a certain, material, defined dwelling place for such as he, who having learned to endure the cross, despising the shame, wait for the passing of the shadows, as realized in "seeing through a glass darkly"—to the glorious light of the eternal present of God.

Should it be asked; "what is the most real and sublime picture, presented to us—through the eye of faith—of the materiality of our future," I would answer in the words of the prophet Daniel, recorded in his seventh chapter: "And the Kingdom and dominion and greatness of the Kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose Kingdom is an everlasting Kingdom, and all dominions shall serve and obey him."

There is nothing here that spiritualizers and immaterialists can mar. We can accept the promise of this tangible kingdom which is to exist under the whole heaven, with the equally grand promise that the meek shall inherit the earth that the saints of God shall be kings and priests on the earth. I say we can place these glorious things together and bid defiance to all, of whatever name, who shall attempt to tamper with the literalness of the immutable word of Jehovah.

To be called "materialists" may frighten those whose hearts have not been weaned from the weak and beggarly elements of the flesh, but upon such as have learned to make one "saith the Lord," more potent in their lives, than fifty "thus saith the great and wise," it falls as a great truth, misunderstood and uttered by foolish lips.

He who understands the truth of God is a materialist, for he looks for a material king and kingdom. He longs for the time when he shall possess that body of refined matter spiritualized, and as refined matter now, constitutes the noblest element of man, he knows that refined matter immortalized, will constitute the honor, glory, and immortality of the kingdom of God.

If immateriality—which is another name for nothingness—proved the constitution of the "future age," then is the Bible a fable and the hope of its followers a myth. Or if the grand kingdom of Jesus Christ which God has promised to establish *on earth* be established in some other realm, then is God made a liar.

But who will dare to place such an imputation against the great and eternal Creator? Who will, after a careful study of his word doubt the literalness, the reality, of that promise that made Abraham and his seed heirs to the land of Palestine, and through the instrumentality of the establishment of its kingdom, the conquerors and rulers of the whole earth?

And against the sublime description by Daniel of him who comes in the visions of night, and receives a dominion that shall trample under foot the petty governments of earth, and shall endure forever?

Against this—where stands the puny idea that a handful of perishing mortals who pass away to death with every wind of pestilence; who cannot even settle their poor little bickerings among themselves, but must appeal to wondrous equity and infallible (?) judgment of law—that such as these are the embodiment of "regeneration" and "restitution," possessors of the "everlasting" kingdom, which in their fanciful theology is denominated "the church?" Possessing a kingdom yet praying, "Thy kingdom come." Proclaiming the eternity of *their* kingdom, yet saying—"Infidelity is increasing."

O, what a miserable state of things! Why is it so? Why is the heart of man so cold, and his intellect so clouded, that the clear burning truths of God make no impression?

But passing away from a contemplation of the perversity and weakness of humanity, let us consider for a short time the record of the kingdom God has promised his people and to which our attention has been so beautifully and forcibly called by Daniel, the prophet.

He, placing entire confidence in the God of his fathers, was enabled to interpret the wonderful dream of Nebuchadnezzar, and to describe the growth and nature of four great powers—represented by an enormous image—which should bear rule over the earth until the stone cut out of the mountain without hands, smites them and scatters them to the four winds of heaven.

Daniel assures the king that he is the head of gold, the first great power, The second portion of the image represented the Medo-Persian, the third the Grecian, and the fourth the Roman, which in the days of its dissolution should be partly strong and partly broken, as shown in the condition of the feet and toes of the image, which were as iron mixed with miry clay, and so non adhesive.

In this weakened condition of the fourth great empire, or in the words of Daniel "in the days of these kings" (each toe of the image corresponding to a king or kingdom, the words being used interchangeably) the stone smites the image the God of heaven establishes a kingdom divine and eternal. The reader will notice that at first the stone is small, but with the destruction of the image grows until it becomes a great mountain and fills the whole earth.

This fact demands more than passing notice.

When God called Abraham out from the land of his fathers to go into a country that he would show him; he went, nothing doubting, and received as a reward, the promise of the land of Canaan for an everlasting possession. To him and his seed was this defined territory given as the basis of a just and great government that should so extend as to be through its chief ruler, a blessing to all nations of the earth. To this great ruler, who Paul declares is Christ, the Lord has promised the heathen for an inheritance, and the uttermost parts of the earth for a possession.

All power was to be given him, and he in mercy extends to his faithful who overcome, a co-lordship. The Revelator records beautifully the promise:

"He that overcometh and keepeth my works unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my father."

Abraham, says Paul, in writing to the Romans, was made heir of the world, through the righteousness of faith.

But being heir, and having possession of two different things, while, as we have seen, Christ is heir to the uttermost parts of the earth, and Abraham through him a co-heir, yet neither have possession.

Charles II. was rightful heir to the English throne, yet he was from 1649 to 1660, an heir only. So with Christ and his followers.

How, then, are they to become, not only heirs, but possessors of the land of promise and the whole earth? Mark the answer—*by conquest!* The stone representative of the kingdom at the coming of Christ, smites the image on its feet, destroys the power of the existing kingdoms first, who take the lead in desecrating the Holy Land, and then growing by the mighty power of conquest to a great mountain, fills the whole earth and becomes the glory and admiration of all eyes.

This idea sounds, no doubt, strange and fanatical to those who cannot realize that Christ shall come as conqueror and make war on the nations of earth.

To such I put the question:—"How else is God's will to be done on earth?" Christ while here eighteen hundred years ago, tried by the most stupendous miracles to convince men of his Sonship and authority—of his message as heir to the land of promise and with what result? A handful of Nazarenes—a sect everywhere spoken against—a persecuted band of poor and despised illiterates.

Since then God's Holy Word has witnessed his truth among men, and with what result? At first chained to the desks of an ignorant priesthood; and when unchained, misinterpreted, misunderstood, by a world drunk on the waters of Babylon.

God's mercy has endured all this. He has waited patiently, not willing that any should perish. He has been long suffering—and yet scoffers arise and say; where is the promise of the coming of him who will perform these wonders you speak of? What more can a just and merciful God do? Nothing!

The ministry of love is almost unavailing now, to convince men. And when that fails—woe! woe! to the blasphemers of this unbelieving age.

It is not an evidence of a sanguinary nature to dwell upon the words that describe the vengeance of God. Far from it. We love equally well to dwell upon the record of the everlasting mercy and love of the Divine Creator; but, God's people have borne long the evils of a corrupt age—they are themselves weak—they see the hourly danger of becoming castaways, and they turn to the overthrowing of the nations and the abolishment of evil as the only hope of the great concord the Bible warrants them in expecting.

The weak, the poor the despised, the oppressed, of this age, are to be the kings, the nobles, the glorious ones of the next.

In view of such honor it is not strange that they should pray—"Thy kingdom come," even though at its coming multitudes will perish.

No one feels the slightest hesitancy in uprooting now the noxious weeds of vice that flourish in the heart of man, nor will those who are fashioned like unto Christ's glorious body hesitate to draw the sword and punish the proud usurpers of their inheritance.

What the kingdom of God promises, fills the soul of faith with delight. The king will be to them, more than all else; and the grandeur of one moment of eternity, tenfold compensate for the highest honor that can be given now.

The more we contemplate the glories of this wondrous kingdom that shall bear rule over the earth, the more are we impressed with the truth, that he, alone, is wise who makes the obtaining of a place in it, the chief aim of his existence. It is secondary to nothing. Apart from it, man can realize nothing. It is of such utmost importance, that even Christ bore the scoffs and blows of blasphemers, and not only this, but gave his life for it; thus witnessing the truth of what he at first proclaimed: "For this I am sent, that I may preach the kingdom of God."

Would the heir of the world have died for a kingdom beyond the skies, thus falsifying the words of all the prophets and disappointing the hope of those to whom after his resurrection he spake "forty days concerning the kingdom of God?"

Would he have proclaimed a message as "glad tidings," which in very substance contradicted the promise to Abraham? The idea is most preposterous.

Much is attempted to be proven orthodoxy from the words of Jesus: "my kingdom is not of this world." Take this in its legitimate sense and it conveys a beautiful promise of a kingdom, not based upon fleeting things but enduring forever.

Wrest it from its proper place in the scale of truth, and nothing but discord is the consequence. But legitimately used: "my kingdom is not of this world (*kosmos*) order, or constitution of things, becomes the companion truth of—"the kingdom that breaks in pieces and subdues all earthly kingdoms, and itself stands forever."

It is a glorious assurance that Christ's kingdom is not of this order of things.

There are too many sorrows and temptations around us now, for us to wish to perpetuate them.

From darkness and death, we can turn and follow the teachings of the gospel to a brighter dwelling place; from pilgrims and strangers, we can become participators in a heavenly country,—heavenly because heaven-like. From mortality we can turn to immortality—from time to eternity—from tears to everlasting joy, in the presence of God and the coming king.

We shall hear no more of the sad refrain:

"Passing, fading away,
All that we cherish most dearly"

And instead of:

"There is nothing on earth that will stay—"

Immortals will join in proclaiming the eternity, the glory of all good things *on the earth.*

WHY IS IT!

Why do those who write notices of meetings state the time so indefinitely—or rather why do they state the time of meeting in such a way that one is obliged to get an Almanac before being able to tell when the meeting is? Example. One brother says: "There will be a meeting at—on Thursday evening before the fourth Sunday in January." Now January may have five Sundays or four Sundays and so with any other month; and before the reader can tell when the meeting will be he must go and get the Almanac and count down to the time specified, in order to find the date. Would it not be preferable to state the time by giving the date. Example: "There will be a meeting at—On Thursday Jan. 20, or July 17. Why not give the date? A. J. EICHANER.

THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, March 9, 1881.

RECEIPTS quite light for the week past; probably owing in part to the disarranged state of travel on many of the railroads.

WILL respond to letters and requests as fast as possible. Brethren must remember that we have many cares to employ our attention.

PLEASE heed our request so often urged, and send us shorter communications for awhile. Our correspondents can certainly divide up their communications, and continue them. This course would be far better than to fill so large a space with a single article.

BR. MAGREDER has finished his manuscript of a review of Col. R. G. Ingersoll's printed lecture—"What must I do to be saved?" and it is now ready for the press. It will make a pamphlet with printed cover of about one hundred and fifty pages. Brother M. writes that about $300 will be needed to bring out an edition of 1,000 copies from electrotype plates, and that subsequent editions of 1,000 will not cost more than $110. The circumstances of the author are such that he is compelled to invite friends of the cause of truth to aid in the enterprise. We will give a letter from Bro. J. Smith as also one from Bro. M., himself, next week. Meanwhile let our brethren prepare to take some stock in this enterprise, as we believe the pamphlet will not only be creditable to the writer, but will also be an able defence of "the faith once delivered to the saints."

Communications.

OBEDIENCE.

Faith Made Alive.

No. 1

S. R. WINCE.

God tests the loyalty of men by setting certain things before them that they are to do or not to do.

Adam was tested by the tree of knowledge of good and evil. The negative was set before him; he must not touch lest he die. He did not believe God; his unbelief was followed by disobedience, and disobedience by death.

Well-doing, was what the Lord desired of Cain and Abel. If Cain did well, it was promised to Cain, that his should be the excellency and that his brother should be subject to him. Yet, when his offering came to be made, it was found that sin laid at his door, and God had no respect to the proffered fruits. The well-doing was Abels', and his name is placed first on the long list of righteous ones to whom God has made promise of this earth, through a resurrection of the dead.

The inference, can easily be drawn, that the heart of Cain was not right toward God, even before he met and slew his brother. He did not well. Else would his offering have been accepted.

Enoch was tested, "He walked with God, and he was not for God took him."

Noah, was commanded to build an ark, and to come into it, with all his family bringing in two of every sort of every living thing, "And Noah did according unto all that the Lord had commanded him." He believed God. He made that faith known by his works, and became an heir of the righteousness that is by faith. His name was put on the list, next to that of Abel's.

Would God have counted him among that host of faithful ones if he had said "the flood is coming, I believe it because God has said so, and you must believe it too if you would be saved,—but though God has said, I must prepare an ark for the saving of my house; I guess it will do just as well if I take them and the animals up into a high mountain?" "I don't believe it is essential to get into the ark. If my heart is right, that is all that is required?" Not a bit of it. It was the doing of the things that God had commanded, that proved his loyalty. First the faith, and then, the acting out of that faith.

It was told to Lot, that Sodom would be destroyed, he believed and showed his faith, by fleeing from the storm of fire.

Abraham, was tested, by being called out of his country and from his kindred, into a strange land. He was made to look upon it and to walk through it, and the promise was given that it should sometime, be the everlasting inheritance of himself and of an innumerable seed, though as yet he had [illegible]

Again was he tested in offering up Isaac. He staggered not through unbelief. The slain child could be made alive and God's promise become sure through him.

"He went out into a place which he should after receive as an inheritance." He believed God by going—he believed God by walking all through the land. Faith was made alive by obedience.

He believed God when he made the offering of his only son. The doing with Abraham, of what God had commanded, was the proof, that he did not doubt God's word or his power.

God requires this much of man—that his faith be shown by the doing of what he commands to be done.

Isaac was tested, by the command—"Go not down into the land of Egypt but sojourn thou in this land."

Contingent upon his obedience to this command was made the presence and the blessing of the Lord. He was tested by having the same promise that had been given to Abraham, set before him. He proved his faith by remaining where he was.

From a heavenward reaching ladder, was the promise repeated to Jacob. He was required to believe it though going out from his father's house poor and friendless.

The looking to God for guidance in the way that he was going—the asking from him for bread to eat and raiment to put on—the vow whereby he was to give a tenth of all that was given him, to the Lord—his long wrestling for a blessing—his obedience to the command to return from Padan-Aram to the land of his kindred; all go to show that he did believe the promise, that the land whereon he was lying should be the everlasting inheritance of himself and his seed.

Unto the eye of Moses, was presented the coming Christ. He rejected the throne of the Pharaohs and the treasures of Egypt, to secure the recompense of reward. "Through faith he kept the Passover and the sprinkling of blood."

He did all that the Lord commanded in the working of signs before Pharaoh—in passing through the Red Sea and through the wilderness.

There was but one failure to obey in every minutia the commands of the Lord. For this failure he was not permitted to take the Israelites across the Jordon.

Yet standing on the top of Pisgah he saw the glorious land that was to be his forever.

His faith was the faith of works. He moved forward. He was not satisfied with saying, "I believe." He did not rest content because he felt all right within—because he had the evidence in his bosom that he was approved of God.

He knew that God would not approve unless he performed to the very letter the command of the Lord. He worked out the faith he had in God, by doing the things he was told to do, and the record says "he was known unto the Lord by name and found grace in his sight."

Saul kept not the commandment of the Lord. He trespassed in offering, in Samuel's place, a burnt offering to the Lord, and again in saving alive the cattle and the sheep of the Amalekites.

The commandment was that he should destroy them all, but he and the people saved the best and would not utterly destroy them.

Then the word of the Lord came to Samuel: "It hath repented me that I have made Saul king. He is turned back from following me and hath not performed my commandments."

Samuel grieved and cried all night, and getting up in the morning came to Saul, and Saul, blessing him said, "I have performed the commandment of the Lord."

Then Samuel said, "What meaneth then this bleating of sheep and lowing of oxen that I hear? And Saul said *they* were brought from the Amalekites, for the people spared the best to sacrifice unto the Lord thy God, and the rest, we have utterly destroyed.

And Samuel said unto Saul, Stay, and I will tell thee what the Lord hath said unto me this night. When thou wast little in thine own sight, wast thou not made head of the tribes of Israel? And the Lord anointed thee king over Israel? And the Lord sent thee on a journey, and said Go and utterly destroy the sinners, the Amalekites, and fight against them until they be consumed.

Wherefore then didst thou not obey the voice of the Lord; but didst fly upon the spoil, and didst evil in the sight of the Lord?"

But in spite of the solemn questions of Samuel. Saul kept repeating "that he had obeyed: that he had utterly destroyed the Amalekites, but that the people had taken of the things that should have been utterly destroyed, to sacrifice unto the Lord in Gilgal." The prophet's stern voice again arrests him, "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey, is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness, is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath rejected thee from being king."

Saul's disobedience and stubbornness, was counted as rebellion against the laws and the government of God He was tested and failed. He had only a half-hearted faith and it was acted out in only a half hearted obedience.

Exegetical.

Yea, the light of the wicked shall be put out, and the spark of his fire shall not shine. The light shall be dark in his tabernacle, and his candle shall be put out with him.—Job xviii. 5, 6.

The houses in the east were, from the remotest antiquity, lighted with lamps; and hence it is so common in Scripture to call everything which enlightens the body or mind, which guides or refreshes, by the name of lamp.

These lamps were sustained by a large candlestick set upon the ground.

The houses of Egypt in modern times, are never without lights; they burn lamps all the night long, and in every occupied apartment. So requisite to the comfort of a family is this custom reckoned, or so imperious is the power which it exercises, that the poorest people would rather retrench part of their food than neglect it.

If this custom prevailed in Egypt and the adjacent regions of Arabia and Palestine in former times, it will impart a beauty and force to some passages of Scripture which have been little observed.

Thus, in the language of Jeremiah, to extinguish the light in an apartment is a convertible phrase for total destruction; and if it was the practice in Judea, as in modern Egypt, which can scarcely be doubted, to keep a lamp continually burning in an unoccupied apartment, nothing can more properly and emphatically represent the total destruction of a city, than the extinction of the lights. "I will take from them the light of a candle; and this whole land shall be a desolation and an astonishment."

Job describes the destruction of a family among the Arabs, and the desolation of their dwellings, in the very language of the prophet: "How oft is the candle of the wicked put out, and how oft cometh their destruction upon them!"

Bildad expresses the same idea, in the following beautiful passage: "Yea, the light of the wicked shall be put out, and the spark of his fire shall not shine. The light shall be dark in his tabernacle, and his candle shall be put out with him."

A burning lamp is, on the other hand, the chosen symbol of prosperity, a beautiful instance of which occurs in Job's complaint: "O, that I were as in months past, as in the days when God preserved me, when his candle shined upon my head, and when I by his light walked through darkness."

When the ten tribes were taken from Rehoboam, and given to his rival, Jehovah promised to reserve one tribe, and assigns this reason, "that David my servant may have a light always before me in Jerusalem."—*Paxton.*

News Items.

LONDON, March, 4.—An earthquake shock was felt throughout Switzerland yesterday.

There was another sharp earthquake shock at Agram, Austria, today.

The Russian Ambassador at Constantinople has received news from the Consul at Bagdad that the plague has appeared at Djaffer in Mesopotamia, and that four persons have already died of it.

ITALY.

TERRIBLE LOSS OF LIFE.

ROME, Mar. 6.—The loss of life by the earthquake on the Island of Ischia is appalling. One hundred and two bodies have been found at Casamacciati up to the present, and many others are under the ruins of the buildings in the Village of Lacco. Thirteen houses were destroyed and five persons killed.

It is stated that 3000 houses have fallen at Casamacciati. The Government is sending relief. One hundred and ten corpses have been recovered. Sixty-seven wounded were sent to the hospital.

Fissures in the street were fifty centimetres wide. Many people fled town and encamped in fields.

EX-PRESIDENT HAYES and his family were in serious peril on Saturday afternoon. They were in a special car on the regular train that left Washington on the Baltimore and [illegible] railroad little after noon, enroute for Ohio. When fourteen miles out, the train came in violent collision with a train of empty cars coming from the opposite direction. The first two cars of the former train were wrecked, killing two passengers and injuring several others. The Hayes party were fortunately in the last car, and escaped without injury, although they were badly shaken up by the sudden and violent shock.

WEST INDIES.

PANAMA, Feb. 24.—The 10th of February will be remembered in Antigua as the occasion of frost, the heaviest in the memory of man, occasioning damage which has no record in the country since its conquest by the Spaniards. The frost was so keen that ice was formed in many places and on the following morning it could be collected quite readily. Even in protected places such as the balconies of houses, ice formed in water vessels and was found of very respectable thickness. In the morning after the frost, the cane fields and coffee plantations appeared as though a fire had passed through them. The leaves of the coffee—the most vigorous trees, as well as the tenderest shoot—were discolored, and shrivelled and broke to pieces at the slightest touch, while even tender twigs were injured. Several years must necessarily elapse before the plantations can be restored to their usually healthy condition. The sugar-cane was killed as it stood, so that the loss in this respect is confined in amount to that uncut, although all of this will scarcely be a total loss. The amount of damage is calculated to be between $1,000,000 and $2,000,000.

Selections.

The Prophetic Times.

PARABLES OF THE KINGDOM.

The Budding Fig Tree; or The Sign of the Near Approach of the Lord's Coming.

Mat. xxiv. 32–35; Mark xiii. 28-31; Luke xxi. 29–32.

When Jesus had spoken the parable of the marriage feast and wedding garment, the Pharisees held a council and plotted to ensnare him by asking his opinion about paying tribute, hoping to find some ground of accusation against him. But they were foiled by his wisdom.

Then the Sadducees raised a question which they thought would disprove the resurrection; but his reply put them to silence. He also answered the lawyer's question, Which is the great commandment in the law? And showed the Pharisees that Christ was David's son in a peculiar sense, and not a natural descendant, seeing that David in spirit called him Lord, acknowledging him to be a Divine person.

He then warned his disciples against the practices of the Scribes and Pharisees; exposing their corruption and wickedness, and predicting the destruction of their nationality and the desolation of their city under Gentile dominion until his second coming. And as he left the temple his disciples called his attention to the great stones and the workmanship of the temple, so strong and durable that it seemed as if built for all time; but he said, "See ye these great buildings, there shall not be left here one stone upon another that shall not be thrown down." And subsequently, in reply to their questions about it, he gave a succinct prophecy respecting the gospel dispensation, the desolation of the temple, the treading down of Jerusalem and his second coming in power and great glory to establish a kingdom. And in this connection he spoke the parable of the budding fig tree to intimate to his waiting church the sign by which the nearness of his advent would be known.

1. The fig tree in its leafless winter state signifies the Jewish nationality from the desolation of their city and temple unto the end of the gospel dispensation. A very appropriate type of the same was the withered fig tree, dried up by the very roots under the sentence: "Let no fruit grow on thee henceforth forever."

So the nationality of the Jews became as a blighted fig tree in their native land, and they were scattered among the nations, everywhere a reproach and a by-word. And such have they continued to be for 1800 years, a people distinct and separate from the nations, without nationality, a living fulfillment of every generation of our Lord's prophecy.

But that prophecy does not leave them utterly hopeless. It not only intimates their preservation without nationality, but their restoration again to nationality at the end of the gospel dispensation.

2. When the branch of the fig tree is yet tender and putteth forth leaves, summer is known to be nigh; and in like manner the restoration of Jewish nationality will indicate that the coming of the Lord is nigh; because it will be an emphatic announcement that the times of the Gentiles are at an end; and that God has completed his purpose to take out of the Gentiles a people for his name. The budding and putting forth leaves does not prove that summer has come; but is an infallible sign that summer is nigh; so that restoration of Jewish nationality is not a sign that Christ has come, but that he is nigh.

Hence Jesus said, "So likewise ye, when ye shall see all these things, know that it is near even at the doors." This can only mean when all things predicted are fulfilled up to this point, then know that the next event—the coming of the Lord is nigh even at the doors.

This furnishes us with a rule in regard to a time of great importance. It is to judge of the nearness of Christ's coming by the progress of predicted events. The generation then living were, according to the 34th v., to see the commencement of the train of events embraced in the prediction, "Verily I say unto you, this generation shall not pass till all these things—this train of events—begin to be fulfilled." So doubtless many of those then living had not passed away when Jerusalem was destroyed. Now we see the preliminary stage of Jewish restoration going on. It commenced a few years ago. And it is estimated that there are at least 15,000 Jews in Jerusalem. And movements are being made which ere long will result in the restoration of Jewish nationality, by which we shall know that the coming of the Lord is nigh, even at the doors.

Christian Herald.

RESTORATION OF THE JEWS.

That the Jews hope for restoration to their own land is often denied, and it is true that a portion of the race have no desire to return; but it is no less true that the majority of Jews still look toward Palestine with longing eyes.

An illustration of this fact occurs in a sermon preached Dec. 26, in the Nineteenth Street Synagogue, New York, by the Rabbi, Rev. H. P. Mendes. He said:

"The restoration, which our prophets emphatically declare is to be forever, and the gathering of the scattered of Jacob, which is to be from the east and the west, shall yet come to pass. The ancient Abrahamic blessing is yet to be fulfilled. We are not only to be a 'blessing to all the nations of the earth,' but we are to have power 'in their gates.'

As the American abroad respects the laws of the land of his residence, and can become a respected and valued member of society, but yet looks upon his land with undiminished love, so the Jew in another land than his own will respect its laws, but yet will his heart beat with affection when he thinks of Zion.

Restoration! How potent a word! Changed shall be his sorrowful path, changed to triumphal progress; the heart torn with agony to a heart at last consoled; the winds of hatred forever hushed; the clouds of persecution forever dispersed, and the martyr nation of history at last with a country of its own."

Dr. Mendes also believe that the restoration is close at hand. On this point he said:

"When the disintegration of the Turkish Empire reaches its final stage, and the European powers assemble for the great divide, the same clashing interests which before prevented European harmony in dealing with the moribund Sultan, will be intensified when they have to consider Palestine, by geographical position, of supreme importance in preserving the balance of power, and whose neutrality must be secured.

If the restoration of our people were the solution of the difficulty, what would it be but the fulfillment of the prophecy, 'Behold I will lift up mine hand to the Gentiles, and set up my standard to the peoples.' This is but a human interpretation; but if even a human perception discloses one so feasible, why shall we hesitate to believe that heaven can work its own way?"

Boston and Herald.

ROME AS IT IS.

Father Gavazzi, in a lecture in Chicago, Feb. 20, gave the following graphic description of the present unreformable condition of the Church of Rome. We quote from the report of the speech as published in the *Inter-Ocean* of Feb. 21:—

The Free Christian Church of Italy is a well established church, a well-rooted church, a well-disciplined church, a thoroughly Scriptural church, a genuine, native Italian church, with the re-Christianization of Italians by Italians as its grand aim and object. "You will permit the Italians," said Father Gavazzi, with a bold stagger at at English idiomatic construction, "to be evangelized by Italians. They prefer to be Christianized, not Germanly, or Scotchly, or Americanly, but Italianly. [Laughter.] It is a mistake to call us reformers. We are not, for we don't reform anything in Italy, and we don't reform anything because there is nothing to be reformed. We have learned from young America not to lose time and labor for anything: and to try to reform, and not reform, is to lose time and labor. And as the Church of Rome is unreformable, it would be losing time to try to reform the Church of Rome. Reform in the Church of Rome must come from the laity, and the pope can never accept anything from them, because it would be a bad example for any pope to submit to the wishes of his own children. All the reform is to come from the pope; so we shall have to wait a long time, because the pope is not such a fool as to suicide himself to please anybody. [Laughter.]

"When I was with Garibaldi, in the military hospitals, I learned many extraordinary facts. A man has a small wound, say, in the smallest finger of his hand, so small that it is almost imperceptible; but owing to the bad blood, or the foul atmosphere, or some other cause, the finger becomes gangrened. The surgeon loses no time, but takes out his knife and cuts the finger of [illustrating the operation by a vivid pantomime with his hands]. He cuts off the hand, again, to save the arm; or, being a young and courageous man, fond of experiment, he severs the arm to save the body. But if the whole arm is gangrened, no surgeon will cut the patient into one hundred parts to save nothing in him. [Laughter.] That commits the patient to the undertaker. This is the case with the Church of Rome. Now, after its multifarious councils, and especially after the last sacrilegious and blasphemous council held under Pius IX., the church is in error from beginning to end, from head to foot. What will you reform?—Nothing! nothing! nothing! The only thing is to commit the Church of Rome to the public undertaker, and the sooner he undertakes her burial the better. Oh, the stench! [Pantomimic illustration.] That's the reason why we don't try to reform the church." [Great laughter.]

Brevities.

A colored woman died at Rolla, Mo., who was supposed to have been one hundred and twenty-six years old. Two of her children were born before the Revolutionary War. A great grand-son residing in Rolla is 50 years old.

The Sunday school in Beirut employs a colporter to visit the khans, or inns, on the road to Damascus, where travelers and muleteers rest at night, and distribute Bibles and other religious books. This school is under Dr. Jessup's supervision.

The Turkish government in Palestine has secured 80,000 acres of land between Jerusalem and Jaffa, for a colony of Jews. The proposition is to open up a settlement for the persecuted Jews in Europe; and England and America are raising funds for the project.

Belgium, with 5,000,000 inhabitants has a Jewish population of 4,000. Among the Jews in the public service there are three chief clerks to Ministries, one director of the Royal Carpet Manufactory, one Court of Appeals Judge, two Crown Prosecutors, one Judge of Instruction, six barristers, three Mayors, nine captains, and four professors of universities. This is a large number of positions of distinction in proportion to their numbers, but no complaints are made against them on that account or for any other reason. Their right to attain such distinction as they may be qualified for, is conceded. The anti-Jewish movement in Germany meets with no favor in Belgium, and it does not diminish the dislike with which Belgium regards the German empire.

Col. A. W. Drayson writes the London Daily *News* from Halifax, Nova Scotia, to announce that he has made an astronomical discovery, the result of ten years investigation. It is: "That the earth rotates annually once round a second axis, which second axis is not coincident with the axis of daily rotation. This movement is due to the fact that, owing to the preponderance of land above water in the northern hemisphere, and owing to the mass of land in Asia, Europe and Africa on one side of the earth, the center of gravity of the earth is not coincident with the center of the earth, and, consequently, is not located in the plane of the equator. The results of the discovery are most important, as the changing positions of stars from month to month can by the aid of this discovery, be calculated, so that the endless observations of scores of computers at various observatories become no longer necessary."

A terrible experience, almost unique in military annals, is recorded by a correspondent at the Cape of Good Hope in connection with the march of the Diamond-Field Horse to the scene of operations in Basutoland toward the end of last year. During a terrific thunder-storm a flash struck the troop, bringing seventeen horses with their riders to the ground, and killing ten men and five horses on the spot. Those who were not killed were all seriously injured, and it was long before animation could be restored in the case of seven men. The bits and stirrup irons of the whole number were blackened, and many of the men, though personally uninjured, had their clothing rent by the force of the electric discharge. The greatest difficulty was naturally experienced in preventing a general stampede among the frightened animals.

THE TUNNEL THROUGH GRAY'S PEAK.

"The grandest mining enterprise ever projected in Colorado," is to cut a tunnel at an altitude of 10,000 feet "clear through the backbone of the American continent, as you would punch a hole through a potato." The Leadville paper that begins to tell about the project adds: "The high range of mountains over which the cold, barren apex of Gray's Peak stands in its massive majesty is the backbone of the American continent. The Atlantic-Pacific tunnel will cut clear through this range, a distance of over 26,000 feet, about 4 5-9 miles, all the way crossing heavy veins of silver ore, cutting them at right angles."

ONE HUNDRED AND TWENTY MILES A SECOND.

When speaking of the spots on the sun, in his lecture, Professor Rees stated that many of them were noticed to revolve with great velocity, some at the rate of 120 miles per second. These rotations are explained by the facts that there are on the surface of the sun, cyclones which drift along those large masses of volcanic matter at an indescribable swift rate. It must be remembered that the smallest one of the spots would be covered only by about eighteen earths. When speaking of solar cyclones we must not imagine that they are like the ones we have here on earth. Should a solar cyclone strike the United States, in thirty seconds all the country between New York and San Francisco would be floating away into space in the shape of a vaporous cloud. The terrible friction would ignite everything. One of our cyclones may traverse 50 or 100 miles in an hour, but a solar cyclone at the rate of 120 miles in a second would do infinitely more damage than 100 cyclones could do.—*St. Louis Republican.*

RECOVERING BURNED MONEY.

The American Express Company had several safes in the cars which were burned at the recent railroad disaster at Tioga Centre, N. Y., on the 23d ult. The Company did not open the safes—as they contained, among other things, paper money, that would be destroyed, if burned, beyond all hope of redemption if carelessly handled—but sent them to Washington to be opened in the basement of the Treasury by the experts from the redemption division of the Treasurer's office. In the burnt mass were found Jewelry, including a lot of diamonds and watches, gold and silver coin, legal-tender notes, national bank notes, government coupons and railroad bonds. The coin was melted in all manner of shapes. The jewelry except the diamonds, is worthless. The burned legal-tender notes were a black mass, with slight crevices on the sides, showing the separation of note from note. The sooty and brittle remains were separated with great care. The experts, by examination, were enabled to identify the notes, together with their respective numbers. They will be replaced by new notes. One young lady is busy on the coupons, and has identified a number of 4 per cent. coupons representing $500 each, and 4 1-2 per cent. coupons representing $11,76 each. These also will be redeemed. Such is the experience with which, apparently, nothing but black brittle masses are handled that it is very likely that every note, coupon and bond that was burned will be separated and identified.

Pictorial Description

—OF THE—

Tabernacle in the Wilderness.

ITS RITES AND CEREMONIES.

—By JOHN DILWORTH —

Third Thousand. Price 10c. A [illegible] Agents Wanted. Address for them.

Poetry.

ODE TO HELL.--(SHEOL--HADES.)

J. F. GELLETLY.

Cursed be the bard that ever dares to raise
A single note of tribute to thy praise,
Whose harlot muse can flaunt her brazen face,
And glory in the abuse that smothers a race.

Thou fierce executive of sin's vile law,
Insatiate glutton with the gaping maw,
Dark gloomy cavern, as I gaze and cower,
Oh! how I hate thy darkness, and thy power.

Worth, honor, virtue, love—upon the pall,
Then opens wide thy mouth and swallows all—
Grandeur and genius have ceased to shine,
But where the might that can contend with thine!

Help! Help! Thou God of help, heal thou no eye
Of pity for thy helpless progeny?
Send us a champion, true and staunch and brave,
To battle with the overwhelming grave.

Oh! thou fell prison where my loved ones sleep,
No e'en'ral fiend that from doors may keep;
Thy keys, and all thy mysteries, have been
Confided to the Gentle Nazarene.

Yea, though I know the venom of thy sting,
Yet I can calmly tune my lyre and sing,
For all thy terror, and thy power shall cease,
Thy prisoners "Look and go in peace."

Communications.

A LETTER TO J. B. MESSIMORE.

Answer to the Question, "Does a Man's Soul Die When He Dies?"

Second Letter.

JOSEPH MESSIMORE.

MILLWOOD, Ind.
February, 1881.

My Dear Friend: I resume the subject in this where I left off in my first letter.

Matt. x. 28, is another instance where the word soul is put for life.

"Fear not them which kill the body, but are not able to kill (or destroy) the soul; but rather fear him which is able to destroy both soul and body in hell."

This text rather seems to demand a few words of comment, as it is generally one of the first to be adduced to prove the natural and inherent immortality of the soul. I would therefore paraphrase it as follows:

And fear not them who kill the body, but cannot *destroy* the future life; but rather fear him who is able to destroy both the future life and the body in *Gehenna*.

That this is the true sense of the text, is obvious from the fact that the same Greek word, *psucheen*, here translated soul, is in verse 39 rendered life.

"He that findeth his life (*psucheen*) shall lose it, and he that loseth his life (*psucheen*) for my sake shall find it." That is, he that would save his life now, by denying Jesus, shall lose it in the future; but he who will give up his life now for Jesus' sake shall find it in the future. For our life is hidden with Christ in God, and when Christ who is our life shall appear, then shall we also appear with him in glory. In other words, God holds the life principle in his own power, and will in the future restore it to all such as prove themselves worthy of the same. Hence it is not in the power of man to destroy it.

I will next introduce a parallel text to the last.

Mat. xvi. 25, 26. Here the Greek word *psucheen* is twice rendered life and twice soul. It is very evident that the Savior here had reference to life, and not a separate soul-entity.

The translators of King James, seeing that they dare not render it soul in verse 25, lest they cripple their pet theory of immortal-soulism, rendered it life; but in the next verse they rendered it soul, seeing that it would support their theory.

Life being the subject of conversation in verse 25, and the subject not being changed, it follows of necessity, that life is the subject in verse 26. Hence I would paraphrase the text as follows:

Whosoever will save his (*psucheen*) soul or life (by denying me) shall lose it; and whosoever will lose his (*psucheen*) soul or life for my sake, shall find it. For what is a man profited if he shall gain the whole world, and lose his own (*psucheen*) soul or life? Or what shall he give in exchange for his (*psucheen*) soul or life?

A third class of the word soul is that in which it means desire. I will give but one instance of this kind.

The case of Hannah—the wife of Elkanah, is to the point, and seems to be a very plain one, so I will introduce her.

She was a woman of a sorrowful heart, who came with her husband to the temple to worship in the days of Eli, the priest. And in the bitterness of her soul she asked a certain petition of the Lord; and as she continued in silent prayer for some time, Eli, the priest, noticed her lips move, but hearing no voice, concluded that she was drunken; accordingly he reproved her, saying, "How long wilt thou be drunken? Put away thy wine from thee." But she replied, "No, my Lord, I am a woman of a sorrowful spirit; I have drunk neither wine nor strong drink, but have poured out my soul before the Lord."

Now, how did she pour out her soul? Answer, By making her desire known to God in her prayer. Hence the word soul here simply means desire.

But there is another use of this word, where it is put for affections or will power.

Deut. vi. 5: "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, (affections) and with all thy might." Also Mat. xxii. 37; Deut. xi. 13–18; xiii. 3.

1 Sam. xviii. 1: "The soul (affections) of Jonathan was knit with the soul (affections) of David, and Jonathan loved him as his own soul"—as himself.

1 Chron. xxii. 19: "Now set your heart and your soul to seek the Lord your God; arise therefore, and build ye the sanctuary of the Lord God, to bring the ark of the covenant of the Lord, and the holy vessels of God, into the house that is to be built to the name of the Lord."

2 Chron. xv. 12: "And they entered into a covenant to seek the Lord God of their fathers with all their heart and with all their soul."

Observe, both heart and soul stand in the singular number, hence cannot represent a plurality of hearts and souls. The true meaning is simply this: They entered into this covenant with full purpose of heart, engaging their *whole affection in the matter.*

Having now, as I think, given every shade of meaning that the Scriptures attach to the word soul, and having found its primary meaning to be: Man, person, or creature; and that the pronouns I, myself, himself, herself, etc., can often very properly be substituted for soul; let us next see whether such a soul is subject to death.

Then, "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. viii. 20.

First, I *will* call Abram to the witness stand.

Gen. xii. 13: "Say, I pray thee, thou art my sister; that it may be well with me for thy sake; and my soul shall live because of thee."

Now, had Abram believed that if the Egyptians were to kill him, his soul would still live on, would he have made use of the above language? Surely not, if his soul were not in danger.

Next I will call on Lot, Abram's nephew.

Gen. xix. 20: "Behold now, this city is near to flee unto, ... O, let me escape thither, . . . and my soul shall live."

It is evident that when Lot was escaping from Sodom for his life, he believed that when his person was safe his soul was safe; as his person and his soul was the same.

Jas. v. 20: "He which converteth the sinner from the error of his way shall save a soul from death and hide a multitude of sins."

Query: How could one save another's soul from death, if the soul was not at all subject to death? Simply impossible.

1 Sam. xxiv. 11: "Moreover, my father, see, yea, see the skirt of thy robe in my hand; for in that I cut off the skirt of thy robe, and killed thee not, know thou and see that there is neither evil nor transgression in mine hand, and I have not sinned against thee; yet thou huntest my soul to take it."—*David.*

Psa. xxii. 29: "All they that be fat upon earth shall eat and worship; all they that go down to the dust shall bow before him; and none can keep his own soul alive."

What then becomes of it?

Psa. xxx. 3: "O, Lord! thou hast brought my soul from the grave; thou hast kept me alive, that I should not go down to the pit."

Although this is spoken prospectively, yet that which never goes to the grave could not be brought from thence; therefore David expected his soul would go to the grave when he died.

Psa. xxxiii. 18, 19: "Behold; the eye of the Lord is upon them that fear him, upon them that hope in his mercy; to deliver their soul from death, and to keep them alive in famine."

Psa. lxxviii. 50: "He made a way to his anger; he spared not their soul from death, but gave their life over to the pestilence."

Rev. xvi. 3: "And the second angel poured out his vial upon the sea, and it became as the blood of a dead man; and every living soul died in the sea."

Ezek. xviii. 4, 20: "Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine; the soul that sinneth it shall die."

Lastly I refer you to Josh. x. 28–40; xi. 11.

Here it is seven times stated that every soul in so many different cities was slain with the sword.

Now my dear friend, I bid you adieu for the present, hoping the foregoing will be satisfactory; but should it not be, please write to me soon, and inform me of any difficulty that may present itself to your mind on this subject, as I have given you but a tithe of what may be adduced.

Selections.

Baptist Home Mission Monthly.

THE CATHOLIC PRIEST OF PUTNAM, CONN., AND OUR COMMON SCHOOLS.

REV. J. M. WILLIAMS.

Many of us remember being punished for playing truant in our boyhood days and not going to school, but things have changed. Now boys are punished for going to school. Poor boys! The truant officer is after them if they don't go, and the priest is after them if they do go.

Two boys in Putnam, Conn., with two fathers, one the parent of the children, the other a Rev. Father V., must have found matters pertaining to parental authority considerably mixed. The parent had said to them, go; but the holy father had said, no!

What are boys in Putnam going to do?

Well here is what the two bright little French boys had to do about it on the second Sunday in July. The people who attended mass that morning were somewhat surprised to see two small boys, one nine and the other eleven, placed as culprits at the railing of the altar, in full view of the immense audience, and remain there on their knees during the whole service of fully two hours' duration.

"It was," said a Roman Catholic present, "a pitiable sight." The little fellows, from the fatigue and disgrace of such a public punishment, were pale and trembling.

There was one man in that assembly of a thousand or more persons who could not endure the sight—he arose with countenance deeply affected and hurried out. The two little boys thus *on penitence* were his children. What had they done? Only what their father had told them to do. They had attended the public school in Putnam instead of the convent school where the priest requires his parishioners to send their children.

The father, a sturdy blacksmith of Putnam, had persisted in sending them to the common school for what appeared to him a very good reason, viz: That they made more rapid progress in the latter.

He was a devoted Roman Catholic, but believing, as some Roman Catholics do, that in matters purely secular they have a right to do according to their preferences, he had persisted in disregarding the injunctions of the priest in reference to the public school question.

The reverend gentleman being unable to gain his point in the ordinary way, adopted a method which for real refined cruelty, and disregard of parental authority and disrespect for the laws and institutions of our land, deserves the indignant protest of all good citizens of the Republic.

The two little boys being at "catechism" early that morning, were taken possession of by their spiritual father, and placed in the humiliating position of culprits, as above referred to, not only without the knowledge or permission of their own father, but to his great surprise and consternation, as he came in to the service of mass.

We Protestants could have told that father what we should have done and what any parent among us would have done.

But with the Roman Catholic idea of priestly power and privilege, and with a conviction of dependence upon the priest for pardon, salvation, eternal life, etc., this is what he did do:

He went out overwhelmed with grief, and though not able to behold the suffering and disgrace of his children, yet he left them there on their knees during two long hours of mass.

Filled with sorrow and indignation, he went to the priest after mass with reproaches for treating his children so for a sin, if indeed it were a sin, that he himself had obliged them to commit. The priest told him that though indeed, it was not the children's fault, it was only right that they should suffer, to inspire them with a wholesome dread of the evil of going to the public schools of the land; and besides, he said, it was the best method he could devise to punish the father for his disobedience, adding: "I thought this would touch you and bring you around, and I am glad to see that it has been effectual."

"Why," said the father, "before inflicting a punishment so public, did you not notify me of your intention?"

"I might indeed have done that," was the reply, "but it was just what you deserved for setting yourself up in opposition to your pastor in this matter of our schools."

The saddest thing of all is that the outraged father, in his fear of the priest and under the pressure of Roman Catholic public opinion, has been persuaded that the only course left for him to wipe out the disgrace upon his children, is to take them out of the public school.

And this is what Romanism *can* do and *dares* to do in our midst. And yet we Americans, Republicans and Democrats, as some have done in Putnam, will help these enemies of our public schools to build their convents, etc., from which they can bombard our institutions; and we flatter ourselves that we are not fools but simply magnanimous in furnishing, as it were, guns and ammunition to savage foes, who, in reality, have no schools for the public, except in lands where they need them to keep the children from institutions where they might learn to think.

THE ROMAN CATHOLIC PRIEST AND THE WIFE.

Woman, as the Romish priesthood's tool and chief instrument of power and control, is a subject to which my attention is often called in my intercourse with converts from the Romish faith.

The following instance, chosen among many, because of its recent date, indeed the last to come to my knowledge, deeply impressed me, as showing what the Roman Catholic priests in our midst are doing with women in the Pope's warfare to overthrow our public school system.

I was waiting for the train the other day at the house of an estimable French Canadian family, recently converted from the Romish faith. The conversation turned upon the subject of the opposition of the priest in that place to the public school.

Mrs. L., with whom I was conversing, said that Roman Catholic women knew of things in this connection that they hardly dared to speak about to their husbands.

Shortly before her conversion, she related, her husband being somewhat emancipated from the control of the priest, persisted in sending his children to the public school, notwithstanding the orders of the priest to take them out.

One day she called on her pastor, Father V., in relation to having two of her children attend catechism for religious instruction. The priest told her they could not enjoy that privilege so long as they continued in the public school. She insisted that it was their right to receive religious instruction and that their attendance at the public school was a matter she could not control, as her husband was determined to have them go.

"Well, madam, if they come and take their place at catechism while still pupils in the public school, they will be unceremoniously led out by the ear before the whole class."

Indignant at such a threat she replied, "Well, sir, if they come their mother will come with them, and if they are led out by the ear it will be over the prostrate body of their mother."

The priest, maddened by this show of insubordination, began denouncing her in the vilest terms, adding that she ought, after such words, to fall upon her knees before him and crave his forgiveness that the judgment of God might not come upon her.

Seeing he could not frighten her out of her purpose to protect her children and regard her husband's wishes he suddenly changed his tactics.

"Well," said he "I will let this pass, but now, madam, can't we bring your husband around all right? You know he thinks everything of you. Now you just tell him he has got to choose between you and taking the children out of the Protestant school. Just leave him. You and I—it will take both of us together—but you and I can put the screws on him so that he will come around all right; but it will take both of us."

"I did not," she added, "dare to relate that conversation to my husband. I felt that with his quick temper and devotion to his family he might have blown the priest's brains out, but it was the best thing that could happen, so far as I was concerned, for it opened my eyes to the heartlessness, and tyranny, and iniquity of the Romish system. Nothing less would have broken the spell by which I was bound to that church."

Youths' Column.

College Record.

The Battle of Life.

Go forth to the battle of life my boy,
Go while it is called to-day;
For the years go out and the years come in
Regardless of those who may lose or win,
Of those who may work or play.

And the troops march steadily on, my boy,
To the army gone before:
You may hear the sound of their falling feet,
Going down to the river, where two worlds meet;
They go to return no more.

There's a place for you in the ranks, my boy,
And duty, too, assigned;
Step into the front with a cheerful face,
Be quick, or another may take your place,
And you may be left behind.

There is work to be done by the way, my boy,
That you never can tread again;
Work for the lowliest, lowliest men—
Work for the plow, plane, spindle, and pen—
Work for the hands and the brain.

The serpent will follow your steps, my boy,
To lay for your feet a snare:
And pleasure sits in her fairy bowers,
With garlands of poppies and lotus flowers
Encreathing her golden hair.

Temptations will wait by the way, my boy—
Temptations without and within;
And spirits of evil with robes as fair
As those which angels in Heaven might wear,
Will lure you to deadly sin.

Then put on the armor of God, my boy,
In the beautiful days of youth;
Put on the helmet, and breastplate, and shield,
And the sword that the feeblest arm may wield
In the course of right and truth.

And go to the battle of life, my boy,
With the peace of the gospel shod;
And before high Heaven do the best you can
For the great reward and the good of man,
For the kingdom and crown of God.

Story of a Picture.

A painter once wanted a picture of Innocence, and drew the likeness of a child at prayer. The little supplicant was kneeling beside his mother; the palms of his uplifted hands were reverently pressed together; his rosy cheek spoke of health, and his mild blue eye was upturned with the expression of devotion and peace. The portrait of young Rupert was much prized by the painter, who hung it up on his study wall, and called it "Innocence."

Years passed away, and the artist became an old man. Still the picture hung there. He had often thought of painting a counterpart—the picture of guilt—but had not found the opportunity. At last he effected his purpose by paying a visit to a neighboring goal.

On the damp floor of his cell lay a wretched culprit named Randall, heavily ironed. Wasted was his body, and hollow his eye; vice was visible on his face. The painter succeeded admirably, and the portraits of young Rupert and Randall were hung side by side, for "Innocence" and "Guilt." But who was young Rupert and who was Randall? Alas! the two were one. Old Randall was young Rupert led astray by bad companions, and ending his life in the damp and shameful dungeon.

Detroit Free Press.

Jamie's Good-Night.

At a late hour the other night a poor old man, weak with hunger and stiff with cold, entered the Central Station to ask for lodgings. While he sat by the stove to get warm they heard him groan like one in distress, and the captain asked:

"Are you sick, or have you been hurt?"

"It is here," answered the old man as he touched his breast. "It all came back to me an hour ago as I passed a window and saw a bit of a boy in his night gown. I would to God that I was dead!"

"What is it?" asked the captain as he sat down beside the man.

"It is the heartache—it is remorse," the old man answered. "I have had them gnawing away at my heart for years. I have wanted to die—I have prayed for death—but life still clings to this poor old frame. I am old and friendless and worn out, and were some wheels to crush me it would be an act of mercy."

He wiped his eyes on his ragged sleeve, made a great effort to control his feelings, and went on:

"Forty years ago I had plenty. A wife sang in my home, and a young boy rode on my knee and filled the house with his shouts and laughter. I sought to be a good man and a kind father, and people called me such. One night I came home vexed, I found my boy ailing and that vexed me still more. I don't know what ailed me to act so that night, but it seemed as if everything went wrong. The child had a bed beside us, and every night since he had been able to speak, he had called to me before closing his eyes in sleep, 'good night, my pa!' Oh, sir, and I hear those words sounding in my ears every day and every hour, and they wring my old heart until I am faint."

For a moment he sobbed like a child, then he found voice to continue:

"God forgive me, but I was cross to the boy that night. When he called to me good night I made not reply. 'Good night, my pa!' he kept calling, and fiend that I was, I would make no answer. He must have thought me asleep, for he finally cuddled down with a sob in his throat. I wanted to get up and kiss him but I kept waiting, and waiting, and finally I fell asleep.

"Well?" queried the captain, as the silence grew long.

"When I awoke it was day. It was a shriek in my ears which broke my slumbers, and as I started up my poor wife called: 'Oh! Richard! Richard! our Jamie is dead in his bed!' It was so. He was dead and cold. There were tears on his pale face—the tears he had shed when he had called: 'Good night, my pa!' and I had refused to answer! I was dumb. Then remorse came and I was frantic. I did not know when they buried him, for I was under restraint as a lunatic. For five long years life was a dark midnight to me. When reason returned and I went forth into the world my wife slept beside Jamie, my home was gone, my friends had forgotten me and I had no mission in life but to suffer remorse. I cannot forget. It was almost a life time ago, but through the mist of years, across the valley of the past, from the little grave thousands of miles away, I hear the plaintive call as I heard it that night: 'Good night, my pa!' Send me to prison, to the poor-house, anywhere that I may halt long enough to die! I am an old wreck, and I care not how soon death drags me down."

He was tendered food, but he could not eat. He rocked his body to and fro and wept and sobbed, and by and by, when sleep came to him, they heard him whisper:

"Good night, my boy, good night, my Jamie!"

Sermons for the Little Ones.

No. 6.

THE JOURNEY OF THE ISRAELITES.

It took a long time to reach the land of Canaan, not because it was so far, but because the Israelites had to be taught in a great many ways, how great and strong their heavenly Father was, and that they must mind him and him alone.

They often forgot that he could give them at once, whatever they needed. Then they fretted at Moses and wished they had staid in Egypt, where there was onions and garlics and plenty of good things to eat. They were sure that they should starve, out in the great wilderness where no bread could be bought and no fruit grew.

But God sent them quails, or birds, something like quails; and of these they ate so many, that thousands of them sickened and died.

Then he gave them manna—a little, round, seed-like looking bread, that covered the ground in the morning, as thickly as the frost does here, when it is very cold. Upon this they lived for forty years. This bread is in one place in the Bible called angels' food.

At one time they could find only bitter water to drink, and instead of remembering what God had done for them, and asking him to give them sweet water they got angry at Moses, and scolded him.

Then the Lord told him to take a branch from a certain tree and throw that into the water, when lo! it became as pleasant to the taste as any water could be.

At another time, they could find no water—they were very thirsty, but they did not ask God for water. They only got angry again.

Yet instead of punishing them for not believing, after he had so often told them that he would give them what they needed if they would only ask for it, he told Moses to take his rod, and before all the people, speak to a rock near by and water would gush out.

But Moses was so tried with the people, for being so naughty, that he forgot that it was God who was going to make the water come out, and that he must show the people this, by doing just as God had told him. Instead of just speaking to the rock, so that the people would know that God had sent them the water, he smote it with his rod twice, saying, "hear now, ye rebels, must we fetch you water out of this rock?"

The heavenly Father was very sorry that Moses did not believe him, and had forgotten to give him the honor of giving the water to the people, so, to punish him for his sin, he said he should not take the people into the land of Canaan.

While they were on their journey, God showed the Israelites just how they must live, to please him. He gave them good laws, that would make them happy, if they would only mind them.

When they had got almost ready to go into the land, they sent over some men to look at it. These men all came back and told naughty stories about it, except Caleb and Joshua. Then the people became afraid. They thought they never could fight the great giants over there, and they would go back to Egypt.

The Lord punished them by causing many of them to sicken and die. The rest were sent back to travel around in the wilderness for forty years longer.

When all the men were dead who would not believe, the Lord was able to drive out the people that were in the land Then Moses died and the Lord buried him, and Joshua and Caleb went over on dry land through the river Jordan, with all the people into the land of Canaan, just as they had gone on dry land through the Red Sea.

They found it easy enough to take the land when they believed the Lord.

They made themselves beautiful homes, divided it all up; to each of the tribes giving a part.

But they know that God was then only giving them the land for a little while—that the time had not come for them to have it forever.

They said they were *strangers* and *pilgrims* in it, as all their fathers were.

Their days were so short—they could live such a little while, that they knew this could not be the giving of the land to them for an everlasting inheritance—the everlasting life was not yet theirs.

THE FRIEND OF THE CHILDREN.

TO THE YOUTH.

No. 3.

Dear Children: After the death of Abel there was another son born to Adam, whose name was Seth. He, like his brother Abel was a good man, fearing and obeying God.

From Seth descended Noah of whom we are now going to write. Read Gen. 5th Chap.

The world was about two thousand *years old*, and men had increased until there was a great multitude on the earth; but as they grew in numbers they grew in wickedness, too.

They neither loved nor obeyed God, who had given them life and all the blessings they enjoyed. But, amid all the wickedness, Noah believed and obeyed God, and for this he found favor with him.

God saw that the wickedness of man was great upon the earth, and that all his thoughts were only evil. The Lord told Noah that he would send a great flood upon the earth, and destroy all living creatures that he had made. He told Noah to build an ark—a large ship, so that he and his family might be saved from drowning.

Noah was one hundred and twenty years building the ark, and for all these long years, Noah was preaching to them to repent and believe God, but they would not, but went on in their sins and became more wicked day by day.

They were as the bad people are in these days. They murdered one another and did all manner of wickedness.

O, my children, it is a dreadful thing to disobey God and not believe what he tells us. I hope you will all try to be kind, loving and obedient; and remember that God gives us all we have—for the earth is the Lord's and all things therein.

In our next we will see about the flood.

GRANDMA.

MISPRINTS.

In the thirteenth paragraph of my article in THE RESTITUTION of Feb. 23d, for "objections" read "exceptions."

In the first paragraph, for "prophoced" read "prophesied."

WILEY JONES.

The Literary Revolution.

CHANGE of BASE.

The very remarkable enterprise continues to make such progress as to astonish its friends and astound its enemies. Its greatly increasing proportions have compelled the removal of its headquarters from the Tribune building to the very large and beautiful building, No. 764 Broadway, which is in the very midst of the "book district" of New York City, and, therefore, of the publishing enterprise of the nation. This building, though six stories high, 50 feet front and 100 deep, is occupied only for the offices and retail store of the company. The manufacturing is carried on in several large buildings located in other parts of the city, though it is contemplated concentrating them soon in one immense factory to be erected.

Their list of recent and early forthcoming publications are extremely interesting to all who enjoy what is choicest in literature. The Literary Magazine is unique in both form and character, and altogether delightful in the richness of its contents.

Of the books announced, Green's larger "History of the English People," reduced from $10 to $3; Carlyle's History of the French Revolution, reduced to 80c.; Carlyle's Heroes and Hero Worship, etc., and the Revised New Testament, which is promised to be manufactured with rapidity heretofore unheard of, will attract special attention.

It is worth while for every one who has not already seen it to send and get the illustrated pamphlet, "Book Making, and Type Setting by Steam," which will be sent free upon application.

Address, the American Book Exchange, 764 Broadway, New York.

Poetry.

WHEN.

If I were told that I must die to-morrow,
That the next sun
Which links should bear me past all sin and sorrow
For any one:
All the fight fought, all the short journey through,
What should I do?

I do not think that I should shrink or falter,
But just go on,
Doing my work, nor change nor seek to alter
Aught that is gone;
But rise and move and love and smile and pray
For one more day.

And, laying down at night for a last sleeping,
Say in that ear
Which hearkens ever, Lord, within thy keeping
How I am and I fear!
And when to-morrow brings thee nearer still,
Do thou thy will."

I might not weep for awe; but peaceful, tender,
My soul would lie
All the night long; and when the morning splendor
Flushed o'er the sky,
I think that I could smile—could calmly say,
"It is his day."

But, if a wondrous hand from the blue yonder
Held out a scroll,
On which my life was writ, and I with wonder
Beheld unrolled
To a long century's end its mystic clew,
What should I do?

Why, could I do, oh, Blessed Guide and Master,
Other than this
Still to go on as now, not slower, faster,
Nor fear to miss
The road, although so very long it be,
While led by thee?

Step after step, feeling thee close beside me,
Although unseen,
Through thorns, through flowers, whether the tempest bide there,
Or heavens serene,
Assured thy faithfulness can not betray,
Thy love decay.

I may not know, my God; no hand reveileth
Thy counsels wise;
Along the path is deepening shadow sleeleth:
No voice replies
To all my questioning thought, the time to tell
And it is well.

Let me keep on, abiding and confessing
Thy will always,
Through a long century's ripening fruition,
Or a short day's.
Yours can not come too soon; and I can wait
If then come late.

Communications.

JESUS BOTH LORD AND CHRIST.

Second Paper.

J. CAMERON.

It is right here to notice some objections to this exclusive application of the Messiahship and royalty, made even by some who freely acknowledge royalty in the Israelitish sense as an important element of the Messiahship. It is said that royalty and priesthood are united in Christ. Why sever them? That the Mosaic recipe for anointing oil was primarily for priesthood. Ex. xxx. That the typical application of the fragrant anointing oil applies directly to our Lord's priesthood. Psa. cxxxiii. That Messiah was anointed not only to reign but to preach. Luke iv. 18.

It is almost needless to say there is no severing the royalty from the priesthood of our Lord. It is simply a question as to the channel by which it pleased Jehovah to confer each office respectively. That the royalty is in virtue of the anointing is undoubted; as is also the fact that Aaron was anointed for the priestly office. But our Lord's priesthood was not after the order of Aaron, but after the order of Melchizedec.

This is clearly seen in Psa. cx., quoted repeatedly in the epistle to the Hebrews—"Jehovah hath sworn and will not repent: Thou art a priest forever after the order of Melchizedec." There is no evidence that Melchizedec was installed in office by anointing; but he is nevertheless called "Priest of the Most High God," and must have received Divine authority in some way not revealed.

The Divine oath is the only means on record by which our Lord was called to the office of "High Priest over the House of God."

Referring to this the apostle says—"Those priests (Aaronic) were made without an oath; but this (Christ) with an oath by him that said unto him, The Lord sware," etc.

Our Lord's being anointed to preach is more to the point, and demands consideration. It must be noted here that preaching here (Luke iv. 18,) is simply proclaiming, that is, as a herald. It is not making an oration on a religious subject, as now understood. Then, again, the subject of Jesus' proclamation was "the gospel"—"anointed to preach the gospel." This is "the gospel of the kingdom"—"preaching the kingdom of God"—"the kingdom of God is at hand."

This was the only matter of public proclamation announced by our Lord during his ministry. He *taught* other things both publicly and privately, but the kingdom was the burden of his *preaching*. In the synagogue at Nazareth he connected his anointing only with his preaching, and classed the various other objects of his mission at that time under the simple fact of his being sent. "He hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted," etc. He did not say anointed to preach and to heal.

The question that occurs here is—Does our Lord's being anointed to preach prove anything more than that he was, as anointed King, invested with the prerogative to proclaim his own kingdom? We have seen that his being anointed as a king did not of itself confer the priesthood; but it is quite as true that the proclamation of his kingdom is a prerogative inherent in his kingly office, without any special relation to the mere act of the anointing.

From what has been advanced it is submitted that the Messiahship of Jesus consists exclusively in his being annointed for the kingship of Israel.

But how is it that this Scriptural sense of the Christship is ignored by nearly all Christendom? Does not this ignorance constitute an important part of what the apostles predicted as a "falling away" from the faith?

The fact is that with the exception of a mere fraction, such as mill-nar'ians, etc., Roman Catholic and Protestant alike deny the Christship of Jesus as believed and confessed in his own presence by his earliest disciples. The doctrine of the Roman Church for 1500 years has been that the Church is the kingdom of Christ, and that the Christ is merely the Head of the Church, with the Bishop of Rome as his vice-gerent.

This doctrine was inherited pure and simple by Protestants at the reformation. They certainly reject the Bishop of Rome as vice-gerent of Christ, but they substitute a variety of agencies by which church-government is effected.

Episcopalians have the ruling sovereign, where practicable, as the "visible head" of the Church, under whom its government is carried on by archbishops, bishops, etc., lords by law in England, despite 1. Pet. v. 3.

Presbyterians, with the semblance of democratic institutions, effect the same object by means of Presbyteries, Synods, and General Assemblies. In both cases a dominion or lordship is established by which the individual church, or congregation as it is termed, is deprived of the privilege of self-government.

Even the modern reformers, Walter Scott, and Alexander Campbell, while they repudiated, like the Congregationalists, any form of church-government but that of each congregation within itself, were content to receive the doctrine of the Christship substantially as held by their contemporaries.

They maintain that the Christ is now seated on David's throne transferred to heaven, that the kingdom of God was ushered in with power on the day of Pentecost, and that the Son of Man then entered upon his reign. Thus, from the Pope downwards, the Lordship of Jesus is substituted for the Christship, and the Christship lost sight of.

On the part of the reformers referred to this position is all the more remarkable, inasmuch as they loudly profess to speak of Scripture things in Scripture words. But where in all the New Testament is the gospel institution ever unequivocally termed the kingdom? In the Acts of the Apostles the term kingdom frequently occurs, but in no case is it applied to the order of things ushered in on the day of Pentecost.

One passage in the Acts actually makes a distinction between the members of the Christian society and the kingdom of God, and shows that kingdom to have been then in the future. Paul and Barnabas returned to Lystra, Iconium, and Antioch, confirming the souls of the disciples, and exhorting them to continue in the faith, and that we "must through much tribulation enter into the kingdom of God." Acts xiv. 22.

These persons were disciples of the Christ, and so were "in the faith," "added to the Lord," and "added to the Church." They were "in the apostles' doctrine and fellowship, and in breaking of bread and in prayers." They were, consequently, in the order of things ushered in on the day of Pentecost. In all this they were "exhorted to continue."

This position exposed them to tribulation, which was apt to become an impediment to their entrance into the kingdom of God, inasmuch as it was a temptation to apostacy. The condition for entrance into the kingdom is stated by the apostle Peter in these terms—"Give diligence to make your calling and election sure, ... for so an entrance shall be ministered to you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."

The disciples are as yet only heirs of the kingdom, not subjects as many suppose. They are the poor of this world, rich in faith, and heirs of the kingdom which God hath promised to them that love him.

Presbyterians hold the Headship of Christ not only over the Church but over the State. They speak of him as King of Nations, and maintain that this dignity lays the State under obligation to render homage to Christ by contributing to the support of the ministry, etc. But, as has already been shown, Christ's Kingship over the nations belongs to the future.

His being now "Head over all things to the Church" we know from the experience of 1800 years to be limited to such providential government as God has always exercised except under extraordinary circumstances.

The effects of Messiah's rule as King of Nations, as described in the prophets, are of a totally different character. And it is only by transferring the predicted kingship of nations from the future to the present that the advocates of State Churchism can make out a case.

An illustration of the distinction between specific kingship over a nation, and general providential rule, may be seen in the former history of Israel. While groaning under the bondage of Egypt they were, in common with the other nations, the subjects of God's sovereign rule. But he afterwards became their King in a special sense. He gave them laws both civil and ecclesiastical (to use a modern phrase). He appointed them rulers both kingly and priestly. At Sinai when the covenant was made with them they became "a kingdom of priests and an holy nation."

The Psalmist gives expression to this distinction in a most emphatic style—"He showeth his word unto Jacob, his statutes and his judgments unto Israel. He hath not dealt so with any nation; and as for his judgments they have not known them." Psalms cxlvii. 19, 20.

Besides, our Lord at his first appearing had no mission to political states as such, but only to individuals. And so his commission to his apostles, "preach the gospel to EVERY CREATURE."

Certainly, if a ruler or statesman was converted, he would come under obligation to perform his official duties according to Christian principles. But the gospel comes to him in his private capacity and not as a state official.

The value of any article of faith, and the validity of any confession of the same, depend upon its being clearly understood by the person holding it. Any proposition is intelligible only in so far as its terms are definable. "If the trumpet give an uncertain sound, who shall prepare himself to the battle?" The apostolic confession is a simple proposition, and its terms have a certain definite meaning.

Jesus is a simple proper name. The Christ is a title of office—the regal dignity of the King of Israel. If the term Christ be not understood—or what in effect is the same, if it be misunderstood—it surely cannot be said that the truth contained in the confession is believed. The same remark applies to other summaries of gospel truth in which the title Christ occurs. For example, "Believe on the Lord Jesus Christ and thou shalt be saved—Christ died for our sins."

In the former the apostle combines in one designation the personal name of our Lord and the titles Lord and Christ.

If we are not to confine this intimation to belief in the mere existence of Jesus, we must understand it of faith in his claims, mission, or preaching, or all combined.

This apparently simple belief becomes most comprehensive when the significance of these titles is understood, as it was by the Jews. If the prisonkeeper was a Gentile, Paul, in speaking to him "the word of the Lord," would doubtless enlighten him on this point.

With regard to the statement—"Christ died for our sins," the term Christ is of prime importance, and cannot be ignored without destroying the force of the truth in its gospel aspect, which the apostle is declaring. If the title Christ be resolved into a mere name of the sacrificial victim "the Lamb of God," and the plainly revealed sense of the term be ignored, how can such a statement be understood and believed?

It is only right to mention here, however, that several leading men, among the reformers alluded to, attained to more Scriptural views of the Christship.

One of these, reviewing a work entitled "*Ecce Messias*," thus writes: "The throne of David is a memorable historical reality, where the glories of the ancient kingdom converged; and surely its restoration and perpetuation are guaranteed.

The house of Jacob is quite as memorable and as definite. . . . His apostles are promised thrones in connection with the restored tribes, and places at his table in the kingdom of the Father and the Son. . . . . The time is to come when they will reo him once more with unveiled eyes. They will say "Blessed is he that cometh in the name of the Lord;" and lo! the house of ruin and desolation arises again. . . . . All this we can gather without any straining or dislocation, simply by fair grammatical construction of perspicuous language."

Another, writing on "The Two Messiahs," says:

"The Kingship and kingdom of Christ occupy a very prominent place in the New Testament. Of royal race age was Jesus born. To sit on the throne and reign forever over Jacob's house, was he divinely destined.

Eastern Magi were providentially and scripturally directed to the Babe as born King of the Jews. . . .

We have said that the word of the kingdom sown by the Son of Man was the word of the coming kingdom.

It was as a witness to all nations that the proclamation of the Kingdom was to be maintained in the days of the end (Matt. xxiv. 14) . . . . The same remark applies with additional force to the parting words of Jesus to his disciples, as preserved in Acts i.—Ye shall be my witnesses. Witnesses to what? Witness to Christ in what capacity? What answer does the context give? The context, it will be seen, the numerous clause to which it is generally subjected gives a very significant reply. It says—Witnesses to me as anointed to be King over the kingdom when it shall be duly established unto Israel.' In other words—Witnesses unto me as Son of David and Heir of David's throne. That throne is vacant as yet; it will be filled when the Lord returns."

Another, who ultimately formed a new connection, in which the Israelitish character of the Christship was a prominent element, wrote as follows:—

"I believe in that kingdom spoken of by Daniel and the prophets, which will soon be set up by the God of heaven, upon the ruins of all states and empires.

I believe that the Son of Man is to possess this kingdom and the dominion of the globe; but that he was first to be a sufferer, become obedient unto death, rise from among the dead, lead captivity captive, sit at the right hand of the Ancient of days, until the time comes to set up the kingdom, then come in power and great glory to take man justly in the fear of the Lord.

I believe that Jesus of Nazareth is this prophetic sufferer and glorious King of men, the Son and Anointed One of God, and the great Captain destined to lead many sons to glory.

I believe that the Gospel comprehends the things concerning the kingdom of God, and, *not or*, but *and* the things concerning the name of Jesus Christ."

This paper is offered as a small contribution towards the exposition of a long-neglected Bible truth, and one of a thoroughly fundamental character, the central element of the Christian faith. Direct evidence of the Israelitish character of the Christship could easily be multiplied.

If the reader be interested by the sample presented he will soon find more by searching the Scriptures. The entire strain of their teachings requires such a Messiah. The promises made to Abraham; the restoration of Israel to their own land; the gospel of the kingdom of God, that is, concerning the kingdom preached by Christ and his apostles; the second appearing of the Lord on earth; are all but parts of a great whole, which has no real meaning apart from Israel's Messiah.

Edinburgh, Scotland.

FITNESS FOR THE KINGDOM.

HELENA M. HUNT.

Lord I will follow thee, but first let me go and bid them farewell, which are at home at my house. And Jesus said unto him, No man having put his hand to the plow, and looking back, is fit for the kingdom of God." Luke ix. 61, 62.

A careless reader of this passage might look upon the words of our Lord as unnatural and severe. The young convert seems to be so ready, so willing, so zealous, so affectionate, that all our sympathies are awakened at those touching words—"Lord I will follow thee, but first let me go and bid them farewell, which are at home."

It was such a natural feeling, it showed so truly the eagerness of a warm, impulsive heart, so full of attachment to the Master, so ready to leave all and follow him, yet with a yearning earnestness to say a last farewell at home.

From a close study of Luke viii. and ix. we find that wondrous work had been done in those days. Our Lord had not only shown forth his mighty power in raising the dead and healing the sick, but had in some measure delegated power to his disciples; for we are told that he called together his twelve disciples, and gave them power and authority over devils, and to cure diseases. Inasmuch that Herod had heard and was perplexed.

"Who is this," said he, "of whom I hear these things."

It will therefore be easy to imagine what throngs of people followed Jesus, drawn by the fame of his wonderful works. It is upon that our attention is held by the closing verses of chapter ix.

I suppose many have wondered why the love of those at home swallowed up love for the Master. Whether the sight of their early associations, of kindred and friends stood at last in the way of this young man's fitness for the kingdom of God.

We never know the conditions more and more than we were able to bear and labor hard they might appear at first. They must be a part of his preparation.

I think we can all realize, or have realized something like this in our own lives. We have been so ready to say Lord I will follow thee, but—we hesitate, we stop—but let me keep *this* still. Some lesser thing some ambition some long-looked-for hope that we are called upon to give up forever. Something we had set our heart upon we were bound by love to say—He that loveth father or mother, brother or sister more than me cannot be my disciple."

Truly we are compelled to say, this is a hard saying—who can hear it, and as the Israelites of old, in their journeyings through the desert, though surrounded by visible tokens of Jehovah's presence, they longed for the flesh-pots of Egypt, so we, even with our hand on the plow, look back.

An old writer—Augustine—has truly said: "All are ready enough to go into the kingdom, but none are willing to bear the cross." Ready enough to follow the Lord when the sun shines and all seems to go well with us, but what shall become of us when storms arise? What shall we do when earthly friends seem to fail us—when our good actions and intentions are misrepresented and our faults exaggerated?

Surely we know that he who said, "I will never leave thee or forsake thee," is mighty to save—that the words spoken then remain to us forever.

Do not become discouraged brother or sister. Von have put your hand to the plow—do not look back—plenty of warm and kindly hearts are ready to sympathize with us, and we shall be able to feel how near the Lord is to us, though we now walk by faith, not by sight.

Let us remember that here we have no continuing city—we seek one which is to come. We are pilgrims and strangers in a world that lieth in wickedness, but it will not be for long, and the morning will be all the brighter when those shadows flee away.

Month by month, week by week, day by day is bringing the return of our absent Lord nearer—nearer than we can tell.

Around us we hear of wars and rumors of wars—of desolation and famine—of men's hearts failing them for fear of those things which shall come upon the earth; yet, what does Jesus say: "when ye see these things come to pass, look up, and lift up your heads for your redemption draweth nigh."

"Signs through all the earth are gleaming.
Omens of Thy coming day."

O, for that long Messianic reign of rest and peace! When the world shall be judged righteously—when there will be no more arrogance of the rich, nor oppression of the poor—when the inhabitants will no more say, "I am sick"—no more sorrow and no more parting "on Zion's happy shore."

O, that we may strive to realize in our daily life how near we are to a fulfillment of that gracious promise: "I will come again, and receive you to myself, that where I am, there ye may be also."

Let us help and cheer each other, all we can, we need so much now—let us say to one another what an aged brother once said—"you *must* get into the kingdom, don't fail to be there." No, don't fail to be there.

Let us watch, for the night is far spent, the day is at hand—the Lord may come at any moment. O God grant that we may be found waiting—for the summons: "The Master *is come*—he calleth for thee."

Boston, Mass.

Two pyramids have been discovered at Saggarah, north of Memphis. They were built by Kings of the sixth dynasty. It is stated that rooms and passages are covered with inscriptions which will be of high value to science.

Keep your ears open to all that is worth hearing, and closed to all that is not.

Sententious.

Character is perfectly educated will.

Every good deed is a grain of seed for the eternal harvest.

Avoid that which you see amiss in others.

You are not building on the future, but on the past and present.

If you would be capable, cultivate your mind; if you would be loved, cultivate your heart.

When hearts are tender with God's love,
Then hymns of early years
Make patient march with feeling feet,
And melt the road to tears.

The song that once is sung and over again,"
The tones we love the best,
Go sobering, soothing in their flow,
Because a part of rest.

Lucy H. Hooper.

The talent of success is nothing more than doing what you can well, without a thought of fame.—*Longfellow.*

Good temper is like a sunny day, it sheds a bright ness over everything. It is the sweetness of fun and the soother of disquietude.

In morality there are books enough written both by ancient and modern philosophers, but the morality of the Gospel such as exceed them all, that to give a man a full knowledge of true morality, I shall send him to no other book than to the New Testament.—*Locke.*

Who wear the cross peaceful and well;
Loaded hearts send forth the sweetest smell:
Were they never tossed by stormy wind,
The perfume never would come to mind
Had Death spread no darkness o'ere,
The sweetest song had not been sung.

A swallow having built its nest upon the tent of Charles V., the Emperor generously commanded that the tent should not be taken down when the camp removed, but should remain until the birds were ready to fly. Was there such a gentleness in the heart of a soldier toward a poor bird which was not of his making, and shall the Lord deal hardly with His creatures when they trust in Him? Be assured He hath a great love to those trembling souls that fly for shelter to His royal courts. He that buildeth his nest upon a divine promise shall find it abide and remain until he shall fly away to the land where promises are lost in fulfillments.—*Spurgeon.*

Benighted and alone I wait;
Love seems too bitter, gain too late;
Too heavy burdens in the land
And too few helpers on the road;
And joy is weak and grief is strong,
And years and days so long, so long:
Yet this one thing I learn to know
Each day more surely as I go,
That I am glad the good and ill
By changeless law are ordered still.
"Not as I will."

CONFIDING PRAYER.

Prayer must be confidential. It is the utterance of one who has been brought nigh to God, and taught to feel at home with Him, even in His holy habitation, yea, brought to dwell with Him, there. It is the blood sprinkled upon the mercy seat, and around the walls of the sanctuary, that gives him this blessed feeling of security and confidence; and so long as that blood is there, he sees that there is no room for distrust and unbelief. That blood which was sufficient to secure his entrance is enough to keep him there in safety and in joy; nay, to fill his soul with the most entire and undoubting confidence. His utterances are the confidential utterances of a child. His whole intercourse with God is that of one who has learnt to convey everything straight to God, to consult with God about everything, to tell it, whole mind and to pour out his whole heart before Him, not only as one who can trust everything to His paternal love, but as one who feels that the things he prays for are more God's concern than his own.—*Dr. H. Bonar.*

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During the supremacy of the Pagan priesthood, the high priesthood of Christ was kept under restraint in the empire. There was however, kept up a constant communication between the saints on earth and the officiating priesthood in heaven.

The prayers of saints, carried by messengers, were offered as incense, by the twenty-four elders, and the four living creatures, on the golden altar, while the brazen altar, the antitype of the altar of sacrifice on earth, its symbol, in Rev. v. 8; viii. 3, was red with blood of the martyrs of Jesus.

12. The Great Tribulation.—John was asked by one of the elders who those persons in white robes were? and whence come they?

The elder's answer was, These are they which came out of the great tribulation.—

Ουτοι εισιν οι ερχομενοι εκ της θλιψεως της μεγαλης.

The Great persecution. What great persecution?

One class of expositors make it still in the future; and they understand this sealing now in progress, or wholly yet to come. From a careful examination of the entire book of Revelations, and more particularly, the book of seven seals, we are forced to abandon that view, and adopt one that better harmonizes with the past history of the Gentile dispensation.

Some of our objections to placing this persecution or sealing in the future, or under the papacy, or at any time later than A. D. 350, are the following:

a. The sealing is under the sixth seal, and the sealing follows the great persecution; for, it is said, These are they which came out from the great persecution. It must have been after the persecution.

b. It is during the time that Christ is officiating as high priest, since all their surroundings are those of the antitypical temple and priesthood.

c. It is prior to the sounding of any of the trumpets; since they belong to the seventh seal. "And when he had opened the seventh seal there was silence in heaven about the space of half an hour. And I saw the seven angels which stood before God; and to them were given seven trumpets." Rev. viii. 1, 2.

No trumpet sounded before A. D. 350, and they commenced about that time.

Since this sealing was under the sixth seal, and the seventh seal opened to view a series of events still further onward; and since six trumpets, which were under the seventh seal, have already sounded, and as the sealing was prior to the sounding of either of the trumpets, it follows that this event of sealing must have been as early as A. D. 350, and consequently, an event in the very distant past.

d. Another objection arises from the tribes sealed. The tribes of Levi and Joseph are substituted for Dan and Ephraim. Ezek. xlviii. 2-5.

Some say that Dan and Ephraim were omitted because of their idolatry. The reason we would suggest is, their being, at the time of this revival (sealing) beyond its territory.

The sealing of 313-340 was principally over the east; whereas Dan and Ephraim were dwelling at the extreme northwest corner of the empire, and partly beyond it. The sealing angel from the sun-rising did not reach their borders till the trumpets commenced sounding.

e What is said of the sealed in Rev. vii. 16-17, is urged against this sealing being at such an early date. Let us examine the language there used:—"Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them," Verse 15.

The evangelist does not name any of the sealed by the angel, at this time, except from the twelve tribes. During the persecution the Jews were enemies to Christianity, and joined the persecuting Pagans: but in the days of Constantine multitudes were converted, and took upon them the name of Christ—were sealed.

This extraordinary change was seen and noted by the prophet. After that sealing, he is permitted to see the Pagan martyrs, out of all nations and languages; the fruits of a former sealing.

They under the fifth seal had white robes given them. In the last bloody contest they overcame by the blood of the Lamb, and Paganism fell.

They now have palms—symbols of victory. They are still in the state of death, since they have no crowns.

How, then, were they before the throne of God, and dead? All of John's visions were views of scenes and agents then future. He is conducted in vision along the stream of time till it enters the boundless ocean. None of these things then existed. He saw things that were not then, as if they were. They were photographs of future events.

The 16th and 17th verses teach the then futurity of those enjoyments. "He that sitteth on the throne (then sitting) shall dwell among them." Ver. 16. (Future.) Ver. 17. "For the Lamb which is (present) in the midst of the throne shall feed them, (future) and shall (future) lead them (not leads them) unto living fountains of waters; and God shall (not has) wipe away all tears from their eyes." This will be readily understood.

The Roman Empire under Constantine the Great.—

Its Civil History.—When Constantine first became Augustus, the empire was governed by two emperors, and two Cæsars. Soon after his conversion to Christianity, he became sole emperor.

His conversion, according to history, was very remarkable. Reflecting on the state of the empire, he earnestly entreated God, that he would make himself known to him and render his powerful aid in his difficult affairs. Constantine himself thus relates his vision:—

"About noon, when the day was declining, I saw with mine own eyes in the heavens, the trophy of the cross, placed above the sun, consisting of light, with an inscription annexed, "BY THIS CONQUER," that at the sight of it, astonishment seized me and my whole army, which then followed in a certain march, beheld the wonderful sight."

"On that night while I doubted the meaning of this sign; as I slept, the Christ of God appeared to me with that sign which had appeared in the heavens; and commanded me to make a standard resembling the sign which I had seen in the heavens, and to use it as a defense in the battle with my enemies."

"As soon as it was day, I arose and communicated this wonderful thing to my friends. And then sending for such as worked in gold and precious stones, I seated myself in the midst of them, and gave them a description of the sign, and commanded them to make one like it in gold and precious stones."

From this time forth he began to study the Scriptures, and to learn the principles of Christianity from the most distinguished bishops in the empire.

"He now undertook to extinguish the flames of tyranny."

Constantine reigned in conjunction with Licinius and Maximin for a time; then with Licinius till 323. From A. D. 323 till his death 337, he was sole emperor.

His reign was one, in its latter part, of great tranquility. He subdued the Goths, founded Constantinople, and made it the seat of empire. He held in check the discordant elements of the empire, and kept back the Persians and all the border enemies. His reign was designated—*Beata tranquillitas*—The blessed tranquility, since all classes lived in comparative peace.

Religious aspect of the Empire.—This will fully appear only by contrast with previous reigns. Should we place it beside the imperial dominations of Nero, Domitian, Marcus Antonius, Decius, and Diocletian, the change in Christian liberty would soon appear.

It is human to err, even beyond any legal bounds. That the contrast may fully appear, let us compare the edicts and practices of the Pagan rulers and subjects with the edict of Constantine, and his government.

From the days of the apostles two religious elements took root in the empire. The new element was Christianity. It was exceedingly aggressive. It admitted no compromise whatever. It aimed at the overthrow and utter extinction of idolatry, the ancient, popular, and established religion of the empire.

At first the authorities treated the new religion with contempt. Failing to check its advance by that means, they put in motion a system of persecution which was carried out with more or less cruelty till the reign of Constantine.

Nero set fire to Rome and charged the act to the Christians, and a bloody persecution followed. Under Domitian there was another effort to rid the empire of Christianity, but its progress was still onward.

We date the general edict A. D. 100. It was issued by Trajan, in his letter to Pliny the younger. Since this was the rule for punishing Christians, and continued in force for two centuries, to those of our readers who have no opportunity to see those articles a copy of Pliny's letter to Trajan and his reply will be interesting.

PLINY'S LETTER TO TRAJAN.

"Pliny to the emperor Trajan wisheth health and happiness. It is my constant custom, Sir, to refer myself to you in all matters which I consider in any manner doubtful. For who can better direct me where I err, or instruct me where ignorant? I have never been present at any trials of Christians; so that I know not well what is the subject matter of punishment, or of inquiry, or what strictness ought to be used in either. Nor have I been a little perplexed to determine whether any difference ought to be made on account of age, or whether the young and tender, and the full grown and robust, ought to be treated all alike. Whether repentance should entitle to pardon, or whether all who have once been Christians ought to be punished, though they are now no longer so; whether the name itself, although no crimes be detected, or crimes only belonging to the name, ought to be punished. Concerning all these things I am in doubt.

In the mean time I have taken this course with all who have been brought before me and have been accused as Christians. I have put the question to them, whether they were Christians. Upon their confessing to me that they were, I repeated the question a second and a third time, threatening also to punish them with death. Such as still persisted, I ordered away to be punished; for it was no doubt with me whatever might be the nature of their opinion, that contumacy and inflexible obstinacy ought to be punished. There were others of the same infatuation, whom, because they were Roman citizens, I have noted down to be sent to the city.

In a short time, the crime spending itself, even whilst under persecution, as is usual in such cases, divers sorts of people came in my way. An information was presented to me without mentioning the author, containing the names of many persons, who upon examination denied that they were Christians, or had ever been so; who repeated after me an invocation of the gods, and with wine and frankincense made supplication to your image, which for that purpose I had caused to be brought and set before them, together with the statues of the deities. Moreover, they reviled the name of Christ. None of which things, as is said, they who are really Christian, can by any means be compelled to do. These, therefore, I thought proper to discharge.

Others were named by an informer, who at first confessed themselves Christians, and afterwards denied it. The rest said they had been Christians, but had left them; some three years ago, some longer, and one or more, above twenty years. They all worshipped your image, and the statues of the gods. These also reviled Christ. They affirmed that the whole of their fault, or error, lay in this that they were wont to meet together on a stated day before it was light, and sing among themselves alternately a hymn to Christ, as a god, and bind themselves by an oath, not to the commission of any wickedness, but not to be guilty of any theft, or robbery, or adultery, never to falsify their word, nor to deny a pledge committed to them, when called upon to return it.

When these things were performed it was their custom to separate, and then come together again to a meal, which they ate in common, without any disorder; but this they had forborne, since the publication of my edict, by which, according to your commands, I prohibited assemblies.

After receiving this account I judged it the more necessary to examine, and that by torture, two maid-servants, which were called ministers. But I have discovered nothing, besides a bad and excessive superstition.

Suspending therefore all judicial proceedings, I have recourse to you for advice; for it has appeared to me a matter highly deserving consideration, especially upon account of the great number of persons who are in danger of suffering. For many, of all ages, and every rank, of both sexes likewise, are accused, and will be accused. Nor has the contagion of this superstition seized cities only, but the lesser towns also, and the open country.

Nevertheless it seems to me that it may be restrained and corrected. It is certain that the temples, which were almost forsaken, begin to be more frequented. And the sacred solemnities, after a long intermission are again revived.

Victims, likewise, are everywhere brought up, whereas for some time there were few purchasers. Whence it is easy to imagine that numbers of men might be reclaimed if pardon were granted to those who shall repent."

ISAIAH CHAPTER XLIX.

Translated from the Greek or Septuagint Version.

BY CHARLES GARDNER.

1. Listen to me, O ye Islands, and attend, O ye nations; through a long time it shall stand. From my mother's womb He hath called my name.

2. And he hath appointed my mouth as a sharp sword and he hath hidden me under the protection of his hand. He hath appointed me to be a chosen arrow and he hath hidden me in his quiver.

3. And he hath said unto me, O Israel thou art my servant, and in thee I shall be glorified.

4. And I said I have labored in vain. I have given my strength to vanity, and nothingness, therefore my trial is with the Lord, and my labor is in the sight of my God.

5. And now thus saith the Lord, the one who moulded me from the womb, a servant for himself, to lead Jacob to him and Israel. I shall be gathered together and I shall be glorified in the presence of the Lord, and my God shall be strong for me.

6. And he hath said to me, it is a great thing for thee to be called my child, to establish the tribes of Jacob and to return the dispersion of Israel. Lo! I have given thee for a covenant of a race, for a light of Nations, that thou shouldst be for salvation unto the end of the earth.

7. Thus saith the Lord, the One who hath rescued thee—the God of Israel. Sanctify ye the one who makes little of his life, the one who is abominated by the Nations—the servants of rulers. Kings shall see him and rulers shall stand up and worship him on account of the Lord. Because the Holy One of Israel is faithful and I have chosen thee out.

8. Thus saith the Lord, In an acceptable time I heard thee and in a day of salvation I came to thy cry, and I have given thee for a covenant of Nations that thou shouldst establish the earth and shouldst inherit desolate inheritances.

9. That thou shouldst say to those in bonds, Come forth; and to those in the darkness, Be ye revealed. In all their ways they shall feed, and in all their paths their pasturage shall be.

10. They shall not hunger, nor shall they thirst, nor shall the hot wind smite them, nor the sun: the one who compassionateth them shall comfort them; and shall lead them between fountains of waters.

11. And I will make every mountain a way and every path for a feeding place for them.

12. Lo, these shall come from afar, these from the north and from the sea. But others from the land of the Persians.

13. Rejoice ye, O ye heavens; and let the earth be glad, let the mountains break forth with joy because the Lord hath compassionated his people and hath comforted the lowly of his people.

14. But Zion hath said, the Lord hath forsaken me, the Lord hath forgotten me.

15. Shall a woman forget her child? Shall she not have mercy upon the offspring of her womb? Yea a woman might forget them, but I will not forget thee, saith the Lord.

16. Lo! I have engraved thy walls upon my hands; and thou art ever present with me.

17. And thou shalt be quickly built up by those by whom thou wast torn down, and those who laid thee waste shall come forth from thee.

18. Lift up thine eyes round about and see them all, lo they have been gathered together and they have come to thee, as I live, saith the Lord, thou shalt put them all on as an ornament, and thou shalt put them around thee as a bride doth a thing of beauty.

19. Because thy desolate and destroyed and smitten places shall now be too narrow, by reason of inhabitants, and those who drink thee down shall be far from thee.

20. For thy sons whom thou hast lost, shall say in thine ears, the place is narrow for me, make for me a place in order that I may dwell.

21. And thou shalt say in thine heart, who hath begotten these for me, for I was childless and a widow, and who hath brought these up for me, for I was left alone, and these of mine, where were they?

22. Thus saith the Lord Lord, Lo! I raise my hand unto the nations, and I raise my signal unto the isles; and they shall bring thy sons in their bosom, and thy daughters they shall carry upon their shoulders.

23. And kings shall be thy foster-fathers, and their female rulers shall be thy foster-mothers; upon the face of the earth they shall bow down to thee, and they shall lick the dust of thy feet; and thou shalt know that I am Lord. and those who wait for me, shall not be ashamed.

24. Who shall take spoils from a giant? and if one be taken captive unjustly shall he be saved?

25. Yea, thus saith the Lord, if any one doth take a giant captive, he shall take spoil for himself, but the one who receiveth from one who giveth strength shall be saved. For I try thy trial and I will rescue thy sons.

26. And those who have troubled thee shall eat their own flesh and drink their own blood, as new wine, and they shall be drunken, and all flesh shall perceive that I, the one who rescueth thee, am the Lord, and the one who defendeth the strong one of Jacob.

IS IT ESSENTIAL TO BELIEVE THE TRUTH CONCERNING MAN IN DEATH?

M. JOSLIN.

It certainly is. The God of the Bible has taken infinite pains to impart the truth on this subject. He is too wise to have done this without a purpose, as it is not like him to do it for our amusement merely. He had a nobler end in view—a more beneficent purpose to execute.

Said Jesus; "Search the Scriptures, for in them ye think ye have eternal life." John v. 39. The word of Jesus for it then, we have to obtain eternal life through, or by means of the Scriptures.

The truth on our subject forms a part of those Scriptures, and depend upon it, eternal life is connected with it. But what is the truth? Answer "The dead know not anything." Eccl. ix. 5. "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. cxlvi. 4. "There is no work nor device, nor knowledge, nor wisdom in the grave whither thou goest." Eccl. ix. 10. "The dead praise not the Lord." Ps. cxv. 17.

Not to believe the truth thus plainly stated, is to believe something else in preference to it.

In opposition alike to it and their own experience, men believe they will *not* die; and that these Scriptures are a truthful description of only the *case* or shell they live in. As they do not believe God, they are unbelievers; It does not help their case to say: "Our bodies die—our bodies go to the grave—our bodies do not praise the Lord," for they believe the very opposite of this about their own proper persons—*themselves*.

Besides this, on their own hypothesis, their bodies never did know anything or praise the Lord—these are the peculiar functions of the immortal soul! There is no mistaking their position on this subject, for they sing:

"Then in a nobler, sweeter song,
I'll sing thy power to save,
When this poor lisping stammering tongue,
Lies silent in the grave."

So, according to this, they are saved without the body—saved while this poor old organic body is silent in the grave! Then of course they are well rid of it. They do far better without it.

It must have been a mistake to have loaded them with it at all. It would be cruel to encumber them with it again. The resurrection is a most stupendous blunder.

Said H. W. Beecher, "Some believe that the bodies will rise again, but not I. Good bye, old body, good bye!" This is the serpent's lie in a new dress, but still the lie. It is sugar-coated but as poisonous as ever, for it induces men to discard the only way to life—a resurrection.

But reader, men do die—they do need a resurrection—they need life; and this is precisely what God's only Son, offers them. Says he: "I am the resurrection and the life." This is a proposition from him to be our resurrection and life. He knows what to offer, because he knows what we need. But it is only an offer. It is not forced on us. There are conditions stated in the immediate context. "He that believeth on me, though he were dead, yet shall he live." It is literally impossible to believe in Jesus as the resurrection and the life, while we believe we do not go to the grave—do not lose our life. How important then is the truth concerning the death state? It is only when we see that know-nothing, do-nothing, be-nothing state awaiting us, that we can appreciate the sweet words of Jesus—"I am the resurrection and the life."

For the hope of the resurrection of the dead, Paul was called in question. Acts xxiii. 6. He could not cherish a hope for others, omitting himself. He had believed what God said about man's nature, and the death state. He expected to die himself. He saw there was no life beyond without a resurrection.

He laid hold of this as the hope set before him. This is how he laid hold upon eternal life.

Listen to this same Paul again: "If, after the manner of men I have fought with beasts at Ephesus, what advantageth it me if the dead rise not? let us eat and drink, for to-morrow we die."

Did he know what he was talking about—did he speak the truth—was he speaking for God?

What! no advantage to him if the dead rise not? What! not believe that at death he would go immediately to heaven, while his body would be silent in the grave?

No, he believed nothing of this! In the light of modern theology he was a heretic. Were he living now and making such assertions, our religionists would say to each other: "don't be led away by him."

Nevertheless this was his doctrine, for he adds, on the supposition that the dead rise not: "let us eat and drink, for to-morrow we die," and that is the last of us.

Reader, I have given you the word of God for it, that men are not dead and alive at the same time. I add before we part, that "he that hath the son hath life" beyond all this, in an unending degree, by a resurrection. By all the love of God in Christ, I entreat you to believe and obey his truth. The redemption that is in Christ Jesus, remember, is for mortals who believe the truth; not for immortals who believe what they please.

Sententious.

All discords in the universe become concords in Christ Jesus.

God has given evidences of himself, visible to those who seek for them, and invisible to those who do not seek for them.

To rejoice in another's prosperity is to give content to your own lot; to mitigate another's grief is to alleviate or dispel your own.

Destructive criticism adds nothing to the sum total of human knowledge, and should be treated with no tenderness when it lays its impure hands upon our holy religion.

A creed that contradicts divine revelation is not made truth because millions believe it. All the time pieces in Christendom, if set by one that is disordered, or in error, cannot establish the true time against one that registers the time on the great dial plate which God has fixed in the heavens.

A PLACE WITH HIM.

O tired worker, faltering on life's rugged way,
With faithful hands so full they may not rest,
Forget not that the weak of earth have one sure stay,
And humblest ones by God himself are blest,
Who work for him!

Then courage take, faint heart! and though the path be long,
God's simple rule thy steps will safely guide:
"Love Him, thy neighbor as thyself, and do no wrong."
In calm content they all shall surely bide,
Who walk with Him!

The characters of the alphabet are few, yet capable of endless combinations. So it is with the elements of thought; but they may by permutations be made to satisfy the capacities of an endless variety of minds.

"Thinketh no evil." How very, very far short are we of that standard. As the pigmy dwarf shrub of the lowlands is to the majestic mountain pine, so are we to this moral nobility of soul.

HEAVEN OVER ALL.

How many hours of patient toil
Our faithfulness to test!
How many burdens yet to bear
Before the hands may rest!
How many crosses are they to
Calm folded on the breast!
Yet toil and burden, cross and rod,
Divinest love hath blest.

How fierce the battle ere we win
The conqueror's robe and palm!
How sharp the wounds before they feel
Two healing drops of balm!
How loud the fiat's thunder of strife
Before the evening psalm!
And yet, o'er all, the heaven extends
Its soundless deeps of calm.

THE NOBILITY OF LIFE.

There is no action so slight nor so mean but it may be done to a great purpose, and ennobled therefor; nor is any purpose so great but that slight actions may help it, and may be so done as to help it much, most especially that chief of all purposes,—the pleasing of God. We treat God with irreverence by banishing him from our thoughts, not by referring to his will on slight occasions. His is not the infinite authority or intelligence which cannot be troubled with small things. There is nothing so small but that we may honor God by asking his guidance in it, or insult him by taking it into our own hands; and what is true of the Deity is equally true of his revelation. We use it most reverently when most habitually; our insolence is in ever acting without reference to it; our true honoring of it is in its universal application. God appoints to every one of his creatures a separate mission; and if they discharge it honorably, if they quit themselves like men, and faithfully follow the light which is in them, withdrawing from it all cold and quenchless influence, there will assuredly come of it such burning, as according to its appointed mode and measure, shall shine before men, and be of service constant and holy. Degrees infinite of luster there must always be, but the weakest among us has a gift, however seemingly trivial, which is peculiar to him, and which, worthily used, will be a gift, also to his race forever. Says George Herbert,—

"For all...is have,
If they choose, a glorious life or grave."

RUSKIN.

THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, March 16, 1881.

THANKS to Brother H. Hoyes for English papers of late date.

IN our enlarged form four papers each month is all we can safely undertake to issue.

Do not send for books that we do not advertise; also, when an advertisement is dropped out of the paper it signifies that we have not the work on hand.

QUESTIONS.

To the Editor of The Restitution.

1. What is the seal of God?
2. What is the seal of the beast?

J. M.

In reply to the first question we say —*The Holy Spirit.*

In reply to the second question we say—*Never had a seal* so far as we know.

The Scriptures never originated the absurd idea that *any space of time*, longer or shorter, is a *seal*. Might as well talk about *sealing* men with *New Year's Day, Christmas*, or the *Fourth of July*, as with any given day of the week. *Sealing with duration* is out of the question, as *seals* leave an *impress*. Men can *brand, mark*, or *put a badge* on beasts, but they do not *seal* them. The idolatrous powers, symbolized as beasts, had a very different mark for the devotees of their idols, as well as for soldiers and slaves, than to make them keep some day of the week.

THE following short sketches, taken from the *Chicago Evening Journal*, of the 14th, will be as we think, acceptable to our readers in connection with the account of the assassination of the Czar on Sunday last, as related in our news column. How this event may affect the great questions at issue in the orient, time alone must determine. The Divine plan will develop itself, all the same, whether kings live or die. The last forms of royalty, as prefigured in the Great Image, will be utterly demolished in the earthquake revolutions that will close up Gentile times. Into the times of these revolutionary tempests and upheavals we are about to enter. Notwithstanding all the infidel mocking and scoffing ominous fingers point to the decade of the eighties.

BIOGRAPHICAL SKETCH.

Alexander II., the late Emperor, was born April 17 (April 29, new style,) 1818. He was the oldest son of Emperor Nicholas I. and of Princess Charlotte of Prussia; educated under the supervision of his father, by General Moerder, a learned German, and the Russian poet Jonkowski: entered the army in 1831; was Colonel in the regiment of grenadiers in 1835; Chancellor of the University of Helsingfors, Finland, in 1837; was superintendent of the military schools of the Empire in 1839; was appointed to a command in the Caucasian army in 1850; succeeded to the throne at the death of his father in 1855, and was crowned at Moscow in 1856. In 1841 he married the Empress Maria, daughter of the late Grand Duke Ludwig II. of Hesse-Darmstadt. The Czar leaves six children—Alexander, who succeeds to the throne; the Grand Duke Vladimir, the Grand Duke Alexis, the Grand Duchess Marie, the Grand Duke Sergius, and the Grand Duke Paul, the last named being in his 21st year. Their first-born son, Nicholas, died at Nice, France, 1865. Since the death of the Empress, in 1880, the Czar contracted a morganatic marriage with his former mistress, the Princess Dolgorouski. There have been five previous attempts on the life of the Emperor.

THE NEW CZAR.

Alexander was born March 10, 1845, married Marie-Feodorovna, Princess Dagmar, daughter of King Christian IX. of Denmark, who had previously been engaged to his elder brother. Their eldest child, Nicholas Alexandrovitch, was born May 18, 1868, George, their second son, was born May 10, 1871; their third child, a daughter, Xenia, was born April 18, 1875, and their fourth, Michael, was born December 5, 1878.

THE FORMER ATTEMPTS AT ASSASSINATION.

This is the sixth attempt which has been made upon the Czar's life, the first having been made on April 16, 1866, when he was fired at while entering his carriage at St. Petersburg. The pistol, however, was turned aside by Dimitri Karakosow, who afterwards was ennobled for the act. The second attempt was made at Paris, June 6, 1867, by Berezowski, a Pole, who fired into the carriage in which the Czar was seated with his two sons and the Emperor Napoleon. Both sovereigns escaped unhurt.

Another great shock was given to the public feeling April 14, 1877, when Alexandox Solovieff attempted to shoot the Czar in front of the house of the military staff in St. Petersburg. The assassin was arrested.

Another attempt was made Dec. 3, 1879, when a mine was exploded under the railroad with the intention of blowing up the train on which he was entering Moscow. His Majesty, however was not on the train.

About 7 o'clock on the evening of Feb. 17, 1880, an explosion occurred in the basement of the Imperial Winter Palace, under the principal guard-room. Owing to an accident the Czar and the royal family did not enter at the usual time. The explosion made a hole in the dining hall fifteen feet long and twelve feet wide. The escape of the Emperor was almost miraculous. Eight soldiers were killed. The sixth, the successful attempt is chronicled elsewhere.

News Items.

ASSASSINATED.

THE CZAR OF ALL THE RUSSIAS KILLED BY A NIHILIST BOMB.

THE ASSASSINATION.

LONDON, Mar. 13—A St. Petersburg correspondent says: The Imperial carriage was attacked on the Ekat Rinofsky Canal, opposite the imperial stables, while the Emperor was returning with the Grand Duke Michael from Michael palace in a closed carriage, supported by eight Cossacks. The first bomb fell near the carriage, destroying the back part.

The Czar and his brother alighted uninjured.

The assassin, on being siezed by a colonel of the police, drew a revolver, but was prevented from firing it.

A second bomb was then thrown by another person, and fell close to the Czar's feet, its explosion shattering both legs.

The Czar was immediately taken in an unconscious state to the Winter Palace, where he died at 3:30 this afternoon.

Two persons were concerned in the crime, and both were arrested. One of them gave his name as Roussakoff.

The explosion also killed an officer and two Cossacks. Many policemen and other persons were injured.

It is stated the bombs were made of thick glass filled with nitro-glycerine. The assassins stood on opposite sides of the road. The carriage was moving fast, and the first shell struck the ground behind it, and the back of the carriage was blown out. The coachman implored the Czar to enter the carriage again, but he moved a few paces from the carriage to see his wounded escort.

DEATH OF THE CZAR.

The Czar seemed to recover consciousness before death, as he motioned away the doctors, who wished to amputate his legs.

He lingered an hour and a half and all efforts to rally him failed. The only word he uttered after being struck was the name "Czarowitz."

The Imperial family were all assembled at the death-bed.

The Council of State was immediately convened.

All places of public resort are closed, and the bells are tolling.

The Czarowitz and Czarina drove to their palace after his death, amid sympathetic cries of the people. The Czarowitz, on leaving the palace after the death of the Czar, was hailed as Emperor by the crowd. He was surrounded, contrary to his custom, by a strong mounted escort.

The people are intensely excited and indignant. The soldiery, who greatly loved the Czar, are furious. All the officials hastened to the palace to enquire as to the condition of the Czar.

Telegrams announcing his death were sent to all the foreign courts and to every part of the Empire.

ALEXANDER III.

WASHINGTON, D. C., March 14.—The following dispatch is just received:

ST. PETERSBURG, March 14.—*To Blaine, Washington:* The Czarowitch ascends the throne as Alexander III.

Signed, FOSTER.

AT HALF MAST.

NEW YORK, March 14.—The flags in the city are at half-mast in respect for the Emperor of Russia.

ESCAPED.

The *Agence Russe* says the Grand Duke Michael was driving behind the Czar's sleigh with Colonel Dorjibky. The second bomb-thrower was not arrested, but disappeared in the crowd.

THE TROOPS

have taken the oath of allegiance to the new Emperor.

THE OATH OF ALLEGIANCE.

The Imperial family and court officials swore allegiance to Alexander III.

ONE OF THE ASSASSINS.

The man arrested yesterday confessed that he threw the first bomb, but denies all knowledge of the person who threw the second. In addition to the revolver which the prisoner attempted to use, a dagger was found on him. The name he gave is believed to be false. The prisoner is 21 years of age, and a native of Berovitcha, in the Government of Novgorod.

DIED OF THEIR WOUNDS.

During the night a Cossack and a civilian, who declined to give his name, died from the injuries received by the bursting bomb. Altogether, twenty persons were more or less injured, thirteen of whom are in the hospital.

IN MOURNING.

The whole city is in deep mourning.

THE ANTI-MELCHISEDEK PRIESTHOOD.

J. H. STEPHENSON.

The apostle says in Hebrews v. 5, 6: "So also Christ glorified not himself to be made an high priest; but he (David) that said unto him (Christ), Thou art my son, to-day have I begotten thee. As he (David) saith also in another place, Thou (Christ) art a priest forever, after the order of Melchisedek. For he (David) testifieth, Thou art a priest forever, after the order of Melchisedek."

1. If it shall be affirmed that Christ was a priest at the time Paul wrote his letter to the Hebrews, from the fact that he uses the present tense of the verb, it may be replied that Paul quotes the language of David, uttered a thousand years before, in the present tense also. Psa. cx. 4.

This objection proves too much. It would prove that Christ was a defacto priest a thousand years before he was born.

Paul lets David speak for himself. He simply quotes his language in the present tense when speaking of a day of rest which was then at least eighteen hundred years future. See Heb. iv. 6, 7.

Thus, Paul in like manner repeated the language of David in the same tense in which David uttered these words, and so this objection is not valid. David uttered them and Paul repeated them also, when referring to a period more than eighteen years future, and which is still future.

Just so in reference to the Melchisedek priesthood; it was in David's, in Paul's, and is in our day a future event.

That Christ is the antitype of the Aaronic priesthood will appear from the following language of Paul. He says:

"Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the majesty in the heavens; a minister of the sanctuary, and the true tabernacle, which the Lord pitched, and not man. For every high priest is ordained to offer gifts and sacrifices; wherefore it is of necessity that this man should have somewhat also to offer. For if he were on earth he should not be a priest, seeing that there are priests that offer gifts and sacrifices according to the law; who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle; for see (saith he) that thou make all things according to the pattern showed thee in the mount." Heb. viii. 1-5.

There are several points of analogy between the sanctuary and the tabernacle in which the Aaronic priesthood officiated and that in which Christ is now officiating, which demonstrates that the tabernacle erected by Moses was the perfect duplicate of the sanctuary and true tabernacle, which God pitched and not man.

The service of the high priest who officiated in the tabernacle pitched by Moses is declared in the foregoing Scripture to be an example of the service of the great antitypical high priest in the sanctuary and tabernacle that God pitched in heaven. An example is a pattern or model.

Again, Paul calls the sanctuary on earth a shadow of the sanctuary in heaven. A shadow takes its form from the substance, and is therefore the perfect counterpart of the substance. There cannot be a shadow without the substance. There must therefore be a substance in the heavenly sanctuary for every shadow cast upon the earthly sanctuary.

God commanded Moses to make everything according to the pattern showed him in the mount. When he who made the original shall draw a perfect pattern of it, it will be drawn to the life.

Now, if Moses obeyed the command of God in making a perfect pattern of the original, then by comparing the original with the pattern, the shadow, and example, we may certainly ascertain the exact position, relation, and work of Christ in heaven.

In this perfect example, shadow, and pattern, made in all things just like the original, there was no king, kingdom, throne, or royalty.

Could so great a disparity as this be found in that exact example, shadow, and pattern? Could such grand and glorious substances as these fail to cast their far-reaching shadows upon that perfect pattern which God made? As well may we talk of a perfect shadow of a tree which would only represent a few of the topmost branches, leaving the trunk and main limbs unrepresented in the shadow. As well attempt the impossible task of making a perfect pattern, or drawing a perfect picture of a man, and yet leave out his head, breast, and arms.

Could the master painter who made the heavenly sanctuary, in drawing a perfect pattern of the original sanctuary and tabernacle, with all its services, have overlooked or ignored the crowns, the throne, and the purple robes of royalty? As well leave out of the perfect pattern the white-vested priesthood.

Christ's official mission in heaven is purely, and exclusively sacerdotal and legal, and not in any sense regal. He has no throne or regal glory in heaven. As the nobleman he has gone into the far off country—"to his father to receive kingly authority" (Whiting) and then return to earth to exercise that authority in the place from which he had gone away, the same as did a Roman nobleman in the simile Luke xix 11-16. According to Peter Christ's priestmission in the heavenly sanctuary is not associated with a kingly position or work, but as "a prince and savior to give repentance and remission of sins." Acts v 31. A prince it not a king but an expectant of a kingdom.

Christ has no title to a throne or kingdom in heaven. The only throne and kingdom to which he is heir are the throne and kingdom of his father David Ps. 132 11; Isa. ix 7, Luke 1 33. David never had a throne or kingdom in heaven, therefore Christ has no title to a throne or kingdom in heaven. The throne and kingdom of David are the only throne and kingdom upon earth which God has called his. He gave this throne and kingdom to David and they were his. He will give them to Christ and they will be his.

When Christ receives his throne, where shall it be located, in heaven or upon earth? It will be upon the earth, and in the regeneration, when the Lord returns to earth. Matt. xix 28-xxv, 31. By reference to the forgoing texts it will be seen:

That Christ will not receive his throne or be invested with regal gluty until he returns to earth; and:

That earth will be the locality of his throne, glory and kingdom, is evident from the fact that he must return to the earth before he is seated upon his throne or is invested with his glory.

His throne and kingdom will be located where all nations are standing before him. The nations of earth will not be marshalled upon the plain of heaven.

When seated upon his throne, the twelve apostles will be seated upon twelve thrones, and reigning jointly with Christ over the twelve tribes of Israel. This event neither has occured or will never in heaven; therefore Christ never has or will have a throne or kingdom in heaven. It has never occured in the past; therefore his throne and kingdom are future.

Christ affirms that he is not upon his throne, but promises that when he shall be seated upon his throne that all who shall have overcome will sit with him in his throne. Rev. iii. 21. He will not be seated upon his throne until he shall return to earth therefore:

He has no throne in heaven, and:

He will not occupy his throne on earth until he shall return to earth.

When seated upon the throne of his glory, he will invite the blessed of his father to come and inherit the kingdom prepared man, and from the foundation of the world, which was the dominion of the whole earth. Thus, his kingdom and dominion will be located upon earth; and therefore he must return to earth to receive them. Thus Christ and all the saints are joint heirs to a kingdom upon earth, and not in heaven, to be received when he returns to earth, not when he went to heaven. Christ is now Prince of the kings of the earth. Rev. i 5. But when he comes again to earth he will be King of the kings of earth. Rev. xix 11-16. This is just the difference between Christ's present position in heaven—and future position on earth.

(To be Continued.)

MAN A LITTLE LOWER THAN THE ANGELS.

Why So Created?

S. H. OATMAN.

At his creation man was endued with the image and likeness of the angels of God. They are similitudes of the Great Uncreated One; therefore man was the similitude of God, but he was the likeness of God in a different nature to them. The nature of man was "lower" than the nature of the angels. Their nature is the "Divine Nature," which does not decay or waste away; man's nature was then, and is now, of the earth, earthy, and therefore subject to weakness, emotion, decay and dissolution. Gen. ii. 7. 1 Cor. xv. 47.

After he transgressed the law of his creator his flesh was placed under "the law of sin and death" which causes it to pass away. The nature of angels is devoid of this law of mortality: therefore they abide even in God's great tabernacle; man but "a few days." which are "full of trouble." Isa. xliv. 22. Job xiv. 1. But man shall not always remain in the inferior nature of the first Adam, "a little lower than the angels" and the subject of pain, sorrow, crying, dishonor, corruption and death. 1 Cor. xv. 42-45: Rev. xxi. 4: Psalm viii. 5.

A time comes when through the grace of God and by the Spirit of God the righteous of our race shall exchange "the image of the earthy" for "the image of the heavenly". 1 Cor. xv. 49: Isa lxi. 3.

They will then be equal to the angels of God in nature, and therefore spirits or spiritual bodies, and deathless. Luke xx. 35-36. This great change of vile bodies into angelic bodies is the birth of the Spirit. Jno. iii.6. This takes place at the judgment seat of Christ. 2 Cor. v. 10: Rom. viii. 11.

The spirit of the Father, which quickeneth, will be poured out upon the persons of all whom the Son shall approve, and shall change their mortal bodies to identify with the nature of the Son. They will then be partakers of the God-nature, and therefore Spirit, for "God is Spirit," John vi. 63: Phil. iii. 3-21: and will appear with Christ in glory, and the glory of God will be revealed in them. Col. iii. 4: Rom. viii. 18: Isa. xl. 5. Man was created for this glorious end. But why, it may be asked, was he not created in the angelic nature? Why these weary ages of sin and death before arriving at the perfect state? The Bible answers these questions.

Trial before exaltation is the immutable fiat of the Creator. Heb. v. 8, 9. The elaboration of a world of angelic beings in accordance with this principle requires a preliminary state of probation in which God's intelligent creatures should be compassed about with a sinful nature, and surrounded with an evil order of things to afford scope for the exercise of faith and hope, and for the trial of the former. Hence the "creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope." Rom. viii. 21.

"Now for a season, if need be, ye are in heaviness through manifold temptations, that the trial of your faith, being much more precious than gold that perisheth, might be found unto praise, and honor, and glory at the appearing of Jesus Christ." 1 Pet. i. 6-7.

The subjection of man to mortality and all the multiplied evils of an imperfect state, was not of his own choice. After he became a sinner, he was not allowed to exercise his will in the matter.

It was the purpose of God from the beginning to envolve a national system of things pervaded with evil, and out of this to create a spiritual and eternal world. Herein is the reason for the long reign of evil upon the earth. The design of God required that it should be so as a preface to the endless reign of unmixed good which shall succeed this dreary night. The evils then which afflict the children of men is from God. He says, "I create evil." He creates evil that he may bring great and lasting good out of it.

When the sons of God begin the race for the prize of endless life, they discover, by the light of the law of the spirit of life written upon the fleshy tablets of their hearts, through hearing understandingly the word of God as contained in the writing of Moses, the prophets and apostles, that their flesh contains nothing good, that they are full of unholy passions and lusts, which if obeyed, would lead them into disobedience to God, and bring about their rejection by him, and consignment to eternal death. They are also brought to see that the "world lieth in wickedness," and knows not God or the things which belong unto its peace. The knowledge of these things causes those who truly fear God, to circumcise their hearts, to "cease to do evil," to be separate from the world, to trust not in themselves, or in "man whose breath is in his nostrils;" but in the living God who doeth all things right, to keep chained the lust of the flesh, the lust of the eye, and the pride of life, and to live holily, and unblamably, and unreprovably in the sight of God. Their faith being of Abrahamic type, they, like the holder of the promises, "get the victory." Rom. 4, 20-24; 1 John 5. 4. "At the last day," God will save them by his Son from mortality and death, and all the glory of the deliverance will renound to the Great Deliverer. When crowned with glory, honor and immortality they will not have whereof to boast in themselves.

The supreme sentiment of every heart will be that uttered by the angels in the great anthem of praise chanted at the birth of Jesus, in the hearing of humble shepherds, "glory to God in the highest." It is with the society of such persons, and such only, that the holy King of the universe is pleased; for they alone honor him. But had he made man perfect in nature at the beginning, he would have failed to secure this great glory to himself. Man would then have obeyed his creator of necessity as the piston rod obeys the steam; and there would have been no soil in which to plant the seeds of faith and hope, and no arena upon which to work out "an exceeding and eternal weight of glory," and from the creation no spontaneous outflow of gratitude, such as springs forth from pure hearts when deliverance comes after years of patient submission to evil.

In view of God's plan, we can but exclaim with the Apostle Paul, "O the depth of the riches, both of the wisdom and knowledge of God! how unsearchable are his judgments and his ways past finding out."

RICHMOND, Mich., Feb. 23.

Editor Restitution:

I see in your issue of the 16th, a notice from our beloved Brother Wilcox, and would ask of him how long since you missed the blessed of the Book? You had it while in Michigan a few years ago, and I am sure it was a splendid blade, and it owner wielded it in a masterly way. We are glad to learn that he is still alive and ready for active service. What we want is live, practical men. The times demand active labor. Thinking men are getting tired of old dead theories, and thousands are merging into infidelity and thousands more into spiritualism. As a people are we doing our whole duty? We ought to scatter a thousand tracts where we do ten, and with a proper zeal and determination the circulation of the paper could be doubled in a year.

Brother Myers asks to hear from others in regard to Dr. Thomas' article. I have read it with care, and pronounce it the best and most practical argument on the subject I have ever read, and it ought to go into tract form. It would be just the thing in these days. People will read a tract when they will not even look at a large book.

Let us remember the people are perishing for lack of knowledge, and if we expect to have it said, Come ye blessed of my Father, we must do our whole duty.

WM. B. WOODWARD.

[We think some of printing the above mentioned article in tract form soon.—ED.]

Brevities.

It has been resolved by the Municipality of Rome that the venerable Ghetto, the well-known Jewish quarter, shall be levelled with the ground, in order that a number of stately houses may be erected upon its site. The huge group of sordid buildings thus sentenced to destruction is the most ancient of its kind in southern Europe. The originator of the Ghetto is stated to have been King Herod, who caused a palace to be built near the Pons Janiculensis, for the accommodation of his sons and diplomatic envoys when visiting Rome. When the Apostle Peter and Paul came to the Eternal City to preach the Gospel, they abode in the Ghetto. Ten centuries later it was the residence of the celebrated Israelitish jeweller Elkanan Biodato, who became a Christain, and whose grandson, under the name of Anacleto II., occupied the Papal throne from 1130 to 1138. The Ghetto has long been a physical as well as historical reproach to the Italian capital, and its demolition is one of the many modern reforms and improvements upon which its municipal rulers may unreservedly be congratulated.

The fir tree growths of Puget Sound form one of the wonders of the American world. They average 200 feet in height, and some specimens have been cut that measured 320 feet in length and 12 feet in diameter at the base, with a straight and well proportioned log length of ninety feet to the first limb. The cedar trees are in like proportion, and are most valuable for wooden wares of all kinds, while the firs are the best for spar and ship timber yet found in any country. There are few nations that do not use them in shipbuilding. One-fourth the wealth of San Francisco was culled from the firs of Puget Sound while the Government slept, and to-day all the principal steam mill owners who saw and prepare for market from 100 to 200,000 feet a day to each mill—and there are thirty or more mills—are residents of San Francisco, where they invest their profits, to the great injury of residents of the Sound. There is, apparently, no exhaustion of the timber, and a century will possibly elapse before Puget Sound forests will be cleared of their immense resources of varied tree growths.

A Danish physician, E. Hornemann, has written an interesting essay on the state of man just before death. Much experience and fine insight have led the author to conclusions which can but be grateful to those who stand at a death-bed to those who mourn over a loss, and to those who fear death. Here is one statement out of many: "The feeling of death's approach changes and purifies the inner sense, while the outer sense, including that of bodily pain, is made dull by the gradual decrease of the vital functions." The experience of others corroborates this. A slow death usually prepares the mind of the patient for the final step, and often makes the latter welcome. Hence so few people who are mortally ill are really afraid to die. Persons who have for a time lost the uses of their senses by drowning or suffocation confirm this experience, while persons in perfect health shrink from death as they do from eating an unknown drug or from playing with unknown animals. Death seems hard, chiefly to surviving friends.

THE GREAT PLAGUE OF 1666 IN SCOTLAND.

It was a fearsome time! whole households died, and there were none to bury them, neither would any go near to them; and these houses for the dead were avoided, till first the thatch fell in, then the walls, and then a green knoll covered all, giving them a burial, many, many years after it had been denied them by man. You see there Carradale Glen, where the plantings are, and where the river comes down from the mountains. Well, sir, in that glen, in the Great Plague, there was a man who took the sickness; and, hearing of what I've told you of the people dying in their houses, he feared he should not be buried. So this fear took such a power over him, that he prevailed on some of his friends to dig his grave; and he went and set by, and saw it done. When it was dug, he laid himself in the grave, with his sword by his side and presently he died; and his friends covered his body with the turf. Mac Caog was the man's name; and they will show you the grave to this day. "Cuigh-Mhic-Caogs" is its Gaelic name, which means "the Grave of Mac Caog."—*Cuthbert Bede's "Glencreggan."*

Rainbow.

GOOD NEWS FROM DR. PETAVEL, OF GENEVA.

MY DEAR SIR,—You will be glad to hear that *La Semaine Religieuse*, which is the chief evangelical paper of French Switzerland, has just given up the traditional dogma, and advocated Conditional Immortality. Two leaders to that effect have been written by the late editor, Pastor Mittendorff. This friend of mine is now preparing a third article, and has the intention of publishing it with the preceding ones, in the pamphlet form. Not long since, Pastor Edw. Delon, of Praulex, wrote to me that he read a paper upon this subject in the annual meeting of the French evangelical pastors at Marseilles; and that his views, which are nearly ours, were shared by a large majority of his colleagues.

With kind remembrances, believe me to remain, yours very truly,

E. PETAVEL.

DISCUSSION.

MAGY, Miami County, Ind.
March 6, 1881.

Editor Restitution:

I was at Argos, Ind., the evening of March 3d, and heard one T. W. Drennen, a German Baptist, and in his discourse he offered to discuss the points of difference in faith with any man the brethren might select.

By solicitation of the friends, I agreed to debate the following propositions:

Resolved, That trine immersion, as taught by the German Baptists, is essential to Christian baptism.

T. W. Drennen affirms.
W. J. B. Fenimore denies.

Resolved, That in death all things pertaining to man become unconscious.

W. J. B. Fenimore affirms.
T. W. Drennen denies.

Resolved, That the kingdom of God, spoken of by the prophets, Christ and the apostles, is yet future, and will be set up on earth.

W. J. B. Fenimore affirms.
T. W. Drennen denies.

The discussion to take place at Argos, Ind., commencing April 25, '81, at 10 o'clock, A. M., also that these resolutions be published in THE RESTITUTION. Each proposition to be discussed two days.

W. J. B. FENIMORE.

Poetry.

"WHEN THE SON OF MAN COMETH."

Oh! sad is my heart, for the daylight is dying;
Like eagles the cloud sweeps with fire from the sea;
The gull seeketh shelter, the pine trees are sighing,
And all giveth note of the tempest to be.
A spell hath been whispered from cave or from fountain,
The shepherds are sleeping, the sentinels dumb,
The flocks are all scattered on moorland and mountain,
And no one believes the Master will come.

He cometh, but whom shall he find their watch keeping?
Oh, where, where he comes, shall be faith the world o'er?
The rich, every sense in soft luxury steeping;
The poor, scarce repelling the wolf from the door.
Oh, man, and oh, maiden, drop trifling and pleasure,
Oh, hark, while I tell of the sorrows to be
As well might I plead to the path of yon glacier,
Or cry out a warning to wave of the sea.

He comes! when all gathered the tears in his chalice,
The bride and her jewels, his path followed through,
He shall come, he shall come, oh, beloved, to thy lattice,
And thou shalt be watching, thou chosen and true.
The fearful and faithless shall quiver at their waking,
When High toward its zenith the morning shall mount the red sun,
For the door shall be shut, and proud hearts, slight to forsaking,
Shall glean for the grapes when the vintage is done.

Communications.

THE BOOK OF REMEMBRANCE.

P. G. WILLIAMS.

In Mal. iii. 16, it is written, "Then they that feared the Lord spake often one to another; and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and thought upon his name."

If we read the next two verses we shall see that this book will be a book of reference "in that day when I make up my jewels," and there are glorious promises made to them who are accounted worthy to have their thoughts and conversation recorded.

It seems that this will be one test of their worthiness. We know that in matters pertaining to this world's affairs, the things which are of the most importance to us are most talked of. We see that even the thoughts of believers have something to do with this book of remembrance, and could we know the thoughts of a man we could easily tell what he had set his heart upon.

There is good reason to believe that many who say they accept the glorious truths of the gospel of the kingdom will have but a slim record in that day.

Brethren this should not be so. God's books are large enough to receive all the godly thoughts and conversation that may come from the lips and hearts of his waiting children. Nay, a record even of their tears is made. Psa. lvi. 8.

We see by Isa. lxv. 6, that there is another kind of record made—evil thoughts and words.

Brethren, which of these books have we the largest record in? Wherever two or more of God's waiting children meet, they should find time to converse freely with each other concerning the things pertaining to the gospel of the kingdom. There are some who refrain from such conversation because they do not "just exactly agree" upon some point of belief.

Now brethren, those very differences of opinion may be made the subject of godly conversation, if you only have the spirit of Christ. Only think, if two of you should take those difficulties to God, in a true Christian spirit, would he not certainly be pleased to see his children seeking after the truth?

There are abundant Scripture proofs that he is not only pleased, but that he will also assist those who, in the right spirit seek after truth. Above all, let us who have in view the coming of Christ and the glorious restitution, not harbor one against the other, the same feelings that our orthodox(?) neighbors have for us.

If any one believes in and delights to talk about the soon coming of our Lord, and the establishment of his kingdom, we should be slow to set him down for a heathen, even if he does not believe all that we do, or if he believes much more than we do. The closer we cling to the rules laid down in God's word, the nearer we will get to that truth.

Many have not yet given up the method of reasoning made use of by many modern teachers, who say, "Yes, I know, it reads that way, but it means so and so."

Speaking for myself, I cordially agree with the brother in Toronto, in regard to those who say that Ezekiel's temple will never be built, and reject the plainest declarations with regard to the character of the next age.

My rule in studying the Scriptures is this, A thousand "seem sos" cannot overthrow one plain statement from God.

"The soul that sinneth it shall die," needs no explanation. If God only has immortality, that settles the fact that no one else has it. If no man has ascended into heaven but Christ, he it so.

If Paul says "He that is dead is freed from sin," who has authority to contradict it?

Brethren, if we cannot speak often one to another, because of the distance that separates us, we can send our thoughts by the swift messengers of these last days, and be assured they will receive attention by the recording angel, in proportion to their merits. Let us not keep the heavenly watcher waiting long weeks or months, with never a word or thought to put on the record, showing our godly fear of the Lord and love for his Son.

If any do not possess the ability to put their thoughts on paper, let them at least send their old papers or tracts, to such as have not the means to obtain them, and by this we do show that our thoughts are in unison with others of our brethren.

Much good may be done in this way, in proof of which I quote from a letter now before me, written by one who was formerly a strict Adventist:

"I am glad always, to get a copy of THE RESTITUTION to read, and must return thanks for last package, and I feel very grateful to you for many such favors. Had it not been for them I would no doubt yet be in darkness in regard to the future age, which now I greatly delight to contemplate, but I do not understand many things that I would like to.

How is it that my brethren can be so blind to these great truths that stand out so prominent in God's word? I cannot account for it."

This brother also adds, "It is pleasant to have a little talk this way, if we cannot see face to face."

Dear brethren, let each one of us try to incur the gratitude of some searcher after truth, and leave a record on the shining page of God's book.

I see so many expressions of a desire to have some one come and preach in new localities, that I have determined to devote a portion of my time in fulfilling these requests. If brethren in Missouri and Kansas will correspond with me on the subject I will do my best to fulfill their wishes.

My address is Bonita, Johnson Co., Kan.

CHRISTIANITY.

RICHARD CORBALEY.

To be a Christain, it is conceded one must be a follower of Christ. This one admission covers the whole ground of faith, hope, and practice. "The Scriptures which were written aforetime, (before the coming of Christ) were written for our learning, that we through patience and comfort of the Scriptures might have hope." In the New Testament we learn how to obtain the glorious things God has promised by the Prophets. Christ has said: "I am the way, the truth and the life; no man cometh unto the Father, but by me." John xxiv; 6. "For as the Father hath life in himself; so hath he given to the Son to have life in himself." John v; 26. "He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar: because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his son. He that hath the son hath life; and he that hath not the son of God hath not life." 1 John v: 10-12.

These passages prove most conclusively that God is the source of eternal life—that having conferred it upon his son, we must rely upon him, for it at God's appointed time, which is: "When Christ who is our life shall appear, then shall ye also appear with him in glory." Collos iii, 4.

If Christ did not put on immortality or receive eternal life from God, his Father, until his resurrection from the dead, after he had proven himself worthy by his faith and works, is it not logical that we should follow him? and that we cannot obtain these boons—immortality and eternal life—until the resurrection of the just is positively proven by the Scriptures. 1. Cor. xv. 51-58. If these things are true, they are what will be met at the judgment, and we will be measured by the standard God has erected.

The following objection is sometimes met: "Those who formed character under the law and the prophets could not believe in the things Christ has done, then how can they be saved." Christ said: "I have done none other things than Moses and the prophets said I should do." They could therefore believe the prophecies concerning him, as we can of those things to be done by him in future which to us are prophetic.

The Fathers made known their faith by their works. We are equally under the solemn obligation of making known our faith by our works. Men do show their faith, if they have any, and it is not a difficult matter to determine whether their faith is of God or of men. If they are following the commandments of men there will be divisions, bitter envying and strife. Such "wisdom descendeth not from above, but is earthly, sensual, devilish." James iii. 14-15.

Perhaps a very large majority of professors of religion of the present time, believe that "God has neither body or parts. That Jesus Christ is the eternal God." That in reality God took upon himself humanity while here upon earth. That the center of God is every where. That each man, woman and child have each a part of God, and that at the death of the body these parts of God, which they call immortal souls, go to Heaven or Hell to be rewarded or punished according to the character developed in the body. That at the resurrection these souls will come back to earth and be reunited with their bodies and appear for judgment.

If these propositions were true, what a confused condition God has put himself in to, thus divided out, the good portions of himself to be rewarded with eternal life and pleasures forever more, while the other, and it is said the majority of himself, will have eternal life but kept in eternal torture. Who can believe such a dogma? Yet it is believed, and is in substance taught in some of the creeds and confessions of faith. This system in my judgment simply amounts to putting God on probation. But how can such person have a part of God when it is claimed that God has neither body or parts? I confess my inability to reconcile such contradictory propositions.

If man is sent to receive his reward at death, is not a judgment at that time implied? Then why interrupt him by bringing him out of Heaven or Hell, to be judged again and then to be sent back to remain there forever? Is there danger that mistakes may be made at death, and therefore a rehearing is necessary to correct them?

How many there are who disregard the teachings of the Scriptures, that man will be rewarded upon the earth; and because they desire to go to Heaven, therefore they will go there for their reward. They are not content to wait until the Lord comes to deliver them from death. Many do not appear to realize that it is necessary to believe and do what God has promised and commanded.

It is not enough to simply say: "Lord, Lord," but we must do the will of our Heavenly Father.

CHILD TRAINING.

WILEY JONES.

Since the world was made, it has *always* been the duty of parents to give religious instruction to their children. Such instruction is to the mind, what cultivation is to the ground; hence, we apply the same term to both, and say, "a cultivated mind" or "a cultivated field." This form of speech is very suggestive. Look at an uncultivated piece of land. It grows up in weeds, briers, and thorns;—a malarious jungle in which poisonous reptiles crawl and serpents hiss. It becomes a dark, dark, forest where wild beasts prowl, and howl, and slay one another. But clear away the jangle, let in the light, and bring it under *cultivation*, and soon it teems with waving grain, delicious fruits, and beautiful flowers to the glory of God and the benefit of man. Parents, which would you rather your children should resemble, the cultivated or the uncultivated field?

Guard against the fatal mistake of supposing that a merely secular or "school house" education is enough. Restricting one to such an education would be like sharpening the teeth and claws of a tiger without taming his native fierceness,—it would be increasing the power without lessening the inclination for mischief. *Religious* instruction is therefore absolutely essential to temporal and eternal welfare.

I say that imparting such instruction has always been the duty of parents, because it is expressly enjoined in each of the three great dispensations. In the patriarchal dispensation Abraham was commended for commanding "his children" after him. Gen. xviii, 19. In the Mosaic dispensation the Lord said, "these words which I command thee this day, shall be in thine *heart*; and thou shalt teach them *diligently* unto thy children." Deut. vi, 6 7. Ah, yes, to diligently teach our children what we believe is a true sign of heartfelt *sincerity*. So "the unfeigned faith of Lois and Eunice was diligently taught the child Timothy. 2 Tim. i, 5. In the present dispensation Christains are expressly required to bring up their children in the nurture and admonition of the Lord." Ephes. vi, 4.

Some are willing to be religious themselves, but seem to care little for the religion of their children. On the first day of the week they will go off to meeting and leave their daughters at home reading novels, and their sons off hunting, fishing, or desecrating the day in some other way. Others want their families religious, but seem to care little for themselves. Having started the children off to meeting or Sunday School, they content themselves with sleeping or strolling about the streets or farm, the balance of the day. Good old Joshua was like none of these, for he said: "As for me *and* my house *we* will serve God." Blissful thought—a *whole* family, with joined hands, pressing forward to the kingdom of God! A fearful contrast was Eli,—when his sons did wickedly he "restrained them not;" or, as the margin says, "frowned not upon them." Who has not seen the power of a father's frown—a mere look—to restrain mischief in his children? Well, Eli would not even take that much trouble, and the result,—a destroying blight followed the family. 1 Sam. iii. 13. Although the father shall not bear the iniquity of the son," Yet he must diligently reprove it betimes. Exo. xxiii, 29; Prov. xiii, 24.

In the fifth and sixth chapters of Ephesians are specified the relative duties of wives and husbands, children and parents, servants and masters. To break any one of these bonds of the social fabric is an offence against the law of God and the well being of human society. It is as much a father's duty to bring up his children "in the nurture and admonition of the Lord" as it is a husband's duty to love his wife—the same Bible gives *both* commands. "*Train up* (margin, catechise) a child in the way he should go." Proverbs xxii, 6. The Hebrew חנך *chanak* ("train up") signifies, according to Gesenius, "to give to taste, to imbue one with anything, to initiate, to train." When applied to inanimate objects it signifies "to consecrate, to dedicate," as a house before taking possession. In the latter sense it is used in its four other occurrence in the Bible.—Deut. xx, 5: 1 Kings viii, 63: 2 Chron. vii, 5. We are never told to train up a child in the way he should *not* go; and hence, we should not encourage him to "sow wild oats" in the days of his youth, for then having launched out into the wild oat business he may take middle age to "harrow them in," and old age to reap the bitter *first fruits* of the dreadful harvest that must be "gathered in eternity." We may be sure that Samuel sowed no "wild oats," and what a noble manhood was his! See 1 Samuel xii, 1-5.

"A wise son maketh a glad father," but "a foolish son is a grief to his father, and bitterness to her that bare him." Prov. x, 1: xvii, 25. As the twig is bent the tree is inclined. Therefore teach your children while their minds are impressible like the Summer stream that yields with crystal spray to the pressure of a sparrow's wing, and before their hearts are chilled by the frosts of age like the wintry torrent whose icy coat of mail will not yield even to the iron-bound wheel of a loaded wagon.

The fact that children have such retentive memories ought to encourage parents to instruct them. Many very old people can tell you that they have a more distinct recollection of things that occured in their early life than in middle age. On this point Irenaeus who flourished about A. D. 175 gives, according to Eusebius, an interesting testimony. He says, "I have a more vivid recollection of what occurred while I was yet a boy than of recent events; so that I can even describe the place where the blessed Polycarp used to sit and discourse—his going out, too and his coming in—his general mode of life and personal appearance, together with the discourses which he delivered to the people; also how he would speak of his familiar intercourse with John, and with the rest of those who had seen the Lord; and how he would call their words to remembrance. Those things, through God's mercy which was upon me, I then listened to attentively, and treasured them up not on paper, but in my heart; and am continually, by God's grace, revolving these things accurately in my mind."

Some years ago it was reported in the newspapers that a military company had lately returned from an expedition against the Indians and had brought with them a number of released captives that had for years been kept as prisoners among the savages. On arriving at a frontier village the soldiers called upon persons whose children had been carried off to come and claim them. One of the villagers, a bereaved and sorrowing mother whose dear little girl had been carried off by an Indian foray years before, went to the camp in hopes of finding her child there. But among them all she could not recognize her lost child. At last, as a final test, she began to sing a lullaby that she had often sung to her child before it was captured. She had sung but a few notes when a tall girl rushed out of the crowd and threw herself, sobbing, into the singer's arms exclaiming, "*my mother!*"

Perhaps you may die while your children are young, and they may live to be men and women greatly changed: and who knows but that the first clue by which you will recognize them at the resurrection of the just will be some verse of the Bible or some boy sentiment that you taught them to lisp while boys and girls? May the Lord help us to do our whole duty to the children. Amen.

"ALL IS VANITY."

A. B. WISE.

How often these words force themselves home to our hearts with significant power, laying bare to us the utter weakness of our humanity. We resolve and perform not. We are disturbed, wearied, and even mortified at our want of devotion to the cause of Christ. We charge ourselves with ingratitude and folly, and resolve to set our house in order and go forth to labor for the Lord counting no sacrifice too great for the obtaining of the enduring riches. We get a glimpse of the glory beyond and for the moment lose sight of the cares of the world, but alas, to-morrow finds us loaded again with the burden of vanity, and running after the things that perish, and the bread which sustaineth not. Oh, for a deeper realization of the nature, with its glorious events, upon our minds, that the duties and obligations of life might be constantly stamped upon our hearts with such potency and brightness as to continually provoke us to love and good works. Grant unto us, O our Father, strength to overcome the world; and strength to follow in the steps of the lovely Redeemer. All else is vanity and ends in disappointment. But to earnestly follow after righteousness is to receive persecution indeed in this life; but in the world to come everlasting life and blessedness.

Exegetical.

But we are citizens of heaven; whence indeed we are expecting a deliverer, our Lord Jesus Christ, who will change the vile body of ours into the form of his glorious body, according to that efficacy, by which he is able even to make all things subject to himself. Phil. iii. 20, 21.
Wakefield's Translation.

That the Greek word *politeuma—politeuma*—should be translated *citizenship* is according to the opinion of several eminent scholars and critics. Beza thus translates verse 20 into Latin: "Nos autem ut municipes coelorum nos gerimus; unde etiam Servatorem expectamus, Dominum Jesum Christum."

This Anglicised is, "Let us, however conduct ourselves as citizens of heaven; from whence also we are expecting the Deliverer, the Lord Jesus Christ."

Bloomfield says that many modern commentators explain *politeuma* as meaning *citizenship*; while some make it mean *community, or political society.*

Bloomfield also adds: "The two last mentioned senses are most suitable to the context and the doctrine of the New Testament, and, indeed they merge into each other."

Beza translates verse 21 into Latin: "Qui transfiguravit corpus humile, ut conforme fiat ejus corpori glorioso, pro efficacitate qua potest etiam subjicere sibi omnia."

This in English is: "Who will transfigure our humiliated body, that he may make it conformable to his own glorified body by that powerful energy through which he is able to subject even all things to himself."

Through sin the once honorable beautiful human form, as it emanated from the hands of the Creator in its excellency and perfection, has become humiliated, and debased from its pristine dignity in the scale of being.

In the marred and sin-blurred picture, all resemblance to the gloriously modeled image of the Divine Former has become lost. The re-juvenating fruit of the life-giving tree has been withdrawn from earth, and disease-wasting decay finally brings down the shattered form, of what once was little less than angelic, to the corruptions of death and the grave. "It is sown in dishonor." But the bodies of the saints are to be reorganised. In the dissolving crucible of the tomb all the dross is to be consumed, and the now molded forms are to be transformed into the image of the heavenly. The resurrection process *glorifies* the *humiliated*.

As an illustration of the deep significancy of the original text, we subjoin the following: "*Who shall change our vile body.*"

It is told of Archbishop Whateley that when he was on his death bed his chaplain tried to comfort him with these words, "Who shall change our vile body." "Read it," said the dying theologian. "as the apostle wrote it." The chaplain read in the Greek where the words are literally, "*Who shall change the body of our humiliation.*" "Ah, that is it," said Dr. Whateley, "that is it! Nothing which God made is vile."

God, who, through the processes of natural law, transfigures the material of the lark, beetle, charcoal into the glorified precious diamond, will transfigure the precious dust of his saints into the indescribably glorious image of his own Son as it appeared, in heavenly splendors, on the Mount, and to the beloved John, in the isle of Patmos, through the processes of the higher spiritual laws of existence.

Selections.

Prophetic Times.

THE ORIGINAL GRANT TO THE JEWS TO BE POSSESSED BY THEM, ACCORDING TO THE COVENANT MADE TO ABRAHAM, ISAAC, AND JACOB.

S. BONHOMME.

The territorial extent of the kingdom promised to Israel, in round numbers, is in breadth 600 miles, which multiplied by its length, 590 miles, gives an area of 200,000 square miles, and is more than that of any kingdom or empire of Europe, Russia alone excepted. The great nations are brought down from their boasting when it is seen that a region half the extent of any of them would need to be added to its size before it would equal in superficial extent that land which the Lord gave to the seed of Israel. It exceeds in the aggregate amount of square miles, the territories of ten kingdoms in Europe, Prussia, Belgium, Bavaria, the Netherlands, Saxony, Hanover, Wurtemberg, Denmark, Sardinia, and Greece, and its relative proportion to Great Britain and Ireland is 309 to 118, or more than two and a half to one. Were the average breadth to be reckoned 500 instead of the medium 600, which, from the inequality of the sides may be nearer the truth, the superficial extent would still exceed that of the largest kingdom of Europe. But Israel, extensive as are its bounds, is not destined to stand alone. His mighty adversaries of old shall be his servants.

No prince but of Israel shall rule in Egypt or Assyria.

The former country will add to Israel's dominion, or subservient domain, an area of 15,000 square miles. The latter including Mesopotamia, stretching beyond the Tigris as far as the mountains of Media, (Gibbon's History, Vol. IV, p. 166.) and from the mountains of Armenia to the Persian Gulf, leaves no region that shall not own immediate fealty to the kingdom of Israel, from the eastern shores of the Mediterranean to the borders of Persia, and the vicinity of the Caspian. Such is the power of the word of God; such the liberality of his gifts to the people whom he chose, were they his own by another covenant than that which they have broken; and such, in topographical relations alone, is the provision that is made, as thus revealed, for the completion of the promise, that Israel shall finally be a blessing in the midst of the earth. Thus saith the Lord, "It shall be to me a name of joy, a praise and an honor before all the nations of the earth, which shall hear all the good that I do unto them; and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it." Jeremiah xxxiii. 9. Thus saith the Lord God to the mountains and to the hills, to the rivers and to the valleys, to the desolate waters, and to the cities that are forsaken. But ye, O mountains of Israel, ye shall shoot forth your branches and yield your fruit to my people of Israel; for they are at hand to come. Ezekiel xxxvi. 4-8.

The truest help which one can render to a man, who has any of the inevitable burdens of life to carry, is not to take his burden off; but to call out his best strength that he may be able to bear it.

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Poetry.

THE MEETING PLACE.

HORATIUS BONAR.

Where the faded flower shall freshen,
Freshen never more to fade;
Where the shaded sky shall brighten,
Brighten never more to shade;
Where the sun-blaze never scorches,
Where the star-beams cease to chill,
Where no tempest stirs the arbors
Of the wood, or wave, or hill;
Where the morn shall wake in gladness,
And the even lay prolong;
Where the day-light dies in fragrance
'Mid the burst of holy song—
Brother, we shall meet and rest
'Mid the holy and the blest.

Where no shadow shall be builder,
Where life's vain parade is o'er,
Where the sleep of sin is broken,
And the dreamer, dreams no more;
Where the bond is never severed—
Partings, claspings, sobs, no moan,
Mid-night waking, twilight weeping,
Heavy noon-tide, all are done;
Where the child has found its mother,
Where the mother finds her child,
Where dear families are gathered
That were scattered on the wild—
Brother, we shall meet and rest
'Mid the holy and the blest.

Where the hidden wound is healed,
Where the blighted life reblooms,
Where the smitten heart the freshness
Of its buoyant youth resumes;
Where the love that here we lavish
On the withering leaves of time,
Shall have fadeless flowers to fix on
In an ever spring-bright clime:
Where we find the joy of loving,
As we never loved before;
Loving on, unwearied, unhindered,
Loving once and evermore—
Brother, we shall meet and rest
'Mid the holy and the blest.

Where a blighted world shall brighten
Underneath a bluer sphere,
And a softer, gentler sunshine,
Shed its healing splendor here;
Where earth's barren vales shall blossom,
Putting on their robe of green,
And a purer, fairer Eden
Be where only wastes were seen;
Where a King, in kingly glory,
Such as earth has never known,
Shall assume the righteous sceptre,
Claim and wear the heavenly crown—
Brother, we shall meet and rest
'Mid the holy and the blest.

Communications.

SHORT AND SHARP.

The Theme is Broad, Deep, and Dispensational.

J. B. COOK.

The great question with us all is, How shall a man be just with God? It must be by law or gospel—one or the other.

The law saith, He that doeth these things shall live by them. But as "all have sinned and come short of the glory of God," mercy saith, "The word is nigh thee, the word of faith we preach—if thou shalt believe in Jesus and his resurrection, thou shalt be saved." Rom. x. 5–13.

The revelation of the Law, by Moses, was but the example and shadow of heavenly things. Heb. viii. 6, 6. It saved no soul, but pointed forward to the substance, and reality, in Christ and his kingdom.

Moses, faithful as a servant, made "the Sabbath" the main center of its circle of priestly service. As the hub is essential to its place in the wheel, so "the seventh day" was to the Jewish routine and ritual. The service was due only on that day. Then, all else, even in thought, gave way to its claims from God.

Two lambs extra, besides the two for the daily offering, were of primal importance. Num. xxviii. 9, 10.

Nay, more; Israel's food, the manna, was dispensed or withheld, preserved or corrupted, to enforce the seventh day ritual over eight thousand times. Thus the makeup of that shadow of heavenly things centered in the seventh day.

It was the memorial of creation, and a shadowy finger point toward the millenial sabbath, and all things made new. Heb. iv. 1–9.

Thus "known unto God are all his works from the beginning of the world." Acts xv. 18.

Hence he adapts his dispensations to the conditions and possibilities of his people.

The Lord's prayer is in the line of the pattern shown to Moses in the Mount. For his will shall yet be done in earth as it is done in heaven. Amen.

Hence, as Adam, Israel, and all, have failed to attain righteousness by law—the law being weak through the flesh—God has sent his own Son in the likeness of sinful flesh, to condemn sin in the flesh; and inaugurate the new and living way, back to God.

Therefore it is not now the Sabbath, but Jesus and the resurrection! The righteousness of faith (in what God in Christ has done, and is about to do) unto all and upon all who believe. Rom. iii. 21, etc.

Thus we own the law. It fills its place in the evolution of the ages. It shows our fallen and enfeebled state. But by the gospel law of life in Christ we come to God, by faith in him; by whom alone the law has been fulfilled, and who is made of God unto us who believe, wisdom, righteousness, sanctification and redemption; that we may glory only in the Lord. 1 Cor. i. 30.

We are complete in him. Col. ii. 10–17.

Now, who, with one touch of gospel grace, can turn back to that which has always incurred the curse? Gal. iii. 10; Jer. xi. 3.

Is there either law or gospel for turning away from the Son over his own house, back 1000 years to Moses, the servant of a foregoing age? Heb. iii. 5, 6.

Is there a possibility of success in the attempt to put together, what God has put so far asunder?

Did not God forbid divers things—mingled seed, etc., Lev. xix. 19 and do not these prohibitions point to the single eye—the whole heart—for the Lord?

Those who desire to be under law should hear the law! It reduced Israel to the state of Hagar, the bond-woman; and outcast, at that! Nay, more; it condemned to death even Moses, its mediator. Furthermore, it put to death Aaron, its own high priest.

Now, dear brother, can the law, in part and disobeyed, even in that, Num. xxviii. 9, 10, serve you better than it did Moses and Aaron?

Has the sabbatic law a promise for you or me, nay way? Are not all the promises in Christ, yea and amen to the glory of God?

Can you join the Pharisees against Christ as to the Sabbath? in tempting God, and urging the yoke of bondage, from which he, in Christ, came to redeem them? Mat. xii. 1–17; Acts xv. 10–29.

Did not our great apostle repel these Pharisees, as did Jesus, only more so? 1 Thes. ii. 15. Who is on the Lord's side? Who?

The choice lies between forgiveness of sins, by sovereign grace, or the perdition of ungodly men. Acts xiii. 38; 2 Pet. iii. 7

Let us choose life, believe in Jesus' way and work, be baptized in his blessed name, and so be saved with the salvation of God.

REVIEW OF COL. R. G. INGERSOLL.

STEPHEN'S CITY, Va.
March 3. 1881.

Brother Chaplin:

As the best method of giving effect to the recommendation of Brother J. T. Smith, of Collinwood, Ohio, I send herewith his letter.

The MS. "Reply etc." is now ready for the press, and makes a pamphlet with cover of about 150 printed pages. From the best data I can get from publishers, about $300 will be needed to publish an edition of 1000 copies—from electrotype plates—each succeeding 1000 will cost $110.

If successful in the sale of the first thousand, subsequent editions can be brought out and will repay the costs and yield some profit.

If it is not too much trespass on your time to make out and publish a list of brethren at prominent points to act as agents to collect and forward the contributions that may be made on or before the 1st of April, I should be greatly obliged.

I do not know a great many brethren personally, but would suggest the names of some, viz:

Geo. W. Cherry, Baltimore, Md.
J. R. Dull and G. F. Work, Philadelphia, Pa.
Brother Hay and Geo. Elton, Cleveland, Ohio.
Dr. J. T. Smith, Collinswood, O.
Jno. Boggs, Washington City.
James Lufford, Richmond, Va.
Editors of the Christian Chiliast, Wilmington, Del.
P. A. Blackwell and W. I. Crockett, Henderson, Ky.
James Forman and Geo. W. Young, Brooklyn, N. Y.
J. C. Woodruff, Newark, N. J.
Wiley Jones, Norfolk, Va.
Lemuel Edwards, Lanesville, Va.
M. S. Driggs, 728 South street, New York.
W. C. Taylor, 80 Chandler street, Boston.

Also *all* brethren elsewhere who may be willing to act.

You will see I have no names from the west or far south or north. Not being personally known to Brethren Reed, Wilson, Stephenson, Myers, and other prominent brethren out west, and being ignorant of their address, I must ask you to invite their co-operation and help.

Brother Driggins, of your state, should be on the list, and all brethren, without being specially named are requested to act. As I am pleading "a common cause" I may invite their aid.

The work is written in a popular style, free from all bad spirit, simple in language, but direct, forcible and as pointed as I could make, and I think will sell freely, with God's blessing.

Faithfully yours,
A. B. MAGRUDER.

COLLINSWOOD, Ohio,
February 27, 1881.

Dear Brother Magruder:

In the last issue of THE RESTITUTION, I read with pleasure the announcement that you had prepared and had nearly ready for publication, an answer to Col. R. G. Ingersoll's lecture "What shall I do to be saved?" I do hope the means necessary to publish will be promptly forthcoming. I will try to help a little and you will hear from me again.

In the meantime however, would it not be well to propose, through THE RESTITUTION, some method or plan of operating. Many if solicited to do so would give a small amount, who will not feel like, or will not take the trouble to send that small amount to you.

Now if some one could be named in every locality where there are a considerable number of brethren, to solicit, collect and forward for that locality or district, it would answer. In order that there may be some uniformity of action, a time should be fixed, at which agents acting as above should report the result of their efforts to you.

Perhaps the Editor of THE RESTITUTION, being more widely acquainted than any one else who would feel any interest in the matter, would consent to name some one in each important locality, with the request that they take the matter in hand.

I merely suggest. I am very anxious that the money should be raised, and believe it can be, if the right method is adopted. All good Christians ought to feel it a privilege, and it certainly is a duty, to come to the rescue and defend the Bible against the bold defamer.

I am so glad you have taken the matter in hand. I feel assured it will be well done.

May the Lord preserve you, and bless the effort you are making in behalf of the Truth.

I am most faithfully your friend and brother.

J. T. SMITH.

Selections.

CHICAGO, Mar. 6, 1881.

Dear Bro. Chaplin:

I clip from to-day's *Tribune* an account of the radical change in Dr. Wilson's views.

It shows that another thinking man has broken the creed power, so far as the nature of man is concerned.

May he go on in the path of honest investigation, which he has bravely chosen, and may other glorious truths find a permanent lodging place in his heart and mind.

Your Sister hoping for life.
LIZZIE A. REED.

THE IMPENITENT'S DESTINY.

THE DOCTRINE OF ANNIHILATION TAUGHT BY A REFORMED EPISCOPAL MINISTER.

Much interest has been excited among the attendants of St. John's Reform Episcopal Church in this city by a series of sermons by the Rector, the Rev. J. D. Wilson, taking bold ground against the doctrine of eternal punishment. Mr. Wilson is recognized as one of the ablest thinkers in the Chicago pulpit, and his expressions on this subject have made some stir among his brother clergymen, some of whom look upon them as heterodox and dangerous, while others admit that they have long privately held similar views. A reporter of *The Tribune* has obtained from Mr. Wilson the following brief abstract of his argument, which in his sermons was fortified by numerous proofs from Scripture as well as from reason. He was very reluctant to express his views for publication, having a strong dislike to anything like notoriety or sensationalism, but had no hesitation in affirming his convictions. He said:

I hold the view commonly called "conditional immortality,"—i. e., eternal life exists only in union with Jesus Christ. The argument will be from reason and Scripture.

I. Reason—First—There is a difference between right and wrong believers and sin. They ought to be viewed differently by God and treated accordingly.

Second—It is evident that in the present state of things vice is not always punished nor virtue always rewarded. Hence a rectification is to be looked for,—a time of retribution.

Third—In what will that retribution consist? I answer: in such punishment as shall be just and right, ending with extinction. Eternal torment is not just. It is excessive, and a just God cannot inflict it. Moreover, eternal torment implies eternal sinning, and eternal sinning involves a defeat of God. It would make the Devil as powerful as God, and virtually says there are two Gods, one of evil and one of good.

Fourth—All existing life in plants and animals shows that all such life has *Possibilities*, but the attainment of those possibilities does not always follow. All blossoms are possible fruits, but only some come to fruition. All eggs are possible animals, but only some attain their destiny. So all men are possible immortals, but some fail to reach immortality.

Fifth—We cannot by reason prove man immortal; the best we can do is to prove that he is *capable* of immortality.

II. Revelation—But reason cannot prove much one way or the other. God knows what is before us, and has told us all we need to know. Hence we are to look to the Bible for satisfactory information.

First—The Bible uniformly promises life only to the righteous.

"This is life eternal to know the only true God and Jesus."

"He that hath the Son hath life."

"He that believeth on the Son hath life."

"Wages of sin is death; gift of God is eternal life." etc., etc.

Second—The doom of the wicked is "destruction," "perdition," "everlasting death," "second death," "to be burned up," "make as though had not been," "to vanish," etc.

No deviation from these distinctions can be found anywhere in the Bible. Some texts however need attention.

Matt. xxv., last verse: "These . . . to everlasting punishment, but the righteous into life eternal."

Here "punishment" is shown to be just as long as "life,"—i. e., eternal. But the punishment is destruction, which is complete, entire, final, and without remedy.

If it be objected that destruction is not punishment, I answer that the Bible says it is. "They shall be punished with everlasting destruction from the presence of the Lord," etc.

If it be objected again that destruction cannot be properly called everlasting, I answer the Bible calls it so. "They shall be punished with everlasting destruction." etc.

Mark ix. 42: "Unquenchable fire." This means fire which cannot be put out till it does its work,—vide Isaiah xxxiv. 10; Jer. xvii. 27; Ezek. xx. 47. Rev. xiv. 10. "Smoke going up forever." This refers to some punishment upon the Beast before the Judgment Day, and means total destruction. Rev. xx. 10: "Tormented for ever and ever." This is the Devil, not men.

Revelation xx. 12, and following verses, portrays judgment. All who are not admitted to life are burnt up, ended, destroyed. No sin is left anywhere in God's universe. God becomes all in all.

If it be objected that the soul cannot be destroyed, I answer: "Fear him which can destroy both soul and body in hell."

This is a very brief and very bold statement, but to a diligent student of the Bible, who compares text with text, it will show that from the day that death was threatened to the sinning Adam the Bible is uniform in presenting the truth. John iii. 36: "He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life."

I think that the notion of the necessary immortality of souls came into the Church from Paganism through Neo-Platonism in the third century.

[Many thanks to Br. Reed for the above.—ED.]

HOW TO BREAK DOWN A CHURCH.

Sinful man needs no instruction in the way of evil, but it is sometimes well to set forth the course of evil in a way of warning. The following are the rules by which many have acted in successfully hindering the work of the Church:

1. Stay away from the ordinances of public worship as frequently as possible. Such a course will be sure to discourage the pastor and not unfrequently be followed by others to follow.

2. Do not go to the prayer meetings. It will be easy to find an excuse for neglecting this duty. Say that your health does not permit, or that your business is urgent, or that the prayer-meeting is very cold and dull, and of no profit to you.

3. Go to other churches frequently, and be sure to tell the members of your own how much better affairs are managed elsewhere. Be enthusiastic about all services except those of your own church.

4. Keep saying how cold and unsocial the members of your own church are. Especially, complain about the spiritual deadness of the church. This will give an appearance of great piety on your part, while it will tend to discourage others. Even if it is not so, others will soon believe it.

5. Always go home finding fault with the sermon. Tear it to pieces while at your dinner. In this way you can influence the minds of the rest of the family, and make them also dissatisfied.

6. Get up a quarrel with the pastor or some of the members. You can easily find occasion for offense.

These rules are all easy to practice. It requires no piety nor any great amount of brains to execute them, but remember in keeping them you are doing the devil's own work.

Youths' Column.

Wide Awake.

Why Little Birds Hop and other Birds Walk.

L. J. BATES.

A little bird sat on a twig of a tree,
As singing and singing as glad as could be,
And shaking his tail, and smoothing his dress,
And having such fun as you never could guess.

And when he had finished his gay little song,
He flew down in the street, and went hopping along.
This way and that way with both little feet,
While his sharp little eyes looked for something to eat.

A little boy said to him: "Little bird, stop!
And tell me the reason you go with a hop.
Why don't you walk, as boys do, and men,
One foot at a time, like a horse or a hen?

How queer it would look if, when you go out,
You should see little boys go jumping about
Like you, little bird! And you don't know what fun
It is to be able to walk and to run."

Then the little bird went with a hop, hop, hop,
As he laughed and he laughed as he never would stop;
And he said: "Little boy, there are some birds
that talk,
And some birds that hop, and some birds that
walk.

Use your eyes, little boy; watch closely and see
What little birds hop, both feet, just like me.
And what little birds walk, like the duck and the
hen,
And when you know that you'll know more than
some men.

Every bird that can scratch in the dirt can walk;
Every bird that can wade in the water can walk;
Every bird that has claws to catch prey with can
walk;
One foot at a time—that is why they can walk.

But most little birds who can sing you a song
Are so small that their legs are not very strong
To scratch with, or wade with, or catch things—
that's why
They hop with both feet.* Little boy, good-bye."

*The exceptions to the above rule are rare. The rule is generally correct, and so simple as to be easily remembered.

Childlike.

"Very often we find true wisdom in the utterances of even the youngest children. You have all noticed or heard of illustrations in your own experience. One little girl six years old was on a visit to her grandfather, who was a New England divine, celebrated for his logical powers. 'Only think, grandpa, what Uncle Robert says!' 'What does he say, my dear?' 'Why, he says the moon is made of green cheese. It isn't at all, is it? 'Well, child, suppose you find out for yourself.' 'How can I, grandpa?' 'Get your Bible, and see what it says.' 'Where shall I begin.' 'Begin at the beginning.' The child sat down to read the Bible. Before she got more than half through the second chapter of Genesis, and had read about the creation of the stars and the animals, she came back to her grandfather, eyes all bright with the excitement of the discovery. 'I've found, granpa! it isn't true; for God made the moon before he made any cows!' She was certainly a 'chip off the old block.'"

The Child-Dyke.

Holland is a beautiful country, full of green fields, with cattle and sheep grazing in the pastures; but there are few trees and no hills to be seen.

The ground is so flat and low that two or three times the sea has rushed in over parts of it, and destroyed whole towns. In one of these floods, about two hundred years ago, more than twenty thousand people were drowned. In some of the towns that were flooded, not a creature survived.

A large part of the water that came in at the time of that flood still remains. It is known as "The Mass," and in one part of it there is a little green island—a part of an old dyke or dam—which is called the "kinder-dyke," or child-dyke, and it got its name in this way:

The waters rushed in over one of the little Friesland villages, and no one had any warning. In one of the houses there lay a child asleep in its cradle—an old fashioned cradle, made tight and strong of good stout wood.

By the side of the cradle lay the old cat, baby's friend, probably purring away as comfortably as possible. In came the waters with a fearful roar. The old cat, in her fright, jumped into the cradle with the baby, who slept through all the turmoil as quietly as ever. The house was torn from its foundations and broken in pieces. But the little cradle floated out on the angry sea in that dark night, bearing safely its precious burden.

When morning came there was nothing to be seen of the village and green meadows. All was water. Hundreds of people were out in boats, trying to save as many lives as possible; and on this little bit of an island what do you think they found? Why, that same old cradle, with the baby asleep in it, and the old cat curled up at her feet, all safe and sound!

Where the little voyagers came from, and to whom they belonged, no one could tell. But, in memory of them, this little island was called "kinder-dyke"—child-dyke—and it goes by that name to this day; and this story is told to thousands of little people all over Holland as a remarkable instance of God's providence.

What became of this little child when it grew up we do not know. It would be interesting, no doubt, to our young readers to know for what it was thus preserved by God's care, but we have no record.

Sermons for the Little Ones.

No. 7.

STORY OF SAUL AND DAVID—ISREAL'S KINGDOM OVERTURNED.

The Israelites lived in the land of Canaan a long time without a King. Joshua judged them until he died, and other judges followed him. When they had no judge, they went to worshiping the idols of the nations around them, and doing many things that displeased the Lord. Then, he would let the wicked Philistines trouble them, take away their cities, and a great deal of their money.

But when they remembered and cried to Him, he would send them another judge and deliver them out of the Enemy's hands.

When they saw that other nations had Kings, they wanted one to. God was their King, but they wanted one that they could see:—an earthly King.

He told them that it would bring sorrow and trouble upon them, but they kept on asking until he gave them Saul—a man head and shoulders taller than any of his fellows. Saul seemed afraid to take such an exalted place for he hid himself among some goods in a tent, but he was brought out and made King.

For a time he did well. Then God told him not to do something, he did it, and when he said "Saul you must kill some wicked people, and all the animals they own," he wouldn't mind. So the Lord rejected him from being King, and a little shepherd boy named David, who wasn't afraid of lions, or bears, nor of the great boasting giant Goliath, was chosen King.

After David had taken the Kingdom the Lord sent His prophet Nathan to tell him that he was going to give him a Son, to sit upon his throne forever, and that his throne and Kingdom should be established forever.

In the Psalms you will find David looking down to the time when this that Nathan had told him would come to pass.

He pictures the Kings of earth setting themselves up against God's anointed King, and God telling them, that this anointed one, was "his Son," that it was he who had set that Son upon his holy hill of Zion, and that in spite of them and all their armies, "the heathen would be given to him for his inheritance," and "the uttermost part of the earth for his possession," that the kingdom was his, and that he would be governor among the nations.

Now do you think we can find out who this Son of David is? Who it is, that is to have David's throne and kingdom forever? Who it is that is to have all the earth for his possession? Who it is that is said to be "God's King" and "his Son?"

It looks a great deal as if it might be the same Son that was promised to Abraham, does it not?

Well, David died, and the Israelites had a great many kings but none of them lived forever, they all died. By and by the people got to be so wicked, that they would not listen to the prophets that God sent to them. He overturned their kingdom, telling them that it should be no more a kingdom, till the king should come, to whom he had promised to give it. It belonged to him, and he only should have it.

The enemies of the Jews carried many of them far away from their beautiful homes. Their cities were desolated, and at last the wicked Romans came and ruled over them, and made them do over so many things that they disliked to do.

But they had read about the child that God had promised to Abraham and to David, to whom their kingdom was to be given forever, and they were looking for him to come.

They thought that if he should come all their dead friends would be made alive,—the good to live forever,—that the cruel Roman governor would be driven away, and David's throne be again set up in its old place. No more to be torn down, that his kingdom would reach and take in all the kingdoms of all other kings, that he would give them eternal life, and that they, with him would reign forever. In our next, we will tell you about the birth of Jesus.

THE FRIEND OF THE CHILDREN.

TO THE YOUTH.

No. 4.

Dear Children:—When Noah had finished building the ark according to the directions God had given him, the beasts and birds and creeping things went into it. Noah and his family went into it also, and God shut them all in, while the wicked people were laughing at them, not believing that God would send a flood upon them. But it soon began to rain, and it rained forty days and forty nights, until the tops of the highest mountains were covered, and all trees, so that there was no place for the wicked to escape, and so they were all drowned. But Noah and his family, who believed God, were safely sailing round in the ark.

When the waters were all dried up and the earth was fit for man to live on, God told Noah to leave the ark.

When he came out he built an altar to the Lord, and offered sacrifice, and thanked God for saving him and his family.

The Lord then told Noah that he would never again send another flood upon the earth to drown every body, and as a sign he gave the beautiful rainbow.

When we look at the rainbow we feel safe, no matter how hard it rains, because we see in it the promise of God that he will not drown the world anymore. How good and loving of God to give us such a token!

Now there were only eight persons in the whole world:—Noah and his three sons—Shem, Ham, and Japheth—and their four wives. From Shem descended Abram, of whom we will next write.

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THE RESTITUTION advocates the final restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began. As a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the Gospel, repentance, and immersion as prerequisites to the forgiveness of sins, and a holy life as essential for final salvation.

Communications.

COMING AGE.

Its Proximity. Pliny's Letter Continued. Trajan's Rescript. Remarks on the Edict. Constantine's Rescript. Its Leading Features--Supplementary Remarks. The Futurist Expositors. The Lord's Day examined--Lord's Day and "Day of the Lord" not the same in meaning.

No. 61.

J. P. WEETHEE.

THE EMPEROR'S RESCRIPT.

"Trajan to Pliny wisheth health and happiness. You have taken the right method, my Pliny, in your proceedings with those who have been brought before you as Christians; for it is impossible to establish any one rule that shall hold universally. They are not to be sought for. If any are brought before you, and are convicted, they ought to be punished. However, he that denies his being a Christian, and makes it evident in fact, that is, by supplicating the gods, though he be suspected to have been so formerly, let him be pardoned upon repentance. But in no case, of any crime whatever, may a bill of information be received without being signed by him who presents it; for that would be a dangerous precedent, and unworthy of my government."

The reader now has in full, the original persecuting edict. He has also in Pliny's letter, his mode of dealing with Christians; also the characters of these early Christians. It must be admitted that their standard of Christian deportment was far higher than that of popular Christianity of the 19th century.

In Trajan's edict there is nothing apparently very cruel, and yet it was a general license of every species of persecution, of every kind of punishment. To say, I am a Christian, was in the opinion of the emperor, and his Pagan subjects, a crime worthy of death. All the question put by Pliny was, Are you a Christian? If you are, then as a necessary consequence, you are not fit to live.

Other edicts were passed, regulating other matters connected with Christianity; still Trajan's rescript was the general law. It did not define the mode nor the duration of punishment; these were left to the various governors of the Roman provinces.

What were some of the punishments that became popular under this law? The following list will give the reader an idea of Christian suffering under the Pagan priesthood:

"They were scourged to death, had their flesh torn off with pincers, and mangled with broken pots; were cast to lions, tigers, and other wild beasts; were burnt, beheaded, crucified, thrown into the sea, torn in pieces by the distorted boughs of trees, roasted by gentle fires, and holes made in their bodies for melted lead to be poured into their bodies."

Some were thrown to wild beasts, then dispatched with the sword.

These terrible persecutions prevented the revelation of the man of sin, since it held in check the Papal hierarchy, or the apostate priesthood. The Roman empire had to become Christian before it could ever become Papal.

The sixth seal has two scenes representing two imperial reigns, quite opposite in character; the one symbolized by a volcanic earthquake; the other by four angels holding the four winds, and by another sealing angel—winding up by a vision of those that had been slain under Pagan persecutions.

Let the edicts of the imperial persecutors be compared with the following rescript from Constantine the Great:

"Having been long since convinced, that the freedom of religion ought not to be restrained, but that leave should be given to every one to follow the sense of his own mind in things of religion, we have ordained, that as well as all others, as the Christians, should adhere to that sect and way of worship which they approve. But because in that rescript where this liberty was granted, many and divers sects are expressly named, some possibly have desisted from such worship. Wherefore when I, Constantine Augustus, and I, Licinius Augustus, happily met at Milan, and we consulted together what might be best and most conducive to the benefit of the public, among other things these following were resolved upon as beneficial to all. And in the first place it was resolved that such constitutions should be ordained as might secure the worship and veneration of the Divine Being; that is, that we should give both to the Christians, and to all others, a free choice to follow that way of worship which they judge best: that so the Godhead, and whatever is Divine and heavenly, may be propitious to us, and to all living under our dominion.

We publish this therefore as our will and pleasure, and agreeable to sound and right reason, that leave shall not be denied to any man whatever to follow and choose the constitution and worship of the Christians: and that leave be given to every one to betake himself to that religion which is most agreeable to him, and so the Divine Being may in all things display his usual favor and benignity towards us. Moreover it is now thought proper to signify to you, that all the restraints concerning the Christians, which were in the former letter to you, should be left out, that whatever is unsuitable to our benignity may be omitted, and that now for the future every one who chooseth to adhere to the Christian religion, may observe it freely without any impediment or molestation.

These things we have thought proper to signify to you, in order to your perceiving, that we have given full and free liberty to these same Christians to follow their own religion. And you may perceive, that as we have granted this full liberty to them, so in like manner we have granted the same liberty to others to observe their own institution and religion; for, as is manifest, this is suitable to the tranquility of our times, that every one should have liberty to choose and follow the worship of that deity which he approves. This we have determined, that it may appear we do not forbid or restrain any religion or way of worship whatever.

And farther, with regard to the Christians we ordain, that the places of worship (concerning which in the letter formerly sent to you there was another rule) in which they had been wont to assemble, that if any of them have been adjudged to our treasury or exchequer, or have been purchased by any, they should be restored to the Christians without price and without delay; and if any by grant have obtained such places, they are to be immediately restored to the Christians; and if any of those who have purchased such places, or have obtained them by grant, are desirous to have an allowance made to them by us, let them apply to the officer who administers justice in the place where they reside, that a proper regard may be had to them according to the benevolence of our disposition.

You are to take care, that all those things be restored to the body of the Christians without failure.

And whereas the same Christians, beside the places where they assemble, are well known to have also other possessions, and such as belong not to particular persons separately, but to the community, you are to take care, that such places also be restored to the body to which they appertain without any subterfuge or delay; upon this condition however, that they who restore these things without price, may expect indemnity from our liberality.

In all these things you are to exert yourself with the utmost care and vigor, in behalf of the aforesaid body of Christians, that our appointment may be performed with all speed; that by this means, agreeably to our gracious intention, provision may be made for the common and public tranquility without delay.

Hereby as before said, the Divine favor, of which we have already had great experience, will be secured to us forever. And that the design of this our law and our gracious indulgence may come to the knowledge of all, you are to take care that this our letter be set up everywhere to public view, that none may be ignorant of this appointment of our gracious indulgence."

Such is Constantine's rescript. It is somewhat lengthy, still, the contrast would not allow us to condense. Read the two edicts together, and we shall readily see that under Constantine the Christians had a "blessed tranquility."

We are now about concluding our expositions of the seals that are designed to illustrate the eventful history of Pagan Rome.

Let the prophetic and secular histories be studied together, and you may fully agree with the views here advanced.

In taking leave of the first six seals we are tempted to add a few

SUPPLEMENTARY REMARKS.

The six seals extend to A. D. 340, and it may be that they cover a few years beyond that date. They describe the civil and ecclesiastical struggles of the empire. No one can read the scenic visions of John without seeing the photograph of Pagan Rome. He sees the civil empire shaken by the attacks of surrounding nations; and convulsed within by conflicting interests of hostile religions. Rome's greatest enemies were in her own bosom. It was a house divided against itself. Three religions under the control of as many priesthoods, whose interests were antagonistic, would not allow the empire any quiet. The Pagan priesthood had the wealth and the civil power. Their temples were the popular resort of the emperors and state officers, as well as of the masses of people. It was a civil offense of the first magnitude; either to speak or do any thing displeasing to their idol gods. Christianity was an uncompromising foe to heathenism. No man could, at the same time, serve Jesus and the Roman idols. There could not in the nature of things, be any peace in the empire. The principles of Christianity continued to spread; no persecutions could quench their flames. After the days of Trajan it became evident that the empire had passed her zenith. She was tending toward dissolution.

THE FUTURIST EXPOSITORS.

This school places the events of the Apocalypse in the future, except the first three chapters.

If these expositors are correct, our application of the seals must be totally at variance with the truth. Before we advance we deem it necessary to urge some objections to that mode of interpretation. We shall not pretend to exhaust the subject, but simply state those objections which involve obvious difficulties.

John says, "I was in the spirit on the Lord's day." Rev. i. 10. The Greek is *τῇ κυριακῇ ἡμέρᾳ*. It is said that the day kept as the weekly rest is never called Lord's day. It is therefore the day of the Lord, or the judgment day. John was, therefore, carried forward in spirit to the day of judgment.

"The things that must be hereafter," were to transpire after the day of judgment, the position where John was placed.

Hence, according to that view, the seven seals, seven trumpets, and seven vials, would be future from the day of judgment.

To this view we object.

1. Its foundation is quicksand.—*Κυριακὴ ἡμέρα* and *κυριακὸν δεῖπνον* is not (to eat) the Lord's supper? 1 Cor. xi. 20. These are parallel in construction and are the only passages of the kind in the New Testament. *Κυριακὸν* and *κυριακὸς* are different cases of *κυριακὸς* (*kuriakos*) found only in 1 Cor. xi. 20, and Rev. i. 10. It is an adjective, an attribute of day in Rev. i. 10, and of supper in 1 Cor. xi. 20.

Let us now examine the passages translated "day of the Lord." 1 Cor. v. 5, *ἐν τῇ ἡμέρᾳ τοῦ κυρίου Ἰησοῦ*. In the day of the Lord Jesus. *ἐν τῇ ἡμέρᾳ τοῦ κυρίου Ἰησοῦ*. 2 Cor. i. 14. *ἐν τῇ ἡμέρᾳ κυρίου*. 1 Thess. v. 2. *ἡ ἡμέρα κυρίου*. 2 Pet. iii. 10. *κυρίου* is a noun in its meaning, though an adjective in form. The day of the chief (officer understood). It is an attribute of a person —*kuriakos* qualifies day. There is not the same idea expressed by *kuriakos* and *kurios*. In the two examples where *kuriakos* is used, the attributes are similarly constructed; so are the other four, but the two classes convey distinct ideas. This is, we think, conclusive.

OBEDIENCE.

Faith Made Alive.

No. 2

S. R. WINCE.

We might go on and enumerate many more instances in Bible history, showing that faith is not accounted faith with God, until it moves the heart to submit to his requirements, but we have given enough. Faith is not made alive, until there is obedience. In all the cases cited, he who believed also acted. Faith with them was belief of the word of the Lord, put into practice —lived out.

We come down to the gospel dispensation. Jesus is required to fulfill all righteousness, he believes the Father, but that does not release him from the law of doing that Father's will. The conditions of Son-ship, must be complied with; he must live without sin; he must pass through the ordeal of suffering, must endure the cross and despise the shame. The kingdom could not otherwise be reached, the crown won, nor the ranks of his army filled.

Nor are we made exempt from law. Our salvation is made to hinge upon conditions. We have no sooner become acquainted with the gospel of the kingdom, than we are confronted with an ordinance. That ordinance is, Baptism. It is God's law of induction into the commonwealth of Israel.

The Father has said, "believe on the Lord Jesus Christ, and thou shalt be saved;" but, he has said more than this. He has said, "He that believeth and is baptized shall be saved, and he that believeth not,—and filling out the ellipsis—is not baptized shall be damned."

The mysteries of the kingdom, may have been opened to our understanding, the good seed may have fallen into our hearts, we may know what the covenants of promise mean;—we may believe that Jesus came to fulfill those covenants, that his kingdom is to be here and that it is to endure forever; we may believe that all who come into him by faith and obedience may share in that kingdom and glory, and in the blessing with him of the nations of earth; we may even assent that he died for us and that through his blood we may have the remission of all our sins; but until we come to him in baptism according to the commandment of the Lord, our sins are not blotted out; the sentence of condemnation stands over against us; no reprieve from the second death has been put into our hearts; our names are not in the Book of Life.

Jesus is the door into the Sheepfold. There is no other lawful way by which we can enter. He is made that door, in baptism, because he himself is put into the ordinance. There we come through Christ, to the Father. Baptized into his death, the blood is upon us, and the Father forgives.

We may assent to all the doctrines that the purest in the church believe, we may even have our names upon the roll of a church, we may talk, we may sing, may strive to lead moral and upright lives, but we are only clothed in our own righteousness; we have not put on the righteousness of Christ; we are not in the fold, until we have come in by Christ.

God has not promised to pardon us when we but give the assent of our lips to the truth of his word. He has not promised to pardon the repenting sinner when he but makes in words confession of his sin; he has not promised us remission when we come to him in prayer pleading the merits of his Son. The blood of that Son must first be put upon us.

The test of loyalty in all past times has been Obedience, it is the test still.

Saul carried out a part of the commandment of the Lord. But in rejecting the other part, he was accounted as a traitor. The worship of idols could have been no more sinful; witchcraft was no more terrible crime. The lesson for us is this, that every jot, iota and particular, of God's commands must be carried out. No change will be allowed; no substitution. The one mode of Christ's time that constituted baptism, is the one mode still.

Before the people of this day stand the unrevoked commandments of the Lord—"Believe, repent, and be baptized." He who believes and has repented, has not done all, for "faith without works is dead;" it has not proved itself to be faith, it has not become vitalized. God requires that confession of faith be made in an act that shall symolize that faith. That act is the one baptism—the washing of re-generation.

We want our old man to be crucified with Christ that the body of sin may be destroyed, that henceforth we should not serve sin, and God has set before us the way, it is—that we die with Christ, for he that is dead, is freed from sin.

When we sink under the water, we reckon ourselves dead to sin. In thus beginning to yield obedience to God, we are already leaving the service of sin and becoming the servants of righteousness. "To whom we yield ourselves servants to obey, his servants we are, to whom we obey, whether of sin unto death or of obedience unto righteousness.

In sinking under the water as into death, we are becoming God's servants because we are obeying him; and just as soon as we become God's servants, by obedience, we get out from under the dominion of sin. The bands of the evil one are broken, God's law becomes our law; we unclasp ourselves to him in the very act of doing what he commands.

Being buried with Christ, by baptism into death, we crucify our former master, we nail him to the cross. The master is dead to the slave, and the slave is dead to the master. No more complete dissolution of a former relationship, could be made. We are not bound to serve the master that is dead, nor has the master dominion over the dead slave.

Our relationships is entirely new. The bath into which we are plunged is indeed a bath of regeneration—a recreation—a new birth.

Alive from the dead; born of the water to a new life, we henceforth live unto God. We have acknowledged him as our master, and ourselves, his servants. Dead to the old master, we are alive to the new. "Dead unto sin, we are alive unto God, through Jesus Christ our Lord. We yield ourselves unto God as alive from the dead." For if we be dead with Christ, we believe that we shall also live with him.

The terrible condemnation to a second death, as the wages of our sins, is taken off, the reprieve has been granted; we are pardoned.

We come up from the bath "to walk in newness of life, to have our fruit unto holiness, and the end, everlasting life." "For if we have been planted together in the likeness of his death we shall be also in the likeness of his resurrection." The one is made to depend absolutely upon the other. To be raised as Jesus was raised, to an immortal and incorruptible life, there must first be the planting, without the planting there can be no growth, without the planting, no fruit. The graces of holiness can only spring from the root of obedience. We must first sow before we can reap; must obey before we can get the reward.

There is no other way whereby we can be planted in the likeness of Christ's death, save being buried with him by baptism into death. And until we are thus planted we have no promise of being raised in the likeness of his resurrection,—no promise of being raised to die no more. So that death shall have no more dominion over us.

CHALMERS: Every good principle is more strengthened by its exercise, and every good affection is more strengthened by its indulgence than before. Acts of virtue ripen into habits; and the goodly and permanent result is the formation or establishment of a virtuous character.

God's word is pledged to supply the wants of his children. He does not promise to supply all we desire, but all we need. He supplied the wants of the children of Israel, but did not give them all they desired or clamored for.

WHATELY: Knowledge of our duties is the most useful part of philosophy.

Youths' Column.

A Kiss and A Smile.

Send the children to bed with a kiss and a smile,
Sweet childhood will tarry a brief but a while—
And soon they will pass from the portals of home.
The wilderness ways their life-work to roam.

Yes, tuck them in with a sweet "good night!"
The mantle of shadows is veiling the light—
And may heavenly visions on this sweet little face
May fall deeper shadows in life's weary race.

Yes, say to "God bless my dear children, I pray!"
It may be the last you will say it for aye!
The night may be long, ere you see them again—
And tenderness children may call you in vain.

Drop sweet benedictions on each little head,
And fold them in prayer as they nestle in bed;
A guard of bright angels around them invite;
Their spirits may slip from the moorings to-night.

Review and Herald.

A Noble Revenge.

The coffin was a plain one—a poor, miserable, pine coffin. No flowers on its top, no lining of satin for the pale brow, no smooth ribbons about the coarse shroud. The brown hair was laid decently back, but there was no crimped cap with its neat tie beneath the chin. The sufferer from cruel poverty smiled in her sleep—she had found bread, rest and health.

"I want to see my mother," sobbed a poor little child, as the undertaker screwed down the top.

"You can't; get out of the way; why don't somebody take the boy?"

"Only let me see her one minute," cried the helpless orphan, clutching the side of the box; and, as he gazed into the rough face, agonized tears streamed down the cheek on which a childish bloom never lingered. Oh! it was painful to hear him cry, "Only let me see my mother—only once."

Quickly and brutally the hard-hearted monster struck the child away so that he reeled with the blow.

For a moment the boy stopped, panting with grief and rage, his blue eyes distended, his lips sprung apart, a fire glittering through his tears, as he raised his puny arm, and with a most unchildish voice, cried:

"When I am a man, I will pay you for this."

There was a coffin and a heap of earth between the mother and the poor, forsaken child. A monument much stronger than granite was built in his boy-heart to the memory of the heartless deed.

* * * * * *

The court-house was crowded to suffocation.

"Does any one appear as this man's counsel?" asked the judge.

There was a silence when he had finished, until, with lips tightly pressed together, a look of strange intelligence blended with haughty reserve upon his handsome features, a young man came forward with a firm tread and kindly eyes to plead for the erring and friendless.

He was a stranger, but from his first sentence there was silence. The splendor of his genius entranced—convinced. The man who could not find a friend was acquitted.

"May God bless you sir; for I cannot."

"I want no thanks," replied the stranger.

"I—I believe you are unknown to me."

"Man! I will refresh your memory. Twenty years ago you struck a broken-hearted boy away from his mother's coffin. I was that boy."

The man turned livid.

"Have you rescued me to take my life?"

"No, I have a sweeter revenge. I have saved the life of a man whose brutal deed has rankled in my breast for twenty years. Go, and remember the tears of a friendless child."

The man bowed his head in shame, and went from the presence of magnanimity as grand to him as it was incomprehensible.

Sermons for the Little Ones.

No. 8.

THE BIRTH OF JESUS.

About this time the Lord sent one of his mighty angels down to earth, to say that such a child should soon be born, that his name should be called Jesus, that he would be great, would be called the Son of the Highest, or God's Son, that the Lord God would give him the throne of his father David, that he would reign over the house of Jacob forever, and that of his kingdom there would be no end.

You can find this in the 1st chapter of Luke.

And sure enough, as the angel had predicted, just such a little child was born, and that too in the very town where David had lived, so many hundred years before.

On the night of the day in which he was born, an angel came to some shepherds, who were watching their flocks on the moon-lit-hills near Bethlehem, and said: "Behold, I bring you glad tidings of great joy, that shall be for all people; for there is born this day in the City of David, a Savior, which is Christ, the Lord. You will find the babe, wrapped in swaddling clothes, and lying in a manger."

Soon a great many angels were singing around the shepherds:

"On earth, peace, good will to men!"
"On earth, peace, good will to men!"

When the song was done, and the angels gone, the shepherds forgot all about their sheep and hurried off to Bethlehem to see the dear child for whom they had been waiting such a long time.

They found everything true that the angel had told them about him. Then they were sure he must indeed be Abraham and David's son, and as such, their promised King and Savior, and their hearts were very glad.

I guess God must have told some wise men of the East about it too, for they came to Jerusalem, asking "where they should find the new-born King of the Jews; they had seen his star in Morning-Land and had come to pay him homage."

Herod was then king. He was the king that the Romans had placed over the Jews. What the wise men said troubled him. He thought, if these Jews have really had a king born, of their own royal family, they will not have me to be king much longer, or, if I die, they will take the kingdom from my son. So he called the Scribes, and asked them "where Christ should be born," and they said, "In Bethlehem, because it is so written in the prophets, And thou Bethlehem, in the land of Judah, art not the least among the princes of Judah, for out of thee shall come a Governor, that shall rule my people Israel."

Herod knew that this was the faith of the Jews, that they were looking for Christ—a King sent forth from God, and that if he had come and was going to do now all that God had said he should do, he might well be afraid. So when he had learned the place of his birth he sent the wise men to find him, and commanded them to come back and tell him just where he was, so that he could go and pay him homage.

The wise men, guided by the star, came to the place rejoicing, and having found him with his mother, knelt before him, and laid great kegs of gold with other priceless gifts, at his feet

Then the angel of the Lord came and told them they must not go back to Herod; he only wanted to know where the young prince was so that he could kill him.

Hearing this they went back to their own country by another road, and God sent the father and mother of Jesus down to Egypt to stay till Herod was dead.

Herod was so angry because the wise men had gone home without pointing Jesus out to him, that he thought, Well, I will have the little king killed any how.

So he sent some cruel soldiers down to Bethlehem, and every little child in Bethlehem and all around the town was killed.

I suppose then that he was sure his throne was safe, that Jesus had been put to death, but God had taken care of his King, as he will take care of all who love and serve him.

Now although we are certain that this little child Jesus is the one promised to Abraham and to David, we will look a little farther and see what more we can learn about it.

In the second chapter of Luke, it says that Joseph, the legal father of Jesus under the Jewish law, went up to Bethlehem to be enrolled because he was of the house and lineage of David.

The 1st verse of the 1st chapter of Matthew reads, "The book of the generation of Jesus Christ, the son of David, the son of Abraham."

In the 3d chapter of Luke his genealogy is traced back again to David and to Abraham.

THE FRIEND OF THE CHILDREN.

THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, March 28, 1891.

WE have been too busily engaged to answer some private communications, but hope to respond to all soon.

IT was a matter of regret to find that several typographical errors escaped correction in our last number.

SOME articles are necessarily deferred. One communication for the Youths' Column, from a young writer, contained two grevious historical mistakes, for which reason we must decline its publication.

As four numbers each month, in our enlarged form, is all that our prospective means will warrant, and as this is the fourth number for March, our next issue will be deferred till Wednesday, the sixth of April.

BROTHER W. JONES' little book entitled *Early Lessons* is now ready, of which a sample copy has come to hand. It is a neat little pamphlet of 32 pages, and is devoted to the consideration of the very subjects concerning which children should obtain a knowledge in early youth, for which purpose these lessons are most admirably adapted. Send to him direct for the book. For address and price see his advertisement in another part of the paper. Do not send to us as we have to forward to him at an expense of postage and time, and a delay to the sender.

BROTHER MAGRUDER says in a card of March 19, "I shall be very willing to furnish copies of the anti-Ingersoll pamphlet when published to the amount that may be now subscribed and *paid*. I say *now paid*, for the printers will require payment *in full* on the delivery of the books. If enough be *not* raised to pay for its publication, the money will be returned to contributors, or subscribers. For the responses a *longer* time than April 1 will be required—say to April 15, to take up the collections.—Please say so in THE RESTITUTION." We hope our brethren will send on to Brother Magruder at once. If we can only assist to the amount of one dollar let us do that and as much more as we can. Send to A. B. Magruder, Stephens City, Va.

Exegetical.

For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast.—Eph. ii. 8, 9.

There are two explanations of these verses which have given rise to two different theories in regard to the origin of faith. One takes as its authority the English text only, and makes faith to be *the gift of God*. The other takes as its authority the original Greek text, and affirms that faith is *not* the gift of God.

There is apparently a great difference between these two explanations, but the difference is not so great as it seems. When accurate definitions and statements are made on both sides they will be found to harmonize in almost every respect.

It will be evident to every Greek Scholar, by a reference to the original, that our English version does not give an accurate translation, although it may be easily explained so as to express the original. A full rendering of the Greek would be thus; "For by grace are ye saved through faith; and that not of yourselves: it (Salvation) is the gift of God," etc. The word "it" is neuter, while the word "faith" is feminine. The former, therefore, cannot be made to refer to the latter.

In what sense is faith the gift of God? It is the gift of God in the sense that the Spirit shows us the things of God—shows us our sinfulness and need of regeneration—shows us the willingness of God to help us, his love for us and interest in us—shows us Christ *the way*, and how worthy of our confidence he is; and thus we are led by the Spirit, without any violation of our free moral agency, to have faith in God. Our faith is the *natural result* of the previous revelation of the things of God.

In what sense is faith *not* the gift of God? It is not the gift of God in the sense that he bestows upon us a *new faculty*. We do not recieve it *directly* from God. As one has expressed it, "Faith is not *injected* into us."

I have faith in my fellowman when I have proof of his honesty, integrity, etc. In the same way I have faith in God when I see how worthy of confidence he is, and how true to all his promises. —*Selected.*

For as I said, ver. 5. By the mere favor of God ye Jews and Gentiles are saved through faith; and this salvation is no work of yours; it is the gift of God, who might have suffered the human race to perish. Salvation is the gift of God through faith, and not by works meriting it, ... So that no one can boast that his salvation is of himself meritoriously.—*Macknight's Paraphrase.*

Communications.

FAITH AND WORKS.

I. C. T.

The words faith and belief are both used in Scripture in regard to nearly the same mental action, but generally, with this difference, The term belief is applied to the impression made on the mind by events which have already transpired, inducing a firm persuasion of the truths of religion, whereas faith is more applicable to that frame of mind in which we are fully persuaded in regard to events yet to occur and are led to an entire reliance on Christ for salvation.

They are both insisted on as of the first importance to the Christian, it being declared that he who believes not shall be damned, and that without faith it is impossible to please God.

When Peter declared his belief that Jesus was the Christ, the Son of the living God, Christ answered him "Upon this rock I will build my church."

When Peter was brought before the rulers and elders, he said to them "There is none other name under heaven given among men whereby we must be saved."

When the eunuch declared "I believe that Jesus Christ is the Son of God," Philip baptized him.

When the jailor asked "What shall I do to be saved?" Paul answered, "Believe on the Lord Jesus Christ and thou shalt be saved."

On many occasions, in varied phraseology, Christ declared that whosoever believeth in him should not perish, but have everlasting life.

On one occasion, he asserted that "all things are possible to him that believeth."

John says, "These are written that ye might believe that Jesus is the Christ, the Son of God, and that believing, ye might have life through his name."

Paul says, "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness."

In one place we are distinctly told "we are saved by grace through faith;" and in another it is distinctly stated, "Not by works of righteousness which we have done, but according to his mercy he saved us."

Everywhere in the Scriptures we find salvation is promised to the believer.

But now let us advance one step further. "Except a man be born of water and of the spirit he cannot enter into the kingdom of God."

Scrutinize this passage closely. What is the necessary inference? Evidently this, Salvation is one thing, and the kingdom of God is another.

Note, that the kingdom of God is not promised to all who believe and are baptized, it is merely said the kingdom of God cannot be entered without them.

Peter tells us what else is required—Faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, charity—for if ye do these things ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ.

We are nowhere authorized to conclude that a man may be saved by his works.

By virtue of his relation to us as the Author of our being, God not only claims, but exercises, entire control over all our affairs, and is entitled to every moment of our time. Hence, if every day, and every hour, and every moment of our lives were employed in his service, we would only be doing our duty, and could therefore claim no reward.

Nevertheless, he has graciously promised to reward us according to our works, all through the Scriptures, as I read them. I find the same statement —we are saved by faith—and rewarded according to our works. Even the giving of a cup of water is to be rewarded, and those who have been reviled and persecuted, and evil spoken of on Christ's account are to receive a great reward in heaven.

To those who have fed the hungry, given drink to the thirsty, taken in the stranger, clothed the naked, visited the sick, or gone to those in prison of their brethren; the King shall say, Come, inherit the kingdom prepared for you from the foundation of the world.

And for them that love him eye hath not seen, ear hath not heard, neither hath it entered into the heart of man to conceive the things God hath prepared for them.

But there is another thing in this connection which appears to be quite as important as faith. Christ lays great emphasis on it. He says: "This is my commandment, that ye love one another, as I have loved you."

The same evangelist who has recorded this says: "He that loveth not his brother, abideth in death. Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him. * * * * * * If a man say, I love God, and hateth his brother, he is a liar."

The question of questions, then is—Who is my brother?

Will some one answer?

PURE RELIGION.

L. S. BRONSON.

When we realize that the promise of seeing God in peace is only given to the pure in heart, Matt. v. 8, our mind naturally turns to the question: How shall we become pure in heart? He that receiveth into his heart the wisdom that is from above (which) is first pure, then peaceable, gentle and easy to be intreated, full of mercy, and good fruits etc. James iii. 17. He that receiveth in his heart's affections the ingrafted word is thus purified. Seeing ye have purified your souls in obeying the truth through the spirit etc., Pet. i 22. Now that we are cleansed from the filthiness of the flesh, and "our bodies washed in pure water," our hearts thus made pure in the sight of God, *being no longer counted as dead* in sin but alive to God through "the obedience of faith," how are we to follow on to know the Lord more perfectly, living a life time of pure religion? What is it to live such a life? How may we know when we are thus living? "Pure religion and undefiled before God (not men) and the Father is this, to visit the fatherless and widow in their affliction and to keep himself unspotted from the world." James i. 27. In the above words we find James giving a very clear and concise statement as to what constitutes a pure religion. Are those principles easy to be followed and adhered to? When we think those commands and precepts are from our Heavenly Father and given to us through the Holy Spirit to be observed, and when we look forward and see the crown that is to be given as a reward for such a life of self denial, and faithfulness to the God of heaven; we feel to say "I will follow thee whithersoever thou goest," for thy "yoke is easy and thy burden is light."

But when we look into our own carnal nature that each day is waring against the spirit, and the many allurements of the world, that are held out to us by gilded hands to lead us astray, and "with feigned words would make merchandise of us," we feel to say with Paul, "fight the good fight of faith, lay hold on eternal life," "Hold fast that which thou hast, that no (other) man take thy crown." We then feel that it is a constant warfare and watchfullness through all the years of this mortal life. Pure and undefiled religion is to visit the widow and the fatherless in their afflictions, and to keep ourselves unspotted from the world. For what purpose are we to visit those afflicted ones? Is it to profit by their misfortunes? or is it to alleviate their wants, bringing joy, gladness and sunshine to their heart and home?

Again, to preserve our religion pure we must keep ourselves, "unspotted from the world." What is it to be spotted by the world? Our garments must be of at least two colors in order to be spotted. If our daily walk and Godly conversation is so mixed with the affairs of the world that our Christian profession is lost to their sight, the world knowing it only by the boasting profession that our own lips utter from time to time, it it possible that our garments are "spotted by the flesh." Should we be so conformed to this world, that we live daily with the motto ever before our minds: "Religion is religion and business is business," these two principles being so far separated by us as to never mingle themselves together, and when Sunday is past, and Monday arrives our religion is so far put aside that no man of the world may deem it financially safe to attempt a worldly transaction with us, we may well question the purity of our garments. Pure religion will separate us from the world, placing our "affections on things above and not on things on the earth." It will cause us to do no ill to our neighbors. It will cloth us "in modest apparel and not with costly array."

It will cause us to bear with brethren the burdens that may fall upon the church, and not allow those things to fall upon the few while we go free.

"Must Simon bear the cross alone,
And all the world go free?
No there's a cross for every one,
And there's a cross for me."

Could each member of the body of Christ feel this truth as they should, how many would be partially relieved, that are now struggling with those things that others should help to support. Yet at the same time enjoying the blessings of church privileges, but are not willing to "move those things with one of their fingers."

Pure religion will cause us to contend earnestly for the faith once delivered to the saints," although it might not sound as music to the ear of the popular church-going people.

It will give four pecks to the bushel, it will give sixteen ounces to the pound. Twelve inches to the foot. Four quarts to the gallon. It will take us from the ball room, from the billiard hall, from the saloon, from the theatre. It will take us to the house of God where prayer is often made if it be at the "church around the corner" where but few go. God has promised to be there as one of the little number if we meet in his name.

It will take us to the kingdom of heaven. Where we shall go no more out forever, where the pure in heart shall see God.

Brevities.

Some excavations commenced at the distance of a kilometre from the walls of Pompeii, with a view to ascertaining the nature of the surroundings of the city, have led to the discovery, within an area of but a few square metres, of thirty skeletons, ten of which were huddled together in one room of a small suburban villa, and among and upon the bones were found bracelets, necklaces, earrings, and other objects.

An Austrian officer in the service of Persia writes respecting the conflict between the Persians and the Kurds: "Every kind of cruelty was resorted to. Villages were burned; women, old people, and children were killed promiscuously. The writer of this letter passed through sixteen burning villages in a single day. Herds of 1,000 sheep and 500 cows or buffaloes were taken and driven away, and the shepherds either murdered or sent into slavery. The soldiers, being badly clothed and badly paid, felt justified in plundering where they could. The Austrian officers with great difficulty managed to keep their troops in order. The weather, with its rainfalls and snow storms was so very inclement that a great many of the Persian troops succumbed. In the old regiments 100 men died in one week."

The driving storms of a month ago in Nebraska drifted thousands of cattle from the ranges north and west down the Platte valley, and much damage has been done by the half-famished animals eating up hay and fields of corn stalks. Barbed wire fences offered little obstruction to the hungry brutes. The number of cattle upon the valley is estimated at between 15,000 and 20,000 head, scattered from Cozad to Kearney. Owing to the extreme cold it was impossible for a man to remain long out of doors, and for several days the animals had their own way. Farmers and small cattle owners are indignant that the feed they had provided against bad weather should be devoured by the raiding herds from the ranges. The majority of the large stockmen have expressed a willingness to pay for the damage.

Highly interesting experiments with a newly discovered mineral essence took place a few evenings ago at the labratory of the eminent Parisian analytical chemist, M. Wuertz. Having filled a lamp with the liquid in question, and ignited the wick, M. Kordig, the discoverer of the essence, tossed the lighted lamp up against the ceiling, besprinkling the bystanders as well as himself with the flaming fluid, which, however, to the astonishment of all present, proved utterly devoid of heat or burning capacity. He then soaked his pocket handkerchief in the essence and set it on fire; the essence burnt itself out, but the handkerchief remained uninjured, as did his hat after subjection to a similar trial. Then MM. Wuertz, Dumas, and Friedal plunged their hands into a pan filled with the burning liquid, withdrawing them with fingers all alight, like so many thick jets of gas. They experienced no sensation of heat whatsoever upon the skin surface thus apparently in a state of active combustion. Other experiments followed of an equally wonderful nature, conclusively demonstrating that the "Kordig essence" is capable of producing light without heat.

THE VARIORUM BIBLE.

To the almost infinite number of editions of the Bible which have of late years been published, Messrs. Eyre and Spottiswoode have added one which constitutes a Biblical library in itself, although in size it barely exceeds that of the simple volume of 10 years ago. This edition contains full marginal references, a selection of various readings from the best authorities, and some most valuable "aids to Bible study." The various ancient manuscripts and versions are set forth, a complete concordance is given, besides an index of names and subjects, an epitome of the history of Biblical times, a glossary of English terms, a review of the foreign history of the Jews down to the return from Babylon, written by the Rev. A. H. Sayce, and several other most useful appendices. It is hard to define limits to industry and ingenuity, but the Variorum edition does really appear to be the most complete production of the Bible and its explanation that can be possibly compressed within a single volume.—*London Times.*

Sententious.

The slander of some people is as great a recommendation as the praise of others.

Friendship is the medicine for all misfortunes; but ingratitude dries up the fountain of all goodness.

The hardest, the severest, the last lesson which man has to learn upon earth, is submission to the will of God.

If some poor wandering child of thine
Have spurned to-day the voice divine
Now Lord, the gracious work begin,
Let him no more lie down in sin

The worst enemies of Christianity are not its open foes, but its weak and cowardly friends.

Show to others how worthy Jesus is of being trusted, by the steadfastness of your own faith in him.

Sun of my soul, thou Savior dear,
It is not night if thou art near
Oh! may no earth-born cloud arise,
To hide thee from thy servant's eyes.

Persevere in simplicity and faith, for he who has not the simplicity of a child sees everything falsely.

It was the priests that narrowed Israel, while the prophets, with a divine universalism, anticipated the time when "All they from Sheba shall come, and show forth the praises of the Lord."

THE UNIVERSE.

An uncreated and eternal universe, we venture to submit, is inconceivable, because matter can neither call itself into existence nor set itself in motion, and to figure it to ourselves as doing either is as impossible as it is to figure to ourselves two straight lines enclosing a space.—*Spectator.*

There are many more whom riches have made covetous, than covetousness made rich.

The highest ideal of man must ever be, that his soul may reflect the image of his Creator, and this image can only be that of pure, all-embracing love to God and man, for God is love.

No one ever loved as Christ did, nor did anything so truly great and good, as the Bible tells us of him, ever enter into the heart of man. It is a holy form which rises before the poor pilgrim like a star in the night, and satisfies his innermost craving, his most secret yearnings and hopes.

Christ, who was the holiest among the mighty, and the mightiest among the holy, lifted with his pierced hand empires off their hinges and turned the stream of centuries out of its channel, and still governs the ages.

Take the lesson to thyself,
Living heart and true;
Golden years are fleeting by,
Youth is passing too;
Learn to make the most of life.
Lose no happy day;
Time will never bring thee back
Chances swept away.
Leave no tender word unsaid;
Love while life shall last—
"The mill will never grind
With the water that has passed."

N. Y. Times.

THE PLAGUE.

Europe again Scared over Its Reported Reappearance.

The scare about the plague has again appeared in Europe, where it will doubtless cause much concern, particularly in those countries which have many dealings with Armenia and Mesopotamia.

Undoubtedly, the plague ought not to be treated with unconcern or derision, and it has frequently shown its ability to travel over the greater part of the Old World, from its pestilential hotbeds in the valleys of the Tigris and Euphrates. It is as well, however, to remember that certain parts of Mesopotamia are never entirely free from the plague. In the cold weather it exists languidly and fitfully, but when the hot season sets in it rages more or less in every town, from Mosul and Bagdad down to the Persian Gulf. The cause of the scourge is now tolerably well known. The Tigris and the Euphrates, at the period when the snows at their source begin to melt, cannot have their waters carried off into the Persian Gulf by the Shat-el-Arab, and accordingly they flood the low-lying countries around for distances of fifty and even 100 miles from their banks. When the hot weather sets in the overflow is speedily dried up, but the whole of the previously submerged country becomes a swamp of miasmatic, pestilential vapors. The earth seems to crack and breathe forth miasma. Then follow fevers and the plague among the inhabitants. Villages are annually depopulated, but the surrounding inhabitants have become so accustomed to the visitation that they only move further inland or toward the sea-board for a time, and then return in the cold season to their pastoral occupations around their former homes. The ravages of the plague are augmented by the indescribably filthy condition of the villages and towns in which it appears. Bagdad, for instance, contains within its embankments the remains of filth which have been allowed to accumulate by gigantic populations for century after century. Kerbela, which is in the vicinity of the remains of Babylon, is annually visited by millions of Mohammedans, who go to pay their devotions to the tombs of Hussein and Hassan, the melancholy heroes of the Mohurrum festival, which yearly causes great bloodshed in Asia between the rival Mohammedan sects of Shiahs and Sonnees. Kebela has a collection of festering filth in its vicinity which is appalling. If the Turkish authorities were vigorous in enforcing sanitary regulations in their towns, villages and places of pilgrimage, the world would never, probably be periodically alarmed by plague scares; but so long as Turkish officials are what they are, and no comprehensive plans are adopted to carry off and utilize all the surplus waters of the Tigris and Euphrates, so long will fever and plagues be found in Mesopotamia.

News Items.

NAPLES, March 16.—Another strong shock of earthquake occurred yesterday at Casamicciola. Many houses have fallen.

ST. PETERSBURG, March 18.—As at present arranged, the coronation of the Czar will take place at Moscow on the expiration of the period of deep mourning, the imperial party remaining in Moscow until the end of the year.

Already the Nihilists have warned the new Czar of Russia to beware of his father's fate.

The weavers of Bohemia are in great destitution. In upper Silesia, Prussia, there is no improvement in the impoverished condition of the peasantry. Their situation is summed up thus: "No grain, no potatoes, no food for cattle, no seed for sowing. Snow and cold without, hunger and sickness within." Soup houses and public kitchens have been started in seventeen villages.

Stringent precautions are being taken at Odessa against the importation of the plague from Asiatic ports in the Black Sea. All vessels arriving from those ports will be strictly isolated.

The Irish Disarming bill has passed both houses of the British Parliament and is now a law. The people of Ireland will now have all firearms taken away from them, and be prevented from possessing arms under penalty.

The greater part of the walls of the ruined castle which has dominated over the little borough town of Launceston, in England, the other day fell to the ground without any previous warning. Antiquarians have long speculated as to the date of its construction, and many of them have professed to find in the remains some traces of Roman work. For many generations part of the building was used as a prison, and within its walls were confined some of the enthusiasts whose religious opinions have been obnoxious to the government of the day. Under the Government of the commonwealth George Fox, the Quaker, was subjected to eight months imprisonment in a "noisome den."

A fanatical mob broke into the Protestant church at Marsala, in Italy, on March 4, and, despite the efforts of the police, carried out all the books and furniture, of which they made a bonfire in the Piazza del Duomo. On subsequently entering the cathedral they are said to have received the solemn benediction of the Archbishop and clergy. The Protestant minister, Signor Lettieri, with difficulty escaped. The Prefect of Trapani has telegraphed to the Minister of the Interior expressing the hope that the ringleadors have already been arrested.

VIENNA, March 18.—Three hundred and fifteen houses, including the Custom House and foreign consulates, were burned at Ineboli, a seaport city in Asia Minor, on Thursday. The houseless inhabitants are destitute.

BERLIN, March 18.—A German man-of-war destroyed the habitations of a tribe on the coast of Liberia who plundered a German merchant-ship. Liberia agrees to pay $1,000 compensation for the plundering.

DURBAN, March 22.—The Boers have accepted the British terms, including cessation of the war and the appointment of a royal commission. Peace is regarded as assured.

Diptheria of a very fatal type is prevalent in Thurso village, near Ottawa. During the past week eighteen children have died.

According to advices from Europe a war between Greece and Turkey seems inevitable.

ANARCHY IN ARMENIA.

CONSTANTINOPLE, March 21.—Anarchy prevails on the Armenian frontier. The Kurds openly defy the Turks. A priest is traversing the country, preaching rebellion. The popular feeling is so strong that the authorities are afraid to interfere with him. A general outbreak is feared. It is asserted that several Persian tribes, under a Persian General, have crossed the frontier toward Bagdad, and pillaged several villages.

DESTRUCTIVE FROSTS ALMOST UNDER THE EQUATOR.

PANAMA, March 12.—The result of the frost which visited Antigua and the vicinity of Guatemala on the night of Feb. 10 is briefly stated by a correspondent of the *Diario de Centro Americano*: "The third of the present crop is completely lost. The next crop, which was expected to be particularly heavy, the trees being fruitful, covered with blossoms, owing to the small crop of last year, and particularly to the splendid cultivation of the ground, will be a complete failure. The proprietors of haciendas are ruined for the present, unless some unexpected circumstance occurs to their advantage. A splendid tobacco plantation in the department of Chimaltenango, containing over 300,000 plants in splendid condition, suffered the destruction of the entire crop."

QUESTION.

To Brother J. M. Stephenson:

Will you explain Rev. 3: 21. "To him that overcometh will I grant to sit with me in my throne even as I also overcame, and am set down with my Father in his throne." Please to accurately show the difference between the two thrones here mentioned and how when and where Christ—who uses this language—has, does, or is to occupy them.

Note particularly the force of the conjunction "as" and the tense of the verb to be—"am"; also the preposition "with" in both limbs of the compound sentence.

INQUIRER.

SUDDEN DEATH.

The family of Mr. Abel Larkin is now mourning the loss of that dearest of earthly companions—a mother, for on the evening of the 8th inst., she was suddenly and without a moment's warning called to the other shore.

Last Tuesday morning Mrs. Larkin arose and went about her work as usual, and seemingly in good health. During the afternoon, while all about the house were out at work, Mrs. L. was sitting by the sewing machine sewing by hand. At five o'clock her son-in-law, James Kerr, went into the house where he found her sitting by the machine with her head resting thereon, her left hand was lying across her lap, her right arm swinging by her side, and between her thumb and finger was the needle and thread with which she was sewing.

When Mr. Kerr came in the children were romping and playing, and they told him that "grandma was asleep."

Alas, too true, for that sleep was the sleep that knows no waking. For some time she had been troubled with heart disease, and this was the cause of her death.

Adaline L. Hadley was born in Portland, Vt., Oct. 9, 1811, and was raised in Alleghany County, N. Y. She moved to Hancock County, this state, in 1833. Was married to Abel Larkin Nov. 15, 1835, and removed to Brown County, residing here until her death. She was the mother of eleven children—five boys and six girls—only four of whom are now living:—Mrs. D. Mitchell, Ferndale, Cal., Mrs. J. House, Mrs. R. J. Ward, and Mrs. Jas. Kerr, of Mt. Sterling.

Mrs. L. was a Universalist in faith, and her funeral was preached by Rev. J. H. Tabor, of New Salem, yesterday afternoon at the late residence of the deceased.

Mrs. L. was a most excellent lady, a splendid neighbor, loving mother, and kind and affectionate wife, and her death has caused a vacancy in that household that cannot be filled. To the sorrowing husband, children, and friends, the sympathy of our community is extended.—*Copied from the Illinois Message, of Mar. 11, sent by Brother A. Larkin.*

Poetry.

THE WANDERING PILGRIM.

[AIR—PALMS OF VICTORY.]

BY CHARLEY OF JOHN POORE.

I am a wandering pilgrim, and widely I do roam;
I am in a land of strangers far from my happy home.
I cross the broad prairie and face the storm and rain,
To tell poor careless sinners that Christ will come again.

I take the Holy Bible to be my only guide;
I have no other gospel but Jesus crucified;
I have no earthly master to tell me where to go
To preach a risen Saviour to mortals here below.

I fellowship all Christians [illegible] of every name,
Believing fear no danger [illegible] where the cannot
I meet no opposition [illegible] filled with vanity
real.
The love of God is precious—it [illegible] I do
feel.

But when I am preaching as Jesus gave command,
I meet with opposition and trials on each hand;
Some say that I'm deluded and filled with
heresy,
Because I do not publish their mysterious Trinity!

Some say that I am humble, some say that I am
proud,
Some say that I am sober, some say that I'm
round,
Some do not like my preaching, some say it is
heroplain,
Some say they will not hear me, some say I
preach for gain.

Although the world despises me and call me poor
and mean,
And now do persecute me and call me cruel
names,
I trust the precious Savior will help me now to
bear
To meekness the reproaches which daily I do
hear.

Communications.

MUTUAL EDIFICATION.

J. CAMERON.

This heading describes a usage among certain small groups of professing Christian disciples who find it necessary to separate themselves from the larger religious bodies, and to meet together among themselves. The one feature common to these communities is their dispensing with the services of a paid ministry, depending solely on what is popularly known as lay-preaching. A glance at this variety of church life under its purely ecclesiastical aspect, leaving doctrinal matters out of view may not be without interest to the younger portion of our readers, as a piece of church history, apt, from its comparatively slender proportions, to be overlooked.

Notwithstanding the almost universal prevalence of a professional teaching and preaching body in the professing church, there cannot be a doubt that in addition to the "falling away" from the faith, one flagrant departure from the practice of the early church, is neglecting the duty of mutual edification.

Whatever share of speaking fell to be done by those men who were formally appointed, under the authority of the apostles, to the oversight of any particular church, there must have been scope allowed for the brethren generally to take part in this exercise. It is well known that this practice is far from common at the present day, even among the smaller bodies of Protestants; while it is entirely ignored by the larger bodies, just as it has been for more than 1600 years by the Roman and Greek Catholic denominations. It has existed among many of us for many years, and we have got so accustomed to it that we are apt to lose sight of the evil which the popular system has caused, and of the difficulties that many had to contend with in this endeavor to introduce the more Scriptural system, as well as of our indebtedness to those who have gone before us in showing the importance of it.

It is generally during periods of reformation or revival that a return to the exercise of mutual edification has been attempted among Christians. Accordingly we find some traces of it in the sixteenth century both on the continent of Europe and in our own country. D'Aubigne in his history of the Reformation, speaks of Zuingle passing back over every intervening age till he reached the times of the apostles; and subjecting the church to an entire transformation labored to restore it to its primitive condition: "Luther (he says) was desirous of retaining in the church all that was not expressly contradicted by Scripture,—while Zuingle was intent on abolishing all that could not be proved by Scripture." "The Genevan Reformer wished to remain united to the church of all preceding ages, and sought only to purify it from every thing that was repugnant to the word of God." The people, that is to say the assembly of believers, was according to Zuingle's principles, the highest earthly authority to which an appeal could be made. In many places the houses of the peasants had become schools of Christian instruction in which the Holy Scriptures were constantly read. The idea of one universal priesthood known in such living power to the first Christians had been revived by Luther in the 16th century. But this idea seems then to have dwelt only in theory in the Lutheran church, and was really acted out only among the congregations of the Reform churches. The Lutheran congregations (agreeing in this point with the Anglican church) took it seems, a middle course between the Romish and Reform churches.

Among the Lutherans everything proceeded from the pastor or priest; and nothing was counted valid in the church but what was regularly conveyed through its rulers. But the Reform churches, while they maintained the divine appointment of the ministry,—by some sects denied,—approached nearer to the primitive condition of the apostolical communities. From this time forward they recognized and proclaimed that the flock are not to rest satisfied with receiving what the priest gives out; that, since the Bible is in the hands of every one, the members of the church, as well as those who take the lead, possess the key of that treasury whence the latter derive their instructions; that the gifts of mind the spirit of faith, of wisdom, of consolation, and of knowledge are not imparted to the minister alone; but that each is called upon to employ for the good of all whatever gift he has received; and that it may often happen that some gift needful for the edification of the church may be denied to the pastor, and granted to some member of the flock. Thus the more passive state of the churches was changed into one of general activity; and it was in France especially that this transformation took place. In other countries the Reformers are found almost exclusively among the ministers and doctors; but in France the men who had read or studied had for fellow laborers men of the lowest class. Among God's chosen servants in that country we have a doctor of Sorbonne University and a woolcomber." Regarding this woolcomber D'Aubigne says—"The evangelical Christians of Meaux seeing their pastors dispersed, sought to edify one another. A wool-comber, John Leclere, who had imbibed the true christian doctrine from the instructions of the divines, the readings of the Bible, and some tracts distinguished himself by his zeal, and by his expounding of the Scripture. He was one of those men whom the spirit of God inspires with courage, and places in the foremost rank of a religious movement. The church of Meaux soon came to regard him as its minister."

It may be mentioned that having through his extreme zeal, destroyed the images, etc., in a chapel, Leclere was tried and summarily condemned to death by burning, to be publicly scourged three several days previously, and to have his right hand cut off. He was the first martyr in France.

At an earlier period even than this John Wickliffe in England had been the means of exciting a spirit of independence in regard to religious matters both in England and Scotland. It is recorded that "so widely had this influence spread that as early as 1416 it was enacted at a congregation of St. Andrew's University that all Masters of Arts should swear to resist the adherents of "the sects of the Lollards," (the followers of Wickliffe) and to defend the church against them. The Lollards of Kyle afterwards became a distinguishing appellation. There were about thirty persons who especially bore this name, and they seem to have belonged to the more educated classes of society." In a quaint old poem Davidson gives a graphic view of the state of matters during the early period of Reformation times. He describes one Robert Campbell of the Kinyeancleuch working to spread the new cause:

"He preached in his lodging,
He had baith prayer and preaching;
To fill his friends he na whit dred,
How they had lang been Bibdless led."

In England little more than two hundred years ago the Non-conformists were forced in many cases to resort to the edification system. For example in 1644 the Baptists were charged with "holding their conventicles weekly in our chief cities and suburbs thereof, and there prophesy by turns." The following year an Ordinance of Parliament was published enacting "that no person be permitted to preach, who is not ordained a minister, either in this or some other Reformed church, except such as intending the ministry, shall be allowed for the trial of their gifts by those who shall be appointed thereunto by both Houses of Parliament." Next year the corporations of the city of London presented a memorial to Parliament, in which they prayed "that some strict and speedy course might be taken for the suppressing all separate and private congregations." And in December of the same year a second Parliamentary Ordinance appeared forbidding all unordained persons to "preach or expound the Scriptures in any church or chapel or any other public place." This took place during the commonwealth when the Presbyterian party were in the ascendent. At this time Cromwell's soldiers were allowed to preach in St. Giles', Edin.

At this period we have the record of the Baptist church at Bristol of whom it is said the members met regularly for worship, whether they could obtain the services of a minister or not, the gifted brethren helping by prayer and exhortation.

A century later we find the rise of the Wesleyan societies, as they were called, in England. These originated in private meetings for the study of the New Testament in Greek. Although Wesleyanism developed into a close clerical corporation, it afforded great scope for the lay element in teaching and preaching in the institution of class-leaders, local preachers, etc.

Almost simultaneously with the origin of Wesleyanism, we find in Scotland a much more distinct illustration of mutual edification policy in the rise of the Glassites. Mr. John Glass, a minister of the church of Scotland, was expelled for a design of subverting the national covenant, through his exposition of the text, "My kingdom is not of this world." They maintain a plurality of teaching elders in each church, in the choice of whom want of learning and pursuit of business are no sufficient objection if qualified according to Paul's instructions to Timothy and Titus. The Scotch Baptists, who took their rise about the middle of last century, have also a plurality of elders. This body, as also the Glassites, considered the presence of two elders necessary in every act of discipline, and at the administration of ordinances. This gave rise to a division among the Baptists, a section of whom denied this necessity, and maintained that these acts could be performed equally well in the absence of ordained elders.

At the close of the last century another remarkable movement began in Scotland chiefly by the exertions of the two brothers Robert and James Haldane, retired naval officers, the one of the Royal Navy, the other of the East India company's service. Having very decided religious convictions they devoted both themselves and their fortunes to the cause of religion. Robert had resolved to go to India as a missionary along with several others selected as his coadjutors, and to be maintained at his expense. For this purpose he sold his estate of Airthrey, near Sterling. The East India company, however, refused to sanction the movement, and he threw himself into the field of home missions, which his brother James had been engaged in for some time. In 1797 they instituted a "Society for Propagating the Gospel at home," which a board of directors consisting of twelve laymen, besides Secretary, Treasurer and Clerk. The report of its proceedings from January 1802 to May 1803, states that the number of missionaries sent out "exceeded one hundred," and that the services of the officers of the society were given gratuitously. The missionaries were sent chiefly to places in the north of Scotland. Mr. Robert Haldane expended in twelve years upwards of £70,000 in this home mission movement. He built large places of worship called Tabernacles in the larger towns. Large assemblies were drawn together, and for the most part became what are known as congregationalists. Mr. R. Haldane also established a seminary for the education of preachers. Lay preaching, however, was the means by which this movement was originated. Mr. James Haldane made a number of preaching tours to various parts of Scotland extending as far as Orkney and Shetland. And although there was nothing opposed to the generally received doctrine preached by those layman, their labors excited a large amount of opposition from the professional clergy. The general assembly of 1799 agreed to overtures from the Synod of Aberdeen against vagrant teachers and Sunday schools, and issued a pastoral letter which attacked by name the "Society for propagating the gospel at home," and charged the itinerant teachers with "intruding into parishes without any call," erecting in several places Sunday schools, etc. The procurator (a legal advisor) of the church was also empowered to proceed legally against unauthorized teachers of Sunday schools. The Anti-burgher Synod in 1798, deposed the Rev. George Cowie "for countenancing the ministrations of what are called missionary preachers, by hearing them preach, and in various other ways."

The "intruding into parishes" alluded to, must have been complained of in regard to certain meetings in private houses for reading the Scriptures, praise, prayer, and exhortation, which the missionaries formed among such persons as showed an interest in their preaching. The report of the Society already refered to mentions several instances of this. It also mentions that "people are astonished to find men capable of exhorting one another with propriety who but a few months before could hardly utter a sentence about christianity." Many such meetings were formed all over the country. It is on record that the Messrs. Haldane held that the elder's office was not essential to the organization of a church of Christ; but there is no mention of this in their lives, published by Alex. Peddanie Esq. Possibly the smaller meetings in country districts were conducted without ordained elders, and thus the report may have arisen.

About the same period (the beginning of the present century,) a small community of a similar class of people sprang up in Ireland under rather singular circumstances. They afforded an example of the most pronounced form of what may be termed democratic church government. This party originated with a Mr. John Walker, a clergyman of the established church in Ireland, and a Fellow of Trinity College, Dublin. He renounced his position in the church, and formed a meeting of a number of persons, whom he had converted to certain views of church fellowship he had acquired from reading "letters on Theron and Aspasio" and similar works sent to him by Mr. Wm. Jones a Scotch Baptist in England.

As to Church government he laid it down as a fundamental principle that "even two or three disciples in any place—united together in the faith of the apostolic gospel, and in obedience to the apostolic precept—constitute the church of Christ in that place." As to the essentiality of elders he says: "The opinion that a Christian church cannot exist, or cannot act as a church of Christ, without elders is so grossly inconsistent with every Scriptural view either of a Christian church or of its elders that it cannot long stand examination by the word." A number of small churches were formed in various parts of the United Kingdom on this principle and were termed by Mr. Walker, Separatists, from the circumstance that in the place of meeting a visible line of demarcation was made to separate the members of the church from visitors and other non-members who might be present.

There was thus a remarkable combination of liberty and constraint. The utmost liberty within the charmed circle but the bar of silence on all beyond. A church still exists in Leith.

About fifty years ago a rather zealous religous body took its rise at Plymouth in England. A number of Anglo-Indian officers located there, were in the habit of meeting together by themselves for religious exercises. This gradually grew into a body which adopted the name of "Brethren"—better known by the public as "Plymouth brethren." Their church polity is described by one writer as follows:—"The non-recognition of any specific or authorized ministry is their chief principle in regard to what they call teaching. Every one who himself believed that he possessed those gifts which are fitted to edify the church and whom their assemblies regarded as an acceptable teacher is at liberty to address the church." The church at Plymouth contained from 1200 to 1400 members. There cannot be fewer than from 20,000, to 30,000 in the United Kingdom, besides considerable numbers on the continent of Europe, in the United States, Canada, Australia, New Zealand, the Channel Islands, and the West Indies. It is rather singular that like Mr. Walker the founder of the separatists, the leading man among the "Brethren," was a clergyman of the established church in Ireland—Mr. John Nelson Darby. This gentleman has traveled through various parts of the world for the purpose of spreading what he considered to be the teaching of Scripture. In America and the West Indies, and especially in France and Germany, (where he spoke in the native language) he did a great work in the way of proselytizing. The real originator of the "Brethren," however was Mr. A. N. Groves, a gentlemen who was educated for the ministry in the church of England.

It is well known that the "Friends," commonly termed Quakers, belong to the category we are treating of and depend very much on mutual help in the matter of Christian teaching and edification.

In the United States of America, a movement originated more than half a century ago, which gave a great impetus to the church practice of mutual edification. The late Alexander Campbell of Bethany, Virginia, along with Walter Scott and others introduced this usage among the churches commonly known as "The Reformation." This spread throughout the States, Canada, Great Britain and other countries. The late Dr. John Thomas originally belonged to this body, and was the means of giving prominence to the Scripture teaching regarding "the Gospel of the Kingdom of God," and immortality only through Christ. Many churches on this as a faith-basis, were gathered together both in America, and Great Britain, all of which may be said to practice the "edifying of one another" in their church meetings. I presume the same practice is followed in the churches connected with THE RESTITUTION; as well as in those more closely connected with what is known as the "Advent-ist" movement.

It may be of interest to notice here a variety of designations of religious communities, who seem, from their very peculiarity, to belong to the class of meetings we are treating of. In glancing over a list of 121 religious denominations in England whose places of worship certified by the Registrar-general, as at December 31st, 1873, amounted to 19,591, the following may be given as likely to belong to our category. Such for example are "Christian Believers"—"Christian Brethren"—"Church of Christ"—"Church of the People"—"Church of Progress"—"Eclectics"—"Followers of the Lord Jesus Christ"—"Free Christians"—"Free Christian Association"—"Free Gospel and Christian Brethren"—"Free Gospel church"—"Free Union church"—"Glory Road"—"Hallelujah Band"—"Peculiar People"—"Primitive Christians"—"Recreative Religionists"—"Revivalists"—"Revival Band"—"Second Advent Brethren."

I am not aware of the order followed by those termed Mormons, or what position their elders occupy in regard to speaking in their assemblies, but I rather think there is considerable liberty of speech allowed among them.

It must be acknowledged that notwithstanding the freedom of speech implied in the practice under consideration, the general tendency is towards speech and management becoming the monopoly of a few. In some cases one individual has the burden laid upon himself. There are not a few instances, however, in which a different state of matters obtains. In one church numbering about a hundred members, as many as a dozen take part in the speaking, and others in like proportion. This has been owing to special encouragement being given to the cultivation of this department of Christian usefulness.

It would seem that a great difficulty in all church organizations is the securing the two requisites of order on the one hand and liberty on the other. The texts quoted seem to indicate that in the assemblies of the church in the time of the apostles there was some provision for a certain amount of liberty of speech, as well as of "things being done decently and in order."

This requires the members of such a community to keep in mind that any one who exercises the liberty of speech can only do so by the suppression for the time being of the same liberty on the part of every one present. On the other hand when one prefers to remain silent and to enjoy or profit by the speaking of others, he is perhaps by his silence imposing an undue burden upon others, which it may be his duty to share with them.

Some remarks on the Scripture bearings of mutual edification in a future article.

FAITH, HOPE AND LOVE OF TRUTH.

S. G. CLARK.

About the year 1840 my attention was called to the subject of the coming of the same Jesus who was once on this earth, and when I found that the Bible taught this truth of all truths, I fell in love with it, and no more looked on death as the coming of Christ. Upon this glorious truth hangs all the promises in the Bible.

Without this great and grand event the Bible is of no value at all to me. I have never seen the time since I found this pearl of truths, that I did not love it more than all things else.

The fulfillment of all the promises to the church depends upon it.

If I could have my choice of all the crowns and all the riches of earth, and the Lord not to come in my day; or the most abject poverty with the soon coming of the Lord, I would take poverty and pray come Lord Jesus, and come quickly.

O, how my heart would rejoice if I knew the Blessed One would come in 1881. For this I live, for this I pray. Though I love all the Bible truths, the coming of Christ is the grand truth.

I have often asked myself the question, Why is it that so many who believe the Bible do not rejoice in the hope of the soon coming of the Lord? I can understand why the old churches do not have this hope. They believe death is life, and they will go to Christ when they, or the old house they live in appears to die, (I say appears to die) because they do not believe that the body is what is alive, but the body is the house in which the man lives. Then why should they want the Lord to come if they go at the falling down of the old house, to where there is joy and pleasures forever more?

But when I see those who believe the Bible, not wishing for the Lord to come quickly, I ask Why is it?

It may be because some who believe the truth do not love it. Others believe the truth, but think that in death their sleep will be so sound that a thousand years will be to them as no time at all (which is true), therefore it is no matter if he does not come for a thousand years to come.

I believe in the sleep of the dead, but I cry, Come thou Blessed One, come quickly! This I cannot help; I do not want to help it.

Then when I see many professing to believe the truth and say they are too poor to take THE RESTITUTION yet take political papers, and have plenty of money to dress in fashion, and for political meetings, and say THE RESTITUTION costs too much, I ask again. Where is the love of the truth?

O, what is the chaff to the wheat? What is the dross to the gold? Give me the wheat, give me the gold, and others may have the riches of earth and its emoluments.

Letter Drawer.

SEVERANCE, Kan.

Editor Restitution:

We have moved from Nebraska to this place, and expect to remain here some time.

The brethren here seem to be interested in the things pertaining to eternal life.

This winter will long be remembered by many. To-day the snow is falling fast, and everything looks gloomy; but soon the Redeemer will come to Zion, and all will be bright. I hope he will soon come. Now is the time for us to be faithful, for the crown is nearer than when we first believed.

LOT CLOVER.

SALEM, O.

Editor Restitution:

Just at the time I was thinking of writing to renew, I was taken suddenly sick, being confined to my bed two weeks. My affliction renders me entirely dependent, hence my means are limited.

I have always managed to take the paper since I was baptized, and would like to do much more, but cannot. My hope of the kingdom is all the treasure I possess. God grant that I may so live as to inherit eternal life in Christ's glorious and everlasting kingdom.

SARAH BURTON.

BLOOMER, Wis.

Editor Restitution:

Enclosed find renewal of my paper. I am thankful to you for sending it so long after it should have been paid. I must say it is one of the best of papers, and the only one I am very much interested in. Often the time seems long as I wait for its arrival.

The fulfillment of prophecy and the movements in the east, tell us that the long dark night of waiting is almost over.

Let us keep our armor bright, and watch a little longer, that we may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man.

Yours in hope of the soon coming kingdom.

MRS. N. G. CALKINS.

NORWICH, Ont.

Editor Restitution:

I hope this note will find you in good health. I send a few lines for the paper. I am still endeavoring to do up my work, and to be found among the waiting ones.

I am now laboring in this place. Paul had to complain of a Diotrephes. I have the same, but is he not the Lion of the tribe of Judah.

Scientists tell us that behind all phenomenon there is a force—unknown and unknowable—which produces all the movements which we observe. Nobody ever saw this force—nobody ever weighed it, or put a hand upon it; and yet science cannot dispense with the idea of it.

More by imperative feeling—more by inevitable instinct—than by any logical methods men are led to the belief that beneath this seen universe, which is a compound of fleeting, variable, unsubstantial phenomena, there is an unchangeable reality—an unknown and unknowable power—which science calls force, but which religion calls God.

The Bible—Is it not a wonderful book! Will the world ever outgrow it? If we reject it, then are we without any certain light on the mystery of the great unseen toward which we hasten. God help us all to watch and pray.

If you take this Bible from us, we must make another; for a Bible is a necessity to the moral development of man. But who shall write it? Weary human nature lays its head on the bosom of the Divine Word, or it trembles on the verge of the dark valleys that part the land of the living from the untried hereafter. Take this hand of human tenderness, yet of Godlike strength, or totter into the gloom without prop or stay.

They who look their last upon the loved dead, listen to this voice of soothing and peace.

Brethren and sisters, suffer a word of exhortation from your aged brother, who has been through all the phases of the Advent movement since 1842: cleave close to God's word; call no man master.

There is much error in these last days among us. I will name only a few: No resurrection of the wicked, the Sabbath, and Jesus the son of Joseph.

Let us live out the Bible religion, to be kind to all.

My prayer is, Come Lord Jesus, and take thy tired bride.

ELD. W. DEVEREIL.

ARGOS, Ind.

Editor Restitution:

I desire to say a few words through your paper to the brethren and sisters, concerning the preaching by Brother John Poore, while with us last winter. I was with him at his series of meeting at Argos, and at Antioch, and was pleased with the way he presented on the chart the plan of the ages, and the zeal and ability with which he set it forth.

It was very instructive, and I have talked with some of the brethren and others, and all were well pleased, and wished to hear him more.

Brother Poore is spending his time preaching, and those wishing preaching will do well to send for him. His address is Galesburg, Neosho Co., Kan. He has but little of this world's goods, so wherever he goes to preach, I hope the brethren will remunerate him, so he can go more.

Your Brother in Christ.

HUGH S. BARNHILL.

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"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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Communications.

COMING AGE.

Its Proximity. Views of the Futurists Examined. Daniel's visions opposed to that theory. Christ's narration, Matt. xxiv and Luke xxi, does not harmonize with that school. Paul's man of sin conflicts with the sentiments. Seals contain a connected history of events from John's Day.

No. 62.

J. P. WEETHEE.

The expression τῇ μιᾷ τῶν σαββάτων is used by Ignatius (A. D. 107) to distinguish the first day of the week from the seventh; and called by that name as it was the day in which Christ, the Lord, arose from the dead. This was eleven years after John had his visions. It is said of Ignatius, he conversed familiarly with them (the apostles) and was perfectly acquainted with their doctrine; and had the hands of the apostles laid upon him.—St. Chrysostom.

Daniel's visions opposed to that theory.—We take it for granted that Daniel and John's visions are of equal authority, since they both had the same origin, and had views of the same agents so far as they were then future. Daniel's metalic image is a continuous, unbroken history of Gentile domination, to their subversion by the stone. The pure iron, and iron clay mixed represents the fourth or Roman empire in all its forms till the stone strikes the image. The mixture of iron and clay, covers the period of the Christian era; the same period as that occupied (we think) by John's visions. The point established by the metalic image is the continuous history of Gentile rule to a period beyond that which we now occupy. God revealed this to Daniel. The four beasts of Dan. vii. are symbols of the same four empires. The fourth beast is a symbol of the Roman empire. It is identical with the seven-headed and ten-horned beast of Revelation. This identifies the chronology of each history. It is a continuous history till he is slain, and his body consumed.

A literal history of events, beginning with the last three kings of Persia and extending to the resurrection, is found in Dan. xi. and xii. It is a literal chronological history, the Gentile monarchies being in their order. Persia, Grecia, and Rome. The God of Daniel was a God of strict order.

Christ's narration recorded by Matthew (ch xxiv.) and by Luke (ch xxi) is another literal, unbroken chain of history from the ascension to his literal return in his kingdom. These events have been accomplished in a very literal manner, and in the order of the narration. Fearful sights and great signs from heaven; then the fall of Jerusalem; then the long captivity, and tribulation; then the era of signs. We have here a list of events which Christ thought necessary for his disciples to know, while he remained away from them. John was one that Jesus here addressed. He, therefore, had previously heard Christ's literal history of the Gentile age. About 60 years later, Christ again appears to John, in his banishment, and gives him a symbolic history of events, more impressive, since it addresses both the eye and the ear. A literal history would then have been dangerous since it would have added to the persecuting spirit.

Paul's man of sin presents another objection to the view of the Futurist. This is also a literal history of a specialty—the great apostacy, extending from his day in its secret workings, to Christ's return. "For the mystery of iniquity doth already work; only he who now letteth (hindereth), (will let) until he be taken out of the way. Then shall that wicked man be revealed." Thess. ii. 7-8. That the holding-back power, here named by the apostles, was Pagan Rome, seems very clear. And such was the view of the early Christian fathers. The early Christians prayed for the Roman empire, since, by the words of Paul, it prevented the revelation of the great chief of the apostacy. When the northern barbarians began to invade and to destroy the unity of the empire, the revelation of the man of sin was looked for with much anxiety. The point which we wish to be made the chief argument, is this: The apostacy whose pontifical head was the Papal hierarchy, began its work in the days of the apostles, and continued its work continuously to the present time, and therefore, covers the Christian era, and will work till removed by the coming of the Son of man; that since he speaks of one apostacy only; and that it covers the whole time till Christ's return; and that John speaks of a similar apostacy under a church symbol (woman) which continues only till Christ returns, they must be identical; and if identical, its history is in the past, and not in the future. The whole plot, and scenery of the apocalyptic visions indicates it to be a chart for the Christians during the absence of their Lord and Master. We can discern no other object in the Revelation itself. A blessing is pronounced on the hearers and readers of the book. What Christ is to do after his return, that has no special effect in forming our characters in this age, he will make known to us personally. We are now living under a dispensation of faith, hope, and love. Then, faith and hope will give way to full possession. The seals, we have seen, form a book,—a picture book; it is no ordinary picture book. It is full of living views of the Roman world. Many eminent historians have written of these times. We are interested in following their narrations, as they have attempted to paint the scenes, actors, and actions of those ages by means of words. Now and then a picture helps the immagination; and we strive to give life to the image. But it is not real. We cannot make it live. We have no breathing that will give them life and motion.

John is called to an open door to read, and hear read a history of quite another character; a book of landscapes whose skies, and seas and lands are full of life. He reads with his eyes and ears. Everything is in motion, persons of noted character, ride forth on various colored horses; commands are given. The results are all seen. Commands are heard, and the obedience soon follows. The book is full of these living pictures of the Roman empire. John scrutinizes them with great interest. He simply tells what he saw and heard, he adds no comment. He is simply a pupil and reporter. He was once asked who were certain persons, and whence they came! his reply was, Sir, thou knowest. Such was his great interest in that book, that he wept much, because no one had been found worthy to open the book and to be its reader. One was found,—the Lion of the tribe of Judah, the Root of David.

The history of the Roman empire that the evangelist was permitted to read and to examine, is one of its own kind. No human being could have originated such a book composed of sheets, on which were landscapes full of beings, living and acting;—a book of panoramas; a book exhibiting the moving empire in advance. Such appears to be the character of the Apocalypse, God's closing revelation. It is the chart of the Roman empire while struggling with the elements of her dissolution.

Other objections against the interpretations of the Futurists might be urged. (a) The whole book to the 19th, chapter, presents Christ as the officiating High Priest. He is the Lamb of God. And that being his official position, it shows that the events of 18 chapters are to transpire under his priesthood, while he remains in the most holy place. It is, therefore, the history of events to transpire before his return or the resurrection; consequently before the day of judgment.

The fifth seal presents a scene quite unlike those who seem to cluster around the day of the Lord. So likewise, of the drapery and actors of the first four seals. The sealed in Rev. vii. have no crowns, which will be given them when Christ appears. When Christ returns, or, while he occupies his throne of judgment, it will not be under the symbol of a Lamb, the emblem of his priestly office; his name will be called, the word of God. He is a triumphant warrior:—the King of kings, and Lord of Lords. Many expressions in the last three or four chapters of the Apocalypse present Christ in another official position. The first 18 chapters contain the history of Christ's priesthood the remainder is the history of his reign. This must be kept in view during our investigations.

The Apocalypse contains internal evidence that its chronology is that of the decline and fall of the Roman empire. If you compare their agencies, they are quite similiar. No author can write the civil history of the great empire without dwelling more or less on its ecclesiastical history. They are so blended that no human mind can divide them. Gibbon saw the difficulty. To explain the visible changes in civil domination he was forced into church movements. The reason is obvious. Rome had always been religious. The empire, till the days of Constantine, was a worshiper of many gods. It had nationalized all religions except Judaism and Christianity. A powerful priesthood administered daily at the numerous altars of each separate divinity. This entire idol priesthood, had over them a pontifex maximus a high priest, who was also the head of all civil power.

Constantine and six of his successors, though called Christian emperors, were high-priests of Paganism.

The Apocolypse photograps the empire under three different churches, the Pagan, the Christian, and the Papal. The first five seals, present the empire under the Pagan priesthood. The first vision of the sixth seal brings to view the final conflict of Pagan supremacy. The second division when the four winds are restrained, and the sealing takes place, covers the reign of Constantine; a reign of peace and prosperity. One of the medals of Constantine bearing on the reverse *"beata tranquillitas"*, "blessed tranquility," is a confirmation of this testimony. All the historians who have written of these times, also bear witness to the vast numbers both of Jews and of Gentiles who were converted to the Christian religion.—Bagster.

We are about to follow the empire as it throws off the Pagan garb, and puts on the Christian uniform. What is its character? What elements does it carry into the Christian church? To answer these questions fully, is a task that we do not now propose to undertake. This will be attempted under another head of prophecy; for the present, we shall do little else than name the principal elements that, at that time, composed its character.

Its civil and religious elements were very discordant. The border nations were ready to invade the empire so soon as restraint should be taken away. Persia, for half a century, had given the empire much trouble. The tribes issuing from the German hive had been held back with great difficulty. The empire had within its bosom; distributed among wealthy Roman families, more than one million slaves; made such by the adverse fortunes of war:—subjugated, but not converted, ready to rise on any favorable occasion.

The religious elements were exceedingly varied as well as dangerous. Paganism was overpowered, not conquered. Some had become Christian, but the masses were, at heart, Pagan. Christianity, in form only, became popular. The empire, in name, was Christian, in nature, Pagan. It was constitutionally idolatrous. The people so long accustomed to the show of heathen worship, could not be satisfied with the simplicity of the Christian ritual.

The Jewish element created discord. Many become Christian, and consequently sowed the seeds of contention in their synagogues. Without the ability to persecute, they had its nature.

In the bosom of the Christian church were various divisions. From the days of Adrian, an apostate priesthood began to show its rising character and strength. In the days of the apostles it began to work. Christ's priesthood was in heaven; this sprang up in the bosom of the Church on earth. During Pagan supremacy, it was held in check. It was simply an episcopacy. When Pagan Rome was removed, it developed with amazing rapidity.

A great many people—perhaps a third of the population of large towns, and three-fourths of those in small ones—are far more anxious about the concerns of their neighbors than about their own. That is, if we were to judge from what they say.

LOOSE LOGIC.

O. R. L. C.

The gift of reason and of oral and written speech is a blessing of priceless value. on the right use of which depends our success in the gospel. To be careless in speech and argument is to be unfaithful to the truth. We may and do, through charity, excuse it in one another; but a person who allows himself in such a habit defeats himself and often repels his best hearers. I am very sorry to see this—in some of our ablest and most experienced speakers and writers. Haste may be plead in excuse; but we cannot afford to do our work in a hurry; better do less and do it well.

My love for those in whom I see this fault, and my anxiety that their great *strength* shall be more efficient for the truth, prompt me to write this, and I sincerely hope and pray that it may be received as it is written in the spirit of kindness.

On the last page of THE RESTITUTION, for March 2nd, is an article under this heading:

"Is man saved by Faith alone, or by faith and Works combined?"

In view of the apparent sense of caption and the nature of the article under it, I would respectfully say that it does not state any existing issue. It is a phantom of the writer's own creation; hence in discussing it he only beats the air.

His opening platitudes have no special connection with the subject.

1. He antagonizes the proposition "that faith must be the cause by which works are produced."

Must we understand him as debating against his own caption that "man is saved by faith and works combined?" Does he really believe that works which do not spring from a pre-existing faith will save? Can a man be saved by works who never had faith? He both argues and affirms both for and against this idea, and calls James to his aid. It would doubtless be useful for him to study the harmony between James and Paul on justification.

2. Did he ever know anybody to "predicate Christian character or salvation upon a dead faith?" If not, why does he throw out such language? I have quoted his words.

3. He has a "boat" with two interesting oars about equal in strength, either one of which used alone makes the boat whirl rapidly in a circle, but both used together with well balanced force make the boat move forward in a straight line. Exactly. That is a working faith, and faithful work—both just the kind we believe in. Then, underlying both and inspiring both, is something "better" than either or both. But how about that faith oar? Would a "dead" stick move a boat so lively?

4. He says, "there is no justification in a dead faith." Well, that is not our kind; that belongs to his phantom.

5. He says, "here baptism is coupled with faith by the copulative conjunction and as an equal condition of the promised salvation." Indeed! Terms connected by a copulative conjunction are equal!! In what grammar, lexicon or other book did he find that? I say a man "and" a dog are passing; do I mean that the dog is equal to the man?

6. Again he says, "Abraham's faith was imputed for righteousness, because God knew that he would do right!" Then the saints who will "persevere" are justified by faith. We don't care about the rest; they might as well be justified by works.

7. The quotations from James have really no place in this discussion; ii. 12-26 referring to works of benevolence in the general Christian life, and verses 21 and 22 to Abraham's offering of Isaac about fifty years after Abraham had "by faith obeyed" God. Certainly there is nothing in that act of Abraham at the age of 124 years to show how men are to become Christians now. "Faith wrought with his works," and so it must with ours from beginning to end, else our works have no saving power. Paul gives the credit to faith (Romans) and James does not contradict him.

May I say with all kindness but with all possible earnestness that it is more important to deal fairly with one another, and with one another's views, than that we be on either side of most of the questions which we discuss.

Youths' Column.

What the Birds Teach us.

Oh! little birds, God taught you songs
In many a changeful note to raise;
We hear you in the bush and cliff,
The meadow, and the dusty way.
He taught us, too, and we can sing
A sweeter, nobler psalm of praise.

Oh! little birds, God shaped your wings
To cleave at will the sunny air,
And soaring up o'er field and wood,
To glide in freedom everywhere.
And he has shaped for us our wings—
The winging waft of faith and prayer.

Oh! little birds, God gave you hearts
Of quiet joy o'erflowing full!
You live contented through the days
Of Summer sun or Winter rain.
And He can give us godliness
Mixed with content—our greatest gain.

Oh! little birds, God showed you how
To choose the tree that suits you best.
To weave the twig, and straw, and grass,
To bind the clay into your nest.
And he has shown us how to build
A house in heaven, where we may rest.

Oh! little birds, God grants you gifts
Exhaustless through the changing year.
And in the fields you find your food
Sometimes afar and sometimes near.
And He will give us all we want—
His children never need to fear.

Sunday School Times.

Present Truth.

A little girl was recently waked in the night by a severe thunder-storm. The vivid lightning and the crashing thunder at first frightened her, and she called to her mother in alarm. Then as her mother came to her bedside the child said: "But, mamma, my Sunday school teacher told me that Jesus could take care of me now in a thunder-storm just as easily as he did of the disciples in the boat; so I won't be afraid." And she quieted down to her sleep again. That child's teacher had made a right use of a Bible lesson, applying it practically to every day matters. And the result showed how much of good may come from a wisely spoken word by a loving teacher, even to a child out of a Christian home where the same truth has been often spoken before. The freshness of a teacher's word may give new power to a familiar truth which the parents have by no means ignored.

Well Spring.

Who makes it Rain?

Little Nettie stood by the library window one morning watching the rain as it fell in a steady patter, patter, upon the wet sidewalks. When she turned her face towards her father, who sat in his big chair before the fire, one might have fancied that her cheeks were wet with the rain too, and that her eyes were brimming full of rain-drops.

"O papa," she said with trembling lip, "it has spoiled all my pleasure! Just think of all of us, the nice carriage-load, all going up to the lake on that lovely picnic! *and—then—they took it this rain!*"

Nettie's tears poured in showers, and she sank upon the sofa, burying her face among the pillows.

Her father, who dearly loved his little girl, went towards the sofa; and gently placing her upon his knees, he talked very kindly to her about her disappointment, and told her that he was very sorry for her; then he said:

"Nettie, who makes the rain?"

"Why, God makes it, you know, papa. No one else can make the rain come."

"Well, Nettie, why does God send the rain? Is it for good, or for evil?"

"For good, I guess; only—only—if he only would not let it rain to-day, I should be very glad."

"But *supposing God wanted it to rain* to-day, my daughter?" said her papa very seriously.

"Did God really want it to rain to-day, papa?" said Nettie, with wondering eyes. "Then I will not say another word about it. I want it to rain too, just because God knows what is best. Why, papa, I never thought about it before; but it seems to me that it is a wicked thing to fret about the weather whatever it is; for God sends it, and he always does right. I wish I could forget my own wishes when God wants to do anything." And the little girl kneeled upon her knees in her father's lap, and asked God to forgive her for her complaining of the rain, and teach her to love whatever was his holy will, whether it suited her or not, for Jesus Christ's sake.

There was sunshine in that home all the rest of the day, in spite of the pattering rain without; and, better than all, Nettie was never heard to utter a complaint about the weather again.

Sermons for the Little Ones.

No. 9.

JESUS—THE CHILD OF PROMISE A SON OF DAVID, AND OF ABRAHAM.

If one of the little boys, to whom I am talking, were of the house and lineage of Brunswick, or Hanover;—a first-born son of that House, we should know at once what great things were in store for him, if he should live to become a man. We should know, that by and by when the reigning sovereign, Queen Victoria, was dead, that he would be crowned king of the great English Empire.

Well, we have found that Jesus is of the house and lineage of David, that he was really born of the royal race of kings, and is the first-born son of the last of David's family.

Then the throne of David rightly belongs to him, nobody else can take it, because there is no other heir to dispute the right with him.

What was once David's kingdom, must sometime be his kingdom, because God promised David, to give his son, his throne to hold forever.

You see now what the wise men meant when they asked, "where is he that is born king of the Jews?"—and that Herod's fears were not groundless, when he sought to put him to death; do you not?

You have learned from the 3rd chapter of Gal. that whatever was promised to Abraham, was promised to Christ—that when God deeded the land of Canaan to Abraham for an everlasting inheritance, he deeded it to Christ for an everlasting inheritance, and from Genesis that he is sometime to possess the gates of his enemies—or to take all their cities and their power away from them, and rule, where they now rule.

You have learned to, that he is David's son, and so must have David's throne and kingdom forever, and now that you are sure of this much, you are sure too, that God will sometime seat him upon his holy hill of Zion in Jerusalem, according to his promise.

You are sure that his throne will be just where David's throne used to be, and that he will not only reign over David's kingdom that was once overturned, *because he is David's son*, but that he will also reign over all the earth, because he is God's Son.

You have now taken some of the first steps toward coming to Jesus. You have learned what was promised to him and to us, in the Old Testament Scriptures. You have identified him as the seed, or child of promise. You are sure that he is the one to whom God promised the land of Canaan and all the earth, from what God has said about him in the New.

But you will want to know what good it will do you, now that you have heard, and understand, all about the promises made to Abraham to Isaac and to Jacob, to David, and to Christ? Do you not know that the same promises are made to you, if you will be good, and will mind God?

You may have a place in the kingdom of Jesus. But God says, "you must first believe there is going to be such a kingdom, and then do just as he tells you, before you can get into it.

That is the reason we have been trying to teach you what we have about the kingdom.

God meant there should be such a kingdom in this world, when he first made Adam and Eve, he put everything under Adam's rule, but Adam did not *mind* God and the great kingdom of earth, was taken out of his hands.

He meant this, when he told the woman "that her seed, or son should one day bruise the serpent's head"—meant that Jesus would sometime overcome and destroy all evil, and reign in its place.

Jesus said, that his Father had covenanted to give him a kingdom,—to give the twelve disciples a kingdom, and that it was also his good pleasure to give the little flock a kingdom.

Jesus preached the Gospel, or good news of a kingdom when he was here on earth, and said that all who believed that Gospel, and were baptized into that faith should be saved.

But you can't believe that of which you know nothing. You must know what God has said about this kingdom before you can believe there will be such a kingdom.

THE FRIEND OF THE CHILDREN.

Sententious.

Hope is like the sun, which as we journey toward it, casts the shadow of our burden behind us.—*Samuel Smiles.*

In the voyage of life we should imitate the ancient mariners, who, losing sight of the earth, trusted to the heavenly signs for their guidance.

Right habit is like the channel which dictates the course in which the river shall flow, and which grows deeper and deeper with each year.

Be thou with me; the way is dark and dear,
Vouchsafe, O God, to make the pathway clear.
Doubtful and various still my way must be
If thou dost guide me not,—be thou with me.

If the Christian religion were not fully in sympathy with every phase of the world's growing necessity, it would itself ere this have been outgrown.

Happiness is like manna. It is to be gathered in the grains and enjoyed every day; it will not keep; it cannot be accumulated; nor need we go out of ourselves nor into remote places to gather it, since it has rained down from heaven, at our very doors, or rather within them.

Over the mists of the wintry sea,
A message of gladness is sent to me,
And I pass it on to my friends to-night;
This message written in words of light;
Though darkness is the darkness in which we stand,
"The night is far spent, the day is at hand."

CHRIST'S GLORY.

Until he comes, he is the rejected one. His coming is to end the day of his long rejection, and to introduce the day of his acceptance—the day when he shall be owned by Israel, and by the world, as he is now by his saints—the day when he shall be owned on earth, as now he is owned in heaven. As the great Judge of all, his glory is yet to come; as the King of kings, and Lord of lords, his glory is yet to come; as the Last Adam, his glory is yet to come; as the Church's Head and Bride-groom, his glory is yet to come; as Israel's monarch, his glory is yet to come; as Antichrist's destroyer and Satan's dethroner, his glory is yet to come.—*H. Bonar.*

COMMONPLACE.

A commonplace life, we say, and we sigh;
But why should we sigh as we say?
The commonplaces sun in the commonplace sky
Makes up the commonplace day;
The moon and the stars are commonplace things,
And the flower that blooms, and the bird that sings;
But dark were the world and sad our lot
If the flowers failed and the sun shone not;
And God, who studies each separate soul,
Out of commonplace lives makes his beautiful whole.

"Many of them that sleep in the dust of the earth shall awake."—Dan. xii. 2.

"A little while, and ye shall not see Me: and again, a little while, and ye shall see Me." John xvi. 19.

Wait awhile, the skies shall brighten,
And the warmer sunshine shall brighten,
O'er green woods, and tuneful meadow-lands.
Wait awhile—the dead long hidden,
By the voice of Jesus bidden,
Shall come forth, and sing and clasp our hands.
—*Songs of Heaven and Home.*

Carlyle.

"WHAT IS TRUTH?"

Jesting Pilate had not the smallest chance to ascertain what was Truth. He could not have known it, had a God shown it to him. Thick sorcon opacity, thicker than amaurosis, veiled those smiling eyes of his to Truth. He looked at Truth, and discerned her not, there where she stood.

What pleases only for the moment, whether poetry, or oratory, will die with the moment. What looks beyond the moment will live beyond the moment. What speaks to the intelligent few will at last make a conquest of the unintelligent many; what speaks only to the unintelligent many will never reach the intelligent few, and will soon be forgotten by the unintelligent many also.—*Dean Stanley.*

One of the lessons which young people have to learn from experience is the power, as well as the enduring quality, of deeds and words, and that they cannot talk idly as the wind whistles, or do carelessly as the reeds float, with no effect produced and no impress made.

THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, April 6, 1881.

For some obituaries and other articles we will endeavor to give place in our next.

SEVERAL names have been added to our list through the efforts of friends to the paper for which they have our thanks.

DISRAELI, the Earl of Beaconsfield, and the celebrated Jewish Statesman, is in a very critical condition. On the morning of April 4, his physicians regarded his recovery as quite doubtful. His career has been one of the most extraordinary in English history.

LET us all take hold at once to help Brother Magruder in bringing out his pamphlet. We have forwarded the little that we can spare in this direction, and urge upon all our brethren to inclose whatever they can spare, more or less, to his address, which is Stephen's City, (formerly Newtown,) Frederick Co. Virginia. Brother Magruder is not set for the defence of the gospel alone; we are all under obligation to uphold the truth.

To those who feel an interest in the forthcoming *Revised New Testament* the following item may be timely. Our brethren will no doubt be able to obtain a copy of the *Authorized Edition* at a moderate price when the work is put on sale. "The Rev. Dr. Philip Schaff, who was one of the American Committee on the Revision of the New Testament, says: The changes are so many that scarcely a verse in the New Testament remains unaltered. In many instances, however, the alterations concern punctuation and minor words. The revised New Testament will be on sale in England, Scotland, Ireland, Australia and the United States on the 20th day of May next.'"

FROM the American Publishers, I. K. Funk & Co. we have received a copy of the *Analytical Concordance to the Bible*, by Robert Young, L. L. D., and find it a work meriting lavish praise. It is truly a splendid monument to the genius of its learned authors as well as pre-eminently a *paragon* of excellency in this species of literature. We have not the space in this number to set forth its merits as it deserves. We advise all our readers who are at all able to obtain this work. To get the *genuine article*—the latest revised and authorized Edition—send your orders to the above named firm. See their advertisement in another place.

ORIENTAL SKETCHES.

Palestine.

There is no country on earth with which so many fond, varied, and sublime associations are connected as with that land that has become distinguished from all others by the honored appellation—THE HOLY LAND: In this land, though of limited extent, the history of the world has centered. The land of Revelation, where the Patriarch and Prophet, the Psalmist and Apostle, have lived and acted their several parts in the great drama of human life, has been made more wonderful, as the locality where the Divine Creator has manifested himself in sensible visions, and where the Son of the Highest led an earthly pilgrimage among the children of men. As the Eden land it bordered on Paradise of old, that Celestia) garden of God, where the first pair walked in innocency amid the blooming bowers planted by Jehovah himself.

After Eden, the earliest name given to this land, was derived from the youngest son of Ham, and grandson of Noah, from whom it was called "Canaan" or, more frequently, the Land of Canaan. Though, strictly speaking, this name denoted the tract of country west of the Jordan and Dead Sea, and between these waters and the Mediterranean; while the high table land on the east of the Jordan was known as "the land of Gilead," "Land of Israel" and "Land of Promise" are the more general and comprehensive terms that embrace all the territory whether east or west of the Jordan. The land of Canaan, before the Israelites under Joshua effected its conquest, was divided among the eleven sons of Canaan from each of whom there descended a numerous clan or tribe who were subsequently dignified with the name of nations amounting to ten in the days of Abraham, and seven in the latter days of Moses; and these were the nations whom the children of Israel were commissioned to exterminate and possess their land.

The more modern Palestine, or Palestina, was a name derived from the Philistines, who expelled a tribe of aboriginal inhabitants, who were termed the Avim, and who were settled on a fertile plain bordering on the Mediterranean. The Philistines were also the descendents of Ham through Misraim and they seem to have obtained this name from their migrating habits, as Philistine is derived from a Hebrew word that signifies to *migrate*, and hence *Philistines* denoted the *immigrants*.

The situation of Palestine on the map of the world, in its relation to the three great divisions of the earth, as known to the ancients before the discovery of America, was a remarkable one. It was on the extreme western edge of the great continent of Asia, and separated from the mighty empires occupying the immense countries in the remotes East by a broad and almost impassable desert. On the South the arid and inhospital wastes of the upper part of the Sinaitic peninsula were interposed between it and Egypt, while on the North the lofty ranges of Lebanon and anti-Lebanon, and the deep chasm of the Litany, which courses along the feet of these mountains, cut it off from the regions of the upper and north-western Asia. The wide waters of the "Great sea" washed its western outline, and separated the Holy Land from the "Isles of the Gentiles" that embraced the known and unknown maratime regions of the west. In this strip of country, thus isolated from the Great Empires of antiquity, and in size something like the State of Vermont, or the principality of Wales, were enacted the most momentous events in the world's history.

It is sufficiently obvious, from a consideration of all the passages where the term *Eden* is employed, that it was the name of a very extensive region of country in western Asia, embracing Mesopotamia, Armenia, Syria, the Land of Israel, and Northern Arabia. The trouble with many has been in confounding, *Paradise,—the Garden of God*—that was eastward *in Eden*, with the whole district of county that went under this name. The *Garden* was connected with the Euphrates and Tigris rivers in some part of their course, probably with their confluence near the Persian Gulf. Wherever it may have been located, whether near the sources of these rivers, or at their confluence, Paradise proper was only a *garden* in the larger country that went by the name of *Eden*. In the very country where the first man lost the kingdom will be located the throne of the Restorer; though the *garden* of the first was on the rivers of the East, yet the throne of the second will be on the glorious mountain of the West in that territorial Land of Promise and seat of Divine Universal Empire, that has ever been so dear to God and man.

It is no wonder that the idea of a terrestrial paradise, as the abode of purity and happiness should have found a place in the traditional and legendary lore of all nations. The prophets and poets of Israel sang of it as a home of beauty, whose joys had departed. Other nations speak of a garden of enchanting felicity abounding with trees and flowers of surpassing fragrance and loveliness. Streams from the fountian of immortality meandered among these groves of eternal bloom to water arbors whose branches were clustered with the fruits of life. The traditions of the golden age are but the imperfect and broken echos of a "Paradise Lost." Still "they intimate how in the background of man's visions lay a Paradise of holy Joy,—a Paradise secured from every profanation, and made inaccessible to the guilty; a Paradise full of objects that were calculated to delight the senses and to elevate the mind: a Paradise that granted to its tenant rich and rare immunities, and that fed with its perrennial streams the tree of life and Immortality."

The Eden land of creation will be Immanuel's land in the restitution, and the Paradise of the infant world will re-bloom in the fadeless gorgeousness of the new Paradise of God. Palestine then is a portion of Eden land, and Eden land is the land promised to Abraham, and Eden land is Immanuel's land. Eden land was the fairer and more delectable region of a beautiful world, and Paradise was the Garden of delights—the Holy Elysium of Eden. God made man's first home in East Eden, and Israel's home in West Eden. Paradise and Palestine! The Garden of God, and the City of the Great King! The noble rivers of the East and the Holy mountains of the West! Adam and Jesus! Genesis and regeneesis! Death and redemption! A world lost, a world restored! And Eden land the theater of the great drama!

If sweet and holy memories linger around the enchanting word—Paradise, how intensified is every feeling in humanities' heart of hearts, when all the remembrances, and all the inwoven conceptions of Divine love in the economy of redemption are stirred by the name Palestine! Eden land has lost its pristine loveliness. The glad garden of God no longer blooms on the rivers of the East. But the "glorious holy mountain" of Palestine—Mount Zion—awaits the Heir's enthronement in the Land of Promise. Then Eden will have a king and earth an emperor. In future sketches we hope to describe Palestine in completer detail.

Communications.

Editor Restitution:

In my last article, I think I have proved the certainty of the restoration of the tribes of Israel to the land of Palestine, long since promised to the Fathers of the Jewish nation, Abraham, Isaac, and Jacob, although in my estimation, it ought not to require proof to any one, who understood the character of Jehovah, who changes not, see Malachi, iii. 6, or who believes his word, which contains scores, if not hundreds of promises upon this subject, and if these promises are not sufficient, it may be seen confirmed by the oath of the great Jehovah himself, see Gen. xxii. 16-17.

I shall now make a few remarks upon the location of the tribes as described to Ezekiel which can easily be seen to be dis-similiar to the arrangement under Joshua, I shall endeavor to throw some light upon this great subject, which has occupied so much of the attention of the Ruler of the universe, and on this account should not fail to engage our deepest meditation and study, promising at the same time, that many of the brethren may be fully acquainted with any ideas which I can set forth on this interesting subject, but knowing also, that many others have not given it all the attention and investigation which so important a subject demands, seeing that the fulfilment of those God-given promises, will change the whole routine of the government of this earth, and introduce the promised glorious period, in which "the earth shall be filled with the knowledge of the Lord, as the waters cover the sea." Isaiah xi. 9.—It may be observed that the tribes during their former possession of the land, were not systematically situated under Joshua as they will be under the greater than Joshua, in this settlement there was no "holy oblation" set apart, which of course is not surprising, as it was to be only temporary so to speak, as it depended upon their obedience, and good conduct, they would be unable on these conditions to retain it; as these were traits of character which they never very strongly exhibited being murmuring children, nearly from the time of their deliverance from their hard bondage, during a period of many years: Under the approaching arrangement in the near future, a large portion of land is set apart, as an "holy oblation" to be "twenty-five thousand by twenty five thousand," of course we understand these numbers, as so many measures, or reeds, according to the "measuring reed" in the hands of the man who gives Ezekiel his information. Ezek. xl. 3. The length of this reed being somewhat over ten feet, and nine inches, constitutes the "holy oblation" to be about fifty miles square, or perhaps exactly fifty miles, as the Jewish measure as well as Jewish time, differs slightly from ours. This "holy oblation" is to be a site for the city of Jerusalem when rebuilt, which city will be according to the same measuring reed, 4500 measures, or about ten miles square, and also a portion for the Levites, and them that serve the city, and also suburbs, such as we call a common, for other purposes, for the use of the inhabitants. See Ezekiel xxxxviii. 15, to the end.

The northern boundary of the location and the land, is the "entering in of Hamath," with Dan for the northmost tribe, the distance from this boundary to Jerusalem is 213 miles, and the southern boundary of the location, but not of the land, is "Kadesh," with Gad for the southermost tribe. The distance from Jerusalem to Kadesh is 80 miles making the location from north to south 293 miles, there is remaining however, at the south of Gad, a distance of 80 miles, up to the river Sihor or Nile, which is the extreme southern boundary. See Josh. xiii. 1-3-8. Which allows the promised blessing mentioned in Deut. xxxiii. 20. "Blessed be he that enlargeth Gad," according to the distance of each boundary from Jerusalem, 213 80. i. e., 293 miles, we can see that the "holy" oblation," which is nearly in the center, will have a frontage, or seaboard, on the great sea, which is the western boundary of the land, of 50 miles, and each tribe will have a frontage, or seaboard of 20 miles making although 280 miles, with 8 miles yet unoccupied, and it is distinctly stated that each lot is to run from the east side in every case. See Ezekiel xlvii. 2, 3, 4, 5. etc., etc.—the river Euphrates is the eastern boundary of the land, and being 450 miles east of Jerusalem, the lots will be 450 miles long, with an outlet by navigation, at both east and west ends.

But why is this western boundary designated as the "great sea." Jehovah knew wright well, that there were far larger seas, as it regarded area of surface, and volume of water, in this respect the Atlantic, the Pacific, and Indian Ocean are much larger, there must be therefore some other reason, why it should be called the great sea, this sea is now known by all nations, as the Mediterranean Sea, taking its name from bounding the land known as the middle of the earth, or to use the Latin phrase, it would be called Mediterrene, or in our language the middle of the earth, hence the designation Mediterranean Sea, if I take a good map of the world, and a pair of compasses, and stick one point in Jerusalem, as located in the covenanted land, and draw a circle 9 or 12 inches, more, or less, according to the the size of the map. I shall include within such circle, the greater part of Europe, Asia, and Africa, excepting a few outskirts and a few islands, this sea is considered to be the key of the navigation of the world, a ship from the Mediterranean, can pass into any other sea upon the earth, consequently no other country in the world, will possess greater facilities for trade and commerce, than Palestine, with Jerusalem rebuilt as its Metropolis, hence, I consider it no undue stretch of the imagination to consider those future advantages as some of the reasons, why it should be called the "great sea," and also bounding a land, which Jehovah calls "the glory of all lands," as described by the prophet Ezekiel, in chapter xx. 6-15.

This may be further seen by the prophetic language addressed to Zion in Isaiah lx. 3-6,—"Thou shalt see and flow together, and thine heart shall be enlarged, because the abundance of the Sea shall be converted unto thee, and the forces of the Gentiles shall come unto thee." Evidently the reading of the translation in the text, in this instance, does not convey a fair meaning, the marginal reading is much preferable, as follows, "the noise of the sea shall be turned to the, and the wealth of the Gentiles shall come unto thee." This gives good sense, most likely the navy of the world, will in a short time, consist of those noisy, screaming steam ships, employed for every purpose, and the commerce of the world in them, will be turned to Jerusalem. Steam ships at no very distant period, will supplant the slow, uncertain sail vessels. We have a further account in the same chapter Isaiah lx. of the resort of the Inlands countries bringing from the interior, all the products of those regions, in the following language: "The multitude of camels shall cover thee, the dromedaries of Midian and Ephah, all they from Sheba shall come, they shall bring gold, and incense, and they shall show forth the praises of the Lord, all these camels, etc., which some writers designate as the ships of the desert, will maintain the inland commerce throughout the countries where there are no navigable waters, all turned to Jerusalem, so that it will be the center of attraction, and the market of the world, at no very distant period of time.

I am aware that large numbers of professors throughout the so-called Christendom, spiritualize these Scriptures, and apply all these promises to the Gentile church, or in other words, they apply all the prophetic promises to the church of the Gentiles past and present, and leave all the threatenings and curses to the Jews! but it is certain that the prophets spake of old Zion, or Jerusalem, and the scattered seed of Jacob, or Israel. I would like to see how they can spiritualize camels, and dromedaries, and many other things which Jehovah has spoken. The facts is that nearly the whole professors of the world, by their spiritualizing process, have spirited away the truth of the things of the kingdom of God and its glorious attendants, so that nothing is left as a foundation, to those who make the foolish choice of following them; but the fancy of some man, or body of men, who may choose to set forth some nonsensical dogma, of their own brains, in opposition to the law and testimony, Ergo, no light in them.

The truth is, if God does not mean what he has spoken, just as it stands, we defy creation, man or angel, to find out what he does mean! of course we do not understand parables, figures, or shadows literally, but wherever, instruction or information, is intended to be conveyed, we take the literal promises to be as true as God himself, knowing that every promise which he has given is supported by language spoken, and repeated to the prophet Ezek. in chapters xvii. 21, 24, chapters xxii. 14, and xxxvi. 36, viz. "I the Lord, have spoken it, and I will do it, so be it.

THOMAS CHURCHILL.

CHRIST OUR PASSOVER.

1 Corinthians v. 7.

JOHN POORE.

Some of the brethren are anxious to know when will be the right time to take bread and wine, to show the Lord's death till he comes.

The breaking of bread and taking wine was instituted at a yearly feast, and we have no knowledge that the Lord has ever changed the time, or Passover.

It was the blood of the paschal lamb, sprinkled on the door posts of the Israelites in Egypt, that secured them against the destroying angel that slew all the first-born; and that blood pointed to the efficacy of the blood of the Lamb of God.

The type found the antitype in the Lord Jesus Christ.

It is now the sacrifice of his life, or blood, that we commemorate at the anniversary of his death. Therefore, a yearly evening feast or remembrance, showing forth his death.

Brethren in case partake of this ordinance on the day of Christ's resurrection to show his death; but if it be done once a week, try and take Thursday evening.

The time of its observance this year is on Friday evening, April 15, after the first full moon after the spring equinox.

The Lord permitting, myself and family will celebrate the event at my house, on Friday evening, April 15, 1881, at eight o'clock. We live three and one-half miles east of Galesburg, Neosho Co., Kan.

Friends of our Redeemer, who find it de irable, will be welcome to unite with us.

DETROIT, Mich.

Editor Restitution:

Enclosed find two dollars to apply on my subscription.

Last year I had THE RESTITUTION sent to several beside myself; and I hope they have renewed their subscriptions as soon as they ran out—at least I should think they would rather than do without it. I know if we have any desire for the truth we would not be afraid to take great pains to get it.

We are told to buy the truth and sell it not. There must be a willingness on our part, if we expect to be partakers of the heavenly blessings. The Father will not give them unless we ask for them, and if we ask and receive not it is because we ask amiss. The Lord Jesus gave himself a sacrifice for the sins of the whole world, and we as individuals must make our sacrifice if we would inherit eternal life.

Paul said, "I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy acceptable, unto God, which is your reasonable service; and be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God."

O, do we realize the importance of first making a sacrifice by giving up all things that offend? Putting on the whole armor of God, that we may be able to stand against the wiles of the devil.

It is no easy matter to do this, but this is a warfare in which we are to fight the good fight of faith, and lay hold on eternal life. If we strive we must strive lawfully.

Christ said the kingdom of heaven is like unto a merchant seeking goodly pearls, who when he had found one of great price, went and sold all he had and bought it.

Are we willing to do as much? Are we willing to pluck out our right eye, or cut off our right hand if it offends?

I take it that the Savior meant we must cast away our dearest earthly treasures for the heavenly. We do not expect the world will see as we do in these things, for they are heaping to themselves treasures in earthen vessels.

But we, the little flock, the Bride of Christ, who look for him to appear the second time without sin unto salvation, are we ready to be baptized with the baptism which he was baptized with—death?

We have all, no doubt, obeyed the figure, but are we so well drilled in our profession that we could resist unto blood, striving against sin?

Let us examine ourselves, for the clouds are thickening fast; the wrath of God is about to be poured out upon the earth.

I ask in God's name, can we sacrifice too much for Christ? I can say for one, No. Our time and our means are the Lord's, and we are his, and he careth for us. So let us be about our Master's work if we expect to be rulers and reign with him. We have got something to do this side the change. We are not to fold our hands and say it is enough that we get ourselves ready; but every one has something to do. If we can't talk, we can write, or we can give our mite to help those more fitted than we. Because we have but one talent is no good reason for burying that. God forbid that one who has been begotten by the spirit should have the thought.

Brethren and sisters, let us be diligent, that we may be found of him without spot and blameless. Let us remember he bare our sins and we must bare his righteousness. We must wear the white robe now and keep it free from flesh spots. How are we to do this? Not by our own strength alone.

David said unless the Lord had been my help, my soul had almost dwelt in silence, but the Lord is my defence, and my God is the rock of my refuge.

We need to feel our dependence on God; to feel that we are nothing but poor dependent mortals.

May the Lord help us to be bright and shining lights; a city set on a hill, that cannot be hid. Let us grow in grace and in the knowledge of our Lord Jesus Christ; to him be glory both now and forever.

Yours in the blessed hope through Jesus Christ.

MRS. M. A. FINK.

Editor Restitution:

The xii chapter of Isaiah is the most interesting portion of the Scriptures, to those Israelites who are looking for the coming of the Messiah. The language seems to be particularly addressed to Israel in the flesh and is such as those who may be converted, may be expected to use in the day of their final triumph. In that day thou shalt say, "oh Lord I will praise thee." Though thou wast angry with me, thine anger is turned away, and thou comforted me. This is the beginning of the rapture of a restored people, and from the manifest clearness of the deliverance expressed in the whole chapter preceding this, the tones of triumphant joy expressed in this are natural and such as might be expected to burst forth from a ransomed people. The 3rd verse is peculiarly interesting, it is particularly addressed by the prophet to Israel in the flesh. Therefore shall ye natural Israelites draw water out of the wells of salvation. It might properly be asked who are the wells of salvation. To this question we will try and give an answer at some future day. CHRISTADELPHIAN.

News Items.

SPAIN.

DESTRUCTIVE FLOODS.

LONDON, April 2.—There were severe floods and gales on the Spanish coast of the Mediterranean yesterday, and considerable destruction to property in Andalusia.

GREECE REJECTS THE PORTE'S PROPOSAL.

LONDON, April 1.—A despatch from Athens to the *Morning Post* says: "Premier Coumoundouros will telegraph to the Greek agents in Europe that Greece cannot accept the Porte's proposals."

THE REBELLION IN HERAT.

LONDON, March 30.—The viceroy of India telegraphs that he has received a telegram from Candahar confirming the report that a rebellion had broken out at Herat, and that the place is besieged; also that a report has been received at Candahar from Farah that Ayoob Khan had been taken prisoner.

PARIS, April 1.—The French troops sent to protect the Algerian tribes from the marauding Koroumi had a sharp fight March 21 with the Tunisps. Several were wounded on both sides.

ALGIERS, April 2.—The last engagement between the French troops and the Tunisian raiders was on Thursday. It was a very serious affair and lasted eleven hours. Six tribes were engaged. Several other tribes are hesitating. It is believed that all those on the frontier are willing to join the aggressors at the first signal. The French troops have been reinforced.

SWITZERLAND is fortifying her mountain passes with the elaborate works that should have been commenced years ago, so as to make her situation more secure than it has been. There are indications threatening the independence and sovereignty of that country, growing out of the increased perils which now surround the heads that wear European crowns.

MADRID, April 3.—A bomb was exploded under the windows of the palace of the Duke of Sontess. No one hurt.

CONSTANTINOPLE, April 3.—The Porte agrees to cede Khotour to Persia, as demanded by England and Russia, in accordance with the Treaty of Berlin.

ST. PETERSBURG, April 3.—A military cordon surrounds this city, and nobody is allowed to enter or leave the city without permission.

AFRICA.

ALGIERS, April 2.—Four natives, belonging to Colonel Flatters' party, on a mission of exploration for the Trans Sahara Railway, arrived at Quargla on Monday last, bringing details of the almost complete annihilation of the expedition by the natives.

ROUMANIA.

RECOGNIZED AS A KINGDOM.

BUCHAREST, April 4.—England, Italy and Turkey have recognized the Kingdom of Roumania.

BOUND TO HAVE WAR.

LONDON, April 4.—An Athens correspondent says: Here nobody believes in peace. No anti-war Ministry could remain in office a week.

SCIO.

EARTHQUAKE.

CONSTANTINOPLE, April 4.—10 a. m.—A strong shock of earthquake at Scio, in the island of that name, yesterday, destroyed many houses, and seriously damaged nearly all that were left standing.

Later details say that many inhabitants were killed, and the remainder are encamped in the fields. Many neighboring villages were destroyed. During the panic which caused the Eastern Telegraph Company's offices were pillaged.

Shocks were also felt in Syria and at Smyrna, but no damage is reported.

ATHENS, April 4.—A Government dispatch has been received concerning the earthquake at Scio, which states that the effects were also felt at Tsesme, and that the number of persons killed and injured are estimated at 3,000. The earthquake was also felt at Cerosto, Enbola, and Tinos.

TROOPS FOR THE GREEK FRONTIER.

CONSTANTINOPLE, April 4.—At an important Cabinet council, on Sunday; it was decided to send fifteen battalions of troops to Kossovo and twenty to the province of Thessaly.

THE FAMILY CIRCLE.

Provoke not your children to wrath, lest they be discouraged. Col. III. 21.

"I Love You."

A tired woman hushed to sleep her nestling babe. Beauty once made her face radiant, perhaps, but all that beauty is gone now. The blue eye is dim and faded—the pale brow covered with lines of care. Perhaps, with that far-off look of hers, she sees three little graves, green with as many Summers. Her home is very humble—all day she has toiled, and the fainting spirit almost surrenders to fatigue, the downcast eyes tremble in tears—she is so weary. And every nerve tingles when the "boys" come hungry from school, some with a tale of sorrow that mother must hear.

And after they were hushed with kisses or chidings, it is time to get supper for seven hungry mouths, and the accustomed, never ending routine of putting away and cleaning up, till the worn-out creature wonders with a sigh if there really will ever come a rest to her—an eternal rest.

At last she can rest her weary limbs in the old corner rocking-chair. The babe, whose eyes close fitfully to a lullaby, lies in his father's lap. He is a plain man, that good father, with an honest face and a great heart, that would take in all the cares and sorrow of the household.

The babe sleeps. With a rude gentleness he lays it on its mother's bosom, and as the ruddy fire-light plays over her care-worn features, he looks upon her with eyes, suddenly grown lustrous and beautiful. He lifts his great hand softly till it rests on her shoulders, as he says:

"I love you, Mary."

How the poor heart leaps into love, light and rest. How vanish the cares that trod upon her very soul. She reflects not now that the pretty babe with pink-flushed cheek against her breast has worn her patience thread-bare with its constant fears and unrest. She forgets that the fire would smoke, the broth burn, that the children teased her, that the clothes-line broke, and that her whole frame ached with fatigue.

What were these in comparison with the stedfast love that has burned for eighteen years and is the sunlight of happiness, through the clouds of despair, when the beauty that made her winning and the freshness of her youth departed forever? What cared she for ought outside her home, though she had many sorrows, while such words thrilled her whole being?

"I love you, Mary."

Ah! you long-married, repining husbands, who exact every attention and duty—how much would it cost to make your home thus beautiful, with all its cares? I tell you, one word will loosen great burdens from the shoulders of the woman you call your wife. Try it. Go home some night and look upon her with the eyes of long ago. For one moment think how great trials she took into her heart when she married you. Then tenderly clasp her hand, and as she looks with wonder-opened eyes say to her in a low and steady voice, not carelessly and operatively, but earnestly:

"I love you."

Trust me, it will be to her and to you both better than diamonds.

Poetry.

"HOW READEST THOU?"

Luke x. 26.

SELECTED BY E. A. MARSH.

'Tis one thing now to read the Bible through,
And another thing to read to learn and do;
'Tis one thing now to read it with delight,
And quite another thing to read it right.

Some read it with design to learn to read,
But to the subject pay but little heed;
Some read it as their duty once a week,
But no instruction from the Bible seek.

Whilst others read it with uncommon ease
With no regard to how they read nor where,
Some read it as a history to know
How people lived three thousand years ago.

Some read to bring themselves into repute,
By showing others how they can dispute;
Whilst others read because their neighbors do,
To see how long 'twill take to read it through.

Some read it for the wonders that are there,
How David killed a lion and a bear;
Whilst others read—or rather lo it look,
Because, perhaps, they have no other book.

Some read the Blessed Book—they don't know why;
It sometimes happens in the way to lie;
Whilst others read it with unwonted care,
But fail to find some contradictions there.

Some read as though it did not speak to them
But to the people at Jerusalem;
One reads it as a book of mysteries,
And won't believe the very thing he sees.

One reads with father's specks upon his head,
And sees the things just as his father did;
Another reads through Campbell or through Scott,
And think it means exactly what they thought.

Whilst others read the Book through Fl. Halon,
And if it cross his track it can't be true;
Some read to prove a pre-adopted creed,
Then understand but little what they read,

For every passage in the Book they bend
To make it suit that all important end.
Some people read as I have often thought
To teach the Book instead of being taught.

And some there are who read it out of spite,
I fear there are but few who read it right,
So many people in these latter days
Have read the Bible in so many ways,
That few can tell which system is the best
For every party contradicts the rest.

Communications.

IS LEAVEN THE SYMBOL OF SIN?

J. B. COOK.

The general answer is yes. This idea of corruption in leaven seems to have been taken for granted.

A few texts are quoted in proof. But do these texts go further than to illustrate the diffusive nature of the principle, which may be for good as well as for evil?

Let us note some facts; not for controversy, but for testimony, and for taking up stumbling blocks out of the path of many.

1. We all know that leaven is diffusive in its nature; and so is sin—moral evil, corruption. Hence the saying, "A little leaven leaveneth the whole lump." Mat. xvi. 8–12; Mark viii. 15; Luke xii. 1; 1 Cor. v. 2–8; Gal. v. 9.

Note the evil has its distinctive terms in these texts, aside from the leaven.

The unleavened bread was with bitter herbs and haste, to memorialize their state in Egypt. Ex. xii. 8; xiii. 6–9.

It belonged to that people and that age—till Christ. As the spoke in a wheel has its value from its place and relations, so the heavy bread and bitter herbs belonged to them with their priesthood and lamb, their altar and incense.

But to our worship all that is dead, that we may be married to Christ, the Resurrection and Life.

The apostles speak of bread over ten times, yet this question of the Pharisees, who urged the law, was not even named. Acts. xv. 1–20. Christ is the end of law for righteousness. Rom. x. 4.

2. Good principles are diffusive of good; and hence, this fact may go so far as an illustration, to balance the other. "Examples prevail where precepts fail." Unleavened and leavened bread were both ordained; and most appropriate to their end.

3. Divine wisdom grouped leaven in with the sacrifice of thanksgiving, Lev. vii. 13, which is always and altogether good.

The service was in its nature, a rising and uplifting of their affections; as leaven lifts or raises the meal, till the whole is leavened. This is the primal thought.

4. At the Pentecostal feast—a triumphal service of deliverance from Egypt—the wave loaves were baked with leaven. Lev. xxiii. 17.

Let this stand for the facts it records as to God's order to his chosen nation, for unleavened bread, on a great occasion.

Of course such was their Pentecostal bread, and yet it was for good to man and glory to God!

This feast, Acts ii. 42–46, was at their early harvest, and called for gratitude and raised affections. But as this was the first Pentecost, kept in view of their risen Messiah, and the inauguration of the Christian Church, under the power of the Holy Spirit, their affections were raised beyond all precedent! The disciples glorified in the Lord. The good spirit then leavened—raised—that whole lump.

5. The kingdom of heaven is like unto leaven—till the whole was leavened. That is, till the whole was raised and pervaded with its own heavenly nature. Matt. xiii. 33; Luke xiii. 21.

Here the wisdom of God forestalls and forbids the notion of leaven as sin or evil. Hence this sustains the doctrine of leaven with thanksgiving. Lev. vii. 13, and their triumphal Pentecost. Lev. xxiii. 17; Acts ii. 1–42.

Nay more; it may show that leaven was noted here for its diffusive uplifting nature.

6. The fact that leaven was forbidden during the Passover—seven days—recognizes its lawful, healthful use in general).

Note.—Did the Holy One forbid leaven (as sinful) seven days, and then allow it? Nay, authorize it in the sacrifice of thanksgiving; and above all, command it at the Pentecost—their memorial of national deliverance and the ever-shadowing glory of their then present God and king? No. No.

The feast of un-leavened bread with loins girt and with bitter herbs, Ex. xii. 8–14, was a national memorial of their haste and terror in Egypt. But to forbid the symbol of sin seven days, and then allow and authorize it, seems monstrous!

7. However the enlightened conscience knows that sin is the transgression of law. 1 John iii. 4. Hence by all law, sin and its symbols are forbidden always and everywhere. By consequence, there is a fundamental mistake in making leaven the symbol of sin. For leaven was commanded and its use was obedience to God! This is the positive view.

The negative is alike decisive. The law of the spirit of life in Christ, makes no demand for unleavened bread and loins girt and bitter herbs. The suggestion seems ritualistic and Pharisaic.

Note.—If the example of obedience to the law at one point binds us, it binds us to the whole. Gal. v. 4. Hence it does not bind us at all. Unleavened bread has no place in these necessary things. Acts xv. 28. Be not entangled with the yoke of bondage.

8. The example of Jesus is authority. Supreme. Divine! But as he was born under law, he magnified it and made it honorable. But he was made both Lord and Christ, for this age and judgment. Acts ii. 29–36.

The voice from the exceeding glory says "Hear ye him." Matthew xvii. 1–5.

His example was obedient even unto death—the curse of the law—to redeem us from it.

Hence, we are under grace; and bound by the bond of love, in the faith of a new life, to hear him, as he spake in person and by his holy apostles. Matt. x. 40.

Christendom has largely assumed the example of Christ at the institution of the Lord's Supper, for far more than the unleavened bread, used at Passover under law. They confine the cup to the official class. Drink ye all of it, is made to say: Ye—the priests—drink the whole!

On that principle of assuming a point to suit a theory, they exclude the body of the church—the women and laity—from the cup.

But no; all such inference is fallacious.

The example and authority of Christ come to us through the Pentecost and the decision of the council, under his authorized apostles and the Holy Ghost, who came in his name.

The law and the prophets were until John. Since then the gospel is preached. This comprehends the new way to righteousness and life. John xiv. 6.

9. Jesus I admire and adore in his example, but I dare not garble the law—take unleavened bread out of its place with bitter herbs, to mar the gospel!

The Lord and Judge said: "Your lamb shall be without blemish . . . eat the flesh—roast with fire—unleavened bread and bitter herbs." True, Jesus, born under law, obeyed its Divine ritual. He set for us an example of obedience to authority then in force, and redeem to himself a peculiar people, zealous of good works—the work of faith—labor of love, and joy in the Holy Ghost.

Now, this is the work of God, that ye believe and obey him. Then, unleavened bread and bitter herbs are behind us. Thanksgiving is now becoming. We may speak of gospel ordinances, repentance, faith, baptism, and the Lord's supper, omitting the unleavened, as oft as did the apostles. We may break bread, be spiritually minded, have life and peace, and follow Paul as he followed Christ. Let no man trouble you, for with the above facts, the question of leaven seems settled.

It pertained to the Jewish ritual—not to the Christian.

THE CUP AT THE LORD'S SUPPER.

One strong man lately made an objection, aside from unleavened bread, which justified him, he thought, in refusing fellowship.

Christ took "the cup," and so he would have "one unleavened loaf," and only "one cup."

This surprised me, but as others may be so entangled, it may be well to add: "The families of Israel had each "the cup" at the Passover, and this, at times, required tens of thousands to meet the case. The high priest, the king, the just, that is every priest, king or justified one! Num. xxxv. 25; 1 Sam. viii. 11.

Again the bishop, Tit. i. 7, the deceiver, 2 John 7, the whore, Rev. xvii. 15. It takes in every bishop, the many deceivers, and Babylonian prelates.

Observe.—"The bishop," (official charge) becomes plural, "bishops," Acts xx. 28; Phil. i. 1, so I doubt not the "one cup" in Jesus' hand sufficed for his twelve apostles. But for the three thousand converts at the Pentecost, Acts ii., the plural cups would have been convenient.

May the Lord enlarge all our hearts.

A LECTURE.

Has Christianity Failed in its Object?

W. LAING.

In reply to the question: Has Christianity failed in its object? I have to answer, decidedly, No!

The reasons for that reply shall immediately be submitted to you; but before doing so it is necessary to state the grounds on which those who reject the Christian faith affirm that it has failed in its object.

So far as I am aware, the argument for the failure of Christianity is substantially this:

1. It has existed for eighteen centuries, and only a small minority of the world's inhabitants have adopted it.

2. In those countries where it has been generally accepted, it has failed to eradicate those evils which it ostensibly condemns, and seeks to overturn, viz: injustice, war, vice and crime; while unbelief in its claims, and the alleged facts on which it rests, is making rapid progress, not only among the operative classes, but also among men of education and culture.

3. The alleged mission of Christ, is the conversion of all mankind to his sway; and the establishment of a universal era of righteousness and peace. Yet the only result is what has already been stated. Therefore, Christianity has failed in its object.

Now, admitting the premises, which I frankly do, I proceed to show that the conclusion is fallacious. And having fairly, and candidly, stated my opponent's case, I request him to listen, as openly, to a statement of mine. And here I submit that the professions of what the mission of Christ seeks to accomplish should be judged of from his own statements; and the declarations of his apostles, whom he authorized to disseminate his doctrines. Let it be observed, then, that my line of evidence is not affected by any definition of the purpose of Christ's mission given in modern times.

My appeal is to the words of Jesus and his apostles. And surely, my infidel friend cannot object to this. I ask you not, now, to receive these words, as I do, but I ask you to see what they are; I ask you to look at what Jesus and his apostles said would be the effect of the preaching of his doctrines among men; and to judge whether the result agrees with these predictions.

Does this foretell a universal, or even a general, reception of his teaching?

"Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction; and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matthew vii. 13, 14.

Or this:—

"Behold, I send you forth as sheep in the midst of wolves. And the brother shall deliver up the brother to death, and the father the child; and the children shall rise up against their parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake; but he that endureth to the end shall be saved." Mat. x. 16, 21, 22.

In Mat. xxiv. 14, we have it recorded that Jesus foretold that the "Gospel of the kingdom would be preached in all the world for a witness unto all nations;" but instead of a general reception of the testimony, he foretold that as his coming the mass of mankind would be as indifferent and incredulous regarding his message as were the contemporaries of Noah, toward his warning of impending destruction.

"But as the days of Noe were, so shall also the coming of the Son of Man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall the coming of the Son of Man be." Mat. xxiv. 37–39.

On another occasion he exclaimed: "When the Son of Man cometh shall he find faith on the earth?" Luke xviii. 8.

The forecast which the apostles gave of the response which mankind would give to the Divine message is described thus:—

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of all that are good; traitors, heady, highminded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away. Yea, and all that will live godly in Christ Jesus shall suffer persecution. But evil men and seducers shall wax worse and worse, deceiving and being deceived." 2 Tim. iii. 1–5, 12, 13.

"This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance: that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Savior. Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." 2 Pet. iii. 1–4.

Such is the result which Jesus and his apostles promised regarding the treatment Christ and his doctrine would receive, up till the time of his return.

And now, tell me wherein these predictions have failed? If his doctrine be received by a few only, is that different from what he promised? If unbelief, in various forms, from a *soi disant* "Rationalism"—to advanced Atheism, is fast spreading over the land; and finding supporters among men of learning and influence—that is precisely what Jesus and his apostles predicted.

Jesus promised that those who did believe, and were baptized, would be saved; and you cannot say *that* is a failure. You know nothing about it. He foretold that his doctrine would be received by a *few*; and you cannot deny *that*.

But did he not compare the kingdom of God to a grain of mustard seed; which though a very small seed, becomes a large tree, in which birds build their nests—a metaphor which manifestly represents immense progress? Mat. xiii. 31, 32.

Yes; but observe, it is "the kingdom of God" which is like that. See also Dan. ii. 34–45.

Throughout the teachings of Christ and his apostles, the kingdom of God is represented as a future thing—a subject of hope; a promised inheritance—to be given by God to those that love him; and to be reached through much tribulation—a kingdom still in the future, still the subject of earnest desire by the disciples of Jesus, who continue to pray, "Thy kingdom come!

But is it not said that, Every knee shall bow to him, and every tongue confess that Jesus Christ is Lord? Did he not claim to be that promised one who is to establish an era when men shall—

"Hang the trumpet in the hall
And study war no more!"

Yes! most assuredly, yes! But who said these results were to be brought about by the proclamation of the gospel before Christ's return to this earth?

Not Jesus, not his apostles, not the prophets of Israel.

Jesus did claim to be the "son of David, who was to sit on the throne of David; and of whose government and peace there would be no end. His apostles proclaimed him to be that One under whose dominion the knowledge of the Lord would cover the earth, but all this is to be after his return from heaven, in glory and majesty.

He promised to return, and he said that when he came in his glory, then he would sit upon the throne of his glory. Mat. xxv. 31

He had come in humiliation, but he has promised to return, in his glory, and in the glory of the Father and all the holy angels with him.

Once he said, "And I, if I be lifted up, will draw all men unto me." John xii. 32. The historian tells us that by this he signified what death he should die. But he did not say that this drawing would be accomplished, while the heavens retained him. And herein, my sceptical friend lies the fallacy of your reasonings. The mission of Christ is not completed. If you can show from the words of Jesus or his ambassadors, that he or they taught that the triumphs of Messiah's rule would be effected by preaching; or during his absence from the earth, then you will establish your conclusions, but not as it is.

That elevation on the cross was necessary to his elevation on the throne of God's kingdom over all nations. So wrote the apostle Paul: "He humbled himself, and became obedient unto death, even the death of the cross. Wherefore God hath highly exalted him, and given him a name above every name, that at the name of Jesus every knee should bow." Phil. ii. 8–10. And at the times of the restitution of all things spoken of by the mouth of the holy prophets of old, the Father shall send him in glory and power, to subdue the nations to his righteous rule; and enthrone him on Mount Zion. Then unto him shall the gathering of the peoples be. Isa. xi. 10.

On his glorious throne, he will rule the world in righteousness, and all nations shall be blessed by him, and call him blessed. He shall reign till all his enemies be put under his feet, and God be all in all. His mission will be a complete success.

You have no faith in all this, but you must admit now, that it is too soon for you to declare Christ's mission a failure.

If, after his return, the world remain as it is, and has been, then you may fairly say the matter has failed; but not yet.

Perhaps you may here object: "But Christ has failed *to return*. The dates assigned for his return have run out, and he has not come!"

The dates of his return! Did he or his apostles mention such dates? No, these are his words: "Of that day and hour knoweth no man; no not the angels which are in heaven; neither the Son of Man, but the Father." Mark xiii. 32.

What though men have fancied that they have discovered the date of the Lord's return; and published their supposed discoveries, of which the lapse of time has demonstrated the inaccuracy? That fact only confirms the words of the Christ, that no man or angel knew the day or the hour when the Son of Man cometh. If men, unauthorized by him, profess to be wise beyond what he revealed, you surely are not so unreasonable as to blame Christ for their folly!

The ignorance of the disciples regarding the date of their Master's return, was the reason he gave for their constant watching for it.

"Watch, therefore, for you know not when the time is," are his memorable words. Mark xiii. 33.

Jesus came as had been foretold "a man of sorrows, and acquainted with grief." It pleased God to "make the Captain of our salvation perfect through sufferings;" and being so perfected God raised him from the tomb, to his own right hand, in the heavens, till the time appointed in the counsels of heaven, when he shall appear in glory and majesty, on the scene of his humiliation and rejection.

Then the ungodly and unbelieving shall be forced to confess that Christianity has not been a failure.

I must, however, close my reasoning. I have spoken directly, as to one who thinks Christianity has failed in its object, to give point to my words. I cannot tell whether any such are present, but if they are I beg to assure them that I have spoken in kindness. Convinced in my own mind that those who reject the Christ, and his teachings, are putting away from themselves the most glorious destiny, I would fain persuade them to think again.

You think that Jesus shall never appear on earth again; point to the length of time which has elapsed since he made the promise to return. But, what if he has been waiting on you? Perhaps you have read his parable of the barren fig tree, whose owner ordered the gardener to cut down; because it had yielded no fruit for three years. How the gardener pleaded that it might be spared one year longer, to see whether it would bear fruit; and that if still barren he would cut it down. And maybe the Lord Jesus has been waiting to see whether you would come to him and be saved.

As you are, what a miserable prospect you have before you! A few more years of enjoyment mingled with sorrow, it maybe with suffering, and then—to pass away—to be as though you had not been!

That, according to your own conception, is the only prospect before you, at the best.

Look at it; consider it; then think of the hope set before the believer in Christ Jesus. A life beyond the present; an everlasting life, without sorrow or pain—eternal being, in the effulgence of glory, honor and immortality.

All this, God, in his mercy holds out to you; for he "so loved the world that he gave his only begotten Son, that whosoever believeth on him might not perish but have everlasting life."

Suppose all this turns out to be true, (do you not think it possibly may) suppose this is the truth, and that you discover it too late, what misery you shall have!

Ponder, I beseech you, these words! It is not yet too late. Still God is beseeching men to accept the gift of eternal life through faith in his Son. God is in Christ reconciling the world to himself, not imputing unto men their trespasses. For God hath made him who knew no sin, to be sin for us, that we might be made the righteousness of God in him.

Edinburg, Scotland.

THE ANTI-INGERSOLL PAMPHLET.

Brother Chaplin:

With my grateful thanks for your kindly commendation to the Brethren and friends of truth of the proposed Reply to Ingersoll, I ask a little of your valuable space to report progress so far, considering that the Brethren have a common interest in upholding and defending the truth and in repelling all assaults on the blessed book which is the Rock on which we build our faith and hope.

The cost of one edition, of 1000 copies—of the work, is put at $275 on delivery of the books—one half to be advanced in cash when the manuscript goes into the printers' hands. This is upon the basis of 150 printed pages. If less, there will be some reduction of this rate. The manuscript is all ready, and I am only waiting to see how much of this sum can be contributed to make a payment without delay of the *cash* installment. So far I have received *in cash* only $39.30. I am informed from Cleveland, O., that $15 *is in hand* there, and will be forwarded and perhaps more with it. Adding this we have $54.30, of available cash. The cash required to go to press is one half of $275, i. e. $137.50. This leaves a deficit of $83.20, to make the *cash* payment and $220.70 to pay the whole of the printers' bill. To pay charges on transportation and sale of the work at various points of the country, will require at least $25. Add this to the publishers' charges and we have the whole cost of the work at $300. For this sum we get 1000 copies of the work in good style, on clear paper and fair type, with printed covers and bound in pamphlet style *together with the electrotype plates* from which an indefinite number of copies may be worked off for subsequent editions, at the cost of $110 dollars only for each new edition of 1000 copies. These terms are offered by a New York publishing House of high standing, and are the *lowest* I could get, after correspondence and competition with other Publishers in New York, Boston and Philadelphia, and with one of our Brethren engaged in the printing and publishing business in Chicago. I do not think better terms can be had for the work in fair, good style elsewhere.

I have reasons to think that the cash on hand will be somewhat increased by the 15th inst. but unless enough is advanced or certainly assumed by that date or at furthest by 1st of May, I shall not venture to print, as I do not think it right to go in *debt* to the publishers for the work, and rely on uncertain sales for means of payment, or indemnity. The publishers have indeed agreed, in reply to my enquiry if they would do so, to wait 60 days after the delivery of the books for the final payment, so as to allow for some receipts, from sales of the work, but all persons of any experience or information on the subject, know how uncertain and precarious that reliance is and I am therefore unwilling, with my own slender means, to take the risk. I give most freely my work and labor in the preparation of the work and do not look for any other reward than that of the woman in Scripture whom the Master commended because "she had done what she could." If others who feel a like interest in the great cause we are pleading before the people, can and will do what remains to be done, the work will be published and ready for use by the 1st, or 15th, of May.

I make this frank and full statement for the information of all concerned.

I have sent receipts in every instance by postal card or by letter for the sums paid and will return the same to all contributors, if I learn by 15th of April, that we cannot afford to print the pamphlet, which is to be entitled. "*The Bible defended and Atheism Rebuked: A Reply to Robert G. Ingersoll's Lectures—Entitled: "Mistakes of Moses," "Skulls," "What must we do to be saved," by Allen B. Magruder*, Layman and Bible Student; (with the motto) "*Let God be true, though every man a liar.*"—*Holy Writ.*

Faithfully and Fraternally submitted.

A. B. MAGRUDER.

UNION PRAYER MEETING.

A. BOYNTON.

To all who love our Lord Jesus Christ, in sincerity and in truth.

"Q.—What is the chief end of man? A.—To glorify God, and enjoy him forever." What means are best adapted to this end? God's blessed and Holy Spirit. How are these means made most efficient? By heart-searching and prayer. In view of the great spiritual want now felt by the church, it is therefore suggested that we devote the hour from 7 to 8 of each Tuesday evening in a social or private effort for this end. A few texts explanatory. "Without me ye can do nothing." If I go away I will send the comforter which shall abide with you forever. The water (spirit) which I shall give shall be in you a well of water springing up into everlasting life." "Ask and receive that your joy may be full." "God is light, and in him is no darkness." "And now little children abide in him." For united prayer and its effects, see Mat. xviii. 19, Acts. i. 14; iv. 24-31. "If thou criest after knowledge—then shalt thou understand righteousness and judgment and equity, yea every good path." Prov. ii. 3-9.

'Tis midnight—"blackness of darkness" falls
On all the earth abroad!
Hush—list yet! Is that the trump which calls?
Yes, 'tis the voice of God!
Ye slumbering virgins awake—arise,
With all your lamps now trim,
The Bridegroom is coming in the skies
Go forth to welcome him.

Exegetical.

THE VOICELESS PREACHERS.

The first portion of Psalm xix. is a beautiful instance of the eloquence of nature in celebrating the glory of the Creator. Its beauty is somewhat obscured by the needless supplements in ver. 3, which have the effect of entirely altering the sense. By omitting the words in italics, "*there is*" and "*where*," and simply supplying the word *yet* at the beginning of ver. 4, the full sense of this exquisite passage will be seen:—

1. The heavens declare the glory of God; and the firmament showeth his handiwork.

2. Day unto day uttereth speech; and night unto night showeth knowledge.

3. NO SPEECH NOR LANGUAGE: THEIR VOICE IS NOT HEARD.

4. *Yet* their line is gone out through all the earth; and their words to the end of the world.

5. In them hath he set a tabernacle for the Sun; which as a bridegroom coming out of his chamber, rejoiceth as a strong man to run a race. His going forth is from the end of heaven, and his circuit from the ends of it; and there is nothing hid from the heat thereof.

The silent teachers of that great expanse, are imparting their lessons perpetually—day and night. They have an audience wherever intelligent beings possessed of sight are to be found. Their teachings extend over a sphere only limited by the influence of the heavenly bodies.

The fourth verse furnishes the apostle Paul with a fine illustration of the wide-spread diffusion of the glad tidings in the first century. He says (Rom. x. 16-18), "But they have not all obeyed the gospel; for Isaiah saith, Lord, who have believed our report? So then faith cometh by hearing, and hearing by the word of God. But I say, Have they not heard? Yes, verily; their sound went into all the earth, and their words unto the ends of the world." Thus, without supposing that the Psalmist was giving utterance to a direct prediction of the preaching of the gospel, we can see a fine appositeness in the language of the psalm to the fact that "the gospel was preached to every creature which is under heaven."—*J. Cameron's Bible Echo*

Poetry.

TO-DAY.

HELENA M. HUNT.

O linger bright to-day,
While yet thy memories are fresh to me
I would recall thy fleeting hours, and see
What I have left undone,
What I have lost or won.

Have I denying Thee
My Great Redeemer, Savior, Lord of Life,
Left some weak brother battling in the strife?
And so the hours wore on
And no good work was done.

Had I no loving words
For doubting, trembling hearts that came to me?
Did I forget to bid them trust in Thee,
And cast their doubts away?
Then hasten and to-day.

Or did I seek to cheer
Some weary souls bowed down beneath their care;
Or did I help them, and those sorrows share,
While pointing to the Strong Deliverer nigh?
And so the hours went by.

Yes, linger bright to-day,
The Savior's Name was blest to me to-day,
The Rock of Ages was my strength and stay.
And so the day has gone.
Not lost dear Lord—but won.

Berlin, Mass.

Communications.

OBEDIENCE.

Faith Made Alive.

NO. 3

E. R. WILCOX.

The path of Obedience, must have a beginning,—the doctrine must have a form into which we can be molded; there must be a place and a way, where, and in which we can be born into the new life; where we can become related as a child, to the Father. That path of obedience, begins at baptism. Faith has not proved itself to be faith, until it there acknowledges by its works, that it is alive; until it there casts the disciple into the mold of the death, burial, and resurrection of Christ. It is the only mold of the doctrine, that God has given to man, "one faith, one hope, one baptism."

I have said that Jesus is the door into the fold. Baptized into him, the way is open to all the rest, we go with him into the path of life, through the baptismal death. We are born of water, that having the mind and spirit of submission,—of obedience,—that was in Christ; we may be born of the spirit, and become children of God, through a resurrection of the dead, and thus enter the Kingdom. John iii. 5; Luke xx. 36. Rom. viii. 11. Col. i. 18.

When we get into Christ, we become heirs with him, to the promised inheritance, because made children of God by adoption. We become of the household of God, princes of the royal line of David, and members of the Israelitish commonwealth. In Christ we are sons of Abraham, and in the bonds of the covenant. We are citizens of Abraham's country, and fit stones for God's temple.

It is impossible to come to the blood of Christ anywhere else; only as we come to it in Baptism,—because we cannot come to his death any where else. We can only show his death by being buried in baptism. When we come to his death, we come to the blood and the atonement is made; hence, the command, "Repent, and be baptized," every one of you for the remission of your sins.

And as in this ordinance, it has pleased God to make "the blood of Christ cleanse from all sin," it is no wonder that the repenting sinner in apostolic days, was in haste to be baptized.

The sorrowing jailor, having heard the word of the Lord and having believed with all his house, went the same hour of the night and was baptized, he and all his straightway. The Eunuch learned of Jesus, and was baptized in the first water that he came to. Paul only waited for the scales to fall from his eyes. The Samaritans were baptized as soon as they believed the things concerning the Kingdom of God and the name of Jesus. The Corinthians heard and were baptized.

But do we yet understand all that baptism is to the repentant believer? Unbaptized, he is, as yet without Christ, and an alien to the commonwealth of Israel. So the foreigner who lands on our soil, is an alien to our government (though believing in, and having respect to all its laws) until his naturalization papers are made out. So is he an alien to the commonwealth of Israel, until, by being baptized into Christ and taking his name, he becomes a fellow-citizen with the saints.

He is, until then, counted as a stranger to the covenants of promise. He has no lawful hope of inheritance in the land of promise. His name, as an heir, is not in the deed. He has not changed his relationship from a stranger to a child, and the stranger has no right to God's property, until, becoming legally a child, by the baptismal law of adoption, he can call God, his Father. "We become the children of God by faith in Christ Jesus." "For as many of you as have been baptized into Christ, have put on Christ." You are all made one in him, in that ordinance.

The faith is only made complete in baptism. "By works, faith is made perfect." "By works, a man is purified, and not by faith only."

Becoming Christ's, we become Abraham's children and heirs to the inheritance given by promise to Abraham.

Jesus, is the son of God. Baptized into his name, we become his brothers and sisters, and legally related to the great family of redeemed ones. The name of our God is there put upon us, and until it is thus lawfully put upon us, we cannot by the spirit of adoption cry "Abba, Father!"

"They which are the children of the flesh, these are not the children of God, but the children of the promise, are counted for the seed." We can only become children of the promise by getting into the great Abrahamic family, and we can only get into that family, by getting into Christ, and into Christ by being baptized into him.

As the ark saved Noah, so baptism in a figure now saves us. Christ is here made the ark of refuge that floats above the waters of the second death.

He who refuses to be baptized rejects the word of the Lord. The command is, that we be baptized; we may, like Saul do a part of the work, we may even simulate the ordinance, and act as if we belonged to the household of faith, but until we have filled the whole figure, "been buried in the likeness of his death," our work has not been directed in truth; we have not obeyed the voice of the Lord; we have not come into the fold, have not fulfilled the work of faith.

God is exceedingly jealous of his word. It has been those that kept his word in all past times that have been marked with the seal of his approval, and laid away, as precious stones to find a place in the Great House of Royalty, in the coming ages of glory.

It is not the hearer, but the doer of the work, that is justified. No man can be justified, no man has the testimony of God's word that he is justified, until he is covered with the blood, by coming in baptism, to the death of the Son of God. "Be baptized that your sins may be remitted." Having done the work, the testimony is yours that they are remitted.

The first-born of Israel, would all have been slain, with the first-born of the Egyptians, if the blood of the slain lamb had not been upon them doors. The destroying angel will not pass over those in the day of destruction who have rejected the blood.

In the path of obedience alone is safety; let us walk in it.

We cannot understand this matter too well. There is too much involved, to treat it with lightness or indifference, much less with scoffing.

Salvation is made just as dependent upon baptism, as it is upon belief of the Gospel, and it is important that we who have already obeyed, should sometimes review the subject, that we may be able to impress it in all its value and solemnity, upon those who are striving to find the way of life.

And again, it is important that we who have there been espoused to Christ, should look back, lest we forget the solemn obligations that the ordinance imposed upon us.

"We obeyed from the heart that form of doctrine delivered unto us" and "being then made free from sin, we became the servants of righteousness."

Have we continued "to yield our members the servants of righteousness unto holiness?"

We entered the path of obedience in baptism, are we still walking therein?

Are we doing the things that we have learned and received and heard? It is so easy to get out of the way, there are so many things to make us stumble and forget God.

The path of obedience is so narrow, it is so hedged in by commands, that unless we have the mind that was in Christ, and are constantly looking toward the end of the race and the heavenly country, we shall continually be turned aside.

The days are very evil. The battle must grow more and more fierce. The end of all things is at hand, be ye therefore sober and watch unto prayer." Are we sober? watchful? prayerful?

These are all direct commands—all the voice of the Lord, that must be obeyed.

Remember that the test of loyalty is in the doing. We do not want to stand idle, when the time of labor is so near its close. There must be no trifling, no sound of revelry heard in the camp of those who have armed themselves to fight God's battles. They must pray, must watch, must work obedient to the Master's command.

The command is—"that we add all the Christian graces to our faith, that we cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness, in the fear of God."

The conduct must be good. We must be temperate, and patient, and godly, kind to one another and to all men. We must increase in knowledge that we may go right ourselves, and may show others what the will of the Lord is. May we be built up in the most holy faith, be kept in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

"We are near to the dawn of morning,
When the winds will cease to roar.
Watch, for the bridegroom soon is coming.
Then we'll land on Canaan's shore."

"MY GRACE IS SUFFICIENT FOR THEE."

HELENA M. HUNT.

"The spirit indeed is willing, but the flesh is weak." Matthew xxvi. 41.

When we read these words of our Lord to his disciples in the Garden of Gethsemane, a few hours before the closing scenes of his life, we again behold an instance of the tender love and compassion that prevaded all his actions while dealing with the failings and imperfections of human nature.

Jesus had left his disciples, and pouring out his soul in prayer to the Father, was passing through that bitter agony alone and unsupported by earthly companionship. "Could ye not watch with me one hour" remonstrates the Savior gently, when on his return he found them sleeping, which fact draws from him the words of the following verse: "The spirit indeed is willing, but the flesh is weak."

How easily we can understand these words, how true it is that the flesh is weak, weak to withstand those daily trials and temptations that are a part of our present probation, weak when we most need strength to run the race that is set before us, and it is when knowing this, that we must sadly realize how little strength we possess within ourselves to resist the power of sin. Known our own individual imperfections so well, how often must we feel discouraged and ready to say with Paul: "The good that I would do, I do not; the evil that I would not, that I do." How is this then? Surely it is because our faith is so small; we do not take hold of these precious promises. "My grace is sufficient for thee." I will never leave thee, nor forsake thee. Did we but follow in the steps of our Divine Master sin would have but little power to harm; could we but answer the temptation in whatever shape it appears as the Lord answered, how different it would be with us. It is written "be ye holy as I am holy," it is written, "be ye angry and sin not, let not the sun go down upon your wrath," it is written "be kind to one another," it is written "speak not evil one of another." We know all this, but when it comes down to the practice in every day life—how many are there that do it. The Strong Deliverer who brought the children of Israel safely through the wilderness is not less mighty to save now than he was then, and no matter how strong the temptation, no matter how hard the trial or how deadly the foe, with our trust in the Lord of hosts, we will gain the victory; knowing that our light afflictions, which are but for a moment, worketh for us a far more exceeding weight of glory. As we look forward then, to a realization of those great and precious promises, to that glorious inheritance provided for the faithful who abide in him, can all the changes and troubles of this mortal life have power to drive away?

Never, never as long as we can look up with the eye of faith and say:

"Rock of Ages cleft for me,
Let me hide myself in thee."

On the night before her execution, Mary Queen of Scots composed a short prayer, and sang it over by herself because she could not sleep. The words are very musical in the Latin which she used:

"In Domine Deus! speravi in te!
O care mi Jesu! nunc libera me!
In dura catena—in misera pœna—
Desidero te!
Languendo, gemendo, et genu flectendo,
Adoro, imploro, ut libe-es me!"

Here appears to be the passionate wish of a captive to escape. Perhaps it will show its sense better in a free translation into English.

O Lord God Almighty! my hopes in thee!
O Jesus beloved, now liberate me!
In durance the severest, in bonds the severest,
My desire is to thee!
In sighing and sobs, on bended knees
lying,
I implore—I implore thou wouldst liberate
me!

All amusements of youth to which virtuous women are not admitted, rely on it, are deleterious in their nature. All men who avoid female society have dull perceptions, and are stupid, or have gross tastes, and revolt against what is pure.

Prebities.

GILEAD, MOAB AND JORDAN.—The proposed site of the colony which Sir Moses Montefiro and other philanthropists propose for European Jews, is about twenty miles from Jerusalem. It comprises within its limits the luxuriant pasture-lands of Jaulan, the magnificent forest clad mountains of Gilead, the rich arable plains of Moab, and the fervid, sub-tropical valley of the Jordan.

The Society for the Propagation of the Jewish Faith, the headquarters of which are at Berlin, estimates the number of Jews in the world at from 6,000,000 to 7,000,000—about the same number that is supposed to have existed in the time of David. There are 5,000,000 in Europe, 200,000 in Asia, 800,000 in Africa and nearly 1,000,000 in America. Russia has the highest number of any country in Europe, and France the lowest. There are said to be more Jews in Berlin than all France, and nearly twice as many as in all Palestine.

In Persia they bottle up their tears as of old. This is done in the following manner: As the mourners are sitting around and weeping, the master of ceremonies presents each one with a piece of cotton wool, with which he wipes off his tears. This cotton is afterward squeezed into a bottle, and the tears are preserved as a powerful and efficacious remedy for reviving a dying man after every other means has failed. It is also employed as a charm against evil influence. This custom is probably alluded to in Psalm lvi., verse 8: "Put thou my tears into a bottle." The practice was once universal, as is found by the tear bottles which are found in almost every ancient tomb, for the ancients buried them with their dead as a proof of their affection.

A discovery of much archæological interest has recently been made in the Algerian Sahara. M. Tarry, who has been carrying on work in connection with the proposed Trans-Sahara Railway, having noticed a mound of sand in the neighborhood of Wargla, had the sand dug up, and discovered the top of a spherical dome. This naturally aroused his interest, and getting his Arabs to dig still deeper, he found underneath the dome square tower, then a platform of masonry, and finally a complete mosque. Continuing the excavations, M. Tarry soon unearthed seven houses in perfect preservation, and came upon a subterranean watercourse. At the last news, nine houses had been disinterred, and M. Tarry was getting additional assistance to clear out the precious watercourse, which he describes as sufficient to irrigate a small forest of palms. It is well known that the Sahara was at one time much more populous than it is now, and its trade much more extensive; but no one seems to have supposed that cities had been buried under its sands so recently as since the introduction of Mohammedanism.

The terrible Oriental plague known as the "Black Death," that in former centuries caused such devastation in Europe, and that in 1874 made its reappearance in Tripolis after men had long ceased to fear its visitations, is still alive, and has recently appeared in Armenia and on the borders of the Caspian Sea. In 1876 it showed itself in Mesopotamia. In 1878 it crossed the boundary line of Russia, and cases that were detected in Nishni-Novgorod, Moscow, and other places, spread uneasiness throughout all Europe. Germany and Austria closed their boundaries, and cut off all communication, railway as well as other, with the empire of the Czars. The dread disease did not spread in Russia, and finally disappeared from the European domain, some say on account of the energetic sanitary and quarantine regulations of Loris Melikoff, others because the atmospheric conditions happened to be unfavorable to its extension. But the Black Death has continued its work ever since, and has just given a sign of renewed activity by annihilating a whole party of pilgrims from Mecca, and crossing the Euphrates to show itself once more in Mesopotamia.

Interior.

The negotiations at Constantinople with reference to the Greek frontier, make but little progress toward a solution. The ambassadors of the powers are unweariedly urging upon the Porte the necessity of further concessions, while the Greeks positively refuse to abate a tittle of what they claim the Berlin Conference awarded them. The negotiations, it would seem, are conducted upon a rather novel principle. In order to obtain an identical report upon which the powers may base their communications to one another, and such agreement as they may reach, each ambassador is to interview the representatives of the Porte singly, or in company with one colleague, and urge upon them the desired concessions. These interviews over, the ambassadors will meet in general conference and report the results reached and their impressions as to the intent of the Porte. They will then discuss the results, and draw up an identical report, to be sent by each ambassador to his own government as the basis of its negotiations in the matter. Whatever the results of the conference may be the probability now is that they will be nullified by the attitude of Greece; for whatever may be her weaknesses, a lack of tenacity is not one of them. It is probable however, that the position of two at least of the powers has added not a little to her combativeness. The French circular, predicting that a general European war would follow upon hostilities between Greece and Turkey, was a direct inducement to the Hellenes to persist in their demands. The well-grounded impression that Germany would as soon see war break out as not, and the publication of the German staff report that Turkey has only 80,000 men on the Greek frontier, instead of the 100,000 she has been claiming, is a further incentive in the same direction. Add to this the disturbances in Crete, where all is ready for a determined revolt, and there seems to be no way of avoiding a war, except by conceding to Greece all she demands.

IN MEMORIUM.

DIED—At Philadelphia, on Friday, March 18th, of consumption, brother Justus R. Dull, in the 30th year of his age.—

A noble life is ended. A brave soldier of the cross has fallen with his armor on, and we are left to mourn the loss of a loving husband, a dutiful son, a good father, a faithful friend, and an earnest, active and hospitable Christian brother. It is hard to give him up; yet we "sorrow not as those that have no hope, and although he can work with us no longer in life, the firm and calm trustfulness of his death will be a lesson never to be forgotten.

In his religious associations brother Dull was originally connected with the Moravian church, but when advanced truths were brought to his notice over twenty years ago by Dr. John Thomas and others he eagerly received the word spoken and in spite of the most bitter opposition of kindred and friends, cast in his lot with the little band of believers in the kingdom and age to come. During the intervening years he battled manfully for the cause of Truth, but when the cold blast of Christadelphianism swept over the land he was left almost alone in this great city. When, about ten years ago, Brother Benjamin Wilson visited Philadelphia and established the little society on Fourth Street, Brother Dull joined with them, and was a great help in confirming the Truth in the minds of those with whom he was associated. He was one of the bulwarks of our Church. An earnest and forcible speaker, and a "Workman who needed not to be ashamed, rightly dividing the word of truth," and withal a man of most kindly disposition, cordial in his friendships, and most generous hospitality.

The close of his life was a glorious example of the triumph of Christian faith. He knew that the end was nigh, and watched the approach of the enemy who would tear him from his loved ones, with fortitude, and with a calm assurance of faith beautiful to behold. He trusted in his Savior, and not a fear or a doubt crossed his mind, for he knew that nothing could separate him from the love of Christ. "Good night, Brother! I will see you in the morning." was his last farewell to the writer a short time before the end—and I can say in response "Good night, brother Dull," your earnest words, and the calm and peaceful look of your countenance as you lay "at rest" will not soon be forgotten.—We will meet in the morning.

We buried him yesterday at Laurel Hill Cemetery, and our brother's hope was told to the assembled brethren and friends, in words of eloquence and beauty by our brother H. V. Reed, who spoke from the text selected by brother Dull.

"Weeping may endure for a night, but joy cometh in the morning." May the black night of sorrow soon fade away before the bright beams of the Sun of Righteousness.

"Then we shall meet and part
Mid the holy and the blest."

SAMUEL WILSON.

Philadelphia, Mar. 22, 1881.

Every duty brings on peculiar delight, every denial its appropriate compensation, every thought its recompense, every love its elysium, every cross its crown; pay goes with performance, as effect with cause. Meanness over-reaches itself; vice vitiates whoever indulges in it; the wicked wrong their own souls; generosity greatens, virtue exalts, charity transfigures and holiness is the essence of angelhood.

DISCUSSION.

MACY, Miami County, Ind.
March 3, 1881.

Editor Restitution:

I was at Argos, Ind., the evening of March 3d, and heard one T. W. Drennen, a German Baptist, and in his discourse he offered to discuss the points of difference in faith with any man the brethren might select.

By solicitation of the friends, I agreed to debate the following propositions:

Resolved, That trine immersion, as taught by the German Baptists, is essential to Christian baptism.

T. W. Drennen affirms.
W. J. B. Fenimore denies.

Resolved, That in death all things pertaining to man become unconscious.

W. J. B. Fenimore affirms.
T. W. Drennen denies.

Resolved, That the kingdom of God, spoken of by the prophets, Christ and the apostles, is yet future, and will be set up on earth.

W. J. B. Fenimore affirms.
T. W. Drennen denies.

The discussion to take place at Argos, Ind., commencing April 25, '81, at 10 o'clock, A. M., also that these resolutions be published in THE RESTITUTION. Each proposition to be discussed two days.

W. J. B. FENIMORE.

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No. 63.

J. P. WEETHEE.

Seventh Seal.—The book or roll which is being opened before John was composed of seven sheets fastened by seven seals. The evangelist had seen six opened by the Lamb, and their contents exhibited. One only remained. When that seal is opened and its scenic visions presented and fully explained, the revelations of the sealed book are completed.

The question that is readily suggested is, What agents and events are included under the seventh seal? Where is the chronological termination of the seventh seal? On the proper answers to these questions rest the correctness of our future expositions.

Seventh.—Does the word seventh include one unit out of a class of seven units? or does it comprehend the remainder of the book? Is it an ordinary unit? or is it the symbol of a perfect number? How is it used in the Apocalypse?

Let us examine the Number seven. What thought or thoughts does the word seven convey? How many Divine thoughts does it convey in the Bible?

Seven, in its ordinary meaning, includes a group of seven units of any kind whatever. Still, it often has a very different thought behind it. It stands for a completed number. Time was divided into sevens. God rested on the seventh day. This is a type of future rest. Heb. iv. 9. The seventh year was a year of rest; also the seven times seventh year was a jubilee. A week of seven days stands for seven years. Dan. ix. 24, 25. Jacob served Laban twice seven years. Pharaoh saw seven fat oxen, and seven lean ones; seven full ears of corn, and seven blasted ones, and was told that these double sevens stood for seven years of plenty, and seven years of famine. There were seven golden candle-sticks, seven times seven priests.

In the Apocalypse occur the following classes or orders of the sevens:—

1. Seven churches.
2. Seven golden candle-sticks.
3. Seven stars.
4. Seven horns.
5. Seven eyes.
6. Seven spirits.
7. Seven seals.
8. Seven angels.
9. Seven trumpets.
10. Seven thunders.
11. Seven heads.
12. Seven crowns.
13. Seven last plagues.
14. Seven golden vials.
15. Seven mountains.
16. Seven kings.

Whether the seventh, as applied to the seal, means one, or a complete number, of one thing we are sure, it is the last of the seals, and the last of the book.

What is the chronology of the seventh seal?

This question is one of very considerable interest, since it involves in a great degree our future expositions. Let us read and examine the Divine records:

"And when he had opened the seventh seal, there was silence in heaven about the space of half an hour. And I saw the seven angels which stood before God; and to them were given seven trumpets. And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer (it) with the prayers of saints upon the golden altar which was before the throne. And the smoke of the incense (which came) with the prayers of the saints, ascended up before God out of the angel's hand. And the angel took the censer, and filled it with fire of the altar, and cast (it) into the earth; and there were voices, and thunderings, and lightnings, and an earthquake." Rev. viii. 1–5.

The opening of the seals follow each other in regular order, without any space between the closing events of the one, and the commencement of its successor. The events of the sixth seal extend to A. D. 340, or it may reach a few years beyond that date; consequently these events must begin at that date.

The number of years covered by the seal will be examined when we examine the events of the seventh trumpet, since all the trumpets belong to the last seal.

The seventh seal consists of two scenes: the one in heaven; the other on the earth. The one in heaven is a temple service, and is connected with the priesthood of Christ; the one on earth consists of various military movements, and belongs to the empire. The seal opens with the Transition Age of the Roman Empire. We call it transition for the reason that the empire passed over from Paganism to Christianity. It doffed the dragonic coat and put on the Christian garb.

Such a national change in its religion is an event, the most noted that the world had ever seen. From a state of bloody persecution and death, Christianity was resurrected as the triumphant conqueror of the empire.

As Christ burst the bands of death, and, breaking the Roman seal on his tomb, showed himself alive and triumphant over his enemies; so, by the same resistless power, did the down-trodden, persecuted followers of Jesus, unlock the Roman tomb and step forth, victors of the empire. The two resurrections are analagous and accomplished by the same Divine agency.

No one can now describe the contrast between Christianity under Diocletian, A. D. 302–7, and under Constantine, A. D. 314–337. Diocletian was so confident that he had put an end to the Christian cause, that monuments, erected to his honor, had engraved upon them the following:

"The name of Christians, who had overthrown the Republic, being destroyed." "That the superstitions of the Christians was everywhere exterpated, and the worship of the gods restored."

Scarcely had the storms washed the dust out of their chisel marks, till it was announced that Constantine the Great, the sole ruler of the Roman world, was a Christian; that Paganism was overthrown, and Christians in possession of their lives, liberty, property, churches, their religious rights, and of the empire itself.

Such was the state of affairs when the seventh seal was opened. What followed? Silence, quiet. "Blessed Tranquility."

The four winds are still kept back. No order yet for their destructive agency to commence. The sealing has been progressing, and the servants of the living God have been marked with the seal; they have taken a public stand. Disputations between the worshipers of idols, and of the true God, are hushed into silence for the present. In the four quarters of the Roman world, there is a blessed tranquility.

John sees the vast empire at rest. The Christian Sabbath sends up its incense of prayer, which by assistant priests, is offered upon the golden altar. Between heaven and earth there is constant intercourse. "Heaven is opened, and the angels of God ascending and descending upon (through) the Son of Man." John i. 51.

As the Lamb officiates in the most holy, and advocates the cause of his saints, then dwelling under the pleasant skies of the Roman earth, by presenting the merits of his own blood, the Father dispatches his messengers to those on earth, to convey to them his aid and wishes; they return by virtue of the blood of his Son, laded with incense, the prayers of the saints, Rev. v. 8, to be offered upon the golden altar. Rev. viii. 3.

During a short period (half an hour; or a definite period for an indefinite one) there is a blessed tranquility. But it is only a lull before a storm. The pent up winds, restless under restraint, make the earth tremble with their gathering fury. A word of command and they would rush forth as angels of desolation.

TERMS EXPLAINED.

1. Silence in Heaven.—Silence: Greek σιγὴ, stillness of a multitude in an attitude to hear; used in one other place in the New Testament:

"And when he had given him (Paul) license, Paul stood on the stairs, and beckoned with the hand unto the people. And when there was a great silence (Greek σιγῆς πολλῆς) much silence—a stillness of many persons in heaven—in and around the holy throne and temple. As one act closes and the curtain drops there is a suppressed movement in the audience; when the curtain is again drawn, all is silence and expectation, with open ears and eyes, ready to catch the first sound and sight.

In like manner was it with the swift and obedient messengers in waiting about the throne.

About half an hour, Gr. (ὡς ἡμιώριον) about half an hour—a short, yet indefinite space of time, used in no other passage in the New Testament.

2. Seven Angels.—The scene opens by the appearance of the seven angels. These are a high order of angels, since they stand before God as the swift messengers of his throne. They are distinct from the priesthood; not of the elders, nor of the living creatures. The Jews reckon seven archangels. Whether these seven were of that class is not stated. They appear before the throne to receive each of them a trumpet.

3. Seven Trumpets.—Trumpets are sounded to give notice that the time for any noted event to commence, has arrived. In war they announce the commencement of an attack. These seven angels are about to mark the beginnings of great conflicts. They now receive their trumpets. Their commissions are given them.

Before, however, they enter upon their mission,

4. Another Angel.—This angel belonged to the priesthood, since he was stationed (Gr. ἔστη, Isa. Ind. pass. of ἵστημι) at the altar of incense; having a cup in his hand.

As there was given unto him much incense to offer upon the golden altar, some expositors have called this angel the Son of God; but it was the Lamb that opened the seal. Neither was it the altar for the high priest, it was the golden altar of incense where the high priests ministered continually, in the order of their courses. This angel was stationed at the altar, to receive all the incense brought to him by other assistant priests, which he offered upon the golden altar.

5. His office was that of a chief priest. It is here stated that he offered much incense, with, or added to the prayers of all saints. In Rev. v. 8, the incense *is* the prayers of saints. Why this distinction? How are the two passages made to harmonize?

Wm. Smith, in his dictionary of the Bible, has the following:

"In Rev. v. 8, it is the golden vials, not the odors or incense, which are said to be the prayers of the saints."

Our learned author adduces no proof, however, for his singular position.

He says on Rev. viii. 3, 4, "The incense is spoken of as something distinct from, though offered with, the prayers of all the saints."

He has the golden vials offered on the altar. Much incense is given or added to the prayers of the saints, and this compound is offered upon the golden altar.

The incense is a symbol of the virtue of Christ's atonement, without which the prayers of the saints would be inodorous, and could never ascend in a cloud before the throne.

In Rev. v. 8, and in Rev. xviii. 18, the word θυμιαμα is odors, so rendered in our translation. Our explanation, therefore, is the following:

The elders and the living creatures, had φιάλας χρυσᾶς, (*phialas chrusas*) golden vials or cups, full of odors, prayers rendered odorous or effectual by virtue of Christ's blood.

The angel that was stationed by the golden altar, had in his hand λιβανωτὸν χρυσοῦν (*libanoton chrusoun*) a golden censer; and there was given unto him much incense that he should add it (much incense) to the prayers of all saints upon the golden altar.

In plain language, the former were prepared and accepted prayers; the latter, prayers to be compounded and then offered. The prayers were accepted. Rev. viii. 4.

6. Censer of fire.—Part of this burning incense was cast upon the earth. Christ said, I come to send fire on the earth.

Such fires were soon to be kindled in the Christian Church, and throughout the empire. The prayers of the church of this period tended directly to such a result.

7. Such result did follow in a few years; there were voices, thunderings and lightnings, and earthquakes.

Our remarks on the first scene of the seventh seal are now about to close. They have been intended simply to draw the attention to the Christian worship during the age of Constantine.

Read the life of Constantine; also an ecclesiastical history of that period, and compare them with the prophetic history, and you cannot fail to be struck with their close analogy. The priesthood in heaven had a response from every part of the Roman empire.

EXEGESIS OF PSALM 110.

J. M. STEPHENSON.

"The Lord said unto my Lord, sit thou at my right hand until I make thine enemies thy footstool."

1. As far as the exercise of regal power, or reigning is concerned Christ's position, while at the right hand of the Father is a passive one.

2. According to my first article, Christ's work as an active agent is that of an high priest in the heavenly sanctuary. Thus, his entire work is ecclesiastical, and not regal.

3. The adverb until clearly implies that he will remain at the right hand of the Father until his enemies are made his footstool and no longer. Peter represents the heavens as retaining Christ until the times of restitution, when he will return to earth, which is to be the great theater of the restitution.

4. The Father makes the Son's enemies his footstool, and when he returns to earth he will place his feet upon them and trample them in the dust.

5. The Father makes Christ's foes his footstool by investing him with authority to rule over them. Compare Psa. viii. 1–8, with Heb. ii. 8, 7.

"The Lord shall send the rod of his strength out of Zion; rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power." Ver. 2, 3.

Before the Lord can send his Son—the rod of his strength—out of Zion he must first send him to Zion. Compare Isa. lix. 20 with Rom. xi. 26, and it will be seen that the Redeemer comes to Zion and deliverance comes out of Zion. He returns to Zion to turn away ungodliness from Jacob, preparatory to their deliverance.

The overthrow of the assembled nations will be necessary to the deliverance of Israel.

1. According to Joel iii. 1–5, all nations will be gathered about Zion when the Lord returns to Zion.

2. The Lord roars out of Zion and utters his voice from Jerusalem.

3. "The Lord is the hope of his people, and the power to deliver the children of Israel."

Thus, as the rod, sceptre, or his delegated power, he will roar, or utter the word of command, out of Zion, and utter his voice from Jerusalem; or according to the previous chapter he will utter his voice before his army; and all faces will gather blackness. But before he roars or thunders from Zion, and utters his voice from Jerusalem he must return to Zion and be enthroned in Jerusalem.

Then as the sceptred King he will issue his commands from Jerusalem, and rule in the midst of his enemies; and strike through kings in the day of his wrath, and wound the heads (kings) of many countries, and fill the valleys with the dead bodies. Psa. cx. 2, 3, 5.

A corresponding text in Revelation describes the great day of the wrath of Christ, when the kings of the earth shall call for the rocks and mountains to fall upon them and hide them from the face of him that sitteth upon the throne . . . for the great day of his wrath is come. Revelation vi. 15–17.

This whole scene as described by both these prophets is located upon earth during Christ's reign in the midst of his enemies and millions of miles away; and striking through kings in the great day of his wrath.

Then, as the rod of Jehovah's power is going forth in Zion, he will smite the heads or kings of many nations. Psa. ii. 12.

Having been exalted in Zion, he will wield a sceptre of iron to dash in pieces the crowned tyrants of the world, and to bless all loyal judges and kings who will put their trust in him.

Thus, the text and context of Psa. cx. 4, and the corresponding texts represent Christ as the antitype of Melchisedek, as being enthroned in Zion and ruling in the midst of the nations. The analogy between type and antitype is complete.

There is no transition from earth to heaven in the verses before or after verse 4, which records the antitypical priesthood of Melchisedek. But the entire mission of both type and antitype is carried out in Mount Zion and Jerusalem upon earth, and among the nations.

No such transition having been noted, but every plain statement in the context affirming the direct opposite, the theory of officiating in heaven as the antitype of Melchisedek cannot be accepted.

Every text should be interpreted in harmony with all the plain statements relating to the same subject, in its context.

This being admitted, the time and place of Christ's anti-Melchisedek priesthood is settled. This is in perfect accord also with Zech. vi. 12; Jer. xxxiii. 14.

In the light of these references we may reach the following conclusions:

1. That Christ, as the Righteous Branch, will be a priest upon his throne.

2. That he will not be a priestly king until God's oath and covenant with David concerning the restoration of his royal heirs shall be ratified.

3. David never had a royal house in heaven.

4. Christ will then execute judgment and righteousness in all the land.

5. From this time forward David shall never want a man to sit upon his throne; neither shall the priests, the Levites, want a man to offer burnt offerings, and kindle meat offerings, and to do sacrifices continually before the Lord.

Thus saith the Lord, If ye can break my covenant of the day and my covenant of the night, and that there should not be day and night in their season; then may also my covenant be broken with David my servant, that he should not want a son to reign upon his throne, and with the Levites, the priests, my ministers. Jer. xv. 22.

David's throne and kingdom are now in ruins; before therefore, they can be given to David's royal son, they must be restored; and before they can be restored the great restorer must return, as taught by Peter.

For eighteen hundred years no king or priest have occupied David's throne or kingdom, or officiated in the priestly office; but when as king and priest David's greater son shall be seated on his throne, as the great antitype of Melchisedek, David will never want a man to sit upon the throne of the house of Israel; neither shall the Levites, the priests, want a man before him to offer burnt offerings, and to kindle meat offerings, and to do sacrifices continually.

But David has no throne, or man to reign, or priest to offer sacrifice; therefore the eternal reign and perpetual priesthood to which Jeremiah refers in the foregoing quotation, must be future; because once seated on David's throne as a kingly priest, he can never vacate it, for there is to be no interregnum in the exercise of his kingly and priestly functions.

No king has sat upon David's throne or priest has offered sacrifice during the past eighteen hundred years; therefore Christ has not been a priest upon his throne, as he must be as the antitype of Melchisedek.

The Lord's covenant of day and night roll on with unbroken successions, therefore his covenant concerning the everlasting perpetuity of the reign of David's royal son, as a priest upon his throne must yet be future.

Before Christ can be seated on David's throne, never to vacate it he must return to earth. And when he returns to earth and is enthroned in Zion as a king and priest, to reign in Jerusalem and over the house of Jacob forever, he will have fulfilled all the requisites of a perfect type of the Melchisedek priesthood.

This view harmonizes all the prophets, Christ, and the apostles have said or written in reference to the kingly priesthood of Christ, and all the saints who with Christ will reign on the earth.

In my next I will notice the relation of departments of the new covenant.

Selections.

T. V. SEE.

THE FIRST PRINTED BOOK.

A Rare Volume from the Hands of Gutenberg to be Sold in the Brinley Collection.

Bibliophiles the world over are much interested in the approaching sale at auction in this city of the famous Gutenberg Bible, the first book ever printed from movable types, which was published in the city of Mentz in 1450-53 by Joannes Gooesberg. It is thought that the book is worth $10,000. The last copy sold, being printed on vellum, was purchased by the Earl of Ashburnham, in London, for £3,400, the highest price ever paid for a book. The Lenox Library has the only other copy of this rare work in this country. The one now to be sold comes from the library of the late George Brinley of Hartford; and Mr. Joseph Sabin, the bibliopole, who has examined the copy in the British Museum, the two copies in Paris—one of which is upon vellum—and three in noblemen's libraries in England, says that the Brinley copy ranks among the finest in existence, and that none of the paper copies that he has seen exceeds the present copy in general condition. This old volume is most noteworthy, because it illustrates the wonderful excellence of the art of printing in its very first specimen, justifying Mr. Sabin's epigram: "Printing was born a giant and had no babyhood." Unlike other inventions, it leaped to perfection in its first essay. It is agreed that there is but one book in existence which is the superior of this Gutenberg Bible as a specimen of printing, and that is the "Psalmorum Codix," also printed at Mentz in 1457, which is described by printers as "the most magnificently printed book known."

This Brinley copy was purchased in 1873 in London. It had been discovered a few years previously in the *Archiv* of the *Predigerkirche* in Erfurt. It is one of the first edition, is in Latin, and has the prologue of St. Jerome. It is printed in Gothic type, with hundreds of illuminated capital letters drawn and painted by hand. Many of the letters are heightened with gold. There are two volumes, and they remain in their original binding of thick oak boards, covered with stamped calf and ornamented with brass corners and centre pieces with bosses. The pages measure 15½ by 11½ inches, and many of the leaves are uncut. The work is without title pages, pagination, or signature. The first volume contains 324 leaves, of which one is in fac-simile and ends with the Psalms, while the second volume has 313 leaves, of which sixteen are in fac-simile. Six hundred and forty-one leaves are printed in double columns, forty-two lines to a full column, showing to connoisseurs that it is undoubtedly one of the earliest copies printed, as some copies known as a second issue have only forty lines to the column on each of the first eight pages.

The paper of this copy is strong and beautiful, and printers must admire the lustre of the ink used and the exactness of the register. The work is astonishingly fresh in its appearance, and is without the least stain, although never subjected to washing. It is believed that this copy was intended for the library of some noble one. The painted initials are each heightened with gold and decorated with arabesques, being the whole volume such exceptional excellence as to bring it ill fortune; for the hellebrast's knife has cut out some of its leaves, doubtless for the sake of the capital letters. By a bit of rare good fortune some sheets of paper were found, like that on which the Bible was reprinted, and the missing leaves were reproduced in photo-lithographic fac-simile, so that it is not easy to distinguish them. A precious feature of the present copy is its uncut pages, many of which, in the extreme upper margins of the leaves, contain the manuscript notes for the rubricator. Gutenberg must have read his proof with great care. Very few errors of the press have been discovered in this, his first edition of the Bible. One is the beginning of Psalm xxx., which is xxxi. of the English Bible, has been corrected in the Brinley copy, probably by the rubricator, by marking a caret in the text and writing the omitted word "speravi" in the margin.

HOPE THAT EVIL WILL HAVE AN END.

We must not, indeed, venture to conclude at once, from our conviction of the divine goodness and power, that evil will ever cease to exist, since we know not how to explain the existence of evil at all. We can only say there is some unknown cause for it; and that is a foolish presumption to think of assigning a limit to the effects of the unknown cause, except revelation guides us. But when we are told that Christ is to "reign till he shall have put all things under his feet," and "that the last enemy that shall be destroyed is death," this does afford some ground for expecting the ultimate extinction of evil and of suffering, by the total destruction of such as are incapable of good and of happiness. If "eternal death" means final death—death without any revival—no one understand what is meant by "Death being the last enemy destroyed," viz.: that none henceforth can be subjected to it. But if "Death" be understood to mean everlasting life in misery, then it would appear that Death is never to be destroyed at all; since, although no one should henceforth be sentenced to it, it would still be going on as a continual infliction, forever.—*Whately's Scripture Revelations of a Future State.*

Sententions.

The steps of faith always fall on the seeming void, but find the rock beneath.

It is easier to build temples than to be temples to God.

Nature has written a letter of credit on some men's faces which is honored wherever it is presented.

Like threads of silver seen through crystal beads,
Let love through good deeds show.

The beam of the benevolent eye giveth value to the bounty which the hand dispenses.

The things which we enjoy are passing, and we are passing who enjoy them.—*Leighton.*

It is possible to speak without believing, but it is poor speaking; it is possible to believe without speaking, but it is poor believing.

Govern the lips
As they were palace-doors, the king within;
Tranquil and fair and courteous be all words
Which form that presence win.

If thou wouldst find much favor and peace with God and man, be very low in thine own eyes. Forgive thyself little, and others much.—*Leighton.*

Seldom can the heart be lonely,
If it seek a lonlier still,
Self-forgetting, seeking only
Simpler cups of love to fill.
—*F. R. Havergal.*

The springs at the base of the Alpine mountains are fullest and freshest when the summer sun has dried the springs and parched the verdure in the valleys below. The heat that has burned the arid plains has melted mountain glacier and snow, and increased the volume of the mountain streams. Thus, when adversity has dried the springs of earthly comfort and hope, God's great springs of salvation and love flow freshest and fullest to gladden the heart.

Being in doubt, I say:
"Lord, make it plain;
Which is the true, safe way?
Which would be vain?
I am not wise to know,
Nor sure of foot to go.
My blind eyes cannot see
What is so clear to Thee;
Lord, make it clear to me."

THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, April 16, 1881.

WE have received and forwarded some money to Brother Magruder, and hope he will succeed in publishing his pamphlet.

WE are entirely out of Lacier's pamphlet on the kingdom. We would say to our friends—*Do* not order books that are not in our latest list.

THE Bible is the great central fountain of heavenly light, while Religious Papers are only *reflectors*. If the different papers that are heralding the coming of the Lord, the establishment of his kingdom, and eternal life through the Redeemer, enlighten minds in darkness, is is because they *reflect* the truth. Let God have all the praise.

OUR readers will find a letter of no ordinary interest from a Cherokee who has carefully studied the Scriptures. We have sent him a Diaglott Testament. We have also sent out some tracts to ministers, too poor to pay, for gratuitous circulation. Our friends must help our relief fund that we may be able to do more of this kind of missionary work. When they read the letter of our Cherokee brother they will see that a little financial aid can be well employed.

FLOODS in the Upper Missouri have done great damage, submerging large tracts of country. The town of Green Island opposite Yankton, has been entirely swept away. In the city of Vermillion, Dakota, the water reached the second story windows of the houses. The occupants were taken to places of safety in boats. Thousands of people have been rendered homeless. Along the east banks of the Missouri cattle are lying dead in heaps, and living ones are skelatons and starving to death. On the continent of Europe gales and heavy rains from the ocean have swept across the south of Spain, causing many shipwrecks and some loss of life. The Guadalquiver inundated four square miles of the town, and forty of the country near its mouth. The floods at last accounts were increasing, threatening the city Sovile. Many houses in Malaga were in danger from destruction by floods, as four had already fallen. Late news is to the effect that the town Szeegdin, on the Theiss, in Austria, was in imminent danger, also, of being submerged. The cold, the storm, the flood, the earthquake and the epidemics—all these are but the beginning of sorrows.

THE COMMISSION.

Βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ, καὶ τοῦ ἁγίου Πνεύματος.

"Baptising them in the name of the Father, and of the Son, and of the Holy Ghost."—Mat. xxviii. 19.

Does this language mean that by being baptized *into the name* we come into the *relationship* of the Father and of the Son and of the Holy Spirit, as expressed by those relative family terms, on the principle of our being brought into the Heavenly Household, and being thus constituted *children of God* by our adoption into this Divine relationship expressed by *the name* we are privileged to wear—or does it mean that we merely symbolize a *formulated faith* in the Triune Divinity revealed under the related names of Father Son and Holy Spirit, and that this symbolization must be transacted by a trine immersion performed by a dipping once for each name?

We shall try to investigate the meaning of the language in the spirit of fairness and candor, knowing that truth stands upon an immovable foundation from which no forces of error can ever displace her.

The preposition *of*, which occurs three times in our citation, has no corresponding word in the original, and is only employed in the translation to show that the words before which it stands, in the English version, are in the genitive case in the Greek. A word for word translation would reads Immersing them into the name—the Father's and the Son's and the Holy Spirit's.

After this manner the expression has been translated in the Latin Vulgate, which reads: "Baptizantes eos in nomine Patris, et Filii, et Spiritus Sancti." A word for word translation is: "Baptizing them in the name—the Father's and the Son's and the Holy Spirit's." Beza, in his Latin version, translates: "Baptizantes eos in nomen Patris, et Filii, et Spiritus Sancti." A word for word translation of which into English is: "Baptizing them into the name—the Father's, and the Son's, and the Holy Spirit's."

The only difference between the Vulgate and Beza is that the Vulgate renders the Greek *εἰς τὸ ὄνομα* by the ablative case—*in nomine*—*in the name*—while Beza more correctly renders the same Greek words by the accusative case—*in nomen*—*into the name*.

The Greek preposition *εἰς* denotes *transition, motion from place to place, or from state to state*. There is a difference between going *into* a city, and residing *in* a city. There is also a difference between being adopted *into* a name, and of being recorded *in* the name after being adopted.

Now as baptism denotes a *transition* from one state, or condition, in our relation to the Divine name, to another state or condition, therefore Beza is correct in translating *into* the Latin, by using the accusative case—*in nomen*—*into the name*,—instead of the ablative—*in nomine*—*in the name*, as the Vulgate renders the Greek.

The German follows the Vulgate by employing the dative instead of the accusative, but otherwise renders the Greek literally excepting the use of the imperative mood for the participle *baptizantes*. Its rendering is: "Taufet sie im namen des Vaters, und des Sohnes, und des heiligen Geistes." A word for word rendering into English is: "Baptize them in the name the Father's, and the Son's, and the Holy Spirit's." The Dutch reads thus: "Dezelve doopende in den naam der Vaders, en des Zoons, en des Heiligen Geestes." Of this a word for word translation is—the first word *dezelve* referring to *Volken* as an antecedent—i. e., the *folks* taught, (onderwijst al de volken dezelve)—"The *name* dipping into the name the Father's, and the Son's, and the Holy Ghost's."

The Swedish version reads: "Döpter dem, i namn Faders, och Sons, och den Heliga Andas." A word for word rendering of this is: "Dip them in name Father's, and Son's and the Holy Spirit's." In this version the article is only used before Holy Spirit.

By printing the word *name* in small capitals, to make it emphatic, and thus show that it has the article prefixed in the original, as some translators do in this case, the order of the words might be inverted, and the exact sense of the original be apprehended: "Immersing them into the Father's and the Son's and the Holy Spirit's NAME."

But it will still be strenuously contended by many, notwithstanding the decisions of eminent scholars to the contrary, that the phrase is elliptically written, and that it should, in order to be correctly understood, be fully written out, in this manner: "Baptizing them in the name of the Father, and in the name of the Son, and in the name of the Holy Ghost;" and that the act of a separate dipping is to be performed for each separate name.

Waiving for the present the consideration that the *name of the Father*, is not *Father*, but some distinct *name* with which the term *Father* is in relationship or of which the Father is in possession, and the *name of the Son* is not *Son*, but some *name* that the Son possesses, and, therefore, that baptism is not to be into, or in, *the names* of Father Son and Holy Spirit as separate relative terms, but into the *one name* that marks not only the Divine relationship of each, but also the privileged relationship of the obedient believer.

The fallacy of supplying the ellipsis as above will best be seen by applying this process to other Greek phrases constructed precisely as the language of the commission is in its grammatical regimen.

Theophilus was bishop of Antioch A. D. 170–180, and is, by Eusebius, placed the sixth in order from the Apostles, and to whom three books addressed to Autolycus are ascribed. He is the first author that uses the word *μία τριας*, the Greek equivalent to the Latin word *trinitas*, first used by Tertullian.

From *Hagenbach's History of Doctrines*, we quote an expression of Theophilus in Greek where he speaks of God and the Logos, or word, and the Wisdom, or Spirit, of God in the same grammatical regimen as obtains in the language of the commission.

The quotation in the original thus reads:—

Αἱ τριαὶ ἡμέραι [πρὸ] τῶν φωστήρων γεγονυῖαι τύπος εἰσὶ τῆς τριάδος τοῦ θεοῦ καὶ τοῦ λόγου αὐτοῦ καὶ τῆς σοφίας αὐτοῦ.

A closely literal translation of this expression is: "The three days [before] the creating of the luminaries are types of the ternary of the God, and of his Logos, and of his wisdom."

Here, as we have said, he means by *Logos* the Son, and by *Wisdom* the Holy Spirit.

Now let us take precisely the same course here as we are directed to take in the language of the commission in supplying an ellipsis. "The three days are types of the ternary of the Deity and of the ternary of his Logos (Son) and of the ternary of his Wisdom (Spirit)."

This would be making three *triads*, or *trinities*, in the language where Theophilus only intended to make one, just exactly on the same ungrammatical principle as the word *name* is three times crowded into the commission where the Great Teacher has only *one name*. *Τριας* in Theophilus' language has the same grammatical connection with God, Logos, and Wisdom, that *name* has with Father, Son, and Holy Spirit. Just as God, his Logos, and his Wisdom, are grammatically related to the word *trias*, in precisely the same manner are Father, Son, and Spirit relatively connected to the one *name*. *The trias* embraces God, Logos, and Wisdom; and *the name* embraces Father, Son, and Holy Spirit.

We will now quote a passage from our Lord in another place where precisely the same grammatical arrangement of three words in the genitive case, connected with one which precedes, occurs as in the commission to the apostles.

Ὃς γὰρ ἐὰν ἐπαισχυνθῇ με καὶ τοὺς ἐμοὺς λόγους, τούτον ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυνθήσεται, ὅταν ἔλθῃ ἐν τῇ δόξῃ αὐτοῦ, καὶ τοῦ πατρὸς, καὶ τῶν ἁγίων ἀγγέλων.

—Luke ix. 16.

"For whosoever shall be ashamed of me and of my words, of him shall the Son of Man be ashamed, when he shall come in his own glory and in his Father's, and of the holy angels."

It is with the latter part of this verse that we have to do as an illustration of the unwarrantableness of supplying an ellipsis in an arbitrary way without regard to grammatical regimen. A word for word translation of the concluding phrase of this verse is: "When he shall come in the glory his own, and the Father's, and the holy angels'." This expression can only mean that the Son of Man is to come in his (own), his Father's and the holy angels' glory.

Now as the *coming* has the same relation to the words following in the genitive here, that *baptizing* has in the commission, and, also, as *coming* and *glory* are connected together, and with the rest of the sentence here, precisely as *baptizing* and *name* are connected in the commission, we can see what would be the result of filling in an ellipsis here as we are instructed we should do there. "The Son of Man shall come in his own *glory*, and he shall come in his Father's glory, and he shall come in the holy angels' glory."

Now we claim that if *baptizing* in connection with *name* is to be repeated three times because name is joined with *three* terms, then *coming* in connection with *glory* is to be repeated three times for the very same reason; as *baptizing* and *coming* are acts that stand in the same grammatical regimen with the words following.

To make the meaning of the text clear to the apprehension of every one let us substitute another participle of an active form in the place of *βαπτίζοντες*—*baptizing*—and for this purpose we choose the participle *ἐπιτιθέντες*—*adopting*—and the Greek thus changed would read:—

ἐπιτιθέντες αὐτοὺς [εἰς τὸν] εἰς τὸ ὄνομα τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ, καὶ τοῦ ἁγίου Πνεύματος.

Translated "Adopting them into the name of the Father, and of the Son, and of the Holy Spirit." Now this changed expression not only exhibits a Bible doctrine, as we expect to show in the sequel, but it also has the same relation to other words in the sentence as the word in the language recorded by the evangelist. Would adopting into the name of some earthly imperial household that embraced a father as emperor, a first-born son as king, and another son as prince, require three distinct acts of adoption—one adoption into the name of the supreme father, another adoption into the name of the kingly son, and a third adoption into the name of the princely brother, in order to make a legal adoption into a relationship to those royal ones? By a human process we can be adopted into the name of earthly kindred, while it is by a Divine process that we must be adopted into the heavenly relationship. In either case we change status, and acquire the privilege of being called under the adopted name.

On this particular point, as well as on some others, we shall more fully expatiate in another article.

It is more than probable that a verb signifying to adopt would require the genitive case of the pronoun instead of the accusative. This question of syntax makes no difference with regard to the propriety or impropriety of the ellipsis.

ORIENTAL SKETCHES.—No. 2.

Palestine.

No careful reader of the Scriptures can have failed to notice the frequent allusions to the mountains and mountain scenery of Palestine. It is essentially a mountainous country, although it is not divided up into separated regions by independent mountain chains. Lebanon is a very celebrated range of mountains connected with this country. These ranges were known to the Greeks and Romans by the name of Libanus. Commencing at Sidon this long chain of limestone mountains extends from the northern limits of Palestine in two distinct parallel ranges in nearly a north-eastern direction. The Eastern range, under the ancient name of Anti-Libanus and the modern name of Jebel-es-Shurki, bears off toward Damascus through Syria, while the western range, —the Libanus proper of antiquity and the modern Jebel-Liban,—holds its course at a distance varying from 12 to 24 miles from the coast of the Mediterranean till it joins the continuations of the Taurus mountains of Anatolia near the Gulf of Iskenderoon. The valley between these ranges was anciently called *Cœle-Syria*, but in modern language El-Bukaa, and is really an inclosed table-land elevated 2300 feet above the sea level, and it is about 100 miles long, varying from 10 to 20 miles in breadth. This valley is remarkable as containing the sources of several important rivers. The Orontes rises in the highest part of this plain, and flows northward to the city of Antioch, where the disciples were first called Christians, thence it flows westward through a deep-cut channel, cleaving the Lebanon range,—into the Sea. The Jordan has its source in the extreme southern limits of this depression and flows southerly to the Dead Sea. The Litany rises far up in this valley and breaks through the western range by a deep gorge into the Sea a few miles north of Tyre. The Barada, supposed to be the scriptural Abana, flows eastward through the Anti-Libanus range by Damascus. Some of the highest peaks of these mountains are covered with snow for six months in the year. Lebanon—the *White Mountain*—derives its name not from its snow-clad pinnacles, but from its white limestone cliffs. The name is from the Hebrew לבן *leban white*. From the neighborhood of Sidon and the deep gorge of the Litany the Libanus extends southward through Palestine to the mountains Sinai and Horeb in the Sinaitic Peninsula. The Highland Ridge down through Palestine is more properly a lofty table-land with an average height of 1,500 to 2,600 feet above the Mediterranean. Though when seen from the Sea this elevated range looks like a mighty wall yet there are eminences that break the general monotony of outline. Thus, beginning at the South, Hebron is found to be elevated 3,000 feet above the Mediterranean. Jerusalem, which is emphatically a mountain city, and located in the very heart of the hill country, is situated at an altitude of 2,650 feet above the sea level at the north end of the plateau on which it is built and gradually sloping toward the south to a less elevation. Across the valley of the Kedron the Mount of Olives attains the height of 2,724 feet at the top of the eminence upon which the Church of Ascension is built, and which is 220 feet above the Temple Platform across the valley. Bethel, 20 miles north of Jerusalem where Jacob saw the ladder reaching to heaven, is 2,400 feet above sea level. Ebal and Gerazim the two principal mountains of Samaria rise to the height of 2,700 and 2,000 feet respectively, the former being north, and the latter south of a narrow valley in which the ancient town of Shechem was situated which became the capital of the ten tribes after their revolt from the rest of Israel. Mount Tabor on the North side of the Plain of Esdraelon rises 1000 feet above the plain and 1,000 above the Sea. Mount Carmel, which divides the plain of Sharon on the South from the more inland expanse of Esdraelon or the north, is estimated to be 2,000 feet high by some. This mountain was the scene of important events in the history of Elijah and Elishah. Though Palestine is thus traversed by this lofty broad ridge from North to South accentuated at intervals by these loftier, swelling undulations, yet it is not wholly a mountainous country. Numerous fertile and level tracts are mentioned in the Scriptures under the designation of *Plains* with their distinguishing proper names. The Philistine plain is in the south-west part of Palestine bordering on the Mediterranean Sea. It was the South part of *Shefelah*—the *low-lands* —of the Hebrews.

This plain is said to be about 15 to 16 miles in width, a compound of tracts of a dead level in many parts, and of gently undulating tracts in others. Its fertility is marvelous, being now, as when the Philistines possessed it, one immense grainfield. Going northward the traveler next enters the Plain of Sharon, which is about 10 miles wide, and which is a continuation of the *Shefelah* or *lowlands* of the more southern Philistine country. The soil is extremely rich producing enormous crops of weeds, or grain, according as the land is cultivated, or neglected. This plain extends from Joppa to Cæsarea. Next beyond the Carmel range is the great plain of Esdraelon, which extends across Central Palestine from the Mediterranean on the west to the Jordan on the east.

This plain embraces a large triangular tract between the mountain ranges of Carmel and Samaria on the south and the high ridges of Galilee on the north. Its east side from Jenin to the hills below Nazareth is 15 miles: thence along the base of the Hills of Galilee 12 miles; and thence along Carmel and the Samaritan Range about 18 miles. This large expanse has a surface gently undulating, and has a soil of wonderful richness as the gigantic natural growth of weeds and thistles abundantly demonstrates. Like many other parts of Palestine it would teem with harvests of many fold returns for cultivation were the country under the protection of an efficient government.

In the Jordan Valley, directly east from Jerusalem, and about 14 miles distant, is the plain of Jericho, once the most luxuriant spot in Palestine.

It had the climate of Lower Egypt and the vegetation of the tropics. The fertility of the soil was unexampled. On its low warm levels wheat ripened a month earlier than in Galilee. There are some smaller though very pleasant valleys, and some lesser plains nestled among the Hills of Palestine. It will be better to give fuller and more particular descriptions in connection with places, and events of history, that have made them noted.

From the top of some of the loftier eminences the beholder would command the view of both frontiers at the same time—on the East the mountains of Gilead with the Jordan at their feet, on the one side, and on the other the Western Sea, with its beach of white sand, and its blue expanse meeting the sky in the distance.

Indeed, it is one of the most peculiar and interesting characteristics of the Holy Land that such extensive views can be obtained from many commanding points. Perfect *panoramas* of Bible Scenes may be contemplated from many of the more elevated points in the land west of the Jordan. Travelers have delighted to survey the landscapes, as depicted by nature that have furnished the artistic delineator with his choicest pictures.

The peculiar charm arises from the wide extent, and the number of spots historically remarkable, that are visible at once; owing in part to the transparent clearness of the air, and the exceeding brightness of the light, which seems to bring distant objects comparatively close. There is also the consciousness that in many instances, the feet of the observer may be standing on the same ground, and the eyes contemplating the same spots which have been stood upon and gazed at by the patriarch, prophets, and distinguished characters of all the past eventful periods in the wonderful history of this country. One can, from the heights between Bethel and Hai north of Jerusalem, look down into the Jordan valley as when "Lot lifted up his eyes, and beheld all the plain of the Jordan, that it was well watered everywhere, before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord," and separated from Abraham to whom the Lord then gave the whole Land of Canaan, and thus fixed the future destiny of the Hebrew people and determined the destiny of the nations of this earth forever.

Again, one can stand upon Tabor, where Deborah and Barak watched the Canaanitish hosts under Sisera marshalling to their doom in the plains of Esdraelon below. From the heights of Carmel, one can stand where Elijah's servant saw the cloud like a man's hand rising out the of Sea, after having scaled the towering rocky pinnacle seven times, and from whence Elishah subsequently looked down on the plains of Esdraelon to see the bereaved mother, as she urged her course over the level before him. These views are a picture in which Palestine can find no rival in any other land, whether we consider the charms of the landscapes, or the wonderful histories connected with all these localities. Every rock, plain, river, and tree bears witness to the minute accuracy of that inspired volume—the Bible.

Mount Baker, in Washington Territory, which has been inactive for nearly twenty years, is in eruption again. A dense volume of smoke is coming from the mountain, while hot cinders, ashes and lava are being thrown from its crater. At night it pours forth streams of fire which illumine the heavens for miles. As yet the flow of lava is not sufficient to indicate any danger. The eruption is said to be a magnificent sight, as the mountain looms up to the height of 12,000 feet and is covered with snow half way down its side.

If you would never have an evil deed spoken of in connection with you, don't do one.

Brevities.

It is said that Prof. Sayce has succeeded in translating the greater portion of the Armenian inscriptions which have so long defied the skill of decipherers.

The British Museum has lately acquired a collection of terra-cotta inscribed cylinders and tablets excavated at Bagdad. Among these are cylinders of Esarhaddon, Assurbanipal and Neriglissar, and tablets of Kinaladanu or Kinneladan-os, Nabonidus, Cambyses and other late Babylonian monarchs.

We learn from The Academy that "Mr. Hormuzd Rassam, who is prosecuting the British Museum archeological researches at Nineveh and Babylon, has discovered quite a new ancient Babylonian city, a short distance from Bagdad, on the renowned ancient canal called Nahr-Malka or Plumen Regum, and has already unearthed a valuable collection of inscriptions both in the cuneiform and hieratic characters."

In the office of the Secretary of New Mexico, at Santa Fe, are deposited the most ancient official documents in the United States, running back nearly a hundred years before the landing of the Pilgrims at Plymouth. One of these historical treasures is a journal of the conquest of New Mexico in 1694, signed by Diego de Vardas and containing a full account of the campaign.

EXPLORATION OF EASTERN PALESTINE.—Lieutenant Condor, who executed most of the survey of Western Palestine, and Lieutenant Mantell, both of the Royal Engineers, left London for Beyrout on the 15th ult., to prosecute the survey of Eastern Palestine under the auspices of the British Committee. The War Office has granted the services of these officers, who will be assisted by the two non-commissioned officers, Black and Armstrong, who first went out in 1871. They are to commence their work in the North,—the land of Bashan,—and will prosecute it vigorously at the cost of $15,000 a year.

A PERSIAN RABBI'S LONG JOURNEY.—Rabbi Joseph Misrachi, a native of Shushan, Persia, the city of Mordecai and Esther, has come to New York in the course of a trip around the world. He left Shushan nearly eighteen months ago, and has passed through Bagdad, Babylon, Bombay, Melbourne, and San Francisco. He came to New York overland, stopping at various cities on the way, with the intention of taking Steamer here for London, and going thence to Paris, Vienna, Constantinople, and other large cities of Europe. Shushan holds the burial places of Mordecai and Esther, and they have been guarded by the Jews of that city for nearly two thousand years. The graves are covered by a tomb and two pillars that have withstood the lapse of twenty centuries, but at last the stone is beginning to crumble away; and to obtain contributions from his co-religionists of all countries and nations toward restoring this memorial has been the purpose of Rabbi Misrachi's visit. In this object he is said to have succeeded satisfactorily.

CHRIST AS AN OBSERVER.

The Gospels show, throughout, that nothing escaped the eye of Jesus. The lilies and the grass of the field, as he paints them in the Sermon on the Mount; the hen, as it gathers its young in its mother's love, under its wide-spread wings; the birds of the air, as they eat and drink, without care, from the bounty around them; the lambs which run to follow the Shepherd, but sometimes go astray and are lost in the wilderness; the dogs so familiar in eastern cities; the foxes that make their holes in the thickets; the silent plants and flowers, the humble life of the creatures of the woods, the air, the fold, and the street, were all alike noticed, in his early years of preparation. Nor was man neglected. The sports of childhood; the rejoicings of riper life; the bride and the bridegroom; the mourner and the dead; the castles and palaces of princes, and the silken robes of the great; the rich owners of field and vineyard; the steward, the traveling merchant, the beggar, the debtor; the toil of the sower and of the laborer in the vineyard, or of the fisher on the lake; the sweat of the worker; the sigh of those in chains, or in the dungeon, were seen, and heard, and remembered. Nor did he rest merely in superficial observation. The possessions, joys, and suffering of man, their words and acts, their customs, their pride or humility, pretence or sincerity, failings or merits, were treasured as materials from which, one day, to paint them to themselves. He had, moreover, the same keen eye to note the good in those round him as their unworthy striving and planning, their avarice, ambition, passion, or selfishness. It is, indeed, the noblest characteristic in this constant, keen-sightedness, that amidst all the imperfections and faults prevailing, he never failed to evoke the hidden good which he saw in the most hopeless.

OBITUARY.

SISTER MARY ELLEN SHULER fell asleep after a long and sore affliction with cancer, in Alleghany County, Md., March 17, 1881, aged 45 years, 2 months and 16 days.

The readers of THE RESTITUTION, by turning to the report of the Annual Assembly held in Winchester, Va., in August, 1879, can see that then and there she washed to the "Rock that is higher than I," by believing the things concerning the Kingdom of God, and name of Jesus Christ, and was baptized by the writer in the all-saving name for the remission of sins.

Although an intense sufferer, her faith and hope grew stronger and stronger, knowing that if she had to cumbit to the penalty passed on the first Adam, she would soon be released by the second Adam, who has the keys of death and the grave, unlocking the prison house, and bidding the sleeping prisoners to arise, and sing the victor's song: "O death, where is thy sting! O grave, where is thy victory! Thanks be to God who giveth us the victory, through our Lord Jesus Christ."

Sister Shuler was highly esteemed by all her neighbors, and dearly beloved by the church of God, with which she was associated, for the noble manner in which she, during her affliction, imitated her blessed Leader, who in all his sufferings, even unto death, never murmured, but cried out in the agony of his soul to his Father, "Not my will but thine, be done."

I visited her several times, although some distance off, preaching in the neighborhood, and at her house, as it was her chief joy to hear the glad tidings proclaimed to dying men, and in her frequent relations of her sad case, like her great Exampler, she would always close by saying, "Not my will, but thine be done, O Lord."

We kept up a regular correspondence through Brother Shuler, with her, upon the glowing promises made of God unto the fathers, in order to cheer her in her last days, and finally in her expiring moments, she told Brother Shuler to tell all of the one faith, Good by; so we take this method of sending our dear sister's Good by to all of the household of faith. We deeply mourn with her devoted husband, who did all in his power for her recovery, also two sons and a daughter, a large family relation, and many dear friends, the short deprivation, as she believed it would be, of a loving wife, a kind mother, and a bright ornament in the church.

By her special request, I will (D.V.) preach a discourse in respect to the loved one, some time this summer, circumstances preventing it at the time of interment.

N. J. MORGAN.

We went to see her in last June,
For hope was bright her faith in tune.
It was her pleasure all the day
To search for truth and sing and pray.

Though suffering more than tongue could tell,
And yet she always looked so well,
You scarcely heard a groan or sigh,
Or saw a tear start in her eye.

Though now she lies beneath the sod
Her faith and hope was firm in God,
And he'll reward her in that day
When sin and death have passed away.

Sleep on dear sister, take thy rest;
No trouble now shall cross thy breast,
Till Christ, who is our life, shall come
And gather all his jewels home.

S. F. MORGAN.

SISTER FRANCES CURTIS, wife of Brother David Curtis, of consumption, in Miami County, Ohio, aged 60 years.

Sister Curtis was afflicted for several months, but bore her sufferings with Christian fortitude and was anxious to be released and be at rest. She knew that she must die and go down to the grave, yet she feared not death, believing that when Christ comes to wake the sleeping saints she will rise from the tomb to die no more.

The ties that bound her to earth were strong, yet she could say "The Lord's will be done."

She leaves a kind companion who deeply feels his loss. He feels as if he has nothing left to cheer his lonely path through life. May he put his trust in that Savior who stood by her in affliction and forsook her not in death.

She leaves three sons and one daughter to mourn their loss. May they remember her advice and live so that when they die they may be prepared to meet mother where parting will be no more.

She was a firm believer in the soon coming of Christ to reign on the earth, and raise the sleeping dead, and that the saints will get their reward then, and not at death.

May we all be prepared for that glorious day, and be ready to meet the Lord when he comes.

MRS. GEO. SINKS.

Poetry.

The Courant.

BY THE FIRE.

Dead eyes are gazing on her from picture on the wall.
Dead voices in the wailing winds that sweep the uplands pall.
Dead feet seem patterning around her as the rain-drops lash the pane.
Till she stretches hand- of greeting, dumb beside that yearn in vain.

Like or- in fairy legend, like one in dreamland lost,
At every turn by dead man's steps in her onward way is cro-sed.
The very flowers whisper of who plucked them long ago,
The very birds have taught in their trillings soft and low.

The thumb she touches s-marks for her the mesh of the past,
On every page the shadow of old memories is cast,
The "brooding sense of something gone" falls coldness all around,
Making the common perils of life her hushed heart's holy ground.

On the table-ground of nobler life, the skill and dreams hand,
Where, together bent and hot- like the stretch of heaven wand,
She stands alone and listens, all in vain her veiled
In mist,
In front the life- beyond the veil, their outstretched promise kissed.

Sob on, O wind, sigh on, O rain! sunset flame form and die,
There, where amid the covered coals the fairy fancies lie,
For in sleeping as in waking, till she crosses the stream,
The sunshine of her lonely heart from the peopled past must gleam.

Selections.

The Courant.

THE LAND OF GILEAD.

The project of planting a Jewish agricultural colony in Palestine in the Land of Gilead, which Mr Lawrence Oliphant set forth with such show of good reasons, has, as yet, come to nothing; and until the present Sultan can be persuaded to favor it, will not have even a trial. But one good has come of it, and that is a most readable volume by the author, who has recently explored the ancient Land of Gilead, with the purpose of selecting lands that might suit his colony and viewing the country with reference to the construction of railways.

The book has high interest for all students of Old Testament geography. The traveler passed southeast from Sidon, crossing the sources of the Jordan and journeying down to the land of Uz, where Job is supposed to have dwelt, and continued on the east side of the Jordan as far down as the Dead Sea. All this country is full of the most interesting Roman and Saracenic ruins, and offers the explorer the richest results in the identification of ancient Jewish cities, and of the occupation of the predecessors of the Jews. Although the country seems to us as Mr. Oliphant rides over it as rough, stony, full of gorges and more picturesque than arable, he still reports vast quantities of land fertile and capable of sustaining a great population. And the best evidence of its capacity is the ruins of cities and the remains of cultivation which show a flourishing population in old times. He expects to make Akka or Haifa the port of this country by carrying a railway across, which will run north to Damascus and south to the Red Sea. The engineering difficulties seem to us greater than he allows. But there is no doubt that the security of a strong settled government, would give opportunity for very profitable agricultural ventures in this region.

In the course of his travel Mr. Oliphant encountered many curious tribes and sects. One of the latter are the Metawalies, whose wars with the Druses in the Lebanon attracted so much attention years ago. They are unorthodox Moslems, and something like the Persians in belief, who are Shiites. They are supposed to be descendants of the aborigines of Galilee, the Gentiles *par excellence*. They assign to Ali, the son-in-law of Mahomet, a rank equal if not superior to that of the prophet. Unlike the Moslems, each prays singly. They use little water in performing their ablutions. When they bow to the earth their heads are made to touch a small cake of earth, which they carry with them, and which is from the very spot where their martyr, El Hosain, the son of Ali, was killed. When they pray, all articles of gold and silver are laid aside. They have a form of marriage peculiar to themselves, which, is called a "marriage of privilege." It is a legal and regular engagement, with a gift of dowry, but on the strange condition that it shall continue for a specified time only—say for a year or a month. When the term expires the conjugal relation absolutely ceases, unless it is renewed in the ordinary form. This sort of engagement usually takes place with a widow, it being impossible with a woman whose husband is alive, or with a virgin. They have also a form of nominal marriage which they call the "marriage of interdiction." The proceedings are regular, except the definite stipulation that the husband can have the privilege of only seeing his wife—the design being to gain free access to the woman and her female relatives, to wait upon them or assist them in business, which a stranger could not otherwise obtain. The interdicted wife can marry at any time without divorce or permission of her *quondam* husband. This relation allows a man and a widow to go together on a pilgrimage or journey.

Another peculiar sect is the Melchites, nominally Christian, schismatics from the orthodox Greek. They celebrate mass in Arabic, administer the sacrament in both kinds, and their priests may be married, though not after ordination. They live in harmony with the Metawali-, but the latter are so careful not to be defiled by contact with these Christians that they will not eat meat or bread or anything damp or drink water that has been touched by a Christian. If a Melchite has a pitcher of water from a Metawali he is not allowed to take it by the handle or to touch the spout to his lips, but takes the vessel by the bottom and pours the water down his throat. Another peculiar and even mystical tribe are the Ansayiyeh, who are thought to be a remnant of the old Canaanitish races, and are despised alike by Druses and by Moslems. Their religion is a mystic heathenism, very difficult to get at. Women are regarded merely as slaves, and are directly bought and sold, held to have no souls, are not instructed in religion, and are valued for the service they can render men.

The author came across several newly arrived colonies of Circassians, who had been transported from Bulgania, and planted in Gilead to till the soil and take care of themselves. He came across also the only Christian sect of whom we know anything who practice polygamy. These he found at Irbid, where the greater portion of the inhabitants are Moslems. The Christians are infected by the example of their neighbors, and it is no uncommon thing for a Christian to have two wives. And the Greek priests perform the second marriage. It is supposed that the priest finds it difficult to make them resist the force of the Moslem examples about them, and so, as the lesser of two evils, when he finds a man living with two wives, he performs the second ceremony, and forgets to report it to the bishop.

In no country in the world have the native races undergone so little change as in the region between the Jordan and the Euphrates, and to this day the descendants of the contemporaries of Job, and possibly his own, inhabit the plains of their ancestors. The author thinks that the extreme veneration attaching to the monastery and Makam, or station of Job, arises from the fact that it was originally a center of Baal-worship, and it only became sacred to the memory of Job when the other *cultc* passed away. The monastery of Job is built on a mound near the village of Es Sadiyeh. According to Arab authors it was built in A. D., 180. It is now a barrack for Turkish soldiers. The mound on which it stands is supposed to be the dunghill on which Job scraped himself with potsherds.

Job's tomb, a small white-domed building, and his bath and the mound, are greatly resorted to by pilgrims from a distance, especially by woolly-headed negroes from the Soudan, to whom the tomb is a sacred shrine. These pilgrims from Soudan first visit Mecca and Medina and then Damascus, and then the Makam Eyub (Job). Here they remain a month or two washing themselves in Job's bath and praying at the Makam or tomb, and finding congenial society in their African hosts; for this is a great refuge for negro slaves who have escaped from their masters.

The bath of Job is a cleft in the rocks about the size of an ordinary plunge bath, filled with the clearest water. Over it is a building of dolorite stone, bearing marks of extreme antiquity. Clustered about the tomb and the bath are the wretched huts of the negro population; they are in a miserable, squalid condition, ragged and poverty-stricken in the extreme. And they live in the richest and most productive land.

We have not been able, in this short article, to touch upon Mr. Oliphant's identification of Biblical sites, nor his intelligent survey of this interesting land.

Dawn of the Morning.

THE POOL OF SILOAM.

A *fac simile* copy was recently received by the Palestine exploration fund of a Phœnician inscription from the Pool of Siloam. It was first discovered by their correspondent a few months ago, and consists of six lines—about 150 words in all—enclosed in a tablet, the letters of which it is supposed being almost identical with those on the Moabite stone. It has been anxiously awaited by the experts in this country, and we may soon expect a translation. If not of equal historical value with the monument of Mesha, it cannot fail to prove of great archæological interest. To get at the inscription the water had to be lowered by making a ditch though the Pool, so as to reduce it to its former level, it having become choked up with rubbish in the course of years and its bed accordingly raised. The Pool of Siloam is of very ancient workmanship, and is supposed to be connected with the waterworks made by King Hezekiah, and to be supplied with a spring of living water in the heart of the Temple rock. The cave still exists in its Arabic form in the Kefr Silwan, or village of Siloam—a cluster of dwellings, half hovels, half natural caves, on the opposite side of the valley, whose inhabitants, when not engaged in theft, earn a scanty livelihood by carrying the water of the Pool into the town for sale. No legend remains of the healing power of the Pool, and it would be interesting if the inscription should contain any allusion to sick persons who waited for the angel to trouble the waters. This is not so improbable as may at first sight seem, for the date is certainly not later than the first century of our era, and may be much earlier; while it would appear to be the work of more than one hand, and is just such a record a pilgrim would leave.

Christian Herald and Signs of our Times.

THE SECOND ADVENT AND RAPTURE.

REV. J. T. JONES.

A CATECHISM ON THE SECOND ADVENT.

Q. Is there an apparent contradiction in the Scriptures when describing the period of the Second Advent?

A. There is; for Christ Himself on one occasion compares it to the days of Noah—*i. e.*, "*A time of earthly prosperity*—eating and drinking, building and planting, marrying and giving in marriage." Matt. xxiv. 37-39. St. Paul likewise speaks of it at a time when they shall cry, "*Peace and safety!*" while, on the other hand, Christ describes His advent as to take place immediately after the great tribulation of 3½ years—that time of unparalleled distress, the like of which never had been nor ever shall be. Mat. xxiv. 24.

Q. How may these statements be reconciled?

A. The supposed discrepancy will at once disappear if we assign to his advent a twofold stage; the first being his coming into the air; the second stage his coming visibly in the clouds of heaven. At the time of his coming into the air the world will be in its accustomed prosperity and fondly dreaming of its long continuance; but when He appears in the clouds of heaven, the earth will have been desolated by wars and judgments. So the one stage of the Second Advent is as it was in the days of the flood. Its last stage is at the close of the most stupendous troubles.

Q. Why will the Savior, when on his way to our earth, thus pause in the air?

A. This is a deeply interesting inquiry, concerning which the Bible is sufficiently explicit, although it seems to be left out of the popular conception and of modern theology touching the Advent; but we crave your careful attention to the following statements:

1. The Redeemer will pause in the air when on his journey to our earth, in order to gather the saints, both the living and the dead, who are subsequently to descend with him on the clouds of heaven to the Mount of Olives; a sublime arrangement, by which he secures their companionship in the hour of his manifested pomp and glory. "And his feet shall stand in that day upon the Mount of Olives. . . . and the Lord my God shall come, and all the saints with thee." Zech. xiv. 4-5. "To the end he may stablish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints." 1 Thess. iii. 13. "And Enoch also, the seventh from Adam, prophesied of these, saying, behold, the Lord cometh with ten thousands of his saints." Jude 14.

Reference is made to this in the familiar hymn—

"Lo! He comes in clouds descending,
Once for favored sinners slain:
Thousand, thousand saints attending
Swell the triumph of his train," etc.

2. In order to gather out of the earth his watchful followers, so that they may escape the terrible storms of judgment which are then to burst upon an ungodly world; and thus to fulfil the gracious promises made on the page of the Bible, that they should be hid in the day of the Lord's vengeance.

"Come, my people, enter thou into thy chambers, and shut thy door about thee; hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his places to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain." Isaiah xxvi. 20-21. "Then shall two be in the field: the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left." Matt. xxiv. 40-41. "Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke xxi. 36. But the majority of the Church will not be found thus watching and praying that they may escape, one among other reasons being that their theory of the Second Advent postpones his coming till after the thousand years. Further, if they escape who do not so watch, then the injunction to watch loses all its force. 2 There are saints seen in the vision to be on the earth during the process of the tribulation, for they become the martyrs of the Antichrist, and are further represented as coming out of "the tribulation the great," (Greek text), having washed their robes and made them white in the blood of the Lamb. Rev. vii. 3. Many are to be converted by the proclamation of the Gospel during the progress of the 3½ latter, the Gospel then being rendered all the more potent by reason of the judgments then abroad in the earth.

News Items.

THE VICTIMS OF THE OHIO EARTHQUAKE.

OHIO, Apr 7—Slight shocks of earthquake continue. Large quantities of blankets, goods, and medicines are shipped from Syra by each steamer. Two hundred soldiers have left Piraus in a gunboat to bury the dead. The number of the killed is estimated at 8,000. The injured are more than twice the number of the killed. Forty thousand persons are without bread.

CENTRAL CALIFORNIA EXPERIENCES A SEVERE EARTHQUAKE SHOCK.

SAN FRANCISCO, Cal., April 11.—A heavy earthquake occurred yesterday morning at 2:15 o'clock, through the central part of the State. No serious damage is reported.

TURKEY.

THE DARDANELLES.

CONSTANTINOPLE, April 9.—Hobart Pasha has been ordered to prepare the water defenses in the Dardanelles against vessels creeping in at night.

THE EARTHQUAKE IN OHIO.

ECHO, April 9.—A medical commission is now sitting to consider the expediency of covering the rubbish in the fortress with earth, as there is no hope of saving any lives, and the disinterment of the dead might produce epidemic. It is now believed that throughout the whole island, which contained 70,000 inhabitants, 6,000 or 7,000 were killed and 25 per cent. of the survivors wounded. The French, Italian, United States and Austrian gun vessels in the harbor are doing all in their power to assist the authorities in the work of relief.

Only ten of the inhabitants of Chenne were killed, but many houses are in ruins and 20,000 people are without shelter.

BEACONSFIELD'S HEALTH.

Beaconsfield's condition is very critical, though his physicians have not abandoned all hope.

Says a Constantinople dispatch: "There is great activity in all the Admiralty factories. The Porte is negotiating with a Newcastle firm for the delivery of coals at Chios, Rhodes, Crete, Volo, Salonica, and in the Dardanelles. Another thousand troops have gone to Volo. The total Turkish force on the frontier now is 80,000.

In Europe the threatened war between France and Italy over Tunis is at present overshadowing the frontier controversy between Turkey and Greece as a topic of public interest. It is more than probable that Europe will have two wars on hand before many weeks.

The six persons—four men and two women—who were concerned in the assassination of the Czar, whose trial closed Saturday, were convicted, and five of them sentenced to be hanged. The fate of the sixth—the woman Sophie Ticoffsky, who is of noble birth—remains to be decided by the Czar. Their trial and conviction were merely matters of form, the accused having confessed their guilt.

Communications.

READ THIS.

A Very Interesting Letter.

GALESBURG, Kan.

Editor Restitution:

I feel myself under great obligation to you for your kind indulgence toward me, in favoring me with a continuation of your very highly esteemed paper, which is a bright light, shining *with the greatest* of all lights, to guide the weary pilgrim to his Father's home.

I prize it very highly indeed, who am but a babe in Christ. I am a Cherokee, born, raised and educated in the Cherokee Nation, Indian Territory, was tutored in the popular religion of the day, heard nothing else, believed in no other, because I was not a Bible investigator, until about four years ago, at which time I connected myself with the M. E. Church, remained with them for the space of two years and a half, was popular with that and other orthodox persuasions, but as the apostle Paul remarked, by the grace of God I am what I am.

I confined myself to a very close examination of the blessed word of God, and gradually got out of the quagmires. I heard no man set forth the blessed truths until after God in great mercy had assisted me to remove the cloud from off my eyes, after which I made it too warm for my orthodox brethren.

I was compelled to seek shelter under the canopy of heaven, thinking myself all alone in the faith I had espoused, standing in the world with all eyes upon me; without friends, no guide, no teacher—save God's sweet words of comfort to cheer me on my way. I could yet rejoice that The Old Guide—The Bible—never fails to guide aright.

Thus was I situated until I heard that true and faithful servant of the Lord—Brother John Poore—speak from the same guide sweet words of consolation and comfort to the weary soul, in the winter of 1879, and in Sept. 1880, I and my dear companion put on Christ by baptism, by Brother Poore. May God bless and crown all his labor with success, and give him the crown of eternal life.

Since that time I have been laboring in the Master's vineyard, meeting with opposition on all sides, but God's grace is sufficient to assist me to withstand all the fiery darts of the wicked one.

Excuse me, kind Brother, for I fear I may weary you in this detail of the past.

I herewith send you one dollar on my subscription, and twenty-five cents for tracts. Wish I was able to obtain the Emphatic Diaglott and a chart of the Plan of the Ages.

W. P. PAYNE.

Editor Restitution:

I hereby send you a report of a discussion I have just concluded in the city of Stockton, Kan., with J. T. Locke, a Wesleyan Methodist minister in which we were engaged four nights. We debated the following propositions:

Resolved, that man is wholly mortal and therefore unconscious between death and the resurrection.

I affirmed and Locke denied: two nights; and the last two nights, we debated the proposition in the following form:

Resolved, That man has an immortal soul and therefore maintains a conscious existence between death and the resurrection.

Locke affirmed and I denied, and the whole discussion was conducted before large audiences, and in about the same way and with about the same results that discussions generally are with ministers of the so-called orthodox churches.

I endeavored to show both from reason and revelation that man as he now is, is wholly mortal and dying, as I therefore proved him unconscious between death and the resurrection. While the arguments of my opponent were replete with mis-representations of my position and of expressions; and he would confound and use interchangeably the words soul and spirit in the Scriptures, which was very manifest, to a part of the audience and he tried to make the audience believe that the Jews in the time of Jesus believed in the immortality of the soul; quoting from Josephus; and said that Christ approved the doctrine of the Pharisees who were immortal soulists and condemned the Sadducees who were materialists; which I proved to be false from the Scriptures. He relied mainly upon these texts, viz. Matt. x. 28. Matt. xvii. transfiguration Luke xvi. 16. The thief on the cross, the souls under the altar; and many others of similar import from which he inferred his doctrine, but signally failed to prove it, to at least a minor portion of the audience.

I believe that possibly a few at least have hereby had their eyes opened and will study for themselves in the Scriptures of God. And thus we sow the seed according to the will of God, and ask his blessing and the prayers of his people. Amen.

J. M. FIKE.

ANNOUNCEMENTS.

The Lord willing I will be at More's school house, on Friday, April 22, and continue over Sunday. The first Sunday in May at Bracken, as Brother Gates may appoint. Friday, May 6, in Brother Rouse's neighborhood and continue one week. Friday, May 13, at Kingsbury, Laporte Co., as Brother Clem may appoint, and continue over Sunday. Friday, May 20, at Brother Henry's, north of Walkerton, and continue over Sunday.

J. S. HAGEN.

DISCUSSION.

Macy, Miami County, Ind.
March 6, 1881.

I was at Argos, Ind., the evening of March 3d, and heard one T. W. Drennen, a German Baptist, and in his discourse he offered to discuss the points of difference in faith with any man the brethren might select.

By solicitation of the friends, I agreed to debate the following propositions:

Resolved, That trine immersion, as taught by the German Baptists, is essential to Christian baptism.
T. W. Drennen affirms.
W. J. B. Fenimore denies.

Resolved, That in death all things pertaining to men become unconscious.
W. J. B. Fenimore affirms.
T. W. Drennen denies.

Resolved, That the kingdom of God, spoken of by the prophets, Christ and the apostles, is yet future, and will be set up on earth.
W. J. B. Fenimore affirms.
T. W. Drennen denies.

The discussion to take place at Argos, Ind., commencing April 25, '81, at 10 o'clock, A. M., also that these resolutions be published in THE RESTITUTION. Each proposition to be discussed two days.

W. J. B. FENIMORE.

BUSINESS NOTICE.

Will attend to communications and letters from correspondents as soon as possible, and now also that the reason that dates are not changed faster on the labels is that in getting new type there is some lack of *figures* enough to make all the changes till some more type is obtained, which will be soon. Then all changes will be promptly made.

CHANGE OF ADDRESS.

My address is now Lanark, Ill. We are located here now—Brethren please take notice.

G. M. MYERS.

MARRIED.

WEBSTER—RICHARDSON—At the house of Brother Chas. Richardson, in Jamestown, Michigan, March 1, 1881, by E. Hoyt, Mr. Frank Webster and Miss Richardson.

Exegetical.

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"Grace be with them that love our Lord Jesus Christ in sincerity. Amen." Eph. vi. 24.

"In sincerity," marg. *with incorruption*. With a pure heart; without dissembling; without hypocrisy. There could be no more appropriate close of the epistle than such a wish; there will be nothing more needed for us, when we come to the close of life, than the consciousness that we love the Lord Jesus Christ in sincerity. To writer and reader may this be equally the inestimable consolation then! Better, far better then will be the evidence of such sincere love, than all the wealth which all can gain, all the honors which the world can bestow—than the most splendid mansion, or the widest fame.—*Eutyches.*

THE TWO THRONES.

1 Lecture read at Philadelphia, Pa., March 27, 1881.

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Poetry.

"I WILL NEVER FORSAKE THEE."

W. L. CROCKETT.

Not alone, not alone,
O heart that can trust:
Not alone, not alone,
He's faithful.
God is with thee,
And cometh,
He's here to thee.
Thereth eternity.

Not alone, not alone,
Though all forsake;
Not alone, not alone,
While earth's ties break.
Him dwelleth,
And giveth,
His love to thee,
The life eternity.

Communications.

WHAT IS CHRISTIANITY? AND WHAT ATTAINMENT MAKES A MAN A CHRISTIAN?

WM. C. TAYLOR.

"What is Christianity?" and "what attainment makes a man a Christian?" These questions were recently asked in the columns of one of the leading daily newspapers of the country. The following replies were furnished by the writer, but declined by the editor of the journal referred to.

"What is Christianity?" and "what attainment makes a man a Christian?" To the first of these questions we reply that Christianity is the religion of Jesus Christ as revealed in the Scriptures. We freely confess that this is far from being a satisfactory answer since the person and history of Jesus are so variously estimated by thousands who after a fashion so far believe as enable them to be classed within the modern meaning of the term as Christians. The same objection can be sustained against any general answer to the question, "what attainment makes a man a Christian" for it may mean very little or very much according to the shade of Christianity professed. So in giving a reply to so important a question we have based it upon the requirements of the only infallible Christian manual in order that there might be no uncertainty in the sound or doubt about the directions. We say what makes a man a Christian, as the Book gives examples and precepts, is a hearty acceptance of the doctrines taught by Christ and his Apostles, and a hearty faith in what Moses and the prophets have written concerning this Son of God. To this add the obedience of baptism by which the believer is united to Christ, and a complete change of life as symbolized in this ordinance and the result will be a Christian after the Apostolic pattern. This is the old way of becoming Christian and is in contrast to the many new ways, leading us to say that the Christianity *of* our day is not the same as that inaugurated by Christ and his Apostles 1800 years ago. How the change came it will be unnecessary to explain if we can prove what we have stated, and that the religions which struggle around us have little more than the name to identify them with the Christian religion of the first century. Surely if we find the whole form of doctrine—the faith and hope of primative christianity different from modern, we cannot but conclude that although still bearing the old name the churches of our day lack the essential and distinguishing features of the Apostolic ecclesias.

The first striking difference we notice between the old faith, and so many of the new ones which have taken its place, is that the religion of Jesus in its saving capacity is based upon a true or Biblical psychology which teaches the absolute mortality of man, i. e. every man born into the world comes into it under a law which brings death to him within a limited time. In harmony with this, Christ came into the world to give eternal life to a race loaded down under the sentence of death. Rom. vi. 23; v. 12. In contradistinction to this the christianity of the pulpit is for the most part based upon a false Greek psychology which teaches immortality of the human soul, but if this were true Christ did not come to save man from death, for the immortal cannot die, or to offer life to the dying, for the immortal have no need of life. All Christ could do for such, would be to save their immortal souls from what has been called a living death in hell. This view of the nature of man contradicts the expressed truth that Christ's mission and death was to bring life into the world, and cuts away more than half of the merit of his sacrifice to that end. Happily no such doctrine as this disfigures the pages of the Bible. There the doctrine is *life* and *death*. God sent his Son to save a world of mortals from dying, not to save a world of immortals from spending eternity in modern hell. John iii. 16.

Taking it for granted, then that Christ has brought life into our world, let us now enquire by what method this salvation was brought within the reach of the individual, and what rules he had to follow before he could become a Christian. It will be seen that a Christian was one whose faith in this immortal life prompted him to comply with its requirements in order that he might have full hope of it. But how did he hear of this great gift? By preaching, for we read "it hath pleased God by the foolishness of preaching to save them that believe." 1st Cor. i. 21. But what was the preaching about, and what was he to believe? We must find an example of this and will take the first instance we read of the gospel being preached outside the house of Israel. We read Acts viii. 12, that Philip went down to the city of Samaria, and preached Christ unto them. This shows what the preaching was about. Now what did the Samaritans believe? It must have been something closely connected with the subject of the preaching, and so we read that "when they believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ they were baptized, both men and women." Acts viii. 12. The order we find here is first the preaching of Christ, then the belief in him as implied in the words "the things concerning the kingdom of God and the name of Jesus Christ," and last of all baptism into his name for the remission of sins. This was Christ presented, accepted and obeyed as the Savior of men in Apostolic times. The thought arises, Is this the method now? Far from it. Then they believed first and were baptized afterwards. Now the common practice is to have a counterfeit baptism first, and let the belief come after if it will. By counterfeit baptism we mean the substitution of sprinkling for immersion. Baptism is an immersion in water, and nothing short of this fulfills the command of Christ. It would just be as reasonable, and as near the truth to say you could bury a man with a few grains of sand, as to say he could be baptized with a few drops of water. There is a great difference between the old way and the new in this matter. The old church immersed men and women who had faith in certain revealed truths,—the new sprinkles infants incapable of faith in anything.

But there are other differences equally as important as we shall see by considering more closely what is meant by "the things concerning the kingdom of God and the name of Jesus Christ." In the first place what does the kingdom of God mean, and what did these Samaritan Christians believe about it?

The words the kingdom of God supply their own meaning and by reference to the Scriptures we find that God's Kingdom was the ancient kingdom of Israel, 1st Chron. xvii. 14. This is the only kingdom God ever had upon this earth. The main facts concerning it are: Its people, the descendants of Abraham, its territory, the land of Palestine, and its capital city, Jerusalem. It was overthrown 600 B. C. and was never fully restored. This at the time we speak of, was all in the past, but the prophets tell of a mighty deliverer and a glorious restoration for their fallen state. These were the things concerning the kingdom which became matters of great moment to the Samaritans. How this could be we will explain.

They had learned from Philip that this Christ which he preached to them was the royal heir to this Kingdom, and that although he had left it in the meantime he would soon come again and restore it. Isa. xiv. 6-7. Acts iii. 20-21. With the promise of life preached through this risen King of the Jews was coupled an inheritance in his kingdom. Nay more—they were invited to be his associate kings and priests, in the administration of its affairs—in short to share with him in all its glories, and in all its honors. James ii. 5; Rev. xx. 4-6. The return of Christ to fulfill these promises, was the hope of the Samaritans, and of all the early churches. It is the true Christian hope.

But in addition to the things of the kingdom these early believers also had faith in the things relating to the name of Jesus Christ. The things of the kingdom pointed to the inheritance the things of the name related to the means by which Christ had brought the inheritance within the reach of everyone, and included his sacrifice for sin, his Priesthood and Lordship. These with the things of the kingdom made the sum of the Christain faith as preached by the Apostles. Acts viii. 12; xxviii. 23-31.

How far such a faith and hope resembles the faith and hope of our time it will be for every professing Christian to decide. For our part, we see a great difference between the faith and hope of the apostles of Christ, and the faith and hope of the religious teachers of our day. Instead of a real kingdom upon the earth, with mortal subjects and immortal rulers, we have a spiritual kingdom in the heavens where the spirits of just men made perfect, dwell in everlasting bliss. Instead of Christ coming to the earth to raise the dead and reward his saints, the souls of the righteous are rewarded at death, and immediately join the redeemed in heaven, while the souls of the wicked are sent to swell the unhappy things in hell. Thus has the early and true faith been replaced by fiction, in face of declared truth that "the dead know not anything." Eccl ix. 5, and that "no man hath ascended up to heaven but he that came down from heaven." John iii. 13.

A time when men would forsake the old truths and believe fables was foretold. 2 Tim. iv. 3. We are living in that time, and in consequence cannot be too careful that we are indeed in the way that leadeth unto life. We have tried to show the old way as taught by the apostles of our Lord in contrast with some of the errors that have so long darkened the way of salvation. May it be that some light has been shed by these remarks upon the happiest of all paths.

Editor Revitution:

Not long since I attended public worship—for I like to go where prayer is wont to be made—at the Railroad Chapel—R.R.-in—These meetings are conducted by laymen and the gentleman who took charge of the meeting on the occasion to which I refer, devotes all his time and energy, to "the service of the Master."

He has labored long, earnestly, and with a very commendable zeal, to induce those among whom he labors—mostly railroad men—to forsake the error of their way and "come to Jesus." He read the parable of the sower and made a few very appropriate remarks at the conclusion of which he deplored the indifference every where so prevalent regarding the subject of religion; and the apathy that seemed to have settled down on the minds of the masses so that they manifest but little interest in subjects that relate to their future and eternal welfare. He stated that this apathy and indifference was not confined to the field in which he labored; that it was wide-spread; that he had conferred with others, who were engaged in the same work as himself and that they had remarked the same state of feelings in the fields in which they labored. And I may add here that one may see by looking over the columns of recent religious papers abundant confirmation of this gentleman's assertions. The last number of the *Signs of the Times*, has a terse article under the caption "A Chilly State of Things," and another, "Those Church Statistics," which Dr. Theodore L. Cuyler says are absolutely appalling. The official statement shows that to the 5,400 Presbyterian churches in America, only 4,200 new communicants were added in 1880.

The speaker then went on to say that he wondered at, and was at a loss to explain this indifference, he could not account for it. While I listened my mind naturally sought for a reason and I now beg leave to offer an opinion in explanation.

Since the days of John Calvin, down to a time within the memory of men still living, the doctrine of the natural immortality of the soul, has been proclaimed from the orthodox pulpit as vigorously as it is at the present time; but along with it was proclaimed and as stoutly maintained, the doctrine of endless torment for the finally impenitent. And this torment was represented to be physical suffering, of a character more terrible than anything with which human experience has made us acquainted. People were taught that there was a "hell to shun as well as a heaven to gain." And doubtless it sometimes happened that the preacher, wishing to make a profound impression on his hearers, found it easier to succeed by depicting the horrors of the former, than by dwelling upon the beauties and felicities of the latter, especially as his notions concerning them were rather vague and unsatisfactory. He would dwell with such emphasis upon the sufferings of the damned, as to cause some of his hearers to greatly fear and tremble; and following up his advantage with more blood curdling pictures still; there followed sometimes scenes of wild excitement producing in some a condition bordering on frenzy, ending in rare instances in permanent insanity.

Within the last two or three decades however the views of those who still maintain that man is by nature immortal, have undergone considerable modification regarding the nature of the "eternal punishment" which they still believe to be the fate of the wicked. They still tell us of a "heaven to gain and a hell to shun," but the hell to be shunned is not such a hell as our fathers in their ignorance thought it to be. The pains are not physical but mental, a remorse of conscience or something of that sort. In the opinion of some the worst feature of it is, that one gets into very bad company.

A few years ago one of the secular papers published in the city of Cleveland asked the questions: "What is Hell? and where is it?" And asked the clergymen of the city to reply. Quite a number complied with the request. The opinions advanced differed widely, and were altogether vague and unsatisfactory; but if I remember correctly, the weight of opinion leaned to the view, that the pains are not physical, that they consist in a state of separation from God; remorse of conscience, etc. The joys of Heaven, and the pains of Hell are sometimes so presented, that possibly there may be some who would even prefer the latter to the former inasmuch as—if we may judge from their choosing in this present life—they would be likely to find in the latter associations more congenial to their tastes, than in the former. One thoroughly instructed in the popular theology of this day might reason as follows: I have an immortal soul, I am sure of a future life. If I join the church, love Jesus and be good, I am promised that when I die, I or my spirit will go to Heaven. But what kind of place is Heaven? I only know that God, Jesus, angels and the spirits of the good dwell there, and a very spiritual and etherial soul of existence it must be. If I do not join the church, but follow my own inclination and make the most of this life, I or my spirit may go to hell when I die, but what kind of place is hell? Nobody knows. It is certainly not as hot as it was once supposed to be; that old fire and brimstone idea, has been entirely abandoned. At any rate there is nothing to dread. We may as well enjoy ourselves in this world. God is merciful and good and he will take care of the future.

Is it any wonder that apathy and indifference should result from such teaching; both promises and threatenings are of so vague, indefinite and uncertain a character that they fail to take strong hold upon the minds and hearts of the masses of mankind. Is it any wonder that neither bound to the mast like Ulisius; nor yet, like the followers of Orpheus listening to a diviner music, the siren song of the pleasures of this world, should lure them to destruction. They have made a covenant with death and with hell (the grave) they are at agreement. Is. xxviii. 15. "If" would they abandon the physosophies and speculations of men, and point to God's pure word from which we learn that the wages of sin is *death* but that the gift of God is eternal *life* through Jesus Christ, and that they "that sow to the flesh shall of the flesh reap *corruption*, and they that sow to the spirit shall of the spirit reap *life* everlasting."

Would they point to Jesus as the life giver to whom they must come, if they would have life; for it is he who has brought life and immortality to light through the gospel. And the Apostle declares that he that hath the Son hath life; and he that hath not the Son of God hath not life. Would they proclaim the Gospel of the Kingdom, and point to the promise of his coming to vanquish the adversary and restore all that was lost by the fall as promised to Eve. To bless all the families of the earth as promised to Abraham. To establish forever the throne and kingdom of David as promised to David. To abolish war, to banish famine, pestilence, pain and disease; to wipe the tears from off all faces, to deliver the needy when he cryeth the poor also, and him that hath no helper; to cause the deserts and waste places of the earth, to blossom as the rose; and the wolf to dwell with the lamb, the leopard to lie down with the kid, and the calf and the young lion and the fatling together.

To destroy death and him that has the power of death, that is the Devil, and to fill the earth with God's glory.

Would they point to the glorious promises, "that every one who seeth the Son and believeth on (into) him may have everlasting life," and I will raise him up at the last day, "that to him that overcometh will I grant to sit with me on my throne; that the righteous shall inherit the earth, and delight themselves in the abundance of peace;" that the tabernacle of God shall be with men, and God with them (R. V.) himself shall be there God. So instructed the mind has something tangible on which to rest. Themes grand and glorious on which to dwell; for a proper understanding of God's dealings with, and his many merciful provisions for the human race, has a tendency to enkindle in the human breast, those ecstatic emotions, which seem so often to have swelled the heart of the sweet Psalmist of Israel, and finding expression through notes of the most beautiful passages in the Psalms, "as the judgments of the Lord are true, and righteous altogether." And that shall again burst forth in song from the lips of those that shall gain the victory over the beast "Great and marvelous are thy works Lord God Almighty, just and true are thy ways thou King of saints.

Themes the contemplation of which gives strength in adversity. "For I reckon," says the apostle Paul, "that the sufferings of this present time, are not worthy to be compared to the glory that shall be revealed in us."

Themes the contemplation of which will arouse from apathy and indifference, and inspire confidence to run with patience the race set before us, looking unto Jesus the author and finisher of our faith, for whose return from heaven we look and long and wait, fervently praying "thy kingdom come, thy will be done in earth as it is in heaven.

J. T. SMITH.

Youths' Column.

The Seed.

The farmer planted a seed—
A little, dry, black seed:
And all he went to other work—
For the farmer was never known to shirk,
And cared for what he had need.

The night came with its dew—
The cool and silent dew:
The dawn came, and the day;
And the farmer worked away
At labors not a few.

Home from his work one day—
One showing summer day—
His children showed him a perfect flower:
It had burst its bloom in that very hour;
How, I cannot say.

But I know if the smallest seed
In the soil of love be cast,
Both day and night will do their part;
And the power who works with a trusting heart
Will find the flower at last.

Nature.

Animal Reasoning.

A lady, a friend of mine, was at one time Matron of a hospital for poor women and children which was maintained by subscription. One of the inmates was a blind girl who was not there as a patient, but temporarily, till a home could be found for her. She had learned to feed herself, and at meal times a tray containing her dinner was placed on her knees as she sat in a comfortable chair for her special convenience in feeding herself. One day while she was eating, the pet cat of the establishment placed herself before the girl and looked long and earnestly at her, so earnestly that the Matron, fearing the animal meditated some mischief to the girl took her out of the room. Again the next day, at the same hour, the cat entered the room, but this time walked quietly to the girl's side, reared herself on her hind legs, and noiselessly, stealthily reached out her paw to the plate, selected and seized a morsel that pleased her, and, silently as she came, departed to enjoy her stolen meal. The girl never noticed her loss, and when told of it by her companions laughed very heartily. It is evident that the cat, from observation, had entirely satisfied herself that the girl could not see, and by a process of reasoning decided she could steal a good dinner by this practical use of her knowledge.

Early Days.

The Stork.

The stork is a very large bird. It stands nearly four feet high. What strong wings! What long legs! No wonder it needs a good-sized nest to stow away so large a body, especially if two little ones are to be accommodated also. Our Father in heaven taught the stork to be his own architect. He lays the foundation of his "house" upon the branch of a fir-tree, a cedar, or an oak where it starts from the parent stem. He is his own builder, and weaves strong twigs around the branch and the small twigs of the tree, so that the "house" when built is almost a part of the tree. Then the house is properly plastered with turf and earth, and made comfortable with straw, moss and feathers. He also builds his nest on the tops of buildings, often covering a whole chimneytop. They have no fear of man, because each generation is taught to protect and not to injure them. They love human society and will build their nests in the most crowded parts of a city.

The prophet Jeremiah refers to one noticeable thing about the stork and draws a very important lesson from it: "Yea, the stork in the heaven knoweth her appointed times." It is a bird of passage, and when winter is coming on it migrates to a warmer country. The stork knows when to go. He and his relations are found in all the countries of Europe except the British Isles, and throughout Asia as far as Burmah. They have a happy time of it from April to October; then they gather together in large flocks, and a pretty noise they make. They have no cry, and it is doubtful whether they have any voice, but in spite of this deficiency, they make a great noise by rapidly opening and closing their great beaks. One might imagine they were having a great discussion as to where they were to go and how they were to go. They know both how and when. Some evening when the wind begins to blow cold, the leaders return up from the field and give the cue. Ruled by a God given impulse without map or under the pathless heavens and beneath the stars in strict order they are already on their way journey to the Upper Nile or the vast plains of Southern Africa. As rich people do who go to Spain or Italy as the clerk "shut up house" and as certainly as if they put a notice on the fir tree or the tower, "shall be back in six months," they "know their appointed time" for return. They know when to come back and where to return; for it is a well-observed fact that the same pair of birds return to the same nest. Yes; they come back to the old house again. Very good sort of birds, these storks are they not?—so pretty, yet not conceited; so strong, yet so loving; so fitted for travel, yet so fond of home.

Sermons for the Little Ones.

No. 10.

JESUS—AS A SAVIOR.

You believe there is such a country as England, that it is Victoria's Kingdom and the place of her throne. You believe that when the time comes, that throne and kingdom will be given to her first-born son, because he is her heir, and it belongs of right to him.

God has said that the throne and kingdom of David will be given to Jesus. You know that the throne and Kingdom of David were on this earth, so you can be sure that the throne and kingdom of Jesus will be on this earth.

He says that "the meek shall inherit the earth," and that those who are good enough to reign with Jesus, will reign on the earth.

You can believe this, because God tells you that it will be so. This is the faith that God wants you to have. He wants you to believe that there will be such a kingdom, that Jesus will be King, and that it will be on the earth, just where he says it will be.

But you could not get into the kingdom without a Savior. Some way must be found so that you can become heirs. You too must be made first-born sons, of that royal house of David. Then you will have a right to the throne and kingdom of David, with Jesus, and with all the good people who have ever lived. Without Jesus you could never make yourselves good enough, to find a place in that house, because those who become first-born sons of the royal House of David, become also God's sons.

You do a great many things that are wrong. You can never make them right, nor will God forgive you, unless you can find the way to get into his house. Then he will take your sins all away. You will be as white as snow in his sight.

If you should die, there is nobody on earth that can make you live again, and if they could, it would only be to die again. But if you get into God's house, the Savior will wake you up, (though you should die) and give you a life that will never end.

He came into the world, that he might do something to save you. He did everything that his Father told him to do. So he could get what had been promised to him and share it with you.

He died, so that his Father would give him the keys of death, that he might unlock the grave for you. He made himself an offering for sin, so that you might be forgiven when you come to God.

But nobody can come to God unless they come through Jesus. There is no other door into his House, no other way to become all clean and pure in his sight. "Without shedding of blood there is no remission," Jesus shed his blood for you—he died for you. You can come to God through him and ask him to forgive you—and he will take all your sins away, and when they are gone, when you are pardoned, it is like the man in prison, who has done some very wicked thing. His judge has said that he must die. That is the law of the land against which he has sinned. But the man is very sorry for what he has done. He tries to become a good man. he does right, he pleases those who have charge of him, his friends pity him, they become mediators for him, they plead with the great rulers of the land for his life. It is found out that although he has sinned, that he has repented, a pardon is written out, his sin is forgiven, he is free from the condemnation,—he will not be put to death. When his sin was remitted, the sentence of his death was taken off; so it will be with you. God has said, that "the wages of sin is death." That they who do not believe the gospel, and are not baptized, are condemned to die. He does not mean that they are condemned to die the death that everybody dies,—good people pass under that death, but that they, not having a part in the first resurrection, will come up in the second resurrection and die the second time for the sin that they themselves have done.

So when God says "He forgives you, when he says your sins are remitted," he means that the condemnation to that second death is taken away,—that you need no longer dread the wages of sin.

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Its Proximity. Seven Angels Prepare to Sound. First Trumpet. Why designated by Trumpets? Does the Seventh Seal include all the Trumpets? State of the Empire When the First Angel prepares to Sound—Civil Conditions—Ecclesiastical state—Rev. viii. 7—Exact Analysis. Terms Explained. Exposition.

No. 64.

J. P. WEETHEE.

Seven Angels Prepare to Sound.—They had received their trumpets. Each, therefore, had his special commission.

What preparation was necessary? They had to take their stations: each one at the head of his chronological era; for they are the messengers of the living God sent forth to do his will. They move when and where he orders, and sound at his command.

While they are preparing themselves let us survey the field and the work.

The Western Roman empire is the immediate field, and its overthrow the work.

Under Constantine the Great, Constantinople, the ancient Byzantium, was made a new seat of empire; afterwards called the Greek empire. This was called the "New Rome," to distinguish it from "Old Rome," in Italy, the capital of the Western empire. This division will be noticed under another head.

Constantine, in his will, left the empire to his three sons—Constantine II., Constans, and Constantius II. Here the empire was divided into three parts; each part being one third of the Roman earth; first into four parts, then into two parts; and finally into three parts. Constantine II. was slain A. D. 340, and Constans was murdered A. D. 350, leaving Constantius for a time sole emperor.

With the Western third we are now particularly interested. What elements were at work in this field for its overthrow?

Civil Elements.—Rome's greatest enemy during this era, was her barbarian (clay) element. Since the days of Julius Cæsar the empire had been extending its dominion northward. It had waged aggressive war on the North-men—Far-men—Germans—the Northern "Hive" of the modern European nations. The spoils of victories were principally savage men and women. These were sent home, into Italy, as slaves, and were scattered as domestic slaves of the wealthy families of the Italian division of the empire. In the course of three centuries they became very numerous and powerful. So much so, as to threaten the liberties of the empire. They become a powerful element in their armies. Some became emperors, others officers of the state.

First domestic slaves, then allies, peers, and finally emperors. This element weakened the pure iron (Roman). The first effect on these North-men—Germans, when entering the rich plains of sunny Italy, was to exchange their cold forest homes for an abode in this southern Paradise. Swarms continually lit upon the strongholds of the empire. The luxury of the Romans made them an easy prey. They had filled their cup by their persecution, and God had doomed their overthrow by the hardy Germen. God had also another purpose.

Religious Elements.—These were great disturbing forces. Man is called a religious animal. Devotion an original attribute. The union of devotion and selfishness forms a persecuting element.

The empire had gathered into its bosom every variety of religious emotion. It included every variety of devotional thought. Three centuries had evolved mighty religious forces. The great warfare was between God and idols. Michael and his army; and the dragon and his army.

Christ's mission had been clearly seen. "I came not to send peace on earth, but a sword." "I came to send fire on the earth," and "seeing that it will come. I wish it were already kindled."

That fire was kindled the week at the empire by the apostles. It was kept burning by them that fell west them. The empire under the rule of imperial Paganism had made constant efforts for three centuries, by fire, sword, and wild beasts, to put Christianity out of the empire. But their efforts had elevated Christianity to the throne of the empire.

God's signal change in the Roman empire.—Pagan Rome was to be broken down and taken out of the way, to make room for the development of Papal Rome. The Man of Sin. The time had now come when this change was to be accomplished. Was God in this work? Is he not the Supreme Ruler of the nations? How was it with Nebuchadnezzar? Was he not deposed from his kingdom, till he might know "that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men." Daniel iv. 17.

God is, therefore, as conspicuous in civil history as in the ecclesiastical world. The Apocalypse is the battle ground between God and idols. God reveals to John through his beloved Son, what he intends to do with the fourth monarchy.

Let us follow his footsteps along the progressive developments of that empire, knowing that God himself shapes the destinies of all human governments.

The Man of Sin, whose workings began in the apostolic age, had to have room for its growth and full development. In the form of an apostate priesthood it was to sit in the temple (church) of God, as God sits.

Such an apostate power could not develop while the Pagan priesthood had imperial domination. Nor could that power fully develop among the eastern nations of the empire; nor could it develop under an imperial head, since it was to exercise imperial domination; it was to be a little horn in its civil power, among its ten fallen horns (kingdoms).

The empire had to be broken up into ten kingdoms. The North-men (Germans) had to form these kingdoms, as clay with the iron. Under Constantine the apostate Christian priesthood had a very rapid growth. Bishops became very powerful; so also with the elders and deacons; they had also great authority. Still Rome was to be the seat of Papal empire; and that was yet under imperial power. The winds that had been held during the sealing time were to rush forth, and enter upon their work of desolation. When the angels sound, and agents go forth, we must keep in view the governing power of the Deity is there to control.

First Trumpet.—"And the first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth; and the third part of the trees were burnt up, and all green grass was burnt up." Rev. viii. 7.

Hail and fire are the destroying agents of this scenic vision. Blood gives cast to their works. They spread desolation around them. We have described an agent and his agency—a cause and its effect. The chief symbol is a hail storm, a tornado, a similar agent and agency in the moral world.

God's death angel is a rushing hailstorm—riding forth, from a tempestuous sky, which for hours has been gathering blackness; and from whose deep cavorne and lofty pillars, have issued lightnings, and thunderings, and increasing sounds of pent up winds. The prophet sees it strike the land. Before it is a smiling Eden. Groves of evergreen, forests of lofty timber; whose waving boughs kiss the gentle zephyrs of a balmy air; rejoicing fields of the golden harvest; luxuriant meadows and green pastures—behind it the picture of desolation.

Follow the track of a tropical storm-wave. In its path no monument of human effort is left standing. Forests, yielding to the violence of their resistless, yet invisible enemy, uprooted, cover the earth with their mangled trunks; fields of ripening grain; extensive meadows and verdant pastures, are beaten into the ground by destructive hailstones. Human life and the lower orders of beings, experience the shock of this desolating scourge of the Almighty.

Such is the character and agency of the symbol. The agent symbolized, and its agency, must resemble it. It must be taken from another but similar class.

The natural and moral worlds are compared. We are more familiar with the physical world and its phenomena than with the moral world. Agents are selected, therefore, from the world of natural objects, to illustrate similar agents in the moral world—the symbol from the natural world, the agent or thing symbolized from the moral world.

This hailstorm, in its chronology, belongs to the fourth century, A. D. 340 to A. D. 410. Representing a similar scene in the Roman empire, with the same chronological dates and duration, we must look for such an agency in the western division of that empire. The imperial head of that empire must be wounded to death; after which its deadly wound must be healed. Rev. xiii. 3. That deadly wound must be inflicted on the imperial head of the monarchy, while it is in its leopard, or Christian garb, A. D. 340, and onward till it puts on its scarlet dress of the Papal hierarchy, when the deadly wound is healed. (A. D. 800.) That imperial head receives four deadly wounds denoted by the first four trumpets.

The Pagan empire is removed to room for the Christian empire, which is superseded by the Papal empire. The order is; Pagan, or dragonic; leopard, or Christian; Papal, or scarlet.

We have described the symbolic agent of the first trumpet, and have noted the character of its agency. An Eden was before it; and behind it the track of desolation. We have found its chronology—A.D. 340 to A.D. 410. Let us now turn to profane history of that date, and identify the agent symbolized by the destructive tornado.

The term "third part" is clearly understood to mean one civil division of the three divisions of the empire made by Constantine the Great, for his three sons. The western division, whose capital was ancient Rome, is here intended.

SUPPLEMENTARY.

Before we enter upon the examination of profane history of the seven trumpets, allow me to call your attention to a peculiar feature of the introduction, the casting of a censer full of fire (burning incense) into the earth, and its effects. The priesthood is in heaven; its workings are on the earth. How can there be such a distance between the chief engine (the priesthood) and its operative work? the one in heaven, the other on earth? Why not approximate them after the style of Papal priesthood? God's field of operation is not circumscribed. His agency is equally powerful, whether remote or near.

1. Christ's high priesthood could not be on earth, since the Aaronic priesthood, its type, was here. The pattern priesthood, which Moses and David followed, was in heaven.

2. God is no respecter of distances in the radiation of his power. The rays of the sun (one of his creatures) traverse immensity of space before reaching the fields of productive labor. The telegraphic wires are silent under seas and oceans; it is only when they reach the abodes of man that they begin to talk. The telephone has no message for persons along the way. Angels traverse, in solitude, immensity of space, between earth and the throne of the Deity. God provides abundant space. There are vacant fields and fields of life and activity.

Let us present an illustration more at length:—a national illustration. One of the many wonders of the Centennial was the Corlis Engine. In an open space, surrounded by acres of machinery, stood this embodiment of human intellect:—a mechanical wonder. Its location was distinct and solitary. To the spectator, it had no visible relationship to the complicated mechanisms in its immediate vicinity. It was an engine of superior construction, of perfect finish, and of great power; it was the prince of engines. Its surroundings were peculiarly attractive, not only for the infinite variety of machinery, but for the mystery of their motive power. This king of engines was their life. It breathed into them the spirit of "lives." By shafts, and wheels, and belts, and by other gearing it was connected with the whole field of machinery. Through the connectives it diffused its power to the complicated machinery.

In that engine (the Corlis) "They lived, and moved, and had their being." If was their all. When it moved they could move; when it withdrew its power their action ceased.

It was interesting, in early dawn, to visit that location, for the purpose of seeing the Corlis wake up the mechanism, as one after another was geared with its sovereign; and how soon they ceased to move when thrown out of gear.

Such a "Corlis" has the universe. Its kingdoms—mineral, vegetable, and animal, are subordinated to a power, as much superior to the Corlis of the Centennial, as that engine was to the most simple mechanism under its control. It moves the complicated machinery of the universe, from the infusoria to the planetary systems that fill immensity; it is the life of all organisms, the source of all intelligence.

A plan is devised to restore the earth to a higher state of perfection than when fitted up as the home of the first Adam; and to people it with man in his highest type of perfection. The Divine Being (the Celestial Corlis) becomes so interested in the scheme, that he spares his only Son to engineer this special department. The Son volunteers his noble services; disrobes himself; puts not on the nature of angels, but the seed of Abraham; becomes obedient unto death, even the death of the cross; was buried, rose again on the third day; and after giving all necessary instruction to his disciples during forty days, ascends into heaven, to enter upon the work of his priesthood. Such was Christ's position when John was called up to the "open door."

High on a throne sits the Almighty. Twenty-four lesser thrones in the semi-circular front occupied by as many elders, engaged in Divine worship, led by four living creatures. Innumerable angels wait round the throne. All the connecting shafts, wheels, and belts are put in order. Angels fly to and fro receiving messages and carrying them. A seal is opened, and the work progresses.

Such is but a glance at the machinery of the priesthood of God's beloved Son as seen by the evangelist. Seven spirits, the Divine motive power, go forth. They are the breathings of the Almighty—symbols of his power radiated from the throne through all parts of the Roman world, infusing life and health into its moral system. Man throws himself out of gear, and is severed from his moral life; his functions of moral nature cease to do their work, and death, moral death, soon follows.

God infuses life into the moral world, as in the physical; when it is withdrawn life ceases.

Such is the Christian priesthood, and such is the nature of our connection with its motive power. God commands the winds as his swift messengers to do his will. Sun, moon, heat, light, electricity—all natural elements, are his angels of mercy or of wrath. Such is he in the scheme of redemption.

Stand where John stood; View the throne with its occupant; see that vast machinery, devised for man's recovery; angels, living creatures, elders, the Lamb; yea, God himself, working the mechanism—the world of mind, through its golden chains that bind all in one great moving whole, for the recovery of a fallen world and its unfortunate inhabitants.

John is shown another priesthood—the apostacy; a machinery, similar in its construction, but under another head, and quite different, in location, in its workings, and in its spirit.

The one is located in heaven; the other on the earth. The one has God and the Lamb as its motive power; the other has God's pretended Vicar and Satan as their officiating priesthood. These two priesthoods are rivals; a deadly feud has long existed between them.

Into their struggles we are about to enter. The sounding of the first trumpet marks the onset. We shall follow the contest between the priest in the Vatican, and the priest that officiates in the Celestial Tabernacle. The development of the apostacy will be carefully noted. The conflicts between the seed of the woman and the seed of the serpent shall be outlined, as shown to the evangelist. This apostate priesthood controlled the power of the Roman empire against Christ's priesthood for twelve and one-half centuries. It still exercises great power over the people of God. But the Divine promise gives us the assurance, that it shall be destroyed by the brightness of Christ's coming. Even so: Come, Lord Jesus.

ASSEMBLE YOURSELVES TOGETHER.

JOHN L. WINCE.

"Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another, and so much the more as ye see the day approaching." Heb. x. 25.

This injunction is put negatively, and implies that we are under obligations to assemble ourselves together.

It has all the force of a direct command and bears upon its face the sentence of condemnation against that class of believers who neglect or disregard their duty in this respect. No divine obligation can be habitually disregarded without working serious consequences to the character of the Christian, for it is acting himself in opposition to the will of God, and to such extent is in rebellion against the divine government. The importance of obeying the first part of this command grows out of the fact that it is necessary in order to obey the second part, to exhort one another. To exhort one another as we are occasionally thrown together in our business avocations does not fulfill the conditions of the command, for the exhortation is to be given in the assembled capacity of believers, and in this capacity many other things are to be done, which makes the coming together all the more important. Show me a number of believers conveniently near enough to meet at stated times, but who neglect to do so, and I will show you that such believers are practically unbelievers, destitute of the love of the truth and of the love of one another, and are doing nothing for the cause of the Master to whom they have sworn fealty. An isolated individual might remain a believer and a Christian if the temper of his mind is such that he sighs and prays for the sympathy and love, the mutual aid and comfort, and the sweet communion and goodly fellowship of the saints. He feels the want, and values at their real worth the blessings which circumstances have denied him. But how is it with those who are so fortunately and favorably situated, that, with two or three miles of travel they can meet together, and yet refuse to obey the command? Is it not fitting that they should lose all desire for the worship of God, that the spirit of praise should die out of them, that all the springs of heavenly joy should be dried up, and that they come finally to be like the world, hard-hearted, close-fisted, worshipers of the God of this world? When a Christian begins to love the society of the godless, to listen with a keen zest to their conversation, interlarded, as it often is, with profanity, low jokes and obscenity; to praise, and glory in some favorite candidate for office, but utters not a word for Jesus and his truth; to prefer the meeting of the political club to the assembly of the saints for prayer and exhortation; to put himself to great trouble and expense to attend to grand party demonstrations but is too tired and sleepy to harness his team, and travel a distance of three or four miles to hear the message of life proclaimed by one of God's servants, it is high time for him to take warning, for the current is rapidly bearing him on to destruction. He better seek the company, communion and fellowship of the saints, in whose hearts the love of God is still shed abroad, on whose altars the fires of faith and devotion are brightly burning, and whose prayers are continually rising like sweet incense to the throne of the Father. No one can be a Christian while living in habitual neglect of Christian duty. The heart must be in the great work of saving ourselves and others. God demands it. We must be aggressive and progressive.

Youths' Column.

The Hebrew Child.

I'll tell you a story, Rex,
If you will be very still,
About a beautiful baby boy,
Whom bad men tried to kill.
And his mamma hid him by day and night,
Out of their wicked, cruel sight.

But her heart was filled with fear,
As she heard the people say,
"That Hebrew woman over there,
Hath hidden her babe away;"
And another plan she sought to try,
For how could she see her darling die?

She secretly made for him
A cradle, pretty and light,
All woven with rushes, long and slim,
And she made it water-tight—
Then quick to the river's edge she flew,
And laid him down where the wild flags grew.

For she knew that every day,
A princess, tall and grand,
With her maidens fair, would come that way,
And the rest was in God's hand—
If weal or woe, she could not tell,
And she bade his sister guard him well.

So when the maidens fair
With the lovely lady came,
The little boat lay safely there,
Watched by Marian
And the princess said, "What is that I see?
Go fetch it, I pray thee, unto me."

Now when from his tiny hed
To take him the maiden tried—
"Twas a Hebrew child, they whispering said,
And the little baby cried.
Then the princess lovingly on him smiled,
And made him her own adopted child.
By God's own finger led.

Care For Sparrows.

A little girl, seeing the servant throw the crumbs into the fire, said, "Don't you know that God takes care of the sparrows?"

"If God takes care of them, we need not trouble ourselves about them," was the careless reply.

"But," said the little girl, "I would rather be like God, and help him take care of the little birds, than scatter or waste the food that He gives us."

So she carefully collected what was left of the crumbs, and threw them out of the window. In a short time several little birds flew eagerly to the spot and picked up the crumbs she had scattered. After this she every day collected in a little basket the crumbs and bits of bread that had fallen around the table, and threw them under the window for the birds; and during all the winter those little creatures came regularly after each meal to partake of the food thus provided for their support.

How beautiful it was to see this little girl trying "to help God," as she said, and thus early learning to be kind to the helpless of God's creatures!

The Praying Child.

"My children," said a poor widow to her five little ones, "I have no food for you this morning, as all the bread in the house is gone, and I have no money to buy more. Pray to the good God to supply our need, for he has said, "Call upon me in the day of trouble."

Little Christian, one of the widow's children, who was not more than six years of age, went on his way to school sad and hungry.

But as he passed the door of the church he saw that it was open, and determined to enter in and pray there; for his mother's dwelling was so small and crowded that he was never able to say his prayers quite alone. So he went into the church, not knowing that any one was there; he knelt down in the middle aisle and said the following prayer:

"Dear Father in heaven, we children have nothing left to eat. Our mother has no food in the house for us, and without thy help we must all starve. O Lord, help us. Thou art rich and powerful, and to thee it is an easy thing to help us. Thou hast promised to do so, therefore now fulfill thy word."

So prayed Christian with childlike simplicity, and then went to school. On his return home he saw the cloth laid for dinner; and bread, meat, eggs, and rice temptingly spread upon the table.

"Thank God!" said little Christian, when he saw it, "He has heard my prayer: mother, did a beautiful angel bring these things for us?"

"No," replied the widow, "but God has sent them in answer to your prayer. When you were in church you thought no one saw you but God: but there was a lady sitting in one of the pews, and she heard you pray, and saw you through the lattice-work on the side of the pew. She sent us our food: she is the angel whom God raised up to help us. Now let us ask his blessing on our meal, and never forget, my children, those sweet lines:—

"Trust the Lord and wait his hour,
He will aid in love and power."

Sermons for the Little Ones.

No. 11.

BAPTISM—A PICTURE OF YOUR FAITH.

You would not like to come up from the dead only to die again; would you? You would not like to come up and have all the naughty things you have ever done stand out before you to condemn you?

Everybody would know you then. They would know that you had not minded God when he had told you what to do, so that you could live forever. They would know that you had by your own fault, lost your chance go by.

How bad you would feel—your name in the Book of Death! and no time in which to try again, nobody to save you,—all lost, and lost forever!

Once, you might have come to God. Once there was a pleading Savior waiting to be gracious, but you wouldn't come, you wanted to live in sin, and the wages are yours. "It is too dreadful" you say, even to think about. But if you do not think about it *now*, you *must* think *then*. You will know then just what you have lost, and why you have lost it.

You better think now. God has promised to give you eternal life, if you will *believe* on Jesus. I have shown you what it is to believe on him. You believe on him when you believe, that the promises made to the fathers, were made to him. You believe on him when you believe that the throne and kingdom of David will be given to him, and that the uttermost part of the earth are to be his. You believe on him, when you believe the story of his birth, believe what he taught during his life of the kingdom, and of what people must do to get into it—how he died, rose from the dead, went to heaven and is coming again, to crown and reward the good.

God has promised to forgive your sins if you will believe these things, and take the name of Jesus by being baptized into his name. But you must first believe that Jesus *died*, and that he died for you.

You have all read how he was put to death on the cross,—just think, and keep thinking that it was for you—that you might be saved by his death. He loved you, and gave his life a ransom for you.

He was buried in the new tomb of Joseph; he rose the third day. For forty days he talked with his disciples and was then taken up into heaven, while angels stood by and said, "That same Jesus shall come again in like manner as ye have seen him go into heaven."

Now you believe all this. You believe that he is alive to die no more, and that he will come again to raise the dead, to establish his kingdom, to make all the earth like Eden, to bless all the people of the earth, and to give all the good the things God has promised to give them.

You want to tell people that you believe it. You feel just as if you would like to act out your faith in a picture. God has told you how you can do this. You believe that Jesus died, you can die—or picture death—by being put under the water. You would die, if you were to stay under water. You believe that Jesus was buried—you are in a picture grave when in the waters of baptism. You believe that Jesus came out of the death state, to die no more, and that you will be raised to die no more if you do right—you picture this when you come up out of the water. "Without shedding of blood there is no remission." You are commanded to be baptized for the remission of your sins. When you picture the death of Jesus, by being baptized, God promises to forgive you. His blood cleanses you then. There is no other place where God has promised that the blood of Jesus shall reach you. His blood was shed for you, when he died; when you picture that death, it touches you, and God forgives, when he says "I will forgive you if you are baptized," and you go and are baptized you know that he has forgiven you, because he always does just as he says he will do.

I know when you learn all you can about Jesus, and think how much he has done for you, that you cannot help feeling sorry that you have ever done wrong. If God has loved you so much as to give his own Son to die for you, you will want to do something to please him.

Then give him yourselves, you can give him no more precious gift.

THE FRIEND OF THE CHILDREN.

THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, April 20, 1881.

SOME articles are deferred—for if published we shall have to copy them.

BE careful in sending Postal Orders to the Treasurer to insert the name, S. A. Chaplin, just as it is in the paper. The best way to save mistakes is to make them payable to THE RESTITUTION.

THE following accounts of the earthquake at Chios, and of the floods in Spain, will show the extent of these calamities. Floods in the west of our own country have caused great loss and suffering:

AN earthquake desolated Chios, the Capital of the island of Chios, or Scio in the Greek Archipelago, on Sunday, April 10. It is feared that over eight thousand persons were killed, and more than seven thousand seriously injured. The island is thirty-two miles long, and eighteen at its greatest breadth, with an area of about 500 square miles. It is one of the richest and most beautiful islands in the Greek Archipelago, producing wine, oranges, figs, and other fruit. The town is built of stone and defended by a castle. It possesses manufactures of velvet, and carries on a large export trade. The town is described as looking as if it had been terribly bombarded. Hundreds of houses are transformed into shapeless mass of ruins, under which lie an unknown number of victims. A majority of the remaining houses are cracked and roofless, and may fall at any moment. The inhabitants wander about anxious to search for missing relatives or lost property, but are afraid to risk their lives in clearing away the rubbish. Forty thousand persons are reported to be in need of immediate relief.

NEWS of a disastrous inundation at Seville is cabled from Madrid. The Guadalquiver River has swollen and overflowed its banks, covering four square miles of Seville and forty miles of the country around its mouth. The suburbs and streets have from one to twenty-seven feet of water in them. The people are living in upper stories. The police are taking food and provisions by boat. All the valley and country beyond seems *an immense lake*. The tops of trees, churches and roofs appear just above the waters, which sweep along cattle and crops, and the river is rushing over gardens and quays, entering the lovely St. Elmo Palace. The authorities already estimate the loss at Seville to be over $1,000,000, and in the country districts it is impossible to make any estimate at present. King Alfonso has sent royal engineers to superintend repairs to the embankments, and has placed his own private purse at the disposal of the authorities to relieve the sufferers.

THE COMMISSION.

Βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ, καὶ τοῦ ἁγίου Πνεύματος.

"Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."—Mat. xxviii. 19.

To ascertain what is to be understood by being *baptized, or adopted into a name*, we must let the Scriptures explain the design of redemption. In Acts xv. 14, the design of the gospel dispensation is stated in a very few words: "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for *his name*."

Now connect with this declaration another from Eph. iii. 8-14, where Paul is speaking of a mystery that had not been known in other ages—which he explains to be "That the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel," and that this participation was according to God's eternal purpose which he purposed in Christ Jesus our Lord, and then follow on to the distinguishing honor resulting from this fellowship, as stated in verses 14, 15, and we have the same grand object of preaching the gospel among the Gentiles stated in equally explicit language: "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth *is named*."

The Greek word πατρια—*patria*—rendered *family*, is etymologically derived from πατὴρ—*pater-father*—which determines the antecedent to be "Father," and not "Lord Jesus Christ." This antecedent relationship is preserved in the Vulgate where *paternitas* sustains the same relation to *pater* that the Greek words do, and where paternitas means, as the Greek word πατρια does, *lineage, posterity, hereditary descent* from a paternal ancestor. Indeed family lineage is always named from the father, which rule also holds good when a child by adoption comes into the possession of a new name.

This purpose of God had been expressed in language so definite in a former part of this epistle as to leave no room for mistake.

In chapter i. 3-6, we have this revealed mystery of Paul's preaching expressed in the clearest manner: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places [things] in Christ; according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love; having predestinated us to the adoption of children by Jesus Christ to himself, according to the good pleasure of his will."

From this we learn that God has predestinated a *class* of the human family to the adoption—Gr. υἱοθεσια—*sonship*—*by Jesus Christ* to HIMSELF.

We will now bring a Scriptural quotation where God, his Son, and the Spirit are represented as each related to this adoption. "When the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the *adoption*—Gr. υἱοθεσια—of sons. And because ye are sons, God hath sent forth the Spirit of his Son into our hearts, crying, Abba, Father."

Here God sends *his Son*, to redeem men that they may receive the *adoption of sons*, i. e., *sonship*: and when *in the sonship*, or sons, he sends the Spirit of *his Son* into their hearts, crying, Father, Father. The Spirit's agency is more fully brought to view in another place. "For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption—υἱοθεσια—*sonship*—whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together."

In another verse the apostle points out what our relation to *Christ* is when we come into the the same relation to the Divine Name that distinguishes him in honor above the angels themselves: "For whom he did foreknow he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren."

We can never be accounted *brethren* of the Son of God till we come into the same filial relation to God: i.e., till his Father's name in like manner be *named* on us, and we too be called the *sons* of God." Our change of state and relation can best be seen by contrast, and this contrast is best expressed in the apostle's own language: "Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called Circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens *from the commonwealth* of Israel, and strangers from the covenants of promise, having no hope, and without God *in the world*; but now, in Christ Jesus, ye who sometime were far off are made nigh by the blood of Christ. * * * For through him we both have *access* by one spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God."

Now as the commission authorized the apostles to preach the gospel to all nations—the Gentiles—*every* creature—who were without God, without Christ, and without hope; and as these apostles have positively declared that this gospel dispensation is that God might visit the Gentiles to take out of them a *people for his name*; and as Paul instructed us that these Godless, Christless, hopeless aliens are to be brought nigh by the blood of Christ, that it is through the Spirit that we all have access—Gr. προσαγωγὴν—*admittance*,—into the *household of God*, and that the *family* embraced in this household is *named from, or of, the Father*, does it not conclusively follow that the *one name* that God takes out a people from the Gentiles *for*, and the *paternal name* named upon the whole *family* in heaven and earth which *is, of, or from*, God is the one name into which the commission authorized the apostles to baptize? It is by baptism, as the consummating act, after we have been instructed, and believe the gospel, that we are brought *out of* our state of alienship from God, *into* the relationship of *sonship* to God; we become *sons of God*, and thus *we are named of the Father's name*; this name of sonship that allies us paternally to God the Father of the household, also allies us fraternally to the Son, who is Son of God in the most pre-eminent sense of this word, being the only begotten and first-born; and it also relates us to the Holy Spirit as the Spirit of adoption—Gr. υἱοθεσια—*filiation—sonship*—in whom—Gr. ἐν ᾧ—we cry Abba, Father, and which bears witness with our spirit that we are the *children of God*.

But it may be urged that these conclusions are not legitimately to be deduced from the commission. It may be *claimed* that *baptizing into the name* is not designed at all to express this relative alliance to the Father, Son, and Holy Spirit; but that baptism into the name as the Father's is not expressive of his *Fatherhood*, as God, but of his adorable Sovereignty as Jehovah, and that baptism into the name as the Son's is not to express anything like *fraternity*, but as a formal acknowledgement of his Lordship over the household of faith, and that baptism into this same Divine name as the Holy Spirit's is not into the *filiation* as sealed upon us and witnessed by the Spirit, but is *rather* an open profession that we take the Holy Spirit as our teacher and leader in all Divine things, and *that*, therefore, the baptism *into the name* is not designed to express the relationship that Father, Son, and Holy Spirit have to this name under these appellative terms, nor of our coming into connection with this name as children by our baptism into these co-relative words, but that we must regard these appellatives as of a more personal character, and that our baptism into the name as connected with the Father expresses our faith in him *as God* the Supreme object of our veneration, and into the name as connected with the Holy Spirit is taking the *Spirit as our guide and instructor* into truth and righteousness, would all this, if admitted, help the matter any so far as *immersion* into each *appellative* is concerned? Let us remember that it was not into three appellatives nor into three *personal designations* that the apostles were authorized to baptize, but *into the name*—one name—connected in some manner or relation with the three appellatives.

But happily we have as complete a distribution of the *persons*, as any partisan could claim here, in another place, and we are also informed just how many times immersion is to be performed.

In the same epistle to the Ephesian church where we are instructed regarding the Sonship, the Household, and the naming of the *family* from God the Father, we have this separated distribution of the personalities, and here is the very place where baptism into each separate personality should have been enjoined if required by the commission to the eleven apostles, as Paul was called to the apostleship by our Lord after his ascension, and received his commission directly from the Son of God enthroned at the right hand of the Majesty on high.

In this personal distribution how many immersions does he, the great apostle of the Gentiles enjoin? Let him answer.

"There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of us all, who is above all, and through all, and in you all." Eph. iv. 4-6.

The Greek has ἓν βάπτισμα—*hen baptisma*—*one immersion*—the German, eine taufe—the Dutch, een doop—and the Swedish, ett dop—all three languages signifying *one dip*.

This apostle in another place says: "I certify, you, brethren, that the gospel which was preached of me is not after men, neither was I taught it, but by the revelation of Jesus Christ." Gal. i. 11, 12.

Now if he was taught by the revelation of Jesus Christ, and if he has not shunned to declare all the counsel of God, he has taught us where these names are spoken of separately and also as significant of the divinity of each personality that only *one immersion* is required. We might as well claim that there are three bodies, three Spirits, three Lords, three faiths, and three Gods, as to claim that the apostle enjoins three baptisms—or if a threefold baptism, then a threefold Spirit, a threefold faith, etc.

If the connection of the Father and the Son and the Holy Spirit to the name into which we are baptized be not in the etymological sense of these *family* terms but in the sense of Divinity of nature, authority of rulership, and rightful objects of veneration and worship, or in some other manner, still the appellative terms have some consistent relation to the one name into which the apostles were directed to baptize, and our baptism brings us also into some relationship to this one name whether, as children, subjects, disciples, worshipers, or all combined. The appellative words in the commission are relatively connected with *sonship*, and if this be not intended, let those utterly disclaiming any such idea as far-fetched and fanciful, point out what the relation of the appellative terms Father, Son, and Holy Spirit is to *the one name* and also what the particular relation is by which we are brought by baptism *into this same one name*.

We do not aim to be dogmatical, but to suggest. Our illustration of being adopted into a family name was not intended as giving the certain meaning of the commission, but as an expression that might be used when adoption was the theme spoken of, when some one was thus brought into any family connection; that baptism was no more required into each several name in the commission, than adoption would be into every individual name of a family connection.

Whether the privilege of being called the children of God is what is definitely intended by the peculiar relative names connected with the baptismal formula or not, still the Scriptures do teach that it was in connection with baptism that Jesus Christ was made manifest to Israel as the Son of God, and that our manifestation as children is connected also with our baptism.

We leave these for future consideration.

ORIENTAL SKETCHES.

No. 3.

Palestine.

Palestine has a climate that is greatly varied by situation and locality. The Scriptures note the three main features of the surface physiognomy of the Holy Land "the valley, and the plain, and the mountain of Israel." The climate and productions vary as these diversities of locality and elevation obtain. "The region about Jordan" denotes the level country on both sides of that river. In the low valley, through which this celebrated river flows, the climate is extremly hot. The Jordan valley is one of the most wonderful depressions in the world. It is properly a continuation of the Bukaa valley between the Lebanon Ranges to which allusion has already been made, and which was anciently called Coelo-Syria. From its fountain heads in the Great Lebanon Valley to the Dead Sea, the Jordan rushes down a continuous inclined plane, broken in many places by rapids and precipitous falls. According to computations made by the American Explorer, Lieutenant Lynch, the average descent of the river was 11.8 feet to the mile. The lake of Tiberias has been found to be 682 feet below the level of the Mediterranean, and that of the Dead Sea 1316.7 feet below the Great Sea. The Jordan is so crooked that in a strait line of about 65 miles, the distance between these two inland Seas. Its tortuous course measure a fully 200 miles. The sources of the Jordan are traced through some minor streams to mountain springs and these streams meet and flow through the marshes north of Lake Huleh (the waters of Merom) from which Lake, in a united stream, the Jordan enters the sea of Tiberias, or Sea of Galilee, distant about 9-12 miles from Lake Huleh.

The little Lake Huleh is a triangular body of water with its base to the north and its apex to the South, and is in length about four miles with a width of about three miles. The district of country for ten miles north along both sides of the Jordan is an almost impenetrable reedy marsh, and submerged with water during the rainy seasons. The water of this lake is clear and sweet, and is covered in parts by a broad-leaved plant, and it is the resort of numerous waterfowl. After leaving this lake the next halt of the Jordan is at the hallowed Lake of Galilee, which it enters in a stream of about 70 feet wide, after flowing through a narrow ravine, shut in by high precipitous banks. The Sea of Gennesaret as this body of water is sometimes named in the Gospels, is if an oval shape and about 13 miles long and six miles broad. On the East the banks rise into the dark Gaulonitish hills to the height of more than 2000 feet, resembling a mountain range, but indeed forming the supporting wall of the table land of the province of Gaulanitis. On the western shore the land rises in a succession of plateaus of different altitudes. The water of the lake is cool, sweet and transparent, of a beautiful sparkling look as it laves its pebbly rimmed margin. After leaving this lake the Jordan rushes down the tilted incline, in countless twistings and surgings, till it finally mingles the crystal waters of its sources in Mountain Springs with the salt bitter waters of the Dead Sea. The enormous depth of this lake is as remarkable as its unique depression below the ordinary sea level. Its greatest depth is near the north and where its soundings are 1308 feet, and close along the Moab Shore the depth is 900 feet. At the south end of the lake the water is shallow. Geologists claim that the deep chasm through which the Jordan flows is a cleft figure in the earth's crust caused by volcanic upheavals and subsidences of the earth's surface in the prehistoric ages of this world's formation. Lynch has remarked that "there are evidently two terraces to the Jordan, and through the lower one the river runs its serpentine course. From the stream, *above the immediate banks*, there is on each side, a singular terrace of low hills, like truncated cones, which is the bluff terminus of an extended table-land, reaching quite to the Mountains of Hauran on the east, and the high hills on the west side." It is now with the climate and productions of this remarkable *rent* in the earth's surface, and noted feature of the land of Palestine that we have to do. Commencing with the country bordering on Lake Gennesaret, it is stated that "the great depression makes the climate of the shores almost tropical. This is very sensibly felt by the traveler in going down from the plains of Galilee. In Summer the heat is intense, and even in early spring the air has something of an Egyptian balminess. Snow very rarely falls, and though it often whitens the neighboring mountains, it never lies here. The vegetation is almost of a tropical character." Speaking of the country bordering upon the sea of Tiberias as it appeared in the days of Christ another author says: "All the splendor of nature in southern lands was poured on its shores. Culture, which left no spot unproductive, encircled the blue waters, even yet so enchanting a contrast to the yellow chalk hills that mostly fringe them. The western shore is still bright with many-colored vegetation, while on the east, the steep hills that *sink* to the water's edge are bare and gloomy rocks. The richest spot on the lake is the plain of Gennesareth, where, in our Lord's day, all the fruits of Palestine abounded. Even the hills were then covered *with* trees. *Cypresses*, oaks, almonds, firs, figs, cedars, citrons, olives, myrtles, palms, and balsams are enumerated by a cotemporary of Jesus as adorning the valleys or hills. The now bare landscape was then a splendid garden. Oleander bushes, with flowers of the loveliest colors, figs, vines, grain-fields, and soft meadows fringed the banks, and, while fruit-trees and olives covered the hills, the shores were dotted with waving palms."

With regard to the valley of the upper Jordan in its climate and productions in our own times, we must trust the reports of modern travellers. On the eastern bank of Lake Huleh the land was found, by a recent explorer, to be cultivated almost down to the shore. Large crops of wheat, barley, maize, sesame, and rice were growing to reward the labors of the husbandman. Horses, cattle and sheep were ranging the rich pastures, and herds of black buffalo, were luxuriating in the streams and marsh lands to which allusion has already been made. These wild herds are with reason supposed to be the lineal descendants of the "fat bulls of Bashan" that formerly ranged among the oaken forests once the pride of that eastern land, and that remain the staple trees of those regions. Reaching the country bordering on Lake Gennesaret, that we described as it appeared in the days of Christ, it remains that we give the appearances of this locality in our own days. "Cornfields wave round Gennesareth on the west, and the palm and vine, fig and pomegranate, are still to be seen here and there. Melons grown on its shores are of great size and much esteemed. Pink oleanders, and a rose-colored species of hollyhock, in great profusion, wait upon every approach to a rill or spring."

We leave a description of the lower Jordan, where all the flowery gems of nature re-appear in all the gorgeousness of tropical coloring, for another paper.

* For a counterpart of this supposed future solemn event in the past, consult Zech. xiv. 4-10, regarding the great earthquake that will take place when the Lord descends to the Mount of Olives, causing great geological changes in the future.

Letter Drawer.

STEPHENS CITY, VA.
April 14, 1881.

Editor Restitution:

I am glad to say that since you so kindly drew the attention of the brethren to the subject, the contributions have been coming in quite freely, and in such amounts as to justify the hope and belief that the requisite amount will be raised to defray the expense of publication.

I have obtained, too, some reduction in the terms by the publishers, who report that the printed pages will not reach 160, so that already more than half the whole amount needed is in hand or available, and a dear Christian Brother, whose means are NOT large but whose heart is, writes that there must be *no failure*, and if after his own contribution (which is generous) and others are reckoned up to May 1, and any deficiency remains, he will send more and will be one of three persons to pay the balance needed at 60 days time, as offered by the publishers.

This, I think, effectually secures the publication, even if the current receipts still coming in, should prove insufficient.

Under the blessing of him "whose eyes are upon the truth," and who "giveth liberally and upbraideth not," for it all comes from him, for the earth is the Lord's and the fullness thereof," it will not be necessary to allow our liberal-hearted brother and his colleagues to assume any heavier burden.

I will be able to report the result, if the Lord will, in your first issue of THE RESTITUTION in May, for the information of the brethren

Faithfully yours,
A. D. MARTHER.

NORTH WINDHAM, CT.
April 4, 1881.

Editor Restitution:

In your issue of March 23, I see an article on Faith and Works, by I. C. T. On love to the brethren, he quoted 1 John iv. 20, "If a man say I love God and hateth his brother, he is a liar." He then says "The question of questions is, Who is my brother? Will some one answer."

Jesus, the Elder Brother of all true believers says, "Whosoever shall do the will of my Father who is in heaven, the same is my brother, and sister, and mother," and also "By this we may know that we love the children of God."

Believers, brethren, when we love God and keep his commandments, or do his will we are brothers.

Jesus calls wicked men tares, goats, children of the devil, and they are to be gathered and cast into the fire and burned; but believers are compared to wheat and sheep, children of God, brethren.

We certainly cannot love the devil's children and their wicked works. But are not to injure them, but leave it to him who judgeth righteously. Both are to grow together until the harvest. So I understand it. I hope some of our ready scribes will take it up and write on the subject.

L. B. CHAMBERLAIN.

LAPAZ, Ind.

Editor Restitution:

I wish to say to all the brethren and sisters in the Lord: Let us lift up our heads and rejoice, for we surely are nearing our immortal home.

A few more days of sorrow and suffering, a few more trials and troubles, and we shall hear Jesus says: "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Oh, blessed Church of God, as we realize that we are upon the crumbling verge of this closing age, almost upon the threshold of the glorious restitution, when the heavens shall depart as a scroll, and expose to view the coming of the Son of God.

May every individual member of the mystical body of Jesus, become aroused to the great responsibility that rests upon them.

Then dear brethren and sisters, let us live each day in such a manner as will be well pleasing in the sight of God—bear all our hardships with patience, our persecutions with meekness and all long-suffering—the scorn and scoffs of the world with an eye single to the glory of God.

Although, like the beloved apostle, we may have continued sorrow in our hearts for those who may be dear to us by nature's ties who still stand aloof from Jesus, still there is a peace that passeth all knowledge.

Oh, how I would that the word, which is the sword of the Spirit, might penetrate the heart that by faith they might behold the Son of God, who the night he was betrayed, in the Garden of Gethsemane, three times fell upon his face and prayed the Father if possible to have the bitter cup removed, but as there was no other name under heaven whereby they might be saved, God so loved us that he suffered his well-beloved Son to be pierced through with many sorrows.

Would that by faith they could behold that blessed Jesus fall beneath the heavy cross as he carried it up the mount to his place of execution. Can you look upon him as he hangs between heaven and earth by spikes that have been driven through his hands and feet, and behold the blood that he shed for the remission of sins, and still reject him.

Oh, dear sinner, seek an interest in that blood before it is forever too late. Careless backslider, return with all thy heart before the death dews gather on thy brow, that you may meet with the redeemed in the world to come.

Fathers and mothers get ready to meet God in peace, for the tempest clouds of his just wrath are rapidly gathering over this sin-polluted world.

Pray for me that when Jesus comes again, I may be sheltered in the rifted Rock.

WILLIS LOGAN

MALVERN, Ark.

Editor Restitution:

In answer to numerous inquiries made by private correspondence as to this part of the state in varied respects, I will endeavor to give a brief description. And to begin I will state, that Malvern is a growing place of 1500 inhabitants. The site of Hot Springs Co. at the Junction of the Hot Springs R. R., with the St. Louis, Iron Mountain and Southern, 20 miles from the noted health resort, above mentioned. We have good society made up of people from nearly every state North and South; who are Law-abiding and anxious for sturdy industrious laborers to come and make their home among us. We have good free schools organized, not alone in our town but in every part of the country, and the people are alive to the importance of education. Almost every religious denomination is represented, but those of the one faith who are waiting for the establishment of the Kingdom of God on earth with the Christ as King of kings are but few, and have no organized church at this place, but there is one about fifteen miles from here, and we hope soon to organize here.

The soil of the country is varied, and chiefly adapted to corn and cotton. Fruit and strawberries grow to perfection. There is but little small grain raised, most of garden vegtables do well.

Water is abundant, mostly freestone supplied by unceasing springs throughout the season. This is altogether a timbered country consisting of pine, hickory, ash, oak, walnut and cherry. Granite is abundant. Arrangements both public and individually are so liberal that homes can be had to suit all circumstances from the public domain of the U. S., free of cost, to the well improved farm which can be had at prices to suit. Good farm hands are in great demand in every neighborhood, wages range from twelve to eighteen dollars per month with board.

The land department of the St. L. I. M., & S. R. R. has at great expense erected at this place a large and convenient house for the benefit of people seeking homes here, the use of which is free until they have time to procure a home. If the resources of the state were as well known as others, it is said there would not be room for the emigration to Arkansas. For further information write for *The Malvern Meteor*, edited by Col J. P. Henderson, at this place. Yours in the one faith,

THO. J. SALLEY.

OBITUARY.

On Wednesday morning, March 30, 1881, at 1:40 o'clock, our dear mother passed away, after an illness of but a few weeks. She fell asleep in Jesus. Her faith in her Redeemer never wavered. She trusted implicitly in the glorious promises given by her Savior to those who cast their burden on him. She passed away full of years and honor; not such as comes from following worldly interests, but the honor that comes from a master's work well done.

Our mother was born nearly three-quarters of a century ago. Very early in life she gave her heart to the Lord, and to make her separation from the world complete, joined the Lutheran Church.

She moved to Cordova, Ill., in 1856, and soon after connected herself with the Advent Church. She believed firmly in the Bible doctrine of the immortality that is to come. At a later period in life she embraced with great zeal the views entertained by so many eminent persons regarding the restitution. She sought for light wherever it was to be found, and when found no child of God could be more thankful for favors granted.

Christ was her refuge at all times when weary of life and its ills. When her frame was tortured by the pangs of sickness no murmurings escaped her lips. Looking onward beyond the grave she saw the fulfillment of the things God has promised. Often would she repeat the words: "I am the resurrection and the life. He that believeth in me, though he were dead, yet shall he live." And when tossing in pain she would be heard to repeat those lines that send a thrill of joy to the heart of every child of God:

"Asleep in Jesus," etc.

Yes, our mother sleeps in Jesus. Blessed thought! We mourn not as those who have no hope. If we keep sacred the sayings of our mother we shall see her again, where pain and sickness, sorrow and death, shall not be present to mar an eternity of happiness.

Mother closed her eyes surrounded and cheered by her children, who had gathered from different parts of the country in the hope of tenderly nursing her back to health, but God had ordered otherwise, and at the ripe old age of three score and fourteen gathered her to her fathers.

The funeral sermon was preached from the text she so often quoted in her last illness: "I am the resurrection and the life. He that believeth in me, though he were dead, yet shall he live."

Weep not for dear mother, though dead
The life-seed of the Lord,
Hath in her bosom ye trees?
And he at peace with God.

MRS. MARY C. BRYAN.

Poetry.

THE RESTITUTION.

HELENA M. HUNT.

The desert shall rejoice, and blossom as the rose.—Isa. xxxv. 1.

After this worlds toils are over,
Pain and parting—all are done,
When our hearts shall throb no longer,
Pride is quelled—victory won;
When a newer, happier dawning,
Shall upon this dark world shine,
When a fairer, brighter morning
Rises never to decline;
When the wilderness shall blossom
Rare in beauty like the rose,
And the pine tree and the olive
All around in gladness grows;
When the fir tree and the cedar,
On the myrtle's sweet pale flowers
Or the—in glowing purple
Crowned those shining towers;
Or the cross and the fountains
Make the fields break forth and sing,
And the wilderness rejoice
Filled with many a water spring;
And the happy tribes of Jordan
Dressed in nature's living green,
Carmel's lilies, Sharon's roses
Fragrant all about are seen.
Then the sun in golden splendor
Sheds its beams no more to fade,
No more nights of weary darkness,
Misty twilight's deepening shade,
While the music of glad voices
Rise in many a joyous strain,
In the joy of happy meetings,
Never more to part again.
And in robes of royal beauty
All the saints immortal shine,
Nothing now to cast their brightness
On to dim their light divine,
When the sound of war's commotion
Hushed from farthest shore to shore,
And the King returned in triumph
Reigns in glory evermore.

Brother, Rest.

Selections.

The Rainbow.

IMMUTABILITY OF DIVINE DESIGNS.

The purpose of God involves the subserviency of evil to good; whilst the character of the former, and the consequent accountability of those who commit sin, remains unchanged, the proposition is indirectly anticipated that the eternal design will certainly be accomplished. For if evil be made, as a dark contrast, to exhibit more evidently the intense light of that system of redemption against which it is apparently set; if its opposition be reduced to the mere negative position of hostile will without inherent power; and if all the havoc it has made in the earth be but the exposition of its innate malice against the righteous authority of the infinitely wise and gracious God, then there remains nothing to defeat the eternal purpose of "His good pleasure which He hath purposed in himself." Whatever changes may take place upon the face of society, the invisible hand which conducts all processes to the great purposed end, is continually at work. There is neither retrocession nor intermission in his great work. If he appear to allow the wicked to triumph at their will, it is but to make manifest the inherent wickedness that is in man.

The lashing waves of human passion will neither wear the surface nor change the position of the Rock of Ages.

Rebellion may erect its insurrectionary standards on many a shore; but the government of God is secure as the pillars of his throne; its foundations are more lasting than the eternal hills; and the ultimate vindication of his claims to universal loyalty is one of the immutable purposes of his mind. He will be his own apologist. He will plead his own cause. If he seem to delay the execution threatened against unrighteousness, or to postpone the fulfilment of his promises to the Church, neither the one nor the other is to be interpreted into forgetfulness. The former is the proof of forbearance, as he is not willing that any should perish; the latter is a trial of faith, that patience may have her perfect work. But there is no delay in consequence of unforeseen difficulties; for there are none. There is no waiting to ascertain the issue of an experiment; for he makes no experiments.

There is no change of plan in consequence of actual occurrences; for he is of one mind. And though we often speak of time protracted, and dwell with emphasis on the duration of an age, it is to be remembered that before him "It is nothing." Uninterrupted as the perennial spring, and sure as the polar influence, the majestic plan of redemption proceeds towards its wonderful issue. "He stilleth the noise of the seas, the noise of their waves, and the tumults of the people." Those who have faith in him need not therefore fear, "though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, and though the mountains shake with the swelling thereof." It is theirs to take up the song:

"We have a strong city:
Salvation shall God appoint for walls and bulwarks.
Open ye the gates and let the righteous nation enter;
Constant in the truth, stayed in mind:
Thou shalt preserve them in perpetual peace,
Because they have trusted in Thee."

And the utterance of his gracious purpose towards his people, together with his challenge to all opposing powers, may be expressed in the inspired words;

"In that day shall Jehovah punish with his sword,
His well tempered, and great, and strong sword;
Leviathan, that dart serpent,
Even Leviathan, the winding serpent:
Yea, He will slay the monster that is in the sea.
In that day sing unto the vineyard a pleasant thing.
I, Jehovah am its keeper;
Every moment I water it;
Least any one should invade it,
Day and night do I guard it.
I will be angry with it no more.
Did fir and brier reach the briers and thorns.
And I will go against them in battle.
And I will burn them up together."

The wall may be built in troublous times, but its completion is certain. Every kind of opposition was foreseen. Provision was made against all that the world calls contingency. The strength of every adversary was measured from eternity. And though nothing has been done to check the free agency of man, or to suspend the connection between cause and effect, either to set aside the accountability attaching to voluntary action, or to change the essential nature of guilt, yet as the light rushes from its source irrespective of the body on which it may fall, and as the stream flows from its fountain irrespective of the substance over which it may roll in its course, so has the eternal purpose of the God of Salvation been unfolding itself through the ages and the generations that are past, and so will it continue until all oppositions shall be merged into compliance, or bound into chains, that it may "deceive the nations no more!"

Against innumerable enemies has Christianity maintained its position, and thus far made its way. Persecution, open, undisguised, and professedly hostile to the very name of Jesus of Nazareth, has brought forth its resources, plied its strength, grown weary of its toil, and failed. Heresy, poisonous, serpent-like, has coiled and trailed amongst the trees of the garden of life, until its very existence has become a burden to itself. Antichrists in many a form have urged their doctrines on the attention of men, but the evangelic code still claims pre-eminence, and brings forth in many a spot the vouchers for its claim in its Divine spirituality and purity. Popery—that monstrous composition of paganism, worldliness, and Christianity—has for many ages usurped the name of the Church, spread its veil over the nations, and multiplied its abominations by the aid of secular governments; but even it has had to withdraw its pretensions when the Word of the Lord had free course, and to quail before a light too intense for its earthly eye. And the *literal Antichrist*, the man of sin—the wicked one—the son of perdition—for whose manifestation this fell apostasy has been preparing the way through dreary centuries, has yet to appear on the earth, the most fearful enemy that ever has confronted, or ever will confront the glorious Christ. But even he—though the concentration of all apostasies, and the incarnation of Satan—shall come in contact with a power that will ensure his speedy and signal overthrow. For it is he *"whom the Lord shall consume with the spirit of His mouth, and shall* DESTROY WITH THE BRIGHTNESS OF HIS COMING."

But we may not pass from the past to the future without noticing the intermediate present. To a mind deeply imbued with Christian principle, and moved by the benevolence which the Gospel inspires, the present state of the world and of the Church presents much that is suggestive, much that is painful, and, but for firm faith in the accomplishment of God's purposes, much that is alarming. There are few spots on which the eye can look with unmingled complacency, few redeeming points in the general derangement, and few places on which the sole of the foot can securely rest. And were it not that change, religious indifference, intellectual scepticism, national revolutions, famines and pestilence, are the predicted heralds of the second coming of the Great Healer and Restorer, the believer in the Gospel and the earnest friend of man might sit in sackcloth and ashes, with folded hands and downcast eye.

What are the facts? The world is fearfully agitated. It rocks from its centre. Commotion is universal. There is no visible check. "The wisdom of the ancients" is gone. It commands no attention, it stills no tempest, it arrests no car, it sheathes no sword. Experience has been recorded in vain. Her admonitions are like curling smoke, her folios are piled dust, her philosophy is "vain jangling," her oracles are impracticable enigmas. Politics have ceased to be a science. The ancient landmarks are lost. The polar star is quenched. Precedent is forgotten in the passion for change; or, if named, it is but to awake the banter and provoke the sneer of political scepticism. This passion for change is universal; and it has its reward!" It unsettles everything, and composes nothing. It undermines the ancient structures, and rapidly raises others in their places, to be undermined with equal rapidity. Its work of yesterday it destroys to-day. It builds heavens on the sand, which the next tide of its own passion engulfs. It proclaims constitutions, which, ere the ink be dry upon the parchment, it tears to shreds. It denounces tyranny, and sets the despot. It condemns war, and unsheathes the sword. It proclaims fraternity, and secures the most tender ties of brotherhood. It preaches kindness, and practices oppression. It professes superstition, and cherishes the apostasy. It pretends to reconstruct society, but its work is that of the destroyer. It points to a new disposition of the materials of society, which shall be harmonious as the colors of the covenant-bow, but judging from the specimens it has exhibited, the most indulgent spectator of its experiment is compelled to say, "The old is better!"

Are we the apologists of hereditary despotism, of crowned injustice, or sceptered tyranny? believers in the infallibility of ancestral wisdom? vouchers for the perfection of human thrones? keepers over the destiny of fugitive absolutism? enemies of the people, or foes of liberty? No! We would not thus apostatize from principles which draw their vitality from a holier spring than ever welled from beneath an earthly throne! But there is no theory propounded in these statements. Is the brief description—purposely and necessarily very brief—of the actual state of things correct?

Is the state of philosophy better? Shall we obtain relief from the learned, and quaff repose from the streams of literature? Shall we sit at the feet of sages, and find a refuge from the storm and tempest? "Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?" As surely as in the days of Paul! Philosophy has spread out no covering for the exposed, has paved no highway for the pilgrim, has arched no bridge across the yawning chasm. She is not "a guide of the Blind," for she herself is confessedly lost in the mazes of doubt and uncertainty. Her voice is many-tongued; her directions are contradictory; her theorems are guesses; her facts hypothetical. Her inductions of yesterday are set aside to-day, and those of to-day will be exploded to-morrow. Her labor is in the fire, and the light she yields, whilst discolored and unsteady, is effectual only to the extent of making darkness visible. She has evidently received no new commission, except it be *once again to certify to humanity that she cannot help it.* Her first principles require antecedents. Her deepest researches scratch but the surface of the soil which is supposed to conceal the remedy for human woe. Her experiments tend only to irritate the sufferer. Her prescriptions, couched in modern phrase, are but the ancient compounds which partially conceal the symptoms, whilst they undermine the system. Her mental worship is but the avatar of an old idolatry. And her modern pantheism is but the resurrection of rabble deities which have been buried in oblivion for two thousand years; a resurrection which would not have taken place but for the groanings of humanity for something which it has not yet learned to name, to soothe its anguish, and to alleviate its woe. But still "creation travails in pain," and philosophy can work no deliverance in the earth! It abounds in societies. It has no common centre. Every new candidate for its honors brings a new light destined to be eclipsed by that of his immediate successor. Its transcendentalism is impalpable, its doctrines incoherent, its precepts impracticable. We may admire its industry, and allow the excellence of its motives, and place upon its brow the laurel of ability; but here we stop; for it has not justified its pretensions. It has not infused new life into a paralyzed world; it has not redeemed mind from either ignorance or superstition; it has not removed the huge deformities of society; it has not cemented the rents and fissures of the social fabric; it has not healed the breach, nor leaped into the gulf, nor stayed the plague; and we are sure it never can. As a commentator upon existing phenomena, it has done some service; as a teacher its office is at an end! When it enters into the temple, and offers sacrifice with strange fire, and chooses the place of the shekinah, prescribes laws for inspiration, and casts doubt upon miracle, and questions the appositeness of Christian doctrine to "the advanced state" of humanity, it is time to protest, and cry, "Take it hence!" It neither understands nor can it meet the case of man. His complaint baffles its resources. He needs inspection by the eye, and redemption by the hand, that were employed in his creation. Knowledge less complete cannot determine his disease; inferior power cannot effect his cure!

The state of the churches must be overlooked. At home there are few conversions; abroad, little progress. The most serious and earnest spirits are the most anxious. Men are wondering what is coming on the earth. In established and dissenting churches alike, a crisis is deemed at hand. Great changes are expected, but their character, shape, and form, no one ventures to prophesy. The general belief, or more properly the general hope, is that these commotions will issue in the long-promised period of universal Christianity; the rapid extension of the Gospel over the whole earth; the destruction of idolatry. Both in its pagan and nominally Christian forms; the dawning of the world's jubilee, the evening-time of light, the sabbatic year, the blessed millennium. That such will be the issue is certain as "the sure word of prophecy" can make it; but, with great deference to those who think otherwise, we submit that it does not appear to us to be the doctrine of Scripture, that the earth will be "filled with the knowledge of the Lord" until after his second coming to our world, "without sin unto salvation,"—"to be glorified in his saints, and to be admired in all them that believe."

All Christians believe in the second advent of their Redeemer. The only question that divides them on this subject is, When? Will his return be *pre-millennial or post-millennial?* Will he come to judge the world, as that term is generally understood, to wind up the affairs of time, to put an end to the mediatorial system, and then return to heaven? or will he come to set up his glorious kingdom, to claim the earth as his possession, to redeem creation from its groanings, to banish the curse which sin introduced, and to restore Paradise to more than its primitive glory as the dwelling-place of his saints for a period sufficiently long to vindicate all his claims, and to fulfil all those glowing promises to his Church which confessedly have this earth as the scene of their fulfilment? These are the questions. It will be admitted that, instead of a series of argument as to the comparative advantages or disadvantages of these opinions respectively, the duty of every Christian is to ascertain what is written, and to bow implicitly to that. Without entering, therefore, on a vindication of the conclusion to which the study of the subject has brought us, we may state in a few words that the thick veil which is purposely cast over the "day and hour" of his return, together with "the signs" which are to precede it, many of which are remarkably similar to those characteristics of the present state of the world and the Church which have just been noted, and the fact that the sublime things which are spoken of the latter day seem dependent upon his return, while in no case are they introduced among the preceding signs, have led us to the conclusion that that wonderful event may take place at no very distant day. May it be so!

Correspondence of the New York Observer.

ROME.

Haunts of the Inquisition.

MADAME SOFIA BOMPIANI.

MONTE VECCHIO.

Near a small public square in Rome called the Piazza de Monte Vecchio, on a narrow, dark and gloomy street, is the ancient Palace of the Inquisition. Although it has not been used for the imprisonment of victims for two hundred years, it is yet a house to inspire terror. Its gloomy cellars, where not a ray of light then penetrated, its thick walls and vaulted ceilings, remain as they were in those fearful days of persecution. The people about there, if you inquire for the Palace of the Inquisition, will tell you: "That is it! It is *molto antica.*"* The building is four stories high, and the heavy stones of its facade are grimed with age and neglect. A curse seems on the very street, and this palace, with the adjacent one—formerly the pawnbroker's shop of Rome—sent a chill through me when passing, even before I knew them as ancient abodes of misery.

The "Monte Vecchio" was once a name of terror to the heretics and Jews of Rome and Italy. "Leave all hope, O ye who enter here!" might well have been written over the arched portal of this building.

In the darkness of a silent night armed guards possessed themselves of their victim and brought him to those gloomy, cavernous dungeons, where, without a word or a sign of love from without, he was tortured, languished and died. Now, shorn of its terror, the old Palace is inhabited by many families of poor people. The court is damp with the continual drippings from buckets that draw water from the well, and there is a large fountain where women are constantly washing clothes. An innocent-looking old porter, as unlike as may be to the ancient guardians of that terrible house, lit a penny candle and offered to show us the dungeons. We saw the hall on the ground floor where the martyrs were examined and tortured before being consigned to the depths below, and then descended nineteen steps to the prisons. This staircase has a gleam of light, but the steps are worn with age, and the faithful guide constantly warned us to descend with care.

Here are seven or eight rooms, not all of which, however, are now shown. One has two large iron rings in the roof about ten feet apart, through which ropes were passed, attached to the waist and to the feet of the victim, who was thus raised and lowered over a slow fire. A cavity about four feet square, in a thick wall, showed where they were immured and left to die alone in darkness and with hunger.

A large room adjacent to this, the guide said, was found thirty years ago, when he went there, full of bones, and the earth was evidently the remains of human bodies. These piteous relics were gathered together and transported from their dark resting-places to the sunny and green slopes of Campo Varano. "Erano birboni allora,"† said our guide, and we agreed with him that it is impossible to conceive of greater cruelty and wickedness than were represented there. Oh! if those walls could tell the woful tale of all they have seen and heard! What agony, what faith, what constancy have they not witnessed! How many tried souls in those Plutonic dungeons have rejoiced when they felt the vital powers of life failing, and there in that darkness have beheld the light of Heaven! "The spot whereon thou standest is holy ground," seemed whispered to my soul. For if humanity here showed its most ferocious aspect, it here also rose to its utmost capacity of courage and of faith. The rulers of that day are now judged and the condemned are declared innocent. The proud is debased and the victim glorified.

No spot in Rome is invested with greater interest than this. The records of the Inquisition were taken to the library of the Convent of the Minerva at the time that this Palace was abandoned, and they may still be found there. The name and history, the opinions and broken expressions of the sufferers when tortured by the cord, the rack, the wheel, were all carefully recorded, as a secretary seated at a table near wrote down every word the victim uttered.

CONVENT OF THE MINERVA.

Other places in Rome once occupied by the Inquisition have changed character as much as this. The great hall in the Convent of the Minerva, where heretics were examined before the white-robed Dominican Friars, is now used by the Committee of Public Instruction for its meetings. There Galileo was repeatedly examined in regard to his astronomical theories and threatened with torture if he would not renounce them. There probably Giordano Bruno, the philosopher, was examined before being consigned to the prison and led to the stake.

It is related of a Protestant who, together with a number of others, was brought before the Inquisitors, the prelates and bishops assembled there in state, that he waited patiently to be examined, holding the candle in his hand like other penitents and giving no sign of his intention to speak. Suddenly he flung the candle on the floor and addressed the assembly with such eloquent and convincing arguments that all remained silent and transfixed, and the brave orator was only silenced when dragged from the hall.

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*"Very Ancient."

†"There were clamorous beggars there"—alluding to the spasmodic imploringe for mercy on the part of the sufferers.

THE SUPERNATURAL.

It is the delightful assurance of science that the star and the star are equally embraced in an infinite scheme, and that one law regulates the phyllotactic arrangement of leaves upon stems and the vast revolutions of the planets in the heavens. In like manner it is our privilege to feel that the humblest life, which has intellect and will in it, is associated intimately with unreached cycles surpassing thought, to which it has organic relation. Under the full assurance of this fundamental scheme of the universe has rested hitherto, the philosopher's enthusiasm, the martyr's faith and the hero's consecration. On this affirmative and solid impression has securely been builded whatever it delights us to retain from the past. Only that which shall make the same conviction as firm and sustaining in the centuries to come, will give to them true power and beauty, æsthetic grace, intellectual vision, moral wisdom. It is for us, then, practically to live in the radiant apprehension of that unmeasured ever-world, the shadow of whose glory fell not on Hebrew hills alone, but on Grecian, Persian, Indian heights; some echoes of whose magisterial harmonies have been heard in all superior spirits, and the touch of whose far-shining prediction on any pure mind makes hope elate and purpose high. It is the supremest human office, in whatever relations and whatever position, rising above the investing physical forces and laws, discerning the intensity and the boundlessness of life with which the spirit in man is allied, to make them also inspiring to others: that thus, through us, may be transfused a glory from them into the minds which we affect; that we may cast from our few years something of this transfiguring light upon the life of coming times; that we may honor as we ought that secret and masterful intellectual spirit, whose power and love bear in themselves immortal presage; that we may honor in whose unseen unfolding life the universe rests,

"And make our branches lift a golden fruit
Into the bloom of heaven."

—*From a discourse by R. N. Stearns.*

THE EARTHQUAKE AT SCIO.

A despatch from Pera, April 9th, says:—The catastrophe at Chios has surpassed all conception. The number of killed and wounded is more than 10,000. There are 40,000 famished sufferers who require immediate assistance. The Central Committee here implores you to open subscription in your office for their relief and begs you to send the amount collected through Baring Brothers to the Ottoman Bank, London."

A despatch to the London *Times* says:

"The first shock was felt on Sunday the 3d, at about half-past one o'clock. Immediately houses began to fall. Wild shrieks were heard on every side. Then followed an awful stillness of some minutes. The terrified survivors gradually ventured into the narrow lanes and reached the open spaces. Shortly after another terrible shock completed the devastation. Then it remained quiet until sunset, when it again began to shake the island throughout as severely as before. All night the shocks succeeded each other at short intervals and each one was preceded by dull sounds like subterranean explosions. Since that frequent shocks have been felt. A few minutes ago, while writing the present despatch, I distinctly heard an explosion-like sound and felt the earth tremble, but as I am under canvas I have nothing to fear. The old Genoese Fortress, containing about four hundred houses inhabited by Mussulmans and Jews, suffered more than the rest of the town. The ground there sank about half a metre, and nearly all the houses were immediately destroyed, and several hundred persons must have perished. It is known that about thirty Mussulman women were assembled in one of the houses, not one of whom escaped."

News Items.

POPULAR DISCONTENT IN GREECE.

ATHENS, April 15.—No popular manifestations have yet been made against the recent acceptance by Greece of the proposals regarding the frontier. The surprise and revulsion of feeling are too great, but there is great and possibly dangerous bitterness.

EXPLODED AT THE DOOR OF A CHURCH.

MADRID, April 16.—A large petard was exploded at the door of the Church of Santa Maria, yesterday, while the edifice was full of worshippers. The door was damaged, but nobody was hurt.

LONDON, April 13.—The whole of Northern Albania is in insurrection, and 15,000 men are marching against Dervish Pasha at Scutari.

Sheik Obeidullah has invited a number of Kurdish chiefs to be ready to invade Persia next month. The Porte is taking steps to prevent the invasion.

Thirteen ocean steamers and ninety-two sailing vessels were lost during February; missing, two steamers and thirteen sailing vessels.

SOLO, April 18.—The latest returns state that 8,000 persons were killed and 10,000 injured by the earthquake. At Nevita 1,200 were killed.

The violent shock of Monday caused the ground to subside a meter. A great number of the inhabitants are emigrating.

Five of the condemned assassins of the Czar—four men and one woman, the latter being Sophie Pieoffsky—were hanged at St. Petersburg this morning, Apr. 15th, in the presence of an immense assemblage of spectators. The other—the woman Helfman—will be hanged after the birth of her child.

THE PLAGUE IN ASIA.

WASHINGTON, April 15.—A letter received by the National Board of Health, dated Constantinople, March 25, says: "The plague in Irak is of the most virulent character, and if allowed to pass the military lines drawn around it will spread far and wide with great rapidity. Ali Meshed is a sanctuary of great holiness to the Shecites, the Mohammedan sect to which the Persians belong, and they annually send great numbers of corpses there to be interred in the belief that it secures to the souls of the dead a favored place in heaven. A large pit is opened to receive their remains, and the emanations from this receptacle have almost invariably been followed by an epidemic of typhus. The bodies, which come in hundreds at a time, are wrapped in cloths and placed in rows in the vault, without being covered with earth. The Ottoman Government has asked the Persian authorities to discontinue the practice of sending the bodies in a state of decomposition, but to keep them until they are reduced to skeletons. This ghastly trade is a source of much revenue to the caravans."

HURRICANE IN AUSTRALIA.

A disastrous hurricane was experienced on Jan. 6 and 7 at Ashburton River, on the northwest coast of Australia. Three Europeans and several natives are known to be drowned, and the casualties among the pearling fleet in that neighborhood are terrible. Twelve vessels were either hopelessly shattered and cast upon the beach, or lifted bodily up the mangrove creeks. Upward of £6,000 worth of pearls and shells were lost. It is supposed that a tidal wave accompanied the storm, as an immense body of water washed over the coast a long distance, throwing up fish and turtle, and completely changing the conformation of the country.

One of the most severe hurricanes that have ever visited the Fiji group was experienced at Levuka on the 2d of February, and caused a vast amount of destruction on shore and much damage in Levuka harbor. It commenced at the east, but blew the fiercest from the north, and finally abated at northwest on the morning of the 3d, at 2 o'clock. Numbers of residences in the town were unroofed, among them the children's school house. The destruction to banana and cocoanut trees was very great.

Exegetical.

Many Shall Run To and Fro.—Daniel xii. 4.

The word *shot*, rendered "run to and fro," implies locomotion.

1. It is used of the people going about to gather the manna. Num. xi. 8.

2. By Satan, Job i. 7: ii. 2, "from going to and fro the earth."

3. In Zech. xxiii. 5, "the inhabitants . . . from were thy mariners"—literally, "thy runners to and fro."

4. Of running to and fro the streets of Jerusalem. Jer. v. 1.

5. In Amos viii. 12, "they shall wander from sea to sea, and from the north even to the east they shall run to and fro."

In all these uses of the word, the dominant idea is locomotion.—*B. B. Wale's Closing Days of Christendom.*

MISTAKES of INGERSOLL

A review of Col. R. G. Ingersoll's lecture entitled "Mistakes of Moses."

—By J. M. STEPHENSON.—

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Poetry.

CONTRASTED CREEDS.

JOHN L. WINGE.

We are not left alone to guess
Our pathway through this wilderness;
A light beneath and overhead,
Illumes the weary path we tread.
We ask no heathen Socrates,
About this self, that thinks and is;
A Darwin no sure answer brings,
To satisfy our questionings.

We know in truth, from whence we came,
Our mortal being's end and aim;
We learned it from a Book we love,
Whose author else enthroned above.
A Book, which, rebelliously rage they
Styles "bread of a childish age:"
Impostors, which designing men,
Composed in distant ages, when
The sun of science had not shed
Its light upon the human head.
But our sure confidence is stayed,
On what the Hebrew prophets said.

We put the question—"What of Man?
Is it a vain and hopeless strife?
Its destiny, an endless sleep,
In oblivion, dark and deep?"
From dust we came, to dust we turn:
But from the ashes of the urn,
A glorious form shall yet arise,
To bloom again in Paradise.

As pledge of this, our living head
Arose triumphant from the dead.
The thrilling fact, that he arose,
Was testified by friends and foes.
Then why reject the blessed hope,
"Whose range of view has endless scope?"
That, in the ages yet to be,
The good shall taste, and hear and see,
The wondrous stores of joy and bliss,
In a better world than this?

To love indeed is happiness,
But love has power on earth to bless,
But only as it flows in deeds,
To meet the cry of human needs,
Be this the rule and this the test,
Then put the question—Who Loves Best?
Both saint and infidel, I ween,
Would give reply—The Nazarene!
Against whose name no sin is set,
From Bethlehem to Olivet,
For here to love exemplified,
In life and in the death he died.

He satisfies our deepest quest,
Concerning the eternal rest:
And what the life beyond the tomb,
Beyond the silence and the gloom.
No solace in the sceptic's creed,
Can bind the wounded hearts that bleed.
Nor smooth the thorny way to death,
Down to the last expiring breath;
Nor comfort give to weeping friend,
Who shall above the dying bend:
Like word of Christ, so grand and sweet,
That death-dispersed friends shall meet,
Where palms and gushing streams are more,
On Canaan's fair and deathless shore.

Communications.

A FEW WORDS ON THE GENUINENESS AND INSPIRATION OF THE HOLY SCRIPTURES.

WILEY JONES.

If we were to argue the matter, the proofs of the genuineness and inspiration of the Scriptures would be found overwhelming and incontestible. Unbelief was first advocated by an *irrational* creature—a serpent—and has ever since been bearing "fruit after his kind." Sin is a self-inflicted *madness*; hence, as soon as the prodigal "came to himself" he said, "I will arise and go to my father." Religion only is "our *reasonable* service." Rom. xii. 1.

Without claiming entire originality on a subject so frequently and ably treated of by other writers, I would mention just a few reasons proving the genuineness and inspiration of the Scriptures.

That the Books comprising the Bible were written by those whose names they bear we have a thousand times better reasons for believing than that the histories which we have under the names of Herodotus, Xenophon, Tacitus, etc., were written by those authors. By the wise, moral, and best of the human race the Bible has for ages been received, revered, and cherished as the word of God. That it was written by various writers, at different periods, and under different circumstances and situations, is proved by the different styles of writing, idiomatic expressions, foreign words, and many such waymarks of time, place, and individuality:—"At sundry times, and in divers manners." Heb. i. 1.

Now this diversity of authorship makes each writer bear his part of evidence to the truth of the whole. Thus "we are compassed about with a cloud of witnesses." Heb. xii. 1. And the fact that throughout all this diversity there pervades a perfect *harmony*, demonstrates that under the same infallible source—the one omniscient God—they all "spake as they were moved by the Holy Spirit." 2 Peter i. 21. This wonderful *harmony* of the writers of the Bible (so entirely different from modern contemporary writers and speakers) proves them inspired. They succeeded each other during nearly 1600 years, yet every part of the whole volume, like the stones in an arch, supports and receives support from the rest, they unitedly constitute one harmonious whole.

While they wrote according to their different talents and habits, and the idioms of those to whom they wrote, yet they were but the *voice*, the Holy Spirit was the *speaker*. And that inspiring Spirit so entirely superintended their writing as to exclude every error; so that what they wrote was expressed "not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth." 1 Cor. ii. 13.

An additional proof of their inspiration is the fact that no human intelligence could have devised so pure a system of morals, or so perfect a plan of redemption, or so glorious a hope of the future. Such things had "not entered into the heart of man," but in the written word "God hath revealed them unto us by his Spirit." 1 Cor. ii. 9-10. In no other way than by that inspiring Spirit could they have been discovered. Even the most polished heathen, through their ignorance of divine revelation, have execrable morals; and their notions of a future state are too ridiculous to be worthy of mention. The best ideas among them are but the pilfered drippings of that sanctuary, the Bible. This is conspicuously the case in the Koran of Mohammed. Never has the finest human genius pictured to mankind so dazzling awe-inspiring, perfect, and sublime a character as that possessed by the Savior, and described so vividly by the unsophisticated and honest-hearted Matthew, Mark, Luke, and John. Nor could those evangelists ever have described such a character unless it had truly existed. It would be very absurd to think that a babe in its mother's lap could sculpture out of shapeless rock a statue more symmetrical and expressive than any ever chiseled by angels, but far more absurd to think that human genius could have described such a Being as the Savior, unless he had really existed.

The history, laws, morality, and prophecy of the Bible are inseparably interwoven with and attested by great monumental and commemorative ordinances more imperishable than pyramids of stone or pillars of brass. These monumental ordinances, to the church in ancient times, were 1. The *seventh day* of the week, commemorating the creation of the world, and the sabbatism that succeeded. 2. Circumcision, the seal of the covenant made with Abraham, and commemorating that event. 3. The Passover, commemorating the deliverance from Egypt, and all the mighty signs attending that deliverance. 4. The feast of Pentecost, commemorating the giving of the law at Sinai, and the awful majesty attending that solemn transaction. 5. The Feast of Tabernacles, keeping in mind the sojourn of Israel forty years in the wilderness. To the church under the gospel dispensation the record of these ordinances is still preserved on the sacred page to be contemplated as instructive typology; while for our actual observance we have *Baptism* "into the name of the Father, and of the Son, and of the Holy Spirit." This monumental ordinance commemorates the perpetual faith which Christians (as distinguished from Jews, Pagans, and Mohammedans) are required to cherish in Father, Son, and Spirit, and in the revelation given us by them. It also expresses our faith in the remission of sins, and in the new life to which the gospel calls us. Also in the death, burial, and resurrection of Christ, and in our own future resurrection to an eternal inheritance in his kingdom. Moreover, we have the *Lord's Supper*, commemorating, "till he come," his sacrificial death, his glorious resurrection, and the promise of his future advent. In addition to these we have "*the first day of the week*," a sacred festival kept in commemoration of that great event on which the validity of our faith depends—the resurrection of Christ. (Paul says, "If Christ be not raised, your faith is vain; ye are yet in your sins." 1 Cor. xv. 17.) This monumental day observed, though not with the strictness of the ancient Sabbath, by Christians of every nation, proves as clearly that the event on which it is based actually occurred, as the observance of the 4th of July proves the American Declaration of Independence was made on that day of the month, many years ago.

The fulfilled and fulfilling *prophecies* form a perpetual and ever lengthening chain of thrilling *miracles* in proof of the inspiration of the Bible. Surely the raising of a dead person cannot be more miraculous than the prediction of events hundreds and thousands of years before their occurrence, and afterwards overruling or controlling all the forces of nature and the affairs of men so as to bring those events to pass. This thought helps us to more fully appreciate those words of the Lord Jesus, "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." Luke xvi. 31. Therefore if a dear relative, long buried, were to arise from the grave and say to you with most awful impressiveness that a time is coming when the wicked shall be "cast into a furnace of fire" (Matt. xiii. 42,) and that "except a man be born of water and of the spirit he cannot enter into the kingdom of God" (John iii. 5), those words from the lips of the risen dead ought not to have more startling and persuasive force than from the lips of that Great Prophet whose prediction have never yet failed, in one jot or tittle. Here, too, we see that the *ordinances and moral precepts* of Scripture are miraculously enforced, being inseparably interwoven with that perpetual miracle called fulfilling prophecy, for some of the greatest prophets have been the greatest lawgivers, reformers of morals, exhorters to virtue, and reprovers of vice. The *authority*, therefore, for practising the virtues and shunning their opposite vices is based on a foundation infinitely stronger than any Gibraltar, for an earthquake may swallow a Gibraltar, but it cannot falsify a prophecy.

Speaking of Daniel and John, bishop Newton says, "They exhibit a series and succession of the most important events from the first of the four great empires to the consummation of all things. Their prophecies may really be said to be a summary of the history of the world, and the history of the world is the best comment upon their prophecies. I must confess it was my application to history that first struck me, without thinking of it, with the amazing justness of the Scripture prophecies. I observed the predictions all along to be verified in the course of events: and the more you know of ancient and modern times, and the farther you search into the truth of history, the more you will be satisfied of the truth of prophecy. They are only pretenders to learning and knowledge who are patrons of infidelity. . . . You are therefore reduced to this necessity, that you must either renounce your *senses*, and deny what you read in your Bibles, together with what you may see and observe in the world; or else you must acknowledge the truth of prophecy, and in consequence of that the truth of divine revelation."

The Bible is a blessing of inestimable value to any nation. Paul accounted it the chief "advantage" enjoyed by the Hebrews that "unto them were committed the oracles of God." Rom. iii. 3. It is related that an East Indian prince in a personal interview with Queen Victoria, desired to be told the secret of her greatness. In answer to which request she brought him a Bible, saying that was the secret of it all.

Never can we be too thankful for such a Book, for the glory of God blazes round about it and his voice is heard out of the midst thereof. O then, as Moses turned and hearkened at the burning bust, let the sinner turn and hearken to the words of that Holy Book for counsel and guidance.

Chrysostom, bishop of Constantinople about A. D. 398, says: (as quoted by Watson.) "An intimate acquaintance with the Holy Scriptures is a secure haven, and an impregnable bulwark, and an immovable tower, and imperishable glory, and impenetrable armor, and unfading joy, and perpetual delight. To which I would add,—provided that to the "intimate acquaintance" we unite child-like *obedience*, for "If ye *know* these things, happy are ye if ye *do* them." John xiii. 17.

THE LAW AND THE TESTIMONY.

A. B. MAHURDER.

"To the Law and to the Testimony—if any man speak not according to this word, it is because there is no light in him." Isa. viii. 20.

"To the Law and to the Testimony—if any man speak, let him speak as the oracles of God."

"The wise of this generation" have a saying that the servants of God may profit by. They tell us "eternal vigilance is the price of liberty." So we may say that same vigilance is necessary to keep us in the truth after we have found the narrow path that leads unto life. It is written:—"Be not deceived—be vigilant, because your adversary the devil, as a roaring lion walketh about, seeking whom he may devour—whom resist, steadfast in the faith."

These reflections were suggested by reading the article in THE RESTITUTION of the 6th inst., communicated by Bro. John Foore, titled "*Christ, our Passover*," in which the writer tells us that "the breaking of bread and taking wine was instituted at a yearly feast and we have no knowledge that the Lord has ever changed the time, or Passover," and hence he contends we ought to commemorate it "at the *anniversary* of his death" and thence proceeds to argue that "a *yearly* evening feast or remembrance shewing forth his death" should be observed and exhorts the Brethren, "*not* to partake of this ordinance on the day of Christ's resurrection to show his death, but if it be done once a week, try and take Thursday evening." And closes by inviting "the friends of our Redeemer near Galesburg, Kan., to unite with us on Friday evening, April 15th, at eight o'clock.," etc.

Let me ask, in all kindness of Bro. Foore, (whose name and good service as an earnest and able advocate of the gospel of the kingdom is known to all readers of THE RESTITUTION) if this is not a new and wide departure from Bible precept and usage, for which, we think, he can find no Divine warrant? Scarcely any subject is presented with more abundant Bible testimony than as to the time and manner of partaking of the Lord's Supper. There is no room for conjecture or invention with respect to it.

It was first commemorated, after the resurrection of our Lord—on the day of Pentecost. Acts ii. 41-47. "They continued steadfastly in the Apostles' doctrine and in breaking of bread, etc., etc." The day of Pentecost was the first day of the week, for it was the day after the expiration of seven full weeks, from Sabbath to Sabbath, and as the week ended on the Sabbath (our Saturday) the next day, the fiftieth, would be the first day of the week (our Sunday). That this breaking of bread was the Lord's Supper, and not a common meal, is proved from its association with the religious acts of prayer, apostolic doctrine, fellowship, etc., and also from the recorded fact in verse 46 that in their common meals they "broke bread and ate their meat from house to house." 2. It is written in Acts xx. 7, that "upon the *first day of the week* when the disciples came together to break bread, Paul preached unto them, etc." Besides, it is evident from the frequent allusions in Acts to Paul's stopping with the brethren and abiding certain days to meet with them and as at Troas after the breaking of bread departing from them and pursuing his journey, that it was their custom to meet on that day to break bread, etc. 3. The references to this custom of the Corinthians, brethren also, and their meeting on the first day of the week, as contained in 1 Cor. x. 16-17—xi. 18-23 and xvi. 1-2, read together, strongly support this conclusion.

4. And Paul said "As oft as ye eat this bread, etc., you show the Lord's death till he come." And the words of Jesus, "This do as oft ye drink it in remembrance of me," and as we have seen on Pentecost, it is recorded "they continued steadfastly in the breaking of bread" etc., not occasionally—not annually. Could they have "continued steadfastly" to observe an institution—which was to take place only once a year before the year had expired?

These incontestible facts taken with the profound silence of the Scriptures as to the Communion's being administered on any other day than the first day of the week—which commemorated the resurrection of the Lord—and with no mention of any other day or any aniversary occasion, surely proves beyond dispute the Scriptural propriety of our partaking of it steadfastly on the first day of the week and *only* on that day.

Let us then, pursue "the old paths" and the "more excellent way" of our only safe guide the Book of Life.

Brevities.

Most of the heathen temples in Siam are going to decay, and there are only one-fourth as many Buddhist priests in Bangkok, the capital, as there were thirty years ago.

The entire Bible has been translated into the language of the New Hebrides, a group of islands in the Pacific Ocean, and the natives have paid the whole expense of printing it.

A private writer from the Sandwich Islands describes Mauna Loa in operation, and says that a stream of molten lava five or six miles wide and ten miles long was pouring from the crater. Mr. Frenenux, of Boston, was painting views of the volcano.

Mrs. Miller, who resides at Nineteenth and Tasker street, Philadelphia, claims to be 105 years of age, and delights in telling how she cooked the breakfast for George Washington, and put bread and butter in his satchel as he left the house and went off to fight, and gained the day. She also says that the same morning she saw him kneeling behind a thorn-bush, with his open Bible before him, praying.

Dr. Crosby has for thirty years occupied himself with a study of the nationality of street beggars in New York, and has during all that time failed to discover among them a native American. He says that he once devoted a whole month to inquiries of this character, personally hunted up hundreds of cases and found the petitioner in each case "allaran and a foreigner."

PALESTINE EXPLORATION.

Lieut. Conder, R. E., accompanied by Lieut. Mantell, R. E., recently started for Beyrout in order to commence the survey of Eastern Palestine, the preparations for which are now completed. He will have with him the two non-commissioned officers of Engineers who were in the survey of Western Palestine from 1871 to 1875, namely, Sergeants Black and Armstrong, both of whom have now left the service and are pensioners. Lieut. Conder proposes after a little preliminary work in Galilee, to begin the survey in the north. It is estimated that the work will take five years to accomplish.

Miss Abigail B. Judson, of Plymouth, Mass., lately passed her 80th birthday. She is a sister of the late Admiram Judson, the famous missionary to Burmah, and lives alone in the house once occupied by him. The Boston *Courier* says that its front door has never been opened since his body was carried through, and Miss Judson orders that it shall remain shut until her own funeral takes place.

Mr. Jay Cooke's seat, Ogontz, is still unsold, and is likely to remain so until he buys it again, as he does not intend any one else to have it, and has always taken measures to prevent it passing into other hands. At one time a Roman Catholic institution desired to get it, but the neighbors and Mr. Cooke adopted measures to frustrate the scheme. It was named Ogontz after an old Indian chief with whom Mr. Cooke was well acquainted in his childhood at Sandusky, Ohio.

The first Indian Grammar.—Among a rich collection of books recently sold at auction in New York was the "Grammar of the Indian language," printed by John Eliot, translator of the first American Bible. The imprint of the book is "Cambridge, 1666," and there are not more than three copies of the work in existence. The buyer was a Mr. Trumbull, of Hartford, Ct., the only man in the country, it is said, who understands the language. One of the two remaining copies is owned by the Massachusetts historical society, and the other is believed to be in some of the great libraries of Europe.

The unusual meteorological phenomena of the past Winter and this Spring are attracting much attention among scientific men. The season mentioned is remarkable for heavy floods in the northern hemisphere and for severe earthquakes and volcanic eruptions. The monthly notices of the Royal Astronomical Society for March mention the great number of sun spots recently visible. These spots make unusual activity in the sun and the theory is that there has been a general meteorological disturbance. The increased solar energy is believed to have licked up more than the usual quantity of water in the southern seas to be precipitated in our hemisphere. There have also been great magnetic disturbances, which have been attributed by some to solar influences. Some students of earthquakes believe that they depend to a great degree upon magnetic changes induced by solar changes. In all this speculation the weight of opinion makes the sun the great disturber, while little effect is attributed to the planets approaching perihelion. Their effect may possibly be indirect through planetary influence on the sun.

Sententious.

Many preserve themselves by humbling themselves; the bullet flies over him that stoops.

To bring forward the bad actions of others to excuse one's own, is like washing ourselves in mud.

There is a transcendent mood of the spirit, wherein the meanest flower that blows awakens thoughts too deep for tears, to which the grass blade is oracular, and the common bush seems 'afire with God,' before which the splendors of closing day repeat the flash of jasper and beryl.

For the cultivation of the spiritual life nothing equals living near to Jesus Christ. It is good to live near to something great—a great mountain—the great ocean—but it is better still to live near the greatest of the great.

To live is to do
What must be done;
To work and be true,
For work is soon done.

'Tis living for others,
To lighten their load;
'Tis helping your brothers,
And toasting in God.

No mind that only observes facts, that forms its inductions only from facts, and that traces causation to its origin, can fail to believe in the miraculous in creation, and in the supernatural in Providence, as truly as he believes in the natural and preternatural in the world and in man.

All common things, each day's events,
That with the hour begin and end,
Our pleasures and our discontents,
Are sounds by which we may ascend.
—*H. W. Longfellow.*

There is a power in the soul, quite separate from the intellect, by which God is felt. Faith stands serenely far above the reach of the atheism of science. It does not rest on the wonderful, but on the eternal wisdom and goodness of God. The revelation of the Son was to proclaim a Father, not a mystery. No science can sweep away the everlasting love which the heart feels, and which the intellect does not even pretend to judge or recognize.—*F. W. Robertson.*

Muses with his Decalogue could never accomplish what has been achieved by Christ and his Cross. The bonds of the old morality could, like green withes, be easily broken, but the ties of this new morality are strong just because they are tender.—*John Cunningham.*

Till religion becomes the desire of our hearts, it will not become the business of our lives. Most of the beatitudes which infinite compassion pronounced have the sorrows of earth for their subject, but the joys of heaven for their completion.

This a good thing sometimes to be alone,
Sit calmly down and look self in the face,
Ransack the heart, search every secret place,
Pry carefully up root the baneful seeds there sown,
Pluck out the weeds ere the full crop is grown,
Gird up the loins afresh to run the race,
Enter an inner sanctum, cast out the base,
Thrust forth the bad, and make the good your own.
Who has this courage thus to look within,
Keep faithful watch and ward with inner eyes,
The foe may harass, but can ne'er surprise,
Or over Slanderdom command win.
Oh! doubt it not, if thou wouldst wear the crown,
Self, baser self, must first be trampled down.
—*John Addison.*

A Victim of Tobacco.—The case of Maurice O'Connell, the Fair Haven groceryman who was taken to the almshouse a few days ago, is a sad one. He is only twenty-eight years old, and has a wife and two children. When he came to this country he was the owner of property to the value of some ten thousand dollars, which had been left to him as his share of his father's estate. He became an habitual and inveterate smoker, and his nervous system became so affected that his brain was injured, and insanity followed. Dr. Francis Bacon and other physicians warned him of the danger of smoking too much, but he failed to give up the habit. He was sent to the Middletown Asylum, and there, deprived of the means of gratifying his appetite, improved and was discharged as cured. But once out he again resorted to narcotic stimulants, and again became insane. This is the second time he has been sent to the almshouse. The bulk of his property, it is said, is gone.

THE
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A Letter delivered at Philadelphia, Pa., March 2, 1881.

—BY H. V. REED.—

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No. 65.

J. F. WEETHEE.

First Trumpet.—We have already given the prophetic history of the first trumpet. It now remains that we bring to view its profane history, if it has any. If no history can be found that will fill the conditions, the legitimate conclusion is that the events are still in the future.

Profane history.—The following are the facts gathered from history:

As in the physical world, the storm elements, moving toward a common center, to be assimilated and prepared for their work, are held there by the various and opposing forces, till the giving way of one resisting will gives motion and direction to the tempest; so in the political world, is it with the invaded (the empire) and the invader (barbarians).

For sixty years the storm elements had been gathering, and the field of their fated agency had been in the school of preparation. The three sons of Constantine, Julian the apostate, Jovian, Valentinian, Valens, Gratian, Valentinian II., Theodosius the Great, Arcadius and Honorius were the royal workers.

By them the empire is weakened, changed and put in readiness for the invasions of the great Northern chiefs. During that period the German hive was sending forth its swarms to light upon the Roman *clover fields*. The Goths, Alemanni, Vandals, Suevi, Burgundians, the Almani; indeed, all the north men were either within the Roman territory, or in motion for a more southern climate.

Some tribes were driven from their northern homes by the Huns, who had emigrated from the borders of China.

The empire was invaded on the east by the Persians. Insurrections were in Egypt, Africa, and Britain. The winds were let loose against the empire.

Alaric, the Chieftain of the First Trumpet.—The commotions and gatherings of the northern barbarians, were under the control of Alaric, the Visigoth. Of his early youth we have no history. His primary education in the school of war, was under the very noted Chief, Fritigorn, the Visigoth. He was instructed in Roman tactics by the great Theodosius. Under Arcadius he was master-general of Eastern Illyricum, and "the Gothic emperor was received as a lawful magistrate, in the cities which he had so lately besieged. The fathers, whose sons he had massacred; the husbands, whose wives he had violated, were subject to his authority; and the success of his rebellion encouraged the ambition of every leader of the foreign mercenaries.

The use to which Alaric applied his new command, distinguishes the firm and judicious character of his policy. He issued his orders to the four magazines and manufactures of offensive and defensive armor Margus, Ratiaria, Naissus, and Thessalonica, to provide his troops with an extraordinary supply of shields, helmets, swords, and spears; the unhappy provincials were compelled to forge the instruments of their own destruction."—*Gibbon.*

His first noted march of desolation was from the Danube, through Thrace, Dacia, Macedonia, and Thessaly, into Achia.

In Greece he was opposed by Stilicho, the general of Honorius, emperor of the western division of the Roman empire, who obliged him to beat a retreat.

Alaric now resolved to invade the western empire, with a large army, composed of the most warlike nations of Germany, he marched from Thessaly, through the hostile country of Panonia to the foot of the Julian Alps. Over these strongly guarded, he passed into Northern Italy, took the fortified city of Aquileia, the provinces Istria and Venetia.

Passing the Adige, the Mincius, the Oglio, and the Adda with great facility, it being a dry season, he suddenly appeared before Milan. Alaric was gratified with the sight of a Roman emperor fleeing before him.

The emperor, Honorius, was pursued by the Gothic cavalry and besieged in Asta, a small town of Piemont. When about to surrender he was saved by the timely approach of Stilicho, with a numerous army. Alarico retreated before Stilicho; and, uttering the expression, "That he would find in Italy a kingdom or a grave," he pitched his camp in the vicinity of Pllentia.

He was attacked by Stilicho, while celebrating the festival of Easter (Alaric and his army were Christians by profession). A severe battle followed, and Alaric, by permission, and by the offer of a pention, again retreated and crossed the Po to invade Gaul.

His plans of conquest were betrayed to Stilicho, who surrounded him in the Rhaetian Alps. A bloody action followed, and Alaric's defeat was equal to that of Pollentia. His retreat was again purchased, and Italy from A. D. 403 to A. D. 410, was delivered from its sworn, and most deadly enemy.

Honorius, fearing the approach of another barbarian tempest, and consulting nothing so much as his own safety, cast his eye over the empire for some safe shelter from the future storm.

Such a retreat was offered in Ravenna, so noted in after years as a residence of popes, that a sketch of its natural advantages as a secure location, seems to be demanded.

Ravenna, afterwards the capital of the Exarchate, was founded by a colony from Thessaly, and dates back to a high antiquity. It was bounded on the north, east, and south, by the waters of the Adriatic, and on the west by almost impassable swamps. Augustus added to it a safe and ample harbor. A canal was built by Augustus, extending from the southern of the seven mouths of the river Po, twelve miles to Ravenna, to supply fresh water. It was extended to the sea.

From the deep ditch that surrounded the walls, were cut lesser canals, one thousand in number, which conveyed the water into all parts of the city, thus dividing the city into islands. Communication was had by boats and bridges, as in Venice. The buildings were on wooden piles.

Ravenna was connected with the mainland by a causeway. Through the swamps were some vineyards, so that wine was said to be more plenty than pure water.

Ravenna was well fortified by art as well as by nature.

In after years this city was occupied by Gothic kings and exarchs; and till the middle of the eighth century, was the capital of Italy.

Within its gloomy walls, Honorius, at the age of twenty, shut himself, where he remained, while the Gothic tempests sweeping over Italy, laid desolate its gardens of Eden.

It was nearly seven years before the second storm under Alaric rushed down from the Alps upon the plains of Italy.

This interval, however, was not one of sunshine to the sinking empire. Radagaisus, gathering the German nations, that dwelt near the Baltic Sea, the Vandals, Suevi, Burgundians, the Goths, and many other tribes, to the number of 200,000 fighting men, besides women and children, in all 400,000, marched south to invade the empire.

The storm-cloud that gathered near the Baltic, soon rushed down the Alpine slopes into northern Italy. Desolation followed his track, till he was met and overthrown by Stilicho. This overthrow was attributed by St. Augustine and other Christians, to the direct interposition of God, since it was accomplished without the loss (as they say) of a single Christian. Those of his army that escaped were sold as slaves, at the price of one piece of gold per man, less than two dollars. It was evident that God had reserved the overthrow of the empire for a different agent.

"Alaric was a Christian and a soldier; the leader of a disciplined army, who understood the laws of war; who respected the sanctity of treaties, and who had familiarly conversed with the subjects of the empire in the same camps and the same churches.

The savage Radagaisus was a stranger in the manners, the religion, and even the language, of the civilized nations of the south. The fierceness of his temper was exasperated by the cruel superstition; and it was universally believed, that he had bound himself, by a solemn vow, to reduce the city (Rome) into a heap of stones and ashes, and to sacrifice the most illustrious of the Roman senators on the altars of those gods who were appeased by human blood."—*Gibbon.*

It is very evident that such an agent would have brought results unlike those named in the Apocalypse as belonging to the first trumpet; and while his agency was confined to lessening the resources of the empire it was permitted to continue; but restrained when about passing beyond its defined limits.

"Hitherto shalt thou come, but no further; and here shall thy proud waves be stayed." Job xxxviii. 11.

God is evidently Supreme Ruler among the nations, to plant, build, and to uproot; still, he makes use of men as his visible agents. The aggressive and the restraining agents are equally his servants. Without such aggressive and restraining power, no prophecy would be in any manner reliable. Such a hand we see in all the movements for or against the empire.

John, in his numerous visions, had Divine delineations of the empire. Man can write past history; God only can draw a map of the future. This, however, is based only on his Supreme Authority over the future.

This is fully demonstrated in two opposing chieftains: Alaric and Stilicho.

Alaric was a Goth, a Christian by profession, familiar with the empire east and west, was a Roman officer, master-general of Eastern Illyricum under Arcadius, and of the Roman armies of Illyricum.

Stilicho, who so long commanded the armies of the western empire under Honorius, was descended from the savage and perfidious race of the Vandals, called by the historian Orosius, a semi-barbarian.

They were great generals under imperial brothers: Arcadius and Honorius. They were employed by Jehovah to fill different spheres in the empire. Alaric was the agent of subversion; Stilicho was the restraining agent. He restrained Alaric in Greece; defeated him in his first invasion of Italy; and overthrew the savage hosts of Radagaisus; but when the fulness of time had come for the first deadly thrust of the western imperial head by the second invasion of Alaric, Stilicho was assassinated by the order of Honorius. Stilicho was connected with the royal family, having married Serena, the neice of Theodosius the Great, father of Honorius.

In his fall the western empire lost its chief pillar of support. He was a man (according to Claudian, his bard) of lofty stature, and great physical power, and surpassed the measure of the demigods of antiquity; and that whenever he moved, with lofty steps, through the streets of the capital, the astonished crowd made room for the stranger, who displayed, in a private condition, the awful majesty of a hero.

That Honorius should, under the circumstances of his tried abilities, his unwavering fidelity for many years; and in view of another impending invasion, be guilty of his death, is truly wonderful; but his work was done, and he was permitted to be removed. Till that time he was invulnerable; neither could any human power stand before him.

We have now traced the gathering of this northern storm. Twice have we seen the tempest discharge its angry contents upon northern Italy. Between each rush of its elements of desolation there has been a brief interval of repose; a repose such as marks a day of furious tempests, when as one discharges its fearful contents on the earth, another more furious and threatening is seen gathering behind it.

We are forced to the conclusion, while reading the history of those times (A. D. 404) that God rode upon those winds, and directed the storm. His people are in that empire, struggling with adverse winds; serving his beloved Son while a priesthood, more powerful than Paganism, and more persecuting than Judaism, is making use of every method to exalt itself to the throne of the western Cæsars.

On their workings we must keep a watchful eye as we follow the progressive openings of the Apocalypse.

A SOLEMN DUTY.

WILEY JONES.

In our noble and zealous contention for "the faith once delivered to the saints" have we not, as a people, somewhat overlooked another duty which is also plainly enjoined in Scripture,—that of imparting religious instruction to the children, both in the Sunday School and the family circle? Now it is our Heavenly Father's will that we "walk in *all* the ordinances and commandments of the Lord, blameless." Luke i. 6; that we "may stand *perfect and complete* in *all* the will of God." Colos. iv., 12; that we "come behind in no gift, waiting for the coming of our Lord Jesus Christ." 1 Cor. i. 7; and that "when we shall have done *all* those things which are commanded," we should say, "We are unprofitable servants: we have done that which was our *duty* to do" Luke xvii. 10. Why not then, as a society of believers, add to our other attainments this grace of child-training, and put forth systematic efforts to "bring them up in the nurture and admonition of the Lord?" Although no modern arrangement should be regarded as a substitute for home-teaching, yet experience has abundantly proven that much good can be accomplished by that auxiliary of home-teaching—the Sunday School. It frequently brings under the influence of the gospel such children as have non-professing parents, and would, but for such a public institution, be entirely destitute of religious teaching. The waifs of society that would, perhaps, become its plagues, criminals, and scourges, but for the salutary influence of the Sunday School.

It may emphasize our duty concerning children to consider several other relative duties enjoined in Ephesians v. and vi; Colossians iii. and iv. To begin with the humblest, it is required of the "servant" or *employee* (or "help," as some, euphemistically, would say), that in whatever capacity of innocent occupation he may serve whether as wood-chopper, harvest-reaper, or chief book-keeper in a great banking-house, he shall *honestly* and conscientiously discharge his duties, "not purloining, but showing all good fidelity; that he may adorn the doctrine of God our Savior in all things. . . Not with eye-service, as men-pleasers, but in singleness of heart; *fearing God.*" Titus ii. 10. Col. iii. 22. If all servants in this nation, whether in governments' "civil service," or the humblest domestic service were to fully discharge this duty what a noble and respect-commanding class they would be! Perhaps it is thought by some that "servant" is only applicable to that political night-mare and bone of contention called "slavery", that was abolished in this country nearly twenty years ago. But this is a mistake, for if "servant" only means a person in that sort of slavery, would not "bond-servant" be a tautology and "hired-servant" a contradiction? Then too the many exhortations to "masters and servants" would be precepts for which it would be difficult to find application among most of the civilized nations of the present day. Webster's High School Dictionary, 1860, defines "servant" simply as "one who serves or labors for another," and it is, of course, in *this* sense that I am using the word. (To "slave" Webster gives quite another definition.) Hence, wherever are found those who "serve or labor for others" there are found masters and servants, and there are to be applied the precepts given for the guidance of all such.

It is to be carefully observed that the duties of employers or servants call for corresponding duties from their employers or "masters." The latter class must not grind the faces of the poor servants, in order to "heap up treasure" and live in luxury by cruel reductions of wages, and "keeping back the hire" of the laborers. Isa. iii. 15; Malachi iii. 5; Jas. v. 3-5; but must "give unto them that which is just and equal," remembering that "the laborer is worthy of his hire," and that "there is no respect of persons with God." Colos. iv. 1. Luke x. 7; Ephes. vi. 9. If all the employers in this nation were to faithfully discharge this relative duty, the gulf would not be so wide between the rich and the poor. On the one hand there would not be such exorbitant salaries, so many illgotten and colossal fortunes, so many grasping and oppressive monopolies, nor so much wallowing in the mire of luxury, pride, idleness, and the resultant vices—the iniquity of Sodom was "pride, fulness of bread, and abundance of idleness." Eze. xvi. 49. Nor, on the other hand, would there be such poverty, ignorance, misery, crime, envy, nor so many communistic mutterings. But there would be a happier distribution of wealth, more general contentment, and better opportunities for studying the Bible and securing the rewards of a blissful eternity; these results being obtained not on the vile and atheistic plan of communism, socialism, and the like, but on the principle of honest, well-rewarded, and properly respected *labor.*

Ascending a step higher in the scale of relative duties, and showing the importance of each as we go, we come to those of "children." These are required to obey their parents "in the Lord," a limitation that excuses disobedience only where the parent commands the child to do something wrong. To this command the Lord has affixed a promise that it shall be "*well*" with those who keep it, and observation testifies that it is usually *ill* with all who do not keep it. Much therefore, pertaining to the welfare and happiness of families and the good of society at large, depends on the performance of this duty. And the performance of this depends, to a great extent, on the faithful discharge of the corresponding obligations laid upon parents,—"provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." Shall we blame the children for not performing *their* part more than the parent for not performing *his?* Does not the neglect of either duty—that of the child or that of the parent—displease the Lord, and produce innumerable evils among men?

Then, still higher in the scale, we come to the relative duties of wives and husbands; and every thoughtful person must appreciate the vast importance of these also,—but I may leave this for the reader's own meditation, as my main point in the present writing is concerning *parents and children.* My allusions to the other relationship (in this and a former article on the same subject) were but illustrative of *this* point, being brought in to show the important context in which *parental* duties are placed.

In some seasons it would be dangerous and cruel to send little children through the inclement weather to Sunday School. In such cases, must they go untaught? By no means; but the father or mother must then do the teaching, for after all, from no other mortal lips are the beautiful and sacred words of Scripture likely to fall on the child's ear with such memorable impressiveness. If a personal allusion will be excused, I speak from actual experience in this matter, having by a loving father been taught many lessons on the Gospel of the Kingdom and its related truths, when I was but thirteen years old. "The father to the children shall make known thy truth." Isaiah xxxviii. 19.

Ought we not, beloved brethren and sisters, to fully arouse ourselves and attend without delay to a duty of such vast importance? If this exhortation shall, under the Lord's blessing, be instrumental in causing even one little neglected girl or boy to be brought under religious instruction resulting in an eternal inheritance in the kingdom of God, my efforts will be amply rewarded.

Youths' Column.

"Some Day."

S. ROXANA WINCE.

Little child, beside the stream,
What has pierced in by dream?
Floating down the tide of time
To that watery way of chaos,
Has it left in fancy there
Half a wreath—in the air?

Ah! "some day" thy love will fade,
Sadness cast thy vision shade;
Time will bleach thy golden hair,
Touch thy brow with wrinkled care,
Breaking every golden tie,
Friends will [illegible]

And sweeping, in thick current,
Will the fleeting pulses beat,
Causing what to the childish flies
As the youthful fantasies,
Weeping, over the cherished dead,
Graves of Hope, thy feet will tread.

"Dream no longer, little one!
Life hath much that must be done,
And thy cup of happiness
God will fill, when with [illegible]
Better wishes give to thee,
Wiser, more grateful [illegible] be.

Let thy wooden castles fall,
Learn that God is all in all;
Deserve for Heaven a better name,
In the worship of his name:
Take life's prime and love to-day,
Let the evil ones away!

Wes. Sun. Leaf.

Dayton, Ohio, Missionary Visitor.

RUINED BOYS.

We know of one city that has three murderers under sentence of death, and they are less than twenty years of age. Is it not shocking to see so many boys going to ruin! One of these murderers is hardly more than seventeen; and he was once a Sunday-school scholar. Think of this—from the Sunday School to the gallows! Think of three broken hearted mothers, besides many other grieved and dishonored friends! Worse than all this is the thought of the judgment that comes after death. The sentence that God pronounces upon the murderer is still heavier to bear than the sentence of our civil law. We allluded, in part, to this matter before; but we can not forbear giving the dear boys of our homes and Sunday School another warning to keep from bad books, bad company, and bad habits. They are sure to lead to a bad end. There is no safety but in a true Christian life.

Child's Magazine.

THE MAN WHO WANTED TO SEE JESUS.

The Lord Jesus used to walk about upon this earth and live among men, so that they could see him with their bodily eyes. You know he is still here, only we cannot see him now, as they could then. We shall have to wait till we get to the heavenly country before we can do that. But we know that he is still with us here, and we have only to whisper to him and he will hear us.

There was once, in those days we have been speaking of, a man who wanted to see Jesus very much, and he was a very rich man. But all his money could not help him to get to see Jesus. You know there are some things which money cannot do, and this is one of them: money cannot help us to get to the heavenly country and to get near Jesus and near God. So this man, who was named Zacchæus, could not get near Jesus, because there was such a crowd of people pressing around him. He could not get into the thick crowd, and he could not see over the heads of the people, because he was a little man; he was not tall enough to look over the others. But he wanted to see Jesus so much that at last he ran on and climed up into a tree, and waited there till the Lord Jesus got up to the place.

And then Jesus saw him—he always sees those who really want him—and he stopped and called to him to come down out of the tree. The Lord never passed by any one who was wanting him.

So he stood now, and perhaps he pointed to Zacchæus up in the tree, or perhaps he only looked at him with that sweet yet piercing look of his which once made Peter weep, it was so full of meaning, and then called to him and said, "Zacchæus, be quick and come down, for to-day I must stay at your house."

So Zacchæus made haste and came down out of the tree very quickly, and he was so very glad to take the Lord Jesus into his house.

But the people were not pleased, they did not like it at all. They said Zacchæus was a bad man, and they grumbled because our Lord went to stay at his house.

But Jesus said he had come to seek and to save that which was lost. He had just come down to this world on purpose to save the poor men, women and children who had lost their way to heaven, and he was seeking them out; so when he found one that wanted to be put right, he did not mind what people said, he just went and saved that one.

Well, the people were vexed, but Zacchæus was very glad, and he stood and said like this, "Look, Lord! I'll give half my goods to the poor, and if I have taken anything from any one which I ought not to have done, I will give him four times as much back again."

And Jesus said that man was saved, that he was now in the right way; and he was in the right way, for he was so glad that the Lord Jesus had visited him, and shown him how he had come down to die that he might be forgiven, that he made up his mind he would now show him by his acts, that is by what he did, how very much he thanked him for saving him.

You see he believed Jesus,—that is, he felt quite sure he would save him,—and then he could not help loving him, and then, when he loved him, he could not help trying to please him. When we love people we always try to please them.

Sermons for the Little Ones.

No. 12.

BAPTISM—A PRAYER FOR PARDON THROUGH THE SINLESS ONE.

You may be sure that God wants you to be saved, so that you will not perish or he would not have given that dear and only Son to die for you. He has chosen that blood shall make atonement for sin. But there must be no spot, no blemish, in the offering. The precious Savior did nothing wrong. He always minded God. If he had sinned, if he had refused to obey God, it would not have been possible for him to have obtained forgiveness for you. No sin must be in him who offers himself for sin. If there were any wrong, any stain upon the character of Jesus, we could not come to God through him. God would not have accepted him, as an offering. We could not plead to be forgiven, because of the righteousness of Jesus, if he had not been righteous.

But now you can say—"I am not worthy, but Jesus is worthy. I have nothing to give, nothing with which to buy salvation and all the beautiful things in the Kingdom, but he has given himself for *me;* accept the offering, and accepting it, accept me." "In offering himself, he has secured eternal redemption for me. I come, that I may have it." "Look upon him, and forgive me." "Take all my sins away, for his sake. Put his righteousness over me. Wash me all white and clean in his blood. Let me be pure in thy sight because he did no sin."

You say all this, when you are baptized. Baptism is not only a picture of your faith in the death, burial and resurrection of Jesus, and of your faith in your own future resurrection through him, but it is also a picture of your death to sin and of the death of sin to you. *It is a prayer for pardon.* Sin has been your Master, you have minded it, you have served it, like a slave runs on and climed up into a tree, and waited there till the Lord Jesus got up to the place.

And then Jesus saw him—he always sees those who really want him—and he stopped and called to him to come down out of the tree. The Lord never passed by any one who was wanting him.

So he stood now, and perhaps he pointed to Zacchæus up in the tree, or perhaps he only looked at him with that sweet yet piercing look of his which once made Peter weep, it was so full of meaning, and then called to him and said, "Zacchæus, be quick and come down, for to-day I must stay at your house."

So Zacchæus made haste and came down out of the tree very quickly, and he was so very glad to take the Lord Jesus into his house.

But the people were not pleased, they did not like it at all. They said Zacchæus was a bad man, and they

Remember, if you are baptized, that you are in that very act, praying God to forgive you, and to take the dreadful penalty of sin away.

THE FRIEND OF THE CHILDREN.

THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, April 21, 1891.

BROTHER H. V. REED writes from Philadelphia, Pa.:—"I am well; have been preaching here sometime; very excellent prospects for a good congregation." Our readers will be glad to learn that Brother Reed is still in the great gospel field. May God's blessing attend his labors in the city of "Brotherly Love." His discourse in that city on March 27, 1891, on "THE TWO THRONES," was taken by a reporter, and is published in a neat pamphlet, and is offered for sale in Philadelphia, by the Millenarian Association, at ten cents a copy. It is also for sale at this office at the same price by mail. We hardly need to add, that it is a well-timed and lucid exhibition of one of the most important themes of Divine revelation, and set forth in the happy style of the author.

WE have received a pamphlet from its author, Brother Daniel Howard, of Beaver Dam, Wis., entitled—"A Letter to a Baptist Minister on the literality of the Kingdom of Heaven, the Return of the Jews, and the Establishment of the Throne of David and Kingdom of Israel," which we can heartily commend to all our readers. Like Brother Reed's pamphlet, it would be a capital little work to circulate among those who are anxiously seeking for the truth regarding these intensely interesting questions. The themes discussed in both these pamphlets are concerning matters that are soon to affect the history of the world, and change the entire course of human events. The price of Brother Howard's pamphlet is eleven cents single copy, or one dollar a dozen. Address him at Beaver Dam, Wis.

ORIENTAL SKETCHES.

Palestine.

No. 4.

One of the most remarkable plains in Palestine in very many respects is the plain of Jericho that borders on the mountains of Moab on the east, and the famous Jebel Quarantania on the west. In a sunken channel the Jordan divides this plain. This plain had the climate of Lower Egypt and the vegetation of tropical regions. When it snowed at Jerusalem the inhabitants of this plain wore linen garments. The fertility of the soil was unexampled, and its luxuriant crops of wheat ripened a month earlier than in Galilee. Groves of palm and balsam trees made its groves pre-eminently famous. The balsam tree was cultivated for its precious aromatic distillations. The true balsam tree was a shrub that attained the height of only a few feet, spreading out into many small crooked branches, with diminutive bright green leaves, and small white flowers growing on separate footstalks. The balsam-juice was obtained by making an incision into the bark at the time of year when the sap was circulating most freely. The juice oozing through the wound was received into small earthen bottles, and from these transferred into those of a larger size, and carefully corked, as the smell fresh from the tree was extremely fragrant, which quality it soon lost if exposed to the atmosphere. A tree yields only about 60 drops in a day, so that the value of this most precious opobalsamum is sufficiently obvious. Over this plain Moses looked from the top of Pisgah, a mountain range on the other side of Jordan, and surveyed "the plain of the valley of Jericho the city of palm trees unto Zoar." Deut xxxiv. 3.

The rich palm groves of Jericho, so notable a feature in the time of Moses, distinguished this district in later times, as they were renowned in the time of the Gospel and Josephus. This historian speaks of these groves:—"This city has a very happy situation, and very fit for producing palm-trees and balsam." Again speaking of Jericho he says:—"Now here is the most fruitful country of Judea, which bears a vast number of palm-trees, besides the balsam-tree, whose sprouts they cut with sharp stones, and at the incisions they gather the juice, which drops down like tears." In still another place he says:—"This country bears that balsam, which is the most precious drug that is there, and grows there alone. The place bears also palm-trees, both many in number, and those excellent in their kind."

"The crops of dates were a proverb, and its fig-trees pre-eminently famous" expresses the exuberant fruitfulness of the renowned groves of this fertile plain. The rose plants and the many aromatic flowers and plants which filled the air with fragrance made a landscape enchantingly beautiful. But all is changed. A few years ago there was just one palm tree at Jericho, but this is now gone. A large part of the plain for the bank that makes the upper channel of the river till near the site of Old Jericho, is a barren land interspersed with only a few copses of thorn-trees, and other diminutive shrubs. "At length, says a writer, "we come upon a few scattered prickly jujube-bushes, then upon a rude fence of boughs thrown lightly on the ground, but impenetrable from the sharp recurved thorns with which every twig is studded. An artificial rill of water nurtures the crop, and we are within the slovenly farmed oasis of Jericho. We ride through a varied wilderness of indescribably luxuriance, the little spots of corn, melons, or tobacco interspersed among a dense tangle of false balsam-tree or zukkum, ugnus castii, and dom-tree, not to omit the apple of Sodom, with its potato-blossom and bright red or yellow fruit. Yet among all these there are the trees from which Jericho of old obtained its name, its fame, and its wealth—the palm? Not one remains. There are no stragglers in that wild and thorny tangle which have survived from the destruction of the gardens of Cleopatra: not one zorghum stem springs by the water side as a relic of the plantations which yielded such vast revenues to the Knights of Jerusalem; no balsam-tree lingers in the maze of shrubbery; and, above all, the last palm is gone, and its graceful feathery crown waves no more over the plain, which once gave to Jericho its name of the City of Palm-trees." It is said that the palm-tree is now comparatively rare in any part of the country once possessed by Israel. It seems that its history has been almost emblematical of the people whose home was once in that land. On one side of the well-known coin of Vespasian is the figure of a mourning woman seated under a palm-tree bewailing the overthrow of the Holy City and the captivity of Zion. Near the site of the Ancient city, or Old Jericho, is the Prophet's Fountain, now called Ain-es-Sultan, which is shaded by a fine fig-tree, and which still breaks forth in an immense volume of clear water from the foot of a mound which has every appearance of being artificial, as it is full of the fragments of pottery, and other remnants in broken and buried ruin, that tell of an ancient population that has perished forever. This fountain has a most remarkable history. We read that Elishah the prophet returned to Jericho after Elijah was taken up into heaven, "and the men of the city said unto Elishah Behold, I pray thee, the situation of this city is pleasant, as my lord seeth, but the water is naught, and the ground barren." Of these connected circumstances a late writer remarks:—"No one who has visited the site of Jericho can forget how prominent a feature in the scene are the two perennial springs which, rising at the base of the steep hills behind the town, send their streams across the plain towards the Jordan, scattering, even at the hottest season, the richest and most grateful vegetation over what would otherwise be a bare tract of sandy soil. At the time in question part at least of this charm was wanting. One of the springs was noxious—had some properties which rendered it unfit for drinking, and also prejudicial to the land. At the request of the men of Jericho Elisha remedied this evil. He took salt in a new vessel, and cast it into the water at its source in the name of Jehovah. From the time of Josephus the tradition of the cure has been attached to the large spring N. W. of the present town, and which now bears, probably in reference to some later event, the name of *Ain-es-Sultan*." The following incidents are taken from Laurence Oliphant's Book—The Land of Gilead. The author has quite recently returned from an extensive exploring tour which was made with the view of selecting a territory for colonization on the east side of the Jordan. After having crossed the plains on the east side of the river he says:—"Scrambling through the dense thicket which fringes the river, we found it boiling down in a turbid yellow flood, but were relieved to find that our call brought forth a ready response from the ferrymen on the other side, and that they showed no hesitation in manning the ferry-boat. Notwithstanding considerable difficulty in embarking and disembarking our loaded animals, one of whom fell back into the river, we were soon all safe on the other side, and made a most futile attempt to bathe in a back water of mud, for the torrent was too fierce to admit of our venturing out into the stream. Then we pressed on up the steep, slippery slope on the right bank, and rapidly traversing the intervening plain, arrived a little before sunset at Jericho. Here we once more came in contact with the signs and evidences of civilization. A party of Americans, with the star-spangled banner floating over their tents, were encamped above the Ain-es-Sultan; and some tourists, under the escort of a swaggering young Arab Shaik from Jerusalem, had pitched their tent in the back garden of the modest hostelry in which we sought accommodation." The site of the ancient Jericho, the old city of Joshua soon after crossing the Jordan, is placed in the immediate neighborhood of this fountain of Elisha. In the times of the Crusaders a few huts were clustered round the fort built here for the protection of pilgrims. The plains had not then ceased to be prolific, and were extensively cultivated and laid out into vineyards and gardens by the monks. A late description runs thus:—"A square tower is the only architectural feature of the wretched village, and this is dignified by the name of the house of Zacheus. It is occupied by a few Turkish soldiers. The huts round it are built of the remains of older buildings, and the inhabitants are a peculiar degraded and most degenerate race, very dark, and quite distinct from either Bedouin or the fellahin of the upper country. We feel inclined, as we look at them, to agree with the Jewish belief that they are the descendants of the old Canaanites, degenerated by the oppressive climate and the vices of the Ghor. They are the only people who reside during the whole year in the Jordan valley. The fellahin higher up only come down in autumn and winter to cultivate, and the Bedouin in spring to pasture. The chief resource of the population now in the backsheesh obtained from travellers for the performance of their *Zikkare*, or native dances. Near the gardens and plots round the villages may be noticed many of the tropical plants which are the most striking natural features of the district. Not only the two kinds of Zizyphus-trees, the dom and the nubk, the false balsam, the oleaster, and the gum-arabic acacia, but the gorgeous *Loranthus imbricus*, a scarlet parasite of striking beauty, is abundant on the trees, and the apple of Sodom abounds everywhere, while there are occasional plants of the curious Nubian asclepiad, the 'Osher' with its hollow puff balls filled with silky cotton fibre, and used for their matchlocks by the Bedouin." This last, and one other quotation are from *Picturesque Palestine*, which is now being issued by Messrs. Appletun & Co., in numbers.

Selections.

The Rainbow.

THE END OF ALL EVIL.

WILLIAM LEASK, D. D. . .

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."—Rev. xxi. 4.

Let me call your attention to the opening chapter of all history, the beginning of the Mosaic cosmography, the revelation which God gave to Moses in order that he might give it to the world. You must have observed that almost every successive act of creative power is followed by this verdict: "And God saw that it was good." Six times that verdict is given; and then the seventh includes them all, thus: "And God saw *everything* that he had made, and, behold, it was very good."

Now, a thinking man must make something out of that. Is it possible, let us ask, before turning to our Scriptural proofs, is it possible that the Almighty an Omniscient Creator could have borne such testimony to his own creative acts separately, and then as an emphatic approval to his creative acts collectively, if he had seen (and he could not but see), that this world which pleased him so exceedingly, should be the scene of interminable woe—that man, the grand monarch of all other creatures in the world, should be an immortal sufferer and an immortal sinner? Could he build such a house, knowing that such would be the issue throughout the countless ages of eternity?

Brethren, the question is one of profound importance, and carries its logical issues through the whole thing from beginning to end. Could he see that that splendid dwelling-place, created purposely for the human race, should be the cradle of woe, the home of grief, the sport of devils, the prison-house of endless agony? Could he have made man if he intended that the vast majority of the race should be black and bad as the very Satan that spoiled the Paradise where our first parents were placed? I, for one, cannot entertain the thought for a single moment; to my mind it amounts to open blasphemy. "Very good," and yet the devil to triumph, man to be a follower of Satan, law to be a mockery, the Gospel to be rejected, and Christ crucified!

"Christ!" Here we arrive at the grand remedy, this is the name of the glorious One who was to take up this "very good" world and make it really better, who was to lay hold of the heart of man and bring him into subjection to the authority of God, and bye-and-bye so work out his scheme that one of his apostles in vision should say, "I saw a new heaven and a new earth." All tears wiped away, death destroyed, absence of all sorrow, no crying, neither pain forever. Why? "For the former things are passed away." The intermediate times have gone; the preparatory processes have been completed, and now the issue is before us. There have been two worlds: there will be a third. The first world was that before the flood, the material remaining as it was, leaving marks of the great cataclysm which we find in thousands of spots upon the surface and in the crust of this earth to this day. This in which we now dwell, therefore, is the second world; and this world is kept in store for the action of purifying fires—probably only over the surface, so as to purify it—and then there will be the new world. The heavens and the earth which are now kept in store for the purifying process, and we look for new heavens and a new earth characterized by this marvellous change: "wherein dwelleth righteousness."

Let me now call your attention to some very important Scriptural facts.

First of all, I should wish you to refer to Matt. xxv. 46, as I have something to say about it which I hope you will ponder well before you reject it. It is a description of what the translators are pleased to call the last judgment; instead of which it is a description of the first judgment, that is to say, the judgment in the commencement of the next dispensation. There have been many days of judgment in the world which are long past, which wound up the then circumstances of the nations or individuals that were involved in them. There was the judgment of the flood, of which men had 120 years previous warning; that judgment swept away all but one family from the face of the earth, finally doing away with them. And then we have had the judgment of Sodom and Gomorrah; their day of judgment is past, long past. We have had the judgments of Babylon and a number of empires and places; these are all past. But this is the first judgment under the present dispensation, or, rather, it takes place at the close of the present dispensation. And what are we told about it? "These shall go away into everlasting punishment; but the righteous into life eternal."

This passage has been quoted ten thousand times in support of the horrible theory of everlasting conscious suffering; it has also been quoted in support of the dogma of universal restoration. Now I shall endeavor to put before you the utter impossibility of either of these things being true.

The Greek words translated "everlasting punishment" are *aionon kolasin*. What do these words mean? I shall tell you presently. But, first of all, let me put before you the great fact that the doctrine of restoration or universalism cannot be based upon this passage, because it has to do only with mortal men, and not men in resurrection life. The King sits upon his throne of glory, and deals judgment to the nations; you know he is expected as King; he shall come as King, and in this parable of the sheep and goats he calls before him all nations and separates the righteous from the unrighteous; and the righteous shall enter into his glory, and the unrighteous shall enter into punishment. Is there anything analogous to this in the history of the world? Have you ever read of a conqueror calling before him the tribes and the nations that he had conquered and dealing with them thus—bringing the obedient and submissive under his sceptre and putting the rebels to fire and sword? I need not send you back through the world's history for instances of this, for they have been furnished in very recent times. Well, that is the idea; they are going into punishment. What does this word *kolasin* mean? It means pruning, punishing. Now the universalists have said that as this word means pruning as well as punishing, these people are to be pruned and thus restored. Just take one of your flowerpots to-morrow and cut off a branch from the plant; what will take place? The branch will die. What will be the effect upon the flower? It will improve it. This process is cutting off the rebellious ones who will not submit to the sceptre of King Messiah; and a double result ensues. First cut off, punish, kill, destroy; and the effect of that is everlasting. The second result is that the loyal nations are vastly improved when they have got rid of those corrupt branches which are doing all the mischief; the pruning, instead of being hurtful, cuts off the rebel and benefits the loyal subject; and that is what King Christ will do when he comes in glory to exercise judgment. Never again have the idea of resurrection in connection with this passage, which refers entirely to the King coming to his throne, a proof that he will pacify the world and bring in a rule of peace, of glorious peace, a reign of victory and conquest and the putting down of evil.

Now let me refer you to 2 Thess. i. 9 and we will go back to the 6th verse —"Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire" —when the Lord held his court on Sinai long ago, you know, he was attended by myriads of angels, unhappily translated "myriads of saints," and many people think they are the souls of departed men; but the word was angels, as we learn elsewhere, angels in ranks; when he returns he will have those ranks of angels—"taking vengeance on them that know not God, and obey not the Gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." Here we have *olethron aionion*. Destruction, ruin, death: these are the definitions of the term used in 2 Thess.; not life, but death.

2 Peter iii. 7—"But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment, and perdition of ungodly men." This word *apoleias* signifies to kill, to destroy, to perish utterly. Now the men to whom we are indebted for our Greek lexicons had no peculiar doctrine to substantiate; they had as scholars to give the proper literal definitions of the terms. So that here in Peter and Thessalonians the meaning is absolute literal destruction of the person and of his life. "But," you say, "do not the Scriptures teach that the finally impenitent are to be tormented?" Let us see. I do find men tormented in the Book of Revelation (ix. 4-6), but I also find the fact that they are alive and in the flesh, and wish to die to escape the torment, and death flees from them. There is no case in the Book of God of disembodied souls subjected to torment. Now I want you to consider this. All the dealings of God in this matter are with men upon the earth, and not at all with "disembodied souls" —words unknown to Scripture. "And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads. And to them it was given that they should not kill them,"—which means that the torments would cease as soon as death took place—"but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man. And in those days shall men seek death," —death is deliverance from torment, of course—"and shall not find it; and shall desire to die, and death shall flee from them." Now how is this reconcilable with the invisible post-mortem hell about which men speak? The thing will have a reality—a dread reality—but it will be the last, the end of being to them, the second death.

Then we have in Rev. xiv. 9-11 also a dread picture of torments. "If any man,"—of those living upon the earth at that time—"worship the beast, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, . . . and he shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever." This is all very awful; but the great fact is that Christ will be present, and will be visible, and his holy angels, executing judgment upon the earth; and those rebels who worship the beast instead of Christ will be tormented. You remember the plagues of Egypt; the plagues of the Apocalypse are of the same character upon a vastly greater scale. The plagues of the Apocalypse have their root and initial meaning in the plagues of Egypt, just as Pharaoh was a type of this wilful King the beast. "And the smoke of their torment ascendeth up for ever and ever." Ascendeth up to the ages, as an undying memorial; just as the ruins of ancient Babylon prove that it was burnt, and as the Dead Sea marks the site of Sodom and Gomorrah, which were destroyed by fire and brimstone: the memorial of the judgment will last unto the ages.

And now mark: "And they have no rest day or night." What does that mean? Eternity? No. You do not speak of day and night when speaking of eternity. They have no rest day nor night on earth. They worship the beast, and as long as they do this rest will be impossible; for it is the day of Judgment, and the Lord is the judge, and He will reign until he hath put all enemies under his feet.

"Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus. And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth." You will find this on many a gravestone, but it is misapprehended. The persecutions of the Antichrist, the suffering of the Christians of those days who were not ready when the Lord came, will be so fearful, that the statement is true, "Blessed are the dead which die in the Lord *from henceforth*," for they escape the torment of those who worship the Beast, and they rest from their labors, and their works follow them. They would not, they will not, worship the Beast. Death flees from the rebels that do this; but comes as a blessed deliverance to the loyal servants of Jesus Christ.

One passage more, brethren; a passage of extreme importance, as it embraces the whole of this doctrine about life and death. 2 Cor. ii. 14-16, "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place. For we are unto God a sweet savour of Christ, in them that are saved and in them that perish: to the one we are the savour of death unto death; and to the other the savour of life unto life." Literally, "To these it is the odor of death unto death; to those the odor of life unto life." Life given in Christ to all who receive him; and in the case of those who will receive him, death. In this passage, as in multitudes of others, we have this thing: life bestowed by him who only hath immortality, upon mortal beings; for the root of all the mischief that has for ages cast its black shadow upon the bright character of our Father is the Pagan notion that man as such has an immortal soul. There is only one Being in the universe that can say, "I live for ever," and that is God; and Christ has God's life in him, and he imparts this life to believers, and that constitutes the hope of the Christian—the hope of immortality in his immortal head; that is the doctrine of Scripture, and God was justified in saying that his creation was "very good" because He meant it to be the theatre of a splendid redemption, which, in its issues, was to put an end to evil, an end to sin, to pain, to tears, to sorrow, to death for ever.

A cleansed universe, dear brethren, is to me a splendid, a wonderful idea. God said "Very good," and he will say it again when he looks down from his heavenly throne upon a restored world, handed back to him by his glorious Son, a world-wide empire brought into subjection to holiness and truth.

Age after age men have sinned and suffered, although with our sufferings there are mingled multitudes of mercies which call for thanksgiving; age after age tempest, war, pestilence, and famine have come and gone; the earth has drunk the blood of its inhabitants through countless generations. Shall these things last for ever? God's character says no; Christ's work says no: the nature of man, who is only mortal except he be in Christ, says no; the whole arrangement of this Book declares no; and one looks forward with exceeding joy to the time when the former things with their tears and sorrow and sin and suffering and death shall be done away to make room for the new heavens and the new earth wherein dwelleth righteousness.

Now just look at the text for a moment. Mark it well. God is seen wiping away tears from the eyes of men. He loves them, then. They are his children. He is kind, compassionate. Tears are the sign of sorrow and grief. God wipes away tears, that is to say, by having put an end to all grief and all sorrow. No tears, means no cause for tears, nothing to be sorry for.

And there shall be no more death. "O death, I will be thy destruction." The destruction of death enters into the arrangement of Christ's redemption. What does that mean? It means the bestowal of immortality, of his own sinless immortality: for you may rely upon it that such a thing as an immortal sinner is entirely out of the question; it would be a monster in God's creation.

"Neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away." Now let me remark that any being who is capable of pain is by that fact proved to be mortal; he who suffers has in that suffering a proof that he must go down to the dust some day. Nothing can be immortal but that which is perfectly sinless; and this brings us back to the fact that Christ Jesus came to give "*life*." Again and again the Gospel puts this truth in this condensed form. I have heard men say: "We have this immortal soul and we cannot get rid of it; God himself cannot destroy it if he would." This is gross blasphemy, and a thorough misunderstanding of the Divine meaning of redemption. You have been told that Christ came to give us happiness, and to take away sufferings and sorrow; he came to redeem men, and so make them fit for a blessed heaven. But, brethren, we must take God's words to mean what they say; the interpretations of commentators under the influence of traditional theology will lead you astray; but if you accept what is set before you in this Book you will not mistake.

The Lord Jesus came that we mortals might have life in him. This is the record, that God hath given to us eternal life, and this life is in his Son. That this includes blessedness is certain; for eternal life in misery is unknown to the Bible.

Let me explain my meaning in a few words. It is not the belief of certain truths to which I am referring. It is the reception of *life*. The gift to us of an immortal soul? Not that. It is the in-breathing of Christ's nature, Christ's life into us, that constitutes the Christian. The spirit of life (the life of Christ given to a man) makes him one with Christ, and there is the basis of immortality, of incorruptibility, for that is the word. Not an immortal man, but a man made incorruptible in the image of Christ: a thorough man, a man after the image of Christ, who is the image of God; that is God's idea of perfect manhood.

Well now, finally, if this view be correct, you see why God insists upon human belief of his truth; why such stress is laid on faith in the Scripture: God intends to make us his sons, and the sons of the resurrection; and then we can die no more; just as in his case, who is our Leader, who says, "I am he that liveth and was dead, and, behold, I am alive forevermore."

It just comes to this. We are asked to believe in the Son because we have sinned, and stumbled, and fallen, and are unable to escape from the mire and pollution into which we have fallen; we have dishonored our Creator, and he graciously wishes to remedy the evil by a new creation. Our strength is weakness; our boasted deathlessness is the old lie of the devil, who said to our first parents, "Ye shall not surely die." Our only immortality is in Christ; may God in his infinite grace grant that we may all meet bye-and-bye at the right hand of the Life-giver, when the Church shall be glorified at his second coming, and then there will be an end of all evil! Amen.

News Items.

GREEK BOUNDARY QUESTION.

LONDON, Apr. 25.—An Athens correspondent says: Either the government is playing a deep game with its own people or Greece is on the brink of war. The main points in the Greek note which will be presented this week, will be its calling the attention of the Powers to the fact that they had not replied to the reservation contained in the Greek note of the 7th instant.

A correspondent at Constantinople says: The Porte's reply to the note of the Powers will probably reflect, more or less clearly, the unsatisfactory feeling produced by the Greek note. The chief aim of the Porte in sacrificing territory is not merely to avert war at present, but to establish permanent friendly relations with Athens and permanent tranquility in the Greek provinces in Turkey. As the Greek note offers little prospect of this being realized, some guarantee will be asked for the future as compensation for the proposed sacrifice.

QUINCY, Ill., April 25.—The Bay levee broke at 6 o'clock this morning about two miles north of East Hannibal. The water is rushing through with an immense force. The trains from here to Hannibal, via the Chicago, Burlington and Quincy, are abandoned, the track between Fall Creek and East Hannibal, inside the levee, being under water.

Your correspondent finds that the estimate of 30,000 acres inside the levee, which is now a total loss, is below the mark. There are nearer 40,000 acres planted in Fall wheat. The yield heretofore has averaged thirty bushels to the acre. This season it stood finer than ever before. The loss on wheat alone may be placed at $1,000,000.

The river is still slowly rising, and has now about reached the highest point of last year.

CHANGE OF ADDRESS.

My address is now Lanark, Ill. We are located here now.—Brethren please take notice. G. M. MYERS.

Pictorial Description

—OF THE—

Tabernacle in the Wilderness.

ITS RITES AND CEREMONIES.

—BY JOHN DILWORTH.—

Thirty-two pages. Price 10c. Send to this office for them.

Poetry.

WAITING FOR HIS COMING.

SELECTED BY L. T. C.

I am waiting and I'm watching for the glorious time to come,
When Christ will come again and take his children home;
I am waiting for his coming, and my heart is sad and lone;
I am waiting for his coming to take his people home

I am waiting for his coming. He has said he'll come again,
And he has told us in his word all will be joyful then.
I long to see the morning when the bright and heavenly ray
Shall betoken of the coming of the glad eternal day.

He has promised our home with all the holy ones in light:
He will it and dress it up in glorious beauty bright.
He has said he'll come again and conduct us to our home,
Where in immortal glory we shall ever cease to mourn.

I am waiting and I'm longing for the bright and better day,
When the deceiving foes of God shall chase all clouds away;
When the clouds are driven away, and in His presence stand,
Then we shall hear the Savior say "Come sit at my right hand."

I long to see the time when this wicked age shall end;
To see the glorious time when God his Son shall send;
When the curse of death shall roll from off our sin-cursed land,
When the earth shall be restored as Eden by a pure and heavenly hand.

I am waiting and I am anxious for the happy time to come,
When the sword, no longer needed, into ploughshares they will turn;
When we shall plant the vine and eat the precious fruit,
And praise the God of heaven and earth for his goodness, love and truth.

His children from all nations to Mount Zion he will bring,
And Jerusalem shall become the city of the King,
While from the hills and valleys the whole creation sing,
Christ is the King of all the earth, bond let his praises ring.

In the bright eternal city Christ shall wipe all tears away,
All is life and light and glory, and one eternal day.
The land we see by promise where we will never sin nor sorrow,
Come Lord Jesus, and come quickly, come and take us to our home.

Communications.

A SHORT BIOGRAPHICAL SKETCH
—OF THE—
Lives and Experiences of Newell and Mary Bond.

BY NEWELL BOND.

It will be difficult to find two whose faith and experience is more identical than ours. Of the same age within a few days, (born in 1798), both in early life belonged to the Methodist Church; remained in that body till 1836, and withdrew our membership on account of their avowed advocacy and fellowship with slavery.

This was a severe trial as we had almost come to the belief that the M. E. Church was infallible. At that time it required nerve and backbone to leave a popular and influential church, and identify ourselves with the Abolitionists. Yes, it always has, and always will require firmness and decision to espouse the cause of the oppressed. When this step is taken in honesty and sincerity, it is an entering wedge to a future, the reward of which cannot be estimated. It is a crucifying process, which after a life of fourscore years, we most positively attest too.

The churches in the main took sides with the oppressor, not daring or caring to go ahead of public opinion, and had to be forced by the logic of events, into the support of the government to crush the rebellion, which resulted in the freedom of the slave.

Here we took a long farewell to all the creeds, covenants, and books of discipline put forth by fallible men to govern the church of God; planting our feet squarely and firmly on the Word of God. In all these things my wife was with me, and a help-meet indeed.

Our next forward movement was to embrace the unpopular doctrine of the Second Coming of Christ. This we did most heartily and sincerely, and were baptized without knowing but very little about what we were baptized for. We were told on coming up out of the water we would never have any more trouble about baptism, but it did not prove true, for upon a careful examination of the subject of baptism, we both found that our faith and our intelligence as to the requirements of the word were at fault, hence our works were imperfect.

Here was a heavy cross. It could not be got around. It had to be taken up, which was done heartily and cheerfully.

My dear wife was scrupulously honest, gave the subject a thorough investigation, and when it was over felt sure the foundation was laid upon the solid rock.

We have greatly wondered at the careless and loose manner in which some lay the foundation of their Christian superstructure. Oh, how much better to answer a good conscience than to try and climb up some other way, and after all have to take a lower seat, that will be humiliating, if not fearfully dangerous. Pilate and Herod were made friends, after the preaching of the one Lord, the one faith, and one baptism. All the warring elements were joined against the new heresy—the age to come. The reign of Christ in Millennial glory, the return of Israel, with many other Bible truths were then denounced with unmeasured terms.

The introduction of Bible truth, and establishing of the Church of God in the city of Cleveland, where we lived for forty years, were attended with many pleasant reflections, and as is always the case, some not so pleasant, which we pass over with a single remark: ignorance, egotism and jealousy are poor material to weave into the web of Christian character.

Several things press upon our attention as we recount our experience in church history. Where is the authority for one individual to lay his hand upon another individual and set him apart for the ministry? Where is the authority for church organization, with a plank above its level for the minister to stand on? One is your Master, even Christ, and all ye are brethren. Are the members of the church clear of sin when they deal in contraband goods that have not had the duty paid on them? Are they clear of sin when they violate Christ's golden rule, and overreach a brother in trade? Mr. Wesley would not allow these things; shall we be less exacting than the Methodists?

Our experience teaches us that the apostacy has, through Gentile practice, put a blunt edge, with many, on the plain, sharp blade of Divine truth. For example, when a professed Bible believer affirms, I am bound to make all the money I can out of the property I have, without regard to the law of God, there is something rotten in Denmark.

These themes were often discussed between us, and frequently with our neighbors, who would listen with marked attention.

After forty years' sojourn in the city of Cleveland, we journeyed to the sunny south. The ten years' pilgrimage in the mountains of western North Carolina will be fresh in our memory till the end of our journey.

From early life we have been a careful observer of men and things, especially that of the slave question. We confess we were but poorly posted as to its results. The half was never told us. Its blighting curse on the whole body politic, is as visible as that pronounced on man and the planet he inhabits, for the greater transgression. For a while we were greatly cast down, and but for a sick daughter, should have gone back without delay. The habits and manner of living, especially their sharp practices, will vie with anything this side of Texas. No difference between Gentiles and church members. The one who gets the longest end of the stick is the best fellow. Thereare honorable exceptions.

Preach the Bible and enforce its principles, and you will have to run the gauntlet for sure. We are tolerably pert, as the saying is, in learning the make-up of such a people. We were not long in getting notoriety; among our first discourses we made the statement that we took no stock in any man's religion who did not speak the truth always, pay his honest debts, and keep his word of honor. One observed more of that kind of preaching would be good for the people.

The leaven soon begun to work; gossip and slander, headed by the Baptist ministers, went like wild-fire. We needed no other advertising. Soon sides were taken; the opposition was formidible. It was evident that if anything was to be done to spread the truth, it would be by hard labor.

The sequel showed our conclusions to be correct. Persecution followed close upon the heel of slander and defamation of character, which resulted in our arrest by the sheriff of the county, upon a warrant sworn out by certain vagabonds, as in Paul's day, whom the court told they had lied and were liable to the state prison for perjury. We were honorably discharged by the court, there being no evidence advanced to prove we were guilty of a misdemeanor.

The seed sown fell into good ground, and we have good reason for believing it will bring forth fruit unto eternal life.

We give a specimen of the labor required.

We (my wife and I) rode seventeen miles over a rough road, spoke an hour and a half, took our lunch, got home at sunset.

To do this kind of work for a decade without fee or reward, requires faith, nerve and endurance. If we had had the help of certain ones who made loud professions, a little of their hoarded treasure to print tracts and pay Brother A and others for their hard labor, the result would have been far better. We rejoice that so many have embraced the truth in the love of it. Five preachers, and three organized churches, all strong in the faith, in hope of eternal life.

After ten years of hard labor in the way spoken of, being eighty-three years old, and infirm, we felt that we could not long act the part of missionaries, and that God would accept the offering, and reward us according as our work has been done, after much prayer and repeated consultation with my dear wife, we concluded to leave the mountains of North Carolina, and pitch our tent in Washington City, D. C.

We arrived here Nov. 24, strangers among strangers. The weather was cold and all looked dark and forbiding. Our goods were detained on the road for three weeks, which added to our unpleasant condition.

Jan. 3d, my dear wife was stricken down with paralysis, and died on Jan. 16.

Thus ended the life and labors of one of the best women that has ever lived in this or any other age. She with the writer indulged for forty years in the hope that we should live to see the King in his Beauty, and not have to grapple with the king of terrors, but God has otherwise ordered it, and we yield to his holy will.

We had lived together fifty-three years and nine months, and shared mutually the weals and woes of human life. She has fallen asleep and quietly rests, where the wicked cease from troubling, and where the righteous quietly await the summons of the archangel's trump to call them forth to immortality and eternal life.

The parting was painful, and we mourn, but with a blessed hope of soon meeting again in full fruition.

I am eighty-three years old to-day—April 20, 1881.

The Family Circle.

N. Y. Witness.

FAMILY TRAINING.—CHILDREN'S READING.

BY A CHRISTIAN MERCHANT.

There has been a great change in the past two generations in the manner of imparting instruction to young children. Formerly parents were obliged to tell their children what they desired them to know, and books for the young were confined to a few standard school primers or readers, with a few editions of nursery rhymes and fairy tales. Now, children early learn to read, and in the multitude of publications for the young there is very much that is pernicious and calculated to fill the young mind with false impressions of life and its responsibilities.

I remember once, when I was a boy, reading a pirate story that was loaned me by a companion. I knew my parents would not allow me to read it, but my boy friend prized the book so highly that I looked into it and then borrowed it.

When the book was once commenced I could not rest until it was finished; so, in order to complete it, I feigned an excuse for remaining away from church and Sunday School, and devoured the exciting and demoralizing trash that I have a thousand times wished I could obliterate from my memory, but which is before my mental vision to-day with more distinctness than books far more useful and instructive that I read twenty years later in life.

We parents should remember that the young mind is like a blank page, and that every day lasting impressions are imprinted upon it that make and determine the future character of our children, whether we would so desire it or no.

Next to the injury inflicted upon society by alcoholic stimulants, I would place the harm now resulting from exciting and stimulating the young brain by improbable stories and romances, which the young drink in with as much relish and crave with as strong an appetite as does the drunkard the strong drink that is hurling him to perdition.

My experience and observation teach me that the harm resulting from novel reading and unhealthy literature is beyond computation. Some of the smartest and most talented young persons I have ever met, and who I know were great readers of novels and fictitious literature, have become listless and good-for nothing creatures.

Life to them became a burden and a failure, because of the false views of life and expectations of improbable circumstances that they derived from the brain of some romancer, whose only object in writing was to put the exciting product of his imagination in print, so it would bring him the largest remuneration.

I know by experience that after reading an exciting romance the most valuable and instructive literature becomes insipid and uninteresting, and I have not read many works of fiction of genuine merit, because of the great damage that novel-reading caused to my mental nature when I was a youth, and which I fear would more or less so affect and influence me now if I indulged in gratifying my imagination as formerly.

I feel assured that Christian parents who desire to see their children grow up useful members of society, should allow them to read no book that is not approved by themselves, and we should see to it that the minds of our little ones are not unduly excited by stories, nor, on the other hand, overtaxed by study.

The best stories for children to read are found among those taken from the Bible, and all wise parents will see that "dime novels," or weekly, continued stories, that are written by persons of unknown religious character, are kept beyond the reach of their children.

I know it is hard to watch everything a child does, or where it goes; but I feel assured that no care or labor will pay larger returns in the future happiness of both child and parent, than for the parent to watch that nothing is instilled by reading into the child's mind, but what is in all respects healthy and moral in its tendencies and influences.

TOO SUPERSTITIOUS.

Deacon Barnes' Sunday.

"Beautiful, beautiful," mentally ejaculated Deacon Barnes, at the close of a sermon on heaven. "Those are my ideas exactly."

And so enrapt was he with his thoughts, as he passed out of the church, that he forgot to ask lame old Mrs. Howe to ride home with him, as was his custom.

"Perhaps it is just as well," he thought. "for she is a worldly old woman, and would very probably have drawn my thoughts away from heaven."

At the dinner table his son exclaimed, "Oh, father, I have a situation at last."

"Have you forgotten that it is Sunday, John?" asked his father, sternly. "Don't let me hear any more such talk."

John ate his dinner in silence. How could his situation be a wrong thing to speak about on Sunday! He was so thankful for it that it seemed to come from the hand of God. God knew all about the restless months in which he had answered an advertisement every day.

When the minister gave thanks in church for all the mercies of the past week, John's heart gave a grateful throb, and he then determined anew to henceforth acknowledge God in all his ways.

John ate his dinner in silence, while his father thought about heaven.

In the afternoon Mr. Barnes' nephew, a stranger in the place, came over from his boarding place opposite, and sat down on the piazza, talking with John.

"I can't allow this, Tom," said Mr. Barnes, coming to the door with the Bible in his hand. "You must not sit here breaking the Sabbath. Go back to your boarding house, and read some good book."

Tom started up angrily, and spent the afternoon fishing and bathing with an old colored man, his only other acquaintance in the place, while Deacon Barnes sat in a large rocker on the piazza, with a handkerchief over his face, and though about heaven.

Presently his two little granddaughters came out on the piazza with a large picture book, and sat down near him. There was a flutter of leaves, and a great deal of hussing as the two little yellow heads bent over the picture book, and finally they laughed outright.

"Children, where is your mother?" demanded Deacon Barnes, springing to his feet.

"Up stairs, putting baby to sleep," they answered.

Deacon Barnes strode into the hall.

"Ellen! Ellen!" he shouted, "I think you might keep the children quiet on the Sabbath. They won't allow me to think."

Ellen had been awake all night with a fretful baby. She had hushed him, and had just fallen asleep when her father's voice aroused her, and awoke baby.

"Please send them up stairs," she said, wearily.

And all the sultry afternoon she amused the three children in a close upper room, while her father rocked and fanned himself, and thought about heaven.

Selections.

Correspondence of the New York Observer.

ROME.

Hauntsof the Inquisition—No. 2.

MADAME SOFIA BOMPIANI.

CAMPO DEI FIORI.

Campo dei Fiori, a large open square, was the spot where the Inquisitors burned heretics and Jews at the stake. Here Giordano Bruno was burned, and some students of the University have collected a sum of money to erect a statue in his honor on the very spot. As yet, however, the City Council has not given permission to erect it and the money is awaiting a more favorable decision.

The Jews, many of whom in those gloomy centuries no doubt were burned here, have already received the compensation of time. This is their special hunting ground, as the prairies of the West are to the wandering Indian. Here every Wednesday morning they bring a nondescript variety of articles and hold a fair which attracts high-born ladies, professors, music-lovers, and artists, as well as the poor man, who seeks an old coat to protect him from the cold.

Here are rare books and engravings, old silver, bronze and copper coins, bits of fresco from the excavations, seals, the owners of which are long since dead, cameos and gems of all kinds. Perhaps the miniature of some lovely woman painted exquisitely on ivory will smile upon you from the midst of a table covered with old brass and iron.

And there every Wednesday may be seen an angelic woman, now missionary to the Jews of Rome. Mrs. Sonnenot Bartchaci, whose husband died two years ago in Jerusalem. They all know her, and never reject the book which she leaves upon their stalls. A great change has come over the Jews of Rome, for while they once derided the name of Jesus and his Word, they now receive it without displeasure and sometimes with interest.

TOR DI NONA.

The ancient tower called Tor di Nona, once used as a prison, has vanished, and the spot is occupied by the Apollo Theatre. In the dungeons of that tower were imprisoned Aonio Paleario and Pietro Carnesecchi. The one was a distinguished Professor of Sienna, who adopted the ideas of the Reformation, and was burned for his opinions at Campo dei Fiori. The other was a statesman, and attached to the Court of Cosmo de Medici, and after a long imprisonment for his religious opinions, he was decapitated near the Bridge of Saint Angelo.

PALACE OF THE INQUISITION.

The chief stronghold of the Inquisition, however, was the enormous palace built by Pius V. in a street behind the colonnades to the left of the Vatican. Monte Vecchio was found by that cruel Pontiff too small for the great number of heretics that the Reformation had made in Italy. In the subterranean prisons of that awful house near the Vatican they were subjected to unimaginable tortures, to cold, hunger and death. When this building fell into the hands of the Roman Republic in 1849, the long corridors, flanked with cells, the deep, hollow walls, the treacherous pits, were thrown open to the public, and detailed accounts of what was seen there were written. But as soon as Pius IX. returned from exile the Inquisition was re-established there. The Government of Italy took possession of it in 1870, and a part of it is now occupied as barracks for soldiers. The building is of a light yellow color, and high on the corner wall is the name of Pius V. A sentinel in the blue uniform of Italy is stationed at the arched entrance, and the large, square court is generally filled with other soldiers. The priests still occupy an upper story for some of their offices. The most impressive part of the outside of the building is the high wall on the Vicolo dell' Inquisitore. It is the whole length and height of the edifice, but without a single loophole or window. That blank wall repels the mind, and is wonderfully emblematic of the secrecy and terror of the interior.

THE COLUMN OF HENRY IV.

Pius V and the Massacre of Saint Bartholomew, which he instigated, have recently been discussed in Rome with more freedom and truth than ever before. It was in connection with an old stone column erected by Clement VIII. to celebrate the second abjuration of Henry IV. of France.

Through ignorance of history, or purposely, some maintained that this column was erected in honor of the first abjuration made by Henry IV. on the night of Saint Bartholomew, which he did to save his life. The mistake was corrected, but in the meantime the history of that monarch and of that terrible period had been thoroughly examined and discussed. Henry of Navarre, the Huguenot leader, was engaged to marry Margaret of Valois the sister of Charles IX. He abjured his faith on the night of Saint Bartholomew, but afterwards returned to it, and was captain of the Huguenots in two hundred battles. Twenty-three years after Saint Bartholomew, in the year 1595, he abjured again to secure the crown of France, saying "that a kingdom was well worth the hearing of a mass."

It was to this event that the column which stood until a few years ago before the church of Saint Anthony, in the new quarter, was erected. It was taken down for the widening of the street "Carlo Alberto," and the proposal to erect it again near its old place caused all the excitement. It was called the "infamous" column, and objections were made to replacing it. But, like the Palaces of the Inquisition, the Colosseum, the Palatine, and the Arch of Titus, this ugly old column is a part of the history of Rome, and however infamous may be the memories it recalls, it should be kept. The modern Roman and the traveller from other lands, while gazing at these monuments of past barbarity, may rejoice that happier days and clearer light have dawned upon the world, and that he feels their grateful and delicious warmth.

OBITUARY.

DIED—At St. Joseph, Mo., on Friday morning, April 10, 1881, of consumption, SISTER M. ROCK, in the 63d year of her age.

One more saint has fallen asleep in Christ. One more faithful witness to the truth is laid in the silent tomb with the fullest assurance that her sleep will not be long.

Here was the hope of the gospel, lived out in a practical Christian life. As a sister she had all the qualities of mind and heart that bind in love's closest union. As a professed Christian, her walk was most exemplary, even in the eyes of the world, and as a friend she was highly esteemed for her superior judgment, her unwavering fortitude, and for her high sense of honor.

Sister Rock was a widow for more than eleven years. For over five she was a sufferer from that fatal disease. During all these years she was a member of our family, and as my best loved sister, I watched over her with great solicitude, constantly dreading the fatal issue that left a vacancy in our household which can never be filled. Death has taken our fondest treasure.

She greatly desired to see the Master come, for she looked on death as our worst enemy, and as we talked from time to time of the signs of his coming—how they multiply, she would sometimes say "Perhaps I may live to see him come."

As the end approached she felt that all was well, and often said to me, "The dying bed is no time to prepare for the future. We die as we live." So, truly it was with her. She lived the Christian and she died the Christian, without a fear, without a doubt.

She was very anxious to celebrate the last Supper before her death, and I had written to a good brother to come on the 14th and break bread with us. For days she counted them as they passed, and as it came very near the time, she said to me, "If I can only live till the 14th, and commemorate my dying Master's last Supper, I can say as Simeon of old, 'Lord, now lettest thou thy servant depart in peace.'"

She was disappointed, as sickness in the brother's family prevented his coming, and meekly said, "The will of the Lord be done."

On that evening I read for her the institution of the Supper, the betrayal, etc., of our Lord, and by faith we looked forward to the time as not far distant when we will drink the fruit of the vine in our Father's kingdom. Blessed thought! it comforts my heart. We shall meet there (though not as sisters, for all family ties are here dissolved) yet we will be all one family in Christ. The former things will have passed away.

Brother Lot Clover, of Severance, Kan., conducted the funeral services and preached a Bible discourse from Job: "If a man die shall he live again?"

Never before in this city has the Bible doctrine of man's nature been set forth at the funeral of a saint at rest. I know the truth grated harshly on some Orthodox ears, but if they find fault it must be with the Bible, as the truths spoken were clearly deduced therefrom. World to God that even her death and life might be the means of opening the eyes of some to the importance of believing and obeying the truth.

To the little ones in the "Youths' Column" let me say, "GRANDMA" will write no more for you. Her pen is laid down forever; her hand can move no more. She always loved children—loved them to the end. Try to be good, learn God's will and do it, and you too may have part in the first resurrection, when we may triumphantly say, "O death, where is thy sting! O grave, where is thy victory!"

CARRIE WILLIAMS.

DIED—Of erysipelas upon the brain, MRS. ELLEN FANCHER, aged twenty-nine years.

She was the wife of Charles W. Fancher, and daughter of Brother and Sister H. M. Briscoe. She was taken ill on Monday, April 4, and died Tuesday, April 7.

Brother Briscoe and family were awakened at night by a messenger with a dispatch giving notice of her sudden death; they not having heard of her illness.

She was brought from Audubon, her home, to the home of her parents in Polk County, where a large number of friends met on Sunday, the 10th, at which time words of comfort were spoken by the writer on the work of the Seed—Jesus and the resurrection.

She leaves a husband and five children to mourn their loss.

J. W. BISHOP.

Avon, Iowa.

MISSPRINTS.

In the sixth paragraph of my article in THE RESTITUTION of April 20th, for "chiseled by angels," read "chiseled by Angelo."

In eighth paragraph for "prediction" read "predictions."

I eleventh paragraph for "hast" read "hush."

WILEY JONES.

ERRATUM.

In Sister Shuler's obituary notice in THE RESTITUTION of April 13, 1881, instead of "*washed*" read *was led* to the rock that is higher than I.

The sentiment was used by the writer on account of its applicability to the dear sufferer. "Hear my cry, O God; attend unto my prayer. From the end of the earth will I cry unto thee, when my heart is overwhelmed; lead me to the rock that is higher than I." Psa. lxi.

N. J. MORGAN.

ANNOUNCEMENTS.

The Lord willing I will be at Moro's school house, on Friday, April 22, and continue over Sunday. The first Sunday in May at Bracken, as Brother Griffin may appoint. Friday, May 6, in Brother Reese's neighborhood and continue one week. Friday, May 13, at Kingsbury, Laporte Co., as Brother Clem may appoint, and continue over Sunday. Friday, May 20, at Brother Henry's, north of Walkerton, and continue over Sunday.

J. S. HATCH.

MISTAKES of INGERSOLL

A review of Col. R. G. Ingersoll's lecture on titled "Mistakes of Moses."

—BY J. M. STEPHENSON.—

This is a large size eight page tract, printed on tinted paper. five cents each, or 15 for $1.

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THE TWO THRONES.

A Lecture delivered at Philadelphia, Pa., March 27, 1881.

—BY H. V. REED.—

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This is a clear and forcible argument showing the distinction between the throne of the Father and the throne of Christ; the title of Jesus to the throne of David, and the means whereby mankind may become fellow-heirs with him, and co-partners in the government of the world.

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Poetry.

A LITTLE WHILE.

Oh for the peace that floweth like a river,
Making life's desert places bloom and smile!
Oh for the faith to grasp heaven's bright "forever,"
Amid the shadows of earth's "little while."

"A little while," for patient vigil-keeping,
To face the storm, to wrestle with the shroud;
"A little while" to sow the seed with weeping,
Then blud the sheaves, and sing the harvest song.

"A little while" to wear the robes of sadness,
To toil, with weary step, through rocky ways;
Then to pour forth the fragrant oil of gladness,
And clasp the girdle round the robe of praise.

"A little while" amidst shadow and illusion,
To suffer, by faith, love's mysteries to spell;
Then read each dark enigma's bright solution;
Then hail sight's verdict: "He doeth all things well."

"A little while" the earthen pitcher taking
To wayside brooks, from far off fountains fed,
Then the cool lip its thirst forever slaking
Beside the fulness of the Fountain-head.

"A little while" to keep the oil from failing:
"A little while," faith's flickering lamp to trim;
And then, the Bridegroom's coming footsteps hailing,
To haste to meet him with the bridal hymn.

And He, who is Himself the Gift and Giver,
The future glory and the present smile,
With the bright promise of the glad "forever,"
Will light the shadows of the "little while."

Communications.

BAPTIZING IN THE NAME.

D. V. REED.

The Commission as given in Matthew, involves a question of great importance. Many theories have been set in motion as to the true import of this great commission of our Lord. We find a form of words given which do not occur elsewhere in the whole New Testament. *Baptizing "in* the name of the Father, and of the Son, and of the Holy Spirit."

The reader will find by a close reading of the Acts of the Apostles that the form of words used by Matthew does not occur during the ministry of the Ambassadors of Christ.

Why did they ignore the formula, if indeed it is a formula? We shall call the reader's attention to a few points of real interest and vitality so.

1. The apostles never baptized in the names of the "Father, and of the Son, and the Holy Ghost." Please read the Acts through carefully and you will find the above statement strictly true.

2. The apostles uniformly used the name of Christ as the *only* saving name. In giving commandments, in ordaining men for sacred purposes, in preaching and in performing miracles, all was done in the all-saving name of Christ.

3. The Holy Spirit was sent forth to do its work in the name of Jesus, and never, under any form did it assume its own name or use its own name, as a sign of power. It came in the *name of Jesus*—"whom the Father will send *in my name!*" "HE SHALL NOT SPEAK OF HIMSELF," etc. Please see John 14th, 15th, and 16th chapters.

To baptize, therefore, in the name of the Holy Ghost, is to do what the Spirit could not do for itself.

4. The reader will ask, Why then is the name of Holy Spirit used in the commission? Our answer is that the text in Matthew, is, in all probability, spurious. It belongs to the apostacy, and will some day be expunged from the Sacred Canon. Indeed, it is not found in some of the most ancient MSS. The Parisian MS. which is one of the three oldest and most valuable, omits it entirely. Many critics discard it wholly.

W. R. Gregg, in his Creeds of Christendom, has shown that such an idea was not embraced in the original commission, and that the text is spurious.

The Improved Version of the New Testament, has a note on this text which throws doubt upon it.

Joseph Priestley, in his Critical Notes to the New Testament, shows that the Catholic Church has this formula attached to seven sacraments of their church, and one of the seven is baptism.

The conclusion, therefore is, that the formula is not to be used in the ordinance of baptism. The apostles did not use it. Why should we? If it were used it meant no more than is embraced in the *name of Jesus*, else the apostles never obeyed their instructions.

Let us follow the example of the apostles, and use only such words as they used, which must embody all that was intended in Matthew, even if the text is genuine.

THE APPROACHING TRANSLATION OF CHRISTIANS.

WM. H. SNAPP.

I see no reason why we who are now living should not ourselves be in the number who shall be alive and remain at the coming of the Lord, when the first resurrection takes place. 1 Thess. iv. 16: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. then we which are alive and remain shall be caught up together with them in the cloud, to meet the Lord in the air."

Soon like the dewdrops on the grass, God's saints will be found rising from every spot—from the well-remembered tomb and the broad ocean—all in an instant glorious. We shall be changed in a moment, in the twinkling of an eye; not by slow degrees, but suddenly will that translation take place. How complete the change!

We cannot enter into the Lord's presence without being made meet for it. When that day arrives we shall be made like him, for we shall see him as he is. Our body so full of sin, infirmity, helplessness and corruption, will be changed into the likeness of the Son of Man.

This is the thought that may cheer the heart of many a patient sufferer. Your weak body may be a burden and constant hindrance to you now, but it will be made like his own glorious body, according to the mighty working whereby he is able to subdue all things to himself.

As particles of steel fly toward a lodestone, so will Christians who are ready when Christ comes, ascend to meet him in the air. All their suffering, temptation, and sorrow will then be over, and they will be taken while others will be left. Then how all-important to have the heart so touched by the Holy Ghost as to be attracted to Christ. To all his faithful followers Christ is the supreme object of attraction, the rose of Sharon and the lily of the valley; the bright and morning star, the King of many thousands. Our resurrected and changed bodies, will like our Lord's glorious body, be capable of ascension.

By faith Enoch was translated that he might not see death; also Elijah ascended to heaven in a fiery chariot without dying. Our Lord himself rose in the air from the sight of earthly people. It appears that his glorified saints will do the same.

Watch! It is the command of Jesus himself. Watch! For though the particular day of his coming is unknown, there are such signs that assure us it is not far off, and we need to use all vigilance to keep our garments, and maintain our constancy.

Perilous times are at hand. Hours of darkness are approaching. But the expectation of Christ's glorious advent will be to his watching people like a bright and shining star.

Editor Restitution:

Not being able in my last article, to bring my remarks upon the location of the tribes to a conclusion, without too great an extension, and trespassing upon your space, a fault in some of your correspondents, of which you sometimes complain, and in my own case with as much reason as in any other, but as I have to pay two rates of postage for every communication I send you, the temptation becomes strong, to send as much as I can, i. e., if my ideas are according to the "law and the testimony" which in my own estimation I think they are, whether they are so to the brethren, or not, is the next question. However, once in the columns of THE RESTITUTION, they become liable to the criticism of any brother, who considers that he can show a more excellent way, as I believe truth is the object of all your correspondents, according to the best information they are able to obtain.

In my last paper I mentioned from memory that Ezekiel's reed was something more than ten feet and nine inches in length, but upon positive examination, I find it to be ten feet and eleven inches, which will constitute the squares of the "holy oblation," and of the city, fully the number of miles mentioned, i. e., 50, and 10, respectively, whether the Jewish, English, or Roman mile is intended, or adopted, in each case. Of course in rear of the holy oblation there will be a large extent of unoccupied territory, but it is only reasonable to conclude, that under the peaceful, happy reign of Jesus, the city and suburbs will increase in population, so as ultimately to require all of the unoccupied land which may be contagious to or adjoining it.

We are told by the prophet Zechariah, that at the coming of the Lord, "His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave to the midst thereof, toward the east, and toward the west; and there shall be a very great valley, and half of the Mountain shall move toward the north, and half of it toward the south, and ye shall flee to the valley of the mountains, for the valley of the mountains shall reach unto Azal; yea, ye shall flee, as ye fled from before the earthquake in the days of Uzziah, King of Judah, and the Lord my God shall come, and all the saints with him." Zech. xiv. 4-5.

Here we have an account of a precipitous flight, and not without a very good reason, the cleft in the Mount of Olives will be from east to west, and the Mount being only one and a half miles east of Jerusalem, and the Great Sea, or Mediterranean being the western boundary of the land, the waters of this Sea, which is some thirteen hundred and ten or twelve feet higher than the valley of the Jordan and Dead Sea will come pouring in through the cleft, and fill up the valley down to the Dead Sea, or Sea of Sodom, which is thirty miles south-east of Jerusalem, and the valley being enclosed between high rocky banks on the east side, will be filled with water, to the depth of many feet, down to Engedi, which is thirty-seven miles south-east of Jerusalem, on the same line as the valley of the Jordan and Dead Sea, "and the fishers shall stand upon it from Engedi, to En-eglaim," which is seventy miles south-east of Jerusalem also—"and their fish shall be according to their kinds, as the fish of the Great Sea." See Zechariah xlvii. 10. Showing that the waters rushing out of the "Great Sea" will bring out multitudes of its fish also.

I am aware, however, that these waters and fishes are spiritualized by thousands of professors and their teachers, and made to mean immense numbers of the human species, and great crowds of converts (fishes). If this could be proved, it would go a good length to prove friend Darwin's system of evolution to be correct, but my own private opinion is, that the prophet is here speaking of veritable waters, and real fishes, as now found in the Great Sea, or Mediterranean? How can fishermen or fishermen's nets, be made to symbolize with the teachers of the people, or any other machinery now employed for the purpose of snaring converts? Jesus told some of the disciples that they should henceforth "catch men," and "become fishers of men." See Matt. iv. 19, and Luke v. 10. But in each case, the parties were veritable men. Jesus taught his disciples and his people generally plain truths, and easy to be understood, but to outsiders and others he spoke in parables; the reason, "to you it is given etc," to others in parables.

My information as to the measurement and distances now given, I derive from the "table of distances from Jerusalem" as given in the Polyglott Bible, published in Boston 1833, which I suppose to be quite correct. The location of Benjamin is stated to be next to the "holy oblation," on the south side, and the same authority as above mentioned, places the Mount of Olives in the portion of Benjamin, thus showing that the cleft in the Mount of Olives will take place between the holy oblation, and the portion of Benjamin, and the water flowing in will form a large harbor of some thirty miles long by something about two miles wide, and the portions of the Mount moving north and south, will form a wharf, or landing place close to the city, as such a necessity exists in all commercial cities, and thus a very large, safe, and commodious southern harbor will be formed, sufficiently safe and large to accommodate the commercial navy of the world, and at the same time occupy the three unoccupied miles mentioned in my last paper, thus occupying the whole breadth of the locations from north to south, of two hundred and ninety-three miles, i. e., the holy oblation 50 miles, 12 tribes 20 miles each 240, and the harbor and wharf or landing place 3 miles.

I am satisfied in my own mind, that all these arrangements so minutely described are not given down by Jehovah, to become a dead letter! all objectors and gainsayers, to the contrary notwithstanding. There are not nine consecutive chapters given in the book as a description of any other subject, and in addition to these, so many other portions of the word, bearing more or less upon the same subject, which will occupy, and run through, not merely an age, or a period, but "ages to come" See Ephesians ii. 7, when such glory shall be revealed, the view of which in our present state of existence we should be totally unfitted for, and unable to bear, Any one realising the great amount of solicitude, taken by Jehovah in the affairs of men, is astonished.

Let it not be supposed for a moment, that any thing which I have stated in this and my last paper, should imply the idea, that the Bride of Jesus, would be engaged in the pursuits of commerce and industry which I have been endeavoring to describe. A higher sphere of action awaits her; she will be rather the directress, and overseer of the affairs of men in future ages! as the true, and obedient followers of Jesus, "who cry day and night unto him" for support and assistance will be his witnesses, both here and hereafter, so they will be his assistants in the future, to bring all his adversaries into subjection, and keep them so, until the last of them, who will be engaged in the last great rebellion, will be "devoured," and destroyed from the earth. See Rev. xx. 9. And as the rulers of the affairs of men under Jesus the King of all the earth, both the obedient and disobedient, the latter class, they will rule with a rod of iron by the power conferred on them by the King. This is plainly stated in Rev. ii. 26-27. Unto him every knee must bow, peaceably if they will, forcibly if he must.

The people which he is now taking out of the Gentiles for his name will bye and bye, bear his name, his nature, and his power, but only in a subordinate degree; they will be the one with him, just as described by the prophet Zechariah as follows: "And the Lord shall be King over all the earth: in that day there shall be one Lord, and his name one." Zech. xiv. 9. that will they take his name on the day of the marriage, just as all other brides take the name of their husbands on the day of their espousals.

Therefore seeing that we have this hope, "what manner of persons ought we to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God,—and seeing that ye look for such things be diligent that ye may be found of Him in peace without spot and blameless." So be it, may God thus keep all his dear people, unto the coming and Kingdom of Jesus. THOMAS CHICKERELL.

Exegetical.

And the yoke shall be destroyed because of the anointing. Isa. x. 27.

This expression has been explained in a variety of ways. By one it is supposed that Hezekiah is intended, as both he and his capital were miraculously preserved from destruction when his land was subsequently invaded by the King of Assyria. Another solves the difficulty by a conjectural reading substituting the word *shoulder* for *anointing*, understanding that the yoke of servitude should be removed from the *shoulder* of an oppressed nation. Another thinks that the word means *fatness*, and concludes that the Assyrian invader is intended, who would be *corrupted* and *destroyed* by the amassing of wealth acquired by the plunder of conquest. While the Rabbins are represented as saying that the deliverance was wrought in consequence of the great amount of oil Hezekiah caused to be consumed in the synagogues for the study of the law. Barnes says:—"I confess that none of these explanations seem to me satisfactory, and that I do not know the meaning of the expression."

The prophecies of Isaiah, as recorded in the preceding chapters, foretell the invasion, conquest, and final captivity of the ten tribes, which then constituted the Kingdom of Israel in contra-distinction to the Kingdom of Judah, by the King of Assyria. He likewise predicts the invasion of the Kingdom of Judah by the same power by which it would be greatly wasted, but, nevertheless, that the ruling monarch and his capital should be preserved from destruction. The Kings of Judah were of the royal line of David, who was *anointed* King over the chosen nation by God's prophet Samuel under the direction of God himself. The inspired Psalmist represents the Lord as saying:—"I have laid help upon one that is mighty; I have exalted one chosen out of the people; I have found David my servant: with my holy oil I have anointed him—my covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me." Nathan is sent to David, and he delivers a message from the Lord to him closing with these words:—"And thy house and thy kingdom shall be established forever before thee: thy throne shall be established forever." David himself says in his confidence of the eternal continuance of royalty in his lineage: "I will give thanks unto thee, O Lord, among the heathen, and I will sing praises to thy name. He is the tower of salvation for his King: and showeth mercy to his anointed, unto David, and to his seed forevermore."

Interspersed among the prophecies of conquest, subjugation, and captivity, are remarkable predictions concerning the pre-eminently royal heir of David's princely lineage. Speaking under the Spirit's influence of things future, as though present, Isaiah says:—"Unto us a child is born, unto us a Son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful. Counsellor. The Mighty God. The Everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his Kingdom, to order it, and to establish it with justice, from henceforth even forever. The zeal of the Lord of hosts will perform this." Now David was of the tribe of Judah, and the preservation of that tribe was absolutely necessary in order to the continuation of the royal lineage in its direct line of descent till Messiah, the *Anointed*, and God's predetermined and chosen heir to the throne of the everlasting kingdom should be born.

If Judah had been carried away into the same long hopeless captivity as the ten tribes were, and had the royal *anointed line* of David's descendents been destroyed, as the Israelitish princely line was destroyed, the promises to David concerning the endless perpetuity of his throne and kingdom would have failed of fulfillment. God preserved the kingdom of Judah from the fate of the ten tribes because the Messiah—the *Anointed* was to come from that tribe. Judah was saved from destruction, that the *anointed lineage* of David might be preserved till that Divine Personage should be born who, though the Son of God according to the Spirit of holiness, was of the seed of David according to the flesh, of whom God says:—"Thy throne, O God is forever and ever: the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness and hatest wickedness; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." Hence the yoke of subjugation, and ceaseless, hopeless captivity was destroyed from Judah because of the *anointing*—because of the *Princely Messianic lineage*.

Brevities.

It is feared that the new treaty between Russia and China will permit Russia to make a descent on Corea. She has now a large naval force in Chinese waters, and has need of a Pacific port not closed by ice like Vladivostock. Corea can expect no sympathy, for she has received all European visitors with shot, and refused assistance to every shipwrecked vessel. Japan and England would not like to see Russia establish herself there, but the former can do nothing to prevent it.

A volume of smoke rises constantly from the midst of a densely wooded morass in Wakulla County, Florida, and has for at least fifty years been a mystery to the people of that region. The spot is five miles from the nearest point to which any person has ever penetrated. The negroes believe it is an entrance to hell, and regard it with awe. Some of the whites accept the theory of a volcano. Judge White of Tallahassee lately organized an expedition to explore the swamp, but failed to make a way into the tangle of rank growth.

The city of Durango, in Mexico, has a hill in its vicinity that is almost pure iron. It is two miles long, one mile wide, and 700 feet high. On its surface, uncovered and visible, are, according to estimate, two hundred millions of tons of iron ready to be placed in the smelting ovens that is proposed to be put up at the foot of the hill. A large part of the ore yields from 70 to 90 per cent. pure metal, and is easily worked and converted into steel. Wood for fuel in unlimited abundance is to be had near by, and good water is accessible. Altogether, there seems to be no reason why Durango should not be a Pittsburg or Birmingham in the near future, or even cast those cities of iron and flame entirely into the shade.

A change of climate.—Scientific men say that the mild climate of England and France is due to the heated waters of the Gulf Stream, which add several degrees to the average temperature, compared with the same latitudes on the eastern shore of America. If the course of the Gulf Stream should be changed, so the scientists say, these countries would have long and dreary winters. They enforce their theory by reference to Greenland. The climate of that country was once mild, its summers delightful, and its surface covered with a rich verdure, from which its name was derived. But it is now covered with huge glaciers, and is almost uninhabitable. The change, they think, has been occasioned by change in the current of the Gulf Stream. It once flowed near the coast, and diffused a general warmth. But, by the formation of the coral reefs on the Florida shores, the waters of the Gulf Stream were deflected from the Greenland coast, and its climate became Arctic. A similar change may happen to England from a similar cause.

The revised edition of the New Testament to appear next month, is being introduced to the press through specimen pages by Thomas Nelson & Sons, of New York, through whom what is known as the Oxford edition will be issued. There will be five different styles according to size and type, the prices ranging from 15 cents to $16. The cheapest print will be in nonpareil type and paper covers, the most expensive in plea type bound in Levant morocco, divinity circuit, kid lined, silk sewed. The 8fo volume will be royal octavo ten and three-sixteenths of an inch long, seven and one-sixteenth inches wide and two and a quarter inches thick. The brevier and nonpareil volumes will be printed in two columns on a page, the other sizes being single head columns, like ordinary books. The present versification is done away in it, but the verses of the present version are indicated by numbers in the margin.

A RAGING VOLCANO IN THE SANDWICH ISLANDS.

Private advices from the Sandwich Islands report that the famous volcano Mauna Loa is still in eruption and has been continuously so since the early part of October. The inhabitants say that the present eruption exceeds in grandeur, extent and activity any that they can remember or of which there is any record. The American residents say that the spectacle is magnificent, and well worth a voyage thither. The principal crater is some 16,000 feet long, and 9,000 feet wide, is constantly belching forth smoke, steam and flame, and occasionally throws up vast rocks, while lava pours down the mountain, nearly 14,000 feet high, in broad streams. Some of the eruptions have lasted thirteen months, and it is likely the present one will be fully as long, for it has steadily augmented from the outset. It has been compared with the eruption of 1859, when three craters opened on the side of the mountain, the highest being 10,000 feet above sea level, though the two lower were more violent. From one of these rose a column of liquid fire 600 feet high. There are now six craters alive, and it is said that the chief one throws out occasionally a mass of flame 600 feet high. Several of the rivers of lava are five or six miles wide, and these actually form cascades, and in some instances are so voluminous as to run up hill. The lava has also forced its way through subterranean outlets, and tumbled with a hissing, roaring sound into the sea. Mauna Loa has been far more energetic of late years than it used to be, and is now distinguishing itself unenvitingly. Some of the lava beds are enormous. The lava streams frequently cool on top, and when new lava is added the crust breaks with loud explosions. Considerable uneasiness is felt among the residents of Honolulu lest their dwellings be destroyed, and the opinion is generally expressed that in no volcano on the globe have finer natural pyrotechnics been seen than now and there.

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"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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THE RESTITUTION.

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THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the Immortal saints as joint heirs with him in the government of the nations, the restoration of Israel, the literal resurrection of the dead, the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the Gospel, repentance, and immersion as prerequisites to the forgiveness of sins, and a holy life as essential for final salvation.

Communications.

COMING SOON.

Its Proximity. First Trumpet. Its History Continued. Alaric prepares for his First Campaign. His Orgies. Portents for the Invasion. The First Campaign. Second Campaign. Fall of Rome. Death of Alaric. Application of the history to the prophecy.

No. 66.

J. P. WESTHEIM.

Alaric prepares for his first invasion.—The force of Alaric drew to his military standard the bravest of the barbarian warriors, who extended from the Rhine to the Euxine.

Plunder was their device and watchword.

An apparent friendship arose between Alaric and Stilicho which so excited the jealousy and hatred of Honorius against his great general as to cause him to be put to death. This sad event was much to the advantage of the hostile designs of Alaric. Stilicho was the wall of defence to the western empire, since he had formerly defeated the Gothic monarch in every battle. His removal, therefore, opened the empire to his contemplated invasion.

Alaric, as master-general of the Roman armies throughout Illyricum, which office he obtained by a treaty with Honorius, claimed a support from the emperor, for himself and army. The amount was 4,000 pounds of gold, "given as a subsidy, to secure the peace of Italy, and to conciliate the friendship of Alaric, the King of the Goths."

The failure of Honorius to pay this subsidy was used as the pretext of invasion. An indiscriminate slaughter of the Gothic servants throughout Italy, added fuel to the rising flames, and hastened Alaric's revenge.

Under the pretence also, of avenging the death of Stilicho, his friend and ally, as he called himself, multitudes gathered to his standard.

Such was the fatal blindness of Honorius and his senate in their impregnable fortress of Ravenna, that they refused to negotiate a treaty or raise an army.

Expecting the barbarians to encounter Italy, or rather its northern confines, they were suddenly alarmed by the intelligence that Alaric, with a numerous army, had ascended the Alps, crossed the Po, and was within a few miles of their city. All the fortified cities of northern Italy, Ravenna excepted, were taken and pillaged, without having met an enemy.

Moving southward he was joined by 30,000 auxiliaries. He extended his ravages along the coast of the Adriatic, and meditated the conquest of Rome, the ancient mistress of the world.

On his march toward Rome he was met by a hermit who denounced the curses of heaven upon the barbarian conqueror.

Alaric's reply showed that he was fully persuaded of the nature of his mission: "I feel a secret and supernatural impulse, which directs, and even compells my march to the gates of Rome."

Such an inspiration was necessary to infuse into his army, to remove the superstitious reverence of the nations for the majesty of the Roman name.

Following the Flaminian way, and occupying the unguarded passes of the Apponine, they descended into the luxuriant fields of Umbria; "and, as they lay encamped on the banks of the Clitumnus, might wantonly slaughter and devour the milk-white oxen, which had been so long reserved for the use of Roman triumphs.

A lofty situation and a seasonable tempest of thunder and lightning, preserved the little city of Narni; but the king of the Goths, despising the ignoble prey, still advanced with unabated vigor; and after he had passed through the stately arches, adorned with spoils of barbaric victories, he pitched his camp under the walls of Rome."—*Gibbon.*

This barbarian host, under Alaric, was the first foreign enemy seen by Rome for six hundred and nineteen years. The citizens had now wholly lost their ancient character. The city was full of luxury, wealth, and idleness, joined with arts and amusements. It had attracted the vices of the universe, and the measure of the most opposite actions. The intemperance of the Gauls, and cruelty and levity of the Greeks, the savage obstinacy of the Egyptians and Jews, the servile temper of the Asiatics, and the dissolute, effeminate prostitution of the Syrians, were mingled in the various multitude which, under the proud and false denomination of Romans, presumed to despise their fellow-subjects, and even their sovereigns, who dwelt beyond the precincts of the ETERNAL CITY.—*Gibbon.*

Alaric agreed to raise the siege, on payment by the Romans, of 5,000 pounds of gold, 30,000 pounds of silver, 4,000 vases of silk, 3,000 pieces of fine scarlet cloth, and 3,000 pounds weight of pepper. These terms being accepted, Alaric retired, for winter quarters, into the fair and fruitful province of Tuscany. Here he was joined by forty thousand barbarian slaves, who had escaped from the servitude of their Roman masters; also by an army under Adolphus.

Though surrounded by such a formidable army he offered peace to the Romans on favorable terms; spent the winter in making overtures, and in protestations of friendship; but some strange infatuation seized upon Honorius and his senate, which suspended the payment of the subsidies, and caused them to reject every condition of peace.

A very insulting letter from the Roman emperor fell into the hands of Alaric.

The king of the Goths, with his army of soldiers eager of devastation, fire and plunder, marched back to Rome. Taking possession of all their granaries, the city was called upon to surrender. The gates were thrown open to the Goths; and Attalus, Perfect of the City, was declared emperor. Attalus proving himself unworthy of the elevated position, was publicly despoiled, by Alaric of the diadem and the purple.

Having received further insults from Honorius, he appears, the third time, before the gates of the city of Rome.

"At the hour of midnight the Salian gate was opened to Alaric, by some slaves and domestics, and the citizens were awakened by the tremendous sound of the Gothic trumpet.

Eleven hundred and sixty-three years after the foundation of Rome, the Imperial City, which had subdued and civilized so considerable a part of mankind, was delivered to the licentious fury of the tribes of Germany and Sythia."—*Gibbon.*

The Sack of Rome.—This was attended with so many very remarkable features, so striking, that we cannot read their history without seeing the hand of the Almighty shaping their events.

Some persons take interest only in persons and things in the present, and in the future; they ignore the dead past. Where we can discern foot-prints of the Deity, we are interested in what he has done, as well as what he is doing and will do; it is too selfish to be otherwise.

Rome was full of Christians (by name) whose interests were involved in the fate of the city. The whole country, where the hosts of the barbarians were quartered, and through which for years they had been marching, were Christian provinces, that, before the invasions, had smiled in the beauties of Eden.

Alaric, and a large percentage of his army, were Christians also; why then, should we not take a deep interest in God's dealings with that age, and with the people of that great empire?

Eighteen and one-half centuries of Christ's high priesthood have their record in history. They are full of Christian suffering. The blood of martyrs colors every century. We cannot pass them without offering sad tribute to their memory.

But let us follow Alaric and his army into Rome. The Vatican (the church of St. Paul and St. Peter) was spared; and Alaric commanded all the consecrated plate (of gold and silver) and ornaments, belonging to the churches, to be carried to the Vatican for safety, which was accomplished by his own soldiers, amid their shouts and songs and psalmody of Christians.

Five days was the city devoted to plunder, fire and sword; on the sixth, Alaric drawing off his army, moved toward the south. Fire and devastation marked his progress. Ruined fields, and smoking towns and cities gave evidence that the fury of the tempest was not fully expended. The Gothic hosts extended their ravages to the extreme of southern Italy.

The conqueror then meditated the conquest of Spain. The first division of his fleet was destroyed by a terrible storm; and before he could repair the loss death terminated his fatal career.

The funeral of Alaric was quite remarkable. "By the labor of a captive multitude, they forcibly diverted the course of the Busentinus, a small river that washes the walls of Consentia. The royal sepulchre, adorned with the splendid spoils and trophies of Rome, was constructed in the vacant bed; the waters were then restored to their natural channel, and the secret spot where the remains of Alaric had been deposited was forever concealed by the inhuman massacre of the prisoners who had been employed to execute the work."—*Gibbon.*

Four years were occupied by the terrible invasion, and seven years were expended by the Romans in repairing its damages. Its results on the empire we have reveeled to John, it was a deadly thrust at the imperial head, to be followed by three others of similar nature.

Application.—1. The symbol has been examined; we have sketched events, which are claimed to constitute its history. Is the analogy sufficiently clear to constitute a fulfillment? So it appears, according to the judgment of many learned expositors. Alaric did to the western empire what a storm would accomplish, in a populous, well-cultivated country.

2. The invasion began, progressed, and terminated as storms generally do. It gathered its elements from all the Germanic nations, and took the southern course as storms do that make in the Alps. When it had finished its mission it wholly ceased. So it was with the invasion and death of Alaric. Adolphus, his successor, strove to heal the wounds of the empire made by Alaric. He said, "In the full confidence of valor and victory, I once aspired to change the face of the universe; to obliterate the name of Rome, to erect on its ruins the dominion of the Goths; and to acquire, like Augustus, the immortal fame of the founder of a new empire. By repeated experiments I was gradually convinced, that laws are essentially necessary to maintain and regulate a well-constituted state; and that the fierce, untractable humor of the Goths was incapable of bearing the salutary yoke of laws and civil government.

From that moment I proposed to myself a different object of glory and ambition; and it is now my sincere wish that the gratitude of future ages should acknowledge the merit of a stranger, who employed the sword of the Goths, not to subvert, but to restore and maintain, the prosperity of the Roman empire."—*St. Jerome, by Gibbon.*

3. In our application we extend the preparation of the first trumpet back to A. D. 340 and onward to A. D. 412. This will include the period of the gathering of the storm elements.

4. It is reasonable to suppose that God would deal with the Roman empire while his people, the Christians, were in its bosom, as he did with the Babalonian, Mede-Persian, and the Grecian empires when holding his ancient people.

It was once said by an angel, "Fear not Daniel, . . . I am come for thy words. But the prince of the kingdom of Persia withstood me twenty-one days; but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia." Dan. x. 12, 13. "And now I will return to fight with the kings of Persia." Dan. x. 20.

Angels were God's messengers through the Roman empire, also.

Idleness is the dead sea that swallows all virtues, and the self-made sepulchre of a living man.

FORBEARING ONE ANOTHER.

HELENA M. KENT.

"Who art thou that judgest another?"—James 5. 12.

There are one Christians (and that they are excellent people I do not wish to doubt) who seem to find that one of their special duties is to find fault with others. I am often inclined to think that they do not because they cannot help it; it does not appear to be a matter of much interest to them whether the fault is great or small, whether committed voluntarily or involuntarily or what the circumstances connected with it might be, in their eyes it was *a fault*, and that was sufficient.

These worthy people are also very particular indeed about the creed of their fellow-Christians. To their mind the views held by some are too wide, by others too narrow, and they feel bound to settle what ought to be believed and accepted, and then, woe to the unfortunate beings who do not hold the same ground as themselves, *apparently*, and we thank God it is only apparently, there is no hope of salvation, no blessing, no promise for them.

Now how grateful we ought to be that we know the gospel is built on a broader basis than this; that we shall not be judged by man's standard, but by One who knows them that are his, and acknowledges them notwithstanding all human efforts to withhold fellowship.

I often think that we shall see a good many in the kingdom, if we remain faithful, that we never expected to see there; and there may be quite a number excluded then, who are so very anxious to exclude others now.

I would like to add a few words on the importance of forbearing one another in little things.

We are not all of the same temperament or disposition. What may be a real trial and hardship to some of us, may not cause others the least annoyance. Therefore we do well in looking to ourselves before we are to eager to condemn.

Jesus says, "Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?" Why not look for the best in every one, and be slow to see the evil. We must look upon another as hopelessly bad, when we cannot give one word of encouragement; is it possible ever to be happy or hope to do any good when possessing this disposition of continual fault-finding? I think not.

It would indeed be a terrible thing for any of us if a time in our lives should come, when a brother or sister were beyond our reach to be too good to, when we had to look back and say, "There once in Christ and full of hope, fell away from the truth. I scarcely ever said one kind or encouraging word to them."

How should we stand in the great day of his appearing?

Boston, Mass.

Youths' Column.

Rural New Yorker.

The Golden Rule.

Our Savior, when he was on earth,
Laid down a blessed rule,
That every little child should keep,
At home, at play, at school.

Do unto others as you would,
That they should do to you;
This is the rule our Savior made
And left for me and you.

If you would hear no angry words
You ne'er should be unkind,
But keep the blessed golden rule
Forever in your mind.

How very pleasant it would be
If harsh words were unknown!
Then let us each resolve to speak,
Our kindest words alone.

And when our angry thoughts are stirred,
Let this our prompting be,
I'll do to others as I would
That they should do to me.

A Boy's Victory.

A dozen boys stood on the green by the school house, careless and jolly, just from a game of ball. A boy came round the corner of the school house with an old cloth cap on his head, and wearing a loosely-fitting garment of some coarse cloth. In his hands were an iron stove-shovel and a hod of ashes.

"O, here comes old Dust and Ashes," shouted one of the group, springing forward and giving the coat a jerk.

"Hullo! what's the price of sack cloth?"

The boy's cheek flushed in an instant. The shovel rang on the gravel walk, and his fingers clinched; but as quickly his cheek paled again, and clenching his teeth, as with a great effort to keep back something, he turned a little and muttered the word "mother."

"Oh-h-h!" shouted the other. "The baby's sick, and wants to see his mother."

The boy in the coarse frock turned away, and rapidly disappeared behind the old barn; then, breaking into a run, he fled swiftly down the path to the maple woods, his faithful Hunter bounding and racing by his side.

Most graciously stood the maples all russet and crimson and yellow, bathed in the yellow haze of the still October afternoon. In among their shadows he sprang, his feet rustling the already fallen leaves, and flinging himself in a little hollow, he buried his face in his hands. Poor Hunter stood by wondering why his master, any more than himself, could possibly think of anything but birds and squirrels at such a time. Then the boy, seizing his only playmate in his arms, cried:

"Oh, nobody loves me, nobody loves me in the world but you, Hunter! Oh, mother, mother, why did you die?"

And the sobs came fast and thick, and tears flowed like rain. Long did the motherless boy wail and cry, till from very weariness he could weep no longer. Tears brought relief, and the holy quiet of the grand old woods filled him with solemn and holy thoughts—thoughts of his dead mother.

Only one year ago she had died and he remembered his agony and loneliness, and the year of toil as the ward of a cruel uncle. He remembered his eagerness to go to school, his trying to pay his way by working about the school room, and the unfeeling gibes and jeers his humble station and coarse clothing had earned him. Again the angry, rebellious thoughts came up, and his eyes fell on his coarse coat, and the quivering sobs returned, but with them came the words of that mother, and how her poor fingers had toiled to make that coat, the best she could give him. Though coarse in texture, every thread was hallowed by a mother's love. He took from his vest pocket the well-worn Bible, her Bible, and read the precious promise to the widow and orphan again and again. New and strange thoughts came to him, and there, in the grand old forest, with the Autumn sunset shimmering the golden maple leaves, was a new purpose born in his soul. He had begun to conquer himself. Henceforth there was no hesitation for him. Body and soul he devoted himself to God. Companions might jeer, but Jesus reigned in his heart.

The years went on, and the boy became a man, but the purpose formed in the maple grove burned in his bosom yet; and now his feet tread the deck of an Indian steamer, hearing him swiftly to the chosen scene of his toil, for these words are in his heart: "I must be about my Master's business."

N. Y. Observer.

Birds of the Bible.

BY GEORGIANA KRINGLE.

NO. I.—DOVES.

Of all birds mentioned in God's book—the Bible—none are referred to so frequently as the dove.

After the birth of our Savior, when Mary, his mother, took him for the first time to the temple, she was not rich enough to take a lamb for sacrifice, as mothers did who were better off in worldly goods, but she took a pair of doves—gentle, loving, beautiful birds; what more fitting gift could she ever have offered for the holy Child Jesus?

At the baptism of Jesus, the Spirit of God descended upon him, in the form of a dove, and the dove became forever the symbol of holiness and love.

When the waters had covered the earth, and Noah sent out a bird, after many days, to see if the dry ground was appearing, he chose the dove, which went forth over the waters, and returned to his window with an olive branch: then the dove and the olive branch became to us the symbol of peace between God and man.

Of our Savior it is said, "His eyes are as the eyes of doves by the rivers of waters;" and to us those eyes became the emblem of tenderness and beauty.

If the eye is the medium through which we catch glimpses of the soul within, what beauty, holiness, tenderness, must have dwelt in the eyes of Jesus. The times of trial, when we seem to be for a season deprived of the presence of God, are compared to winter, and the return of happier seasons, to the spring. "Lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds has come, and the voice of the turtle [dove] is heard in our land." The Church is represented as being tender toward us as doves toward one another, and we all know their love and devotion to their little mates, causing them to mourn pitifully when separated from each other, with such intense grief that death often ensues.

When the Psalmist wished to describe the purity of the heart made clean by our Father's forgiveness, he refers to the purity and beauty of doves' wings: "Though ye have lain among the pots, ye shall be as the wings of a dove covered with silver and her feathers with yellow gold." The dove, then is an emblem of purity. In another place, the Psalmist, in thinking of heaven, and longing for its peace, sighs: "O, that I had wings like a dove, for then would I flee away and be at rest;" this he saith, remembering that the dove, when longing for the sweet influences of milder climes, migrates from time to time, going and returning with the inspiration of the changing seasons.

Hezekiah compares his deep sorrow to that of a dove mourning for its mate: "I did mourn as a dove," he says, in thinking of his grief; and the Prophet Isaiah, also in representing the grief of sinners, compares their sorrows to that of mourning doves. Nahum, too, alludes to this loving trait when he refers to the desolations of Nineveh, and the passing of its inhabitants into captivity, and says: "As with the voice of doves tabering upon their breasts." The loving spirit of the dove has endeared its name to men in all generations, and, as God is love, we do not wonder that the dove should appear in the great Letter which he has sent. There are passages in the Prophets which seem to contradict the usual character of this gentle bird, representing it as fierce and cruel, as in the following from Jeremiah: "The land is desolate because of the fierceness of the dove;" but, to understand this passage, it is only necessary to remember that the nation at war with the Jews bore a dove on their ensigns; thus the dove, to the Jews, represented a fierce enemy. To us the tenderness of their eyes, the loveliness of their feathers, are suggestions dear not only for their own loveliness, and the thoughts to which they give rise are only those of holiness, peace, purity and love.

Sermons for the Little Ones.

No. 13.

HOW TO GET INTO THE COMMONWEALTH OF ISRAEL.

I wonder if the children can tell me what Commonwealth means? It means a popular government, a realm. We often speak of our Commonwealth, meaning not only the government, but all that it takes to make up these United States.

God has but one Commonwealth. It is made up of the good people of all times. He chooses these to rule his kingdom when Jesus comes.

They will have crowns. Thrones will be given to them, and all the nations of earth will obey their laws. They will be kings, but Jesus will be king over them, because it is said that "He is King of kings and Lord of lords."

God's Commonwealth is a Commonwealth of kings, elected to rule the world.

It is called the Commonwealth of Israel. You can read the first chapter of Ephesians. See, everybody who refuses to believe and obey God is an alien to the Commonwealth of Israel. He can have no part in the government of God's kingdom.

If one of the boys who are reading these papers was grown, and should go to another republic to live, the people would not look upon him as one of them until he had made himself a citizen of their country according to law. Then he would belong to their government, and could take part in making and executing their laws.

So, until you comply with God's law for making yourself a citizen of his Commonwealth, you do not belong to his country nor government; you have no right to a place in the kingdom, and God will not permit you to enter into it.

You would like then to know how to become citizens of that Commonwealth wouldn't you? You are far off now, but you are made nigh by the blood of Christ. Again, he is the only door. You already know how to come to the blood, and when you have come to that by being baptized, you belong to the Commonwealth of Israel—you are a prince of the royal house of David.

Now the covenants of promise can only be claimed by members of that Commonwealth. You are strangers to all that was promised to Abraham, to Isaac, and to Jacob until you come into Christ. You must take Christ's name before you can have any portion in the inheritance that God has promised.

You must become God's children by being adopted into his family.

If some great man was going to make you his children, you would have to take his name according to law. You would then be counted of his household, or family, and would share in the inheritance, that would be covenanted to his children in his will.

You would believe him when he said he would make you his heirs if you would take his name, and do in all other things as he commanded you to do. You would believe him when he told you where you would find your inheritance. You wouldn't dishonor his word by looking for it in another place.

Nor though you should take his name, and become obedient to the laws of his household, would you expect to get anything named in the great man's will until after his death.

Well, Paul says, "If you have been baptized into Christ, you have put on Christ, and if you are Christ's then are you Abraham's children, and heirs according to the promise."

God gave the inheritance to Abraham by promise, and if you have taken Christ's name for your name, if you are Christ's, then you belong to that family; you are the children of Abraham, and as his children, what was promised to him was promised to you—your names will be found with his in the will or deed, that gives God's land to the meek.

You are all the children of God by faith in Christ Jesus, and as God's children, you have a right to God's land. You have faith in Christ Jesus, because you believe all that God has said about him and his kingdom, and because you are going to obey him, to get all that he has promised to give you.

THE FRIEND OF THE CHILDREN.

As that prisoner whom the French Revolution liberated from the Bastile, and who hung up his fetters in his English home, that looking on them he might bless the bitter discipline that taught him the sweetness of liberty; so we, looking down and back on the quarries where we were hewn and sculptured, thank God for every wound, and bless him for the sharp tools and stern blows that cut from us those coarse, selfish incrustations of the life of sense.

ANNOUNCEMENTS.

The Lord willing I will be at More's school house, on Friday, April 22, and continue over Sunday. The first Sunday in May at Bracken, as Brother Griffin may appoint. Friday, May 6, in Brother Roose's neighborhood and continue one week. Friday, May 13, at Kingsbury, Laporte Co., as Brother Clem may appoint, and continue over Sunday. Friday, May 20, at Brother Henry's, north of Walkerton, and continue over Sunday.

J. S. HATCH.

THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, May 4, 1881.

FROM a communication from Brother Magruder, our brethren will be pleased to learn that his pamphlet is in the printer's hands and will be ready at a no distant date for distribution among the community at large. We hope this anti-infidel missionary will soon be in the field, and may God bless it in counteracting the poisonous and corrupting influences that are so rife in our day.

WE hope to resume our Oriental Sketches and articles on Baptism soon. We want to apprehend the design of this holy institution as revealed in the Scriptures. This ordinance is more important than many suppose. Our object is not controversy, but to learn what God requires of us as testing our obedience. We shall endeavor to write in a candid Christian spirit and try to avoid wounding the conscientious feelings of those from whom we are compelled to differ.

IN accordance with the expressed desire of several of our subscribers, we have published Dr. J. H. Thomas' Lecture delivered before the Liberal League in Pittsburgh, Pa., Jan. 16, 1881, Entitled—MAN AS HE WAS, AS HE IS, AND AS HE SHALL BE—in pamphlet form. We hope our brethren will give this tract a most general circulation. It is a well-written and lucid exhibition of the subject that the author selected as the theme of his address on the occasion when it was delivered, and is well calculated in its present printed form to interest and instruct all who may read its pages. Let this tract and Brother Reed's new pamphlet on the Two Thrones be at once put into the hands of the inquiring multitudes. Send to this office—See Advertisement.

NO. VI. of the Hebrew of Tafel's Interlinear, *Translation of the Sacred Scriptures* is published. It contains the concluding pages of Numbers and the whole book of Deuteronomy. This number completes the Pentateuch, and accordingly contains the title for this division of Holy Writ designed to form Vol. I. of the entire work. The Epistles of the New Testament will be published next in order. A delay in the issue of this important work has been caused by want of means. Address all communications to Rev. L. H. Tafel, 635 Arch street, Philadelphia, Pa. The venerable head of this undertaking—Dr. Leonard Tafel died recently at the advanced age of 81. He ranked as one of the ablest philologists in this country.

News Items.

ANTI-JEWISH RIOT.

BERLIN, April 29.—A popular movement against the Jews has broken out at Argenau, west Prussia. A mob led by a school teacher has wrecked the houses of some Jews and maltreated the inmates.

ST. PETERSBURG, April 29.—Serious disturbances, originating in the superstition of the peasantry regarding the Jewish Passover rites, have occurred at Elizabethgrad, in the Government at Kherson. A mob destroyed the synagogue. Many rioters were killed by the troops, which were summoned to repress the riot.

ST. PETERSBURG, April 30.—Belvidere Castle, at Warsaw, Poland, is being prepared for the Czar, who will make a lengthened stay there.

Of 183 arrests of suspected Nihilists, thirty-five remain in custody.

The Russian ship Novgorod, with 350 exiled Nihilists, on board, has passed the Bosphorus en route for Saghalien.

At Elizabethgrad a hundred Jewish houses were pillaged and destroyed, the walls and roofs only standing.

The greater part of Krasnoyarsk, the second important town in Siberia, was destroyed by fire.

LONDON, May 1.—Bizerta, the most northern town of Africa and a fortified seaport of Tunis, was captured on Sunday by four French iron-clads. It has a population of 10,000, and is defended by two castles.

PARIS, May 1.—A terrible epidemic, somewhat akin to typhus, is making great havoc among horses in this city. The Paris Omnibus Company is said have lost 75,000 francs, and the Campagnie Des Petites Voitures over a million.

The latest foreign papers are full of bills of mortality. Typhoid fever is raging in St. Petersburg, small-pox in Vienna and Paris, diptheria in Berlin and throughout Prussia, the small-pox has gained fresh strength in London, typhoid and malarial fevers were doing good service for their grisly master in the seaport towns of Great Britain, while the plague has appeared in its old hunting-ground, Bagdad.

THE LOSS ALONG THE MISSOURI RIVER ESTIMATED AT $4,000,000.

CHICAGO, April 29.—The total loss of property by the flood on the Missouri river and its tributaries, between Sioux City and Bismarck, is estimated at $2,500,000. Below Sioux City, including the damage done at Omaha, Council Bluffs, Kansas City, and the great overflows on both sides of the Missouri, between these cities and St. Louis, the amount of loss is computed at $1,500,000.

Seven thousand people have lost their houses and all their means of subsistence in the Upper Missouri valley, in Dakota Territory, in consequence of the disastrous overflows of the river. Vast tracts of country have been submerged and swept by the flood. Appeals are made to the country at large for immediate help in money, food and clothing.

Selections.

Earthquakes in divers places.—MARK xiii. 8.

EARTHQUAKE IN SCIO.

Scenes of Desolation and Horror. A Vivid Description of the Calamity sent from the Ruined Island.

[A Letter from Scio to the London Times.]

The temperature on the 31 was heavy and oppressive, and the horizon was broken by broad flashes of light that seemed to denote a coming storm. In all this atmospheric disturbance, however, the inhabitants saw nothing extraordinary, and were far from being alarmed by what they fancied would result in a thunder-storm.

At 10 minutes to 2 in the afternoon a terrific shock was felt, bringing three-fourths of the houses in the town to the ground like so many packs of cards, and burying 1,000 persons under the falling ruins. Then commenced a fearful scene of horror. The ground rocked and danced, kneading the ruin already formed into an unrecognizable mass of stone. The survivors ran hither and thither, not knowing where to flee to escape the horrible fate that menaced them, and were tossed and flung about by the heaving earth, like feathers in a breeze. On every side the sinister rumblings of the earth, the noise of falling buildings, the tearing asunder of the walls of houses, and the shrieks of the wounded, lent a fearful horror to the scene. All sought to leave the town and get into the plains, in order to avoid being buried under the falling buildings, but even those who gained the open country were by no means safe. The earthquake attacked not only the towns and villages, but worked its ravages in the hills and mountains of the island. Enormous masses of rock and earth came rushing down the hillsides, carrying all before them, bounding far into the plains, and tearing roads in the solid rocks of the mountain such as might have been formed by a torrent 1,000 years old.

Some time elapsed before any of the survivors recovered from the terror caused by the shock sufficiently to be able to comprehend the extent of the catastrophe, or to think of looking for friends or relatives still perhaps alive beneath the ruins.

The town presented a pitiable spectacle. Great fissures and crevices yawned in the streets, walls were falling with a crashing report, and entire buildings crumbled in fragments to the ground. In many places whole streets had disappeared, and it was hard to say where the different well-known buildings had stood. No one knew where to look for family or friends. The ground still heaved and tossed, bringing fresh buildings to the ground at every moment, and hurrying innumerable victims to destruction. The people seeking to escape were caught in the staircases of their houses by falling walls, or were crushed by the entire house falling in on them as they crossed the threshold. It is impossible to say what the number of victims would have been if a second shock had not displaced the ruins formed by the first and thus permitted thousands to escape or to be rescued by others from the horrible imprisonment to which they had been condemned. In the town the victims have been very numerous. The quarters most damaged are the citadel, the Atzikios quarter, and the industrial quarter. Beneath the ruins of the citadel alone 600 victims at least must be buried. Among others there were forty Turkish women who were engaged in prayer in an oratory situated in the court of the castle. The Government palace and buildings, the telegraph office, and the mosques, are little better than tottering ruins. Hardly a minaret in the town remains upright. The Frank quarter may be said to have suffered the least of any, but even here there is not a house the walls of which do not exhibit one or more ominous-looking crevices. All the fissures and crevices run from east to west. In the industrial quarter hardly a house remains standing, and whole families of from ten to fifteen persons have perished, or must perish, beneath the ruins.

In the country the effects of the horrible upheaval have been even more terrible than in the town. Here the victims may be counted by thousands instead of by hundreds. The monastery of Neomoni is completely razed to the ground, and sixty monks lie buried beneath its walls. The site of the village of Nenita presents the appearance of a disused stone-quarry. Not a trace of a building remains. The inhabitants have disappeared. It is thought that the number of victims in three villages (Calimassia, Thimiana and Neochori) is over 3,000. The total population of the three districts is between 6,000 and 7,000 souls. I have just visited Cardamala, Pythios and Pavenona, which are entirely destroyed. The number of victims is unknown, but is very considerable. At Tchesme 1,000 houses, half of the town, have been destroyed. Five dead and fifty wounded have been discovered at Kato Panayi. Every house and there are 900, is in ruins. Twenty-three dead and 150 wounded have been found hitherto. The aspect of the plain of Vounaki is heartrending. Between forty and fifty thousand persons of all ages and both sexes are camped there, on the open ground, and there are as yet but few tents to shelter them, and old and young, sick and well, the dead even in some places, are scattered indiscriminately about the plain. Parents wander from group to group in the crowd seeking their children, and endeavoring to persuade themselves that their darlings will be found among the living. Not a single baking-house in the whole island is left standing, and the entire population was thus without food until aid could arrive from the exterior. At one moment an entire village, built in the form of an amphitheater on the side of a hill, broke bodily away from the parent rock, and rushed crashing down into the plain.

The shocks are now diminishing. In all we have counted 250 since the first three awful upheavels which destroyed the greater part of the island. Of these 250 shocks at least forty were capable of overthrowing a solidly-built house. The work of excavation has been commenced, but how few of the buried victims shall we be able to extricate from their living tombs? The scene is sickening. Here a hand makes feeble signs through a crevice, while the unfortunate wretch to whom it belongs is buried beneath thousands of tons of masonry. Here, again, a voice calls for aid from underground. A daughter sobbing endeavors to encourage her father, who is imprisoned deep below the surface; and at every turn of the spade or pick some horrible mutilated corpse is brought to light. Numbers of dead are unburied, and in isolated places the dogs are disputing the possession of their mangled corpses.

The earthquake in Italy, at Ischia, on March 5th, occupying half a minute, destroyed four hundred and forty houses inhabited by 2,200 people, and killed about 130 people, chiefly women and children. As it was at mid-day the men were mostly out of doors. The little island of Ischia, off the Bay of Naples, is one of the most favored spots, for its vineyards and olive groves, its orchards and corn-fields, present a picture of wonderful fertility. The entire island slopes to the sea from a central mountain called Epomeo, now an extinct volcano, but whose eruptions are mentioned by Strabo and Pliny. In the year 1301 Epomo broke forth again with great fury, since which time it has remained quiescent. But on March 5th an earthquake overthrew the town of Casamicciola, which lies at the foot of the mountain on the shore, and is noted for its sulphur and other mineral springs. These attract to the island many summer visitors, for the benefit they derive from the medicinal virtues of the waters. Earthquakes certainly seem to be happening in divers places. There were two shocks in Switzerland last week, and also some at Agram. Alarming news comes from St. Michael's Azores, where no fewer than thirty-six successive shocks of earthquake have been experienced. The church and two houses fell in, and several people were killed.

The Sunday-school Times.

THE OLD-FASHIONED LANGUAGE OF THE ENGLISH BIBLE.

TALBOT W. CHAMBERS, D. D.

Since the common version, so long and justly dear to thousands and millions of believers, has an antiquated garb, shall a new revision utterly cast off this feature and make the style as modern as if the book were a production of the present quarter of the nineteenth century? We answer unhesitatingly, no. It is true that the progress of the language must be regarded, and words which have in the course of time become reversed or greatly altered in meaning, should give place to others not liable to be misunderstood. Otherwise the translation ceases to be a translation. But, apart from cases of this kind, the archaic form of the English Bible, so far from being a loss or a hindrance, is an unmeasurable advantage.

1. It emphasizes the great distinguishing feature of the Scripture, that by which it is separated from all other books, namely, its divine origin and character. Even on the lowest theory of inspiration, the volume bears this stamp. Other books may lead to God; this one comes directly from God. It has a double authorship, being on one hand distinctly and unequivocally a work of man, and on the other with equal certainty a work of God. The two elements are completely interfused, nor can any scientific statement of the truth be simpler, clearer, or more satisfactory than its own words, "Holy men of God spake as they were moved by the Holy Ghost." It is not simply a collection of religious treatises, or a record of venerable traditions, or one among a number of sacred books of similar interest and authority, but it records the sole written revelation which the living God has made of himself and his will. Here it stands absolutely and forever alone. This being the case, it is a matter of devout thankfulness that there is a peculiarity in the form of our English Bible which at once suggests this fact to the most superficial reader. The archaisms do not diminish the force of the utterance, but rather enhance it, reminding the reader at every turn that the book he holds in his hand comes to him with far higher authority than the greatest uninspired writings, and that its value lies not so much in what it says, important as that is, as in the character of Him who says it.

2. Antiquity of style corresponds with the actual facts in the case. The Bible is a very old book. Its latest portion comes to us with the tone of eighteen centuries upon it. It preceded almost every characteristic feature of our present civilization. There is, therefore, a marked and palpable fitness in those forms of expression which are called archaic. They suggest the ancient origin of the book without in the least invalidating its modern applications. Nay, the contrast between the outward form and the inward freshness gives the greater prominence to the latter. This is not merely a matter of esthetics, a question of literary taste. The real power of the word is brought out with more force as the reader sees this venerable heirloom of the past revealing and meeting the most pressing emergencies of the present. He is reminded that it is neither old and obsolete nor new and temporary, but both old and new; old as the stars of light and yet new in its undimmed radiance.

3. Any change not called for by imperative necessity must needs be a loss. Dr. Cosby only repeats what many have said before him when he describes King James' Bible as "a model of literary beauty and sublimity which compares most favorably with the versions of all other tongues." It was made at the best period of our language, when it had been enriched by the brilliant geniuses of the Elizabethan era, and it struck the happy medium between colloquial vulgarity and refined affectation. It united simplicity and dignity, strength and beauty. No finer specimen of English prose has ever been seen. This is not merely an individual opinion. On the contrary, it unites the suffrages of all modern masters of English with scarcely an exception. How, then, can any change not called for by necessity be an improvement? It is true that the learned chancellor speaks of what he calls "the stiff uncouthness of a Tudor style," but this is just what does not appear in the English Bible. This book is simply marvelous for its easy and rhythmic flow—a feature in which it has not been excelled by any of the numerous attempts to supersede it. Its authors, in addition to many other qualifications, seem to have been endowed with a fine ear and a large affluence of expression. Nor does any play of Shakespeare exhibit the richness and power and grace of our tongue more fully than the Job, Psalms, and Isaiah of the authorized version. Of course the idiom and vocabulary can be "modernized" and still be good English; but where would be the gain? It is a mere assertion to say that such a modernized version would more readily touch the heart and renew the life. The facts of every-day experience are just to the contrary. The "Pilgrim's Progress," which is based upon the Bible, and incorporates a large part of its phraseology, is as attractive and effective to-day, after two centuries have elapsed, as it was when first issued from the press.

4. Once more, there is good reason for the desire that the Bible should continue to discharge the same literary functions which it has confessedly done since the days of King James, that is, of furnishing a standard of the language, a norm by which aberrations are detected and measured. A living language is subject to constant change, and this change may be upward or downward. It may be in the way of an appropriate development, absorbing and assimilating new materials; or it may be by degradation, vulgarizing and impoverishing both idiom and vocabulary. Now, nothing is better fitted to control and direct all linguistic changes than the possession of one volume of wide and permanent circulation, which is generally recognized as a true memorial of the language as it existed in its very best estate. Such a book exerts a quiet but mighty influence. And such a book is the English Bible. It is read in every cottage and quoted in every workshop, as well as studied by the scholar and expounded by the preacher. It secures attention from all ranks and classes. It is reverenced by all denominations of Christians save one. And its circulation enlarges by millions of copies every year. And thus it has become, and continues to be, with some exceptions, the one recognized standard. As Mr. Marsh has said, "It is the central sun around which the English language revolves in its orbit. From this sacred center the language cannot wander far, for the centripetal attraction governs."

Having, then, this standard, let us keep it. To do this requires no edict of any kind, or from any source, but simply to preserve the old book, with merely such changes as correctness or perspicuity demand. All else may safely be left undisturbed in the future, as in the past. Archaic words and phrases, if intelligible, will serve a useful purpose in keeping alive the knowledge of the original character of the language, and indicating the lines in which change should be allowed or encouraged. It may be said, therefore, that something more than mere esthetic taste is involved in the preservation of "the majesty of holiness" which belongs to the authorized version. It is a matter touching upon that reverence for language which is the mark of a high culture, and regards words as next in importance to the thoughts of which they are the vehicle. "We think by words, and, therefore, thought and words cannot but act and react upon each other. As a man speaks, so he thinks; and as a man thinketh in his heart, so is he."

Brevities.

A remarkable conjunction of the larger planets of the solar system occurred last week for the first time in centuries. On Friday Apr. 22, a straight line drawn from the centre of the earth to the centre of the sun, and thence continued to the centre of Neptune, at the outer limit of the system, would have passed through Jupiter and Saturn.

A few miles inland, in a deep gorge on the island of Scio, amid grand scenery, until the recent earthquake, stood the wealthy Monastery of Nenmoning, founded, according to tradition, by Constantine the Great. Its stones now lie scattered below the cliff. Only six monks were inside at the time of catastrophe, and were killed; the other seventy-four, who were in the fields, saw their homes shattered before their eyes.

In the course of the excavations necessary for the reconstruction of the baths at Durkheim, in the Rhenish Palatinate, the workmen came upon an enormous iron chest containing the celebrated treasure of the Abbey of Limburg, which disappeared after the siege of the abbey in 1504. The treasure is supposed to have been put in safety by the Abbot out of fear of an attack. It is composed of a large number of vases and other objects of gold and silver, of precious stones, and coins of the fifteenth century.

The death of Benjamin Disraeli, Earl of Beaconsfield, occurred April 19th, in London. He had rallied to a considerable degree from the worst features of his disease, but a relapse occurred on Monday, and he gradually sank into a state of coma, from which he had only a few intervals of sensibility, and died peacefully about five o'clock the next morning. By his death one of the most remarkable men of this century is removed from the world of politics. He was born in a comparatively obscure position in 1805; his father was a Jew of the noble governing line of the Sephardin, and the boy was admitted into the covenant of Abraham on the eight day from his birth, according to the Jewish law. He died the leader of the most exclusive of British parties—a party remarkable for its reverence for aristocratic birth and territorial possessions—the premier of Great Britain, and the trusted friend and adviser of the Queen. Such a career as Lord Beaconsfield's has few parallels in history, and is full of interest.

An Italian writer on the recent catastrophe on the island of Ischia mentions those prognostics of an earthquake which are derived from animals. They were observed in every place where the shocks were such as to be generally perceptible. Some minutes before they were felt, the oxen and cows began to bellow, the sheep and goats bleated, and rushing in confusion one on the other, tried to break the wicker work of the folds; the dogs howled terribly, the geese and fowl were alarmed, and made much noise; the horses which were fastened in their stalls were greatly agitated, leaped up and tried to break the halters with which they were attached to the mangers; those which were proceeding on the roads suddenly stopped, and snorted in a very strange way. The cats were frightened, and tried to conceal themselves, or their hair bristled up wildly. Rabbits and moles were seen to leave their holes; birds rose, as if scared, from the places on which they had alighted; and fish left the bottom of the sea and approached the shores, where at some places great numbers were taken. Even ants and reptiles abandoned, in clear daylight, their subterranean holes in great disorder, many hours before the shocks were felt. Some dogs, a few minutes before the first shock took place, awoke their sleeping masters by barking and pulling them, as if they wished to warn them of the impending danger, and several persons were thus enabled to save themselves.

Dr. Lenz, in a recent lecture at Paris on his journey from Morocco to Timbuctoo, has been correcting some of the generally received notions as to the condition of the Sahara. It really forms a great plateau, about 1,100 feet above the level of the Atlantic. In no part of this plateau is their to be found that depression below the level of the ocean which is shown on the maps of certain geographers, and which has led to wild schemes of converting the Sahara into a great inland sea. Moreover, the Sahara is not one dead sandy level, but is really greatly varied in its aspect. Rocks are succeeded by sandy plains, here and there are oases covered with alfa grass, and stagnant shallow sheets of water. The fresh water fossils, which are met with in many parts, show that the Sahara is not the bottom of a dried up sea. Again, the temperature is not nearly so hot as might be expected. In short, the Sahara is not so bad as it has been called; wild beasts are rare, and the most formidable enemies to be met with are the Touareg tribes, who, according to report, recently massacred the French Trans-Saharan Expedition. As to Timbuctoo, Dr. Lenz found he had to traverse a great space covered with ruins before he could reach the inhabited part. There are now only 20,000 inhabitants, but many schools and rich libraries.

Sententious.

It is the peculiar business of "Faith" to see in the dark.

A religion without an atonement, may be a religion of humanity, but it is not a religion for humanity.

Would you understand the Bible? Then like Hezekiah take the letter before the Lord.

The design of the gospel is to make us of good cheer. This world indeed is a vale of tears, but the Man of Sorrows visited it to turn it into a mount of rejoicing.

I said it in the mountain path,
I say it on the mountain stairs,—
The best things any mortal hath
Are those which every mortal shares.

The grass is softer to my tread,
For rest it yields unnumbered feet,
Sweeter to me the wild rose red,
Because it makes me whose world sweet.
—*Lucy Larcom.*

The trial is father to the triumph, and the song owes its paternity to the sigh. He who loves and trusts God can count his distresses and his deliverances at the same time, for the number of the one is the number of the other.

CORRECTION.

In our paper of April 20, it was stated in a brevity, which at first appeared in a leading Journal of the day, that the body of Adoniram Judson was carried out through the door of a house now occupied by an aged sister of this celebrated missionary, and that this door had never since been opened. Now the truth is, that Adoniram Judson died on a voyage from Maulmain to the Isle of Bourbon, and was buried in the Ocean. His death took place April 12, 1850. We will be careful in the future not to let an error so palpable as this find a place in THE RESTITUTION.

THE PROPOSED REPLY TO R. G. INGERSOLL'S LECTURES.

Editor Restitution:

I am glad to state for the information of the brethren, and other friends of truth, especially of those of them who have contributed of their means for the purpose, that I have received enough money to justify me in putting to press my Reply to Ingersoll's lectures, at least for the first edition, and that the manuscript is now in the hands of the printers in New York, who engage that it shall be ready some time in the month of May.

It is true the subsequent addition of a chapter on "The Morals of Atheism, and Mr. Ingersoll's sympathy with the Nihilists," and one on the "Bible Doctrine of Life, Death, and Immortality," written since the publisher's last estimate of cost of pamphlet electrotyped (about $175) was made, will make the cost now somewhat higher, but as the receipts all told up to this date (April 28) amount to $240.50, and some other amounts daily coming in, will make the sum somewhat more than the present receipts. I do but "walk in faith" in believing that he whose eyes are, according to his servant David, "always on the truth," will, through his people, supply all the necessary means to meet the emergency.

I accept this gratifying result as especially due to the Divine blessing from him who, through our Divine and loving Mediator, has put it into the hearts of his servants to come up to the help of the truth against the mighty host who dare to oppose it. May he condescend to accept our humble services, and make the offering tributary to confirming the faith of his people and opening the eyes of the ignorant and blind, that they may glorify his truth and bless his holy name.

Gratefully submitted,

ALLAN B. MAGRUDER.

P.S.—I have I believe, sent receipts to ALL contributors, and kept an account of all names, P. O. address, and amounts received. If any have been accidentally omitted, I hope such will notify me.

A. B. M.

Editor Restitution:

THE RESTITUTION of April 27, is just at hand, and is as usual full of good things. I write this to endorse most fully Brother H. V. Reed's excellent article on your fourth page, on "Baptizing in the name." It is sound and incontrovertible, and has long been my opinion. The triune God, triune or "trine" immersion, and triune name to be baptized into, with many other triplet tables, fall together.

The article giving Brother and Sister Bond's experience for a half century calls to my mind many incidents which allies my experiences to theirs in the days of yore. Sister Bond was one of the most honest, consistent and lovable of her sex—a bright star in the firmament of humanity. Brother Bond is a firm friend, tried and true. He is prolific in experience, sound in faith, and true of heart. It is with much pleasure I read his practical articles.

Yours, etc.

THOMAS G. NEWMAN.

DIED.

On Oct 30, 1881, our beloved brother, THOMAS JEFFERSON HOSKINS, of Amelia county, Va., in his 75th year—"in a good old age, an old man, and full of years."

For a great part of his life he had been a firm and consistent believer of the gospel of the kingdom, exemplifying his faith by his works. His intense suffering for months before his death were endured with unmurmuring patience and resignation; and so he came to his grave "like as a shock of corn cometh in his season."

May the influence of his good example be long and deeply felt by those who knew him, and may "the God of all comfort" console the bereaved family with the cheering hope of a happy reunion "at the resurrection of the just."

WILEY JONES.

--- MAN ---

AS HE WAS, AS HE IS, AND AS HE SHALL BE,

A Lecture delivered before the Liberal League, Pittsburg, Pa., Jan. 16, 1881.

By Dr. J. H. THOMAS.

This is the article that appeared in THE RESTITUTION of Jan. 26, inst, in pamphlet form. Most of our brethren know how ably the subject is handled, and the consequent importance of circulating it largely. Send to this office for it.

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Poetry.

FAITH AND WORKS.

DAVID LAWSON.

You see then how that by works a man is justified, and not by faith only.—James.

Two gentlemen once in a ferry-boat
Contended with each other like two Turks.
One said that men are saved by faith alone,
And one that men were saved by naught but works.

At length the ferry man supposed that he
Might also in the matter dip his oar;
And, "Gentlemen," respectfully he said,
"I'm really much afraid you both are wrong."

"See to this left hand oar we'll call it works,
And here this right hand one we'll call it faith;
Now let us use of either of the two
Alone, will make the boat skim it path."

And use the right hand oar he steadily pulled,
And to tell the best word splendor on the skies:
As steadily then the left hand oar he pulled
Which cost not splendor to the other side.

"You see," he said, "that neither faith or the
Nor works alone will move the boat ahead:
Now both together I will try, and see
If that will give her any better speed."

So both the oars he pulled, and soon the boat
Was safely landed at her destined port.
My story's told—and he that hath an ear
To hear it let him hear and fear.

Because you know 'tis written in the book
Whose sacred words were spoken by the Lord,
"To that man," saith Jehovah, "will I look
Who, poor and contrite, trembles at my word."

Newburgh on Tay, Scotland.

Communications.

OUR FAITH AND HOPE.

A Sermon.

BY H. V. REED.

[The following sermon was preached by Brother H. V. Reed, at Philadelphia, Pa., March 27, 1881, at a memorial service of The Church of God, in honor of Brother Justus R. Dull; and was reported *verbatim* by Brother Samuel Wilson.]

As appropriate for our evening service, we will read 2 Tim. iv. 6-8. "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."

The topic that we wish to speak upon to-night is embodied in the sentiments that are here uttered by the apostle, and they appropriately apply to the subject matter of the faith entertained, cherished, and fully held, by our brother who has passed underneath the dark wave of death; and in view of the fact that the sentiments believed by him in the hour of death are so generally misunderstood, it is only proper that we may be enabled, as surviving friends and brethren, to utter the same faith to the living that he entertained when dying.

Two weeks ago to-day he uttered the words of our text as expressive of his faith and hope, and his closing feelings and sentiments bearing upon the great question of human destiny.

Like many others in our times, our brother, in his younger manhood entertained sentiments in regard to matters of religion such as are entertained by the mass of the Christian world at our time; but a change of views came over his mind in consequence of a close study of the word, some nineteen years ago. At that time it was very precarious, in any of the religious bodies of this city, to entertain sentiments contrary to the creeds or accepted doctrines of the society; but with a spirit of independence, and from a love of truth, he consistently followed the leading of those convictions, which, of course, caused his separation from those with whom he had lived in Christian communion.

All of us have experienced similar trials, not because we wished separation, but because the Scriptures of Truth required of us a plain and distinct avowal of our faith in the teachings of the word of God, even though it might bring upon us the *charge of heresy*.

Such has been the history of Truth all through the ages. It has been sifted and tried in the crucibles of men; and those who have dared speak in its defence have passed through all the ordeals of persecution and martyrdom that bigotry and superstition could invent. Yet, truth, pure and simple, though crushed to earth has risen again, and lived and flourished here and there, even as the beautiful flower which, in the heat and exposure of the desert fades and is forgotten, again springs up, and gives forth fragrance, along the rivulets of time. But sometime these gems of truth will all be grouped in one beautiful picture, amid the blessings and beauties of the Paradise of God.

I do not wish to take up any matters of personal investigation to-night, but will analyze the various Scriptures that sustain this declaration of faith, and thus demonstrate upon what a true foundation our brother built his hopes.

Nothing can be more precious to you or to me than to feel this great assurance of faith in the closing hours of life, when our pilgrimage has reached its finale, when we have passed its temptations and trials, and the many battles of life, in which we have striven to overcome.

When night is gathering around us, and our feet are all set to step forth into the dark valley, it is sweet and precious to entertain a faith that can blaze as a light in the darkness, and show us the beauties of a life beyond the grave. We sing with fondness the last words of those who go before us into the state of death, for then it is that the true sentiments of the heart are uttered.

The last words of David were: "He that ruleth over men must be just, ruling in the fear of God. And he shall be as the light of the morning when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain." Evidently looking forward to the glorious coming of the Master, when the times of restitution and millennial glory should be here.

We find in connection with this thought that, when Jesus himself was on the cross, as given in our present version, the last words spoken by him were: "It is finished," and he bowed his head and died. I have done thy will. I have done the work thou gavest me to do." The great work of redemption on the other side of the grave was completed. But, if we look upon the picture as completed at that point, it is the darkest scene in the world's history. If we follow Christ to the tomb, and leave him resting there, there is little indeed to brighten our path through life. But on the third day the scene changes; and when the sun blazes down upon the garden wherein was the sepulchre, it revealed an empty tomb. It no longer held the lifeless form of our Lord. "He has risen," said the angel, "behold the place where the Lord lay."

The last words of Paul I have read to you to-night. He stands a prisoner at Rome, with a Roman soldier standing guard over him, and looking over his shoulder as he pens the lines that fall from his pen. Well could Jesus say in coming from the garden: "Be of good cheer! I have overcome the world," and here is the victory over your faith.

And so Paul, after following his Master so many years could truthfully say that he had overcome. He was just ready to be offered as another sacrifice for the truth of the gospel. The decree had gone forth for him to be put to death; and he had been pointed out over and over again as the victim; and here, his last words are given in a letter to his friend, and in them he gives the story of his work for Christ, and his great faith in the future reward.

Now let us look at the last words or closing thoughts of the Bible itself. Did you ever contrast the closing words of the Old Testament with the opening thoughts of the New, as given in the beginning of the Sermon on the Mount?

"Lest I come and smite the earth with a curse," are the last words of the last book of the Old Testament; while in the New, the first word the Savior speaks in his wondrous sermon is "Blessed!"

The last word under the law was a curse, the first word under the new dispensation was a blessing. One door closes upon its rusty hinges with a curse, the other opens on its hinges of promise with the *beautiful word*—"Blessed!"

Then, when the scene changes again, and the last of the apostles is upon Patmos, he gives the last vision, which closes with this promise—"He that testifieth these things saith: Surely I come quickly. Amen! Even so, come Lord Jesus."

Here, then, are the closing words of the Bible all culminating to this point of Paul's own faith; and when he was offered as a sacrifice it was on account of his faith.

But coming back again to our text: "The time of my departure is at hand; I have fought a good fight, I have finished my course, I have kept the faith." The faith has been the keepsake of the Church, left to be cherished by all true believers.

Jesus says, "Peace I leave with you, my peace I give unto you;" and in the parable of the talents he is represented as a nobleman going to a far country to receive a kingdom and to return. All that was left was the Faith, which was to be kept by the church through all ages until his return. When he made that declaration he was going toward Jerusalem, and they believed the kingdom was to appear. The populace gave out many demonstrations, crying, "Hosanna! Blessed be the kingdom of our father David coming in the name of our Lord!"

It was a time of great popular enthusiasm, and the whole nation seemed to have awakened to a consciousness that this was indeed the Christ, who had quickened Lazarus and others, had walked upon the wild waves of the sea as though they were marble; had driven diseases away, and restored men to their right minds; caused the lame to leap, the blind to see, and the dumb to speak; and had taught in their midst those beautiful lessons of love and good will that lifted them above the sordid selfishness of life, and taught them the universal brotherhood of mankind, and exalted men to a higher and nobler destiny.

All this had been done by him, and when he himself, with all these wonderful things conveyed into one picture appears, it is no wonder that in their enthusiasm they shouted, "Blessed be the kingdom of our father David, that cometh in the name of the Lord. Hosanna in the highest."

But he spoke to them a parable about going into a far country to receive a kingdom and then to return, and told them to occupy until he should come.

Turn to the 3d of Revelations and read his words to the Church at Philadelphia: "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation which shall come upon all the world to try them that dwell upon the face of the earth."

What a preciousness there is in the sweet promise that, if we will keep the word of his patience, keep the word of his promise, and be loyal to him and the principles of truth that he has taught, he will keep us from the hour of trial and judgment, when the skies shall be darkened, and the terrible judgment scenes shall sweep over the earth. Then in the world you shall have tribulation but in me you shall have peace.

So Paul could write over eighteen hundred years ago that he had fought a good fight, had finished his course and kept the faith. His life's work was completed, and he left nothing undone. For thirty-two years he had labored, and struggled with all the elements of Church power, with heathen courts and potentates, and heathen superstition and prejudice; and the one great mission of his life was to preach the kingdom of God.

At Ephesus he kneeled down and prayed with the little flock to whom he had brought the glad tidings of the kingdom, after telling them that they should see his face no more.

On his way to Rome as a martyr to the faith of Christ we hear him saying to the Philippian brethren: "For me to live is Christ, and to die is gain." If you put me to death I will magnify Christ. I will be his martyr or his herald, will die for him, or preach the gospel. I will magnify Christ. He had indeed kept the faith! that faith which Christ had committed to his little church before his crucifixion and which he still found burning, brightly in their heart when he rose again from the dead.

He came forth again and walked among the golden lampstands with the seven stars in his hand and a countenance shining with the glory of the sun, announcing: "I am he that liveth and was dead, and, behold, I am alive forevermore, and have the keys of hell and of death." I will unlock the dark tomb, and will speak to the sleeping brother, "Come forth!" and they will take away the grave clothes, and he will arise, glorious and immortal, to receive from the Savior that crown of life that fadeth not away, and can exclaim—"O death where is thy sting? O grave where is thy victory?"

Then the glad throng of immortals will arise with gleaming crowns and bright scepters, and in robes of purest white they will gather on the banks of the beautiful river, and join in the glad anthem of peace on earth and good will to men.

Let us look a little further at this testimony: "I have fought a good fight, I have finished my course, I have kept the faith." His life's work is at an end, and is a matter of history. He cannot add to or diminish it in any particular, and as all his labors and struggles, victories and reverses, in the cause of the Master, pass before him in review he sums them up in those words that tell that his work was well done; and with the full assurance of bright hope he writes to a surviving one who was to bear the tidings to the churches which they had visited together, Go back to the church at Jerusalem with the message, "Paul is dead." Timothy bears the letter to the churches, and what strength and consolation it must have brought to them as they read these closing words — "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge shall give me at that day, and not to me only, but to all them also that love his appearing."

Here are no fears, no doubts! This battle of life has won a crown for that brave warrior. This sacrifice for Christ has won as a reward a crown of righteousness. This struggle to overcome has resulted in a glorious victory; and on the other side of the grave, when gloom and tears and Old Mortality himself shall be no more; when the dying world shall be blessed with new life; when griefs and heartaches, and all that gives pain shall end, when the fitful fever is over; when war's dread clarion, and the drum which calls together the hosts of earth for bloody strife shall be hushed, and when earth shall no more groan beneath the rod of the oppressor, then it is that a crown of righteousness shall gleam in brightness upon the brow of this noble Knight of Christ.

How great the contrast! How mighty the change! "Henceforth there is laid up for me a crown of righteousness." As though the Lord was holding it in reserve, as a precious prize for the crowning of Paul. He did not expect it then, neither did he expect at death to go into the presence of the Lord to receive it; but he did expect his reward when his Lord should come again—"Shall give me at that day" are his words. What day? He answers the question—"And not to me *only* but to all them also that *love his appearing*."

Here then we see that the crown comes when the Lord comes; when the resurrection comes; when the kingdom is here; when the heartaches of humanity shall end; when he shall speak peace to our world, and have dominion from sea to sea; when all nations shall be blessed in him; when the saints shall arise in glory as co-partners in the blessed reign of millennial joys. Then it was that Paul expected his crown; and it was then that Peter expected his, for he says: "For when the Chief Shepherd shall appear, ye shall receive a crown that fadeth not away."

There is a deeper thought still in the text—that of loving his appearing. There are people, even professing Christians, who do not care to hear about his coming. Why? Don't you trust him as your Savior? Yes! Don't you concentrate all your hope in him? Yes! Don't you look to him for the means of redemption? Yes! Don't you trust him as your elder brother, and the only one who could redeem you? Yes! Then why reject his coming?

The church has listened so long to the idea that it is to accomplish the conversion of the world without him that it has ceased to look for the Lord. But, instead, the world has converted the church, which is conforming itself every year, more and more to worldly customs. The world has fashions: so has the church. The world offers amusements and attractions for lovers of pleasure; so does the church. So by styles and fashions, pomp and pride, luxury and vanity, and many other worldly peculiarities the church shows that it has ceased to look for or desire the coming of the lowly Nazarene. Well might our Lord say, "Nevertheless when the Son of Man cometh, shall he find faith on the earth?" "And as it was in the days of Noe so shall it be also in the days of the Son of Man. They did eat, they drank, they married wives, they were given in marriage, until the days that Noe entered into the ark, and the flood came and destroyed them all."

Then it becomes true believers to entertain the hope of Paul, and stand in a position of loving his appearing, and like that of John whose last recorded words are — "Come, Lord Jesus."

What would you think of a wife who received a letter from her absent husband announcing his expected return, if she should spurn the news, and treat it with contempt? Would it not strike you that she did not love her absent husband?

Then, what shall we say of the church, the bride of Christ, which, in spite of his repeated messages that he would return again, and exhortations to be watching and always ready to meet him, has spurned the news, and by every word and action shows that she does not expect or desire his return? Are we not forced to the conclusion that the church has ceased to "love his appearing?"

According to the words of Paul, the Lord is to bring a crown of righteousness not only to him, but all those who love his appearing are to share in the honor. If you no longer love his appearing can you expect the crown? Must not there be some reason in your heart that will in some way alienate you from Christ? No innocent man is afraid of the sheriff. No pure man is afraid to meet any of the great issues of life. No faithful wife would dread the return of a loving husband. It is the rogue who dreads to meet the stern realities of justice. It is the sinful man who is afraid to stand before his God. It is the faithless wife who prefers her husband's absence to his presence.

It is declared by John that "perfect love casteth out fear," so, if we love our Lord, we will not fear him, but will love his appearing. What is there in life to compare with this precious hope and trust, that enabled Paul to speak in such earnest words of the future, and which led our brother to say in giving his testimony to his friends: —"These words are so precious to me, I must say that I love the appearing of my Lord, my hope is in him; my hope of a future life, my hope of immortality, my hope of a crown; all that is of value to me in the future is bound up in the one idea and hope that Jesus is coming again."

Well might the world cry out for his return in view of the evils with which its people are cursed, in the long continued struggle with sin.

The earth has been made rough with the bodies of the slain upon the battle fields, and seas have been made red with the blood of myriads. In all lands deceit and violence hold sway, and the humble and feeble are trodden under foot by the rich and proud: while from the caverns beneath earth itself has been rocked in revolutions. Yet through all ages, and amid all trials, the voice of a faithful few has been raised in prayer, "Thy kingdom come, thy will be done in earth, even as it is done in heaven." That prayer will be answered. Though it waiteth long it will be answered; and the kingdom will come, when our Lord returns.

All through the ages the faithful waiting ones have fallen by the way, and been laid at rest. Some are on the embrace of old ocean, or lying along its rough shores, some sleep in the valley, and others on the hillside. They are quietly resting until that day when the voice of the archangel shall arouse them from their slumbers; then they will come forth clothed with immortality, ready for the grand gathering of the multitude of those who are victorious over death. Paul will be there to receive from the hand of the Lord, the righteous Judge, that crown of righteousness. The redeemed out of every nation, and people, and kindred, and tongue will be gathered together at that glorious marriage festival, when the Lamb of God receives his bride; and our brother who has so lately fallen asleep will be there as one of the glad throng, and will share the affinities of a new world where angels shall be with men, and men shall be as angels. O, glorious day of heavenly rest, soon may it come! Then our earth, which is now so beautiful, shall be made as the garden of Eden, and be no longer desolated by storms and rocked by earthquakes. The roar of cannon and rattle of musketry, and clashing of warlike hosts in bitter strife will not be heard in that millennial day. Tears and heartaches will be no more and the voice of weeping will be hushed forever by our dear Lord, when he shall come and prove the truth of his words to the weeping Mary who said "Lord if thou hadst been here our brother had not died," and he replied "I am the resurrection and the life, he that believeth on me though he were dead yet shall he live: and he that liveth and believeth on me shall never die." May we to-night, with these hopes set before us, and the words of promise burning into our hearts, be reconciled to God by the life of his Son, call him our Brother, our Redeemer, and Emancipator, who is to bring to us the crown, and usher in the kingdom of God with all its possibilities and glories. May it be yours and mine when called to rest after the conflicts of life are over, to be able to say with the Apostle "I have fought a good fight I have finished my course I have kept the faith—henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day, and not to me only, but unto all them also that love his appearing." "Then shall he say to those on his right hand, come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

May that be yours and mine, through Christ who hath loved us. Amen.

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HOPE.

J. P. GELLETLY.

Which we have as an anchor of the soul, both sure and steadfast, and which entereth to that within the vail.—Heb. vi. 19.

My soul's embarked on life's tempestuous sea,
I hear the roar
Of breakers as they beat destruction's shore,
Awaiting me.

The cloudy darkness deepens into night,
And the bright sheen
Of starry prospects now no more are seen,
To shed its light.

Fear, passion, doubt, the treacherous friend, the foe,
Strike hard my bark,
That bolts on their verge in the dark,
Rocked to and fro.

Midst deepening shadows I'll no longer grope
My destin- way,
I cast beneath the billows as they sway
The anchor Hope.

And while the roaring elements fierce fight
With clamorous sound,
Deep will I cast it deep grappled in the ground,
Waiting the light.

Oh, God! on whose vast bosom I lay hold,
Hear thou my prayer,
And give me patient fortitude to bear
Life's watery cold.

And in the fury of the mantled night,
While tempests roll,
Strengthen the cords that bind my wavering soul
To thy firm might.

Communications.

NATIONAL DEPARTMENT OF THE ABRAHAMIC COVENANT.

J. M. STEPHENSON.

Before entering upon the investigation of this subject I will answer a question propounded by a correspondent of THE RESTITUTION. He wishes to know the difference between the throne of God and the throne of Christ. Rev. iii. 21. To be an objection to my position, which evidently called out this question, it should be stated thus: —If setting with Christ on his throne involves reigning with him, why does not sitting with the Father on his throne involve reigning with him. I would answer that neither of these declarations necessarily involves reigning at all. Suppose Queen Victoria should permit the Prince of Wales to sit with her on her throne as a special favor, would we therefore understand that he had ceased to be a prince, and had become an associate ruler with his queenly mother. Surely more evidence is needed than this promise that Christ is sitting upon his Father's throne to prove that he is reigning jointly with his Father in heaven. It is at best only an *inference* without one thus saith the Lord, to sustain it and with all the plain statements and analogies of the Bible against it. Christians are not dependent upon an *inference* for evidence that they will be kings and reign with Christ. Please notice the following references to-wit: 2 Tim. ii. 12, Rev. xx. 4-6; Christ is not a king but a prince. Acts v. 31; Rev. i. 5. Is he a prince and king at the same time? His mission as a priest is clearly described. Heb. viii. 1-6.

In the next to the last text referred to his work is that of a Savior to give repentance and remission of sins. His position relative to the active work of reigning is a passive, waiting position, until his Father shall have made his foes his footstool. His Father is the active reigning power in heaven, and the Son will be the active reigning power on earth. He did not as proven in my article, go to heaven to reign there, but to receive kingly authority (Whiting), and return to exercise that authority in the place from which he had gone away. The simile of the Roman nobleman teaches this, or it teaches nothing. For Christ to reign as king with authority in heaven would destroy all the existing analogy between the simile referred to by Christ, and that which he designed to represent by it. The only throne promised Christ, or looked up in the covenants of promise, is the throne of David. David never had nor will have a throne in heaven. David's throne is called God's throne, but God's throne is never called David's throne. The only locality associated with Christ's throne or kingdom is earth. The position that Christ is a de facto king and reigning in heaven, is environed with insuperable difficulties. But the position of one throne, one kingdom and one territory is sustained by the whole Bible.

The Abrahamic covenant may be divided into two departments, one embracing the rulers and the other the ruled, or the kings and the subjects. Paul clearly discriminates between these two seeds of Abraham. "Now, (says he,) to Abraham and his seed were the promises made. He saith not and to seeds, as of many; but as of one, and to thy seed, which is Christ." Gal. iii. 16. The apostle evidently refers to the language of God recorded in Gen. xxii. 16-18 "And the angel of the Lord called unto Abraham out of heaven a second time. And said, by myself have I sworn saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore, and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed." In contrast with a seed as numerous as the stars and sands is a unit seed represented by the singular pronoun *his* qualifying enemies, who, recognizing in this unit royal seed the world's conqueror, will throw wide gateways to the citadels of the world, that earth's mightiest hero, may rule in righteousness, and with his kingly cohorts bless all the nations of earth. Paul in his letter to the church at Galatia associates with Christ, whom he declares to be the unit seed in contrast with the multitudinous seed, all Christians as belonging to Abraham's family also. Gal. iii. 29. In this individual arrangement there is but one seed, and that relates to character and not lineal descent as it does with the national department of the Abrahamic covenant. This seed embraces all who belong to Christ whether they be Jew or Gentile. Thus, he says, "There is neither Jew nor Greek (Gentile) . . . for ye are all one in Christ Jesus. And if ye be Christ's then are ye Abraham's seed and heirs according to the promise." Gal. iii. 29. We find the record of the individual department of the Abrahamic covenant in Gen. xviii. 1-8.

To this covenant was added a national covenant 430 years after this covenant was made. Gal. iii. 17. See iv. 13. This covenant was made with the twelve tribes of Israel or the multitudinous seed of Abraham. This covenant was to continue throughout their generations. It is called by Paul the old covenant, in contrast with the same covenant when it shall be restored to Israel as a nation under the new and perpetual order of things, as we shall soon see. Paul writing to his Hebrew brethren after the old covenant had about accomplished its mission and six years before it passed away, said "In that he saith a new covenant he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away." Heb. viii. 13. Both the old and new covenants relate to the twelve tribes of Israel as a nation or an organized kingdom, and not to the individual, but the multitudinous seed in contrast with the unit seed of Abraham. In confirmation of this position Paul quotes the language of Jeremiah the prophet, saying, "Behold the days come saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah. Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days saith the Lord; I will put my laws into their mind, and write them in their hearts, and I will be to them a God, and they shall be to me a people: and they shall not teach every man his neighbor, and every man his brother, saying, know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." Heb. viii. 8-12. 1. Wherever Israel and Judah are spoken of it is literal national Israel. Israel as a divided kingdom certainly will not be spiritualized. If Israel represents the church who does Judah represent? 2. These are the children of the same Israel and Judah whose fathers God brought out of the land of Egypt. How can this be affirmed of any except the literal descendants of Jacob. The context of the text quoted by Paul shows conclusively that literal Israel as a nation was referred to by the apostle. God says "Behold, I will bring them from the north country, and gather them from all coasts of the earth, and with them the blind and the lame, the woman with child, and her that travaileth with child—a great company shall return thither." Jer. xxxi. 8. 1 No one will think of spiritualizing these terms expressive of literal Israel. It must therefore relate to literal Israel. 2. The descendants of Ephraim had not been dispersed among all nations when they returned from Babylon, as they must have been thus dispersed to return from all the coasts of earth as they will when the foregoing prophecy shall be fulfilled. Again Jehovah says in the context immediately following the last verse quoted by Paul relative to the subjects of the new covenant in Heb. viii 8-13, "Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar: the Lord of hosts is his name: If those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me forever. Thus saith the Lord, If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord. Behold the days come, saith the Lord, that the city shall be built to the Lord from the tower of Hananeel unto the gate of the corner. And the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about Goath. And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook Kidron, unto the corner of the horse gate toward the east, shall be holy unto the Lord; it shall not be plucked up nor thrown down any more forever." Jer. xxxi. 35 ft. 1. Here all the ordinances of sun, moon, and stars, and day and night, depart, or be dissolved ere the literal Israel cease to be a nation before God forever, or to be an eternal nation before God. Israel ceased to be a nation eighteen hundred years ago, and has not been a nation since that period, therefore Israel must be restored to its former nationality never to be overthrown or destroyed again. The ordinances of heaven and earth roll on in one unbroken succession; therefore God stands pledged to restore the nationality of Israel, that it shall not have ceased to be a nation before him forever." That this will be the same literal Israel which was once a nation before, that is evident from the fact that it ceased to be a nation, a thing it could not have done, had it not been a nation. For this reason this prophecy cannot be applied to the church. The church never has or will cease, to be restored.

Israel has ceased to be a nation since its return from Babylon, therefore this eternal nation cannot refer to the restoration of Israel from Babylonian captivity. This prediction never having been fulfilled in the past its fulfillment therefore must be yet future. The new covenant is to be made with Israel when thus restored to its former nationality; therefore the making, or ratification of the new, first with literal Israel, and second in the yet future. 3. The capital of this eternal nation or kingdom is to be the same city on the same site upon which was located the ancient capital of the same nation. It would be hard to spiritualize such terms defining the boundaries of Jerusalem under the new covenant as the "tower of Hananeel, gate of the corner, upon the hill Gareb, shall compass about to Goath; and the whole valley of dead bodies, the ashes of all the fields unto the brook Kidron, the corner of the horse gate toward the east.' When such terms as these can be spiritualized, it will then be time to spiritualize Israel, their capital, or the new covenant with them, as an eternal nation, having an eternal capital as we shall see under the last heading. 4. Jerusalem having been restored, or built upon its ancient site, "it shall not be plucked up nor thrown down any more forever." From which we may deduce the following irresistible conclusions. 1. To say that it "shall not be plucked up nor thrown down *any more*" demonstrates that it is the same city restored that had existed previously to having been plucked up and thrown down. 2. That having been restored it will stand forever as the capital of the kingdom of Israel restored, which according to the foregoing shall not cease to be a nation before God forever." When thus organized into an eternal nation the "new covenant" to be made with "Judah and Israel" or with "the house of Israel" will be the new constitution of that consolidated nation after having been divided for ages, never to be separated, plucked up or expatriated from their fatherland. Then will the Lord God have given to David's royal seed the "throne of his father Jacob, and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Amen.

(To be Continued.)

Selections.

N. Y. Sun.

AN INTERESTING PART OF EGYPT.

The Remains of Lake Moris and the Famous Labyrinth—A New Field for Travellers.

FAYOUM, March 28.—I have been residing for three weeks in this oasis, which lies about seventy miles to the southwest of Cairo. As it is a part of the country not often visited by travellers, and is unique in its character and full of historical traditions and associations, a short account of it may be of interest to your readers.

The Fayoum is a most luxurious and fertile district, surrounded by desert. It measures about twenty-three miles, running north and south, and twenty-eight miles east and west. It lies twenty miles to the west of the Nile valley, from which it is separated by a low range of the sandy Libyan hills. On its extreme western margin there is a large lake of brackish water, thirty-five miles long by seven wide, called the Birket el Kerun, beyond which is the unexplored vast of the Sahara.

The remarkable feature of this lake is that the level of its waters is seventy feet below that of the Mediterranean, thus in some respects resembling the Dead Sea. The most elevated portion of the cultivated district of the Fayoum is 200 feet above the lake. The consequence is that it is the only part of Egypt where there are beautiful streams, picturesque waterfalls, wooded gorges, lakes embowered in trees, and scenic features which one does not associate with the narrow valley and flat delta of the Nile, that compose the Egypt of our imaginations.

The signification of the word Fioum in ancient Egyptian is marsh, and in extreme antiquity this was probably an accurate definition of this region. It was reclaimed, according to hieroglyphic records, by King Phiops, B. C. 3000, but its celebrity dates from a later period, when a certain Amenhotep the Third, B. C. 2200, constructed the artificial Lake Moeris, and built on its margin the far-famed Labyrinth, which was numbered by the ancients among the seven wonders of the world. I visited what remains of this marvelous structure, which consisted, according to Herodotus, of twelve courts and 3,000 sets of chambers, 1,500 above ground, and 1,500 beneath them again underground. They did not open one into the other, but were entered from winding corridors, which it was not possible to traverse without a guide. Situated on the confines of upper and lower Egypt, the Labyrinth was an assemblage of courts where the grand councils of the nation were held, where the most sacred religious rites were celebrated and from which as a central point the whole administration of the country was carried on. It is difficult to realize from a contemplation of its present remains its former grandeur and magnificence. Placed at the edge of the desert, the chambers have long since been covered with sand, and here and there a fragment of a papyrus column, some carved blocks of granite, a collection of upper chambers of which the roof, being crude brick walls alone remain, nothing is left to indicate its ancient splendor.

At its northern extremity there is a pyramid of crude brick about 150 feet high, from which a magnificent view is obtained over the whole oasis. The special interest which attaches to this structure lies in the fact that it is the oldest existing monument of the kind in Egypt, having been erected by King Semempses, whose tomb it is, about 400 years before the pyramid of Ghizeh. The probability is that excavations here on a large scale would reveal a buried necropolis, such as has been discovered at Sakkara, besides the plan and chambers of the Labyrinth itself.

But neither the pyramid nor the Labyrinth is so wonderful as the traces which still exist to indicate the limits of the ancient lake Moris, which formed a reservoir by which the irrigation of the whole province could be regulated. This lake was constructed by King Amenhotep, who led into it the waters of the Bahr Yussef, an affluent of the Nile, which leaves that river near Siout, and after a course of 200 miles, is conducted through a depression of the Libyan chain into the Fayoum. The bed of lake Moris is now a vast fertile plain, covered with groves of date trees and with fields of beans and cereals, but in old time it measured sixty miles in circumference, was twenty feet in depth, and navigated by boats, which in those days could sail into the Fayoum from the Nile. Some idea of the stupendous character of the work may be formed from the fact that the artificial dyke which retained its waters must have been thirty miles long, and in places thirty feet high and a hundred and fifty feet thick. The lock gates at Illahoun, about eight miles distant, where there is a pyramid still existing, must have been upon a scale commensurate with the rest of the undertaking, for we are informed by Diodorus that it cost fifty talents, or about $55,000, every time they were opened. This lake possessed a character of sanctity as well as of utility, for here was kept the sacred crocodile, which was an object of special worship to the inhabitants of the province, who, we are informed, fed it upon the choicest dainties, and even went so far as to adorn it with necklaces and earrings. Indeed, the district was called the Crocodilopolitan Nome from this circumstance.

Five miles distant from the Labyrinth and upon the opposite margin of the lake are the extensive mounds of the ancient city of Crocodilopolis-Arsinoe. I lived in the immediate neighborhood of this interesting locality, and was never tired of exploring the vast area of brickbats, potsherds, bones, and rags which cover the surface of the ground for several square miles. From beneath these huge mounds of debris I unearthed human bodies still wound in wrappers of impurity of to with skin tightly drawn over their skeletons, and their hair still remaining, and I exhumed many curious records of the past, an old bronze, a piece of a fishing net, fragments of glass bottles, and of many colored glazed pottery, besides picking up numerous coins, those of the latter older, however, than the Ptolemaic period.

The town of Medinet el Fayoum, the modern capital of the province, and containing about 9,000 inhabitants, is situated near these ruins. It is a good specimen of a wild country town, untouched as yet by civilization, with its narrow, crooked bazaar and motley population of Fellahin, Copts and Bedouin Arabs. This is intersected by the Bahr Yussef or River of Joseph, called after the son of Jacob, for the popular tradition erroneously has it that he it was who led the Bahr Yussef into this district during the year of famine, and that to him the great fertility of the province is due. Just outside the town the river is dammed and divided into several canals, which are again subdivided, thus carrying the water all through the country. Owing to the slope of the land it is irrigated by means of undershot water wheels made of date fibre, and which keep up a constant mournful creaking as they revolve and upset their earthen buckets full of water into the trough provided for it. At many of the villages the water is dammed into small lakes, from which it issues in waterfalls, thus forming a picturesque feature in the landscape. Indeed, the Fayoum may well be called the garden of Egypt. Nowhere are the groves of olives and oranges so flourishing and abundant. Every village is surrounded by acres of figs, vines, apricots, melons, and other fruits, while the town lands are extensively cultivated with cotton and sugar cane. In former years one of its main industries was attar of roses, and the town of Medinet was surrounded by hundreds of acres of rose trees; unfortunately, about fifteen years ago they were attacked with a disease which proved fatal to this culture; and no attempt since to revive it has been successful.

The population of the oasis is about 150,000, and the cultivable land amounts to 250,000 acres, of which half is owned by the peasants and half by the Government. I visited the Birket el Kerun, on the opposite shores of which are some interesting and little known ruins. Those at Kasr Nimrud are especially worthy of notice, and consist of the remains of a temple approached by a street three-quarters of a mile long, which was once ornamented throughout its whole length with sculptured lions. At the southwestern extremity of the lake is the temple of Kasr Kerun, which is in a more perfect state of preservation.

The waters of the Birket el Kerun abound in fish, but the process of fishing is involved in much discomfort, as the native boats are open, cranky vessels, redolent of decayed fish, undecked, without mast or sail, and propelled by cumbrous oars. Owing to its depression below the level of the sea and the proximity of the scorching desert, the heat even in winter is often disagreeable, and the banks of the lake have a reputation for being feverish. The remains of numerous mounds prove, however, that in ancient times they were inhabited by a dense population. In places the soft soil has been cut through by the canals at periods of inundation, forming immense ravines with precipitous sides, in the beds of which are thickets, the favorite haunts of wild boar and other game. The one at Narlut, for instance, is about 700 feet wide and 100 feet in depth, and is a wild, picturesque spot of a character totally unlike anything to be found elsewhere in Egypt. Altogether, for scenery, climate, sport, archæological research, and general interest, there is no part of this country which offers greater attractions than this little-known province, and it is a matter of astonishment to me that its merits have not been the more highly appreciated as a place of resort by those who have "done" the Nile, and are in search of health or amusement in the East.

CHANGE OF ADDRESS.

My address is now Lamark, Ill. We are located here now.—Brethren please take notice. G. M. MYERS.

The Family Circle.

FORGET NOT TO PRAY.

E. R. WINCH.

Forget not to pray—in the hour
When [illegible]
How oft were [illegible]
At noon and [illegible]
Would have roused the slumberer
Who [illegible]
Pleading our [illegible]
In the keeping of the Lord.

[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

New York Observer.

LOVING GOD.

[illegible] MINTON, D. D.

"I never can I know my God I think of Him as great and holy. I am grateful to Him for the many evil things I have [illegible] but all the while I feel that I do not love him; this troubles and distresses me."

So said a friend, while sitting by me and in the words expressed what is in the heart of very many truly Christian people. She was mistaken about herself, and like others, her fear of love mistaken, was failing to take the position of strength and comfort she might have had. I talked to her somewhat in this way:—Were I to ask almost any true wife, on some unexpected occasion, "Do you love your husband?" she would at once reply, "Of course." Yet were she to judge of her love by the feeling that she has on the instant, she would be compelled to say, "I do not." At the time of the question, and perhaps for hours before, she has had, in the midst of her employments, no special occasion even to think of him. He has been out of her mind, and of course she has had no feeling in reference to him at all.

But suppose that, while I am speaking, the roll of a carriage is heard to stop at the door and a messenger announces that her husband has met with a serious accident and has been brought home insensible. On the instant what a change comes over her spirit! All the love of her nature overflows in a tide of emotion. From that moment and onward, her whole being is given up to the one work of preserving his life and restoring his health. With what absorbed interest will she watch his face while he sleeps, how she will hold his hand, smooth his forehead while tears dim her eyes, fears lest of solicitude, but of affection that finds no other expression.

But you must remember that here is no new love awakened: it did not come into being when her husband was carried into the house. It was there, pure and deep as now. The occasion simply called the emotion out.

So a child away at school, with mind all intent on her studies, may be suddenly asked, "Do you love your father?" And judging by her feeling at the moment, she would answer, "I have no special love for him." But it may be an hour afterward some subtle association brings him before her—the days when she sat in his lap, when he was folding her in his arms and quietly kissing her forehead or smoothing her cheek;—all at once her bosom heaves, her eyes fill, and her heart goes out to him in unutterable affection. But that affection was there all the time. It only needed some hand, though unseen, to touch the chords and make them vibrate. The principle of love was there, but just then the emotion of love overflowed her heart!

Mere emotion is no criterion of affection. Some persons are more emotional than others. They always see things in brighter lights than their friends see them. You call them enthusiastic. They speak in superlatives. You are surprised to hear them tell of their thoughts and feelings about something that you heard or saw with them. Upon you it made a quiet impression and you would never have thought of expressing yourself strongly about it; but they go into ecstasies over it—it is "glorious," "they cannot tell how deeply it moved" them.

But you would be in error were you to suppose that these enthusiastic people were necessarily persons of deepest and most reliable affections. Often when the matter comes to a test they fall into the background. When patience and self-denial, care and sleepless labor are demanded, there comes forward some calmer, and, as the unthinking perhaps have said, some less affectionate one. Then the long days of seclusion, of abandonment of pleasure and ease, of assiduous labor, nights that are watchful and filled with gentle ministrations, tell how pure and how strong the love has been.

We must judge of love by what it does or is willing to do. So a wife, a child, a friend, judges and is judged: not by the emotions of special moments or by the results of a peculiar disposition, but by the principle that leads to work, to endurance, to self-denial. True affection shows itself by such things as these. The wife knows that she loves her husband, not by what she feels on the moment, but because she knows that before all others she has chosen him, that there is no interest of his that she would not sacrifice, no [illegible] denial that she would not endure for him. You must determine the character of your religious affections somewhat in the same way.

THE LAST TIME.

S. L. TAYLOR.

The last time I kiss my lips to the cold pale brow and [illegible] locks in parting [illegible] the last time. He went for away we never see again. We shall never meet until the Great Judgment Day."

A thousand times are these sad words on the lips of men and women. For the these words have such scenes occur. And so the last time comes, is not that its bitterness lingers long. You feel a solemn change. A strange pain [illegible] You whisper, "Never again." Bewildered and at times careless, you pass on your way. You greet from your best beloved for the last time. You kiss your dead for the last time. You gaze on some favorite scene for the last time. You listen to some sweet voice for the last time. You stand on some well-remembered, quiet spot where your dear departed one sat with you in the long, long ago for the last time. You recall at the birthdays of your childhood, your youth, for the last time. You have been young and fair and strong, for the last time. For the last time you have played with the merry thoughts of younger hours. You are growing old. Life has become serious. The fancies of youth have perished. The hopes of youth, it may be, have faded. Care sits heavy on your brow. You can give no new affection. You can charm no more. With a touch of pathos her soul for tears, you sigh, "Never again."

Time moves relentlessly onward. The set 30 years sink into the dim past, but the memory of them dies not. And as the end upon us looks the last things of this poor life, its last joys, its last opportunities. Birthdays come and go more and more swiftly. The strains of some enchanting music thrill you for the last time. You hear the warning voice of some faithful preacher for the last time. For the last time you go abroad under the summer sun to scent the flowers and hear the singing birds. For the last time you stand on the corner of the busy street, or on the sea shore, or on the green meadow, and sighing, look behind you across your trodden path. For the last time you will go to the house of worship, the scenes of prayer, the place of your business, the parlor of your kindred. Life's grown-up work that once animated your buoyant step is nearly done. The bygone years flit as mystic shadows in memory's halls. "Never again," rings through the corridors of the soul.

Now you begin to know the hidden bitterness of those two words. Your faculties fail; memory is at fault. Sight becomes dim. You have to be spoken to twice or thrice ere you can hear your friends. The last hour of mortal life comes. For all things beneath the sun there is a last time. In the strange sleep of death you close your eyes. The pillowed head, so still. The soft tread, and whispered words of kindred tell that all is over. Your obituary is in the papers; your name is in the marble. It is the last of earth. Never again.

But this is not the last. You will rise and stand before the Judge. It will be for the last time. The uttered sentence is his; the fixed destiny is yours. Never again shall come to you the gospel's music, the preacher's warning, the Spirit's wooing. It is done. As ye have sown so shall ye reap. In that Great Day, what will the harvest be? It may be that I shall never again warn you of your danger. It may be this is your last warning. It may be the winds of winter will wail, and the snows pile in cold, white symmetry over your lonely grave, or the flowers of summer may bloom above your silent bed. Solemn thought! Solemn hour! are you prepared for that last time? O judgment-bound man and woman, think of these things ere it be too late, and the last time of mercy's pleading comes never again.

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"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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Communications.

COMING AGE.

Its Proximity. Second Trumpet. Scripture Narration. Rev. viii, 8, 9. Explanation of Terms. Symbolic Exposition. History of the Events. Application.

No. 67.

J. P. WEETHEE.

Second Trumpet.—And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea; and the third part of the sea became blood. And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed. Rev. viii. 8, 9.

Such is the scenery of John's vision. It is the vision of events following the sounding of the second angel's trumpet. They are seen through the "open door," under Christ's officiating priesthood. The angel is God's direct messenger, stationed at the head of the second prophetic era, to give notice by the sounding of his trumpet, of the arrival of the time for the commencement of the new series of events.

John's attention is directed to a remarkable phenomenon in the physical world—a "burning mountain," loosened from its fiery seat, was cast, by some invisible power, into the sea. The results of such a baptism are very readily understood: the sea boils like a caldron. The third part, one of the three divisions, of the sea becomes blood, as when Moses and Aaron, by the command of God, turned the waters of the Nile into blood. The act was of man; the power of Jehovah.

The waters become death waters. All life, in that division of the sea, expires; even the vessels, floating on the bosom of that sea of blood, take fire from the burning mountain, and are consumed. The agent, the action, and the results are before us; what do they represent?

1. The Mountain. — A mountain symbolizes in vision, a kingdom. The stone which smote the image, seen by Nebuchadnezzar, became a great mountain and filled the whole earth. This is explained to be the kingdom of the God of heaven. Dan. ii. 34, 44. In Zech. iv. 7, we have the following: "Who (art) thou, O great mountain? before Zerubbabel (thou shalt become) a plain." The mountain is the Babylonian power that held the Jews in bondage.

In Jer. li. 25, it is said: "Behold I (am) against thee, O destroying mountain, saith the Lord, which destroyest all the earth; and I will stretch out my hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain."

The Great Kingdom, symbolized by the "mountain," is that of the "Vandals," under Genserio. That nation was the creation and destroying agent of that barbarian monarch. The Vandals were a swarm out of the German hive. They originated in eastern Asia. Progressing westward they entered northern Europe, and for centuries occupied Scandinavia. They were of the Suevian race.

During the first century of the Christian era they were spread over north-eastern Germany, and south-western Russia. Their features and complexion were Teutonic. They were called the "blue-eyed warriors."

They spread westward, entered the Roman empire in the province of Gaul (France), thence they crossed the Pyrenees mountains into Spain; wrested that country from the Goths and Romans; thence, Boniface Count of the Roman provinces in Africa, soliciting their aid, they passed over under Genserio, into that land, the granary of the western empire.

Eight years were consumed in the conquest of the seven Roman Provinces of Africa. They were there, under the "Terrible Genserio," erected into a more settled kingdom.

It will be seen that the Goths under Alaric attacked the western empire on the land, while the Vandals under Genserio, fell upon its maritime provinces, and its navy.

Spain first gave way; then the maritime provinces of Africa. The dominion of Genserio extended along the coast of Africa, from Tangier to Tripoli, ninety days' journey. It was a land of great natural advantages: rich and populous. It was, however, too much so to satisfy their growing desires, or their ambition.

Genserio was not attracted by the sable sons of the desert wilds, nor by the countries of moving sand. Beyond a narrow sea, in the Paradise of Europe, sat the city of the proud queen of many waters; some of whose valuable provinces he now occupies. The prize beyond the sea was too great a one to tempting. He resolves to create a navy.

He orders his legions of workmen into the pine woods of Mount Atlas. Immense amounts of timber are conveyed to the sea by his Roman subjects, who were skilled in ship-building; his brave and daring Vandals enter this new school—the sea-training.

Many ships were constructed, and the great inland sea became the theatre of their maritime exercises. Their vessels, issuing from the port of Carthage, entered nearly every maritime city of the Mediterranean sea. The Vandals thus became skilled in navigation.

With an eye on the state of the western empire, Genserio equipped a large number of vessels, and manned them with Vandals and Moors, ready to attack the city of Rome and the empire.

By invitation of Eudoxia, widow of Valentinian, he set sail with his fleet, and landed at the mouth of the Tiber.

Three days after his landing, he entered the city. The pillage continued fourteen days and nights. The females were delivered to the insults and licentiousness of the Vandals and Moors. Public and private wealth, every treasure, sacred or profane, disappeared in the general plunder. "The holy instruments of the Jewish worship, the gold table, and the gold candlestick with seven branches, originally framed according to the particular instructions of God himself, and which were placed in the sanctuary of his temple, had been ostentatiously displayed to the Roman people in the triumph of Titus. They were afterwards deposited in the Temple of Peace; and at the end of four hundred years the spoils of Jerusalem were transferred from Rome to Carthage, by a barbarian who derived his origin from the shores of the Baltic."—*Gibbon.*

This sack of Rome was forty-five years after its overthrow by Alaric. The wealth of Rome, as well as a multitude of captives, passed over the sea to Carthage. Among the latter was Eudoxia the empress daughter of Theodosius the Younger.

The naval conflicts between the Vandals under Genserio, and the Romans, commenced soon after, under the emperor Majorian.

The Vandal depredations were constant, and were extended along the western coast of Italy. Majorian resolved to carry the war into Africa. Without a powerful navy this was impossible.

To create such a navy "the woods of the Appenine were felled; the arsenals and manufactures of Ravenna and Misenum were restored; Italy and Gaul vied with each other in liberal contributions to the public service; and the imperial navy of three hundred large galleys, with an adequate proportion of transports and smaller vessels, was collected in the secure and capacious harbor of Carthagena in Spain." *Gibbon.*

"But Genserio was saved from impending and inevitable ruin by the treachery of some powerful subjects, envious, or apprehensive of their master's success.

Guided by their secret intelligence, he surprised the unguarded fleet in the Bay of Carthagena; many of the ships were sunk, or taken, or burnt; and the preparations of three years were destroyed in a single day."—*Gibbon.*

The maritime parts of the western empire were laid waste by the Vandal and Moorish pirates. Every spring; Genserio headed a fleet from the port of Carthage, which plundered the western Mediterranean. Conveying in his ships a sufficient amount of horses, so soon as he had landed on any coast his terrible desolations commenced.

Plunder was his aim rather than conquest. "His designs were concealed with impenetrable secrecy, till the moment that he hoisted sail.

When he was asked by his pilot what course he should steer, 'Leave the determination to the winds, (with pious arrogance, replied the barbarian) they will transport us to the guilty coast, whose inhabitants have provoked the divine justice.' * * * Their arms spread desolation, or terror, from the columns of Hercules to the mouth of the Nile."—*Gibbon.*

The children of these hardy Vandals, being brought up in luxury, and under an African sun, loved pleasure and ease rather than the hardships of war: and the Vandals were soon divested of all their terror.

As a mountain, cast into the ocean, soon disappears, with all its effects, the waters again closing over the boiling chasm; so did the great political ocean swallow and close over the Vandal kingdom.

The race of Vandals is utterly extinct. Its mission accomplished, it is numbered with the dead and forgotten.

Application.—The outline history is now before us; does it fill the prophecy? When the events, introduced by the angel of the second trumpet, were transpiring, had John a vision of those conflicts that marked the history of the Vandal kingdom under Genserie?

Before we compare, a few points should be carefully noted, in reading the Old and the New Testaments:—

1. The Bible is not a Universal History.—God being its author he sketches the history of his own people, noting the acts of other people only as they concern his peculiar people, he leaves nations belonging to other gods to write their own history.

2. Following this unity of design, the history, which God gave to Christ to show to John, was not the history of all nations, but only of that monarchy under whose government his people were to remain during the officiating priesthood of his Son. The acts of other nations are noted when they bear on his people, and only then.

3. That history must, therefore, follow the fourth monarchy from the reign of Domitian, (A. D. 81–96,) to the return and kingdom of the Son of Man, and its final overthrow.

4. Paul follows the history of the apostacy, and consequently, must confine himself more particularly to the Latin division of the empire. This is an important point to be noted, since it follows the apostate priesthood.

5. The same great apostacy (for there has been but one) is brought to view in Christ's revelation to John; it is, therefore, safe to say that the same division of the empire is more particularly brought to view. The chain of prophecy follows this division through the seals, trumpets, and the vials.

(a) "Third part." Three divisions of the empire were made by Constantine the Great, for his three sons. The Latin, or western, was always one of those divisions. It is sometimes used to denote a large portion of any thing.

(b) "A mountain burning with fire." Not a "burnt," "burning mountain," active and moving. Not old and exhausted. Such were the Vandals.

(c) "Cast into the sea." Not rolled in. Violence is used. Thrown as a ball.

(d) "Sea"—symbolizes masses of human beings. This is a sea agent. It struck the marine of the empire, and as it struck it destroyed. This event was accociated with the church, true and apostate. Genserio was an Arian; and assisted the Donatists of Africa against the Romanists. These agents of ruin were members of the Christian church.

(e) "Third part of the ships were destroyed." The ships of one division of the empire. This is a remarkable feature of the prophecy, and was most signally fulfilled in the destruction of the Roman fleet in the harbor of Carthagena.

The weakest spot in every man may be where he thinks himself the wisest.

FAITH UNIVERSAL AND CHANGELESS—WORKS DISPENSATIONAL.

G. S. L. C.

Without faith it is impossible to please God. Heb.

This rule is absolute and universal, no exception from Abel's time to ours. By faith! by faith!! by faith!!! rings down the ages. Its glory lights up the faith of the just all through the darkness of reigning sin. Ages, governments, laws, customs, philosophies, institutions, religions change. This vital thread, holding the "worthy" in unbroken succession to the eternal throne, pulsates with a steady, growing life, bringing into and spreading through the world the saving vigor of righteousness. It is of God, the thought, the privilege, the power, the means of faith is of God, he is its source, and substance, and life.

Every approach to God, by word or act, must be by faith, always has been, always must be; not because the law of Supreme Power has prescribed it, but because that is the only possible way of assimilation, for that is what "come to God" means.

Faith is the working force of love. As we "acquaint ourselves with God," we love him, confide in him, trust him. We come to him; he comes to us: takes away our sins, darkness and weakness, and gives pardon, peace and power. So faith shines through all the Old Testament, but is the very body and substance of the New. Here the veil is removed and we are permitted to see its exquisite mechanism. It is relieved of routine and shadow for Jesus is here, its personal practical power.

Faith seems stilted in the Old Testament and to be fond of official prerogative and gorgeous array; in the New it is the very model of simplicity, the very life of frankness, the most direct expression of heart to heart. Jesus comes wherever he is welcome, a most familiar, sympathizing friend with all power to help, and urging his kind offices upon us. "Only believe," he says: "all things are possible to him that believeth."

How few and how small the words between us and Christ. These little keys open all the treasures of divine love, mercy and power, the wealth of grace, the glories of the kingdom. On, in, into—believe on, in, into him; put all on him, confide all in him, be absorbed into him; appropriate him and let him appropriate you.

Historical belief is not faith. Devils have that. To know is not enough; to love is not enough; God "so loved" that he did something; we must so love as to have faith, trust and obey;—to be in Christ, have him in us, in all our thoughts and business, and work out his will and character. "I in them," "they in me."

Works, ceremonial or in practical godly life, are varied to suit the age, people, or occasion—helping and holding the heart in the sun-light of faith. Conditions so change that what is duty at one time may be forbidden at another; and even both when, as a rule, it is a duty, and when it is forbidden conspicuous exceptions occur; this, perhaps, to keep in mind God's sovereignty and the fact that man can not save himself, that his working (to be of saving force) must respond to God working in him. The outward work reflects the inward faith. The latter, sure to show itself in some way, is not always punctilious how. This may be affected by a thousand things. Faith must not be forbidden by dispensational etiquette. Ordinarily the etiquette is of great importance, suiting the prejudice for uniformity and making the ways of grace easier.

Jesus was not uniform in his methods of mercy; he did not follow the formulas of the old covenant nor the new: but he never refused mercy, and was never tardy in granting it. His one rule was: "According to thy faith." He often blessed persons on the faith of others. He seldom required any not between faith and the blessing sought. "Thy sins be forgiven thee." "Go thy way, thy son liveth;" and "that very hour" the fever left him. Such is his promptness in pardon. His assurance to his disciples was: "You shall see greater things than these because I go to my Father." He is not tied to forms now more than he was then. Ordinances are the servants of mercy, not its masters. We spoil and abuse them by exalting them out of place. It would be an indignity to the Lord to tell him to wait till we get ready for him to pardon the impenitent.

A dispensational rite never shut any body from God's mercy; was never the gate to the way of life. Jesus is the door, and he has not hedged himself about with ceremonial guards. "Forbid them not," he says. "Come unto me." O how easily and how sweetly accessible Jesus always was and is still.

Youths' Column.

Rural New Yorker.

While I May.

Papa, shut the book please, let us play together,
I'll be Patty Wotton, in her gown o' gray,
Mamma'll be study, buying all my berries,
And you'll pay in silver. Papa what you say?

Pages of the Poets, open at your sweetest,
You will be to-morrow what you are to-day.
But the sunny eyes here, if I now deny them,
When I fain would meet them, may have turned away.

Singing birds are sweetest, only in the spring-time;
Blossoms will be blossoms only for a day:
Golden hair is golden, but a little longer,
So I'll make your heart light, darling, while I may.

Ever willing fancy charm away the present,
Summon all thy magic, frame bright its play,
Let my little maiden, in her seventh summer,
Be a wrinkled woman in her gown o' gray!

Harper's Magazine.

"Think a Minute First."

Apropos of the sayings of the little ones I am reminded of an incident which touched me very much at the time and may find a responsive chord in the hearts of those who are parents. I was sitting on my porch on a pleasant summer morning when up runs my little five year old Bell, intent on a visit to a playmate across the way. "Papa," she asks, "may I go over and play with Carrie awhile?" and when she seemed to discern a dissent in my face, she put her little rosebud lips to mine, and quickly added: "Please don't say no—think a minute first." Was there ever a more charming protest against a hasty and inconsiderate answer? Of course the little girl had her wish. We are, perhaps, all too ready, thoughtlessly, to deny many of the requests of the little ones—things that seem trifling to us, but are everything to them. And when their little appeals come, before letting the "no" rise too quickly to our lips, let us think a minute.

N. Y. Observer.

Birds of the Bible.

BY GEORGIANA KRINGLE.

NO. II.—SWALLOWS.

The swallows, I believe, are favorites with every one, and it is not difficult to understand why they should be so. They are interesting to us not only as friendly, innocent little birds, but are endeared to us by the mention made of them in the Bible—for everything mentioned there must be of interest, just as those things referred to in all letters of very dear friends become objects of interest or affection. The swallows are mentioned several times in this precious book, and always favorably, as when they are referred to as being wise little birds, and knowing the times of going and coming, that they may escape the cold blasts of the north, or the intense heat of the south. Jeremiah says: "The turtle and the crane and the swallow observe the time of their coming, but my people know not the judgments of the Lord," —meaning to rebuke those who live in sin and neglect seeking pardon of God while they have time. It seems unreasonable, and very sad, that while tiny birds are careful of their own safety, we, who know the dangers awaiting the unforgiven soul, should, in so many cases, take no care for it at all, and forget that we may put off seeking safety until it is too late.

The swallows are never too late. They never perish by putting off. At a certain season, with one accord, they all rise in the air and turn toward a safer country, never, however, forgetting to return when a proper season invites them back to their old haunts, and even to their old nests. The passage in Proverbs referring to the migratory habits of the swallow would teach us that the judgments of God are just, and never come without a cause, so that, if we would escape his chastisement, we must live lovingly near him. The verse reads: "As the bird by wandering, as the swallow by flying, so the curse causeless shall not come." Let us obey him in love, that we may not grieve him and compel him to chastise us.

The Psalmist alludes to the swallow, when afar from the Holy City, and envies the little bird, which, with greater privilege than his own, may live under the shadow of God's sanctuary: "Yea, the sparrow hath found a house, and the swallow a nest for herself, where she may lay her young; even thine altars, oh Lord of Hosts, my King and my God." Hezekiah, when in deep grief says: "As a crane, or a swallow, so did I chatter." These words may refer to the flutterings and mournings of the chimney swallow, with which we are all familiar, as we know of no other variety of these birds to which the words of the prophet would apply. We feel, then, attached to the swallow, because it is a bird mentioned in God's Letter, but also because they are such innocent, domestic little things, building under our roofs, swinging up under our gables with food for the row of mouths open to receive it, darting through the air to feed the little ones, chattering so early and winging so late; always so busy, always harmless, always in time—doing the work God gives them to do with quick, cheerful wings, and setting us all lessons of innocence and obedience.—as one of the nearest and dearest of the Bible birds.

Sermons for the Little Ones.

No. 14.

HOW YOU MUST DO AND LIVE, TO BE GOD'S CHILDREN.

I know you want to become one of God's children, and that you may become heir of God, through Christ, to the beautiful new earth, you want to see it, you want a place in the new Jerusalem, you want a crown that will never fade, and never be taken from you.

You want to live when the time comes for everybody to be glad; when tears will be wiped from all faces, and when death will be no more. And you want "to live on and on forever, and never never die."

Jesus has invited you to come, I have tried to show you how to come. You get a great many blessed things by learning about Jesus, you are made a great deal happier here, by knowing that your future life is secured to you, and that, having secured it, and become God's child, you are all the time under his watchful care—that his blessed angels are ministering to you.

You come to Jesus when you learn about him, you come to him when you believe what God has taught of him, and you come when you are baptized into his death. You learn, you believe, you are sorry for your sins, you turn away from them, you begin doing right by being baptized,—that is coming to Jesus.

But once in the way of righteousness, you must continue to walk in it. You must not stop minding God.

You want to be right that you may do right, and to know how to be right. You must keep on learning about Jesus, you can never become too well acquainted with him. He was gentle, you must be gentle; he was patient, you must be patient; he was submissive, you must learn to submit. It is a hard lesson for your stubborn will, but they must be made to bend to God's will.

When he says "come ye children hearken unto me, and I will teach you the fear of the Lord," you must not refuse to be taught, for "the fear of the Lord is to depart from evil."

When he says "honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee," you must obey, and the long days of eternity will be yours in the earth made new.

When he says obey your parents, this is right and well pleasing unto the Lord, he is not going to be pleased nor to bless, if you disobey.

You must form the habit of the daily study of God's word. It is not enough to read it, you must try to find out what it means, and what it means to you. Commit portions of it to memory, think about them when at your work, think about Bible texts, until it becomes a perfect delight to do so, make the Bible a real lamp to your feet so that you may always know just what is right to do. You can learn to love it so well that you will scarcely want to study anything else, and no other book can make you so wise, no other book has the words that are life to them that find them.

You have learned that Jesus is coming to this earth again, and that he is going to reward you then. You must think about him and about that coming, so much that you will love it, for Paul says, all who love the appearing of Jesus, will have crowns in the day of his coming.

You must love it so well that you will want to hasten it; bring it sooner; love it so well that you will be in a hurry to get ready, and to have others learn about it, so that they can get ready.

Prepare yourselves dear children, watch, pray, be sober, live as you would like to be living when he comes.

THE FRIEND OF THE CHILDREN.

Sententions.

Keep in the light of the Sun of Righteousness, if you would scatter sunshine around you.

The education of the moral nature of man is not only necessary, but it is the grand necessity. If the intellect runs to waste without education, much more the moral nature, which, like the earth without cultivation, will only yield thorns and thistles.

"Drifting away! drifting away!
Flowers that are fairest never stay!
Sometimes the orange-wreath weaves its spell
Sometimes to wear death's asphodel;
Soon come the shadows of the dying day,—
We are drifting, drifting, drifting away."

Prayers should always be characterized by entire submission to the will of God. The undertone of every supplication should be, Not my will, but thine be done. There is a warrant for stretching earnestness up to this point: "Father, if it be possible;" but that must always be combined with the "nevertheless, not as I will, but as thou wilt."

Soon shall end the time of weeping,
Soon the reaping-time will come;
Heaven and earth together keeping
God's eternal harvest home!
Saints and angels
Shout the world's great harvest home!

A BEAUTIFUL THOUGHT.

I do set my bow in the cloud.—Gen. ix. 13.

It was out of the cloud that the deluge came, yet it is upon it that the bow is set. The cloud is a thing of darkness, yet God chooses it for the place where he bends the arch of light. Such is the way of our God. He knows that we need the cloud, and that a bright sky without a speck or shadow, would not suit us in our passage to the kingdom. Therefore he draws the cloud above us, not once in a lifetime, but many times. But lest the gloom should appall us, he braids the cloud with sunshine, nay makes it the object which gleams to our eye with the very fairest hues of heaven. . . . Peace in trouble, gladness in sorrow, nay peace and gladness, produced by the very tribulation itself, such is the deep love of God, and such is the way in which he makes all things work together for good to us.—*Dr. H. Bonar.*

TO YOUNG MEN ONLY!

This is intended for the eyes of none but young men. Older persons need not read it if they do not wish to. It may not be amiss to some young ladies if they would read it;

Dr. Lawson, late surgeon-general in the United States army, has often observed that when the wolves and buzzards camp upon the battle-field to devour the slain, they would not disturb the bodies of those who used tobacco until they had consumed all others among them. And yet there are thousands of presumptuous young chewers and smokers who expect that refined young ladies will be willing to love and cherish all their lives what even buzzards will reject as nauseating and unwholesome.

THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, May 11, 1881.

ONE of our special contributors complains that an article of his intended for publication does not appear. A probably sufficient reason for its non-appearance is that it has never come to hand.

FROM Dr. J. H. Thomas, of Pittsburgh, Pa., we have received another capital article for THE RESTITUTION. Its title is—*Reasons why I believe the Bible to be the Word of God.* Like his former article—*Man as he was, as he is, and as he shall be*—it was delivered before the Liberal League of that city. It is a lecture creditable indeed to its author, and one that could not very easily be surpassed by those who rank as *Star Lecturers* before the public. We shall probably give it entire in our next. Though it will fill a large share in our paper we think it would not be best to divide it.

AN article from Brother Myers on the genuineness of Mat. xxviii. 19, received and will appear soon. Also one from Brother Crockett on the "Only True Gospel" will be given shortly.—Other articles as soon as we can find room and keep up a general diversity. Till some manuscripts on hand are disposed of we will waive writing any further on baptism as connected with the Commission, as well as our "Oriental Sketches." For our own instruction and amusement we shall investigate both these subjects and write out the results whether we ever publish them or not. We will give preference to our contributors.

MR. R. D. LOCKE,—better known from his humorous pieces as P. V. Nasby—is about to sail for Europe as a travelling correspondent of the *Toledo Weekly Blade*. From Mr. Locke's known ability as a writer we anticipate a series of letters that will be particularly valuable as describing the country, its institutions and inhabitants, but more especially interesting as giving graphic details of the stirring events now in progress in that quarter of the globe. For terms and fuller notice see advertisement in another column.

ISRAEL AND JUDAH.

Of the two short articles below, we took the first from a leading journal, and the second we translated from an exchange. We have reason to presume that they will both prove acceptable to our readers as they reveal something about the present condition of the City of the Great King, as well as of a fragment of the Dispersion of Israel. God will soon make Jerusalem a name and a praise in the whole earth, and gather his scattered Israel from the four winds of heaven. Come Lord Jesus, thou heir of David's throne, and rightful Ruler of Earth's Universal Empire, and reign King of kings and Lord of lords.

N. Y. Journal of Commerce.

HEBREWS IN CHINA.

A subject of interest to all and of special interest to Israelites is revived by the publication of Dr. Martin's work, "The Chinese, their Education, Philosophy and Letters."

The volume is full of instruction, but the point to which we refer is his account of a visit to the families of the descendants of Abraham and Jacob, who have for two thousand years lived in the city K'ai-fung-fu in China. This colony of the old race was made known to the western world in the seventeenth century by the Jesuit missionaries, who contributed so largely to historic and geographical knowledge in those days.

They were heard from several times after that, but for more than a hundred years no one from the western world had visited them, when Dr. Martin went there in 1866.

Their present condition is such as to excite much interest and commiseration. The remarkable fact appears that after preserving for twenty centuries the laws and rites of the Hebrew religion, they are now presenting an instance unparalleled in the history of the Jews, of a people falling away from the faith, and rapidly becoming Pagans or Mohammedans.

Three or four hundred of them remain. Their synagogue, however, falling into decay, they themselves tore it down, and made no effort to rebuild it. After this was gone they ceased all practice of Hebrew rites and ceremonies, began to intermarry with Pagans, lost all knowledge of Hebrew, retained indeed, and still possess, ancient rolls of the law in a strange form of alphabet, which neither they nor ordinary Hebrew scholars can read, but have no knowledge of the contents of the manuscripts, and have almost lost the traditions of their religion.

Dr. Martin prophecies their total disappearance as a separate race, unless western Hebrews shall send missionaries to them and enable them to rebuild their synagogue, of which now only remains a stone inscribed with the record of its erection about A. D. 1183, and a subsequent re-erection.

The last rabbi who could read the book of the law died some sixty years ago.

Up to that time this remarkable colony which had come into China two or three hundred years before the Christian era, had with all the characteristics of their race, preserved their pure blood and the faith and ritual of their fathers.

These facts have been published before, and an appeal was once made to the Hebrews of New York by Dr. Martin on behalf of their relatives in China. He says the only result was the reception of some letters in Hebrew, which he was requested to transmit to the people, to whom they were, of course, unintelligible, as none of them could read the missives.

Allgemeine der Wahrheit.

MODERN JERUSALEM.

A Mr. M. Stern of Baltimore has now been for many years a resident at Jerusalem and seems remarkably well pleased with the place. In a letter to a friend he writes as follows concerning his new home, and although not disclosing much that is new, yet it is a sketch containing something quite recent concerning that noted locality.

"Jerusalem is situated 2,500 feet above the sea-level, and its surroundings are stony and rocky. The city contains 43,000 inhabitants, of which probably 12,000–14,000 are Jews, mostly Portuguese and Polish, as one scarcely finds more than two or three German Israelites among the masses. Arabic is the spoken language. The city is surrounded by walls in good condition, and has five gates that can be securely closed and fastened. This city is built above the ruins of an older demolished town. The Mount of Olives lies easterly from Jerusalem, which is covered with graves from base to summit. The earth is of a dry chalk-rock formation, and they bury the dead without coffins.

In the valley of Jehoshaphat at the foot of the Mount of Olives three of the distinguished prophets are interred. Absalom's grand monument is also there. From the highest place on the Mount of Olives one can see the Dead Sea, and, from the same point, obtain a most splendid view of the entire city of Jerusalem at a single outlook—a sight that one can never forget.

In a southern direction lies Mount Zion and the Sepulchres of the Kings, and in the valley is the Kidron. All around the city far and wide there is nothing but mountains, valleys, and rocks. But after all the land is generally fertile, producing figs, olives, oranges, citrons, almonds, pomegranates, and grapes on hill and dale. Wine is very cheap here, as a pint costs only from six to twenty-two cents, and grapes command only one-half a cent a pound. Wheat and barley also thrive exceedingly well. Of spring-water one finds but little, but the rain-water which is contained in cisterns remains cold and fresh for months. For a cistern $100 is the cost of building.

At the time of writing this the heat is not very severe except at noon-day. Now is the seed-time, but after the Passover is harvest-time which takes place somewhere from the end of March to the middle of April."

Selections.

Correspondence of the New York Observer.

EGYPT.

REV. E. P. INGERSOLL, D. D.

CAIRO, March 24, 1881.

SOMETHING ABOUT THE DISCIPLES.

In the suburbs of modern Cairo, surrounded by ancient burial-places and great mounds of rubbish, is the little walled city of "Old Cairo." It was founded by Cambyses, the Persian, more than five hundred years before Christ, and named by him "New Babylon." Afterwards, under Roman conquerors, as history affirms, it was called Babylon. This must have been about the beginning of the Christian era.

To-day, under the guidance of Rev. Dr. Gullen Lansing, the veteran American missionary of Cairo, four of us—all Americans but one—have visited this little city. We had already seen the Pyramids. We had dreamed in our boyhood of "Sphinx, Pyramids, and catacombs." We had read with eager interest Champollion, and Ebers, and Mariette Bey, and as far as its ancient princely and priestly life are concerned, had seen ancient Egypt alive, all but this little Coptic city. Even the "guide books" say little of it, and no master's pen has given its history. In the very centre of this huddle of old buildings is a little church whose every stone and every "thought in stone" seemed hoary with age. Dr. Lansing said: "Let us see if our guide knows where we are;" and turning to the dark-faced woman who stood near, he said in Arabic, "What is this called?" She gave the modern name of the Coptic section. "No," said the Dr.; "what is this building called?" Her face lighted with intelligence as she replied, "Babloun. Babloun."

Well, what of it? Where is the discovery? Perhaps just this, that Peter here wrote his epistles to the churches. First Peter 5: 13, reads: "The church that is at Babylon, . . . saluteth you, and so doth Marcus, my son." This city was then called Babylon. Mark was a companion of Peter, but Mark was the evangelist who preached in Egypt and was martyred at Alexandria. The tradition that Peter and Mark visited this church is here held with great confidence, not only by the Copts, but by the resident American missionaries."

THE PENTATEUCH BY EZRA THE SCRIBE.

Very near this ancient Coptic church (which by the way, is modeled after the ancient synagogue) is a synagogue of the Jews. Of which a historian of the fourteenth century writes: It was built forty-five years before the destruction of the second Temple, and within is a manuscript written by Ezra the Scribe." Dr. Lansing said: "For ten years I have known of this manuscript, and twice I have succeeded in seeing it, but they are very jealous of it; a prominent American scholar tried in vain to get a sight of it." Happily "the old folks" were not at home. A young man had the keys. He knew Dr. Lansing, and at once opened the door of the synagogue and promptly closed and locked it after we had entered. Then forth from its little chamber in the wall, fifteen feet from the floor, a part of the roll was brought. We saw it, we handled this more old vellum, upon whose time-yellowed surface is written, in bold, beautiful hand, the Five Books of Moses. Unmistakably it is very ancient. Having a Bible with both the Authorized and Samaritan-Hebrew versions, we sat down and compared them with this ancient roll, and found, after reading several verses in the 5th chapter of Deuteronomy, that it coincides *et literatim et punctuatim* with the Hebrew from which our Old Testament is translated. The tradition is that Ezra the Scribe came down into Egypt about the time of the "return of the captivity," in order to correct and complete the genealogy of the Jews, who had fled to and found shelter in Egypt (Ezra 2: 62), and that before his return to Jerusalem, and at the request of the rabbis, he left this: "Roll of the Five Books."

The young man watched our movements with curious, and, I thought, sometimes with a suspicious eye, but permitted us to proceed for at least an hour. Then I climbed the trembling old ladder that gives access to the sanctuary of this treasure, carefully replaced it, and closed upon it the doors which are black with age. If this roll of the Pentateuch dates from the time of Ezra, then, if I mistake not, we have to-day handled a Hebrew manuscript of the Old Testament which is (unless we accept the claims of the Samaritans at Nablous, more than fifteen hundred years older than any now know to be in existence.

WHERE DID JOSEPH AND MOSES LIVE?

In my eagerness to find the city, or cities, in which Joseph and Moses lived, I have been asking questions of every dragoman who knows English. They all say, "Here at Cairo." Then I thought, "Perhaps the 'Great Guide Book' will solve the question;" and so, turning to my Bible, I read Exodus 12: 17, etc., Numbers 13: 22; Psalm 78: 12–43; Isaiah 19: 11–13; also, Isaiah 30: 4—and am thoroughly satisfied that Zoan, on the eastern branch of the Nile and to the north of Goshen, was the home of both Joseph and Moses. Its present name is Tanis, and this is the marginal reading in the Bible. The apparent difficulty found in the location given in the maps to Succoth (see Exodus 13: 20) is easily removed when we learn from intelligent resident missionaries that there is not the remnant of a tradition as to its location.

Upon the 28th of March we hope to enter Palestine at Joffa, and to journey for a month in the "Land of the Book."

"We have no doubt that it was from Babylon on the Euphrates that Peter wrote his Epistles, as the most important Section of the Dispersion of Israel was located in that City in the times of the Apostles. In either case, however, Rome is out of the question. There is not a particle of reliable evidence that Peter was ever at Rome.

New York Herald.

THE PLAGUE AT BAGDAD.

Likely to Be More Destructive Than the Earthquake at Chios.

The cable announcement that the Turkish Government has forbidden the Turkish newspapers to publish reports of the Bagdad plague, which continue to be unfavorable, reveals the horrors of a calamity which the outside world little suspects. It seems probable that the ravages of this dread disease in the land which was the cradle of the human race have but fairly commenced, and we shall not be unprepared for startling intelligence of its progress. The plague of 1831 did not set in at Bagdad till near the close of March, and even as late as the 4th of April that year the deaths were not more than 150 a day. But this mortality was nothing compared with what followed. Defying not only all curable but alleviate medical treatment it made rapid strides, and by April 10th the daily mortality rose to 1,000 or more, and by the 20th had doubled this rate in a population not exceeding 80,000 of which nearly one-half, it is estimated, had fled the limits of the city. In that month alone not less than 30,000 souls perished from this scourge. The inundation of the Tigris at the end of the month, according to an eye-witness, "swept away 7,000 houses, burying the sick, the dying, and the dead, with many in health, in one common grave." It was only with the cessation of the spring rains in May, and the arrival of clear weather that either the pestilence or the flood was stayed or food could be gotten into the city.

The worst of the present visitation has, therefore, in all probability, yet to come, or to be reported. In a short time the far-famed scorching Simmer of Bagdad, in which Sir Henry Rawlinson says the thermometer occasionally mounts to 122 degrees, will add its terror to the scene of the plague's devastations, the population of which is reckoned at 150,000. Unless the plague should prove remarkably mild and tractable its victims will be much more numerous than those of the earthquakes at Chios, whose sufferings have awakened so much sympathy in this country and elsewhere. But the Porte's suppression of the news of the Bagdad calamity seems the highest height of folly, and calculated to rob the plague-smitten district of the sympathy and succor which the outside world would extend to it, even if its own Government is too heartless to relieve it.

The Centinel.

"SIGNS OF THE END OF THE AGE."

REV. MR. STONE.

The Rev. Mr. Stone, pastor of the Asylum Avenue Baptist church, delivered an interesting address recently on the above topic. A large audience was present and a decided interest was manifested.

Mr. Stone began by mentioning certain cautions and safe-guards to be observed in the study of prophecy. Because of the difficulties of the subject, however, we should not neglect prophecy. To do so would be to neglect a large portion of the Bible. God has mingled it in his word by divine wisdom in just the proportions best for us. The speaker then gave as a first division, the order of great events of prophecy yet future. The appearing of Christ is the imminent event of the New Testament. It is mentioned 318 times in the 260 chapters of this division of the Bible. This is to be followed by a judgment of the living nations, the restoration of the Jews and the millennium.

Mr. Stone next spoke of tokens of possible nearness of the end of the age, of a favorable character. There has been, he said, a remarkable restoration of neglected truths of late. Among those were mentioned the dispensation and personality of the Holy Spirit; and the second coming of Christ. There is also a remarked revival of Bible study generally. The last seventy years have witnessed an unprecedented success of the gospel. Heathenism has its doom written in modern science, as well as in the word of God. The loss of the temporal power of the papacy, the wonderful reception of the Gospel in France, and the disintegration of the Turkish power were cited. The influence of recent inventions upon labor, and the status of the Jews were elaborated under this same head. The address was closed with allusions to the darker aspects, which betoken not an end of the world but of the age, and of great dispensational changes.

1. The unusually restive condition of the people of the world under the restrain of law—communism and nihilism are the more appalling expressions of this.

2. The tendency away from doctrinal and spiritual power in the Christian church, Christmas and Easter are becoming great world festivals.

3. The disturbed relations between labor and capital are daily rendering this problem more complicated.

Bible Banner.

THE EXPECTED KING.

D. T. TAYLOR.

In my "Voice of the Church" are found traditions of a coming deliverer and restorer who shall renew the world. These are shown to be current among all the old and many modern nations. In the *Independent*, March 17, Mrs. Lew Wallace, writing from Mexico, adds another to these. Of the Pueblos she says:—

"The last hope and strongest faith of the Pueblos are in the second coming of the great King, who is to raise the dead, judge the world, and reign in peace and righteousness. Struggling with shadows and weird imaginings, working out their destiny with many a bitter failure, in anguish of heart, they instinctively reach through the darkness for the almighty hand of the unseen helper. The sons of Montezuma, as they love to call themselves, believe the fullness of time is come and the return of their Messiah at hand. He will leave his bright sun-house, to right the wrongs and heal the woes of the race so mercilessly stricken down by the Spaniards. Then there will be no more death, neither sorrow, nor crying; neither shall there be any more pain. Their ideas are vague and dim; legends treacherous as memory, and growing fainter from generation to generation, for their wise men are without open vision and their sagamores have neither written prophecy nor guiding stars."

Are not these the groans of our nature, the blind yearnings of crushed humanity for the coming of the Redeemer?

Hyde Park, Mass.

Communications.

A EULOGY ON THE DOCTRINE OF GRACE.

B. V. LYON.

"These are none that can know the Father's right,
But those who learn it from the Son.
Nor can the Son be well received,
But where the Father makes him known."

Every day of my life convinces me more and more of the truthfulness of that humiliating yet glorious doctrine of grace. It is an ornament to the book of nature and revelation. With what resplendant lustre does it shine forth to my vision! O how I love it! because it exalts the name of Jesus above every name, and abases man by bringing him down at the foot of sovereign mercy, as a lost, helpless and ruined sinner, justly doomed to die. Yes, my mind responds to the sentence—justly doomed to die!

Glory to God, whilst the creature was in this ruined state, the Father cries out, "I have found a ransom." The Lion of the tribe of Judah, the root of David, hath prevailed to open the book, and to loose the seven seals thereof.

O what a shout was then heard on the plains of Judah at this eventful moment! All was interest in the court of the Eternal. O my soul, be astonished and ashamed that thou dost no more revere the name of him who hath through Jesus our elder brother, at so great a price, opened up the way whereby we, his rebellious children, can obtain pardon of our sins, and finally come into possession of life and earth in its renovated state!

Where the glory of God, like a boundless sea,
Will bathe the immortal company;
And pure love's banner, and friendship's wand,
Shall wave above the princely band.

Yes, him whose groans Calvary witnessed, and at the sight the sun felt himself called upon to put on a mourning garb, and for the space of three hours his radiant beams were not felt or seen, and all nature seemed hushed into silence, around that hallowed spot.

But O, how great the change when he from the tomb came forth, and had the monster death in chains! Death is a conquered foe to all who die in the Lord. They will be made alive when he comes in glory. But on high he ascended where all heaven was waiting to receive him, to conduct him to his Father's throne, where he has ever since resided, to make intercession for the purchase of his blood, according to the purpose of the Deity.

Glory be to God through his exalted name: at the time appointed he will return to gather the trophies of his victorious grace! Not however, as he made his first appearance, to be cradled in a manger, with no cherubim legions to guard him, but with the retinue of heaven to accompany him, as he shall be seen riding down the burning pathway of the heavens in his flaming chariot, whose wheels shall roll in fire, to take vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ, be removing them into a state of non-existence, and bringing earth into a paradisiacal state. The throne of his father David given to him, and he to reign over the house of Jacob, jewels of his victorious grace for the ages of the ages.

Glory to God! Self will then be lost sight of, and the song of the redeemed will then be, as they walk the plains of Eden, which will glow in immortal verdure, "Unto him who hath loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God."

What a moment! Redemption completed! Tribulation ended! O what a shout will there be heard among the subjects of his electing grace, whilst walking the golden streets of the New Jerusalem, (Jerusalem rebuilt,) which will be more brilliant and glorious than the light of yon orb of day! A shout! 'as the voice of many waters, and as the voice of mighty thunderings, saying, alleluia, for the Lord God Omnipotent reigneth."

Glory be to his exalted name that drew the wonderous plan: grace has marked out the way for sinful man to walk in, and by it he must be led, and by it he must be saved, or else die that death from which there is no revival into life, either limited or eternal! "for by grace are ye saved through faith, and that not of yourselves, it is the gift of God." That is grace in God's gift; whilst faith is the basis of things hoped for; that is an act of the mind laying hold of this favor through Jesus the life-giver. And this "unspeakable gift" is the antidote of sin—and sin is a transgression of the laws, and the penalty of this law is death,—and death is "the extinction of life" and this favor or "free gift," when applied to man will bring him out of *hades*, "the empire of death," into possession of life and earth in its renovated state. And only to such as the Deity has given to Christ, will he bestow this favor upon. And only such as will comply with the requirements of God when presented to them, has he given to Jesus the life-giver! Amen and Amen.

ANNOUNCEMENTS.

The brethren of the Church of God at Antioch, Marshall Co., Ind., appoint their annual meeting to commence on the Friday before the first Sunday in June, at four o'clock P. M., and continue over Sunday—the days dating June 3–5, 1881. Brethren from abroad are cordially invited to attend. The place of meeting is between Plymouth and Argos, about five miles from the former and and three miles from the latter place.

The Lord willing I will be at More's school house, on Friday, April 22, and continue over Sunday. The first Sunday in May at Bracken, as Brother Griffin may appoint. Friday, May 6, in Brother Roose's neighborhood and continue one week. Friday, May 13, at Kingsbury, Laporte Co., as Brother Clem may appoint, and continue over Sunday. Friday, May 20, at Brother Henry's, north of Walkerton, and continue over Sunday.

J. S. HATCH.

On the third Sunday in May, and the Saturday before, being May 14 and 15, 1881, I will be at Fort Scott, Kan., as Brother E. R. Vermillion may appoint. A general invitation is extended. Come one, come all.

JOHN FOORE.

The Annual Meeting of the Michigan Church Conference will be held (D. V.) at Watson, Allegan Co., Mich., in the Christian Meeting House, commencing at seven o'clock Thursday evening, June 2, 1881, and hold over Sunday, the 5th. Those coming from the east or west on the Michigan Central R. R., will take the Grand Rapids and Indiana R. R. at Kalamazoo, and go north to Montieth Station, and there take the Allegan R. R. to Fisk's Crossing, near the church. Those who come from north or south on the Grand Rapids and Indiana R.R. stop at Montieth and go to Fisk's.

Let there be a good representation from all parts of the state. The friends of the Blessed Hope at Watson are fully able and willing to welcome and entertain all who come. Those annual gatherings will be few before the great meeting in the air, when, if faithful, we shall see the Lord and be like him. We would like to greet our brethren from Lenawee and Buchanan and all other parts of the state. We expect brethren Chase, Woodward and others will preach the word.

E. HOYT, *Sec.*

The use of tobacco is a filthy habit; a stupefying, brain-deadening habit; a habit injurious to one's own health and character, and a nuisance to one's family, and to all who come in contact with him who uses it.—*Dawn of the Morning.*

Letter Drawer.

From Our Cherokee Brother.

URBANA, KAN.

Editor Restitution:

I take this opportunity of thanking the brethren through the columns of THE RESTITUTION for the gift conferred (The Diaglott) upon one who is a stranger personally, but known by the love that is in Christ our Lord. I feel myself under many obligations for it. I am poor in this world's goods, but hope I am rich in the love of Christ, and may be abundantly rewarded all at his soon appearing, for my faith is firm that it is nigh at hand. Then let us be glad, with rejoicing of such a hope.

I can assure you, brethren, that my diligence in searching and learning the truths therein contained, will be unabated. I am a searcher for truth and nothing else. I am yet only a babe in Christ, and his work. My prayers are constantly ascending to the hearer of the faithful, that he may stablish and make me firm; not to be shaken by every wind and doctrine of men.

Thanks also for the tracts contributed; they are also highly prized.

I try to make plain the pure and true light of God's word in my feeble way, three Sundays in each month, at different places. Some are receiving the light by degrees, and I hope they may soon accept in full by being buried in baptism.

Last Sunday I spoke from Mark iv. 12, as some were anxious to know why it was that the language used by the evangelist was so spoken, if Christ came to save sinners. The satisfaction was general, I believe.

After the services I organized a Sunday School, to meet next Sunday, and begin our study and investigation of the word.

Your Brother in Christ.

W. P. PAYNE.

CLEVELAND, Ohio.

Editor Restitution:

Perhaps I ought to send you an item. We have recently added five to our number with a prospect of still another. We have left the Chapel on Linden street, and gone back to Beck's Hall cor. Woodland and Case avenues, where we formerly met. Where any Brother who may come this way may find us every Sunday at 10:30 a. m. Yours in hope.

G. W. ELTON

STOCKTON, KAN.

Editor Restitution:

I have seated myself this day to write and let you and the brethren in Christ know of my welfare, and what we have been doing since January the first.

We have a crop of about thirteen acres of spring wheat, and it looks well. We have sown in faith but what the result will be we know not. We had to hire all our team work to put it out. If some one would help us a little till we raise a crop, the Lord will bless them.

I am at work in the gospel field, preaching every week. I recently baptized two intelligent believers into the Christ—Brother and Sister Reuben Walk.

Your brother looking for the return of Israel's King.

DANIEL FIKE.

ROME AND JERUSALEM.—The Roman church maintains a steady attention to the Holy Land. At Jaffa they have erected a new hospital, they have established a branch nunnery at Ramleh, and a nunnery and schools at Bethlehem. It would appear that the Franciscans have a new establishment at Romans, in addition to the large hospice at Jerusalem. On the Mount of Olives a grand sanctuary and an extensive nunnery have been erected and endowed by the Princess de la Tour d'Auvergne, who with great devotion, spent several years on the spot, in order personally to superintend the work.

Dr. Chalmers beautifully said: "The little I have seen in the world and known of the history of mankind, teaches me to look at their errors in sorrow, and not in anger. When I take the history of one poor heart, that has sinned and suffered, and represent to myself the struggles and temptations it has passed through—the brief pulsations of joy; the tears of regret; the feebleness of purpose; the scorn of the world that has little charity; the desolation of the soul's sanctuary, and threatening voices within; health gone; happiness gone—I would fain leave the erring soul of my fellow-man with him from whose hands it came."

Beautiful lives have grown up from the darkest places, as pure white lilies, full of fragrance, blossom on slimy, stagnant waters.

Poetry.

STRENGTH FOR THE DAY.

BEFORE.

The morning breaks in clouds, the rain is falling,
And on my pillow still I sigh for rest:
But yet I hear so many voices calling
To work, by which my burdened soul is pressed,
That I can only pray,
"Strength for the day."

'Tis less a prayer of faith than weak regret,
For with the words there comes no hope to light:
On other days a morning can be shining,
While mine seems but a chance from night to night;
So while I weep I pray,
"Strength for the day."

It seems so hard to walk in constant concern,
Climbing with weary feet an upward road:
That while my weak heart dreads each coming morrow,
And I once more take up the heavy load,
Hear on thro' life I pray,
"Strength for the day."

AFTER.

Now looking backward, to the long hours ended,
I wondered why I feared them as they came:
Each brought the strength on which its task depended,
And so my prayer was answered, just the same.
Now, with new faith I pray,
"Strength for each day."

For in the one just crossed I've learned how truly
God gives us help according to our need:
Sufficient for each hour is eagerly needs,
If we but follow where He leads like lead,
Believing, when we pray,
"Strength for the day."

For he who felt the load which we are bearing,
Who watched each step along the path we tread,
Is ever for his weary children caring,
And keeps the promise made to us, when he said,
I'll give thee all the way,
"Strength for each day."

Communications.

ETERNAL LIFE.

S. S. WARNER.

But now, being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord.—Romans iv. 22, 23.

As thou has given him power over all flesh, that he should give eternal life to as many as thou hast given him.—John xvii. 2.

And this is the record, that God hath given to us eternal life; and this life is in his Son.

Here are four great points settled in the above texts:

1. That eternal life comes to us, or is obtained as the end (result) of holiness, which is attained by the service of God which is holy.

2. That it comes from God, and is given through Christ.

3. That Christ gives it to us directly, by having power over all flesh, so that he can raise the dead, and give eternal life to as many as the Father has given him.

4. That eternal life is in Christ, God's Son, and nowhere else can we find it.

A pious young man came to Jesus and made the prayer:

Good Master, what must I do, eternal life to get?
The treasure he could not find in all the Jewish law,
Not in himself, nor any rabbi priest he ever saw.

For upon the great boon had been hid from human sight.
And by the "Good Master" alone, could be brought to light.
With the great foe he must have a victorious strife,
And conquer death, to get, show, and give eternal life.

The two great truths that the gift of God is eternal life, through Jesus Christ our Lord, (the second and not the first Adam) and that the life is now in him, should forever settle the question as to its future) existence. That it did not exist in the first Adam everything connected with his creation, and subsequent life clearly shows, and therefore it does not exist in us his offspring, for we cannot inherit what Adam never possessed.

Again, it would be impossible for us to receive eternal life through the second Adam if we received it through the first.

We are told distinctly in the creation of man, or its history, who made him and of what he was made, and just what it took to constitute him "a living soul." In submitting to us a history of our common parent, the Lord has not been pleased to say one word about giving him an "eternal spirit." The real man—the man of the Bible—created by God, was made of the dust of the ground, and then God breathed into his nostrils the breath of lives (life) and man became a living soul. We can claim no immortality for the dust, nor for the breath of lives, for we are clearly told that men and beasts have all the same breath, neither can we prove immortality from the phrase living soul, for that relates to animals as well as men. All it took, according to the account, to make a living soul was the power of God and the dust of the ground, and the breath of lives.

"The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of lives, and man became a living soul."

What became a living soul? The very dust that God formed and was called man before the breath was given. Now mark, the history does not say God breathed a living soul into the man, but the man became a living soul.

Paul tells us the first man Adam was made a living soul. Adam, then, was just what he was made—a living soul. 1 Cor. xv. 45. And Paul declares that the man or the living soul, was of the earth earthy. The same apostle tells us that sin entered into the world by one man. Rom. v. 12 Now if the phrase living soul proves immortality, the whole one man must be immortal—breath and body—and this proves altogether too much for our learned doctors.

We can have dead men as well as living; so the one man of the Bible does not need the breath of lives to make him man. It is useless for them to run off the track with their double man, mortal and immortal at the same time, and say the soul does not always mean the whole man. That is a mere dodge. Nowhere does it mean an immortal part of man, or it could not be said that the dust moulded by God became a living soul.

Let it mean what it may in other places, we have shown clearly that it means the whole of the one man of the Bible, and if it prove a part of him to be immortal, the whole must be, inasmuch as it took the whole of him to make the one living soul or man.

Eternal is an adjective of time and not of quality, only marking the duration of the thing to which it is added, and if life be the active principle in any thing, the wicked of modern wisdom will have eternal life in hell.

What mean the texts then: "They shall not see life," "They that sow to the Spirit shall of the Spirit reap life everlasting," "He that believeth on the Son of God hath everlasting life," when all have it?

A great effort is made to prove that eternal life means something more than eternal active being, but where do they find the proof? It is not in the word life, for that cannot mean more than life; it is not in the words temporal or eternal, for they only express its duration.

Godliness is profitable to all men having promise of the life that now is, and of that which is to come. 1 Tim. iv. 8.

Now by what law of criticism can we show that life, in the above text, means one thing in the first clause, and in the latter something entirely different? By adjectives we may make it limited or eternal, miserable or happy: but life only is life, whether here or in the world to come.

We then have only two lives before us, the one that now is—temporal—the one to come—eternal.

Mark, Paul does not say, one of the lives which now is nor one of the lives to come, as though there might be more than one in each state. Both of these lives are given by God to man. One transmitted through the first Adam, temporal or limited; the second transmitted through the second Adam, eternal or unlimited. Both conditional to us, at least so far as relates to enjoyment. If we would live long on the earth we must obey certain laws; if we will have everlasting life we sow and reap, for it is the end or result of our conduct and given us as our great reward. "To them who by patient continuance in well doing, seek for glory, honor, immortality, eternal life" will be the reward. Rom. ii. 7.

We have two bodies or images before us—one earthy, the other heavenly, and we depend just as much upon the Lord from heaven for the second image, as we do upon the first Adam for the first image or body. We all trace our creation to Adam, and we essentially exist in him, and the Christian, though mortal or dead, essentially or substantially exists in Christ, the second Adam.

We trace our first life and being down, and back to the first Adam; and our second life up and forward to the heavenly Adam, who is our living head, and when the believer dies, he can look up to Jesus and rejoice that he lives in Christ; yes, has eternal life in him.

To resurrect is to restore to life and being. When the Christian dies his Adamic life and being are gone; personally he does not exist, only in Jesus who will give him life and being at the last great day. Glory to God, and Christ—our eternal life.

Permit me to say in conclusion, that it is not necessary for me to reply to the many arguments that are brought forward to prove that there is a living principle, that survives the death of the body, and is conscious until the resurrection, for if that could be fully sustained it would by no means prove that such a life was immortal, and could not be destroyed by Christ at his coming.

If we prove that some of the bodies of the saints will live till Christ comes, it argues not that they will need no change from mortality to immortality at his coming, nor that they are already immortal.

THE BLESSED KING AND KINGDOM OF DAVID PROCLAIMED.

A Testimony.

ASA W. BUTTON.

Kings and conquerors have met, have been greeted with loud acclamation by admiring throngs. Jesus had been a conqueror as kings and heroes can never be. The tomb of Lazarus at the town of Bethany had been the place of the encounter and the victory. The king of terrors and the terror of all kings, had there been conquered and forced to yield and the prey was taken from the mighty, and the captive—Hell by law delivered. Is it strange, if disciples admiring and adoring, thought they—

"Heard the king of glory say,
'O death! have conquered you!'
Th' ages your locks, ye sentinels, lift,
I will bring my saints all through."

Nor strange that an interested concourse followed as he went to Jerusalem. Nor that people who had come to the feast at that city, hearing that he had done this and was on the way, started out, and the two crowds met at the garden of Bethphage, where a halt had been made, disciples being sent to bring the colt. In due time they laid garments on the colt and set Jesus thereon. It was a new thing: hitherto he had walked over the highways, the hills and valleys. They took in the idea that there was a purpose now, and their rising emotions as he started toward the city, prompted to spread their garments along the way, as if the bare earth was not good enough for the honor of the occasion, to ride over.

Soon a voice or two raised the cry —"Hosanna! Blessed be the King, that cometh in the name of the Lord." For the lack of banners, branches of trees are torn off and waved aloft. The cries extend till the whole multitude of the disciples, ring out the words "Blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest:" as Mark has recorded.

Here is a doctrine—here are the words that confirm it. Angels to the shepherds on the plains of Bethlehem did not affirm a more substantial truth. It is true as the sightly watchers heard, "Behold I bring you good tidings of great joy, which shall be to all people: For unto you is born this day in the city of David a Savior, which is Christ the Lord." It is true that Christ the Lord—the Christ—sooner or later, cometh in the name of the Lord, restoring the Kingdom of David over the people of David. "And the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever," are the words of God's messenger Gabriel, to Mary, recorded by Luke. If one mighty truth was spoken of Christ the Lord by an angel to the shepherds, another mighty truth of equal authority and evidence, was spoken by an angel to Mary. If you deny one, you may logically deny both.

Should not the disciple's proclamation and the words of Gabriel, spoil people's faith in an ideal kingdom, purely spiritual? Must the kingdom of David and Israel be accepted only, as a pictorial illustration of an esthetic conception of a spiritual kingdom? as an idol is supposed to represent a disembodied spiritual divinity by idolators? Mr. Moody ought not to preach the advent of Christ, "It is too Jewish," says Professor Porter. Ah, well, keep to yourselves a Gentile Christ, a Gentile religion, made up of Gentile doctrines, and a Gentile ideal of a spiritual kingdom; with so much of human device in the whole, as makes up idolators. Cast off the Jewish Christ, and in that be equal with the Jews. They had made to their liking, what the Christ ought to be; and so have you.

But what shall we think of the New Testament Christ sending for the colt, with the pre-arranged design carried out, as he intended? What of his sincerity, probity and candor, if this was the vaporous hilarity of an hour—the outburst of passionate excitement—with no more significance, than shouting at a camp-meeting? Do we suppose Jesus the leader of a masquerade, receiving mock homage, as if a prince of the house of David, for diversion for himself, and his disciples?

There was a deep sincerity, or a great insincerity in the proclamation. We do not admit the latter—that it was a vain show—and must insist that it was an assertion of legal and regal rights, which will not and cannot miscarry, though long delayed; for, "The zeal of the Lord of hosts will perform this"—yes, this very thing. Isa ix. 7. If Christ's disciples sincerely declared their belief of the Blessed King, and the kingdom of their father David, to come in the name of the Lord; and Jesus accepted the declared relation; can we affirm it was a mistake of ignorance? Divines say the disciples were ignorant of the true nature and character of Christ's kingdom; that they were full of the Jewish ideas of an earthly and—as they called it—a temporal kingdom. But this is too much: it involves Christ in the ignorance. Besides it makes him a bad teacher: even though he did explain all things in private to his disciples, saying to them: "Unto you it is given to know the mysteries of the kingdom." Yet after three years of public and private instruction, they did not know the greatest—most of all important mystery—that of its true nature. When ten words may day could correct and put them in the right. Well if Jesus and his disciples were in the wrong as to the kind of kingdom, I am content to be wrong with them. I think it is safer than the company of Gentile Doctors who by ignoring his kingship in its true effect, discard the true Christ.

The proclamation does not prove by any evidence that his disciples were deceived, by an illusory expection of an immediate assumption of the royal crown and kingdom. Though they declared full faith in the "King that cometh," and "the kingdom of their father David that cometh in the name of the Lord." It could not have been many days since they were told—and could have lost sight of the impressive fact, by no means—that "the days will come when ye shall desire to see one of the days of the Son of man, and ye shall not see it." "But first he must suffer many things, and be rejected of this generation." That as it was in the days of Noah, and when Lot went out of Sodom, destruction would fall on hardened criminals, for: "Even thus shall it be in the day when the Son of man is revealed." This makes it a proved fact that their Hosannas had respect to some distant day.

There are sometimes met, persons who believe in "second sight," a phantom apparition beforehand, of something that took place in reality as they saw afterward. Whatever may be the philosophy of cerebral action yet undeveloped—if there be such—the disciples saw no phantom, though it was a first sight, yet to be repeated, by the coming of the King and the kingdom. Particular illustrations of first sight are found in Scripture. Abraham foresaw in Isaac bound on the wood to be slain, the violent death of the Christ, and his resurrection—the rescue from death—"whence he received" Isaac back "in a figure." Moses saw before he was sent to rescue Israel, a bush burning with fire, yet not consumed. And chose to suffer affliction with that people who were doomed to the long burning of tribulations, but like the bush, not to be consumed by their trials of ages. This was foreseeing. And when Moses built the tabernacle he saw the reproduction of the pattern, showed him in the mount.

So God has caused great events to cast their illustration before, for the instruction of some of his servants, that they may see what concerns to know. Christ's regal majesty over the kingdom of Israel must be proclaimed as an antefact, of the real fact yet to be a full reality. Therefore the stones in the street by miracle would cry Hosanna, if disciples had not. "Your house is left desolate"—its crown in the dust, for, "ye shall not see me till ye shall say"—what disciples said—"Blessed is he that cometh in the name of the Lord." And this includes the Hosannas, for the kingdom of David being restored also. This with the antecedent proclamation, makes a mighty trustworthy prophecy, full of hope.

West Northfield, Ill.

IF YE LOVE ME KEEP MY COMMANDMENTS.

SARAH F. CHAMBERLAIN.

How often these words of the Savior come to my heart. I dare not lose sight of them. Oh, what a beautiful meaning they have! "If ye love me keep my commandments."

In reading God's blessed word we learn what his commandments are. They are to love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment, and the second is like unto it: We should love our neighbor as ourself. On these two commandments hang all the law and the prophets.

His commandments should not be grievous, but rather a pleasure to do them. How can we say we love Jesus and yet fail to love a dear brother or sister? I know people who profess to love the Lord and his cause, and at the same time they are holding spite at some one dear brother or sister. This is not right. We should love our enemies and pray for them. Oh, if we have aught against any one let us go and make all right with them, and the blessing will be ours.

May we follow in our Savior's footsteps, for when he was reviled he reviled not again. Let us be tender and loving and forgiving toward each other. we are all so apt to go astray, and when we go to Jesus, how willing he is to forgive us! Should we be less willing to forgive those who injure us? God forbid. Oh, let us imitate his noble character.

If would be genuine Christians we must remember the golden rule—Do unto others as we would have them do unto us.

Oh Lord! may the words of my mouth and the meditations of my heart be acceptable unto thee, oh God! my strength and my redeemer. And now dear reader, let each one of us so live that when Jesus comes we may be able to enter in to the marriage supper of the Lamb.

Praise his holy name now and forever.

Land. Ind.

ADONIRAM JUDSON.

[Though we corrected the error alluded to last week, yet we give this a place for the additional information and the poetry.—ED.]

Editor Restitution:

My attention was arrested by an item in your issue of April 20, and which I had seen in another paper previously, referring to Miss Abigail B. Judson, of Plymouth, Mass. who lately passed her 90th birthday. It states also that she is the sister of the late Adoniram Judson, the famous missionary to Burmah, etc.

Further the Boston *Courier* says that its front door has never been open since his body was carried through, etc.

Although it is a small matter, and the other statements may be true, yet history is falsified, in regard to his body being carried through the front door of the house in Plymouth.

The missionary Judson was carried from his home in Burmah, on board ship, in the last stages of consumption, in the faint hope of some benefit to him from a voyage, which proved illusive. After a few days he died on board, his body was wrapped in his winding sheet, silently and sadly lowered into the deep waters of the Indian Ocean, which became his grave.

I have not the record at hand, but a short extract from those wonderfully pathetic lines, written afterwards by his wife, who was unable to accompany him, illustrates the scene of his departure. They were addressed to her mother.

"Sweet mother, I am here alone,
In sorrow and in pain;
The sunshine from my heart has flown,
It feels the chilling rain—ah me,
The chill, and would, and vain.

Four hapless months have wheeled their round,
Since love upon it smiled,
And everything of earth has fevered
On thy fond stricken child—sweet friend,
Thy weary, suffering child.

I've watched my loved one night and day,
Scarce breathing when he slept;
And as my prayer were swept away,
I'd on his breast wept—Oh God!
How had I prayed and wept.

They hope him from me to the ship,
As hearts bear the dead;
I kissed his cheek and pale lips;
And left him on his bed—alone!
It seemed a coffin bed."

C. C. H.

Selections.

Evangelical Messenger.

EVENING-TIDE REFLECTIONS.

Each day should find us "earnestly contending for the faith once delivered unto the saints," and "warring a good warfare." "Enduring hardness, as good soldiers of Jesus Christ." Life is overmore a great solemnity, linked, as it is to God and eternity. Says a writer: "Men's lives should be like the day, more beautiful in the evening; or, like summer, aglow with promise; and like the autumn, rich with the golden sheaves, where good words and deeds have ripened on the field." The ancient sages had no time to look around, and scan the faces of those with them in the contest. They keep their eyes upon the goal. So must the spiritual runner. "Pressing (each day) toward the mark of our high calling of God in Christ Jesus." Time flies: The race is hard to run. Press! Press!!

"Our days are gilding by" should constantly urge us on to make sure work for eternity. "Running the race (daily) marked out before us, looking unto Jesus, who is the author and finisher of our faith." etc. "The most common action of life—its every day, its every hour—is invested with solemn grandeur, when we think they extend their issues into eternity. Our hands are now sowing seed for that great harvest. We shall all meet again what we are doing or have done. The graves shall give up their dead, and from the tombs of oblivion the past shall give up all that it holds in keeping, to be a witness for or against us. Oh, think of that! In yonder hall of the inquisition see what its effects on us should be. Within those blood-stained walls one is under examination. He has been assured that nothing he reveals shall be written for the purpose of being used against him. While making frank and ingenuous confession, he suddenly stops. He is dumb—a mute. They ply him with questions, flatter him, threaten him; he answers not a word. Hunger makes the senses quick. His ear has caught a sound; he listens: he ties his tongue. A curtain hangs beside him, and behind it he hears a pen running along the pages. The truth flashes. Behind that screen a scribe sits committing to the fatal page every word he says, and he shall meet it again on the day of trial.

Ah! how solemn to think that there is such a pen going in heaven, and entering on the books of judgment all we say or wish, all we think or do. Would to God we heard it, everywhere and always heard it! What a check! and what a stimulus! Are we about to sin? how strong a curb; if slow to duty, how sharp a spur. What a motive to pray for the blood that blots out a guilty past, and for grace as in time to come shall enable us to walk in God's statutes, to keep his commandments, to do them! Oh, let us think of this unseen pen, unseen scribe, and unseen record each day!

Herald of The Morning.

THE PASSOVER.

Q.—Did Jesus and the Jews keep the passover on the same day? compare Matt. xxvi. 17; Mark xv. 42; Luke xxii. 7; with the statement in John xviii. 28; xix. 14. If Jesus was slain on the evening of the 14th of the first month, as the law required, he certainly did not eat the passover with his disciples on that day. Can you reconcile this difficulty.

A.—All the Jewish feasts were movable. The beginning of their year being determined by the first new moon after the spring equinox; and even that, changeable as it is, was to be determined by sight, rather than by astronomical calculation. They had men on the mountains to watch for the new moon. If it was clear on the first night when they expected to see it, that would mark the beginning of the new year, and month *Abib*. If it was cloudy, so that the watchers could not see the new moon on the first evening, they would watch a second or even a third night; when, if it was still invisible, they would begin their third year without seeing it; and the 14th of the first month would therefore vary accordingly. Thus either one of the three days would be legal; according to the above circumstances.

Now it is certain that Jesus ate the passover on one day, and was crucified on the following day. And from John's statement, it seems probable that the Jews ate the passover on the night of the crucifixion. As either day, when determined by the Jewish officials was legal, the circumstances which made it necessary that Jesus should eat the passover on one day, and be crucified on another day, was very beautifully provided for by the above arrangement. The eating the passover was not always to be observed on the 14th of the first month, it depended on circumstances. (see Num. ix. 10, 11); thus individuals might eat it legally, and not affect the year. The day on which the nation at large would kill the pass over, would determine the legal day. And though the authority of Jesus might determine, within the three days limit, when he should eat it, his crucifixion was evidently at the exact time the nation at large, counted as the evening of the passover. And the day the Sanhedrim fixed upon, would be the legal day, not necessarily for Jesus to keep it, but for its fulfillment.

OUR FALLIBILITY.

A fallible being must fall somewhere.—Dr. Johnson.

From time to time there returns upon the cautious thinker the conclusion that, considered simply as a question of probabilities, it is decidedly unlikely that his views on any debatable topic are correct. "Hora" he reflects, "are thousands around me holding on this or that point, opinions differing from mine; wholly in most cases, partially in the rest. Each is as confident as I am of the truth of his conviction. Many of them are possessed of great intelligence: and, rate my-self as high as I may, I must admit that some are my equals,—perhaps my superiors. Yet, whilst every one of us is sure he is right, unquestionably, most of us are wrong. Why should not I be among the mistaken? True, I cannot realize the likelihood that I am so; but this proves nothing; for though the majority of us are necessarily in error, we all labor under the inability to think we are in error. When I look back into the past, I find nations, sects, philosophers, cherishing beliefs in science, morals, politics and religion which we decisively reject. Yet they held them with a faith quite as strong as ours; nay, stronger, if their intolerance of dissent is any criterion.

Of what little worth, therefore, seems this strength of my conviction that I am right? A like warrant has been felt by men all the world through; and in nine cases out of ten, has proved a delusive warrant. Is it not, then absurd in me to put so much faith in my judgment?—*J. C. F.*

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COMFORT ONE ANOTHER.

MARGARET E. SANGSTER.

Comfort one another!
For the way is growing dreary,
The feet are often weary,
And the heart is very sad.
There is heavy burden-bearing,
Where it seems that none are caring,
And we half forget that ever we are glad.

Comfort one another!
With the hand-clasp brave and tender,
With the sweetness love can render,
And the looks of friendly eyes.
Do not wait with grace unspoken,
While life's daily bread is broken,
Gentle speech is oft like manna from the skies.

Comfort one another!
There are words of melody ringing
Down the ages, sweet as singing
Of the happy choirs above.
Reinspired saint and mighty angel
Lift the grand, deep-toned evangel,
Where forever they are praising the Eternal Love.

Comfort one another!
By the hope of him who sought us
In our peril,—him who bought us,
Paying with his precious blood;
By the faith that will not falter,
Trusting strength that shall not falter,
Leaning on the One divinely good.

Comfort one another!
Let the grave chasm lie behind you,
While the Spirit's words remind you
Of the home beyond the tomb.
Where no more is pain or parting,
Fever's flush or tear-drop starting,
But the presence of the Lord, and for all his people room.

Communications.

READ THIS.

G. M. MYERS.

I.—Israelitish Time.

In the Bible there are many expressions pertaining to time which are calculated to give us trouble, and to lead us into error, unless we understand the manner of Israel's computation of time, and always before our minds keep a distinction of this from our own manner of computation.

While we commence our day of measurement of the diurnal revolution of the earth at what we call midnight, and count it by two periods of twelve hours each, the Israelitish count was different. They began their count at sunset and divided the time of the diurnal revolution into two parts, the evening and the morning; i. e. "the evening and the morning were the first day; the evening and the morning were the second day; the evening and the morning were the third day."

Formerly Israel divided the first of these periods into three watches. See Psa. lxii. 6; xc. 4; Lam. ii. 19; Jud. vii. 19; Ex. xiv. 24. But after the Babylonian captivity they divided it into four watches. See Mark ix. 11; Jno. xx. 9; Mark xiii. 35; Jno. xviii. 28.

The second period they divided into twelve equal parts beginning at about sunrise. For example, in the parable of the laborers in the vineyard, Mat. xx., their third hour corresponds to our ninth A. M.; their sixth hour to our noon; their ninth to our third P. M.; their eleventh to our fifth P. M. Again, in the crucifixion of our Savior, as recorded in Mat. xxvii. 45–50, it is stated that there was darkness over the land from the sixth to the ninth hour, and at the ninth hour Jesus cried, and then shortly afterward died. The time corresponds to our twelfth hour, M and third hour P. M., the last date at which Jesus died.

Also an observance of this Israelitish count of time removes all apparent trouble respecting the prophecy and the record of Jesus' stay in the tomb. Upon the hypothesis, and the best of evidence to support it, with which we will not now trouble you, that Jesus died at the ninth hour—Israelitish count—of the fifth day of the week—Thursday—and was deposited in the tomb at or about the commencement of the sixth day, it follows that he was in the tomb according to Israelitish time all Friday night and Friday, Saturday night and Saturday, Sunday night and arose upon Sunday morning. Therefore he was in the tomb upon three days and three nights, and arose upon the third day.

The term month they apparently derived from the word moon, and measured their months according to the moon's phases from change to change, that is from new moon to new moon, commencing their months as nearly as circumstances would allow with the change. They generally alternated twenty-nine and thirty days to the month and twelve months to the year, with occasionally—about one year in three, throwing in an extra month to preserve solar time.

II.—The Passover.

The last one of the ten plagues visited upon the Egyptians in order to induce them to relinquish their hold of bondage upon Israel was the death of the firstborn in all the houses and flocks of the Egyptians.

This message was to be administered by a messenger termed the Angel of Death. In order to secure the safety of Israel against the hand of this messenger Israel was to prepare a kid or lamb of certain specifications and of it to make certain dispositions. This done, the messenger of death was to pass on, to pass over their houses and flocks without a visitation of death. This act of passing by or over their houses and flocks was really and literally the Passover.

But by the figure of cause being substituted for effect the rites and ceremonies connected with the slaying of the lamb or kid have been called the passover, and again by the figure where a part is put for the whole the lamb or kid has also been called the passover.

In the last—an accommodated—sense, Paul in addressing the Corinthians (iii. 7,) says Christ was their passover. Reference here is made to Christ as the lamb, and without any reference whatever to any literal rites or ceremonies pertaining to the passover, or without any reference whatever to any literal rites and ceremonies or institutions that might have come in the room and stead of those of the passover, or might have become the antitype of the passover. So far from all this is Paul's reference, that by accommodation he compares the lost connected with the passover institution with the body—the church—at Corinth, the refractory member there to leaven, and then exhorts them to purge out the leaven—the refractory member—and to have a pure lump or body.

There is no eating or drinking in any sense contained in the reference. This is a quotation without antitype, without analogy, but simply by accommodation. There was no such similarity and relationship existing between the lamb and the loaf in the passover as between Christ and the body.

But now a few quotations relative to time in the order of the feast known as the passover will be of value.

"Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb. . . . . and ye shall keep it up until the fourteenth day of the month; and the whole assembly of the congregation of Israel shall kill it in the evening." Ex. xii. 4, 6. Thus the lamb or kid was to be slain in the evening of the fourteenth day of the month.

But further as to a disposition of the lamb: "And they shall eat the flesh in that night, roast with fire, and unleavened bread; . . . and ye shall let nothing of it remain until the morning; and that which remaineth until the morning ye shall burn with fire." Ex. xii. 8, 10.

Thus, nothing was, after the lamb was slain, to remain over till the next day. No such thing as the lamb being slain one evening and then an eating of it the next—twenty-four hours later—could occur.

But further, in reference to the work and character of this fourteenth day of the month read: "Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel. And in the first day there shall be a holy convocation, and in the seventh day there shall be a holy convocation to you; no manner of work shall be done in them, save that which every man must eat, that only may be done of you." Ex. xii. 15, 16.

There are a few points in this quotation worthy of enumeration:

1. For seven days they were to eat unleavened bread.

2. Upon the first of these seven days no leavened bread was to be eaten, which first day must have been this fourteenth day, shall we say necessarily so—

a. In order to make out the count of seven days from the one and twentieth day of the month backward in count, for seven days must include the fourteenth.

b. Because it is so stated in v. 8 that the passover must be eaten with unleavened bread.

c. Because the fourteenth day in v. 18 is positively named as the first one of the seven, and one of holy convocation: "In the first month, on the fourteenth day of the month, at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even."

3 As these days were days of holy convocation "No manner of work shall be done in them."

III.—Crucifixion Day.

From the foregoing developments it follows beyond all doubt that Crucifixion day could not have occurred upon the fourteenth day of the month—the day that the paschal lamb was slain, but must have occurred upon the thirteenth. For this statement let me give the reasons:

1. For as the fourteenth was a day of holy convocation, and a day upon which no work was to be done, the Jews would never upon that day have consented to have gone into Pilate's court, or to have crucified Jesus and the thieves.

2. For it is written, "Then led they—the Jews—Jesus from Caiphas unto the hall of judgment; and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover." Jno. xviii. 28. Thus upon the day of trial these Jews, Jesus' accusers had not yet eaten of the passover.

3. But further it is written: "When Jesus therefore had received the vinegar, he said 'It is finished;' and he bowed his head, and gave up the ghost. The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath day, (for that Sabbath day was a high day) besought Pilate that their legs might be broken, and that they might be taken away." Jno. xix. 30, 31. What further proof need we? Who can doubt?

Conclusions.

Since the passover was slain and eat on the fourteenth day of the month, and since Jesus was crucified upon the preceding day—the thirteenth day of the month, it follows therefore,

1. That Jesus did not, and could not have eaten of what is generally denominated the last passover, but of a preparatory supper.

2. That it was not, and could not have been upon the fourteenth day of the month, and in connection with the passover supper, but upon the evening of the thirteenth day of the month that Jesus instituted the breaking of bread which is generally by the world denominated The Lord's Supper, and The Communion.

3. Therefore, as the ordinance of "the breaking of bread" was not instituted upon the fourteenth day of the month, nor in connection with the eating of the passover sacrifice, it does not come in the room and stead of the passover: it is not substituted for it, nor is it the antitype of the passover. Therefore the time for its observance does not have, nor cannot have any connection with the time for the observance of the passover institution.

In the April No. of *Zion's Watch-Tower*, appears an article from Brother Russell, the Editor, entitled "The Lord's Supper." In this article the Editor advocates the theory of a substitution of "the Supper" for the passover, and remarks that "Jesus died on the very same day," of course that the passover was killed and eaten.

We would ask Brother Russell, as he remarks elsewhere in the article that "Protestants have not generally given this subject much attention," either to give this subject a little closer attention or to give us a little "more light" on his count of time.

In connection with the last above quotation Brother Russell remarks: "Protestants have not generally given the subject much attentation, using the words—"As often as ye do this" as authority for any convenient time, and not seeing that "this" referred to the passover, as oft as ye do commemorate "this" event do it in remembrance—not of the type but of the antitype—me."

To Brother Russell's grammar in making the passover the antecedent to the demonstrative "this," we must object:—

1. Because as we have shown the two institutions were not by the Savior connect, but were at least twenty-four hours apart, and the instituting of the supper antidatip, the time of the passover.

2. Because in the entire paragraph given by Paul in which this language (as often as ye do this) occurs no reference whatever is made to the passover, or that the supper has become its antitype, or substitute.

Next, Brother Russell advertizes April fourteenth days, at eight o'clock P. M., our time, for the observance of the supper this year, 1881, as the time corresponding for the passover. How is this? Singular count this! My calendar puts the new moon March twenty-ninth day and between five and six o'clock P. M. According to Israelitish count their month commenced at sunset that same twenty-ninth day of March, our count.

The question then arises upon what evening in April, our count, would this fourteenth day of the moon's age come? It is easy to count. We will count.

Mar. [illegible] superfluous [illegible] was 1 day Jewish time			
" 30	"	2	"
" 31	"	3	"
Apr. 1	"	4	"
" 2	"	5	"
" 3	"	6	"
" 4	"	7	"
" 5	"	8	"
" 6	"	9	"
" 7	"	10	"
" 8	"	11	"
" 9	"	12	"
" 10	"	13	"
" 11	"	14	"

Brother Russell, why this discrepancy in time, or are you "Using the words—'As often as ye do this,' as authority for any convenient time?"

But in an article in The Restitution for April 6, Brother Foore advertises at 8 o'clock p. m. April 15, as the time for observance, and invites his brethren to attend. Brother Foore, why this discrepancy between you and Brother Russell? Have you different calendars? It is true that you live near 1,000 miles west of where Brother Russell does, but this should hardly make twenty-four hours difference in time. However this is in about the same ratio of Brother Russell's count from Palestine westward. At Pittsburg, Pa., he is three days late of Israelitish time, and at Galesburg, Kan. Brother Foore is four days late.

Brother Foore remarks in his article, "Brethren, do not partake of this ordinance on the day of Christ's resurrection to show his death: but if it be done once a week, try and take Thursday evening." Question: Are we to gather the idea from this remark that Brother Foore understands this ordinance to be for the purpose of showing forth Christ's death, and the word death to be used in the sense of the act of dying? If so and time has anything to do in the institution, the question of importance arises what time is to be observed? Is it Israelitish time, the first month in the year? or is it the thirteenth day of the month? or is it the fifth day in the week? or is it the *ninth hour in the day?* What right have we to exact the month in the year without observing the day, as Brother Foore and Brother Russell have both failed this time? Why should not the day in the week be observed as closely as the day of the month? Why should not the ninth hour in the day—Israelitish time—the hour at which Jesus died be observed as closely as the month in the year and the day in the month if an institution is to show forth his death as an act? Why exact at one point and fail in another? But is not death in this instance, which this institution commemorates, like the penalty for sin, the absence of life, the death state as seen in the penalty upon Adam Gen. iii. 18–19, —"into dust shalt thou return—This is what it is. It is not my blood being shed, but shed. It is not my body being broken, but broken. It is blood in the sense of his life. It is body not personal, for not a bone of him was broken, but, in the sense of the church. It is a representation then of the blood—life of Christ during his personal ministry to demonstrate the way of life and immortality. It is a representation of the body—the church—in a broken and incomplete state yet in death, resting under the death sentence; watching, waiting, hoping and expecting the return of the Master when they will be redeemed from the bondage of corruption into the glorious liberty of the children of God. What better time, what more appropriate time then, to show forth our faith in the blood—the life—of Christ given for us, the broken condition of the body of Christ now, but complete in the morning of the resurrection, when all the members will be brought together and united to the head, than upon the first day of the week—the day of the week upon which Jesus arose. It is when the grey rays of the morning dawn from the East begin to arise, and to drive back the gloom of the night. It is the mingling with, and the victory of hope over despair. It is where sorrow and joy meet in a vacated tomb and *sorrow* is made to give place to joy in a risen Savior in a resurrected life, and in a complete and a united body in Christ.

Lanark, Ill.

Selections.

New York Observer.

THE ROMISH INQUISITION.

Is It Really Dead?

C. R. G. P.

Messrs. Editors:—I am inclined to think that Madame Bonaparte may have conveyed an erroneous impression by the remark in her last letter that the Inquisition at Rome has not been in operation for two hundred years. May it not have been in operation even in comparatively recent years, unknown to any save those who presided over it and those who were the victims of its cruelty? It is some thirty years since I visited that city in company with Mr. Stiles, then our Minister to Austria, and brother of the distinguished preacher of the same name. It was at a time when a tempest of revolution was sweeping over the whole of Europe; nor were the Pontifical States an exception. The people of Rome rose up in mass, drove Pio Nono out of the city, and compelled him to take refuge in the little town of Gaieta, some distance to the south. Scarcely had he departed, than the mob seeking some object of Papal despotism upon which to wreak their fury, selected the building of the Inquisition. The doors were burst open, and we—the only Americans in the city—went in with the crowd. Though a boy, hardly out of my teens, I can never forget the thrilling sights which there presented themselves to me. The walls of the broad hall through which the crowd surged were hung with instruments of torture of various sizes and shapes, the very sight of which sent a shudder through my frame. Then up and along the broad stairway we were carried into what was called the "Tribunal Chamber." The throne of the Chief Inquisitor occupied one end of the room; from the other proceeded a long, dark and very narrow passage, with a trap door in the darkest part. This trap-door was so arranged that the accused one, passing along and treading unsuspectingly upon it, was at once plunged headlong into the cellar below and speedily smothered in quicklime. Descending into the cellar, I saw for myself the lime, the bones of those who had perished, and even took up a piece of the matted hair of one of the victims. All this would seem to show a comparatively recent exercise of the cruelties of that institution, and I think that there are modern histories of Rome, as well as published incidents, that go to confirm the same. It was certainly the opinion of Gavazzi, who made the Inquisition a special subject of a lecture before a New York audience some little time after, that the cruelties of the Inquisition had been secretly carried on up to that period. I am well satisfied, from many things that I both saw and experienced in a recent visit to Spain, that the Romish Church still has the inclination, if not the power, to employ the same cruel methods which it employed in former times. The limited sufferance which, a few months ago, was accorded by that Government to those of another faith, has, I am sorry to say, through the remonstrances of the Romish Church, been very recently revoked, and intolerance is again the rule in that benighted land. The following extract from a manuscript of the Rev. Fritz Fliedner, of Madrid, containing a careful review of the present condition of affairs, will show this:—

"No less than three lawsuits against Protestant clergymen are in process, all undertaken by the authorities. One is accused of having buried a Protestant in the general cemetery; another in accordance with the law, held a Protest at service with not more than twenty persons; but on leaving the house, found a number of people on the threshing-floor, which he crossed, and spoke to several of them—he neither delivering an address nor holding a service; and he is now condemned by the Court of Appeal to two months' imprisonment. The upper Court has just decided that any one who does not take off his hat when a Roman Catholic funeral passes, can be imprisoned. This has since happened in case of a half blind man, who did not see that the funeral train was near."

This intolerance is especially evinced in the matter of the burial of the dead. "A professor of the gymnasium of Pontevedra died, and, not having received the sacraments, he was to be buried in the Civil Cemetery, when it was found that no grave could be dug, as a piece of rock had been allotted to the Protestants as graveyard, in which the graves would have to be hewn in the stone. In Alcazar de San Juan, the former Mayor had founded a civil cemetery. The Roman Church summarily took possession of it, and when, a few weeks ago, a man not belonging to that communion died, he was buried in the yard where the grave-digger keeps his pigs. In the Protestant Cemetery in San Vincente de Castellet, the grave of a Protestant has been profaned without any redress. The remains of the dead still remain exposed, and even dogs and cats are put in at night, that the superstitious people may be induced to believe that evil spirits are howling over the grave of the doomed Protestant."

Some of the pyramids near Cairo, Egypt, have been recently opened by Maspero, the archæological expert. The ones explored are those containing the tombs of the Egyptian Kings of the fifth dynasty. On the mortuary chapels of these are inscriptions of small and closely written texts, which, properly interpreted, give details of the religious beliefs and customs which prevailed at the time the inscriptions were made, and which show that the previous belief on these matters is utterly at fault. The discovery is regarded as of great value to archæologists, historians and scientists.

Brevities.

The great cavern which was discovered last year in Colorado has been thoroughly explored. Forty rooms are accessible, and many of them contain a profusion of stalactitic formations, in some cases translucent, and in others varying in color from red to pure white. Shining crystals, tufts of satiny fiber, slender arms resembling growths of pearl, rams' horns twisted in every conceivable way, pillars, pendants, stilettes and grotesque shapes of life are among the curiosities of these halls.

The death of Oscar de Lafayette, son of George Washington de Lafayette and grandson of the distinguished general of our Revolutionary War, nearly extinguishes this historic family. The only person living of the name is his brother Edmond, a confirmed bachelor, with whom the Lafayettes will expire. The family was among the oldest and most historic of France and had been famous in the history of that country even before the days of Charlemagne, figuring conspicuously among the heroes whose deeds are related in the pages of Froissart.

The Persian correspondent of the *London Daily News* writes of the Turcoman tribes: "Up to forty or fifty years ago, when firearms were almost unknown among the Nomads, the Derguez and Attock warriors had iron helmets with sliding nose guard, and wore shirts of chain mail. These defensive arms were very efficacious against light curved cimeters and such projectiles as arrows. With the general introduction of firearms the helmet and mail ceased to be worn. Suits can now be bought here for very little. I saw one the other day, helmet and all, sold for 25 francs. One sees also the curious stone rings formerly worn on the left thumb, by the Turcoman archer horsemen to save it from the rebound of the bowstring. "Tir" is the Persian for an arrow, and "cemon" a bow; and though the union of the two sounds very like the present name of the descendants of the famous archers of antiquity, it has nothing whatever to do with the etymology of the word Turcoman."

A curious document was presented to Prince Bismarck the other afternoon in the shape of the anti-Semitic petition, which has been going about the empire for signature for the last six months, and which aims at imposing restrictions on the immigration of Jews into Germany, at excluding them from certain walks of activity altogether, and, in fact, of undoing much of the legislation of the past in their favor. Silesia, which has been most assiduously worked upon by the anti-Semitics, as being the channel through which the westward stream of Jewish immigration pours, has alone contributed one-fifth of the total number of signatures, while Brandenburg follows with 38,000, including 12,000 from Berlin; Westphalia, with 27,000; the Rhine province, with 20,000; while south Germany has made but a poor show of intolerance. Baden, with Hohenzollern, sending only 7,000, and Bavaria but 2,000. The king of Bavaria, it may be remembered, issued an order strictly forbidding government officials to further in any way the movement, which had begun to show signs of spreading in his territory. The Catholic districts of the empire have, as a rule, refrained from joining in the agitation against the Jews.

JAILS AND ALMS HOUSES DESERTED.

No liquor licenses have been granted in Potter county, Pa., since 1869, and here are the grand effects: At a recent term of the court, the district attorney informed the court that he had no indictments to present to the grand jury; the sheriff also stated that he had no criminals in the prison; the directors of the poor reported that they had no one to keep at the charge of the county.

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--- MAN ---

AS HE WAS, AS HE IS, AND AS HE SHALL BE,

A Lecture delivered before the Liberal League, Pittsburg, Pa., Jan. 16, 1881.

By Dr. J. H. THOMAS.

This is the article that appeared in The Restitution of Jan. 26, 1881, in pamphlet form. Most of our brethren know how ably the subject is handled, and the consequent importance of circulating it largely. Send to this office for it.

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Communications.

COMING AGE.

Its Proximity. Third Trumpet. Rev. viii. 10, 11. General Sketch. Terms Defined. History of the Events. Application.

No. 68.

J. P. WEETHEE.

Third Trumpet.—And the third angel sounded, and there fell a great star from heaven, burning as were a lamp, and it fell upon the third part of the rivers and fountains of waters; and the name of the star is called Wormwood, and many men died of the waters because they were made bitter.—Rev. viii. 10, 11.

General Sketch.—A new series of events follows the third angel's trumpet:—A meteor, leaving its place in the heavens, suspended over the Roman world, shoots rapidly down the sky toward the earth. Its magnitude and brilliancy cast a lurid glare over the vast concave. It was a meteor of the first magnitude. It was peculiar in its shape—like a lamp.

John followed its downward pathway, till it was extinguished in the fountains of running streams.

Its elements, held in solution, impart their peculiar properties to the waters; they are converted into bitters resembling wormwood, yet exceedingly poisonous and fatal.

This peculiar property gives name to the star; it is called Wormwood All the waters, holding in solution this star element (the European waters) imparted deadly poison to those who were obliged to use them; "many men died because the waters were made bitter."

We have an agent and its agency.

Terms defined.—"Great Star"—"*lamp shape.*" There are two kinds of stars, fixed—those that are of immense magnitude, and those that fall or shoot through the heavens. The former we call planets, and suns; the latter we name meteors.

Shooting stars seem to be more or less connected with our planet. When they fall they seem to touch the earth. Meteorites or meteorolites, are stones, high in the air, and shooting through it. Such, perhaps, was the one seen by John.

"Third Part."—One of the divisions of the Roman world. At the era of this trumpet, the empire had three divisions, but only two emperors, and three capitals: Old and New Rome, and Ravenna.

Third part has also another meaning—a large portion. In Ezek. v. 12, is the following: "A third part of thee shall die with the pestilence; and with famine shall they be consumed in the midst of thee; and a third part shall fall by the sword about thee; and I will scatter a third part into all the winds, and I will draw out a sword after them." "And it shall come to pass (that) in all the land, saith the Lord, two parts therein shall be cut off (and) die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and I will try them as gold is tried." Zech. xiii. 8, 9.

We think that it covers the western division of the Roman empire.

"The name of the Star is called Wormwood."—Wormwood—Ἄψινθος—is here used as a proper name; yet it seems to be an attribute of the star, since it is a name given to denote the character of the star—bitterness. The star was like wormwood in being bitter, it made the waters bitter.

"Waters," "Fountains," "Rivers."—In these visions John has a view of the Roman Earth. Its heavens, glorious by the sun, moon, and stars; its mountains and cities, fountains, rivers, and seas; men, occupied with the business of all trades and professions. A busy, moving world is before him.

The symbols are taken from the natural world—the physical world, over, under, and around the Roman empire. Physical phenomena are more familiar to mankind than moral phenomena; the natural phenomena are therefore used as illustrations.

The star, the fountains, the rivers, the waters, and the men, are, in the vision, symbols of physical objects, selected to represent similar objects, attributes and actions in the moral world. With this scenic view in our minds let us find its photograph in history.

Profane history of the Third Trumpet.—Empire of Huns.—A brief sketch of that extraordinary race will aid us to understand more readily the events of the third trumpet.

The Huns, a deformed race, a mixture of Calmuck Tartar blood, originated in an extensive, dry, and barren tract, north of the great wall of China. To stop the inroads of the Huns, that wall was constructed, two centuries before Christ. They conquered China and Siberia. Under another dynasty they were driven out of that empire, and lost, in the war, nearly all of their original possessions.

Their empire, which had stood nearly thirteen centuries, having terminated through divisions, their bravest warriors, with their families, resolved to conquer a home in the wilds of a distant west.

During many years, they were wanderers between the empires of China and Rome; lost to the former, and unknown to the latter.

They conquered the Alani, "A pastoral people, who occupied or wasted an extensive tract of the deserts of Scythia."—*Gibbon.*

They spread over the plains of the Alani, between the Volga and the Tanais, and formed a union with a remnant of that conquered nation.

Their forces being thus augmented, they invaded the territory of the Gothic nation, which at that time extended from the Euxine, or Black Sea, to the Baltic.

At the approach of this unknown enemy, the Goths were terror-stricken. The personal appearance of the Huns added horror to the utter desolation that followed their movements, so sudden, and with such celerity.

It was a matter of doubt in the minds of the Goths whether these strangers were strictly human. Their shrill voices and uncouth gestures aroused their suspicions that the Huns were a cross with some other race. Their broad faces, flat noses, broad shoulders; their small, black, deeply-sunken eyes, square bodies, and their dark, gashed, and almost beardless faces, testified against their human origin. They were gorillas in form rather than men.

Their uncouth and savage visage, induced the Goths to credit, very readily their fabulous origin:—That they were offspring of Scythian witches copulating with infernal spirits.

The Goths were overthrown, and forced across the Danube into the Roman empire.

They first call the attention of the Romans under Attila, their great king.

The person of Attila was as remarkable as his deeds.

"The portrait of Attila exhibits the genuine deformity of a modern Calmuck; a large head, a swarthy complexion, small, deep-seated eyes; flat nose, a few hairs in the place of a beard, broad shoulders, and a short square body; of nervous strength though of disproportioned form. The haughty step and demeanor of the king of the Huns expressed the consciousness of his superiority above the rest of mankind; and he had the custom of fiercely rolling his eyes, as if he wished to enjoy the terror which he inspired."—*Gibbon.*

Taking leave of the nation of the Huns, let us follow the history of Attila, their visible embodiment.

At this point in profane history, or soon after, begins the Apocalyptic view. Attila assumed, like Zingis of the Moguls, a supernatural origin. He, having the rightful possession of the sword of Mars, asserted his divine claim to universal dominion.

He called himself "The Scourge of God;" and boasted that where his horse planted his hoof grass could never grow. As an agent of the Almighty, he called himself lord of the Roman empire.

His first bitter cup was drained by the eastern empire.

He had prepared himself by the conquest of Scythia, nearly all of Siberia, Scandinavia, and the German nations to poison the very fountains and streams of Roman life, and thus rapidly to hasten its dissolution.

Attila first invaded the eastern Roman world. His ravages spread along a front of five hundred miles, from the Adriatic to the Black Sea; overthrew the Romans in three great battles; took seventy cities, and carried his conquests to the walls of Constantinople.

"In all their invasions of the civilized empires of the south, the Scythian shepherds have been uniformly actuated by a savage and destructive spirit." *Gibbon.*

It was so with Zingis the great Mogul chief; it was so with Attila in his eastern attack; it was the same in all his invasions;—not conquest, but dissolution.

It was to level all monuments of civilization; to reduce a land smiling with cultivated fields, prosperous villages and cities, to a Scythian wilderness.

In such a mission Attila deserves the title of "Scourge of God."

The slain in battle, the number destroyed in pillaging excursions, and his captives, nearly depopulated the northern parts of the Greek empire.

His conditions of peace were humiliating and exhaustive. He did not conquer the empire, but he obliged it to drain the cup of bitterness.

Attila tormented the emperor, by continued embassies, to sue for all back payments; and to produce all the fugitives, still protected in the empire.

It was the intention of Attila to overthrow the Roman empire, both east and west; still hesitating which he should first accomplish.

During this suspense, he dispatched his ministers to the courts of Ravenna and Constantinople with the following message: "Attila, my lord, and thy lord, commands thee to provide a palace for his immediate reception."

The unsettled state of the kingdom of the Franks, brought about by the death of their king, Clodion, decided Attila to the invasion of the western empire, by the way of Gaul.

Attila espoused the cause of Clodion's elder son, while the Roman promised to defend the claims of the younger son.

The rival armies met on the plains of *Chalons.* On the Catalaunian fields was fought one of the greatest battles of the world. It was there contested, whether Europe should be governed, henceforth by the Mongolian or the Germanic. It was decided in favor of the latter. Attila was defeated, yet he was not conquered. He was obliged to retire from the field, and finally to evacuate Gaul.

The slaughter of that battle was immense—from 152,000 to 300,000. The latter figures cover, perhaps, the number slaughtered during the entire conflict.

Attila marked his pathway into Gaul by rapine and bloodshed. The consternation produced in every province of Gaul, by its invasion by Attila, was exceedingly great. No plague or any ordinary desolating scourge could have produced such an alarm.

We have now followed Attila, the Hun, through three noted conflicts; one only remains.

1. His first great conflict was the subjugation of Germanic nations, with other barbarous tribes.

2. The second contest was with the Greek division of the Roman empire.

3. The third conflict was in Gaul where he met his first, and we may say, his only reverse.

The first was a conquest, but it was principally beyond the Roman empire. The second and third were bitter scourges: the second in the eastern empire, the third in the western empire.

The way of salvation is a highway; highways are always free; the peasant has the same right as the poor; the meanest beggar has the same warrant to travel this road as the greatest monarch; *proud nature does not like this:* "Whosoever will, let him come."

THAT ARTICLE.

Matthew xxviii. 19, 20.

C. M. MYERS.

Since Brother Reed has written his short article on the above text, I see that Brother T. G. Newman also has written, heartily endorsing what Brother Reed has said. Like Brother Newman I too say let "The triune God, triune or 'trine' immersion, and triune name to be baptized into, with many other triplet fables, fall." Yea, and may all that the Paganistic doctrine of the Trinity has brought us likewise go.

Of Brother Reed's article I want to say that I most heartily endorse what he has said in numbers 1, 2 and 3; but must dissent from his number four.

It is true that Trinitarianism has wonderfully corrupted the text of our Bibles. And it is also true that that class of corruptions is the most difficult we have to deal with, and the hardest we have to correct, from the fact that the church became wedded to Paganism, and the doctrines of the Trinity arose and spread wide at an earlier date than many of the now possessed manuscripts were prepared, and therefore many of these corruptions appear in the body of the manuscripts. So were I satisfied that the text—Matt. xxviii. 19, 20—was spurious, then I too would say let it go. But we should be careful. To my mind the evidence is not strong enough for a rejection of the text. Therefore I am still willing to try a reconciliation between the apparent difficulties of this text and the remainder of the Bible. Indeed I think what Brother Reed has said in the preceding part of his article will present at least a fair reconciliation. I yet want to remark:

1. That what Priestly has written I have not seen, having only his work entitled "Corruptions of Christianity."

2. "The Creeds of Christendom," written by W. R. Gregg, we have frequently met on railroad trains and examined. It gives discredit to the whole book of Matthew claiming that Matthew never saw the history we have hearing that title. It is a skeptical work, and belongs to that class of literature, which of late years, has so poisoned the minds of the people, and therefore it will not do to depend on. Indeed it is unworthy of a citation.

3. With the Improved Version at hand the note referred to is as follows: "Some have called in question the genuineness of this verse, but without sufficient authority." This version published in 1809 is strictly Unitarian.

4. The Parisian MS. is none other than the *Ephremi.* T. K. Cheyne, R. L. Clarke, S. R. Driver and Alfred Good in their brief history of MSS., say of this one, "Now in the National Library at Paris, mutilated, containing about half the New Testament, no single book being entire."

Stowe, on manuscripts says: Ephraim manuscript so called from Ephraim the Syrian, a Mesopotamian Saint of the age of Constantine. * * * Same class manuscript as the Alexandrian as to age, form of letters, etc. It originally contained the whole Greek Bible. * * * In the 12th century St. Ephraim employed the paper to write his sermons on, taking the leaves promiscuously, sometimes tother end turned up and back side turned front. These sermons formed a thin quarto volume containing 64 leaves of the Old Testament and 145 of the New. * * * 2 John and 3 John are wholly missing. About 37 chapters are wanting in the four gospels; 10 chapters in Acts; 42 in the Epistles, and 8 in Revelation.

Bishop Horn says of this manuscript: "The chasms in the New Testament are very numerous."

Though this manuscript was once complete, and though its fragments are now of value for criticism, yet as it has now become fragmentary, it is easily seen that it will not do to omit all that it omits, and as the omissions were not intentional but accidental, therefore its omissions simply weigh nought against their credibility.

5. The Sinaitic and the Vatican manuscripts antedating this Parisian manuscript both contain this verse.

6. The Syriac antedating in age all other manuscripts contain this verse.

7. I have in possession three Unitarian versions complete, and they all contain the verse.

8. I have on hands a half dozen other Unitarian works all of which often quote these verses but say nothing of their doubtful authenticity.

Therefore we think the foundation is good for the retention of this verse. We submit this in love and respect, but for truth's sake.

Youths' Column.

Northern Indianian.

Not As We Please,

S. ROXANA WIXE.

"I can do as I please when the maple shade
Are covered two on that one birthday,
That stands ahead with its pleasant lines
Stretching out on the meads away?"

"I can go and come with the bird and bee,
Freed from the bonds of my girlhood years,
And laugh and dance as the world I see,
With never a thought of these bleeding tears."

Ah little maid, with thy soft brown hair,
With thy rosebud mouth and thy meek blue eye,
This dream of thine, with its pictures fair,
Is a specter luring thee on to die!

Nor never in life can we safely throw
The chains of law from our souls away,
Nor wander out in the world to sow,
The baneful seeds of an unbridled day.

God holds us bound to the law of right,
And a blessing comes if we meekly bend,
Opening our minds to the blessed light,
The faults of our faltering steps to mend.

His precious word is the only mold
Where we can in lovely form be cast;
And she who would come out fairest gold,
Must bind her heart to its precepts fast.

Christian Advocate.

Children Poisoned with Tobacco.

In one of the schools of Brooklyn a boy thirteen years old, naturally very quick and bright, was found to be growing dull and stupid. His face was pale, and he had nervous twitchings. He was obliged to quit school.

Inquiry showed that he had become a confirmed smoker of cigarettes. When asked why he did not give it up he shed tears and said he had often tried, but could not.

The growth of this habit is insidious and its effects ruinous. The eyes, the brain, the nervous system, the memory, the power of application, are all impaired by it.

"It's nothing but a cigarette," is really "It is nothing but poison." German and French physicians have recently protested against it, and a convention of Sunday and secular teachers was recently held in England to check it. It was presided over by an eminent surgeon of a Royal Eye Infirmary, who stated that many diseases of the eye were directly caused by it.

Parents, save your children from this vice if possible! Do not allow them to deceive you. In future years they will raise up and bless you for restraining them.

N. Y. Observer.

The Stone Lamb.

A German minister, Pastor O'Fencke, tells a story in a very interesting book of his about things which have really happened to him, or which he has met with on his travels.

In 1865 he stood, with a little band of travelers, before the beautiful Roman Catholic chapel of "Werden an der Ruhr," in Germany, waiting for the key to be brought that the door might be unlocked for them to enter. While they waited they saw something on the ledge of the roof, which they found to be a carved stone lamb, and began to wonder what it meant up there.

They asked an old woman who was hobbling along a little way off, if she could tell them about it, and she replied, "Yes;" and related the reason why it had been placed in that strange place.

"Many, many years ago," she said, "where that lamb now stands, a man was busy repairing the roof of the chapel, who had to sit in a basket fastened by a rope as he worked. Well, he was working in this manner one day, when suddenly the rope which held the basket gave way, and he fell down, down from that great height to the ground below!

Of course, every one who saw the dreadful accident expected that the man would be killed; especially as the ground just there was covered with sharp stones and rocks, which the men were using for building. But, to their great astonishment, he arose from the ground and stood up quite uninjured.

And this was how it happened: A poor lamb had wandered quite up to the side of the chapel, in search of the sweet young grass which sprung up among the stones, and the man had fallen exactly on the soft body of this lamb—it had saved his life, for he had escaped with the mere fright, and with not so much as a finger broken. But the poor lamb was killed by his heavy fall upon it. So, out of pure gratitude the man had the stone lamb carved, and set up for a lasting memento of his escape from so fearful a death, and of what he owed to the poor lamb."

Do you not think this is a beautiful story? Does it not remind you of the story of the Lord Jesus—the Lamb of God who was slain for us that we might live forever? Never forget that "he was wounded for our transgressions, he was bruised for our iniquities."

Let us copy the poor man's example in being truly thankful, and in showing that we are so. He could not do anything more for the lamb which had so wonderfully saved his life, than make a little monument or memento of what it had done.

But there is much that we can do for the Lamb of God who was slain for us. We can love him for what he has done, and we can give him the one thing he wants from us. Do you ask what it is for which even the God of glory longs, he who has all the riches of the world, and to whom heaven and earth belong? He says: "My son, give me thine heart."

Sermons for the Little Ones.

No. 15.

HOW TO CONFESS JESUS.

Now I wonder if there are any of the children who have been learning these things, who are willing to stand up for Jesus? Do you know what it is to stand up for him? what it is to confess his name? It is to confess that your future life depends upon him, and upon him alone; that he only can raise you from the dead,—to confess that you believe the covenants of promise, believe that it is this earth that is promised to Christ; that it is to be his kingdom, and to endure forever, and that all who believe in Jesus as the Christ of the promises, and come into him by being baptized into his death, can share in that kingdom and in blessing the nations. If you deny these things you deny him. If you are ashamed of his words, you are ashamed of him.

If you confess Jesus by confessing the truth, now, he will own you for his when he comes.

Are you willing? Then stand up for him to-day. Say "I want to be a Christian." I want to serve God. I want to mind him. I am going to try not to get angry any more. Not to wish that I had all the nice things that other people have. Not to care for the foolish pleasures of this world. I will deny myself all ungodliness and lustful lusts. I will try to increase in the knowledge of the truth, "to live and work for Jesus." He will accept you for he has never sent anyone away who sincerely wanted to come.

It is easy to begin serving God in your youth, and if you do begin doing right now, you will be very happy when the journey's end is reached, that all your life has been given to him.

The pleasures and riches of this world cannot last; you cannot keep them, and while you are wasting your time purchasing them, you are losing the joys of the everlasting future.

"Remember now thy Creator in the days of thy youth," is God's command. Come to Jesus now, give up your sins now, enter the path of obedience now. Learn, believe and do God's commandments now, and when Jesus comes you will not be afraid. You will be glad to see him and to share in his glory.

The white robes of the saved will be yours. You will wave the victor's palm. You will join in singing the new song. Oh how glad I shall be to meet you there and to help you sing.

I love you dear children, and because I love you, I beg you again to come to Jesus and be saved in his kingdom.

THE FRIEND OF THE CHILDREN.

Sententious.

Beautiful are the admonitions of him whose life accords with his teachings.

The universal heart of a man blesses flowers. He has wreathed them around the cradle, the marriage altar and the tomb.

He that has light within his own clear breast
May sit in the centre and enjoy bright day;
But he that hides a dark soul and foul thoughts
Benighted walks under the midday sun—
Himself his own dungeon.
—*Milton.*

Ostentation and much learning are seldom met together. The sun rising and declining makes long shadows; at mid-day, when it is the highest, none at all.

Our lives are like some complicated machine, working on one side of a wall, and delivering the finished fabric on the other. We cannot cross the barrier and see the end. The work is in our hands—the completion of it is not.

When you do not need help from any one then any one will help you; and when you do need help the world is somehow always looking the other way.

Thou art the bright and morning star
Immanuel!
Through all the burden of life's day,
Oh, may my heart's deep well
Reflect thy light divine;
And in my day's decline,
Rise thou as evening star, and on me shine!

What a folly to dread the thought of throwing away life at once, and yet have no regard to throwing it away by parcels and piecemeal. —*John Howe.*

The hills of lofty endeavor and high achievement lie all around us, and if we never eat a glimpse of the views they afford, we need not complain that it is because of the insuperable limitation of our surroundings.

What can be a stronger motive to a firm trust and reliance on the mercies of our Maker, than the giving us his Son to suffer for us?—*Addison.*

Listen to the water-mill,
Through the live-long day,
How the clashing of the wheels
Wears the hours away!
Lazily the autumn wind
Stirs the greenwood leaves;
From the fields the reapers sing,
Binding up the sheaves,
And a proverb haunts my mind,
As a spell is cast:
"The mill will never grind
With the water that has passed."

Why cannot men begin to glorify God with a yard-stick, a pair of shears, a hand saw, and a goose quill in their hands, and not wait for golden harps? —*Golden Rule.*

I had rather believe all the fables in the legend and the Talmud and the Alcoran, than that this universal frame is without a mind; and therefore God never wrought miracles to convince Atheism, because his ordinary works convince it. It is true that a little philosophy inclineth man's mind to Atheism; but depth in philosophy bringeth men's minds about to religion, for while the mind of man looketh upon second causes scattered, it may sometimes rest in them, and go no further, but when it beholdeth the chain of them confederate, and linked together, it must needs fly to Providence and Deity.—*Lord Bacon.*

The showers that fell a thousand years ago watered the earth and rendered it fruitful for the men living. They cannot now be gathered up and made available for us. They did not constitute a reservoir for the supply of future generations. In like manner the unrecorded teachings of Christ and his apostles did their work. They were not designed for our instruction. It is as impossible to learn what they were, as it is to gather up the leaves which adorned and enriched the earth when Christ walked in the garden of Gethsemane.—*Dr. Hedge.*

THE RESTITUTION.

B. A. CHAPLIN, EDITOR.

Plymouth, Indiana, May 18, 1881.

COMMUNICATIONS from Brother J. Cameron, Edinburgh, Scotland, have come to hand. Will give them to our readers shortly. Articles from others will find a place in due season. Our brethren must exercise patience, as we have a very flush supply of manuscript communications on hand at the present time.

THE state of affairs in the East is anything but assuring as to the future peace of the nations. So far as Greece is concerned the allotment of the greater part of Thessaly is an instalment of what she has claimed, and with which the Great Powers advise her to be content, as nothing more could be had without a war. This she may not risk though greatly dissatisfied with the arrangement. The Jews in Russia are subjected to the most fearful violence. Their shops have been pillaged and their houses burned. These riots have occurred at several different places. A late telegram states that the whole Jewish quarter at Kieff had been burned. Crowds of refugees are crossing over into Austria. The French are pursuing a very aggressive policy in Northern Africa. In South Africa quiet is not yet restored. The world is in a state of uneasy disquiet, but our space compels us to be brief on the general state of affairs this week.

WE print Brother Thomas' article entire *in one number as we intend to* use the type, as now set up, for a tract. We are persuaded that it will be a timely tract for general distribution. While we have distributed excellent works on infidelity in book form, we have not had the subject discussed in the cheap form of tracts. We think this, and the forth-coming one by Bro. Magruder will meet an existing want, and hope that our friends will do all they can to give them a general circulation. There is no time to lose. What we do for the cause of truth must be done soon, as this dispensation nears its close. We think with regard to Peter's prophesy that its grand intent is to foretell a fearful scene yet in the future. If the Jews fell upon the stone and were broken, its future fall upon the Gentiles will grind them to powder. An awful doom awaits a sinful world at the close of this gospel age. That Peter was the apostle of the circumcision, should not be lost sight of however in this connection. His prophecy may be comprehensive like our Lord's on the Mount of Olives.

THE following describes the situation of the Jews in Russia when in the best circumstances:

RUSSIA.—"The Jew, in his civil capacity" (*says the Jewish World*)—"the Jew as a citizen—is just where he was five-and-twenty years ago in Russia. Hampered in his endeavors to advance, harassed in his attempts to excel, handicapped in every profession by his faith, he finds no vent for his energy, no scope for his restless activity, neither reward nor consideration for his labor. He is still scribbled, cabined and confined by restrictive legislation. Compelled to reside in certain specified districts, forbidden to follow any but prescribed callings, effectually hindered from engaging in agriculture, and subjected to taxes *which none others pay*, he struggles on under disadvantages of which the outer world hears comparatively nothing. The official censorship exercised over the Russian press effectually gags the Jewish journals. Hence the little that is heard and known of the disabilities under which our brethren in Russia labor, and of the prohibitive restrictions that hinder their progress while embittering their lot."

Communications.

REASONS WHY I BELIEVE THE BIBLE TO BE THE WORD OF GOD.

DR. J. H. THOMAS.

My first reason for believing the Bible to be the voice of God is founded in my unquestioning belief in the existence of God.

The Atheist, he who he may, that gives the lie to the still small voice of his own consciousness, by saying he does not believe there is a God, cannot be expected to acknowledge that God has spoken; and therefore, would seem to most people consistent with himself in saying, the Bible is not God's word; but I contend that the Deist or Infidel who acknowledges the existence of a God is expected to believe that God has or does speak; therefore, to be consistent with himself, ought to believe that the Bible is God's word. That these propositions are consistent and reasonable I shall endeavor to show.

There are few indeed who emphatically deny the existence of a God, though there may be many who do not believe in the personality of *God*—which by the way, is about equal to saying that God does not exist—yet, this class admit some great first cause or primal energy, as the source from which springs all life and intelligence.

I contend there is no man of intelligence and education possessing ordinary reasoning powers who can emphatically deny the existence of God without giving the lie to the involuntary admission of his own mind that back of all we see—of all we are able to comprehend, there is still the incomprehensible—a first cause, designer, and creator of all things.

Hence Professor Tyndall, a man great in the school to which he belongs says:

> Science does not in any degree lessen the wonder with which we look at the material universe. At best it only marshals the phenomena of nature under the head of all its sequences, which are law; but the great ocean of all the unknown supply recedes as we advance, and all the researches that science may make to the end of time, will never abridge by one hair's breadth the infinite expanse of mystery across the boundless ocean. The region of mystery lies not merely in the distance, but also at our very feet. When I have looked at the spring-tide, at the sprouting leaves, and grass, and flowers; when I have seen the general joy of opening life, I have asked myself the question, can it be that there is no *being* or thing *in nature* that knows more about these matters than I do? Can it be that I in my ignorance represent the highest knowledge existing of these things in the universe? The man who puts that question to himself, if he be not a shallow man; if he be capable of being penetrated by a profound thought, will never answer it by professing that creed of Atheism, that has been so lightly attributed to me.—*Inaugural Address British Association, Manchester, England.*

Professor Tyndall then finds the still, small voice of his own consciousness tell him there is a higher intelligence in the universe than his own; that beyond the joy of opening life there is a God.

I furthermore contend that it is almost, if not quite, impossible for an intelligent mind with fair reasoning powers to doubt the existence of God.

No man can comprehend that there is no limit to space; he cannot understand how such a thing can be; yet he is compelled to believe it because he finds it impossible to disbelieve it. No man can comprehend the fact that illimitable space always existed; he cannot understand how such a thing could be, yet he is compelled to believe it because he finds it impossible to disbelieve it.

So I contend no man can comprehend or understand how there can be an uncreated, self-existent intelligence, or God, yet he is compelled to believe it because he finds it, like Professor Tyndall, impossible to disbelieve it.

It is just as difficult for a man to bring himself to believe there is no God, as to bring himself to believe there is a limit to space, or that there was a time when there was no space. I contend he cannot do either.

To say there was no space would be equal to saying there was nothing, which would involve the absurdity, too monstrous to be entertained even by an Atheist, that all things come from nothing, or that nothing became something.

To say there is no God is equal to saying there is no primal energy, or creative power, which involves an equally great absurdity, too monstrous for any except an Atheist to believe, that everything created itself, and that without the power to do so.

Is it not therefore more consistent and reasonable, and more in harmony with our natures, to believe with the Psalmist David, as poetically paraphrased by Addison in these words:

> The spacious firmament on high,
> With all the blue ethereal sky,
> And spangled heavens a shining frame
> Their great original proclaim.
> The unwearied sun, from day to day
> Does his Creator's power display,
> And publishes to every land,
> The work of an Almighty hand.
> Soon as the evening shades prevail,
> The moon takes up the wondrous tale,
> And nightly to the listening earth
> Repeats the story of her birth;
> While all the stars that round her burn,
> And all the planets in their turn,
> Confirm the tidings as they roll,
> And spread the truth from pole to pole.
> What though in solemn silence all
> Move round this dark terrestrial ball;
> What though no real voice nor sound,
> Amidst their radiant orbs be found,
> In reason's ear they all rejoice,
> And utter forth a glorious voice,
> Forever singing as they shine,
> The hand that made us is divine.

Hence, Tom Paine, in his virulent, inconsistent reasonableness, and oftentimes ridiculous contention against the Bible, "The Age of Reason," admits the existence of a God, but only admits it, but says plainly, "I believe in one God, and no more;" not only says he believes in a God, but adds "It is the fool only, and not the philosopher, or even the prudent man that would live as if there were no God," thus unconsciously endorsing the truthfulness of the Bible he so maligns which said to the world thousands of years before Paine lived, "The fool hath said in his heart, there is no God."

But I must here repeat what I have already said, that to contend that God has no form, but is merely blind unintelligent unreasoning force or power, is virtually to disbelieve in a God; for to deny the personality of God is to deny the intelligence of God, which would not only involve the absurdity that there is no higher intelligence in the universe than our own which is too monstrous for any human being to believe, but would require us to believe the greater absurdity, if such can be, that all things, human intelligence as well, were the creation of blind intelligent, unreasoning, nonentient force, or power; which I contend no man can believe, and which no man contends for, except in a vain endeavor to silence the still small voice of his own consciousness, that there is an uncreated, self-existent, all-wise Creator, to whom he is indebted for his existence, and responsible for his actions.

But I am here met by the Atheist with the contention that it is impossible for the human mind to believe in a God that has form, as such a belief would necessitate a power beyond, by which that form was created, which would involve an absurdity.

In answer to this I contend that the human mind finds no greater necessity to look beyond an intelligent being, or God possessing form, for a power that created him, than it does to look beyond illimitable space for a power that created it. As the mind accepts the one as thereafter, so may it accept the other.

It is therefore more consistent and reasonable to believe in a self-existent uncreated being possessing form, who is the centralization and embodiment of all intelligence, of all life, and of all power, than to believe that all life, all intelligence, and all the varied forms in the universe were evolved from or by blind unreasoning unintelligent force.

But before leaving this point we must slay the infidel with the sword of his own construction. He rejects the God of the Bible who is represented as a being, because he claims he cannot believe in the eternity of form; yet he contends for, and believes in the eternity of matter or substance; a moment's thought and it will be seen that he must then of necessity believe in the eternity of form, as form is essential to all matter or substance. Therefore he must withdraw his contention for the eternity of matter or believe in God as an uncreated, self-existent, all-wise being from whom radiates all life, intelligence, and power; and out of whom are all things.

With this conviction then, that there is a God, every intelligent man does violence to his own sense of what is consistent—to his own sense of what is reasonable, to say that he does not believe that God has spoken; does not believe he has made a revelation of himself, nor of his purpose concerning the world. I contend we are compelled to believe, resist it as we may, that God, the source and fountain of all life, mind and intelligence, has spoken to the world.

We are compelled to believe it, because it would not be Godlike to speak into existence intelligences with the capacity of comprehension like ourselves, and leave us to grope our way in the dark through life down to the silence and darkness of an atheistic night. We cannot believe that a God would speak into existence so purposeless a creation. If our intelligences rose no higher than the brute creation, there would be no call for a revelation; but our superior intelligence, our capacity for comprehension, calls for a knowledge of why we exist, and what we were created for.

Again it would not be Godlike to speak into existence intelligences under conditions in which they must go down to endless death, unless they knew how to avoid it, and yet not make known how death could be avoided; yet such is absolutely true if there be no revelation from Deity. I contend therefore that it is both consistent and reasonable to believe that God has spoken to us.

Even Thomas Paine, in his "Age of Reason," admits the correctness of this reasoning, (admits the necessity of a revelation), and in answer to the question, "Are we to have no word of God, no revelation?" he says: "Yes there is a word of God, there is a revelation." But he then says "that word of God is the creation we behold;" and then adds "It is in this word (the creation) which no human invention can counterfeit or alter that God speaketh universally to man."

With this we fully agree, and why should we not, for thousands of years before Thomas Paine lived, the Bible, that book he condemns, made known that truth to the world in the words of David:

"The heavens declare the glory of God, and the firmament showeth his handiwork."

And the apostle Paul speaking of God says:

"The invisible things of him from the creation of the world, are clearly seen, being understood by the things that are made, even his eternal power and God-head, so that they are without excuse."

But while the Bible makes known to the world that God has revealed himself "universally to man" through his creation, or in the works of nature, it is more explicit than Paine, and tells us in what respect he revealed himself, namely, his "eternal power and God-head;" hence it is the fool only that hath said in his heart, there is no God. Or as the poet has it:

> There is an unbelief:
> When very God—a word in death for us,
> And made to see it push away the dead,
> He trust in God.
>
> There is its sublimest:
> When not a star, north winter's field of snow,
> The silent harvest of the future grain,
> God's power must know.

But this is not all the revelation that man requires—not all that he reasonably expects—not all his very existence demands; as we have already said, it is not only consistent and reasonable that *he should know from* whence he came, and whither he goes, but that he should know how to escape that corruption to which as an animal he is heir; that he should know how to escape death and obtain unending life.

Believing this, we naturally arrive at the conclusion that God has given to man such a revelation; and as the Bible claims to contain the word of God, or revelation of Deity; and as all it reveals of God is in perfect harmony with that revelation of God which we see in the works of creation; and as it meets all the requirements of man, by informing him from whence he came, and whither he goes, and tells him how to escape from death to unending life, and as there is no other book among men when compared with the Bible that has a shadow of a claim to be a revelation from God, I contend we are consistent, and reasonable, in believing it to be the word of God.

But we have other reasons for believing the Bible is the word of God. The first I shall give is the historical confirmation of the New Testament; or in other words that we have equal and even better historical evidence that the several writers of the New Testament lived and wrote the portions thereof attributed to them, than we have that other writers lived and wrote what we accept; that as we accept the books and writings of Eusebius, of Xenophon, of Tacitus and others, because of the historical testimony of ages to their genuineness, so we receive the books of the New Testament as the genuine writings of Matthew, Mark, Luke, John, Paul, and others for the same reason.

There may be members of the Liberal League who may question the correctness of this position. We do not dispute their right to do so, for there are always two sides to every case that comes before a court of law, and when ably argued, both sides often appear so plausible as to confuse the jury; but a careful and unprejudiced analysis of the evidence will sustain one side and condemn the other; so we contend it is in this case; a careful analysis of the evidence by unprejudiced men sustains the position we have taken.

Owing to the accumulation of such historical testimony, Atheists, Infidels, and enemies of the Bible generally, or at least, the most intelligent of them, have abandoned their first position, or base of attack, by no longer contending that the Bible is a work of fiction—the production of ignorant and designing men written long after the events were fulfilled. Even Mr. Bradlaugh, the noted English Atheist says in his discussion with Robert Roberts, of Birmingham, June, 1876:

"I may say at once, that I never contended, that I do not contend, and that I do not know any decently educated man who does contend that the whole of the Bible is the work of ignorant and designing men."

Again he says:

"I never made the contention that the book is a monkish production of the fourth and fifth centuries; on the contrary, the Bible like many other books is the collection of the works of different men in different ages; added to or curtailed according to the whims of the different ages through which they have come down to us."

Once infidels boldly affirmed that no such person as Jesus Christ ever lived, but the literary labor of years, has exhumed volumes of books and documents, the investigation of which has produced evidence which has forever set aside the possibility of sustaining such a theory, hence it too, has been abandoned, and now his character, his claims, his miracles, his resurrection are assailed.

The historical evidence to which I refer is found in the writings of Eusebius, Clement of Alexandria, Tertullian, Theophilus of Antioch, Ireneus of Lyons, Justin Martyr, Clement of Rome, and others of so-called Christian authority, who lived and wrote in the first and second centuries, and who refer to, speak of, and quote from the gospels and writings of the apostles as being in existence, with the same confidence and freedom as we speak of, and quote from Shakespeare, Byron, Burns or McCauley.

I admit the authorities to which I have referred are not always to be relied upon. Most of them may have been guilty of adding to, or taking from, the writings of the apostles, but it is simply preposterous to suppose they manufactured whole men, or quoted from writings that never existed; besides they are accepted as authority by even the atheistic school in reference to other questions of history, and therefore are entitled to respect in reference to the existence of the apostles and their writings.

I also admit there were spurious gospels, and forgeries and other documents claiming to be apostolic that are not genuine; but that is no evidence that there were none genuine, for how could there be forgeries if there were no genuine gospels.

But we have not only the authority of the so-called Christian Fathers, but of other writers, many of whom were the bitterest enemies and persecutors of the Christians, who testify to the existence in the beginning of the first century of a sect called Christians, followers of Christ, who was put to death by Pilate. I may mention Celsus, an epicurian philosopher, and Marcion, of the second century, and Josephus, Tacitus the Roman historian, and Pliny the younger.

Of these, the writings of Tacitus and Pliny alone, are sufficient evidence of the existence of Christ and Christians his followers, at the beginning of the first century. The testimony of these two writers, even Mr. Bradlaugh in his discussion with Mr. Roberts, could not discredit.

It is impossible, however, in a single lecture to give extracts from all these writers, therefore I must content myself by referring you to two or three only. Pliny, in his letter to the Emperor Trajan, at Rome, in the year 112, asking how he was to deal with this rising sect of Christians, said:

In the meantime when they have been brought before me as Christians, I asked them again, and a third time intervening threatenings with the questions. If they persevered in their confessions I ordered them to be executed.

Pliny admits the number of Christians to be so great that the Pagan temples were almost forsaken.

Tacitus, the Roman historian, says:

Nero, in order to stifle the rumor (that he himself set Rome on fire) ascribed it to those people who were hated for their practices and called by the vulgar Christians. These he (Nero) punished exquisitely. The author of the name was Christ, who in the reign of Tiberius was brought to punishment by Pontious Pilate, the Procurator, not only over Judea where this mischief sprang, but in the city of Rome also.

Here we have testimony that no one will presume to impeach or question of the existence and death of Christ and of large numbers of Christians who were his followers; and who were at the hands of their enemies suffering all manner of persecutions even unto death.

Now I ask what was this suffering, and sacrifice of life for on the part of the apostles? Was it for a mere opinion, a mere belief of what some one had said. I answer no. It was for a fact, of which they were witnesses.

We will let Festus, a Roman governor, tell what it was for. He says to King Agrippa:

There is a certain man left in bonds by Felix, whom the Jews desired judgment against, but when I sat on the judgment seat and commanded the man to be brought forth, they brought none accusations of such things as I supposed, but had certain questions against him of their own superstition, and of one Jesus who was dead whom (this man) Paul affirmed to be alive.

We find then that the apostles were tried, condemned and punished because they bore witness to the resurrection of Jesus Christ, being eye witnesses thereof.

Paul himself says, it was for the hope and resurrection of the dead he was called in question; and he asks the question:

Why should it be thought a thing incredible that God should raise the dead?

And Peter speaking for all the apostles, stood up before the Jews, and at the risk of their lives said:

Ye denied the Holy One, and the Just, and desired a murderer to be granted unto you, and killed the Prince of life, whom God hath raised from the dead, whereof we are witnesses.

I contend for these things being true. The New Testament is what it claims to be, and the resurrection of Jesus Christ is established, and the divine origin of the Scriptures set at rest.

I further contend that the evidence that these things were true amounts to positive proof, being testified to by eye witnesses whom we have proved lived and wrote their testimony at the time, or shortly after the events transpired, which testimony cannot be impeached from any standpoint.

I know it is contended by those who don't deny that the apostles lived and wrote, that they are not to be credited, because they, unlike other ancient writers whose testimony we receive speak of things taking place, such as the resurrection of Jesus Christ, and working of miracles, which are contrary to our experiences and contrary to my law.

This reasoning assumes a knowledge of all laws, and that nothing can take place that is contrary to our experience; which is simply absurd. The discovery of the telegraph, telephone, phonograph, and all other wonderful inventions, were contrary to our experiences and yet they were believed in upon the testimony of others long before we saw them. The magnetic power of the human will or mind was acknowledged and believed in as a fact long before the law of its action was understood; in fact, it is but imperfectly understood yet.

If then we believe these things that are unaccountable by law, and contrary to our experience which are the discoveries, and works of men, why should we disbelieve those things that are the work of God, as evidenced by competent and creditable witnesses? Again I ask in the words of Paul, "Why should it be thought a thing incredible that God should raise the dead?"

We believe there was a time when man did not exist. We know he exists now. What has been, may be again; therefore, if man ceases to exist, he may exist again, which would not even be contrary to our experience. I contend therefore, that the Atheist and Infidel, in accordance with their own reasoning are bound to accept the testimony of the apostles that Jesus rose from the dead, whereby the divinity of the Scriptures is proved: for, if God raised Jesus from the dead he was divine; and as he acknowledged the authority of the old Scriptures, and they testified of him, they are divine.

Having noticed a few of the arguments that might be adduced under this head, I call your attention to the New Testament prediction of an apostacy and its fulfillment as another reason why I believe the Bible to be the word of God.

If the New Testament prediction be divine authority, there should be to-day not only an apostacy from the faith once delivered to the saints, but there should be a dominant Christianity (at least so-called) political, tyrannical and corrupt. As proof of this we call your attention to the predictions.

Says Paul (Acts xx. 28), Take heed to yourselves, and unto all the flock over which the Holy Spirit hath made you overseers; feed the flock of God, which he hath purchased with his own blood; for I know this, that after my departure shall grievous wolves enter in among you not sparing the flock: also of your own selves, shall men arise and speak perverse things.

Again, writing to Timothy he says:

The time will come when they will not endure sound doctrine, but after their own lusts shall heap to themselves teachers having itching ears, and they shall turn away their ears from the truth and shall be turned unto fables.

This is a plain prediction of a departure from the truth as proclaimed by Christ and his apostles; and before the apostles had finished their work this departure from the truth, or apostacy had commenced, and we find Paul writing to the Galatian believers, saying:

I marvel that ye are so soon removed from him that called you into the favor of Christ unto another gospel; which is not another; but there be some that trouble you, and would pervert the gospel of Christ.

We see the predicted apostacy had commenced in Paul's day. This was to go on and grow into a political form and become in the world an ecclesiastical system supported by the sword. This is clearly predicted by Paul. The Thessalonian believers had become anxious about the return of Christ as an event about to happen. But Paul writes them, saying:

Let no man deceive you by any means, for that day shall not come except there come a falling away first and that man of sin be revealed, the son of perdition who opposeth and exalteth himself above all that is called God, or that is worshipped so that he as God sitteth in the temple of God showing himself that he is God.

Paul further says:

This wicked one the Lord shall consume with the breath of his mouth and destroy with the brightness of his coming.

According to these predictions then, there ought to have been in the past an extensive departure from the faith, a corruption of Christianity, developing a pretender to divine authority, lording it over the kings, and governments of the earth.

I ask if this prediction has not been fulfilled—realized in every particular? What has been in the past, and what is to-day the most notable feature of European history? Is it not a man at the head of an ecclesiastical system exhibiting himself as an object of the highest homage upon earth, and in the name of Christ claiming the highest authority, and the right to lord it over the kings and governments of the earth?

I contend then that the developments of this apostacy—a prominent feature of which is a union of church and state—is an exact fulfillment of Paul's prediction and is therefore a good and valid reason why we should believe the Bible to be the word of God. What human being unassisted by divine inspiration could have predicted 1800 years ago with such clearness of vision—such accuracy of detail an apostacy such as now exists, headed up in Rome and extending nearly, if not quite to every inhabited part of the globe, and embracing every false system of religion—teaching for doctrine the commandments of men, and which is fully ascribed in the apocalypse and symbolized by a woman sitting upon a scarlet colored beast upon whose forehead is written:

Mystery, Babylon the Great, The mother of harlots and abominations of the earth.

This is symbolical and expressive of all names and denominations of the great apostacy, from the church of Rome to the most extreme division of Protestantism who make void the truth by their traditions, and so fill up the measure of Paul's predictions, which is evidence that Paul spoke not of himself but as he was instructed by the Holy Spirit.

We call your attention to the wonderful fulfillment of prophetic history in relation to the Jews, or Jewish nation, and their distinct racial existence at the present time as another reason why I believe the Bible to be the word of God.

That a race of people with no national organization, no centralized power, banished from their own land, scattered among every nation under heaven, despised, cast out as evil, down-trodden, robbed again and again of their wealth, should still exist as a distinct people is a remarkable thing, unaccountable from any human standpoint. A people massacred by tens of thousands, yea more; in A. D. 70 1,800,000 perished at the destruction of their city and temple and 97,000 were carried away captive. Sixty years after in attempting to return half a million were slaughtered. A. D. 135 the Emperor Adrian destroyed 50 castles, 800 cities and slew 580,000. Under King John of England 1600 were massacred at York in one day. Under Ferdinand and Isabella 800,000 by a single decree were forced out to sea in boats, and the most of them perished. And still they live.

Does the history of the world record another case like it? Over 3,000 years ago going down into Egypt a family of 70 persons and in 430 years coming out a great nation. They saw the proud Egyptian perish in the Red Sea. They witnessed the fall of great Babylon and the rise and fall of the mighty empire of Medo-Persia—in the words of another, "They out-lived the Cæsars and the terrible visitation of the dark ages, and here they stand to-day as distinct as ever; occupying no country of their own, scattered through all lands; identified in their immemorial physiognomy, earth's men of destiny, before the venerableness of whose pedigree the proudest escutcheons of mankind are but trifles of yesterday.

We turn to the works of creation; to the world of liberal-minded, to the Atheist, or Infidel for an explanation. Tell us how it is that such a remarkable race of Jewish people, in whose days nations have been born, kingdoms established, empires formed, great and magnificent cities builded; and passed away leaving no sign of their glory; and scarcely a relic to show that they ever had an existence; while this people, persecuted, banished from place to place, massacred, robbed, and cruelly deprived of their wealth by almost every government on the earth, still live a powerful people, distinct in their facial and racial peculiarities, and still hold the wealth of the world?

We read no answer in the Infidel's revelation—the works of nature—to such a question, and we contend that apart from the Bible—apart from a

revelation from Deity no answer can be given.

How different has been the course of the other peoples! What Englishman can say with a certainty to-day he is from Briton, Roman, Saxon, or Norman stock? But find the Jew where you may in Russia, Germany, England, or our own great republic where English, Irish, Germans and all nations amalgamate like metals in a furnace, and he is a Jew still claiming Abraham as their father, clinging to Moses, holding fast their traditions, looking towards Jerusalem, longing for their Messiah, as when their fathers trod the vine-clad hills of Judah's land—wandering for centuries, weary and foot-sore in every land but their own, surviving the greatest persecutions ever inflicted upon a people; suffering enormous and almost incredible butchery again and again for over eighteen centuries, they have risen again as a great power among mankind. Holding the money power of Europe. Among the foremost in science, literature, or government you find the Jew—the marvel of nations the standing miracle of the world's history which no human tongue untouched by spirit power has ever been able to explain apart from that book the Bible—that book from whose divinely inspired pages comes the solution of the mystery in the words of Jeremiah the prophet.

Fear thou not O my servant Jacob, neither be dismayed O Israel, for I am with thee, saith the Lord to save thee; though I make a full end of all nations I will not make a full end of thee; but I will correct thee in measure, and will not leave thee altogether unpunished.

Surely there are none so blind as not to see a solution of the mystery, and the voice of God in this prophetic announcement.

O Israel be not dismayed, for though I make a full end of all nations whither I have scattered thee yet will I not make a full end of thee; for lo the days come saith the Lord that I will bring again the captivity of my people Israel and Judah, and I will cause them to return to the land that I gave to their fathers and they shall possess it; for lo, I will save thee from afar, and thy seed from the land of their captivity, and Jacob (or Israel) shall return and be at rest and none shall make him afraid.

From this book, the Bible, then we learn why the Jews still exist, why they still retain a distinct racial identity, why they are a power among mankind, why they hold the wealth of the world! because God hath said he will not make an end of them, but will deliver them from their captivity and bring them again to their own land where they shall have rest.

I contend then that the Israelitish people are a living testimony of the divinity of the Bible—of the spoken word of God. Like the bush of Moses ever burning yet never consumed—an unanswerable refutation of the blasphemous sophistry of that class of Atheists who like Col. R. G. Ingersoll dares to speak with solemn mockery of the word of God, and defy Yahweh the Elohim of Israel who hath said again by the same prophet:

Hear the word of the Lord O ye nations and declare it in the Isles afar off: Say, he that scattered Israel will gather him, and keep him as a shepherd doth his flock: for the Lord hath redeemed Jacob from the hand of him that was stronger than he. Behold, I will bring them from the north country, and gather them from the coasts of the earth. * * * I will say to the north give up, and to the south keep not back, bring my sons from far, and my daughters from the ends of the earth (Isa. xliii. 8) for I am a father to Israel and Ephraim is my first-born.

Let me assure you that as certain as this prophecy has been fulfilled in the preservation of down-trodden Israel in all lands, so certain will it be fulfilled in their restoration to their own land; even now the Jews number 30,000 in Jerusalem and vicinity and every day increasing. I ask what better reason need we give for believing the Bible to be the word of God?

But no greater reason is the one I have just advanced than the one which follows why I believe the Bible to be the word of God. I refer to the prophecies in general and the wonderful and marvelous accuracy of their fulfillment.

How different from the vague incoherent predictions of the Greek and Roman augurs, and the doubtful, hesitating utterances of diviners, soothsayers, psychologists, and false prophets of all ages: the latter, speaking from the inspiration of nature, and an intuition common to an animal creation there is no certainty of their predictions coming to pass; while the prophecies being accurately fulfilled compel us to believe that they spoke as they were moved by the spirit or inspiration of God.

The prophets, being inspired by him who knoweth all things and who hath said to the world by the prophet Isaiah:

I am God and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying my counsel shall stand, and I will do all my pleasure.

Their predictions are always fulfilled.

I contend that if we carefully consider the prophecies and their fulfillment the evidence of the divinity of the Scriptures is overwhelming.

Take for instance the prophecies concerning the Jews. It is admitted by Atheists and infidels that the Jews are an ancient people, going back at least 3,000 years, that they have documents which they regard as those of Moses, and hold as divine.

We turn then to Moses and read what is written, and we find that God informs Moses that after he has brought Israel into the land, which he swore unto their fathers, that floweth with milk and honey, and when they shall have eaten and filled themselves and waxed fat, then will they turn unto other Gods and serve them, and provoke me, and break my covenant.

And Moses was required to write the words in a book as a witness against them, and tell the words to the people. Moses did so, and you will find them in the 31st chapter of Deuteronomy, and Moses said to the people:

I know that after my death ye will utterly corrupt your-selves and turn aside from the way which I have commanded you, and evil will befall you in the latter days, because you do evil in the sight of the Lord, to provoke him to anger through the work of your hands.

Then follows a prediction of the evils that should fall upon them in the latter days of the Mosaic constitution of things which was then being laid or founded.

Some of the evils predicted are as follows:

I will scatter you among the heathen, or nations, and will draw out a sword after you, and will bring a nation against thee from far, from the end of the earth, as the eagle flieth, a nation whose tongue thou shalt not understand, a nation of fierce countenance * * * and he shall besiege thee in all thy gates until thy high and fenced walls come down, wherein thou trustedst throughout all thy land: and thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters * * * in the siege, and in the straitness wherewith thine enemies shall distress thee.

I ask you to read the history of the passing away of the Mosaic constitution of things at the destruction of Jerusalem, and you cannot help being awed by the accuracy of the fulfillment. The Roman eagles were planted upon her walls, and in the midst of the seige so great was the distress that women took their babes from the breast and roasted them for food.

Every line and word of the prophecy by Moses was fulfilled with awful reality. One million three hundred thousand Jews perished and 95,000 were carried away captive and so the Jews were scattered among all nations. Jerusalem was laid in the dust, not one stone of their magnificent temple was left upon another and to-day Jerusalem continues to be trodden down by the desecrating footstep of the Mussulman and Turk. A marvellous fulfillment of that prophecy of Jesus when he stood and cried:

These be the days of vengeance that all things that are written may be fulfilled: for there shall be great distress in the land, and wrath upon this people, and they shall fall by the edge of the sword, and shall be led away captive into all nations, and Jerusalem shall be trodden down of the Gentiles until the time of the Gentiles be fulfilled.

Jerusalem is to-day a standing fulfillment of this prophecy.

Don't tell me this prophecy was written after the event, for the preponderance of evidence is against you. There is little if any doubt that this prophecy was written as early as A. D. 50. But it matters not when it was written, as it is testified by the apostles that it was spoken by Christ, and their testimony has never been impeached. Not only so, but the prophecy is in course of fulfillment before our eyes and speaks for its own divinity; the Jews are still scattered, Jerusalem still trodden down. Why? Because the times of the Gentiles are not yet fulfilled.

But we turn to other prophecies equally remarkable. Of the city of Tyre, once the stronghold of the Phœnicians, that stood a thirteen years' seige by land and water, and even then not conquered, it is said:

Behold I am against thee O Tyre, and will cause many nations to come up against thee: and they shall destroy the walls of Tyre, and break down her towers. I will also scrape her dust from her, and make her like the top of a rock and it shall be a place for the spreading of nets, for I have spoken it.

History informs us that Alexander scraped the ruins from the site of the old city. The infidel Volney, states that it is a place where fishermen spread their nets. It is evident then that the prophecy was the voice of God and not man.

Again the prophet says concerning Samaria:

I will make Samaria as an heap of the field and as a planting of a vineyard, and I will pour down the stones thereof into the valley and I will discover the foundations thereof.

Was this fulfilled? says Dr. Keith, The people of the country in order to make room for their fields and gardens, have swept away the old houses, and poured the stones down into the valley. The hill is left like the plantings of a vineyard. Every clause of the prophecy has been fulfilled with awful minuteness.

Do we need a better reason for believing the Bible is the word of God? Could a man whose lips were not touched with the inspiration of Deity have spoken with such unerring certainty? Every man of sense of culture of reason must answer no.

The same is true of the Babylonian, Medo-Persian, Grecian and Roman kingdoms. Their rise and fall were accurate fulfillments of prophecy. Even the Roman Empire, to-day in its divided state fills the prophetic vision.

But for a moment we must call your attention to prophecies that relate to our own times: and what are they? I answer, it is declared in the prophecies that "in the latter days"—Mark, it says in the "latter days;" that the land of Israel shall be "brought back from the sword" and numbers of the Jews are to return, having been gathered out of the nations, and settle in agricultural colonies, dwelling in unwalled villages, dwelling safely, without bars or gates; possessing much wealth in cattle and goods, under the protection of a foreign power easily recognized as the British power. That the Ottoman or Turkish power must pass away. That it will be accomplished or brought about by Russia in conjunction with other powers. That she will be led on with a view to take great spoils from the Jews. That she will plant her standards at Constantinople, and take Egypt; that she will be opposed in her onward march by the British lions who will say to her: "hast thou come to take a spoil?" That it will result in all the nations of Europe being gathered together in the great battle of Armageddon, at which time Jesus Christ the King, whose right it is to rule, appears upon the scene for the controversy of Zion. That the armies of the nations are overthrown. The kingdom of God established upon the mountains of Israel. The nations subdued and a reign of righteousness and peace given to the world.

These are prophecies that relate to our own times. I ask what of the outlook? Are they being fulfilled as evidence that God has spoken? Most assuredly they are.

The Jews are slowly, but surely turning their wandering feet towards Jerusalem. The Anglo-Turkish Convention opened the way for their return with a freedom that has never been granted before. England has thrown her protecting arm over Asiatic Turkey, which makes the British power, in fulfillment of the prophecy, the protectorate of the Jews.

When the protectorate was officially announced, the *Jewish Chronicle* wrote thus:

There has dawned in the East—the cradle of our race—a light which deepens in effulgence as the day advances.

The *Jewish World* wrote:

This opens a great future for the Jews of the Holy Land.

The result is, numerous schemes are being put forth to further the return of the Jews and establish them in agricultural colonies which is an accurate fulfillment of the prophecy. Of these I may mention the great humiliarian scheme of the Sir Moses Montafiore Testimonial Fund, the object of which, says the *Jewish World*, is to better the condition of the Jews of Palestine by the introduction of industrial and agricultural pursuits. But lately, the Testimonial Fund Committee advanced £2,000 to a building society in Jerusalem, of which societies there are several. I may also refer to Mr. Oliphant's book which has just appeared advocating the formation of a Jewish settlement in the land of Gilead.

Of this work, the *Jewish Chronicle* writes:

We are inundated with books and pamphlets on Palestine; the air is thick with schemes for colonising the Holy Land once more, but none of the projectors are more enthusiastic, or more practical than Mr. Oliphant.

I ask what is this but the fulfillment of the prophecies before our eyes—the prophecies I have just referred to—an evidence that God has spoken?

But what of Turkey, the prophecy says that power must pass away? I answer, Turkey is slowly but surely being devoured, and the question has long been: who will pick her bones? The student of prophecy alone can answer that question: he knows it is Russia, the king of the North of prophecy, that is to pick the bones of Turkey, and set up within the skeleton thereof her own aggressing usurping power. For years Russia has been slowly but surely advancing towards the position of European leadership. Universal dominion is the height of her ambition; but God has said, thus far shalt thou go but no further, with her feet on Turkey, her standard raised at Constantinople, and her hand on Egypt, her proud march shall be staid, —upon the mountains of Israel she will fall to rise no more.

Already she has passed over the Danube and marched to the very gates of Constantinople. Why did she not enter? The world answers, the powers forbade it. True enough, but why did they forbid it? I answer, the time for the further fulfillment of the prophecy had not arrived, but ere long it will be accomplished. Russia will come down upon Turkey like a bird of prey, lay Turkey in the dust, and stretch out her hands upon Egypt. In the words of the prophecy by Ezekiel:

Thus saith the Lord God, in that day when my people of Israel dwelleth safely, shalt thou not know it? and thou shalt come from thy place out of the north parts and many people with thee * * * a mighty army; and thou shalt come up against my people of Israel as a cloud to cover the land; it shall be in the latter days.

Then the "young lions" of the British power will say in the language of the prophet:

Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?

This will bring England in contact with Russia in battle array and gather all nations together to battle—the great battle of Armegeddon. Russia and her hosts fall upon the mountains of Israel. The Deliverer comes to Zion; then follows the fulfillment of those prophecies that relate to the final gathering of Israel and the establishing of the kingdom of God.

These then are some of the prophecies that relate to our own times, and are being fulfilled before our eyes with marvellous accuracy of detail, and in connection with all those which have been fulfilled in the past, of which we could name over one hundred, are conclusive evidence of the divinity of the Scriptures—evidence which is simply overwhelming when fully realized and which no amount of sophistry can obscure or confound.

But we must turn from other reasons why we believe the Bible to be the word of God, and notice a few objections that are raised in contention against it.

It is contended that the teachings of the Bible are contrary to the established facts of science. I have to say in reply to this, that is mere assertion which never has been nor never can be sustained; and is accepted by those only who are in ignorance as to what the Bible teaches.

I contend on the contrary; the Bible nowhere opposes demonstrated science, but always has been, and is yet far in advance of man's highest attainments in scientific knowledge.

For ages man taught that the earth was created at the beginning of the Adamic creation: and centuries before science discovered that the earth had existed many thousands of years before that, the Bible had been saying that at the beginning of the Adamic creation, "the earth was without form and void." For ages scientists taught that the world was made out of nothing, yet all the time the Bible was saying, "Unto us there is one God the Father out of whom are all things." For ages scientists and philosophers taught that the earth was flat, yet all the time the Bible was saying, "God sitteth upon the sphere of the earth," thus teaching that the earth was round. For ages scientists taught that the earth was floated on water; yet the Bible was perpetually telling man that "God had hung the earth on nothing."

For ages scientists thought the stars could be counted. Ptolomy counted 1026, yet the Bible was constantly saying to man they were as the sand of the sea, innumerable. For thousands of years before the great scientist Faraday demonstrated that fine gold may became perfectly transparent like clear glass, the Bible was saying "pure gold like unto clear glass." For many years scientists have been saying that the land of Palestine must forever remain barren because the Olive groves and beautiful forests have been destroyed, yet the Bible is continually sounding in their ears that God will plants again the fir tree, the pine tree, and the box tree together, to beautify the place of his sanctuary and make the place of his feet glorious, that the desert shall rejoice and blossom as the rose.

For ages scientists have been looking for the missing link that would prove that man was evolved from protoplasm while the book is continually saying God formed man of the dust of the ground, in his own image created he him. For ages scientists, atheists, and infidels have been saying, God does not exist, yet the Bible is ever sounding in their ears, "The fool hath said in his heart, there is no God."

For ages scientists, atheists, and infidels have been teaching that "death ends all," while the book is ever sounding forth the good news that Jesus Christ has abolished death; that he has brought life and immortality to light through the gospel; that he is the resurrection and the life; that the gift of God is eternal life, through Jesus Christ.

This must suffice to demonstrate the truth of the proposition, that the Bible nowhere opposes demonstrated science, but always has been, and is yet far in advance of man's highest attainments in scientific knowledge.

For instance, water is turned into wine in every vineyard by the slow process of nature every year; what is to hinder a more powerful employment of the same law producing the same results instantaneously which would be miraculously?

Bury a seed and God by the process of nature reproduces it. Bury a man and God by the process of a resurrection reproduces him. I ask, which is the greater miracle, to produce a man that never did exist, or reproduce a man that has ceased to exist? Let those answer who cavil at the word, while we turn from miracles to consider other objections. It is claimed that the Bible abounds in contradictions that are irreconcilable with a divine revelation.

To this I must say that such is only apparent, not real. With a knowledge of the book they disappear. We can notice only one or two as an illustration how easily apparent contradictions are reconciled.

In the account of Paul's conversion we are told in Acts ix. 7, that the men which journeyed with him "stood speechless, hearing a voice but seeing no man;" whereas in Acts xxii. 9, it says "they that were with me saw indeed the light but they heard not the voice."

This apparent contradiction disappears when we understand that in Acts ix. 7, when they heard the voice but saw no man, the word hear is used in the sense of hearing with the ears; but in the second instance, Acts xxii. 9, the word hear is used in the sense of hearing with the understanding. We use the word in this sense every day of our lives and to the atheist and infidel it is a note never observed, but when it occurs in the Bible it is a beam that must be lifted out of the way. This is very unfair to say the least. I will illustrate our every day use of the word. Some person speaks or calls to us, and we do not catch the words. A friend standing by says "what did he say?" We answer we did not hear. That is we did not understand or hear the words. Again at political gatherings when a speaker commences to speak, how often you hear some one in the crowd cry out, "Speak louder, we can't hear," yet he does hear with the ear but not with the understanding; he simply means, speak louder, we can't understand what you say.

This is the sense in which it is used in Acts xxii. 9. They that were with me saw indeed the light but they heard not the voice of him that spake to me; that is they understood not the voice of him that spake to me; and it is so rendered in later version. There is no contradiction then in this case.

Again, we are told in the Old Testament, "that the earth shall abide forever, and never be removed: that it was created to be inhabited," whereas in the New Testament Peter says "the heavens and earth which are now will be burned up or destroyed."

This apparent contradiction, like the other disappears in a moment when we understand that the phrase "heavens and earth," is used in the Bible again and again to express the constitution of things existing on the earth, under the starry heavens, and it was in this sense Peter used the phrase. Peter had no reference to the age in which we live, as some suppose who do not examine the passage carefully, but to the age in which he lived—the decade of the Mosaic constitution of things.

This will appear clear by referring to one or two passages. In the third verse of the chapter:

Knowing this first, that in the last of the days scoffers will come with scoffing, walking after their own lusts, and saying, where is the promise of his presence, etc.—*Diag.*

Now if we turn to Heb. i. 2. Paul there tells us what the "last days" refers to. He says:

God hath in these last days spoken unto us by his Son whom he hath appointed heir of all things, on account of whom also he constituted the ages. —*Diag.*

This fixes the last days at the time when God spoke by his Son, which was in the last days of the Mosaic constitution of things.

Then it was to the Mosaic constitution of things or world to which Peter referred when he said "but the heavens and earth which are now," and which were to be burned up or destroyed; which came to pass a few years after Peter wrote, at the destruction of Jerusalem, when the heavens and earth, or Mosaic world passed away with fire and smoke, and a great noise; but the earth referred to in the Old Testament is the globe, the earth which was erected to be inhabited and which shall abide forever.

As in these two instances so in all others that occur in the word of God, there is only an apparent contradiction —not real. A careful study of the word dispells them all, and the Bible is cleared of the charge of contradicting itself.

Again it is contended as a reason for not believing the Bible to be divine, that it represents God as cruel, vindictive, destroying the innocent with the guilty; destroying large cities, sparing not the women and children. So says the objector. I prefer to believe in the God of nature, and in the works of nature as his revelation—a revelation of his love and goodness, and as I contemplate the beauties of creation I admire and adore the author thereof as a god of love. Do you my friend? Are you not aware that most things in this world have their dark side, and bright side? That there exists the evil as well as the good? Do you think your revelation in the works of nature is an exception? Have you not looked upon the bright side of your revelation, and the dark side of the revelation of the Bible? Do you think that there are not equal, and even greater difficulties to contend with in your revelation than appear in the revelation of the Bible? Do you think "the dark side of your revelation does not exhibit a god apparently cruel, vindictive, destroying the innocent with the guilty —sparing not the women and children, and that too, with no reason why, no remedy? If not, listen while I take up your mode of contention against the God of the Bible, and use it against your god of nature.

Your god in nature makes one tree wickedly uproot and displace another in its growth. Whole forests of towering pines, gigantic oaks, and spreading elms are destroyed to give place to a growth of chesnuts. He makes one half the animal kingdom devour the other, that they, themselves, may live. The lion, the tiger, and the bear slaughter their prey without mercy. The hawk devours the cooing dove, and the sparrow feasts upon the useful lady bug. He makes one fish swallow another, and man swallows the fish. He causes the infant of a day to pass from the fount of life to the chamber of death, and the strength of manhood and the flush of womanhood to meet the grave. He causes the pestilence to stalk abroad at night and famine at noonday. He makes terrific storms devastate whole neighborhoods sparing neither man nor beast; beautiful forests are laid in the dust, briars and thorns come up instead; earthquakes swallow up entire cities, destroying the innocent with the guilty, and sparing neither women nor children. These are a few of the things that are done by your god of nature for which you have no reason and no remedy. They must for ought you know continue for aye.

No my friend, I prefer to believe in the God of the Bible, who is set forth in his word as a God of love, who so loved the world that he gave his only begotten Son that whosoever believeth into him should not perish, or go down to the dark oblivion of an atheistic night, but have everlasting life in the Paradise of God. A God long-suffering, not willing that any should perish but that all should come to a reformation. A God merciful and gracious, abundant in goodness and truth, keeping mercy for thousands who love and keep his commandments, forgiving iniquity, transgression and sin, but will by no means spare the guilty. A God who has not only given a ransom, but a remedy for the evils that exist, not only among mankind but in all nature; for he hath promised in the words of the apostle, that the whole creation that now groaneth and travaileth in pain, shall be delivered from the bondage of corruption into the glorious liberty of the sons of God. Who hath promised that earth shall be freed from the curse of sin, and yield its increase; that instead of the briar and thorn and thistle, shall come up the myrtle tree the fir tree and the pine tree to beautify the earth and make the place of his feet glorious. No longer will the lion and the bear slaughter their prey without mercy for the lion shall eat straw like the ox; the wolf and the lamb and the leopard shall lie down with the kid, the calf, the young lion and the fatling together, and a child shall lead them; for they shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord as the waters cover the sea.

That instead of the gloom and darkness of all endless night for all of Adam's race, he hath promised for the obedient and believing an immortal crown of life radiant with all the glories of a world made perfect by a hand that's all divine.

And when at last the work of redemption is completed and the purpose of God accomplished, then the whole creation will have been delivered from the atheistic creed of skull, cross-bones, coffins, dust, travail, pain, and slavery of corruption, into the glorious liberty of the sons of God, and this world of ours will become the dwelling-place of the Elohim of Deity—the Paradise of God.

Then shall the believing and obedient walk the golden streets of the City of the Great King; climb the vine-clad hills of Eden's land, bathe in the pure streams that flow from the throne of God and bask in the joys of an endless life amid the groves of Paradise made fragrant with the perfume of undying flowers.

Then shall the believing and obedient redeemed from every nation, kindred, people and tongue, clothed with the immortal robes of righteousness, with palms of victory in their hands, stand upon the glory-capped hills of Israel's land, and make heaven and earth resound with the shout, "O death where is thy sting? O grave where is thy victory?" and every rock and hill and dale takes up the sound and echoes back the strain, Where now thy sting O death? where now thy victory, O grave?

Such my friends is but a faint portrait of the beauty, grandeur, loveliness, joy, and unfading glory, set forth in the revelation of Deity—the word of God—the Bible. I ask then what more exalted conceptions of God can man have than are revealed in this Bible? What more can the heart of man desire than is set forth for him in this Bible? What more does the world need than is promised in this Bible? This book of books, on whose every page and line is stamped the impress divine.

Let me say in the language of Byron that to the infidel and unbeliever—

> "While this awful volume lies
> The mystery of mysteries!
> Oft happy they of human race,
> To whom their God hath given grace
> To hear, believe, and hope, and pray—
> To lift the latch, and burn the way!
> Best-better, had they ne'er been born
> Who read to doubt, or read to scorn."

Such then are my answers to contentions against the Bible, and such are my reasons for believing the Bible to be the voice of God.

Poetry.

A MEMORY.

To Mrs. E. S. Willard, of Haddenfield, New Jersey.

S. MOXANA WINCE.

We left the train as the silver stars
Came out in the blue of the evening sky,
While a golden flush from the sunset bars
Was lingering still on the oaks afar;
And clamoring crows in the dusk went by
And dreamily walking the streets adown,
'Neath the shade of the trees of an ancient town,
We went beyond, till our footsteps came,
Past the grassy tombs of the Quaker dead,
To a sweep of fields, and a grassy lane,
And the happy milkmaid's low refrain;
Then, hastening on, with a hopeful tread,
'Till the cedars seemed as a darkly heap,
And the song was hushed, and the bird asleep.
There! there! with its rambler porch around
The prayer-inside Bethel of rest was found.
The prophet's chamber upon its wall,
The pilgrim's staff at its door laid down,
And the orphaned child, of the far-off town,
With ear bent low, to the Savior's call,
And clasped in arms that my childhood knew,
And drawn to a seat, by the blazing grate,
I seemed to be living my life anew.—
A group up child with its wreath of blue!
Sweet token blending the ends of life!
And my heart arose from the wounds of death,
And trembling still at its icy breath,
Felt the soft warm touch of the hands of love
Oil of grace and balm from above.
O friend! you read, as a mother reads,
The child's sore pain and its inmost needs;
And while you held in your own my hand,
Repeating the story of Judea's land,
A blessed light on my pathway shone—
Sweet truths were learned, that I ne'er had known.
"The past was past and my feet must press,
In the forward course till the crown be won.
Our eyes behind us, we leave undone,
What might ourselves, and the wide earth bless."
So I turned my gaze from the grave away
To the glorious light of a coming day,
Where Rachel, mourning her slain no more
Should clasp them all on the new-earth shore,
And the fair, young child, that I ne'er met here
And the pleasant light of my mother's face,
I look at now, as beyond the blue,
In the golden light of another sphere,
Where death is gone and the serpent trace
No more can come to a world of grace;
So I work and sing till the dawn be come,
And the doors are op'ed to the Father's Home.

Selections.

N. Y. Sun.

FRESH EXCAVATIONS IN EGYPT.

The Discovery of an Ancient Temple of Isis and Unknown Methods of Burying the Dead.

CAIRO, April 15.—Some weeks ago, while spending a few days with a friend, who was a learned Egyptologist, and who lives on the banks of the Nile, about 100 miles above Cairo, he suggested an expedition to a spot on the eastern shore of the river, which he was desirous of visiting, in order to examine the ruins and rock tombs which were known to exist there. I gladly assented to the proposed trip, and we deemed ourselves well rewarded for our pains.

The ruins consisted of immense masses of crude brick work, which covered an area measuring about half a mile long by a quarter of a mile wide, by which the limestone cliffs were faced to the height of fifty or sixty feet, the solid masonry being in places upward of ten feet thick. Here were the crumbling walls of the ancient houses still existing, and the natives showed us holes nearly filled with sand, which, they averred, led into rock-cut chambers, containing any quantity of mummies and their coffins. All attempts to enter them at the time proved more or less abortive, as the entrances were too small to admit even a thin man without the risk of being jammed and suffocated, so we turned our attention to the brick remains, and found among them the ruins of what seemed to be an ancient temple built of burnt bricks twenty inches long by nine wide, and stamped, to our great delight, with hieroglyphics. These my friend, who reads hieroglyphics like English, translated as follows: "High Priest of Ammon Pinadjem—Protector of the Grand Sepoturary of Isis."

The inference to be gathered from this inscription was that this wall formed part of a temple dedicated to Isis, which was built by the Pontiff King Pinadjem, the third of the twenty-first dynasty, who reigned about 1042 before Christ, and was probably that King of Egypt whose daughter we are informed that Solomon married. This discovery was so interesting that my friend applied to the authorities at Cairo for permission to excavate, and for the last two weeks I have been assisting at the interesting work of exhuming the corpses and the records of the past. Unfortunately, our force, which only consisted of ten men, was too small to the extent of ruin to be examined, but our experience may be of interest to your readers.

We began by digging a pit at the base of the masonry-faced cliff, as it was probable that it was undermined by rock tombs. We had no particular indication to guide us, but our conjectures proved correct, and after digging down about three feet we came upon some mummies, coffined in cradles of palm stems. This was in itself a discovery, as, so far as I am aware, it is the only case which has yet occurred in the records of Egyptian investigation in which the bodies were buried so near the surface of the earth, and in which this primitive method of sepulture had been resorted to. On cutting loose the palm sterns which had been beautifully sewn together, we took out the body, the wrappages of which still remained in a state of extraordinary preservation. The long flax ropes with which it was corded were as strong as the day they had first been used. Then came yards of strong linen wrappages which we carefully unwound; the inner wrappings were of a finer material, but those nearest the body were black and rotten, and presented a charred appearance. This arose from the fact that the rude method of embalming had been restored to of plunging the corpse into boiling bitumen, which destroys the flesh. The result was that there was nothing but black skin drawn tightly over the bones, and a great quantity of a black material which all crumbled at the touch. It was evident that the people buried in this rude fashion belonged to the poorer classes, who were not able to afford the more expensive process which in some cases has preserved the bodies in a perfect and almost life-like condition. In one instance we found, nevertheless, an almost perfectly preserved foot, and in another a quantity of long black hair.

After examining several of these superficially interred mummies, we dug down till we got below them, and about eight feet from the surface came upon the rock where there was an opening beneath it. This we cleaned out, and I scrambled down, well provided with candles to investigate. For the first few yards the passage was so low that I was obliged to lie perfectly flat upon my face and wriggle along, but after a little I could get upon my hands and knees. This was rather a relief, as I was crawling among bones and skulls, which were strown about in great confusion. There was a curious faint odor pervading the place, devoid of all taint of corruption, but the reverse of invigorating. As I scrambled along, the passage went from one low cave into another, and the slabs of sarcophagi which had been broken and fragments of the wooden coffins which they had contained, were lying about. It was evident that at some very remote period in the past the whole series of chambers I was traversing had been broken into and rifled, in the hope, possibly, of finding treasure. In no one case was a sarcophagus unbroken. Opening out of the last cave, which I calculated was thirty-five yards from the mouth of the pit, was a small chamber about seven feet square hewn out of the solid rock, the sides quite smooth. It was filled with the debris of mummies. Near the entrance to it was a sarcophagus, the lid of which had been cracked so that one could see the perfect mummy inside, beautifully swathed in linen, on which was a pattern of some sort. I put my hand into the crack to feel about, but everything I touched went to powder; and there is something uncanny in groping about in a coffin with a body in it, in the dark, though, somehow, a corpse 3,000 years old is a far less gruesome object than a fresh one. There was not only no objects of interest or value in this pit, but no inscriptions.

We now set the men to work at the walls of the building where we had found the stamped bricks. Here we were completely at fault. We dug down for eight or ten feet, but never got to the end of the bricks. We opened parallels, but in whatever direction we went it was all solid brick. The only difference was that after going for a certain distance we came upon crude brick unstamped; but we soon became convinced that the structure was solid throughout, and was either the commencement of a pyramid or the huge pedimont upon which the temple had been placed; for that this was a spot which at one time had been a centre of Isis worship we had additional testimony in another inscription which we found on some of the bricks. On one side was the ancient name of the town, "Isemahbeh," or "The Isis of Isis," and on the other Ramen Chopor, the name of the fourth pontiff king of the twenty-first dynasty. The fact that the town took its name from the goddess, and of "Grand Sanctuary of Isis" being stamped on the bricks, rendered it pretty certain that if we could only find them, the remains of a temple must be buried in the mounds of potsherds and brickbats with which the area was covered. This was the more probable, as the enceinte of solid brick which crowned and faced the cliffs must have been the wall of the temple enclosure, which at the same time served as a fortification for the rest of the town.

With the view of seeing whether the masonry which crowned the cliff concealed any chambers, we now determined to go to the highest point, which was about a hundred feet above the level of the Nile, and dig down. Here again we met with nothing but crude bricks, but they had apparently been cemented with thrashed ears of barley. At first we thought we had come upon a granary, but the bricks were all solidly packed upon one another, merely the interstices being filled with empty ears, of which we speedily obtained a bushel. We also found built into the masonry a log of wood, which had been squared and pierced; but it had only been built into the mass as a part of the general structure. Between every four layers of brick, there were also layers of bean straw. When we had dug down about ten feet we approached the bed rock without having solved the mystery. We had now pierced a horizontal tunnel through the brick at the base of the cliff for ten feet and arrived at the rock; we had done the same vertically on its summit with the same result, and we had run both vertical and lateral shafts into the mass of stamped bricks on its shoulder, without ever coming to an end of this solid masonry.

As the time at our disposal was limited, we did not wish to waste any more of it on this gigantic construction, and decided upon clearing out the entrance to a cave in the rock which we had observed on the occasion of our first visit. As soon as this was big enough to admit an Arab I decided to follow. Almost immediately at the entrance were two sarcophagi, upon which rested the superincumbent rock. To get past these it was necessary to lie on one's side, push one's feet through between the sarcophagi, and then call to the Arab to drag you through by main force. Had I been a quarter of an inch thicker I should have stuck; as it was, my waistcoat buttons suffered severely. I now found myself in a maze of sarcophagi, but they were piled so closely together, and so near the roof of the cave, that it was difficult to move about, even on one's hands and knees. Standing erect was out of the question, but the cave was not strown, as the other had been, with mummy bones and cloths. Although holes had been here and there knocked into the sarcophagi, the contents had not been abstracted, and I counted six which were untouched. On some of the lids were splendidly sculptured colossal heads. The finest of these was so wedged in beyond the others and so near the roof that I could only examine it by pushing myself over the intervening sarcophagi in a prostrate attitude until I was lying right on top of it.

There was something at once solemn and grotesque in thus finding one's self with one's face about six inches from the majestic bearded physiognomy of an ancient Egyptian on his own coffin lid. Here had he been reposing, staring in a calm and dignified manner into futurity for the last 3,000 years, till I come with my prying inquisitiveness and nineteenth century irreverence, and stretched myself full length on the top of him. I almost fancied, as I held the candle up to examine his placid almond-shaped eyes, that they gave me a reproachful wink. We determined, nevertheless, to open some of these sarcophagi, failing to find any other more accessible, and I was dragged again into the light of day in a bath of perspiration, and not a little exhausted by my efforts.

Two days after a cave was found much more easy of access and full of untouched sarcophagi. In this we found three alabaster Canopian vases. There should have been four, but one was missing. They were usually placed, two on each side of the sarcophagus of a distinguished personage, to hold his heart, intestines, and viscera. They were about a foot high, and on their covers were carved respectively the heads of a god, a jackal, and a cynocephalus. We also found a small papyrus scroll which had apparently been a charm worn round the neck of a child. We opened altogether six sarcophagi here. On one was sculptured a head even finer than the one I had made acquaintance with already, and inside was the mummy of a giant. He must have been nearly eleven feet high, with a thickness of skull greater than I supposed possible in a human being; but curious to relate, his coffin contained no inscription to dignify his personality and rank, nor in any of the coffins that we opened were there any inscriptions on statuettes, rings, or ornaments, which are invariably found placed with the dead. My friend, who was learned in these matters, has been unable to account for this peculiarity; and while it was disappointing in one sense, it was interesting as suggesting possibly a different epoch of sepulture from any which has yet been investigated.

We were obliged to content ourselves with this discovery, with that of the palm oradles, and with the certainty that our researches had established that the name of the place in old time had been Isembheb, and that a temple must have once stood here of great celebrity, dedicated to Isis. With the small force and limited time at our disposal, we regretted that it was impossible to do more, but I feel convinced that the ruins of Isembheb, and the careful investigation of its massive masonry and rock-cut tombs, may yet reveal records which would throw light upon an obscure and little known epoch of Egyptian history.

Communications.

JOHN XVII. 24.

E. S. HARDING.

Father, I will that they also whom thou hast given me be with me where I am; that they may behold my glory.

Christ is here mediating for his own; not his disciples alone, but for them also which shall believe on him through their word." This includes all saints, and Jesus is asserting his power as their Redeemer.

Nowhere else in God's word do we find Christ using such language, save toward believers. His most earnest prayer for himself, even in the hour of dire eternity, were to a different style!

Listen! though longing for deliverance, he cries, "Nevertheless, not my will, but thine be done."

We all need to think of this. He, knowing the hour had come, and speaking of things that were to be as though they were, enters into possession of all believers, saying to the Father, "All thine are mine, and I am glorified in them."

He purchased all believers by the finished work of Calvary; and while at work he appeared as a servant doing not his own will, but the will of him that sent him, "obedient unto death"—ever attentive to the leading of the Spirit—not my will but thine.

Having finished the work, fulfilled the law's demand, "By one offering he hath perfected forever them that are sanctified," and pleading on the ground of the offering of his body once for all, the perfect satisfaction he was about to make by his death he utters in the words of our text—Father, I will.

Herein is true faith, accepting under all circumstances, Christ's constant intercession in heaven. Knowing his sheep, touched with a feeling of their infirmities; having given unto them eternal life, and that life hid with him in God, we should look with no eye of faith, approaching with boldness the throne of grace, for there sits he who is the propitiation for our sins.

O! may we all realize this intimacy, this joint-heirship. He being acquainted with all the secrets of the hearts of redeemed sinners. To know that we are saved at his coming is but to know that we are saved now. Paul is our best illustration of present salvation, of full confidence in Christ's words—Father, I will! He declares "We are not of them who draw back unto perdition; but of them that believe to the saving of the soul." Original rendering "whole body."

Saved now, waiting for the redemption of the body, for we are members of his body, of his flesh, and of his bones.

To be workers together with God (and this is now our time of labor) we must realize our indwelling salvation, saved, "working out our salvation with fear and trembling"—not our will be done, but "God working in us to will and to do of his good pleasure." To have real effective works we must have that full confidence of that noble apostle whose works demonstrated his utterance of faith. "For I am persuaded, that neither death, nor life, nor angels nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Paul had full confidence in Christ's prayer—Father, I will—and according to his faith it was done unto him, in his preaching of the glory that is to be revealed in us.

Brethren, to believe, to fully believe in Christ is to know that the blood cleanseth from all sin—once for all—then within our hearts the plastic power of redemption begins to cast us forward into the same long-suffering that God has toward our race, not willing than any should perish, and we groan within ourselves, waiting for the redemption of our body.

To wait for is to expect our Savior in his fullness without our sins unto salvation. His prayer then being visibly answered, "that they whom God gave him, rise to meet him, to be with him where he may be, to behold his glory."

To know the fullness of Christ's finished work is but to know the restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began.

CORRESPONDENCE.

Brother Myers:

I see by THE RESTITUTION that you are located at Lanark, Ill. Now I wish to enquire the reason why those articles on the Covenants, the Law and the Sabbath do not appear? I have been eagerly waiting for them for the last four months. Yours in hope,

T. E. ADAMS.

Onaokee, Kan., April 17, 1881.

REPLY.

To T. E. Adams and Others:

The articles requested of me upon the above theme are in a state of preparation. Fourteen in number have been written and are ready for the press aggregating about 100 pages of manuscript. It will yet require from fifty to seventy-five pages to complete the subject. Wherever I have made the discourse on the subject of the Covenants and the Law I have been requested to write it. Some have requested it just as delivered, and others have requested an extension. So I have concluded to prepare the series at length. After they are published if they are thought to be worth book form I will put them into book form. These articles would have been prepared sooner but the extreme cold weather through the winter season often caught me away from home without good facilities for writing. And yet it will require a few weeks to complete the series. Last year I wrote for THE RESTITUTION, *Herald of Life*, and other papers near 400 pages of manuscript. This is quite a tax upon my time when considered that it is without compensation. I have not now so much time to devote, but will do the best I can, and will try to start the articles along about the first of July.

In brief the articles will embrace the topics of the terms, the boundary, the duration and the heirs embraced in the Abrahamic Covenant. The relation that the Sinaitic Covenant sustained to the Abrahamic; the time, the place, with whom the Sinaitic Covenant was made. The unity and duration of the Law. The New Covenant, with whom made, the mediators, duration, etc.

Yours in hope.

O. M. MYERS.

Lanark, Ill., May 7, 1881.

ANNOUNCEMENTS.

The brethren of the Church of God at Antioch, Marshall Co., Ind., appoint their annual meeting to commence on the Friday before the first Sunday in June, at four o'clock P. M., and continue over Sunday—the days dating June 3–5, 1881. Brethren from abroad are cordially invited to attend. The place of meeting is between Plymouth and Argos, about five miles from the former and three miles from the latter place.

The Lord willing I will be at More's school house, on Friday, April 22, and continue over Sunday. The first Sunday in May at Brooken, as Brother Guffin may appoint. Friday, May 6, in Brother Reese's neighborhood and continue one week. Friday, May 13, at Kingsbury, Laporte Co., as Brother Clem may appoint, and continue over Sunday. Friday, May 20, at Brother Henry's, north of Walkerton, and continue over Sunday.

J. S. HATCH.

The Annual Meeting of the Michigan Church Conference will be held (D. V.) at Watson, Allegan Co., Mich., in the Christian Meeting House, commencing at seven o'clock Thursday evening, June 2, 1881, and hold over Sunday, the 5th. Those coming from the east or west on the Michigan Central R. R., will take the Grand Rapids and Indiana R. R. at Kalamazoo, and go north to Monteith Station, and there take the Allegan R.R. to Fisk's Crossing, near the church. Those who come from north or south on the Grand Rapids and Indiana R.R. stop at Monteith and go to Fisk's.

Let there be a good representation from all parts of the state. The friends of the Blessed Hope at Watson are fully able and willing to welcome and entertain all who come. These annual gatherings will be few before the great meeting in the air, when, if faithful, we shall see the Lord and be like him. We would like to greet our brethren from Ionaswee and Buchanan and all other parts of the state. We expect brethren Chase, Woodward and others will preach the word.

E. HOYT, *Sec.*

The Quarterly Assembly of the Church of God, will commence on Friday, June 17, in the grove near John T. Spaid's, and continue over Sunday. All of the Abrahamic faith, and the people in general, are respectfully invited to attend. Brother Spaid lives near High View, Frederick Co., Va., and any one interested may address him or John D. Good at that place. All from a distance will be cared for during the meeting.

N. J. MORGAN.

On the third Sunday in May, and the Saturday before, being May 14 and 15, 1881, I will be at Fort Scott, Kan., as Brother E. R. Vermillion may appoint. A general invitation is extended. Come one, come all.

JOHN FOSHE.

A LETTER

TO A BAPTIST MINISTER ON THE LEGALITY OF

THE KINGDOM OF HEAVEN,

The Return of the Jews, and the Establishment of the

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—AND—

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TWO THRONES.

A Lecture delivered at Philadelphia, Pa., March 27, 1881.

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COMING AGE.

Its Proximity. Third Trumpet Continued. Attila's Fourth Contest. Invasion of Italy. He Meets the Roman Embassy. Is Bought Off, and Retires Beyond the Danube. Suddenly Expires. Propriety of the Symbol, Great Star. Fourth Trumpet. Rev. viii. 12. General Narration. Terms Explained.

No. 69.

J. P. WEETHEE.

We have followed Attila through three severe conflicts. One still remains—his invasion of Italy. The failure of his expedition into Gaul, did not diminish his power, his haughtiness nor the hosts that were ready to battle under his standard. He again demanded the princess Honoria (daughter of the Roman emperor of the west) with her immense patrimony. The demand being evaded, he gathered an immense army and immediately invaded Italy. He laid siege to Aquileia, the gate into Italy. After a lengthy struggle, the city was taken, and erased from the earth. Having laid waste all northern Italy, he prepared to move southward to desolate the eternal city, and put an end to the western empire.

Alarmed by the impending danger, the emperor, with the senate, and Roman citizens, sent a distinguished deputation to appease and avert the wrath of Attila. Pope Leo the Great headed the embassy. They were heard with attention, Leo's eloquence, sustained (as the legend has it) by the apparition of Peter and Paul, threatening the barbarian monarch with immediate death, if he rejected the prayers of the commissioners, caused the king to abandon his intentions. His ultimatum was, the hand and dowry of the Princess Honoria.

Such was the price demanded for the deliverance of Italy.

The magnitude of this donative will appear when the disparity of the races is considered; a barbarian (clay), in form scarcely human, joined in marriage to the daughter of a Roman emperor (pure iron);—a bitter cup for a proud and haughty Roman, yet he promised to drink this poisonous cup of wormwood.

Attila, evacuating Italy, retired to his wooden palace beyond the Danube. Before the time appointed for his nuptials with Honoria, he wedded Ildica, a Gothic virgin, of extreme beauty. On the night of the marriage, he ruptured a blood vessel and expired. Thus died the hero, the scourge of his enemies, and the terror of the world."

"The remains of Attila were enclosed within three coffins, of gold, of silver, and of iron, and privately buried in the night.—*Gibbon.*

The earth opened and closed over the mighty conqueror. Such was the termination of Attila, the Hun, a man of destiny; the lamp was suddenly extinguished when his work was ended. Had his life been continued even for a few years, the Roman empire would have had quite a different history in its downfall.

As it was, his fruits ripened through centuries.

Such briefly, is an outline history of the character and doings of Attila. His prophetic symbol, in our view, is the falling star, called Wormwood. Is the symbol appropriate? Why should Attila be called a star? Why a falling star? In what sense did he fall on the rivers, and fountains? How may it be said that he made the waters bitter and poisonous? These points of sbullitude we propose to investigate.

Is the name appropriate? Why is he denominated a star? How is that term used in the Divine Scriptures? As to its literal meaning there can be no question. Its figurative and symbolic interpretations have to do with our subject. Attila was a star, or a meteorite, in the Roman political-ecclesiastical heavens. The term is not confined to the religious world, but is applied to the political heavens. It is used to denote distinguished persons, either in state or church. The following are illustrations:

"There shall come a star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth." Num. xxiv. 17. This star means David, and his son Messiah. Angels are called stars. "The morning stars sang together." Job xxxvii. 7. The King of Babylon is addressed under the name of Lucifer—morning star: "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cast down to the ground, which didst weaken the nations." Isa. xiv 12. In Dan. viii. 10, we have the following:

"And it (a little horn) waxed great, even to the host of heaven: and it cast down (some) of the host and of the stars to the ground, and stamped upon them." Stars here denote persons of high standing in the church. The following show its use in the Apocalypse:

"And had in his right hand seven stars." Rev. i. 16. These are said to be the angels (messengers) of the seven churches. "I will give him the morning star." Rev. ii. 28. Also, "The bright and morning star"—Rev. xxii. 16—denotes Christ. In Rev. viii. 12, sun, moon and stars, are interpreted to denote official rank, in the Roman world, grades of civil officers, not ecclesiastical officers. Under the fifth trumpet, another star falls from heaven. Rev. ix. 1. This denotes a wicked, politico-ecclesiastical agent. This will be explained hereafter. The sun-clad woman had on her head a crown of twelve stars (twelve apostles). Rev. xii. 1.

And his tail (red dragon's) drew the third part of the stars of heaven, and did cast them to the earth. These examples show that the term represents good and bad persons in the church and empire; and also beyond them.

Attila was not a fixed star in the Roman heavens, but a meteoric star shooting down through their heavens from a more northern latitude. He rushed down the northern heavens from a German sky, and fell like a blazing meteorite upon their rivers and fountains of waters.

Falling from the Roman heavens, is implied in the language; indicating that he was once a Roman subject, born of noble parents in the empire. His early history inclines us strongly to such a conclusion. Hungary claims him as one of her native kings, and traces his genealogy, through thirty-five generations, to Hun, the son of Noah; and yet they fail to give the name of his father. If he be a native of Hungary, he was a native of the empire, since Hungary was a part of the ancient empire, it being a part of Dacia. His early training was in Hungary, under his uncle, Rugilas. He was, therefore, an apostate from the Roman empire; its laws, its civilization, and its religion. Rugilas, the uncle of Attila, was king of the Huns, and was made a Roman general, by Theodosius the younger, with a salary of 350 pounds of gold. Attila and Bleda succeeded to the throne of their uncle, Rugilas. Bleda was soon obliged to resign to his brother his sceptre and his life. In either sense which we have named, he was a star fallen from heaven. He was the sovereign of an empire without a capital, its moving embodiment, moving through the Roman political heavens, and falling upon its rivers and fountains of waters.

3. The location of Attila's attacks, harmonizes with the vision. His national seat was principally on those rivers and fountains from which the Roman empire in those days, drew their material support.

His immense cavalry required such locations. As the star fell upon the fountains of waters so did Attila with his innumerable army of Huns and Germans fall upon the political and ecclesiastical fountains and rivers; for, in the Roman empire the civil and religious interests were inseparable.

The same is true of Daniel's fourth beast.

The German nations, marshalled under Attila, had for centuries been the chief resources of Roman power and wealth. These were converted into enemies—wormwood—which poisoned the empire, as it was dependant upon them for servants, laborers, soldiers, and officers. The pure Romans, east and west, had become so effeminate that they were totally unfit to sustain the burdens, and maintain the honors of the empire. The Germans were their fountains and rivers. They were to the Romans what fountains and rivers are to countries, their great national resources. Attila poisoned these necessary supplies, and rendered them waters of bitterness to the Roman empire.

Attila conquered the Alani, then joined them to his army, since the Goths, to the number of one million, across the Danube, into the Roman empire; conquered and afterwards enlisted them into his armies; not only depriving the Romans of these allies, but converting them into active, bitter enemies.

His first invasion of the Roman provinces in Gaul, was accomplished by an army formed of all the German nations from the Euxine to the Baltic seas; first conquering, then enlisting, thus poisoning the northern resources of the empire.

A glance at the state of the Roman world at this period, reveals the fact that the empire, east and west, was fully as helpless, without the aid of these German tribes, as a country without fountains and rivers of pure water.

4. The character of Attila, when we consider his influence on the Roman empire, entitles him to the name of "Wormwood." He was to the Romans what wormwood is to the human taste; water of bitterness. His first contest (the conquest of the Germans) poisoned their fountains. His second, third and fourth conflicts, poisoned with extreme bitterness their rivers. They fell upon their character and resources.

The influence of Attila did not expire with him. His bitter waters were drank by the Germans long after the fall of the western empire. The fountains being bitter, the streams issuing from them partook of their nature.

Hanseric was a burning mountain in the sea, and his fires were soon quenched; Attila was wormwood in the fountains that sent forth their bitter waters long after the star went out. The bitter poison which he infused into the nations (fountains and rivers) flowed through the eastern and western empires till the Roman blood had nearly ceased to flow. Attila's influence was lasting, bitter, deadly. Many men died of the waters for the waters were made bitter.

This star is one of the most noted and appropriate symbols in the apocalypse. No one can read the life of Attila, with John's vision and a map of the Roman empire before him without seeing the divine similitude.

Fourth Trumpet.—"And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so that the third part of them was darkened, and the day shone not for a third part of it, and the night likewise." Rev. viii. 12.

The fourth trumpet is the last of the first division. It symbolizes the last series of events which resulted in the infliction of the deadly wound on the imperial head of the western Roman empire.

No agent is seen in the Roman world. The angel has sounded. One revolution of the earth is completed. A terrible hail storm follows the blast of the first trumpet. At the sound of the second trumpet, a burning mountain is cast into the sea. When the third angel sounds a star falls from the heavens. When the fourth sounds the heavens exhibit terrible phenomena in her luminaries. The day is darkened by an extraordinary eclipse of the sun; the night is darkened by occultations of the moon and stars.

NEW COVENANT WITH THE HOUSE OF ISRAEL.

J. M. STEPHENSON.

In Ezek. xxxvii., we find the whole house of Israel represented by a wide valley, over which are scattered dry bones. These dry bones represent Israel disintegrated and scattered all over the earth.

Again the prophet sees in vision these dry bones united each to its kindred bone, and all covered with sinews, flesh and skin, and vitalized with the breath of life. The application follows, explaining these dry bones to be or to represent the whole house of Israel. Ver. 9-11.

Again, the prophet foretells the union of the divided house of Israel in their own land.

That the foregoing does not relate to the literal resurrection of the dead is evident:

1. From the fact that they shall be gathered from among the heathen whither they had been dispersed. Ver. 21.

2. Because they will be saved from their dwelling places.

3. That they are not what is called spiritual Israel is evident from the fact that after having been saved they will be cleansed from their sins, transgressions, idolatries and detestable things in the land of the enemy. So they shall be my people saith the Lord. Thus showing that they are not approved of God until subsequently to their restoration.

4. That it is a national salvation is evident from the fact that after having been brought back to their own land, and cleansed from all their past sins, the two nations and two kingdoms will be united into one kingdom in their land to be severed or plucked up no more forever.

5. One king shall be king to them all, or to both kingdoms. This has not been true since the return of the Jews from the Babylonian captivity; nor have the two kingdoms been united into one since their partial deliverance from Babylon.

6. That it is not what is called spiritual Israel is further evident from the fact that after their deliverance they will be greatly multiplied, and teach the commandments, statutes and judgments of God to their children, and children's children, forever. Verses 25, 26.

The immortalized saints will neither marry nor be given in marriage, nor will they have children or grand children.

7. The heathen will survive their restoration and acknowledge Israel's God when he is sanctified in them. Ver. 27, 28.

When thus restored to their own land, and Judah and Israel are united, never to be separated, nor removed therefrom, then and not till then, the new covenant will be made with the whole house of Israel.

God says, "Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them; and I will place them, and multiply them, and will set my sanctuary in the midst of them forevermore. You I will be their God and they shall be my people, and the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them forevermore." Verses 26-28.

Thus again it is evident that that new, or second covenant is a national covenant the same as the first or Sinaitic covenant had been.

8. The first covenant was temporary and ready to pass away when Paul wrote his letter to the Hebrews. Chap. viii. 13. But the second or new covenant will be eternal.

Thus again it is clearly evident that the new covenant was not made with Israel when they returned from Babylonian captivity.

9. From the time this new covenant is made with Israel, God's sanctuary shall be in the midst of them forevermore, and the heathen shall know Israel's God when he is sanctified in them, the same as the heathen knew God when he was sanctified in Israel under the first covenant.

The prophet refers to the same covenant with the whole house of Israel, when he represents God as saying "And I make with them a covenant of peace, and will cause the evil beast to cease out of the land; and they shall dwell safely in the wilderness, and sleep in the woods; and I will make with them and the places round about my hill a blessing; and I will cause the shower to come down in its season; shall be showers of blessing; and the trees of the field, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the Lord when I have broken the bands of their yoke, and deliver them of those who served themselves of them. And they shall no more be a prey to the heathen, neither shall the beasts of the land devour them; but they shall dwell safely, and none shall make them afraid. And I will raise up for them a plant and a renown, and they shall be no more a prey to the heathen; neither shall the beasts of the land devour them; but they shall dwell safely and none shall make them afraid. And I will raise up for them a plant of renown and they shall be no more consumed with hunger in the land; neither bear the shame of the heathen any more. Thus shall they know that I the Lord their God am with them, and that they, even the house of Israel is my people, saith the Lord. And ye my flock, the flock of my pasture are men, and I am your God, saith the Lord God." Ezek. xxxiv. 25-31.

1. Since the return of the Jews from Babylon they have been a prey to their enemies, but after the restoration spoken of in the foregoing quotations they shall no more be a prey to their enemies.

2. After the restoration to their own land they are to dwell safely, and none shall make them afraid. So far from dwelling in their own land and none to make them afraid they have been dispersed among all nations, and in constant fear of enemies.

3. The plant of renown to whom the prophet refers has not been raised up since the dispersion of Israel to place them beyond the power of their enemies to consume and put them to shame.

These prophecies have not been fulfilled in the history of the past; they remain therefore to be fulfilled in the future under the new covenant, according to the foregoing quotation.

Paul refers to the new covenant with the children of Israel in Rom. xi. 27. He says:

"I would not brethren that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part has happened to Israel, until the fullness of the Gentiles be come in. And so all Israel shall be saved, as it is written, there shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob. For this is my covenant unto them, when I shall take away their sins. As concerning the gospel they are enemies for your sakes, but as touching the election they are beloved for the Father's sake. For the gifts and calling of God are without repentance."

That the foregoing cannot refer to believers, or what is called spiritual Israel is evident—

1. From the fact that they are represented as natural branches in contrast with the wild olive branches.

2. They are the Israel that stumbled over the table of their national privilege and fell; and through whose fall a breach was made through which Gentiles could pass, and through the faith and obedience of the gospel become the seed of Abraham.

But the same people who stumbled and fell will rise again—the same people who were impoverished shall be enriched.

Paul says, "Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles: how much more their fulness."

Now unless the same people who have been diminished should be subsequently enriched, and as the result of such enrichment should be the means of greater riches to the Gentiles than they had in their poverty, how can the language of the apostle ever be fulfilled?

But when the foregoing prophecy of Zechariah shall be fulfilled then will the promised greater blessing to the Gentiles through Israel's redemption be fulfilled.

The Lord says, "But now I will be unto the residue of this people as in the former days, saith the Lord of hosts. For their seed shall be prosperous; the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew; and I will cause the remnant of this people to possess these things. And it shall come to pass that as ye were a curse among the heathen (Gentiles), O house of Judah, and house of Israel, so will I save you, and ye shall be a blessing. Fear not, but let your hands be strong. Thus saith the Lord of hosts, in those days it shall come to pass that ten men out of all languages of the nations even shall take hold of the skirt of him that is a Jew, saying, for we have heard that God is with you."

The Gentile world will acknowledge that the Jews are a greater blessing in their fullness than in their diminution. These glorious predictions have never been fulfilled in the past: their fulfilment must be future.

3. The same Israel are to be saved who had been blinded. Was spiritual Israel blinded?

4. This blindness is limited to the times of the Gentiles. Thus teaching that when the times of the Gentiles are fulfilled this blindness shall cease, and the same people shall see who had been previously blinded.

The apostle then draws a conclusion from the foregoing premise. He says:—

"And so all Israel shall be saved, as it is written, there shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob."

1. Before the Deliverer can come out of Zion he must come to Zion. By reference to the text quoted by Paul the Deliverer "comes to Zion, and to them that turn from transgression." Isa. lix. 20.

2. According to the foregoing quotations the Deliverer comes to turn away ungodliness from Jacob; and to them that turn away from ungodliness in Jacob. Thus the Israel to be saved when the Redeemer returns to Zion will be ungodly.

3. This thraldom of all Israel has been national, therefore her salvation will be national.

David, referring to this salvation exclaims, "Oh that the salvation of Israel was come out of Zion." He then explains this salvation saying, "When the Lord brings back the captivity of his people, Jacob shall rejoice and Israel shall be glad."

Thus the Bible being its own expositor, this salvation of all Israel will deliver Judah and Israel from captivity. Then the apostle draws the conclusion, "For this my covenant with them, when I shall take away their sins."

Thus again the new covenant is made with Judah and Israel, or with Israel as a nation; and therefore a national covenant the same as that made with their fathers when God took them by the hand to bring them out of the land of Egypt. And that Christian character is not the basis of the salvation spoken of in the foregoing is evident for the following reasons:

1. The apostle says, "As concerning the gospel they are enemies for your sakes: but as touching the election they are beloved for the Father's sake. For the gifts and callings of God are without repentance.

This qualification should forever settle the question as to whether the subjects of salvation spoken of in the text before us relates to what is called spiritual Israel or the literal nation of Israel, or whether it is individual national salvation to which the apostle refers. Individual salvation has never in any age or dispensation been offered unconditionally while enemies of the Gospel. During the times of the Gentiles the class of people who shall be the subjects of this salvation will have been enemies of the gospel. When the Redeemer returns to Zion, the Jacob or Israel he comes to save will be ungodly or enemies of the gospel. God has promised to extend national deliverance to Israel while ungodly and enemies of the gospel, and he will not repent or change his purpose. Had God required individual faith and loyalty of the millions as prerequisites of their promise of deliverance of their fathers they would be in Egypt to-day. They were delivered as a nation and surrounded by circumstances in which they could worship the living and true God unmolested by their cruel task masters; and were then required to render individual obedience, or judgments were inflicted upon the disobedient.

The descendants of these fathers will not be saved on account of loyalty or for their own sakes, but for God's holy name's sake, which they had profaned among the heathen. God says, "Therefore say unto the house of Israel, thus saith the Lord God, I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen whither you went. And I will sanctify my great name, which ye have profaned in the midst of their land, and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified by you before their eyes. For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean from all your filthiness, and from all your idols, will I cleanse you.

Thus also Rom. xi. 26-29, Israel is saved as a nation while in their sins, not through obedience or loyalty to God, but as the elect on account of the Father's or for God's holy name's sake. And subsequently to this unconditional salvation they will accept their long-expected Messiah, and turn away from ungodliness, and God will bestow upon them the spirit of grace and supplication, and they shall call upon the name of the Lord and say "The Lord is my God, and he will say This is my people."

FORGIVENESS.

ISAAC MCCURRY.

I write unto you, little children, because your sins are forgiven you for his name's sake.—1 John ii. 12.

Through the kindness of Mr. J. F. Gullett—my neighbor—I have the pleasure of looking at THE RESTITUTION occasionally. I read a good many nice things in it. I must say the majority of the articles by far excel the average newspaper letters.

I have often sent little paragraphs to newspaper managers, and after waiting a week or so I would call around and inquire what they thought of my article. "What article?" Why the piece over my name, in your last issue, (giving them my name), and instead of looking for it in the file, they would invariably begin searching in a little churn-shaped basket which sat on the floor under the manager's table.

The last time my letter was fished out of this little churn, I thought I saw tobacco juice on it. I was—well, I was anything but pleased—but I am leaving the text.

"I write unto you little children because your sins are forgiven you."

My attention has been drawn to this theme for several days. I see a great many pieces in your paper on various points, such as Immersion, First Trumpet, The Approaching Translation of Christians, The Near Approach of our Lord's return to Earth, The Crafty Sons of Jacob returning to Palestine, etc., but not much thought given to the central thought, or golden text of both the new and old Scriptures—Forgiveness. I hope your correspondents who instruct your readers on things soon to be revealed, are enjoying this blood-bought blessing. Until we experience this, the first or last trumpet, the Jew's return or the Lord's return will be as nothing to us. It may be right to speculate on things shortly to happen, but this depends on our devotion to Christ keeping pace with our knowledge of the laws of his kingdom. Forgiveness—like manna, we must get fresh each day. This is more important to us than all the ram's-horns and trumpets from Jericho to Patmos. But is the Lord willing to bestow pardon? When this question is presented I quote—"Let the wicked forsake his way and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him and to our God, for he will abundantly pardon him." And what our Lord said to the woman, "Neither do I condemn thee, go thy way and sin no more." PRAISE HIM!

Dear Lord, and can it be,
I now may go my way?
Thou no load dost here lay
To guilt and sin
How have indeed forgive.
All my dark crimes I confess?
Will no more "go in peace,
And sin no more?"

Help I And thy strength,
Help all sufficient power,
Confess to take a spell
When these are near,
Thy love has conquered me,
Thy grace doth me restore,
Help me obey thy word,
"He sin no more."

All through my pilgrimage,
It guide me with Thine eye,
And when I no more bend
I'll to thine fly.
And when the last dread foe
Strikes and the conflict's o'er,
May not to me go,
But come, oh no more.

THE RESTITUTION.

S. A. CHARLES, EDITOR.

Plymouth, Indiana, May 25, 1881.

WILL our friends make an effort to increase our list for the last half of the year. Also let our new tracts be put into circulation at once. Let us be faithful. The Lord is coming, and his reward is with him to give to to every one according to his works.

SINCE our last the Revised New Testament has been placed upon the market for sale, and the demand has been large indeed. A telegram from London, of May 21, states that two millions of copies of the Revised New Testament had already been sold there. The sales in this country have probably aggregated hundreds of thousands.

WE have not the space this week for much in the editorial department. There is one item of news that is noteworthy. As the time draws near for the return of the Jews to their own land, their condition in some other lands is becoming intolerable. The following will show their condition in Russian dominions:

Professor Dragamanoff writes to the *Pall Mall Gazette* from Geneva: "The significance of the recent anti-Jewish rising in Russia is much underrated. It extended throughout the Ukraine, which is full of Jews, between whom and the peasantry there has been an undying hatred for centuries. It is the beginning of a social war, which may assume frightful proportions. It is the deep-rooted detestation of the peasant for the money-lender which is breaking out in the Ukraine. Anti-Jewish riots of a most serious character have occurred at Kieff, Elizabethgrad, Vasilkow and other Russian towns. The military succeeded in restoring order at Kieff, and arrested 500 persons there. The people who suffered most were mechanics, small traders and retired soldiers. There are 1,800 destitute families at the barracks at that place. At Elizabethgrad, the Jews suffered terribly. The losses there are officially estimated at $1,500,000. Private estimates make them much larger. At Odessa trade is completely paralyzed. Details of the work of the mobs in different towns show warehouses pillaged, railway trains looted and railway workmen rendered homeless and starving. Latest advices say that the military have restored order."

Later news is that many of the rich Jews in Moscow have received threatening letters, and have abandoned their country villas, which they had hired for the summer. The number of arrests in the Kieff district, for attacks on the Jews since April 16, is 1,227. The Czar arranged to hold an audience with Baron Gumberg and other influential Jews on Monday last, at Grotchina. A telegram from Odessa, of May 23, states that disturbances continue there; and that forty-five restaurants had been plundered and destroyed. In view of their persecutions, and from the innate love that many of them have for their own land, a correspondent of one of their own journals has been urging upon wealthy Jews to combine in proposing to Turkey to let them have Palestine for its full value in money. If Turkey declines, he thinks the Ottoman empire will soon be dissolved into smaller States, when Europe would freely give them what they might want. Events are shaping toward the consummation of this age.

Communications.

THE FORMULA OF BAPTISM.

A. B. MAGRUDER.

"Offences must needs come. But woe unto him by whom the offence cometh."—WORDS OF JESUS.

It is perhaps not known to all the readers of THE RESTITUTION that there are in a dispersion in the Valley of Virginia, and perhaps elsewhere, certain "immersed believers," who claim to follow the Bible and who practice baptism, invoking only the name of the Lord Jesus, and who reject all fraternal union and communion with those whose baptism has been accompanied by the use of the formula "into the name of the Father, the Son and the Holy Spirit."

They insist that these words, though contained in the commission in Matt. xxviii. 19, were not to be retained in use after the day of Pentecost, and even go the length of insisting that the repetition of these "wholesome" and unrepealed "words of our Lord Jesus Christ," actually invalidates the baptism—makes it of no effect! and this even when the formula used in the act embraces "in the name of the Lord Jesus." In short they maintain that this mere surplusage (upon their theory) vitiates the whole act.

Giving these erring brethren—as I assume them—credit for an honest though erroneous construction of their duty in the premises I have attempted, "by reasoning out of the Scriptures," to convince them of their serious mistake, in all meekness and patience. I hope time and fuller reflections and investigations, and earnest prayer to be led into the way of truth, may cause the scales to fall from their eyes.

The following letter to one of them exhibits a recent effort I have made in that direction, and I send it for publication in THE RESTITUTION, suppressing the name of the person addressed, in the hope that the considerations, kindly presented may serve to lead him and others into the clearer light of "the more excellent way."

May our Father in Heaven preserve us from error and lead us into all truth, is my earnest prayer, through Christ our Lord. Amen.

THE LETTER.

STEPHENS CITY, Va.
Feby 7, 1881.

My Dear Sir:

Reflecting on our conversation yesterday and on previous occasions, it seems a pity that agreeing as we do on so many points, and both anxious to do right, that we cannot harmonize and co-operate, in all good conscience, in the good work of preaching and practicing the things we find written in the word of the Lord; and this reflection leads me to make at least one more effort to arrive at a common ground on which we may stand together. I submit to you in all kindness:

I. That in order to sustain your position as to baptism you have to reject or disregard the words of our Lord in Matt. xxviii. 19–20, inclusive. I know you say you do not deny the words, but you regard them as non-applicable—but for the purpose of your arguments, are they not regarded as of no use as to the question of baptism? I think candor compels you to admit that this is so, and therefore you pay no regard to them, any more than to the laws of Moses, which though once true are no longer binding.

Now is not this very dangerous ground to take, in view of our Lord's solemn declaration that "though heaven and earth shall pass away my words shall not pass away," and also in view of Paul's warning words in 1 Tim. vi. 3–5.

II. Consider the extraordinary occasion on which the Master spoke the words in Matt. xxviii. 18–20, after he had risen from the dead, and just then about to part from the eleven for so long a time, could it be at all probable that he should use language and give a formula of baptism which was to be repealed and superceded a few days—at most about fifty days—after, at Pentecost, and without the least hint of any change in this formula which was so soon to take place?

III. There is another view which cannot be contradicted and it seems to me, ought to be conclusive. It is that such a baptism as you suppose the Savior to institute in Matt. xxviii. 18–20, and which, as you contend, was to last only till Pentecost, was never practiced at all, for there is no record of the apostles having either preached or baptized any baptism in the interval between his resurrection and the day of Pentecost! Indeed we can positively assert the fact that they did not, for he commanded them to "tarry at Jerusalem until they received power from on high," and so you see by your construction, the words of the Savior became unmeaning, and what he commanded to be done, namely "to baptize in the name of the Father, Son and Holy Ghost" never was done! Besides,

IV. He told them in Matt. xxviii. 19, that they were to teach all nations and baptize them into the name, etc., and yet (as you contend) the name of the Father, Son and Holy Ghost in baptism, was not used on Pentecost nor afterward by the apostles, and it follows necessarily that the baptism he commanded in the use of the three names has never yet been performed on the Gentiles, and consequently the Savior's words and command were disregarded and disobeyed by his apostles!

Are you prepared to take these consequences of this logical carrying out of your construction of Matt. xxviii. 18–20, and Peter in Acts ii. 38? If we baptize "in the name of the Lord Jesus" into the name of the Father, Son and Holy Spirit," do we not carry out both Matthew and Acts, and thus reconcile Christ and Peter? There is one remaining suggestion which I think is worthy of your serious attention.

Your position is that none are scripturally baptized who use the name of the Father, of the Son, and of the Holy Spirit in the act. That the use of these names invalidates the ordinance, although the act should have been performed "in the name of the Lord Jesus," and holding this position you exclude—consistently, I admit—all those from your fellowship and communion who have used in their baptism the prohibited names. Are you justified in this course? You know the promise is, that he that believeth the gospel and is baptized in the name of the Lord, shall be saved.

I present myself, for example, to you as one who has believed and has complied with the conditions, in the name of the Lord—can you deny that the Lord, according to his pledged word has received such an one—and yet you reject him.

Is it any reply to this to say that the baptism is nothing because the three names were used also in the act, unless you can show a "thus saith the Lord" as authority, and you have never done so yet.

The omission in Acts to record the specific use of the three names in baptism, is unimportant and proves nothing. A plain command once clearly given derives no additional value from its repetition. In Acts xvi. we have an account of the baptism of the jailor and his house, and of Lydia, in which no name is recorded. Would that authorize to baptize without invoking any name in the act?

Yours very truly.

ALLAN B. MAGRUDER.

English version.

HAMMOND, Mich.

Editor Restitution:

A word to the brethren in Michigan: Held meeting in Watson, Allegan Co., commenced April 23, preached four discourses, and baptized four intelligent believers into Christ. The interest in this place is good, and as our conference is to be held there, let us have a full representation from all of our conregations in the state, and be assured the brethren in Watson will care for all our wants.

They are a body of earnest workers, keeping up their prayer meetings and Bible class.

Let us all make up our minds that we are going to have by far the best conference ever held in the state. Let us all come praying that the Lord will bless this meeting abundantly.

Would say, much prejudice has existed in this state. Cause: Extreme views; but it is growing less daily. The Baptist, Methodist, and others are inviting us to preach in their churches. The truth is onward. The Lord is gathering out a people for his name. Let us remember if we are unworthy we shall be left behind. The Lord's cause is onward, and others more worthy will take our place and also our crown.

God's people are a people who live their religion as well as talk about it. Our success depends very much upon our example. The world is watching us closely. If our religion makes us no better, really we are no better for professing it.

Let us pray "Thy kingdom come." The long looked for day is near at hand.

BEN'J. WOODWARD.

Selections.

Prophetic Times.

CHRIST'S PERSONAL COMING, AS KING AND JUDGE.

S. BONDHOLME.

Why do the Gentiles rage, the people imagine a vain thing, the kings of the earth set themselves and the rulers take counsel together, against the Lord and against his anointed, saying: let us break their bands asunder, and cast away their cords from us? Psa. ii. 1-3.

Then it is that the Lord vexes them in his sore displeasure, and declares that notwithstanding their rage, he has set his king upon Zion (not the Christian church) the Zion of his holiness. Christ then publishes the decree—Jehovah hath said unto me, "Thou art my Son, this day have I begotten thee. Ask of me, and I shall give thee the Gentiles for thine inheritance, and the uttermost parts of the earth for thy possession." "Thou shalt break them in pieces like a potter's vessel." Psa. ii. 7–9. No passage could on its face bear stronger evidence of God's purpose to establish Christ's Dominion on earth by power and judgments. Language less descriptive of the speed of Christ's truth, or language more descriptive of the forcible and violent establishment of his dominion, could hardly be devised.

But we are not left to conjecture as to how the prediction of this Psalm receives its accomplishment. On the contrary, its fulfillment is thus graphically narrated: "And I saw heaven opened, and behold a white horse; and he that sat upon him was called faithful and true, and in righteousness he doth judge and make war. And he was clothed with a vesture dipped in blood. And his name is called the Word of God, and the armies which were in heaven (i. e. the saints of God) followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron; and he treadeth the wine press of the fierceness of the wrath of Almighty God." Rev. xix. 11–15. This passage then further describes the gathering of the armies of the beast and the false prophet, the capture and fearful doom of the two leaders and the destruction of their followers, the binding and imprisonment of Satan for "one thousand years." That the one here described is Christ cannot be questioned, and that the work he accomplishes is the same foretold in the second Psalm, the identity of the language clearly proves.

The forcible establishment of Christ's dominion upon this earth, therefore, and the destructive judgment of his enemies takes place at least one thousand years before the last judgment upon the white throne, and the end of this world. He then comes to this earth in manifold glory, and with resistless strength to execute the judgments of God and to reign in righteousness over the world. By looking a little further into the same chapter, we discover something which casts light on this subject. We there hear mighty rejoicings going on in heaven, "the voice of a great multitude, as the voice of many waters, and as the voice of mighty thunderings, saying: Alleluiah: for the Lord God Omnipotent reigneth." Rev. xix. 6.

Christ in addressing the church at Thyatira, declared: "He that overcometh and keepeth my word unto the end, to him will I give power over the nations, and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers, even as I received of my Father, "this peculiar honor have his saints." Rev. ii. 26–27. Thus those who overcome, that is, real believers, as distinguished from false professors, are here joined with Christ in the judgment of the nations foretold in the second Psalm.

The epistle of Jude contains a very ancient prophecy uttered by the patriarch Enoch, the seventh from Adam, in which he says, "Behold the Lord cometh with ten thousand of his saints, to execute judgment upon all." Jude 14–15. Now there are but two scenes named in Scriptures to which this can refer. One of these is the judgment of the great white throne, at the end of the world. The other, the coming of Christ to take his early dominion; we have already seen that the saints, the armies of heaven, issue forth with him, clothed in his likeness, and his companions in executing judgment over his foes. Psa. cxlix. 5–9. There can, therefore, be no doubt that it is to this time that Enoch's prophecy relates.

In writing to the Thessalonians, (2 Thess. i. 7–10) Paul says, "The Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God, and secondly the other class, so numerous in the church in the present day, i. e. false professors, who do not obey the gospel of our Lord Jesus Christ, fashionable Christians of the present day, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, "when he shall come to be glorified in his saints, and to be admired in all them that believe, because our testimony among you was believed, in that day." Again, in another epistle, Paul says, "Ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Col. iii. 3, 4. And John writes in the same strain, "It doth not yet appear what we shall be, but we know that, when he shall appear, we shall be like him, for we shall see him as he is." 1 John iii. 2. Nothing is simpler than to follow the truth of God, if allowed to flow in its own natural bed, nothing more difficult, if diverted into artificial channels of human theology and tradition.

Again, the second personal coming of Christ, with his mighty angels and his saints, is the time promised of a speedy deliverance of this earth from the tyranny and the dominion of his enemies; and of the new and immortal career on which the saints are to enter with him, for the accomplishment of the great purpose which he has revealed, of a conquest over his foes, and a victorious reign on this earth for one thousand years.

The giddy heedless world supposes that the revolutionary commotions of 1793 and so on since will never be repeated again. But the prophecies of the Old and New Testaments predict a far more violent revolution, such as was not since men were upon the earth. Rev. xvi. 20. So mighty a revolution and so great; that the national cities of all governments upon earth will be annihilated for ever and could not be traced back, sweeping away thrones and governments, and institutions in the foaming seething torrent of a universal whirlwind deluge. The present state of the world may seem to be such as to make it unreasonable to give warning of danger; so the Jews thought when the Roman army surrounded Jerusalem to raze it to the ground.

Another feature of these dangerous times we may state consists in insubordination, self-will and lawlessness which is prevalent among the lower classes or orders, and alienate the highest classes from them. The worldly selfishness of those who have been amassing riches in trades, manufactories and commerce, or by other means without any regard to the spiritual or even temporal welfare of those who have toiled for them. Thinking dependants only to be employed and retained for their own convenience, and casting them off with careless indifference when they can no longer serve their worldly interests, has alienated the lower class too from the higher. Both classes seem mostly unconscious of their own danger in consequence of this state of things.

The apostle Paul assures us, that in the great day of the Lord, the pious believers then alive shall be caught up simultaneously with the sleeping saints to the Lord by a glorious deliverance (1 Thess. iv. 17,) which seems to corroborate every testimony of the New Testament.

It is in the days of these kingdoms (Dan. ii. 31–35) i. e. of the great image, that whatever peculiar governments have been formed, from the toes of iron and clay of this image, shall be swept away, like the chaff of the summer threshing floor, and completely wiped out of human existence.

Then it is that truly a kingdom, as predicted in the second Psalm and of the prophets, a kingdom, a government, a tangible sovereignty and dominion shall be established upon and over the face of the whole earth. All the connections and terms of the descriptions show this. The dominion of Christ is called a kingdom because it fulfills the functions and performs all the offices of a great political sovereignty. It fills on all other governments, crushes them out of existence, and takes their place. This, then, the kingdom of the Son of God, is a kingdom in respect of nature the same with the kingdoms represented by the great image, that is, it is outward as they of the nations are outward, with this difference, that it is an everlasting kingdom and shall stand forever and ever.

Now this is just the very thing we see in the apocalypse. There we behold the creation groaning under fearful woes till Jesus and all the other sons of God are manifested in their glory, coming from heaven for its deliverance, destroying them which destroy the earth, and reigning in peace and happiness for a thousand years.

In concluding this subject, we refer to the Word of God, and first to Psa. l. as to the fiery judgment to be poured upon mankind shortly. "The mighty God, even the Lord hath spoken, and called the earth from the rising of the sun unto the going down thereof. Out of Zion the perfection of beauty God hath shined." "Our God shall come, and shall not keep silence, a fire shall devour before him; and it shall be very tempestous round about him." And, says Psa. xcvii. 2, 3, "Clouds and darkness are round about him, righteousness and judgment are the habitation of his throne. A fire goeth before him and burneth up his enemies round about."

Then Psa. xlvi. 8–10, brings in the peaceful reign of Christ with his society, saying, "Come, behold the works of the Lord, what desolations he hath made in the earth. He maketh wars to cease unto the end of the earth, he breaketh the bow, he cutteth the spear in sunder, he burneth the chariot in the fire." In Joel iii., we have it in a more detailed order, as well as in Ezek. xxxviii. and xxxix., and Zech. xiv.

The apostle Paul, speaking of Christendom's profession in the latter days, and the Lord's personal coming and reign upon earth with his saints, foretells that it will be a subject of derision. Men will point to the world around, declare everything to be prosperous, and discern no sign of change, even the public press is constantly harping away of these prosperous times upon which we have entered a short time ago, and that it is to increase manifold more, as there could be no interference whatever. Alas, they are willingly ignorant, that so it was before the flood of Noah, nor did the mockery of the long warning prevent the deluge coming and sweeping the scoffers away; nor will it stay the execution of judgment on the human race now, in whose stability men are trusting. When the hour shall arrive, the visitations will overwhelm the nations, and it will overwhelm them like a thief in the night, for the destruction of those left on earth.

OBITUARY.

DIED—At his home near Windfall, Ind., May 18, 1881, at 11 o'clock a.m. of phlegmonous erysipelas, Brother S. G. Clark, at the age of sixty-three years, and seven days, after an illness of just one week.

To those who know the dread nature of the disease of which he died, it is not necessary to say that his suffering was terrible; so much so that he was not fully conscious, and his mind never clear, from the time the disease had become fully established. For months his suffering had been so acute from other diseases, that he had often expressed a desire to be relieved of his suffering and be at rest.

His faith in the absolute rest of the dead, and the resurrection of the just, to immortal life, at the coming of Jesus, was firm and steadfast, and his confidence in the literal fulfillment of all the glorious promises recorded in God's holy word, was perfect and unshaken; and knowing that his ailments were such that he could accomplish but little more in his great life-work, and having full assurance that he would be among the number of those who will come forth to meet the Savior and King at his coming, he had for months anxiously awaited that perfect rest that death brings to the weary and suffering.

Brother Clark was indeed a veteran in the cause of Christ. He was one among the first, in these latter days, to espouse the doctrine of the personal coming of Christ, to reign literally upon the earth: and his eloquent voice has been heard in nearly half of the States of the Union, in vindication of that sublime faith.

But that voice is hushed in death. No more will his eloquence thrill the very being of the anxious listener. No more will his powerful logic and his clear and forcible reasoning convince the skeptical and doubting; his manly persuasions confirm and strengthen the weak and wavering. No more will his friendly and cordial conversation enliven our homes and firesides.

His work is done; his labor is past: his sufferings are over and he is at rest, and in that glad morning when the righteous come forth, when those that sleep in Jesus are caught up to meet the Lord in the air, our brother will live again.

Then while we mourn his loss to the church and to his family and friends, "we mourn not as others who have no hope."

Brother Clark leaves a wife—our esteemed Sister Clark, the sharer of his life and labors, his joys and his sorrows, and of his glorious hope—and two sons, and very many friends to mourn his loss.

May the consolations of Divine Grace rest with the sorely afflicted ones, and may grace, mercy and peace be and abide with us all. Amen.

A. M. LAND.

WINANS—At Austin, Ill., May 5, 1881, Brother Frederick Winans, aged near 80 years.

Funeral services were held Sunday, 8, at the Baptist Church, the Disciple and Baptist Churches being represented in the services; Mrs. Winans being a Baptist and Mr. Winans was associated with the Disciples.

Brother Winans was one of those Christians who possessed an extraordinary love for Christ and his cause; he dearly loved to bear testimony for the encouragement of others, that they may be prepared to meet Jesus when he comes in his glory.

His presence and voice in the church we shall miss very much, but we shall meet him soon on the evergreen shore.

The province of Adana in Asia Minor has been thrown into a state of frantic excitement owing to an unpleasant discovery that all the cultivated land between the ports of Mersina and Lidjghe was found to be covered with locust eggs. The eggs lie in compact layers, and are supposed to have been deposited by an army of locusts that passed through the district toward the middle of last year. On the state of affairs having been made known by telegram to the Governor, Abeddin Pasha, orders were at once transmitted to the authorities of Tarsus telling them to summon all the able-bodied men and women who could be mustered and to set them to work to destroy the eggs.

Hodscha-Ahmet, who was sentenced to imprisonment for life for having translated the Bible into Turkish, and for having circulated it in the States of the Sultan, escaped from the prison at Chio after the recent earthquake. The prison was thrown down by the violence of the shock, but Hodscha-Ahmet was not hurt. He managed to get on board an English vessel anchored in the harbor, and is now in London.

Sententious.

Slinginess in praise brings scantiness of spiritual growth and blessings.

Most of the beatitudes which infinite comparison pronounced have the sorrow of earth for their subject, but the joys of heaven for their completion. —*H. More.*

That very law which moulds a tear,
And bids it trickle from its source;
That law preserves the earth a sphere,
And guides the planets in their course.
—*Samuel Rogers.*

God walks with the simple; he reveals himself to the lowly; he gives understanding to the little ones; he discloses his meaning to pure minds, and hides his grace from the curious and proud.

The bird that sings on highest wing
Builds on the ground her lowly nest,
And she that doth most sweetly sing,
Sings in the shade when all things rest:
In lark and nightingale we see
What honor doth humility.

The interests of experimental, vital, practical religion, are the great interests of our being. No language can be strong enough to give them due expression. No anxiety is too deep, no care too heedful, no effort too earnest, no prayer too importunate to be bestowed upon this infinite concern of the soul's purification, piety, virtue, and welfare. No labor of life should be undertaken, no journey pursued, no activity employed, no business transacted, no pleasure enjoyed, no rest indulged in without ultimate reference to that great end of our being. Without it life has no sufficient object, and death has no hope, and eternity no promise.—*Orville Dewey.*

Leave God to order all thy ways,
And hope in him whate'er befide:
Thou'lt find him in the evil days
An all-sufficient strength and guide.
Who trusts in God's unchanging love,
Builds on the rock that naught can move.

Be ye of good cheer, every one that is afflicted, for the Lord is preparing for you the city of God. Whatever be your sorrow, it is the token of his love; for the Man of Sorrows is our King, and the path of sorrow is the path of his kingdom; there is none other that leadeth unto life. Your reward is sure if you are but true to yourself. Do we believe these things? Are they realities, or are they words? They are God's word, which is a reality.—*Dr. Manning.*

ANNOUNCEMENTS.

The brethren of the Church of God at Antioch, Marshall Co., Ind., appoint their annual meeting to commence on the Friday before the first Sunday in June, at four o'clock P. M., and continue over Sunday—the days dating June 3–5, 1881. Brethren from abroad are cordially invited to attend. The place of meeting is between Plymouth and Argos, about five miles from the former and and three miles from the latter place.

The Annual Meeting of the Michigan Church Conference will be held (D. V.) at Watson, Allegan Co., Mich., in the Christian Meeting House, commencing at seven o'clock Thursday evening, June 2, 1881, and hold over Sunday, the 5th. Those coming from the east or west on the Michigan Central R. R., will take the Grand Rapids and Indiana R. R. at Kalamazoo, and go north to Monticth Station, and there take the Allegan R. R. to Fisk's Crossing, near the church. Those who come from north or south on the Grand Rapids and Indiana R.R. stop at Monticth and go to Fisk's.

Let there be a good representation from all parts of the state. The friends of the Blessed Hope at Watson are fully able and willing to welcome and entertain all who come. These annual gatherings will be few before the great meeting in the air, when, if faithful, we shall see the Lord and be like him. We would like to greet our brethren from Lonawee and Buchanan and all other parts of the state. We expect brethren Chase, Woodward and others will preach the word.

R. HOYT, *Sec.*

The Quarterly Assembly of the Church of God, will commence on Friday, June 17, in the grove near John T. Spaid's, and continue over Sunday. All of the Abrahamic faith, and the people in general, are respectfully invited to attend. Brother Spaid lives near High View, Frederick Co., Va., and any one interested may address him or John D. Good at that place. All from a distance will be cared for during the meeting.

N. J. MORGAN.

The Lord willing I will be at Scirleville, Clinton Co., Ind., the second Sunday in June, and hold a grove meeting, as Brother Keever may appoint. And while in the county I will hold other meetings as brethren may think best. Will be at Scirleville Friday before, and commence meeting in the evening.

J. S. HATCH.

Poetry.

CONSOLATION.

W. I. CROCKETT.

While around me are lying
The tints of a dying day,
And sadly the breezes are sighing
For the light that is fleeing away,
I think of the joys that are vanished
Through the darkened doors of the past:
That though throughout time they're banished,
They'll return with the treasures that last.

There is nothing on earth that is broken
That God will forget to unite;
And the words that are spoken
Oft are germs of unending delight.
As the sun through rain drops is shining
Makes the glorious bow of the sky,
So are the trials of our lifetime
The prisms of heav'n's purest dye.

When around us the shadows are closing,
And life's sweetest pictures are fled,
While thought's dark-tinted chambers are rising
With the tone of a voice that is dead:
We may deem the weight of our sorrow
Is greater than ah! it ay bear;
But a light gleameth out from the morrow,
And reveals not a comforter there.

Communications.

GOSSIPING.

A. M. HARLAN.

We consider this one of the great evils of the day. It is an unnecessary evil that does no one any good. We find persons in different communities who do not know how to govern their tongues; and what is the reason? It is because they let the tongue govern them, instead of governing the tongue. If they would only try and resist the evil one he would flee from them, and they can resist if they will only try; for the Savior says they shall not be tempted above what they are able to bear.

We should be very careful then and keep our tongue from unkindness; for a soft answer turneth away wrath, but grievous words stir up anger, and words fitly spoken are like apples of gold in frames of silver.

We do not know what wounds we often cause by unguarded words. They may not be very deep, but they irritate. Our words are unkind sometimes when there is no unkindness in the heart. But so much the worse that unintentionally pain is caused.

Slander is another evil that does no good to either the slanderer or to the slandered one. Sin should not go unrebuked, but it should be according to the Scripture. "Go and tell him (the individual) his fault between thee and him alone." And we should confess our faults one to another, and try to reform, and he that is faithful will forgive us our sins.

But how is it when we do not try to mend our ways? A reputation is too sacred a thing to be made a plaything of, even if the intent is not malicious, more than that, for me to give some one a bad name does not make me any better, or the person talked of any worse in the eyes of thinking people.

Some gossip because they have nothing else to talk about, or do not try to know anything else which would make them and their neighbors happy. But instead of doing their neighbors any good they try to injure them, and also injure themselves in the attempt.

Some have no temptation to gossip, for their neighbor's doings form a subject of less interest than one that grows out of their own knowledge and culture. And here lies the secret of the whole matter. This habit is formed either by malice or ignorance. Nor does it belong to one community only, but is everywhere present, causing the best friends to become the bitterest enemies. The separation of companions for life. The divisions and strife in the churches are caused by gossipping and meddlesome busy-bodies.

Oh! would to God we would think and consider more about these things and do less work with our tongues.

The apostle Paul says "Let no corrupt communication proceed out of your mouths, but that which is good to the use of edifying; that it may minister grace to the hearers."

James says "The tongue is a little member, and boasteth great things; behold how great a matter a little fire kindleth."

This exclamation is full of meaning. See how the evil-disposed tongue can set on fire the evil propensities of men, causing jars, confusions and discords among the participants.

All kinds of birds and beasts have been tamed, but the tongue can no man tame! It is an unruly evil, full of deadly poison. Jas. iii. 5-8. Why full of deadly poison? Because the tongue of the slanderer, culminator, back-biter, whisperer or tale-bearer is more dangerous to life than venomous serpents.

Therewith we bless God even the Father, and therewith curse we men, which are made after the image of God.

Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. Jas. iii. 9, 10.

Again the apostle says "Be swift to hear," i. e., talk little and work much. Says A. Clark, The righteous speak little and do much; the wicked speak much and do nothing. Slow to speak, slow to wrath. There are four kinds of dispositions, says the Midrash Hamalam. cap. 5, 11.

1. Those who are easily incensed, and easily pacified. These gain on one hand and lose on the other.

2. Those who are not easily incensed, but are difficult to be appeased. These lose on the one hand and gain on the other.

3. Those who are difficult to be incensed and are easily appeased. These are the good.

4. Those who are incensed and difficult to be appeased. These are the wicked.

Thus we see those who are hasty in speech are soon angry and are of a peevish disposition. A person who is careful to consider what he says is not soon angry. Can not any individual who has a fair amount of observation see that the foregoing are facts?

But why should these things exist among the brotherhood? Why not rather take wrong? It would be far better for both parties than to harbor an envious disposition.

Oh! that we would heed the admonition of the apostle James when he says Be slow to speak, slow to wrath. Why be slow in these things? "For the wrath of man worketh not the righteousness of God."

Solomon says, "He that is enraged (margin) with strife . . . . is like one that taketh a dog by the ear." Prov. xxvi. 17. Why so? Because he that giveth way to strife is sure to be worsted, and not benefitted.

Now why should evil-speaking, hatred and malice be? Why not suffer wrong? It will be better for us in the sight of our Heavenly Father, for he has told us, through the apostles and his Son, to lay these things aside and choose the good. Life is short, a vapor that passeth away. A few more joys and pleasures, a few smiles, many tears, much pain, clouds and darkness. Some sunshine and song, hasty greetings—abrupt farewells, then our little play will be over, and injurer and injured will pass away.

Then let us be slow to speak and slow to wrath; for he that is slow to anger is better than the mighty, and he that ruleth his spirit (temper) than he that taketh a city.

Selections.

The Christian Herald and Signs of our Times.

THE COMING GREAT EARTHQUAKE.

REV. M. BAXTER.

The Book of Revelation distinctly states that when the seventh and last vial of God's wrath is poured out, there shall be "a great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great: and the cities of the nations shall fall" as a necessary consequence of it. This is an unmistakable prediction of the destruction by an earthquake of the great cities of the nations of the earth.

We are now living at the end of the sixth vial, which dries up the mystic Euphrates or Turkish Empire, and are, therefore, on the margin of the seventh vial, which is expected to be poured out between 1885 and 1890. Therefore, within about ten years at the furthest, we may expect the great earthquake referred to. And it is remarkable that even now premonitory vibrations and terrestrial perturbations are being exceptionally felt throughout the globe.

A London newspaper says: "The consequences of an earthquake in England would be terrible. What would it be if nearly every house from Whitechapel to Kensington, a distance of six miles, and from Sydenham to Highgate (suburbs of London on the east, west, south and north of the city), were suddenly to be shaken to its foundations, to be cracked, rent, and riven while all the inhabitants were flying terror-stricken from a wreck of falling timbers and crashing walls? We will not picture the awful possibility for ourselves, how the parks would be crowded with trembling refugees, and every ship on the Thames would be assailed by fugitives anxious to escape from the fated city which was once the secure capital of England; how commerce would lie at a standstill, the funds go down, and starvation stare the people in the face. It would be equally bad were Paris, or Berlin, or St. Petersburg to be the scene of such a devastating calamity; and inasmuch as the continent has more volcanoes than England ever contained, and is far more subject to subterranean convulsions, there is less improbability in this hypothesis than in any such unlikely disaster befalling one of the great English cities.

THE EARTHQUAKE AT LISBON.

"It was about the beginning of a bright November day in the year 1755 that the flourishing capital city of Portugal was laid low in the space of about ten minutes and fifty thousand persons were overtaken by an awful death. The first shock at Lisbon is described as having been very slight, barely more than the vibrations caused by a passing wagon. Then, after an interval of two or three minutes, came another movement which caused the houses to split and crack, and this was followed in a minute more by the most awful convulsion that ever occurred in any European town. Lisbon had been subject to earthquakes before that time, but they had been, for the most part, horizontal wave-like motions of the earth, which had only brought down one or two houses.

"This historical Lisbon earthquake is described as if two subterranean waves had met in collision just beneath the beautiful city on the Tagus, and thrown the buildings overhead into the air. In a moment the city was a heap of ruins, and, amid a profound darkness the screams of the living and the groans of the dying were all that could be heard. Then a fire broke out, and, driven by a fierce wind, completed the destruction of the Portuguese capital. Some unfortunate people had fled in terror to take refuge on the river banks; but the side suddenly rose and overwhelmed them, while the marble quay of the Terreiro do Paco sank with all the persons on it, and not one of the bodies ever rose to the surface again. All this, it should be remembered, happened in a part of Europe, little liable, as a rule, to such earthquake shocks as are common in tropical countries. It was an awful revelation of the insecure tenures on which even the most solid towns and cities hold their existence.

"A natural feeling of anxiety must now prevail among those fair isles of Greece.' Which of them will be the next victim, they must be thinking; or has the laboring earth exhausted its restlessness for the present? The fact that loud reports as of distant cannon or thunder have accompanied the shocks felt at Chios seems to lend color to the idea that earthquakes may be caused by some sort of subterranean explosion, either of gases or of steam. At the best many years must elapse before the fair isle of Chios can lift its head again, and in the meanwhile all Europe should unite to aid its unhappy people in their dire distress."

The *Daily Telegraph* justly observes, "Agrium, Casamicciola, and Chios all bear witness to the disturbed condition of the interior of our planet at the present time, and the earthquake at the last mentioned place has been by far the worst. This will set people thinking rather uncomfortably as to whether we in England are quite safe from such awful visitations. We have enjoyed immunity from serious earthquake so long that we have been led to believe that the earth in our quarter of the globe is solid enough to resist all possible pressure from beneath. Neither London, Liverpool, nor Birmingham, neither Edinburgh nor Dublin has ever—so far as history records—been subjected to anything more than slight terrestrial tremors. Certainly the houses have never come toppling down on the heads of the unfortunate inhabitants. Slight shocks have been experienced once or twice in a century, in various parts of Great Britain or Ireland, which have made plates and glasses jingle for a few moments, and caused people to wonder whether an explosion had taken place, or an unusually heavy cart passed, but nothing worse.

"Yet reasonable as our confidence may be in the stability of Mother Earth, as she exhibits herself in these islands, there have been times when England has been the scene of volcanic phenomena similar to those that have lately appeared at Agrium, at Ischia, and at Chio. Traces of eruptive energy exist in every quarry, in almost every mountain and hill in the British Isles. Not only the igneous rocks, the product of bygone fires, but 'faults' and irregularities of strata are eloquent proofs of the terrible disturbances to which the crust of English soil has long ago been subjected. Why else should the solid granite or limestone strata in many places stand tilted up towards the sky, or lie curved in fantastic shapes?"

RECENT EUROPEAN EARTHQUAKES.

The Genova correspondent of the *Times* writes:—"Professor Morel, of Borgeo, the eminent seismologist, has communicated to the local papers a complete list of the major and minor earthquakes recorded in Europe between February 25th and March 12th, 1881, or within fifteen days. The enumeration begins with the earthquakes at Agram, in Hungary, the first on February 25th, at 5.55 a. m., the second on the 27th, at 5.30 a. m. On the 28th occurred the third at Kirchberg, Austria, at 2.20 a. m., and on the same day there was also a shock in Auvergne, France. On March 3rd, at 3.35 a. m. shocks were felt in Switzerland at the following places, the centre of the disturbance being in Rich Vallais, Valley of the Aar, Valley of Aosta, Great St. Bernard, Geneva, and the region of Lake Leman, Vaud, Neuchatel, Berne, Basel, Zurich, Schaffhausen, Tessen, and throughout Central Switzerland. The shock extended also to Mulhausen, in Elsass, and was felt in the Black Forest. March 4th, at 1.30 p. m., the town of Casamicciola, in the island of Ischia, was destroyed by an earthquake. On March 7th, at 3 a. m., a smart shock was felt in Fischenthal, canton Zurich, and on the following day at 3 a. m. one equally strong was observed at Lausanne. To these have to be added the fifteen slight shocks which took place on March 12th at Fuligno and Perugia, Italy, though they are not included in Professor Morel's list. If these be reckoned as one earthquake, there occurred in Europe in these fifteen days, nine distinct earthquakes, composed of twenty-three separate shocks. The increasing frequency of earthquakes in Switzerland is marked and significant. In 1876, the known number of shocks was six; in 1877, five; in 1878, eight; in 1879, seven; in 1880, seventeen; in 1881, since January 1st, that is, in two and a half months, eight. The Swiss Seismological Society, for the scientific study of earthquake phenomena, is already in the third year of its existence. It is considered probable that we may shortly hear of further earthquakes, both in Switzerland and elsewhere."

N. Y. Observer.

THE REVISION AT LAST.

On Tuesday, May 17, the Revised New Testament was to be formally presented to the Queen of England, and then published. On Friday, May 20 it is to be published in this country. Our paper of this week bears date May 19, and we are therefore constrained, by what the British copyright owners claim to be their rights, to refrain from making any use in this paper of the work which will be in the hands of thousand before they read these lines. But we have seen enough of the work, and have heard from revisers themselves enough to justify us in making the following remarks, which may be supported by examples, if necessary, in a subsequent review:

1. The Revision is the fruit of ripe, vast, conscientious, impartial, Christian scholarship. The King James version was made by men who looked helps which the revisers enjoyed. Therefore, if the piety and scholarship of the two boards were only equal, the advantage of two-and-a-half centuries of learning is in favor of this Revision.

2. Combining several denominations, schools of theology, schools of criticism and shades of philosophical thought, it would be scarcely possible to organize a corps of scholars more competent to the task assigned. Fifty men in England, thirty in America, coming substantially to unanimous agreement as to the words by which the mind of the Spirit shall be conveyed to the English reader of the Bible, of itself is an overwhelming evidence of the correctness of the conclusion reached. The statements we have heretofore made in regard to the alterations desired by the Americans, and not approved by the British, are literally and exactly confirmed by the Book.

3. Modern criticism has assailed with such violent ability the text of the Bible, to impugn the faith of Christendom, we count it one of the grandest movements of God's wisdom and providence that these learned men should be incited to give their verdict as judges and jury on the integrity of the words received as by the inspiration of God. And that verdict is, that not one jot or tittle of any fundamental doctrine of our holy religion is to be altered or amended by the severest scrutiny of the text of the Sacred Record.

4. Beyond this unspeakably important result is a second scarcely less sublime and momentous. Passages which have been assigned as interpolations, spurious, and unlimplied, have been subjected to the crucibles of eighty experts in Biblical criticism, and the result is, that the foundations stand sure. We will illustrate this position hereafter.

5. The alterations of the old version are far less in number and importance than we anticipated. Some of them do not commend themselves to our taste, and inasmuch as they do not change the meaning, we would prefer that the text had been left to stand as it was. "Almost thou persuadest me to be a Christian," is slightly different in meaning from the revised version "With but little persuasion thou wouldst fain make me a Christian," but the old conveys the speaker's idea quite as clearly as the new. Nor do we believe it wise to substitute modern words in all cases for old English.

6. The revision is more strictly conformed to the original, is less free, more literal, and therefore more accurate. Those familiar passages which are omitted have been dropped because the weight of evidence, as to their genuineness is against them, in the judgment of two-thirds of the revisers. No partisanship, no sectarianism, no self-interest has entered into the work of revision, and the result may be accepted as reached on its merits only. That it is the most accurate rendering of the original text which the English language now presents, will be the verdict of Christian scholars, who make it the subject of thorough and honest criticism. The omission of certain disputed passages will be censured and the decision of this committee will not preclude further investigation.

7. The revision is the most valuable contribution of Biblical knowledge which has been made within the last two centuries. It will at once stimulate the reading and study of the Holy Scriptures. Thousands will read the Bible now who never read it before. It will confirm the faith of every believer in the essential doctrines of the gospel. It will silence the cavils of many skeptical critics. It will make clear several passages which were obscure and thus essentially promote knowledge of the mind of the Spirit.

8. And lastly, as to its superseding the present version, that is to be determined by the sense of the English speaking world. Happily there is no authority in this country or in Britain to prescribe or proscribe the reading of the Bible. The lovers of God's Word will acknowledge their great indebtedness to the revisers for the immense learning, pains-taking and time they have bestowed upon this work, which will stand as their monument. And as the translation of the text into another tongue must be the work of fallible men, and inspiration cannot be claimed for them who make it, and in all essential features these two versions are the same, we may congratulate the English race on the possession of the sacred oracles in the most nearly perfect form in which they have appeared. The effect is with him who has said, "My Word shall not return unto me void, but it shall accomplish that which I please."

Youths' Column.

Young Christian.

Follow Thou Me.

Have ye looked for sheep in the desert,
For those who have strayed their way?
Have ye been in the wild, waste places,
Where the lost are wandering astray?
Have ye trodden the lonely highway,
The foul and darksome street?
It may be ye'll see in the gleaming
The print of my wounded feet.

Have ye folded home to your bosom
The trembling, neglected lamb?
And taught to the little lost one,
The sound of the Shepherd's name?
Have you searched for the poor and needy,
With no clothing, no home, no bread?
The Son of Man was among them:
He had nowhere to lay his head!

Have you carried the living water
To the parched and thirsty soul?
Have you said to the sick and wounded
"Christ doeth make thee whole?"
Have ye told my fainting children,
of the strength of the Father's hand?
Have ye guided the tottering footsteps
To the shores of the golden land?

Have ye stood by the sad and weary,
To smooth the pillow of death?
To comfort the sorrow-stricken,
And strengthen the feeble faith?
And have ye felt when the glory
Has streamed through the open door,
And child across the shadows,
That I had been there before?

Have you wept while the broken hearted,
In their agony of woe?
Ye shall hear me tenderly whisper,
"Thou art mine, I love you so!"
My friends, disciples, brethren,
Oh! ye dare to follow me?
Then where the Master dwelleth,
There shall the servant be.

A Parable from Krummacher.

A dying father gave each of his three sons some seeds, with very special directions how to plow the soil, sow the seed, and take care of it.

After the father's death the eldest took his seeds, and said: "Of what use will it be to me to give such pain to myself and to the earth, as to toil in ruining its bosom. The sun will, notwithstanding, warm it, and the rain moisten it, so that it will bring forth its fruit. Then he scattered the seed over the hard ground. But it did not spring up, nor bear fruit. The eldest despised and neglected the gift of his father.

The second son said: "Why should I do myself such an evil, in plowing up the bosom of the earth so long as the land offers me its fruit abundantly. And he put the seed aside and let it lie. Afterwards, when he had consumed the fruits of the land, he sowed the seeds of his father. But it did not spring up, for a worm had eaten out the germ so that he sowed nothing but the hull. He contemned the gift of his father and forgot it.

The youngest, however, did as his father had bidden, tried the best field, manured it, and dug it up with all care; then put a hedge around it, and sowed the seed in the soil. The seed sprouted and grew, and brought forth fruit sixty and a hundred fold.

He did the same the next year, and his farm and crops became continually larger, so that he and his children and grand-children had a superabundance.

Some years after, the older brothers having become poor and dependent on their younger brother, visited him, and saw his farm covered over with rich ears and sheaves, and heard the shouts of the reapers in the fields, for it was the time of the harvest. They were astonished, and said to each other, "We have done wrong to contemn the gift of our father."

Review and Herald.

The Wants of the Children.

MRS. L. D. A. SMITH.

The wise man says, "Train up a child in the way he should go, and when he is old he will not depart from it."

If this language be true, as we all must admit, what fearful responsibilities rest upon us as teachers and parents! God has kindly given us the little ones, that by judicious training we may prepare them for a life that is eternal. Oh, how careful ought we to live before them! How quickly their little faces reflect the ill-tempered frown or the pleasant smile! It is my serious opinion that a child should never be addressed in any other than a pleasant tone of voice. Jesus says it were better we were cast into the depth of the sea, than that we should offend (or discourage) one of the little children.

Parents, some of our own dear little ones have lately evinced a love for the Savior. Shall we, by our coldness and inattention, chill all the love and tenderness of their young hearts? This may be done much easier than we perhaps imagine. A frown may do it. A harsh word may do it. A neglect of duty on our part may crush and wound the spirit beyond hope of recovery. If the mother daily permits the petty cares of life to worry and annoy her till she becomes peevish and irritable, the sensitive little ones very soon wonder if "mother is really a Christian!" And they add: "If she is, I don't want to be one. I guess the angels don't come very near people that scold."

Parents, do not forget to pray with your children, often and earnestly. In after years, when temptation comes, as it surely will, mother's prayers will be to your child what the pole-star is to the storm-tossed mariner. Teach them to believe that the great God hears their little prayers, and that the answer to the prayer of faith is sure to come.

A child is easily encouraged, but as easily discouraged. Parents may think they have done their duty by their children, but just so sure as they depart from the good way when they become older, there is a serious fault somewhere. Had nothing essential been omitted by the parent, the child which is now the shame and reproach of their declining years, might have been a crown of glory to their head. Then, do not neglect the children now. Pray with them, talk with them, sympathize with them, appreciate and prize them to-day, that should the hand of death rudely snatch them from your arms, you may not feel the keen pangs of remorse added to those of sorrow.

Many changes have taken place since I was a child; but neither time nor trouble can ever efface from my memory the many times my own mother has taken me by the hand and led me to a quiet place, and there has knelt down before God and earnestly commended her child to him. I believe God heard those prayers, and answered them.

There is much to encourage us to faithfulness in this matter. Shall we not feel well repaid for our labor, if, by-and-by, we may with the dear little ones by our side, sit down in the kingdom of glory?

God grant that there be an awakening on this subject,—of all others the most important—that at last we, with the dear children whom God has given us, may shine as the sun and the stars forever, even forever and ever, in our Father's kingdom.

Let thy life be a continual [illegible] to the appetites and passions of [illegible] nature.

To the Little Boys who Read the Youths' Column.

BY AUNTIE.

Dear little boys, knowing that you are so sadly neglected, and that the girls, as a rule, are more tenderly cared for, I deem it my duty to write to those little boys whose parents have so kindly prepared a way for you to learn to read, and those who cannot read, I trust you have some one to read to you until you are able to read for yourselves.

Girls are more timid than boys 'tis true, but boys need just as many caresses as girls, and a far better example set them by the father and older brothers, than many have.

You, little boys, have no doubt heard or can think of families, whose girls and young ladies are refined and modest, while the boys and young men are quite the reverse, and perhaps you have heard people wonder why. Well I think I can tell you. The mother (whose love none other can excel) and who had most of the training of those nice young girls, the father being out of doors most of the time, that affectionate mother never uttered a profane sentence, nor even a naughty word, nor was she ever seen with her mouth full of tobacco, chewing and spitting. She was never seen indulging in anything she does not wish her boys as well as her girls to do.

But how is it with the father of those innocent boys. He from youth up has chewed that noxious weed, beginning when quite young, to make it appear he was considerable older, or perhaps his father chewed, and of course it seems nice to do what ever papa does.

But what if the father does not take the filthy weed in his mouth, nor take the name of God in vain, you would still want to be like papa in that respect, but temptation stares you in the face every day. You may have a schoolmate or a cousin, with whom you are very intimate. Well, you think, he chews, swears, and acts the rowdy, and it looks like he was big like Tom Jones, who swears, and spends fifty cents a week for plugs of tobacco, so you think you will swear and chew just a little, while out at play or at school to make you look big, for of course you think mamma and papa will never know it.

O! my dear little boys, this is just the way you are led on to ruin! RUIN! yes ruin. It will show in your very countenance, and it so soon becomes a habit, for one bad thing is sure to lead to another. Swearing is not only wicked, but it makes you rude-hearted and degraded; chewing injures the mind, wrecks the nerves, and makes any one filthy.

Now little boy just think, is it nice to use anything that makes you nervous and irritable; besides your clothes smell so strong, your breath so offensive, your teeth are stained, and, finally, when you are grown, your shirt bosom more or less soiled. Will you just put your mind to it, and see what a worthless habit it is, what a needless expense, say nothing about the bother of dropping all your work and go to town expressly for tobacco.

I have known men who could not buy a second suit for their children, no not even books for them, and still they would buy or beg the weed.

I heard one man say he would buy tobacco if he had to do without everything else, and from the appearance, I should judge he had very little but tobacco.

Dear little boys, do you want to spend your hard earnings for filth, and then when you are grown to a real man, you think how unmanly it is. It is nothing but an uncivilized habit. Just ask your parents if the Indians used it when America was discovered. Now is it not strange that civilized white people will follow a habit of the filthy tribes. Just imagine yourself grown to be a useful man without any of those bad habits, and then imagine how disgusting it would be to change from good morals to bad ones. O! how ridiculous. But if you will only heed and do right, you will be much happier. When you are grown you can teach others by your example the virtues of a moral life. Yes, more than that, you can begin now, with a firm resolution, never to indulge, and teach your mates and older ones better.

I hope if there are any fathers who partake of the weed, that they will see their folly and quit immediately, and thereby show they are men, that boyish days are past. Little boys you can have lots of influence, if you will only try.

Never be guilty of beginning; then you will never have to reform.

This is the world of seeds, of causes, and of tendencies, the other is the world of harvests and results, and of [illegible] and eternal consequences.

Poetry.

WRECKED.

HELENA M. HUNT.

How sadly the waves are murmuring—moaning
Far out in the bay,
While the sounds come softly back to the stillness
of twilight gray,
Like the echoes in many a human heart
of a once vanished day.

The wide-winged ships are floating—flitting
fast from the shore,
While over the bar the waters are breaking
With sullen roar,
Like the rush of some hidden memories
With their re-awaken—Nevermore.

Alas! that our lives like those ships fast sailing
Into foreign strands,
Are wrecked, wrecked as we lie at the harbor
On some treacherous sand,
In the gloom of that night-fall ever slaking
In midst of land.

O the [illegible] on the bark be true and faithful
Wherever we be,
In storm or calm may we breast the billows
Undaunted-ly,
And if we go wrecked may we even while sinking,
[illegible]

Communications.

CHRISTIAN EDIFICATION—ITS APPOINTED AGENCY.

J. CAMERON.

In a former paper we traced some modern attempts at a restoration of the primitive usage of mutual edification in the assembly of the saints. We propose now to inquire as to the teaching contained in the New Testament regarding this practice.

Edification is a building up—an increase in certain valuable qualities, moral, intellectual, and spiritual, as regards the individual; social, affectional, and adhesive as regards the community. This superstructure of moral excellence, and true wisdom, rests on a solid foundation, namely, "the faith of the gospel," that "faith once for all delivered to the saints." It is well expressed by the apostle Jude—"Building up yourselves on (not in, but on) your most holy faith."

This "edifying of the body of Christ," as expressed by the apostle Paul, may be said to embrace all that contributes to that perfection of the Christian character so much insisted on in the Divine teaching, "Be ye perfect as your Father in heaven is perfect," though not meant to express equality in degree but in kind, is nevertheless a standard of lofty attitude sufficient to tax the energies and endurance of the man of God. Paul wrote to the disciples—"this also we wish even your perfection." In regard to its primary source this perfection is ascribed to God as its author. See Acts xx. 32; Col. i. 12; Heb. xiii. 20, 21. In the actual working out of it in the life it is as distinctly attributed to the persons themselves. See 2 Cor. vii. 1; Phil. ii. 12; Jude 20. Viewed as a personal work this perfection of character has to depend, under God, and with the means he has provided, mainly on the force of individual determination assiduously exercised under all the varying circumstances of life. This determination is susceptible of being greatly stimulated and sustained by the encouragement and help of kindred spirits engaged in the same work.

This extraneous aid rendered to the individual, is reciprocated in some measure though it may be by the rendering a service of a different kind, or even only by the manifestation of gratitude for the benefit. All circumstances of time and place, however varied, may afford occasion for the administration of such helpful services—in the house or by the way. The field for its exercise more immediately in view is the church of Christ, and the object of the present paper is to inquire into the agencies which God has appointed for the upbuilding of his people when thus gathered together for his worship and service.

In the apostolic arrangements for a church order and teaching we are presented with what at first sight appears to be two distinct modes of promoting the edification of the church. These might be termed the Tutorial and the Mutual. We read of "apostles, prophets, evangelists, pastors, and teachers." All these were evidently more or less responsible for the progress of the churches toward perfection. The apostle Paul expresses his sense of responsibility in this matter when he speaks of "the care of all the churches coming upon him daily." He writes to the Philippians—"God is my record how greatly I long after you all in the bowels of Jesus Christ. And this I pray that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ." We see this care of the apostle practically exemplified in his revisiting the churches he had planted for the purpose of confirming them in the faith and hope of those things they had received, and in the position they had taken up in embracing the gospel. Thus we are informed that Paul and Barnabas "returned again to Lystra and to Iconium and Antioch, confirming the souls of the disciples and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God." At another time, we are told, Paul and Silas "went through Syria and Cilicia" confirming the churches." This was a usage of Paul as far as opportunity afforded, for we find him saying—"Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do."

It may be well to note in passing that this confirming the churches is not to be confounded with what is known and practiced in the Episcopal churches under the name of "confirmation." This is defined in theological dictionaries as a "rite whereby children (having come to years of discretion) in the presence of God and of the congregation, renew the solemn promise and vow that was made in their name at their baptism, ratifying and confirming the same in their own persons." It professes to be founded on a practice said to be followed by the apostles "laying their hands on those who had been baptized in order that they might receive some miraculous gift which confirmed their faith." But it is admitted that "such confirmation was a temporary usage" and was "kept up by those who succeeded the apostles for a purpose different though somewhat analagous," and is looked upon as the completion of the baptismal service in the case of those baptized in infancy. How utterly human is such a ceremony need not be here insisted on.

While the apostles were so solicitous for the edification of the churches they had planted as to make personal visits to them from time to time, they also appointed men of age and experience in the churches to take the oversight. We read that "they ordained elders in every city." And in cases when they could not oversee the appointment of such men themselves personally, they delegated the duty to others. Such were Timothy and Titus, as Paul's letters to these men show. While the general oversight of the churches was the principal duty of the "elders," which is indicated by the term "bishop," also applied to them meaning overseer, one of their qualifications was "aptness to teach." They are otherwise termed "pastors and teachers." The elders that ruled well were to be counted worthy of double honor, but there was a speciality in favor of those who also labored in word and doctrine (that is, teaching). It is evident from the letters to Timothy and Titus that these apostolic deputies were charged with the appointment of brethren having the edification of the church as a prominent part of their duties. See Titus ii.; 1 Tim. iv 6–16; 2 Tim. i. 15; iv. 1–5; etc. The responsibility imposed upon these elders, and the duty of the members of the church to render to them implicit obedience is well set forth in various places. Take the following as a specimen:

"Obey them that have the rule over you and submit yourselves; for they watch for your souls as they that must give account." Heb. xiii. 17.

All this shows such an organized system of tutorial superintendence, as, in the absence of any other qualifying circumstances, might well justify the popular idea that nearly the whole of this machinery was intended to be permanent in the church and that no other edifying agency could exist alongside of it.

Let us, however, take a glance in another direction. We find numerous apostolic exhortations to the duty of mutual edification. These are addressed to the disciples at large, and not merely to the elders. And this duty of mutual edification was not only to be exercised alongside the teaching of the bishops, but must have been intended to occupy a very prominent place in the church. "Comfort yourselves together and edify one another even as also ye do"—"Exhort one another daily"—might refer either to the private sphere or to the public assembly. This duty was becoming at all times, and often absolutely necessary, in the various circumstances of life. But the injunction of the apostle in the letter to the Hebrews places it beyond a doubt that the church meeting was equally appropriate for this friendly interchange of good service. He says—"Let us consider one another to provoke unto love and to good works; not forsaking the assembling of ourselves together, as the manner of some, but exhorting one another; and so much the more as ye see the day approaching." See also 1 Cor. xiv., where the church meeting is the subject.

There were thus two very distinct agencies for edifying the church coexisting in the days of the apostles, namely, the tutorial by the elders, and the mutual by the brethren in general. The question arises here—Have we any information as to the relation these sustained to each other, and especially as to whether they were both designed to be permanent?

In Paul's letter to the Ephesians he makes a very pointed reference to the various officials already named, and the work for which they were appointed. He had been reminding the Ephesian disciples of their being a mixture of Jews and Gentiles, and of the Gentile believers having become fellow-citizens with those saints of the stock of Israel who had walked in the steps of Abraham's faith. As those Gentiles were now associated with Jewish believers in Jesus as the Christ, who had reconciled both to God in one body by the cross, and were thus made "fellow-heirs, and partakers in Christ by the gospel," he proceeds, in chapter iv. to exhort them to "walk worthy of this calling wherewith they had been called, endeavoring to keep the unity of the spirit by the bond of peace." He enforces this advice by reminding them of the one body and the one spirit of their being "called in one hope of their calling," and of there being one Lord, one faith, one baptism, one God and Father of all. He then alludes to the fact that along with this unity of the Spirit (demonstrated by the Holy Spirit on Pentecost to Jews and in the house of Cornelius to Gentiles) there was diversity of gifts. "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, the measure of the stature of the fulness of Christ; that we henceforth be no more children," etc.

In this passage we have as the end proposed—"the edifying of the body of Christ." This is farther defined as the growing up of the individual disciples in faith, knowledge, and love, from a condition of moral and intellectual infancy and childhood to the stature of full grown men, as measured by that standard presented in the perfect character of Jesus himself, who is the Head. He also specifies the agency by which this end is to be brought about. First, then, the apostles, prophets, evangelists, pastors and teachers, were appointed, according to the way in which verse 12 is pointed, for three separate things:

1. "The perfecting of the saints."
2. "The work of the ministry."
3. "The edifying of the body of Christ."

It is well known, however, that the putting in of points is a modern invention, there having been no points in use when Paul wrote this epistle. We are therefore entitled to inquire whether the pointing in our Common Version is absolutely necessary, or if it is capable of improvement. Dr. James Macknight, in his translation of the Epistles, has taken the liberty to answer this question for us by the simple omission of the comma. His rendering is—"For the sake of fitting the saints for the work of the ministry in order to the building of the body of Christ." According to this pointing the objects of the appointment of apostles, etc., are only two, and these related to each other as means and end:

1. "The fitting the saints for the work of the ministry."

2. "The edifying or building of the body of Christ."

Thus without altering or transposing a single word the plain teaching of this passage is to the effect that the primary and direct duty of apostles, prophets, evangelists, pastors and teachers was the perfecting, fitting, or training the general body of the saints for the work of the ministry, with the grand end in view that by the exercise of that ministry the work of mutual and general edification might be done.

Dr. Macknight's pointing is borne out by a distinction in the three conjunctions rendered "for" at the beginning of each clause. In the Greek the first is *pros*, the second and third being *eis*. The second only is rendered "for" by Macknight, the first and third being rendered respectively "for the sake of" and "in order to." Besides by the ordinary pointing the apostle is made to commit a glaring tautology or repetition, not at all in keeping with his usual clear style. This will be seen by reference to the first and last clauses of verse 12 as expressing substantially the same idea. These are "the perfecting of the saints" and "the edifying of the body of Christ." The altered pointing presents no such anomaly, but resolves the three clauses into two, denoting the means and the end of "perfecting the saints for the work of the ministry."

Considering the heterogeneous materials of which the early church was composed, it will be readily seen that there was ample need for such a training system as that shown in this passage. Grown up persons of both sexes drawn from all classes of society, and from among Jews and Gentiles, for the most part unpractised in the exercises of superintendence, teaching, etc., must have required to undergo a special course of training ere they could efficiently take part in the work of mutual edification, and excel to the edifying of the church."

Coming back to the question—What relation was it designed the tutorial part of the agency of edification should bear to the mutual? We might inquire here—Were they both intended to be permanent? And if not, which of them should be superceded by the other? In view of what has been already advanced it will be admitted that the ministry of the saints was to continue as a permanent agency in church edification, whatever conclusion we may come to regarding the tutorial. The tutorial was the means of preparatory training for the saints to fit them for the mutual. And it becomes of great importance to ascertain whether any means were provided for securing a succession of "apostles, prophets, evangelists, pastors and teachers." Here it may be noted that the apostles were appointed by our Lord himself personally, and that pastors and teachers (elders) were appointed by the apostles or their deputies. How prophets and evangelists were appointed is not so clear. The apostles passed away and left no successors. All their deputies we have any account of (Timothy and Titus) have been gathered to their fathers, and regularly appointed elders would soon also die out. But as long as there were disciples to meet together "the ministry of the saints" would continue in the measure of such ability as might in the course of things be transmitted from generation to generation.

It may be well to note an exception to the regular and formal appointment of elders in what is contained in the first epistle of Peter, chap. v. It is probable that Peter, who wrote to disciples "scattered abroad," advised the men of experience and mature age among them to "take the oversight," although not regularly "ordained" to this office. His advice to the "younger" to submit themselves to the "elder" seems to confirm the unofficial idea of the term elder in the passage. Even if this be so, however, it still leaves the exercise of "the ministry of the saints" to be continued with or without the tutorial as an accompanying agency.

Should it be thought that the grand end of unity of faith, knowledge, etc., contemplated by the arrangement under consideration has not been accomplished, and that therefore there is a necessity for the continuance of the various officials mentioned by Paul, or at least some of them, a single remark may suffice. It was a Divine arrangement, but one which required the co-operation of men. It will be admitted that it was fitted to secure the end in view if man did his part. God's part was done, and if there was failure on man's part, the Divine arrangement is not to be charged with the result. God could say in this case as he said of Israel—"What could have been done more to my vineyard that I have not done in it?"

It is well known that the popular churches throughout the world ignore what we understand by "the ministry of the saints," and claim to possess "successors" of the "apostles, prophets, evangelists, pastors and teachers," for the edifying of the church by their direct ministrations. Various agencies have been devised for the appointment of these. Pope, emperor, king, conference, presbytery, bishops, and people, have each their devoted partisans upholding their right to succeed the apostles and their deputies in the duty of appointing pastors and teachers for the churches. This "patronage" as it is termed, whether exercised by sovereign, conference, or people, has no countenance in the New Testament. "The powers that be" were duly recognized as worthy of honor in matters civil; but there can be no doubt that the injunction of our Lord to "render to Cesar the things which are Cesar's, and to God the things which are God's," was ever prominent in the minds of the apostles. As for the people there is no evidence that they had any authority to choose pastors and teachers. The apostles or their deputies were the only authorized electors of such officials. The only case in which the disciples were asked to "look out" certain persons was to meet an emergency that had arisen from a complaint as to the distribution of food. To allay this murmuring certain persons were nominated by the parties interested, so that no suspicion of injustice might be felt. See Acts vi.

But not only have churches in modern times claimed to have "successors of the apostles" in the form of archbishops, bishops, etc., some have gone the length of appointing officials with the very name of apostles. This has been done by those calling themselves "Latter-Day Saints," and by the "Catholic Apostolic Church." These apostles claim to have been appointed by the Lord himself by some supernatural influence operating through individuals.

There was a similar attempt in the days of the true apostles, to which Paul makes allusion when he speaks of "false apostles, deceitful workers, transforming themselves into the apostles of Christ." 2 Cor. xi. 13. Some of those appear to have been detected as we find from one of the letters to the angels of the seven churches in Asia—"I know thy works, and thy labor, and thy patience, and how thou canst not endure them who are evil; and thou hast tried them who say they are apostles and are not, and hast found them liars." Paul utters a warning after making the statement above quoted which all who make such claims should ponder—"And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of right eousness, whose end shall be according their works." 2 Cor. xi. 14, 15. One who knows such works is cognizant of their doings. They may go on now with impunity, but a coming day shall bring the retribution due to such doings, be they of greater or less enormity.

The position of those who are identified with such a movement as that represented by THE RESTITUTION, suggests a very important practical question as to "the fitting of the saints for the work of the ministry." We do not possess the agency for this purpose which the early church had, and yet we require to minister as far as possible to the upbuilding of the body of Christ. Is there, then, any other available means which can supply its place? It so happens that although the apostles are not to be found among us in person, we possess an important part of the means which they employed for the edifying of the churches, and for the training of the disciples for the ministry of the saints. The letters of the apostles, although called forth by special circumstances connected with the various churches and individuals to whom they were addressed, were well fitted to promote their edification. The letters to Timothy and Titus contain express directions for the election of fit and proper persons for this work, and include plain advice as to their own personal duty to carry it out both by precept and example. Then we have the teachings of our Lord contained in the writings of the four evangelists. These, as well as the apostolic letters could not have been in general circulation for a considerable time among the early disciples; hence the necessity for oral agencies both for direct teaching, and for the training the inexperienced for the same work. Besides these sources a mine of knowledge exists in the writings of the Old Testament, which will amply repay the labor of digging. Let these various means be used to the best advantage in combination with whatever helps these modern times can furnish us with, bearing in mind that now as of old "all Scripture given by inspiration of God is profitable for doctrine for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished to all good works."

A word in closing as to speaking in the church. Many from popular usage, are apt to think that some kind of public address is absolutely necessary in a church meeting. This seems to be a mistake. The chief object of meeting is to commemorate our Lord by eating bread and drinking wine to show forth his death till he come again. Another object is to worship God by offering thanks and praise for good received, and supplicating a continuance of the same. This implies address to God only, and must be offered in the name of Jesus. Whatever benefit there is in address to one another, (and there may be much) the existence and validity of the church does not depend upon it. The Scriptures can be read, especially the teachings of our Lord, and the exhortations of the apostles; and a church of no more than two or three individuals may do what is really necessary to be done without address, either short or long, to one another. In sparsely peopled districts where there are but few disciples in a place, and few visits of brethren, it is of great importance to keep this in mind. At the same time, the duty of "not forsaking the assembling of ourselves together, as the manner of some is, but exhort one another"—should be attended to; and the latter duty cultivated by every brother to the best of his ability and opportunities.

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"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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THE RESTITUTION.

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TO CORRESPONDENTS:

THE RESTITUTION advocates the final restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel to the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the Gospel, repentance, and immersion as prerequisites to the forgiveness of sins, and a holy life as essential for final salvation.

Communications.

COMING AGE.

Its Proximity. Fourth Trumpet Continued. General View. Terms Explained. History. Application. Close of the Series.

No. 70.

J. P. WESTFIELL.

General View.—The visible objects and agents of the first four trumpets, belong to the physical world, introduced to the prisoner of Patmos, to illustrate the history of the Roman Politico-Ecclesiastical world.

The great Delineator (God) keeps behind the curtain. John is intensely absorbed with the views of the phenomena, the visible work of an unseen agent.

Under the sounding of the fourth trumpet the natural phenomena are extraordinary, and somewhat terrific. The heavens are in sackcloth because of the afflictions of her luminaries. The photograph is that of a single revolution of the earth; consisting of one day and one night. During four hours (one-third of the day) the sun is under an extraordinary eclipse; and through an equal part of the night. Its luminaries labor under a similar obscuration; doubtless from the continuation of the same cause.

The single revolution, with its natural phenomena, symbolizes the entire period, covered by those events which resulted in the temporary extinction of the western empire; we say temporary, for it was again restored.

Explanation of Terms.—1. Third part—*τριτον*. *Τ, τον* is a neuter adjective; the noun is understood in the Greek original; part may answer.

"Sun" here means light of the sun; the latent, or attribute, taking the name of the cause. So also with the moon, and stars. Light is intended. This is evident from the last clause: "And the day shone not for a third part of it, and the night likewise." There was total darkness during a part of the day, and of the night also; there was a supernatural eclipse of the luminaries, both of the day and the night.

History.—Can we find this divine original in history? The western empire is the symbolical heavens; the civil officers of which are its luminaries; since they are to the political world what the sun, moon, and stars are to the natural world—their light. We must look for an eclipse of these moral luminaries.

We have explained the star to be Attila, the Hun. Under Alaric, Genseric, and Attila, the Roman sky had lost much of its purity and lustre, affecting the brightness of its planetary light. Its imperial sun, its senatorial moon, and its consular, tribunitian and pretorian stars; its entire officiary gave signs of the approach of some remarkable occultation.

The twenty years following the death of Attila, saw nine emperors, successively occupying the throne of the western empire, only one (Majorian) being of any force. The immediate circumstances, which hastened the fall of the western empire were as follows:

The bravest youth of those nations that fought under Attila, enlisted in an army of the nations confederated for the defence of Italy. Among these nations were the Heruli, Scyrri, Alani, Turcilingi and the Rugians. The army of this confederacy was commanded by Orestes, the former secretary of Attila, and the father of Augustulus, the last Roman emperor of the west. He was made patrician and master-general of the confederate armies.

Orestes refused to accept the purple. It was then offered to his son Augustulus. This army, composed of foreigners and native Romans, was mercenary. These mercenaries demanded that one-third of the lands of Italy be immediately divided among them. This was refused by Orestes.

Odoacer was a bold barbarian, a member of the army. From all the camps and garrisons of Italy, many rushed to the standard of Odoacer; overwhelmed and slew Orestes.

Augustulus, the emperor, implored the clemency of Odoacer, the Scyrrian.

Odoacer, by his army, had the title of king, "but he abstained, during his whole reign, from the use of the purple and diadem, lest he should offend those princes, whose subjects, by their accidental mixture, had formed the victorious army; which time and policy might insensibly unite into a great nation."—*Gibbon.*

Odoacer now resolved to abolish the imperial office as useless and expensive. Augustulus (called Momyllus Augustulus, from Romulus and Augustus) resigned to the senate. The senate sent an epistle to Zeno, the Greek emperor, which contained the following:

"They disclaim the necessity, or even the wish, of continuing any longer the imperial succession in Italy; since, in their opinion, the majesty of a sole monarch is sufficient to pervade and protect, at the same time both the east and the west. In their own name, and in the name of the people, they consent that the seat of universal empire shall be transferred from Rome to Constantinople; and they basely renounce the right of choosing their master, the only vestige that yet remained of the authority which had given laws to the world. The republic (they repent the name without blush) might safely confide in the civil and military virtues of Odoacer; and they humbly request, that the emperor would invest him with the title of Patrician, and the administration of the diocese of Italy."—*Gibbon.*

After some apparent unwillingness, Zeno yielded to the request of the senate, and kept up a friendly correspondence with Odoacer.

Augustulus with his family, was dismissed from the imperial palace, assigned the castle of Lucullus in Campania, and his annual salary fixed at six thousand pieces of gold—sixteen thousand two hundred dollars.

Odoacer was the first barbarian king of Italy. He was overthrown by Theodoric, king of the Ostrogoths, whose reign continued thirty-three years; the latter part of his royalty being extended over the fairest portion of the western empire.

Under Theodoric warriors with their wives and families, were planted in the heart of Italy, requiring the products of one-third of the land to sustain them.

Under the reigns of Odoacer and Theodoric the sun (Imperial) was darkened, and at last, totally eclipsed. Under Odoacer the consuls ceased for seven years; were restored, and finally expired in the thirteenth year of the reign of Justinian.

Such is an outline of the history covered by the fourth trumpet.

There could be no objects more appropriate, selected from the physical to represent these political and national revolutions.

Bishop Newton says, "This change (the fall of the western empire) was effected by Odoacer, king of the Heruli, who coming to Rome with an army of barbarians, stripped Momyllus of the imperial robes, put an end to the very name of the western empire, and caused himself to be proclaimed king of Italy."

Thus was the Roman sun extinguished in the western empire; but the other lesser luminaries, the moon and stars, still subsisted, for Rome was still allowed to have her senate and consuls and other subordinates, as before.

The western empire became extinct A. D. 476, under Odoacer. Sixteen years after he was overthrown and slain by Theodoric, who in A. D. 493 established the kingdom of the Ostrogoths which continued sixty years.

We have now passed over the events which, in our view, belong to the first four trumpets. A few general remarks will close the first series.

1. Take, if you please, the book of God. Open the Apocalypse. Place before you the record of the first four trumpet visions, Rev. viii. 1–12, with this sentence in your mind, "Blessed is he that readeth."

The chart contains four celestial phenomena—meteors of the first magnitude, increasing as they progress, taking a deeper hold of the physical world.

a. A hailstorm, terrible for its wind and lightnings, sweeps through the western division of Roman earth. Before it is a smiling Eden; behind is a desert wilderness, red with the blood of the slain. Who in the politico-ecclesiastical world, is this tempestuous meteor? History points to Alaric, the Goth. He marched like a tornado through Italy. Rushing down from the Alps his fury was not expended until his track of desolation had measured the length of the peninsula. His was exclusively a land mission: and when about to try the sea, he expired.

b. A second scene is opened: a volcanic mountain, with its cups overflowing with consuming fires, is loosened from its adjacent ranges, and cast into the sea. Its waters seethe with intense heat, and cast up their innumerable dead. Fleets, navigating the sea, take fire and are consumed. Who is this burning mountain? The empire of the Vandals, made volcanic by the "Terrible Genseric." Cut out of the German wilds, he crossed the Pyrenees; organized his forces in Spain, crossed over into Africa, wrested from the Romans their seven provinces, constructed a large fleet and made himself master of the waters of the Mediterranean; burned two immense naval armaments, one belonging to the western empire; the other to the eastern, was called "Monarch of the sea;" and finally took and destroyed the city of Rome.

c. The curtain rises and a third scene is acted. A meteor, called Wormwood, courses its fiery track down the northern heavens, and falls upon the rivers, and fountains of waters. They are converted into wormwood, and many men die because the waters were made bitter. Who is this star? Attila the Hun; the "scourge of God," and the "terror of the world."

d. At the opening of the fourth scene the physical heavens put on sackcloth, the sun is obscured from its going forth till it has climbed to the vicinity of its meridian. The moon and the stars suffer a like obscuration. What great political events are here symbolized? Expositors are quite uniform in their interpretation of this fourth class of symbols. In the obscuring of these luminaries they discover the fall of the western empire. The emperor and the lesser luminaries.

We are now brought down to the fall of the western empire, and to the close of the fifth century; four deadly thrusts of the barbarians to destroy the adherents of the Roman world.

2. That we have followed the correct interpretation would appear from the following:

a. The empire deserved such an overthrow from her treatment of Christianity.

b. It was necessary that her officiary should be removed, and her civil institutions be abrogated, to allow the rise of the ten horns, and a little horn (Dan. vii. 7, 8); and the revelation of the man of sin. 2 Thess. ii. 7. He who had hindered would hinder till his removal. So also of the horns. The Gothic kingdoms under Odoacer and Theodoric (the confederates and the Ostrogoths) were established on the ruins of the western empire.

PUBLICATION OF REPLY TO INGERSOLL

Editor Restitution:

Please state for the information of the brethren and friends who have subscribed to the fund to defray the expense of publishing my reply to Mr. Ingersoll's Lectures, that finding the amount contributed not quite sufficient to meet all the costs of the undertaking, I succeeded in making an arrangements with the publishers, Messrs. P. J. Hale & Son, of 17 Murray St., New York, by which, on their advancing the sum of $60, they became partners in the enterprise to the extent of one-fifth, I retaining, on behalf of our subscribers, the other four-fifths, and advancing, or rather investing, out of the fund contributed and in my hands, the sum of $200.

This upon the estimate of $250 for the whole work. The manuscript is now being printed, and we hope will be ready for delivery to subscribers early in June.

The exact expense of the first edition cannot be accurately known until the work is finished, but it is supposed will not exceed $275. To meet the excess, whatever it may be, I have in hand up to date, a balance of $27.80, (the total receipts being $227.80), which will enable me to meet our part of any sum that may be needed to pay the cost in full.

The pamphlet will probably contain 175 pages, and will be sold with a handsome cover and in good style, at 50 cents a copy at retail, but at a less figure "to the trade"—booksellers—to sell again. Out of the edition of 1000 copies, 100 will be needed for gratuitous distribution to newspapers and magazines, and press people, from whom notices of it will appear, by which means, I learn, such works are got into circulation and in aid of the same object, advertisements must be liberally inserted and paid for, in leading journals of large circulation. Money will be needed for this purpose but let us hope that the sales may be brisk and will enable us to meet this necessity without calling on our friends for further pecuniary help.

Every brother it is hoped and believed will consider himself a special agent to sell the work, the supply of which will be arranged and announced hereafter.

I consider every subscriber entitled to receive the amount of his subscription in copies at 50 cents each, and shall forward them accordingly unless instructed otherwise. In some instances brethren have expressed their wish to receive only so many copies, less than they are entitled to, desiring the remainder to be sold and proceeds appropriated to paying the expenses of postage, transportation and expressage, advertising and the cost of other editions from the stereotyped plates—this last amounting to about $100 for each new edition. These expenses will require any help the brethren may be willing to give in allowing the sale, for that purpose, of some part of the copies to which their subscriptions entitle them. It is for them to determine.

The publishers write on the expense of advertising thus: "Advertising in this city is enormously dear, and we have to pay from $50 to $100 on every new book we issue."

The total subscriptions, viz: $227.80, at 50 cents a copy, call for 454 copies to subscribers; add 100 copies for the press gratuitously and we have left out of the 1000 copies, 446 for general sale. If these are sold to the trade at 30 cents, leaving them 20 cents profit on each—the usual terms—there will be, at a cost of $250 for publishing the whole, only five cents profit to the publishers, or $22.30 on the first edition.

If other editions should be called for, the profit would be remunerative, the heaviest expense always attending the first edition.

As I am only a steward of this fund, I am thus explicit that the brethren and sisters and friends who have so generously advanced and risked their means in this effort to defend and maintain the cause of truth may see how it has been applied.

Faithfully submitted,
ALLAN B. MAGRUDER.

Stephen's City, Va.

P. S.—It is proper here to add that Messrs. Hale and Son, are commended as judicious and reliable business men, and being experienced and well known publishers they command opportunity and facilities for getting the work into circulation which I could not control.

A new work by M. Strelbitsky, describing the acquisitions of territory made by Russia during the reign of Alexander II., has just been published at St. Petersburg. The writer says that the late Czar left Russia the largest State in the world, extending from the thirty-seventh to the twenty-eighth degree north latitude, and covering an area of about 10,500,000 square versts. During his reign the amount of territory added to the empire was 1,818,927 square versts, of which 1,168,700 were ceded to the United States, leaving a net increase of 665,227 square versts in twenty-five years. So great an addition of territory was not made to the empire during any previous reign—not even that of Catharine II., who became famous by her conquests, and yet acquired 2,000 square miles less land for Russia than Alexander II. did.

Youths' Column.

Rural New Yorker.

The Little Armies.

There are two little armies
On the world's great battle field;
Though mustered off by nations
To the eye of God revealed.
Though we hear the shouts of triumph,
Though we see no fearful fray,
These little armies battle
For the Right and Wrong each day.

They must fight—no ground is neutral—
And watch the sides they take:
Our little army chooses
To fight for truth's dear sake;
And the banner floating o'er it,
Blue—proudly up to view,
And I read this glorious motto:
"Fighting for the Good and True."
The Beautiful and True"

How brave this little army!
What a halo o'er it shines!
And even angel's welcome,
Every soldier to its lines!
How stirring is the music,
Of the tramp of little feet,
That to God's holy, happy highway
Swiftly onward and upward beat.
Onward and upward beat.

Also the other army
Neath a gloomy flag unfurled,
Marches with the tramp of hell.
Treads the dark ways of the world
Not for the True and Beautiful,
Does it grow brave and strong.
For I read upon its banner,
Fighting for the Wrong,
Old early-hearted Wrong"

CHR. PRES.

The Echo-Boy.

A little boy once went home to his mother and said: "Mother, sister and I went out into the garden, and we were calling about, and there was some boy mocking us."

"How do you mean, Johnny?" said his mother.

"Why," said the child, "I was calling out 'Ho!' and this boy said 'Ho!' So I said to him, 'Who are you?' and he answered, 'Who are you?' I said 'What is your name?' He said, 'What is your name?' I said to him 'Why don't you show yourself?' He said 'Show yourself?' And I jumped over the ditch, and went into the wood, and I could not find him, and I came back, and said, 'If you don't come out I will punch your head.' And he said, 'I will punch your head.'"

So his mother said, "Ah, Johnny, if you had said, 'I love you,' he would have said 'I love you.' If you had said 'Your voice is sweet,' he would have said 'Your voice is sweet.' Whatever you said to him he would have said back to you." And the mother said, "Now, Johnny, when you grow to be a man, whatever you say to others, they will, by-and-by, say back to you;" and his mother took him to that old text in the Scripture, "With what measure ye mete it shall be measured to you again."

Review and Herald.

Ten Minutes' Delay.

All well-informed people are familiar with the sad account of the death of the young Prince Napoleon, who fell pierced by nineteen wounds at the hands of the Zulus, of South Africa, June 1, 1879.

Many will remember that Captain Carey, in his published report, said that after they had selected the camping-ground—the object for which the squad of six had been detailed—and had hid coffee and rested, he suggested that they should remount and return to camp. But the young prince, who commanded the squad said,

"No, let us wait ten minutes."

Just as they were preparing to remount, at the expiration of that ten minutes, a body of Zulus came on them, and all fled but the prince, whose horse broke from him. After a desperate resistance he fell, covered with wounds, and died in the tall grass of the dongo."

I presume all do not know that this pleading for ten minutes' delay was a habit of the young prince from early childhood.

The correspondent of a leading Paris journal interviewed the empress as she was upon the eve of departure for the scene of the tragedy that had wrecked all her earthly hopes, and drew her into conversation on the subject of her son.

She talked freely during the interview, but with an evident anguish of spirit, which seemed only more sad from her effort at control.

During this interview, while speaking of the childhood of her son the prince, she unconsciously revealed the trait in his character that had caused all this woe—to her, wrecked hopes and a broken heart; to him, the probable loss of a throne, an earthly future, and his life.

After describing her as still lovely in her lonely grief, the writer from whom we quote said, "The empress had now risen and stood, slightly trembling with emotion, when, stepping rapidly and gracefully forward across the room, she opened a cabinet, from which she took a pocket book, and read therefrom on a leaf, 'Going with Carey,'—the last words that were ever written by the prince; and then she added—

"Of all that Capt. Carey has ever written in regard to my son, those fatal ten minutes alone, I hold to be true. It was ever his habit,' she continued, 'to plead for ten minutes' delay; so much so that I used to tell him they ought to call him Monsieur Dix Minutes. It was always ten minutes more to sleep in the morning; ten minutes more at night to sleep in his chair; and when too much overcome with sleep to speak, he would hold up his two little hands, the ten fingers representing the ten minutes for which he pleaded.'"

The habit of procrastination is a deadly foe to a prosperity in temporal or moral affairs. We should do our every duty as soon as it can be done.

Youths' Temperance Banner.

"It Won't Hurt You if You Let It Alone."

"Liquor won't hurt you if you let it alone," said one, with a sneer, to another who was making a strong fight to have it kept out of town by law. "You needn't meddle with it. If others take it, all right, that is their look-out."

"But liquor does hurt thousands who let it alone, who hate it utterly, and never set foot in a saloon."

"I should like to see your evidence," said the other, somewhat puzzled.

"Just step around the corner into Mrs. Watson's house—a pretty little house, but it will not be hers much longer. The rumseller has it in his grip; I hear she must move out next week. Watson is working on his new verandah, which is to run around three sides of the tavern, to pay up another bill, while his wife and children are starving. They never touch liquor, but it has hurt them. I can pick out twenty families in this place where it has done mischief, and it is so the world over. Every man that drinks involves others with him. Those who let it alone have to suffer. Probably five sufferers to each drunkard would be stating it very low. Now, I mean to work hard and fight hard, if need be, for those who have no helper; and if the law can be made to help them, well and good."

Our boys are to be our future law-makers. Let them be well established in temperance principles. Let them look on liquor license just as they would on a license to commit any other sort of crime. All these and far more are included in every permit to sell rum.

N. Y. Observer.

BIRDS OF THE BIBLE.

The Ostrich.

GEORGIANA KLINGLE.

The ostrich is frequently referred to in ancient heathen writings, and also in the Bible. Though forbidden the Jews as food, it is very much used by other nations, who, from their fondness for ostrich flesh, acquired the name of "ostrich-eaters."

The Romans regarded their flesh with much favor. The Emperor Heliogabulus, at a certain feast, had in one dish the brains of six hundred ostriches. The savages of Africa at the present day eat their flesh.

The Arabs call this largest of all birds the "Father of the Desert;" the ancient Hebrews gave it the title of "Daughter of the Desert;" throughout the east it is known as the camel-bird, from its shape, which from a distance, somewhat resembles the camel.

It is said to subsist without water, and its food is of the coarsest kind; leather, wood, stones, hair, rags, lizards, serpents, are swallowed by it with eagerness.

It has prodigious strength, and is occasionally used in carrying burdens, and is the swiftest running of all birds, if not of all animals. It is seven feet from end of beak to tip of tail, and from seven to eight feet in height, and with wings each about three feet long.

Ostriches are black, white, or gray. The head is covered with shining hairs, with occasional tufts here and there; its feathers are soft and downy. The bill is short in shape resembling that of the duck; the eye somewhat resembles the human eye, being furnished on the upper lid with lashes. The legs and feet are covered with scales, and each foot is divided almost in halves, forming two great toes, which are also scaly. The skin is very tough and is often used as leather; a kind of vest is also made from it by some of the Arabs.

Five or six birds lay in one nest, sitting on the eggs by turns. During the sitting the male never leaves the vicinity of the nest, but watches from the nearest sand-hill, day after day, until he is reduced almost to starvation. Strange it is that, though so faithful to their eggs and young when undisturbed, if once frightened away they abandon them, and consequently young ostriches in sad straits of starvation are frequently found struggling devotedly over the sands.

Jeremiah refers to this cruelty: "The daughter of my people is become cruel, like ostriches in the wilderness."

The ostrich is capable of such speed that it would probably never be captured were it not for its foolish habit of moving in circles, which, however extended, gives its pursuers advantage over it and enables them, after persistent pursuit, lasting sometimes for several days, to tire it out.

When fatigued and famished, finding further effort of no avail, it will frequently turn and attack its pursuers with its feet and wings in a manner almost overpowering; but its usual habit is to cover its poor, silly, weary head in the first thicket or in the sand thinking to hide from view.

The speed of the ostrich is its chief characteristic—a speed which mocks its pursuers—while the huge outspread wings, like sails, bear it onward in a flight which almost spurns the sands.

This rapidity of motion is beautifully mentioned in the sacred poem: "What time she lifteth up herself on high, she scorneth the horse and his rider."

To each created thing God gives its own gifts, whether it be that of gorgeous plumage, or sweet song, or fleet wing—whether it be among cultivated fields or barren sands; on every one is a distinctive mark given by the great Creative Hand.

Christian Woman.

SWIFT JUDGMENT.

During the "crusade" some earnest Christian women in a village in Northern Pennsylvania went to the chief saloon keeper of the place, and said, "We want you to look at the names on the headstones in our graveyard, and count the young men who have gone down from drink sold by you. Is it not about time that you should stop this business?"

The saloon keeper, pointing significantly to a license hanging on the wall, answered, "There is the authority for my business, and whatever may be the results, I'll sell, if I go to hell with my whole family. Get out of this place."

They went on their way, leaving the saloon keeper in the hands of God. Two weeks from that time the oldest son went out of the world fighting delirium tremens. Two months later another son was run over by a railroad train and brought home dead. Three months later, his wife died in a lunatic asylum. A few weeks afterward, the last one of his boys was brought home on a shutter, dead—killed in a row in a neighboring saloon. This man is now a lunatic.

Another Jewess, a daughter of Blumenthalheim, known over here through his connection with Erie, has married another Earl, the Earl of Desart, and the marriage was celebrated, after the Rosebery precedent, first at the Registrar's and then at the church, as by law established. The stream of aristocracy in England is becoming largely impregnated with Jewish blood.

THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, June 1, 1881.

OUR cares are too many just now to write much editorially. This is all well now as manuscripts have greatly accumulated for a week or two past.

Bible Terminology received from the *Bible Banner* office. We have only glanced at the work, but are very favorably impressed with its style and contents. Will read and express a fuller opinion hereafter. See advertisement in another column.

THE revision of the book of John has come to hand from the American Book Exchange. Have read only a part of this, but like some of the changes. See letters from Brethren Magruder and Myers for some exceptions that we too should take to the work.

Communications.

THE CROSS AND THE CROWN.

S. B. REEVE.

Whoever may desire to become great among you, let him be your servant; and whosoever may desire to be chief, let him be your slave: Matt. xx. 26, 27.

The cross, in the Scriptures, carries with it the idea of sacrifices and suffering; and inseparably connected with the promises of glory and exaltation in God's everlasting kingdom, is the willing sacrifice and suffering of those who will make their "calling and election sure." The promises are not to those who suffer because they are obliged to *do so*; but they are to those who suffer because they love to suffer. Neither do they follow this course of life simply because they think they have to or be forever cast off; but it is self-imposed. It is one thing to obtain life; but to obtain greatness, royalty, to the ages to come, requires the willing sacrifice of pleasures, and time, and money.

"By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God, than to enjoy the pleasure of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt; for he had respect unto the recompense of reward." Heb. xi. 24-26. "And others were tortured, not accepting deliverance, that they might obtain a better resurrection." Verse 35. Here is the sacrifice of the pleasures of this world. And John says, "Love not the world, neither the things that are in the world; for all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." 1 John ii. 15, 16. The lusts of the flesh would embrace our carnal appetites, including high living. The lusts of the eyes embrace fashions, costly and unnecessary things in our houses, etc. There is a wide range for sacrificing for the Lord here. And the pride of life embraces both of these, together with the desire to appear well, and to please others, when it displeases God.

"Search the Scriptures; for in them ye think ye have eternal life; and they are they that testify of me." John v. 31. "Believed, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out in the world." 1 John iv. 1. "To the law and the testimony; if they speak not according to this word, it is because there is no light in them." Isa. viii. 20. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. ii. 15. This cannot be done without we take time. "They have Moses and the prophets, let them hear them." John xvi. 29. "For had ye believed Moses, ye would have believed me; for he wrote of me." John v. 46. We are asked to sacrifice time to learn of the Lord, and to do his will, if we want "glory and honor"—will we do it?

Jesus said to the young man who desired to know what he must do: "If thou will be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me." Matt. xix. 21. "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. Sell that thou hast, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth." Luke xii. 32, 33. Make for yourselves friends with (Mag.) the mammon of unrighteousness that, when ye fail, they may receive you into everlasting habitations. Luke xvi. 9. Here is the sacrifice of our money.

There is no degree of sacrifice stipulated; but if you desire to be great, you must become a servant; and if you desire to excel, make yourself a slave. I will try to illustrate this so there will be no mistake. You, who have sufficient property to support you by its income with your labor, are asked to part with enough of that income so you will have to economize to live on the remainder, remembering that the slave now receives the greater income over there. If the poor are needful, the principal must go for their support. I do not think it is needful for a man to sell himself out of house and home injudiciously; but if you have a farm, and by close economy can get along with a part of it, then let the poor support themselves on the rest—give it to them; and if they are unable to do the work, do it for them. We are never so poor but that we can help somebody who is poorer, if somebody who is better able does not give assistance. If you have a small plot of ground, and a house on it, you need not sell it in order to give help; but you can help in some other way. Haven't you anything to eat? Give part of it to the poor, hungry brother! If you have nothing to eat, give him a shelter from the cold and storms. You can share what little you have, in this way. We must all have a place of shelter. If you are in the condition of the widow in the days of Elijah, share it with the needy, and trust the Lord for more. Of course we are *not* expected to support people in riotous living or laziness; and yet reasonable help is required even in these cases, sometimes.

There are a multitude of ways we spend money for which God will hold us accountable. We fill up our houses with costly pictures, furniture, and the like; we live richly in food and drink; we think we must go here and there to enjoy ourselves; and we must fix up this and that thing. These do no one any real good, and are not sacrifices, nor do they make servants or slaves of us to Jesus and his cause. If we want the crown let us bear the cross.

As we are not often called upon to sacrifice so much for the actual poor, because the Lord has been so very good to us, there is one who asks us to sacrifice and suffer for his cause, which is essential to the salvation of mankind. Surely he could not ask for anything more worthy than that. You know what this is—will you give the asked for help?

There are very few of us so poor but that we could give a little occasionally. I suppose a little more leniency would be shown in cases where economy was necessary to get along, than where the actual poor called for it; but the most of us can give a little to support the truth.

Remember the same injunction holds good in this case as in the other, where what you have got supports you by your labor or otherwise. The Bible does not sanction idleness no matter how much we may have.

You know the condition of "our paper,"—will you sacrifice a little to help it? You know it is needed. You know, too, of brethren who are doing all they can to sound out the word of life, and are barely sustained. What if they do not preach in just your locality; they are preaching to some one else, who is just as needful. Will you help them?

Sacrifice on our part now will ensure us an abundant entrance into God's everlasting kingdom.

The time for bearing the cross is fast closing; the royal priesthood of Christ will soon have been made up, and then the door will be shut. Will we be outside?

"Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach. For here we have no continuing city, but we seek one to come." Hebrews xiii. 12-14.

We are outside the gate; but when Jesus comes we will be inside. There will be no chance to seek then for a place in that spiritual temple, brethren; for the lively, bright and shining stones will all have been hewn out, and polished up, before we enter that continuing-city age! Willing suffering, which implies that it is patiently borne, is the process for hewing and polishing. It is a rough process, the prize can only be reached in this way. Even the living stones, which compose that continuing city, must be bright and shining, and of necessity must go through the same polishing process.

May the Lord grant you and I a humble position in that exalted city, is the prayer of your brother in the One Hope.

THREE LOGICAL WONDERS.

J. B. COOK.

No. 1 proves, or says it proves, that the earth is flat—that the ocean surrounds it, in which ships sail round its outer edge, with no other shore to build to; and that the north pole is directly over the earth.

This has just been rehearsed and its proofs given me as never before.

The fact that earth's form is reflected from the moon in its eclipse, is round! That ships at sea are seen first only at topmast, and that tons of thousands of observations by navigators from the southern hemisphere contradict it—all of which go to show its fallacy and folly, and yet they are good for nothing to its author.

Such are *wise* only in their own conceit.

Number 2 argues stoutly that the reign of Christ with his saints, they having, as the seed in martyrdom, inherited the earth—that the reign on David's throne; and the day of God as a thousand years, etc., are all about past!

Hence its climax and crown, will be the breaking off and the ending up of all terrestrial affairs—human and divine.

Note. This theory may be too subtle and unstable to take a definite and permanent language. Each advocate assuming originality, and slightly varying its verbal drapery, my plain words may not be just that of the would-be leader, editor or tract-writer. However it should be enough to quote the Great Teacher.

Mat. xii. 32, this world and that to come, and ages to come. Heb. ii. 2, 5; Rev. xx. 387; Dan. vii. 18, 27; Acts iii. 21; Eph. i. 10; 1 Tim. vi. 15; Psa. lxxii. 17. David's throne is in the dust. Acts. xv. 14-17; Isa. xvi. 5; Luke i. 33; Amos ix. 11-15; Psalms lxxxix. 1-29.

Number 3 maintains on a like logical plane, that the light and truth of gospel grace involves no responsibility, and hence no condemnation for its rejection. John iii. 16-21; viii. 12-24; Mat. xxvi. 14-30; Luke xii. 48.

Thence this theory proceeds to deny the resurrection to those under this condemnation. John v. 29; Acts xxiv. 14, 15; Mat. viii. 12; 2 Pet. ii. 6; Rev. xx. 12.

Note. The reasoning—falsely so called—is alike in all three and like theories. The proper evidence in each case is ignored. Then yielding to the charm of seeming wise, they become blind, as did the Jews, and all who do not like to retain God in their knowledge.

Responsibility is proportioned to opportunity. Where much is given much is required. Let us humbly believe God and obey in both nature and grace.

BAPTIZING IN THE NAME.

J. F. GELLETLY.

I think it would be well to warn the brethren that the discussion of above subject be conducted in a calm and gentlemanly manner, and that as little "party" enthusiasm be manifested as possible. I have heard the subject discussed and much foreign matter introduced that served only to daze the hearer. For my part the language used by our Lord in "the commission" has always been a puzzle to me, but I have no desire to expunge it on that account, but if we have very high authority that it is not in the original manuscripts of the gospels, it must be regarded as spurious. Can that be settled? I do not understand everything in the Scriptures yet and that is one of the things, but I do know what the language employed does not imply necessarily. It does not imply a trinity, that idea has no more foothold here than the "immortality of the soul" has in the half-dozen texts that are supposed to support it. It does not necessarily imply a set formula. And I think from the accounts of baptism afterward a set formula of any kind, is particularly doubtful. I suggest that the phrase 'in the name of' is equivalent 'by the authority of.' We believe in the Father "from whom are all things," do we not? Or are we to credit that he has no authority now that the Son has been sent, why even the Son is only a delegate. We believe in the delegated Son, do we not? whom the Father sanctified and sent? And are we to doubt the agency of the Holy Spirit "whom the Father will send in my name?" says the Son. Still there is a secret about the passage I do not understand, and if Christianity is exhibited in the discussion I expect to derive some benefit.

WASHINGTON, D. C.

Editor Restitution:

I send a short communication for the benefit of those whom it may concern.

Paul, in his letter to his son Timothy, describes a class of religionists as having a form of godliness but denying the power thereof.

So far as we know of the makeup of the sects and denominations of the City of Washington, the appellation fits admirably. A plenty of well organized churches, with fine places of worship, very pleasant and very attractive, good singing and good long prayers; sermons twenty to thirty minutes long. Certainly they are not tedious in their sermons, but a prayer from twenty to thirty minutes is a little tedious, especially if one happens to be a little sleepy. As the custom is to sit in prayer time it affords a good chance for taking a short nap.

Formalism and the fashionable mode of worship—if it can be called worship—would be painfully amusing to the apostle Paul. If he were to visit our beautiful city he would be very apt to repeat what he said when he stood on Mars' Hill. To the unknown god whom ye ignorantly worship.

Catholicism has a strong showing in the city and surrounding country, and is gaining converts fast.

The Methodists are quite numerous, so are the Presbyterians and Episcopalians. These four are nearly even as to number of places of worship. The Baptists come next; then follow the lesser lights. They make up in all eighty-three meeting houses or places of worship.

The population is 180,000, the same as the city of Cleveland, which has less than one-half that number of churches.

If churches make the people good and a place desirable, then Washington is at the head of the list. Does the rule hold good—the more professors the more Bible Christianity? This is very doubtful. Is not the opposite the truth? We put the question in another form: Is it not a fact there is less holy, Godly living in the churches now than there was seventy-five years ago?

Here is a question for the Orthodox churches to answer. If they answer it according to Christ's teaching in Mat. xxiv. and Luke xxi. then indeed is Bible Christianity at a low ebb. It is the treacherous calm that the experienced mariner dreads, more than the howling tornado. As in natural, so in spiritual things.

Blindness, drowsiness and indifference to the things that are coming on the earth characterize this people most fearfully. There are two Presbyterian ministers who profess to be firm believers in the pre-millennial advent of Christ. They preach it in part but it is so mixed up and smoothed over with the popular preaching of the day, that it has little or no effect. I hope they will not be accused of handling the word of God deceitfully.

A day of reckoning is at hand, how will the deceivers and deceived stand before him whose eyes are as a flame of fire, and his feet as if they burned in a furnace; what fearfulness will surprise the hypocrites, what terror and amazement will confront the nominal professor. How have we been pained at the lifeless condition of the churches; all at ease, fast asleep over a burning crater. Not a word of warning is given, none to sound the alarm. A few believe Christ will come, it may be soon, but it is not best to say much about it.

I find it harder under these circumstances to keep my mind stayed upon the coming of the Son of Man, than when persecution raged like a tempest.

Oh! this treacherous calm. We are old and infirm, and can do but little.

Whose duty is it to come to Washington and work for God?

NEWELL BOND.

Letter Drawer.

SUSPENSION BRIDGE, N. Y.

Editor Restitution:

After being confined at home in consequence of poor health for twenty weeks, I am, by the mercy of my Heavenly Father, able to be in the gospel field, which is my element, enjoying good health for a man in his seventy-second year.

I have pass through all the different stages of the Advent movement, as it is called, preached the kingdom of God and the things concerning Jesus Christ in fifteen different states, and extensively in Upper Canada, and some in Canada East. Have been exposed to all kinds of weather, and treatment that the enemies of God were capable of bestowing upon mortal man. But to sweeten my pilgrimage, God has given me multitudes of souls as seals of my ministry, and a host of true-hearted friends. But he shall have all the glory, through Jesus, my Elder Brother.

Since my recovery I have spent ten days with the brethren at Sweasburg and Norwich, Ont. Had some excellent meetings—good congregations gave the best attention to my message, closing our services on each first day, by eating the memorial supper.

Have spent three first days with the brethren who meet in their own chapel near Ponthill. A good representation from both families, and excellent attention was given to my message; which was highly seasoned with what some call heresy! I had the honor of immersing one into the saving name of Jesus Christ for the remission of sins. This church eat the memorial supper generally every first day. This is as it should be.

Fraternally,

R. V. LYON.

P. S.—I was glad to see Brother Reed's short but pithy article on Baptizing in the Name. Also Brother Newman's comprehensive letter of endorsement. For some ten years I have held, taught and practiced the same doctrine. It gives me much joy in the last days of my pilgrimage, to see the ear of truth roll on.

God grant me grace to keep my through ticket for the Saint's Eden Home.

R. V. L.

OSSEO, Wis.

Editor Restitution:

Enclosed find $1.83 for the following tracts: . . . . I attended a Sabbath School and succeeded in raising the above amount. It will help the cause of truth a little.

Brethren you know not what you can do until you make an effort. Try and see to it that these valuable reflectors of truth are not kept too long on the printer's shelves.

The Lord willing I shall commence my summer labors next Sunday. How long I shall continue my labors is only known to him who doeth all things well.

A brother of ours was here last week, and he said that if I could go into the regions beyond where I had previously labored he thought good might be done, and so I told him he might give out an appointment, and if the prospect for doing good was favorable I would continue the meetings, if the Lord gives me sufficient health.

While we have been penning these lines I cannot help telling what has been passing through my mind. As I look out of the door and view the green carpet that the great Eternal has spread over the earth, and listen to the feathered songsters as they breath forth the praises of God, and see all nature springing forth into life and beauty; I say when I see and hear these things I cannot help but think that they are symbolic of the good time coming, when the desert shall rejoice and blossom as the rose; when the time of the singing of the birds of Paradise shall come, and the voice of the turtle shall be heard in the land. When the ransomed of the Lord shall return and come to Zion with songs of everlasting joy upon their heads and sorrow and sighing shall forever flee away.

Brethren shall we be there! May the Lord grant it we ask for Jesus' sake. Amen.

W. M. BUZZELL.

BEAVERTON, Oregon.

Editor Restitution:

In one of the neighborhoods where our Seventh Day Advent friends are flourishing the truth in its more advanced state is making some little impression. There has been quite an interesting discussion in our little place between Elder Vanhorn, a leading preacher of the Seventh Day Advents, and H. C. Plummer, of the Christadelphian denomination. The subject matter of discussion was, "*Resolved*, That the seventh day, or Sabbath, taught in Genesis, is binding on all men in this dispensation." Elder Vanhorn took the affirmative and H. C. Plummer the negative. Second, "*Resolved*, That the Bible teaches that Christ will return the second time to this earth, and reign with his immortalized saints over the mortal nations of the earth, with Israel restored for 1,000 years." I think that the utmost universal impression outside the seventh day friends was that H. C. Plummer did ample justice to the Bible teaching on both the propositions, and hence the call for THE RESTITUTION for further investigation. On the second resolution H. C. Plummer had the affirmative and Elder Vanhorn the negative. The subject was ably handled on both sides, Elder Vanhorn being acknowledged the most able advocate of the Seventh Day Advent doctrine in the State. The debaters are certainly deserving of much credit for the affable and gentlemanly manner in which they conducted the debate.

THOMAS H. DENNEY.

Dr. Joseph Jones, President of the Louisiana State Board of Health, has completed the investigation of the cases of leprosy discovered in the delta of the Mississippi last summer, and while he finds the number of ca[illegible] have been less than reported, he urges the thorough isolation of the victims, and the erection of leper hospitals by the State and city authorities, denouncing the practice of introducing such patients into the crowded wards of the Charity Hospital of New Orleans.

Selections.

The Christian Herald and Signs of Our Times.

THE BUDDING FIG-TREE---A POST-SCRIPT.

REV. WILLIAM MAUDE.

As regards the future prosperity of Palestine, Mr. Oliphant holds this to be in any case assured. "Under any circumstance," he writes, "it is impossible that the region which comprises within its limits the luxuriant pasture lands of Jaulan, the magnificent forest-clad mountains of Gilead, the rich arable plains of Moab, and the fervid sub-tropical valley of the Jordan, can remain much longer neglected. Whether we regard it from an archeological, a commercial, or a political point of view, this territory possesses an interest and importance unrivalled by any tract of country of similar extent in Asiatic Turkey.

It remains for England to decide whether she will undertake the task of exploring its ruined cities, of developing its vast agricultural resources, by means of the repatriation of that race which first entered upon its possession 3000 years ago, and of securing the great political advantages which must accrue from such a policy."

He adds in another part of his book, "In this anticipation I am borne out by the testimony of all intelligent and unprejudiced travellers. Captain Burton, whose intimate knowledge of the country entitles his opinion to especial weight, says, in his Unexplored Syria, 'The Holy Land, when provided with railways and tramways, will offer the happiest blending of the ancient and modern worlds. It will become another Egypt, with the distinct advantage of a superior climate and far nobler races of men.'

And again, 'Syria and Palestine, I may safely prophesy, still awaits the hour when, the home of a free, a striving, and an energetic people. It will again pour forth corn and oil, it will flow with milk and honey, and it will bear, with proper culture, almost all the good things that have been given to man.'"

As he meets with such testimonies as these from able and practical men of the world, the Christian may well be led to exclaim, "How marvellous are thy ways, O God!" It is not many years since by such men the restoration of the Jews, was treated scornfully as the fond dream of those foolish enough to believe all that the prophets have spoken.

Now how differently do they regard it? Long ago Ezekiel prophesied: "Thus said the Lord God: Behold I even I, will both search my sheep and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country."

And lo! to-day our eyes behold this ancient prophecy touching its fruition. How, then, should this strengthen our faith, not only in Israel's restoration, but in all the blessed promises which are associated with it. For is it not written: "When the Lord shall build up Zion, he will appear in his glory?" And does not Jesus himself give this as a sign to us as well as to Israel, when he says; "When ye see these things coming to pass, know ye that the kingdom of God is nigh at hand?" Luke xxi. 31.

With one other passage—which casts a most interesting light on the subject of the "seven years covenant" which the personal Antichrist is to make with the Jews—we must close our extracts from this valuable book, the perusal of the whole of which we would recommend to all who are interested in the subject of Jewish restoration. "I would remark," says Mr. Oliphant, "that the advantages of an alliance with the Jewish race to any power likely to become involved in the impending complications in the East, which may possibly involve a general war, appear to have been altogether overlooked by European statesmen. It is evident that the nation that espoused the cause of the Jews and their restoration to Palestine would be able to rely upon their support in financial operations on the largest scale, upon the powerful influence which they wield in the press of many countries and on their political co-operation in those countries, which would of necessity tend to paralyze the diplomatic and even hostile action of powers antagonistic to the one with which they were allied. Owing to the financial, political, and commercial importance to which the Jews have now attained, there is probably no one power in Europe that would prove so valuable an ally to a nation likely to be engaged in a European war, as this wealthy, powerful, and cosmopolitan race."

"I could multiply quotations to the same effect from the reports of Colonel Warren, Lieutenant Conder, and other officers who have surveyed the country on behalf of the Palestine Exploration Fund, which are fully borne out by the opinions of those who have already become agriculturists in the country.

"From whatever point of view, then, we regard a project that has for its object the ultimate regeneration of Palestine—whether from one of sentiment, as involving the repatriation of a nationality which surely has its claims upon us as equal to if not greater than those of the Slav or the Greek; or from one of the practical benevolence—for a considerable resident population would immediately benefit, while the success of the experiment would promote its extension to regions sorely in need of development under a like system, or from one of the political expediency—for it is only by means of such development that the Ottoman Empire in Asia can either be preserved and consolidated, or adequate provision made for the contingency of its disruption.

"It holds out inducements which the public of England should be the first to recognize: for as we have special interests, so we have come under special obligations in regard to this quarter of the globe. The population of Palestine in particular, of which twenty-five thousand belong to the Hebrew race, is looking to England for protection and the redress of grievances; and those who see in the relations which our own country now occupies toward the Holy Land the hand of Providence, may fairly consider whether they do not involve responsibilities which cannot lightly be ignored."

BOOK NOTICES.

Bible Terminology,

Relative to the Future Life. By Rev. J. H. Pettingell, A. M., Philadelphia, Pa. The author of this book advocates the doctrine of the immortality of a class—the regenerate in Christ—the attainment of a revival from death and a change to immortality of those who are divinely fitted for life forever. He attends principally, in this work, to an investigation of the sense of the principal crucial words in the Scriptures—such as Soul, Spirit, Life, Death, Hell, Eternal, Punishment, The Second Death, Everlasting Destruction, The Great Salvation, The Life Everlasting, The Unspeakable Gift, Discarded Scriptural Terms, etc., which convey its revelations regarding the future life, discussing very thoroughly their sense, both in the English and in the original languages of revelation. He treats the various matters that come into the field of thought dispassionately, candidly, and logically. We think he evinces learning, and patient research. The book will be valuable in connection with the study of the new English Revision, upon the doctrine of Immortality. The Bible Banner Association, publishers, 506 Minor street, Philadelphia, Pa., J. D. Brown, Agent. Price, cloth, 90 cts.; strong Manilla, 75 cts.

The American Revised New Testament.

The Literary Revolution is prompt with its edition of the Revised Testament. The British monopolists "unchained" their edition on the morning of May 20th, and at 8:30 p. m., the same day, the American edition was all in type, and of the various editions of the entire Testament and the Gospels published separately as many as 50,000 copies a day will be manufactured till the demand is met. The prices for the very handsome editions, in type nearly double the size of the British edition, are as follows:

The New Testament complete for 10 cents.

The Gospels complete for 7 cents.

The Gospels separately, each for 2 cents.

And in various forms and styles, up to full Turkey Morocco, gilt edges, for the new and old versions on pages facing for $1.50.

This edition is for sale by the leading booksellers of the United States, or they will be sent by mail on receipt of price. Liberal terms are allowed to clubs. Address, American Book Exchange, 764 Broadway, New York.

MARRIED.

PRICE—DICKSON.—In Plymouth, Ind., May 29, 1881, by Elder S. A. Chaplin, at his residence, Mr. Emanuel Price and Miss Mary Jane Dickson.

Poetry.

Evangelical Magazine.

THE CHRISTIAN LIFE.

Life hath its barren years,
When blossoms fall untimely down,
When ripened fruitage fails to crown
The summer toil, when Nature's frown
Looks only on our tears.

Life hath its faithless days,
The golden promise of the morn,
That seemed for light and gladness born,
Meant only needful wreck and scorn,
Hushed harp instead of praise.

Life hath its valleys, too,
Where we must walk with calm resolve,
With mourning clothed, with wills half wet,
Toward sunlight hopes that soon may set,
All quenched in pitying dew.

Life hath its harvest sesame,
Its ripened corn and purple-weighted vine,
Its gathered sheaves of grain—the blessed sign
Of plenteous reaping, bread, and pure rich wine,
Full hearts for harvest tunes.

Life hath its hopes fulfilled,
Its glad fruitions, its blest-answered prayer,
Sweeter for waiting long, whose holy air,
Inbreathed to silent souls, breathes forth its rare,
Grand speech of joy distilled.

Life hath its Tabor heights;
Its lofty mount of heavenly recognition,
Whose unveiled glories flash to earth remotest
Of love, and truth, and clear intuition.
Hail, mount of all delights!

Communications.

ISRAEL AND THE CHURCH.

J. CAMERON.

Departures from true Bible teaching are both many and sad. Few are more grievous and even surprising than those concerning the nation of Israel. The design of the following papers is to point out what the Bible reveals to us regarding Israel, and more especially as to the position they are destined to occupy in the future as a nation.

In their rejection of the Messiah, Israel filled up the measure of their iniquity, and the doom predicted by Jesus came upon them—"They shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Luke xxi. 24. It is consequently held by many that the peculiar privileges of Israel as a nation have come to a final termination, and the many glowing predictions in the Old Testament concerning their future glory are only to have their fulfillment in some remote sense in the persons of such individuals as become true members of the body of Christ, the church of the living God, the spiritual Israel: that even the very name Israel is now properly applied to the Christian church.

This error was, with many others, introduced during the early centuries of the Christian era, and has been ever since, with few exceptions, propagated among both Roman Catholics and Protestants, as the sequel shall more particularly show. In recent times, it has been more persistently and zealously advocated by those calling themselves Adventists, a party who hold many things maintained by the promoters of THE RESTITUTION. The late Mr. William Miller, the founder of the body above mentioned, embodied this error in his system, at an early period in his career. He says—"The return of the Jews could only be sustained by denying the positive declarations of the New Testament, which assert: 'there is no difference between the Jew and the Greek;' that 'the promise that he shall be the heir of the world was not to Abraham and his seed through the law, but through the righteousness of faith,' etc. This position was fortified at a later period by a pamphlet written by Captain Landers, and widely circulated in America. More recently, a book of nearly 200 pages, entitled, "Refutation of the Doctrine Called the Age to Come," by Elder I. H. Waggoner, maintains the same position, in opposition to the writings of the late Mr. Joseph Marsh.

The present articles were originally written without reference to any particular publications on the subject, and are now inserted here, with the above mentioned references, in the hope that they may lead to reconsideration on the part of some, and also be the means of confirming others in a more intelligent understanding of Scripture truth regarding Israel.

In thus examining the teaching of Scripture concerning Israel, I shall not only collate the positive utterances of both Old and New Testaments on the subject, but shall examine the usage of the latter in regard to the names Israel, Jacob, Jews, etc., in order to ascertain whether there is any real ground for the modern ideas entertained as to the church having come to occupy the place of Israel.

THE PROPHECY OF MOSES CONCERNING THE CAPTIVITIES OF BABYLON AND ROME, WITH ULTIMATE RESTORATION.

To begin our inquiry let us look at some of those passages which state in direct terms the ultimate and final restoration to their own land of the twelve tribes of Israel. And first claiming our attention is the remarkable prophecy of Moses uttered while Israel was yet in the land of Moab on the eve of their entrance into the land which God had given them. This is perhaps the most interesting prediction extant concerning Israel, and that for this reason in addition to the one just mentioned, that it foreshadows with astonishing distinctness the two captivities of BABYLON and ROME, and intimates a FINAL restoration to their own land, which, simply because it is a final restoration, must of necessity apply to the second captivity. And the fact of the restoration *from* Babylon being a literal one, taken in connection with the entire absence of any intimation that the final restoration should have any other character, must afford the most satisfactory evidence that the twelve tribes of Israel shall yet be restored to the land which God has been pleased to connect with the natural seed of Abraham in his purpose to bring about the blessedness of the world at large, through Abraham and his one seed the Christ.

Moses had set before the people the curses and the blessings which should follow the violation of, or obedience to the law. Among the former he specifies the following:

"The Lord shall bring thee and thy king which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known; and there shalt thou serve other gods, wood and stone. And thou shalt become an astonishment, a proverb, and a byword, among all nations whither the Lord shall lead thee." Deut. xxviii. 30, 37.

This had an exact fulfillment in the carrying away to Babylon, as the following portion of the history shows:

"Zedekiah *was* twenty and one years old when he began to reign; and he reigned eleven years in Jerusalem. And his mother's name *was* Hamutal, the daughter of Jeremiah, of Libnah. And he did *that which was* evil in the sight of the Lord, according to all that Jehoiakim had done. For through the anger of the Lord it came to pass in Jerusalem and Judah, until he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon. And it came to pass in the ninth year of his reign, in the tenth month, in the tenth *day* of the month, *that* Nebuchadnezzar king of Babylon came, he, and all his host, against Jerusalem, and pitched against it; and they built forts against it round about. And the city was besieged unto the eleventh year of the king Zedekiah. And on the ninth *day* of the *fourth* month the famine prevailed in the city, and there was no bread for the people of the land. And the city was broken up, and all the men of *war* fled by night by the way of the gate between two walls, which *is* by the king's garden: (now the Chaldees *were* against the city round about;) and *the king* went the way toward the plain. And the army of the Chaldees pursued after the king, and overtook him in the plains of Jericho: and all his army were scattered from him. So they took the king, and brought him up to the king of Babylon to Ribhah; and they gave judgment upon him. And they slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him with fetters of brass, and carried him to Babylon." 2 Kings xxiv. 18–20; xxv. 1–7.

Here the personal captivity and captivity of the king is a peculiar feature of both prediction and history. Besides this Moses also refers to that compulsory idolatry which the people had to submit to in Babylon. For fulfillment of this see Dan. iii. It is worthy of notice that in the prediction of Moses regarding the Roman captivity and dispersion, there is no mention of the king, which corresponds precisely with the facts of the case. They had, according to their own words, "no king but Cæsar." Moses says regarding the second captivity:

"The Lord shall bring a nation against thee from far, from the end of the earth, *as swift* as the eagle flieth, a nation whose tone thou shalt not understand: and thou shalt eat the fruit of thine own body, the flesh of thy sons, and of thy daughters (which the Lord thy God hath given thee) in the siege, and in the straitness wherewith thine enemies shall distress thee: so *that* the man *that is* tender among you and very delicate, his eye shall be evil toward his brother, and toward the wife of his bosom, and towards the remnant of his children which he shall leave: so that he will not give to any of them of the flesh of his children whom he shall eat: because he hath nothing left him in the siege, and in the straitness wherewith thine enemies shall distress thee in all thy gates. The tender and delicate woman among you which would not adventure to set the sole of her foot upon the ground, for delicateness and tenderness, her eye shall be evil towards the husband of her bosom, and towards her son, and towards her daughter, and towards her young one, that cometh out from between her feet, and towards her children which she shall bear: for she shall eat them, for want of all *things*, secretly in the siege, and straitness wherewith thine enemy shall distress thee in thy gates. And the Lord shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, *even* wood and stone. And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind." Deut. xxviii. 49, 53–57, 64, 65.

Notice here one characteristic of the oppressing power which clearly distinguishes it from Babylon. "a nation whose tongue thou shalt not understand." The language of Babylon, the Chaldee, was much akin to the Hebrew, so much so that several portions of the Old Testament are written in it. But the Roman tongue—the *Latin*—was quite a foreign language to the Jews of Judea. Hence the value of this mark of the great dispersor of Israel.

But it is interesting to observe that after describing this most complete scattering of this people "AMONG ALL PEOPLE," Moses predicts a glorious restoration to their own land and to the Divine favor such as has never yet blessed them, even in the peaceful reign of Solomon.

"And it shall come to pass, when all these things are come upon thee, the blessing, and the curse, which I have set before thee, and thou shalt call *them* to mind among all the nations whither the Lord thy God hath driven thee, and shalt return unto the Lord thy God, and shalt obey his voice, according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul: that then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return, and gather thee from all the nations whither the Lord thy God hath scattered thee. If *any* of thine be driven out unto the outmost *parts* of the heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee. And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it: and he will do thee good, and multiply thee above thy fathers." Deut. xxx. 1–5.

Notice here that Moses expressly intimates that this restoration shall take place "when ALL these things are come upon thee which I have set before thee;" and seeing that he set before them the Roman captivity, it follows that the predicted restoration is yet awaiting them. The character of this restoration transcends anything in their previous history.

Should it be supposed from what is stated in verse second about "returning to the Lord," etc., that all this is dependent on individual conversion it may be observed that throughout this whole prediction Israel is addressed as a nation; that the threatenings came upon them as a nation; that their restoration from Babylon was in their national capacity—none being excluded who desired to return; and it is reasonable to expect that their future restoration, whatever conditions may be prescribed, shall be national and not individual. Besides, the conditions are stated to be "returning to Jehovah, and obeying his voice according to all that Moses commanded them." This allegiance yielded by the mass of the nation, although there might be many exceptions, would secure the promised blessing, just as the allegiance of a portion of the people would have saved the nation from the threatened captivity. The predicted restoration of Israel to their own land, then, will not depend on INDIVIDUAL conversion to Christ, but on NATIONAL allegiance to Jehovah according to prescribed rule.

Before leaving this passage it may be well to notice an expression of Moses which is probably referred to by Jesus in his prophecy of Israel's final tribulation uttered on Mount Olivet. Moses says, "When ALL THESE THINGS are come upon thee which I have set before thee." Jesus in referring to the impending desolation of the city and temple, and the consequent dispersion of the people extending over a period termed "the times of the Gentiles," says—"these be the days of vengeance that ALL THINGS which are written may be fulfilled." Luke xxi. 22. Of course those "ALL THINGS" are detailed more fully in the other prophets, but there can be no doubt that Moses summed them all up in the wonderful prediction under consideration, which although uttered upward of 3,000 years ago, stands as a witness at once against the Jews for their treason against their Divine Majesty, and against the Gentiles for their self-complacency in receiving in a literal sense the threatened evil against Israel, and in denying the literal fulfillment of the promised good; and not only so, but in transferring to themselves the blessings, and leaving to the Jews, in all their dire reality, the curses of this prophecy.

(To be Continued.)

THE NEW REVISION OF THE TESTAMENT.

A. H. MACKIDER.

Editor Restitution:

Doubtless the readers of THE RESTITUTION have a desire to hear something in advance of its receipt and perusal by them, of the version of the New Testament just published.

It is we know, the work of a committee of English and American religionists, principally clergymen, issued very recently, and now before the public.

Having obtained a copy of the Revision of the gospel according to John, and gave it an attentive examination, I confess to some disappointment in the work.

This single pamphlet edition is very well executed in type, style and paper, and is a marvel of cheapness, at the price of two cents a copy, issued and sold by the New York American Book Exchange, 764 Broadway, and the whole volume of the New Version, in paper cover, same style, may be had at ten cents a copy, to be sent by mail, free of postage. And from this price upward, according to style, paper, binding, etc.

The points of difference between this Revision of John and the Common Version are slight, and with few exceptions, unimportant; so that one is tempted to ask, of what use or advantage is such an additional translation?

Christian scholars and conscientious Bible students who desire, above all else, an honest translation, are disappointed at the obvious shrinking from duty in not translating but only transferring the Greek words *baptize* and *baptism*. Instead of rendering these words into their proper and only truthful English representatives, "dip, immerse, and immersion," these revisers have adopted and perpetuated the unworthy trick in the Common Version, of leaving the words untranslated. Not daring to translate the original *baptizo* into sprinkle or pour, which would have made them the laughing-stock of all scholars, they feared to give the true meaning, immerse, for that would have contradicted the practice of both the Catholic and Anglican churches at the same time, whom they wished to conciliate; hence with a shameful dereliction of duty and at the sacrifice of truth and honesty, they transferred the original words *baptizo* and *baptisma*, giving them an anglicised termination, and so left the words untranslated, as they stand to this day.

This is not conjecture but is abundantly proved by Lewis' History of the English Translations of the Bible, and other historical evidence. It seems vain to expect a faithful and true translation of the Bible by any committee or assembly of theologians or savans, however learned in the original tongues, for the reason that the responsibility of unpopular though truthful renderings is heavier than they are willing to meet and the wounded consciousness of skirking duty is shared by so many associates, that the reproach to each individual is almost infinitely small. A really true version of the Bible would be very unpopular and distasteful, for the reason that "the world loves its own," and men love darkness rather than light because their deeds are evil, and the true light is a perpetual witness and reproach against their practices.

It is on this account that a translation of the Bible by an individual who recognises a direct personal responsibility for its honesty and fidelity, is more worthy of confidence and should be preferred.

In another number I propose to point out some of the peculiarities characteristic of the New Revision.

Stephens City, Va.

THE REVISED NEW TESTAMENT.

G. M. MYERS.

The readers of THE RESTITUTION, and we might say also of secular papers, have been for some time advised of the fact that there was undergoing a revision of the Scriptures, conducted principally by the English Church, with a few men of ability from other religious orders, both of England and America, invited to take a part with them in the work.

Of late we have been apprised that the revision of the apostolic writings would be completed, put into print and ready for sale about May 20. Patiently many have waited for this, hoping that by it they would in word and thought be brought nearer into harmony with the will of the Father as originally expressed in his word.

Monday last, May 23, we were favored with a copy of this revision in newspaper form, published by the Chicago *Times* dated May 22. To our utter surprise the entire book appears in fine newspaper type upon a little more than eleven pages of the *Times*. This copy of the *Times* has in it decidedly more Scripture than we ever met with in any other paper.

The idea of putting the entire book into newspaper form to be distributed among its many patrons speaks well for the firm and shows well for the art of printing at the present day. But what is more singular this office received the first six books entire from New York by telegram.

For many years in the past the masses of the English reading people have thought that the King James rendering was given to us by infallible men, and some have even thought that prophets and apostles spoke in English, and gave us the very identical words which appear in their Bibles. These have ever thought that a change in thought, word, or even in punctuation in any part of the Bible was wicked.

Upon the minds of these it is hard to tell what the effect will be by placing before them this revision, coming mainly from the same high court, and with mainly as much ecclesiastical authority as the old possessed.

We have no doubt but what many will regard the work as skeptical, as wicked, and even as blasphemous; while many are so little versed in the Bible language that they would not be able to tell any difference in the reading. Yet upon the minds of these classes we think it possible, and even probable that that it will be for the better. With many we think it will have the tendency to break the ties which they have had for the King James Version as a Version to cause them to think and to prepare their minds for something better in the future.

This revision, so far as we have examined, is in many respects an improvement upon the King James. It is what we have expected, but not what we have desired. It adheres in word and technicality too close to the King James. It has in this, however, one marked advantage, that it does not introduce us to a clothing of ideas entirely unfamiliar, and while it has this advantage, yet it is far from the rhetoric of this age—the close of the nineteenth century.

It is what we might expect from a body of men selected either ecclesiastically or promiscuously. They influence each other; they bias each other; they do not, they cannot think independently.

This revision is not what might have been given us by one good man left to act upon his own judgment and responsibility, free from vote as to word and sentence.

I have in my possession fifteen different renderings, many of which I regard as superior to this. Rotherham's Emphatic version, Noyes' rendering of the Tischendorf text, Darby, The Improved Version, The Living Oracles, Campbell and Macknight, Murdock's rendering of the Syriac, Tafel's interlinear of Matthew to Acts, and Wilson's interlinear, all are preferable in many respects. But upon the whole we hope that before the public it will supplant the King James version.

We will write a few short articles following this noticing some of the more important features of the work.

Lanark, Ill.

FEATURES OF THE NEW VERSION—TRANSMUTED WORDS.

G. M. MYERS.

Like many renderings from one language to another which have preceded this, the revisers have thought best to transcribe a few words from the original language, and accompany them with definitions. The old Hebrew proper names in our Bible are in many places transcribed but accompanied with proper definitions. The new unknown hand which, at an early date—possibly in the apostles' day—made a rendering of the original Hebrew of Matthew into Greek transferred many words, defining as he went along; but these revisers have not defined. And for the world possibly it is as well, unless they could upon great questions have lain all prejudices aside. This was hardly to be expected.

The Greek word *baptizo* and its cognates still remain unrendered, being as in the King James rendering only anglicized, with the reader left to definitions and circumstances to determine. Theories to sustain, and partisan ties alone can answer for this course. To have rendered these words as their scholarship would have compelled them, would have been to have snapped away every mysticism for their practice in what they call baptism. Educational facilities, and advantages in the way of manuscripts, in this latter part of the nineteenth century may be better for a correct rendering than in the days of King James, but candor—honesty—has not kept pace. It may have come from these men individually, but collectively we could not expect it.

Since, under the head of transferred words we have come to notice this subject—baptism—we will digress to notice the treatment this subject has further received at the hands of the revisers. Then we will note,

1. Matt. iii. 11, "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire." Here we have no change from the old version. Why? is the question, since the lexicographical definition of the particle *en* here rendered "with," and the laws respecting the case here demand our word "in," instead of "with." Liddell and Scott says of *en*. "Radically, signifying a being or remaining within, and so half-way between *eis* and *ek*." The word denoting a place he makes "in." The word denoting a means he makes "in."

Tafel's interlinear of the verse is, "I indeed I baptize you in water into repentance; but the (one) after (of) me coming stronger of me is, of whom not I am fit the sandals to have carried; *he* you will baptize in Spirit Holy and fire."

Even the Rheims version—Catholic—published in the United States under the permission of Bishop Hughs, gives "in" at this text. George Campbell, an old Scotch Presbyterian, gives "in" instead of "with." Noyes, a Unitarian, who renders the Tischendorf text, gives "in." Norton, a Unitarian, renders the word "in." But we did not intend to array authors at this point.

2. This version, in Matt. iii. 16, represents Jesus as going up "from" the water instead of, as the King James render it, "out of the water." But in Mark i. 10, they retain "out of." But why not a uniformity in rendering the word *apo*? The modern Greek texts have the word *apo* at each place. But it is to be noted that the text in Mark has been corrupted. Every manuscript antedating the tenth century has *ek* instead of *apo*. Possibly this fact has placed "out of" in Mark i. 10. I will remark, further, that Tregelles, Tischendorf, Alfred Green, Bengel, Lachman, Meyer, and Griesbach in margin all give *ek* in their Greek texts. The Rheims, George Campbell, Bible Union, Improved Version, Sawyer, Wakefield, Living Oracles, H. T. Anderson, Rotherham, Noyes, Norton, Tafel, and Wilson all represent the Savior as coming up out of the water. Then with these changes may be made in Matthew, as above set forth, the said of *apo* in Matthew the [illegible] Mark and authorities definitely to the action of the Savior in baptism.

3. Acts ii. 38. In answer to the inquiring multitude, addressed by Peter at Pentecost day, the answer is rendered. "Repent ye and be baptized every one of you in the name of Jesus Christ unto the remission of your sins: and ye shall receive the gifts of the Holy Ghost." Here the rendering of the preposition *eis* by the word, "unto" is for the better. The word "for" is significant enough, but as it does not always signify "in order to" advantage is sometimes taken, and the claim is set up that here it may signify "because of." But a turn of this kind cannot possibly be taken of the word "unto." Like its original *eis* it always denotes a forward move, an end to be obtained, a transition from one point to another, a transition from position without to position within.

(To be Continued.)

OBITUARY.

Fell asleep in Jesus, at Matilda, Ont., March 27, 1881, after many months of severe suffering, John Matthew Hartle, (Mrs. Lyon's father) at the advanced age of 88 years and 11 months.

By his request he was laid aside to rest until Jesus shall come, upon the farm that he and his loving wife had owned, and lived upon and toiled for 61 years.

Father Hartle had been a firm and consistent believer in the things concerning the kingdom of God and the name of Jesus Christ between 30 and 40 years.

His house and table was always free to all those who were engaged in giving the proclamation "Behold he cometh."

In his death mother Hartle has met with a great loss, for he was a good husband. But she sorrows not as others who have no hope of a resurrection! The children have lost one of the best of fathers, the town one of its most worthy citizens, and the church of God one of its most exemplary members.

He was a pattern for the young to imitate in all those habits that secure an honest living, and a good title to a life in the future on earth in its restored state, where it will be enjoyed eternally.

R. V. LYON.

ANNOUNCEMENTS.

The brethren of the Church of God at Antioch, Marshall Co., Ind., appoint their annual meeting to commence on the Friday before the first Sunday in June, at four o'clock P. M., and continue over Sunday—the days dating June 3-5, 1881. Brethren from abroad are cordially invited to attend. The place of meeting is between Plymouth and Argos, about five miles from the former and and three miles from the latter place.

The Annual Meeting of the Michigan Church Conference will be held (D. V.) at Watson, Allegan Co., Mich., in the Christian Meeting House, commencing at seven o'clock Thursday evening, June 2, 1881, and hold over Sunday, the 5th. Those coming from the east or west on the Michigan Central R. R., will take the Grand Rapids and Indiana R. R. at Kalamazoo, and go north to Montieth Station, and there take the Allegan R.R. to Fisk's Crossing, near the church. Those whocome from north or south on the Grand Rapids and Indiana R.R. stop at Montieth and go to Fisk's.

Let there be a good representation from all parts of the state. The friends of the Blessed Hope at Watson are fully able and willing to welcome and entertain all who come. These annual gatherings will be few before the great meeting in the air, when, if faithful, we shall see the Lord and be like him. We would like to greet our brethren from Lenawee and Buchanan and all other parts of the state. We expect brethren Chase, Woodward and others will preach the word.

E. HOYT, *Sec.*

The Quarterly Assembly of the Church of God, will commence on Friday, June 17, in the grove near John T. Spald's, and continue over Sunday. All of the Abrahamic faith, and the people in general, are respectfully invited to attend. Brother Spald lives near High View, Frederick Co., Va., and any one interested may address him or John D. Good at that place. All from a distance will be cared for during the meeting.

N. J. MORGAN.

The Lord willing I will be at Scircleville, Clinton Co., Ind., the second Sunday in June, and hold a grove meeting, as Brother Keaver may appoint. And while in the county I will hold other meetings as brethren may think best. Will be at Scircleville Friday before, and commence meeting in the evening.

J. S. HATCH.

The brethren of Southern Wisconsin and Northern Illinois, will meet at Adeline, Ill., on the Chicago & Pacific branch of the Milwaukee & St. Paul R. R., on Friday, July 1, and continue over Sunday.

By order of Committee.

J. M. OLOTWELTY.

A NEW TRACT!

CIRCULATE IT!

REASONS WHY

I Believe the Bible to be the Word of God; or an

Unanswerable Argument

—AGAINST—

Infidelity AND Atheism.

The foregoing is the title of a Lecture delivered before the Liberal League, Pittsburgh, Pa.,

—BY DR. J. H. THOMAS.—

It is a large size Sixteen Page Tract, and can be had at the Office of

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Poetry.

A TEAR.

MRS. F. HOSMER CHAPLIN, (DECEASED.)

What is it when with grief oppressed,
And sorrow rives the breast,
So sweetly soothes those cares to rest?
A Tear!

What does the quick relief impart,
When loving ones are doomed to part,
And sunk in anguish, seems the heart?
A Tear!

And when from virtue's path we stray,
And wander far from wisdom's way,
O: let us never seek to stay,
A Tear!

When Mary's heart, in anguish bled,
And with her sister mourned the dead,
In sympathy our Savior shed
A Tear!

Yes, Jesus wept! the best believed,
Shall ne'er by sorrow be unmoved,
When adam's rib cheek there doth flowed
A Tear!

Flow on, blest tears! Ye'd not deface
The beauty of a seraph's face,
But only add a richer grace!
Sweet Tears!

Valparaiso, Ind.

Communications.

2 PETER III. 7.

J. H. THOMAS, M. D.

Editor Restitution:—As there may be some who will question the correctness of my exposition of 2 Peter iii. 7, as expressed in my lecture "Reasons Why I Believe the Bible to be the Word of God." I will with your permission give my reasons for so understanding it.

It will be freely admitted that the phrase "heavens and earth," as well as the word, "world," means in the Scriptures as well as at the present day "constitution of things" existing on the literal earth. Hence we have "the musical world;" "the theatrical world;" "the political world," etc., all of which are different constitutions of things existing on the earth. Each of these constitution of things or worlds have their heavens and earth, elements, etc.; for instance, the stars and luminaries that constitute the heavens of the musical world are those that sing or make the music; and those that listen are the earth, while the elements embrace all that constitutes the musical world; so the "Mosaic constitution of things" based upon a temple, and temple service, was a Jewish (*kosmos*) or world having of course, as every world has, its "heavens and earth" and and "elements." Being laid or founded upon a temple, and temple service which were necessary the keeping of the "law," when the temple and temple service passed away the heavens and earth or Jewish world with all its elements passed away with great noise, fire and smoke.

It will be readily admitted that the Mosaic constitution of things was only a temporary arrangement typical of that constitution of things or world to be established by the true Moses, Jesus Christ, based or laid upon a temple built of "lively stones," "Jesus Christ himself being the chief corner-stone." which shall never pass away, but shall endure forever. According to the arrangement of Deity, the first was to be "shaken," moved, and pass away before the second could be established. This truth is beautifully set forth in the 12th chapter of Hebrews by Paul, who referring to the shaking and passing away of the Mosaic constitution of things says—"And this word, yet once more, signifieth the removing of those things that are shaken as of things that are made, that those things which cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be moved let us have grace whereby we may serve God acceptably with reverence and godly fear; for our God is a consuming fire"—that "fire" unto which the Mosaic heavens and earth were "reserved" and which signifies the spirit of God going forth in judgment.

Now Peter lived and wrote in the decade of the Mosaic constitution of things—in the last days of the Jewish *kosmos*. This is evident from the third verse of the chapter which reads, "Knowing this first that there shall come in the last days scoffers walking after their own lusts and saying, where is the promise of his coming" (*parousia*—a being alongside, or presence, Young's Analytical Concordance.) That the last days here spoken of have reference to the last days of the Jewish world, or Judah's commonwealth, is evident from Paul's letter to the Hebrews i. 2, "God hath in these last days spoken unto us by his Son." Over eighteen hundred years ago in the end, or "last days" of the Jewish world, God spoke to the Jews by his Son—that prophet like unto Moses, of whom Moses said, "Every soul which will not hear that prophet shall be destroyed from among the people." Therefore Peter writing in the last days of Judah's commonwealth after the law had been nailed to the cross; after Jesus had said to Jerusalem, "Behold your house is left unto you desolate;" after Jesus had said to the Jews "the kingdom shall be taken from you and given to a nation bringing forth the fruits therefor, and whosoever shall fall on this stone shall be broken, but on whomsoever it shall fall it will grind him to powder;" after Jesus had said, "These be the days of vengeance that all things that are writen may be fulfilled;" after Jesus had said that "upon that generation should come all the righteous blood that had been shed upon earth;" after Jesus had said that not one stone of the temple should be upon another. Peter writing after all this had been spoken by Jesus and when it was about being fulfilled says, "But the heavens and earth which are now by the same word are kept in store reserved unto fire against a day of judgment and perdition of ungodly men." Surely Peter writing in the last days of the Mosaic heavens and earth, or world, and saying the heavens and earth which are now" could have no reference to a Gentile heavens and earth which should exist eighteen hundred years after the Mosaic in which he lived had passed away?

That the heavens and earth, or world, which Peter says was to pass away, was a constitution of things is clear from the fact that he refers to the old antediluvian constitution of things in these words, "By the word of God the heavens were of old, and the earth standing out of the water and in the water whereby the world that then was being overflowed with water perished. The globe or physical earth and starry heavens were the same when Peter wrote, and are the same to-day that they were when the Antediluvians lived—they have never passed away, and never will. Therefore Peter's argument is that as the old world or heavens and earth by the word of God perished with water, so by the same word of God the "heavens and earth," or constitution of things in which he lived, were kept in store, reserved unto fire against a day of judgment and perdition of ungodly men—the men of that forty-fourth generation of whom should be required all the righteous blood that had been shed upon earth—the murderous husbandmen of God's vineyard.

But Peter rejoiced that after the Mosaic constitution of things which Paul said should be removed had passed away with a great noise and fervent heat, that there was to be a "new heavens and earth," or constitution of things in which righteousness would dwell. but how long after, the Spirit had not revealed to Peter. The times and seasons were as yet known only to the Father.

That new heavens and earth has not been established, and will not be until God shall set his King on his holy hill, Zion, or in other words, not until Jesus shall return and "build again the tabernacle of David which is fallen down and build again the ruins thereof"—establish the kingdom of God again upon the mountains of Israel, which when established will be the new heavens and new earth wherein dwelleth righteousness, or the new creation so beautifully described by Isaiah in the 65th chapter. Thus saith the Lord, I will bring forth a seed out of Jacob and out of Judah an inheritor of my mountains [Jesus the seed of Abraham and Son of David] and mine elect shall inherit it and my servants shall dwell there [the bride of Christ—the king and priests of the new creation]. But to the unbelieving and rebellious Jews he says, "I will number you to the sword and ye shall bow down to the slaughter, because when I called ye did not answer, etc.; for behold I create a new heavens and earth, and the former shall not be remembered nor come into mind." The new heavens and earth of which Peter speaks and of which the prophets writes. "But be ye glad and rejoice in that [new heavens and earth] which I create; for I create Jerusalem a rejoicing, and her people a joy;" and then a beautiful description of the way of this new creation which obtains after the former, or Mosaic has passed away to be remembered no more forever. We understand then that the heavens and earth of which Peter writes passed away at the destruction of Jerusalem; that the new heavens and earth are in process of creation: and when God has finished taking out a people from the Gentiles for his name, he will again, in the words of Isa. li. 16, 17, "plant the heavens and lay the foundations of the earth, and say unto Zion [the inhabitants of Zion], thou art my people." Under Moses God planted the heavens and earth with the Jewish people, or Israel, according to the flesh as a type of that heavens and earth which he will plant with the true, Israel under Christ. It is evident that the second could not be planted till the first was removed or passed away. Such being the case Peter had no reference to the present Gentile heavens and earth. Yet as an example it speaketh volumes to the Gentile world; for all God's dealings with the world are first with the Jew, afterward the Gentile; therefore, as he hath dealt with the Jewish world, so will he deal with the Gentile: as every Jew who heard not that prophet was and will be cut off from among the people; so of the Gentile. As the Jewish heavens and earth was reserved unto fire against a day of judgment of ungodly men and passed away, the elements thereof melting with fervent heat, so will the Gentile heavens and earth which are reserved unto fire against the day of judgment of ungodly men will pass away, the elements thereof melting with fervent heat

THE LAW OF LIBERTY.

S. ROXANA WING.

"For whosoever shall keep the whole law and yet offend in one point, he is guilty of all.

To what law is James referring? Manifestly to the law of commandments. We, who have come into Christ, "are to speak and do as they that are to be judged by the law of liberty." For Paul says, "We are the children of promise even as Isaac was;" "not the children of the bondwoman, but of the free." God sent forth his Son to redeem them that were under the law, that they might receive the adoption of sons. We are to stand fast in the liberty wherewith Christ has made us free.

"If ye be circumcised," Paul argues with his Galatian brethren, "then are ye debtors to do the whole law.

If, by the covenant of circumcision, you bind yourselves to the Sinaitic law, you must be justified by that,—Christ is of no effect, you are fallen from grace.

But "we through the Spirit, wait for the hope of righteousness, that is by faith." Christ has died; he has risen from the dead; he is coming again.

God has so said through the Spirit. He has given us strong assurance in that he has raised Christ from the dead. We believe what he has said, and believing, have come into the hope. We wait for it, longing for "the manifestation of the sons of God."

The law avails us nothing. Christ Jesus is all in all. In him alone are we justified. Through him alone can we approach the Father. "If any man sin, we have an advocate with the Father even Jesus Christ, the righteous." "If any man sin." How broad the term! It includes me. Me, the poor, unworthy one. I too, can come; I too, can have an advocate. He can plead for me, plead as no other friend may plead. He is not a paid lawyer, he accepts no bribes, but he has been tempted, as I am being tempted, and he can feel for me. He has bought me with his blood and he loves me. that love will intercede on my behalf. "No man cometh to the Father but by him." He has been made the way. "He is a merciful High Priest" and he will pity. There may be foul sin stains on the pure white robes that he gave me, but when he sees my tears, and hears my cries, he will beg that they be taken away, that I be "purified and made white and tried."

The advocate is righteous, I can well be glad. He can throw those priceless robes around me, because he has been tempted without sin. The severe Judge will look at me. through him. "We are not under the law but under grace."

We are not bound to the law of Moses; we must obey the truth. Yet must we not use our liberty for an occasion to the flesh. Because we need not observe days and months and times and years, we must not do wrong. we must not work the works of the flesh: —be disobedient, envious, wrathful, heretical, emulous, unclean, idolatrous. Such characters cannot inherit the kingdom of God. Led of the Spirit; (guided by its teachings through the word) we are not under the law, and bring forth the fruits of the Spirit, love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law.

The royal law of grace is that we love our neighbor as ourselves; that we, in love, serve one another. James defines this law of love to be that which will clothe a naked brother, and fill him with necessaries that is destitute of daily food.

If there is judgment without mercy, we shall be judged by the same harsh code. Where we have showed no mercy, none will be shown.

What measure we have meted will be measured to us again. If we have looked upon the poor, and said, "He brought his poverty upon himself, he does not deserve to be helped," who will pity us? how shall stand our ears in the last day?

We brought our poverty upon ourselves. We had nothing but filthy rags, no food that would endure; when we came to God, asking "to be helped, to be clothed, to be fed, to be saved."

What if he had not listened to our cry? What if he had not "laid help upon one that is mighty?"

"Mercy rejoiceth against judgment." Faith cannot save, if there are not the works that justify.

We must look into the perfect law of liberty and continue therein, being a doer, as well as a hearer of the word. Then only may we hope to be blessed in our deed. We must bridle our tongues if we would not have our religion in vain, "be swift to hear, slow to speak, slow to wrath." "Visit the fatherless child, and the lonely widow." "Minister to the necessities of the saints." "Be good as we have opportunity to all men," then may we hope, having believed God, and by works having made our faith perfect (in God's sight) to have that "faith accounted to us for righteousness."

"The law is dead, wherein we were held. We have been married to Christ, that we should bring forth fruit unto God."

Selections.

The Baptist.

RICHARD BAXTER ON CREEDS AND CONFESSIONS.

The Lord Jesus in wisdom and tender mercy established a law of grace, and rule of life, pure and perfect, but simple and plain: laying the condition of man's salvation none in the honesty of the believing heart, than in the strength of wit, and subtlety of a knowing head. He comprised the truths which were of necessity to salvation in a narrow room; so that the Christian faith was a matter of great plainness and simplicity. As long as Christians were such and held to this, the gospel rode in triumph through the world, and an omnipotency of the Spirit accompanied it, bearing down all before it. Princes and sceptres stooped; subtle philosophy was nonplussed; and all useful sciences came down, and acknowledged themselves servants, and took their places, and were well contented to attend the pleasure of Christ. . . . .

The serpent envying this happiness of the church, hath no way to undo us, but by drawing us from our Christian simplicity. By the occasion of heretics' quarrels and errors, the serpent steps in, and will needs be a spirit of zeal in the church: and he will so overdo against heretics, that he persuades them they must enlarge their creed, and add this clause against one, and that against another, and all was but for the perfecting and preserving of the Christian faith. And so he brings it to be a matter of so much wit to be a Christian (as Erasmus complains), that ordinary heads were not able to reach it. He had got them with a religious, zealous cruelty to their own and others' souls, to lay all their salvation, and the peace of the church, upon some unsearchable mysteries about the Trinity, which God either never revealed, or never clearly revealed, or never laid so great a stress upon: yet he persuades them that there was Scripture proof enough for these; only the Scripture spoke it but in the premises, or in darker terms, and they must but gather into their creed the consequences, and put it into plainer expressions, which heretics might not so easily corrupt, pervert, or evade. Was not this reverent zeal? And was not the devil seemingly now a Christian of the most judicious and fervent sort?

Yea, and where modesty restrains men from putting all such inventions and explications in their creed, the devil persuades men, that those being the judgments of reverent divines (no doubt to be reverenced, valued, and heard), it is almost as much as if they were in the creed, and therefore whosoever dissenteth must be noted with a black coal, and you must disgrace him, and avoid communion with him as an heretic. Hence lately is your union, communion, and the church's peace, laid upon certain unsearchable mysteries about predestination, the order and object of God's decrees, the manner of the Spirit's most secret operations on the soul, the nature of the will's essential liberty, and its power of self determining; the Divine concourse, determination or predetermination of man's, and all other creatures' actions, etc.; that he is scarcely accounted to be a fit member for our fraternal communion that differs from us herein. Had it not been for this one plot, the Christian faith had been kept pure; religion had been one; the church had been one; and the hearts of Christians had been more one than they are. Had not the devil turned orthodox, he had not made so many true Christians heretics, as Epiphanius and Austin have enrolled in the black list. Had not the enemy of truth and peace got into the chair, and made so pathetic an oration as to inflame the minds of the lovers of truth to be overzealous for it, and to do too much, we might have had truth and peace to this day. Yea, still, if he see any man of experience and moderation stand up to reduce men to the ancient simplicity, he presently seems the most zealous for Christ, and tells the inexperienced leaders of the flocks, that it is in favor of some heresy that such a man speaks; he is plotting a carnal syneretism, and attempting the reconcilement of Christ and Belial; he is tainted with Popery, or Socinianism, or Arminianism, or Calvinism, or whatsoever may make him odious with those he speaks to. O what the devil hath got by over-doing!

Review and Herald.

A KEEN REBUKE.

Robert G. Ingersoll in his tirade against the Bible and Christianity of course expected the opposition of the clergy and of religious denominations generally, and hence has not been surprised at the attacks made upon him from that quarter. He was hardly anticipating, however, that the secular press would join in the denunciations of his work. But so unreasonable and outrageous has been, and is, his course, that papers of this class have felt called upon to rebuke him sharply; and this, Mr. Ingersoll, as well he might, has felt most keenly. The following from the *Inquirer* of Philadelphia shows how the better class of the secular papers regard this man and his work:—

"Robert G. Ingersoll, better known among a class of politicians of the baser sort as Bob Ingersoll, may contend with the better part of himself—and we have no doubt that he has a better part than that of which he makes public exhibition—that he must live; and to live after the fashion he has chosen, he must have money, and a good deal of it. He tried to live by the law, but he lacked clients and failed as a lawyer; he tried to live by politics, but he lacked even the smallest stock of principles which our modern politicians must have to secure success, and, consequently, he failed. He recognized, however, that he had great and attractive abilities as an orator, a certain dramatic faculty as a story-teller, and a fund of sarcastic humor which delighted his boon companions of the Congressional lobbies. For after Mr. Ingersoll's failure as a politician, he tried to live as a lobbyist; but here he partly failed again, because the Credit Mobilier exposures had made honorable members afraid to have commerce with 'the gift-bearing Greek.'

"Having failed in everything he had attempted, Mr. Ingersoll determined to utilize as a lecturer the talents, gifts, and abilities which God had given him; and being shrewd enough to know that he could succeed only by choosing a subject of vivid or even startling interest, he chose that of the defamation of God and of his religion. It was his need—or his fancied need—that impelled him to do what he did, and he has prospered exceedingly in doing it, so far as reaping large pecuniary harvests from sowing the tares of unbelief and infidelity can be considered prospering. He wanted money, and he gets money. It is possible, however, that, if he does not now think, the time will come when he will think that there is something in the world better than money, and that a wholesome, abiding faith in God and his mercy is worth more than all the money that ever was coined. Mr. Ingersoll is simply a trafficker in blasphemy and infidelity, partly because it pays him to traffic in them, and, possibly, partly because he is as ignorant of the harm he is doing as he is of the subject of which he publicly speaks.

"It should be thoroughly understood that Mr. Ingersoll is simply a peripatetic showman performing for his own benefit. He represents no opulent body of citizens or of men; he represents only himself, and has no higher purpose to serve in denouncing religion and belief than of filling his pockets. It is possible, even probable, that if there were any lower depth to which he could sink his talents and his manhood, and which promised larger pecuniary rewards, he would seek it. He appeared at the Academy of Music last night in his favorite character of infidel and blasphemer, in opposition to Barnum's circus, and the stars at the theatres, and drew as large a house as any of them all, though even the clown in the ring or the singer of unclean songs in the variety show, must have felt humiliated to be compelled to contend for public favor against a performer who put his thoughts and speeches to such base uses, and, for a price, plays the panderer to the ignorant and vile."

Much indignation is expressed by Roman Catholics in Paris at the Government giving up to Pere Loyson the Church of the Assumption, on the Rue St. Honore, in which the Abbe de Cluerry, who is deemed to have suffered martyrdom from the Commune, for many years officiated. Dean Stanley came over to be present at its opening by Pere Loyson.

A LETTER

TO A BAPTIST MINISTER ON THE INTERMEDIATE STATE

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No. 71.

J. P. WEETHEE.

Herald Angel.—And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice. Wo, wo, wo, to the inhabiters of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound. Rev. viii. 13.

The proclamation of this introductory messenger, is important, since it gives the alarm, and establishes the fact that the trumpets are consecutive, as well as it decides, also, the last three trumpets to be more terrible in character.

a. Preparatory alarms are God's method of dealing with mankind under all dispensations. He warns men of coming judgments, that they may avoid them. By the wicked these premonitory alarms are not heeded. Such persons are overtaken as a thief.

b. The trumpets are consecutive.—The expression "yet to sound," proves that four had sounded. Also their order is denoted by first, second, third, fourth, fifth, sixth, and seventh.

c. The character of the trumpets belonging to the second series, is announced by the proclamation of this special messenger: "Wo to the inhabiters of the earth." The first four trumpets were severe; but they were local—confined principally to the territory of the western empire; but these wo trumpets involve the human family. Their torments involve the Christian world.

Fifth Trumpet.—And the fifth angel sounded, and I saw a star fall from heaven unto the earth; and to him was given the key to the bottomless pit. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. And there came out of the smoke locusts upon the earth; and unto them was given power, as the scorpions of the earth have power. And it was commanded of them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads. And to them it was given that they should not kill them, but that they should be tormented five months; and their torment (was) as the torment of a scorpion, when he striketh a man. And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them. And the shapes of the locusts (were) like unto horses prepared unto battle; and on their heads (were) as it were crowns like gold, and their faces (were) as the faces of men. And they had hair as the hair of women, and their teeth were as (the teeth) of lions. And they had breastplates, as it were breastplates of iron; and the sound of their wings (was) as the sound of chariots of many horses running to battle. And they had tails like unto scorpions, and there were stings in their tails, and their power (was) to hurt men five months. And they had a king over them (which is) the angel of the bottomless pit, whose name in the Hebrew tongue (is) Abaddon, but in the Greek tongue hath (his) name Apollyon." Rev. ix. 1-12.

Such is the inspired description of the first two. The scenery, the chief and subordinate agents, and their work, are all very remarkable. Let us fancy what John saw; and let us enter into the same divine spirit.

The eastern world, with its earth and sky, occupies the prophetic vision. Among the southeastern constellations a bright star draws the attention. While the prophet is gazing with interest, the meteor shoots downward in a lucid pathway to the earth.

This star henceforth seems to possess human attributes, having hands and other members. The prophet has been looking into the blue concave of an Arabian sky, beneath which is the peninsula of Arabia. Every object is unlike those belonging to the Roman world: new heavens, new earth, new constellations, new race of men; new laws, new religion; everything new and wonderful

Let us follow that singular visitant from the heavens.

A key is placed in the hand of this extraordinary meteor; by what agent it is not stated. By some invisible power. It is no sooner given than it is put into its own lock and turned; open flies the door, and out rushes a blinding smoke like that of a great furnace. The prison is an immense cavern, so vast, and so deep, and so full of smoke that the bottom was beyond the prophet's vision; it was an unfathomable cavernous pit.

While John gazes upon the immense volumes of the rushing smoke, his attention is drawn to the swarms and armies of living objects, flying through the rolling volumes, and issuing out in immense swarms; they light on the earth. The prophet calls them locusts; though of a peculiar shape, and very remarkable in their mission.

Their Form.—They resembled war horses. On their heads were the similitudes of golden crowns. They had men's faces, long hair of women, and the teeth of lions. They had breastplates that resembled iron. The sound of their wings resembled the sound of many chariots of war rushing furiously into battle. They had heads with stings of scorpions. Another peculiarity was that these locusts had a king over them, originating in the same dark pit, while ordinary locusts have no king.

"Locusts have no king, yet go they forth all of them by bands." Prov. xxx. 27.

Their mission is equally remarkable. They are locusts in name, but scorpions in nature. The command of their king is, Hurt not the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads. Rev. ix. 4. Their commission allowed them only to torment. That torment was poisonous like that of a scorpion for five months. It was to be so severe that men would prefer death, but would not be gratified.

Their royal commander, by nature a destroyer, controlled his army with despotic power, and infused into them, his own indomitable spirit of torment, to which his mission was confined.

Terms defined and explained:—

a. "Star"—a meteor, or falling star. Falling, or shooting stars are either ordinary meteors, such as may be seen during almost any clear night, a meteorite—a meteoric stone, a solid compound of earth and metal, made luminous by friction, as they pass with great velocity through the atmosphere; or they may be such as are intended for some extraordinary mission, such as directed the Eastern sages to Bethlehem.

b. "From heaven."—Here the term heaven, evidently has its primary signification, as in Gen. i. 8. "And God called the firmament heaven—רָקִיעַ —expanse (blue concave formed of the atmosphere); and שָׁמַיִם (*sha-mu-yim*) heaven. The prophet, in former visions, had over him a Roman sky, under which was the Roman earth; this appears southeastward, and a little beyond the limits of that empire.

c. "Key."—A key is an instrument to shut or open a lock, by being inserted into it. Every building or place designed for security, has its lock and key. The person that holds the key, has authority, or at least the power to open. To this extraordinary star is given a key, thereby having authority to unlock.

d. "Bottomless pit."—The star had given him the key of what is here translated bottomless pit. The original thought, conveyed by the two Greek words φρεαρ and, αβυσσου rendered in English by the noun "pit," and its attribute, "bottomless," is that with which we have to do. If the two expressions convey the same meaning, the translation is correct, and we have the inspired thought; but, let us see if they convey the same thought. John evidently saw what he called *phrearos abussou*—translated bottomless pit, and, at other times our translators call it hell. Abuss is defined thus. fr. a *intens.* and βυσσος *bus.* for βυθος depth, an abyss, a deep: the receptacle of the dead; the bottomless pit, hell: an abyss of waters, adj. bottomless, unmeasurable, vast.

It is used in the Greek New Testament as follows:—"And they (the demons) besought him that he would not command them to go out into the deep" —τον αβυσσον. Luke viii. 31. "Who shall descend into the deep"—τον αβυσσον. Rom. x. 7.

Seven times in the Apocalypse, the Greek is translated bottomless pit: yet, in Rev. xi. 7, xvii. 8, and xx. 1, 3, there is only one word, αβυσσος, but the place opened by the star has two words to express its meaning, viz., φρεαρ and αβυσσος; when the place is simply named it is called φρεαρ; when its depth is spoken of, the word, αβυσσος is added. When their king is named, (vs. 11) he is called τον αγγελον της αβυσσου. It will be seen, by examination, that these seven do not express the same place. In Rev. ix. 1, 2, it refers to a deep cavernous place on the land, without any allusion to a place of future torment,—a vast pit so deep that its bottom could not be seen was presented to the prophet's vision.

e. "He opened the bottomless pit."—This act shows that the star had control over this deep cavernous pit—to let out upon the earth its poisonous contents. The date of the first two is fixed by this opening; all that transpired before that event was introductory.

f. "A smoke arose out of the pit."—As a literal term, no explanation is necessary: all persons are familiar with smoke; and many have seen the smoke of great furnaces. John must have seen such, or he could not have used the simile. It was a smoke, like that which arose from the plain of Jordan, at the overthrow of the five cities, "Abraham beheld, and, lo, the smoke of the country went up as the smoke of a furnace." Gen. xix. 28. The smoke that John saw was a symbol, since it was part of the drapery of a vision; so are all the objects of the vision. The smoke was immense, since "the sun and air were darkened by reason of the smoke of the pit." Verse 2. This smoke was peculiar since it had life-sustaining elements.

g. "Locusts came out of the smoke."—These are peculiar, since they live in smoke as their natural element. It is not stated, however, whether they are citizens of the cavernous pit, and driven out by the smoke, or the children of the vaporous smoke, through which they were swarming. Perhaps they came out of the pit earth, and grew up, and lived in the smoke.

h. The nature of these locusts.

i. Locusts belong to the east. It is said that their native country is Arabia. It will be of great interest to contrast the literal and symbolic locusts. The Hebrew word אַרְבֶּה (*ar-beh*) means to multiply, enlarge. The locusts are called by that name because they are so prolific. They belong to a genus of insects, known by the name of *Gryllii*, which includes three species, crickets, grasshoppers, and the locusts.

ISRAEL AND THE CHURCH.

NUMBER TWO.

J. CAMERON.

PROPHECIES OF ISAIAH, JERREMIAH AND EZEKIEL CONCERNING FINAL RESTORATION OF ISRAEL.

In consulting the succeeding prophets respecting Israel's restoration to their own land, we shall only make a selection, at once for the sake of brevity, and to concentrate attention on a few testimonies which are deemed so distinct that no more numerical augmentation could possibly add to the strength of their evidence.

"And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots; and the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord; and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears; but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek; and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the isles of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not vex Ephraim." Isa. xi. 1-5, 10-13.

Observe two points in this passage. First, WHO are to be restored? It is the outcasts of Israel and the dispersed of Judah. In the reign of Rehoboam ten of the twelve tribes revolted from the House of David, and formed what was called the kingdom of Israel, while the two tribes of Judah and Benjamin, constituted the kingdom of Judah. The ten tribes were CAST OUT of the land and carried away to Assyria, about B. C. 678. The captivity of Judah took place 130 years later. A partial restoration of Judah was afterwards accomplished under a decree of Cyrus, king of Persia, on which occasion God set his hand the first time to recover the remnant of his people. The passage under notice at present, however, distinctly predicts the restoration of both Israel and Judah, and that under circumstances of the greatest cordiality and friendship.

The use of the two names Israel and Judah here, it is submitted, inevitably compels us to conclude that the two divisions of the nation are intended. The same may be affirmed of the use of Ephraim and Judah, Ephraim being sometimes used to denote the kingdom of Israel.

Thus Jehovah says by Jeremiah, (xxxi. 9,) "I am a father to Israel, and Ephraim is my first-born." Notice again, that it is a SECOND interference on the part of Jehovah for the recovery of his people from the various countries of their dispersion, which is here predicted. "The Lord shall set his hand again the second time." The countries from which the people are to be gathered are also highly corroborative of both points just stated—Assyria certainly indicating the locality of the ten tribes, Egypt, Persia, and the islands of the sea, the localities of the dispersion of Judah—thus necessitating another restoration.

It has been asserted that all the twelve tribes of Israel were restored at the return from Babylon. But the historical books of Ezra and Nehemiah, as well as the predictions that preceded that restoration, leave no room to doubt that only the two tribes of Judah and Benjamin, with the priests, who were of the tribe of Levi, which was not reckoned as a tribe, were privileged to return to Palestine.

On the proclamation of Cyrus being issued, ("that the word of the Lord by the mouth of Jeremiah might be fulfilled," which only related to Judah), we read that "then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all them (that is, of the body of the people) to go up to build the house of the Lord, that is in Jerusalem." Ezra i. 5.

They are again described—"Now these are the children of the province that went of the captivity of those which had been carried away, whom Nebuchadnezzar the king of Babylon had carried into Babylon, and came again unto Jerusalem and Judah, every one unto his city." ii. 1.

Note also that although the general term Israel is sometimes used to designate Judah and Benjamin, there are not wanting the means of determining who are meant. For example, in chap. x. 5-9, we find the term "all Israel" in verse 5 limited to "the men of Judah and Benjamin." In verse 9. It is quite possible that a few individuals belonging to some of the other tribes may have embraced the opportunity to return, though there is no mention of it: and this may account for the "sin-offering for all Israel, twelve he-goats, according to the number of the tribes of Israel" which was offered at the dedication of the house of God. Besides it was a recognition of the divine purpose to "set his hand again the second time to recover the remnant of his people" from the other lands of the dispersion.

Let us now look at one of Jeremiah's prophecies. And here it may be premised that Jeremiah prophesied both of the restoration of Judah from Babylon, and of the final and glorious re-establishment of all Israel in the land of their fathers.

The following passage will be seen to be unmistakably concerning the final restoration, and that for one simple reason—both houses of Israel are repeatedly referred to as being the parties to be restored to their own land, and the certainty of this is attested by the strongest assurances which language is capable of conveying to human apprehension:

"Behold the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel, and to the house of Judah. In those days, and at that time, will I cause the branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely; and this is the name wherewith she shall be called, The Lord our Righteousness. For thus saith the Lord, David shall never want a man to sit upon the throne of the house of Israel; Neither shall the priests the Levites want a man before me to offer burnt offerings, and to kindle meat offerings, and to do sacrifices continually. And the word of the Lord came unto Jeremiah, saying, Thus saith the Lord, If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season, then may also my covenant be broken with David my servant; that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers. As the host of heaven cannot be numbered, neither the sand of the sea measured; so will I multiply the seed of David my servant, and the Levites that minister unto me. Moreover the word of the Lord came to Jeremiah, saying, Considerest thou not what this people have spoken, saying, The two families which the Lord hath chosen, he hath even cast them off? Thus they have despised my people, that they should be no more a nation before them. Thus saith the Lord: If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth; then will I cast away the seed of Jacob, and David my servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob; for I will cause their captivity to return, and have mercy on them." Jeremiah xxxiii. 14-26.

It is respectfully submitted to the candid reader that the plain and unsophisticated sense of this passage as it would be understood by an intelligent Jewish cotemporary of Jeremiah, is the only sense which any man or woman in any age is at liberty to put upon it. And that sense is undoubtedly that Jehovah had given his most solemn declaration that the twelve tribes of Israel, ten of which had already been carried into Assyria, should at some future time be gathered out from the nations and be planted in their own land, under circumstances of surpassing favor and glory. If this be not its meaning then may it mean anything which human fancy may please to dictate.

Turn we now to two of Ezekiel's prophecies contained in chapter xxxvii. In this passage the "whole house of Israel" are represented as a heap of dry disjointed bones, saying, "Our bones are dried and our hope is lost; we are cut off from our parts." The whole house of Israel here is not the dead generations of that people, but the generation then existing at the time when the fulfillment of the prophecy takes place—namely, as the prophet declares, when the "whole house of Israel" are placed in their own land."

This is followed by another prophecy which is closely connected with the foregoing, as may be seen by the word "Moreover" which introduces it. The prophet is told to take two sticks or rods and write upon them respectively, "For Judah and for the children of Israel his companions"—"For Joseph, the stick of Ephraim, and for all the house of Israel his companions."

The prophet is then told what he is to say when he is asked the meaning of this:

"And when the children of thy people shall speak unto thee, saying, Wilt thou not show us what thou meanest by these? Say unto them, Thus saith the Lord God: Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand. And the sticks whereon thou writest shall be in thine hand before their eyes. And say unto them, Thus saith the Lord God, Behold, I will take the children of Israel from among the heathen, whither they are gone, and will gather them on every side, and bring them into their own land; and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all; neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions; but I will save them out of their dwelling-places, wherein they have sinned, and will cleanse them; so shall they be my people, and I will be their God. And David my servant shall be king over them; and they shall all have one shepherd; they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children, forever; and my servant David shall be their prince forever. Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them, and I will place them, and multiply them, and will set my sanctuary in the midst of them forevermore. My tabernacle also shall be with them; yea, I will be their God, and they shall be my people. And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them forevermore." Ezek. xxxvii. 18-28.

There are three things in this prophecy which make it evident that it has not yet received its fulfillment, namely:—

1. Divided Israel are to be made one nation, in the land upon the mountains of Israel, nevermore to be divided into two kingdoms, as they had been before.

2. They are to be saved from their idols, and cleansed from that wherein they had sinned.

3. They are permanently to dwell in this united and prosperous condition, and the sanctuary of Jehovah is to be in the midst of them forevermore.

Observe—The land is expressly described as the land that God had given to Jacob his servant, and not only this, but as the land wherein their fathers had dwelt. Moreover they, the children of Israel are to be taken from among the heathen, or nations, or Gentiles, as the word is otherwise rendered, and gathered ON EVERY SIDE, and brought into their own land, and the Gentiles are to know that Jehovah sanctifies, or makes holy, or separates from other people for his own purposes, that people whom he had formed for himself, and who should show forth his praise, when his sanctuary or temple is placed in the midst of them forevermore.

Again, God is to make an everlasting covenant of peace with them, which shall be the guarantee for all the other blessings bestowed being continued among them. Under this new covenant the people are to be MULTIPLIED, and to dwell in the land, "THEY, and their CHILDREN, and their CHILDREN'S CHILDREN forever."

This, it is submitted, is incapable of being applied to any but "Israel after the flesh." It is impossible to find anything answering to the multiplication of the seed of the whole house of Israel, and their permanent residence in their own land, with their children and children's children, in the church immortalized and glorified, neither marrying nor giving in marriage, but like to the angels of God.

(To be Continued.)

NEWS OF TRAVELS.

J. S. HATCH.

I left home April 20. The first point visited was Moore's Schoolhouse, Kosciusko Co. Met several of the brethren and sisters, some from Pierceton. Had a good meeting.

First Sunday in May brother and sister Wince took me to brother Guffin's, went over on Saturday. Brother and sister A. Wince and others from their neighborhood came to the meeting. During my stay brother J. Lewis died and I stayed to the funeral. Some twenty-five years ago he embraced the gospel and looked forward to the resurrection as the hope for a future life. During his sickness he told his wife he longed for the return of the Lord, and would have been happy if Christ would come so he could meet him without seeing death. He leaves a wife, and I think, three married children to mourn their loss.

From there I went to the Roose Schoolhouse, and had good meetings. Brother Harrison Shearer fell asleep in Jesus during my stay, and I was called to preach at his funeral. I immersed him, his wife, and two others last October. The brethren set me to commenced as soon as he was baptized to live a different life, but he has fallen under the power of death till the last trump shall sound.

I next visited Kingsbury. There are only a few brethren there.

I next visited Brother Henry, on the "Island." Not many attended, the appointment not being understood. Here I met brother Samuel Andrews, of Michigan, also W. R. Gonder, of Michigan. Brother Henry is still battling for the truth. This is an old point where the truth has been proclaimed by Brother R. Corbaley and other faithful workers.

From there I returned to the Roose Schoolhouse, and held meetings two nights. Had good meetings.

Next went to Millwood and held meetings two days. I find quite an interest in some places to hear the truth. There is much to do but few to do it. But very few of our preachers are in the field and they but poorly sustained. I see that another one of our brethren who for years has preached the word, has fallen asleep, (S. G. Clark), so we all will soon pass away. Let us be up and doing. The Lord Jesus will soon come.

For the last three thousand years, it is said, there has stood in the immediate neighborhood of Sparta a gigantic cypress, the very same tree which of old found mention in the pages of Pausanias and other antique Greek historians. It reared its stately head to a height of one hundred and sixty feet above the ground, and its dark foliage overshadowed a space nearly three hundred feet in circumference. It was a source of profit, as well as of pride, to the inhabitants of Sparta, for its world-wide fame annually attracted hundreds of curious tourists from all parts of Europe, whose temporary sojourn in its vicinity brought no small amount of grist to the Spartan mill. Only the other day this venerable sylvan patriarch was ignited by a band of Gypsies while cooking their midday meal under the shade of its leafy branches, and burned to the ground despite strenuous efforts made to save it from annihilation. It would appear that this grievous accident is regarded by the Greek populace as of evil omen to the enterprise in which the Hellenic nation is just now embarked.

THE RESTITUTION.

S. A. CHAFLIN, EDITOR.

Plymouth, Indiana, June 8, 1881.

SOME articles on baptism are deferred for the present. Will continue our own on The Commission when some manuscripts that have been delayed shall have been published.

WE are under special obligations to two of our kind brethren, and a benevolent sister living in Ohio, for some pecuniary aid. The sister sent $10 to the relief fund, and $10 to send out tracts. The two brethren contributed $5 each to our relief fund. May God reward them a thousand fold. We intend to send the tracts for which our sister pays mostly to the Pacific coast for distribution. We shall send some to Brother N. Bond, Washington, D. C. We will try and make the $10 sent by our sister do all the missionary work possible.

THE Conference at Antioch was held as appointed June 3–5, closing on Sunday evening. The attendance was very encouraging—increasing every meeting. Brethren J. M. Stephenson and J. S. Hatch were present and preached to those who convened from time to time. Sister Woodward from Hammond, Mich., attended this meeting. No others from a distance. Two persons were baptized by brother H. Barnhill, Sunday afternoon. Good attention was given to the preaching.

MILLWOOD, Ind., May 28, 1881.
Editor Restitution:

Having received a note from brother Penimore sometime after the debate at Argos, informing me that the brethren had decided that I should write out a report of the discussion; will you please insert a note in THE RESTITUTION of next week, stating that it is in a state of preparation, and will soon be completed.

I would suggest that the brethren at Argos pay for about a hundred extra copies of the issue containing said report, to be distributed among our German Baptist friends, and others who do not take the paper.

JOS. MESSIMORE.

We delay the publication of this report till next week in order to give our brethren time to inform us how many copies they want, as we do not desire to print any more extras than will be required for distribution by our friends. Let us know by the last of this week how many will likely be wanted.

FROM the Chicago *Times* of May 30, we take the two articles below on the New Revision. Dr. Schaff's connection with the American Committee invests whatever he may have to say with special importance. Brother Read's communication will direct our readers to important changes for the better in some words selected as examples, as well as suggest some particular words that have, in Greek, very distinct meanings that have been obscured by being carelessly translated into English by one and the same word. A second article from Brother Magruder will also appear in our paper. From time to time we will give what may be instructive to our readers on this important subject.

One of the Revisers.

SERMON BY REV. PHILIP SCHAFF, D. D.

PITTSBURGH, Pa., May 29.—A large audience, including many ministers in attendance at the United Presbyterian synod, filled the First Presbyterian church here this morning. The high reputation of Dr. Philip Schaff as a biblical scholar, and his position as the chairman of the American section of the revision committee, made the occasion of his first address upon the revised New Testament one of unusual interest. The reverend gentleman said:

"I direct your attention to that portion of the word of God contained in the Second Epistle of Paul to Timothy, third chapter, and sixteenth verse: 'All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works.' This passage refers originally to the Old Testament, for the New Testament was not then completed; but in a higher, wider sense it applies even more to the New Testament, which rises as high above the Old as the glory of the sun excels the dimmed light of the moon and stars. Taking the Bible, therefore, as a whole, inspired by God, written by men—thus human and Divine at once, like our Savior—I say it is the most remarkable book that was ever written or printed. It is more than a book; it is an institution. It is one of the three fundamental pillars of Christian society, the church of God, the day of God, and the book of God. A holy trinity upon earth, on which our civilization and all that is pure, and good, and noble in our institutions, in our private, public, and national life rests. To destroy any of these would be to prepare the way for a lapse of mankind into barbarism and heathenism worse than that out of which our forefathers were brought by this three-fold agency, the Christian church, the Christian Sabbath, and the Holy Bible. How important, then, that this book should be translated and retranslated into every tongue, and given to every people as it was originally given out in Hebrew and Greek. Retranslation must take place from time to time, whenever the exigencies of languages and of Biblical knowledge make it desirable."

The reverend speaker then touched briefly upon the different translations, the partial Anglo-Saxon; one of the venerable Bede; that by Wycliffe, from Latin into a language newly formed from the union of Anglo-Saxon and Norman-French, which being a translation of a translation, was necessarily inaccurate in many minor particulars; the invention of printing paving the way to the Reformation and awakening a desire to read the Word of God as it fell from the lips of Christ and his apostle rather than in the language of popes and bishops and priests; the translation by Tyndale, first from the original tongues, which was burned by order of King Henry and the bishop of London, on the banks of the Thames, where the foreign Bible house now stands; Coverdale, Cranmer, the Geneva bishops, and finally the King James translations, each being more accurate than the preceding, as the knowledge of Greek and Hebrew became fuller. He spoke of the many excellencies of the King James translation, but said that for the past fifty years there had been a growing demand for a new translation. The reasons for such a revision are especially two:

1. The changes in language; and,

2. The progress in Biblical scholarship.

Every living language changes from time to time. The language of Bede changed to that of Wycliffe, that of Wycliffe to that of Tyndale, that of Tyndale to that of the time of King James; and there have been many changes since then, certain words have changed their meaning to the direct opposite of that formerly expressed by them. The speaker cited verses in which "prevent" is used in the sense of "precede," "let" for "hinder," "carriages" for "baggage," "by and by" for "forthwith," and others of like nature. The second and more important reason, however, is the growth of every branch of knowledge. The forty-seven men who made King James' translation had none of them been in Palestine, and knew little of Biblical geography. They were thus liable to make mistakes, and did make many. Since then Egypt has given up her treasures, Sinai has been explored, Palestine traversed, Babylon and Nineveh have risen from their graves to testify to the truth of the Bible and lend their manuscripts and inscriptions to the explanation of some of its passages. This gain in knowledge should be used to make a good translation better, to bring the English Bible up to the standard of English knowledge, to substitute intelligible modern English words for obsolete ones, and above all to translate from the purer older Greek and Hebrew texts written nearer the apostolic age. The King James version was a translation from manuscripts, and contained the errors that must creep in with frequent copying. Older manuscripts since discovered have been used in the present revision, and many actual errors rectified. "Strain at a gnat" has been changed to "strain out a gnat," and a great many such typographical errors corrected. Two words in the original were both translated "hell" in the King James version—"*Hades*," meaning the abode of souls after death, and "*Gehenna*," meaning the abode of the damned. In the revision this has been corrected. So also has the distinction between "devil" and "demon" been brought out. The division into chapters, made by a Roman Catholic cardinal in the thirteenth century, and that into verses, first made by a Paris publishing house in the sixteenth, having been done away with, and the text divided according to sense. Italicised passages, when they were unnecessary and weakening to the true sense, have been discarded. Yet all these changes, this bringing of the English text closer to the true reading of the original, has not, in any wise, interfered with the sacredness of the book. That English Christendom, divided by jealousies, prejudices, and recollections of previous persecutions has been able to unite in this work, surely testifies to the hand of God in it, and that it will be the great bond of union between the different sects. The committee's work is done, and it now rests with the Christian people to say whether the revision shall take the place of the old version, or be used with it, or as a commentary.

The Revised New Testament.

H. V. REED.

The eagerness shown by all classes of society for the revised New Testament is very remarkable, and it must be evident to the most casual observer that some other reason than that of curiosity lies at the foundation of this general demand for light. That the teachings of the Nazarene and his legatees have a powerful influence upon the minds and consciences of men there can be no question; but aside from this, each party is anxious to know whether certain technical words have been omitted from the revised Testament. Those who find their pet phrases retained, will be loud in their praise, while those who find their peculiar terms left out will be equally loud in condemning the work of the revisers. In view of this, we cannot suppose that those having in charge the revision would expunge any word or phrase which strongly supports their own dogmas.

It is highly questionable whether men holding pronounced views upon disputed points of doctrine can be strictly impartial in their efforts to give an exact translation of any book. In their zeal to sustain their peculiar theories they will naturally incline toward those words which will best express their views or give color to their interpretation. We do not attribute this to dishonesty, but to human weakness. By so doing, men seem to think that they are glorifying God. But the truth is better than dogmas, and must prevail. Would it not have been well for those having in charge the revision of the Bible—which, by the way, is an unfortunate phrase—to have called in all classes of revisionists for the purpose of getting at the exact points of difference, and then let that view obtain which expresses the real meaning of the original writer. By doing this, the party spirit would, in a measure, have ceased, and a better and more accurate translation would have been the result. As it is, the different sects and isms will treat the revised edition as a partisan affair and without authority.

This state of things presents another occasion for skeptical persons to attack Christianity itself, and treat it all as a mere superstition; but the candid student of philosophy and sacred literature will hardly dare to trench upon such untenable ground. We have numerous translations of the Hind of Virgin, and many other works of antiquity, and no one calls in question the genuineness or authenticity of these productions. The numerous manuscripts scattered throughout the Oriental world, in so many different languages, and yet so nearly alike, afford a strong proof of the genuineness of our modern text which agrees so closely with all the different manuscripts which have come down to us from ancient times. The trouble is not with the original text, but with partisans who are very tenacious in sustaining certain words which have the sanction of the authorized version, and on which the dogmatists depend. In the main, all of the forty-five New Testament translations into the English language agree. The whole controversy has been about certain words which, it is claimed, do not faithfully represent the original Greek.

Not being a partisan, we can, to a certain extent, investigate the disputed points impartially. We can not, in a short article, review all the points, but will notice a few of the most prominent:

THE WORD HELL.

There are, in the original Greek, three words which are translated in the authorized version by the one word hell. These three words are *hades*, *gehenna*, and *tartarus*. *Hades* is a compound word, and means unseen. This word occurs eleven times in the New Testament, and never refers to anything beyond the resurrection, but always to the grave or the state of death. See Matt. xi. 23; xvi. 18; Luke x. 15; xvi. 23; Acts ii. 27, 31; Rev. i. 18; vi. 8; xx. 13 (margin) 14. The revisers saw the impropriety of translating this word by the term hell, but they put it into the new version without translation, which is an invasion. Wakefield, in the improved version of 1800, and many other modern English versions, translate *hades* grave. Dr. George Campbell, who translated the New Testament, says of this word *hades* that it should never be translated hell, and that it always means the world of the dead whether good or bad, etc.

The word *gehenna* occurs in the New Testament twelve times, and is translated hell. The revised Testament retains the old translation. To have been consistent, they should have transferred the original word *gehenna*, as they did the word *hades*. This would have removed the idea of a place of endless misery from the New Testament. *Gehenna* is a compound word, and means the valley of Hinnom, south of Jerusalem, once celebrated for the horrid worship of Moloch. The word comes from "*ge*," earth, and "*Hinnom*," the name of a man, and never means a place away from the earth. To the Jewish mind, it was perfectly plain, and referred to their system of capital punishment.

The other word is *tartarus*, and occurs but once (2 Peter ii. 4), and means darkness. The text above does not refer to men, but to lapsed angels, and that, too, before the final judgment. Hence to translate it hell, and thereby leave the impression upon the English reader's mind that it refers to the same place as *gehenna*, is not fair treatment. The time, the locality, nor the subjects are the same. Then why use the same English word? The ordinary reader is certainly misled by such a translation. It would have been better by far not to have translated the word at all. But we cannot extend our criticism further on this subject.

THE WORD "WORLD."

It is a rule of language that a word should perform the same office in one language that it does in another. Now, there are three Greek words translated into our language by the one word world. These words have distinct and separate meanings in the original, and can not be made to mean the same thing by being translated into another tongue. These words are: *Aion*, *kosmos*, and *oikoumenee*. The first means an age; the second the present order of things, the world proper; while the third means the inhabited earth. To translate, therefore, these words by the one word world, violence is done to the original text, and the common reader is led into the dark. The end of the world always means the end of an age or dispensation, but never the annihilation of the globe or the burning up of the earth itself. If the translators had made a proper discrimination, much confusion would have been avoided; but as it is, the reader is left just where he was before. There is one other word which has been left as it was, but which does great violence to the doctrines of the New Testament, and that is the phrase:

THE GODHEAD.

The reader has been led to infer that this was among the most approved and clearly stated ideas of the original Scriptures. Nothing can be more unfair. The word godhead is not good English. It means nothing in itself and does not convey any idea to the reader. What is a godhead? The idea in the original is simple and beautiful. We will note the three texts wherein it occurs. Acts 17: "Being, therefore, already offspring of God, we ought not to be supposing that which is Divine to be like unto gold, or silver, or stone," etc. (Rotherham). Rom. i. 20: "For his unseen things, from a world's creation are to be clearly seen by the things made being perceived, both his eternal power and divinity." (Rotherham.) Col. ii. 9: "For in him (Christ) dwelleth all the completeness of the Divine nature in a body." The word godhead, like the word trinity, carries with it the idea of a society, which is not the idea of the original. Had the word been left out of the revised Testament it would have removed another impression from the "three-in-one-God" theory. Modern criticism has forced certain interpretations from the sacred text, and it will not be long before doctrinal harmony and Biblical exegesis will expunge from the creeds of men the theories of endless misery, the destruction of our globe, and the heathen dogma of the society in God, or the trinity. No effort on the part of authorized versions will succeed in bolstering up theories which are contrary alike to sound reason and the Scriptures of truth.

Nothing especially new has been brought out by the revised edition; no new doctrine has been made plainer, nothing in the way of textual criticism has been added to our fund of knowledge. The new version may awaken a new interest in some minds, and thereby do good. Aside from certain technical phrases, all of the English translations set forth the same great truths taught by Christ and his apostles. There is no controversy about the duties of everyday life. The beautiful lessons of morality and the law of love and forgiveness are the same in all the translations. Men are not divided into bickering parties upon the great problems of goodness toward each other, and of confiding loyalty to our Father. On all these practical truths there is union and brotherhood. The creeds of men need revision. Councils and synods must modify their decrees, and men and women must revise their lives and make them conform to the sweet spirit of Christ. Then we shall have a revision of living epistles, read and known of all men.

Communications.

THE NEW REVISION OF THE TESTAMENT.

NUMBER TWO.

A. B. MAGRUDER.

Editor Restitution:

Since my last paper we have received a further instalment of the New Revision, embracing the first four books of the New Testament. These, with the preface accompanying, throw much light on the features of the work.

The revisers are careful to say that their task "was revision, not retranslation," and they were constrained by the rules which transmitted them "to introduce as few alterations as possible consistent with faithfulness."

These restrictions undoubtedly detract from the value of their work. No revision is entirely reliable which is not free as well as faithful.

If there had even been a *free* revision which was also *faithful* to the original text the vexed controversy as to the meaning of the initial christianizing ordinance of the church of God would have received its quietus by rendering *baptizo*—dip, immerse, submerge—its *only* true and real meaning—instead of merely transferring, by new coinage, a Greek word into the otherwise English version.

But this act of bold honesty was, perhaps, too much to expect from men who—most of them—would have found their "occupation gone" had the truth been allowed to appear.

That there are merits and advantages in the revision cannot be denied, and that the faults and defects that we discern are chiefly those of omission, is also true.

We note some of the changes:

From the Lord's prayer, Mat. vi. 13, they omit the words "For thine is the kingdom and the power and the glory forever, amen;" and for "deliver us from evil," they say "deliver us from the evil."

They omit as not the words of Christ Mark xxiii. 14, "Woe unto you, scribes and Pharisees, hypocrites! for ye devour widow's houses, and for a pretense make long prayers; therefore ye shall receive the greater damnation."

They omit as not having been said by Christ Mark ix. 44–48, "Where the worm dieth not and the fire is not quenched. And if thy foot offend thee cut it off; it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched, Where their worm dieth not and the fire is not quenched."

They omit as unauthentic the statement, John v. 3, 4, "For an angel went down at a certain season into the pool and troubled the water; whosoever now first after the troubling of the water stepped in was made whole of whatsoever disease he had."

They omit as unscriptural the passage, Acts viii. 5, "Therefore they that were scattered abroad went everywhere preaching the word."

They omit as not scriptural Acts xxiv. 9, "Let us not fight against God." For "Jesus who was made a little lower than the angels," they say "Him who was made for some little time lower than the angels."

For "verily he took not on him the nature of angels," they say "Verily he helps not angels."

For "without controversy great is the mystery of godliness," they say "Without controversy the pillar and ground of the truth is the great mystery of godliness who was manifested in the flesh," etc.

For "grace be with all who love our Lord Jesus Christ in sincerity," they say "Grace be with all them that love our Lord Jesus Christ in uncorruptness."

For "patience (worketh) experience and experience hope," they say "Patience (worketh) probation and probation hope."

For "wisdom is justified of her children," they say "Wisdom is justified by her works."

For "blessed are they that are persecuted for righteousness' sake," they say "Blessed were they which were persecuted for righteousness' sake."

For "there is none good but one, that is God," they say "One there is who is good."

For "what shall it profit a man if he shall gain the whole world and lose his own soul," they say "What doth it profit a man to gain the whole world and forfeit his life, for what can be an equivalent for his life?"

For "This is my beloved son, hear him," they say "this is my son, my chosen."

For "Hell" they generally say "Hades."

For "what went ye out for to see? a prophet," etc., they read "Wherefore went ye out? To see a prophet? Yea, I say unto you," etc.

For "Ye blind guides, which strain at a gnat and swallow a camel," they read "Which strain out a gnat," etc.

The following are objectionable renderings in the common version which they retain, the retention of which might seem to argue negligence and inattention:

John v. 31. "If I bear witness of myself, my witness is *not true*," in stead of putting it interrogatively, as the Diaglott, following Boothroyd, Doddridge, Alexander Campbell, and others has done, thus "Though I testify concerning myself, is not my testimony true?"

The same criticism is applicable to verse 37, same chapter, where the speaker is made by improper punctuation to utter an untruth.

Following the common version, which is here very faulty, they read "Ye have neither heard his voice at any time nor seen his form." The context shows that the allusion and citation of proof is to Jesus' baptism by John, Mat. iii, 16, 17, when the voice of God *was* heard publicly and the form of the Spirit "descending like a dove" *was* visibly apparent to all the people. All this appears and is harmonious and consistent if rendered interrogatively thus—"And the Father who sent me has testified concerning me. Have you not heard his voice at any time? Have you not seen his form?" (manifestation) at my baptism by John.

Other instances will readily be discovered by an attentive reader on a comparison of the two versions.

I hope our learned, intelligent, and accurate brother B. Wilson—author of the invaluable Emphatic Diaglott—will, from his larger studies and familiar knowledge of the true sources of authority on this question, give to the brotherhood and the public the benefit of his critical judgment through THE RESTITUTION, on the work and labors of these revisers, who merit the grateful thanks of all lovers of the Bible for their labor of love.

LOST MANUSCRIPT.

J. M. STEPHENSON.

About three weeks ago I wrote a reply to a reviewer's criticisms on my article on "Salvation by Faith and Works Combined," and mailed it at Ripley, Ill. The article not having appeared in THE RESTITUTION I wrote the editor in reference to it. He replies through the paper that it has not been received. The best confutation of the perversions and misrepresentations would be the republication of the original article. Very careless indeed must have been the reading of my article to have made such palpable mistakes, both in reference to what I said, and the legitimate conclusions deduced therefrom. Nothing is ever made by misrepresentation or perversion.

If the affirmation that faith and works combined, and the texts and arguments adduced to sustain them is a "phantom of the brain," or is "beating the air," then nearly all our brethren are in the same dilemma. Nay more—the critic is obnoxious to the same charges. He affirms that I have "stated no existing issue." Then he and I must be in perfect accord. If so, why find so much fault with almost everything I said, and every point I attempted to make?

The most cursory reader of my article cannot fail to see that from first to last all my quotations and arguments had just one object in view, viz., to prove that neither faith or works alone will save a man, but that both combined will save him.

The charge that I am on "both sides," or that I teach salvation by works alone, is too absurd, and such a perversion of a single word I uttered, or argument I adduced that it is not worthy a passing notice. Shall it be affirmed that because I said that by the same experts testimony adduced to prove salvation by faith alone I could prove salvation by works alone—that therefore, I either argued or believe that either faith or works alone will save a man?

My arguments are either worthy a fair and candid review or they are not worthy attention at all.

Why will he neither affirm or deny that faith alone will save a man?

I have boldly denied that faith alone will save a man, and given my reasons for thus believing. But he seems to dodge this issue. The charge that because faith and works are coupled together by the copulative conjunction that therefore they are equal conditions of salvation is not true. I affirm as a fact that they are coupled together by the copulative conjunction, and then affirmed upon my own responsibility my faith that they are equal conditions of salvation, not because they are thus coupled together, nor as defining the office of the copulative conjunction, but because they are both commandments of Christ. I know no difference in the commandments of Christ. They all rest upon the same authority. I will leave my reviewer to argue inequality among the commandments of Christ.

To be baptized is as positive a commandment as to repent or believe the gospel. He seems to have no other object in view except to blur over and distort my arguments. All the two cars were designed to represent was the co-operation of faith and works in the salvation of man. It is very natural for men to try to rule out witnesses whose testimony is against them.

I object for one to ruling out inspired testimony and substituting uninspired. I have just as much right to object to Paul as he has to object to James. The position that James was only referring to Abraham's works in offering up Isaac about forty years after he had been justified by faith, is not sustained by the evidence. All James says about faith and works down to the conclusion that "as the body without the breath is dead so faith without works is dead," was addressed to brethren living contemporaneously with himself and designed for all professed Christians as long as his general epistle should be read.

Let every reader turn to the second chapter of James and read for himself. With these remarks I submit the article under consideration which will speak for itself.

OBITUARY.

DIED—May 21, 1881, Sister Maria Gans, wife of Brother David Gans, of Lanark, Ill., aged 55 years, 2 months and 4 days.

Sister Gans was born in Canada, came to the United States when about twelve years of age. She was a member of the German Baptist Church for a number of years, and about twenty-one years ago embraced the One Faith. Since then she has lived and rejoiced in the one faith and hope, and died in full expectation of the life to come with the Master when he comes to establish his kingdom.

Sister Gans had been for about one year suffering from what was supposed to be dropsy; had the fluid removed twice, and after counseling with Dr. G. A. Hall of Chicago, under advisement of Dr. Wales of Lanark, was convinced that she had tumor. Being fully apprised that her life could not last long without a removal of the tumor, on May 13, in company with her husband went to Chicago, and on the 16th, she had the tumor of 48 pounds weight removed.

All indications and symptoms were favorable until the 20th, when reverse set in, and on the evening of the 21st under exhaustion she fell asleep in Jesus, to awaken again with the redeemed when the Master comes.

She was returned home by brother Gans and daughter Monday afternoon, 23d, for burial, and the many people who congregated at the house to see, and to hear the funeral discourse was conclusive evidence of her having had many friends.

The funeral services were conducted by Dr. S. J. Jacobs and O. M. Myers appropriate to the occasion.

She ever was ready to assist in the care of the suffering around her; was an earnest worker in the cause of the Master, a strong advocate and worker in moral reforms, and with patience ever bore her burdens, pain and sickness.

The cross has been borne the battles have been fought, the waitings, the weepings, the burials are o'er. She now retires to rest till Jesus comes to give the happy meetings, to give the crown, to give the victory, and the rejoicings.

O. M. MYERS.

DIED—Of typhoid-pneumonia, at his residence near Bracken, Huntington Co., Ind., on Wednesday, May 4, 1881, Joseph Lewis, aged 55 years and 11 months.

Brother Lewis was born in Rush Co., Ind., where he grew to manhood and was married; from there he removed to the county in which he died.

In the years 1824–5 he heard the gospel of the kingdom, the personal premillenial coming of the Lord, and eternal life through Jesus the Christ by a resurrection from the dead—and embracing the good news held it in all good conscience till the day of his death.

Brother Lewis was a kind and loving husband and father and an esteemed citizen. He left a wife and three children to mourn his death, but not without hope. Funeral discourse by J. S. Hatch.

J. L. WINCE.

Youths' Column.

Perseverance.

One step and then another,
And the longest walk is ended;
One stitch, and then another,
And the largest rent is mended;
One brick upon another,
And the highest wall is made;
One flake upon another,
And the deepest snow is laid.

So the little coral workers,
By their slow and constant motion,
Have built those pretty islands
In the distant, dark blue ocean.
And the noblest undertakings
Man's wisdom hath conceived,
By oft-repeated effort
Have been patiently achieved.

Then do not look dismayed
On the work you have to do,
And say that such a mighty task
You never can get through;
But just endeavor day by day
Another point to gain,
And soon the mountain which you feared
Will prove to be a plain.

"Rome was not built up in a day."
The ancient proverb teaches:
And Nature, by her trees and flowers,
The same sweet sermon preaches.
Think not of far-off duties,
But of duties which are near,
And having once begun the work,
Resolve to persevere.

Real Politeness.

You can do no better thing for yourself than to cultivate a kindly interest in all with whom you come in contact. It strengthens and enlarges your own heart, extends your influence, and gives you the great privilege of being the messenger of good to the needy—and we are all needy of kindness and love—and that which you give comes back to you often many times multiplied.

You can leave no better heritage to your children than that of polite, agreeable manners. I do not mean by this the outward show without the corresponding inward kindliness; but the genuine article, born and living in the soul, and which is acted out in the life.

Real politeness is a passport to the best society. It is not wealth and influence, but it leads on to wealth and influence. It is the key that unlocks many a door to honor, promotion, and prosperity. Seek it for yourself. Teach it to your children.

Bury Me in the Garden.

E. BURRITT.

There was sorrow there, and tears in every eye; and there were low half-suppressed sobbings heard from every corner of the room—but the little sufferer was still; it was just on the verge of departure.

The mother was bending over it in all the speechless yearning of parental love, with one arm under its pillow, and with the other unconsciously drawing the little dying girl closer and closer to her bosom.

Poor thing! in the bright and dew morning it had followed out behind its father into the field; and, while he was there engaged in his labor, it had patted around among the meadow flowers and had stuck its bosom full, and in all its burnished tresses, with carmine and lily tinted things, and returning tired to its father's side, he had lifted it on the loaded cart; but a stone in the road had shaken it from its seat, and the ponderous, iron trimmed wheels had ground it down into the very cart-path—and the little crushed creature was dying.

We had all gathered up closely to its bedside, and were hanging over the young, bruised one; to see if it yet breathed, when a slight movement came over its lips, and its eyes partly opened. There was no voice, but there was something beneath its eyelids, which a *Mother* could alone interpret. Its lips trembled again, and we all held our breath—its eyes opened a little farther, and then we heard it whisper "Mother! mother! don't let them carry me away down to the dark, cold grave-yard, but bury me in the garden—in the garden, mother."

A little sister, whose eyes were raining down with the meltings of her heart, had crept up to the bedside, and taking up the hand of the dying girl, sobbed aloud in its ears: "Julia! Julia! can't you speak to Antoinette?"

The last fluttering pulsation of expiring nature struggled hard to enable her to utter one more wish and word of affection; its last breath was on its lips as it whispered again: "Bury me in the garden, mother — bury me in the"——and a quivering came over its limbs—one feeble struggle, and all was still.

Christian Standard.

Little Things.

Once in my childhood I was visiting a neighbor's, and while I was there the mother was cutting and fitting those old-fashioned sun-bonnets, with the paste-board next to the face, and the calico sewed and turned over the edge, something like we sometimes do the facing of a dress round the skirt; and always did before braid was used. I never shall forget those bonnets! they were my abomination. And when they were tried on me they made my flesh creep and the shivers run over me. They have improved decidedly in the style of sun bonnets in these latter days. But to my story. Some scraps were lying on the floor, and supposing they were destined for the large, open fire, I picked up some I thought large enough to make little boxes; as we lived in the country we did not get them as often as you little ones who live in town, and my sister and I were very fond of making them for our play-house. Home I went, thinking all was right.

Directly my mother noticed them, she said. "My child, where did you get those pieces of pasteboard?"

I replied. "I picked them up from the floor at Mrs. G.'s."

"Did you ask for them?"

"No ma'am, I did not think they were worth asking for."

"Well, my daughter, put on your bonnet, and go directly back to Mrs. G., and tell her where you found them."

Never, never, can I forget the mortified feeling I had, as it seemed to imply that I had stolen them, but I instantly obeyed, though it was a very painful task. When I reached Mrs. G.'s (they lived about a quarter of a mile from us) and told her, she laughed and said they were not worth asking for, and I was surely welcome, and she was glad if I could make any use of them. Now the burden was gone from me, and I went home with a happy heart.

But some may think my mother too particular about little things, but I can not tell you how often I thank her, as life is bearing me on, for her watchful care, and particularly about little things. Life is made up mainly of them, and if wrong, to what fearful proportions do they grow! "The little foxes spoil the vines." Beware, dear children, of the tiniest wrong-doing—the beginnings—and there will never be a bad, sad ending of great and shocking evil. Pray to God for a new heart, a spirit of heavenly wisdom. Prayer and watchfulness will be your best safeguard against those "little" but happiness-blighting, soul-destroying foxes!

New York Observer.

Birds of the Bible—The Owl.

GEORGIANA KLINGLE.

God has so created the world that even the desert has its living forms to give interest to its dead sands; the frozen zone its creatures, who exist among its mountains and seas of ice; the night has its creatures, rejoicing in the darkness. The bird most associated in our minds with night is the owl, which, though unable to see well in utter darkness, finds its chief pleasure in moonlight or in the dusky early evening. Occasionally an owl belated in its thievish expeditions, is caught by the light of day, and is unable to find its way home; then it becomes an object of ridicule for the whole neighborhood, and the birds, both great and small, hasten to annoy it, all of which it bears with stoical indifference, while its head turns absurdly from side to side and his eyes roll vacantly, but with no sign of any annoyance, until darkness approaches; then suddenly the nearest of the unluckly offenders pays for its frolic with its life. Doleful associations hang about the owl, founded on old-time superstitions, and many a heart, even at this day, trembles with fear when the innocent owl, enjoying the night, happens to hoot in the neighborhood. Its cry is anything but enlivening, and it can scarcely be wondered at that the ignorant should be alarmed at what appears to our ears such mournful cries.

The Bible frequently refers to this distressing habit of the owl. Micah, grieving over the idolatry of Israel, says: "I will make a wailing like the dragons, and mourning like as the owls." Jeremiah and Isaiah, in predicting the desolations to come upon Chaldea, Babylon and Idumea, predicted also that owls should inhabit their ruins: "The screech-owl also shall rest there: there shall the great owl make its nest." The Psalmist, in speaking of his afflictions, says: "I am like a pelican in the wilderness; I am like an owl of the desert." The fondness of these birds for ruinous places is familiar to all travelers in the East, and one may imagine that they delight in the desolation beneath them, as they sit upon some broken shaft, making the night hideous with their voices, or else, entering into the spirit of ruin, they are mourning for the dead past.

There are many varieties of owls, but the most familiar are the horned owl—so named because of its odd feathered formation, resembling horns, on the top of its head—and the screech-owl, with whose notes all dwellers in rural districts are familiar. All the species bear a close resemblance to each other, being thick-set in body, with a round, thickly-feathered head, a hooked bill, and a face at once droll and philosophic, calm and impenetrable. They voraciously swallow the animals they feed upon, whole, and after the flesh is digested, eject the bones and feathers or hair through the mouth. They are treacherous and thievish, so that both by their manner of living and their diet—which consists principally of rabbits, rats and mice,—they are deservedly pronounced unclean. In classifying the birds as clean and unclean, we may see the regard in which God holds the pure and holy; being pure and undefiled, he looks upon evil with loathing. Let us then purify our hearts by God's Spirit, that we may stand before him pure indeed.

Selections.

The Rainbow.

HERE AND HEREAFTER.

WILLIAM LEASK, D. D.

For now we see through a glass, darkly; but then face to face; now I know in part; but then shall I know even as also I am known.—1 Cor. xiii. 12.

The first thing I have to do at present is to correct a prevalent misapprehension. This verse is popularly understood to mean: "Here (on earth) we see through a glass darkly, but there (in heaven) face to face." Now the apostle did not say that, and did not mean that. Nothing of the kind is found in his writings. Pauline theology is invaluable to us, and we accept it as Divine.

There is no hint here about a change of locality; it is a question of time; it is a question of advancing, of growth, of intellectual and moral development; but it is not a question of change of place.

Paul did not teach that the moment a man dies, with all his imperfections, in his unfinished condition, he becomes perfect and complete in some other world; you will not find anything of that kind in God's Book. Look at the illustrative analogy: "When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things."

It was the same Paul in the same world; it was a matter of years, of growing experience, of holy culture; but it was the same man. And he adds: "For now we see through a glass darkly; but then face to face; now I know in part; but then shall I know even as also I am known." Go back, if you please, to verses 9, 10: "For we know in part, and we prophesy in part. But when that which is perfect is come,"—we are not *going* to it observe—"then that which is in part shall be done away."

And what is he speaking about? Divine charity, love; love is his text, and he talks about it in this way: "Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing."

And what does he mean by charity? Love. Then he describes charity; and mark this: "Whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away."

Prophecies shall cease when they are all fulfilled; and by prophecy I do not mean the scientific or theological prophecy we have now, for that is all imperfect.

"For now we see through a glass, darkly; but then face to face; now I know in part, but then shall I know even as also I am known."

This text is of wide-embracing, far-reaching extent, and I hardly know how to bring the subject before you in the most compact and suggestive manner. I wish you to think of two or three things connected with this great matter. And first I would remind you that God's processes, in both the material and moral worlds, are very slow. If we believe the geologists, his processes in the creation of the world were wonderfully slow. I am not here however, either to vindicate or to oppose geological science; it is a science in which I take great pleasure, although, like everything else, our knowledge of it is partial, and geologists, like all scientific men, differ among themselves, as also do theologians—a proof that we only know in part. We gather our proofs, in fact, from the very thing which at first filled us with surprise and consternation.

God took a long time to fit the earth for the habitation of man, and it is a fact that the world is not finished yet, that the creative and changing processes are going on even now in the mighty ocean and throughout many parts of the earth. You speak often about the changes of the seasons. You tell us your old-fashioned summers and winters are gone. What does it mean? It means, if you will seriously think of it, that the creation is not completed, and will not be completed until the glorious words issue from the throne of Omnipotence: "Behold, I make all things new."

The tabernacle of witness in the wilderness was but a type, a pilgrim, foreshadowing a resting-place—the temple. But the temple was made by hands, and served only for a time. The heathen razed it to its foundations; a second was built, and it, too, fell. We look for a city which hath foundations whose Builder and Maker is God. We look for perfection. Now we live in an imperfect world, suitable enough for an imperfect race; an exposed house, rocked with storms and earthquakes; suitable enough for an imperfect tenant, ignorant, defiled, and feeble; an earth passing away to give place to a new one; mortal man passing away to give place to an immortal. Now change, then calmness, quietness, and lasting peace; now wars and wild tumults, then the battle-field is unknown, the sword and spear are things forgotten, the Prince of Peace reigns—reigns here, mark that! We have not the least hint of change of locality. And I tell you faithfully, brethren, that, if we are not Christians now, whatever a baseless "Universalism" may say, there is not a Heaven in the universe that can make us better. God is forming character here, and upon character exclusively depends what men will be hereafter.

Secondly, we come to man, the occupant of this wonderful world. What is he now? It is not wise to affect a mock humility. Undoubtedly we are imperfect beings. We have headaches and heartaches, pains and disappointments and vexations, burdens and troubles of many kinds.

What does it all mean? Why, these things actually determine our present condition. We are not yet perfect, and everything around us partakes of the character that belongs to us mentally and morally.

I say it is no use to affect humility; the best plan is at once to admit that morally, intellectually, physically, we are not perfect in any true sense. At the same time do not forget the counsel I have often given you; whilst you do not pretend to a humility of which you are not conscious, do not forget that by God's grace you are what you are.

Do not go to the throne of grace, you who love Jesus Christ, telling him that you are wretched sinners. This is poor praise to him for saving you; but go to the throne of grace with profound thankfulness, glorying in your Savior. And then, what about your prayers? Whilst adoring God for redeeming love, let us ask grace to reach forward to higher heights in the Christian life, for we have yet much to learn.

It is a very remarkable fact that Christians often seem to forget the very condition of their existence as Christians; namely, faith.

What is faith? Faith implies imperfection. It means that we are trusting in Christ that he will complete the work he began in us. Faith! Watch that little child taking its mother's hand, or grasping its mother's dress; that is faith. The child is conscious that its mother loves it, and that the mother's love is strong to protect. So I trust in my Father, God; and that trust means that I am weak, and that he is strong, and has things to give me which he will give me as I am capable of receiving them. The loving Lord lets me take hold of his hand or the hem of his garment, and I am upheld by his strength. We believe, the interpretation of which is, that we have not yet reached manhood, but are growing up in Christ.

And then, all this time, now, we are at school. Little boys do not like school. Of course not. Who ever yet liked the thing that was best for him in this world? Without Divine education we do not choose that which is good for us. It is distressing to be plunged in grief; it is saddening to have to wipe tears from one's eyes. But, brethren, it may be that that grief is gladness in the making, and that those tears by-and-by will crystallize into gems and sparkle upon your foreheads in the new age.

Now that these things are taking place we are at school learning to read, and the first lesson that the Christian learns consists of just four letters, AB—BA, Abba; but, having learnt that lesson and having power to utter the word, and to have the feeling that the word implies, then you place yourself in God's school, and say you are prepared to go through with your tasks and bear your burdens, his Christ, your Savior, helping you.

Now we get the discipline, the invaluable spiritual teaching. Man cannot become what God intends him to be without personal experience. My experience may help you a little, but only your own experience can bring the lesson home to you effectually. So many of those things which are of course annoying, vexatious, and painful, become through their teaching invaluable parts of that moral discipline which will by-and-by culminate in the "then," the day which is coming.

"Now" we are in the same world with the devil and his angels; the great adversary of God and man, the prince of the powers of the air, the god of this world is our watchful foe. People talk foolishly about the devil being "in hell." He will by-and-by be imprisoned for a time; but now he is dangerously near us.

Look at Christ in the wilderness; what does it mean? It means that he was going through every kind of temptation to which we are liable, and it means that we, too, are in the wilderness now, being tempted. But through grace we are furnished with weapons, with armor, with defence against his wiles. God knows his subtlety, and has given us the coat of mail in which we are to resist the adversary, helmet, breastplate and shield.

We have all that "now." It is a characteristic of this dispensation of mingled light and darkness, joy and sorrow, smiles and tears.

But what is the meaning of school? Surely it is not intended that the boy and the man are to continue at school always. Surely school means something which is temporary. The doors of the school will close when the boy has gone through his primary education; for there is no such thing as being thoroughly educated. What a boy acquires at school he employs in business in manhood. So of the school of God. It is preparatory to something which is coming when all will be known. "Now we see through a glass, darkly: but then face to face."

Let me now proceed for a short time to show you the other side of this question, and then my object will be gained.

Brethren, if you and I determine to bear our burden like brave Christian men and to accept our discipline like loving children; if we make up our minds resolutely to accept the "now" with all its groans and pains and mysteries, we shall not be disappointed in our hope of the "then."

What is the peculiar glory "then?" Face to face! I shall see TRUTH as it is! Why, brethren, that is worth worlds! Truth as it is; not through colored glass, not by guess work, but as it is! Oh! to see things as God sees them! We cannot "now;" we shall "then."

And the Scripture proceeds upon the principle that when we see things as God sees them we shall glorify him for all that we have seen of storm and tempest in times long gone past; we will not have to guess at truth, to translate and compare, but we shall get the benefit when "then" comes of the great lessons we are learning "now." If any of you, my hearers, are strangers to God in Christ, and if you were transported to the "then" this moment, that is, if Christ should come to-day, you would miss the glory of Christian manhood, because you have not been trained in the school of faith, with all its valuable lessons and culture and discipline. If you are to stand then face to face with Christ without shame, as the apostle John sublimely puts it, you must now be in fellowship with him by faith; you must often speak to him now, and take your burden to him now.

Never was there a greater delusion than the mournful popular one: "If we get to heaven we shall be all right." It is false! It is the fraud of the adversary, one of the wiles of the devil. You would be all wrong if not Christ's, and would long to get out of that holy place if it were possible for you to ascend there. Heaven would be a consuming fire to the man who had not been in the purifying furnace before. We should value the discipline of the now because of its glorious connection with the then. "Then shall I know even as also I am known." Wonderful declaration!

Our Lord reveals the grand issue thus: "Then shall the righteous shine forth as the sun in the kingdom of their Father."

Spotless, brilliant, Christ-like. Redeemed men, at last in the spotless image of their glorious Redeemer! Now death, then life; now our props are stricken down from us, our earthly hopes are blasted; then we shall say what the Queen of Sheba said to Solomon, the type of the Prince of Peace: "It is a true report that I heard in mine own land . . . but the half was not told me." "We will see him as he is." We shall be like him, is all the apostle can say. That is all! But O! such an all! Heaven's language fails, for earth's ear is dull.

Now, once more, brethren, let me remind you that there is an inseparable connection in God's purpose between the now and the then. I have touched on that in passing, but I must dwell upon it a few moments.

My meaning is just this. Now by faith in Christ our Redeemer we get rid of the bondage and corruption of sin, but its effects are with us still. Now we are afflicted and chastened and are being sanctified; but the purest amongst us, who lives in constant communion with the Son of God, has his spots and stains. Now we are safe, as safe as we ever can be; but we are not yet out of the battle-field. We are exposed to the fiery darts of our adversaries, who accuse us before our God day and night.

There is, as the apostle tells us, sorrow, tribulation, death, everything against us: but they are not able to kill us, for Christ is our life. The storm is raging outside, but we are in the Divine asylum; the dangers are near us, but the Omnipotent Hand has hold of us.

Now God means this connection between the imperfect and the perfect to give us important instruction. Let us look. I see a multitude in brilliant robes with symbols of victory, a very splendid company. Who are they? Their dress is glorious as sunbeams; their songs of victory ring through the heavens; the beauty of their countenances is like morning light. Who are they?

"These are they which came out of great tribulation." Then are we to infer that that tribulation was a wondrous blessing to them? We are.

What is that brought out of a terribly heated furnace? Gold. Why? To impress upon it the badge of the Queen, and then it becomes current coin of the realm, legal, valuable. Brethren, think it not strange that gold purified in the furnace should be improved by the process. God's vessels in the Temple of Solomon were all of gold, beaten gold; mark that! The lamps and the lampstands were all one piece of beaten gold. Gold is the resurrection metal. God's children then, when they shine forth, will be the beaten gold of his everlasting treasury, one forever with the Son of his love.

So, if we would have the hereafter with all its unspeakable joys, we must accept the here, with all its tears and groans; for salvation by grace does not set aside holy discipline. You sometimes say you cannot be God's children because he deals so roughly with you. I will tell you a secret; you are rough yourselves; and it is because you are his children that he deals so with you. These things are trying to flesh and blood, but flesh and blood will not inherit the kingdom, but the man that had flesh and blood and derived eternal profit from the trial, he will be perfect then. He is a child now; he will be a man then. When that which is perfect is come then the partial will cease.

And, lastly, not only is there this inseparable connection between the present and the future in God's infinitely wise purpose, but he is working now toward the grand issue; and the grace which is given us now will culminate in the glory when Christ shall come. Do not forget that. It is the grand, glorious, blessed truth of Scripture that Christ shall come.

We are not going to him when we die; he is coming for us that we may live forever. He said so, and we believe him.

Dear friends, let us endure if we be in the furnace, it is a happy sign; we shall get out of it by-and-by vastly benefited. Why complain of this brief trial? What are threescore years and ten to eternity?

"The trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." Amen.

Scientific American.

MANUSCRIPTS ON WHICH THE BIBLE REVISION IS BASED.

In a sermon on the revision of the Bible, Rev. Dr. Rylance, of St. Mark's church, this city, made the following interesting statement respecting the existing early manuscripts of the New Testament. The learned doctor spoke also approvingly of the new version, remarking that the revision was necessary in order that the common people as well as the learned might understand exactly on what ground they stood. Hitherto it has been thought that every word of the English version of the Bible was inspired; this belief is passing away as the people become educated and know that no work of a translator can be absolutely perfect. The autographs of the apostles have long since faded and disappeared. All we have to depend upon for our translations are copies, easiest versions, translations, and the quotations made by the fathers of the church. The manuscripts of the New Testament are of two kinds—the uncial, the oldest class of manuscripts, written in capitals and without punctuation, and the "cursive" manuscripts, so called from their being written in a running hand that began to be used in the tenth century. Those of the old class were written between the fourth and tenth centuries, the others after the tenth century.

Of the old there are 130 in existence; of the new about 1,500. The very old and very valuable manuscripts are only five. Of those the Alexandrian Codex was originally discovered at Alexandria, and was sent to King Charles I., in 1628. It is now in the British Museum. Nothing is known of the origin of this, but it is usually assigned to the middle of the fifth century. It is much mutilated, twenty-four chapters of the first gospel, two of the fourth, and eight of one of the epistles being missing. The next is the Vatican manuscript, supposed to have been written in the fourth century. A copy of this was never made till 1808, when a *fac simile* was issued. The condition of this is much more perfect. The third manuscript is that in the National Library at Paris, whither it was brought by Catharine de' Medici. This had been overwritten—that is, the parchment had been used for other writings; but, spite of that, the original has been deciphered. It is assigned to the early part of the fifth century. The fourth manuscript is that now at Cambridge. This is the least valuable, as it is much mutilated. It belongs to the sixth century. The manuscript found in 1844 in the Convent of St. Catharine on Mount Sinai by Tischendorf, and copied by him in 1859, is the most valuable of the five, as it contains the New Testament complete. This is supposed to have been written in the fourth century. None of these most valuable authorities were consulted in any of the English versions of the Bible, even in making that of King James' time. The Latin Vulgate, the plentiful cursive manuscripts, and the translations were used. Errors like the Doxology at the end of the Lord's Prayer had crept into the translations, even into the Syrian, which was as old as the second century. The Latin Vulgate was probably an excellent translation, as it must have been made within a few years of the death of St. John. The changes that have just been made have only been made when the weight of authority left no doubt of their necessity. The text is not a question of taste, of like and dislike, but of historic testimony. I expect to see the corrected version win its way into the confidence and the respect of the English speaking people.

NOTICE.

Some preaching brother *must* visit Yankton, Dacotah. Who will go and who will bear the expense of the visit? Mrs. Julia Yose is there alone. She has lately embraced the truths of the gospel, and desires baptism. Everything they had was swept away, so she can make no return for the visit; but it is the Lord's work, and he will richly reward.

Address Julia C. Yose, Green Island, Nebraska.

Sister Lewis is left in destitute circumstances, and her children are unable to render her any material aid; on this account she asks the church to contribute something to meet her present necessities, and to help her pay two poor girls who served in the family during the sickness of her husband. Money donated to this end will be gratefully received.

Address Harriett Lewis, or W. T. Guffin, Bracken, Huntington County, Ind.

J. L. WINCH.

CHANGE OF ADDRESS.

My address until further notice will be 886 West Madison street, Chicago, Ill.

J. M. STEPHENSON.

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Poetry.

EIGHTY YEARS.

MRS. M. O. PAUL.

[WRITTEN ON THE OCCASION OF THE DEATH OF FREDERICK WINANS.]

A dear old patriarch, rich in sacred lore,
And priestly in the path he pressed,
Who rang these precepts o'er and o'er,
Is gathered to his rest.

Gone! like a shock of fully-ripened corn,
That bends beneath its weight of gold,
That only waited for the Reaper's hand
To garner in its wealth untold.

Gone! like a marshal fallen on the field,
Who led strong veterans on
With clarion notes, that never yield
Till the victory is won.

Gone! as a great ship finds its portal,
After the toss, and surge, and strain,
This voyager finds a quiet haven.
Its trouches land again.

Gone! as a grand, triumphant song,
That, rising full of strength and prayer,
Stops in its trumpet-tones so strong,
And dies on the evening air.

Gone! like a psalm that is sweetly ended,
At the close of a long refrain,
When the tremulous tones are softly blended
In a plaintive minor strain.

Gone! like the close of a sweet old story,
That has held us entranced by the way.
Gone! like the flame of crimson glory
That lights the departing day.

How wisely did he gather Heaven's treasure up,
And fill the human chalice to the brim!
Then round and round he sent the sacred cup—
How many drank the heavenly wine with him!

He passed the common things of life as folly's show,
As theirs, mocking every form of bliss;
He lifted up his heart from things below,
For he had found a country better far than this.

His faithful eye could pierce beyond this little life,
His steadfast mind could grasp the things unseen;
How trifling seemed this "little while" of strife
To living pastures ever fresh and green!

Fall, wondrous mantle, O'er sons kindly form,
That like — yet life's path to tread,
That he still may live tho' we e'er may mourn
For the dear departed dead.

Austin, Ill., May 2, 1881.

Communications.

THE ONLY TRUE GOSPEL.

W. I. CROCKETT.

Nearly nineteen hundred years ago, there appeared upon the earth One of whom the prophets and bards of Israel had sung in immortal strains. From Nazareth he passed into the arena of life "a man of sorrows and acquainted with grief;" yet bearing to the world a message of joy. He was the preacher of righteousness, the herald of the "Glad Tidings" of that Divine kingdom spoken of by Daniel, that shall break in pieces all earthly kingdoms and itself stand forever.

Christ himself bore witness that he was sent into the world to preach the "kingdom of God." To preach of a kingdom that while as he testified before Pilate, was not of the *kosmos* or world then existing; yet nevertheless was destined to occupy the land of promise, the scene of his sufferings, and triumphant resurrection, and from thence to spread over the whole earth, until the knowledge of the Lord should cover the land, as the waters cover the deep.

The same message that Christ sealed with his blood, he commanded his disciples to bear before the world; that whosoever would believe and obey its truths should have life eternal. 'Tis of this gospel that the apostle Paul speaks so forcibly in the first chapter of Galatians. As it is the proclaimer of life, whoever substitutes another gospel substitutes instead of life, death.

Not even an angel from around the throne of the Great God himself is exempt from the fearful penalty of preaching another gospel save that which Jesus and his followers preached. The Galatians had received this true and only gospel and they were warned by the apostle not to be led by any other.

But why should any one desire to pervert the way of life as clearly laid down in the Word of God? Why should there be proclaimers and followers of "another gospel?" 'Tis a phase of the perversity of human nature difficult to account for. Yet we witness its truths. We see men every day, who (though moral and religious in feeling) utterly ignore the teaching of Jesus—utterly disregard the voice of Paul, and follow that seductive system of error that proclaims immortality the possession of every one, no matter how frail intellectually or morally. This is directly contrary to the teaching of the "gospel of the kingdom" which promises:—

1. Eternal life by a resurrection from the dead. See 1 Cor. xv.; Phil. iii. 20, 21; John xi. 25.

2. Honor and glory in a kingdom of earthly locality, and heavenly constitution. Matt. viii. 11; Dan. vii. 27; Rev. v. 10.

The land upon which this kingdom will first be organized, is the land promised to Abraham.

He by faith received the promises, and through his faith as many as become of like faith will be blessed with him, by a glorious inheritance in the kingdom of God. This is plainly proven by the words of Paul in Gal. iii. 9–29.

It surely hath never entered into the mind of man to conceive the glory that God has reserved for those that love him. And all his unutterable blessings are secured to us upon the simple conditions of belief and obedience.

We are not called upon to embrace a system that abounds in infatuations against the wisdom and justice of God, as does the popular doctrine of eternal torment; we are not asked to embrace a doctrine self contradictory; but one that originated with the fall of man and will end with his redemption from sin and death. The glorious gospel that Jesus preached, that Paul preached, that we must preach if we hope to be accepted, is harmonious throughout. It does not teach a punishment or reward before judgment: it does not invalidate the solemn promise of God to Abraham in giving the land of Canaan for an everlasting possession, by proclaiming another inheritance beyond the skies; but the author supports the literal promise in the plainest language throughout. Christ the seed to whom the promises were made, is to return to earth to establish his kingdom, as surely as he was once here. Said the angels to the sorrowing Galileans:—"Why stand ye gazing into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

And not only here, but in numerous other places in the Bible do we see the plain and unmistakable evidence of his return. This is the crowning beauty of the gospel: for at the coming of him who stilled the tempest, and commanded the attention of all men by wonderful miracles; at his coming, the gospel will have fulfilled its mission and have ushered in to man, glory, honor, and immortality.

He who says that Abraham and the faithful who have died, are now enjoying his wondrous weight of glory, are now realizing God's promises; he who says this, though he may speak with angelic utterance, and be able to write title after title around his name, and to concentrate to himself the admiration of the whole earth; such a one is not a preacher of the gospel, but a perverter of it, and under the curse of Paul the inspired servant of God. And not only reproved of him but accursed of God. The Bible forces me to write this. I dare not trifle with a matter of life and death. I dare not for the sake of a false "charity," tamper with the Divine truths of the Word of God, to make them fit the peculiar notions of men more prone to be guided by the thinkings of the flesh, than by the inspired page.

If a person tell me in direct contradiction to the Bible, that Christ is now reigning on David's throne; I am forced to the conclusion that such a person understands not the gospel. Is not Jerusalem yet the abode of the alien? Are not its courts profaned by the Gentiles? Are not its temple and walls in ruins? As long as this is its condition, all may be assured that Christ reigns not on David's throne.

When the breaches made by the profane hand of unbelievers in the walls of Jerusalem, are closed up, when the ruined, and waste, and desolate spots are inhabited and made to bloom in the freshness of the "restitution of all things;" then will David by a resurrection from the dead, behold with his own eyes the glory of his house; exalted above the hills, the diadem of the whole earth.

This is no fanciful theory, 'tis sober truth. The idea that the grand prophecies of Jerusalem's future, refer not to the literal city, but to a mythical city beyond the clouds, is both false and delusive.

Some may say:—"What difference does it make whether Jerusalem be in heaven or on earth, so we get there?" 'Tis a child's question. The Word of God has not left it for us to determine where the rest for his people will be; he has not said in all his Word that any way will do to take, so we reach that rest: far from it. "I am the resurrection and the life." "I am that bread from heaven,"—said Jesus. Think you that another way, another life will take the place of this? Will bread not from heaven, fill those who hunger for righteousness? Let every honest heart answer.

If left with us to choose the manner in which we will worship God, if left with us—be assured the Bible is useless. But is it so? Is the Bible given for naught? Are its soul-comforting truths, and sublime principles unnecessary for the salvation of the human race? Who will say it?

The Bible is the revelation from God to man. Of what? Of his will. Of his plan of salvation. Is it not so? Then if this be truth what folly to guinsay it. What folly to try to please God by another way than that he has defined. God is merciful, but he must be obeyed. God is just. His ways are not as our ways, but higher, millions of times higher, and brighter, and better. Who, then, has the right to dictate to this God? Have you or I? If God purposes to establish his kingdom on the earth, in the land promised to the fathers, if he purposes that through this kingdom alone will the gift of eternal life be granted—then does it not follow beyond all controversy, that whosoever is ignorant of this teaching must be in the gall of bitterness and the bond of iniquity? Are there many ways to life eternal? Are there many doors to the mansion of life? If so where does the Bible teach it?

What says the apostle?

"There is one body, and one spirit, even as ye are called in one hope of your calling. One Lord, one faith, one baptism." Eph. iv. 4, 5.

One hope! what is it?

The "Hope of Israel." This same apostle who wrote to the Ephesians, was bound for such a hope, and when accused before Agrippa, he confessed that "Israel's Hope" was the "hope of the promises made of God unto the fathers." Would you know what those promises are? Read carefully God's dealing with Abraham, Isaac, Jacob, and David. They believed, nothing doubting, Jehovah's Word.

One faith! what is it? Paul writing to the Hebrews calls it "the substance of things hoped for the evidence of things unseen." What hope you for, since faith is the substance of hope? Immortality? "Israel's Hope" alone tells you how it may be obtained. It promises to all who obey and continue in well doing, eternal life. Not now! Not at death! But in that day of light when the powers of darkness will be scattered, and the chains of death be broken. Will you accept such faith, such hope?

The apostle also says:—"One baptism." Not a hundred different modes but simply, "one baptism." This must be understood for 'tis for the forgiveness of our sins.

I have heard persons speak of "modes of baptism." They know nothing about it. It is just as sensible to speak of modes of hope, or modes of faith.

You may say:—What is baptism? Is it not immersion? That depends entirely on the faith of the person immersed. Baptism is not simply immersion, nor is immersion always baptism. To immerse a person in water without regard to faith, and hope, is as little benefit as an ordinary ablution. In fact 'tis nothing else. Baptism is an act of obedience begotten by the faith of the gospel, in the observance of which, our sins are blotted out, and we rise from the water new creatures in the sight of God. But it is absolutely necessary that we be immersed, for it has been Divinely ordained to represent the death, burial, and resurrection of Christ, to a crown of endless life.

These things Paul preached. These things the Galatians believed; but so depraved and weak is human nature, they needed continual exhortation to prevent them from turning from the glorious things of life to the husks of Pagan philosophy. Paul distinctly informs them that he is not made an apostle by man, but by God and our Lord Jesus Christ.

He seems to do this to call their attention to the fact that the only true gospel is of God, in contradistinction to the false and fleeting things they were in danger of being beguiled by. So jealous does he seem for the honor and glory of the gospel of Christ that he even ascends to the throne of God and pronounces a dreadful curse against any one of God's own messengers who might dare to proclaim another gospel. And if even angels dare not preach contrary to that which Paul preached, what shall we say of those who styling themselves "called and sent" of God—refuse to listen to his Word, ignore his commands, and dub all "presumptuous fanatics" who ask for a patient and impartial hearing wherever the "law and testimony" speak.

Pope has well described the pride and conceit of such in the line:—"Fools rush in where angels fear to tread."

There are many who seemingly care little whether they preach Christ's gospel, or man's. Educated in some particular dogma they think it their duty to "stick to it," saying:—"So my heart is right in God's sight I will be accepted, no matter whether I think the soul mortal or immortal, or whether Christ comes to earth again or not, or whether I am Pagan or Christian; at all events I will be saved and that is all I care for."

Oh what a specimen of the wisdom of this world which is foolishness with God. What a specimen of the "vanity of the "carnal mind" that is not subject to the law of God, neither, indeed can be.

If any man's heart is "right" in the sight of God, as the favorite phrase goes, that man has done what God commanded. That man has believed or is willing to believe and obey the truth at all hazzards. His heart is good and honest, and to such is the promise of endless life. But to say that a man can believe, what he in his miserable conceit may think best; to say that such a one be he a D. D. or the humblest that breathes ... at heart right in the sight of God; is certainly a most startling anomaly. Was I all right in the sight of God when he "breathed out threatenings and slaughter" against the followers of Christ? Does he not convict himself of blind zeal that profited nothing? Of what benefit is zeal to you, to me, to any one, apart from the knowledge of what God will have us to do? Talk of zeal! Who are more zealous than the poor wretches that sacrifice their lives to stocks and stones? What does it avail? Nothing, and why? Because they, like the Jews, going about to establish their own righteousness have not submitted themselves to the righteousness of God.

What a sad truth! What a commentary on the weakness of the flesh.

"Man on his brother's heart has trod—
Man is man's mortal foe!
Man is antagonist to God—
This do I know."

And yet how strange that the way by which this terrible state of things may be removed, how strange that it above all others is so unpopular with man. True, the gospel does not appeal to the vanity of man; that may be one reason so many reject it. Its teaching abhors the pride of life, the lust of the flesh, and appeals to our noblest faculties. It promises those things that were created to gratify love, and faith, and hope. It was not preached to please man, to gratify his fleshly propensities but to save him. For this reason I say the gospel is unpopular, strange as the reason may appear. Read Gal. 1st and 10.

The vanity of the human mind is so great, that 'tis more pleasant to have vanity gratified, with the majority, than to be saved. Christ requires obedience, childlike faith, and crucifixion of worldly lusts.

A complete exchange of things temporal which are seen, for things eternal yet to be realized.

The Christian must wait for his good things until the appearing of his king. He cannot enjoy pleasures of worldly lusts now, and hope to enjoy the blessedness of eternity.

Yet he is by no means deprived of pleasure now, but not what the world calls pleasure, for his greatest enjoyment lies in the performance of his master's will. That system that permits the thinking of the flesh to run riot under the cover of "innocent pleasure," is the fruit of another gospel than Christ's. Those things that are pure, peaceable, and without hypocrisy, can only be begotten by the Word of Truth which is the way of salvation. Whence sprang Catholicism and its daughters but from perversion of the things concerning the kingdom of God and the name of Jesus Christ?" Even in the apostles' days this leaven of unrighteousness was at work and soon began to poison those, who having tasted of the "bread of life" turned away to the filthy and abominable theories and practices of minds unenlightened by one single ray of light from above.

If men wished something to please their carnal desires, these perverters could supply it. Immortality said the Pagans, must be in possession of every man, and this heathen dogma was seized upon by those reprobates to the cause of Christ, and made the chief feature in their new gospel: because, forsooth 'twas not so "repugnant" to the mind of man as lying in the grave till the resurrection as the apostles taught.

This spurious error has passed current so long, that it is thought foolish to call it in question. But he who would be approved of God must weigh all things by his Most Holy Word, and whatever is found wanting must be cast out, no matter if the philefest of our earthly treasures.

Whoever does not leave father or mother, or sister, or brother—for my sake and the gospel's, said Jesus—is not worthy of me.

Seek to please God first; such a course will please all who are of "good and honest hearts," and the displeasure of all others is as dross. It is not the Christian's vocation to please men, but God: and now as in the days of the apostles, if we please men, (using the word as Paul used it) we cannot be servants of Christ.

Oh that we could fully realize the importance of our duty to God not only in preaching the gospel, but in keeping inviolate its glorious precepts. Oh that men might through our light brethren, glorify our Father in heaven.

We have been exhorted to keep our garments pure and unspotted from the world, and to live soberly and righteously, to the end that we may be prepared to meet him who is our life.

If we while proclaiming "truth" practice error, what better is our condition than the alien? Does not the gospel teach us how to live, as well as define our faith and hope? Yea: and if a question arises as to the propriety of certain actions is not the Bible given us to answer it?

Paul in writing to the Thessalonians (2d chap.) says:—

"For this cause also thank we God without ceasing, because when ye received the Word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe."

The word of the gospel of truth is certain to bring forth good fruit, if the soil upon which it falls is good. It becomes the monitor of life, and leads us aright. And with such a monitor, what a glorious life is ours. What a sublime future lies before us if we will only conquer. Let the world contend for the baubles of fame, we have other aspirations, other work to perform. The night is lowering, but above the angry clouds of God's wrath on the nations see you not the dawn? The morning cometh, the morning without clouds, when Jehovah shall cause Zion to awake and gird itself with light.

And when the great king shall reign upon his throne, when Abraham, and Isaac, and Jacob, shall sit down in the kingdom of God, what a scene will that be when the children of those who pervert the way of the Lord shall come and confess, "surely our fathers have inherited lies, vanities, and things wherein there is no profit."

But we are invited to come to the fountain and live, to enter into the path that leadeth beyond the vail of mortality to eternal life. No one can make the words plainer, or more urgent than they are written on the "inspired page."

"The Spirit and the bride say, come. And let him that heareth say, come. And let him that is athirst, come. And whosoever will, let him take the water of life freely."

ANNOUNCEMENTS.

The Quarterly Assembly of the Church of God, will commence on Friday, June 17, in the grove near John T. Spaid's, and continue over Sunday. All of the Abrahamic faith, and the people in general, are respectfully invited to attend. Brother Spaid lives near High View, Frederick Co., Va., and any one interested may address him or John D. Good at that place. All from a distance will be cared for during the meeting.

N. J. MORGAN.

The Lord willing I will be at Schrieberville, Clinton Co., Ind., the second Sunday in June, and hold a grove meeting, as Brother Keever may appoint. And while in the county I will hold other meetings as brethren may think best. Will be at Schrieberville Friday before, and commence meeting in the evening.

J. S. HATCH.

The brethren of Southern Wisconsin and Northern Illinois, will meet at Adaline, Ill., on the Chicago & Pacific branch of the Milwaukee & St. Paul R. R., on Friday, July 1, and continue over Sunday.

By order of Committee,
J. M. GLOVERLY.

The Semi-annual Meeting of the Christian Association of Iowa will convene at Irving, Tama county, the Lord willing on Thursday, July 7, 1881, and hold over Sunday. It will be a tent meeting, and brethren throughout the state are cordially invited to be present with their tents. Churches please remember to send one delegate for every ten members or fraction over five. Brethren from abroad are invited to be with us. A good meeting is hoped for. Brethren Reed, Stephenson and Whitsell have been invited to help minister to the inward man. Provisions will be on the ground for sale to provide for the outward man. Let us have a general turnout to this meeting, the inclement weather having interfered with the last two meetings.

G. R. CHOWN, Pres.
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A LETTER

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MAN

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A Lecture delivered before the Liberal League, Pittsburg, Pa., Jan. 16, 1881.

By Dr. J. H. THOMAS.

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Communications.

FEATURES OF THE NEW REVISION.

Transcribed Words.

NUMBER THREE.

G. M. MYERS.

It is generally known that out of the twenty-three occurrences of the word hell in the King James rendering of the New Testament writings that ten of these occurrences come from the Greek word *hades*. Once this word hell comes from the Greek word *tartaroo*, by the Greeks a supposed department in *hades*, and twelve times it is derived from *gehenna*, a valley joining Jerusalem on the south.

This word hell in its ten occurrences in the King's version, derived from *hades* is retired and *hades* itself is transcribed to take its place. Apparently our revisers were dissatisfied with the word hell as a rendering of *hades*. And here we might digress sufficiently far to say that the world in general has grown dissatisfied with the word.

Once in signification this word hell sufficiently approached the idea contained in *hades* as to define it; but the word hell has been abused, and its meaning corrupted until it is no longer suitable as a definition.

But why have we not a rendering? Was it because no word or words in the English language could be found as suitable, or were our revisers fearful as to results? But since we are to have no new rendering of the word, then *hades* transcribed is by far preferable to the word hell, since the word hell has become so much abused, and its now popular definition is so far removed from its radical.

But the word *hades* in the Old Testament occurs sixty-six times. It is once, into Greek a translation of the Hebrew word *dumah*—silence—Psa. cxv. 17, and sixty-five times it is a rendering of the Hebrew word *sheol*. In the King's version its English rendering is three times pit, thirty-one times grave, and thirty-one times hell.

Now if in the old book we are to have a uniformity in reading this much-abused word, hell, will be entirely retired, as these words—*sheol, hades*—are the only words from which hell is derived.

But to the mind of the reader now comes the questions: What does the word *hades* signify? What word or words should we have had as a rendering of *hades*?

Of the versions which I have at hand, Rotherham, Geo. Campbell, Living Oracles, Tafel, H. T. Anderson, Norton, Sawyer, Improved Version, Darby, Diaglott, Wesley, Trenchler in Revelation and Bagster transcribe the word *hades;* Noyes and Bible Union give underworld, Improved Version also gives death; Wesley, Rheims Version, and Tafel in some cases, give hell; Living Oracles in one or two occurrences give unseen; Wakefield, Murdock, Macknight, and Improved Version in some cases give grave.

Here we discover that with those who are willing to attempt a rendering that the renderings are various. Circumstances would have to determine for us as to the most plausible.

But when we come to a definition of the word, radically and etymologically, it is easy, significant and unmistakable. Etymologically the root of the word is *Eidoo*, which signifies to see, or to know. Next with the privative *a* as a prefix its signification is reversed to unseen, unknown. Then with the aspirate given to the privative *a*, it becomes *ha*, the letter *iota*—*i*—becomes a subscript, and with the various inflections we have *hadou, hadein, hades*. Etymologically, radically and literally, unknown, unseen, as a verb. Then as a noun the unknown, the unseen, that which is beyond knowledge and out of sight.

Next we invite attention to a scrap of history as introductory to a further study of this word. We quote from Prof. Randall's notes of a visit to the city of Memphis, Egypt, in Feb. 1861. He says:

"Recall once more the wandering imagination, and cast the eye along yonder plain, skirted by the sandy desert beyond. Here was the famous Acharusian lake: now a solitary marsh and a dirty pool of water are all that remain. Here was a beautiful sheet of water, fed by canals, its shores ornamented by shady groves and beautiful parks. These were the waters over which the dead were ferried to yonder tombs and sepulchres, the number and multitude of which attest what swarms of the living must once have been congregated about us. To this lake the embalmed corpses were brought. Forty-two persons, constituted judges, ranged themselves around the remains of the departed one.

"Has anyone aught to allege against the character of the deceased?"

In the scales of justice his life was balanced. If it was proved he had spent a life of dissipation and vice, transit was denied him till his friends could atone for him. Those Elysian Fields and those quiet shores of the departed were for the good alone. If accepted, the ferryman received the pious freight and bore it beyond the flood. It was these Egyptian funeral rites that gave rise to the beautiful fables, that were afterwards refined and improved by the Greeks, of the river Styx, Charron and his boat, and the Elysian Fields."

And we might add that they gave rise to much of modern song, for instance:

"The billows swell, the winds are high,
There's one more river to cross."

And—

"Yonder, o'er the rolling seas
The shining mansions rise."

But to the history again, as we have gathered from others, when there was a final refusal of transfer across the lake the corpse was returned to its original home, and persons were employed to mourn for and with the relatives. This process was called *Tar*.

As the Grecians largely believed in the immortality of the soul—or professed so to believe—they borrowed this whole scenery and process from the Egyptians and transferred it to what they called the spirit-world; and as the dead were put out of sight as to body, and also as they supposed as to soul they used *hades* as indicative of where they had gone.

Thus they taught that the souls of all, good and bad, went into *hades*, the unseen, the unknown. But into *hades* they carried all of the Egyptian scenery—lake, Elysian Fields on one side, and Tar on the other; the souls of the good in the Elysian Fields, and the souls of the bad in the Tar—Tartarus.

This is one of the beautiful fables of which Randall speaks.

Without any authority whatever is the transfer of a literal scenery laid in literal transactions with the Egyptians, into the so-called spirit-land. It is authority unwarranted. The Greeks and the world combined to assist can never give the link of connection between the two to justify the act of transfer.

But now as the word *hades* so often occurs in our Bibles, as a rendering of the Hebrew *sheol* into Greek, and is to be transferred into our English text, it is of importance that we understand it. But what more shall we say of it? What more can we say of it? From fallible man, the word in its very signification shuts itself up from any insight into it or the condition of anything transferred to its dominions.

How can fallible man look into anything that is unseen? How can he know anything about that which is unknown and unknowable? Therefore the ancient Greeks were entirely incompetent to talk about the condition of things in *hades*. It was all unseen, unknown to them, and therefore all they could say was speculation. Likewise fallible moderns are the same.

Therefore for further information, information as to the condition of things in *hades*, we do not propose to ask of Lexicons. Inspiration, and inspiration alone must settle for us this question.

But at this point it becomes necessary to institute the inquiry what goes into *hades* that renders this word so interesting to us? It is asserted and claimed largely that at death the spirit of man goes there. Can this be correct? What evidence is there that such is the case? Has any creditable one ever been eye witness to that effect? Does inspiration state that such is the case? We know that many claim that inspiration so teaches. But the question is, Where in inspiration is it taught? We reply nowhere by positive statement or inference. And more, to the contrary, we have the statement made that "Then (at death) shall the dust return to the earth as it was: and the spirit shall return unto God (as it was) who gave." Eccl. xii. 7. Here then we dismiss this point as beyond controversy settled by inspiration.

Next does the soul go to *hades?* This asks for a definition of the word. Then we will remark that the word soul in both the Hebrew and Greek languages is Onomato-poetic in signification. Like many words in our language it has in it a natural signification. Especially is this the case with our verbs. In speaking them we make a noise as near like the movement which the word signifies as possible. Thus of the Hebrew *nepesh*, and the Greek *psuche*, the first syllable is made by inhalation and the last is made by exhalation—hence a breathing.

This is the phonetic and the etymological signification. To this agrees Gesenius, Parkhurst, Fuerst, in their Hebrew Lexicons; Greenfield, Grover, Authone, Pickering, Liddell & Scott, and Parkhurst in their Greek Lexicons. Then it would not be claimed that soul primarily goes to *hades*.

Again, by figure, we have the word which denotes the action put for the thing acted upon. Thus the word soul primarily signifying the act of breathing is put for the thing breathed. Naturally this becomes a secondary definition and is so given in Greenfield, Grover, Authone, Pickering, and Liddell & Scott. But it is with no good degree of propriety, for with any interest claimed that the soul in the sense of breath goes to *hades*.

And as a secondary signification of the word again, the word soul, which primarily signifies the act of breathing, is sometimes put for the thing which performs the act, and hence a breath breather—man.

But to exhaust the meaning of the word, and which several significations cover its every occurrence in the Bible we will add a third; it is, Where the word denoting the action is made to denote the effect produced upon the actor by the thing received. That is the effect produced upon men by the reception of the breath. This effect is life. Gen. ii. 7.

But it will not be claimed that an effect when it ceases to exist goes into *hades*. Therefore that which signifies soul and goes into *hades* must be that which is last above given as a secondary signification—man, or a breath breather.

This statement is further borne out and rendered certain by the light of inspiration. We will give a few references.

1. When word was brought to Jacob that Joseph was slain, he exclaimed, "For I will go down into the grave (*hades*) unto my son mourning." Gen. xxxvii. 35.

2. "And Jacob said, My son shall not go down with you; for his brother is dead, and he is left alone; if mischief befall him by the way in the which ye go, then shall ye bring down my *gray hairs* in sorrow to the grave" (*hades*). Gen. xlii. 38.

3. "And if ye take this also from me, and mischief befall him, ye shall bring down my *gray hairs* with sorrow to the grave" (*hades*). Gen. xliv. 29.

4. "And thy servants shall bring down the *gray hairs* of thy servant—our father—with sorrow to the grave" (*hades*). Gen. xliv. 31.

Now question—Can it be anything else than the soul in the sense of body that goes into *hades?* One who has been a living soul as in Gen. ii. 7, and become a dead soul—dead body, as rendered in Num. xix. 26; ix. 6-10. Most assuredly it will not be claimed that the so-called disembodied spirit or soul either wears off the hair the man had in life.

But furthermore at this point we read of Korah, Dathan and Abiram, with their rebellious associates going into *hades*. Num. xvi. 30-33: "But if the Lord make a new thing, and the earth open her mouth, and swallow them up, with all that appertain unto them, and they go down quick into the pit; then ye shall understand that these men have provoked the Lord. And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that was under them: and the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods. They, and all that appertained to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation."

Here are a few points of note:

1. Men go down into the pit—*hades*.

2. Live men go down into the pit—*hades*.

3. Houses went down into the pit—*hades*.

4. *Hades* is in the earth.

But one more text as to locality. Job xvii. 16, says: "They shall go down to the bars of the pit (*hades*) when our rest together is in the dust." With these texts before us it is not very difficult to tell where inspiration puts *hades*, and what goes into it.

One more point we desire to notice before we dismiss this subject. It is touching the condition of things that go into *hades*.

Inspiration alone must settle this point as fallible man can only know with certainty as inspiration will reveal.

Then "to the law and to the testimony." Job says:—

1. Chapter x. 20-22: "Are not my days few? Cease then, and let me alone, that I may take comfort a little, before I go whence I shall not return, even to the land of darkness and the shadow of death; a land of darkness, as darkness itself; and of the shadow of death, without any order; and where the light is as darkness."

It is true that the word *hades* is not in these verses, but all critics agree that it is of, *hades*, that Job is here speaking. Job's language here is quite a comment upon *hades*. Most assuredly it is no desirable place. It is no better than the grave. Can it be anything but the grave?

2. Job desired to be hid and to be kept secret in the grave—*hades*. "Oh that thou wouldst hide me in the grave (*hades*). That thou wouldst keep me secret till thy wrath be past."

3. Job expected the grave (*hades*) would finally become his house and that while there he would dwell in darkness, that he would dwell in corruption, that he would dwell with the worm, and that he would dwell in the dust. "If I wait, the grave (*hades*) is mine house; I have made my bed in the darkness. I have said to corruption Thou art my father; to the worm Thou art my mother, and my sister. And where is now my hope? As for my hope, who shall see it? They shall go down to the bars of the pit (*hades*) when our rest together is in the dust." xvii. 13-16.

David writes of *hades* and says:

4. "For in death there is no remembrance of thee; in the grave (*hades*) who shall give thee thanks?" Psalms vi. 5.

5. Again he sets forth the thought that men go into *hades* like sheep, i. e. as sheep go into *hades* so do men lie down there. "Like sheep they are laid in the grave (*hades*), death shall feed on them, and the upright shall have dominion over them in the morning, and their beauty shall consume in the grave (*hades*) from their dwelling. But God will redeem my soul from the power of the grave" (*hades*). Psalms xlix. 14-15.

6. One more quotation from David we will make, and one in which he sets forth the thought that those who go into *hades* cannot praise God. "The dead praise not the Lord, neither any that go down into silence" (*hades*). Ps. cxv. 17.

7. In conclusion upon this point we will give one more quotation, and from Solomon. He says: "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave (*hades*) whither thou goest." Eccl. ix. 10.

This is conclusive. It needs no summary. It needs no further comment.

COROLLARIES.

But now since the above inspiration was written of condition in *sheol-hades* without reference to departments there, then it covers all the departments.

As conclusive truths then.

1. It shows unmistakably that the language of the Savior concerning the rich man, Luke xvi 19-25, could not have been literal, but figurative. A figurative construction is the only possible solution of the text.

2. It shows conclusively the condition of the thief who was crucified with Jesus, if the punctuation in the King James and in the new version is correct. That day then they went into the Greek Paradise in the Greek *hades*, and hence their condition was while there as above described. The Savior arose out of *hades*, see Psalms xvi. 10; Acts ii. 27, 31, and left the thief there.

3. The angels who kept not their first estate, but were cast down to *tartaroomai*—the other supposed department in *hades*—have been, as I am in like condition, notwithstanding all that has been said and written concerning them as demons and as scape goats for so-called spiritual manifestations. They, and all others who go into *hades*—

1. Rest under the shadow of death.
2. Are in a land or state of darkness.
3. Are in a land where there is no order.
4. Are in silence.
5. Are where they know not God.
6. Are where they cannot praise God.
7. Are where there is no work.
8. Are where there is no device—reason.
9. Are where there is no knowledge.
10. Are where there is no wisdom.

It is needless to say more upon this point.

REVISED VERSION.

J. P. WEETHEE.

Editor Restitution:

I received from Gen. Thomas Ewing, of Ohio, now residing in New York City, a copy of the Revised Version of the New Testament, Oxford edition, 1881, published by Henry Frowde, Oxford Warehouse, 7 Paternoster Row, London; and C. J. Clay, M. A., Cambridge Warehouse, 17 Paternoster Row, London; Long Primer Crown, 8 vo. 496 pages. Also, the Companion to the Revised Version, explaining the reasons for the changes made on the authorized version, by Alexander Roberts, D. D., Professor of Humanity, St. Andrews, and member of the English New Testament Company, with Supplement by a member of the American Committee of Revision;—a book of 218 pages. I have just finished the reading of both volumes through. I have examined, also, the principal marginal readings;—a severe task for the time allotted me.

I do not like to infringe upon the rights of brethren Magruder and Myers, or to anticipate any of their intended criticisms; still, as I pretend to have some knowledge of the original Scriptures, it might be expected that I should have an opinion, and that I should desire to express that opinion. I leave to others, more competent, the labor of condensing, or simmering down my remarks. I do not presume that my opinion will produce a ripple in the popular Christian world; sectarianism is more powerful than the truth. The Revision now before us affords ample proof of that fact. The English Committee was composed of fifty members, the American, thirty; in all, eighty persons of distinguished learning and ability. They had about 150,000 varieties of New Testament readings, while there were only 80,000 in the last century. The Revision consumed about ten years.

"No attempt has been made to modernize the style of the Authorized Version. On the contrary, innocent archaisms"—to use an expression which was frequently on the lips of the Company—have invariably been allowed to stand. It was felt these tend to give a dignity and solemnity to a translation of the Scriptures, and that to change them into the language of present everyday life would have been to insure loss instead of gain."—*Roberts.*

The Anglo-American Committee call their Revision, "The noblest monument of Christian union and co-operation in this nineteenth century. And herein is the finger of Providence."

They congratulate themselves, in having made ten thousand alterations without having changed any important doctrine. In other words, they have left undisturbed, creeds, confessions, and sectarian boundaries.

In reading the results of their ten years labor I have been forced to ask, What has been the gain of Christian truth? What advantage or superiority over our Common Version? Ten thousand changes, and not one disputed point settled. Of one thing I am exceedingly thankful; or of three things:

1. That I have been so situated in life, as to learn to read and investigate God's own words—the original Scriptures.

2. That I am so freed from creeds and sectarian trammels as to investigate for myself and freely to express the results.

3. That we have a paper (THE RESTITUTION) where such results can be published without the sanction of iron-bound sectarian committee.

Some of my reasons for so speaking will be found in the following points:

1. Baptism.—Anglicized, not translated. Does any one suppose that those eighty men of profound learning did not know its translation? Sectarianism would not allow its translation—and we have it ANGLICIZED!

2. Hell.—This word has two words in the Greek, *hades* and *gehenna*. The English and American Committees were divided on this point till the Apocalypse was reached; then the English Committee yielded to the American, and substituted the Greek word *hades* for hell in many passages, but leaving the word hell where the Greek word is *gehenna*. Is *hades* a translation? or is it left untranslated? In this way the doctrine of eternal hell torments is let alone. Why? Sectarianism will not allow the truth to appear. Every person of intelligence knows that the word hell does not mean what it once meant, *sheol—hades* and hell originally had the same meaning. This truth is kept back.

They define *hades*—"the spirit-world or the realm of the dead."

Gehenna—"the state and place of torment, or hell."

Does anyone suppose that Jesus and the Greek philosophers attached the same theological meaning to the word *hades?* We may go to the Greek, for etymology, but not for theology.

"*Anathema*, and *Maranatha*" (1 Cor. xvi. 23) are not translated in the text. *Maranatha* is translated in the margin (our Lord cometh).

3. Soul, is, in many places, rendered correctly in the text, "For what shall a man be profited, if he shall gain the whole world, and forfeit his life? or what shall a man give in exchange for his life?" Matt. xvi. 26. So rendered in Mark, and in Luke, it is life and himself, or his own self.

4. Devil and Demon.—One devil (*Diabolos*)—many demons, or evil spirits. Here they have made a distinction.

This list might be extended to almost any limit, but these are sufficient for specimens. I never expect to see a correct authorized version of the Bible; church interests are too powerful. We may as soon look for denominations to disband.

Selections.

Dawn of the Morning.

A GREAT WONDER.

How true it is that God's mercies are older than man's boasted progress in science. We are accustomed in these latter days to glorify the magnetic telegraph, and to speak with great self-complacency of this wonder of the nineteenth century. What can be more astonishing than the fact that a message may be transmitted around the whole world on wire?

But the people of Palestine, in the first century, witnessed the working of something far better than any modern wonder. A "healing word" is sent instantaneously a distance of twenty-five miles. Behold its effect! There in the sick chamber of a family belonging to the upper class, honored and respected, surrounded by all the comforts of life, lies a child. For days and nights they have watched the progress of the disease. It baffles the skill of all the physicians, and defies the efforts of kind friends and neighbors. At last, with broken and bleeding hearts, they give up in despair. They have exhausted the last remedy, and still the child grows worse. Is there no hope? Can mortal skill suggest no restorative? Have we done all that can be done to save our darling?

"Yes," say the parents, "we have done all that we could, and O, how willingly would we give o'f our possessions for the restoration of our dying boy."

Says one, There is still hope. Physicians cannot save him. Medicine can do him no good; but there is One who is far greater and wiser and better than all physicians. He attended a marriage not long ago, and while there converted, for the benefit of the guests in attendance, six large vessels of water into excellent wine. That man can save your child."

The agonized father acts upon the suggestion, and starts at once for Cana of Galilee. He makes no apology for his rudeness, but rushes at once into the presence of the Miracle Worker. His manner indicates to all his terrible earnestness.

"Come down to Capernaum at once, for my son is dying," is the touching request.

"Except ye see signs and wonders, ye will not believe," is the ambiguous response.

The anxious nobleman needed a gentle reproof. Here he had rushed into the presence of him who had power to open eyes, unstop ears, still waves, and raise the dead, and yet in his heart he limits the power of Jesus, and seems to think that nothing but his actual presence can do any good to the dying child. He has faith enough to go to Jesus, but seems to doubt his ability to send help so far. He repeats the request.

"Sir, come down ere my child die."

The response is, "Go thy way, thy son liveth."

With the utterance of these words there goes forth a power that is felt in that distant sick chamber. To the astonishment of the attendants a sudden and miraculous change takes place. The pulse becomes regular, the skin moist, the eyes natural, the limbs strong, the voice right, and the dying child leaps up from his couch.

Next day the father, strong in the faith that the Savior's word is true, is delighted to hear, as he approaches the house, "Thy son liveth!"

"At what hour began he to mend?" asks the nobleman.

"Yesterday at the seventh hour the fever left him."

Thus the ruler reasoned: "Yesterday in Cana, at one o'clock in the afternoon, I besought Jesus, and here in Capernaum, twenty-five miles distant, at one o'clock precisely, the fever left him."

Is it any wonder that this man and his whole house believed? May not the same incident serve to establish our faith in the ability of Jesus, who is still the Lord of life? Yes, more, as there not similar responses to the prayers of God's people now? Can we not detect these wonderful coincidences on every page of the history of prayer?

God has placed the foot of the ladder, reaching to heaven, with angels ascending and descending, at our very feet. It is our duty to pray for our sons, daughters, brothers, sisters, husbands, wives, fathers, mothers, and friends, and while we are yet speaking God will hear and answer.

Far from being despondent at temptations, the Christian should hail them as his glorious opportunity. He should shake off the deadly sin of sloth, and break through their ranks as they beset the hill-side he is clambering, realizing that he shall grow stronger as he mounts. He should, indeed, count it all joy when he falls into divers temptations.

THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, June 15, 1881.

We omit writing much editorially to give the room to correspondents.

If hard words are not kept out of articles the articles will be kept out of THE RESTITUTION.

HAVE not had time to read some books sent to the office. Will try to peruse and notice as soon as possible.

BROTHER G. M. MYERS—Should be pleased indeed to attend the Conference at Adeline, Ill., but cannot promise with certain assurance. Will see how the way opens.

SOME very long manuscript articles have come to hand that we have not found time even to read. Will our brethren please write short, pithy, practical articles for awhile. Long articles must of necessity be delayed.

Communications.

NOTES ON THE REVISED VERSION AND ITS MARGINAL READINGS.

NUMBER ONE.

WILEY JONES.

The following are some of the improvements found in the Revised Version. I have put the marginal readings in parentheses:

Matt. iii. 11. "I indeed baptize you with (or, *in*) water." In this place the Greek *en* plainly means "in," and should have been so rendered. It is some satisfaction, however, to find that meaning given to it in the margin.

Matt. iv. 23. "The gospel (or, *good tidings*) of the kingdom." This, at the first occurrence of the word "gospel" in the apostolic writings, is a very good and timely definition of that word.

Matt. vi. 34. "Be not therefore anxious for the morrow." This conveys to the modern English reader a much better idea of the Greek than the old expression, "Take no thought for the morrow." It is that anxious and corroding care that springs from doubts and misgivings, which the Savior here condemns.

Matt. x. 39. "He that findeth (or, *found*) his life (or, *soul*) shall lose it; and he that loseth (or, *lost*) his life (or, *soul*) for my sake shall find it." This indicates that the soul is but the natural life. According to the popular idea of the soul, it would be incongruous and contradictory to say, "He that loseth his soul for the sake of Christ, shall find it."

Matt. xiii. 39. "The harvest is the end of the world (or, *consummation of the age*)." Here the margin ought to have been substituted for the text, to keep the English reader from supposing that the Greek word for "world" is the same in this verse as in verse 38. In the latter it is *kosmos*, and in the former *aion*.

Matt. xvi. 26. "For what shall a man be profited, if he shall gain the whole world, and forfeit his own life (or, *soul*)." Here, again, the natural life is made synonymous with the soul. And this agrees with Job xii. 10,—"The soul of every living thing," which implies that every living thing has a soul.

Matt. xix. 28. "Ye which have followed me, in the regeneration when the Son of Man shall sit on the throne of his glory, ye also shall sit on twelve thrones, judging the twelve tribes of Israel." The punctuation here is an improvement on that of the American Bible Union, 1866, and brings out more clearly the important truth that the regeneration and the apostolic reign over Israel will not occur till "the Son of Man shall sit on the throne of his glory;" and *this* he will not do till he "shall *come* in his glory, and all the holy angels with him," as we prove by Matt. xxv. 31.

Matt. xxiv. 33. "When ye see all these things, know that he is nigh, even at the doors." The pronoun "he" is an improvement of thrilling interest in this text, for by comparing it with Luke xxi. 31, we see that the kingdom cannot come until Christ himself shall come, for the *same* signs are made to indicate the nearness of *both*. Hence, the church now present is not the kingdom.

Matt. xxviii. 19. "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost." Justice has here at last been done to the preposition *eis, into*, which by King James' translators, and even by the American Bible Union, was so unjustly suppressed. An action done "in the name" of a person, may mean simply by the authority of that person, as in the name of the king, or of the commonwealth, that is, by the authority of the king or commonwealth. And so this phrase in the great commission has heretofore been interpreted by many. But henceforth let all our opponents acknowledge what we have long been contending for,—that baptism produces a change of state or relationship, introducing persons *into* the name of the Father, and of the Son, and of the Holy Spirit. Thenceforth, so long as they walk "*in* the Spirit," they are also "*in* God the Father and *in* the Lord Jesus Christ." Rom. viii. 9; 1 Thess. i. 1; 1 John iv. 16. For this is the difference between the Greek prepositions represented by *into* and *in*: the former signifies motion from without to within, as, "he walked *into* the house;" the latter signifies the subsequent idea of rest or being contained within, as, "he reposed *in* the house." As before Noah went *into* the ark he was *out of* it, so before one is baptized into the relationship expressed in the commission he is out of it,—an alien and a stranger from the covenants of promise. It is water baptism referred to here, because it is something which the apostles themselves were to administer. In this version I find not the slightest hint of spuriousness concerning Matt. xxviii. 19. Nor do I remember having ever once found it once marked spurious in any version or any language. We may safely pronounce it as genuine as the stars in the firmament. There is no ground here for the three-clipping theory, for the baptism here commanded is guarded in its meaning by being defined and illustrated under the symbol of birth,—it is designated as being "*born* of water." John iii. 5. Now just as by the act of being *once* born a child is ushered into *all* of his family relationships, however many they may be, so by the act of *once* emerging from the water the penitent believer is ushered into the sacred relationships which the Christian sustains to Father, Son, and Spirit. Because the three names are not afterwards expressly mentioned in connection with baptism, we are not hence to infer that the apostles ignored or violated this explicit command of the Master, for at all times and in all matters they were very careful to "remember the words of Jesus." Acts xx. 35. Jews, and Jewish proselytes, would have no objection to baptism to God the Father. But "the name of Jesus Christ" was that at which they stumbled (Rom. ix. 32), and hence when the historian would indicate that a Hebrew or proselyte had made a thorough submission to the new dispensation, he would think it enough to say that he had acknowledged Christ's name. The rest was then easy to believe, and was therefore left to be inferred.

The pronoun "them" (*autois*) is not of the same gender as "nations" (*ethne*) in the Greek, and therefore must refer to some such noun as disciples (or taught ones) understood. This refutes infant baptism, for it indicates that only the *taught* are to be baptized. The two different words, in the commission, *mathēteusate* and *didaskontes*, are rendered "teach" and "teaching," in the common version, but they show that two kinds of instruction are to be given, the one before baptism, and the other afterwards. This would, of course, be impracticable in the case of infants. Thus we find the great commission clearly prohibiting pedorhantism. Other important alterations of the old version are to be noted in some future paper, the Lord willing.

"PERFECT THROUGH SUFFERING." Heb. ii. 10.

HELENA M. HUNT.

Those who are truly endeavoring to follow in the steps of the Divine Master, soon begin to find that it is through much tribulation that they will be called to inherit the kingdom. Through sufferings will they be perfected even as he was, and that to learn to endure all things for his sake is one of the lessons we have to learn day by day. It *is* hard to see the Lord's hand in our bitter sorrows, and to bring ourselves to say it was a loving Father that sent them; a Father who in mercy corrects us—in mercy bereaves us, and in tender love takes all most dear away from us, and leaves us desolate.

But so it is, we have been building up some idol and putting it in the place of God—whether it be a desire for fame, for riches, for honors, or perhaps some cherished object that has taken the first place in our hearts; and we have little left to give him who died for us.

The Lord knows well that only some sad awakening from our dreams will ever make way for us to yield ourselves wholly to him, and in love he shows us the worthlessness of what we have so highly valued. The vanity of fame, the evanescence of riches and honors, the faithlessness of friends—past kindnesses forgotten—the *little* things that make up the sum of daily life, little neglects, little careless words that wound, little loving words left unspoken—all teach us not to put our trust in anything in this life, for it is not our rest.

"He healeth the broken-hearted," says the Psalmist, "and bindeth up their wounds." Thank God for the *truth* of that promise—of all *God's* promises.

What we need is less of self; less of value on earthly objects, more of love to Christ; more dependence upon his care who doeth all things well; and when we fully realize that our Father sends the trials, peace and content will surely follow, for we will have learnt that all we set our hearts on in the past was only vexation of spirit, but the Lord helped us through all, and will keep those in perfect peace whose minds are stayed on him.—In our Eternal Home

"All the way by which he brought us,
All the grieving that he knew,
All the patient love that taught us,
We'll remember evermore."

Boston, Mass.

Youths' Column.

A Child Doing Good.

A little girl I am indeed,
And little do I know:
Much help and care I yet shall need,
That I may wiser grow.
If I would ever hope to do
Things great and good, and useful too.

But even now I ought to try
To do what good I may:
God never meant that such as I
Should only live to play,
And talk and laugh, and eat and drink,
And sleep and wake, and never think.

I may, if I have but a mind,
Be good in many ways;
Plenty to do the young may find
In three and busy days:
And would it be, though young and small,
If I were of no use at all.

One gentle word that I may speak,
Or one kind loving deed,
May, though a little poor and weak,
Prove like a tiny seed;
And who can tell what good may spring
From such a very little thing!

Then let me try each day and hour
To act upon this plan:
What little good is in my power,
To do it while I can,
If to be useful this I try,
I may do better by and by.

Once it happened that a old Scotchman was taking his grist to the mill in sacks thrown across the back of his horse, when the horse stumbled and the grain fell to the ground. He had not strength to raise it, being an aged man; but he saw a horseman riding along, and thought he would ask him for help. The horseman proved to be a nobleman who lived in the castle hard by, and the farmer could not muster courage to ask a favor of him. But the nobleman was a gentleman also, and not waiting to be asked, dismounted, and between them they lifted the grain to the horse's back. John—for he was a gentleman too—lifted his cap and said: "My Lord, how shall I ever thank you for your kindness?" "Very easily, John," replied the nobleman; "whenever you see another man in the same plight as you were in just now, help him, and that will be thanking me."—*Baptist Courier.*

The Family.

No other earthly circle can be compared with that of the family. It comprises all that a human heart most values and delights in. It is the center where human affections meet and entwine, the vessel into which they all pour themselves with such joyous freedom.

There is no word which contains in it so many endearing associations and precious remembrances, but in the heart like gold. It appeals at once to the very center of man's being—to his "heart of hearts."

All that is sweet, soothing, tender, and true, is wrapt up in that one name. It speaks not of one circle nor one bond; but of many circles and many bonds; all of them near the heart.

The family home, the family hearth, the family table, family habits, family voices, family tokens, family salutations, family melodies, family joys and sorrows; what a mine of recollections lie under the word! Take these away, and earth becomes a mere church-yard of crumbling bones; and man as so many grains of loosened sand, or at best, but as the fragments of a torn flower, which the winds are scattering abroad.

A Word Fitly Spoken.

DR. ADAM CLARKE.

A stranger who was sojourning as a teacher, called upon my father, and requested permission to examine some of the boys; I was among the number. My father, by way of relieving the feelings of the man, said:—"That boy is very slow at learning; I fear that you will not be able to do much with him." My heart sank. I would have given the world to have been as some of the boys around me. The man spoke with kindness; gave me some directions, and, laying his hand upon my head, observed—"this lad will make a good scholar yet." I felt his kindness; it raised my spirit; the possibility of being able to learn, was, in this moment, and for the first time impressed upon my mind; a ray of hope sprang up within me; in that hope I lived and labored; it seemed to create power; my lessons were all committed to my memory with ease, and I could have doubled the effort had it been required. From this period, Adam never looked back, and never paused. The same quickness of perception, and tenacity of memory, discoverable from the first dawning of intelligence as applied to other things, now accompanied his pursuit of learning; he was no longer like the animal tampering round the same spot, in consequence of the chain by which it is bound; he became like the racer; there was progress in every moment: he sped over the course with prodigious swiftness, and he felt the pleasure of it himself.

A Brave Lad.

A few years ago a boy who was left without father or mother, went to New York alone and friendless, to get a situation in a store as errand boy, until he could command a higher position; but this boy had been in bad company, and got in the habit of calling for "bitters" and cheap cigars.

On looking over the paper he noticed that a merchant on Pearl street wanted a lad, and he called there and made his business known.

"Walk into my office," said the merchant, "and I will attend to you soon."

When he had waited upon his customer, he took a seat near the lad, and espied a cigar in his hand.

"My boy," said he, "I want an honest and faithful lad, but I see you smoke cigars, and in my experience I have found cigar-smoking lads to be connected with various evil habits, and if I am not mistaken you are not an exception to the rule. You will not suit me."

Johnny hung down his head, and left the store; and as he walked the street a stranger and friendless, the counsel of his mother came forcibly to his mind, who upon her death-bed had called him to her side, and placing her hand upon his head, said to him:

"Johnny, I am going to leave you. You well know what misery your father brought upon us, and I want you to promise me, before I die, that you will ner touch a drop of the poison that killed your father."

The tears trickled down Johnny's cheeks. He went to his lodgings, and throwing himself upon his bed, gave vent to his feelings in sobs that were heard all over the house.

But Johnny had moral courage, and before an hour had passed he had made up his mind never to touch another drop of liquor nor smoke another cigar. He went back to the merchant and said:

"Sir, you very properly sent me away this morning for habits that I have been guilty of; but I have neither father nor mother, and although I have done what I ought not to, I have now made a solem promise never to drink another drop of liquor nor smoke another cigar; and if you will only try me it is all that I will ask."

The merchant was struck with the decision and energy displayed by the boy, and at once employed him. At the expiration of five years this lad was a partner in the business, and he is now quite prosperous.

New York Observer.

Birds of the Bible.—The Partridge.

GEORGIANA KLINGLE.

The partridge is found in almost all parts of the word. It is exceedingly pretty, being beautifully shaded in brown and ash, with delicate markings, streaks and spots of saffron, buff, and dark chestnut colors. There are usually about ten or fifteen in a convey or brood. Very shy, indeed, are all partridges, and they have need to be, for hawks and dogs are always on the alert to find them. They build their nests in May, amid dry grass and leaves, and lay from fifteen to twenty-four eggs. In warm countries they are said to breed twice a year. The partridge is select in the choice of its food, subsisting entirely upon grain, seeds, insects and berries; to this delicate taste we owe the flavor of its flesh, which is always in high favor. Their sagacity in saving their young is one of their chief characteristics, and so effectually do they manage that the sportsman is frequently misled. Upon the approach of an enemy, the mother bird utters certain notes of warning understood by the young, who dart under leaves, or places of shelter, while the mother flutters and struggles along the ground, as though wounded, going further and further away, until the pursuers are led completely away from the young, when she darts under the foliage, and, when the danger is over, makes her way back to the frightened little ones. Traps are also a fruitful source of danger to the partridges. I have heard of a lad who, long ago, set a trap for the partridges and watched it unsuccessfully many days. At length a whole convey in the trap greeted his eyes. He was overjoyed with his success, and sat down to view his prize. The shy, pleading looks of the pretty birds disconcerted him. He took out one, hoping to disarm sympathy, and let it go. Still the innocent, frightened eyes pleaded with him. He opened the trap and let them all go, casting the trap away.

The partridge is mentioned twice in the Bible. The first passage reads: "The King of Israel is come out to seek a flea, as when one doth hunt a partridge." To understand this passage, it is necessary to recollect that in the Holy Land not only our familiar variety is found, but a species abounds in the mountains, which, though unable to fly well, having long legs, runs rapidly. This species is still hunted over the mountains by the Arabs, who run them down and take them alive or kill them with sticks. The second passage reads: "As the partridge sitteth on eggs, and hatcheth them not; so he that getteth riches and not by right, shall leave them in the midst of his days, and at his end shall be a fool." The meaning of this passage has been disputed, but it is supposed to refer to the habit of the partridge, which leads it to take possession of and set upon deserted nests which come in their way, and so can be compared to the man who wears himself out trying to hatch pleasure from ill-gotten gains; but though he wear himself away, the reward fails, for his riches are like the inanimate eggs which the partridge tries to warm into life. The partridge, late at night, after other birds are at rest, runs up and down, with the restless cry, "Churr, churr," taking pains when none are needed, like the miser who takes no rest, but rises early and lies down late, seeking happiness and finding none.

Jews Items.

FOREIGN.

EARTHQUAKES.—IN SWITZERLAND.

GENEVA, June 11—A very perceptible earthquake shock occurred in the valley of the upper Rhone on Thursday, and extended as far as this city.

IN SCIO.

SCIO, June 11—A renewed shock of earthquake in this island to-day overthrew a minaret and several ruined houses. Two men were injured.

News comes from Van that an earthquake devastated 34 villages in Armenia.

News from Iceland states that the winter has been harder than ever known, the thermometer in March having fallen as low as 36 deg. Reaumur below zero. The population suffered severely, numbers of cattle and sheep perished.

Dispatches received in Liverpool from Melbourne announces the massacre in New Guinea of a number of missionaries. On Mar. 7, they were attacked by the natives at Kato, in the district of Port Moresby, Hula, and four of them, with two of their wives, four children, and two servants, were killed. No provocation was given, but it is stated that the perpetrators of previous massacres on the coast had not been punished, and this is looked upon as the main cause of this outbreak.

The following from upper Silesia three months ago throws light upon the enormous arrivals at Castle Garden: "No grain, no potatoes, no food for cattle, no seed for sowing. Snow and cold without, hunger and sickness within." Soup houses and public kitchens have been started in 17 villages.

AFRICA.

EXPLORING PARTY MASSACRED.

ADEN, June 12—An Italian exploring party, which started from Assab Bay, Abyssinia, consisting of a subaltern officer, ten sailors, and four soldiers, have been massacred in the interior. The full particulars are not yet known.

A BATTLE.

ORAN, Algeria, June 13—An official dispatch received here states that General Dolrie defeated a body of insurgents, killing 50. The French had two wounded.

SPRINGFIELD, Ill., June 10—Mrs. Abraham Lincoln's physician has given up all hopes of her recovery. Her strength is gradually failing. For the last two days her mind has failed. She does not recognize her most intimate friends.

Late telegrams indicate that the people of Ireland are as nearly in a state of rebellion against the English government as they can be without organization, leaders or weapons. Affrays between the authorities and the people are of daily occurrence, and lives have been sacrificed.

CONFERENCE REPORT.

HAMMOND, Mich., June 7, 1881.

Editor Restitution:

The Michigan State Conference was held at Watson Corners, commencing Thursday evening, June 2, and lasted over Sunday, and was attended by a large audience.

Brother L. Chase was with us and done most of the preaching, which was able and eloquent. Social meetings were held at which the brethren cast their united voices that they intended to reach the golden shore of immortality.

The people of Watson (at large) are the most liberal people we have yet met with.

Conference closed with the Lord's Supper, each feeling his spiritual strength renewed.

Now we're journeying through the valley,
Where our dearones sleep so sweet;
By and by we hope to meet them
In the bright and golden streets.

E. N. WOODWARD, Sec.

OBITUARY.

Fell asleep in Jesus, at Darlington, Ont., May 23, 1881, Sister Annie Mitchell, consort of Brother R. B. Mitchell, aged 47 years, and 10 months, after an illness of two days, during which time she was insensible.

Sister Mitchell had for years expected she would pass off in this way, and whilst visiting at our house last fall, she wished to know if I would come if sent for to preach a funeral sermon. My answer was, yes; and distance nor other appointments prevented. She was born in England, came to Canada before her marriage, and was with her husband a number of the Methodist church for a number of years. They were immersed by the writer about 13 years ago, into the name of Jesus Christ, and united with the Church of God in D. of which they have since been members.

By her death brother Mitchell has lost a good wife, children an excellent mother, the church of God one of its most valuable members, the writer one of his true friends, and the community a good neighbor. After we had laid her aside in the grave, the writer delivered a sermon to a large congregation, predicated on 1 Cor. xv. 26.

R. V. LYON.

P. S.—Stopped with the brethren First day. On Sunday our chapel was filled, many could not get in. Spoke in the morning and afternoon. Had the honor of immersing Mrs. Corker, into the name of Jesus Christ for the remission of sins. This church is a pattern for all to imitate. Called on a few of the loved ones in Toronto, but am now at my own quiet home for a few days.

Fraternally, R. V. L.

The earliest division of the New Testament into verses was that made by Euthalius, Deacon of Alexandria, A. D., 462; the division of the Old Testament into chapters dates back to the thirteenth century, some assigning it to Cardinal Hugo, others to Stephen Langdon, Archbishop of Canterbury. The first English Bible divided into verses was published at Geneva in 1560. King James' Bible, which has been in general use since 1610 up to the recent revision, was prepared at the suggestion of Dr. Reinolds. In July, 1604, King James wrote a letter intimating the appointment of fifty-four scholars for the preparation of the revision, and instructing the Bishops that whenever a living of £20 became vacant, they should inform his majesty of the circumstance, in order that he might recommend one of the translators to the patron. This was all that James did on behalf of the translation which bears his name. The expenses seem to have been borne by Barker, the printer and patentee, who paid the sum of £3,500. Of the fifty-four scholars who had been nominated to do the work, only forty-seven undertook it, and their names have not been preserved. These forty-seven were divided into six companies, two of which were to meet at Westminster, two at Cambridge, and two at Oxford. The final revision of the whole was conducted in London by two delegates from each of the six companies, and they were engaged daily for nine months. It is to these twelve men, therefore, the world is indebted for the arrangement of the King James Bible. Later editions of the Bible, with notes and annotations, bear the imprint of the publisher and show under whose direction the work was printed.

ANNOUNCEMENTS.

The Quarterly Assembly of the Church of God, will commence on Friday, June 17, in the grove near John T. Spaid's, and continue over Sunday. All of the Abrahamic faith, and the people in general, are respectfully invited to attend. Brother Spaid lives near High View, Frederick Co., Va., and any one interested may address him or John D. Good at that place. All from a distance will be cared for during the meeting.

N. J. MORGAN.

The Lord willing I will be at Scircleville, Clinton Co., Ind., the second Sunday in June, and hold a grove meeting, as Brother Keever may appoint. And while in the county I will hold other meetings as brethren may think best. Will be at Scircleville Friday before, and commence meeting in the evening.

J. S. HATCH.

The brethren of Southern Wisconsin and Northern Illinois, will meet at Adeline, Ill., on the Chicago & Pacific branch of the Milwaukee & St. Paul R. R., on Friday, July 1, and continue over Sunday.

By order of Committee.

J. M. CHUFFELTY.

The Semi-annual Meeting of the Christian Association of Iowa will convene at Irving, Tama county, the Lord willing on Thursday, July 7, 1881, and hold over Sunday. It will be a tent meeting, and brethren throughout the state are cordially invited to be present with their tents. Churches please remember to send one delegate for every ten members or fraction over five. Brethren from abroad are invited to be with us. A good meeting is hoped for. Brethren Reed, Stephenson and Whitesit have been invited to help minister to the inward man. Provisions will be on the ground for sale to provide for the outward man. Let us have a general turnout to this meeting, the inclement weather having interfered with the last two meetings.

O. H. CROWN, Pres.

JOHN FITZ, Sec.

The Church of God of Montague and Wise Counties, Texas, will hold their annual Conference at Valentine Springs in Montague County, commencing Friday, August 12, 1881, at four o'clock, P. M. The place of meeting is four miles south of Forestburg, sixteen miles south of St. Joe, sixteen miles southeast of Montaguetown, thirty miles west of Gainsville, and twenty miles north of Decatur. We invite every body that feels an interest in the word of God to come over. Brethren coming from a distance will go to brethren Hodges, Grimes, or Sowers, who live near the meeting place. We want all the preaching brethren we can get. Any preaching brother who can come will please address me at Sunset, Wise Co., Tex., and we will help him come.

T. T. DOYAL.

Wayland's Memoir of Judson.

Dr. JUDSON'S VIEW OF CONVERSION.

Dr. Judson believed that when any man becomes a Christian, or real disciple of Christ, a specific moral change takes place in his spiritual nature. The essential elements of this change are, a deep and universal sorrow for the sins of his past life, an entire renunciation of all hope of salvation by any merits of his own, an unreserved surrendor of himself to Christ, relying on him alone for pardon and acceptance with God, and an earnest desire to live henceforth in obedience to all the requirements of the gospel, and that these spiritual exercises terminate in a radical change of moral character, leading to a pure and to a holy life.

The trustees of the cemetary at Jordans, in Buckinghamshire, England, where rest the remains of William Penn, have definitely set at rest the hopes of Philadelphia and Pennsylvania people, by refusing to entertain any plan for the removal of his dust to this country. It is over 150 years, since Penn was buried, and an attempt to move the body, if at all practicable would be without precedent. The sect of Quakers has always allowed its love of simplicity to prevent any display at funerals and the graves of its members are generally unmarked. Many Quakers in England and America would be scandalized by the removal of Penn's body and its pompous reinterment, beneath the dome of the gorgeous new public building, in Philadelphia. It is only a few years since his great grandson marked the spot where his body was placed with a simple headstone, bearing the inscription, "William Penn, 1718."

Poetry.

"IF WE KNEW."

If we knew, when walking thoughtless
Through the noisy, crowded way,
That some pearl of wondrous whiteness
Close beside our pathway lay,
We would pause where now we hasten,
We would often look around,
Lest our careless feet should trample
Some rare jewel to the ground.

If we knew what fortune were faltering
For the shade that we should fling,
If we knew what lips were parching
For the water we could bring;
We would haste with eager footsteps,
We would work with willing hands,
Bearing cups of cooling water,
Planting rows of shading palms.

If we knew, when friends around us
Closely press to say good-bye,
Which among the lips that kissed us,
First would breathe the darksome lie,
We would clasp our arms about them,
Looking on them through our tears,
Tender words of love eternal
We would whisper in their ears.

If we knew what lives are darkened
By some thoughtless word of ours,
Which had ever late among them
Like the frost among the flowers!
Oh, with what sincere repentings,
With what anguish of regret,
While our eyes were overflowing,
We would cry, forgive! forget!

If we knew! alas! and do we
Ever care or seek to know
Whether bitter herbs or roses
In our neighbors' gardens grow?
God forgive us! lest hereafter
Our hearts break to hear him say,
Careless child, I never knew you,
Pass my presence far away.

Communications.

ISRAEL AND THE CHURCH.

MEMBER THREE.

J. CAMERON.

THE NEW COVENANT TO BE MADE WITH THE HOUSES OF ISRAEL AND JUDAH.

Having presented a testimony from each of the prophets Isaiah, Jeremiah and Ezekiel by way of a sample of the prophetic word as to the final restoration of Israel to their own land, I would ask the reader's attention to another testimony from Jeremiah on a point contained in the passage quoted from Ezekiel, that concerning the everlasting covenant.

I deem this an important point from the fact that it is treated of by a writer in the New Testament, whose testimony shall next come under consideration.

"Behold, the days come, saith the Lord, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast. And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build, and to plant, saith the Lord. In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge. But every one shall die for his own iniquity; every man that eateth the sour grape, his teeth shall be set on edge. Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers, in the day that I took them by the hand, to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord; but this shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put my law in their inward parts, and write in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more. Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves roar; The Lord of hosts is his name; if those ordinances depart from before me, saith the Lord, the seed of Israel also shall cease from being a nation before me forever. Thus saith the Lord, If heaven above can be measured, and the foundations of the earth be searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord." *Jer.* xxxi. 27–37.

Notice here that under this new covenant the sins of the nation—the house of Israel and the house of Judah—are to be remembered no more by Jehovah, and also that Israel's ultimate permanance as a NATION is to be equalled only by the stability of the ordinances of heaven—the sun, moon, and stars.

Judging from the terms of this prediction as quoted from Jeremiah, it would never strike an impartial reader that this covenant was to have any direct relation to any other than the nation of Israel.

"I will make a new covenant with the HOUSE OF ISRAEL and with the HOUSE OF JUDAH; not according to the covenant that I made with THEIR fathers, in the day that I took them by the hand to bring them out of the land of Egypt."

This new covenant then is to be made with the descendents of those who left Egypt.

But it may be supposed by some that in Heb. viii., this covenant is transferred from Israel natural to Israel spiritual—so-called.

Let us see the precise object the apostle had in view in quoting this prediction from Jeremiah. Paul had been showing the superiority of Christ to Moses, and in doing so mentioned the fact that he was "the mediator of a BETTER covenant." Now Moses was mediator of the covenant made between Jehovah and the nation of Israel at Sinai. But how could it be shown that the Mosaic covenant was inferior to that of which Christ was mediator? by the testimony of one of their own prophets. Jeremiah, who had predicted the establishment of a new and better covenant between God and the whole house of Israel, and so afforded the most conclusive evidence of the imperfection of the first. But let us hear the apostle himself:—

"But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant which was established upon better promises. For if that first covenant had been faultless, then had no place have been sought for the second. For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenants and regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel, after those days, saith the Lord, I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people. And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord, for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old, is ready to vanish away." Heb. viii. 6–13.

But has this covenant no relation to the church? some may be ready to ask. To this it must be replied, yes it has; not directly, however, but indirectly. It has been alleged to be "a great error to look for the restoration of the fleshly seed of Abraham who rejected the new or second covenant when it was offered to them by Peter on the day of Pentecost, and afterwards by the apostles wherever they went. On account of their rejecting it, destruction came upon the nation to the uttermost. They cannot again have it presented for their acceptance nationally, seeing that the middle wall of partition has been broken down, and in Christ Jesus there is neither Jew nor Greek." But there never was a greater mistake than Peter or his fellow-apostles ever made any offer of anything to any people in a national capacity. They had no authority for doing such a thing. Their commission was to go into all the world and preach the gospel to every creature—that is, as individuals.

On Pentecost the new covenant is not once mentioned; and at the gate of the temple a covenant is referred to, but it is a covenant which had been made with their fathers hundreds of years before.

On the other hand, however, the rejection of the Messiah by the Jews a few weeks before was a national act. The Sanhedrim met as the recognized executive authority of the nation on two occasions; first to consult as to the death of Jesus; second to put him on trial, and adjudge him worthy of death. See John xi. 47; Matthew xxvi. 59–66.

If the nation were to be offered forgiveness under the New Covenant for this act, the offer must have been made to the Sanhedrim, and not to a gathering of individual Jews as at Pentecost. But we have no record of any such offer.

Besides, it is worthy of note that whatever was offered to the Jews on Pentecost, they cannot justly be said to have rejected it. Three thousand accepted it in the same day: and a short time afterwards the *same offer* was accepted by five thousand; and a little later still it is recorded that a "great company of the priests were obedient to the faith." But in all this there is nothing national, but a considerable number of individual Jews accepted Jesus as the Christ.

The New Covenant, however, was provisionally dedicated or purified by the blood of Jesus. But in the wisdom of God this blood was to effect other objects besides the dedication of the covenant, namely, the remission of sins; and that not merely the sins of the nation as intimated in the prophecy, but, as indicated by Jesus at the institution of the supper, the sins of all who should become his. Hence Paul quotes the portion referring to the remission of sins to show that where there is perfect provision made for this (as there was in the offering of the body of Jesus once for all) there is no necessity for any more offering for sin. Heb. x. 14–18.

It is thus evident that Paul does not quote the prophecy to show that it was fulfilled, but simply to show the superiority of Christ to Moses, both as being the mediator of a better covenant, and as by his one offering making perfect forever them that are sanctified. The parties with whom the covenant is to be made, so far from being explained by the apostle to be any other than the literal descendants of Abraham, are expressly said to be "the house of Israel and the house of Judah," and the prophecy is introduced by these words of the apostle, "FOR FINDING FAULT WITH THEM, HE SAITH. Behold the days come, saith the Lord, that I will make a new covenant," etc. A reference to the prophecy shows that the fault was with the people of Israel and with no other people, and so Paul is thus seen to have had no other idea in his mind than that which was in the mind of the prophet, namely, that the new covenant was to be made with the very people named in the prophecy—the twelve tribes of Israel, who had previously been defaulters.

But still more clearly to show that this prophecy has as yet had no fulfilment, it is only necessary to observe the time stated by the prophet at which it is to be accomplished. The passage we are considering forms part of a continuous prophecy beginning (chap. xxx.) "Thus speaketh the Lord God of Israel, saying, Write thee all the words that I have spoken unto thee in a book; for, lo, the days come, saith the Lord, that I will bring again the captivity of my people ISRAEL and JUDAH, saith the Lord, and I will cause them to return to the land that I gave to their fathers, and they shall possess it. And these are the words that the Lord spake concerning ISRAEL and JUDAH. For thus saith the Lord," etc.

In chapters xxx. and xxxi. the words concerning Israel and Judah are continued. At verse 33, of chap. xxxi. it is written, "But this shall be the covenant that I will make with the house of Israel. AFTER THOSE DAYS, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people."

Now this is the new covenant, and the time of its coming into operation is said to be "After those days." After what days? Certainly after the days mentioned in various parts of the preceding "words that the Lord spake concerning Israel and Judah," and which I have quoted above from chap. xxx. 3, and which are reiterated at chap. xxxi. 27, which has also already been quoted.

Observe here the explicit statement that it is after the house of Israel and the house of Judah have been builded and planted in their own land, that the writing of the law in their hearts is to be effected under the new covenant.

Before leaving this important testimony it may be well to note how strictly the "God of Israel" has hedged round the promise of Israel's ultimate restoration against being misunderstood. By the last passage quoted it is expressly declared to be the self-same people that God had watched over to pluck up and to break down, and to throw down, that are to be again planted. And more than this even, the same faithfulness to his word that caused Jehovah to pluck up and to break down, is pledged for the building and planting: "LIKE AS I HAVE WATCHED over them to pluck up . . . SO WILL I WATCH over them to build and to plant saith the Lord."

This is repeated in different terms in chap. xxxii. 42, "For thus saith the Lord, Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them," and should be accepted by every candid inquirer as the strongest assurance that, however much appearances may be against it, God will yet be justified before all the earth in his choice of Israel as his own peculiar nation.

It is proper to explain here that while the new covenant is to be established AFTER the people are restored to the land, it is pretty plain that the old covenant does not entirely vanish away until the establishment of the new Deut. xxx. shows that the final restoration is to be effected on condition that the people adhere to the provisions of the old covenant; for, says Moses, "when thou shalt return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day, that THEN the Lord thy God will turn thy captivity."

Here is an interesting prophecy of Ezekiel which may serve to throw some light on this point:—

"As I live, saith the Lord God, surely with a mighty hand, and with a stretched-out arm, and with fury poured out, will I rule over you: and I will bring you out from the people, and will gather you out of the countries wherein you are scattered, and with a mighty hand, and with a stretched-out arm, and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant; and I will purge out from among you the rebels, and them that transgress against me; I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel; and ye shall know that I am the Lord." Ezekiel xx. 33–38.

The covenant here spoken of is in operation while Israel is in "the wilderness of the people," and before they enter their own land; and as it is termed neither the new nor everlasting covenant, it must be the covenant originally made with the generation that came out of Egypt, and was, along with the prophecy of Moses, re-delivered to the generation that actually entered Canaan.

It is worthy of suggestion, here, that this temporary re-delivery of the Mosaic covenant to Israel during their re-gathering, shall be part of the work of Elijah the prophet, who is to "restore all things," and of whom the last of Israel's prophets uttered the following remarkable prediction, forming the closing words of the Old Testament:

"Behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of Righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts. Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments. Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord; and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers lest I come and smite the earth with a curse." Mal. iv. 1–6.

CHAPTER IN EXPERIENCE.

S. ROXANA WINCH.

"I love the Lord because he has heard my voice, and my supplications, because he has inclined his ear unto me, therefore will I call upon him as long as I live."

Since grasping the precious truths of the Bible, relating to Christ's near coming and reign, in all their grandeur and beauty as a matter of personal interest to me, it has been my constant and earnest prayer, that I might be made an humble instrument in God's hands for blessing and saving men,—not because I am worthy, not because of any fitness in and of myself, but because God has graciously looked upon me, in my lost and undone condition, and, giving Jesus as a propitiation for my sins, has taken them all away. That wondrous love melts my heart. I could not save myself. I could in no way reach, through my own works, the glories of the coming kingdom.

No robe, that I might buy, would hide my guilt, no law would give me life. But God proffered One who could save. He showed me the works, that if done, would bring me to the glory. He gave me a robe that was washed in blood, to cover and justify, and reached out to me as a gracious gift, the life that is to come.

Can I hide all this in my heart? Can I refuse to do aught for him who has done so much for me? Oh! I feel as if, were all my life spent in working for him, I would even then be an unprofitable servant. I can do nothing to repay him for the great love whereby he has worked out my salvation, but that love constrains me, to make every effort in my power to bring others to the cross.

I have had my eyes opened to see the riches of God's grace, and I want other eyes to be opened. I have come to feel the worthlessness of all that the world seeks after, and enjoys, and I want others to realise it too. Better the beggar's rags now, if we may have the riches of the by and by. Fine houses and splendid apparel will be but dust, when Jesus comes. Vast estates cannot be held by any tenure of time. All things be counted but dross if we would win Christ.

I am so glad that I ever heard of Jesus, that I was shown the path of life through him—was led to believe, that in him is the resurrection and the life—the glory, the kingdom, the everlasting blessing of the ages to come,—that God gave me the courage to take the first step in the path of obedience, and the strength to go out in my faltering way to work in his vineyard. For the last two or three years, but more particularly during the last month, it has been the great desire of my heart to know, from the Lord, that my offerings and sacrifices were accepted at his hands.

Like the prophets of old, I would prove him but once, that I might be sure, he was using me for his glory, and he encouraged to go on. But when the answered prayer was mine, it was too much, I sobbed and cried like a child.

I had told the blessed news to a dear young friend and with her arms around me and tears in her eyes she had said, "I am so glad to have known you, so glad to have found the truth." For this, I thanked my Heavenly Father again and again—it was the first proof that my prayer had been heard.

A few days later, a letter came from a young sister in Baltimore, telling me how my words had helped and comforted her, and shortly thereafter another, picturing how rough railroad men in the car shops of that city were touched and helped and cheered by what I had written for the paper.

During the time intervening between these two letters, my cousin came. Her early life had not been blessed by religious training. Her husband had no faith in either God or the Bible. In all the years of her married life, there was nothing to help her upward. She tried to believe in the salvation of all, but there was no satisfaction, no rest, no foundation of trust in the view.

Sometime during the past summer she fell into the slough of despond. The faith, already so weak, seemed forsaking her altogether. She was in utter despair.

Just at that time some extra RESTITUTIONS were sent me. God put it into my heart to mail one to Julia. Her eye caught an article in it (she does not remember by whom written) on the destiny of man. It created a perfect revolution of feeling. Here was something reasonable, something that her faith could lay hold of with assurance. God was not going to torment his creatures forever and ever, but would willingly save all who would come to him through Christ. Jesus was the resurrection and the life, and it was right that he should be the King of earth, in the grand and nearing future. She saw the glory of the coming reign, the inestimable weight of the treasure laid up for the child of God, and all earthly things became but as dust in the balance. The things that she once desired:—the grand and beautiful earthy home, with all its pleasant surroundings,—that it seemed to her heart would make her perfectly happy, was nothing now,—nothing to "the city of golden pavements," where her God was all in all.

Do you wonder that I rejoice with her, that she has found the way, the truth, and the life?—rejoice that God has heard and answered my prayer?

Oh! thank him, I thank him, I thank him, that he has given me such great proof of his love. My heart is full of melody and praise. I love him because he has heard my voice and my supplications and has inclined his ear unto me. As long as I live, I will call upon him. I will praise him while I have any being.

And I know dear brothers and sisters, that you will rejoice with me, and be encouraged to go on, having this new assurances that our God is one that hears and answers prayer. If made in accordance with his will. He will not give us a stone when we ask for bread, but will fill us with good till our cup shall overflow.

It is right that we should sometimes tell in this way our own personal experience in being led—that other hearts may come to trust in God as one that is still caring for and blessing his children. He wants us to feel that he is near, and that all the time, as we go forth in accordance with his word, to meet and sing and pray together, or to teach the precious truths that we hold, that he is with us and will uphold.

For sometime before our little church was organized in Pierceton, I felt more than ever before, that it was my duty to work for God. I said to myself—"I am only an earthen vessel, but God can make use of me. He has filled me with water that has quenched my thirst, and I may lead others to the well; I have tasted the living bread; I may break it to the perishing; I have unloaded my burden at the cross, and I can invite others to come, that their burdens may fall; I have felt the greatness of the love shown me; I would lead others to feel it. I have been taught in the schools of sorrow and affliction. I would have others learn the same blessed lesson. I have proved the strength of the Christian's armor, I want others to put it on. I have been tempted and overcome. and I would have others overcome. I have fallen and been raised, I want others to trust. I have proved for myself that the gospel is God's power unto salvation, I want others to make the same test of its value. I have found help and healing, I must bring others to the one who is mighty to save, to the uttermost all that come unto God by him; show them the bread, the love, the cross, the pardon."

The "Go work in my vineyard," is a command enjoined upon me. It does not matter that I am slow of speech and of a faltering tongue—that words and tongue fail me—I must obey orders, I have bread and I must feed the starving—there are many sick, I must deal out to them the healing balm.

I see the danger of man, I note the swift approach of the hour of doom that shall seal the destiny of those whom I know and love, I hear the coming storm, and I would fain guide them to a hiding-place where they may be safe.

I can do but little, but that little must be done. No word must be left unsaid that may bless and save.

It is a solemn responsibility that rests upon me, and not upon me only, but upon all them also who have named the name of Christ. Everyone is individually responsible to God, for the manner in which his work is done. In some place, or way, the lamp of life must be held up by his hands, that the lost may see, and turn back to God.

We know the uncertainty of life, the importance of the judgment; and the danger of putting off the day of salvation, and thinking of this, with what force and emphasis should all our appeals be made? How should we urge men to flee to Christ? In season and out of season should the message of the Lord be sounded in the ears of men.

No shame, nor fear of persecution, should stand in the way, "we must fill up in our own bodies the sufferings of Christ." We may come into trial, we may have our names made as the filth and the offscouring of the earth. We may be brought very low, but it is all that we may lift others up. God would have us humble, he would try, and discipline and trouble, that we may know him and may know ourselves. We can look up out of the darkness and the toil to him. It is better that "we walk in the dark with God than to walk alone in the light."

Our sympathies can only go out for the suffering, when we have suffered ourselves. In trial and sorrow we gather the fruit that shall endure unto life eternal. While losing earthly things, we lay up treasure beyond. The heart that has been under God's anvil, is the one to pour oil and wine into other broken hearts. In enduring the shame comes the greater courage, in bearing the anguish—the strength to work for the miserable, the poor, the lost.

We bear precious seed. It does not matter about the vessel in which it was carried, God's strength is made perfect in weakness. The grasp of an Almighty hand can bring into tune the feeblest instrument. The Most High can make the child, the fisherman, the gatherer of sycamore fruit, or the herdsman of the mountains, all subservient to his glory.

The word of the kingdom may be sown by the humblest child of God. He who has found the rich treasure can tell how he found it. He who has been to the feast can tell others about it. He who knows for himself, in his own life, and heart and mind, the worth of the gospel, will not hesitate to speak. In some way the blessed truth will burn its way out, in some way it will come to the ears of men of what God has done for him. All these things must be known by experience. We must have proved God, or we can never touch the hearts of men. We must have believed, have obeyed, and have felt the grace of pardon, before we can "go weeping to our toil," and sow the seed "that is to bring forth abundantly for the eternal harvest days."

Then we may not shirk the work that God has put upon us. In whatever way he calls us to work we must obey. Step by step we must move forward. We may see no results, he may hide from our eyes all that we have done. We may never know what God has wrought through us, until, beyond the toil and the tears, we see those whom he has seen fit to bring into the fold, through our instrumentality—safe in the kingdom. If we save but one in a lifetime, that one will be a crown of rejoicing in the day of the Lord Jesus. That one will be saved forever, and will be a source of joy through all coming ages.

God chooses the foolish things of this world to confound the wise. The bent and infirm old woman could baffle and confuse the brazen infidel, "Our Leader never lost a battle." The message that we bear is his, and with such a leader and such a message, we may expect to win. "He might have chosen princes for his work, but he has chosen us," that the glory may be his. "The base things of the world and things which are despised hath God chosen * * * that no flesh may glorify in his sight." We are weak and all our glorifying must be done in him. Of ourselves we can do nothing. Through Christ that strengtheneth us we can do all things.

Then my dear brethren and sisters, stand ready to do God's bidding. Let the flesh be crucified, the will subdued. Do not say the burden is too great, the work too hard. Say to God, "Here I am, send me," and go where he sends, willingly and gladly doing the appointed work. Fear not the rich, nor turn aside from the poor. Your voices may be faint at first, but as you go on, the warning notes will ring out like a trumpet's blast. "The day of the Lord is near, it hasteth greatly!" "Escape for your lives—tarry not in all the plain!"

Ears will be found to listen, hearts will be made to feel—other tongues will proclaim through your means, the unsearchable riches of Christ. You sing "I love to tell the story of Jesus and his love." Do you mean it? Do you love to tell it to those who need to have it told? Do you do all you can, each one of you, to spread the truth? You know that it is the truth that saves—that unbelief reaches never God's rest—that theories and systems and creeds and traditions of men, have in them no power to heal.

Teach men to build upon the living rock, to keep the sayings and commandments of Jesus, that they may have a house that will never fall, then will you be approved of God, and be given abundant entrance into his everlasting kingdom.

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MAN

AS HE WAS, AS HE IS, AND AS HE SHALL BE.

A Lecture delivered before the Liberal League, Pittsburg, Pa., Jan. 16, 1881.

By Dr. J. H. TICE.

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Poetry.

THE OLD EARTH.

"The earth given signs of age, disease, and sickness. It yields its increase grudgingly, and demands an exhorbitant fee beforehand, in toil and sweat from the husbandman. It has all terms, or paroxysms, when it rouses the ocean into a tempest, and makes sport of navies, strewing the shore with the wrecks and carcasses of men. It rocks a continent, or sinks an island; shaking massive cities into countless fragments, and burying its wretched inhabitants in indiscriminate ruin! anon it writhes and groans in mortal agony, and finds relief only by disgorging its fiery bowels, burying cities and villages in burning graves. The earth is old and feeble, and must needs groan on, until it renews its prime."—*Maurice and Doolittles of the Present Life.*

Old Mother Earth is wan and pale,
Her face is wrinkled o'er;
Her locks are blanched, her heart is cold,
Her garments stiff with gore:
With furrowed brow and dim red eyes,
With trembling steps and slow,
She marks the course that first she trod,
Six thousand years ago!

The Earth is old, the Earth is cold,
She shivers and complains:
How many winters fierce and chill,
Have racked her limbs with pains!
Direst tempests, lightning, flood, and flame,
Have scarred her visage on,
That scarce we deem she bloom'd so fair,
Six thousand years ago!

Yet cometh now the youthful Earth,
And lightly tripped along
To music from a starry choir,
Whose sweet celestial song
Through Nature's temple echoed wild,
And soft as streamlets flow,
While sister spheres replied with her,
Six thousand years ago!

And many happy children there
Upon her breast reclined,
The young Earth smiled with aspect fair,
The heavens were bright and kind;
The azure cope above her head
In love seemed bending low;
O happy was the youthful Earth,
Six thousand years ago!

Alas! these children of the earth
With hate began to burn,
And Murder stained her beauteous robe,
And made the young Earth mourn.
And age, heavy age, still
Have bowed with gathering woe
The form of her where life was joy,
Six thousand years ago!

Old Earth! dear Earth! thy tender heart
Bewails thy chosen ones;
Thou look'st upon the myriad graves
That hide their gathered bones;
For them, by day and night, thy tears
Unceasingly must flow;
Death chilled the fountain-head of life
Six thousand years ago!

Old Earth! old Earth! above thy head,
The heavens are dark and chill,
The sun looks coldly on thee now,
The stars shine pale and still;
No more the heavenly symphonies
Through listening ether flow,
Which swelled upon creation's earth,
Six thousand years ago!

Weep not in bitter grief, O Earth!
Weep not in hopelessness!
From out the heavens "a still small voice"
Whispers returning peace.
Thy tears are precious in the sight
Of One who marks their flow,
Who purposes of mercy formed,
Six thousand years ago!

Thy days of grief are numbered all,
Their sum will soon be told;
The joy of youth, the smile of God,
Shall bless thee as of old,
Shall shed a purer, holier light
Upon thy prayerful brow,
'Twas beamed upon thy morning hour
Six thousand years ago!

Thy chosen ones shall live again,
A countless, tearless throng,
To make creation's voice anew,
And swell the choral song.
Go, Earth! go wipe thy falling tears,
Forget thy heavy woe;
Hope died not with thy first-born sons,
Six thousand years ago!
—*Knickerbocker.*

Communications.

TRUTH IS MIGHTY AND WILL PREVAIL.

JOSEPH MESSIMORE.

Editor Restitution:

Having, the other day, received a notice from Brother Fenimore that the brethren at Argos had decided that I should write out, for THE RESTITUTION, a report of the discussion held at Argos from the 25th to the 20th of April last, between Brother Fenimore and Mr. Drennen, I feel it my duty to comply with their request so far as my ability will admit. Yet, not having any notes as data to base such report on, I cannot promise anything like a full report, as I will have to depend entirely on my memory.

I would say then, that the result of the first proposition, "*Resolved*, That trine immersion is essential to Christian baptism," was as follows:

Mr. Drennen opened the discussion by reading the proposition, and saying that he was going to affirm and prove this proposition beyond all successful contradiction.

He then started out, and devoted his first half hour in proving the existence of one eternal God as the Creator and preserver of the universe: and that he consisted in three persons, which constituted the one God.

To all of which Brother Fenimore then replied, by saying that the Father and the Son were one in the same sense that the apostles, as well as all true believers are one. For the proof of which he cited John xvii. 11, 20–22.

"Holy Father, keep through thine own name, those whom thou hast given me, that they may be one as we are," "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." "And the glory which thou gavest me, I have given them; that they may be one, even as we are one." Showing that this argument was stronger in favor of single, than trine immersion.

2. Mr. Drennen's next argument was based on the commission as given by Matthew according to the common version. He claimed that this was an elliptical sentence, and that if the ellipsis were filled up, it would read thus:—

"Baptizing them in the name of the Father, and baptizing them in the name of the Son, and baptizing them in the name of the Holy Ghost."

He commented on the text thus:—Baptizing them in the name of the Father. And in the name of the Son; what? And in the name of the Holy Ghost; what? Just as if the text read, Baptizing them in the names of the Father, Son, and Holy Ghost.

But Brother Fenimore showed very conclusively there are no three names referred to in the text, to baptize in, or into: for this very best of all reasons: that the noun "name" stands in the singular number, and is not repeated before each proposition. I presume that Mr. Drennen saw this: hence his persisting in saying that this was an elliptical sentence; so that he might add in the noun name.

Brother Fenimore, however, showed very clearly that it was no ellipsis. And to make his case doubly strong he brought to his aid Dr. Conant, one of the best scholars and linguists in the known world.

Showing conclusively that the expression, "In the name of the Father, and of the Son, and of the Holy Spirit," is a single complex adverbial element, of the second class, modifying "baptizing." And the three prepositional adjuncts, "of the Father, and of the Son, and of the Holy Spirit," constitute one complex adjective element, modifying the noun "name;" thus showing by whose authority the baptizing was to be done.

Thus, Brother Fenimore showed plainly that we are not to be baptized separately into the name of the Father; then into the name of the Son; and lastly, into the name of the Holy Spirit. And this he very beautifully illustrated by a reference to a firm which formerly operated in Argos, viz. Railsback, Caffel & Co.

He showed that an agent doing business for this firm, would simply do such business in the name of the firm Railsback, Caffel & Co.,—and not, first in the name of Railsback, then in the name of Caffel, and lastly, in the name of Co. Thus, having to make the contract three times, with three separate individuals respectively. This would be sheer nonsense.

But having utterly failed in proving trine immersion from this text, Mr. Drennen next referred to 1 Peter iii. 21.

3. Mr. Drennen claimed that, as the ark was three stories high, and as the upper story constituted Noah's department, he had to pass through the two lower departments to get to the light in salvation's room. And that therefore we must be baptized into the name of the Father, to represent Noah's entering into the basement of the ark. And then we must be baptized into the name of the Son, to represent his entering into the second story. And thirdly, we must be baptized into the name of the Holy Ghost, in order to represent his entering into the third story, or "salvation's room."

Wonder whether there was no salvation in either of the other departments! If not; how were the beasts and the birds saved?

Brother Fenimore then asked him how he proceeded with his candidate after he had baptized him in the name of Father. How did he get him out of that name, in order to baptize him into the name of the Son? And again; how did he get him out of the name of the Son, in order to baptize him into the name of the Holy Ghost?

Brother Fenimore then supposed that Mr. Drennen left his candidate in the name of the Holy Ghost, in order to represent Noah's salvation in the ark's upper story.

He then cited Acts iv. 10–12, where Peter declares that there is no other name under heaven given among men, whereby we must be saved; but the name of Jesus the Christ.

He also showed that Peter's comparison, or similitude did not consist between the different departments of the ark, and the number of actions in Christian baptism; but in Noah's being saved from the antediluvian world, by water, and the sinner's being saved from sin. Citing Peter's language, "eight souls were saved, (in the ark,) by water. The like figure whereunto baptism doth also now save us," 1 Peter iii. 20, 21.

4. Mr. Drennen next claimed that the Lord's suffering being called a baptism, was indisputable evidence of trine immersion. As it is said by some of the evangelists, that while in the garden of Gethsemane, Jesus fell on his face and prayed three times.

Brother Fenimore admitting the figure of immersion, but denying the inference of trine, or triple immersion: from the fact that the Lord's suffering was a unit—a continued scene of suffering. Commencing in mental suffering—anguish and agony, some days before his betrayal, and ended when he said, It is finished: inasmuch that on the night of his betrayal, while Judas went to gather up the mob to take him, he went a little ways from his disciples to pray; and this he did three times. And Matthew says that he fell on his face the first time as he prayed.

Brother Fenimore very truly said that his going to prayer did not constitute his suffering: but that it was on account of his suffering that he prayed the Father, that if it were possible, to let this cup pass. Hence the inference was stronger in favor of single than trine immersion.

5. Mr. Drennen's next argument was inferred from 1 Cor. x. 2, where Paul speaks of the children of Israel having been baptized unto Moses in the cloud and in the sea. Or as Luther renders it, "With the cloud and with the sea."

Now, in order to make an argument out of this text, Mr. Drennen reasons as follows, viz:

That there were three actions in accomplishing this baptism, namely:

1. The congealing of the water.
2. The Israelites marching into the sea.
3. The cloud passing over them.

He did not have three baptisms here, but simply three actions constituting one baptism.

Brother Fenimore replied that there was but one baptism or immersion in the case; and so far as the number of actions to bring it about, was concerned, there were even more than three. As for instance:

1. Moses stretched out his rod pointing to the sea.
2. The east wind blew.
3. The water separated and rolled back.
4. The water was congealed.
5. The cloud rose up from behind the congregation and passed over them.
6. While the cloud was over them they marched in between the walls of congealed water; and thus they were immersed, by six actions.

Hence no proof for trine immersion, in this figure.

And right here I remember another of Mr. Drennen's arguments, which was as follows, viz:

He claimed that the Greek verb *baptizo* was a frequentative verb. That is; it always represented a plurality of actions. And as proof of this assertion, he cited the case of Naaman—the leper. Recorded 2 Kings v. 10–14. Text reads thus:—"And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean." . . . . "Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God," etc.

Mr. Drennen said that this was the only occurrence of the word *baptizo* in the Septuagint version of the Old Testament Scriptures. And a more suicidal effort he could scarcely have made than to cite the above text.

It was very conclusively shown by Brother Fenimore, that if, as Mr. Drennen argued, the word *baptizo* implies a plurality of actions, so that trine immersion could at all be inferred from it, Naaman must have plunged himself twenty-one times in Jordan, to constitute seven baptisms.

And Mr. Drennen, in order to be consistent with his teaching, when he takes his candidate into the water to baptize him into the name of the Father, he must dip him three times. And then to baptize into the name of the Son, dip him three times more. And lastly, to baptize into the name of the Holy Ghost, still dip him three times more.

But Mr. Drennen also referred to John iii. 5. "Except a man be born of water and of the Spirit he cannot enter the kingdom of God."

Now, says Mr. Drennen, as in a natural birth there must be a begottal, conception, and a coming forth, so in baptism there must also be three actions to correspond with those three acts. And this is represented in trine immersion. To which Brother Fenimore replied as follows:

If there is any analogy between a natural birth and baptism, it must consist in this: That through the preaching of the word, the seed is sown in the heart, faith lays hold on it, and thus the individual is begotten by the word of truth, and in baptism, "Born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." James i. 18; 1 Peter i. 23.

But lastly: Mr. Drennen inferred trine immersion from the title written by Pilate and put on the cross over Jesus:—"JESUS OF NAZARETH THE KING OF THE JEWS."

Because the above was written in three different languages, he inferred trine immersion from it.

I have forgotten what disposition Brother Fenimore made of this, or whether he noticed it at all. But certainly it has as much bearing on baptism as the tenth verse of the sixth chapter of Genesis; which reads as follows:

"And Noah begat three sons: Shem, Ham, and Japheth."

Powerful argument!

This completes Mr. Drennen's Scriptural arguments in favor of trine immersion. The balance of his time he devoted in proving, by history that trine immersion has been practiced from the apostles' time down to the present. Or in other words, as he said, to trace trine immersion, through history, from the present time, to the apostles'.

Brother Fenimore showed from Mr. Drennen's own authors that it could not be traced back further than to the commencement of the third century, and that in connection with trine immersion, any amount of corruption and perversion of the true gospel was found in the church then. He also showed that even the earliest of Drennen's authors that mentions trine immersion condemned it himself in admitting that it was doing somewhat more than the Lord required. Thus it appears that Mr. Drennen utterly failed in every attempt he made to sustain the proposition.

Lastly, I will give a short synopsis of Brother Fenimore's negative arguments on this proposition.

His first argument consisted in the fact that Jesus, right in immediate connection with his last commission to his apostles, commanded them to tarry in the city of Jerusalem till they should be endued with power from on high; that is, till they should receive the Holy Spirit. The Comforter that Jesus had promised them: and which should guide and lead them into all truth; and bring all things to their remembrance whatever he had told them. And now having gone to Jerusalem, and waited for this promise till the day of Pentecost; when they were all filled with the Holy Spirit and began to speak as the Spirit gave them utterance.

They now having their understanding opened, that they might understand the Scriptures, and having received the Holy Spirit, to guide and lead them into all truth, it is remarkably strange indeed, that we have no account of any of them ever baptising into three separate names, as Mr. Drennen claimed the proper mode of baptism to be. He showed conclusively that there were no three names referred to, or implied in Matthew's rendition of the commission: that all there was in it was simply an expression of the authority of the Father, Son, and Holy Spirit. And this authority being all vested in Jesus: Peter, on Pentecost commanded the convicted Pentecostians to "Repent and be baptized in the name of Jesus Christ." Acts ii. 38; x. 48. "He commanded Cornelius and his household to be baptized in the name of the Lord." Acts viii. 14–16. When the apostles heard that Samaria had received the word, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Spirit: for as yet he was fallen on none of them: "Only they were baptized in the name of the Lord Jesus."

Brother Fenimore's second argument was founded on the fact that Christian baptism symbolizes the death, burial, and resurrection of Jesus, the Christ. And as proof, he cited the following texts:

Rom. vi. 3, 4. "Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

Col. ii. 12, 13. "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." "And you, being dead in your sins, and the uncircumcision of your flesh, hath he quickened together with him, forgiving you all trespasses."

From the foregoing Brother Fenimore very logically inferred that, as we bury the dead, and not the living, in order to carry out the figure it would be necessary for the sinner to become dead to sin—stop sinning by a reformation of life: then in the act of baptism be buried in the similitude of Christs burial, in which he is quickened or made alive, and comes forth, or is raised from the watery tomb, to a new life: or, "To walk in newness of life."

Then, in order to exhibit more clearly to the audience, the fallacy of trine immersion: put the following questions:

Was ever the practice of burying the dead three times, known anywhere? In Miami county, where I live, it is the practice, said he, to bury the dead but once.

When Mr. Drennen takes his candidate into the water for to baptize him, and dips him once, is he now quickened or made alive? If so, why does he bury him the second and third times?

He said it did not look reasonable to bury a resurrected—living person. But if the individual is not quickened—made alive in being buried the first time—why raise him up? Why raise a dead person, simply for to bury him the second, or third time? Thus showing that trine immersion entirely spoiled the figure.

Brother Fenimore's third negative argument was founded on Rom. vi. 5. "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."

Here Brother Fenimore asked whether it would look sensible for a farmer to go to work and plant his corn, then dig it all up, plant it a second time, then dig it up again, and plant it a third time. Those, together with the absence of either precept or example for such a practice, were the chief objections of Brother Fenimore against trine immersion as Christian baptism.

The foregoing report of the first proposition of the discussion held at Argos, Ind., April 25th, between Mr. Drennen and Brother Fenimore, is respectfully submitted.

Selections.

FALL OF THE TEMPLE.

The Jews who were in the Temple uttered a piercing cry of horror, when they first beheld the fire issuing from that sanctuary, which they esteemed the most august and most holy place upon earth, in which all their feelings of veneration and piety were concentrated, and with the preservation of which they had lately associated their strongest hopes of deliverance from the arms of their heathen invaders. The terrified spectators in the city returned the lamentation when they saw the holy mountain enveloped in flames; and many, whose strength and power of utterance had been almost destroyed by the famine, opened their lips on a more in shrieks of uncontrollable anguish. The hills around Jerusalem echoed the dreadful tumult which was made by the noise of the irresistible flames, the crash of falling buildings, the shouts of infuriated legions, and the groans of those who sank into the conflagration, or were transfixed by the sword. An unsparing carnage was made of many thousands of the Jews; for the Temple, it should be remembered, was the place of worship not merely of a single city or province, but of a whole nation; and a great multitude had assembled in it this very day, trusting to the declaration of an impostor or enthusiast, who had promised them that they should receive some extraordinary tokens of deliverance. The impious rulers had suborned many false prophets, for the sake of reviving the hopes and supporting the courage of the people; and now the end of their delusions had arrived. Josephus says that the blood which was shed seemed sufficient to extinguish the fire, while the number of the slain appeared greater than that of the slayers, so prodigious were the heaps of dead that over covered the ground. Old and young, women and children, soldiers and priests, were massacred indiscriminately.

The seditious leaders with their troops fled, during the tumultuous conflict, into the outer court of the Temple, and afterwards escaped into the Upper City. Some of the priests defended the Holy House until the last moment, tearing up the spikes which were on the top of it and hurling them at the Romans. As the conflagration spread two of the most eminent threw themselves into the flames, and the rest retreated to a wall, which was eight cubits thick, where they were able for a time to defy the attacks of the Romans. Famine, however, compelled them to surrender in a few days, and Titus refused to spare their lives, alleging that the priests ought not to survive the Temple in which they served. At the first assault, about six thousand of the mixed multitude who had been surprised in the Temple took refuge in one of the cloisters of the outer court; but the exasperated Romans set fire to it, and forced them to perish in its ruins. They began to burn all the cloisters, gates, and other parts of the spacious edifice, which had hitherto resisted their destructive attacks. Even the treasury chamber, where the Jews had deposited great stores of money, vestments, and other valuable property, were consumed. But the love of plunder was not quite absorbed in the rage of destruction; for the soldiers enriched themselves to such an extent, that in Syria the price of the pound weight of gold was diminished one-half.

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No. 72.

J. P. WEETHEE.

Locust—literal.—"The larger legs bluish; the upper side of the body and upper wings brown, the former spotted with black, and the latter with dusty spots. The back is defended by a shield of greenish blue; the under wings are of a light brown, tinctured with green, and nearly transparent. It has a large open mouth; in the two jaws of which it has four teeth, which traverse each other like scissors, being calculated, from their mechanism, to gripe or cut. The general form and appearance of the insect is that of the grasshopper, so well known."—Bagster.

They fly in vast clouds, covering an area at times of 200 square miles, and so densely crowded as to darken the sun.

The locusts come out of the earth in the month of June. Dr. Shaw says that in Barbary, no sooner are the locusts hatched than they collect themselves into compact bodies, each a furlong or more square, and marching directly forwards toward the sea, they leave nothing behind them, eating up everything that is green and juicy, not only the lesser vegetables, but the vine likewise, the figtree, the pomegranate, the palm, and the apple tree; even all the trees of the field."

The great importance of properly understanding this (to many) obscure prophecy, will justify other quotations, so far as they present clear illustrations.

A German chronicle of the ninth century says, So great a multitude of locusts passed over that country from the east, during two months, that they often obscured the rays of the sun for the space of a whole mile; and when they alighted, in one hour consumed everything that was green upon 100 acres, or more."

Volney says, "The quantity of these insects is incredible to all who have not themselves witnessed their astonishing numbers; the whole earth is covered with them for the space of several leagues. The noise they make in browsing on the trees and herbage, may be heard at a great distance, and resembles that of an army in secret. The Tartars themselves are a less destructive enemy than these little animals. One would imagine that fire had followed their progress. Wherever their myriads spread the verdure of the country disappears; trees and plants stripped of their leaves and reduced to their naked boughs and stems, cause the dreary image of winter to succeed in an instant to the rich scenery of spring. When these clouds of locusts take their flight, to surmount any obstacles, or to traverse more rapidly a desert soil, the heavens may literally be said to be obscured by them."

A modern traveller says, "Standing near the town of Gibraltar, and looking eastward I saw a dense cloud slowly advancing toward the Spanish shore, and darkening the sun as it passed, when, suddenly it burst, and there fell such a vast multitude of locusts as exceeded the thickest storm of hail or snow that I ever saw. All around me was immediately covered with these crawling creatures, and yet they continued to fall so thick, that with the swing of my cane I knocked down thousands. There was not, in a day or two, the least leaf to be seen on a tree nor any green thing in a garden."

Locusts constituted one of the plagues of Egypt. "And Moses stretched forth his rod over the land of Egypt, and the Lord brought an east wind (blowing from Arabia) upon the land all that day, and all (that) night; (and) when it was morning the east wind brought the locusts. And the locusts went up all over the land of Egypt, and rested in all the coasts of Egypt; very grievous (were they); before them there were no such locusts as they, neither after them shall be such. For they covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left; and there remained not any green thing in the trees or in the herbs of the field, through all the land of Egypt." Ex. x. 13-16.

Symbolic locusts.—John has delineated their nature and special mission. His narration we propose to follow. Their nature is given under the following heads:

1. They have the power of scorpions.—These are locusts by name; in nature they are scorpions. An author gives the following distinction between locusts and scorpions:

"Locusts, it is well known, never attack man, but only the fruits of the earth, on which he lives; scorpions, on the other hand, do not attack the fruits of the earth, but animals only; and their sting is seldom fatal, except in the hottest climates, particularly Africa."—Cott. Bible.

Scorpion, in Hebrew, is עקרב—*ak-rab*—compound word, formed of עקר (*ak-kar*) to harrass, and רב (*rab*) to increase.

The Greek word is σκορπιος (*skorpios*) composed of σκορπιζω—I disperse, or shoot, and ωψ (*ops*) poison. The Greek expresses the act; the Hebrew its effects.

Scorpions are mentioned in Deut. viii. 15; Ezek. ii. 6; Luke x. 19; xi. 12; Rev. ix. 3, 10. They are found in dry and dark places, under stones and in ruins, chiefly in warm climates. They are carnivorous in their habits, and move along in a threatening attitude, with tail elevated. The sting, which is situated at the extremity of the tail, has at its base a gland that secretes a poisonous fluid, which is discharged (shot) into the wound by two minute orifices at its extremity. In hot climates, the sting occasions much suffering, and sometimes alarming symptoms."—Smith.

2. Their Shape.—"Like unto horses prepared unto battle." In Joel ii. 4, it is said, "The appearance of them (is) as the appearance of horses; and as horsemen, so shall they run."

Such is the resemblance that an Arab thus speaks' "Their heads are like to those of horses, their breast to that of a lion, their feet to those of a camel, their belly to that of a serpent, their tail to that of a scorpion, and their feelers to female hair."—Niebuhr's Arabia.

3. "On their heads (were) as it were crowns like gold."—Crowns like gold, not of gold. In color only, for it would be absurd to say that they were like gold in form, substance, or in any other quality, except that which was apparent to John's eye. They were crowns in shape, in color like gold, or yellow. They had on their heads what seemed to be crowns in form, and as they were yellow, he said they were like gold.

4. "Their faces were as the faces of men."—Their faces were like men, since they were clothed with beards, this was a mark of אשה's badge of nature to distinguish the gender.

5. "They had hair as the hair of women."—They had long hair which gave the appearance of women, as to their hair.

6. "Their teeth were as (the teeth) of lions."—They were large, strong, far apart and long. They were very distinct to the eye of the prophet, when occupied in their mission; they grinned with fierce delight.

7. "Breastplates, as the breastplates of iron."—They were of the color of iron. The same remarks that were made relative to the crowns are equally applicable to the breastplates. In giving the description of these two parts of their armor the prophet uses the language of simple eye-judgment; as if he had said, I do not know the composition of their crowns and breastplates, but they look like (in color) gold and iron.

Such is evidently the force of the two Greek words ως (*os*) and ομοιος (*omoios*).

8. "Sound of their wings."—It was the sound of war chariots, of many horses running to battle; chariots drawn by many horses rushing furiously into conflict. The word translated battle, is πολεμων (*polemon*), and signifies war; composed of a series of battles. It is a generic term. Here it may have both shades of meaning. John hears the sound of conflict. Their noise described in Joel ii. 5, "Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array."

Volney says, "The noise they make in browsing on the trees and herbage, may be heard at a great distance, and resembles that of an army in secret, marching without music."

9. "They had tails like unto scorpions."—Their tails were in form and position (elevated) like scorpions.

Their stings, like those of scorpions, were in their tails, at the extremity. John saw these stings while occupied in their work of torment.

10. "They had a king over them."—This is a distinctive feature. "The locusts (literal) have no king, yet they go forth all of them by bands." Prov. xxx. 27. But these locusts had a king.

Wherever symbols are used to illustrate and foreshow great events, extraordinary attributes are added to make the analogy complete. It is so in the visions of Daniel, relative to the wild beasts. Eagle's wings are given to the leopard, and a monster is created to symbolize the fourth monarchy.

God follows the same course in other visions shown to John. The woman (true church) is sun-clad, and star-crowned, and furnished with eagles wings. His wild beasts are all monsters, for the reason that no one beast had, by nature, all the attributes necessary for the intended analogies. This method of adding attributes is very clearly illustrated by these locusts. They have such a variety of additional attributes that John, after calling them by the name of locusts is obliged, in order to be fully understood, to explain a multitude of extraordinary features, as if he had said, They are locusts but so singular in appearance and work that I must describe them more fully.

They are locusts, but they are not allowed to hurt grass, nor tree, nor any green thing; they are locusts, it is true, but they must torment the wicked, and those only. They are locusts, but in shape they were war horses, had crowns resembling gold in color, men's faces, women's hair, lion's teeth, iron breastplates, scorpion's tails with stings in them, and a king over them. And who was their king? He was the messenger of the abyss out of which had issued the smoke and these extraordinary locusts. His name is given in Hebrew and Greek.

The Hebrew אבדון (*abad-don*) destroyer; from אבר (*a-bad*) destroy.

The Greek Απολλυων (*Apollyon*) destroyer; from Απολλυω (*Apollyo*) I destroy.

He is their king, and had his origin in the pit, and was in his nature, a symbolic locust.

11. Their Mission.—That they should not kill, but that they should torment; but only those men who had not the seal of God in their foreheads. This torment was to be like the scorpion's sting, and so severe that men would prefer death to such a life.

12. Its duration.—Their power was to hurt men five months. The locusts are limited to the five warmer months. They pair off and soon die. These five months belong to the scale of symbols; are on the symbolic chart.

Time is easily reduced, as agents. If the life of a beast symbolizes and measures the life of an empire, the time, or duration of that empire must be very much reduced on the symbolic scale; at least a year must be reduced to a day.

So as to the locusts. The duration or time of the empire must be reduced to the time denoted by the locust torment—five months or one hundred and fifty days. This is a very important law.

FEATURES OF THE NEW REVISION.

NUMBER FOUR.

H. K. MYERS.

The new version of 1 Peter iii. 17-22 reads as follows:

"For it is better, if the will of God should so will, that ye suffer for well-doing than for evil doing. Because Christ also suffered for sins once, the righteous for the unrighteous, that he might bring us to God; being put to death in the flesh, but quickened in the Spirit; in which also he went and preached unto the spirits in prison, which aforetime were disobedient, when the long-suffering of God waited in the days of Noah, while the ark was preparing, wherein few, that is, eight souls, were saved through water: which also after a true likeness doth now save you, even baptism, not the putting away of the filth of the flesh, but the interrogation of a good conscience toward God, through the resurrection of Jesus Christ; who is on the right hand of God, having gone into heaven; angels and authorities and powers being made subject unto him."

Thus I have given these verses at length that we may see the whole connection unbroken, but desire only to notice the changes made in verses 18 and 19.

But why this rendering in verse 18—"Being put to death in the flesh, but quickened in the Spirit?" Can this be the sense of the original text? An appeal to other versions at this point gives us no new light or aid; nor do they confirm us any the more as to whether this or the King's Version is the nearer right. Of those of the text which we have at hand, the New Version, Rotherham, H. T. Anderson, Noyes, Sawyer, Darby, Alfred and Lachmand give "in" while the King's Version Rheims, Bible Union, Improved Version, Diaglott, Wesley, Macknight and Living Oracles give "by." Thus authorities are well divided, and while thus, we will have to simply pair them off and judge of the text from the light of its context, and reason.

But now of the text and its original words we will remark:

1. That for either the word "in" or "by," in the original there is no representative word. In case either one of these words is introduced into the English text, that one must be selected by the translator which best suits his taste and conception of the apostolic idea. Possibly this has been done by all of the translators above referred to. But more of these words "in" and "by" when further along.

2. The word rendered "quickened" is *Potetheis*—a passive participle first aorist tense of *Poieco*. This word is defined—"to do, make, cause, effect, accomplish; to labor, work, toil; to mould, form, fashion, shape, produce; to compose, write; to use, treat, do with; to get, procure, obtain, acquire; to keep, preserve, fulfill; to enact, appoint; to put, place, set; to put a case, suppose, grant; to live, abide, tarry, dwell; to avail, signify, be officacious or powerful."

From this word we have in our text, Jesus "quickened" or "made alive."

There are two important features yet manifest about this word to which we desire to call attention.

1. In form the word is passive, and therefore represents the act of making alive not as being performed by the Savior upon himself, but as being performed by another.

2. Liddell & Scott say, the word represents an external act, an act performed upon an external object. Therefore an act done by the Father upon the Son to make him alive. This then suggests the action of the Father in the work performed upon the Son. Now the question arises, has the apostle made this action of the Father a matter of special mention or not? If he has then the supplied word must be "by" to denote that action, and the following word "Spirit" must refer to God's Spirit as his agent employed in the work! But to the contrary, if the apostle has made no reference to the action of the Father in giving life from the dead to Jesus, then the supplied word may be "in" and the following word "Spirit" must refer to Jesus. Here, as above stated, is the issue, as to the text of this verse.

But if no reference is here in the text made to the action of the Father in bringing Jesus to life from the dead, and the text is made to read: "Being put to death in the flesh, but quickened—made alive—in the Spirit," then we have a few questions to suggest.

1. Are we to understand that Jesus from the date of death on the cross till made alive and raised from the dead, was dead in spirit? The reading implies at best this much. But aside from this text the Bible nowhere represents spirit disembodied as being either dead or alive. It represents spirit as going to God who gave it but says nothing as to its being dead or alive, conscious or unconscious, only as it was before connection with the body.

If this reading be true, it is also disastrous to the idea of Jesus in spirit remaining alive and going and preaching between his crucifixion and resurrection. But to meet and to refute that idea we would not like to adopt this reading unless every circumstance would lead us to believe it correct. Nothing is ever gained by meeting error with error.

2. Question again, with this reading before us, when could the preaching referred to in v. 18 have been done? It represents the preaching as not having been done through an agent, but in person. With this point before us, while it could not have been done between crucifixion and resurrection, could it have been done either before or after crucifixion and resurrection? We see no possible opportunity, answering all the demands in the case.

3. But next, can the apostle here be understood with this reading to be arraying antithetically, flesh and spirit—teaching by this that before crucifixion Jesus lived upon the plane of flesh, was upon the plane of flesh, and as a flesh man crucified, and then at resurrection began as a spirit man, upon the plane of spirit to live? This is more plausible than the former position. This is exactly the facts in the case as to the plane of flesh and the plane of the Spirit as applied to Jesus. Made of the seed of David, of the seed of Abraham, like his brethren and therefore flesh on the one side of death, and raised to the power of endless life on the other side. Sown corruptible, mortal, natural; raised spiritual, mortal, incorruptible. And so with his brethren. This would be our exposition of the text were it not that with it we would have to encounter in part the same difficulty as lastly named above, and have Jesus to do the preaching this side of his resurrection.

But why object to this position as to the time of preaching? We answer, because these parties to whom the preaching was done are in the text represented as having lived, and as having disobeyed in the days of Noah before the flood. But at this point again we are met with a few questions from the world.

1. Could not this preaching by the Savior have been done to these persons as disembodied spirits?

We reply, first that we know nothing of the condition of disembodied spirits; the Bible is entirely silent on this subject; only that the spirit returns to God who gave, and when it returns it must be as it was when it was there before.

Secondly, should we assume that while there it is conscious, preaching to it would be entirely superfluous, as "In the presence of God there is fulness of joy, and in his presence are pleasures forever more."

2. But again may not this preaching been done while the spirits are in *hades*?

We reply no, first because there is not one single text in the Bible that represents the spirit of good or bad at death as going to *hades*, but it "returns to God who gave it."

Secondly, Jesus in *hades* could not have preached. For as saw in our last article, in *hades* it is all darkness; it is the shadow of death; it is without order; it is where there is no remembrance of God; it is where there can be no praise to God; it is where there is no work; it is where there is no reason; it is where there is no knowledge; it is where there is no wisdom. Therefore while there Jesus could not have preached; and for the same reason they could not have heard or acted.

But the fact in the case is that these parties lived before the flood and were then disobedient. But the word disobedience implies law, and law implies proclamation. Therefore the proclamation—preaching—of the law to these parties must have antedated their action; their action—disobedience, was in the days of Noah before the flood and therefore the preaching must have been done in the days of Noah. But this could not have been done by Jesus in person before he had an existence. Therefore we are constrained to accept of the King's Version rather than the new; to believe the word "by" a better word than "in" to supply, and that the word Spirit refers to the Holy Spirit rather than Jesus, or the Spirit of Jesus. With this and 2 Peter ii. 5, 1 Peter ii. 10, 11 before us we think the text is sufficiently plain.

We have written this and our preceding article rather lengthy and expository but will promise brevity on the other texts we desire to notice.

Selections.

Correspondence Toledo Blade.

ANGLO-SAXON INCH VS. FRENCH METER.--CURIOUS REVELATIONS FROM OLD EGYPT.

WASHINGTON, June 6.

The energetic opposition of some of our citizens to the introduction of the French metrical system of weights and measures is resulting in some curious information which otherwise would hardly have reached the mass of the people. The advocates of the meter point to it as scientific and comprehensive, and hold that all other systems are empirical and absurd.

But our old Anglo-Saxon methods bear the test of close scientific examination much better than was expected, and it would not be at all surprising if the tables should yet be completely turned on the French savants and the meter should finally succumb to the inch and the liter to the pint.

So long ago as the administration of Gen. Washington, Mr. Jefferson, then Secretary of State, was empowered by Congress to look into the question of weights and measures, and report as to what should be done to improve them. He found, greatly to his surprise that the wine gallon and the wheat gallon bore a scientific relation to each other, and was of the same weight. He says:

"The pound Troy contains 5,760 grains, of which 7,000 are required to make the pound Avoirdupois. The relation between them is therefore as 576 is to 700, or 144 to 175. It is remarkable that this is exactly the proportion of the ancient liquid gallon of Guild Hall (224 cubic inches) to the corn gallon (272 cubic inches). It is further remarkable that this is also the exact proportion between the specific weight of any measure of wheat and the same measure of water."

But the advocates of our Anglo-Saxon system go further and profess to believe that it has a wider scientific basis than the metric system, and that it goes back to the philosophy of ancient Egypt and has its root in the measurements and engineering of the great pyramid.

That marvelous structure is composed of ten millions of tons of solid masonry and covers about thirteen acres of ground. The stone appears to have been brought down the river from the cataracts in floats, and the material in it is sufficient to build a wall one foot thick and four feet high 3,000 feet long.

It is clear that such a structure required many years of labor, and a plan of engineering that must have been acted on continually from the beginning and carried out to the close.

It has been thought that this great work was intended as a tomb for one of Egypt's ambitious kings. But recent researches seem to put this idea out of the question. If it was for a tomb it would have inscriptions or symbols to show it, but none such exist without or within. It has a hidden entrance, and a curious passage to the center, where there are two or three small chambers known as the King's chamber, the ante-room, the Queen's chamber, etc., all of which show measurements which are very remarkable and indicate an amount of mathematical and astronomical knowledge which this age has not ascribed to so early a period of the world—for it is certain that the pyramid was built more than two thousand years before the birth of Christ.

But the fact which most concerns this discussion is that the measures used in constructing it were the old English measures, to which our race has been accustomed from time immemorial—that is to say the inch, the span and the ell or cubit—and it is contended by some enthusiasts that the monument was built to be the permanent illustration of these measures together with their corresponding weights.

But whatever may have been the purpose of the building, the correlation of the various parts and its connection with astronomical facts may well challenge the admiration of out time. If these are mere accidents they are certainly very remarkable accidents and none the less interesting because they are accidents. A few examples must suffice.

If you take the length of the four sides (9,131 inches each) at the base (36,534 inches) and convert it into a circle the radius of that circle will be the height of the pyramid—5,813 inches.

If you take the length of the base on two sides, convert it into a circle, the diameter of the circle will be the height of the pyramid.

If you take the length of the ante-chamber (116.26 in.) and call it the radius of a circle (the spoke to a wheel) the circle or rim of the wheel will contain as many inches as there are days in the year, and the exact fraction which makes an addition necessary every four years.

This ante-chamber floor stands on the 50th course of mason work. If you multiply its length, 116.26 by 50, it will give 5,813, the exact height of the building in inches. If you double the length of this room it expresses the height in ells or cubits, of 25 in. each.

The length of the base (each side) in inches is 9,131, and when converted into ells or cubits of 25 in. each, the result will be 365.25, equal to the days in the year and the fraction of six hours.

The advocates of the metric system claim as a great merit that it is carefully scientific and based on the quadrant of a meridian, but one of its friends—Prof. Barnard—confesses that this is not a merit. He says: If the work was to do over again the French metric system ought to adopt, and doubtless would adopt, not their superficial earth measure, but the pyramid axial expression of the cubit, on account of its immense superiority in fact and in geometric idea;" that is to say, a straight line measure should not be based on a curve as the meter is. The axis of the earth (its diameter) is a straight line, its length easily ascertained, and measures 500,000,000 in. or 20,000,000 cubits. Its relation to the pyramid may be inferred from the fact that Mr. Petrie, in 1877 undertook to calculate the distance of the sun from the two measurements. He took the height of the pyramid (5,813 in.) as a radius, the spoke of a wheel, the rim of which made a certain circle. Of course the diameter of his circle was twice the length of his radius, that is 5,813x2—11,626.

He then took another circle (the circle of the earth) and multiplying the two diameters together (11,626 and 500,000,000) the product in miles was 91,840,270.* But the earth was then regarded by astronomers as being 95,000,000 miles from the sun and he hesitated to proclaim the result as an ascertained and reliable measurement. But it appears from the observations made at the last transit of Venus that the distance now accepted by astronomers is 91,840,000 miles, or 270 less than by the measure thus derived from the pyramid.

I have not space to refer to the measures of capacity, which are, however, said to be as clearly established as the lineal measures. But the coincidence in relation to the pyramidal measures and our coin, which was noticed not long ago in the *Scientific American*, is too curious to be passed over. Dr. Quinlby, who first called attention to it, wrote to the mint to know why the weights regulating our coin were adopted. He was informed that it was because coin of that particular weight was current in the trade of eastern Asia. There is, therefore, a probability that those measures were derived from the east. However that may be, the length of the King's chamber in the great pyramid is 412½ in.—the number of grains in our standard dollar; and its breadth is 206½ in., or the number of grains in our half-dollar.

These are samples of a good deal more in the same direction. If they do not settle the metric question, they increase our respect for the engineers and mathematicians of those olden days, and rather suggest that development since then has been in the wrong direction.

The metric system, notwithstanding the error pointed out by Prof. Barnard has made its way rapidly, and is now used, through compulsory legislation, in France, Belgium, Holland, Greece, Italy, Spain, Portugal, Germany, Columbus, Venezuela, Equador, Brazil, Peru, Chili, the Argentine Republic and Uruguay.

The Frenchman is very desirous to have his system adopted by other nations, and the subject was before our Congress two or three years ago and strongly urged by its friends. But the Anglo-Saxon race still clings to its old methods, and neither England nor the United States is in much danger of making its use compulsory. It is, however, an open question with our Congress, which has already made it legal, but without compelling its use.

BUCKEYE.

*The height of the pyramid is 5813 British inches. When this altitude is multiplied by the typical numbers of the pyramid—10 raised to the 9th power—we have

5,813
1,000,000,000

5,813,000,000,000 Inches Sun's distance
5,000 484,916,000,000 Inch Sun's distance

91,840,277 miles.

The correspondent of the *Blade* errs in using pyramidal inches which would give a result considerable less for the sun's distance in English miles.—[EDITOR RESTITUTION.

THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, June 22, 1881.

As in our enlarged form we can only issue four numbers each month the next RESTITUTION will be published July 6, and the present number has been delayed two days.

THANATOPHIS, a tract written by Bro. Wiley Jones, and advertised in another column, is a very excellent little work on the First and Second Death which our readers will do well to procure.

A BOOK entitled, *Bible Terminology Relative to the Future Life*, was lately sent us from the *Bible Banner* office. So far as we have found time to read the work we find it praiseworthy. We shall notice more fully hereafter. It is our present impression that it will be an important accession to the literature of human destiny.

IN communications "we are full and abound" just at present. Demands on our time have prevented us from even reading some long articles that we have received. Will read and use all suitable articles as fast as we can and give that variety to our paper that is desirable for every public journal. Please write only short, pithy, practical articles for awhile till some of our longer communications are disposed of.

The Bible Defended and Atheism Rebuked, by A. B. Magruder, has just been received. As many of our readers are aware, this book is a reply to R. G. Ingersoll's Lectures—"Mistakes of Moses"—"Skulls"—"What Must We Do to Be Saved?"—and other Atheistic burlesques of all that is divine and sacred, by the great misleading *Coryphens* of the unbelieving hordes of the present time. The work comes to hand just as we are going to press, and we have only time for a short glance at its pages. This most cursory look, however, convinces us that Brother Magruder need have no misgivings in submitting his work to the public. The book is for sale by the publishers, R. J. Hale a Son, No. 17 Murray street, New York, at 50 cents a copy. We hope to be able to advertise it for sale at this office in our next paper.

Communications.

NEW TESTAMENT REVISION.

Errors and Omissions Affecting the Sense.

NUMBER THREE.

A. B. MAGRUDER.

Among the "Principles and Rules agreed to by the Committee of Convocation" to the revisors was the seventh: "To revise the headings of chapters and pages, paragraphs, italics, and *punctuation*." They seem to have paid little attention and bestowed small care on the important duty of *punctuation*, the consequence of which is obscuration and even contradiction in the sense of the English text, which is much to be lamented.

We know by experience how much the sense of written language is affected by punctuation; how complete indeed is the change of meaning effected thereby.

I noted in my last number two examples of this in John v. 31,37, where, by omitting the interrogative, which the context and the facts of the case prove to be the proper form of speech, the Great Teacher is made to say the very opposite of what he really declared.

Another example occurs in Mark xiv. 37–42, where by retaining the faulty punctuation of the common version, they make the Savior exhort his waiting disciples—Peter, James and John—to "sleep on and take their rest," while in the same breath he commands them to "arise and be going!" A palpable inconsistency and absurdity, resulting from wrong punctuation, which appears almost incredible in view of ripe age, approved learning and scholarship, and after more than ten years' labor and experience in the work of revision.

Let the reader turn to the passage in question, and to the parallel passage in Mat. xxvi. 37–48, and he will see that both the sense and the context imperatively demand the interrogative punctuation, which is alone consistent. Read thus—"Do you sleep on now? Is this a time to take your rest? The hour is come—arise, let us be going," every contradiction is avoided.

How true is the proverb of the wise man: "Great men are not always wise, neither do the aged judge with discretion."

Such obvious blunders show inattention and negligence by these revisors that we would not have suspected, and detract in no small degree from the value of the work.

It cannot be said that such mistakes are trivial, for every blunder or blemish in such a book gives an occasion to the adversary, supplies him with a weapon of attack, and weakens, to that extent, the authority and value of the Blessed Volume for human salvation.

AN IMPORTANT OMISSION.

Editor Restitution:

In justice to Brother Fenimore, with regard to the Argos debate, I feel myself under obligations to make the following acknowledgement:

In my anxiety for closing my report of said discussion, as it was getting somewhat lengthy, I forgot to note one of Brother Fenimore's strongest objections against trine immersion, viz: that founded on Eph. iv. 5. "One Lord, one faith, (and) one baptism."

He said: One is not three. And if, as my friend admits, to baptize, means to dip, or immerse, then we may substitute "dip," or "immersion," in the above text: and we have, "One Lord, one faith, (and) one dip, or immersion." And consequently not three.

Brennen—The apostle was not here speaking of the action of baptism; but of the name of the ordinance, hence it should read, "One baptizing," or "dipping." So this is no argument against my position.

Fenimore—But Paul is speaking of the institution of baptism itself; and not of an abstract name: hence he says: there is one baptism. Whereas, if he had simply referred to the name of the ordinance he would doubtless have said, "There is one name to dipping, or immersing."

But granting my friend all that can be gathered from the expression, "One baptism," by admitting it simply to refer to the name of the ordinance; then we have "baptism" representing the name of an action—one action, and not three. For the noun "baptism" stands in the singular, and not in the plural number: hence cannot represent the name of a plurality of actions. So that my friend gains nothing by taking this turn.

As the above topic came into my memory again, after having sent my report to THE RESTITUTION office, I felt it my duty to forward the above.

JOSEPH MESSIMORE.

Selections.

The Messenger,

PARTAKERS OF THE DIVINE NATURE.

WM. WATSON.

God in his goodness holds out the prospect of blessing and inconceivable exaltation as the reward of a faithful adherence to his will—as the inducement to the sinner to quit his evil way. His book is not limited to denunciations of sin and threats of punishment, but it seeks the way to every heart. For while the warning voice is necessary to some which says, "Flee from the wrath to come," the hope, the promise of being made "partakers of the Divine nature" is an inducement which must appeal to the imagination, the wants, and the heart of all.

To be made "partakers of the Divine nature," (2 Pet. i. 4,) is one of the most gracious, expressive, and awe-inspiring of the promises of God—so justly termed "great and precious" by this apostle. To creatures born of Adam's race, whose term of existence is likened unto a dream of the night—and that not always a dream of joy—a promise such as this comes to refresh our wearied spirits, and animate us to renewed efforts in perfecting holiness in the fear of the Lord. And in its contemplation is to be found the best antidote for evil tendencies among us.

There are two things which must go together. The one is but the complement of the other. The one is that great and precious promise referred to, of being like him in bodily constitution, appearance, powers, etc. And the second is a likeness we must now possess before we can attain the other. We must be like him (Jesus) now in our moral nature. God has not promised anything for those who will not become like him in that sense. And notwithstanding the popular doctrine to the contrary, we believe that it is no part of his purpose, nor does it seem reasonable to suppose, that he will clothe with the divine attribute of immortality, those who will not bear his likeness now in their moral nature, in their walk and conversation. They who shall be made partakers of eternal life shall only be those who are capable of showing the divine image in both ways. And moral excellence is first required of those who love him, and who desire to be made meet for the inheritance of the saints in light.

It is difficult, perhaps impossible, to express in words anything like a due sense of the greatness and the glory that is implied in these words, so full of the mighty love of God—"sons" and "heirs of all things," "partakers of the Divine nature." No man hath seen God at any time, for no man can see his face and live. How utterly and inconceivably changed must they be, who, partaking of his nature, shall see his face and live.

Our ideas of the Divine nature are necessarily very crude; and it is only from the manifestations and the power of that infinite and unseen Spirit that our impressions are formed. Our power to grasp the idea of the infinite is indeed very small, and consequently our attempts to realize what God is are utter failures. We cannot see him now, and it is only possible for us to know anything of him through his works and through his word.

Let us consider then, briefly, some of the wonderful attributes of that Great One who has so condescended to call his erring creatures to be partakers of them in some way.

"God is a Spirit, infinite, eternal, and unchangeable in his being, wisdom, power, holiness, justice, goodness, and truth." That is the Shorter Catechism expression of the being and perfections of God; and it is a scriptural one in all its points. Our Lord teaches us: "God is a Spirit, and they that worship him must worship him in spirit and in truth." And as to the eternity of his being, we have such expressions as used by Moses in blessing Israel, Deut. xxxiii. 27—"The eternal God is thy refuge, and underneath are the everlasting arms." Again, Psa. xc.—"Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God." "Canst thou by searching find out the Almighty to perfection?" And David also, was so deeply impressed with the omnipresence of God that he says—"Whither shall I flee from thy presence? If I ascend up into heaven thou art there; if I make my bed in hell, behold thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me. If I say, surely the darkness shall cover me, even the night shall be light about me; . . . . . the darkness and the light are both alike unto thee."

His power is "almighty." "His wisdom is infinite." When the Lord passed by Moses on Mount Sinai, this was the proclamation before him—"The Lord, the Lord God merciful and gracious, long-suffering and abundant in goodness and truth." And surely in this fair and beautiful world we have unbounded evidence of his power and goodness. Should that not be sufficient then beyond our earth, all around us, are countless shining witnesses of the immensity, the infinitude, of the power of God.

Words will fail of themselves to convey to our minds anything like a sufficient idea of this One. "Immensity," "infinity," fail to impress us; they are mere words; we have no adequate idea of their meaning in reference to God. But look and think—think of this world of ours, the wonders of all kinds it contains, then turn your gaze heavenward,

"Beyond the confines of unmeasured space,
And void unmeasured stretches vast—
Where great mysterious worlds from mass condensed,
Diffuse around them soft and genial rays—
A realm remote, where earth is all unknown!
Where groups of stars innumerable shine,
For purposes decreed by him who made,
But which no human mind can ever sound!
Roll on, ye worlds, and speak to man the truth
Of God's eternal power and wisdom vast!"

And thinking of him who made them and ordained the laws by which they are governed, and whose purpose they so unerringly fulfil, we shall exclaim with the Psalmist of old, truly "his ways are past finding out," "his greatness is unsearchable."

But, yet, God has called us, so weak, so sinful, so insignificant, to be the partakers of a nature utterly incomprehensible to us now. "O the depth of the riches, both of the wisdom and knowledge of God."

But how shall we, who are liable to death, enter into this glorious state? It is by a change to the living saints, sudden and complete; to the dead by a glorious resurrection.

It has been before observed that moral likeness to God must precede this to qualify us for the reception of this grand physical change. He has cleansed us in his own Son. We are to remain clean, purifying ourselves even as he is pure—for without this no man shall see the Lord. It is most important, then, that they who have put on the Lord Jesus Christ should form a just estimate of the work they have to do, and the reward to be won.

To most it may seem an easy thing to do all that is required of us. Just as at the beginning of a race one feels fresh and strong, but during the running the strength gets tired more and more, the breath is short, and the way longer and rougher than was anticipated; so it is in Christian experience. Our race is not won because we have started in it. It has to be finished; and by and by we begin to feel that it is not such an easy matter after all to be a Christian. The only burden laid upon us is to learn of him who is meek and lowly in heart. And it would be easy were there no temptations in or near us to do things contrary to our profession as children of God. But that is where the difficulty and the danger lies. We have to lay aside our likings and dislikes, and all unhallowed desires, just as the runner lays aside his more cumbrous garments. And this laying aside of self is quite needed, for we are naturally more influenced by immediate surroundings and natural feelings than by ideas of a future life which are not based upon anything within sight or experience. It is needful, therefore, that we should cast aside many things that impede our progress in the way, that we may be endued with that which is more in keeping with the new profession. All our hope depends upon the manner in which we acquit ourselves in following after his righteousness, and in fashioning our lives in conformity with that of the Son of God.

This promise is to us so great that it may well include all the rest. To be made like him who is holiness itself who is all-seeing and all-powerful; like him, the Creator of the ends of the earth, and worlds upon worlds beyond our ken; like him, whose infinitude of being and goodness is beyond our words to describe, is a destiny fitted to fill every heart with amazement and deepest joy. It is the heritage of the weakest and youngest of us.

How difficult it is to grasp the idea of eternity of being! But that is ours. Think of all the good we think we could accomplish if we only lived long enough now, and how different it will be when the fear of death—the cutting off of our days—shall be taken away, and the summer of eternal youth shall have risen upon us.

Our ideas of these things now are dwarfed and darkened by experience of earthly things. The shadow of earth's little day is upon us. The reality, I feel sure, shall break upon us with a fulness of glory and joy now undreamed of.

When we think of the joy of living forever, we naturally associate with it the fellowship of our friends. Life itself, unless this goes with it, is sometimes not to be desired. There is a story of a certain man who had been confined for a long time in that great prison, the Bastille, so long, indeed, that his generation had all passed away.

He entered the prison a young man; was torn away from loving friends and a happy home. When at last a kind hand liberated him, it was to find everything changed. He was an old man now, knew no one, was known to none. He had outlived all his friends, had no home, and in sickening despair he entreated to be taken back to the companionship of his dungeon. This beautiful world, with its light, its air, its society, had now no charm for him. The sweetness of life had lost its savor. He had no friends. This life alone may not be desirable. But God has provided everything requisite to make that life the most happy that can be imagined.

In the first place it cannot be anything else where he is, for "his presence fills each heart with joy," and in him we have the best of friends. And if the fellowship of hearts is so needful to our full enjoyment of this life, shall he not also provide the means whereby it shall be enjoyed to the fullest extent in his kingdom, where nothing shall divide them?

In that kingdom there is also the promise of the position of kings and priests unto God, which will satisfy the most worthy ambition. That rule shall be entirely different from the rule of man now.

Its circumstances, its subjects, its objects, are entirely different. The rulers will be all righteous, for they are the approved children of God—partakers of the Divine nature. The subjects, too, are those who have passed through the fire of tribulation, which shall have purged from them the sediment and the ingrate. This is the reward of our high calling. It is life—eternal life; it is glory—eternal glory; it is a kingship and a priesthood to which there is no succession! And what more? It may be possible to guess, but not to know. We see now darkly, as through a glass; but then shall not God our Father lay open to the admiring gaze of his children the treasures of his universe? Our part, then, is, seeing we have set before us such truly great and precious promises, to be diligent, to make them sure in fulfillment, "making our calling and election sure."

Edinburgh.

News Items.

JEWS MOVING INTO SPAIN.

MADRID, June 18.—Sixty thousand Jews are expected to immigrate to Spain in consequence of the decision of the Government allowing Jews expelled from Russia to come to Spain.

A report has reached Calcutta from Central Asia that large bodies of Russian troops are assembling on the borders of Kashgar, and that a conflict with the Chinese troops cannot long be averted.

A hundred persons were killed and sixty injured by the earthquake which which recently devastated a number of villages in the Pashalic of Van, Armenia.

PARIS, June 20.—The army of occupation in Tunis has been fixed at 10,000 men.

The relations of the Porte with the French Embassy at Constantinople are still very strained in consequence of the Tunis affair. The French Ambassador was unable to obtain an audience with the Sultan to present a complimentary message from President Grevy before he departed on his furlough.

BOMBAY, June 20.—Official advices have been received from Candahar announcing that the Ameer's forces defeated the troops of Ayoob Khan with heavy loss, on the 18th inst., at Mutiz Safed. The Ameer's loss was trifling.

DUBLIN, June 20.—Quietness prevails throughout the country. The farmers have harvested the biggest hay crop known for fifty years, and the root crops promise to be unprecedentedly abundant.

RETURN OF A GREAT COMET.

CINCINNATI, O., June 18.—Intelligence has been received by Professor Stone, of the Cincinnati Observatory, that Dr. Gould, of the National Observatory of the Argentine Republic, has just discovered a large comet. He believes it to be the return of the great comet of 1807.

The great comet of 1807 excited much interest among scientists and not a little alarm among the superstitious. There is no satisfactory record as to its discovery; but both Bissel and Herschel observed its orbit and made various calculations. The diamater of its nucleus as measured by Herschel was found to be 538 miles. It was taken to be peeriodic, and Bissel, the eminent German astronomer, calculated its return in 1,684 years.

"THE CYCLOPEDIA WAR."

The Cyclopedia War and the Literary Revolution are working wonderful and happy results for the readers of books, and searchers after knowledge. The great "Library of Universal Knowledge," is announced to be completed, ready for delivery to purchasers, the early part of July. It is probably the largest and most important literary work this country and the century have seen. It is based upon Chambers' Encyclopedia, the last London edition of which is reprinted entire as a portion of its contents, a large corps of American editors and writers adding thereto, a vast amount of information upon about 15,000 subjects in every department of human knowledge. Chambers' Encyclopedia, whose distinguished merit is universally known, is the laborious product of the ripest British and European scholarship, but being a work of foreign production it has been naturally deficient in its adaptation to the wants of American readers. In this new form it is most thoroughly Americanized, and becomes at once the largest and most complete encyclopedia in the field, at a mere fraction of the cost of any similar works which have preceded it, containing about 10 per cent. more matter than Appleton's Encyclopedia, at less than one-fifth its cost, and 20 per cent. more than Johnson's Cyclopedia at a little more than one-fourth its cost.

The superlative value and importance of this great Encyclopedia, however, lies especially in the fact that it is brought within the reach of every one who aspires after knowledge and culture. It is *really* a library of universal knowledge. It brings a liberal education easily within the reach of every plow-boy. Every farmer and every mechanic owes it to himself and to his children that such a cyclopedia shall henceforward form a part of the outfit of his home. To the intelligent man in *every* walk of life a Cyclopedia is indispensible. It is issued in various styles, in 16 large beautiful octavo volumes, varying in price from $15 the edition in cloth, to $25 for the edition in full library sheep binding. Liberal discounts even from these extraordinary prices are allowed to clubs, and the publishers, besides, propose during the next two months to distribute $10,000 cash in special rewards to persons who forward clubs of five, ten, or more subscribers. The American Book Exchange, 764 Broadway, New York, are the publishers, who will send sample pages and full particulars free on request.

WHO WILL PROVE LOYAL?

S. BONANA WINCE.

It is the time of trial. The evil days are upon us. Satan is striving, if possible, to deceive the very elect. Many are denying the Lord that bought them. The love of some is waxing cold. Who will stand at the post where the Lord has placed them? Who will *endure* unto the end? Who will prove loyal to God and to his truth? The days of martyrdom had no severer tests than those are to which we are to be subjected now. Pride and ease and pleasure stand at the door, to lure us away from God. There is danger that we forget our high calling in listening to the siren voices.

I pray earnestly that the little few may be kept by the power of God through faith unto the salvation ready to be revealed in the last time. Break asunder the fetters; let faith win the victory.

We can walk in the humble paths with the humble Nazarene, for a little while, if we may but win the eternal weight of glory.

May God keep us all.

ANNOUNCEMENTS.

The brethren of Southern Wisconsin and Northern Illinois, will meet at Adeline, Ill., on the Chicago & Pacific branch of the Milwaukee & St. Paul R. R., on Friday, July 1, and continue over Sunday.

A general invitation to the brethren is extended.

By order of Committee.

J. M. GLOTFELTY.

The Lord willing, I will be at Samuel Andrews on Friday before the first Sunday in July. Friday before the second Sunday in July at the Roose schoolhouse, or as brother Roose may appoint. Can fill another appointment on the third Sunday if the brethren at some other point desire me to hold a meeting.

J. S. HATCH.

The Semi-annual Meeting of the Christian Association of Iowa will convene at Irving, Tama county, the Lord willing on Thursday, July 7, 1881, and hold over Sunday. It will be a tent meeting, and brethren throughout the state are cordially invited to be present with their tents. Churches please remember to send one delegate for every ten members or fraction over five. Brethren from abroad are invited to be with us. A good meeting is hoped for. Brethren Reed, Stephenson and Whitesit have been invited to help minister to the inward man. Provisions will be on the ground for sale to provide for the outward man. Let us have a general turnout to this meeting, the inclement weather having interfered with the last two meetings.

G. R. CROWN, Pres.

JOHN FITZ, Sec.

The Church of God of Montague and Wise Counties, Texas, will hold their annual Conference at Valentine Springs in Montague County, commencing Friday, August 12, 1881, at four o'clock, P. M. The place of meeting is four miles south of Forestburg, sixteen miles south of St. Joe, sixteen miles southeast of Montaguetown, thirty miles west of Gainsville, and twenty miles north of Decatur. We invite every body that feels an interest in the word of God to come over. Brethren coming from a distance will go to brethren Hodges, Grimes, or Sowers, who live near the meeting place. We want all the preaching brethren we can get. Any preaching brother who can come will please address me at Sunset, Wise Co., Tex., and we will help him come.

T. T. DOYAL.

A LETTER

TO A BAPTIST MINISTER ON THE LITERALITY OF

THE KINGDOM OF HEAVEN,

The Return of the Jews, and the Establishment of the

THRONE OF DAVID

—AND—

KINGDOM OF ISRAEL.

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Mr. Courtney in "THEODOSIA."

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THE NEW OF HERMON.

Palestine is a land of mountains. Eminently conspicuous among these rise the three peaks of Hermon on the northeast border, their snowy crowns glittering in the sun, being visible in almost any point in the promised land, the trusted land-mark of travelers in all the regions between the Jordan and the sea. There are the Hermons (not "Hermonites") of which David, in the sweet forty-second Psalm, sings: "O my God, my soul is cast down within me! Therefore will I remember thee from the land of Jordan and of the Hermons." Palestine is also a land of dews. It is very dependent on them. Destitute of rains for many months at a time, it relies for securing crops on the heavy fall of dew which is nightly secured by its multitude of mountains. Hermon is no more conspicuous in the sight than in the peculiar abundance of its dews. They become rain for the thirsty land. "The dew on this mountain is proverbially excellent and abundant. "More copious dews," says Tristram, "we never experienced than on Hermon. Everything was drenched with it, and the tents were small protection. The under sides of our mackintosh sheets were drenched in water, our guns were rusted, dew-drops were hanging everywhere." Mr. Porter states: "One of its hills is appropriately called 'Father of the Dew,' for the clouds seem to cling with peculiar fondness round its wooded top."

CHANGE OF ADDRESS.

My address until further notice will be 386 West Madison street, Chicago, Ill.

J. M. STEPHENSON.

THE

TWO THRONES.

A Lecture delivered at Philadelphia, Pa., March 27, 1881.

—BY H. V. REED.—

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FOR SALE AT THIS OFFICE.

Poetry.

"WHAT CAN I DO FOR JESUS?"

S. ROXANA WINCE.

I'll bear the burden, Father,
That thou hast laid on me;
The weary and the faint ones,
To bring in prayer to thee!
Oh! help me still in weakness,
The hailing to restore;
To lead with hand untiring,
The lost to mercy's door.

The time of lifting cometh;
O save the precious grain!
Through sieves of trial shake it,
And purify with pain.
I feel the burden on me,
I cannot put it by:
Still, still with earnest pleading,
To lift for those my cry!

Our trust in princes faileth,
Th[illegible]rm is vain,
But [illegible]ed is mighty,
[illegible] bless yet again:
Oh! keep thy children safely;
Let them to duty stand,
Firm, set against the evil,
Till they reach the goodly land.

Pierrefonds, Ind., June 8, '81.

Communications.

ISRAEL AND THE CHURCH.

NUMBER FOUR.

J. CAMERON.

NEW TESTAMENT ON RESTORATION OF ISRAEL—PAUL'S TESTIMONY.

But some one may say:—This ultimate restoration of Israel to the Divine favor, and re-establishment of them in their own land as God's peculiar people, in a national sense, is all very well as far as Old Testament prophecy is concerned; but did not Israel, according to the teaching of the New Testament, forfeit their national privileges by their rejection of the Messiah? This is an important question and demands serious consideration by all who would have their faith resting on the sure testimony of God. Let us therefore inquire what saith the New Testament as to the casting away of Israel.

In writing to the Romans (ix. x.) Paul says—"Israel hath not attained to the law of righteousness, because they sought it not by faith, but by the works of the law." Whereas, "the Gentiles have attained to the righteousness which is of faith." After mentioning that Israel might have been aware of this, inasmuch as it had been indicated by the prophets, he asks—"Hath God cast away his people? God forbid, (literally—it cannot be) for I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. GOD HATH NOT CAST AWAY HIS PEOPLE WHOM HE FORE-KNEW," OR FORMERLY ACKNOWLEDGED as his peculiar nation. After showing, from a circumstance in the history of the nation in Elijah's time, that God was even then reserving a remnant to himself, when appearances afforded no hope even to Elijah; and that likewise in Paul's day there was a remnant according to the election of grace—he says—"Israel hath not obtained that which he seeketh for; that the election hath obtained it, and the rest were blinded. That is, a select portion of Israel hath obtained the righteousness which is of faith, but the great mass of the nation are blinded, and have stumbled at the stumbling-stone of salvation through faith. Not that salvation through faith was a new thing, for all the worthies of past ages are to inherit the promises through the FAITH and patience they possessed in their mortal life; but Israel had exalted the law to the place of faith in the promises of God as a means of saving righteousness, and hence the blindness of the nation to see that a law which was never intended to give life, must necessarily fail to do so.

Having admitted the blinding and stumbling, the apostle then supposes one of his Jewish kinsmen to ask—"Have they stumbled that they should fall?" that is, Have the great bulk of the nation sinned so grievously as to have placed the nation beyond the mercy which according to the prophets, God has in store for them in their national capacity? It cannot be, responds the apostle. But another thing has taken place through their stumbling—"Salvation is come to the Gentiles to provoke them (the Jews) to jealousy." As if he had said, the nation is doubtless doomed to desolation until the second coming of the Messiah according to his own prediction (Matt. xxiii. 39) but not one individual Jew shall be condemned except for his own personal rejection of the Messiah. The believing remnant is thus a guarantee for the ultimate fulfillment of God's promises to the nation, just as ten righteous persons would have saved Sodom from the Divine judgment. The casting away of the nation is thus seen to be of temporary duration; and so Paul reasons—"If the casting away of them (the blinded, stumbling mass of the nation in their national capacity, even as represented by their accredited rulers) be the reconciling of the world, what shall the receiving of them be, that is the most of the nation when the times of restitution shall have arrived—but life from the dead? After a strong caution to the Gentiles to beware lest they also be cut off, the apostle refers to the temporary nature of this national blindness in very plain terms:—"Blindness in part has happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: (or delivered, that is, in the political sense as a nation. with many individuals in the higher sense) as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant with them when I shall take away their sins."

It is important in this apostolic utterance to observe here the ultimate deliverance of "all Israel," in the turning away of their ungodliness in connection with the new covenant. This is precisely the doctrine of Jeremiah and Ezekiel, as already shown in treating of Heb. iii. We have also the explicit testimony of Isaiah, from whom Paul is quoting in this letter to the Romans, corroborating Jeremiah and Ezekiel as to the literal descendents of Jacob being intended here by the term "all Israel:"

"And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. As for me, this is my covenant with them, saith the Lord; My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever." Isa. lix. 20, 21.

This covenant is to be made with Israel in their mortal fleshly condition, and to be kept not only by the generation with whom it is to be made, but by their children and children's children. This cannot by any possibility be understood of the immortalized saints in the glorified state, but must refer to "all Israel" in the plain and obvious sense of the words. The New Testament is thus seen to teach nothing as to the final casting away of Israel, but rather asserts their ultimate restoration to the Divine favor as the peculiar nation of God. And the Old Testament, as if anticipating the notion that would be entertained by the Gentile world as to Israel's being cast off as the Divine nation, makes special provision against such an idea, and gives the strongest assurances that Israel should not be utterly cast away. What could be a stronger guarantee than this:—

"Therefore, fear thou not, O thou my servant Jacob neither be dismayed O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid. For I am with thee, saith the Lord, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee; but I will correct thee in measure, and will not leave thee altogether unpunished. For thus saith the Lord, Thy bruise is incurable, and thy wound is grievous. There is none to plead thy cause, that thou mayest be bound up: thou hast no healing medicines. All thy lovers have forgotten thee; they seek thee not: for I have wounded thee with the wound of an enemy, with the chastisement of a cruel one, for the multitude of thine iniquity; because thy sins were increased. Why criest thou for thine affliction? thy sorrow is incurable for the multitude of thine iniquity: because thy sins were increased, I have done these things unto thee. Therefore all they that devour thee shall be devoured; and all thine adversaries, every one of them, shall go into captivity; and they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey. For I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord; because they called thee an Outcast, saying, This is Zion, whom no man seeketh after. Thus saith the Lord; Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwelling places; and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof. And out of them shall proceed thanksgiving and the voice of them that make merry: and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small. Their children also shall be as aforetime, and their congregation shall be established before me, and I will punish all that oppress them. And their nobles shall be of themselves, and their governor shall proceed from the midst of them; and I will cause him to draw near, and he shall approach unto me: for who is this that engaged his heart to approach unto me? saith the Lord. And ye shall be my people, and I will be your God." Jer. xxx. 10-22.

Selections.

N. Y. Witness.

VISIT TO THE PYRAMIDS.

REV. HENRY M. GOODELL.

CAIRO, Egypt, April 10.—Replete with interest, indeed, is this genuinely oriental city, with its quaint bazaars, indescribable street scenes, and wonderful medley of human life; but we could not long forbear a visit to those mighty monuments of the past—the pyramids. And so, bright and early on the last day of March, while the air was still cool and refreshing, we started out on the excursion.

The distance is about eight miles, and travelers generally take carriages, or provide themselves with donkeys. As soon as you approach, the donkey-boys, waiting near the Esbekeeyah Park, they rush towards you pell-mell, each trying to to strike a bargain first. The rival merits of the wee, gray steeds are clamorously set forth, causing much fun and merriment on both sides. "My donk, good donk," says one. Another, with a broad grin, shouts, "My donk, he speak Englees; he very good;" while a third cries, "My donk name Yank' Doodle. Have my donk?"

We crossed the Nile on a new and elegant bridge just west of the city, known as the Kasr-el-Nil, constructed by the Khedive for the use of the Prince of Wales in 1868. Just above the bridge is the beautiful island of Rhoda, once covered with gorgeous palaces and temples, now adorned with fine residences and blooming gardens. Here grow in luxuriance the fig, orange, lemon, lofty palm, acacia and wide-spreading tamarisk. On this island tradition says the infant Moses was discovered by Pharaoh's daughter, as she came down to the river's brink to bathe, attended by her maidens.

Every little while we would meet a long train of camels or donkeys, heavily laden with new-mown clover to be sold in the city.

At Ghizeh we turned to the right and soon entered a long straight avenue of acacias—the new road built in honor of the Prince of Wales. The crops along the way were luxuriant, although in our own country at the same time of year nature is still dormant. The clover was knee-high, the wheat and barley already golden. In some fields were tethered large numbers of fine Arabian horses, the tents of their keepers pitched near by.

Distances are very deceiving in this remarkable climate. Again and again we thought we had accomplished our journey within half or three-quarters of a mile. The vastness of the objects before us contributed to this effect; and then, in this land of eternal sunshine, the atmosphere is so transparent and crystaline, the power of vision is greatly heightened, so that when we stood upon the pyramids and gazed around as it seemed as though the whole earth was embraced in one view.

Our attention was first attracted by the sphinx, that strange combination of man and beast, human in its weariness, sorrow, and benignity, divine in its immensity. There it lies, in an attitude of eternal repose, its sleepless eyes ever looking right on towards the rising sun, a guardian genius in the midst of mighty sepulchres.

The view from the summit of Cheops is peculiar to Egypt, and one of the grandest in the whole world. Beauty is heightened by striking contrasts. And here you see at one glance a fertile valley of perennial green full of life, light and happiness, side by side with the boundless desert, an arid waste of burning sands, over which reign death and desolation. You are standing upon and among the very oldest monuments of antiquity, the outlines of whose enduring forms are faintly discernible in the dim misty dawn of the human race; you behold in the magnificent panorama at your feet the life and work of the present age.

But your thoughts naturally linger with the scenes of the past. Beautiful as is Egypt to-day, what must it have been in the age of Abraham, Joseph and Moses. Then, this ever-green valley, through which threads the Nile like a bright silver cord, teemed with a population of millions. It was the cradle of human civilization. The arts and sciences flourished, stupendous feats of engineering were successfully accomplished. Many of our boasted new inventions were known to these ancients, and some of their wonderful arts in color and embalming are lost, perhaps forever. Where now you behold only verdant fields and picturesque ruins, in that day there stood, in proud glory, a magnificent assemblage of cities, temples approached by avenues of colossal sphinxes, palaces, obelisks, elegant bridges and causeways, splendid boulevards shaded by long lines of over-arching acacias, monuments, sepulchres. The river and its interminable net-work of canals and water-courses, myriads of miniature lakes were all alive with gay barges, proud galleys and slender boats, their white sails fluttering in the breeze. Mighty armies led by thousands of war-chariots were marshalled upon the plain. Egypt—populous, powerful, cultured—was in her glory and first among the nations.

At last, we stood at the base of the pyramids, those mountains of stone, petrified mysteries of an age long dead and gone. Very simple in form, only a regular pyramidal mass of granite blocks, and yet so many thousands have come from afar to visit them, so many countless multitudes have read and thought of them, their very immensity, antiquity and mystery awaken the deepest interest. There they have stood locked in awful silence between the lifeless shadowless desert and the hot blank sky, witnesses to the sublime drama of a world's history. Palaces could be be built with the money science has expended in exploring and measuring them, the curious have penetrated to their very heart and found only two or three empty, silent chambers, the literature on this subject would fill a library. They are surmised to be many things, but they are known to be—only pyramids.

They are the best earthly symbols of eternity. Like colossal breakwaters, they have resisted the ever-beating waves of time as revolving cycles and dynasties have come and gone. That noble race, who built the palaces and temples of Memphis four thousand years ago, declared them to be old. When the sceptre passed out of Egypt, and Persian conquerors stood beneath their shade, they knew no change, save the loss of their exterior, polished marbles. While Greece grew from infancy into manhood, and sent forth her Macedonian hero to humble the world, and Egypt's crown was laid down in the dust, they stood unmoved. When Rome proudly "sat upon her seven hills and from her throne of beauty ruled the world," they were still the same, with perchance a few more scars. And when glory utterly deserted the Nile valley, and her noble sons became a race of slaves, they remain majestic mourners of the past.

But we did not think of all this there in the noon-day sun, the hot sirocco wind blinding our eyes with dust and sand, our spirits harrassed by impudent Bedouins, dogging us at every step.

Cheops, the largest of the pyramids, covers an area of about eleven acres. Its base is perfectly square, and exactly in line with the points of the compass; its perpendicular height 460 feet. Originally its area must have been nearly thirteen acres, and its apex twenty feet higher, for the outer layer of stones has long since been removed and at the top there is a level space, about twenty feet square. The stones are not all of the same size, but each successive layer is about three feet and a half high, and set in about the same distance, so that, with some difficulty, you can ascend the 206 steps to the summit.

All is silent now as the tomb, but one day how many human hands were at work on this rocky plateau, how many, many strokes of the hammer to fashion all these hard blocks of hard granite, what wonderful engines for hoisting such weighty masses to their lofty resting-places. Then kings were reverenced as if divine; the common people were slaves, and the lives of millions were spent to aggrandize the life of one.

The entrance to this mysterious structure is on the north side at the sixteenth step. A crowd of ragged, dirty, lazy Arabs are generally lying around, ready to press upon you their services, and clamoring for "backsheesh." The interior has been so often and so minutely described, that I will not go into details. The guides, with lights, conduct you through various passages, descending and ascending, leading you first to the Queen's Chamber, an empty, desolate room, seventeen feet long, fourteen wide, and twelve high. The ceiling and sides are of polished granite. When, ascending an inclined plane about 120 feet, you reach the King's Chamber, thirty-seven feet long, seventeen wide and twenty high. This room contains one solitary object, a sarcophagus, hewn out of a solid block of granite, seven feet and a half long, three feet three inches wide, and three and a half high. On account of its size, it must have been placed in this chamber when the pyramid was being built. We were told there was also a subterranean passage, and to one side of a certain passage there is a dark chasm called the Well, which is said to descend to a great depth, finally connecting with the lower passage.

And right over there to the northeast was the land of Goshen, where once the children of Israel, that peculiar people, made bricks without straw, groaned beneath the tasks and smarted under the lash of cruel oppressors. What mighty miracles were witnessed along this river. When God, who had heard every cry of the distress, every wail of anguish, for so many generations at last, when the fulness of time had come, led them forth with a mighty hand and outstretched arm.

As the long ages pass by there comes to us memories of the queen of beauty and luxury, whose soft charms led captive the brave generals of great Rome; of the first of the Cæsars when Alexandria became celebrated as a seat of commerce, arts and learning. Hither in flight came the Child of destiny; and his religion overturns the ancient worship and buries in oblivion the nation's hieroglyphic lore, while the solitudes of the Thebaid are peopled with devout hermits. Later came the tread of Mohammedan invaders, carrying sword and flame; and the doom of this once noble country is sealed—there falls upon it the heavy pall of ignorance, superstition and moral darkness.

Oh! Egypt, once so happy and glorious! With one foot upon the seven mouths of thy mighty river, another upon Ethiopia, and thy head in the clouds. What a history is thine! But thy glory and grandeur are departed. These stately columns and obelisks, these ruins of grand temples, most of all these mountains of enduring granite are all that remain to tell the passing traveller of what thou once hast been.

Youths' Column.

Redeem the Time.

S. ROXANA WINCE.

Redeem the time, for fast life's sands are flowing,
And while the cool sweet breeze of youth is blowing,
And wisdom's voice beyond the mountain's call,
The golden grains, unheeded fall.

Unheeded fall—and we with staff are bending
Our faltering footsteps, to the graveyard tending,
And weary eyes turned backward o'er the way,
See, gone beyond recall, life's little day!

Wide Awake.

The Baby's Prayer.

ELIZABETH STUART PHELPS.

"Lord, bless papa, mamma, Daisy,"
The baby prayed to-day,
"Kitty, Rose, and old black Thomas,
—What else o'all I say?
I can't tink of nuffin mo-ah,
(Stoopid work to pray!)
'Hush,' for what I'd like to know, now,
You old Mamma Gray?
Ain't I prayed, and p'rayed, and p'rayed
Time 'n time again?
I've forgot the way to end it—
Why don't you tell me true?
For whose sake, mamma—say?
I'm—so—s'eepy—oh, I 'member—
For Pity's sake, Amen."

Who chides the child? I kiss and hush.
Silent I join the group down-stairs
That rest and linger by the fire
To laugh at Baby's prayers.

"And what did Baby say to-night?"
But low I answer with grave brow;
"She prayed for Rose, and you and me—"
I cannot tell them now!

How full the mood the child has drawn
And pressed upon a musing heart!
Amid the happy household chat
I sat like one apart.

My thoughts, like prayers, more solemnly:
"O Lord," I say, "the great, the wise,
The weak, the miserable, are
All children in thine eyes.

"We take the name of thy dear Son
Daring, upon a trembling lip;
The cup thou givest us, we lift,
And shrink, and taste, and sip.

"And try to say, 'For Jesus' sake;'
Dear Lord, the babe is wisest when,
Fearless and clear, she pleads with thee
'For Pity's sake, Amen.'

"Oh, truer than the sacred phrase
That time from Christian years has spun,
Is he who prays, nor questions if
Pity and Christ are one!"

Longfellow's First Poem.

When our great poet was nine years old his master wanted him to write a "composition." Little Henry, like all children, shrank from the undertaking. His master said:

"You can write words, can you not?"

"Yes," was the reply.

"Then you can put words together?"

"Yes, sir."

"Then," said the master, "you may take your slate and go out behind the schoolhouse, and there you can find something to write about, and then you can tell what it is, what it is for, and what is to be done with it, and that will be a composition."

Henry took his slate and went out. He went behind Mr. Finney's barn, which chanced to be near by, and seeing a fine turnip growing up, he thought he knew what that was, what it was for, and also, what would be done with it.

A half hour had been allowed to Henry for his first undertaking in writing compositions. In half an hour he carried in his work, all accomplished, and the master is said to have been affected almost to tears when he saw what little Henry had written in that short time.

MR. FINNEY'S TURNIP.

Mr. Finney had a turnip,
And it grew behind the barn;
And it grew, and it grew,
And the turnip did no harm.

And it grew, and it grew,
Till it could grow no taller;
Then Mr. Finney took it up
And put it in the cellar.

There it lay, there it lay,
Till it began to rot;
When his daughter Lizzie took it,
And she put it in the pot.

Then she boiled it, and boiled it,
As long as she was able;
Then his daughter Lizzie took it,
And she put it on the table.

Mr. Finney and his wife,
Both sat down to sup;
And they ate, and they ate,
Until they ate the turnip up!

Learning in Youth.

Daniel Webster once told a good story in a speech, and was asked where he got it.

"I had it laid up in my head for fourteen years, and never had a chance to use it till to-day," said he.

My little friend wants to know what good it will do to learn the "rule of three," or to commit to memory a verse of the Bible.

The answer is this: "Sometime you will need that very thing. Perhaps it may be twenty years before you can make use of it in just the right place; but it will be just in the right place sometime. Then, if you don't have it you will be like the hunter who had no ball in his rifle when the bear met him."

"Twenty-five years ago my teacher made me study surveying," said a man who had lost his property, "and now I am glad of it. It is just in place. I can get a good situation, at a high salary." The Bible is better than that; it will be in place as long as we may live.

London News.

Great Wall of China.

The great wall of China was measured in many places by Mr. Unthank, an American engineer, lately engaged on a survey for a Chinese railway. His measurements give the height at eighteen feet. Every few hundred yards there is a tower twenty-four feet square and from twenty to twenty-five feet high.

The foundation of the walls is solid granite. Mr. Unthank brought a brick from the wall, which is supposed to have been made two hundred years before the time of Christ.

In building this immense stone fence to keep out the Tartars, the builders never attempted to avoid mountains or chasms, to save expense. For thirteen hundred miles that wall goes over plain and mountain, and every foot of the foundation is in solid granite, and the rest of the structure solid masonry. In some places the wall is built smooth up against the bank, or canyons, or precipices, where there is a sheer descent of one thousand feet. Small streams are arched over, but in the larger streams the wall runs to the water's edge, and a tower is built on each side.

On the top of the wall are breastworks or defenses, facing in and out, so the defending forces can pass from one tower to another without being exposed to the enemy from either side.

To calculate the time of building, or cost of this wall is beyond human skill. So far as the magnitude of the work is concerned, it surpasses anything in the ancient or modern times of which there is any trace. The pyramids of Egypt are nothing compared to it.

New York Observer.

Birds of the Bible—The Pelican.

GEORGIANA KLINGLE.

The pelican is mentioned five times in the Bible—in Leviticus and Deuteronomy, where it is named among the unclean birds; in Psalms, when David compares his sorrow over the condition of his country and her altars to the pelican, which sits in mournful attitude in the most desolate places, as though overwhelmed with grief; and in Isaiah and Zephaniah, the last two translated cormorant.

David says: "My heart is smitten, and withered like grass, so that I forget to eat my bread, by reason of the voice of my groaning, my bones cleave to my skin; I am like a pelican in the wilderness."

The pelican is a native of Africa, though it is known in Asia and America. It has been recently seen upon the lakes of Gennesaret and Merom in Galilee. It is something like the goose in color and the shape of its body and neck. Its bill is from fifteen to eighteen inches long, is of a greenish color, varying toward the end to a reddish blue, and hooked downward. To the lower part is attached a bag, said to be capable of containing fifteen quarts of water. In this bag water is carried to a distance and placed in some rocky basin, for its own use or that of its young, but it often meets the needs of thirsty camels and of men. The pelican also uses this bag as a means of carrying the fish caught in the seas, and it is said to be capable of holding sufficient fish to feed sixteen hungry men. This bag wrinkles up when it is not filled, but by thrusting the hand into it its true capacity may be discovered. The bag is covered with a downy substance soft as satin.

The thick plumage of the body is ash-colored; the eyes are small in proportion to the head; its flight is slow, except when excited by hunger. When in pursuit of food, the pelican flies about thirty feet above the water, with the head on one side, so that it looks down with one eye, until it perceives a fish, when it darts upon it with unerring aim, and, storing it for future use within the deep pouch, it rises in the air to watch for another fish.

The pelican can be domesticated, and is said to enjoy music and the society of man. I heard of a pelican that lived forty years at the court of the Duke of Bavaria, where it was considered quite intelligent.

It is said that the Emperor Maximillian had a tame pelican, which always attended the army in its progress and lived in its domesticated state for about eighty years.

Three Good Lessons.

I was eleven years old, said Mr. S., an eminent American merchant, when my grandfather had a fine flock of sheep which were carefully tended during the war at those times. I was the shepherd boy, and my business was to watch the sheep in the fields.

A boy who was more fond of his book than the sheep was sent with me, but he left the work to me, while he lay under the trees and read. I did not like that, and finally went to my grandfather and complained of it. I shall never forget the kind smile of the old gentleman as he said:

"Never mind, Jonathan, my boy; if you watch the sheep you shall have the sheep."

"What does grandfather mean by that?" I said to myself. "I don't expect to have sheep." My desires were moderate. I could not exactly make out in my mind what it was, but he had been to congress, in Washington's time, so I concluded it was all right, and I went back contentedly to the sheep.

After I got into the field I could not keep his words out of my head. Then I thought of Sunday's lesson: "Thou hast been faithful over a few things, I will make thee ruler over many things."

I began to see through it. "Never you mind who neglects his duty; be you faithful, and you will have your reward."

I received a second lesson soon after I came to New York as a clerk to the late Mr. T.

A merchant [illegible], who knew who I was, came to buy goods, and said:

"Make yourself so useful that they cannot do without you."

I took his meaning quicker than I did that of my grandfather. Well, I worked upon these two ideas until Mr. R. offered me a partnership in the business.

The first morning after the partnership was made known Mr. S., the old tea merchant, called to congratulate me, and said:

"You are all right now. I have only one word of advice to give you. Be careful whom you walk the streets with."

This was lesson number three.

And what valuable lessons they are! Fidelity in all things; do your best for your employers; carefulness about your associates. Let every boy take these lessons home, and study them well. They are the very foundation stones of all character and honorable success.

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—OR—

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29-4

Poetry.

JESUS COMES.

D. T. T.

Hark! a mighty swelling sound
Filleth all the air around;
Voices shrill, and loud and high,
Waft it upward to the sky!
Higher yet the strains ascend,
And with angel's anthems blend!
Heaven and earth repeat the strain:
"Jesus comes, and comes to reign!"

Sun, in solemn darkness veiled,
Moon, whose midnight glory paled,
Stars, in myriads falling fast,
As the leaves 'mid autumn's blast,
Roarings of the storm-naked sea,
Kingdoms in perplexity—
All take up the rushing strain:
"Jesus comes, and comes to reign!"

Deep with sin the world is stained;
Long the tyrant Death has reigned;
Long the earth has groaned aloud;
Lo! the church has sadly bowed:
See in the absent Lord will come,
And reveal the Eden home.
All creation wakes the strain:
"Jesus comes, and comes to reign!"

Haste the day, and speed the hour,
When with awful pomp and power,
And with trumpet's rolling rocket,
Christ shall come in glory crowned!
Then shall Paradise be here!
Then shall beauty bless and cheer.
Voices ring o'er earth and main:
"Jesus now reigns to reign!"

Communications.

REPORT OF THE SECOND PROPOSITION OF THE DEBATE HELD AT ARGOS, IND., APRIL 25th TO 29th, BETWEEN W. J. B. FENIMORE AND T. W. DRENNEN.

JOSEPH MESSIMORE.

Question:—*Resolved*, "That everything that pertains to man, in death becomes unconscious."

Brother Fenimore opened the discussion at 10 a. m. on the 27th of April, 1881, by reading the above proposition and defining the same as follows, viz:

Man is a creature composed of dust according to Gen. ii. 7. Mortal; consequently subject to death. Also, death was defined as being a cessation of life. Hence, a state of unconsciousness, and devoid of all knowledge of anything. The following texts of Scripture were then cited, with many others, bearing on the subject. He said that he thought the surest way to learn something about the nature of man, was to read the Bible history concerning the creation of man. Hence he read from the good old book, the following narrative:

"The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Gen. ii. 7.

Remarks.—From the above it will be seen that "man"—the whole man, was formed from the dust of the ground: a complete, perfect man; except life. The breath of life—that principle which gives life to and animation to all living creatures, being infused into his lungs, through his nostrils, he became, or as Paul says, was made a living soul, a living man,—living person, living creature.

Now, take the breath or spirit of life away from a living soul, and he becomes a dead soul. "If he (God) set his heart upon man, if he gather unto himself his spirit and his breath, all flesh shall perish together; and man shall turn again unto dust." Job xxxiv. 14, 15.

Brother Fenimore asked, When God speaks to man, does he address the man, or only the house in which the man lives? He then took it for granted that the intellectual, intelligent man was addressed. He then introduced the Law given to man in the garden of Eden.

"And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat; but of the tree of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Margin. "Dying thou shalt die." Gen. ii. 16, 17.

Brother F. was very particular here to impress the audience with the idea that this law was given to the intellectual man, and not that in which he dwelt: and that it could only be applicable to the intelligent man.

He then read from the good old book the following:

"And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life." Gen. iii. 17.

Remarks on the above.—Brother F. said: Here the intelligent man, Adam, was addressed. And the same personal pronoun "Thou" that was addressed, was charged with having eaten of the forbidden fruit.

Query:—Do immaterial, intangible, incomprehensible, immortal souls eat the fruits of material trees?

The same "thou" was also doomed to eat in sorrow all the days of his life, of the products of the earth. Either the intelligent Adam that was here addressed, must have ceased to live, or he must, to this day, be eating, in sorrow, of the earth's products.

Verse 19. "In the sweat of thy face thou shalt eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return."

Remarks on the above by Fenimore:—Observe, the same personal pronoun "thou" which has Adam for its antecedent is still the subject of address: and the same person is here told that in the sweat of his face he should eat bread, till he should return to the ground: that he (not his body, or house) was taken out of the ground: that he was dust, and that he should return to dust. (And here I would say that the personal pronouns, of either masculine, or feminine gender, when referring to man, are never applied, in the Holy Scriptures, to anything but the human organism which was formed of the dust of the ground, and made a living soul.—J. M., reporter.)

Brother Fenimore next referred to Adam's death, as recorded in Gen. v. 5. "And all the days that Adam lived were nine hundred and thirty years; and he died." Showing that when Adam died, he ceased to live. Not simply moving out of the old house, and going to live somewhere else, in a disembodied state; as a houseless wanderer!

I do not remember whether Brother Fenimore cited Isa. xxxviii. 1, in connection with the last named text, or not: but do recollect of his using it sometime during the discussion: and I will introduce it right here:

"In those days was Hezekiah sick unto death. And Isaiah the prophet, the son of Amoz, came unto him, and said unto him, Thus saith the Lord, Set thine house in order: for thou shalt die and not live." Thus proving to a demonstration that when a man dies he ceases to live.

Having now shown that man was made of the dust of the ground, that he was mortal, and subject to death, and that in dying he ceased to live, Brother Fenimore next proceeded to show his condition in death by citing the following texts. He said that the state of death was a state of silence, darkness, and forgetfulness.

Proof:—"The dead praise not the Lord, neither any that go down into silence." Psa. cxv. 17; see also, Isa. xxxviii. 18, 19.

Job x. 22. "A land of darkness, as darkness itself; and of the shadow of death, without any order; and where the light is as darkness."

Psa. lxxxviii 10-12. "Will thou show wonders to the dead?" "Shall the dead arise and praise thee?" "Shall thy loving kindness be declared in the grave? or thy faithfulness in destruction?" "Shall thy wonders be known in the dark, and thy righteousness in the land of forgetfulness?"

Answer to the above.

"In death there is no remembrance of thee: in the grave, who shall give thee thanks?" Psa. vi. 5.

Psa. cxlvi. 3, 4. "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to the earth; in that very day his thoughts perish."

Query:—How much does a man know when all his thoughts have perished?

Answer:—"the living know that they shall die: but the dead know not anything. . . . . Also their love, and their hatred, and their envy is now perished." Eccl. ix. 5, 6.

Verse 10. "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, (Hebrew *sheol*,) whither thou goest."

Brother Fenimore then asked the question, How much consciousness would a person have, who had neither love, nor hatred, nor envy, nor wisdom, nor thoughts, nor memory, nor any knowledge?

Mr. Drennen did not seem to be very ready to answer. He however brought up, and urged many objections against the foregoing; the chief of which I will present to the reader.

His first half hour, as in the first proposition, was nearly all devoted to the establishing of his Triune God, upon which he attempted to base a triune man; because man was created in the image of God. In order to prove this, he referred to 1 Thess. v. 23. "I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of the Lord Jesus Christ."

Here, said Mr. Drennen, we have positive proof that man is composed of three separate, and distinct parts, viz: Spirit, soul, and body. And the unconsciousness that my friend has so much to say about, is all predicated of the body, so that the soul and the spirit may, and do survive the death of the body. Hence we read: "Then shall the dust return to the earth as it was, and the soul unto God, who gave it."

Fenimore—There is no text within the lids of the Bible that says anything about a soul going to God at the death of the body. And my friend is sadly mistaken in supposing that the text cited by him from 1 Thess. proves that man consists in three separate entities. As it will appear from a glance at this text, that Paul does not here refer to single individuals separately, much less to three distinct living entities in one man. Paul is here addressing the whole church at Thessalonica: and hence, if he wished to address them as separate individuals, he would have said: I pray God that all your spirits, and souls, and bodies, be preserved blameless, etc., provided he had believed my friend's theory of a triune, or tripple man. But this not being Paul's language, we know that he wished to convey no such an idea.

What idea, then, did he wish to convey?

Answer:—This is one of Paul's beautiful figures of speech, in which all three of the words "spirit," "soul," and "body," are used in a secondary sense. Thus: "I pray God your whole spirit, (disposition; temper,) and soul, (life; department; demeanor; conduct,) and body, (church; society; organization,) be preserved blameless unto the coming of our Lord Jesus Christ."

Will Mr. Drennen tell us in his next speech, which is the intelligent part of man? whether it is his spirit-man, or the soul-man, that survives the death of the body?

Drennen—I claim that there is an outward man, which is the body; and an inner man, which is the soul, or spirit; for Paul says: "Though our outward man perish, yet our inward man is renewed day by day." And although the word "spirit" occurs in Eccl. xii. 7, instead of "soul," I do not see that it makes any difference, as the two words are synonymous, and mean the same thing.

Fenimore—I deny that the two words "soul" and "spirit" are synonymous, or that they are used interchangeably in Holy Writ. Neither are they ever translated from the same original word. And that they do not mean the same thing, one citation from Paul is sufficient to show.

Heb. iv. 12. "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

From this we see that the soul, and the spirit, are two separate and distinct things: for how could they be separated, or divided asunder, if one and the same thing? This settles that point forever.

And that the word "soul" is here used in a primary sense, and refers to the human organism, is evident from the reference to the joints and marrow, which are constituents of the body. And "spirit" is equivalent to the "breath of life" in Gen. ii. 7. That which made man a "living soul," and gives life and animation to all living creatures: to the horse as well as to man. Job calls it the "Spirit of God" in his nostrils. Margin: The breath which God gave to him. Job xxvii. 3. This is what returns to God at the dissolution of the man, and is not a part of the man, any more than of the horse, or of the elephant.

"Then shall the dust return unto the earth as it was, and the spirit unto God who gave it." Eccl. xii. 7; Job xxxiv. 14, 15; Psa. civ. 29; cxlvi. 4.

And as regards my friend's outward and inward man, about which he has so much to say: we will call on Paul, and let him explain himself.

"For this cause I bow my knees unto the Father of our Lord Jesus Christ; . . . . that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man: that Christ may dwell in your hearts by faith." Eph. iii. 14, 15.

"In whom (Christ) also, after that ye believed, ye were sealed with that Holy Spirit of promise which is the earnest of our inheritance, until the redemption of the purchased possession." Eph. i. 13, 14.

"For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father." Rom. viii. 15.

"Now, if any man have not the spirit of Christ, he is none of his." Rom. viii. 9.

"To whom (the saints) God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory." Col. i. 27.

From this we see that none but the children of God are in possession of any such inner man. It being simply the indwelling of Christ through the spirit, by faith; constituting our hope. Hence, though our outward, or physical man perish, or decay, our inward man—hope, is renewed—strengthened, day by day, as we are nearing the fruition of our hope.

Drennen—The narrative of the rich man and Lazarus also presents us with an unanswerable objection to my friend's proposition of the unconsciousness of the dead. Here we have the rich man dead and buried, and in hell—*hades*, looking over a great gulf, seeing Abraham with Lazarus in his bosom, who had died before the rich man, the latter holding quite a lengthy conversation with Abraham.

Fenimore—The difficulty with my friend lies in this, that he views this as a narrative of literal facts. Now let us read from the good old book with that idea before us.

Luke xvi. 19-22. "There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day. and there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desired to be fed with the crumbs which fell from the rich man's table: moreover, the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried, by the angels, into Abraham's bosom. The rich man also died, and was buried."

Query:—Who was the beggar that died?

Answer:—Lazarus.

Q.—And then what became of him?

A.—He—the beggar—Lazarus, was carried into Abraham's bosom.

Q.—And where was Abraham?

A.—In the cave of Machpelah, in the field which he purchased of the sons of Heth.

So this identical same beggar, Lazarus, who lay at the rich man's gate, and full of sores, when he died, was picked up, sores, putrifaction and all, just as he was, and carried into Abraham's bosom, in the cave of Machpelah. For, mark you the very same person that died was carried into Abraham's bosom.

But the rich man also died and was buried, and in hell he (the same rich man that died and was buried) lifted up his eyes; and seeing Abraham far off, he called to him, and began to talk with him, asking him to send Lazarus to cool his (the rich man's) tongue. All this, with the idea of its being a narrative of literal facts, is simply ridiculously absurd.

Drennen—It is not to be supposed that the putrid body of Lazarus was carried into the literal bosom of Abraham, or that the body of Dives was tormented in *hades*. But that the spirits of both went into *hades*; which is described by Josephus as having two departments, for the abodes of the spirits of the righteous, and the wicked respectively: that of the righteous being called Paradise; the other *Tartarus*.

Fenimore—I expected that my friend would abandon his theory of this being a narrative of literal facts. Now he has Abraham's bosom to represent Paradise. This at once destroys the literality of the case.

Jesus here addressed the Pharisees; and without a parable spake he not unto them. Matth. xiii. 33; Mark iv. 34.

The fact in the case is simply this: Jesus here, by a figure of speech, is graphically setting forth the suffering condition of his people, as well as the more favorable condition of the Gentile nations who will forsake their idolatry, and accept the gospel of Christ.

Mr. Drennen then read the whole narrative, substituting Jewish nations for "rich man," and Gentile nations for Lazarus, in order to make Brother Fenimore's views look as ridiculous as possible.

Fenimore—Truly, with the idea of literal death this would seem ridiculous and absurd: but no more so than my friend's theory. But death is here simply used in a metaphorical sense, as also nearly all other words. Hence the whole matter is simply a metaphor: and cannot be applied individually to any person. It is simply a national death; hence the individuals composing such nation may still continue to live. Let Lazarus represent the Gentiles; his sores, their moral pollutions and corruptions; the dogs, the Samaritans; the crumbs, the little fragments of light and knowledge which they incidentally got from the Jews, the death of Lazarus, the dying of the Gentiles to idolatry; his being carried into Abraham's bosom, their reception of the gospel from the hands of the messengers of the Lord. Thus being carried into Abraham's bosom, by coming into the relation of the covenant of God with Abraham. And thus they were comforted.

Also, with regard to the rich man: Let him represent the Jews; that is, the two tribes—Benjamin and Judah. And the five brethren, each representing two tribes, and we have the whole house of Israel represented by the rich man and his five brethren. Now let the rich man represent the destruction of the Jews' nationality; his being buried, the impossibility of their returning to their nationality till the fulfillment of Gentile times; and his suffering in torment, their suffering condition during their dispersion among the nations. And thus all the seeming difficulties will at once disappear from the text.

Here Brother Fenimore commented at some length upon Rom. xi., showing the breaking off of the Jews and the grafting in of the Gentiles: winding up on the 15th verse. "For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?"

Mr. Drennen also referred to the transfiguration of Jesus, as an objection against the unconsciousness of the dead. After reading the narrative, he remarked: "Here we have positive evidence of the consciousness of the dead. For Moses had been dead hundreds of years before this scene transpired: and yet he was there. Of course we don't suppose that his body was there. But Moses, as well as Elias was there: talking with Jesus."

Fenimore—My Friend Drennen says that Moses was present at the transfiguration, but his body was not there.

Now, who was Moses? Let us read again from the good old Book.

"So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. And he buried him in a valley in the land of Moab, over against Beth-peor." Deut. xxxiv. 5, 6.

Query:—Who died?

Answer:—Moses.

Q.—Who was buried?

A.—And he (the Lord) buried him.

Q.—Who was the "him?"

A.—The body.

Q.—What is the antecedent of the pronoun "him?"

A.—Moses.

Then Moses died; Moses was buried: and if Moses was on the mount of transfiguration, he was there bodily. But in coming down from the mount Jesus charged his disciples to tell the vision to no man. So Jesus calls the scene a vision. And I believe that it was a vision. A panoramic view. A miniature representation of the kingdom as it will be in the age to come, in power and glory.

Here Brother Fenimore gave a glowing description of the kingdom, as predicted by the prophets. This was really a feast to the true believer.

Mr. Drennen also referred to Paul's man who was caught up to the third heaven, to Paradise. Here, said Mr. Drennen, we have positive proof that a man can leave the body. or Paul would have known that he had not been out of the body: but he says that he did not know whether he was in, or out of the body.

Brother F. answered: Paul also called this a vision. And although it seemed that Paul scarcely understood the matter, there was one thing certain, and that was, that the man, whether Paul himself, or some other man, was not dead, and so this was no argument against the unconsciousness of the dead.

He also referred to Wilson's word for word translation, showing that the proper rendering would be "snatched away."

He then showed from 2 Peter iii. 5-13, that the third heaven was not the upper, of a three-story heaven, but that it was only the third in point of time.

Mr. Drennen also referred to Zech. xii. 1. "The Lord, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him."

Here, said Mr. Drennen, we have conclusive evidence that there is a spirit in man. Hence this is another argument against the elder.

Fenimore—I freely admit all there is in this text. But does it teach that there is a deathless entity spirit put into the man, that survive the death of the real man—the human organism, and continues to live, as a conscious living entity? Nay, verily. But it does teach that the spirit—mind of man is formed within him. Man was formed of the dust of the ground, and God infused into his lungs the breath of life, and man became a living, thinking, and acting soul. Thus God formeth the spirit of man within him: by putting in motion the whole machinery of the human organism. Hence the mind, or spirit of man, referred to by the prophet, is simply the result of the action of the brain. Stop this machinery, by taking away the breath of life, and the man ceases to think. Yes, "In that very day his thoughts perish." Psa. cxlvi. 4.

Drennen next referred to Job xxxii. 8. "But there is a spirit in man: and the inspiration of the Almighty giveth them understanding."

On this text he remarks: Here we are plainly taught that it is not the body that does the thinking, but the spirit: hence it is the intelligent man. "The inspiration of the Almighty giveth them (the spirits) understanding."

Fenimore—This text being of the same import with that in Zechariah it was fully explained in my remarks on that text. But my friend here makes a most egregious blunder in making "spirit" the antecedent of "them," which I will here notice briefly.

"Spirit," in the text is singular, whilst "them" is plural. Therefore "spirit" cannot be the antecedent of "them." For personal pronouns must agree with their antecedents in gender, person, and number.

Now let us see whether we can find the antecedent of "them."

Man, in the text is used in a general sense: referring to the whole human race: hence, although singular in form, it is plural in sense. hence the antecedent to "them." Thus: "The inspiration (inbreathing) of the Almighty giveth them (man) understanding."

I had almost overlooked the thief on the cross. This was one of Mr. Drennen's most reliable arguments against the unconsciousness of the dead. He claimed that Jesus had promised him that he should be with the Savior in Paradise that day. The day on which Jesus was crucified. Hence he must be conscious in death; assuming at the same time that he must have died on that day; because his legs were broken. But he failed to give us any definite statement as to where Paradise was. However, after quoting largely from Josephus, who locates it in some subterranean cavern, he fixed it in the third department of a three-story heaven: as I suppose, to correspond with his ideal salvation-room in Noah's ark.

Fenimore—As my friend is very indefinite as regards the locality of Paradise, I will have to guess at it. I suppose that after all he does not differ much from the generality of Christian professors on that point as he has repeatedly cited Solomon: "Then shall the dust return unto the earth as it was, and the spirit unto God who gave it."

Now, that the disembodied spirits of the Savior and of the thief, were not together in heaven on the day of the crucifixion, as is generally supposed, is evident from the following facts:

1. It cannot be proven, but invariably assumed, that the thief died on that day.

2. After his resurrection. Jesus said to Mary: "Touch me not, for I have not yet ascended to my Father and to your Father; to my God and to your God."

But the whole of this theory is based on one erroneous punctuation point. And my friend well knows that punctuation was not inspired; hence not to be relied on. But let us look at this text, written without the comma, and it stands thus: "Verily I say unto thee to-day shalt thou be with me in Paradise."

Now this may be punctuated in two ways: expressing opposite ideas. Place the comma after "thee," and it conveys the idea that the thief should be with the Savior in Paradise.

But place it after "to-day," and it simply becomes a question requiring a negative answer. Thus: "Verily I say unto you to-day, shalt thou be with me in Paradise?" The most natural answer is: no. And this is the stand taken by some of the best critics of to-day.

Now, I believe that the Savior's answer, when properly construed, harmonizes with the thief's request. And what was that? Let us see.

"Lord, remember me when thou comest into thy kingdom."

I believe that the Lord will remember him when he comes into his kingdom: which is still yet in the future. Hence this case affords no argument against my proposition.

This closes my report of the discussion held at Argos, Ind., April 25-29, lasting four days only, instead of six, as previously announced. The last proposition not being discussed.

MAN.

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A Lecture delivered before the Liberal League, Pittsburg, Pa., Jan. 16, 1881.

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The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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THE RESTITUTION.

TERMS—TWO DOLLARS PER YEAR, Payable in advance. Three and Six Months at the same rate.

Address all Letters and Communications to THE RESTITUTION, Plymouth, Indiana.

TO CORRESPONDENTS:

THE RESTITUTION advocates the final restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ; and many other kindred truths. Also a hearty belief of the Gospel, repentance, and immersion as prerequisites to the forgiveness of sins, and a holy life as essential for final salvation.

Communications.

COMING AGE.

His Proximity. Fifth, or First Woe Trumpet continued. Birth and Life of Mahomet to his Flight from Mecca. The Spread of the New Religion. Conquest of Arabia. Death of Mahomet. His Successor. First Three Caliphs.

No. 73.

J. P. WEETHEE.

History.—We are now prepared to sketch that part of profane history, which, in our view, covers the period of the First Woe. No part of the Christian era contains a record of events that have produced a greater change in the world's history, civil and religious. It marks the birth of a New Religion, and a New Empire—the Mahometan Religion, and the Empire of the Saracens. It will be interesting to trace their origin and growth.

Mahomet, from his birth to his flight from Mecca.—Great empires have arisen, whose history finds no place in the Bible. The Bible outlines the history of one family; others are named, only as their acts are associated with the "holy people." The metallic image is the embodiment of those nations. The stone, increased to a mountain, is a symbol of the holy family. The empires of China, Zingis (Tomugin), and Tamerlane, are not named; they were outsiders, and were not particularly associated with God's people. The Mahometan Empire, composed of the empires of the Saracens, or Arabians, and the Turks, was principally within the boundaries of Christendom, and always has been, and still is, the sworn enemy of Christ and his religion. It is necessary, therefore, that this empire have a conspicuous place on John's prophetic chart; especially as it was God's chosen agent for the subversion of the Greek division of the Roman empire.

The name of the empire (Mahometan) is quite appropriate, since Mahomet gave being to its elements, and by means of his new religion, infused into the empire an indomitable spirit, and a vigorous and protracted vitality.

Mahomet was a native of Mecca. His parents were obliged to struggle with poverty. The place of Mahomet's birth had much to do in shaping his character. The city of Mecca was the capital city of Arabia, the head of the state, and the chief seat of its Pagan worship. Though it was by far the most sacred city of Arabia, still its location for any other than commercial purposes, was extremely forbidding. "It is built of mud and stone, in a plain two miles long by one mile broad, at the foot of three barren mountains; the soil is a rock; even of the holy well of Zemzem, the water is bitter or brackish; the pastures are remote from the city, and grapes are transported above seventy miles."—*Gibbon.*

The tribe of Korish reigned in Mecca during the youth of Mahomet. They officiated at the heathen altars in the Caaba or great temple, which had been standing six hundred years, and was held sacred by all the tribes of Arabia.

Before we dismiss our hasty sketch of Mahomet's native city, let us take a distant bird's-eye view of Mecca and its surrounding country; the people and their occupations, about the close of the sixth century.

On a low sunken plain of about two square miles, at the bases of three desolate mountains, which form the sides of an abyss, is located the most sacred city of Arabia. With a population of 200,000 inhabitants, and 40,000 dwellings pressed into so small a space; the smoke ascending from so many dwelling fires, the entire view would be that of a deep pit, sending up a smoke like that of a great furnace. Add to this the moving too and fro of the people as they are occupied with their secular and religious duties, and the simile is perfect; for such a view would resemble locusts issuing out of the smoke of a deep pit.

This will demand further notice in our application. Some notice was necessary to illustrate the life of Mahomet.

The mother of Mahomet was left an indigent widow while her son was yet a boy. Not being able to care for him he was taken by his paternal grandfather, and educated as a merchant. He was taken into Syria, and performed other excursions while attending to the duties of his vocation. In this manner the sphere of his knowledge was amplified.

His occupation introduced him to men of various religions. The Jews were numerous in and around this division of Arabia. There were many Christians in Syria and in Abyssinia, to which countries there was constant intercourse. In this way he became familiar with the writings, or at least with the doctrines of Moses and Jesus, and compared these views with the Sabaean creed of his own country.

Mahomet's grandfather dying, he was left to the charge of Abu Taleb his oldest son. With Abu Taleb his uncle, Mahomet continued for many years, following his usual occupation, that of a merchant.

He was introduced to Khadijah, a widow of wealth and nobility. He became her factor, and finally her husband.

By this marriage he took his rank among the first nobles of Mecca. This was one of the great events of his life. It was the mould of his future destiny.

Being raised to opulence he had more time for study and reflection. He had been educated in the Sabaean creed, the worship of the sun, moon, and stars. This system had in it much to elevate the mind; still it was a system of idolatry, since it was the worship of the creature rather than the creator.

This religion had a ritual, a priesthood, a temple, and 300 idols, of man, eagles, lions, and antelopes. "The family of the Hashemites, from whence he (Mahomet) sprung, was the most respectable and sacred in the eyes of their country."—*Gibbon.*

The grandfather of Mahomet was in the line of the priesthood, which had been acquired through great injustice and force by the tribe of Korish. An idolatrous priest by right, Mahomet was not chained to one system, but he had considered the claims of Moses and Jesus as great lawgivers. While contemplating the systems he formed the design of establishing a new religion; or as Mahomet expresses himself: "Of replanting the only true and ancient one (religion) professed by Adam, Noah, Abraham, Moses, Jesus, and all the prophets, by destroying the gross idolatry into which the generality of his countrymen had fallen, and weeding out the corruptions and superstitions which the latter Jews and Christians had, as he thought, introduced into their religion, and reducing it to its original purity, which consisted chiefly in the worship of the one God."

He first resolved, as a matter of necessity, to disciple the members of his own household. Retiring with his family to a cave, about nine miles from Mecca, where he had often retired before, (Mount Hara) he made known his secret mission to his wife Khadijah, stating that the angel Gabriel had just before appeared to him, with the glorious intelligence that he was appointed the Apostle of God.

Khadijah heard the message with great joy, "swearing by him in whose hands her soul was, that she trusted he would be the prophet of his nation," and told immediately what she had heard to her cousin Werakah Ebu Nawfal, who, being a Christian, could write in the Hebrew character, and was tolerably versed in the Scriptures; and he readily came into her opinion, assuring her that the same angel who had formerly appeared unto Moses was now sent to Mahomet."

The age of Mahomet was now about forty years, at which is dated the beginning of his mission. He first made efforts to gain other converts by persuasion in private, since he yet feared public exposure; especially in Mecca, the chief seat of Arabian idolatry. All his own family, including domestics, soon became converts. His cousin and pupil Ali, son of Abu Taleb, was then numbered with his disciples.

Abu Bear, a man of the first standing in the family of the Korishites, was the next convert. Abu Beer persuaded five other nobles of Mecca to embrace the new religion. These six men, with a few others, were the fruits of Mahomet's first three years' labor. They, with his own family, and Ali (afterward his vicar,) constituted the church of his secret mission.

With this holy guard the new apostle and prophet felt able to show himself more openly. At a feast made by Ali for his relatives, where there were gathered about forty, Mahomet made his first public sermon, which is the following:—

"I know no man in all Arabia who can offer his kindred a more excellent thing than I now do to you; I offer you happiness, both in this life and in that which is to come. God Almighty hath commanded me to call you unto him. Who, therefore, among you, will be assistant to me herein, and become my brother and my vicegerent?"

For a time, no one moved. At length Ali arose and said, "I will be thy assistant," and severely threatened those that should oppose him. Mahomet then embraced Ali very tenderly and "desired all who were present to hearken to and obey him as his deputy, at which the company broke out into a great laughter, telling Abu Taleb that he must now pay obedience to his son."

We are particular in noticing the rise of Mahomet and his new religion—

1. That the reader may contrast the lives of Jesus, the true prophet, and Mahomet, the false prophet, and their religions. These systems now exist, and are held sacred by half of the human family.

2. Because they are now, always have been, and will continue to be antagonistic.

3. Because it is required to make the analogy in the Apocalypse more distinct. Many of our readers have not leisure to peruse the original histories, and therefore, will be aided by our condensed sketches.

Mahomet was heard with attention while he confined himself to his new system; but so soon as he made an attack upon their idolatry, obstinacy, and hardness of heart, the people turned against him with implacable hatred.

The conflict of Mahomet with the national religion was now fully commenced and its forces began to marshal against him.

The Koreishites were the officers and guides of the national opposition. They desired Abu Taleb to use his influence with Mahomet to have him desist from his wild and ruinous scheme. An effort was made by Abu Taleb to discourage Mahomet, stating as a reason, that if he persisted he would involve in ruin all his friends and relatives.

To his uncle he replied: "If they set the sun against him on his right hand, and the moon on his left, he would not leave his enterprise;" and Abu Taleb, seeing his resolution, prudently desisted from any further effort, but promised to stand by him against all his enemies.

The Koreishites, defeated in their measures, resorted to force. The followers of Mahomet not being any longer safe in Mecca, sixteen of them, in the sixth year of Mahomet's mission, by his permission, fled into Ethiopia. Others followed, in all eighty-three men, eighteen women, and some children.

The king of Ethiopia treated them kindly, and refused to surrender them to the Koreish, though demanded.

Persecution spread the views of Mahomet among the tribes of Arabia, so that in six years the number of his disciples began to be quite formidable.

In the seventh year a league was formed against the Hashemites (the tribe of Mahomet) binding themselves to contract no marriages, nor have any dealings with them, which covenant was reduced to writing and laid in the temple.

This divided the Hashemites, the most of the tribe followed Aba Taleb. The copy of the league laid upon the Caaba, was all eaten by a worm except the name of God, and was thus made void.

About the eighth year of the mission, Mahomet was thrown into deep affliction and mourning by the loss of his uncle Abu Taleb, and his wife Khadijah.

The removal of these two persons induced the Koreishites to renew the persecution.

Mahomet, sixty miles east of Mecca, sought a refuge; but finding none, he returned again to Mecca.

In the twelfth year of his mission he made his night journey from Mecca to Jerusalem, thence to Heaven, on Al Borak (a beautiful ass), guided by the angel Gabriel. He had there an interview with Adam, Moses, Abraham, and Jesus Christ, who acknowledged his superiority, which was confirmed to him by the Deity himself.

This fiction would have caused the total ruin of his cause had it not been for two circumstances:

1. Abu Beer vouched for the truth of Mahomet.

2. Medina gave him a cordial invitation to remove to their city.

Expelled from Mecca, he fled to Medina.

ISRAEL AND THE CHURCH.

NUMBER FIVE.

J. CAMERON.

NEW TESTAMENT ON RESTORATION OF ISRAEL—TESTIMONY OF JESUS.

But while disposed to admit that the testimonies adduced from Moses, Isaiah, Jeremiah, Ezekiel and Paul, seem very favorable to the ultimate restoration of Israel some may yet be dubious about accepting any testimony unless it can be corroborated by the Great Teacher himself. Let us inquire, then, what can be learned from the teaching of Jesus on this subject.

In describing his mission to the world, Jesus declared that he was sent to preach the kingdom of God (Luke iv. 43), and that he was sent only to the lost sheep of the house of Israel. Matt. xv. 24. This is equivalent to saying that he was sent to Israel to preach the kingdom of God to them. Well, Israel knew of only one kingdom of God, and that was the kingdom which God had established over the descendents of Jacob. And Jesus, in preaching the kingdom of God, gave no countenance to the idea that it was any other kingdom than that with which they were familiar. But more than this, Jesus chose twelve, and afterwards seventy, of the lost sheep of the house of Israel and sent them to preach among the same people the same kingdom of God, and there is no mention in the commission of any directions he gave them to guard them against leading their hearers to suppose that they were preaching that kingdom of God with which they were already acquainted. Hence it is a fair conclusion that both Jesus and his apostles preached the kingdom of God in the only sense which the previous revelations warranted, namely, the restoration of the Israelitish Theocracy. And this is corroborated by the effect this preaching had on the mass of the people—"The common people heard him gladly"—and would have taken him to make him king if he had allowed them.

But there is still more direct proof that Jesus preached the kingdom of God in the Israelitish sense. He promised the thrones of the house of David to the twelve apostles, to be fulfilled in the regeneration WHEN THE SON OF MAN SHOULD SIT ON THE THRONE OF HIS GLORY, when they should judge the twelve tribes of Israel. Matt. xix. 28. In the East to sit on a throne and judge was the prerogative of royalty, as many passages abundantly testify.

Thus:—"A king shall reign and prosper, and shall execute judgment and justice in the earth." Jer. xxiii. 5.

The people said to Samuel—"We will have a king over us, that we may be also like all the nations, and that our KING may JUDGE us, and go out before us and fight our battles." 1 Sam. viii. 19, 20.

And that these promised thrones are not mere judgment-seats is evident from another testimony in which they are expressly connected with the possession of a kingdom:—

"I APPOINT UNTO YOU A KINGDOM as my Father hath appointed unto me, that ye may eat and drink at my table in my kingdom AND SIT ON THRONES judging the twelve tribes of Israel." Luke xxii. 29, 30.

In the interval between the two occasions when our Lord gave this promise of twelve thrones to his apostles, he uttered, in their hearing, a pointed intimation of the period at which he and they should realize the sovereignty over Israel, that is, when he should sit on the throne of his glory. His words are, "When the Son of Man shall come in his glory and all the holy angels with him, THEN shall he sit upon the throne of his glory." Matt. xxv. 31.

It has been attempted to set aside the plain sense of this promise by the statement that Jesus did not say he should then sit "for the first time" on the throne of his glory, and that the promise has been fulfilled to the apostles in virtue of the commission they received to teach the disciples all things commanded by the Lord, and by means of the letters they wrote to the churches. But those who make these objections overlook the fact that there are two thrones—the Father's throne in heaven, and the throne of David on earth. Our Lord was distinctly promised the throne of his father David which was also God's throne on the earth. He has been meanwhile exalted to the throne of God in heaven which never was and never shall be, the throne of David. The occupancy of both thrones in succession is entirely overlooked by such objectors, although so plainly declared by Jesus himself in his letter to the angel of the church of the Laodiceans—

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

Note the plain distinction between what our Lord calls "my throne," and the Father's throne which he calls "his throne." The assertion that the apostles received the fulfillment of this promise in the exercise of authority among the churches is groundless, for the simple reason that the promise apportions one apostle to each tribe, an arrangement of which the history of the church, as recorded in the New Testament, is utterly silent. The fulfillment of this promise, in the literal sense, is therefore, inevitable.

When Jesus was about to ascend to his Father's throne, after he had been, for forty days subsequent to his resurrection, teaching his disciples things pertaining to the kingdom of God, they asked him, "Lord wilt thou at this time restore again the kingdom to Israel?" This question did not imply any doubt as to the CERTAINTY of the event referred to, but simply expressed anxiety as to whether the time of accomplishment had arrived. And the answer of Jesus confirms this view, for he confines his answer strictly to the question of time, and casts no doubt on the certainty of fulfillment. "It is not for you to know the times and seasons which the Father hath put in his own power. But (meanwhile) ye shall receive power," etc. This restoration of the kingdom again to Israel is obviously reserved to the times of the RESTITUTION of all things spoken by the prophets, until which times Jesus the Messiah is retained in the heavens, from which, however, he will be sent, when those times shall have arrived as Peter testified to the Jews at the beautiful gate of the temple. And Paul when charged by the Jews before King Agrippa, declared his hope to be identical with that of the twelve tribes of Israel, with this in addition that he looked for its being realized through Jesus the Messiah, who had been raised from the dead and exalted to the right hand of God, from henceforth expecting till his enemies are made his footstool.

Thus the testimony of the Old and New Testaments combine to prove that the purpose of God is to establish a condition of matters on the earth under the personal administration of Messiah and the saints, in which restored Israel, in covenant with Jehovah as his peculiar nation, and the other nations of the earth blessed in Abraham and his seed the Messiah, shall exhibit the spectacle of a world redeemed from the bondage of both civil and ecclesiastical despotism, and rejoicing in "the liberty of the glory of the sons of God;" a liberty compared with which the "liberty of the glory" of the most enlightened governments of the present age will appear to be worse than Egyptian bondage.

ONE NAME, NOT THREE.

J. H. THOMAS, M. D.

The name of the Father, and the name of the Son and the name of the Holy Spirit is one name, not three. This is evident from the fact that aside from this one name there is "none other name given under heaven among men whereby we can be saved." Acts iv. 12. Therefore when a believing individual is "immersed into [*eis* into] the name (not names) of the Father, and of the Son, and of the Holy Spirit," (Matt. xxviii. 19) he is introduced into the one all-saving name called by Moses—"this glorious and fearful name *Yahweh Elohim*" (Deut. xxviii. 58) rendered in the common version, "The Lord thy God;" but according to the best critics, among whom was the late Dr. Thomas, meaning in good English, "I will be mighty ones, or Saviors," or as expressed by Moses to Israel (Exod. vi 7), "And I will take you to me for a people, and I will be to you a God [*Elohim*] and ye shall know that I am the Lord your God [*Yahweh Elohim*]," which put in good English makes Moses tell Israel that *Yahweh* is he who will be their mighty ones or Saviors. Moreover he also tells Moses to tell Israel that *Yahweh* (I will be) is his memorial name forever and that he will place it somewhere on this earth. See Exod. iii. 12; Deut. xii. 5, 8–11. Solomon and David tell us that place is Jerusalem—on Mount Zion, which David says "is beautiful for situation, the joy of the whole earth is Mount Zion the city of the Great King." We learn then from Moses, Solomon and David, that the uncreated self-existent Deity is to become a multitude of mighty ones, judges or rulers, all being sons of Deity, hence all being constituent parts of, and bearing the one *Yahweh* name placed on Mount Zion in Jerusalem, the city of the Great King.

This company of mighty ones is the manifestation of Deity by his Spirit—the *Yahweh* Spirit, of whom Jesus is the first-born, the head of that body, or company of mighty ones bearing the *Yahweh* name.

The process then by which Deity will manifest himself as *Yahweh*, or he who will be is called by Paul the "Mystery of Godliness," God manifested in flesh, perfected in Spirit, preached unto the nations, believed on in the world, received up in glory and was spoken of Jesus the head of the body who was begotten of the *Yahweh* Spirit and after his baptism was not only "God manifested in flesh" but was the manifestation of the name—the beginning of the one *Yahweh* name by being the first of the "mighty ones" who are to dwell at Jerusalem; hence he says to Peter, "He that hath seen me hath seen the Father," and again he says, "I have manifested thy name unto the men which thou gavest me out of the world." Jesus then having been begotten by the Spirit, and having manifested God in the flesh by the exhibition of his character, and the manifestation of his name, was born of Spirit by a resurrection from the dead to die no more, and so became Spirit; being perfected by the Spirit he was the manifestation of *Yahweh* not only in character but also in nature, being as the apostle says,—the express impress of the Father's substance, therefore the beginning of that glorious and fearful name which Deity has declared he will place at Jerusalem.

Christ being our example, it follows that he who is begotten by the Spirit by a comprehensive understanding and hearty belief of the things concerning the kingdom of God and name of Jesus Christ and has been immersed into the only saving name, which is the name of the Father, and the name of the Son, and the name of the Holy Spirit, and being raised from the dead to die no more, or changed to incorruptibility at the coming of Christ is perfected in Spirit, a manifestation of Deity both in character and nature—one of the mighty ones that Deity declared to Moses he would become, and hence a manifestation of the one *Yahweh* name.

There are three distinct expressions in the Greek representing three different conditions, or acts, which have been confounded by the translators, if we may credit the decision of able critics. I refer to the expressions *eis to onoma; en tw onomati; epi tw onomati.*

The first of these expressions—*eis to onoma*—means into the name, incorrectly rendered in the common version "in" or "on the name." Hence Matt. xxviii. 19 should read "immersing them (*eis*) into the name," etc. John i. 12 should read, "To them gave he power to become sons of God even to them that believe (*eis*) into the name of the only begotten Son of God." John iii. 8 should read, "He that believeth not is condemned already because he hath not believed (*eis*) into the name of the only begotten Son of God."

The second expression—*en tw onomati*—means in the name signifying "by the authority of;" for example, see John v. 43, "I am come (*en*) in the name (that is, by or with the authority) of my Father." John x. 25, "The works that I do (*en*) by the authority of my Father," etc. Acts iii. 16, "(*en*) by the authority of Jesus Christ of Nazareth rise up and walk."

The third expression—*epi tw onomati*—means upon the name; with a view to the name, or for the name; for example, Acts ii. 38, "Repent and be immersed every one of you (*epi tw onomati*) for, or with a view to the name of Jesus Christ." We consider this the meaning of the apostles' words: by being immersed for the remission of sins they would become the bride of Jesus and so be entitled to his name which was the name of the Father, and the Son, and the Holy Spirit. Again, Acts iv. 17, Threaten them that they speak no more (*epi*) upon this name.

Pittsburgh, Pa.

Sententious.

Gratitude is the memory of the heart.

One of the most effectual ways of pleasing and making one's self loved is to be cheerful; joy softens more hearts than tears.

Abba, Father, I entreat thee
In the name of thy dear Son;
Have compassion on my weakness:
Let thy will, not mine, be done.

The greatest and grandest reformer that ever lived was Jesus of Nazareth, whose precepts and principles of virtue and morality will stand through all time and eternity.

"Thinketh no evil." How very, very far short are we of that standard. As the pigmy dwarf shrub of the lowlands is to the majestic mountain pine, so are we to this moral nobility of soul.

Extraordinary afflictions are not always the punishment of extraordinary sins, but sometimes the trial of extraordinary graces.—*Matthew Henry.*

The gilded walls of palace halls,
Earth's music soft and low,
Can soothe no troubled, weary souls,
Can hush no cry of woe.

It is not of so much consequence to be thought an honest man as to be one. Such as do not mind the approbation of other people, but only aim at deserving it, take the surest way to obtain it.

After all, the best version of the Bible is the translation of it into daily life. Every time this is done, there is indeed a revised and truly authorized version of the Book of God. May the Holy Spirit prompt his people everywhere to multiply these personal editions of his Scriptures!—*George Dana Boardman.*

Christian character is not an act, but a process; not a sudden creation, but a development. It grows and bears fruit like a tree, and like a tree it requires patient care and unwearied cultivation.

Lord Chatham, who was almost as remarkable for his courteous manners as for eloquence and public spirit, has thus defined good breeding: "Benevolence in trifles, or a preference of others to ourselves in the little daily occurrences of life.

THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, July 6, 1881.

A LETTER postmarked Martinsburg, Texas, June 18, 1881, and containing stamps to the amount of one dollar has come to hand, but it does not contain the least slip of paper to either make known the sender's name, or what to do with the remittance.

SOME time ago a sister in Nebraska sent five dollars here to aid brother J. M. Stephenson in making a visit to her vicinity. This money was returned by mail to the writer according to the very best directions we had. Names were almost impossible to decipher.

SINCE our last paper was sent out one of the most saddening occurrences that ever falls to the lot of journalism to record has transpired. As all our readers are by this time fully aware the President of the United States, James A. Garfield, was shot by an assassin on Saturday last, in Washington, and most fearfully, if not mortally, wounded. At the date of our going to press the advices from Washington are as favorable as could possibly be expected, causing hopefulness in the minds of many; while, on the other hand, it is the opinion of others, well qualified to judge in the case, that the wounds will finally prove fatal, and that the President cannot survive the inflamation that must occur as a necessary result of the laceration of the internal parts particularly of the peritoneal membrane. The next three or four days will no doubt determine whether the issue shall be life or death with the fearful probability, humanly speaking, that it will be death. Still, while we thus write, we are hoping against hope. Our trust is in God who raises the dead, and if nothing short of a miracle can safe the life of the much honored President, God is as powerful as ever, and holds in his hands the issues of life. We raise an humble fervent prayer that God will bring up from the very grasp of death, him, the continuance of whose life seems so necessary in the present crisis of National affairs. We do hope that we shall not have to chronicle the death of the Chief Magistrate of this nation in our next, but trust that we shall be permitted to record that he has been delivered from the hand of the grave. GOD REIGNS.

P. S.—Since writing the above the following has been received direct from Washington. It is now 10 a. m., July 6:—

"WASHINGTON, D. C., 8:30 A. M.

The President passed a very restful night and says he feels better than at any time since Saturday. Pulse below 100. His physicians feel much encouraged.

D. W. BLISS, M. D."

Selections.

Chicago Tribune.

THE REVISION.

A Criticism by the Rev. S. I. Conser, of Baltimore.

The Chicago *Tribune* containing the new version of the New Testament complete has been received, and I can but say that any newspaper that will publish a complete copy of the New Testament in any one number deserves universal patronage. I think with you that Chicago has a live press.

Complying with your wishes, I will say that the new version is a decided improvement upon King James', both as to arrangement and conformity to the original. Still it is not perfect. Take, for example, the Greek word *hades*. This word occurs in Matt. xi. 23, and xvi. 18; Luke x. 15, and xvi. 23; Acts ii. 27–31; 1 Cor. xv. 55; Rev. i. 18, and vi. 8, and xx. 13, 14, and is translated hell, always excepting 1 Cor. xv. 55, where it is improperly rendered grave. Hell is the English synonym of the Greek *hades*, and *hades* is the equivalent of the Hebrew *sheol*. The meaning of one will then determine the meaning of every one. *Sheol* is translated in the Old Testament hell thirty-one times, grave thirty times, and pit three times. *Sheol* literally means rapacious, insatiable. It is derived from *shaal*,—to ask, to crave. It is equal to the Latin *orcus rapax*. See Prov. xxvii. 20; Isa. v. 14.

Sheol is not a place, but rather a state or condition of a place. Unlike the grave (*keever*), which is local and may be plural. *Sheol* is never so used. There is but one *sheol*, and that everywhere. It is a state (not a place) of darkness and gloom (Job x. 21–22), of inaction and silence (Eccl. ix. 10; Isa. xxxviii. 18). It is not a place or state of conscious happiness or misery, but a state of unconscious silence and inactivity. The Greek equivalent is *hades*. In the Septuagint *sheol* is rendered *hades* sixty times out of sixty-three. Originally it may have meant the grave, but as all are not in the grave, yet all are in *sheol* or *hades*, it came in time to designate the unknown state of the dead, irrespective of their condition. *Sheol* comprehends *keever*, the grave, but not *vice versa*!

Hades is derived from "a" aspirated "*ha*," not or primitive, and "*idtes*," to see,—hence the unseen, the dark unknown.

A (state) of deepest shades, unpierced by human thought
The dreary regions of the dead, where all things are forgot.—*C. Wesley.*

Sheol, hades, hell, all mean legitimately the dark unknown, concerning which the most piercing eye and acute ear can get no information. A state where there is

No sense, no sound,
Where utter nothing dwells.—*Pollock.*

In the few authenticated resuscitations from death's dark domain or the confines of hell that are recorded in the New Testament, a significant silence concerning the interregnum prevails. Why is this, if the dead are conscious? Let the Bible answer. Eccl. ix. 5.

In all cases where *sheol* in the Old and *hades* in the New Testament occur, they signify the week—helpless—the dark unknown. Now, *hades* has its equivalent in the Anglo-Saxon Helan, to hide, to conceal, and our English hell, and though Dr. Campbell thinks *hades* should never be rendered hell, it was because modern theologians have perverted a harmless word. With popular superstition we have nothing to do; we use it in its Scriptural sense as the representative of the Greek *hades*. No theologian need have any trouble in understanding or in explaining those terms to the uneducated. But the revisers bury this Biblical term in the dark recess of the Greek language, and on this subject the English reader is left without a revelation, for in every place where *hades* is translated in King James' version it remains untranslated in the new version. That death and hell are occasionally personified and addressed as conscious, active entities is true, but because "death shall feed on them" (Psa. xlix. 14), and "hell hath enlarged her (*nephish*—soul), or stomach to grind to dust its victims" (Gen. iii. 19), we are not to conclude that death or hell is a physical, carnivorous monster. Such personifications are common in all languages, especially the Hebrew, where mountains and hell sing and clap their hands (Psa. lv. 12), where blood cries for vengeance (Gen. iv. 10), where trees choose kings (Judges ix. 14), and all nature is made active and vocal. And so in the classics, *sheol, hades*, and hell are made tumultuous with their dumb inhabitants. Nevertheless, it remains true that their etymological meaning is the covered, the dark, the silent, the unknown. Notwithstanding the vagaries of Spiritualism, and the fetish ghosts and ghouls of dilapidated graveyards, the Scriptural fact remains that "the dead know not anything." Eccl. ix. 5; Job xiv. 21.

From these facts we conclude that the revised version is defective in translating *gehenna* into hell, which it is not, and not translating *hades* into hell, which it is. But inexplicable as it may appear, the revisers do attempt to translate or rather metamorphose *gehenna* into hell, words as foreign to each other as King Agrippa is to loving kindness. *Gehenna* is a Hebrew word Greekized as any other proper name might be. There is no such word in the Greek classics. It is simply a geographical term, derived from the Hebrew *Gee*, land or valley, and *Hinnom*, a man's name, like Abb's Valley, Virginia, or Brush Valley, Pennsylvania, terms well understood by the inhabitants of those places and vicinity, but nowhere else. Like all geographical terms it has no generic meaning, and no equivalent in any other language. It may be translated into Greek by spelling it with Greek letters as *gehenna*, and so into English as *Gee-Hinnom* or Hinnom's Valley, but it is not a Greek or English term. It is as purely a local term as Chicago. See Josh. xviii. 16; Jer. xix. 2.

Whatever Christ may have meant besides a literal civil retribution, he certainly never used *gehenna* as an equivalent for *hades* or hell. Like the Hebrew *Gee-Hinnom*, so the Greek *gehenna* might be anglicised into Hinnom's Valley or remain untranslated, but never rendered hell. As well might the revisers have translated Jericho or Galilee hell. But a place of perpetual torment being given "where the worm dieth not and the fire is not quenched," *gehenna* may by a bold metaphor symbolize such a place, still it is difficult for the unsophisticated to comprehend what effect either worms or fire can have on immaterial and immortal souls. Whatever metaphorical meaning, if any, Christ may have had in the maledictions of *gehenna* is the greater mystery since none of his apostles made any allusion to the subject. We certainly think the revisers were not justified in translating *gehenna*, a specific geographical term, by the generic metaphysical term hell.

If the revisers are consistent in their rendering of the Old Testament, then the term hell will be substituted by the Hebrew *sheol* or the Greek *hades*, and hell will disappear from the English Old Testament, as it now has in half the places in the New Testament version.

The next revision will then leave *gehenna* untranslated, and so the Christian Scriptures will be clear of hell. Universalism, however, will gain nothing by this, as the destiny of the impenitent is not affected by *Gee-Hinnom* or *gehenna*, but by numerous other terms and phrases.

Should it be alleged that hell has so changed its meaning as not to be a synonym for *hades*, then how is that Greek term to be translated? Is the English language so poor as not to have a suitable word or phrase wherewith to anglicize *hades*? If not, why leave it untranslated? Must every reader study Greek or have a Greek scholar to read for him? And if the eighty wise and good reviewers are unable to translate it, then of what use is such a word in the Bible?

S. I. M. CONSER.

Chicago Tribune.

A CRITICISM.

NORRIS FARM, NEAR LA MOILLE, Ill., June 23.

I am away from my library, sitting in a pine grove, and do not know that there is in a Hebrew book within miles, except a copy of the Psalms that I chance to have with me, and yet I venture a word of criticism upon the able article of S. I. M. Conser, of Baltimore, that I have just found in the *Tribune* of last Sunday.

Speaking of the Hebrew word *sheol*, —translated hell in the Old Testament, —he says: "*Sheol* literally means rapacious, insatiable. It is derived from *shaal*—to ask, to crave." I had all along supposed that the noun *sheol* came from the verb *sha-al*—to dig; hence the idea of that which is hollowed out, or of the grave; and then metaphorically, to seek, to inquire; and hence the idea of the unseen, the hidden, the mysterious, that belong to death and the unknown world. Indeed, I think the word *sheol* may be very properly translated by giving this as the primary meaning. And this would agree with its Greek equivalent *hades*, which literally means the unseen. I do not care just where he gets the idea of the "rapacious and insatiable," either from the Hebrew or the Greek. Of course, what I say here is from memory, and that not from a very recent examination.

But this little criticism does not affect the value of Mr. Conser's able article; and I agree with him in what he says about the revisers leaving the word *hades* untranslated, and rendering *gehenna*, hell. They are both proper nouns; and certainly our word Hell—which formerly meant to cover or conceal, and thus agreed with the Hebrew and Greek—does not properly translate *gehenna*, which is simply *Gee-Hinnom*, or the Valley of Hinnom.

H. W. THOMAS.

(NOTE.—The Hebrew verb שאל—*shaal*—from which the noun שְׁאוֹל—*sheol*—is derived, has, according to Gesenius, two distinct significations. He says that the verb means—I. To dig, to excavate, to hollow out; hence, שְׁאוֹל—Hades; pr. a hollow place under ground. From the idea of *digging* comes readily that of *searching out*, inquiring." II. "To ask, to ask for, to demand, etc."

On the noun he says—"As to the etymology, שְׁאוֹל comes from the root שָׁאַל, I. and is i. q. שָׁשַׁל, a cavity, a hollow subterranean place; just as the German *Holle*, hell, is originally the same with *Hohle*, a hollow, cavern, and Latin *coelum* is from Greek κοίλος—hollow. The usual derivation has been from the notion of asking, demanding, root שָׁאַל. II. Since Orcus lays claim unsparingly to all alike, whence the epithet *orcus rapax*."

It will be seen from this, that Gesenius favors the signification of something *excavated*.

Davidson, in his Lexicon, seems to favor the meaning of *rapacious craving*. Our English word *grave* is derived from the verb *grave*, to cut, to carve, and signifies a *place cut in the ground* as the receptacle of the dead.—ED. RESTITUTION.)

Prophetic Times.

TOKENS OF THE JEWISH HORIZON.

P. J. J. WARSCHAWSKI."

At his first coming the Christ of God appeared in great humiliation and in poverty; so poor was he that, while "the foxes have holes, and the birds of the air have nests, the Son of Man had not where to lay his head." But at his second coming the Lord shall appear in his glory. For "the glory of the Lord shall be revealed, and all flesh shall see it together; the mouth of the Lord hath spoken it."

And there are signs of his coming at the present moment. Indeed, if we, with Bible in hand and the recent events spread out before us like a curtain, cannot discern the signs of our times, we are not in much better position than were the Jewish people of old.

While they held in one hand the sacred volume, every page of which was emblazoned with the names and titles of Messiah, they sadly erred in thrusting him out with the other when he appeared at the appointed time.

From what is actually taking place before our eyes, we cannot help noticing how prophecy, with reference to Israel's return and the approach of the Lord's advent, is most remarkably reaching its climax.

Witness the latest phenomenon on the Jewish horizon, and you cannot regard it in any other light than that "the time to favor Zion, yea, the set time is come."

I am alluding to a remarkable paragraph which appears in a contemporary as follows:

"Mr. Schick, who holds the appointment of Surveyor of Buildings in the Holy City, has lately issued a very instructive report. He tells us that ruined houses have been restored or rebuilt by individuals and companies, and buildings on the Peabody plan have been erected by associations. But this is not all. The streets, we are told, are now lighted, and for an Eastern city, kept most exceptionally clean. The aqueduct from the Pools of Solomon has been restored, and the water brought thence to the city. . . . . The sanitary department is under the control of a German physician. Bethlehem and Nazareth are eagerly emulating the progress of the capital. In the latter place windows are becoming quite frequent. It is asserted that there is a fixed resolution on the part of thousands in Prussia to make the country as hot as possible for Jews, and it is not unlikely that this may, in a measure, increase the already considerable number now returning to Palestine, more especially as the German Jews are already a power in Jerusalem."

Zion's prolonged wail is thus receiving a divine and gracious answer in the prophetic words: "And Zion said, The Lord hath forsaken me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee."

Thus much for God's part on behalf of his beloved city and his ancient people Israel, his promises being ever faithful ever sure.

But is there not in all this a voice like a trumpet blast, directed to the church of Christ everywhere, regarding that self-same city and that self-same nation? Listen! "Go through, go through the gates, prepare ye the way of the people, cast up, cast up the highway, gather out the stones, lift up a standard for the people."

If ever Israel needed the message of salvation proclaimed to them through a crucified and gloriously risen Savior, how much more so when many of the synagogue votaries are beginning to hunger after something more substantial than the Rabbinical husks can afford them! The seed of the word has long been scattered broadcast, and there exists abundant proof that in the hearts of many sons and daughters of Abraham, numbering in the east central part of London alone (where our missionary efforts are chiefly directed) nearly six thousand souls, the same has taken deep root.

The missionary efforts, therefore, to lead some of our Jewish brethren, at this almost eleventh hour, to him whose glory we, as his disciples and stewards, eagerly hope soon to behold—it may be sooner than we anticipate—should certainly, meet with every encouragement and Christian sympathy from all who are longing for his appearing; so that they who have long been toiling on and "sowing in tears," may at last be enabled, especially when there exists the possibility, of reaping in joy.

Oh! what will the harvest be?

Missionary to the Jews.

News Items.

TUNIS, July 4.—Grave apprehensions are felt for the safety of Europeans at all coast towns, as the rising of rebel tribes is extending.

The Arabs at Sfax have driven out the Europeans and occupied the forts. If the latter are not speedily surrendered, the French will bombard them. The Arabs pillaged the city. Three persons were killed and twenty wounded.

The Archbishop of Tunis, who is an Italian, has been requested to resign. The French Archbishop of Algeria will succeed him. This has caused a painful impression.

LONDON, July 4.—Bradlaugh, the Atheist, will not be admitted as a member of Parliament this session, as the bill which proposes affirmation to be used by those who object to oaths has been laid aside until next session.

ST. PETERSBURG, July 4.—The harvest is expected to be very good throughout the Russian Empire.

Heat, hail, gales, thunder storms, and terrible tornadoes have made havoc north, south, east, and west during the past few days. Superstitious people, who connect the appearance of a comet with physical disasters, must have been confirmed in their terror when they saw trees uprooted and houses levelled by these cyclones, churches lifted from their foundations and shattered into splinters, barns set blazing, and cattle killed by the terrific and incessant lightning, hail scourging whole villages, and laying waste the harvest for miles, and reservoirs bursting under the sudden deluge of rain.

Communications.

EPHESIANS V. 32.

E. S. HARDING.

"This is a great mystery."

Christ and the church a great mystery in Paul's day, a great mystery still, and will remain such until the manifestation of the sons of God. Now knowing in part, seeing through a glass darkly. It doth not yet appear what we shall be. There is now the mysterious working in and working out of redemption, unseen, known only by faith, existing in us a mystery. Its manifestation awaits Christ's appearance. Then we shall see him and be made like him. We have an earnest now; then we shall have an exceeding eternal weight of glory.

I cannot speak save only as God hath spoken: to interpret I must compare Scripture and Scripture.

Our life now is hid, we possess the germ. As the oak in the acorn is a mystery, so the new creation in us baffles finite minds; reason is lost in its endeavors to solve the problem of plastic power in the vegetable and animal kingdom.

So eternal life in man is by faith. To be born again is to be conceived of the Spirit, thus we have a Savior, according to the Scriptures born of the Spirit, raised from among the dead, as a first-fruit.

God's law in grace is the law of association. In Adam all die—in Christ all are made alive. There is an order of association in both. Abel and Cain by the one. Just and unjust of the other. In Christ the believer is declared just, and in Christ he receives the newness of life and holiness and power.

The natural mind discerns not, neither is it possible for it to understand spiritual things. The first man sees, the second man believes; the one of the earth earthy sees death, the other of things unseen believes in life from the dead. Christ's resurrection is the first-fruit of the believers. The first-fruit is a part of the fruit—a sheaf taken where more of the same kind remained. After all is gathered only the stubble is left unto the end.

We are not infinite yet, we only know in part. It is a great mystery, the church is as one, members one of another, Christ its head and it is by virtue of union, the one body gathering, growing in fullness, the concepting state, embryo formation, "Till we all come into the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." The process of recovery and glorification is carried on in mystery to its goal, when resurrected from among the dead we see him as he is, then that which is in part shall be done away, we shall be like him, to behold his glory revealed in us. The mystery is in the resurrection, even we ourselves within ourselves are sighing, ardently desiring, in birth-pangs the redemption of the body —the church, the body of Christ, bone of his bone, flesh of his flesh. Is it not a great mystery, that of spiritual bodies? What shall be the conditions, the circumstances, the necessities, and capacities of beings thus perfected, thus glorified. As was our Lord after his resurrection, soon for forty days we shall be individual personalities with sensible manifestations of sight, and touch and discourse, for purposes of ministry and enjoyment. This all lies in the mystery, beyond the power of our elucidation, as we know only by faith of the terms involved or of the very existences spoken of. We know this, that when the mystery unfolds, it will be a death blow to evil, and the reinstatement, the reinstallation of God. "Behold the tabernacle of God is with men, he will dwell with them, God himself shall be with them, and be their God." So then, that resurrection will prove a birth into all the glories of Divine Sonship! that resurrection will impart an incapacity of death! that resurrection will usher into—the Kingdom, Eternal Life. Unveiled Sonship! "This is a great mystery! but I speak concerning Christ and the church."

OBITUARY.

DIED—At Bloomer, Wis., Jan. 27, '81, Orva A. only son of brother and sister M. and L. Tatman, aged eight years, two mo., and twelve days.

The funeral was from the Congregation church. Words of comfort by the writer from Heb. ix. 27, 28. This is the second time death has entered this family within a year, but this time it has taken the father's pride and the mother's joy. Little Orva was a noble and a beautiful child, but our brother and sister sorrow not as those who have no hope, knowing that the power of the king of terror has been broken by the resurrection of our Lord from the dead, and we believe that Orva will come again from the enemy's land, when Rachel's children shall "come again to their own border."

MRS. A. C. SEDGWICK.

DIED—At Aurber, Wis., Dec. 25, '81, Maud, infant daughter of George and Etta VanEschow.

Funeral services at the house of the grandparents, R. Hills, by the writer, from Jer. xxxi. 16–17. It is seldom we see a brighter bud or a more promising child than little Maud; but she sleeps in the family burying ground, near the remains of her great grandmother, the first wife of our esteemed brother, Wm. B. Putman, and as we looked upon the grave of this aged saint and thought of the trials and hardships, the cares and the sorrows she had endured as she traveled through life's journey with the companion of her youth, contending for the faith once delivered to the saints, our heart's desire ascended to God to speed the time of our promised redemption, to bring that morning of joy that shall be undimed by tears, that blessed state where death shall never be known.

MRS. A. C. SEDGWICK.

DIED—At Magnolia, Wis., June 11, '81, Eva A. wife of Don Osborne, and youngest daughter of brother and sister I. and L. Worthing, aged 28 years.

By this pursuit of divine Providence many hearts are made sad, a loving husband with bright prospects for future happiness, sees her who was the light and joy of his home-circle, suddenly cut down—falling a victim to a disease that love nor medical skill could overcome, while he is left to mourn not only his own loss but also for the little son who may never know a mother's love. This is indeed a sore affliction not only to the husband, but also to the aged parents and the two remaining sisters. She was a loving wife, a tender and dutiful daughter, an affectionate sister, and a warm-hearted friend, and with all her noble and good qualities she had as few faults as fall to the common lot of those of her years. She will be missed by her many acquaintances and mourned for by a large circle of relatives. The funeral was held at the Methodist Church, and the living were addressed from Psalms xxx. 5: "Weeping may endure for a night but joy cometh with the morning."

MRS. A. C. SEDGWICK.

CHANGE OF ADDRESS.

My address until further notice will be as follows: Until July 16, direct to Irving, Iowa, care of Levi Marsh. From that time direct to Mayville, Cloud county, Kansas.

J. M. STEPHENSON.

ANNOUNCEMENTS.

The Lord willing, I will be at Samuel Andrews on Friday before the first Sunday in July. Friday before the second Sunday in July at the Roose schoolhouse, or as brother Roose may appoint. Can fill another appointment on the third Sunday if the brethren at some other point desire me to hold a meeting.

J. S. HATCH.

There will be a basket meeting July 10, near brother Grady's, on Big Creek, Kan., nine miles northwest of Erie.

Also a basket meeting July 17, near J. B. Rees', in Wilson Co., Kan. A general invitation is given to all to come. Brethren lay aside the toil and labor of life, and let us have a good time at both meetings.

By order of the Church.

JOHN POORE.

The Semi-annual Meeting of the Christian Association of Iowa will convene at Irving, Tama county, the Lord willing on Thursday, July 7, 1881, and hold over Sunday. It will be a tent meeting, and brethren throughout the state are cordially invited to be present with their tents. Churches please remember to send one delegate for every ten members or fraction over five. Brethren from abroad are invited to be with us. A good meeting is hoped for. Brethren Reed, Stephenson and Whitesit have been invited to help minister to the inward man. Provisions will be on the ground for sale to provide for the outward man. Let us have a general turnout to this meeting, the inclement weather having interfered with the last two meetings.

O. R. CHOWN, Pres.

JOHN FITZ, Sec.

The Church of God of Montague and Wise Counties, Texas, will hold their annual Conference at Valentine Springs in Montague County, commencing Friday, August 12, 1881, at four o'clock, P. M. The place of meeting is four miles south of Forestburg, sixteen miles south of St. Jno, sixteen miles southeast of Montaguetown, thirty miles west of Gainsville, and twenty miles north of Decatur. We invite every body that feels an interest in the word of God to come over. Brethren coming from a distance will go to brethren Hedges, Grimes, or Sowers, who live near the meeting place. We want all the preaching brethren we can get. Any preaching brother who can come will please address me at Sunset, Wise Co., Tex., and we will help him come.

T. T. DOYAL.

W. J. B. Fenimore will hold a Grove Meeting at Kings Corner, Clinton Co., Ind., commencing at eleven o'clock on Saturday, July 9, and continue over Sunday. Brethren and friends are invited to come. Bring your dinners and horse feed and stay for two discourses on Sunday. Bring your hymn books and have some good songs. Come one, come all.

DR. J. A. THURMAN.

The Annual Assembly of the Church of God will commence on Friday, Aug. 5, at the house of the brethren in Winchester, Va., and continue over Sunday, which will be the first Sunday. All of the Abrahamic faith, and the people in general are respectfully invited to attend. All from a distance will please notify the writer in due time, and we will meet them at the R. R. depot, and take care of them during the meeting, and longer if they will stay, as we love the communion of the brethren in Christ.

N. J. MORGAN.

The Piedmont Advent C. C. will meet with the church at Tabernacle, Caldwell county, N. C., Aug. 7, and continue three days. Tabernacle is 18 miles from the R. R., Hickory being the nearest depot. Persons coming on the cars will go from Hickory to the conference by means of private conveyance.

JACOB J. HAUSHAW, Sec.

A. B. MAGRUDER'S REPLY

—TO—

R. G. INGERSOLL.

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MAN

AS HE WAS, AS HE IS, AND AS HE SHALL BE,

A Lecture delivered before the Liberal League, Pittsburg, Pa., Jan. 16, 1881.

By Dr. J. H. THOMAS.

This is the article that appeared in THE RESTITUTION of Jan. 26, 1881, in pamphlet form. Most of our brethren know how ably the subject is handled, and the consequent importance of circulating it largely. Send to this office for it.

Price 5c. each; 12 for 50c., or 25 for $1.

Poetry.

WHY ART THOU SAD!

W. I. CROCKETT.

Why art thou sad, O pilgrim waiting one?
Why art thou bowed beneath a weight of care?
Why dost thou pause thy pilgrimage began,
To breathe again earth's poisonous perfumed air?
Lift up thine eyes though they be dim with tears.
Can't see no glory in the coming years?

Cast off thy sadness, let the world be sad,
Put on thy strength to conquer in the strife:
Come dry thy tears, to-morrow thou'll be glad,
And drink from out the heavenly fount of life.
Go place thy care upon the Just and true.
Who have his promise: He will care for you.

Hast seen the moon upon the van of day,
Pierce through the dusky thin of night?
Hast seen the pests of darkness flee away,
Before the gorgeous panoply of light?
Be true, faint not, another morn thou'll see,
The glorious morning of Eternity.

Communications.

REPLY TO INGERSOLL.

A. B. MAGRUDER.

Editor Restitution:

Please allow me to state for the information of the brethren and others interested, that my reply to Ingersoll's lectures is now out in a neat, well bound, covered pamphlet of 142 printed pages, and that the copies subscribed and paid for (to this date 402 copies) have been sent to the proper postoffice address, by mail, or in some cases where the packages were bulky, by express.

In some few cases, the transmission is delayed by request of subscribers about to remove, etc. If by inadvertence or oversight, any were omitted in the supply I hope such will apprise me by letter or post card, and the failure will be rectified.

Many of the subscribers have generously donated some part of the copies to which they were entitled, with the purpose of creating by their sales a fund to defray cost of advertising, postage and expressage, and some other small incidental expenses, to insure a large circulation, and to pay for paper, press work, etc., of a second edition from the stereotypes which have been prepared for that purpose, if such edition should be warranted by the ready sale of the remainder now on hand. It is too soon to tell how the book will sell, but we have no reason to fear that it will not be favorably received, judging from the greeting it has met from the few persons which have had time to notice it.

In some instances brethren have written to authorise retention of some of their copies to be sold on expense account AFTER they had been forwarded by the publishers. In such cases will those subscribers kindly dispose of these surplus copies, if practicable, and remit proceeds to me by mail, or apprise me that they are held subject to my order.

As I have from the beginning undertaken this grateful task—this high honor—of standing up for the word of the Lord, and "contending for the faith once for all delivered to the saints," from no motive of personal gain, but as the advocate and defender of the household of faith, and as obeying the mandate of God, "to be ready always to give a reason for the hope we cherish, and the faith that is in us," against all blasphemous Philistines who presume to defy the Lord of Hosts, I thank God and take courage that he has put it into the hearts of so many of his people to help in this common cause, and that our humble task of gladly bearing testimony to his truth has been so far accomplished.

"The Bible Defended and Atheism Rebuked," however humble its merits, possesses at least this value, that it is the free and fearless testimonial of the "Little Flock" of God's faithful ones to whom it is "his good pleasure to give the kingdom." We crave no higher honor, no greater reward; and we do not fear that he will despise our little offering—all honor and blessing to his holy name, through Jesus, his Son, our Savior.

With me it has been a work of faith as well as a labor of love. May God's blessing make the little work a means and a harbinger of saving to many in this perverse and gain-saying generation.

Stephens City, Va.

STAND FIRM,

J. F. WAGONER.

Only let your conversation be as it becometh the gospel of Christ, that whether I come and see you or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind, striving together for the faith of the gospel.

The above earnest injunction was sent to the Philippian brethren over eighteen hundred years ago. The zeal of a faithful and uncompromising advocate of the gospel urged upon the church at Philippi four things of the greatest importance to a high development of Christian character.

1. Conversation becoming the gospel.

2. A state of affairs in the church showing harmony among the brethren.

3. Firmness in devotion to the truth, and—

4. Unity in the faith of the gospel.

It was necessary THEN for these elements to be found in the church, it certainly can be no less a necessity NOW. And if when so recently organized, and under the pure and correct instruction of an inspired apostle the church needed the above earnest injunctions, what shall we say when so far removed from these favorable circumstances, when error rendered almost sacred by hoary age has fastened its fangs upon the pure unadulterated truth, should it not be urged upon all who profess to be representatives of the ancient faith?

Neither the truth nor its requirements have changed since Paul wrote urging such duties upon the brethren. The same firmness, the same unity, the same pure and holy conversation, the same good order in the church are as essential to Christian character now as they were then. If no compromise could be made then with error, neither can it now. If truth could then be readily distinguished from error, so it can now.

That there is a dangerous tendency to compromise with error may be seen from the reports that are given by some who give accounts of their labors.

Recently something like the following appeared in THE RESTITUTION. "The Methodists and Baptists invited us to preach in their churches;" and the writer adds, by way of explaining this strange procedure, "that extreme views have ceased to be urged." The writer does not state I believe which party holds the extreme views, hence one is left to infer that both parties have yielded a little and thus have united.

Brethren remember that extreme views began early in the history of the Bible. The first extreme views we find are stated about thus:

God's extreme views as to man's destiny—"Ye shall surely die."

The extreme views of the serpent as to man's destiny—"Ye shall not surely die."

Now for these two parties to unite it would be necessary for these extreme views to yield and unite upon some middle ground. Suppose one should say, "Well, I believe that part of the man dies, I did say that the man died, but I will take that back for the sake of a union with you."

"Well, as you have yielded a point for the sake of union, I will also yield. I believe that the man does not die, but will say that part of the man dies."

Thus the two parties unite, but both abandon extreme points. Now it is through such compromises that the serpent's lie is more potent in the religious world to-day than all the positive declarations of God's holy word. Through such compromises every grand truth of the Bible is swept from the religious creeds of the churches.

Through holding "extreme views" I have been for twenty years debarred from the houses of worship of the world's religious bodies. It is true that propositions have been made to me to lay aside extreme views and then I could be welcome. Away with this compromising spirit. It will shut many out of the kingdom of God. There is no truth found in the Bible of so little importance that we can exchange it for error.

Let no false notion of charity tempt you to throw the mantle of sincerity over the errors of your fellow men. Do your duty plainly and yet kindly. Dare to preach the truth though it offend your dearest earthly friend. Remember the many solemn injunctions placed upon those who handle the word of the living God. If an angel from heaven would be cursed for perverting the gospel, shall we not boldly warn those who although sincere and honest are yet perverters instead of preachers of the gospel.

Shun not to declare the whole counsel of God. Reprove, rebuke with authority. Preach the word fearlessly. Do not be afraid of offending people by telling them the plain truths of the Bible. God nowhere requires you to respect error. Call things by their right names; don't include the religious fanaticisms of the world in terms used to express Christianity, for Christianity is one thing, and worldly religion is quite another.

Who can but admire the fearless yet plain and truthful statements found in the article on "The True Gospel," by Brother Crockett? Such language is demanded.

Let us go forth in the last struggle for truth with this inscribed upon our banners:

"No compromise with error."

Yours for the truth, the whole truth and nothing but the truth.

Denver, Ind.

Youths' Column.

The Children's Song.

FRANCES R. HAVERGAL.

God of heaven hear our singing:
Only little ones are we.
Yet a great petition bringing.
Father, now we come to thee.

Let thy kingdom come, we pray thee:
Let the world in thee find rest:
Let all know thee and obey thee,
Loving, praising, blessing, blessed.

Let the sweet and joyful story
Of the Savior's wondrous love
Wake on earth a song of glory,
Like the angel's song above.

Father, send the glorious hour;
Every heart be thine alone.
For the kingdom and the power
And the glory are thine own.

Visitor.

The Snow Prayer.

A little girl went out to play one day in the fresh new snow, and when she came in she said:

"Mamma, I could'nt help praying when I was out at play."

"What did you pray my dear?"

"I prayed the snow-prayer, mamma, that I learned once in Subbath School: 'Wash me, and I shall be whiter than snow.'"

What a beautiful prayer! And here is a promise to go with it:

"Though your sins be as scarlet, they shall be white as snow." What can wash them white? The Bible answers:

"They have washed their robes, and made them white in the blood of the Lamb."

Only One.

Hundreds of stars in the pretty sky;
Hundreds of shells on the shore together;
Hundreds of birds that go singing by;
Hundreds of bees in the sunny weather.

Hundreds of dewdrops to greet the dawn;
Hundreds of lambs in the purple clover;
Hundreds of butterflies on the lawn;
But only one MOTHER the wide world over.

S. S. Classmate.

Home Politeness.

A boy who is polite to his father and mother is likely to be polite to every one else. A boy lacking politeness to his parents may have the semblance of courtesy in society, but is never truly polite in spirit, and is in danger, as he becomes familiar, of betraying his real want of courtesy.

We are all in danger of living too much for the outside world, for the impression we make in society, coveting the good opinions of those who are in a sense a part of ourselves, and who will continue to sustain and be interested in us, notwithstanding these defects of deportment and character.

We say to every boy and to every girl, Cultivate habits of courtesy and propriety at home—in the sitting-room and the kitchen, as well as in the parlor, and you will be sure in other places to deport yourself in a becoming and attractive manner.

When one has a pleasant smile and a graceful demeanor, it is a satisfaction to know that these are not put on, but that they belong to the character, and are manifested at all times and under all circumstances.

Addie in Little Christian.

About Doves.

The carrier dove has been made famous in history and poetry for its remarkable feats and great usefulness.

During the wars of the ancient Romans, the crusades, and others, they were very useful in carrying news from the besieged cities. The message was written on very thin paper and fastened under the wing, tied to the leg, or put in a thin gold box and tied about the neck. Sometimes they were caught by the hawks of the besieging army, and the message fell into the hands of the enemy.

Carrier doves fly about twenty-five miles per hour, though some have attained a far greater speed.

The turtle dove has ever been regarded as the emblem of tender affection. Its gentle, soothing notes win the sympathy and love of every hearer.

The species that is most common and with which we are more acquainted is the rock dove. It is so named because it builds its nest in rocky caverns rather than in trees. It is so strongly attached to its rocky home that even after several generations have never known anything but wood houses, the young that escape from the dovecote will sometimes seek the rocky cave to which the bird's nature directs him. They can be made quite tame, however, and from the rock dove have sprung all the varieties of domestic doves.

The management of the dovecote has become quite an art, and may be made quite profitable. The eggs are laid in three days, and hatched in fifteen more; the female sits on the nest by night, and the male during the day. Those which the keeper wishes to mate should be shut up together when quite young, and in a short time they will become so strongly attached that only death or removal will separate them.

My little cousin had a pair of doves which became great pets in the family. They would play with the children, follow them from house to house, light upon their shoulders, and eat from their hands, and even the baby would stretch out her little hands for the cooing doves, and nestle them in her arms.

This was all very nice, but the children were not satisfied until they had taught them to come into the kitchen. Their mother told them the doves would be troublesome if they got into this habit, and so it proved. Sometimes it was very embarrassing to have the creatures come flying right into the dining room when they had company.

One day when they were seated at the table Carrie went to get a custard pie that was set on the bread shelf to cool.

"Oh, you naughty, naughty doves!" exclaimed Carrie, as she entered the pantry.

Her mother hastened to see what she was laughing so heartily about, and behold! right in the middle of that pie stood both of the doves, having a fine time. Of course she was annoyed, but could not help laughing at the comical situation.

Audubon describes a beautiful dove which lives on the coast of Florida. Its cooing is so peculiar that every one asks, "What bird is that?"

A man who had once been a pirate said that the soft and melancholy cry of this dove, heard about the wells the pirate crew had dug in one of those Keys, awakened in his heart feelings of penitent sorrow. So deeply was he moved by the soft notes of the birds, the only soothing sounds he had heard while in his wild course, that he determined to desert his ship and try to escape. He returned to the well, and listening to the cooings of the Zenaida dove, prayed for mercy and became an honest man.

The dove is the chosen type of the Comforter, the Holy Ghost, which descended in bodily shape like a dove and rested upon the head of Jesus as he was baptised by John.

Let us open our hearts and let this heavenly Dove come in and abide with us, and then the blessed fruits of the Spirit will abound in our lives, and bring peace and gladness to our hearts.

Selections.

Evangelist.

JERUSALEM.

REV. THEODORE L. CUYLER.

I am never weary of studying the every-day life of these dwellers in Jerusalem. Every color, kind, and costume are represented in the streets. The streets themselves are about as wide as the hall of an average house in America—except "David" and "Christian" streets, which reach the remarkable width of about fourteen or fifteen feet! In these two thoroughfares a few dim lights are hung at night; in all the other alleys, the few persons who venture out at night carry their own lanterns. Many of the streets are arched over with heavy stone, and look like long vaults. Through these streets pour a steady stream of foot-passengers, camels, and donkeys, so thick and confused that one must walk circumspectly or he will be run over. As to the filth of these thoroughfares, it is so amazing as to even make New York seem clean in the comparison. One excuse for this chronic nastiness is the scarcity of water, for all that the inhabitants have to rely upon is the rainwater, which falls during about three months, and is preserved in cisterns for use during all the rest of the year. Into the sides of these narrow streets are let a series of rooms (or caves) about ten feet square, which constitute the shops and stores of the metropolis of Judea. In one room works a blacksmith, with an anvil and an iron vise like ours. In the next shop a closely veiled Turkish woman is buying a silk dress; there is only space for the salesman and about six customers. Next to the dry-goods shop is a grain market with heaps of wheat, sesame, rice, and barley on the floor. A woman is filling a half-bushel with barley and squeezing it down with her hands so that she may furnish "full measure, pressed down and running over." So does every little act throw light on the Scripture in this land of the Bible.

Next to the grain market is an ancient khan, on whose seats are a group of country folk, some smoking their narguilehs, and some fast asleep. (These Orientals lie about fast asleep, in the mosques, in the streets, on the camel's back, or anywhere.) Behind the seats in the khan are a dozen donkeys being fed on barley straw. It must have been in the subterranean room of just such a khan at Bethlehem that our blessed Lord was born. Probably the khan at Bethlehem belonged to the descendants of David, so that Jesus was born on the actual spot where Ruth, Jesse and the Psalmist one resided. Next to the khan we come to a shop in which a cotton-dresser, with a clumsy instrument like a one-stringed harp, is dressing raw cotton from Egypt. Next to him is a money-changer and he is probably a Jew. Along through the crowded streets push and press a motley throng of Jewesses with white cotton mantles over their heads—of bare-legged Arabs—of Armenian priests with slouching black hoods—of Greek priests with caps like a section of stove-pipe—of Franciscan friars in grey robes with a rope tied around their waists—of turbaned Turks and occasionally a Bedawin chieftain from the desert. I saw one splendid-looking fellow to-day well mounted, and carrying a spear twelve feet long. Occasionally we meet an Arab woman bearing a bag on her back hung by a cord across her forehead. Out of the bag peeps a baby Ishmaelite six or eight months old. The Jewish women and the fellaheen generally go unveiled. The Turkish and the Arabs, too, of the higher castes wear a thin gauze veil.

The Jews compose about one-third of the population of the city. They live on or about Mount Zion, are of the most bigoted type, and a large number of them are dependent on the gifts of Sir Moses Montefiore and other rich Jews in Europe. From this class it is difficult to make converts to Christianity; but Bishop Barclay, Mr. Kelk, Mr. Friedlander, and others, are working hard with their church and day-school—and they have succeeded in gathering about two hundred proselytes into "Christ Church." I looked into the chief synagogue on Mount Zion the other day. About a dozen gray-bearded Israelites were studying the Talmud. Some looked like Abraham—and some like Shylock. In about such an edifice our Lord stood up to expound the prophecies of Isaiah and Nazareth. As I was passing through the Jewish quarter I heard the hum of children's voices, and went into one of the principal schools. Upon the floor and upon low seats were a crowd of boys sitting cross-legged, swinging back and forth, and all repeating something that sounded like "alah-alah-lah-lah-lah" in a rapid roll. Their teacher was smoking a cigarette, and kept up as steady a clatter as his pupils. In some rooms they were studying the Pantateuch; in others they were busy over their arithmetics. Their school-books were well printed.

No society is doing more good in Jerusalem than the German deaconesses of Kaiserswerth. They have an admirable school for Arab girls called the "Talitha cumi"—outside of the Jaffa gate. Bishop Barclay took me out to their interesting anniversary on Wednesday. The children sang sweetly, and Baron Munchausen (the German Consul) and others delivered addresses. On that same evening I addressed a missionary meeting in the English chapel on Mount Zion; it seemed much like a "monthly concert" service at home. Probably the early prayer-meeting in the "upper room"—into which descended the baptism of the Holy Spirit—was held very close to that spot.

New ideas are working into Palestine. A new city is going up on the west side of Jerusalem, outside the gates. Along the turnpike to Jaffa runs the telegraph wire, and on the plain of Sharon stands the large "Jewish Agricultural College," surrounded by a model farm and thrifty nurseries. Bethlehem is a thriving town—largely it is nominally Christian—and it carries on extensive manufactures in mother of pearl. The Bethlehemites brought back from our Centennial Exhibition at Philadelphia about seventy thousand dollars as the net profit of the sale of their beautiful wares. If Palestine was only delivered from the tyranny of the Sultan, or was ruled by such a man as the Pasha Rouff (the Governor of Jerusalem), it would rise rapidly into a new era of economic progress. The Sultan's touch and tread are death.

I began this letter at Jerusalem, but I finish it at beautiful Jaffa. I came down yesterday—in company with three Armenian pilgrims—in about ten hours, resting one hour at Ramleh. The road for wagons is very fair. The village of "Soba," on a lofty height, contests with "Abou Gosch" the right to an identity with ancient Kirjath Jearim. Either may be the right spot, and much may be said for both. The last hour of my ride—among the enchanting orange-groves near Jaffa—was the finest oriental picture I have seen in Judea. The oranges—of which three millions a year are produced here—are in their luscious perfection. Figs, brilliant pomegranates, and stately palms line the road. Troops of camels and picturesque travelers pour along. Before me rose Jaffa on its hill-top, and beside it sparkled the blue Mediterranean. The memory of Dorcas and of Peter and of Cornelius added new sweetness to the fragrant air.

At this excellent "Jerusalem Hotel" of Consul Hardegg—which stands amid an ocean of bright flowers—I meet Mr. Armstrong of the British "Palestine Exploration" corps—on his way to join Captain Conder for a trip of research beyond the Jordan. To-morrow I sail—God willing—for Beyrout. I have spent two weeks in Judea; but the hot weather and other sufficient reasons prevent my going into Galilee. I have seen the best representative places in Palestine, and am quite content that the last spot of this sacred soil on which my delighted eye can rest shall be beautiful Joppa, with its background of Sharon, and the distant mountains about Beth-Hor.

Washington Post.

ANSWERS TO INGERSOLL.

A Virginia Layman takes Issue with the "Great Infidel"—His Line of Argument—A Position Sustained with Force and Logic—The Author Handles the Lecturer Without Gloves and Personally.

Mr. Allan B. Magruder, of Stephens City, near Winchester, Va., has just published a reply to Col. Ingersoll's several lectures, in the form of a pamphlet or small book of 140 pages. Mr. Magruder, who signs himself a layman and Bible student, plainly states in his preface and introductory his reason for writing this little work. He does not believe, in the first place, that contemptuous silence is any answer to the assertions of the Pagan prince; and, secondly, he calls attention to the fact that the challenge to that gentleman published in the *Post* of December 19, 1880, was not taken up. [Mistaken.]

It is a fact, perhaps, that a majority of the replies to Ingersoll are of a character to make us wish that the writer had not undertaken the task. This cannot be honestly said of Mr. Magruder's book. While it makes no claim to great literary merit, it is yet well written, in some places forcible, and strong in tone throughout. The writer seems possessed of a quick insight into the weak points of his opponent, and knows how to present them to the best advantage.

There are certain chapters in the book in reference to the design of God in creation, the future rulers of the nations, and the Bible in the light of reason and revelation, etc., which, not having directly to do with Col. Ingersoll, need not be discussed in this article. They are, however, necessary component parts of the whole, and are so interwoven with the plan of the book as to preserve the author from the charge of wandering away from his subject or begging the question.

Mr. Magruder does not attempt to maintain or vindicate the creeds and systems of the Catholic and Protestant religions. That issue, he says, is not before us. His motto is, "One thing at a time," and this one thing is God's word and the vindication, as therein declared, of God's ways to man. He devotes the opening chapters to a general view of Ingersoll's methods of attack. His conclusions may be summed up in the following sentences:

"It is the weak device of a shallow reasoner to characterize a creed or practice opprobriously, and then to assume that his opponent undertakes the championship of the obnoxious tenet and proceed to disprove and demolish it. Such it would seem is Mr. Ingersoll's method of dealing with the Bible. He concludes that when he has refuted the church creeds, as he fondly believes he has, he has overthrown the Bible also, which he assumes to be identical with them. Let him try the Bible doctrine on its own merit."

In reference to Mr. Ingersoll's ignorance of the Bible, Mr. Magruder quotes the well-known anecdote of Lord Lyttleton and Gilbert West, who, having become imbued with infidelistic sentiments and believing the Bible to be a myth, undertook to attack what they believed to be its most vulnerable parts, viz: the conversion of Paul and the resurrection of Christ. A lengthy and patient investigation led them into an exactly opposite belief, and, like honest and truthful men, they wrote in defense of what they intended to disprove. Accordingly, Lyttleton's "Conversion of Paul" and West's "Demonstration of the Resurrection of Christ are masterpieces of their kind, both in fact and argument. Mr. Magruder intimates that Mr. Ingersoll might profit by their experience if he would follow their example of diligently reading the book he assails.

Mr. Magruder then proceeds to discuss what seems to be Ingersoll's "most formal and elaborate" lecture, "Some Mistakes of Moses" and claims that the simplest way to answer it is simply to call for the proof. As, however, this mode might not be conclusive to every one, he points out twelve assertions inside of thirteen pages which are unwarranted and deliberately false, especially the statement that "there is not one word about woman in the Old Testament except the word of shame and humiliation." Nor does Mr. Ingersoll's latest lecture, "What Shall We Do to Be Saved?" escape Mr. Magruder's probing, penetrating knife. To quote from the book: "On page 39 he (Ingersoll) says that the passage in Mark xiv. 16, which teaches salvation by faith, is 'the most infamous passage in the Bible; Christ never said it, no sensible man ever said it.' 'It is a frightful declaration.' Yet on pages 82-87 he gives his creed as well as his gospel in answer to the question: What must we do to be saved? He says: 'I believe in good fellowship, good friends,' etc. 'I believe in the gospel of cheerfulness, in the gospel of intelligence, of education, of liberty, of forgiveness to each other, in the grand religion of humanity,' and adds: 'That is what I believe in.' All this from a man who indignantly denounces salvation by faith as illogical, absurd and even frightful—a man, as we have seen, who takes not a step in mental, moral or physical life except by faith as the motive power. Verily, such a man writes his own epitaph and follows as chief mourner at the funeral of his own reputation."

After disproving certain assertions in this lecture, as to what the gospels say and do not say, by citations from the Bible itself, Mr. Magruder refers to Mr. Ingersoll in the following words:

He deals with superficies, not with solids. He declaims, he does not discuss. He asserts, he does not prove. He does not reason, but he rants. He never deliberates, he dogmatizes. He does not investigate, he invents. His imagination has been cultivated at the expense of his reasoning faculties. The propensities and emotions predominate. They keep in abeyance the moral sentiments. Such men are superficial philosophers, who take up or oppose a position without consideration, as a man tosses of a glass of beer without being thirsty. They do not think, weigh or measure. They accept what they find to be in harmony with their governing impulses and propensities, and are borne along without resistance on the tide of the passions and emotions. All logical inquiry, all searching analysis, all study of the causes and reasons and end of things is irksome to them. If they ever heard, they do not heed the pithy truth, "Who must investigate do must believe." They walk by, feeling not by faith, and are impelled only by what they see and hear. Now, not then; the present gratification, not to-morrow's reward, forms the motive power of their actions. Destitute of faith, they do not believe that it can take hold of any future good. They deny that it is either "the substance of things hoped for or the evidence (conviction) of things unseen." To believe demands some thought, some investigation. Disbelief, or rather unbelief, is simpler and easy. Hence, all such men are Atheists; it is their only creed, or no creed.

Not the least interesting chapter in the book is the argument that eternal punishment is not eternal pain. Mr. Magruder's idea is that the damnation, or literally, condemnation, spoken of in the Bible, means death. To prove this he brings up innumerable texts, while passages of Scripture apparently inconsistent with it are, to say the least, ingeniously explained. He claims that at the final judgment those who merit it will be given eternal life and happiness, and those who are condemned "receive for the deeds done in the body a punishment according to their works and die the second death, by being remanded back to their parent dust, there to stay forever." He argues that as death is the highest punishment inflicted for disobedience to human law, so it will be the highest for disobedience to the Divine law. Now, this idea is not altogether original, Rev. C. K. True * having advanced it some years ago; nor is analogy always good reasoning, but Mr. Magruder presents his case in a strong light.

*We are before True.

Poetry.

JOHN MILTON ON HIS OWN BLINDNESS.

SELECTED BY H. BOND.

I am old and blind—
Men point at me as smitten by God's frown,
Afflicted and deserted by my kind,
Yet I am not cast down.

I am weak, yet strong;
I murmur not that I no longer see;
Poor, old, and helpless, I the more belong,
Father Supreme! to Thee.

O! Merciful One!
When men are farthest, Thou art most near.
When friends pass by, my weakness shun,
Thy chariot I hear.

Thy glorious face
Is beaming toward me, and its holy light
Shines in upon my lonely dwelling-place,
And there is no more night.

On my bended knee
I recognize thy purpose, clearly shown;
My vision thou hast dimm'd that I may see
Thyself: Thyself alone.

I have sought to fear:
This darkness is the shadow of thy wing;
Beneath it I am almost sacred; here
Can come no evil thing.

Oh! I seem to stand
Trembling, where feet of mortal ne'er hath been,
Wrapped in the radiance of thy sinless land,
Which eye hath never seen.

Visions come and go:
Shapes of resplendant beauty round me throng.
From angel lips I seem to hear the flow
Of soft and holy song.

It is nothing now,
When heaven is opening on my sightless eyes;
When airs from Paradise refresh my brow,
The earth in darkness lies.

In a power clime
My being filled with rapture—waves of thought
Roll in upon my spirit—strains sublime
Break over me unsought.

Give me now my lyre!
I feel the stirrings of a gift Divine;
Within my bosom glows unearthly fire.
Lift by no skill of mine.

Communications.

A SECOND EXODUS, TRAINING AND RECONSTRUCTION OF THE TWELVE TRIBES OF ISRAEL.

J. M. STEPHENSON.

The prophet Isaiah says, "And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people which shall be left from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather the dispersed of Judah from the four corners of the earth. And the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river and shall smite it in the seven streams and make men go over dry-shod. And there shall be a highway for the remnant of his people which shall be left from Assyria: like as it was to Israel in the day that he came up out of the land of Egypt." Isa. xi. 10–12, 15, 16.

Thus a second Exodus is clearly and unmistakably taught for the twelve tribes of Israel such as has not been realized since the return from Egypt under the leadership of Moses. This second Exodus will continue forty years, during which the rebels shall be purged out, leaving none but the loyal and obedient to be organized into the kingdom of their Messiah. God by the mouth of Micah, says:—

"Feed thy people with thy rod, the flock of thine heritage which dwelle solitary in the wood, in the midst of Carmel: let them feed in Bashan and Gilead as in the days of old. According to the days of thy coming out of the land of Egypt will I show unto him marvellous things. The nations shall see and be confounded at all their might; they shall lay their hands upon their mouth, their ear shall be deaf. They shall lick the dust like a serpent, they shall move out of their holes like worms of earth: they shall be afraid of the Lord our God, and shall fear because of thee. Who is a God like unto thee that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage. He retaineth not his anger forever, because he delighteth in mercy. He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea. Thou wilt perform the truth to Jacob and thy mercy to Abraham, which thou hast sworn unto our fathers from the days of old." Micah vii. 14–20.

"As I live saith the Lord God, surely with a mighty hand and with a stretched out arm, and with fury poured out will I rule over you. And I will bring you out from the people, and gather you out of the countries wherein ye were scattered, with a mighty hand, and with a stretched out arm, and with fury poured out. And I will bring you into the wilderness of the people and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you saith the Lord God. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant. And I will purge out from among you the rebels, and them that transgress against me. I will bring them forth out of the country wherein they sojourn, and they shall not enter into the land of Israel: and ye shall know that I am the Lord." Ezek. xx. 33–38.

From the foregoing we may deduce the following conclusions:

1. God will gather the children of Israel together out of all countries wherein they have sojourned into the wilderness of the people; and will feed them with the rod, and plead with them in judgment, and purge out from among them the rebels.

2. That none shall be brought into the bond of the covenant, and enter into the land wherein their fathers had sojourned except loyal men, who will submit to the test, and develop the requisite characters.

3. That the foregoing disciplinary process will continue "according to the days of their (fathers') coming out of the land of Egypt," which were forty days, each day a year.

4. That the nations shall be confounded, and fear the Lord God; and their enemies shall lick the dust

5. That the Lord will have compassion on his people, pardoning their iniquities, and passing by their transgression, retaining not his anger forever; because he delights in mercy, which would not be the case if the same Israel who had been cast away and sojourned and sinned in the enemy's land should not be restored to their own land, never to be plucked up or removed therefrom again.

Judah in its ordinal relation to Israel will be restored first, and then be the instrumentality through whom Israel shall be restored. In this respect the last will be first, and the first last.

Zechariah says, "The Lord shall save the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify themselves against Judah. In that day shall the Lord defend the inhabitants of Jerusalem; and he that is feeble among them in that day shall be as David; and the house of David shall be as God, as the angel of the Lord before them. And it shall come to pass in that day that I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the house of David and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for his only son, and shall be in bitterness for him, as one is in bitterness for his first born. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon. All the families that remain shall mourn apart, and their wives shall mourn apart." Zech. xii. 7–11, 14.

From the foregoing we learn:

1. That Judah will be saved first.

2. That all nations gathered against Jerusalem will be destroyed as a prerequisite to Judah's national deliverance.

3. That being clothed with the power of the *Elohim* the feeblest individual will be as David, Israel's mighty chieftain, and that numerically they shall be as David's royal house, or as the angel of the *Elohim*, who being empowered, David before whose prowess all nations will be overthrown.

4. They will behold him whom their fathers had pierced, which awful crime they had endorsed, the same as the thousands whom Peter addressed on the day of Pentecost had done; and in deep contrition they will repent; and that Christ will pardon their sins and acknowledge them as his people is evident (1.) from the fact that he will bestow upon them the spirit of grace and supplication and (2.) they will recognize in the crucified one their long expected Messiah, and in the language put in their mouth by the prophet they will exclaim, "Lo this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." Isa. xxv. 9.

Christ did not leave those eight dreadful woes to scath that people for ever. He will not have them to grope their way in darkness forever. Hence he left them a cheering promise which should be eclipsed with superstition and crimsoned with blood until the star of their national hope shall arise in full orbed splendor to guide them to their sceptered and crowned King. Thus will they see and weep over the great mistake of their nation in scorning the humble habiliments of the manger, the swadling clothes (his first ensign of royalty); and will accept with pride and glory their many crowned King of kings and Lord of lords; while all kings and nations hasten to do him homage. They will now abjure their allegiance to Cæsar and take the oath of allegiance to King Jesus. They will then revoke the homicidal curse upon their own guilty heads and the heads of their guiltless offspring. Christ will now appear as they expected him at his first advent. The reason they rejected him then will be the reason they will accept him when he comes again. Then they rejected him because he was not a king, now they will accept him because he is a king. Now they can see him rejected here because he was not a king. They will now see and understand the apparently contradictory character and history of Christ as portrayed in the 22d Psalm.

In this Psalm is placed in striking contrast the humiliation and exaltation, the cross and the crown, the crown of thorns and the diadem of power and dominion: the suffering and the glory.

I have already observed that Christ did not leave this strange and wonderful people to wander in hopeless exile forever. Hence he said, "Behold, your house is left unto you desolate. For I say unto you ye shall not see me hereafter till ye shall say, Blessed is he that cometh in the name of the Lord."

Thus, the same race of people who rejected Christ at the first advent will accept him at his second advent. They will not only recognize in him their long expected Messiah, but will hail his messengers who come in his name, or who are invested with authority to execute his behest. Paul when speaking of the natural branches of the tame olive tree says that they should be grafted in if they continued not in unbelief. That they will believe when the demonstration is given is evident from the foregoing evidence. It is also evident from the following language of Paul. Referring to the natural branches, he says:

"For if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?"

This is language which Paul could not have used unless he had known that the same people who were cast away will be received back again. That their blindness was not to be perpetual, but having been removed they shall see is further evident from the following language:

The apostle continues, "I would not brethren that you should be ignorant of this mystery, lest you should be wise in your own conceits; that blindness in part is happened to Israel until the fulness of the Gentiles be come in." Rom. xi. 15, 22.

Thus teaching that the blindness was limited to "the times of the Gentiles;" and that then it shall be removed, and then they shall see. And that they will then believe and turn away from their sins is evident from the following language of Paul. He continues:

"For this is my covenant when I shall take away their sins."

The Redeemer will pardon their sins then only on condition of their turning away from their sins. Thus reads the text quoted by Paul:

"And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. As for me, this is my covenant with them, saith the Lord; my Spirit which is upon thee, and my word which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and forever." Isa. lix. 20, 21.

Thus, the word of the Lord is to remain in the mouth, or be believed and proclaimed by the descendents of Jacob forever.

In the 37th chapter of Ezekiel it is declared that after Israel is gathered from all lands wherein they had transgressed they will be cleansed (or pardoned) from all their transgressions in the enemy's land.

By reference to the first of this article it will be seen that after their restoration to the border of their own land, and before they are permitted to enter therein, all the rebels must be purged out; thus leaving none but the faithful, the obedient and the loyal. These are required to bind themselves by a solemn covenant to maintain their allegiance to David's royal Son—they and their children's children forever. Thus, none but believing, obedient, loyal Israel, will be organized into Messiah's kingdom.

In the light of these plain declarations of Scripture what becomes of the sneers and derision against the Jews because they are unbelieving and murderers of their Messiah? Did not three thousand of the same class of Jews believe, obey, and obtain pardon on the day of Pentecost? Wherein were those any better than these? Not a whit. There will be much advantage every way in that day in being a Jew; and much disadvantage in being a Gentile. Then the tables will be turned. There is much disadvantage in every way in being a Jew in this dispensation, and much advantage in being a Gentile. There must therefore be a future dispensation when this shall be reversed.

Paul asks, "What advantage then hath the Jew? or what profit is there in circumcision?"

He answers, "Much every way; chiefly because unto them were committed the oracles of God." Rom. iii. 1, 2.

Had they listened to the voice of their own oracles they would have received the despised Nazarene as their Messiah; because they testified of him. John v. 39.

Circumcision is a national sign of the right of citizenship in the commonwealth of Israel. And when restored to their own nationality, they alone will have this badge of citizenship. Gentiles then not having this national sign or badge, will not be entitled to the privileges and immunities of those natural born citizens, unless like Gentiles under the jurisdiction of the ancient commonwealth of Israel, they are circumcised and obey the law of adoption under the new covenant which God will make with the house of Israel in times of restitution.

Paul, referring to his brethren and kinsmen according to the flesh, whose condition is so hopeless during the "times of the Gentiles" that he would be accursed with Christ for their salvation says that to them "pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed forever." Rom. ix. 1–5.

Now, unless after having been alienated from God they shall subsequently to Paul's day be adopted into the family of God and receive the promises and glory covenanted these declarations of the apostle never can prove true. But when brought back from their captivity, cleansed from all their transgressions in the enemy's land, and the new covenant is made with the whole house of Israel, and they shall be united into one nation never to be removed, planted in their own land never to be plucked ort of it; when God shall acknowledge them as his people and they shall acknowledge him as their God; and when they shall be exalted to be a nation of kings and priests through whom all nations shall be blessed, then will all the glory, promises, and covenants of God concerning Israel as his chosen nation be fulfilled.

Paul not only expresses his heart's desire, but utters a prayer of faith when he says, "My heart's desire and prayer to God for Israel is that they might be saved." Rom. x. 1.

If that was a prayer of faith it will be answered, if it was not a prayer of faith he will fall under his own condemnation; for he says, "Whatsoever is not of faith is sin." Rom. xiv. 23.

He has recorded the answer to this prayer:

He says, "And so all Israel shall be saved." Rom. xi. 26.

But a Jew hater is ready to exclaim, What! save the murderers of our Lord?

Christ prayed for his Father to forgive his murderers, because they did not know what they were doing. Luke xxiii. 34.

Paul offers in extenuation of the sins of the Jewish nation the following plea. He says when referring to this very class of Jews:

"But their minds were blinded; for until this day remaineth the same vail untaken away in the reading of the Old Testament; which vail is done away in Christ. But even unto this day, when Moses is read, the vail is upon their hearts. Nevertheless when it (Israel) shall return to the Lord the vail shall be taken away." 2 Cor. iii. 14–16.

When the times of the Gentiles have closed, this vail will be removed and they shall see their long expected Messiah, and hail him as their Redeemer who returns to Zion to remove this vail of unbelief by giving them the demonstration that he is their Messiah; and they will mourn over their sins and he will pardon their transgressions: "and this is the covenant he will make with them when he takes away their sins." And Christ will acknowledge them as his people, and they will acknowledge him as their Lord—all of which has been abundantly proven in the foregoing article.

Monitory.

The Critical Event of Life.

Many of the errors of life admit of remedy. A loss in one business may be repaired by a gain in another; a miscalculation this year may be retrieved by special care the next; a bad partnership may be dissolved, an injury repaired, a wrong step retraced. But an error in marriage goes to the very root and foundation of life. The deed, once done, cannot be recalled. The goblet is broken, and the wine of life is wasted, and no tears or toils can bring back the precious draught. Let the young think of this, and let them walk carefully in a world of snares, and take heed to their steps, lest in the most critical event of life they go astray.

Nature's way of bringing beauty and order out of chaos is to flood darkness with light. We shall never get beyond this method by any spasmodic pyrotechnics, which, no matter how popular for the time, only serve to make the darkness more visible when their artificial coruscations are withdrawn. The work among the children yields a much larger dividend on our investment of time and toil than is afforded by our work among the drinking class. We may as well face that fact and learn its lesson thoroughly. When I see our schoolboys stunting their growth and drying up their brains with smoke; when I discover that their very cigars are soaked in alcoholic liquors, and they are baited with beer and enticed into saloons by music and by games; when I am told of their degeneracy in scholarship, so that the percentage of girls who graduate and who take honors is steadily gaining on that of boys, it seems to me that towards the children we have been strangely, if not culpably, negligent as temperance workers.

"The Patience of the Lord."

GEORGE MACDONALD.

You are tender-hearted, and you want to be true, and you are trying to be; learn these two things: Never to be discouraged because good things get on so slowly here; and never to fall daily to do that good which lies next to your hand. Do not be in a hurry, but be diligent. Enter into that sublime patience of the Lord. Be charitable in view of it. God can afford to wait; why cannot we, since we have him to fall back upon? Let patience have her perfect work, and bring forth her celestial fruits. Trust to God to weave your little thread into the great web, though the pattern shows it not yet. When God's people are able and willing thus to labor and wait, remember that one day is with the Lord as a thousand years, and a thousand years as one day; the grand harvest of the ages shall come to its reaping; and the day shall broaden itself to a thousand years, and the thousand years shall show themselves as a perfect and finished day.

Evangelical Messenger.

Be Decided for God.

Here is a complete incompatibility: "No servant can serve two masters; for either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and mammon." Let those who desire the salvation of their souls, over remember the impossibility of serving both God and mammon, and be decided for God. Do not imagine that you can please both the world and God, or that you can set your affections both on things on earth, and on things in heaven.

Whoever or whatever chiefly engages our thoughts, interests, or affections, and influences our actions, may be called our master. "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to obey, whether of sin unto death, or of obedience unto righteousness?" "Know ye not that the friendship of the world is enmity with God? Whosoever, therefore, will be a friend of the world is the enemy of God." "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."

For all that is in the world, the lust of the flesh and the lust of the eyes and the pride of life is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever. Again we say, remember that there is a complete incompatibility between the service of God and the service of mammon, or any other supreme object of regard. The man who makes religion give place to his temporal interests is a man of the world and not a servant of God. The truly pious man gives his chief attention to religion, and makes his temporal concerns give place to his spiritual, making all subservient to the salvation of his soul, and the interests of the cause of Christ.

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No 73

J. P. WESTHEK.

Flight to Medina.—An assembly of the Koreishites and their confederates was convened by the chief of the Republic of Mecca, to decide upon the fate of the prophet. "It was decided that a sword from each tribe should be buried in his heart, to divide the guilt of his blood, and baffle the vengeance of the Hashemites."

Mahomet, informed of the decree, left his house near midnight, with only one companion (Abubeker), and entered the cave of Thor, where they continued three days.

During this time the Koreishites searched every haunt for the prophet, but failed to discover his refuge. They came to the mouth of the cave, (miles from the city) but seeing a pigeon's nest by, and a spider's web over its mouth, they did not enter.

"We are only two," said the trembling Abubeker. "There is a third," replied the prophet, "It is God himself." The Koreishites leaving "Mahomet and his companion were on their way toward Medina. They were overtaken by the emissaries of the Koreish, from whom they were redeemed by prayers and promises. In this eventful moment, the lance of an Arab might have changed the history of the world."—*Gibbon.* (Man is immortal till his mission is ended.)

"The flight of the prophet from Mecca to Medina has fixed the memorable area of the Hegira. (July 16, A. D. 622), which, at the end of twelve centuries, still discriminates the lunar years of the Mahometan nations."

Medina henceforth became the mother of the new religion. Had it not been for her care and protection the Koran would not have been, neither should we have read of an empire of the false prophet; nor should we have had any Eastern question for solution.

A spider's web changed the history of the world. Medina became the prophet's first throne, his military life began at that holy city. Some of her noblest citizens, on their pilgrimage to Mecca, had been converted by the preaching of Mahomet; and, returning, spread the new doctrine in their own city.

In this manner a body of zealous believers had sprung up in Medina. "Seventy-three men and two women of Medina held solemn conference with Mahomet, his kinsmen, and his disciples; and pledged themselves to each other by a mutual oath of fidelity. They promised, in the name of the city, that if he should be banished, they would receive him as a confederate, obey him as a leader, and defend him to the last extremity, like their wives and children. 'But if you are recalled by your country,' they asked with a flattering anxiety, 'will you not abandon your new allies?' 'All things,' replied Mahomet with a smile, 'are now common between us; your blood as my blood, your ruin as my ruin. We are bound to each other by the ties of honor and interest. I am your friend and the enemy of your foes.' 'But if we are killed in your service, what' exclaimed the deputies of Medina, 'will be our reward?' 'PARADISE,' replied the prophet. 'Stretch forth thy hand.' He stretched it forth and they reiterated the oath of allegiance and fidelity.

Their treaty was ratified by the people, who unanimously embraced the faith of Islam; they rejoiced in the exile of the apostle, but they trembled for his safety, and impatiently expected his arrival.

After a perilous journey along the sea coast, he halted at Kobe, two miles from the city, and made a public entry into Medina, sixteen days after his flight from Mecca. Five hundred of the citizens advanced to meet him; he was hailed with acclamations of loyalty and devotion; Mahomet was mounted on a she-camel, an umbrella shaded his head, and a turban was unfurled before him to supply the deficiency of a standard."—*Gibbon.*

Being surrounded by his fugitives from Mecca and his auxiliaries of Medina, Mahomet began to exercise the regal and priestly offices; and from a Divine judge, or one that professed to be the Parakleto promised by Christ, there could be no appeal.

In the sixth year of his royal priesthood, he had an armed force of fifteen hundred disciples in the field, all bound by solemn oaths to do his will."

The secret of Mahomet's power is expressed in the following:

"It was in the same camp that the deputy of Mecca was astonished by the attention of the faithful to the words and looks of the prophet, by the eagerness with which they collected his spittle, a hair that dropped on the ground, the refuse water of his lustrations as if they participated in some degree of the prophetic virtue. 'I have seen,' said he, 'the Chosroes of Persia, and the Cesar of Rome, but never did I behold a king among his subjects, like Mahomet among his companions.'"

Mahomet was their visible god, their king, their priest, and their familiar companion; an army, burning with the fire of such religious fanaticism, is invincible.

Armed with civil, and (as he claimed) with Divine authority, Mahomet assumed a more haughty demeanor, and his revelations partook of the same spirit. As a sovereign he claimed the right of making peace with civil governments, or of declaring war against them.

Mahomet at first undertook to propagate his views and gain converts by the power of persuasion, which resulted in his banishment. It is now revealed to him, from the supreme tribunal, that he should, henceforth make use of the sword, "to destroy the monuments of idolatry, and, without regard to the sanctity of days or months to pursue the unbelieving nations of the earth."—*Gibbon.*

The battle cry during three centuries, during the existence of the Arabian or Saracenic empire, was: "The Koran—tribute, or the sword."

During the remainder of his life, he waged a religious war. Abulfeda, in his history of Mahomet says, "The private arsenal of the apostle consisted of nine swords, three lances, seven pike or half-pikes, a quiver and three bows, seven cuirasses, three shields, and two helmets, with a large white standard, a black banner, and twenty horses."

Striking contrast between the armor of Mahomet and Jesus; so of their acts; for history says that Mahomet was personally engaged in "nine battles or sieges; and fifty enterprises of war were achieved in ten years by himself or his lieutenants."—*Gibbon.*

Arabs, in hopes of plunder, or Paradise, flocked to his standard from all quarters, and the sayings of Mahomet inspired them with a frenzied enthusiasm. "The sword is the key of heaven, and of hell; a drop of blood shed in the cause of God (Mahomet's cause), a night spent in arms, is of more avail than two months of fasting and prayer; whosoever falls in battle, his sins are forgiven; at the day of judgment his wounds shall be resplendent as vermilion, and odoriferous as musk; and the loss of his limbs shall be supplied by the wings of angels and of Cherubim."

Mahomet's first battles were with the Koreish of his own native city, Mecca. He usually fought against vastly superior numbers, but in most instances was victorious.

The Koreish made many attacks on Mahomet and his capital, but finally, after many severe losses, acknowledged their inability to overthrow the prophet.

Mahomet was friendly to the Jews at the beginning of his operations, and made choice of Jerusalem for the place of his first house of prayer; but their obstinacy made him their implacable enemy to the end of his life. He confiscated the property of the Jews at Medina, and drove them into Syria as exiles. He made war against the Jews in all parts of northern Arabia, and plundered their towns. They had refused to acknowledge Mahomet as their Messiah, and had joined the Koreish, his deadly enemies; two unpardonable sins in the prophet's estimation.

The fall of Mecca completed the conquest of Arabia. This was accomplished, partly by the sword, and in part by a stroke of policy.

In the valley of Honain, near Mecca, the fate of Koreish domination, and Arabian idolatry was decided. The contest was severe and bloody. Mahomet, after the battle of Honain, went sixty miles east of Mecca, to a paradise of Arabia, Tayef. "The fertile spot of Tayef was supposed to be a piece of the land of Syria detached and dropped in the general deluge." After a siege of twenty days Mahomet retired with songs of devout triumph, and with prayer for the conversion and protection of the city.

Mecca was converted to the cause of Mahomet by a present of 2300 camels and 20 ounces of silver to Abu Sophin, the commander of the city, and republic, and great liberality to the citizens.

Deputies were immediately sent to the prophet from Tayef to implore his clemency, who thus addressed Mahomet:

"Grant us, O apostle of God! a truce of three years, with the toleration of our ancient worship."

"Not a month, not an hour."

"Excuse us at least from the obligation of prayer."

"Without prayer religion is of no avail."

They submitted; and their temples were demolished, as well as those of all Arabia.

"His lieutenants, on the shores of the Red Sea, the Ocean, and the Gulf of Persia, were saluted by the acclamations of a faithful people; and the ambassador, who knelt before the throne of Medina, were as numerous (says the Arabian proverb) as the dates that fall from the maturity of a palm tree. The nation submitted to the god and the sceptre of Mahomet; the approbrious name of tribute was abolished; the spontaneous or reluctant oblations of arms and tithes were applied to religion; one hundred and fourteen thousand Moslems accompanied the last pilgrimage of the apostle."—*Gibbon.*

The first conflict of the Saracens against a foreign enemy, was at Mute, in Eastern Palestine. It was their first battle with the Christians of the Greek empire. It was hotly contested, and bloody. The Arabians retired without being defeated.

Mahomet declared war against Heraclius, the Greek emperor, and marched toward Damascus with 10,000 horse and 20,000 foot. His lieutenant, Caled, "the sword of God," spread the terror of his name, and the power of the prophet over all the tribes from the Euphrates to the head of the Red Sea.

Mahomet's career was limited to the conquest of Arabia. This accomplished; the Koran completed; his doctrine and policy, being well understood, and his plans matured, and the elements of a vast empire being prepared, Mahomet, after appointing Abubeker (his father-in-law) his successor, sickened, and after an illness of fourteen days, expired A. D. 632, at the age of sixty-three years.

REFLECTIONS.

1. No one human being has equaled Mahomet in his dominion over man. The Koran, the child of Mahomet's brain, is still the law of empires, and the lamp of a sensual Paradise. Mahomet spent much time in a mountain cave near Mecca, while forming his new system. It is said that he called to his aid a Jew and a Christian. There is nothing, however, in the Koran, that might not have been learned by ordinary intercourse with men advocating the Jewish and Christian systems.

It is madness to attempt to trace any analogy between Jesus and Mahomet, or their systems of faith and practice. Mahomet was simply a man, having the corrupt passions and practices of a degraded man. Jesus was the man Christ Jesus.

On his sayings and doings we design no comment. Let any man read the lives of Jesus and Mahomet without feeling the contrast. Their systems, also bear an equal contrast; yet Mahomet had his mission, and for more than twelve centuries that mission has been doing its fearful work among the nations.

ISRAEL AND THE CHURCH.

NUMBER SIX.

J. CAMERON.

NEW TESTAMENT USAGE OF THE TERMS ISRAEL, JACOB, AND JEW.

Let us now look at several passages in the New Testament where the terms Israel, Jacob, and Jew occur. And first let us take the announcement of the angel to the mother of our Lord:—

"And the angel said unto her, Fear not, Mary; for thou hast found favor with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." Luke i. 30-33.

The subjects of the Christ's reign are here said to be "the house of Jacob." This phrase is used to designate those parties whom the Christ is to "reign over," not those who are to "reign with" him. This is a distinction which cannot be overlooked without causing the greatest confusion in the mind of the plain reader of the Bible. To "reign over" persons shows that they are in the position of subjects of a kingdom. To "reign with" another is to occupy the position not of subjects but of rulers, exercising sovereignty. The "house of Jacob" are however the subjects of the Christ's reign when he occupies the throne of his father David. They cannot therefore mean the church; for, the church is to "reign with" Christ—to "sit with him in his throne." They are described as "the poor of this world rich in faith and HEIRS (not subjects) of the kingdom which God hath promised to them that love him." At the same time they are at present the disciples of this Anointed King who is their Lord and Master. They are now the servants of him who has promised to share with them the throne of his glory. As the apostle expresses it—"Of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ." Col. iii. 24.

But if "the house of Jacob" may mean something else, why may not Jesus and Mary in this passage be understood in an entirely different sense from that they universally bear in the Scriptures? It would be easy to "spiritualize" the virgin and her child into some ethereal idea quite foreign to the plain message of the angel, and thus reduce the gospel of our salvation to a splendid myth, only varied to suit the fancy of the many minds engaged in such handling of the word of God.*

There is no ground in the passage, then, for departing from the Old Testament meaning of "the house of Jacob." That meaning is well known—the descendents of the grandson of Abraham—the twelve tribes of Israel. It is remarkable that when this people were first constituted the kingdom of God on their deliverance from Egypt they were designated by this very term used by the angel—"the house of Jacob."

"Thus shalt thou say to the house of Jacob and tell the children of Israel. .... If ye will obey my voice indeed and keep my covenant .... ye shall be unto me a kingdom of priests and an holy nation." Exod. xix. 3-6.

This usage is kept up in the subsequent history and also in the prophecies. Thus in the Psalms (cxiv. 1-3):—

"When Israel went out of Egypt, the house of Jacob from a people of strange language; Judah was his sanctuary, and Israel his dominion. The sea saw it, and fled: Jordan was driven back."

Jeremiah thus remonstrates with the people:—

"Hear ye the word of the Lord, O house of Jacob, and all the families of the house of Israel. Thus saith the Lord, What iniquity have your fathers found in me, that they are gone far from me, and have walked after vanity, and are become vain? Neither said they, Where is the Lord that brought us up out of the land of Egypt, that led us through the wilderness, through a land of deserts and of pits, through a land of drought, and of the shadow of death, through a land that no man passed through, and where no man dwelt?"

And Isaiah thus predicts their restoration (xiv. 1):—

"For the Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land: and the strangers shall be joined with them, and they shall cleave to the house of Jacob."

*"The following remarks on this passage by a converted Jew, Mr. Hillel Herschell, minister of a congregation of converted Jews in London, are extracted from a lecture delivered in Edinburgh in April 1855: 'We find that the angel communicated to Mary three distinct predictions respecting the son she should bring forth: 1. 'He shall be great.' 2. 'He shall be called the Son of the Highest.' 3. 'The Lord God shall give him the throne of his father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end.' Luke i. 32, 33. Now since then the child was *literally* born, so that the language, thus far, was not allegorical but literal. But who could have conceived when he was the babe of Bethlehem that the first prediction concerning him would be fulfilled—'He shall be great.' When he afterwards lived a private life of sorrow and suffering, who could have conceived that his greatness was to be such that the greatest potentates of the earth should call themselves by the name of this Jesus of Nazareth? Who could have supposed that he should be called the Son of the Highest? If we had stood in Jerusalem and had seen the Sanhedrim arrayed in all their glorious majesty, and heard them with all solemnity, condemn him as a blasphemer because he said, 'I am the Son of God,' could we have supposed that after 1800 years, education should make so much progress that everywhere, though imperfectly, friend and foe should acknowledge him as a Divine being? Even that papist system that makes the virgin immaculate has only power to do so from the divinity. Who could conceive that the greatest nations under heaven should recognize him as the Son of the Highest? Yet such is the case, and that literally not figuratively. Now comes the third prediction. This has not been fulfilled, and forthwith we find out at once that we must adopt some very refined theological definition—the throne of David means the heart of man; the reign over the house of Jacob means his spiritual Israel. What must we come to if an angel does not mean what he says? Any honest tradesman would turn any one out of his place of business who said one thing and meant another. If an angel from heaven coming, not to a school of divinity students and philosophers, but to a simple Jewish maid, i. e. her who shall bear a son, and it is set that he shall be great, and it is as though not to the full extent that he shall be called the Son of the Highest, and we find that it is not and again that he shall sit on the throne of David, and we are told it shall not be nor whether I can understand it or not. I am constrained to receive it in its plain meaning. And further has not Mary been singled out as of the house of David? What could she know but that it was spoken in the simple, natural sense? And what could she conceive the house of Jacob to mean but the twelve tribes restored to Palestine, which is in exact accordance with the plain predictions of the prophets with which he was doubtless familiar.*

REPORT OF QUARTERLY ASSEMBLY.

N. J. MORGAN.

The quartorly assembly of the Church of God convened at Brother John J. Speid's, on Saturday evening, June 18, having been hindered by the rain from meeting on Friday, according to announcement.

The introductory discourse was delivered by the writer from 1 Cor. i.

The meeting was quite a success, the little body there being in working order, and being of one heart and one soul, in the one glorious cause of the Master, or one faith and Lord, and one baptism. Everything was in readiness, nothing more could have been asked at the hands of the dear sisters and brethren and friends to make all in attendance comfortable.

The whole day on Sunday was spent in the beautiful green mansion, or Father's house, in reasoning out of the Holy Scriptures to a respectable congregation of over two hundred people, who seemed to be deeply interested in the many appeals made by the writer in the light of the glorious gospel to enable them to understand, and believe the things concerning the kingdom of God and the name of Jesus Christ. We showed conclusively that as without faith it is impossible to please God, and as we cannot believe a thing before we understand it, that the only alternative is if we would attain to the high destiny to which we are invited in the gospel, we must come to the inspired book of God, with a childlike simplicity, and have the eyes of the understanding enlightened, that we may know what is the hope of the calling, and what is the riches of his inheritance in the saints. As a proof of the position among the many, the following Scriptures were cited:

When any one heareth the word of the kingdom and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart, but he that heareth the word and understandeth it, he it is that beareth fruit to the honor and glory of God. Again, after our Lord had proclaimed the glad tiding of the kingdom of God, and simplified them by many parables, he said, Have ye understood all these things; and his disciples said, yea Lord; then said he unto them, therefore every Scribe which is instructed unto the kingdom of heaven, is like unto a man that is an householder, which bringeth forth out of his treasure things new and old.

In the sequel of the discourse on Sunday night, we stated that it was a common thing for the preachers to want their pay after preaching for the people for a time; and it was right if the people employed them for to pay them, and that I now had served them in good faith, in connection with the little body in that part of the habitable world, who had stood firm to the truth and earnestly contended for the faith once delivered to the saints, and thus letting their light so shine before men as to constrain them to glorify our Father in heaven, and now we wanted our pay, which was we use to life everlasting. And having presented to the congregation the bridal robe, interwoven throughout from bottom without seam (which is the one Lord, one faith, and one baptism, in the one only name given under heaven or among men whereby we must be saved) we asked them if they would accept it. The brethren and sisters then while singing some of the sweet songs of Zion, gave to each other the right hand of fellowship in token of their love and esteem for each other, and three precious souls announced themselves as candidates, whereupon, on Monday morning on the confession of their faith in the things of the kingdom of God and name of Jesus Christ, they were baptized by the writer in the all saving name of Jesus Christ for the remission of sins.

Thus closed one of the best and warmest meetings I ever witnessed, the dear brethren and sisters' and friends' eyes all flowing in tears with gratitude to God and love for each other, while all was commended to God (in an humble position) and the word of his grace which is able to build us up and to give us an inheritance among them that are sanctified.

For many years this little hand,
Firm to the truth has stood;
And met to read, and sing, and pray,
And do the best they could.

O what a pleasure this must be,
To parents thus engaged;
To see their children stepping in,
As they come on the stage.

O may their lamps now lighted up,
Be trimmed and burning bright;
And may they serve the Lord their God,
With all their soul and might.

S. F. MORGAN.

Winchester, Va.

Selections.

Chicago Tribune.

PECULIAR PHENOMENA.

Extraordinary Meteorological Phenomena in Iowa, Sunday Night—People Hatless and Coatless in the Drenching Rain to Witness It.

O. T. W.

WHEATLAND, Iowa, June 10.

This place and all the surrounding country have had occasion to witness night to-night that will not soon be forgotten. Saturday night about 10 o'clock there came up a terrible rain shower which was accompanied by terrific bursts of thunder and flashes of lightning almost blinding. It lasted about three hours and then subsided, although it remained dark and lowering all day to-day. About five o'clock this evening the storm broke out again, and increasing in fury, soon blew almost a hurricane. The thunder was the most appalling I ever heard, and the lightning fierce and incessant. The wind blew the water along in a great sheet, and so much rain fell that by eight o'clock the ground was flooded. At this time occurred one of the most peculiar phenomena I have ever heard or read of. The darkness was intense, made so by the thick clouds which hung over the earth and the night as well. All of a sudden, a broad, bright wave of light shot up from the southwestern horizon, and sooner than I can tell it the whole heavens from east to west and north to south were one blaze of glory, in color something between a flame and a violet-shaded light; as far as the eye could see everything was visible as in the broadest noonday light. The earth and water took on a tawny cast, and a phosphorescent light seemed to lie upon everything. Faces looked blue and ghastly, while the light was so intensely perfect that a pin lying upon the ground was clearly visible to a standing person. This light lasted fully twenty minutes, and gradually faded, until the skies were of a bluish red hue, and so they remained until nine o'clock, or about forty minutes. During this time great balls of fire would shoot athwart the northern heavens, from east to west, at uncertain intervals. One came out of the sky and seemed to stand for a full second motionless, and then sent out from every side and in many different directions, fully thirty zigzag bolts of lightning, which covered the whole northern heavens for an instant with a web of brilliant light. Altogether it was the most brilliant spectacle I ever have or ever expect to witness, and few, if any, who were observers will care for its repetition in their lives.

The many prophecies of Mother Shipton and others of the desolation of the world at about this period crowd themselves into one's mind with terrible distinctness. People rushed hatless and coatless out into the rain and wind, and stood there until drenched to the skin, with faces turned to the glowing sky and a look in their faces not easily forgotten. "The world's on fire!" "It has come at last!" and many similar expressions were heard, and one could gain a tolerably good conception of how things will look on that day, if it ever does come, when this earth shall lose its equilibrium and fly off into space. I do not know how far this light, or illumination, or whatever it was, extended, but it must have been quite a distance, from its brilliancy, and the fact that it was in no one part of the heavens, but over all alike. It is another interesting sight, tales of which will be told, with the rain of stars in 1833, to our children's children if the world hold so long together.

The following is taken from the journal of Mrs. A. E. Davis who has started on her journey to Jerusalem, and who has reached London on her way. The splendid sight described below occurred on the evening of May 27, 1881, while on her voyage across the Atlantic. It is in beautiful contrast with the foregoing as narrated by the *Tribune's* correspondent:—

Last night at seven o'clock we were called on deck to witness the most wonderful and glorious sunset scenes that the eye of mortal ever rested on. When we came on deck, the passengers seemed to be amazed by the wonderful spectacle which was presented to our view. Along the horizon was spread a painting in pure gold. The clouds had assumed the appearance of a country of unrivalled beauty. In the background were hills of the most exquisite form and grandeur, with forests and lakes; while in the middle distance could be seen cottages and lovely vales.

In the foreground was the Eternal City, which no pen of mine can describe. Buildings of the most sublime architecture, of which no human brain has yet conceived, a golden lake within the city, while the crowning glory was the temple of pure gold in the centre on which the setting sun rested. For full thirty miles the picture remained unchanged. The group of passengers which had gathered around me seemed to be impressed with this wonderful scene. They all said, "This is a vision of the New Jerusalem." Every eye was bathed in tears. I had not spoken much to these friends of my faith and mission during the passage, but this scene had revealed to me in language unspoken the longings and aspirations of their hearts, as nothing else could do. No other event had brought us into communion with each other as this wonderful scene has done. The effect of the sublime spectacle was peace, after the trials and fatigues of our voyage. How the strife and troubles of life receded from my view during the half hour we looked on this enchanting scene!

THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, July 18, 1881.

We direct special attention to the advertisement of the *Library of Universal Knowledge* that appears in another part of the paper this week. These books are a marvel of cheapness considering that they are closely and well-printed volumes of about 880 each. See also local notice in another place.

We have not had the time—nor indeed the room, crowded as we have been with communications lately—to answer questions that have been sent from brethren who have desired a response through the paper. We hope soon either to consider some of these ourself or submit them to some of our able contributors.

Although holding that the commission, Mat. xxiii 19, embodies the legal authority, and formula for the ordinance of baptism, yet we insert some communications from those who hold differently regarding this institution. When less crowded with manuscripts we will resume this subject. When we do this, we will commence at the beginning and give special attention to what has become the more embarrassing particular—THE NAME.

Instead of having to announce the death of the honored President of the United States this week, as there was much reason to fear a few days ago, we are rejoiced to state that the prospects for his final recovery are hopeful indeed. Believing, as we do, that the church is engaged in her last solemn work, and that the close of this dispensation impends, there is nothing scarcely more desirable than a peaceful undisturbed condition of affairs in the worldly administration of government while the "powers that be" bear rule. This was so desirable in the apostle's time that he thus writes to Timothy:—"I exhort therefore first of all, that supplications, prayers, intercessions, thanksgivings, be made for all men; for kings and all that are in high place; that we may lead a tranquil and quiet life in all godliness and gravity." 1 Tim. ii. 1, 2. R. V. The wild anarchy that would result from the horrible teachings of Communists, Nihilists, and demon-inspired assassins when carried out by these incarnations of diabolism, would effectually check us in the sublime mission of heralding forth the coming of that Holy and Just One who will soon appear as Israel's hope and Earth's Deliverer. Although persuaded that we are near a time of unprecedented trouble yet we pray that the tempest may be restrained till the last heir of the heavenly calling shall be brought into the fold of the Great Shepherd. Till the work of the household of faith is accomplished, and the redeemed are pavilioned above the storms of destruction destined to sweep this earth of its ungodliness, we ardently desire the continuance of stable government. For this, as one reason, we implore that the President may be permitted to reassume the duties of the responsible station to which the suffrages of the people have elevated him. Besides this we are persuaded that the Hon. James A. Garfield is eminently qualified for the position of Chief Magistrate of the Union, and that it would be a national calamity indeed should his place be made vacant by his death for any successor. Though no political partizan, as our aspirations are for the life and honors of the world to come, yet we have formed a very high estimate of the noble manhood and eminent talents of the honorable personage whose life has been so nearly extinguished by the hand of an assassin for whom the only excuse that has been urged is that he is a demoralized half-witted dead-beat. While therefore we pray for the recovery of the President and for the prosperity of the nation we more earnestly pray for the ushering in of God's kingdom whose his will shall be done in earth as it is done in heaven.

Selections.

Toledo Blade.

LETTER FROM BUCKEYE.

The Great Pyramid and Our National Seal.

WASHINGTON, June 14.

In my letter respecting the opposition which is being waged against the introduction of the French metric system, the quantity of material required to build the great pyramid was, through some blunder of mine or of the type setter, incorrectly stated. A competent engineer has said that it contains six million tons of masonry; which would build a wall one foot thick and five feet high 3,000 miles (not *feet*) in length. If it was to be removed and seven workmen were assigned to each ton, it would require an army of forty-two millions or more than all the people in the United States. How long it took to build such an enormous structure cannot now be ascertained, but the fact of magnitude (a base of thirteen acres) is important as showing the unity of purpose and design under which all the engineers and supervisors must have worked during all the long years that the building was in progress.

A curious fact, not mentioned in my letter, is that the great seal of the United States has on its reverse side a pyramid standing in a circle, the radius of which is the hight of the pyramid. Above it is the all-seeing eye, from the midst of a surrounding glory, diffusing its beams in every direction. This side of the seal is not used, and therefore not familiar to the public eye. It seems to have been adopted to show strength and durability and the guardian care of the Divine Being. But there is a mystic meaning in the circle which was probably not known when the seal was adopted. But the circle, in pyramid language, means *one hundred years*. The meaning is reached by the following process:

The solar year contains 365 days, 5 hours and 85 minutes, and a few seconds, or as expressed in decimals (see Appleton's Encyclopedia, under the head of year), 365.242. Now the height of the pyramid is 5,813 inches, which is the radius of the circle above referred to; the diameter of the circle will therefore be twice the length of the radius, or 11,626 inches. Our arithmetics say that when the diameter of a circle is given its circumference can be found by multiplying it into three and a fraction (3.1416). If, then, we take 11,626 inches and multiply it by 3.1416 the result will be 36521.2416 or just a year, multiplied by 100. Or, if we divide the above sum by 100 we have 365.242, exactly the time of our solar year. We have a right therefore to infer that this circle was calculated by the builders of the pyramid, that the height of the pyramid was fixed in view of it and other similar calculations, and that it means 100 years, perhaps some other hundred years yet to be ascertained. Then, if you take the diameter of this circle and multiply it by the polar diameter of the earth (see Appleton, 78091 miles) it gives our distance from the sun, another fact, showing that the height of the pyramid was fixed by astronomic data. But of this more hereafter.

*This error remained uncorrected in our reprint of June 30. Our readers can correct it with a pen.

[Can the *one hundred years* so wonderfully, though so occultly symbolized by the combined pyramid and circle figures on the reverse side of the Great Seal of the United States have any bearing on the destiny of this boasted Union? The length of the Grand Gallery, 1881-2 inches indicates some political crisis impending that will greatly affect the course of this world's history in A. D. 1881-2. Has the government of the United State unwillingly chosen a symbol that embraces a chronological period which reaches to some very important crisis in the history of the Great Republic? Articles of Confederation were ratified March 1, 1781, and the definitive treaty by which the United States were formerly acknowledged to be free, sovereign, and independent States, by Great Britain, was signed at Versailles, Sept. 3, 1783.

On the margin of the circle and under the pyramid of this reverse side of the seal are engraved the words—NOVUS ORDO SECLORUM—*a new order of the ages*.

As the pyramid of Egypt lacks the *chief corner stone* so the American pyramid lacks the addition of several stones (States) to crown the grand structure. Does this work of building States into the political pyramid cease when a century ends? Will "*a new course of the ages*" soon commence? We ask these questions which time will soon answer.—ED. RESTITUTION.]

Scientific American.

THE GREAT COMET OF 1881.

The comet whose appearance was announced last week continues to be the subject of much wonder, speculation, and scientific study. Though less striking in appearance than Donati's comet of 1858, it is one of the most brilliant and interesting of those erratic visitors to our skies that scientists have been permitted to study.

So far as heard from the comet was first observed in the northern hemisphere about four o'clock of the morning of June 20, by G. W. Simmons, Jr., of Boston, while camped at Morelos, Mexico, thirty miles west of Eagle Pass, west of the Rio Grande, about latitude 29.

It appeared in constellation Auriga, about eight degrees from the star Capella, and from its proximity to the sun was at first visible each clear day only for a short time just before sunrise and again for a little while in the evening. Its northward motion, however, soon carried it to a position permanently above the horizon. At first the head of the comet shone like a star of the first magnitude, while the tail glowed like a streamer of the northern lights.

In the absence of a sufficient number of observations for the exact calculation of the elements of the comet's orbit the estimate of the dimensions of the head and tail and their distance from the earth are little better than guesses. At Harvard University, on the 24th, the comet was thought to be about 60,000,000 miles from the sun and 20,000,000 miles from the earth. The nucleus was estimated to be 1,000 miles in diameter, the coma or nebulous head 12,000 miles in diameter, and the tail 50,000,000 miles long.

On the 27th Prof. Lewis Boss, of Dudley Observatory, Albany, N. Y., calculated the comet to be about 34,000,000 miles from the earth, and receding at a rate of nearly 1,000,000 miles a day. At that date the nucleus was estimated by him to be 1,200 miles in diameter, and the first and brightest semi-circular envelope of the head appeared about 14,000 miles broad. The largest branch of the tail measured, he thought, at least 35,000,000 of miles.

On the night of the 28th, as seen from the same observatory, the tail was traced for forty degrees. One branch of the tail passed in a perfectly straight line about two degrees to the east of the Pole Star. The other branch was shorter and fainter, and curved to the westward (eastward astronomically), terminating at a point about five or six degrees southwest of Polaris. The air was wonderfully transparent, and the fine gauze-like tail became an object of delicate and fascinating beauty.

Thus far no agreement has been arrived at among astronomers touching the comet's identity and orbit. By some its (approximate) elements are thought to resemble most those of the comet of 1807; others find greater resemblance to the elements of the comet of 1683. The majority of observers hold that the comet is receding, having made its perihelion passage some time in June, various dates being given. Most probably the comet is the one observed by Dr. Gould in South America on the first of June.

The comet was photographed for the first time June 26, by Dr. Henry Draper, of this city, and on several succeeding nights its photograph was secured here, and also, it is reported, in Europe. Dr Draper has likewise made careful studies of the composition of the several parts of the comet by means of a spectrum analysis. The nucleus gives a continuous spectrum, indicating a solid or liquid body heated to incandescence. The coma, or cloud about the head of the comet, gives a banded spectrum indicating the presence of some compound of carbon in the gaseous envelope. The tail gives a continuous spectrum which is not crossed by the characteristic lines of solar light, from which it is inferred that the tail shines by its own light, not by reflected sunlight, and that the incandescent particles which compose the tail are solid. On the strength of these discoveries Dr. Draper expresses the belief that the nucleus is composed of mineral substances, partly, perhaps, of olivine, which is an ingredient of meteorites, and of some volatile element which yields to the influence of heat. As the comet approaches the sun, the volatile part is turned into gas by the heat, and flames out to form the coma. The fact that the coma is on the sunward side of the nucleus strengthens this supposition. But after bursting forth on the side toward the sun, the vapor seems to be repelled and to stream away from the sun, thus forming the tail. The cause of this repulsion cannot be absolutely asserted; but in all probability electricity has something to do with it.

INFIDELITY.

H. C. LOMMER.

Humanity is left hopeless and helpless by infidelity. If we are in sorrow, it has no comfort; if we are in sin, it has no deliverance; if we are in perplexity, it has no message; if we are in darkness, it has no light. The virtue it preaches is without foundation, the heroism it inculcates is without inducement, and the immortality it whispers is without evidence.

Its loftiest sentiments are borrowed from the religion it affects to despise; the liberty which it claims to champion, it has sacrificed but little to secure; and the sweet charities it commends, it has done nothing to obtain.

The garland of eloquence with which it clothes itself is the adornment of a corpse, every flower about her a worm in its bosom, and every breath of fragrance is mingled with death.

Its ornery smells of the tomb, and the symbol of its hope is an eyeless, tongueless skull, grinning in mocking insolence at everything that dignifies and ennobles life. It brings no benefaction, it pronounces no benediction, but casts its baleful shadow on all that is fair and sacred.

From its cold lips there comes no grand and full-rounded Yea, to match its piercing, blighting and destroying Nay.

It is simply a huge negation, seeking with one hand to stop the mouth of religion, and with the other to write on human aspirations and reliefs a bitter and derisive No.

It has no gospel of salvation even for this world, but only an evangel of destruction.

Let us then turn from it, and proclaim him to whom is life, and who came "that we might have life, and have it more abundantly." Let us, in realizing the insufficiency of all other answers, repeat to those who ask, "What must we do to be saved?" "Believe on the Lord Jesus Christ, and thou shalt be saved"—saved from sin, saved from despair, saved from uselessness and misery, and saved forever more in the everlasting kingdom of his glory.

Dew Upon the Heart.

"What we want is not so much, not half so much, light for the intellect as dew upon the heart." If Robertson had spoken but this one sentence, he would have been the world's benefactor. Childhood is charming because it has not lost the dew; old age is beautiful when it recovers it. We wonder when men of intellect select for their friends or choose for their wives those greatly inferior in mind; but the reason is simple: they desire only "dew upon the heart."

Communications.

FITLY FRAMED TOGETHER.

AZORAH M. HATCH.

Paul in speaking to the Ephesian brethren says, "At that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world."

When he found them in their Gentilism, before they were enlightened by the gospel, they were similar to the rough stone as it is when taken from the quarry; they had to be smoothed and the rough corners taken off so they could be fitly framed.

The great temple of Solomon was an exceedingly large structure, yet the most of the work was done under the ground, afterward not a sound of the hammer was heard, and when they were brought on the ground to be erected every stone was perfect and fitly framed.

The master mechanic when constructing a building, wants all the timber the proper length, breadth and thickness. He of course does not do much of the work; he does the planing and marking; he expects his workmen to do the work and if there is a mistake it is the fault of the master mechanic.

God has spoken by his prophets, the apostles, and his Son. They are the framers and builders, we are the material from which the temple is made, and when fitly framed we grow into one holy temple in the Lord.

It would not be prudent to bring in the different sects to our church, for some of them are preparing themselves for heaven, and not for the kingdom which is to be established on earth, so they would not be framed right, and they would have to be remodeled, and some of the rough corners smoothed off.

It is evident that the sects are not fitly framed for a holy temple in the Lord. Their Lord and Christ is not our Lord and Christ; their time and place of reward is not our time and place of reward. They expect to be rewarded at death, in heaven; we on earth, at the resurrection. Their man is immaterial, ours material.

Solomon says, behold, the righteous shall be recompensed in the earth. They say they will be rewarded in heaven.

Jesus says, they (the poor) cannot recompense you, but ye shall be recompensed at the resurrection. Our dear Savior said "Blessed are the meek, for they shall inherit the earth." The place and time are closely stated in the Bible, also the one to be rewarded.

Those who are framed by the sects are no better than those not framed at all, and in fact their condition is much worse, for they have to unlearn all they have learned if they ever are fitly framed.

Dear brethren and sisters if we are not doing all we can for the blessed cause of our Master, let us be working.

As one of the humble servants, I want to be ready for his soon coming. As our dear brother Chaplin says, we need practical articles. We want to work, work, and in the language of the poet—

> Will ye play, then, will ye dally,
> With your watch and your wine?
> Up! it is Jehovah's rally!
> God's own arm hath need of thine.
> Hark! the cheer! will ye bold your
> Faith that arms to duty lacky?
> Up! at once, throw down your sabbler:
> World's are clanging to the shock.
>
> Worlds are clanging—heaven beholding.
> Thou hast but an hour to fight;
> Now the Master's cross unfolding,
> On—right onward, for the right.
> On! it is all the need within you,
> For the truth's sake go abroad:
> Strike! let every nerve and sinew
> Tell on age—tell for God!

CONFERENCE REPORT.

According to announcement the brethren of the Church of God in Illinois, met in conference at Adeline, July 1-3.

Brother John Arnold was chosen as chairman of the meeting, and John Koontz, secretary.

The necessity of a compilation of a new and a uniform hymn book was discussed, and a committee to look after the matter further was appointed.

It was made the duty of brother Arnold, the chairman, to select time and place for the annual meeting which has usually been held in September.

The word of truth during the meeting was dispensed by Brethren A. W. Button, John Arnold, David Hans, and G. M. Myers.

Meeting adjourned.

JOHN KOONTZ, Sec.

Letter Drawer.

SONOMA, Cal.

Editor Restitution:

Sister S. Roxana Wineo's Chapter in Experience, in No. 23, of THE RESTITUTION, is an article worth perusing and keeping. "A word fitly spoken is like apples of gold in pictures of silver." Prov. xxv. 11.

Dear brethren and sisters, I never had an article affect me as this one on Experience did. May God bless and aid the writer in her work. It is so in our lives, a kind word here, a smile and a soft answer there, will have its effect though not visible at the time; it will crop out in some form or assume some shape. I have found it so. I have talked with people, and they have said, well you are more reasonable than others, (meaning sectarians) that have talked with us. If we do not see as they do they get angry, and want to carry us by storm. But reason, dear brethren is what we want. We must be a peculiar people. How? By our patience and long-suffering, as our Father is to us.

If they oppose us and ridicule, we must be good natured; never let impatience or anger get control, for the moment we give way to such feelings as these, that moment we are thrown off our balance, and instead of gaining an audience with our opponent, we cause him to rebel, and turn away from reason. I have found it in my short experience to be invariably the case.

I have been doing but little here, being so situated as to require all my time to make our living.

Some kind brother paid for THE RESTITUTION for me, and I circulate it around as much as I can. I retain them only long enough to read them. I am isolated from all here.

My wife came near dying twice, but thanks to God she is spared.

Keep the beacon light turned on full for there will be stranded ones. These latter days are developing total depravity almost, like that that existed in the days of Noah and Lot.

A large comet has made its appearance in the northern horizon, it has a large tail, fan-shaped and points upward.

The sun shines here as if through smoke, and the people seem as if they were asleep.

THOS. HUGHES.

ARLINGTON, KAN.

Editor Restitution:

After struggling for some time I have aroused some interest in the cause of truth. Being on the unpopular side and alone I cannot do much.

Last winter I was called to preach a funeral sermon in absence of the regular preacher. This summer I have of course held up the truth whenever I could, and finally, June 5, they demanded of me to hold a public discussion.

The next Sunday afternoon we accordingly met and investigated the following—

Resolved, That man is mortal, subject to death, and does die.

They wanted me to take the affirmative so it was put in this way. I showed that, at creation, man was made, or formed, of the dust of the ground, and that the breath of life, or lives, was the vital breath, and the expression "living soul" was translated "living creatures" in other places, and should be here, for he was a living creature.

My opponent said in his first speech that he endorsed all I had said about man at creation; that there was no issue between us, then at once changed the subject and tried to prove there was an inward conscience which he regarded as the immortal soul; did not even once try to harmonize my testimony with his position, but kept quoting other Scripture to direct the minds of the people away from what I had said.

Although our time was short we think we left some impression on the minds of the people.

Now we say, we want more help. Come over and help us. Who is the nearest man I can send to for help, and what is his address? The cause of truth demands more help here. May the Lord send some laborers into this part of his vineyard.

Under disadvantages we are struggling with might and main that truth may arise.

J. A. MOYER.

LENAPE, KAN.

Editor Restitution:

I am willing to go to Yankton, Dacota, in answer to the notice in the paper a few weeks since, providing the brethren will bear my expenses. I would stop and hold a series of meetings. I am an Elder in the A. C. Church, but believe the gospel of the kingdom. I refer to Elders W. W. Cates, Hudson, Mo., L. J. Rich, Taylorville, Mo., T. Comstock, State Evangelist of Kansas, Mr. Willis, (Restitutionist) Paphaville, Mo.

Who will send me the means to go? Who besides will go?

D. J. MOULDEN.

ELK POINT, D. T.

Editor Restitution:

Seeing the request in THE RESTITUTION for some preaching brother to go to Yankton, D. T., I take this means of saying to whoever feels himself called upon to go there, that I should be pleased to have him stop at Elk Point which is on the route to Yankton, *via.* Sioux City. Myself and wife are the only ones here of our faith, but I think there is a good opening for some good work. Let us hear from some one.

Faithfully,

ALONZO HASSON.

Exegetical.

The Bondage of Corruption.

The Scriptures invariably assume, from their first page to the very close, that the totality of nature is bound up with man in one common history; that man and the totality of nature are inseparably connected together as center and circumference; that this circumference is affected by the sin which proceeds from man, as well as by the anger or the mercy which proceeds from God to man; that the judgments of God, as the history of nations proves, involve in fellow-sufferings even that part of the creation which is not free; and that this participation in the corruption (*phthora*) and glory (*doxa*) of humanity will come out with peculiar distinctness and force at the close of the world's history in a manner corresponding to the commencement; and, lastly, that the world in its present condition needs a *palingenesia*, or regeneration, quite as much as the corporeal nature of man, before it can become an object of good pleasure on the part of God.—*Delitzsch on Isaiah ii. 18, 14.*

That Cyclopedia War.

Full particulars of this great literary enterprise, given elsewhere in this paper, will interest every curious reader, and especially every searcher after useful knowledge. The last page of the great "Library of Universal Knowledge" was put in type on June 29, and the complete work, in 15 octavo volumes, large type, will be ready in large quantity for delivery to purchasers not later than July 10. A good cyclopedia is recognized by all intelligent people as an essential part of the furnishing of a home. This, the largest cyclopedia ever published in this country, and perhaps better adapted than any other to popular use, ought, and doubtless will, find its way into the homes of hundreds of thousands to whom such a work has heretofore been inaccessible on account of high cost. Special terms are given to clubs, and $10,000 special reward is offered by the publishers to club agents forwarding orders during the months of July and August. American Book Exchange, Publishers, New York.

Brevities.

Comptes Rendus.

LENGTH OF JUPITER'S DAY.

The Emperor of Brazil has transmitted to the French Academy a note of M. Cruls upon the time of Jupiter's rotation. The sharpness of the outline and the bright color of the brown spot which has been so long visible enabled him to deduce from nearly 1,100 rotations a period of 9h. 55m. 30s.

Interior.

The news comes of the massacre, by natives in Guinea, of a number of missionaries connected with the London Missionary Society. The outrage seems to have been committed out of sheer wantonness, without the slightest provocation, and with peculiarly atrocious accessories. Twelve persons were butchered in cold blood, including four members of the London Society's corps of agents, the wives of two of the number, four children, and two servants. Four native youths who accompanied the missionary party barely escaped with their lives by swimming. Intelligence of the massacre was sent to Melbourne by the Rev. Mr. Beswick, who, with others, managed to escape during the attack. It is stated that, owing to the fear of a similar visitation, the missionaries have vacated that part of the territory.

Scientific American.

DISCOVERY OF AN AZTEC CALENDAR STONE.

The *World's* correspondent at Mexico reports the discovery of a new Aztec calendar stone. It was found, June 2, by Captain Evans under a dilapidated Indian hut, which stood on the place that once formed the favorite garden of the Texcocan "Poet Prince" Netzahualcoyotl. It is a stone slab, eight feet by six, covered with hieroglyphs, and near the center of it is a clearly cut calendar—similar to the far-famed "Aztec Calendar stone" which is now attached to the cathedral in the city of Mexico. The stone goes to the Mexican National Museum. Further excavations are to be made on the same site, and since King Netzahualcoyotl "the Wise" built his palace on a hillock on which the residence of the sovereign lords of a more ancient nation had stood, it is probable that further researches in that locality may lead to interesting discoveries.

American Architect.

INTERESTING DISCOVERIES IN YUCATAN.

In Yucatan some discoveries have been made, of a very interesting character, mainly by Dr. Le Plongeon, the agent of the American Archæological Institute, who has excavated the ruins of Mayapan, once the capital of the Mayas, a powerful tribe among the aboriginal inhabitants. The later history of this important town is well known; for less than a century before the arrival of the Spanish invaders, the king of the tribe had been murdered by his nobles, his followers dispersed, and the royal city destroyed, so that the objects brought to light by Dr. Le Plongeon's exertions find their place immediately as historical documents. Among other things, portrait sculptures of the unfortunate king have been discovered, which are at once recognized as similar in face and figure to bass-reliefs at Chichen-Itza, the metropolis of Yucatan, where the lords paramount of the country held their court, and where the king of the Mayas is represented as doing a sort of homage to his suzerain. This coincidence seems to point to a period of special artistic development throughout that region, when pictorial or sculptured representations of the affairs of daily life had become somewhat habitual. Further proofs of enlightenment are found in astronomical instruments, such as stone dials of accurate workmanship, which were found still standing on a smooth platform of stone, covered only with a few inches of vegetable mould. Various observations were made in regard to the religious emblems discovered, but beyond a strong resemblance of some of them to those of Eastern Asia, no extraordinary developments are made. Dr. Le Plongeon's accounts show a remarkable and interesting continuity of language, family names, and even of habitants of Yucatan and their modern descendants. It has been well said that all archæological discovery originates in the endeavor to investigate traditions, which survive after stone and brick have crumbled to dust; and it is very probable that further acquaintance with the friendly and civilized natives may furnish clews to discoveries of great importance.

The believer's is a superhuman life. The sources of his strength and consolation are not in the country in which he sojourns, but in the higher lands beyond. He lives in God, and thus experiences personal joy, even when earthly springs are dry, or are turned to bitterness.

Poetry.

CHARITY.

J. T. GILLETLY.

And now abideth faith, hope, and charity, these three; but the greatest of these is charity.—1 Cor. xiii, 13.

Some boisterous war.
And some delight in singing tender love;
I have a theme nobler and greater far.
And far more.

Hear, blabbing fame,
And tell it far and wide from sea to sea,
The loftiest grace yet known to man—her name
Is Charity.

I somewhat know
The fierce delights with which the heroes rush'd,
Who in the opposition or the bloody foe,
Were cheered on by God.

My heart has lain
Nestled on love's pure heart, quick the shining pitch
Five drank of her benevolence when
Eye met eye.

Yet I prefer
To leave love's delicate, and sit to cross hand,
And listen to the voice of her
That charms my mind.

Then passions cease,
With all their billowy hatreds—hope lies still,
And calmly ripple to a gentle peace,
That soothes the soul.

She left her home,
Where cherubim and seraphim still sing,
And here to scatter blessings from her come
On every wing.

She fearless goes
Where willful youth and prejudiced old age
Join in the clamor of her countless foes,
To rend their rage.

Proof against the pains,
Of zealot ignorance, or cruel scorn,
Or fury of the bigot's sanctioned curse
Beneath her cross.

Swift can she fly,
And stream and sea and rarified mountain chain,
And care and tongue and slander still try
To curb in vain.

Oh! Thou who art
The gracious sender to this world of sin,
Thy gentle Charity, force my locked heart,
And let her in.

Oh baneful rage,
Pluck forth the crank'rous roots that bury in vain;
Oh purge me from the brutal heritage
Of hating Cain.

And haste the day
When Royal Charity shall usher peace,
When rage and war and death have passed away;
When pain shall cease.

Communications.

BAPTISM IN THE NAME OF THE CHRIST.

J. J. WARNER.

Baptism was ordained by Jesus the Christ, and rests upon his personal authority, derived from the Father. Mat. xxviii. 18, 19. Therefore it must be commanded and administered in his name or by his authority; and is the test act of obedience to him, and the only practical answer to the pressing question, Will you be a Christian? Will you hear the voice of the Great Prophet and live? It is one of the conditions of pardon or remission of sins, submitted on the day of Pentecost, at Jerusalem, where "repentance and remission of sins" were first preached in his name; Luke xxiv. 47; Acts ii. 38, and as the only legal power to forgive sins, was invested in him; his apostles must submit the conditions of pardon "in his name," by his authority, that the guilty might know or rest assured their sins were really remitted, by the highest authority on earth and in heaven, and that life, not death was theirs.

This power, given by the Father to the Son, as the great head of the church, and by him to them (his apostles), need not be set forth in the same terms, or at least was not. We have in the name of Jesus the Christ, Acts ii. 38; in the name of the Lord Jesus, viii. 16; xix. 5; in the name of the Lord, x. 48.

In other instances we have the mere statement that they were baptized, and no name mentioned. If then we follow the apostles, in commanding and administering the ordinances we have no form of words, but a variety, or even none at all.

Which shall we use? Would not good practical sense say, that we must go directly to the commission itself to learn what Christ told his apostles to do and teach? and not to what they commanded the nations, if we wish to find any definite form? Their only object seemed to be to clearly set forth the power of Christ, regardless of any form of words. Notwithstanding, there is a form of sound words which must be held fast. 2 Tim. i. 13.

We have relative and official terms. To come into a relative term, is to come or enter into the *relation* indirected by that term, and as faith and baptism constitute us sons, we must be baptized into that relation, and consequently by one act God becomes our Father, his Son our brother, and the Holy Spirit our comforter, dwelling first in the Father, second in the Son, third in us.

"The spirit of the Lord God was upon him," and "God dwells in us by his spirit," we are begotten and sealed by the Holy Spirit, and he is the great connecting medium between God and us, as his adopted sons, and between us and Christ, his only begotten Son. How great and horrible that act that brought death into the world, and how great and glorious that act of obedience which brought life into the world; and how great the one act of obedience on our part, which, preceded by faith and repentance, brings us into the three greatest names that ever entered the heart of man, and relates us to Father Son, and Holy Spirit.

O, what love on the part of our Heavenly Father, to bring about such a relationship! Our hearts leap for joy, yet our greatness is hid from us, "It does not yet appear what we shall be."

We may be baptized into Christ relatively and be baptized "in his name," but how can we be baptized "into his name" or authority? we are now in a state of humility and suffering, but "shall reign with him." If we overcome we shall have power over the nations.

You see then that no man can be baptized into the name of Christ, it being an official name, indicating power that no man in the present state can claim. Relatively we claim the Father Son and Holy Spirit, we are in them and they in us, but who can claim the name or power of the Christ? or what man dare we call the Christ? If he be baptized into the name, it is his, surely.

What was said by the apostles at the water aside from the form of sound words into the name of the Father, of the Son, and of the Holy Spirit, we are not able to tell, but one thing we do know, that if they acted upon his authority, they baptized into the three great names. He never commanded anything else. What they told the nations to do and what Christ told them to do must not be confounded. He did not tell them to command baptism into the name of the Father, and of the Son, and of the Holy Spirit, but to do, or perform it, into those names, which were relative, and not official, as we have shown.

It follows then, most conclusively, that the man who baptizes into an office rather than into a relation does not act upon the commission of our Lord.

In administering the ordinance of baptism, I have deemed it necessary in this age of confusion to be somewhat explicit, and to use language that would express the author, design and relation of the ordinance, and have said, "In the name of Jesus the Christ, the Great Head of the Church, for the remission of your sins, through his most precious blood, you are baptized into the name of the Father, and of the Son, and of the Holy Spirit," and am confident that the act can only be properly or legally performed when the three great names are used, whatever may be said before or after the act itself.

Oh, that the church might not be distracted and perverted by any division or misunderstanding in relation to this sacred ordinance, but may we all with a single eye, look for the coming of our blessed Lord.

Yours in hope of eternal life.

MATTHEW iii. 11.

HENRY BAUTERICH.

"I indeed baptize you with water unto repentance."

That the above text is correctly translated "with water," is evident when we take the context into consideration. That it does not refer to the method of baptism at all, but to the element employed therein, is plainly taught in the context.

In the fifth verse and further on we read:—

"Then went out unto him Jerusalem, and all Judea, and all the region round about Jordan; and they were baptized of him in the river Jordan, confessing their sins. But when he saw many of the Pharisees and Sadducees coming to his baptism, he said unto them, Ye offspring of vipers, who warned you to flee from the wrath to come?"

In coming to the place where John baptized, they witnessed the mode, or method of baptism. John continued saying:—

"Bring forth therefore fruit worthy of repentance: and think not to say: We have Abraham to our father.... even now is the axe laid unto the root of the trees: every tree therefore that bringeth not forth good fruit is hewn down, and cast into the fire. I indeed baptize you with water."

The element John used was water, and he put the candidate in it; the element that Jesus was to use, of whom John spoke was not water, but as it is written:—

"He shall baptize you with the Holy Ghost and fire."

This seems to be the import of the above text. That immersion is the Bible method for baptism in water, is irrefutable, it took much water (John iii. 23) and they were buried in it. Rom. vi. 4.

No intelligent Bible student (unbiased) would offer to dispute, that immersion is the only mode, or method, for water baptism, but there is considerable controversy in what name to administer it. If we consider the apostles good witnesses, there would be but little trouble about the matter. Peter, to whom the Lord gave the keys of the kingdom of heaven (Matt. xvi. 19), in using one of the keys at Pentecost, when filled with the Holy Spirit said:—

"Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins."

Would the Holy Spirit which Jesus shed forth (Revised Version: "poured forth") lead them (the apostles) to speak and act contrary to his will? Surely every honest soul will say no.

Paul the wise Master Builder, the Great Apostle to the Gentiles, said:—

"For if we have been planted (Revised Version: "for if we have become united") together in the likeness of his (Jesus') death, we shall be also in the likeness of his resurrection." Rom. vi 5.

Who died? Jesus of Nazareth, not God the Father of our Lord Jesus, no one can be planted in the likeness of the death of the uncreated, for God never died.

Baptism represents the death, burial and resurrection of our Lord Jesus; and to try to symbolize the death, burial and resurrection of God who created all things, is ridiculous. The idea expressed in baptism shows that the commission recorded in Matt. xxviii. 19, is misapplied by referring it to water baptism. The apostles received the commission:—

"Go ye therefore, and make disciples of all the nations, baptising them into the name of the Father, and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I (Jesus) commanded you: and lo I (Jesus) am with you alway, even unto the end of the world (age)." Matt. xxviii. 19-20.

And they (the apostles) obeyed it too. They (the apostles) were endued with power from on high, so they might obey the great commission. On one occasion Jesus sent his twelve disciples out on a mission, and he also gave them power and authority over all devils, and they could cure diseases. See Luke ix. 1. Also see another occasion in Luke x. 1, 17. So in the instance of the great commission, the apostles did not begin their mission, until endued with power:—

"And behold I (Jesus) send forth the promise of my Father upon you: but tarry ye in the city (Jerusalem) until ye be clothed with power from on high." Luke xxiv. 49.

Having received power, they then were fitted for their mission. Jesus said:—

"Greater works than these shall he do; because I go unto the Father." John xiv. 12.

The apostles did wonders, miracles and signs, all in the name of the Lord Jesus, the shadow of Peter healed the sick. Acts v. 15, 16. So we also find the plain evidence: that by the laying on of the hands of the apostles the people received the Holy Ghost:—

"Then laid they their hands on them, and they received the Holy Ghost" (this was done after they were baptized in the name of the Lord Jesus). Acts viii. 14-20.

Again:—"And when Paul had laid his hands upon them, the Holy Ghost came on them, and they spake with tongues and prophesied." Acts xix. 6. (This also followed after they were baptized into the name of the Lord Jesus; Acts xix. 5).

None but ambassadors could transmit the Holy Ghost, consequently Ananias and Paul, who both were sent by the king could by the inspiration of their hands give the Holy Ghost. See Acts ix. 5, 6, 10, 17.

Even Philip the Evangelist, who himself had received the Holy Ghost, could do wonders, miracles and signs, but had to send Peter and John to give the Holy Ghost to those whom Philip had baptized in water (only in the name of the Lord Jesus; Acts viii, 10). Peter and John had to come in person and lay their hands on the people, and they received the Holy Ghost. Acts viii. 14-18.

The church was established by the ambassadors of Christ, explicit evidence was given the people, that they were servants of the Most High God. "They went forth, and preached everywhere, the Lord working with them ("lo I am with you") and confirming the word with signs following." Mark xvi. 20.

Because the phraseology of Matt. xxviii. 19 is not recorded in the Acts: that does not imply that the apostles did not obey the commission, surely they both taught and baptized. Positive declarations are not always necessary to prove a fact, for instance: In the promises made to Abraham, there is no direct mention of a resurrection, yet the promises involved it. So also that man is mortal, is not found in this phrase: yet hundreds of passages imply it. The great import of the whole matter is: To believe that Jesus is the Son of God with power (Rom. i. 4): that he is both Lord and Christ (Acts ii. 36): that the life is in the Son. John v. 26. 1 John v. 11-12.

With this faith the candidate will be perfectly willing to become united with him (the Lord Jesus) by the likeness of his death, for the promise is:—

"We shall be also of his resurrection."

Submitted in love.

Baltimore, Md.

HAVING LOVED HIS OWN HE LOVES THEM TO THE END.

S. ROXANA TAYLOR.

He loves them to the end! Oh! there is a faithfulness here! Though every friend prove false, if we are the Lord's, he will love us clear through to the end of life's weary journey.

We can rest in him, for if he loves us, he will help us, will do everything for us that needs to be done.

It is no wonder that the Christian has peace that passeth understanding; it is no wonder that his cup so often runs over. The one that loves us died for us, and that love will never lose sight of us, until we are saved in the kingdom.

"He loves us to the end." He loves us until our salvation is reached; loves us until our redemption is brought about. "He loves us with an everlasting love." Oh how the words have comforted me! And can I forsake one who holds me so dear? Can I refuse to do the little that my poor hands may do for him? Never! Never! Let me die rather than prove false to my trust.

Let me seek first for the kingdom, give first for the kingdom; work, pray, and live for the kingdom, "denying myself all ungodliness and worldly lusts," that he who hath loved me may account me worthy to have an entrance there.

Selections.

Prophetic Times.

THE BUDDING FIG-TREE.

S. BONHOMME.

As early as the year 1834, an earnest appeal was made in the British Parliament, and a memorial presented to the Right Honorable Lord Palmerston, Her Majesty's Secretary for Foreign Affairs, for the Restoration of the Jews to Palestine. And one of the pleas was, that Great Britain being the Modern Turkish (Isa. lx. 9,) her ships are to convey the Jews with their gold and silver to Mount Zion, of the Jewish nation. The restoration of the Jews commenced first in the year 1840, and continues in progress, and Palestine is becoming an object of great interest; and as far as Jerusalem is concerned, a great and marvellous change is taking place, the city is being lighted with gas, and a street railroad is to be run to the top of the Mount of Olives. From 14,000 to 16,000 Jews now residing in the holy city; twenty-eight congregations of Jews, hospitals, schools, colleges, benevolent societies, are signs of our times and of the budding of the fig-tree.

The surveyor of buildings in the holy city, Mr. Schick, in his report states that ruined buildings have been rebuilt and restored, either by individuals or companies and building associations, and whole blocks of houses on the plan of Peabody's buildings in London, have been erected; thus according to prophecy is fulfilling, "Jerusalem shall be rebuilt upon her own heaps."

The remarks made by Mr. Oliphant, in view of the speedy decentralisation of Turkey in the provinces of her dominion, the establishment of a Jewish colonisation being considered very practical, must be regarded at this time a Providential interference, consequently to be accomplished. For the purpose of judging by personal observation what part of Palestine would be the most suitable location for his proposed colony, he found it necessary to visit the country with the view of selecting the district and examining the local conditions. He laid the matter before the British Government, with the view of obtaining their support and approval, communicating to the Prime Minister and Lord Salisbury the outlines of the project. From both ministers he received the kindest encouragement and assurances of support, so far as possible to afford it without officially committing the Government. The result of Mr. Oliphant's searching out of the land is thus given:—

"The region which he should propose for settlement of the Jews, in the first instance, would be the entire district of the Belka, from the Arnon on the south to the Jabbok on the north, extending eastward as far as the Hadji road, or at all events to the limit of the good land, and, if necessary, including the portions of the province of Adjun to the north of Jabbok as might be deemed the most desirable, making a tract of at least 1,000,000, or possibly, 1,500,000 acres. The western boundary would be the Jordan and the western shore of the Red Sea, thus including that singular sheet of water within its limits."

Political events in the East have so shaped themselves that Palestine, and especially the provinces to the east of Jordan, owing to the geographical position, have now become the pivot upon which of necessity they must ultimately turn. Situated between the holy places at Jerusalem and the Asiatic frontier of Russia, between the Mediterranean and the Red Sea, between Syria and Egypt, their strategic value and political importance must be apparent at a glance, and the day must be near at hand when it may be found that the most important interest of the British Empire, might be imperilled if she neglect to render the services in restoring the Jews with her ships and steamships which prophecy intimates it as her duty, like that of King Cyrus, who was likewise a subject of prophecy. (Isa. xlv. 13,) which he nobly fulfilled in sending the Jews home from his empire. It is evident that the nation that espouses the cause of the Jews, and their restoration to Palestine would be able to rely upon the powerful influence which they wield in the press of many countries, and on their political co-operation in those countries, which would of necessity tend to paralyze the diplomatic, and even hostile action of powers antagonistic to the one with which they were allied. Owing to the financial, political and commercial importance to which the Jews have now attained, there is probably no one power in Europe that would prove so valuable an ally to a nation likely to be engaged in a European war, as this wealthy, powerful, and cosmopolitan race.

Speaking of their colonization, we should not expect such families just now to come from England or France, though there may be those who would exchange their present settlement for Palestine, but we would expect them to come in large numbers from European and Asiatic Turkey itself, as well as from Russia, Gallacia, Roumania, Servia, and the Slav countries where they are more especially oppressed, and where there are many among the richer classes who would gladly exchange the persecutions under which they live for the free air which they would breathe even under Turkish rule. Since the movement of Mr. Oliphant, the Turkish Government has offered for colonization of the Jews in Palestine 30,000 acres of land. No one can fail to notice the signs of the times, and to discover the wise Providence of God, in retaining so large a portion of his ancient people in Eastern lands, and the facility for their return to the covenant land.

As regards the future propriety of Palestine, under any circumstances, it is impossible that the region which comprises within its limits the luxuriant pasture lands of Jaulan, the magnificent forest-clad mountains of Gilead, the rich arable plains of Moab, and the fertile sub-tropical Valley of Jordan, can remain much longer neglected. The Holy Land when provided with railroads and tramways now introduced, will offer the happiest blending of the Ancient and Modern Worlds. It will become another Egypt, with the distinct advantages of a superior climate, and for nobler races of men. Ezek. xxxvi. 33-38; Isa. lxi. 6. And lo! to-day our eyes behold this ancient prophecy touching its fruition. How then, should this strengthen our faith, not only in the restoration of the chosen tribes, but in all the blessed promises which are associated with it. For it is written, "When the Lord shall build up Zion, he shall appear in his glory." Psa. cii. 16. Here then we have the budding of the Fig Tree.

A peculiar sign of our times is the rapid decay of what remains of the Turkish Empire. A special correspondent of the London *Standard*, in a recent interview with a Turkish official of high position, having intimated his surprise that the Porte did not accede to the recommendations of the Great Powers, in reference to the Greco-Turkish Question, received from the Turkish statesman the following reply:—

"How can the Sultan or his advisers be possibly expected to make up their minds yet, on such a momentous question as that which is now before them? Two generations ago, Turkey in Europe, extending from the Pruth to Cape Matapan, was next to Russia, the largest of European States. By successive loppings, by the separation of Greece in the south, then of Servia and Roumania in the north, and finally, the servanble after the last war, when Austria took Bosnia and Herzegovina, Bulgaria was made practically independent, Eastern Roumelia was erected into a semi-independent State, and Servia, Roumania, and Montenegro were enlarged with slices of adjoining territory; by all these deductions Turkey in Europe has already been reduced to one of the smallest of the European States. We have already lost two-thirds of our European dominions. Our European population has, in a few years, been reduced from 20,000,000 to 5,000,000. In 1820, we had 200,000 square miles of European territory. Of that we have barely 60,000 left. And you now come and ask us, out of this scanty remnant of our Empire, to give to Greece, nearly 10,000 square miles of territory, and three-quarters of a million of the Sultan's best subjects; or in other words, to cede two of the finest and fairest of his ancestral provinces, which forms one-sixth of all the territory the Sultan can now call his own in Europe."

When we remember that besides all this, Turkey has practically lost Egypt, a portion of Armenia ceded to Russia after the late war, and the Island of Cyprus made over to England, we can clearly see how rapidly the symbolic waters of the Euphrates are drying up (Rev. xvi. 12,) and how soon by their absorption, the way of the kings of the East, i. e., the Jews, will be prepared, Exod. xiv. 6; xix. 5.

Finally, the significant signs of the shooting forth of the Jewish Fig Tree is to be found in the fact that owing to the rapid decline of the Turkish Empire, and the gradual breaking up and reformation of the countries by which it was composed, the Jewish nation has become of some political importance. The kings and the statesmen by whom Europe it governed, in their various and conflicting schemes for the partition of the "sick man's" remaining goods when his final hour has come, are now compelled to take Palestine into account, and it will, perhaps, be found that the only practical solution of the great Eastern Question lies in the restoration of the Jews to their own land; a work which, it seems according to prophecy, is to be accomplished before long.

Sententious.

There is nothing so undignified as anger.

Hannah More says that there is one single fact that one may oppose to all the wit and argument of infidelity; that no man ever repented of Christianity on his death bed.

This is one of the sad conditions of life, that experience is not transmissible. No man will learn from the sufferings of another; he must suffer himself; each must bear his own burden.—*G. H. Lewes.*

Be trustful, be steadfast, whatever betide thee;
Only one thing do thou ask of the Lord;
Grace to go forward whatever betide thee.
Simply believing the truth of his word.
Thou shalt joy walk in the light of his love;
Thou be assured of your treasure above.

The example of Christ is living legislation—law embodied and pictured in a perfect humanity. Not only does it exhibit every virtue, but it also enjoins it. In showing what is it enacts what ought to be. When it tells us how to live, it commands us so to live.—*John Eadie.*

"Behold He Cometh!" Eyes that have long looked to see his glory, shall behold his face and rejoice at his return; hearts that have throbbed, and sighed, and panted for his presence, will lose their sorrows in the sunshine of his love.

A groaning world longs for the return of Him who will unbind her heavy burdens; a blighted world longs for the presence of One who will wipe from her bosom the stain of sin and the curse. The sure word of prophecy has told us that "the desire of all nations shall come."

The mists of time are fading fast,
And soon will appear our home,
And the sweetest tones of earth to my ear
Are telling our Lord will come;
And I love to sit in the twilight hour,
As the daylight fades away,
And think of that beautiful, beautiful home
That will soon be mine for aye.

Every man is a missionary now and forever, for good or evil, whether he intends or designs it or not. He may be a blot, radiating his dark influence outward to the very circumference of society; or, he may be a blessing, spreading benediction over all the length and breadth of the world; but a blank he cannot be. There are no moral blanks; there are no neutral characters. We are either the sower that sows and corrupts, or the light that splendidly illuminates, or the salt that silently operates; but being dead or alive, every man speaks.—*Thomas Chalmers.*

The Cyclopaedia War.

The month of July, 1891, witnesses the completion of the largest and most important literary work this country and the century have seen. It is the Library of Universal Knowledge, large type edition, in 15 large octavo volumes, containing 10 per cent more matter than Appleton's Cyclopædia, at less than one-fifth its cost, and 40 per cent more than Johnson's Cyclopædia, at a little more than one-fourth its cost.

Chambers's Encyclopædia, which forms the basis of the Library of Universal Knowledge (the last London edition of 1880 being reprinted verbatim as a portion of its contents), is the laborious product of the ripest British and European scholarship. It has developed **Victory** through a century of Cyclopædia making; its various editions having been many times revised, in successive years, till it has come to be universally recognized, by those competent to judge, as standing at the very front of great aggregations of knowledge, and better adopted than any other Cyclopædia for popular use. It contains such full and important information as the ordinary reader, or the careful student, is likely to seek, upon about 25,000 subjects in every department of human knowledge. Chambers's Encyclopædia, however, is a foreign production, edited and published for a foreign market, and could not be expected to give as much prominence to American topics as American readers might desire. To supply these and other deficiencies a large corps of American editors and writers have added important articles upon about 13,000 topics, covering the entire field of human knowledge, bringing the whole number of titles under one alphabetical arrangement to about 30,000. Thus the work is thoroughly Americanized, and the Library of Universal Knowledge becomes at once the latest and most complete Encyclopædia in the field, at a mere fraction of the cost of any similar work which has preceded it.

For The Price of the 15 volumes, complete, in even cloth binding, $15.00. In half Russia, sprinkled edges, $20.00. In half Russia, gilt top, $22.50. In full library sheep, marbled edges, $25.00.

The superlative value and importance of this great Encyclopædia lies especially in the fact that it is brought within the reach of every one who aspires after knowledge and culture. It is *really* a library of universal knowledge. It brings a liberal education easily within the reach even of every **Revolution** plowboy of the country and apprentice boy of the city. Every farmer and every mechanic in the land owes it to himself and to his children that such a Cyclopædia shall henceforward form a part of the outfit of his home. To the professional man, and every person of intelligence in every walk of life, a Cyclopædia *is a necessity.*

Of course the old and wealthy publishers who have grown rich (it is said that the Appletons have made a profit of nearly two millions dollars on their Cyclopædia) from the sale of their high-priced publications are not pleased that their monopolies are broken and their power overthrown. Of course the book agents and booksellers who have been used to getting from 40 to 60 per cent commission for selling these high-priced books are not so well pleased to sell the Library of Universal Knowledge on 15 per cent commission, though those who are not short-sighted discover that their own interests, after all, are identical with *the interests of the people*, and their real profits, in the end, are increased, by the immense sales which result from meeting the people's wants. The majority of booksellers, however, are better pleased to *handle* than to *sell* this and our numerous other standard and incomparably low-priced publications. But the Literary Revolution has always looked to *the people*, in whose interests it is, for its patronage, and it has never looked in vain, as our more than one million volumes printed last year (this year being increased to probably more than two millions) abundantly prove. You can order the Cyclopædia directly from us, and by uniting with your neighbors and friends you can secure club rates as follows:

$10,000 Reward **To Club Agents.**

A discount of 10 per cent will be allowed to any one ordering at one time three or more sets of the Cyclopædia; but a discount of 15 per cent will be allowed to any one ordering five or more sets at one time.

As a special inducement to our friends and patrons to go to work *promptly* and *vigorously*, each doing what he can for the dissemination of universal knowledge, we propose to distribute $10,000 in special premiums as follows, in addition to the regular discount to clubs:

$5,000 Reward to be distributed equally among the first thirty agents who procure lists of not less than five subscribers, after June 30th and before September 1st.

$5,000 Reward in addition to the first prize to be distributed among the thirty agents who during the above stated time shall send in the largest lists of subscribers, provided that no list contain less than twenty names. Orders for the $10,000 Reward must be sent in by the agents themselves, and not by subscribers, and must be accompanied by the names of the subscribers which form the list for which agents may send in.

The names of the subscribers to a list must be forwarded at once. The first set named will be distributed as specified as rapidly as the orders are received, and the remaining sets will be distributed promptly on the 1st of September. Orders will be received from agents in all parts of the country, and the premiums will be awarded to the agents who procure the largest lists, and the first set to arrive in the case of a tie. Subscribers must be actual purchasers for individual use, and not booksellers or agents who buy to sell again.

Persons desiring to take part in the contest are requested to write at once for sample volumes, terms, circulars, and full particulars as to the best methods of procuring subscribers. Every person should send for a sample volume, and a list for the vicinity in which he resides. Orders for the $10,000 Reward will be filled by us with the utmost promptness, while our ability to manufacture, begins not later than July 20th, and is being filled in the order of their receipt by us.

Specimen pages of the "Library of Universal Knowledge" will be sent free upon request. Prospectus containing full particulars of our new plan of introducing this work, with terms to agents, and a full description of the work, and type-setting by steam, will be sent upon application. Terms cash; money order, registered letter, or by express. Fractions of $100 may be sent in postage stamps.

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Poetry.

PSALM XC.

W. I. CROCKETT.

O gracious Lord, a steadfast dwelling place,
Through generations Thou has been;
Ere earth in beauty smiled upon the face,
Even before the mountain toys were seen—
Thy feet had trod,
The everlasting way,
And Thou art God.

Thou turnest man into destruction's night,
Returns to dust Thou sayest unto him;
But years on years unto thy wondrous sight,
Are but a yesterday, forgotten dim,
A trembling spark,
Or as a fleeting watch
When all is dark.

As with a flood Thou carriest us away,
When wandering in the silent realm of sleep:
And if through strength we greet the dawning day,
We fall as grass before the mower's sweep,
The morning dies,
It droops beneath the evening sun
And withered lies.

We are consumed in anger, and in wrath
Thou troublest us because of evil ways;
Our secret sins Thou knowest, and our path,
And under chastening pass away our days:
Though we grow old,
Yet all our years of life are lost
A tale that's told.

Three score and ten the measure out our years,
And if by strength they reach unto four score,
Yet sorrow's hand hollows our eyes with tears,
We are cut off and flourish here no more.
Who knows thy power,
Thy anger drove, and all thy wrath
That doth devour.

O teach us ever to apply our hearts
To wisdom's laws, that we may know our days;
And Thou, O Lord! return e'er life departs!
Repent Thee, Lord, thy faltering servant [illegible].
And glory shed,
In mercy widely our souls
That we be glad.

According as Thou has afflicted us,
And in the years that we have evil been;
O make us glad, O bade us prosperous,
And on thy servants let thy work be seen;
And glory stream
Upon their seed, until the earth be
Reflects the gleam.

The matchless beauty of the Lord our God
Descend upon us, and established be
Our handiwork, yea where in faith we've trod,
Let all our work forever stabilished be.
This does thy servant pray,
And now awaiteth patiently
Thy Glorious Day.

Selections.

HEBREW AS A LIVING LANGUAGE.

Many of our readers, says the *Jewish Chronicle*, may have been surprised as well as amused by the quotation we gave from a Hebrew newspaper describing in Biblical phraseology the now historic incident of Mr. Parnell's temporary expulsion from the House of Commons. It must have appeared to them like a piece of mediævalism transported into the nineteenth century. It seems opposed to all our ordinary ideas that Hebrew should be chosen as the medium for a newspaper of all things in the world. A review in Latin or a magazine in Greek seems the nearest parallel that can be suggested. To compose a newspaper in a "dead" language, to have advertisements of theatres, patent medicines, and the thousand miscellaneous articles of the modern press, all written in Hebrew, seems at first a bold flight of imagination. But the apparent audacity is merely due to the general ignorance of Western Jews as to the condition of their Eastern brethren. In the West Hebrew is indeed a "dead" language. But in Eastern Europe the study of Hebrew, so far from dying out, is year by year showing greater signs of life. No greater symptom of the lively interest in the language can be given than the existence of ten weekly journals printed in Hebrew and devoted to all kinds of Jewish interests. Besides these organs which deal with the current events of the time and place of their issue, there are eight monthly magazines in Hebrew more especially devoted to the higher interests of Judaism.

Those organs are not a sudden growth of the present day, but have been steadily developing ever since the Mendelsohn movement awakened the intellect of Israel. The *Measef*, which emanated from a little band of Mendelsohn's friends, who were hence termed the *Measseffim*, was the original of all these later forms of Hebrew periodical literature. From the time of Wessely to the present day, the Jewish organs have increased in number, and their circle of readers has continually spread. But not alone does a Hebrew press testify to the living nature of the Hebrew language. Many translations and original works have appeared during the past century and are still appearing. Not a few of the most important works in the world's literature can now be obtained in modern Hebrew, which is really nothing more than Biblical Hebrew, with slight adaptions to the requirements of modern life. Shakespeare's "Romeo and Juliet" and "Othello," Milton's "Paradise Lost," Goethe's "Faust," Disraeli's "Alroy," Eugene Sue's "Mysteries of Paris" and "Wandering Jew," these, and many other works of imagination, can now be obtained in Hebrew. Hebrew verse is still written profusely, and original novels and tales are by no means uncommon. Elementary treatises on geometry, chemistry, and electricity, have been composed in Hebrew, and have run through many editions. In fact, Hebrew would deserve to rank as one of the minor literatures of Europe, like Polish and Danish, even if there were no early books in existence. And not only are books written in the language; it forms the means of communication between Jews separated by many thousand miles. The Anglo-Jewish Association has to conduct much of its correspondence in Hebrew, and its many Eastern visitors can often only be appealed to in conversation by means of Hebrew. All this modern Hebrew is unpointed; therein lies the sole difficulty to any one acquainted merely with Biblical Hebrew. And this difficulty soon disappears with a little practice. A knowledge of some part of this ever-increasing literature is necessary to understand the ideas of Eastern brethren. In the East, as we have seen, it is altogether a misnomer to speak of Hebrew as a "dead" language. It lives as much as any minor dialect of Europe lives, and it seems to bear marks of having still more life in the future. The increasing interest taken in Jewish literature may, we hope, be extended in England to the language in which it is written, which is still alive, still adapting itself to the widening wants of modern life and thought.

Youths' Column.

Youth's Companion.

Tim's Daisies.

He was only a little "street Arab"
Ragged and friendless! Ah, yes!
Unused to life's sunniest pathway,
Unused to its love and caress;
For she who had loved him—the mother
Whose arms round him once, long ago,
Had clasped themselves closely—all winter
Had lain 'neath the beautiful snow.

But the months passed away, and the spring-time
Came on with its bud and its bloom.
And the zephyrs of May, softly blowing,
Scattered far o'er the earth their perfume.
And then came a day dawning brightly
When soldiers brought flowers to spread
With love and with honor so loyal,
O'er the graves of the hero dead.

And poor little Tim, sadly thinking
Of his loved one, whose grave was unknown,
Wandered there 'neath the pleasant spring sunshine,
With tears in his eyes, all alone!
And he gathered the pretty white daisies,
For no other flowers had he,
And on the dear grave of his mother
He scattered them tenderly.

Only the simple white daisies!
Only the tears falling fast!
Only a boy's sad heart yearning
For mother caresses long past!
Oh, fair were the buds and the blossoms
Laid over the soldier-dead!
But as loyal and sweet were Tim's daisies
Over his mother's low bed.

Sacrifice for Christ.

A Cornish girl of earnest piety gave offense to some of her daily associates, who were not Christians because she wore ornaments in her ears. She had not been convinced of any harmfulness of it, but when she saw it really was a stumbling-block, she quietly took them off before them and with a stroke of the hammer with which she worked, crushed the jewelry to pieces, singing, as she did so the stanza beginning

"Neither passion nor pride thy cross can abide,
But melt in the fountain that streams from thy side."

This sacrifice, not so much of her trinkets as of her pride and her own notions, for Christ's sake and for the good of those she desired to benefit, had its own reward.

Her companions blushed as she sung her song of consecration and were struck by the superior power of a consecrated life that shrunk from no sacrifice for the real good of her daily associates.

Correspondence Chicago Tribune.

Do Birds Bury their Dead?

M. E. B.

While strolling through the woods at Coguoc Lake yesterday afternoon, I suddenly came across half a dozen birds known as brown-thrush or mocking-bird. They were all busy working at something on the ground, and did not notice my intruding till I was upon them, when, with a shrill cry, they flew off a short distance, and perched on some trees to watch my movements.

Having my curiosity aroused, I went to examine what I supposed was a nest of young birds, but to my surprise, I found the dead body of a female thrush that had been killed by the shot from some hunter's gun, and had fallen where it lay. The birds had been covering it with leaves, sticks, tufts of grass, etc., until only its feet stuck out.

Immediately the story of the babes in the wood covered with leaves by robins came to my mind, and all seemed real as the time when in childhood I read the story and believed it to be true.

Anxious to see what the birds would do, I stepped back of a large tree to a little distance, and watched them. Slowly the birds came back one by one and continued the work of burying the dead.

While engaged hopping about after leaves and grass, they would chirp, in a low, melancholy key, that I took to be the dirge notes of the little bird's funeral. I did not have it in my heart to disturb them, and watched them at their labors for half an hour, at the end of which time the dead bird was completely buried.

This in some way answers the questions so many times asked: "What becomes of all the birds? Do they ever die? And do their mates bury them?" I have no doubt but that the various species of birds thus dispose of their dead.

Battle Creek, Mich., June 14.

Parrots Taking Contributions.

A thrifty owner of pets once made a mouse useful by attaching spools to the axle of its cage-wheel, and causing it to wind thread.

Parrots can be made profitable in still more curious ways. In Wiltshire, in Dorset, lives an excellent good old woman who has been a Bible collector for many years, and, like many others in a humble station in life, resolved to do all she could to spread about God's Word. She had a parrot brought over from Africa by Captain Littledales, in 1842, which began to collect for the Bible Society about 1845. In the course of seven years the bird's cheery "Put something in the Bible box!" produced £10. At the end of that time Polly took advantage of the door being open and flew away.

It was succeeded by a green parrot, that collected £7 in six years, and then died.

Another, a gray one, was purchased, when only ten months old. Poor Mary Everett has had it eighteen years. The bird was taught to say, on the entrance of a visitor, "Walk in, sir—Bible box!" This one has earned £83 6s.

Captain Littledales is on the Committee of the British and Foreign Bible Society, and when he narrated the above story the members of the committee united with him in purchasing a new cage, and this has been presented, with the following inscription:—

"To Mary Everett, from members of the Committee of the British and Foreign Bible Society, November 5, 1877."

A Child's Faith.

DR. NEWTON.

A little child was once taken to a funeral of one of his young companions. He had never seen a dead body before. He looked long and earnestly on the beautiful form of his friend, as it lay, like a piece of wax-work or of polished marble in the dark coffin, with flowers all over it. He did not go to the graveyard. His mother took him home and let him stand at the window, where he could see the funeral procession of his playmate go by. He looked at it with fixed attention for awhile, then he turned to his mother, and his face all lighted up with gladness as he said:

"Oh, mamma! how beautiful it will be when Jesus says, 'Baby, come forth!'"

The little fellow was thinking, no doubt, of what he had heard about Jesus standing by the grave of his friend, in Bethany, when he said, "Lazarus, come forth!"

That dear child was making the right use of what the Bible teaches us about Jesus and the resurrection. In the morn of the resurrection Jesus will speak in that way to all the dead children and to all his people who have died believing in him; and it will, indeed, "be beautiful when they come forth!"

My Influence.

BALDWIN.

"Gather up my influence and bury it with me," were the dying words of a young man to the weeping friends at his bedside, as stated to the speaker awhile since by one to whom he was dear.

What a wish was this! What deep anguish of heart there must have been as the young man reflected upon his past life! a life which had not been what it should have been. With what deep regrets must his very soul have been filled as he thought of the young men whom he had influenced for evil—influences which he felt must if possible be eradicated, and which led him, faintly but pleadingly, to breathe out such a dying request, "Gather up my influence and bury it with me."

My young friends, the influence of your lives, for good or evil, cannot be gathered up by your friends after your eyes are closed in death, no matter how earnestly you plead in your last moments on earth. Your influence has gone out from you; you alone were responsible; you had the power to govern, to shape; your influence no human being can withdraw. Such a request can not be fulfilled. It is impossible. Your relatives and friends cannot "gather up your influence and bury it with you." Young men, live noble, true, heroic lives. Possess this "moral courage" in full proportions and at all times—everywhere.

New York Observer.

Birds of the Bible—The Bittern.

GEORGIANA KLINGLE.

There has been much discussion as to the word rendered *bittern* in the Bible. Some have supposed it referred to another bird, or animal, but the prevailing opinion is that the bittern is the one referred to. The bittern resembles the heron, but is only four inches in length, and has a less powerful bill. It is pale yellow, spotted with black. It lives by the margins of streams and builds its nest amid the rushes. It lays seven or eight eggs, of greenish tinge, and the young develop so rapidly that in three days after hatching they are able to follow their parent in search of food. It feeds on frogs and insects, and on vegetables when other food is scarce.

The voice of this bird is something remarkable, considering its size, and is mournful and desolate in the extreme. The lower part of the windpipe, dividing into the lungs, is fitted with a loose membrane, capable of holding a large quantity of air, the sudden explosion of which produces this hollow booming, like the booming of cannon heard through water, and may be heard at the distance of a mile. So baleful is this sound that in ignorant neighborhoods it is regarded superstitiously as the forerunner of evil.

The prophet Zephaniah refers to the bittern in connection with the ruins of Nineveh:—

"I will make Nineveh a desolation, and dry like a wilderness, and flocks shall lie down in the midst of her: all the beasts of the nations: both the cormorant and the bittern shall lodge in the upper lintels of it; their voice shall sing in the windows."

Critics have been disposed to dispute the right of the bitterns to occupy this place, saying that some other bird or animal must have been intended, but Nineveh was built on the left bank of the Tigris, and from information given by travelers, we know the ruins to not have been without subterranean canals, by which water could be conveyed, making it a suitable lodging place for the bittern. The ruins, now scarcely above ground, might afford lodging places for the bittern upon the upper lintels and windows. Isaiah refers to the bittern as finding habitation amid the waste places of Babylon, whose garden canals, leading, no doubt, from the river, may well be imagined to have watered the country long after it had been made desolate, and afforded nourishment to vegetation and attractions for the bittern: "I will also make it a possession for the bittern.

The drying up of the Turkish Empire is proceeding. During the last few years it has lost half of Armenia, all Bosnia and Herzegovina, and Cyprus; now it is proposed to take from Turkey and give to Greece, Thessaly and part of Epirus, while the French are manifestly aiming to possess Tunis. With what calm certainty are the great plans of the Lord worked out.—*The Christian, London.*

Do not find fault with the sunlight of grace because it does not unbolt the door of your will. It is your business to open the door, and the light will flood you with joy and salvation. Graciously, willingly, freely Christ waits to enter and gladden your heart.

The old city of Troy had but one gate. Go round and round the city and you could find no other. So to the strong and beautiful city of Zion there is but one gate, and no other. Do you know what it is? Christ says, "I am the door."

In life two men have failed from defect in morals where one has failed by defect of intellect.

CHANGE OF ADDRESS.

My address until further notice will be as follows: Until July 15, direct to Irving, Iowa, care of Levi Marsh. From that time direct to Mayville, Cloud county, Kansas.

J. M. STEPHENSON.

ANNOUNCEMENTS.

The Lord willing, I will be at Samuel Andrews on Friday before the first Sunday in July. Friday before the second Sunday in July at the Roose schoolhouse, or as brother Roose may appoint. Can fill another appointment on the third Sunday if the brethren at some other point desire me to hold a meeting.

J. S. HATCH.

There will be a basket meeting July 10, near brother Grady's, on Big Creek, Kan., nine miles northwest of Erie.

Also a basket-meeting July 17, near J. B. Rees', in Wilson Co., Kan. A general invitation is given to all to come. Brethren lay aside the toil and labor of life, and let us have a good time at both meetings.

By order of the Church.

JOHN FOORE.

The Church of God of Montague and Wise Counties, Texas, will hold their annual Conference at Valentine Springs in Montague County, commencing Friday, August 12, 1881, at four o'clock, P. M. The place of meeting is four miles south of Forestburg, sixteen miles south of St. Joe, sixteen miles southeast of Montaguetown, thirty miles west of Gainsville, and twenty miles north of Decatur. We invite every body that feels an interest in the word of God to come over. Brethren coming from a distance will go to brethren Hodges, Grimes, or Sowers, who live near the meeting place. We want all the preaching brethren we can get. Any preaching brother who can come will please address me at Sunset, Wise Co., Tex., and we will help him come.

T. T. DOYAL.

The Annual Assembly of the Church of God will commence on Friday, Aug. 5, at the house of the brethren in Winchester, Va., and continue over Sunday, which will be the first Sunday. All of the Abrahamic faith, and the people in general are respectfully invited to attend. All from a distance will please notify the writer in due time, and we will meet them at the R. R. depot, and take care of them during the meeting, and longer if they will stay, as we love the communion of the brethren in Christ.

N. J. MORGAN.

The Piedmont Advent C. C. will meet with the church at Tabernacle, Caldwell county, N. C., Aug. 7, and continue three days. Tabernacle is 16 miles from the R. R., Hickory being the nearest depot. Persons coming on the cars will go from Hickory to the conference by means of private conveyance.

JACOB J. HARSHAW, Sec.

A. B. MAGRUDER'S REPLY

—TO—

R. G. INGERSOLL.

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--- MAN ---

AS HE WAS, AS HE IS, AND AS HE SHALL BE.

A Lecture delivered before the Liberal League, Pittsburg, Pa., Jan. 16, 1881.

By Dr. J. H. THOMAS.

This is the article that appeared in THE RESTITUTION of Jan. 26, 1881, in pamphlet form. Most of our brethren know how ably the subject is handled, and the consequent importance of circulating it largely. Send to this office for it.

Price 5c. each; 12 for 50c., or 30 for $1.

THANATOPSIS,

—OR—

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No. 75.

J. P. WEETHEE.

Empire of the Saracens.—On the death of Mahomet, there followed a great apostacy from the new religion. The Koran was of recent origin, and some of its requirements, such as five daily prayers, alms-giving, and abstinence from wine, were distasteful to the Arabians. The removal of their prophet was, for a time, the dissolution of their unity. They, again, were tribal, rather than national. The establishment of the empire required the combination of the political and religious elements. This combination could only be accomplished by the controlling influence of one great mind, clothed with supreme authority, civil and religious;—a royal high priest. Such an officer was the caliph—the successor and vicar of the prophet. The successor of Mahomet (Abubeker), by his firmness and power, reconquered Arabia, established the authority of the Koran, and secured the unity of the empire.

He left the command of the faithful to Caled, his lieutenant. This practice was followed by the succeeding caliphs, during the existence of the empire. The first three caliphs, Abubeker, Omar, and Othman, reigned at Medina. They directed the affairs of church and State; performed pilgrimages to Mecca; and, with the exception of Omar, at the siege of Jerusalem, never appeared at the head of their armies. They were priest kings. The Arabs, to keep them in subjection, required the presence of a king; and "They had a king over them."

Till the conquest of Arabia by Mahomet, there had been no king nor kingdom; their existence was tribal, governed by chiefs, like the red men. This feature will be noticed hereafter. The union of the tribes, and the establishment of an Arabian empire, were accomplished by Mahomet and his caliphs (successors).

Abubeker's circular to the Arabian tribes.—So soon as Abubeker had restored the unity of the empire, and the power of the Koran, he resolved to have a "holy war." For this course he had two reasons:—

1. To convert the world to Mahometanism.

2. To keep the Arabians fully occupied with foreign wars.

He was well satisfied that this could only be accomplished by the sword. He sent to the tribes the following circular:—

"In the name of the most merciful God, to the rest of the true believers. Health and happiness, and the mercy and blessing of God be upon you. I praise the Most High God, and I pray for his prophet Muhomet. This is to acquaint you, that I intend to send the true believers into Syria to take it out of the hands of the infidels (Christians). And I would have you know, that fighting for religion is an act of obedience to God."

The fruits of the circular soon appeared. The nation flew to arms. The camp of Medina was crowded with warriors burning with zeal, to go forth as war missionaries to subjugate the nations.

His instructions to the army.—His rules of action, for the army that was designed for the conquest of Persia, were unlike those designed for Christian lands. Persia was without the Romar empire, which was, in name, Christian. The instruction to the Syrian army, it being then a Roman, and a Christian province, would be equally applicable to all the Roman provinces. They were as follows:—

"Remember that you are always in the presence of God, on the verge of death, in the assurance of judgment, and the hope of Paradise. Avoid injustice and oppression, consult with your brethren, (this letter was for the officers) and study to preserve the love and confidence of your troops. When you fight the battles of the Lord, acquit yourselves like men, without turning your backs; but let not your victory be stained with the blood of women or children. Destroy no palm-trees, nor burn any fields of corn. Cut down no fruit trees, nor do any mischief with cattle, only such as you kill to eat. When you make any covenant or article, stand to it, and be as good as your word. As you go on, you will find some religious persons who live retired in monasteries, and propose to themselves to serve God in that way: let them alone, and neither kill nor destroy their monasteries. And you will find another sort of people, that belong to the synagogue of Satan, who have shaven crowns; be sure you cleave their skulls, and give them no quarter till they either turn Mahometans or pay tribute."

The command of the Syrian army was committed to Abu Obeidah, although they depended upon Caled in all severe and doubtful conflicts. The wars against Persia and Syria began under the first caliph, Abubeker, but they were finished by his successor, Omar, the second caliph; as Abubeker was soon removed by death, being far advanced in years, when he was called to succeed Mahomet. Abubeker was remarkably temperate in his food, and drink; and was zealously devoted to the principles of the new religion.

Omar succeeded him in the caliphate, and, consequently, as the royal high priest. He became the conqueror of Persia and Syria. With the fall of Persia our subject has no particular interest since it is without the Roman or Greek empire. The conquest of Syria and other Roman provinces we have to do, since, in those conquests we have the history of the Christian sufferings under the Sarcenic division, or form of the Mahometan empire. The empire of the False Prophet has had two reigning families:—

1. The Sarcenic, or Arabian family.
2. The Othman, or Turkish family.

Under the dynasty of the Turks it still exists.

Conquest of Syria.—This was the first Christian province wrested from the Eastern empire by the Saracens. The principal battles and sieges were the following:—

1. Bosra.—This was a strong fortress, the eighteenth station from Medina, on the direct caravan road into Syria. The armies met outside of the walls. This was the first battle between the Christians, and the followers of Mahomet. The former outnumbered the latter, three to one; but the soldiers of the Prince of peace could not resist the furious onset of those whose cry was, "Fight, fight! Paradise, Paradise!" But the holy crosses, and consecrated banner, on the strong battlements could not save the city. It was delivered over by its governor, treasonably; who renounced Christianity in these words:—

"I renounce your society, both in this world and in the world to come. And I deny him that was crucified, and whoever worships him. And I choose God for my Lord, Islam for my faith, Mecca for my temple, the Moslems for my brethren, and Mahomet for my prophet; who was sent to lead us into the right way, and to exalt the true religion in spite of those who join partners with God."

2. Damascus.—From Bosra they marched to Damascus, distant, four days journey. They pitched their encampment in the palm-groves, and at the fountains, at some distance from the city walls. Learning that the Romans were advancing to the relief of Damascus, suspending the siege, he, (Caled) with an army of 46,000 men, met the Roman army of 70,000 on the plains of Aiznadin, and obtained a most signal victory. Flushed with success, and having destroyed nearly 50,000 Greeks, they returned to the siege of Damascus. That city stood firm against all the assaults of the enemy for seventy days. At length their provisions being exhausted, they made an honorable capitulation to Abu Obeidah; while Caled, not knowing that the city had capitulated, forced his way into the opposite of the city, and made the streets flow with the blood of Christians.

"It was stipulated that the voluntary emigrants might depart in safety, with as much as they could carry of their effects; and that the tributary subjects of the caliph should enjoy their lands and houses, with the use and possession of seven churches. * * * In the adjacent meadow, a numerous encampment was formed of priests and laymen, of soldiers and citizens, of women and children: they collected with haste and terror, their most precious movables; and abandoned, with loud lamentations, or silent anguish, their native homes, and the pleasant banks of the Pharpar. The inflexible soul of Caled was not touched by the spectacle of their distress; he disputed with the Damascenes the property of a magazine of corn; endeavored to exclude the garrison from the benefit of the treaty; consented, with reluctance, that each of the fugitives should arm himself with a sword, or a lance, or a bow; and sternly declared, that, after a respite of three days, they might be pursued and treated as the enemies of the Moslems."—*Gibbon.*

The fate of these exile emigrants illustrates the true character of these Arabian "tormentors." On the fourth day from their departure, Caled, with 4,000 horse, in the dress of Christian Arabs, and guided by one Jonas, a discarded lover, and an apostate from the Bible to the Koran, started in pursuit. The country was familiar to Jonas. No halt was made except for prayer. The trail of the fugitives for some distance was distinct, and readily followed. It suddenly disappeared, indicating that the exiles had turned into the mountains, and were moving towards the sea coast to reach the highway to Constantinople.

Passing over the snow-clad summits of Libanus, and in traversing those ridges of a howling wastes the tormentors suffered intolerable hardships, but Jonas, their lover guide, knew nothing but to overtake his beloved, and Christian Eudocia. Avoiding all large cities, they made their way 150 miles into the territory of the Greek empire, before they had any view of the exiles. A single ridge intervened between them and the Roman army. The last night of their pursuit was dark, and tempestuous. At the clearing up of early morning, in a beautiful valley, not very distant were the tents of Damascus. An attack was made. All were slaughtered except Eudocia, who put an end to her own life; and the widow of Thomas the leader of the Christians in the siege of Damascus, said to be the daughter of Honorius, the Roman emperor, was spared by Caled out of contempt for the emperor.

For this act, Caled was removed from the command of the army, by the caliph Omar; the act being in violation of the stipulations of the surrender. It was likewise contrary to Abubeker's letter of instructions to the Syrian army, not to imbrue their hands in the blood of women and children.

ISRAEL AND THE CHURCH.

NUMBER SEVEN.

J. CAMERON.

Another instance of New Testament use of the terms under consideration occurs in Matt. ii. 1–5:—

"Now when Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him. When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, In Bethlehem of Judea: for thus it is written by the prophet, And thou, Bethlehem, in the land of Juda, are not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel."

These wise men were divinely directed to the newly born King of the Jews and came to pay him homage. Their inquiry in Jerusalem caused great trouble to Herod because he was the actual King of the Jews at the time, and naturally feared a rival in the person of the promised Messiah, the King of the Jews predicted by the prophets. Herod would have had no immediate cause of trouble if the Messiah was to reign in a kingdom beyond the skies, or upon the earth after men in the flesh should no more exist. The true trouble was that he should be the Governor that should rule God's "people Israel," as quoted by the chief priests and scribes from the prophecy of Micah. And hence his rage when the wise men left Judea without telling him where the child was.—

"Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men."

But it may be asked—Would it be quite safe to understand the terms "my people Israel" and "the Jews" in this passage in their plain and natural sense—that is, the descendants of Jacob—"Israel according to the flesh?" But the real question should be rather—Is there any good reason for departing from the plain sense? And if not, can it be safe to adopt any other? If the language of the Old Testament is transferred to the New without its being intimated that it is used in a different sense, who will presume to say that its meaning must be changed? God by the prophet Micah speaks of the descendants of Jacob "according to the flesh" as "my people Israel," in the passage quoted to Herod. He does the same by other prophets as the following extracts show:—

"But go ye now unto my place which was in Shiloh, where I set my name at the first, and see what I did to it for the wickedness of my people Israel." Jer. vii. 12.

"And I have seen folly in the prophets of Samaria; they prophesied in Baal, and caused my people Israel to err." Jer. xxiii. 13.

"And I will lay my vengeance upon Edom by the hand of my people Israel: and they shall do in Edom according to mine anger and according to my fury; and they shall know my vengeance, saith the Lord God." Ezek. xxv. 14.

Thus even in their "error" and "wickedness" the descendants of Jacob are termed by Jehovah "my people Israel." It is needless to quote instances of the term "Jews" being applied to the same people in the Old Testament, as this will be universally admitted.

But let us now inquire if the New Testament writers used these terms in a new sense. And first let us see how Jesus himself used these terms:—

"These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel." Matt. x. 5, 6.

"When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel." Matth. viii. 10.

"But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of Man be come." Matt. x. 23.

"And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord." Mark xii. 29.

"Little children, yet a little while I am with you. Ye shall seek me; and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you." John xiii. 33.

"Ye worship ye know not what: we know what we worship: for salvation is of the Jews." John iv. 22.

"Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?" John iii. 20.

These are all the recorded instances of the use of the term "*Israel*" and "*Jews*" by Jesus, and there is no hint that they were used in any other than the Old Testament sense of the descendants of Jacob.

Let us next inquire as to the apostles' use of these terms. In the Acts of the Apostles the term "Jews" occurs upwards of sixty times and in every instance the meaning is obviously the descendants of Jacob. Take for examples the first and last instances—Acts ix. 22; xxviii. 29. Paul uses this term in Rom. iii. 29; 1 Cor. i. 22, and in eight other places, in every one of which the sense is exclusively the posterity of Jacob.

In addition to the instances of the use of the term "Israel" by Jesus, the term occurs nineteen times in the four gospels, in every one of which it can have no other meaning than the descendants of Jacob. See examples in Matt. x. 31; xxvii. 9; Luke i. 16.

The term "Israel" occurs fourteen times in the Acts with the same Old Testament sense in every instance.—Example, Acts i. 6; ii. 36.

This term occurs eight times in the Romans in seven of which the sense is admittedly that of the Old Testament—while the remaining instance can easily be shown to have the same meaning.

It also occurs nine other times in the New Testament in eight of which the Old Testament sense is unmistakable. The remaining instance can be easily shown to have no other.

Youths' Column.

Good Words.

Hymn for a Little Child.

God make my life a little light,
Within the world to glow:
A little flame that burneth bright
Wherever I may go.

God make my life a little flower,
That giveth joy to all,
Content to bloom in native bower,
Although its place be small.

God make my life a little song,
That comforteth the sad;
That helpeth others to be strong,
And makes the singer glad.

God make my life a little hymn
Of tenderness and praise;
Of faith—that never waxes dim—
In all thy wondrous ways.

Bruin's Kindness to a Poor Little Outcast.

In the winter of 1709 Pierro Trulvant, a little fellow of about ten years, having no longer parents or a home in Savoy, wandered to the province of Lorraine in search of a relative whom he heard lived near the palace of Leopold, Duke of Lorraine.

One bitter night he applied ton poor woman for shelter. She told him she had no room for him in her house, but he might go into the barn.

Adjoining the barn was a hut, where was kept a tame bear, owned by the duke. Ready to perish with cold in the empty barn, Pierre resolved to trust himself to the mercy of bruin.

Timidly he entered the hut and slowly approached the animal. Bruin, however, instead of doing him any harm, drew the shivering child between his paws and gently pressed him to his breast, till warm and comfortable he fell asleep.

The next morning when he awoke, he found himself still held by the bear, his head resting on the animal's warm fur. When he arose to go away the bear allowed him to leave, only following him with caresses as far as his chain would permit.

The young Savoyard wandered all day about the city, but finding no trace of his relative, returned in the evening to Marco's hut, that name having been given to the bear. Marco received him with the utmost kindness, and for some time this was his nightly retreat.

What was more remarkable, and added not a little to the boy's joy, the bear regularly kept part of his food for him.

A number of days passed without his being discovered, then one of the servants came to bring Marco's supper later than usual, and saw the sleeping child clasped to his breast.

The bear refused to move in order to take the food, and rolled his eyes in a furious manner whenever the man made any noise that might waken the sleeper.

The report of this extraordinary conduct soon spread at court, and came to the ears of the prince. Some of the courtiers, in order to prove the truth of Marco's hospitality, passed the night near the hut, and saw with astonishment that the bear never stirred as long as little Pierre showed an inclination of sleep.

When he awoke at dawn of day and found himself discovered, he was very much frightened and feared he would be punished. But the bear, caressing him with great fondness, tried to coax him to eat the food that he had saved for him from the previous evening.

Pierre was at first too much alarmed to comply, but finally did so at the request of the courtiers, who soon afterward conducted him before the Duke.

When Leopold heard the little Savoyard's whole history, and how long the bear had befriended him, he ordered that the child have a home at the court and the best of care and training given him.

No doubt he would have risen to a high position, if sudden death had not terminated his career a short time after.

Papyrus, or Paper Reed.

How the meaning of words change! and what different thoughts the same word has brought to the minds of people in different ages!

The word *paper* makes us think of cotton or linen, and a beautiful smooth white surface, along which, while I write, the pen moves without hindrance or rest.

Two thousand years ago paper had a very different meaning. It made the people of that day think of the bark of a large reed growing in the Nile, and was a course, dark-colored, and uneven substance. The name of this reed is still *papyrus*, and our word paper is taken from it. We still use the word, though the thing itself is different.

Imagine then the paper reed. The outer bark was first taken off; when within were found several [illegible] or films of fine bark, which [illegible] per; they were stripped [illegible] upon a table, the side of one piece was placed by the side of another; and then both were pressed firmly together. A little water from the Nile moistened the edges, and made them adhere. They were pressed again, and dried in the sun, and were then ready for use.

Some of our readers will remember, no doubt, that the Latin word for book had nearly the same meaning at first as the word papyrus. It is *liber*, and meant originally the inner bark of a tree, of which, indeed, books were in early days often made.

This paper, or bark, when written upon, was rolled up, in order to be removed, or read with greater ease. Each roll was called a *volumen*, or volume, from a Latin word which means "to roll."

Books are still said to be bound in volumes, though we do not roll them as our forefathers used to. Before the paper reed was used, men wrote on pieces of lead, or iron, or stone. Sometimes the stone was covered with wax, that they might write more easily; and if they pleased, blot out what they had written. The instrument used in this way was called a *style*—a word we still use, though in a different sense. We say a book is written in a "plain style," meaning, that it is so plainly expressed that it is easy to understand it.

After men had written many hundred years on papyrus they began to write on parchment; and last of all, on paper such as ours.

The paper reed is called in Scripture "bulrush," Ex. ii. 3; Isa. xviii. 2. It grew most freely on the banks of the Nile, and in marshy ground. The stalks rise to the height of nine or twelve feet.

They were often bound together like rushes, and made into sailing vessels and baskets. It was in one of these baskets Moses was placed, when his sister watched him.

Herodotus calls it *byblus*, whence the Greek *biblon*, book, and our word Bible.

Papyrus was used for writing at a very remote period in Egypt, and attention was first called to the papyri of Egypt when the history and antiquities of that country were developed by the French expedition. A great number have since been exhumed, and through their decipherment much light has been shed on the history, manners and customs, and literature of Egypt.

From the above our young readers can learn that our words *paper* and *Bible* come from different Greek words given to a large marsh reed. Late travellers say that it has disappeared from Egypt, though still growing in Abyssinia.

A Few Words of Exhortation.

W. I. CROCKETT.

To the young brethren I desire to say a few words concerning their walk and conversation. I also am young and can appreciate all the trials and besetting sins of youth. But the beloved Paul exhorted his young brother Timothy to "let no man despise his youth," and I hope my young brothers that we will heed the exhortation.

It is perfectly natural that young people should be exhuberant in feeling over the innocent enjoyments of youth. But beware lest such things absorb your whole time. Never be too light hearted to despise seriousness; (and the decay of seriousness is something alarming)—never be afraid of being laughed at for acting like men and women, who have put away childish things; that is, if I am justifiable in judging them by what Paul says concerning himself.

We are commanded to remember our Creator in the days of our youth. 'Tis wisdom! May we take it to heart. We have our part to play. As age slowly passes off the stage, 'tis ours to bear the "heat and burden," until we pass to death, or the Master's voice recalls us to that blest estate from whence our father Adam fell.

To the Word of God we must go if we would be truly wise; and to the throne of God we must go in prayer if we would be truly good. There is no other way appointed, and it behooves us to follow it.

My dear young brethren, do not think that because you have been baptized, that you have been saved. Do not think that you can follow after all the frivolities of a pleasure loving world, and be accepted when the Lord comes. He will have a godly people, a praying, righteous people, as the sons of his kingdom.

Did you ever think of the comparison—jewels? Do you suppose the Lord will choose those with flaws or disfigurements? No! He desires those that will reflect in glory the sunlight of his sublime presence, and radiate over the whole earth the eternal majesty of his reign.

The Lord will soon return to make up his jewels. One good, may the best, preventative of evil acts and thoughts, is a constant remembrance that the Lord is at the door, and may at any moment enter and find us, either engaged in his work, or idling our time in things wholly unprofitable.

And now in conclusion let me cite you to those most excellent and Divine words of Paul:—

"Make you perfect in every good work, to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory forever and ever."

Louisville, Ky.

Pall Mall Gazette.

PENN'S BONES.

It is with a feeling of relief that most people will read in the morning papers that the Trustees of the "cemetery in which the remains of William Penn lie buried have not sanctioned the removal of his ashes to another soil. More than half of the charm of English travel lies in the associations of our church-yards, and of the burial grounds in which the troubled souls of the Nonconformists of by-gone generations at last found rest. Even in the graveyards of the National Church the proudest prelate of the age not infrequently lies side by side with the most strenuous supporter of an antagonistic creed. William Penn is in the company of those with whom he acted during his public life, and with whom he agreed in religious belief. No ground of equal appropriateness could be found in America for his bones to rest in. His grave is the object of frequent pilgrimages from intelligent Americans, and in its present position it has for them an interest which would be utterly destroyed were it transplanted from amid his friends and fellow workers.

THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, July 20, 1881.

SOME communications that we hoped to have appear this week are deferred to the next number.

OUR readers will find an article in this paper from Henry Constable on the New Revision taken from the *Rainbow*, which is written with the ability and candor that are so characteristic of all his writings. It will be seen that his estimate of the revision is quite favorable.

THIS year so far has been remarkable for destructive floods, cyclones, earthquakes, and other physical disturbances. We notice that the secular press, while compelled to observe these unusual phenomena, can not forbear to ridicule the doctrine of the Lord's coming in connection with their statements on the disordered condition of the natural world and the elements. While troubles become intensified, as they certainly will, wicked men and seducers will only become more and more intensely hardened in iniquity. Let us save ourselves from this untoward generation.

Corrections.

In the article written by Br. Henry Dautrich, which appeared last week, for the word "inspiration" of their hands read "imposition" of their hands. The word occurs in a paragraph where Annanias and Paul are said to have been sent by the king.

In some editorial remarks on the Great Seal of the U. S. for the word "unwillingly" read "unwittingly." One or two minor errors escaped correction.

News Items.

There were 414 deaths in Cincinnati last week from the excessive heat, 261 of which were from sunstroke.

President Garfield's condition continues to improve, and there is now a general agreement among all schools and classes of physicians that he will no doubt completely recover.

THE REMOVAL OF THE POPE'S BODY.

ROME, July 15.—The *Diritto* says: "The architect of the Vatican, who acted as intermediary between the Cardinals who are the executors of the will of the late Pope and the Prefect of Rome, promised the latter in writing that the cortege accompanying the body of the late Pope in its removal from St. Peter's to the Church of San Lorenzo should consist solely of a funeral car and two or three carriages, without any outward show. This promise was not observed, hence the disturbance which attended the removal."

BISMARCK'S DEMAND UPON THE SULTAN.

BERLIN, July 14.—Prince Bismarck has made a demand upon the Porte to refund the ransom money recently paid to Roumelian brigands for the release of two captive Germans.

SHORT CROPS IN GERMANY.

BERLIN, July 14.—There is every prospect that the harvest will be much worse than it was last year. There appears to be a prospect of a general harvest in all crops valued at only from one-half to two-thirds of an average yield.

The wheat harvests in Russia, Hungary and France are reported "excellent," while in Roumania all the grain crops have been seriously damaged by storms and rains.

A CURIOUS MALADY IN RUSSIA.

ST. PETERSBURG, July 15.—The *Golos* says: "The peasants in one district near Novgored are suffering from constant bleeding at the nose, accompanied by the appearance of large black spots on the body. The local Sanitary Committee has established quarantine in the environs of St. Petersburg. The deaths in St. Petersburg last week exceeded the births by 316."

The French have captured the Tunisian town of Sfax, after a bombardment by a fleet of war vessels.

ANTI-CLERICAL DEMONSTRATIONS.

LONDON, July 18.—A correspondent at Rome says: The anti-clerical ferment continues. No night passes without an attempted demonstration, which is instantly suppressed by the police. A committee has been formed to confer gold medals on the six men convicted of rioting during the removal of the body of Pope Pius IX. The *Lega Della Democrazia* expresses regret that "the carcass of Pius IX. was not flung into the Tiber," and says anti-clerical clubs are forming to promote the perpetual expulsion of the Papacy from Rome.

A LAND-SLIDE IN SWITZERLAND.

A great land-slip near Sigriswyl, in the Canton of Berne, Switzerland, which was reported on the 20th ultimo, is steadily moving toward the Lake of Thun at the rate of three meters a day. It is three miles long, one mile broad and of unknown depth. The houses in its path have been deserted. Sigriswyl and the neighboring villages are fortunately out of danger. This land-slip began in one of the severest thunder-storms that have ever visited Switzerland. The ground had been loosened by recent earthquakes, and a piece of it, about 5,000 feet long, began to move toward the lake, carrying with it houses and part of a beech forest. In the same storm the village of Isarehle, embracing 300 houses and chalets, was totally destroyed by lightning. Isarehle, although absolutely unknown to tourists, was one of the most interesting places in Switzerland. Its inhabitants, like those of two or three villages on the Val d' Anniviers in the same neighborhood, are a people apart, and are believed to be descended from Huns, who deserted from Attila's army when it passed through the valley of the Upper Rhone in the fifth century. This theory is borne out by the Mongol type of countenance which is found among the people of these villages, and the exotic words still existing in their vocabulary.

The Boston *Journal* of the 8th inst. has the following: "A dispatch from London announces the death of Rev. John Cumming, D. D., F. R. S. E., minister of the Scotch Church in Crown Court, Covent Garden, London. This eminent divine was born in Aberdeenshire, Scotland, Nov. 10, 1810. He became a resident of London in 1833, and has been a very popular preacher. Both at Balmoral and in London he has had Queen Victoria among his hearers, and on one occasion was personally thanked by her at the close of the service for the sermon he had preached. He was an earnest opponent of Roman Catholicism, and was a close student of the apocalyptic writings. Dr. Cumming was author of several religious works, the most notable of which was 'The Great Tribulation,' which treated of the prophetic descriptions of the coming of Christ and the end of the present dispensation. His writings have been strongly marked by a belief in the speedy second coming of Christ and by predictions concerning the end of the world."

PARIS, July 18.—Dispatches from Sfax report that during its bombardment and capture, 400 Arabs were killed and 400 wounded. South Tunis is very much disturbed.

[illegible] death July 18 of the Right [illegible] Pusey, theologian and Dean of Westminster Abbey, the Church of England loses one of its chief ecclesiastics and English scholarship one of its ablest men. The venerated Dean was 68 years of age.

WARNER OBSERVATORY,
ROCHESTER, N. Y., July 16, 1881.

Gentlemen:

Another comet has just been discovered, making the fourth which has come into the field of telescopic vision since May 1. When the visits of these erratic bodies will end seems to be an unsolvable problem, but their rapid coming, brilliancy of appearance, and unusual numbers, fix the year 1881 as a remarkable era in American Astronomical History.

A brief description of the new discovery is hereby appended.

Sincerely,

C. S. WHITTEMORE,
Secretary.

STILL ANOTHER COMET.

Prof. Swift, Director of Warner Observatory, Rochester, N. Y., has just verified the discovery of another comet in the Constellation of Auriga, made July 14, by Prof. J. M. Schaeberle, of Ann Arbor, Mich.

This new comet is apparently coming directly toward the earth, and, for a telescopic comet, is very bright; indeed, it can readily be seen with a good opera glass. It is quite remarkable that it should be in just the spot where the present large comet was first seen by the naked eye in this latitude, and shows that the two bodies must have crossed each other's paths. This makes four comets discovered within ten weeks, a circumstance heretofore unknown to history. Prof. Schaeberle has duly filed his application for the Warner prize of $200, and as yet he is the only claimant.

Communications.

"THE DEAD KNOW NOT ANYTHING," ECCL. IX.

HELENA M. HUNT.

To those who believe in the immortality of the soul, I suppose the fanciful idea of heaven beyond the skies, as a place of rest and joy must bring a very great degree of comfort—but we who have come to a fuller understanding of God's plan of salvation, will be able to realise the folly of such a belief, unsupported as it is by any testimony from the Scriptures; and more also that there is no future life apart from the resurrection of the dead. Still there is something unspeakably sad in the knowledge that in what Solomon says "the memory of them is forgotten"—there is a great deal of truth, a great deal of that sorrowful experience of truth which many are meeting every day. I think what makes us feel our loss by death most is this—the haunting remembrance that will rise up in our hearts and tell us we might have acted differently had we only known in time.

But alas! time is over. the page turned over, the book closed and clasped, and all we would do now, must remain undone forever. We stand by the side of some loved form now cold in death—we realize with a pang such as no other sorrow can bring, that whatever good resolutions we long to make, have come too late, we see the closed eyes, that have ever lighted up with kindliness, and know that their light is gone for ever, we see the cold hand once ever busy in works of goodness and know that it must remain still for ever—we know that the warm, generous heart is quiet and silent, its noble deeds remaining undone for ever,—and with all this comes the bitter remorseful memory of our neglect, our indifference or our want of sympathy—we think, O! if only our dead could know our grief, but no "the dead know not anything, neither have they any more a portion for ever, with anything under the sun."

A famous English writer beautifully says:—"Our dead are never dead to us until they are forgotten."

Yes, forgotten, and passed away from us for ever. It is indeed well for us if we can look upon our dead with no shadow of remorse for days gone by beyond recall; if we can say from our hearts, "I did all I could to make their lives bright and happy." I sometimes think of the unutterable joy of meetings on the resurrection morning, when all little differences will be all over, all forgotten;—and not a shadow rises to mar the joy unspeakable which we only know by faith before; where our sleeping ones will rise to greet us, and they shall not die any more; but be with us throughout the ages of eternity.

"There God the Son forever reigns
And scatters night away;
While o'er their wide extended plains
Shines one eternal day."

Brevities.

A race of "beautiful negroes" is reported by a missionary to exist south of Kordufan, among the mountains, whom the Moslems have not yet succeeded in proselytizing. But they are the prey of slave hunters and are sold at high prices.

An exchange says: "The whole world has good reason to be alarmed at the prevalence of the plague in Bagdad. It has commenced about the same time of year that it began its ravages in that city in 1831. It then defied all curative power, and in a few days the mortality reached 1,000 a day, and before it began to abate 2,000 perished daily. This was of short continuance. The city then had 80,000 inhabitants. It now has 150,000. Christianity has done but little to ameliorate the horrors of an epidemic in Bagdad."

THE JEWS AND SPAIN.

In the reign of Ferdinand and Isabella, the Jews, after suffering dreadful persecutions at the hands of the Inquisition, were driven, to the number of 160,000, from the country, and since then Spain has held the peculiar position among Christian nations of having no Jewish population. King Alfonso has now, however, issued a decree allowing Jews to return to Spain. This decree originated in a communication from Constantinople pointing out that sixty thousand Jews have recently taken refuge in Turkey from the persecution in Russia and the adjoining States, and hinting that many desired to return to the homes of their ancestors in Spain.

Such was the terror inspired by the plague that several houses in Edinburgh were shut up after the visitation and continued so for over a century. The Highland soldiers of Prince Charles Edward in 1745 broke into several of these deserted tenements and found many valuable articles, but an outbreak of the disease followed their temerity. In 1808 some houses were pulled down that remained closed and uninhabited since the plague of 1645, and persons in the vicinity were apprehensive lest a reappearance of the sickness should follow. These fears proved groundless. Yet in the first cholera epidemic in London many people believed that its appearance was connected with the disturbance of the sites of the old "plague pits," where the victims of 1665 had been interred.

The Eastern Question is once more revived by the French policy in Northern Africa. The rumors in circulation two weeks ago of an intended attack by that Power on Tripoli are confirmed. A Paris dispatch to the London *Times* says: "The French Consul at Tripoli has begun the same kind of agitation as that with which M. Roustan forced the Tunis expedition on France, but Tripoli is really a Turkish province, and cannot be touched without provoking the intervention of Europe." The *Pall Mall Gazette* in a leading article on the attitude of France says: "The situation in Northern Africa is very serious. There are points in the Sultan's African dominions to threaten which would compel England to enter the field. The interests of France and England would be best served by making that fact clearly understood on both sides of the Channel." The relations between France and Turkey are strained to the utmost extent. The Sultan declared that he would never again receive M. Tissot, the French Ambassador at Constantinople, and M. Tissot sent as a reply that the Sultan might possibly learn some day what it costs to insult a great country in the person of its representative.

Exegetical.

Sheol and Hades.

The undoubted meaning of sheol is the grave, or world of the dead—the region of the Rephaim—the helpless. "They are dead, they shall not live"—they are Rephaim. Isa. xxvi. 14. "The earth shall cast out her Rephaim."

"Thou wilt not abandon me to sheol,
Nor permit thy holy one to see corruption."

The words "my soul" merely mean myself.

The argument that Christ's soul went to sheol and his body to the grave has no foundation. The Hebrew does not warrant the distinction. Christ's soul, in such an idiom, is his entire person.

Now what is meant by sheol? It is explained in the second clause. It is the place where corruption is seen, the region of the dead. So the apostle understood it. Sheol and hades do not mean that narrow bed in which one corpse is laid; but, in this relation, they signify that region of darkness and insensibility in which all corpses repose. One corpse is lowered into its (keber) grave,—all corpses lie in sheol. —*Biblical Cyclopædia, by John Eadie, D. D. Prof. of Biblical Literature to the U. P. Church.*

Selections.

Toledo Blade.

PREHISTORIC MAN.

Who were the mound builders? What became of them? Where have the largest mounds been found?

The first part of your question is one that has puzzled historians for ages. It seems, however, to be settled, that long before the Indians of the present day, there lived in North America a race of men who disappeared years ago, leaving no trace of history or even a name behind. Their monuments—or mounds—may be divided into three general classes:—

1. For war.
2. For sacrifice, or worship.
3. For the burial of the dead.

Of the first class, is a specimen near Chillicothe, O., where the summit of a hill is occupied by an irregular work of earth and stone resembling the breast-works used in modern warfare. At Marietta, O., are evidences of a covered way leading to the Muskingum River, evidently designed, in case of siege, as a safe avenue to obtain water. Similar instances are recorded along the Missouri River. On the Miami River, near Hamilton, O., are the evidences of what was once evidently a fortification. Another class of structures are called "Mounds of Observation," or alarm posts. They are small at the base and higher in proportion, and from their location are supposed to have been used as signal posts.

The second general class of these works have been styled "Sacred Enclosures," from their apparent use. They are regular in shape, forming almost a circle, with an opening at one side, or sometimes very much like a horseshoe, with a small mound in the center, which may have served for sacrificial purposes. Their location and structure preclude the idea that they were used for war purposes. It has been suggested by some that these people were worshippers of the sun, and built their holy places, in shape, to conform to that of the great luminary whence they supposed all life to flow. The "Sepulchral Mounds," however, are the structures from which the "mound builders" really take their name.

On the borders of Ossipee Lake, New Hampshire, near St. Regis, on the St Lawrence River, and at various points in the Middle and seaboard States, are heaps of earth which are popularly known as "Indian Mounds." These, however, are of comparative recent date, and are not classed as the work of the "mound builders" proper. At Grave Creek, West Virginia, is one of the most remarkable specimens of the so-called "mound builders'" work. Some forty years ago this mound was opened and explored. About forty feet from the summit the workmen came upon a vault 8x12 feet and seven feet high, formed by supporting timbers at the sides and overhead; another chamber of similar construction, but of larger dimensions, was also discovered. In each of these vaults was found the skeleton of a human being, surrounded with such a wreath of ornaments as to leave little doubt that they were the skeletons of chiefs or kings. In 1868 a mound was explored near Newark, O., about ten feet high, and eighty feet in circumference. This also contained skeletons, one being that of a child with a string of copper beads about its neck. In this mound were found hatchets of hematite and greenstone, a flint chisel, needles made from the small bones in a deer's foot, a few bits of pottery and bones of animals.

James H. Chapin, in his "Creation," says there is undisputable evidence that these works were built and abandoned centuries ago, and his theory is that 2,000 years ago, more or less, the interior of this continent was occupied by a large population of semi-civilized men far surpassing the Indian of the later day, and that they were driven from their homes by the invasion of powerful northern or eastern tribes, finding a refuge in Mexico, where they developed the type of civilization that culminated in the halls and courts of Montezuma.

Center.

THE BEAUTY OF CARMEL.

The name of Carmel is connected with some of the most thrilling events of ancient story. The name signifies "the garden mount," and it is but a feeble reminder of the former beauty of the mountain. No other place in Palestine retains so well the beauty and fertility of the time when all the Holy Land was a watered garden. Van de Velde says, "There is not a flower that I have seen in Galilee, or along the coast, that I do not find here on Carmel. The whole mountain side was dressed with blossoms and flowery shrubs and fragrant herbs." In Solomon's song, the graceful forms and flowering beauties of Carmel suggest the comparison of the face and head of a glorious bride, gay with comely ornaments. The summits are crowned with olive and laurel, and the sides with pines and oaks, and everywhere with verdure and fragrance; while the winter's cold and summer's draught seldom faded the grassy carpet which was seamed with crystal brooks leaping from rock to rock. This playground of beauty became the battlefield of truth.

Not far from the summit stood the altars of Baal, alongside of which Elijah built an altar to the true God. Within sight of these rival altars, on the plain below, a multitude could easily stand and see the acted-out worship of Baal. And just at nightfall, when the God of Elijah answered by fire, they could see the descending light from heaven, and the altar flaming with Elijah's sacrifice. In the sight of the people the ordeal of fire was accepted, and it proved that the Lord was God, and that Baal was false. The people, the country, and the government were God's, hence Baal's prophets were impostors, and traitors, and were convicted and executed for treason. Then Elijah went and knelt by the altar where his offering was yet smoking and prayed for rain. Six times his servant went to look for signs of its coming, and saw nothing but a cloudless, brazen sky. The seventh time he saw a cloud like a human hand in size hanging over the Mediterranean. Before even this appeared, he had told Ahab, the king, that there was a sound of abundance of rain, and as soon as the handful of cloud came in sight he told Ahab to prepare his chariot for a great rain.

The prayer of Elijah for rain was based on the direct promise of to him, that when he should pray for rain it should be given. Here, then, is the rule for faith. It is to follow along the line of promises. Whatever has been promised can be depended on. Take any promise, for specially described spiritual good, and if that particular good is really needed, you can ask for it with confidence. Faith does not imply that signs of answer are already seen. Faith implies that we do not see, otherwise it is sense, it is walking by sight.

But come to a river, led by no preceding footstep, to be told there is a concealed bridge, and that we are to walk across on its viewless supports, that requires faith. Faith spans the space between the real world of sense and the equally real world of spiritual things. Before a sign is seen that God is near, faith hears his coming footsteps.

It is not folly or fanaticism to say, I have asked God for a certain promise good, and I know I shall receive it. But it is folly to say, I have asked for a promised good and I do not expect it; or, I do not know whether I shall receive it or not.

"I have faith enough after we see the signs,"—so has the heathen. But true faith relies upon God's word in times of cold, or drought or dullness; in time of want or of grief or temptation.

The written word defines God's mode of administering. Faith accepts this, and confidently rests upon it.

Such a faith and such walking with and dependence upon God make the Christian like the perennial beauty of this grand old mountain of the sea. The wilderness and solitary place shall be glad for them; and the desert shall blossom as the rose. It shall blossom abundantly and rejoice even with joy and singing; the glory of Lebanon will be given unto it, the excellency of Carmel and Sharon; they shall see the glory of the Lord and the excellency of our God.

Sententious.

A good character shines by its own light.

It we would understand the Bible we must experience the Bible.

A man of integrity will never listen to any reason against conscience.

No books are so reliable as the lives of men; no character so plain as their moral conduct.

Give the man such a heart as the Son of God described in the beatitudes, and a whole universe of sorrow cannot rob him of his blessedness.

The heights of great men reached and kept,
Were not attained by sudden flight;
But they, while their companions slept,
Were toiling upward in the night.
—*Longfellow.*

Lost patience is never found again. You may be patient next time; but the spoken word cannot be called back—not with prayers and tears.

If God hath made this world so fair,
Where sin and death abound,
How beautiful beyond compare,
Will Paradise be found!

When death, the great reconciler, has come, it is never our tenderness that we repent of, but our severity.—*George Eliot.*

Throughout the history of the church, it has always been found that the silent experience of the pious people of God has been truer, and has led the church in a safer path, than the public decrees of those who claim to be authoritative leaders of theological thought.—*W. Robertson Smith.*

In this world of many blessings
Blended oft with happy days,
Who has joy if not the Christian,
Shunning all forbidden ways?
When the hand of stern affliction
Overtakes the stricken one,
Who can say, if not the Christian,
"Father, let thy will be done?"

A religion that is false is unusually intricate. The only two rites that characterize the religion of Jesus are noted for their simple beauty. The Christian worship comes out of the soul, and not out of symbols.—*John Reid.*

Orphan's Friend.

TO-MORROW.

I have nothing to do with to-morrow,
My Savior will make that his care;
Should he fill it with trouble or sorrow,
He will help me to suffer and bear.

I have nothing to do with to-morrow,
Its burdens, then, why should I share?
Its grace and its strength I won't borrow;
Then why should I borrow its care?

Book Notice.

THE BIBLIOTHECA OF UNIVERSAL KNOWLEDGE.

Three volumes of this important work have come to hand. For completeness in detail, and comprehensiveness in embracing a description of every subject upon which information is desirable and necessary to the general reader, this publication certainly holds a pre-eminent place. As will be seen in another part of the paper, this great work, in 18 vols., octavo, nearly 1000 pages each, well bound in cloth, and printed on paper of fair quality, can be had at the low price of $15.

From the American Book Exchange we have also received the REVISED NEW TESTAMENT. The copy sent us is a handsome volume, neatly bound in cloth—print and paper both good enough—and is offered at $1.25, to which 6c. must be added *for postage when sent by mail.* We do not keep the book, but our friends can send to the office of publication.

THE INFIDEL SILENCED.

A neat pamphlet of 48 pages in handsome paper cover. Chicago Publishing Concern, 162 E. Clark street, Chicago, Ill. The price is not given.

ANNOUNCEMENTS.

The Lord willing, I will be at Bro. Moore's, in Illinois, on Friday night before the fifth Sunday in July, and hold meeting over Sunday. August 8, I am to have a discussion with a Baptist minister at the same place, at Wells school house, south of Paris, Edgar Co., Ill. Following are the propositions:

Resolved, That the Bible teaches men and women (or sinners) are born of God in this life, and must possess everlasting life before they can believe in the Lord Jesus Christ.

C. W. Pain affirms. J. S. Hatch denies.

Resolved, That the Bible teaches Christ will come and set up his kingdom on this earth.

J. S. Hatch affirms, C. W. Pain denies.

I expect to spend the rest of August in Illinois as the brethren may appoint.

J. S. HATCH.

The Church of God of Montague and Wise Counties, Texas, will hold their annual Conference at Valentine Springs in Montague County, commencing Friday, August 12, 1881, at four o'clock, P. M. The place of meeting is four miles south of Forestburg, sixteen miles south of St. Joe, sixteen miles southeast of Montaguetown, thirty miles west of Gainsville, and twenty miles north of Decatur. We invite every body that feels an interest in the word of God to come over. Brethren coming from a distance will go to brethren Hodges, Grimes, or Sowers, who live near the meeting place. We want all the preaching brethren we can get. Any preaching brother who can come will please address me at Sunset, Wise Co., Tex., and we will help him come.

T. T. DOYAL.

The Annual Assembly of the Church of God will commence on Friday, Aug. 5, at the house of the brethren in Winchester, Va., and continue over Sunday, which will be the first Sunday. All of the Abrahamic faith, and the people in general are respectfully invited to attend. All from a distance will please notify the writer in due time, and we will meet them at the R. R. depot, and take care of them during the meeting, and longer if they will stay, as we love the communion of the brethren in Christ.

N. J. MORGAN.

The Piedmont Advent C. C. will meet with the church at Tabernacle, Caldwell county, N. C., Aug. 7, and continue three days. Tabernacle is 18 miles from the R. R., Hickory being the nearest depot. Persons coming on the cars will go from Hickory to the conference by means of private conveyance.

JACOB J. HANSHAW, Sec.

He who is false to present duty breaks the thread in the loom, and will see the defect when the weaving of a life-time is unrolled.

The Great Encyclopædia.

The completion of the great "Library of Universal Knowledge" the first of July, will mark an epoch in the lives of thousands of ambitious young men and women, as it places a liberal education easily within the reach of every one who chooses to aspire to it. Every department of human knowledge is in large measure here laid open to the understanding of the intelligent reader. Heretofore such a valuable and magnificent compendium of knowledge has been inaccessible to ordinary people on account of extremely high cost. This, the largest encyclopædia ever published in this country, in large type; excellently printed and bound, can be secured at the trifling cost of $15, and even beyond this, liberal discounts are allowed to clubs of three, five, ten or more persons, and during the months of July and August $10,000 special reward is offered to club agents. It is well worth while sending at once to the publishers for specimen pages and particulars. See also their advertisement elsewhere. The American Book Exchange, Publishers, New York.

— MAN —

AS HE WAS, AS HE IS, AND AS HE SHALL BE,

A Lecture delivered before the Liberal League, Pittsburg, Pa., Jan. 16, 1881.

By Dr. J. H. THOMAS.

This is the article that appeared in THE RESTITUTION of Jan. 26, 1881, in pamphlet form. Most of our brethren know how ably the subject is handled, and the consequent importance of circulating it largely. Send to this office for it.

Price 5c. each; 12 for 50c., or 20 for $1.

Poetry.

STRENGTH ENOUGH.

MARIANNE FARNINGHAM.

The morning mists that lie
About the day, that comes so softly in,
Hide all its secrets from the searching eye,
And none may tell what want, or pain, or sin
Shall break, new-risen, from the enfolding thread,
Nor what is in the cloud.

Before the busy feet,
In the hot noontide 'neath the blazing sun,
Shall with their rapid step-sounds fill the street,
Before the willing hands their work have done,
There may have burst some great and new surprise
Before our shrinking eyes.

It are to stand,
Forsaken, al ed, in a fight
With a determin and a hostile hand,
For the dear cause we honor as the right
And either be o'ercome or win a crown
Before the sun goes down.

We may be called to take
Some noble work that needs the wise and strong,
And do it faithfully for Jesus' sake,
Though no great talents may to us belong:
It may be only to seem to stand alone
Before the Master's throne.

Or we may have to-day
To lay all work aside, and in the gloom
That suddenly creeps up around the way
Take the short journey that shall find the tomb,
And see the earth-home fade before our face
In some strange place.

But how so'er it be,
We dare go forth to meet the dim unseen,
Tranquil and patient; God is near, and he
Will be our Helper, as he yet has been;
And let the day for us be fair or rough,
We shall have strength enough.

Selections.

Rainbow.

REVISED VERSION OF THE NEW TESTAMENT.

HENRY CONSTABLE.

In the Revised Version of the New Testament, which has been just presented for acceptance to the English-speaking population of the world, we have, undoubtedly, a work of very great importance and of the deepest interest. From circumstances we have been unable to give to it that fulness of attention which we should have desired, and which perhaps at another time we may devote to it. We think, however, that we know enough of the work to be able to say that it has been undertaken and carried out with the most perfect honesty of intention to present to the world a true and accurate version of the writings of the New Testament. Throughout it, so far as we have been able to judge, there does not appear to have been the smallest bias in favor of any one school of thought or theology in the Christian world. The aim of the revisers appears to have been to present in the English tongue of our day the exact meaning which the sacred writers presented to the generation of their time in the language of Greece. We give them to the fullest extent the very high praise of an honest purpose honestly carried out.

The Authorized Version of the New Testament, which of course the Revised Version is intended to set aside as being better and truer, is very dear to us on many accounts. It has been in use for two hundred and seventy years, and so has the stamp of antiquity. It has been, throughout that long period, accepted among all Protestant communities and churches speaking the English tongue, who have appealed to it as their common standard of faith. In language of a beauty, a force and a simplicity which has never been surpassed, if it has ever been equalled, it has presented to us the message of God in the gospel of his Son. It is indeed a gift of God in the seventeenth century for which we can never be sufficiently thankful, whether it be retained in general use as heretofore, or whether it be set aside for a version yet better.

Whatever be our opinion of the Revised Version as destined or deserving to take that place in Protestant Christendom which the Authorized Version has occupied for well nigh three centuries, we have no doubt whatever, and have for long been convinced, that a revision of the latter was plainly and most urgently required. The true state of the original Greek text was not when it was made ascertained at all so well by scholars as it is now. Of the three most ancient manuscripts, the Vatican had been jealously guarded from the common eye. The Alexandrian manuscript, now in the library of the British Museum, was not sent into England before the year 1628, several years after the publication of the Authorized Version. The Sinaitic manuscript was only discovered some years ago. Besides these oldest manuscripts of the New Testament in Greek, there are early versions of it, such especially as the Syriac and the Vulgate, which are undoubtedly of high authority in determining the original text, an authority which does not seem to have been sufficiently attended to by the translators of the Authorized Version. For these and other reasons, which it is needless here to specify, it is conceded by scholars that the Greek text, of which the Authorized Version is a translation, itself required a close and careful emendation.

Now it is quite evident that it is of primary importance to ascertain, as nearly as we can, the actual state of the Greek text as it was first written by the apostles and the other sacred writers. The discovery of, or the better acquaintance with, the oldest manuscripts, the truer appreciation of the most ancient versions, the better acquaintance with the rules of criticism possessed by modern scholarship, must therefore call for a revision of the Greek text itself.

But besides this, and apart altogether from the soundness of the text, there are, in common opinion as well as in our own judgment imperfections in the translation of the Authorized Version which imperatively call for a revision of it. We cannot in a brief article refer to these individually or even in classes. Several of them will appear later on, when we pass in review some of the alterations which have been made in the Revised Version. But there is, and has been for a considerable time, a prevailing impression that a revision of our Authorized Version was needed and called for.

In the last century Dr. Newcome, Archbishop of Armagh, in his "Historical View" of English Biblical Translations, called for a revision of our present version by public authority. In our own day, the late lamented Dean Alford showed his deep sense of the necessity of such a step by his translation of the New Testament. Some of his alterations have been followed by our present revisers: there are others which, we regret to see, have not.

The efforts of the revisers have, of course, been made mainly and chiefly in these two directions:—

1. The establishment of, as nearly as possible, a perfect Greek text.

2. The true and accurate rendering of this text into the English tongue.

Other matters also they have had in view, but into these we do not enter at present. It must suffice to call attention to the main objects which they had in view and which are of primary importance.

In the emendation of the Greek text it may be remarked that there is no attempt made to supply any passage that might be supposed to have been lost. No such attempt has ever been made, nor has it ever been supposed that any part of the New Testament has been lost to the church. Some, indeed, have supposed a whole epistle of St. Paul, that to the Laodicean Church (Col. iv. 16) to have been lost; but this is a mistake; as that epistle is undoubtedly the one now erroneously addressed to the Ephesians. It is a cheering thought that no part of the writings inspired of God and directed to his church has been allowed to be lost. It is in the substitution of one word for another, or in the omission of passages which have been improperly added to the sacred text, that the labors of our revisers in this respect are seen.

The first important omission from the received text occurs in Matt. i. 25, which is rendered—"and knew her not till she had brought forth a son; and he called his name Jesus." The words for "her first-born" are plainly unjustified by authority. Their omission does not bear in any measure upon the point as to whether Mary had other sons than Jesus, as the words omitted here occur beyond question in the parallel passage in St. Luke ii. 7, from which they were probably introduced into Matthew's gospel. Nor can Rome avail herself of the omission, as the words occur in the Vulgate, her own authorized version of the Scriptures.

The next important omission from the received text is that of the doxology from the Lord's prayer, Matt. vi. 13. There is, we believe, no question but that such omission is required by all the rules of criticism, and therefore we rejoice that it has been made. It has no bearing upon any doctrine.

A more important omission in several points of view is made in John v. 4. Here the mention of the angel going down at a certain season into the pool of Bethesda is wholly abandoned. We think it is abandoned with reason. The giving up the passage relieves us of several difficulties. The reason for its insertion is not hard to find. There was some popular superstition about the angelic visitation which brought the sick to the spot. The omission of any reference to this superstition in the sacred writing is the tacit condemnation of it, while Jesus, by his wonderful work on one of its frequenters, shows himself the Great Angel of God.

Of course the famous passage of the three heavenly witnesses in 1 John v. 7 is omitted. It has long been given up by scholars, though it has occasionally figured in sermons in defence of the doctrine of the Trinity. We do not want it. We are glad that it should disappear altogether from the scene. An over-zealous, but not over-scrupulous, friend of that doctrine inserted what St. John never wrote.

Another change has been made in 1 Tim. iii. 16, where "God" has been omitted, and "he who" has been substituted. We are pleased with the change, as there was no sufficient evidence for the first reading. It is a primary duty of faithful revision to see that no passage that was not in the original writings should continue in the text.

And for this reason we regret that our revisers have retained in the text of Ephesians i. 1, words which certainly have no right to be there. We refer to the words "at Ephesus." They allow themselves in the margin, that "some very ancient authorities omit, 'at Ephesus.'" We have the express testimony of Tertullian and Basil that these words were not in the ancient manuscripts. It is a great pity then that they should continue to be inserted, as their omission would lead to the speedy recognition of the important *fact* that the grand epistle usually ascribed to the Ephesians was in reality written by St. Paul to the Church of Laodicea. Col. iv. 16.

We now come to another very important passage, where we regret to find that the revisers feel themselves obliged to take an undecided course, to confess, in fact, that they find it out of their power to say whether it should continue in the text or be excluded from it. We refer to Mark xvi. 9–20. It is well known that the gravest doubts have been entertained by scholars as to the authenticity of this passage. The revisers in separating the paragraph from that which precedes it by an unusual space, and by calling attention, in the margin, to the fact that the two oldest Greek manuscripts as well as other authorities omit it altogether, very plainly intimate that its authenticity is doubted by them. Yet they still retain it in the text. We regret this much. In this passage, short as it is, is one indubitable contradiction of St. Luke's narrative. In Luke xxiv. 34 we are told that when the two disciples returned from Emmaus they found the apostles full of faith in the Lord's resurrection. Whereas, in Mark xvi. 13, we are told that when these returned and told their story the apostles refused to believe them. Surely an error of such a nature as this should decide the revisers in giving that submission to the oldest manuscripts which, even without it, they ought to manifest.

With these observations on the revision of the New Testament, we turn for a short time to consider the important question of the manner in which its translation has been carried out.

The rules laid down by the revisers for their guidance in this matter are, in our judgment most excellent. They are found in the Preface. Their fundamental principle is thus stated:—

"The character of the Revision was determined for us from the onset by the first rule, to introduce as few alterations as possible, consistently with faithfulness. Our task was revision, not re-translation."—(Preface).

We cannot think our revisers have carried out this admirable rule to the extent that they might and that they ought to have done. They have, not at all unfrequently, made alterations which were not called for, while they have frequently retained what should have been altered. Space will only permit us to refer very briefly to particulars.

We are, of course, far from saying that the revisers have not in very many—and these often very important—respects, improved the translation. They certainly have; and in these improvements they have given valuable aid to a more perfect revision of the Christian Scriptures than that they have produced.

In their substitution of words for others that have changed their sense, or become obsolete or almost obsolete in the course of time, they have frequently improved the Authorized Version. Thus, for "offend," we have in Matt. v. 29, "causeth to stumble;" for "strait," we have in Matt. vii. 13, "narrow;" for "take no thought" in Matt. vi. 25, we have "be not anxious." It is quite evident of how much importance alterations of this kind are. Expressions well understood at the time the Authorized Version was made, fail now to convey their old meaning, or actually convey an opposite one. We are encouraged in Scripture to take thought for the morrow; we are forbidden to be anxious.

An admirable rule with the revisers has been that, wherever the same Greek word occurs in any verse, or in its immediate context, the same English word should be given in translation. They justly complain of what we have often complained, namely, a *studied variety of rendering* on the part of the translators of the Authorized Version.—(Preface).

Thus, in Matt. xii. 5, ., they put "guiltless" in both verses, because there is the same Greek word for both; and for the same reason they have in the oft-referred-to passage in Matt. xxv. 46, put "eternal" as the adjective connected both with "punishment" and "life." But as an example of this excellent principle, we would especially refer their rendering of Matt. xvi. 23, 26. I have in my work on "*Hades*" (5th Ed. p. 93), called attention to the gross impropriety of using the word "life" in the 25th verse, and "soul" in the 26th, as the translation of the same Greek term. The revisers have seen this; and, in putting "life" as the translation throughout, have enabled every one to arrive at the true meaning of the passage.

The revisers have done wisely in regard of the very important word "hell." It is known to every scholar that there are three Greek words in the New Testament which are translated by the same word "hell." Hence inextricable confusion to the mere English reader. The revisers have in a measure remedied this. The Greek word *geheenna* very properly continues to be translated "hell," signifying the place of final punishment. The Greek word *hades* is rendered "*hades*," and so all may judge for themselves what *hades* is. We regret that they did not carry out their rule in 2 Peter vii. 4, where they have left "hell" as the translation of a Greek word wholly different from *geheenna*. We are glad, however, that they have informed English readers in the margin that the place which St. Peter referred to was "*Tartarus*."

The manner in which the coins mentioned in the New Testament have been translated has often caused us surprise and annoyance. The simple principle is to give the name of the coin referred to, and let readers find out its value in our money. Our revisers have, in part, acted on this principle in relation to the coins referred to in Matt. xvii. 24–27. They have rendered "tribute money" and "piece of money" by "half shekel" and "shekel," with direct and proper reference to Exod. xxx. 13. They would, however, have done better had they named the coins referred to, the Greek *didrachma* and *stater*. These can then be compared with the Hebrew coins. We are much surprised that they have made no attempt to clear up the confusion that arises from translating the Roman coin *denarius* by a "penny." Matt. xviii. 28; xx. 2; xxii. 19. We remember how difficult it used to be for us to make our Sunday School scholars understand how a penny in Judea equalled eight pennies in England. But if they were told plain that a *denarius* was the hire of a laboring man in Judea, and that it equalled about eightpence of English money, all this confusion would vanish.

We gladly notice several other decided improvements in the Revised Version. Thus, "and" for "notwithstanding" is such. Matt. ii. 22. So is "threshing floor" for "floor" (Matt. iii. 12); "wine-skins" for "bottles" (Matt. ix. 17); "partings of the highways" for "highways" (Matt. xxii. 9); "I know nothing against myself" for "I know nothing by myself" (1 Cor. iv. 4); "divers portions" for "sundry times" (Heb. i. 1); "covenant" for "testament." Matt. xxvi. 28. We would also note the translation of Matt. xv. 5, and Jude 7th verse, as clearing up places often hard to be understood. In the division of the text into paragraphs, still retaining for facility of reference the chapters and verses; in the change of Greek proper names for their corresponding form in Hebrew; for the marked tendency to understand the Greek *psyche* as simply animal life instead of a supposed immortal principle: for all these we thank the learned revisers.

But we would not be treating them fairly if we did not say that these are but samples of the numerous improvements which they have introduced, and for which we are under deep obligation to them.

What then, it may be asked, is our opinion of the probability of the success of this Revised Version? The revisers have aimed, we doubt not, at presenting a version of the New Testament which should, in the future, take the place which the Authorized Version has held for the last two hundred and seventy years. We do not think they will succeed. We hoped in this version to find for something as nearly approaching perfection as it was possible for man to attain to. Looking at the representative character of the revisers, their true scholarship, and their undoubted honesty of purpose, we expected from their hands a version, not of course wholly free from blemishes, but on the whole, perfect and complete. The actual meets not our ideal. We cannot enter into particulars, but this is our impression. We have occasionally found no alteration where it seemed to be required; we have found some changes which, to us, seemed erroneous; we have found frequently changes made for mere change sake, and which are by no means improvements; we have in the general character of the alterations, found a departure from that simplicity and beauty and felicity of expression which have endeared the Authorized Version to the ear, as its truths have endeared it to the heart. We regard the Revised Version as a most valuable addition to Christian literature; as a most important help to a perfect version; but not as the version which, in its present state, is to take the place which the Authorized Version occupies, as the standard reference for the Protestant churches throughout the world.

As an example of the infelicitous manner of the revisers as compared with the style of the Authorized Version, I point to the opening verses of Hebrews:—

REVISED VERSION.

Heb. i. 1, 2.

"God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son."

AUTHORIZED VERSION.

Heb. i. 1, 2.

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son."

Apart altogether from the alterations here made in sense, there is a great departure from the beauty and simplicity of the Authorized Version. I subjoin a version which alters the translation where it requires alteration, while it preserves the well-known and justly admired form of our Authorized Version:—

Heb. i. 1, 2.—"God, who in divers portions, and in divers manners, spoke in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son."

Here we have made little change. The alteration from "times" to "portions" is imperatively called for by the original Greek. But with this exception, we have adhered exactly to the Authorized Version. Our revisers have, however, done much more than this. The form of the passage is altered, and also many of the words, without any necessity, and certainly with serious falling off in felicity of expression. And what we note here applies to many other places. Our revisers have presented to us a most valuable aid towards a perfect translation of the New Testament, but they have not given us a perfect version.

Communications.

THE LOGOS—THE WORD.

J. B. COOK.

"In the beginning was the logos (word) and the word was with God, and the word was God. ..... All things were made by him. In him was life and the life was the light of men. And the word was made flesh (born of woman, Gal. iv. 4; Luke i. 31–35,) and dwelt among us; the glory of the only begotten of the Father; full of grace and truth." John i. 1–14.

Thus the word is the chief head or source of things. It takes precedence of all existing realities. It was and is above and before both earth and man. It makes man secondary, subordinate and subject.

So we are told that the head of the woman is the man; the head of the man is Christ, and the head of Christ is God, of whom came the word. 1 Cor. xi. 3: and all things. Romans xi. 36.

St. Peter says of him: "Who verily was foreordained before the foundation of the world; but was manifest in these last times for you who believe—that your faith and hope might be in God. 1 Pet. i. 20.

All these and like Scriptures conform to the history of our race and the still developing plan of redemption, by the word of the Lord.

This word is quick and powerful (living and almighty), neither is there any creature that is not manifest in his sight, for all things are naked and open to the eyes of him with whom we have to do. Thus it is invested with Divine attributes, as in our text and in Heb. i.

To crown the whole, the earth and creation, by this word of God, was by water, destroyed. Nay more; the earth and heaven is by this word reserved to the day of judgment and perdition of ungodly men; the sin of the world. 2 Peter iii.; John i. 29.

Thus the ages are still unfolding into history. The Eden age gave place to the antediluvian, that to the Noahic, and was followed by the Abrahamic, the Mosaic, and the Christian—six ages.

Of course the times of the Gentiles have run their corresponding course. The beginning of Babel—the kingdom of men—was Babylon, then the Persian, the Grecian, and the Roman; so that the next age, the kingdom to come, is demonstrably now about due, near, at the doors. Mat. xxiv. Dan. vii. Gen. x.

To my feeble apprehension the wisdom and power, the cause of all things, all the ages, all the grand materials of history, center in this almighty word. As far then as we grasp this word by faith, so far we know what shall surely come to pass.

The entire wave of cause and effect, still centers in this word, embodying the wisdom and will of God—the great first cause, and the cause of all good causes.

In view of this all flesh is (frail) as grass; and the glory of man as the flower of grass; and this is the word which by the gospel is preached unto you.

Note—There is no fatalism in this view. Because the logos is reason, wisdom and purpose expressed; and man, made capable of hearing, understanding, and moral government, has been so governed. He has reason and speech. He is susceptible of influence from motive as to good and evil. He proceeds through life on this principle, to govern in his family, city and nation.

Jesus said: "Lo, I come; in the rolume of the book it is written of me, (1000 years before) to do thy will, O God." Heb. x. So the church of the first-born—his many brethren (having been buried by baptism, into his death, wherein they had risen with him) they delight to enter on the loftier plane, take the crown and reign with him, over earth restored, in life everlasting.

All was once good, Gen. i., so all must be again restored (according to his word) or else God in his dishonored works, would himself endure dishonor and be wronged without redress.

This retribution will be but the consummation of all things spoken embraced in the logos.

GOD'S RECOGNIZED ORDER ESSENTIAL.

J. C. COOK.

"Except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchman watcheth but in vain. It is vain to rise up early, to sit up late; to eat the bread of sorrows; for this he giveth his beloved (Israel) sleeping; (the last clause, old German) Lo, children are an heritage of the Lord." Psalms cxxvii.

Here we see the ancient temple, God's house, the royal city Jerusalem, that God chose to put his name there; the chosen nation, Israel, encamped and sleeping or reposing as their Lord let down their daily food—manna—to them.

The house was to be builded, the city was to be guarded, their food provided, and the royal, ancestral line extended on to their long promised Messiah and his kingdom.

But in every relation no human endeavor would avail to secure success, except as the Lord should sustain, direct and crown it.

Thus the gospel gives us the vine and its branches; and our Lord says: "Except ye abide in me (as the branch in the vine—ye, the apostles and their successors, are fruitless, for) without me ye can do nothing." John xv. 1–7.

So it was said of man, "It is not good that man should be alone; I will make an help-meet for him." Gen. ii. 18.

The prophet proclaims God's purpose in making one woman only for one man that he might seek a godly seed. Mal. ii. 15.

Note—As the ancestral line, the ancient worthies, and the Messiah, were all secured by that arrangement, so now the Lord will have the church of the first-born, the many brethren body of Christ, from among the Gentiles, it is not God's way of blessing to young men that they set themselves above his arrangements. "We are workers together with him," and his grace to us is in vain except we work in his way. 2 Cor. vi. 1.

It is presumption in man to attempt to go alone, for Adam, Israel, and the Christian world, so far as they set out on that line, have gone to bad; into the snare of the devil, and way of death. 2 Tim. ii. 25, 26; Gen. ii. 17; Rom. v. 12.

We should set the Lord always before us. He teaches to profit. His blessing maketh rich and addeth no sorrow; and his promise is an hundred fold in this life, and in the world to come life everlasting.

The solar system is one of mutual dependence, relation of parts, and so is all fatherhood, for the whole family in heaven and earth is named on this primal order of mutual dependence, helpfulness and loving co-operation. Eph. iii. 15.

Thus the head of the woman is the man, of which wrong alone deprives her, except in St. Paul's distress, which confirms the order, and the head of man is Christ, and the head of Christ is God.

Hence if we build or stone guard, provide or co-operate in any way, we should proceed on the order of God. Amen.

REPLY TO INGERSOLL.

J. B. COOK.

Brother Magruder's work, Reply to Ingersoll, is worthy of high commendation. It is, so far as I have read, clear, concise, comprehensive and conclusive. My admiration increases as I advance through it. All may do their best to aid its circulation.

The "Colonel" exhibits egregious ignorance of himself, his theme and his end.

This is grandly shown in this rebuke. In fact he has announced this in his own spontaneous utterance, as reported from Zanesville, Ohio, after his lecture, and as if in apology for it, "Gentlemen, (to leading men of the city) I make more money by my damned nonsense than all my more serious and useful labors.

(Signed) PRIVATE DALZEL."

Note three points:

1. Money—the motive.
2. Its quality—nonsense.
3. Its outcome—damned.

In other words, his course by his own confession, was sordid, shallow and accursed.

Like others in profanity, he swears orthodox. Nay more, he indirectly and unwittingly sustains the doctrine of the Lord, which he presumes to condemn! In the net he hides for others his own foot is taken. Psalms ix. 16.

Atheism thus pronounces its groveling object, its opposition to all wisdom, and its revolting doom—damnation.

In contrast, Christianity crowns its converts in glory and immortality. And this is its profered salvation. Amen!

OBITUARY.

DIED—At Hammond, Mich., July 8, Sister Caroline, wife of brother Benjamin Woodward.

Sister W. was taken sick at our Annual Conference at Watson. She was brought home the next week. Her sickness continued nearly five weeks in spite of medical skill, and after much suffering, she bade her family farewell, exhorting them to be prepared for the future coming of Christ and the saints, expressing the hope of meeting them again in the kingdom of God.

Her death is mourned as a great loss by her husband, children, and aged, feeble mother, as well as by the little band of Christians with whom she has long been connected. But "we sorrow not as those who have no hope."

A large concourse attended the funeral and listened to the teachings of Christ and the apostles, that show when and where and by what means all Christians will "be forever with the Lord."

E. HOYT.

Mother now is taken from us,
We shall never hear her voice again,
Till she wakes in glorious triumph
From the fetters of the grave.

Home that once was bright and cheerful,
Can no longer hold its charms,
For that home is draped in mourning,
By the loss of one that's gone.

Yet I hear the glorious promises,
Of that mother's dying words,
Keep the faith, and live worthy
Of a reunion in the glorious age to come.

E. M. W.

CHANGE OF ADDRESS.

My address until further notice will be as follows: Until July 15, direct to Irving, Iowa, care of Levi Marsh. From that time direct to Marysville, Cloud county, KANSAS.

J. M. STEPHENSON.

My address is now 18 Victoria Crescent Sale, Near Manchester, England.

H. HEVES.

Poetry.

World's Crisis.

LOOKING BEYOND.

ADRIAN T. GORMAN.

I stood amid the wreck of years—the scowl of stormy skies,
And look beyond the coasts of time where Aiden's summits rise;
I rode the sheen of pearly gates, the glint of golden spires,
And flash of wondrous domes adorn with God's celestial fires.
I mark the blue of cloud-capped hills, the bloom of valleys fair,
Where deathless summer smiling flings her banner on the air;
O starry goal! O Beulah land! O rest forever-more!
Come loss, come cross, so I but gain that bright, eternal shore!

On Life's dark sea my wayward bark a devious track hath made;
Athwart her path dense clouds have rolled, and hurtful lightnings played;
Rocked in the lap of warring waves—tossed on the hill-me high,
The wild moan of the swift-wing'd gale her sounding lullaby.
But hark! the cheering voice of hope—"Trim, trim thy sails anew!"
God's love hath pierced the cloud-shades, and heaven is smiling through!
O starry goal! O Beulah land! O rest forever-more!
Come loss, come cross, so I but gain that bright, eternal shore!

Once more the shifting helm I grasp with courage firm and high;
On Truth's unerring beacon light once more I fix my eye;
Yeam, surges, foam! roll, billows, roll! His hand shall guide me through
To home, sweet home beyond the tide beneath a cloudless blue.
There I shall furl my tattered sails, safe anchored in the bay,
No more to dare the vengeful gale, nor maddened billows' play:—
O starry goal! O Beulah land! O rest forever-more!
Come loss, come cross, so I but gain that bright, eternal shore!

And then, companion bark, that time hath drifted to my side—
Frail, weak, yet fearless wayfarer upon the waters wide,
Blest be the sure and steadfast counsel a joy hath poured to me
The glimmer of thy pilot sails upon the surging sea.
I follow in thy snowy wake, and trust thy heedful eye,
That shapes our course where angel-hands shall crown us by and by.
O starry goal! O Beulah land! O rest forever-more!
Come loss, come cross, so we but gain that bright, eternal shore!

Leland, Pa.

Selections.

The Christian.

THE UNREAD BOOK.

"Of the making of many books," said the wise man, "there is no end;" and this endless toil has been going on for centuries. Egypt had her books in the gray dawn of civilization; Nineveh had her books, often copied and compiled from even more ancient record, and written upon earthen tablets, some of which, though buried for ages, have yet defied the tooth of time, and are just discovered and brought forth to light; Persia, Babylon, Phœnicia, Greece, and Rome had their books, and their great libraries were stored with the literary treasures of antiquity; the dark ages were not without literature, and the dawn of the reformation, in connection with the discovery of the art of printing, resulted in a vast increase of literary production.

But of all the books which have been produced through the ages past, how few have been preserved; and how few that now exist in libraries and book stores, have any vital force, or exercise any appreciable influence upon the minds and lives of men! To-day the press teems with books, and no flood of water cast out by the dragon's mouth, can compare in volume with the deluge of literature which pours from the swift, revolving printing-press. The learned, the wise, the conceited and the foolish, are stirred with the fever of authorship, and must give forth their thoughts and ideas to the world. Much of the matter which is produced is idle and empty; and some of it is vile as well as vain; yet still the tide rolls on. But how few of the books produced have in them the elements of vitality. "It is estimated that out of 1,000 published books, 800 never pay the cost of printing; 200 just pay expenses; 100 return a slight profit; and fewer still show a substantial gain. Of these 1,000 books, 950 are forgotten by the end of the year, and 150 more at the end of three years; only 50 survive seven years' publicity. Men have been writing books these three thousand years, and there are scarcely 500 that have survived the forgetfulness of man; and not 50 of the 500 are known to the mass of ordinary, intelligent readers in any one country of the globe."

Thus through these ages, man have toiled and travailed to bring forth books which are dead and buried and forgotten. But there is one undying Book, a library indeed, comprising between sixty and seventy treatises, written by thirty or forty different persons of varying rank, state, condition, character, and occupation; written at different times, during a stretch of fifteen hundred years; written in obscurity, in captivity, in prosperity, in exile, and in times of triumph;—this Book, thus produced, has lived when other books have died; it not only exists in the literature and libraries of all the world, but it exists as a vital force among the inhabitants of the earth. More copies of it have been published than of any other book written since the world was made; it has been translated into more languages, published in more editions, and has been, and is to-day, more treasured, read, and prized, than any other book man has ever seen. And yet no book has had such a struggle for existence. Emperors, popes, and princes have tried to overthrow it. Its translators and publishers have been persecuted, exiled, and slain. Its very possession has been punished as a crime. It has been concealed, and read in secret by those to whom its words were spirit and life. Thousands on thousands have died that they might read and retain this precious heritage; and thousands more would still cling to this Book at the risk of life itself.

Surely such a Book is no more human production. It must have in it a mightier than human energy. It contains not merely the words of dying men, but it contains the word of the everlasting God. It has not the word of a mortal, which falls to the ground: it is the word of God, which liveth and abideth forever. Hundreds of books have been written to refute and assail it. They are mostly dead and forgotten, and while they wither like grass, this Word grows like the palms of Paradise, verdant with perpetual beauty, and hardened with unfailing fruitfulness; its comforts refresh the fainting; its leaves "are for the healing of the nations."

New York Evangelist.

AT BETHLEHEM.

A Visit to the Scene of the Savior's Birth.

THEODORE CUYLER.

We set our faces for the pools of Solomon—halting for a few moments at the tomb of Rachel by the roadside. The small structure was crowded with Jews, some of whom wore phylacteries and all were wailing as they wail before the remnant of the temple walls. A woman was weeping and pressing her withered cheek against the tomb with as much distress as if the fair young wife who breathed out her life there forty centuries ago had been her own daughter. We found the enormous pools of Solomon (the longest of which measures 580 feet in length) were about half filled with pure water. We rode beside the aqueduct that leads from them all the way to Bethlehem. Down among the black and barren hills we saw the deep, fertile vale of Urtas, filled with gardens and fruit-trees. It is cultivated by the European colony planted by Mr. Meshullam. For a half hour we feasted our eyes with a view of beautiful Bethlehem perched on its lofty hill, and surrounded by olive orchards. So many new edifices have been erected for convents and other religious purposes that Bethlehem has almost a modern look. As we rode through its narrow streets we saw no Ruths, but an ancient Jew in turban, long robe and flowing beard, quite answered to my idea of Boaz. We rode on to the convent adjoining the Church of the Nativity, where a rather jolly-looking monk furnished us an excellent lunch. He then took us into the venerable church that covers the subterranean chamber in which tradition has always held that our blessed Lord was born. The chamber is probably the remnant of an ancient khan once belonging to the family of Jesse and of King David. I expected to be shocked by a sham mockery when I entered the church, but a feeling of genuine faith in the locality came over me as I descended into the rocky chamber and read, around the silver star, the famous inscription in Latin, "Here Jesus Christ was born of the Virgin Mary." The three-fold argument for the authenticity of this site is drawn from unbroken tradition, from the fact that Bethlehem has never been overthrown in sieges, and from the other fact that the learned St. Jerome, in the fourth century, was so sure of the site that he came and spent his long, laborious life in the cavern close by the birth-spot of our Lord. I entered with deep interest the cave in which this devout scholar meditated and prayed and wrought the Vulgate translation of God's word. My visit to the Church of the Nativity was ten-fold more satisfactory than to the Church of the Holy Sepulchre in this city.

Monitory.

Brethren and Friend.

A Warning to Parents.

A young man died recently in a poor-house in Massachusetts, whose early life and social position afforded every advantage for a successful career. His father, General Reseau, was for many years a member of the Indiana Legislature. The General was a man of splendid physique and noble bearing, and enjoyed the reputation of being the most magnificent-looking officer in the service. The son deserted from the regular army, became a poor, miserable tramp, and at last, as stated below, ended his life in a poor-house. Concerning this sad case, the Indianapolis *Journal* says:—

"The case is not peculiar. It is one of thousands, and an awful lesson to fathers. A time comes when money, friends, education, avail nothing to counteract the mistake of the parent in the boyhood of the child. It is said that among the tramps and outcasts of the country more owe their condition to over-indulgence in youth than to poverty and hardships. Statistics on this point, accurately made up, would tell an awful tale. No sermon or lecture could equal it. The father, made sturdy and strong by a youth of poverty, in his ignorance and fondness proceeds deliberately to ruin his children. The labor that made him a man is regarded as disgraceful to his children. The lessons that poverty taught him are never taught his children, and prodigality and dissipation follow. One can but think of General Reseau a few years since the flower of manhood, a man among a million, glorious to look upon, and his poor boy to-day dies a wretched tramp in a poor-house. Who shall say where the blame rests?

Smoking Ministers.

In some places congregations are unwilling to receive ministers who indulge in tobacco. Many families almost dread the visits of such ministers, lest their growing sons will be led to adopt a practice which they so earnestly discountenance and oppose. The least that can be said is, it is a costly mode of needless self-indulgence, and as such stands in the way of a minister's usefulness. He pleads the missionary cause, and urges his congregation to economize; but his words fall powerless when they see that he does not love the cause of missions so much as to restrain his own self indulgence. To many, the odor of the cigar or tobacco is unpleasant, and especially in the sick-room. For persons of nervous organizations, as ministers usually are, it is an unmixed evil. It gives temporary tension, to produce ultimate relaxation. Not a few cases have I known of the most talented and promising young men who have been by it hastened to an untimely grave. I suppose there is sometimes a relish and enjoyment connected with it. I have seen men sit up for an hour smoking, with their feet upon a table, and professing to be studying. I have no doubt that they had visions of greatness and glory; but a somewhat extensive and prolonged observation shows that their lives usually end with their cigars—*in smoke.*—*Bishop Simpson's Yale Lectures.*

A Tale of Horrors.

A young lawyer won and married a bride that was the object of her parents' refined and devoted love, and the favorite of all the circle of her numerous friends. A beautiful cottage, elegantly located, and beautifully furnished by her parents, was the happy home of this favored pair. Several years glided by, and the husband began to ply the sparkling glass. Warnings from the Bible, entreaties from his devoted partner, and the solemn pleadings of his friends, could not arrest his downward course.

One fierce wintry night he came home reeling through the snow, and found his wife in a miserable, cold room, an invalid, trying to keep two babes warm. The drunken madman swore he would soon have it warm enough. Midnight came; the tempest had increased; the elements were in fierce conflict, and the raging fiend in human form was within. How he fired his home will never be known. Madness came for nothing. The flames, fanned by the winds, drove out the wife, bearing her darlings, to face that awful tempest. A quarter of a mile off stands the nearest house. Sleep exhausted, she sank down in the deep snow, with her helpless babes clinging to their mother. But a few minutes sufficed to reduce their home to ashes.

In the morning the sobered author of this ruin, with the parents and friends were searching under snow-drifts for the lost ones. At length, wrapped in a spotless winding sheet, they were found. White as marble, the lovely features of the mother disclosed frozen, silent tears on her cheeks, and cherub forms clasped in her arms.

Bible Banner.

Who are Rich!

Canon Farrar tells of 400 miners who were killed by an explosion of fire-damp, caused by a smoker, who opened his safety lamp to light his pipe. To that pipe, he says, were sacrificed these precious lives.

All England, he adds, is full of the fire-damp of intemperence, perilous and pestilential. The only safety is in total abstinence.

On the night of September 19, 1866, in the hospital ward of a London workhouse, might have been seen the helpless, speechless form of a man who had been picked up in the street. As this dying man was unknown, an advertisement was inserted in the morning paper, stating that he was a tall gentleman, about forty-five years old, in blue coat and dark pants with a gold watch in his pocket, a note-book written chiefly in Greek and Latin, and an algebraic calculation.

He was soon identified as Prof. Porson, regarded by the universities as the finest classical scholar of the age. He was taken to his home and died in the prime of life, another victim of intoxicating drink.

"Yea, many strong men have been slain by her!" Yet the witty poet, Dr. Holmes, has said it is "the drunkard's shallow skull" rather than the silver cup which is to be feared. But the men of largest brain and noblest culture have sunk to the lowest level by first looking at the wine when red, touching and tasting till self-control is lost.

A single county in Texas in one year spends $3,000 for the support of the gospel, $100,000 for tobacco, and $300,000 for whisky.

Voice Restitution:

We who have learned that excellent way that leads to life, must necessarily exchange the greater part of the present for the future.

How well it is arranged. We walk by faith and not by sight; looking forward to those things eternal which are not seen. Should we ever have a desire to linger in this presence we have only to look at the graves around us; monuments attesting the truth of the Divine Record—We all do fade as a leaf."

There is no perfection separated from the blessed Master. May he soon come. His alone can portray our characters aright. The world does not understand us; it never will until the Lord comes.

Why do you not join with us? Why do you throw away your time combatting the "learned" the "theologians?" These are questions I have met time and again from kinsmen and friends. One may answer according to Scripture, but they cannot understand. They stand without the Temple of Truth, how can they judge of the glory that floods its altars?

Oh brethren, ours is a noble calling. We are made participators through and with Christ of an eternal inheritance. Shall we care what the world thinks? Shall we who are to be kings on the earth abase our "high calling" for the paltry approbation of the world? God forbid!

I am alone among men, yet I trust God is with me. I am doing what I can, but among all the buildings "dedicated to the worship of God" there are few that open save to the "Sesame" of Rev. or D. D. As I lay claim to no such high sounding prefix or affix I of course cannot expect to be heard in the words of the humble Jesus and the poor fishermen of Galilee.

With Christian salutations, I am, dear brother, yours in the One Hope,

W. L. CROCKETT.

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The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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THE RESTITUTION.

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THE RESTITUTION advocates the Gospel "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the Gospel, repentance, and immersion as prerequisites to the forgiveness of sins, and a holy life as essential for final salvation.

Communications.

COMING AGE.

Its Proximity. First Woe Trumpet Continued. Slaughter at the Fair of Abyla. Second Caliph, Omar. Siege of Jerusalem. Other Cities. Conquests of Omar. His Character. Christians Under His Reign.

No. 76.

J. P. WEETHEE.

Fair of Abyla.—The fall of Damascus has another interesting episode. Those savage conquerors undertook another secret expedition. The rich products of Syria were, at that time exhibited in the form of a fair, at Abyla. Among the objects of special attraction, at this fair, were the veil of a noted and devout hermit; and the nuptials of the daughter of the governor of Tripoli. Abdallah, with five hundred horse, undertook the expedition.

He was surprised to hear of the masses there congregated;—Christians, Jews, Greeks, Armenians, natives of Syria, as well as strangers from Egypt; in all about ten thousand, besides a guard of five thousand horse. The contest resulted in the triumph of the Saracens, the slaughter of many Christians, and the transportation, by the robbers, of immense plunder to Damascus. This attack was made upon an assembly of harmless people, and without any provocation. It was an act of public robbery, of which some but Arabs would have been guilty.

Caliphate of Omar.—Omar reigned twelve years. He was the conqueror of Persia and Syria, though he simply completed the work commenced by Abubeker. His work, as the ruler of the new, and growing empire of Arabia, was worthy of special note.

The first, after the fall of Damascus, was the—

Siege of Jerusalem.—Before the commencement of this attack, the Roman emperor, Heraclius, alarmed at the critical state of his Eastern possessions, sent against the Saracens, an army of 80,000 men. The armies met, on the Yermuk, a small stream having its fountain head in Mount Hermon, and flowing through Decapolis, into the Sea of Tiberias. The Greeks and Syrians were defeated, and many thousands slain. After the battle of Yermuk, no other Roman army was sent into Syria. This conflict being decided, the Saracens began the siege of Jerusalem, (Ælia).

Abu Obeidah sent to the commanders and people of Ælia the following summons:—

"Health and happiness to every one that follows the right way! We require of you to testify that there is but one God, and that Mahomet is his apostle. If you refuse this, consent to pay tribute, and be under us forthwith. Otherwise I shall bring men against you who love death better than you do the drinking of wine or eating hog's flesh. Nor will I ever stir from you, if it please God, till I have destroyed those that fight for you, and made slaves of your children."

The city being strongly fortified, held out against the daily assaults of the enemy, four months. Their defensive resources being about exhausted, "The patriarch (Christian) Sophronius appeared on the walls; and by the voice of an interpreter demanded a conference. After a vain attempt to dissuade the lieutenant of the caliph from his impious enterprise, he proposed, in the name of the people, a fair capitulation, with this extraordinary clause, that the articles of security should be ratified by the authority and presence of Omar himself."

The question was debated in the council of Medina; the sanctity of the place, (Jerusalem), and the advice of Ali, persuaded the caliph to gratify the wishes of his soldiers and enemies; and the simplicity of his journey is more illustrious than the royal pageants of vanity and oppression. The conqueror of Persia and Syria was mounted on a red camel which carried, besides his person, a bag of corn, a bag of dates, a wooden dish, and a leathern bottle of water. Wherever he halted, the company, without distinction, was invited to partake of homely fare, and the repast was consecrated by the prayer and exhortation of the commander of the faithful.

But in this expedition, or pilgrimage, his power was exercised in the administration of justice; he reformed the licentious polygamy of the Arabs, relieved the tributaries from the extortion and cruelty, and chastised the luxury of the Saracens, by despoiling them of their rich silks, and dressing them in their own coarse hair. When he came in sight of Jerusalem, the caliph cried, with a loud voice, God is victorious. O Lord, give us an easy conquest!" and, pitching, as a tent of course hair, calmly seated himself on the ground. After signing the capitulation, he entered the city without fear or precaution; and courteously discoursed with the patriarch concerning its religious antiquities. Sophronius bowed before his new master, and secretly muttered, in the words of Daniel, "The abomination of desolation is in the holy place."—*Gibbon.*

We have made this extended quotation, (1.) that the contrast between the Romanist Christians and Saracens might appear; (2.) and, also, that the characters of the three caliphs that reigned at Medina, at the beginning of the Divine commission to torment, might be contrasted with the character of those caliphs who reigned at Bagdad, Damascus and Cordova a century and a half later; who, after one hundred and fifty years of conquest, robbery, and torture, had settled down in luxurious ease. The simplicity of the lives of the former, and the splendor of the latter, have, perhaps, no equal in the world's history. God, having called them to a great work, adapted the agents to their agency. When the work was accomplished, they were removed by their own corrupt manners to make room for the second dynasty of the Mahometan empire. In a similar way, God used the Canaanites, as a rod of correction for his people. For similar offences, have two tribes suffered two captivities; and the ten a very protracted banishment.

After the fall of Jerusalem, the caliph, having given orders for the building of a splendid mosch on the site of the temple, formed two armies for the speedy conquest of the remainder of Syria; the one under Amru and Yezid, remained in Palestine, while the other, the larger, under the command of Abu Obeidah and Caled moved northward against Antioch and Aleppo; Omar then returned and remained at Medina, the seat of the empire.

The northern army met with no serious obstacle to their onward progress till they came to the castle of Aleppo. This fortress stood a bloody siege of about five months. Abu Obeidah informed the caliph "That their hope and patience were consumed at the foot of this impregnable fortress."

"I am variously affected," replied Omar, "by the difference of your success; but I charge you by no means to raise the siege of the castle. Your retreat would diminish the reputation of our arms, and encourage the infidels (Christians) to fall upon you on all sides. Remain before Aleppo till God shall determine the event, and forage with your horses around the adjacent country."

A supply of forces was sent from all the tribes of Arabia. In about forty-seven days after the arrival of all the castle was taken by the stratagem of thirty brave soldiers.

After the fall of Aleppo, Antioch purchased her safety, by the payment of 300,000 pieces of gold; yet she was degraded to the secondary rank of a provincial town. Cæsarea surrendered; then Tripoli and Tyre, with their fleets.

"The remainder of the province, Ramlah, Sidon, Gabala, Laodicea, Apamea, Hierapolis, no longer presumed to dispute the will of the conqueror; and Syria bowed under the sceptre of the caliphs seven hundred years after Pompey had despoiled the last of the Macedonian kings."—*Gibbon.*

With the conquest of Syria, ended the battles and sieges of six campaigns. Their uniform success was attended with a great sacrifice of Arabian life. They feared the frowns of God if they should retreat, though, at times their ranks were more than decimated. Under the Caliphate of Omar, which lasted twelve years, the empire of the Saracens grew with amazing rapidity. It included Arabia, Persia, Syria, Egypt, and a large portion of Asia Minor.

His conquest of Egypt was accomplished by his lieutenant Amron, one of the bravest of the Arabian chiefs. Such was the magnitude of the undertaking that the following dispatch was forwarded from Omar, at Medina, to Amron, on his march from Syria to Egypt:—

"If you are in Syria, retreat without delay: but if, at the receipt of this epistle, you have already reached the frontiers of Egypt, advance with confidence, and depend on the succor of God and of your brethren."

The siege of Memphis, a city about nineteen miles in circuit, occupied seven months, and was attended with many severe hardships. The Coptic Christians aided the Saracens in the conquest of Egypt, who were in servitude. Their chief, Mokawkas, an Egyptian, appearing before Amron, said:—

"The Greeks are determined to try the determination of the sword; but with the Greeks (Romanists) I desire no communion, either in this world or in the next, and I abjure forever the Byzantine tyrant, his synod of Chalcedon, and his Melchite slaves. For myself and my brethren, we resolved to live and die in the profession of the gospel and unity of Christ. It is impossible for us to embrace the revelations of your prophet; but we are desirous of peace, and cheerfully submit to pay tribute and obedience to his temporal successors."

The choice had been offered him, of the "Koran, the tribute, or the sword."

From Memphis to Alexandria, it required twenty-two days of conflict. This siege of that city, the first trading city of the world, was continued for fourteen months, with a loss of 23,000 men. Amron sends to Omar the following:—

"I have taken the great city of the West. It is impossible for me to enumerate the variety of its riches and beauty; and I shall content myself with observing that it contains four thousand palaces, four thousand baths, four hundred theatres or places of amusement, twelve thousand shops for the sale of vegetable food, and forty thousand tributary Jews."

In this fall of Alexandria, its immense library was consumed. Whether the world sustained any material damage by that act, may be questioned.

Egypt was, for a time, lost to Rome, and became a rich supply of provisions for Arabia.

"A string of camels, laden with corn and provisions, covered almost without an interval the long road from Memphis to Medina."—*Gibbon.*

In the conquest of Egypt, the Arabian empire had gained a most valuable member. Its tribute was immense, both in gold and provisions. The subjugation was no special damage to Egypt. They exchanged masters. It became the granary of Arabia in place of that of the Roman empire.

With the fall of Egypt and the country of the Amalekites, closed the career of conquest under the caliphate of Omar. The life of Omar clearly demonstrates him to have been a man of destiny. He was true to his mission. No one can read the history of the Arabians under Omar, without discovering the presence of a higher agency. The conquests of Syria and Egypt are full of illustrations. The work, and the visible agents will not compare. This is true of every battle, and every protracted siege. Omar, as well as Abubeker, was raised up for a special work; till that work was accomplished they were invincible. Their conquests were (excepting Persia) Roman provinces, where Christianity was the national religion. The Christian faith and practice had become so corrupted that God determined to chastise them with a scorpion sting. As with the Jews, so now with corrupt Christians, he sends upon them his Arabian (locust) armies.

He that follows the Lord fully will find goodness and mercy following him continually.

ISRAEL AND THE CHURCH.

NUMBER EIGHT.

J. CAMERON.

ALLEGED INSTANCES OF FIGURATIVE SENSE OF THE TERMS ISRAEL AND JEW EXAMINED.

Let us now look at those passages where the term "Israel" is supposed to mean something else than the descendants of Jacob.

First, Gal. vi. 16: "And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God."

Here Paul is speaking of such as walked by a certain rule, namely, of being a new creature in Christ irrespective of circumcision or uncircumcision. On such he wishes peace, obviously because they were subjected to the persecution or at least annoyance of those who insisted on the Gentiles observing the law of Moses if they would be saved.

But he adds, and mercy even upon the Israel of God—that is on the descendants of Jacob *as a whole* including even the believing portion who for the most part were zealous for the law; but certainly not excluding the unbelieving Jews, for by them mercy was most needed. Paul here simply expresses the same wish for the unbelieving brethren as he does in Rom. x. 1; and also for those who troubled them mentioned in Gal. v. 12. There might be some Jews among the first class—those who walked by the rule referred to—there could be no Gentiles among the Israel of God. This seems a fair reading of the passage in its connection, which is the only clue in many cases to the true sense of the writer. Besides, on the supposition that "the Israel of God" is the church generally, why should Paul wish mercy on them as a distinct class, when they were no more in need of mercy than the class described in the first part of the verse. For it is plain that he wishes peace to one class and mercy to another, seeing that he separates, in expression, the peace from the mercy, as well as the one class from the other. Thus if Paul had intended both peace and mercy for one class of persons described under the forms of expression he would doubtless have conjoined the two blessings somewhat thus:—

Peace and mercy be on all who walk by this rule, even upon the Israel of God.

The term "Israel" here then simply denotes the descendants of Jacob, believing and unbelieving.

James i. 1: "James a servant of God, and of the Lord Jesus Christ, to the the twelve tribes which are scattered abroad, greeting."

It is supposed that James here styles Christians the twelve tribes scattered abroad. Well, be it so. It is evident, however, from many allusions in the epistle, that the Christians James wrote to were not Gentile but Jewish believers. Witness the allusion to synagogues in chap. i. 2 (see margin); also the mention of the law, chap. i. 11; the holding up of the prophets, and particularly Job, as examples of suffering, affliction, and of patience, chap. v. 10, 11; and Elias as an example of effectual prayer, verse 16, 17.

Of course it is assumed that the apostles in preaching the gospel had access only to two or three of the tribes of Israel. But it is not presumable that James and other of the apostles of whose travels we have no account, may have found access to the other tribes supposed to be lost? Did not Paul even travel into Arabia, and does not Peter make mention of a church at Babylon, just as it were incidentally, thus throwing light on a statement such as that of James about the twelve tribes? And Paul in his defence before Agrippa refers to the twelve tribes as instantly serving God day and night, in hope of the promise made to the fathers.

Would it be quite safe then, taking all the circumstances into consideration, to conclude that "the twelve tribes scattered abroad" was intended by the apostle to designate Christians generally, much less Gentile disciples who had never been scattered abroad? Is it not far safer to understand the apostle as referring to those disciples gathered out from among the scattered tribes of Israel by the preaching of the apostles, just as Paul in writing to the same class of disciples styles them "Hebrews" which no one ever thinks were Gentile believers, or even believers in general.

Rom. ix. 6: "For they are not all Israel which are of Israel."

It is supposed that the apostle's meaning here is—they are not all the true Israel, that is, Christians, (whether Jews or Gentile origin) who are descended from Israel the grandson of Abraham. But if this was all that Paul meant it is difficult to see any reason he could have for giving utterance to such a self-evident proposition, amounting simply to All Israel are not Christians. The apostle in the preceding verse but one uses the term "Israelites" to designate his kinsmen according to the flesh in a way which precludes the possibility of understanding it in any other sense than that meaning which it has in all other passages. The apostle says:—

"I have great heaviness and continued sorrow in my heart (for I used to wish that myself were accursed from Christ) for my brethren, my kinsmen according to the flesh, WHO ARE ISRAELITES; to whom pertaineth the adoption," etc.

Here is an explicit assertion that the unbelieving mass of the apostle's kinsmen according to the flesh had not at the time he was writing forfeited the name of Israelites. Nay, more; the name "Israelites" is here applied to the apostle's unbelieving kinsmen as a distinguishing honor, and stands alongside of several other privileges possessed at that time by the nation. But the apostle appears to make an opposite statement in the verse under consideration—

"For they are not all Israel who are of Israel."

But this appears to be a simple declaration that all Israel were not "Israelites indeed"—that great as were the privileges by which Paul's kinsmen according to the flesh were distinguished, they were not such as to render the word of God of none effect which threatened their dispersion among the nations on account of their rejection of the Messiah. By rejecting Jesus they proved themselves recreant to the high position they were privileged to occupy as God's peculiar nation, and instead of displaying the Nathanael disposition in accepting Jesus as "the Son of God and the King of Israel," they showed the rebellious spirit of that generation of their fathers whose carcasses fell in the wilderness. It is worthy of note here that the infliction of the threatened punishment on the generation of Israel who left Egypt, did not interfere with the ultimate fulfillment of the Divine purpose to plant the nation in the promised land; so neither should it be said that the greater punishment at present being inflicted on Israel shall interfere with the ultimate accomplishment of the promises of final restoration, so plainly revealed in the Scriptures. It is inconceivable that Israel in this passage can mean Gentile believers, while a more natural meaning is found in the uniform use of the term.

Of similar import is the statement in Rom. ii. 28, 29:—

"He is not a Jew who is one outwardly .... but he is a Jew who is one inwardly."

That is, he hardly deserves to be called a Jew who is merely one in externals; such a one is not true to his birthright as a member of God's nation. But he who, by strict observance of the Divine law in its weightier matters of justice and mercy, shows his devotion to the God of his fathers, is a Jew of the right stamp, one of the class represented by Zacharias and Elizabeth who "were both righteous before God walking in all the commandments and ordinances of the Lord blameless." No one surely would suppose that a believing Gentile was a Jew inwardly, for even Gentile proselytes who kept the law were carefully distinguished from Jews of the stock of Abraham. See Acts ii. 10.

The foregoing examination of the usage of the Scripture in regard to the terms Israel, Jew, etc., is submitted to the reader as conclusively showing that there is no good ground for supposing that these terms are ever used to denote Christian disciples in general, either in their individual capacity, or collectively as the church. They simply and invariably apply to the descendents of Jacob, and that irrespective of their being believers or unbelievers. Believing Gentiles are nowhere termed Israel.

But while maintaining this position, I most cheerfully acknowledge that they who by faith "are Christ's, whether Jews or Gentiles," are "Abraham's seed, and heirs according to the promise." This is an important distinction, inasmuch as the seed of Abraham by faith are "heirs" of a certain inheritance, while the Israelites are the mere tenants of the land, and "subjects" of the kingdom.

This distinction is clearly maintained throughout the Scriptures, as may be seen in the many promises to the faithful of reigning WITH Christ, and to Christ of reigning over Israel. It is also a prominent feature in the promises which God made to Abraham, and it is important to our inquiry to ascertain what relation these two classes sustain to Abraham in connection with the promises.

Selections.

Rev. Charles Beecher—*Ref.*

PRE-MILLENNIAL ADVENT.

Eighteen hundred years ago there lived a man upon the soil of Palestine, whose whole career was an inexplicable enigma to the generation in which he appeared.

Himself the centre of all prophetic oracles, he yet seemed to reverse every expectation prophecy had created. Probably no man ever excited such intense and universal expectations. Certainly no man ever so completely changed expectation into bitter disappointment. The nation and the world expected a conqueror and a king. They received only an executed convict, an expiatory sacrifice.

Yet the results of that first appearing, humble as it was, and utterly subversive of the wishes of a world, have developed themselves for ages, and are yet shaking all nations.

If, then, a second advent of that same singular personage be nigh, how much greater disappointment of a nation's, yea, a world's anticipation, may it not involve! How much more tremendous consequences may it not produce!

That "same Jesus shall so come in like manner as they saw him go up into heaven," we distinctly believe. And if that coming should prove to be the beginning and the cause of millennial prosperity, while the universal church are thinking it only the consummation and the close, would not their astonishment exceed that of the church, before his first appearing?

And if that first appearing, without splendor, without judicial authority, without the manifest assertion of regal power among the nations, has wrought results of wonder, what results might ensue, should millennial hours be ushered in, not only by the mighty movings of the Holy Ghost, but by earthquake shock, and trumpet note,—by the flaming apocalypse of him whose face is as the lightning, conveyed by angels of his might, descending with the clouds of heaven to stand upon the Mount of Olives.

And if, to the previous expectations of the Jewish mind, the after developments of the gospel dispensation were a mystery, inscrutable, into which scarce the prophetic gaze of an Apostle might penetrate, how much more may the developments of the regal era, the millennial reign be expected to be a mystery to the professing church, and to the world, until the very splendors of the day itself flash upon their startled eyes.

But is that second coming of the Son of Man so nigh at hand? Is it, in other words, the commencement and the cause, or the climax and the product of the millennium? This is the simple question now in the providence of God, first claiming the solemn attention of the churches. That he shall return in majesty to judge the earth, we all believe: "for God hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained." The simple question where we differ is,

WHEN?

To the answer of this question, I believe the church is solemnly called. Do you say that it is in vain to pry into unfulfilled prophecy? There is a mode of interrogating prophecy, I am aware, in regard to days and hours, and minute details, which savors of presumption. But such is not the nature of this grand inquiry. It is a subject, on the contrary, upon which the popular strain of modern preaching has uttered ocular decision. And it is no longer a question whether it be a legitimate subject of opinion, but which of two opinions already formed, and boldly expressed, is legitimate?

Christmas Evans.

An Abundant Entrance.

"For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." 2 Peter i. 11.

This language seems to be borrowed from the case of a ship bringing her passengers to port on a pleasant afternoon, her sails all white and whole, and her flags majestically waving in the breeze; while the relatives of those on board ascend the high places, to see their brothers and their sisters returning home in safety from the stormy main. How pleasant to a man who is about to emigrate to the new world, when he meets with some one that has been there, and who is well acquainted with the coast, knows the best landing-place, and will accompany him on his passage.

"Though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me."

He who passed through death, and is Lord of the sea, is our High Priest; and, with his priestly vestments on, he will stand in Jordan's current till the feeblest in all the tribes shall be safely landed on Canaan's shore. How delightful must be the feelings of the dying Christian, the testimony of whose conscience unites with the witness of the Spirit, to assure him that Jesus has paid his fare; and who knows he carries in his hand the white stone with the new name, to be exhibited on the pier-head, on the other side, hard by his Father's house. This is an abundant entrance, on a fair day, over a fine sea, with a pleasant breeze swelling every sail.

"Now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."

O, how different the entrance ministered to the careless professor—the fruitless and idle—who keeps his hand in his bosom, or leaning upon his implements! Though he may reach the shore with his life, it will be at midnight, surrounded by roaring tempests, full of bitter remembrances and most tormenting fears. Yet, with tattered sails and broken ropes, peradventure he may gain the port; "for the Lord is good, for his mercy endureth forever." But who shall describe the condition of the ungodly, driven out to sea in all their wickedness; not even allowed a quarantine within sight of the heavenly Jerusalem, but obliged to drift about, dismantled and disabled, amid the darkness of eternal storms! Oh! to be forced from their moorings at midnight, when they cannot see a handbreadth before them; the thunders rolling; the lightnings flashing; strange voices of wrath mingling with every blast; and the great bell of eternity tolling a funeral knell for the lost soul, through all its dismal, and solitary, and everlasting voyage! Let us flee for refuge, to lay hold on the hope set before us, which hope is an anchor of the soul, sure and steadfast, grasping the Rock of Ages within the vail!

CHANGE OF ADDRESS.

My address until further notice will be as follows: Until July 10, direct to Irving, Iowa, care of Levi Marsh. From that time direct to Maryville, Cloud county, Kansas.

J. M. STEPHENSON.

My address is now 18 Victoria Crescent Sale, Near Manchester, England.

H. HAYES.

THE RESTITUTION.

E. A. CHAPLIN, EDITOR.

Plymouth, Indiana, July 27, 1881.

We cannot give Br. Pennimore's communication till next week.

We did the best we could in trying to represent the manuscript characters contained in Br. Myers' article by type impressions.

We submit a lengthy article on the End of the Age and approaching time of trouble to our readers without comment. May offer some suggestions on the periods hereafter. The Lord's coming and the end of this dispensation are, no doubt, events proximately near.

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News Items.

RUSSIA.—AGAIN PERSECUTING THE JEWS.

VIENNA, July 26.—Telegrams report fresh persecutions and pillaging of the Jews in the Government of Poltava. Seventeen villages have been entirely deserted.

RAVAGES OF THE SIBERIAN PLAGUE.

ST. PETERSBURG, July 26.—The epidemic among the cattle has extended to Livonia. The ravages have caused such alarm that medical aid has been sent in all haste from Dorpat. It is believed to be the Siberian plague, as in one case a peasant took the disease and died.

EARTHQUAKE.

SEVERE SHOCKS IN SWITZERLAND AND FRANCE.

LONDON, July 29.—An earthquake occurred at half-past two o'clock Friday morning in Switzerland and the eastern part of France. At Geneva bells were rung and houses shaken. At Marges furniture in houses was upset, and there was great consternation, but no casualties. It was also quite severe at Berne, Switzerland, and at Lyons and Grenoble, France.

France is evidently bent on an extensive and vigorous war of conquest in Northern Africa—not only to hold her own in Algeria and Tunis—but to extend her operations into Tripoli. Many thousands of French troops are being embarked from Marseilles for Africa.

President Garfield's condition was serious, if not critical, during Saturday night and Sunday. Drs. Hamilton, of New York, and Agnew, of Philadelphia, the consulting surgeons, reached the White House Saturday evening, and as a result of the conference of the resident and consulting surgeons, it was determined to make a new incision in the back to tap the channel of the wound and relieve it of the confined accumulation of pus which had obviously caused the sudden and alarming change in the patient's condition. The operation was successfully made, and the effect was as had been anticipated. The President again began to improve, and to-day's bulletins represent his condition as very encouraging.

Further details of the terrible storm in Wisconsin Thursday night partially reveal the extent of the damage that was done to crops, buildings, railroads, live-stock and to human life. It is the universal testimony of all reports that no such storm has ever visited that State before, and the destruction of property is without a parallel. The rain fell in torrents for hours, beating fields of grain into the ground that were nearly ready for harvest, and the lightning did more fatal execution to life and buildings, than ever was known in one storm since the State was settled. The aggregate loss has not yet been estimated, but it must be immense.

As there is nothing in the world great but man, there is nothing truly great in man but character.—*W. W. Everts.*

Sententious.

Children have more need of models than of critics.

A man acquires more glory by defending than by abusing others.

Where God doth most abound,
Man's life is most begun;
Trees' roots are deepest down,
Where heads are in the sun.

The sovereignty of the babe lies in its helplessness. So God remembereth our frame that we are dust.—*T. S. Doolittle.*

God makes us brave to rivet each loss
Without a sigh;
To do our work and bear our cross,
Nor question why.

He knows the secret of our way,
And what is best;
The long, dark sorrows pulse with praise,
And lead to rest.

The wise men came to the Savior by following the star, and before what man in this enlightened time does not some star hang? What if it only glimmer between the rifts of the cloud? Let him follow it and every step will increase its brightness.—*M. Rhodes.*

. . . we get no good
By being ungenerous, even to a book,
And calculating profits—so much help
By so much reading. It is rather when
We gladly forget ourselves, and plunge
Soul-forward, headlong, into a book's profound
Impassioned for its beauty, and salt of truth—
'Tis then we get the right good from a book.
—*Mrs. Browning.*

Infidelity is the joint offspring of an irreligious temper and unholy speculation, employed not in examining the evidences of Christianity, but in detecting the vices and imperfections of professing Christians. — *Robert Hall.*

The jeweled crowns of kingly kings,
The scepter grand of power,
Can pour no light into the soul,
No help in death's dark hour.

Depend upon it, in the midst of all the science about the world and its ways, and all the ignorance of God and his greatness, the man or woman who can say, "Thy will be done," with the true heart of giving up, is nearer the secret of things than the geologist and theologian.—*George MacDonald.*

Strive not to say the whole! the poet in his art
Must imitate the whole, and say the smallest part.

The young moon's silver arc her perfect circle fills,
The limitless within art's bounded outline dwells.

Of every noble work the silent part is best.
Of all expression, that which cannot be expressed.

Each act contains the life, each work of art the world,
And all the planet laws are in each dewdrop pearled.
—*W. W. Story.*

All knowledge is cumulative. The sum of our knowledge in any department of science represents the accretions made by the investigations of the past. If our time is remarkable for its discoveries and for rapid advance in all branches of science, both formal and applied, it must be remembered that other men labored, and we have entered into their labors. What we now see, and by which we are sometimes amazed, is the result of what men have been inquiring into, thinking about, experimenting on, and seeking to realize for generations, and in some things, for many centuries. There is no reason for believing there has been any addition to the natural mental endowments of men. The mental ability of man is now no more than it was thousands of years since; but the circle of knowledge has been expanding; and, as the intellect has entered that ever widening circle of exact knowledge on each subject of investigation, its natural powers, under the normal laws of their development, have become manifest.—*Rev. W. H. H. Marsh.*

HOME.

Make home a hive, where all beautiful heritage
Cluster like bees, and their honey-dew bring;
Make it a temple of holy recollings,
And love its bright angel with rhadowing wings.
Then shall it be, when afar on life's billows,
Wherever your tempest-tossed children are flung,
They will long for the shades of the home weeping willows,
And sing the sweet songs which their mother had sung.

Exegetical.

Mystery.

The word *mystery* means, literally, something into which one must be *initiated* before it is fully known (from *muo*, to initiate, to instruct), and then anything that is concealed or hidden. We commonly use the word to denote that which is above our comprehension or unintelligible, but that is never the meaning of the word in the New Testament. It means there some doctrine or fact that has been concealed, or has not before been fully revealed, or has been set forth only by figures and symbols. When the doctrine is made known, it may be as clear as any other. —*Barnes.*

Brevities.

The popular outbreaks reported from Rome against the Romish church are significant of a great change in public sentiment. It is remarkable that the first notable display of this feeling should have been made on the occasion of the removal of the remains of the reverend Pope Pius IX. to their last resting place in the church of St. Lorenzo. Few popes during their lives have had a warmer hold upon the affections of the people than the late Pius IX., and yet a Roman paper applauds the mob and expresses the regret that "the carcass of Pius IX. was not flung into the Tiber." This exhibition is to be deplored, not only as showing a decline in religious belief, but also as showing the growth of the mob and communistic element. Unless it can be speedily suppressed it bodes no good for Italy.

ISLE OF PATMOS.

It is an island of the group called the Sporades in the Grecian archipelego, about twenty miles south of the southwest extremity of Samos, and about thirty miles west of the coast of Asia Minor, with a population of 5,000. It is an irregular mass of barren rocks, twenty eight miles in circumference, and in the time of the Roman Emperors was used as a place of punishment. To this island St. John the apostle was exiled by Domitian, A. D. 95; and here, according to tradition, he wrote the Apocalypse, and perhaps his Gospel also. On the side of a hill a cavern is pointed out by the Greek monks, who have a monastery in the vicinity, as the exact spot where the evangelist received the revelation. The monastery, built by the Byzantine Emperors in the twelfth century, is inhabited by about fifty monks, subject to the patriarch of Constantinople. On the east side of the island there is a small village and a good port. The island is subject to the Turks, but the inhabitants are all Greeks. They subsist by fishing and commerce, and by agricultural labor on the mainland or the more fertile islands, migrating for the purpose every summer.

Virginia City Enterprise.

MORE ASTRONOMY.

This week there will be a busy time among the planets. The astronomers say that on or about the 17th or 18th of July most of the planets will be in the zodiacal sign of Taurus and in conjunction, with the earth in the sign Aquarius. The planet Uranus will be the only one excepting the earth which will not at that period be in Taurus. Strange phenomena are predicted in some quarters from this unusual relationship, as the attraction of all the planets excepting Uranus, will be on one side of the solar orb while that of the earth only will be on the other. To complicate things still further we have the comet wheeling and blazing on the north. Another astronomical phenomenon of the present year has direct connection with the great pyramid of Egypt. This year there will be seen the star *a Draconis* in a line with the Great Gallery or entrance passage of the ancient structure. Such an event has not transpired since the completion of the great pyramid, which is computed to have occurred in 2170 B. C. When that particular star reaches the position mentioned, it is further maintained that the celestial dial will have completed a cycle of over 25,000 years, or, in other words, the heavenly bodies will have resumed the position they were in at that remote period. Accompanying the chronicling of this particular phenomenon are various visionary predictions in which Piazzi Smyth and others indulge, such as important physical terrestrial changes, unusual atmospherical phenomena, and new phases in religious beliefs. But this fact is certain, neither the present nor many generations to come will witness as many wonderful astronomical phenomena as are crowded into the present year.

The hot wave from the 10th to the 19th had the effect of a terrible pestilence at Cincinnati, the number of deaths attributed to it during that time being 500, making this the most fatal period in the history of the city. The heat came unheralded and did its fatal work so rapidly that it was hardly possible to give warning. Men fell on the streets and died before they could be carried home. Others died at their places of business and some even perished in bed. It was, perhaps, well that the extent of the scourge was not realized at the time, the daily papers reporting less than half the actual mortality. Had the truth been known the city would probably have been panic stricken. Many who escaped death were seriously affected and will hereafter be sensitive to extreme heat and particularly liable to brain fever.

Youths' Column.

Household.

Where the Children are Just Now.

Out in the field where the daisies are growing,
Far from the city away;
Out in the meadow where the breezes are blowing
All through the glad summer day;
Where the bees hover over
The red and white clover,
And yellow-winged butterflies soar
From flower to flower,
Through many an hour,
Till the bright day of sunshine is o'er.

Out where the sunbeams are flickering and fallen
Down through the old forest trees,
Where sweet birds are ever their truest mates calling,
And leaves rustle low in the breeze;
Where the brook sings in song,
Running gaily along,
Past the grasses and ferns bending low
O'er the ripples so bright,
Sparkling in the sunlight,
As it scatters its rays to and fro.

Out in the wealth of the summertide glory,
Under the tender blue skies,
While nature is telling its own wondrous story
To mind human hearts, rare, and . . . :
Growing strong day by day,
At their wild, merry play,
Are the dear little children we seek;
Romping here, romping there,
Finding joy everywhere,
Gathering dimples in chin and in cheek.

San Francisco Post.

Juvenile Sayings.

In 1857, during the pioneer days of a small village, now a flourishing commercial Western city, a teacher, wearied with the duties of the day, returned to her boarding-house at twilight to find Lillie, a child of three summers—the pet of the household—in bed.

The question was asked, "Lillie, have you said your prayers?"

"Yes."

"Who did you say them to, Lillie?"

"There wasn't nobody here to say 'em to, so I said 'em to God."

A grandfather coming to read his paper, found that he had mislaid his spectacles, and thereupon declared: "I have lost my glasses somewhere and can't read the paper."

A little three year old girl, desiring to assist him, answered, "O'an'pa, you go outside and look froo ze window, and I'll hold ze paper up, so you can read."

Harper's Young People.

The Weeping-Willow.

BENSON J. LOSSING.

You have seen and admired the weeping-willow tree—*Salix babylonica*—upon which the captive Hebrews hung their harps when they sat down "by the rivers of Babylon," and wept when they remembered Zion." It is a native of the garden of Eden, and not of America, and I will tell you how it emigrated to this country.

More than a hundred and fifty years ago a London merchant lost his fortune. He went to Smyrna, a seaside city in Asia Minor, to recover it.

Alexander Pope, one of the great poets of England, was the merchant's warm friend, and sympathized in his misfortunes.

Soon after the merchant arrived in Smyrna, he sent to Pope, as a present, a box of dried figs. At that time the poet had built a beautiful villa at Twickenham, on the bank of the river Thames, and was adorning it with trees, shrubbery, and some flowering plants.

On opening the box of figs Pope discovered in it a small twig of a tree. It was a stranger to him. As it came from the East, he planted the twig in the ground near the river, close by the villa.

The spot accidentally chosen for the planting was favorable to the growth, for the twig was from the weeping-willow tree—possibly from the bank of one the "rivers of Babylon"—which flourishes best along the borders of watercourses.

This little twig grew vigorously, and in a few years it became a large tree, spreading wide its branches and drooping, graceful sprays, and winning the admiration of the poet's friends as well as of strangers. It became the ancestor of all the weeping-willows in England.

There was rebellion in the English-American colonies in 1775. British troops were sent to Boston to put down the insurrection. The leaders expected to end it in a few weeks after their arrival. Some young officers brought fishing-tackle with them to enable them to enjoy sport after the brief war. Others came to settle on the confiscated lands to be taken from the "rebels."

Among the latter was a young officer, on the staff of General Howe. He brought with him, wrapped in oiled silk, a twig from Pope's tree, which he intended to plant on some stream watering his American estate.

Washington commanded an army before Boston which kept the British imprisoned in that city for a long time against their will. In his staff was his step-son, John Parke Curtis, who frequently went to the British headquarters, under the protection of a flag, with dispatches for General Howe. He became acquainted with the officer with the willow twig, and they became friends.

Instead of crushing the rebellion in six weeks, the British army at Boston, at the end of an imprisonment of nine months, were glad to fly, by sea, for life and liberty, at Halifax.

Long before that flight, the British subaltern, satisfied he would never have an estate in America to adorn, gave his carefully preserved willow twig to young Curtis, who planted it at Abingdon, his estate in Virginia, where it grew and flourished and became in time the parent of all the weeping-willow trees in the United States.

Some time after the war, General Horatio Gates, of the Revolution, settled on the "Rose Hill Farm," on New York Island, and at the entrance to a lane which led from a country road to his house he planted a twig from the vigorous willow at Abingdon, which he had brought with him. That country road is now Third Avenue, and the lane is Twenty-Second street, and Second Avenue, where I saw it consumed by fire in 1845.

The tree which grew from the twig planted at the entrance to Gates' lane remained until comparatively a few years ago. It stood on the northeast corner of Third Avenue and Twenty-second street. It was a direct descendant, in the third generation, of Pope's willow, planted at Twickenham about 1722.

For Our Bible School.

Design of the Miracles Before Pharaoh.

Notice, the design and adaptedness of the miracles, not only to distinguish the power of the true God, but to destroy the confidence placed in the protection and power of the idols. The

FIRST MIRACLE,

while it authenticated the mission of Moses, destroyed the serpents, which among the Egyptians were objects of worship. Thus evincing, in the outset, that their gods could neither help the people, nor save themselves. The

SECOND MIRACLE

was directed against the river Nile, another object which they regarded with religious reverence. This river they held sacred, as the Hindoos do the Ganges; and, even the fish in the waters they revered as objects of worship. They drank the water with reverence and delight; and supposed that a divine efficacy dwelt in its waves to heal diseases of the body. The water of this their cherished object of idolatrous homage was transmuted to blood; and its finny idols became a mass of putridity. The

THIRD MIRACLE

was directed to the accomplishment of the same end—the destruction of faith in the river as the object of worship. The waters of the Nile were caused to send forth legions of frogs, which infested the whole land, and became a nuisance and a torment to the people. Thus their idol, by the power of the true God was polluted, and turned into a source of pollution to its worshippers. By the

FOURTH MIRACLE

of a series constantly increasing in power and severity, lice came upon man and beast throughout the land. "Now if it be remembered," says Gliog, "that no one could approach the altars of Egypt upon whom so impure an insect harbored; and that the priests, to guard against the slightest risk of contamination, wore only linen garments, and shaved their heads and bodies every day, the severity of the miracle, as a judgment upon Egyptian idolatry may be imagined. Whilst it lasted, no act of worship could be performed, and so keenly was this felt that the very magicians exclaimed—"this is the finger of God." The

FIFTH MIRACLE

was designed to destroy the trust of the people in Beelzebub, or the Fly-god, who was reverenced as their protector from visitations of swarms of ravenous flies, which infested the land, generally about the time of the dog-days and removed only, as they supposed, at the will of this idol. The miracle now wrought by Moses, evinced the impotence of Beelzebub, and caused the people to look elsewhere for relief from the fearful visitation under which they were suffering. The

SIXTH MIRACLE

which destroyed the cattle, excepting those of the Israelites, was aimed at the destruction of the entire system of brute worship. This system, degrading and bestial as it was, had become a monster of many heads in Egypt. They had their sacred bull, and ram, and heifer, and goat, and many others, all of which were destroyed by the agency of the God of Moses. Thus by one act of power, Jehovah manifested his own supremacy and destroyed the very existence of their brute idols. The

SEVENTH MIRACLE.

Of the peculiar fitness of the sixth plague says the writer before quoted, the reader will receive a better impression, when he is reminded that in Egypt that there were several altars upon which human sacrifices were occasionally offered, when they desired to propitiate Typhon, or the Evil Principle. These victims being burned alive, their ashes were gathered together by the officiating priests, and thrown up into the air, in order that evil might be averted from every place to which an atom of the ashes was wafted. By the direction of Jehovah, Moses took a handful of ashes from the furnace (which very probably, the Egyptians at this time had frequently used to turn aside the plagues with which they were smitten), and he cast it into the air, as they were accustomed to do; and instead of averting evil, boils and blains fell upon all the people of the land. Thus the bloody rites of Typhon became a curse to the idolaters—the supremacy of Jehovah was affirmed; and the deliverance of the Israelites insisted upon. The

EIGHTH MIRACLE

was directed against the worship of Serapis, whose peculiar office was supposed to be to protect the country from locusts. At periods these destructive insects came in clouds upon the land, and like an overshadowing curse they blighted the fruits of the field and the verdure of the forest. At the command of Moses these terrible insects came—and they retired only at his bidding. Thus was the impotence of Serapis made manifest, and the idolaters taught the folly of trusting in any other protection, than that of Jehovah, the God of Israel. The

EIGHTH AND TENTH MIRACLES

were directed against the worship of Isis and Osiris, to whom and the river Nile, they awarded the first place in the long catalogue of their idolatry. These idols were originally the representatives of the sun and moon; they were believed to control the light and the elements; and their worship prevailed in some form among all the early nations. The miracles directed against the worship of Isis and Osiris must have made a deep impression on the minds both of the Israelites and the Egyptians. In a country where rain seldom falls—where the atmosphere is always calm, and the light of the heavenly bodies always continued, what was the horror pervading all minds during the elemental war described in the Hebrew records!—during the long period of three days and three nights, while the gloom of thick darkness settled, like the out-spread pall of death over the whole land! Jehovah of Hosts summoned Nature to proclaim him the true God—the God of Israel asserted his supremacy, and exerted his power to degrade the idols—destroy idolatry, and liberate the descendants of Abraham from the land of their bondage.

The Almighty having thus revealed himself as the true God, by miraculous agency, and pursued those measures, in the exercise of his power, which were directly adapted to destroy the various forms of idolatry which existed in Egypt, the

SEVENTH AND LAST MIRACLE

was a judgment, in order to manifest to all minds, that Jehovah was the God who executed judgment in the earth.

The Egyptians had, for a long time, cruelly oppressed the Israelites, and to put the finishing horror to their atrocities, they had finally slain at their birth, the offspring of their victims: and now God in the exercise of infinite justice, visited them with righteous retribution. In the mid-watches of the night, the "Angel of the Pestilence" was sent to the dwellings of Egypt, and he "breathed in the face" of all the first-born in the land. In the morning, the hope of every family, from the palace to the cottage, was a corpse. What mind can imagine the awful consternation of, that scene, when an agonizing wail rose from the stricken hearts of all the parents in the nation! The cruel task-masters were taught, by sacque which entered their souls, that the true God, was a God not only of power but of judgment, and as such, to be feared by evil-doers, and reverenced by those that do well. —*Walker's "Plan of Salvation."*

Princess Maria, only daughter of King Menelek, of South Abyssinia, is to be married to the only son of Johannes, Negus of Abyssinia. The dynasty of King Menelek is the oldest in the world. He pretends to descend in a direct line from the Queen of Sheba, and is in possession of several relics that are said to have belonged to her. The Princess Maria, who has been educated by a Catholic missionary, has just completed her fourteenth year.

ANNOUNCEMENTS.

The Lord willing, I will be at Bro. Moore's, in Illinois, on Friday night before the fifth Sunday in July, and hold meeting over Sunday. August 8, I am to have a discussion with a Baptist minister at the same place, at Wells school house, south of Paris, Edgar Co., Ill. Following are the propositions:

Resolved, That the Bible teaches men and women (or sinners) are born of God in this life, and must possess everlasting life before they can believe in the Lord Jesus Christ.

G. W. Pain affirms, J. S. Hatch denies.

Resolved, That the Bible teaches Christ will come and set up his kingdom on this earth.

J. S. Hatch affirms, G. W. Pain denies.

I expect to spend the rest of August in Illinois as the brethren may appoint.

J. S. HATCH.

The Church of God of Montague and Wise Counties, Texas, will hold their annual Conference at Valentine Springs in Montague County, commencing Friday, August 12, 1881, at four o'clock, P. M. The place of meeting is four miles south of Forestburg, sixteen miles south of St. Joe, sixteen miles southeast of Montaguetown, thirty miles west of Gainsville, and twenty miles north of Decatur. We invite every body that feels an interest in the word of God to come over. Brethren coming from a distance will go to brethren Hodges, Grimes, or Sowers, who live near the meeting place. We want all the preaching brethren we can get. Any preaching brother who can come will please address me at Sunset, Wise Co., Tex., and we will help him come.

T. T. DOYAL.

The Annual Assembly of the Church of God will commence on Friday, Aug. 5, at the house of the brethren in Winchester, Va., and continue over Sunday, which will be the first Sunday. All of the Abrahamic faith, and the people in general are respectfully invited to attend. All from a distance will please notify the writer in due time, and we will meet them at the R. R. depot, and take care of them during the meeting, and longer if they will stay, as we love the communion of the brethren in Christ.

N. J. MORGAN.

The Piedmont Association of C. C. will meet with the church at Tabernacle, Caldwell county, N. C., Aug. 4, and continue three days. Tabernacle is 18 miles from the R. R., Hickory being the nearest depot. Persons coming on the cars will go from Hickory to the conference by means of private conveyance.

JACOB J. HARSHAW, Sec.

I will meet with the brethren in their general Conference at Winchester, Va., Aug. 6 and 7, and remain till the 12th, and then will meet with the brethren at Baltimore as they may arrange the following Sunday, or Aug. 14th.

G. M. MYERS.

MAN.

AS HE WAS, AS HE IS, AND AS HE SHALL BE,

A Lecture delivered before the Liberal League, Pittsburg, Pa., Jan. 16, 1881.

By Dr. J. H. THOMAS.

This is the article that appeared in THE RESTITUTION of Jan. 26, 1881, in pamphlet form. Most of our brethren know how ably the subject is handled, and the consequent importance of circulating it largely. Send to this office for it.

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Communications.

THE END OF THE AGE (AION) OF GENTILE SUPREMACY, AND COMMENCEMENT OF THE "TIME OF TROUBLE" IN A. D. 1891-92.

BY H. B.

In presenting to the Christian public the following predictions, allow me to state that I claim to be no prophet, but only a meek and lowly student of the word of God, knowing that whatsoever he has said that he will as certainly accomplish in his own good time.

God is not a man, that he should lie; neither the son of man, that he should repent. Hath he said, and will he not do it?

Therefore, as one of the watchmen, who, seeing the danger approaching, I feel it a duty I owe to my God, to sound the alarm, and warn my fellowmen of the fact that we are living in the very last "times of the Gentiles." The Divine judgments predicted to close this dispensation will commence in a very short time. It is therefore the duty of all men—more especially professing Christians—to bethink themselves of what Jehovah has foretold in his word, and by the mouth of all his prophets since the world began.

The year A. D. 1882 will mark the most important epoch since the commencement of the Christian era, as it will witness the termination of the "seven times" of Gentile supremacy, Dan. iv. 16, and the commencement of "time of trouble." Dan. xii. 1.

These seven times are the same our Lord referred to in Luke xxi. 24, and which he distinctly characterized as the times of the Gentiles, form one grand span, commencing at the captivity era, and embracing the Babylonian, Medo-Persian, Grecian, Roman, Saracenic, and finally the Ottoman empire with whose collapse in 1882 they terminate.

The last half of seven times is subdivided into several shorter periods; the commencement of each one marking a crisis, or an important event in history; two of these I call especial attention to, viz:

"The time of the end," or last one of the seven times. Dan. xi. 40–45; xii. 9.

"The last days"—of seven times. 2 Tim. iii. 1–9; 2 Pet. iii. 3–10.

The first of these, Dan. xi. 40–45, refers, not as many writers very erroneously do, alone to Russia, but to Turkey; and embraces the whole period of the "last" or "seventh time." Its commencement was also to mark the time for "the breaking of the seal." Dan. xii. 9. The seal being broken about the year A. D. 1517, when that Augustin monk, Luther, the founder of the Reformation, having no sooner commenced the investigation of God's word, than the daring usurpations, the rank idolatry, and the blasphemous pretensions of the papacy, were at once detected and exposed, and Rome branded with the name of Babylon. The time of the end therefore represents the Turkish power in 1517, with Selim I. who as "king of the north" defeated and killed the Sultan of Egypt or "king of the south," Al-Ashrof-Quansoo (or Khanson) Al-Ghori, of the Borgite Mameluke dynasty, at Aleppo, in 1517, and his successor Al-Ashrof-Tourman Bay, near Cairo, the same year; whereupon he annexed Egypt to the Ottoman empire.

He also annexed several districts, among others the important ones of Kurdistan (Assyria) and Al-Jazirah (the "island" or "peninsular") that is Mesopotamia. The sheriff of Mecca made his submission to the conqueror at Cairo, presenting to him the keys of the religious capital of Islam. Many cities of Asia, previously subject to Egypt or Persia submitted, and he was saluted "Shahis-Shahi-alom," or "King of the kings of the world;" and "Shahol-Kerami-beni-Adam," or "Sole Master of the sons of Adam."—O'Connor's Hist. of Turkey.

The prophet says, "Yet he shall come to his end, and none shall help him." It is therefore reasonable to suppose, that the power represented was not to come to its end immediately; the prophet saying no such thing, but implying that at the termination of the "time of the end" (the prophecy commencing with Selim I. and inaugurating the last of the seven times should then end) this power would be isolated and friendless amidst the nations of the earth.

My readers can easily remember how in 1877, Russia punished Turkey, while not one of the European nations raised a finger on her behalf; also how the Berlin Congress stripped her of most of her remaining European territory. Yet the Turkish power will not be finally broken until 1892, and accounts for the reason why the Porte has been able to procrastinate, and thus far elude the wishes of combined Europe; and it is also worth while to observe that the nearer we approach 1892 the greater the pressure brought to bear upon Turkey by the collective Powers, etc.

The last days of seven times, 2 Tim. iii. 1–9; 2 Pet. iii. 3–10, dates from that new era for the nations of Europe—the French Revolution—which at once put an end to absolute monarchy in France, and communicated to the neighboring nations of Europe the shocks of revolution, and the fierce fires of democracy.

They (last days) also mark the time for the out-pourings of the vials of the wrath of God. Rev. xvi. It is also worthy of notice that in connection with the out-pouring of the sixth, Rev. xvi. 15, our Lord gives the solemn warning: "Behold, I come as a thief."

This warning was to be given during the drying up of the great river Euphrates, i. e., the wasting away of the Ottoman empire, which commenced in 1820. Now, it is a well known fact that within a few years following the one specified, men began to proclaim and teach the nearness of Christ's second advent.

When therefore "he (the Ottoman empire) shall come to his end and none shall help him," or the Euphrates has evaporated—figuratively— the events mentioned in Dan. xii. 1; Rev. xvi. 17–21, will immediately commence, both being prophecies of that same "time of trouble."

Daniel says, "And at that time shall Michael stand up, (in all probability the same who appeared to Joshua in ch. v. 13–15,) the great prince which standeth for the children of thy people, and there shall be a time of trouble, such as never was since there was a nation, even to that same time, and at that time thy people shall be delivered, every one shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life," etc.

In Rev. xvi. 17–21, St. John says: "And the seventh angel poured out his vial into the air, (i. e. universally) and there came a great voice out of the temple of heaven, from the throne, saying, IT IS DONE!"

I commend to my readers patient, careful, and prayerful consideration of the foregoing words; implying, as they do, far deeper significance than is actually expressed.

Our Lord on his former divine mission of love for man's redemption, came to close the Mosaic dispensation, and to inaugurate the Christian, or dispensation of grace.

St. John says, ch. xix. 28–30, "Jesus, knowing that all things were then accomplished, (he having completed all things in connection with the mission for which he was sent) said, IT IS FINISHED!"

Ste. Matthew and Mark both state, "Jesus when he had cried with a loud voice, yielded up the ghost, and, behold, the vail of the temple was rent in twain from the top to the bottom." Mat. xxvii. 50, 51.

What did that symbolize? That the last day of the Mosaic age having expired, there would no longer be any use for the high-priesthood. The age of grace having then commenced with the great sacrifice of the Son of God, who, as mediatorial priest, was about to ascend into heaven, there to sit on the right hand of God; men could henceforth, themselves bear their own petitions direct to God in prayer, and Jesus would intercede for them. When therefore, "there came a great voice out of the temple of heaven, from the throne, saying, It is done," it was the voice of Jesus Christ, who alone has a seat on God's throne, and part of whose mission it will be to close the Christian dispensation, or age of grace, by giving the command, which will immediately "send forth his angels to gather the elect from the four winds."

It is owing to the great events which will commence to take place in 1882, that all the European nations are making such extraordinary preparations, although in total ignorance themselves form reason why; or concerning the time itself for which they are preparing.

The London *Times* of a recent date, dwells upon what it terms the terrible condition of armed truce, in which all Europe exists from day to day, while at the same time it declares that "enormous thunderclouds hang over the whole horizon, and some apparently accidental flash may suddenly discharge them, there exists a vague apprehension that when the war-cloud bursts, it will embroil all Europe."

The Geneva correspondent of the Manchester *Examiner* says: "It is an actual fact that the great military powers have at their disposal over 12,000,000 men, who have learned, or are now learning the soldier's art, and are bound to re-enter the ranks when required. The standing armies alone number 7,000,000. But it must not be understood that all the latter are now under arms; at least half of them are on furlough. They form the first line, and all would, of course, be called out in the event of a general war."

As already stated, immediately following the closing of seven times, the time of trouble or judgment will begin, and will be the signal for the great war, for which the nations of Europe have been so long preparing. This war will be the worst in history, and will eventually involve every nation in the world, see Jer. xxv. 26, and will be precipitated by the sudden collapse of the Ottoman empire; and the subsequent game played by each of the European nations, for the purpose of gaining supreme control over the best portions of the Sick Man's possessions, etc.

Immediately this war has got fairly started, the Communists, Nihilists, Socialists, and Internationalists, who are now being prepared by the "frog power," Rev. xvi. 13, 14, for this fearful struggle; will at once recognize their opportunity, and united in a common league, will rise and strike at their respective governments, and inaugurate a revolution without a parallel in previous history, and out-rivalling in scenes of horror even those enacted in the French revolution.

St. John, referring to this period, says, Rev. xvi. 19, "And the cities of the nations fell," not from any foreign invasion, but what is far worse, by means similar to those made use of by the Communists when they held possession of the city of Paris in 1870, also in Pittsburgh during two days the mob held the city in July of 1879.

The reason why so much ungodliness and infidelity is tolerated by God for a single moment, is because he will never punish the righteous with the wicked. Gen. xviii. 23–33; Mat. xiii. 30, but will wait until the set time has arrived for closing the Christian dispensation; and the "salt of the earth" has been removed to a place of safety, corresponding to the delivery of Lot, Gen. xix. Then "his wrath will break forth as the lightning; and his displeasure like a devouring fire."

Isaiah in prophecying of that time says, ch. xxiv. 20–23, "The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it (the transgressors) shall fall, and not rise again. And it shall come to pass in that day, that the Lord shall punish the hosts of the high ones that are upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days they shall be visited. Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously."

And is it to be wondered at that the day is not far distant, when the long-suffering of God, scorned, ridiculed, and rejected, will turn to fierce wrath and displeasure? Has not the greater part of mankind already lost all fear of him? I say it is a fact to be deplored, that wherever and whenever lectures are delivered by certain modern infidels, they are eagerly and attentively listened to by crowds of enthusiastic hearers, whose appreciation and applause is governed by the amount of blasphemy hurled at the Almighty, and the amount of slander leveled at his word.

All right-thinking men are aware, that when they indorse and patronize lectures, delivered by men for the express purpose of teaching the non-existence of God, and therefore the non-responsibility of man, and as a natural consequence the corruption of virture, and the encouragement of every known vice and crime in existence, they are helping with their own hands to undermine the foundations upon which their own individual safety rests, and preparing for the country, scenes similar to those enacted during the French revolution; for it is an absolute certainty that had the French not previously lost all fear of God, owing to the teachings of Voltaire and his ilk, the worst scenes enacted during that horrid period, would never have transpired.

Chronological prophecy was given by God, for the express purpose that it should be understood by his servants in the latter days, that thereby they should be enabled to locate certain events, in connection with their Lord's advent; although at the same time leaving them in the dark concerning the exact period of time that momentous event should itself take place. It is in reference to chronological prophecy, that in Dan. xii. 10, it is said, "The wise shall understand."

Jesus also said, "So likewise ye, when ye see these things come to pass, (certain events taking place) know ye that the kingdom of God is nigh at hand."

The wise mentioned in Daniel are the same referred to by our Lord in Mat. xxv. 6, who will raise the midnight, or night of seven times, cry, and are doing it now. "Behold the Bridegroom cometh, go ye out (or prepare, or make ready) to meet him."

The times and seasons I have had occasion to refer to in the foregoing, are those with which the closing scenes of the Christian dispensation are inseparably connected, and must not be confounded with the 2300 of Dan. viii. 14, nor with the 1290 of Dan. xii. 11, as these refer to events specially appertaining to Jerusalem; the former giving the time for the cleansing of the sanctuary, the latter the destruction of Gog's army, and both terminating together in 1896.

The year 1896 is most wonderfully marked in the Great Pyramid, that pillar of witness in the land of Egypt, where the inclined floor, or record of chronology in gallery is not intercepted by great step, neither by base of south wall (which indicates commencement of trouble, etc.) but continues uninterruptedly until it reaches the horizontal floor a few inches within the narrow passage leading to the King's antechamber; the inclined floor line being 1896 inches in length. This is a conclusive proof that the designer was none other than Daniel's God, as the numbers in the Great Pyramid are simply duplicates of those to be found in the book of Daniel.

Take for example the 1290, Dan. xii. 11, which gives the duration of the "abomination" or ecclesiastical power of Mahometanism, which may be dated from A. D. 605, the year Mahomet retired to the cave of Heira, to consult the spirit of fraud and enthusiasm and to fabricate the false religion which soon after darkened the whole Oriental world; the year also the Roman Bishop Boniface III. procured from the tyrannical usurper Phocas the title of Universal Bishop, or Supreme Head of the Church.

The temporal power of Mahomet commenced in 622, when he was made Prince of Medina, and although it will terminate in 1882, yet the spiritual—like the Papal—will continue until 1896—the time of the destruction of Gog's army, and this accounts for the odd 30 made use of by Daniel, chapter xii. 11.

The destruction of Gog's army must not be confounded with the battle of Armageddon; the former taking place during the Lord's descent upon the Mount of Olives, and comprising a certain number of northern nations, who will go up to the land of unwalled villages, to take a spoil and to take a prey, etc., whereas in the latter, every nation, ecclesiastical as well as temporal powers, will gather together to make war—not against unwalled villages—but against him that sitteth on the horse, and against his army (saints) while every one who takes part in this last battle against the Lord will be destroyed. Compare Rev. xxxviii. xxxix. with Rev. xiv. 1; xix. 19–21.

The odd 45 years of Dan. xii. 12, gives the number of years it will take to unite the whole world, and form it into the Universal Kingdom of our Lord Jesus Christ, corresponding to the number of years from the time Moses sent forth the spies to spy out the land of Canaan, to the time, when having conquered the land, it had rest from war. See Josh. xiv. 10–15. The blessing, Dan. xii. 12; Rev. xx. 6, being pronounced on those who being united to Christ, will live and reign with him and on whom the second death has no power.

I wish it to be distinctly understood that I have not set any exact date for the first manifestation of the Lord Jesus—that one when he will send forth the angels to gather the elect—but I do warn my fellowmen that we are living in the days when "he is near even at the doors."

I wish, now, to say a few words concerning those of my readers, who professing to be Christ's stewards, (ministers) preach and teach doctrines directly antagonistic to what was taught and preached by the prophets, apostles, and Christ himself; some even saying that in hell, sinners, who turn and seek the Lord Jesus, will even there be saved. Why, my friends, if this is indeed the case, hell itself will be vacated in less than twenty-four hours, following the final judgment: the vilest libertine, the blaspheming infidel, the atrocious murderer; none being such fools, who, finding hell uncomfortably warm, also the society of devils not exactly to their taste, etc., and with the golden opportunity still open to them of being saved through the atoning blood of Jesus Christ—I ask, would one of these wretches remain there a single moment, with such an opportunity to escape?

"Reason answers, No."

Common sense answers, No.

Even those adherents to the doctrine of evolution, I say, even those, who, glorifying in being the literal descendants of apes, rather than of him who was created, and made in the image and likeness of God, even those have sufficiently developed from the monkey state, to be able to comprehend, that every sinner in hell, without one moment's delay, would call on the name of the Lord, and jumping the gulf which separates the righteous from the wicked—which Jesus says can never be passed, Matt. xvi. 19–31—would crowd into Abraham's bosom, and hell would be deserted; while the final judgment day itself would amount to nothing more than a farce.

No, my friends, be not deceived by that crafty and cunning of all the cunning devices yet put forward by Satan, to lull men's fears. God has placed man here on earth, given him his Word (Bible), wherein a full account is given concerning the punishment of ungodliness, and sin; and the reward of godliness and virtue; given man sufficient time to to make his choice whom he will serve, himself, (God) or the Devil; winking at man's sins, even through a long lifetime, so as to give him every opportunity to repent, and be saved. If, therefore, men scorn the chance God has provided for them, and hurling defiance at him, they are banished forever from his presence to that place called *hades* or hell,—whether of fire, darkness, or annihilation; which ever it may be—they alone will be to blame for having trampled underfoot his offers of love and mercy, and scorned the atoning blood of Jesus. The Almighty will still be the same God of love, whom his children will address as "Our Father," etc., even the wicked acknowledging the justice of their sentences;—

"Even so, Lord God Almighty, true and righteous are thy judgments."

When assertions like the foregoing are made by men, professing to be Christ's ministers, truly, if he were on the earth to-day, he would say to them as to the proud Pharisees of old:—

St. Mark vi. 2–13. "Howbeit, in vain do they worship me, teaching for doctrines the commandments of men. And he said unto them, Full well ye reject the commandments of God, that ye may keep your own traditions, making the word of God of none effect through your traditions, which ye have delivered, and many such like things do ye."

If instead of so much twaddle about a "progressive Christianity," ministers by their daily life and teachings, reflected more the image of him—who being a stranger in his own land, and having neither home nor friend, slept on the cold ground of the Mount of Olives, with nothing but a stone for a pillow, and for a covering, the dark blue garnished with God's celestial diamonds, infidels, instead of ridiculing, would set at their feet, drinking in the words of eternal life.

Again, they teach and preach, that God's kingdom was established and inaugurated by Jesus Christ at his first coming. If it were, where, in Holy Scripture, are the proofs to back such bold assertions? If our Lord did indeed establish his kingdom, as they aver, why did he when teaching his disciples how to pray—include in the prayer that clause, "Thy kingdom come?" thus teaching his disciples to pray for a kingdom, already, or about immediately to be, established by himself, and of which they, themselves, were then subjects.

Again; why do ministers, each, in their respective churches every Sunday, continue to repeat the aforesaid prayer, "Thy kingdom come," when, according to their own teachings, it has already come? and has been in existence over eighteen centuries. Would it not be much more consistent to say:—

"We thank thee God, that thy kingdom has already been established?"

Now, I will with God's assistance raise the veil which has so long been placed between his light and the people, owing to the universal process of spiritualising whereby his Word has been wrested and twisted from the true interpretation—as events in the world already prove.

Every assertion I make shall be based upon the testimony of those divine witnesses of God's truth, the prophets, apostles, and Jesus Christ himself; the testimony of each one substantiating and corroborating the evidence given by the others, and who in many cases sealed their testimony with their life's blood.

Our Lord Jesus Christ came the first time to inaugurate the age, or dispensation of grace. Himself and his gospel having been rejected by the Jews, the apostles carry it (the gospel) to the Gentiles (Acts xiii. 46, 47); while the Jews for having rejected the Lord and his gospel, are themselves rejected. [illegible] concerning the [illegible] blindness [illegible] kingship of [illegible] Israel until the full[illegible] come in—corresponding times" of Daniel—Rom. xi. 25, the fullness of the Gentiles be come in. he (Jesus) will return, and will build the tabernacle of David which is fallen down; and will build again the ruins thereof, and will set it up. Acts xv. 14–16.

This is what the apostle says, and corroborates in every particular the predictions of Daniel previously alluded to, concerning the time and place in the chronological record of human history, for the going forth of Jesus in connection with his saints to claim the kingdom. It will, therefore, be seen, that Jesus, having accomplished the mission for which he came, i. e. to inaugurate the age of grace, at once returned to the bosom of the Father, there to await the closing of the "seven times."

During his absence, a "people are being taken out (prepared) from amongst the Gentiles for God's name." Acts xv. 14.

"A peculiar people, zealous of good works." Titus ii. 14.

"A chosen generation, a royal priesthood, a holy nation, a peculiar people." 1 Peter ii. 9.

"Kings and priests, who shall reign on the earth." Rev. v. 10.

These people are the "wise" ones "who shall understand." Dan. xii. 10.

"The elect." Matt. xxiv. 31; St. Mark xiii. 27.

"The Wife, or Bride." Rev. xix. 7.

Immediately, therefore, "the great voice out of the throne," (Rev. xv. 17,) gives the command to close the age of grace—or "mystery of God"—Rev. x. 7,—the angels will at once be sent forth to gather the "elect" and carry them into the immediate presence of their Redeemer, to whom they will then be united, never more to separate from him forever; this is what is termed the "marriage of the Lamb of God," Rev. xix. 7, 8; Matt. xxii. 1–14; they will then enter into the "marriage supper" and the door of grace be closed (St. Matt. xxv. 10), where they will remain during some portion of the time of trouble. Psa. xxviii. 5.

The doors of grace having been closed, many people will awaken from their folly, and realising that God's Word is indeed true, will seek admittance, but they having thrown away the golden opportunity, and rejecting his Word, they in turn will then be rejected. St. Luke xiv. 24.

"For I say unto you, that none of those men which were bidden, shall taste of my supper." St. Luke xiii. 25.

When once the Master of the house is risen up, and hath shut the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are. See also St. Matt. xxv. 12.

When that period has arrived—during the time of trouble—for the destruction of Gog's army, (Ezek. xxxix. 18) the doors of heaven will be opened and he (Jesus) who is called "faithful and true," will come forth, attended by his "elect" saints or army; (Rev. xix. 11–14; Jude 14, 15); and descending upon the Mount of Olives which shall cleave in the midst thereof. (Acts xi. 11, 12; Zech. xiv. 4, 5) will destroy Gog's army with a great overthrow. See Ezek. xxxix.

Having overthrown Gog's army, he will at once command all nations, tongues, and peoples, to worship, serve, honor and obey him; and this command will be universally accepted by the nations, owing to their having been so long taught to believe by professing ministers of Christ, in direct opposition to what he himself taught, as also Daniel, and the apostles, i. e. that God's kingdom is not to be on earth, but somewhere in space, they do not exactly know where.

Rev. v. 10. "And hath made us unto our God, kings and priests; and we shall reign on the earth."

Every nation including the "Beast" (Roman Catholicism) and the "False Prophet (Mahometism) will combine to overthrow whom they consider nothing more than an impostor; and preparing their armies, will march for the valley of Jehosaphat, or Megiddo. Joel iii. 2, 12. "For there will the Lord sit to judge the heathen round about."

Thus will be fought the great battle of Armageddon, (Isa. xxxiv. 2–8; Joel iii. 12–17; Ezek. xiv. 1–7; Hab. iii. 3–16) every man taking part in that battle against the Lord being destroyed. Rev. xix. 21, corroborating what Jesus said in St. Matt. xxv. 27.

Immediately following the battle, the Lord will be recognized by the house of Judah first as their long-promised Messiah (Zech. xii. 7), and, who, identifying him with the meek and lowly Jesus, whom their forefathers crucified,—owing to the wounds in his hands—(see Zech. xiii. 6) will mourn for him with a very great lamentation. (Zech. xii. 10, 14.

The inhabitants of Tarshish—known at the present day as Great Britain, being the main representatives of the lost ten tribes of Israel—will next recognise him, and placing their ships at his disposal, will hasten with their re[illegible] daughters; their silver and their gold with [illegible] them unto the Lord stone and to [illegible] Holy One of Israel their God, and to the [illegible] ded them. Isa. lx. 8–12; lxvi. 19, 20.

The Lord Jesus will then ascend the throne of David at Jerusalem, and make that city the metropolis of the world; where the wealth of all nations will be gathered. Isa. lx. 13, 17; lxii. 10–12; lxvi. 10–24.

The twelve apostles will also sit upon twelve thrones judging the twelve re-gathered tribes of Israel. Matt. xix. 28.

The "elect" will also be rewarded in proportion to the amount of work done for Jesus, during his absence from the world, or during the age of grace; those who believing and being saved "will shine as the brightness of the firmament" and those who have not only believed and been saved, but have also been instrumental in winning other souls to Jesus "will shine with the brightness of stars (kings or princes) forever" and will be made "rulers" over the nations during the millenium, (see Dan. xii. 3; St. Luke xix. 11–27; Rev. v. 10,) and be endowed with everlasting life.

The world being then ruled over by our Lord Jesus Christ in connection with his saints, will insure universal righteousness, peace, and happiness; hence will commence the millennium, or thousand years of peace.

Hail! glorious vision of the coming day, with joyous hearts we welcome, and await thy dawn, beholding even now in yonder eastern skies, the mists of night and darkness, preparing to take flight before the rising of the Sun of Righteousness.

Monitory.

Slander.

Anybody can soil the reputation of an individual, however chaste, by uttering a suspicion that his enemies will believe and friends never hear of. A puff of wind can take a million of the seeds of a thistle, and do the work of mischief which the husbandman must labor long to undo, the particles being too fine to be seen, and too light to be stopped. Such are the seeds of slander, so easily sown, so difficult to be gathered up, and yet so pernicious in their fruits. The slanderer knows that many a mind will catch up the plague, and become poisoned by its insinuations, without ever seeking an antidote. No reputation can refute a sneer, nor any human skill prevent it. And yet we often hear sneers cast upon the reputation of the most chaste in the country, and have known the life of many a pure woman blasted by the sneer from the indiscreet person who bore no malice, but indulged in a thoughtless conversation. We cannot be too careful how we speak our thoughts. If they are not kind, they should remain buried in our bosoms. Let no indiscreet word injure the good name of our neighbor.

Life Is What We Make It.

Life is in a great degree what we make it. We are not to sit passively to the end of life. That will come in God's own time; but we are to strive with a mighty strength of purpose to make ourselves examples of goodness, wisdom, integrity, and high moral courage, so that when the end shall come we shall feel that we have not lived in vain. And how shall we succeed, if we pass by, heedlessly, life's precious opportunities? We would not enforce upon our readers the necessity of great opportunities alone; far from it; for do not the little drops of water make the broad, restless ocean? And where would be the desert, but for the little grains of sand? So it is that little opportunities of doing good, little lessons that may at present seem unimportant, help materially to lay the foundation for a great and useful life. Our facilities for exercising an influence over others are so many and so great that it is difficult to conceive how two persons may sit and converse together without exerting a mutual influence; and every man who critically examines his intellectual and moral state will observe that however short his interview with another person may be, it has had an effect upon him. And this influence is usually exerted when we think little about it; but we have probably left impressions on some minds which will never be erased. And this influence and constancy has often great power; a single instance of advice, reproof, caution or encouragement, may decide the question of a man's respectability, usefulness and happiness for a lifetime. How important, then, that we improve every opportunity to make our life a blessing to others.

Poetry.

London Christian.

MY WORK.

I could not do the work the reapers did,
Or bind the golden sheaves that thickly fell:
But I could follow by my Master's side,
And watch the hatred face I loved so well.
Right in my path he flung a ripened ear,
Which I could stoop and gather joyfully;
I did not know the Master placed them there—
"Needfuls on purpose" that he left for me.

I could not cast the heavy fisher net;
I had not strength or wisdom for the task;
So on the sun-lit sands, with spray-drops wet,
I sat, and earnest prayers came thick and fast.
I pleaded for the Master's blessing where
My brethren toiled upon the wide world sea;
Or ever that I knew his smile so fair
Came shedding, all its radiancy on me.

I could not join the glorious soldier band,
I never heard the ringing battle-cry;
The work allotted by the Master's hand
Kept me at home, while others went to die.
And yet, when victory crowned the struggle long,
And spoils were homeward brought both rich and rare,
He let me help to chant the triumph song,
And bade me tie the gold and jewels there.

Oh, Master dear, the tiniest work for thee
Finds recompense beyond our highest thought;
And feeble hands that work but tremblingly,
The richest colors in the fabric wrought.
We are content to take what thou shalt give.
To work or suffer as thy choice shall be;
Forsaking what thy wisdom bids us leave,
Glad in the thought that we are pleasing thee.

Communications.

FEATURES OF THE NEW REVISION.

NUMBER FIVE.

G. M. MYERS.

Since writing my last article upon the features of the new version, I see that the subject is receiving at the hands of the contributors of THE RESTITUTION considerable notice—possibly as much as the subject demands.

I had intended writing a few more short articles, but one or two more will be sufficient.

The next Scripture I shall call attention to is 1 Tim. iii. 16. For some time past I have thought of writing on the language of this verse, and submitting some criticisms which I have on hand; and now that the text is brought to our notice by the change made by the new version I will avail myself of this opportunity.

The verse is made to read:

"And without controversy great is the mystery of godliness. He who was manifest in the flesh, justified in the spirit, seen of angels, believed on in the world, received up in glory."

The reader will here doubtless note a marked change; one that from this text entirely retires the idea of trinity—or that it was the Creator himself in person that was manifest in flesh.

The margin of the new version says:

"The word *God*, instead of *He who*, rests on no sufficient ancient evidence. Some ancient authorities read which."

I will here transcribe from a few authors on the text:

Murdock—renders the Syriac: "And truly great, is this mystery of righteousness, which was revealed in the flesh, and justified in the spirit," etc.

In a foot note on the text he remarks:

"The structure of these sentences is the same in the Syriac and in the Greek; and by following the punctuation of Griesbach, Knapp, and other modern editors of the Greek Testament, the Syriac is accurately transcribed as above. The reading of ‹ or ‹ instead of ‹‹‹, in verse 16 is supported by the Syriac version.

Rotherham renders the verse a little different:

"And confessedly great is the mystery of godliness. He who was made manifest in flesh, was declared righteous in spirit, appeared to messengers" etc.

Rheims Version (Catholic) reads:

"And evidently great is the mystery of piety, which was manifested in the flesh." etc.

Noyes renders the Tischondorf text, "And confessedly great is the mystery of godliness, in him who was manifested in the flesh, justified in the spirit," etc.

Bowyer gives it:

"And confessedly great is the mystery of piety; (Christ) who was manifested in the flesh, was justified in the spirit," etc.

The Improved Version, Diaglott, A. Campbell, Lochman, Alfred, Tischendorf, Tregelles and Ellicott give "He who" instead of "God."

Bolsham has a good rendering and a note here which we might now cite, but we prefer leaving till further along in our article.

The importance of the change in the text, and the importance of its doctrinal import will plead our apology for the introduction of the following citations.

Alexander Roberts, Professor of Humanity, St. Andrews, a member of the English committee on revision has written a companion to the new revision, giving the reasons for the changes made. On this text he says:

"The English reader will probably be startled to find that the familiar text, 'And without controversy great is the mystery of godliness; God was manifest in the flesh,' has been exchanged in the revised version for the following: 'And without controversy great is the mystery of godliness; He who was manifested in the flesh.'

A note on the margin states that 'the word God, in place of He who, rests on no sufficient ancient authority,' and it may be well that, in a passage of so great importance, the reader should be convinced that such is the case. What, then, let us inquire, is the amount of evidence which can be produced in support of the reading 'God?' This is soon stated. Not one of the early fathers can be certainly quoted for it. None of the very ancient versions support it. No Uncial witnesses to it with the doubtful exception of A. (Alexandrian manuscript of the fifth century.) The most diverse opinions have been expressed by critics as to the true text of this manuscript.

To let the reader understand how this should be, it must be stated that the difference between two such similar forms as OC (*hos*—the relative who) and ΘC (*theos*—*Theos*—God) decides whether the reading shall be 'who' or 'God.'

Now, it cannot be wondered at that in a manuscript not less than fourteen hundred years old, it is difficult to say whether the decisive lines exist or not. But this difficulty has been greatly increased by an unfortunate attempt to escape from it altogether. Some very orthodox but presumptuous hand has drawn a very dark line in the middle of the O (*omicron*) so as to render it certain that *theta*—*Theos*—God, is the reading of the manuscript. But the effort must now be made to overlook that modern touch entirely, and decide whether or not there is any trace of an original line in the heart of O. Hence the diversity of opinion among critics.

Bishop Ellicott declares for OC—*hos*—who, indisputably, after minute inspection.—Commentary on 1 Tim., p. 51.

Dr. Scrivener, on the other hand, says: "I have always felt convinced with Berriman and the earlier collators, that Cod. A. (Alexandrian manuscript) read ΘC" (*Theos*—God).—Introduction p. 563.

The truth probably is, that in the now worn condition of the leaf containing the passage, it is impossible for any one by personal inspection at the present day to determine the original manuscript. Much weight, however, is due to the opinion of those who had an opportunity of examining the Codex soon after it was brought to England, (A. D. 1628), and when it must have been far easier to decide the question at issue.

Now, these appear to be almost unanimous that the reading was ΘC (*Theos*—God.)

But even granting that the weighty suffrage of the Alexandrian manuscript is in favor of "God," far more evidence can be produced in support of "who."

Aleph. (Syriatic manuscript—A. D. 350) and probably C. (Ephraem, A. D. 450) witness to this reading, and it has also powerful testimony from the versions and fathers. Moreover, the relative who, is a far more difficult reading than God, and could hardly have been substituted for the latter.

On every ground, therefore, we conclude that this interesting and important passage must stand as it has been given in the revised version."

The parenthetical clauses in the above citation are mine.

Bowyer, in his valuable work on the criticisms of the Greek of the New Testament prepared in A. D. 1762, says: "*For These ephemeraothe*, perhaps *Christos ethanatothe* and for *ophthe aggelois* read *ophthe apostolois*.—R. Bently, approved by Wetstein. The word "mystery" is masculine in the Eastern Versions, and the relative used instead of the word God is so too, at least as probably masculine as neuter, especially in the Coptic, Ethiopic, and the Armenian. The Alexandrian has OC, (*hos*, relative who), which was the reading these versions followed. All the Greek versions are consistent in reading with a relative. So that the translators plainly took it to be OC (the relative who).

And why not OC refer to *mysterion*, just as *sperma—autos*, Gen. iii. 15, and *too pneumatii as estin arrabon*, Eph. i. 13, 14. Dr. Mawer's Lat. I. p. 6, 7, and Lat. III. p. 19, in answer to some queries, etc., York, 1758.

To this it may be replied, that by synthesis a *Person* is understood in the instances alleged; as in *sperma*, *the male offspring*; *to pneumatii*—*Theos*. Can we say the like of *mysterion*? But that *O ephanerothe* was the reading of all the MSS. before the fifth century, Sir Isaac Newton hath shown, Letter to LeClerc. And though Berriman has produced above fifty MSS. besides those commonly noted, which read *Theos*, yet none of them are older than the tenth century.

Many interpreters at first referred O to *mysterion*, which precedes; but observing that a mystery could not be said to be received into glory, they made O refer to be the subject of what follows; that which was manifested in the flesh was justified by the spirit. O, (which) as 1 John i. 3; John i. 4, 46; iii. 26, 34; Matt. xix. 29; Rom. ii. 2. OC (who) and oΥ (*Theos*) are supposed to be interpretations of O (which), which cannot be said of O (which) for OC, or ΘΥ—Wetstin.

The different attestations of eye-witnesses concerning OC in the Alexandrian MS.—some affirming the former letter to be O (*theta*), some O (*omicron*) was thought to be accounted for at last by Professor Wetstin, who discovered that the cross stroke in it, which was discerned by some, was no other than the middle stroke of the E in EYCEBEIAN, 1 Tim. vi. 3, written on the back page, which appeared through the vellum as written on the O. (*omicron*) when held up separately to the light but was not visible when laid flat on the next leaf. But this observation proves to be not altogether true, as a learned friend informs me in the following words:

APPEARANCE OF THE ALEXANDRIAN MANUSCRIPT AT 1 TIM. III. 16, IN 1771.

Dear Sir: I examined that celebrated passage, 1 Tim. iii. 16, in the Alx. MS. with all the attention and accuracy I could, and have this to observe upon it, viz., that Mer. Prof. Wetstin's account is true in general, though not exact in some few particulars, and those perhaps of no little moment.

It is true, as he says, that the *theta* in this MS. is a perfect circle,—but thicker at the sides than at the top and bottom—and that the transverse line, which always runs through the center, is very thin, fine, and slender.

It is also true, that the new stroke or line drawn in the circle by some modern hand lies above the centre of it, and does not reach from one side to the other; so that the old transverse line might formerly have been seen—if there really was such a line—after the correction was made. I say FORMERLY, for NOW the MS. is so thumbed that one can form no judgment of it. Besides it seems to me as if the word in question had been scraped with a knife.

As to the Representation which Wetstin has made of the appearance of the letters, when the leaf is raised up, and exposed to the light, it appears to me to be true only in part.

The ε (inverted *epsilon*) on the back page does indeed cut the O (*omicron*) in the front, but not in the straight direction he would insinuate. It is inclined a little; so that the top of one, viz. the ε, comes below the top of the other; and the same is to be observed of their bottoms.

Hence the middle stroke of the ε falls obliquely on the O, and not directly through the center, as he says it does; neither does the arc of the ε reach so far.

Therefore this line, supposing it to be visible through the parchment, which it is not, when the leaf is drawn down, would not mark the evanescent line he speaks of.

I would remark to you that all the part of the O included in the arc of the inverted *epsilon*, seems to have been scraped with a pen-knife, except a little point just at the place where the stroke of the ε cuts the circle. There is a recent stroke drawn above the OC and supposed to cover the old one. But to me it appears to cover no such thing. It is higher above the word than the strokes are elsewhere placed. It is very thin on the right hand, and such strokes are elsewhere very think, especially at that end.

Upon the whole, there is no affirming at present how this MS. read; that is, whether OC or ΘC. But upon comparing ΘC in the same page with the word here written, I am firmly of opinion that they were never the same.

There are two signs to discover ΘC by. The line through the *theta*, and the line above. If they were both here originally, why should they be inked over again? Or if one of them, why should that be meddled with? If neither of them, the reason of the correction is plain.

There is no instance, I believe, to be found in the whole book besides, of two such omissions relative to this word, and very few of one omission. This deserves to be attended to.

Such is the result of my own inspection. Others, of better eyes, I confess, than mine, still insist that the old strokes are discernable through the new ones. But if the old strokes were so plain at first, as to continue visible to this time through the gross medium of the imposed coverings, I cannot possibly conceive what could induce any modern corrector to retouch them, or meddle with them.'

Yours etc.

H. OWEN.

'I have repeatedly examined the place in question in the Alexandrian MS. with great attention, and can fully confirm the report of Dr. Owen. The recent stroke above the OC is of very modern date, and remains quite black. The O in the middle of it, which appears to have had a dot in it rather than a stroke, is almost vanished, and the middle of three lines, immediately under the doubtful passage, is almost obliterated by the fingers of inattentive examiners.'

J. NICHOLS.

Sept. 5, 1781.

Belsham translates the text, "And without dispute, great is the mystery of religion. He who was manifested in the flesh, was justified by the spirit, appeared to his messengers, was proclaimed to the nations, was believed on in the world, was taken up into glory."

He remarks, "The mystery of religion.—Other religions have their mysteries, but the Christian religion contains a greater mystery than all; viz., that the gospel should be preached to, and received by, the heathen world; for this is what the apostle commonly means by the word mystery. See Eph. i. 9; iii. 3; of which he never speaks but with admiration."

"He who.—There are three readings of this passage: OΣ (*Theos*, God); OΣ (*hos*, he who), and O (*ho*, that which). The Ephraem manuscript reads OΣ, he who; and probably the Alexandrian. This is adopted by Griesbach, who observes that OΣ and O are much more likely to be corrupted from OΣ than vice versa.

'All the old versions, says Dr. Clark, —Doctrine of the Trinity. No. 88, 89—have who or which. Also all the ancient fathers, though the copies of many of them have it now in the printed text ΘΣ, God; yet from the tenor of their comments upon it, and from their never citing it in the Arian controversy, it appears that they always read ὅ who; or ὃ which.'

He adds as a note, "It must not be judged from the present copies of the text in Nyssan and others, but from the manner of their commenting upon the place, how the text was read in their days."

The editors of the Greek fathers, misled by their prejudices, altered the text of their authors to agree with the received text. So Greisbach observes, it is certain that Cyril of Alexandria did not read ΘΣ, though that reading is frequently found in the printed text of that writer. Nor is it cited by any Greek father before the fifth or sixth century.

Macidonius, bishop of Constantinople in the sixth century, is charged with corrupting the text.

Archbishop Newcome says, that "if we read ὅ he who, we have a similar construction Mark iv. 25; Luke viii. 18; Rom. viii. 32."

"Appeared to his messengers.—*Ophthe angelois*,—seen by messengers." Wakefield, i. e., "He appeared to his apostles, to those whom he appointed to be the witnesses of his resurrection and the heralds of his gospel."

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No. 77.

J. P. WEETHEE.

Othman, the third Caliph.—It must be kept in mind, that in the empire of the Saracens, which is the Arabian dynasty of the Mahometan empire, (the Ottoman or Turkish being the second), Caliph was the name of the highest officer, being at the head of church and state. He was a Royal High Priest, with power almost absolute. His position was at the seat of empire, but he had an oversight of the civil and military departments, as well as the affairs of religion. He was the home and foreign ruler. The army was under the immediate command of the caliph's lieutenant.

An army of 40,000 Saracens passed out of Egypt, toward the more western Roman possessions in North Africa.

They met a large Roman army near Tripoli. The Romans were said to number 120,000 men. So vastly superior, in numbers, to the Saracens, the victory was thought to be sure for the Christians. It was decreed otherwise. They were under the cross, it is true, but God had a controversy with the African church, and fought against them.

For several days the armies fought from early dawn till night. The Saracens at length gained a signal victory. Tripoli and Sufetula being taken, the Roman provincials and the barbarians from all quarters, implored the mercy of Abdallah. After sixteen months the Saracens retired, taking immense wealth.

Internal divisions, and domestic strifes, as to the place of their capital, and as to which should be the ruling family, suspended their African conquest and occupation for twenty years.

The caliph Moawijah, of the house of Ommiyah, by his first commander, took a large city, overthrow a Greek army of 30,000, swept off 80,000 captives. His successor, Akbah, was however, considered the conqueror of Africa. Akbah marched from Damascus with a select army of Arabs. 10,000 in number. He was joined on his march by many thousand barbarians.

The fearless Akbah plunged into the heart of the country (north Africa), traversed the wilderness in which his successors erected the splendid capitals of Fez and Morocco, and at length penetrated to the verge of the Atlantic and the great desert. The river Sus descends from the western sides of Mount Atlas, fertilizes, like the Nile, the adjacent soil, and falls into the sea at a moderate distance from the Canary or Fortunate Islands. Its banks were inhabited by the last of the Moors, a race of savages, without laws, or discipline, or religion; they were astonished by the strong and irresistible terrors of the Oriental army; and as they possessed neither gold nor silver, the richest spoil was the beauty of the female captives, some of whom were afterwards sold for a thousand pieces of gold.

The career, though not the zeal, of Akbah was checked by the prospect of a boundless ocean. He spurred his horse into the waves, and raising his eyes to heaven, exclaimed with a tone of a fanatic: "Great God! if my course were not stopped by this sea, I would still go on, to the unknown kingdoms of the west, preaching the unity of thy name, and putting to the sword the rebellious nations who worship any other God than thee."—*Gibbon.*

His career, however, soon terminated, in the defection of the Greeks and barbarians; and he closed his life in single combat with a rival chief.

The conquest of Africa was again interrupted for twelve years. Rival families among Arabians produced the civil discord.

Peace being restored, the caliph Abdalmalek resumed the occupation of Africa. Hassan, governor of Egypt, was the commander. An army of 40,000 men was devoted to that work. Hassan took Carthage, the metropolis of Africa, which lay desolate for two centuries.

Hassan was, however, unable to hold Africa. Cahina, a Moorish queen, and prophetess, took in a single day, the conquests of the Saracens for an age.

Hassan retired into Egypt, where he waited five years for succors, promised by the caliph. Under the successor of Hassan, Africa was again recovered. Musa and his two sons. It is said there were 300,000 rebel captives; 80,000 of whom—the caliph's fifth—were sold for the profit of the public treasury.—*Gibbon.*

Conquest of Spain.—The Goths (who were Christians) and the Saracens first encountered each other, as nationalities, in Spain. Musa, the Arabian lieutenant, was invited into Spain by Count Julian, the Gothic chief, who had been ill-treated by the Gothic king. Musa joined in battle the army of the Goths (numbering 90,000) near Cadiz. The conflict continued three days. Through the influence of Count Julian and other divisions in the Christian army, the Goths were finally defeated, and their king, Roderic, in his flight, perished beneath the waters of the Guadalquivir.

This battle decided the fate of the Gothic kingdom. Spain, that had resisted the Roman arms two centuries, was overrun by the Saracens and subdued in a few months. The Goths were pursued across the Pyrenees into the Gallic province of Languedoc, where a peace was made with Theodemir their king.

The conquest of Spain fired Musa with the ambition of subjugating all Europe.

"With a powerful armament (A. D. 711) by sea and land, he was preparing to repass the Pyrenees, to extinguish in Gaul and Italy the declining kingdoms of the Franks and Lombards, and to preach the unity of God on the altar of the Vatican.

Thence, subduing the German barbarians, he proposed to follow the course of the Danube from its source to the Euxine sea, to overthrow the Greek or Roman empire at Constantinople, and returning from Europe to Asia, to unite this new acquisition with Antioch and the provinces of Syria.

But this vision of conquest soon vanished, and Tarik and Musa, the two conquerors of Spain, were recalled, and disgraced before the caliph at Damascus, and the sons of Musa, in charge of Spain and Africa, were ruined and slain.

Spain, under the dominion of the Saracens became powerful; a mixed blood, composed of Punic, Roman, Gothic and Arabian elements, flowing in their veins, formed a new and active race. Christians paid tribute, were oppressed, and in various ways tormented.

The Saracens had nearly surrounded the Greek empire. They had taken from the Roman empire nearly all of its possessions. They had marched through Asia Minor, and appeared under the walls of Constantinople; conquered Syria, driven the Greek from the land of the Pharaohs, entered and conquered the Roman province of North Africa, crossed over into Europe and subjugated Spain; crossed the Pyrenees and entered the Gallic provinces.

The caliphs of Medina and Damascus were at this time (A. D. 720) the most powerful monarchs on the earth. They were royal high priests with unlimited power. To this time the empire was under one supreme head, and their prosperity was unexampled. The religion of the empire was also a unity, "There is one God, and Mahomet is his prophet," was the vital article of their creed, and the Mahometan armies were composed of zealous missionaries. Persuasion was no part of the Mahometan policy. Their watchword was, "The Koran, tribute, or the sword." In their effort to conquer the world, they never lost sight of its ultimate conversion.

During the first part of the second century of the Hegira (A. D. 740), it would seem that no human arm would be able to save the Greek empire, and with the fall of that empire was involved the fate of the Christian church. Christian practice had become exceedingly corrupt; but would the Father of our Lord Jesus suffer the name of his Son to be dishonored and humiliated before that of the false prophet?

How was the empire of the Saracens impeded, stopped, and finally overthrown?

This we shall now deem it necessary to consider. What impeded the Arabian conquests?

1. We take it for granted that God has a right to chastise the members of his own family when they deviate from the rules of his own household. "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." Heb. xii. 6.

2. That he has a right to make his own selection of the nature and duration of the punishment, and of the agent by which it is to be executed. In case of national punishments he makes use of one wicked nation to chastise another.

It is very evident that the Mahometan empire (Arabian and Turkish) must be viewed in that light, and in no other. The "Crescent" and the "Cross" have always been painted upon opposing standards, and will be till the final onset, when the crescent will trail in the dust, before the Christian Conqueror.

Such was the rapid spread of Mahometanism, that had not their course been restrained by the divine hand, the Greek or Christian empire would soon have had its days numbered. God designed another dynasty to accomplish that work. He therefore raised up elements of power to check, and also finally to overthrow the Saracens.

"Forty-six years after the flight of Mahomet from Mecca, his disciples appeared in arms under the walls of Constantinople.—*Gibbon.*

The caliph Moawiyah made great preparations to attack the Greek empire by land and sea. An immense Arabian fleet soon cast anchor in the waters surrounding the Eastern Capital. The massive walls of that city resisted the attacks of the enemy for seven summers. Spending their winters eighty miles from the city, their attacks were confined to the five warm months. The siege was abandoned, the Moslems having lost about 30,000 men in the seven years.

The failure of the siege was attributed principally to the power of what was called "The Greek Fire," hereafter to be described.

Christians were very much revived in their hopes through all parts of the empire. They learned that the Arabian arms were not invincible.

Under the caliph Soliman another effort was made to subvert the Greek empire. Immense preparations were made. Moslemah, brother of the caliph, advanced at the head of an army of 120,000 Arabs and Persians; soldiers principally mounted on horses and camels.

The Mahometan armies were transported the second time from Asia to Europe. They were soon joined by the immense fleets of Syria and Egypt (1800 ships).

The night of their arrival before the walls of the city, was fixed upon for a general attack by sea and land. As the Arabian and Egyptian vessels were entering the open harbor the Greek fire ships—angels of destruction—attacked with the Greek fire. Five vessels only, returned to the port of Alexandria.

The winter was uncommonly severe; "Above one hundred days the ground was covered with deep snow, and the natives of the sultry climes of Egypt and Arabia lay torpid and almost lifeless in their frozen camp." After a siege of thirteen months it was abandoned.

"In the two sieges the deliverance of Constantinople may be chiefly ascribed to the novelty, the terrors, and the real efficacy of the Greek Fire."—*Gibbon.* This fire will be described under another head.

Grace is like ointment hid in the hand; it betrayeth itself. If you truly feel the sweetness of the cross of Jesus Christ, you will be determined to confess Christ before men

Youths' Column.

Learning to Walk.

Only beginning the journey,
Many a mile to go,
Little feet, how they patter,
Wandering to and fro.

Trying so hard—bravely,
Laughing at baby glee;
Hoping to face its mother's lap,
Proud as a baby can be.

Talking the oddest language
Ever before was heard;
But mother—you'll surely think so—
Understands every word.

Tottering now, and falling,
Eyes that are going to cry,
Kisses and plenty of love words,
Willing again to try.

Father of all, oh! guide them,
The pattering little feet,
While they are treading the up-hill road,
Bruising the dust and heat.

All them when they grow weary,
Keep them in a pathway blest,
And when the journey's ended,
Savior, oh! give them rest.

Vick's Monthly.

CORK.

Cork is the outer bark of a tree called Cork Oak, *Quercus suber*, and once in every eight years the crop of cork is gathered from those trees. The cork is the outer bark, which, after the tree is four or five years old, makes a rapid growth and becomes very thick. While this outer bark is increasing, a new bark forms on its inner side, and thus the Creator has provided a covering for the tree by the time the old bark shall have become cracked and dry, and useless for further protection. It is just before the outer bark has reached this useless condition, and while there is yet life and pliability left in it, that the workmen go forth and carefully separate it from the trees.

This operation is performed during the summer months, by cutting furrows in the bark, lengthwise, and making cuts crosswise, about forty inches apart; the bark is then beaten, in order to loosen it from the tissues beneath, after which it is pried off in square pieces.

The bark is finally carted to the factory, where men and boys cut and turn it into the different shapes used for corks, bungs and such like.

If the barking, or peeling, is carefully done, without hurting the new bark beneath, it does no injury to the tree, but is beneficial in removing what would eventually become an incumbrance.

Children's Herald.

ATHENS.

Athens was once the chief city of Greece, and Greece was once at the head of the world. Its influence is still felt among all civilized nations. For more than 2000 years, the highest ambition of sculptors and architects has been to produce something equal to what Athens had produced long before.

In Athens the people were free. There the human mind was stimulated in its upward aspirations, by the applause of an admiring world, bestowed upon its philosophers. But when Socrates, the greatest among them, found out, and taught some of the sublime yet simple truths which young children are now taught by their Christian parents, the judges of the land doomed him to die.

It is true, the people erected a brass statue to his memory, and regarded the misfortunes which afterwards befel the city, as a judgment for their injustice toward him; but his precepts did not make the nation wise. Nor is this to be wondered at. His philosophy was not deep enough. Though he believed in one supreme and eternal being, he was so inconsistent as to recommend obedience to the religious worship of his country, however foolish or idolatrous it might be.

About 450 years after his death, a greater and wiser reformer appeared in Athens. Paul was greater than Socrates, because he derived his wisdom from a higher source. He was the representative of Jesus Christ, who spoke to him from heaven.

Paul, in his fourth missionary journey, crossed over the northern part of the Grecian Archipelago, and entered Europe for the first time. Having been imprisoned at Philippi, mobbed at Thessalonica, and candidly listened to in Berea, he was, even there, pursued by a fierce mob of Thessalonian Jews, from whom he escaped, and traveled to Athens, leaving his fellow-laborers, Silas and Timothy behind him.

Now turn to the 17th chapter of Acts and read from verse 16 to the end.

Let us, if we can, form a picture in our minds, of the great heathen city, and of its humble Christian visitor.

Athens had stood 1600 years, from the time when it was founded by Cecrops, who went forth from the thickly-settled valley of the Nile, with a colony of Egyptian young men, who sought a wider field for their enterprise in the comparative wilderness north of the Mediterranean, about the time that Moses was fifteen years old.

The city was at first named Cecropia, from its founder, who reigned over it fifty years. Its history, for more than 800 years, is so mingled with fables, that we know little about it.

Codrus, its seventeenth king, was killed by the people about the time David was king of Israel. The Greeks found kings to be a burden, and abolished monarchy in the age when Israel foolishly desired a king.

The Athenians, after killing their king, chose thirteen perpetual magistrates, then seven for ten years, and after that, about 684 years before Christ, they established a democracy, and chose single magistrates, called Archons, yearly. Their office was like that of our President.

The high court of Athens, called Areopagus, at first consisted of nine persons, who were judges for life, each of whom must have held the office of Archon, and performed its duties faithfully. Their number was afterwards enlarged. At first they judged only in criminal cases, but at length their power became very extensive. They punished vices of all kinds, including idleness. They rewarded and assisted the virtuous, and were peculiarly attentive to blasphemies against the gods, and everything connected with religious worship.

It was therefore very natural that Paul, who seemed to be "a proclaimer of 'foreign deities,'" (as Doddridge translates the expression "setter forth of strange gods") should be questioned before this high court.

While Athens was a democracy, it produced more great men than any other country in the world. In every branch of science, philosophy, and literature, Athens was renowned. The rich and noble of other lands, especially of Rome, sent their sons to her schools, that they might obtain a higher education than they could gain elsewhere. Her architects and sculptors vied with each other, in adorning the city with magnificent temples and graceful statues.

But though her philosophers uttered wise precepts, and her poets charmed the imagination, and her orators, of whom Demosthenes was chief, roused up the people by their eloquence; yet the Athenians, with all their wisdom, were worshippers of senseless idols. Wise as they were, they stooped so low as to borrow the idols, and copy the superstitions of every nation, so that Petronious jestingly remarked, "It is easier to find a god than a man in that city."

Not even the barbarous Scythians, the wild Indians, or the stupid Hottentots, were ever in greater darkness concerning the true God, than that learned people.

Such was the city which Paul entered, with his heart full of the divine truths which had been taught him by the heavenly vision, to which he had not been disobedient, though persecuted by Jewish bigots, and scourged and imprisoned by Roman magistrates. He was small in stature, and feeble in speech, but the restless energies of his great soul were aroused within him, when he saw the city wholly given to idolatry. But his ardent zeal did not rob him of his discretion. With the wisdom of the serpent and the harmlessness of the dove, he applied the truth to all who would hear him—preaching first to Jews, and afterward to Greeks.

Athens stands in a spacious plain, east and south of the hill on which the city was first built. That hill is called the Acropolis. On it stands the temple called the Parthenon, built in honor of Minerva, the goddess of wisdom, which, though in ruins, is still an object of the world's admiration.

Directly northwest of the Acropolis is Mars' Hill, on which Paul stood when he preached the true God to the idolatrous Greeks.

Stretching far away still farther in the same direction, were two high and strong walls, between which was the way to the harbor, about four miles southwest of the city. One of these walls was so broad, that two chariots could pass each other on its top.

But about the time that Socrates died, the haughty Athenians, who had claimed the mastery over all Greece, and who had carried on a war twenty-seven years, mainly to maintain that authority, were reduced to the humiliating necessity of destroying these walls to make peace with the Spartans and Corinthians, whom they had despised.

But my pen would ramble over Athens and its history, till you would all be tired. I will therefore notice only one more object. It is the temple of Jupiter Olympus, at the south gate of the old city. It surpassed, if possible, every other building that Athens could boast of. Immense sums were expended on it by the Athenians: additions were made by succeeding sovereigns, till at length it was finished by the Roman emperor Adrian, about A. D. 130. You see it was not completed when Paul was there.

The celebrated traveller, Stevens, visited Athens in 1865. Among other interesting things concerning the city he says:

"Passing under the Arch of Adrian, outside the gate on the plain toward the Hyssus, (a little river southeast of Athens) we came to the ruined temple of Jupiter Olympus, perhaps once the most magnificent in the world. It was built of purest white marble, having a front of nearly 200 feet, and nearly 350 feet in length, and contained 120 columns, sixteen of which are all that now remain; and these, fluted and having rich Corinthian capitals, tower more than sixty feet above the plain, perfect as when reared.

I visited these ruins often, especially in the afternoon; they are at all times mournfully beautiful, but I have seldom known anything more touching than, when the sun was setting, to walk over the marble floor and look up at the lonely columns of this ruined temple. I cannot imagine anything more imposing than it must have been when, with its lofty roof supported by all its columns, it stood at the gate of the city, its doors wide open, inviting the Greeks to worship. On the architrave connecting three of the columns, a hermit built his lonely cell, and passed his life in that elevated solitude, accessible only to the crane and eagle. The hermit is long since dead, but his little habitation still resists the whistling of the wind and awakens the curiosity of the traveller."

While we have Stevens' book open, we will copy one paragraph more.

"Winding around the foot of the Acropolis, within the ancient, and outside the modern wall, we came to the Areopagus, or Hill of Mars, where, in the early days of Athens, her judges sat in the open air; and, for many ages, decided with such wisdom and impartiality, that to this day the decisions of the court of Areopagites are regarded as models of judicial purity. We ascended this celebrated hill, and stood on the precise spot where St. Paul, pointing to the temples which rose from every section of the city, and towered proudly on the Acropolis, made his celebrated address: 'Ye men of Athens, I see that in all things ye are too superstitious.' The ruins of the very temples to which he pointed were before our eyes."

How effectingly does a view of Athens illustrate the truth of what Paul wrote to the Christians at Corinth! "The world by wisdom knew not God." They needed light from above, and "it pleased God, by the foolishness of preaching, to save them that believe." 1 Cor. i. 21.

Selections.

Fraser's Magazine.

HOW WILL THE REVISED VERSION BE RECEIVED.

DR. ALEX. ROBERTS.

What is to be the fate of the Revised Version?

This is a question which can, of course, be definitely answered only after the Version has passed through the ordeal of public opinion. But, judging by analogous cases in the past, there is little reason to be sanguine as to the favorable reception which awaits it, at least in the immediate present. We know how high the Vulgate now stands in the estimation of the Church of Rome. Well, that is substantially the revision of the Old Latin made by St. Jerome in the fifth century.

And how was his work received when it appeared?

Why, it was condemned with the greatest severity, and he himself assailed with the utmost virulence, while the greatly improved version which he had produced did not obtain general acceptance in the church till after a period of two hundred years.

Think again how dear to every one is now our existing Authorised Version, how proud we are of its general faithfulness as well as its noble style, and how attached to its sweet and solemn utterances.

And how was it ushered into the world?

Why, it lay neglected and despised for the first fifty years of its existence, while one of the greatest scholars of the age declared that he "would rather be torn in pieces by wild horses than impose such a version on the poor churches of England."

How then can it be expected that the New Revision will escape the fate of those which have preceded it?

The present writer well remembers that when, as a company of revisers, we took our seats around the long table in the Jerusalem Chamber, the Bishop of Gloucester and Bristol, who has throughout acted as chairman, warned us not to be over-sanguine as to the immediate success likely to attend our work. There can be no doubt that the Revised Version will gradually win its way to public acceptance, if it deserves to do so. Beyond all question it will be subjected to a vast amount of criticism, much of which will doubtless be intelligent, and not a little probably the reverse. Considering the long time which has been taken in its preparation, and how many minds have aided in suggesting the amendments which it embodies, there seems little likelihood that anything new will emerge in the discussions it may excite, anything, that is, which was not considered by the company.

There is a well-known story connected with the Authorised Version, to the effect that a certain scholar sent the translators five reasons in favor of a particular rendering, but was answered that they had already had the suggestion before them, and had found fifteen reasons for rejecting it. Something like this will, doubtless, occur again, and will combine with many other causes to occasion delay in the acceptance of the Revised Version.

Yet who can tell but, in these times of ours when everything is so rapidly accomplished, a favorable reception may be gained for this new edition of the English Testament at an earlier date than its best friends now venture to anticipate?

At any rate, the utmost confidence may be felt that no rash changes have been made; that every effort has been put forth to render the work as faithful a transcript as possible; that neither ecclesiastical nor theological prejudices have been allowed the slightest influence in moulding the translation; and that the one object aimed at has been to cause the light of Divine truth to shine with a brighter lustre on the minds of those who are indebted for an acquaintance with it solely to the English language.

CHANGE OF ADDRESS.

My address is now 18 Victoria Crescent Sale, Near Manchester, England.

H. HOYES.

THE RESTITUTION.

S. A. CRAFTON, EDITOR.

Plymouth, Indiana, August 3, 1881.

We will try to give some deferred communications room next week—Ones from Brother N. Bond in particular.

We are particularly desirous that all our brethren and friends who read the advertisement of the LIBRARY OF UNIVERSAL KNOWLEDGE, as contained in Chambers' Encyclopædia, issued by the American Book Exchange, should avail themselves of this grand opportunity of purchasing a work that is a library indeed in itself at the exceedingly low price at which these famous volumes are now offered. As has been said by a cotemporary of the press—"The most important undertaking of the American Book Exchange which is rapidly making all the best English literature as readily accessible to the poorest as the richest, is the reprint, with large additions, of the famous Chambers' Encyclopædia." There is no reason why any family should be without a work of such standard value containing such a vast amount of information when it can be procured at so small a cost. Read attentively the advertisement and arrange to procure this invaluable work.

THE TWO HORNS.

The Western Horn.

And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great things against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it to the end. —DAN. vii. 24-26.

In A. D. 607 the *Headship over all the Churches of Christendom*, was conceded by the decree of Phocas to Boniface III. In A. D. 608, the Pantheon at Rome, which was built as a temple for Cybele and all the gods, was dedicated to the Virgin Mary and all the martyrs.

After the lapse of 1260 years, the 18th centenary of the martyrdom of Peter and Paul was celebrated at Rome Dec. 8, 1868, and June 28, 1867, 500 bishops and thousands of priests were present at the Popes allocution. On the 30th of October the French troops repressed an insurrection at Rome. Dec. 8, 1869, the Œcumenical Council was summoned, and on the 18th of July, 1870, Papal Infallibility was decreed. Aug 21 the last French soldier was withdrawn from Rome, and Sept. 20, after a brief resistance, the government troops entered Rome. This event was notified to the European courts by a circular letter of Oct. 18. In the beginning of December the Italian parliament met, and declared Rome the capital of Italy. July 2, 1871, Victor Immanuel entered Rome and took up his residence at the Quirinal.

Here ended the temporal sovereignty of the Popes. The condition of affairs since and at the present time is best seen in the extract below:—

"The body of the late Pope Pius IX. was removed from St. Peter's to the Church of San Lorenzo, at midnight on July 12. The procession traversed the city of Rome, to the Basilica. An immense number of members of Catholic associations followed the procession with torches. Some young men disturbed the procession with cries of 'Long live Italy!' and some rioting ensued, but the military dispersed all who did not belong to the cortege, which then proceeded to its destination.

Six men were arrested and have been fined and imprisoned for disturbing the funeral procession. There was great disorder at the trial of the prisoners, and the court was cleared twice. The sentences were received with a storm of shouts and hisses. A crowd of people numbering between two and three thousand cheered the prisoners on coming out of the court and followed them shouting, 'Down with the clericals!'

The architect of the Vatican, who made the funeral arrangements, promised the authorities of the city, in writing, that the cortege accompanying the body should consist solely of a funeral car and two or three carriages, without any outward show. This promise was not observed; hence the disturbances which attended the removal. The Pope has expressed formally his indignation at the disturbances, and notified the foreign courts that henceforth he must consider himself more than ever a prisoner in the Vatican, and as prevented from attending any religious service in the basilicas of Rome."

THE EASTERN HORN.

The he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven. And out of three came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land.—Dan. viii. 8, 9.

In A. D. 610, Mohammed, at the age of forty years, began to proclaim himself the Prophet of God. On July 16, 622, he fled from Mecca, and hid himself in a cave for three days. Soon afterward he made a public entry into Medina amid the loudest welcome of the citizens, and at once assumed the affairs of king and priest. From the date of the Hegira, 1260 Lunar (Mohammedan) years extend to the Mohammedan *Edict of Toleration*, dated March 21, 1844, and 1260 Solar years extend to 1882.

The following extracts will show what we may soon expect:—

"A great war of race and faith is threatened which may, should it break out, agitate Europe, Asia, and Africa. Many expositors of prophecy have held the opinion that the decay of the Turkish empire, symbolized by the drying up of the Euphrates, would be marked by the outbreak of Mohammedan fanaticism as one of the three frog-like spirits. Rev. xvi. 12-14.

The following remarks from a recent number of the French journal *La Liberte*, show that careful observers already see indications of the gathering storm: 'In the Mussulman world at the present moment a vast and profound movement is going on, with Constantinople for its center. All Islam is aroused, and if appearances are to be trusted, a breath of holy war is exciting the Sectaries of the Koran against the sons of the Gospel. The Turks, feeling themselves lost, are the movers of the plot, and all the powers in direct contact with Mohammedan populations are menaced. On the day in which Panislamism shall attempt a supreme revenge against triumphant Christianity, it will not be in Algeria only, to be avenged on France, but also in India against England, and in Europe against Russia and Austria, that it will endeavor to wreak its hate. Turkey indulges in no illusion as to the fate that awaits her. By degrees she sees herself despoiled of all her European provinces. What will soon remain of the great empire she valiantly conquered in Europe and preserved for 500 years? War and diplomacy are combining to lessen and divide her so as to drive the Turks beyond the Bosphorus. They understand that and feel a rage which their traditional fatalism is utterly powerless to subdue."

THE LAST SPASM.—TURKS PREPARING FOR THEIR DEATH STRUGGLE.

"From the East we get rumors of a great movement in Mohammedan countries for the advancement of Islam at the edge of the sword. As the French war in Africa brings the Moslems immediately in conflict with a Western power, it is natural that the French papers should take keener notice of the Eastern revival than the press in other countries. One of them thus declares:

In the Mussulman world at the present moment a vast and profound movement is going on with Constantinople for its center and religious fanaticism for its impelling force. All Islam is aroused, and, if appearances are to be trusted, a breath of holy war is exciting the Sectaries of the Koran against the sons of the Gospel.

The Turks, feeling themselves lost, are the movers of the plot. France is now the special object of it, but all the powers in direct contact with Mohammedan populations are equally menaced.

On the day in which Panislamism shall attempt a supreme revenge against triumphant Christianity, it will not be in Algeria only, to be be avenged on France, but in India against England, and in Europe against Russia and Austria, that it will endeavor to wreak its hate. Turkey indulges in no illusion as to the fate that awaits her. By degrees she sees herself despoiled of all her European provinces. Servia Montenegro, Bosnia Herzegovina, Bulgaria and Roumania have escaped from her authority. She was forced to give up Cyprus to England and Thessaly to Greece. To-morrow Roumelia and Albania will try to recover their freedom. War and diplomacy are combining to lessen and divide her and drive the Turks beyond the Bosphorus. They understand that and feel a rage which their traditional fatalism is powerless to subdue.

Letters from Constantinople reveal the ardor of these sentiments. The Commander of the Believers is called upon by the chiefs to unfold the flag of the Prophet against the Giaour. Under such conditions the smallest symptoms should not go unnoticed, and to neglect them would be a grave fault. Algeria and all the Barbary States, are agitated by preachers of the holy war.

From Tripoli to Morocco the native tribes are quivering with emotion and appear to be waiting for the order of the famous Moul Reah, the leader of the day, who is to drive the French into the sea.

It is impossible not to connect all the events of which Northern Africa has recently been the scene, especially the massacre of the Flatters' Mission, the perpetrators of which boasted of it to the Sultan as an act of faith; the revolt of Bou-Amena and the hostilities of all kinds directed against the French in Tunis. To those symptoms must be added the attitude of Turkey in the Regency of Tripoli, where she is organizing menacing military forces, and whence is being lodged against the French protectorate in Tunis and the French domination at Algiers appeals to insurrection of a nature to light up a fire among the inflammable tribes of the south of the French colony. There are so many proofs of the conspiracy being framed in the Mussulman world and which may disturb European peace.

France is directly menaced, but all the great Christian nations are menaced also. It is the vengeance of Panislamism."

The Great Pyramid indicates some great political event in 1881-2. A great change in human affairs is impending and at the door.

Selections.

PRINCIPAL CAIRD ON SUPERNATURAL POLICE REGULATIONS.

[We take this from the *North British Advertiser and Ladies' Journal*, of June 18, 1881,—a paper published at Edinburgh, Scotland, which was forwarded to us by Br. J. F. Gollotly, of Baltimore, Md. From this selection our readers will perceive that the great question of the *hereafter*, as affecting the human race, is engaging the attention of earnest thinkers. The mere authority of church creeds will no longer avail to render dogmas unsupported by divine revelation unquestioned. Men of both high and low estate are demanding *reasons why* as a ground of belief.—ED.]

The Very Rev. Principal Caird, of Glasgow, preached on Sunday forenoon in St. Mary's Church, Bellevue, to a crowded congregation.

His text was Matt. vi. 10—"Thy kingdom come," etc. There were, he said, two distinct views of the glorious future in store for humanity which had at different periods dominated the mind of the church.

There was the corporate view prevalent in apostolic times, and there was that by which that view had been gradually superceded—viz: the individualistic view of the notion of an immediate heaven for individual believers beyond the grave, which had become the accepted view of modern times. According to the former view, heaven was to come to them, and the religious imagination of that early time gathered around the anticipated consummation a thousand marvelous notions. The new Jerusalem was to descend from above, Christ was to appear surrounded by angelic hosts, the blast of the archangel's trump was to be heard, a great throne of judgment was to be set up, with all the machinery of a magnified assize, and a final separation was to take place between the evil and the good.

But the essential element in all this Oriental symbolism was the idea that this world was destined to become purified from evil, and that an empire of truth and righteousness be established on the earth.

According to the other view, believers were to go to heaven. They were to have individual immortality, and a pass to an immediate heaven of perfect blessedness in some unknown region of space they knew not and could not conceive, where instead of a longing and laboring for the coming of the kingdom on earth, there was thus substituted as a supreme end, as they said, the preparing for another world; and instead of the delivery of this world from sin and sorrow, the first and great concern of man, as they said, was the salvation of his own soul.

Each of these views, he held, were imperfect and misleading when taken separately; a satisfactory conception must embrace elements that were common to both.

In whatever form they might realise it, a spiritual perfection and blessedness in which the individual could share only as a member of a perfected society—in other words, a heaven to each, possible and attainable only through a heaven to all, that was the true Christian idea of the future life.

Going on to speak of the individualistic view, he remarked that in regard to much of the popular teaching and thinking as to another world and the duty of preparing for it, there was no little force in some of those objections which had frequently been set forth by unfriendly critics.

It had been asked whether as a motive of action which was the more potent—the hope of heaven and the fear of hell, or the hope of a sinless future for the world.

One argument urged in defence of the doctrine of an immediate eternal heaven or hell was that they could not afford to lose it as a restraint from vice, while on ordinary minds the idea of a perfection and blessedness for them would have practically no influence whatever. But even if it were right to keep up a belief in heaven and hell for economic purposes as a sort of supernatural police regulation, had it had on the average mind constituted a motive to virtue so potent as was here taken for granted?

That belief had been before the popular mind for centuries, and he feared its practical results—he feared they must acknowledge that they had been of the slenderest. To the criminal class the dread of the policeman and the jail was an immeasurably more potent restraint than the dread of future retribution; and as regards the class to which most of them belonged, did not experience show that the sweets of present indulgence proved irresistibly more attractive than the most glowing pictures of heavenly happiness; and was not the dread of poverty, loss of worldly position, and respectability more powerful than the most alarming representations of the future woes of the lost?

But even if by hope or fear of individual salvation or damnation a man's conduct was influenced, was there not this serious objection, that such a motive could not be regarded as either moral or religious. Religion did not mean to get men to act in a particular way, but to get them to act from spiritual and religious motives. The promises of happiness or threats of future retribution, if they had any influence at all, tended, by stimulating motives of cowardly fear and selfish desire, to deteriorate and degrade.

If love, and adoration, and reverance to the Being called God sprang not up spontaneously, then no effort of will, though men told them that it would save their souls from perdition, would force it to come.

The notion of a heaven of perfect happiness to be attained by each individual Christian soul at death was self-contradictory. What sort of a heaven of perfection would that be which was consistent with the knowledge of the continued misery and guilt of others? To leave those to their fate, and be content to be wafted away to some region of unbroken felicity, where the sorrows and sins, it might be, of the bone of their bone and flesh of their flesh should no longer be obtruded upon them—was that a picture of happiness possible for perfect souls? Did it find its nearest parallel on earth in noble natures; or must they not search for its earthly type rather among those whose affections had become ossified by self-indulgence, among the basest, meanest, and most odious of mankind? And could that which they condemned and despised here constitute the essence of future happiness of perfect souls?

No! Christian love know no individual heaven.

For good or ill, their spiritual fate was bound up with that of all others.

The learned Principal went on to maintain that it was no mere humanitarian theory or fantastic dream to hold that this world was not forever to be the home of evil; and that working for the realisation of the great divine purpose of the emancipation of the world from evil was a far more exalted and worthy endeavor than to be perpetually thinking of and preparing for going to heaven to escape forever from this world with its sins and sorrows.

Further, the preacher replied to the objections of those who urged that while individual immortality was a practical motive, the other was not: and pointed out, also, how in the glorious result each would participate. It was those who had spent their lives in efforts for the highest good of humanity, that were now raised to the highest pinacle of moral elevation.

Even Christ's blessedness consisted in his self-sacrificing death for the sanctification of mankind. They would find their salvation, therefore, not in seeking the welfare and safety here or hereafter of their own petty individual selves, but in living and acting in the spirit of the aspiration, "Thy will be done on earth."

Animated by such a spirit, a man could never be unprepared or be very far away from heaven. Let death come when it might or carry them whither it would, in that awful hour he, and he alone, could stand calm and fearless before the dread mystery of the future who had centered the hope and aspirations of his life on the fulfilment of the glorious prayer, "Thy kingdom come; thy will, O God, be done on earth."

THE REVISED NEW TESTAMENT IN RELATION TO PROPHECY.

REV. WILLIAM MAUDE.

It may safely be asserted that no event in connection with English literature has, for many years past, excited so deep and widespread an interest as the publication, on the 16th of May, 1881, of the Revised Version of the New Testament, upon which a number of the most eminent scholars, not only in Great Britain, but also in America, have spent no less than ten years' patient labor. The publication of Lord Beaconsfield's "Endymion," of Tennyson's "In Memoriam," of the novels of Charles Dickens, of John Henry Newman's "Tract XC.," of Lord Macaulay's "History of England;" or, to go a little further back, the appearance in brilliant succession of the works of Sir Walter Scott and the poems of Lord Byron—all these were the occasions of no small sensation in the literary world; but the curiosity which they excited in the general public, the universality of the interest which they awakened, and the extent of the circulation to which they at once attained, were insignificant indeed as compared with that which has resulted from the appearance of this, the most momentous issue during the present century of that most powerful of modern instrumentalities—the Press.

The year 1881 may present, hereafter, many claims to be considered memorable, but none, we think, will stand out more distinctly, none will assert that claim with less challenge than this—that in that year the Revised Edition of the Authorised Version of the New Testament was given to all English-speaking peoples.

And this fact—for that it is a fact will hardly be called in question—is surely a grand and reassuring testimony to the unique position which the Inspired Word, as translated for our use into our English tongue, still occupies, and the Divine authority which the Christian revelation still commands, in this our highly favored land. For, let us remember, it is not any fresh revelation, a fifth Gospel, or a new Apocalypse, or even an additional Epistle of Paul, or Peter, or John, the appearance of which has been so impatiently anticipated, and is now so eagerly received and so anxiously perused and scrutinized.

It is, after all the old book essentially which has been in our hands and in the hands of our fathers for more than two centuries and a half; and all this eagerness and anxiety arises from a desire to ascertain how certain paragraphs and sentences have been modified, how some small inaccuracies have been removed; how, in a word, while still listening with reverent ear to the Divine Voice with which we have been familiar from our very childhood, we may perchance no longer miss here and there a word of the sacred utterance, or fail to catch its very tone and emphasis. In other words, all that the revisers have, in the good providence of God, been called upon to do for us is, not to set forth as newly-furnished the table at which millions of God's children have so long eaten and been satisfied, but simply to gather up the crumbs of heavenly truth and consolation which may have fallen from it, that nothing be lost.

And the universality of the interest which has been called forth by this revision is strikingly brought home to our minds, when we observe from how many special standpoints the book is criticised, and with what diverse objects the work accomplished is tested, and either approved or condemned. By the Jew, from an antagonistic position, it is regarded with interest, because it is assumed "the New Revison will bring home to Christians the many imperfections of the book they have almost worshipped. Christians will find that sayings hallowed by the dearest associations of youth and age, joy and suffering; phrases which have imbedded themselves in their literature; supposed utterances of Jesus himself, are not even found in authoritative copies of the original. In brief, that the book, hitherto surrounded by a halo of divinity, is reduced, by the mere fact that it admits of criticism, to the level of an ordinary work that can be compared and revised and amended."—*Jewish World.*

By the Romanist the Revised Version is regarded with interest and approval, because it exhibits a "decided approximation, in a multitude of instances, to the rendering of the Catholic Vulgate. Which tends to show—as the revisors have not taken the Vulgate as a guide, but have nevertheless in so many instances reverted to its renderings and forms of expression—how great is the value of St. Jerome's version, and of the translations based upon it."—*Tablet.*

By the man of letters, again, the chief interest felt is many instances is, it is to be feared, to judge of the literary skill with which the work has been accomplished, and how far the pleasant rouds of the old version has been retained or sacrificed to the demands of faithfulness. And so we might go on to specify the special interests excited in the Biblical critic, the systematic theologian, and the maintainers of various peculiar doctrines and theories, to discover how far it may serve to support their adopted opinions.

That this should be the case is no just cause for either surprise or animadversion; nor will it, we trust, be deemed out of place if, in these pages, we briefly direct attention to the new Revised Version in relation to the great subject of unfulfilled prophecy, and endeavor to show how, in many instances, it places the unlearned English student in a better position to apprehend the mind of the Spirit, in his gracious office of showing to God's people "things to come."

One of the first passages to which I instinctively turned, when the idea of making this investigation dawned upon my mind, was Matt. xiii., the well-known cycle of parables in which the history of the "kingdom of heaven" in mystery is so comprehensively set forth. Here in verse 40, and again in verse 49, we have in the Authorized Version the misleading phrase, "the end of this world," instead of "the end of the age," which is unquestionably the more correct translation of the Greek, besides being supported by the internal evidence. This error, we regret to find, is retained in the text of the Revised Version; still it is something gained that the correct rendering, "the consummation of the age," is, in both places, given in the margin. Why it was not adopted in the text it is difficult to understand, except on the ground that the revisors, though accomplished scholars, were not students of prophecy; here, therefore, we seem to have an instructive instance of the unconscious bias from which even the most competent and conscientious translators are never wholly free.

In another of our Lord's prophetic parables, that of the ten virgins (Matt. xxv. 1-13), several not unimportant alterations have been made, and we will therefore quote the Authorized and Revised Versions in order that they may be more readily compared:—

AUTHORIZED VERSION.

"Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you, but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterwards came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of Man cometh."

REVISED VERSION.

"Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps (margin 'torches'), and went forth to meet the bridegroom. And five of them were foolish, and five were wise. For the foolish, when they took their lamps (margin 'torches'), took no oil with them: but the wise took oil in their vessels with their lamps (margin 'torches'). Now while the bridegroom tarried, they all slumbered and slept. But at midnight there is a cry, Behold, the bridegroom! Come ye forth to meet him. Then all those virgins arose, and trimmed their lamps (margin 'torches'). And the foolish said unto the wise, Give us of your oil: for our lamps (margin 'torches') are going out. But the wise answered, saying, Peradventure there will not be enough for us and you: go ye rather to them that sell, and buy for yourselves. And while they went away to buy, the bridegroom came; and they that were ready went in with him to the marriage feast: and the door was shut. Afterwards came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know not the day nor the hour."

1. Here we observe, in the first place, an alteration in the terms of the midnight cry, which, instead of "Behold, the bridegroom cometh; go ye out to meet him," now reads, 'Behold, the bridegroom! Come ye forth to meet him." A change which in its sharp sententious brevity not only conforms to the reading of the most ancient manuscripts, but emphasizes the imminence of the bridegroom's appearance.

2. Again—an apparently small but really very important change is the introduction, from the margin, into the text, of the rendering, "our lamps are going out," in place of "our lamps are gone out;" indicating as it clearly does the fact, essential to the correct interpretation of the parable, that the lamps of all the virgins were originally alight, and that even at the midnight hour those of the foolish were only "going out"—not actually extinguished.

3. Lastly, the omission, on the authority of the three most ancient manuscripts, the Sinaitic, the Alexandrian, and the Vatican, of the concluding words, "Wherein the Son of Man cometh," is not without significance and advantage, inasmuch as the parable refers chronologically, not to Christ's glorious epiphany, but to his previous coming into the air to receive his waiting saints. It is of this event that we know not the day nor the hour.

In Matt. xxiv. 3 we find the first instance of the use of that important Greek word *parousia*, which occurs no less than twenty times in the New Testament, and is, in the Authorized Version the misleading phrase, "the end of this world," instead of "the end of the age," which is unquestionably the more correct translation of the Greek, besides being supported by the internal evidence. This error, we regret to find, is retained in the text of the Revised Version; still it is something gained that the correct rendering, "the consummation of the age," is, in both places, given in the margin. Why it was not adopted in the text it is difficult to understand, except on the ground that the revisors, though accomplished scholars, were not students of prophecy; here, therefore, we seem to have an instructive instance of the unconscious bias from which even the most competent and conscientious translators are never wholly free.

The peculiarity of the Greek word is that it almost invariably expresses not only the arrival of a person, but his subsequent presence after having arrived. Hence we have no English word which fully expresses its meaning. "Coming" or "arrival" expresses the first half, so to speak, but omits the second half, while "presence," though it brings out the second, passes somewhat too lightly over the first; yet, inasmuch as "presence" assumes the antecedent "coming," it is by far the preferable word.

IOWA CONFERENCE REPORT.

The Christian Association, of Iowa, convened at Irving, according to previous notice, on July 7, 1881, under very unfavorable circumstances. Allan Chown, aged eight years, nephew of Bro. G. R. Chown, fell into Salt Creek and was drowned, about six o'clock on Thursday evening. That evening and most of the next day were spent in recovering his body from the swollen stream, so the first service of the conference was a funeral—discourse by Bro. H. V. Reed, who with Bro. J. M. Stephenson and Bro. Whitesett, presented the gospel in its simplicity and beauty throughout the meetings.

Brethren Wm. Brayton, J. B. Corbaley, M. A. Newcomb, and J. B. Adams, were also present, and though they did not preach, did much to enliven and instruct during our social meetings.

A call of the Association for business showed that representatives were present from the following points, viz.: Marysville, Trace, Dresden, Gifford, Nowel, Crescent City, and Irving. No business of importance was done except granting letters of ordination to Brethren John B. Corbaley and J. B. Adams.

The meeting was continued over the second Sunday, and although the terrible rain storms and floods prevented many from coming, that otherwise would, it kept nearly all who came at first from getting away until the meeting closed.

I heard but one opinion, and that is we had a good meeting. Will brethren throughout the state make an effort to be at our annual meeting. Only good can result from these meetings, if engaged in in the spirit of our Master.

JOHN FITZ,
Sec'y pro tem.

Under the influence of the mighty friendship of Jesus, every form of sin has been conquered; suffering and anguish have been met with martyr-like patience; poverty has been borne with courage and hope, insult with meekness, bereavement with a smile, care and toil with a song, and sacrifice with open arms. It has armed weakness with strength, despair with hope, and indolence with energy. By it, noble-souled men and delicately-fibered women have joyfully suffered the loss of all things, that they might lay claim to this Friend of friends. Ah, blessed friendship! Blessed Lord Jesus!

Poetry.

O IF CALM!

S. ROXANA WINCE.

O of calm hearts of Jesus,
We might rest our weary souls,
Of what brightness it would cause us!
How base passion's waves control!

In that refuge, safely hidden,
All are covered from the storm;
Fly ye sinners! Love hath bidden!
Seek the fleet, where none can harm.

Communications.

THE GREAT TRAGEDY AT WASHINGTON—CAUSE AND EFFECT.

Editor Post:

Allow one of your constant readers space enough to suggest that the *Post* has scarcely displayed its usual accuracy of statement in saying editorially in its issue of the 5th inst. that "we have no class of people who tolerate assassination—no class of teachers whose disciples are conspirators."

In writing thus were you not oblivious of the well-known meeting of American citizens convened in the Bowery, New York, March 15, 1881?

The declared object of that meeting was openly proclaimed. It was "to exult over the Czar's assassination" and to clamor "for bloodshed as the political panacea." I quote from its proceedings, resolutions, etc., briefly as cited in the new work just issued from the press of E. J. Hale & Son, 17 Murray street, New York, entitled "Magruder's Reply to Ingersoll's Lectures," etc., which you have favorably reviewed in your columns. On pp. 90-96 the author cites from one of his lectures Mr. Ingersoll's avowal of sympathy with the Nihilists, saying:—

"My sympathies cluster around the point of the dagger."

The preamble and resolutions are recited, to show that assassination and bloodshed are the necessary means, to support all existing governments among men to reduce them to nothing and to substitute, in their place, the savagery, crime and ruin of universal destruction. They solemnly resolved as the results of what they call "the Gospel of Faith of the Nihilists"—"In the name of Humanity" and as "The philosophy of Nihilism" as follows:—

"This gospel admits of no half-way measures and hesitations. The old world must be destroyed and replaced by a new one." * * * * *

"Now the beginning of all these lies which have ground down this poor world in slavery is God. Tear out of your hearts the belief in the existence of God." * * * * * The first lie is God—the second lie is Right. You must destroy everything which exists in the shape of *state* or *social* organization. Our first work must be destruction and annihilation of everything as it now exists. You must accustom yourselves to destroy everything. The good with the bad. * * * * Take heed that no ark be allowed to rescue any atom of this old world which we consecrate to destruction."

Among the resolutions unanimously adopted was the following, addressed to their colleagues in Russia:—

"Brothers we approve your actions—we approve your methods. Between you and your oppressors there can be no truce—kill, destroy, assassinate, annihilate even to the very germ your aristocracy. Have for them no feeling of love for they are incapable of that noble emotion."

Such is the official record of Nihilism, European and American. Can we then truly say:—

"We have no class of people who tolerate assassination," etc.

It already appears that the assassin Gitoau has been an Oneida socialist and a European communist and although it is said that he has declared against Ingersoll it is very probable that statement is incorrect as one with such antecedents and associations is not likely to have played the role of adversary to Col. Ingersoll, with whose course and career he would on the contrary be naturally "in sympathy." Mr. Ingersoll does not say otherwise—as he would be almost sure to do, if the man was really by profession "an orthodox Christian," for whom we know Mr. Ingersoll cherishes the strongest antipathy.

Ex. Editor.

Is it not surprising to see with what persistence the scribes and editors and even preachers of this day deny the charge that the world is daily growing *worse* instead of better and is hastening rapidly to its predicted doom? They do this in spite of the express testimony of Scripture—*that* "in the latter days men shall wax worse and worse, deceivers and being deceived" and of the lessons of daily experience and observation around us. All such are ready to join in the peace and safety cry and to utter derisively the question, "Where is the promise of his coming?"

In proof of this I send you the enclosed article, offered for publication to the Washington *Post*—and declined by it. It was, I suppose, too "strong meat" for his readers. If you can make room for it in THE RESTITUTION, it may serve as an indication of the present ominous signs of them in which we live.

JOHN MARK.

"THE END OF THE WORLD," OR "LAST DAYS."

F. HOYT.

The religious and secular papers are constantly speaking with contempt of those who they say believe the end of the world is near. They suppose that all who believe the second advent nigh at hand must necessarily hold that the end of the globe by fire, with the destruction of its inhabitants is just as near.

The ministers of the various sects who understand the original should have instructed the people that wherever the phrase "end of the world" occurs in the Bible it means the end of the age (*aion*)—the end of the *ge* (earth) or *kosmos* (world) is never spoken of in that book. The New Revision in the margin, renders this phrase in every place "consummation of the age"—this Christian age.

Then there will be gathered out of the field, world or kingdom, the tares—all things that offend and them that do iniquity, so that the righteous can shine with immortal bodies, "like the sun in the kingdom of God."

The "last days" appear to me to mean the same as this age or Christian dispensation. Paul writes to Timothy (iii. 1), "In the last days perilous times shall come," and then enumerates the crimes of that season when men who have the form of godliness deny its power.

Again he writes, 1 Tim. iv. 1, "The Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of demons."

Are not all agreed that we are living in these times? and that these teachings of demons and seducing spirits and great departures from the faith have occurred before us?

Peter's testimony is very similar. He says: "Knowing this first that there shall come (not has come) scoffers, walking after their own lusts," and this shall be "in the last days."

These scoffers are the same class that Paul writes to Timothy about.

They say, "Where is the promise of his coming," etc. Was this scoffing all fulfilled at the destruction of Jerusalem? or has it not been signally fulfilled in our day as the second coming has been proclaimed as approaching?

"Last days" covers the whole of the Christian dispensation, and yet the personal coming of Christ has only been scoffed at when the subject has been agitated as it has been during the last fifty years. It was in the beginning of the last days that God "has spoken to the world by his Son," while we are living near the end of the age. Then if the last days are now, and the scoffing at the near personal coming is going on now, as we know it is, then the "heavens and earth that are kept in store and reserved unto fire against the day of judgment and perdition of ungodly men," are the literal heavens and earth, and they are reserved unto literal fire in the great day of the Lord's coming and reign.

To what extent the fire will prevail on the earth's surface we are not informed. We are told it will be "the perdition of ungodly men."

A lake of fire is spoken of in Rev. xix., where the beast and false prophet are cast after the last great battle of Christ and the saints with them; also a lake of fire at the end of the thousand years, where the second death, or perdition of ungodly men, will take place.

The intelligent infidel might reasonably object that it would be a flagrant violation of the laws or interpretation of language, to speak of the original creation of the world "by the word of God and the overflow of the same world and its people by the waters of a literal flood, and then spiritualize the same earth that is reserved unto fire, and say it means the destruction of Jerusalem.

The passage should be wholly spiritualized or wholly literalized. Either it was a spiritual heavens and earth that was created in the beginning and a spiritual deluge that happened in the days of Noah, and the heavens and earth which are now reserved unto fire, are spiritual heavens and earth reserved unto spiritual fire, and the coming of the Lord spoken of in the same connection, and the perdition of ungodly men are a spiritual coming and perdition; or they are all literal.

If the new heavens and earth and the second coming of the same Jesus who ascended visibly into the heavens are spiritual in this very prosaic passage of Peter, then the new earth of Isaiah and John may be turned into a figure of speech, and the true coming of the Lord be spiritualized, as it so often is, out of all the inspired writings.

It is true the earth shall abide forever, but equally true and consistent that God, as Paul quotes from Psalm xci, "laid the foundation of the earth and the heavens, and the work of his hand," and they shall be changed into new heavens and earth. "Behold I make all things new." The groaning creation shall be delivered from its bondage of corruption, etc.

Although "the elements shall melt with fervent heat," the earth also, and the works be burned, yet "according to promise we should look for new heavens and earth wherein dwelleth righteousness."

Letter Drawer.

Editor Restitution:

Let me say through THE RESTITUTION that I am now living at Bethany, Harrison Co., Mo., where my old acquaintances can address me.

I will gladly answer all letters sent me, to the best of my ability, both in answering Scriptural questions, or in relation to this part of the country. I moved here because it is a county-seat, and business is not so overdone as in the place I moved from,—the second county seat of here.

A few more moves and the last move comes—the grave. After that is the great unknown. No one has returned yet, but I expect one to return to make it known. Let us so live that we may be called to assist that One in making all known to "all the families of the earth" according the gospel preached to Abraham, by the oath of the everliving God, which is sure and steadfast.

May we all prevail and assist in the blessing and thus ourselves be blessed.

J. S. LAWYER.

BOULDER CITY, Col.

Editor Restitution:

Being a long way from home and friends (my native state being Pennsylvania) I feel the need of THE RESTITUTION, there being no believers here that I know of. I think there is more spiritualism, skepticism and infidelity here than any other place I have been in, and yet if a host of synagogues is any criterion Boulder is of all places I have not most righteous. I am satisfied that the people are as they were in the days of Noah; they know not that the Lord is coming and the kingdom is at hand.

Let us who are of the day watch and be sober, and hope unto the end, for the favor that shall be brought unto us at the revelation of Jesus Christ. I want to do something for THE RESTITUTION soon.

F. M. DOLPH.

DALLAS, Oregon.

Editor Restitution:

Your most welcome paper is all the preaching we have here. We are cast away in far-off Oregon, where the people are all of the world, and when we read of your good meetings it makes us feel as though we were forsaken, but I trust when the Lord comes we will be gathered the same as those that have had a better chance.

I am young in the precious cause, but am doing all I can to learn. I have to learn all I know from your paper and the Bible as there is no church within thirty miles of where we are.

ALICE PLUMMER.

News Items.

ST. PETERSBURG, July 29.—Thirty houses belonging to Jews, in the villages of Borispol and Birkan, in the Government of Poltava, Russia, have been destroyed. The troops fired upon the rioters, killing four.

BERLIN, July 29.—There are great demonstrations every night against the Jews at Hammerstein, West Prussia, and further excesses are feared. The gen d'armes are powerless. There were similar riots at Baerwald, Pomerania, Tuesday, when a quantity of Jewish property was destroyed.

People who are ready to part with their hearts while keeping their money, are not the sort Jesus wants. The rich ruler wanted to become a disciple on such terms, but our Lord would not accept the offer.

Brevities.

Lieutenant Condor has advocated that the site of the crucifixion is a knoll north of Jerusalem, near Jeremiah's grotto, called the "Place of the Stoning." He has sent to London a plan of a Jewish tomb of the Herodian period near this knoll, and he asks, "Can this be the new sepulchre in the garden?"

The Goddess of Reason, which was placed upon the church altars by the revolutionists of '89 in France, and paraded through the streets of Paris to receive the cheers and obeisance of the mob, was an effigy modelled upon the face and figure of a woman of great beauty. A report now comes that the model has just died in France at the age of ninety nine years, and that her late years were devoted to rag picking.

Those persons who are fond of tracing great events to small causes may find a strong instance in the death of the late ex-Prince Imperial of France. He was very agile, and would unquestionably have vaulted into his saddle, with an excellent chance of escaping from the Zulus, but the leather of the saddle flap (probably supplied by a fraudulent contractor, whose nefariousness was overlooked by a careless store inspector) tore in his hand, and a piece of rotten leather perhaps changed the fate of empires.

Alphonso XII. of Spain has known how to profit by his stay in Paris. The Jews applied to the Ambassador of his Catholic Majesty at Constantinople, asking whether it would be possible for them to return to the Peninsula, not individually, which they already have the right to do, but perhaps to the number of thirty, which would bring back into the Peninsula some of the families who abandoned it at the end of the fifteenth century, plundered and persecuted. On the arrival of the telegram from Constantinople the young king cried that the gates of Spain were wide open to those whom she still considers her children. "Scarcely anything happier than this could happen to us," said the king to his ministers. "What a glory for me if I can thus efface the disgrace bequeathed to me by my ancestors!"

An escaped criminal struck dead by lightning is the remarkable burden of a dispatch sent by the authorities at Knoxville, Tenn., on July 16th, to Chief Brooks of the Secret Service Division at Washington. It states that Mabe M. Morrill, the counterfeiter, who escaped from the officers on July 12th, at Morristown, Tenn., was struck dead by lightning on Wednesday last while lying out in the woods to escape being rearrested, and was buried the next day. It is the rule in society to scoff at the idea that such events are judgments of God; but it is certain that while the divine long-suffering permits some men to live long who are very wicked, yet others fall suddenly as by a stroke, and that without remedy. Prov. xxix. 1.

San Francisco Chronicle.

A MYSTERY OF SAN JACINTO MOUNTAINS.

The San Jacinto Mountains are located in the northeastern portion of San Diego county, and form the southern boundary of the San Gorgonio Pass. The region is a very wild and rough one, and extremely difficult to explore. There exists in one portion of these mountains a natural or supernatural curiosity, the source of which has never yet been explained, although many attempts have been made to solve the mystery. At irregular intervals a heavy report resounds through the region, which can be likened only to that of the largest cannon intensified tenfold. The concussion produced is such as to wake a person from the soundest sleep, shaking and rattling everything in the house more than is done by any ordinary earthquake. Sometimes days elapse between these reports, and on other occasions as many as three or four are heard in one night—that being the favorite time for their occurrence. This irregularity has operated to defeat all efforts made to discover the exact locality of the phenomenon. By the Indians of the regions this is called "Tah-quish," or the devil. They have many traditions concerning it, and manifest the utmost reluctance to make any search for the exact spot. One old Indian, supposed to be upward of a century in age, claims to have accidentally discovered the spot one day while hunting in his younger days. He described it as simply a dark tunnel running into the mountain, and having the appearance at the entrance of having been exposed to much heat. Many efforts have been made and large rewards offered to this Indian to conduct some white man to the place, but without success.

THE RUINS OF NINEVEH.

The Biblical statement, "Now Nineveh was an exceeding great city of three days' journey" (Jonah iii. 3), receives some illustration at the hand of Mr. Hormuzd Rassam: "There were four sites of the royal Assyrian residence discovered on the left side of the Tigris, in what was considered Assyria proper, and which were in the time of the preaching of the prophet Jonah, within the metropolis of Nineveh. These are Kuyunjik, Nebi Yunis, Nimrud, and Khorsabad. There are other important ruins within what I consider to be the radius of that 'great city,' such as Yarimja, Balawat, Karamlais, Bah-shika, and Shaikhan. Taking the oblong distance of these different ruins together with Kuyunjik and Nebi Yunis on the western limit, Nimrud on its southern border, and Khorsabad on its northern side, makes the size of the old city around about sixty miles, or three days' journey, as it is mentioned in Holy Writ; because twenty miles are reckoned in that country, according to the traveling of a pedestrian, about a day's journey. In all these mounds there have been discovered Assyrian remains; and at Balawat especially the famous bronze gates and temple dedicated to the god of war by Assur-nazir-pal. There are, besides these mounds, several others, scattered all over the above-mentioned space, which must have been formerly temples, or watch towers to guard the several quarters of the great town, with gardens and orchards enclosed."

THE REPLY TO INGERSOLL.

There remain on hand unsold as yet about 400 copies of my Reply to Ingersoll. These will probably be sold eventually in small quantities. Meantime it appears by bills rendered that postage, express and advertising charges, show an excess on our part of about $50 in these expenses over actual receipts to date. This sum it is desirable to pay while awaiting further receipts from sales, and as several brethren have requested me by letter to keep them and others informed in this contingency, with a view to prevent our being brought into debt by the work, I think it best to do so by this medium. Those who may contribute to this object will be reimbursed to the extent of proceeds of sales yet to be made, which I hope will be in full. It has been very gratifying to know that the reply has proved quite satisfactory to the brotherhood, as many have declared.

Fraternally submitted.

A. B. MAGRUDER.

If we begin to idolize the things that are seen, we shall soon degenerate and turn aside from God. How easily we may spoil a blessing! Two friends gathered each a rose; the one was continually smelling at it, touching its leaves and handling it as if he could not hold it too fast; you do not wonder it was soon withered. The other took his rose, enjoyed its perfume moderately, carried it in his hand for awhile, and then placed it on the table in water, and hours after it was almost as fresh as when it was plucked from the bough. We may doto on our worldly gear until God becomes jealous of it, and sends a blight upon it; and, on the other hand, we may with holy moderateness use these things as not abusing them, and get from them the utmost good which they are capable of conveying to us.

ANNOUNCEMENTS.

NORTHERN INDIANA CONFERENCE.

The Annual Conference of the Churches of God in Northern Indiana will be held at Argos, Marshall Co., Ind., and will commence on Thursday, September 8, 1881, at 7:30 p. m., and continue Friday, Saturday, and Sunday the three days following. Public services will commence at 10:30 a. m., on Friday and other appointments will be made as shall be thought most advisable. A general attendance is requested, as the desire of our brethren, as has been expressed, is to have one more good meeting, at least, before the close of this dispensation. Argos is on the Michigan City, Peru, and Indianapolis railroad, eight miles south of Plymouth, the County-seat of Marshall County. Let it be our prayer that we may meet in the fulness of the gospel of Christ.

BY ORDER OF COMMITTEE.

I will preach as follows: At brother Guffin's the 3d Sunday in September, at Gospel Grove the next Sunday, at Dundee, Blackford Co., Ind., the next Sunday, in brethren Elton's neighborhood, south of Delia, O., the next Sunday, at Raisin, Mich., as brother L. C. Chase may appoint the next Sunday, at Buchanan, Mich., the following Sunday.

J. M. STEPHENSON.

The Lord willing, I will be at Bro. Moore's, in Illinois, on Friday nights before the fifth Sunday in July, and hold meeting over Sunday. August 8, I am to have a discussion with a Baptist minister at the same place, at Walls school house, south of Paris, Edgar Co., Ill. Following are the propositions:

Resolved, That the Bible teaches men and women (or sinners) are born of God in this life, and must possess everlasting life before they can believe in the Lord Jesus Christ.

G. W. Pain affirms, J. S. Hatch denies.

Resolved, That the Bible teaches Christ will come and set up His kingdom on this earth.

J. S. Hatch affirms, G. W. Pain denies.

I expect to spend the rest of August in Illinois as the brethren may appoint.

J. S. HATCH.

The Church of God of Montague and Wise Counties, TEXAS, will hold their annual Conference at Valentine Springs in Montague County, commencing Friday, August 12, 1881, at four o'clock, P. M. The place of meeting is four miles south of Forestburg, sixteen miles south of St. Joe, sixteen miles southeast of Montaguetown, thirty miles west of Gainsville, and twenty miles north of Decatur. We invite every body that feels an interest in the word of God to come over. Brethren coming from a distance will go to brethren Hodges, Grimes, or Sowers, who live near the meeting place. We want all the preaching brethren we can get. Any preaching brother who can come will please address me at Sunset, Wise Co., Tex., and we will help him come.

T. T. DOYAL.

The Annual Assembly of the Church of God will commence on Friday, Aug. 5, at the house of the brethren in Winchester, Va., and continue over Sunday, which will be the first Sunday. All of the Abrahamic faith, and the people in general are respectfully invited to attend. All from a distance will please notify the writer in due time, and we will meet them at the R. R. depot, and take care of them during the meeting, and longer if they will stay, as we love the communion of the brethren in Christ.

N. J. MORMAN.

The Piedmont Advent C. C. will meet with the church at Tabernacle, Caldwell county, N. C., Aug. 4, and continue three days. Tabernacle is 18 miles from the R. R., Hickory being the nearest depot. Persons coming on the cars will go from Hickory to the conference by means of private conveyance.

JACOB J. HARSHAW, Sec.

I will meet with the brethren in their general Conference at Winchester, Va., Aug. 6 and 7, and remain till the 12th, and then will meet with the brethren at Baltimore as they may arrange the following Sunday, or Aug. 14th.

G. M. MYERS.

BOOK LIST.

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THOU HAST SUFFERED FOR ME.

W. L. CROCKETT.

Thou hast suffered for me;
Even thou who dost heal,
In temptings, in sorrow,
Thou hast felt as I feel.

Thou hast suffered for me;
Thy poor weary head,
Found never a resting place
Till thou wert dead.

Thou hast suffered for me;
When mockers did bow
To thee with the cruel thorns
Circling thy brow.

Thou hast suffered for me;
I never may know
In my dark bitter hours,
The depth of thy woe.

O Savior, O Christ,
Strengthen thou me;
And e'en unto life itself
I'll suffer for thee.

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Communications.

ISRAEL AND THE CHURCH.

NUMBER NINE.

J. CAMERON.

THE PROMISES MADE TO ABRAHAM.

The principal of these are the following:—

1. "To thee and to thy seed will I give this land."

2. "In thee shall all the nations of the earth be blessed."

3. "Thy seed shall be as the stars of the heaven for multitude. Gen. xii.; xiii.; xv.; Gal. iii.

Notice that in the first promise Abraham is to have personal possession of the land. It was thus that Abraham understood; for when God said to him on one occasion, "I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it"—he asked, "Lord God, whereby shall I know that I shall inherit it?" And so Stephen understood it, for he said that God had "promised that he would give it to him for a possession." And the apostle writing to the Hebrews, says:—

"By faith Abraham, when he was called to go out into a place which HE SHOULD AFTER RECEIVE FOR AN INHERITANCE, obeyed."

But during Abraham's lifetime he never received possession of the land thus promised. He had to purchase a burying place in it for his wife; and it is further testified that "God gave him none inheritance in it, no, not so much as to set his foot on;" and also that "by faith Abraham sojourned in the land of promise, as in a strange country dwelling in tents with Isaac and Jacob, the heirs with him of the same promise." "These ALL died in faith, not having received the promises." Abraham's possession of the land is therefore reserved for a future time.

But this promise of the land is also made to Abraham's seed. In reference to this promise of the inheritance Paul, in writing to the Galatians, says:—

"To Abraham and his seed were the promises made. He saith not, And to seeds as of many; but as of one, and to thy seed, which is Christ."

That the promise here referred to is the land may be seen from the fact that Paul was speaking of a promise which God had confirmed by a covenant—And this I say that the covenant which was confirmed before of God in (or unto) Christ, the law which was 430 years after, cannot disannul, that it should make the PROMISE of none effect. This has clearly a reference to Gen. xv. 7-18, where the promise of personal possession of the land is confirmed by a covenant.

Again, speaking of the same thing, Paul says:—

"If the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise."

The Christ and Abraham are thus seen to be the future lords paramount of the land promised, which will then constitute the groundwork of that *Kosmos* or Divine ORDER of things to be established on the earth and otherwise designated "the kingdom of God." This naturally introduces the promise concerning the blessedness of nations which we now look into.

"In thee (Abraham) shall all the nations be blessed."

This is an explicit promise concerning NATIONS. The Bible contains promises to individuals simply as individuals, but such promises are not to be confounded with the promise made to Abraham concerning "all the NATIONS of the earth." When God says nations it is the only safe course to conclude that he means nations. The nations of the earth, then, are to be blessed in, or through, Abraham. No nation has as yet realized this promise. The most enlightened and best governed nation in Christendom cannot with anything like truth be characterized as blessed, and it is only when the promise of personal possession of the territory shall be fulfilled to Abraham himself that the true blessedness of the nations shall be enjoyed, because then only will a righteous government be established in the earth when the Son of Man shall have come in the clouds of heaven and when all PEOPLE and NATIONS and LANGUAGES shall serve and obey him—that is when not merely all people considered as individuals, but when all NATIONS properly so called shall be subjected to the Divine sway of the Messiah and his saints.

The next promise to be noticed is—

"Thy seed shall be as the stars of the heaven."

In reference to this numerous seed of Abraham God said:—

"Thy seed shall be a stranger in a land that is not theirs."

This was Israel in Egypt, the natural seed of Abraham, whose history from that time to the present is unparalleled in interest, by anything in universal history, and only to be transcended by the glorious future in store for them in the purpose of God.

Reverting to Gal. iii. it is evident that the only inheritance promised to Abraham and his seed the Christ, is the land of Canaan from the Euphrates to the Nile. They who are Christ's are Abraham's seed and heirs of this inheritance and all that it implies. What it implies will be seen in the sequel. In the meantime let it be noted that the inheritance of the saints is that promised to Abraham, and that Abraham had no promises of any inheritance but the territory above named. On the other hand the natural seed of Abraham were to become the peculiar nation of Jehovah whom he should deliver from Egyptian bondage with judgments on their oppressors.

There is thus, in these promises to Abraham, a clear distinction between the two classes,—the descendants of Jacob in their national capacity, and the individuals of that nation who had the faith of Abraham, either under the Old or New Testament order of things. In other words the Divine nation of the past and future; and the One Seed, the Christ, with those who are his, the heirs with him, of the promised inheritance.

THE APOSTLE AND HIGH PRIEST OF OUR PROFESSION.

W. L. CROCKETT.

Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession. Heb. iii. 1.

The Hebrews could not consider a more sublime and God-like character, than that of Jesus as Apostle. They must have realized that his message was indispensable to the gracious plan of the salvation of our race. They must have seen vividly the scenes of his Apostleship, clustering around the agonizing scene on Calvary, and they must have been imbued with the essentiality of keeping inviolate the teaching of their Apostle, as it was embodied in the "things concerning the kingdom of God, and the name of Jesus Anointed," from the corrupting influence of the traditions of men.

Christ is the exemplar of all his followers. They are exhorted to be perfect, even as he is perfect. They must believe, practice, and preach his Divine message of a kingdom to be restored to Israel; blessing the faithful of all ages. They must be meek, as he was meek, in order that they may inherit the promised blessing in the earth. Consider him? Yea we do all well to consider him who is the Sun of Righteousness. Whose words are replete with the radiance and warmth of love. Whose life is the purest incense from the altar of God. Whose truth presents the only tangible, glorious, and complete system of life and immortality.

Who is worthy to be compared with him among the apostles of the various creeds which men have invented? Seek the annals of history and but one perfect character is found, and that is the lowly Nazarene, the man of sorrows, and acquainted with grief, yet withal the Savior of the world, the Son of the living God.

Having such an Apostle for our profession—which is by far the noblest of all professions; how much it behooves us to guard carefully his precepts; to set our whole affection on the beautiful things of the kingdom of God, his glorious message, heralding peace on earth, and good will to men.

Were we to lose through ignorance, unbelief, or willful perversion, what Christ came into the world to proclaim; we have lost all, and our lives, though the embodiment of worldly greatness, are miserable failures.

"In Adam all die, but in Christ shall all be made alive."

This is God's decree. None may escape it. If we neglect the "great salvation" of Christ Jesus our adorable and sublime Apostle, how shall we escape? Devise many ways, follow many teachings, steer the bark of life by the star of vain philosophy instead of the star of Bethlehem; what course is pursued, let all men realise fully, that there is but one straight and narrow way, and opening into that way but one door of life, whose lintels are stained with the blood of Christ; and beyond there is but one kingdom in which men may realize glory, honor, immortality, at the coming of him "whom the heavens must receive until the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."

And while we are considering in this brief, and therefore necessarily imperfect manner, Christ Jesus our Apostle, let us not forget the praise and adoration due his blessed name, as a faithful and just High Priest. How the heart swells with gratitude when we read those indescribable words of love—

"For in that he, himself, hath suffered, being tempted, he is able to succor them that are tempted."

Taking on him the seed of Abraham, made in all points like his brethren; he came bearing our infirmities, partaker of our griefs, weeping o'er our sorrows, enduring the agonies of death, that he might be its conqueror, and become a faithful intercessor at the Father's throne for frail humanity, whose cries of weakness awaken in his loving heart the chords that once did vibrate beneath the hand of sorrow, and that snapped asunder at the rude touch of Death, but thanks be to God, not broken forever.

Such an High Priest became us, holy, harmless, undefiled, separate from sinners; perfected through suffering.

In all things he was faithful to the Father who appointed him. Not shrinking through all the terrible ordeal. Having not where to lay his head, yet uttering the most touching and beautiful assurances of rest. Oft thirsty, oft hungry, oft weary, despised, rejected by his own, scourged, dying on the cross, and while there surrounded by enemies saying gently:—

"Father forgive them, for they know not what they do."

What a beginning for the office of Priesthood! Torn by wounds, with his own blood far above in preciousness all the blood ever shed on earth, streaming down his pierced side, what a picture of love boundless and Divine.

Such an High Priest is ours. He is not ashamed to call us brethren. We are the brethren of Christ unworthy as we are. We are joint heirs with him, we are partakers of Christ says the Apostle, if, if, we hold the beginning of our confidence steadfast unto the end.

Brethren, ours is no idle calling. We are not to be mere ciphers in the problem of human destiny. We have a work to do, that none other may do. Then for the sake of the great Apostle and High Priest of our profession, Christ Jesus our Lord, who so lived that men were constrained to glorify God, so let us live.

So let us work, (for the night cometh when no man can work) until the coming of him who is our life, our Savior, our all in all, the same yesterday, today, and forever—in character unimpeachable, in light unapproachable, in life eternal.

MACY, Miami County, *Ind.*
July 14, 1881.

Editor Restitution:

Having received an article from a brother in Missouri, taken from a German Baptist paper, called *The Brethren at Work*, said article written by T. W. Drennen, with whom I discussed the question of trine immersion at Argos last April, which contains such glaring misrepresentations that I ask room to correct them.

Mr. Drennen says that I admitted that he could prove trine immersion back to the days of the apostles, and that I said the apostles themselves were in error.

Now in reply to the foregoing, I want to ask if any man thinks the statement is true? I never made any such admission, and Mr. Drenner knows I did not. On the other hand I maintained that he could not find trine immersion mentioned before the days of Tertullian, who wrote about the beginning of the third century, nor did he find a single author earlier than that period, and this author condemns the practice.

We called Elder Drennen's attention to the exact words of Tertullian in regard to trine immersion, and he never attempted to disprove of them. This is the language in De Corona Militis, Sec. 3:

"Thence are we thrice immersed (*ter mergitamur*) fulfilling somewhat more (*amplius aliquid respondentes*) than the Lord has decreed in his gospel."

We said this, and we say it again, that if the history of trine immersion could be traced by the histories of the fathers to the very days of the apostles (which it cannot) it could be no proof, unless it could be shown that all the apostles practiced it, for there are other gross innovations that can be found to exist much earlier than it. I will further state that I can prove by the most reliable man who attended the discussion that no such admission was made on my part, that it could be traced to the apostles.

He further says: "I asked the gentleman to prove that sprinkling or pouring was ever practiced by the apostles, but he could not do it."

Now I flatly deny that he ever asked me to prove such a fact. He says "I could not do it." Certainly not, for the reason they never did it.

But has Mr. Drennen forgotten that I am not a Pedo-Baptist? He knows I am an immersionist, and therefore he never asked me to prove that which he knew I did not believe. I really wonder if that man Drennen ever has any lucid intervals.

In regard to the second proposition: "*Resolved*, That in death all things pertaining to man becomes unconscious," he says, "Elder Fenimore admitted the very point at issue. He admitted that there were angels in hell alive, but he attempted to prove that these angels were created beings, but never were possessed of mortality."

In reply to the above will say that I never assumed that there were angels in hell, either dead or alive, nor can he or any other man prove the same, and he knows that he is guilty of deceiving when he says that I maintained that view.

Now I will show how this same man contradicts his own words, not twelve lines below the above statement.

He says, "I told the Elder that they (meaning myself and brethren) were advocating the doctrine of the Sadducees, because they denied the existence of angels and spirits." Oh, Elder, how could you charge me with being a Sadducee when just a few lines above you say that I admitted there were angels in hell? I did not wonder that in the heat of debate you would contradict yourself, but I had supposed you would be able to write at least a dozen lines without such contradictions.

Consistency! thou art a jewel.

W. J. B. FENIMORE.

Monitory.

History of Twenty Rumsellers.

A writer in the *American Messenger* says:—

"During a period of twenty-five years, from 1830 to 1855, the writer remembers twenty individuals who were at one time or another engaged in the business of selling liquor at or near a little village in South California. Of that number fifteen failed in business, either while selling or afterwards. Five have died from the excessive use of ardent spirits, and six others were addicted to occasional excesses and have also passed away. Ten of their sons fell early victims to the appetite and fill drunkards' graves, while nine others have at different times been addicted to drunken sprees and are in the utmost danger of falling before the same dreadful habit. Ten of their daughters have been married to drunkards. Three of their sons are idiots or imbeciles, and there are other indications which to a close observer call to mind the denunciation of Holy Writ, 'Woe to him that giveth his neighbor drink, and maketh him drunken also.'"

N. Y. Witness.

Honesty In Living; or, Precept and Practice.

BY A CHRISTIAN MERCHANT.

The lack of genuine honesty on the part of many Christian professors in relation to the contracting and paying of their debts, is probably the greatest stumbling-block in the path of Christian progress at the present time. The time was when a debtor could be put in prison for debt the same as a thief is now incarcerated for stealing. We have outgrown that, but have we not gone too far in the other direction? Unless I am mistaken in my interpretation of Bible teaching it is as heinous in the sight of God for me to "beat" a Christian friend or worldly neighbor out of his property, as it is to deprive him of it by force or parliament.

The fact of Christian professors living beyond their means and so making others pay for their extravagance, is furnishing skeptics and infidels with more capital against Christianity than any other one evil.

I know of a widow who has a family of grown-up children and relatives, who also is a church member, and who supports herself and dependents mainly by her plausible address and Christian profession, which she uses as a means of getting in debt for house-rent, groceries, etc. She will live in a neighborhood until the rent has accumulated all she can make, and until every storekeeper in the neighborhood has refused to credit her longer, and then remove to another part of the city or into an adjoining one. She has lived in Brooklyn in different sections, in New York, Jersey City and Hoboken, and always leaves behind her all the debts she could possibly contract. She was never known to pay an honest debt if she could help it, and yet she supported grown-up children and relatives in idleness and comfort in that way. None of the churches to which she belonged ever even called her attention to her extremely sinful course of life, and as the reproach she brought upon the cause of Christ by her dishonest mode of living. She could give good religious testimony in social meetings, and always asked a blessing at the table.

There has got to be a great change on the part of those who are in authority in the administration of church government and polity, or the Church of Christ will lose more and more of the respect of moralists, as well as the better portion of those who are looking to the lives of Christians for an example, and as a help to the salvation of their souls. Most of our churches are none the less to blame because of the fact that their financial condition seems to them a good excuse for overlooking glaring faults on the part of those who give freely of their money into its treasury.

I regret to have to admit that many clergymen show the most attention to those who give money, rather than to those whose lives manifest the purest Christian graces. There is very much more homage paid to wealthy Christians in our churches nowadays than is consistent with the teachings of the Apostle James in his Epistle. This spirit is causing a degree of worldliness to become general among Christians that I fear will continue to work great evil, unless speedily checked and corrected.

Christ said, "Ye cannot serve God and Mammon;" but I must admit that many Christians seem much more interested in the service of "Mammon" than the service of God.

In the early days of Christianity in our land there was a disposition on the part of all denominations to look to the lives and conduct of their members, and if any were guilty of sinful practices or were in any way leading inconsistent lives they were punished or expelled from the church; but it is now very rare for churches to take any notice of violation of commandment or rule unless it violates the law of the land, in which case the publicity given the offence seems often more of a reason for noticing it than the fact of its being a sin against God and a dishonor, in his sight, of the church his Son founded.

No Christian professor has a right to mortgage his future earnings unless for the bare necessaries of life; and the disposition to run in debt in order to keep up appearances or dress according to the requirements of ever-changing fashion is contrary to the spirit and teachings of Christianity.

No Christian is honest who runs in debt when he knows that if his real circumstances were known to his creditor he would not be trusted.

We must live more for the glory of God and less to make a show to the "world" if we ever expect our system of religion to be universally respected, if not universally prevalent.

Refuse Not Jesus.

S. ROXANA WINCH.

"See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven."

To those who have not accepted Christ, how solemn those words! God's Son is speaking from heaven, as Moses once spake from earth; speaking to you as Moses spake to the children of Israel. To every one of you does the warning come,—"that you are not to refuse him, not to turn away." He offers himself to you, as a propitiation for your sins. He came to call you. He died on your behalf. You need him. There is help in no other, you can hide in no other name.

"For God so loved the world that he gave his only begotten Son, that whosoever believeth in him might not perish but have everlasting life."

You know your own sinfulness, as none but God know it. You can look down into the depths of your own hearts, and weigh yourselves. You can tear aside the veil from all your past years and see what of good there has been in you. It will be a picture you will not care to contemplate. Though you may have felt secure in living what the world would call a moral and upright life, you will find that something is wanting—looking at yourself in the light of God's word—before you can come into God's presence and feel at peace. Some one must stand for you, some one must be your surety. God has ordained this. You cannot become surety for yourselves. Only through Christ, can you become reconciled to God.

If you turn away from him, you cannot escape. Take the Days-man that is offered. Flee into his name and be safe. My heart goes out for you. I pray that you may be saved.

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No. 75.

J. P. WEETHEE.

Invasion of Gaul.—The Arabian caliphs were fully resolved to humble the cross before the crescent. To secure this end it was necessary to remove the Roman empire in the East, or the Greek division, since the Latin empire had already been subjugated.

The two sieges of Constantinople, continuing nearly nine years, had signally failed through the potency of the Greek Fire.

They next put in execution an invasion of the empire from the west. They had robbed the empire of its African provinces, conquered Spain, and had cross the Pyrenees into Gaul, which for many years had constituted a strong member of the empire. All the nations of Europe were Christian. If they succeeded in subjugating the German family, which extended to the walls of Constantinople, that city would then be readily taken, and then the empire of the Saracens would become universal—a fifth monarchy. But God had decreed quite otherwise. The fifth monarchy belongs to the God of heaven, and is to be set up by his beloved Son. His divine agency soon appeared.

The veteran Abdalrahman, appointed by the caliph Hasbem, undertook the subjugation of the remainder of Europe to the faith of Mahomet.

With a formidable army he marched to the Rhone and undertook the siege of Arles. A Christian army was overthrown, the city taken, success followed the Arabian forces.

Another Christian army was met, and its slaughter was so great, that it was said, "God alone could reckon the number of the dead."

The Saracens overran all the southern provinces of France, and appeared in every attack invincible. Their victories over the Christian provinces of the Roman empire had extended from Gibraltar to the Loire, one thousand miles.

"The repetition of an equal space would have carried the Saracens to the confines of Poland and the Highlands of Scotland; the Rhine is not more impassable than the Nile or Euphrates, and the Arabian fleet might have sailed without a naval combat into the mouth of the Thames.

Perhaps the interpretation of the Koran would now be taught in the schools of Oxford, and her pulpits might demonstrate to a circumcised people the sanctity and the truth of the revelation of Mahomet."—*Gibbon.*

But the God that mapped the future to the exile of Patmos, had decreed it otherwise. It had been decided, near that locality, whether the world should be German (Israel) or Mongolian; the contest was now to be decided whether the world should be Ishmael (son of the "bond woman") or German. By divine interposition the German race were made the conquerors. Europe was delivered by the ability of a single man, Charles Martel (the hammer.)

The enemy was encountered in the center of France. "The nations of Asia, Africa and Europe, advanced with equal ardor to an encounter that would change the history of the world.

In the first six days of desultory combat, the horsemen and archers of the East maintained their advantage; but in the closer onset of the seventh day, the Orientals were oppressed by the strength and stature of the Germans, who, with stout hearts and iron hands, asserted the civil and religious freedom of their posterity."—*Gibbon.*

On the field the Arabian commander was slain, and the Saracens retired to their camps at night. During the night the army disputed among themselves, dissolved and in broken fragments took to flight.

The victory was complete, and the Arabians were soon driven beyond the Pyrenees never again to return.

From the battle (A. D. 732) we date the termination of Arabian unity, and consequently, the decline of their power. They were divided into three factions:

1. The Green, consecrated to the Patriarchs.

2. The White, devoted to the house of the Ommiades.

3. The Black, adopted by the Abbassides.

"Their turbans and garments were stained with that gloomy color (black); two black standards, on pike staves nine cubits long were borne aloft in the van of Abu Moslem, and their allegorical names of the Night and the Shadow obscurely represented the indissoluble union and perpetual succession of the line of Hashem. From the Indus to the Euphrates the East was convulsed by the quarrel of the white and black factions."—*Gibbon.*

By these factions, especially the white and black, the kingdom was torn in fragments and drenched in the blood of her own citizens.

The house of Ommiades perished (white faction) except one, Abdalrahman, who, by his enemies was hunted from the Euphrates to Mount Atlas. Passing over into Spain, he established his royal high priesthood on a throne at Cordova.

The family of Hashem inherited Heaven as their patrimony, yet the Abbassides never resided in that sacred city.

Damascus being polluted with blood of the Ommiades, the caliph Almansor resolved to erect a new capital. The site was chosen. It was on the eastern bank of the Tigris. Bagdat (City of Peace) was founded and arose into populousness and splendor, A. D. 762.

It contained 2,000,000 inhabitants. At the funeral of a distinguished Mohammedan 600,000 men and 30,000 women might attend.

The contrast of the lives of Abubeker, Omar and Othman, with those of Almansor and his son, Mahadi, of Bagdad, and Abdalrahman the 3d, of Cordova, is so striking that a sketch of their splendor and frugality should be considered. It has, also, an important bearing upon our subject. The lives of the caliphs produced their impression upon the nation. Let us, for a few moments, walk around the city of Bagdad, and pass through the palace of the caliph, the royal high priest.

It is the day of the reception of the Greek ambassador.

"The caliph's whole army was under arms, a body of 160,000 men. His state officers, the favorite slaves, stood near him in splendid apparel, their belts glittering with gold and gems. Near them were seven thousand eunuchs, four thousand of them white, the remainder black. The porters or doorkeepers were in number seven hundred. Barges and boats, with the most superb decorations, were seen swimming upon the Tigris. Nor was the palace itself less splendid, in which were hung up 38,000 pieces of tapestry, 12,500 of which were of silk embroidered with gold. The carpets on the floor were 22,000. A hundred lions were brought out, with a keeper to each lion. Among other spectacles of rare and stupendous luxury was a tree of gold and silver spreading into eighteen large branches, on which, and on the lesser boughs, sat a variety of birds made of the same precious metals, as well as the leaves of the tree, while the machinery affected spontaneous motions, the several birds warbled their natural harmony. Through this scene of magnificence, the Greek ambassador was led by the vizier to the foot of the caliph's throne."—*Gibbon.*

"In the West, the Ommiades of Spain supported, with equal pomp, the title of Commander of the Faithful.

Three miles from Cordova, in honor of his favorite sultana, the third and greatest of the Abdalrahmans, constructed the city palace, and gardens of Zerah. Twenty-five years, and above 3,000,000 sterling were employed by the founder; his liberal taste invited the artists of Constantinople, the most skillful sculptors and architects of the age; and the buildings were sustained or adorned by 12,000 columns of Spanish and African, of Greek and Latin marble.

The hall of Audience was incrusted with gold and pearls, and a great basin in the center was surrounded with the curious and costly figures of birds and quadrupeds. In a lofty pavilion of the gardens, one of these basins and fountains—so delightful in a hot and sultry climate—was replenished, not with water, but with the purest quicksilver.

The seraglio of Abdalrachman, his wives, concubines, and black eunuchs, amounted to 6,300 persons, and he was attended to the field by a guard of 12,000 horse, whose belts and shooters were studded with gold."—*Gibbon.*

Such was the splendor of the court of Abdalrahman, yet he has left a lesson for us to study. In his closet was found the following:

"I have now reigned above fifty years in victory or peace; beloved by my subjects, dreaded by my enemies, and respected by my allies. Riches and honors, power and pleasure, have waited on my call, nor does any earthly blessing appear to have been wanting to my felicity. In this situation, I have diligently numbered the days of pure and genuine happiness which have fallen to my lot; they amount to Fourteen. O man! place not thy confidence in this present world."

The same features belonged to the people. They ceased to be a nation of warriors. What had been given them was withdrawn, and their luxury and divisions proved their overthrow.

They made other attempts to subjugate the Roman empire in the East and in the West, but they most signally failed.

Instigated by an insult offered by a Roman emperor, Harun al Rashid gathered an army of 135,000 regulars, and 300,000 of all ranks, and swept Asia Minor, and again threatened Constantinople. But their internal divisions saved, for the third time, the Eastern capital.

Another fearful attack was made on the city of Rome. A Saracen fleet entered the mouth of the Tiber, and appeared before the metropolis of the Christian world. They despoiled the churches of their sacred images, and gathered a large amount of plunder. Their divisions saved Rome from the power of Mahomet.

The city of Rome and the Christian church were delivered by Pope Leo the Fourth. He first began church reform, then restored the fortifications of the city.

The first fleet of the Saracens was destroyed by a storm. A second fleet of Arabs and Moors, from the coast of Africa landed at the mouth of the Tiber sixteen miles from Rome. The fleet of the Eastern empire came to the rescue. In the midst of the sea fight a storm arose, and gave victory to the Christians.

Quite providential that two Arabian fleets should have thus been overthrown. The attacks were vital to Christianity; it was necessary, therefore, for divine interposition.

It is quite unnecessary to trace further the history of the Arabian dynasty. That dynasty continued about three centuries, but its first one hundred and fifty years (five prophetic months) fill the symbols under consideration. The second five months are out of our investigations.

From the building of Bagdad, to the overthrow of the Arabian empire by the Turks, the empire of the Saracens was an empire of peace, (compared with its former history) learning and of great wealth.

During the first period of five months, they were a unit; they had "one king over them." During the second period they were divided; they had three kings over them. The first period was devoted to conquest and conversion to the Koran. During the second period they strove to enjoy the fruits of their conquests.

We, therefore, shall notice their history no further than the founding of Bagdad, the City of Peace. Their commission to torment, reaches down to this event only. From this period we begin to see the elements of another dynasty, rising in the northeast.

We now propose to apply the history already given.

ISRAEL AND THE CHURCH.

NUMBER TEN.

J. CAMERON.

THE PROMISES MADE TO DAVID.

These promises to Abraham assumed more distinct shape in the promises made to David, King of Israel. God promised to David that he should have a descendant who should sit on his throne forever.

"And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will stablish the the throne of his kingdom forever. I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: but my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever. According to all these words and according to all this vision, so did Nathan speak unto David." 2 Sam. vii. 12–17.

This was applied to our Lord by the writer of the epistle to the Hebrews—

"For to which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again. I will be to him a Father, and he shall be to me a Son." Heb. i. 5.

David was a King over the *natural* seed of Abraham and the promise is that his Son, the Messiah, should sit on his throne, that is, to rule over the same people that David ruled. There is no hint given that Messiah's subjects should be a different class from those of David; hence, though there were no direct testimony to determine who were to be Messiah's subjects, it would be justly inferred from the nature of the promise that they should be the same as David's.

Notice here a prediction uttered when Zedekiah, the last king of David's house who occupied the throne of Judah, was deposed:—

"And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, Thus saith the Lord God; Remove the diadem, and take off the crown: this shall be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him." Ezek. xxi. 25–27.

The revival of this overturned, but only suspended kingdom, was shown to Nebuchadnezzar, king of Babylon, by means of a dream, which was interpreted by one of the captive prophets of Israel.—

"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." Dan. ii. 44.

And that this revival should take place under the Messiah is clearly indicated in a vision seen by Daniel himself (Dan. vii.) where the Son of Man is represented as coming with the clouds, and being invested with the dominion of all nations, including, of course, Israel.

Thus the inheritance promised to Abraham and to his seed the Christ, to the blessedness of the nations in a national sense through that seed, became bound up with the KINGDOM which God has established over the natural descendants of Abraham. This kingdom was the kingdom of God, and the throne was Jehovah's throne. 1 Chron. xxix. 23; xvii.

Hence its restoration under the Messiah would naturally be hailed by the nation as good news or gospel, and so we find that when the Messiah appeared he proclaimed the good news concerning the kingdom of God. "The common people heard him gladly," and would have taken him to make him King, but they knew not that the Messiah should suffer before he should enter into his glory—that the Son of Man should go into the far country and return with the clouds of heaven before he should exercise dominion as predicted by the prophets. Thus the national blessedness is seen to be dependent on the establishment of Messiah's rule in the earth at his second appearing when all men shall be blessed in him and all NATIONS call him blessed.

THE REIGN OF CHRIST AND HIS SAINTS OVER ISRAEL AND THE NATIONS.

These promises to Abraham and David clearly show that to the Christ is given the lordship of the territory of the kingdom of Israel, with the right to exercise dominion over the subjects of that kingdom, the natural seed of Abraham; and that Abraham, with Isaac and Jacob and the faithful among Israel who walked in the steps of Abraham's faith, and those among the Gentiles who by faith and obedience became Christ's—should be co-inheritors with Christ as Lord of the inheritance, and in virtue of his lordship, as ruler of the nation.

A few direct testimonies to the reign of Christ and his saints may here be fittingly introduced:—

"The Spirit itself beareth witness with our spirit, that we are the children of God. And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together." Rom. viii. 16, 17.

"It is a faithful saying, For if we be dead with him, we shall also live with him. If we suffer we shall also reign with him." 2 Tim. ii. 11, 12.

"And he that overcometh, and keepeth my works unto the end, to him will I give power *over the nations:* (and he shall rule them with a rod of iron: as the vessels of a potter shall they be broken to shivers) even as I received of my Father." Rev. ii. 26, 27.

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. iii. 21.

"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and Christ, and shall reign with him a thousand years." Rev. xx. 6.

These are plain declarations of Scripture that Christ and his saints are to reign. It is distinctly stated in one of the passages quoted that they are to rule the nations, having received power over them. It would be easy to multiply passages to the same effect, but one or two as specimens must here suffice:—

"I saw in the night visions, and, behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him. * * * These great beasts, which are four, are four kings, which shall arise out of the earth. But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even forever and ever. * * * And the kingdom and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High." Dan. vii. 13, 14, 17, 18, 27.

"I will gather all nations against Jerusalem to battle. * * * Then shall the Lord go forth and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the Mount of Olives which is before Jerusalem on the east. * * * And the Lord my God shall come and all the saints with thee. * * * And the Lord shall be King over all the earth. * * * And it shall come to pass that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King and to keep the feast of tabernacles." Zech. xiv. 2, 3, 4, 6, 9, 16.

It is surely abundantly evident from what has been advanced that Israel's existence as a nation and the preservation of the nations of the earth, together with the personal presence of the Messiah and his saints as the alone rulers,—must be realized as contemporaneous facts at some future time according to the declared purpose of Jehovah.

It may be well to notice from another point of view this distinction between Israel and the saints in the age to come when the kingdom of God shall be established.

Israel, with the other nations, shall occupy the position of subjects, while Christ and the saints shall be the rulers, reigning over the house of Jacob, with all people and nations and languages rendering willing obedience. But "flesh and blood cannot INHERIT the kingdom of God," because the kingdom of God is to be inherited and ruled by those who shall be accounted worthy to obtain that world (or age) and the resurrection from among the dead, who shall DIE NO MORE for they shall be EQUAL TO THE ANGELS.

Hence the natural seed of Abraham as such, being out of Christ, are in this respect on the same footing as the unbelieving Gentiles—they have no title to the land promised as inheritors in the Abrahamic sense. But God has been pleased to provide that when Christ, Abraham, and the faithful seed of Abraham, Jews and Gentiles, shall have become its lords and inheritors, the natural seed shall dwell in it as of old when God himself was their King. And this cannot detract from the honor, glory, and immortality of the saints, any more than the privileges which Israel enjoyed as God's "peculiar treasure" when formerly resident in the land, could be deemed derogatory to the glory of the God of Israel. Thus the modern Jews have no title to Britain or France in the sense of lords paramount, but their residence in great numbers in those countries, does not lessen the honor of their respective governments.

Selections.

N. Y. Times.

THE LANGUAGE OF THE OBELISK.

Professor T. A. M. Ward, of Philadelphia, at Work on a Translation.

The interesting and important task of translating a portion of the curious inscriptions on the Egyptian obelisk in Central Park has called to this city a Philadelphia gentleman named Thomas A. M. Ward. Although very reticent as to his own individuality and the causes that have led him to undertake so difficult a work, Mr. Ward claims the title of Professor of Sanskrit and Hebraical Literature, and insists that the translation upon which he is engaged will be the only correct one given to the English-speaking people.

In conversation with a *Times* reporter at his hotel last evening, the Professor, who is an elderly gentleman of intelligent appearance and energetic manner, explained that he proposed at present to translate only the central column (Letter A) of the side facing Fifth avenue. It would take more than a year of steady work, he said, to make an accurate translation of the entire twelve columns, and the subject-matter, with explanatory notes, would fill an octavo volume of over 150 closely printed pages.

With regard to the translations hitherto made public, Mr. Ward maintained that they were incomplete and incorrect. The so-called translations published in a New York morning paper last February were especially alluded to as being inaccurate.

"I do not believe," said the Philadelphia Professor, "that Bey Brugsch—or Colonel Brooks, as it is in English—sanctioned the translation that was ascribed to him, for the errors in it are very glaring. The work of deciphering the hieroglyphics on the obelisk is very tedious and puzzling; but when it is correctly done it will give the people a vast amount of important knowledge concerning the ancients. There is no telling the exact age of the shaft in Central Park, but we can arrive at a pretty reliable estimate of the age of the various inscriptions on its surface. Of the twelve columns of glyphs no two were put on at the same time. In the succeeding ages different rulers were wont to cause inscriptions to be made on the obelisks pertaining to the events or inspirations of their respective reigns. The glyphs, I believe, were understood in those remote ages only by the priests—the kings even could not read them. The authors who pretend to derive the word obelisk from the Latin word *obeliscus* are certainly in error, for the obelisks existed centuries before the Latin language was arranged in accordance with the rules of philology."

"How old is the column of inscriptions that you propose to translate?" asked the reporter.

"That was put on in 1322 B. C.," replied the Professor, "and it is probably the oldest column of glyphs on the obelisk. It is a revelation of the intelligence and sacred rites of the ancient Egyptians. The original and proper name for these venerable Egyptian monuments is 'OB-El-Asp,' and not obelisk. The latter would mean nothing to the people of Egypt, while the other characters stand for God of the Spirits in the regions of Amenti. Osiris was the god who controlled the blessed in the realms of Pone, mediator between the god of Naph and mankind. 'OB' was the god consulted by the reputed 'Witch of Endor,' in the affairs of Samuel and Saul, of Scriptural history. The king whose name and titles are cut into the stone of the obelisk adored this god, and when accorded divine honors, (Thothmiss, which means purified, lifted up,) during the third passage (in the third degree) the pontiffs and prophets, after the deification of the king, decreed that the proceedings should be cut into the stone in sacred characters or hieroglyphics, and like stone endure ever after. Thothmiss is not the name of a king. There never was a king by that name. The word has a reference to the third passage, or degree, in the Egyptian mysteries. The hieroglyphics representing this matter are the trinal M. and double s, reading thus—'Mss.' The name of the king is in the cartouche at the top of the obelisk; the glyphs at the top and over the cartouche are the king's titles, which makes him king. (Pharaoh.) 'P' being the definite article, 'the,' and attached to the phrase 'araa,' reads 'the king.' The eagle on the column means Pharaoh, and the bars on which it stands represents the thunderbolts of Jove, which is the great god—the sun—the source of heat, light and life. This part of the inscription reads:—

"Pharaoh, son of the sun, ever-living, beloved by Amun, ruler of a people of purity, Lord (or King) of the Lords of the Nomes of Kami and Nod. (Egypt and Nubia). The name of the king cut on the stone inside of the cartouche, resembling in shape a beetle, is Rhamun-etho—that is, manetho. Rha is the sun-god. The two glyphs, all joined as they are on the stone, read the same as they do in the eagle and the thunderbolts. This inscription was cut into the stone on the second day of the month Thoth, and in the seventh year of the reign of the king Pharaoh."

This last point is as far as Mr. Ward has progressed in his task. He claims that some very interesting matter is to follow—information which seems to relate to what is modernly called Masonry, but of a higher order than has been known for 1,600 years. The professor thinks that he shall remain in this city for a week or ten days longer. He says that he is acting as the representative of the Historical and Antiquarian Society of Illinois, in the work of which he is now engaged, and avers that the result of his labors will be duly published, together with an intelligible key to the Egyptian glyphs. He thinks that the people will be greatly surprised when they come to know the real significance of the odd-looking figures on the obelisk. In answer to a question as to whether he had ever been in Egypt, Mr. Ward promptly answered:—

"Oh, yes, I spent a long time there with George R. Gliddon, the American Egyptologist."

Mr. Gliddon is the author of "An Appeal to the Antiquaries of Europe on the Destruction of the Monuments of Europe," "Ancient Egypt" and other works. Mr. Ward has in his possession a purse of Babylonian money, certain coins of which were contemporaneous with the *mystic* writing on the obelisks. Holding one of the rude silver pieces up for the *reporter's* inspection, he said:—

"That little coin was in circulation more than 600 years before the birth of Christ."

Others that he displayed were anywhere from two to five centuries older than the Christian era, and yet not one of them would buy a 2-cent watermelon at the huckster's stall on the corner.

THE RESTITUTION.

E. A. CRAVEN, Editor.

Plymouth, Indiana, August 10, 1881.

We have many manuscript articles on hand. It will require weeks to dispose even of a part of the longer ones. We can only select for early publication those best adapted to the general design of THE RESTITUTION. We postpone writing on some topics, upon which we have commenced, to give room to our contributors. There is a gain to our readers in this, as we are happy to acknowledge that no effusions from our own pen would have been so instructive to inquirers after truth or so edifying to our brethren who have yielded the obedience of faith as some that talented brethren have contributed for the columns of our paper.

THANKS to those of our friends who have lately contributed extra financial aid to assist in the publication of our paper. For a while some assistance in the way of free-will offerings will be needed. Slowly our list increases and we hope to yet see our loved RESTITUTION self-sustaining. We are all however called upon to make sacrifices in some direction, and perhaps it is designed by our Heavenly Father that his obedient children shall do some missionary service for his cause in helping to send abroad a paper devoted to the exposition of prophecy, and to the unfolding the glad tidings of the soon coming kingdom. Let us all perform our part in the specific work that belongs to the heralds of the Coming One.

THE current year is phenomenal in a most remarkable manner. Fire-tempests are raging with a fury in the sun that the wildest hyperbolizings of the most loose-reined imagination would fail adequately to depict. No such wonderful conjunction of the planets has taken place for thousands of years in the past, or will take place for thousands of years to come, as has marked the passing year. In the number of comets that have tracked across the skies it stands unique in history. The earthquake rends the foundations of cities with chasms and the living by hundreds go down alive into one wide-yawning sepulchre. The volcano pours out molten rivers of liquid fire. The cyclone sweeps the fair fields of cultivation with the besom of destruction. The maddened sea hurls the vessel from the white top of her angry crests to the fathomless gulphs where the coral insect slowly builds the tombs over the dead who have gone down beyond the soundings of the mariner's longest lines; and the end is not yet. These are the forerunners of coming doom. Watch and pray.

Communications.

OSAWKEE, Kan., July 3, 1881.

Brother Messimore:

I was real glad to see your report of the debate at Argos, which is very good; but I wish to know the reason the third proposition was not debated, as they are blowing loud about it. They say the Adventists thought it no use to try the little man on the third proposition, as he had proved too much for them. That the Adventists only wanted to debate the second proposition one day, but Brenneu held them to it. See their paper *The Brethren at Work*, of May 24 and June 21. I wish you would get those two papers, and read what they say and reply, for they manifest a lack of candor, and give us the reason the last proposition was not debated.

In hope of eternal life soon.

T. E. ADAMS.

MILLWOOD, Ind., July 18, 1881.

Brother Adams:

Your card is before me, and I now enclose it, together with a brief answer to the same, t. the office of THE RESTITUTION.

As to the reason why the third proposition was not discussed at the Argos debate, I would simply say that if my apology to the readers of THE RESTITUTION, accompanying my report had been published in connection with my report, there would have been no need for any one to inquire as to the reason why the debate ended when it did, and as it did. It contained full particulars with regard to that matter, and also a brief exposition of the third on the cross, which doubtless many of the patrons would have read with interest. I still hope that our dear editor will yet insert it, in connection with this, for the satisfaction of many of his readers.

If I can get the papers you refer to, in your card, I will write out a reply to that.

As regards the blowing and boasting of a great victory for Mr. Brennen in the Argos debate, I will simply relate a little circumstance which occurred here a short time after the debate. I accosted a Dunker preacher, a neighbor of mine, thus:

"You didn't get out to the debate?"

He answered: "Well, no; I didn't hear much about it, and when Charge came home and told how it went, I was glad dat I wasn't dere."

Charge is his son, also a preacher.

He added: "Some men will shoot away all their big balls before de battle commences; den when dey come into de fight dey have no ammunition."

Intimating that Mr. Brennen did his biggist firing before meeting his antagonist. Pretty well put in.

So far as Brother Penimore's backing out is concerned, I will just say for him, that whenever they (the German Baptists) will furnish a man to meet him, he stands ready to affirm and defend that third proposition against any man that they can produce.

Yours for the truth's sake.

JAS. MESSIMORE.

[We have mislaid the paper to which Brother Messimore refers and cannot find it. One main reason for not continuing the debate was that everybody was so engaged by pressing business at that time of year, that it was concluded best to discontinue the discussion, as people could not well attend.—ED.]

Editor Restitution:

Since my last account of labor, I have spent one Sunday with the church in Thorold, and as it had been announced in some of the Canada papers that the world was coming to an end, the earth to be burned up, on that day, therefore I took for my subject, The purpose of God in the creation and formation of the earth.

At the close we ate the memorial supper.

The last Sunday in June we held our annual grove meeting, about two miles east of the village of Norwich, which was the twenty-third I have held in that vicinity. And I think it was the best.

The editor of the *Norwich Gazette* has given the following account in his paper:

"The meeting advertised to be held by Rev. R. V. Lyon, in Mr. Davis' Grove, on Sunday last, was largely attended, notwithstanding the attractions at Norwich. Taking for his subject 'The truth of the Bible, and the Great Day of God's Wrath,' he entered upon a scathing review of Ingersoll and infidelity with all his old-time energy. Fortunately the weather was all that could be desired."

I left an appointment there for the first Sunday in June, 1882.

The first Sunday in July I held my fourteenth annual grove meeting on the old grounds in Svenburg. The congregation was the largest we ever had at that place.

The Friends had their annual meeting, which embraced a large gathering from the States and Canada.

A writer in one of the Woodstock papers thus speaks of the meeting:

"On Sabbath last the yearly grove meeting of the Second Adventists was held in Carr's Grove south of the village, as usual, by Brother Lyon, of the Niagara district. The congregation was very large—hundreds were present morning and afternoon. People were there from Norwich, Tarra, Ingersoll and Woodstock, as well as from the two townships adjoining."

At the close of our services the brethren retired to the house of——— where we ate the memorial supper. The day will long be remembered for good.

I left an appointment for the first Sunday in July, 1882.

By urgent request, I held a grove meeting at Lake Hunger, new field, which was well attended.

R. V. LYON.

Suspension Bridge, N. Y.

"A name we as a people do not take.—R. V. L.

BROUGHT BACK TO PALESTINE BY PERSECUTION.

The *Jewish Chronicle* says: "The prosperous Jews form but a small portion of our brethren. Those who are comfortable and content are comparatively few. These, perhaps, would be loath to leave their assured and luxurious homes to find a new country and a new civilization. But those who are oppressed and unhappy long for the advantages which reconsolidated nationality would give them. Oppression and persecution have kept our people, as a body, alive and homogeneous. The more the Jew is downtrodden the more he clings to the faith of his fathers and its observances. Illiterated, and anxious to compete, socially, with his fellow-countrymen, he throws over the restrictions which are deeply respected by those whom he would conciliate by their abandonment, with the simple result of making himself appear contemptible and sycophantic. It is oppression, and not prosperity, which will lead us back to our proper place in the Holy Land."

Sententious.

A free pardon produces a grateful heart.

On the day of victory no weariness is felt.

It is not death that makes the martyr, but the cause.—*Canon Dale.*

Be graven on my inmost soul
This word of truth divine:
"They that turn many to the Lord,
Bright as the stars shall shine."

Love is measured by the degree of self-sacrifice it inspires.

Our deeds determine us as much as we determine our deeds. — *George Eliot.*

Language is not an instrument into which if a fool breathes it will make melody.—*Goodwin Smith.*

Every passing moment is furnishing the record of Heaven, and filling up the pages of our history with good or evil, against the day of Judgment.

With whatever instrument God unites his own virtue, so as to animate it, and to work in, with and by it, that instrument is called an angel.—*G. Rush.*

ONE LESS.

One cross the less remains for me to bear;
Already borne is that of yesterdays;
That of to-day shall be to-morrow share:
To-morrow's with it self, shall pass away.
The storm that yesterday plowed up the sea,
Is hushed now beneath its level blue:
One storm the fewer remains for me.
Ere sky and earth are made forever new.

When people are in suffering, God knows it. He does not forget us. Those who are ill-treated have a Friend whose eye is not shut. He will reward it.

If we could only read the secret history of our enemies, we should find in each man's life sorrow and suffering enough to completely disarm hostility.

God walks with the simple; he reveals himself to the lowly; he gives understanding to the little ones; he discloses his meaning to pure minds, and hides his grace from the curious and proud.

When God would educate a man, he compells him the learn bitter lessons. He sends him to school to the necessities rather than the graces, that, by knowing all sufferings, he may know the eternal consolation.

There's a hush before the tempest,
But that hush is the hush of fear,
And the heart of the world is trembling,
For the day of the Lord is near.
I hear the beat of the tide of time,
And restless its throbbings be,
And its wavelets dash with a rythm sublime
On the shores of eternity.

Revelation is not designed to satisfy our intellectual doubts as to spiritual processes. Our understanding is too contracted to receive full satisfaction. Space and time place limits upon the mind. This present is a probationary state. Sufficient knowledge is given to make duty binding.—*Jas. Foster.*

THE MOTHER.

Sweet is the image of the brooding dove—
Holy as heaven a mother's tender love!
The love of many prayers, and many tears,
Which changes not with declining years—
The only love, which on this teeming earth,
Asks no return for passion's wayward birth!

Love him that first loved you, and while you sink into his arms, and surrender all to him, with a joyful, absolute self-renunciation, let this confiding love swell and abound, till every figment of distrust shall be swept away. For against every challenge, in time or eternity, this may be your rejoinder: "He that spareth not his own Son, but delivered him up for us all; how shall he not, with him, also freely give us all things?"—*J. W. Alexander.*

The Lord will reward the toil of to-day.
Each earnest thought, and each heart-felt prayer,
Eternity's wealth shall thy efforts repay,
A crown of rejoicing awaits thee there.
The seed has been sown; but more can fall
What good from its sowing may spring;
Whether by wayside unheeded it fell,
Or a bountiful fruitage shall bring:
Not till the Lord of the harvest shall come
To gather his sheaves of grain;
Not till he taketh his own once home,
Never to sorrow and toil again.

PERSECUTIONS OF THE JEWS.

PRUSSIA.—A fresh movement has broken out against the Jews in West Prussia. A mob led by a schoolteacher has wrecked the houses of some Jews, and maltreated their inmates.

ST. PETERSBURG.—Serious disturbances, originating in the superstition of the peasantry regarding the Jewish Passover rites, have occurred at Elizabethgard, in the government of Kherson. A mob destroyed the synagogue. Many rioters were killed by the troops, which were summoned to repress the riot.

VIENNA.—The *Presse* says a merchant of Lemberg received a telegram from Kieff, to-day, stating that the whole Jewish quarter, known as Podol, has been burned. The damage is estimated at 80,000,000 roubles. Crowds of refugee Jews are crossing the Austrian frontier at Podwolczyska.

Monitory.

Give Them Now.

If you have gentle words and looks, my friends,
To spare for me, if you have tears to shed
That I have suffered, keep them not, I pray,
Until I hear not, see not, being dead.

If you have flowers to give—fair lily buds,
White roses, daisies, meadow-stars, that be
Mine own dear namesakes—let them smile, and make
The air, while yet I breathe it, sweet for me.

For loving looks, though fraught with tenderness,
And kindly tears, though they fall thick and fast,
And words of praise, alas! can naught avail
To lift the shadow from a life that's past.

And sweet blossoms, what can they suffice
Offered to one who can no longer gaze
Upon their beauty? Flowers in coffins laid
Impart no sweetness to departed days.

Golden Rule.

Source of Personal Beauty.

A beautiful person is the natural form of a beautiful soul. The mind builds its own house. The soul takes precedence of the body, and shapes the body to its own likeness. A vacant mind takes all the meaning out of the fairest face. A sensual disposition deforms the handsomest features. A cold, selfish heart shrivels and distorts the best looks. A mean, grovelling spirit takes all the dignity out of the figure and all the character out of the countenance. A cherished hatred transforms the most beautiful lineaments into an image of ugliness. It is as impossible to preserve good looks with a brood of bad passions feeding on the blood, a set of low loves tramping through the heart, and a selfish, disdainful spirit enthroned in the will, as to preserve the beauty of an elegant mansion, with a litter of swine in the basement; a tribe of gypsies in the parlor and vultures in the upper part.

"The Lord Knoweth Them that are His."

Who knows them? The Lord, the omnipotent Creator and Governor of all things. Whom does he know? His—his people, his chosen people, his adopted children. He knows their wants, dangers, trials, and sufferings. He pities, loves, and defends them. Though mingling with thousands, though languishing in solitude, though oppressed with poverty, scorned by the world, and sinking in death, he knows them. Precious truth! How full of meaning! Who can tell how much it involves? Come what will upon us, it comes not unbidden. It goes not, till it has accomplished its object, refined our spirits, and prepared us for rich tokens of grace.

Does the Lord know us? Then what do we care about being known by the world? Let others sigh for this distinction. It is enough for us that we know God, or rather are known of God. Here is honor and glory. Who can tell of a nobler ancestry, of rarer associates, or a richer inheritance? Titles must perish, kingdoms must vanish, and crowns must lose their lustre, but God knows us. What then? Why, then we shall know even as we are known.

Beauty of Forgiveness.

"How beautiful falls
From human lips that blessed word, *forgive.*"

If there is anything which has power to bind the heart of man with a firm, enduring affection, it is forgiveness, called forth by meek, sincere, unconditional repentance. Every one of us, however short our lives and slight our experience, can perhaps remember when, having done injustice to some one near and dear, pardon has been implored, and forgiveness readily and affectionately granted—can remember, I say, the magic with which it swept away any lingering trace of alienated feeling, and bound with renewed strength every sentiment of regard and esteem. The faculty of forgiving and receiving forgiveness, is one of the finest in human nature. It is the main point in every noble, every refined and elevated character. Dark, sinister men, can never forgive, and the consciousness of being forgiven is sufficient to rouse their darkest passions.

If a man wishes to live a peaceful, rational life, he must call forgiveness often into action; and he will find it has the magic of a charm to allay bitterness, reconcile all differences, dispel all those petty quarrels which so often embitter the intercourse of even good men. It is the glorious element in God's government over man, as well as an essential, life-giving principle of the plan of redemption. It is the leading feature of Holy Writ, and finds an ardent, sincere response of every high-minded man. It is the strongest link in the chain that binds the heart of every Christian to his Lord and Master. It is the consciousness of being forgiven, that awakens all the noblest emotions of his soul, and rouses his dormant energies to active service in the cause of his Redeemer.

Forgiveness from God or man, lays an individual under obligations that, to a sensitive, delicate mind, are anything but unpleasant or humiliating. A certain degree of pride of character is far from being reprehensible—it gives force and dignity; but the pride that cannot ask forgiveness, is obstinacy, is stubbornness, and the mind that will not melt and subdue, must be dead to all that is noble, destitute of all that is noble, destitute of all that assimilates to divinity, and fiendish enough for pandemonium itself. Could the world be induced to enter upon the practice of forgiveness, its use would soon be obviated, and the millennium dawn upon us in all its splendor and glory.

Let us, then, remember, that as in the ocean the greatest commotion is produced by the action of small particles one upon another, so we, although insignificant members of an extensive community, are constantly coming in contact one with another, and transmitting our thoughts, feelings, and opinions. And however our feelings may be injured, our characters assailed, our tempers vexed and tried, let us remember, it is God-like to forgive.—*Fletcher.*

News Items.

Telegrams report fresh persecutions and pillaging of Jews in the Government of Poltava, Russia. Seventeen villages have been entirely deserted.

A letter from Constantinople to the Paris *Republique Francaise* says the French Consul at Constantinople has arrested Sheik Mahmoud, whose father was a Mufti in Algiers at the time of the conquest, and upon him was discovered documents showing the existence of a vast Moslem conspiracy against the French in Africa.

The Cardinal Archbishop of Toledo, Primate of Spain, in a pastoral letter, read in every church of his diocese, has most violently attacked the Italian people and government, inciting all Catholics, even princes, statesmen, politicians, and journalists to combine, and, if necessary, use force and arms to restore the independence and temporal power of the Pope in Rome. The Italian Minister at Madrid immediately protested. The Spanish Cabinet severely blamed the prelate's language.

An epidemic disease of a peculiarly deadly nature, which carries off cattle and horses by the thousands, and claims also its human victims yearly among the population of the capital, has made its appearance in more than one district of the province of St. Petersburg and Novgorod, and is spreading with alarming rapidity. Horses, which, after land, are the most valued property of the peasants, are dying by the score, and many cases of illness have occurred among the population of the infected villages. The local authorities are helpless, owing partly to the want of efficient doctors and veterinary surgeons; and partly to the fatalistic tendencies of the peasants, who, trusting all to Providence, refuse precaution, and sell in the neighboring villages the skins of the beasts that have died of the disease.

DETROIT, Mich., August 8.—Elder James White, the founder of the Seventh-Day Adventists, died Saturday at Battle Creek, aged 60 years. He was a direct descendant of Peregrine White, the first white child born of the Pilgrim fathers.

During the last two nights the President's condition has not been as favorable as his surgeons could wish, and the conclusion was that there was an obstruction in the channel of the wound. This morning, August 8, they made another incision, giving the wound a new channel for drainage. The operation was performed in the presence of all the six attending and consulting surgeons, and was entirely successful, the President bearing it well, and at last accounts was in good condition.

Life takes its hues in a great degree from the color of our mind. We reap as we sow; if we are loving, we reap love; if cold and cautious, we harvest the same crop; but if frank and generous, the world treats us kindly. We must do as we'd be done by, or a lonely unloved life will be ours. There is no place like home and among one's immediate associates to sow the good seed.

God makes the earth bloom with roses that we may not be discontented with our sojourn here. He also makes it bear thorns that we may learn to look for something better beyond.

Brevities.

The English Committee of the Palestine Exploration Fund has asked Lieutenant Conder to get a cast of the Siloam inscription in plaster of Paris made and sent to England as quickly as possible.

Some additional antiquities have arrived at the British Museum. Among the most interesting are sundry contract tablets found at Babylon, dated in the fifth year of Antigonus, and the eighth year of Alexander IV., or Ægus, to whom the canon of Ptolemy attributes twelve years, while historians have only credited him with a reign of six.

The work of raising a fund for the printing of books in raised letters for the blind is steadily progressing in Boston, says the *Literary World*, and about $25,000 has already been secured, which is one-third of the amount needed. With $75,000 a dozen books can be added to the list yearly. The price of a Bible printed in this way is $20. About 100 volumes in raised letters are now accessible to the blind.

Dr. Schliemann, the foreign explorer, now in Berlin superintending his collections, has received the very unusual title of "Honorary Citizenship," Prince Bismarck and General von Moltke being the only other living personages on whom it has been conferred. Dr. Schliemann has recently returned from a journey through the Troad, and especially the Ida Mountains, where he claims to have discovered the altar of Zeus.

We read that letters were sent from Mecca in 1880 to all Mohammedan countries, appealing to the sentiment of the brotherhood uniting all Mussulmans; declaring that Islam was threatened with complete destruction; that England was mistress of India, France of Algeria, and Russia of Turkistan; and it therefore behooved Mohammedans to awake and everywhere throw off the Christian dominion.

The leader who is now stirring up the Moslems to make a final fight for Islam, is called Bou-Amena. He is a splendid orator, and a skillful leader of Arab bands. He is a master of the peculiar Arab tactics. When he arrives suddenly upon a tribe he presents himself at first as a friend, and tells them that Allah has sent him to them for their earthly and heavenly salvation. The hour long appointed by Allah has struck, and if the tribe joins him in his war upon the infidel it will see the triumph of the Crescent. Every one who falls in battle will go straight to Paradise, where he will receive a seraglio with seventy thousand houris! The Arab tribes are both credulous and suspicious. If they accept the gospel of "The Nameless One," their wives, children and goods are packed upon the camels, and their flocks follow the insurgent leader. If they decline, a razzia is ordered, and the cattle of the tribe are carried off in the name of Allah.

THE CHILCAT METEOR.

The State Mining Bureau of California has lately come into possession of the meteorite found among the Alaska Indians by Mr. John Muir. The meteor was seen to fall, it is said, by the father of one of the oldest Indians in Chilcat, over a hundred years ago, and was afterwards sought out and carried to his hut in triumph. Through the co-operation of the Northwest Trading Company, the Mining Bureau succeeded in conducting negotiations for its purchase; and for a consideration which seems meager as Esau's mess of pottage in the eyes of scientists, the State of California acquired clear title to the meteor, and it arrived in the city, June 24. This aerolite is exceedingly irregular in shape, and the projecting points are as bright as if they had been burnished. A succession of nut-shaped hollows, which cover the entire surface, give it an exceedingly curious aspect, and its fantastic contour looks almost as if it had been moulded by some unknown power into the shape of the head of a strange beast. It weighs a hundred pounds or upward, and has been christened, in honor of the locality from which it was procured, "Chilcat Meteor."

A prediction of the comet which has lately appeared in June, and which is now vanishing, was published two hundred years ago in a small book, the work of Demetrio L'Ardotifai, the celebrated astronomer of Northern Italy, published in Cremona in 1683. In that portion of it devoted to the description of comets he says (in the 5th chapter): "Wherefore, whence these erratic luminaries come and whither they go none can tell, and least of all can I, who am but a poor mortal, seeking to learn what I may of the wonders of creation. The comet we lately saw in the heavens for the space of twelve nights has gone, never to return in our lifetime. I gather from the writings of great men, long since dead, that this same fiery messenger was seen in 1481, during the reign of John of Mantua, and was accompanied by floods, tempests, and earthquakes, and a universal war of the elements. It will not again revisit the earth till 1881, but whether it be thus followed by floods and calamities or not I cannot tell." It will be seen, therefore, that the forecasts of this illustrious man have been verified to the letter. Mr. Adalbert Mostyn, F. S. A., of Winterton, Lurgon, has the book referred to.

OBITUARY.

DIED—At Liberty, N. C., Sister Mary Freeman.

She was among the first to believe and obey the truth when it was first preached in the rugged mountains of North Carolina. She hesitated not but like an honest, noble-hearted woman, put on Christ in baptism, lived a consistent Christian four years, fell asleep in Jesus in full assurance of a speedy resurrection to life and immortality.

Her hope was expressed in these words: I shall arise in the morning of the resurrection and put on immortality.

She leaves six little children, their condition is motherless and poor. Who will care for these helpless little ones? The father, poor man, God bless him, sends a request for us to come and preach a funeral discourse, but we are old and infirm, and a long distance from them. It would be our pleasure to do so, but the journey is too great. God bless the father and the little ones, and the church of God at Liberty.

Death, with all his cruel works will soon be destroyed; then there will be no more calls for funeral sermons, no more weeping and mourning for loved ones. Our work is with the living, we say to one and all, get ready, and keep ready.

A word to the churches we have been instrumental in planting in the mountains: Be strong, quit yourselves like men. The conflict rages fiercely, work while it is day; it will soon be over, a day of rest awaits the faithful servants of God.

We would be glad to visit you once more and talk of the things pertaining to the kingdom of God and the name of the Anointed One, but this can not be expected at our advanced age. We say again, God bless you, and bless you abundantly, is the prayer of your old pilgrim brother.

NEWELL BUND.

DIED—April 25, 1881, at her home in the township of Barton, Newaygo Co., Mich., Emeline Davis, aged 40 years.

She suffered one week with typhoid fever. Leaves a husband and three children, and a large circle of friends to mourn. She was a daughter of Mrs. E. J. Richardson, one of the subscribers to THE RESTITUTION. Sister Davis was baptized about 1858, and has been a believer in the Abrahamic faith all these years, and although residing much of the time where she has not had church society of believers, was a consistent Christian, looking for the coming of Jesus.

BOOK NOTICES.

CHAMBERS'S ENCYCLOPÆDIA.—This great work, advertised from week to week in our paper, and in many others, is certainly worthy of the unstinted expressions of praise that it receives on every hand. Its rank in this species of literature was enviable as first issued to the public for acceptance, but its full and satisfactory treatment of American subjects in the late form now published by the American Book Exchange, enhances the value of the work to a degree that renders it indispensable to the student and general reader. Let all those who want a library of universal knowledge purchase this work which is now, by its cheapness, brought within the reach of all.

The first number of a new paper entitled *Wilford's Literary Microcosm*, comes to hand just as this number of THE RESTITUTION is about in type. One leading feature of this journal "will be the discussion of religio-scientific and philosophical topics which may tend to throw light upon man's origin, nature, and destiny." Published by Hall & Co., 132 E. Eighth street, N. Y., Monthly at 50c. a year. Specimen free.

From Brother Burbank we have received a tract of about thirty pages—Testimony of Moses concerning the First Man, Adam. This tract merits perusal as it contributes some important particulars of information to inquirers after knowledge on the origin and destiny of man. A copy may be obtained for 5c. by addressing Y. H. Burbank, 110 Ainsley street, Brooklyn (E. D.) N. Y.

CHANGE OF ADDRESS.

My address is now 18 Victoria Crescent Sale, Near Manchester, England.

H. HEYES.

Poetry.

OUT LOST.

The look of sympathy, the gentle word,
Spoken so low that only angels heard;
The secret act of pure self-sacrifice,
Unseen by men, but marked my angels' eyes—
These are not lost.

The sacred music of a tender strain,
Wrung from a poet's heart by grief and pain,
And chanted fluidly, with doubt and fear,
To busy crowds who scarcely pause to hear—
These are not lost.

The silent tears that fell at dead of night
Over soiled robes, that once were pure and white;
The prayers that rise like incense from the soul,
Longing for Christ to make it clean and whole—
These are not lost.

The happy dreams that gladdened all our youth,
When dreams had less of self and more of truth;
The childhood's faith so it — Jew sweet,
Which sat like Mary at the feet—
These are not lost.

The kindly plans devised for others' good
So seldom guessed, so little understood;
The quiet, steadfast love that strives to win
Some wanderer from the ways of sin—
These are not lost.

Not lost, O Lord, in thy city bright
Our eyes shall see the past by clearer light.
And things long hidden from our gaze below
Then will reveal, and we shall surely know
These are not lost.

Communications.

WATCH.

NEWELL BOND.

Therefore be ye also ready, for in such an hour as ye think not the Son of Man cometh.—Matt. xxiv. 44.

"Eternal vigilance is the price of liberty," so says Daniel Webster.

Constant, faithful, and untiring watchfulness is the price of the kingdom of God; couldest thou not watch one hour?

Watchfulness means much. The result of watchfulness secures an eternal inheritance in the kingdom of God. The Master would not have uttered the words of our text, and repeated them so often, had they not been of infinite importance to his people.

A clear illustration of the importance of watching is given in the case of Elijah and Elisha in 2 Kings ii. It will pay to study the narrative carefully, under the consideration of type and antitype.

It is a conceded point that Elijah is a type, or representative of the living saints that will be upon the earth when Christ shall come for his people. There are several things contained in this narrative of deep interest to us who have believed and obeyed the gospel, and are expecting the coming of Christ to gather his elect, and to reward every one according as his work shall be.

The first point in the narrative is that Elijah was made sensible of or understood what was about to take place, and the manner in which it was to be done; and that Elisha understood it, and the sons of the prophets that were at Jericho understood it also; from the fact that Elijah knew, and Elisha knew, and the sons of the prophets knew, we argue the point that the dear watching waiting saints of God will know a short time previous to their rapture what is about to take place.

It is not stated how, or by what means they will obtain their knowledge, nor does it seem necessary—to us. It seems very reasonable that the poor, way-worn pilgrims, that have been struggling hard with adversity, faint and worn and weary, should have a premonition that their toils are at an end, and that they are to be eternally free; the saying of the Savior—"of that day and hour"—we think does not apply to, or militate against the view we have advanced. We do not advance this as an excuse for the foolish virgins to procrastinate. By no manner of means; but, for the opposite, as we think is clearly shown in the case under consideration.

The blessing Elisha was so intent upon obtaining, depended upon his seeing his Master as he went up. No consideration could induce him for a moment to give up his object. When told by the sons of the prophets "know ye not that your master is to be taken away from your head to-day?" he answered very sharply, "I know it; hold ye your peace."

What a noble example for the dear saints to emulate! When the world, the flesh, and the devil combine to draw us aside from the consummation of our blessed hope.

God gave Noah seven days' notice of the coming deluge, Noah, moved with fear, had prepared the ark for the saving of himself and his household, so says St. Paul. What kind of fear? Not slavish or servile fear; but filial, holy, affectionate fear, such as a dutiful, obedient child has for a loving parent, who has no feelings or motives for his children but of the purest kind.

God's care and God's love for his children, purchased by the blood of his dear Son, cannot be estimated or damned; like as a Father pitieth his children, so the Lord pitieth those that fear him. Anything that God can do for the comfort and benefit of his children, consistent with his justice, we have the fullest assurance will be done.

Everything depends upon our watchfulness, and obedience in getting ready and keeping in a prepared condition; as in the type so in the antitype, as an illustration: A man cannot be ready to take the cars unless he is on the platform with satchel in hand. Query, Would the chariots of fire and the horsemen of fire have waited for Elijah if he had not been ready? I trow not.

Many Christians act just as though God was under obligation to wait for them, yea and to coax them. Yea more, that he will use some secret irresistable force or power that they cannot resist. He not deceived. What a man sows that shall he also reap. We greatly fear that upon this point, many will make a fatal mistake—many are drawing and will endeavor to draw consolation from the half-loaf, or fair-chance theory. If they cannot have a through ticket on a palace car, they will accept a second. Take off the figure, if they cannot go to the kingdom as joint rulers with Christ, and take along their worldly wealth, they will take or accept the position as subjects. This may do for Universalists, but it is precarious ground to stand upon. How many will be found in that day to have deceived themselves, and like the king of Israel, have played the fool!

Much has been said and done about navigating the air, but all has been a failure. We have not a particle of faith in the inventions of men to accomplish it. Poor mortal man is a creature of earth. He was made of earth, he belongs to earth, it is his native element; he will never soar above it, unless quickened by immortality, and made like unto the angels. The first man is of the earth—was made a living soul by breathing or inhaling the breath of life; the second man, the Lord from heaven, was made a quickening spirit, by the spirit of holiness through a resurrection from the dead. When men are made immortal through the same process that Christ, our living head, was, we will be able to traverse the air with ease, and with the velocity of electricity.

Could the children of men see and realize what (God, through the Lord Jesus Christ, proposes to do with and for them, there would be no necessity for the servants of God to be urging and entreating them to watchfulness, and to make the necessary preparation to step on board Elijah's chariots of fire at a moment's notice.

The subject under consideration is one of infinite moment, and we are greatly exercised in mind how we shall best present it to our fellowmen.

Procrastination is the thief of time; no occasion for alarm, a little more sleep, a little more slumber; we see no special signs that indicate any immediate change; truly we are having very prosperous times, the crisis is passed, hard times are over, crops are abundant, business is good, money is plenty, we have the best currency in the known world, we are at peace with the whole world; surely that man must be a hair-brain fanatic who would predict any evil under such a prosperous state of condition of things as we the American people are enjoying.

Since the fathers fell asleep all things continue as they were from the foundation of the world. But hark! for in such an hour as ye think not, the Son of Man cometh.

The poet touches this point very graphically:

"At midnight it is proclaimed 'this pomp will be!'
From solid darkness—emblem as the spark
From million steel—from nitrous grain the blaze—
Man starting from his couch shall sleep no more!"

From all we can learn of the coming of Christ for his people it will be sudden, silent, and, to the outer world, unexpected, and from certain utterances of the Spirit, it will be in the stillness of the night; two in one bed, the one taken, the other left.

Dear unconverted friend, do you ever reflect what frantic fears will seize your trembling heart when you awake in the morning and find your dear Godly companion gone? and where are such and such dear neighbors? they were good people; we esteemed them highly. They were the salt of the earth, what has become of them? Pray what has happened?

As in the type they will propose, as did the fifty prophets, a thorough search, but it will be fruitless; they will be taken away from the evil to come, and are safe with Jesus in the secret chamber. Isa. xxvi. 20. It will be a nine days' wonder. It will soon wear off; the judgments to be executed upon the wicked will increase rapidly and fearfully, men's hearts failing them for fear, and for looking after those things that are coming on the earth, and to stand before the Son of Man.

Dear reader this is no fancied picture or visionary sketch. Every point we have made can be fully sustained, and abundantly proven, by the plain, and positive declarations of the Bible. These are the sayings of Moses and the prophets, of Christ and the apostles; if they will not believe them neither would they believe though one arose from the dead.

The reader's careful attention is requested to the firmness of Elisha. He was three times requested by Elijah to tarry behind while he went forward, he would not listen for a moment, the blessing depended upon seeing his master as he went up. The sons of the prophets at Bethel and at Jericho, interrogate him, seemingly to draw his mind from his fixed purpose, but he is as firm as a rock. They pass on together, and come to Jordan. Elijah took his mantle and wrapped it together, and smote the waters, and they were divided hither and thither, so they went over dry-shod.

This is not the first time the waters of Jordan obey the voice of God's prophets. There is a power in that mantle of the old prophet; Elisha uses it effectually after his master is taken from him.

The last test is put to the young prophet. He complies, and proves himself equal to the task, and secures the prize.

Oh! that we may be as successful and thus secure the gift of eternal life. But in order to be ready for such an important event, we must first get ready, and this can only be done by hearing the gospel—good news—of the kingdom, believe and obey it by being baptized into the name of the Holy Ones for the remission of sins, and arise to walk in newness of life, by adding all the Christian graces, and keeping all God's commandments. This cannot be done without a sacrifice, there will be cutting off right hands and plucking out eyes; if he becomes a new man in Christ Jesus, and is intelligent in the faith, he will do and act as did Christ and his apostles, and the early Christians; it will not do to pattern after modern professors, for the masses are only hearers and not doers of the word.

What a sad picture does modern Christianity present, when placed beside the lives and teaching of Christ, the apostles and the early church! What sacrifices, what labors, what holy, Godly living; what perils, what afflictions, what self-denials, how fearful of offending their Lord, and the members of the body of Christ; how careful in their manner of living—each found in each a brother, dearly beloved in the Lord. Their meetings or coming together for worship was first to break bread. One had a hymn, one a doctrine, etc., the elders instructed and edified the church; certain selected or chosen ones were sent out to evangelize, they were responsible to the body that sent them out. But how changed the whole arrangement—and do you think, dear reader, it is for the better or for the worse? One thing is an admitted fact, that there is less piety in the church now than there was seventy-five years ago; it will be well to compare notes.

First the doctrines, the great motive power held out by the apostles to induce men to become Christians, was the kingdom and coming of Christ to raise the dead, change the living saints to immortality and to reign on the earth.

What is the motive preached now? Eternal sin and suffering in fire and brimstone; that men have immortal souls; that is the man proper, it goes to heaven or hell at death, and enters upon its reward even before it is judged or sentenced. Beautiful consistency. Take any doctrine held by the sects, and you will find it at variance with the reading of the Bible. Take the customs and the practices of the members, their manner of life, their business habits, compare with the early church. You will find that the whole head is sick, the whole heart is faint, nothing but wounds, bruises and putrifying sores.

This is a sad picture, but is it not a true one? Lamentably so indeed. What proportion of the church members, think you, would hail with joy and delight the coming of Christ with power and great glory to take away his dear, watching, waiting children?

Watch, for in such an hour as ye think not the Son of Man cometh.

Dearly beloved, I know not what more to say to you, or our unconverted neighbors and friends. I have written plainly and tried to make it as clear as possible, and must leave the result with him whom I am, and whom I try to serve and honor, praying that both the writer and those that read may be wise unto salvation, through faith in Christ.

Washington, D. C.

Editor Restitution:

Since my sight has so failed that I am unable to distinguish one letter, I seldom attempt to write, but if you will bear with me I would like to say a few words upon a subject that has for years possessed a constantly abiding and ever increasing interest: The high and holy nature of our calling here in this world, the necessity of our living more in the present and less in the future, of being Christlike in all our ways. That by simple childlike obedience to the word of truth in all things, Christ is formed in us, "the hope of glory."

It is not enough that we have learned and understand quite clearly much of the mechanism of God's beautiful plan of salvation, and that we have put on the Lord Jesus, by being baptized into his name, but we must abide in him, must walk in him constantly, must be dead to the world and alive unto God, confidently placing our hand in the hand of the Almighty Father, glad to be permitted to follow the teaching of his word in every act of our lives. You and me, I think all of us, have felt the need of a higher and holier plane upon which we should constantly live.

If we are his witnesses, the world judges of our dear Lord by our actions, and if we have entered into a "fellowship" or partnership with the all-loving Father and the dear Savior, what manner of persons ought we to be in all holy conversation and godliness. We must perfect ourselves by obeying the entire truth of God's word.

What a comfort and secure resting-place it is to earth's sorrow stricken child to know he has a share in that co-partnership.

Although as valiant soldiers we are required to perform each duty faithfully, the Helper is ready to assist in every time of need, and when the waves of affliction roll heavily upon us, how often have we been lovingly carried across their foaming depths, and I know of a truth that the Lord is my Helper.

When I look into the mirror of truth and see my shortcomings, I do not wonder that the man that had not on the wedding garment was speechless. We know the high privilege which is for us. Are we living up to them? Have we on the wedding garment? Are we truly "waiting for the Bridegroom? The five virgins with lamps trimmed and burning went forth together. Are we as a body and as individuals ready to meet earth's coming King?

SARAH R. FURRY.

Alden, Iowa.

REPORT OF LABORS.

J. S. HATCH.

I left home June 23, for Michigan. Stopped at Three Oaks, and met Samuel Andrews, went to his house, near which the brethren had erected a grove for meeting. Commenced Friday evening, and on Sunday afternoon they organized, having twelve members. Made the acquaintance of some new brethren at that point. Closed the meeting on Monday night.

Went from there to brother Merwin's near the St. Joseph river. Held meeting two nights in the town hall, and Sunday in a grove on the river bank. Good turnout, and a good meeting.

From there returned to our state. Came to Bremen, and thence to the Roose neighborhood. Held meetings two nights in the school house, and on Sunday went to a house three miles away. Returned and had meeting at a private house in the evening. One addition. Held meeting three nights at the school house, with good interest, notwithstanding the warm weather and busy season.

From there went to Macy, and began meeting on Friday night. Had a grove meeting Sunday. A good turnout and good attention. This is the home of brethren Fenimore, Cordill and others.

From there home. Found all well. There is much to do and few to do the work. All who can work in the field should be at it. The harvest is great and laborers few.

God calls his servants to no duty for which he does not equip them. If he does not now give the power to work miracles, it is because there are no exigencies for which they are required.

One bad example spoils many good precepts.

Youths' Column.

The Child in the Woods.

TO FLORA CLOVER.

S. ROXANA WIXON.

Happy child! hast been to-day,
Where the breezy Aspens play,
Winding through the woodland bowers,
Wearing wreaths of rosy flowers?
Cheered, by hum of noisy bees,
Flitting o'er the forest trees,
Seeking marshy lands below,
Where the oakland willows grow?

How thy soul with music stirred,
At the song of mocking-bird!
As thy playmate deftly wound,
Cowslip's gold, thy tresses round?
And the startled echoes rang,
At the minute song she sang,
Where Heaven's light racetrace,
Through the feathery foliage gleams?

What sweet lessons, merry child,
Did'st thou learn it, forest wild?
What did flower, and bird, and bee,
Or their secrets, tell to thee?
What did whisper, blades of grass,
As thy quick steps by them passed?
Kneeling on the grassy sod,
Were thine eyes upturned to God?

Did the Aspen's trembling leaf
Breathe a Savior's dying grief?
Or did lowly Arum bud,
Show the faint blots of His blood?
Saw'st thou lessons that He taught
In the bright-hued lilies wrought?
Or violeted in the dewy rose,
Did Sharon's lovely sights repose?

In the singing forest lands,
Did'st thou see creative hands?
Heard'st how God, who feeds the birds
Listens to thy prayerful words?
If He cloth the sparrow feed,
Will he not supply thy need?
If He clothe the flowerets wild
Can He e'er forget the child?

Trust Him, heart like, gentle girl,
As the swift years onward whirl!
Let his love a light be made,
All thy fall'ring steps to aid;
Comfort, in thy grief to yield,
Be His word thy strength and shield,
Binding, in the bloom of youth,
Fast thy soul to God and truth.

And these lessons, learned to-day,
Will never vanish quite away;
The mossy banks and shaded bowers,
And dainty wreaths of laughing flowers,
Will wave a wand, in coming years,
Athwart the thorny path of tears;
Till thy fainting footsteps come,
To the fadeless light of Home!

Princeton, Ind., April 6, 1881.

S. S. Times.

Edward Irving and the Children.

When Edward Irving was at the height of his power as an orator in London, some ladies, who had established an infant-school in the district of Billingsgate, and were unsuccessful in persuading the people to send their children to it, applied to him to help them. He immediately consented, and went with them through the district. In the first house he allowed the ladies to explain their errand, and they did it very offensively to the poor, so full of condescension and patronage was their manner. In the second house, Irving took the place of spokesmen upon himself.

"When the door was opened, he spoke in the kindest tone to the woman who opened it, and asked permission to go in. He then explained the intention of the ladies, asked how many children she had, and whether she would send them. A ready consent was the result; and the mother's heart was completely won when the visitor took one of her little ones on his knee, and blessed her."

The ladies who were engaged in this work were horrified.

"Why, Mr. Irving," exclaimed one of the ladies when they got to the street, "you spoke to that woman as if she was doing you a favor, and not you conferring one on her! How could you speak so? and how could you take up that child on your knee?"

"The woman," he replied, "does not as yet know the advantages which her children will derive from your school; and by and by she will know them, and own her obligations to you; and in so speaking and in blessing her child I do but follow the example of our Lord, who blessed the little ones, the lambs of his flock."

Edward Irving's conception of a child is given in these words—"a glorious bud of being."

He had a high appreciation of a child. He saw grand possibilities hidden away in its undeveloped capacities. He saw the promise of a new world in its being devoted to God, and blessed by Christ. But we must not forget this:—

Irving, like Tyrtæus, was a seer.

And might not all be seers if they would only do as he did, accept Christ's estimate of children?

There must be something like an adequate conception of the value of the child to awaken in us the sense of importance there is in every act done for it.

A Few Words of Exhortation.

To the young sisters I desire to say a few words concerning our apparel. Let us see what Paul says to Timothy (II. 9):—

"In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array."

I think that some of us have gone a little astray. The eyes of the Lord are in every place.

What if he should come and find us making silk dresses or buying costly hats or bashes? would we feel as if we were doing right?

Let us humble ourselves in the sight of our Lord. Let us watch and pray lest we enter into temptation. Let us see what Peter says about women—how they ought to be attired. I Peter iii. 3, 4:—

"Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

The spirit is willing but the flesh is weak. Some of us may wear a little gold and think 'tis no harm; but be ye not deceived.

Is it not the lust of the eyes?

I think that we ought not to spend our money for such things. Some of us may be situated in circumstances that will not permit us to quit right away. We may be poor and have pretty nice clothes, and have to wear them out, it might be better to overcome little by little, but let us never more get costly clothing to put on our poor mortal bodies, that fade and soon die. Let us examine our hearts, and try to root out pride, and let there be a difference between Christians and worldly people. Let us show by our behavior that we are not of the world. If ye were of the world, the world would love its own, says our Master. Let us try hard to stand against the wiles of the devil, as it is a great day of trial, and let us confess our sins to our Master, as he will forgive us if we but confess our many sins and imperfections. Let us beware lest we fall back.

Let us see what John says (I John ii. 15–17):—

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of his eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever."

And having food and raiment let us be content. O, brethren, let us pray for each other, that we may be able to stand fast, not falling from our steadfastness.

"Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart." 2 Tim. ii. 22.

Let us not be lovers of pleasure more than lovers of God; from such we must turn away. And let us try hard to win the crown of life. Let us love one another with tender love—not lovers of money as some—and may we be accounted worthy to be accepted. May we fight the good fight and keep the faith, and a crown of life will be given us in that great day.

I have an afflicted mother and many things to bear. She has had a life of suffering and sore trials. But I reckon that the suffering of this life is nothing to be compared with the glory that is to be given to the saints if they prove faithful.

Let us cleave to that which is good.

EMMA.

Palmos, O.

[Our young sister writes that she is but fourteen years of age, and that this is her first effort in writing anything for publication.—ED. RESTITUTION.]

An Old Story.

Many years ago a celebrated Italian artist was walking along the streets of his native city, perplexed and despondING in consequence of some irritating circumstances of misfortune, when he beheld a little boy of such surpassing beauty that he forgot his own trouble and gloom in looking upon the almost angel face before him.

"That face I must have," said the artist, "for my studio. Will you come to my room and sit for a picture, my little man?"

The little boy was glad to go and see the pictures and pencils and curiosities in the artist's room; and he was much more pleased when he saw what seemed to be another boy looking just like him smiling from the artist's canvas.

The artist took great pleasure in looking at that sweet face. When he was troubled, or irritated, or perplexed, he lifted his eyes to that lovely image on the wall, and its beautiful features and expression calmed his heart and made him happy again. Many a visitor to his studio wished to purchase that lovely face; but, though poor, and often wanting money to buy food and clothes, he would not sell his good angel, as he called his portrait.

So the years went on, oftentimes as he looked upon the glowing canvas he wondered what had become of the boy.

"How I should like to see how he looks now! I wonder if I should know him? Is he a good man, true or wicked and abandoned? Or has he died and gone to a better land?"

One day the artist was strolling down one of the fine walks of the city, when he beheld a man whose face and mien were so vicious, so depraved, so almost fiend-like, that he involuntarily stopped and gazed at him.

"What a spectacle! I should like to paint that figure, and hang it in my studio opposite the angel-boy," said the artist to himself.

The young man asked the painter for money, for he was a beggar as well as a thief.

"Come to my room, and let me paint your portrait, and I will give you all you ask," said the artist.

The young man followed the painter and sat for a sketch. When it was finished, and he had received a few coins for his trouble, he turned to go; but his eye rested on the picture of the boy; he looked at it, turned pale, and then burst into tears.

"What troubles you, man?" said the painter. It was long before the young man could speak, he sobbed aloud, and seemed pierced with agony.

At last he pointed up to the picture on the wall, and in broken tones which seemed to come from a broken heart, he said:—

"Twenty years ago you asked me to come up here and sit for a picture, and the angel face is that portrait. Behold me now, a ruined man; so bloated, so hideous that women and children turn their faces from me; so fiend-like that you want my picture to show how ugly a man can look. Ah! I see now what vice and crime have done for me."

The artist was amazed. He could not believe his own eyes and ears.

"How did this happen?" he asked.

The young man told his sad and dreadful story; how, being an only son, and very beautiful, his parents petted and spoiled him; how he went with bad boys and learned all their bad habits and vices and came to love them; how, having plenty of money, he was enticed to wicked places till all was lost, and then, unable to work and ashamed to beg, he began to steal, was caught, and imprisoned with the worst criminals; came out more depraved to commit still worse crimes than before; how every bad deed he performed seemed to drive him to commit a worse one, till it seemed to him he could not stop till brought to the gallows.

It was a fearful tale, and brought tears into the artist's eyes. He besought the young man to stop, offered to help him, and tried his best to save him. But alas! it was too late. Disease, contracted by dissipation, soon prostrated the young man, and he died before he could reform.

The painter hung his portrait opposite that of the beautiful boy, and when visitors asked him why he allowed such a hideous looking face to be there he told them the story, saying as he closed, "between these angel eyes and demon there is only twenty years of vice."

The lesson of his tale is in the tale itself. You who read it can tell what it is. Think of it often, and heed it always.

There is nothing so high as to be above God's care, and nothing so lowly as to be beneath it. He who keeps alive the unquenchable light of the star visible to a hemisphere, kindles the small taper of the glowworm that gleams in the twilight on the mossy bank. He who piles up and loosens the Alpine avalanche, shapes the crystals of each falling snowflake. He who guides and bridles the storm wave that breaks in thunder upon the reef, preserves each invisible coral animal that builds its lime cell beneath the booming surf. He who sees from his glorious high throne the seraph veiling his face with his wings, takes note of the sparrow falling to the ground.

We cannot play at criticism, and be harmless; we cannot be censorious, and then retire on our respectability. Every bitter word you have spoken about man, woman, or child, has gone out to come back again, and will smite you some day. "With what judgment ye judge, ye shall be judged; and in what measure ye mete, it shall be measured to you again." This is a great law, and all human history is its exposition and justification.—*Dr. Joseph Parker.*

Poetry.

DEAD EGYPT.

Isaiah xix. 23.

HORATIUS BONAR.

Are thy pyramids still smiling
To the everlasting sun,
Mighty Mizraim of the sand-waste,
As they smiled in ages gone?

Is thy Sphinx still grandly gazing
With those melancholy eyes,
Drinking in delicious moonlight
From those silver-showering skies?

Does thy grey Mokattam cliff-range
Yet protect thy level shores?
Is that highway to the desert
Still as lonely as of yore?

Is the bronze on thy brown ripples
Still as brilliant as when she,
Stately queen of spells and splendor,
Gilded o'er her river-sea?

Does that river-sea so royal,
With its soft, slow-swelling tide,
Still its battle-dirge handed
With the wastes on either side?

Are thy Pharaohs resting yonder,
Filling each his funeral chamber,
With their calm stars above them,
As of old, without a cloud?

Do they still claim awful homage,
Oldest peerage of the dead,
In their chiselled shrines unconscious
Of the ages that have sped?

Does the breath of ancient odors
Sweeten still their cheerless tomb?
Do the robes of princely Pathos
Still adorn them in the gloom?

Is thy Memphis still the Memphis
Of young Mizraim when he came
From his cradle-plain of Shinar,
Here to build a boundless name?

Mystic realm of tragic story,
Never-changing clime and stream,
Shadowy fatherland of science,
Home of fable and of dream.

From thy temples marched the ages
Of our earth's unwritten prime;
There majestic Nahian portals
Are the unobliterated gates of time.

Buried dark beneath the relics
Of dead kingdoms thou hast lain;
But thy day of honor dawneth,
Thou shalt rise to youth again.

In his hour of infant exile,
Once the Son of God in thee
Found a refuge from the tyrant,
Under with thy sheltering tree.

And for this thou art remembered!
This great debt shall be repaid.
In earth's age of promised glory
Israel's God shall lift thy head.

The voice of seers hath spoken
Words of glorious light and rest:
It has blest thee, lonely Egypt!
And thou shalt—thou shalt be blest.

Selections.

The Christian Herald and Signs of Our Times.

THE REVISED NEW TESTAMENT IN RELATION TO PROPHECY.

REV. WILLIAM MAUDE.

One great prophetic passage in which the English reader will derive much advantage from the uniform rendering of the Greek word *ktisis*, is Rom. viii. 18–23, which reads as follows:—

AUTHORIZED VERSION.

"For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to-wit, the redemption of our body."

REVISED VERSION.

"For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us-ward. For the earnest expectation of the creation waiteth for the revealing of the sons of God. For the creation was subjected to vanity, not of its own will, but by reason of him who subjected it in hope that the creation (marg. 'in hope, because the creation') itself also shall be delivered from the bondage of corruption into the liberty of the glory of the kingdom of God. For we know that the whole creation groaneth and travaileth in pain together (marg. 'with us') until now. And not only so, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to-wit, the redemption of our body."

What reader of the Authorized Version could have apprehended the fact, that "the creature" which in "earnest expectation is waiting for the manifestation of the sons of God," is the self-same "creation" which has been "subjected to vanity in hope," and shall yet be "delivered from the bondage of corruption into the liberty of the glory of the sons of God?"

Of course the recognition of the fact that it is the same "creation" which is spoken of throughout, does not solve for us the exegetical difficulty as to what is precisely included in the word in this connection; whether it means mankind in general exclusive of the church, or mankind and the lower animals, or the whole animate and inanimate world in contradistinction to mankind. Be this as it may, however, the new reading gives both clearness and unity of meaning to the passage.

But besides this principal one, the reader will not fail to note several minor but not unimportant corrections in the passage as given in the Revised Version. In the first place, instead of "the glory which shall be revealed in us," we now read, "the glory which shall be revealed to us-ward." This brings the clause into harmony with the whole scope of the passage, which refers not to any subjective or spiritual glory within the church, but to an objective glory to be manifested in the world in connection with the glorification of the church in resurrection. All that follows being, in point of fact, only the development of the previous statement.

Again: the translation of the 20th verse: "For the creation was subjected to vanity, not of its own will, but by him who subjected it in hope that the creation (marg. 'in hope, because the creation') itself also shall be delivered," etc., not only gives us a clue to the true meaning of the *ktisis*, but at the same time indicates, if we adopt the marginal rendering, the ground and nature of the hope expressed.

Another important passage of a prophetic character in which the corrections made in the Revised Version should be gratefully accepted, is 2 Thess. ii. 1–10—a passage, by the way, which has recently been the subject of our special consideration in these pages. It reads as follows:—

AUTHORIZED VERSION.

"Now we beseech thee, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition: who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work; only he that now letteth will let, until he be taken out of the way. And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming. Even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish."

REVISED VERSION.

"Now we beseech you, brethren, touching the coming (marg. 'presence') of our Lord Jesus Christ, and our gathering together unto him; to the end that ye be not quickly shaken from your mind, nor yet be troubled, either by spirit, or by word, or by epistle as from us, as that the day of the Lord is now present; let no man beguile you in any wise; for it will not be, except the falling away come first, and the man of sin (marg. 'lawlessness') be revealed, the son of perdition, he that opposeth and exalteth himself above all that is called God or that is worshipped (marg. 'that is an object of worship'); so that he sitteth in the temple (marg. 'sanctuary') of God, setting himself forth as God. Remember ye not, that when I was yet with you, I told you these things? And now ye know what restraineth to the end that he may be revealed in his own season. For the mystery of lawlessness doth already work; only there is one that restraineth now, until he be taken out of the way. And then shall be revealed the lawless one, whom the Lord Jesus shall slay with the breath of his mouth, and bring to nought by the manifestation of his coming (marg. 'presence'); even he whose coming (marg. 'presence') is according to the working of Satan with all power and signs and lying wonders (marg. 'power and signs and wonders of falsehood'), and with all deceit of unrighteousness for them that are perishing."

In this one passage, it will be seen, we have no less than twenty-five alterations, very few of which can fairly be said to be unsilled for, while several are of great importance as elucidating the true meaning of the text. Indeed we think we could point out one or two additional alterations which, though the revisers have not made them, were much to be desired. Be that as it may, however, we would observe in the first place, that the substitution of the word "touching" for the unmeaning "by" of the Authorized Version, at the very commencement of the passage, clearly indicates the subject on which the apostle is about to write; that subject being "the coming, or presence, of our Lord Jesus Christ, and our gathering together unto him." Hence he says, "We beseech you, brethren, touching (i. e., in regard to) the coming," etc. The Thessalonian believers had, it appears, been led by some false teachers into a serious error in reference to this blessed hope.

And here, secondly, we find a still more important correction in the Revised Version. What the true nature of their error was, the Authorized Version not only fails to teach us, but actually raises a false issue by the words, "as that the day of Christ is at hand." There would have been nothing wrong in the Thessalonians believing that "the day of the Lord was at hand." What they were wrong in was in supposing that that solemnly-glorious day had actually set in, and this the corrected rendering clearly indicates: "As that the day of the Lord is now present."

Again—the insertion of the definite article twice in the third verse, where, instead of "a falling away," and "that man of sin," we now read, "except the falling away come first, and the man of sin be revealed," does much to clear the apostle's meaning, intimating, as it does, that he refers to the great final apostasy of this dispensation and the coming of the last personal Antichrist. In reference to this latter event another decided improvement is the substitution of the reading, "that he may be revealed in his own season," for that of the Authorized Version, "that he may be revealed in his time." Nor must we overlook the correct rendering of the Greek word, *anomos*, of special significance in connection with the character of the last days, by the expressions, "the mystery of iniquity," and "that wicked," which now read, "the mystery of lawlessness," and "that lawless one."

But though our subject is far from being exhausted, we must, for the present, conclude these remarks, reserving the consideration of the alterations and emendations made in the Apocalypse for another paper. Meanwhile we earnestly commend the careful and prayerful study of the Revised Version of the New Testament to our readers, as a noble, conscientious, and on the whole trustworthy work, for which our deepest gratitude is due to its learned undertakers, reminding them, in the words of Dr. Roberts, that it is only to be expected that "at first not a few of the changes or omissions in the Revised Version should be felt to be disagreeable. The old familiar rhythm is disturbed, and the ear longs for the words to which it has been accustomed. But whether the true readings be deemed improvements or not, they should be welcomed simply on the ground of their genuineness. To find out what is true is the supreme object of Biblical science; and while, no doubt, there may often seem an artificial attractiveness about what is erroneous, there should always be felt a sovereign majesty in truth."

Communications.

THE GREAT CRIME.

A. D. MAGRUDER.

"Shall there be evil in the city and the Lord hath not done it?"
"Man proposes but God disposes."

Referring to the attempted assassination of President Garfield the press and pulpit hasten to assure the people that they must not suppose that the nefarious act was the result of any Divine purpose—must not think, for a moment, that God had anything to do with it—that such a conclusion would be an impious affront to the Divine Majesty, who is too good and merciful thus to afflict a Christian people in the person of their great and good Chief Magistrate, etc.

Is it wise or safe to make such bold assertions as these in view of the oft-repeated lessons of human history and of God's dealings with mankind in past generations as recorded in the Bible?

We need not suppose that we are shut up to such conclusions because they seem to pass uncontradicted and are endorsed and accredited by the vast majority of our most learned scribes and doctors of divinity, for the Bible plainly declares that "God's ways are not as our ways; nor his thoughts as our thoughts, for as the heavens are high above the earth, so are his ways higher than our ways, and his thoughts higher than our thoughts"—that not a sparrow falleth to the ground without his knowledge—that we are of more value than many sparrows and, comprehensively, that "all things are of God" in whom we live and move and have our being.

To suppose that the Chief Magistrate of 50,000,000 responsible people should fall before the assassin's bullet—that the head of the nation should be smitten unto death, without the Divine cognizance and intervention—is to deny God's overweight of human affairs—and to give the world he has made over to blind chance and to forget his express declaration—that "promotion cometh neither from the east, nor from the west nor from the south. But God is the Judge: he putteth down one and setteth up another." Psa. lxxv.

Let us then await the sequel—and see what is to be the result of the attempt on the President's life, for the end is not yet—and future developments may throw light upon it—and disclose more fully than at present the lesson it inculcates.

ANNOUNCEMENTS.

NORTHERN INDIANA CONFERENCE.

The Annual Conference of the Churches of God in Northern Indiana will be held at Argos, Marshall Co., Ind., and will commence on Thursday, September 8, 1881, at 7:30 p. m., and continue Friday, Saturday, and Sunday the three days following. Public services will commence at 10:30 a. m., on Friday and other appointments will be made as shall be thought most advisable. A general attendance is requested, as the desire of our brethren, as has been expressed, is to have one more good meeting, at least, before the close of this dispensation. Argos is on the Michigan City, Peru, and Indianapolis railroad, eight miles south of Plymouth, the County-seat of Marshall County. Let it be our prayer that we may meet in the fulness of the gospel of Christ.

BY ORDER OF COMMITTEE.

I will preach as follows: At brother Duffin's the 3d Sunday in September, at Gospel Grove the next Sunday, at Dundee, Blackford Co., Ind., the next Sunday, in brethren Elton's neighborhood, south of Delta. O., the next Sunday, at Raisin, Mich., as brother L. C. Chase may appoint the next Sunday, at Buchanan, Mich., the following Sunday.

J. M. STEPHENSON.

The Church of God of Montague and Wise Counties, Texas, will hold their annual Conference at Valentine Springs in Montague County, commencing Friday, August 12, 1881, at four o'clock, P. M. The place of meeting is four miles south of Forestburg, sixteen miles south of St. Joe, sixteen miles southeast of Montaguetown, thirty miles west of Gainsville, and twenty miles north of Decatur. We invite every body that feels an interest in the word of God to come over. Brethren coming from a distance will go to brethren Hodges, Grimes, or Sowers, who live near the meeting place. We want all the preaching brethren we can get. Any preaching brother who can come will please address me at Sunset, Wise Co., Tex., and we will help him come.

T. T. DOYAL.

A Conference of the Church of God will be held five and one-half miles northwest of Morrill, Brown Co., Kan., and six miles south of Salem, Neb., commencing on Friday, Aug. 19, 1881, to continue over the following Sunday. Brother J. M. Stephenson and other preaching brethren are expected. An earnest invitation is extended to all the faithful ones to attend from the north, south, east, and west.

C. A. SAYLOR.

— MAN —

AS HE WAS, AS HE IS, AND AS HE SHALL BE.

A Lecture delivered before the Liberal League, Pittsburg, Pa., Jan. 16, 1881.

By Dr. J. H. THOMAS.

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Communications.

COMING AGE.

Its Proximity. Fifth, or First Woe Trumpet Continued. Application of History. First Point of Analogy--Their Name. The Hebrew of Arab and Locust the Same. All Points of Analogy. Conclusion.

No. 79.

J. P. WESTHEIR.

Application of history.—Our historical extracts on the empire of the Saracens, have been numerous and lengthy. We have had our reasons. No empire has occupied a position more directly involving the interests of the Christian church. It fostered and promulgated the religion of the false prophet: a religion that has rivalled Christianity in many Eastern countries, and is a rival power in the battle of the Great Day. Every student of prophecy should be familiar with its history.

We affirm that the Arabian empire was originated and sustained for a special purpose, and that its mission is clearly set forth in the vision of the first two trumpets. It now remains that we explain the points of analogy as they are developed in their history.

1. Arab and locust have the same Hebrew origin.—Arabia has its name from the people that dwell there—Arabs. Why are the people called Arabs? The word Arab is Hebrew. Let us trace its etymology.

Bishop Mede, Mr. Lowman, and Bishop Newton say: "In the original the word for both is the same."

In a noted Hebrew Lexicon we find the following: "ארב—A-rab or A-rav. (1) A verb, indicative present, third person, singular. He lay in wait, hid, concealed himself. As a noun, masculine, singular. ארב—A-reb, A-den, lurking-place, of enemies, or wild beasts. Job xxxvii. 8. See Psa. x. 8. Hence ארבה—A locust; the most destructive and ravenous insect in the world.

As a proper noun, ארב— A-rab. An Arab; because, like a wild and ravenous beast, he always lies in wait to seize upon the prey."

It appears that the descendants of Ishmael were called Arabs, (locusts) because they were like that insect; and an army of Arabs would be, in name and nature, an army of locusts.

2. Locusts are native insects of Arabia. That country was called the East, from its location; but was named Arabia, from Arab, locust; and is properly called locust-country.

In the plagues of Egypt, the locusts came from Arabia, since they were brought by an East wind, Arabia being east of Egypt. Their mission was then the same as that of the symbolic locusts of the Apocalypse, a scourge upon the enemies of Jehovah and his people, and under a direct commission from the Almighty.

Having identified the name and locality, we are now prepared to compare the history with what John heard, saw and described.

3. Star from heaven fallen unto the earth.—Revised Version.

Our interpretation requires this star to be Mahomet. Other expositors are inclined to call it the Bishop of Rome. Another class of symbols represents that apostate Bishop.

Let it be observed that Mahomet was as truly an apostate from Sabeanism, as the Pope is from primitive Christianity, with this distinction, however, that the bishops fall was into idolatry, and Mahomet's out of it. Mahomet's creed was unitarian: "only one God." He designed to erect the standard of the Divine unity upon the ruins of every species of Polytheism; hence, he called himself the apostle (sent) of God; sent to accomplish that special work.

The drapery of this vision is not Roman, but Arabian, the original home of the ארב (Arab) Arab and of the locust. The Arabian heavens were above him, and Arabia (locust land) beneath, and around him. The star had fallen before the time covered by the prophet's vision; it was fallen to the earth, fallen from the priesthood of sun-worship, to an obscure and private position. He spent much time in a cave near Mecca fitting himself for the work of his mission.

4. And there was given to him (Mahomet) the key of the pit.—Revised Version.

Key is a symbol of power; power to open and shut. Power is here given him (Mahomet) to open the pit of the abyss.

"There was given"—by whom? By God, who now commissions him to accomplish a special work. The key is placed in the hand of Mahomet, by the Deity, as if he had said: "That abyss, with its frowning pit is under my control. No agent can come out of it, except by my permission. The time has arrived when its inmates are wanted to chastise an apostacy; take this key, enter that pit, and bid them in my name to come forth, and enter upon the work that I have assigned to them."

To punish Pharaoh I brought out of that abyss (locust land) by an East wind, the insect locust. I now call for the symbol locust (Arab) to chastise another power that oppresses my servants. Unlock the pit and bid them come forth.

"Pit of the Abyss."—The land of Arabia about Mecca, particularly, as we have explained in a former number.

"And he opened the pit of the abyss."—He used the key as ordered; removed all obstructions to the pit, that whatever objects and agents in that pit God designed to employ, he should set at liberty. Arabia, with its population, had been, from the nature of things, locked out from the Christian or Roman world. Their country had never enticed the Roman cupidity, nor had their Sabeanism any special attraction to a Christian people. No country in the world has an equal claim to the name "Pit of the abyss," as the land of Arabia: its mountains of burning sands, its clouds of moving dust, make the name literally appropriate.

"And there went up a smoke, as the smoke of a great furnace."—R. V. Smoke; the heated dust in Arabia often darkens an otherwise cloudless sun, as it is here stated.

"And the sun and the air were darkened, by reason of the smoke of the pit."—R. V.

Arabia is like a heated furnace sending forth its heated smoke.

Smoke, as a symbol, represents doctrines or religious views, false in their nature, or such as obscure the popular systems of any country. Such were the doctrines of the Koran to Arabian idolaters. False doctrines have the same effect on the moral world that smoke has on physical objects; they obscure. The doctrines of Mahomet were of that nature.

"And out of the smoke came forth locusts upon the earth."—R. V. Out of the smoke came forth. The smoke rose toward to heavens, as a furnace, darkening the Arabian sun and air. It was not progressive like a cloud, but fixed like the smoke of a furnace. Mecca was the fixed seat of the religion of the Koran, as truly as Jerusalem was the fixed seat of Judaism. Pilgrimages of the Mahometans were to Mecca as those of the Jews were to Jerusalem.

Came forth locusts upon the earth.—Came forth. The locusts are not confined to their original home like smoke. They go forth, out of Arabia, their native land, into another land—the Roman earth. God has commissioned them, the theatre of their operations is in the territory of the Roman empire. Those men that were baptized (immersed) into the name of his Son, had fallen into idolatry; they had become image worshippers.

God has commissioned an agent to chastise these Idolaters. This agent (locusts) is of the family of Ishmael, constituted by nature to war against idolatry.

Their commission was "One God." Mahomet joined another article to this commission—"Mahomet is his apostle."

Had he confined that expression to its original import, "The sent of God," without arrogating to himself divine prerogatives, he would not have been called "The false prophet." In carrying out the work of his mission, he transcended all its limits, and founded a new religion, in many particulars worse than the one he was sent to chastise and correct.

"Locusts upon the earth."—As the mission of the Saracens was outside of Arabia they were obliged to go forth beyond its limits, as the locusts move in armies beyond their own native limits.

These locusts, however, are extraordinary, both in shape or attributes, and mission.

EXTRAORDINARY ATTRIBUTES.

a. The power of scorpions. Common locusts attack the vegetable world; these the animal kingdom; especially human beings, more especially apostate Christians. Such was the mission of the Arabian empire. This feature appears in every period of their history. This was their official mission. God evidently sent them forth to do this work. This new attribute we call the scorpion sting, not possessed by natural locusts.

b. Their likenesses or shapes were those of horses prepared for war. War horses, such as the Scripture likeness. Joel ii. 4. No armies bore so close a resemblance as Arabian horsemen; still it is an added attribute. Their armies were principally cavalry.

c. Yellow crowns were another added attribute, yet it suited the headdress of the Saracens.

d. "Their faces were men's faces"—R. V. This is another extraordinary attribute, yet long beards suited the Arabs.

e. They had long hair, like the hair of women. This was a peculiar feature of Arabian horsemen.

f. The teeth of Arabs resemble the teeth of lions. When rushing into battle their horrid grin showed teeth like those of lions, when in the act of seizing their prey.

g. Breastplates like iron in color and outward lustre. This is an attribute added to suit their work. It was God's vital protection till their work should be accomplished.

h. Their tails like unto scorpions—Arabian scimitars, their most fatal weapon.

i. Stings. If we change our expression, it would be the tail was the sheath or scabbard; the sting was the scimitar itself.

John sees a living picture, and describes it as it appeared.

2. Their mission is distinctly given, should torment like scorpions, not kill. This would be a national torment. The Saracens had not the power to overthrow the Greek empire(which we may call the Christian empire) but to harass it by cutting off its provinces.

"Power to hurt men five months." Prophetic months, when it refers to an empire or kingdom. The locusts were confined to five months in their depredations, so these symbol locusts would be confined to five prophetic months—150 years.

One thing may be noted, relative to the Saracens: They continued their campaigns about five months in the year. In their winter campaign and siege of Constantinople, during the cold weather they lay dormant like the locusts.

Their king was a peculiarity. Locusts (natural) have none. These locusts had one king, a caliph, a royal high priest. So soon as their unity was destroyed so soon they began to weaken.

Duration of the 150—5 months—150 years. When did they commence and close?

"During the first 150 years of their existence, dating from A. D. 612, when Mahomet first appeared openly as a prophet, they subdued Syria, Persia, India, and the greatest part of Asia, Egypt, and the greatest part of Africa, Spain, and some other parts of Europe. And it was in 762, the end of this period, that Almanser built Bagdad, for his seat of empire, and called it the City of Peace, (Bagdad), in allusion to Jerusalem."—Bishop Newton.

No nation can fill the conditions of the symbols of the fifth trumpet but Arabia.

Little drops of rain brighten the meadows; and little acts of kindness brighten the world.

Youths' Column.

Wide Awake.

An Old Story.

CELIA THAXTER.

A dear little maid came skipping out
In the glad new day with a merry shout!
With dancing feet and with flowing hair
She sang with joy in the morning air.

"Don't sing before breakfast, you'll cry before night"
What a croak, to darken the child's delight
And the stupid old nurse, again and again,
Repeated the ancient dull refrain.

The child paused, trying to understand;
But her eyes saw the great world rainbow-spanned;
Her light little feet hardly touched the earth,
And her soul brimmed over with innocent mirth!

"Never mind—don't listen—O sweet little maid!
Make sure of your morning song," I said;
"And if pain must meet you, why, all the more
Be glad of the rapture that came before.

"O, tears and sorrows are plenty enough.
Storms may be bitter and paths be rough,
But our tears should fall like the dear earth's showers
That help to ripen the fruits and flowers.

"So gladden the day with your blissful song.
Sing on while you may, dear, sweet and strong!
Make sure of your moment of pure delight,
No matter what trials may come before night."

League Journal.

Important Words for Wise Boys.

Professor Parkes, M. D., F. R. S.:—When a boy takes to smoking he frequently becomes pale, and he has an unhealthy skin. Moreover, boys who smoke much are less disposed to bodily exertion. Smoking interferes with appetite, impairs bodily activity, and in some way must damage the circulation or the composition of the blood.

Mr. William Chambers (*Chambers' Journal*):—The odious practice of tobacco smoking by the young concerns the national welfare, and is worthy of very general consideration. Every one in his sphere is called on as a matter of moral obligation, to do what lies in his power to discountenance and abate a practice so needless and reprehensible.

The Dean of Carlisle:—Evidences arise every day which convince me more and more that the prevalent use of tobacco, especially by the younger portion of the community, is destroying the physical stamina of the country, stripping youth of its bloom and beauty, and manhood of its virility, with a reflex influence on morals which is truly deplorable.

Sir Benjamin Brodie, M. D., F. R. S.:—Boys, even at the best schools, get the habit of smoking, because they think it manly and fashionable to do so; not unfrequently because they have the example set them by their tutors; and partly because there is no friendly voice to warn them as to the special ill consequences to which it may give rise, where the process of growth is not yet completed, and the organs are not yet fully developed.

The Bishop of Manchester:—The habit of tobacco smoking among young boys is an evil, and, it seems to me, a growing one which I have often observed and deplored. Whatever may be the thought of the habit of smoking generally, I believe that medical authorities are universally agreed that it is physically most mischievous to young people under the age of eighteen. The moral effects, consequent on the too frequent association of this habit with others of a pernicious tendency, are not less hurtful to the character. It has often been a matter both of surprise and regret to me that parents seem so indifferent to both these classes of consequences to their sons.

N. Y. Observer.

A Strange Visitor.

S. H. S.

When I first became acquainted with the Sunday Schools of New York City, in 1868, the New York Sunday School Union used to appoint "visitors" to go in and out among them. Some of these were excellent men, who knew what to do and how to do it; and some felt it to be their duty to address the schools on all occasions, as many other visitors have felt who were not appointed, yet had no special calling that way; and teachers and scholars regarded such interruption of more important exercises as an intrusion, and such speakers as bores, and some as bears. And speaking of bears suggests a story of a missionary of the American Sunday School Union in Michigan. In a letter to Bethany Mission Sunday School, in New York City, he writes:—

"Your Mission School, Bethany No. 1, is flourishing. [He had just organized for them Bethany No. 2 by their gift of $26.] I was with them one Sunday when they had a strange visitor—a Mr. Bruin, in a full suit of black (a black bear), who came out of the woods within ten rods of their school-house, looked pleasantly at several children who were outside, took a general observation of the school-house and its surroundings, then bowed politely and retired into the woods; but in a half-hour came back, walked around the school-house, climbed over a fence, and continued on his way, stopping occasionally to look back. Perhaps we were impolite in not inviting him in. I have seen many bears, but never a handsome one before this, who had shed his old, long, brown, shabby coat, and put on his new summer suit of black. Perhaps he thought he must dress up in his best to visit a New York Sunday School. He certainly behaved himself very nicely."

The Two Men Inside.

An old Indian once asked a white man to give him some tobacco for his pipe. The man gave him a loose handful from his pocket. The next day he came back and asked for the white man.

"For," said he, "I found a quarter of a dollar among the tobacco."

"Why don't you keep it?" asked a bystander.

"I've got a good man and a bad man here," said the Indian, pointing to his breast; "and the good man say, 'It is not mine, give it back to the owner.' The bad man say, 'Never mind, you got it, and it is your own now.' The good man say, 'No, no! you must not keep it.' So I don't know what to do, and I think to go to sleep, but the good and bad men keep talking all night, and trouble me; and now I bring the money back, I feel good."

Like the old Indian, we have all a good and a bad man within. The bad man is Temptation, the good man is Conscience, and they keep talking for and against many things that we do every day. Who wins? That is the question; and the answer decides a child's character for this life and the life to come. Who wins? Stand up for duty; down with sin. Wrestle with Temptation manfully. Never, never give up the war till you win.

Band of Hope Review.

Heroism.

"Oh, dear!" said Willie Grey, as he sat down on a saw-horse, and looked at the firewood which he ought to have been splitting for his mother, "I do wish I could do something for the world—some great action that every one could admire, and that would make the country and the whole world better and happier. I wish I could be a hero like Washington, or a famous missionary like Judson; but I can't do anything, nor be anything."

"Why do you want to be a hero?" asked his cousin, John Maynard, who, coming up just then, happened to hear his soliloquy.

"Oh," said Willie, coloring, "every one admires a hero, and talks about him, and praises him after he is dead."

"That's the idea, is it?" said John. "You want to be a hero for the sake of being talked about."

Willie did not exactly like this way of putting the matter.

"Not only that, but I want to do good to people—convert the heathen, or—or—save a sinking ship, or save the country, or something like that."

"That sounds better; but believe me, Willie, the greatest heroes have been men who have thought least about themselves, and more about their work; and so far as I can recollect now, the great—I mean according to the Christian standard—have always begun by doing the nearest duty, however small." And here John took up the axe and began to split the firewood.

Willie jumped off the saw-horse, and began to pick up the sticks without saying a word; but though he said nothing, he thought the more.

"I've wasted lots of time thinking what great things I might do, if I only had the chance," he thought; "and I've neglected the things I could and ought to do, and made a deal of trouble for mother. I'd better begin my own heroism by fighting my own laziness."

Will every boy adopt Willie's resolution, and carry it out in his daily life?

School Journal

Accuracy.

Every boy and girl should determine to be accurate. In studying lessons be sure to get the exact meaning; in talking, state the truth of the thing; in working do everything just right. I have lately heard of two boys who worked in the same store. They were named John and James. Their duties were alike, and they were required to be at the store at half-past seven in the morning. John was always there on the minute, or a few minutes before the time; James came the same number of minutes after. When John arranged the goods in the window they were accurately marked and priced; James forgot to put the number on or priced them incorrectly.

These are only two of the things which marked the distinction between the two boys. But every day and week they grew further apart, John doing the work accurately, and therefore well; James slighting all he conveniently could. John was promoted for carefulness in his duties. James was warned to alter his manner and finally discharged. The accurate boy grew to be a wealthy, self-made man. Men liked to deal with him; they were sure of being treated fairly. James tried several positions, but lost them on account of his inaccuracy in little details, and, though he gets through the world somehow, he has not the happiness and success which with the same opportunities John achieved.

There are many things that tend to make a noble character. Place accuracy high in the list.

Will Jesus Come Before Morning?

E. ROXANA WINOR.

A dear little boy of four years had gone to rest for the night. His mother had kissed him and tucked the clothes all snugly around him, then, having left the room, was busying herself about the evening chores. Presently she heard him calling, and hastening to the little cot, he said:—

"Mamma, mamma, will Jesus come before morning?"

He had heard it talked about day after day—that coming of the Lord in the clouds—and his anxiety to see the glorious being who had, when upon earth loved and blessed the little children, had grown and deepened until he hoped he might come ere the morning light.

His gentle mother knelt by his side, and rehearsed the wonderful story, and oh how the little boy's eyes glistened as he drank it all in.

His mother's prayer and her words sank deep into his heart. While he lived, he still looked for Jesus. He sleeps now in a quiet grave-yard far from his kindred. Yet, we all remember the bright boy that longed to see the Savior come ere the morning broke, and wish there were more little ones to love him and long for his coming. I hope there may be. I hope that the dear little readers of THE RESTITUTION will all study the Bible, and think about what Jesus has done for them, until they can give him their hearts as Rowlie did, and then, they too, will all want to see him coming in the clouds, and rejoice to meet him.

The cattle disease known as the Siberian plague, which recently made its appearance in the Russian provinces of St. Petersburg and Novgorod, has broken out in the provinces that extend along the shores of the Baltic Sea. One case has occurred among villagers, and the person attacked died of the disorder. The authorities are doing what they can to stay its progress, but they find the peasants extremely ignorant and superstitious about it. They not only neglect to take all reasonable care to guard against it, but organize religious processions that seriously aid the spread of the infection.

Selections.

Extract from Illustrated Cosmos.

THE FUTURE OF PALESTINE.

A review of the present condition of Palestine indicates that the little tract of land on the eastern shore of the Great Sea is again to become the centre of powerful political influences, if not of commercial importance. In every age of man Canaan has been either a center in the development of the human race, or track of territory upon which contending civilizations have met in their fiercest struggles, or the *point d'appui* upon which the most powerful factors of progress have been located.

During the later centuries Palestine has been wasting. The leprosy of sand which covered Edom has been slowly encroaching upon Palestine as well, and the rich valleys and crowned hills of Canaan were slowly becoming a desert. Still, it has been a presence in the minds of Christ's followers that a day should come when "Israel," with Judah and Benjamin, should be restored, and Palestine bloom with verdure as of old. The land of Palestine is recovering its former fertility and beauty. The rain-fall has increased wonderfully; gardens are springing up in the valleys, and the entire area is recovering from its utter desolation. While these physical changes are going on, the commercial relations are improving. The melancholy that had settled upon the wretched province seems to lift and her heart to rejoice. Intellectually, it may surprise many to know that Palestine is become in reality an educational centre of no little importance. In Beirut there are actually as many as fifty educational institutions, many of them of great size and influence. Even India is feeling the influence of these institutions, and Syria is "growing lighter" every year.

It cannot be but that such influences bring an increase of population. Such is the fact, and it is largely Jewish. These people are seeking their ancient home in large numbers. A Jewish paper says: "You may as well attempt to turn the course of the Atlantic as to stem this irresistible tide." Colonies have settled about Beirut, but the greater portion seek Jerusalem. Twenty years ago Jerusalem had a few hundred inhabitants in the Jewish section. To-day, with a population of 40,000 to 44,000, Jerusalem has over 20,000 Jews. Persons of political importance are turning their eyes thither. The Marquis of Bute has purchased a dwelling and plantation on the hills near the Mount of Olives. Several beautiful gardens have passed into the hands of Europeans. Mr. Oliphant has formed a scheme to colonize 1,500,000 acres east and west of the Jordan, with Jewish people. It is said to have received the approval of both the Sultan and the English section at the Porte. The most prominent papers in the world have recognized these changes in Palestine, and the Jewish people are awakening to future possibilities.

Several items of political significance point to the approach of the regeneration of Palestine. The immense influence of the Rothschilds is one of these. They are said to hold a past due mortgage on Palestine from the Porte. This has been disputed and again iterated. At all events, they have a powerful grip upon the Ottoman government. The preponderance of Beaconsfield's influence in the past in Turkish politics, and the fact that he has not yet let go his hold; the weighty influence of Jewish finances upon the court at Austria, which looks with anxious eyes to the dismemberment of the Turkish territory; the recent antagonism to the Jews in the German Capitals—all tend to awaken in their hearts a yearning for a land of their own—the home of their ancestors. Among the changes which this age will produce in the politics and the state lines of the world, not the least likely is the restoration of the Jewish power in their native land—after eighteen hundred years of proscription, banishment and persecution. And not the least remarkable factor in its effect upon the human race will be its fulfillment of a multitude of prophecies, some of them over 3,000 years old, and inscribed upon the very countenance of every descendant of Israel, in every clime and in every age.

THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, August 17, 1881.

We abound and superabound in long manuscript articles. Please send us some short practical articles for awhile.

An alarming change has taken place in the condition of the President. During Monday his stomach refused to perform its functions, and vomiting and nausea occurred several times during the day. His pulse rose to 130 causing the gravest apprehensions on the part of his attending physicians. During the entire day the most gloomy fears were entertained throughout the country as to the final recovery of the Chief Magistrate. He has passed no day since the dreadful day when he was wounded that has foreboded so strongly a fatal issue. Without a favorable change soon his most sanguine medical attendants say death must soon be the result. For ourself we have not entirely given up all hope. We have felt that there is a God that rules in the affairs of the children of men, and that for his peoples' sake he would restore the President to health and the place he has been chosen to fill.

April 16, P. M.—Our paper is full and we have only room to say that the latest news to-day from the president is most discouraging indeed. The majority are hopeless of his recovery.

Questions that are fast coming to the front for solution make the inquiry important as to the numbers that may be directly or indirectly affected by the final adjustment. As there are some indications of a general uprising of the fanatical Mohammedan people in a general crusade, the following estimate of their number is of importance: "Mr. Wilfred S. Blunt, a well known writer on Oriental affairs, gives in the *Fortnightly Review* an approximate census of the Mussulmans of the world. He takes the pilgrims to Mecca as representatives of all classes of the faith. Counting these for 1880 he found that they numbered 99,250, and calculated that they represented not less than 175,000,000 people. The division of creeds he makes out as follows: Sunites of Orthodox Mohammedans 145,000,000, Shites 15,000,000, Abadites 7,000,000, Wahabites 8,000,000. Mr. Blunt says that the progress of Islamism in Africa during the last 100 has been immense."

The anti-clerical movement in Italy is said to be waxing fiercer daily, and coupled with this is the news that the Pope intends leaving Rome. It has been rumored that, should he abandon the Eternal City, he would take up his residence in Malta. Whether this rumor be designed to arouse the Catholics abroad, or whether the "Supreme Quack," as he has been significantly termed by Carlyle, is in earnest, must be left for the future to disclose. We append a clipping from the Chicago *Tribune*. The difference between the true head of the church and the miserable counterfeit usurper is very well stated: "The New York *Independent* draws a comparison between the position of the Pope in Rome and of that of Christ in Jerusalem. The Pope is in retirement. He does not mix with the people, either because he distrusts them or wishes to punish them. But Christ went freely among a more hostile population. He was seen daily teaching in the Temple—the St. Peter's of Jerusalem. He did this at the risk of His life, and so sacrificed his life. 'Why' asks the *Independent*, 'should a Pope be denied the same privilege?' Because for one reason, he is not a Christ, and because, for another reason, he lays claim to a temporal dominion which Christ expressly disavowed. The Pope is in retirement for political, not religious reasons."

A REMARKABLE REVOLUTION.

The success of the Literary Revolution in producing a Cyclopedia, the largest ever published in this country, in large type, well printed and bound, at the nominal cost of $16, seemed to the majority of book-buyers so remarkable, that the second Literary Revolution, which reduces the cost of this most excellent work to $10, seems almost incredible. The facts of the case are, however, made so evident and so reasonable, that there can be no questioning them. We have in this office some of the volumes which demonstrate their superior character in every way, and the facts and figures which are published in detail in an article elsewhere in this paper, under the title of "A Second Literary Revolution," show very clearly, though very surprisingly, how it is possible to make such an extremely valuable and costly Cyclopedia accessible to the masses at such trifling cost.

To remove any possible incredulity which might exist in the minds of some that this is only a plausible scheme for getting a large amount of money in small sums from a great many individuals, in return for books which might never be delivered, the publishers do not require any payment whatever in advance. You may, if you please, simply send your order by postal card, and make no payment except upon the delivery of the books them here, and after you have examined them and found them satisfactory. Orders should be sent to the publishers at once, in order to secure the special rates given during the month of August.

Communications.

THE NEW COVENANT.

J. B. COX.

"This is the covenant that I will make with them, after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them." Heb. x. 16.

How beautiful and how complete are the plans of God: who saw the end from the beginning. He prepared the earth for man, then made man to dwell upon it. He made man to be immortal. He created him in the image of his own eternity. But through envy of the devil came sin into the world. Wisdom of Solomon, II 23-24.

God designed man to do his will, and gave him the government of the earth, but through disobedience man became the subject of God's displeasure. Yet, the allwise God still had mercy on him. But after this, man became so wicked that he (God) destroyed both man and beast from the face of the earth, (except those saved in the ark.)

Then God entered into covenant relationship with Noah. God said: "I will establish my covenant with you, neither shall all flesh be cut off any more by the waters of a flood. I will remember my covenant which is between me and you, and every living creature of all flesh. And the waters shall no more become a flood to destroy all flesh, and the bow shall be in the cloud, that I may look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth." Gen. IX. 11-17.

This bow still remains in the clouds as a proof that with God there "is no variableness, neither shadow of turning." James 1. 17.

After this, when people began to multiply upon the earth, "The God of glory appeared unto our fa. r Abraham, . . . And said unto him: Get thee out of thy country and from thy kindred, and come into the land which I shall show thee . . . And he (God) gave him the covenant of circumcision." Acts VII. 2-8. Read also the history of Abraham as recorded in the book of Genesis.

When the literal descendents of Abraham had become numerous, and were greatly oppressed in Egypt, "God remembered his covenant with Abraham, with Isaac, and with Jacob, and God looked upon the children of Israel, and had respect unto them." Ex. II. 24-25.

Then God delivered them from the land of bondage, by the hand of Moses, who led them into the wilderness, and there they received a code of laws, which are spoken of as the covenant of God, "which my covenant they brake." Jer. XXXI. 32.

They were "a disobedient and gainsaying people." But Paul said: Hath God cast away his people? God forbid, . . . God hath not cast away his people, which he foreknow." Rom. x. 2; XI. 1.

The promises of God toward his people are sure, and I believe the time is near at hand, when this new covenant shall be established with them, "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah, not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt, which my covenant they brake, although I was a husband unto them, saith the Lord, but this shall be the covenant that I will make with the house of Israel. After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people." Jer. XXXI. 31-33.

The apostle well understood the designs of God, and appreciated his promises, so in writing to the Hebrews, he reiterates the plans of God toward his chosen people, and impresses upon their minds what God will do for them in days to come.

But how limited is the understanding of this subject, by the religious world, who figure away the purposes of God, and teach that God has established this new covenant, and that it belongs to spiritual Israel. But an examination of this subject will show that it belongs to literal Israel.

"This is the covenant that I will make with them." With whom? The apostle unquestionably understood the language of the prophet, or he would not have used his words. We read in the eighth chapter to the Hebrews, "I will make a new covenant with the house of Israel, and with the house of Judah." There was a time when the name Israel included the whole twelve tribes, but the kingdom became divided, hence, the necessity of the two names, (Israel and Judah.)

But when David reigned king over all Israel, God said to him through the prophet Nathan:

"And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom forever. . . . And thine house and thy kingdom shall be established forever before thee: thy kingdom shall be established forever." 2 Samuel VII. 12-13.

Now by reading the 89th Psalm we can see how David understood this promise. He said, "Also, I will make him my first born, higher than the kings of the earth. My mercy will I keep for him forevermore and my covenant shall stand fast with him, . . . My covenant will I not break, nor alter the thing that has gone out of my lips. . . . It shall be established forever as the moon, and as a faithful witness in heaven."

This covenant is a renewal of the covenant that God made with Abraham. "The Lord made a covenant with him, saying, unto thy seed have I given this land." Gen. XXII. 18.

Both Abraham and David were representatives of the people of Israel, to whom the first covenant was made, which they broke, and for a time were cut off. So it must be to this people that the new covenant is promised. Now, how is it possible to make any mistake when it is spoken in such plain language, by the holy prophet, "I will make a new covenant with the house of Israel, and with the house of Judah." Jer. XXXI. 31.

Again, this covenant is to be made, "After those days." What days? We are told by the religious world, that this covenant is already established.

But if we turn to the prophets, who "spake as they were moved by the Holy Spirit," 2 Peter, 1. 21; all difficulty can be removed concerning the time referred to in the words, "After those days." "And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to destroy, and to afflict, so will I watch over them, to build and to plant, saith the Lord. In those days they shall say no more, the fathers have eaten the sour grape and the children's teeth are set on edge. But every one shall die for his own iniquity, every man that eateth the sour grape his teeth shall be set on edge." Jer. XXXI. 28-30. This is spoken concerning the house of Israel, and the house of Judah, these words precede the promise of the new covenant, which shall not be "according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt," verse 32. In the first covenant God made with his people, he said, I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me." Ex. XX. 6. But in the new covenant every one must suffer for their own iniquity.

So this new covenant will not be established until the gathering together of the children of Israel. Then they shall not be governed any more by a law written upon a table of stone, for the Lord said, "I will put my law in their inward parts, and write it in their hearts." Jer. XXXI. 33. But now we turn to Ezekiel XI. 17-20. "I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel, . . . And I will put a new spirit within you, and I will take the stony heart out of their flesh, and will give them a heart of flesh, that they may walk in my statutes, and keep mine ordinances, and do them, and they shall be my people, and I will be their God." In chapter XXXVI. 25-28 we read, "I will take you from among the heathen, and gather you out of all countries. I will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them. And ye shall dwell in the land that I gave to your fathers, and ye shall be my people, and I will be your God." In the XXXVII. 12-14 we read, "Thus saith the Lord God, behold, oh, my people I will open your (political) graves, and cause you to come up out of your (political) graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your (political) graves, O, my people, and brought you up out of your (political) graves, and shall put my spirit in you, and ye shall live, (nationally.) and I shall place you in your own land, then shall ye know that I the Lord have spoken it, and performed it, saith the Lord," ver. 25-27. And they shall dwell in the land that I have given unto Jacob, my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children forever, and my servant David shall be their prince forever. Moreover I will make a covenant of peace with them, it shall be an everlasting covenant with them, and I will place them, and multiply them, and will set my sanctuary in the midst of them forevermore. My tabernacle also shall be with them, yea, I will be their God and they shall be my people." Paul says, "And so all Israel shall be saved: as it is written, there shall come out of Sion the deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins." Rom. XI. 27-27.

(TO BE CONTINUED.)

FOREIGN CORRESPONDENCE.

Spurgeon.

C. C. MARSTON.

One of the principal things with Americans visiting London is to hear Spurgeon. For a quarter of a century this remarkable man has been preaching to vast assemblies of people in the world's metropolis, and his popularity and power over the people seems rather to deepen than to wane.

It was a bright sunny day, June 20, 1881, when I enjoyed my first privilege of hearing Mr. Spurgeon in the Metropolitan Tabernacle. The place was well filled with people, a great majority of whom were personal admirers of the speaker, who from the very opening of the service were deeply interested in whatever he might say. Here then at the very outset were two important points gained to the speaker—a vast audience, and an audience in sympathy with him and his work.

The manner of worship at the Metropolitan Tabernacle is peculiar. There is no instrumental music. A precentor standing near the speaker's desk leads the tune and the six thousand people present join heartily in the hymn. There is a little dragging in the back part of the house but not nearly so much as we would expect. Think of 6,000 people singing "Old Hundred" with zest. It is very inspiring and exhilarating to say the least. "Let us sing this hymn cheerfully," said Mr. Spurgeon, as he announced the second hymn while sitting in his chair. He "lines" the hymn, reading each verse before it is sung. A long passage of Scripture is read deliberately and thoughtfully interspersed with copious remarks, practical and suggestive. All heads are bowed and the opening prayer is offered. It is a prayer never to be forgotten. The preacher seems to be talking face to face with his Master. It is a long prayer full of such terse sayings as this: "Gracious Savior, if we have thee we have everything though we may have nothing else, but if we have everything else without thee we have nothing."

The sermon was lengthy, lucid, and full of Christ and his work for sinners. It was strictly old-fashioned in method of treatment, having preface, heads and conclusion. There was evidently no display of talents. His language is the simplest Anglo-Saxon. Every person fully understands every sentence he utters. He has a musical, pleasant and orotund voice, which carries every word he utters to the remotest listener in the farthest corner of the top-most gallery. His articulation is most perfect. Every consonant in every word is distinctly heard wherever his voice can be heard at all. He speaks deliberately though with great readiness and freedom. His head is full of ideas, great and yet simple ideas, and ideas that are not visionary but practical, and he has a tongue facile, versatile and fluent to put those ideas into a most pleasing and forcible form.

He is not prepossessing in his appearance. His face is not particularly intellectual. He has not the smooth broad brow which scholars are usually supposed to possess. His neck is very short and large. He is low of stature and quite corpulent. He suffers much from rheumatism, and when he rises in the pulpit he supports himself by leaning on the pulpit or by placing his hand on the back of the chair, or by reclining leisurely and familiarly on the railing in front. So that his pulpit manners are very faulty and far from what the schools would regard as effective. He gesticulates considerably and his gestures are such as a man would naturally make who had an intense conviction of the truth of what he was saying. He does not argue. He considers the truth of God's word already established, and that it is his duty simply to announce it and urge its acceptance.

Venice, Italy, July 14, 1881.

Monitory.

Boston Transcript.

He Knows.

He knows the bitter, weary way,
The endless striving, day by day,
The souls that weep, the souls that pray.
He knows!

He knows how hard the fight hath been,
The clouds that o'er our lives between,
The wrongs the world hath never seen.
He knows!

He knows when fetid and warm we sink!
How deep the pain, how near the brink
Of dark despair! He knows and thinks
He knows!

He knows! O heart, so full of ills!
For laugh on earth our hope we base,
We still can hear it, feeling this—
He knows!

He knows! O heart, take up the cross,
And know earth's treasures are but dross,
All the will prove as safe as He—
He knows!

Limitation of the Mind.

"Does this reasoning prove there is no God?" Not at all. It simply proves that the finite mind is utterly impotent to apprehend God. It proves that we do not and cannot comprehend primary causations; that our perceptive faculties are so limited by the nature of their constitution that they cannot apprehend the primary nature of the simplest natural law; and if we cannot comprehend the nature of the force called gravity, or heat as a mode of motion, except as physical facts, how can we have any rational conception of any of those qualities of mind that produced these laws? If the rude savage, after examining a complicated piece of machinery, can form no just conception of the forces that impel it, or even of the purpose it serves, how much less can we understand the peculiar qualities of mind that invented and produced it. If by the deepest research we cannot analyze the subtile law that connects the molecular movement of the brain with thought, how can we analyze the thoughts of an infinite mind of which this law was but a thought? Is it not plain that, in attempting this, we attempt the impossible?

S. S. Times.

One-Talent Men.

There is nothing that would add more to the power and influence of the church of to-day, than the full consecration of the multitude of one-talent men in her fold, to the service of God.

We need this more than we do men of genius and brilliant parts. Our greatest loss of power is here, and here also is the possibility of our greatest gain.

Occasionally we see a man liberally endowed—a five-talent man—foolishly, recklessly, squandering his talents—burying gifts wherewith he might have made his own life glorious, and the world brighter and better—and we greatly regret the loss both to himself and to ourselves. But the great loss the church and the world experience on account of buried talent is not from this quarter. Great indeed is the loss that comes through the five-talent and the two-talent men; but a hundred, a thousand times greater is the loss we suffer from the one-talent men who compose the multitude, and who more readily yield to the temptation to dig and hide.

N. Y. Paper.

A Death-Bed Sermon.

A gentleman died last week at his residence in one of our up-town fashionable streets, leaving $11,000,000. He was a member of the Presbyterian Church, in excellent standing, a good husband and father, and a thriving citizen.

On his death-bed, lingering long, he suffered with great agony of mind, and gave occasional expression to his remorse at what his conscience told him had been an ill-spent life.

"Oh," he exclaimed, as his weeping friends and relatives gathered around his bed, "if I could only live my years over again, I would give all the wealth I have amassed in a lifetime. It is a life devoted to money-getting that I regret. It is this which weighs me down, and makes me despair of the life hereafter."

His clergyman endeavored to soothe him, but he turned his face to the wall.

"You have never reproved my avaricious spirit," he said to the minister; "you have called it a wise economy and forethought, but my riches have been only a snare for my soul! I would give all I possessed to have hope for my poor soul."

In this state of mind, refusing to be consoled, this poor rich man bewailed a life devoted to the mere acquisition of riches. Many came away from his bedside impressed with the uselessness of such an existence as the wealthy man had spent, adding house to house and dollar to dollar until he became a millionaire.

All knew him to be a professing Christian and a good man as the world goes; but the terrors and remorse of his death-bed administered a lesson not to be lightly dismissed from memory.

News Items.

THE ERUPTION OF MAUNA LOA.

San Francisco, Aug. 3.—The steamer Zealandia, from Australia and Sandwich Islands, brings news that the flow of lava from the volcano threatens still to cause serious losses at Hilo, having advanced more than a mile in three days from June 26 to June 28, and still moving on July 14 at a rate of twenty-five feet an hour. The water offers no obstruction to the flow of the lava, which at times seem six feet under water, and still maintaining a white heat.

Berlin, Aug. 2.—Anti-Jewish disturbances have occurred at Jastrow, West Prussia, during which a rabbi was wounded, his assailants escaping after a regular fight with the police. Further disturbances of the same character have occurred at Bublitz in Pomerania. So many towns and villages in western Russia, whose populations are principally Jewish, have recently been burned, that it is impossible to resist a suspicion of systematic incendiarism. Up to the end of June sixteen towns and villages were burned. Since then fresh fires have occurred, two of the most terrible of which were at Korez and Minsk. From ten to twenty houses and shops were destroyed at Korez, and thirty-nine persons were killed. The bulk of the survivors were rendered destitute.

HATRED OF THE JEWS IN POMERANIA.

Berlin, Aug. 11.—The government has taken the necessary measures to protect the Jews in Pomerania and west Prussia. It is feared, however, that the troubles will not soon be stopped, as in those districts strong hatred against the Jews seems to pervade the whole population.

ANTI-CLERICAL MOVEMENT IN ITALY.

London, Aug. 13.—A despatch from Rome to the *Daily News* says: "The anti-clerical movement waxes fiercer daily. The central committee has held a meeting for the purpose of promoting the agitation throughout the country."

The Arab Chief Ali Ben Hilfa head of the insurrection against the French at Sfax, is 50 years old, has six sons with him, is one of a rich family, and enjoys great influence among the tribes collected at Sfax.

The Turkish government recently expressed its intention to abolish the foreign post-offices in Turkey. Germany at once protested strongly against the step, and negotiations are now being carried on among the great powers to prevent this plan of the Porte being carried into effect.

Three weeks ago the Austro-Hungarian government received from its Consuls in Europe reports on continental cereal crops. From these it appears that those of Portugal, the lower part of Bulgaria, Servia, and Roumania, Moldavia, East and West Prussia, Russian Poland, and sections of southern France are expected to be below the average. In Lombardy, Greece, most parts of the Balkan provinces, Switzerland, and Holland, above average. Taking Europe as a whole the harvest promises to be above average, but this will be chiefly due to a larger area under cereals.

INSURRECTION AT MUNNEEPOOR.

Calcutta, Aug. 15.—A serious insurrection has broken out at Munneepoor, but no details have been received. The Maharajah has executed seventeen men and imprisoned 300.

Panama, Aug. 6.—News from Peru announces that the Chilians have been routed in an engagement in the vicinity of Pisco, forty-two leagues south of Lima. Of 400 Chilians who were attacked only twenty-six escaped.

GREECE'S TERRITORIAL ACQUISITION.

Athens, Aug. 15.—The European Commissioners have decided to allow the Turks five days' delay instead of fifteen in which to surrender the second zone of the territory ceded to Greece.

The life of the Christian is to be a spectacle like that witnessed in the Temple when, as morning rose and evening declined, the lamb was laid upon the altar whose fires were never extinguished, and Israel saw it ascend in its smoke a whole burnt-offering to God. Our sacrifice is to cover the entire personality, the frail and perishable elements and meaner uses of the body, as well as the nobler service of the soul. —*S. D. F. Salmond.*

N. Y. Observer.

SCIENTIFIC INFIDELITY.

It appears to be the general verdict in regard to the discussions between R. G. Ingersoll and Judge Black in the *North American Review*, that Ingersoll, being confined to argument, and not have the privilege of throwing mud, has made an entire failure. He must have an audience of free-thinkers to applaud his blasphemies, or he is taken at a disadvantage. His forte is blasphemy, and ribald ridicule.

"Bad fruit grows on the tree of scientific infidelity. The people are getting impressions of the real value and effect of the new gospel, from what goes by the name of Nihilism and Communism. The doctrines of the new gospel—conscience a changing product of evolution—no judgment after death and no judge to sit on a throne of judgment—no heaven—no immortality of personal existence—are found to be tending rapidly toward the destruction of morality and the extinguishment of civilization. At first these results do not so clearly appear, because the horrible doctrines do not immediately displace the settled Christian faith; but soon the tree will bear a heavy crop of communists, nihilists, assassins and lepers, lustful robbers, and the people will turn in horror to the sublime old Bible morality, whose fruit is always wholesome and good."—*C. C. Kimball, D. D.*

Professor Max Muller make the following point against Mr. Darwin's "Theory of Evolution." He insists Philology points out the real specific difference between man and the lower animals. It erects a barrier which has never been passed. He says: "I cannot follow Mr. Darwin, because I hold that this question is not to be decided in an anatomical theatre only. There is, to my mind, one difficulty which Mr. Darwin has not sufficiently appreciated, and which I do not feel able to remove. There is, between the whole animal kingdom on the one side, and man, even in his lowest state, on the other, a barrier which no animal has ever crossed, and that barrier is—language. By no effort of understanding, by no stretch of imagination, can I explain to myself how language could have grown out of anything which animals possess, even if we granted them millions of years for that purpose."

FRUITS OF CHRISTIANITY.

The fruits of Christianity are as precious as those of infidelity are vile. Where the precepts of Christ have sway, war is unknown; robbery, dishonesty, intemperance, violence and lust, are forbidden, and under their benign influence property is secure; life is sacred; poverty is provided for; sickness is pitied; infancy is nurtured; old age is revered; womanhood is cherished, and manhood is ennobled. Such are the fruits of true Christianity, and infidel virtues mostly spring from Christian roots. Skepticism cannot blot out a father's godly counsels nor a mother's fervent prayers. And as a result, there are often traces of Christian principle where there is no Christian profession; as there are plenty of people who practice infidelity while they profess Christianity. Do not be deceived by names or professions. Set genuine infidelity and genuine Christianity side by side, watch their fruits and take your choice.

OBITUARY.

Boggs—Fell asleep in Jesus at Argos, Ind., Aug. 2, 1881, Anna Boggs, aged 43 years, 9 months, and 11 days.

Sister Boggs was born Oct. 21, 1837, and was married to Joel Boggs Dec. 27, 1857. During a series of meetings held at Argos, in December, 1877, by Brother H. V. Reed, Sister Boggs embraced the gospel faith and hope, and was baptized by him Dec. 18, 1877. She was remarkable for constant attendance at meetings, whether for public preaching or social gatherings of the church for prayer and mutual edification. When only a few attended, she was one of the few; and when many came together, she was one of the number. She said that when she started in the Christian course she started to go through, and she was enabled, through divine grace, to endure to the end. Funeral discourse by the writer to a large congregation Aug. 3, the day after her death.

S. A. CHAPLIN.

The chief properties of wisdom are, to be mindful of things past, careful of things present, and provident of things to come.

A Letter to a Friend!

—By Mrs. C. C. Woodruff.—

This little work is so well known that it needs no comment. 32 pages, price 10c.

FOR SALE AT THIS OFFICE.

Poetry.

Evangelical Magazine.

WHAT LIFE HATH.

Life hath its barren years,
When blossoms fall untimely down,
When ripened fruitage fails to crown
The Summer's toil, when Nature's frown
Looks only on our tears.

Life hath its faithless days—
The golden promise of the morn,
That seemed for light and gladness born,
Meant only cruel the work and scorn,
Blasted and tainted all for use.

Life hath for a little hour,
Where we must walk with [illegible]
With [illegible] walk with [illegible]
Toward [illegible] that soon must [illegible]
All [illegible] is gliding down.

Life hath its harvest moons
Its russet corn and pure [illegible]
Its gathered sheaves of grain, the bloom and sign
Of cheer in [illegible], bread and [illegible] with wine.
Full hearts for hoped-for [illegible]

Life hath its hopes fulfilled;
Its [illegible] its [illegible] unuttered prayers,
Speaks for [illegible] hope, whose long ache,
Is drawn to silent music, breathes forth its rare
Heart speech by joy distilled.

Life hath it—Tabor heights!
Its lofty mounts of heavenly recognitions,
Whose unveiled glories flash to earth munitions
Of love and truth and clear intuition
Half meant of all delights!

Communications.

THE DESTINY OF THE WORLD.

A Lecture Delivered Before the "Liberal League" of Pittsburgh, Pa.

BY H. THOMAS, M. D.

Mr. Speaker and Gentlemen:

The subject of this lecture is one which we think ought to interest every man, particularly so, if it may be determined with any degree of certainty what the destiny is, of the world in which we live.

Just here I may say by way of explanation that when I speak of the world, I mean the earth and the inhabitants thereon unless otherwise defined.

We ask then if there are not times when these questions come to every thinking man:—

What is to be the end, or rather, what is in store for the world?

What of the earth?

What of the inhabitants thereon?

Is the earth to continue to bear briers and thorns and thistles and noxious weeds that man may eat bread in the sweat of his brow?

Is it to bear forever upon its bosom multitudes of people subject to decay and death?

Are the inhabitants thereof to continue coming and going as now?

It has been said by members of this Liberal League that, the highest attainment of man is to live in truth and die in peace.

I ask was it for that, and that only, he put in an appearance upon this earth?

If so, he has proved a failure, and nature has aborted in her works; for how many of the thousands that have died were able to say, "I have lived in truth and now die in peace?"

Can we make ourselves believe that death ends all?

Is there no escape from eternal night?

Does the dark wave of oblivion close the scene forever, do, or believe as we may?

Whence cometh this desire to live—this longing for immortality—this going out of every atom of our being for a higher life?

I ask how came this desire in the human heart if there be no beyond?

Where shall we turn for an answer?

If we turn to the book of nature its pages are silent as the grave; there is naught of what is to be. So far as we can read there, the future may be, as the past has been, or it may not.

Will the years come and go; suns rise and set; the earth be locked by winter's cold, and scorched by summer's heat?

Will lightnings flash, and thunders roll?

Will terrific storms forever devastate the earth, and pestilence scourge mankind as in the past?

The book of nature answereth not.

Will pain, and sickness, and sorrow continue forever?

Will the infant of days pass from the fount of life to the chamber of death, and the strength of manhood, and the flush of womanhood meet the grave?

Will bad men rule, and the innocent suffer.

Will nation rise against nation, and kingdom against kingdom?

Will blood, and carnage, war and devastation continue?

The book of science answereth not.

If we turn to science, it will number to us the planets, measure them as with a rod, weigh them in a balance; and forecast their power for weal or woe. It will discourse to us of the formation of the earth—of all its progressive stages from "star-dust" to a molten fiery mass—then of its cooling surface, its tremendous upheavals, and unfathomable seas, wonderful flora, prodigious animals that lived and passed away ere man appeared upon its surface, but of its destiny, or the destiny of him that liveth thereon it speaketh not.

If we ask mankind, whether it be the running to pen of matters for incantations over a boiling pot of curious herbs, or the men of letters, skilled in all the wisdom of ancient and modern times they cannot forecast with any degree of certainty what is to be for a day, much less the destiny of the world.

True there have been oracles in the past, and there are oracles now: vain speculations, mere thinkings of the flesh, without foundation, and without support. Some affirming that the earth will continue forever bearing men and women upon its bosom who will die and pass away while others take their place. Others, that the earth will be burned up, and a new earth erected out of the ashes of the old.

The theory generally received however, is, that sometime, but never in our generation, the inhabitants of the earth will be spirited away; some to a "kingdom in the skies," or beyond the bounds of time and space; and some to a supposed subterranean abode forever associated with sprites, hobgoblins, and devils, and the earth be burned up and return again to nothing (!).

A glance at this theory and you will perceive that it is unreasonable, unphilosophical and unsound, hence we may conclude unscriptural. A "kingdom in the skies," is vague and meaningless, as what we call the sky is but an imaginary sheet of blue but which in reality is boundless space, hence a kingdom in boundless space would not be very definitely located. A kingdom "beyond the bounds of time and space" is nowhere. A subterranean abode of demons supposed to be located in the earth or under the earth would certainly be "nowhere" if the earth were burned to ashes.

This then like all other theories finding their origin in the human mind is unsatisfactory and unsatisfying. It is claimed, however, that this theory finds support in a certain old book, called the Bible; a book often sneered at, and much misrepresented by those not intelligent in its teachings. In my early days I read this book, and I found some passages which upon a careless reading seemed to support this theory: but I have read this book again in later years, and I find upon a careful reading that it has no foundation therein. But be that as it may for the present, while I invite you to come with me away from the city of Pittsburgh, far out into the country where gentle zephyrs waft sweet fragrance in the balmy air—the perfume of opening flowers. 'Tis early morn; and we wander by the brookside where crystal waters are rippling over their pebbly bed, chanting as they go. In the distance looms up the mountain, its summit tipped with gold, as the rising sun awakes from the dreams of night. Thitherward we bend our steps; slowly ascending its uneven sides we at last reach the summit, and seating ourselves upon its grassy mound, we contemplate the world around us. Green fields are spread out far beneath, where lowing herds are seeking their morning meal, and the joyous feathered songsters are making melody in the forest that skirts the mountain side; and gentle winds are kissing the dewdrops from every leaf that flutters in the breeze. All nature is chanting forth its morning song of praise; and the scene around us as far as the eye can reach, is one of beauty and loveliness.

Here I ask, can it be possible that it is but a picture to be wiped out by the hand of him who painted it?

Why should he spook into existence a scene so lovely as this brown earth on which we tread but to destroy it forever?

Was it created in vain?

Are the inhabitants thereof to utterly perish?

Or is it to continue forever the battlefield between the good and the evil?

Is there never to be a readjustment of human affairs?

Is there to be always sickness and death, poverty and want, the oppressed and the oppressor—him that doeth well, and him that doeth not well?

I pause for an answer. O how have I cried in the bitterness of my soul in the days that are long passed, for light—a light that would lighten the dark future, and reveal the, what-is-to-be, of the earth and the inhabitants thereof.

And here I ask, is it not consistent and reasonable to suppose that a world peopled with intelligences like ours, should have some knowledge of whence it came and whither it goes?

Does not every atom of our nature call for such a record, no matter from whence we came, or what the end may be?

Is it unreasonable to desire it, yea more, even to expect it?

Think you that if away back among the billions of years that are past if a little protoplasm took it into its little brainless mind (!) to differentiate and become a fish, then a serpent, after that a monkey, and finally members of the Liberal League, that it would not have told us what we would be next? or told us if we were like the crawfish to progress backwards and become again a brainless protoplasm?

Or what is far more reasonable and consistent—Think you that Deity, the self-existent who dwells in light unapproachable whom no man hath seen, nor can see, out of whom are all things, and by whom are all things, would speak into existence a world like ours and make no revelation of himself, or of his purpose concerning it? No record of the past? No history of the future? Can I, can you, can any one of us believe that such would be?

I turn then with reverence to the book we call the Bible, as such a revelation, as such a record, as such a history. More, I ever that there is no book known among men that has a shadow of claim, when compared with this book, to be such a revelation. It is however no more my purpose to-day than when I stood last before this audience to attempt to prove this book to be the voice of God, that is a subject for consideration of itself, but not now. Then I vindicated the book against false charges; to-day, I stand before you to show what it teaches in relation to the earth and the inhabitants thereof, in other words, in relation to the destiny of the world.

While I do not attempt to prove that its teaching is true, yet I believe it true with no shadow of doubt. If it be consistent and reasonable I hold it is your duty to believe it too, at least *those who can*; for, remember, if you believe it, and it prove to be false—prove not to be the voice of God, the darkness of the death that ends all will be no darker to you, than to those who disbelieve it.

But, on the other hand, if it be true, if it be the voice of God, then the glorious light of unending life will be great indeed to those believing it.

As regards then, the destiny of the earth the book is very clear and definite. Says the Psalmist David: "God laid the foundations of the earth that it shall not be removed forever."

Again David says: "Thy faithfulness is unto all generations; thou hast established the earth and it abideth."

Again Solomon says: "One generation passeth away, and another generation cometh, but the earth abideth forever."

According to the teaching of this book then, the earth is not to be destroyed, is not to be burned to ashes, nor return again to its former chaotic state; but on the other hand, it is never to be removed.

I am met here by the infidel with the remark that, "the apostle Peter says the heavens shall pass away and the earth shall be burned up, therefore as the Bible contradicts itself it proves nothing." Wait a moment; do not be rash or hasty in judging. If you examine Peter more carefully you will find there is no contradiction. Peter is writing about the Mosaic heavens and earth, or constitution of things, and not the earth or globe. It is only necessary to examine the Bible carefully to find the phrase "heavens and earth" to mean "constitution of things," and the same of the word "world;" as for instance, the Mosaic "world," or "heavens and earth" was a constitution of things under Moses, based on a temple and temple service, a temporary arrangement for the time, till the perfect constitution of things, which it shadowed forth, should come; then it was to pass away.

The time had nearly arrived when Peter wrote that he might stir up their minds by way of remembrance. That he referred to the Mosaic world or heavens and earth, and not to the earth or globe and starry heavens is very clear from the fact that he refers to the old or antidiluvian world which he says by the word of God was destroyed by water, yet the earth or globe and starry heavens still remained. So he says "by the same word the heavens and earth (or constitution of things) which are now (at the time Peter wrote) are reserved unto fire." What fire? I answer the fire of God's judgment or wrath, for "our God is a consuming fire."

When the full time of judgment had come, the Mosaic heavens and earth passed away with a great noise, but the globe or literal earth and starry heavens still remain.

But in the passages I have quoted it will be readily seen that the globe or literal earth is to be understood, as it is contrasted with the generations of people who pass away, but it abideth. There is therefore no contradiction between the writers. Although the old world or heavens and earth passed away by water and the Mosaic constitution of things based on a temple and temple service passed away with the destruction of that temple, yet the earth abideth, and when the Gentile heavens and earth or constitution of things shall pass away, the earth will still remain, and a kingdom or constitution of things will be established that Paul says "shall never be moved."

Here let me ask, is it not consistent and reasonable that a time should come when the earth shall be brought back from the blight and curse of sin, and blossom into the Paradise of God? Is there ought in the book of nature or in science or in sound philosophy to contradict it? No verily: there is not. Then why not believe it?

But again, not only does the book tell us that the earth is to abide forever, but it tells us that it is to be the abode of mankind. Says David: The heavens, even the heavens are the Lords, but the earth hath he given to the children of men. Psa. cxv. 16. And Isaiah in graphic language declares that, Thus saith the Lord, the Holy One of Israel, Ask me of things concerning the work of my hands, command ye me. I have made the earth and created man upon it; I, even my hands have stretched out the heavens, and all their hosts have I commanded. Thus saith the Lord that created the heavens; God himself, that formed the earth and made it, he formed it to be inhabited. I am the Lord and there is none else.

Who can read the words and not feel that it is the voice of God and not man?

The earth then, is not only to abide forever, but it is to be inhabited by the children of men. The book says it was created for that purpose. I ask, is it not reasonable, is it not what we would naturally expect?

But the question naturally arises here, is the earth to remain forever as now? Will it continue to bring forth briers, and thorns, and thistles, and noxious weeds? Will fruit blight, potatos rot, wheat rust; and will the midge, the weevil, the army worm and the grasshopper devour?

In a word, will the curse remain, and man eat bread in the sweat of his brow, the infant die at the breast, and man live out but half his days?

What saith the book? Listen. "They shall not hurt nor destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isaiah xi. 9.

Again, "The seed shall be prosperous; the vine shall give her fruit, and the ground shall give her increase; and the heavens shall give their due." Isa. viii. 12.

"Instead of the thorn shall come up the fir tree, and instead of the briar shall come up the myrtle tree." Isaiah lv. 13.

"I will open rivers in high places and fountains in the midst of the valleys; I will make the wilderness a pool of water, and the dry land springs of water. I will plant in the wilderness the cedar tree, the shittah tree, and the myrtle, and the oil tree. I will set in the desert the fir tree, the pine, and the box tree together." Isa. xli. 18, 19.

For a further description of what is to be let the reader turn and read Isa. lxv. 18–25.

What a full and comprehensive answer Isaiah has given to all our questionings. What a beautiful state of things is set forth in this book—the Bible—as the future for this world! Does it look as if it were to be destroyed? When this state of things obtains, will it not be most desirable—a Paradise that any man might desire to enjoy? Again I ask, is there ought that appears inconsistent or unreasonable? Is there ought in the book of nature, or in science that forbids it? Then why cannot we believe it?

But this is not all that is in store for the world. This happy state of things is not to be marred by war and strife. Then the earth will not be deluged with blood, nor mankind scourged with pestilence and famine; the oppressor will not be, nor the poor starve that the rich may surfeit. He that doeth not well will cease to exist, and he who stabs in the dark, whether with tongue or steel, shall perish, for the book says: "The wicked shall never inherit the earth, but the righteous shall never be removed." Proverbs x. 30.

Again the book says, "The upright shall dwell in the land, and the perfect shall remain in it, but the wicked shall be cut off from the earth, and the transgressor shall be rooted out of it; but the righteous shall inherit the land and dwell therein forever." Prov. ii. 21, 22.

Here again let me ask, Is it unreasonable that the good should overcome the evil? That the oppressor and he sheddeth blood, and robbeth the poor, and taketh that which is not his own—doing that which is evil all his days, should cease to exist and perish from the earth? Is it something to be sneered or scoffed at, or even doubted? Is there anything more to be desired? Could the most astute member of the Liberal League beget and bring to the birth a more desirable future for our world? Why then can we not believe it?

It claims to be God's purpose made known to man. It asks of him to believe it and obey it, and so develop that Godlike character which God will honor with unending life in the approaching age, or happy future that awaits the world when the good has triumphed and the evil has ceased to be?

But friends, this is not all that is in store for man. Sickness, pain and death are to pass away, and man be lifted from his present state of corruption and death to a state of incorruptibility and life.

The book says, "God hath declared that he will ransom them (the believing and obedient) from the power of the grave." "He will redeem them from death."

He says, "O Death, I will be thy plagues! O Grave, I will be thy destruction!" "The tabernacle (dwelling place) of God shall be with men, and they shall be his people; and there shall be no more death, neither sorrow nor crying; neither shall there be any more pain, for the former things have passed away." "He that overcometh shall inherit all things, and I will be his God and he shall be my son."

Now I appeal to you as friends, as members of a Liberal League, to answer me truly, Is it not worth the consideration of every honest, liberal minded man who desires the exaltation of the race, and well being of mankind?

Who can show one valid reason for not believing it to be true? Laying aside the fact that it comes to us as the voice of God, who is prepared to show that it is not deserving our attention, nay more, that it does not command our admiration? Why then waste mental labor, and physical energy, and valuable time in trying to devise some scheme for the amelioration of mankind other than that devised by him who created all things, and knoweth best how the wrong shall cease, and the right obtain. Why then not believe the truth, live in peace and abide the time of him whose right it is to rule, and who will according to his own purpose, lift the present groaning creation from the bondage of sin and death into the glorious liberty of the sons of God? Who in his own time and in his own way will save the world from scheming politicians, usurping demagogues, corrupt syndicates, grasping monopolies, and cruel oppressors—lifting it into a happy condition of prosperity and peace under the righteous rule of a theocratic nation—a royal priesthood, a holy people.

In a word then, according to this book, the world is destined in the not far distant future, to be delivered from the bondage of corruption, from all evil and evil-doers, and become the dwelling-place of the Elohim of Deity—the Paradise of God, and the eternal inheritance of all those who turn a listening ear, with an honest heart to the good news which I have this day declared unto you, and which God has caused to be proclaimed and written in a book for the belief and obedience of those who would be sons of God and share in his glory.

In conclusion then, I must assure you that no one may expect to participate in the glories of the approaching age who has not a comprehensive knowledge of the glad tidings of the kingdom of God, soon to be established upon the mountains of Israel, and the things concerning the name of Jesus Christ, and subsequently, in obedience thereto shall have been immersed for the remission of sins and for the name, and shall continue in all the apostles' doctrine and teaching faithful to the end.

Therefore he that would enter into the Paradise of God must believe the glad tidings of the glorious reign of God on earth in the person of his Son, the kingdom of God again established upon the mountains of Israel in fulfillment of the promise made to the fathers, that in Abraham and his seed all nations of the earth should be blessed, and the glory of God fill the whole earth.

He must believe that away yonderin the Eastern World, where once the rising sun tipped with gold the vine-clad hills of Judea as the smoke of the morning sacrifice rose a sweet-smelling savor to the throne of heaven, he who swore with an oath unto David that he should never lack a son to set upon his throne will redeem his promise.

He must believe that the land covenanted to Abraham, once flowing with milk and honey, but now barren and unfruitful, made desolate by the sins of her people, oft deluged with blood, and now polluted by the footprint of the Mussulman and Turk, is to become again the glory of the whole earth—is to be the territory of the kingdom.

He must believe that the babe of Bethlehem born in a stable, cradled in a manger, the man of sorrows, and acquainted with grief; who suffered the ignominious death of the cross, was Jesus the Son of God; was the promised seed of Abraham; was the divine son of David, whom God the Father raised from the dead to sit on David's throne; and who now sits at the right hand of the Majesty in the heavens is to come again as the King of that kingdom.

He must believe. That all the ancient dead, who like Abraham died in the faith, with all those, who since the resurrection of Jesus by God the Father, to be both the Lord and Christ, have fallen asleep in him, will be raised from the dead, and with those who now believe these glorious truths, will be clothed with immortality, and as his bride will become the assistant rulers in the kingdom—kings and priests with him in the government of the world.

He must believe. That Israel, God's people, who for all these long years have been peeled and scattered, and downtrodden among all nations of the earth are by God remembered for the fathers sakes, and will be by the mighty hand of God brought again to their own borders, and established again in their own land as mortal subjects of the kingdom.

He must believe. That the left of the nations, after the subjugation of the world to the righteous rule of Jesus and the saints, will "beat their swords into plowshares," and their "spears into pruninghooks" and learn war no more, but delight themselves in abundance of peace, and be the mortal subjects of the dominion of the kingdom, which kingdom and dominion will then extend from the rivers, which will flow out of Jerusalem, to the ends of the earth.

He must believe. That when these things come to pass, then will be fulfilled the promise of God to Abraham, saying, "In thee and in thy seed shall all nations of the earth be blessed;" and the oath of God to David, saying, "I will not lie unto David, his seed shall endure forever, and his throne as the sun before me;" and the message from high heaven to Mary, saying, "The Lord God shall give unto thy Son Jesus the throne of his father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end."

He must believe, "That then the tabernacle, or dwelling place of God will be with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God; and will wipe all tears from all eyes and there shall be no more death neither sorrow, nor crying, nor any more pain, for the former things are passed away—all things are made new."

These things comprehended, believed and obeyed according to the Scriptures and he shall with all the redeemed of earth walk the golden streets of "the city of the Great King," climb the vine-clad hills of Eden's land, bathe in the pure streams that flow from the throne of God, and bask in the joys of an endless life amid the groves of Paradise made fragrant with the perfume of undying flowers.

Then shall the redeemed of earth from every nation, kindred, people, and tongue, clothed with immortality, and the white robes of righteousness, with palms in their hands, stand upon the glory capped hills of Israel's land, and make heaven and earth resound with the shout, "O death where is thy sting? O grave where is thy victory?" and every rock, and hill, and dale, takes up the sound, and echoes back the strain, "Where now thy sting O death? where now thy victory O grave?"

THINK IMMERSION PRONOUNCED A FAILURE BY ONE OF ITS MOST ABLE ADVOCATES.

MAGY, Ind., Aug. 11, 1881.

Editor Restitution:

Seeing that the German Baptists (or Tunkers) are disposed to get up the impression that the debate between myself and T. W. Drennen, at Argos, last April, was a great success for them, I beg leave to submit to you for publication, in THE RESTITUTION, the following copy of a letter I received from friend Drennen yesterday, which I think will have a tendency to put a quietus to any further efforts of theirs toward obtaining a victory.

COPY OF ELDER DRENNEN'S LETTER TO ELDER PENIMORE.

August, 6. 1881.

Dear Brother:

Since my last combat, I have been investigating the doctrine you advanced, and now must, like an honest man, acknowledge that you are right; and if God spares my life I will preach the same doctrine that you teach. But I want to preach it in the same place where I condemned it.

Now write just as soon as you receive this and let me hear from you, and make an appointment for you and me, at Argos, and let me know at what time you will be there, and I will meet you, if the Lord let me live to get there.

Signed, T. W. DRENNEN.

Now, inasmuch as boasting is "excluded" by the law under which we are, I want to say, that if the German Baptists have any more preachers they want converted to the truth, let them bring them out; but after this I would rather they would just keep a little quiet about the Drennen debate.

Will say in response to Brother Mensmore, that I will meet any man of the Tunkers, or any other body, on the kingdom. I am not particularly starving for a fight, but I believe the doctrine of the kingdom as we teach it, and I am glad to advocate it in any way that it may be advanced and Christ thereby glorified.

W. J. B. FENIMORE.

ANNOUNCEMENTS.

NORTHERN INDIANA CONFERENCE.

The Annual Conference of the Churches of God in Northern Indiana will be held at Argos, Marshall Co., Ind., and will commence on Thursday, September 8, 1881, at 7:30 p. m., and continue Friday, Saturday, and Sunday the three days following. Public services will commence at 10:30 a. m., on Friday and other appointments will be made as shall be thought most advisable. A general attendance is requested, as the desire of our brethren, as has been expressed, is to have one more good meeting, at least, before the close of this dispensation. Argos is on the Michigan City, Peru, and Indianapolis railroad, eight miles south of Plymouth, the County-seat of Marshall County. Let it be our prayer that we may meet in the fulness of the gospel of Christ.

BY ORDER OF COMMITTEE.

I will preach as follows: At brother Griffin's the 3d Sunday in September, at Gospel Grove the next Sunday, at Dundee, Blackford Co., Ind., the next Sunday, in brethren Elton's neighborhood, south of Delta, O., the next Sunday, at Raisin, Mich., as brother L. C. Cline may appoint the next Sunday, at Buchanan, Mich., the following Sunday.

J. M. STEPHENSON.

A Conference of the Church of God will be held five and one-half miles northwest of Morrill, Brown Co., Kan., and six miles south of Salem, Neb., commencing on Friday, Aug. 19, 1881, to continue over the following Sunday. Brother J. M. Stephenson and other preaching brethren are expected. An earnest invitation is extended to all the faithful ones to attend from the north, south, east, and west.

C. A. SAYLOR.

Providence permitting, the brethren of the Abrahamic faith will hold a General Conference for the state of Wisconsin, at Greenfield Station, Monroe county, commencing Friday evening, Sept. 9, 1881, and continue over Sunday. H. V. Reed has promised to be with us to expound the Word of Life, and Sister A. C. Sedgwick is expected. Come brethren, one and all, and let this meeting be a general rallying for the Master.

Greenfield is on the Chicago, Milwaukee & St. Paul R. R.

WM. B. PUTNAM.

Tunnel City, Wis.

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H. HAYES.

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WEARY PILGRIM.

WILLIS LOGAN.

Oh weary pilgrim tried in God,
And keep your garments pure;
Faint not beneath the chastening rod,
And make your calling sure.

The sun and moon and stars proclaim
Our Savior's advent nigh;
Man's hearts are failing them for fear,
The waves are rolling high.

Soon that eventful day will come;
Shall we our loved ones see?
Oh shall we meet the Holy One
Upon the crystal sea?

A robe of pure and spotless white
Will deck each wedding guest;
The crown of thorns will be removed;
We soon shall be at rest.

Communications.

ISRAEL AND THE CHURCH.

NUMBER ELEVEN.

J. CAMERON.

THE PRESENT POSITION OF CHRIST IN HEAVEN, IN RELATION TO HIS COMING TO SIT ON THE THRONE OF DAVID.

In Psa. cx. it is written "Jehovah said to my Lord, Sit thou on my right hand until I make thine enemies thy footstool."

And the apostle alludes to this when he says (Heb. x. 13) our Lord is "from henceforth expecting till his enemies be made his footstool." Two points here call for explanation.

1. Who are his enemies? and—

2. What are we to understand by their being made his footstool?

The definition of "his enemies" in this Psalm must be held to be the most certain; and that is "kings" and "the heads over many countries." Of course these are Gentile rulers, and the prophecy must be held to include their armies, especially those employed against the authority of the Messiah. There is no mention here of such individuals as reject the claims of the Christ, far less of the great mass of heathenism who are simply ignorant of the true God.

Thus—"The Lord at thy right hand shall strike through kings in the day of his wrath." "He shall wound the heads over many countries."

And it is also evident from this Psalm that it is the kings and rulers who oppose the Christ about the time when "the rod of his strength is sent out of Zion" and he "rules in the midst of his enemies."

This is corroborated by other Scriptures which describe the same events. Thus in Rev. xix. 19:—

"I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse and against his army."

At the 15th verse it is said that "out of his mouth goeth a sharp sword that with it he should smite the nations; and he shall rule them with a rod of iron."

So in Dan. ii. 44:—"In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; it shall BREAK IN PIECES and CONSUME all these kingdoms and it shall stand for ever."

And just as in Rev. xix. 15 the nations are first smitten and AFTERWARDS RULED. So in Daniel they are first broken to pieces and yet become the subjects of the Messiah; for, in the parallel vision in chap. vii. he receives "dominion and glory and a kingdom that all people and nations and languages should serve him."

But how can nations be smitten, and be afterwards ruled? Or kingdoms be broken to pieces and consumed, and yet serve the Son of Man?

Simply by the destruction of their ruling authorities and their military power, while the mass of individuals composing the nation or kingdom is preserved.

The nation as a political entity is destroyed, and the subject people placed under a new government. It is thus that "the KINGDOMS of this world become the KINGDOMS of our Lord and of his Christ." The king-power passes from the hands that formerly held it, and is taken possession of by its rightful owner.

These remarks also explain such passages as Psa. ii. 8, 9; Isaiah and Rev. ii. 27, 28, which refer to the same period.

The nation of Israel has passed through the first portion of this experience—national breaking and consumption; but is destined also to realize the second—restoration of nationality. "O Israel thou hast destroyed thyself, but in me is thine help," expresses the truth of this in brief but comprehensive language. We have an illustration of this in Isa. vi., where the desolation of the ten tribes is predicted—"Within three-score and five years shall Ephraim be BROKEN THAT IT BE NOT A PEOPLE." But yet the bulk of the people survived. In twenty-one years from this time many were carried away to Assyria; and in sixty-five years Israel ceased to be a people, that is a nation. But it is also predicted that there "shall be no more utter destruction," that is, national destruction, as there was then, and afterwards in A. D. 72 by the Romans. Ezek. xxxvii. represents the national restoration by a resurrection of dry bones; and their national unity by two rods becoming one.

The second point is regarding the making the Christ's enemies his footstool. This is generally understood to mean actual subjugation, but it is possible that it only imports a preliminary stage in the process, such as the gathering of them into a limited locality in readiness for the outpouring of Divine power for their destruction. This alternative construction would suit the time of our Lord's departure from the right hand of his Father whether it should take place before the actual subjugation or immediately after it; for the subjugation can be shown to be God's act as well as the gathering. As to the gathering it is distinctly declared—

"I will gather all nations against Jerusalem to battle." Zech. xiv. 2. See also Joel iii. 2.

As to the subjugation it, as well as the gathering, is also described as the direct act of Jehovah. See Ezek. xxxviii. where the same scene is described.

It must also be borne in mind that the enemies referred to are exclusively those in existence at the epoch of the advent, and, in the nature of things, enemies that may come into existence after the advent must be excluded. The fact that God makes Messiah's enemies his footstool does not preclude the Messiah himself putting forth his delegated power in order to complete their subjugation. He also is represented as "smiting the nation with the sword of his mouth," which may be fitly viewed as equivalent to placing his feet on his footstool when he takes his seat upon his throne.

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The second literary revolution consists in a still further very great reduction (conditional) even from the revolution prices, while, at the same time, the average quality of the books will continue to be materially improved.

HOW CAN THESE THINGS BE?

To attempt an impossibility could of course result only in failure, and it would be useless, in our own interest, or in that of the many thousand customers who have shown us such earnest favor, and have given us such great patronage, to announce or promise what could not be performed. We have dealt frankly with our customers in giving facts concerning costs and profits in the past, and we do it now, by giving facts and figures illustrating how we can afford to still further reduce prices.

FACTS AND FIGURES.

Please note, at the start, our apology for not having done heretofore what we now propose to do, and consider—

1st—We published our first book only so long ago as January, 1879. Previous to that time we were entirely without experience in book publishing. What knowledge we had of the business was gained in newspaper publishing, and in book-selling.

2d—We were also at that time almost entirely without capital, and until so late as February, 1881, we labored under the difficulty of being without capital even approximately adequate for the magnitude of the enterprise we were undertaking.

3d—Our entire scheme was in opposition to all previous methods of publishing and book-selling. And from the beginning to the present, we have had the combined bitter opposition of almost the entire book-publishing and book-selling classes of the United States.

4th—Starting thus, with a minimum of knowledge, and less capital, and with such immense opposition, we thought it best, in the interest of both the waiting public and ourselves, that we undertake too little, *rather* than too much; partial success would be better than total failure.

5th—In spite of our want of resources and of experience, and in spite of opposition, and with the necessity of organizing and training our *new forces*, and necessarily trying many experiments, all of which no one could expect would be uniformly successful, we have from January 1, 1880, to June 30, 1881, manufactured and sold nearly 2,000,000 volumes of standard books, for which we have received the considerable sum of $109,521.92.

6th—In a circular issued in January of the present year we made the following statement: "The public have so long been taught to believe books to be expensive luxuries and low prices impossible, that incredulity has from the first been the greatest obstacle to the progress of the Library Revolution. It was easier to make good books cheap than it was to make people believe it could be done. We could readily have made prices even lower than they have been, but for the terrible tax we have been compelled to pay to this incredulity."

We have during this period, from January 1, 1880, to June 30, 1881, paid for advertising, the large sum of $140,878.03. This immense item necessarily has to come out of the profits we make on the books sold.

7th—Although our scheme originally embodied the principle of selling directly to the consumer, and doing away with the exorbitant cost of middlemen, we have not undertaken to put aside the book-seller and the book agent altogether, because a large portion of the book-buyers of the country have got into the habit of looking to them for their supplies, and if we were to supply the wants of such customers at all, we were compelled to do it through these ordinary channels. But we have endeavored to induce or compel these middlemen to work, as we have been doing, on a more reasonably small percentage of profit (the immensely increased sales at the reduced prices, even with the smaller commissions, really give the book-seller a larger net profit than he formerly had). Accordingly, we have during this period, from January 1, 1880, to June 30, 1881, added to the book-sellers and book-agents commissions averaging about 25 per cent. of our total receipts. In other words, in addition to the $109,521.92 we have received from the public for our books, the public has also paid to the middlemen the large sum of $27,356.41 simply for handling these books, making the total cost of the books to the consumer $86,901.65.

8th—From these statements you can readily see that if

From the total we'll
which the public
has paid for our
books..... $86,901.65

We received (we won't
we have paid for
advertising these)
books..... $140,878.03
And the won't paid
to middlemen for
handling books.. 17,980 33

We have a total deduction of... $158,858.36

And a remainder of..... $28,042.69

Thus it is evident that if the public had bought these books directly from us, the unnecessary expenses of advertising, and of paying middlemen for handling them, would be saved, the books would have cost them only $58,042.69, being almost 50 per cent. less than the $86,901.65 which they have paid for them, and our net proceeds would have been none the less.

A BETTER ILLUSTRATION.

The above figures show clearly the possibility of a great reduction from our prices heretofore given without diminishing our net income, but they do not necessarily show that it is possible for us to manufacture and sell books at such low prices without loss to us. As we have never made pretense of publishing books from charitable or philanthropic motives, and do not wish our friends to think we are doing business at a loss, we will give a conclusive and interesting illustration of how we can afford these low prices.

LIBRARY OF UNIVERSAL KNOWLEDGE.

After a labor of nearly two years by an able corps of American editors and writers, for whose services we have paid nearly $30,000, we have within the brief period of less than ten months made electrotype plates for the Library of Universal Knowledge at a further cost of nearly $30,000, making a total investment on this work of about $60,000. This labor all being done and paid for, the 15 large octavo volumes, making the largest Encyclopedia ever published in this country, can be manufactured at a cost per set of 15 volumes of—

For paper	$2 52
For printing	98
For binding	2 48
Total	$5 98

These electrotype plates which we have manufactured will readily print 100,000 copies, and then by slight repairing will print from 50,000 to 100,000 additional copies, but to make our estimate absolutely safe we will assume that it will be necessary to manufacture a new set of electrotype plates after 50,000 copies have been printed. Thus we must add to the above cost of the manufacture of one set of the ($5.98), an additional $1 as the proportionate cost of the plates for each set of 15 volumes. A further item must also be added to cover expenses of office, handling, shipping, etc., which experience leads us to estimate below 50 cents per set, but as we must do at least a safe business we will add, instead, for this item another $1, making the total cost of manufacture and handling the 15 octavo volumes of the Library of Universal Knowledge $7.98.

Thus you see that if we sell a copy of this great Encyclopedia even at the net price of $10, we still have a net profit of over $2. As we have already sold about 15,000 sets in advance of completion, we think it very safe to estimate (and we have heard of neither friend nor enemy who makes an estimate lower) that we shall sell, as fast as we can manufacture them, at least 100,000 sets, and allowing our figures above given to be correct, we have the comfortable sum of $200,000 to cover contingencies, and dividends to our stockholders.

As some of our friends may question whether our estimates above given are perfectly safe, and as we have heard of some instances where the accuracy of figures previously given by us has been disputed by our enemies, we will say that the cost of the paper is put at 3 cents per pound, the cost of press work at $1.20 per thousand impressions, and the cost of binding at 16½ cents per volume.

THE PRACTICAL POINT.

We now come to the practical point in which you are interested—how you may get the books you want at the lowest possible cost.

It is evident that it can only be done by your doing away, so far as you are concerned, with our immense expenditure for advertising, and with the commissions which we or you are compelled to pay the middlemen, if you buy through the middlemen.

Another extremely important point in enabling us to afford the lowest possible price is that we receive quick returns for the investments we have made.

You readily see that we have invested about $60,000, cash, before we are able to offer you a complete set of the Library of Universal Knowledge at any price. We must sell a great many thousand sets before we can even get back the money which we have invested, to say nothing of the reward which we must have, in some measure, for our labor and the capital of the stockholders involved.

A large portion of the public still persist in getting their supplies of books through the middlemen (who must be paid for their services) instead of from us direct; and as a large expenditure for advertising will also continue to be necessary, in finding out new customers, we must continue to hold to our present retail prices, in order that we may be able to pay these enormous expenses for advertising and for commissions to middlemen.

But because we are thus compelled to tax book-buyers generally with these heavy expenses, there is no counter why we should continue this heavy tax upon you individually if you choose to assist us in avoiding it.

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2d—The terms herewith given are limited strictly to orders which shall be received by us on or before September 1, 1881. Orders received after that date must positively come under our usual list prices or terms to clubs, which latter are limited to 10 per cent., or, as the utmost, 15 per cent. discount from our list prices.

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4th—The "Library of Universal Knowledge" was completed on July 15th, 1881, and we are now delivering the same in the various styles of binding advertised. It is a verbatim reprint, in large type, of the last (1880) London edition of Chambers's Encyclopedia, with copious additions (about 15,000 topics) by American editors, the whole combined under one alphabetical arrangement, with such illustrations as are necessary to elucidate the text. It gives an amount of matter about 10 per cent. more than Appleton's Cyclopædia (price, in cloth, $80.00), and 20 per cent. more than Johnson's Cyclopædia (price $54.00, in cloth). For the general reader it is undoubtedly the best Encyclopædia ever published, whatever the price. Specimen pages will be sent free upon application. AMERICAN BOOK EXCHANGE, 764 Broadway, New York. JOHN B. ALDEN, Manager.

Brevities.

Excavations commenced a short distance from the walls of Pompeii with a view of ascertaining the nature of the surroundings of the city, have led to the discovery, within an area of a few square yards, of thirty skeletons, ten of which were huddled together in one room of a small suburban villa. Bracelets, necklaces, earrings and other objects were found upon the bones.

A writer in the *Jewish World* points out that, contrary to the received idea, the elder rabbis of the Talmud taught that the world was round. This is shown by a passage in which, in discussing idolatry the figures holding in the hand a baton, a bird, or a globe were prohibited, because the baton symbolizes the dominion of the world, the bird that the world lies beneath it and the globe is forbidden because it resembles the form of the world itself.

From Cairo it is learned that in a single catacomb in Upper Egypt thirty-six well-preserved sarcophagi of ancient royal personages have been brought to light. They represent almost all the kings and queens of the earlier Theban dynasty, and besides the mummies, contain parchment rolls, statues of Osiris, ornaments, and other funeral articles. Among the names of Pharaohs on these coffins are Raskenen, Amenophis I., Ahmes, Nofretari, Aahotep, Thotmes II. and III., and Rameses XII.

Kossuth is still living at Buraccon, in Piedmont, not very far from Turin. He leads a most retired life, visits nobody, and cares to see no visitors but Americans, to whom he is always "at home." In spite of his advanced years —he was born in April, 1802, and is consequently well on toward 80—he still retains largely his extraordinary powers of work, and can even read without spectacles upon bright days. He has lately been painfully bereaved in the death of his long-time companion and faithful friend, General Ihasz.

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Why is our hour divided into sixty minutes? Why not divide our time as we do our money, by tens, counting ten, or fifty, or 100 minutes to the hour? This question was asked by an intelligent boy a few days since, and the answer given him may both interest and instruct other young people. The answer is this: We have sixty divisions on the dials of our clocks and watches, because the old Greek astronomer, Hipparchus, who lived in the second century before Christ, accepted the Babylonian system of reckoning time, that system being sexigesimal. The Babylonians were acquainted with the decimal system, but for common and practical purposes they counted by *sossi* and *sari*, the *sossi* representing sixty, and the *saros* sixty times sixty, 3,600. From Hipparchus, that mode found its way into the works of Ptolemy, about 120 A. D., and thence was carried down the stream of science and civilization, and found its way to the dial-plates of our clocks and watches.

THE EARLY SYSTEM OF ASTRONOMY.

From the examination of a book compiled 2,000 years B. C. it has been ascertained, what has long been supposed, that Chaldea was the parent land of astronomy; for it is found, from this compilation and from other bricks, that the Babylonians catalogued the stars, and distinguished and named the constellations. They observed the seventh day as a day of rest. They invented the sundial to mark the movements of the heavenly bodies, the water-clock to measure time, and they speak in this work of the spots on the sun, a fact they could have known only by the aid of telescopes, which it is supposed the possessed, from observations they have noted down of the rising of Venus, and the fact that Layard found a crystal lens in the ruins of Nineveh. These "bricks" contain an account of the deluge, substantially the same as the narrative in the Bible. They disclose that houses and lands were then sold, leased, and mortgaged; that money was loaned at interest; and that the market gardeners, to use an American phrase, "worked on shares;" that the farmer, when plowing with his oxen, beguiled his labor with homely songs, two of which have been found, and connect this very remote civilization with the usages of our own times.

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The Restitution defends the final restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and His immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the Gospel preached, and immersion as prerequisites to the forgiveness of sins, and a holy life as essential for final salvation.

Communications.

COMING AGE.

Its Proximity. Sixth Trumpet, or Second Woe. The Vision. General View. The Terms Explained. Second Dynasty of the Mohammedan Empire. Turkish or Ottoman Empire.

No. 20.

J. P. WEETHEE.

The Vision.—"And the sixth angel sounded and I heard a voice from the four horns of the golden altar which is before God, saying to the sixth angel, which had the trumpet, Loose the four angels which are bound in the great river Euphrates. And the four angels were loosened, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men. And the number of the army of the horsemen (were) two hundred thousand thousand; and I heard the number of them. And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and of brimstone, and the heads of the horses (were) as the heads of lions; and out of their mouths issued fire, and smoke and brimstone. By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths. For their power is in their mouth, and in their tails; for their tails (were) like unto serpents, and had heads, and with them they do hurt. And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold and of silver, and brass, and stone, and of wood; which neither can see, nor hear, nor walk; neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts." Rev. ix. 13–21.

General View.—In ordinary visions, none of the senses are interested, that of seeing, and of hearing. In like manner John sees and also hears various sounds. He hears the blast of the sixth trumpet. This marks the commencement of the vision. A voice issues from the horns of the golden altar, before God. It is a vision of the High priesthood of Christ. The drapery of the temple still continues. The agents and events that follow are under the control of the Deity. He issues the edict. We speak of accidents. An event that follows a command is no accident: it is ordered by divine authority. We are taught that God orders the events on earth, as well as in heaven. The series of events that follow are ordered and sure.

The sixth angel is celestial, and belongs to the officiating priesthood, and is ordered to loose the four angels (all the angels in that quarter). They have been bound—restricted by some hand. The time has now come for them to act; loose them, take off all restrictions. The nature of their agency requires great freedom. The sounding of the trumpet is a military signal. The quarter of the globe is designated. "At the great river Euphrates."

The four angels are great chiefs; they command armies of cavalry—(horsemen). Their commission is to slay; in one division of the Roman empire, (third part of men).

The armies are vast. The dress of the warriors is seen. Their breastplates were, in color, like gold, hyacinth, and brimstone—"yellow, blue, scarlet"—national colors, peculiar to the Turks. These colors belong equally to the harness of the horses and to the dress of the rider. The heads of the horses, in their war harness, resembled those of lions, and like lions was their voice. "None shall be weary nor stumble among them; none shall slumber nor sleep; neither shall the girdle of their loins be loosened, nor the latchet of their shoes be broken. Whose arrows (are) sharp, and all their bows bent, their horses' hoofs shall be counted like flint, and their wheels like a whirlwind. Their roaring (shall be) like a lion, they shall roar like young lions; yea, they shall roar, and lay hold on the prey, and shall carry (it) away safe; and none shall deliver (it)." Isa. v. 28, 29.

Smoke seemed to issue, fire and smoke and brimstone. They rush into battle and a division (the Greek) of the Great Empire (Roman) is overthrown.

These plagues, however, resulted as other plagues, in hardening the living; they repented not of their idolatry, nor of their murders, sorceries, fornications, nor of their thefts. Through a long series of years, commissioned by the Almighty, this invincible army rides forth to execute its desolating work.

The nature of the agent and of his agency cannot be mistaken: their work is against Christianity (in name) and for a time they succeed.

Terms Explained.—1. Sixth Angel. Keep in mind the dignity of this messenger: he is the Sixth of the Seven Angels that John saw stand before God. (Rev. viii. 2.) and the second of the three that had no trumpets. We call your attention to their consecutive order, 1st, 2nd, 3rd, 4th, 5th, 6th, 7th. Each trumpet has its place and its mission; they follow in the order named. Their histories, therefore, are consecutive.

He is a celestial messenger, as to location (at the golden altar) and officer; he is an agent, in the work of Christ's royal high priesthood. While the nations of the earth seek only the promotion of their own interests this angel is wholly occupied in the promotion of the issues involved in his eventful mission. His task is great; yet he fears not, since he is sustained by the hierarchy of heaven. At the sound of his trumpet all, interested, assume their various positions.

One Voice—Revised Version (margin). Whose voice is not stated; it is the voice of one that has a right to command.

"The Horns."—There was a horn at each of the four corners. The horn was here a symbol of divine authority. Its source was a pledge of supreme power.

"Golden Altar."—This altar was in the celestial temple, which John had been viewing. The altar was that of incense—where incense, or divine virtue, was added to the prayers of the saints. From this altar went forth the approving voice, the voice of mercy, when the prayers were accepted. It is now the voice of an offended Deity; the prayers had long been idolatrous—a mixture; papal and pagan. To correct this apostacy one 100 of 150 years had spent its fury upon them; yet they had not reformed. Another woe is about commencing, saying to the sixth angel—

"Loose."—Some power has been bound. It has been confined to a certain locality; it must now have greater liberty; the mission demands a wider range; they must go where their work calls them; their mission calls them into the Great Empire.

"The Four Angels."—We have seven angels with trumpets, and four angels without trumpets; they are servants under higher authority; they are subordinate chiefs, to move as the executors of God's wrath. A great work is assigned them—high sheriffs, on a subordinate theatre; one on the earth.

"Bound."—They occupy a restricted territory; they are bound: bound as the great chiefs of a dynasty. They are not allowed to pass this boundary as conquerors, till the time comes for the work of their mission to commence. This binding is an extraordinary feature in national movements, requiring an unusual agency to fulfill it. Where are they bound? to what territory have they been held?

"At the Great River Euphrates."—"At" is the rendering of the Revised Version, and very correctly, for they are land powers. They are to deal with men. These waters are literal. The Euphrates is the literal river of that name. The four angels are not the river; nor is the combined power of these angels the Euphrates. Their location is at the river. The command is not loose the river, but loose the angels bound at the river; the angels and the river are therefore quite distinct; as the seven angels and the temple where they stood. These four angels are God's messengers to do a certain work. The time for their agency to commence has arrived; their commissions are given them, and they go forth as the servants of Jehovah in their special agency: not that God approved their characters, or that he sanctioned all their actions, in their special work only were they under divine control, as in the days of old. The same Being, ordered the four angels to be loosed "that said to the deep (Euphrates), Be dry, and I will dry up thy rivers. That saith of Cyrus, (He is) my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundations shall be laid. Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden to subdue nations before him, and I will loose the loins of kings, to open before him the two-leaved gates; and the gates shall not be shut; I will go before thee and make the crooked places straight. I will break in pieces the gates of brass, and cut in sunder the bars of iron." Isa. xliv. 27, 28, xlv. 1, 2. God is the Master of Cyrus, and makes him do his bidding; so with the four angels bound at the Euphrates.

Their Mission.—To kill the third part of men, for the hour and day and month and year. The commission of the locusts was to torment men five months; the four angels had been prepared to kill the third part of men, for three hundred and ninty-one years and fifteen days, prophetic or symbolic time. These angels each had armies of horsemen.

Number of the armies of horsemen. In the Revised Version we have, "And the number of the armies of the horsemen was twice ten thousand times ten thousand; and I heard the number of them." The Greek is *δυο μυριαδες μυριαδων* (*muriades murindon*) two ten thousands of ten thousand, or twice ten thousand times ten thousand, or two millions. This represents the entire number employed during the long period of the agency, or nearly four centuries. It was proper for John to see the whole body of the destroying agents so as to be fully impressed with the magnitude of the work to be accomplished.

Horses and their riders described.—Their uniform.—The prophet has a distinct view, of what seemed to be a complex agent, the horse and his rider; they appear to be one and inseparable; actuated by one mind. The colors in their clothing are national, red, blue, and yellow. The trappings of the horses have the same colors.

Heads and mouths of the horses.—The heads are complex; the rider leaning forward with his firearms resting upon the head of the horse, would form, in the vision, one head, composed of his own in the yellow turban, and that of the horse, which would resemble a lion's head. The smoke would appear to issue out of the mouth of the horse. These horsemen were double-headed. Their swords and firearms and spears sometimes used gave them double heads.

Results.—An empire is overthrown. God shows his utter abhorence of Papal idolatry, by his terrible judgments; still they repent not of the works of their own hands.

THE WISDOM OF MOSES IS, "THE MISTAKES OF MOSES."

THOMAS WILSON.

Who has not heard of "the mistakes of Moses?"

Blatant and ignorant infidels have been talking about them as confidently and wisely as if their supposed discoveries had not been answered a hundred times before. Yet there are thousands of men who will sit hour after hour with gaping mouths to drink in the sickening mixture that men like infidel Bob serves them with, and gladly pay a good round sum for the privilege of being thus fed.

But our purpose now is not to recount the supposed mistakes of Moses and answer them, but to show that this ignorant Moses was, after all, wiser than the men who are attacking him, aye, as wise as the most illustrious scientists of the present day.

As has often been said, the Bible is not a text book of science, neither was it written to prove the truth of any science; yet, whenever it incidentally, in a few words, touches science, we find that it is in perfect accord with the most advanced scientific truths of the present day.

Much has been said by infidels about Moses recording the birth of light in the world, before he records the creation of the sun. What a fool he must have been, they say, not to have known that there could be no light until the sun was made. But we reply, if he had not known that light could be created and sustained independent of the sun, he would have exhibited very little sense in recording its existence first, and the creation of its source afterwards. If infidel Bob, his critic, had written the record of creation he would have exhibited his great wisdom by saying that God first created the sun the source of light, and then said, "Let there be light, and there was light." This would have removed all chance for criticism. But thanks to modern science, of which infidel Bob seems to be as ignorant as a Hottentot, it has been demonstrated and is now admitted that light can exist independent of the sun; therefore the Bible account is sustained, and infidelity defeated. But it required modern science to settle the point.

In like manner, all the attempts of infidels to demonstrate from geological sources that man has existed on the earth far more than 6,000 years, have proved futile.

In Leviticus xvii. Moses records the fact that "the life of the flesh is in the blood."

Did the accomplished surgeons of the days of Esculapius know this?

No! It is a recent discovery, hence physicians and surgeons of our day have in a great measure discarded the frequent blood-letting of older times. They have finally learned what Moses knew and recorded over 3300 years ago, that in the blood is a living principle which gives life to every part of the body. It is a man's stock in trade, and therefore must not be wantonly drawn upon.

Another evidence of the wisdom of this despised man Moses is found in Deut. xxxii. 2:—

"My doctrine shall drop as the rain, my speech shall distill as the dew."

How exact!

Does the rain fall in continuous streams?

No. It drops.

But is dew distilled?

Yes. As spirits are formed from the condensation of vapor which goes off from the boiling liquid, so dew is formed from the condensation of watery vapor floating near the surface of the earth. In this way it is literally distilled. And this was not known a hundred years ago; and it is very questionable whether the wise-in-their-own-eyes critics of Moses know it now. They probably think that the dew drops, or falls. Moses knew better, and put his knowledge on record which it took thirty-two centuries of subsequent wisdom to attain.

David, Solomon and Job have all touched upon science, and like Moses, have proven that their wisdom was so far in advance of those who succeeded them, as to actually require the discoveries of modern science to demonstrate the exact truth of their words. For instance in Eccl. i. 5–7, is a compend of scientific wisdom:—

"The sun also ariseth and the sun goeth down, and hasteth to his place where he arose."

Here is a description of the rotation of the earth on its axis, speaking of it however, as is common now, according to the appearance of the sun to those on earth. But in the remainder of the verse the wise man exhibits a knowledge also of the motion of the earth in its orbit. King James' version reads, "the wind goeth toward the south," etc., but we are told this is an error, as the Hebrew reads, "He goeth toward the south," etc., referring to the object previously spoken of—the sun. And the Septuagint version reads, "The sun goeth toward the south." And the word "wind" takes the place of the word "it" immediately following, viz., "the wind whirleth about," etc. With this explanation, let us give the text properly rendered:—

"The sun also ariseth, and the sun goeth down, and hasteth to his place where he arose. He (the sun) goeth toward the south, and turneth about unto the north; the wind whirleth about continually, and the wind returneth again according to his circuits. All the rivers run into the sea; yet the sea is not full: unto the place from whence the rivers come, thither they return again."

So that, as already stated, the motion of the earth in its orbit is clearly described where the sun is spoken of as (apparently) marching in its orbit, constituting the varied seasons we so much enjoy. "He goeth toward the south" to the Tropic of Capricorn, from which he "turneth about into the north" until he reaches the Tropic of Cancer, passing in his annual course through the twelve signs of the zodiac. And how many ages have passed since these simple words were penned, yet how comparatively recent are the conclusions of astronomomers agreeing with the description as recorded by Solomon 2800 years since.

And how long is it since science discovered that the wind does not blow in straight lines; that storms are cycloidal in their movements, as described by the wise man so many ages since?

Is it not the common idea even now, that winds blow in straight lines? that a gale starting in the north-east will blow in a direct line toward the south-west?

Recent discoveries however have proven that Solomon was right—that the wind and storms move in circles, and not in direct lines; that the wind whirleth about continually, and returneth again according to his circuits, or his goings round.

And in the remainder of the verse he discloses his knowledge of another recent discovery—that of aqueous circulation. The sun makes a draft upon the ocean, of watery vapor, which is carried by clouds over the hills and valleys of earth, where it is condensed into water, and drops upon the landscape below in the shape of refreshing showers, and is then carried back to the ocean again by means of rivers, all of which was so concisely and truthfully described by the wise man long, long ages ago.

So we might go on with one illustration after another, showing that in every instance where the Bible touches upon science, its descriptions are in accord with the most perfect science of the recent times. Who but the all-wise God could have imparted this information to those men in the far off ages of the past? Surely the mouth of the scoffer is closed; his lips are sealed, so far as his ability to prove the Bible and true science at variance is concerned.

Let us cling to the word of the Lord, brethren. Never let the objections of ignorant men have weight with us one moment, but depend upon it, that even though seeming discrepancies may appear, yet a careful search will cause them to vanish like the mist of the morning before the rising sun.

FOREIGN CORRESPONDENCE.

The Italian Athens.

G. C. MARSTON.

The center of the fine art and civilization of Italy is at Florence. This "city of flowers" was for many years the political capital of the kingdom, and the Patti palace is still the admiration of the world.

Florence is beautifully situated on the Arno river, two hundred and twenty-one miles from Rome, at the base of the Apennine mountains. It is the chief city of Tuscany, and has a population of 180,000.

Here is the house where Michael Angelo lived; here also is pointed out the house in which the immortal Dante was born in 1265. The home and grave of Amerigo Vespucci are objects of special interest to Americans. Here also lived Galileo, the philosopher who in the face of a world's angry maledictions still maintained that the earth revolved.

The Patti palace, an admirable structure, the royal residence of the Medici in the palmy days of the Florentine kingdom was begun more than half a century before America was discovered. The royal apartments occupied by the present king of Italy whenever he visits Florence, which is very infrequent, are very elegant. The tapestry and mosaics are all Florentine, and most exquisite.

The Picture gallery in the Patti palace contains 500 pictures, many of which are the masterpieces of Italy's most famous painters. Here hang the canvass representatives of such masters as Raphael, Michael Angelo, Titian, Cigoli, Rubens, Spagnoletto, Sarto, Tintorretto, and many others. I will not have the audacity to attempt a description of 500 illustrious paintings in a brief paragraph.

I was deeply impressed with Cigoli's "Ecce Homo." I have often read the account of Pilate presenting Jesus to the infuriated multitude with the salutation: "Behold the man," but I never realized the scene until I saw Cigoli's conception of it as he represents it in this sublime painting. I sat for half an hour at the feet of this Italian master and studied that interesting incident in our Lord's trial with overwhelming delight and pleasure. I seemed to be in the very presence of the "suffering Savior," and to hear the words as they fell from the opened lips of the Roman governor.

Of the thousands of famous paintings which I have seen none has left so deep an impression on my mind as this one. When you visit Florence be sure to see the Patti gallery and do not leave the gallery without seeing Cigoli's "Ecce Homo."

In the midst of the Uffizi gallery is an octogonal room which is called "the Tribuno." It "contains the rarest wonders of art" in the known world. Hawthorne says: "It is the richest room in all the world, a heart that draws all hearts to it." The finest pieces of the whitest masters are gathered into this little room.

The magnificent churches of this city beggar description—they must be seen to be appreciated and even after having seen them your appreciation must be very meagre unless you are a critic in such matters as art, architecture, etc. The Cathedral is one of the finest in Europe. It was commenced in the thirteenth century and is still unfinished. The facade was commenced in 1875, and will probably be completed sometime during the 20th century. It is made wholly of marble—white, green, and brown. At a distance it has the appearance of a magnificent pile of mosaic work. Internally it is a dark, dreary, damp, dungeon-like place where people gather in vast multitudes to say mass and count their beads and "work out their salvation" by "bodily exercise," which according to Sacred Writ "profiteth little." The inside is fully as elegant as the outside, and it would be a delight to see it if the pure light of heaven were permitted to shine through its frescoed windows.

The "Baptistery" is an octagonal chapel standing near the cathedral. Be sure to see the east door. Michael Angelo declared it fit to be the gate to Paradise. It is bronze with eight Bible scenes in bas relief. It is the work of Ghiberta which he finished in 1452.

The chapel takes its name from the fact that Catholic children at the tender age of twenty-four hours are here initiated into the mysteries of the Romish church by a rite which they call baptism. I had the good fortune of witnessing this ceremony, Sunday, July 17, 1881.

In the Church of St. Croce are the tombs of Michael Angelo and Galileo. The costliest and most beautiful chapel in Europe is the chapel of the Medici, in this City of Flowers, built from the private funds of the Medici kings. It is a small octagon. There are no paintings or frescoes except in the dome. It is simply and entirely mosaic. It is worth a long journey to see.

Mark Twain in his book entitled "A Tramp Abroad," tells more lies in all probability than he will ever find forgiveness for. In fact the book, from beginning to end is a tissue of falsehoods and caricatures. However, when he speaks in high commendation of his courier, Mr. J. N. Verey, his words are to be relied upon. This same Mr. V. is the conductor of the party with which I am making the tour of Europe, and I can say from personal knowledge that Mr. Verey is eminently qualified for his difficult work. He speaks fluently nearly all the languages of modern Europe, and knows thoroughly all the more interesting cities, not only of Europe, but also of the Orient.

Florence, Italy, July 18, 1881.

Brevities.

Lieut. Condar, of the Palestine Exploration, recently stated in Edinburgh that their survey had identified 140 Scriptural sites in west Palestine, so that 430 out of 620 mentioned in the Bible were now fixed.

The Jews are making efforts for establishing a colony in the district of Gilead and Moab, and have secured, it is said, a grant from the Sultan of 1,500,000 acres of land for the purpose, for which they are to pay a large amount of money. The colony is to be tributary to the Porte.

The Crysanthemum is the title of a monthly magazine published at Yokohama, partly in Japanese, in Roman type, by native writers, and partly in English. Its avowed purpose is to encourage close relations between Japan and the Western world. The flower from which it takes its name, according to a native tradition, contains in its heart a dewy juice which is the real elixir of life.

The Christian, (London).

The drying up of the Turkish Empire is proceeding. During the last few years it has lost half of Armenia, all Bosnia and Herzegovina, and Cyprus; now it is proposed to take from Turkey and give to Greece, Thessaly and part of Epirus, while the French are manifestly aiming to possess Tunis. With what calm certainty are the great plans of the Lord worked out.

(London) Christian Herald of July 20.

The Church of St. Peter and St. Paul at Gorlitz, in Silesia, one of the most splendid specimens of mediæval architecture in Eastern Germany, is at present undergoing restoration. An extraordinary discovery has been made during the examination of the foundations of the tower. The workmen came upon the skeleton of a nun, who at some time was doomed to undergo a terrible form of punishment—which was much in favor with an extinct school of novelists—the being immured alive into a wall in process of construction. The bones of the victim were in perfect preservation, and the sleeves of the nun's garment, ornamented with splendidly executed embroidery, had kept their original whiteness. As the immurement cannot have taken place later than the fourteenth century, the linen which looked so fresh and clean must have been about five centuries old.

THE SYNAGOGUE OF CAPERNAUM.

The Palestine Exploration Society a few years ago, when they came to Tel Hum, (Capernaum) found what they believed to be the synagogue in which Jesus delivered the discourse contained in John vi., declaring himself to the "Bread that cometh down from heaven." In turning over the stones, it was with peculiarly sacred feelings that they found a large block, with a pot of manna engraved on its face. Every synagogue had its symbol, one a Lamb, another a Candlestick, and this, the Pot of Manna. We can see Jesus in this synagogue, preaching the discourse in John vi., pointing with his finger to that pot of Manna over the main entrance, and saying, "Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat .... Moses gave you not the bread from heaven;" then pointing to himself: "but my Father giveth you the true bread from heaven," etc. Take your Bibles and read the discourse in the light of this discovery, and see what new emphasis is to be laid upon the contrast between himself, the Bread that came down from heaven, and the Manna of Moses, represented by the engraven pot over the doorway.

According to an emigrant from Crete who was questioned by a correspondent of *The Dia*, Hon Amena is an Aragonese who escaped from the prison of Tarragona many years ago, and who has since lived in the interior of Africa, acquiring by his daring and his cleverness immense power over the Arabs, who regard him as a holy man and obey him blindly. He is supposed to have been about forty years in Africa, and to have been during that time a more ordinary robber and bandit.

He that would reap well must sow well.

THE RESTITUTION.

J. A. CHAPLIN, EDITOR.

Plymouth, Indiana, August 24, 1881.

We are compelled to defer several articles for want of room.

As this number makes out the fourth for August, and as our means will not warrant more than four numbers each month, our next paper will not be issued till September 7,—or the first week in next month.

To those who desire the *Library of Universal Knowledge*, which we have been advertising for some weeks past, we would say, read carefully in our last paper the article under the head of—A Second Revolution—and especially the conditions. We have reason to believe that the publishers will do all they promise.

It is with a feeling between hope and despair that all contemplate the condition of the President as we make up this paper. We have just read an article on inflamed parotid glands from the pen of Dr. Virchow, a celebrated German scientist. He regards a suppurative inflammation, in the case of patients, already exhausted by disease, as a very dangerous complication indeed. For ourself we have clung to hope in the darkest hours, knowing that God is able to bring up again from the very jaws of death. Our prayer has been for the President's final restoration to health; not only out of friendly respect to him, but also believing that national tranquility would thus be best promoted.

The following account of a recent discovery made in Egypt is of special interest. Dr. Henry Brugsch Pasha represented Egypt at the Philadelphia Centennial in 1876. His brother Herr Emil Brugsch made the remarkable discoveries alluded to in the paper below. Thothmes III. not only ordered the construction of the obelisk that stands upon the bank of the Thames but also of the one that now stands in Central Park, New York City. From another paper we append first the names of the royal mummies which have been identified by the learned antiquarian. We may also briefly add that the Patriarch Jacob died in the times covered by the reigns of these dead monarchs, and was as carefully embalmed as these royal personages, and therefore there is no doubt but he remains to-day, in as perfect a state of preservation in the cave of Machpelah as any one of these carefully preserved mummies. Joseph was also the subject of a royal embalming, and when carried up out of Egypt by Moses was carried out as a preserved mummy in his burial case of Sycamore wood, having been placed in some chamber of the dead till that time, just as these kings were placed in their gallery tombs. The wonderful discoveries of these last times all go to prove the truth of the Bible, and, in this infidel age, we look for still grander developments from antiquarian sources. This list contains the most important names that have been identified:

Aahmes I. (Amosis), 1st king of 18th dynasty, reigned B. C. 1700, about.

Amenhotep I. (Amehoki), 2d king of 18th dynasty, reigned B. C. 1066, about.

Thothmes I. 3d king of 18th dynasty, reigned B. C. 1663, about.

Thothmes II, 4th king of 18th dynasty, reigned B. C. 1600, about.

Thothmes III. (the Great), 5th king of 18th dynasty, reigned B. C 1600, about.

Rameses I. 1st king of 19th dynasty, reigned B. C. 1405, about.

Seti I. 2d king of 19th dynasty, reigned B. C. 1366, about.

Rameses II. (the Great), 2d king of 19th dynasty, reigned B. C. 1233, about.

Pinotem, 3d king of 21st dynasty, reigned B. C. 1033, about.

Rasheneu, dynasty and date of reign unknown.

Queen Ra-ma-ka, (Hatasou?)

Queen Aahmes Nofert Ari.

London Times.

MUMMIES OF EGYPTIAN KINGS.—VALUABLE PAPYRI ALSO FOUND.

Besides being memorable for the appearance of the comets, the year 1881 must ever hold a high place in the annals of Egyptological discovery. M. Maspero, the recently appointed Director of the Boulak Museum, is at the present moment in Paris, actively engaged in preparing for publication the texts of the pyramids of the fifth and sixth dynasties, which were opened last spring at Sakkara. The forthcoming number of his "Recueil" will contain the entire text of the pyramid of King Unasel, the last king of the fifth dynasty.

But the saying that "it never rains but it pours," may be now fairly applied to archæological discovery. Long before the savants have had time to peruse, ponder over, or profit by the wonders unearthed at Sakkara they are now suddenly overwhelmed with a fresh supply of material in the form of the largest papyri yet known, and by the apparition of the mummies, with all their mortuary appendages and inscriptions, of no less than thirty royal personages.

This discovery which has just been made calls for special interest in England, for among the thirty royal mummies are those of King Thutmes III. and of King Rameses II. It was the former who ordered the construction of the obelisk which now stands upon the Thames embankment, and it was the latter who, 270 years afterward, caused his own official titles to be inscribed upon its faces beside those of Thutmes II.

These two monarchs now lie side by side in the Boulak museum, and even the flowers and garlands which were placed in their coffins may to-day be seen encircling the masks which cover the faces of the deceased just as they were left by the mourners over 3,000 years ago.

Last June Daoud Pasha, Governor of the Province of Lench, which includes the ancient Theban district, noticed that the bedaween offered for sale an unusual quantity of antiquities at absurdly low prices. The Pasha soon discovered that the source of their hidden treasure was situated in a gorge of the mountain range which separates Deir-el-Bahari from the Bâb-el-Melook. This gorge is situated about four miles from the Nile to the east of Thebes.

Daoud Pasha at once telegraphed to the khedive, who forthwith dispatched to the spot Herr Emil Brugsch, a younger brother of Dr. Henry Brugsch Pasha, who, during M. Maspero's absence in Paris, is in charge of all archæological excavations in Egypt. Herr Brugsch discovered in the cliffs of the Lybian mountains, near the temple of Deir-el-Bahari, or the "Northern Convent," a pit about 35 feet deep, cut in the solid rock; a secret opening from this pit led to a gallery near 200 feet long, also hewn out of the solid rock. This gallery was filled with relics of the Theban dynasties.

Every indication leads to the conviction that these sacred relics had been removed from their appropriate places in the various tombs and temples, and concealed in this subterranean gallery by the Egyptian priests to preserve them from being destroyed by some foreign invader. In all probability they were thus concealed at the time of the invasion of Egypt by Cambyses.

Herr Brugsch at once telegraphed for a steamer, which on Friday last safely deposited her precious cargo at the Boulak Museum.

The full value of this discovery, of course, cannot yet be determined. The papyri have not yet been unrolled, nor have the mummies been unwrapped. Conspicuous by its massive gold ornamentation, in which cartouches are set in precious stones, is the coffin containing the mummy of Maut Nedjem a daughter of King Rameses II. Each of the mummies is accompanied by an alabaster canopic urn, containing the heart and entrails of the deceased.

Four papyri were found in this gallery, each in a perfect state of preservation. The largest of these papyri—that found in the coffin of Queen Rama-ka—is most beautifully illustrated with colored illuminations. It is about 16 inches wide, and when unrolled will probably measure 100 to 140 feet in length.

The other papyri are somewhat narrower, but are more closely written. These papyri will probably prove the most valuable portion of this discovery, as the late Mariette Pasha used to say, "it is certain if ever one of these discoveries that bring about a revolution in science should be made in Egyptology, the world will be indebted for it to a papyrus."

No less than 3,700 mortuary statues have been found which bear royal cartouches and inscriptions. Nearly 2,000 other objects have been discovered. One of the most remarkable relics is an enormous leather tent, which bears the cartouches of King Pinotem. This tent is in a wonderful state of preservation. The workmanship is beautiful. It is covered with hieroglyphs carefully embroidered in red, green and yellow leather. The colors are fresh and quite bright. In each of the corners is represented the royal vulture and stars.

Philadelphia Press.

ABOUT THE JEWS.

Their Works and Woes—Home of the Race—Jews in Exile—Their Bravery—Their Position in the World.

The Government of Great Britain, within the past few days, has asked the United States Government to join with the powers of Europe in seeking to obtain some measure of clemency for the persecuted Jews in Russia. Before this note, however, was sent by Earl Granville, the authorities at Washington had already instructed our representative at St. Petersburg to interfere in a conciliatory in behalf of the Jews. Once more the Jewish nation is undergoing its season of persecution. Once more the friends of humanity, England and America, are joining hands in the good work of helping the downtrodden and the homeless. This time it is in behalf of a small but well-known country. Palestine, in olden times the "land of milk and honey," the glory of all lands is by no means a large country, being about the size of the State of Vermont. A trifle larger than Belgium, it is smaller than Holland, covering an area of only 20,000 square miles. But if Palestine cannot boast of a wide domain, she can claim to be the mother of the great race, the most distinguished, perhaps, that has ever been seen or ever will exist on the face of the globe.

A BEAUTIFUL LAND.

Physically speaking, she was once beautiful. She is now in ruins, and her sterility of soil, from want of cultivation, is in as striking contrast with her fertility of the olden time as is the singular glory and as singular disgrace of her scattered children. "The glory of Zion has indeed departed." Rich and fertile plains, with groves of beauteous trees and fragrant balsams, no longer delight the traveler as he passes near the Jordan on his way to Jericho. If he give a thought to an eventful blind man, whose eyes saw the light on his way thither a long time ago, in the midst of the desolation he now views on every side it may occur to him that this Jew would count blindness to-day a blessing rather than a curse. The Lake of Gennesaret, it is true, sleeps among the mountains, mirrored as of yore in its tranquil beauty, but its banks are no longer teeming with a happy people.

Lovely Galilee, with its mulberry groves and forests of oak, is lovely no more. The hills are now gray and bare; the valleys where grew the corn and maize are neglected; Lebanon and Hermon offer shelter no longer under their protecting cedars, for the timber has long since been cut down. Vine and olive terraces strew the ground in reckless profusion—entangled, uprooted and unkept. Smiling villages, merry in the happy crowds that thronged their streets in the busy times gone by, are now dull and voiceless. Poverty and squalor have succeeded to thrift and activity, and solitude, like a ghost, lingers in the former abodes of men.

CAUSES OF DECLINE.

It would be an idle task and a useless one to reason long over the decay of the land of the Savior or the hopeless fortunes of the wandering tribes whose home was the Promised Land, but whose tents are now cast in that great desert known to them as the inhospitable outside world. Time and again the question has been thoroughly mooted and in as many languages as the races of men, and whether we believe in the vengeance of God as pursuing this people, or call it the wickedness of men, ostracizing them from home and fortune; or view their own peculiar religions and customs as warring against them, withholding from them the sympathy and support of mankind; or whether we consider all these causes combined as working decay, practically speaking, it makes no difference, and we cannot reach a satisfactory conclusion. The fact still remains as unchallenged as ever, the Jews are driven from their own land, they have nowhere a home, and the whole world is in arms against them. Their very existence after so many centuries of persecution is a miracle in itself, and as it has been in the past, so will this very existence continue to be in the future, the problem and miracle of the world. For more than 1800 years the Jew has been an exile, and from all we know, and judging from present indications, he is not likely to have a home this side of the grave. Truly has the poet sung:—

Tribes of the wandering feet and weary breast,
How shall ye flee away and be at rest?
The wild dove hath her nest, the fox his cave,
Mankind their country, Israel but the grave.

DRIVEN FROM HOME.

It would be almost impossible to describe when the Jews first took up their system of wandering from country to country. So much has been written about them, so many lands have witnessed their coming and going, their settlements for a time, their expulsion, their return at stated periods, that the Wandering Jew has become proverbial, and the genius of Dore, even if he never limned another sketch, would be immortal by the treasure bequeathed to posterity in the admirable portrayal of this fugitive of the centuries. Every land discovered has been trodden by the Israelite. In Europe he is a monument more enduring than any raised to commemorate the deeds of the greatest captains or the heroes of chivalry and romance. In Egypt he has stood at the foot of the pyramids, and it would be hard to say whether, with all his knowledge and craft, he was not able in his day to decipher the strange lettering and the hieroglyphics that have puzzled the generations since. In Arabia his swift feet bore him into the market-places of the towns and cities, and his genius easily acquired for him place and distinction among the merchants and princes of this land of spices and hidden treasure. History tells of his presence in the Land of the Rising Sun, and while bartering his goods to advantage and making exchanges of gold and precious stuffs, he learned Chinese and knew the doctrines of Confucius as well as the secret of his own Talmud. Dwelling in Syria he drove a sharp trade with those who, to live in favor with him for a short time, lent him all he asked, and in return were repaid by his skill in the art of healing and his knowledge of hidden sciences. The Jews came to England as early as the Saxon times. Many came with William the Conqueror, nor were they less famous at this period than they are to-day, even then being regarded as most learned and as experts in whatever they undertook. In the first and second centuries they were the objects of fearful persecutions. Severus, the Roman Emperor, in the third century, sought to banish them beyond the limits of the empire. A century later, Constantine, although but recently converted to Christianity, inveighed against them with untold cruelty, and, issuing an edict that the ears of all the Jews within his realm should be cut off, expelled them from his kingdom, and with this terrible mark of ignominy to distinguish them, sent them adrift among the nations of the earth. Nowhere was the poor Jew spared, and broad as was the canopy of heaven, nowhere under its protecting shelter could he find peace. Christians, Mohammedans and heathens agreed to disagree among themselves, but united with one accord to persecute the common foe, as they called him, the intruding Jew.

BUOYANCY OF THE RACE.

There is no fact recorded in the history of the world at once so astonishing and so perplexing as the vitality of the Jewish race. Proscribed, banished, driven into exile, the Jews return again and again. Their stubbornness is only surpassed by the efforts devised in the cruelty of men to rid the world of what emperors and kings and churchmen have termed in one voice the enigma of existence. Crushed into the bowels of the earth, like the hated Christians they abhorred, they came out even as did the Christians, with new vigor and fresh courage to renew their traffic in every town and city in the Roman empire. In every place and under all situations they were always the same, retaining their own religion, holding fast to the customs, the manners and recollections of their ancestry. With an unconquerable buoyancy of spirit, with indomitable industry, with unshaken fortitude, they weathered every storm, and when imperial rage had spent itself, when the cunning of the Inquisition had exhausted every device, the Jewish people seemed as unmoved, as full of resolution and as defiant as when they shut themselves up in the walls of Jerusalem, bidding the armed legions come on, heedless of the consequences. Surviving the destruction of the besieged city, it seemed they could outlive all manner of torture every human agency invented for their destruction; and their actual victory over the wicked energies of men proves, besides the extraordinary vitality of the nation, that a more than human power is exerted, for some reason or other, in prolonging a nationality and an existence that otherwise would have perished from the annals of the world.

MERCHANTS.

The Jews at a very early period did an immense business, nor were they confined to any particular line of trade nor to any particular country. The genius of the people showed itself eminent in whatever enterprise they ventured. Thus, at one time the whole export trade of Egypt, especially in grain, was in the hands of the Jews. They imported fish from Spain. From Crete they brought apples. Bithynia furnished cheese. Greece and Egypt were taxed to supply them with guards, beans and other vegetables. The richest plate that Babylon could manufacture was consigned to Jews. Italy supplied them with wine, not that they were immense consumers themselves—for the Jews are notably abstemious—but they purchased and sold of the best the sunny land could grow, and their profits were immense. In shawls and dresses from India they were the largest importers. In return, Palestine furnished her commercial neighbors with oil, balsam, honey, figs, surpassing them all both in the supply and quality of her exchanges.

TRADERS OF THE MUSEUMS.

No one will dispute that the Jews are learned. It has been remarked that the Jewish mind is adapted to acquire and impart science better than any other in Europe. In proportion to population the Jews can boast of more men of genius and profound learning than other people. When Europeans sat in the darkness of superstition, when it was a boast among the great and powerful that they could neither write nor read, Jewish rabbis were teaching philosophy and mathematics in the schools of Toledo and Cordova. In England, under Henry I., Jews taught algebra, logic and geometry in Oxford. They were looked upon as being first in astronomy and medicine in France and Spain at a very early date. Nor is it difficult to understand how they had become proficient in all these branches. Their indefatigable industry had rendered them masters of the commercial world. They traveled more than any other nation. They studied and easily mastered every foreign language, and with commendable zeal for which the world does not thank them, they sought out and deciphered and explained all the Greek and Roman manuscripts which they could lay their hands on. When the Moors took possession of Cordova a new era of civilization was inaugurated. Literature, the arts and sciences took a new flight. The Jews at this time enjoyed equal rights with their fellow-citizens, and in wealth and splendor and in the cultivation of taste and the fine arts they not only equaled but surpassed their old masters.

If Spain was at one time the mistress of the world in medicine, in philosophy and in navigation, she owes it to the Jews. When she offered them a refuge and a home, as she did more than once, the Jews were grateful. In return they opened schools, they taught the Spanish youth, they fired the young with their own ambition of becoming distinguished in the walks of literature, and under the guidance of Jewish rabbis and Jewish professors the Spaniards became the first nation in Europe. In Spain, as in France at one time, the Jews rose to great eminence. Kings and emperors sought their counsel and made use of their influence, and so well did Charlemagne think of the illustrious Isaac, surnamed the Jew, that he sent him as his ambassador to the famous Haroun Al Raschid.

In every department of science the Jews have had remarkable and representative men. It is unnecessary to go back to a remote period to realize the truth of this statement. Facts nearer home furnish abundant testimony to justify the full measure of what is here related. Among scientists the world over, in the department of theology, the names of Nachmanides, David Kunshi, Maimonides, Abram Ben Deor and Joseph Aben Sachal are well known, and as authorities are held in high esteem. To Abraham Aben Ezra the world owes the discovery of the equator of the celestial globe. Isaac Israeli was famous as an astronomer in 1362. Moses Ben Maimon knew almost all the languages of his day, and is called "the father of translators." Moses Gigustilla and Judah Ben Saul were poets of no mean order. In literature Moses Mendelsohn, Hertz Wessl, David Friedlander, Dr. Black, the naturalist, and Pereira, the first teacher of deaf-mutes, will always shine out as worthy names to rank with the best of any nation.

THE JEWS AS FINANCIERS.

To mention the name of Rothschild is to express in one word all that is great in the money world of to-day. But Rothschild is a Jew, and the same family is all-powerful in the great exchange centers of London, Frankfort, Paris, Vienna and Berlin. The operations in money matters of this famous house have more than once interested the persecuting Governments of Russia, Germany, France and Spain. The Christian more than once has struck down the unoffending Lazarus as he was pleased to look upon him, but Lazarus turned Dives is quite a different person. To-day the Christian may be in need, let him learn to treat Lazarus well, for to-morrow Lazarus will be Dives and in the shape of a Rothschild may prove his best friend. The Jews in finance are potent factors the world over, and in our own country, more especially in the West, their influence is very great.

The nineteenth century boasts of its enlightenment, its excellence over the ages that have gone before, in the ways of perfection and progress. It is a strange showing, however, that in this last portion of a great era a race that has so many claims upon the attention and gratitude of the world should be relentlessly persecuted. Lately in Germany, or that portion of United Germany called Prussia, comes the wail of agony from this suffering nation, the homeless Jews. Russia, within the past month, has engaged in a like warfare. To the honor of the young king of Spain, be it said, a royal proclamation has invited a return of the Jews, and once more Spain makes amends for her cruel treatment of a people who helped her in centuries gone by. It is to be hoped that the century in which we are will see the Jews restored to all the rights and privileges they deserve. To banish them from hotels and baths and public places here in America is a violation of all justice, is un-American in principle and act, and a self-respecting community should visit the perpetrators with marked evidences of indignation and avoidance.

In the world of art, within the past few years, the Jews have furnished America with more than one artist of renown. Rachel, the predecessor of Sara Bernhardt, was a Jewess. So is the famous Sara herself. Vieuxtemps, Wieniawski and Wilhelmj, the eminent violinists, are Jews. Goldmark, Strauss and Lucca are members of the hated race. Offenbach was a Jew, Januschek and Modjeska are of the land of Israel.

THE NUMBER IN THE WORLD.

When we consider that there are not quite 7,000,000 of Jews in the world, and pause for a moment to review the achievements of this persecuted people, we know not which to admire most, their genius or their unexplained vigor and seemingly inexhaustive vitality.

That they are destined to play a great role in the future we may be assured from the study of the past exploits and activity of this wonderful people. Egyptians, Assyrians, Chaldeans, Persians, Greeks, Romans, Mohammedans, the church, all have united to persecute them. They still live and they flourish. They were yesterday, they are to-day, they will be to-morrow. They have lived among all nations, with them, yet not of them, and they have lived alone. Influences of every kind—political, moral and physical—have been employed against them, yet they have remained unchanged and are still a distinct and numerous people. War, persecution, climate, time, have tried them, leaving them valiant and unsubdued. All these they have overcome. What are they waiting for? The Messiah? Perhaps. And then? To return in triumph to "the land of milk and honey," the glory of all lands.

EXPOSITORY.

JOSEPH MESSIMORE.

And I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ.—1 Thessalonians v. 23.

Having a few leisure moments, I thought I would drop a few thoughts on the above text, for THE RESTITUTION.

I would lay down the following principles as necessary in order to a correct understanding of the production of any writer:

1. Ascertain who the writer is.

2. The person or persons written to.

3. The subject matter of the discourse or conversation.

4. The circumstances giving rise to the language employed.

First then, as to who the writer of the above language is.

In turning to the first verse of the first chapter of this book, letter, or epistle we find that Paul is the writer, and that the Church of God at Thessalonica is addressed. The chief subject being the coming of the Lord, he speaks of it in every chapter in the epistle.

Having before instructed them that in order to a future life and reward, there must be a resurrection of the dead saints, and a change of the living, from mortality to immortality. To bring this about the Lord must first come. And being well versed in human nature, and knowing their weakness and liability to be overcome by temptations, he strove to stimulate and encourage them by frequently referring them to the coming of the Lord, and the consequent reward; hence this short and very comprehensive prayer:

"And the very God of peace sanctify you wholly; and (may) your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ."

The three words "I pray God," being supplied by the translators, I have omitted them here. But to the text.

1. I will endeavor to show what it does not mean.

2. What it does mean.

Paul, in the foregoing language, does not refer to a trinune or triple man, as claimed by advocates of the immortal-soul theory. For if he had referred to single individuals, he would doubtless have used language like the following:

"May all your spirits, and souls, and bodies be preserved," etc., whereas he says, "Your whole spirit, and soul, and body." Equivalent to "Your whole spirit, and your whole soul, and your whole body," etc.

Now I opine that this monstrous mistake arises in considering this beautiful figure of speech to be literal language, whereas the words spirit, soul and body, are all used in a secondary sense.

Thus: Spirit, disposition, inclination, temper, desire.

Soul; life, demeanor, deportment, behavior, conduct, character.

Body; church, assembly, organization, society.

The noun body, being a collective noun in this sentence, implies a plurality of persons in one body, and according to the rules of grammar, requires that other words in close relation to it must agree with it in the plural number. Accordingly the pronouns you and your, correspond with it in the plural number. And being a compound sentence containing three subjects and one predicate, it may be resolved into three simple sentences. Thus:

May your whole spirit be preserved blameless, etc.

May your whole soul be preserved blameless, etc.

May your whole body be preserved blameless, etc.

But some one might ask: Does Paul not here refer to the different constituent parts of the human organism? I answer, No. He had no such idea as spirit, or soul entity in his mind at all.

What then did he have in view? I answer, Not entities, but simple qualities, which may be possessed by single individuals, or by a compact body of individuals. And the text may be paraphrased as follows:

May the God of peace—Himself sanctify you wholly. And may your whole spirit (disposition, inclination, temper, desire), be preserved blameless unto the coming of our Lord Jesus Christ. (And not only so, but also may your whole soul (life, demeanor, deportment, behavior, conduct, character), be preserved blameless unto the coming of our Lord Jesus Christ. (And furthermore,) may your whole body (as a church, assembly, organization, and society, without an exception, all), be preserved blameless unto the coming of our Lord Jesus Christ.

Having now, as I think, rescued the foregoing text from the mysticism and perversion to which it has long been subjected by the advocates of immortal-soulism, I must submit the same for further investigation.

In conclusion I would say to the dear ones scattered abroad, Let us see to it that we enjoy and cultivate the same spirit that Jesus our Master manifested while sojourning here on the earth, for "if a man have not the spirit of Christ he is none of his."

Then let us take heed that we cultivate a spirit of meekness, gentleness, amiableness, sociability, forbearance, affection, benevolence, and charity; in short, that our whole spirit may be blameless.

Let us so order our daily walk and conduct, that our whole soul, life, demeanor, and character, may be blameless; that our whole body, as a band of true disciples of Jesus our Master, may be found blameless before him when he comes to reign on the earth. O, blessed thought! would to God that we might all enjoy such a joyful hope.

Finally, my brethren, pray for me that my faith fail not, and that I may yet be the means, in God's hand, of doing some good in the cause of my Master.

News Items.

ANARCHY IN TUNIS.

LONDON, Aug. 19.—The Paris correspondent of the *Times* says: "All the accounts from Tunis agree that the country is in a most dangerous state. Many bands of deserters and Arabs are reported to be collecting. The telegraph wires are cut in all directions."

PARIS, Aug. 19.—A dispatch received here announces the outbreak of fresh troubles at Suez. Four Europeans are reported to have been killed. It is stated that the commander of her Majesty's ship Monarch sent a detachment of marines ashore to protect Europeans.

THREATENING SOCIALISTS.

LONDON, Aug. 22.—Special dispatches from Geneva report that the Socialists have addressed a threatening letter to the Federal Tribunal in regard to their appeal from the decision of the Grand Council of Berlin prohibiting a Social Congress there in September. The letter warns the Judges of the tribunal that they will be the first to be blown up, and states that the socialists have enough dynamite to blow up half of Switzerland, and that it is in Switzerland that a conflagration will begin that will burn up the world.

Poetry.

POWER OF A WORD.

J. G. WHITTIER.

A little word in kindness spoken,
A motion or a tear,
Has often healed the heart that's broken,
And made a friend sincere.

A word, a look, has crushed to earth
Full many a budding flower,
Which, had a smile but owned its birth,
Would bless life's darkest hour.

Then deem it not an idle thing
A pleasant word to speak.
The face you wear, the thoughts you bring,
A heart may heal or break.

Letter Drawer.

Editor Restitution:

Since my last I spent eleven days with brethren in Darlington and Whitby, Ont. Visited them all at their own homes, conversing upon the plan of human redemption and other subjects of interest.

Preached in their chapel at Solina twice on each first-day, the house being well filled with attentive hearers.

Although I have labored with this people a part of the time for twenty-two years, I think this the best meeting I have had with them at their own homes. I also had one of my happy seasons in presenting what I believe to be the truth.

I spent four days with the brethren in Collingswood, visiting them all at their homes with much pleasure to myself and I believe to them.

On Sunday I addressed a large congregation at the Town Hall, upon the subject, "The Bible is True, Ingersoll or Infidelity the Judge." The best of attention was given to my arguments, which took them by surprise.

I spent three evenings at Tenotaugulshene (Rollingsand), with great pleasure to myself and the lovers of truth.

On the last evening, at about nine o'clock, we retired to the bay, and whilst the silvery rays of the moon were beautifully exhibited upon its placid surface, I immersed the son and daughter of brother Squires into the saving name of Jesus Christ for the remission of sins. We then retired to their house where we ate the memorial supper. It was truly a solemn time—yet joyful in view of the soon coming glory.

Am now at my home after an absence of twenty-one days, but expect to leave for the east in a few days.

Fraternally.

R. V. LYON.

MAOY, Ind., Aug. 16, 1881.

Editor Restitution:

Have just returned from a trip to Clinton county, at King's Corner, in the vicinity of brother Thurman's, where I held meetings on Saturday night at their school house, twice on Sunday in a beautiful grove, and at night again at the school house. There was a large attendance at each meeting, and the best of attention. Two souls confessed faith in the name of Christ and the things concerning the kingdom, and on Monday morning I buried them in baptism in the likeness of the Lord's death, and raised them up to walk in newness of life. May they so walk as to win the crown of life.

A Disciple preacher held meetings at the same place one week before I was there, by the name of McKinzie, and following are some of the points he brought out: That we get our reward at the resurrection, that Christ shall return to this earth to reward his saints, and that at that time the saints will be made immortal, and that eternal life will be given at the end of our pilgrimage. So it is evident that they are improving in faith.

I left a challenge there for Aaron Walker, their celebrated warhorse, and have had a standing challenge for him for the last six years. If I could get to meet that man I should then be prepared to say with one of old: "Now let thy servant depart in peace," but I am afraid I will never enjoy that gratification.

W. J. B. FREMORE.

LOVELOCK, Butte Co., Cal.
Aug. 5, 1881.

Editor Restitution:

One by one our ranks are being thinned out by the great enemy death. We of the Pacific Coast miss a fallen one more perhaps because there are so few of us.

In the death of Sister Erringer the church here has lost one of the veteran soldiers. She by her orderly walk and godly conversation, and sincere and untiring devotion to the cause of truth did much for the cause.

Her work in this world is done. Are we all as zealously at work in the Master's cause as we should be? Let us all commence again the work of self examination, and at the same time aid others in every way we can. The Lord has left us a guide book. May we all see to it that we are following that book.

Are we leaving off any of the precepts Christ has given us? His precepts should appear in our works, so that others can read us by what we say and do. Are any of us doing what the Lord has forbidden? It is written that the "whole duty of man is to fear God and keep his commandments." Eccl. xii. 13, 14.

It is important then that we be not found doing too much of some things or too little of other or good things.

I have been in Butte Co., Cal., since June 23. Have preached a number of times. Some persons attended who had not been to church for more than twenty years. Gold mining is the business here. More anon.

R. CORBALEY.

Communications.

LIGHT SPREADING.

A. R. MAGRUDER.

It is cheering to the children of God, often faint and weary in their conflict with evil and sorrow to see light dawning and the truth of God breaking through the clouds of ignorance and prejudice which have so long obscured it.

I have distributed freely and without postage charge to them many copies of my "Reply to Ingersoll" to prominent clergymen, not merely to convince them of the reality and truth of the Book they preach about, but in hope of their reading and pondering the chapters on the Design of Creation, the Coming Ruler of the Nations, Future Punishment and the Bible Doctrine of Life, Death and Immortality, and by that means opening their eyes to the shroudom to which they are enslaved by their deceptive theological dogmas and traditions which lead them captive. From some of these I have received replies expressive of kindness and appreciation.

Notably among these is one from a famous Presbyterian minister, Dr. Byron Sunderland, of Washington, D. C. Soon after he had read my pamphlet, as he informed me, he was called to preach a funeral sermon, which was published in the Washington *Post*, in which he gave utterance to what the *Post* described as, "some remarkable sentiments," touching immortality, eternal punishment, etc.

I send you an extract with these "remarkable" deliverances, underscored, as indicating some new and clearer light and an eccentric departure from the beaten track of the heathen mythology, as to immortal souls and endless torment which give us ground to hope for some progress toward "the more excellent way" of the word of truth. Speaking of death he says:—

"At such a time we pause at the door of exit from this mortal stage, confronted by questions which death itself suggests. What am I, whence was I, and whither bound, are thoughts which evermore pursue the thinking soul. Answers have been framed and accepted. Men have lived and died in beliefs or no beliefs, according to their adopted theories.

The evolution of to-day attempts to account for the origin of man without a God. But the law of evolution is progress, and in the eternities to come man by this law of progress must develop into God. The difference, therefore, between evolution and Christianity is simply this:—

The first ends in God, the second begins in God—and we prefer the latter.

The answer of Christianity is:—

'I am a creature of God, a sinner saved by grace, *an heir of immortality. If I comply with the terms* of the gospel I shall finally be exalted into the society of pure and noble beings and have a range of life felicitous beyond all mortal conception.'

On these vast themes Atheism begins by saying:—

'There is nothing in existence but nature, which produces man without purpose and obliterates him without regret'—like a child idly drawing figures on a slate and then wiping them out with a sponge. But when Atheism comes to bury its dead it sings a more tender song. Then 'Hope sees a star and listening love can hear the rustle of a wing.' And when, later on, Atheism confronts the almost universal sentiment of mankind as to the certainty of a future life, it ignores the homicide of nature and denies that it aims to rob the world of the solace of immortality. It professes to be striving only to remove 'the consolation of hell' and has no effective means for this but the doctrine of annihilation. Overlooking the existence of sin and that invariable law, that where sin is there, in one measure or another, is the very essence of hell, it jeers at the thought of such a possible destiny. Whereas, the Christian has a far better hope in that system of grace whose whole aim is to *deliver men finally* from the power *of sin* and *death* and *hell*, by pointing out a way of rescue without involving annihilation.'

We are not over anxious as to the conflict between Atheism and Christianity, nor doubtful of the final issue. Our religion gives us peace and rest—Joy for those who die believing, even though it be in tears and confidence in the justice of God; *concerning those who die in unbelief*, a *confidence* begotten *of the truth* that *no human soul will ever suffer in eternity* that which *he does not deserve*. How much better to accept the actual situation—to think of God as our heavenly Father, and ourselves as his grateful children—instead of hating, to love him; instead of doubting, to trust him; instead of insulting, to honor him; instead of rejecting, to obey him. This will be a support in life, a solace in death and *a triumph in the resurrection*. This is the light which Jesus sheds over the sorrows of the soul and the gloom of the grave.

On the cold cheek of death, smiles and roses are blending.
And beauty immortal awakes from the tomb!"

THE WONDERFUL WORKS OF GOD.

S. K. BOWLES.

The sun, the earth, the moon and planets, comprise the solar system. The sun, which is by far the largest of them all, is said to be more than ninety millions of miles from us, and to contain a volume of matter equal to fourteen hundred thousand globes of the size of our earth. The human mind can hardly form any adequate idea of a body so vast in its dimensions. The next grand idea still more vast in our conceptions of it is—

"The spacious firmament on high
With all the blue ethereal sky."

which can contain a body of such magnitude, and apparently occupying so small a spot within its regions, and still afford ample room for all the fixed stars we see, and the spaces between them, of whose distances from us and each other no reliable estimate can be formed, yet it is said that Sirius, one of the nearest of the fixed stars to our earth, is too remote to admit of that swift winged messenger light to traverse the distance between himself and us in less than about three years. Light is said to reach us from the sun in about eight minutes; then as eight minutes are to ninety millions of miles, so are three years to the estimated distance of that star from our earth. And others too which are within the grasp of our vision and yet more remote; and still others which are beyond the range of mortal sight. It is said that Herschel saw one hundred and sixteen thousand stars which are invisible to the naked eye pass the disk of his telescope in fifteen minutes; on the supposition that there may be something like an equal distribution, ninety-six times that number might have been seen in twenty-four hours; yet that would have been only one belt of the heavens as wide as could be covered at one time by his telescope. What also and how many may then be beyond the range of that instrument and which may yet be brought into view by one of greater power? And all these have been in motion from all eternity so far as we know, flying noiselessly and untiringly across the regions of space like so many in a scream without any collision, without the necessity of any change for improvement, without stoppage for repairs. Such considerations display to us the omnipotent energies of the Eternal Mind. By telescopic aid we have presented to our vision, objects of overpowering magnitude and splendor; planetary globes a thousand times as large as our earth, traveling at an almost inconceivable velocity, and performing circuits around other bodies still larger and carrying with them a retinue of revolving worlds in their swift career; such thoughts fill us with a display of the magnitude of the Creator, his eternal power, and the majesty of him who sits on the throne of the universe and by whom all these mighty works are controlled.

Then when we turn our minds from this vast display of creative power to the most minute living specimens of his skill, we find that there are objects far too small to be seen with the naked eye; beings whose existence the microscope only can bring to view; countless numbers of which may be seen in a few drops of water, or may be collected on the point of a needle, all endued with life and motion; and as small as they are, are all made up of parts, possessing bodies having all the varied organs required by those bodies both inwardly and outwardly, all the circulating fluids necessary for their organization for the full purposes of life and reproduction of their kind. These add to the already overwhelming consideration of the wonder, the greatness, and the versatility of genius of that power which spoke into existence all that we can conceive of, and can perpetuate that existence in the harmonious order which we have abundant evidence has been maintained for at least near six thousand years on this earth; an assurance whereby we may see the possibility of an existence even into eternity itself, and if we were to pursue this it would just be to add scene to scene, wonder to wonder, of the greatest variety of which the most fertile imagination can boast, and then fall short of the range of creative power and intelligence.

How then can we for a moment doubt that power in the matter of the resurrection of the dead?

Though Abraham, and Isaac, and Jacob, and all the worthies now lie in the dust of death, as we may also, under the degrading curse of "to dust return," on account of sin, in which case the vantage ground in the matter of life will be altogether against us, as those who brought us into being once being gulphed in the same calamity cannot in the least help us or themselves, nor can any of the forces of nature help us, till the all-creative and re-creative power of the Spirit of God who has thus taught us by what he has done what he can do, shall speak into existence again in a moment all whose names are recorded on the resurrection list for immortality and eternal life; no more the natural birth, but the birth of the Spirit, or being "born again." Well may we say with the Psalmist:—

"When I behold thy heavens the work of thy fingers, the moon and stars which thou hast ordained, what is man that thou art mindful of him?"

Though man is thus dishonored by this death decree on account of sin and transgression, which he brought on himself, we have an assurance historically that he was far more honored in the creation than any other creature belonging to this earth; for we are told in Genesis that he was made in the "image of God;" and lest we might mistake the idea intended to be conveyed, Paul tells us in Col. i. that "Jesus was also made in his image," and more pointedly in Heb. i. that "he was made in the express image of his person," ascribing to one as much personality as the other; "very image of his substance."—Revised Version. Nor can we suppose that any other form or image could have been devised which would have been so well adapted to all the rational enjoyments and the purposes of life as that of the perfect form of the human being in the maturity of youth as was in the case of Adam; even the highest artistic skill which draws the picture of an angel, can conceive of no other form but the human form for one of the messengers of heaven. Man therefore is in the image of God; and God who is a Spirit is not an immortality, but a Spirit in the sense of a living being, ever living without any death, and formed man in his image that should he attain to immortality he might be like him, or in his image which is perfect.

Twin Shades, Va.

Youths' Column.

Witness.

Memories of Childhood.

BY A. P. G.

That old log-house I'll ne'er forget
Where'er my feet shall roam;
Rough were its white-washed walls, and yet
It was my childhood's home.

Nothing on all my journey through,
As backward oft I gaze,
Brings brighter fairer scenes to view,
Than thoughts of childhood's days.

As oasis green mid desert sands,
Where cooling palm trees wave,
Cheer on these weary pilgrim bands
Who seek the Prophet's grave.

So one fair spot, one oasis bright,
In visions oft I see,
As gentle memory "brings the light
Of other days" to me.

Search where I may, the whole world round,
That home that gave me birth
Seems brighter, better, holier ground,
Than any spot on earth.

Pastel Magazine.

Teach the Boys About It.

At home and at school the boys should be taught the natural effect of alcohol upon the processes of human life.

1. They should be taught that it can add nothing whatever to the vital forces, or to the vital tissues—that it never enters into the elements of structure.

2. They should be taught that it disturbs the operation of the brain, and that the mind can get no help from it which is to be relied upon.

3. They should be taught that alcohol inflames the baser passions, and debases the feelings.

4. They should be taught that an appetite for drink is certainly formed in those who use it, which destroys the health, injures the character, and, in millions of instances, becomes ruinous to fortunes and to all the high interests of the soul.

5. They should be taught that crime and pauperism are directly caused by alcohol.

So long as £400,000 are daily spent for drink in England, and probably $2,000,000 per day in the United States, leaving little else to show for its cost but diseased stomachs, degraded homes, destroyed industry, increased pauperism, aggravated crime, the boys should understand the facts about alcohol, and be able to act upon them in their earliest responsible conduct.

Children's Paper.

No Smoker Need Apply.

I was sitting in the office of a mechanic not long since, when a lad of about sixteen entered, with a cigar in his mouth. He said to the gentleman:—

"I would like to get a situation in your shop to learn the trade, sir."

"I might give you a place, but you carry a bad recommendation in your mouth," said the gentleman.

"I didn't think it any harm to smoke, sir; nearly everybody smokes now."

"I am sorry to say, my young friend, I can't employ you. If you have money enough to smoke cigars, you will be above working as an apprentice; and if you have not money, your love for cigars might make you steal it. No boy who smokes cigars can get employment in my shop."

Youth's Companion.

The Young Robin's Grave.

In a tree near an old-fashioned farmhouse, way up in Vermont, two robins built their nest. A lady watched them day by day as they brought straws, a bit of cotton or thread, and weaved them deftly in, to form their summer home. One morning she found three blue speckled eggs in the nest, and on another, three tiny little birds in their place. How busy the father and mother birds were, providing for their wants! and how prettily and tenderly they cared for them!

When they were large enough they gave them lessons in flying, and herein comes the point of my story. While they were trying their wings one day a cat caught one, and before the lady could rescue it, it was injured beyond recovery. She put the poor, trembling little creature back in its nest, and left it there for the mother bird to nurse back to life if possible.

It was of no use. The cat's cruel claws and sharp teeth had done their work, and their victim died. A few days after, the lady, seeing and hearing nothing of the other birds, went to the nest, and found they had built a thatched roof over the poor little bird, and there he lay on his back, with his claws sticking up through the straws. They had buried their dead, and deserted the nest.

Skipping.

Boys, I want to ask you how you think a conqueror would make out who went through a country he was trying to subdue, and whenever he found a fort hard to take, left it alone. Don't you think the enemy would buzz wild there, like bees in a hive; and when he was well into the heart of the country, don't you fancy they would swarm out and harass him terribly?

Just so, I want you to remember, will it be with you if you skip over the hard places in your lessons and leave them unlearned; you have left an enemy in the rear that will not fail to harass you and mortify you times without number.

"There was just a little bit of Latin I hadn't read," said a vexed student to me, "and it was there the professor had to call upon me at examination. There were just two or three examples I had passed over, and one of those I was asked to do on the blackboard."

The student who is not thorough is never well at his ease; he cannot forget the skipped problems, and the consciousness of his deficiencies makes him nervous and anxious.

Never laugh at the slow, plodding student; the time will surely come when the laugh will be returned. It takes time to be thorough, but it more than pays. Resolve, when you take up a study, that you will go through with it like a successful conqueror, taking every strong point.

If the inaccurate scholar's difficulties closed with his school life, it might not be so great a matter for his future career. But he has chained to himself a habit that will be like an iron ball at his heel all the rest of his life. Whatever he does, he will be lacking somewhere. He has learned to shirk what is hard, and the habit will grow with years.

Are You Serving God?

S. ROXANA WIXON.

I was absolutely startled the other day by the awful solemnity of this question. We had been talking over the subject of serving God. Our little boy seemed lost in a deep reverie. Two ladies that were dear to his child-heart came into his mind.

"Are they serving God, auntie? Are they serving him every day?"

I was obliged to confess that I knew so little of their daily life that I could not tell.

"But I want to know, I want to know for sure," burst from the precious little lips, and was driven like a nail home to my heart.

"For sure." Am I serving God for sure?

Are all the things that I do, done to please him?

Is there no shrinking back from the thorny way?

Am I just as ready as in the past, to drop my own work, that the work of the Lord may be done?

So questioned I my heart, and now, dear brethren and sisters, I want you just as sincerely to question yours.

Do you envy?

Do you vaunt yourselves?

Do you want to take the lead?

Do you seek your own, and not the good of others?

Can you bear all things, endure all things?

Can you let God work, while you wait?

Are you willing that he should choose the poor?

Can you listen patiently to the speech and the prayer of the humble?

Try yourselves by God's word and see. I love you all. The great day of trial is just at the door.

Would you enter in to the marriage supper of the Lamb?

Be ready.

OBITUARY.

DIED—At Healdsburgh, Sonoma Co., Cal., July 17, 1881, after a lingering illness and much severe suffering, Sister Eliza E. Erringer.

Sister Erringer was born in Delaware Co., Penn., Jan. 4, 1818. She was a member of the Baptist Church of Philadelphia, and remained a strict member of the Baptist Church for 17 years.

Some time after she and her husband, John R. Erringer settled in Louisville, Ky., they both heard and believed the things of the kingdom, eternal life only through Christ, and other kindred doctrines, and at their own request they were baptized by Dr. N. Field, I believe at Jeffersonville, Ind. I cannot tell what year this was, perhaps at least 30 years ago.

I was from home at the time of her death. There was no funeral discourse but her daughter, Sister Hattie Russell, selected the following passages of Scripture, favorites of the deceased, which were read at the house just before her burial:

Job xix. 23-27; Psa. cxvi.; 1 Cor. xv. 12-58; John vi. 32-41; Col. iii. 1-5.

The hymns sung after the reading were, "I Know that My Redeemer Lives," "Asleep in Jesus Blessed Sleep," and "Go to thy Rest."

All who know our beloved sister know that she did not keep her light under a bushel—but did much in instructing anxious inquirers after the truth.

She died in full faith that the coming of the Lord is near, and that she would be of the number who would "see the King in his beauty." At that time may she meet all her friends in whose welfare she was so much interested, and for whose salvation she so devoutedly prayed.

Till the first resurrection we bid our beloved sister adieu, and now the little time remaining to us let us all improve that we may have an abiding hope of meeting the Lord at his coming, "and having done all may stand."

R. CORBALEY.

Lovelock, Cal.

DIED—At East Whitby, Ont., Brother George Mitchell, in his forty-sixth year.

Brother George learned the plan of redemption or human salvation a number of years ago at the chapel in Solina, but neglected immersion for the remission of sins until June 1880, when he was immersed by the writer, and as he came up out of the water he said, "All is well; I now have the evidence that I shall have a resurrection when Jesus shall come."

Being sensible that his earthly pilgrimage would soon close, he settled his estate, or set his "house in order," and made his request to be buried in our cemetery which joins our chapel in Solina, for said he, "It is there I learned the truth, and it is there I wish to rest till Jesus shall come." He also requested that the writer should preach his funeral sermon, and be liberally rewarded. All was done as requested.

A large audience attended and listened attentively whilst the writer presented brother M.'s hope of a future state.

In his death a large circle of relatives and friends are left to mourn, but none more so than the writer and the church with whom he was associated. But we sorrow not as those who have no hope of a resurrection. 1 Thes. iv. 13-17.

R. V. LYON.

ANNOUNCEMENTS.

NORTHERN INDIANA CONFERENCE.

The Annual Conference of the Churches of God in Northern Indiana will be held at Argos, Marshall Co., Ind., and will commence on Thursday, September 8, 1881, at 7:30 p. m., and continue Friday, Saturday, and Sunday the three days following. Public services will commence at 10:30 a. m., on Friday and other appointments will be made as shall be thought most advisable. A general attendance is requested, as the desire of our brethren, as has been expressed, is to have one *more* good meeting, at least, before the close of this dispensation. Argos is on the Michigan City, Peru, and Indianapolis railroad, eight miles south of Plymouth, the County-seat of Marshall County. Let it be our prayer that we may meet in the fulness of the gospel of Christ.

BY ORDER OF COMMITTEE.

I will preach as follows: At brother Guffin's the 3d Sunday in September, at Gospel Grove the next Sunday, at Dundee, Blackford Co., Ind., the next Sunday, in brethren Elton's neighborhood, south of Delta, O., the next Sunday, at Raisin, Mich., as brother L. C. Chase may appoint the next Sunday, at Buchanan, Mich., the following Sunday.

J. M. STEPHENSON.

Providence permitting, the brethren of the Abrahamic faith will hold a General Conference for the state of Wisconsin, at Greenfield Station, Monroe county, commencing Friday evening, Sept. 9, 1881, and continue over Sunday. H. V. Reed has promised to be with us to expound the Word of Life, and Sister A. C. Sedgwick is expected. Come brethren, one and all, and let this meeting be a general rallying for the Master.

Greenfield is on the Chicago, Milwaukee & St. Paul R. R.

WM. B. PUTNAM.

Tunnel City, Wis.

The brethren of the Abrahamic faith of Southern Wisconsin and Northern Illinois will meet in Conference at Lanark, Ill., commencing Friday evening, Sept. 30, and hold over Sunday, Oct. 2. A general invitation is extended to all.

J. M. GLOTFELTY.

Patience, brethren; more light, more faith and we shall see eye to eye on these deep things of God, and unite in such an interpretation of Scripture as shall leave human responsibility unimpaired and the Divine Sovereignty unchallenged.—*H. Dawson.*

A NEW MONTHLY.

THE
AGES TO COME!

A monthly periodical, entitled as above, will be issued from the office of Our Race, Chicago, Ill., the first number of which will appear on October 1, 1881. It will be in size the same as Our Race, 16 pages, 7x11 inches, printed on good paper, from clear type, and in every way a first class journal.

Its title, THE AGES TO COME, indicates the principal character it will sustain, viz., an Advocate of what the Editor believes to be the Bible view of God's plan concerning the ages, showing that "God is the Savior of all men, especially of those that believe;" that He is now "taking out of the Gentiles a people for His name" (name-bearers); and that he will exalt these in due time to heavenly places, and unite them by marriage to His Son, thus constituting them the Wife of Him to whom all power is given in heaven and upon earth. Then will they reign with Him the glory of an everlasting reign, and with Him become a means of blessing all nations.

It will also teach the doctrine of *Life only through Christ;* the destruction (not eternal torment) of the wicked; and doctrines akin to these, as revealed in God's Holy Book.

It will strenuously maintain the inspiration of the Bible, as opposed to the growing infidelity of the days; and in the line of Christian duty it will oppose the tendency to worldliness so common in all churches, and advocate a holy life and pure speech, that we may be always ready to meet our blessed coming Lord.

In every respects it will occupy the same ground as that which was occupied by the *Bible Examiner*, so long and ably published by our late lamented brother, Geo. Storrs, and is intended to take up the work where he laid it down.

We wish to hear from every one who believes in the views we have outlined, and to secure their assistance in the procuring of subscribers. Let us hear from you *at once*, that we may know how large an edition to print on the first number. Send for a prospectus.

TERMS, ONLY ONE DOLLAR A YEAR.

THOS. WILSON, Publisher,
186 Clark St., Chicago, Ill.

Poetry.

N. Y. Observer.

COMING.

RAYMOND H. STEARNS.

"Therefore be ye also ready; for in such an hour as ye think not, the Son of Man cometh."—Matt. xxiv. 44.

He will come, perhaps, at morning,
When to simply live is sweet!
When the arm is strong, unwearied
By the noonday toil and heat;
When the undimmed eye looks fearless
Up the shining heights of life,
And the eager soul is panting,
Yearning for some noble strife.

He will come, perhaps, at noontide,
When the pulse of life throbs high,
When the fruits of toil are ripening,
And the harvest time is nigh;
Then, through all the full-orbed splendor
Of the sun's meridian blaze,
There may shine the strange new beauty
Of the Lord's transfigured face.

Or it may be in the evening—
Gray and sombre is the sky,
Hoods around the sunset gather,
Far and dark the shadows lie.
When we hang for rest and slumber
And some tender thought of home
Fill the heart with vague, sad yearning,
Then, perhaps, the Lord will come.

If he only finds us ready
In the morning's happy light,
In the strength and duty noontide,
Or the evening of the night,—
If he only finds us waiting,
Listening for his coming call,
Then his coming when we think not
Is the sweetest hope of all.

Communications.

ISRAEL AND THE CHURCH.

NUMBER TWELVE.

J. CAMERON.

THE NATURAL SENSE OF THE SCRIPTURES.

One great cause of this confounding Israel and the kingdom of God with the church is the very prevalent departure from the plain sense in reading the Bible. The manner in which the Scriptures are treated by the great mass of religious teachers is termed "spiritualizing," because it is supposed that a higher sense than the natural is obtained. This would not be so injurious if the natural sense was not in most instances altogether lost.

A decided advantage arising from the plain reading of the predictions we have been considering is that we do not require any system of interpretation to make them intelligible. They speak for themselves, and the way-faring man as he reads of the glory in store for Israel is relieved from the task of inventing a meaning other than the plain words naturally bear.

But the plain way-faring man who might happen to read these pages, would doubtless be puzzled to know why so much required to be said in favor of such a natural and common sense method of reading the Scriptures. But it should be borne in mind that even in the days of Jesus the professed teachers of the people had made the word of God of none effect by their tradition, teaching for doctrine the commandments of men. Hence the sufferings and death of the Messiah, although predicted by the prophets, had no place in the Jewish mind. This fact is mentioned here simply to show the necessity of subjecting to the strictest scrutiny, all interpretations which are presented to us, no matter how time-honored and venerable. Let us meanwhile briefly trace the pedigree of the spiritualizing system.

PROTESTANT AND ROMAN CATHOLIC MODES OF INTERPRETATION IDENTICAL.

It is important to bear in mind that the apostles predicted a falling away from the faith, which should begin to show itself even in their own days. The most distinct form of this falling away or apostasy is generally allowed by Protestants to be the Roman Catholic church. Be this as it may, it is a fact that this religious body constituted, with little exception, the only form of Christianity which existed for nearly a thousand years previous to Luther's Reformation. And as matters, according to apostolic prediction, were to wax worse and worse until the coming of the Lord, the faith being hardly to be found on the earth, it could not be expected that the mass of professors in the sixteenth century, should be found standing fast in the faith of the gospel. But the question arises:—

Has there not been a reformation from the religion of Rome?

Did not Luther and Calvin deliver us from all the errors of Popery?

And are not Protestants now rejoicing in "the faith once delivered to the saints?"

Without deciding on the extent of the Reformation, it may be interesting to notice the identity of the respective views of Roman Catholics and Protestants respecting the kingdom of God, the restoration of Israel, etc. Perhaps the most distinct illustration of this is to be found in the notes and comments to various passages in the versions of the Scriptures used by the two divisions of the professing religious world just referred to. The Roman Catholic English version of the Scriptures furnishes the following notes on the passages we have selected, and we also give annotations by Protestant commentators, which will serve to indicate the source of the popular theories respecting the important truths we are considering:—

Dan. ii. 44. "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed."

ROMAN CATHOLIC BIBLE.

"*A kingdom*, viz., the kingdom of Christ in the Catholic Church which cannot be destroyed."

DR. THOMAS SCOTT'S COMMENTARY ON THE HOLY BIBLE.

"The kingdom of Christ was evidently intended: from small beginnings it has already made immense progress. It has subverted and will continue to subvert Pagan and Antichristian kingdoms, and to entirely destroy and disperse them; and at length it will triumph over all opposition, and become a great mountain and fill the whole earth."

Ezek. xxi. 27. "I will overturn, overturn, overturn it, and it shall be no more, until he come whose right it is; and I will give it him."

ROMAN CATHOLIC BIBLE.

"I will show it to be iniquity, etc., or, I will overturn it; viz. the crown of Juda for the manifold iniquities of the kings; but it shall not be utterly removed till Christ come whose right it is; and who shall reign in the spiritual house of Jacob, that is in his church for evermore."

DR. JOHN BROWN'S SELF-INTERPRETING BIBLE.

"Nor shall it ever attain its wonted lustre and dignity, or any of the family of David wear a sceptre till Christ take his spiritual kingdom in the Gospel Church hay in the millennium."

Psa. lxix. 35. "For God will save Zion, and will build the cities of Judah: that they may dwell there and have it in possession."

ROMAN CATHOLIC BIBLE.

"'*Zion.*' The Catholic church. *The cities of Judah, etc.*, her places of worship which shall be established throughout the world. 'And *there*,' viz. in this church of Christ shall his servants dwell," etc.

DR. THOMAS SCOTT'S COMMENTARY ON THE HOLY BIBLE.

"Zion seems to denote the church at large, the cities of Judah, the several divisions of the church throughout the world; evangelical blessings being predicted under allusions taken from the then existing state of things. God will preserve his church, and every sound part of it, and all true Christians; continuing to them, and entailing on their posterity the blessings of a new covenant, yea all that love God shall dwell for ever in Zion, in the church militant on earth, without being finally overcome by any enemy, and in the church triumphant in heaven."

Ezek. xxxvi. 8–16. "But ye, O mountains of Israel, ... I will multiply men upon you, all the house of Israel, even all of it: and the cities shall be inhabited, and the wastes shall be builded .... Yea I will cause men to walk upon you, even my people Israel, and they shall possess thee, and thou shalt be their inheritance, and thou shalt no more henceforth bereave thee of men, ... neither shalt thou cause thy nations to fall any more, saith the Lord God."

The note in the Roman Catholic Bible on this passage shows that the last scattering of Judah by the Romans is viewed as the final end of the nation, and therefore some other kind of fulfillment is necessary. It is as follows:—

"This whole promise principally relates to the church of Christ, and God's perpetual protection of her; for as to the carnal Jews, they have been removed out of their land these sixteen hundred years."

Here then we see that the doctrine commonly held by Protestants regarding the promises of Israel is precisely that held by Roman Catholics. Of course it may be said that notwithstanding this the doctrine may be true. This is at once granted; but the fact remains that it is held by Protestants in very suspicious company, rendered all the more suspicious because of being the immediate source whence Protestants derived the doctrine of the Reformation. Hence the necessity for subjecting to the law and testimony all interpretations obtaining among contemporary professors.

I esteem it an honor, not to be lightly held, that I have been permitted to recognize upon so many of earth's dusty highways, the trail of an angel's robe; to discern under homeliest disguises, here a warrior, and there a saint.—*Marion Harland.*

THE NEW COVENANT.

NUMBER TWO.

BY J. P. COX.

We can see from my last quotations, that this new covenant is to be a covenant of peace, it is also to be everlasting. This fully agrees with the prophet Isaiah who speaks of Jesus as the "Prince of peace." Isa. ix. 6. Also with the angel's anthem, or, the song of the heavenly host, when they praised God, and said, "Glory to God in the highest, and on earth peace good will toward men." Luke ii. 14. So we need not look for this new covenant to be established until "He (God) shall send Jesus Christ which before was preached unto you; whom the heavens must receive until the times of the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Acts iii. 20–21. This new covenant is one of those "all things," spoken of by the mouth of the holy prophets. In ver. 22, we read, "For Moses truly said unto the fathers, a prophet shall the Lord your God raise up unto you of your brethern, like unto me: him shall ye hear in all things whatsoever he shall say unto you." The old covenant was given through Moses by God, to the children of Israel, and this old covenant was the same covenant that God established with Abraham, for the 25 verse says, when speaking to the children of Judah after the day of Pentecost, "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, and in thy seed shall all the kindreds (nations) of the earth be blessed."

Thus we see it is the same covenant that God made with Abraham. He also established it, with his decendents, through Moses before they were divided into two nations. So the new covenant must be made with the same people, when they shall have been gathered together, and again become one nation, and as Moses was a type of Jesus the Christ, the new covenant must be established Jesus the antitype, and as the first was national, the second must also be national, and as Moses was the deliverer of the children of Israel from the land of bondage, so Jesus will be the deliverer of the same people from among the countries whither-soever they have been scattered. But we must patiently wait, "until the spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest. Then judgment shall dwell in the wilderness and righteousness remain in the fruitful field, and the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places." Isa. xxxii. 15–18.

Thus we plainly see that this new covenant is to be made with the house of Israel, and with the house of Judah, and it will not be established until the house of Israel, and the house of Judah, have been gathered together and become one nation again.

For then will Jesus the antitype of Moses have descended from heaven, and will make this new covenant with them. And it will be a peaceable covenant, for, God has ordered it to be established in the time when Jesus the "Prince of peace" shall be among his people in person: and as "God was in Christ reconciling the world unto himself," 2 Cor. v. 19, so will God be manifest in Christ in the execution of this new covenant. For they shall be his people, and He will be their God.

This new covenant will be a better covenant than the old one, for Paul says, "If that first covenant had been faultless, then should no place have been found for the second." Heb. viii. "For the law made nothing perfect." ver. 19. Paul also says, "We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens, ... by how much also He is the mediator of a better covenant which was established upon better promises." Heb. viii. 1–6. So in this new and better covenant, established upon better promises, the tables of stone will no longer be needed. "I will put my laws in their hearts, and in their minds will I write them," is the language of our text.

But now the question arises, if this new covenant is to be made with the house of Israel, and with the house of Judah. What does this new covenant concern the Gentiles? The same question may be asked about the old covenant, that God at first made with Abraham. It does really appear by so little interest manifest by professors of Christianity that we Gentiles have nothing to do with either of these covenants. But if we read in the Acts of the Apostles we will see.

Then Paul and Barnabas waxed bold, and said. It was necessary that the word of God should first have been spoken to you, but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles for so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth." Acts, xiii. 46–47. James, in his speech before the apostles and elders, said, "men and brethren, hearken unto me; Simon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name, and to this agree the words of the prophets; as it is written. After this I will return, and will build again the tabernacle of David which is fallen down, and I will build again the ruins thereof, and I will set it up: That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things." Acts, xv. 13–17. Paul, in his letter to the Romans says, "I am the apostle of the Gentiles." Rom. xi. 13. In the same chapter he also speaks of the *Israelites as the branches* of the true olive tree, and the Gentiles, the branches of the wild olive tree, and the natural branches have been cut off, because of their unbelief, and by faith the wild olive branches have been grafted in." Again he says, "Blindness in part is happened to Israel, until the fulness of the Gentiles be come in." ver. 25.

In Paul's epistle to the Galatians, we see the connecting link between the Gentile believer and the covenant that God made with Abraham. "Christ hath redeemed us from the curse of the law, being made a curse for us .... that the blessing of Abraham might come on the Gentiles through Jesus Christ, that we might receive the promise of the spirit through faith, ... For ye are the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ, ... And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. iii. 13–14–28–29. Jesus also shows the same thing in the parable of the rich man and Lazarus. The rich man representing the house of Judah. He was very rich in the promises of God, and had in his possession Moses and the prophets, but because of his unbelief he was greatly abased. Lazarus, representing the Gentile people, to whom the promises were not (at the first) made. But now as the Jewish nation died, Lazarus (the Gentile) was exalted into the embrace of Abraham.

By these things we see that the Gentile is much interested in the covenant God made with Abraham.

Shall the Gentiles not also be much interested in the new covenant, when it shall be established?

Inasmuch as the middle wall of partition is broken down between the Jew and Gentile.

"For through him (Jesus) we both have access by one spirit unto the Father." Eph. ii. 18.

Now when Jesus the King shall descend from heaven, and re-establish the throne of his father David, all who by faith have become the seed of Abraham, or one with Christ, who may be sleeping in the dust of the earth shall come forth, in the likeness of Jesus: and the saints who shall remain alive unto his appearing shall be changed from mortality to immortality, and "shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. iv. 17.

Then we shall be one with Christ, "and shall reign (with him) on the earth." Rev. v. 10.

So if we become kings and priests, and reign with him (Jesus) on the earth, we shall become executors of this new covenant with him. Jesus said to his disciples when here on earth with them:—

"Ye which have followed me, in the regeneration when the Son of Man shall sit upon the throne of his glory, ye shall sit upon twelve thrones, judging (or ruling) the twelve tribes of Israel." Matt. xix. 28.

The Psalmist said, "Let the saints be joyful in glory; let them sing aloud upon their beds; let the high praises of God be in their mouth, and a two-edged sword in their hand, to execute vengeance upon the heathen, and punishments upon the people. To bind their kings with chains, and their nobles with fetters of iron. To execute upon them the judgments written, this honor have all his saints." Psa. cxlix. 5–9.

Such is the allotment to the saints in their immortalised state, when this new covenant shall be established.

The Gentiles who shall remain on the earth in their mortal state, under this new covenant shall also be interested in the matter, "For the angel of the Lord called unto Abraham out of heaven the second time.... saying, That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea shore: and thy seed shall possess the gates of his enemies; and in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice." Gen. xxii. 15–18.

The prophet Isaiah says, "And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. As for me this is my covenant with them, saith the Lord: My spirit is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever. Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. For, behold the darkness shall cover the earth, and great darkness the people, but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising." Isa. lix. 20, 21; lx. 1–3.

Another prophet says, "And the Lord shall be King over all the earth. .... And it shall come to pass that every one that is left of all the nations, which come against Jerusalem, shall even go up from year to year, to worship the King the Lord of hosts and to keep the feast of tabernacles." Zech. xiv. 9–16.

Thus we have an abundance of evidence that God will establish a new covenant with the house of Israel, and with the house of Judah: and it will be made with them after they are gathered together from among the Gentiles, and become one nation, and shall no more be divided into two nations again, then the Gentiles shall be blessed by this new, better, peaceful, and everlasting covenant.

Therefore, we believing Gentiles as well as the Hebrews may look forward to the time when these things shall come to pass, which is in the near future.

So now, "Let us hold fast the profession of our faith without wavering: for he is faithful that promised. And let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another: and so much the more, as ye see the day approaching." Heb. x. 23–25.

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We all can set our daily deeds to the music of a grateful heart, and seek to round our lives into a hymn—the melody of which will be recognized by all who come in contact with us, and the power of which shall not be evanescent, like the voice of the singer, but perennial, like the music of the spheres. —*William M. Taylor.*

It is well to find out, if we can, what is the doctrinal minimum of our religion; but doctrinal minima are not good foundations for sermons. It is the fulness of the gospel that needs to be preached. And there is one thing in the world drier than "dry doctrines," and that is religious philosophizing emptied of doctrine.—*Literary World.*

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History of the events of the Sixth Trumpet.—When about to investigate the history of a power which we believe to be the chief agent of the second woe, which now exercises despotic rule, and which is destined to fill an important station in the closing drama, the third woe, close observation is necessary, since every feature of his character from his birth to his final extinction, becomes a matter of general interest. Only one dynasty can fill the conditions of the symbols—that of the Turks.

This is the proposition we design to establish. In order to do this it will be necessary to trace that power from its birth onward. We shall see that God raised this power, as Cyrus of old, for a specific work; as soon as that work is accomplished, it will be dismissed to its proper home—the lake of fire.

The chief actor of the first woe trumpet was born and reared in the burning wilds of Arabia; the Turk, chief of the second woe, was a native of Central Asia, northeast of the Caspian Sea.

The Arabian dynasty, or empire of the Caliphs, was the first family that ruled over the Mohametan empire; the Turks constituted the second, last, and a more powerful dynasty, one that still continues, and will rule the empire till the times of the Gentiles be accomplished.

It is remarkable that two races so unlike as the Arabian and Turk, should be called to one religion, one empire, and one great work, to overthrow the Eastern, or Greek division of the Roman empire; they were the two great branches of the unitarian family, raised up for the overthrow of Roman idolatry in the Christian Church. They were, therefore, officially partners, though enemies in their civil organizations. The one conquered and succeeded the other. The one was prepared by nature to torment, the other to kill.

The Turks, or Turkmans.—To the Turks was assigned the specific work of subjugating the Greek empire. They were educated for that purpose. We divide their history into three periods:

1. Before the Crusades.
2. During the Crusades.
3. Period of their special work, after the Crusades.

1. Before the Crusades.—The Turks are traced to a country east of the Caspian Sea. The term Turk, includes not only those that worked as slaves in the iron forges at the foot of the Altai mountains, but an entire family of Asiatic races. Those slaves originate from Scythian shepherds. These iron forges were used to forge arms for their master, the Great Khan of the Geougen. Brought up as slaves, skilled in forging weapons of war, and acquiring strength and skill in the use of the smith's hammer, they were prepared to commence a new empire so soon as an able leader should arise.

Bertezena (gray wolf) was their first chief. Through his eloquence and courage they obtained their freedom and a crown for their prince. The neighboring tribes were conquered, and the New Power, that, for a thousand years or more, has exerted such despotic sway among the nations, came into being.

Bertezena's request of the daughter of the great Khan, in marriage, was haughtily rejected, since he was a slave and a mechanic. He was, after that rejection, allied to a princess of China; and in a battle, destroyed the power of the Geougen.

This new empire of the Turks became exceedingly great. The Altai mountains was the center of their empire.

"As the subject nations marched under the standard of the Turks, their cavalry, both men and horses, were proudly computed by millions; one of their effective armies consisted of 600,000 soldiers, and in less than fifty years they were connected in peace and war with Romans, Persians, and Chinese. They extended to within three or at least ten degrees of the Polar circle."—*Gibbon.*

This empire was divided into four parts, was weakened by luxury, and after continuing two hundred years, fell into fragments. This was the first Turkish empire.

"The revival of their name and dominion in the southern countries of Asia, are events of a later age; and the dynasties, which succeeded to their native realms, may sleep in oblivion; since their history bears no relation to the decline and fall of the Roman empire."—*Gibbon.*

This first empire has been introduced to show the reader the origin and character of the Turks. We shall now take up the history of the latter time of their kingdom, having nothing further to do with the Turko-Scythian empire of the sixth century.

The empire of the Turks seen in the vision of St. John, grew up out of the fragments of the Scythian (shepherd) empire.

"The thrones of Asia were occupied by slaves and soldiers of Turkish extraction, a swarm of these northern shepherds overspread the kingdoms of Persia; their princes of the race of Seljuk erected a splendid and solid empire from Samarcand to the confines of Greece and Egypt; and the Turks have maintained their dominion in Asia Minor, till the victorious crescent has been planted on the dome of St. Sophia."—*Gibbon.*

Mahmud was one of the most noted of these princes, who reigned about one thousand years after Christ. His power increased into a formidable empire. The title of Sultan was first applied to him.

His holy war against the Gentoos of Hindostan, which was extended through twelve expeditions, was the great work of his life, and afforded him immense wealth. Such was his destruction of idols and their temples, that the Sultan was called "Mahmud the Idol Breaker."

He invited into his dominion (Persia) a Turkman chief, of the race of Seljuk, to aid him in recruiting his armies. The Sultan inquired what supply of men he could furnish for military purposes. "If you send," replied Ismael, "one of these arrows into our camp, fifty thousand of your servants will mount on horseback."

"And if that number," continued Mahmud, "should not be sufficient?"

"Send this second arrow to the hordo of Balik, and you will see fifty thousand more."

"But," said the Gaznovide (Mahmud), dissembling his anxiety, "if I should stand in need of your whole kindred tribes?"

"Dispatch my bow," was the last reply of Ismael, "and as it is circulated around, the summons will be obeyed by two hundred thousand horse."—*Gibbon.*

The son of Mahmud was conquered by this Seljukian chief, and a race of shepherd kings succeeded in Persia. Seljuk was followed, in the royalty, by his son's son, Togrul Beg, who became Sultan.

This monarch conquered Persia, extended his conquests to the Euphrates, and even demanded tribute of the Roman emperor. He was a zealous Moslem. A mosch was erected in every city before he attempted to found a palace. For his delivering the Caliph Cayem of Bagdad, he added a new kingdom to his empire. Great honors were awarded to him by the Caliph.

"The Turkish Sultan embarked on the Tigris, landed at the gate of Racca, and made his public entry on horseback. At the palace gate he respectfully dismounted, and walked on foot, preceded by his emirs without arms. The Caliph was seated behind his black veil; the black garment of the Abbassides was cast over his shoulders, and he held in his hand the staff of the apostle of God. The conqueror of the East kissed the ground, stood some time in a modest posture, and was led towards the throne by the vizier and an interpreter.

After Togrul had seated himself on another throne, (by the vizier) his commission was publicly read, which declared him the temporal lieutenant of the vicar of the prophet. He was successively invested with seven robes of honor, and presented with seven slaves, the natives of the seven climates of the Arabian empire. His mystic veil was perfumed with musk; two crowns (turbans in the form of crowns) were placed on his head; two cimeters were girded to his side, as the symbols of a double reign over the East and West. His titles were proclaimed by the voice of heralds and the applause of the Moslems.

In a second visit to Bagdad, the Seljukian prince again rescued the Caliph from his enemies; and devoutedly, on foot, led the bridle of his mule from the prison to the palace. Their alliance was cemented by the marriage of Togral's sister with the successor of the prophet.

Without reluctance he had introduced a Turkish virgin into his harem; but Cayem proudly refused his daughter to the Sultan, disdained to mingle the blood of the Hashemites with the blood of a Scythian shepherd, and protracted the negotiation many months, till the gradual diminution of his revenue admonished him that he was still in the hands of a master.

The royal nuptials were followed by the death of Togrul himself. As he left no children, his nephew Alp Arslan succeeded to the title and prerogatives of Sultan, and his name, after that of Caliph, was pronounced in the public prayers of the Moslems."—*Gibbon.*

We have given this lengthy sketch that the reader may understand the relationship, in its origin, existing between the Turkish Sultan, and the Caliph or high priest of Mahometanism. Under the empire of the Saracens, the Caliphs were royal high priests; in the beginning of the Turkish dynasty there was a transfer of civil authority to the Sultan; still the Caliph was, nominally, the head of ecclesiastical authority. Church and state were for a time partly divorced. As the civil power increased, it gradually absorbed the power of high priesthood, till finally the Sultan filled the offices of Priest and King—"Royal High Priest."

Another point to be kept constantly in view is, that the Turkish empire has always been a nation of Horsemen. Its youth were trained to horsemanship from childhood. It was their principal school. So skillfully were they trained that their arrow seldom failed to do its fatal work. They could discharge volleys of arrows on full speed. A Turk and his charger were constant companions.

Central Asia, as well as the Arabian deserts, abounded in horses. Those extended plains around the Altai—sloping toward India, China, the Arctic Ocean and the Caspian Sea, gave them wide pasturage and an easy range.

These wild horses, reared amid the wilds of that region, partook of all the attributes that adapted them to their future mission.

In vision John never saw a Turk on foot. The horse and his rider constituted one agent—a compound being with a single will.

As we advance in the history of the Turkish dynasty let the reader keep John's symbol before him. What could more appropriately represent the Turkish empire than an army of cavalry?

One other remark may be of interest. The symbols of the first four trumpets are quite unlike those of the fifth and sixth; yet the nations they symbolize are quite as dissimilar.

Compare the German nations and the various tribes that overrun the Western empire, with the Arabians and Turks that conquered the Eastern empire. See their armies, and especially their cavalry.

Among the Hebrews, all thought stands in immediate contact with living impressions and feelings, and so, if incapable of rising to the abstract, is prevented from sinking to the unreal. —*Robertson Smith.*

ISRAEL AND THE CHURCH.

NUMBER THIRTEEN.

J. CAMERON.

THE NATION OF ISRAEL, AND "THE GOSPEL OF THE KINGDOM OF GOD."

The necessity for adhering to the plain reading of the Scriptures is rendered more urgent by the fact that the future destiny of Israel is intimately connected with the gospel of the kingdom of God as proclaimed by Jesus and the apostles. God, by the mouth of the angel, promised that Jesus should reign over the house of Jacob, and Jesus promised that in his kingdom his apostles should sit on thrones and judge the tribes of Israel. The good news concerning this reign was preached to Israel during the personal ministry of Jesus, and Jesus said concerning it:—

"Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein."

In order then to the reception of the truth concerning the kingdom of God, it is absolutely necessary to understand the promise made to the mother of Jesus by the angel concerning the reign over the house of Jacob, and also the promise of Jesus to his apostles as to their judging the tribes of Israel. Any uncertainty on these points implies ignorance of the kingdom of God as preached for salvation by Jesus and the apostles.

This will further appear if we consider that the apostles while they preached the kingdom of God had no notion of any other kingdom than that of Israel restored to their own land, under the new covenant, and the Messiah ruling over them and the subjugated nations. Hence, after they had preached the kingdom for several years, and even after they had enjoyed the special teaching of the Lord during the forty days that elapsed between his resurrection and ascension, their hope of this restoration of the kingdom to Israel was as strong as ever. They desired information on one point, however, but only one; and this they put to Jesus in the form of a direct question. This was solely as to the time:—

"Lord, wilt thou AT THIS TIME restore again the kingdom to Israel?"

If their hope had been without foundation, this was the time to correct it—but Jesus uttered not a word to obscure the brightness of their fondly cherished hopes; but confined himself purely to the matter of time raised by the question of the apostles:—

"It is not for you to know the TIMES or the SEASONS."

Verily then the kingdom they preached and the kingdom they hoped for was one and the same. If it were not so the record would surely contain some allusion to the fact of their correction by their Divine Master; for it cannot be thought that he would employ a staff of preachers without seeing that they were duly qualified for the work before them. And it surely cannot be said that the apostles were qualified to preach a kingdom in which the nation of Israel should have no existence.

I have to remark here, that this subject is stamped with peculiar importance to us from the fact that Jesus told his apostles, that "this gospel of the kingdom should be preached in all the world for a witness unto all nations." The mission of the Messiah in "appearing the second time," to establish a kingdom upon the earth over Israel and the nations, is ignored by the great mass of Christendom, even as a matter of Bible revelation, much more as an important element of the glad tidings proclaimed by Jesus and his apostles in "the gospel of the kingdom." And it is the gospel aspect of this great truth which constrains us the more to direct attention to it, that we may contribute our share in supplying the lack of enlightenment on so important a subject.

HAS THE CHURCH, THEN, COME IN THE PLACE OF RE-ELECTED ISRAEL?

I must now leave to the consideration of the careful reader of these pages the Scripture testimony adduced to show that Israel and the church always were and ever shall be two distinct bodies; the one God's chosen nation, the other God's elect individual saints. The former the subjects of God's kingdom, the latter the heirs of God and joint-heirs with Christ." God's Anointed. The present attitude of these "heirs" is that of waiting for the appearing of him whose kingdom they expect to share. In this position they are subject to his authority. He is their Lord, and they owe him willing service. The apostle beautifully connects the present with the future relations of the disciples to their Lord in these words to the Colossians (iii, 24):—

"Knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ."

May it be ours so to serve now that we shall receive the reward—remembering our Lord's latest utterance on this solemn yet cheering theme:—

"Behold I come quickly, and my reward is with me to give to every man according as his work shall be."

Edinburgh, Scotland.

Youths' Column.

Baby Arithmetic.

Rosebud sisinty and fair to see,
Flower of all the world to me,
Come this way on your pretty feet—
Say, how much do you love me, sweet?

Red little mouth drawn gravely down,
White brow wearing a puzzled frown,
Wise little baby there in chief,
Trying to measure her love for me.

"I love you all the day and night,
All the dark and the sunshine bright,
All the candy in every store,
All the dollars, and more and more!

Over the tops of the mountains high,
All the world, way up to the sky!"

Sunshine At Home.

Many a child goes astray, not because there is a want at home, but simply because home lacks sunshine. A child needs smiles as much as the flowers need sunbeams. Children look little beyond the present moment. If a thing pleases, they are apt to seek it; if it displeases, they are apt to avoid. If home is a place where faces are sour, and words harsh, and faultfinding is ever on the ascendant, they will spend as many hours as possible elsewhere.

Toledo Blade.

"You some time ago published the names and description of the seven wonders of the world. If not asking too much, will you please republish the article, as there is considerable interest here to see it?"

The seven wonders of the world are: The Pyramids, the Colossus of Rhodes, Dana's Temple at Ephesus, the Pharos of Alexandria, the Hanging Gardens at Babylon, the Statue of the Olympian Jove, and the Mausoleum by Artemisia at Halicarnassus.

The Pyramids are numerous, and space forbids anything like even a list of them. The great piles were constructed of blocks of red or syenitic granite, and of a hard calcareous stone. These blocks were of extraordinary dimensions, and their transportation to the sites of the pyramids and their adjustment in their places, indicate a surprising degree of mechanical skill. The Great Pyramid covers an area of between 12 and 13 acres. The masonry consisted originally of 89,028,000 cubic feet, and still amounts to 82,111,000 feet. Its present virtical height is 460 feet, against 479 originally, and the present length of the sides is 746 feet against 764 originally. The total weight of the stone is estimated at 6,316,000,000 tons.

The city of Rhodes was besieged by Demetrius Poliorcetes, King of Macedon; but, aided by Ptolomy Soter, King of Egypt, the enemy were repulsed. To express their gratitude to their allies and to their tutelary diety, they erected a brazen statue to Apollo. It was 105 feet high, and hollow, with a winding staircase that ascended to the head. After standing 56 years it was overthrown by an earthquake, 224 years before Christ, and lay nine centuries on the ground, and then was sold to a Jew by the Saracens, who had captured Rhodes about the middle of the seventh century. It is said to have required 900 camels to remove the metal, and from this statement it has been estimated to weigh 720,000 pounds.

The Temple of Diana at Ephesus was built at the common charge of all the Asiatic States. The chief architect was Chersiphon, and Pliny says that 220 years were employed in completing the temple, whose riches were immense. It was 425 feet long, 225 feet broad, and was supported by 127 columns of Parian marble, (60 feet high, each weighing 150 tons), furnished by as many kings. It was set on fire on the night of Alexander's birth by an obscure person named Erostratus, who confessed on the rack that the sole motive which prompted him was the desire to transmit his name to future ages. The temple was again built, and once more burned by the Goths in their naval invasion A. D. 256.

The colossal statue of Jupiter in the Temple of Olympia, at Ellis, was by Phidias. It was in gold and ivory, and sat enthroned in the temple for 800 years, and was finally destroyed by fire about A. D. 376.

From the best information it is believed that the Mausoleum at Halicarnassus was a rectangular building surrounded by an Ionic portico of 36 columns, and surmounted by a pyramid, rising in 24 steps, upon the summit of which was a colossal marble quadriga with a statue of Mausolus. This magnificent structure was erected by Artemisia, sister, wife, and successor of Mausolus.

HYMN OF THE FATHERLAND.

It is related of the famous King of Sweden, Gustavus Adolphus, that, after long and severe fighting, he conquered a strongly-fortified town, in which were citizens who had been born within the limits of Swedish rule, but departed to seek new homes and take upon themselves new allegiance. These people he condemned to death. They were marched out from the town at nightfall to be held in camp until the following morning, when they were to be shot for treason. Several of his own officers interceded with the King for the lives of these poor people. But Gustavus felt that he had already granted enough. First in the heat of his passion he had consigned the whole tribe to death; but since then he had greatly modified the sentence, consenting to be shot only those of the former subjects of Sweden who had been taken with arms in their hands; and from this no power of argument or persuasion could move him. All the talk of his old chaplain about these people having only joined their fellows in protecting the homes of their wives and children moved him not an atom.

"They are traitors!" he said, "and as traitors they shall die."

At a late hour—it was past midnight—Gustavus Adolphus threw on his cloak, drew his slouched hat over his eyes, and, staff in hand, wandered forth into the darkness. Without thinking whither he went, he walked slowly on, answering the sentinels as they hailed him, until at length his steps were arrested by a strain of music.

"Who is that?" he asked of a sentinel whom he chanced to meet a moment later.

"It is in one of the tents of the prisoners, sire. The wife and children of one of their chief men have had permission to spend the night with the husband and father."

The King nodded his thanks for the information and moved on. Slowly he approached the tent whence the music had issued, and as he drew near he heard the sound of weeping and wailing, for the song had ceased. As he stopped by the rear of the tent he heard a deep, manly voice.

"Hush! hush! weep not. God will provide!" the voice said.

The King looked in through a seam in the cloth and saw a gray-haired man, with an imposing presence, a grand face, head, and a clear, flashing eye, surrounded by his wife and children, who clung to him with passionate fondness.

"Hush!" he said. "Let us not make these precious moments darker than they need be. It is but the fortune of war, my loves. Come, my Hermoine—sing to me once more my dear old song of the Fatherland. For though Gustavus will take my life, yet I love the land that gave me birth. God bless dear Sweden, now and evermore. Now, Hermoine, sing! Come—let thy voice give my poor heart cheer, if it may be."

Presently a beautiful girl of fifteen or sixteen summers threw back the silken hood from her golden curls and began to sing. Her song was the Swedes' oldest and most deeply cherished piece of heart music—the words full of love and devotion, love of home and country—and the melody was peculiarly sweet and touching. And never had the King heard it sung so grandly. The words fell upon his ears with a new meaning and the music touched the spirit with a strangely awakening power. As the melody swelled to grander and grander tones and the voice of the singer deepened and strengthened, the listener felt his heart hushed with awe. And, finally, when the last rich echoes died away, in mellow melting cadence, he pressed his hands over his eyes and burst into tears.

After a time Gustavus lifted his head, and looking once more through the aperture in the wall of the tent he saw the family upon their knees, and heard the voice of an old man raised in prayer. He listened for a few seconds, then turned and strode away toward his quarters, where he found two of his attendants waiting for him. To one of them he said:—

"Colonel, I wish you to go to the prisoners' quarters, and in a large tent nearest the river—it is at the extreme northwestern corner of the camp—you will find the family of a prisoner named Hoven; and of the family is a girl named Hermoine. Bring her to me. Assure her that no harm shall befall her."

When the messenger had gone, the King turned to his table and having found the necessary materials he at once began to write. He wrote rapidly and heavily, like one moved by ponderous ideas; and he had just finished his work when the Colonel appeared with the gentle songstress.

"Fear not, my child," the King said as the maiden stood trembling before him; "I have sent for you because I wished to repay you for a great good you unconsciously did me this night. Do you call to mind that you sang the dear old song of the Vasas—the hymn of the Fatherland?"

"Yes, your Majesty; I sang it for my father, who is to die on the morrow. Though no longer in Sweden, he dearly loves the memory of the land that gave him birth."

"Well, I chanced to hear you sing, and you shall ere long know how your song affected me. Here, take this paper, and go with it to the officer commanding the camp of the prisoners, Colonel Gorsbo will go with you. And, my child, the next time you sing that song, think of Gustavus Adolphus Vasa, and bear witness that his heart was not all hard nor cold."

The girl looked up in the monarch's face as he he held forth the paper, and when she saw the genial, kindly look that beamed upon her, she obeyed the impulse of the moment, and caught his hand and kissed it.

And when she went away she bore with her the royal order for the free pardon and instant release of all the prisoners. The old General to whom the order was directed for promulgation and execution was one of those who had earnestly pleaded in behalf of the condemned, and we can readily imagine the joy with which he received it. He fairly caught the beautiful messenger in his arms and kissed her upon the forehead and blessed her; and he went with her to the tent where her father was held and allowed her to publish the joyful tidings.

With the dawn of day the prisoners, to the number of over two hundred, were mustered into line, many of them believing their hour had come, to receive the intelligence of pardon and freedom.

What transpired beyond that can be imagined fully as well as we can tell it. We will only add that Gustavus Adolphus, by that act of mercy, secured friendship which was to be of inestimable value to him in coming time.

And one other thing. In less than a year from that time Colonel Ulrich Forsby, of the King's staff, gained for a wife the beautiful singer whose sweet notes had melted the heart of Gustavus Adolphus, and given life and liberty and joy to suffering men.

THE RESTITUTION.

J. A. CHAPLIN, EDITOR.

Plymouth, Indiana, Sept. 1, 1881.

We once more greet our friends after the interim of one week. As manuscripts have accumulated we give a large share of the present number to original articles.

In this number we give the concluding part of the dissertation communicated by Brother J. Cameron, of Edinburgh, Scotland, on "Israel and the Church." The kind and logical manner with which our talented and esteemed correspondent has treated this important subject, is well worthy the imitation of some, who, in taking a different view of this question, treat everything pertaining to Israel's future restoration only with burlesque and ridicule. Of Israel, as a nation, the Bible is largely a biography and prophecy. The Church, Israel, and the nations have a distinctly defined, and widely different destiny in the coming age. The redemption of a glorified church is not all that God contemplates as the result of the plan of salvation.

LIVING EPISTLES.

Everything makes its own historic record. The rocks bear the story of their formation in such legible inscribings upon themselves as to give us a most instructive chapter in the creation narrative. Every man, wittingly or unwittingly, so imprints upon himself his own biography, that all who know him read his character clearly from the letters that have been instamped upon it by types that have been set by his own hand. By the thoughts as uttered, and the deeds as performed, every one discloses, for the perusal of the world, those lines that are imprinted on the pages composing the volume of the existent self in characters so indelibly marked as never to be erased by time or circumstance. From our self-made, self-instamped records, in the book of self-personality, will be read our individual worth or worthlessness in the soon-coming judgment. O for the enduring tracings of the Divine Spirit on our heart tablets.

Communications.

THE COMING STORM.

L. S. BRONSON.

Editor Restitution:

In reading an article in No. 29, of THE RESTITUTION, entitled "The great tragedy at Washington," in which the writer speaks of the Nihilists of this country and of Europe, and the principles which they advocate and seek to establish, our heart grew sad for the world as we thought of the dark storm that is soon to settle over this once fair and beautiful earth before the day-dawn of a better day can come to this world.

By the Scriptures of truth can we not see that such principles as the writer alludes to will obtain, and that such a power as the one to which he refers will at some time be fully inaugurated?

Is not this power spoken of by John the revelator, in Rev. xvii. "And there came one of the seven angels and talked with me, Come hither, I will show unto thee the judgment of the great whore that sitteth upon many waters. . . . . So he carried me away in the spirit into the wilderness, and I saw a woman sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns. . . . . And the angel said unto me, Wherefore didst thou marvel? I will tell the mystery of the woman and of the beast that carrieth her, which hath the seven heads and ten horns."

Leaving the woman we wish to notice briefly the beast with the seven heads.

Verse 8: "The beast that thou sawest was and is not and shall ascend out of the bottomless pit, and go into perdition. . . . . And there are seven kings, five are fallen (in John's day) and one is (the sixth) and the other is not yet come (the seventh) and when he comes he must continue a short space. And the beast that was and is not he is the eighth and is of the seventh, and goeth into perdition."

Here we find a description of a beast with seven heads or forms of government, which succeed one another in their power or rule. From the standpoint where John writes, five of these forms of government have passed away, and one is, the sixth, and the other is not yet come.

We believe it to be a fact admitted by many, that we are now living under the seventh head or form of government, which was inaugurated by Victor Emanuel in 1870, "and is to continue a short space."

Now the beast that John saw had but seven heads, but after the seventh and last head appeared and continued for a short space, then the beast now a headless monster, "the eighth which is the seventh, rises out of the bottomless pit and goeth into perdition." In other words, the body of this beast which had borne the seven heads now rises for the last death struggle.

With no head or controlling center it appears before us. Rising in such a condition what might we reasonably expect would be the result? Anarchy, confusion, and lastly ending in perdition.

The present aspect of affairs among the nations and kingdoms of earth indicates that the "short space" in which the seventh head is to rule is nearly if not quite passed, and that soon the beast without a head will rise from the bottomless pit, and what could more fitly represent the standing up of this headless monster than for the principles advocated by Communists and Nihilists to be fully inaugurated?

May we be found ready to escape all these things and stand before the Son of Man.

SINGING.

O. M. MYERS.

Among the people of God, both individually and collectively, singing praises to God has largely entered into their worship. When God had safely delivered Israel across the Red Sea, and from the cruel hand of the oppressor Moses and Israel sang unto the Lord; and then followed in turn Miriam the prophetess, Moses' sister, and the women in song. Exod. xv.

David said:—"Sing unto the Lord a new song: sing unto the Lord all the earth." Psa. xcvi. 1.

Paul wrote:—"Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." Eph. v. 19.

And again he wrote:—"Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." Col. iii. 16.

But one thought further is submitted by Paul which we all would do well to take heed. It was written to the Corinthian brethren, and reads:—

"I will sing with the spirit, and I will sing with the understanding." 1 Cor. xiv. 15.

I am truly sorry, that as a body of brethren largely we are departing from this statement of the apostle. We sing, but not as we teach, we sing, but not as we believe. It is not unfrequent that we hear brethren sing of the kingdom now, sing of a present reign of the Savior, sing of a home above, sing of a home beyond the skies, sing of going home at death, and many other unscriptural expressions which are contrary to our teaching and contrary to our faith.

Why is this? Is it because our brethren are gradually being led away from Scriptural teaching upon these points?

I am persuaded that it is not, in faith, while it is in practice. They sing, but not with the understanding.

But why is this?

I am fully persuaded that it is because of the use of books that are not entirely pure upon many of these points. There is no book among us that is in general use. The Psalmodist has been largely purchased but from some cause, we care not now to inquire, or to speak of, it has been largely abandoned. We find now some using the hymns of the Advent Minstrel, some using the Hymns of the Advent, some using the Jubilee Harp, and some using Gospel Hymns Nos. 1, 2 and 3. These books all contain in them many excellent pieces that are calculated to stir the soul-life—and can with a few exceptions—sometimes a verse, sometimes a line, and sometimes only a word—be sung with the understanding.

Now what we want is an Eclectic Hymn Book, containing the good of all these books. We do not want a voluminous book. Twenty years experience upon the field as a laborer teaches me that no religious body of people have over fifty pieces in general use. A book of two hundred hymns will give us sufficient variety, if properly selected. We need the book that we may have these soul-stirring pieces collected together for us. We need the book that we may be enabled to sing the truth as well as teach it. Yes by all means we need the book.

Shall we have it?

Yes, inside of sixty days we shall have it printed, bound and ready for use.

I have for the last six months devoted my spare time to the arrangement of this little book. I have selected from the old Millennial Harp, Jubilee Harps—old and new—Minstrel, Hymns of the Advent, Winnowed Hymns, Gospel Hymns Nos. 1, 2 and 3, Christian Hymns, Hymnal, and others—fifteen books—but more largely from the Millennial Harp, Jubilee Harps, Minstrel, and Gospel Hymns No. 1.

I have talked with and corresponded with a number of brethren and have obtained their selections, and have found them to be quite uniform. Just a few days ago out of a list of thirty-seven selections from two books sent us we had already thirty of them on our list.

Our little book will contain two hundred pieces, all of which as to sentiment have been scrutinized, and we think will be in complete harmony with the Bible. Those desiring the Eclectic Hymn Book can have them in flexible muslin covers at 20 cents each, or $2.00 per dozen, or in stiff board binding at 25 cents each, or $2.50 per dozen. Send to me at Lanark, Ill.

BURN THE BRIDGES.

S. ROXANA WING.

In a recent letter to us from a beloved brother in the faith, he says: "When I left Egypt and Babylon in 1844, I left to go forward, guided by the word of God, and like Napoleon, burnt the bridges. My faith was never stronger than now. Jesus alone has the words of eternal life. What is the wealth and glory of this world compared to the kingdom of God? It is light, it is nothing. My prayer is, O God, send thy Son to reign. Let thy kingdom come, let the earth be filled with thy glory and thy truth."

Well would it have been with many more, if when they enlisted as soldiers of Christ, they had burnt the bridges behind them.

There had been no going back into the world then. No forsaking the assembling of themselves together. No spending of the Lord's money for the upbuilding of earthly governments. No taking of the world's papers in preference to the heralds of the Coming Kingdom. No neglect of the Lord's poor, no letting go of the watchman's hands, no cause of hatred in the church.

Ye who start for the kingdom, let me entreat you to burn the bridges. Look not back. Go forward. Canaan is ahead. The Jordan will soon divide. We shall soon be in the delectable land forever.

Selections.

London Times.

DEAN STANLEY ON THE REVISED VERSION.

Extracts From His Last Article.

The question will arise in many minds, is there any change produced in the doctrine presented by the New Version?

To this question the answer is No and Yes.

There is no change in any of the great doctrines which all Christians alike hold; the importance of charity, of mercy, of judgment, the transcendent and Divine beauty of the Character in the Gospels, and the force of the incidents and arguments in the Acts and in the Epistles are beyond any possibility of alteration from a new reading or a new collocation of phrases. But if it be asked whether some of what are commonly called doctrines are placed in a new light, then the answer must be in the affirmative. For example, the very word "doctrine," perhaps not from the fault of the translators, but from the change of meaning which has taken place in the lapse of time, has undergone a transformation which converted a perfectly general expression into one synonymous with dogmatic teaching. This error, if so we may call it, has been removed almost uniformly in the present Revision, which renders the original word, not by "doctrine," but by "teaching." "Heresies" and "heretical," which in ecclesiastical parlance for many centuries have come to mean "error in opinion," have now the mask taken from off them, and they appear in their true light as "factions" or "party spirit."

All the modern fandas which have congregated round the words "hell," "everlasting," and "damnation" have from different causes been exploded in this version. The words which have been hitherto translated "hell" are now, either in the text or the margin, reduced to their original meanings of "*gehenna*," "*hades*," or "*tartarus*," each with a very different signification the one from the other, and all from the meaning which they had acquired in modern popular language. The word "everlasting," at least in the margin, is always accompanied by an indication that its real meaning is "for the age" or "for the ages," or else the far more sublime and ethereal word of "eternal." "Damnation," which had acquired so harsh a signification in later English, is now entirely banished from the Sacred Volume, and appears only as "condemnation" or "judgment." "Inspiration," although it might fairly have been interpreted in a less technical sense, yet now in the one text which was employed for vindicating the verbal authority of the Sacred Scriptures has been transformed from "All Scripture is given by inspiration of God, and is profitable," into "Every Scripture inspired of God is profitable." Some of the great scholastic doctrines have lost their chief supports, and that sometimes by variation of interpretation, more often by variation of reading.

The passage in Phil. ii. 6, is now not translated, "He thought it not robbery to be equal with God," but "He counted it not a prize to be on an equality with God." The word "person," in Heb. i. 3, has made way for a phrase which in the Athanasian Creed is used as the opposite of it, and reappears as "substance." The text "God manifest in the flesh" is now "Who was manifested in the flesh," and the old reading, we are told, rests on no sufficient evidence. The last twelve verses of the last chapter of St. Mark, which formerly were quoted as decisive for the rigid character of the Gospel teaching, are now separated by a space from the genuine narrative, and we are told that the two oldest Greek manuscripts and some other authorities omit them. The King of the Belgians is reported to have said to Bishop Wilberforce:—

"I say with Athanasius, the only ground for a church to stand on is, 'Believe this or you are damned.'"

He would have found himself at a loss in the new translation, both in the spirit and in the letter. The curious appearance of Patri-passionism in Acts xx. 28, is permitted to bear the alternative rendering of the words "the Lord." The doxological passage in Rom. ix. 5, has a shadow of uncertainty cast over it by a long marginal variation. The verse 1 John v. 7, which in the last century was regarded by divines as the surest bulwark of an Orthodox representation of a cherished doctrine, has now disappeared from the Epistle, and its place knows it no more. The angel at the Pool of Bethesda (John v. 4), which has supplied many a text for sermons at the medicinal waters at Buxton and Bath, is relegated to the margin with expressions of disparagement. The implicit recommendation to fasting contained in Mark ix. 29, and 1 Cor. vii. 5, has vanished from one passage and is doubtfully mentioned in the other. There are, on the other hand, some passages which still remain unshaken in their support of established modes of expression. In Heb. i. 8, xlvth Psalm is still cited in the form most conductive to the received doctrine. The exclamation of Thomas in John xx. 28 remains intact. In John i. 18 there is a new expression of singular force introduced into the margin, with the support of many ancient authorities, in which the "Logos" is designated "God only begotten." Other variations have been accepted, which will in different ways give a shock to the public mind. In the Lord's Prayer the expression "evil," which in the Sermon on the Mount is used three times over (Matt. v. 11-37; vi. 13), is in this one instance not quite consistently translated "the Evil One." "Evil," or "the evil," however, appears in the margin. The doxology is altogether omitted. Matt. vi. 13. In the version of the same form of prayer in Luke xi. 2-4, the varieties are still more numerous. The gracious and beautiful story of the woman taken in adultery (John viii. 1-11) is preserved indeed in the text, but its doubtful character is clearly indicated. The passage so often quoted in behalf of Christian forbearance in the rebuke to the disciples who would have called down fire from heaven (Luke ix. 54) is now shorn of its most persuasive appeal. The still more pathetic and solemn prayer, "Father, forgive them, for they know not what they do," remains in the text (Luke xxiii. 34), but not without a statement in the margin that it is omitted in some ancient authorities. Even a variation in such a matter is painful. But we may console ourselves that in all these three instances the doubtful expressions are so entirely in the spirit of the Gospel, and so entirely unlike the spirit of the fourth century, that we may fairly accept them as parts of the genuine tradition of Apostolic times.

It may be asked what are the prospects of this New Version taking the place of that which already exists. To this no positive answer can as yet be given, but something may be argued from the history of that previous version itself. We have already seen that the translation of 1611 never received the sanction of Parliament, Convocation or the Sovereign; it came in by use, and by use it still holds its ground. There is no reason to doubt that, if the present version should win a general acceptance, it will in its turn supersede the old; first in private houses, and then by public reading in the church. By the Nonconformists it will be accepted as the substitute of the older version, in all probability, after a faint struggle. In the church it will exist side by side with the earlier translation, in the same way as the Psalms already are dear to churchmen in two versions, neither of which excludes the other. In any circumstances, it may be hoped that this revision, conducted, as it has been, with such singular harmony by the various bodies of Christians in these kingdoms and in the United States, will act, not as a disintegrating, but as a uniting element to bring together the thoughts and the devotions of thousands into a nearer and more exact appreciation of the book which, above all other books—above even the Hebrew Scriptures themselves—has been fitly called the Word of God.

A SCENE UPON MOUNT OLIVET.

It was a splendid morning: The golden sun had but just risen over the hills of Jerusalem, and as the bright and beautiful rays fell upon the magnificent temple and towers of this celebrated city, then glanced down to the usually thronged streets below, they revealed but now and then a solitary pedestrian, for it was yet far too early for many to be seen abroad.

It was morning—bright; beautiful morning! that hour when nature seems to have arrayed herself in her fairest attire, and the sparkling dew-drops that lie upon each spire of grass, and nestle away in the lily cups, seem as it were her diadem of jewels.

It was at this calm and peaceful hour, that a little group might be seen passing through the East, or Beautiful Gate of the city, and wending its way toward the Mount of Olives, that rose before them in all its beauty. Slowly they walked, and sadly, it would seem, from the bowed head and speaking countenances of many of the little band, while the One they seemed to follow turned over anon to speak, in low, sweet tones, words of encouragement and advice.

Slowly they walked along over the valley, crossing the brook Kedron, and then silently commenced to ascend the green side of the lovely mountain, whose beautiful trees afforded a sweet shade from the hot rays of the sun. No word was uttered by the little company, as with thoughtful brows and wondering looks they followed the footsteps of their Lord; and as silently did our Savior pass for the last time, over that well-known path, while ever and anon as he advanced would he glance back, with a look full of affection, to the scenes he was leaving behind, each spot of which was so familiar to his eye.

There, upon yonder hill, rose the city of Jerusalem, which he had so loved and traversed, and over whose fate he had shed so many tears of the deepest bitterness!

Here, at the foot of the mountain, and about two miles east from Jerusalem, lay the little village of Bethany—the loved abode of the widowed Martha her sister Mary, and his dear friend Lazarus; that calm retreat, where many an hour of his weary pilgrimage on earth was passed, free from the taunts and jeers, the buffetings and scorn of the careless crowd. How beautiful did it seem to him, as his eye fell on the well-known spot! how calm and peaceful!

But Jerusalem and Bethany were not all that Jesus gazed upon with looks of love, in parting from the world; for as his eye wandered over the beautiful landscape, it fell upon a lovely garden, situated between the foot of the mountain and waters of the Kedron, and filled with dark-green olive trees. He started as he gazed upon it, for he knew it well; and sad memories clustered around that little enclosure.

There was the spot where he had agonized; there he had prayed at the midnight hour; there he had suffered; there he had sweat great drops of blood in the agony of his soul; and there, too, he had been so cruelly betrayed. It was a mournful, but a well-known spot to him, and long his eyes lingered upon its walks.

But moments fled, and at length he stood with his loved disciples upon the middle summit of Mount Olivet, and there he paused with his dark eyes fixed upon the wondering faces of his followers.

But see yon crimson cloud, that rises in the east, and steals along through the azure skies. How superb is its crimson hue! How magnificent its bordering of glittering gold, and lining of shining silver; and how majestically it sails along until it fairly encircles the holy mountain, where it pauses in all its splendor.

The Savior's eyes are fixed upon it for a moment, while a smile steals o'er his lips: but then they fall again upon the anxious company, and with a glance of deep affection and unchanging love, he lifts up his hands and gives them his parting blessing; and in the very act, with arms still outstretched as if to clasp them to his bosom, he is lifted from his feet and borne away, up, up, higher and higher, until the crimson cloud, which has parted to receive them, closes over him, and they see him no more.

Long that little group stand with their wondering eyes fixed upon the spot where he has disappeared. Long and steadfastly they gaze, hoping to catch another glimpse of that loved form, but in vain. Yet still the gaze went on, nor did they see, in its intensity, two strangers added to their number.

How splendid were those angel forms! How splendid, yet how strange! They were the citizens of Heaven, and their folded wings and snow-white garments were more dazzling than the eye of man is accustomed to gaze upon.

But hush! they speak, and their low, full tones, seem like a strain of music, so sweetly melodious is the sound. "Ye men of Galilee," they say, "why stand ye gazing into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven!"

The words had scarcely died away, when the awe-stricken company stood once more alone, and with hearts full of wonder and surprise, they slowly wended their way down the mountain side, and returned to Jerusalem, with their souls filled with adoration and praise.

N. Y. Tribune.

DISCOVERY AND IDENTIFICATION OF MUMMIES AT THEBES.

The finding at Thebes of thirty-nine mummies of Egyptian royal and priestly personages, which has been hailed in Europe as the greatest archæological discovery since Sir Henry Layard's researches in Nineveh, grows in importance.

Two-thirds of the mummies are now identified by means of the inscriptions upon their cases and the manuscripts found. They are for the most part kings and queens, with their children, ranging through four dynasties, beginning with the seventeenth and ending with the twenty-first; or, stating it roughly, from 2,000 to 1,700 B. C.

The mummy of the Pharaoh of Israel is among these, in a perfect state of preservation, and the mummy of Thothmes III., in whose reign the obelisk that stands in Central Park was first erected.

The imagination fairly falters in the attempt to realize that these figures have been brought back from the vast shoreless sea of Egyptian antiquity to our own day, and our very doors. Lotus flowers that look as if they "had been plucked a few months ago," are found lying in the wrappings of kings who were dead centuries before the Pharaoh of Israel was born, and the passage of nearly 4,000 years has not dimmed the beauty of the colors of the inscriptions and pencilings, "which are as bright and fresh as if the artist had touched them but yesterday."

This is a wonderful prize for archæological science, the full meaning of which scholars probably are just beginning to appreciate.

News Items.

A telegram from Tchesme, Asia Minor, says the recent earthquake there and on the island of Chios was more violent than that of last April. The inhabitants are in despair.

London, Sept. 5.—A dispatch from Quetta says: On August 31 Ayoob Khan issued a proclamation declaring that he had abandoned his intention of fighting the Ameer, and was about to fight the English.

A dispatch from Geneva to the London *Daily News* reports that a huge mass of rock and earth has fallen from the mountain side at Souvix in the Canton of Grisons and blocked up the course of the River Jobel, an affluent of the Rhine, converting the valley into a lake.

VICTORIA, B. C., Sept. 2.—An arrival from Honolulu reports that the Island Hilo, Sandwich Islands, was in danger of being overwhelmed by lava from the volcano Mauna Loa. The lava was moving at the rate of a sixteenth of a mile daily, and was slowly advancing on the town of Hilo, which would shortly be overwhelmed. There was great consternation among the people, who were fleeing from the approaching destruction.

A number of fires are reported in Algeria. All the country around Philippeville to the extent of sixty square kilometres is one vast conflagration. Stores, the port of Philippeville, has been destroyed. A forest of cork trees is ablaze, and the flames, fanned by a violent sirocco, are carrying all before them. It is is hardly possible for the garrison and the population to effect anything in the way of subduing the fires owing to the heat. It is feared that the fire originated with the Arabs.

The London *Times* of the 26th ult. says: "The damage by the late rains is to be reckoned by millions. It is impossible to gather in the corn (grain), and it will soon cease to be worth gathering. The situation of the farmers is dismal. For many of them a bad harvest must mean absolute ruin." Strange that at the same date the newspapers of many States here were complaining of long-continued drought, and saying that the corn (maize) and some other crops were much injured or quite ruined by it.

Sentences.

On the day of victory no weariness is felt.

Keep yourself from envy; it is the lowest and most shameful passion in the world.

The universal heart of man blesses flowers. He has wreathed them around the cradle, the marriage altar, and the tomb.

Open your heart to sympathy, but close it to despondency. The flower which opens to receive dew shuts at rain.

Hopes have precarious life;
They are oft blighted, withered, snapped sheer off
In vigorous youth, and turned to rottenness;
But faithfulness can feed on suffering,
And knows no disappointment.

One hour of eternity, one moment with the Lord, will make us utterly forget a whole lifetime of desolation.—*Hunter.*

Life is divided into three terms—that which was, which is, and which will be. Let us learn from the past to profit by the present, and from the present to live better for the future.

Adhere rigidly and undeviatingly to the truth; but while you express what is true, express it in a pleasing manner. Truth is the picture, the manner is the frame that displays it to advantage.

If you had the abilities of all the great men, past and present, you could do nothing well without sincerely meaning it and going about it.

The gilded wings of solace sails,
Earth's music soft and low,
Can sooth no troubled, weary souls,
Can hush no cry of woe.

All our afflictions are Christ's refinings; and the purer the gold, the hotter will be the fire; the whiter the garment, the harder the cleansing.—*A. Thompson.*

Christian character is not an act, but a process; not a sudden creation, but a development. It grows and bears fruit like a tree, and like a tree it requires patient care and unwearied cultivation.

A cheerful temper, joined with innocence, will make beauty attractive, knowledge delightful, and wit good-natured. It will lighten sickness, poverty and affliction, convert ignorance into an amiable simplicity, and render deformity agreeable.

The earth is fringed and carpeted not with forests, but grasses. Only see that you have enough small virtues and common fidelities, and you need not mourn because you are neither a renowned hero nor a distinguished theologian.

Oft from apparent ills our blessings rise;
Oh then remember that inquire self-esteem
That aims to trace the secrets of the skies.
For thou art dust—be humble and be wise.

"The white radiance of eternity" streaming through it from above, gives all its beauty to the "dome of many colored glass" which men call life. They who feel most their connexion with the city which hath foundations should be best able to wring the last drop of pure sweetness out of all earthly joys, to understand the meaning of all events, and to be interested most keenly, because most intelligently and most nobly, in the homeliest and smallest of the tasks and concerns of the present.

OBITUARY.

DIED—Jedidah Witham, aged about eighty years, May 30, 1881.

Brother Witham was a man who read his Bible much, and was always ready to converse on its truths, having professed Christianity for over forty years. He had taken THE RESTITUTION for a number of years, and was a full believer of the truths published therein. The last words he was heard to utter were, "Yes, I know it; as sure as I live the whole earth will be filled with the glory of the Lord."

R. B. NEAL.

Poetry.

MARAH AND ELIM.

HORATIUS BONAR.

To-day 'tis Elim with its palms and wells,
And happy shades for desert weariness:
'Twas Marah yesterday, all rock and sand,
Unshaded solitude and dreariness.
Yet the same desert holds them both, the same
Top breezes wander o'er the lonely ground;
The same low-stretch of valley shelters both,
And the same mountains compass them around.

So it is here with us on earth, and so
I do remember it has ever been:
The bitter and the sweet, the grief and joy,
Ne'er together, but a day between.
Sometimes God turns our bitter into sweet,
Sometimes he gives a pleasant water-spring;
Sometimes he shades us with his pillar-cloud,
And sometimes to a blessed palm-shade brings.

What matters it? The time will not be long:
Marah and Elim will alike be past;
Our desert-wells and palms will soon be done,
We reach the "City of our God" at last.
O happy land! Beyond those lonely hills
Where gush no joy, the everlasting springs;
O holy Paradise! above thee, heaven,
Where we shall end our desert wanderings.

Letter Drawer.

Editor Restitution:

Find room in your paper for an article of mine. Though I am not a member of your church—a Dunkard minister—allow me to say that since my debate with brother Fenimore, my mind has changed, because I cannot sustain the doctrine that I advocated then. I may as well make it public now as any other time. I can see now what I could not then—that I have to spiritualize one-half of the Bible that I may prove what is not in the Bible. That I cannot do, so I must say I was wrong, but by the grace of God I will preach what is in the Bible.

If man has an immortal soul I cannot find it in the Bible, because life is the opposite of death, and if the soul of man can die it is not immortal, but if it is immortal it cannot die. The Bible declares the soul that sinneth, it shall die. But what kind of a death will it die? The Bible says temporal death.

What is death? It is the extinction of animal life. But says one, There are different kinds of deaths found in the Bible. This is all true, but we must divide the word and find out what kind of death the writer has reference to. If he speaks *of* a death to *sin*, he tells us what kind of a death it is, but if he tells us it is temporal death let us believe him.

That was the trouble with me in the debate with brother Fenimore, I tried to prove that death did not mean death. Now then take the Bible at what it says, and you will have it right, for there is no word in the English language that has more than one meaning when applied to any specific thing. Take the word baptize—it means immerse, and nothing else; so with the word soul. Eight souls were saved by *water*, eight persons—*unto* Drink—English soul, spirit, breath.

Job says, My breath is in me, and the spirit of the Lord is in my nostrils, thus making spirit and breath one and the same thing. We would not suppose the attempt of the prophet would be to say that the spirit of the Lord as a person was in his nostrils, but simply his breath. The breath, then, according to Job, is the spirit of man. I have written to brother Fenemore of my change of mind.

T. W. DURNEN.

WALCOTT, Ind.

Editor Restitution:

I am still striving to live near to God that he may be near to me. My desire is to be an overcomer. I expect that the once despised Savior will soon come and claim his children. I believe the time is short, and that we must be up and doing, having on the whole armor, that we may be able to stand in the evil day.

The pathway that lies before the remnant is truly a narrow and rugged one, and were it not that Israel's God is able to save and to deliver even to the uttermost, our hearts would indeed fail us. As we view the great storm that is coming on this sin-cursed earth, although we may be called to pass through deep tribulations, and the world casts out our names and scoff because we believe that Jesus is soon coming to take his faithful waiting ones home, yet let us ever remember that Jesus says, "Fear not, little flock, it is your Father's good pleasure to give you the kingdom."

I feel truly to praise him that I have been spared to see the light of the gospel of the kingdom. I love the precious truth, and wish all could see it; but this I cannot expect, for the time has come when they will not endure sound doctrine, but choose to go in the broad road, while few go in the narrow way.

Let us strive to be of that little company that will be permitted to meet in that kingdom where there will be no war nor bloodshed, no sorrow nor dying groans, but were the redeemed will be, and sorrow and sighing flee away.

I want to be ready when Jesus comes; I cannot think of being left behind when the saints are taken away. I want an inheritance with the saints of God in the earth when it is made new.

Your sister waiting for the dear Savior

MRS. MARY E. NORDYKE.

SCHELL CITY, Mo.

Editor Restitution.

As I am a stranger in this portion of the world, and feel lonely, having no one with whom I can converse upon the glorious promises about to be fulfilled. They treat me as though I was not worthy of citizenship, give me no employment, and try to keep all others from doing so, the labor of myself and little boy being the only means of making our support, and there being eight of us, I find myself very unpleasantly situated.

I was trying to run a repairing shop here but find it out of the question. Can do a little at almost any kind of wood work, and would like to be among brethren. I have not heard any preaching for near four years. If I can hear truth it will keep falsehood away; so let me hear the message of life proclaimed by one of God's servants once more. I crave the company, communion and fellowship of the saints, in whose hearts the love of God is shed abroad.

I would like to find a neighborhood where I could get employment for myself and son, where I could meet with brethren, hear the gospel preached. I have a wife, son and daughters that I wish to hear, understand and obey the gospel.

If there are any brethren near me I would like to have them come and see me, or drop me a card.

Your brother in hope of eternal life.

D. J. HOWARD.

DAYTON, Oregon.

Editor Restitution:

Having just arrived here from Kansas, three of us or the Abrahamic faith, and not finding any of like precious faith, we are naturally very lonely. Will some one tell us if they know of any that reside near here; if there be any, we will be glad to have them call on us.

Yours in the glorious hope of the soon coming kingdom.

C. H. COOK.

Editor Restitution:

I am strongly impressed with the idea that the birth, lifetime, and translation of Enoch foreshadows the commencement and duration of the "time of the end," and the rapture of the church.

Enoch's lifetime was 365 years, Gen. v. 23, and I believe we have very good reasons for stating that the time of the end commenced in A. D. 1517. This I believe I satisfactorily proved in article of July 27, published in your paper under the heading "Alon." The same year witnessed the rise of Luther and the practical birth of the Reformation.

Now 365 added to 1517 gives 1882, the latter being the familiar number which gives the length of Grand Gallery in Great Pyramid.

It seems also remarkable and worthy of notice, that the combined ages of the patriarch from Adam to Enoch inclusive, should aggregate 5879 years, Gen. v. 3–24. This is truly a close approximation to the computed age of the world at the present time. It is also well to remember the odd months and days over and above years specified not being given reminds us forcibly of our Savior's words: "But of that day and hour knoweth no man," as also "So likewise ye, when ye see all these things, know that it near, even at the doors."

I am, dear sir, yours in the One Hope. H. B.

LAUD, Ind.

Dear Brethren and Sisters of the Household of Faith:

It is with a joyful heart that I must express my gratitude to God for his love and tender mercies, in watching over me and bringing me through so many trials and temptations, that are common to this life. Oh! I cannot praise his holy name *enough*. How thankful I am that the light of his countenance shines in my heart. I do rejoice for the glorious privilege the gospel affords. It gives me so much peace of mind. I care not for the fleeting things of this vain world, but my hope is in Jesus, and I know that my Redeemer liveth, that in the last days he will stand upon earth. Though after my skin worms destroy this my body, yet in my flesh shall I see God; mine own eyes shall see him and behold his glory.

Dear waiting ones, will not that be a joyful time? to see our dear Savior's face, one who died for us, that in believing in him we might have everlasting life, and live with him in that beautiful world, where no trials will ever come. Who would not be a follower of the meek and exalted Jesus, with such grand inducements before them day by day! My mind is caught away in such ecstacies of joy to the time when Jesus will come and of the resurrection morning, that I can imagine that I can see those dear faces that I once saw who slept the sleep of death coming out of their dusty beds clothed with immortal youth to die no more forever. O, how these things ought to encourage us.

Dear brethren and sisters, we only have a short time to work for Jesus; let us perform that work faithfully, taking up our cross daily—then we have the promise of being his disciples. Oh! how I love to read the good exhortations that come to us through our much loved paper. Sister Helena Hunt, and my dear sister S. Roxana Wilcox, I do love to read your sweet words of comfort from time to time. May the good Lord bless you and keep you faithful, a crown of bright glory will be given to you in the kingdom of our Father.

I often wish I could write like some, it seems to me I would devote half of my time, but I feel as though I was one of the weak ones; still I must do what I can, and my greatest desire is to be faithful to my God. My dear brother or sister, if others do not act right let us do our whole duty. Each one is responsible for what they do. It is when we do right that God will bless us.

I want to meet you all in the sweet by and by.

I am a traveler to a land
Where all is fair;
Where is seen no broken band,
All all are there.

Where no tear shall ever fall,
Nor heart be sad;
Where the glory is for all
And all are glad.

SARAH F. CHAMBERLIN.

FROM THE CHURCH IN MIDDLE TENNESSEE.

The Church scattered abroad are introduced to brethren Randall Hall and C. W. M. Hunt, who to-day (Aug. 14) for the first time sat at the Lord's table in the Lord's house, having been immersed into the saving name.

Brother Hall's case is a remarkable one, and it was profoundly interesting to see him with mental faculties well preserved at the age of eighty-six, stand up before many witnesses, and make the good confession. He gave the audience to understand that he was about to cast off 60 or 70 years of religious profession, earnest as it was, begin again at the foot of the ladder; that his rule had been to go where he could discern the most truth; that this had caused him to leave the Baptists and unite with the Disciples, and now in great mercy he had been privileged to find it just as it is in Jesus.

He would have obeyed the truth more than a year ago, but he fell and broke his thigh, and this delayed it. We were all alarmed lest it should prove fatal; but thank God, he hears prayers, and we receive our aged brother almost as one raised from the dead. He is rejoicing in hope of the glory of God.

Brother Hunt was a member of the same congregation as brother Hall, in whom, it appears, the germ of obedience must have already existed, for he fell in love with the truth as soon as the good message reached *him*, for on my second visit, I think it was, I found him seated upon a log outside the house, earnestly contending that Christ was NOT now seated upon *David's throne*. May God bless him and make him a blessing.

When we came within range of the promise that where two or three should be gathered together in the name of our Lord, we realized its fulfillment; he was in our midst; it was good to be there; for a few moments we sat together in heavenly places, and had a foretaste of our future exaltation and blessedness—when this memorial service will be fulfilled in the kingdom of God.

By way of encouragement to the beloved brethren and sisters in others states with whom we have worked together, I would say the little band of tried ones in this region are determined to meet you in the goodly land, God helping them!

M. JOBLIN.

WINCHESTER, Va.

Editor Restitution:

Some years back, while I was mayor of Winchester, Va., a man applied to me for the use of the town hall, to hold religious services, as an Elder in the Church of God, calling himself Elder N. J. Morgan.

It was our custom to allow all religious denominations to use the room, having no house to worship in. We knew nothing about this organization of Christians, but gave him permission to preach there on certain hours. I learned from him that there was a few near town of his church.

He soon after purchased a handsome lot and built himself a comfortable dwelling, and a neat little church building, and commenced holding services.

By this time I had learned more of his doctrines, etc., and as he held some ancient apostolic views in relation to Christ's second advent, and preached about Jesus as David's King, etc., etc., parts of which I had preached some twenty years previously (being a minister in the P. E. Church), I with others of our best citizens, went occasionally to hear. His house of worship, which he called the House of the Brethren, is situated in the southwest corner of our city, and I having appointments of mayor prevented me from hearing often, except when other speakers and people from the Upper Valley, and from border states were with him at their quarterly and other gatherings.

On becoming better acquainted I found they taught something different, Scripture lessons not familiar to me, but it did not raise opposition from me as from some others, (for I for them, etc.,) as in Paul's day, the baser sort of hired fellows were disposed to interrupt by disturbing under cover of night, by making a noise outside, and on several occasions I ordered my police to attend, and I often went myself.

They have kept up the meetings at the House of the Brethren, and at different points in the great valley of Virginia and Maryland, and keep up their quarterly and yearly meetings, frequently baptizing, etc.

On June 18, 1881, I was in the neighborhood and at R. E. Springe, in the western mountains of Virginia, and had the pleasure of being present at a quarterly communication held at J. J. Spald's beautiful grove. The woods were fitted up in camp-meeting style, and very clean and agreeable. A large congregation occupied the place during the Sunday of June 19, to which Elder N. J. Morgan discoursed freely. His mode of operation was reading the Bible with comments as he went along, singing the songs of Zion concerning the kingdom and reign of Jesus Christ and his saints. There seemed to be considerable impression and at the close he baptized on Monday two young gentlemen and one lady.

I was pleased with the entertainment and saw nothing to which I could object; a more brotherly feeling I seldom find than was manifested among them. They use the Bible, contend for it all the time, and seem to reverence and love the name of Jesus. May they do much good in the name of the holy child Jesus.

This meeting was held in one of those beautiful places, in the mountains, about three miles south of Rock Enon Springs, and within about six miles of the celebrated Copper Springs, in the neighborhood of the Spaids, Grods, Bulls, Reeds, etc., who have fine farms overlooking the most beautiful landscape in the world—mountain and mineral waters, with tables groaning under the luxuries of this life, and the kindest hearts, pleasant faces, and old Virginia hospitality not surpassed anywhere. Truly the Elder has a soft seat. Dan. xii. 3—"They that turn many to righteousness shall shine as the stars."

I. B. T. REED.

Communications.

"THE APPROACHING END OF THE AGE."

J. B. COOK.

The profound work of the Hon. H. Grattan Guinness, on this theme of superlative concern to us all, has interested me intensely. He has been digging "deep" (Matt. vii. 24; Luke vi. 48) and found that our faith in prophecy—its events and chronological periods—is not founded in cunningly devised fables, nor in the mere verbiage of the Bible on this subject; but in the astronomical epochs, and the lofty range, of all computations of time, as ascertained by the solar, lunar and diurnal cycles, (Gen. i. 14–18) and made necessary by the Creator in his structure of the universe!

This faith seems confirmed from analogy by "the Pattern in the Mount, as given to Moses for the building of the tabernacle!" Also by the pattern portrayed to David for the temple and its ordinances of worship! I. Chron. xxviii 11-19.

How does this appear?

By the seven-fold entities of all "truth and grace." Eph. iv. 13–14.

By "the seven pillars in the temple of wisdom." Prov. ix. 1.

By the seven steps (as Jesus says) in Jacob's ladder!

And to crown the climax—by the prayer that "God's will" may be done in earth as it is done in heaven!

"The pattern" from heaven was to be "the example of things in the heavens;" and these heavenly things will not appear in their plentitude; only as the prayer shall be answered; the prophecy fulfilled; and the full measure of the vision verified!

"His glory will cover the heavens and the earth be full of his praise. Amen, and amen." Psa. lxxii, Heb. iii. 3.

Well so far; but how does this apply to the prophetic periods?

I reply that in "the manifold wisdom" of God's works (Psa. civ. 24) it is reasonable that he should see and keep in mind the end (the consummation) from the beginning. Nay more, we are assured, that "he hath made of one blood all nations of men; and determined the times before appointed; and the bounds of their habitation"—for a yet future purpose. Acts xvii. 26.

This is demonstrated in the four great Gentile powers—Babylon, Persia, Greece and Rome—in their relations to Israel, Judah and Jerusalem. Zech. i. 18–22; vii.; ix.

This outlines the geography, chronology and history of our world.

Nay further, this is "to the intent that—all men—with angels, principalities and powers in heavenly places—may see the manifold wisdom of God, according to his eternal purpose—*in Christ Jesus!*" Eph. iii. 9–11.

My whole being was profoundly moved by the evidence that our right royal author gives, that the seven times, and the seven times seventy (Lev. xxvi. 28–45; Dan. ix. 24) are on a line that opens from the primary seven days! Gen. i.; ii. 1–4. Because this starts the instructed mind on the course of all Bible times.—The primal *six days* of the creation—culminating in "the seventh day," and completing the week! Then, the "seven days" of each of the thrice recurring seven-day-feasts every year!

Further on we find the seven times seven Sabbaths—forty-six days to the Pentecost—the memorial of Sinaitic revelation; and "the shadow of good things to come!"

Nay more, all this was still further unfolded into "the seventh—the Sabbatic year!" Thence, they were to reckon "seven Sabbaths of years—forty-nine years"—to culminate in "the fiftieth—the year of jubilee!"

Observe, this outline reaches down to the root of our present and profound theme of God's "times and seasons," which he put and keeps in his own power (Acts i. 3–5) by the constitution of the world! Because the primal six days led to the memorial and prophetic rest, on the seventh day; and that was the germ of all forms of the Sabbaths (in shadow) and Sabbatic years that filled out the jubilean cycle—their crowning type of deliverance.

Thus, these facts taken together seem to be the clear and certain finger-point that directs all faith forward to the grand reality of the "rest (Sabbatismos) that remaineth to the people of God." Heb. iv. 1–9.

We can not have it here under organized world-wide evil—Pope, Grand Turk and the Devil! No, no. The captain of our salvation will put down all rule, authority and power, and give eternal rest from evil! Amen.

Hence, as the week of days, and the week of years are each crowned with their Sabbatic periods, so on the still ascending scale of a thousand-year-day period, the last, the seventh, must be the crowning, the Sabbath of Sabbaths! "The great and appearing day of the Lord—as a thousand years!" Acts ii. 20; 2 Peter iii. 8; Rev. xx. 3–7; Joel ii. 31; Mal. iv. 5.

Thus, the root and trunk of our world's chronology is made septiform. It began and had its expansion and utmost amplitude, so far, on the line of this seven-fold series! By consequence, we should not be surprised that our author finds that the prophetic dates are epochs in the science of astronomy; and the periods so many astronomical cycles; provided for in the mighty machinery of creation!

It is on this lofty line of inspiration that the saints are to possess the kingdom forever, even forever and ever—that is for the age and the age of ages. Dan. vii. 18; Eph. ii. 7; iii. 21. Because, the primal Sabbath, in both days and years, was on the seventh; and thence, the order extended only into the septiform seven times seven, multiple of seven! Lev. xxiii.; xxv. 3–8.

It is good to build on the rock. Amen!

There are three grand crises in the seven times of Israel's punishment taken as a whole. Lev. xxv. 28–45.

The first was from Nineveh, the Assyrian capital. 2 Kings xv. 29.

The second from Babylon, by Nebuchadnezzar. Dan. i.

The third from Rome. Luke ii. 1; John xi. 48–52.

The seven times embrace the whole Israel—the twelve tribes; and should date from the Assyrian invasion, the captivity of Israel, or ten tribes—including Jerusalem and Manasseh, the king of Judah.

But the subsequent captivities of seventy years by Babylon, and over eighteen centuries by Rome, has been confined to Judah—as distinguished nationally, from Israel. Hence it follows that our author errs in dating the seven times from the Babylonian captivity, for three reasons:—

1. It applied only to Judah—not to Israel.

2. It was confined to the seventy years; and yet from that date, it extends "the times of the Gentiles" beyond their terminus, as dated from the Assyrian invasion.

3. The captivity by Rome has been more roundabout and twenty-five times more prolonged, than that by Babylon—from which the date would extend "the times of the Gentiles" over half through the millennium as ascertained from other data.

But omitting details I forbear. There can be no lease of time to Gentile supremacy beyond the seven times, from this Assyrian data—that I can see. The vision is only for an appointed time—it will not tarry. Hab. ii. 1–3; Acts xvii. 31.

The "seven times" of Moses should conform to all of Israel, and his subject of prophecy, as do the "times and seasons" of the New Testament and of Daniel, to Judah and his Gentile foes.

The conclusion is that "the day of the Lord cometh. It hasteth greatly." Delays may be to us more dangerous here than at any other crisis. Matt. xxiv. 48. Naught but an absolute, "thus saith the Lord" can justify delay. "As a snare, shall it come" on the unprepared. Luke xxi. With the word in us, we'll not be in darkness that the day may overtake us unaware.

"THE PROBLEM OF HUMAN LIFE HERE AND HEREAFTER."

J. P. GELLETLY.

"Convince a man against his will
He's of the same opinion still."

I do not know whether it is most sad or most amusing to witness the absurd persistency of human nature. Man is generally supposed to be a reasonable creature, but his history manifests time and again that the arguments that to him are the most convincing are those of the knock down order, and I opine that nothing illustrates this persistent obstinacy so clearly as the subject named at the head of this paper.

Everybody knows, clergy and laity, Romanist and Atheist, rich and poor, black and white, everybody that knows almost anything knows that the Bible teaches that "there will be a resurrection of the dead," whether they believe the Bible or not they know that it teaches a resurrection. Yet we see people that profess most profoundly to accept this same Bible as their guide through life, the lamp to their feet and the light to their path, calmly but assiduously set this, its solution of the "problem," aside, as if unworthy of much consideration.

I stand ready to apologize for the poor and the ignorant who look up with staring eyes and open mouths to the great and learned, but when I see the grave and the educated, the recognized savants in Christianity, those who take it upon themselves to "represent" Christianity, when I see such as these drivelling nonsense, I rather prefer not to express all I feel. And it does seem that the more profound the absurdity, or the more transcendently preposterous are the arguments put forth, the more unanswerably wonderful are they considered—and it must be allowed that some are for the most part absolutely unanswerable.

Witness for instance such a man as the editor of *Scribner's Monthly Magazine*, one of the most popular periodicals in this, or any other country, propounding an argument in favor of man's inherent immortality out of Dr. Tanner's famous forty days' fast. He maintained that the worthy doctor fed as it were on his spiritual system, his outer man "was renewed day by day" from his inner man. I did suggest to the learned editor that the argument might do very well for Dr. Tanner but I hardly thought all of our "immortal souls" would stand the strain, and I might have added something about the "immortal souls" of bears, and other hybernating animals who abstain from food for long periods, but I don't suppose the suggestion amounted or would amount to anything. Now the unreasonableness of nonsense is a great evil, especially when said nonsense is clothed in rhetoric and polysyllables.

The latest thing I have seen in the same strain is a very handsome volume (put in my hands by a friend) bearing the title at the head of this article. The author is Mr A. Wilford Hall, a man, who anyone can see, who has a smattering of science, is deeply read in it. He argues that man is a duplicate being, one of him is substance and the other is "incorporeal substance," whatever that may mean. He defines his I. S. as a "vital and mental organism within the physical structure filling every part of it and constituting its exact but invisible and incorporeal counterpart."

This "incorporeal body" that is of course in English, bodiless body, at the phenomenon called death, leaves the body, that is, the bodily body—let's be clear—the bodiless body leaves the bodily body and goes to heaven, possessing all the senses and powers of both together. He argues that it is absurd to speak of a soul without an organism. He says he would be very sorry to entertain the conception that the "human soul * * * starts on its journey to heaven * * * deaf, dumb, blind, and idiotic." While the one body is in the other, the other is only the instrument the one plays on, who plays the first one we are left to conjecture. The principal argument advanced, if indeed you can call it an argument, is that the ordinary theory of sound called the "wave theory," is all nonsense and his theory is the correct one, that is, that sound is "attenuated substance." The learned author is a master of logic as well as of satire, and he labors to show that light, heat, and immortal souls, are all attenuated substances as well. But it seems to me if man's "incorporeal body" consists of the same sort of stuff as a sound I am sorry for its immortality! The whole thing is about as broad as it is long, with this difference, that rather than accept the Bible doctrine of the "immortality of the soul" by the resurrection from the dead, they will credit anything.

They will not give God the glory nor trust the power of his promise by his word and by his Son. No, but they will compass sea and land for some ridiculous premises, and when they have found one then do they call a credulous public to behold a wondrous pyramid of "words, words, words," that entirely covers up the view, then to finish, they cap the mass with a nicely rounded quotation from the apostle Paul, and the thing is done.

The whole subject is in a nutshell. The Christian doctrine of a life hereafter is by a resurrection from the grave (except those of course who are exempted by the appearance of our Lord). No resurrection, no hope.

SAURIVIE.

S. S. FURRY.

Whenever I hear one, in doleful tones, constantly telling of what great sacrifices he has made for Christ, I can but feel sad. It seems so much as though he feels himself in the service of a hard task-master. Did we feel that it is a sacrifice to labor for and help and try to please those whom we love? How gladly the loving wife and mother works day after day to make the home a pleasant place for the dear ones; and how patiently the fond husband and father toils from early morn to closing day to bring to the home of his loved ones his scanty earnings; never counting it a sacrifice, but only glad to do it for the loved ones. And shall we count the service of the dear Lord a sacrifice? I hope not—even though we must give up some things we are delighted in. The privilege of working for and pleasing our dear Savior more than compensates for all. Let us be careful how we harbor the thought that what we do for Christ is a sacrifice.

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Christian worker! pause and listen:
Christ is seeking thee to-day:
Cease thy labors for one moment—
Solemn words he hath to say.

He is standing close beside thee.
And behold his face is red
As he gazeth on thy service,
Which methought would make him wed.

Yes, the Lord is sadly gazing,
Hark! he now doth question thee:
Listen well—it's no ars gentle—
"Dost thou work for love to me?"

Ah! how often, fellow-Christians,
Do we need the question still!
Are we now from pure affection
Working out the Master's will?

Does not conscience sometimes tell us
That the motive power is wrong
Of what seems our fairest actions—
And what sounds our sweetest song?

Jesus, Savior, O forgive us
As with rhapsor we this confess:
May our love to thee grow stronger—
May our love of self grow less.

Communications.

REPORT OF AN ORAL DISCUSSION

Of Four Days at Wall's School House, Between Marshall and Paris, Illinois, Between Elder G. W. Payne of the Predestinarian Baptist Church and Elder J. S. Hatch of the Church of God.

A. MALONE.

This is not intended as a report of the debate, nor even a synopsis of it; for, to give the Scriptures used and the arguments had by both, THE RESTITUTION entire could not hold it. The brethren, some of them, at that place, and some from Good Hope, requested that I should notice it in some of its features in THE RESTITUTION. For their sakes, not mine, I notice the men, their propositions, and the impressions made upon myself, and all others with whom I conversed and heard from, save the Old School Baptists. I was one of the moderators and gave good heed all the time to all said and done. And—

1. Elder Payne had two preachers all the time taking down Scriptures quoted by Brother Hatch, and aiding him in every way they could.

2. He had been preparing for the debate by selecting his Scriptures, noting them down, and arranging his line of argument for a long time, I was informed, and his notes, etc., proved this true.

3. Brother Hatch came without any notes or arrangement, as he did not believe Elder Payne would meet him, even after the debate, time and place were agreed upon. Therefore, he alone, unaided by any one had to select his Scriptures and arrange his line of argument as the debate proceeded.

4. As to the men themselves. Elder Payne is a small man, physically, of the bilious temperament predominating, in the prime of life, having a pretty fair English education, calm, cool, unexcitable, a smooth speaker, with fair language, generally courteous to his opponents; and, so far as the man is concerned, until his last speech, where no notice of it could be taken, acted very well. But in that he not only used new argument, which he had no right to do, and for which no one had any right to call him to account, excepting the president moderator who did not, but he most grossly misrepresented Brother Hatch and the church concerning infants, idiots and the heathen—asserting that he and they believed in the damnation of them all, or at least their non-resurrection, and that he had a book written by authority within fifteen minutes call which would prove his assertion. If so, why not produce it? Or, if the whole thing was not a premeditated insult to Brother Hatch and the church, why did he not make the assertion during the debate when it could have been noticed and refuted? Manifestly it was a low clap-trap dodge to prejudice the people against Brother Hatch and the church. I was much surprised, as before this he had acted fairly and honorably.

Brother Hatch is an older man than Payne, much larger, physically, of a nervo-sanguine temperament, the organ of language smaller than Payne's, with a very limited education, not so smooth in address, indeed rather rough, personally, at times towards his opponent. With these men pitted against each other, had not Brother Hatch had the advantage of truth on his side in the propositions and the Bible, Elder Payne would have been an overmatch for him. I give my impressions fairly, having no prejudice against either as men, and as honestly as my pen can depict them.

5. The propositions were—

a. Resolved, That the Bible teaches that men and women, or, almost, are born of God in this life; and that they must possess everlasting life before they can believe on the Lord Jesus Christ. Elder G. W. Payne affirms and Elder J. S. Hatch denies.

b. Resolved, That all adults where the gospel of Christ is are gifted with the ability to obey or disobey that gospel. Elder J. S. Hatch affirms and Elder G. W. Payne denies.

c. Resolved, That the Bible teaches the doctrine of Two Seeds before conversion; one of these being the children of God; the other the children of the Devil, and all of God's people were absolutely saved by the laying down of Christ's life. Elder G. W. Payne affirms and Elder J. S. Hatch denies.

d. Resolved, That the Bible teaches that Christ will come in the future to set up his kingdom on this earth, which then will be purified and constituted the eternal abode of the saints. Elder J. S. Hatch affirms and Elder G. W. Payne denies.

6. Neither of them defined the leading terms and phrases of their propositions, and logically attempted to make the Bible fit them; but proceeded as if they were well understood by the audience, and both quoted many Scriptures in their proof, as both thought.

7. Each proposition occupied one day, and four half-hour speeches from each.

8. The ordinary rules governing in such debates were agreed upon; and nothing was to be taken as proof but King James' version of the Bible.

9. With these propositions and with these men, it is easy to determine the result. No man, Elder Payne not excepted, can sustain the first proposition by the Scriptures. Elder Payne did not attempt it. His own efforts, without Brother Hatch's negative arguments proved an entire failure. Indeed, as before observed, he did not attempt to prove his proposition. He did not attempt to prove that the sinner had "everlasting life" and that "before he could believe on the Lord Jesus Christ." He asserted it, and quoted a Scripture or so which Brother Hatch proved had no relevancy to the proof of the proposition; and which everybody, (excepting his favored few) in other churches and in no church, saw was worse than a failure. He contradicted himself and the Scriptures, and made such a failure as all could see, without one word from Brother Hatch. But when he proved that "eternal life" is "the gift of God," that it is "in the Son," and not inherent, and that this life cannot be had before believing, and not in this life at all only as by faith and hope, then his proposition went by the board.

That Elder Hatch abundantly sustained the second proposition by many plain Scriptures and arguments deduced from them, was so far as I could learn, excepting Payne's own brethren, the universal voice of the people. Elder Payne did not prove that these Scriptures did not teach what Brother Hatch said they did, but arrayed other Scriptures against them. Brother Hatch noticed all these, and proved that they did not invalidate those appealed to by him, but that they harmonized with them when given their proper position, and comparing Scripture with Scripture.

10. The third proposition, affirmatively, was an entire failure. Payne made one lame effort to prove that God had a seed and the Devil, also. God had his while sinners, and the Devil had his always. How did he prove it? By quoting the text in Genesis where part of the penalty for sin against Eve, he impugned her chastity and made her have commerce with the Devil! And, in that connection, asserted that "the creation," God's people, "were always as safe as if then housed in heaven!"

Brother Hatch showed up this bit of predestinarian romance to perfection, and negatively demonstrated that all came from one pair, that Christ died for all, and that the gospel in its provisions included all in the arrangement of salvation, and that Christ called upon all to come to him to be saved; and that the old iron-clad Baptists represented God as tying up the sinner and making sport of his inability to come! Also, he demonstrated beyond controversy the falsity of Payne's member of his proposition, *That* all of God's people were saved absolutely by the laying down of Christ's life." If Christ had not arisen, ascended to heaven, and made provisions of salvation in his gospel, none could be saved; agreeing with Paul's teaching in reference to himself that, although an elect apostle, he taught that, if he did not bring his passions and appetites into subjection to Christ, after preaching to others, he himself "might be a castaway." Brother Hatch also proved by the Bible that all sinners, while sinners, were called satans, devils, even Peter was so called; and that Jesus talking to the Jews, his own people, his chosen Israel, called them "a generation of vipers." and affirmed that, whilst denying him, they could not escape the damnation of hell!" That the Bible calls them in Hosea "which were not [once] my people, [now] my people." And that they, therefore, have not always been God's people, His Seed, "as safe always as if they had been housed in heaven!" And that, if God's people were always his, Paul could not have been in Christ after his kinsmen according to the flesh, as he asserted!

11. The fourth and last proposition, though thought by many not to have been as well sustained by Brother Hatch as some others, I think, was much better sustained. Here Brother Hatch seemed to arise beyond himself, and with a thronging array of Scriptures well chosen and admirably commented upon, demonstrated beyond any reasonable cavil that Christ's second coming is in the future, contemporaneous with the resurrection and judgment, and that without it religion is a failure, the promise of God made to Abraham is a myth, and that all have perished, or shall perish; that if Christ do not come to earth again, raise the dead saints and immortalize the living ones, and establish his kingdom and reign on earth, personally, with his saints, and subdue all governments, and bring all nations, languages and peoples into subjection to him, then the Bible is untrue and meaningless, the prophetic record is dark, false, and "the hope of Israel"—immortality and eternal in the kingdom of God—go out in eternal gloom and death, and all the arrangement of God and his dealings with men, will be meaningless, untrue, and a dark pall of gloom and eternal night will cover the earth as the waters cover the mighty deep!

Elder Payne did not, could not, show, that the bright array of Scriptures brought forth by Brother Hatch did not mean what they said, and what Brother Hatch proved that they did mean; but he scrapped some Scriptures, detaching them from their contexts, forcing upon them an unnatural and untrue meaning, thereby arraying Scripture against Scripture instead of harmonizing Scripture with Scripture. Here he had the kingdom now in existence, men and women in it, and it in them, the resurrection past and the judgment going along all the time, the thief in the kingdom, the rich man in hell, Paul in Paradise, and death gained! Not a Scriptural argument did he make negatively only "the kingdom of God is within you," and then they were in the kingdom! 'Twas here he showed his utter failure, his utter inability to grapple with the question, and here he left all attempt at argumentation and filled up his time in exhortation, an utter foolish thing for an Old Hard Shell Baptist to do, if all things were irrevocably fixed from all eternity without reference to man's deeds, good or evil, and it was here that he libeled Brother Hatch's teaching and the teaching of the church in reference to infants, idiots and pagans.

I am fully satisfied as to the result of the debate, and so are all the brethren and sisters there and at Good Hope who heard the debate, and so, too, are all outsiders, whose judgment was had; and so, too, all of the denominations who heard it and expressed themselves, (excepting the Baptists), upon every proposition excepting the last: and my impressions, my honest convictions are, that this one was more than four-fold better sustained than any point advocated by Brother Hatch. His proof-texts and his arguments were cumulative, convincing, irrefutable, absolutely astounding, and buried Elder Payne beyond any hope of a resurrection! Let God be true, though every man may be a liar!

In the hope of eternal life.

Palestine, Ill.

REPORT OF ANNUAL ASSEMBLY.

E. J. MORGAN.

The Annual Assembly of the Church of God convened, according to announcement, at the house of the brethren in Winchester, Va., on Friday, Aug. 6, 1881, and continued until Tuesday, Aug 9.

The One Faith as usual was well represented, both from Maryland and Virginia. It was truly a foretaste of the glorious day when the saints of all ages will, in harmony meet their Savior and brethren transported to greet, while anthems of rapture unceasingly roll, and where the smile of the Lord is as a feast to the soul.

The brethren read each in turn, till they read the whole epistle of Paul to the Romans, the reading being mingled with some of the sweet songs of Zion, which was followed by the writer, who endeavored to rightly divide each lesson in order to the edification of the assembly, and instruction of the respectful congregation in attendance.

The brethren and sisters said it was the best meeting that we have ever had here.

Three precious souls, being well instructed in the things of the kingdom of God and the name of Jesus Christ were baptized by the writer, in the one all-saving name, for the remission of sins, a son and married daughter of Brother Jacob Good, and brother Green of Clark Co. Brother Green has passed through two religious elements, the Methodist and Baptist, but like the dove in Canticles, he was still going about the great Babylonish city, enquiring for him whom her soul loveth, and as the Lord would have it he attended our Quarterly Assembly in last February, and not only listened attentively to your humble writer, but conversed freely with him, and said it was the first time he ever heard the truth, that he had seen so much of sectarian religion that he had almost lost all confidence in anything of the kind, but he had now, by my preaching, been enabled to see that there was a reality in the religion of the book of all books, as he now calls it.

I got him at once to subscribe for THE RESTITUTION. He promised to come and see me, and correspond with me, and to attend the Annual Assembly. He complied faithfully with all his promises, and the blessed result is now no longer a stranger and foreigner, but a fellow-citizen with the saints, (bless the Lord, O my soul!) and of the household of God, and built upon the foundation of the apostles and the prophets, Jesus Christ himself being the chief corner-stone.

On considering the many sore trials through which we have been compelled to pass, by being as it were in perils on land and sea, and in perils among false brethren, who made their boast like the false prophet of old, who said that if even a fox ran upon the wall it would fall.

The meeting inspired the dear brethren and sisters with fresh courage to fight on under the conviction that instead of our adversaries putting us down, they were putting us up.

"Truth crushed to earth will rise again:
The eternal years of God are hers
While error, wounded writhes in pain,
And dies amid her worshipers."

On Sunday night the God given description of a Christian was given by the writer to a well filled house of attentive listeners, and quite a number out of doors. Then an invitation was given to all who could answer to it, to seats with us, thus showing conclusively to all honest hearts, that we have no one man system, as we have been charged with, neither do we call any man master, for one is our master, even Christ, and we all brethren. As such we distinguished ourselves from the world, by participating together in the rich memorials of a Savior's love, there being six accessions to our number, seeing them in the faith as the fruit of the labor of love and good works of the household of faith, a Paul as it were planting, and an Apollos watering, and God giving the increase, while singing one of the sweet songs of Zion:

"Gracious Father guard thy children,
From the foes destructive power," etc

We are in the time of waiting,
Soon we shall behold our Lord,
Wafted far away from sorrow,
To receive our rich reward.

Keep us then till his appearing,
Pure, unspotted from the world;
Let thy promises inspire us,
Till thy banner is unfurled.

We gave them the right hand of fellowship. The meeting continued with good interest from the city, till Tuesday night, when it closed with the understanding that our next Quarterly Assembly be held with the One Faith near Browntown, Warren Co., Va., when we expect another good time in the all-saving name of our blessed Master.

Winchester, Va.

Our seventh annual meeting's past,
It was a source of sweet comfort
To those whose lot with us was cast,
All looking to our future joy.

Our brethren and our sisters dear,
Who came this meeting to attend,
Fresh courage take and persevere,
And fight the battle to the end.

And may those precious souls who did
Obey the truth in Jesus name,
Still follow Christ their living head,
And all his wondrous love proclaim.

Now may the God of peace and love,
Still smile upon his children here;
Look down upon us from above,
And watch us with a Father's care.

E. J. MORGAN.

FROM THE WINCHESTER NEWS.

"The Annual Meeting at the house of the Brethren in this place, has been in progress during the past week, the usual number from the country being in attendance.

On Sunday afternoon, Elder Morgan administered the ordinance of baptism to three persons in Hillard's dam, a large crowd witnessing the impressive ceremony."

The word of God moves along like a passing shower; wherever it comes it must be received at once, or it will be gone. How soon a man's "not now" becomes a "never."

ANNOUNCEMENTS.

NORTHERN INDIANA CONFERENCE.

The Annual Conference of the Churches of God in Northern Indiana will be held at Argos, Marshall Co., Ind., and will commence on Thursday, September 8, 1881, at 7:30 p. m., and continue Friday, Saturday, and Sunday the three days following. Public services will commence at 10:30 a. m. on Friday and other appointments will be made as shall be thought most advisable. A general attendance is requested as the desire of our brethren as has been expressed, is to have one more good meeting, at least, before the close of this dispensation. Argos is on the Michigan City, Peru and Indianapolis railroad, eight miles south of Plymouth, the County-seat of Marshall County. Let it be our prayer that we may meet in the fulness of the gospel of Christ.

BY ORDER OF COMMITTEE.

I will preach as follows: At Baxter School House, near Chilesdale, Mich., the 3d Sunday in September. Will brethren come from different parts of Missouri, and have a general meeting. At Gospel Grove the next Sunday, at Dundee, Rockford Co., Ind., the next Sunday, in brethren Elton's neighborhood, south of Delta, O., the next Sunday, at Raisin, Mich., as brother L. C. Chase may appoint the next Sunday, at Buchanan, Mich., the following Sunday.

J. M. STEPHENSON.

Providence permitting, the brethren of the Abrahamic faith will hold a General Conference for the state of Wisconsin, at Greenfield Station, Monroe county, commencing Friday evening, Sept. 9, 1881, and continue over Sunday. H. V. Reed has promised to be with us to expound the Word of Life, and Sister A. C. Sedgwick is expected. Come brethren, one and all, and let this meeting be a general rallying for the Master.

Greenfield is on the Chicago, Milwaukee & St. Paul R. R.

WM. B. PUTNAM.

Tomah City, Wis.

The brethren of the Abrahamic Faith of Southern Wisconsin and Northern Illinois will meet in Conference at Lanark, Ill., commencing Friday evening, Sept. 30, and hold over Sunday, Oct. 2. A general invitation is extended to all.

J. M. GOODSELL.

The Lord willing, the Michigan Quarterly Conference will be held at the brick school house, three and one-half miles north of Meadon Village, St. Joseph county, Mich., commencing Sept. 30, and lasting over the following Sunday. May all the brethren that can be present, for a little longer and the storms of life will be over, when the cares shall be exchanged for the crown.

Let all the brethren who [illegible]
Their cares and labors lay aside,
And let us at the conference meet,
Where we can bow at Jesus' feet;
And by the strength that he'll impart,
May change the vilest sinner's heart.

K. N. WOODWARD,
Secretary.

A NEW MONTHLY.

THE AGES TO COME!

A monthly periodical, entitled as above, will be issued from the office of OUR HOME, Chicago, Ill., the first number of which will appear on October 1, 1881. It will be in size the same as OUR HOME, 32 pages, 9x12 inches, printed on good paper, from clear type, and in every way a first class journal.

Its title, THE AGES TO COME, indicates the principal character it will sustain, viz., an advocate of what the Editor believes to be the Bible idea of God's plan concerning the ages, showing that "God is the Savior of all men, especially of those that believe;" that He is now "taking out of the Gentiles a people for His name" (Acts 15:14-17); and that he will exalt these in due time to heavenly places, and unite them by marriage to His Son, thus constituting them the Wife of Him to whom all power is given in heaven and upon earth. Then will they share with Him the glory of an everlasting reign, and with Him become a means of *blessing all nations.*

It will strenuously maintain the inspiration of the Bible, as opposed to the growing infidelity of the day; and to the line of Christian duty it will oppose the tendency to worldliness so common in all churches, and advocate a holy life and pure speech, that we may be always ready to meet our blessed coming Lord.

In many respects it will occupy the same ground as that which was occupied by the *Bible Examiner*, so long and ably published by our late lamented brother, Geo. Storrs, and is intended to take up the work where he laid it down.

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No. 82.

J. P. WEETHEE.

History continued—Alp Arslan.—To this period no lasting impression had been made by the Turks. Asia Minor had been overrun, and 130,000 Christians had been sacrificed by the Mahometan power, but Togrul retired upon a town in Armenia, and the empire was again left free from her Scythian shepherds.

Alp Arslan crossed the Euphrates with his cavalry, and after a series of severe and well contested battles, severed Armenia and Georgia from the Greek empire.

Alp Arslan resigned the conduct of the war to his emirs, who, intent on rapine and plunder, dispersed their forces over the country, and were easily overcome by Romanus Diogenes, the Greek emperor A. D. 1068.

In three campaigns, the Turks were so badly defeated that they were again driven across the Euphrates.

In the fourth expedition Romanus undertook the recovery of Armenia. In this he was opposed by the Sultan in person, at the head of forty thousand horse. A great battle was fought. Before the engagement, Alp Arslan, after offering a fervent prayer, "with his own hands tied up his horse's tail, quiver and arrows, for a sign of desperate intention, clothed himself in a white garment, perfumed his body with musk, and declared that if he were vanquished, that spot should be the place of his burial. The Sultan himself had affected to cast away his missile weapons, but his hopes of victory were placed in the arrows of the Turkish cavalry, whose squadrons were loosely distributed in the form of a crescent."—*Gibbon.*

The Romans, though in number three to one, were totally defeated, and the emperor taken prisoner.

"In the preliminaries of negotiation, Alp Arslan asked *him* (Romanus) what treatment he expected to receive, and the calm indifference of the emperor displays the freedom of his mind. 'If you are cruel, you will take my life; if you listen to pride, you will drag me at your chariot-wheels; if you consult your interest, you will accept a ransom, and restore me to my country.' 'And what,' continued the Sultan, 'would have been your own behavior had fortune smiled on your arms?' 'Had I vanquished,' he fiercely said, 'I would have inflicted on thy body many a stripe.'

The Turkish conqueror smiled at the insolence of his captive; observed that the Christian law (the emperor was a Christian by profession) inculcated the love of enemies and forgiveness of injuries; and nobly declared that he would not imitate an example which he condemned."—*Gibbon.*

He was required to pay a ransom, a large annual tribute, and to restore all Moslem captives. No province nor city was demanded, and the empire continued as it was, except the loss of its Asiatic provinces.

The Turkish empire now covered the fairest countries of Asia.

"Twelve hundred princes, or the sons of princes, stood before his throne; and two hundred thousand soldiers (horsemen) marched under his banners."—*Gibbon.*

After this great victory the Sultan turned his arms against Turkestan, the native seat of the Seljukian dynasty. After crossing the Oxus, he was opposed by the governor of Bersem, Joseph, the Carismian, by whose dagger he fell.

"The Turkish prince bequeathed a dying admonition to the pride of kings. 'In my youth,' said Alp Arslan, 'I was advised by a sage to humble myself before God, to distrust my own strength; and never to despise the most contemptible foe. I have neglected these lessons, and my neglect has been deservedly punished. Yesterday, as from an eminence I beheld the numbers, the discipline, and the spirit, of my armies, the earth seemed to tremble under my feet; and I said in *my* heart: Surely thou art the king of the world, the greatest and most invincible of warriors. These armies are no longer mine; and, in the confidence of my personal strength, I *now* fall by the hand of an assassin."—*Gibbon.*

On his tomb were these words: "O ye who have seen the glory of Alp Arslan exalted to the heavens, repair to Maru, and you will behold it buried in the dust."

It does not appear, to this date (A. D. 1070), that the Turkish Sultans had formed any notion of conquering the Grecian empire; if otherwise it would have been developed after the defeat and capture of the emperor. Some power seemed to hold them to the region of the Euphrates. If that were not so, why did the Sultan march to the Oxus instead of Constantinople? The time for the fall of that empire was many centuries in the future.

Mahometan empire under Malek Shah.—Malek Shah, the oldest son of Alp Arslan, succeeded to the throne of his father. He was, perhaps, the most able Sultan, of the Seljukian dynasty. History makes him utter a very noble sentiment.

"On the eve of a battle, (with his brother who aspired to the crown) he performed his devotions at Thous, before the tomb of the Iman Riza. As the Sultan arose from the ground, he asked his vizier Nizam, who had knelt beside him, what had been the object of his secret petition. 'That your arms may be crowned with victory.' 'For my part,' replied the generous Malek, 'I implored the Lord of Hosts that he would take from me my life and my crown, if my brother be more worthy than myself to reign over the Moslems."—*Gibbon.*

He was victorious, and was the first Sultan that was called "Commander of the Faithful."

He subdued Turkestan, extended his conquests far north and east to the borders of China; west to Georgia and to the vicinity of Constantinople, including Asia Minor and Syria to Jerusalem.

He asked the daughter of Alexius I. Comnenus (A. D. 1081) in marriage. Death, however, put an end to the negotiations, and prevented the union of the Cross and the Crescent.

With Malek Shah the unity and greatness of the Mahometan empire expired. Under that Sultan it was more powerful than that of Cyrus, or that of the Arabian Caliphs. His vacant throne had five aspirants, his brother and his four sons. The civil contests resulted in dividing the empire into four lesser parts, each under the control of the royal family.

These divisions were Persia, it being the oldest dynasty, or at least this kingdom was the first conquered by the Turks; it was, therefore, "the eldest and principal branch of the house of Seljuk. The three younger dynasties were those of Kerman, of Syria, and of Roum; the first of these commanded an extensive, though obscure, dominion on the shores of the Indian Ocean; the second expelled the Arabian princes of Aleppo and Damascus; and the third, our peculiar care, invaded the Roman provinces of Asia Minor."—*Gibbon.*

The seat of the Turkish empire, remaining east of the Euphrates, that river was for centuries its permanent western boundary; though their immense armies of cavalry often crossed that river, in their invasions of the Roman empire, yet they were driven back. They held no lasting conquests beyond the Euphrates, while the Roman empire made that river its eastern boundary, or as long as the Greek division of that empire held possessions in Asia Minor.

This great river was the natural boundary between the western and eastern empires. As long as those powers were under the control of great sovereigns, the river was so defended by armies and fortifications and fortresses, that it was exceedingly dangerous for any force to undertake its passage.

Thus it was, for centuries, the boundary between the Roman and Persian empires.

When Persia was conquered by the Turks, and was made a province of the Turkish empire, the eastern guardianship of that river devolved upon that power; while the western guardian was the Greek empire so long as it maintained its vitality in Asia. As its eastern possessions were taken from *her* the ability to guard the Euphrates diminished.

Up to this period (A. D. 1082) the Turkish empire was confined (bound) to the east of that river. Persia and Kerman were east of the river, as well as all the eastern parts of the empire extending to the Arctic Circle, China, India, and as far west as Georgia and the Black Sea, including nearly all the countries on the eastern tributaries of the Euphrates. Syria was west, but it was a late acquisition. Roum was west also, but it was not yet permanent. It constituted the immediate battle-ground between the two great empires.

The Turkish empire was still lying east of that river, and partially bound at it. She was breaking her fetters, as the Roman power weakened; still an event was then in embryo, which would extend her bondage two centuries. Her haste to be free waked up a power that held her (Turkish empire) there for about two hundred years.

The taking of Jerusalem from the Saracens and their severe treatment of those Christians that visited the holy sepulchre, originated the Crusades, which moved all Europe against Asia.

This movement forced the Cross against the Crescent and caused its confinement, principally, to its old boundaries for about two centuries longer. Let us now continue the chain of history.

Soliman, the eldest son of Malek Shah "accepted the royal standard, which gave him the free conquest and hereditary command of the provinces of the Roman empire, from Arzeroum to Constantinople, and the unknown regions of the west.

Accompanied by his four brothers, he passed the Euphrates; the Turkish camp was soon seated in the neighborhood of Kutaiah in Phrygia; and his flying cavalry laid waste the country as far as the Hellespont and the Black Sea.

Soliman joined the Crescent to the Cross in aiding Botoniates to ascend the throne at Constantinople. At this time 200,000 Turkish troops came into Europe. By this movement, the Greek empire, for a time, lost all her Asiatic possessions, and the way appeared then open for an easy and speedy conquest of the eastern Roman empire; but the time had not come. God had decreed otherwise.

After the death of Soliman, Alexius the emperor, extended the eastern boundary of the Roman empire, not to the Euphrates, but Nicomedia, sixty miles east of Constantinople. The kingdom of Roum, established by Soliman, included nearly all Asia Minor, and extended east to the Euphrates. It was rich in mines, cities, and other resources; was zealous in support of the Koran, and in its position, well calculated to hasten the Crusades.

The Sultan fixed his capital at Nice, 180 miles east of Constantinople, "and the divinity of Christ was denied and derided in the same temple in which it had been pronounced by the general synod of the Catholics."—*Gibbon.*

Jerusalem was taken from the Saracen Caliphs by the Turks about A. D. 1076, twenty years before the first Crusade. It was at first taken by Atsiz, a lieutenant of Malek Shah, when 3,000 citizens were put to death. This cruelty was soon punished by Sultan Toucush, brother of Malek Shah, who took possession of the city.

The Sultan afterward abandoned the city of Jerusalem to the hereditary command of the emir Ortok, chief of the Turkmans. These Turkmans, strangers of the north, put heavy burdens upon the Christians. The whole country from Nice to Jerusalem, was exposed to the rapine of the Scythian shepherds.

The highway of the Christian pilgrims was infested with bands of these Turkish robbers, too indolent to cultivate the soil. The pilgrims (who had become very numerous, as they were looking for the return of Christ, and expected to meet him at the mount of Olives) were despoiled before they arrived at the Holy City. Even there, at the Holy Sepulchre, they were treated with every indignity. Thousands never saw their native land. The road through Anatolia was whitened with their bones.

MY REVERED PAPA.

I cannot drop the subject of which we were speaking; and although I may never again have so pleasant an opportunity to speak with you face to face, yet I must resume the subject with the pen.

"The greatness of God, the vastness of his creations, is too great for you," you say.

And so it is to all—however learned they may be, the wisest man on the face of the globe—finds after all his study and researches that he has gained but the alphabet as it were; and his wisdom is weak and puny in comparison to the vast knowledge beyond his reach. Mortal man cannot expect to fathom the eternal mysteries of God; nor is it necessary he should.

"God is love."

And what is love?

The unselfish heart can answer best, love is not what it is generally termed, and those who partake most of the nature of God love most, when we contemplate the vastness of the universe, the countless ages of creation, the myriads of globes hanging in immensity of space, and remember that the great being who created them is after all a dear loving father.

Something within must, should tell us that all this is not purposeless, the stupendousness of the work alone bears the impress that its foundations are immortal and shall never be removed, so saith the Book of books. Pss. c. 4, 5.

Saith Eccl. i. 4: The earth abideth forever.

Psa. lxviii. 69: The earth he hath established forever.

The work is too vast to be done over again, and God desires it on which to create a new order of things for those who love him and keep his commandments, a world in which dwelleth righteousness.

You may be able to trust him, and feel that all is well, but oh papa! he wants more than your trust, he wants your love and your belief in his word. He has told you plainly that you shall inherit the earth when he has removed the curse and the sting of death, that the meek shall inherit the earth. Psa. xxxvii. 11, 9, 22.

I know, dear papa, this must mean you, for you never scold, never get impatient, never censure, calm in excitement, gentle and considerate with the most violent tempers, hence these beautiful characteristics which have governed your whole life must class you with the meek of the earth.

It is also said, that this kingdom which is under the whole heavens shall be given to the saints of the Most High. Dan. vii. 27.

And that Jesus whose character you think so beautiful, shall be King over all the earth, for the Lord God shall give unto him the throne of his father David, and he shall reign forever and ever. Luke ii. 32, 33.

Only believe, for the word is so plain, do not think it is incomprehensible because God's great creations are.

Oh, papa! you must believe and hope in eternity and heaven, I shall want you there, I could not bear to think this *is all of life to those I love*, and I whose life has been so much of sorrow and disappointment save in the precious gift of God of the dearest father that ever blessed a daughter's life—to believe there was no eternity for me when this life is done, no more to do for those I love. No! no! I could not believe it, I shall begin again where I left off, but more perfectly, my opportunities here are many, but means and strength too limited. And oh, papa! I've never done half for you that I wish to do, and you know not all my love for you. I would not leave my God for thee, but next to God thou art to me. I could not spare you. There you would learn how unselfishly I love you, and how I long for your prosperity and happiness in this life, and in the beautiful purified city of God you will be wanted so very much.

Search the Scriptures, believe and obey the word, be true to your God and *yourself*, seek the way of life and walk therein. And now may God bless you abundantly and give you entrance in his beautiful kingdom, is the earnest prayer of your affectionate

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We do not expect this little book will find its way into, and take the principal place in our congregations which have regular organized choirs, for it is to be issued without music, but as our congregations are largely without choirs, and sing without note, it will be just what these will want, as it is a collection of 200 of the very best and liveliest pieces. Many have long since desired a collection of our best pieces from various books into *one for general* use. This is just what has been done. Our older brethren will at once recognize near 100 pieces as once occupying a place in the old Millennial Harp with now and then a change in a verse or a line or a word. Those who have used the Minstrel—an Advent book extensively used, but now out of print—will find full one-half of its pieces here, but not all of them taken direct from that collection. Those who have used Gospel Hymns No. 1 and admire the life of its pieces will find in this little book forty of its pieces with the objectionable words stricken out and others supplied so that the pieces can be sung with the understanding. This book will be ready for distribution by October 15th, and those desiring will please send in to me immediately. Price in flexible muslin covers, 20 cents, or $2.00 per dozen. In stiff board covers, 25 cents, or $2.50 per dozen.

Lanark, Ill.

Selections.

Letter in Zion's Herald.

THE JEWISH PERSECUTIONS IN RUSSIA.

The wails of the persecuted people come to us in the loudest accents from Southern Russia. In the principal cities of this region the houses of the Jews are taken by storm, and sacked to thorough destruction. A brutal mob, inbrutated by rum, enter the quarters of the Jews, and break, destroy, burn or plunder all that is within their reach. In many cases it is the most absolute and wanton ruin; the very streets are rendered impassible by the mass of flour, sugar and merchandise of various kinds that there lies destroyed.

And the persecution is not solely confined to the towns and cities; the peasants of the rural districts wreak their vengeance on the poor Jews, whom every orthodox Russian finds it in his creed to hate. In this dilemma, the attitude of the police and the military authorities is without excuse. These parties show themselves only when the harm is all done and the destruction complete. When the Jews are robbed of their last treasures, when the women and girls have scarcely wherewith to conceal their nakedness, then the troops issue from their barracks and drive back the hordes of robbers and incendiaries. To excuse this conduct on the part of the authorities, it is said they have not the force at hand to suppress these outrages; but they seem everywhere to have enough to appear quickly and effectively when the rioters are political *malcontents*. Then the public force and energy are on hand at the fitting moment.

It is said that the Jews of Southern Russia have now nothing more to sacrifice to popular madness, and fearing an extensive massacre, they are preparing for a general exodus that will take thousands of them over into Austria. This anger against the Jews is instigated by the fact that they are enriching themselves at the expense of the poor and the peasants, by usurious demands. But the rapacious trader or money-lender is surely less odious than the dishonest public officer who oppresses the tax-payer and deceive his sovereign.

When the serfs were liberated they were obliged, after a time, to purchase their lands; and to do this, they needed to borrow money. This led them to the Jews, who are the holders of most of the capital of Southern Russia. But *the guilty one was* in reality neither peasant nor petty lender; it was rather the severe law which demanded of the serfs what they really could not do. Now, when it is too late, the Government is trying to aid the serfs; but they are so involved in debt that their case is hopeless, in many instances, and their land, far and near, is passing into the hands of the Jews. But the latter are within the strict letter of the law, however odious may be their position.

The official telegrams from Odessa and Kieff do not deny the acts of vandalism in these cities, but they lay the odium of them at the door of the Socialists. They argue thus: The Nihilists consider that the more misery there is in Russia, the better will the people comprehend the views of the present *regime*. Universal misery will be the preface to general enfranchisement, and consequently the Nihilists have incited the peasants especially against the Jews. These people, having lived on them as long as they could, will now kill them in order to be freed from their demands. But if the Nihilists are in this business, then certainly the Government ought seriously to interfere. But the Government does not wish to interfere too decidedly or effectually, for fear of driving to revolt the only great support of autocratic power.

But it is a mere subterfuge that the Nihilists have influence enough over the masses to move them to such work as that of Odessa and Kieff. It is just these serfs that are most orthodox and loyal, and the least likely to listen to the Nihilists. These are in reality too few in number, and too closely watched by the Government, to become popular leaders. The real animus of these attacks on the Jews is in the jealousy of their enemies, and obstinacy of prejudice, and the traditional hatred of Christians towards the Jews. These grave events in Russia are the first act of a sort of anti-Jewish crusade that has been nurtured in Germany for a year, and is now beginning to bear fruit. In Berlin for example, it is surprising to see this crusade urged on by statesmen, learned professors, and even pastors remarkable for their age and piety.

These men do not of course preach extermination, but they counsel exclusion from political rights and posts, from the army, and, as far as possible, from the places in the schools. They would deprive them of many rights by demanding that all affirmations be taken on the Bible, which would virtually exclude all orthodox Jews from office and the law. This alloy of patriotism and piety is not very pure, for it seems to be mixed with a large measure of jealousy and cupidity. This Jewish question is destined to give a great deal of trouble to both Germany and Russia, and if this excitement results in a general exodus of the 2,000,000 of Jews in these two countries, they will take much wealth with them to enrich the land to which they escape. For to the nation that will welcome them, their expulsion may prove a second revocation of the Edict of Nantes—they carrying to their new home treasure, skill and industry.

Sententious.

Sorrows are our best educators. A man may see farther through a tear than a telescope.

Longfellow defines poetry as the flower and perfume of thought, and a perpetual delight, clothing all the commonplace affairs of this life "with golden exhalations of the dawn."

Pray, though the gift you ask for
May never comfort your fears,
May never repay your pleadings,
Yet pray, and with hopeful tears;
An answer, not that you longed for,
But *diviner*, will come one day;
Your eyes are too dim to see it,
Yet strive and wait and pray.

It requires but very few words from unbelieving lips to consign verbally to oblivion a great truth, a great book, a great system, a great man. But to sweep out of being the great work that these have done in the world—that is a different affair.—*Austin Phelps.*

Would you understand the Bible? Like Hezekiah, take the letter before the Lord.

Kind words produce their own image in men's souls, and a beautiful image it is. They soothe and comfort the hearer. We have not begun to use them in such abundance as they ought to be used.

What our hand findeth, do it with might;
Ask less for help, but stand or fall,
Each one of us, in life's great fight,
As if Himself and God were all.

It is a vain thought to flee from the work that God appoints us, for the sake of finding a great blessing for our own souls, as if we could choose for ourselves where we shall find the fullness of the Divine Presence, instead of simply seeking it where alone it is to be found—in loving obedience.—*George Eliot.*

Revelation means uncovering; and we shall understand the Bible better if we think of it not as the uncovering, but as the *history* of God's uncovering himself to man.—*J. Dawson.*

All our sorrows, doubts and fears,
All our longings, hopes and fears,
All that we do which leads to shame,
All that we do for his blest name,
Our Jesus knows.

Congregationalist.

SILENT INFLUENCE.

We are touching our fellow-beings on all sides. They are affected for good or for evil by what we are, by what we say and do, even by what we think and feel. May-flowers in the parlor breathe their fragrance through the atmosphere. We are each of us silently saturating the atmosphere about us with the subtile aroma of our character. In the family circle, besides and beyond all the teaching, the daily life of each parent and child mysteriously modifies the life of every person in the household. The same process on a wider scale is going on through the community. No man liveth to himself, and no man dieth to himself. Others are built up and straightened by our unconscious deeds; and others may be wrenched out of their places or thrown down by the unconscious influence.

BRIGHT SPOTS.

There's a great deal of work in this vast world of ours;
And the sunshiny days are fewer than showers;
And the pleasure is less than the deep throbbing pain,
And the losses are greater than ever was gain,
And the sorrow is darker than joy ever was bright;
And the beauties of day are clouded by night.
But yet, through it all, in this dark world of ours,
There are rainbow-hued spots, and bright, cheery hours.
Still, strange! When they come with their smiling, caressing,
Through our dim veil of pining, we see not the blessing!
But, losing ourselves 'neath our burdens of woe,
Need not their rare music as swiftly they go.
And then, when they're gone like the songs of before,
Lament that our lot is so darkened and sore!
Ah! if darkness and toil are the chief part of man
Let's enjoy the bright spots, though few when we can.

ANNOUNCEMENTS.

I will preach as follows: At Baxter School House, near Chilicothe, Mo., the 3d Sunday in September. Will brethren come from different parts of Missouri, and have a general meeting.

J. M. STEPHENSON.

The brethren of the Abrahamic faith of Southern Wisconsin and Northern Illinois will meet in Conference at Lanark, Ill., commencing Friday evening, Sept. 30, and hold over Sunday, Oct. 2. A general invitation is extended to all.

J. M. GLOTFELTY.

The Lord willing, the Michigan Quarterly Conference will be held at the brick school house, three and one-half miles north of Mendon Village, St. Joseph county, Mich., commencing Sept. 30, and lasting over the following Sunday. May all the brethren that can, be present, for a little longer and the storms of life will be over, when the cross shall be exchanged for the crown.

Let all the brethren who in Christ reside,
Their cares and labors lay aside,
And let us at the conference meet,
Where we can hear at Jesus' feet;
And by the strength that he'll impart,
May change the vilest sinner's heart.

K. N. WOODWARD,
Secretary.

THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, Sept. 14, 1881.

THE Conference at Argos was well attended and a very good meeting indeed. Fuller particulars from the secretary next week.

A TELEGRAM from Brother J. M. Stephenson says—"Drop all my appointments except at Baxter School House." We accordingly leave out his list of appointments this week.

NEWS from President Garfield this morning is very encouraging. He was placed in a reclining chair yesterday and enjoyed the changed position for thirty-five minutes; and it is reported that Dr. Bliss is of opinion that the bullet has become encysted, and that the wound has become healed for about three inches from the position of the ball.

THE following tribute to Christianity is the concluding part of Judge J. S. Black's reply to Col. Ingersoll's article on *The Christian Religion* published in the *North American Review* for August, 1881. The terse and decisive manner in which the learned Judge disposes of the Colonel's pettifoggings stamps the article as one of marked ability, in which the author has exhibited himself as no ordinary controversialist. We are very glad, not only that the Atheist has found a man worthy of his steel, but also that, once in his life, he has had an antagonist privileged to reply to him, if not before the same hearers, at least before the same readers, and not have a one-sided contest with no one to point out his numerous errors, sophistries, and misrepresentations:

WHAT CHRISTIANITY HAS DONE.

Reflect what kind of a world this was when the disciples of Christ undertook to reform it, and compare it with the condition in which their teachings have put it. In its mighty metropolis, the centre of its intellectual and political power, the best men were addicted to vices so debasing that I could not even allude to them without soiling the paper I write upon. All manner of unprincipled wickedness was practiced in the private life of the whole population without concealment or shame, and the magistrates were thoroughly and universally corrupt. Benevolence in any shape was altogether unknown. The helpless and the weak got neither justice nor mercy. There was no relief for the poor, no succor for the sick, no refuge for the unfortunate. In all pagandom there was not a hospital, asylum, almshouse, or organized charity of any sort. The indifference to human life was literally frightful. The order of a successful leader to assassinate his opponents was always obeyed by his followers with the utmost alacrity and pleasure. It was a special amusement of the populace to witness the shows at which men were compelled to kill one another, to be torn in pieces by wild beasts, or otherwise "butchered, to make a Roman holiday." In every province paganism enacted the same cold-blooded cruelties; oppression and robbery ruled supreme; murder went rampaging and red over all the earth.

The Church came, and her light penetrated this moral darkness like a new sun. She covered the globe with institutions of mercy, and thousands upon thousands of her disciples devoted themselves exclusively to works of charity at the sacrifice of every earthly interest. Her earliest adherents were killed without remorse—beheaded, crucified, sewn asunder, thrown to the beasts, or covered with pitch, piled up in great heaps, and slowly burnt to death. But her faith was made perfect through suffering, and the law of love rose in triumph from the ashes of her martyrs. This religion has come down to us through the ages, attended all the way by righteousness, justice, temperance, mercy, transparent truthfulness, exulting hope, and white-winged charity. Never was its influence for good more plainly perceptible than now. It has not converted, purified, and reformed all men, for its first principle is the freedom of the human will, and there are those who choose to reject it. But to the mass of mankind, directly and indirectly, it has brought uncounted benefits and blessings. Abolish it—take away the restraints which it imposes on evil passions—silence the admonitions of its preachers—let all Christians cease their labors of charity—blot out from history the records of its heroic benevolence—repeal the laws it has enacted and the institutions it has built up—let its moral principles be abandoned and all its miracles of light be extinguished—what would we come to?

I need not answer this question: the experiment has been partially tried. The French nation formally renounced Christianity, denied the existence of the Supreme Being, and so satisfied the hunger of the infidel heart for a time. What followed? Universal depravity, garments rolled in blood, fantastic crimes unimagined before, which startled the earth with their sublime atrocity. The American people have and ought to have no special desire to follow that terrible example of guilt and misery.—*J. S. Black.*

WE give the following from Brother Magruder's pamphlet—"The Bible Defended and Atheism Rebuked"—in reply to Ingersoll's pamphlet publications of different titles. In the science of ethnology the separate existence of the Jewish race is a standing miracle. This race fills a place in Bible History and in Bible prophecy that demonstrates the *intervention* of a divine hand in the origin and wonderful preservation of this peculiar people. As an argument against atheism, and in proof of the credibility of the Scriptures, it is unanswerable. We consider Brother Magruder fully the peer of Judge Black of whom we speak in terms of merited commendation in this number of our paper. Both have received, like Col. Ingersoll, a legal education, and both have done themselves honor in the replies they have made to this champion of modern infidelity. We heartily wish that the same readers that have read Mr. Ingersoll's pamphlets, could read Brother Magruder's reply, giving him the same advantage that Judge Black had in the *North American Review*. Judge Black was limited for space but has made every paragraph tell—while Brother Magruder, with more ample space, has made all his sentences equally expressive:

CHAPTER VII.—SECTION IX.

The Jews, as a people in history and prophecy, are living witnesses for the Bible. They can, with confidence, be placed on the witness stand, for they are the most conclusive and the best known attestators of the Bible in all history.

It is known that Frederick the Great was prone to assemble at his court the most learned scholars, philosophers, theologians of Europe. It is related that one day, with his accustomed *brusqueness*, he accosted one of his chaplains, saying,

"Give me without argument, in a word, the strongest proof you can present of the truth of the Bible."

The answer was promptly returned, "The Jew, sire, the Jew. It is impossible to account for his history and his presence among us on any other hypothesis than the literal and absolute truth of the Bible."

The reply could not have been more apposite.

If we cast away our Bible, as Mr. Ingersoll would have us to do, if we seal up the pages of that oldest and most venerable history of our race and world, what an unaccountable anomaly, what an insoluble mystery, what an unnatural social interpolation is The Jew?

Here they are among us and not of us. Pioneers of our race and among the first proprietors of the earth we inhabit, once at the zenith of human prosperity and renown, now exiles, fugitives, and Arabs among the nations—without a home or a country, without a temple or an altar or a victim; without prophet, priest, or king; without rule, cities, or institutions; without lands and flocks and herds.

Yet once, in the days of David and Solomon, their land and temple and capital city were their boast and pride as the glory of all lands, and themselves the people of God, so richly blessed that the fame of their greatness spread to distant lands, whose monarchs came from the uttermost parts of the earth to behold their wisdom and glory, and confessed that the half had not been told them.

Now the same people are exiled from their once fair and fruitful, but now deserted and desolate land, and have become a byword and a hissing reproach among the Gentiles, who are descendants of nations whom their ancestors looked down upon in scorn and contempt. They remain among us to this day witnesses among all mankind and, to the confusion and reproach of all infidels, a standing monument and miracle of the truth of the Bible.

Let Mr. Ingersoll open the book he has rashly covered with reproaches, and read in Moses and the prophets, as in Deut. xxviii., the predictions relating to the children of Israel, and then note their exact fulfillment now present before his eyes. He will read all the details in this chapter, and a brief summary in these words of Hosea, a prophecy delivered nearly eight hundred years before Christ:

"For the children of Israel shall abide many days without a king, and without a prince and without a sacrifice, and without an image and without an ephod, and without teraphim; afterwards shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days."

Is he not a witness to the first part of this prophecy? The testimony of Matthew, Mark, Luke, and John will exhibit to him, in outline, the same prophecies in the words of that "great and serene man to whom he gladly pays the tribute of his admiration and his tears."

He will read, speaking of his countrymen the Jews, these words of the Lord:

"They shall fall by the edge of the sword and shall be led away captive into all nations, and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled," concluding with his touching and most affecting lamentation over them and their beautiful city in ruins:

"Oh! Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee, how often would I have gathered thy children together even as a hen gathereth her chickens under her wings, but ye would not! Behold your house is left unto you *desolate*, for I say unto you, ye shall not see me henceforth till you shall say: Blessed is he that cometh in the name of the Lord."

Nor is even this all our proof. There are patent physical facts in regard to this ancient people that are known to all men and cannot be denied, and which, being so peculiar and phenomenal, prove to a demonstration the direct impress of the hand of the Almighty and carry us back to the Bible for the only explanation that can be found.

Of these is their continued unbroken practice of the rite of circumcision, from its original institution down to the present day. This has always kept them distinct from every other people and race; and that most wonderful though indescribable mark in the face and countenance which causes their descent and lineage from Abraham to be easily, even instantly, recognized. We meet the Jews everywhere. They are scattered among all nations, and yet are not reckoned with or among any. They preserve their distinct isolation and their own peculiar habits and customs in the midst of the peoples among whom they may be said to sojourn rather than to live.

What the gulf-stream is to the seas, "a river in the ocean"—what the burning bush of their own Sinai is to other mountains, scorched and blasted, but not consumed, so are they to the nations and countries to which they migrate.

They do not adopt our habits or avocations. They do not build, or buy or deal in real estate. They do not cultivate the land, nor sow, nor plant, nor reap. These pursuits would identify them with the soil and give them a permanent footing in the earth; this they do not desire and will not accept. On the contrary, they deal in money and bills of exchange, in merchandise and clothing, in buying and selling, in bargaining and brokerage; all their wealth and possessions are portable or easily convertible into coin or bills, so that they may be ready at a moment's warning, to move on and change their abode to some other region, or to return to Palestine, the home of their race.

Not their customs and business habits alone make them a peculiar people, but their visage, their physiognomy, is unique, and unlike any other race of people. We meet them in the cities or on the crowded thoroughfares of business, and as soon as our eye rests upon them, we say, without hesitation or risk of mistake, "There's a Jew"—there is a son of Abraham, a wanderer and an exile far from the home of his fathers. Arabs in the desert of the people, they are the oldest of existing nations, and you cannot help asking where are now their conquerors and persecutors; the Pharaohs of the Egyptian bondage, the Assyrians, the Medes and the Persians, the Greeks, the Macedonians, the Romans, and the Saracens?

The answer comes back:—"They have been swept down the tide of time, and are utterly lost in the ocean of oblivion."

Yet here is the proscribed, wandering Jew, who, in spite of cruel and unrelenting persecutions, and contrary to all the calculations of human probabilities, remains the survivor of them all, and now the only inheritor of the fame and glory of the most renowned and illustrious race that ever lived. And if you ask the meaning of all this, is it not the Bible and the Bible alone that gives the answer, that solves and explains the mystery?

Opening the venerable record, you find there the revelation of the secret, for you will read that [illegible] back in the beginning, "when the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel" (Deut. xxxii); that "the people of Israel shall dwell alone, and not be reckoned among the nations" (Num. xxiii. 9); and that after their long dispersion, "shall the children of Israel return and seek the Lord, their God, etc., in the latter days" (Hosea iii.); that "Behold the days come, saith the Lord . . . when I will bring again the captivity of my people, Israel . . . and I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God." Amos ix.

The long banishment and exile of this ancient race, and the waste and desolation of their native land to this day, are not more clearly proved by prophecy and history, than their return and gathering together again is predicted by their prophets. The intelligent Christian not only recognizes the exact and literal fulfillment of the prophecies of their return to Palestine, but he hails it with grateful joy, because he knows that it is their Messiah who is his Savior and deliverer. He does not forget that "Salvation is of the Jews," that "in him shall the Gentiles trust," that "if ye be Christ's, then are ye Abraham's seed and heirs according to the promise," and in brief that all the promises "are yea and amen in Christ Jesus." Accordingly we are not surprised to see on the broad theatre of international affairs, in the movements among the nations of the earth, the daily growing evidence of the rising prominence and importance of the Jews and their affairs in respect to their historic country, their restoration to their ancient home, and the reconstruction of their long-lost nationality. Within the memory of living men their long continued and unjust civil disabilities have been almost everywhere removed, and they have risen to the platform of political and legal equality with their former Gentile oppressors. These are only preparatory steps to future developments. Even the very recent and significant fact that in the German empire, where they are most numerous, as well as in Hungary and Bavaria, in Austria and Russia, they seem to have become obnoxious to the native populations through envy and jealousy of their extraordinary wealth and prosperity; which goes to show that this persecution is but another feature of the divine programme, and will necessarily quicken their predicted exode from the nations among whom they are scattered, to Palestine their future home, from which, as the prophets say, they will "remove no more."

As Joseph in Egypt, Mordecai in Persia, and Daniel in Babylon, rose to the highest rank and dignity at the courts of their former Gentile oppressors in the ancient world just previous to their emancipation from oppression and exile, so now their countrymen are filling the highest places and positions in Gentile governments. The Rothschilds, the late Disraeli (Lord Beaconsfield), Sir Moses Montefiore, and other Jews in England; Grevy, Gambetta, and others in France; Gortschakoff and Todleben in Russia, and others in Germany, Italy, and Austria, distinguished as statesmen, diplomatists, historians, professors, bankers, orators, composers, and actors, are witnesses in this generation of the long promised but now approaching deliverance and restoration of this pre-historic people to their ancient inheritance.

Doubtless Mr. Ingersoll is either ignorant or faithless of this purpose of God in regard to his ancient people, the children of Abraham, the father of the faithful and the friend of God. In attempting in one of his lectures to set aside the prophecy of future events of a kindred nature, he quotes with avidity the saying of the Master: "Verily, I say unto you, this generation shall not pass away till all be fulfilled," by which he supposes that such prophecies as we have cited have either failed altogether or relate to past events. There are two conclusive answers to such an objection.

THE PHENOMENAL YEAR.

Whether the approach of several of the planets to the perihelion has any influence on the meteorological conditions of our planet or not, one thing is indisputable, that we have celestial and terrestrial prodigies without number.

The sun is covered with spots; three comets have tracked their course ominously across our skies; a band of light four or five degrees in width spanned the heavens over New England and New York two evenings ago; the sun has been destructively blazing over our country, cutting short the crops of a continent; the day was recently so darkened in its going forth that they were compelled to burn gas at mid-day along the coasts of New England; a large area in Michigan has been swept by forest fires by which several villages, numerous farms with all their improvements, crops and stock, and hundreds of human beings have been burned up; Canada is a-blaze in her extensive woodlands; over the lakes such a veil of smoke is resting that vision scarcely extends for one-eighth of a mile, and vessels have to make their way through an atmospheric ocean of smeary dunkiness painful to the eyes and injurious to the lungs, navigating by guess and avoiding collisions with invisible vessels by the sounding of fog-horns; the East, too, is parched, and the flames are spreading desolation in different localities; the monarch of the largest empire on earth has fallen a prey to the assassin's madness; the President of this Great Republic is now hovering between life and death in consequence of a wound inflicted by one of the Serpent's slimy seed; volcanoes are pouring out fiery deluges; earthquakes ingulph cities and horribly mar the fairest landscapes; cyclones sweep the country with the besom of destruction; the floods drown out whole districts; the tidal waves roll inland; grim visaged war lays his blood-red hand upon his sword, and sounds the tocsin of present and coming woes; men's hearts are so failing for fear that reason reels and insanity is almost an epidemic; the end is not yet, all these are only the preliminary travailing throes that will bring to birth the great tribulation; we are living in a grand and awful time. Watch and pray.

Communications.

COMFORT ONE ANOTHER WITH THESE WORDS. 1 Thess. iv. 10.

HELENA M. HUNT.

The trials and difficulties which surrounded the early Christians had called forth from the apostles many words of cheer and consolation for their encouragement. The persecutions and privations which they suffered under the pagan emperor of Rome only too plainly taught them that their only choice lay between martyrdom and apostacy! How sweetly then must the words of Paul, of Peter and of John sounded in their ears, and how eager must they have been to comfort one another, while gladly laying down their lives for the Master in the glorious hope of a resurrection from the dead.

To them death was only a sleep, only a putting off this earthly tabernacle in weakness, till the Lord should return from heaven to raise it in power and immortality. Paul, in his beautiful address to the believers in the above chapter, after bidding them not to sorrow for their dead ones as those who had no hope (which some apparently had done) goes on with his heart-thrilling description of the glories of Christ's return and concludes by saying:—

"So shall we be forever with the Lord. Therefore comfort one another with these words."

Although we in the present day, can but faintly imagine the sufferings of the early saints, or compare our trials with theirs; still we have so much to contend with in the common lot of fallen humanity that we will be fully able to realize what it will be when we are "for ever with the Lord."

Alas! how weak the flesh is to struggle against the difficulties that surround us, how much we need that comfort that can only come from above—how much we need that peace of which Jesus spoke when parting from his disciples:—

"Peace I leave with you. My peace I give unto you, let not your heart be troubled, neither let it be afraid."

Each one of us has our own share of responsibilities and cares, and although the apostle James says:—

"Bear ye one another's burdens"—later on he says, "Every man must bear his own burden."

Does not this teach us and show us that there are some sorrows which we must bear alone?

An old proverb say:—"The world see our smiles—only those very near to us, see our tears."

How natural, how true! to the world around us we show the bright side—but our secret cares, disappointments, fears and griefs are not for the censorious criticism of the world; even in the hearts of many of us, are hidden sorrows over which we mourn in silence unknown to all but God, cares that we could not bear to speak of—yet we are able to spread them out before the Lord.

Pascal, the great French writer and philosopher, held his greatest trial to be a fear of death—it was in the last closing moments of his life that he uttered those closing words, "*Il faut mourir seul*"—"I must die alone."

And another greater still than he, said:—

"It is easier to die than to live."

I think that even under the most adverse circumstances, a Christian's earnest cry would be:—

"Come Lord Jesus; come back to thy waiting people, put an end to death, to trouble and cares and partings; return and let our weary hearts find rest in thee."

A verse of one of Dr. Kable's hymns in the "Christian Year" occurs to me as I close:—

Thou will be with us, nor forsake us turn the bitter pool
Into a bright and breezy lake, the throbbing brow to cool.
Till left as while with Thee alone, the willful heart be fain to own
That He, by whom our bright hours shone
Our darkness best may rule.

From darkness here and divariance, we ask and full repose
Only be Thou at heal to bless, our trial hour of woes.
Is not the pilgrim's toil o'er paid, by the clear rill and balmy shade,
And now we not through earth's dark glade
The gates of life enclose?

Boston, Mass.

Selections.

A TRAGIC HEART HISTORY.

One day last summer a temperance lecturer was being driven from one town to another, where he was to hold a meeting in the evening. His friend, in whose carriage he was riding, and who was most zealous in everything associated with temperance, was asked:—

"How is it that you, who have never felt the touch of the serpent, should always be so ready to make sacrifices for the good cause?"

He gave a quick, searching, telegraphic glance at the speaker. A tear gleamed in his eyes as he said:—

"One reason why I wanted to ride with you was to tell you the story of a most important crisis in my life.

"I was born in the year 1823. My father was a very intemperate man. The most of his time was spent in the tavern in my native town, or at a village tavern about three miles distant. We often suffered for the necessities of life while my father poured all his earnings into the tills of those two tavern-keepers. My mother was quite expert with her needle, and thus kept the wolf at bay by her industry and close economy. Our little home had been left to us by my grandfather in such a way that my father could not spend it or deprive us of a shelter. We kept a cow, which furnished a large share of our living. The family consisted of myself and three sisters.

"One day, when I was about seven years old, my father went to the tavern, and while taking his accustomed drink discovered that some one had spoken of him as a common drunkard. He furiously demanded of the landlord the name of the person who had said this, and the fellow replied, 'Your wife knows all about it.' He came home infuriated with drink, and began abusing my mother in language which it makes me shudder to remember, she protesting that she did not know anything about it. Finally, his face purpled with passion, he dealt my mother a terrible blow, which prostrated her bleeding and insensible to the floor."

Here the relater broke down completely, bursting into tears. After a moment he said:—

"I hope you will pardon my emotion; but now, after a period of fifty years I cannot refer to this picture without the sad, suffering face of my mother rising before me. My sister shrieked, 'Oh, father, you have killed my mother!' Affrighted, I sprang from my bed, and ran to the barn and hid myself.

"When daylight came all was still in the house, and I crept back to find that my grandmother had gone to seek a doctor, who, finding my mother in a critical condition, told my father, who had just risen from his drunken slumber, that he would certainly be punished for his violence. He gathered together what few clothes he had, and absconded, leaving us to get along the best way we could. When my father had left the house, my mother tenderly drew me to her breast, and, with the tears streaming over her cheeks, made me promise never to drink a drop of liquor while I lived, and sealed that promise with a passionate kiss, which left an indelible impress upon my heart. For nearly fifty years I have kept that pledge.

"That summer we got along comfortably. With the help of our neighbors we cultivated the little patch of ground, and with our sow we did not suffer for food. My mother raised a flock of turkeys also, with the sale of which she hoped to obtain the means to purchase our shoes and other necessary clothing for the winter. There was to be a *militia muster* near the village. The landlord of the little tavern I have spoken of came to purchase our turkeys for that occasion, offering a good price, which my mother gladly accepted. He put them in his cart, and handed my mother a bi[ll] father had contracted at hi[s] jumping into his cart, dro[ve] fast as his horse could go.

"My poor mother stood [it] founded, and bursting [into] walked into the house. [I] all that autumn she wor[ked] till past midnight, to g[et] clothing, and I went b[are] snow covered the grou[nd] could purchase our sh[oes] I think of my broken-h[earted] and my sorrow-laden [mother] wonder that I am a [good] man? It seems as [though] followed that tavern-[keeper] a poor, loathesome dr[unkard] of God and man."

Rossville.

PALESTINE IMPROVEMENT.

New ideas are working into Palestine. A new city is going up on the west side of Jerusalem, outside the gates. Along the turnpike to Jaffa runs the telegraph wire, and on the plain of Sharon stands the large Jewish Agricultural College, surrounded by a model farm and fine nurseries. The Jews compose about two-thirds of the population of the holy city. They that live on or about Mount Zion are of the most bigoted type, and a large number of them are dependent on the gifts of Sir Moses Montefiore and other rich Jews in Europe.

Bethlehem is a thriving town, and carries on extensive manufactories of mother of pearl. The Bethlehemites brought back from the Centennial Exhibition, at Philadelphia, about seventy thousand dollars as their net profit from sales of their beautiful ware.

A ride among the enchanting orange-groves near Jaffa furnishes one of the finest oriental views to be witnessed in Judea. The oranges attain their luscious perfection, and three millions a year are produced in this vicinity. Figs, brilliant pomegranates, and stately palms line the road. Looking east, Jaffa rises on its hill-top, and beside it sparkles the blue Mediterranean.

Constantinople Tel., July 12.

EUPHRATES VALLEY RAILWAY.

An application for a concession, in view of the construction of the Euphrates Valley Railway, made on behalf of certain London capitalists, has been agreed to by the Ottoman Government and sent to [illegible] for approval.

News Items.

HAMMAMET DESTROYED.

TUNIS, Sept. 9.—It is reported that a severe engagement took place on Wednesday between the French troops occupying Hammamet and the Arabs, during which the Town of Hammamet was entirely destroyed. No details are received. All communication with the capital is intercepted.

It is reported that the French occupied Sfaxs on Wednesday.

FAMINE INEVITABLE.

TUNIS, Sept. 9.—The Arabs in the disturbed districts have rented no farms for the coming season, and famine in the regency is therefore inevitable. The French are daily making enormous purchases of land and house property in all directions. Several rich Arabs, including the Prime Minister, are disposing of their estates.

GEN. LOGEROT.

TUNIS, Sept. 9.—Gen. Logerot has declared he will resign if 20,000 more troops are not sent.

The separation of Armenia from Turkey, and its formation into an independent state, is declared by the Russian General Count Melikoff, to be near at hand. The Armenians, many of whom are very intelligent, constitute 70,000 of the 120,000 inhabitants of Tiflis, the headquarters of their agitation for Armenian freedom. M. Arsruni, a millionaire, and his party, are now seeking to obtain practical self-government for Armenia under Russian protection. They affirm that Europe must, before long, resound with the noise of the Armenian question.

TERRIBLE CALAMITY.

BERNE, Sept. 12.—A land-slip occurred last evening near the village of Elm, in the Canton of Glarus. Two hundred persons were killed and thirty houses destroyed.

ANNOUNCEMENTS.

The Lord willing, I will be at the Roose neighborhood the third Sunday in September, soon after the close of the Conference, and continue one week. Then to Michigan, near Three Oaks, as Bro. Kinzie may appoint, and continue one week, or more. Bro. S. Andrews can also make an appointment for his neighborhood as thought best.

Your brother in Christ.

J. S. HATCH.

Poetry.

PSALM.

...WEETLY.

...Counsel beguiling
...Is not astray,
...coffer's grim smiling,
...he profligate's way.

...uration,
...s in delight,
...f meditation,
...d by night.

...y the river,
...e appears,
...reshly forever,
...gh parching and years.

...d death still thriveth;
...the wicked, for they
...daff at the whirlwind driveth
...y to its way.

But God doth their memory cherish
Who fear Him, but sinners must cease;
Yea, the chaff the godly's shall perish,
While the throne assemble in peace.

Baltimore, Md.

Letter Drawer.

MARSHALL, Ill.

Editor Restitution:

I like THE RESTITUTION, but would like it better if it contained fewer pieces clipped from other papers and more original articles from the members of the Household of Faith.

I think we ought to have some articles on practical Christianity and the work of the saints in the millennial age.

And will some kind brother write on the second chapter of Daniel—giving the history of, and locating the ten kingdoms as designated by the ten toes of the metallic image?

Are the ten kingdoms in existence now?

If so, what powers are they?

I have read with much interest Bro. Magruder's reply to Atheism. It ought to be put into the hands of intelligent infidels. Any brother knowing a good and honest Atheist could not do a nobler act than to present him a copy of this work.

I attended in August a four days' debate between Bro. Hatch and a Mr. Payne, of the Baptist order, which gave me a chance to learn something of the Baptist (not Bible) doctrine. I was pained in that debate the unrighteousness and dishonesty of man in handling God's word. I saw Pilate and Herod made friends. Although Bro. Hatch had almost all the people with him on the first three propositions, yet on the last one (the kingdom) the Baptists, Methodists, Christianites, etc., were as a unit to see the man who had been preaching the return of Jesus to establish permanently the throne of David, occupy the same and bring about the restitution of all things that God hath spoken by the mouth of all the holy prophets since the world began, defeated.

But all outsiders and others unbiased could say, as some did to me:

"Hatch has proved his proposition and Payne has not made a point."

It is to be hoped the debate will finally be the cause of much good. It brought together people from a distance—infidels as well as outsiders and church members.

When Bro. Hatch had finished his third speech on the kingdom, one old infidel said to me:

"Hatch gave him some hard nuts to crack that time."

I said yes; and if you had heard such wholesome, soul-stirring doctrine as that in your young days you would now be a defender instead of a persecutor of the Bible.

ED. WRIGHT.

Moscow, Pa.

Editor Restitution:

It is a long time since I reported to THE RESTITUTION. I have been laboring at Moscow since last spring by request of the brethren here.

The Church at this place are somewhat scattered, but they are rich in faith, in fact they are critics in the word of truth. They have been gathered mostly by the labors of brother T. Finn, and are well posted in Bible knowledge.

Our meetings are quite interesting and profitable. Last first day I baptized two very intelligent believers into the body of Christ for the remission of sins, after which nineteen of the church sat down and partook of the supper in remembrance of our blessed Lord. By faith we looked forward to the final gathering of the waiting ones, to the song of triumph, the glorious jubilee, when the peals of Allaluia will vibrate from pole to pole, and while contemplating the grand events that lie but little in the future, our hearts were glad.

The prospects here are quite encouraging. Brother Wilbur, with a little help from the brethren, has fitted up a very convenient hall over his drug store, where we have preaching Sunday, and gladly welcome Brethren who may pass this way.

Some are are quite interested in the truths we advocate, and are searching the Scriptures to see if these things are so.

Since writing the above we had the privilege of adding one more through the obedience of faith, to the number of the waiting bride of Christ. While we see the truth gradually working its way into the hearts of the thoughtful, our hearts overflow with gratitude and thanksgiving to God for the great plan of redemption,—the hope of future life by a resurrection, through our Lord Jesus Christ.

More anon.

W. S. FINN.

Communications.

PIEDMONT ADVENT CHRISTIAN CONFERENCE.

Pursuant to previous notice in THE RESTITUTION, *Crisis*, and *Banner*, the Piedmont Advent Christian Conference convened with the church at Tabernacle, Caldwell county, North Carolina, August 6, 1881.

The President, Elder G. D. Sherrill, in the chair.

Ministers present: Elders G. D. Sherrill, Lenoir, N. C.; T. F. Nelson, Patterson, N. C.; Hiram West, Blowing Rock, N. C.; I. R. Sherrill, Lenoir, N. C.; J. M. Lyda, Edneyville, N. C.

The Conference was cheered by the presence of our beloved brother, Elder John A. Cargile, of Alabama, who was invited, and took a seat in the Conference.

The following churches were represented, to-wit:

Beren—sixty-five members. Delegates—D. D. Coffey, Elijah Moore, W. C. Crisp, and Jacob J. Harshaw.

Tabernacle—sixty members. Delegates—C. L. Coffey, Sion Sherrill, Rufus Catroll, and Elisha Powell.

Philadelphia—six members. Delegate—A. B. Ledbetter.

Holly Springs—ten members, (proxy) Elder J. M. Lyda.

Edneyville—forty-one members. Delegates—Elder J. M. Lyda and J. L. Whitaker.

Yadkin Grove—sixteen members. Delegate—Elijah Coffey.

Beaver Creek—thirty-six members. Delegates—W. F. Hendrix and Triplet.

OFFICERS ELECTED FOR ENSUING YEAR.

President, Elder G. D. Sherrill; Vice-President, Elder T. F. Nelson; Secretary and Treasurer, Jacob J. Harshaw; Supervisor, H. C. Coffey.

COMMITTEES.

Order of Business—Elders G. D. Sherrill, J. M. Lyda, J. A. Cargile, and brethren W. F. Hendrix, D. D. Coffey, C. L. Coffey, and Jacob J. Harshaw.

Devotional—W. F. Hendrix, Sion Sherrill, and Jacob J. Harshaw.

Credentials—C. L. Coffey, W. Hendrix, and Jacob J. Harshaw.

Ways and Means—H. C. Coffey, J. L. Whitaker, A. B. Ledbetter, John Patterson, W. F. Hendrix, Elijah Coffey, and C. L. Coffey.

The Committee on Business submitted a report which was received and adopted.

REPORT OF EVANGELIST.

Our Evangelist, Elder T. F. Nelson, addressed the Conference in reference to his labors during the past year. Has been preaching, but hindered by domestic duties, notwithstanding he hopes good has been accomplished.

[We expect much of our Evangelist during the coming year.—Secretary.]

REPORT OF MINISTERS.

Our ministers made statements of the work in the past year. A great work remains to be done and we hope by next Conference that they will be able to report great gain. Elder J. A. Cargile, of the Southern Advent Christian Conference, gave a brief account of his labors—very encouraging.

EVANGELIST FOR THE ENSUING YEAR.

Considerable discussion was had on this subject of an animated nature. Elder T. F. Nelson was re-elected. A considerable amount was pledged to our Evangelist, which will enable him to remain in the field much more than usual.

After some remarks it was decided not to appoint a place at present for holding our next session and empowered the board of officers of the Conference to name the time and place. Ordered that the proceedings be published in THE RESTITUTION, *Crisis*, and *Banner*.

JACOB J. HARSHAW, Sec'y.

P. S.—Our Conference was well attended and a fraternal feeling existed. The sacrament was administered on Sunday. The preaching was excellent, especially Bro. Cargile's sermons were much appreciated. The Adventist church at Wilmington, N. C., numbering 200, were not represented. Hope to see it represented in our next Conference.

J. J. H.

TRAVELS, DEBATE AND SUCCESS.

AZORAH M. HATCH.

Dear brethren and sisters, pa and I left home the 29th of July for Edgar county, Illinois, where we held an interesting meeting for two weeks, and on the 8th of August the debate commenced between pa and Elder G. W. Payne, a Baptist preacher. The time occupied in the debate was four days, which time was not sufficient to do justice to the case.

We continued our meeting a week longer with good success, fourteen persons being immersed and five more presenting themselves on the last night of meeting which were not immersed, for we had to leave the neighborhood at an early hour the next morning. Some of the persons baptized were formerly Old Baptist in faith. So this shows plainly the minds of the people in regard to where the truth lay.

We went to DeWitt county, Ill., and held meeting over two Sundays. There were no additions, as we had hoped for, but we had a very good attendance, good order, and much prejudice removed. It was what I would call a very good meeting.

During our time from home pa preached thirty-six discourses, made sixteen speeches, and immersed fourteen persons. We arrived at home the 29th of August, making just a month, and we felt very much fatigued, especially pa.

Your sister in Christ.

Youths' Column.

St. Nicholas.

Bidding the Sun "Good Night" in Lapland.

JOY ALLISON.

When the short, bright summer of Lapland is ended, and the sun is about to set, to rise no more for seven or eight months, the people of the hamlets and villages ascend the neighboring hills to see the last of the Day God, and chant a requiem or farewell psalm for the parting day.

"Come, little daughters, hasten,
Ye should be bravely dight!
Make ready, boys, for we go forth
To bid the sun good night.

"Your mouths with steady shining
He's made the whole earth fair,
And myriad blossoms greeted him,
And bird-songs filled the air.

"But now October waneth;
He setting draweth near;
We shall not see his face again
For more than half a year."

So forth they go, together,
Parents and children, all,
The aged and the little ones,
Young men and maidens tall.

From many a neighboring village,
From many a humble home,
To climb the rocky summit
The thronging people come.

The sun hangs low in heaven;
He throws his glancing rays
Across their loving faces turned
To meet his parting gaze.

And now he's gone! The darkness
Is settling like a pall,
A long, low dirge of sad farewell
Breaks from the lips of all,

In mournful cadence chanting,
The requiem of the sun,
The dear, bright day departed now,
The long, long night begun.

And yet with cheerful patience
They take their homeward way,
The elders talking how the time
May best be filled away.

And many a youthful face is bright,
With glad expectance still,
And many a merry little child
Goes dancing down the hill.

Boys, do you know how to convince another boy that he does wrong? Girls do you know how to convince another girl that she does wrong? I will tell you how. Do right yourself. It is the best logic in the world.

London Spectator.

The Reason of Birds.

Several years ago a pair of my canaries built; while the hen was sitting the weather became intensely hot. She drooped and I began to fear that she would not be strong enough to hatch the eggs.

I watched the birds closely, and soon found that the cock was a devoted nurse. He bathed in the fresh water which I supplied every morning, and then went to the edge of the nest, and the hen buried her head in his breast and was refreshed.

Without hands and without a sponge, what more could he have done?

The following spring the same bird was hanging in a window with three others, each in a separate cage. I was sitting in the room and heard my little favorite give a peculiar cry. Looking up I saw all the birds crouching on their perches, paralyzed with fright. On going to the window to ascertain the cause of their terror, I saw a balloon passing over the end of the street. The birds did not move till it was out of sight, when each gave a chirp of relief.

The balloon was only in sight of the bird who gave the alarm, and I have no doubt he mistook it for a bird of prey.

I have a green and a yellow canary hanging side by side. They are treated exactly alike, and are warm friends. One has often refused to partake of some delicacy till the other was supplied with it.

One day I had five blossoms of Jonquilion; I gave three to the green bird and two to the yellow one. The latter flew about his cage singing in a shrill voice, and showing unmistakable signs of anger. Guessing the cause, I took away one of the three flowers, and both settled down quietly to enjoy their feast.

A Child's Faith.

Under the above head the Cincinnati *Commercial* tell one of the most touching stories in connection with the president's struggle for life and universal wish for his recovery that we heard or read:

An incident recently occurred so beautifully illustrative of child faith that it is worthy of record, not only in the *Commercial*, but it would seem it might cheer those more nearly related to this great and general sorrow.

A lovely little girl said: "Mamma, the sky don't look very blue, and the sun don't shine so bright when every body is crying for the president, do they, mamma?"

"Oh, my dear, everybody is not crying."

"Crying *inside*, I mean." Then, turning as she heard a step, added: "Oh, here is Annie. Come to play, Annie?" and away darted the bright creatures, like butterflies on the wing.

After a short time the two were seen walking slowly toward the house, tightly clasped.

Said the mother, "You may not believe me, but those children looked as though their faces had caught the jasper glitter Mrs. Browning wrote about, and my Lillie said:

'Mamma, we went into the playhouse, but we didn't play; we kneeled down and asked Jesus to please to make Mr. Garfield well, real quick, and Annie said, Don't let Mrs. Garfield die *too*.'"

Dawn of the Morning.

The Borrowed Baby.

"Please ma'am, I've come to borrow the baby."

The speaker was a rosy-cheeked girl who lived with the family across the way.

It was a regular nuisance, this lending the baby all the time. She did not seem to belong to us, at all, any more. I suppose we were all a little jealous, because she really did love those new people so much, and they took so much pains with her, teaching her cunning ways and pretty sayings; and I must say they were most judicious; never giving her sweet things to make her sick, nor letting her take cold. So, for the hundredth time, I rolled little Dudu up, and kissing her good by, sent her off to act her part as a borrowed baby.

When John came home to dinner and found baby gone he was just as angry as could be.

"Why can't they get a baby of their own!" he said crossly. "They could go over to the asylum and take their pick of babies."

"But not like ours, John," I said quickly.

"Well, no, of course not: but I don't propose to have strangers going halves with our baby. Besides I won't have them teaching that child any more nonsense of the religious sort, and they may as well know it, and so when they bring her back this time you may as well settle it once for all."

I forgot to say that John and I were both Free Thinkers and did not go to church or subscribe to any of the religious beliefs to which we had been educated.

We had both graduated in a brilliant intellectual school, utterly devoid of foolish superstition of any religious faith, and we intended to bring up our child in the same severely moral atmosphere. It did not once occur to us that ours was the strength of youth and presumption.

The baby came home. She was nearly three years old, but, after all, only a baby, and as I took her from the girl I said:

"We won't be able to lend the baby any more, Mary; her papa and I both think it isn't a good plan; and we cannot possibly do without her; the house is too lonely. Tell your mistress so with my compliments."

"I'm sorry, ma'am," said the girl, "because we all love little Dudu so, and she's real sweet. She can sing 'Jesus Loves me' all through, and not miss a word."

"Superstition!" I exclaimed angrily, "tell your mistress for me that I do not wish my child to learn any of those senseless hymns. I do not believe in them, nor do I intend that she shall."

"N-o-t b-e-l-i-e-v-e them," gasped the girl. "Why, you ain't heathen be you?"

I dismissed her curtly, and when John came told him of the message I had sent.

"That is right, little woman! I should guess we know enough to take care of this little blossom, don't we?"

Somehow just then an old forgotten text dashed into my mind. "My grace is sufficient for thee," and it run up and down the garret of my thoughts all the evening.

When I put Dudu to bed I noticed her hands were hot and her eyes seemed heavy. There were lots of diphtheria in the place, but she had not been exposed to it in any possible manner, our neighbors who borrowed the baby being as afraid of it as we were, for that was why no baby was in their home.

Oh, that dreadful time! I cannot recall it now—the day—hardly more than a day—of anguish; the awful suffering and the end, the parched lips and the fever-bright eyes—the awful realism of death, and not one hope, one word of comfort, only the cruel, dreary, unlighted grave yawning for our darling.

Just at the last there was a moment's peace. It was not on us that her last look fell. We turned to see who or what she saw, and there stood our neighbor over the way, whom she, at least, sweet darling, had loved as herself, and then she lifted the weary little hands, and a glad look of recognition was in the wan face, and we all heard the last broken words as they fell in awful distinctness from the baby lips, "Desus loves me, dis I know!"

Yes, they sung it at her funeral, for we buried her with no heathen rites, and some good man prefaced a few consoling words with the text, "My grace is sufficient for thee."

But O, the tender melody of the sweet child's voice that sung above her:

Jesus loves me, this I know,
For the Bible tells me so;
Little ones to Him belong,
We are weak, but He is strong.

And when it was all over, and only the memory remained of so much beauty and loveliness, and our hearts were going back to the dust and ashes of unbelief, our good neighbor came like an evangelist, and giving us of her own brave Christian strength, gained at the foot of the cross, said wisely:

"Be content; God has only borrowed the baby."

Yes, God took the little one and laid it away to sleep until Jesus comes. How many darling children will be waked up to life from a state of unconscious slumber at the resurrection of the just, and restored to pious parents.

What happy reunions there will be then. Friends and kindred in Christ will there meet never to part.

Half happy time so near, when all the sleeping saints shall spring up from their graves to immortal life, and be joined by the living saints who will then be changed so as to live on without passing into death, undying forever.

Brevities.

A strange and peculiar electric phenomenon occurred at the house of S. O. Smith, at Bustl, N. Y., recently. Mr. Smith was sitting by a closed window, as the storm was coming up, when he noticed a ball of fire run slowly across the floor of the room into the parlor, where it ripped a seam in the carpet some three feet long, set fire to the straw underneath and then disappeared. Mr. Smith extinguished the fire, and then looked for other depredations of the strange visitant, but found nothing but a few splinters from a post in the cellar. No one felt the shock in the house, and no damage was done beyond that above stated.

Some interesting discoveries have been made in Lower Chaldea by the Vice-Consul of France at Bassorah. He has spent nearly three years making researches among the ancient ruins of the province, and has brought to light a large number of objects, including eight very handsome statues, all of which are covered with inscriptions in the old Babylonian characters, and which are supposed to be 3,800 years old. The French Government proposes to buy the collection for the Louvre.

The British Museum has recently purchased a collection of Biblical and other Oriental manuscripts, which are considered of great importance to the criticism and exegesis of the Old Testament. The collection, which was made in South Arabia, consists of forty manuscripts. Fifteen of these are portions of the Hebrew Scriptures, and two are probably the oldest which have as yet come to light of the Old Testament Scriptures. A third which contains the Hagiographa, exhibits a recension of the Hebrew text, the other two portions of which are already in the Museum, thus completing the whole Hebrew Bible. Several of these manuscripts have the Arabic translation of Saadish, in alternate verses with the Hebrew, while others have the superliniary, or Assyrian, vowel-points, which till comparatively recent times were unknown. The remaining twenty-five manuscripts are Midrahim, or homiletic commentaries and liturgies, which are more or less unknown.

At Homer, N. Y., lives a man in a green old age, as straight as an arrow, and eye undimmed, though this week he has passed his eightieth year—the veteran missionary printer of Burmah, Thomas S. Hanney, who, in April, 1830, was privileged to attend the dying couch of Adoniram Judson, Burmah's great apostle, and amid his terrible paroxysms of pain, heard the last words of the intense sufferer on shipboard, as possibly delirious with pain, he longed to depart, and be with Christ, and whispered, "Bury me quick! bury me quick!"—and so, after six days out, from the Pilot between the shore of Burmah and Sandaman Island, he buried him. "All those six days," said Bro. R., "the sea was calm and smooth as glass; but the next day after we buried him, a fearful storm arose"—and thus God's ocean chanted his requiem.

The separation of Armenia from Turkey, and its formation into an independent State, is declared by the Russian General Count Milikoff, to be near at hand. Melikoff is likely to know, because Russia has for many years devoted her energies to stirring up discontent in Turkey, treacherously hoping to discredit that Power in Europe, and to profit by her fall. The Armenians, many of whom are very intelligent, constitute 70,000 of the 120,000 inhabitants of Tiflis, and they make it the headquarters of their agitation for Armenian freedom. M. Aroutni, a millionaire, devotes himself to promoting the movement by publications, and his party are now seeking to obtain practical self-government for Armenia under Russian protection. They affirm that Europe must before long resound with the noise of the Armenian question. We know from prophesy that the solution of the problem will be the separation of Syria, along with Armenia, from Turkey, and their establishment as an independent kingdom.

We may question, equivocate, and disbelieve; but that will not serve to stay the chariot-wheels of an avenging God. There is mercy now, but mercy despised is certain death.—*Joseph A. Seiss.*

A NEW MONTHLY.

THE AGES TO COME!

A monthly periodical, entitled as above, will be issued from the office of OUR HOME, Chicago, Ill., the first number of which will appear on October 1, 1881. It will be in size the same as OUR HOME, 16 pages, 9x12 inches, printed on good paper, from clear type, and in every way a first class journal.

Its title, THE AGES TO COME, indicates the principal character it will sustain, viz., an advocate of what the Editor believes to be the Bible view of God's plan concerning the ages, showing that "God is the Savior of all men, especially of those that believe;" that He is now "taking out of the Gentiles a people for His name" (name-bearers); and that he will exalt these in due time to heavenly places, and unite them by marriage to His Son, thus constituting them the Wife of Him to whom all power is given in heaven and upon earth. Then will they share with Him the glory of an everlasting reign, and with Him become a means of *blessing all nations*.

It will also teach the doctrine of *Life only through Christ*; the destruction (not eternal torment) of the wicked; and doctrines akin to these, as revealed in God's Holy Book.

It will strenuously maintain the *inspiration* of the Bible, as opposed to the growing infidelity of the days; and in the line of Christian duty it will oppose the tendency to worldliness so common in all churches, and advocate a holy life and pure speech, that we may be always ready to meet our blessed coming Lord.

In many respects it will occupy the same ground as that which was occupied by the *Bible Examiner*, so long and ably published by our late lamented brother, Geo. Storrs, and is intended to take up the work where he laid it down.

We wish to hear from every one who believes in the views we have outlined, and to secure their assistance in the procuring of subscribers. Let us hear from you *at once*, that we may know how large an edition to print on the first number. *Send for a pro-pectus.*

TERMS, ONLY ONE DOLLAR A YEAR.

THOS. WILSON, Publisher,
167 Clark St., Chicago, Ill.

--- MAN ---

AS HE WAS, AS HE IS, AND AS HE SHALL BE,

A Lecture delivered before the Liberal League, Pittsburg, Pa., Jan. 16, 1881.

By Dr. J. H. THOMAS.

This is the article that appeared in THE RESTITUTION of Jan. 26, 1881, in pamphlet form. Most of our brethren know how ably the subject is handled, and the consequent importance of circulating it largely. Send to this office for it.

Price 5c. each; 25 for 50c., or 20 for $1.

A LETTER

TO A BAPTIST MINISTER ON THE LITERALITY OF

THE KINGDOM OF HEAVEN,

The Return of the Jews, and the Establishment of the

THRONE OF DAVID

—AND—

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Now, sad and faint, I seek that kind
Where sorrow is unknown.
I long to join the happy band
Around my Father's throne.

O Father! hear my humble prayer;
I sink in deep distress.
Without thy kind protecting care
To cheer me on my way.

And may thy peace, a priceless gift,
Come to my breaking heart;
This heavy load, these burden's lift,
And cause them to depart.

But soon will come a glad release
From pain and want and strife,
In God's own time I'll lose all these,
And gain eternal life.

Then, when I reach that blissful shore,
And lay all burdens down,
I'll hear the weary cross no more,
But rise from cross to crown.

Communications.

NEW BIRTH.

J. H. THOMAS, M. D.

The apostle Paul says in his Epistle to the Corinthians, that "flesh and blood cannot inherit the kingdom of God," and as the same apostle also says, in his letter to the Thessalonians, that, "God had called them unto his kingdom and glory," it is important that we understand how persons of a flesh and blood nature, who have been called to God's kingdom and glory, are to inherit it; for the Savior says:—

"Many be called, but few chosen."

The logical deduction from the words of the Savior is, that the large number of the many that are called to God's kingdom either fail to understand, or will not comply with, God's revealed way of putting off the flesh and blood nature, and putting on an incorruptible nature, which is the only nature that can "enter" or inherit the kingdom of God. This is clear from Paul's words:—

"For this corruptible must put on incorruption, and this mortal must put on immortality."

Believing then that the Scriptures teach that this change from corruptibility to incorruptibility is brought about by being "born again" or "born from above," leads us to the consideration of "the new birth."

In John iii. 3, we are told that Jesus said to Nicodemus, a ruler of the Jews:—

"Except a man be born again (born from above—*Diaglott*) he cannot see the kingdom of God."

The call to God's kingdom and glory was commenced by Jesus in person to the Jews of that generation, as recorded by Mark in these words:—

"Now after John was imprisoned Jesus came into Galilee publishing the glad tidings of God, and saying, The time has been accomplished, and God's Royal Majesty has approached; reform and believe the Good Message."—*Diaglott.*

This call to the Jews had been sounded by Jesus through every city and village (see Luke viii. 1), and telling them that "God's Royal Majesty had unexpectedly appeared among them" (Matt. xii. 28—*Diaglott*), or as rendered in the common version, "the kingdom of God has come unto you." Nicodemus had been attracted by this announcement, and being a ruler of the Jews himself, and not understanding the nature of the kingdom proclaimed in glad the tidings, but believing that Jesus spoke with authority, having "come from God," he evidently sought Jesus with a view of securing for himself a continuation of his rulership in the kingdom which Jesus announced. Jesus, evidently perceiving the thought of his heart, said unto him:—

"Except a man be born again he cannot see the kingdom of God."

This was a startling announcement to Nicodemus, which his unenlightened understanding could not comprehend; and he immediately asks:—

"How can a man be born when he is old? Can he enter the second time into his mother's womb and be born?" showing by the questions he asked that his thoughts rose no higher than the natural man.

He did not understand the difference between the kingdom of Israel, or of God, under the Mosaic constitution of things, and the kingdom of God under the constitution of things to be established by Jesus. He did not understand that while "flesh and blood" could inherit and rule in the one, that it was necessary to become incorruptible in order to inherit and rule in the other. Hence the answer of Jesus again (6th verse):—

"Verily, verily, I say unto thee, except a man be born of water and of the spirit he cannot enter into the kingdom of God; that which is born of flesh is flesh, and that which is born of spirit is spirit."

This was not only an answer to the question, How can a man be born when he is old? but an explanation of the first answer given by Jesus in the third verse:—

"Except a man be born again, or born from above, he cannot see the kingdom of God."

We see then that to be born from above a man must be born of water and of spirit; he then becomes a spirit, or incorruptible in nature, and can enter or inherit the kingdom. But just here the question arises:—

What is it to be born of water and of spirit, and so be born from above?

As there can be no birth without a begettal, I answer in accordance with what we have written, that to be the subject of a new birth, a man must first be begotten by the Spirit, or Word; then be quickened, or his begettal made manifest by obedience, which is being born of water in the act of baptism or immersion; after which he must continue to be nourished by the Word, or Spirit,—"continue in all the apostle's doctrine and teaching" until he is brought to the birth, which takes place at the coming of Jesus, and which is, if the subject of it be dead, a resurrection to incorruptibility and life; if the subject be living, it is a change to incorruptibility.

Having affirmed the above proposition, we will endeavor to show that such is the Scripture teaching; in so doing we will establish the last proposition first, namely, that a change to incorruptibility, or a resurrection to incorruptibility and life, is the birth. That "conversion," or "change of heart," is not being "born again," as popular teaching has it, is evident from the fact that, though a man may be converted, or have his heart changed, he is still "flesh and blood;" whereas, Jesus says that, "he that is born of spirit is spirit," that is, he is no longer flesh and blood, but incorruptible or deathless, as we shall see.

Again Paul says, "Flesh and blood cannot inherit the kingdom of God."

Is not that man who is converted still flesh and blood?

Yet Jesus says, or teaches that he that is born again can enter the kingdom of God; therefore, those who teach that a man who is converted is born again not only make Paul contradict Jesus, but make Jesus affirm that which is not true.

But, again, if a man is born again at conversion, when and how is he begotten?

It is evident that popular teaching confounds begettal, with the birth of the Spirit; therefore, we must turn to the Scriptures for instruction. If, then, the birth of the Spirit, or being born again, is, as I have affirmed, to be made incorruptible, or raised from the dead to die no more, then Christ who was begotten by the Spirit must have been born again; for Paul says:—

"Christ being raised from the dead dieth no more; death hath no more dominion over him." Rom. vi. 9.

If, then, he could die no more, he must have become incorruptible—born again, born of Spirit. The following passages will show this to be correct:—

Rev. i. 5: "And from Jesus Christ, who is the faithful witness, and the first-born [chief-born—*Diaglott*] of the dead, and the Prince of the kings of the earth."

Again, Rom. viii. 29: "For whom he did foreknow he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren."

Again, Col. i. 15, 18, Paul, speaking of Jesus, says: "Who is the image of the invisible God—the first-born of every creature; and he is the head of the body, the church: who is the beginning, the first-born from the dead, that in all things he might have the pre-eminence."

We submit the passages quoted as positive proof that to be raised from the dead to incorruptibility and life is to be "born again"—"born of Spirit." Hence, says Paul, Rom. viii. 11:—

"If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead will also make alive your mortal bodies through the in-dwelling of his spirit within you."—*Diaglott.*

The Spirit of God, by which a man is begotten, continuing to dwell in him eventually, by the power of God brings him to the birth, and changes him to incorruptibility, and he becomes a "new creation in Christ Jesus," both in mind and body, and, therefore, being born from above, or born of Spirit, he is spirit. This being true, Jesus became spirit not a "*phantasma*," or phantom, nor yet a ghost, or immortal soul creation of popular theology, but an incorruptible being or spirit, whom Paul affirms to be "an exact impress of the substance of God." Heb. i. 3.—*Diaglott.*

Also in 1 Cor. xv. 45, Paul says, "And so it is written, the first man Adam was made a living soul: the last Adam was made a quickening spirit," [life-giving Spirit—*Diaglott.*]

As God is a Spirit, so Jesus, through a birth from the dead, became, in the words of Paul, "an exact impress of the substance of God," a spirit-giving life from the dead to all that are his, for he says:—

"As the Father has life in himself, so he gave also to the Son to have life in himself; for as the Father raises up and makes alive the dead, so also the Son makes alive whom he pleases." John v. 21, 26.—*Diaglott.*

We now proceed to prove the second proposition, and show that to be "born of water" is to be quickened by the spirit in the act of baptism. As the resurrection of Christ to incorruptibility or spirit substance—a new life to die no more—is a birth of the spirit, so a resurrection, from a watery grave, in the act of immersion, to lead a new life, is a birth of the water, for water is used in Scripture as an emblem of spirit. We die to sin, are buried in water, and rise to walk in a new life, in a new character. This is clear from the words of Paul to the Romans, vi. 2 etc.:—

"Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life: for if we have been planted together in the likeness of his death we shall also be in the likeness of his resurrection. * * * Now if we be dead with Christ we believe that we shall live with him. Knowing that Christ being raised, from the death dieth no more, death hath no more dominion over him; for in that he died, he died unto sin once; but in that he liveth, he liveth unto God. Likewise reckon ye yourselves dead unto sin but alive unto God through Jesus Christ our Lord."

Now as Christ's resurrection from the dead to a new nature, incorruptibility and life, was a birth from the grave, a being born of spirit, so being dead to sin and buried in water, our resurrection therefrom to a new character of life of the mind is a birth from the water, a quickening by the spirit.

It will be understood that in a birth of the flesh there is first a begettal, of which, however, there is no positive evidence until quickening takes place. Quickening is simply action of body, the first evidence or sign of life. So in the birth of the spirit there is first a begettal by the spirit, but the first positive evidence of that begettal or reception of the word into the mind is action of the body in obedience to the faith by immersion in water, thus showing that the spirit has quickened or made alive the mind, which causes the individual, as says Paul, "to walk in newness of life." Thus a new creature or creation in Christ Jesus has been begotten and quickened by the Spirit, evidenced by a birth from the water of the individual in the act of immersion: hence Paul says to the Colossians, ii. 12, 13:—

"Buried with him in baptism, wherein also ye are risen with him through faith of the operation of God, who hath raised him from the dead. And you being dead in your sins and the circumcision of your flesh hath he quickened together with him, having forgiven you all trespasses."

As an individual is born of the Spirit by resurrection from the grave to incorruptibility, leaving behind him his corruptible, sinful, fleshly nature, so when he is born from a watery grave he leaves behind him his sinful character, the old thoughts and doings of the flesh, and walks in newness of life. Such an individual, if he continues to be nourished by the Spirit, by continuing in all the apostles' doctrine and teaching, will, when Christ comes, be born of the Spirit by a resurrection from the dead to incorruptibility and life, and be permitted to inherit the kingdom of God.

Having shown what it is to be born of the spirit, and born of water, we will now endeavor to see how we are begotten by the spirit. The importance of understanding this will appear to every mind that stops to consider the words of Jesus:—

"Except a man be born of water and of spirit he cannot enter the kingdom of God."

That which is born of the flesh is flesh, and that which is born of spirit is spirit. It will not do to pass this over carelessly without giving it thought: for flesh and blood cannot enter the kingdom of God. It is absolutely necessary, then, that we be born again, born from above, born of spirit, and so become, like Jesus, "a spirit, giving life." As no one can be quickened by the spirit, nor born of spirit unless he be first begotten by the spirit, the importance of understanding how an individual can be begotten by the spirit will, I think be fully realized by every reader of THE RESTITUTION. It is to be deeply regretted that there are so many earnest seekers after truth, many who sincerely believe they are accepted of God, having much light, who have rejected the dogma of immortal-soulism, and rejoice in the knowledge of the truth that there is life only in Christ, have been immersed, and believe in the literal personal reign of Christ on the earth and yet have never been begotten by the spirit, and hence have never been quickened, or Scripturally baptized, and therefore can never be born of the spirit and have a right to enter the kingdom of God unless they do their first work over and, like Apollos, learn the way more perfectly.

Every atom of my nature goes out in love and anxiety for those of my brother according to the flesh who, in their zeal for God, are rejoicing in his glorious promises, while, at the same time, they have failed to acquaint themselves with God's revealed way, whereby they may become heirs to all he has promised.

Our right to enter the kingdom of God depends upon our becoming the children of God by a begettal and birth of the spirit: therefore, God, in his wisdom and goodness, has made plain how children of the flesh may be begotten by the spirit. Everyone understands how persons are begotten of the flesh or incorruptible seed, but how a person is begotten of "incorruptible seed" is not well understood, and cannot be understood except by those who are the "taught of God" by his word. We should say here, then, that to be begotten of the spirit is to have the incorruptible seed planted or sown in the heart or mind. The question then arises:—

What is the incorruptible seed?

On this question Peter will best enlighten us. He says:—

"Being begotten [*Diaglott*] again not of corruptible seed but of incorruptible, by the Word of God which liveth and abideth forever."

The incorruptible seed, then, is the Word of God. But the question naturally arises:—

What Word of God? or how much of the Word of God? for it would require a lifetime for the most astute to have a comprehensive knowledge of all of God's Word.

If such were necessary the law of faith or of Christ would, like the law of Moses, be unto death through the weakness of the flesh. But here again Peter makes it very plain. He says:—

"And this is the Word which by the Gospel is preached unto you." See 1 Peter i. 23, 25.

With this passage before us there can be no disputation as to what the incorruptible seed is, and how we are begotten by it. It will be clearly seen that the Word of God announced by "the Gospel" is the "incorruptible seed," or germ of life—that by which every child of God is begotten. Such, at least, is the plain testimony of Peter.

But what says James?

In the 1st chapter and 18th verse he says:—

"Of his own will begat he us with the Word of Truth."

But is the "Word of Truth" the Gospel?

We will let Paul answer. He says, in writing to the Ephesians:—

"In whom ye also trusted after ye heard the Word of Truth, the Gospel of your salvation."

It is very clear, then, from the testimony of Peter and James that the "incorruptible seed"—the "Word of God" that begets—*is the Gospel.* There can, then, be no part of the revelation of Deity so important to man as the Gospel. Paul was not ashamed of it, and declares it to be the power of God unto salvation. No man, then, can be begotten by the spirit who has not a comprehensive understanding of the Gospel. He must first have heard, understood and believed, then, being immersed for the remission of sins, he is introduced into the Name—"the only name given under heaven whereby men can be saved"—and is then the begotten son of God. It is important, then, to know what the Gospel is by which we are begotten. Paul will help us to an understanding of this, for he tells the Corinthian brethren that in Christ Jesus he had begotten them through the Gospel. Now, as there is but one Gospel, as there is but one faith and one hope, it is evident that the Gospel which Paul preached, and through which he begat Corinthian brethren, is the only Gospel that will beget children of God at this present day; therefore every truly honest heart must turn with pleasure to the Word that may ascertain what Gospel Paul announced, what were the glad tidings he proclaimed. If we turn to Acts xxviii. 23, 30, 31, we there read:—

"There came many to him into his lodgings to whom he expounded and testified the the kingdom of God, persuading them concerning Jesus, both out of the law of Moses and out of the Prophets, from morning till evening. And Paul dwelt two whole years in his own hired house, and received all that came into him proclaiming the kingdom of God, and teaching those things which concern the Lord Jesus Christ.

We find, then, that the Gospel Paul proclaimed was the glad tidings of God's kingdom in connection with the things which concern the Lord Jesus Christ.

We see that Paul did not merely tell the inquirers after truth that God would set up a kingdom on the earth, but the Word says, he "expounded the kingdom," that is, he explained it, made it clear that they might understand it, for this was necessary to their hearty belief and reception of the truth, that they might be begotten thereby. He not only expounded the kingdom, but "persuaded them concerning Jesus." He assured them that he was the Messiah, the Son of God. He referred them to Moses and the Prophets as proof that he was the seed of Abraham to whom the promises were made (see Gal. iii. 16); that he was the promised seed of David and, therefore, heir to David's throne, and that God had fulfilled his promise to the fathers to raise him from the dead (see Acts xiii. 17–36); that through him was preached the forgiveness of sins (see Acts xiii. 38); that "as many as were immersed into Christ had put on Christ, "and were Abraham's seed and heirs according to the promise," which promise embraced the land or territory of that kingdom which he had expounded or explained to them, and made Abraham and his seed "heirs of the world;" that in Abraham and his seed should "all the nations of the earth be blessed;" that "his seed should possess the gate of his enemies," or rule over them. See Gen. xii. 1, 3; xiii. 14, 17; xxii. 17, 18; also Rom. iv. 12, 13.

It is clear, then, that the "incorruptible seed" which Paul cast abroad, and by which believers were begotten, was the Gospel, or things concerning the kingdom of God and name of Jesus Christ.

Ought not every reader of THE RESTITUTION who claims to be in Christ heed the injunction of Paul, "examine yourselves whether ye be in the faith," and ask himself this question:—

Was it this incorruptible seed which was sown in my heart before I was immersed; or have I come to a knowledge and belief of these things since my immersion?

It is plain that the hearing and believing the glad tidings of the kingdom and things concerning Jesus the anointed King, as announced by Paul, begat the Corinthian brethren.

Can anything else beget us, anything but the Gospel of the kingdom?

Let Paul's words answer the question:—

"Though we or an angel from heaven preach any other gospel unto you let him be accursed." See Gal. i. 8.

But it is said by some that in 1 Cor, xv. the three facts, namely, the death, burial and resurrection of Jesus Christ are called the Gospel. This is a delusion which a more careful reading ought to dispel. Paul calls their attention to the glad tidings which he had announced to them, and which he says they received, and through which they were being saved, if, as he says, "you retain a certain word I evangelized to you; for I delivered to you among the first things (not first in order, but pre-eminent, or 'chief things,' see *Diaglott*) that which I also received, that Christ died for our sins according to the Scriptures," that he was buried and raised the third day according to the Scriptures.

We see, then, that the death, burial, and resurrection of Christ was not all that Paul announced when he preached the Gospel to the Corinthians, but was among the chief things.

There were other pre-eminent or "chief things" which, we are told in Acts, were "things concerning the kingdom of God." It will also be observed that when Paul announced the death, burial, and resurrection of Jesus Christ he says he did so according to the Scriptures, which no one can do without announcing the things concerning the kingdom of God, for he was crucified because he claimed to be the Messiah—the Son of God, and King of the Jews. Hence we find when Philip went down to Samaria to sow the incorruptible seed, or "preach Christ unto them," that he announced the glad tidings "concerning the kingdom of God and the name of Jesus Christ," which, "when they believed, they were baptized, both men and women," and so were begotten of God by the spirit through hearing the "Word of the kingdom." We see it was impossible for Philip to preach Christ "according to the Scriptures" without announcing the things of the kingdom, so I may add, to preach "life" only in Christ, according to the Scriptures, it is necessary to announce that "Jesus Christ hath abolished death, and brought life and immortality to light through the Gospel;" therefore the life and immortality in Christ can be obtained only by a hearty belief of the Gospel, and obedience thereto by immersion into the all-saving Name. "He that believeth the Gospel and is immersed shall be saved," are the words of Jesus, and he doeth well who taketh heed thereto.

We find, then, from the testimony of the apostles that the incorruptible seed sown by them, by which believers were begotten, was the glad tidings of the kingdom of God, to which were added "the things concerning the name of Jesus Christ" after he rose and opened their understanding that they might see "that it behooved Christ to suffer and rise from the dead, and that repentance and remission of sins be preached in his name." If we turn to Matt. xiii., and Luke viii. we find that the Master himself sowed the same "incorruptible seed," "the Word of the kingdom," teaching his disciples that it must fall into "good and honest hearts" and be "understood" in order to produce fruit or bring forth children of the children of the kingdom.

With all this testimony before us we think it should be plain to every one, how a child of God is generated from a man of flesh and blood; in other words how a person is begotten of spirit and born of spirit that he may have a right to enter the kingdom of God. A summary of what we have written is that to be born from above a man must—

1. Have a "good and honest heart," as the seed will not bear fruit in any other. Luke viii. 11, 15.

2. He must have the incorruptible seed or "Word of the kingdom sown in his heart, Matt. xiii. 19–23; or, in other words, he must hear "the things concerning the kingdom of God and the Name of Jesus Christ." Acts viii. 12.

3. He must have a comprehensive understanding of the things. Matt. xiii. 23.

4. He must believe the things with a lively faith.

5. He must obey the faith by immersion in water for the remission of sins, and for introduction into the all-saving Name, in the doing of which he is "born of water" or quickened by the Spirit. Mark xvi. 16; Acts iii. 38; Rom. xvi. 25, 26; Col. ii. 12, 13.

6. He must be nourished by the spirit, "the Word," by continuing steadfast in the apostles' doctrine and fellowship, and in breaking of bread and in prayers. Acts ii. 41, 42.

7. He will, then, at the return of Jesus, be born of spirit (if dead) by a resurrection to incorruptibility and life; (if living) by a change from a corruptible flesh-and-blood nature to an incorruptible spirit nature, and so, being born of spirit, he will be of spirit and have right to inherit the kingdom of God. Rom. viii. 11; vi. 5, 9; John iii. 6; 1 Cor. xv.

"Examine yourselves whether ye be in faith; prove your own selves."—Paul.

"Wherefore let him that thinketh he standeth take heed lest he fall."—Paul.

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The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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THE RESTITUTION.
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THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end, the establishment of the Kingdom of God on the earth, with Christ as King of Kings, and the immortalized saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the Gospel, repentance, and baptism as prerequisites to the forgiveness of sins, and a holy life as essential for final salvation.

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No. 53.

J. P. WEETHEE.

Turkish Dynasty Continued.—The advancement of the sultany of the new Roman empire, called Roum, to the gates of Constantinople, by Soliman, fully armed the Greek emperor with the most alarming fears for his personal safety, and of the insecurity of his dominions. The capital of the empire of the Crescent had been moved from Ispahan, a position far east of the Euphrates, to Nice, within one hundred miles of Constantinople; and nearly all of the Asiatic provinces had deserted the Cross for a position under the Crescent.

The Greek emperor sent letters to the western empire, containing statements of the rapid encroachments of the Turks.

Returned pilgrims told of the horrors of Turkish persecutions, till all Christendom was filled with a feverish excitement. It was not simply the Grecian empire that was exposed; but the whole Christian world was threatened. The alarm came from every pulpit in the West.

To add to this general alarm, Peter, the Hermit, a native of Amiens, of Picardy, in France, visited Jerusalem, (A. D. 1095) about twenty years after it had been taken by the Turks. Seeing the suffering of those who visited the holy sepulchre he formed the plan of raising forces enough to recover the land from the power of the infidels. Peter returned, and prostrated himself at the feet of Pope Martin II. The pope called a council of 4,000 ecclesiastics, and 30,000 seculars. They met in an open plain at Placentia. This vast assembly was addressed by the pope and by Peter, who related the extreme sufferings of the pilgrims. After this, Peter visited the principal courts in Europe, telling the same tale of woe.

This hermit was a remarkable personage: he was rather under medium size, contemptible in appearance; his eyes keen; his speech vehement; his body emaciated; his fancy active; full of dreams and visions. His preaching was attended with great power. He entered the cottage and the palace. He had no fears. He had seen the Savior in vision! A letter had fallen from Paradise, where he had, professedly, conversed with Christ and his mother; with saints and angels.

Another council was convened at Clermont, where were gathered the great dignitaries of church and state; all his cardinals, thirteen archbishops, and two hundred and twenty-five bishops: the mitred prelates were four hundred. Through all the kingdoms of western Europe the spirit was kindled. The pope at Clermont ascended a lofty platform in the market-place; his eloquence moved the masses, who exclaimed:—

"God wills it! God wills it!"

The pope answered:—

"It is indeed the will of God, and let this memorable word, the inspiration surely of the Holy Spirit, be forever adopted as your cry of battle, to animate the devotion and courage of the champions of Christ. His cross is the symbol of your salvation; wear a red, a bloody cross, as an external mark, on your breasts or shoulders, as a pledge of your sacred and irrevocable engagement."

This proposition, relative to the cross, was accepted, and an imprint was made on their garments or on their flesh. The masses, therefore, received the sign of the cross.

Their departure for Palestine was appointed on the 15th of August, the day of the festival of the Assumption; yet so full of restless zeal were the masses, that 300,000 of both sexes, but of the lower classes, began their pilgrimage in early spring. Their leaders were Peter the Hermit, and Walter the Penniless. These were soon followed by 20,000 Germans under the monk, Godescal. They went without proper supplies, assuming that God would feed and protect them as he did the children of Israel in the wilderness. Their way was through Hungary and Bulgaria, a distance of six hundred miles before they could reach Constantinople. Their track was one of rapine and bloodshed. Vast multitudes perished by hunger as well as by the swords of their brethren of Hungary and Bavaria.

Through incredible hardships a fragment arrived at Constantinople; but, becoming exceedingly troublesome to the Greek emperor, he transported them across the waters and assigned them quarters in his dominions on the Asiatic coast. These restless spirits were not satisfied with their new homes, but moved on against the Turks who occupied the road to Jerusalem. On the plains of Nice they were cut to pieces by the Turkish army under David, "the sword of the lion," and their bodies erected into a pyramid.

Three hundred thousand pilgrims were destroyed before a city was rescued, or the regular army had completed their outfit.

The great sovereigns of Europe did not enter into the first crusade, in person, for reasons satisfactory to themselves, at least. Nobles and princes of the second class took command of the armies. They did not reach Constantinople till winter. They crossed the Hellespont in early spring. The Greek emperor being very jealous of their numbers, did not allow any two armies to assemble under the walls of the city at the same time; but after ferrying each army to the Asiatic coast he immediately withdrew his vessels. Against the day of Pentecost, the army of the crusaders was in Asia Minor. Six hundred thousand were gathered from Europe to recover the holy sepulchre.

If all had entered these armies that took the vow there would have been not less than six millions on the pilgrimage to Jerusalem.

Alexander the Great entered Asia with about 35,000 men, and with them overthrew the Persian empire, and carried his conquests over that mighty continent. Here are more warriors, perhaps, than composed the army of Xerxes, gathered to recover from one nation, the possession of a sepulchre, which could be of no intrinsic value to either power.

The kingdom of Roum, under David, the Turkish sultan, must be overthrown before the crusaders could advance. Under Soliman, its sultan, Roum had assumed the magnitude and power of an empire. This had been accomplished in less than thirty years. Soliman had been slain in a battle against his uncle, and David, his son, reigned on his vacant throne. It had conquered all lesser Asia, and had left the Euphrates, its ancient boundary, many hundred miles in the rear. They first laid siege to Nice, the capital of this new empire. Their encampment extended six miles in circuit, and contained as many fighting men as were ever gathered into one body. The sultan, with 50,000 horse, took shelter in the mountains, from which he made two ineffectual sallies. After some months, by aid of the Grecian fleet, Nice was surrendered. The cruelty of the crusaders was great. They ate many of their prisoners; hence they were called Cannibals by the sultan.

The fall of Nice aroused the Mahometan world. From all quarters of the empire the emirs with their forces rushed to the sultan's standard, who was soon at the head of 250,000 horse. As the pilgrims advanced carelessly in two dense columns, the sultan made frequent attacks upon their rear column. A severe battle was fought, which resulted in the defeat of the sultan, who, with ten thousand horse, fled toward the Euphrates, that he might enlist his Eastern princes.

The pilgrim army marched onward five hundred miles through Asia Minor, without meeting an enemy, or seeing any thing but wasted lands and deserted towns. While passing over desert wastes the army suffered severely for want of water. Their march over Mount Taurus was dangerous; and, to many, it was the terminus of their pilgrimage.

Baldwin, one of the French nobles, entered Armenia and Mesopotamia and established a kingdom beyond the Euphrates, which continued fifty-four years. The Franks did not enter Syria till the beginning of winter. The siege of Antioch, the capital of Syria, was immediately commenced, and its gates were opened by the sword of the duke of Normandy, to three hundred thousand crusaders. Under the humane Antioch was a populous, rich, and proud capital. Under the Turkish rule much of its splendor had faded; it was still a city of wealth, and filled with a population of corrupt morals.

The citadel contained a Turkish force of 6,000 horse and about 18,000 foot, commanded by a noted emir. One hundred thousand Moslems were slain in the siege. The siege of Antioch was severe, and protracted; and had they not been aided by a pretended miracle (the "steel head of the lance that pierced the side of the Redeemer." "In three days that instrument of eternal, and now of temporal salvation, will be manifested to his disciples. Search, and ye shall find; bear it aloft in battle; and that mystic weapon shall penetrate the souls of the miscreants,") they would have failed.

The holy city of Jerusalem was the last place to fall into the hands of the crusaders; which was, taken, after a protracted siege, A. D. 1099, four hundred and sixty years after its conquest by Omar.

"On the seventh of June, 1099, the crusading army appeared before the walls. Their camp extended from the gate of St. Stephen to that beneath the tower of David. On the fifth day after their arrival the crusaders attacked the city, and at three o'clock on Friday, the 15th of July, Jerusalem was in the hands of the crusaders. Churches were established, and for eighty-eight years Jerusalem remained in the hands of the Christians."—*Smith.*

The battle of Ascalon, in which the Christians were victorious, put an end to the first crusade.

Reflections.—The question may be propounded, with interest:—

Why did God allow Christian Europe to be loosened from its deep foundations, and hurled against Mahometan Asia?

What ultimate results could justify such a movement?

Such questions are perplexing; yet they are suggested to the thoughtful. God's "dominion (is) from generation to generation." He has his plans, which can never fail of accomplishment. In order to bring about such results the Deity must reserve to himself supreme authority. The Scriptures are full of illustrations.

"All the inhabitants of the earth (are) reputed as nothing, and he doeth according to his will in the army of heaven, and (among) the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou?"

The winds are his messengers; clouds, tempests, lightnings, yea, all nature, waits around the throne of his power. When the old world had corrupted itself, he sank it under an ocean of waters; when the cities of the plains had filled their cups of pollution, he covered them with a lake of fire; when the captivity of the people in Egypt had accomplished its days, he forced them out of the hands of Pharaoh by ten terrible judgments; when the Canaanites had filled their cups, they were, in part, removed; when the seventy years' captivity were about closing, he raised up Cyrus as his shepherd to deliver them out of Babylon.

Daniel's visions show that all Gentile rule is under his supreme control.

Why, then, when the papacy had done such violence to pure Christianity, should he not raise up a power for their punishment?

A perfect portrait of Christopher Columbus is said to have been found in the colonial office at Madrid, Spain. It is reported to have been made during his lifetime, and if it was, it is undoubtedly a correct likeness of the great navigator. If true, this is one of the most interesting finds of recent years.

A little while our trials will be ended,
And we no more this vale of tears shall tread.
A little while our anthems shall be blended,
With those whose teardrops never more are shed.

Youths' Column.

To the Point.

Daffodil.

M. L. MINARD.

Fragrant little blossom,
Blooming all alone;
Greeting me with sadness,
Darling little one;
Near thy velvet pillow,
Angels fleet have trod,
And thy form was fashioned,
By the hand of God.

Restless little blossom,
Then I hear you say—
"Why was I created
In this plain way?
For I hear the robbins
Laughing as they trill—
Though so early blossom
'Tis but a daffodil."

Darling little blossom,
Beauty, love and grace
Are not always blended
In a handsome face;
Each has a station
He may nobly fill,
Though it may be lowly
As the daffodil.

Scio, Ohio.

Little Gregory.

The Bower Bird.

This remarkable bird is native to Australia, is from eleven to sixteen inches long, yellow or grayish brown, with a deep frill or rosy pink across the back of the neck.

They build extraordinary bower-like structures combining taste with ingenuity. On the ground, in a retired but sunny place, they make a smooth pavement of rounded shells, and from the fields and forests bring fine shoots of trees and twigs, the thick ends of which they thrust in firmly between the shells and pebbles in two parallel rows, making the tops incline toward one another to resemble a miniature avenue. The forks of the sticks always point outwards so as to offer no obstruction to the ingress and egress of the birds. When the bower is finished it is furthermore embellished.

With great perseverance they collect all kinds of brilliant objects, such as gleaming mother-of-pearl shells, bright stones, small bleached bones and gay colored rags to lay at and near the entrances; the gaudy feathers of parrots and other birds are eagerly carried off and hung up like flowers to the dry ends of the twigs forming their bower; in fact so prone are these birds to pick up any striking looking object that the natives always search their bowers, pretty sure of finding missing articles.

Their materials are often brought great distances.

A New Version.

A little boy who had attended a funeral was asked by his mother what the text was. He replied:

"He's dead, and they went up the road."

This was the boy's version of the passage in Ecclesiastes:

"Man goeth to his long home, and the mourners go about the streets."

Mungo Park's Travels.

A Truthful Son.

Shortly after, a number of persons appeared, supported a young man upon horseback, who had been mortally wounded. His mother walked on before, quite frantic with grief, clapping her hands, and enumerating the good qualities of her son. "He never told a lie," said the disconsolate mother; and as her wounded son was carried in at the gate, bitterly did she exclaim, "He never told a lie—no, never!" The heathen mother considered truth so important, that whatever other good qualities her son might possess, the greatest of all, in her eyes, was his veracity.

Review and Herald.

"Here I Am."

A lawyer had a sage hanging on the wall in his office in which was a sterling. He had taught the little fellow to answer when he called it.

A boy named Charlie came in one morning. The lawyer left the boy there while he went out for a few minutes. When he returned the bird was gone.

He asked, "Where is my bird?"

Charlie replied that he did not know anything about it.

"But," said the gentleman, "Charlie, that bird was in the cage when I went out. Now tell me all about it; where is it?"

Charlie declared that he knew nothing about it; that the cage-door was open, and he guessed the bird had flown out.

The lawyer called out, "Starling, where are you?"

The bird spoke right out of the boy's pocket, and just as plain as it could, "Here I am!"

Ah, what a fix that boy was in! He had stolen the bird, had hid it, as he supposed in a safe place, and had told two lies to conceal his guilt. It was testimony that all the world would believe. The boy had nothing to say. The bird was a living witness that he was a thief and a liar.

We have not all of us a starling, but we have a conscience—not in our pocket, but in a more secure place—in our soul; and that tells the story of our guilt or our innocence.

As the bird answered when the lawyer called it, so when God speaks our conscience will reply, and give such testimony as we cannot deny or explain away.

Filial Love.

There is not on earth a more lovely sight than the unwearied care and attention of children to their parents. Where filial love is found in the heart we will answer for all the other virtues. No young man or woman will turn out basely, we sincerely believe, who has parents respected and beloved; a child affectionate and dutiful will never bring the gray hairs of its parents to the grave in sorrow. The wretch who breaks forth from wholesome restraints and disregards the laws of his country, must have first disobeyed his parents, showing neither love nor respect for them.

It is seldom the case that a dutiful son is found in the ranks of vice, among the wretched and degraded. Filial love will keep men from sin and crime.

There never will come a time, while your parents live, when you will not be under obligations to them. The older they grow, they more need will there be for your assiduous care and attention to their wants.

The venerable brow and frosty hair speak loudly to the love and compassion of the child. If sickness and infirmity make them at times fretful, bear with them with patience, never forgetting that time are long may bring you to need the same care and attention.

Speaks Pleasantly to Children.

The habit of speaking in pleasant tones to the sensitive hearts within our care, is of the utmost importance. If we would have them speak gently and kindly to all, we must teach by precept and example in their early years, while their are so elastic as to be led to pattern after the influence which surrounds them.

I will relate a little incident of my own experience. I was unusually busy one morning preparing for company to dinner. My little son of four years was amusing himself with his playthings about the room.

He, too, seemed hard at work, building bridges, block-houses, and churches. We was constantly coming to me asking questions and desiring assistance.

After a little time I noticed he had left his play, and was back against the wall under the table, sobbing like his heart would break.

I said, "Georgie, dear, what is the matter?"

No reply.

When I repeated the question, the answer came between broken sobs, "You didn't speak pleasantly to me."

"Well," said I, "don't cry; come and tell me about it."

So he came to me; I took him upon my lap, and asked him to tell me just what I had said. Years have passed since then, and I have forgotten all about the impression it made. A few pleasant words, the tears kissed away, and he was comforted and happy, and at play again, but I learned a lesson not to be forgotten.

He is now grown up, and I would no more think of speaking unpleasantly or unkindly to him than I would to company who might be visiting me. On the other hand, a rude, selfish, or unkind word never passes his lips. His attentions toward me are always most respectful, kind and loving. If we would gain respect and esteem from our children we must also speak to them in a uniformly kind and courteous manner. As we teach, so they will learn.

Detroit Free Press.

Who Took the Orphan.

A few days ago a boy about ten years of age, lame and sickly, who had been living with his mother in rooms in the city, found himself alone in the world. The lad was too ill to ride in the one poor carriage which followed the body to the grave, yet no one thought his condition serious.

After the funeral a number of persons gathered in the poverty-stricken room where he lay weeping and what disposition could be made of him.

"If he wasn't lame I'd take him into my family," observed one of the men in a tone that seemed to show that he blamed the poor boy for his misfortune.

"Well, it's awful hard," sighed one of the women, "but I know he never could get along with my children.

"Nor with mine," added a second.

"If I should take him he'd run up a big doctor's bill on me," said a man as he filled his pipe.

Each and every one had some excuse.

The boy heard them all without a word, but with quivering chin and eyes full of tears. Under one pretext and another all slipped out, and left him alone, promising to have another talk in the morning. Perhaps, that night before they closed their eyes in sleep, some of them thought of the poor lad lying in the dreary room, alone and almost helpless, but if so none of them went near him.

Late in the morning a woman living on the same floor went in to see if he might not want a bite to eat, and the question of who should take care of him was settled. God had taken him. Hugged close to the wall, as if he feared the midnight shadows, and with eye-lashes yet wet, he was lying dead and cold, no longer a burden to any one.

The boy too lame to be taken care of on earth—too feeble to earn the crusts that some one would have given him, had a home better than the best. When they know that he died alone, women bent over him and wept. When they lifted his wasted body from the bed, men's consciences smote them for their harsh words, but it was too late. He had gone feeling that there was no mercy in human hearts.

National Baptist.

This week I want all to read Mrs. Harley's letter to the children in the *Baptist Courier*. Will you not try to remember the lesson she teaches?

Dear Children:—For the past few weeks we have all felt deeply concerned about the fate of our president—shot down by the cowardly assassin, when the whole country was at peace, and he striving nobly to do his duty to this whole country. We should all pray that a life so valuable to our country may be spared.

There is one Bible promise that gives me great hope of his recovery: "Honor thy father and thy mother that thy days may be long in the land which the Lord thy God giveth thee."

Never can we forget that scene in the Capitol last March. Thousands were gathered there, the wealth and beauty of the land. The thunder of cannon and the crash of martial music announced

Hail to the chief, who in triumph advances!

The solemn vow of inaugural was taken; and then turning away from all that glittering throng, all that scene of dazzling glory, the chief magistrate of the mightiest country in the world sinks the President in the man, and in lowly reverence bending before his gray-haired mother, kisses those lips which first taught him to reverence God and his country.

"One touch of nature makes the world kin;" and this act of beautiful devotion and lowly reverence to the mother, who had been his guiding star through life, touched the hearts of all who witnessed the scene, and sent an electric thrill through the whole country. It taught a lesson which is sadly needed in these degenerate times—reverence for parents.

Over and over again recall that touching scene, and let it bring to mind the words, "Honor thy father and thy mother," "Children obey your parents in the Lord." Think how much you owe them. Think of their love and devotion, the many sacrifices they have made for your comfort and happiness; and strive by every means in your power to make them happy. God will smile upon you lovingly when he sees your efforts to please him; and oh, how happy your parents will be, how they will rejoice that God has giving them such loving, thoughtful children.

Little things make up the sum of human life. Show your devotion to your parents in these little things; and then, when great occasions arise, you will not be found wanting. Study their comfort, wait on them, always rise when they enter the room and place the most comfortable chair in the most pleasant place for the dear parent.

Anticipate their wants—the cool glass of water, the fragrant bouquet, the slippers handed to "father" when he comes in weary from the day's labor—these and many other little nameless attentions make home a Paradise indeed. And when only a grass-grown mound remains, and the loved one has gone, how your heart will swell with gratitude to God that he enabled you to be a loving, faithful child, a comfort and blessing to those who gave you birth.

God help you, dear children, to be dutiful and obedient, honoring "thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee."

ANNOUNCEMENTS.

The Lord willing, I will be at the Reese neighborhood the third Sunday in September, soon after the close of the Conference, and continue one week. Then to Michigan, near Three Oaks, as Bro. Kinnie may appoint, and continue one week, or more. Bro. S. Andrews can also make an appointment for his neighborhood as thought best.

Your brother in Christ.

J. S. HARCH.

The brethren of the Abrahamic faith of Southern Wisconsin and Northern Illinois will meet in Conference at Lanark, Ill., commencing Friday evening, Sept. 30, and hold over Sunday, Oct. 2. A general invitation is extended to all.

J. M. GLOTFELTY.

The Lord willing, the Michigan Quarterly Conference will be held at the brick school house, three and one-half miles north of Mendon Village, St. Joseph county, Mich., commencing Sept. 30, and lasting over the following Sunday. May all the brethren that can, be present, for a little longer and the storms of life will be over, when the cross shall be exchanged for the crown.

Let all the brethren who in Christ reside,
Their cares and labors lay aside,
And let us at the conference meet,
Where we can bow at Jesus' feet
And by the strength that he'll impart,
May change the vilest sinner's heart.

K. N. WOODWARD,
Secretary.

The brethren of the Abrahamic Faith of California, will meet in conference, at Woodland, commencing on Saturday, Sept. 24, and continue for about two weeks. Brethren B. Corbaley and H. Wilson and perhaps others will be in attendance. Come brethren one and all, and let this meeting be a grand rally for our Master.

By order of the Committee.

W. H. LULLEN, Sec.

Mr. Fawcett, the Postmaster-General of Great Britain, was made totally blind when a young man by the bursting of a gun. But in spite of that he is one of the best informed men of the day, a profound mathematician, and widely read in literature and history.

THE RESTITUTION.

E. A. URQUHART, EDITOR.

Plymouth, Indiana, Sept. 21, 1881.

WILL say next week whether we can attend the Conference at Lanark or not.

OWING to circumstances that we need not explain some notices and articles are deferred for a future number.

As the year draws toward its close let all our subscribers decide on renewing, and let all make some exertion to increase our list that the paper may become self-sustaining without appealing for extra relief. We have no doubt but that the decade of the eighties will be most momentous in its history. All should keep posted on passing events as this dispensation is nearing its termination.

MOURN, COLUMBIA MOURN!

The slow heavy strokes have tolled on: from every bell, and the slumbers of a continent have been broken by the dismal night echoes. The morning has dawned, and the sun comes out of the chambers of the East to gild ten thousand streets where the National Emblem no longer streams in the winds with its emblazonings of starry lustres, but to look down upon darkened avenues where the pendent glories are all eclipsed in the solemn draperies of death.

To-day the dead hopes of millions are enshrouded, to be coffined and tombed on a soon-coming morrow. Death has launched the fatal arrow—the honored President, JAMES A. GARFIELD, is the victim whose heart has been pierced by the poisoned shaft, and the world contemplates the sad spectacle of a whole nation in mourning.

Three times within a fleeting century have the people of this Great Commonwealth simultaneously and spontaneously bowed the head in agonizing grief, and three times have the pages in our national volume been specially written in lines of "lamentation and mourning and woe."

The fingers that wrote in heavy dark tracings across the Scroll of the Great Republic when the Father of his Country lay cold in death in his tree-embowered home on the banks of the Potomac, and that dipped the craped feather once more in fluid jet to write the gloomy paragraph that registered the assassination of the Great Emancipator, as he lay in state under the dome of the Temple of Liberty, are now, once more, summoned to enter the black letters of grief *in memoriam* of the world-honored Nobleman who, while we write these lines, is sleeping the death-sleep in a cottage-mansion on the shores of the billowy Atlantic.

We had hoped—we had even *trusted* that it would have been otherwise. We had become persuaded that the patient sufferer would be raised up to yet resume the chair of state. But there is one—"The Most High that ruleth in the kingdom of men"—that has otherwise ordained, and with reverential awe we say—"*Thy will be done.*" In praying as we have for the President's recovery we have not prayed as a political partisan. "Our citizenship is in heaven; from whence also we wait for a Savior." But while thus waiting for the "King of kings and Lord of lords," we could feel that the fallen President was worthy of our honor, and we honored him as one to whom honor was due as the apostle has commanded. We also could hardly divest ourself of the feeling that a "lengthening of tranquility" was in a great degree dependent upon the continuance of his life.

When a confirmation of the sad news reached us, in a short printed extra this morning, we were reading a verse that had been literally rendered from Job in the Syriac version, which reads: "I, even I, know that my Redeemer is alive, and that in the end he shall appear upon the earth." Yes, though the multitudinous billows of the mighty ocean have wailed their funeral dirge upon the death of our honored earthly ruler, yet *our Redeemer is alive*—and liveth forevermore: and though our gloomy forebodings of the ever-nearing approach of the time of trouble may become more and more intensified, as we are constantly compelled to witness that the earth is already filled with violence, yet beyond the soon-coming tempest and its world-wide wake of devastation and death, we behold the paradises of enchanting loveliness that will overspread this our world when God shall make all things new. Yes, *our Redeemer is alive*—and "because he lives, we shall live also." We near the boundary line of dispensations, and as our footsteps track the border lands of the solemn ages, let us walk with holy circumspection, for the fashion of this world is passing away.

Our prayer now is that God may sustain the bereaved devoted wife, and the orphaned children, and that he may mercifully watch over the destinies of these United States till the Sovereign Ruler of the Universe shall take to himself his great power and reign supreme in this revolted province of his universal empire.

THE SMITTEN ROCK.

Any discovery made in Bible Lands illustrating the past history of Israel, particularly during their forty years sojourn in the wilderness, is most certainly important to all students of God's word. We this week give our readers the following narrative of discoveries that have been made in the locality where the hosts of Israel were encamped shortly after the spies were sent out to explore the land of promise. During the stay here Miriam died. It was here, too, in bringing water out of the rock, that Moses "spoke an unadvisedly with lips" as to exclude him from entering into the promised inheritance. As the piece following is somewhat lengthy we refer our readers to Num. xx. By the latitude and longitude the place may be easily located:

SITE OF KADESH-BARNEA.

From the July Quarterly Statement of the English Palestine Exploration Fund.

REV. H. CLAY TRUMBULL, OF PHILADELPHIA.

Among the unsettled sites of the desert of the Exodus none is entitled to more prominence than Kadesh-barnea.

Dean Stanley says:—"There can be no question that next to Sinai, the most important resting place of the children of Israel is Kadesh."

Professor Palmer adds:—"This is perhaps the most important site in the whole region, as it forms the key to the movements of the children of Israel during the forty years' wanderings."

And Dr. William Smith declares:—"To determine the position of Kadesh itself is the great problem of the whole route."

Yet there is a remarkable barrenness of material for the settlement of this important question, supplied by the notes of travellers in the desert; and any fresh contribution to that material is likely to be heartily welcomed by Biblical scholars everywhere.

In 1842 the Rev. J. Rowlands, of Queen's College, Cambridge, discovered a fountain bearing the name Kades, or Qadis, a name having the same meaning as the Hebrew "Kadesh," and was confident that this was the site of Kadesh-barnea. His account of his discovery was published in the appendix to Williams' "Holy City," with his reasons for deeming it the disclosure of the long-desired site. At the same time, he made mention of two other wells, neither of which, however, had been visited by him, bearing "the names of Adoirat and Asdimeh, sometimes called Kadeirat and Kasdimeh," which in his opinion represented Adar and Asmon of the southern boundary of Judah. This reported discovery by Mr. Rowlands has been a fruitful source of discussion for now nearly forty years. The probable correctness of his conclusions has been recognized by such scholars as Ritter, Kalisch, Keil, Kurtz, Schultz, Winer, Professor Palmer, President Bartlett, and others well known in Germany, Great Britain, and America. On the other hand, it has been opposed by Robinson, Stanley, Porter, Espin in the "Speaker's Commentary," Hayman in "Smith's Bible Dictionary," and many others.

It is a singular fact that in all these years the site thus discovered by Mr. Rowlands has never been revisited. Indeed it has been questioned if he did not confuse the names and the wells, Kades and Kadeirat. Dr. Robinson distinctly declares that he did so. Espin follows Robinson in this error, and on the topography of "el Ain," the location of Kadeirat, builds up an argument against the identification of Kades or Qadis with Kadesh-barnea. Even Professor Palmer, who agrees with Rowlands in his main conclusion, and confirms his reasoning with cogent arguments, thinks that Rowlands wrongly applied the name 'Ain Qadis "to 'Ain el Quderat, some miles farther northward, and seems not to have visited this spot [the true 'Ain Qadis] at all." President Bartlett, of Dartmouth College, in his "From Egypt to Palestine," while favoring Rowlands' identification, is confident, after a visit to the region in question, that there is no such fountain as 'Ain Qadeirat, and that Rowlands was mistaken in both the location and the distinctive peculiarities of 'Ain Qadis.

Apart, therefore, from the discussion over the identification of 'Ain Qadis with Kadesh-barnea, there has been so little confusion as to the facts of the location and surroundings of the well itself. No traveller, except Mr. Rowlands, has ever reported a visit to 'Ain Qadis, until President Bartlett found a well in that region, which he supposed to be the one seen by Rowlands, although it did not meet the published description of it. 'Ain Kadeirat has never been reported as visited; and its existence has been squarely denied. The question is therefore still an open one:—

Are there three wells, or two; or is there only one in the region of this supposed site of Kadesh?

A scholar so familiar with both the land and the book as Dr. Thompson, says on this subject, in his latest work, "Southern Palestine and Jerusalem:"—

"When I was at Mr Rowlands' Muweilih, I made diligent inquiries about Kadesh; but both our own Arabs and other Bedawin we met in the neighborhood were either absolutely ignorant of such a place, under any possible pronunciation of the name, or they purposely concealed their knowledge of it."

Referring to the "singularly brief and unsatisfactory" description of it already given to the public, Dr. Thompson very naturally adds:—

"One sadly wants a little more information in regard to several points;" "for if 'Ain Qadis be in reality the Kadesh-barnea in the wilderness of Paran, . . . it is one of the most interesting sites in the entire history of the Hebrew wanderings."

In view of this state of the case, I am sure that a report I am now enabled to make of a personal visit to each of the three wells in question will be a matter of interest to all who are familiar with Bible geography.

At about the first of April of this year, while crossing the desert of Kala 'ats Nakhl to Hebron, I determined to satisfy myself concerning the existence and relative position of these wells. Turning eastward from Wadi Jerur, at about latitude 30 degrees 28 minutes north, and longitude 34 degrees 20 minutes east, I went on for three hours, to Jebel el Hawadeh, over which I passed into Wadi Qadis. Following up this Wadi, in a direction a little north of east, for three hours more, I came to the place so glowingly described by Mr. Rowlands, and found it all that he had pictured. It was an oasis unapproached by any I had seen in the desert since leaving Feiran, and not surpassed, within its limits, by that. It was carpeted with grass and flowers. Fig-trees laden with fruit were against its limestone hillsides. Shrubs in richness and variety abounded. Standing out from the mountain range at the northward of the beautiful oasis-amphitheatre, was the "large single mass or small hill of solid rock" which Rowlands looked at as the cliff (sela) smitten by Moses to cause it to "give forth its water" when its flowing had ceased. From beneath this cliff came the abundant stream. A well, walled up with time-worn limestone blocks, was the first receptacle of the water. Not far from this was a second well similarly walled, supplied from the same source. Around both these wells were ancient watering troughs of limestone. Several pools, not walled up, were also supplied from the stream. On from the line of these pools, a gurgling stream flowed musically for several hundred yards and then lost itself in the verdure-covered desert.

The water was clear and sweet and abundant. Two of the pools were ample for bathing. Before the cliff, and around its neighboring wells, camel and goat dung was trodden down as by the accumulations of centuries, showing that the place was much frequented for watering purposes.

Mr. Rowlands was certainly correct as to the name, the general location, and the description of this remarkable place. It is Qadis. There is a Jebel Qadis, a Wadi Qadis and an 'Ain Qadis. It is quite far to the eastward as he put it, fully twelve to fifteen miles east-southeast of his Moilahhi, or 'Ain Muweilih. The Wadi, at the head of which it is situated, is an extensive and fertile plain, larger by far than er Rahah before Jebel Musa, where the children of Israel received the law. Remains of rude stone buildings and other ruins abound in the vicinity, showing that it was once a well-peopled region.

From 'Ain Qadis I went to 'Ain Qadeirat. Coming out of the oasis above described into the main valley of Qadis, and following that westward for twenty minutes, I turned to the northwest, and went over a lofty mountain pass, Nakb Hawa, descending into Wadi Umm 'Ashla (or Hashla) where Sinaitic inscriptions were numerous. In two and a quarter hours after leaving 'Ain Qadis I reached the upper end of Wadi el 'Ain. Going down this, westerly, for half an hour, I came to one of the several branches with which that Wadi is spurred, and turned up this in a northeasterly direction. At the entrance to this branch stands a noteworthy ruin, built of huge blocks of hammered stone laid in courses. It is a rectangular quadrangle, some seventy feet by seventy-five, with double walls about six feet high. Along this branch of Wadi el 'Ain I found vegetation increasing in fullness and beauty. Trees and shrubs and grass were in luxuriance. One tree, called by our Arabs a seyal, but differing from the seyal of the lower desert, surpassed anything I had seen elsewhere. The reach of its branches had a circumference of nearly 250 feet. It had a double trunk, one arm having a girth of six feet, and the other of four and a half. Soon I heard the sound of running water. A channel of forty to sixty feet wide, bordered with flags, was the shallow bed of a running stream. At the head of this was the fountain itself, pouring a rich stream of pure and rich waters out of the hillside, with a fall of about seven feet, into a basin of some twenty feet sweep, and from twelve to fourteen feet deep. It was such a fountain as one would expect to find in the mountains of Lebanon, rather than in the Desert. There is no wonder that the Wadi containing it is called Wadi el 'Ain, the Wadi of the Well. This fountain is the 'Ain Kadeirat, or Qadeirat, mentioned by Rowlands and Robinson, but not before visited by any traveller who has reported his visit.

After finding these two wells I visited, on the day following, the third well named by Rowlands, 'Ain Kasdimeh, or Qasemeh. It is several hours west and south of Qaneirat, and but little more than an hour from Moilahhi, or by 'Ain Muweilih, thought by many to be Hagar's fountain. This place is by no means so noteworthy as either of the other two. It has been visited and described by several travellers. Professor Palmer mentions the place in "The Desert of the Exodus," vol. ii, p. 357. President Bartlett was evidently deceived by the wily Sheikh Suleiman into thinking that this Qasimeh was Qadis, hence his description of it is fuller and more enthusiastic than Professor Palmer's. It is found in "Through Egypt to Palestine," pp. 358-362; and I can vouch for its substantial accuracy, except as to name.

It is therefore now clear that Mr. Rowlands was correct in his reference to the three wells; that he did not confound 'Ain Qadeirat with 'Ain Qadis; that he did find a well bearing the name Qadis, the Arabic equivalent of Kadesh; and that any argument based by Robinson or Espin or their followers on his supposed confusion of names and localities, inevitably falls to the ground. Yet it by no means follows that the site of Kadesh-barnea is settled by this new contribution of facts bearing on that question.

Among the reasons why 'Ain Qadis and 'Ain Qadeirat have not been found before during all these years of discussion over them, it may be said that they are in the territory of the 'Azazimeh Arabs, while the guides of travellers from Nakhl to Gaza or Hebron are of the Tayahah Arabs, who are not on good terms with the 'Azazimeh. Moreover the superstitious fears of the Bedawin make them unwilling to disclose to Christians what they deem the riches of their more sacred wells.

Again, there are comparatively few who travel over this route at all. Peculiar circumstances, which it is not necessary to detail here, enabled me to accomplish my desire of finding the much-disputed wells. In reporting of them now, I hope to call fresh attention to the exceeding desirableness and importance of a careful survey of the Negeb and desert of et Tih, with similar thoroughness to that already secured for Western Palestine and the lower Sinaitic peninsula.

News Items.

TWO HUNDRED PERSONS KILLED BY A LAND SLIP.

BERNE, Sept. 12.—A land slip occurred last evening near the village of Elm, in the Canton Glarus. Two hundred persons were killed and thirty houses destroyed.

LONDON, Sept. 12.—Advices from the west coast of Africa state that the King of Dahomey, with his army of amazons, raided and destroyed the towns of Ignano and Okepo. They had populations of many thousands. All who were unable to escape were brought to Abomey, the capital of Dahomey, for sacrifice at the great annual "custom."

N. Y. Tribune.

GROUND FOR FUTURE TROUBLE IN EUROPE.

LONDON, Sept. 3.—It is rumored that Russia is engaged in an intrigue to obtain a share in the supervision of the Suez canal, on the ground that it is necessary for her to communicate by that route with her Eastern Asiatic provinces. The Russian scheme is said to be favored by France with the view of checking the growth of English influence.

The Prefect of Constantine, Algeria, announces that sixty-one persons were burned to death in one day in the recent forest fires. Many persons were wounded, and 682 dwellings destroyed. The value of the cattle, grain, and other articles devoured by the flames, is 200,000 francs.

LONDON, Sept. 14.—Russian journals publish terrible details of the diphtheria, the new epidemic in Russia. It is reported from certain communities and parishes that all children under fifteen years old have died. The origin of the attack dates from 1872, when the disease first appeared in Bessarabia. Since then it has spread far and wide over the south of the empire, whence it lately began to make rapid progress toward the east and northeast. In Poltawa, a province of considerably less than 2,000,000 inhabitants, there have been 45,543 cases, 18,765 fatal.

FRANCE AND THE AFRICAN CAMPAIGN.

A cable correspondent says: "As anticipated, the Arab troubles in North Africa have broken out on a large scale. As the elections are nearly over, reinforcements are being sent to Tunis. France, it is now evident, must subdue Tunis inch by inch—a task of from three to four years' duration. When subdued, the country must be held by an enormous military force. The ominous predictions of the English press, which were warmly attacked in Paris at the time of the invasion, are now amply verified. With her hands full in Tunis, France no longer threatens Tripoli, and the supposed jealousy of England is found unnecessary. France burdened herself without inquiring as to British interests, but the force of events is tending toward the absolute supremacy of England in Egypt."

The French Minister of War has ordered the formation of another brigade for Africa. Five are already there. The new brigade is to be 4,000 men strong.

JEWS.

LONDON, Sept. 10.—A hundred and sixteen Russian Jews embarked Saturday at Antwerp, for New York.

BOMBAY, Sept. 10.—Heavy firing was heard in the direction of Candahar from daybreak until noon Saturday.

THE MICHIGAN FIRE.

One of the most appalling disasters that Journalism has been called upon to chronicle for many years, is the late fire in the Saginaw Valley, Michigan, through the agency of which, the towns of Bad Ax, Verona, Port Hope and Huron City have been blotted out of existence, and a large area of country left a blackened wilderness. Comparison cannot be made with the great fires which have swept through cities, from the fact that the loss of human life can not be estimated against the destruction of property. An eye witness estimates the loss of life in Sanilac and Huron counties at, at least, one thousand. It is impossible, at this writing, to get accurate estimates, but it is an occasion for the exercise of practical sympathy, in the expression of which Americans are not found wanting.

GREAT FOREST FIRES IN CALIFORNIA.

SAN FRANCISCO, Sept. 19.—The fire in Marin county is spreading rapidly. It has burned over the Throckmorton ranch of 16,000 acres. The flames today extended up the northern slope of Mount Tamalpais to the summit, where a force of men are trying to prevent the fires going down the seaward side. The town of Sausalito is threatened. The fire extends over Mount Talmapais. There is nothing to stop it till the ocean is reached, a distance of fifteen miles. It is heavily timbered country. But few houses have been destroyed so far. The country is thinly inhabited. At Summit Station, north of the Pacific Coast railroad, the flames jumped a space of half a mile, or else the fire was started by an incendiary, and another large section is endangered. So far some 60,000 acres has been burned over, a large part of which is valuable timber land.

HE IS DEAD—THE LAST BULLETIN.

ELBERON, N. J., Sept. 19, 1:15 p. m.—The following official bulletin has just been issued:—

ELBERON, N. J., Sept. 19, 11:30 p. m.—The President died at 10:35 p. m. After the bulletin was issued at 5:30 this evening, the President continued in much the same condition as during the afternoon, the pulse varying from 102 to 106, with rather increased force and volume. After taking nourishment he fell into a quiet sleep. About thirty-five minutes before his death, and while asleep, his pulse rose to 120, and was somewhat more feeble. At ten minutes after 10 o'clock he awoke, complaining of severe pain over the region of the heart, and almost immediately became unconscious, and ceased to breathe at 10:35.

D. W. BLISS,
FRANK H. HAMILTON,
D. HAYES AGNEW.

NEW YORK, Sept. 19.—A *Telegram* extra says:

At the President's bedside, holding his poor, emaciated hand in her own, and watching with anguish unutterable the fast vanishing sands of life, sat the faithful, devoted wife, during the closing hours of the president's career.

Around him were other weeping friends, and physicians, lamenting their powerlessness in the presence of the dark angel of death.

Toward the last the mind of the sufferer wandered. He was once more back in Mentor, and those scenes where the happiest hours of his life were spent. He sat in the dear old homestead again, with the loved ones around him; the aged mother so proud of her big boy, the faithful wife, and the beloved children. It was a blissful dream that robbed death of its terrors, and rendered the dying man for a moment unconscious of the cruel rending of his once vigorous frame that was constantly going on.

The moan of the restless ocean mingled with sobs of the loved ones as the lamp of life flickered and went out forever.

Nearly every one around the president clung to hope to the last, and refused to believe the approach of death until the shadow deepened and the destroyer's presence could be no longer unfelt.

The flags hang at half mast from every house on Ocean avenue, and the gayety at this favorite watering-place is followed by deepest gloom.

The struggle is over, and death is victor.

THE DEATH BED.—GARFIELD'S LAST WORDS.

LONG BRANCH, Sept. 19, 1 a. m.—Previous to his death the only words spoken by the president were that he had a severe pain in his heart. It is supposed that death came from a clot of blood forming in the heart. Dr. Bliss was the first one notified of the president's expression of pain, and entering the room, he at once saw the end was near. The members of the family were immediately summoned to the bedside. All arrived, and perfect quiet prevailed.

Mrs. Garfield bore the trying ordeal with fortitude. She gave way to no paroxysms of grief, and when death became evident, she quietly withdrew to her own room. There she sat, a heart-stricken widow, full of grief, but with too much courage to exhibit it to those about her. She was laboring under a terrible strain, and, despite her efforts, tears flowed from her eyes.

Miss Mollie was greatly affected, and bursts of tears flowed, spite of her noble effort to follow the example of her mother.

The death scene was one never to be forgotten. Perfect quiet prevailed, not a murmur was heard while he was sinking.

After death had been pronounced the body was properly arranged by Dr. Boynton. Telegrams were immediately sent to the President's mother, in Ohio, and to the sons Harry and James, at Williams College, as also to Vice-President Arthur, and other prominent public men. Mr. Morris, the undertaker of the village, will be in charge of the remains. Eugene Britton, Coroner of Mammoth county, will hold an inquest over the body of the late President. He has as yet made no arrangement for the inquest, and, as far as can be ascertained, has not been notified of the President's death.

Christian Intelligencer.

A PECULIAR RELIGIOUS SECT.

The Brethren or German Baptists have just held their annual national conference at Ashland, Ohio. They originated in this country in 1709, when Alexander Mack and seven or eight followers, fleeing from persecution in Schwartzenau, Germany, established themselves at Germantown, Pa. Now they number from 70,000 to 100,000, and are found in Pennsylvania, Maryland, Ohio, Virginia, Indiana, Illinois, Iowa, and some other Western States. They accept the New Testament in the fullest sense of the term, as the only proper rule of faith and practice, and hold to the observance of all its commandments and doctrines. They baptize by dipping the candidate three times forward, a dip for each of the Trinity—Father, Son, and Holy Ghost. The Lord's Supper is a full meal, consisting mostly of beef, bread, and soup, and is eaten about twilight. Before the supper a literal washing of the saints' feet takes place, each sex washing their own feet. After the supper the communion is administered by several elders, and this exercise concludes what is known as their biennial love-feast.

In early years the Brethren opposed Sunday schools, missions, and education, the latter being regarded as a means of leading the young into vain and frivolous pursuits, and as productive of pride. Now the church supports colleges at Huntingdon, Pa., Ashland, Ohio, and Mt. Morris, Ill., numerous Sunday schools and missions, home and foreign, and six periodicals. While formerly exclusively a farming people, the Brethren are gradually entering business circles and the professions, except law, which is forbidden, the terms "lawyer" and "Christian" being considered antagonistic. Members are not allowed to accept civil offices, and excommunication follows transgression of this law. Simplicity of dress is required, and the fashions are not followed. With all their peculiarities, however, the German Baptists are wealthy, benevolent, whole-souled, and honest.

Sententious.

The only amaranth flower on earth is virtue; the only lasting treasure, truth.—*Cowper.*

Holiness is not the way to Christ, but Christ is the way to holiness.—*Toplady.*

Have you learned to know you are ignorant? This is God's way of making wise; he bids you ask wisdom, and promises to give.

You are always welcome to call upon God; over the throne of grace is written, "Behold, now is the accepted time."

When one that holds communion with the skies
Has filled his urn where these pure waters rise,
And once more mingles with us meaner things,
'Tis e'en as if an angel shook his wings;
Immortal fragrance fills the circuit wide,
That tells us whence these treasures are supplied.

—*William Cowper.*

Cloudy days are many; bright days are few; we must catch each ray of sunlight as it comes. In the east clouds gather, and as they roll they hide the distant shores from our sight. The cloud that hides our future never lifts—blessed shadow! Who could wish to see one step along the way? An Unseen Hand will guide us safely to the other side if we take firm hold and cast our care on Him. Better to lean than to labor; better to trust than to do.

THE CROSS OF CHRIST.

The cross of Christ is divided throughout the world. To each his portion comes. Thou, therefore, O my soul, cast not thy portion from thee, but rather take it to thee as thy most precious relic, and lay it up, not in gold and silver shrine, but in golden heart—a heart clothed with gentle charity, with patience and suffering submission.—*Luther.*

A little loving thought,
Dropped by a bleak wayside,
May comfort one who hath
No hope not help beside;
The lore hath hidden life,
And springeth manifold:
And richer he who finds
Than if the gift were gold.

A little faithful word
From a believing heart,
May come like blessed sun
When black clouds fall apart—
A word of that near world
That seems so far away;
Of Him whose tender love
Is constant as the day.

Nothing of character is really permanent but virtue and personal worth. There remain. Whatever of excellence is wrought into the soul itself belongs to both worlds. Real goodness does not attach itself merely to this life; it points to another world. Political or professional reputation cannot last forever; but a conscience void of offence before God and man, is an inheritance for eternity. Religion, therefore, is a necessary and indispensable element in any great human character. There is no living without it. Religion is the tie that connects man with his Creator, and holds him to his throne. If that tie be all sundered, all broken, he floats away, a worthless atom in the universe; its proper attractions all gone, its destiny thwarted, and its whole future nothing but darkness, desolation, and death. A man with no sense of religious duty is he whom the Scriptures describe, in such terse but terrific language, as living "without God in the world." Such a man is out of his place, out of the circle of all his duties, out of the circle of all his happiness, and away, far, far away, from the purposes of his creation.—*Daniel Webster.*

Ancient Nazareth is now the site of an orphanage, under the supervision of the Education Society of Scotland. It has been open four years, and there are in it thirty-six girls. Whether of Greek or Latin, Moslem or Jewish parentage, they are all taught the knowledge and worship of the true God and of Jesus Christ. They have a beautiful home, built by the generosity of English travellers.—*The Boston Traveller.*

Poetry.

Cincinnati Gazette.

MEMORY.

JAS. A. GARFIELD.

This little poem, from the pen of our beloved President, was written before his first term in Congress—a time some twenty years ago. At that time possibly the Presidency of a Christian college was the "summit where the sunbeams fell," but the last lines are all but a prophecy. Please give the whole to your readers.

W. K. ARNOLD,
Campbell St. Christian Church, Louisville, Ky.

The beauteous night: the stars look brightly down
Upon the earth, decked in her robe of snow.
No light gleams at the window, save my own,
Which gives its cheer to midnight and to me.
And now, with memories rich, sweet memory comes
And leads me gently through her twilight realms.
Who sweet's tuneful lyre has ever sung,
Or chisele pencil ever portrayed,
The enchanted, shadowy land where memory dwells?
It has its valleys cheerless, lone, and dreary,
Dark shaded by the mournful cypress trees;
And yet its sunlit mountain-tops are bathed
In Lebanon's own bliss. Upon its craggy cliffs,
Robed in the dreamy light of distant years,
Are clustered joys serene of other days.
Upon its gentle, sloping hillside bend
The weeping willows o'er the sacred dust
Of dear departed ones; and yet in that land,
Wherever our foot-steps fall upon the shore,
They that were sleeping rise from out the dust
Of death's long, silent years, and stand
As erst they did before the pet-on-tomb
Here lived the lovely clay whilst its voiceless halls.
The heavens that bend above that land are hung
With clouds of various hues. Some, dark and chill,
Surcharged with sorrow, cast their somber shade
Upon the sunny, joyous land below.
Others are floating through the dreamy air,
White as the falling snow, their margins tinged
With gold and crimson hues; their shadows fall
Upon the flowery meads and sunny slopes,
Soft as the shadow of an angel's wing.
When the rough battle of the day is done,
And Evening's peace falls gently on the heart,
I bound away, across the misty years,
Unto the almost verge of memory's land,
Where earth and sky in dreamy distance meet,
And memory dies with dark oblivion joins,
Where woke the first remembered sounds that fell
Upon the ear in childhood's early morn:
And, wandering there along the rolling years,
I see the shadow of my former self
Gliding from childhood up to man's estate.
The path of youth winds down through many a vale,
And on the brink of many a dread abyss,
From out whose darkness comes no ray of light,
Save that a phantom dances o'er the gulf
And beckons toward the verge. Again the path
Leads o'er the summit where the sunbeams fall;
And thus in light and shade, sunshine and gloom,
Sorrow and joy, this life-path leads along.

Communications.

Report of Conference.

Pursuant to notice, the Annual Conference of the Churches of God in Northern Indiana, convened at Argos, Marshall County, on Thursday, Sept. 8, 1881, at 7:30 p. m.

In view of the small amount of business to be brought before the Conference, it was thought not best to organize until 2:30 p. m. on Saturday, which was accordingly done by choosing D. T. Halstead Chairman, and the writer Secretary.

The question being raised as to the financial condition of THE RESTITUTION, whether it was self-sustaining by its present subscription list, and it being ascertained that it was not in such condition, after a little discussion a committee was appointed by the Chairman, composed of brethren Dr. Leland I. G. Roberts, and Wm. Railsback, to consider and perfect a plan for raising funds to aid in rendering the paper self-sustaining.

What is meant by this is that it shall pay all expenses of publication including a reasonable and just compensation to the Editor for his labors, which labors he has been performing heretofore for a very meagre salary—but willingly of course.

The friends of our good RESTITUTION should do all in their power to increase the usefulness and strengthen the voice of this most efficient preacher of the truth. It reaches many who could not be reached by the living voice, while at the same time it strengthens and comforts and instructs the household of faith through many a long interval between sermons from the living proclaimer, especially among the poor and isolated.

The question of raising an Evangelist Fund for special cases came up; cases where a person or persons having come to a knowledge of the gospel desire to be immersed into the saving name but have not the means to pay the expenses of some suitable man living nearest but not a long distance from them, to visit and aid them in putting on Christ.

To this end it was voted that such a fund be raised, and that the Editor of THE RESTITUTION be treasurer, to receive and disburse said fund.

It was also voted that public proclaimers of the word be supplied with letters of recommendation by the Conference.

A committee appointed for the purpose decided that the Third Quarterly Conference be held at Rensselaer, Jasper county, commencing on Thursday, before the first Sunday in Nov. 1881, notice whereof will be given in THE RESTITUTION.

The meetings though not so well attended at the first as the brethren wished, improved in this respect as it progressed, the last being fully up to their expectations in point of numbers, both of believers and of citizens of the town and vicinity.

Each meeting was a feast, and the last a great feast, being an occasion of rejoicing as the right hand of fellowship was extended to four persons who were immersed during the meetings, among whom was T. W. Drennen, formerly of the German Baptist Church, who, it is known to many readers of THE RESTITUTION, debated with Bro. Fenimore at Argos last April, on two propositions—trine immersion and future punishment.

Bro. Drennen made a public statement before the Conference of his change of faith and the reasons therefor. We regard him as a valuable accession to our ranks, possessing as he does more than ordinary ability as a speaker.

One person was baptized on Monday—five in all.

In addition to sermons from different speakers social meetings were held in which many spoke and exhorted in a way to make them profitable and happy seasons, long to be remembered by the dear children of God.

Thanks to our Heavenly Father for these interviews till we meet in the great day, with the "general assembly and church of the first borns."

JOHN L. WINGE,
Secretary.

The Wisconsin Meeting.

The meeting which was advertised in THE RESTITUTION convened in Greenfield, Sept. 6–11. Quite a number from different parts of the State were present, and we trust that we have made a good beginning in the way of effective co-operation.

A committee was appointed to devise a system of rules by which the brethren should be governed in their efforts to promote the gospel of the kingdom. The committee made the following report which was unanimously adopted.

In view of the scattered condition of our cause in this state, and believing that more effective work can be done by co-operation, your committee would recommend the following statement as a basis of action.

We hereby agree to unite ourselves as believers of the gospel, under the name of "The Wisconsin Millennarian Association.

Believing it to be the duty of all who hold to the *personal* coming and reign of Christ and that the gospel is the power of God unto salvation and an embodiment of his purposes toward the race, as revealed to us in the Scriptures; and we further believe that we should consecrate our time our means and our ability so far as is consistent with our profession as Christians to promote a knowledge of these truths among the people.

In order to effectually carry out the above object, we would recommend the appointment of a Mission Committee, who shall have charge of the business affairs of the Association—to collect funds, employ proper persons to proclaim the gospel among the people, buy books and tracts, and do all things necessary to advance the interests of the Association. Said committee shall report to the Association the amounts received and disbursed during the year, and shall make such report at the time and place of the Association's annual meeting.

The Association shall elect a President and Secretary, and such other officers as may be necessary for the faithful discharge of the business of the Association.

The above having been adopted, the Association elected Wm. B. Putnam as President, and Geo. E. Hanchett as Secretary. A committee was also elected as follows: Geo. C. Prescott, E. E. Feloh, and S. P. Jaynes. The latter was appointed treasurer of the committee.

Having now entered upon our mission of co-operation, we trust that much good will be done and that the cause in our state may appear with new life and be a means of helping many to the crown of life.

WM. B. PUTNAM, Pres.
GEO. E. HANCHETT, Sec.
Greenfield, Wis., Sept. 18, 1881.

HEIRS TOGETHER OF THE GRACE OF LIFE.

S. ROXANA WINOR.

What a blessed union and how much in accordance with God's plan and purpose! Where husband and wife have the "like precious faith" how helpful they may be to each other. Neither being hindered by the indifference or wrong doing of the other. It is not in vain that we serve the Lord, keeping his commandments in all things. His blessing is sure to attend. There is a steadiness of purpose, a joy in working, in the married pair who work together for God, that cannot be felt by him or her who is joined to an unbeliever.

I felt this joy the other day, when the text came into my mind. "The grace of life"—eternal life, will be ours, together, in the great and final day. There will be no sad parting there, with the one whom I have loved, amid the tears and sorrows of the present time.

We love God together here, we serve him together here, we shall enter upon the joys of the kingdom together in the great beyond.

Strive to win the unbelieving ones to God, that there be no sad separation in the coming of the day of God.

Pierceton, Ind.

Letter Drawer.

MENDON, Mich., Sept. 11.

Editor Restitution:

The little Church in Mendon have just invited those of like precious faith in this State to hold their Quarterly Conference with us. We have done so, not with the hope that however interesting and profitable to ourselves, we shall be able to interest outsiders in the faith, as we fear they can never again be thus interested.

But our numbers are few, we are very seldom visited by any one from abroad, and we find it difficult to maintain that standard of interest among ourselves that is necessary to living advancement in the faith.

Hence we invite our brethren and sisters to meet with us that by conversation, exhortation, and by mingling in acts of devotion, and in the study of the word, we may be quickened in our faith and hope, and aroused to more active zeal in the service of our Lord and Master.

Now brethren and sisters, come. Come all that can do so. Come with your hearts warm with the love of the Lord and his appearing. Let all that can come whether of this state or further away. Let us forget for the time the every-day duties of life, having provided for them at home. Come prepared for a feast of fat things in anticipation of that soon to be made for Israel on Mount Zion.

Don't fear to burden us. Some of us we think, will find a relief in doing a little extra, with cheerful surroundings, instead of a daily routine with no associations to make the burden seem light.

May God prosper our assembling together, and our own labor of love one for the other.

Those coming on the train from any direction, will reach here on the Grand Rapids & Indiana railroad, and get off at Mendon, where they will be met and conveyed to the meeting.

E. MILLER.

WINCHESTER, Va., Sept. 8.

Editor Restitution:

Will you please say in THE RESTITUTION, as Brother N. J. Morgan, of Winchester, Va., contemplates a tour through Kentucky and Tennessee some time this fall, he would like to have the addresses of some of the little bodies in both states, especially in middle Tennessee that brethren Hall and Hunt have recently united with, as that is the home of his youth, and it would afford him great pleasure to meet them, while there on a visit to his brother in the flesh. He will also stop, going or coming, with other churches of the Abrahamic faith and hope.

Brethren can address him as follows:

N. J. MORGAN,
Winchester, Va.

ANNOUNCEMENTS.

The Quarterly Assembly of the Church of God, will, the Lord willing, commence on Friday, Oct. 7, near Browntown, Warren Co., Va., and continue over the second Sunday. All who cherish the glorious doctrine of the soon coming kingdom of God, and name of Jesus Christ, and the people generally, are respectfully invited to attend. Come brethren, one and all; and let us have another demonstration of the power of God, which is the gospel of God, by letting our light so shine before men as to constrain them to glorify our Father which is in heaven.

N. J. MORGAN.

Principles are very important, but they need to be adorned with grace to render them attractive.

Selections.

THE MUMMIES.

We are enabled this week to furnish our readers with some additional information regarding the wonderful discoveries lately made in Egypt. How surprising is the fact that the Pharaoh who oppressed Israel has been kept in so perfect a state of preservation to our own times. Rameses II. reigned over Egypt about sixty-eight years. It is said that he had two wives, twenty-three sons, and seven daughters. He was the greatest builder among the Pharaohs. He was also famous as a great warrior. Being a cruel tyrant he built his great monuments by the forced labor of prisoners of war, and by oppressing those who had become his subjects by settling in his land. Among these were the Hebrews, who had become numerous, and whose increase he sought to check by dooming all the male children to death. It may be that facts of importance will be discovered when the papyra are deciphered:

The Christian Herald and Signs of Our Times.

EXTRAORDINARY DISCOVERY IN EGYPT.

The interest of archæologists and Bible students has been excited by the discovery of a large number of mummies and a vast store of relics of antiquity in a cave in the mountains near the Temple of Deir-el Bahari, about four miles from the Nile to the east of Thebes. The number of mummies in twenty-nine, and they are all of royal and priestly personages who lived between the time of Abraham and the time of Solomon.

The identity of twenty-six of the bodies has been ascertained beyond dispute by the inscriptions upon the mummy-cases, and there is not a doubt that the very Pharaoh who reduced the Israelites to bondage, and whose daughter drew Moses out of the river, is now lying in the Boulak Museum near Cairo, where the curiosities have been removed. As that king is not designated in the book of Exodus otherwise than by the general name of Pharaoh, students of ancient Egyptian history have been obliged to rely upon collateral evidence to establish his full name and dynasty. He is considered to have been Rameses II., the third king of the nineteenth dynasty, and it is the mummy of this king that has now been found. The following is the description of it:—

"The mummy is in a perfect state of preservation, but of the three mummy-cases in which it once probably reposed, only one remains. This mummy-case is of plain sycamore wood, unpainted and unvarnished. It is carved to represent Rameses in the position of Osiris. The crossed arms rest upon the breast. In the right hand is the royal whip, and in the left is the royal hook. The features are most beautifully and delicately carved, and are surmounted by the crown of Upper and Lower Egypt, with the uræus serpent. The mummy-case is a most graceful and animated specimen of sculpture, displaying, in all its purity, the firm and flowing lines of the period of the Egyptian Renaissance.

"The *nomen* and *prænomen* cartouches of Ramses are written in plain black characters upon the mummy-case, which bears no other text or representations whatever, and its beautiful simplicity contrasts strangely with the pompous and exaggerated dedications of almost all other inscriptions which mention the name of Ramses the Great. The mummy itself is wrapped in rose-colored and yellow linen of a texture finer than the finest Indian muslin, upon which lotos flowers are strown. One of the bands which pass across the shrouds to keep them in place bears a hieratic inscription stating that this, the mummy of Ramses II., was concealed in a pit at a time when a foreign army invaded Egypt."

The cases of the other mummies present considerable variety in their carving and coloring, all being distinguished by the most costly and tasteful style of ornamentation. Several of the mumies are queens and princesses of ancient dynasties that reigned in Egypt.

Besides these human remains there were discovered in the cave the following curiosities:—

A magnificent tent made of pieces of leather of different colors and bearing the cartouche, or inscribed tablet, of King Pinotem I., with the royal vulture and stars in red, yellow, and green. Fifteen enormous wigs which were worn upon occasions of ceremony. These wigs are about two feet high, and are made of curled hair or wool falling in braids behind the back. Three thousand seven hundred small porcelain funeral statuettes, each bearing cartouches and inscriptions. Nearly two thousand other objects, such as drinking cups, baskets, vases, lamps, urns, chairs, dried fruits, boxes, etc.

There are also four *papyri*, or rolls of ancient Egyptian paper, covered with hieroglyphic writing, which may prove to be the most valuable part of the discovery. It is possible that they will throw light upon the history of Genesis and Exodus by confirming the sacred narrative of Israel's captivity in Egypt; or they may furnish new evidence that the highest civilization of the world was in times which it is customary to call primative, and that the savage state was not the original state of man, but that it represents a deterioration from the remarkable race of men whose achievements are chronicled in the tenth chapter of Genesis.

But whether the papyri turn out to be important or not, this discovery of the mortal remains of the grandest monarchs of Egypt in the time of its glory, of whom it was thought that all traces except the stone-inscriptions had gone from the earth, is not the least of the striking occurrences of 1881.

The discovery was brought about in a simple way. One of the Turkish provincial governors of Egypt noticed in the early part of the summer that the sale of relics to foreign tourists was brisker than usual, so he arrested several of the Bedaweens, and by means which are familiar to Oriental justice extorted from them the information that they had recently pitched upon a cave which contained the treasure. The governor had the intelligence to telegraph the news to the Khedive, and he at once directed Herr Emil Brugsch, of the Boulak Museum, to go the place and take charge of what the cave contained.

The manner in which the relics came to be in the cave is explained by inscriptions in the mummy-cases which record the fact that the priests removed the most precious of the mummies in their charge to the cave for security when Cambyses invaded and conquered Egypt in the year 520 B. C. The mummies were at least a thousand years old at that time, and they have remained concealed in the cave 2400 years.

JEWISH PERSECUTIONS.

At the last annual meeting of the Manchester branch of the Anglo-Jewish Association, the chairman made the significant statement that "in Morocco, under the present barbarous Government, frequent atrocities had been committed upon Israelites, no less than 207 distinct massacres having been perpetrated during the last seventeen years, and 1269 widows and orphans left desolate."

The *Jewish World* has published details, by a reliable correspondent who has visited the Kiev district, of the recent shameful outrages upon the Jews there. That paper thus comments on his reports:

"All the horrors and enormities that we have been accustomed to associate with the sack of a town stormed in hot blood in the cruellest period of the middle ages, seem here to have been instigated and permitted in a chief town of Russia in the nineteenth century.

The Bulgarian atrocities, which so justly excited the indignation of all civilized persons in Western Europe, had at least the excuse that they formed an episode in a period of insurrection and war, when political feeling was worked up almost to a state of madness. These Russian atrocities are absolutely *sui generis*. They were deliberately got up in a time of peace against free traders and order loving citizens by persons legally and morally responsible for their protection, and who, up till that time, were ostensibly friendly next-door neighbors; and they were marked by such elements of meanness and fraudulent craft that we hardly know whether to consider their originators more in the light of despicable swindlers or murderous brigands.

It is to be noted that Jews pay a special and very heavy tax for the privilege of residing in Kiev, besides being subject to those innumerable fees and *douceurs* which, under one pretence or another, the Russian officials are so well skilled in exacting.

This is a point of view to which we claim the notice of the British public in general, and the press of all civilised countries. We plainly and publicly impeach the Russian official class as directly responsible for the enormities at Kiev."

The German authorities have at last been showing some energy in repressing the Anti-Judaic crusade which has so long been disgracing the Empire. This is said to be due to the influence of the Crown Prince, who from the first has discountenanced the persecuting movement.

Glasgow Messenger.

PALESTINE EXPLORATION.

The July number of the Society's *Quarterly Statement*, which has been sent to all the members of the Society, contains full particulars of the very remarkable discoveries which have been made in the last few months.

First in interest, perhaps, comes Prof. Sayce's commentary on the newly-found inscription at the Pool of Siloam. A text which dates (if the learned Professor is correct) from the time of Solomon, is indeed a rare monument.

There is, next a discovery made by Lieut. Conder, which may prove of even greater interest. He has found, close to the spot where he places the site of the Crucifixion, which is still called the Place of Stoning, a Jewish tomb of Herodian period, standing alone, cut in the rock.

"Can this be," he asks, "the new Sepulchre in the Garden?"

A drawing and plan of the tomb have been made for the Society.

Another drawing has been made of the rest mouth of Jacob's Well, recently uncovered by the Rev. C. L. Bardsley. The well mouth is much worn by the friction of ropes. It was formerly covered over by a Christian Church, and if, as is possible, this church dates back to the second or third century, the stone should be no other than the very stone on which our Lord conversed with the woman of Samaria.

Another discovery, only indirectly connected with the Bible, is that of the ancient Hittite City of Kadesh on the Orontes. Not the least surprising things about this are the facts that Lieut. Conder found it from an Egyptian record written 3000 years ago, and that the old name, though it has disappeared from history since the 13th century before Christ, is still attached to it.

Another paper in the same number of the Journal, clears up a curious story attached to Ain Gedis, the probable site of Kadesh Barnea. It was visited and described in glowing terms, by Mr. Rowland, forty years ago. No one has since been able to reconcile his statements with those of other travellers. Mr. Trumbull, of Philadelphia, has now, however, discovered that no other travellers have seen the real fountain since Rowland, having all been taken to another spring ten miles distant from the real Ain Gadis.

It is a most remarkable spring—it issues a full-grown stream from the rock; it forms an oasis in which there is abundance of grass, with great trees, even in the arid desert of the Tih; it runs away and loses itself in the sand. The place may or may not be Kadesh Barnea, but those who believe that it is will henceforth read the history of the events which took place there with far greater interest and fuller understanding. At all events, it is quite clear that there is plenty of water, and to spare, even for the large numbers who are said to have encamped at Kadesh.

ECLECTIC HYMN BOOK.

Its Arrangement.

G. M. MYERS.

Many of our brethren have long desired a more extensive and systematic collection of hymns on the subjects of Baptism, Communion, Resurrection, and Funeral. A presentation of the arrangements of our little book will at once be commendable upon these points.

We have arranged with a collection upon the following points:

	No. of pieces.
1. Proclamation of the Gospel	14
2. Invitational Hymns	32
3. Baptismal	9
4. Social { 1. Praise	12
{ 2. Prayer	14
{ 3. Reliance	20
5. Watching, Waiting, Hoping	62
6. Resurrection	12
7. Communion	12
8. Funeral	12

Send in your orders for the book.

Lanark, Ill.

Boston Herald.

There is much in the manner in which the season of 1881 has opened to justify the gloomy vaticinations of astrologers. For, in spite of the tendency to consider each succeeding season an exception to all that have preceded it, no one can deny that the present is indeed really an exceptional year. The great snow-storms, unexampled here or in Europe, the cold and backward spring, the terrible floods that devastated the West, and now the frightful tornadoes sweeping through Kansas, Minnesota, Missouri and Iowa, all make up a record of elemental ravage that finds no parallel in recent experience.

Brevities.

The Comte d'Horisson, who has been on a Government mission from France to Tunis, to explore the ruins of Carthage, has unearthed a large number of curious objects and inscriptions relating to the history of the Punic city.

A great number of the exiled Russian Hebrews are to emigrate to this country. Over five hundred are expected to arrive at New York within the next two or three months.

THE POLAR NIGHT.

It is a mistake to suppose that the Arctic winter, in the higher latitudes, is a long dreary one of opaque darkness. The highest latitude yet reached by man is 83 degrees, 20 minutes, and 20 seconds, and there twilight lasts four hours and forty-two minutes on December 22, the shortest day of the Northern year. Man will have to go some 327 miles further north than he has yet gone if he is to reach the region of absolute darkness. The pole itself is in the dark out seventy-seven days—from November 13 to January 29. There is a period of about four days in the year during which the sun shines on both poles at the same time. This is due to the fact that the sun is larger than the earth, and that his rays are bent by the earth's atmosphere in such a way as to converge upon his surface.

THE DEAD SEA.

Rev. T. L. Cuyler, D. D., writing of the Dead Sea to the New York *Evangelist*, says: "That much maligned sea has a weird and wonderful beauty. We took a bath in its cool, clear waters, and detected no difference from a bath at Coney Island, except that the water has such density that we floated on it like pine shingles. No fish from the salt ocean can live in it; but it is very attractive to the eye on a hot noonday. A scorching ride we had across the barren plain to the sacred Jordan, which disappointed me sadly. At the places where the Israelites crossed and our Lord was baptized, it is about one hundred and twenty feet wide; it flows rapidly in a turbid current of light stone color. In size and appearance it is the perfect counterpart of the Muskingum a few miles above Zanesville. Its useless waters ought to be turned off to irrigate its barren valley, which might be changed into a garden. For beauty the Jordan will not compare with Elijah's Brook Chorith, whose right, sparkling stream went flowing past our lodging place at Jericho. We lodged over night in a Greek convent (very small) and rode next morning to see the ruins of the town made famous by Joshua, Elijah, Zaccheus and the restoration of Bartimeus to sight. Squalid Arabs haunt the sacred spot."

INTERESTING DISCOVERY OF ANCIENT REMAINS.

The special Rome correspondent of the *Pilot* says: "An important archæological discovery has recently been made between the towns of Capaci and Carini, in Sicily. This consists of a very singular necropolis, or sepulchre, having the form of a vase, excavated in the rock. Every indication leads archæologists to the conclusion that it is a pre-historic necropolis. In the part opened at present no object in metal has been found, and the vases discovered in it appear to have been formed by human hands without the employment of any other instrument. In the parco, near Palermo, in a circular space on the side of a hill, and surrounded by a natural cornice or barrier of rock, a small sepulchre has been discovered. Its importance consists in the form of the graves, and the arrangement of the remains found it. From these it has been deduced that a village, of which no record remains, existed here towards the end of the Pagan period, and the discovery is thought to have a certain value for students of the period immediately preceding the Christianizing of the Roman Empire. It is also valuable in a topographical point of view."

A Letter to a Friend!

—BY MRS. C. C. WOODRUFF.—

This little work is so well known that it needs no comment. 32 pages, price 10c.

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SEND TO THIS OFFICE.

Poetry.

From the German.

IN A GRAVEYARD.

"Here rests in God." 'Tis all we read;
The mold'ring stone reveals no more.
"In God." Of other words what need?
These span the broad, eternal shore.

O'ershaden with its starry blooms,
A jasmine bush conceals the mound,
Neglected in the place of tombs,
With spicy, golden sweetness crowned.

And deep within its leafy breast
Some tuneful bird has sought a home,
The tiny brood within the nest
Fearless and free to go and come.

A holy quietude is here,
Save where the happy bird's gay song
Breaks through the stillness pure and clear,
And echoes the dark firs among.

Sleep on, sleep on, thou peaceless heart,
Where jasmine stars drop golden rain,
From every troubled thought apart,
Forgotten every earthly pain.

Sleep on; thy long repose is sweet,
Tender and cool the grassy sod,
O traveler stay thy hurrying feet;
Step softly here—"he rests in God."

Communications.

"THE MINISTER USES TOBACCO."

A. J. EYCHANER.

In all things showing thyself a pattern of good works.—Paul.

The use of tobacco is either right or else it is wrong. There is no middle ground. We cannot serve God and Mammon. If it is right, it should be commended and encouraged. There should be a premium offered to those who would voluntarily become a slave to the habit. The minister should preach in its favor, should tell its virtues, dwell long and earnestly upon the wreaths of its smoke and the puddles of its spit. He should persuade those to whom its smoke is nauseating that they should bear it with patience. He should tell that poor woman to whose daily toil is added the disgusting and sickening task of cleaning the spittoon—that vessel containing the quintessence of filth and nastiness—that she must endure it because it is right. He should teach the young men and boys both by precept and example how to smoke and chew and spit; and because tobacco is the one thing eminently proper for everybody to use show how it is adapted to the ends of order, comfort, taste, refinement, beauty, and morality of mankind. He should take a comprehensive view of the matter and demonstrate its power for good in moulding the destiny of nations. How it leads away from vice, aims at self-denial, improves personal appearance and makes individuals and nations wiser and better. And the minister who uses tobacco is not only doing right, but he is setting a proper example for the young men to follow. Because he is a pattern they should look up to him and do as he does. But if the use of tobacco is wrong, what can we say for the minister who uses it?

What excuse can he offer for himself?

Is he a pattern of good works, as Paul says he should be?

Is he setting an example in all things which if followed will lead men and boys into the good way?

"I would invite the minister to our home," said a lady, "but I cannot. He uses tobacco; and his clothes are so offensive to me from tobacco smoke that I cannot bear to sit near him. Besides I have two boys whom I have been trying to teach that the use of tobacco and whisky is an evil, and I fear for them lest his example should prove their ruin."

Here we have it in plain English. I want to say to you, my brother, that people are not going to tell you your faults to your face. They do not want to wound your feelings. They are too modest to do so: but if you find you are shunned—that they do not receive you with a warm heart and an open hand, you ought to have sense enough to suspect that the trouble is with yourself. You have some habit or manner that makes you offensive to their finer feelings. The sympathetic chord cannot be touched by words alone but its harmonious vibrations bring out the sweetest response under the influence of those actions which accord with your words.

That minister who preaches self-denial must deny self.

Would he have friends?

He must show himself friendly.

Would he win men from the filthiness of the flesh?

Then he must be cleanly in his habits.

If you receive persecution don't rejoice until you are sure that it is for righteousness sake. If it is on account of some filthy habit, such as chewing or smoking, then you deserve reproach and are entitled to no credit. Let me give you an example.

I once subscribed toward paying the minister for preaching. I labored upon a farm. I worked early and late, and by economy and self-denial was able to give something to the poor and at the close of the year to pay the above named subscription.

One Saturday having just paid the minister the amount of my subscription, I was in town and passing a tobacco store, or a store where tobacco and cigars were kept, I saw our minister inside. To my surprise and mortification I saw him purchase two boxes of choice cigars, and for which he paid the exact amount of my subscription—perhaps the very note that had just passed from my hard earnings—the product of my self-denial. To say that I was shocked is too mild. I was indignant. I thought that I was contributing to the support of the gospel, but my money had been used to support an expensive habit—used to gratify self, and the indulgence of an abnormal appetite.

After a few days of sober thought I came to the conclusion that I would never support other men's vices by my influence or contribution. Such an act—such gratification of self on the part of any minister sets aside years of preaching on virtue and self-denial and when he is reading to me from Holy Writ—"Be thou an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity," or, "in all things showing thyself a pattern of good works"—I am thinking how his actions belie his tongue. I am thinking how not only my subscription but perhaps ten times the amount in one year "shall consume, into smoke shall it pass away."

And all for what?

That any one may be made wiser and better?

That the poor may be fed and the destitute cared for?

That the glad tidings of salvation may reach poor sinners?

None of these. But that the desire of the flesh may be gratified.

What can we say in defense of that minister—that preacher of right-doing—that advocate of self-denial, who would thus bring reproach upon the cause of Christ and upon his own life?

The most contemptible things the Jews could do to our Savior was to spit on him: but I would rather a hundred times you would spit in my face, than to have you blow your poison, stinking tobacco smoke upon the air which I must breathe into my lungs. I can wipe off the spit and no harm is done (unless it is tobacco spit), but the smoke will enter my lungs and carry its poison into my system and may lead to fatal diseases. And to my brethren who are not ministers I want to say:—

Would it not be better if you stop the habit of smoking and chewing and spitting?

Would you not feel that you were more free and more like gentlemen and Christians; and that you were more respected and loved by the pure and good of your fellow mortals?

Come. Let us be clean men, and save the proceeds of the time and money spent in smoking and give it to the poor. He who gives it to the poor lends to the Lord; but he who gratifies self by the use of tobacco is sowing tares for the devil—is sowing to the flesh and will reap corruption.

You say this is a strong letter. Well, what "I have written I have written." Let it stand; and if it hurts some of you preachers who chew and smoke I am glad of it, and hope it may lead you to think how disgusting you appear in the eyes of clean, sensible people. Remembering that you are a pattern in all things let your actions speak for you.

Yours for the truth.

[We have received a number of communications on *tobacco*. We give place to this. We never used the weed in any form. Some of our brethren have given up the pernicious habit. We hope all will before the Lord comes. Let ministers of the word especially be careful.—Ep.]

THE DELETERIOUS NATURE AND EFFECTS OF BIGOTRY.

M. I. LEWIS.

The word bigotry, originally signified simply hypocrisy, but as it is now used, signifies not only that, but is now used in a more extended sense, viz., a blind zeal for a party, sect or creed,—a narrow minded superstition, and exclusiveness. Intolerance inheres in it, and it very early cropped out, and culminated in the murder of *righteous* Abel, by his brother, Cain.

The history of our race is replete with persecutions, and in too many instances, the barbarities of which would far exceed even the Indian massacres.

All the persecutions for opinion's sake may be justly chargable to blind bigotry, and this grows and flourishes by what it feeds upon, viz., ignorance.

Man is a religious being, the term religion signifies any system of worship or faith. It is inherent, he cannot, if he would, be disassociated from it, as part and parcel of his very nature, and the main spring of all his actions, "pure and undefiled religion" or Christianity, and is the only one which is acceptable with Jehovah. But pure and undefiled, are qualities which presupposes its opposite qualities also inhere in religion.

The religion which the apostle Paul possessed (the Jew's religion) previous to his conversion to Christianity, was one that prompted him to persecute the Christians with a zeal worthy of a better cause; hence, the inference is plain that impure and defiled religion may run in many channels, while the pure and the undefiled can run in only one channel. Bigotry is a counterfeit religion, and is very often mistaken by those unskilled and inexpert in the knowledge of the word, as being identical with the true.

Ignorance is always the underlying cause, it was so in Paul's case; he obtained forgiveness, because he did it ignorantly and in unbelief. He was ignorant (being a bigot) in things pertaining to pure and undefiled religion (Christianity), notwithstanding his attainments in the arts and sciences as taught in the schools of his day. Bigotry is very blinding, selfish, exclusive, like Popery is arrogant, its language is—"Stand back, for I am holier than thou."

It has become axiomatic with many "that in ignorance there is bliss, and as per consequence, it is folly to be wise." But it is difficult after all to say whether this is the rule, or the exception; I am inclined to the latter, from observation and experience.

"The wicked are like the troubled sea, which cannot rest, whose waters cast up mire and dirt."

Ignorance is one of the chief ingredients (to say the least) which constitutes wickedness, and consequent bigotry: the latter is an indigenous plant which will flourish like the "green bay tree" in any clime where either the surface or the sub-soil is composed largely of ignorance. Bigotry is the germ of the works or fruits of the flesh, which are these:—

Adultery, fornication, and all the crimes in the criminal calendar, the commission of which excludes the culprits from the kingdom of God, the opposite of the fruits of the spirit which are love, joy, peace, etc., all the graces which adorn Christian character, and essential and indispensible to an inheritance in the kingdom of God. See Gal. v. 19–26.

Fond du Lac, Wis.

Selections.

Toledo Blade.

A DARK DAY IN NEW ENGLAND.

Lamps Have to be Lighted at Noon.

For several days previous to the one of which I write, a heavy storm had prevailed, when on the morning of the 6th of September, 1881, the sky was overspread with what seemed to be thick, heavy clouds. At sunrise it became of a deep copper color, which gradually changed to bronze near sunset.

Throughout the entire day the carnivorous insects became unusually troublesome, the cattle were uneasy, the loud bleating of the sheep on the hills spoke of their discontent, the birds ceased singing, the crickets chirped as lively as in the night, and day seemed changed into night.

At sunrise it was quite dark and the gloom increased until noon, when people were obliged to use lamps in order to proceed with their household duties. Among the superstitious great alarm was felt, they thinking that the darkness foreboded some great calamity, or the immediate destruction of the earth.

About 2 o'clock p. m. the darkness began to recede and at 4 o'clock the outline of the sun was discernible and looked like a ball of blood rolling through the heavens, after this there was no change until night.

During the whole day a strong smell of smoke was observed, and the atmosphere was exceedingly oppressive, the thermometer indicating about 88 degrees Fahrenheit.

It is supposed the darkness was caused by an excessive amount of vapor in the air and a dense cloud of smoke from the great forest fires of the Northwest.

It is probable that this occurrence was similar to the "dark day" of which our grandfathers tell; although its singularity was not exhibited in so great a degree, yet it will long be remembered as the dark day of '81.

Wilmot, N. H., Sept. 9.

CURIOUS CELESTIAL PHENOMENON.

HANOVER, N. H., Sept. 12.—The sky, viewed from this place to-night, presented a singular appearance, of which the following description is furnished by C. F. Emerson, Professor of Astronomy at Dartmouth College: A band of yellow light, from five to ten degrees in width, and quite uniform throughout, extended from about twenty degrees north of west to thirty degrees south of east, dividing the heavens into northern and southern divisions of about three-fifths and two-fifths respectively. Its direction was almost at right angles with the milky way. A very distinctive feature was the regular and definitely marked northern boundary. From 8 p. m. until 8:15 p. m. it remained comparatively fixed. At 8:30 it swept off toward the south, gradually disappearing. Just south and east of the crossing of the streamer with the milky way were ten or twelve lines of light and at right angles with the streamer, but separated three or four degrees from it and nearly parallel to each other. These bands were five or six degrees in length. During this time there were faint northern lights streaming up at right angles to the band.

UTICA, Sept. 12.—A celestial phenomenon was witnessed here to-night which attracted much attention. A band of light started in the north and moved to the zenith, spanning the sky from the western to the eastern horizon. The eastern end then divided into what looked like white clouds, which moved rapidly toward the west until the whole disappeared. The band differed from an auroral display in that the edges were sharply defined, and that when the band broke up it did so in the form of white, luminous clouds. It was thought by some that a nebulous belt had touched the earth's atmosphere.

N. Y. Sun.

DAYS OF MYSTERIOUS DARKNESS.

Strange darkness at midday, caused by a yellow haze filling the sky, which awakened surprise and alarm in Boston, Providence, Portland, and other Eastern cities on Tuesday, is not without parallel in meteorological history. Everybody has heard of the Dark Day of 1780, which is sometimes spoken of as Black Friday. The year 1780 resembled 1881 in its wonderful physical phenomena. It was a year to drive weather prophets mad, and it impressed its memory indelibly upon the minds of the people. Its freaks culminated on May 19, when the light of the sun seemed suddenly to fail, and all of New England, and portions of New York, Pennsylvania, and Canada, were plunged into mysterious gloom. Birds and fowls retired to their roosts; dinner was eaten by candle light. The air seemed of a brassy color, and there was a sulphurous or sooty smell pervading it. Very many were in the greatest alarm, thinking that the day of judgment had come. The Connecticut Legislature was in session when the mysterious darkness fell upon the face of nature and the Senate Chamber was shrouded in gloom, so that business could not be transacted. The general alarm spread to the lawmakers, and one of them solemnly moved that the Senate adjourn. Col. Abraham Davenport immediately arose and opposed the adjournment. His speech, though brief, was a remarkable one, and is had the effect of restoring composure of mind in the assemblage:—

"I am against the adjournment. Either the day of judgment is at hand, or it is not. If it is not, there is no cause for adjournment. If it is, I wish to be found in the line of my duty. I ask that candles be brought."

Nobody who ever saw that day ever forgot it. The New England coast was shrouded in darkness, which turned away incoming ships. Evidently the phenomenon observed on Tuesday was of the same nature as that of 1780. Such darkenings of the sun's light have been witnessed in various parts of the world.

In the year 526 the whole Roman empire was covered with a reddish shadow, caused by a strange haze in the air.

In 1783 all of Europe, most of North America, and the western portion of Asia were covered with a great dry fog of a pale blue color, which dimmed the light of the sun and at times almost extinguished it. It lasted for several weeks, and was accompanied by violent electrical storms. It spread alarm everywhere. "It was," says one writer, "a time of terror, of tumult, and of universal excitement."

In 1831 there was another great fog that made the sun look green or blue, and tinted all the objects of the landscape with similar hues.

Sometimes these phenomena are confined to comparatively small areas of country. The fogs of London are examples.

In December, 1873, London was darkened for a week so that traffic had to be suspened on the Thames, street travel became almost impossible, and many persons lost their lives through accidents.

A year ago last spring a mysterious darkness overspread a portion of Minnesota. The inhabitants, as in 1780, ate their dinner by candle light, and all ordinary occupations were suspended.

The causes assigned for these phenomena are various. Sometimes they are due to the smoke arising from the burning of great forests or vast peat bogs. Occasionally these fogs have been ascribed to the passage of the earth through the tail of a comet. In 1861, when the earth is supposed to have passed through a portion of the tail of the great comet of that year, a slight haze was discernable by day, and at night the air seemed aglow with a strange phosphorescence, which in some places rendered it possible to read print at midnight. The same phosphorescence at night was witnessed during the great fogs of 1783 and 1831. The country within a few hundred miles of large volcanoes is sometimes darkened by matter thrown into the atmosphere from the craters. At times there seems no way to account for such darkening of the heavens, except upon the supposition that the earth, in its sweep through space, suddenly encounters a mass of attenuated meteoric matter, which spreads through the atmosphere. This does not appear improbable when it is recollected that the earth in revolving about the sun does not continue to travel in the same path, but, in consequence of the sun's own motion, is every year passing through new fields of space. The sun is carrying his squadron of world's on a stupendous voyage through the vast ocean of ether, or whatever fills the interstellar spaces. If some of these phenomena are really due to matter that the earth ploughs through in her marvellous cruise, we may conclude that therein lies another peril to the mad and merry crew of our rock-ribbed ship, for some of the great dry fogs of history brought epidemics with them. In 1783, especially, men and beasts were seriously affected with a disease resembling catarrh, that prevailed as long as the fog lasted.

Change of Address.

Brother M. I. Lewis has changed his address from Rosendale, Wis., to Fond du Lac, Wis.

A NEW MONTHLY.

THE AGES TO COME!

A monthly periodical, entitled as above, will be issued from the office of OUR HOME, Chicago, Ill., the first number of which will appear on October 1, 1881. It will be in size the same as OUR HOME, 16 pages, 9x13 inches, printed on good paper, from clear type, and in every way a first class journal.

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In many respects it will occupy the same ground as that which was occupied by the *Bible Examiner*, so long and ably published by our late lamented brother, Geo. Storrs, and is intended to take up the work where he laid it down.

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The Christian church, under the domination of the pope, his cardinals, priests, monks and nuns, with a semi-barbarian membership, devoted to image worship, was in the field against a new faith, whose cardinal doctrine was a great central truth of Christianity—"THERE IS ONE GOD."

The contest, then, was or should have been Jesus, or Mahomet.

Jesus claimed to be the Son of God:—that prophet like unto Moses.

Mahomet said that he was the Apostle of God:—the Divine Paraklete, and, consequently, superior to Christ, in his office.

True Mahometanism was, therefore, contending against false Christianity. God had evidently raised up Mahomet as he did Pharaoh. The apostacy required punishment. No one claims that Cyrus was a righteous man, as were Abraham, Isaac, and Jacob, yet God says of Cyrus:—

"My shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid: and I will loose the loins of kings, to open before him (Cyrus) the two leaved gates; and the gates shall not be shut; I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron: and I will give thee treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the Lord, which call (thee) by thy name, (am) the God of Israel. For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me." Isa. xliv. 28; xlv. 1–4.

a. This prediction was uttered before Cyrus was born, and before Persia had become powerful, and nearly 150 years before its accomplishment, and when Babylon sat a queen.

b. God says, I do, what was done by Cyrus his agent. Cyrus was, therefore, under the direct control of the Almighty. In the same manner do we regard the position of Mahomet, sustained by his Arabian and Turkish dynasties. Let us now continue the history.

The second crusade was commenced 48 years after the taking of the Holy Sepulchre, A. D. 1144. This crusade was headed by the emperor, Conrad III. and Louis VII., King of France. They marched forward, in two columns; the first having in it about 260,000 persons; the second containing 100,000 foot, and 60,000 horse. Their design was the overthrow of the Mahometan empire by the conquest of Bagdad, the seat of the caliphs. The nobles of France and Germany were in this immense army. The army of Conrad was partly destroyed by the Turks, and partly through the treachery of Manuel, the Greek emperor; the second army, under Louis VII, through the unfaithfulness of the Syrian Christians, was compelled to abandon the siege of Damascus and to return. This crusade was a disgraceful failure. Though the Turks had lost the kingdom of Roum, in Asia Minor, and had removed to an obscure town 200 miles east from Nice, the results of the first crusade, the second great European attack of the Turkish empire added nothing to their former conquests.

The third crusade (A. D. 1188) followed the taking of Jerusalem by Saladin the sultan of Egypt. The principal forces were Germans, under the emperor Frederic Barbarossa. There were many dukes and counts, besides about sixty other princes of the empire. The kings of France and England joined the crusade. But these kings fell out by the way, which resulted in causing the king of France to return. The emperor Frederic defeated the sultan of Iconium; but the siege of Ptolemais was a failure. The battle ground was principally in Palestine; the jealousy of the Greek emperors kept the Latin crusaders as far from their capital as circumstances would allow. They often went so far as to ally themselves with the Turks.

The fourth crusade (A. D. 1195) was undertaken by the emperor Henry VI., Saladin being dead. Many victories were gained by the Christians. They took many towns, and were pushing forward towards the entire conquest of the Holy Land, when the death of the emperor obliged their return.

The fifth crusade was published at Rome by Pope Innocent III., A. D. 1198. This resulted in an entire failure through the ravages of the plague, and disputes between various rival princes. Their troops were easily defeated by the sultan of Aleppo, A. D. 1204. After thirty campaigns the Franks were driven west, beyond the Euphrates; and the Turks again had control of that boundary, though it had been more or less controlled by the Crusaders for sixty years. Edessa the key of the Euphrates, fell into the hands of the Turks after a siege of twenty days. Noureddin gradually united the Mahometan powers and extended his dominion from the Tigris to the Nile.

The sixth crusade began A. D. 1228. The town of Damietta was taken by the Christians, and re-taken by the Turks. In 1229, a peace was made with the sultan for ten years, by Frederick, the emperor. An English crusade was undertaken in 1240 by Richard, earl of Cornwall, brother to Henry III., king of England. Concluding a peace with the Turks he returned home.

The seventh crusade (A. D. 1249) was undertaken by Louis IX., king of France. He took the city of Damietto, in Egypt; but sickness happening in the Christian army, the king made an effort to retreat; in which, being pursued by the infidels, nearly his entire army fell a sacrifice to the Turks, and the king and nobility were taken prisoners. He was not able to enter Jerusalem.

The same monarch undertook the eighth and last crusade, but did not accomplish anything worthy of the effort. Prince Edward, of England, landed a small body of English and French, in Ptolemais, and hindered the Turks from laying siege to that city. But being obliged to return to take possession of the crown of England, the crusade was a failure. In 1291 the town of Acre (Ptolemais) surrendered to the Turks, and the crusaders were driven out of Syria. Thus ended the crusades; and with them, the Christian efforts to conquer and hold possession of the Holy Land.

Reflections.—These eight crusades occupied the forces of the Crescent and the Cross about two centuries. The result of these terrible conflicts of two rival religions, so far as now concerns us, was to delay the fall of the Eastern Roman empire.

The empire of Roum, one of the four sultanics of the Turkish empire was preparing to extend its domination over Constantinople. It was located near (within twenty-five miles) of the source of the great western branch of the Euphrates. The Turkish empire was still, in its central location, bound at the Euphrates. If a right line had been drawn from the head of the west branch to the mouth of that river, the power of the empire would have been nearly equally divided; and, as Babylon was at, or upon the Euphrates, though extending many miles east and west of it, so may we regard the Turkish empire at this period of its history. The empire was moving westward, but was still confined in its axis to the river.

The sixth angel was commanded by a voice from the horns of the golden altar which is before God:—

Loose the four angels (sultans) which are bound at the great river Euphrates; two east, and two west of that river.

Our history of the empire, so far, has not extended to the period of this command. So far they are bound. They are making, in every division of the empire, preparations for a western, a European home. The empire, that of Roum, had spread over, and absorbed nearly all of Anatolia, when the alarm aroused all Europe to a holy war against the Mahometan world. The results we have already described.

The sultany of Roum first fell under the power of the crusaders, and the sultan, defeated, fled beyond the Euphrates, their ancient boundary. Though he gathered another army, and opposed the crusaders in the siege of Antioch, Asia Minor, or Anatolia was not occupied, even as a temporary possession, for many years. The loosing time had not yet come. The angels must be kept bound at the great river, till God cuts out and prepares their work; then, and not before, can they go forth.

The Jewish history contains similar examples. God does not punish a nation till its cup is full. The Jews were to leave Egypt by judgment plagues. Their wickedness must come to the full before judgment could be executed. Hear what God said:—

"And he (God) said unto Abram, Know of a surety that thy seed shall be a stranger in a land (that) is not theirs, and shall serve them; and they shall afflict them four hundred years. And also that nation whom they shall serve, will I judge: and afterwards shall they come out with great substance. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full." Gen. xv. 13–17.

Much has been said, by infidels, against the treatment of the Canaanites by the God of the Hebrews. In answer let us say:—

The Canaanites were not driven out until their cups of iniquity were full. The land being his, it was his right to dispossess them, and to give the land to whom he pleased. That land was his vineyard. He required fruits of the husbandmen. It was taken from the antidiluvians, from the Jews, and will be taken from the Gentile. So has God dealt with the Christian church. So soon as its cup was full he brought nations against them to chastise them for their idolatry. To do this two nations were employed under one standard—One God. Arabians and Turks defended this great truth. The Christian church was full of images, and given up to gross idolatry. God had resolved to visit his professed followers with severe chastisements.

We have already dwelt at considerable length on the binding of the four angels, and still have more to write; our reasons are obvious:—

1. Revelation states the fact.
2. It is a matter of history.
3. It is the key to the proper understanding of their loosing, since they represent opposite acts.

They were bound at the great river Euphrates, and along its tributaries.

Their loosing is to be understood that these restraints were to be removed.

The crusades continued the bands two centuries longer.

Does the command then go forth? Another binding occurs.

IS IT AUTHENTIC?

Mark xvi 9-16.

O. M. MYERS.

A brother writes to me and desires to know what I think as to the authenticity of Mark xvi. 9–16. Many of the writers, and of the regular contributors to THE RESTITUTION are perhaps as well, or even better prepared to write upon the authenticity of this text than myself, and it would have been as well for the question to have gone to them; but as it comes to me I will give what information I have at hand and then all will be as well prepared as myself to form a conclusion.

1. In a Bible which I have containing foot notes, prepared by consulting the principal manuscripts and best authors on original texts, I find the following note:

"Alexandrian, Ephraem and Bezae manuscripts contain the text; the Sinaitic and Vatican omit the text. Alford and Tischendorf believe these twelve verses not to have originally formed part of this gospel; Lachman and Scrivener accept them; Tregelles does not pronounce decidedly; Wescott and Hort double bracket them, as being probably an early supplement, by which the mutilated or unfinished close of St. Mark's gospel was completed; similarly Alford."

2. Murdock's rendering of the Syriac contains the text without any brackets, break or note. This is of value as the Syriac is one of the oldest versions now extant, and antedates any known MS. by two centuries.

3. Tafel's Interlineor of the Greek text contains no note on the text.

4. Rotherham in his rendering of the Tregelles text says: "Judged by Dr. Tregelles not to have been written by Mark himself, and yet, by whomsoever written, to have full claim to be received as an authentic part of the second Gospel—to which he attaches it in the manner here imitated,—A FURTHER ACCOUNT—using the inscription twice. It is well known that the Sinai manuscript ends with verse eight."

5. Noyes in his rendering of the Tischendorf text says: "The remaining twelve verses, according to Tischendorf and others, made originally no part of Mark's gospel. As the passage was added very early, however, since it is referred to by Irenaeus in the latter part of the second century, it is here given, as an appendix."

6. Andrews Norton, who has made a valuable rendering of the first four historical books has a note: "In respect to Mark's gospel, there is ground for believing that the last twelve verses were not written by the Evangelist, but were added by some other writer to supply a short conclusion to the work, which some cause had prevented the author from completing."

7. Alexander Roberts, who has prepared a companion to the New Version, says: "The reader will be struck by the appearance which this long paragraph presents in the Revised Version Although inserted, it is marked off by a considerable space from the rest of the gospel. A note is also placed on the margin containing a brief explanation of this, but it may be well here to say something more respecting such an important section of the evangelical history.

The case then stands as follows: It cannot be denied that there is something peculiar about the paragraph. We find that it has no place in the Sinaitic and the Vatican MSS., the two oldest MSS. in our possession. It is true that the writer of the Vatican MS., has left a blank space at the end of St. Mark's gospel, clearly indicating that he knew of something more that might be inserted, but the fact remains that he did not insert it.

Again, as Tregelles has remarked Eusebius, Gregory of Nyssa, Victor of Antioch, Servetus of Antioch, Jerome, as well as other writers especially Greeks, testify that these verses were not written by St. Mark, or not found in the best copies."

Moreover, it must, I think be admitted that the style of the passage is not that of the evangelist. Not only are there seventeen words in the compass of only twelve verses which are nowhere else made use of by St. Mark, but the general complexion of the paragraph is unlike that of the gospel. This much may be urged against the genuineness.

But, on the other hand, in support of it we are told to reflect how improbable it is that a writer of the gospel history would abruptly end his narrative with the statement contained in verse 8. That may be admitted, and yet there may have been circumstances unknown to us that compelled the author to make such a sudden termination.

How many works might be referred to, such as Macaulay's History of England, which close abruptly, for the too-sufficient reason that death arrested the pen of the writer!

But again it is argued that Irenaeus quotes the passage without the slightest misgiving, in the second century. True, and that is the most weighty proof of the *authority* assigned to the passage even from the earliest times, but does by no means prove the authorship of St. Mark. Nor can the evidence of versions be deemed conclusive, for reasons which have been already stated.

On the whole, a fair survey of all the facts of the case seem to lead us to these conclusions:

First, That the passage is not the immediate production of St. Mark; and

Secondly, That it is, nevertheless, possessed of full canonical authority.

We cannot ascertain its author, but we are sure he must have been one who belonged to the circle of the apostles. And in accordance with this view of the paragraph, it is marked off from the words with which, for some unknown reason, the gospel of Mark ended; while, at the same time, it is inserted, without the least misgiving, as an appendix to that gospel in the Revised Version."

This composes the amount of external evidence which I have at hand, both for and against the authority of the text. It may be summed up briefly thus:

Against Mark as the author—The omissions of the text by the Sinaitic and the Vatican MSS., with the remarks and opinions of Roberts, Tregelles, Tischendorf, and others founded upon these omissions.

For Mark as the author—First, The Alexandrian, the Ephraem and the Bezae MSS.

Secondly, The vacant place left by the author in the Vatican MS. for the text.

Thirdly, Irenaeus' use of the text in the second century without any questions or misgivings as to its genuineness.

Fourthly, Its presence in the Syriac, which antedates the Sinaitic and also the Vatican manuscripts by two centuries.

For a retention of the text in its place, is the general admission of its canonicity, either whether Mark wrote it or not. With the evidence as it now stands we are inclined not to reject it. But let us examine some further.

INTERNAL EVIDENCE.

1. Upon this point we ask the reader to read once more the last quotation above made, as to what Roberts says upon this head. Then read the book of Mark through with a comparison as to style with this text, and decide if the difference is sufficient for its rejection.

2. Bishop Newcome has written: "Many copies omit the last twelve verses of this chapter; probably, as Jerome says, because they were thought to be irreconcilable with the other accounts of our Lord's resurrection."

We have read the several accounts of the resurrection in view of this point, and find nothing in these verses contradictory to the other accounts; or irreconcilable to them. The author here records something more at length than the other historians, and to the reverse the others have recorded some incidents more largely than here. The same is found true upon a comparison of the others.

3. Henry Constable in an article on the Revision, in the *Rainbow* for July last remarks: "The revisors in separating the paragraph from that which precedes it by an unusual space, and by calling attention, in the margin, to the fact that the two oldest Greek MSS. as well as other authorities omit it altogether, very plainly intimate that its authenticity is doubted by them. Yet still they retain it in the text. We regret this much. In this passage, short as it is, is one indubitable contradiction of St. Luke's narrative. In Luke xxiv. 34, we are told that when the two disciples returned from Emmaus they found the apostles full of faith in the Lord's resurrection. Whereas in Mark xvi. 13, we are told that when these returned and told their story the apostles refused to believe them. Surely an error of such a nature as this should decide the revisors in giving that submission to the oldest MSS. which, even without it they ought to manifest."

But does the contradiction here referred to by Mr. Constable really exist? Let us put the two verses referred to down together and look at them.

Luke xxiv. 34–35: "And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, Saying, the Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread."

Mark xvi. 12, 13: "After that he appeared in another form unto two of them, as they walked, and went into the country. And they went and told it unto the residue: neither believed they them."

Now note that while Mark says the residue did not believe, Luke in verses 33–35 says nothing about the faith of the residue; yet further along after that Jesus appeared unto them in the room it is said that "They *believed not* for joy, and wondered." Verse 41. They were not decided yet upon the matter.

Next upon the internal evidence as to the text we will notice the entire passage by way of comparison with the other historians.

Verse 9 is corroborated by Matt. xxviii. 9; Luke xxiv. 10; John xx. 1, 14–16.

Verse 10 is corroborated by Matt. xxviii 7, 8, 10; Luke xxiv. 9, 10; Jno. xx. 17, 18.

Verse 11 is corroborated by Luke xxiv. 11; John xx. 18.

Verses 12, 13 are corroborated by Luke xxiv. 13–35.

Verse 14 is corroborated by Luke xxiv. 36–42; John xx. 19, 20.

Verse 16 is corroborated by Matt. xxviii. 19; Luke xxiv. 45–48; John xx. 21–23.

Verses 17, 18 are corroborated by Matt. xxviii. 20; Luke xxiv. 48; John xx. 22.

Verse 19 is corroborated by Luke xxiv. 50, 51; Acts i. 9.

Verse 20 is corroborated by Hebrews ii. 4, and Acts of Apostles entire.

Thus stands the evidence relative to the text, as we have it and understand.

May God give us courage and help us to stand for his truth.

LETTER TO THE CHRISTIAN CHURCH.

J. SHAFFER.

Greeting:

But a few years have passed since you were persecuted by the other sects because you did not hold the same doctrines that they held. When feeling the sting of persecution it was your boast that your houses should not be closed against any for difference in doctrine, but, alas, how soon you have abandoned this resolution. You have shut your house of worship against one who for forty years has lived among some of you. I can say that I have not knowingly defrauded or wronged any man; if I have inadvertently wronged anyone I stand ready to make it good when I am convinced of the wrong. But a man's Christian deportment avails him nothing, when doctrinal differences are made a test. When one will not renounce his honest belief, he is branded as a heretic, and his name cast out as evil. In this way the minds of people are soured against those who do not believe as you do.

It was this spirit that led the harlot woman, Rome, to persecute the saints till she finally became drunk with the blood of martyrs. All this blood was shed because they would not renounce their faith which differed from the old mother's. Because Servetus differed from the faith of John Calvin, he was burned to death on a pile of green wood to strike terror into the hearts of the bystanders. If the political authorities had not set bounds to the ecclesiastical power—the earth helped the woman—no Christian flesh could have been saved. My own blood would, like Abel's have been crying from the ground, as my life has been threatened. The true Christian never sits in judgment in religious matters. But there is a family likeness; and the resemblance pertains more or less to the disposition. John calls the old drunken woman the mother of harlots.

How could this be unless she has children who are like her in features and disposition?

Do you not know that Christ dwells in his children, and that whatever is done to them is done to him?

It seems you have lost sight of this when you deny his children the privilege to worship in your house.

John says:—"God is love, and he that dwells in love dwells in God, and God dwells in him."

Then to deny the child of God is to deny God, and Christ who dwells in him.

If Paul had known that God, by his Spirit, dwelt in Stephen would he have held the clothes of those who stoned the dying martyr?

No, for he could never forgive himself, nor think himself worthy of being called a Christian because he persecuted the church of God; but he obtained mercy because he did it ignorantly in unbelief. But as the dying martyr said, "Lord lay not this sin to their charge," so I, from my heart pray, Lord lay not this sin to your charge. When the Lord comes, with all the holy angels, he will judge every one according to his works. I look upon it as one of the most heinous sins to sit in judgment on a child of God, as what is done against him is done against God and Christ who dwells in him. Abel's blood cried to God; and the Revelator (chap. vi. 9–11) hears the cry for retribution on the murderers. They were slain because they differed from those perverters of God's truth, who had departed from the faith, and given heed to seducing spirits and doctrines of devils.

Remember, and forget it not, that Christ never had but one church, and this he compares to a body having many members. 1 Cor. xii. 12–31; Eph. iv. 4–6.

As Christ is the head of his church, which is his body, then this is not two, nor one hundred, nor one thousand, but one body scattered among different nations. The sects differing from each other have different founders, or heads. What poor imitators of the blessed church of Christ are all the sects.

Let all those whom God hath chosen out of the world keep themselves unspotted from all political and ecclesiastical organizations. Though he must be branded as a heretic, and suffer persecution, let him live as his Master has commanded.

Kewanna, Ind.

ANNOUNCEMENTS.

The brethren of the Abrahamic faith of Southern Wisconsin and Northern Illinois will meet in Conference at Lanark, Ill., commencing Friday evening, Sept. 30, and hold over Sunday, Oct. 2. A general invitation is extended to all.

J. M. GLOTFELTY.

The Lord willing, the Michigan Quarterly Conference will be held at the brick school house, three and one-half miles north of Mendon Village, St. Joseph county, Mich., commencing Sept. 30, and lasting over the following Sunday. May all the brethren that can, be present, for a little longer and the storms of life will be over, when the cross shall be exchanged for the crown.

Let all the brethren who in Christ reside,
Their cares and labors lay aside,
And let us at the conference meet,
Where we can bow at Jesus' feet;
And by the strength that he'll impart,
May change the vilest sinner's heart.

K. N. WOODWARD, Sec.

The Quarterly Assembly of the Church of God, will, the Lord willing, commence on Friday, Oct. 7, near Browntown, Warren Co., Va., and continue over the second Sunday. All who cherish the glorious doctrine of the soon coming kingdom of God, and name of Jesus Christ, and the people generally, are respectfully invited to attend. Come brethren, one and all; and let us have another demonstration of the power of God, which is the gospel of God, by letting our light so shine before men as to constrain them to glorify our Father which is in heaven.

N. J. MORGAN.

THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, Sept. 28, 1861.

MONDAY of this week was a day unparalleled in all history. When the President was placed in his grave a nation gathered for the funeral. On his coffin Royalty placed wreaths, and Nobility draped itself in mourning in realms across the seas. Though dead history will embalm some of his noble utterances. "GOD REIGNS."

Our paper is full. We leave out news items this week; which, so far as foreign news is concerned, are not specially important. If nothing disappoints, shall probably attend the Conference at Lanark. Should we do this our paper may be one day late next week in consequence of our absence. Our absence too may delay some communications a week or more.

THE FIERY VENGEANCE.

That irretrievable and complete destruction is sometimes symbolized as a catastrophe resulting from a consuming fire is not denied. But that every expression in relation to a fiery doom is to be interpreted figuratively will by no means follow from this admission. The predictions of wrath to come must be explained by the examples of wrath in the past. In this, as in other cases, history becomes the expositor of prophecy. As a general expression illustrated in the history of the past and undoubtedly to be more terribly illustrated in the future we may quote Ps. xcvii. 3; "A fire goeth before him, and burneth up his enemies round about."

The only example we will give from the inspired records of the past is the destruction of the cities of the plain. This is briefly told, Gen. xix. 24–29: "The Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven; and he overthrew those cities and all the plain, and all the inhabitants of the cities, and that which grew upon the ground. * * And Abraham got up early in the morning to the place where he stood before the Lord: and he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace."

We will now quote a prophecy that is to be fulfilled in connection with the coming of the Lord, and of which events transpiring in our own times may be the partial accomplishment.

"For, behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh; and the slain of the Lord shall be many." Isa. lxvi. 15, 16.

Of the terrible instruments of vengeance that will be employed to exterminate the enemies of God at the close of the present dispensation,—as famine, fire, war, and pestilence—we see no reason why fire should not be as literal as the others. For the harvest of death when the sword shall reap the earth from one end to the other and cover its surface with the unburied slain the nations are making the most ample preparations in the days in which we live. Jer. xxv. 33. Of the wasting famines of the future China and India have recently afforded terrible examples. Of those predicted pestilences that will "walk in darkness, and waste at noon-day," the cholera and black death have been frightful premonitions. Is it not true, also, that the world has witnessed the preliminary kindlings of the last-day fires? Ever since the terrible fires of 1871, which proved so destructive to Chicago, Peshtigo, and other localities, we have been firmly persuaded that fire would be one of the agencies employed to punish the world for its iniquities at the closing of this present age.

The skeptic that has scouted the prophetical declarations as impossible of fulfillment, has been confronted with the fact that fires devouring the earth are possibilities, and that the atmosphere itself is combustible, or that destructive elements easily combustible and terribly destructive can be diffused widely through the air itself. This combustible condition of the atmosphere, or of some singularly developed and unknown gases blended with it was a terrible feature of the fires of 1871, when Chicago was burned, and when the flames spread such fearful desolations over large portions of the country.

In Chicago it was the burning fire in the air that, like scattered incendiaries, kindled simultaneous wide-severed and resistless conflagrations that speedily reduced the boasted fire-proof blocks, and the wooden tenement to the same sudden and undistinguishable ruin. It was really fire in the air that burnt up Peshtigo, and that sped like condensed lightning over the contiguous parts of Wisconsin, sweeping the surface of the earth with air-blazings that left only death and utter desolation in the terrible course. It was literally a *fire-tempest* that has lately desolated so large a district in the state of Michigan.

To give some idea of the extent of this conflagration it is said that "upward of *fifty townships*, covering an area of about 2,000 square miles, have wholly or partially burnt over: scarcely a green sprig being left in the track of the fire. Immense trees were twisted off by the force of the tornado which prevailed, and the darkness was so great that nothing could be distinguished at six inches distance. This accounts for the great loss of life, as the people were bewildered and knew not which way to turn to escape."

Many enveloped in this thick darkness had no notice whatever that fire was anywhere near. All at once "fire would come out of the sky" and quickly everything would be in flames. In these fires the heated air would roast and kill like the heat of an oven when it was not kindled into a blazing flame.

In the dreadful plague recorded in Ex. ix. 22–24, it may have been this frightful air-fire, that was blended with the other elements of destruction, that "ran along upon the ground" in that desolating hurricane of the Divine vengeance.

The difference in the miraculous fire that destroyed the cities of the plain is possibly only one of geological circumstance. Asphaltum is found along the shores of the Dead Sea, and during some recent earthquakes, to which the country is still subject, it has been thrown up in large quantities. Sulphur is also found intermixed with the disintegrated carbonates of other formations. There are evidences of volcanic action of a date long since the formation of the deep valley.

The fire from God out of heaven would find ample fuel in the inflammable bitumen and sulphur, and thus Sodom and Gomorrah perish in a fire-tempest of air above and a land of burning pitch beneath all blended in one volcanic seething furnace of aerial and terrestrial fire explosions.

But bitumen and sulphur are not necessary fuel when the fires of wrath are kindled. Chicago's boasted fire-proof palaces went to dust and ashes as rapidly as Sodom's buildings of polished bituminous blocks.

In Michigan there are places where the surface land has been burned off to the depth of twelve inches if reports are true.

Our design at present is only to call attention to these fires as the precursors of more dreadful conflagrations to come in the future. That prophecy is fearfully literal in its denunciations of coming vengeance is proved by the forerunning heraldings of calamitous burnings yet to be. We near the time of trouble when war, famine, fires, cyclones, earthquakes, and pestilences shall all combine to scourge this sin-polluted world that will soon reel to and fro under the devouring curse of impending judgments.

The Church will be above the storm of wrath that will so desolate the earth that but few men comparatively will be left. Mere fragmentary remnants of nations will survive the crushing demolition of the Great Image. But beyond the political chaos, and the charred cities and countries, dawns the restitution of all things, when the kingdoms shall be the Lord's, and our earth be filled with the glory of God.

Selections.

The Messenger.

THE SOLID GROUND OF FAITH.

G. DOWIE.

If there is one thing more than another by which we seek to be characterized and distinguished from the bulk of professing Christians it is surely our regard for the words of God. Those words have been prepared and kept for us in the Bible. The Bible therefore is our standard, our foundation, our guide of life, and our hope. Some men may blame us for an over particularity about the very words and their grammatical construction and meaning, but having already learned how much is to be gained by a close discriminating examination of the Scriptures, we rather prefer to be so blamed. Such solicitude about the letter of Scripture does not interfere with our appreciation of the spirit of the word of God; for we esteem every idea thus acquired as a pregnant truth, having moral bearing as well as intellectual force.

We do well to be particular about the very words of God when we find them so often perverted from their manifest meaning by the cunning ingenuity of men schooled in the class of Swedenborg, or bred in the open field of rationalism. The speculations of the one are perhaps all too wild to have any charms for us, but are we beyond the risk of being led astray by the apparent freedom of the other?

Rationalism (so-called) is the danger of the age. In almost every religious community we see it at work, and in many cases not stopping short of positive infidelity. It is rationalism which talks in this vague and irreverent way:—

"If I thought the Bible taught such and such doctrine I would put it in the fire," or in more deliberate words say, "My position is in religion, infinite doubts as to the records, the circumstantials, and the genesis of religion; but infinite love for Christ, and for Christianity as his reflex for all its grand moral and spiritual elements."*

What a contrast is between this and the entireness of confidence displayed by Paul:—

"I know whom I believed, and am persuaded that he is able to keep that which I have committed unto him against that day. Hold fast the form of sound words which thou hast heard of me, in faith and love which is in Christ Jesus."

A system of faith which is based on the supernatural cannot admit the short-sighted and hasty conclusions of human reason to be paramount.

What is this rationalism?

Try it in the domain of the exact sciences, and its absurdity becomes manifest.

If one were to judge of possible discovery of phenomena by his own experience he would constantly err. Sixty years ago the idea of a man being able to submit the substance of the sun to chemical analysis in a European laboratory would have been treated as a chimerical and insane fancy; but the spectroscope has shown it not only possible but certain.

Twenty years ago who would have believed that we should be capable of speaking in audible voice to a distance of thirty miles, yet the telephone has made such experience familiar to every city in the empire.

Whenever I hear a person peremptorily closing with the statement—"I cannot believe that; nobody can!" I feel disposed to set him down as either an ignoramus or a fool; for there is no saying what any one may—and indeed it were wrong to set bounds to what a man should—believe.

The essential quality in anything which calls for belief is that it be well accredited. Mere probability is nothing at all, no matter how it fits into our previous experience, or harmonizes with our present theory; a fact is a fact still, and must stand. This is true not only of the tangible facts of science, but of the unseen facts of faith; and the Bible is full of such—the great acts of creation and the flood; the lives of Abraham and Joseph: the exodus from Egypt; the kingdom in the Holy Land; the dispersion of Israel; the life, death, and resurrection of Jesus the Christ; the miraculous powers of the apostolic age; the preaching of the gospel; the early church and the sanctification of common experience by the life of faith, out to the finest reticulations of thought and character—all are fact. And the future hope is of the same strong and palpable character. We cannot abandon the objective features of our holy religion; for all the moral and spiritual power of the faith is dependent on the Word of God; all godly life is founded on the testimony of the Scriptures—

"If the foundations be destroyed, what can the righteous do?"

But they cannot be destroyed, and therefore the righteous are safe—

"For ever, O Lord, thy word is settled in the heavens, thy faithfulness is to all generations!"

One specious objection—we cannot call it an argument—against our adhesion to the old documents of the faith is that this age has made great advances, and we should therefore follow the advanced philosophy, and keep ourselves abreast of the times—the "church of the future" being a great improvement on the old apostolic one. If we allow ourselves to be deluded by this notion, we might be led to conclude that every previous period of human history has been a dark age, and that the production of a respectable, not to say authoritative, literature was impossible.

But is it so?

Herodotus, Virgil, and Shakespeare are not yet outdone; why should we grudge the credit due to Moses, Isaiah and Paul?

Of what value is the affectation of criticism which sometimes accompanies the rationalism of which we speak if the critic is to whittle away even the subject of his research, and put aside the very substance which he proposes to analyze?

We are not afraid of honest critics; but the Colensos and Renans who fill the whole region with the air of doubt are subtle enemies to be avoided—wolves in sheep's clothing, of whom every sheep and every shepherd should beware. The best critics are those who really handle the great facts of our faith when they survey the solid field of the Holy Land, or exhume and decipher the old world inscriptions, which antedate all humanly-written history. Such men as Warren and Layard, Champollion and Rawlinson, are the true critics; by their service the foundations of faith are tested and found strong.

There are some who display great caution in avoiding the disturbance of old and settled ideas, from a fear that if the crust were broken the interior would prove rotten and unsatisfactory. But we have no such fear. What cannot stand examination is not worth retaining, and all thorough search has hitherto more and more proved the stability of the whole Scripture. On this solid ground we can therefore build with confidence. Since "faith cometh by hearing and hearing by the Word of God," let us take heed how we hear, that our report is correct and our understanding intelligent and comprehensive. We sometimes fall in with those who disparage all translation and revision of the sacred Scriptures, as if the very ground beneath their feet would be loosened thereby; but that cannot be. The Word of God is not confined to a seventeenth century English classic; but is in a library of old Hebrew and Greek books, which may yet be susceptible of other and better renderings by scholars, and may consequently bring us still nearer to the original source of all truth. While we are thus free to change when change we must, we cannot conceal our gratification at the result of recent revisions, showing us how well we have been served by our time-honored "authorized version."

The ear and the heart filled with the sublime strains of Divine truth has no relish for the trifling reasonings and deductions of human philosophy—a philosophy which tends to bewilder simple minds, and to unsettle those who are able to pursue its subtle ratiocinations. The philosophers themselves admit that the tendency of their speculations is toward scepticism, and away from the noble issue of a life of simple faith.† I presume it is exactly what now passes current as metaphysics that we are warned about by the apostle Paul:—

"Beware lest any man make a spoil of you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."

This seems to me a far greater danger than thorough and genuine criticism, than new translations, literal or free.

When we speak about the solid ground of faith, we must remember that it is like the world which God has made—not bare earth or barren rock, but rich flower and fruit-bearing soil. In the Scriptures God has spoken to man in the choicest language, and invested his revelations with surpassing beauty. The essential structure of Bible history is epic, and the prophecy of the future is Divine poesy—as far in advance of human imaginings as the heaven is higher than the earth, or as its eternal schemes and purposes are superior to the blundering and time-serving politics of the ordinary statecraft of to-day.

Did not the Hebrew bard say, "Thy statutes have been my songs in the house of my pilgrimage?" and the apostle of the Gentiles exhort, "Let the word of Christ dwell in you richly, in all wisdom teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord?"

Such Divine melody sounds in the heavenly oracle that it is calculated to evoke music and bud out in poetic sentiment. So it should be to us. We have not half learned the value of the Word of God if we do not feel the glow of its heavenly warmth in our hearts, and can enter with our whole soul and strength and mind into the work of praise and the grateful service of loving life. And thus the world of faith, while, like the earth, is "fixed from moving," yet also blooms like the garden of the Lord—its bowers overshadowed with the trees of righteousness, and its parterres beautiful with eternal virtue.

*"Gillilan's Posthumous Papers."

†"Pantheism, under one of its various shapes, is the necessary consequence of all metaphysical inquiry when pushed to its logical limits; and for this reason do we find it in every age and nation. The dreamy, contemplative Indian; the quick, versatile Greek; the practical Roman; the quibbling Scholastic; the ardent Italian; the lively Frenchman; and the bold Englishman, have all pronounced it as the final truth of philosophy."—*Lewis' Biographical History of Philosophy.*

N. Y. Sun.

THE JEWS AND THE PROMISED LAND.

The idea of an extensive Jewish colonization in Palestine has not been viewed with much favor heretofore by the wealthy and enlightened representatives of the race in the civilized countries of the world. They have evinced doubts of the wisdom as well as of the practicability of such a scheme, and have given no substantial support to movements looking in that direction. The desire to see the Jews re-established as an independent nation in the land that belonged to them twenty centuries ago and the hope of bringing that consummation about have been cherished, apparently, much more by others, like George Eliot, who are not of the race, than by those who are.

It is true that the large body of Jews of orthodox faith, in which nearly all of those in Russia and a large proportion of those who live in the rest of the world are to be counted, pray for their restoration to the Holy Land, and make it a doctrine of their belief that this event will some day, through Divine interposition, come to pass; but this is rather a vague religious doctrine than a matter of belief and desire by which practical every-day life is influenced, while the Reformed Jews have gone so far as to strike the prayer for national restoration from their ritual.

Within the past two years, however, the view taken of this idea appears to have undergone a change. The outrages upon the Jews in Russia and Germany, and their hard lot in Morocco and Roumania, and to some extent in Bohemia and Hungary, have forcibly suggested the question whether the scheme of colonization on a large scale in Palestine would not be the best way that can now be devised to secure them against such wrongs and such an unfortunate condition in the future. In Germany, where the Government is able to enforce the law whenever it desires to, and where the assaults upon the Jews have been merely part of a political plan, their troubles are probably nearly over; but in the other countries where they are most numerous and most oppressed, the prospect does not present so favorable an appearance. Even were the governments there well disposed toward them, it is questionable how far they are able effectually to protect them.

Under these circumstances it is not strange that the wealthy representatives of the race should be inclined to look at the Palestine projects with a different eye from what they have done heretofore. Extensive colonization in other countries is not so feasible as there. The scheme of founding agricultural colonies in the United States can, at best, provide for only a very small number, although a free country where law and order prevail would undoubtedly be the most desirable.

The various movements of which we hear to obtain allotments of land from the Turkish Government for colonizing purposes are therefore being regarded by the Hebrews themselves with more practical interest than formerly, such projects in the past being viewed as the well-mean efforts of persons laboring under a delusion. The Alliance Israelite Universelle has long busied itself with agricultural and other schools in Palestine, and the labors expended there might now return good fruits and prove useful for larger ends.

The readiness on the part of wealthy Jews to give liberal support to such a purpose, if evidences of probable success are forthcoming, cannot be doubted. Large amounts that have been promised to aid the proposed agricultural colonies in the United States would probably be equally available to promote colonization in Palestine.

Washington Post.

THE DEPRAVITY OF THE TIMES.

To the Editor of The Post:

Your editorial on the "Juvenile Depravity" of the city of New York, as developed by the statistical records, is well adapted to other localities also. Precocity in vice and general crime among the young is, unhappily, but too common everywhere, and, as "men are but children of a larger growth," we are not surprised to find among bearded men, also, the same and even greater recklessness and wickedness, even as the full-grown tree bears more fruit than a sapling.

Is not this proclivity to vice characteristic of "the last days of the Gentiles," in which we live?

There is an old book, but little read and greatly neglected in these "last days" (the Bible), in which the present social and moral and even civil condition of human affairs is prophetically described by the pen of unerring wisdom. Your very just and apposite reflections forcibly illustrate such lessons of Holy Writ as the following:—

"This know also: that in the last days perilous times shall come; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than of God, having a form of godliness, but denying the power thereof; men who resist the truth, of corrupt minds, reprobate concerning the faith," etc.

It is in view of such characters and of such an almost universal declension from the strait and narrow way in the latter days that the Savior of men asks, prophetically:—

"When the Son of Man comes shall we find faith on the earth?" and that the apostle Paul testifies that in these same "perilous times" "Evil men and seducers shall wax worse and worse, deceivers and being deceived."

The only remedy and recovery from these admitted evils is in an honest return to the faith and practice of the Bible as the only true standard of morals and religion.

APOLLAS.

Stephens City, Va.

EXCELLENT EXTRACTS.

SELECTED BY SARAH MACRUDER.

"Let us reflect upon the great truth that the essence of Christian and religious perfection consists in incessant combat with and victory over the interior passions.

Without this abnegation, as without the spirit of continual prayer, all the exercises of piety are a body without a soul, and are only an appearance of virtue. What an illusion it is to aspire after perfection and yet to neglect the absolutely necessary means for arriving at it—to desire to be a saint and not to do violence to one's self by a universal and continual mortification.

Examine what is your predominant passion. You will be able to detect it by your thoughts and most disorderly inclinations, and by your most frequent falls. What have you done up to the present time toward eradicating it—toward combatting it by zealous efforts? Have you been watchful over its gradual extinction?

STRONG CHARACTERS.

Strength of character consists of two things—power of will and power of self-restraint. It requires two things therefore for its existence—strong feelings and strong command over them. Now here we often make a great mistake. We mistake strong feelings for strong character. A man who bears all before him—at whose frown domestics tremble and whose bursts of fury make the children of the household quake; because he has his will obeyed and his own way in all things, we call a strong man. The truth is, that he is the weak man. It is his passions that are strong—he, mastered by them, is weak. You must measure the strength of the man by the power of the feelings he subdues, not by the power of those that subdue him. And hence composure is very often the highest result of strength. Did we never see a man receive a flagrant insult and only grow a little pale and then reply quietly? That is a man spiritually strong. Or did we never see a man in anguish—stand as if carved out of solid rock—mastering himself? Or one bearing a hopeless daily trial remain silent, and never tell the world what cankered his home peace? That is strength.

He who with strong passions remains chaste—he who, keenly sensitive, with manly powers of indignation in him, can be provoked and yet restrain himself and forgive—these are the strong men—the spiritual heroes, who will be exalted and honored when the Master comes and reckons with his servants."

Editor Restitution:

If I may be allowed to say what is beautiful and at the same time useful, I would cite the first thirteen verses of the eleventh chapter of Luke. A person has only to read them, with the spirit of faith, hope and love and he is at once conscious of a superior power attending, they are truly sublime and at the same time apparently artless, being spoken in the simplicity of plain common sense and in the most natural manner. I suppose their native beauty arises from their being so natural. But the glory of the piece of composition is to be found in its divinity.

The point to which I wish to draw attention is contained in the words:—

"Lord teach us to pray as John also taught his disciples."

I was in conversation with a Baptist preacher touching that point in reference to which he said that the disciples only wanted the Lord to teach them how to pray, without regard to any particular matter or form of prayer, that there was no sameness between the forms—that of John's and that of Christ's. I immediately thought of the similarity between the two in reference to the subject of the kingdom of God in their teaching and could not help thinking that whatever the form of John might be it would at least be about the kingdom of God, with other matters having reference thereto. So that John did in some wise pray for the coming kingdom when the Majesty of the heavens was at hand. John said, repent and believe the gospel of the kingdom. Christ told his disciples to pray thy kingdom come; now we take it that John and Christ preached and prayed about the same kingdom, and as John was proposed as an example for Christ to follow in prayer and they preached about the same kingdom they must have prayed about it.

The object of Christ's coming was to set up a kingdom. John as a forerunner proclaimed the same, or published it to the people, and the disciples were not surprised or disappointed at being told to pray, Thy kingdom come.

The current testimony of all Scripture upon this subject goes to prove that the design of Almighty wisdom was to set up upon the earth a kingdom, which like a mustard seed cast into the earth, should germinate and grow and spread about to all quarters until its salutary influence should be felt in the community of man. It was for the great teacher to particularize and to make distinctions, and to propose conditions to those who might be his followers. Yet leaving the matter wholly with God, therefore he sayeth further, Thy will be done; manifestly showing that the will of God had something to do with the coming of the kingdom.

Well, the Majesty of the heavens is departed, and in reference to us it is yet to come to be established upon the earth and is a subject to which our affections should be continually directed, and our most ardent prayer should be, Thy kingdom come, and our most earnest endeavor a daily preparation for a seat in the kingdom. Being fully persuaded that the time of its setting up though future is not very far distant.

Even so Lord Jesus come quickly.

CHRISTADELPHIAN.

ANNOUNCEMENTS.

There will be a religious discussion held at the Christadelphian meeting-house, at Valley Springs, Texas, between Mr. W. H. Meadows, of Field Creek, and the undersigned, commencing at 10 a. m. on Thursday before the fourth Sunday in October, and continuing four consecutive days. Two propositions will be discussed, viz:—

1. "The kingdom of God, referred to in Dan. ii. 44, is a future dominion to be set up at the second coming of Christ." The undersigned affirms, Mr. Meadows denies.

2. "Jesus Christ is now a reigning King." Mr. Meadows affirms, the undersigned denies.

All friends and lovers of Bible truth are invited to attend.

JOHN BANTA.

Change of Address.

Brother M. L. Lewis has changed his address from Rosendale, Wis., to Fond du Lac, Wis.

Literary Notices.

BABYLAND—Is a beautiful eight-page quarto, and the only periodical ever published especially for the babies. It is handsomely illustrated with large attractive pictures, well filled with delightful stories exactly adapted to the curious taste of the dawning intellect of the childish mind. The little ones await its visits with all the anxiety that ripened intellects manifest for the coming of the learned reviews: 50c a year. D. Lathrop & Co., Publishers, Franklin St., Boston, Mass.

THE NURSERY—A monthly magazine for youngest readers is a valuable periodical designed to furnish the youthful mind the same gratification that the matured intellect finds in the numerous scientific and literary periodicals of our times. Parents would do well to subscribe for this interesting monthly. Address Nursery Publication Company, 50 Bloomfield Street, *Boston, Mass. Terms* $1.50 *a year.*

THE HOMESTEAD—An illustrated magazine published at Minneapolis, Minn., is a neat monthly devoted to home arts and home culture. Its arrangement into departments is a feature that will commend it to all its readers. In the September number, in the Portrait Gallery, is a likeness of H. G. Vennor, the weather prophet, as also of R. T. Lincoln, secretary of war, with narratives of both. The music and fashion departments are features that will also commend this periodical to many. It has several other leading departments all well filled with matter well adapted to instruct every class of readers. $1.50 per year or 15c. single copy. Address Homestead, No. 316 Nicollet ave., Minneapolis, Minn. Dr. Clark, who attended the Argos Conference, is agent for Indiana.

Poetry.

LINGER NOT.

Time is short!
If thou wouldst work for God it must be now;
If thou wouldst win the garland for thy brow
Redeem the time.

Shake off earth's sloth!
Go forth with staff in hand while yet 'tis day,
Not out with girded loins upon thy way—
Oh, linger not.

Fold not thy hands!
What has the pilgrim of the cross and crown
To do with beauty or couch of down?
On, pilgrim, on!

Sheathe not the sword!
The battle lies before thee and the prize
Hangs yonder, far above these earthly skies.
Fight the good fight!

Life ebbs apace!
Fast crumbles down this house of mortal clay.
Fling not like dust thy precious hours away,
The end is near.

Faint not, O man!
Follow the Master through the glorious strife,
Follow his footsteps till they end in life;
Be strong in him.

With his reward he comes,
He tarries not, his day is near,
When least men look for him will he be here;
Prepare for him!

Communications.

REVISED VERSION.

THOS. CHURCHILL.

Editor Restitution:

As you are aware we have at last been favored with the appearance of the Revised edition of the New Testament, but not very materially different from its predecessor. Of course there are some alterations, but not as many as there might be, and it scarcely comes up to the point which was expected by numbers, according to the advance of improvement, which has taken place in other matters, during a period of three and a half centuries since its appearance among all classes of the community, or in other words, since the Reformation, in A. D. 1517.

It scarcely comes up to what might be expected from a committee of seventy-five or eighty members of what are supposed to comprise the highest order of British erudition and Biblical knowledge, and though I do not pretend to a high order of criticism, nor to a full and thorough standard of education, I think I can see that no great achievement has been accomplished, after about ten years' attention has been given to the subject by the *elite* of English literature.

I do not think we gain any appreciable amount of useful or necessary information concerning the things of the kingdom of God and the name of Jesus, beyond what may be collected from the Authorized Version, so-called, already in our hands.

I consider the American Revision of the New Testament quite superior, in point of perspicuity and faithfulness, so far as the text is concerned. Of course the addition of the notes casts a little more light on some things, but very little if anything, upon the great truths which form the basis of the glorious hopes of those who are expecting and waiting for the appearing and kingdom of the Messiah, nor do the said notes make anything for, or against, the faith once delivered to the saints.

There are some words in this revision which ought not to have appeared in it, for instance the word *baptizo* in the Greek Testament, stands untranslated, as in the old version. Every intelligent reader knows that this word means immersion, and it is equally plain that no other mode of what is called baptism, can by the most severe method of forcing, be made to represent a burial, in which state we are said to be placed with Christ by immersion. See Rom. vi. 4; Col. ii. 12.

This point ought to be seen by the most ordinary intellect.

However, upon this point we could hardly expect any change, from a committee consisting of a large majority of men who ignore immersion; nor will it be regretted by their followers, who represent a large portion of the professing community.

In order to send forth a faithful translation or revision that word must be translated.

The word Ghost has also been retained, although it cannot be produced by translation from any word in the Greek Testament.

It is satisfactory to see that they have abandoned the use of their favorite dogmas of hell and damnation, and given them their proper meaning of hades, condemnation and gehenna. The change of these words is about the greatest improvement they have made in the revision, but it will be a hard struggle for some of the preaching friends to leave them out of their discourses, as they are powerful agents in keeping their number of adherents together.

They have left out a good portion of John viii., as unworthy of notice. I mean the woman taken in adultery, and brought before Jesus. This does not interfere with the great truths of the gospel, but whether spurious or otherwise, it looks very like what the Savior would do on such an occasion, as the class composing her accusers were not his greatest favorites.

Acts viii. 37, is also one of those points harmless to truth. Of course it would be quite irrelevant in the case of the vast majority of those who are brought to obtain what is called baptism, as they would not be able to give any answer, but in the case of those who come and apply themselves personally for the ordinance, the question would be quite applicable to put to any candidates presenting themselves for immersion, because unless they are genuine believers in Jesus, they have no claim to the ordinance. nor should it be administered to any one who is unable or unwilling to give just such an answer as the eunuch is said to have given, whether the passage be spurious or not.

The passage in 1 John v. 7, is also left out, but it is questionable whether this will alter the doctrine which is built upon it, and which it assists to uphold, in the estimation of thousands, although it has been a matter disputed since the first century.

The three names in themselves considered, are quite scriptural, and in the relations of each name to the believer, are absolutely necessary. This however, by no means constitutes the fact that they are three distinct persons, equal in all things, and yet form only one personal God, and by multitudes called a Trinity, which word is unscriptural, and only a human invention.

God is a personal being, and Jesus is the "express image of his person," or according to the Diaglott, the American Revision, Alford, the Rhemish (Catholic), and the New Version, "the impress of his substance."

Of course there cannot be an image, impress, or likeness of anything, unless there is something tangible to take it from, but there is no such thing said of the Holy Spirit, and when the Holy Spirit is spoken of in the Acts of the Apostles, or elsewhere, it must be referrable to God himself, who is a Spirit, and also holy, (I mean as to the spirit speaking or directing) as we sometimes read in Acts and other parts of the word.

It is remarkable that the apostle Paul does not in any instance, give the Holy Spirit any such thing as personality. At the commencement and conclusion of every one of his letters to the churches, his invocations for peace, blessings, etc., are all to "God the Father, and the Lord Jesus Christ." Never once to the Holy Spirit.

At the conclusion of 2 Corinthians he mentions the "communion of the Holy Spirit," but this can only mean influence, or impulsive power, because if the Spirit is a person, as it is said to be by thousands, there must be some thousands of personal Spirits, because a personal being must be confined to one place, or locality, however widely his influence may extend from that location.

This can be easily understood, as in the case of any personal influence, either for good or evil. Indeed, if the Holy Spirit was a person, and given to any one individual, what are all the rest of his people to do?

It is better we should understand the Spirit's influence as coming from God himself through the intercession of Jesus. In such a way did our beloved Lord give his disciples to understand it. John xvi. 7.

It is expedient for you that I go away, for if I go not away, the Comforter will not come; but if I go away I will send him," etc.

The Spirit is spoken of here in the masculine gender, but the Hebrew speaks of inanimate things in the same masculine gender.

For instance, speaking of the sun in Psa. xix. 5, "Which as a bridegroom cometh out of his chamber, and rejoiceth," etc.

Verse 6, "His going forth is from the end thereof," etc.

Here the sun is spoken of three times in the masculine gender, and other inanimate things are so spoken of in the Hebrew language.

I am glad to *see*, however, that the revisers retain some other portions of the Scriptures, which some who preach and profess to believe them, attempt to make null and void; and by so doing strike at the very root of Christianity. In the first place I refer to Matt. i. and ii. It is loudly asserted by men who have no more intelligence than many others, that both these chapters are interpolations, and consequently spurious.

The principal or chief objection, is contained in the account given of the begetting of Jesus, i. e., by the power of God, without intervention of man in any way. Now, in the first place, it is gross impertinence for man to question or arraign the power of Jehovah before the bar of human judgment and reason. If it is not blasphemy it does not require an astounding degree of knowledge to come to a satisfactory conclusion on this point.

Take the case of Sarah. She was past the time of child-bearing when Isaac was born. Also in the case of Elizabeth, when John the Baptist was born, and so far as we know the very same power was necessary for the begetting and birth of both these children, as in the birth of Jesus, although not in the same manner, nor perhaps in the same degree, and perhaps the same degree was necessary; for the general course of humanity in either of these cases was out of the question.

Human ability is ignored in each of the above cases: so acknowledged by themselves, and so taught by the apostle Paul.

See Gen. xvii. 15–17; xviii. 10, 11; xx. 18. Here it is seen that Jehovah can prevent the birth of children as well as bestow them.

See Rom. iv. 18: "He considered not his own body now dead, neither the deadness of Sarah's womb."

Any one ought to be able to see that extra power beyond human nature, had to be exercised in every case.

See Luke i. 36, 37, in the case of Elizabeth—"Behold thy cousin Elizabeth, *she* also hath conceived a son in her old age—for with God nothing shall be impossible."

I say these poor creatures of men are opposing the wisdom, the power, and the truth of the Creator of the universe.

If it could be proved that these two chapters were spurious, there would be no line left open to us but to receive the idea that Jesus is just the son of Joseph and Mary; consequently a man the same as any other. This point they insist upon, and tell us they are prepared to prove.

What then becomes of Christianity? That noble structure instituted by Jesus! What foundation have we upon which to build our faith and hope in the future? I say we have none. Take away the account of the begetting and birth of Jesus in in those Scriptures which treat of them in Matthew and Luke, and any one except a blind man can see that we have no gospel, nor Savior to this hour; as upon their showing Jesus is nothing but a mere man.

The Scriptures tell us that no man can redeem his brother nor give to God a ransom; besides we are burning under the curse of Jehovah, pronounced by Jer. xvii. 5, "Cursed be the man that trusteth in man, and maketh flesh his arm." Are these men so blind that they cannot see the position which they would bring themselves and all who follow them into?

But this doctrine can be set aside by a few Scriptures from the lips of Jesus himself.

He says, I came down from heaven, not to do my own will, but the will of him that sent me. John vi. 38. If the son of Joseph how did he come down from heaven?

The old Pharisees said, "Is not this the son of Joseph, whose father and mother we know," John vi. 42, and these men say the same. But the old Pharisees were not sure; they ask, "Where is thy father?"

Jesus answered, "Ye neither know me nor my father," and I am satisfied that Jesus would tell these the very same thing, they don't know either. If Joseph was his father they knew both father and mother.

John vi. 62: "What if ye shall see this Son of Man ascend up where he was before?" Where was he up, if Joseph's son?

Peter knew who he was; "Thou art the Christ, the Son of the living God." Why did not Jesus correct this answer if it was an error? Instead of that he pronounces a blessing upon him, and tells him it was a revelation from "my Father which is in heaven." What need of a revelation from God to know that a man is a man?

Where did Jesus ever acknowledge Joseph as his Father? or where did he ever mention the name of Joseph? He stated more than twenty times that God was his father, and that his father was in heaven; but Joseph as such—never!

Paul tells us in speaking of Jesus, "That he was rich, yet for our sakes he became poor," etc. When was he rich, as a man, from his birth to his death? He neither had a house nor a bed of his own—not where to lay his head.

There are others who do not ignore wholesale, but quibble at small portions. Some set aside two-thirds of Mark xvi. This may be right, but it contains nothing for or against truth, except the commission to baptize. At all events James teaches nearly the same doctrine in ch. 5.

Matt. xxviii. 19, is objectionable to numbers of professors.

I may have something more to say upon this portion at some future time, but I say take away the account of the birth of Jesus as given in Matt. i. 18; and Matt. xxvii. 19; and Mark xvi. 16, and we have neither a foundation for the gospel we profess, we have no Savior to the present hour, nor have we any direction, or any line of action by which we can enter upon any profession of or commencement in Christianity, and these men never make the attempt to give anything instead; indeed what have they to give?

So we have neither chart nor compass by which we can steer.

If it be said we have the writings and actions of the apostles, I say these are but men, and in themselves considered they are no authority; and if Jesus was the son of Joseph, he would be no better authority than they! So we would be left just where we were.

I am thankful that I possess the New Testament translation of the Syriac MS., which is claimed to have been made in the end of the first century, before there was any necessity for interpolations, and all these objectionable Scriptures are in it just in the same style as the translations of the Greek MS. I refer now only to those Scriptures last mentioned, showing his birth and his instructions to guide us into the line of entrance into his beautiful system of Christianity, as left on record, and no man or body of men, will persuade me to give them up, until Jesus himself tells me they are wrong. They bear his impress and superscription too strongly.

Yours for the glorious gospel of the blessed God.

Toronto, Ont.

ADMONITION.

J. D. COOK.

Let the word of Christ dwell in you richly, in all wisdom, teaching and admonishing one another, etc.—Col. iii. 16.

That article, on Matt. xxviii. 19, 20, in May 18, 1881, has just been brought to my notice. Please allow me in love and meekness to quote the word on the central truth therein embraced.

"The Lord God and his Spirit hath sent me." Isa. xlviii. 16. Hebrew *adonai*, Jehovah, *ruach*—hath etc. See Isa. xi. 1–5; lxi. 1. "The Spirit of the Lord God (*adonai*, Jehovah) is upon me."

In Psa. cx, "The Lord (Jehovah) said to my Lord, (*adonai*) sit thou at my right hand," etc.

Acts ii. 34–38, The Spirit was distinctive.

2 Cor. xiii. 14, "The grace of our Lord Jesus Christ, the love of God and the communion of the Holy Ghost be with you all."

Eph. ii. 18, "For through him (Jesus) we both (Jews and Gentiles) have access by one Spirit unto the Father."

"The Spirit of God, descending—lighting—upon him; and lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." Matt. iii. 13–17.

"The Comforter—the Holy Ghost—whom the Father will send in my name, he shall teach you all things." John xiv. 18–26.

Surely all such Scriptures seem to have been far from the mind of him who questions Matt. xxviii. 19, 20.

Please observe, your humble brother, as a poor "bruised reed" assumes no authority here, except to cobe the word of the Lord. My reverence bows to such essential and all-pervading Scriptures, as I accept the bony structure of my frail body. He did not take counsel of me in constructing man, or creation. Nay; "In him was life, and the life was the light of men;" which, with gratitude, I accept.

Note 1. The gospel by Matthew has had its primal place in "The Gospel of God," throughout this age. Now, what becomes of his providential and paternal care, as of "the apple of his eye" if it has no right there? Deut. xxxii. 10; Zech. ii. 8; Matt. v. 17–20. Has this gospel been of less importance than "the hairs of the head?" Luke xii. 4–12.

2. What becomes of *his sifting* Israel as "corn in a sieve," yet "not a grain" lost? Amos ix. 9. My reference is to this principle that illustrates divine oversight.

3. What becomes of the more than cherubic guardianship over the integrity of his word? "He hath said, I testify to every man that heareth the words of the prophecy of this book; if any man shall add unto them, God shall add unto him the plagues which are written in this book." Revelation xxii.

Then the converse against taking away from the word is proclaimed, before earth and heaven, as his rule of judgment, to save or destroy. Mark viii. 38.

Let this suffice. We should all know that the first duty of every erring brother is to accept of admonition and be converted. Jas. v. 19.

LETTER TO G. M. MYERS.

JOS. MESSIMORE.

Brother Myers:

SIR: With much interest I have read your prospectus for a new collection of hymns, or songs for the brotherhood, as it is a thing that is very much needed. I am only sorry that it is not to contain the appropriate music adapted to the songs. But this deficiency may be remedied by getting up a second edition.

I would suggest then, that you get up a second edition with appropriate music, after the plan of Advent Hymns with this exception: not to refer to music of other books without inserting such tunes. This is a great fault with Advent Hymns, and was also a fault with the *Harp*, and Psalmodist. Hence I would say, let a few of the very best tunes be selected from the different books in use, for each class of hymns of the different kinds of measure; and then, over the remainder of the respective different hymns, let the name of an appropriate tune be written, indicating by figures the page on which such tune may be found.

Of course the pages of the two books will not correspond, as the second edition will necessarily be a larger book than the first, in order to contain all the hymns of the first, in connection with the music. But this will not necessarily cause any disadvantage to the singer, as the hymns can be numbered alike in both books. So the singer will be governed by the number of the hymn without regard to the page of the book.

This, I think, would be a very good and desirable arrangement. For thus all could be accommodated. Those not wishing to pay for the music could buy the cheaper edition, and those wishing music, could buy the second edition.

By this arrangement the new book would soon take the place of and supersede all others in use among us, and greatly improve the singing in our conference, as well as our social meetings.

Now shall we have it? What do you say, brethren? Speak out, and let us hear soon.

Millwood, Ind.

Selections.

Farrar's Life of Christ.

THE CRUCIFIXION.

Utterly brutal and revolting as was the punishment of crucifixion, which has now for fifteen hundred years been abolished by the common pity and abhorrence of mankind, there was one custom in Judea, and one occasionally practiced by the Romans, which reveal some touch of passing humanity. The latter consisted in giving to the sufferer a blow under the arm-pit, which, without causing death, yet hastened its approach. Of this I need not speak, because, for whatever reason, it was not practiced on this occasion. The former, which seems to have been due to the milder nature of Judaism, and which was derived from a happy piece of Rabbinic exegesis on Prov. xxxi. 6, consisted in giving to the condemned, immediately before his execution, a draught of wine medicated with some powerful opiate. It had been the custom of wealthy ladies in Jerusalem to provide this stupefying potion at their own expense, and they did so quite irrespectively of their sympathy for any individual criminal. It was probably taken freely by the two malefactors, but when they offered it to Jesus he would not take it. The refusal was an act of the sublimest heroism. The effect of the draught was to dull the nerves, to cloud the intellect, to provide an anæsthetic against some part, at least, of the lingering agonies of the dreadful death. But He, whom some modern skeptics have been base enough to accuse of feminine feebleness and cowardly despair, preferred rather "to look death in the face"—to meet the king of terrors without striving to deaden the fires of one agonizing anticipation, or to still the throbbing of one lacerated nerve.

The three crosses were laid on the ground—that of Jesus, which was taller than the other two, being placed in bitter scorn in the midst. Perhaps the cross-beam was now nailed to the upright, and certainly the title, which had either been borne by Jesus fastened round his neck, or carried by one of the soldiers in front of him, was now nailed to the summit of his cross. Then he was stripped naked of all his clothes, and then followed the most awful moment of all. He was laid down upon the implement of torture. His arms were stretched along the cross-beams; and at the centre of the open palms, the point of a huge iron nail was placed, which by the blow of a mallet, was driven home into the wood. Then through either foot separately, or possibly through both together as they were placed one over the other, another huge nail tore its way through the quivering flesh. Whether the sufferer was also bound to the cross we do not know; but to prevent the hands and feet being torn away by the weight of the body, which could "rest upon nothing but four great wounds," there was, about the centre of the cross, a wooden projection strong enough to support, at least in part, a human body which soon became a weight of agony.

It was probably at this moment of inconceivable horror that the voice of the Son of Man was heard uplifted, not in a scream of natural agony as that fearful torture, but calmly praying in Divine compassion for his brutal and pitiless murderers—aye, and for all who in their sinful ignorance crucify him afresh forever—"Father, forgive them, for they know not what they do."

And then the accursed tree—with its living human burden hanging upon it in helpless agony, and suffering fresh tortures as every movement irritated the fresh rents in hands and feet—was slowly heaved up by strong arms, and the end of it fixed firmly in a hole dug deep in the ground for that purpose. The feet were but a little raised above the earth. The victim was in full reach of every hand that might choose to strike, in close proximity to every gesture of insult and hatred. He might hang for hours to be abused, outraged, even tortured by the ever moving multitude who, with that desire to see what is horrible which always characterizes the coarsest hearts, had thronged to gaze upon a sight which should rather have made them weep tears of blood.

And there, in tortures which ever grew more insupportable, ever more maddening as time flowed on, the unhappy victims might linger in a living death so cruelly intolerable, that often they were driven to entreat and implore the spectators, or the executioners, for dear pity's sake, to put an end to anguish too awful for man to bear—conscious to the last, and often, with tears of abject misery, beseeching from their anguish the priceless boon of death.

For indeed a death by crucifixion seems to include all that pain and death can have of horrible and ghastly—dizziness, cramp, thirst, starvation, sleeplessness, traumatic fever, tetanus, publicity of shame, long continuance of torment, horror of anticipation, mortification of untended wounds—all intensified just up to the point at which they can be endured at all, but all stopping just short of the point which would give to the sufferer the relief of unconsciousness. The unnatural position made every movement painful; the lacerated veins and crushed tendons throbbed with incessant anguish; the wounds, inflamed by exposure, gradually gangrened; the arteries—especially of the head and stomach—became swollen and oppressed with surcharged blood; and while each variety of misery went on gradually increasing, there was added to them the intolerable pang of a burning and raging thirst; and all these physical complications caused an internal excitement and anxiety, which made the prospect of death itself—of death, the awful unknown enemy, at whose approach man usually shudders most—bear the aspect of a delicious and exquisite release.

Such was the death to which Christ was doomed; and though for him it was happily shortened by all that he had previously endured, yet he hung from noon after noon until nearly sunset, before "he gave up his soul to death."

When the cross was uplifted, the leading Jews, for the first time, prominently noticed the deadly insult to which Pilate had vented his indignation. Before, in their blind rage, they had imagined that the manner of his crucifixion was an insult aimed at Jesus; but now that they saw him hanging between the two robbers, on a cross yet loftier, it suddenly flashed upon them that it was a public scorn inflicted upon them. For on the white wooden tablet smeared with gypsum, which was to be seen so conspicuously over the head of Jesus on the cross, ran, in black letters, an inscription in the three civilised languages of the ancient world—the three languages of which one at least was certain to be known by every single man in that assembled multitude—in the official Latin, in the current Greek, in the vernacular Aramaic—informing all that this man who was thus enduring a shameful, servile death—this man thus crucified between two *sicarii* in the sight of the world, was "the King of the Jews."

Sententious.

No principle is more noble, as there is none more holy, than that of true obedience.

He only gives who gives when living; a dead man simply relinquishes what he is longer powerless to hold.

The praises of others may be of use in teaching us, not what we are, but what we ought to be.

Reflect upon your present blessings, of which every man has many, not on your past misfortunes, of which all mankind have some.—*Charles Dickens.*

Earnestness is the path to immortality, thoughtlessness the path to death. Those who are in earnest do not die: those who are thoughtless are as if dead already.

Love's secret is to be always doing things for God, and not to mind because they are such very little ones.—*F. W. Faber.*

Write your name by kindness, love, and mercy on the hearts of the thousands you come in contact with year by year, and you will never be forgotten. No; your name, your deeds, will be as legible on the hearts you leave behind as the star on the brow of evening. Good deeds will shine as bright on earth as the stars of heaven.—*Chatmers.*

I KNOW.

I know the crimson stain of sin,
Defiling all without, within;
But now *to-day* I know
That he has washed me white as snow.
I praise him for the crimson tide,
Because I know that Jesus died.

I know the helpless, helpless plaint,
"The whole head sick, the whole heart faint!"
But now I trust his touch of grace,
That meets so perfectly my case—
So tenderly, so truly deals!
Because I know that Jesus heals.

—*Frances R. Havergal.*

A STEP FORWARD.

The Church of Christ is not on its trial. It has successfully passed the tribunal of centuries. It stands as a colossal fact. Every human force has been tried against it. Its only times of failure have been when it has employed the world's ways of propagandism. Its whole history declares the power of the supernatural so plainly that it cannot be doubted except as men can doubt any truth and against all evidence—because they will. From a human stand-point, we are amazed at the victories which have been achieved; but when we consider the purpose of God and the power He affords, we are astonished there are no greater results.

SIMPLE FAITH.

If one could hear his mother's voice again,
And stand beside his mother's knee again,
And be again a child,
Simple and mild,
Absorbing faith as earth receives the rain,
Then only could he shake off
That he has learned too much, or not enough.

Cold is the air of reason, though serene;
Calm and unsatisfying, though serene.
Better for life and death
Were simple faith.
That ample evidence of things unseen,
But we have eaten the forbidden fruit,
Nor know the tree was rotten at the root.

—*Anonymous.*

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Poetry.

PROMPTINGS OF TRUTH.

—W. W. CROCKETT.

I read to-night of a fair child's death:
I read that when it had given its breath
To mingle again with its parent air,
That the child had passed from this scene of care
To a better world in heaven above,
And lived where life is endless love.

Deeply I thought of what I had read:
And wondered long at what was said,
Of the angel Death kindly and true,
Who carried the child to the star lit blue:
And I sought the Book whose Sacred Page
Doth speak in truth to child and sage.

I turned the pages carefully o'er,
And as I turned I wondered more:
The Angel Death I saw not there.
But the *Enemy Death* with a ghastly air
Was close beside a yawning grave—
And I asked my soul, Will an enemy save?

I asked my soul, but the answer came
From the book of God in words of flame—
"THE WAGES OF SIN IS DEATH"—and till
The Savior's feet touch Olivet's hill,
Death is our direst enemy,
And the foe that shall fall in victory

Oh why are deathless efforts crowned
By man's best love, and why are found
With pomp such strange perversities?
The word reveals, the father of lies
Has warped the structure of the brain
That swallows alone through faith with pain.

Sept. 14, 1881.

Communications.

THE BLESSED HOPE.

MARY E. NORDYKE.

What glorious prospects and hopes are placed before us, and how real they are to every sincere member of Christ. Oh this blessed hope which we have who are looking for the glorious appearing of our Lord and Savior.

Does it not cause us to walk in the narrow path, and keep our hearts with all diligence, to see that all unsightly occupants such as selfishness, love of the world, and the pride of life are wholly banished, and our hearts are made fit temples for the indwelling of the spirit?

Blessed are the pure in heart for they shall see God.

Now shall we purify our hearts except we obey the truth and walk in all the commandments of the Lord blameless?

Are we all striving from day to day to cultivate all the Christian graces?

Oh let us strive to overcome every fault as nearly as we can, and be bright and shining lights in the world, as we walk in this perverse generation. Oh the power that Satan is exerting to keep us in ignorance of our real situation in the sight of God. There is no safety in those perilous times only in living by faith on the Son of God.

The solemn times in which we live should admonish us to awake from the lethargy that Satan is trying to throw around us. This is our time for labor, but by and by will come rest, sweet rest, for our weary souls. There remaineth a rest for the children of God and, oh, how sweet will be that rest to the tired and weary saints. Let us look forward to the time with joy when the dear Savior will come, for he has said:—

"I will come again and receive you to myself."

What a grand, glorious promise we have if we will only be faithful.

Your sister waiting for the dear Savior.

Wolcott, Ind.

THE KINGDOM OF HEAVEN AT HAND.

ED. WRIGHT.

It seems impossible for many to see that the setting up of the kingdom is an event yet future, because John preached the kingdom of heaven at hand, and Jesus, in charging his disciples, told them to preach, saying, The kingdom of heaven is at hand. Matt. iii. and x.

Now if the term "at hand" means at the very time it was spoken, then verily our looking for a kingdom still to come is without foundation.

But how about the term "at hand" as used in the New Testament?

Its use there shows that it covers a long period of time.

Rev. i. 3: "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand.

Rev. xxii. 10: Seal not the sayings of the prophecy of this book: for the time is at hand.

And Peter in speaking of the resurrection and judgment declares that the end of all things is at hand. 1 Peter iv. 7.

These are enough to show that "at hand," as used in the Bible, takes in a long period of time.

Again: Jesus told his disciples of the signs that would immediately precede his coming, the last of which is the Son of Man coming in the clouds of heaven, and then they should know that the kingdom of God is nigh at hand. Luke xxi. 31.

So if it is only nigh at hand when all the signs spoken of are seen, then verily it was not in existence 1800 years ago, nor is it yet in an organized condition.

"Well," says one, "what did John mean when he said the kingdom of heaven is near at hand?"

He simply meant, as the forerunner of Christ, that they should reform, for the Messiah, the King of Israel had made his appearance among them.

The Diaglott renders Matt. iii. 2:—Reform, because the Royal Majesty of the heavens has approached.

That this is the correct idea the reader should notice that king and kingdom are used interchangeably in some places in the Bible.

Matthew (xxi. 5) in recording Christ's ride into Jerusalem has it, "Tell ye the daughter of Zion, Behold thy King cometh," etc.

And Mark (xi. 10) gives it, "Blessed be the kingdom of our father David that cometh in the name of the Lord." See also Luke xix. 38.

King and kingdom are also used synonymously in the second chapter of Daniel.

Now, if by comparing Scripture with Scripture we find that "Blessed be the kingdom of our father David that cometh in the name of the Lord" means simply king as given by Luke, may we not conclude that when John said the kingdom is at hand, he simply meant the king had made his appearance among them?

Those who contend that the kingdom was really in existence when John preached are referred to the above citations showing the use of "at hand."

In hope of the kingdom when it shall come.

Marshall, Ill.

Youths' Column.

Jesus and Infants.

There is no sweeter story told,
In all the blessed book,
Than how the Lord within his arms
The little children took.

We love him for the tender touch
That made the leper whole,
And for the wondrous words that healed
The tired, sin sick soul.

But closer to his loving self
Our human hearts are brought,
When for the little children's sake
Love's sweetest spell is wrought.

For their young eyes his sorrowful face
A smile of gladness wore—
A smile that for his little ones
It wears the evermore

The voice that silenced priest and scribe
For them grew low and sweet,
And still for them his gentle lips
The loving words repeat.

Forbid them not, O blessed Christ,
We bring them unto thee,
And pray that on their heads may rest
Thy benedicite.

What Pretty Poll Did.

The Portland, Me., *Transcript* tells this "auto" bird story:

A lighted cigar once happened to fall under the door of a parrot's cage. The fumes soon attracted her attention, and being a sagacious bird, she instantly set about abating the nuisance.

Taking a small cup of cold tea that was in the cage, the bird poured the contents on the burning end of the cigar and extinguished it.

Every pretty Poll, who does not live in a cage, might act on the hint given by this bright bird, and throw cold water on the whole smoking business, with good effect.

Little Annie, before going to bed, lifted up her heart in prayer to Jesus and gave herself into his keeping, while Nettie, her sister, was thoughtlessly undressing herself and jumping into bed without prayer. Annie at once fell asleep and was resting peacefully in the arms of him to whom she had committed herself, while Nettie was restlessly turning over.

At length she awoke Annie, complaining that the pillow was hard and so flat she could not sleep upon it.

"I know what is the matter with your pillow," said Annie, "there is no prayer in it!"

Nettie thought a moment, then got quietly out of bed, prayed, laid down again and found her pillow softer. She then said to herself, "That is what my pillow wanted; it is soft now," and she soon, too, was sweetly sleeping.

Are there not thousands of other pillows which might be softened by prayer?

The Little Hero.

Can a boy be a hero? Of course he can, if he has courage, and a good opportunity to show it. The boy who will stand up for the right, stick to the truth, resist temptation, and suffer rather than do wrong, is a moral hero.

Here is an example of true heroism. A little drummer-boy, who had become a great favorite with the officers, was asked by the Captain to take a glass of rum. But he declined saying, "I am a cadet of temperance, and do not taste strong drink."

"But you must take some now," said the Captain. "You have been on duty all day, beating the drum and marching, and now you must not refuse. I insist upon it." But still the boy stood firm and held fast to his integrity.

"The Captain then turned to the Major and said; "Our little drummer is afraid to drink. He will never make a soldier."

"How is this?" said the Major playfully, "Do you refuse to obey the order of your Captain?"

"Sir," said the boy, "I have never refused to to obey the Captain's orders, and have tried to do my duty as a soldier faithfully; but I must refuse to drink rum, because I know it will injure me."

"Then," said the Major in a stern tone of voice, in order to test his sincerity, "I command you to take a drink and you know it is death to disobey orders!"

The little hero, fixing his clear blue eye on the face of the officer said: "Sir, my father died a drunkard; and when I entered the army, I promised my dear mother that I would not taste a drop of rum, and I mean to keep my promise. I am sorry to disobey orders sir: but I would rather suffer anything than disgrace my mother, and break my temperance pledge."

Was not that boy a hero?

The officers approved the conduct of that noble boy, and told him that so long as he kept that pledge, and performed his duty faithfully as a soldier, he might expect from them regard and protection.

Children's Friend.

"She Was a Stranger."

A missionary was requested to go out to a new settlement to address a Sabbath school. He had preached in the morning, and was wearied, and felt quite unfitted for the task, but reluctantly consented to go. When he found himself at the spot he looked round for the assembly with great misgivings, not knowing what to say to them. He noticed a little girl, shabbily dressed and bare-footed, shrinking in a corner, her little sunburnt face buried in her hands, the tears trickling between her small brown fingers, and sobbing as if her heart would break. Soon, however, another little girl, about eleven years old, got up and went to her, led her to a brook, then seated her on a log, and kneeling beside her, she took off her ragged sunbonnet, and dipping her hand in the water, bathed her hot eyes and tear-stained face, and smoothed the tangled hair, talking in a cheery manner all the while.

The little girl brightened up; the tears all went, and smiles came creeping around the rosy mouth.

The missionary stepped forward and said:—

"Is that your little sister, my dear?"

"No, sir," answered the child, with tender, earnest eyes; "I have no sister, sir."

"Oh, one of the neighbors' children," replied the missionary. "A little schoolmate, perhaps?"

"No, sir, she is a stranger. I do not know where she came from. I never saw her before."

Then how came you to take her out, and have such a care for her, if you do not know her?"

"Because she was a stranger, sir, and seemed all alone, and needed somebody to be kind to her."

"Ah!" said the missionary to himself, "there is a text for me to preach from: 'Because she was a stranger, and seemed all alone, and needed somebody to be kind to her.'"

The words came to him:—

"Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

So, taking the little girl by the hand, he went back to the schoolroom, and told the people the simple story; then spoke of the great love that all should bear to one another, even as our Savior sought out those who were humble and of low estate, making them his peculiar care. The missionary forgot his weariness, and felt that God had put a good word into his mouth.

A Word to Young Ladies.

My Dear Young Friends:

Have you ever considered what is the main blessing bestowed upon man, in this present life?

In my mind the greatest of all blessings is good health.

Who can but admire a child with a rosy face, and a perfect form—one that looks like the picture of good health, in preference to a sickly unnatural one that looks like a plant dwarfed from some unknown cause?

For example, take a plant or tree; set it out, give it plenty of room, air, and sunshine as nature has arranged and it will grow and almost seem to exult for joy; then take another plant of the same kind, and set where neither sun nor air can freely reach it, and you will soon perceive the difference: the first one will grow, the latter will seem to stand for a time and then gradually dwindle and die.

If you should set out a fine thrifty tree, stand boards all around it, and then tightly rope the boards to the tree, would you for one moment think it would be as good for the tree as to let nature have its course?

No, I know you would not. I like to see a young person walk graceful and erect. For this it is not necessary to be propped. Then let me say just here—never treat the human form with less judgment than you would a plant or tree.

As God never intended woman to crush out her existence with that worst wide evil—the corset, which has caused the death of thousands, should not its use be utterly abandoned?

How ignorant are mothers of the dangers attending its use. Glance over the country and look at girls from eight to ten years of age; then look at them ten years later, and the rose has left their cheeks and a sallow paleness has taken its place; and yet mothers will lay this to anything but the true cause.

Let my dear young female readers be persuaded to never put them on, and so never have to leave them off.

With much love to you I remain the childrens' friend.

AUNTIE.

Brevities.

Some of the Egyptian mummies are encased in bandages more than 1,000 yards long.

Stone coffins occur among the Anglo-Saxons as early as 695, were not quite obsolet before the reign of Henry VIII.

Excavations commenced a short distance from the walls of Pompeii, with a view of ascertaining the nature of the surroundings of the city, have led to the discovery, within an area of a few square yards, of thirty skeletons, ten of which were huddled together in one room of a small suburban villa. Bracelets, necklaces, ear-rings, and other objects were found upon the bones.

AN ELECTRIC STORM AT SEA.

The German war schooner Nautilus reports passing through a singular storm while crossing the South Pacific from Tahiti to Sydney, Australia. On the afternoon of May 11, the whole heavens appeared to be enveloped in cloud, which made it so dark that the crew could scarcely see the length of the ship. The thunder became deafening, and the flashes of lightning almost blinded the sailors' eyes. All around the vessel the lightning was striking the water, so that persons on board expected the vessel itself would be hit. But this they were spared. The effect, however, was singular and grand, and at times the vessel appeared to be in flames in several places at once. Bolts of lightning on several occasions fell to the water within twenty or forty yards of the ship's side. While this peculiar storm lasted very little rain fell and the sea was almost entirely still.

Mr. F. W. Percival writes to the *Athenæum*: "In passing through Naples last spring, I noticed in the Room of the Gems at the Museum a large gold signet ring (numbered 91) with the figure of a Hittite engraved upon it. He is represented with a conical cap, and boots with the toes turned up, and his hair hangs down in long tresses, which reminded me of those of the colossal statue of Niobe or Cybele on Mount Sipylus. His left arm is stretched out, like that of the pseudo-Semiramis in the pass of Carabel, and also of the Hittite figure on the monument brought from Jerslus, the supposed site of Carchemish, which is now in the British Museum; and is holding up what appears to be some kind of animal, such as a hare or rabbit. This is worth noticing, because the Hittites seem to have kept apes and other animals, and they are often represented with them, as, for example, in the sculptures at Boghas Keui and Eyuk."

London Times.

A FIERY GRAVE.

The Westphalia papers give an account of a terrible catastrophe which occurred in the northwestern part of that province on the 18th inst. There has been for some time in operation in the neighborhood of Solingen, not far from Barmen, a strange phenomenon. A part of the soil of a hilly heath became excessively hot, so much so that some people living close by availed themselves of the heat for domestic purposes. The explanation suggested was that some inflammable subterranean gas, or perhaps petroleum, had been accidentally set on fire. Some water had been brought to the spot by an artificial channel; but its contact with the burning soil had only produced violent explosions, which seemed to shatter all the ground around. Yesterday week some persons drove out in a carriage from Remscheid to inspect the spot. When arrived at a distance of about a quarter of an English mile, they heard a strange rumbling noise, which so terrified the horses that they had to alight, and send the carriage back some distance. They walked on, discussing the likelihood of any danger, when suddenly a space of the hillside, about 100 metres square, opened, disclosing a gulf of liquid fire, and throwing up flames. The house where the family mentioned above lived was at once surrounded by the flame, and was, before their eyes, swallowed up in the liquid fiery caldron at their feet, apparently feeding the flames. It is known that several persons were in the house; none were saved, but it has not been ascertained how many perished.

ISLAM IS YET AN AGGRESSIVE FORCE.

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No. 85.

J. P. WEETHER.

Zingis, or Temugin, was of noble parentage. His seventh ancester was said to be from the immaculate conception of a virgin. His father reigned over about forty thousand families in the highlands of central Asia. At the age of about forty years the surrounding tribes were subjugated. Fear and recompense constituted his two-edged sword by which his enemies were subdued. The sweets and bitters of life he shared among his followers. His cruelty was terrible. After his first victory, seventy of the most guilty rebels were cast headlong into caldrons of boiling water. His savage treatment of his enemies, made the greatest chieftains tremble.

Zingis (most great) was a title given to Temugin, by one of their prophets, who could ascend into heaven on a white horse. On Zingis was conferred the divine right to universal domination. He was the author of a new code of laws, and a new system of religion; part Lamaism, yet including a "system of pure theism and perfect toleration." His chief article of faith was the same as that of Mahomet, "There is one God."

"In the same camp were the Bonze, the Imam, the Rabbi, the Nestorian, and the Latin priest, who enjoyed the same exemption from service and tribute."—*Gibbon.*

Zingis could neither read nor write. Neither had any of the khans a knowledge of letters. Their exploits were handed down through tradition, till collected and written by the Syrians, Arabians, Latins, Greeks, Russians and Poles.

The first conquests of Zingis were the surrounding tribes; between the Volga and the walls of China. These victories gave him his Scythian, or home empire; the empire of wandering shepherds. With these subjects he began his foreign conquests. China was first invaded. Ninety cities were taken. This northern tempest shook the empire. In this first invasion he compelled the Chinese empire to pay tribute of one thousand horses, five hundred youths, and an equal number of virgins, besides gold and silk.

In his second expedition he forced the Chinese emperor beyond the Yellow river. Pekin was decimated. China was desolated by the Tartars, and the five northern provinces changed masters.

His dominion extended west, to the territory of Mahometans, under the sultan of Carisme, whose authority was supreme from the Persian gulf to India and Turkestan. With this prince Zingis desired to live on terms of friendship. A just resentment forced him to arms. The murder of one of his caravans of one hundred and fifty merchants and three ambassadors by the command of Mohammed, justified the Tartar in the invasion of the Mahometan empire. It was not undertaken till after justice had been refused, and he had prayed and fasted on a mountain three days and three nights. He put in motion the vast forces of northern and central Asia, consisting of 700,000 fighting men, against the Turks under Mohammed, who met him in the vast plains north of the Jaxartes with 400,000 men. One hundred and sixty thousand Carismians (Turks) were slain. Mohammed retired, and threw the remainder of his forces into frontier cities.

Those cities—Otrar, Cogonde, Bochara, Samercand, Carisme, Herat, Meron, Nisabour, Balch, and Candahar, finally submitted to the Mogul chief.

"The conquests of the Mogul empire will be stated, only so far as they illustrate the binding of the Turkish empire. The power of the hands will appear in the overwhelming forces of the binder. The empire of China was first overrun and subjugated at the sacrifice of many millions of human beings.

Persia was conquered by the grandson of Zingis. The throne of the Abassides, at Bagdad, that had stood for five centuries was overturned by the Moguls, and the caliph Mostasem, the last of the temporal successors of Mahomet, was slain. The cities of Mecca and Medina were spared by the Mogul Tartars; perhaps their geographical position, rather than any other cause, saved them. They, however, passed the Tigris and Euphrates, pillaged Aleppo and Damascus, and threatened to join the Franks in the deliverance of Jerusalem. Egypt was lost, had she been defended only by her feeble offspring; but the Mamalukes had breathed in their infancy the keenness of a Scythian air: equal in valor, superior in discipline, they met the Moguls in many a well-fought field; and drove back the stream of hostility to the eastward of the Euphrates. But it overflowed with resistless violence the kingdoms of Armenia and Anatolia, of which the former was possessed by Christians, and the latter by the Turks. The sultans of Iconium opposed some resistance to the Mogul arms, till Azadin sought a refuge among the Greeks of Constantinople, and his feeble successors, the last of the Seljukian dynasty, were finally extirpated by the khans of Persia.

The great western invasion was undertaken by a select army of Mogul Tartars, amounting to 500,000 men, under Batou, the nephew of Octai, the great khan. After a feast, which continued forty days, his expedition commenced. After six years the army had traversed ninety degrees of longitude. Taking Russia in in its course, and subduing that country, they subjugated every country they entered, till they arrived at the confines of Germany. The invincible bravery of the Germans, English, and French turned them back towards their distant homes in central Asia. A large part of Europe was brought under the Mogul empire.

"The Latin world was darkened by this cloud of savage hostility: a Russian fugitive carried the alarm to Sweden; and the remote nations of the Baltic and the ocean trembled at the approach of the Tartars, whom their fear and ignorance were inclined to separate from the human species."—*Gibbon.*

Batou in this expedition passed nearly around the Greek empire without making any attack upon it. He had no mission against the empire; but, on the contrary, was sent to prolong its life.

"Had the Tartars undertaken the siege, Constantinople must have yielded to the fate of Pekin, Samarcand, and Bagdad. The glorious and voluntary retreat of Batou from the Danube was insulted by the vain triumph of the Franks and Greeks; and in a second expedition death surprised him in full march to attack the capital of the Cæsars. His brother, Borga, carried the Tartar arms into Bulgaria and Thrace; but he was diverted from the Byzantine war by a visit to Novogorod, in the fifty-seventh degree of latitude, where he numbered the inhabitants and regulated the tributes of Russia."—*Gibbon.*

Through a domestic war of the khan against his brethren of Persia, the Greek empire was delivered from any further danger from the Tartars. Thus ended the invasions of the Tartar empire of Zingis. It now remains for us to notice its effects on the Grecian and Mahometan empires. We shall see that it (the Mogul empire) protected the former, and held back and bound the latter.

At the approach of the Tartars the sultan of Iconium consulted the Greek emperor relative to his safety, who advised him to join in defence of the barriers against their common enemy. Thus for some years the Greek empire was protected, directly by the Turks, and indirectly by the Tartars. Constantinople was threatened by Holagou, the Mogul; but the Turkish empire intervening, his efforts were made against Bagdad, and the Syrian provinces. The hostility existing between the Tartars and the Turks, inclined the Moslems to unite with the Franks and the Greeks. So, also, did the same enmity incline the Tartars to unite their friendship with the Greek empire. They offered Anatolia, which was principally occupied by the Turks, to an Armenian vassal. The fragments of the Seljukian monarchy, disputed by rival emirs, were under the control of the Turkish khan of Persia, who preserved the peace and balance of the Turkish frontier at the Euphrates.

"The death of Cazan, one of the greatest and most accomplished princes of the house of Zingis, removed this salutary control; and the decline of the Moguls gave a free scope to the rise and progress of the Ottoman Empire."—*Gibbon.*

When the Mogul empire had reached the zenith of its glory, after the terrible battle of Wahlstadt (A. D. 1241), it extended from the northern provinces of China to the frontiers of Poland and Germany. During this period the Turkish empire was broken into fragments, extending along the Euphrates and its tributaries. It was powerless as to making any advance into the territory of the Greek empire. Towards the close of the thirteenth century this vast empire fell into fragments, and lost its supremacy. As its power declined, the Turkish power increased; and as it recovered it again cast its eye westward for the purpose of recovering its lost possessions. It had been torn to pieces by the great northern storm (the Moguls). They were thrown back and bound to the tributaries of their great river, the Euphrates.

They were driven back and chained. So soon, however, as his fetters were removed, he assumed life and power, he began anew his western conquests. During the closing years of the thirteenth century the Seljukian dynasty expired, after holding the Turkish empire and ruling it from its origin. This family, had become corrupt through a long course of pleasure, and the future destiny of that empire required the incarnation of a new dynasty.

Before entering upon the history of the Othman, or Ottoman dynasty, some reflections on the Mogul invasion will illustrate the position and mission of the Turkish empire.

Reflections.—1. The history of the Mogul empire under Zingis and his family is as remarkable as that of Persia under Cyrus. The Bible teaches us that God raised up Cyrus for a specific work—to deliver his people from their seventy years' captivity in Babylon. He was, therefore, born at the right time and place; and was also endowed with the necessary qualifications and prepared to execute his appointed mission. This position does not justify Cyrus' entire character, nor all his works; but simply those that belong to his special work. So do we reason relative to the mission of the Mogul empire. The Greek empire had not then accomplished its work. It was necessary that it should be spared a sufficient length of time to accomplish that agency. But the Turkish empire had resolved to overthrow that empire; and, unless restrained, was prepared to accomplish that work in a few years. It was necessary, therefore, to drive her back and hold her there, till the Grecian empire could complete its mission. No other power then existed, that was able to accomplish that work. And as God then governed these nations, as in the days of Daniel and Cyrus, he was required to raise up a nation to accomplish that specific work. Such a nation was the Mogul empire, and such a work did it accomplish.

2. Who can read the history of that empire without seeing the hand of God?

a. In their first invasion of Europe, wholly sparing the Greek empire when it could have been easily overthrown.

b. In their second expedition, which was undertaken expressly for the subjugation of that empire, as they were ready to attack the empire, God sent his death angel and removed their prince.

c. In the third invasion their forces withdrew to a northern city (Novogorod) where their time was wasted.

3. The position of the Turks was equally remarkable.

a. From a hostile position not far from Constantinople, the sultan of Iconium aided the Grecian emperor, Vataces, in repelling the Tartars, their common enemy.

b. The Turks first weakened in Persia, and Syria; then they were driven out of Anatolia on to the waters of the Euphrates, where they were guarded by the kahn of Persia.

c. We can say, that to this date (A. D. 1300), the empire was "bound" at the "great river Euphrates."

There they must nationally remain till God says, "Loose."

THE RESURRECTION PROVIDED IN THE GOSPEL.

JOEL A. SIMONDS.

The resurrection of the dead is a part of the gospel, and not a part of the law. It is a part of the reward of the righteous, but is no part of the punishment of the wicked. It is essential to the gospel scheme, without it God's plan in the gospel cannot be accomplished. The promise was made to Abraham and his seed, but not to the wicked. The resurrection of the dead has to do with such as have made the Lord their God, but it has nothing to do with those who live and die without hope and without God. It is always limited to those who are found worthy to live again, and never includes anyone else. It is to save men, and not to destroy them again. It does not disturb those whom it cannot save. The subjects of the resurrection provided for in the gospel, will be raised from the dead with incorruptible, immortal and heavenly bodies, so that they can die no more. It is always conditional on a fitness of character which has been formed in this life, to live again.

My object at this time is to show that the whole gospel scheme including the resurrection of the dead

IS CONDITIONAL.

I understand, and I presume it will be conceded by all, that the gospel preached to Abraham, is the gospel both of the Old and New Testaments, and that whatever is found, or not found in that gospel, will be good authority on this subject.

Without faith it is impossible for anybody to please God. This covers the whole ground, and includes all of its details. Faith is the condition without which we cannot please God. Whatever is not of faith is of sin. Abraham was justified by faith. Abraham believed God and it was counted to him for righteousness. By faith Abraham received the promises. In all these respects faith was the condition of acceptance with God.

These promises contained the everlasting covenant God made with Abraham and his seed. This covenant contained the promise of the resurrection of the dead, by implication.

The Lord had said to Abraham, that he should die in a good old age, and in this covenant he promised to give him the land of Canaan for an everlasting possession, which includes an implied promise to raise him up to everlasting life. This implied promise is as definite and strong as if it was fully expressed. This covenant included only Abraham and his seed. This resurrection was promised on conditions either expressed or necessarily implied. It was to be a resurrection to eternal life in order to qualify him and his seed to inherit the land of Canaan for an everlasting possession. In this covenant the Lord was to be the God of his people.

And Christ said, that, when Moses called the Lord the God of Abraham, and the God of Isaac, and the God of Jacob, he showed that they would be raised from the dead. The conditions of the resurrection are the same as the conditions of salvation.

The resurrection provided in the gospel preached to Abraham is limited to Abraham and his seed, to those who have made the Lord their God, to those who have become Christ's by faith, and holds according to the promise. It is limited to those who are in Christ, and who are dead in him, and to those who have the spirit of God dwelling in them in this life, and to those whose conversation is in heaven. It is limited to those whom the Father gave to Christ, and who believe on him, and who come to him, and who eat his flesh and drink his blood. It is limited to those who seek for it as Paul did, and to those who overcome as Christ did, and finally, it is limited to those, and those only, who are found worthy of the resurrection from the dead.

This is the gospel plan of resurrection, and those who do not comply with its conditions can no more be raised from the dead than those who do not comply with the conditions of salvation, can be saved. These conditions must be universal in their application.

If any must be worthy in order to attain unto the resurrection of the dead, all must. If any can be raised from the dead without being worthy, all can.

The conditions of the resurrection, and of salvation are a part of the gospel scheme. To separate them from it would break up God's plan in the gospel. There would be nothing left to connect the different parts of the plan together. Its efficiency would be wholly destroyed, and the gospel scheme could never be consummated. If the resurrection in the gospel plan is conditional, and if it is a resurrection to eternal life, then, any interpretation of the Scriptures, which makes the resurrection unconditional, and for any other purpose than eternal life, cannot be correct.

These conditions stand related to the different objects of the gospel in this way.

The gospel must be preached in order to be understood; it must be understood, in order to be believed; it must be believed, in order that men may become worthy of the resurrection; men must be raised from the dead, in order to have a eternal life; they must have eternal life, in order to inherit the rulership in the kingdom of God; they must inherit the kingdom, that they may gather out of it all things that offend, and them that do iniquity; and accomplish the restitution of all things which have been spoken by all the prophets since the world began; even to subdue all things unto God, so that the will of God may be done in earth as it is done in heaven, that God may be all in all.

Without these conditions God's purpose in the gospel cannot be accomplished.

If the gospel is not preached, it cannot be understood; if it is not understood, it cannot be believed; if it is not believed, men cannot become worthy of the resurrection; if men are not raised from the dead, they cannot have eternal life; if men do not have eternal life, they cannot inherit the kingdom; if men do not inherit the kingdom, then, all things that offend, and them that do iniquity will not be gathered out of it, the restitution of all things will not be accomplished; all things will not be subdued to God, and the will of God will not be done in earth as it is done in heaven, that God may be all in all.

Every step in this process is a condition of the step that follows, until the grand climax is reached, that God may be all in all.

If these conditions are essential to the resurrection (as they seem to be), then there can be no unconditional resurrection. The gospel provides for a resurrection to eternal life, but it does not provide for a resurrection to mortal life.

Thus, the resurrection provided for in the gospel is well defined. It is a resurrection to eternal life, on the condition of being worthy of it.

Is there any other plan of resurrection in the Bible in conflict with this?

Is there a plan that sets aside those conditions?

If there is, which is true?

For both cannot be true. If a wicked man who is not worthy, can be raised from the dead, then, the gospel plan requiring a man to be worthy in order to be raised from the dead is not true. If wicked men can be raised from the dead to die again, then the gospel plan to raise up only such as are worthy of eternal life, cannot be true.

Which plan shall we accept, as both cannot be true?

CHRIST AN EXAMPLE OF RESURRECTION ON THE GOSPEL PLAN.

Christ was raised from the dead, as head of the church—the members of his body. He was the first that should rise from the dead, the first-born from the dead, the first-born among many brethren. He was the first fruits of the resurrection—the first sheaf of the harvest of the dead. He was raised from the dead on the gospel plan, because he was worthy, because he was faithful, because he overcame. His body was raised a glorious, incorruptible, immortal body, like the angels, to die no more.

This is a sample of resurrection on the gospel plan. All who are to be raised from the dead must be like this sample.

Christ said, Because I live, ye shall live also.

He lives because he was raised from the dead, so will his people live. He was raised from the dead because he was worthy, so must those be who are to be raised from the dead. He was raised incorruptible, so must the dead be raised. He was raised up to sit on the throne of his father David, for the same purpose the dead must be raised up to sit down with him in his throne.

Thus, Christ was a sample of the resurrection of the whole of the harvest of the dead, on the gospel plan. But he was not a sample of the resurrection of any wicked man.

Having shown the kind of resurrection provided in the gospel, I will now proceed to answer one objection to this view, and when this one objection is answered, all objections are answered. It is urged against the view I have taken that

THE RESURRECTION IS UNCONDITIONAL.

As proof of this we are referred to Dan. xii. 2; John v. 28, 29; Acts xxiv. 15, 16.

It is claimed that these passages teach an unconditional resurrection for all the wicked.

1. If this is true, it nullifies, and makes untrue the whole of the gospel plan of resurrection. It introduces another plan wholly in conflict with it. The gospel plan is conditional, this plan introduces the resurrection of the wicked, which is unconditional. The gospel plan requires that men should become worthy of the resurrection in order to attain unto it. This plan denies the gospel requirement of worthiness, and says that all men will attain unto the resurrection whether they are worthy or not. The gospel plan is to raise the dead incorruptible to eternal life. This plan denies the gospel plan, and raises the dead corruptible to die again. The gospel plan raises the dead to save them. This plan raises the dead to destroy them again. The gospel plan has furnished a sample of the resurrection for all who are worthy of it. But this plan has furnished no sample of the unconditional resurrection of the wicked dead, and gives no assurance of it except by denying the gospel plan. Then whatever those proof texts may teach, they cannot teach the unconditional resurrection of the wicked dead.

2. If this is the sense of those proof passages as claimed, it would nullify and make void the penalty of the law given to Adam. That law appoints all men to die once, and only once. This view sets aside that law entirely, and requires the wicked, who have been punished once according to that law to be raised from the dead to be punished again. Such a view would entirely change the mission of Christ and the gospel. He came not to destroy men's lives, but to save them. But this view requires that he raise up the great mass of the dead to destroy them again.

Then, a sense of those passages which would introduce such damaging results, and so change the leading purpose of Christ's mission, cannot be correct.

There must be some other sense of these Scriptures that will be in harmony with the law and the gospel. For God cannot deny himself. He cannot destroy the law that was to have jurisdiction over the race of Adam for ever, and the gospel plan of resurrection, for the sake of raising up the wicked, after having suffered punishment, to punish them again.

But there may be a way out of this difficulty without doing such violence to the harmony of the Scriptures. In Ezekiel it is said:—

"Thus saith the Lord, Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel."

This language is as strong as any that can be found in the Bible on the subject. And yet it is only a figure to represent that the living people of Israel will be gathered into their own land. It means the same as this:—

"I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land."

In this passage the resurrection of the dead, the bringing them out of their graves, is used to represent what will take place among living men. Paul said:—

"For if the casting away of them (the people of Israel) be the reconciling of the world, what shall the receiving of them be, but life from the dead?"

This is another case where the resurrection of the dead is used to represent something besides the literal resurrection of the dead.

These two passages furnish us a precedent for interpreting all of those passages, as figurative, which speak of the resurrection of the wicked. The resurrection of the wicked being unconditional, is always in conflict with the conditional resurrection of the gospel. If we do not know exactly how such passages apply, we may be sure that they can never apply to a literal resurrection of the wicked, for in that sense they are all in flat contradiction of the gospel plan of resurrection.

If the wicked can attain unto the resurrection of the dead, without being worthy of it, the gospel plan is not true. If, as the gospel requires, men must become worthy of the resurrection in order to attain unto it, then, the resurrection of the wicked cannot be true. If the wicked are to be raised up corruptible, so that they can die again, then, the gospel plan to raise the dead incorruptible, to die no more, is not true. But, if the gospel plan of raising the dead incorruptible and immortal so that they can die no more, is true, then it is not true that any of the dead will be raised up to die again.

CONCLUSION.

1. That there is no provision in the gospel for the unconditional resurrection of the dead.

2. That the plan of resurrection in the gospel is conditional. That the conditions are the same as the conditions of salvation. That the resurrection is always limited to those that comply with its conditions and become worthy of eternal life.

3. That these conditions are essential to the gospel scheme of resurrection and salvation.

Chicago, Ill.

Revue Scientifique.

RESONANT SAND.

M. Lenz, in a recent communication to the Geographical Society of France in regard to his voyage to Timbuctoo, speaks of a curious phenomenon that he witnessed, and which he calls "resonant sand." "In the Inguidi," says he, "a region of sand dunes very difficult to cross, I observed a phenomenon which was as rare as it was interesting—resonant or musical sand. All at once one hears in the desert, issuing from a sand dune, a prolonged, smothered sound quite like the noise of a trumpet. It lasts for some seconds, and then stops to resume itself in another direction. The phenomenon renders the traveller anxious. I suppose it proceeds from the friction against one another of the burning hot grains of quartz, which are simply laid one over the other and are always in motion."

He that knows how to pray has the secret of safety in prosperity, and of support in trouble. He has the art of overruling every enemy, and of turning every loss into a gain. He has the power of soothing every care, of subduing every passion, and of adding a relish to every enjoyment. Many things are good for me, but none so good as to draw nigh unto God.—*Jay.*

There is a persecution sharper than that of the axe. There is an iron that goes into the heart deeper than the knife. Cruel sneers, and sarcasms, and pitiless judgments and cold-hearted calumnies—these are persecutions.—*Robertson of Brighton.*

Change of Address.

Brother M. J. Lewis has changed his address from Rosendale, Wis., to Fond du Lac, Wis.

THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, Oct. 5, 1881.

SOME communications have been deferred in consequence of our absence for the last five days. We will now do the best we can for our correspondents.

OUR visit to Ladark was exceedingly interesting to us, as it gave an opportunity to form a personal acquaintance with several brethren and sisters only known to us by their correspondence. A brief report from Brother Glotfelty is given elsewhere. We shall probably write more fully next week.

THE news of the day is one continued record of wickedness and outrage in the moral world and of physical disaster in the natural. The forebodings of a time of trouble, that have impressed the minds of the more thoughtful of God's children, are fast being realized "Coming events are casting their shadows before." Come, Lord Jesus.

IN this number of THE RESTITUTION will be found two articles on the resurrection. One, advocating the universal resurrection of all classes of the dead, is from the pen of Brother Robert Pegrum, Professor of Hebrew, a resident of Brooklyn, N. Y., and sent at the request of some of our brethren in that city. It is an able article and will be read with a great deal of interest by many of our brethren and sisters. The article advocating the doctrine of the resurrection of the righteous alone is from the pen of Brother J. A. Simonds who is a well known and talented correspondent. To a portion of our readers his article will be welcome. These articles were written without reference to controversy on the subject. We submit them as such to our readers as expressive of the views of the writers. We well remember how decided the protest was a while ago on the continued discussion of this question, and shall therefore for the present let these articles suffice. There is a third view not contemplated in either of these communications, which is that a *resurrection of judgment* may, in the case of Israel, the heathen, and all who have not had the opportunity to receive or reject the gospel, be a *resurrection for trial*. As in the August number of the *North American Review*, the articles of Col. Ingersoll and Judge Black were submitted on their merits to its readers so we submit these. Our own conclusion is that the resurrection will be *general* and embrace *orders*. But we will forbear discussion.

Communications.

REPORT OF CONFERENCE AT LANARK, ILLINOIS, OCT. 2, 1881.

Brethren met Friday evening, Sept. 29th, Brother Button and Brother Jacobs occupying the time, speaking of the promises and the faith once delivered to the saints.

Saturday morning met at 9 o'clock in social worship, and a discussion of the necessity of a church organization, not coming to any decided conclusion, however. At 11 o'clock Brother Chaplin read from Philippians, and spoke of the necessity of living a practical Christian and working out our soul's salvation, fitting us for the Paradise of God.

Met again at 2 o'clock. Brother J. Arnold opened the exercises by reading from Rom. xii., after which the hymn book, now in process of print by Brethren Myers and Arnold, was talked of with the conclusion that Brother Myers have whatever gain, if there be any, in the sale thereof.

At 3 o'clock Brother Jacobs read from Rev. xxii., and spoke of the fall and the manner of redemption of man, in his earnest way. At night Brother Button opened the meeting by reading the last chapter of Mark. Brother Myers then occupied the time speaking of the commission, "He that believeth and is baptised shall be saved," etc., to an attentive audience, hoping that some good will result.

Sunday morning brethren met at 9 o'clock in social worship, building one another up in the most holy faith; closing the business of the conference by appointing Brother Arnold to look up a place for the next conference.

At 10:30 Brother Chaplin delivered a discourse on the fall and redemption, explaining how that we can attain the Deific name and become heirs to the promises by becoming *children of God*—that an untoward and wicked people are not children of God. After which the ordinances of the Lord's Supper were attended to by a goodly number of brethren and sisters.

Afternoon, Brother Button took the stand and spoke from Isa. xxxv. in relative to the sure mercies of David, to a large and attentive congregation.

At night Brother Chaplin resumed his subject on the manner of getting into the name, not names, of Christ, and being the children of God and joint heirs with Jesus Christ, to a very attentive audience, presenting the symbol of the resurrection in so plain a light that any and all could not help but understand the necessity of being ingrafted into the live branch; after which one arose for baptism.

Thus ended one of the most interesting meeting held for many days.

Yours in the faith.

J. M. GLOTFELTY.

P. S.—Brethren Chaplin and Button remained over. On Monday evening Brother Button spoke from John ix. 29, to the few that could be gathered together. Thus we had even more of the glad tidings than we had expected to hear. J. M. G.

BROOKLYN, N. Y.

Editor Restitution:

We like the paper, and it would seem as strange for it not to come to me as it would were it sent to some who cannot find pleasure in reading what may be brought out of the Treasure House for our edification. Paul said "All things edify not," and this is true, and yet I can truly say: you display great ability as an editor in making the excellent selections you do, and all, I am sure, to this end—edification.

May your life be spared you, and THE RESTITUTION readers have your valuable services as caterer-in-chief, to set before us so excellent a variety of mental and spiritual food.

Man has a natural as also a perverted appetite, and many there are, who, while in words acknowledge what they are pleased to call "the truth," show more of the perverted than the natural; and why? Echo answers, why?

It is not strange, however true, that the inclinings of humanity are more tending toward the wrong than the right, and if there is a crooked way, it is sought by preference to that which is straight; and this comes about, it seems to me, from perversity of disposition, rather than entailed proclivities. I mean by this, there is a disposition to seek some one, or some thing, on which we may put to the debtor side that which should be on our own debtor side, in a word, it ill becomes us to charge to "human depravity," that which, if we will only stop to consider, we are positively the parents of.

I am greatly pleased with your eulogium of our highly honored (and justly so) departed President. How sincerely have I wished he had done what so many of our brethren have done, after seeing the importance of scriptural baptism, as he did, to have taken the "whole counsel of God," as that is set forth in the word, and believed what you, my brother, and myself are privileged to believe, viz: The gospel scheme of redemption from death, through the Life Giver, Christ Jesus, Lord of the living and the dead.

The time was when to be a Disciple (Campbellite by derision) involved obloquy, but now like the Methodist is ranked among the Evangelicals. It was not always so. But hard names, Devil-Dodgers, Rantors, Pantilers, etc., are names once given to Wesleyans, but the race who called them such are dead, but Methodism lives.

I have no care for these hard names, they break no bones, and I conclude it is the best argument such have. We have hard names put to our credit, and are ranked among those "who don't know enough to go in when it rains," Earth-worms, No-soul folk, Infidel, and what else I know not, and care not. My foundation hope rests in the promises of Jehovah and his Son Jesus Christ, and believing all things written for my learning, as found within the Bible, and ignoring all humanly devised and gotten up creeds and forms of faith, as expressed by council, past, present or to come. I can afford to forego the honors of the majority if so blessed as to be numbered with the new minority, but who in the coming day will constitute the "powers that be," because beyond controversy, they will reign to the putting down with Christ the King, all rule, and all authority. I am anxious for this happy time to come; not because of individual good, but for the glory of God in seeing the nations blessed, in the reign of "peace on earth, good will among men."

Oh my brother, how much is lost sight of in the current forms of faith! which seems lost in the saving of an *immortal* soul. Query: If *immortal*, who made it so, and when, and where? Let those answer who can, and of course nothing short of incontrovertible proof will be accepted. The subject has so much of gravity about it that hymns cannot be offered in proof; inferences are out of the question, and analogies there are none, unless God is the original. There is involved more than can be accepted, for his days are from eternity; but not so is, or ever was, man. Pss. xc. and others, tell the truth of the matter.

I am happy in saying, we are still keeping up services in this city, and Amerieus Hall, 176 Grand St., finds a few of us every first day meeting to break the loaf and drink the cup, and hold forth the word of life, which we will do till he come, or we fall asleep waiting his advent.

Hopefully, Your Brother,

GEO. W. YOUNG.

Selections.

MICHIGAN'S APPEAL.

The following is the authorized appeal from Port Huron, Mich., in behalf of the sufferers by the late forest fires:

PORT HURON, Mich., Sept. 11.—To the American People:—We have, to-night, returned from the burnt district of Huron and Sanilac counties. We have seen the burnt, disfigured, and writhing bodies of men, women, and children. Rough board coffins contained the dead; followed to the grave by a few blinded, despairing relatives; crowds of half-starved people at some of the stations, asking for bread for their families and neighbors. We hear of more than 200 victims already buried, and more charred and bloated bodies are daily discovered. Already, more than 1500 families are found to be utterly destitute and houseless. They huddle in barns, in school houses, and in their neighbor's houses, scorched, blinded, and hopeless.

Some still wander, half-crazed, about the ruins of their habitations, vainly seeking their dead; some in speechless agony wringing their hands and refusing to be comforted.

More than 10,000 people, who, only a week ago, occupied happy, comfortable homes, are, to-day, homeless and houseless. They are hungry and almost naked when found; and in such numbers, and so widely scattered, that our best efforts, and greatest resources fail to supply their immediate wants. Without speedy aid many will perish, and many more will suffer and become exiles.

Our people will do their utmost for their relief, but all our resources would fail to meet their necessities.

We appeal to the charity and generosity of the American people. Send help without delay.

A Detroit paper explains how the fire could overrun a farming country, and destroy so much property and many lives. It says:

It would seem that the flames, after consuming the forest trees and under growth, would cease at the edge of clearings, especially large ones, and that if it swept on, it must sweep around and avoid these. But such proves not to have been the fact. The swift wind, at times, exceeding eighty miles an hour, bore huge coals, burning branches of trees, clusters of flame and glowing ashes in clouds, until they fell upon farm houses, barns, and grain stacks, until they too were ignited, and added to the intensity of the furnace in which the entire region was glowing.

So thick was this falling cloud of coals and burning debris, and so intense the heat that accompanied it, that it is said that during the fires a person would soon roast to death in the center of a forty acre cleared field during the conflagration.

Governor Jerome, of Michigan, has likewise made an appeal to the people of the United States. He places the number of destitute at fifteen thousand.

The Tribune.

THE MICHIGAN CATASTROPHE.

It is, no doubt, difficult for people living in the well-cleared agricultural districts of the east, or upon the open prairies of the west, to realise how the inhabitants of a farming country could be so beset with flames as to find escape impossible. To understand the situation of the people of devastated Michigan townships, when the flaming tempest of destruction came upon them, it must be borne in mind that Northern Michigan is a heavily timbered country only recently settled. Much of the land is still covered with primeval forests of pine, oak, maple and beech.

Many of the farms are small, isolated clearings. Sometimes three or four farms lie together, but the horizon is always bounded by a wall of trees, and there is rarely a stretch of road over a mile long which does not at some point run through a "piece of woods."

Escape from one farm or group of farms to another not menaced by the advancing flames could therefore only be had by traversing the forests which fed the fire, and often the fire ran faster than could the poor creatures fleeing for their lives, and struck them down in the roads with its hot breath.

The awful tragedy of the death of these unfortunate Michigan farmers and their wives and children can only be fully understood by those who have seen great forest fires. The first warning sign of the approach of the dreaded scourge is a vast black cloud of stifling smoke which moves quickly on, blotting out the sunlight and covering the whole face of the land. Then strange noises are heard like the crackling of musketry and the boom of cannon mingled with the roar of a tempest at sea. Cattle and horses run about in blind terror uttering cries of distress. The smoke grows denser and denser until it shuts out all objects, and people endeavoring to fly from the fast coming danger often run toward its deadly embrace.

Soon there is a lurid light in the sky, the sound of falling tree trunks, bursting limbs, and crackling underbrush become more distinct, and the dull, roaring undertone grows loud and menacing; showers of sparks and big blazing brands are carried forward by the wind; the air is like the blast from a furnace door; the farm buildings take fire, and the blazing fences look like fiery serpents running across the fields. Soon the near woods are all aflame, and the whole earth seems to burn with fervent heat.

There is no assurance of safety in flight for the beleagured farmer and his family. They are fortunate if they can find their way to a swamp or a wet meadow or a field of green corn or buckwheat. In some such refuge, lying with their faces close to the ground they may keep alive until the fire is over, but if the clearing is small the air may become so heated as to cause death even where the flames do not touch them.

In the late disaster one family in the Sanilac district was suffocated in a well and many died in open fields out of the reach of the fire. Indeed, it is probable that few of the victims of the conflagration were actually burned to death, although their bodies are found in a charred condition. Nearly all were no doubt asphyxiated by hot air and smoke before the flames reached them.

Sententious.

Goodness alone gives greatness to character.

Through prayer we have immediate access to the fountain of spiritual life.

If on my face, for thy dear name,
Shame and reproaches be,
I'll hail reproach, and welcome shame,
If then remember me.

The slightest sorrow for sin is sufficient, if it produces amendment; the greatest is insufficient if it do not.—*Colton.*

The heart though only a handful of muscle, the whole world cannot fill; and when broken only he who made it can mend it.—*P. & Henson.*

Christianity proves itself, as the sun is seen by its own light. Its evidence is involved in its existence.

Infidelity gains the victory, when it wrestles with hypocrisy or with superstition, but never when its antagonist is reason.—*Geo. Bancroft.*

We live in deeds, not years; in thoughts, not breaths;
In feelings, not in figures on a dial.
We should count time by heart-throbs. He most lives
Who thinks most, feels the noblest, acts the best.

Storms rage with more or less fury about every earnest man who seeks to follow Christ fully; but with his mind stayed on God he stands safe, undisturbed, in the calm of the Master's benediction.

There is a point of rest
At the great center of the cyclone's force.
A silence at its secret sources
A little child might slumber undisturbed.
Without the rustle of one fairy curl.
In that strange central calm amid the mighty whirl.

—*Christian Weekly.*

EARTH'S CROWN.

In a valiant suffering for others, not in a slothful making others suffer for us, does nobleness lie. The chief of men is he who stands in the van of men, fronting the peril which frightens back all others; which, if it be not vanquished, will devour the others. Every noble crown is, and on earth will forever be, a crown of thorns.—*Carlyle.*

We are waiting, ever waiting,
For a brighter, better day,
Just beyond the clouds and shadows
That surround our lonely way;
For a day of light and gladness,
Such as earth has never known,
When in equity and justice,
Christ shall reign on David's throne.

The people in the vicinity of Florence, Italy, had a fiery experience on the 23rd of August, which produced something of a panic, and many firmly believed the last day had come. The phenomena was a hot, dry mist, then a blast of hot air, which burned the skin and took away the breath. The thermometer jumped from 93 to 108, and for half an hour the wildest consternation prevailed.

Monitory.

Canton (Ohio) Courier.

Saloon-Keepers' Revenge.

Three years ago Mr. Vanosdale, of Akron, Ohio, then a drinking man, signed the pledge and became an active worker in the cause of temperance; and in trying to enforce the laws of Ohio, as is the duty of every good citizen of the State, he incurred the wrath and displeasure of the saloon-keepers, whom he reported and had punished for violation of the statute. They swore revenge, and declared they would make a drunkard of him or his boys; they told it to Vanosdale himself, but he kept fearlessly in the path of duty, not regarding their threats, winning the respect of all with whom he came in contact, save and except the fiends bent upon the destruction of his family and happiness.

After a time the matter culminated. One of his boys went down before the wiles and allurements of these minions of Satan; broke his pledge and got drunk, and while in this condition was taken by those in league with the saloon-keepers, to the notorious "Blue-bird nest." They were there but a short time when a row occurred; a beer glass was thrown, striking young Vanosdale on the side of the head, cutting the ear nearly off, and horribly lacerating the head. In a drunken and insensible condition he was carried to an old barn, where he laid for two days.

A few days later (we know not where he was in the interim), in the absence of his parents, he was delivered to their home, struggling with that horror of horrors, the delirium tremens; his wounds unwashed, undressed, uncared for. Physicians were called, and did what was possible. Men were required to hold him by night and by day. He could not lie down, he could not sleep until Sunday, the 10th inst., when the physicians, after hours of labor, got him under the influence of anæsthetics, and then communicated to his already broken-hearted parents the dread tidings that "their boy must die of injuries and neglect."

Who can imagine that mother's suffering, weigh her heart-aches, or measure her tears?

Even if the criminals, every one in any way connected with the act, could be brought to justice and strung from a gibbet higher than Haman's, it would not take a pang from her heart; but she is denied even this consolation, in the flight of her boy's reason.

On Saturday, the 9th inst., as the father walked down the street, there was a triumphant leer upon the faces of the fiends that had brought about this great affliction, and one of them even called to him, "We've got you now, d——n you!"

Men, are you fathers, and will you give such things a passport to your homes?

Then, why do you not arise in the might of your manhood and hurl back the foul anathema at the ballot-box?

San Francisco Post.

Spontaneous Combustion.

In Kornan's saloon, back of the City Hall, recently, a man was burned to death by spontaneous combustion. He had not been more than a month in the city, but in that time had been frequently arrested for drunkenness. He wandered about alone, seemingly demented, occupying his whole time in drinking the vile poison of the city front and Barbary Coast dens. He had twice been treated by Dr. Stivers for delirium tremens, and was this morning discharged after a longer time than usual. He continued drinking steadily at the various bars in the vicinity, and the large size of each potation promised to speedily send him back to the hospital. At length he staggered into the room, nearly insensible, and feebly asked for a drink. This was refused him, and he staggered toward the gas jet to light the stump of a cigar, while the bar-keeper turned away. A moment afterward he heard a low moan, and noticed a flash of fire, and turning around he saw Harley falling to the floor, his head enveloped in black, thick smoke, while flames issued from his mouth and ears. Not a moment was lost in attending to the sufferer. He was beyond relief, however. His face was perfectly black, partly charred and partly covered with a moist soot. His eyes were open. His mouth was completely roasted on the inside, but, with the exception of his head and hands, no part of his body bore marks of his horrible death. A letter found in his pocket, addressed to M. Harley or Hartley, furnished the only clue to his identity.

A tender conscience is like the apple of a man's eye—the least dust that gathers into it affects it. There is no surer and better way to know whether our consciences are dead and stupid, than to observe what impression small sins make on them.

Brevities.

SIGNS AND PORTENTS.

ROCHESTER, N. Y., Sept. 21.—Director Swift, of the Observatory, says a new comet appeared at the very hour President Garfield was passing away. With the aid of a good telescope, four telescopic comets are now visible, a circumstance unusual, Director Smith adds, "if not portentous."

Austin Statesman.

Sunday night (Sept. 18) at 10 o'clock, just above the horizon in the southern heavens, appeared an immense ball of fire. As no sound was emitted and no track of light left in its course, it must have been at a great distance from the earth. No doubt somewhere on the coast the fall of an aerolite will be reported.

Jews are again seeking land in Syria, to which they may emigrate from European countries where life is made intolerable. They have made application for it to the Turkish Government, which, in principle, has already granted the request, reserving its approval of details until they can be more thoroughly inquired into. English and German gentlemen took the initiatory step in the matter, and they propose that roads and railways shall be built to encourage the Jews who may come to engage in agriculture. They are men of influence and wealth, and engaged to surrender to the Turkish Government any profits which may be left after the roads have been made to operate satisfactorily.

The Arabic Bible, translated by Dr. Eli Smith and Dr. C. V. A. Van Dyck, and printed at Beirut, is circulated in the Delta and along the valley of the Nile. There is a large population in this part of Africa, and westward to the Atlantic, whose vernacular is Arabic; and as rapidly as they can be reached by missionary effort copies of this Bible will be ready for them.

It is said that, when President Arthur kissed the open Bible on taking the oath of office, his lips fell on the first and second verses of the thirty-first Psalm, which are as follows:—"In thee, O Lord, do I put my trust: let me never be ashamed; deliver me in thy righteousness. Bow down thine ear to me; deliver me speedily; be thou my strong rock, for an house of defense to save me."

The scientist of the Rochester *Democrat and Chronicle* notes the unusual prevalence of "sun storms" during the past few weeks, caused by the appearance and disappearance of the sun-spots. He attributes the drouth and other unusual weather incidents of the season to this cause, and closes with these warning words:—"In view of the present conditions, it is well to husband the water supply, and all supplies. It is quite probable that the hot and very dry summer will be followed by a long cold winter. There has been an unprecedented evaporation of moisture from the sea and earth. When the reaction comes and condensation begins, the loss of heat will be so great that the cold will be severe. The effect of solar disturbance on the southern seas during the winter in this hemisphere will still further complicate matters by adding watery vapor, which must be condensed, robbing the air of its heat continuously."

San Francisco Call.

FALL OF A HIGH MOUNTAIN PEAK.

A few days since a loud noise was heard in the mountains, on the west side of the Bitter Root, in Montana, the report resembling the firing of cannon and reverberations. It was caused by the falling of a high peak, and was distinctly heard for several miles. Thousands of tons of rock came down in the grand crash.

One of the most surprising things of the present day is the rapid increase in the number of Protestants in the capital of Spain, even to the extent of reaching and surpassing the number of 2,000. Those who were at first troubled and disconcerted by this invasion have not been slow to perceive that the new-comers professed Christianity, that they prayed every Sunday for the King as they celebrated Divine service, and that they gave an example of order and of respect for the laws. Repugnance has thus given place, if not to sympathy, at least to consideration, especially among the middle and lower classes.

Notice.

I see by THE RESTITUTION that Brother Stephenson is to be in Missouri soon. Will you request him through your paper to come to Nova Scotia Iron Works, Salem, Mo., after his labors are over at Chillicothe this state.

Fraternally,

WM. RENNIE.

News Items.

A TOWN BURNED.

GENEVA, Oct 1.—The greater part of the town of Nyon has been destroyed by an incendiary fire. Several arrests have been made.

A CONFLAGRATION IN MOSCOW.

MOSCOW, Sept. 28.—A fire, which commenced last evening in the Merchants' Bazaar in this city, has already destroyed twenty warehouses, and the whole of the bazaar except a few shops. In spite of all efforts, the conflagration is still raging. The loss is immense, and is estimated at 2,500,000 roubles. All the property destroyed is insured.

THE EARTHQUAKE IN THE ABRUZZI.

ROME, Sept. 28.—The destruction caused by the earthquake in the Abruzzi far exceeds anything indicated by the first reports. The Archbishop of Chieti appeals piteously for help. He says the disaster is only comparable to that of Casamicciola. Over 1,000 houses are uninhabitable, and the remainder are more or less fissured. Four-fifths of the population are shelterless.

CHOLERA IN ARABIA.

CONSTANTINOPLE, Sept. 28.—A telegram received at the British Embassy from Aiden says that during the past four days there have been eight cases of cholera, six of which have proved fatal. The Sanitary Board has recommended that the embarkation of pilgrims for Mecca be stopped.

FOREIGN.

TUNIS, Oct. 3.—The insurgents have torn up the track of the French railway, burned the station at Wadesergah and massacred twelve employees, including several British subjects, some of whom they burned alive. A large quantity of the rolling stock of the company was destroyed.

ST. PETERSBURG, Oct. 3.—The meeting of the Czar with the Emperor of Austria is expected to take place at Warsaw next week. The Shah of Persia will arrive in Russia in April next, to greet the Czar personally.

VIENNA, Oct. 3.—Two women suspected of preparing to make an attempt on the life of the Czar of Russia have been arrested.

The cattle plague is raging in the neighborhood of this capital. It is found to have been imported from Dalmatia and Greece, where it has been epidemic for some time.

FATAL EPIDEMICS AMONG THE MICHIGAN SUFFERERS.

CHICAGO, Sept. 27.—Typho-malaria fever, bilious colic, and pneumonia are playing sad havoc among the persons rendered homeless by the recent forest fires. Many deaths have already occurred, and several of the sufferers are now lying at the point of death. The suggestion has been made that the drapery used in the mourning decorations would be productive of much relief if sent to the desolate country, where it could be used for clothing and bedding.

A man may live to extreme old age and then commit the biggest mistake of his life.

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Poetry.

ON THE ATTEMPTED ASSASSINATION.

The Universal Sympathy Aroused.

J. F. GELLETLY.

God hath made of one blood all nations.—Acts xvii. 26.

Have ye read how of old it was written
In the land of perpetual thirst,
How the dry rock of Horeb was smitten,
And the life-giving waters out burst?

But which of the wonders is greater,
By the hand of the worker shown?
For behold from the crime of a traitor,
The gush of a nation's deep love.

Have ye heard of the fiat eternal,
Pronounced by the mouth of the Lord;
How the nations must gather fraternal,
And beat to the plowshare the sword?

But where is the tongue may reveal it,
Or the pen or the power to make known,
When folly And hatred conceal it,
And pride still refuses to own?

Therefore thus doth Omnipotence rule it,
And thus the great brotherhood shows,
From the wound by a murderer's bullet,
The "one blood" of humanity flows.

Baltimore, Md.

Communications.

WHAT "NEW HEAVENS AND NEW EARTH" ARE WE LOOKING FOR?

A. W. BUTTON.

Heaven—heavens—heavenly, always express exaltation, above, over—a height; as earth expresses that which is beneath—low—under.—we read, "In the beginning God created the heaven and the earth;" that which is above us and that beneath us. These are the primary and literal applications of the words, "heaven and earth." An inferior, subordinate sense is oftener found in the Bible than the primary; a sense which we call metaphorical or figurative, and is merely an ideal from the original.

Thus in Rev. xii. we have a woman in the lowest heaven representing Christianity in a former age. Her clothing with the sun, the light of the gospel from Christ the religious luminary of the world, shining on her. The moon of pagan night under her feet, and the twelve apostles making the stars in the crown she wore.

But she was in trouble, and cried in pain for deliverance. The Christian cause was in sorrow in the heaven. In the same heaven there was a dragon to be seen, having seven heads and ten horns. Seven heads, one after another governed in Rome; and from the seventh, ten governments spring up; and on, and out of it, a real well authenticated fact. As he is a dragon in the symbolism, he must have a tail, which drew the third part of the stars of such a heaven as he dwelt in, and where the woman was. These stars were not those in the woman's crown; but were his satellites which he drew after him, to their ruin; for when he fell, they following him were cast down to the earth. There was war in the heaven. The manchild became the church here, being directed by God—"caught up to God"—as John calls it, and placed on "his throne" by Providence, where he was to rule all nations with Roman rigor. When the dragon—the symbol of imperial pagan government—was cast out of the heaven, and had no more a place there, nor his angel satellites; being conquered by the hero of the woman—her manchild—whom history calls, "Constantine the great," but John called "Michael," because he acted as God's agent against pagan superstition, always upheld by the dragon power in heaven—there was great joy. Christianity had before made great conquests over minds; perhaps two-thirds of the official stars had been won to renounce paganism. But now she had an emperor! And John heard an erroneous opinion proclaimed in the heaven with a loud voice. The mistake of which was:—

"Now is come salvation, and strength, and the kingdom of God, and the power of his Christ; for the accuser of our brethren is cast down," etc.

Did they suppose the immortal hope of the kingdom of God, and the power of Christ in his glory had come because the accuser was fallen?

Did they accept this for that? when with joy they cried:—"Therefore rejoice ye heavens, and ye that dwell in them."

None but worldly and more than doubtful Christians, could so fall from the true hope. We may be sure this was not the voice of the remnant, "which keep the commandments of God, and have the testimony of Jesus." It was joyful that this old serpent, called the Devil (accuser) and Satan (the oppressor), was cast down, which deceived the whole world, by making Christ's religion a crime, in all the world; and making any pagan superstition virtuous, just and righteous, by law. But it was not the joy of the kingdom and presence of Christ, which the voice of the unfaithful majority proclaimed it to be.

The woman in distress, the manchild birth, the dragon with his heads, and the horns in prospect, the war and changes it effected, were in heaven. Such a heaven of infinity could only be of the lowest type. A Roman earthly heaven, in symbolic language, which had principalities and powers within it, in heavenly places. In which the church of Christ in Paul's time, was making known to men the manifold wisdom of God, by preaching the gospel in them to the populace.

Eph. iii. 9, 10: "The whole armor of God"—the whole truth of the faith, was needful, to enable Christians "to stand against the wiles of the devil," the earthly accusing power. It was not the flesh and blood they warred against; the established usages and laws maintained, in the principalities and powers, the rulers of the darkness of this world, (of that age) against spiritual wickedness, (wicked ideas of spirituality) in high (heavenly—margin) places, were what they warred on and wrestled with, that is, against a prevailing false religion. Eph. vi. 11, 12.

Paul anticipates that believers in Christ "in the ages to come" will enjoy the highest honor and dignities in the "heavenly places." Eph. ii. 5-7.

Using the perfect tense for the future, because the arrangement is sure, he wrote:—

"Even when we were dead in sins, hath he quickened us together with Christ. And hath raised us up together, and made us sit together in heavenly places in Christ Jesus."

"And God called the firmament heaven. . . . Let the waters under the heaven be gathered together unto one place, and let the dry land appear."

But oriental thought was so elastic that ideas easily caught similitudes. A firmament like a vastly expanded tent or floor overhead was conceived; to the under side of which the starry constellations were fastened as if nailed, and might fall.

"How art thou fallen from heaven, O day-star, (margin) son of the morning." Isa. xiv. 12.

And Rev. viii. 10, "And there fell a great star from heaven, burning as it were a lamp."

So a government extending over people was thought of as a firmament, beneath which sun, moon, and stars, were set in heavenly places; as the king, queen, and smaller magnates; and the populace below constituted an earth, over whom the former in higher spheres, in dignity presided.

And in accord with men's ideas and language God says by Isaiah to Israel:—

"But I am the Lord thy God that divided the sea. . . . And I have put my words in thy mouth, and I have covered thee in the shadow of my hand, that I may plant the heavens and lay the foundations of the earth, and say unto Zion, Thou art my people."

First he divided the sea and led Israel through from Egypt. Then by Moses he put the words of his law in their mouth. And covered when enemies were around. All this was done preparatory to planting the Judean heavens, and laying the foundations of the Israelitish earth, that he might have a Zion, of whom to say, Thou art my people. Here a political-religious heavens and earth were created, at least 2500 years after the material heavens and earth, "In the beginning" were created. Isa. li. 15, 16.

So in Isa. xxxiv. the idea of a political expanse over the nations is called "heaven" and "heavens," whose hosts were to be broken up:—

"And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll; and all their host shall fall down, as the leaf falleth . . . and as a fig falleth from the tree. For my sword shall be bathed in heaven. The sword of the Lord is filled with blood, . . . for the Lord hath a sacrifice in Bozrah and a great slaughter in the land of Idumea."

Such heavens may be rolled up as a broad sheet or a written scroll, and all their hosts fall off to the ground.

Some of our judicious brethren whose opinions are worthy of respect, believe Peter in referring to "the heavens and the earth which are now"—in 2 Peter iii.—had the Israelitish heavens and earth in view, which were still in existence when he wrote. God had been "long suffering to usward (Jews to whom Peter was writing) not willing that any should perish, but that all should come to repentance," by turning to the truth. Therefore the commonwealth had stood, and its terrible destruction with its wicked unbelievers, had been deferred so far, up to the time of writing this second Epistle.

But verily, the day of the Lord came, about four years after, (A. D. 70) when the heavens which God planted, as we read in Isa. li. 16, for Zion did "pass away with a great noise, and the elements" of the Jewish heavens and earth—the glorious Temple did "melt with fervent heat, and the earth also" whose foundations God laid for Zion, "and the works that" were "therein" were "burned up."

And verily, this was a time of perdition of ungodly men; when according to reliable authority not less than one and a half millions of rebellious unbelieving Jews perished, from the beginning to the end of the war, which resulted in their national ruin.

"For these be the days of vengeance, that all things which are written may be fulfilled; . . . for there shall be great distress in the land, and wrath upon his people," said Jesus. Luke xxi. 22, 23.

But, "As the new wine is found in the cluster, and one saith, Destroy it not; for a blessing is in it; so will I do for my servants' sake, that I may not destroy them all. And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains; and mine elect shall inherit it and my servants shall dwell there." "That he who blesseth himself in the earth shall bless himself in the God of truth; . . . because the former troubles are forgotten, etc. For, behold, I create new heavens and a new earth; and the former shall not be remembered nor come into mind; . . . for, behold, I create Jerusalem a rejoicing and her people a joy," etc. Isa. lxv. 8, 16-18.

Note this, that Jerusalem is to be the centre and the joy of the "new heavens and the new earth," far more than in the former.

Now while we urge no opinion, is it not more than probable that Peter, who begins this third chapter, second Epistle, by minding the brethren "of the words spoken before by the holy prophets," was himself fully mindful of them?

And when he wrote, "Nevertheless we, according to his promise look for new heavens and a new earth, wherein dwelleth righteousness. That he who blesseth himself in the earth, shall bless himself in the God of truth;" did he not refer to Isa. lxv. 17-19?

And did not the "new" have a reference to the old, then soon to be destroyed?

And was not the old, the former Judean heavens and earth, planted and founded after leading Israel out of Egypt, "the former that should not be remembered?"

If heavens and earth mean the solid globe and social or atmospheric heavens, where shall we be when, as John foresaw, "the heavens and the earth flee away, and no place is found for them; from the face of him that sat on the throne," Rev. xx. 11, becoming nonexistent?

But world burners with flaming vehemence, insist that Peter makes the flames enwrap the earth, equal to the waters of the flood; and the atmospheric or starry heavens must be in a blaze. But the parallel is this: There was something that could perish—"the world that then was." It was a heavens and earth of men's construction; and that construction perished by an overflow, with its ungodly builders. The material and natural heavens and earth did not, and could not perish. We may freely admit that the heavens and earth of Israel did perish, by fire, when "the elements" of their nation—the great Temple, the city and power of the whole people also, melted "with fervent heat;" and the earth—their foundation, "and the works thereof were burned up."

But we expect the Gentile heavens and earth shall flee away from the face of him who shall sit on the great white throne, and the great capitals of governments shall melt by means of the soldier's torch. And then "a new heavens and a new earth," as John saw. Rev. xxi. And the tabernacle of God will be with men, and he by Jesus the Lord, will be with them and be their God. The tabernacle will be equal to the kingdom of God, expansive as the new made order and construction of things.

Is not this the new heavens and new earth we look for, wherein dwelleth righteousness?

Do not Bible believers at least, look for such things?

West Northfield, Ill.

The Boycotting principle has found its way into Russia, where it is being applied to the Jews. The Germans residing in a district near Odessa have decided, by formal resolution, that any member of their community letting lodgings to the Jews shall be fined fifty roubles.

THE LESSON OF THE ASSASSINATION.

God Speaks—Let Man Hear and Heed.

"Shall there be evil in the city and the Lord hath not done it?"—*Holy Writ.*

A. R. MACRUDER.

That "man in his best estate is altogether vanity—that he is of few days and full of trouble—that he cometh forth like a flower and is cut down—that he fleeth also like a shadow and continueth not"—these are all Divine oracles. Their truth is attested and their wisdom is supplemented by the experience of all men, who say in words of kindred significance to their fellow mortals:—

"What shadows we are and what shadows we pursue."

"In the midst of life we are in death."

"Man proposes and God disposes."

These solemn reflections are readily accepted in theory by the great mass of men. How few are governed by them in their daily life. Precept is good but example is better. Theory may be silver but practice is gold. The history of our race shows the ever recurring necessity of example to enforce the lessons of law, both human and Divine. The statutes against murder would be a dead letter if the death penalty were never inflicted. Human government in this respect is moulded after the Divine model:—"Whoso sheddeth man's blood by man shall his blood be shed."

The tragedy which in the assassination of President Garfield has bowed in grief and anguish a nation of fifty millions of people and awakened the sympathy and sorrow of the civilized world is not an ordinary or accidental event. If, as we believe on the highest Authority, that the very hairs of our head are all numbered and that not a sparrow falls to the ground without the cognizance of him who created the heavens and the earth—who hath measured the waters in the hollow of his hand and meted out heaven with a span—comprehended the dust of the earth in a measure—weighed the mountains in scales and the hills in a balance, we cannot doubt that the striking down unto death by the red hand of violence of the chosen head and ruler of so many human beings, who are God's "offspring" cannot have taken place without his notice and consent. We cannot doubt either that he could have averted the calamity had it seemed good in his eyes, or that his refusal to do so in answer to so many prayers addressed to him must be just and wise and right.

"Shall there be evil in the city and the Lord hath not done it?"

"Shall we receive good at the hand of the Lord and not evil also?"

"Will not the judge of all the earth do right?"

We know "that he doth not willingly afflict or grieve the children of men."

It is not for finite beings to sit in judgment on the Infinite. He sees the end from the beginning. We cannot.

"As the heavens are high above the earth so are his ways higher than our ways and his thoughts than our thoughts."

The great lyric poet happily expressed this sentiment:—

Judge not the Lord by feeble sense
But trust him for his grace,
Behind a frowning Providence
He hides a smiling face.

His purposes will ripen fast
Unfolding every hour,
The bud may have a bitter taste
But sweet will be the flower.

Blind unbelief is sure to err,
And scan his work in vain,
God is his own interpreter
And he will make it plain.

What God permits and what he does has the sanction of Divine wisdom, though we may not see it now. Abraham was ready to sacrifice Isaac in obedience to the Divine command though it seemed to him to be a dreadful deed. Jacob believed in Joseph's death and was greatly grieved at the cruel command of Pharaoh's steward to send Benjamin, the son of his old age, into Egyptian captivity; yet Joseph's bondage and Benjamin's arrest—both dreadful calamities to Jacob—proved the means which God had devised to save the patriarch and all his house from death by famine.

It is true that God rules in the kingdom of men and governs the world in the sense of controlling events and exerting a general superintendance over human affairs, subordinating man's weak or wicked rule to prevent utter ruin and overruling man's wrath or folly for good. It is by such means that in his wisdom he works out effectually and in due time, certain predetermined and ultimate results of happiness to our race and world. Man has been in revolt against the Divine will ever since the great rebellion in Eden. During this time, like the deluded phantom he has seized the reins of the King's chariot but cannot safely direct its course; for it is written:—"It is not in man that walketh to direct his steps."

All Kings and Presidents and Rulers are prone to think with Nebuchadnezzar, king of Assyria:—"Is not this great Babylon that I have built for the house of the kingdom by the might of my power and for the honor of my majesty?" and Herod, the king, seated on his throne, apparelled in royal robes, intoxicated with vanity and self-glory, accepted with avidity, the insane flattery of the people, who shouted, when he spoke to them:—"It is the voice of God and not of a man."

In both instances the guilty offenders were overtaken by the punishment prescribed by the Divine avenger. Although it is not believed or charged that the recent tragical fate of the American President has been provoked by his personal sins, yet the people whose official Head and Representative he was, cannot claim merited exemption from the just displeasure of their offended Judge. This may appear subsequently; for the end is not yet.

(To be Continued.)

Youths' Column.

All Things Beautiful.

JOHN KEBLE.

All things bright and beautiful,
All creatures great and small,
All things wise and wonderful,
The Lord God made them all.

Each little flower that opens,
Each little bird that sings—
He made their glowing colors,
He made their tiny wings.

The purple-headed mountain,
The river running by,
The morning, and the sunset,
That lighteth up the sky.

The tall trees in the greenwood,
The pleasant summer sun,
The ripened fruits in the garden,
He made them one by one.

He gave us eyes to see them,
And lips that we might tell,
How great is God Almighty,
Who hath made all things well.

Land and Water.

An Elephant's Gratitude.

We all know the nursery story of the tailor who pricked the elephant's trunk, when that intelligent animal was soliciting sweets through a shop's open casement, and how the wise beast on returning the same route soon afterward, regaled the tailor with a shower of muddy water she had carefully sucked up from the roadside, just to show that she bore him no special ill-will, but that two could play at joking; but according to a note in the Hartford *Times* elephants can be grateful as well as vindictive.

Some weeks ago Bostock & Wombwell's Menagerie again visited Tenbury. Our readers will remember the elephant Lizzie's wonderful recognition of Mr. Tinley, chemist of Teme street, when on a visit to that town about two years since. The animal then went out of the procession to greet him at his shop door, remembering him as her deliverer from intense pain, caused by an attack of colic, brought on through drinking cold water while journeying to Tenbury on a previous visit.

Mr. Tinley, on visiting the menagerie the other evening, was again at once seen and recognized by Lizzie, who embraced him with her trunk in such a manner as to cause some alarm to her keepers, but an affectionate hug for her preserver was all the poor creature intended.

Doubtless her remembrance of her friend will never be effaced, since this is the second time she has greeted Mr. Tinley in such a startling way.

Our Little Ones.

Story of a Red Hood.

KATE TANNATT WOODS.

Mary Clark, or Mamie, as she was frequently called, wanted a pretty red hood. Susie Gray had one. Dot Miller had one also. In fact, nearly every girl in Miss Rimmer's school had a worsted hood.

Mary's father was dead, and her mother worked very hard. Mrs. Clark made pocket-books for a man in Boston. She made a great many for very little money. It took her a long time to earn a barrel of flour. It took the little Clarks a short time to eat a barrel of flour.

Mamie, Harry, Fred, and the baby were all hungry little people. Sometimes poor Mrs. Clark was sorry they were so hungry; it was hard to find enough for them.

"O dear, I want a red hood awfully," said Mamie, one day. Susie Gray was passing with one on.

"I wish I could give you one, darling," said her mother.

"I wish you could, too."

"I would not use that word 'awfully' Mamie."

"Why not, mamma?"

"Because you do not mean it. Let us think for one moment. Awful means filled with awe, dread, or terror."

"I see, mamma. No, I do not want the hood awfully, but very much."

Harry heard all his sister said. The next day he went to the store and asked the man the price of red hoods.

"Here is one for thirty-five cents," said the man.

Harry looked sober. He went away, and the man called after him:

"Here, little shaver; who wants a hood?"

"I want one, sir, for my little sister."

"Have you any money?"

"Yes sir, I sold my knife for fifteen cents."

"Is that all?"

"No sir, I let Joe Blake have two of my agates and my best top for five cents."

"And is that all?"

"No sir, I have sold some evening papers, and so earned another five cents."

"Where did you get your agates, top and knife?"

"My uncle sent them from New York."

"Well, boy, you may have the hood for twenty-five cents. To-morrow if your mother is willing, you may come here and do my errands. I will pay you well."

"Thank you, sir."

"A boy who will sell his playthings to please his little sister must be a good boy."

Mamie Clark wears the red hood to school every day. She does not know how Harry earned the money to buy it. Her mamma knows, and she told us the story.

Dear Children:—

Readers of THE RESTITUTION,—though I have not written to you before, I have thought of you a great deal. I have wondered how many of you have learned those precious good lessons that came through our paper some months ago, written by "A Friend of Children."

Those were precious lessons to help you to understand the Bible—God's word—which he has so kindly given us to teach us how to live, and what to do every day. Yes the Bible tells us what we must do every day if we want to be good, and obey God, so that when his Son Jesus Christ comes to earth to reign as King over the whole earth we may have a place in his kingdom. It tells us to do unto others as we want them to do to us, every day in the week. When we are at home as well as when we are at school. You do not want your little school mates to strike or abuse you, but if they do be sure and do not strike them back again, because it would be very wrong for you to do so as it would only make them more angry and make them strike again.

It is better to talk kindly, when you can; but sometimes boys and girls get so very angry they will not hear you; then you had better go and leave them to their own thoughts, and they will soon see how naughty they were, and they will love you much more than if you quarrel with them.

I hope all the little folks who read this, read their Bibles. There are more beautiful stories, more wonderful stories, told in this blessed book than in any book you can read; and the best of it all is, that they are every one true. They all show the mighty power of God. How he blesses and takes care of the good, and how dreadfully he punishes those who do not love and obey him.

Did you ever read the fifth chapter of Acts, that tells what God did to the wicked Annias and Sapphira his wife, who both told the same lie? What a dreadful thing to tell a lie; although people whom we talk to may not know whether we tell the truth God knows, for he sees us all the time, and in his sight it is telling a lie to nod your head just as much as to say yes, if you try to make one believe what is not so.

Did you ever read the story of Joseph, whom his brethren sold into Egypt? and what a good man he was, and how sorry his dear old father was to think that a wild beast had eaten his little son. Read it over again. I have read it many, many times. How wicked it was of his brothers to make their father believe that Joseph was destroyed by wild beasts. They did not say he was, but it was a lie for them to make their father believe he was, as it was deceiving him, and to deceive any one in that way is to lie to them.

If you cannot find this good story will you not ask papa or mamma, or auntie to find it for you, and when you read about how he was sold into Egypt read on and see how good a man he grew to be, and how tenderly he loved his dear old father, and how glad his father was when he found out that his son Joseph was yet alive.

Yes and you will learn too that his brothers who sold him were terribly frightened, because they thought God was going to punish them for their wicked act. They were punished when they were obliged to leave Simeon a bondman in Egypt, and return without him to their father. God's ways are wonderful.

Dear Children, how happy and grateful, humble and loving, we should all be to think that the Great Creator of heaven and earth, permits us to call him "Our Father."

Your Affectionate
AUNT CARRIE.

ANNOUNCEMENTS.

There will be a religious discussion held at the Christadelphian meeting-house, at Valley Springs, Texas, between Mr. W. H. Meadows, of Field Creek, and the undersigned, commencing at 10 a. m. on Thursday before the fourth Sunday in October, and continuing four consecutive days. Two propositions will be discussed, viz:—

1. "The kingdom of God, referred to in Dan. ii. 44, is a future dominion to be set up at the second coming of Christ." The undersigned affirms, Mr. Meadows denies.

2. "Jesus Christ is now a reigning King." Mr. Meadows affirms, the undersigned denies.

All friends and lovers of Bible truth are invited to attend.

JOHN DANTA.

The Quarterly Assembly of the Church of God, will, the Lord willing, commence on Friday, Oct. 7, near Browntown, Warren Co., Va., and continue over the second Sunday. All who cherish the glorious doctrine of the soon coming kingdom of God, and name of Jesus Christ, and the people generally, are respectfully invited to attend. Come brethren, one and all; and let us have another demonstration of the power of God, which is the gospel of God, by letting our light so shine before men as to constrain them to glorify our Father which is in heaven.

N. J. MORGAN.

The brethren of Kansas will meet in Conference at Severance, Doniphan county, Nov. 4, 1881, in the evening, the meeting to continue over Sunday. Brethren Adams and Pierson will be with us to preach the word. Others are invited to come and assist. All of like precious faith are cordially invited to come and participate with us, that we may have one more pleasant and joyful greeting together amid the sorrows and trials of this present life.

By order of the brethren.

LOTT CLOVER.

I will speak as follows: The first of October at Brother C. A. Saylor's, five and one-half miles northwest of Morrill, Brown Co., Kan. Next, Oct. 27, near Clifton, Nemaha Co., Neb., to continue over Sunday, where Brother Jas. Stephens may arrange. Next at Farmington, Atchison Co., Kan., on the Central Branch R. R. Those coming to Farmington will ask for Silas Goodrich. The meeting to commence November 25, and continue over Sunday.

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No, reapers of life's harvest,
Why stand with rusted blade
Until the night draws round thee
And the day begins to fade?

Why stand ye idle waiting
For reapers more to come?
The golden morn is passing,
Why sit ye idle, dumb?

Thrust in your sharpened sickle
And gather in the grain;
The night is fast approaching
And soon will come again.

The Master calls for reapers,
And shall he call in vain?
Shall sheaves lie there ungathered
And waste upon the plain?

Mount up the heights of wisdom,
And crush each error low;
Keep back no words of knowledge
That human hearts should know.

Be faithful to thy mission
In service of thy Lord,
And then a golden chaplet
Shall be thy just reward.

Communications.

RESURRECTION OF THE WICKED.

Being Notes of a Sermon Preached on Tuesday Evening, July 17, 1881.

BY ROBERT PEDRIN.

PASTOR OF THE CHURCH OF THE BLESSED HOPE, PENNSLAND ST., BROOKLYN, N. Y.

Marvel not at this: *for* the hour cometh, in which all that are in the tombs shall hear his voice, and shall come forth: they that have done good, unto the resurrection of life: and they that have done ill, unto the resurrection of judgment.—John v. 28, 29.

Left to unaided reason, how little does man know of futurity! A thick and impervious gloom hovers over the entrance to the tomb; no can discover nothing beyond it; all is darkness and uncertainty. The torch of nature is totally inadequate to dispell the mist which envelopes futurity. And until the light of revelation gilds with its celestial rays the darkness of the tomb, the mind of man will strive in vain to penetrate the veil suspended over a future state, and to contemplate the subject with any degree of satisfaction and pleasure.

The Greek word *anastasis* (*anastasis*) which is in our text translated "resurrection," signifies standing up, or raising up, or rising up; a standing on the feet, as opposed to sitting or falling.

Thus in Luke's gospel we find it rendered "rising up"—"And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the falling and rising up of many in Israel." The rising up is, in this case, opposed to the falling.

In the Septuagint or Greek version of the Old Testament, the same word also occurs:

Lam. iii. 63, "Behold their sitting down and their rising up." Here it is opposed to sitting down. Hence, the Scriptural signification of resurrection is a standing or rising up, and it is opposed to either sitting or falling down.

The idea was probably derived from the way in which corpses were deposited in the Jewish tombs: so that to the ancient mind a return to life would imply a literal rising up of the dead person so to be able to stand erect.

The doctrine of the resurrection has been much abused in all ages. Some men have believed in one resurrection only, that of all mankind at the same time. Others have believed in the resurrection of the righteous, but have denied the resurrection of the wicked. Another class of persons have refused to believe in any resurrection at all. But those who cling to the word of God belong to a fourth class, and believe that "all that are in the tombs shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done ill, unto the resurrection of judgment."

Nature abundantly illustrates this doctrine; but revelation above teaches it. God has filled all nature with emblems of the resurrection. An unsightly seed without any appearance of life is thrown into the ground; and, then, the particles separating, there spring up the plant.

The apostle Paul selects such a seed to illustrate his teaching. Referring to it he says, "That which thou thyself sowest is not quickened, except it die; and that which thou sowest, thou sowest not the body that shall be, but a bare grain, it may chance of wheat or of some other kind; but God giveth it a body even as it pleased him, and to each seed a body of his own." 1 Cor. xv. 36, 37.

Spring-life is, therefore, a resuscitation from apparently extinct life; for not until signs of life are gone does germination begin.

What a beautiful type is this of the resurrection of the dead!

The insect tribe also illustrate this grand truth. The caterpillar dies as a chrysalis, and recovers new life under the beauteous transformation of the butterfly.

Then, again, night is the death of day; and morning is its resurrection from the shades of darkness. Winter, also, is the death of the year; and spring is its resurrection. Winter is the sleep of nature. The trees are leafless; the song of the birds is unheard and a death-like coldness reigns everywhere. But when spring returns the sleep of nature is at an end, for the invigorating powers of the sun call forth all things into life and activity. The feathered songsters once more warble in every grove, and the flowers revive and array themselves in a loveliness far surpassing the royal glory of Solomon.

'Tis night, and the landscape is lovely no more.
Yet ye beautiful woodlands I mourn not for you,
For morn is approaching your charms to restore,
Perfumed with fresh fragrance and glittering with dew.

Nor yet for the ravage of winter I mourn,
Kind nature the embryo blossom will save.
The spring shall yet visit the mouldering urn,
The day shall yet dawn on the night of the grave.

Revelation distinctly and frequently teaches us the future resurrection of mankind. Both the Sadducees and the heathen denied that doctrine. "The Sadducees say that there is no resurrection, neither angel, nor spirit." Acts xxiii. 8.

Also the heathen Athenians, to whom the apostle Paul had been preaching, "when they heard of the resurrection of the dead, some mocked; but others said, We will hear thee concerning this yet again." Acts xvii. 32.

These Athenians, in common with the rest of the heathen, believed in the immortality of the soul; but they had not even the faintest idea as to the resurrection of the body. Menander, a heathen Greek, expresses the belief of the ancient heathen world thus:

Die when thou will,
Mortal, except another life on earth;
And for that life make choice of all creation
What thou will be—dog, sheep, goat, man or horse.
For live again thou must; it is thy fate.

Such was the wild speculation of the ancient heathen Greek, who was a type of many modern Christians; for they practically reject the doctrine of the resurrection, and they substitute for it the unscriptural dogma of soul-immortality.

No truth is more clearly and forcibly presented in the Sacred Scriptures than the resurrection of the dead. It is a fundamental doctrine of the Christian faith; it is one of unspeakable importance. Our text, with the preceding verses, furnishes us with an exceedingly emphatic statement of this subject. Our Savior declares:

"Verily, verily, I say unto you, The hour cometh, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. For as the Father hath life in himself, even so gave he to the Son also to have life in himself; and he gave him authority to execute judgment, because he is the Son of man. Marvel not at this, for the hour cometh, in which all that are in the tombs shall hear his voice, and shall come forth."

The patriarch Job anticipated rising from the tomb; for, with full persuasion, he exclaims, "I know that my Redeemer liveth, and that he shall stand in the latter day upon the earth. And though after my skin, worms destroy this body, yet in my flesh shall I see God. Whom I shall see for myself, and mine eyes shall behold, and not another." Job xix. 25, 26.

The prophet Isaiah bears similar testimony. "Thy dead men shall live, together with my dead body shall they arise." Isa. xxvi. 19.

The apostle Paul, when at Athens, "preached Jesus, and the resurrection," Acts xvii. 18; and, in his noble and able defence before Felix, he said, "So serve I the God of our fathers, believing all things that are according to the law, and which are written in the prophets; having hope toward God, which these also themselves look for, that there shall be a resurrection both of the just and the unjust." Acts xxiv. 15.

Our text speaks of two resurrections:

1. "The resurrection of life," and
2. "The resurrection of judgment."

I. THE RESURRECTION OF LIFE.

"They that have done good, unto the resurrection of life."

The resurrection of life is that resurrection at which eternal life or immortality shall be conferred upon the followers of our Lord and Savior Jesus Christ, for we shall receive "in the age to come, life everlasting." Luke xviii. 30 "When Christ, who is our life, shall be manifested, then shall ye also with him be manifested in glory." Col. iii. 4.

Immortality will, then, be bestowed at the coming of Christ; at the "resurrection of life." The believer's body is buried in the earth; but it is as a seed sown in the ground, resting there until the Divine quickening power shall re-animate it, and transplant it from its present soil to bloom with immortality in the Paradise of God, in the Garden of the King of kings.

"The resurrection of life."—There are several Greek words translated "life," but they have different meanings. For instance, ψυχε (psychee) is rendered life. It refers to the animal nature or life, and it could, in most cases, be aptly translated self or person.

Another word rendered life is βιος, (*bios*), which signifies life in its manifestations, and includes the means of supporting life, livelihood, substance, goods or property.

But the life in our text is neither of those which we have mentioned. It is ζωε (*zoee*), and means neither self, nor life in its manifestations, but life in its principle, or life intrinsic.

It is especially (not entirely) used for immortal life. Christ is our ζωε, and he will grant that "life in its principle" to us at the resurrection of life. That "life intrinsic" will then be given, for "this mortal must put on immortality." 1 Cor. xv. 53.

The prophet Daniel refers to the resurrection of life, when he says, "Many of them that sleep in the dust shall awake, some to everlasting life." Dan. xii. 2.

This resurrection is also called the first resurrection. "They lived and reigned with Christ a thousand years. The rest of the dead lived not until the thousand years should be finished. This is the first resurrection." Rev. xx. 4, 5.

It is true that "*all* that are in the tombs shall hear the voice of the Son of Man, and shall come forth;" but immortality and infinite blessings belong to those only "that are Christ's at his coming," (1 Cor. xv. 23); for of such only is it said, "Blessed and holy is he that hath part in the first resurrection." Rev. xx. 6.

It is elsewhere spoken of as the resurrection *from* among the dead ones. The original words are τε νεκρων αναστασις, (*hoi ex phaula praxantes*), and signify literally, "they who practised vile things."

In the "Handbook to the Grammar of the Greek Testament," by S. G. Green, D. D., A. M., we find that the word rendered "ill" means "vile, wicked, base."

According to Junius, Parkhurst and other lexicographers, our English word foul was derived from the Greek one which we are now considering. In confirmation of what we have already said, we will quote a passage from the revised version in which the same original word occurs, and is translated vile.

James iii. 15, 16: "This wisdom is not a wisdom that cometh down from above, but is earthly, sensual, devilish. For where jealousy and faction are, there is confusion and every vile deed." Here vile deeds are classed with things earthly, sensual and devilish. And in our text we read that "they who practised vile, wicked or base things" shall come forth unto the resurrection of judgment.

Hence, we have placed it beyond doubt that the last clause of our text teaches that the wicked will eventually arise, and will stand before their Judge.

2. "The unjust." Who are they? Are they unjust Christians, or are they the wicked? In order to answer this question, we must appeal to the New Testament use of the term "unjust."

The roots of the word ἀδικος (*adikos*) means "to be unrighteous, or unjust, or iniquitous or vicious." It is, therefore, applied to those persons who love injustice, or unrighteousness, or iniquity, or vice.

Our Savior said, "He maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust." Matt. v. 45.

The apostle Paul writes, "Dare any of you, having a matter against another, go to law before the unjust, and not before the saints?" 1 Cor. vi. 1. This verse proves to any man of common sense that "the unjust" are not "the saints;" or in other words, that the unjust and the wicked are identical.

Christ suffered "the just for the unjust," 1 Peter iii. 18; that is, the righteous One took the place of the wicked, and suffered in his stead.

The apostle Peter uses exceedingly strong language when he refers to the unjust: "To reserve the unjust unto the day of judgment to be punished . . . . . these, as natural brute beasts, made to be taken and destroyed, speak evil of the things they understand not: and shall utterly perish in their own corruption." 2 Peter ii. 9, 12. So that according to the Sacred Scriptures, the unjust or wicked shall be taken and destroyed, they shall utterly perish in their own corruption.

It is, therefore, to these unjust or wicked ones that our text refers when it says that "they that have done ill, (practised vile things), shall come forth unto the resurrection of judgment," or as St. Peter has called it, "the day of judgment." 2 Peter ii. 9.

The word *adikos* (unjust) is translated "unrighteous" in the following passage: 1 Cor. vi. 9, 10. "Know ye not that the unrighteous shall not inherit the kingdom of God?"

This query is then answered, and the reply contains a full description of the unjust or unrighteous. "Neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God."

In this verse we have a long catalogue of those who are unjust or unrighteous, and therefore wicked. And hence, the objection that the "resurrection of the unjust" does not mean the "resurrection of the wicked" is simply an erroneous fancy, and is in direct opposition to the teaching of God's holy word.

3. "The resurrection of Judgment." The Greek word κρισις (*krisis*) signifies "distinction, separation, discrimination, judgment, decision, sentence. A crisis is the decisive moment, the point of time when an affair is arrived at its height, and must soon undergo a material change.

At the first resurrection, "the resurrection of life," eternal life will be conferred upon believers; but at the final resurrection, "the resurrection of judgment," the decision, the sentence, the doom of the unjust or wicked will be pronounced. After the resurrection of life, there will be an interval of one thousand years; for "the rest of the dead lived not until the thousand years should be finished." Rev. xx. 5.

Concerning the resurrection of judgment, we read, "And the dead were judged out of the things which were written in the books, according to their works. . . . And if any one not found written in the book of life, he was cast into the lake of fire." Rev. xx. 12, 15.

This will be the awful end of all those who obey not the gospel of our Lord and Savior Jesus Christ.

If we reject the resurrection of the wicked, we must also, in order to be consistent, reject the resurrection of the just; for they stand or fall together, both being supported by an equal amount of Scriptural evidence. Both are plainly revealed, and therefore, we must receive both, otherwise we shall oppose ourselves to the clear light of truth.

Scripture implies that the wicked will be raised from the grave; for they will possess temporary consciousness. "The angels shall come forth, and sever the wicked from among the just, and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth." Matt. xiii. 49, 50. There must, therefore, be a resurrection of the wicked, else they could not be capable of "wailing and gnashing of teeth."

Future punishment will be conscious for a period; but "the end" of the ungodly will be the "second death," Rev. xx. 14, 15; everlasting unconscious punishment by deprivation, an eternal deprivation or life.

"All that do wickedly shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Mal. iv. 1.

The wicked are dying around us; but they must have a second life, otherwise they will be unable to undergo the second death. Therefore, seeing that there will be a second death, they must be raised to life again. Hence, the resurrection of the wicked will certainly take place prior to their final destruction.

Resurrection does not necessarily involve immortality or endless life. The important idea of the perpetuation of that restored being is an appendage to the primary signification, "a rising or raising up." Accordingly, Jesus, when speaking of the resurrection of the just, adds, "Neither can they die any more," Luke xx. 36; and St. Paul declares that "Christ, being raised from the dead, dieth no more; death hath no more dominion over him." Rom. vi. 9.

These supplementary statements prove, therefore, that resurrection does not necessarily include the idea of immortality.

All that are in the tombs shall hear Christ's voice and shall come forth; they that have done good unto the resurrection of life, the first resurrection, when endless life will be given to the faithful followers; and they that have done vile things, the wicked, unto the resurrection of judgment, when the sentence of everlasting destruction will be pronounced.

Destruction is the doom of the ungodly, but immortality or endless life may be obtained through Christ Jesus, for "the wages of sin is death; but the free gift of God is eternal life in Jesus Christ our Lord."

O morning star! thrice Lord!
Destroyer of the tomb!
Star of the strong and the bold,
Lift up at length thy long veiled head,
O'er land and sea thy glories shed;
Light of the morning, rise!

Speak mighty Life! and wake the dead.
Like statue from the stone,
Like music from long broken strings,
Like sparklings from deserted rings,
Like dew upon the dawn's soft wings,
Rouse each beloved one!

—— MAN ——

AS HE WAS, AS HE IS, AND AS HE SHALL BE.

A Lecture delivered before the Liberal League, Pittsburg, Pa., Jan. 16, 1881.

By Dr. J. H. THOMAS.

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The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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THE RESTITUTION.

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THE RESTITUTION advocates the final restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began. As a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a firm belief of the Gospel, repentance, and immersion as prerequisites to the forgiveness of sins. And a holy life as essential for final salvation.

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No. 86.

J. P. WESTHEF.

History of the binding continues. The Turks had been under the Seljukian dynasty from their origin as a nation to the close of the Crusades. That family was on the decline. A new dynasty was required to accomplish the great mission designed by God for that people.

Such a family was found in Othman, who gave name to the new dynasty, which still continues. It will be of interest to notice the rise and early history of the Ottoman empire, and the restrictions which prevented its speedy conquest of the whole Greek empire.

The Mahometan empire, composed of the Arabian or Saracenic, and the Turkish or Ottoman dynasties, is a power which occupies a place among the living nations, over whose destinies the hand of God is quite visible. Its character is necessarily peculiar, since it has been ruled by two families (the Arab and Turk) whose origin and character are so distinct, though members of one church.

Its position also, on the map of the world deserves special notice. Its origin is toward the East; yet its star of empire has always moved, like the stars of heaven, westward. Its mission was in the distant sun-setting. It never looked eastward, unless to attack a powerful enemy in its rear. When the danger was removed, it would again face the West.

Such was its course of action under its Caliphs. Such was its character under the Seljukian Sultans. And we shall see the same characteristic features under the Ottoman dynasty. It seemed to possess an instinctive knowledge of its mission—the overthrow of the Greek empire.

Its confinement to the Euphrates was always humiliating to its restless ambition. Like a war horse at the sound of the trumpet, champing its bits, and prancing to be free to rush into the contest, so did that empire manifest its ungovernable desire to possess the proud capital of the Greek empire. But God bound that eastern empire to its proper limits till the Grecian cup should be full. It was held back by the Arabian dynasty at Bagdad and by the Grecian power at Constantinople, till the set time of Jehovah should arrive.

The powerful empire of Roum, under Soliman had made ready to attack Constantinople, when a voice is heard, *ουκ γρονος εν εσται ετι*. "The time is not yet," (Rev. x. 6,) and all Europe is armed, and the Sultan's forces are driven over the Euphrates and bound there for two centuries.

During the latter part of that period a new dynasty arises, overthrows the Seljukian dynasty, and makes preparation to establish its seat of empire on the ruins of the Eastern Roman or Greek empire. But that time was still in the future; and, as shall see the Divine hand again put forth to draw back and bind this restless agent at his old native river—Euphrates. Under Othman the new or Ottoman dynasty was founded, and attained to very considerable power. He was situated on the confines of the Greek empire, ready to commence a holy war against the Infidels (Christians). His first invasion of the Greek empire was made into the territory of Nicomedia, on the 27th of July, A. D. 1299. During the twenty-seven years of his reign his attacks were constant and more or less successful.

From the conquest of Prusa, is dated the true aera of the Ottoman empire.

Orchan, the son of Othman, carried forward very successfully the plans of his father. The army was disciplined and the new capital, Prusa, was made a Turkish city. He carried his conquests over Bithynia, as far as the shores of the Bosphorus and Hellespont.

Under Orchan the seven churches of Asia were ruined. Under Orchan the Turkish emirs of Lydia and Ionia built a fleet, and pillaged the adjacent islands and the sea coast of Europe.

The internal discords between rival claimants of the Greek diadem brought the Turks into Europe; and soon into Constantinople.

Of these hostile movements preparing the speedy fall of the Greek empire, but "the time is not yet." God sees the future as well as the past; the iniquity of the Greek Church is not yet full, space is still given them to reform and do their first works, their lamp stand is not yet removed, and though the Greek empire was crowded with her enemies she did not fall: her proud capital remained in the hands of her Christian population; no Mahometan worship was allowed in her Christian temples.

Amurath, son of Orchan, subdued the province of Romania or Thrace; extended his conquests to the vicinity of Constantinople, and made Adrianople its European seat of empire and religion. Though the Greek empire was within his power, had he been disposed to use his advantage, yet he turned his arms against its enemies; he marched against the Sclavonian nations between the Danube and the Adriatic, the Bulgarians, Servians, Bosnians, and Albanians; all these were subdued and converted to the Koran.

Amurath, being slain, was succeeded by his son Bajazet, called Ilderim, the lightning; so called from the fiery energy of his soul, and the rapidity of his destructive march.

He reigned fourteen years. "He incessantly moved at the head of his armies, from Bourza to Adrianople, from the Danube to the Euphrates: and though he struggled long and fought for the propagation of the law, he invaded, with impartial ambition, the Christian and Mahometan princes of Europe and Asia."—*Gibbon.*

He conquered the emirs of Asia Minor; brought into regular servitude the Servians and Bulgarians: crossed the Danube and defeated the Hungarians, and subjugated southeastern Europe; threatened Germany, and boasted that he would feed his horse with a bushel of oats on the Altar of St. Peter at Rome. God, however, gave him the first check by inflicting upon him a long and painful fit of the gout.

Under Bajazet the Roman world, contracted to a corner of Thrace, between the Propontis and the Black Sea, about fifty miles in length and thirty in breadth. Still, it contained Constantinople, which was populous and wealthy.

Bajazet pressed the city of Constantinople more closely, when the king of France sent aid, which compelled the Sultan to retire. A stronger force was put into the field, and he was about to besiege the city, when he was called to meet a more powerful enemy—Tamerlane at the head of an immense army of Tartars.

Timour was the enemy of the Turks as well as of the Christians. He contended for universal dominion. He had issued from Central Asia, and had extended his conquests toward the four cardinal points, subduing under his standard all the lesser powers of Asia.

Before he attacked the Ottoman empire he became powerful in his conquests of Persia, Tartary and India. His Persian conquests covered the eastern tributaries of the Tigris and Euphrates: he then subdued Tartary, extending 480 leagues northeast of Samarcand, including a large portion of Siberia, and extending westward to the Russian territory.

His next conquest was that of India. His many battles in which he was victorious, brought him finally to the gates of Delhi. He became master of the capital of Hindostan, after it had been for three centuries in the hands of Mahometan Sultans.

Timour was on the banks of the Ganges when he was informed of the disturbances on the confines of Georgia and Anatolia, of the revolt of the Christians, and the designs of the Sultan Bajazet.

Such was the character of the enemy that had been permitted to rise in the Ottoman's rear to draw him back and restore him for half a century at the great river Euphrates.

Who can read these transactions without acknowledging the power of a Divine hand?

After a rest of some months at Samarcand his native city, he, though sixty-three years old, commenced a south-eastern campaign, which was to be extended into southwestern Asia, and continue if necessary, seven years. He first directed his forces against the Christians of Georgia, powerful in their mountain homes. The Christians were offered the choice of abjuration or martyrdom.

On his descent from the mountains of Georgia, Timour first met the ambassadors of Bajazet. This hostile correspondence continued for two years, before terminating in open conflict.

"The Mogul and Ottoman conquests now touched each other in the neighborhood of Erzeroum and the Euphrates; nor had the doubtful limit been ascertained by time and treaty. Each of these ambitious monarchs might accuse his rival of violating his territory, or threatening his vassals, and protecting his rebels; and by the name of rebels, each understood the fugitive princes, whose kingdoms he had usurped, and whose life or liberty he implacably pursued.

The resemblance of character was still more dangerous than the opposition of interest: and in their victorious career, Timour was impatient of an equal, and Bajazet knew no superior. The first epistle of the Mogul emperor must have provoked instead of reconciling the Turkish Sultan, whose family and nation he affected to despise. 'Know' (says he) 'that I am sprung from the valiant Turks, and my ancestors have reigned over the wide dominions of Tartary: but you are a contemptible Turk, though you call yourself Sultan of Roum. Your pusillanimity is unworthy of a soldier, and your cowardice will expose the women of your family to insult and violation. Your headstrong folly has already drawn down the arms of Timour upon your devoted head. Your resistance will be fruitless, your destruction certain.' Bajazet

THE RESTITUTION.

E. A. CRAFTIN, EDITOR.

Plymouth, Indiana, Oct. 19, 1881.

BROTHER N. J. MORGAN writes that the Conference at Brownstown, Va., has been postponed from Oct. 7, to Nov. 11, 1881.

BRETHREN who have asked for the address of Brother J. M. Stephenson are hereby notified that we do not know it at present.

SEVERAL requests for back numbers of THE RESTITUTION have been received. We regret to say the supply is exhausted, and therefore we cannot send them.

WE have not found time to write particulars about our visit to Lanark, as many cares crowd upon us. Will try to write something as soon as time is at our disposal.

WHILE discussing the importance of correct faith previous to baptism would it not be well to say something more about the formation of true Christian character after submitting to this ordinance? The apostle Paul teaches us that faith strong enough to remove mountains avails its possessor nothing without love. Peter directs us to add at least seven Christian traits of character to faith, giving the last and most important place to love. The entire drift of the beloved disciple—John's, teaching is to inculcate love to God and the brotherhood. And above all it is to be remarked that the solemn decisions of judgment are mainly made to turn upon our conduct rather than upon a critical and perfectly defined faith. Let us by all means have an enlightened understanding as concerns the gospel, but let us remember that after we have been baptized we should lead a new life. Without following peace and holiness no man shall see the Lord.

We cannot vouch for the truth of the following. It may be only one of the many traditions that have come down through the ages. If Paul had ever become acquainted with the mental capabilities of the Prince of Latin Poets he might well have "bedewed his tomb with pious tears," that a mind so gifted should always have been shrouded in the darkness of paganism. To picture Paul bending over the tomb of the great Epic poet, shedding the tears of grief, and exclaiming—"O Prince of Poets, how much I would have done for thee had I only found thee living"—would be worthy the pencil of a master in painting. The Latin lines are a remarkable example of condensed thought.

N. Y. Observer.

PAUL AT THE TOMB OF VIRGIL.

TYRON EDWARDS, D. D.

When the apostle Paul, after appealing from Agrippa to Cæsar, was sent to Rome, the vessel which carried him, was, as we are told in Acts xxvii., detained at Puteoli for seven days. And there is an old tradition—exceedingly touching as well as beautiful—that while delayed there the apostle went up to the tomb of Virgil, and, as he stood by it, wept at the thought that the great poet had died without the knowledge of Christ!

Dean Stanley, in his Sermon on Christian Missions, after showing how Christianity seeks to make men purer, and nobler, and better, alludes to Paul's deep sympathy with this aim, and then remarks:

"It was a fine touch in the ancient Latin hymn, which describes how, when he landed at Puteoli, he turned aside to the hill Pausilipo, to shed a tear over the tomb of Virgil, and thought how much he might have made of that noble soul if he had but found him still on earth."

The verse thus alluded to is in the Latin as follows:

Ad Maronis mausoleum,
Ductus, fudit super eum,
Piæ rorem lacrymæ:
Quantum, dixit, te fortasem,
Si te vivum invenissem,
Posterum maximæ!

The condensed phraseology of the Latin scarce admits a literal translation of its touching thought, but a free paraphrase may perhaps give the English reader some idea of the original.

On his way to Nero's court,
When by storms detained in port,
At the tomb where Virgil slept,
Paul, in thoughtful sadness, wept;
Wept, that he of world-wide fame
Should have died ere Jesus came:
In his sorrings, unexpressed,
This the thought that swelled his breast:
"Oh! that I had found thee living
In the light the Cross is giving;
Could have seen thee, from above,
Taught to know a Savior's love;
Then, to love to Christ supreme,
Thine had been a nobler theme,
And thy harp, in noblest lays
Down the ages rolled his praise!"
* * * * * * * *
Thoughtful and sad, Paul from the hill went down.
To Rome—to prison—to a heavenly crown!

THE PAPACY.

One demonstration of our position, when we claim that we are near the close of this dispensation, is the present humiliating dejection of the Papal power from the exalted place it held in the world during the predicted period of 1260 years. Its temporal throne is filled by another occupant, and the successor of those proud tyrants, that formerly wore the tiara on their head and suspended the keys from their girdle, is walking over the lost estate within the walls of the Vatican as an object of the derision of the world. An incurable consumption has resulted fatally to the temporal domination, and we are now waiting for the consignment of the spiritual Babylonian system of abominations that remains to its abysmal grave. Rev. xviii. 21. Then will be "heard as it were a great voice of a great multitude in heaven, saying, Hallelujah; Salvation, and glory, and power belong to our God; for true and righteous are his judgments; for he hath judged the great harlot, which did corrupt the earth with her fornication, and he hath avenged the blood of his servants at her hand. And a second time they say, Hallelujah. And her smoke goeth up forever and ever. And the four and twenty elders and the four living creatures, fell down and worshipped God that sitteth on the throne, saying, Amen, Hallelujah." Rev. xix. 1-4. The following shows the present status of the fallen Pontiff. We earnestly hope he will continue to sulk out his days in Rome:—

THE POPE'S DILEMMA.

The London *Saturday Review* has the following on the present unhappy predicament and waning fortunes of the Pope:—

"While the Pope was still a reigning sovereign, officious Protestant advisers not unfrequently assured him that his influence over the faithful would be increased by resignation of his secular prerogative. Since he has been forced to submit to the result of their condescending counsels he has found, as more sagacious observers anticipated, that his spiritual authority collapses almost as rapidly as his temporal power. Austria is united in close alliance with the persecuting Government of Berlin; the Subalpine King, as Pius IX., with feminine spite, delighted to call him, holds his court on the left bank of the Tiber. Spain has formally disclaimed any purpose of defending the rights of the Holy See; and in France, which used to be called the eldest born of the church, the clergy have lost all political power. It would be a suicidal mistake to renounce the security of the treaty or statute which is known as the Law of Guaranties. It is true that the Italian Government has culpably neglected to afford the protection which was due on the occasion of the late funeral procession; but it would be a poor revenge to resign the rights which are acknowledged, though they have been unduly withheld. Within his own palace and its precincts the Pope is still nominally independent and sovereign. Elsewhere he would be a subject or a resident foreigner, with no claim to rank or pre-eminence except by the courtesy of the local authorities. It is doubtful whether the large revenue which the Pope derives from the contributions of the faithful would be forthcoming if Catholic liberality were required to flow in unaccustomed channels. In the so-called ages of faith the Popes who resided at Avignon, though in their own territory, were regarded with diminished reverence. There is now no possibility of acquiring a papal appanage on either side of the Alps, and a Pope cannot afford to subside into the rank of a private person."

Selections.

The Christian Herald and Signs of Our Times.

THE REVISED NEW TESTAMENT IN RELATION TO PROPHECY.

WILLIAM HAUDE.

Having in our former paper drawn attention to various prophetic passages, taken indiscriminately from the books of the New Testament, the true meaning of which have, in the Revised Version, been elucidated by the more correct reading or rendering of the original text: we propose, on the present occasion, to confine our attention to that which is pre-eminently the prophetic book of the New Testament—the Book of Revelation—indicating, in the first place, some of the passages in which errors and blemishes have been removed: and, secondly, pointing out a few cases in which the revisers have not given us some called-for amendations.

It so happens, as shown by Dr. Roberts (himself one of the revisers) in his very useful and compendious "Companion to the Revised Version of the New Testament" (London: Cassell & Co.) that the Greek text of the Book of Revelation on which the Authorized Version rests, was of a most unsatisfactory character.

Accordingly, rather numerous corrections of the original text, as well as improved renderings where that text has not called for correction, find a place in the Revised Version. And some of these changes, although not of the same doctrinal importance as certain others made in the gospels and epistles, are of special interest to the student of prophecy.

Among the first passages in the Book of Revelation which attract our attention as having undergone somewhat important alteration in the Revised Version, is the sublime apostrophe contained in chap. i. 7: "Behold, he cometh with clouds: and every eye shall see him, and they also which pierced him; and all the kindreds of the earth shall wail because of him."

This now reads as follows: "Behold, he cometh with the clouds, and every eye shall see him, and they which pierced him; and all the tribes of the earth shall mourn over him."

The reading of the Authorized Version, "All the kindreds of the earth shall wail because of him," has very generally suggested the idea that the emotion spoken of is one of terror and despair as when, in chap. vi. the various classes of mankind are represented as saying to the mountains and rocks, "Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb." This however, is

AN ERRONEOUS INTERPRETATION.

The reference to Zech. xii. 10-14, is unmistakable, and teaches us that the sorrow depicted is that of repentant Israel after their deliverance from the antichrist: and the true sense is, therefore, much better conveyed by the new reading, "All the tribes of the earth shall mourn over him."

Perhaps it would have been a still further improvement to have substituted the word "land" for "earth," as showing more distinctly the Jewish character of the passage.

This sorrow of Jewish hearts for their nation's sin in the rejection and crucifixion of Messiah, may indeed be said to have been experienced ever since the day of Pentecost, when so many Jews were pricked to the heart and made partakers of this deep penitential grief. And these tears of godly sorrow for the sin which caused the death of the Redeemer have never from that day onward ceased their flow.

Thousands and thousands of Jews have wept for their sins, as they have beheld by faith the Lamb of God that taketh away the sin of the world. But the great general mourning of the nation will take place only when in the last days the Lord shall "pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon him whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one is in bitterness for his first-born." Zech. xii. 10.

The next passage to which we would call attention is the gracious promise addressed to the Church in Philadelphia, which, in the Revised Version reads thus:

"Because thou didst keep the word of my patience, I also will keep thee from the hour of trial, that hour which is to come upon the whole world, to try them that dwell upon the earth."

A reading which, in its emphatic repetition, indicates much more distinctly than the reading of the Authorized Version, the future unparalleled season of judgment referred to, namely, "the tribulation, the great one," spoken of in chap. vii.

That this is undoubtedly the correct reference is admitted by Dean Alford, who says, in his Greek Testament, "The time imported is that prophesied of in Matt. xxiv. 21, viz: the great time of trouble which shall be before the Lord's second coming. As such it is immediately connected with 'Behold, I come quickly,' following. The expositors have in many cases gone away from this broad and obvious meaning here, and have sought to identify 'the hour of trial' with various periods of trial and persecution of the Church; a line of interpretations carrying its own refutation with it in the very terms used in the text."

In chapter iv. verse 4, again, we note

A CALLED-FOR CORRECTION

in the translation of the Greek word *thronos*, which occurs in that one verse three times, uniformly throne, instead of once throne and twice seats as in the Authorized Version. The verse now reads:

"And round about the throne were four-and-twenty thrones; and upon the thrones I saw four-and-twenty elders sitting."

This removes the arbitrary and incorrect distinction between the throne of God and the thrones of the representative elders.

The same alteration is also very properly made in chap ii. 13: "I know where thou dwellest, even where Satan's throne is;" in xiii. 2: "The dragon gave him his power and his throne, and authority;" and also in xvi. 10: "The fifth poured out his bowl upon the throne of the beast."

A much more glaring blemish—we may truly say one of the most glaring of those which disfigure the Authorized Version—is now removed, in the new Revised Version by the substitution of

"LIVING CREATURE"

for "beast," as the designation of the cherubic attendants on the Divine throne, in chap. iv. 6-9, and elsewhere in this book. Familiarity alone can have reconciled us—if it has reconciled us—to the latter rendering, which not only introduces a really grotesque feature into one of the most sublime visions in the whole compass of revelation, but tends to confound these obnoxious life-forms with the wild beasts subsequently spoken of in chapter xiii.

Indeed, in view of some of the unfair and fastidious objections which are taken to the wording of the Revised Version on certain places, it may safely be said that had our present revisers ventured on such a rendering as that of the Authorized Version in chap. v. 14, "And the four beasts said Amen," it would have met with a universal expression of astonishment and derision. Even living creatures, though preferable to beasts, is not an altogether satisfactory translation of the Greek *zoon*, inasmuch as they are not actual living animals, but rather symbolic "life-forms," which latter expression we should, like Lange, have been disposed to adopt.

The Evening Standard.

To the Editor of the Standard:

They call him a Christian. Now Christian is Christ-like, and to be Christ-like we must obey his command, "If ye love me, keep my commandments," which was said to one, and is for us as well "Follow thou me." There are communists not much considered by many professing Christians of to-day. To follow Christ is not simply to closely follow out the custom of being at your usual place in the meetings of worship, and when called upon to pray or speak with or without the promptings of the Holy Spirit; many times by a recognized leader who has a polluted soul, void of the least sense of honor, to say the least of Christianity, whose heart is rotten to the core, with all the crimes in the catalogue to be found in Rev. xxii. 15. It has become the custom now-a-days when a person visits a place of worship "To worship the Lord God," and is inspired by the Holy Spirit to sound the "woes" that were once uttered by our Savior, (and if I mistake not are a part of his commands,) to rebuke sin upon the Scribes and Pharisees, and may be rendered now, "Woe be unto you who profess to love me, and do those things that are an abomination unto me," he is at once requested to sit down, or some "charitable" brother begins to sing some words that once were "inspired" by the Holy Spirit, to edification, now used as a weapon to crush down true worship and service to the Lord; his very work to reprove sin and exhort to a holy living. And again, "Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." 2 Cor. vi. 17. That whole chapter has a strong bearing on the professed Christians of to-day.

The question arises, Why are not people converted with so much preaching, so many places for worship? In answer, I would say, people are being converted every day to the inconsistency of the present day Christianity. It is not the religion of Jesus Christ. It is not permeated with his love, his self sacrifice, his constancy to his Father's will and commands, of which if we are his, he has said that "we would be in him and he in us." That love of the Savior for the outcast, down-trodden and perishing souls does not burn within us. His heart bled for the ragged, the ignorant, unlearned and poor, as well as the rich and the learned. And for the business man a system is in accordance with natural laws, and when he is a Christian he carries in his face, his heart, his whole soul, that love, a Savior's love, which will cause his heart to go out after those who are in his employ; his neighbor will feel his influence, the stranger will know of his power, kind words will flow from his lips and his business obligations will accord with his profession. We, in short, will worship God in business detail, and on week days, the same as the day set apart by man. Seldom do we hear the kind word from the employer to the employee, especially from one who makes the profession of a Christian. What an incentive to a set of workmen to have a word spoken kindly, especially from one known to make a profession of Christianity.

Did not the Lord say, I will smite thee in the day thou forgettest me, and is not the nation smitten surely, to-day, in the death of our beloved President? We pray; do we pray believing, are we humbled before the mighty hand of God? If it were possible, that his suffering would have been divided among those that would take it upon themselves voluntarily the nation would have arisen, I believe, and taken all upon themselves. But that could not be; he, good man, had to bear our punishment.

The professing Christians dedicate a special building to the special service of worship to the "Living God," and in the same building and upon the same floor meet for worship one day, the next have a theatrical entertainment, to amuse the world. We read in the Bible, that God is at enmity with the world: we learn that the Lord can in no degree look upon the wicked with pleasure. Let us humble ourselves before the mighty hand of God, put aside our sins and put on the breastplate of righteousness, or right doing, implore God's mercy upon us, and as a nation put aside our hypocrisy. Upon our coin is this inscription, "In God we Trust." What a lie in face of the Holy Scriptures, as I understand the Scriptures. If it is our motto let us fashion our faith and our acts accordingly; and so live, that when we die no high sounding eulogies shall be false, but the good we do shall be now, and after we are here no more, the world shall thank God and call us blessed.

T. J. T.

New Bedford, Mass.

Scientific American.

ORANGE CULTURE IN SYRIA.

Some very interesting notes on this subject are given in a recent consular report from Beyrout. From this we learn that the two districts in which oranges are the most plentiful are those of Jaffa and Sidon. The orange trade began to assume considerable proportions some forty years ago, when the new government of Egypt took shape, and it is now one of the most profitable industries in the two towns above mentioned. Unfortunately the inhabitants, allured by first gains, commenced planting gardens and expending money beyond their resources, the result of which has been that, in spite of all remunerations for small outlays, their improvidence has placed most of them in the power of money-lenders, who continue to advance at interest of 15 to 20 per cent. However, a company has lately been formed in Jaffa to negotiate loans with orange cultivators, and if its negotiations be carried on fairly we may expect an extension of horticulture, with benefit alike to the company and the borrowers. At the present moment Jaffa possesses some 340 gardens, averaging from 2,000 to 2,500 trees in each. The crop of fruit from these may be put down at about 30,000,000.

A garden costs from 40,000f. to 50,000f., and brings in 4,000f. to 5,000f. per annum. For several miles round Jaffa extends a fertile plain on which water is always to be found at a depth of 40 ft. or 50 ft. With capital and enterprise much of this might be planted, and the orange trade doubled in a short time. The present system of irrigation is that of small wells, from which the water is drawn by mules; but experiments have proved that very little engineering skill would be required in order to turn the streams of the river Andjah, some four miles from the town, over the plain. The land near Jaffa would then be cheapened in proportion as the value of that freshly watered rose. At present unplanted land close to Jaffa able to support 2,000 trees is worth 2,000f. to 3,000f.; but at two or three hours' distance it will fetch only 5f. to 6f. a donnum. The export is carried on chiefly by sailing boats for Egypt and Constantinople, and by steamers for Russia, Trieste, and Marseilles. Exportation in cases is a comparatively recent introduction, which has given considerable impulse to business with Europe. The orange gardens of Sidon are cultivated on the same principle as those of Jaffa. An acre of land at Sidon is generally valued at from 6,000f. to 7,000f., and is capable of bringing in an income of about 600f. The exportation begins in September, and is at first almost exclusively directed to Russia, till the winter closes the Black Sea ports, when it is continued to Trieste and Egypt. European cargoes are packed in paper and close cases, the rest are sent in open crates. Each case contains some 300 oranges or lemons, and last year's export is reckoned at 20,000 cases, all of which fetched very high prices, especially lemons, in Russia. The average prices are for 1,000 lemons 150 to 170 piasters: while for 1,250 oranges, reckoned as a trade 1,000, the cultivator receives 70 to 80 piasters.

Monthly Review.

A FAMOUS OLD ROOM.

A degree of interest attaches to the "Jerusalem Chamber" at Westminster Abbey, from the fact that it is so often mentioned in connection with the revision of the Bible. The following description of this historic room is from the pen of Dean Stanley, recently deceased:

It was called the Jerusalem Chamber, because in those days (the time of Richard II.) it was hung with tapestry which represented the story of the siege of Jerusalem. The tapestries have long since perished, but the name has remained, and over the chimney-piece in the chamber, there are three texts written to keep up the recollection of the name: "Oh pray for the peace of Jerusalem;" "Oh, build thou the walls of Jerusalem;" and "Jerusalem which is above is free."

You may remember Shakespeare's description of how Henry IV., when seized with fears in the Abbey, was taken into this Jerusalem Chamber. They took him there because of its better fireplace. The king, when he came to himself, asked the name of the chamber. He was answered, "Your Majesty, it is called the Chamber of Jerusalem." Then he said, "I shall not recover. It was told me when I was a boy, that I should die at Jerusalem. That I always thought to mean, that I should die in the holy wars; but my end is approaching, and this is the place where my end shall be." And Shakespeare makes him say of this chamber, "In that Jerusalem shall Harry die." In that chamber, too, the dying king made the speech to his wild son, the companion of Falstaff, which converted him from his evil ways.

The excellent fireplace, which led to Henry IV.'s death in that apartment, was also the explanation of the use of the Jerusalem Chamber by the Westminster Assembly of Divines. They commenced their sittings in Henry VII.'s chapel, but as the weather grew cold, they asked if there was a place where they could be warmer, and they found the Jerusalem Chamber so warm that they kept on holding their meetings there. As with the Presbyterian divines, so with Convocation; they forsook the cold Abbey for the warm chamber, and thus in the Jerusalem Chamber the Revised Prayer-book was drawn up. And now the Jerusalem Chamber is from time to time occupied by scholars, partly of the Church of England, and partly of the different dissenting communions up and down the country, who meet there to do their best to make a more correct translation of the Old and New Testaments.

News Items.

THE CAMPAIGN IN TUNIS.

PARIS, Oct. 7.—Gen. Logerot telegraphs, under date of Thursday, as follows: "I have occupied the Belvedere position with two battalions. The other forts will be occupied to-morrow. A flying column proceeding from Medjez to Testour was attacked, but its assailants were repulsed."

TUNIS, Oct. 7.—Several isolated points on the railway beyond Beja are threatened by the insurgents.

THE NIHILIST HEADQUARTERS DISCOVERED.

LONDON, Oct. 7.—The Berlin correspondent of the *Morning Post* says he has a communication from St. Petersburg announcing that the headquarters of the Nihilists have been discovered, and that sixty arrests have been made. The Berlin correspondent of the *Times* says: "Advices from St. Petersburg state that the most comprehensive measures have been taken for the safety of the Annitchkoff Palace, the Czar's favorite St. Petersburg residence. A subterranean passage has been constructed all around the palace, which can be patrolled by sentinels and immediately placed under water. The Czar is negotiating for the purchase of various houses surrounding the palace."

VIENNA, Oct. 7.—The *Presse* says that eight students at the Military College at Moscow and two at St. Petersburg have been arrested for Nihilism.

LONDON, Oct. 10.—All the troops in Natal have been hastened toward the frontier on the Transvaal.

CALCUTTA, Oct. 10.—The Ameer is raising three regiments at Candahar by forcible enlistment, and sending them to Cabul.

ROME, Oct. 10.—A terrible inundation has devastated the communes of Settimo and San Pietro. Fifty-four houses were destroyed and four lives lost. The losses of cattle and grain are enormous.

CONSPIRACY DISCOVERED.

LONDON, Oct. 11.—It is reported that a new conspiracy against the life of the Emperor of Russia has been discovered, the Nihilists in the telegraphic service having, on various occasions, betrayed to the conspirators news concerning the Emperor's intended journeys.

Russia continues to be the victim of a frightful diphtheria epidemic. In some districts it has carried off all the children up to fifteen years of age. In Poltowa, a province of less than 2,500,000 inhabitants, 45,543 cases have occurred, of which no fewer than 18,765 have been fatal. The disease first appeared in Bessarabia in 1872.

The Boston *Traveller* of Saturday says it is estimated that the damage within ten miles of that city by the recent frost was about $1,000,000. The same damaging visitation seems to have been quite general throughout the Eastern and Middle States.

The destruction by fire in September last was greater than any month for many years, except those in which the great conflagrations occurred in Chicago, Boston and St. Johns. The loss for the month is set down at $13,-250,000. The loss by forest fires alone is not less than $4,000,000, and many think that figure too low.

PERSECUTION OF WALDENSIAN CHILDREN.

The Sunday-school of the Waldensian church in Naples, under the care of Jean Pons, has been subjected to some persecution at the hands of the priests. Six girls were invited by them into the sacristy, and there questioned, first as to whether they attended the school, then as to what they learned there. They were assured by their interlocutor that they would "surely go to the devil," and he then commenced tearing up their Bibles. In deference to their sobs he desisted, and offered each a new dress and a pair of earrings if she would leave the school; but all his efforts were vain. The parents, however, finally took three of the children away and gave up their Bibles to be burned.

OBITUARY.

Fell asleep in Jesus, her elder brother, at Coldwater, Ont., Sept. 2, 1881, of heart disease, Hannah Leach, wife of Brother Walter Leach, in her 20th year.

Sister Leach was the daughter of brother and Sister Birdill. Six years ago this summer she, with brother Walter, and nine others, was immersed by the writer, and from that day to the day of her death, she honored her Redeemer.

Last May 24, she was united by marriage to Walter Leach, who holds the same faith she did, but in an hour unlooked for, the enemy death has taken from his embrace one with whom he had fondly hoped to enjoy this life until Jesus, the Life-Giver shall come as the Restorer of all things.

But she sleeps in Jesus, whilst loving parents, brothers, sisters, and the Church of God, and kind neighbors mourn over their loss. But none more so than Brother Walter. But we sorrow not as those who have no hope of a resurrection. 1 Thess. iv. 13-17.

The temperance hall was voluntarily given to us, where a large audience attended and listened attentively to a discourse delivered by the writer predicated upon Heb. vi. 17-20, in which he presented the believer's only hope of a future state; then we retired to Forest Cemetery, where we laid Sister Hannah down in the cold grave to rest until the morning of the resurrection!

Sleep on, loved one, until Jesus shall come! then he will awake thee from thy slumbers to immortal beauty, when you shall shine in Eden restored.

R. V. LYON.

DEFERRED.

The Quarterly Assembly of the Church of God, advertised to be held near Brownstown, Warren Co., Va., commencing Friday, Oct. 7, has been postponed to Nov. 11.

N. J. MORGAN.

TRACTS BY R. V. LYON.

The Kingdom of God, or the Reign of Christ and his Cabinet.
36 pages. Price 15 cents.

Did Jesus Redeem All Men?
64 pages. Price 25 cents.

Jesus of Nazareth: His Offices and Character as Revealed in the Bible.
32 pages. Price 10 cents.

The Believer's Only Hope of a Future State.
16 pages. Price 5 cents.

The above Tracts are for sale at The Restitution office.

Poetry.

THE INFANT CHILD.

[illegible] Mr. of [illegible] Mass.
[illegible] wife of Captain [illegible] Master of the
[illegible] Esq. the only surviving [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]

[illegible] "The world"

[illegible]

[illegible]

[illegible]

Poetry.

SONNET.

"The desert shall rejoice and blossom as the rose."—*Isaiah.*

W. I. CROCKETT.

A lifeless waste scorched by the fiery breath
Of hot Simoons; century sentinel rocks
Unshaken by the tempest's fiercest shocks,
Dark, watching o'er the dread abode of death;
Gleaming while the eternal sun beneath
The heedless skull, of life forsaken mocks
The glaring sky; the grim Sahara locks
His arms around, and threatening clouds unwreath.

But lo! the desert is no more—
The welcome rain falls on a beauteous earth,
And God gives back the Paradise of yore.
His sons do walk within the heavenly light
Of his Great Presence; pure and bright,
The earth of love hath never dearth.

Letter Drawer.

HAMILTON, Ont.

Editor Restitution:

Am sorry to say that the truth does not make much progress in Hamilton at present. People will listen to what may be said about the truth, but if it cannot be mixed in with their own creeds they do not want it. They believe that they can be saved in their own church.

The prophet says that when God's judgments are abroad in the earth the people will learn righteous, but I fail to see that effect at the present time, for men seem more hardened in iniquity, and to act more like them of whom the Revelator speaks—blaspheming God for the plagues sent upon them. But thanks be to God that there are a few that love the Lord and his laws and try hard to walk as he requires.

We have ten or twelve who meet at my house every first day for worship, and who seem truly alive to the truth as it is in Jesus—longing, looking, and praying for his soon coming to change the affairs of this benighted earth, and bring the true light that will enlighten our fallen world, that they may know our God and Father, and Jesus Christ whom he has sent.

O how I long and pray for that happy time to come when our King, Jesus, shall make Jerusalem a praise in the earth—when he shall gather his elect from the four corners of the earth; when sin, sickness, sorrow, and death shall be no more; when peace and righteousness shall flow like a mighty river, and when all nations shall know, love, and serve one God.

Our Christadelphian friends are all scattered, and their synagogue sold, and turned into an organ factory. Some of them, having come from them, are now with us, two brethren and two of the sisters. These were begotten by the word of God before going with them, and they were glad to find a resting place, in the Master's fold, with his humble followers. They are anxious to learn the whole truth, and be found in Christ at his appearing and kingdom, when the dead in Christ will be raised immortal, and the living be changed in a moment and the twinkling of an eye, at the last trump.

Dear Brethren, may this be the happy lot of us all is the sincere prayer of your humble Sister in Christ.

MRS. C. LEE.

HESPERIA, Mich.

Editor Restitution:

I was ordained a Baptist minister January 1, 1865, and occupied a position with the denomination until quite recently. I learned that the Bible taught—

1. That man was a mortal being, made of the dust of the ground.

2. That Jesus Christ the Son of God came into this world to save the lost, and to do this he was made an offering for sin and died and was buried.

3. That death is an unconscious state, and oblivion would have been the final of all mankind if the Lord Jesus had not arose from the dead.

4. That the resurrection of Jesus secures a resurrection to the human family.

5. That the resurrection of the dead is the only prospect of a future.

I also learned from the Bible—

1. That Jesus is soon to return in person to this earth, and then he is to set up a kingdom over the nations of the earth, and associate the saints who are accounted worthy of a part in the first resurrection.

2. That all the rewards to the righteous and the wicked are in the future.

Being compelled to preach these views in order to be faithful to the Master, I found myself out of joint with the ministers of the denomination. Two years ago a committee was appointed by the White River Baptist Association to wait upon me, and they came immediately to me after the adjournment, and asked:—

"Do you preach as the Baptists preach?"

My reply was, "You give me a hearing, brethren, and you be the judges."

That was about the end of the matter, they never gave me a hearing, and I stopped going to their meeting.

I was surprised to find that the word Baptist was an end of all doubt with many of the Baptists. That the love of the truth may grow, very weak even with Baptists, when I supposed that God's word and his truth was the only standard.

I am in a manner alone in this part of the State, and yet not alone, for there are many good people in these parts, and the Lord is with me in preaching his word and gives me strength to do it.

I like THE RESTITUTION very much and feel that I do not want to be without it. Would be glad if some of the brethren could call this way.

WM. C. WELLS.

ROSCOE, Kan.

Editor Restitution:

It is hard to spare the money this year, in this uncertain country, but I don't know how to get along without the paper. The hot winds and chinch bugs have nearly ruined everything. I estimate corn at one bushel per acre in this part of the country, wheat five bushels, rye six; other grain and vegetables nothing worth mentioning. I give this for information.

Yours hoping for the best and that the Lord will soon come.

R. J. RICHARDS.

AUSTIN, Ill.

Editor Restitution:

I have been compelled through the generosity of one of your number, to read your excellent paper for the last year, and although I did not think much of it at first am constrained, in justice, to say I now consider it one of the best religious papers published. There is nothing so disgusts me with a professedly religious paper as to see it full of glaring advertisements, in which there is not one word of truth; but it is no worse than the course taken by the visible church all over the land, when fundants united to build churches or send missionaries to convert the heathen, or anything else. Is it not strange that ministers will stand up and insist that the world is growing better just because the church records show a larger list of names than before.

Do they take no notice of what Christ himself says in Matt. xx. 16, xxiv. 12?

But it is no way to make things better to find fault, but to do something to wake up the church.

Could not some of your able contributors write a small tract, in a few emphatic words, but right to the point, and show the churches the difference between Bible theology and modern theology—tracts that all can help distribute? Seem to me this would do good.

Respectfully,

F. PAGE.

WOODSTOCK, Ct.

Editor Restitution:

I have not lost my interest in THE RESTITUTION, if I am late with my subscription. It never was more interesting than for the past few months. Cannot always find time to read the long articles, but find them interesting when I do. The articles concerning the Holy Land are always read with interest by me. There never was a time when we needed to exhort one another to watchfulness more than at present. Signs continue to thicken in heaven above and earth beneath, showing the day of God near.

Blessed are the meek for they shall inherit the earth. My desire is to be found among that class when the Master comes.

ANNY A. PERRY.

Brevities.

A snapple of water from the Sacred Well of Mecca has been analyzed and found to be polluted by sewage to an extraordinary degree of disease-breeding filthiness. In fact, Professor Frankland, who made the analysis, declares that it is nothing less than bottled cholera, and, as this water is in great demand throughout Mohammedan countries, it is manifest that it is likely to be an active agent in the dissemination of disease.

Incendiary fires in the western departments of Russia have caused the destruction of an immense amount of property this year. Up to the end of June sixteen towns and villages had been burned to the ground, including Whitebsk, with 23,000 population; Bobrinsk, 23,000; Slonim, 20,000; and Mobileff, 25,000. But the greatest conflagrations have occurred in Kores and Minsk. In Kores 1,020 houses and shops were destroyed, including eleven prayer houses and the synagogue. Thirty-nine lives were lost, and the bulk of the survivors are destitute and without shelter. At Minsk the condition of things is said to have been worse, and the loss is estimated to be three times as great.

So great has been the destruction of cedar trees in the famous Lebanon forest that they have dwindled into a mere thicket, numbering only 400 trees. Rustem Pasha, the Governor General, has taken steps to arrest the disgraceful vandalism which they suffer at the hands of travelers. He has issued a special ordinance forbidding the erection of tents or other kinds of shelter within the tree district, and the lighting of fires for cooking or other purposes is also prohibited. No one will be allowed to break off a twig, and beasts of burden will not be permitted to enter within the prescribed limits. Should oxen, sheep, goats, or other pasturage cattle be found there, they will be confiscated absolutely.

The present remarkable year may witness still another celestial wonder. The *Scientific American* says that a mysterious star called the Pilgrim, which was observed in 945, 1264 and 1572, is expected by astronomers to appear before long. It was described in 1572 as brighter than Jupiter, and such was its brilliancy that persons were able to detect it at noon in a clear sky, and at night when the sky was so overcast as to hide all other stars." If it appears it will probably be visible for several weeks in the constellation of Cassiopeia.

GREAT HEAT IN JERUSALEM.

Dr. Chaplin, writing from Jerusalem, August 31, 1881, says: "During the early summer, when Europe was suffering from excessively high temperatures, Palestine was even cooler than usual at that period of the year; but for several days past we have now had a most extraordinarily hot time, the thermometer in the thermometer-house on the Mission Hospital premises registering 112 deg. on three successive days. Fortunately the air was very dry, which rendered this heat less unendurable. The difference between the dry and the wet bulb thermometers was at one time as much as 40 deg. The mean maximum temperature for August is here 87 deg. During the last few days it has been 109.5 deg."

The Siberian pest that has been raging in Russia is described as an inflammation of the spleen that first attacked cattle and horses. The diseased animals, without giving any premonitory symptoms of illness, would suddenly fall in their tracks and expire. The spread of the epidemic to human beings is being attributed to the ignorance and carelessness of the populace and police authorities. Although with sufficient evidence that the pest is contagious, the owners of animals dying of it were allowed to skin them and use or sell their hides. This spread the contagion both within and beyond the confines of the province of Novgorod, in which it first manifested itself. The peasants sought to check the epidemic by forming religious processions and marching about with banners bearing the figure of the Virgin, and reciting prayers. This only helped to distribute the seeds of the disease still further. Large numbers of domestic animals have fallen a prey to it, and also many human lives. One circumstance that added to its destructiveness was the differences that existed for a time among the physicians as to the best mode of treating it, their apparent uncertainty serving to heighten the natural terror of the country populace.

KAIRWAN, THE HOLY CITY.

Kairwan, about eighty miles south of Tunis, whose destruction by the French is possible, is looked upon by the Mussulmans as the holy city of Africa. It is surrounded by a well-kept wall and lies in a large sandy plain, but is not impregnable. It is said at one time to have contained between fifty and sixty thousand inhabitants. At present the number is only about twelve thousand, but there is still a great deal of wealth owing to the constant stream of pilgrims and the fact that many rich people pass their last years here, so that they may die in a consecrated atmosphere. The city contains twenty-six mosques and many other costly and beautiful buildings erected by the various Mussulman dynasties that have reigned in North Africa. The tomb of Sidi-el-Onaib, the barber of Mohammed, in the centre of the city, which is supposed to contain three hairs from the prophet's beard, is worshipped by the Tunisians, the inhabitants of Tripoli, Algiers, Morocco, and even of Egypt. The roof of the Akbar Mosque is supported by three hundred and twelve columns of marble, granite, and porphyry. With the exception of some physicians, servants and diplomats, all infidels have hitherto been shut out from the city, all Christians and Jews who dared to enter having been either executed or obliged to change their religion.

Jacksonville (Ore.) Record.

A LAKE 2,000 FEET DEEP.

Several of our citizens returned last week from the Great Sunken Lake, situated in the Cascade Mountains, about seventy-five miles northeast from Jacksonville. This lake rivals the famous valley of Sinbad the Sailor. It is thought to average 2,000 feet down to the water all around. The depth of the water is unknown, and its surface is smooth and unruffled, as it is so far below the surface of the mountains that air currents do not effect it. Its length is estimated at twelve to fifteen miles, and its width ten or twelve. There is a mountain in the center having trees upon. It lies still, silent and mysterious in the bosom of the everlasting hills, like a huge well scooped out by the hands of the giant genii of the mountains in the unknown ages gone by, and around it the primeval forests watch and ward are keeping. The visiting party fired a rifle into the water several times at an angle of forty-five degrees, and were able to note several seconds of time from the report of the gun until the ball struck the water. Such seems incredible, but it is vouched for by our most reliable citizens. The lake is certainly a most remarkable curiosity.

Sententious.

The universe is the handwriting of God, and all objects are words in it.

Small things cease to be small when their effects are mighty.

Whatever is the matter of our rejoicing should be the matter of our thanksgiving.

Right is right, since God is God,
And right the day must win;
To doubt would be disloyalty,
To falter would be sin.

The future may have its doubts and clouds, and anxious years may hang them with a somber drapery, but they are illuminated with the radiant bow of hope.

Men are apt to mistake the strength of their feeling for the strength of their argument. The heated mind resents the chill touch and relentless scrutiny of logic.

I want a keen observing eye,
An ever-listening ear,
That teach me right all discipline to spy
And wisdom's voice to hear.

A man who habitually makes mean remarks about the other sex is a safe man to keep habitually away from.

The manly heart with manly price will hold
A woman's equal trust to manhood given,
A sacred trust—more worth than heaps of gold—
The fairest flower that blooms this side of heaven.

While you wait, doubting and hesitating, the opportunity to do the best thing possible, your life is passing away. Give yourself a grand surprise by putting your best impulses into action at once.

When all power in heaven and in earth was given to the Son of God, so far from using that power to crush his enemies, he first instituted a mission of mercy among them.

Out of a void and formless chaos God evolved beauty and order; when all was blackness and darkness he said, "Let there be light." So out of death and decay he will educe life and incorruption, and earth's deserts, in the re-genesis, shall bloom and blossom as the rose. In his own good time the wastes of thorns and thistles shall become the gardens of God. The discords of earth will be exchanged for the melodies of heaven, and all the sorrows and heart-aches of the vale of tears for the unalloyed ecstasies of the world to come.

That is a good style, generally, in which the words are vitalized by the thought, so that if you cut them they will bleed; in which the language is so fresh and forceful as to seem to have been just created; which is so elastic that it accommodates itself unconsciously to all the sinuosities of the thought; so that the thought and the expression are never for a moment separated, but are a simultaneous creation, coined at one stroke. The perfect writer, so far from having any one ideal style, will have a hundred styles, shifting and varying with every variation of his ideas and feelings. His instrument of expression, will not be a pipe, but an organ with many banks of keys; capable of giving expression alike to thoughts that require only mellifluous cadences and gliding grace, and to those that require dispason grandeur or trumpet stop—to the complex harmonies of a Heroic Symphony, or the tumultuous movements of a Hailstone Chorus.—*William Mathews.*

Well spent days bring happy nights and glad morrows.

ANNOUNCEMENTS.

There will be a religious discussion held at the Christadelphian meeting-house, at Valley Springs, Texas, between Mr. W. H. Meadows, of Field Creek, and the undersigned, commencing at 10 a. m. on Thursday before the fourth Sunday in October, and continuing four consecutive days. Two propositions will be discussed, viz:—

1. "The kingdom of God, referred to in Dan. ii. 44, is a future dominion to be set up at the second coming of Christ." The undersigned affirms, Mr. Meadows denies.

2. "Jesus Christ is now a reigning King." Mr. Meadows affirms, the undersigned denies.

All friends and lovers of Bible truth are invited to attend.

JOHN BANTA.

The brethren of Kansas will meet in Conference at Severance, Doniphan county, Nov. 4, 1881, in the evening, the meeting to continue over Sunday. Brethren Adams and Pierson will be with us to preach the word. Others are invited to come and assist. All of like precious faith are cordially invited to come and participate with us, that we may have one more pleasant and joyful greeting together amid the sorrows and trials of this present life.

By order of the brethren.

LOTT CLOVER.

I will speak as follows: The first of October at Brother C. A. Saylor's, five and one-half miles northwest of Morrill, Brown Co., Kan. Next, Oct. 27, near Clifton, Nemaha Co., Neb., to continue over Sunday, where Brother Jas. Stephens may arrange. Next at Farmington, Atchison Co., Kan., on the Central Branch R. R. Those coming to Farmington will ask for Silas Goodrich. The meeting to commence November 29, and continue over Sunday.

LOTT CLOVER.

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No. 87.

J. P. WEETHEE.

Binding under Timour the Tartar.—We have noticed the struggles made by the Turks to free themselves from the Euphratean boundaries. The western Asia and the territory of Europe, spreading out their wealth, tempted their cupidity, and inflamed their ambition. Their western conquests gave birth to the crusades; and they were driven back to the Euphrates and bound for two centuries. Partially bursting these boundaries they were again forced back and chained by Zingis Khan and his successors.

We have now arrived at their last and terrible overthrow by Timour, who was called "Emperor of the world." While Bajazet was occupied in the siege of Constantinople, Timour respected his laudable enterprise, and turned aside towards Syria; and, in the fierceness of savage cruelty, poured the vials of his wrath on the cities of Aleppo and Damascus. The deceit of Timour was unbounded. To the Greek doctors he said:—

"You see me here, a poor, lame, decrepit mortal. Yet by my arm has the Almighty been pleased to subdue the kingdoms of Iran, Touran, and the Indies. I am not a man of blood; and God is my witness, that in all my wars I have never been the aggressor, and that my enemies have always been the authors of their own calamity.' During this peaceful conversation the streets of Aleppo streamed with blood, and re-echoed with the cries of mothers and children, and with the shrieks of violated virgins."—*Gibbon.*

At Aleppo his savage cruelty was marked by the columns, and pyramids of heads, which he erected. His conduct at Damascus was full of treachery. After standing seven centuries that city was reduced to ashes, because a Tartar was moved by his over-zealous attachment to his religion, to avenge the blood of an Arab. On his return to the Euphrates, Timour delivered Aleppo to the devouring fires; and, on the ruins of Bagdad he erected a pyramid of ninety thousand heads.

On the banks of the Araxes he declared his intention of moving westward against the Ottoman emperor. His forces which he gathered out of all the provinces amounted to eight hundred thousand men. In his conquests of Syria he had gathered immense wealth, sufficient for seven years' pay of the soldiers. These events occupied about two years; during which time Bajazet had made immense preparation to meet the proud Mogul.

His forces amounted to four hundred thousand choice troops. Of these, forty thousand were Janizaries, and twenty thousand Cuirassiers of Europe, "clad in black and impenetrable armor." He had, also, in his army, the troops of the princes of Anatolia who had fled to his camp for protection.

Bajazet selected, as the place for the decisive battle, the vicinity of the unfortunate Sivas. Timour, in the meantime, moved from the Araxes through Armenia and Anatolia with the intention of meeting the sultan in the heart of his dominion. Avoiding Bajazet, he first occupied Cesarea; passing the salty plains and river Halys, he laid siege to Angora. The sultan, indignant that his camp was avoided, flew to the relief of Angora. On the plains of that city, the fate of the Ottoman empire was decided for fifty years. In this severely contested battle the Greek fire was again called into use, as it was then familiar to the Turks and Tartars. Had they borrowed the gunpowder and cannon of Europe, either army using it would have been victorious. Bajazet, failing to secure the affections and confidence of his army, was defeated; his army was dispersed, and he himself fell into the hands of the Mogul conqueror. All the strong holds were taken, and Asia Minor was overrun, and taken by Timour. The sea alone put an end to his forward movement.

Bajazet is said to have been confined, like a wild beast, in an iron cage, and exhibited as a show to all the countries through which the Mogul emperor passed, towards Samarcand where Timour intended to exhibit his illustrious captive. Other historians affirm that Bajazet preferred that exclusive mode of travel rather than to be exposed to the insults of Mogul enemies.

The Ottoman Empire at the Close of the Tartar Invasion.—If that empire was now reduced to that helpless state, our wise expositors would say, "The mystic Euphrates is about dry."

With such an interpretation, how many dryings up have there been since this language was recorded by John?

Three, at least:—

1. Under the crusades.
2. Under Zingis.
3. Under Tamerlane, the one we are now describing.

We prefer to express these Ottoman reverses by language used by the Deity—"BOUND at the Euphrates." The river is not the chained agent, but the angels at the river.

In this vision the river is not the agent; is it ever called an agent?

This we shall consider when we come to that passage (Rev. xvi. 12).

Timour had nearly all Asia under his control; he was saluted as "King of the world." It is said that he meditated a southern and western expedition; he proposed to march through and conquer Egypt; then subjugate north Africa; and, passing over into Europe to subdue all the Christian nations; and close his expedition by the overthrow of the Greek empire. The western nations, anticipating such an invasion, avoided it by submitting, in advance. Egypt sent presents. So with nearly all of the western nations.

Timour was satisfied with these tokens of submission; and not wishing to shed any more Mahometan blood, turned his arms towards China. After resting a few weeks at Samarcand, he entered upon his Chinese expedition. While on his march he contracted a fever which soon put an end to his life. His army was disbanded, and China saved. The Ottoman empire was also delivered from its conqueror. The conquests of Timour had wrought great changes in the Turkish empire. Before the invasion of that empire by the Tartar, Bajazet had established his dominion over all the Euphratean waters; conquered Syria and Anatolia; had subdued a large portion of southeastern Europe, and had laid siege to Constantinople. At the battle of Angora, his power was crushed, and he became a prisoner and soon expired. By his bonds the empire was contracted to its former limits and bound for half a century.

Bajazet had no son able to fill his position. When Timour evacuated Anatolia, "he left the cities without a palace, a treasure, or a king. The open country was overspread with hordes of shepherds and robbers of Tartar or Turkman origin; the recent conquests of Bajazet were restored to the emirs, one of whom, in base revenge, demolished his sepulchre; and his five sons were eager, by civil discord, to consume the remnant of their patrimony."—*Gibbon.*

After the departure of the Moguls, Soliman united, for a time, the thrones (sultanies) of Adrianople and Bourse; yet he was idle, and intemperate; and, by his intemperate vices, alienated the chiefs of the army and the law; he was slain by his brother Mousa, after a reign of seven years. Mousa was called the slave of the Moguls, since his kingdom of Anatolia was tributary to the Tartars. His kingdom was confined to narrow limits. He fled before the forces of Roumania. He ascended for a short time the vacant throne of Adrianople, but fell before the superior power of his brother Mahomet. He was slain by order of Mahomet, who gained Roumania and Anatolia. Mahomet spent eight years in banishing the vices of civil discord, and in restoring the Ottoman monarchy.

At his death he was succeeded by his son Amurath. During his reign the impostor Mustapha kindled a bloody war but he was killed by one of Amurath's viziers. Amurath was transported into Europe, but had not power to hold his position. He afterwards laid siege to Constantinople.

"After a siege of two months Amurath was recalled to Boursa by a domestic revolt, which had been kindled by treachery, and was soon extinguished by the death of a guiltless brother. While he led his Janizaries to the new conquests in Europe and Asia, the Byzantine empire was indulged in a servile and precarious respite of thirty years."—*Gibbon.*

The strength of the Ottoman empire, as well as that of the Arabian, lay in its unity. During many centuries before the taking of Constantinople, that empire had been divided among rival sultanies. In Persia was the sultan that belonged to that wing of Mahometanism, which maintained that Ali was the true successor of Mahomet. Later there were the sultanies of Damascus and Aleppo; and, in Anatolia, Erzeroum; or, as it was sometimes called, New Rome. They professed one religion, yet they ruled over rival countries. For ages, while the Greek empire sustained its eastern boundary at the Euphrates, the contests were east of the Euphrates. Now and then a Turkish raid carried their arms across that great river; but they were soon defeated and driven back.

The continued wars between Persia and Rome so weakened the Roman empire that their eastern river boundary became precarious. When Persia was finally conquered by the Turks, the river became their boundary. By the divisions of the Arabian empire, Bagdad became powerless, and fell under Turkish Rule. Henceforward the Turkish power continually struggled to establish a more extended boundary towards the setting sun. They seemed to have a presentiment of their future destiny. They extended their conquests through Syria and Egypt. Securing these ancient provinces of the Roman empire, they moved their armies towards Constantinople; conquered Armenia, and marched through Anatolia, towards the capital of the Greek empire. In the course of years they established a sultany at Nice, within one hundred miles of Constantinople.

The Greek emperor took the alarm, and sent to old Rome to ask aid from the Latin powers. At this juncture began the efforts to drive the Turks out of Jerusalem. All Europe was moved against the Turkish empire. That empire would have been totally annihilated had it not been saved through the jealousy of the emperors. This fear of the Latin powers went so far, at times, as to cause a temporary union of Greeks and Turks. Such was the state of affairs during the eight crusades which continued about two centuries.

During this long period the Turkish empire was thrown back and held (bound) at the Euphrates, or its tributaries. The crusades being terminated, the former intentions of the Turks to make Constantinople their trans-marine home, were revived. All their conquests tended to this end. It was, however, too soon to suit the plans of Jehovah, and they were driven back and again bound by the armies of Zingis, the Mogul Tartar. The Mogul empire passing away, the Ottomans put forth another effort to take Constantinople.

Bajazet had conquered nearly all southeastern Europe, and was carrying on the siege of Constantinople, when the ambassadors of Timour gave notice of the intentions of their master. They met on the plains of Angora, and the Ottoman empire was again obliged to retire towards her ancient boundaries. Three times was the Turkish power driven back and confined.

What power was working behind these human thrones?

That power that shapes national destinies, that he may accomplish his own predicted purposes.

Turkey, like other nations, ran before she was called.

The seed dies unto a new life, and so does the man.—*George McDonald.*

FOREIGN CORRESPONDENCE.

The Tower of London.

C. C. MARSTON.

To describe the city of London in a newspaper article would be as impossible as to put the history of England into a column, for the history of London is the history of England. It will therefore be the purpose of these articles simply to call attention to some of the more important sights of the great metropolis. Our time is limited and we must of necessity omit many interesting things.

The Tower, the only fortress in London and the most important fort in the kingdom, is considered by travelers to be second only to Westminster Abbey in point of interest. It consists of towers, batteries, forts, barracks, ramparts, arsenals, drill-grounds, chapels, etc., covering an area of thirteen acres. It has been in turn a palace, a prison and a royal fortress. Henry III. was married within its walls. Lady Anne Boleyn was cruelly murdered in the same place, as was also Lady Jane Grey. The tragic story of Lady Boleyn is full of sad and tender interest. At the age of thirty-two she became the wife of Henry VIII. The Lord Mayor and his civic train arrayed in scarlet, escorted her from Greenwich to the Tower where the king received her as the queen of England, May 19, 1533, "amidst the melody of trumpets and divers instruments, and a mighty peal of guns."

May 1, 1536, in the midst of a splendid tournament at Greenwich the king suddenly retired from the royal scene, and the next day Lady Boleyn was arrested on what many historians regard an unfounded charge of infidelity.

She was taken to the Tower a prisoner. The gates of the palace in the gloomy fortress once more opened to receive Queen Anne; and she inhabited the same royal apartments, the Queen's lodgings, which were the scene of her triumph before her coronation. Anne was arraigned before her uncle, the Duke of Norfolk, in the great hall of the palace, charged with unfaithfulness to Henry. She manifested much dignity and composure in the presence of her judges. They pronounced her guilty! She heard her sentence with a serene countenance, and lifting up her hands and eyes to heaven, she exclaimed: O, Father! O, Creator! Thou who art the way, the truth, and the life! Thou knowest I have not deserved this death!

On the 19th of May a mournful procession passed over the Tower Green. Anne was on her way to the scaffold. After addressing a few calm words to those around her, she laid upon the fatal block her head, which the executioner severed from her body with one stroke of his sword.

She was thrust into an old chest, and was immediately placed in the vaults of the chapel in front of which the scaffold was erected.

Two decades later the still sadder tragedy of Lady Jane Grey was enacted. Charles Knight calls her the most charming usurper of history. She aspired to the throne through the whims of her ill advisers and after a ten days' reign became a prisoner in what had been her palace; and in process of time in company with her young husband met her fate on the Tower Green.

On the wall of the room where her husband was confined is still pointed out the rude letters of his wife's name.

In the Bloody Tower the two sons of Edward IV. were smothered by order of their uncle Richard III.

Sir Walter Raleigh spent twelve years in this royal prison.

But the time would fail to tell of all the princes and lords and royal personages who have been imprisoned and executed within these tragic walls.

Among the Towers, the Record Tower built in the reign of William Rufus 1078 A. D., and the White tower bearing about the same date, erected by William the Conqueror, are perhaps the most interesting; they are splendid specimens of Norman architecture.

The White Tower is 116 feet in diameter and 92 feet high. It is embattled, and has watch towers or turrets at each angle. The roof is covered with lead. It consists of three lofty stories besides the spacious vaults in the basement floor. The external walls are fifteen feet in thickness. Traces of a large archway on the north side seem to point out the original grand entrance.

The Armory contains an immense collection of ancient armors and implements of warfare gathered from various nations. It is said to be the largest collection in existence. Recently these have been arranged in chronological order.

St. Paul's chapel, built in 1274, in the reign of Edward I., is a plain stone structure consisting of a nave and one side aisle, and is chiefly interesting as being the burial place of many distinguished characters. Among them the "revered and beloved" Lady Jane Grey, the famous Republican Thomas Cromwell, the Duke of Somerset, the Earl of Essex, and many others. One cannot help remarking the injustice of denying such a man as Cromwell a niche in the national sepulchre at Westminster Abbey. Many less illustrious and less worthy are most honorably installed in that noted home of the dead.

In the Record Tower is a small room called the jewel room, in which are kept the crown jewels of England. There are five crowns including the imperial crown of the present queen, resplendent with diamonds and the richest gold. And the crown worn by the Prince of Wales and which is placed before the seat which he occupies in the House of Lords.

There are also nine sceptres of ancient and curious workmanship. Three of these sceptres may be called "sceptres of sentiment"—the Curtana, or Sword of Mercy, and the two Swords of Justice; temporal and ecclesiastical. These are borne before the sovereign at coronation.

There are also coronation bracelets and spurs, the anointing-vessel and spoon, and a golden salt cellar, elaborately and beautifully carved. The royal baptismal font and a beautiful service of sacramental plate, the former used for the christening of royal children, and the latter at the august ceremony of coronation.

After having spent half a day among the historic halls, cells, palaces, chapels, and courts of this ancient seat of tragedy and crime, and pleasure, I came away profoundly impressed with the tyrannical and brutal character of those dark ages out of which the polite and elegant civilization of modern England has immerged.

Youths' Column.

N. Y. Witness.

How Charlie Minded.

Little Charlie was playing marbles:
With his comrades in the street
When a window was thrown open,
And there came a voice so sweet:

"Charlie, dear, your father wants you!"
Charlie stopped to hear no more;
Left his playmates and his marbles,
Entered at the cottage door.

Now a merchant who was passing
Wanted soon in his employ
Such a lad as could be trusted,
And he thought of Charlie boy.

And that splendid store was Charlie's,
After years had passed away,
Just because he minded quickly
On that pleasant summer day.

Children should respect their parents
And obey them in the Lord.
'Tis the first command with promise,
Written in the Holy Word.

From the German.

A Contented Herd Boy.

In a flowery dell a herd boy kept his sheep, and because his heart was joyous he sang so loudly that the surrounding hills echoed back his song. One morning, the king who was out on a hunting expedition, spoke to him and said:

"Why are you so happy, dear little one?"

"Why shall I not be?" he answered; "our king is not richer than I."

"Indeed!" said the king, "tell me of your great possessions."

The lad answered, "The' sun in the bright blue sky shines as brightly upon me as upon the king. The flowers on the mountain and the grass in the valley grow and bloom to gladden my sight as well as his. I would not take a hundred thousand thalers for my hands; my eyes are of more value than all the precious stones in the world; I have food and clothing, too. Am I not therefore, as rich as the king?"

"You are right," said the king with a laugh; "but your greatest treasure is a contented heart. Keep it so, and you will always be happy."

"You Will Not Do."

General Conway told the following story of General Garfield the other day:

Once during the dreadful conflict, a young man came to General Garfield, proposing to do some service of a peculiarly important character. The young man was under the influence of liquor at the time. As soon as General Garfield noticed this, he said, "No, sir, you will not do."

Turning to General Sheldon, he remarked, "I can no more trust a drunkard than a liar," and added, "a fine-looking young man, but killing himself with rum. God speed the time when our young men and fathers will not be cursed by it."

Detroit Press.

She Will Need Them No More.

Some days since, a man noticed a ragged little boot-black cutting some bright blossoms from a bruised and faded bouquet that a chambermaid had thrown from a window into the alley.

"What are you doing with that bouquet, my lad?" asked the disseminator.

"Nuthin," said the lad, as he kept on at his work.

"But do you love flowers so well that you are willing to pick them out of the mud?"

"I s'pose that's my business, an' none o' yourn."

"Oh, certainly; but you surely can not expect to sell those faded flowers?"

"Sell 'em! Who wants to sell 'em? I'm goin' to take 'em to Lil."

"Oh, Oh! Lil is your sweetheart; I see."

"No, Lil is not my sweetheart; she's my sick sister," said the boy, as his eyes flashed and his dirty chin quivered. "Lil's been sick for a long time, an' lately she talks of nothin' but flowers an' birds; but mother tole me this mornin' that Lil would die b-b-before the birds and flowers came back again."

The boy burst into tears.

"Come with me to the florist's, and your sister shall have a nice bouquet."

The little fellow was soon bounding home with his treasure. Next day he appeared and said:

"I came to thank you sir, for Lil. That boquet done her so much good, and she hugged and hugged it till she set herself a-coughing again. She says she'll come bimeby and work for you, soon's she gits well."

An order was sent to the florist to give the boy every other day a bouquet for Lil.

It was only the day before yesterday that the boot-black appeared again. He stepped inside the office door, and said:

"Thank you sir, but Lil—Lil (tears streaming from his eyes) won't—need—the flowers any more."

He went quickly away, but his brief words had told the story. Lil won't need the flowers; but they will grow above her and the birds will sing just the same.

Harper's Young People.

Galileo at the Church of Pisa.

One day Galileo, a young student of medicine at Pisa, saw the great bronze chandelier of the cathedral swing to and fro. He watched it carefully, and found that it moved regularly. It always came back to the same place. He thought he could imitate it, and suspended a weight to a string, and thus formed the first pendulum.

His invention has never ceased to be of use to every one. The pendulum was attached to the works of a clock, and has from that moment continued the chief means of measuring time. It rules every family, directs the business of cities, and tells when to go to school and when school is out.

The great clock in the City Hall and the clocks in all the steeples and towers are guided by Galileo's pendulum. The wooden clock we buy for two or three dollars, and the costly French clock that ticks on the mantel, owe their chief value to the invention of the young student. The pendulum, wherever it swings to and fro seems to speak of Galileo.

He was born at Pisa in 1564, the same year with Shakspeare. His father was poor, and wished to apprentice him to the wool trade. But Galileo showed a strong love for mechanics and mathematics; he professed to study medicine at the University of Pisa, but was always busy with mechanical experiments. He worked incessantly with his tools and books, and produced a great number of inventions, more, perhaps, than any other man.

From youth to extreme old age he was constantly in his workshop, and labored when others slept.

One of his inventions was the thermometer that measures the heat or cold of every land. It is used to mark the temperature of the highest mountains, and is plunged into the depths of the sea; tells the boiling point and the freezing point, and governs the house and factory.

At last, in 1609, Galileo invented the telescope. It had been thought of in Holland, but never brought to any perfection. Galileo caught up the idea and produced the remarkable instrument that brings distant things near. Until that time no one had supposed that men could see beyond a certain limit, and the sailor on the ocean and the travelers by land could look only a few miles before them.

Galileo's first telescope was made of lead, small and imperfect, but it was polished and perfected with his wonderful skill and industry. It filled all Italy and Europe with an intense excitement. Men came in crowds to look through the first telescope. At Venice, where Galileo was staying, the merchants climbed to the top of the highest tower to see their ships far off on the water two hours before they could have been seen without the telescope.

Galileo was enriched with honors and a large salary. He went to Florence, and was received with wonder and delight by great crowds of his countrymen.

Next came a still more startling discovery. Galileo turned his telescope to the skies, and saw things that had never before been witnessed my mortal eyes. The Milky Way dissolved into a bed of stars; Jupiter showed its four satellites, Saturn its rings; the moon seemed covered with mountains, seas, and rivers. The heavens seemed revealed to man, and Galileo soon after, startled by his own discoveries, published his "Message from the Stars." In this pamphlet he describes the wonders of the skies he was the first to see. It was read all over Europe, and the people and princes heard with awe the account of the new heavens. Many people denied that there was any truth in the narrative; it was looked upon as a kind of Moon hoax or Gulliver's Travels; some said only an optical delusion, and Galileo was attacked by a thousand enemies.

His health was always delicate, and he was always kept poor and in debt by a worthless son and an idle brother. His life, so prosperous, ended in misfortune. His telescope proved to him that the world moved round the sun, and he ventured to say so. Unfortunately the Inquisition and nearly every one else believed the sun moved round the earth. Galileo was forced to say that he was mistaken. He was tried at Rome, condemned, and obliged, on his knees, to confess his error; and during the last years of his life was kept a prisoner in his own house near Florence.

He passed his time in constant work studying the moon, and making instruments. At last he became blind.

Here Milton visited him, and looked upon him with veneration. He died in 1642, and was buried very privately in the church of Santa Croce, at Florence.

Galileo was of a pleasant countenance, always cheerful. His hair was of a reddish tinge, his eyes bright and sparkling until they became dimmed like Milton's. His figure was strong, and well formed.

It was said of him that no one had ever seen him idle. He was never weary of improving his telescope. The first one he made only magnified three times, the second eight, and then one that magnified thirty times. It is the persons who are never idle that help themselves and others.

THE RESTITUTION.

E. A. CHAPLIN, EDITOR.

Plymouth, Indiana, Oct. 19, 1881.

WILD and turbulent times are the order of the day in Ireland, attended with bloodshed. A mob was dispersed at Limerick on Sunday at the point of the bayonet.

WE had written an editorial article for the present number, but when completed found it too long for this RESTITUTION. For this reason we occupy but little space this week.

THE phenomenal character of 1881 is about as marked at present as it has been during its entire course. A disastrous hurricane has swept over northeastern Europe, and incessant rains are causing floods in the Upper Mississippi and its tributaries.

GUITEAU.

Guiteau's Former Financial Reputation.

The utter worthlessness of the poor wretch who murdered the president is given below with laconic brevity. We clip the extract from the *Evening Journal*:

A citizen of Chicago, looking over a mercantile directory for 1872, finds on the black list the entry: "Z.—Guiteau, Charles J., lawyer." Turning to the definition of the letter "Z," he finds: "Z—Income uncertain and often pecarious. Defers indefinitely the payment of debts. Law-suits to collect claims would be useless. No credit or favors should be given."

Communications.

THE LAW THAT HAS BEEN ABOLISHED.

JOEL A. SIMONDS.

The apostle Paul exhorted all the saints in every place, to speak the same thing: and to be of the same mind, and of the same judgment; and that there be no divisions among them.

The Sabbath question has caused a great deal of division throughout the land. I will, therefore, make one effort to unite all the saints in every place, on this question, and as the Sabbath depends on the perpetuity of the ten commandments, I will examine

I. The law that has been abolished, and

II. The law that will be perpetual.

1. The law that has been abolished. Some law has been abolished. 2 Cor. iii. 13. Some law has been done away. 2 Cor. iii. 7. There is a law from which we have been delivered. Rom. vii. 6. We are not now under that law. Gal. iii. 26. Some law was a shadow, to be continued only till it reached the substance. Heb. x. 1. We are to hear Christ, instead of the law that was to pass away. Matt. v. 22–44; vii. 24. We were to hear some law that was given to Moses until a prophet should be raised up, whom we were to hear in all things, whatsoever he shall say unto us. Acts iii. 22. This law was nailed to the cross. Col. ii. 14. And was ready to vanish away in Paul's time. Heb. viii. 13.

That some law has passed away, we all agree, but we are not so well agreed as to the extent of this law. I will enquire

WHAT LAW HAS PASSED AWAY?

It was the law of commandments, contained in ordinances. Eph. ii. 15. This is just such a law as was given to Moses in the wilderness. It was the law given by Moses. John i. 17. It was the law that contains one of the ten commandments—thou shalt not covet. Rom. vii. 7.

It was the law by which no man can be justified. Gal. ii. 16. It was the law that contained the Sabbath. Col. ii. 16. It was the law that contained two other of the ten commandments. Matt. v. 21, 27. It was the law, a part of which was written and engraven on tables of stone. 2 Cor. iii. 7. It was the law which was a shadow. Heb. x. 1. It was the law that was given to the children of Israel 430 years after the covenant was made with Abraham. Gal. iii. 17. It was the law that was written in the book of the law. Gal. iii. 10.

This law was our school master, until the seed should come to whom the promise was made. Gal. iii. 24. This school master was to be obeyed until a prophet should be raised up unto Israel, and then, it is said, him shall ye hear, in all things whatsoever he shall say unto you. Acts iii. 21.

The law that was written in the book of the law, is designated as—this law, these words, the law, the covenant, the law of Moses, the law of the Lord, the law of God. The book in which this law was written is called—The book of the law, the book of the law of Moses, the book of the covenant, the book of the law of the Lord, the book of the law of God.

These different descriptions refer to the same law, and to the same book.

This law, these words, the law, the covenant, the law of Moses, the law of the Lord, and the law of God, were all written in the book of the law.

From the Scriptures to which I have referred, we learn the following facts.

That the law that passed away was given to Israel 430 years after the covenant was made with Abraham. That this law with all of its commandments and all of its testimonies, and all of its statutes was written in the book of the law. That the law which was written in the book of the law, was our school master till Christ came; after that we were no longer under the school master. That after the children of Israel had been delivered from bondage the Lord commanded them to keep the Sabbath day, which was a part of this law. Deut. v. 15. That Christ came to fulfill the law that was not to pass till all be fulfilled. When he fulfilled that law it passed away. That Christ quoted from that law two of the ten commandments, and four of the commandments from other parts of the same law, and in reply to each of these quotations, he said, "But I say unto you."

If the first two of these quotations are to remain in force forever, the last four must, for they are parts of the same law. If the last four passed away, the first must, for the same reason.

That the law was a shadow cast by some substance. The shadow was to continue only till the substance was reached. The shadow was given to regulate the outward conduct. The substance will regulate the intentions of the heart. The substance which cast the shadow is shown by Christ's words, when he said, "But I say unto you, that he that hateth his brother without a cause, is a murderer: and whoso looketh on a woman to lust after her, is an adulterer."

By this illustration we can see the difference between the shadow and the substance, and the reason the shadow must pass away.

A man may be a very bad man inwardly, and yet not transgress outwardly any of the ten commandments, so as to be convicted by man of transgression.

In this respect the law was faulty, and must pass away when the substance is reached. The law is a shadow, not only in its sacrifices, but also in its commandments.

The shadow must be our school master until the Lord shall raise up that prophet, of your brethren, like unto me (Moses): him shall ye hear in all things whatsoever he shall say unto you.

This law was given to Israel while in the wilderness, and to no other people. The covenant was made with Israel, and with no other people. The jurisdiction of this law does not extend beyond the people of Israel, as the law of the United States does not have jurisdiction beyond the people and the territory of the United States.

The New Testament always refers to this law as a unit law; and never refers to it as two laws, or as one of the laws given to Moses. The different descriptions of this law are always in harmony with the one law given to Israel. And no intimation is given anywhere that there were two laws.

Then, the law that has been abolished is the law that was written in the book of the law, with all of its commandments, and of its testimonies, and all of its statutes.

2. What law shall remain in force and be perpetual?

Not one jot or tittle of the law that was given to Israel 430 years after the covenant was made with Abraham, shall remain in force, but all the commandments of Christ will.

He that heareth these words of mine and doeth them shall be saved, and he that heareth them and doeth them not shall be destroyed.

And Christ shall be great, and shall be called the Son of the Highest, and the Lord God shall give him the throne of his father David, and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end.

The testimony is abundant, and definite, and harmonious, that the law given to Moses has passed away, and is now of no force; and that the commandments of Christ were to supercede the law of Moses, and remain of force forever. But where is the other law that was given to Moses? Where is it written? How is it designated? As it is claimed to be more important, and more enduring than the law that has passed away, it should be plainly written out somewhere, and its outline should be well marked, that it might be distinguished from the law that is written in the book of the law. Where is such a law intimated?

Chicago, Ill.

Selections.

Prophetic Times.

THE KINGDOM OF THE MESSIAH, AND THE GLORIOUS KING IN JERUSALEM, THE PLACE OF HIS THRONE.

S. BONHOMME.

What is the amount of prophetic teachings respecting the kingdom of the Son of David?

Do they speak of it as a kingdom existing in the days when they prophesied? or do they not rather, and invariably, represent it as one, whose establishment belonged to a far distant age?

Is that kingdom whose glories they so sublimely describe and for whose coming they so earnestly longed, one which can only be termed a kingdom in a figurative sense?

Do they mean by it simply that rule which the Redeemer now exercises at the right hand of God, by the spirit of grace in the hearts of his saints? or do they not mean to assert, that he shall exercise an absolute and visible dominion in and over this earth of mankind, in which he once actually sojourned, and for whose deliverance from the bondage of corruption, he once actually laid down his life? a visible and local kingdom, whose materials have been collecting, and whose erection has been preparing, through all those various economies which have marked the history of the church of God?

That reign of the Messiah which forms one of the two great burdens of prophecy, is almost invariably described as future. A king shall reign. Isa. xxxii. 1. Let the idea of a local and visible kingdom, says Mr. Noel, be added to the idea of a spiritual dominion, and the language of revelation becomes lucid and precise; at once accordant with all the analogies of the past, and declarative of a definite object to be reached in the momentous connection of Jesus Christ with the world. If I interpret the Old Testament prophecy aright, I learn from it, first, that the seat of the glorious kingdom, concerning which all the prophets have spoken from the beginning, in and through which the glory of the Messiah shall be manifested in this earth. This earth, which, defiled though it be by Satan, and now under the bondage of corruption, retains so many traces of its original loveliness, is the property of the Messiah: his by right of creation, his by ancient covenant, his by purchasing of it at the priceless cost of his own precious blood. Into this world he once came, and sojourned amidst its inhabitants, as a man of sorrows, as the Son of Man, who then proclaimed himself to be poorer than the fowls of heaven, and the foxes of the field. This very earth witnessed the inconceivable humiliation of him, who is essentially the brightness of the Father's glory, and the express image of his person. This very earth of ours once drank the tears and the blood of the Son of God. Here it was that he encountered the terrible hosts of darkness, and endured the curse of the law for us.

And is it to be supposed that the Son of David, according to the flesh, though now received and retained in heaven, can ever be indifferent to that spot, where being in agony, he prayed, and his sweat was as it were great drops of blood falling down to the ground, or the spot on which he uttered the words that filled heaven with triumphant joy: "It is finished!"

Does it not seem meet that here on the scene of his humiliation, he should come forth and appear in all that majesty and glory which belong to our incarnate Redeemer?

That here, where he once sojourned as the man of sorrows, despised of men, he should come forth, and be seen as the King of kings?

And what more palpable truth could be furnished of the complete annihilation of the tempter's triumph, than by the erection in the very world which he had originally seduced, the throne of his glorious kingdom?

Second, the head of this kingdom is Messiah incarnate. As the eternal Son of God, he rules from everlasting to everlasting. He ever rules in the hearts of his people by his blessed Spirit, but in that kingdom which is the theme of prophecy, he shall rule upon the throne of David as the Son of Man. It is upon the shoulders of the child born, and the son given, that the government is placed, Isa. ix. 6, 7, as the seed of the woman, the seed of Abraham, the seed of David. If this be not so, how are we to explain the almost invariable use of these designations which belong to the man Christ Jesus, in connection with the accounts of the coming of his kingdom and power.

Third, of the time of the erection we can give no account, if by this be meant the day or the hour. This no man knoweth, not even the angels in heaven. But in another sense, we have certain information in respect to it. We are told in what relation this grand event stands, both to the past and the present. See Dan. vii. 9–14, 26, 27. While Isaiah again describes the scenes surpassing fable which this kingdom should introduce. Isa. xl. 25; vi. 35; lxv. 16.

Fourth, the circumstances attending the introduction of this glorious kingdom, or in other words, the personal manifestation of Messiah, as King in Zion, and the results produced by it, present before us the theme of meditation, at once awe inspiring, and infinitely attractive to all those who have within them the good hope; who look, and long, and wait for the Redeemer's glorious appearing, for the coming of him who shall turn away ungodliness from Jacob.

But, there is one grand circumstance, one of great and exceeding terribleness, referred to and repeated by all the prophets, as well as the apostles. The ages of peace shall be ushered in by a day of wrath, great and dreadful, paralleled only by the day when the foundations of the great deep were broken up, and the windows of heaven were opened, that the myriads of earth's ungodly families might be swept into one common grave. King Messiah, whose throne is in Zion, shall dash in pieces the now proud multitude of his opposers; he shall break them with a rod of iron, and dash them in pieces like a potter's vessel; he shall smite through kings in the day of his wrath. Upon the many formed anti-christian power which has long waged war with the Redeemer, and so often forced his saints, almost with bitterness of soul to cry out: "How long, O Lord!" all the vials of Messiah's vengeance shall be poured.

Who is it that cometh from Edom with dyed garments from Bozrah?

And who is prepared for the coming of this day of darkness?

With this glorious coming is associated the recovery of the Twelve Tribes of the Jews, and their triumphant settlement in their own land. He shall say to the North, give up, and to the South, keep not back. He upon whose bloody cross was the superscription written, not in mockery, but in truth: "Jesus of Nazareth, the King of the Jews," shall recover them, when he sets his hand the second time, to recover the remnants of his people, which shall be left, from Pathros and from Cush, and from Shinar, and the Islands of the Sea. Yea, they shall come, even as they went out of Egypt, laden with the richest treasures of many lands, Isa. lx. 9, bringing their silver and their gold with them, the children of Israel shall come they and the children of Judah, going and weeping as they shall look upon him whom they have pierced, Zech. xii. 10, the times allotted to the Gentiles shall have ended, Luke xxi. 24, when the mountain of the Lord's house shall be established upon the top of the mountains and exalted above the hills, and nations shall flow unto it, and many people shall say, "Come, let us join ourselves unto the Lord," for out of Zion shall go forth the law and the word of the Lord from Jerusalem. He shall judge among the nations, and shall rebuke many people, and they shall beat their swords into plowshares, and their spears into pruning hooks, nation shall not lift up sword against nation, neither shall they learn war any more. This, then, is the kingdom of the Son of Man, in a word, the original promise made to Abraham, shall then be fulfilled, all nations shall be blessed in his seed.

N. Y. Observer.

ZULUS AND MORMONS.

JOSIAH TYLER.

Zulu men, as a general rule, seek for happiness in polygamy, and are not satisfied till they are in possession of large kraals, full of wives, all industriously employed for the benefit of their lords and masters. To dig, or do any kind of hard work, they are ashamed. This is woman's sphere, according to their notions.

That the happiness they look for in a plurality of helpmeets, is not always their lot, is abundantly evident. Green-eyed jealousy, an offspring of this vile custom, is sure to creep into the harem; one wife accuses another of having usurped her place in the husband's affections, or the husband suspects a wife of infidelity, and scenes occur not calculated to convince outsiders that joy and peace are elements of polygamous life.

I have seen many kraals in South Africa in which this institution is deeply rooted, but very few in which I could hazard the assertion that harmony prevailed. While polygamy with the Zulus is their idol, it is also their curse. Nothing keeps them in degradation like this. My heart has often been made to bleed by what I have seen, the direct result of barbarian polygamy, and I long for the time when Christianity, aided by the strong arm of law, will extirpate this evil in South Africa.

But while I am writing about this brutalizing practice in heathen Africa, imagine, if you can, the emotions of indignation and mortification which rise in my mind as I take up the Springfield *Republican* of Sept. 17, 1881, and read of a "brother Knowlton, a stable Mormon, who has seven wives, conveniently located in as many towns, so that, by little calculations, his lodgings cost him nothing as he travels about the Territory. The women are forced to support themselves," etc., etc.

I almost imagine myself in Africa again, and yet this brother Knowlton, with other Mormon brethren like himself, is allowed to go about that part of heathen America called Utah, from kraal to kraal, as uncivilized Zulus do, glorying in their shame.

But this is not all. Continuing to read, I was transported to places in Africa where, thirty years ago, I had to protect young fugitive girls who refused to marry men of seventy years, whom they hated.

Peruse the following from a correspondent of the Eureka *Leader*—the substance of what he saw at Ogden, a railroad town in Utah:

"A tow-headed, buxom girl was seen weeping bitterly. Two or three old women were scolding at her, and a withered old Mormon stood with his arms around her. He finally coaxed her off to the wagon, she screaming and crying that she would not marry him, and he never letting go of her till he set her down upon the wagon tongue. A girl was following them. I asked what was the trouble. She said that this girl was pledged to the old man and that he had paid the passage out, and that now she did not want to marry him because he already had a wife and seven children. I asked if she would be forced to do so. The girl replied, 'Of course she will; they have pledged her to him.' Poor thing! The last I saw of her she was struggling to get away from him, and the withered old fellow was holding on with both arms round her."

The witness added: "It is sickening to think of such doings in a civilized land. Dark as that girl's mind was, she had some grains of virtue and some delicate instincts. The utter despair pictured on her face showed this."

How this correspondent, if he had the soul of a man in him, could have refrained from saving this poor girl, even though he had to struggle most violently with the old Mormon, for the life of me, I cannot see. For hours I have contended with Zulu fathers, and never relinquished my hold of their daughters pleading for help, even though knob kerries were brandished about my head.

But the wonder is that such a scene should be tolerated in this land of liberty and light, our pride and joy wherever our lot is cast! O temporal! O mores! When will this foul blot be effaced? When will this outrage on humanity be removed? When will the American Government stamp out this crying sin of polygamy?

In *Harper's Magazine* for October appears an able article on the "Mormon Situation," showing the rapid increase of polygamy in America and portraying its corrupt history. If the writer of that article has truth on his side (and who can doubt it?) we may well give heed to the portentous words with which he closes:

"Little as the masses believe is now, there will come a time, if this monster in Utah is left to grow, when there will be another call for volunteers and for money, and, as before, tens of thousands of brave young men will go away, never more to return; as before, there will be an enormous debt incurred; as before, the country will be hillocked with graves and the whole land will be moistened with the rain of woman's tears."

THE SIXTH COMET.

Intelligence received at the Warner Observatory, Rochester, N. Y., from Bristol, England, states that Prof. W. F. Denning discovered a bright new comet on the 4th inst. It is located in the constellation of Leo, right ascension 9 hours 22 minutes, declination north 16 degrees, daily motion 30 minutes east. This is the sixth comet which has been seen since May 1st, five being new discoveries, all but two of which were first observed by Americans, and it is certainly a high compliment to the industry and skill of American astronomers that they have shown so fine a record. The total amount which Mr. H. H. Warner has given in comet prizes during the past year is $1,800 which shows that the interest taken in astronomical affairs in this country is greatly increasing.

News Items.

THE HURRICANES.

NEW YORK, Oct. 15.—The wires in England are still down and communication with London is slow and uncertain. There is only one direct wire working from Valentia to London. Most of the land wires connecting with the cable between England and the Continent are broken.

LONDON, Oct. 15.—Details of the hurricane in England show that it has been the most disastrous for years. But few Continental or provincial telegrams have been received. There was considerable damage to the shipping in the Mersey.

LONDON, Oct. 15.—The London parks are strewn with fallen timber. Many boats are aground in the River Thames, and steamboat traffic is suspended. Very few places in England escaped damage by the storm. Four hundred trees were blown down in South wark. The shipping casualties are numerous, but no great disaster is reported.

FRIDAY'S STORM.

LONDON, Oct. 17.—The hurricane extended to France, Germany and the Netherlands, and great damage is reported from the latter.

KILLED BY A WATERSPOUT.

PARIS, Oct. 16.—A waterspout which passed over the district Mitah, Algeria, killed sixty-five persons.

PILGRIMS FELTED.

ROME, Oct. 17.—It is impossible to describe the enthusiastic cheers after the Pope gave his benediction on the occasion of receiving the Italian pilgrims at St. Peter's on Sunday. The Pope looked thin, worn and anxious. A gang of roughs pelted the pilgrims while they were leaving the Church of St. Vitale, shouting "Down with the Vatican."

THE UNHAPPY POPE.

ROME, Oct. 17.—The Pope, in his address to the Italian pilgrims at St. Peter's yesterday, stated a deplorable state of affairs placed before him the alternative of enduring continual captivity, made harder daily, or of going into exile. He therefore asked the Catholics to watch and pray for the liberty and independence of the Pope. He continued by saying he was no longer secure in his palace, that he was outraged in his person and dignity in a thousand ways. The gravity and earnestness of the Pope made a profound impression. He closed his address with his arms raised to heaven, as though imploring help.

THE TWO RECORDS.

God has kept two copies of his historic records of our race. One was written on parchment and put into the hands of man. It has been watched over with jealous care, strangely preserved, and handed down from generation to generation. The other was written on monumental records, the sculptured tablets of now extinct nations, and buried beneath the crumbling piles and moss-grown mounds of ruined cities. The wasting ravages of war have rolled over it; the foot of the ruthless barbarian has trampled it; the elements in their fury have combined for its destruction. And yet, during the long lapse of ages, his omniscient eye has watched over it, and his almighty hand has guarded it; and, lo! in his own appointed time he lifts the veil, and page after page comes up from the disentombed cities of antiquity—from Babylon, and Nineveh, and Egypt, and Syria—and the two books lay their testimony side by side, and both conspire to establish the testimony of God.—*From D. A. Randall's Hand Writing of God.*

OBITUARY.

Fell asleep in Jesus at his own residence in Washington Co., Md., Dr. E. T. Markey, all whose days were 65 years, 3 months, and 10 days.

Sometime before the visit of the King of Terrors, he requested of his wife that I should be present at his interment, and she telegraphed to me. The corpse was taken to Beaver Creek Meeting House, which was well filled. I discoursed upon the state of man in death.

Brother Markey first became associated with a people calling themselves the Church of God, also known as Winebrennerians, but when the light of truth regarding the kingdom of God to be set up in the earth, and yet in the future, and eternal life through Christ alone, with other kindred truths, found way to him some thirty years ago, he at once withdrew himself from them, and took an independent stand in favor of the faith once delivered to the saints.

On a tour through Pennsylvania I heard of him as a man holding peculiar views. As is my custom I at once called to see him.

He had a very intelligent daughter, well instructed in the things pertaining to the kingdom, but not so well informed regarding the name of Jesus Christ. And so it was with him. And now to show the noble spirit which characterized the old soldier of the cross, he proposed that we discuss our differences at his house, and if she should decide that I was right and should wish to be baptized by me, that he would not be absent.

Accordingly we had the discussion before a crowded house, and the result was, at the request of the daughter and by his consent, we went at once to a beautiful stream, and baptized her in the all-saving name of Jesus Christ for the remission of sins. Afterwards he also became obedient to the faith in the all-saving name.

There were some who, like Elymas the sorcerer of old, tried to turn the brethren in these parts from the faith. Our dear old brother stood firm at his post. His word was that he would never go back on the Abrahamic faith being before baptism—this being the issue between them and the brotherhood in the border states, and he never did; but like Paul of old he fought the good fight, finished his course, and kept the faith. Henceforth there is laid up a crown of righteousness which the Lord, the righteous Judge, will give him at that day; and not to him only, but to all them also that love his appearing.

The Church of God, in general, present their heart-felt sympathy to Sister Markey and family, in their bereavement, and to the household of faith in the short deprivation (as he believed) they would suffer in the loss of another faithful witness for the truth as it is in Jesus.

N. J. MORGAN.

Winchester, Va.

Sweet be his sleep, no trouble now
Shall ever cross his peaceful brow;
Till he who is our life shall come
To gather all his children home.

O Gracious Father! let thy smile
Rest on his dear companion still.
O may her wants be all supplied,
And may she ever do thy will.

And may his children—now bereaved—
Still look to thee the orphan's friend.
Then will to them a father be—
Then will protect them to the end.

S. F. MORGAN.

ANNOUNCEMENTS.

The Quarterly Conference of the Church of God for Northern Indiana, will convene at Rensselaer, on Thursday, Nov. 3, 1881, and continue over Sunday; services to commence Thursday evening. Hope to see many present. Let no ordinary matter prevent any from attending. Aside from the transaction of business, these meetings are needful and very profitable for the mutual edification and upbuilding of the household of faith. Let all who can come.

D. T. HALSTEAD.

There will be a religious discussion held at the Christadelphian meeting-house, at Valley Springs, Texas, between Mr. W. H. Meadows, of Field Creek, and the undersigned, commencing at 10 a. m. on Thursday before the fourth Sunday in October, and continuing four consecutive days. Two propositions will be discussed, viz:—

1. "The kingdom of God, referred to in Dan. ii. 44, is a future dominion to be set up at the second coming of Christ." The undersigned affirms, Mr. Meadows denies.

2. "Jesus Christ is now a reigning King." Mr. Meadows affirms, the undersigned denies.

All friends and lovers of Bible truth are invited to attend.

JOHN BANTA.

The brethren of Kansas will meet in Conference at Severance, Doniphan county, Nov. 4, 1881, in the evening, the meeting to continue over Sunday. Brethren Adams and Pierson will be with us to preach the word. Others are invited to come and assist. All of like precious faith are cordially invited to come and participate with us, that we may have one more pleasant and joyful greeting together amid the sorrows and trials of this present life.

By order of the brethren.

LOTT CLOVER.

I will speak as follows: The first of October at Brother C. A. Saylor's, five and one-half miles northwest of Morrill, Brown Co., Kan. Next, Oct. 27, near Clifton, Nemaha Co., Neb., to continue over Sunday, where Brother Jas. Stephens may arrange. Next at Farmington, Atchison Co., Kan., on the Central Branch R. R. Those coming to Farmington will ask for Silas Goodrich. The meeting to commence November 25, and continue over Sunday.

LOTT CLOVER.

Poetry.

THE MIDNIGHT HYMN.

In the mild silence of the voiceless night,
When closed by sky dreams, the slumbers low,
Whom in the darkness doth my spirit seek,
O God! but thee!

And if there be a weight upon my breast—
Some vague impression of the day forgot—
Scarce knowing what it is, I fly to thee
And lay it down.

Or if the heaviness that comes
In token of anticipated ill,
My bosom takes no heed of what it is,
Since 'tis thy will.

For Of transitu of past and present woes,
Or anything besides, how joyously
Passes that almost solitary hour,
My God, with thee.

M— all than the stillness of the night,
M— eful than the silence of that hour,
More blest than anything, my bosom lies
Beneath thy power.

For what is there on earth that I desire,
Of all that it can give or take from me?
Or whom in heaven doth my spirit seek
O God! but thee?

Selections.

Rainbow.

ON SUFFERING.

A Paper read to the Union Hall Mutual Improvement Association, at Edinburgh.

J. HILL.

A sad perplexity it is to many to find so much suffering and sorrow in a world ruled over by One who is All-Wise, All-Powerful, and All-Good. For in spite of all the improvements effected from time to time, admitting that much has been done to mitigate the severity of many of the acute diseases to which the race is subject, and to ameliorate to some extent the condition of the poor, the fact remains that man's days are full of woe and trouble, and it is as true now as it was in the apostolic age, that "the whole creation groaneth and travaileth in pain."

"Oh," some exclaim, impressed with the thought of the world's misery, "if we had the power, we would at once banish sorrow from the earth, and make all things fair and good as at the beginning."

There are others who affect to bear all the ills that flesh is heir to with a calm stoical indifference, choaking their feelings; while to all outward appearance move on insensible to any of the thousand varieties of misery and suffering which their fellows endure. Endowed with a hard, flinty heart, they despise as weakness those manifestations of sorrow welling up from the great heart of humanity, and may sometimes be heard expressing the opinion that a man's intellect should be so highly cultivated that on its smooth surface, sorrow, despair, and woe, should make no impression.

And, again, there are others who delight to parade their personal trials before the eyes and ears of those with whom they associate. Given a patient listener and freedom from interruption, with glib monologue there will be unbosomed sorrow after sorrow, the one crowding on the other, and each rendering the other insignificant. They enlarge upon the pain they endured night and day, the operation which had to be performed, and then the sickened hearer is asked if ever any one has experienced trials like these.

The opinions of these three representative classes are the result of superficial thinking. To the first the answer is: Suffering is very frequently the penalty for sin; you cannot remove the suffering without destroying the sin.

To the second the answer is: There is an object to be gained by the right enduring of pain and sorrow which is not gained by ignoring its existence. What that object is will be seen as we proceed.

To the third the answer is: Those who have endured most, talk least of their trials; and such that imagine that none have suffered as they have suffered, have not yet learned the lesson which their trials should teach them.

But some ask, why are we, God's children, compelled to go through the dark waters of affliction? "Like as a father pitieth his children, so the Lord pitieth them that fear him." If he ordains suffering for us, it is that we may be taught to rest our confidence in him alone, not to put our trust in man or his proposals. Every trial gives us time to pause to examine and measure the strength of our faith in God; and, conversely, the intensity of the power which the world and the things of the world exert over us.

Perhaps we have trusted to our own wisdom and knowledge, when something occurs to warn us that our boasted wisdom avails not. Instead of our affections being centered above, they may have been engaged with things beneath, and then God arouses us to the uncertainty of life and prosperity. We need such reminders; for how easy it is to trust God when everything is smiling on our path; when this earth seems to be the garden of the Lord, every tiny flower and waving blossom conveying to the thoughtful mind lessons of joyous gratitude.

But in seasons of adversity it is not so easy to trust God; it is not so easy to believe that he doeth all things well; and we do not see the all things working for good to us who know him.

When sailing with the stream it requires no great exercise of faith on our part to be assured that God arranges all our movements. But when the heavens become black with clouds, when rain falls in torrents, when the stream threatens to overwhelm us in its flood, when we sail against the stream, that is the time of test.

He doeth all things well? What! When he bids us drain to the bitter dregs the sufferer's cup? When from our encircling arms he snatches away our nearest and dearest? Yes, afflicted one, lying there so low, smitten with a sorrow nigh unto death, even then. And of this I am certain, that when years have rolled on and we can cast a retrospective glance over our career, we shall be led to acknowledge that our darkest hour has taught us priceless lessons, that then was engraven and stamped on our mind some great truth of which previously we had been ignorant or unheeding.

So in our troubles and difficulties we should not in peevish unfaith cry out, "Why am I afflicted thus?" Rather let us ask grace to bear our appointed burden imposed upon us by a loving Father, and thus our suffering will be profitable to us. Let us remember how extremely difficult it is to compare our circumstances with those of others; for what would sit lightly on us, might crush some more highly-tempered person, and *vice versa*.

It is not possible then for us to affirm truly that our trials are greater and more frequent than our neighbors'; but though it be as we imagine, we should endeavor all the more earnestly to be learning those lessons of trust and humility, patience and resignation, which those troubles should be teaching us. We each and all need patience.

Bear patiently thy cross of grief and care;
Leave to thy God to order and direct.

"Oh, rest in the Lord, wait patiently for him, and he shall give thee thy heart's desire." Some one says, "There is a road, and the name of it is Patience; the flowers that grow by it are few, but they are very sweet; and if you pluck them and weave them into a crown, the fragrance shall last forever!"

But Paul, in 2 Cor. iv., speaks of "our light affliction, which is but for a moment," working "for us a far more exceeding and eternal weight of glory." "What," exclaims one; "my *light* affliction! when it is prostrating me to the earth: oh, what a mockery to term it light!" And another cries out, "For a moment! when life-long has been my trouble and no end in view but death!" But observe that the apostle uses light, and but for a moment, for the purpose of comparison. Abstractly considered, they may neither be light nor momentary; but they are light when compared with the eternal weight of glory which is ours if we endure aright; and they are momentary in comparison with that eternity which we will enjoy if we faint not.

If it be ours to obtain an entrance into that everlasting kingdom of life and holiness, how small, how trivial will all our trials appear!

Are we then to continue hopeless and despondent because at some period of our pilgrimage our path was rough, our limbs wearied, and our heart sick? Nay! rather let us come unto him who is able to keep us from falling, and implore him to sanctify unto us all our trials.

Do we dare to murmur because God is not always loading us with benefits, and have we the assurance to compare our position with that of those who were; stoned, who were sawn asunder, and slain, destitute, afflicted, and tormented?

We often forget that if we had no suffering to endure, we would be deprived of much happiness. This seems paradoxical; let us see where the truth lies.

Let us suppose the case of a person who is battling with a painful disease which in some of its stages leaves the patient free from agony. What inexpressible joy fills his heart when he has no pain! Only such as have been thus situated can know the unbounded thankfulness that permeates his being, and nerves him for another struggle when the lull-cyon period is over, and his old enemy again comes to the attack. And how much severe pain can we endure bravely and cheerfully if we are assured of some coveted reward to be bestowed upon us after we have conquered.

Again, those who have suffered can sympathize with the suffering ones. The blessing of health, like all other blessings, is not fully valued by us until we have been deprived of it for a season. How much tenderness is developed by the delicate touching kindnesses manifested toward those who are in trouble—attentions we might never dream of showing if health were continually possessed; and thus the finer and more spiritual part of our nature is exercised by our being called upon to comfort and soothe those whom we love, and feelings are brought into play which otherwise would have always remained dormant and unseen.

I would guard against the idea that all suffering is hurled like a thunderbolt from on high upon our head as a punishment for sins that we have committed. We may be entirely ignorant of the nature of those particular sins which have deserved such a fearful retribution, but it is argued we must have sinned else we would not have been afflicted. Such a representation of the character of God does not harmonize with what is revealed to us in Scripture.

The Psalmist says: "It is good for me that I was afflicted, that I might learn thy statutes. Before I was afflicted I went astray; but now have I kept thy word."

I regard these troubles as the rough places of the road which the Lord will either make plain, or he will strengthen us so that we shall pursue our journey with trustful hearts, clinging all the more closely to him as we see the difficulties before us, and feeling assured that he will lead and guide us for he has trod our path.

We are not asked to suffer as he suffered; we could not. He knew beforehand what his future was: we know not ours. With unwavering trust he bore his appointed burden, ever ready to help those who were groaning under sorrows as nothing compared to his—and this because he had regard to "the great recompense of reward" lying before him.

The reward before us will be ours if we copy his example and become partakers of his holiness. No chastening for the present seemeth joyous but grievous, nevertheless afterward it yieldeth the peaceable fruit of righteousness unto all them that are exercised thereby.

Listen to these beautiful words: "If thou dost feel in thee and beneath thee and over thee the omnipresence of him in whom thy semblance becomes being thy agony rest, thy loneliness communion, then thou knowest to whom thou dost cry in the darkest night of life, 'Father, thy will be done; as in heaven, so on earth; as on earth, so in me.' Then all within and around thee becomes clear; the morning twilight with its cold mists vanishes, and new warmth streams through trembling nature. Thou hast found a hand which thou wilt never leave, which will hold thee when the mountains tremble and the planets are extinguished. Wherever thou art, thou art with him, and he with thee; he is the Ever-near; his is the world, with its flowers and its thorns; and his man, with his joys and sorrows. 'Not the slightest thing can happen to thee but by the will of God'."

Without doubt our duty is to be resigned under the mighty hand of God. From him all our blessings come. He removes some from us; let us bless his name that he has bestowed so many. If his purpose be to gauge our loving trust and living faith by causing us to suffer disappointment and sorrow, let us remember that the Captain of our Salvation was made perfect through suffering.

May we be endeavoring to become more perfect, also, so that every trial may make us more and more fit to share in the glories of the future; and with eyes and hearts fixed upon the time when sin and suffering and sorrow shall cease, we may use the exultant words of the apostle, "For I am persuaded that neither death nor life, nor angels, nor principalities nor powers, nor things present, nor things to come, shall be able to separate us from the love of God which is in Christ Jesus our Lord."

Kirkcaldy, N. B.

Detroit Free Press.

CHARACTERISTIC INCIDENTS OF THE MICHIGAN FIRE.

Fires had been burning in Sanilac, Huron, and Tuscola counties, but no one apprehended any danger. Farmers had set fire to stubbings to clear the ground for fall wheat, but this happens every fall, and the fact that not a drop of water had fallen in from fifty to seventy days was not considered by those who saw the smoke clouds and replied that there was no danger. There was danger. Behind that pall of smoke was a greater enemy than an earthquake, and it had a tornado at its back and two hundred miles of forest in the front. From noon until two o'clock a strange terror held the people in its grip; then all of a sudden the heavens took fire, or so it seemed to hundreds. In some localities it came with the sound of thunder. In others it was preceded by a terrible roaring as if a tidal wave were sweeping over the country. Almost the same minute the flames appeared in every spot over a district of country thirty miles broad by one hundred in length.

At Richmondville, ten miles above Sanilac, one hundred and fifty people had comfortable homes, stacks of hay and grain, teams, cows, pigs, sheep, and no fear of the fire which they knew was burning a mile away. At two o'clock the flames rushed out of the woods, leaped the fences, ran across the bare fields, and swallowed every house but two, and roasted alive a dozen people. It is hardly forty rods to the beach of the lake, and yet many people had no time to reach the water. Others reached it with clothing on fire and faces and hands blistered. The houses did not burn singly, but one billow of flame licked all at once and reduced them to nothing in ten minutes.

I saw many and many a spot where the billows of fire jumped a clean half mile out of the forest to clutch house or barn. The Thornton family were wiped out with the exception of a boy. Thornton had hitched up his team to drive the family to a place of safety, but when he saw that they were all surrounded by the flames he unhitched the horses in despair. Before they could be unharnessed they bolted in different directions, and the old man became so confused that he ran directly toward a big slashing, which was then a perfect mass of flame, and dropped and died with his head toward it.

Meantime the mother and children had taken refuge in the root house. This was a structure mostly sunk in the ground and the roof well covered with earth. Here they were all right for a time, but when the father failed to join them one of the sons went out to see what caused the delay. He was hardly out of the place before the door through which he had passed was in flames. In this emergency he ran to a dry creek, and by lying on his face and keeping his mouth to the ground he lived through it.

I talked with a woman who lived neighbor to the Thorntons, and who escaped by fleeing to a field of plowed ground. This was only a few rods from the root house, and she said it was fully an hour before the screams and shrieks and groans from the people inside grew quiet in death. One by one they were suffocated by heat and smoke, and their bodies presented a most horrible appearance. To one riding through the district it seems miraculous that a single soul escaped. The fire swept through the green trees the same as the dry. It ran through fields of corn at the rate of twenty miles an hour, and fields of clover were swept as bare as a floor. Dark and gloomy swamps, filled with pools of stagnant water, and the home for years of wildcats, bears, and snakes, were struck and shriveled and burned almost in a flash. Over the parched meadows the flames ran faster than a horse could gallop. Horses did gallop before it, but were overtaken and left roasting on the ground. It seemed as if every hope and avenue of escape were cut off, and yet hundreds of lives were spared. People spent ten to twenty hours in ditches and ponds, or in fields under wet blankets, having their hair singed, their limbs blistered, and their clothing burned off piece by piece.

In dozens of cases the first flames spared houses and barns, but after seeming to have passed on for miles, suddenly circled back and made a clean sweep of everything. Unless one rides over the burnt district he cannot believe the eccentricities of a forest fire. In the great swamp, between Sanilac and Sandusky, it burned everything to the roots for a mile in breadth. Then it left patches from ten feet to ten rods wide. Then again it struck in and burned lanes hardly twenty feet wide, leaving half a mile of fuel on either side. In the timber it seemed to strike the green trees harder than the dry ones. It was like a great serpent making its way across the country. It would run within three feet of a wheat stack, and then glide away to lick up a house. It would burn a stack and spare a barn ten feet off.

People felt the heat while the fire was yet miles away. It withered the leaves of trees standing two miles from the path of the fiery serpent. The very earth took fire in hundreds of places, and blazed up as if the fire were feasting on cordwood. The stoutest log buildings stood up only a few minutes. The fire seemed to catch them at every corner at once, and after a whirl and a roar nothing would be left. Seven miles off the beach, at Forester, sailors found the heat uncomfortable. Where some houses and barns were burned we could not find even a blackened stick. Every log, beam, and board was reduced to fine ashes.

Seven miles back from the lake at Forester a farmer gathered up fifteen persons in his wagon and started for the beach. The fire was close behind them as they started—so close that the dresses of some of the women and children were on fire from the sparks. It was seven miles of up hill and down, with corduroy, ruts, and roots, and the horses needed no whip to urge them into a mad run. As the wagon started the tire of a hind wheel rolled off. They could not stop for it, and yet, even on a good road the wheel would have crushed down in going twenty rods without it.

It is no actual fact that the horses pushed over that seven miles of rough road at a wild run, and the wheel stood firm. A delay of five minutes at any point of the road would have given fifteen more victims to the flames which followed on behind. I saw the wagon at the lake, and I saw the tire seven miles away on the roadside.

The people who sought the beach had still to endure much of the heat and all of the smoke. Wading up to their shoulders, they were safe from the flames, but sparks and cinders fell like a snow storm and the smoke was suffocating. The birds not caught in the woods were carried out to sea and drowned, and the waves have washed thousands of them ashore. Squirrels, rabbits, and such small animals stood no show at all, but deer and bear sought the beach and the company of human beings. In one case a man leaped from a bluff into the lake and found himself close behind a large bear. They remained in company under the bank nearly all night, and the bear seemed as humble as a dog. In another instance two of the animals came out of the forest and stood close to a well from which a farmer was drawing water to dash over his house, and they were with him for two hours before they deemed it prudent to jog along. Deer came out and sought the companionship of cattle and horses, and paid no attention to persons rushing past them.

The Messenger.

THE JEWISH PERSECUTION AND ITS EFFECT.

The following paragraphs, which are merely a sample of many that might appear, may enable our readers to judge of the present aspect of the Jewish movement:—

RUSSIA.

The correspondent of the *Jewish World* continues to give horrifying details of the outrages recently perpetrated on the Russian Jews by the ignorant mob, encouraged by the apathy, if not the sympathy, of the corrupt Government officials. It is announced, however, that at length "orders have been given to the Governors and Governor-Generals of the *Gubernye* where disturbances may be anticipated, to take proper precautions and preventive measures, in order to stamp out the movement, and the authorities are made directly responsible to the St. Petersburg Cabinet for any recurrence of the rioting within their respective districts."

A telegram received at Vienna from St. Petersburg states that the Government have ordered that all Jews living without employment in the ports of the Black Sea and the Sea of Azov are to be expelled. Foreign Jews are to be sent across the frontier.

According to the *Russki Eorei* a colony of Germans settled in the province of Odessa have initiated a method of "boycotting" the local Jews. At a meeting convened by the elders of the colony, the following resolution was proposed and unanimously adopted: "That any member of the community found guilty of letting lodgings to a Jew shall be fined 50 roubles."

The disabilities under which the Jews labor in Russia could not be more strikingly illustrated than in the following extract from the *Jewish World*:—

"The right of the Jews to reside in St. Petersburg is limited, as our readers are aware, to the members of the learned profession, merchants of the First Guild, and duly certified handicraftsmen. As in the case of all like enactments which militate against the primary instincts of free men, various tricks are resorted to in order to escape, in cases of harsh incidence, the unequal operation of the law. The following facts, which were made public in a late issue of the *Novosti*, are not alone interesting, but will illustrate in a significant manner the peculiar ways of Russian police administration. A Jewish gentleman residing—and having the right to reside—in St. Petersburg had a sister living in the provinces. Bereavement and death and family arrangements necessitated that the young lady should live with her brother in the capital. Thither she accordingly started, and there she arrived in the fraternal house. She had, however, no right of residence, not coming under any one of the three categories qualified to remain in St. Petersburg. The police, accordingly, ordered her to remove. In vain were representations made to the authorities. She must go. What did the brother thereupon? He went to the police office, notified to the authorities that he had engaged his sister as cook; and as cook she is allowed to remain in a town where as a Jewish gentlewoman she would have been forcibly expelled. Another case is more noteworthy still. A well-connected young lady having just finished the gymnasium course in the provinces came to St. Petersburg in order to enter the Higher School for Women, for the purpose of undergoing university training. Permission was refused. But finding friends in the city, she determined to apply herself to private teaching, for which she had been specially educated. The law forbade. But not to be beaten, she and her name entered on the list of the *demi monde*—and, as an improper character, was permitted to remain in the capital. It is a sufficiently significant commentary upon the Russian laws affecting the Jews that a Jewish young lady, duly trained, should be legally disqualified from remaining in the Czar's capital, while the door is open to the vilest characters!"

GERMANY.

Intelligence recived from Stola (Pomerania) states that serious Anti-Semitic disturbances have occurred there. The rioters broke the windows of the Jewish inhabitants, and threatened even to storm their houses. The military, however, appeared on the scene, and the commander of the troops called upon the people to disperse, but the rioters replied by throwing stones. The soldiers thereupon charged the mob with drawn swords, wounding sixteen persons, several of them seriously. Numerous arrests have been made. The Berlin Anti-Semitic journals accuse the Jews of having provoked the riot, declaring that they threw bottles and other missiles from the windows of their besieged houses upon the crowd below.

JEWS EMIGRATING.

A party of 116 Russian Jews embarked on Saturday, 17th September, at Antwerp for the United States. The Israelite Alliance pays for their passage and provides for their wants. The Alliance, which has already collected in France and Belgium 400,000f. for the relief of the persecuted Russian Jews, has just received from an anonymous donor the munificent gift of 1,000,000f.

Mr. H. Guedalla, an influential London Jew, having received from the Spanish authorities an assurance that Jews settling in Spain "need have no cause for any apprehensions," intends to circulate thousands of copies of the documents containing the assurance "amongst his oppressed co-religionists in Russia and Germany, in order to induce them to emigrate where their talents, industry, and energy can be turned to good account.'

The Constantinople correspondent of the *Standard* telegraphed on 22nd September: "An important movement has been set on foot by influential German and English gentlemen who are interested in the welfare of the Jews, to obtain a grant of land in Syria from the Turkish Government for allotment to the Jews who may be desirous of emigrating from countries where they are now subject to persecution. The project is to be established on such a sound commercial basis as will ensure its permanent success. It is proposed to open up means of communication by constructing roads, tramways, and railways, and to form colonies on plots of land in the vicinity of the railway stations. A delegate is now here endeavoring to secure the approval of the Turkish Government to the scheme, which, I understand, is already favorably viewed by the Sultan."

The *Daily News* correspondent also telegraphs: "The Council of Ministers has accepted the application in principle, and the project is being examined in detail. The Sultan is reported to be favorably disposed towards the scheme, which, besides benefitting the persecuted Jews, would also be a source of new revenue to the Imperial Treasury. As the traditional policy of the Porte has been to protect the Jews, it is by no means improbable that the project will receive the Imperial sanction."

Worship can better wait than reconciliation. Apology and restitution are sweeter offerings to God than a lamb, for they are the sacrifices of a broken and contrite heart.—*J. O. Dykes.*

Letter Drawer.

BROOKLYN, N. Y.

Editor Restitution:

Your valuable and thrice welcome visitation rebukes me in the fact of my not having paid my yearly subscription, but I must plead press of business and forgetfulness together with the self satisfying assurance that it would be sent you if I lived. With this apology I enclose it, also an order for a few tracts.

We have a precious little band here in the city of churches. Some twenty come to hear the truth concerning the name of Jesus Christ and the kingdom of God, and at times when our beloved brother, George R. Kramer comes to our help, we can muster from one to two hundred. It is small when compared with the immense congregations all around us; but we have the assurance from the lips of the Master that to the little flock, the Father's pleasure was to give the kingdom; and we wait with patience the coming and kingdom of Christ and the manifestations of the sons of God. May "this time" soon come so that we may "reign," even where we have suffered for him, "on the earth."

J. O. BARNABY.

DONALDSON STATION, Ark.

Editor Restitution:

I wrote to you for books more than a year ago, which came forthwith. I was to send for more immediately, but unexpected affliction in my family has caused me to postpone until now; and a year brings about so many changes I thought best to hear from you before sending the order.

We have a small church here with myself as elder. We meet every first day of the week in commemoration of the suffering and death of our blessed Savior. Last Sunday we had four additions to the church.

We are in need of more hymn books—want the Christian Psalmodist. What do they cost single or by the dozen? Please send list of other books you have for sale. Times are hard here and the brethren all poor, but we must do something, if we expect to share in the administration of that kingdom. Several, in fact all of us, want to take THE RESTITUTION. Let us hear from you soon, as we are in need of the books.

We remain yours in hope of the early re-establishment of the kingdom and throne of David over Israel and the nations with Christ as King.

WILSON P. RYLAND.

A few kind words, a little forbearance, or a kiss will open the way to a flood of sunshine in a house darkened by the clouds of discord and unamiability.

DEFERRED.

The Quarterly Assembly of the Church of God, advertised to be held near Browntown, Warren Co., Va., commencing Friday, Oct. 7, has been postponed to Nov. 11.

N. J. MORGAN.

A NEW PAPER FOR OUR CHILDREN

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Poetry.

THE PATHWAYS OF THE HOLY LAND.

The pathways of the land are little changed
Since thou wert there:
The busy world through other ways has ranged,
And left them bare.

The rocky path still climbs the slow ing steep
Of Olivet;
Through tales of two millenniums bear it deep
Men tread it yet.

Still by the Garden with its book it lies,
Quiet and low:
Before his sheep the shepherd on it treads—
His voice they know.

The wild fig throws its dusky shadows o'er it still,
As once of yore:
Pure, calm as heaven it evening up that hill
To Bethany.

And as, when passing, thou didst weep o'er them,
So may be cast to-night
The white rays of descending Jerusalem
Rest on our sight.

These ways were strewn with garments once, and palm,
While [illegible]
How [illegible] the [illegible]
calm,
[illegible] thy [illegible].

The waves have washed [illegible] sands upon the shore
Of Galilee:
But chiseled on the [illegible]
The [illegible]

Man has not changed [illegible]
land,
Nor time [illegible]
Where thy feet [illegible]
All can be traced.

Yet we have learned by thy footsteps for
Truer than these:
Where'er the poor and tried and suffering are,
Thy steps [illegible].

Nor with fond, sad regret to thy paths we trace;
Thou art not dead;
Our path is onward, till we see thy face,
And be as thou art.

And now, wherever meet thy lowly band
In praise and prayer,
There in thy presence there thy Holy Land;
Thou, there art there.

Communications.

CHARITY.

MARY E. SCHUYKE.

Charity or love is the crowning grace; faith, hope and charity abide, but the greatest of these is charity. It is the bond of perfectness: without this grace the eloquent tongues of men and angels are in effect in God's sight than sounding brass or a tinkling cymbal. The personal sacrifice of all our means for the benefit of the poor, or the giving of our bodies to the flames, will not profit us without we have this Christian love. It beareth all things, which God permits; endureth all things which God requires: hopeth all things which God hath promised; and believeth all things which God has spoken.

If we have charity here and suffer long, we shall still be kind; we shall not envy the good fortune of others nor least of ourselves, nor behave in an unbecoming manner; we shall have no fellowship with iniquity, i. e. lawlessness and sin; but we shall rejoice in the knowledge of the truth, and with those who love it. In short, while we have charity we shall be meek and humble, tender-hearted and forgiving, generous and patient; we shall put up with personal ill-treatment without losing the spirit of Christ, for we shall follow his perfect example yet we will not sympathize with error, cover sin, nor fellowship those who are agents of Satan. As a people much fault is found with us, as the world says, for our lack of charity. What they object to is that we cannot fellowship their sects. But we do not care what the world says.

But do we have true charity? Do we love one another as we should? Are we not too selfish, too easily offended, too unforgiving? Do we not sometimes lack in patience, meekness, brotherly kindness, sympathy, and forbearance?

Another cause of complaint for our lack of charity is because there is a spirit among us to reprove sins and not tolerate them. Those finding fault have much to say about the spirit of Christ and refer to him and his apostles. Indeed there is a prevalent feeling that Christ and his apostles always talked kindly and lovingly to everybody. But perhaps no greater mistake was entertained. We cannot doubt that Christ's example was the only perfect one ever given, and that the apostles come next in excellence.

Did they always talk kindly to good and bad alike?

Our blessed Savior was full of tenderness to the poor and unfortunate. He was also very patient under abuse, and permitted himself to manifest no resentment and anger because of ill-treatment. But when he saw souls being led to ruin by the hypocrisy and deceit of professors of religion he could reprove as none else could. When he saw his professed followers being led by false principles he could startle them by reproof which must have caused deep feeling.

True charity will ever be found in harmony with God's work and with the mind of his spirit. It will deal tenderly with those who are honestly seeking for light and duty, however poor and ignorant they may be. It will bear patiently with faults and errors of judgement, while there is a desire to do right.

True charity never deals in personal resentment nor arises from any human passion; it will never delight in inflicting pain, and has no union with a spirit of egotism or revenge. It works from the holy motive of doing good and advancing the cause of God. It will never die out of the church, and it will be prized by all true believers.

Dear brethren and sisters, let us have true charity, and be faithful, stand firm, and meet on the earth made new

Your sister waiting for the dear Savior.

Walcott, Ind

A COMPLAINT WITH AN UNMISTAKABLE BIBLE ANSWER.

J. B. COOK.

"I wish you would not say *Amen!* It is a trial to me."

Such was the complaint of an intelligent, strong-minded Christian, who professedly takes his Bible literally.

Now for the answer. "I will pray—I will sing—with the spirit and with the understanding: else—how—shall the unlearned say Amen, at the giving of thanks?" 1 Cor. xiv. 16, 16.

"All the people shall say Amen" This Amen is enforced twelve times in one passage. Deut. xxviii. 14-26.

"Ezra blessed the *Lord*, the Great God; and all the people answered Amen, Amen, with lifting up their Neh. viii. 5, 6. They gesticulated to enforce their double Amen.

Three of the Psalms close with a double Amen—41, 74, and 106. This form of "confirming the word," prevailed in the divinely authorized worship of Israel. Of course the language of St. Paul recognizes the custom as prolonged into the gospel age.

But as if to crown the whole, please observe, our blessed Lord employs the emphatic and emphatic double Amen twenty-five times, as reported by the beloved apostle. Nay, more, it pervades each other of the gospels in all over one hundred times.

Note. It is often rendered in our Bible. Verily; and Verily Verily.

In application we read: "A son honoureth his father, and a servant his master: if then, I be a father, where is mine honor? and if I be a master where is my fear? saith the Lord of hosts. O priest, that despise my name." Mal. i. 6.

The habit of all apostasy (which is a standing off from God's revealed mind) is to omit, and then reject what some misleading teacher thinks non-essential. Hence some omit baptism; others the second coming, and so on to the divinely honored use of this reverent word. Amen.

A word to the wise should suffice. Each one is safe to believe and obey. The word and example of Jesus and Paul are reason enough for faith. But who is there that can safely deny Mark vii. 38?

Surely every Bible Christian has the highest motive to own boldly each neglected truth, as it is opened to him. But he is also careful not to offend, by an abuse of his privilege, in the estimation of those uninstructed, at this or any other step in the path of life.

Lovingly for truth to be confessed.

THE ECLECTIC HYMN BOOK.

To Brethren Joseph Mershon, J. A. Simonds, L. G. Chase, T. E. Adams, A. Underwood, and others:

Your letters have been received, and to the inquiries made concerning setting appropriate music to the pieces of song contained in the Eclectic Hymn Book, I will reply—

1. That as a general thing, in many localities, we are, in the manner and in the execution of our worship much behind both, the times, and Bible demands. We are almost destitute of local organization and government. We are anything but uniform and punctual in attending to the breaking of bread and the fellowship. We are educating no one in the Bible to proclaim its grand truths. We are discouraging by our habits of wanting only to listen in our meetings to the most talented, young speakers from entering the field of labor. Our social meetings and Sunday schools in many instances have died out. Our prayers too frequently are formal, heartless and ineffectual. And our singing is often slower than the tortoise pace and dryer than Sahara. To remedy this in singing I have long felt the need of a good book—one that would combine in it both life and truth. With a view to this end I have endeavored to make the selections contained in the Eclectic Hymn Book. In sentiment it is as true to the great truths of the Bible as was the Old Millennial Harp; it contains in it many of the excellent pieces which were in the Harp, and then in addition to these, many of the liveliest and best pieces found elsewhere.

To have music set to these pieces would be much preferable, but the means to pay for this I have not at hand. Therefore, for the present I have thought best to publish my book containing 200 hymns, and making about 200 pages, and give it to the brotherhood for trial, for the small sum of twenty five cents each, with a view possibly to the music in the future

2. Again, I should not like to go to the expense and labor of putting music to these pieces, and then ask my brethren to purchase and adopt them for their use without their first having learned something of the character of these pieces of song. Therefore as this book in its publication is almost completed, and will be ready for distribution by Nov. 1st, let me suggest that the brethren order this book at once, inspect and try, and then say to me by letter what changes they would like in words, in selections, in additions, and to what pieces they would like music set. In this a good degree of satisfaction can be given, and a book had for all, and one in which all will feel interested, and one that will among us become a standard work.

3. Then to select the music alone, for the pieces, I would prefer, and must have the co-operation of some of the best musical talent among us. Therefore let us suggest that the conferences in Michigan, Indiana, this State, and any others that may desire to co-operate in the work appoint a man to confer and assist in the work. This will secure better satisfaction than for me to hunt these men up and to assume the whole responsibility myself.

4. This book of music should be about the size of Gospel Hymns as to length and width, and contain about 250 pieces of song, with about 200 of them set to music, and make about 250 pages.

5. The book will have to sell for $1.00 per copy, and to meet the expenses of setting the music, obtaining the plates and the first edition, 1,000 copies must be pledged in advance and the money paid in when the manuscript goes into the printer's hands.

6. But now I will make this offer—Send for the book now ready with twenty-five cents and your name for the second edition—with music—and when 1,000 names are obtained we will notify when you can send in seventy-five cents and we will have the manuscript in the printer's hands. A prompt response to this offer will secure the book at an early date.

Hoping to secure the names. I am yours, hoping ere long to be united to sing the song of the redeemed.

G. M. MYERS.

Brevities.

The fire losses in the United States for the seven months ending August 31, are estimated at $50,000,000.

LONDON, Sept. 3.—The census of India has been completed, and shows a population of 252,000,000.

GRASS FIRED BY A METEORITE.

A fire ball was seen to fall at Springfield, Ill., about 10 o'clock of the night of September 21. It resembled in appearance an electric light, and it fell with a rushing sound like that of a sky rocket. The dry grass was set on fire where it struck, and the grass burned to a wooden sidewalk connecting with fences and wooden buildings, before the fire could be extinguished with water.

EXPECTANCY OF LIFE.

Insurance companies are aware of the credulous weakness of those whose lives they assure, and have therefore compiled numerous tables of expectancy of life for their own guidance, which are carefully referred to before a policy is granted. These tables have been the result of careful calculation, and seldom prove misleading. Of course, sudden and premature deaths, as well as lives unusually extended, occasionally occur; but the average expectancy of life of an ordinary man is as follows: A person 1 year old may expect to live 39 years longer; of 10 years, 51; of 20 years, 41; of 30 years, 34; of 40 years, 28; of 50 years, 21; of 60 years, 14; of 70 years, 9; of 80 years, 4.

In the village of Noebdenitz, Saxony, is an oak whose aged and infirm branches are propped up all around by beams. Its trunk has been used many years as a burial vault. Its lower part, which measures fourteen ells in circumference, is hollow and the aperture to this great cave is closed by a lattice-work of iron bars. Through this sort of window the unsuspecting stranger who is first led up to take a peep, perceives with amazement the skeleton of a man seated in the middle of the hollow. It is the skeleton of the Lord of Winterskirm, who died about a century ago, and whose choice of this singular mode of sepulture is very minutely described by the inevitable guide who shows the place.

An Italian naturalist has been studying the eucalyptus tree, and finds it as valuable for destroying miasma as the most sanguine Californians have ever claimed it to be. It has extraordinary powers of absorption, the trunk of a full-grown tree taking up ten times its own weight of water from the soil in which it stands. This alone is often enough to purify a fever district, the superfluous miasma-breeding moisture in the earth being all sucked by the trees. Experiments with eucalyptus planting in miasmatic regions have given surprising results. The vicinity of the Convent Delle tre Fontane, near Rome, was one of the most pestilential spots in Italy, but monks sent there in 1868 to plant groves of these trees made it a healthful region within five years. On a farm near the Algerian borders where previously no human being could live for any length of time, 1,500 eucalyptus plants set in 1867 have counteracted every tendency to fever. Similar experiments have been successful also in Alsace and Lorraine. The home of the tree is in Australia and Tasmania. It composes in great measure the forests of Australia. In California all varieties of the tree are to be found. It is planted there chiefly on account of its rapid growth, to obtain shade and woodland on some of the otherwise treeless plains. So quickly does the eucalyptus grow that a plant three feet high, set in the ground near Mentone in 1869, had attained in 1874 a height of over fifty feet and a diameter of forty inches three feet from the ground.

THE CHRISTIAN HERALD and SIGNS of OUR TIMES.

A remarkable natural phenomenon was witnessed at Elmira, N. Y., on Sunday, September 26th. At half-past four o'clock in the afternoon, without a moment's warning, a terrible hurricane struck the city. Two minutes later it had passed, leaving as evidence of its visit overthrown buildings, uprooted trees, and immense piles of bricks and debris of buildings scattered on the streets. Entire roofs with heavy timbers were carried away hundreds of feet. The Rathbun House was unroofed, the spire of the Redding Methodist Church was blown across the street into a yard, about two tons of brick were deposited in the organ of the First Presbyterian Church, and holes were blown through the walls of several brick buildings, and the brick was scattered in all directions. Immense oak, elm, and maple trees were snapped at the roots like pipe-stems. The spire of a negro church was blown upon a house adjoining and crushed it, but injured no one. The roof of the palace car shops was blown over the freight office, a distance of several hundred feet. It is believed that no lives were lost. Many of the citizens declare that before the tornado came they distinctly heard a shock of earthquake. After the storm there was a perfect calm, and rain fell heavily. Those who witnessed the strange scene say that the suddenness of the visitation and the extent of havoc worked in so short a time render it wholly unprecedented in their experience.

THE HOLY WELL AT MECCA.

When Mohammed captured Mecca, which had been regarded for ages by his countrymen as a place of peculiar sanctity, he interfered with the worship of the Black Stone (probably a meteorite) which the angels had brought from heaven, and of the Zemzem, or Holy Well of Hagar, only so far as to suppress the ancient polytheistic rites. This well is close beside the Caaba or Square House, the chief sanctuary of the Mohammedan world. The princes of Islam maintain at Mecca keepers of the Holy Well, who annually supply them with water to be used on great occasions and in great emergencies, as when stricken with disease. Every pilgrim to Mecca—and thousands came thither from all countries—visits the well and is purified by drinking the water or pouring it on his person, or both. The water is described as unpleasant in taste and cathartic in effect—qualities which are now to be accounted for without recourse to miracle. With Occidental irreverence the British Consul-General at Jeddah has sent a bottle to the Royal College of Chemistry at South Kensington to be analyzed. Dr. E. Frankland, in his report of the analysis, says that the water is of the most abominable character: "In fact, it is sewage more than seven times as concentrated as London sewage, and it contains no less than 579 grains of solid matters per gallon. Knowing the composition of this water, and the mode of propagation of Asiatic cholera by excrementitious matters, it is not to be wondered at that outbreaks of this disease should often occur among pilgrims to Mecca, while it would scarcely be possible to provide a more effective means for the distribution of cholera poison throughout Mohammedan countries." It would be interesting to know the composition of the waters of other holy wells of which Islam has by no means the monopoly

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Whose voice utters the command?

It is the voice of one—of an angel, commissioned to order this work.

Angels are messengers that move at the command of the Deity. They are interested in national affairs, as we learn from the book of Daniel.

Daniel, at the age of about 93 years, "was mourning three full weeks. This mourning brought an extraordinary personage from heaven. His body like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in color to polished brass, and the voice of his words like the voice of a multitude." Dan. x. 6.

The great vision deprived Daniel of his strength, as he lay prostrate with his face towards the ground. A hand touched him, and set him on his hands and knees. He was commanded to stand upright. He was then told to fear not; that he was greatly beloved; and that he started from the throne on the day that he (Daniel) began to pray, and would have reached him much sooner, but (said he) "the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of [illegible]. Now I am [illegible] make thee understand what shall befall thy people in the latter days." Verses 13, 14.

"Then, said he, Knowest thou wherefore I am come unto thee? and now will I return with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come (forth). But I will show thee that which is noted in the Scripture of truth: and (there is) none that holdeth with me in these things but Michael your prince." Verses 20, 21.

These passages are sufficient to show the interest then taken in the affairs of those nations connected with God's people.

Why should there be less interest in the gospel dispensation?

The visions of John establish the fact, that a superintending Providence is still exercised.

"Loose." Give freedom. For centuries the Turkish power had been thrown back, and confined at the Euphrates. The same power that in those centuries drew back and bound, now commands to loose. The terms are antithetical. The great apostacy matured more slowly in the eastern than in the western empire. Its overthrow was therefore delayed. But the Turks were a restless people. They moved too soon. Three times were they bound. The eastern cup fills, and the command goes forth:—

"Loose the four angels."

Why four?

The four is supposed to include the four cardinal points, north, south, east, and west; and by it is intended all the forces of the Ottoman empire. Others understand the four sultanies. History shows such a division. Such were its usual divisions. They each include the same idea, and consequently do not vary the general exposition. We are inclined to the opinion that the four sultanies are primarily intended; and in them were combined the entire strength of the empire. The loosing implies the removal of all checks and hindrances of any nation, and all nations.

History of the Events.—We now call attention to the historic fulfillment of the loosing. The first step towards loosing is exhibited in the material by which the empire was bound. The band was composed of Mogul Tartars. Their conquests were not permanent. Like a terrible storm, the Mogul army passed over the Ottoman empire. Yielding to the relentless tempest, it bent down to the earth, and the cyclone passed over.

Its strength not being wasted, it soon began to show signs of recovering vitality. The long cherished idea of the conquest of the Greek empire began to revive as the effects of the eastern storm passed away.

The second step in the loosing process consisted in the weakness and corruption of the Greek empire itself. The power of that empire had usually been exercised in strengthening the hands which held the Turkish power. They had finally become so defenceless that they were unable to put forth any powerful effort in their own defence. It was their weakness rather than the strength of their enemy that caused their overthrow. This element must be kept in view. This will be fully shown in the following sketch.

The third step of loosing was the union of the empire. A union was in progress when Bajazet was overthrown by Timour. The sons of Bajazet were too feeble minded to carry out the plans of of their father. They courted the favor of the Grecian emperors. One-half a century was drawing to a close before the Ottoman empire was prepared to assume the offensive against the eastern Roman empire. It was then aided by European arms.

The sultan Amurath was a tyrant, yet devoted to the religion of the prophet. He was alarmed at the apparent friendship of the Greek and Latin churches, since, by their union, the western nations would be brought to the defence of Constantinople, which he designed to attack. Laboring to produce divisions among the Christian nations, he used all his efforts to combine and strengthen all the elements of his own dominions. Since war was the profession of his Janizaries he kept them constantly occupied. He labored to propagate the Moslem faith by the cimeter, the chief instrument of conversion.

Amurath, after a reign of thirty and one-half years, and having conquered nearly the entire southeastern Europe, sparing Constantinople, resigned all power to his son and quietly went into religious retirement, which, with one short interruption, continued to his death (four years).

The fall of Constantinople was again delayed by another crusade which defeated the Turks in two battles; taking thirteen bashaws, nine standards, and four thousand captives. But these triumphs were in Europe, as the sultans had secured a safe lodgment beyond the sea. This triumph, however, was quite brief, for the time had come to loose the four angels, and they were making ready to enter upon the work of their mission. In the battle of Warna the Hungarian crusaders were totally defeated and their king slain. This was accomplished through the jealous treachery of the Greek emperor.

As the siege and fall of Constantinople may be considered the act of fully loosing the Ottoman power, a brief sketch of that event will now be in place. The first and last of the Greek emperors were named Constantine; and it is remarkable, also, that the downfall of their empire should be accomplished by a sultan called Mahomet (Mahomet the second).

Mahomet the second was the son of Amurath the second. His mother was said to be a Christian, which would account for her son's skepticism; for, though outwardly a zealous defender of the Koran, yet, in private, it is said that he called the prophet of Mecca a robber, and an imposter. Mahomet the second was well educated for his days, understanding the Arabian, the Persian, the Hebrew, the Latin, and the Greek languages. History and geography were familiar. He was also skilled in astrology and mathematics. It is said that he conquered two empires, twelve kingdoms, and two hundred cities.

He ascended the throne at the age of twenty-one years. He soon entertained the ambassadors of Europe and Asia. To all he seemed to breathe the spirit of peace and friendship.

Mahomet sealed a treaty with the Greek emperor, with solemn oaths and fair promises; visited his Asiatic dominions, and introduced many reforms; yet, he allowed nothing to divert him from the execution of his chief work, the overthrow of the Greek empire by the fall of Constantinople.

"Peace was on his lips, but war was in his heart."

The Koran held that even an oath was not binding, where the interests of their religion were involved. Amurath, his father, scorned to exercise this privilege; yet his son was ready to violate his oath with the Greek emperor. So soon as his plans were fully matured, "He incessantly sighed for the possession of Constantinople; and the Greeks, by their own indiscretion, afforded the first pretence of the fatal rupture. Instead of laboring to be forgotten, their ambassadors pursued his camp, to demand the payment, and even the increase, of their annual stipend; the divan was importuned by their complaints, and the vizier, a secret friend of the Christians, was constrained to deliver the sense of his brethren. 'Ye foolish and miserable Romans,' said Cali, 'we know your devices, and ye are ignorant of your own danger! The scrupulous Amurath is no more; his throne is occupied by a young conqueror, whom no laws can bind, and no obstacles can resist: and if you escape from his hands, give praise to the divine clemency, which yet delays the chastisement of your sins. Why do ye seek to affright us by vain and indirect menaces. Release the fugitive Orchan, crown him sultan of Roumania; call the Hungarians from beyond the Danube; arm against us the nations of the west; and be assured that you will only provoke and precipitate your ruin.' Yet Mahomet promised that he would consult the true interests of the Greeks."—*Gibbon.*

During the early spring of the following year (March 26, A. D. 1452,) Mahomet laid siege to Constantinople by sea and land. On a spot called Asomaton, near the narrow part of the Bosphorus, within five miles of Constantinople, Mahomet, with one thousand masons, built a formidable castle. To this the Greeks objected. Mahomet's reply was:—

"I form no enterprise against the city; but the empire of Constantinople is measured by her walls."

In this fortress he placed his cannon to batter down the walls of the city. This fortress commanded the commerce of the Bosphorus. Preparations were in active progress during the winter, on both sides; the one, for the attack; the other to defend.

A cannon of immense size was cast, by a Dane or Hungarian, at Adrianople, and conveyed, at immense cost, to its position near the doomed city. In the meantime Constantine besought heaven and earth to deliver him from the impending calamity. The invisible powers were deaf to his prayers. and Christendom paid but little attention to his calls for aid. The sulton's army collected from the four quarters of the earth, and gathered around the city. The sound of the holy trumpet gathered multitudes to the scene of action. The Crescent and the Cross were now seen on opposing standards. Constantinople, though of such vast dimensions, (it was supposed once to contain 2,000,000) was now defended by an army of about 7,000 men.

The siege continued fifty-eight days. The first assault failed. The second was successful. On the 29th of May, A. D. 1453, Constantinople, with all its treasures, fell into the hands of the Turks, and the eastern Roman empire, with its seven-hilled city—like that on the Tiber—came to an end. It had corrupted pure Christianity wherever its dominion was acknowledged till its cup was full. Since that siege she has been suffering the just punishment of her iniquities.

This is the date of the completion of the loosing and preparation for its work. The Greek empire was slain—overthrown, and the mission of the Ottoman empire commences.

There never was a man or woman converted, from one end of the world to the other, who did not love the revealed will of God. Just as a child born into the world desires naturally the milk provided for its nourishment, so does a soul born again desire the sincere milk of the Word. There is a common mark of all the children of God: they "delight in the law of the Lord."—*J. C. Byle.*

Youths' Column.

Independent.

JESSIE.

ELLA W. RICKER.

Dancing along, prancing along,
Singing a sweet little comical song
To a queer little tune, full of quavers and trills,
While the spirit of mischief her whole being fills,
Comes our Jessie, our pet and our pride.

Singing away, springing away,
Seeking the barn now to hide in the hay,
Soon the sweet voice is hushed—"Now what is she about?
If she's quiet ten minutes, we're sure to find out
That some mischief she's trying to hide."

Looking so wise, cooking mud-pies,
Behind of merriment are her black eyes,
As she throws in a handful of meal from the chest,
Then adding some flour to flavor it best,
Leaves a plentiful track on the floor.

Spying the flour, eyeing it over,
Think that some pauper must be in store,
She dips the new broom in the bucket, that stands
Left carelessly down within reach of her hands,
And sweeps up the flour with a will.

Hearing a sound, peering around,
In the door stands mamma. Now the wee culprit's found.
"O Jessie, how naughty! Just look at this floor.
With flour and water 'tis pasted all o'er.
'Tis this that has kept you so still."

Brimming with tears, swimming with tears,
Are her black eyes as this sentence she hears,
In pitiful tones, as of causing a crime,
"Is any one ever good all of the time?"
Thus the sweet voice as mamma draws near.

Grasping the sprite, clasping her tight,
Soothing her fears, as she mourns her sad plight,
Mamma thinks: "Ah! how oft must our sins be forgiven
By him who once said of the Kingdom of Heaven
Are such as this little one here."

Child's Gems.

Advice to Little Ones.

I would not say "I don't care," so much, if I were you. Just think how many times you say it, and you generally say it when you are angry, and do not think what you are saying. When your mamma says, "I am sorry my little one is so naughty," you did care, but you were angry, and so you said you did not.

Never say "I don't care," unless you are very sure you do not. After you have thought a little while, instead of not caring, you will want to say, "I will try not to be naughty any more, mamma."

If the scholars laugh when you make mistakes in your Sunday School lesson, don't get angry and say, "I don't care." That would not be exactly true. If you really did not care you would not get angry.

Interior.

The Infant Class.

A mother, tired and weak with the fatigues of the day, sat by the fire in the twilight with her three little ones gathered around her, the youngest an infant in her arms, the oldest about six years. Weak physically, pressed down with her weight of care and responsibility, tears would force their way. She wiped them quietly away, hoping they were not seen in the dim light of the room.

After dinner, Eddie, the oldest son, asked, "Mamma, why were you crying when we sat by the fire?"

Always truthful, she told him she wasn't strong, and feared she had been fretful and cross to her dear little boys she loved so well. Then Eddie said in his childish simplicity—he had just commenced to attend Sunday School, and let teachers of primary classes take heart from such stories—"Mamma, don't you remember the hymn,

"Oh, do not be discouraged,
For Jesus is your friend?"

The dear little fellow had caught the spirit, though the word was too much for his tender memory. That mother felt "Out of the mouths of babes and sucklings thou hast ordained praise." The little boy had noted her tears, and tried to comfort her with the sure consolation he had just learned in the Sunday School. Go on, dear teachers!

He will give you grace to conquer,
And triumph in the end.

The Spectator.

Mortimer Collins' Little Friend.

Collins loved to notice and make friends with the birds and "small deer" that lived around him, and often a pleasant intercourse was carried on between them. Like Thoreau, though in a lesser degree, he knew how to make friends with the feathered folk that built their nests in his trees; and the intimacy seems to have proved agreeable on both sides. Here is a bit of cheerful gossip about a winter guest:—

"I have made a very pleasant acquaintance—a young and vivacious person, musical and garrulous, grateful for small kindnesses, and never a bore. He is, to avoid the mysterious, a robin red-breast—a young cock, whose waistcoat has not yet attained its fullest scarlet nor his song its complete music. There are lots of them on my lawn, in various stages of adolescence; but this little beauty got into my book room one morning, and flew in a fright against the window when I entered, and fell on the floor half stunned. I took him up, and got him to drink a little water, and put him on the grass. He soon recovered, and now he follows me all over the place. He waits to welcome me the first thing in the morning. He perches on my knee as I sit writing on the lawn, and twitters out a sweet low song. He is very inquisitive about everything now that comes out when we encamp under the trees, examining work-baskets, writing-baskets, straw hats, with an evident thirst for knowledge. He comes on my writing-table to pick up crumbs; then suddenly darts away in a hurry to seize something more enticing—a fat spider, or a daddy-longlegs, or a butterfly. There is something curious in the friendship of this feathered atom born out of gratitude."

Mrs. Collins adds in a note:—"He continued to be friendly until the spring of the following year, and spent the greater part of the winter in the house, thereby causing great jealousy to two other robins, who were great favorites, who used to wait for him to come out of the house and attack him.

School Journal.

Lessons in Words.

An explanation of the derivation of words will give a pupil an insight into their history, and he will comprehend their use and power.

"Sierra" means a "saw;" hence the use of the terms Sierra Nevada, Sierra Morena, for the mountains look like great saws turned up to the heavens.

"Frank" comes from a nation that possessed Gaul. They were distinguished from the Gauls by their love of freedom, their scorn of a lie. So marked was this national trait that it was applied to denote moral distinctions.

"Slave" was once a noble word, meaning "glory." It was significant of freedom. But the slaves (or Sclaves, as once spelled) became captives to the Teutonic race, and so a "Slave" was synonymous with one who was subject to another.

"Turkey" is applied to a fowl that originated in this country, but it was supposed by the common people to have come from Turkey.

"Daisy," Chaucer tells us, means "day's eye"—eye of day. The sun had this title first, but those who saw the daisy saw a likeness to the sun—the white flowerets resembling the rays—hence the name.

"Knave" meant originally only "lad" and it now means that in Germany, but so many lads were bad that it got to have a bad significance.

"Villain" meant a bad man who worked on a villa or farm; but so many of them had rough, hard natures that it took a low signification.

"Silly" in the old English means "blessed." Our early poets use the word to show harmlessness. The "silly sheep" is very common. But how the word has changed!

N. Y. Witness.

The Frankness and Truthfulness of Washington.

ISAAC TORD.

Washington was but ten years of age at the time his father died. The whole of the training of the boy then devolved upon his mother, and well did she perform the work.

In the pasture belonging to Mrs. Washington was a high-spirited colt. This animal was valued very highly by her on account of its great beauty. Notwithstanding the colt was of sufficient age, he had never been used. As yet not one had made the attempt to break the animal. George was desirous of doing his mother a favor by accomplishing this task. He thought best to say nothing to her about it until the work was accomplished. He, however, made known to some of his youthful companions what he intended to do. He informed them what day he should make the attempt. When the time arrived, his companions made their appearance early in the morning. Soon after the sun had arisen, the youthful band drove the colt into a small enclosure. At length George succeeded in bridling the animal, though with great difficulty. He then, in a twinkling, sprang upon the colt's back. The very next moment the animal was seen bounding forth in the open field, rearing, running and plunging. At the same time George was seen grinding his teeth, clenching firmly the bridle and clinging to his seat. He seemed as determined to subdue the colt as the colt was not to be subdued. The struggle seemed to be mutually desperate. The youthful companions looked on with terror and amazement; and these increased every passing moment. At length the colt obtained the advantage and then, bounding forward with the speed of an arrow, made a misstep, and, in his fall, broke a blood-vessel and died on the spot. George came down unhurt. But when he saw the gasping of the noble animal, and thought of his mother's high regard for it, he was greatly troubled. His companions hastened to the spot and heard George express his bitter regret. They anxiously inquired:—

"What will you say?—who will tell your mother?"

At that moment they were summoned to breakfast. After they were seated at the table Mrs. Washington, not knowing what had taken place, said:—

"Have you seen, in your rambles this morning, my fine sorrel colt?"

No answer was given. The question was then repeated. George then, with perfect frankness, replied:—

"Mother, your colt is dead."

He then gave a full account of what had taken place. As the agitated narrator passed along in his story, a flush of displeasure was seen rising on his mother's cheek, but it soon passed away, and she kindly and calmly said:—

"While I must regret the loss of my favorite colt, I greatly rejoice in my son who always tells the truth."

One Little Grange.

Boy Inventors.

Some of the most important inventions have been the work of mere boys. The invention of the valve-motion to the steam engine was made by a boy. Watts left the engine in a very incomplete condition, from the fact that he had no way to open or close the valves, except by means of levers operated by hand. He set up a large engine at one of the mines, and a boy was hired to work these valve levers; although this was not hard work, yet it required his constant attention. As he worked these levers, he saw that part of the engine moved in the right direction, and at the same time he had to open or close the valves. He procured a strong cord and made one end fast to the upper part of the engine, and the other end to the valve of the lever; the boy had the satisfaction of seeing it move off with perfect regularity of motion. A short time after the foreman came around and found the boys playing marbles at the door. Looking at the engine he soon saw the ingenuity of the boy, and also the advantage of such an invention. Mr. Watts then carried out the boy's inventive genius in a practical form, and made the steam engine a perfect automatic working machine.

The power loom is the invention of a farmer's boy who had never seen or heard of such a thing. He whittled one out with his jackknife, and after he had got it all done, he, with great enthusiasm, showed it to his father, who at once kicked it all to pieces, saying he would have no boy about him that would spend his time on such foolish things. The boy gathered up the pieces and laid them away. Soon after this his father bound him out as an apprentice to a blacksmith, about twelve miles from home. The boy was delighted at the idea of learning a trade, and he soon found out that his master was kind and took a lively interest in him. He had made a loom of what was left of the one his father had broken up, which he showed to his master. The blacksmith saw he had no common boy as an apprentice, and that the invention was a valuable one. He immediately had a loom constructed under the supervision of the boy. It worked to their perfect satisfaction, and the blacksmith furnished the means to manufacture the looms, the boy to receive one-half the profit. In about a year the blacksmith wrote to the boy's father that he should be at his house at a given time, and should bring with him a wealthy gentleman who was the inventor of the celebrated power loom. You may be able to judge of the astonishment at the old home when his son was presented to him as the inventor, who told him that the loom was the same as the model that he had kicked to pieces but a year before.

Chosen.

S. ROXANA WINCE.

Dear Young Friends:

Do you want to be chosen from all the youth of your own age around you to fill an exalted place in the coming kingdom of glory?

God has a great and noble purpose in view for you, if you will but choose him, and walk in his ways. To be chosen, you must first know what he would have you do, and then faithfully keep his commands.

If you would have a part in the kingdom of God you must know all that you can know, of that kingdom, and prepare yourself by a life of purity, for the duties that will devolve upon you there.

To know what it is that God requires of you, must be found out by the Bible. You must study it every day that you live, and coming to believe in the kingdom, you must live for the kingdom.

They who are to be with Christ in the last great battles that are to end in "blessing all the nations of earth," are "called and chosen and faithful."

You are already "called." Come to Jesus that you may be "chosen," and walk aright that you may be found "faithful" in the day of his coming.

The Kabyles of North Africa are said to form about half the population of Algeria, living in small villages among the mountains, mainly on the slopes toward the Sahara desert. In the two provinces of Algeria and Constantine they number some 3,000,000. They have hitherto withstood all efforts to induce them to become Mohammedans, though little seems to be known of their own religion. Mr. Pearse speaks of their mountain scenery as having "a peculiar charm, and the views from the villages perched on the hill-tops are exceedingly beautiful." The climate is temperate and healthful. Mr. Pearse tells of a young man suspected of inclining to Christianity, and when charged with it he frankly declared he was a Christian. Thereupon the Kaid of the village rebuked him and offered him a large sum of money to induce him to recant and be a Mohammedan. The reply was: "If you were to fill up my house with money I should not give up Jesus." The missionary's darkest picture is of the women. He writes: "How my heart has bled in contemplating the position of the Kabyle women! Whenever we came to a village the women hide themselves; the young girls, some remarkably beautiful, fly like gazelles. A large part of the work in the fields falls upon women. A wife is purchased for about $100—the price of a good mule. * * * Not only the husband, but the sons, often tyrannise over the mother. I saw the sister of my Kabyle guide—a beautiful young woman of eighteen, who on her marriage went to live under the roof of her father-in-law. But she had been divorced and sent home to her mother because a step-mother disliked her, and compelled her husband to send her away." Mr. Pearse is translating portions of Scripture into the Kabyle language, and hoped to establish a permanent mission among this interesting people.

THE RESTITUTION.

S. A. CRAFTON, EDITOR.

Plymouth, Indiana, Oct. 26, 1881.

Stockholders Meeting.

As per Amendment to the Constitution, the Annual Meeting of the Stockholders of the Christian Publishing Association, will be held on the second Saturday in November (12th), 1881, in Plymouth, Indiana.

E. K. BARNHILL, Sec'y.

We give our readers a somewhat lengthy account of events connected with the earliest discoveries made in the Great West, which we hope will be acceptable to the most of our readers.

As the year nears its close will our patrons make an effort to increase our subscription list, so that the paper may be self-sustaining without extra relief. We express our thanks to all who have kindly extended aid for the paper's support.

AMONG pamphlets received which we have not found time to read are—The Lost Tribes of Israel in England and America.—The Last Sickness and Death of Elder James White—and No. 1, of The New Life Series. Absence from home lately has taken our leisure time.

WE call attention to the new childs' paper—"The Youths' Examiner"—an advertisement of which appears in another column. It promises to be worthy of the patronage of all.

OUR VISIT TO LANARK.

With the hope of gratifying some general readers, as well as interesting the brotherhood, we will give a more detailed and miscellaneous narrative than merely noticing the incidents more intimately connected with the Conference held at Lanark. It has been our habit, in writing for different papers from time to time, to interweave some account of places and events connected with the country in general through which it may have been our lot to journey, and we will venture to take the same course in writing our present communication.

We left Plymouth early in the morning, Friday, Sept. 30, over the Pittsburgh, Ft. Wayne & Chicago R. W., for the Queen City of the west. It is well known to all, who have ever passed through the part of Indiana traversed by this road, that it enters the great Kankakee Marshes not very many miles west of Plymouth, and that these marshes take their name from a river, by which they are intersected, and which rises not far from South Bend and empties into the Illinois River near the line between Will and Grandy Counties, giving its name to Kankakee County, in the State of Illinois, through which county it flows. It is not generally known, at least to a majority of our readers, that the very first trace that we can find of the white man's footsteps in either Indiana, Illinois, or Ohio, was in the very part of the country through which we took our morning ride.

In a volume of Historical Notes of the discovery and settlement of the United States northwest of the Ohio River, we find the statement that, in 1672, two French Missionaries, Allouez and Dablon, explored the eastern part of Wisconsin, the northeastern part of Illinois, and that part of Indiana that lies north of the Kankakee.

There is a far more romantic history connected with these rivers that our space will only permit us to outline. It was on the first of November, 1679, that LaSalle and his adventurous party landed at the mouth of the St. Joseph River that empties into Lake Michigan on the opposite side from Chicago, after numerous adventures in the long voyage round the Lakes, from Fort Frontenac at the outlet of Lake Ontario. After spending a month in building a fort at the mouth of this river, LaSalle with a company of thirty-three men started up the river on a voyage of discovery, and coming to the place where the distance across to the Kankakee was not very far, they carried their sight canoes overland and started down the latter river, following this stream to its confluence with the Illinois, and then down this river below the lower end of Lake Peoria, where they erected a fort, giving it the name of Crevecoeur—Broken Heart—as significant of the distress the party suffered in consequence of the desertion of six of their men, and the great privations they were compelled to endure in traversing the unexplored west.

This is as far as our present narrative calls upon us to follow these early explorers of southwestern Michigan, northwestern Indiana, and that portion of Illinois that lies along the Kankakee and Illinois Rivers.

When we crossed the sluggish Kankakee, as it wind through the extensive marshes to which we have already alluded, we suffered our imagination to wander back over the two hundred years that had passed, to contemplate this little fleet of eight canoes, making its way to explore the more mighty rivers and the boundless prairies of the Great West.

Taking our leave of LaSalle, Hennepin, the incidents of two hundred years ago, and the almost interminable Kankakee marshes, our train finally came to a stop in the heart of a city unrivaled in its growth by any city ever founded by human hands. Long before the site of Chicago was visited by any white man it was a favorite rendezvous for various Indian tribes in succession. The first Indians who possessed the territory now covered by the city and the adjacent country surrounding, were the Tamarcas one of the most powerful tribes of the Illini confederacy. The name of the city is derived from the Indian word Checaqua, which is defined as meaning *Strong*, and was applied to a long line of chiefs, who were thus honored with the epithet of *Mighty Ones*. This word was also applied to a wild onion that grew plentifully along the banks of the river. It is far more probable from an analogy that we shall subsequently allude to that the Checaqua was the river of the *Mighty Men* rather than of the *pungent vegetable*. It is stated in a work of good authority that the first white man that visited the place was a Frenchman named Perrot who was there in 1671. The next white man's name that we find connected with the history of this part of Illinois is that of the celebrated Marquette who, in company with Joliette and five other Frenchmen, in 1673, crossed the present state of Wisconsin by way of Fox and Wisconsin rivers to the Mississippi, which they entered on the 17th of June, and, spreading their light sails they continued their course down the Father of Waters till they reached a point below the mouth of the Arkansas, where they found a tribe of sun-worshippers. After having satisfied themselves about the course of the Mississippi, Marquette turned the prow of his canoe northward, and when the party reached the mouth of the Illinois river, which stream they entered, they found a country without a paragon for beauty and fertility in the lovely prairies that bordered that river. The tribe of Kaskaskia Indians requested Marquette to come back and reside among them. One of their chiefs conducted the party to Chicago, and, late in September, the explorers arrived safely at Green Bay after an absence of about four months.

In 1674, he set out with two white men, and a number of Indians for the village of Kaskaskia, but was stopped by a severe cold, and other infirmities, at the portage on the Chicago, where he stayed through the winter. On March 30, 1675, he resumed his journey to Kaskaskia, which place he reached April 8, and began his mission, by raising the cross and celebrating Easter in the presence of the assembled tribe whose numbers were reckoned at two thousand. His health rapidly declining he returned to the vicinity of Chicago, from whence he crossed to the eastern shore of Lake Michigan, designing to reach Mackinaw. Suffering from mortal sickness while they were rowing along the coast northward, they entered a small river in Michigan, to which his name was given, and which is still known as the Pere Marquette River, where they took him ashore, and laid him upon the leaves under the shadow of the primeval forest.

Here he soon breathed his last. On the highest bank of the stream his companions dug his grave in the sand, and erected a large cross as his monument.

Thus passed away one of the two noted discoverers of the Upper Mississippi. We have already noticed La Salle's first expedition into Illinois by way of the Kankakee through Indiana in 1679. In 1681 we find him making another expedition into the unknown west. On the 21st of December he left Fort Miami, and soon afterwards reached the Chicago River, which he ascended on his tour to explore the Mississippi to its mouth.

We thus connect the history of this great city, Chicago, with the travels of these early explorers. It is said with probability that the first fort here was built by the French, and abandoned when Canada was ceded to Great Britain. In the text of the treaty made at Greenville Aug. 3, 1795, between General Wayne and the representatives of several Indian tribes we find this as the 14th section of article 3, of that treaty in which the Indians ceded quite a number of isolated tracts of land to the United States. This section reads:

"One piece of land six miles square, at the mouth of Chikago river, emptying into the southwest end of Lake Michigan, where a fort formerly stood."

The United States built a stockade fort here near the mouth of the river in 1804, and named it Fort Dearborn. In the war of 1812, the government ordered the fortress to be abandoned. On Aug. 15, Capt. Heald marched out of the fort with the garrison and others, and when he had retreated only one mile and a half on the route toward Ft. Wayne he was attacked by the Pottawattamie Indians, who killed thirty-eight soldiers, two women, and twelve children. We have read a full account of this tragic scene in a volume not now at hand, but we recollect that the celebrated chief, Little Turtle, did what he could to avert the massacre of the whites. The fort was destroyed after the massacre, but was rebuilt by Capt. Bradley in 1816, and finally abandoned in 1837. In 1856 it was demolished with the exception of one of the out-buildings, which remained till the great fire.

In 1830, James Thompson surveyed the town of Chicago, and it was incorporated as a city March 4, 1837. At the first census taken July 1, of the same year the number of inhabitants was 4,170. In the great fire Oct. 8, 1871, 2,100 acres of the best part of the city was burned over, destroying 17,450 buildings and rendering 98,500 persons homeless, after entailing a pecuniary loss of $200,000,000. The burnt district was however rapidly rebuilt with elegant and costly structures, and one could hardly realize that the city had been the scene of so terrible a catastrophe only ten years ago.

To resume our own narrative. We left the Union Depot about 10 a. m. on the cars of the Chicago, Milwaukee, and St. Paul R. R. This was our first journey across any considerable portion of the state. The country is mostly prairie. There is but one locality on the way that we learned was fraught with any tragic interest. One beautiful valley, which is scarcely more than a depression between slight undulations, is connected with a massacre of some men in the Black Hawk war. In 1832, this disappointed chief crossed the Mississippi, with a band of warriors, who were attacked by the militia, and put to flight. The Indians then scattered themselves into squads, and began indiscriminately to slaughter the whites.

It was at this time, as I was verbally informed, that a lone Indian showed himself on a rising ground bordering on this beautiful vale, when a small number of mounted men gave pursuit, were drawn into ambush, and all or nearly all killed.

We finally arrived at Lanark about 3 p. m., and were met at the train by Brother G. M. Myers, and other brethren, and assigned to the hospitalities of Brother D. Gans, whose house became our home for a large part of the time while at Lanark, although we made some day visits to the friendly homes of several of our esteemed brethren whose acquaintance we were very happy to make.

Brother Glotfelty has written a particular account of the different meetings, so that we need not repeat in detail.

Among brethren and sisters from abroad we were happy to greet two of our old Indiana acquaintances, who have been for several years residing in Illinois, Brother R. F. Shirley and his wife Sister Shirley. We here met Brother Vanhorn, from Traer, Iowa, and Sister Dresser, from California. Brother Jacobs was there from Adeline, who took part in the preaching. Sister Koontz was also present from the same place. Brother Button from West Northfield was also one of the preachers from abroad whom we met here for the first time.

The meeting was one of much interest to ourself, and all present seemed to enjoy the association of Christian friendship and brotherly love. On Monday, Oct. 3, we had the privilege of going to one of the prairie streams and seeing Brother Myers baptize a brother in the faith into the Savior's name.

On Tuesday we returned home. The train on which we came to Chicago was the first through train from Sioux City, and was three or four hours behind time, which made our arrival at Chicago so late that we missed seeing Brother H. V. Reed—much to our disappointment. We, however, met Brother J. P. Wilcox, with whom we had some pleasant conversation. He seems anxious to enter the great gospel field from which, through circumstances, he has been for awhile retired to a great extent. We ardently hope that the way will soon be opened for him to engage anew in the work for which he is so eminently qualified both from his large experience and his close acquaintance with the word of God.

We arrived at our own hired home about 9:30 p. m. The day we went to Lanark was rainy, and also the day we came home; which detracted somewhat from the pleasure of the trip so far as viewing the scenery was concerned.

We were pleased however with what we saw of the State of Illinois. This State derives its name from the river, Illinois, to which we have already called attention. The river derives its name from the Indian word *Illini*, which means pre-eminently *men*, as contrasted with anything pusillanimous. The cognate term is found in the language of the Delawares in a compound expression by which name they called themselves—*Lenni Lenape*—which means the *original men*, i. e., an unmixed race who had never changed their character since the creation. This proud spirit of race is well illustrated in an Indian woman who was the last of the Lenapes that lingered about Philadelphia, who died in 1803, about 100 years old. Watson says, speaking of her in his annals as old Hannah—"She had a proud and lofty spirit to the last—hated the blacks, and scarcely brooked the lower orders of the whites."

It was this pride of caste and name that makes us prefer to interpret the Indian term Checaque, from which Chicago has derived its name as meaning the *mighty, or chiefs*.

We have been thus lengthy, in interweaving some incidents of the past with our narrative, in order to draw some important deductions in setting forth the providential government of the world. One of the important lessons of history is, that nations, like individuals, have a life time. Our limits will not permit an illustration from the general history of the past, but we may moralize a little on the almost complete extinction of the aborigines of the Western Continent.

What a melancholy history is that of the Red Men. By some mysterious law of national being, they seem destined to a sure and final extinction. Like the fate of Amalek of old, they seem doomed to perish forever. Before the onward approach of the white man they have been constantly fading away since the first advent of the "pale face." Once the smoke of the wigwam and of the council fires rose throughout every part of the land from ocean to ocean, and from the Arctic ice boundaries under the circumpolar stars of the north, to where the Royal Oak and the Southern Cross gleam down in stellar sheen, over the eternal snows of the Antarctic desolations. Here the wild hunter threaded the pathless forests and roamed over the boundless plains with unerring certainty, and the warrior stood forth in all the glory of savage ornamentations. The young listened to the deeds of daring, and to songs that told of victory and of conquest. Here mothers dandled helpless infancy, and taught prattlers to lisp in languages that are forever dead. Men of greater bravery, sagacity, and perseverance, perhaps never lived. They loved sweet country and home, as dearly as ever human heart loved the fatherland of revered race and kindred. If injuries so rankled in their hearts that, like the furies of old, they never knew to pardon, still acts of kindness were remembered to the dying day. In their vengeance they were terrible, but, at the same time, most noble in their generosity. Their love and their detestation ended only in the grave—

"Faithful alike to friendship or to hate."

They were as is well said—

"A swarthy tribe—
Slipped from the secret hand of Providence,
They come, we are not how, nor know we whence—
They seemed created on the spot—though born
In trans-Atlantic climes, and hither brought
By paths as covert as the birth of thought."

But where now the race that lived and loved, and that, in successive generations, occupied the world's west half during the centuries that the moon, their great chronometer, measured in its ten thousand waxing and waning changes?

The doomed race has nearly "vanished from the things that be!"

While the summer harvests wave in golden billows over the crumbled dust in hidden graves beneath which the forefathers of this fast vanishing race are sleeping, the thinned out remnant has taken the last look of ancestral homes, and retired, in blank despair, to make the graves of the last household of once mighty tribes in the lands of the sunset.

But there is one lesson more that grows out of the events of the long ago to which we have been directing attention. Those Jesuit Missionaries designed that the canoe on the Father of Waters should antagonize the Mayflower that anchored at Plymouth Rock on the Atlantic.

It was their design to make the mighty west a part of the empire of the successor of the "Eldest Son of the Church" as an appanage to the home estates of Catholic France, and set up the wooden cross throughout every part of the mighty realm as a symbol of the triumph of Papal power in North America. The Puritans came with the school and the Bible. O history from what mustard seed grains have been thy enormous developments. The Mayflower of the Puritan and the bark canoe of the Jesuit stand back of the mighty struggles of England and France for supremacy in the Western World. In the course of empire the Bible and England won the day, and the liberty to worship God as his word teaches came down, in the further ordinations of Divine Providence as the inalienable right of all in the Great Republic of the West. Under these rights we now meet in Conference and otherwise from time to time. And as we close our lengthy narrative, and our moralizing and philosophizing on the lessons of history.

DIVORCE AND POLYGAMY.

The Lord God of Israel saith, that he hateth putting away. Mal. ii. 16.

And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and whosoever marrieth her which is put away doth commit adultery. Matt. xix. 9.

Marriage is honorable in all, and the bed undefiled; but whoremongers and adulterers God will judge. Heb. xiii. 4.

To these clear, explicit, and solemn asseverations of God's holy word but little attention is given in this age of apostacy from the obligations of Christianity and of criminal delinquency as respects the social obligations that are binding upon all when contemplated only in a moral point of view.

Too many, alas, have imbibed the mistaken idea that a divorce granted by the laws of the land is as decisive a termination of wedded obligations as death itself; and that a marriage contract is as valid and sanctified when entered into with some one who has dissolved the bonds of a former solemn compact on account of some incompatibility of temper, or for some other cause, as it would be between single persons, or between those whom bereavements by death have set free from former companions to marry again or not as might seem best. Whatever men and women may think of their responsibility, and however they may determine to act, when, for some unhappy reason, they have abandoned a former companion, the law of heaven, as most expressly enunciated by the great Lawgiver and Head of the Church himself, is that *Whosoever* puts away a former companion except for *fornication*—embracing the crime of adultery of course—and is married to another *commits adultery*.

This is the *Divine Law* that no human law can abrogate, annul, or set aside. In every crisis of human history, it has been true that before destruction came, there was a complete disregard of everything of Divine and moral obligation, and the sure word of prophecy declares most emphatically that the blackest crimes of history will repeat themselves in the days immediately before the second advent of our Lord Jesus Christ.

Occupying the responsible position we do, a sense of duty impels us to utter a word of warning in a manner so forcible that none can claim that we fail to make the subject understood, or that we from some motive of sinful policy fail to do our duty. Let all that have never made an irretrievable mistake in this direction beware. It is for such that we now write. For all that is eternally dear in having a part in God's kingdom, do not wilfully and willingly close and bolt its doors against yourselves. In conclusion there are conditions in the married life where it would be best for both parties to live apart, but many reasons that would warrant this step give no right whatever to marry again.

Below we append an article from the *Rainbow* to which we design what we have written as an introduction. Let all give it a careful perusal:—

POLYGAMY AND THE OLD TESTAMENT.

Among the internal evidences for the Divine origin of the Old Testament Scriptures may be reckoned, we fully think, the aspect in which those Scriptures stand towards the question of Polygamy. The rise within our time of the great Mormon delusion which has sought to establish a system of marriage which Christianity has plainly forbidden, makes the subject of peculiar interest to us.

Monogamy was the original institution of God. When the Creator looked upon Adam's state at the first, and pronounced that he was yet without an "help meet for him," God's reply to his own thought was the creation of Eve. One wife for one man was in the judgment of God that which was required. There was here no occasion or place for any ordinance of monogamy or any prohibition for polygamy. Polygamy was out of Adam's power. Monogamy was pronounced by his Maker sufficient for him. Gen. ii. 24.

That such was the original institution of God may also be seen from the primitive practice of mankind. Moses very plainly relates the departure from previous habit in the case of Lamech. Gen. iv. 19. His having "two wives" is as plainly noted as a new thing as the tent life, the invention of musical instruments, and the workmanship in brass and iron, are noted as new things in the history of human life and progress. Gen. iv. 20–22.

In such a wonderfully brief sketch as is given of mankind in the opening of the book of Genesis, where six brief chapters are all that is devoted to the history of our race for a period of some fifteen hundred years, the sacred writer would not have noticed the taking to himself of two wives by Lamech unless that had been a departure from the hitherto practice of mankind. Lamech married two wives, and only two, and this was reckoned by all an extraordinary event, and by most, probably, condemned as wrong. Such was the commencement of a social system which led in Jewish history to Solomon and his seven hundred wives and three hundred concubines; which led to the Seraglio of Abdalrahman, Caliph of Bagdad, of six thousand three hundred wives, concubines, and eunuchs; which displayed to the astonished minds of the Spanish invaders of South America in the 16th century the court of the Inca of Peru, whose concubines were numbered not by hundreds, but by thousands.*

With the gospel of Jesus Christ came back the old institution of monogamy in even more than its primitive force. Matt. xix. 4–9. As first instituted by God there was no direct prohibition of polygamy. There was the simple institution of a state of monogamy pronounced by God suitable and adequate for the welfare of the human race. That was enough for the time. Departure from this established rule of God was plainly wrong. But where practice had established a different state of things; when polygamy had long been in use in different nations of the world; when, in particular, polygamy had been practiced without rebuke among God's chosen nation by men who stood high in God's favor and the estimation of the people, it was then no longer sufficient, if a change in this system were intended by Christ, to lay before men the simple and original institution of God. This must be accompanied by a comment which would put it out of the power of any one either to argue that the original institution of marriage was not incompatible with polygamy, or that, at least, Christianity permitted polygamy as Judaism had done.

Our Lord has done all this plainly and beyond any doubt. He took occasion to do so from a question put to him by his subtle enemies. Matt. xix. 3. Polygamy was at this time all but extinct among the Jews, but divorce was extremely common, and rendered polygamy a matter undesirable by almost every one. About to prohibit divorce from the marriage tie in every case whatsoever save only one, our Lord knew that this prohibition of divorce would send men back upon that practice of polygamy which had to a very considerable extent been laid aside, and that accordingly when he had uttered his mind fully and plainly upon the matter of divorce, he must do so as plainly and unequivocally upon the kindred subject of polygamy. He has accordingly done so in his reply to the Pharisee's question:—

"Is it lawful for a man to put away his wife for every cause?"

He first lays before them the original law of marriage, and from its nature pronounces divorce to be unlawful. When to this it is objected that Moses commanded a writing of divorcement to be given to the woman who was put away, our Lord explains that this was permitted by reason of the hardness of heart of the people, but that it was a departure from the original institution. And then he lays down his decision that in every case whatever, save one only, where a man put away his wife and married another, he was guilty of adultery. Now, if it was lawful to have two wives, i. e., if polygamy was permitted, the fact of one wife being divorced before a second was married could not possibly make it adultery, to take the second. It could only be because polygamy was absolutely wrong that marriage after divorce was unlawful, because divorce was not judged by Christ to break the marital bond. If a man might take two or more wives under any circumstances, his having divorced the first, whether divorce was valid or invalid, could not possibly make it sin in him to take another. The whole force of our Lord's argument in Matt. xix. 9, arises from the strict prohibition under his dispensation of that polygamy which was tolerated, not approved of, under the Mosaic dispensation and that of previous times. While one wife is living, Christ pronounces it adultery to marry another. Such is the Christian law of marriage.

That such was the view taken from the earliest period of our Lord's utterances upon this question there can be no doubt. How those who were polygamists before their conversion to Christianity were to be treated, has come up from time to time before the judgment of the Church; but it was never, that we know of, made a serious matter of inquiry in the Churches of Christ whether polygamy was lawful or not. There have been individual cases, as that of the Elector of Saxony in the sixteenth century, where an effort has been made to vindicate the practice in those instances, but the extreme rarity of the cases in which such attempts were made does but establish the general view of Christian men that polygamy is condemned by the religion of Christ.

But between the first institution of marriage, as we find it in Gen. ii. 24, and the promulgation of this by Christ in its original meaning, there came a great, and long-continued, and widespread divergence of practice. Lamech, the sixth in descent from Cain, introduces the practice of polygamy, not going, however, beyond taking a second wife. Gen. iv. 19. There can be little doubt that the practice rapidly grew in the wicked generations before the flood. No doubt it was continued in the early generations after the deluge. We find it established in the court of Pharaoh, King of Egypt. Gen. xii. 15. We find Abraham conforming to it. Use, doubtless, made it appear to be good, though monogamy might still be reckoned the better way. But, at all events, it grew into use wherever it was judged advisable.

It is needless to say that in this interval all the books of the Old Testament were written. Moses begins a series of writings which end with Malachi. To the period from Abraham to Malachi I would particularly refer. The history of this period is the fullest, and specially refers to the Israelites, from whom every one of the sacred writers, with the possible exception of the writer of the book of Job, was taken. During this period polygamy was permitted, so far as never having been forbidden. During this period some of the most honored names of Scripture practiced it without rebuke. Abraham, the father of the faithful, was a polygamist. Jacob, who gave the name of Israel to the chosen people, was one also. So was David, the hero of the Jewish people, the root from whence their Christ was to spring. So was Solomon, the wisest of [illegible] kingdom, [illegible] river of Egypt to the Euphrates was a type of the reign of their Messiah.

And it is also to be remembered that not only were the writers of the Holy Scriptures themselves Jews, and writing at a time when polygamy was permitted, but that also some of the writers of Scripture were polygamists themselves. It has been thought by some that Moses was a polygamist, but of that I see no proof in Scripture. But David and Solomon were polygamists, and wrote between them no inconsiderable proportion of Holy Scripture. To Solomon in particular we would refer. With his magnificent court, including a thousand wives and concubines, he has, especially in his book of Proverbs, passed in review every condition of human life. The relation of man to woman, the question of marriage, often occupied his thoughts and his pen.

We must also remember that this question of polygamy must in all countries engage notice. If it was practiced and justified in some nations, it was disused and condemned in others. If by some it was supposed to have its advantages, by others it was judged to be attended by inconveniences which far outbalanced them. Tacitus, in his History of Germany, remarks of the Germans, that while all other barbarous people practiced polygamy, they alone married only one wife. By the laws of Cecrops polygamy was forbid, in the State of Athens, the most civilized community of those times. Rawlinson tells us that it was not only forbidden in Athens, but also in the ancient and civilized kingdom of Egypt. Sallust, living in the most dissolute age of the Roman Commonwealth, judges that polygamy had the evil effect of causing the marriage tie to be lightly thought of. David Hume, in one of his ingenious essays, has presented in one view the various arguments for and against polygamy which have from time to time presented themselves to the human mind.†

Is not then the attitude of the Old Testament towards the great question of polygamy so very extraordinary that it may without any strain be reckoned among the internal evidences of its Divine inspiration?

A state perpetually discussed for or against among men—a state practiced throughout the entire period during which the Old Testament Scriptures were written—practiced, too, by many

of those men whom those Scriptures held up to our veneration, and by some of whom those Scriptures were written—a state which must have been constantly brought before the attention of all sacred writers—it is yet a fact that not one text, not one chance or designed expression, can be found in favor of polygamy from Genesis to Malachi! More than this, indeed, is true. It is true that wherever the subject of marriage is spoken of or alluded to, while polygamy is not formally condemned, yet marriage to a single wife is spoken of in terms which imply God's approval of it, and this by persons from whom we might expect the very opposite.

Let us take a case in point. In our time has risen up the abominable system of Mormonism, which has sought as one of its main objects to establish polygamy. In a very remarkable book lately written to expose it, "The Englishwoman in Utah," by Mrs. Stenhouse, we have brought before us the treatment of this question by the apostles and prophets of Mormonism. They are not contented with advancing the example of Abraham and others in the Old Testament. They adduce also every plea by which it may be shown to be not only lawful, but also far the preferable way, and, indeed, a duty incumbent upon all saints. How different the Old Testament! It narrates many examples of polygamy among its most lauded men. It never praises it. It sometimes implies the very opposite, and this where we should least of all expect it.

Let us take the case of Solomon. In Prov. v. 15–19, he speaks of marriage. In reading it we should never suppose it to have been written by a polygamist. It breathes throughout the spirit of one who lived after Christ had propounded his law of marriage. "Rejoice with the wife of thy youth," is not the language of a man whose affections and thoughts were divided among many, but of one who only loved one woman, whom he loved in youth and continued to love in age. We would scarcely suppose these verses were written by the man who "loved many strange women," in whose gorgeous harem were brought together "seven hundred wives, princesses, and three hundred concubines." 1 Kings xi. 1–3.

Where among them was "the wife of youth?"

And so it came to pass that when Christ came on earth, and restored marriage to its original condition, and quoted the description [illegible]n. ii. 24, as descriptive of [illegible] which alone obtained his permission and sanction, not one text written during ages when polygamy reigned in full force, was, or could be counted in opposition to his teaching. Scripture was throughout the dispensations and the ages true to truth, because holy men of old spake throughout it as they were moved by the Holy Ghost.

HENRY CONSTABLE.

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*1 Kings xi. 3. Gibbon's "Decline of Rome," chap. lii. Prescott's "Peru," p. 46.

†Tacitus, Germanica, chap. xviii. Potter, Grecian Antiquities, vol. i., p. 320. Rawlinson's Herodotus, B. v., chap. lvi., note. Sallust, Jugurthine War, chap. lxxx. Home, Essays, vol. i., p. 126.

CORRECTION.

In my article, in speaking of a portion of John viii., "they have left out," etc., should read, "they have *not* left out," etc. The omission is probably my own. In another paragraph, it reads, "burning under the curse," etc.; I did not write "burning." I wrote, "*living* under the curse," etc.

THOMAS CHURCHILL.

In an obituary inserted last week the name Dr. E. T. Markey should read Dr. E. T. *Mackey*. Friends and relatives can change the letter with a pen.

MARRIED.

STYLES—ENGLE—Oct. 15, 1881, by S. A. Chaplin, Elias M. Styles and Samantha Engle, both of Plymouth, Ind.

CARL—DOLPH—Sept. 28, 1881, by W. S. Finn, I. D. Carl and Florence E. Dolph, both of Moosic, Pa.

DEFERRED.

The Quarterly Assembly of the Church of God, advertised to be held near Browntown, Warren Co., Va., commencing Friday, Oct. 7, has been postponed to Nov. 11.

N. J. MORGAN.

Please announce in THE RESTITUTION that my address is Ripley, Brown Co., Ill. Will respond to calls at Gospel Grove, Brooken, Delia, and Dunlo. Brethren please address me as above. Will make one tour east during December.

J. M. STEPHENSON.

Poetry.

SIGNS OF THE TIMES.

The days of old were days of might
In forms of greatness moulded,
And flowers of heaven grew on the earth
Within the church unfolded:
For grace fell fast on summer dew,
And saints to giant stature grew.

But, one by one, the gifts are gone
That in the church resided,
And gone the spirit's living light
That on her walls abided.
When by our shrines he came to dwell
In power and presence visible.

A blight hath passed upon the church,
Her summer bath departed,
The chill of age is on her sons,
The cold, and fearful heartied;
And sad, amid neglect and scorn,
Our mother sits and weeps forlorn.

Narrow and narrower still each year
The holy circle groweth,
And what the end of all shall be
No man nor angel knoweth:
And so we wait and watch and fear:
Believing that the Lord is near.

Communications.

WHAT NEW HEAVENS AND EARTH ARE WE LOOKING FOR?

E. HOYT.

This important question is propounded by a brother in THE RESTITUTION of Oct. 5, and in connection he has given his answer.

If the question is put to me, as one of the readers of the paper, my answer is quite different. The new heavens and earth are as literal as the old spoken of in the same connection, and they are the same that God created in the beginning.

The scoffers of the personal advent, Peter says, are willingly ignorant, that the heavens were of old and the earth by the word of God, whereby the world that then was, being overflowed with water perished. But the heavens and earth which are now by the same word are kept in store, reserved unto fire, against the day of judgment and perdition of ungodly men.

Now, if the heavens and earth that were created in the beginning by the word of God, are literal, as the brother admits, and if the deluge, by which the earth was overflowed was literal water, then the heavens and earth which are now, are reserved unto literal fire, and are themselves literal, being kept in store by the same word that created them—that caused that deluge, and that will create new heavens and earth, or make all things new.

Because the translators rendered the original word "burned up" in the phrase "the earth and the works that are therein shall be burned up," it is supposed the earth must be annihilated or made a great ash heap. The Greek word here used is much oftener translated "burned" simply.

The Psalmist says, "Thou wilt renew the face of the earth." The face of the earth may be so burned that a remnant of the tribes of earth may be spared as subjects of the kingdom. The greatest change may be, according to the order in the book of Revelation, after the one thousand years, when the new heavens and earth are spoken of.

Let us compare this with other Scriptures. Paul quotes the words of David, Heb. i. 10, "And thou Lord, in the beginning hast laid the foundation of the earth and the heavens are the works of thy hands; they shall perish; and they all shall wax old as doth a garment, and as a vesture shalt thou fold them up and they shall be changed."

The same heavens and the same earth that God laid the foundation of in the beginning, are to perish, be folded up, but not so that they will not be changed. The change will result in new heavens and earth wherein dwelleth righteousness.

The righteousness or the kingdom constitution of the new earth should not be confounded with the new earth itself. The heavens and earth are never used in the Bible as figures to represent something else. The literal heavens and earth are often addressed as if they were persons and could hear and see, as in Isa. i. 2, "Hear, O heavens, and give ear, O earth; for the Lord hath spoken. I have nourished and brought up children, and they have rebelled against me."

The literal heavens and earth are spoken to by the figure of personification, as if they were intelligent witnesses. Wherever it is said that the heavens and earth shall pass away, or flee away, it is the real heavens and earth, not figurative, that are said to pass away.

The passing away is figurative. The change is so great from old to new, that it will be as if they passed away or fled before the face of their great Creator. The figure of hyperbole is often used in the symbolic portions of the Scriptures.

Some say that the heavens and earth of Peter's day is the "Mosaic constitution of things," that passed away soon after. Then the new heavens and earth must be the "Christian constitution of things," now existing, and we have no new earth to look for in the future "wherein dwelleth righteousness."

Others talk of "Judean heavens" that passed away 1800 years ago at the destruction of Jerusalem by the Romans. The fact is we are living on the same old earth that Peter lived on and under the same heavens. Our brother expects the Gentile heavens will flee away from the face of him who sits on the great white throne, the great capitals of governments shall melt by the means of the soldier's torch; the tabernacle will be equal to the kingdom of God; new made orders and constitutions of things. Surely Bible believers look for a new order of things and a kingdom, but they look for a kingdom under the whole heavens—which means over the whole earth—therefore the heavens and kingdom are not the same. The redeemed will reign on the earth—the reign and the place where they reign should be kept distinct.

God has sworn with an oath that all the earth shall be filled with his glory; his will be done on earth as in heaven. Then shall the meek inherit the earth. It seems extremely absurd that those who can find no promise in the Bible of going to heaven at death or any other time, should spiritualize the new earth, and thus turn our only hope into a figure. Is the everlasting kingdom to be on the old earth in its sin-cursed state, and beneath the old heavens? Is the groaning creation to groan forever? If so the saint's inheritance must be corruptible. But the promise is that it shall be incorruptible, undefiled, and unfading.

Shall we spiritualize the "habitable earth to come" (Heb. i.) and cast away the hope of the new earth—heavenly country—the foundation of all we hope for?

Jesus assured his apostles that they should have thrones and rule the tribes of Israel, at the time of regeneration, when he also would sit upon the throne of his glory. The Diaglott translates *palingenesia*, the original word—renovation,—or "new birth day,"—creation. Here is a renewal, not of things on the earth, but of the earth itself. The thrones on the earth, express the new constitution of things. Let us not, then, take away from the book of Divine revelation, lest our part be taken from the Book of Life and Holy City.

Letter Drawer.

MOSCOW, Pa.

Editor Restitution:

Since my last report I spent a week with a few believers near Kingston, Pa.; gave nine discourses to the people, who listened with interest to the grand truths concerning the kingdom of God and the name of Jesus. Baptized one who became anxious to obey from the heart the form of doctrine, thus becoming free from sin, passing from death unto a hope of life by resurrection. The brethren and sisters were much interested in Bible truth, and were liberal in furnishing the necessary means to defray expenses.

May the Lord reward them liberally in the kingdom of glory.

W. S. FINN.

WASHINGTON, D. C.

Editor Restitution:

It has been quite a while since I have written anything for the paper, not that we have lost our interest in the great and glorious truths and principles it advocates and puts forth to a perishing world and an apostate church, we take great pleasure in reading the good sound wholesome lessons of instruction contained in its weekly issues. For sound Bible doctrine, for intelligence, and for ability it not surpassed if equalled in the land, if in the world; and we say with all our heart, and with a full soul, God bless THE RESTITUTION, and its mission, its editor and publishers, its contributors and readers.

This is not intended for a puff; not by any manner of means, but to show our appreciation of a paper that has the noble godly manliness to stand forth in the last days of Gentileism, and the apostasy of a fallen church, and publish the truth, openly alleging and affirming there is one God the Eternal Father; and one Lord Jesus the Christ, the Son of the Living God; that the words of God as uttered by prophets, Christ and his holy apostles, are true being inspired, being the utterances of the Holy Spirit, which proceeds and comes forth from God the Eternal Father, that all in Adam are under the penalty of the law—death; that all in Christ will come forth from the sleep of death to immortality and eternal life.

Sublimely great and glorious are these sayings, doctrines, and principles, recorded in the Scriptures of truth—the word of God, and tenaciously held and advocated in our beloved RESTITUTION, and while I write my prayer ascends to the God of heaven that they may never be tampered with, nor the standard lowered to suit the theories of designing men.

What we most need is holy godly living and doing; what a power of strength would even the little flock be able to wield, if we were as devoted and as self-sacrificing as the apostolic or primitive churches! If we are to be judged by our works how little do we realize the injunction of being holy, harmless, undefiled and separate from sinners, to deal justly, to love mercy and to walk humbly with God. Did you ever read that none but the pure in heart will ever see God—that he that putteth out his money on usury will not enter into the hill of the Lord; that he that hath this world's goods, and shutteth up his bowels of compassion, the love of God does not dwell in such a heart; that no covetous man which is an idolator can enter the kingdom of God; that they that will be rich fall into a snare, and many hurtful lusts, which drown men's souls in perdition.

My dear brethren, we have fallen on evil times; the tendency is to apostacy, to Gentileism, to worldly-mindedness and luke-warmness, it will be of God's infinite mercy if he does not spew us out of his mouth. Contrast the great light we have, our calling and our works. He is coming and will reward every man as his works shall be.

Behold I come as a thief.

NEWELL BOND.

Editor Restitution:

It has been some time since I have written anything for THE RESTITUTION, thinking it were better to fill the space from abler hands than mine. But I often think of that beautiful little piece of poetry that should be a lesson to us all:

What if a little ray of light
Should in its fountain stay,
Because its little light alone
Could not create a day.

What if a little rain should say,
So small a drop as I
Can ne'er refresh those thirsty fields,
I'll tarry in the sky.

Doth not each raindrop help to form
Those cool refreshing showers,
And every ray of light to warm
And beautify the flowers?

So let every one that names the name of Christ, depart from all iniquity, and not enclose their light under a bushel, but let it so shine that others seeing our good works, may glorify our Father in heaven.

The time to work in the Master's vineyard is short. The signs are ominous, and soon the waiting and ready Church of God will be caught away, to meet their Lord in the air, and so shall we ever be with the Lord.

Oh happy thought! Oh glorious day! when all the saints of God shall arise from their dusty beds, clad in the habiliments of glory and immortality, forever freed from sickness, sorrow, pain, and death, and forever glow with the eternal youth, and enjoy the rapturous vision of our blessed Jesus seated upon his jasper throne in all the glory of his Father and the holy angels. And the glory of God, like a moulten sea, shall bathe that immortal company.

Then there shall be no more curse, but the whole groaning creation shall be brought back to its pristine beauty and loveliness, and all presided over by the risen and glorified Son of our God.

May the writer and reader so order our lives that we may be among that happy number that shall be redeemed out of every nation, kindred, tongue and people, and have the honor to tread the golden streets of the New Jerusalem, and forever bask in the sunlight of eternal glory!

T. FINN.

EUREKA, Wis.

Editor Restitution:

In nearly every paper we see death notices of loved ones gone to long rest, loved ones that we have been obliged to say a last long farewell to.

We are apt to take but little heed of them when we have not been afflicted in the same way. But when we have recently been called to part with a loved one, it awakens a sympathising chord of sorrow!

It is my painful duty to record the death of our sister, Mary A. Frank, aged 35 years, wife of F. G. Frank, and eldest daughter of J. P. and M. M. Jaeger, of Eureka, Wis.

She died Aug. 28, 1881, at her home in Columbus, O., (where she had resided since April, 1879,) of typhoid malarial fever, after a short illness of one week. She leaves a husband and three children, one a babe of four months, father, mother, brothers, sisters, to mourn her loss, besides many friends.

We can truly say, those that knew her best loved her most. She was united with the Church of God in her twentieth year, since which time she has lived a happy Christian life, and died in hope of soon meeting with us all. We laid her to rest in the Green Lawn Cemetery of Columbus, Ohio.

May heavenly angels guard well the spot
Where our dear Mary lies;
And in the resurrection morn
God grant that she may rise.

S. M. JAEGER.

News Items.

TERRIFIC WEATHER ON THE ATLANTIC.

QUEENSTOWN, Oct. 21.—The American line steamer Lord Gough, Capt. Hughes, from Philadelphia Oct. 9 for Liverpool, has arrived here short of coal. She reports terrific weather on the Atlantic.

Much damage is being done by the prevailing gale on the Irish coast.

Peace is reported to have been restored in Ireland by the Government's proclamation against the Land League, but it is probably a smothered volcano.

THE WAR IN TUNIS.

TUNIS, Oct. 21.—The Bey on the 18th inst. received a letter from the Cadi, the Mufti, and principal inhabitants of Kairwan, declaring their willingness to surrender the town, but solemnly protesting against its bombardment on account of any resistance offered by Arabs outside the walls. The Bey immediately sent the letter to M. Roustan, the French Minister. Meanwhile the resistance of the Arabs to the advancing columns is unabated. The Bey has again declared his intention of abdicating if Premier Mustapha is not reinstated. He has sent an emissary to Paris in connection with the same subject.

A party of insurgents plundered a caravan proceeding from Kairwan to Sfax, and obtained an enormous amount of booty.

TUNIS, Oct. 20.—The insurgents have carried off 4,000 sheep around Susa. Medina is threatened. Ali Bey has been ordered to march from Mestour to Zaghouan. Two of the principal inhabitants of Kairwan have arrived here and had a prolonged interview with Gen. Etienne.

FORTY NIHILISTS TO BE TRIED.

ST. PETERSBURG, Oct. 20.—Another great political trial is expected to take place here in November, when forty Nihilists will be arraigned.

The Mississippi river at some points above and below St. Louis, being overflowed on both the Illinois and Missouri sides, is at present all the way from five to ten miles wide. Much damage is being done to farm property, and serious delays are caused on some of the railroads.

Selections.

THE following is from an old paper. Does it, to some extent, explain that fiery condition of the atmosphere that was such a marked feature of the great fires in Chicago and Peshtigo ten years ago, and that was again so destructibly noticeable in the late terrible conflagration that raged in Michigan? See in this connection the account of that dreadful fire, as taken from the Detroit *Free Press*, which was published in our last paper. These fires are warnings of impending doom:—

Scientific American.

INFLAMMABLE ELEMENTS.

Some people suppose that a time will come when "the heavens will be on fire," while others ridicule the idea of such an event, supposing it to be inconsistent with the established laws of nature; yet there is one view of the subject which makes it appear miraculous that such an event has not occurred long ago. The fact has already become familiar with people of ordinary intelligence, that a mixture of hyrogen gas, with common atmospheric air, is highly inflammable, and will burn with a greater or less degree of violence, according to the quantity of hydrogen in the compound. It is also well known, that there is a constant emission of hydrogen from vegetation, and from the decomposition of various substances; and that this gas, being extremely light and buoyant, has a tendency to rise to the surface of the atmosphere. There is therefore no reason to doubt that immense quantities of this inflammable compound abound in the upper regions of the air, and that nothing more than a spark of electric fire would be required to envelope the world in flames. The only circumstance which has hitherto prevented such conflagration, is that the region of concentrative and excitable electricity is several miles below that of the inflammable air. Yet there are no defined laws or theory to show any security against the occurrence of an aerial conflagration at any moment.

COMMIT THY WAYS TO GOD.

Reflection will teach a man that he should trust himself to the guidance of some superior being; and reason unites with revelation to tell us to commit thy ways to the Lord. Human life is such a journey that man needs a guide and provider. It is not in man that walketh to direct his steps.

Men are entirely ignorant of the future; hence, since we know not what our circumstances will be, ourselves cannot form the plans which shall be best to be adopted. Every man may say in verity, thus far in life hath the Lord helped me. Our own present condition and that of all others, is utterly and entirely a way that was unknown to ourselves. The great and blessed God has been our conductor, though unseen, and it may be, unacknowledged. Ought we not then, to acknowledge him, and commit our ways to him?

Time is an ocean, and each person's life a voyage. Its tossings and hearings, its tempests and innumerable perils, should plainly tell to each voyager that himself cannot steer his frail and tempest-tossed bark. He needs a pilot, if he would make the port of safety; he needs a helmsman other than himself. Let him commit his ways to God.

The world is a wilderness—a dark and thorny desert. Shall the traveler attempt to tread it its wilds alone? Let him remember, it is not in man that walketh to direct his steps. He has not been that way before, and does he not need a guide? Fellow-traveler, the only proper guide is God; to him let us commit our ways. It is rational and safe.

Voyager, traveler, by prayer commit thy ways to God. Venture not alone upon such an ocean, through such a wilderness. Thou canst not guide thine own bark—thou canst not direct thine own steps; every morning and evening ask wisdom of God.

Brevities.

Among the manuscripts lately acquired by the library of the Athenian Chambers is a roll of thick paper about a finger in width and a thousand feet long, on which the various anagrams of the name Constantinople are written. These different anagrams are arranged in alphabetical order and amount to no less than 49,135. This roll was written apparently in England in the last century.

The cholera is spreading in the East and advancing toward Europe. It has already made considerable ravages at Aden, and has reached Mecca, where the Mussulmans are imploring their Prophet. Two other epidemics attract serious attention. The first is the yellow fever in Senegal, where the number of victims has been great, and the second diphtheria, which has killed more people in the south of Russia than any other epidemic, not excepting the plague. It has prevailed there since 1872. In Bessarabia, 15,000 out of 36,000 persons who were attacked have succumbed to it. Out of 46,000 cases, 19,000 ended fatally, and in Kharkoff, out of 29,000 cases there have been 17,000 deaths.

The disasters to life and property wrought in the interior of China by typhoons have been very great. A village named Shetoshe, in the Kew district, was completely swept away by the floods, and all of the inhabitants drowned. A steam launch was dispatched to the locality, and upward of two hundred bodies recovered. The typhoon passed over Foochow, doing great damage to the foreign town and the native shipping. The German bark Caroline Behn was completely wrecked, and the British steamer Castello, from Shanghai to Yokohama, put back with her cargo on fire.

N. Y. Tribune.

A CITY RUINED.

Damascus has been ruined by the opening of the Suez Canal. The overland trade, both Oriental and European, by caravan with Bagdad and Persian Gulf has been diverted to the water-way. The competition of India and China in silk and sesame seed through the canal has sensibly affected the value of these products; the late discovery of alizarine has rendered valueless the cultivation of madder for export, and the diversion of large numbers of Moslem pilgrims from all parts of the East, who had hitherto made Damascus their point of arrival and departure, with much profit to the city, to the sea route by the canal, has contributed in no small degree to its downward progress. House rent has declined 30 to 50 per cent., and large numbers of empty houses in every part of the city indicate the general decline. The streets are filled with beggars, both Moslem and Christian, and that, too, in a city where eighteen months before a beggar was a rarity. The more elevated districts of Lebanon, which formerly contributed the principal portion of mendicants during the winter months, have this year sent double the number to swell the amount of local indigence. The far-famed eye of the East is now dull and fruitless.

According to a writer in *Nature*, the small migratory birds that are unable to perform the flight of 350 miles across the Mediterranean Sea are carried over on the backs of cranes. In the autumn many flocks of cranes may be seen coming from the north with the first cold blast from that quarter, flying low and uttering a peculiar cry, as if of alarm, as they circle over the cultivated plains. Little birds of every species may be seen flying up to them, while the twittering songs of those already comfortably settled upon their backs may be distinctly heard. But for this kind of provision for nature, numerous varieties of small birds would become extinct in northern countries, as the cold winters would kill them.

A great conflagration is believed to have raged more than three hundred years ago in the coal-beds near Pictou, Nova Scotia. Pictou is an Indian word for fire; and besides a tradition of the conflagration preserved among the Indians, there are abundant evidences of it in the vitrified minerals and ashes discovered near the surface. One of these beds of ashes, which was under large, old trees, was found on opening a pit, at the depth of thirty feet, to have retained a heat of 80 degrees, while the surface varied from 45 to 66 degrees. Soon after the air was let in the ashes cooled. It is well known that the earth retains heat well and long, and this quality is of great importance to both animal and vegetable life; but for a bed of ashes, surrounded by earth and covered by vegetation, to have retained heat upwards of three hundred years is something marvellous.

A ROPE OF HUMAN HAIR.

In his detail of Indian horrors that came under his notice Markley, the New Mexico Indian killer, stated that in 1867 he gave an Indian a half a dollar for a rope ten feet in length and about the size of his little finger. He untwisted the end and found that it was made of red, auburn and black hair, which, from the length of each hair, was evidently that of women. He questioned the Indian, who told him that the rope was made from the hair of the women and girls slain in the Mountain Meadow massacre, for complicity with which murder John D. Lee, the Mormon, was tried and shot a few years ago. The place where he purchased the rope was at Paleronsgote, sixty-five miles from Mountain Meadow, where the most harrowing and brutal massacre of modern times occurred.

Columbia Enquirer-Sun.

OLIVE CULTURE IN GEORGIA.

We have in our office three olive twigs, each bearing an olive of the genus *Olea*. They are of the veritable commercial olive of oriental celebrity, and were imported from the Mount of Olives, a mountain of Palestine celebrated in Biblical history, and a few hundred yards east of Jerusalem. These olives were grown on Mr. F. D. Thornton's place from trees originally imported by Mr. John Mulford, the horticulturist. In the Atlantic States the olive was introduced before the Revolution and at several times since, and is perfectly hardy and fruitful in South Carolina. The chief obstacle to its cultivation seems to be the fact that its crop matures just at the time when all the labor is needed to secure the cotton. It has lanceolate or lance-oblong leaves, which are pale green above and rather whitish beneath. The fruit is used for various purposes, but principally as a fruit for oil. The fruit is too bitter to be eaten unless pickled, and varies in size from an acorn to a large plum. The specimen sent us is of the genus *Olea* and of the fruit *Europea*.

HOPE FOR OUR RACE!

—OR—

Gospel to the Church and the World.

—BY JACOB BLAIN.—

Nearly 300 pages. Good clear print. 40 cents. For sale at this office.

A Letter to a Friend!

—BY MRS. O. C. WOODRUFF.—

This little work is so well known that it needs no comment. 36 pages, price 10c.

FOR SALE AT THIS OFFICE.

Poetry.

THE BABY ARTHUR.

To Mr. and Mrs. Bridge.

S. ROXANA WINGE.

Ah fairest thing of things all fair
Is this wee miniature of man:
A bud of hope that promise gives
Of blessed fruitage in the years to be
When childhood's days are gone.
And all the battles fought that lie
Between the time of play, and hour of victory.

The months are few
That count above his head,
And naught of all their clouds or rain
Are seen upon his sunny brow,
No passion there has left a trace;
Nothing but joy and light serene
Look out from his soft eyes. A guest
He seems, from some angelic sphere,
With precious gifts of love and grace
To us ertan our dull lives and make
Us better men and women. Well
May we from full hearts bless the day
That brought him here, and better still
Return in thanks and praise
Our gratitude to God. His hand
It was that sent the child. His hand
It was that fashioned it so fair;
He willed it free from common faults
Of falsehood, placing within
The joyous spirit that o'erleaps
The pain of loneliness, and fear
At mother's absence. The sweet content,
The patient study of the curious toy
That dainty fingers seek to find
The uses for, by turning round and round;
The impulse nature warm and kind
That sparkles in tender kisses on our cheeks,
The gifts that make our baby good
And fair, are gifts from him.
This being so, we prize the child
The more, and strive together that it be
The worthier for his sake who gave.
And oh, we pray no deed or word
Of ours may ever mar, or lead
To sin, but looking on our lives,
May it find pattern just, whereby
To fashion all its being true
For three: that pleasing thee in all,
At last it come to walk the courts,
And dwell within the walls of city fair
Where never sorrow nor decay shall come!

Communications.

FOREIGN CORRESPONDENCE.

Westminster Abbey--Continued.

O. O. MARSTON.

The coronation of all the kings and queens of England have taken place in the Abbey; and even when a monarch had been crowned previously in another place, as in the case of Henry III., whose coronation took place at Gloucester, it was thought proper to have the ceremony again gone through at Westminster, in the presence of the nobles, and the chief ecclesiastical dignitaries of the land; the archbishop always officiating in the august ceremonial.

The solemn offices of crowning and enthroning the sovereigns of England take place in the center of the sacrarium, and beneath the lantern is erected the throne at which the peers do homage.

When the crowns are put on, the peers and peeresses put on their coronets, and a signal is given from the top of the Abbey for the Tower guns to fire at the same instant.

The "coronation chair" in which the sovereigns of England have been crowned for several centuries is a rude, substantial, hard wood, piece of furniture which shows no signs of decay, and will doubtless be good for service many centuries more.

The dimensions of the Abbey are, length 531 feet, breadth 203, height of the tower 225 feet, height of ceiling 102 feet.

Let us take a stroll through this magnificent room. The main building as every one knows is in the form of a Roman cross. The transverse piece is what is called the transept. The upright piece corresponds with what is called the nave, and the upper projection with the choir. The choir of a cathedral is not the portion allotted to the singers and musicians, but is a portion of the building separated from the rest by an iron fence and appointed for the use of the officiating clergyman, from which through an iron gate he enters his "stall" or pulpit, which stands usually at the juncture of the choir and one wing of the transept. It was my privilege to occupy a seat in the choir in Westminster during the afternoon service June 26, 1881. The Abbey was packed, hundreds of people standing in the aisles during the entire service. Dr. Jowett Master of Baliol College, Oxford, preached from the simple text, "God is love," one of the most profound and learned sermons I ever heard, during the delivery of which certainly one-half of his vast audience were most profoundly sleeping. But who could be blamed for sleeping in such a sepulchre. The music and the responsive exercises were exquisite.

The most interesting and curious thing about the choir is the iron screen which separates it from the nave. It is said to be "one of the most remarkable specimens of ancient art that now remains."

This elaborate performance is constructed in the pointed style of architecture; and, independently of its highly enriched niches and architraves, its possesses a sculptured frieze on which the principal events, both real and imaginary, of Edward the Confessor's life, are represented in alto-relievo. These are displayed in fourteen compartments, separated from each other by an equal number of irregularly shaped quatrefoils. The designs for these singular sculptures have been chiefly deduced from Ailred's account of the Life and Miracles of King Edward, which was written in the time of Henry III., and presented to that monarch by Abbot Laurence on the very day (A. D. 1163) when, in honor of his recent canonization, the Confessor's remains were removed into a new shrine.

In the south aisle of the nave is a monument to John Andre, the British spy who was executed in 1780. It is a sarcophagus. The bass relief represents the flag of truce being borne to General Washington.

In the baptistry is a beautiful statue of the poet laureate William Wordsworth, he died in 1850. The statue represents the poet in a thoughtful mood sitting on a hillock. The following lines suitably describe the churchly surroundings of this marble representation of the great poet.

"Blest be the Church, that watching o'er the seeds
Of infancy, provides a timely shower,
Whose virtue changes to a Christian flower,
A growth from sinful Nature's bed of weeds!
Fittest beneath the sacred roof proceeds
The inhibitation—while parental love
Looks on, and Grace descends the front above,
As the high service quickens now, now pleads.
There should rebellious thoughts unpress their wings
And fly
To covert the coming hours of frolal mirth.
The tombs which hear and answer that brief cry,
The instant notice of the second birth,
Recall the wandering soul to sympathy
With what man hopes from heaven, but fears earth."

In the west end of the nave is a beautiful monument to one of England's greatest Prime Ministers, the Rt. Hon. Wm. Pitt. The Great Commoner is represented robed as the Chancellor of the Exchequer, in the act of addressing the House, while History personified as a female catching his portrait, is seated on one side; and Anarchy personified as a man, naked, and bound with chains on the other. The monument was erected at government expense costing many thousands of dollars.

In the north aisle of the nave are many striking monuments, among them should be noticed the statue and sarcophagus of Sir Isaac Newton, where death occurred 185 years ago. The statue is surrounded by books; above is a figure of astronomy sitting on a celestial globe; the reliefs emblematize Newton's various discoveries.

The finest external view of the Abbey is from Victoria Road looking eastward. The massive gothic towers that adorn the west end of the Abbey give this end of the building an imposing appearance. Seen from the north side or east end it has more the appearance of a vast pile of buildings than of a single structure.

The Dean of Westminster Abbey is the most influential and responsible officer in the English Church. He is required to be a man of wide learning, and extensive experience. And yet, aside from conducting a weekly afternoon service in the Abbey, his duties consist almost wholly in deciding who shall, and who shall not, be accorded the honorable distinction of a burial niche in this royal old sepulchre.

I cannot better close this brief sketch than with the following lines from Waller:

"That antique pile behold,
Where royal heads receive the sacred gold;
It gives them crowns, and does their ashes keep.
There made like gods, like mortals there they sleep.
Making the circle of their reign complete.
These sons of empire, where they rise, they set!"

CALIFORNIA CONFERENCE REPORT.

Pursuant to notice, the annual Conference of the Church of God of California, met this 26th day of September, 1881. Brother William Wishart called the Conference to order, briefly stating the object of our meeting, and nominating for chairman, O. Stone, who was duly elected.

The method of raising funds to defray expenses incurred by the Conference, namely, by voluntary subscription, was approved; and it was ordered that the necessary blanks be made out by the secretary and sent as follows:—To Bangor, Stockton, O. Stone, Healdsburg, and Willow Slough.

At the second convening of the Conference, Brother Stone was absent, and Brother H. H. Spott was called to the chair.

The treasurer reported a balance of forty-six dollars in the Conference fund.

R. Corbaley reported that asthma had considerably interfered with his evangelical labors; that "during the year quite a number have become interested in hearing the gospel, and some have become obedient." He also recommended that when a meeting is progressing, it should be continued as long as the interest manifested indicated that good results may be achieved.

The following officers were elected for the incoming year:—

Treasurer, C. M. Hiddleson; Financial Secretary, W. H. Ludden; Evangelist, R. Corbaley.

Wm. N. Gladden, of Healdsburg, and O. Stone, of Sacramento, were appointed as a committee to select the time and place, and to make other necessary arrangements for the next annual Conference.

During the meeting, several able discourses were delivered by R. Corbaley on various Scriptural themes; one, also, by B. Wilson, on "The Past, Present, and Future Dispensations." On Thursday evening a masterly paraphrase of Psa. lxxii, was given by William Dresser.

The fruit of our labors is not yet manifest, except in the edification and instruction of all the brethren present, and in their encouragement to continue the proclamation of the glad tidings of the kingdom of God, in joyful anticipation of the soon-coming One. But the seed is sown: "God gives the increase," the harvest is sure.

Respectfully submitted,

A. E. HUDDLESON, Sec'y.

Sententious.

A heart unspotted is not easily daunted.

The true preacher can be known by this, that he deals out to his people his life—life passed through the fire of thought.—*R. W. Emerson.*

Put your heart into Christ's hands; then a thousand speculations and doubts and queries, born of self-love and deceit, will vanish into thin air.—*John Hall.*

Up and watch, ye sons of light!
Lest that day of sudden doom,
Stealing like the thief in night,
Unawares, shall close in gloom.
Peace and safety can be none
But in Christ, and Christ alone.

Give the man such a heart as the Son of Man described in the beatitudes and a whole universe of sorrow cannot rob him of his blessedness.

There is a sort of economy in the ways of Providence, that one shall excel where another is defective, in order to make men more useful to each other, and mix them in society.—*Addison.*

A Christian is a Christ-man; just change the i to an m. Paul's idea of man was three-fold: out of Christ, or in a state of nature; in Christ, a state of grace, and with Christ, a state of glory.—*Chas. S. Robinson.*

Has thy night been dark and dreary?—
Has no ray of light appeared?
Has thy way been long and weary?—
Has no hope thy bosom cheered?
Trust in Jesus' saving power—
Then shalt have thy triumph hour.

Remember that Truth commonly goes in russet and Error in purple. The sober judgment which cannot be seduced by the glitter of false ideas, hides itself in by-ways among low, humdrum people, while Error envelops itself in alluring sophistries that captivate brilliant men and women. Do not deny this until you have well thought of it, and then you will not deny it.—*O. B. Bunce*

Revenge is a momentary triumph, in which the satisfaction dies at once, and is succeeded by remorse; whereas forgiveness, which is the noblest of all revenge, entails a perpetual pleasure.

Quiet as a peaceful river,
Quiet as when tempests crash,
In Jehovah trusting ever,
We are kept in perfect peace:
I'll not ask Him what thou doest,
Whatsoe'er it be, 'tis right!
Thou our Friend, of friends the truest,
Will sustain 'midst storm and night.

Revelation, like nature, is larger than our largest knowledge of it; and whenever one finishes his system of thought, and closes up all its definitions he is sure to have left some truth out.—*Newman Smyth.*

O, tears and sorrow are plenty enough,
Storms may be bitter and paths be rough,
But our tears should fall like the dear earth's showers,
That help to ripen the fruits and flowers.
—*Wide Awake.*

The human soul, as it exists, can be made perfect only through struggle and suffering. Nowhere else have these elements so beneficent an office as in the case of man. The higher manifestations of character spring almost entirely from the soil of sorrow. If we should strike out from human history the heroic and saintly characters that have been born from suffering, all that is noble and reverent in it would depart. If we should strike from literature all to which sorrow has given birth, its inspiration would perish forever. Even the presence of death has brought a solemn tenderness and dignity into human affection, which had otherwise been impossible. Virtue, too, acquires sturdiness only from resisted temptations; and even mind itself grows only through obstacle and resistance.—*R. P. Bowne.*

Truth will never die; stars will grow dim, the sun will pale his glory, but truth will be forever young. Integrity, uprightness, honesty, love, goodness—these are all imperishable. No grave can ever entomb these immortal principles. They have been in prison, but they have been free than before; those who have enshrined them in their hearts have burned at the stake, but out of their ashes other witnesses have arisen. No sea can drown, no storm can wreck, no abyss can swallow up, the ever-living truth of God. You cannot kill goodness, and truth, and integrity, and faith, and holiness; the way that is consistent with these must be a way everlasting.—*Spurgeon.*

THE BIBLE.

People, open that book, turn—and a single leaf,
Nor on its pages look with an eye or indolent;
Close my fore father's stay in an hour of agony;
People, go thy way, and let that old book be.

That good old book of life, for centuries has stood,
Unharmed amid the strife, when the earth was drunk with blood:
And wouldst thou harm it now, and have its truths forgot?
Sceptic, forbear thy hand, thy hand shall harm it not!

A lonely dove wings its flight over the waste of waters that sweep round and round a deluged world, finding no rest anywhere for the sole of its feet. How its circles about that one solitary ark of shelter which floats on a shoreless ocean, wearied and beaten with the winds, rain and tempest, ready to perish, until at last the window is opened and the hand of Noah is put forth, and the bird is taken in! Thou art like that dove, if thou hast not yet come to Christ, and been taken into the heart of his love.—*Canon Bell.*

HOLD ON.

If your hand's on the plow, hold on, hold on;
Though the soil may be sterile and hard,
The plowshare will make
The fallow ground break,
And the plowman will have his reward.

Earth's bosom will sparkle with emerald green,
And its grain will be golden kings!
The reapers will come
With loud "Harvest Home,"
And the gleaners will joyfully sing.

It would be an idle task for one, standing beside his strawberry bed in June, to try to determine how much of its matchless flavor the scarlet fruit owed to a congenial soil, how much to moist mulchings, how much to timely showers how much to the kissing of the sunshine. Yet that would be an easier task than to determine the relative potency of the multitude of influences that have a hand in shaping personal character. We are apt to think that sermons and lectures and newspapers and Bible-classes and mass-meetings and magistrates must do most of the work of making men and women what they ought to be. We have great faith nowadays in machinery. But if it were possible to pick out all the interwoven influences that have given form and color to the fabric of personal character, probably every one of us would be surprised to see how much, in his own case, is due to the life and character of the men and women whom he has known—men and women, too, who have never exhorted him or elbowed him, but simply lived their faithful lives before him.—*Good Company.*

ANNOUNCEMENTS.

The Quarterly Conference of the Church of God for Northern Indiana, will convene at Rensselaer, on Thursday, Nov. 3, 1881, and continue over Sunday; services to commence Thursday evening. Hope to see many present. Let no ordinary matter prevent any from attending. Aside from the transaction of business, these meetings are needful and very profitable for the mutual edification and upbuilding of the household of faith. Let all who can come.

D. T. HALSTEAD.

The brethren of Kansas will meet in Conference at Severance, Doniphan county, Nov. 4, 1881, in the evening, the meeting to continue over Sunday. Brethren Adams and Pierson will be with us to preach the word. Others are invited to come and assist. All of like precious faith are cordially invited to come and participate with us, that we may have one more pleasant and joyful greeting together amid the sorrows and trials of this present life.

By order of the brethren.

LOTT CLOVER.

I will speak as follows: The first of October at Brother C. A. Saylor's, five and one-half miles northwest of Morrill, Brown Co., Kan. Next, Oct. 2d, near Clifton, Nemaha Co., Neb., to continue over Sunday, where Brother Jas. Stephens may arrange. Next at Farmington, Atchison Co., Kan., on the Central Branch R. R. Those coming to Farmington will ask for Silas Goodrich. The meeting to commence November 25, and continue over Sunday.

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Four Angels—Their Armies, Mission and Duration.—We have explained the four sultanics to be the usual divisions of the Mahometan empire. The loosing is the removal of all national restrictions, and their union under one chief. These characteristics we have considered; also the fact that the Turkish armies were usually horsemen. We have likewise considered the uniforms of these noted warriors, especially their three national colors, scarlet, blue, and yellow. The horses have been described, and their agency. There seems to be quite a resemblance between the locusts and these horsemen; so likewise is there an analogy between the Arab and the Turk, personally and officially. The Arabian empire was raised to do a preliminary work against the Greek empire, to hurt apostates five months (150 years). To the Turkish empire was given an advanced agency, to slay the third of men (the Greek division of the Roman empire), for an hour, a day, and a month, and a year (391 years and 15 days). Both agents were prepared to execute their commissions. How the Arabian did his work we have already seen. We have also traced the Turk through his centuries of restriction; and have followed him through his terrible struggles for freedom; and have traced him in his preparations for the great work of his mission, the national overthrow of the Greek empire, and his terrible warfare against the Eastern or Greek apostasy. We have traced the history of the Ottoman empire till it is seated on the imperial throne of Constantinople, the Eastern seven-hilled city; and have seen the Crescent triumph over the Cross.

Before we commence the onward history, allow us to notice some views of the second woe, advanced by distinguished expositors.

All of the great interpreters have agreed that this prediction refers to the Turks; but they vary as to its chronology. Some say that the time 391 years and 15 days, or an hour, a day, a month, and a year, simply means an appointed time; but as it (time) is heard in vision, and measures certain acts of an empire, we are inclined to the year-day view. No other interpretation can cover the appointed agency of that empire. How absurd to select only thirteen and one-half months and one literal hour from the history of the Turkish empire, and leave centuries, equally bloody, without notice!

We must keep in view that John's visions are a chart of history (prophetic) from his banishment to the return of Christ, and subjugation of the earth to its rightful heir; and, if any part of the Apocalyptic visions extend to the second advent, that line will be found in the trumpets. The trumpets are war symbols, and extend to that period when national wars shall come to an end. On the chronology of the sixth trumpet, (its commencement and termination), wise men may differ; the language is, perhaps, not sufficiently explicit.

"Which are prepared for an hour, a day, a month, and a year, to slay the third part of men."

Is this death national?

If so, it must commence at the fall of the Greek empire, when Constantinople was taken by Mahomet the second, May 29, 1453. If it means personal death, it could have had a beginning as early as A. D. 1281. Bagster and others have the following:—

"It is wonderfully remarkable that the first conquest mentioned in history, of the Othmans over the Christians, was in the year of Christ, 1281; and in 1672, Mohammed IV. took Camenise from the Poles, with 48 towns and villages, which were delivered up to the sultan upon the treaty of peace."

We are inclined to the opinion that national death is included in the expression, and that the killing begins with the fall of the Greek empire, A. D. May 29, 1453. The prophetic time (391 years and 15 days) would extend to the summer of 1844.

Did the Turkish empire lose its supremacy about that time?

By supremacy we understand, supreme control, within itself, over all the provinces of its own dominions; the power to put down all domestic rebellion.

Between A. D. 1832 and A. D. 1842, an event took place in the Ottoman empire, which compelled that power to call to her aid the powers of Europe:—a rebellion in Egypt under Mehemet Ali. The following are some of the facts:—

In 1811, Mehemet Ali massacred all the Mamelukes, who had governed Egypt for 400 years. Mehemet Ali ruled Egypt with more prudence and wisdom. Under his government, Egypt grew in wealth and civilization.

"Though nominally subject to the Porte, he made wide conquests and rendered himself virtually independent. The sultan watched his growing power with increasing jealousy, and in 1832 sent a powerful army against him. The Turks were unsuccessful, and Ibrahim Pacha, Mehemet's son and victorious general, was on the march for Constantinople, when the European powers interfered and forced a peace. In 1840, the sultan thinking himself strong enough, resumed hostilities. Again the Egyptians annihilated his armies, and again the powers of Europe came to his rescue. By a treaty signed July 15, 1841, Mehemet Ali was stripped of all his conquests in Asia, but the government of Egypt was insured to him as a tributary to Turkey, and made hereditary in his descendants."—*Cottage Cyclopedia of History and Biography.*

Every national struggle of the Turkish empire since that day develops the same great fact, that her supremacy in Europe, at least, has departed. In the Crimean war the Ottoman empire would have been annihilated had not England and France interposed the most powerful armies. This was too soon for its overthrow and Russia was driven back.

The late Turko-Russian war would have driven the Turkish power across the Hellespont, had not the English navy prevented it. The Mohametan empire takes a part in the final struggle; and, therefore, cannot fall before that day. The protectorate of England prevents such a result.

The history of the Ottoman empire from the fall of Constantinople, A. D. May 29, 1453, to 1841–4, induces us to believe that the sixth trumpet does not date back of the sultany of Mahomet II. That being granted, we are to look for the death work of the Ottoman empire in the four centuries following the fall of the Greek capital.

One remark is worthy of special notice, without entering into particulars:—

From the time that the seat of the Turkish empire was fixed at Constantinople to the present time, the wars of the Turks have been principally with those nations professing Christianity, either such as belong to the apostate Greek or Latin church. Principally Poland, Germany, and Russia.

The events of 391 years are exceedingly interesting; but, for the present we shall not trouble the reader with anything further than the concluding language of the trumpet.

"And the rest of mankind, which were not killed with these plagues, repented not of the works of their hands, that they should not worship devils (demons) and the idols of gold, and of silver, and of brass, and of stone, and of wood; which can neither hear, nor see, nor walk; and they repented not of their murders, nor of their sorceries, nor of their fornication, nor of their thefts."—*Revised Version.*

The calamities which were inflicted upon the Latin and Greek churches by the Mahometan empire, under the Saracen and the Turk, produced no reformation, as to idol worship. The Mohametan was a unitarian empire—"One God." Had they omitted the false claims of Mahomet, that empire would have been founded upon the first commandment, which the apostate Christians had violated by the multitude of their graven images.

We think that it is perfectly clear, that the first and second woes were inflicted by God, through the agency of the Mahometan empire; and that they were God's judgments inflicted upon the apostacy, which consisted principally in image-worship. This apostate practice produced one of the first divisions among the Christians. They were divided into image-makers and image-breakers—Iconoclastae.

The materials used by image-makers were gold, silver, brass, stone, and wood; and it is very certain that they could neither see, hear, nor walk. That apostate Christians were guilty of the sins here named is equally certain. The history of the apostacy from 1453 to 1844 will establish their idolatry, and their corrupt morals, and, therefore, identifies that people as the body seen by the prophet.

Improvement.—In the conclusion of our remarks on the first two woe trumpets, a few thoughts suggest themselves, which in all sincerity and kindness we shall take the liberty of naming:—

1. Is the Apocalypse a book of practical Christianity? or, is it theoretical?

2. Are the prophecies, in their nature and aim, calculated to elevate, or lower the standard of vital, practical Christianity?

3. What were the characters of the true prophets of God, compared with their cotemporaries?

4. Was Daniel theoretically, or practically occupied, when searching Jeremiah's book relative to the close of the captivity in Babylon? and was his prayer in place?

5. Did Daniel exhibit practical piety in being the recipient of dreams and visions?

6. Would not God have made Daniel a more practical, and a better man by delivering short practical discourses on the proper mode of living, rather than by filling his mind with ocean tempests, wild beasts, and empires?

7. Did the Savior understand practical Christianity, when he occupied the precious moments of his disciples in giving a historical narration of coming events, instead of repeating the moral precepts of his sermon on the Mount?

8. Did he not mistake in what he called "Meat in due season?"

9. Was it the reading of well written, practical sermons on how we are to live, that called out the virgins?

10. Were the churches correct when they said that "we read and talked so much about the Lord's coming as to loose our religion?"

11. Can a wife think and talk so much of her absent husband as to forget his coming, and, therefore, fail to make the necessary preparation?

12. Is it true, the more we talk and write upon what is called practical Christianity, the more our thoughts are occupied with the absorbing theme of Christ's blessed return?

13. Can we look for "that blessed hope" without increasing our knowledge relative to the evidences of his near approach?

14. Can we love his appearing, and dislike to hear and read of that coming?

15. Is it not that the most practical subject that produces the best practice?

16. Was Peter correct in ascribing to the advent such a high practical nature as in 2 Peter iii. 7–18?

17. Was not John mistaken when he said, "And every man that hath this hope (of Christ's return, of seeing him as he is and being with him) in him purifieth himself, even as he is pure" (1 John iii. 4)?

18. Was Christ correct when he said, "Blessed (is) he that readeth and they that hear the words of this prophesy, and keep those things which are written therein; (keep them in our memory and affections) for the time is at hand" (Rev. i. 3)?

19. Would not the Savior have done John a greater favor to have talked to him about practical Christianity, rather than to have filled his mind with such singular visions?

20. Is there anything more practical and useful to the captain of a vessel on unknown and dangerous seas, than a chart on which are delineated every danger, and the way to shun them?

Selections.

Prophetic Times.

APPROACHING JUDGMENT.

S. BONHOTE.

For behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her dead, and shall no longer cover her slain. Isa. xxvi. 21.

In unfolding the dark pictures of the prophet of God, sad and mournful are the tidings which are announced of the future scene which the earth's populace must realize before that good time which is to follow shall come. It will be a time of trouble and such as never was before, nor ever shall be (Dan. xii. 1; Matt. xxiv. 21); which the inspired prophets foretell with the certainty of a Divine foreknowledge. The epoch is alluded to by nearly all the prophets of God from Moses to Malachi, and by our Lord Jesus Christ and his apostles in the New Testament, and which is presented by the prophet Jeremiah (xxi. 15–33) under an image of maddening rage and fury which has scarcely a parallel in the past history of God's terrible judgments upon an ungodly and wicked world.

From time immemorial it has been the practice when men of violence and blood would excite themselves to the commission of desperate deeds of lawlessness, first to resort to the intoxicating cup, and there drown reason and excite passion, until, regardless of every consideration of justice, or mercy, or humanity, they plunged headlong into their career of cruelty, and perpetrated the most horrible barbarities. In allusion to such practice Jeremiah received the following message from the Most High:—

"Thus saith the Lord God of Israel unto me, Take the wine cup of this fury at my hand, and cause all the nations to whom I send thee to drink it, and they shall drink and be moved, and be mad because of the sword that I will send among them."

War in all its horrors is sent as a scourge of God upon the wicked, a judgment for sin; and not only war, but pestilence, famine, inundations, insurrections, cyclones, etc.

"Shall there be evil in the city, i. e., righteous retribution, and the Lord hath not done it?" Amos iii. 6.

Behold I make peace and create evil, saith the Lord. Isa. xlv. 7.

All the elements are but his messengers and ministers, and go and come at his word.

Therefore drink ye, and be ye drunken, and spue, and fall and rise no more, because of the sword which I will send among you. Jer. xxv. 27.

The fact of Jerusalem's overthrow is, therefore, the proof and standing witness of the like retribution which hangs over all the other cities and nations of the world. Obed. v. 16.

The dreadful prophecy which, as an unfulfilled one (Jer. xxv. 31–33) conducts us, in its exposition, into a very chamber of horrors and presents us with sights calculated to sicken the heart; yet as the original of the picture is drawn by inspiration, it was intended for us not merely to look at, but take warning and not hesitate to give the alarm.

The calamities and distresses which shall befall the nations of the earth, immediately preceding the termination of the existing dispensation, are to be divided into several classes.

The word of God teaches us that at the close of this dispensational era of God's government there shall be a total dissolution of the social compact, and an entire rending asunder of all those moral ties which hold society together, and bind man by a common interest to respect each one his neighbor's rights. Undoubtedly the general corruption of society begins always first in the social circle. Insubordination and self-will tolerated in the child, as is to a large extent the case at present, prepare the way for a disregard of law and order in mature age. Bad tempers and a spirit of contradiction in youth, unchecked, produce quarrelsomeness in riper years. The seeds of social disorders are sown in the domestic circle.

The apostle Paul, when first inaugurating the gospel among the Gentiles, tells us (2 Tim. iii.) what will be the final state of this dispensation. Here, then, is a group of moral, or rather immoral, attributes, embracing nineteen particulars, and which are declared to be the common characteristics of these last days; and what must be the social condition when nineteen virtues have been eradicated from the heart, and as many opposing vices installed in power?

Such a total annihilation of all the social virtues will soon prepare the way for the fall of the moral virtues. Accordingly, we find that the lower forms of sensuality such as gluttony, and wantonness, and drunkenness, become general. Brewers in the United States have manufactured in 1880 twelve million barrels of beer. The use of intoxicating drinks in this land, exclusive of beer, cost in twelve months the round sum of more than twelve hundred millions of dollars. Hence, our Lord compares the period just previous to his second coming to that preceding the flood and the overthrow of Sodom and Gomorrah, which were times of astounding sensuality, moral pollution, and debauchery. Luke xvii. 26–30. Sad prospect, surely, for believers in human progress, and the perfectibility of man!

Then we have religious feuds. Deceivers shall inspire their followers with a religious fanaticism which shall know no toleration. Such as have already laid waste and destroyed those who would not embrace their delusions. Mohammed who put to sword those who would not submit to his imposture is an example. And the Roman Pontiffs, who ordered fifty millions of Protestants to be tortured, slain, and burnt. Lest one should say these things belong to the past, look at Mormonism in our own day, and in the very midst of civilization on both sides of the Atlantic; can any one doubt that power is all that is wanting for this false prophet to violently subjugate mankind to his imposture. Be not deceived: Satan is the ruling spirit of every great deceiver.

Take the political disturbances. Despotism is seeking to overthrow democracies, and democracy to uproot despotism. The uprising of all nations, distracted by religious feuds and embittered by political antagonisms, shall proceed from that judicial infatuation which God shall send upon them as a punishment for their sins. From the cup of his indignation which he makes them to drink, they shall be mad as the Prophet says, (Jer. xxv.) because of the sword which he will send among them. Out of that state of, first social disorganization, and secondly, religious strife, horrid war will naturally arise. The passions being let loose and Divine restraint withdrawn, men will rush to arms and lay waste each other's lands. In connection with the scourge of war and political distractions all over the earth, comes an immediate succession of ills, in the form of pestilence, famine and earthquake. It is a remarkable fact in the history of the nations that all great political convulsions and subversion of empires have been attended with physical disasters and temporal catastrophes.

Gibbon informs us that about the time of the overthrow of the Roman empire, a plague which arose on the borders of the Nile, spread over the whole of Europe and parts of Asia, swept away nearly two-thirds of the population of those regions, and that so great was the mortality that the order of funerals and sepulture was confounded; that the dead lay unburied in the streets; that at Constantinople for three months five, and at length ten thousand persons died each day; that many cities were left without an inhabitant; that the decrease of the human species in some of the fairest regions of the globe has never been repaired, and while this desolating scourge was spreading, some of the most destructive earthquakes of which history gives any record took place; that Constantinople was shaken above forty days; that two hundred and fifty thousand persons perished at Antioch; that Beyrout, with its whole teeming population, was destroyed, and multitudes in various lands were slain; and that to add to the judgments and miseries of that time, famine followed with all its horrors.

Such were the calamities which took place when the fourth beast of Daniel was about being dismembered and divided into ten kingdoms.

Chio in the Grecian Archipelago, the birthplace of Homer, was on April 4, 1881, visited by a terrible earthquake. Nearly the whole of the principal town, containing sixteen thousand inhabitants was destroyed, only fifty houses being left standing; and no less than thirty villages reduced to mere heaps of ruins. Between six and seven hundred persons were killed, and twenty-five per cent of the survivors injured. The population of Chessane, on the Island, amounted to seventy thousand, of whom forty thousand were reduced to a homeless and starving condition.

The *Spectator*, in a remarkable article on the great catastrophe, says:—

"The outbreak of the new earthquake, first at Agrum, then in Ischia, and now in Chio, the last the most destructive of all and costing thousands of lives, seems to show that a period of earthquake shocks must be regarded as a judgment that may affect, to an extent by no means inconsiderable, the history of life in this era. To the student of prophecy the commencement of a great cycle of earthquakes has a peculiar significance; inasmuch as the occurrence of earthquakes in divers places is especially mentioned by our Lord as among the beginnings of the travail pangs which are to usher in the coming dispensation. Matt. xxiv. 7. The misery of the people is intense, and despair is painted on their countenances."

A violent shock of earthquake was felt on April 10th throughout the centre of California; also one at the naval port of Pola, in Istres, on the 12th of April.

There is another agent of destruction which in the approaching period under consideration, God shall employ to execute judgments on his foes, i. e., a great whirlwind, which shall be raised up from the coasts of the earth (Jer xxx. 23, and xxiii. 19–20,) a continuous whirlwind; to be in the latter days. We have read of hurricanes, how trees are uprooted, dwellings laid prostrate, ships driven from their moorings and stranded on the shore, and desolation spread over the land; these are but rehearsals as it were, of that great whirlwind of these latter days, when the displeasure of the Lord shall be upon all nations. Another prophecy is a voice, which shall come even unto the ends of the earth. No doubt the earthquake shall be one of the most terrific agents which the Divine Omnipotence will employ. Isaiah 24th, describing the desolation says:—

"The earth shall reel to and fro like a drunkard, and be moved exceedingly."

Imagine, if we can, the three hundred volcanoes which are spread over the earth's surface to be put simultaneously into active operation and the many extinct ones coming to burst out anew, would not the globe be moved exceedingly, and its motion be like the reeling of a drunkard?

Finally. Now let us group together all these calamities, and see, at one view, what is the picture they present of the state of the world and society, in that appalling period in the very near future. Social disorganization produced by the suppression of all the virtues, and wild rage of all the passions; religious strife, embittered by the fiercest fanaticism, or grossest superstition; political convulsions, growing out of the antagonism of opposite principles, and the undying hatred of the oppressor and the oppressed. Horrid war dragging her death-dealing artillery through every land; fearful pestilence, spreading her dread pall through every city and country, mountain top and vale; squalid famine imprinting her ghastly features upon famished multitudes; terrible earthquakes opening their deep abysses, and swallowing their thousands and tens of thousands; whirlwinds, hurricanes, and tempests, roaring through plain and forest, spreading devastation in their track, and bringing multitudes under the ruins they create; bodily diseases, loathsome and painful, (like Job,) and epidemical. The heat of the earth so intensified by the solar rays that breathing will become oppressive and fevers and sunstrokes of frequent occurrence.

But some will say this is too horrible to be truth, that God's mercy is too great ever to allow such an outburst of fury and wrath, or the accumulation upon the creatures of his power of such an exterminating mass of ills, which would all but annihilate the race.

We answer, where have you learned of the magnitude of God's mercy? Is it not from the Holy Scripture? And does not that teach us that he once destroyed the earth, eight persons only excepted, with the waters of a flood; that he overthrew five cities together with all their inhabitants, except Lot and his two daughters, by a storm of fire and brimstone; that he desolated the fairest part of the globe with the ten plagues, and afterwards overwhelmed a whole army in the Red Sea; later did he not overwhelm Jerusalem and its inhabitants, its beautiful and magnificent temple of Solomon, not one stone left upon another, leaving the whole land one waste? and were not Nineveh and Babylon destroyed? Was this the work of mercy or of wrath?

The history of the world demonstrates that God has at times pleaded against the human race since the fall with fire, and water, and pestilence, and earthquakes, and famine, and sword, and every variety of ills that flesh is heir to. The greatest manifestation of his love that God has ever made to our sin blighted world is the gift of his Son to be our Savior and Redeemer from eternal damnation.

The whole heathen and Mahometan world, comprising at least seven or eight hundred millions of the human family, are to this day enemies of the gospel; and of the nominal Christianity which remains, how much is virtually hostile to it?

The world of mankind has had already eighteen and a half centuries to make up its mind whether it will have Jesus as the only medium to be saved or not, and by an overwhelming majority it has decided against him, and this decision, from a great and overwhelming majority, is rapidly approaching an unanimity, so that at the second coming of the Son of Man he will scarce find faith on the earth.

The justice of such a series of devastating judgments as we have shown is clearly seen after a serious contemplation of the social and moral condition of mankind at the time they are inflicted. Even now has not iniquity arisen to such a magnitude that it is wonderful that even Divine forbearance still holds out?

Could we be placed upon some high eminence for a single twenty-four hours, and a panorama be made to pass before us, which would exhibit to our vision the interior life of all the great cities on the globe, could we see, as God sees, all the crimes which are committed in secret as well as public, the assassinations and murders, and robberies, and rapes, the fraud, and violence, and oppression, and cruelty, and all the multiplied forms of iniquity which the deep depravity of the human heart has invented, could we see them in all that hideous deformity in which they appear to the eyes of infinite purity, we should wonder more that the earth has not long ago been desolated by these impending judgments, than that they shall be poured out shortly when iniquity shall have increased an hundred fold. But the way of escape is still open and offered to man through the love and mercy of God, through his Son Jesus Christ. Amen.

DEFERRED.

The Quarterly Assembly of the Church of God, advertised to be held near Browntown, Warren Co., Va., commencing Friday, Oct. 7, has been postponed to Nov. 11.

N. J. MORGAN.

NOTICE.

Please announce in THE RESTITUTION that my address is Ripley, Brown Co., Ill. Will respond to calls at Gospel Grove, Bracken, Delia, and Dundee. Brethren please address me as above. Will make one tour east during December.

J. M. STEPHENSON.

THE RESTITUTION.

E. A. CHAPLIN, EDITOR.

Plymouth, Indiana, Nov. 2, 1881.

Stockholders Meeting.

As per Amendment to the Constitution, the Annual Meeting of the Stockholders of the Christian Publishing Association, will be held on the second Saturday in November (12th), 1881, in Plymouth, Indiana.

E. K. BARNHILL, Sec'y.

ON account of the Conference our paper may be one day late next week.

IT will be seen that the Conference at Rensselaer commences on Thursday evening, Nov. 3, of the present week. As we expect to attend, if not disappointed in some way, we must defer some articles for future consideration. We also shall have to make preparation in arranging our books for the meeting of the Stockholders on Saturday, Nov. 12, of next week. The business of this meeting will be to select and elect the persons who are to have management of THE RESTITUTION for the year to come.

WE hope all who are now on our list as subscribers will continue their patronage. We also would request that a persistent effort be made during the remaining two months of the current year to so far increase the number on our list as to make the paper absolutely self-sustaining. A very few hundred names more would now place THE RESTITUTION in this position. Papers heralding the near approach of a coming dispensation, the now impending ing rapture of the church to meet the Messiah in the air preparatory to his descent to take possession of his throne and establish his kingdom, and withal carefully noting the signs of the times, are the very last papers that should be dispensed with. The passing year has been phenomenal indeed; but the finger of destiny points more ominously to next year, and the remaining years of this truly important decade of the eighties. The dark clouds of the time of trouble skirt the entire horizon destined to envelop the whole heavens at no very distant day.

WE take the selection below from the *Scientific American* of Oct. 8. The cause of the wonderful phenomena is most probably extra-terrestrial as suggested toward the close of the article. The year 1881 has been phenomenal indeed. Should November and December be as prolific in electrical disturbances as the past months of the year have been, 1881 will pass into history as one of the most remarkable for extraordinary prodigies. We think it quite likely that the transition from the remarkable summer to winter will be attended with some unusual disturbances in the atmosphere, if nothing more. An era of greater wonders is just before us. Truly—

"We are living, we are dwelling
In a grand and awful time."

HEAT, SUN STORMS, AND YELLOW LIGHT.

The first week in September was characterized by a number of days of extremely hot weather, the temperature in this city rising above 100 deg. Fah. During the days of greatest heat the sun appeared to be greatly disturbed by storms. Whether the terrestrial high temperature was due to the direct action of solar disturbances, or to the forest fires then raging in Michigan, or to the indirect effect upon our atmosphere of the volumes of smoke which darkened the sky over many thousands of square miles, it is impossible to decide. The phenomena apparently connected with the smoky condition of the air were sufficiently marked to make the week a memorable one. On the 5th and 6th a peculiar yellow haze overspread the land from Canada to the Atlantic coast, deepening in many places to brown and black, so that lamps had to be lighted at midday. In this city the yellow haze was noticeable, but not so dense as elsewhere. At Saratoga the ghastly yellow appearance of the atmosphere increased to the positive shade of an orange lily, and it was next to impossible to recognise a person at no greater distance than the width of Broadway (125 feet). Between 8 and 9 a. m. it grew still darker, and many predicted another "dark day" similar to the one chronicled in the early part of the century. The hotels and stores were lighted just as at night, and the peculiarity of the jets was that they resembled the cold, silver color of electric lamps, but of much less power. Another effect produced by the inexplicable state of the atmosphere was the extremely bright green appearance of the lawns and foliage. This was especially noticeable from the fact that shades of everything else were of a decidedly subdued color. During the early forenoon, outside of the regular routine, business and pleasure were practically suspended. So dark was it at 9 o'clock that when the American Social Science Association met in Putnam Hall every gas jet had to be lighted, and it bore the appearance of an evening entertainment. The extreme humidity of the atmosphere was the subject of general remark, and several who had taken an early drive into the country stated that their clothing was as damp as if they had passed through a shower. The darkness lifted about noon.

At Toronto the darkness continued all day, though as the day advanced the yellow of the sky was brightened to a rich orange hue. In northern New York the atmosphere was of a greenish yellow hue. At Lake Placid, in the Adirondacks, a greenish fog covered the country; the grass seemed artificially colored, the animals had a sea-green color, the mountains disappeared, and in their place were wreaths of green vapor; the clouds were yellowish green; the sun appeared a ball of golden fire through the mist, and all nature seemed to have a strange and mysterious hue. Some people when they rose in the morning feared that their eyes were jaundiced; others thought that some strange calamity was at hand, some great convulsion of nature; people in many places were in a state of anxiety and dread.

The Boston *Journal* of the 7th compared the previous day with the famous Black Friday of 1780. No fog or haze was perceptible, except when looking off toward the horizon from an elevated position, but the sun was thoroughly obscured, and the atmosphere was pervaded with a yellowish light which lent a strange appearance to every object. There was a weird luster to the surface of the streets and the fronts of the buildings. This aspect of the sky was such that some timorous people's minds were directed by it to the Scriptural prophecy concerning the brassy appearance of the sky which is to be one of the features of the "last day." The interiors of buildings grew dark as the day advanced, and the outer air as viewed through a window seemed to be pervaded with the reflected light from some vast conflagration. It became necessary to light the gas in the stores and offices, and the jets emitted a white flame that strongly resembled the electric light. The faces of people in the street were of a deep saffron color, as if jaundice had begun to show its work in complexions tanned by a summer of exposure to wind and sun, and some skins even displayed the tint of those yellow beach shoes which have of late come into fashion. A few buff dresses seemed as yellow as dull gold, and the grass took on a rank and metallic hue like verdigris. The phenomenon became more marked in the afternoon than it was during the forenoon. As late as 1 o'clock it was possible for a person sitting near a window to see to read or write without the aid of artificial light, but after that hour the gloom deepened rapidly, the sky grew still more brazen in appearance, and the gloom was that of late twilight. The front windows of stores on Washington street were illuminated as at night, and there was not a single usual aspect of the daytime to be seen in any direction. There was something terrible in the scene, and it is not to be wondered at if some weak minds allowed themselves to be tormented by fears of what the extraordinary event might presage. The climax was reached at about 3 o'clock, and after that light began gradually to return, although perfect daylight was not restored. At 5 o'clock the ruddy glare had disappeared from the sky, and the light, such as it was, seemed more natural than during the day. Before 8 o'clock the moon had come out, the clouds had disappeared, and the atmosphere had resumed its normal condition.

As already remarked, this peculiar disturbance of the atmosphere prevailed throughout New York, the Eastern States, and Canada. The forest fires of Michigan and Canada were most commonly thought to be the immediate cause. Professor Emerson, of Dartmouth College, suggested as an additional agent the pollen from northern fir and pine trees. Others suspected that the excessive moisture of the lower atmosphere might have had something to do with the phenomenon. It is possible, however, that some extra-terrestrial cause may have had a controlling influence; something, for instance, like the band of yellow light which spanned the sky on the night of the 12th. As described by the observer above named at Hanover, N. H., the yellow luminous band was from 5 deg. to 10 deg. in width, quite uniform throughout, and extended from about 20 deg. north of west to 30 deg. south of west, dividing the heavens into northern and southern divisions of about three-fifths and two-fifths respectively. Its direction was about at right angles with the Milky Way. A very distinctive feature was the regular and definitely marked northern boundary. From 8 p. m. to 8:15 a. m. it remained comparatively fixed. At 8:30 o'clock it swept off toward the south, gradually disappearing. Just south and east of the crossing of the streamer with the Milky Way were ten or twelve lines of light, and at right angles with the streamer, but separated 3 deg. or 4 deg. from it, and nearly parallel to each other. These bands were 5 deg. or 6 deg. in length. During this time there were faint northern lights streaming up at right angles to the band.

By some it was thought that a nebulous belt had touched the earth's atmosphere. Had such a contact occurred in the daytime, penetrating the atmosphere more deeply, the effect might have been like that of the 6th.

During the auroral display, and for some hours after, the Atlantic cables were greatly obstructed by a magnetic storm, and the land lines also as far west as Chicago. The storm neutralized the force of the batteries, but the atmospheric currents of electricity were not strong enough to telegraph with, as was the case during the memorable electric storm of October, 1872.

THE INCORRUPTIBLE CROWN.

To those who have started in the race to win a "crown of glory that fadeth not away" we commend the perusal of the following letter which we have taken from one of our exchanges. As the prize is now just before us it does not matter anything to us as to the value of the *weights* we divested ourselves of when we entered the lists to run for the crown of life. Worldly honor or church preferment are among the weights that we were well rid of, when we started, and they would be fatal incumbrances now that our remaining strength is no more than sufficient to enable us to successfully hold our own in the race. And in laying aside other incumbrances let us be careful to lay aside the worst of all—*besetting sins.*

ZION'S WATCH TOWER.

Dear Brethren and Sisters:

I was lately passing along the streets of a large city, when my attention was attracted to a fine large engraving hanging in one of the shop windows. (It was in Fleet street, London.) It represented a scene in one of the ancient Isthmian games. Two persons nearly divested of apparel, with distended muscles, occupied the course, stretching every nerve, while around evidently excited with deep interest, was the "great cloud of witnesses."

They were well along in the course but the attention of the one somewhat in advance of the other is diverted for a moment by a flower or some shining object that has been thrown into the arena by some one of the many witnesses, by which they are "compassed about."

An effort is made to grasp it, evidently the prize for which they are running is lost by this one, and no trace of sympathy is noticeable on the countenances of the spectators, but great rejoicing is apparent among the multitude, and the persistency with which the victor has reached the goal, ignoring every thing else, keeping the prize only in view and finally won it. I thought, that is a true picture of the Christian race which Paul has so faithfully and vividly painted in words, and which we are noted upon the stage of life. But how appropriately and timely the emphasising of the thought just now. How faithfully that little shining object, whatever it may be, represents the hasetments in the path of the one who is running for the prize of our high calling.

How insignificant compared with the prize and the honor at the end of the course. But unless watchful we shall hesitate; one moment may cost all, and may make delay sufficient to reach the judge's stand too late.

What's that in your path? A little worldly praise?

Disdain to notice it, it is of no value whatever; you are worse off with it than without it.

At another point do you see an avenue to wealth?

Never mind; it would not be abiding if you had it. Press on.

Again; do you begin to think of some of the "weights" of value (?) left behind, fearing you will never see them again?

Don't think of them only to hope you will never be incumbered with them more.

Do you say or think: "I fear this race will be the ruination of of all my worldly prospects?"

Of course it will so far as having any pleasure is concerned.

You will be a very foolish man to divide your energies now, or thoughts either. Press on.

But do you say: "Why, there's my reputation right there in the dust." Poor fellow! how sorry I am you noticed it; but its only the reputation you once had. Don't you know that none of those who are noted racers on this course have any reputation. The greatest racer who ever stepped on it is "made himself of no reputation."

But do you say: "This awful run will be the death of me?"

Yes; of course it will; but you are a poor culprit under sentence of death anyway, and if you undertake to save your life you will loose it, but run yourself to death and you'll have a life that is life everlasting, and more—immortal. Don't be foolish now. Press on.

"A heavenly race demands thy zeal
And an immortal crown."

J. C. SUNDERLIN.

London, England.

News Items.

NAVIGATION IN THE BALTIC.

ST. PETERSBURG, Oct. 28.—The weather in the Baltic is frosty, with the thermometer at 19 degrees below zero, (Fahrenheit). A heavy snow is falling. It is feared that navigation will soon become dangerous.

RIOTERS SENTENCED.

The Wolocyska court-martial has sentenced two leaders of the anti-Jewish riots of June last to ten years exile in Siberia.

FALL OF KAIROUAN.

PARIS, Oct. 28.—A semi-official dispatch announces that a column from Susa, under Col. Etienne, entered Kairouan, Wednesday without opposition, the insurgents having retreated southward after pillaging the city

UPRISING IN ALBANIA.

PARIS, Oct. 27.—A telegram from Ragusa says: "Agitation has recommenced in Albania. Anarchy prevails in Priscend. Dervisch Pasha is blockaded by mountaineers in a fort in the Ljumn Mountains."

DYNAMITE FOR RUSSIA INTERCEPTED.

CONSTANTINOPLE, Oct. 27.—The authorities have stopped a steamer in the Dardanelles, having on board a large quantity of dynamite intended for Russia.

Twenty-two persons perished by the recent foundering of a steamer in Australian waters.

The British steamer Calliope, from Odessa for Bremen, was totally lost on the Spanish coast. Only one person was saved.

SAN FRANCISCO, Oct. 29.—Advices from the Phillippine Islands state that a million dollar fire occurred at Manila, the capital, on September 18.

EARTHQUAKE IN NEW HAMPSHIRE.

CONTOOCOOK, N. H., Oct. 31.—At 1:40 this morning a slight earthquake, which was quite severe at Henniker, was felt at Hillsboro.

Snow, ice, and a thermometer registering in some places 10 degrees below the freezing point, have been the very unusual features of October weather on the Pacific coast. In Washington Territory fruit has frozen on the trees.

The transit of the planet Mercury across the sun's face will take place Monday, November 7. It will be partly visible west of a line drawn from Cleveland, O., to Charleston, S. C. The time of contact visible from this city is 4 o'clock, 25 minutes and 34 seconds.

Selections.

Free Methodist.

MARRIAGE.

AUGUSTA MOORE.

"To think that you should marry after so many years of 'cutting heads off;' and after all you've said! What does it mean?"

The speaker sat amid the rich confusion of silk, satin and lace that filled her friend's chamber. Her friend, with a dressmaker or two, was very happy. She was a lady thirty-five or forty years of age, but youthful in appearance and uncommonly attractive still.

Seeing the solemn and dazed expression of her visitor's face, she burst out laughing and replied:

"Why Alice, it means that times have changed, and so my resolution has changed. But what have I said?"

"You always declared, ever since we grew up, that you would never marry unless you could have a man you preferred to all the rest of the world, and for whose sake you felt you could endure any lot in life. You surely cannot—"

The speaker colored and paused. She saw that she was in rather deep water. The man to whom her friend was about to give her hand was by no means the person to inspire devotion in such a woman as Marion Walton.

"I dared not say yes to any of them, since not one of them 'filled out my order.'"

"How is it that you now dare?"

"As I said, times have changed."

"O, Marion! what do you mean?"

The really-determined look on Miss Austin's face sobered the bride-elect, and she answered, gravely:—"My dear Alice, marriage used to be a life affair; but you surely have not failed to see, by the daily prints, that this is not now the case. Divorces are so much the fashion that no one loses caste by being divorced, or by having a divorce; therefore, my dear, as I have the chance to marry a man with an excellent house and a fair property, and one who is not disagreeable to me, I have concluded to try it. If I do not like the change; I shall obtain a divorce."

And she married, and it was not long before she concluded that she cared more for a young man than for her husband, whom she coolly deserted for that younger man. As she said, she did not lose caste, not even in her church. And her minister married her to her new husband.

Her excuse for leaving her real husband was that he had become intensely disagreeable to her. Her friends did not blame her. Nobody blamed her except a few old fogies who were so stupid as to remember what Christ said of such a performance; and who would mind such croakers as those?

Thus, in our day, is marriage degraded and trodden under foot; its sanctity outraged, and its bonds puffed at and rent. The union that is a type of Christ's union with his church—a most holy ministry—decreed by God to stand inviolate till death, is regarded as a compact to be at any time undone. What if the heavenly Bridegroom were to act with his wife as men and women act with their married mates? What if, when she became cold, wayward, troublesome, distressing to him, he were to cast her off—where would be the hope of heaven for any human soul? Nothing short of her deliberate embrace of Satan can ever make him give her up. There is but one "unpardonable sin," and there is but one sin that can break wedlock. Look to yourselves, all ye who, for any other cause than that named by our Lord and Judge, have "put away" one mate and married another; for every one of you is a breaker of the seventh commandment; and whoever married you, knowing your case, is a partaker of your crime; and ye must all repent of and forsake your sin, and the partner of it, or ye can never enter the kingdom of God.

Rochester Democrat.

SEVEN SPOTS ON THE SUN.

Seven large spots variegated the disk of the sun yesterday. They were not widely scattered, and might be considered as one group. These spots form the most striking view yet presented during this season of maximum sun spots. Scattered among the large spots are innumerable small ones that appear no larger than a pin's head. An eighth large spot is forming. This wonderful display of solar forces can be easily observed by all possessing telescopes, without danger. Even a spy-glass fixed so that it can be turned to the sun without using the eye, will throw an image of the sun on a white screen. This image can be brought into focus by sliding the tube or moving the screen to and from the eye-piece until the edge of the sun appears sharp and the spots become visible. The spots can be easily seen on an image three-quarters of an inch in diameter. But the eye must be kept from the instrument; or serious injury will result. The earth's storms seems to respond to the great storms in the sun with remarkable precision. It is to be hoped that the sun observations during the Summer, in connection with the meteorological records, will throw some light on the exact nature of the influence of sun storms upon the earth.

THE COMING STORM.

You may rely upon it that a dreadful storm is coming upon the world, and it may not be at a great distance. It may be very near. If we are not mistaken there are some signs that it is nigh at hand. The flood of water in the days of Noah and the deluge of fire in the days of Lot are not to be compared with the tempest of wrath which threatens to break in upon the world of the ungodly. The wise will receive the caution, will give heed to the warning, and get prepared for the awful day.

How sad will be the condition of those who when the Lord comes, are not ready to meet him. All warning to be ready, and all exhortation to prepare for the great event, have been lost upon them. The tribulation and anguish and wrath which will come upon such souls will be dreadful—too dreadful for us to describe. God forbid that you should be unprepared when Christ comes. Tell me if you are getting ready to meet him in the clouds.

Does this day and this hour find you as you would like that day and that hour to find you?

Are you performing a work that will abide?

Are you making a mark that will be lasting? or are you writing on the sand?

Anything written on the sand is effaced by the first flowing tide. So your life-work, if its end is selfish, will be washed away with the stream of time. It is only what is done from a right principle that will live on through the ages of the future. It is only what is good that will be immortal. It is only truth, holiness, love, that will stand the test of that day, and claim, through Christ, for their possessor the crown of life.—*Rev. Silas Henn, in "The Blessed Future."*

Sententious.

Publish your joys, but conceal your sorrows.

A joyful evening may follow a sorrowful morn.

Hope is the only good which is common to all.

Peoples intentions can only be decided by their conduct.

One day is worth three to him who does everything in order.

The earth is sunk in pain and tears,
And closer draws the gloom;
And light or balm there can be none
Till Christ the Lord shall come.

The best way to apologize is to do such a kindness to the offended one that he will forget that you attempted to injure him.

There is no better test of purity and true goodness than reluctance to think evil of one's neighbor, and absolute incapacity to believe an evil report about good men.

The hills of lofty endeavor and high achievement lie all around us, and if we never catch a glimpse of the views they afford, we need not complain that it is because of the insurperable limitation of our surroundings.

Give us a man, young or old, high or low, on whom we know we can thoroughly depend—who will stand firm when others fail—the friend faithful and true, the adviser honest and fearless, the adversary just and chivalrous; in such an one there is a fragment of the "Rock of Ages."—*Dean Stanley.*

While the earth remains, crime and vice will continue. When the Lord comes he will find on the earth men and women who are violating law—human and divine; but this fact should not discourage the friends of "righteousness, temperance and justice."

For a few brief days the orchards are white with blossoms. They soon turn to fruit, or else float away, useless and wasted, upon the idle breeze. So will it be with pleasant feelings. They must be deepened into decision or be entirely dissipated by delay.—*Theodore L. Cuyler.*

Pride is like the beautiful acacia that lifts its head proudly above its neighboring plants, forgetting that it, too, like them, has its roots in the dirt.

The head of the king that the sceptre has borne,
The brow of the priest that the mitre hath worn,
The eye of the sage, and the heart of the brave,
Are hidden and lost in the depths of the grave.

'Tis the twink of an eye, 'tis the draught of a breath,
From the blossom of health to the paleness of death,
From the gilded saloon to the bier and the shroud,
Oh, why should the spirit of mortal be proud?

No man ever served God by doing things to-morrow; if we honor Christ and are blest, it is by the things we do to-day. Whatever you do for Christ throw your whole soul into it.

Every miracle that Christ did was an act of mercy, and designed to cure as well as to convince. "He went about doing good;" he conversed among men like a walking balm, breathing health and recovery wheresoever he came.

When, in the o'erhanging heavens of fate,
The threatening clouds of darkness dwell,
Then let us humbly watch and wait
It shall be well, it shall be well.

And when the storm has passed away,
And sunshine smiles on flood and fell,
How sweet to think, how sweet to say,
It has been well, it has been well.

THE INFALLIBLE SIGN.

There is one mark of Christian character, which, above every other, cannot be mistaken, and that is the true spirit of Christ, which the true Christian will always manifest. A religion that does not change a man's spirit and bring it into harmony with the spirit of Christ, is worthless. It matters not what profession a man may make, or what position he may occupy, or what duties he may perform, unless he have the spirit of Christ, he is none of his. Judged by this rule, which the inspired apostle has given us, we fear many professing Christians would be found wanting. Instead of the spirit of meekness, gentleness, humility, forbearance and love, manifested by Christ, they are imperious, proud and selfish, full of envy, jealousy, hatred and strife. Instead of self-foregetfulness, there is ... assertion. Instead of ... the house of the Master, they are constantly seeking their own glory. And yet such persons, filled with the spirit of the world, vainly imagine that they are Christians. Nothing can be a greater delusion than this. True religion gives a man a new heart and a right spirit. It stamps on his nature the image of the heavenly. It makes him a new creature in Christ Jesus. It sweetens his temper, it inspires his heart, and brings every thought into obedience to the law of Christ.

Letter Drawer.

CHAMBERSVILLE, MO.

Editor Restitution:

The corn crop here failed. Some had good wheat, and some had none. I am among the latter. I have feed, provisions, and clothing, all to buy, and very little to buy with.

Some dear brother is sending me THE RESTITUTION, for which I am very thankful, and hope the Lord will reward them with rulership in his kingdom for the age of ages. My health is still bad, sometimes a little better, and then not so well. I am gradually nearing the end of my mortal life. I have not earned more than twenty dollars this year. We have to economize.

I am waiting for the Lord to come for his Bride, and I want to be ready. I think the fig tree is beginning to bud. I say to the lovers ones who read THE RESTITUTION, hold up your heads, for your redemption draweth near.

Brother P. Finn, of Carthage, Mo., come here and preached four discourses to attentive audiences. He is a good workman. May the Lord give him rulership in his kingdom, when he comes to make up his jewels for the neverending ages.

Tell Sister Wince that her articles are balm of Gilead to the weary fainting pilgrim on the road to the highlands of glory and immortality in the kingdom of God.

Yours for the age of ages.

JONAH PEIRCE.

SYRACUSE, N. Y.

Editor Restitution:

In a late issue of your paper I read a letter from J. O. Barnaby, of Brooklyn, N. Y. He says: "We have a precious little band here in the City of Churches. Some twenty come to hear the truth."

Twenty persons, out of a half a million people, and in a City of Churches! where thousands attend church every Sunday, and listen to the gospel as preached by some of the best educated men in the world! Can we doubt the honesty of these noted preachers? No; and yet why should they not be able to see and teach the "Gospel of the Kingdom," as taught by the Christ and his apostles. I tell you these things are enough to stagger the faith of the weak ones. Only twenty out of five hundred thousand. I am one of the weak ones, yet I do believe in, and cling to the One Faith.

Sincerely Yours,

CHAS. ROBLEE.

God's word blossoms with assurance. He will take care of his own. He will give strength, and hope, and courage, and victory. The black storm-cloud of summer contains golden harvests for the granary, and purpling grapes for the winepress. The storm-wave but sweeps on faster the homeward bound vessel. God controls. He holds the forces of sea, air, earth, and man in his hollow hand. To doubt were wrong. And though our path of duty lie up the mountain-side of difficulty, God shall sandal our feet with never-falling grace, and cheer us with strength to scale rocky steeps and wild, jutting crags, till the angels shall bear us up, up, up to the gates of pearl and streets of gold, and the harmonic thunder strains of redemption's welcome song.

Periodicals and Books.

The first number of a new paper entitled, *The Ages to Come*, has been received. It is designed to be a successor to the "Bible Examiner" edited and published by George Storrs previous to his death. Its object is sufficiently indicated in its title. The first number is sent out nearly three months in advance of the date of publication.

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Poetry.

THE CARPENTER'S SON.

ELEANOR A. HUNTER.

Bathed in the sunshine, and the silver light
Of Eastern stars, the little village lay;
And people turned them to their toil by day
And laid them down to longed-for rest at night;
And common life pressed on them in its might,
Its joys and sorrows, and its care had they;
They smiled and wept as in this poor world's way
Since Eden vanished from our longing sight
And there among them sharing cares and rights,
And daily toil, and home so poor and mean,
Was one who lived before their heedless eyes
For years a life benignant and serene,—
The angels called him "Lord of Paradise,"
And earth—a mortal's but "the Nazarene."

Selections.

Age to Come Herald.

MRS. DAVIS AND HER MISSION.

Some months ago Mrs. Alice E. Davis started for Palestine intending to make Jerusalem her home for the remainder of her days. Her former letters, in which she gave an account of her voyage across the Atlantic, as well as incidents connected with her stay in London, were given at length in the *Age to Come Herald*. The communication below commences with her leaving London for her destination in the Orient, and is sent from Jaffa where she was stopping for a short time before going to Jerusalem. We have to divide her first letter into two parts, one of which we give below, reserving the concluding part with some further remarks till next week.

Leaves from My Journal.

On board the noble steamship Siam, one of the ships of Tarshish, Aug. 22, 1881.

Many thanks to the Lord Mayor of London, who advised and opened the way for me to go on my journey to the promised land by this superior line of steamers. Everything is just splendid. The captain and all the officers are very kind to me. As much as I desire to reach the land of my hopes, I shall regret to leave this ship's company. They tell me that a residence in the eastern countries has a wonderfully refining influence upon the manners of the people, and I should judge so. They are the most refined and elegant people I have ever met.

I have made the acquaintance of a Spanish Jew and his beautiful wife: but to my regret I cannot talk with them without an interpreter, which we employ every evening. They reside in Morocco and are very wealthy. They are much interested in my visit to Jerusalem, which I find they love as well as myself.

Our East Indians eat rice and curry, which I like very much, and could live on it. This is the way they eat it. They take a pan of rice on deck, where it is spotlessly clean, and about ten squat around it. Then they pour the curry over the rice and wash their hands, and with the right hand roll up a lump of rice and pop it into their mouths. They are pleasant, and seem to delight to have me come and see them eat; and they are so clean that I could not object to share their meal with them. Our cooks are all Indians and I think they are the very best cooks in the world.

This great ship moves so steadily that it seems like sitting in a hotel by the side of the ocean. I pray God that you may all have as pleasant a journey when you come over the deep waters. The future will be a new era in my life. My faith grows stronger and my hopes brighter; and I can by faith begin to see the commencement of an age of glory. My destiny has changed, my associations are all new. My vocation is new and agreeable, and has been ever since I landed in England.

We have in our ship's company men who are going to the river Ganges to start mills for the manufacture of cloth from jute, which grows in that country. They have a manufactory in Chicago. In conversation with one of them, he told me the river Anjek, north of Jaffa, he thought, would be a splendid locality for jute, and advised me to make a trial of it. The cloth is made into bags of all kinds, and also horse blankets. It is a very profitable business, and the company has immense wealth. If this business could be carried on in Palestine, assistance could be obtained from this company. I am daily becoming acquainted with men of means and influence. I take their addresses, and shall communicate with them as I learn what can be done in Palestine, and what is most needed there.

We are now sailing down by the coast of Portugal, and the scenery is beautiful. The water is a charming blue tint, and altogether this is a lovely place. The ship, the crew and passengers, are all well suited to the delightful surroundings.

I have distributed copies of the *Age to Come Herald*, which the passengers have read, apparently with interest; and I shall send them to Bombay, Calcutta, and other places. Thus, by taking this route I have the pleasure of sending the news of the coming kingdom by and to intelligent persons of many countries which otherwise I should not.

We shall call at Gibraltar to-morrow, the 21st, where I shall mail this and other letters.

Aug. 25.—Steamer Siam. We arrived at Gibraltar Sunday evening. As we came in sight of the town, all lighted up on the hillside, the view was magnificent. Here the passengers for Morocco, on the opposite shore, left the ship. The Spaniards brought us the finest grapes I have ever seen. I bought four pounds for six-pence. Tobacco was not sold so cheap, but the native Indians bought an abundance of it. We only remained here about six hours, and consequently I did not go ashore.

We have been sailing in sight of Africa for three days. It appears from the ship to be an unbroken chain of mountains, some of which are very beautiful.

Last night we passed Tunis, but as it was dark, we did not see the war-steamers as we had hoped. We have been in sight of land nearly all the way from Southampton, which has made the voyage thus far most delightful.

There is on board a gentleman from Cincinnati, Ohio, who has been travelling all through Europe and parts of Asia, and is now on his way to Australia, selling improved implements of agriculture, made in America. He believes in the near fulfillment of the prophecies, and appears to be much interested in my plans in Palestine. He has given me many hints in regard to dealing with Eastern people, which I have no doubt will be of service to me. He says a hotel at Jerusalem will be sure to succeed, and gives many reasons why.

The Indians live on rice and curry, and drink no liquor of any kind. Thus they can stand any amount of heat. I eat nothing but rice and curry now, with a vegetable that grows in India, and I find that while others complain of heat I am only comfortable. It is foolish to eat much meat in this climate. I was never in better health or spirits.

We shall call at the famous Island of Malta to-morrow, where I shall go ashore if possible.

Aug. 27.—We went ashore at Malta yesterday. The crops there are a failure, on account of a great drought. The Maltese are a fine race, very clean and industrious. We visited the Armory, the best in the world. I noticed manuscripts which were brought from Jerusalem in A. D. 1600, also a great clock from the same place. I saw the armor of a giant, the helmet of which weighed twenty-three pounds. The tapestry is the finest in the world. It was wrought many hundred years ago, but the colors are quite fresh and gorgeous.

Malta is a place of great interest to the traveler. Here the apostle Paul was shipwrecked, when a prisoner on his way to Rome, and remained three months. It was here that the venomous viper fastened upon his hand, which he shook off and received no harm. The island is nearly twenty miles long and some ten miles broad. I regret I could not remain longer upon it.

Port Said, Aug. 31.—We arrived at this port yesterday morning, where the noble Siam takes in coal. The captain left me in the care of his agent, who took me to the hotel after calling on the Consul, who visited me at ten o'clock. He is interested in my mission, says a hotel is needed at Jerusalem, gave me a plan on which to commence a school, and urged me to take charge of two children under his care to be educated in Palestine.

I have made the acquaintance of the Austrian Consul, and the commander of the Turkish man-of-war at this port, who is a French general. I had interesting conversations with these gentlemen about my plans, and they gave me encouragement as to the hotel and school. The General believes "the events of the next five years will involve a revolution of the world." He is evidently a commander of great military ability and an intelligent statesman.

Jaffa, Palestine, Sept. 8, 1881.—I arrived at this port on the 5th inst., at six o'clock, A. M., where I found a messenger waiting for me—in fact, several—who were expecting me. I was cordially welcomed to Palestine by all. Mr. and Mrs. Floyd had a room specially prepared for my use, and sent the following note to the steamer to advise me of their wishes:

JAFFA, Sept. 5, 1881.

MRS. A. E. DAVIS:—*Dear Madam*, Our object in addressing you this note is to invite you to our home, where you will be welcome until you can make arrangements as may please you. The bearer of this, Mr. Albert Markus, will conduct you to our home.

Yours, with respect,
MR. & MRS. ROLLA FLOYD.

I accepted this kind invitation, and my reception by Mr. and Mrs. Floyd could not have been more cordial.

Their house is situated in a most romantic and interesting locality, overlooking the harbor and the town; the view is one of the most charming in the world. I have been here three days, and it seems that I have scarcely begun to comprehend the situation, and realize the beauty of the surrounding country.

There is in front of my window one of the most beautiful gardens I ever saw. I have visited all the gardens in and about London, Boston, New York, and other places, and I can say in truth that all I have seen fades into insignificance when compared with this glorious scene. The garden, hospital and public baths are owned by a Russian Baron, who I am told came here to fulfil a vow. He has an income of ten thousand dollars a year, which he will use for the benefit of this town. Three years ago there was not a tree standing upon the land where the garden now is. Now there are very many which to me appear to be full-grown trees. I cannot express to you my astonishment at this work of magic, as it appears to me to be. The gravelled walks are all artistically laid out, well seated, and adorned with all sorts of antiques. The rarest flowers of a tropical clime are profuse, the odor of which is almost overpowering.

When I think how much labor and treasure is expended in the London Botanical Gardens to keep alive a few specimens of these rare plants, and see how they grow here during the entire year, with scarcely any labor or expense, except one or two men to water the exotic kinds certain seasons of the year, I say to myself, the contrast fitly represents the poor Gentile religions, compared with the pure spiritual religion of Jesus Christ, which is soon to be experienced according to the promises, in this Beautiful Land of Rest.

But while the foreign plants need watering in the dry season, the indigenous, those natural to the soil and climate, need no water except that which falls through the rainy season. [If this is true of grains and vegetables, it will not be so desirable to carry much seed there from other lands. Will Mrs. Davis inform us how this is, and if there is any difference tell us what varieties will do best, and need the least care and labor?]

There was no spot in Palestine more barren and unpromising ten years ago, than where this lovely garden now sends forth its sweet fragrance. When I open my door in the morning, the odor fills my room, and I quite forget where I am, and imagine that I have been transported into Paradise already. But I am aware that Palestine is not all like this. It has required, however, but a few years of industry and a little money, with willing hearts and hands and contented minds, to make this barren spot blossom with roses, and it shows what may be done with little effort.

The houses where I am are built after the American style, and are pleasant and cool. I never slept so soundly, or felt more refreshed by rest. We have all necessary comforts and many luxuries. I am enjoying the best society, people of intelligence, culture and kindness. Mr. Wilson, the American consul at Jerusalem, to whom I have letters of introduction, and Dr. Lee, a lawyer from Ohio, are now stopping with Mr. Floyd. Then at the hotel there are gentlemen and ladies who come in to spend the evening with us, and I see no difference between society here and in New York or Boston. The people all dress in the height of fashion, and churches and schools claim to be in a very prosperous condition. On the whole, the prospect is so much more promising than I had dared to hope for, that I am more than encouraged.

The crops are all good here this year, while in Europe there has been considerable failure. The products of the soil have increased very much in quality, quantity and price. They are simply immense. This makes business lively. I can now look from my window and see two large steamers engaged in discharging and loading cargoes. I am satisfied that people abroad do not realize what progress is now being made here.

One important feature of progress may be seen in the wells that are being dug all over the town, where it was supposed no water could be found. They have to dig only from thirteen to twenty feet to find living water. I have examined some wells and know this to be true.

I have had to receive considerable company and find myself very weary. It seems that almost everybody has been to see the Americans that has just arrived. One pretty Arab woman brought me a rare flower, and said through the interpreter that she wished to welcome me with a kiss. This being the custom of the place, and she a sweet woman, her request was readily granted. The people all tell me that the Arabs love the European race, and only need a little kindness shown them to become good citizens and faithful laborers.

I shall never leave this "heavenly country"—no, never! Dr. Lee, who has been here two or three weeks, is as much charmed with the place as I am, and I can see that his interest in it is growing daily. Neither can he leave; except to return again.

Well, thank God; who put it in my heart to start, even alone, for this haven of rest. I can now say in earnest. Hallelujah! When I think of the poor desolate land I have left, and compare it with this paradise, I can only weep in silence and pray for the dear ones who are still there, with the fond hope that they will soon join me. Come, for all things are now ready. Your welcome will be most cordial by all true hearts. May God hasten your coming, is the prayer of my heart.

I should like to stay at Jaffa; but perhaps that is not best. I could support myself here, but must go where the Lord directs and do his bidding.

Notwithstanding the very great kindness of many friends, the journey has been quite expensive. I was obliged to stay five days at Port Said, at a French hotel. They charged me twelve dollars, which would have been fifteen, but for the kind offices of our consul there. He was truly a friend to me. He took me in his boat to the steamer, introduced me to the captain, purchased my ticket, and secured for me a good room. He will visit us this winter at Jerusalem.

I think the prospect is grand. We shall need considerable help to carry out our plans, which must succeed; and I doubt not the money will be readily handed in by the Lord's treasurers, who are praying for the prosperity and peace of Jerusalem. We shall show our faith in what we pray for by our works.

ALICE E. DAVIS.

Scientific American.

THE MICHIGAN FIRE.

The burning of the village of Bad Ax, the seat of Huron county, illustrates the awful suddenness of the assault of wild fire on most of the fated settlements and the completeness of the destruction wrought. A correspondent of an Eastern paper says:

It began to grow dark in the forenoon from smoke, and in a few hours the pitchy blackness was like that of a close cellar, so that it was impossible to see a foot. It was known that there were fires three miles south, but there was no thought of danger until suddenly there came a lurid glare, the flame and wind immediately followed, and in thirty minutes fifty-three of the fifty-five buildings in the place were in ashes. The court house was of brick, covered with slate, and there people went for protection. The building escaped destruction, and those within were saved, although they suffered badly from heat. There were no lives lost here, but this was exceptional good fortune. Reports from some places are too horrible to read. Numbers of people flying from danger were overtaken and died in the roads, some perished miserably in wells and other places where they had sought safety, and in the terrible time a few women were taken with the pains of childbirth. Everywhere it is a sickening story of suffering and of roasting human flesh in every conceivable way. In some places the heat was almost incredibly intense, and the smoke was everywhere unendurable and caused many deaths by suffocation.

The work of destruction was very uneven. Some towns in the district escaped with a loss which seems trifling, while in others, apparently no more exposed, there are but a few scattering buildings left. The same was true of the villages, some strangely escaping, while others were strangely destroyed. In some field the grass roots, and, it is said, the soil itself are burned so that it is impossible to tell whether the land was plowed or not, while in others near at hand crops of grain are left in the shock untouched.

A remarkable thing in the story of the calamity is the presence of mind that was everywhere shown. The people were accustomed to danger from fire, many of them had been through the similar experience of 1872, and there were fewer lives lost than might have been expected. There seems to have been but little panic and few threw their lives away. Nearly all sought to preserve themselves and property intelligently, to have done about the best that was possible and very much better than could have been expected. Domestic animals and fowls nearly all perished, and it is noted that they died in groups, each with its kind; rarely did cows, horses, or chickens die alone, but all sought the companionship of their kind. Great numbers of birds and insects took their way to the lake, and, overcome by the smoke no doubt, died and were found floating on the surface.

Monthly Interpret.

STRENGTH IN PRAYER.

Woe to that man that trusteth in his own wisdom and strength to overcome the enemy of his soul. While a man must use his own resources to work out his salvation, he must also look to him whence all our help must come. While he must be watching, the Christian must also be praying. Having to fight with the powers of darkness, we need divine strength. The dragon must be met sometime in our life, and woe is it to us if we have to meet him alone. We are in an evil world, with a nature susceptible and responsive to evil suggestions and influences. Hence the necessity of leading a life of prayer, that we be kept near God. Honest prayer will draw us away from the power of temptation. While a little boat fastened to a larger one will not draw the larger one to itself, but will itself be drawn toward the larger boat; so prayer will lift a man near to God. He who spends much time in prayer and communion with his God, will be dying constantly to the world, but made more alive to Christ and righteousness. Therefore watch and pray lest ye enter into temptation and fall. How sad a fall that is when a man falls away from grace into sin! Rather loose everything than the heavenly inheritance. For "what shall it profit a man if he gain the whole world and lose his own soul."

Brevities.

Mr. David Gill, the Astronomer Royal at the Cape of Good Hope, has published his calculations of the solar parallax made for observations of the planet Mars, in the island of Ascension, in 1877. He makes the parallax 8.78, which will give as the mean distance of the earth from the sun 93,080,000 miles.

Scientific American.

A RAILWAY INJURED BY AN EARTHQUAKE.

A severe earthquake was lately felt in the southern part of the North Island, New Zealand. No lives were lost, but in some of the townships in the Manawater district scarcely a chimney was left standing. In Foxton, for instance, no less than 250 were thrown down. Fissures extending for many miles are reported to have been made, and the railway line was rendered unsafe in that neighborhood, owing to the undulations of the earth alternately raising and depressing the rails. Since the large shock a good many of a slight nature have occurred.

Among the objects found in one of the old tombs near the village of Seworsk, in the Sakuban district of Southern Russia, were two elaborately ornamented glass vessels, hooped with gold rings, set with rubies, supporting chains which had at the ends heart-shaped pearls. Besides these relics were discovered a golden cup-holder, with two griffins in bas-relief, and a golden plate with a historical representation, also in bas-relief. It is thought by M. Felizen that these finds belong to the time of Persiad II., who began to reign in the year 284 B. C., and that the grave in which they had been deposited was that of some great personage.

Ancient manuscripts of the complete Hebrew Bible are now owned by the British Museum. Two parts of the Hebrew Scriptures have long been in the possession of the Museum. The Hagiographa, exhibiting a recension of the Hebrew text, which makes the set complete, was found among fifteen manuscripts of portions of these Scriptures, recently purchased in Southern Arabia. Two of these manuscripts are said to be the oldest that have yet come to light.

A mysterious personage has appeared in Kairwan, the holy city of North Africa. He calls himself Si Ahmed el Hadi, and is a revered Marabout; but it seems that he has been also a Mormon at the Salt Lake, and has passed through both the Trappist and the Carthusian novitiates. He speaks many languages, has a dignified presence, and a sympathetic face which bears a marked expression of mysticism. He says he has realized his ideal, and attained in Islam the interior peace he sought so long elsewhere in vain. Holding a professorship with a pay of $6 a month, he lives the life of an anchorite, is totally devoid of fanaticism, and maintains that Islamism in no way precludes political or material progress. He resorts to the cafes and arraigns the public and private conduct of high dignitaries, contrasting it with the morality of the Koran and of the early doctors of the faith, and is loud about the embezzlement of the extensive funds of the Pious Trusts, which is, indeed, a universal scandal of Mohammedanism. He has a high reputation for sanctity, and has recently shown his wide influence by protecting Europeans, and it seems as if his position called him to play an important part in the present juncture in Tunis.

MICHIGAN'S LOSS.

The total money loss by the fires in Michigan is estimated at $2,346,413, with an insurance of $638,032, leaving a dead loss of $1,222,781. The burned district extends into the counties of Huron, Sanilac, Manistee, Ottawa and Allegan. It is estimated that about 1,800 square miles were borned over. A careful canvass by the Relief Committee shows that 1,147 dwellings, 23 school houses, 8 churches, 130 stores, 12 hotels, 34 grist and saw mills and 20 decks were burned.

TERRIBLE HURRICANE IN MEXICO.

A violent hurricane raged at Mazatlan, Mexico, from noon to sunset of September 29th. Several vessels in the harbor were damaged and a German bark was totally wrecked. Three hundred houses were demolished, and it is reported that five hundred people were drowned by freshets in the neighboring towns.

A RECENT HURRICANE.

As we came up the narrow and tortuous channel of the Savannah river, the marks of the great storm of August 28 were visible in abundance. There are rice fields on either side of the stream, and on these once stood many cabins and small houses, with barns and other buildings. On the night when the hurricane swept down upon this region, the tide came pouring up the river in a mighty flood. It swept in upon the rice fields until it reached a point fourteen feet above the ordinary high water, and there it stayed until the tempest passed. When it receded, every cabin, house, barn and rice-stack had disappeared. The fields were left forlorn and desolate, and the fruits of the season's toil were gone. For days afterwards dead bodies, the bodies of the drowned, were fished from the pools and the lagoons, until the number of them were counted by scores. The revenue cutter Boutwell lay in the channel with both anchors down and her propeller working; but the inrushing wave lifted her, hurled her clear across the rice fields and left her helpless in the marsh, half a mile away from the river. Other vessels went to the bottom; others still were strained and injured. The loss of life in this immediate vicinity was as great as 300 or 400. The people of the North obtained no adequate notion of the destructive fury of a storm which has had no parallel hereabouts for nearly seventy years.

A writer in the *Journal of Science* has an article on the sanitary legislation of the Pentateuch, in which he examines the laws of health set forth by Moses, not from the position of the archæologist, the orientalist, or the divine, but simply from that of one interested in sanitary science. He finds that the Hebrew law-giver long ago anticipated the oracles of to-day. "So peculiar," he concludes, "is human progress that it has taken three thousands of years to bring the civilized world to a point less advanced than that occupied by Moses. Less advanced, we say emphatically, because if we now admit the value of personal cleanliness, the importance of avoiding putrescent and loathsome matters, and of expelling them rapidly from our cities, and if we are theoretically aware of the disinfecting and deodorizing power of earth, we are far from embodying this, our knowledge, in the practice of actual life. As to the avoidance of blood of the flesh of foul-feeding animals, and of such as are liable to introduce entozoa into our systems, we do not recognize even verbally the importance of the Mosaic teachings. We eat 'blood puddings,' we feed swine with blood and with foul-smelling offal, and then we eat the animals which have been gorged on this revolting diet. And we pay the price of this uncleanness in shortened lives and in waning vigor. We again call attention to the remarkable physiological insight displayed in the sanitary code of the ancient Israelites, and we repeat the question: Whence did it spring?"

Sow good services; sweet remembrances will grow from them.

ANNOUNCEMENTS.

The Quarterly Conference of the Church of God for Northern Indiana, will convene at Rensselaer, on Thursday, Nov. 3, 1881, and continue over Sunday; services to commence Thursday evening. Hope to see many present. Let no ordinary matter prevent any from attending. Aside from the transaction of business, these meetings are needful and very profitable for the mutual edification and upbuilding of the household of faith. Let all who can come.

D. T. HALSTEAD.

The brethren of Kansas will meet in Conference at Severance, Doniphan county, Nov. 4, 1881, in the evening, the meeting to continue over Sunday. Brethren Adams and Pierson will be with us to preach the word. Others are invited to come and assist. All of like precious faith are cordially invited to come and participate with us, that we may have one more pleasant and joyful greeting together amid the sorrows and trials of this present life.

By order of the brethren.

LOTT CLOVER.

I will speak as follows: The first of October at Brother C. A. Saylor's, five and one-half miles northwest of Morrill, Brown Co., Kan. Next, Oct. 27, near Clifton, Nemaha Co., Neb., to continue over Sunday, where Brother Jas. Stephens may arrange. Next at Farmington, Atchison Co., Kan., on the Central Branch R. R. Those coming to Farmington will ask for Silas Goodrich. The meeting to commence November 26, and continue over Sunday.

LOTT CLOVER.

Benjamin Woodward, of Hammond, Mich., State Evangelist for Michigan, is expected to visit Hesperia, Nov. 12, and 13, 1881, to attend a meeting of the First Gospel Church of that place. Those of the Abrahamic faith are invited, and all Christians that are interested in a knowledge of the truth and of the coming kingdom of our Lord and Master.

W. C. WELLS, Pastor.

NOTICE.

TUNNEL CITY, Wis., Sept. 13, 1881.

To whom it may concern:

This is to certify that Mrs. A. C. Sedgewick is a member of the Wisconsin Millenarian Association, and is recognised by us as an earnest and faithful proclaimer of the gospel of Christ. We heartily commend her to the confidence and homes of our brethren in Christ our Lord, particularly as an evangelist.

Signed
WM. B. PUTNAM, Pres.
GEO. E. HANTORETT, Sec.

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Poetry.

Sunday at Home.

THE TREES BY THE RIVER.

MARY ROWLES.

"For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river."—Jer. xvii. 8.

"And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb."—Rev. xxii. 1.

A mighty river journeys on unwasted,
Through all the ages to a shoreless sea;
From far-off heights the rivulets have hasted
To swell its fullness, measureless and free.
No summer drought can touch its springs unfailing,
Or harm the flowers that on its borders grow,
No winter storm its surface peace assailing,
Can reach the depths below.

Beside its banks the Husbandman hath planted
His favored trees, the cedar and the palm,
Whose beauty fades not, for to these are granted
Deep roots that spread, alike in storm and calm,
Beneath the waters, whence they draw with gladness
All elements of sustenance and grace.
The desert heath may fade away in sadness,
Parched in a barren place;

But ever green and beautiful by reason
Of those clear waters edging around,
The trees abide, still bringing forth in season
The clustering fruits with which their life is crowned.
And birds lodge in their branches, some molesting,
And the worn pilgrim to the boundary glare
Pauses awhile beneath their shadow, resting
In grateful coolness there.

That river is the word of God eternal
Still flowing on in changeless purity;
And like tree stately cedar ever vernal,
Or the unbending palm, that soul shall be
Whose secret roots are in its waters growing,
Drawing from sacred springs those rich supplies
Which blossom upward, leaf and bud endowing
With beauty toward the skies.

Far in another realm there is a river
Whose streams make glad the city of our God.
No tolling oars disturb its calm forever,
No weary feet its shining banks have trod.
From the dread presence of the Throne proceeding
Across the sapphire pavement, clear and bright,
It flows forever, where the Lamb is leading
The victors clothed in white.

The water-brooks for which their souls had panted
In desert lands, are all unheeded there,
On either side the river God hath planted
The Tree of Life, whose spreading branches bear
Rich leaves that grow for healing of the nations,
When faint from conflict with the last dark foe,
They reach, at length, their quiet habitations
And rest from pain and woe.

No flaming sword, or watchful angel-warden,
Shall guard the pathways of that happy place,
For God himself, who fashioned all the garden,
There dwells with his redeemed ones face to face,
O better country, through whose stainless portal
No sound may pass of earthly care or strife:
O river flowing on in light immortal!
O wondrous Tree of Life!

Communications.

SOME THOUGHTS ON CHRISTIANITY AND THE PRACTICE OF ITS GRACES.

J. P. GELLETLY.

When the gospel was first preached by the apostles it was preached in its purity. The objects for which it was preached were manifold, as has been written and as the sequence has shown, but one of the principal objects, and we might say the primary object was to cultivate in a certain class of persons a spirit that was in accord with the spirit of God our Father and his Christ. This spirit on the one hand is a spirit of faith (including trust as well as credence) to God, and on the other a spirit of gentleness, kindness, and charity to our fellow-men.

But even in the days of the apostles and ever since, the doctrines of Christianity have been rendered impure in divers manners. The apostles in their epistles and the revelations to John attest to this, and history has since recorded it, so that in fact we might conclude that at no time in the world's history, apart from the direct teaching of inspired men, has an absolutely pure gospel been promulgated, and that wherever the finger of man touched, it stained as it were.

But must we conclude from this that the objects in general, or this object of which we speak in particular for which the gospel was sent, have not been attained? that God's word returns void to him, not accomplishing that for which he sent it?

Not at all. The frailties of human nature have all been reckoned for and bridged, and where is the man that dare affirm that at any time in the world's history the lamp of faith and love was extinguished? that the earth was without salt, and the salt without savor?

No, hidden for ages beneath the growth of ignorance, fanaticism, and bigotry, there cannot be a doubt that some, even in the darkest times, cultivated Christianity and its graces.

Now, indeed, if it had been necessary that every Christian had to understand all the truths of the gospel, that would darkness have covered the earth, and gross darkness every soul of man, but in the mercy of God his gospel has been so poised that to whom much is given only of such is much required.

I write these remarks for the benefit of those who, it would seem, would have us believe that except the whole purpose of God is understood even as they themselves profess to understand, then a man cannot be a Christian; and some even go so far as to call such apostates. That men who in former times have lived, as far as human ken can pierce, pure and spotless lives, full of faith and love, but ignorant, to a great extent, of the purpose of God in the creation or constitution of man; men who have suffered to the death for Jesus' sake, and even in our own day, men who have penetrated far beyond the confines of civilization; who have dared the savage beast and still more savage man—men shall I say, nay gentle women—ladies—who have left gentle homes for tumult and for war—for what? To teach the story of the cross, or what they know of it, and they are not Christians? Yes, some would have us believe that their blood was shed for dogs to lap, and their lives were spent in vain; and yet it is written that whosoever shall give a "cup of cold water" in his name shall in no wise lose his reward; that whoso loseth his life for Jesus' sake shall find it without qualification or reserve.

The test of Christianity has been put into our hands, and it is in few words—"By their works shall ye know them." I do not disparage mouth preaching, it is well, and the purer the doctrine the better, for "faith cometh by hearing." But there is other preaching that tells even better; it speaks to the heart, and wins its way where arms and force fail; it proves a better guard than soldiery; it commands the respect of Hindoos and Hottentots; such preaching as made old David Livingston loved and respected by the black savages who never understood his speech. "Yet the trail of the serpent is over all" and imperfection and nonsense attached to the best of them all. Let's leave them to their generous God, and remember that their rule of judgment will never be used against us; our position is different from theirs.

Considering these things, what is our duty towards our fellows who are evidently striving after God? To tell them that they are without God and without hope, or here them with their errors, so that they shun our society?

No; first secure their friendship, and last secure their friendship, converse with them on those topics on which we can agree, discern what truth your neighbor holds, and encourage him in it. When occasion offers, flash across accidentally as it were, a beam of those truths we fondly hold and advocate—"Be wise as serpents and harmless as doves.

I wish it particularly understood that this paper is not written in any way to exonerate those who know their Lord's will and fail to comply with the requirements either in ceremonies or morals. I have shown, or endeavored to show, the Scriptural ground for apology in the case of the unenlightened.

Youths' Column.

Watch Your Words.

BY PANSY.

Keep a watch on your words, my darlings,
For words are wonderful things;
They are sweet, like the bees' fresh honey—
Like the bees, they have terrible stings.
They can bless like the warm, glad sunshine,
And brighten a lonely life;
They can cut, in the fierce of anger,
Like an open two-edged knife.

Let them pass through the lips unchallenged,
If their errand is true and kind—
If they come to support the weary,
To comfort and help the blind;
If a bitter, revengeful spirit
Prompt the words, let them be unsaid;
They may flash through a brain like lightning
Or fall on a heart like lead.

Keep them back, if they're cold and cruel,
Under bar and lock and seal!
The wounds they make, my darlings,
Are always slow to heal.
May peace guard your lives, and ever,
From the time of your early youth,
May the words that you daily utter
Be the words of beautiful truth.

Little Gypsy.

The Thimble.

The name of this little instrument is said to have been derived from "thumbell," being at first thumble, and afterwards thimble. It is a Dutch invention, and was brought to England about the year 1695, by John Lofting. Formerly iron and brass were used, but lately steel, silver, and gold have taken their places.

In the ordinary manufacture, thin plates of metal are introduced into a die, and punched into shape.

In Paris gold thimbles are manufactured to a large extent. Thin sheets of sheet iron are cut into dies of about two inches in diameter. These, being heated red-hot, are struck with a punch into a number of holes, gradually increasing in depth, to give them proper shape. The thimble is then trimmed, polished and indented about its outer surface with a number of little holes, by means of a small wheel. It is then converted into steel by the cementation process, tempered, scoured and brought to a blue color.

A thin sheet of gold is then introduced into the interior and fastened to the steel by means of a polished steel mandrill. Gold leaf is then applied to the outside and attached to it by pressure, the edges being fastened to a small groove made to receive them. The thimble is then ready for use.

Watch Tower.

Look Out for Rocks.

A lad was taking his first trip by water, and, as most boys do, rambled up and down the vessel, watching all about him with eager curiosity.

By and by he stood beside the helmsman. Here and there over the water were scattered floating sticks of painted timber, and now he noticed that the vessel turned aside here and there to avoid them.

"Why do you turn aside for those little sticks?" said the boy. "I should ride right over them."

The gruff old helmsman gave him a glance from under his shaggy brows, and one word which seemed wrenched from the depth of his chest—one word, but it spoke a whole volume:—"Rocks!"

The boy could see no danger. The water looked as fair about the buoys as any other place. He thought in his childish wisdom, that the old man was over particular, so he answered again:

"I wouldn't turn out; I'd go straight ahead."

The old man did not reply, only by a glance such as the boy has not forgotten even in his manhood. It seemed to say, "Poor foolish child, how little you know of rocks!"

That boy has long been a faithful pastor, and he often tells the lambs of his flock about the hidden rocks in their course, rocks that have wrecked a great many bright hopes and precious souls.

The theater is one of these rocks. It may look very innocent and pleasant, but there are fatal rocks there that may sink you in everlasting despair. Don't sip a little wine. Don't go into the company of boys who sometimes utter an oath. You had better turn out when you come to such rocks. There are buoys enough to warn you, good counselors to tell you of your danger. Do not neglect their caution. When an old helmsman says "Rocks," there is danger.

Your Bible is your only true chart. Here you will find the buoys and lighthouses marked down, telling where the rocks are hid.

"Enter not into the path of the wicked and go not in the way of evil men. Avoid it, pass not by it, turn from it, and pass away." Prov. iv. 14, 15.

The Christian.

Politeness and Piety.

There is an intimate connection between piety and politeness. The second great command is, "Thou shalt love thy neighbor as thyself." He who loves his neighbor as himself, is careful not to trample on his rights in any way, and is prompt to apologize for and correct any wrongs which he has done. This innate principle of justice and fairness, is the foundation of true politeness. Then Scripture expressly commands us to "be courteous;" and requires of us not only to love our neighbors, but also to love our enemies, and to pray for those who despitefully use us.

The exercise of a tender and Christian affection, necessarily makes saved men courteous and polite. They do not wish to wrong, insult, or abuse each other. Wrongs, abuses, and quarrels spring from selfishness and a disregard of other's rights.

True Christians are sometimes wronged, insulted, and abused by their brethren in whom the old man seems stronger than the new; and some who are really disposed to be just and honest, yet allow themselves to be uncourteous and impolite. Most of the church quarrels of the day are the result of the impoliteness of ill bred men and women who may have been converted but have never had good breeding. Church members insult each other; they do not treat each other with common courtesy, and the result is a quarrel.

In most instances religion has nothing to do with these difficulties; it is a sad lack of religion, and a lack of good breeding and common sense. Ill-bred and ignorant Christians become meanly jealous of each other, and act in a spiteful, abusive manner, and so destroy fellowship and harmony.

A few lessons upon good manners, administered in childhood and thoroughly enforced, would do more toward keeping peace in the church than is accomplished by many of the homilies and exhortations to which we listen.

Christian Union.

The Little Scotch Boy who Became a Great Traveler.

All the children who are fond of reading books of travel, I am sure, have read the stories of Paul du Chailu and his wonderful adventures in Africa, which he wrote specially for young people; but about the great Dr. Livingstone, whose travels were for a different object, and who wrote books for the grown-up people, the children may not know so much.

The story of his life is a very interesting and instructive one, and shows how perseverance, industry and honesty can conquer all obstacles and make of an obscure little country boy a great and noble man.

Like many of the famous men of our own country, who have been born in remote country towns, and whose early life has been that of a farmer's boy or a factory hand, so David Livingstone, or Davie, as his companions called him, was born at Blantyre, in Scotland, a small village near Glasgow, and at ten years of age was put to work in the cotton mill of the town, where he stayed until he was about twenty years old.

From the time when he was a little boy he had a strong love for learning, and would sit up late at night to read and study, and even carry his book into the mill with him, reading a sentence from it whenever his work permitted him to glance at the open page. Think of this as an example of industry and diligence, boys and girls, who find it so hard to study, and "hate" books and school. You have luxurious, comfortable homes; Livingstone's home was poor and unpretending; many of you have servants to do everything for you, and know nothing of what it is to work; he, when a little boy, began the hard, monotonous toil of a factory hand, and did everything for himself; many of you grow cross and fretful when asked to do the slightest service; he bore the most irksome toil in patience, and learned to profit by the discipline.

He continued in the factory until he was quite a young man, having gained an advanced position by his diligence and perseverance.

When he was about twenty-one years old he one day read a paper appealing to the churches of England and America for missionaries to China. This moved his heart very strongly, and he decided to become a missionary, although he could not then tell to what country he would go.

His life thus far had been spent among the poor people of the mills, whose sorrows and wants and burdens he was thoroughly acquainted with, so that his generous, sympathetic heart went out to the poor benighted people of distant lands who had not the opportunities for growing better and becoming good men and women that even the mill people had, and he determined to prepare himself to go to these poor, ignorant barbarians, and try to benefit them.

So he left his home and studied medicine at first, as useful in his work among the people, who knew nothing of doctors and medicine, as you do; and after that he studied theology, which was to help him in preaching and instructing those to whom he was going.

Thus he spent four or five years in preparing for his journeys, working hard and paying his way as he went. At last he felt himself prepared to go, and after saying farewell to home and friends and country he set sail for Africa, and after a voyage of three months landed at Cape Town. He made but a brief stay here, hastening on to begin his work among the savage tribes in the interior.

Indeed, it was a strange country to which he had come; a land of rocky ravines, of tangled forests, of desolate wastes, of thick jungles; unlike the land you know, of cultivated fields and pleasant homes, and beautiful rivers with boats upon them and railways along their banks.

The people, too, were strange, and lived under different laws and customs from ours. Their tribes were named after different animals, which they worshipped superstitiously, and which they feared to kill or eat; part of their religious service was a weird, wild dance, which varied with each tribe, so that when two strangers would meet they would ask, "What do you dance?" just as when you sometimes hear your father, perhaps, ask a strange gentleman, "What city do you come from?"

All kinds of wild animals inhabited this country, and were the terror of the people. Fierce lions, hyenas, jackals and wild dogs or dingoes roamed about at night, and preyed upon the harmless zebras and antelopes, and on one occasion Dr. Livingstone was attacked and very nearly killed by a lion which he and a party of natives were hunting.

In so wonderful a country you may be sure he met with many strange and thrilling adventures, that sound like those of the beautiful young prince in your book of fairy tales, but are better than those because they show the perils a noble and heroic man encountered for the sake of doing good and benefiting mankind.

If I should undertake to tell you all of the wonderful things that happened him, how he traveled into the heart of that great unknown country of Africa; how he discovered new lands, new rivers and new lakes; how he was often near being left alone in the wilderness by his faithless followers; how he went for months or years without letters or news of any sort from home; how he was once reported by some deserting servants to have been killed, and was discovered by one of our countrymen, Mr. Stanley, who tells of all his adventures in finding Dr. Livingstone; how at last he was overcome by the hardships and sickness of his wandering life, and died in the forest alone, with no friends near but his native servants, who found him on his knees by his bed with his head bowed in prayer—to tell you of all these things, and how they brought the body of this great and good man home to London, and gave him a grand tomb in beautiful Westminster Abbey, would take too long a time; and besides, children, I think you would rather ask your father and mother to read it to you, or else read it yourself out of a book that tells it better than I can.

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--- MAN ---

AS HE WAS, AS HE IS, AND AS HE SHALL BE,

A Lecture delivered before the Liberal League, Pittsburg, Pa., Jan. 16, 1881.

By Dr. J. H. THOMAS.

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"The second woe is past; behold, the third woe cometh quickly." Rev. xi. 14.

We have traced the history of the trumpets. The first four marked God's judgments in the overthrow of the Roman empire of the West, or Latin empire; the fifth and sixth, or the first and second woe trumpets, were the war signals for the attack and overthrow of the Eastern, or Greek empire. The sixth trumpet closed about A. D. 1844. The first six trumpets have no interval between their soundings. Between the close of the sixth trumpet, and the sounding of the seventh, a space of time intervenes called quickly. It has other names; voice of the seventh angel; and, also, delay, (of the sounding of the seventh trumpet). These features will be noticed—"quickly," because the time will be short; "voice of the seventh angel," because the events of its seventh are proclaimed in advance; "delay," because the trumpet delays to sound, in order to give time for a special work; but is about to sound—short delay.

All admit that we are living in an extraordinary period. It is our purpose to show that extraordinary agents make it such. Extraordinary agents stamp their features upon the time. It being upon the eve of a great conflict, agents are to be sent forth to prepare and gather the opposing elements. In this period the "Mystery of God is finished." We often hear it said:—

"We are living in a grand and awful time."

What make it such?

The agents and their work.

Six remarkable agents belong to this period: three for Christ and three for Satan. It is the eve and the vestibule of that great day of God Almighty. The elements are being prepared, and are gathering. All nations will take part in the struggle, either under the banner of the wild beast, or under that of the dragon, or under that of the false prophet; while the soldiers of the cross will marshal under the standard of the Son of God.

It is impossible to enter into the spirit of these times without excitement. We are fully convinced that we are already in the age of national judgment: the great day of God's preparation. During that period an extraordinary work is to be accomplished, requiring extraordinary workers. The contest is for universal dominion. The great rival contestants are now, and will be the same that contended for the possession of the first Eden, the seed of the woman (Christ), and the seed of the serpent (Satan). When Christ comes he must reign till he hath put all enemies under his feet.

If we can show that we are now located between the sixth and seventh trumpets, we shall establish the fact of the proximity of Messiah's age.

We have traced the historical chain through six trumpets. We now desire to demonstrate our position by describing the period, its agents and work, and comparing the elements of the predicted and present ages.

1. The predicted age, its names, and elements.

That John saw the world in that space, called "Quickly," will not be questioned. Let us examine his delineations. We shall then be prepared to compare that period with the times we now occupy.

I. That period is a delay—ὅταν μέλλῃ σαλπίζειν —when he is about to sound (Revised Version), sounding in the future μέλλω (*mello*) has the following meanings:—

To be about; on the point of; to design; intend; be bent upon; to linger; delay; loiter; procrastinate; defer; hesitate.

In every one of the 110 passages in the New Testament where "*Mello*" (*Mello*) is used, it denotes something to transpire in the near future, but delayed. In Acts xvii. 16, it is rendered "tarriest." There is a delay, but it is short, very properly expressed, "about to," "about to sound the trumpet." In the Revised Version on Rev. x. 7, in the margin, the angel's oath is rendered "There shall be delay no longer," — *ουκ χρονος ουκ εσται* : that time is not yet—the time to finish the mystery of God is not yet; and under the seven thunders; but it shall be finished under the voice of the seventh trumpet while he shall delay to sound. Such appears to be the proper construction of the language.

2. It is a short delay—the third woe cometh quickly: and the seventh angel sounded. A short work is to be made. The delay is only of sufficient duration to allow the six agents to accomplish their work.

3. This period is called the voice of the seventh angel evidently for the reason that the events that were to transpire during the continuance of said trumpet were to be uttered in advance. Their nature demanded preparation in those interested, and as knowledge precedes guilt, God gave these events a voice and a tongue. That voice was required to dwell on the elements of the seventh trumpet.

1. Anger of the nations.
2. God's wrath.
3. Judgment, resurrection of the dead (righteous).
4. Rewards.
5. Overthrow of the wicked nations; in a word, the coming reign of subjugation was to be proclaimed in advance, like the flood; the overthrow of the five cities; the seventy years' captivity, and the fall of Babylon, and Jerusalem by Titus.

This body of messengers is a seventh agent belonging to this period of delay. Its office is more general than either of the other six.

4. The finishing of the mystery of God belongs to this period. This mystery will be fully explained in its order; it is now only named as one of the phenomena of the delay period. The gospel has its mysteries. The kingdom of Christ has its mysteries. All nations are now veiled. That covering will be removed.

5. It is the day of God's preparation. By the expression, "God's preparation," we do not wish to be understood as endorsing the common interpretation of Nahum ii. 3–5, that the prophet was directing his prophetic glass to the picture of our times particularly; or that the events represented did not suit Nineveh; but we are willing to say, that his description would equally apply to our days; and there is a striking analogy between the condition of the people of God in Nineveh and their state in our times. Especially are they alike as to the points named. We call it, more particularly, the day of God's preparation from the many special agents God has in the field.

Against the capital of the Assyrian empire, one minister (angel) was sent with a special message. Against the fourth monarchy of the Gentile domination, during the period of delay, four special messengers are executing their commissions.

6. How long is this period of delay? How many years will it occupy?

This question we shall not attempt to answer. A very considerable portion is already a matter of history. The seven plagues of agents are at their work, and will continue until the seventh trumpet marks the beginning of the final conflict.

7. This period is marked, in its commencement, by great judgments on the harlot; and, also, by the slaying of the witnesses. These events will claim our attention in their proper order. The surroundings of this period are quite complicated, and will, therefore, require special attention. Between the close of John's record of the events of the second woe, and his narration of the events of the third woe (seventh trumpet) he has described some remarkable transactions:—

1. The mission of the rainbow angel.
2. The seven thunders (sealed).
3. His oath.
4. The prophesying, and death, and the resurrection of the two witnesses.

Are these events recorded in their chronological order? or are they parenthetical?

It will be admitted that the author of the revelations to John knew their order of sequence; and that he could have presented such an order to the prophet.

Did he follow that order?

We answer:—Many chains of events begin back centuries *before* the final consummation, and extend to that period. Of these John had distinct visions. The trumpets constituted such a series; the witnesses formed another chain of events; the sun-clad woman another; the beasts another; the harlot another. These all follow different times of prophetic events; yet they appear to terminate in the same great catastrophe.

So far we have traced one chain to the vicinity of the great conflict. This One (the trumpets) we propose still to follow through the delay.

1. This delay begins with a noted judgment. Daniel has a view of this judgment in its national aspect; John in its religious. Daniel, in a vision, is introduced to a court session of the Ancient of days. He sees, and describes the presiding judge with his court retinue when about to sit in judgment on the little horn. His garments snow white; his hair like pure wool. His throne of judgment, a fiery flame, was upon wheels of burning fire.

A river of fire rolled before him. Countless myriads were waiting upon his throne, and ten thousand thousands stood before him; the judgment was set, and the books (of charges and testimony) were opened. This judgment, in its various sessions, continues till the beast (fourth, or Roman) was slain (still future) and his body consumed. The session of that judgment which now interests us was occupied with the trial of one of the beast's family, the youngest of eleven children (horns) called another little horn. This horn was an enemy of the ten horns (as he subdued three); and, more remarkably hostile to the Son of Man and his family. Daniel is informed that this Son of Man, the Son of the Presiding Judge, is to have universal dominion for himself and family, judgment being rendered against the little horn and in favor of the saints.

The charges against this little horn were:—

1. Speaking great words against the Most High (Presiding Judge).
2. Wearing out the saints of the Most High.
3. Changing times and laws for three and a half times.

He was found guilty of all these specifications, with others of a similar nature; was deposed and stripped of his dominion (civil). Following this judgment the saints came into the possession of a universal kingdom.

No one, familiar with history, can fail to identify the papal hierarchy of the little horn; the horn itself symbolizes civil power; its eyes (Roman see) and mouth denoting ecclesiastical power.

The Ancient of days was the judge; the ten horns were the executors of the judgment. The following fact will be admitted:—

(1.) The civil dominion of that power is taken away; (2.) therefore a sentence has been executed, since the execution was to succeed the sentence; (3.) but the sentence must follow the trial; consequently the trial is also a matter of history; (4.) and if the trial is in the past, the sessions of that trial are past also; consequently, Dan. vii. 9–28 is fulfilled, except the destruction of the beast, and the reign of the saints.

We are *therefore* now living in the hour of God's national executive judgment. The fall of papal civil power (dominion of the little horn) will certainly not be questioned, and that its dominion came to a full end a few years since, is a matter of history.

John is shown another phase of this judgment. Its apostate phase; its ecclesiastical character. The crimes of this horn are ecclesiastical as well as civil. He plucked up three horns; he also made war on the saints and prevailed against them to such an extent that the Most High was obliged to interfere by his terrible judgment.

John is called by an angel to view that judgment:—

"Come hither; I will show unto thee the judgment of the great harlot that sitteth upon many waters; with whom the kings of the earth committed fornication." * * * "And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus." * * * "These (the ten horns of the fourth beast) shall war against the Lamb, and the Lamb shall overcome them, for he is Lord of lords, and King of kings." * * * "And the ten horns which thou sawest, and the beast, these shall hate the harlot, and shall make her desolate and naked, and shall eat her flesh, and shall burn her utterly with fire, for God did put it into their hearts to do his mind, and to come to one mind, and to give their kingdom unto the beast, until the words of God be accomplished." Rev. xvii. 1, 2, 6, 14, 16, 17.

The civil power of the same agent appears in Rev. xiii. 5–7. The time and character of this judgment are determined. This national decision is about 1798, and was fully executed about 1868–72.

Selections.

THE ROMAN SHOT.

I have just landed in this country, and have not seen the accounts that may have been published of the disturbances which took place in Rome on the night of July 12, on the occasion of the removal of the remains of Pope Pius IX. from St. Peter's to their appointed resting place in the Church of St. Lorenzo. From the editorials, however, and paragraphic items which have met my eye I am satisfied that the accounts that have reached this country have been very partial ones, and neither gave due prominence to the great provocations by which the Roman populace were goaded to the unseemly acts of which they were guilty nor laid the responsibility of the first desecration of the dead at the doors where it properly belonged.

I have no hesitation in saying (and I speak with the experience of one who was whirled back from the front to help quell the riots which disgraced our Northern cities in the days when Gettysburg was fought)—I have not the least hesitation in saying that, had the mob that dominated the city of Rome on the night of July 12 been a New York mob, with anything like the same provocation that the Roman one had, not only would the body of the late pope been flung into the Tiber, but few of the ecclesiastics in attendance would have been left to tell the tale of the outrage. As an actual fact, nobody was seriously hurt; though the Roman populace were strong enough to have done what they listed to the body or its attendant *cortege*. There were, undoubtedly a few men who, goaded by the memory of cruel wrongs, of imprisonment, tortures, banishment, suffered for their country's sake under the government of Pius IX., might have been ready to go to the length of actual bloodshed or of laying hands on the remains of their dead persecutor; but such were repressed by the mass of the populace, who wished to do no real injury, but simply to make a counter-demonstration to the one which those whom they believe to be the deadliest enemies of the nation had craftily sprung upon them.

I was not in Rome myself on the night of the disturbance, but returned there three days later, while the city was still in a state of ferment and at white heat against the government for punishing only the Liberals among those arrested on the night in question, and letting the clericals, who seemed, from the evidence, to have given more blows than they received, go free. I may add here that the sentences against the Liberals, given at the moment by the lower tribunals, were later set aside, on appeal to the supreme court. I can not speak, therefore, as an eye witness; but the account which I shall give was furnished me entirely from the Roman Catholic side, by ecclesiastics who were personally cognizant of all the details in the arrangement for the removal of the pope's remains.

The two parties who had any right to take order for the removal were, first, the actual pope, Leo XIII., and, secondly, the three cardinals appointed by the late pope as the executors of his will. They conjointly charged the Chapter of St. Peter's with the arrangements for the removal, instructing them, however, that it was to be done at the dead of night and with absolute privacy. The chapter accepted the charge, and, as a first step, resolved that the whole chapter should accompany the remains to the Church of St. Lorenzo. The chapter numbers thirty canons. Word of this having reached the pope, he forbade it on the ground that it would make too much of a public demonstration, and directed the chapter that four only of their number should go in one carriage, as representative of the whole body. A second carriage should convoy the ministering ecclesiastics and those whose duty it was to attest the seals and deposit the coffin.

The day before the removal was to take place the chapter found that they had no hearse heavy enough to carry the body, which, with its enclosing coffins, weighed several tons. They have lately been governed by a great spirit of economy, in order to invest all the money they can lay by in English funds, with a weather eye to storms ahead. They bethought themselves of the high skeleton car used for hauling heavy blocks of stone for the repairs of St. Peter's. This was made to do duty as a funeral car, and, draped with the purple hanging which in past days was wont to do duty on the balcony of St. Peter's, when the pope gave the benediction at Eastertide, and, drawn by four black horses, it presented an imposing and somewhat gorgeous appearance. This, with the two carriages above referred to, constituted the whole funeral *cortege*, as authorized by the pope and arranged by the Chapter of St. Peter's. For the moving of this the chapter, through their architect, Count Vespignani, asked the permission of the government, which was unquestioningly accorded.

The party, however, to whom Padre Curci has given the name of the "old zealots," were not satisfied with these unobtrusive arrangements. They saw in the occasion an opportunity to make a telling political demonstration against united Italy, and, to a certain extent, also, against Leo XIII., whom not a few of them (the new neglected favorites of the late pope) hate and others mistrust, as weakly inclined to the more astute and far-seeing policy which Padre Curci has so strongly advocated, as the only hopeful means of re-enslaving the world to the Papacy. To this end they determined to organise secretly a great demonstration of their adherents, through the agency of what are called the Catholic societies—really well-drilled political clubs, organised for the maintenance and propagation of the most extreme Papal claims. Every effort was made, by means of confidential circulars and personal persuasions, to gather to the piazza of St. Peter's, without regard to age or sex, such as could be induced to join in the funeral procession, and also to persuade as many as possible of the residents along the route to illuminate their apartments, out of respect to the illustrious and fallen dead. They utterly refused to respect the instructions of the pope in the matter, and, when his wishes were conveyed to them, answered that they were bound to obey him in points of faith and worship, even to the changing of the sacraments, if he so decreed; but not in regard to the respect that they chose to pay to the memory of his predecessor. They actually, thus, while protesting for the return of the temporal power to the Papacy, took advantage of its now being in the hands of the Italians to defy the pope to his face and utterly refuse obedience to his wishes.

The Church of St. Peter's was closed at 7 p. m., and the long operation of getting down the coffin from its vault in the wall and loading it on the improvised hearse in one of the adjacent courtyards proceeded with, in the presence of the Chapter of St. Peter's and a few privileged spectators, with all due ceremony. This lasted until midnight. Meanwhile, outside of the church had been gathered a great number of carriages and a body of four thousand priests, monks, students and zealots (both men and women), anxiously awaiting the coming out of the authorized *cortege*, which they proposed to accompany, with lighted torches, to the Church of St. Lorenzo, which is situated about a mile outside of the walls, on the opposite side of the city from St. Peter's. The total distance by the route chosen is, I should think, nearly five miles. Now appeared the first yielding of Leo XIII. to the coercion that the "old zealots" had brought to bear upon him. When he saw how imposing was the demonstration that was gathering he became alarmed, lest he should be accused of a want of respect to his predecessor. He, therefore, at the eleventh hour, ordered out two of his own carriages, to accompany the remains, with certain of his personal attendants, as his representatives. The authorized procession, therefore, that finally, after midnight, issued from the enclosure of St. Peter's, consisted simply of the hearse and four carriages, filled with representative ecclesiastics. It was immediately taken possession of by the wholly unauthorized clerical mob which was waiting outside, who, surrounding it, moved forward with it, bearing their lighted torches and chanting the funeral psalms.

The populace, meanwhile, had had some inkling of what was preparing for them, and had time enough before the procession moved to see what proportions the anti-national demonstration was taking, and to make up their minds in some way to defeat it. They were quick-witted enough to see that, if they allowed it to pass in silence, they would become in a way partakers in it, or, at least, would be represented as such in the carefully prepared accounts which would be distributed the next morning all through the country and over the world. I may note here, in this connection, that the leading Papal paper in Rome had unwisely set up an article in this sense before the removal took place, which, in the confusion of the night, appeared in the next morning's issue. It described how all Rome had reverently turned out to honor, in silence, with uncovered head, on bended knee, the remains of their deeply-lamented and regretted pontiff and sovereign.

As the evening wore on, and the populace saw that the government was unready to interfere and, by prohibiting the removal under its changed conditions, save them from the trap that had been so cunningly laid for them, they determined to stand for themselves and make such a counter-demonstration as should effectually scotch the Clerical demonstration and prevent the occasion serving the purposes of their nation's enemies. I think that many intended to go no farther than to greet it with cheers for Italy, the king and Garibaldi; but, as the long procession approached the bridge of St. Angelo, a group of well-known Radicals of the lower class began to sing a Garibaldian marching song—"*Addio, mia bella!*" ("Good-bye, Sweet-heart!") — whose ringing refrain well nigh drowned the funeral chants. The justly-enraged monks and students sang more lustily, and presently were provoked into trying to stop the profane mouths of their mockers with blows from their torches, and, what was infinitely more dangerous, answered the cheers for Italy and Humbert I. with their most agressive war-cry: "*Viva il Papa-Re!*" ("Long Live the Pope-King!")

The American people have never known any cry of treason or threatening, in any period of our history, so hateful as this cry to Italian ears. It embodies the memories of generations of hopeless slavery and oppression. It means to them the extinction of their newly-gained national life and of their individual liberty. My only wonder is that when this cry was raised, those who had uttered it were not pitched headlong into the Tiber. That's what would have happened had the offence been committed against a people like those who the other day, in one of our Western States, so promptly endorsed the citizen who knocked down the coward who dared to wish that our wounded president would die.

A single voice, indeed, raised the cry in regard to the pope's body, "Fling it into the Tiber;" but it met with no support from the populace. From that moment, however, all was disorder. At every possible opening the populace broke in upon the procession, delaying it, obstructing it at every step, singing their most revolutionary songs around the hearse, reviling the ecclesiastics in the carriages, spitting at them, and casting at them garbage and whatever small missiles came to hand, until, at last, the funeral *cortege* reached the gate of the city in perfect rout, with not a tithe of those who started out with it, and the authorities closed the gates, to screen its flight from the following mob. But through it all nobody was hurt.

"It was brutal! It was horrible!" said one ecclesiastic to me. "But we provoked it. We brought it upon ourselves."

I think it will appear from what I have said that the first to profane the dead were the Catholic societies of Rome—the priests and others—who, under the pretense of honoring a departed pontiff, deliberately desecrated what ought to have been a purely religious ceremony, by turning it into a political demonstration. Their sin in this matter was greater than that of the ignorant and much-provoked populace.

The incident also furnishes a curiously striking illustration of the real relation of the pope to the Papal system. He is apparently the most absolute head, whose will no one may gainsay. As a matter of fact, he has not the power of free action against his surroundings that our president has. He is simply the chief crank in a great machine, which must work with the machine or break.

In this case he was disobeyed and defied openly by his own party. He was most indignant, but could not help himself, and was cowed into a partial yielding before the procession started. Since that time he has been simply coerced into taking the open position he has done (that it would be dangerous for him to go out after these disturbances) by representations like those of the cardinal-archbishop of Paris, which have been poured upon him from all quarters. He knows perfectly well that the Italian insults and outrages to his predecessor's remains were wilfully provoked; that their animus was purely that of a political counter-demonstration; and that, if he went out to-day and quietly fulfilled the duties which he owes to the people of Rome as a Christian Bishop, he would not only be perfectly safe from insult or injury, but be greeted on all sides with the respect due to his high office and personal character. The Romans would never associate him with the temporal power he has never held. He would be received as a Christian bishop. All this he knows and has felt the force of; but he has been mastered by those whom he ought to guide himself, and has had to yield his convictions to the over-powering show of opinion and prejudice against him.—*Robert J. Nevin, D. D., American Chaplain in Rome, Italy.*

HOPE THAT EVIL WILL HAVE AN END.

We must not, indeed, venture to conclude at once, from our conviction of the divine goodness and power, that evil will ever cease to exist, since we know not how to explain the existence of evil at all. We can only say there is some unknown cause for it; and that it is a foolish presumption to think of assigning a limit to the effects of the unknown cause, except revelation guides us. But when we are told that Christ is to "reign till he shall have put all things under his feet," and "that the last enemy that shall be destroyed is death; this does afford some ground for expecting the ultimate extinction of evil and of suffering, by the total destruction of such as are incapable of good and of happiness. If "eternal death" means final death—death without any revival—we can understand what is meant by "Death being the last enemy destroyed," viz., that none henceforth can be subjected to it. But if "Death" be understood to mean everlasting life in misery, then it would appear that Death is never to be destroyed at all; since although no one should henceforth be sentenced to it, it would still be going on as a continual infliction forever.—*Whately's Scripture Revelations of a Future State.*

THE RESTITUTION.

S. A. CRAFLIN, EDITOR.

Plymouth, Indiana, Nov. 9, 1881.

Stockholders Meeting.

As per Amendment to the Constitution, the Annual Meeting of the Stockholders of the Christian Publishing Association, will be held on the second Saturday in November (12th), 1881, in Plymouth, Indiana.

E. K. BARNHILL, Sec'y.

BROTHER MAGRUDER has been compelled to defer his articles on account of inability to write or read from an inflammation affecting his eyes.

As we were absent at the Conference at Rensselaer during its continuance, we have not the time to write a contemplated editorial or two, without delaying the paper. The Conference passed off very pleasantly. We will write a more particular account hereafter. As the meeting of Stockholders convenes on Saturday of this week to arrange for the management of THE RESTITUTION for the coming year we shall have to get our report in readiness, and so waive writing on any subject till after the meeting.

News Items.

GREAT FLOODS IN DALMATIA.

VIENNA, Nov. 2.—There are great floods at Knin, in Dalmatia, and in Croatia, owing to the overflowing of the Kerka. Houses are inundated and crops much damaged. Roads are submerged and postal communication is suspended. Rain continues and the water is rising.

BERLIN, Nov. 3.—Nihilists have issued threats that they will prevent the Czar's coronation unless he grants specified concessions.

DYNAMITE IN A GERMAN STEAMER.

CONSTANTINOPLE, Nov. 2.—A considerable quantity of dynamite was discovered during the search of the German steamer that was detained in the Dardanelles while on her way from Hamburgh to Odessa and Taganrog.

THROUGH THE ST. GOTHARD TUNNEL.

LONDON, Nov. 3.—The first complete railway train, carrying one hundred passengers, passed through the St. Gothard tunnel Tuesday in fifty minutes.

THE CAUSE OF BARON ROTHSCHILD'S DEATH.

LONDON, Nov. 2.—*Truth* says the late Baron James Rothschild incurred losses on the Bourse in October that amounted to 80,000,000 francs, and his anxiety caused the bursting of an aneurism.

AN ARABIAN REVOLT AGAINST THE SULTAN.

CONSTANTINOPLE, Nov. 3.—There is much anxiety here about affairs in Arabia. Rumors, probably exaggerated, are current that the Sheriff of Mecca has declared himself Khalif, and has liberated Midhat Pasha. It appears true, however, that certain tribes in the vicinity of Mecca are in revolt. The Sheriff is suspected of connivance at the movement. The Turkish commander is instructed to arrest him, if necessary.

PERUVIAN ANARCHY TO BE ENDED.

LONDON, Nov. 3.—Advices from Buenos Ayres of the 8th ult. state that the government of Chili has sent a special mission to Peru to conclude a treaty of peace or to provide for the complete military occupation of Peru.

CONSTANTINOPLE, Nov. 6.—Advices from Mecca to the end of October are to the effect that the number of cases of cholera averaged fifteen daily. The number of pilgrims in the city however is 1000,000.

LONDON, Nov. 6.—The government will appoint four additional sub-commissions in Ireland to meet the block of the applications now before the Land Court. The applications number 16,000.

Arrests continue to be made in all parts of Ireland. The number of suspects now in prison is two hundred and forty.

The correspondent of the *News* says the Pope has expressed himself strongly in condemnation of the proceeding of the Irish Land League.

VIENNA, Nov. 6.—With a view to prevent any misunderstanding in regard to King Humbert's visit here, Austria has issued a circular note to her representatives abroad, explaining the meaning of the visit, which is still causing excitement in Russia.

ONE MAN STRUCK SPEECHLESS AND ANOTHER DEAD AFTER CURSING THE ALMIGHTY.

LITTLE ROCK, Ark., Nov. 1.—People in this vicinity are much excited over two remarkable events which have just been reported. Robert Nelson, aged seventy, has suffered heavily by reason of the long continued drought, and one day began cursing the Lord for permitting such an affliction. While thus engaged he suddenly fell backward, having been stricken with paralysis. He has not spoken since. A similar occurrence is reported in Union County, where a young man named John Freeman, who had spoken blasphemously of the Lord for not sending rain, was struck by lightning and killed. These incidents were the topics of several preachers Sunday.

ROME, Nov. 3.—At a secret consistory Monday the Pope spoke with unwonted violence. He strongly blamed the Emperor Francis Joseph for receiving King Humbert. He said something must be done to shake off the yoke from the church.

Selections.

THE PHENOMENA OF DEATH.

It is our purpose to discuss, as briefly as possible, some of the most important aspects of dissolution. Addison said there was nothing in history more imposing than, nothing so pleasing and affecting as, the accounts of the behavior of eminent persons in their dying hours; and Montaigne remarks, while speculating on death, that, of all the passages in the annals of mankind, those which attracted and delighted him most were the words and gestures of dying men.

"If I were a maker of books," he continues, "I would compile a register with comments of various deaths, for he who should teach men to die would teach them to live."

There are three elements presented in this fear of death:

First, the extinction of life's pleasures, interests and hopes, to which the mind looks forward with a degree of apprehension proportionate to the amount of happiness they are capable of affording. With the young and vigorous the loss of these animal enjoyments is contemplated with extreme misery; hence the custom among the early Greeks of bearing the lifeless body of youth to the funeral pyre at the break of morn, "lest the sun should behold so sad a sight as the young dead."

Second, the dread of the unknown future, also depending upon the nervous temperament.

And lastly comes a fear more powerful than either, which is the dread of pain, inherent in nature. From time immemorial the actual moment of dissolution has been supposed to be accompanied by a throe of anguish, known as the "death agony." This is believed to occur at that moment when the spiritual and physical forces that have been so intimately blended for so many years are torn asunder—the one to molder and decay, the other to take upon itself that new life beyond the ken of man.

This last element properly belongs to the physiologist; and as such we propose to consider it. Sir Francis Bacon, in one of his essays, published for the first time in the year 1577, gave to the world the following profound thought:

"It is as natural to die as to be born; and to the little infant, perhaps, the one is as painful as the other."

In profundity of thought and depth of research Bacon stepped in advance of his cotemporaries, and lived in the future. Thus we find that, contrary to the generally received opinion of even this latter day, nature evidently designed that the end of man should be as painless as his beginning.

At birth the babe undergoes an ordeal that, were he conscious, would be more trying than a most painful death. Yet he feels it not. Born in an unconscious state, the brain incapable of receiving conscious impressions, his entrance into this hitherto unknown world is accomplished during a state of oblivion, known as nature's anæsthesia:

> Painless we come; whence we know not—
> Painless we go, whither we know not!

From the earliest period of human history death has been considered as necessarily accompanied by pain: so general is this belief that the terms "death agony," "last struggle," "pangs of death," etc., have been in almost universal use in every age and under all conditions of society.

Nothing could be more erroneous; the truth is, pain and death seldom go together—we mean the last moments of life. Of course, death may be preceded by weeks and even months of extreme suffering, as occurs in certain incurable diseases.

So exaggerated has been this notion that it has been considered an act of humanity to anticipate the "death struggle" by violence; for ages it was customary among the lower classes of Europe to hasten death by suddenly jerking the pillow from beneath the head of the dying, thus throwing the head backward, straining the pharyngeal and thoracic muscles, rendering the respiration, already difficult, shortly impossible. A Venetian Ambassador, in the time of Queen Mary, asserted that it was a common custom among the country people to smother the dying by means of a pillow placed over the face, upon which leaned or sat the nearest relative. This was founded upon the pious belief that the short road was the best one. This custom was handed down from generation to generation, parents performing it for their children and *vice versa*. But perhaps the saddest privilege ever allowed the friends of a dying man occurred occasionally during the reign of Queen Elizabeth, when through executive clemency—executions by hanging—they were permitted to grasp the feet of the suspended criminal and, by clenching to the extremities, precipitate their additional weight on the body, thereby hastening strangulation. It is needless to say that these theories are false in both conception and practice. Death is a physiological process, and, like all other animal functions, should be painless.

When the fiat of death went forth, nature kindly provided an anæsthetic for the body. As the end of life draws near, the respiration becomes slow and shallow, interrupted now and then by a deep, sighing inspiration, as though the lungs were vainly endeavoring to throw off the palsy slowly creeping over them. As the intervals between the inspirations grow longer the blood becomes saturated with carbonic-acid gas—the same which is formed from burning charcoal, whose deadly fumes have so often aided the suicide painlessly to destroy life.

While the power of breathing is gradually failing, the heart, which is in close sympathy with the lungs, begins to contract with less force, propelling the blood only a short distance through its arterial channels, thus causing the extremities to grow cold.

The blood sent to the brain is not only diminished in quantity, but it is laden with carbonic-acid gas, which, acting on the nerve centers, produces a gradual benumbing of the cerebral ganglia, thereby destroying both consciousness and sensation. The patient gradually sinks into a deep stupor, the lips become purple, the face cold and livid, cold perspiration (death damp) collects on the forehead, a film creeps over the cornea, and, with or without convulsions, the dying man sinks into his last sleep. As the power of revolving conscious impressions is gone, the death struggle must be automatic. Even in those cases where the senses are retained to the last, the mind is usually calm and collected, and the body free from pain.

"If I had strength to hold a pen, I would write how easy and delightful it is to die!" were the last words of the celebrated surgeon, William Hunter; and Louis XIV. is recorded as saying with his last breath: "I thought dying had been more difficult."

That the painlessness of death is due to some benumbing influence acting on the sensory nerves may be inferred from the fact that untoward external surroundings rarely trouble the dying.

On the day that Lord Collingwood breathed his last the Mediterranean was tumultuous; those elements which had been the scene of his past glories rose and fell in swelling undulations, and seemed as if rocking him asleep. Capt. Thomas ventured to ask if he was disturbed by the tossing of the ship. "No, Thomas," he answered, "I am in a state that nothing can disturb me more—I am dying; and I am sure it must be consolatory to you and all who love me to see how comfortably I am coming to my end."

In the *Quarterly Review* there is related an instance of a criminal who escaped death from hanging by the breaking of the rope. Henry IV., of France, sent his physician to examine him, who reported that after a moment's suffering the man saw an appearance like fire, across which appeared a beautiful avenue of trees. When a pardon was mentioned the prisoner coolly replied that it was not worth asking for.

Those who have been near death from drowning, and afterward restored to consciousness, assert that the dying suffer but little pain. Capt. Marryatt states that his sensations at the time, when nearly drowned, were rather pleasant than otherwise:

"The first struggle for life once over, the water closing around me assumed the appearance of waving green fields. * * * It is not a feeling of pain, but seems like sinking down, overpowered by sleep, in the long, soft grass of the cool meadow."

Now, this is precisely the condition presented in death from disease. Insensibility soon comes on, the mind loses consciousness of external objects, and death rapidly and placidly ensues from asphyxia.

In spite of the natural antagonism to death, a moment's reflection will show that it is as much a physiological process as life; the two terms are correlative, the degree of vital activity depending on the extent of molecular death occurring at the same time. Strange as the paradox may seem, without death we can not live; every thought emanating from the brain, every blow struck by the arm, is accompanied by destruction of nervous or muscular tissue. The bioplasmatic or living matter which enters into the formation of every animal tissue is constantly germinating into cells (the origin of all life), and as constantly passing into decay, their places being taken by other protoplasts, thus keeping up the "active dance of life."

This dissassimilation, or interstitial death, occurs to such an extent that nature, in her wisdom, has provided excrementory organs for the purpose of removing from the system the effete material thus produced. Every living structure, after passing through certain stages of development, maturity and, finally, retrogression, must come to an end. This may be but the ephemeral existence of some of the lower forms of fungi which, born in the cool of the morning, die as the sun goes down; or, like the famous dragon-tree of Tenerife, may outlast the pyramids that keep watch by the Nile.

The last topic for consideration is the pseudopia of death, or visions of the dying. This subject, coming under the realm of mental science, properly belongs to metaphysics rather than physiology. Various theories have been advanced to explain these phenomena, but they must remain as hypotheses at best, for they are not susceptible of demonstration. It is not an uncommon occurrence for the dying, after living some hours in a semi-conscious condition, to start up suddenly, and, with glowing face, point eagerly to some object invisible to the bystanders, and, with animated voice and gesture, state that they behold the glories of heaven or the familiar countenance of some friend long since dead.

The question naturally arises as to whether these conditions are merely the fantasies of a disordered and fast-disorganizing brain, or are the dying actually permitted a momentary view of those mysteries hitherto unknown.

The traditions and superstitions of the past have led to a popular belief in the latter theory. Shakespeare expressed the sentiment of his day when he placed in the mouth of the dying Queen Katharine these words:

> Saw you not even now a blessed troop
> Invite me to a banquet; those bright faces
> Cast thousand beams upon me like the sun?

Science, with its iconoclastic hand, has swept away these pleasing fancies, and in their places has constructed a fabric founded on analogy. In the anæsthesia induced by chloroform a condition is produced closely resembling that immediately preceding death (caused by the carbonic-acid poisoning) in which visions are constantly presented to the mind, the character of which depends upon the natural temperament of the individual. Thus it often occurs that a patient, when under the influence of chloroform, has beatific visions similar to those of the dying. It is my fortune to have at present a patient who invariably when under the influence of chloroform asserts that she sees angels hovering around her bed. The impression is so strong that she becomes much annoyed if the reality of these visions is disputed. The asphyxia produced by burning charcoal is oftimes accompanied by disturbed fancies similar to those preceding death.

N. Y. Sun.

THE JEWS AND PALESTINE.

The interest with which prominent representatives of the Jewish race are regarding the movement to establish large settlements of their ill-faring brethren of Europe in Palestine continues to grow, and is assuming a practical shape. The project of the removal of a part of the race to its old home in the East finds favor, entirely apart from any religious considerations, because it promises to be a means of relief from ill usage. Religious sentiment and belief would alone win the favor of orthodox Jews for it, but very many look upon it with approval now who on principle would be opposed to colonization in Palestine as a religious movement.

Influential Hebrew journals, the old and learned *Hammagid*, the Berlin *Judische Presse*, and the *Habasaleth* of Jerusalem, have been especially earnest in advocating the idea. Strong appeals to the Jews of Russia, Roumania, and Germany are also made by the "Meljasde Hayeschow," an association which has purchased a large plot of ground near Jaffa, and which represents the climate of the country as healthy, the land fertile, and the Arabs not so troublesome as have been reported. A successful colony of Protestant Christians from Wurtemberg, that is settled there, is pointed to as proof of the truth of these representations.

Nor do we hear only of argument and advice. Practical steps appear to have been taken by wealthy and influential citizens of Germany and England, who have applied to the Sultan for a grant of land in Syria, and who propose to construct roads and railways and to establish colonies around the stations. Any profits which may be realized beyond what are necessary to the success of the project are to be paid to the Turkish Government. This proposal is said to be viewed favorably by the Sultan's Ministers. The Jews of Constantinople are also said to have drawn up a memorial to the Porte on the subject.

The fact cannot be disguised that this project is encompassed by difficulties. An unruly surrounding population, a scanty water supply, the lack of an orderly government and of wise and well-executed laws, must be faced; yet, with the influence that the prominent Hebrews of the world can command, the resources and facilities that they can supply, and possibly with some form of foreign protectorate, these obstacles can be overcome, and the land that once was described as flowing with milk and honey can be made to bloom and prosper again. At all events, it is certain that no other field is open to colonization on a large scale that offers better conditions.

The efforts of the Alliance Israelite Universelle in sending refugees from Russia to the United States have necessarily been confined to very restricted limits. A few hundred families, and those not the more distressed and needy ones, are all that are likely to arrive here this year. Practically this is no relief at all to the two or three million Jewish inhabitants of the Russian empire. Something on a much larger scale is needed. Some of the Russian refugees are said to have gone to Switzerland, but there is neither room nor cheap land there for any large number. The Argentine Republic is said to have invited Jewish immigrants to its broad and fine territory; but that is too far away, and the transportation of a large number of settlers would be too expensive and troublesome; nor is it likely that many would be willing to go there.

Syria, where land can be obtained free or at a trifling cost, where a large part of the Jewish race would settle willingly, and to which they can be removed in large numbers easily and at no great expense, is unquestionably the best land that can be selected by them. If the Alliance Israelite Universelle should decide, as it is perhaps not unlikely to do, in favor of making the experiment there, the movement would receive an impetus that would at once carry it far on the way to practical realization.

Philadelphia Times.

JEWISH REFUGEES.

The Terrible Experience Hebrew Emigrants Had in Their Russian Home.

To-day thirteen Russian Jews will arrive in this city from New York in charge of a representative of the United Hebrew Charities. These men form a small portion of the great body of unfortunates who have been driven from Russia within the last six months.

Seven of these refugees came to this city last week in the expectation of finding employment. Through the efforts of the Hebrew society a few of them have been provided with work. Three of their less fortunate brethren were found by a press reporter in a lodging house, on New street, last evening. They are very intelligent looking, their whole appearance indicating a position in their native country at least in the middle classes of society. They all spoke German fluently, and in that language John Schiller, seemingly the most intelligent of the trio, gave an account of the causes which forced him to flee from his native country.

"I was born," he said, "in the city of Kiev, on the right bank of the Dnieper. My father was a railroad contractor, and, previous to the time our troubles came upon us, was considered one of the wealthiest men in the city. I was brought up carefully and received an excellent education, and all went well with me until shortly after the beginning of this year. During the months of February and March rumors of an uprising among the peasantry against our race were carried to our ears, but we paid no attention to them until we were suddenly and rudely convinced of their truth. On the 26th of last April the ordinary quiet of our city was broken by the cries and curses of a howling rabble, which poured in Kiev from the country round about, and was every minute increased by additions from the slums and alleys of the city itself. On every side you heard fierce cries of 'Down with the Jews,' 'Don't let a Christ-killer escape,' and oaths and curses too horrible to speak about. I think there must have been fully 20,000 persons in that mob, and when they entered the Jewish quarter of the city they divided into four companies, that they might more effectually accomplish the terrible work they had undertaken. They drove us from our houses, destroyed our furniture, tore up our carpets, and broke into a thousand pieces our most valued ornaments. Our stores and workshops were robbed of all they contained, and when the fury of the mob had been spent there was scarcely a Jew in the city who had money sufficient to buy himself food. They drove us from our homes, and for a whole month we were obliged to live in tents and shelters erected outside of the city. My sister was robbed of everything she possessed, not even a dress being left her to cover her nakedness. Many of our people attempted to resist the destruction of the property, and some were killed—stoned to death while doing so. Altogether, twenty-eight persons met their death in this manner. One bruised old man was dragged into church and commanded to kiss the crucifix. Upon his refusal so do so he was so terribly beaten that he died before he could be taken into the street. Eight young girls and one wealthy Jewish lady were seized by a band of about sixty of the most debased class of the peasantry, and so brutally outraged that only four remained to tell the horrible tale. The Government did not interfere with the proceedings of the mob in any manner excepting that after that riot was over a guard of Russian soldiers was placed around our encampment. Indeed, we have good reason to believe that Government officials instigated the uprisal, for on many passports issued to persons coming to Kiev prior to the riot was written an order that they should leave that city within twenty-four hours at peril of their liberty. The Governor of the province, who was at Kiev at the time, attended by his guard, witnessed the whole affair, and only interfered when he found that there promised to be a terrible destruction of life."

When asked whether the Nihilistic sentiment was prevalent among his class in Russia, Schiller said smilingly:

"Why, we are all Nihilists there—that is, we all want more liberty than we can possibly have under the Government as it now is. But we, by no means, believe in dynamite bombs as a remedy against existing evils, and you will find that such sentiments are confined to a few fanatical students."

RESURRECTION OF THE BODY.

This is the great event most closely connected with the return of the Lord. It cannot be questioned, we think, that our own time is especially marked by the denial of this doctrine. Those who have not watched the trend of opinion on this point have little idea of the extent to which, even in orthodox ranks, the Swedenborgian notion of the elimination has supplanted the primitive doctrine of resurrection. Instead of holding that at the sound of the last trump God will "quicken your mortal bodies by his Spirit that dwelleth in you," it is becoming very common to maintain that at death a spiritual, incorporeal substance is evolved from the body.

Thus one's death is his resurrection, since in that event an imprisoned spiritual body breaks its shell and comes forth, like the butterfly from a chrysalis.

It is not, therefore, the angel's calling the dead from the grave that ushers in the resurrection, but the sexton's bell tolling the dead to the grave. This notion seems to result largely from that ultra spiritualism which would rule the body out of all recognition in the work of redemption. There is a kind of Manichean contempt for flesh and bones and a feeling that it is gross materialism to assign them any place in the glorified life.

Those thus holding will miss, in the new version, the words "our vile body." Thank God there is no such designation of that which has been exalted into a temple of the Holy Spirit.

When Archbishop Whately lay on his death-bed his chaplain was reading to him, from the common version, the passage in which the words occur,—"Who shall change our vile body,"—Phil. iii. 21.

"Read it in the original," said the dying Archbishop.

The chaplain read it in the Greek, rendering the words, "Who shall change the body of our humiliation."

"Ah, that is it," said Dr. Whately. "Nothing that God made is vile."

Nothing in all the Revision is more welcome to us than the beautiful and balanced phrase, "Who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory."

Christ in the garden, on the cross, in the sepulchre, was in the body of his humiliation. Christ risen, ascended and seated at God's right hand, is in the body of his glory. And yet it is the same body—"flesh and bones" still; wearing the authenticating nail-prints still; only transfigured and glorified. So we are taught that our bodies shall be changed—not sloughed off, as too ignoble to share in Christ's redemption but "fashioned anew"—all traces of sin and deformity and disease banished—the mortal body made immortal and "conformed to the body of his glory." How vast the change! and yet not to be discredited because so vast.

Put the dull, black and lusterless bit of charcoal side by side with the bright and sparkling diamond. How utterly unlike! And yet science tells us that these two are the same in substance. Charcoal is carbon in its humiliation; diamond is carbon in its glory. The wise do not mock at chemistry for asserting its identity. "Why should it be thought a thing incredible with you that God should raise the dead?"

Christianity.

A religion based on a history of the criminal execution and subsequent resurrection of its Founder, was not a natural product of either human weakness or human strength, of abstract thought or vulgar deception. The invincible steadiness of the witnesses of this event; their unanimous and steadfast confidence in preaching a revelation of God's truth and mercy to mankind by Christ's cross and passion; their own unextinguishable faith and hope, triumphing over a lifetime of hostility and a death of violence; their success in kindling a like spirit of belief in men of every country under heaven by their inspiring message; and above all, the never-dying power of their word, after eighteen centuries, to kindle the like faith and hope in life and death in the hearts of men of every kindred and every tongue; all point to one conclusion, that we, too, have what is professed solid certainty, and the assurance of immortal life in God. —*Edward White.*

BETTER THEOLOGY.

We have been accustomed to approach God with hearts mistrustful of the kindness of his feeling toward us; if our religion has been poisoned by fear, and the wings of our affections clipped by suspicion, and the understanding fettered by unworthy thoughts of his character and will; if, after the dictates of a cruel tradition, we have pictured him as an unjust despot, who brings myriads into being in order to consign them to utter darkness and despair—if this be the idol of our own imaginations we have professed to worship, let us go back in all simplicity of heart to the life of Christ, and bring our belief into accordance with what we learn from it. There will be no need, then, for us to say with Philip, "Lord, show us the Father, and it sufficeth us." We will see him in the face of Jesus Christ; and our hearts will respond to the Savior's answer, "He that hath seen me hath seen the Father."—*Rev. D. J. Ferguson.*

The *Jewish Chronicle* says: "The prosperous Jews form but a small portion of our brethren. Those who are comfortable and content are comparatively few. These, perhaps, would be loth to leave their assured and luxurious homes to find a new country and a new civilization. But those who are oppressed and unhappy, long for the advantages which reconsolidated nationality would give them. Oppression and persecution has kept our people, as a body, alive and homogeneous. The more the Jew is downtrodden the more he clings to the faith of his fathers and its observances. Liberated, and anxious to compete, socially, with his fellow countrymen, he throws over the restrictions which are deeply respected by those whom he would conciliate by their abandonment, with the simple result of making himself appear contemptible and sycophantic. It is oppression, and not prosperity, which will lead us back to our proper place in the Holy Land."

ANNOUNCEMENTS.

The Lord willing I will be at Lovi Fogle's Nov. 9, and hold meetings over the second Sunday. The third Sunday in Michigan, near Brother Keaner's, southeast of Three Oaks, meeting to commence Thursday night. Fourth Sunday near Bremen at brother Roose may appoint, meeting to commence on Friday night. First Sunday in December at Macy, to commence Friday night before.

J. S. HATCH.

Youths' Column.

Never Out of Sight.

I know a little saying
That is altogether true,
My little boy, my little girl,
This saying is for you.
'Tis this, O blue and black eyes,
And gray—so deep and bright—
No child in all this careless world
Is ever out of sight.

No matter whether field or glen,
Or city's crowded way,
Or pleasure's laugh or labor's hum,
Either your feet to stay;
Some one is always watching you,
And whether wrong or right,
No child in all this busy world
Is ever out of sight.

Some one is always watching you,
And marking what you do,
To see if all your childhood acts
Are honest, brave and true;
And watchful more than mortal kind
God's angels pure and white,
In gladness or in sorrowing
Are keeping you in sight.

O, bear in mind, my little one,
And let your mark be high
You do whatever thing you do,
Beneath some seeing eye;
O, bear in mind, my little one,
And keep your good name bright,
No child upon this round, round earth
Is ever out of sight.

"He Loved Little Girls."

An English lady, writing from Syria, says that the Mohammedan girls there are continually singing our beautiful hymns in Arabic. "Safe in the arms of Jesus" is a great favorite. A little Moslem girl accounted for her preference for the Christian religion by saying, "I like your Jesus because he loved little girls. Our Mohammed did not love little girls."

She had been led to alone upon at least one of the great differences between Mohammedanism and Christianity. The reason for her preference is well understood, for "We love him because he first loved us."

The late President's idea of the highest blessing it was possible to invoke on the head of a beloved friend is expressed in the following lines, which, when he was a young professor, he inscribed in the album of a young lady acquaintance:

If the treasures of ocean were laid at my feet,
And its depths were all robbed of its coral and pearl,
And the diamonds were brought from the mountain's retreat,
And with them were placed all the wealth of the world—
Not silver, nor gold, nor the spoils of the sea,
Nor the garlands of fame that the world can bestow,
But a purified heart that from sin has made free,
I would ask for thee, friend, on thy journey below.

J. A. GARFIELD.

Hiram, Jan. 3, 1857.

A Happy Home.

What is sweeter on this earth than a happy home—a home where love is law, and discord is unknown? Such a place is a retreat from trouble and care—a resting-place for the weary, a fountain of joy where thirsting hearts may find all they crave, a blessed spot where memory loves to dwell. If you have such a home, prize it as you prize the noblest of treasures. If your home is not happy, try by forbearance and gentleness and affection, to make it so. The happy home is the noblest product of earth, and the vestibule of heaven.

Stephen's City (Va.) Star.

Died on the 5th inst., of diptheria, in this town, Charles E. Robinson, in the 7th year of his age, son of R. S. Robinson.

The sad death of this noble little boy deserves more than a passing notice. Little Charlie, as he was familiarly called, was a boy of extraordinary promise. He was bright, amiable, obliging and affectionate. Few children possessed a more endearing disposition. The quickness of his mind, his vivacity and ready wit in conversation, united to the manly frankness of his character, made him a boy of note above his years.

He was beloved by his schoolmates and was deservedly a favorite with his teacher. He was indeed a premium boy—in gentleness, intelligence, and innocence. He seemed willingly to adapt himself to every condition in which he might be placed. Almost the last words he said were eminently characteristic of the innocence, simplicity and fearlessness of his nature. Not long before his death his father said tenderly, "Charlie, my son, I fear you are dying."

Turning his face upward with a bright smile he answered: "All right father, let mother lie by me that I may put my arms around her neck. Good bye," and thus he died.

Our whole community lament his death, and our sympathies go out to his bereaved and stricken family. We may truly say of such an event, "An enemy hath done this," but God, who permits the present ravages of the destroyer to serve his wise purposes, is always good and gracious, and we are assured he doth not willingly afflict or grieve the children of men. He sees all things from the beginning, we do see, "Here we see through a glass darkly," but hereafter face to face.

Dear little Charlie was surely one of the Holy Innocents, and like the little martyrs of Jesus, in Ramah of Galilee, whom Herod the king slew,—he will come again let us hope from the land of the enemy—and in the resurrection fill out the brief career so suddenly cut off in the present life.

It is consolation to be assured in the words of Jesus, "In my Father's house are many mansions; I go to prepare a place for you, and when I have prepared a place for you I will come again and receive you unto my self, that where I am there ye may be also; wherefore, let us comfort one another with these words." M.

Philadelphia Press

An Affecting Incident.

EMMA JANES.

If the phenomenal outflow of human sympathy, whose tide has not yet fairly ebbed, shall tend to make us who helped to swell it kinder and better toward other hearts that bleed, well and good. But if we substitute our share in it for those nearer but equally sacred duties; if we say to the afflicted poor around us, "It is Corban, a gift, by whatsoever thou mightest be profited by me," then we are a wretched set of frauds in God's sight.

I call to mind a noble nature with whom it is far otherwise. On a dark day in our President's fate, the first day on which we heard discouraging news from Elboron, General Walker, Superintendent of the Census, was passing homeward, heavy hearted, from his office duties, for he loved General Garfield tenderly. By chance he saw within an open doorway a tiny coffin, the coffin of a three year old octeroon child whom he sometimes had stopped to speak a kind word to as she played upon the street. The little maid soon knew his cordial voice, and but a few days before her sudden death she had rushed out from her basement home to show him her new doll, her modest contribution to the census.

He passed in silently where the coffin lay and stood beside her little waxen body. I met him there, for the child was a pet of mine, my lowly little neighbor. I held her in some such regard as one might hold a neighbor's kitten, little thinking how soon death would endow her image with his own majesty.

The General spoke softly and reverently of the little one, and then told me a few words of a daughter of the same age whom he had buried, and as he named her I noticed the quick tears spring to his eyes. Soon he bowed and passed out as quietly as he entered.

An hour later a servant brought to the house of mourning, with a card addressed in his handwriting, a rich and costly floral wreath, an offering as elegant as if made to the child of his nearest friend. They laid it on the plain little coffin, and it rested there with tender grace—as royal a gift in its way as was the Queen's wreath I later saw on the stately coffin of the president.

"Inasmuch as ye have done it unto one of the least of these, ye have done it unto me;" and in the kingdom in that day I think Christ will wear upon his sacred vestments the perfume of those flowers of charity.

Dawn of the Morning.

A Beautiful Home.

MARY E. HAWLEY.

Dear Children:

Do you ever think of the beautiful home you are going to have, if you try to be good, and obey your heavenly Father? God has given this beautiful earth to his obedient and willing children to be their home forever, and he is going to have Jesus live with them. But before Jesus can come here to live, the earth must be cleansed from sin, and all who are God's children must be cleansed too, for the pure and holy Son of God could not enjoy the society of those who are filled with sin.

God is cleansing the hearts of his true people, and soon he will have them all ready to meet their King, who is coming to them, and when they see him coming in the clouds of heaven, they will rise to meet him in the air, and stay with him until the wicked people who did not love and obey God are destroyed, and the earth made new again.

Then the blessed Savior with his children will come back to the earth and live here forever, as we are told in the word of God, we shall build cities and inhabit them, make gardens, and plant vineyards and eat the fruit of them.

We shall live with our precious Savior in perfect peace and love forever. O how pleasant it will be to live then. We shall all know one another, and roam through the groves of our beautiful home or across the bright fields in search of flowers, while the beautiful birds will flit around us without the least fear, for all in that sweet land of rest shall be gentle and good. We then shall see all the good men and women that we read about in the Bible, for they had the same blessed hope we have, and fell asleep knowing that God would awaken them again in his own good time.

But the face we shall love to look upon most will be that of our precious Savior, and as we realise what he suffered to gain for us this beautiful home we shall love and worship him better than we ever can in this life. It was for the joy of having us with him in the kingdom that Jesus endured the cross, not minding the shame. And now, dear children, let us for the joy he has set before us endure all things, and strive to do God's will and please him, so that we may be sure of a home in sweet Eden restored.

Housekeeper.

Don't Snub the Younger One.

There is much in the social training of a young girl for which mother and elder sisters are directly responsible. While it is true that children should not be unpleasantly forward in conversation, it is just as true they have a right to be heard, and that among kindly hearted people their speech is welcome if put forth properly.

The person who snubs the younger sister and crowds her out of sight while others are present does her a sad injustice. This child is to be a woman, and is rapidly becoming one. She needs kind and pleasant culture in everything that tends to make her womanly. A lift on her way helps her to that mental growth which nobody can enjoy if held down under pressure. Her mind needs to be quickened and strengthened by converse and contact with the minds of others. With this lifting and helping and quickening, she has a chance to grow in every proper and worthy direction. Without it, she retires out of sight and shrivels into a melancholy existence.

The Chinese bind and cramp the feet of their girl children. We call it unreasonable; but to bandage a child's mind and to withhold from her the chance to attain that for which God has made her, is as undesirable and as culpable as anything the Chinese do in crippling their girls.

Selections.

Age to Come Herald.

MRS. DAVIS AND HER MISSION.

[Below we give the concluding part of Mrs. A. E. Davis' letter of which we gave the first part last week. There is one sad event that has transpired since she left for the East—the death of her daughter, Miss Roberta M. Davis, which occurred Oct. 17. This will be a great bereavement to the mother, as she not only loses a most beloved and affectionate child, but one who was expected to help and solace her in her mission in the Orient. Soon the time will come when the dead in Christ will be raised from the grave to be ever with the Lord. As we send a copy of our paper to Mrs. Davis at Jerusalem, we express our heart-felt sympathies to her in this sorrowful affliction. She is now near the tomb from which One rose to live forever more. Because he lives her daughter will live also.—ED.]

Leaves from My Journal.

SECOND PART.

I found my boxes here on my arrival. It cost fifty cents to pass them through the custom-house; then boating, camels and all amounted to three dollars. I am satisfied. [The boxes of which Mrs. Davis speaks, measured forty cubic feet, and were called one ton. They were billed direct to Jaffa, and left Boston by the Anchor line of steamers. The whole expense from Boston to Jaffa, prepaid here, was fifteen dollars and seventy-six cents, the lowest freight for any amount, however small. Five feet would have cost the same. Heavy articles are weighed instead of measured, and the freight is about three dollars per ton higher. By this the friends can see about what the expense of freighting goods to Palestine will be at present. When they can be sent direct through the Straits of Gibraltar, without transhipment in Europe, the fare, both on passengers and freight, will be less.]

All I have seen are much interested to have the *Age to Come Herald* published in Palestine. They tell me here and at Port Said they will support it. So come.

I never had so much courage. It seems as though I had just begun to live. As Mrs. Floyd says, everybody grows younger here.

Sept. 13.—The hotel accommodations I find are insufficient, and not up with the times. Last year eighty thousand pounds were brought here by tourists, whose numbers will be greatly increased in the future. Somebody will surely build a hotel with suitable accommodations for first class people from America and Europe; and I pray God that our Americans may take in the situation, realize their opportunity and "rise and build."

Such an enterprise carried out will help our paper more than any other one thing, at this time. I can already see the germs of the greatest work ever commenced by mortals. Let us, by the help of God, labor while we can to carry it forward. Every day increases my faith in the movement and my love for the work.

The educated natives flock to see me, as though I could do something important for them. They are splendid specimens of humanity, and are anxious to see some change for the better in this country.

For the present I can only read to them the prophecies, in which they appear to be more interested than any class of persons I have yet seen. Is the Lord moving on the hearts of this people? If so, "where are the reapers?"

There are farms to be leased for one-half of the crops, about eight miles from here, where a colony could settle. There have been lately discovered on them twenty-three wells, which were dug thousands of years ago; and there are three hundred and sixty-five in all, where the water is of the best quality. Does not this appearance of an abundance of water mean the fulfillment of prophecy? Dr. Lee says the land is full of water everywhere, waiting to be brought forth. I shall go with the others to see these farms next week.

In speaking of the restitution of this land, the prophet says: "In the wilderness shall waters break out and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water." Isa. xxxiii. 6, 7.

All the prophecies have a new interest to me. I read every night with Mrs. Floyd, and we enjoy it. Mr. and Mrs. Floyd, and also Dr. Lee, take the same view that I do of the prophecies, the Sonship of Christ, and predestination.

The weather is delightful now, just cool enough for comfort. It is very healthy; no sickness at all. My appetite is good, and I am gaining in flesh. We have for breakfast eggs, toast, tomatoes, nice butter and cheese, tea and coffee. For dinner we have roast chicken and mutton, potatoes the very best, rice puddings, custards, all kinds of vegetables and fruit, native wine, tea, etc. They also have native beer and brandy.

I did not suppose such excellent potatoes could be raised here. The Germans raise those I have seen, and also make the butter and cheese that we eat. Butter can be made of the finest quality, and it will command a high price. There will be sale for all that can be produced; and there is now, to my surprise, a large importation of buttor, canned meats and fruit, which might be put up here at a great profit. Some one should come and engage in this business.

Sugar cane is raised and sold to the natives for four cents a stick. They carry it about with them and eat it. I shall sow the amber cane seed that Brother Ellsworth gave me last winter. There is a fine field open for him here; and I hope he will come soon and improve it.

Tourists are beginning to come already. The rainy season will soon commence, and everything will be refreshed.

We now have two mails per week, and I can receive and send letters regularly. I can send a telegram to you for three dollars.

After I am settled at Jerusalem, I shall give more attention to writing. I write enough now, but you will say it is not to the point. Mr. and Mrs. Floyd will probably go to Jerusalem with me, take a house, and remain one month or more. It will be a great help. We shall live together, and so you can see I shall get along nicely. The way opens, and the Lord will provide.

I intend now to open a school and a shop for dress-making; then when my dear Bertie comes, a place will be ready for her. Perhaps I will have a class in the morning and dress-making in the afternoon. Whatever help is needed in either branch, can easily be secured.

I do hope some of the friends will come soon, to buy land and commence farming upon right principles. If they could only see how everything grows here, they would not hesitate.

This is indeed a land of promise. It has been very desolate, and still is desolate. But Israel's God has said, "The desolate land shall be tilled, whereas it lay desolate in the sight of all that pass by. And they shall say, This land that was desolate is become like the Garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited." Ezek. xxxvi. 34, 35.

Why not believe what the Lord says? This will be accomplished by labor, and I am confident there is no land in the world where the same labor will produce so great and lasting results.

I find the Arabic language easy to learn, and shall soon give it more attention. But I consider it more important to teach the natives the English language, than for us Americans to learn Arabic. It will be necessary, however, for some to understand Arabic for a time.

We have a Baron for a neighbor, and he sends us sweet roses, which are now in full bloom and truly very fragrant. The perfume from his garden fills my room constantly. He keeps a mule drawing water from an inexhaustible fountain, night and day. You can plant a seed in this garden, and in three years you have a large tree, with loaves eight inches long and six broad. I have just been out measuring them. Who would think of leaving a country where such great results can so soon be realized with so little labor? This is the land to "seek," and not to leave, except by those who do not wish Mount Zion well. So let them go.

All that is wanting here is a class of people with wills to do God's will; and with proper industry and perseverance and the blessing of the Lord, this whole country will become a Paradise. I could pick up my living on the beach, because I could turn the things found to account.

Mrs. Floyd said last night, as we were walking by the sea, "Mrs. Davis, how I wish the people in Boston could see us." We had our arms filled with flowers, gathered right on the beach. Beautiful lilies, as large as our callas, are growing everywhere. Grape vines are filled with the most luscious fruit, which becomes raisins on the vines, the finest raisins, too, that I ever saw. Figs also become dry upon the trees. I always supposed it required considerable labor to prepare them for market, but find my mistake. Nature kindly prepares all these things without any labor.

Mr. Howard, the gentleman who visited America last summer, and with the Russian ladies from New York dined at my house, called with friends yesterday to see me. You see I am in a strange land, surrounded by friends.

Jaffa, Sept. 18.—Travel to this country is steadily increasing, and the price of almost everything is gradually rising. Still, one can live here quite cheap. The price of land, I think, increases faster than anything else. It is an object for any one who thinks of buying land here to secure it as soon as possible.

Mr. Floyd has just returned from Jerusalem. He says they have had seven days of heat there, greater than was ever known before. And yet, no one has been cut down by sunstroke, and there is no sickness in the city. From what I have been able to learn, I am satisfied Jerusalem is the healthiest city in the world, notwithstanding its filth.

I can readily believe, that even before the city and people are perfected in eternal holiness and beauty, the prophecy of Zech. viii. 4-8, will receive an accomplishment; and though this should, and does, appear marvellous in the eyes of the people, "Should it also be marvellous in my eyes? saith the Lord of hosts."

Sept. 20.—To-day, in company with my kind friend, Mrs. Floyd, I called on our friend Mr. Murad, a native Syrian, and now a teacher in the missionary school conducted by the Rev. Mr. Hall. He is a gentleman by nature, pleasant and agreeable, and altogether a fine specimen of the cultivated Syrian.

I have also made the acquaintance of a Mr. Haddad, chaplain and teacher in the English Church Mission. At his residence I had the first glimpse of the mountains of Judea. Oh, the beauty and grandeur of the scene! I will not attempt to describe my feelings. It is enough now to say I was never before thus affected. I was looking upon the very hills that Jesus had looked upon, and which had been pressed by his beautiful feet, as he walked over and among them, and where I am expecting ere long to see him reigning, King of kings and Lord of lords. It would be almost satisfactory evidence of one's incorrigibility, if after having read the history of Jesus, they could gaze upon the places where he preached his mission of salvation to sinners, and suffered and died, without being affected.

I shall have much to write about these hills when I have had the privilege of traveling over them. In gazing upon the barren rocks, with a knowledge of God's promises concerning them, I see beauty while others discover nothing but sterility.

ALICE E. DAVIS.

Zion's Herald.

THE END OF THE TURK.

WM. WELLS.

All signs indicate the approaching dissolution of the Turk, and he himself is hastening the fatal *denouement*. His inevitable decline and ruin may seem strange in the face of hundreds of years of victorious career on European soil; but times have changed, and the Turk has not. Two hundred years ago the Ottomans were a mighty people; and while they were laying siege to Vienna, all Europe trembled at the probability of the success of their possible inroad into Europe proper. The very prayers of the pulpit contained a clause begging a kind God to save them from the barbarous Turk.

Now why have the once mighty people thus fallen? Because they have steadily been their own worst enemy, and have kept themselves in the most direct antagonism toward all the other nationalities around them. They have regarded the land as theirs, and have refused to learn any other tongue than their own. A few of the upper class learn French in order to enter the higher posts of the administration, where they are forced to have intercourse with foreign officials verbally or by letter.

But the very men who in Paris have learned the language, as well as the elements of European statecraft, have absorbed and brought home the vices of their neighbors rather than their virtues. The most dissolute and vicious of the Turkish officers are the young men who have learned their evil ways in the French capital, and think the best thing to bring back with them is the French ballet.

This disinclination to learn other languages, so necessary in all the Levant, is very marked in all the large cities. Of the 25,000 Turks in Smyrna, for example, among about 200,000 who talk the Greek but few Turks learn the language, although it is that of trade and commerce.

Thus the Turk isolates himself by the language that he clings to with obstinacy.

As long as the Turk remains a simple peasant or citizen, he is an honest man compared with the Greeks or Armenians with whom he associates. The moment the Turk becomes an officer of the government, he turns into a cunning and heartless ruler whose only object is gain through corruption or tyranny. As a dealer the Turk is not cunning enough for his Greek competitors, for a common proverb says that a Greek at a bargain is equal to two Jews.

For this reason the common Turk is ordinarily poor, and his usual occupation is agriculture or cattle raising. They were once renowned industrials, but these occupations gradually slipped out of their hands for want of energy and enterprise. Rugs and carpets are now about all they manufacture, and half of these now sold in foreign markets are counterfeit. The English and Germans long ago drove them out of the manufacture of cloths, and now the Swiss have conquered them in the line of silks. These and the cotton goods now found in the Orient, are largely from Swiss houses. The Turks cannot compete with European machines; and about all they have left of a general character are the saddle and harness for their horses, copper and iron ware, boxes, boots, and wooden shoes.

The weak point of the Turk is that he is no sailor. There the Greeks drive him entirely to the wall. His delight is to be slowly roaming over the caravan route, squatted dreamily on his camel, indifferent to sunshine or rain, indifferent to the food or shelter of the morrow, if he can lazily his wants for to-day. Thus the Turk is ever poor, and though not actually indolent, he is totally destitute of all spirit of innovation; any new thing is always sure to leave him in the rear.

His great curse is his religion. He is devoted to his creed, and his very consciousness in this respect shackles him to the past, and introduces into his family and social life its greatest element of weakness, namely, the isolation of women. There is virtually no female influence in family life, and nowhere, indeed, one may say, except in political intrigues and palace conspiracies.

The Turkish woman may be seen unveiled by no man except her own husband and very nearest relatives, and than for the outer world she does not exist. One half of the house, therefore, is the harem, devoted to the women and children; and in small houses in the country the entire structure is a harem—that is, no man dare enter it. In this way women can in no way be useful to their husbands in their occupations as with other nationalities, and within this seclusion they remain shallow and ignorant; they know nothing, as a rule, and teach their children nothing, and very few of them can read or write their own language; they seem to be dead weights on society, in an era when elsewhere woman is coming out into fields of influence and usefulness.

In the matter of military duty the Turks are the only ones who are drafted into the army. Other nationalities are not accepted. This takes away a large mass of able-bodied Turks from their homes. Most of these men marry at about eighteen, and enter the army at twenty-one for seven years. They thus leave their wives for this long period, and the respective parties can know nothing of each other because neither can read or write.

In case of war the most of them never return, and the wife has but little means of knowing, for a long time, whether her husband is dead or alive. This is said to lead to a great deal of immorality on the one hand, and childless homes on the other.

Thus the Turks are dying out as a people, and nothing in the country is more common than to meet half-depopulated cities and villages. The last war was so fatal to the Mohammedan population that a dead and heavy despair has taken possession of them, notwithstanding the enthusiasm with which they entered the contest. Every intelligent Turk now sees the beginning of the end, and knows that Turkish rule in Europe must soon cease, while the ruling classes are trying to make the most of what is yet left. God speed the departure of the unwelcome intruder!

Brevities.

Another grove of mammoth trees has been discovered in California. It is about eighty miles north of the big trees in the Yosemite, and numbers ninety-three trees, many of them over 100 feet in circumference.

The ruins of the Temple of Solomon in Jerusalem are to be restored, by special order of the Sultan, without further delay. They have long been in an extremely neglected condition, and almost buried from sight beneath all manner of debris and refuse. Directions to put them in an presentable a shape as practicable were given by the Abdul Aziz, at the time of the Austrian Emperor's visit, and the work was actually begun; but it was soon abandoned again. The immediate cause for its renewal at the present time is the recent visit of the Austrian Crown Prince.

Several cinerary urns, sunbaked and of great antiquarian interest, have been unearthed at Hampton Wick, England. They were found at a depth of from eighteen inches to two feet. Some persons who had examined the fragments of the urns, which were unfortunately broken by the pickaxes of the laborers who accidentally discovered them, are of the opinion that the vessels were made before the Romans occupied the country.

The *life* period of the olive tree is not certainly known. The tree above ground will, of course, die out. In fact, in the long course of years it becomes a mere shell, for it begins to die at the core, but the root does not perish. Out of this springs the new tree. In the very old olive groves about Palma, near Lisbon, in Portugal, I have noted this circumstance more than once. Travelers most competent to judge are agreed that the present olive trees on Mount Olivet, near Jerusalem, are the same that Christ prayed under and his disciples fell asleep under 1900 years ago, and they are still yielding their annual crop of fruit.

That the sun's varying conditions cause meteorological changes upon the earth has long been suspected, and observations are now being made in various parts of the earth to determine the fact. Two curious coincidences happened last summer. On June 26, Piazzi Smyth, the astronomer, observed that the sudden formation of an enormous and alarming mass of clouds in the sky of Madeira, which caused much astonishment among the inhabitants of that island, was coincident with the breaking out of a group of sun spots. One month later another extraordinary cloud was seen in Madeira, following the sudden appearance of of a second group of sun spots, which were carefully photographed at an astronomical observatory in India. Prof. Smyth ascribes the formation of these clouds to electric action respondive to the outbursts in the sun.

Poetry

Christian Intelligencer.

MESSICHA-MALKA.

M. G. WANSEN.

Messicha-Malka! Messiah-King!
Let the gladdest saints unceasingly bring
To thee the tribute of fondest praise,
As on thy regal form they gaze.
Majestic art thou upon the throne!
The sovereign power is thine alone;
Before thee who wearest the princely crown,
Thy worshiping subjects, we cast us down.

Messicha-Malka! Messiah-King!
Under the shadow of thy blest wing
Seeking our refuge, we talk to abide
At morn, at noon, and at even-tide—
Shield us against the tempter's power,
Comfort us in affliction's hour,
Strengthen us, Lord, when weak and faint
We come to thy throne with our sad complaint.

Messicha-Malka! Messiah-King!
Thou hast taken from death its sting,
From sin its strength, from the grave its prey;
The night of our fears thou hast turned into day—
Helper-efficient in all the woes
Wrought for from these tremendous foes.
How should we conquer in that fierce strife
But in thee, with whom are the words of life?

Messicha-Malka! Messiah-King!
To thee our souls by faith shall cling,
For thou hast the power and thine is the will
To minister to us in every ill;
Heavily laden, we look to thee,
And then from our burdens dost set us free!
Weary, perplexed, from a laboring breast
We call upon thee—thou givest us rest!

Messicha-Malka! Messiah-King!
Great prophet and high-priest! Thy praises we sing.
We have not beheld thee, yet thou hast our love;
How blest we shall be when we see thee above!
While still we are here, we delight to proclaim
The glory befitting thy royal name—
Oh, grant that our voices hereafter may blend
With those of the glorified, world without end!

Communications.

JESUS THE CHRIST OUR EXAMPLE.

J. J. WARNER.

Herein is love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. 1 John iv. 17.

For even hereunto were ye called (in suffering): because Christ also suffered for us, leaving us an example, that ye should follow his steps. 1 Peter ii. 21.

Men are imitative beings, and have to learn all they know either from precept or example, or both combined. It was not enough in the wisdom of God, to tell his great love, and teach his holiness and purity through a messenger in human form; but his great love to us must be demonstrated and his pure and holy precepts must be accomplished; that we may love him "because he first loved us," and then that great love received into our hearts must lead us to obey him with reverence and godly fear, by walking in the steps of him who loved us and gave himself for us.

Christ is the way, the truth, and the life. "He of God is made unto us wisdom, righteousness, sanctification and redemption." "He is the true light that lighteth every man that cometh into the world." He is the sun of the moral universe; reflecting the light borrowed from him, we become the light of the world, and by our saving influence are the salt of the earth.

The great soul stirring truths taught and practiced by him, shine into our hearts, and we are full of light. "And walking in the light, as he is in the light we have fellowship one with another; and his blood cleanses us from all sin."

The children of this world may boast of their great men; but we will glory only in our Lord Jesus Christ. We hold him up as "the chiefest among ten thousand," the one altogether worthy and lovely. The only one in the likeness of man that never sinned. Dark spots may be seen upon the crowns of all earthy potentates, and we may well say if all their sins were written upon them, their loyal subjects, if possible, would snatch them from their heads, and with shame cast them away, and replace them with the spotless crown of the meek and lowly Jesus. The voice of God is heard through one of his faithful servants, "Put ye on the Lord Jesus Christ." Yes, put him on characteristically; be like him; live with him; suffer with him; die with him; and then reign with him. O that we may be like him, that "we may have boldness in the day of judgment," and that he may not be ashamed of us, when he comes in the "glory of his Father, with all the holy angels." In him God dwelt; in him God was manifested. The love, mercy, wisdom, and power of God shone forth in him, and who saw him, saw the Father. In him dwells all the fulness of God.

We can think of nothing pure, great, or glorious that did not dwell in him. To be like him here, is the sum of our faith, and the height of our ambition, and to see him as he is, and bear his heavenly image when he comes, is our great hope that leads us to purify ourselves, even as he is pure. 1 John iii. 23.

When adversity overtakes us, may his lovely voice be heard, "Fear not; I am with you. Blessed is the man that endureth temptation, for when he is tried he shall receive the crown of life which the Lord hath promised them that love him, "Our light afflictions work out for us a far more exceeding and eternal weight of glory."

Let him that thinketh he standeth take heed lest he fall.

We must watch and pray for grace, strength and wisdom, to do as he did. When we are about to engage in any thing, how important to stop and ask, Would the Lord do it?

How often we say things hastily, that we mourn over afterwards. How many fly into a passion and betray a bad spirit so unlike the mild and gentle pattern, and by repeatedly doing so lose sight of the holy one. Let us glory in Christ our example and hold him up, in word and deed. Let us be able to say with the apostle Paul, "I live, yet not I, but Christ liveth in me." Constantly let us pray, Lord make us pure and holy like thee. The church is the body of Christ, the fulness of him that filleth all in all, "the pillar and support of the truth," "the holy temple of God," and if any man defile the temple, him will God destroy. May Christ be able to present us to his Father, not having spot or wrinkle but holy and without blemish. Let it be our great delight to tell what Jesus has said and done, and let no great men hide him from us; they killed him, but he lives forevermore, and has the keys of death and *hades*, and can deliver us. When he is presented, every mouth is stopped and all the world becomes guilty before God. How strange that men will not follow Jesus and live. God has given his Son, without spot and blameless, and yet they will not have him to reign over them, but cling to mortals like themselves, full of imperfection with no power to give eternal life.

If we are Christ's, we are Abraham's seed and heirs to all the promises, and these should cheer our hearts, animate our spirits, and strengthen our hope, and make us partakers of the Divine nature.

In conclusion let us say, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing."

These seven great heavenly gifts are the everlasting wealth of God, bestowed upon his Son, with whom we are joint heirs, and shall be partakers of Christ if we hold the beginning of our confidence steadfast to the end."

May the Lord give us an abundant entrance into his everlasting kingdom.

LOUISVILLE, Ky., Oct. 20, 1881.

Editor Restitution:

I stood to-day by the ruins of one of the finest churches in the south—"The Warren Memorial Presbyterian Church," that was destroyed by fire last night. A building that cost $185,000, and conceded to be a model of architectural elegance and comfort was consumed by the flames in three or four hours.

The edifice was an interesting one, principally because one man,—L. L. Warren—of this city, gave $90,000 to complete it.

I was present last summer at the "Dedicatory Service," when amid the fragrance of floral decorations, and the melody of anthems and hymns of praise, the building was formally dedicated to the service of God.

The exercises on that occasion were grand and impressive. Yet one great essential was lacking — the truth. Wealth feasted the eye with the beauty of architecture, and filled the ear with sublime symphonies, but wealth could not buy the costly treasures, the refined gold of Truth.

I sat and listened to the scholarly addresses, but alas, my ear was not greeted with that which is able to make us wise unto salvation. Mr. Warren's munificence was lauded, and through his generous donation it was hoped others would be constrained to do likewise. The building, they trusted, would stand a monument of a princely generous heart.

This was about three months ago. To-day their boast, their pride, their monument of wealth is a smouldering heap. I regret very much that so costly and splendid a building should so soon be reduced to crumbling stone and ashes; but I cannot help seeing a lesson that perhaps we all take to heart. There is no stability in this order of things. The palace of to-day may be the ruins of to-morrow. God alone is great, and his truth alone durable.

Wealth cannot conciliate the one, nor purchase the other. May we be wise, and place our trust in him alone. May we dedicate our lives to him, and so whatever our trials, whatever our losses, whatever our sorrows, we may through God strengthening us, rise Phœnix-like from the ashes of this world's desolation, to the eternity and glory of that which is to come.

Wishing you health and strength in the work set before us, I am, dear brother, affectionately in Jesus.

W. I. CROCKETT.

TOUCH GOD'S WORD REVERENTLY.

SARAH R. PURDY.

This is emphatically an age of criticism. Everybody has turned critic, and closely criticises everybody, and every one's practice, and knocks away at this and that structure, and tries the foundation of another, to learn where the weak parts are. This is all right; it knocks off the rubbish of error, and makes the gems of truth gleam more brightly.

As an object of the deepest closest criticism by both enemies and friends—the eyesore of all eyes, and the target of every conceivable weapon—the word of God stands forth unrivalled—glowing with a brighter lustre from every thrust it receives from its enemies. To wound God's word in the house of its friends is indeed sad, and yet I fear it is often done by the same spirits of criticism.

In searching that mine of truth we find our priceless pearls, and so anxious are we to disclose its beauties we heedlessly run over others of just as true a lustre; others pick them up, and each one is so loud in the praise of the one he has in his possession, that all others are valueless in comparison, and the looker-on infers they are all right and none of much value.

The words of the Lord are pure words, and of the greatest value to us. If we have child-like love and obedience we will follow wherever we see the imprint of the Master's footsteps—wherever we find "Thus it is written"—or hear the dear Lord, in loving accents say: "Ye ought to do it," let us not refuse to obey because it is not reiterated in thunder tones from Sinai's awful mount—"Do this or die." Let us not cut the critics and guess what the Lord ought to have said, or what he means; let us gather up every pearl, give heed to every requirement, believe the dear Lord says what he means, and means what he says. The Storehouse of God's word is full to overflowing of priceless jewels; let us not ignore or lightly esteem one of them, else his word is not abiding in us.

If we be truly in the Lord Jesus, walking in harmony with the word of God in all things, then we are growing in grace, and in the knowledge of our Lord Jesus Christ, and we are adding to our faith all the Christian graces, and going on to perfection, and purifying ourselves as he is pure, and are manifesting the fruits of the Spirit in our daily lives—all his sayings appear in our lives.

Alden, Iowa.

"THAT YE MIGHT BE FILLED."

S. ROXANA WIKOF.

As it was Paul's prayer for his Ephesian brethren "that they might be filled with all the fulness of God," so is it my prayer for the scattered household of faith in these last evil days, and, that this blessedness may be attained, by each one of us, Christ must dwell in our hearts by faith.

There must be no inviting of this blessed personage for a transitory stay—no calls for his presence for an hour and then the barring of all the doors of the heart against him, he must dwell with those who would "be filled with all the fulness of God," and, this dwelling of Christ within, can only come by faith. We must first be filled with the knowledge of his will. We can have no conception of the love of Christ toward us, until we know what he has done, and what God still purposes to accomplish for us through him. Having learned by whom we have been brought nigh to God, through whom it is that we can have boldness and confidence in coming to him, we begin to comprehend the length and breadth and depth and height of his love, and fastening every sense, every affection to him, become like the great tree, firmly rooted, in the rich soil. The storms cannot move us, if we are grounded in love.

What a blessed filling it is! "Filled with the knowledge of his will;" "filled with the fruits of righteousness;" "filled with comfort;" "filled with joy;" "filled with all the fulness of God!"

And this is just what our experience ought to be. I had not thought so much about this, until a young disciple came to me the other day to talk of the hope and the work, and of our own individual interest in the matter.

I had been all the time striving to do something for the Master, but just in this emergency I found myself "wanting." I had not been to the fountain daily, drawing sweet waters that would quench my own and another's thirst. No texts of gold would come readily into memory, the Book had not been handled to keep the lamp burning. I was away from God. Frightened, I resolved not again to neglect the constant study of the will of my Master, because there must be the consciousness that the things we have heard are ours, that the watchfulness and prayer are ours, or our words will have no power and will fall on the icy walls of indifferent ears.

Oh, I want to be always filled, and it seems to me that this must be, if we are to be found among the wise virgins—our vessels must be full. The cares of this world must not keep us away from the living stream.

Let the word of God work in us effectually. Let it work mightily. Do not oppose it, nor disobey it, for it is God's power, whereby we are to be "made partakers of his holiness," and "filled with his fulness."

RELIGION.

Religion is not a name. It is not a matter of form. It is not a trifle. It is the richest, best gift of God to man. It ennobles our nature. It more clearly teaches us our true dignity than all the profound discoveries which man can make in science; for none of them will ever fill us with the fulness of God. Religion is spiritual, elevating, pure, Godlike. We dwell with God; walk with God; live with God; commune with God; are like God. We become partakers of the Divine nature (2 Peter i. 4); in rank we are associated with angels; in happiness and purity we are associated with God.—*Barnes.*

ANNOUNCEMENTS.

I will speak as follows: The first of October at Brother S. A. Saylor's, five and one-half miles northwest of Morrill, Brown Co., Kan. Next, Oct. 27, near Clifton, Nemaha Co., Neb., to continue over Sunday, where Brother Jas. Stephens may arrange. Next at Farmington, Atchison Co., Kan., on the Central Branch R. R. Those coming to Farmington will ask for Silas Goodrich. The meeting to commence November 25, and continue over Sunday.

LOTT CLOPTON.

Benjamin Woodward, of Hammond, Mich., State Evangelist for Michigan, is expected to visit Hesperia, Nov. 12, and 13, 1881, to attend a meeting of the First Gospel Church of that place. Those of the Abrahamic faith are invited, and all Christians that are interested in a knowledge of the truth and of the coming kingdom of our Lord and Master.

W. C. WELLS, Pastor.

DEFERRED.

The Quarterly Assembly of the Church of God, advertised to be held near Brownstown, Warren Co., Va., commencing Friday, Oct. 7, has been postponed to Nov. 11.

N. J. MORGAN.

NOTICE.

TUNNEL CITY, Wis., Sept. 13, 1881.

To whom it may concern:

This is to certify that Mrs. A. C. Sedgewick is a member of the Wisconsin Millenarian Association, and is recognized by us as an earnest and faithful proclaimer of the gospel of Christ. We heartily commend her to the confidence and homes of our brethren in Christ our Lord, particularly as an evangelist.

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The Restitution.

"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN."

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THE RESTITUTION.

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TO CORRESPONDENTS:

THE RESTITUTION advocates the final restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began. As a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the Gospel, repentance, and immersion as prerequisites to the forgiveness of sins, and a holy life as essential for final salvation.

Communications.

COMING AGE (MESSIAH'S).

Its Proximity. The Delay. Commences With National Judgment on the Papacy. This is followed by the Slaying of the Two Witnesses. History of the Witnesses. Who Are They? Their Lives. Their Power. How Slain. Their Resurrection. Ascension. Review and Reflections.

No. 91.

J. P. WEETHEE.

The Delay—We are now describing the period of delay between the sixth and seventh trumpets, called quickly, and voice of the seventh angel. We have shown that this eventful period is introduced by a great national judgment on the little horn: that this judgment rendered by the Ancient of days against the Papacy and in favor of the saints of the Most High, and resulted in taking away the papal civil dominion; also, that the ten kingdoms were the executors of God's wrath on the great apostacy. We now propose to show how the delegated power was abused in its execution. In our history of this abuse the lives, character and fate of the two witnesses must be considered.

The Two Witnesses.—Who were they? or, perhaps, it would be more proper to ask, Who are they? (being still alive).

Of these two witnesses, John's history is as follows:

"And there was given me a reed like unto a rod, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. And the court which is without the temple leave without, and measure it not; for it hath been given unto the nations: and the holy city shall they tread under foot forty and two months. And I will give unto my two witnesses, and they shall prophesy a thousand two hundred and three score days, clothed in sackcloth. These are the two olive trees and the two candlesticks (lamp stands) standing before the Lord of the earth. And if any man desireth to hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man shall desire to hurt them in this manner must he be killed. These have power to shut the heaven, that it rain not during the days of their prophecy: and they have power over the waters to turn them into blood, and to smite the earth with every plague, as often as they shall desire. And when they shall have finished their testimony, the beast that cometh up out of the abyss shall make war with them, and overcome them, and kill them. And their dead bodies (lie) in the street of the great city, which spiritually is called Sodom and Egypt, where also their Lord was crucified. And from among the peoples and tribes and tongues and nations do (men) look upon their dead bodies three days and a half, and suffer not their dead bodies to be laid in a tomb. And they that dwell on the earth rejoice over them, and make merry; and they shall send gifts one to another; because these two prophets tormented them that dwell on the earth. And after three days and a half the breath of life from God entered into them, and they stood upon their feet; and great fear fell upon them which beheld them. And they heard a great voice from heaven saying unto them, Come up hither. And they went up into heaven in a cloud; and their enemies beheld them. And in that hour there was a great earthquake, and the tenth part of the city fell; and there were killed in the earthquake seven thousand persons (Mar. Gr. names of men, seven thousand); and the rest were affrighted, and gave glory to the God of heaven."—*Revised Version.*

My Two Witnesses.—Whose witnesses?

Christ's witnesses since he is the speaker. They testified to the truths uttered by Christ and his inspired apostles.

"And ye shall be my witnesses both in Jerusalem and in all Judea and Samaria, and unto the uttermost part of the earth." Acts i. 8.

Why two?

"At the mouth of two witnesses or three (two or more) every word may be established." Matt. xviii. 16.

Jesus took Peter, James and John;—three, but two was a legal number. In order to identify these two witnesses it will be necessary to compare what the Spirit says in Zech. iii. and iv., with John's record in Rev. xi. The reader will please follow us as we trace the type and the anti-type in those prophecies.

We assume (what we shall not stop to prove) that the remnant nation, established under Joshua and Zerubbabel, was, in many features, a typical nation, with its anti-type still in the future. Joshua was evidently a type of Christ. So, also, was Zerubbabel; the one a priestly type; the other a regal type. In establishing the remnant nation, Joshua was high priest, and Zerubbabel was king. When two crowns were placed upon the head of Joshua, it was said, Behold the man, the BRANCH. Zech. vi. 12. See chap. iii. 8. Let us examine those passages more critically. See, also, chap. vi.

Zechariah has described to him the typical remnant nation, (Zech. viii. 6) and the anti-typical remnant nation, verses 8, 8; see, also, chap. xiv. That the symbols and types of Zechariah may be clearly seen, it will be necessary to outline the entire chart of the visions of that prophet. This we shall attempt for two reasons:

a. The book is thought to abound in obscurities, so great, that, by many, the writings of Zechariah are passed over as among the secrets, unrevealed, of Jehovah.

b. The key to the meaning of the olive tree is found in Zechariah.

Zechariah was among the first that returned from the Babylonian captivity, and began to prophesy soon after Haggai; he uttered his predictions in the sixth and seventh months of the second year of Darius Hystaspes; while Zechariah began in the eighth month of the same year to reign (A. D. 510).

The seventy years predicted by Jeremiah (Jer. xxvii, 12; xxix. 10) were terminated. Some few had returned to their native land. Still, their return progressed slowly, owing to many obstacles at home and abroad. As in our days, so then many had become wealthy in Babylon'l and in the lands of their captivity. Others were too poor to bear expenses of so long a journey; while a third class were too valuable to their masters to be surrendered. Those that had returned uttered complaints against God and his prophets, as if the Almighty was about to fail in his promises. These revelations were, therefore, designed to inspire their sinking hopes, by lifting the veil from the future of that people. The first six verses are introductory, and designed to show the complainers that their tardy return was, in part, their own fault; that they were not in any manner desirous of returning, while others were prevented from returning by the heathen. He assured them that as he always had accomplished his promises, so would he in the future.

Chapter i. 7, begins Zechariah's ecstacies and visions. The vision of the Rider among the Myrtle Trees, seems to be an ecstasy rather than a dream. The first vision is dated, second year of Darius, 24th day of the 7th month. It is a night scene; a valley of myrtles fills the landscape of the prophet. He sees in the grove a man on a red horse; and behind him were horsemen on red, speckled (dun), and white horses. Zechariah asked an angel who these were. Promising the information, he goes to the angel on the red horse, and having received from that noted angel the desired interpretation, returns to the prophet. "These (are) they whom the Lord hath sent to walk to and fro through the earth" (the land of Judah's captivity).

Two of these angels are distinguished officials, viz., the "angel of the Lord," and the messenger that talked with Zechariah.

Some expositors have contended for their identity. They are, however, distinct. One is always called, "The angel who spake with me;" the other, "The angel of the Lord." One seems to be like Moses, the source of knowledge and authority; the other fills the office of Aaron (Angelus interpres—the interpreting angel)—the Paul and Mercurius of the heathen. They occupy the positions of Gabriel and Michael, in Dan. viii. 10, ix. 21, x. 13, 21, xii. 1, and these angels we presume, they are. The angel of the Lord appears to be the Commander, and to have a lively interest in the Captive Jews.

The Myrtle grove is a deep valley representing the Jews under the Theocracy.

"Not a proud cedar on a high mountain, but a modest, yet lovely myrtle in a deep valley."—*Hengstenberg's Christology.*

The Theocracy is, in a similar manner, compared to the quiet waters of Siloa, while the surrounding nations are symbolized by the rushing, overwhelming floods of the Euphrates. Isa. viii. 1–8.

This angel of the Lord tarrying in the Myrtle grove represents the presence of Jehovah among his people. The color of the horse denotes the character of his agency; the horse itself represents the rapidity of his conquests. See Isa. lxiii. 1–6.

While the angel of the Lord tarries in the Myrtle grove his scouts, on red, dun, and white horses are abroad through the countries of the captivity, noting the state of the heathen. They return this report to the angel of the Lord:

"We have walked (rode) to and fro through the earth (land) and, behold, all the earth (land) sitteth still, and is at rest." Verse 11.

The heathen are prospering; Babylon that was taken by Cyrus (A. D. 538) is recovering, and continues to be a royal city; the Persian empire flourishes; many of the Jews are prosperous, contented and happy, having forgotten their ancient lands, while others labor in poverty. No movement to restore them to their native homes.

This report moves the angel of the Lord, the special friend of the Jews, who thus speaks to Jehovah:

"O Lord of hosts, how long wilt thou not have mercy on Jerusalem, and on the cities of Judah, against which thou hast had indignation these three score and ten years?"

The answer comes from God to the interpreting angel, whose office is to make it known to the prophet, and through him to the people:

"And the Lord answered the angel that talked with me (with) good words (and) comfortable words. So the angel that communed with me said unto me, Cry thou, saying, Thus saith the Lord of hosts; I am jealous for Jerusalem and for Zion with a great jealousy. And I am very sore displeased with the heathen (that are) at ease: for I was but a little displeased, and they helped forward the affliction. I am inflamed (red horse), with great wrath against the secure and quiet nations." See Isa. xlvii. 6.

"Therefore thus saith the Lord (of hosts); I am returned to Jerusalem with mercies: my house shall be built in it, saith the Lord of hosts, and a line shall be stretched forth upon Jerusalem. Cry yet, saying, Thus saith the Lord of hosts: My cities through prosperity shall yet be spread abroad; and the Lord shall yet comfort Zion, and shall yet choose Jerusalem."

These red, dun, and white horses represent the character and speed of their missions in delivering the people from their captivity and their triumph (white horse) over their enemies.

The accomplishment of this prophecy was confined to the near future, under Ezra, Nehemiah, Joshua and Zerubbabel. In this interpretation all expositors agree. So far the prophet has no intimation of any distant future, return to Canaan. This prophecy was designed to raise up the desponding; hence the great care that these were the words of God:

"Thus saith the Lord of hosts," "Thus saith the Lord," "Saith the Lord of hosts."

When this promise was made such was the condition of the Jews, nothing seemed so improbable. A few poor Jews were living among the old ruins of Jerusalem; unable to build the city, or the temple. Despised by the heathen, they clung to the remains of the once beautiful city, and its temple, in hopeless despair. The prophet, therefore to have his messages believed, required a Thus saith the Lord. We are to keep in view the fact that Zechariah, leaving out the past, sees the entire future of the Jewish nation.

Youths' Column.

The Kansas City *Journal* reproduces the subjoined beautiful poem, which is no doubt familiar to many of our readers, with the information that the author, Mrs. D. N. Utter, formerly Rebecca N. Palfrey, is a resident of that city. Whittier admired this gem so much that he gave it a place under his "Songs of Three Centuries."

WHITE UNDERNEATH.

Into a city street,
Narrow and noisome, chance had led my feet,
Forbearance to secure, and the sun's rays
Loved not the unclean place.

It seemed that no pure thing
Its whiteness there would ever dare to bring;
Yet even into this dark place and low,
God had sent down his snow.

Here, too, a little child
Stood by the drift, now blackened and defiled;
And with his rosy hands, in earnest play,
Scraped the dark crust away.

Checking my hurried pace,
To watch the busy hands and earnest face,
I heard him laugh in pure delight,
That underneath 'twas white.

Then, through a broken pane,
A woman's voice summoned him in again,
With softened mother tones, that half excused
The unclean words she used.

And as I lingered near,
His baby accents fell upon my ear,
"See, I can make the snow again for you,
All clean, and white, and new!"

Ah! surely, God knows best.
Our sight is short: faith trusts to him the rest.
Sometimes, we know, he gives to human hands,
To work out his commands.

Perhaps he holds apart,
My baby fingers in that mother's heart
One fair, clean spot, that may yet spread and grow
Till all will be white as snow.

Youth's Companion.

Some Poor Children.

We owe more to poor children than we think. Columbus was a poor boy, often needing more food than he could get. Luther sang ballads in the street to get money for an education. Franklin used to buy a roll for a penny and eat it alone. Lincoln and Garfield were poorly clad and worked very hard. Dr. Livingstone learned Latin from a book on his loom while at work. Emily C. Judson used to rise at two in the morning and to do the washing for the family. Gambetta was poor and slept in an attic. Lucy Larcom was a factory girl. Dr. Holland was poor and a school teacher. Captain Eads was barefoot and penniless at nine years old. None of these people have been idle or whiled away their time on street corners, or in games of cards or billiards. They were too busy.

Christian Helper.

Boys, Read and Heed This.

Many people seem to forget that character grows; that is not something to put on ready-made with womanhood and manhood; but day by day, here a little and there a little grows with the growth, and strengthens with the strength, until, good or bad, it becomes almost a coat of mail.

Look at a man of business—prompt, reliable, conscientious, yet clear-headed, and energetic. When do you suppose he developed all those admirable qualities? When he was a boy? Let us see how a boy of ten years gets up in the morning, works, plays, studies, and we will tell you just what kind of a man he will make. The boy that is too late at breakfast, late at school, stands a poor chance to be a prompt man. The boy who neglects his duties, be they ever so small, and then excuses himself by saying, "I forgot! I don't think!" will never be a reliable man, and the boy who finds pleasure in the sufferings of weaker things, will never be a noble, generous, kind man—a gentleman.

Whittier's Boyhood Days.

The Oxford (Pa.) *Press* prints the following interesting letter from Mr. John G. Whittier, written to a young girl in that town in response to an inquiry as to how he spent his boyhood days:

AMESBURY, Mass. 9th mo. 17, 1881.

My Dear Young Friend:

I think at the age at which thy note inquires, I found about equal satisfaction in our old rural home, with the shifting panorama of the seasons, in reading the few books within my reach, and dreaming of something wonderful and grand in the future. Neither change nor loss had then made me realize the uncertainty of all earthly things. I felt secure in my mother's love, and dreamed of losing nothing and gaining much. Looking back now, my chief satisfaction is that I loved and obeyed my parents, and tried to make them happy by seeking to be good. That I did not succeed in all respects, that I fell very far short of my good intentions, was a frequent cause of sorrow.

I had at that time a very great thirst for knowledge and little means to gratify it. The beauty of outward nature early impressed me; and the moral and spiritual beauty of the holy lives I read of in the Bible and other good books also affected me with a sense of my own falling short and longing for a better state.

With every good wish for thee, I am thy sincere friend.

J. G. WHITTIER.

N. Y. Observer.

Birdie.—A True Story.

MRS. LUCY R. SANFORD.

Harry, with a face aglow with pleasure, came to his friend Mrs. S——, tugging a square box with slats across the top, and on the bare, cold board bottom was a tiny birdling, with a few little going-to-be feathers, and a wide-open bill, out of which came a most doleful sound.

"Why, Harry! what can you do with that poor little hungry, cold birdling?"

"Make it love me!" and he took it out gently and held it against his own warm cheek, then begged Mrs. S—— to hold it while he made a nest of his chubby hands by crossing the thumbs and fingers. Mrs. S—— put the birdling in it, and, then with much fear, she dropped a bit of a crumb of wet bread into the open bill. That was swallowed, and another, and another, and then birdie gave the most musical of little notes, and Harry, who had watched intently, coiled in the sweetest voice:

"My birdie! my birdie!"

Soon birdie knew that loving call, and would chirp back, hop into Harry's hands and cuddle down. If put down it would hop all about the room after him. And if Mrs. S—— was in a rocker, it would hop into her lap, and curl its head under its wing, and be rocked.

From hopping it grew to flutter, and its first little fly and fall made as great a sensation as a baby's first step. But his wings grew strong, and one day he dashed off on an excursion to the nearest tree.

"Poor Harry!" cried Mrs. S——.

"Poor Harry!" was echoed by all in the house. And we dreaded to see him come in, for we felt his sunny face would cloud quickly and many a raindrop fall.

"Your birdie flew away," his father said, kindly,

"Did it? Where to?"

"Into that tree."

Harry flew out and peered up into the tree, but could see nothing amid the dense leaves, but called, "Birdie! birdie! birdie!!!" and birdie flew down into his hands.

Its lungs grew strong as its wings. Its song was very sweet, but its matin song was discord to our sleepy ears.

Mrs. S——, (not liking to keep the air confined all night) would at the first note in the morning throw a heavy cloth over the cage, and leave it until Harry called, "Birdie!" After four mornings it would not even chirp till it heard Harry's voice, and then its pent-up love and music would burst forth gleefully. Often it would sit on the window-ledge and have nice chats with birds in the trees, but its heart beat too true to Harry to be wooed back to its wildwood.

Mrs. S—— went away for a time, and birdie was taken to Harry's mamma's room on the floor below. Though free to fly out, it kept very quiet a while, then spread its wings and dashed out of the window. For more than two hours they searched in vain for it. Then Harry went to the upper hall and said to a lady there: "My birdie is lost!"

A merry chirp answered him. He rushed into Mrs. S——'s room, and there was birdie.

Now, Harry's home is a hotel, and there are fourteen windows in the line of Mrs. S——'s room. How did he know that room?

S. S. Times.

Rose Leaves.

ERNEST GILMORE.

Some one has beautifully said: "Kindness is stowed away in the heart like rose-leaves in a drawer, to sweeten every object around."

A little girl of about nine years old was walking along a muddy street in Chicago; her father held her hand, and seemed very tender in his care of her. The quality and style of their garments hinted strongly of wealth, while the strong, good face of the father, and the loving, sweet one of his child, told of something better than wealth—even of depth of hearts.

Just as they reached a crossing, where the mud was thicker and the wind blew stronger, and vehicles of all descriptions passed each other in tiresome confusion, they noticed a poorly clad old woman, on whose trembling arm rested a large basket heavily laden, standing on the corner, as if fearful of crossing over. She looked anxiously at the whirling carts, and depreeatingly at the passers-by. No one seemed to heed her as the well-dressed throng hurried by.

"Come, Edith," said the father; "this is a dangerous crossing, papa will carry you over."

He put out his strong arms, as he spoke lovingly. But the child only whispered:

"Papa, I have rubbers; I'm not afraid of the mud. Papa, see the poor old woman—she seems afraid of something. see how she trembles. Couldn't you help her, papa, while I run on ahead?"

For answer, the gentleman approached the old woman, saying, in a low voice:

"This is a tiresome crossing, madam, let me lead you across; give me the basket please."

Could you have seen the rested, and thankful look on that weary old face, as the woman found herself on the other side, all safe, I think you have echoed her fervent cry:

"God bless that man, and the blessed child, too!"

Of course there were annoying smiles on some countenances which witnessed the quiet act of helpfulness, but it mattered not as long as one knew that around the great white throne there were smiles of joy because two of his followers had not in selfishness neglected doing a favor to even the "least of these."

Into a very elegant palace car entered a weary-faced, poorly dressed woman with three little children, one a babe in arms. A look of joy crept into her face as she sat down in one of the luxurious chairs. But it was quickly dispelled as she was asked to "start her brats."

A smile of amusement was seen on several faces as the frightened group hurried out to enter one of the common cars. Upon one young face, however, there was a look which shamed the countenances of the others.

"Auntie," said the boy to the lady beside him, "I'm going to carry my basket of fruit and this box of sandwiches to the poor woman in the next car. You are willing, of course."

He spoke eagerly, but she answered: "Don't be foolish, dear; you may need them yourself, and that woman may be an imposter."

"No, I'll not need them," he answered decidedly, but in a very low tone. "You know I had a hearty breakfast, and don't need a lunch. The woman looks hungry, auntie, and so tired, too, with those three little babies clinging to her. I'll be back in a minute, auntie. I know mother wouldn't like it if I didn't speak a kind word to the 'least of these' whenever I meet them."

The worldly aunt brushed a tear from her eye after the boy left her, and said audibly, "Just like his mother!"

About five minutes later, as a lady passed the mother and the three children, she saw a pretty sight—the family feasting as perhaps they never had before. The dainty sandwiches were eagerly devoured, the tempting fruit-basket stood open.

The oldest child, with her mouth filled with bread and butter, said, "Was the pretty boy an angel, mamma?"

"No," answered the mother, as a grateful look brightened her faded eyes, "not now, but he will be on the other side, God bless his dear little heart."

And we too said: "Bless his heart."

Sententious.

A bird pines in a cage, even though made of gold.

Every new light brings to view the larger circle of darkness.—*Newman Smyth.*

I know the Bible is inspired, because it finds me at greater depths of my being than any other book.—*Coleridge.*

Riches are often thorns that pierce the head with cares in getting them, and the heart with grief in parting with them.

Louisa M. Alcott writes: She had sorrows besides her own to comfort, and such work does a body more good than floods of regretful tears or hours of sentimental lamentation."

Because it is a diamond it shines. It never studies how to shine. The light is in its nature. We need not be afraid about our example if we have the true light in us. The command is, Let your light so shine.

The look of sympathy, the gentle word
Spoken so low that only angels heard,
The secret act of pure self-sacrifice,
Unseen by men, but marked by angel's eyes,
These are not lost.

It is sustained by abundant facts that the greatest events of history, the vital incidents of the world's progress, have often after turmoil, resulted in the word, the deed, the determination of a moment.

A sermon in six lines: A penny makes more noise in the contribution box than a $5 bill, and the man who gives the penny usually makes more noise than the giver of the bill when it comes to say "amens" or voting on church management.—*Christian at Work.*

A great man under the shadow of defeat is taught how precious are the uses of adversity; and, as an oak tree's roots are strengthened by its shadow, so all defeats in a good cause are but resting-places on the road to victory at last.—*Charles Sumner.*

Come quickly, Savior, Jesus, from above,
But first with perfect love our hearts prepare;
Made like thyself, thy coming we shall love,
And wait with longing till the day appear.

ORDER.

God is not the author of confusion, but of peace or order, as in all the churches of the saints. Some have great fears of order and sobriety, and so, to escape the Scylla of formality, they rush on the Charybdis of fanaticism and anarchy. Such, to be consistent, should takes out the mainspring of their watches, and the pendulum of their clocks, that none of the wheels may have any control. But God is a God of perfect order, as all his works testify.

Work, for the night is coming,
Work through the sunny noon;
Fill brightest hours with labor;
Rest comes sure and soon.
Give every flying moment
Something to keep in store;
Work, for the night is coming,
When man works no more.

Does the Christian's path lie all the way through Beulah? Nay, be in forewarned it is to be one of "much tribulation." He has his Marahs as well as his Elims, his valleys of Baca as well as his grapes of Eshcol. Often he is left unbefriended to bear the brunt of the storm, his gourds fading when most needed, his sun going down while it is yet day, his happy heart darkened by sorrows with which a stranger cannot intermeddle. But there is one Brother "born for adversity," who can comfort us.

Reality—reality,
Lord Jesus Christ, thou art to me!
From the spectral mists and driving clouds,
From the shifting shadows and phantom crowds;
From unreal words and unreal lives,
Where truth with which falsehood fondly strives;
From the passings away, the chance and change,
Flickerings, unbeings, swift and strange,
I turn to my glorious rest on thee,
Who art the grand reality.

THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, Nov. 16, 1881.

No change was made in the Board of Directors at the last meeting of the Stockholders. Friday, Nov. 25, is set as the day to arrange for the printing of THE RESTITUTION for another year

We find the following notice of Br. Magruder's book in the November number of the *Messenger* published at Glasgow, Scotland. The notice of the work is very favorable but by no means unmerited:—"Brother A. B. Magruder, of Stephen's City, U. S., has just published an excellent treatise in reply to the American champion of unbelief—Ingersoll—which will repay perusal. He wisely protests against the habit which Ingersoll has of confounding Scripture doctrine with human systems of theology, and takes occasion, while pointing out the infidel's blunders, to set forth clearly the true Scripture doctrine on immortality and the kingdom of God."

EDITORIAL MISCELLANIES.

Messrs. D. Appleton & Co., are certainly right in declining to aid, by their influence, the circulation of a journal that so abets the cause of infidelity as the *Review* does in giving such willing reception in its columns to the vile utterances of a man whose admirers, in the main, are the basest and most profligate of the human race. More especially, as we learn that Judge Black was refused room for a second reply. "The North American *Review* which has heretofore borne the imprint of D. Appleton & Co., will do so no more, the Appletons objecting—so it is said—to the publication of Col. R. G. Ingersoll's article which appeared in the last number."

On the subject of divorce and remarriage the law, as announced by our Lord, is too plain to admit of any controversy. Hence ministers should be very careful not to violate the unmistakable legislation of the One Great Lawgiver. Every minister of the gospel should be in perfect accord with the decision of those in California whose agreement we give in a clipping below from one of our exchanges:—"The ministers of the California town of Los Angeles have signed an agreement that they will in no case perform the marriage ceremony for divorced persons, 'except the divorce be obtained on Scriptural grounds, and then for the innocent party only.'"

The following shows that when the devotees of Rome break from the shackels of the papacy they are more likely to take to infidelity than to embrace the truths of Christianity. The history of the French Revolution shows what fallen humanity can become when loosed from the fetters of falsehood. Unrestrained license is far more welcome to minds benumbed by cold dark superstition than the holy restraining influences of Divine revelation. Hence the statements of a writer in Paris are what might naturally be expected. He says:—"The people are throwing off the bondage of Roman superstition, but they are ignorant of and indifferent to the religion of Christ. Here, as elsewhere, it is more difficult to convert the victims of Roman Catholic barbarism, than it is to convert the votaries of other forms of idolatry and superstition, to Christianity. Those who have the mark of the beast on their foreheads and in their hands were prophetically designated as the most incorrigible of men."

THE STAR OF BETHLEHEM.

It was the opinion of Origin and some others that the star that led the wise men from the east to seek for the new-born King, whose advent into the world it was supposed to herald, was a comet. To a supposition of this kind it is a sufficient reply that the appearance of a comet was regarded among the ancients as the harbinger of the death of some great sovereign rather than of the birth of a new heir to royal honors.

Another opinion that originated with the distinguished astronomer, Kepler, has received the indorsement of some quite noted commentators. We can best show the nature and grounds of this latter opinion by making a few quotations.

"At the close of 1603, the very time that a violent controversy was raging among theologians as to the year of the Lord's birth, a phenomenon appeared in the starry heavens, which drew this celebrated astronomer into the ranks of the combatants.

On the 17th of December of that year, there occurred a conjunction of the planets Jupiter and Saturn. In the spring of 1604, Mars also came to the same place, and in the autumn an entirely new body, resembling a fixed star, appeared in the neighborhood of these two planets at the east part of Serpentarius, shining at first like a star of the first magnitude, and very bright, but becoming gradually dimmer, until in October, 1605, it was scarcely visible, and at last, in March 1606, had totally disappeared. Kepler well aware that the astrologers of all times, and therefore certainly also the Magi mentioned by Matthew, attached great importance to the conjunction of Jupiter and Saturn, which occurs about every twenty years, and knowing that for that very reason they had divided the Zodiac, which its traverses in about 800 years, into four trigons, he calculated whether such a conjunction took place shortly before the commencement of the era at which, according to historical data, the birth of our Lord must be placed. He arrived at the remarkable result, that this conjunction happened three times in 747 U. C., B. C. 7, and that in the last half of Pisces, the first point of Aries, while in the spring of the following year the planet Mars also came to the same spot. He therefore argued, that the star seen by the Magi from the east, at the birth of Christ, was identical with the conjunction of those three superior planets, and that probably an extraordinary star like that which had blazed forth in the foot of Serpentarius in his own time, and was added to the group. Accordingly he placed the birth of Jesus in the year 748 A. U. C., B. C. 6."

From another work we quote the following, partly to the same purport, and partly as containing some further information concerning the appearance of a remarkable star in connection with the conjunction of the great planets.

"The famous astronomer Kepler, has shown that, in the year 747 from the building of Rome, a very remarkable three-fold conjunction of Jupiter and Saturn in the sign Pisces occurred; and that in the following year the planet Mars likewise appeared in this constellation. He regarded it as probable that an extraordinary star was conjoined with these three planets, as was the case in the year 1603. Kepler was of opinion that this conjunction formed the star of the Magi. This view has been further explained and defended by Ideler in his Chronological Researches. Weisoler mentions, that, according to the statement of Munter, the Chinese astronomical tables record the appearance of a new star at a time which coincides with the fourth year before the birth of Christ. All chronological statements relating to the birth of Christ lead, according to Weisoler's calculations, to the conclusion that Christ was born in the year 750 from the building of Rome, (four years earlier than the birth of Christ according to the usual chronology), and most probably in the month of February. The above mentioned conjunction took place two years sooner, that is, in the year 747 and 748. The circumstance that Herod caused all the male children in Bethlehem, *of two years* old and under, to be put to death, is a strong argument in favor of the supposition, that the principal star in the constellation was that which directed the Magi in their search."

We will now direct the attention of our readers to an entirely different star that has appeared at nearly equal intervals, and which has therefore better claims for supposing it to be the star recorded in the Chinese tables as appearing B. C. 4, though some three years later than the one referred to by Kepler as possibly having appeared at the conjunction of the great planets B. C. 7.

We give the account of its appearance and observation: "The most remarkable instance of a new star is that which appeared in 1572 and was observed by Tycho Brahe. It suddenly shone forth in the constellation Cassiopeia with a splendor exceeding that of stars of the first magnitude, or even Jupiter and Venus at their brightest, and could be seen with the naked eye on the meridian at noon-day. Its brilliancy gradually diminished from the time of its first appearance, and at the end of sixteen months it entirely disappeared, and has never been seen since. During the whole time of its apparition, its place in the heavens remained unaltered, and it had no parallax; so that its distance was of the same order as that of the fixed stars. Its color, however, underwent considerable variations. Tycho described it as having been at first of a bright white; afterward of a reddish yellow, like Mars or Aldebaran; and lastly of a leaden white like Saturn."

Now we learn also that in the years 945 and 1264, brilliant stars appeared in the region of the heavens between Cepheus and Cassiopeia; and as the accounts recorded of the places of these two earlier stars, as well as of the length of time they were visible, was imperfect compared with the star of 1572-4, which was well determined, and as the intervals between their appearance approximate closely, we may reasonably suppose them, as others have, to be one and the same star.

Allowing that the star was visible for two or three years about 945, and 1264, as it was in 1572-4, the interval between appearances would not vary much from the average of 315 years. Reckoning backward through six intervals we are brought indefinitely near to B. C. 4, for the first appearance of this star, as noted by the Chinese records.

To this star the names *Pilgrim* and *Star of Bethlehem* have been given. According to average times its re-appearance is due sometime in this decade of the eighties when the remarkable perihelion and other phenomena of the great planets is taking place. The re-appearance of the Pilgrim about these times would demonstrate that the star of B. C. 4, A. D. 945, 1264, and 1572 were one and the same celestial visitant.

THE RENSSELAER CONFERENCE.

The Conference at Rensselaer was held according to appointment commencing Thursday evening, Nov. 3, and continuing over the following Sunday. The attendance from abroad was not large. Still some were present from Remington, Goodland, and Argos. Brother James Eshelman and wife stopped off on their journey to Washington Territory, where they intend to make their future home, to attend this meeting.

The preaching brethren were Brother Hatch from Crawfordsville, Brother Barnhill from Argos, and Brothers Babb and Oppy from Remington. Instructive discourses were delivered by Brethren Barnhill, Hatch and Oppy. Brother Eshelman also addressed the people detailing his experience in the west.

A social meeting was held on Sunday morning in which quite a number of brethren and sisters took a part.

On the whole the meeting was productive of good in bringing the scattered household once more in Christian association together to encourage one another in the journey toward the heavenly kingdom. In those social gatherings we notice one good indication, which is, that all seem to feel the importance of more devotion to practical Christianity, as it bears on individual character, and of more earnest effort in disseminating a knowledge of divine truth in these closing days of this Gospel dispensation. We do hope that all our little churches will strive to meet together for mutual edification, and that the public preaching of the word will be kept up for the instruction of those who have not embraced the gospel hope. The time for taking out a people for God's name from among the Gentiles near its close, and all opportunity for winning a crown of glory will soon have passed away forever. As the duty of the church is "to hold forth the word of life" we hope all will engage anew in the work of promoting the cause of the dear Redeemer.

We will now give some additional notes on the place where the Conference was held. The County, Jasper, was named in honor of William Jasper, an American Revolutionary soldier, who was born in South Carolina, about 1750, and killed at an assault on Savannah, Oct. 9, 1779. Two particular acts of bravery have rendered his name distinguished. When Fort Moultrie was attacked by a British fleet, June 28, 1776, he leaped through an embrasure to the ground, under a shower of cannon balls, to recover the flag of South Carolina, which had been shot off. For this daring act Gov. Rutlege presented him his own sword, and also proffered him promotion to a higher military official position, which latter honor he declined.

His subsequent achievements in surprising and capturing detached parties of the enemy were almost unparalled in revolutionary annals. He met his death while fastening the standard to the parapet of a redoubt which had been presented to his regiment by Mrs. Elliott. Though mortally wounded he never relaxed his hold, but bore the colors to a place of safety before he died. His last words were: "Tell Mrs. Elliott I lost my life supporting the colors she gave to our regiment."

The County has the Kankakee river on its northern boundary. It was this river that LaSalle and Hennepin descended in December, 1679, with a company of thirty-three men in eight canoes till they reached the confluence of this stream with the Illinois, as we narrated in our account of our visit to Lanark in October.

Another river, the Iroquois, on which Rensselaer is located is remarkable mostly from the league of Indians from which it has received its name. This name was given in early times to a powerful confederacy composed at first of five Indian tribes who occupied a large part of what is now known as the Province of Ontario on the north of lakes Erie and Ontario, as well as on the south of these lakes and the river St. Lawrence, of a country extending from lake Champlain to the west end of lake Erie and inland south to the Ohio river in the southwest, and eastward to the Allegheny mountains. The original five nations were named Mohawks, Oneidas, Onondagas, Cayugas, and Senecas; to this confederacy the Tuscaroras were added, and subsequently the confederation was known as the Six Nations.

By conquest other tribes of the Huron and Algonquins were absorbed into the Iroquois confederacy. To this powerful confederacy the English gave the name *Mingoes*. As a league they called themselves *Hodenonnauee*— a compound Indian term which is said to mean *they-form-a-cabin*. The central cabin fire was at Onondaga in the state of New York. The term given them by the English was derived directly from a name *Mengwe* applied to themselves in their own tongue. They had a tradition that originally they came from the westward of the Mississippi, which means *Father of Waters*, but to which these Indians gave the name of *Namesi Sipu*, or *River of Fish*. It was by conquering and expelling other Indian tribes that they obtained the large district or country above described. In the wars attending the colonization of America by the French, Dutch, and English the Iroquois at times bore a very prominent part. It was however in wars with other tribes that they become identified with the history of the west. While the French missionaries were endeavoring to convert them they made wars on the Eriguas, living on the south of lake Erie, and thus named from them, whom they exterminated. They nearly annihilated another powerful tribe south of this lake, known as *Andastes* or *Andastes*. They drove back the Hurons and Ottawas among the Sioux of the Upper Mississippi, and extended their conquests into the territory of the present state of Illinois by subduing the Illinois Indians who occupied a large district of country and from whom the Illinois river and state take their name.

From these conquerors the river Iroquois on which Rensselaer is situated has derived its name as also a large county in Illinois, through which it flows in its course to empty into the Kankakee, of which it is a tributary.

Our limits will prevent us from detailing any further the history of this confederacy. In earliest times the Kickapoos were settled in that part of Indiana occupied by Jasper County and much of the western part of the state, and they also possessed a large district extending westward into Illinois. The Pottawatomies finally became the possessors of this part of the country who sold it to the United States about 1832.

So late as the Black Hawk war 300 Indians of this tribe came into Jasper County and made their home there for awhile from their fear of the Sacs.

The river along the town runs over a bed of limestone rock, and is, here, a beautiful stream. An artesian well has been sunk near the river to the depth of 855 feet, and a copious stream of sulphurated water is constantly flowing in a crystal stream from a tube placed over the well. A stratum of marble was perforated in sinking this well, and some quite promising indications of kerozene were developed.

The town received its name from James Van Rensselaer who was its original proprietor, and who was a descendent from the celebrated Patroon family so much distinguished in the history of the state of New York. It is well known to those acquainted with Colonial History, that Killian Van Rensselaer, a rich pearl merchant, became possessed of a large tract of land on the Hudson in 1630-7, 48 miles by 24 miles in extent, and embracing the greater part of the counties of Albany, Rensselaer, and Columbia in the state of New York, to which the name of "Colonie of Rensselaerswyck" was originally given.

In our boyhood days, while living in Washington County in New York, Stephen Van Rensselaer, the fifth in descent from the original Patroon, filled a conspicuous place in the history of the state, and his name was as familiar to us at that time as the name of O. P. Morton has become to us here in Indiana.

On the stone which marks the place of the final rest of the original proprietor of the present town of Rensselaer we read: "James Van Rensselaer—born at Claverack, Columbia Co., N. Y., Dec. 1, 1784—died at Rensselaer, March 12, 1847—removed to this County in 1837, and was the founder of this town. Erected by his son. Enterprising and virtuous in life. Peaceful and happy in death. His widow and children cherish his memory as husband and father."

A little grave is made side by side on the marble of which we read only this simple memento—"Infant son, died May 7, 1812."

These are the only two graves in the inclosure around the Presbyterian Meeting House.

As we stood by these graves we thought how the fashion of this world passes away." Here far away from kindred and connection sleeps a descendant of honored lineage.—But—

"How heed a homeless grave while thou art,
To whom it owes, or by whom begot;
A heap of dust alone remains of thee:
'Tis all thou art, and all the proud shall be."

The almost princely possessions in the east, and the broad acres in the west availed not to save the members of a renowned family from death.

We found kind homes and true Christian greeting among our loved brethren at Rensselaer. It had not fallen to our lot to visit them for some years in the past. They have some home talent of a superior order. Br. Halstead, the resident minister, who has faithfully labored with the church there, and in surrounding parts, is highly esteemed. He has, to some extent, ceased to labor as much as formerly in the ministry, but we hope his way will be made clear to once more enter the now whitening fields. He is well qualified to preach, and we hope the brethren will urge him to the work and hold up his hands by supplying the needful.

News Items.

MORTALITY IN INDIA.

LONDON, Nov. 7.—The correspondent of the *Times* at Durgeeling, India, says that the deaths from epidemic cholaraic fever at Cuttair amount to 9,000, or ten times the normal rate of mortality.

A report from China announces that the Western Tungan district of that country, in which the work of the Christian missionaries has been extensive and successful, was literally ruined by a terrible typhoon recently; 2,000 houses of Christians and 200 churches were destroyed, and 6,000 persons are rendered destitute.

THE VILLAGE OF CHIOS SINKING.

VIENNA, Nov. 11.—There have been serious earthquakes at Chios, and the village is sinking into the earth. The inhabitants have fled.

THE CHOLERA AT MECCA.

ALEXANDRIA, Nov. 12.—A telegram dated Djiddah, Nov. 6, announces that the cholera at Mecca is increasing. The mortality on the 3rd, 4th and 5th instants was 55, 215 and 614 respectively. Caravans, comprising 5,000 pilgrims, left Mecca on the 6th instant, and it is feared the Egyptian troops stationed at El-Wadj will be unwilling or unable to prevent them from entering the town.

The $750,000 revenue of the Mosque of Omar in Jerusalem is to be devoted, it is said, to the preservation of the ruins of Solomon's temple and clearing away the rubbish surrounding it.

ROME, Nov. 13.—Forty persons were killed and forty-one wounded by an explosion of gas in a sulphur mine at Gesaolungo, near Catanicetta.

A TRAIN ABANDONED IN SNOW.

OMAHA, Neb., Nov. 11.—Owing to a snow-storm and heavy drifts at Sherman, W. T., the overland train from Ogden, due here this evening, has been abandoned. Two days' trains will arrive to-morrow.

ST. LOUIS, Mo., Nov. 12.—Reports from Kansas City say the Santa Fe trains are delayed by a snow-storm. For nearly thirty-six hours it has been snowing hard in Western Kansas, Colorado and New Mexico. From Lakin west to Pueblo there are from six to eight inches of snow, while from La Junta west there are from eighteen to twenty inches. The cuts are full, and a strong wind is drifting it badly. This is the heaviest snow-storm in New Mexico and Colorado that the Santa Fe railroad ever encountered.

EARTHQUAKE SHOCKS.

GENEVA, Nov. 16.—Several shocks of earthquake occurred in the Canton of Vaud last week.

DURBAN, South Africa, Nov. 14.—The Zulu Chief Otharm recently defeated the Major Lisino tribe and massacred the whole of them, 1,500 in number.

Thessaly is being gradually given up by Turkey to Greece, in accordance with the decision of the Powers.

ST. PETERSBURG, Nov. 14.—Diphtheria, scarlet fever and small-pox are devastating the center and south of Russia. The severity of these diseases exceeds anything heretofore known.

Selections.

National Capitol.

POPULAR SCIENCE.

Astronomical Distances—Recorded Forty and a Half Centuries Ago in British Measures.

Whence did our arithmetical table of linear measure originate? And how old is the Copernican system of astronomy?

In a letter from the astronomer Royal of Scotland to the chief engineer of the N. Y. P. & O. R. R., he calls attention to a recent discovery of Joseph Baxendell, B. E. R., A. S., of Manchester, England, respecting the diameters and distances of the sun, moon, and earth, in a manner (which Smyth says, is) infinitely above the human knowledge of the pyramid day .... viz., miles containing the same number of inches (63,360) as the British mile, but the inches are earth-incommensurable inches of the Great Pyramid.

This astronomer, Mr. Baxendell, from the Observatory Birkdale, Southport, August 12, 1881, writes as follows:

The interest excited by a perusal of the fourth edition of Prof. C. Piazzi Smyth's very important work, "Our Inheritance in the Great Pyramid," induced me recently to enter upon a formal discussion of the author's careful and very valuable measures of the Pyramid. At first, the work did not proceed very satisfactorily, but ultimately the results I obtained impressed upon my mind a strong conviction that the data which had formed the basis of the design for the Pyramid were the magnitudes and distances of the sun, earth, and moon.

The adoption of this hypothesis evidently implied that the architect of the pyramid possessed a knowledge of astronomical data, which it has been hitherto commonly supposed could not possibly have existed among men in the early age of the world when the pyramid was built, and that, therefore, by a careful discussion and analysis of the pyramid measures, these data, so far at least, as the sun, earth, and moon are concerned, might possibly be determined with an accuracy equal to, if not exceeding that of the results of modern science. The hypothesis implied the adoption and employment by the architect of a scale by which to reduce the results of the combinations of astronomical data to magnitudes suitable for the design and construction of the pyramid.

It is unnecessary to enter here into the details of the steps by which I proceeded in the investigation and found ultimately that a scale one-thousandth part greater than the English mile, and consisting, in fact, of 63,360 Pyramid, instead of English, inches, would bring the distances and the diameters of the sun, earth, and moon into strict harmony with Prof. Smyth's Pyramid measures. Nor is it necessary to state the difficulties which arose in consequence of finding that scarcely any two astronomical works agreed in giving precisely the same values for the diameters and distances of the sun, earth and moon, and which rendered it necessary to attempt the solution of the following problem:

Given approximate values of the diameters and distances of the sun, earth and moon, (in the case of the sun very rudely approximate), to find the values which, in simple and easily understood combination, will give, with strict exactness, the various pyramid measures and numbers, the scale for the reduction being one pyramid inch for a pyramid mile of 63,360 pyramid inches.

For some time I was unable to form the requisite number of suitable equations for the complete solution of this problem without introducing assumptions to which objections might fairly be made, but ultimately I succeeded in making up the number without the aid of any assumption, and the final solution gave the following values for the diameters of the sun, earth, and moon,

	Pyramid miles.
Sun	852,982.0
Earth	7,917.7
Moon	2,159.2

The connection between these results and the pyramid measures is shown as follows: the quantity represented by the Greek letter pi being as all pyramid readers and students will know, the ratio of the circumference of a circle to its diameter.

1. The diameter of the sun multiplied by the diameter of the earth, and the product divided by the diameter of the moon, gives 1,00,000 times pi. In this remarkable and interesting result we see at once why the quantity pi enters so largely into pyramid relations and formulæ.

2. The square root of the diameter of the sun, multiplied by the square of pi equals 9,131,055—the length of one side of the base of the great pyramid.

3. The square root of the diameter of the sun multiplied by twice pi will equal 5813.010, the height of the pyramid.

4. The diameter of the sun multiplied by the square of pi, pi, and the square root of pi, and the product divided by 25,000 equals 1881.5893, the length of the Grand Gallery.

5. Twice the square root of the sun's diameter multiplied by pi and the square root of pi, and the product divided by 25, equals 412.13160, length of the King's Chamber.

6. The square root of the sun's diameter multiplied by pi and the square root of pi, and the product divided by 100, equals 5.161646, or the number which has been described as the key to the dimensions of the King's Chamber, and of the great pyramid generally.

The simple character of these formulæ, and the exact agreement of the results with the pyramid measures, leave no doubt, I think, that the diameters of the sun, earth, and moon were the principal data employed in planning the pyramid. The distances, however, are so related to the diameters that I have been able to form expressions in which the distances enter into factors, and which yield precisely the same results.

So far as I am aware it has not been known or even suspected, in modern times, that a measure corresponding to our English mile existed in the remote age when the pyramid was built, but the above results appear to leave no doubt that such a measure did then exist and was used by the architect of the pyramid.

This fact is one of considerable importance and interest, as it strongly supports the view that the British are directly descended from the people who built the pyramid, and afterward built Jerusalem.

SCRANTON, Pa., Nov. 6, 1881.

Editor Restitution:

Since my last writing I visited a place in Susquehannah County, Pa., called Elkdale, gave a few lectures on the gospel of the kingdom to houses well filled with anxious listeners. Two become obedient to the faith and thus become members of the household of faith.

This closes my labors in Pennsylvania, and while I bid adieu to the dear ones among whom I have labored the past season, I can but express my thankfulness for the many pleasant and we hope profitable seasons we have had together. To honor God by thus advocating his precious truths, and becoming the humble instrument in his hands of saving some has been the grand object of our work.

While I bid farewell to the faithful my prayer lingers at a throne of grace in their behalf, that they may be true to their God, true to each other, live near the throne of grace, drawing fresh supplies from the fountain head, living epistles known and read of all men. These things are of vast importance to every child of God, and especially as we near the haven of eternal rest. Let us be more consecrated to God, watching every avenue of life; be careful what we say, and what we do, that all may be done to the glory of God. And thus being the true children of God what a hope we have. Wonderful indeed are the great and precious promises held out for our encouragement. Life from the dead, kings and priests unto God.

With such glorious prospects as these who can refrain from crying out with the apostle, Blessed be the God and Father of our Lord Jesus Christ, and again, Come Lord Jesus, come quickly.

W. S. FINN.

VARIETIES.

Ralph, who was just seven, ran to his mother exclaiming, "Mamma, Eva McCall says 'I are,' instead of 'I is.' She doesn't know much 'bout 'rithmetic, does she?"

On one occasion when Sir Walter Scott was in Ireland he came to a gate which he could not open. At that moment a shoeless lad came up and opened it for him. He wished to make him a present, intending to give him sixpence; he found he had only a shilling. "Here, my boy," said he, "is a shilling, and remember that you owe me sixpence." "Och," said the lad, "may your honor live till I pay you!" How could any one have paid a more delicate compliment? It simply wished him immortality.

A CARD.

Having removed from Pennsylvania to Carthage, Mo., friends will correspond with me at that place. Shall be glad to fill any appointment where possible.

W. S. FINN.

Poetry.

PASSING AWAY.

MRS. DIBBLE SIMPSON.

Passing away, passing away.
The sweet summer roses are passing away;
Their beauty is wasted, their fragrance is fled,
And withering they lie in their damp lowly bed.
The fair, dewy morning in their splendor will rise,
The pale stars glow soft in evening's clear skies,
The cooing dove fall and the musical rain,
But those roses will blossom no, never again!

Passing away, passing away!
Bright hopes of my youth—how they're passing away.
Like the beautiful visions that gladden my eyes,
By day time and night time, as sunlight the skies,
Oh hope may come back to my sorrowful heart,
Bright dreams from their heaven-silent chambers may start,
But those of my youth I may wooe them in vain,
For they ne'er will return to their early home again!

Passing away, passing away!
Friends I have loved—how they're passing away!
I have watched them go down in that cold, solemn tide,
While the pale silent watchers kept close by their side!
I've caught the dull dip of his dread, muffled oar,
As he bore them away to that echoless shore,
And my heart cries in vain in its desolate pain,
But they ne'er will return to bless me again.

Passing away, passing away!
Yet I know of a land where it is no decay
Where the balmy air's filled with the richest perfume,
From sweet, fragrant flowers, all fadeless in bloom,
Where the soul never grieves as it does here below,
O'er fair vanished dreams, o'er hope's fitful glow,
Where linked fast forever is love's golden chain,
And parting words chill us, oh, never again!

Selections.

The Messenger.

THE DELUGE AND ITS EVIDENCES.

GEO. B. FINDLAY.

It is the prevailing opinion of our day that there are on the earth no existing evidences of the Deluge—that the disturbances on the earth's surface caused by that catastrophe must have long since disappeared. The origin of this opinion may be stated in the words of Dr. E. Hitchcock, recorded in his "Religion of Geology," some thirty years ago, namely:

"Among well-informed geologists, at least, the opinion is almost universal, that there are no facts in their science which can be clearly referred to the Noachian deluge; that is, no traces in nature of that event."

Abundant remains of marine life, discovered in far inland and widely-separated districts, were at one time indiscriminately regarded as so many evidences of the Deluge. But these remains are now all accounted for, equally without discrimination, by the science of Palæontology. Such an influence has science exercised over the public mind, that it has quietly adopted the conclusion expressed by Dr. Hitchcock, "that there is nothing in the Mosaic account of the Deluge which would necessarily lead us to expect permanent marks of such a catastrophe within or upon the earth."

So strong and unanimous has been the evidence of universal tradition respecting the facts of the Deluge, as recorded in Genesis, that students of Scripture at the present time have not, as a rule, been disturbed by the absence of scientific support. They have turned their attention rather to the apparently greater problem of the age and formation of the Earth's crust and the abode of Man in a remote past—geologists having read the history of past ages in the light of "causes now in action," and what they regard as the natural "laws of uniformity." In this respect, however, students of Scripture would appear to have done themselves injustice, for several reasons. It would really require strong proof to show that such a fearful cataclysm as the Deluge (whether local or general) would leave no traces, after the lapse of a few thousand years. On the other hand the theories of geologists have hitherto been so speculative and shifting, that they are not as yet fully entitled to the respect due to established facts.

It is therefore with deep interest that Bible students will peruse a series of papers entitled "The Cause of the Mammoth's Extinction," from the pen of Mr. Henry Howorth, F. S. A., appearing in the *Geological Magazine*. The following extract from the September issue, is sufficient to explain the writer's motive and purpose:

"It is the fate of views which have been pressed fanatically on other than merely scientific grounds, that they not only cause science to stiffen her upper lip, but that they react in a mischievous way by making scientific men shrink from, if they do not repudiate, perfectly legitimate modes of argument. I classes of evidence which have been perverted to merely polemical purposes. Because the universal deluge was once insisted upon by the partizans of theology, and was as stoutly opposed by science as being utterly at issue with the evidence, therefore any form of diluvial movement on a large scale, in comparatively recent times, aroused the suspicion and antagonism of those who were afraid the cloven foot might at any moment be thrust forward. Again, because theology quoted as infallible, certain documents containing early traditions of the semetic race, and endeavored to parry the conclusions of logic by an appeal to what transcends logic, therefore it became the fashion to treat this kind of evidence as entirely illegitimate, to evade conclusions derived from the fact that, in widely-separated areas, a common tradition of a common catastrophe of some kind had survived the disintegrating influences of time, and to argue as if this was utterly worthless evidence, and to be thrust aside entirely in favor of inspirited testimony. As a good friend of mine, well known to your readers, said to me, 'If I cleave a boulder and find a fish, with every detail preserved, in its midst, I call that evidence.' The other, he strongly implied, is mere dreaming. It is time a more judicial attitude was adopted towards this kind of evidence, and we purpose quoting it in what follows.'

In setting forth the results of well-known researches over large areas in Northern Asia, Mr. Howorth does not attempt to disturb the established ideas of geologists that the numberless fossil shells and bones found in the superficial deposits of inland and other countries, could not have been the work of any temporary flood—what is now dry land being, at some prehistoric period, ancient sea beds presenting, with little variation the ordinary relics of natural waste and decay. He confines his researches to those irregular deposits of an exceptional character, which geologists have thought it necessary to explain away in accordance with preconceived theories, which leave no room whatever for the operation of extraordinary agencies, especially such as are beyond human experience. That the Mammoth was extinguished by some very sudden and extensive cataclysm of a remarkable nature, is undeniable. The absurdity of some theories hitherto advanced to account for this destruction will readily appear.

A catena of Mammoth carcases, in an excellent state of preservation, have been found in a frozen condition buried several feet underground, from the Obi to Behring's Straits. Remains have also been found in hecatombs, and otherwise in such unnatural positions as a violent death would lead us to expect. They have also been found in New Siberia, at Cronstadt, and other remote places. If these animals had been killed by cold merely, according to some theories, their bodies would have lain on the surface where they fell, and become long ago the prey of the predatory animals. The remains have not been found in frozen snow but in frozen earth, and with a mixture of various species of animals who do not naturally herd together. A sudden change of climate alone could hardly have destroyed the bears and hyenas which are found linked in a common fate with mammoths and rhinoceroses. It has frequently been observed that the bones and other remains of elephants and rhinoceroses are very scarce, and difficult to find. At the approach of death they seek the seclusion of retired, out-of-the-way spots. But in Siberia there are evidences of vast herds having perished together. And it is significant that the remains have generally been found on high ground, thrown together in the wildest confusion. The heterogeneous character of the collection of bones seems to show that the high ground was a place of refuge where the beasts congregated in the presence of a common danger which threatened to annihilate them all.

The theory that many of those animals were suffocated in mud of fresh water deposits and covered by successive layers, is contradicted, not only by the good preservation of the carcases, but also by the fact that the rivers bring down no mud which could have covered them up in this way. More important still, all the bodies have all been found in high hillocks of the tundra, entirely out of reach of the rivers. Another theory—that the animals sank in boggy ground and were thus overwhelmed—is also untenable. They are not found in boggy ground or in ground that could ever have been boggy, but in layers of clay and sand raised in conspicuous hillocks above the surrounding tundras. They have often been found, too, among masses of drifted trees, vegetable remains, and other debris of a flood.

With such testimony before him, the obvious and only possible conclusion Mr. Howorth can arrive at is, that these animals died suddenly by a wide-spread flood of water which swept them all away, together with the clay and sand in which their bodies are found enveloped, and that this catastrophe was immediately followed by a sudden change of climate, which accounts for their preservation. This appears to be the view of the older writers whose minds were unfettered by modern theories. Hugh Miller, in his lectures on "The Noachian Deluge," refers to the opinions of those writers. Their errors regarding the true classification of ordinary fossil remains have led most writers of the present time to ignore such important researches as those considered above. It is interesting and instructive to compare the remarks of Mr. Howorth with those of Hugh Miller, and to observe how the mind of the latter is hampered by the favorite theories of organic remains, and more particularly by his arguments in favor of a strictly local deluge. In concluding his evidence in favor of a sudden and general diluvial movement all over Northern Asia, Mr. Howorth proposes in his next paper to deal with the European problem, where, he is convinced, the evidence points to the same conclusion. I have been able thus far to notice, very briefly, a few of the principal items in an article valuable as bearing an independent testimony to the truth of important Scripture history. If the reader should be sufficiently interested to read Mr. Howorth's instructive contributions for himself, the object of this paper will have been attained.

THE JEWISH PROBLEM.

How comes it that the Jews continue to be the objects of such hatred and outrage as we have recently witnessed in various parts of Europe?

This question has been much discussed by statesmen, scholars, and philosophers. In Germany it has produced a special literature of its own. And now we have the opinions upon it, simultaneously, of two very different courts of inquiry, viz., the despotic Russian Government, and a democratic English professor. We read that "the circular recently issued by the Russian Minister of the Interior appointing local Commissioners to examine and report upon the questions at issue between the people and the Jews, says that the Government recognize the detriment to the Christian population of the economical activity, exclusiveness, and religious fanaticism of the Jews, which are still predominant, in spite of the efforts of twenty years to blend the two populations. It attributes the recent disturbance, as proved in evidence before the tribunals, to exclusively economical causes, arising out of the Jewish monopolization of trade and rights over land, and to unfair advantage the Jews take of the poorer classes. The Minister finally promises protection to the Jews against violence, but says energetic measures must be taken to shield the Christian population from the effects of their injurious activity, which has been the cause of that violence."

And, in the *Nineteenth Century*, Professor Goldwin Smith tells us that the Jews will continue liable to persecution (justly, he almost seems to say), as long they remain "a relic of tribalism, with tribal mark, tribal separation, and a tribal God," and as long as "the Jew regards his race as superior to humanity, and looks forward to triumph over all under the leadership of a Messiah." He also agrees with the Russian Government that the money-making tendencies of the Jews are at the root of much of the jealousy with which they are regarded by their Gentile neighbors, and that "religion is the least part of the matter." His advice is that the Jews should give up their exclusiveness and separatism, and become true citizens of the countries in which they reside. In other words, let them cease to be Jews, submit to be "assimilated and absorbed," and live at peace.

It is not strange, perhaps, to find a blinded and brutal despotism repeating the complaints of the notorious Haman regarding "the diverse customs" of the scattered nation; but it is instructive to note how entirely absent from the mind, even of a nineteenth century professor of political economy, is the idea that the prophetic word or the Divine purposes have any bearing on the question.

Doubtless many Jews have in modern times become so much at ease among the nations as to care little for the faith and hope of their fathers. And perhaps God has allowed the sudden fires of persecution to break out, to stir them up, and prevent their thus mistakenly "settling on their lees." But at all events politicians of every shade would do well to learn that neither toleration nor persecution, enticement or coercion, will ever be allowed to thwart the Divine purpose to keep the Jews distinct from the Gentiles, and plant them in their own land again in His proper time; however much latter-day teachers like Mr. Goldwin Smith may sneer at the "sacred cows" of "the chosen people," and the contents of their "sacred books," which have so "shocked" the delicate "moral sense of Bishop Colenso," and the great apostle of Agnosticism in America."

Harper's Monthly.

MORMON DESPOTISM.

C. C. GOODWIN.

The first colony that went to Utah was composed of only a few hundred people; now the Church claims that it rules some one hundred thousand followers in the Territory.

The first comers had a large percentage of Americans, who were drawn into the toils before the full enormities of the institution were divulged, but of those who have connected themselves with the Mormon church, during the past thirty years, quite nine-tenths have been from Europe and from the very lowest classes of European society. The immigration has increased from a few hundreds annually to a few thousands. Last year more than three thousand came, and this year a heavy increase over that number is expected. The children of school age, as returned by the Mormon authorities, number 40,000. Those too young to attend school, together with those above school age and still under the age of twenty-five years, must number quite 30,000 more.

It is clear that the Mormon kingdom in Utah is composed of foreigners and the children of foreigners. It is necessarily so. It is an institution so absolutely un-American in all its requirements that it would die of its own infamies within twenty years except for the yearly infusion of fresh serf blood from abroad. Few Americans could ever be made to bear the unquestioned and unquestioning obedience which is exacted from this people. The government is an absolute despotism. Every ward in the city, every small precinct in the country, is under the control of a bishop. To him the people have to submit all their affairs, temporal as well as spiritual. His advice amounts to a command which must be obeyed. The bishops report to the elders, the elders to the seventies, the seventies to the high priests, the high priests to the presidents of the states, they to the patriarchs, they to the twelve apostles, and they to the president and his high counsellors.

Down the same scale the orders are sent.

These leaders are the same as God to the blinded thousands of Utah. At the last October conference the burden of the harangues to the people was to impress upon them that the chiefs, being daily and regularly inspired by God, could make no mistake, could do no wrong.

The discourse of Elder Orson Pratt is full of this business, and he did not fail to warn all who doubted that they would be damned. At the same conference another elder explained that the people must obey their leaders in financial as well as spiritual affairs, even as the people did in the days of Moses.

Through such a system it is easy to see how an ignorant and fanatical people are held under absolute control by the heads of the organization. In Brigham Young's time he was a more absolute ruler than was ever the Czar of Russia. Since his death the president, John Taylor, and his first counsellor, George Q. Cannon, make the controlling power. Both are Englishmen.

A favorite expression of Brigham Young's used to be, "We follow the forms of a Republic, but this is a Kingdom."

It is a kingdom, or rather a despotism, so all-embracing that intelligent Americans at a distance do not appear to believe the truth about it when it is told.

Brevities.

Last year's returns show that the number of persons killed throughout India by wild beasts or snakes has gradually increased from 19,273 in 1878 to 21,950 in 1880. The largest number of deaths occurred in Bengal, where 10,064 persons died from snake bites and 359 were killed by tigers.

The telegraph wire in India is stretched between the summits of two hill—each hill being 1,200 feet high—across the Kistnah river. The span of wire is over 6,000 feet in length, and is the longest in the world. The only engineering appliances used in stretching this cable was a common windlass.

There is in Roumelia a valley known as the Kezanlik, entirely given up to rose culture. During the flowering season it is from the top of the hills on either side one mass of flowers. So saturated is the air with the perfume that it clings to the hair and the clothes, and the sweat remains for days on the latter. The essence sells wholesale in Paris at 1,500 and 2,000 francs the kilo, and is retailed at 5,000 francs and over.

There is a tradition that the first foot which pressed the snow-clad rock of Plymouth, Mass., was that of May Chilton, a fair young maiden; and the last survivor of those heroic pioneers was Mary Allerton, who lived to see the planting of twelve out of the thirteen colonies which formed the nucleus of the United States.

Rev. Mr. Seguin, the converted French-Canadian priest who carries on missionary work in the French language—by teaching school and preaching—at 405 Second avenue, has written a pamphlet upon the question, "Was the Apostle Peter ever at Rome?" This question he answers in the negative from a convincing array of testimony. The circulation of this pamphlet by employers and others among French Roman Catholics would open their eyes to the delusion under which they have been laboring, that Peter was the first Pope of Rome; a delusion on which the whole power of the Bishop of Rome outside of his own Diocese rests. The money paid for this pamphlet will also afford needed help for the mission. The price is 10 cents, or a dozen for one dollar.

The famous spring of boiling water in the middle basin of Hell's Half Acre in the Yellowstone region, has lately become still more wonderful as a geyser. Four or five times every twenty-four hours it discharges a great column of water, freighted with stones and obscured by a dense volume of steam. The hollow formation for hundreds of yards around the orifice trembles under the upheaval, and the water is thrown to a height of a hundred feet.

Queen Victoria on October 25 completed a reign of 44 years and 128 days, which is just the length of time that Queen Elizabeth sat on the throne, that Queen reigning from Nov. 17, 1558, to March 24, 1603. Consequently she has reigned longer than any other English Queen Regnant, and longer than any English King, with the exception of George III., who reigned 60 years (1760–1820); Henry III., who reigned 56 years (1216–1272); and Edward III., 50 years (1327–1377).

OUR LATE PRESIDENT.

One of the "boys in blue," who kept watch at the Capitol during one of the nights on which the body lay in state, told me that the most touching of all the scenes that fell under his eye was, that about two o'clock in the morning, after the doors had been closed, fifty or sixty men, ragged and uncouth, white and black, were noticed standing with uncovered heads on the steps of the building. When asked what they wanted, they said with subdued voice, that they wanted to see the President, that they were brick-burners and could come no other time. The doors were opened, and as they walked by and looked upon what was left, showed the keen appreciation of their loss.

THE BLOOD AND THE BRAIN.

The announcement, some time since, that Dr. Mosso, of Turin, had measured the consumption of blood by the brain in its diverse mental acts, excited much interest in medical circles, and the various investigations to which it has given rise have been of peculiar interest. Briefly explained, the arm of the subject to be thus operated upon is inclosed in a vessel tightly, the empty space being completely filled with water; if blood flows out of the arm to the brain, the vessel will hold more water, or, if the flow of blood is from the brain, water will flow out of the vessel—so that, by a very simple apparatus, the means are afforded for registering the demand of the brain for blood for any purpose, and the relative amount of mental power required by different persons to work out the same problem.

Providence Journal.

THE STARS OF NOVEMBER'S SKY.

November is rich in material for planetary study. Mercury leads the list with an inferior conjunction, a transit and a western elongation. Neptune follows Saturn in reaching opposition. Jupiter follows Neptune in arriving at the goal, donning the most superb array for the occasion. The great luminary himself contributes his share to the festive activity of his family in an annular eclipse. The moon pays her respects to every planet in turn. The grand line of planets clustering beyond us and on the same side of the sun remains unbroken, three of the outer planets, Saturn, Neptune and Jupiter, arriving at opposition within thirteen days of each other. The moonless night of mid-November will be glorious with star-lit beauty. Saturn, Jupiter and Mars will reign as lords of the ascendant, and around them will be grouped some of the brightest stars and constellations that grace the firmament, those twinkling mysteries that fill the soul with emotions of wonder and awe, while it tries to grasp the boundlessness of space and the all-pervading power that holds in harmony the shining suns that people the blue vault of heaven.

OBITUARY.

DIED—At Prairieville, Mich., Sept. 11, 1851, Sister Amelia Brainard, aged 75 years.

Sister Brainard and her husband embraced the blessed hope of the near coming of the Lord over twenty years ago, and were baptized by the writer, thus shadowing forth their faith in the resurrection of Jesus and of their own resurrection at the last day—of this evil age.

Brother Brainard died about eighteen years ago, and we trust sleeps in Jesus. They were very zealous in doing what they could to have the gospel of the kingdom proclaimed to those around them.

I was called to preach a funeral discourse at the time of Brother Brainard's death to a large assembly of friends and neighbors. By request of Sister Brainard I was sent for to speak the words of eternal life to the people who assembled in the Methodist church and gave good attention to the promise of Christ: John xi. 25, 26—"He that believeth on me though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die." This hope of living an endless life in the kingdom of God, to begin at the resurrection of the just, became to our sister an anchor to the soul sure and stedfast, in her long sickness and subsequent death.

E. HOYT.

DIED—At Pebulo, Col., Aug. 18, 1881, Thomas K. Gower, son of Z. and Polly Gower, aged 20 years.

Brother Gower moved with his father from Kansas, in 1875, was baptized by his father, in 1878, moved to Colorado in 1880, where he waits the appearing of the Life-Giver.

Brother Gower leaves a mother, two brothers, seven sisters, and a loving companion, with many warm friends to mourn; but we are comforted by these precious words: And I heard a voice from heaven saying unto me write, Blessed are the dead that die in the Lord from henceforth; yea, saith the Spirit that they may rest from their labors, and their works do follow them.

God will redeem his soul from the power of the grave, which has been the hope of the saints of all ages. Only a few more rushing winds and blasting reins and we will be able to realize the vision of John which he saw in the isle of Patmos as recorded in Rev. xv. 2–4: "And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his work, and over the number of his name, stand on the sea of glass, having the harps of God; and they sing the song of Moses the servant of God, and the song of the Lamb.

T. T. DAVAL.

Fell asleep in Jesus, her elder brother, at Feathill, Ont., Oct. 28, 1881; Sister Catherine Ball, wife of Brother Benjamin Ball, in the 82d year of her age.

Sister Ball was a native of England, came to Canada about fifty-one years ago. She and her husband embraced the personal coming of Christ to reign on the earth, under the labors of Wm. Miller and his coadjutors.

Having taken her stand upon an open Bible, she never closed it by saying she had learned all the truth; but continued to grow in grace and in the knowledge of the truth. Therefore she had been enabled to lay hold on the glorious future, the work to be accomplished under the reign of Jesus and his co-rulers.

For thirty years she had not seen a day that she could say she was well. Hence she was deprived of the privilege much of the time of meeting with the lovers of the gospel, and visiting such. But this she endured with true Christian patience, for with her, godliness, with contentment, was great gain.

In her death Brother Ball has lost a good wife, children an excellent mother, the church of God a valuable member, the community a kind neighbor.

Her funeral was largely attended by all classes, more than could get into our chapel, who listened with deep interest to a discourse delivered by the writer, predicated upon Job xiv. 23–27, a text chosen by her years previous to her death. Then we retired to Fonthill cemetery, where we laid Sister Ball down in the cold grave to rest until the resurrection.

Thus one after another of the old veterans are laid aside to rest in the dust, and soon we shall all rest with our Sister, if this age lasts much longer; but not without hope of living again when Jesus our Life-Giver shall come.

R. V. LYON.

Letter Drawer.

Editor Restitution:

I thought I would write a short article for the paper, giving an account of our travels since Sept. 27, at which time I left home and met father near Michigan City.

We then went to Three Oaks, Mich., where brother Kinnie met us and took us to his home, where we remained almost two weeks. The weather was inclement, and not having a good place to hold meeting we did not have good success, but the people of that community are interested.

The next point was near St. Joe, in brother Merrin's neighborhood. On our way there we stopped one night with brother Andrews, near New Troy a held meeting.

We commenced our meeting on Wednesday night in brother Merwin's neighborhood and remained over Sunday; we then went to brother Andrews, where we had meeting on Monday night. The following night we held a temperance meeting in Three Oaks, and on Wednesday, Oct. 19, we went to LaPaz, Ind., and held meetings just a week. Our meetings at that place were well attended, and I think some were very much interested. One brother put on Christ by baptism—making five in all that father immersed, four of them while at the Argos Conference.

Oct. 27, we went to Macy, Ind., where we held good meetings, until over Sunday. Held temperance meeting Saturday night; had a crowded house.

Went next to brother J. F. Wagoner's, and had a temperance meeting. On Tuesday afternoon we started home but did not reach our destination until Wednesday morning on account of missing the train at Logansport.

Father went away again on Friday, and intends to be gone until after the first Sunday in December, and so the good work goes on, but there cannot be much done for the people need livening up. These are perilous times, and people are not studying as they really should.

Your sister waiting the appearing of the Lord and Master, when I hope to meet all the brethren and sisters.

AZORAH M. HATCH.

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Poetry.

"I WILL NEVER LEAVE THEE, NOR FORSAKE THEE."—Heb. xiii. 5.

W. I. CROCKETT.

Fear not, I am with thee o'an now and forever,
My arms are around thee to comfort and save;
Wherever thou goest no power can sever,
My love that is stronger than death and the grave.

Though they are encompassed with evil, and sorrow
Doth lay on thy heart an anpitying hand:
Fear not! I will bring thee to light on the morrow,
When I send thee a King and a glorious land.

Never faint, toil on for the wealth of thy calling,
I will watch and provide for the wants of the way!
Be true. While around thee like autumn leaves falling
The proud in their glory, are swept to decay.

'Tis but a while, a little while waiting
For the star that shall lighten the gloomiest skies:
'Tis but a while, and a peaceful resting
Thy breast, and the earth, shall gladden thine eyes.

The strife may be dark but the morning is sure,
Be strong, for the glamour of sin is allaying,
And the prize that I offer thou must win to secure.
Louisville, Ky.

Selections.

The Nation.

BAPTISM AS A HEATHEN RITE.

Ueber die Wassertaufe als germanischen Heidenthum. Von Konrad Maurer. Separatabdruck aus den Abhandlungen der K. Bayer. Akademie der Wissenschaften I cl. xv. B. III. Abth. München. 81 pp. quarto.

In these pages, Dr. Konrad Maurer gives us an exhaustive monograph on infant baptism as practiced among the heathen Teutons, an important historical fact which has not before been properly treated. To be sure, Rudolph von Sydow, in his "Darstellung des Erbrechts nach den Grundsatzen des Sachsenspiegels," called attention to the fact that, according to ancient Scandinavian laws, the right of inheritance on the part of children depended on their having received baptism; and Jacob Grimm, in his "Deutsche Rechtsalterthumer," p. 467 (ed. of 1828), showed that in the old Norse heathendom the father was permitted to expose his own child only before it had been sprinkled with water. But no one has heretofore taken the pains to collect all the references to infant baptism, and investigate not only how extensively it was practiced among our forefathers, and what its real significance was, but also how far it was the result of or modified by Greek, Roman, and Christian influences. Maurer has now done this, and he has done it with that marvellous learning and acumen for which he is justly celebrated. In the work before us, we find a careful sifting of every passage referring to this subject not only in the old Icelandic and Norwegian, but also in the Swedish, Danish, South-German, and Anglo-Saxon historical documents.

In the old Norse Sagas, the usual term by which baptism is designated is "at ausa barn vatni"—that is, "to sprinkle the child with water." This expression occurs several times in the Elder Edda (thus, in the Lay of Rig, stanzas 7, 21, 34, and in Havamal, 158), and countless times in the Sagas; Maurer gives a large number of instances. It is also to be noted that, in the old Scandinavian Christian records baptism is exclusively designated by the word "skirn" (cleansing), from the verb "at skira," meaning to purify. But the points of similarity between the heathen and Christian rite are very striking. The heathen baptism was performed in connection with the naming of the child. Furthermore, a peculiar bond was established between the person baptizing and the one baptized—a relation corresponding to that of god-father and god-mother among Christians. Finally, it was customary to give presents corresponding precisely to the actual *Pathenschencke* among the Germans. The recorded instances of infant baptism among the old Scandinavian heathen are numerous and striking. Maurer has made a careful study of the legal importance of the baptismal rite, and shows that children who were to live were immediately after their birth exhibited first to the mother and then to the father. Thereupon they were placed in the arms or on the lap of the father to receive a name and be sprinkled with water. Children, on the other hand, who were not to be brought up, were neither shown to the parents nor sprinkled with water, but were straightway exposed or slain. So sacred was held the rite of baptism that it secured the child's life even when the ceremony had been performed by an improper person, and was not, consequently, strictly legal—an excessive regard for *form for* which the old Teutons were noted, and which still to a considerable degree characterizes their descendants.

A large portion of Maurer's monograph is devoted to showing how the ceremonies connected with heathen baptism were adopted by the Christian Church, and in tracing to a heathen source the rights and privileges secured to children by baptism in the Church. The author suggests that the laying at the breast was a recognition of the child on the mother's part, and that the granting of the rite of baptism was a recognition of the child on the part of the father, and that this was the chief significance of the latter ceremony; although it would seem from Havamal, in the Elder Edda, that spiritual blessings also were secured to the infant by the sprinkling of holy water. Baptism made the child an heir both among the heathen and among the old Teutonic Christians, and the fact that among both it had so many things in common—that it took place soon after the birth of the child, and was connected with the naming of it that there were god-fathers and god mothers, and that presents were given—makes the question an exceedingly interesting one.

But the author goes further, and proves from ancient laws of the Germans, Visigoths, and Anglo-Saxons that the rite of baptism is to be performed within the ninth day after the birth of the child; and here he calls attention to the ancient Roman custom of giving the name to a female infant on the eighth and to a male infant on the ninth day after birth, and quotes Roman law to show that this naming-day was of legal importance to the child. A similar custom is also found among the ancient Greeks, where the seventh day after the birth of the child was celebrated with cleansing, gifts, sacrifices, banqueting, and other ceremonies. Maurer suggests that this seventh day of cleansing among the heathen Greeks was of the same legal value to the child as the day of sprinkling with water among the ancient Teutons, and that it determined whether the child should live or be exposed. Roman law establishes the fact that the eighth day after birth for girls and the ninth for boys was a *dies lustricus*—that is, a day on which a religious rite (*lustratio*) for infants took place, and on which names were given to them, whence it is also called *solemnitas nominalium*. The day was observed by bringing the infants to the temple, by banquets, etc., (see on this point Marquardt "Das Privatleben der Romer," i., pp. 81, 82). We find, therefore, among the old Greeks and, what is of vastly more importance, in the old Roman laws, a day set apart for infants on which they get their names, and this names, and this naming connected with the observation of certain ceremonies. What the precise nature of these rites was, we are not told; but, inasmuch as the Roman documents designate them by the term *lustratio*, there can scarcely be room for doubt that it must have been a symbolic cleansing by means of water. And since the *dies lustricus* confessedly secured legal rights to the infant, the question lies near at hand whether the old Teutonic heathen borrowed the baptismal right from the ancient Romans, or whether baptism was an original institution among the Aryans before they became divided into Teutons, Romans, etc. There can be no doubt, on the one hand, that the *dies lustricus* of the Romans obtained among the Christians in fixing the day for baptism, especially since it corresponded so nearly with the Mosaic day for circumcision; and, on the other hand, that just as many of the old Teutonic feasts were turned into Christian festivals, so the form of the Teutonic baptism was largely adopted by the Christians in Northern Europe.

We will add that the author inclines to the opinion that the rite of sprinkling infants with water was introduced among the heathen Teutons as a consequence of their intercourse with Christian peoples—in other words, that the Christian ceremony was adopted by the heathen. We believe, however, that the facts are susceptible of another explanation. As Anton Edzardi and before him Mannhardt have suggested, there were among the old Teutons a number of sacred fountains and a wide-spread fountain cultus. Water was regarded as a healing agency, and played a conspicuous part in religious ceremonies of which many seem to cling to the holy water of the Christian Church. A person's fate and character were determined by the sacred norns who presided over births. The person's name was supposed to be an expression or omen of his character. And when we consider the intimate connection of the norns with the fountain of Urd (the norn of the past), the conclusion seems reasonable, that the sprinkling of infants when they received their names had reference to the holy fountains, and that the heathen form of Baptism was adopted by the Christian Church; for surely there is no intimation in the Bible that baptism was ever applied to infants, nor do we find a word in the New Testament connecting the giving of the name to a person with baptism.

POSSIBILITIES OF HISTORY.

The discussion of "what might have happened" is always an exceedingly fascinating one for the student of history, and this fascination is heightened by the common practice of historical writers making individuals or occasions pivotal instead of great movements.

For example, most writers on the history of this century seem to believe and certainly teach that Napoleon I.'s personality was the pivot upon which all European history revolved for nearly a score of years. Therefore, they hold out that if a bullet had cut short Napoleon's career in Italy, or while serving as a Sous Lieutenant, the epoch of 1792–1815 would have had a very different phase.

But those who teach this read history badly. Napoleon's career was not due to his remarkable abilities but to a great popular movement which he headed, as a foam crest does a wave, but to which he could give no direction or control.

At the close of the 18th century all Europe was groaning—as Ireland is to-day—under the extortions of an infinitely vicious and grasping aristocracy. The man who produced the fruits of the earth was allowed only so much of them as would barely support his life, while the rest was taken to pamper the luxury and vice of the merciless landholders. The French Revolution was an uprising of the starving people, and the French armies were welcomed by the plundered and oppressed masses all over Europe as "Liberators."

This made victory easy, and success attended the French flag wherever it was carried. Napoleon floated on the top of the tide, as any other first class military man would have done with the same opportunity. When the movement spent its force he fell. So that, if he had been killed in the first engagement in which he participated, the chances are enormous that the French conquest of Europe would eventually have run about the course it did.

We have had many historic potentialities in this country that strike the reader forcibly.

The first and most important of these relates to the supplanting of the French by the English race in this country. Everything favored the creation of a great French Empire in the Mississippi and St. Lawrence valleys. The French were in possession, and held the whole length of those rivers with strong forts and rapidly growing cities.

A large emigration poured in from France, which in the St. Lawrences valley was of a class superior to that of the settlers on the South Atlantic seaboard.

The foundations of a future empire were well and strongly laid at Cape Breton, Quebec, Montreal, Detroit, St. Louis and New Orleans; apparently much better than they had been or could be at Boston, New York, Philadelphia, Baltimore and Charleston. Yet the whole fabric toppled into the dust, and the relatively insignificant English colonies rose to the domination of the continent.

If one, familiar with the history of the world, knowing what a great nation was to arise here, could have been given a map of America before a white man had settled upon it, he would have said immediately that the first settlement would be made on the lower part of the Mississippi, and the country would develop from that initial point, as Europe developed from Venice and Rome.

Another fruitful theme of speculation is as to the civilization that the Indians would have developed had they been left alone for a century or two longer. The Iroquois had acquired the leading place among the Indians of the country, and had reached that stage when people begin to develop the arts of peace. Possibly, if the discovery of America had been postponed a century or more, the Iroquois Indians would have evolved a civilization as unique as that of Japan and China.

Prof. Sayce writes to the *Athenæum* that he has discovered the name of Nebuchadnezzar in the second column of the long inscription lately discovered on the bank of the Dog River, an account of which, sent me from Beirut by Rev. Dr. Jessup, was recently published in the *Observer*. Nebuchadnezzar's name is followed by the title he bears in the Inda House inscription: *rubanarda*—"exalted prince."

Monitory.

Shall You Be One.

BISHOP RYLE.

Reader, the Bible says that few will be saved.

"Straight is the gate and narrow is the way that leadeth unto life, and few there be that find it."

Now shall you be one? Shall you be saved?

I do entreat you to remember that salvation is the one thing needful. Health, and riches, and titles are not needful things. A man may gain eternal life without them.

But what shall the man do who dies not saved?

Oh, that you would see that you must have salvation now, in this present life, and lay hold upon it for your soul. Oh, that you would see that, saved or not saved is the grand question in religion. Sects or parties, opinions and creeds, all these are trifling questions in comparison.

Reader, if you are not one of the few already, strive to be one without delay. I know not who and what you are, but I say boldly, come to Christ and you shall be saved. The gate that leads to life may be strait, but it was wide enough to admit Manasseh and Saul of Tarsus, and why not you? The way that leads to life may be narrow, but it is marked by the footsteps of thousands of sinners like yourself. They all have found it a good way. Jesus Christ invites you. Oh, reader, strive to enter in without delay.

Reader, if you are doubtful whether you are one of the few, make sure work at once, and be doubtful no more. Leave no stone unturned in order to ascertain your own spiritual condition. Be not content with vague hopes and trusts. Rest not on warm feelings and temporary desires after God. Give diligence to make your calling and election sure. Oh, give me leave to say, that if you are content to live on, uncertain about salvation you will live the maddest life in the world.

Reader, remember. Few will be saved. Jesus says so in the Bible.

Shall you be one?

What It Costs.

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A gentleman was walking in Regent's Park, in London, and he met a man whose only home was in the poor-house. He had come out to take the air, and excited the gentleman's interested attention.

"Well, my friend," said the gentleman, getting into conversation, "it is a pity that a man like you should be situated where you are. Now may I ask how old you are?"

The man said he was eighty years of age.

"Had you any trade before you became penniless?"

"Yes, I was a carpenter."

"Did you use intoxicating drink?"

"No, oh, no, I only took my beer; never anything stronger; nothing but my beer."

"How much did your beer come to a day?"

"Oh, a sixpence a day, I suppose."

"For how long a time?"

"Well, I suppose for sixty years."

The gentleman had taken out his note-book, and he continued figuring with his pencil while he went on talking with the man.

"Now, let me tell you," said he, as he finished his calculations, "how much that beer cost you, my man. You can go over the figures yourself."

And the gentleman demonstrated that the money, a sixpence a day for sixty years, expended in beer, would, if it had been saved and placed at interest, have yielded him nearly eight hundred dollars a year, or an income of fifteen dollars per week for self-support.

"Let me tell you how much a gallon of whisky cost," said a judge after trying a case. "One gallon of whisky made two men murderers; it made two wives widows, and made eight children orphans."

Oh! it's a costly thing.

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No. 92.

J. P. WESTHEIR.

Let it be kept in mind that between the close of the sounding of the sixth trumpet, and the commencement of the sounding of the seventh trumpet, there is a short DELAY called quickly—also it has the name of, VOICE of the seventh angel. It may likewise be called the day of God's PREPARATION. It is a period of truce between two great contending powers. It is the eve of a terrible conflict, such as has never taken place; the conflict in which the world's diadem is to be the prize of the victor. It must, of necessity, be a period of intense activity: one of great excitement; rival interests producing continued strife; a running to and fro; a great increase of general intelligence. Such activity of brain and muscle must give to that short period very distinctive characteristics. We have already shown that the nations appointed by Jehovah to be the executors of the judgment on the little horn went too far, by allowing the witnesses to be slain. We have asked, Who are the witnesses? and in answer have entered upon the investigation of the first six or eight chapters of Zechariah, since some of the same symbols are used by both prophets.

Near the close of Zech. 1, we have the record of another vision:

"Then lifted I up mine eyes, and saw, and behold four horns. And I said unto the angel that talked with me (Angelus interpres—Gabriel), What (be) these? And he answered me, These (are) the horns which have scattered Judah, Israel, and Jerusalem. And the Lord showed four carpenters. Then said I, What come these to do? And he spake, saying, These (are) the horns which have scattered Judah, so that no man did lift up his head: but these are come to fray them, to cast out the horns of the Gentiles, which lifted up (their) horn over the land of Judah to scatter it." Verses 18–21.

1. The Four Horns and Four Smiths.—A horn is a symbol of power. The four horns denote the enemies of the Jews, surrounding them, north, south, east and west; the Assyrians, Babylonians, and other tribes, such as the Egyptians, Idumians, Moabites, Ammonites, and other nations that opposed their (the Jews) return. The Jews were scattered to the four winds where they found deadly enemies. The horns, therefore, symbolize the surrounding enemies of the Jews.

2. The Carpenters or Smiths.—Carpenters if the horns were wood; smiths if they were iron. The same explanation of the number four suits the smiths. They denote all the agents employed by Jehovah to overcome these national enemies of the Jews.

This is evident from Zech. vi. 1–8. These are come to break them in pieces and cast them (the Gentiles) out, so that Jerusalem and the temple can be built, and the nation restored. Such is evidently the import of this vision. How far into the future from these days is not stated.

The Angel with the Measuring Line.—"I lifted up mine eyes again, and looked, and behold a man with a measuring line in his hand. Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what is the breadth thereof, and what (is) the length thereof. And, behold, the angel that talked with me (Gabriel) went forth, and another angel (Raphael, perhaps) went out to meet him, and said (Michael said) unto him (he had received the message and order from Michael), Run, (thou Gabriel) speak to this young man, (Zechariah) saying, Jerusalem shall be inhabited, (as) towns without walls for the multitude of men and cattle therein: For I, saith the Lord, (the giver of the message) will be unto her a wall of fire round about, and will be the glory in the midst of her. Ho, ho, (come forth) and flee from the land of the north, saith the Lord: for I have spread you abroad as the four winds of heaven saith the Lord. Deliver thyself, O Zion, that dwellest (with) the daughter of Babylon. For thus saith the Lord of hosts; After the glory hath he sent me unto the nations which spoiled you: for he that toucheth you toucheth the apple of his eye. For, behold, I will shake my hand upon them, and they shall be a spoil to the hands of their servants: and ye shall know that the Lord of hosts hath sent me. Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee. And the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again. Be silent, O all flesh, before the Lord: for he is raised up out of his holy habitation." Chap. ii 1–13.

This message, with its surroundings, is of great interest; as to its author (Jehovah), its officiary—Michael, Gabriel, and another messenger; and the people for whom it was given. Zechariah, standing with Gabriel, sees, at some distance, Michael, with a measuring line, moving toward the city of Jerusalem, now without walls, or a temple, and with only a few inhabitants—weighed down with poverty and disappointment. Zechariah wishes to know what is to be measured; Gabriel starts to get the information from Michael, the prince of the Jews. Michael, anticipating his errand, sends Raphael with the message from God to Gabriel to be immediately communicated to Zechariah.

This message contains the future history, near and remote, of the Jews. It contains an outline of God's future purpose towards the Jewish nation, and its Gentile adversaries. Many figures, symbols and types, are hereafter revealed to the prophets, in ecstacies and dreams; but they are simply designed to illustrate the comprehensive message. Let this message be kept in view in all our investigations of Jewish history, and the future of human, national destiny.

It contains three chapters, or parts:

1. The future of Jerusalem. Verses 4, 5.

2. God's love for the Jews. (Apple of his eye). Verses 6–10.

3. God's purpose to dwell with that people. Verses 10–13.

Examine these parts; investigate all their elements; and the future of Israel will shine forth with exceeding brightness, so as to eclipse all systems of Gentile domination. Illustrations of this message begin in the third chapter and terminate in the closing visions of John in the Isle of Patmos. It must not be forgotten that the visions of Zechariah and John were given by the same Divine being, and that each prophet saw the same remote landscape. They both see the consummation. With this message before us, let us examine some of Zechariah's figures.

"And he (the Lord) showed me Joshua the high priest standing before the angel of the Lord (Michael), and Satan standing at his right hand to resist him (Joshua). And the Lord said unto Satan, (Michael said unto Satan—Jude 9), The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: (is) not this a brand plucked out of the fire? (A brand—Jewish body, or nation—fire—captivity in Babylon). Now Joshua was clothed with filthy garments, and stood before the angel (Michael). And (the Lord) answered and spake unto those that stood before him, saying, Take away the filthy garments from him (Joshua). And to him (Joshua) he (the Lord) said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the Lord (Michael) stood by. And the angel of the Lord (Michael) protested unto Joshua, saying, Thus saith the Lord of hosts; If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by. Hear now, O Joshua the high priest, thou, and thy fellows (assistant priests) that sit before (about) thee: for they (are) men wondered at (typical men): for, behold, I will bring forth my servant the BRANCH (anti-typical priest king). For behold the stone (Christ) that I have laid before Joshua; upon one stone (Christ) (shall be) seven eyes: behold, I will engrave the graving thereof, saith the Lord of hosts, and I will remove the iniquity of that land in one day. In that day, saith the Lord of hosts, shall ye call (to) every man under the vine, and under the fig-tree." Zech. iii.

This vision belongs to the same night with those previously seen.

The Lord directs the prophet's attention to a noted contest, then in progress:—the conflict is between Joshua (type of the Jewish church national as the body of Moses) and Satan. Joshua, in humble, filthy garments, is officiating in the service, then being re-established, near to Michael, the prince of the Jewish nation, and superintending their interests, when their adversary approaches in the right rear of Joshua, and commences his lying accusations against the Jews, Joshua's people. He opposed their re-establishment. Michael, being insulted at his wicked boldness, interferes; and addressing Satan, says, Jehovah (Messiah) rebuke thee; hath not Jehovah pledged the return and prosperity of this people—the body of Moses—a brand plucked out of the Babylonian fire—the apple of his eye—the seed of Abraham? Flee to thy prison thou adversary of all good, and thou archfoe of man.

Joshua is evidently a type of the returning Jewish nation as well as its high priest; his garments represented the character of the Jews for whom he was officiating. Whatever was done to Joshua was to be done to the Jews. His iniquities were taken away, and he was clothed with clean, beautiful garments. The prophet is so full of ecstacy, that, forgetting his position, he begins to issue his commands: Place upon him (Joshua) a clean turban; put on [illegible] him; and it was all done, Michael himself looking on, and, perhaps, repeating the orders of the prophet. Zechariah wishes the high priest to have an out and out new suit; and his prayer is granted.

Joshua is now promised, on condition of fidelity to his work as the illustrious type of his people as a holy nation, if thou shalt judge my house and guard my courts; if thou wilt walk in my ways, and keep my commandments, I will give you my angels as your body guard, and as your perpetuated guides. Yet hear, O Joshua, high priest, and chief priests, surrounding thee, ye are types, in the typical remnant nation, out of literal Babylon, of the anti-typical remnant nation brought out of Mystic Babylon, under the Branch, or Sprout, Jesus the Messiah.

Christ is then promised under the symbol of a stone. It has seven eyes, all intelligence and oversight. It is the eye stone, the top corner stone, the absent, rejected stone of the Christian pyramid builders; one to be laid in Zion. The land, God's sanctuary, is to be cleansed, and Eden beauty smiles on all its hills and along all its valleys and over all its plains. Its mountains and vales are to be crowned with an industrious population—on opposite slopes, sitting in the quiet shades of their vines and fig-trees, shall hold conversations of their happy times, and praise the wisdom of their king, and the righteousness of their officers. Time, to the prophet, is annihilated; and he is transported to the happy scenes of the last day. Thrice happy should we be also, if the scenes of those days would so occupy our minds, as would allow us to look on this world only through an inverted telescope.

"Never mistake perspiration for inspiration," said an old minister in his charge to a young minister just being ordained.

A PROPOSITION.

Editor Restitution:

I have a proposition to present to the brethren, which I think ought to be carefully considered, and action taken on it at once. It is this:

There should be a fund established and sustained, for the purpose of sending some of the preaching brethren to communities where there are but few or none of the faith, and they have not the means to defray the expenses by themselves, and especially where there is some one or more who desire baptism, and cannot have it done because they cannot go where there is a preacher or attend a meeting.

The need of such a fund for such a purpose will become apparent in a case in point here in Dakota.

It will be remembered that some months since, Mrs. J. C. Vose, of Green Island, Neb., requested through THE RESTITUTION, that some preacher might come that way, that she might be immersed. Through Mrs. S. R. Wince and myself a meeting was arranged to take place here, to be conducted by Brother T. J. Whitsitt, of Newell, Iowa, on Oct. 7, and continue over Sunday, at which time she was to meet with us and be immersed. On account of sickness at the last moment she was unable to attend; consequently her most ardent wish remains unfulfilled.

What then must be done? Some preaching brother must come out here and either pay his own expenses—and as far as my acquaintance goes very few are able to do this—or some other parties must pay them, for her case must not be left thus.

Although through the kindly assistance of Sister Wince in a pecuniary way, we helped to defray the expenses of Brother Whitsitt here before, we do not feel that we are able to do much more at present, and when all the expense of such a meeting, for it costs money to travel on cars, is met by a few it is too much of a tax.

I presume there are a number of such cases, that would come to light if they know there was any help for them.

Now such a state of things should not exist. They should be a common cause in which all should be interested if they believe they have the truth on their side.

Now a fund can very easily be raised and kept up in this way:—Let every subscriber to THE RESTITUTION send ten cents to some one appointed treasurer, and the amount is raised at once. Many of the brethren whom I know could give dollars where others could not give cents. Then those who want preaching and cannot pay the expenses notify the treasurer, who will then supply the minister who may be called upon to go, with the necessary funds, and the work is done and the gospel accomplishes that for which it is sent.

We as a people are far behind in such matters, and I fear the Lord will find us sleeping when he returns if there is not a waking up, and that slothful servant condemned.

Let us hear from the brethren in regard to this matter. Let us be up and doing, and trying to help others to hear and obey the good news, and so help ourselves.

Yours for the Truth.

ALONZO HANSON.

Elk Point, D. T.

"THE LORD IS MY SHEPHERD, I SHALL NOT WANT."

W. L. CROCKETT.

What a happy assurance! We are led by the One who is tender, and merciful, and true. The Good Shepherd. He who laid down his life for the sheep. We cannot go astray if we confide in him. If we take him by the hand, and say as little children, "Where thou leadest I will follow."

If we are led over stony paths, and our feet are torn and bleeding, he whom we follow did suffer more. If we walk amid clouds and darkness, let us not despair; we shall be comforted with light.

The world is full of false leaders. Let us not be deceived; the Lord alone can lead us aright. Yea even when we walk through the valley of the shadow of death. Who can do us harm? The arms that are stronger than death are around us, the voice of the appreciative Savior encourages us, and while with one hand he points the way, the other lifts us up, and tenderly leads us on.

We are so weak. We can but cling to him. He is our strength. He is our life. We need fear no evil; his rod and his staff they comfort us.

Gracious Shepherd, tender Savior,
We will lay our care on thee;
Thou will comfort and preserve us,
Till these lingering shadows flee.

A NEW SONG.

CHARLES BOARDMAN.

And they sung as it were a new song before the throne, and before the four beasts, and the elders, and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth.

O sing unto the Lord a new song for he hath done marvellous things, his right hand and holy arm hath gotten him the victory.

The Lord hath made known his salvation, his righteousness hath he openly showed in the sight of the heathen.

He hath remembered his mercy towards the house of Israel; all the ends of the earth have seen the salvation of our God.

Make a joyful noise unto all the earth, make a loud noise, and rejoice and sing praise.

Sing unto the Lord with the harp and the voice of a psalm.

With trumpets and sound of cornet make a joyful noise before the Lord the King. Let the sea roar and the fulness thereof, the world and they that dwell therein.

Let the floods clap their hands: let the hills be joyful together before the Lord; for he cometh to judge the earth, with righteousness shall he judge the world, and the people with equity.

And I heard the number of them that were sealed; and there were sealed a hundred and forty and four thousand of all the tribes of the children of Israel.

These were redeemed from among men being the first fruits unto God and to the Lamb. Amen.

Hartford, Conn.

Youths' Column.

GOLDEN THREADS.

Questions.

Oh, what can little hands do
To please the King of heaven?
The little hands some work may try
To help the poor in misery—
Such grace to mine be given.

Oh, what can little lips do
To please the King of heaven?
The little lips can praise and pray,
And gentle words of kindness say—
Such grace to mine be given.

Oh, what can little eyes do
To please the King of heaven?
The little eyes can upward look,
Can learn to read God's holy book—
Such grace to mine be given.

Oh, what can little hearts do
To please the King of heaven?
The hearts can to his statutes bend,
Can love and trust their heavenly Friend—
Such grace to mine be given.

Though small is all that we can do
To please the King of heaven,
When hearts and hands and lips unite
To serve the Savior with delight,
They are most precious in God's sight.
Such grace to mine be given.

Are You Safe?

Two little girls were playing with their dolls in a corner of the nursery, and singing as they played—

Safe in the arms of Jesus,
Safe on his gentle breast,
There by his love o'ershaded,
Sweetly my soul shall rest.

Mother was busy writing, only stopping now and then to listen to the little ones' talk, unobserved by her.

"Sister, how do you know you are safe?" asked Nellie, the younger of the two.

"Because I am holding Jesus with both hands—tight!" promptly replied sister.

"Ah! that's not safe," said the other child. "Suppose Satan came along, and cut your two hands off!"

Little sister looked very troubled for a few moments, dropped poor dolly, and thought deeply. Suddenly her face shone with joy, and she cried out, "Oh! I forgot! I forgot! Jesus is holding me with his two hands, and Satan can't cut his hands off; so I am safe!"

Yes, my dear young friends, that is the secret. If you want to be happy, you must not be thinking about yourself, and your "feeling safe," but rest in the happy knowledge that Jesus has got you safe.

The Lord Will Provide.

A mother one morning gave her two little ones books and toys to amuse them with, while she went up stairs to attend to something. A half-hour passed quietly away, when one of the little ones went to the foot of the stairs, and in a timid voice called out, "Mamma, are you there?"

"Yes, darling."

"All right," said the child, and the play went on. After a little time the voice again cried, "Mamma, are you there?"

"Yes, darling."

"All right," said the child again, and once more went on with her playing.

And this is just the way we should feel toward Jesus. He has gone to the right hand of God. He has left us down in this lower room of the world to be occupied here for awhile. But to keep us from fear or care, he speaks to us from his book, as that mother spoke to her little ones. He says to us: "Fear not; I am with thee. Jehovah-Jireh—the Lord will provide."

Pinky.

The boy marched straight up to the counter.

"Well, my little man," said the merchant complacently,—he had just risen from a gloriously good dinner—what will you have to-day?"

"Oh, please, sir, mayn't I do some work for you?"

"What, sir?"

"Why, your toes. Your mother couldn't keep you in shoes if they were out."

"She can't keep me in shoes anyhow, sir," and the voice hesitated.

The man took pains to look over the counter. It was too much for him; he couldn't see the toes. Then he went all the way round.

"I thought I should need a microscope," he said gravely, "but I reckon if I get close enough I can see what you look like."

"I'm older than I'm big, sir," was the neat rejoinder. "Folks say I'm small of my age."

"You see my mother hasn't anybody but me, and this morning I saw her crying because she could not find five cents in her pocket-book, and she thinks the boy that took the ashes stole it—and—I—haven't had—any—any breakfast!" The voice again hesitated, and tears came to the eyes.

"I reckon I can help you to a breakfast, my little fellow," said the man, feeling in his vest pocket. "Will that quarter do?"

The boy shook his head. "Mother wouldn't let me beg, sir," was his simple reply.

"Humph! where's your father?"

"We never heard of him, sir, after he went away. He was lost in the steamer City of Boston."

"Ah! you don't say! That's bad. But you are a plucky little fellow anyhow. Let me see," and he pondered, puckering up his mouth and looking straight down into the boy's eyes, which were looking straight up into his.

"Saunders," he asked, addressing a clerk who was rolling up and writing on some parcels, "is Cash No. 4 still sick?"

"Dead, sir; died last night," was the reply.

"Ah! I'm sorry to hear that. Well, here's a youngster that can take his place."

Mr. Saunders looked up slowly; then he put his pen behind his left ear; his glance traveled curiously from Tommy to Mr. Towers.

"Oh, I understand," said the latter; "yes, he is small—very small indeed—but I like his pluck. What did No. 4 get?"

"Three dollars, sir," said the still astonished clerk.

"Put this boy down four. There, youngster, give him your name, and run home and tell your mother you've got a place at four dollars a week. Come back on Monday, and I'll tell you what to do. Here's a dollar in advance; I'll take it out of your first week. Can you remember?"

"Work, sir—work all the time?"

"As long as you deserve it, my little man."

Tommy shot out of that shop. If ever broken stairs that had a twist through a whole flight, croaked and trembled under the weight of a small boy,—or perhaps, as might be better stated, laughed and chuckled on account of a small boy's good luck—those in that old tenement house enjoyed themselves thoroughly that morning.

"I've got it mother! I'm took! I'm a cash boy! Don't you know when they take the parcels, the clerks call Cash? Well, I'm that! Four dollars a week! and the man said I had real pluck—courage, you know. And here's a dollar for breakfast. And don't you never cry again; for I'm man of the house now."

The house was only a little ten by fifteen room; but how those blue eyes did magnify it! At first the mother was confounded: then she looked faint; and then she looked—well, it passes my power to tell how she did look as she caught the boy in her arms, hugged and kissed him, the tears streaming down her cheeks; but they were tears of thankfulness.

Christ's Soldiers.

S. ROXANA WIKOFF.

Do you want to be among those, dear children, that you may wear a crown of glory by and by? Then come, and enlist now. I know many of you who are old enough and who know enough to become soldiers of Jesus. You have heard what the reward is to be for fighting the battles of truth; you know that a life that will never end, a crown that will never be taken away, and a place in a kingdom that will endure forever, will be given to every faithful soldier.

You know too, what the conditions of service are, and what steps must be taken before you can be counted in the ranks and be invested with the armor of God. You want to have the things that God has promised to his children and think that you have them; but are you sure, while you stand outside and refuse to come?

Remember your years are slipping away; and yet you are not Christians. If you are not satisfied as to your knowledge, why don't you learn more? You are eager enough to get the lessons well that belong to your school-life; why not as eager to learn the lessons that will save you?

Your young companions die out of Christ, and you may die; you have no promise of living beyond to-day. Learn now the wisdom that will give you life. Come into Christ now. Learn to obey orders now.

SUFFERING AND SINGING.

The most blessed men who have ever lived have been the sharpest sufferers. The most blessed One was the Man of Sorrows. It was when he was in the depths that the joy of David's heart overflowed in song. Paul and Silas, beaten, bleeding, bound, all night long sang praises. Suffering is nothing if it is not in the soul. If the soul is free and glad there will be no more plaints of misery. Sorrow there will be, sobs of pain, but they will be tuned, as they break forth, into songs.—*J. Baldwin Brown.*

THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, Nov. 23, 1881.

SOME deferred articles will find a place in our next.

THIS year is made remarkable for the number of comets that have made their appearance. The seventh is now visible to astronomers.

THIS number is the fourth for the current month. Our next will be published Dec. 7. On Friday of this week the Board will meet to arrange for the publication of THE RESTITUTION for the coming year. The results will be duly reported.

WILL all our friends try to increase our list of subscribers for the coming year. We hope to report that the paper is no longer burdened with indebtedness. Still it will require some sacrifice on the part of our patrons to carry the paper through till more names are placed on our list. We will be more specific in our notice after the Board meets.

THE trial of Guiteau for the murder of President Garfield is now in progress at Washington. The defense is built on the slender foundation of insanity. Previous declarations, made by the assassin himself, are sufficient proof that his insanity, when he committed the horrible deed, was very much like that of an incensed rattlesnake when it fastens its poisonous fangs into the victim of its rage. Since then, and at the present, the role of mental aberration has not been very adroitly played. Such reptiles, at least, better be caged.

THE following card brings us news that one more of the Household of Faith has fallen asleep. Under the *nom de plume* of "Christadelphian" Brother R. C. Minor has written several articles for THE RESTITUTION.

Dear Sir:—At ten minutes to two o'clock, Nov. 9, 1881, "Christadelphian" fell asleep in Christ, and will await the second coming of Christ to be exalted in glory.

Yours Truly,
GEO. W. MINOR.

THE DECADES.

The first year of each of the decades—the sixties, the seventies, and the eighties—has been marked with important events. In 1861 the war of the Rebellion broke out, and after four years of internecine strife, the assassination of President Lincoln closed the bloody chapter of history. In 1871 the great fires in Chicago, Boston, and elsewhere marked the opening year of the second decade. The year 1881 has been filled with startling events, such as earthquakes, tempests, fires, floods, and the assassination of the rulers of two of the greatest countries in the world, and thus opens the third decade in most fateful style. The end is not yet.

THE PESTILENCE.

Are the forebodings of the prognosticators of fearful pestilences in connection with planetary influences to be realized? Is there to be another visitation of the angel of death scourging the nations with this frightful disease that wastes alike in the darkness and at noonday? The shadow of doom falls athwart the world, as the reminder of the coming of the time of trouble such as never has been.

"Earth, what a trial lies before thee,
None like it in the shadowy past;
Of all the woes that ever bore thee
—Even though the briefest—is the last."

N. Y. World.

CHOLERA AT MECCA.

Within the last few weeks there have been vague reports from Arabia of the presence of cholera in Mecca. These have now assumed a tangible shape, and there can be no doubt that a cholerate epidemic is raging in the vicinity of the Prophet's tomb.

A telegram from Alexandria sets down the mortality in Mecca from cholera at 55 on the 3d inst., 214 on the 4th, and 214 on the succeeding day, making a total of nearly 500 in three days.

As Turkish figures seldom err on the side of exaggeration in matters which concern the reputation of Turkish authorities, it may be reasonably assumed that the actual mortality has been greater than the death-rate reported from Jeddah. The dirt of Mecca mocks the maxim which puts cleanliness next to godliness. Hundreds of thousands of Mahometan pilgrims crowd into it annually from all parts of the Islamite world—from the remote steppes of the Kirghiz to the almost unknown corners of the Empire of Morocco. These zealots as a rule are poor and half civilized persons who, provided they can gaze upon the shrines dedicated to Mahomet, are contented with filthy food and villainous accommodations in streets which reek in the hot sunshine with masses of indescribable garbage. The appearance of disease in Mecca in regular intervals is therefore a matter of course. Pilgrims dying there die happy, as death in the vicinity of the tomb of the Prophet insures them a glorious journey across the razor-bridge of "Al Sirat" into the luxurious realms of Paradise.

But the rest of the world has a direct interest in seeing the Turkish authorities compelled to reform the sanitary condition of their sacred cities. Cholera is a traveling and invading course. On several occasions during the last half century it has set out from Hindostan, and after wandering fitfully through Central Asia, and Persia, has suddenly burst forth in Europe and crossed the Atlantic to America. One of the most extraordinary illustrations of its occasional virulence and lightning-like rapidity of movement occurred in northwest India four years ago.

A train left Cawnpore for Lucknow (a comparatively short journey) full of Hindoos. When it arrived at its destination it was found to be full of people who had died or were dying from an attack of cholera which had burst forth in one compartment of the train and spread instantaneously to all the other compartments.

The Turkish authorities appear to have got the idea that the Mecca epidemic must be confined to Mecca, for they show signs of a disposition to prevent caravans of pilgrims from entering the Arabian town and district of El Wadj. They ought, however, to be required by Europe to take active as well as passive measures to prevent the epidemic from travelingon a radius beyond the limits of Mecca, for cholera, like a stone thrown in water, makes ever widening circles if it is not very energetically encountered at the outset.

THE FIRST PUBLIC THANKSGIVING.

In 1608 the Pilgrim Church, exiled from England, went to Holland, and remained there till 1620, when it sent off the Mayflower colony to New England.

After the first harvest in 1621 the Pilgrims were filled with gratitude on account of the abundance of food and Gov. Bradford sent four men out hunting to bring in supplies for a general and common thanksgiving, that like the Hebrews, at the feast of tabernacles at "the ingathering at the end of the year" they "might in a more special manner rejoice together."

This was the first celebration of the great New England festival of Thanksgiving, now annually held in almost every State and Territory in the month of November.

The historian says of this first celebration—"Great quantities of wild turkies and deer were gathered at Plymouth, and for three days the Pilgrims indulged in rejoicing, firing of guns and feasting—entertaining at the same time, King Massasoit and ninety of his dusky followers, who contributed five deer to the banquets. Seven substantial houses had been built during the summer; the inhabitants were in good health; a few emigrants from England had come in a second ship, and there were happy homes in the wilderness the ensuing winter. Among the new comers was the Rev. Robert Cushman, one of the founders of the colony, who, in December, 1621, preached the first sermon in New England."

SWIFT RETRIBUTION.

In a late number we gave notice of these singular visitations among our news items. The fearful doom of the reviler of an over-ruling Providence, as more largely noted below, should cause every blasphemer of God to hesitate when tempted to treat the glorious and fearful name of the Lord our God with profane contempt. Wickedness has become so bold and unblushingly shameful; that we are by no means surprised that some vile imputdents scoffers are made examples of by our long-suffering and adorable God. God is not to be mocked with impunity. Though doom may linger for awhile it is none the less sure. Final destruction can only be averted by sincere repentance, and pardon through the Savior.

TWO REMARKABLE ALLEGED EVENTS.

The singular cases, involving the action of superhuman agencies or the result of a combination of circumstances have been reported to the Chicago *Times* correspondent at Little Rock, Ark., and are vouched for by one of the most reputable ministers of Crittendon county.

Robert Nelson, aged 70, had been terribly exercised over the long-continued drouth, and one day last week became very angry and began cursing the Lord for permitting such an infliction. While thus engaged he suddenly fell backward to the earth, having been stricken with paralysis. He has not spoken since, and it is not likely he ever will.

While this scene was in progress a similar event was transpiring in Union County. Three young men were sitting on their horses in the road discussing the probabilities of rain from a cloud which just then was rising in the west. The younger of the group, named John Freeman, referred to the drouth and remarked that a God who would allow his people to suffer so couldn't amount to much. As he was speaking the boys were encircled by lightning and the speaker severely stunned, though his companions were unscathed. Recovering, he renewed the subject, bitterly reviling the Supreme Power. Instantly a bolt of lightning flashed from the cloud overhead, and the young man fell dead in his tracks. Nearly every bone in his body was mashed to jelly, his boots were torn from his feet, and the clothing from his lower extremities. The body presented a horrible appearance, being a blackened and mangled mess of humanity.

His companions were stunned and thrown on the ground, but not seriously injured. The funeral of the unfortunate young man occurred the next day and attracted a large crowd, the larger portion of them were drawn thither by the rumor of the strange events preceding the death of the deceased.

When the body was deposited in the grave and the loose earth had been thrown in until the aperture was filled, and while the friends of the dead man yet lingered in the cemetery, a bolt of lightning descended from a cloud directly over the burial place and struck the grave, throwing the dirt as if a plow had passed lengthwise through it. No one was injured, but those present scattered, almost paralyzed with terror.

The incident is attracting a great deal of attention, ministers and religious people generally holding that the young man was the victim of the wrath of an offended God, while others assert that both the cases referred to were simply wonderful coincidences, having no connection with causes either physical or supernatural. — *Boston Journal of Nov. 8, 1881.*

THE JEWS.

The following defense of the Jewish people is from the pen of Disraeli. Although they have been the objects of the severest persecutions in the past, they still survive a distinct nation, and their numbers to-day perhaps equal the population that possessed Palestine in the palmiest days of its history. The burning bush, as seen all aflame by Moses and still unconsumed, was nothing less than a most expressive symbol of the history of this wonderful people. God has been preserving them for a grand design in the accomplishment of his wonderful plans:

"The Saxon, the Slav, and the Celt have adopted most of the laws and many of the customs of these Arabian tribes, all their literature, and all their religion. They are therefore indebted to them for much that regulates, much that charms, and much that solaces existence. The tolling multitude rest every seventh day by virtue of a Jewish law; they are perpetually reading, "for their example," the records of Jewish history, and singing the odes and elegies of Jewish poets; and they daily acknowledge on their knees, with reverent gratitude, that the only medium of communication between the Creator and themselves is the Jewish race. Yet they treat that race as the vilest of generations. . . . Had it not been for the Jews of Palestine the good tidings of our Lord would have been unknown forever to the Northern and Western races. The first preachers of the gospel were Jews and none else; the historians of the gospel were Jews, and none else. No one has ever been permitted to write under the inspiration of the Holy Spirit except a Jew. For nearly a century no one believed in the good tidings except Jews. They nursed the sacred flame of which they were the consecrated and hereditary depositaries. And when the time was ripe to diffuse the truth among the ethnics, it was not a Senator of Rome nor a philosopher of Athens who was personally appointed by our Lord for that office, but a Jew of Tarsus, who founded the seven churches of Asia. And that greater church, great even amid its terrible corruptions, that has avenged the victory of Titus by subjugating the capital of the Cæsars, and has changed every one of the Olympian temples into altars of the God of Sinai and of Calvary, was founded by another Jew, a Jew of Galilee. . . . This peculiarity, however, attends the Jews under the most unfavorable circumstances: the other degraded races wear out and disappear; the Jew remains, as determined, as expert, as persevering, as full of resources and resolution as ever. Viewed in this light, the degradation of the Jewish race is alone a striking evidence of its excellence, for none but one of the great races could have survived the trials which it has endured. . . . Obdurate, malignant, odious, and revolting as the lowest Jew appears to us, he is rarely demoralized. Beneath his own roof his heart opens to the influence of his beautiful Arabian traditions. All his ceremonies, his customs, and his festivals are still to celebrate the bounty of Nature and the favor of Jehovah. The patriarchal feeling lingers about his hearth. A man, however fallen, who loves his home is not wholly lost. The trumpets of Sinai still sound in the Hebrew's ear, and a Jew is never seen upon the scaffold unless it be at an *auto-da-fe*. . . . The sufferings of the Jews, however, have been infinitely more prolonged and varied than those of the Athenians. The Greek nevertheless appears exhausted. The creative genius of Israel, on the contrary, never shone so bright; and when the Russian, the Frenchman, and the Anglo-Saxon, amid applauding theatres or the choral voices at solemn temples, yield themselves to the full spell of a Mozart or a Mendelsohon, it seems difficult to comprehend how these races can reconcile it to their hearts to persecute a Jew. . . . The world has by this time discovered that it is impossible to destroy the Jews. The attempt to extirpate them has been made under the most favorable auspices, and on the largest scale; the most considerable means that man could command have been pertinaciously applied to this object for the longest period of recorded time. Egyptian Pharaohs, Assyrian Kings, Roman Emperors, Scandinavian Crusaders, Gothic Princes, and Holy Inquisitors have alike devoted their energies to the fulfillment of this common purpose. Expatriation, exile, captivity, confiscation, torture on the most ingenious and massacre on the most extensive scale; a curious system of degrading customs and debasing laws which would have broken the heart of any other people has been tried, and in vain. The Jews, after all this havoc, are probably more numerous at this date than they were during the reign of Solomon the Wise, are found in all lands, and, unfortunately, prospering in most. All which proves that it is in vain for man to attempt to battle the inexorable law of Nature, which has decreed that a superior race shall never be destroyed or absorbed by an inferior."

DEDICATION.

The New Meeting House built by the Church of God (Millennarian), in North Township, Marshall County, Ind.—about six miles north of Plymouth, and on the Michigan Road—will be set apart as a house of Divine Worship on Sunday, Dec. 4, 1881, at 10:30 a. m. A preliminary meeting will convene on Friday evening, at 7:30 p. m., at which time the appointment for Saturday will be arranged. Some ministers from abroad are expected to assist in preaching the word. A respectful invitation is hereby extended to our brethren, and to the community generally to attend.

BY ORDER OF THE COMMITTEE.

Letter Drawer.

HADDONFIELD, N. J.

Editor Restitution:

THE RESTITUTION still comes laden with the current news of the day, and presages things near to come.

Your eastern items of news interest us greatly and confirms our credence in the soon coming of the King in his beauty, and may we not look for restitution to commence then?

The first fruits from among men, who are to be co-rulers with Christ, must inaugurate a new era, eventful of changes soon to unfold.

The resurrection was a hard doctrine to the Jews. Paul before Agrippa asked, Why should it be thought a thing incredible, that God should raise the dead?

To my mind its the *summum bonum* of our hope. No other pleadings of any translation prior, seems to fill the bill. We must be born of the Spirit when this mortal puts on immortality and death is swallowed up of life. This prerogation belongs to Christ and obtained by simple faith having no reliance on self-righteousness compared to filthy rags. The Lord keep us from every false way I pray. Fraternally,

R. WILLARD, SR.

DOUGLASS, KAN.

Editor Restitution:

We have succeeded at last in collecting together here, eight miles east of Douglass, a little band of ten of the Abrahamic faith, organized by Joel M. Haworth, of Plymouth, Kan. We are watching, waiting and expecting the soon coming of the Lord to set up his kingdom on the earth.

I was formerly a missionary Baptist, but thank God that he sent Brother M. M. Miner into this neighborhood, and through his influence and reading THE RESTITUTION and the word of God, the scales of immortal soulism have fallen from my eyes and I can see the light of the true gospel. I was so blinded by the so-called orthodoxy that it took me about four years to get my eyes open to see the truth.

Owing to failing health I expect to make my home in Ohio, therefore I request you to change my address to Forest, O.

Your Brother in Christ.

A. C. MINER.

HASKINS, O.

Editor Restitution:

As I am here alone in this part of the sin-cursed earth, and beset on all hands by those who profess great godliness, under the delusive teachings of implied doctrines mixed with spiritisms, this state of things forces me to search the word which never fails to confound their notions, but in my weakness I find a great help in the searchings of others of large capabilities. By this means the strong are a great help to the weak in these last days of Babylon of faiths and hopes. Many think it strange that the world is in this apostate condition, but they do not know why it is so, nor do they find the remedy. But they are ready to cry out issues or Bible crazy to those that try to show them the words of life, the only means whereby we can have everlasting life. But this real or literal life does not suit their phantom theory of unreal existence in a spirit land away from earth.

Yours in the hope that he that shall come will come, and will not tarry.

J. A. WILSON.

GLASCO, KAN.

Editor Restitution:

Brotherly love is one of the distinguishing traits of the Christian's excellence. As a duty it may be inferred from our common relationship and mutual dependency as creatures, from our equal liability to evil and capability of good and from members of the same family and heirs to the same inheritance.

Brotherly love is enforced both by the precept and example of God. If God so loved us we ought also to love one another. Our Savior says, a new commandment give I unto you, that ye love one another.

Brotherly love is kind and long-suffering; it is so in and of itself; it is founded upon the true idea of our relations to each other and to our Heavenly Father. It is a native feeling heightened and improved by Christian intercourse and divine grace; it easily relents when injured, it is in sympathy with everything human; it is backward to inflict a wound, is mild and merciful in spirit, unaffected and affable in behavior, ever showing kindness toward friends, courtesy and hospitality to strangers, and forbearance and forgiveness to enemies.

Yours in Sisterly Love.

CASSIA.

Exegetical.

Journal of Prophecy.
Heb. xi. 39, 40.

The apostle has completed his enumeration of the long line of worthies who were well spoken of on account of their faith. It was their faith that marked them out before man and God. Much good could not be affirmed of them in many respects—but this could be said, "They believed." They were formed out of no better clay than others: They possessed natures not less defiled. But still, "they believed." It was their believing that brought them nigh to God at first: it was their believing that brought them continually nigh. It was simply as believers that God recognised them; and it was simply as believers that they walked with God. Theirs was a believing life from first to last. And such is the life of every saint. Such is to be the church's life until the Lord come. She has everything in promise, nothing in possession. She has a kingdom in reversion, but not an inch of ground in actual enjoyment now. Nor is one age or section of the church better than another in this respect: all are the same: all have the same hope—but not one has received the inheritance. That inheritance is equally a future thing to all; all are to receive it together; not one before the other. This is, in substance, the apostle's statement in the passage before us, which has been so often discussed, but little understood:

"All these (ancient believers), though they received a good report on account of their faith, yet were not put in possession of the thing promised." They neither received the inheritance at the time they were here, nor have they received it since. It is still one of the "good things to come."

Then follows a clause which ought either to be read as a parenthesis, or placed at the end of the verse. Let us treat it as a parenthesis, and omit it until we have connected the last clause of the verse with the 39th. The whole would run thus: "These all, though they received a good report on account of their faith, yet did not receive the thing promised, in order that they, without us, should not be perfected." That is to say, the actual possession of the inheritance (or thing promised) has not been given; it has been deferred (till the Lord come), in order that no age or section of the church should be perfectly blest and glorified without all the rest; for all must be raised together; all must be caught up together; all must be crowned together.

What, then, is the meaning of the parenthesis? Its meaning is as follows: The apostle had spoken of the promise, or thing promised; and having mentioned this, he adds parenthetically, by way of explanation, "For God has indeed some better thing in view for us, no less than for them." That is to say, "The inheritance is for us, as well as for them; the promise was indeed made to them, but it includes us also." The "better thing" is not to be taken as meaning some better thing for us than what they possessed. No. But as referring to something better than any had yet received; something which eye had not seen, nor ear heard: something more glorious than had ever been enjoyed by any saint, or any portion of the church, from the beginning.

That "better thing" is the inheritance—the kingdom. This inheritance belongs to us who live in these latter days, no less than to those in earlier times. It is an inheritance which God himself has prepared. It is an inheritance which becomes ours, in title and right, the moment that we believe—but which shall be enjoyed by none until the Lord come.

Hence it is to the day of the Lord that we look as to the day of our common re-entrance into Eden—the day when, as one vast multitude out of every nation, we shall together enter in through the gates into the city—the day of our common triumph; for it is to be one crowning, one triumph, one entrance for the whole church from the beginning: they are not crowned alone, or in fragments, or insections—but in one glorious hour they receive their everlasting crowns, and take their seats in simultaneous gladness upon the long-expected throne.

News Items.

SAN FRANCISCO, Nov. 15.—A severe shock of earthquake was felt to-day in the city of San Jose. The oscillations were from north to south. A heavy rain-storm prevailed at the time. The shock was severe enough to upset a pile of sacked wheat at the railroad depot, and caused great excitement.

LAND-SLIDE AT ELM.

GENEVA, Nov. 16.—The complete annihilation of the village of Elm, in the Canton of Glarus, appears only a question of time and bad weather. The summit of the peak, nearest the village is moving.

CHOLERA SPREADING.

ALEXANDRIA, Nov. 16.—The Sanitary Commission is informed that 800 persons died of cholera in Mecca on the 6th instant. The epidemic has broken out at Djiddah.

SEVERE STORM.

LONDON, Nov. 22.—A severe gale in England, Scotland and the Southeast of Ireland, last evening, unroofed houses and damaged shipping. Part of the Caledonia Railway was washed away.

ARABS RETREATING.

TUNIS, Nov. 22.—Ali Ben Amar has escaped three columns of French troops and is retreating south.

Great destruction and damage have resulted from a freshet along the Sangamon river in Central Illinois. The overflow covers an extensive area of farming country, and is now subsiding. The losses aggregate from $250,000 to $300,000. A disastrous freshet is also reported along the Wabash river.

THE SEVENTH COMET OF THE YEAR.

Director Swift, of the Warner Astronomical Observatory, Rochester, N. Y., at 11 o'clock p. m., of the 16th inst. discovered a faint, round, telliless comet in the constellation *Cassiopeia*, which has a Right Ascension of 1 hour 50 minutes and a Declination north of 71 degrees with a motion slowly westward. This is the seventh comet which has been discovered since the first of May last, four of which meeting the conditions of the fund, have received the Warner Prize of $200, Prof. Swift procuring the first and last award. Inasmuch as the comet of 1812 is expected in the quarter in which this one appeared, Prof. Swift is not sure at present that the stranger may not be the familiar comet which was discovered by Pons. In 1878 Director Swift, at Denver, claimed to have discovered an intra Mercurial planet. In May, 1882, he will visit Egypt, under the munificent provision of Mr. H. H. Warner, to observe the Total Eclipse, at which time he hopes to verify his intra Mercurial planet discovery. Mr. H. H. Warner's generous patronage of science has given astronomical study a wonderful impulse during the past twelve months, and the country is to be congratulated on having so broad minded a man so "substantially" devoted to the upholding of her intellectual as well as physical interests.

Childhood often holds a truth with its feeble fingers, which the grasp of manhood cannot retain, which it is the pride of utmost age to recover.—*John Ruskin.*

Most of the beatitudes which infinite compassion pronounced have the sorrow of earth for their subject, but the joys of heaven for their completion.—*H. More.*

The mind always influences physical health. To be perfectly healthy, one must be morally pure and good. Consciousness of sin always deprecates the strength of bodily functions.

A CARD.

Having removed from Pennsylvania to Carthage, Mo., friends will correspond with me at that place. Shall be glad to fill any appointment where possible.

W. S. FINN.

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--- MAN ---

AS HE WAS, AS HE IS, AND AS HE SHALL BE,

A Lecture delivered before the Liberal League, Pittsburg, Pa., Sep. 25, 1881.

By Dr. J. H. THOMAS.

This is the article that appeared in THE RESTITUTION of Jan. 26, 1881, in pamphlet form. Most of our brethren know how ably the subject is handled, and the consequent importance of circulating it largely. Send to this office for it.

Price 5c. each; 15 for 50c. or 30 for $1.

Poetry.

Sunday's.

THRENODY.

J. G. HOLLAND.

Oh, sweet are the scents and songs of spring,
And brave are the summer flowers;
And chill are the autumn winds, that bring
The winter's lingering hours.
And the world goes round and round,
And the sun shake into the west
And whether I'm on or under the ground,
The world cares little for me.

The hawk sails over the sunny hill;
The brook trolls on the glade;
But the friends I have lost lie cold and still
Where their stricken forms were laid.
And the world goes round and round,
And the sun slides into the sea;
And whether I'm on or under the ground
The world cares little for me.

O life, why art thou so bright and brave!
O breath, why art thou so sweet!
O friends, how can ye forget so soon
The loved ones who lie at your feet!
But the world goes round and round,
And the sun drops into the sea:
And whether I'm on or under the ground,
The world cares little for me.

The ways of men are busy and bright;
The eye of woman is kind:
It is sweet for the eyes to behold the light.
But the dying and dead are blind.
And the world goes round and round,
And the sun falls into the sea,
And whether I'm on or under the ground,
The world cares little for me.

But if life awake, and will never cease
On the future's distant shore,
And the rose of love and the lily of peace
Shall bloom there forevermore,
Let the world go round and round,
And the sun sink into the sea!
For whether I'm on or under the ground,
Oh, what will it matter to me?

Communications.

BROTHER HOYT'S ANSWER.

A. W. BUTTON.

In THE RESTITUTION for Oct. 5, an answer was attempted to the question: "What new heavens and new earth are we looking for?" and in the issue of Oct. 26, with a reference to the answer Brother Hoyt says:

"If the question is put to me, as one of the readers of the paper, my answer is quite different."

Now as there is no objection to fair and honorable criticism, nor to the liberty of differing, is it worth while to disturb the equanimity and satisfaction of a well-balanced adverse critic? Why not let the matter pass into forgetfulness in silence?

As I have decided otherwise, I must first express my astonishment at the confused observations I find.

For instance: "The new heavens and earth are as literal as the old spoken of in the same connection, and they are the same that God created in the beginning." See second paragraph in Brother Hoyt's answer.

What does he mean? Are the new heavens and earth the same that God created in the beginning? What harmony is there between that statement and the following? viz: "Shall we spiritualize the habitable earth to come, Heb. 1, and cast away the hope of the new earth—heavenly country—the foundation of all we hope for?"

New heavens and earth created in the beginning; and yet, the hope of the new earth!

I conclude Brother Hoyt means that the same old heavens and earth that God created 6000 years ago, will be so reclaimed from bad conditions, that they will be called new, (as in many respects our western continent has been recovered from its dominion by savages, and its former state to present civilization), and in which righteousness will exist, far above and beyond anything found in the world's present highly reputed improvement in civilised goodness.

If that is his meaning as his language imports or seems to, I heartily agree. Many chiefs had to be killed, many tribes depleted and conquered, many towns of savages and villages had to be burned, and the power of the tribes and their confederacies completely broken, before the renewal of our continent could be gained. A small outline of the great conquest to come, of Gentile powers, o'er the new heavens and earth can be made to bloom and fruit in full righteousness, and thus become new. A regeneration as great as the beauties of May brought from the somber wastes of February over the earth.

Apparently alluding to the earth in connection with the Noahic deluge, the Psalmist says of God, "Who laid the foundations of the earth, that it should not be moved forever. Thou coverest it with the deep as with a garment; the waters stood above the mountains." Psa. civ. 5, 6.

The flood did not unbalance the foundations, and it shall not be moved forever. This settles the question of permanency.

Brother Hoyt quotes from Heb. i. 10; "And thou Lord, in the beginning hast laid the foundation of the earth," etc., and follows with this comment, viz: "The same heavens and the same earth that God laid the foundation of in the beginning, are to perish, be folded up, but not so that they will not be changed. The change will result in new heavens and earth wherein dwelleth righteousness."

Are you sure of your ground? quite sure they are the same that God created in the beginning? Look again. The quotations of Psa. xlv. cii. by Paul, Heb. i. 8–12, are specially applied by him to Christ, as "But unto the Son he saith: Thy throne, O God, is forever and ever."

The Psalmist prophetically anticipates "rest on his throne during the millennial age, at the close of which a change is to take place, as Paul affirms in 1 Cor. xv. 24–28. The Son must deliver up the kingdom to God the Father. Will Christ now give up his throne, for which he has been anointed with the oil of gladness above his fellows—his co-rulers? No! "Thy throne is forever and ever," for he has loved righteousness and hated iniquity. "And thou Lord (Christ) in the beginning hast laid the foundation of the earth" —the new earth.

In what beginning? "The beginning of the gospel of Jesus Christ, the Son of God," as Mark dates the work of Christ. And this is an important date often referred to by the apostolic writers. As, "the word ye had from the beginning," "ye have known him that is from the beginning," "that which we had from the beginning," and a great many more references to the same date.

The Son will not be enthroned till he shall sit on the Holy Hill of Zion. But in the beginning, when he began to preach the glad tidings of the kingdom of God, he laid the foundation of the new heavens and earth. When these new constructions shall have been consummated according to the foundation already laid, and have existed till all enemies are subdued, they will have served their purpose—will wax old—will as a worn old garment, perish, "as a vesture shalt thou (the Son) fold them up, and they shall be changed; but thou art the same, and thy years fail not." So much above angels is the Son, according to Paul's application of the prophetic Psalms.

The kingdom as Paul says, Heb. xii. 28, "cannot be moved," as Gentile kingdoms, when the heavens and earth of all nations are shaken, ver. 26, 27, but its order can be changed from a yet new state, when all things shall be subdued unto him. Then shall the Son be subject unto the Father. See 1 Cor. xv. 28; "then shall he be changed, but thou remainest."

As this prophetic address is to Christ and of his work, and contemplates his enthronement and reign till the time of change; the Trinitarian idea will not do here, that Christ is the original creator of the material and substantial heavens and earth, that God created in the beginning.

Neither will it do for us to overrun and suppress the voice of prophets and apostles. God planted the heavens of Israel's commonwealth, and laid the foundations of an Israelitish earth, that he might have a Zion of which to say, "Thou art my people," after he led the people out of Egypt. See Isa. li. 16.

If this testimony of Isaiah is true, the statement of Brother Hoyt must be erroneous, viz: "The heavens and earth are never used in the Bible as figures to represent something else."

On the veracity of John it may be stated again as in my former article, there was in his day a Roman Pagan heaven and earth. A symbolic woman in distress; a dragon drawing a third part of the political stars to the earth. Rev. xii. 1-4. Gentiles in Paul's time had heavenly places, in which he made known the gospel. Eph. iii. 9, 10. Paul and Christians wrestled against Pagan religious wickedness in high (heavenly) places.

So the apostles and prophets teach the ruling powers existent over countries by men, calling these the heavens and the earth. And if any man speak let him speak as the oracles of God; if any man minister let him do it as of the ability that God giveth, in the instruction of his word.

I have no more that I wish to say on this subject at present, only to wish the brotherhood joy in the word of truth.

West Northfield, Ill.

Let us serve God in the sunshine, while he makes the sun shine. We shall then serve him all the better in the dark when he sends the darkness. It is sure to come. Only let our light be God's light, and our darkness God's darkness, and we shall be safe at home when the great nightfall comes.—*F. W. Faber.*

Sententious.

Those are the most honorable who are most useful.

What has been unjustly gained cannot be justly kept.

Kindness is stowed away in the heart like rose leaves in a drawer, to sweeten every object around.

Every reform has had to fight against obstacles, but the fiercer the conflict the grander the victory won.

Every effect has its cause, and every man must reap as he sows. To thrive or suffer is his actual deserts.

The grandest results may be accomplished by the repetition of small duties with tireless perseverance.

Here is a good question for a man to ask himself as he reviews his past life:—"Have I written in the snow?"

The Bible is another book when read through one's tears.—*L. H. Weyland.*

Let thought be thrilled with sympathy, right from it and tune to give,
And tell your colors with heart's blood, to make the canvass live.

Such is the constitution of things that unwillingness to goodness may ripen into eternal voluntary opposition to it.

Dare to change your mind, confess your error, and alter your conduct, whenever you are convicted you are wrong.

To indulge anger is to admit Satan as a guest; but to indulge malice, is to close the door upon him as an inmate; in the one he finds a transient lodging, in the other a permanent home.

All errors spring up in the neighborhood of some truth; they grow round about, and for the most part derive their strength from such contiguity.

Life, like a fountain rich and free,
Springs from the presence of the Lord;
And in thy light our souls shall see
The blessings promised in thy word.

Death does not destroy, but catches, crystallizes, and makes permanent the character of a good man, leaving it a priceless bequest to society.

Without earnestness no man is ever great, or does really great things. He may be the cleverest man; he may be brilliant, entertaining, popular, but he will want weight. No soul-moving picture was ever painted that had not in its depths a shadow.

Past deliverances do not secure us from future trials; but they should strengthen our confidence and reliance on God.

The best will is our Father's will,
And we may rest there calm and still:
Oh! make it hour by hour thine own,
And wish for nought but that alone
Which pleaseth God.

Life is a book of which we have but one edition. Let each day's actions, as they add their pages to the indestructible volume, be such as we shall be willing to have an assembled world to read.

Satan is wickedness personified; all his children wear his likeness. Christ is virtue personified; all his children are being conformed to him.

Though the doctrines of our faith may be left in partial obscurity, and there are great spaces of shadow even in revelation, the duties of the right life are the illuminated texts of Scripture.

Judge not; the workings of his brain
And of his heart thou canst not see:
What looks to thy dim eyes a stain,
In God's pure light may only be
A scar, brought from some well-won field,
Where thou would'st only faint and yield.

Many a noble tree has been killed by a clinging vine, and many a strong man has been degraded and destroyed by some unholy affection, some ungoverned passion, some ungodly lust.

It is not of so much consequence to be thought an honest man as to be one. Such as do not mind the approbation of other people, but only aim at deserving it, take the surest way to obtain it.

O thou High-and Lofty One!
Dwelling in eternal light;
What is man, that from thy throne
Thou should'st bend on him thy sight;
That for worms so vile as I,
Christ, the Lord of Life, should die?

One never knows a man till he has refused him something, and studied the effects of the refusal; one never knows himself till he has denied himself. The altar of sacrifice is the touchstone of character. The cross compels a choice for or against the Christ.—*O. P. Gifford.*

ON THE BOOK.

"I recollect," says Spurgeon, "an anecdote of James Smith. He visited one of his members who was dying. He said to her, 'You are ailing.' 'Yes,' said she. 'Do you feel sinking?' She replied, 'What did you say, Mr. Smith?' He asked her whether she was sinking. She said, 'No! my dear minister! never ask such a question of a child of God. Did you ever know a sinner to sink through the Rock? If I was standing on sand I might sink, but I am on the Rock of Ages!'"

Selections.

National Baptist.

THAT PICTURE.

T. REMINGTON.

A New York pastor said to me, yesterday, substantially as follows:

Some years ago, in a certain town in Michigan, a young gentleman and a young lady, in settling the subject of matrimony, agreed that, as they belonged to different denominations—he a Presbyterian, she a Baptist—each one governed by principle, that, after marriage, the subject of baptism should never be discussed in the family. In the years that followed, God gave to them several children; the eldest, a boy. When he was about seven years of age, he, with two or three others, was taken by the mother to the Baptist Sunday School.

About this time *The Young Reaper* was introduced into the school by the superintendent, and each family requested to take a copy. But *The Young Reaper* had a picture representing a baptismal scene at the top of the first page. This the conscientious Baptist mother could not take without first consulting her husband. Showing him a copy, he agreed it might be taken for the children, provided *The Day Spring*, a Presbyterian Sabbath School paper, which also has on it a picture representing the duty of baptism as taught by them, be also taken for them.

Accordingly, next Sunday, after meeting, both papers were handed to the children. Not a word was said; no explanation given. The pictures captivated the children.

The pictures in *The Reaper* heading were first examined; the one representing the Sunday School class admired, as was also the boy with the sheaf of wheat; all was plain except the crooked thing he held in his hand.

The children appealed to the parents for explanation; but in vain. So they proceeded to look and interpret for themselves the baptismal scene on the corner of the page.

The inquiry again was raised, after admiring it all: "What is that man in the water going to do to that lady by his side?"

The little boy said: "I know."

"What is it?" was the hasty inquiry.

"Why, he is going to put her under the water and baptize her."

The other pictures were read with glee and delight.

They laid down *The Reaper*, and looked at all the pictures in *The Day Spring*, one of which, at the top of the page, intensely interested them. The lady with the little baby in her arms, having on a long white dress they admired; the table, bowl of water, and the man before the table, whose hand had apparently taken something from the bowl, and was about to do something more; here the question rose from two or three at once:

"What is that man going to do to that baby?"

All seemed puzzled, when the seven year old boy came again to their help. "I know what; he is going to feed the baby *grapes*" — mistaking the big drops of water falling down for luscious grapes.

The parents were silent for a time; then the husband observed to the wife, "If they can't make a picture that the children can understand, don't tell them."

Those children were converted and united with the Baptist Church, years ago. As the parents and children are yet living, the pastor wished no names given; but the fact remains.

Pictures are a great teacher of children. How important they teach truth!

Toledo Blade

PATHETIC.

"A Long Journey."

We never may count the pained and trodden hearts under the feet of the world's great caravan. Now and then a stray bit of human sentiment like the following stops the rough travel for an instant, and then the crowd sweeps on. The Detroit *Post and Tribune* tells this simple story of a little coffin and its only mourner:

When one of the trains to this city came in at midnight a few nights ago, an old man was found sleeping in one of the seats.

"I say, old man!" yelled the conductor, "git out of this; do you hear? This is Detroit. If you've got any friends, they'll be looking for you."

"Where's Gracie?"

"Who?" asked the conductor recovering his official voice.

"Little Gracie—grandpa's little pet! I brought her with me. Is she there?"

"I guess he is not wide awake yet," said the curious passenger. "Suppose you help him to his feet."

Conductors are experts in helping people to their feet, and this one was no exception to the rule. He took the old man by the coat collar and stood him up, but he sank down the next moment limp and motionless. Just then a depot hand came in.

"The baggage-master wants to know what you're going to do with that little dead box over there. He don't want anything of that kind left over, and there's no direction on it but 'Gracie'"—

"That's her!" said the old man, and he stood up feebly. "Take me there. We're going a long journey—Gracie and me; a long, long journey, but it don't seem as if I knew the way right clear."

They took him into the depot and laid him on one of the benches and put his carpet bag under his head, but still he fretted for his "little Gracie—his pet," and at last they consoled him by telling him she was resting, was asleep, and must not be disturbed.

The little "box," with Gracie written upon it in lead pencil, was safe enough with the other "freight," and the old man slept peacefully at last. Some kind soul threw a rug over him near morning, and asked him what train he was waiting for, but all the answer he made was a feeble "Thank'ee; call me at sunrise. We're going a long journey, Gracie and me."

He was called at sunrise by a voice that none may refuse, and when a flood of rosy light shone into the dreary room he was up and away—gone on his long journey. Only the worn out body was there, and yesterday it was laid with "little Gracie" in the strangers' lot at Mount Elliott, unknown, yet possibly in as "sure hope of a gracious resurrection" as if marked by thirty feet of monumental clay.

THE CREATOR.

Certain classes of scientists love to descant upon the age of the world, and fancy that by removing the period of creation millions of years back into eternity they weaken our faith in a personal Creator, and in his supervising care. But they greatly mistake. No matter how many myriads of ages may have elapsed, or through how many convulsions the world may have passed, the truth still stands.

"In the beginning God created the heaven and the earth." More than this, he upholdeth "all things by the word of his power."

There must be a power present in the movement of all machinery—there must be a living force guiding the movements of the universe. The act of creation, though sublime and glorious, is little more glorious than that of preserving and perpetuating. If from untold myriads of years this universe has existed, God's plans are older still, and the stability of nature's laws but demonstrate that God is the same yesterday that he is to-day, and that he will be the same forever.

What power is there in that word that upholdeth all things?

Could a jeweller produce a watch capable of keeping time for a hundred years without erring a second, of what priceless value would it be, and how greatly we should admire the skill of the artist! What shall we say, then, of him who holds the machinery of unnumbered worlds for untold ages in perfect harmony?

Nor has one item ever been lost. Science shows us that forms perpetually change, but substances endure. Nothing perishes. In this sense it is true that not a jot or tittle of his word shall ever fail.—*Bishop Simpson at the Ecumenical.*

Brevities.

Preparations for rebuilding Solomon's Temple are said by newspaper correspondents to be in progress. They report that the Turkish Sultan has issued imperative orders to the Turkish Governor at Jerusalem to commence at once the work of clearing the site of Solomon's Temple, desecrated for so many centuries by the Moslem religion. This is stated to be a direct result of the representations made by the reigning Imperial Austrian family. The aims of the pilgrims are in future to be applied to the clearing of the ground upon Mount Moriah, and this may be taken as an indication of the earnest intentions of the Sublime Porte in the matter. This circumstance, when taken in connection with the marvellous exodus of Jews into Spain and other places adjacent to the Great Sea, notably Turkey, where upward of 60,000 Israelites recently found refuge from serious persecution, may, with solid grounds, be accepted by all students of prophecy as an evidence that the "time to favor Zion, yea, the set time is come."

Although the coronation of Czar Alexander I. will not take place until [illegible] preparations the most important ceremony have already been commenced is the ancient capital of Muscovy. A court official of high rank has arrived in Moscow from St. Petersburg with instructions to examine and report upon the condition of the antique accessories which play a mute but significant part in Russian coronation ceremonials. Among these relics is the ivory throne, seated upon which the Byzantine Emperors were wont to receive the homage of their vassals. Sophia Palmologa, a descendant of the Eastern Cæsars, who espoused the Russian Grand Duke Basil Ivanovitch, contrived to gain possession of her ancestors' throne in the year 1472, and brought it with her from Constantinople to Russia. The carvings on its panels represent the labors of Orpheus, and exhibit remarkable finish of execution. This unique throne was last used a quarter of a century ago by Alexander Nicolaiewitch, the late Czar, at his coronation in Moscow.

Kairouan, the holy city of Tunis, which the French recently occupied, has its ramparts concealed by Indian fig-trees, which are enormously large. A long corridor gives access to a second enclosure. All is silent in the city, and nothing is heard but the murmur of prayers and the melancholy voices of the muezzins on their minarets. In the middle of the town is erected the large mosque of Djamel-Keber, in the form of a fortress. It was Mohammed's barber who sanctified the place, and his remains repose within the mosque, together with several hairs of the Prophet's beard, venerable relics for the Mussulmans. This African Mecca has never borne a foreign yoke except for thirty years. It was taken by Roger of Sicily, whose helmet and cross-bow are kept hung up in a chapel of the Djama-el-Keber. Kerouan was the seat of learning, and in its mosques, which contain many manuscripts, the Ulemas studied their doctrines. The French will search among the libraries for Greek and Latin works of antiquity.

Some centuries ago a Hindoo sage founded a sect which now reckons among its members some of the wealthiest residents of the great towns. The descendants of the sage are held in great reverence, being esteemed as something far more than human. Unfortunately, there is nothing in the lives of these men to make them worthy of the honor which they claim. Their pursuits are often disreputable. A few months ago one was charged with having been concerned in a mail robbery in a small native State of the Bombay Presidency. He was convicted, and sentenced by the British political officer to imprisonment. Forthwith panic spread through Bombay, and for a whole day the shops in the native quarter were closed. The feeling was not one of horror that a being half divined had committed so ignoble a crime, but of superstitious concern that his divine personality should be put in prison. The agitation was generally among Hindoos of every sect and caste. The result was that Government did review the case; but the punishment has been on appeal increased from two years to five. For it is a curious feature in recent Anglo-Indian jurisprudence that a sentence appealed from may be enhanced by the appellate court.

Independent.

MIGRATION OF BIRDS.

The vexed questions regarding the migrations of birds and whether they fly by night and at great elevations have been elucidated by Mr. W. E. D. Scott, in the "Bulletin" of the Nutall Ornithological Club for April. While with some friends, looking through the 2½-inch equatorial at Princeton, N. J., at the moon, his attention was arrested by numbers of small birds, more or less plainly seen, passing across the field of observation. Most of the birds were the smaller land birds, among which were plainly recognized warblers, finches, woodpeckers and blackbirds, the relative numbers being in the order of kinds given. With rare exceptions the birds were seen to be flying from north-east to south-east. It was found with the aid of Professor C. A. Young, that the birds flew at the great elevation of nearly 10,000 feet, and that the average number of birds passing through the field of observation per minute was four and a half. In commenting on these facts, Mr. J. A. Allen remarks that Mr. Scott's novel and important observations definitely establish several points in relation to the migration of birds that have heretofore rested almost wholly on conjecture and probability. "We have first the fact that the nearest birds seen through the telescope must have been at least one mile above the earth, and may have ranged in elevation from one to four miles. It has been held that birds when migrating may fly at a sufficient height to be [illegible] mountain features of the landscape as a constellation, the principal water-sources, and mountain chains over a wide area."

COVERED WITH GOLD.

It is a curious fact that Russia, one of the poorest of civilized countries, makes a greater parade of wealth in one respect than any other State. The domes of all the great churches in St. Petersburg, Moscow, and other large towns, are plated with gold nearly one-quarter of an inch thick. The new church of the Savior, dedicated and opened in Moscow last August, represents a value of fully $15,000,000. The Isaac Cathedral in St. Petersburg may be safely credited with twice that amount. So strong, however, is the old Solav belief in the inviolable sanctity of "holy places," that, during seasons of wide-spread and bitter distress, no attempt has ever been made to plunder the gold thus temptingly exposed. Indeed, one of the finest churches in St. Petersburg, the Kazan Cathedral, owes its massive shrine to a voluntary offering of the plunder taken by the Cossacks in 1812.

Zion's Herald.

The Turks are dying out as a people, and nothing in the country is more common than to meet half-depopulated cities and villages. The last war was so fatal to the Mohammedan population that a dead and heavy despair had taken possession of them, notwithstanding the enthusiasm with which they entered the contest. Every intelligent Turk now sees the beginning of the end, and that Turkish rule in Europe must soon cease, while the ruling classes are trying to make the most of what is yet left. God speed the departure of the unwelcome intruder!

VARIETIES.

"Due unto others," is as far as many men reach with the golden rule.

"Where do people go who deceive their fellow-men?" asked a Sunday School teacher of a pupil. "To Europe," was the reply.

A Connecticut pastor declined an addition of $100 to his salary for the reason, among others, that the hardest part of his labors heretofore had been the collection of his salary, and it would kill him to try to collect $100 more.

If a miserly old millionaire wants to get a reputation for liberality and philanthrophy, let him offer to give $100,000 to a $50,000 town for the erection of a charitable institution, provided an equal amount be raised by the citizens. The citizens might not be able to raise $100,000 if they sold all their possessions in the world, but the millionaire gets a reputation for liberality all the same, and it doesn't cost him a cent.—*Norristown Herald.*

"Passengers in this 'bus will do well to look out for their pocket-books," said a London policeman at the door of a crowded omnibus; "there are two members of the 'swell-mob' in here." "If that's the case," said a nervous man in white choker, who looked like a clergyman; "I will get out, I cannot risk my reputation in such company." "And I," said a respectable-looking old gentleman, with gold-headed cane and spectacles; "have too much money about me to stand the chances of being robbed." And so both alighted. Then the policeman said, "Drive on; they're both got out."

Doctrine is the framework of life; it is the skeleton of truth, to be clothed and rounded out by the living grace of a holy life.

A Good and Cheap Kansas Paper.

We are in receipt of the WEEKLY CAPITAL, an eight-page, 48-column weekly paper, published at Topeka, Kansas, the Capital of the State, at One Dollar per year, to any address. It is brim-full of state news, correspondence, crop notes, markets, etc., and is, in every respect, a journal worth the money asked for it. Those who want to learn about Kansas should send for the CAPITAL. Address,

Topeka Daily Capital Publishing Company, Topeka, Kansas.

ANNOUNCEMENTS.

The Lord willing I will be at Levi Fogle's Nov. 9, and hold meetings over the second Sunday. The third Sunday in Michigan, near Brother Kenner's, southeast of Three Oaks, meeting to commence Thursday night. Fourth Sunday near Bremen as brother Roose may appoint, meeting to commence on Friday night. First Sunday in December at Mary, to commence Friday night before.

J. S. HAYS.

NOTICE.

The brethren in Michigan will address my services can address me at St. Joe, Mich., as my future home will be near that place.

J. S. HAYS.

Poetry.

LINES ADDRESSED TO BELMONT'S MUMMY.

JAMES MONTGOMERY.

And thou hast walked about! how strange a story!
Thou, Belzoni saw'st them thousand years ago!
When the mesmerizers was in all its glory;
And time had not begun to overthrow
Those Temples, Palaces, and Piles, stupendous,
Of which the very ruins are tremendous.

Speak! for thou long enough hast acted dummy;
Thou hast a tongue; come let me hear its tone:
Thou art standing on thy legs above ground mummy,
Ravishing the glimpses of the moon;
Not like thin ghosts, or disembodied creatures,
But with thy bones and flesh; thy limbs, thy features.

Tell us, for doubtless thou can'st recollect,
To whom should we assign the Sphynx's fame?
Was Cheops or Cephrenes Architect
Of either Pyramid which bears his name?
Is Pompey's Pillar really a misnomer?
Had Thebes a hundred gates, as sung by Homer?

Still silent, incommunicative elf!
Art' aware to secrecy? then keep thy vows;
But, pry'thee, tell us something of thyself,
Reveal the secrets of thy prison-house:
Since thou so long with death hast sojourned
What hast thou seen—what strange adventures numbered?

Then could'st develope, if that withered tongue
Might tell us what those sightless orbs have seen:
How the world looked when it was fresh and young;
Even the great deluge has left it green.
Or was it then so old it st history's pages
Contained no record of its earliest ages!

Since first thy form was in this box extended,
We have, above ground, seen some strange mutations!
The Roman empire has begun and ended—
New worlds have risen; we have lost old nations;
And countless kings have into dust been humbled,
While not a fragment of thy flesh has crumbled.

Say, did'st thou hear the mother o'er thy head,
When the great Persian conqueror, Cambyses,
March'd armies o'er thy tomb with thundering tread,
And overthrew Osiris, Orus, Apis, Isis!
And shook the very pyramids with fear and wonder,
When the great gigantic Memnon fell asunder.

I need not ask thee if that hand, when armed,
Has any Roman soldier mauled and knuckled?
For then wert dead, and buried, and embalmed,
Ere Romulus, or Remus had been suckled:
Antiquity appears to have begun
Long after thy primeval race was run.

Perhaps that very hand, now pitch'd flat,
Has bob-a- nobb'd with Pharaoh glass to glass;
Or dropt an half-penny into Homer's hat;
Or doff thine own to let Queen Dido pass;
Or held, by Solomon's special invitation,
A torch at the great Temple's solemn dedication.

Perhaps thou wert a Mason, and forbidden,
By oath, to tell the mysteries of thy trade:
Then say, what secret melody was hidden
In Memnon's statue, which at sunrise played:
Perhaps thou wert a Priest; if so, my struggles
Are vain—for priestcraft never owns its juggles.

If the tomb's secrets may not be confess'd,
The nature of the private life unfold:
A heart has throb'd beneath that leathern breast,
And tears adown those dusty cheeks have roll'd;
Have children climb'd those knees, and kiss'd that face?
What was thy name and station, age and race?

Statue of flesh! immortal of the dead!
Imperishable type of human essence!
Posthumous man! who quitt'st thy narrow bed
And standest undismayed within our presence.
Thou wilt hear nothing till the judgment morning,
When the great trump shall thrill thee with its warning.

Why should this worthless tegument endure,
If its undying guest be lost forever?
O, let us keep the soul embalmed and pure
In living virtue; that when death shall sever
Alike corruption may the flesh consume,
The immortal spirit in the skies may bloom.

(We thus change this last verse.—Ed.)
Why should this worthless tegument endure,
If the deposited life be lost forever?
O, let us keep the soul embalmed and pure
In living virtue; that when death shall sever—
Although corruption may our flesh consume,
In Christ's blest image we may rise and bloom.

Communications.

THE LESSON OF THE ASSASSINATION.

NUMBER TWO.

A. B. MAGRUDER.

When thy judgments are in the earth the inhabitants of the world will learn righteousness. Isa. xxvi.

The Lord hath a controversy with the nations. It is the day of the Lord's vengeance. Isa. xxxiv. 8.

The Lord at thy right hand shall strike through kings in the day of his wrath. He shall judge among the heathen (nations). * * * He shall wound the heads over many countries. Psa. cx.

Then shall he speak unto them in his wrath, and vex them in his sore displeasure. Psa. ii.

We may be sure, that it was not without good reason and just cause that the Lord God of heaven and earth refused to grant the prayer of almost the whole civilized world for the recovery of the late President Garfield.

It becomes us to remember that though he is slow to wrath and plenteous in mercy, he is also just and will not spare the guilty. One of our own poets has said—

"A God all mercy, is a God unjust."

The President of the United States is a Representative man. The chosen head of fifty millions of people who are the "offspring" of God in whom they "live and move and have their being. The position of a President is unlike and above those of other men. He reflects before Almighty God the virtues and the vices of the people he represents. Even his elevation to place and power is not accidental—not the result always of his merit—of his deservings or deficiencies, for it is written, "Promotion cometh neither from the east nor from the west nor from the south, for God is the Judge; he putteth down one and setteth upon another." "He ruleth in the kingdom of men and giveth it to whom he will and setteth up over it the basest of men."

We are not therefore to suppose that the government and affairs of nations are unnoticed or indifferent to him, though alas, that is we fear the common conclusion of our countrymen as a people. The history of Nebuchadnezzar, of Cyrus, of Alexander the Great, and the Cæsars of the old world, and of Charlemagne, Charles the Fifth, Peter of Russia, the Pope of Rome, Washington, Napoleon, Lincoln and Garfield of modern times all attest this truth. God works by means to accomplish his purposes he uses the instrumentality of men who may be adopted or endowed by their genius and qualities for this end. So long as they are useful and fit for his ends they are employed in his service. When this is accomplished or they prove themselves unfit for the work they are set aside or superseded by others better adapted for the exegencies in which they may be called to act.

Who can doubt that Napoleon was raised up in the providence of God as the scourge and destroyer of the nations who had incurred the righteous displeasure of God?

Rightly comprehending his position and career the Emperor Napoleon truly interpreted them in saying, "I am immortal until my mission is accomplished." Then, I am no more than any common man and any casualty will end my life.

It is difficult to persuade or convince any people that they are sinners before God and that suffering and calamity are sent upon them in token of the Divine displeasure and it is not less remarkable (such is the infirmity of our fallen nature) that in proportion as we offend against God and disregard his statutes and commandments we are apt vainly to flatter ourselves that we are the chosen objects of his regard and blessing. At the very time that the house of Israel, intoxicated by prosperity, imagined themselves the favorites of the Almighty, Isaiah testifies of them "That the whole head is sick and the whole heart faint. From the sole of the foot even unto the head there is no soundness in them, but wounds and bruises and putrifying sores; they have not been closed, neither bound up, neither mollified with ointment."

And the prophet Jeremiah testifies against them to the same effect, saying, "Shall I not visit for these things saith the Lord. Shall not my soul be avenged on such a nation as this? A wonderful and horrible thing is done in the land. The prophets prophesy falsely and the priests bear rule by their means and my people love to have it so."

Is there no analogy between this picture of ancient Israel's guilt and the sad and signal lapse and apostacy of this nation of the United States from the simplicity and purity of the original faith and practice of Christianity as revealed to us plainly in the Word of God in the possession and free use of which we boast and to which therefore we have to admit we are justly responsible? We shall see.

I have just read the proclamation of President Arthur appointing a day for National Thanksgiving and Prayer to Almighty God for "his goodness so manifest in our history and our lives and offering earnest prayers that his bounties may continue to us and to our children."

Thanksgiving to God "by them who believe and know the truth" is always a proper duty and a gracious act and none will deny that even when his scourge is upon us, we have many blessings left to us to be grateful for. The Patriarch Job declared, "Though he slay me, yet will I trust in him." But there are times like the present when the notable marks of God's righteous displeasure are seen throughout our land and the visible presence of his recent angry judgments on us as a people, should make us mingle confession of sins, and humiliation, fasting and prayer with our humble thanksgiving that "his mercy endureth forever."

Surely we cannot as a people honestly ignore the scourges and calamities which have fallen upon the people and Government of the United States during the present year—visitations which can be referred alone to the hand of God. The intense and long continued severity of the past winter—the devastation wrought by the spring floods—the summer droughts and the consequently shortened crops of the cereals so necessary to the subsistence of man and beast—the failure of the cotton and other crops and the present scarcity and consequent high prices of provisions and the increased expenses of living—the recent destructive effects of fire in Michigan; in the fearful losses of life and property and the wasting destruction of land and houses and stock in the floods of the North-western States of the Union—the wholesale frauds and defalcations and embezzlements of municipal and monied corporations, to untold amounts, of high and trusted officers of the General and State governments and the shameful lust for official power and place, and the insane love of office and its emoluments, and the disgraceful means of bribery and corruption employed to obtain or retain official place. The toleration by the United States Government of the monster crime of polygamous Mormonism in our land in open defiance of public law and decency—an offense within the special jurisdiction of the National Government—"which the authorities, though clothed by law with ample authority, have failed to suppress," not to mention the spirit of irreligion; there, and atheism, so rife in the land, all show a sad and notable degeneracy in the personal and political character of our people which has provoked and justifies these mere beginnings of the righteous displeasure of God, and indicate the near and rapid approach of the day of reckoning with the nation and their rulers which the Holy Scriptures so plainly declare. Can we wonder that the time is come when one of our head-texts is now to have its fulfillment, viz:

That "the Lord at the right hand of the Almighty shall strike through kings in the day of his wrath. He shall judge among the nations. He shall wound the heads over many countries. Then shall he speak unto them in his wrath and vex them in his sore displeasure."

The attentive reader of current history will remember in illustration of these texts, that within the compass of the two last decades of our history not less than five kings or heads of the people have been stricken down by the hand of violence. Besides the two American Presidents, Lincoln and Garfield, the Ameer of Afghanistan, the Sultan of Turkey and the Czar of Russia, all representative men, have fallen as monuments of the Divine displeasure, and who shall say that this is the end of the lesson which "the nations" are called upon to learn?

(To be Continued.)

PRAYER.

MARY S. NORDYKE.

Prayer was never meant to be substituted for labor. An easy way of throwing our responsibilities upon God.

Is God influenced by prayer?

I think he is. Hear his own words: Call upon me in the day of trouble and I will hear thee; ask and ye shall receive.

Prayer is not a set speech to our Father it is direct converse with God. Jesus says, Knock and it shall be opened to you.

But while we are praying one way with our lips, let us be careful that we do not pray in the opposite direction with our actions. The principle of praying one way and living in the opposite way is fatal to salvation.

What right has a man to pray, "Lead me not into temptation," when he has a ticket to the theatre in his pocket?

What right has a man to ask for pardon when he has met an enemy on the street without speaking to him?

How can a man expect mercy from God when he has been wringing the last dollar from the thin clad widow who rents her garret from him?

How can a young lady pray to her Savior, and expect his smiles, when she is trifling with the affections of another, or is setting her whole soul on frivolities?

Prayer is like a haven to a shipwrecked man, it is an anchor to our weary soul. O blessed prayer, thou art the unwearied conqueror of human woes. The man who can pray truly, though languishing in poverty, is richer than the proudest monarch of nations.

What a privilege we mortals have of going to our Father in prayer, and of asking him for what we need, and with the assurance that if we ask in faith, not doubting, we shall receive, if we ask according to his will.

Oh, it is sweet to feel when trials come that the great God is our Father, and that we can go to him and tell him all our sorrows, that he has promised to hear and answer our prayers. Oh, if we would only make it a rule to go to our Father every night and morning, and asking him to help us to resist evil, and help us to overcome in whatever may be before us of trials and temptations, darkness and dangers, and that he will grant us grace, wisdom and strength, that we may so live that we may ever feel that we may have a right to the precious privilege of calling the great God our Father.

Yours in hope of immortality and eternal life.

Wolcott, Ind.

Monitory.

Observer.

The Men Who Succeed.

The great difference among men of all callings is energy of character or the want of it. Given the same amount of learning and integrity, and the same opportunities, and energy will make one man a conqueror. The want of it will see the other a failure. Dead-beats are men without force. They had as good a chance as any of their companions. Others went ahead and carried off the prizes, while they were lying by the wayside dispirited and despondent. It takes nerve, vim, perseverence, patient continuance in well-doing to win a great prize, and the young man who goes into a profession without this pluck and force will not earn salt to his porridge. He will drag through life with the help of friends, getting some credit with them for being a well meaning man, in delicate health, and unlucky. The real trouble is he lacks energy. This is just as true of the minister as of the lawyer or physician. Piety is not enough, and piety with much learning is not enough. All the Greek and Hebrew in the world will not qualify a man for usefulness in the ministry. It wants push, stamina, vigor, courage, resolution, will, determination—in one word, energy. If the youth knows a little Greek, he knows what *en arche* means, and without it Dr. Parr's knowledge of Greek will not help him to usefulness or success in the pulpit.

"Made Perfect."

We see a great many "just men," men that are justified through the Blood of the Atonement; men that are upright in their dealings; men that may, humanly speaking, be called "just;" men that we feel will be saved; but, yet, men that are not "perfect." Perhaps, the interval separating them from perfectness is broad and deep; perhaps, it is to human eye almost imperceptible; but it is there. Even if the world does not see the faults, they are visible to the intimate associate; or if hidden from the eye of friendship, yet they are naked and opened unto the eyes of him with whom we have to do. And they are painfully evident to the person himself, who shudders often when he hears his partial friends ascribe to him faultlessness.

But, in the spiritual world, the spirits of all the "just men" will be "made perfect," each fault will be eradicated, each defect supplied, each imperfection replaced by a new and appropriate grace. Sometimes it happens even in this life that the place where the character was most defective becomes under the action of the Divine Spirit, the place where the power of the New Creation most plainly and gloriously appears. Dr. Judson, who had been in youth devoured by ambition, so repressed this spirit that he purposely destroyed, so far as was in his power, all the papers that could contribute to his posthumous fame. Henry Martyn, who was once high-spirited and passionate, became eminent for the most forgiving meekness.

And, if this result be achieved here, will it not more eminently appear there?

We often say of this or that man: "A grand man; a noble man; but ——." "David was really a fine man; but ——."

Hereafter, the spirits of just men will know no buts. They will be perfect, with no defect, with no excess, with no blemish. Nor will they be faultless alone, but perfect absolutely, endowed with every grace of character, every moral beauty. How wonderful that world will be!

Prayer Forbidden.

Let it suffice thee; speak no more unto me of this matter. Deut. iii. 26.

We are sometimes very anxious for what God is not willing to bestow. He will supply all our wants, but he will not grant all our wishes. He will give us that which is good, though he deny us that which is gratifying. Moses was very desirous of entering into the promised land; but the Lord had determined to correct his sin; he had prayed, and had been denied; he is inclined to preserve; but the Lord says:

"Speak no more unto me of this matter."

Even Moses cannot prevail. Yes, he is forbidden to pray on the subject. So may we on some points. Elijah prayed that he might die; David prayed for the life of his child; yet both were denied. So if we pray for health, wealth, ease, or shining gifts, the Lord may deny and yet be faithful to his word. He never promised to answer carnal prayers, or to give what would do us harm. Therefore, when we ask for anything not positively promised, it should always be in submission to the will of God. He always wills our good, and his love rules over our destiny.

But though the Lord may refuse us some things, and even forbid us to pray for them, yet he has promised us enough to satisfy us if rightly employed. Let it, therefore, suffice thee, believer, to live upon the promises of thy God; for in them is enough.

Are you sick?

He saith, "I will make all thy bed in thy sickness."

He will perform the part of a kind and attentive nurse; soothing thy soul while thy body suffers, and supporting thee under thy burden of affliction.

Are you poor?

He says, "I am thy portion."

The wealth of Deity is thine. God is the portion of thine inheritance, and of thy cup he maintaineth thy lot.

Are you weak?

He says, "I am your strength." "I will strengthen thee."

And he will be as good as his word. He will give strength equal to the day.

Are you tempted?

He will with the temptation make a way for your escape. Look to him and your refuge is certain. Trust in him and deliverance is sure.

Are you friendless?

He says, "I have called you friends."

And he will perform that part of a friend. He will counsel, relieve, and comfort you in every trouble and distress; and will never fail you or forsake you.

Are you bereaved?

He asks, "Am I not better to thee than ten children, or husbands or wives, or whatever you have lost?"

He can fill every relation, and more than make up for every loss.

Are you aged?

He says, "Even to your old age I am he; and even to your hoar hairs will I carry you: I have made, and I will bear; even I will carry, and will deliver you. Let it suffice thee, I have promised and I will perform. If I deny what you ask, I will give you something better. I will make all things work for thy good; therefore be not anxious, complaining, desponding, or foreboding."

Thus you see there is enough promised—enough to support us, comfort us, and carry us safe home: and if we have all we want, ought we not to be satisfied, though we do not have all we wish?

The Bible is the directory to prayer: it tells us what to pray for, how to pray, and what to expect from the Lord. No one ever had all he desired in this world, and yet every Christian has confessed: "There hath not failed one word of all that our God hath promised."

Let us therefore pray for what our God hath promised; be satisfied with what he is pleased to bestow; remembering that "this is the will of God, even our sanctification." If, therefore, our will runs in the channel of God's will, if we seek our sanctification principally, we shall never be disappointed, nor hear him say, "Speak no more unto me of this matter."

"Help my infirmities, I pray,
My ignorance remove;
O smile my darkness into day,
And fill me with thy love."

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No. 93.

J. P. WEETHER.

No period in the world's history is more remarkable than the one now under investigation, known by the names of "Delay," "Quickly," and "The Voice of the Seventh Angel." These terms have been explained. The seven extraordinary agents, viz: the three angels, the three unclean spirits, and the "Voice of the seventh angel," have been named, but whose histories are reserved for future explanation. One of the great events of this judgment period, as we understand, is the death, exposure, resurrection, and ascension of the two witnesses. Before considering these events, it is necessary to identify the two witnesses.

Who are they?

John was told their mystical names: "The two olive trees (branches—Zech. iv. 3, 11, 15), and the two lampstands standing before the God of the earth."

They have two names:—lamp-stands, and olive branches. Lamp-stands are churches:

"The seven candlesticks (lampstands) which thou sawest are seven churches."

A church is to moral light what a lamp-stand is to physical light: it carries the light that it may radiate and be distinctly seen.

But what are the two olive branches?

For their interpretation we shall find them explained in some other part of the Bible, since they must have been known by John, as the name was given to the prophet for the explanation of the witnesses. If John did not know the olive branches he might have said:

"The lamp-stands are churches; this you once explained; but what are the olive branches?"

That question was once asked by Zechariah and answered; and John must have been familiar with that definition. The key to the interpretation is, therefore, in Zech. iv. We have examined Zechariah to this chapter as introductory to what follows:

"And the angel (Gabriel) that talketh with me came again, and waked me, as a man that is waked out of n sleep, and said unto me, What seest thou? And I said, I have looked, and behold a candlestick (lamp-stand) all (of) gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which (are) upon the top thereof. And two olive (branches) by it, the one upon the right (side) of the bowl, and the other upon the left (side) thereof. So I answered and said to the angel (Gabriel) that talked with me, saying, What (are) these, my lord? Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord. Then he answered and spake unto me, saying, This (is) the word of the Lord (what follows) unto Zerubbabel, saying, Not by might, nor by power, but by my Spirit, saith the Lord of hosts. Who (art) thou, O great mountain? before Zerubbabel (thou shalt become) a plain: and he (Zerubbabel) shall bring forth the head-stone (thereof with) shoutings, (crying), Grace, grace be unto it. Moreover the word of the Lord came unto me, saying, The hands of Zerubbabel have laid the foundation of this house; his hands shall finish it; and thou shalt know that the Lord of hosts hath sent me (Gabriel) unto you. For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerrubabel (with) those seven; they (are) the eyes of the Lord, which run to and fro through the whole earth. Then answered I, and said unto him, What (are) these two olive trees upon the right (side) of the lamp stand and upon the left (side) thereof? And I answered again, and said unto him, What (be these) two olive branches which through the two golden pipes empty the golden (oil) out of themselves? And he (Hebrew) answered me and said, Knowest thou not what these (be)? And I said, No, my lord. Then said he, These (are) the two anointed ones (sons of oil), that stand by the Lord of the whole earth." Zech. iv. 1-14.

This view was given by Jehovah to Zechariah to awaken in the despondending Jews a lively hope of the completion of the temple, and of the future glory of their nation. Every vision extends downward to the distant ages, when, under their Messiah as priest-king, they should become a holy and an exceedingly prosperous commonwealth.

Two terms are explained by the angel, which were before unknown to the prophet, namely:

1. The lamp-stand.

2. The two olive branches.

Let us review the angel's answers to the two questions, asked by Zechariah:

What is the lamp-stand, with its fixtures?

What are these two olive branches? Who are typified by them?

At first they appear to be two olives—two olive trees—whose golden oil is flowing from two presses through golden pipes into the golden bowl, thence through another set of golden pipes to the lamps, by which the temple was illuminated (for it was a night scene). Upon a closer view, he discovered that they were two branches out of one trunk. The Jewish kingdom was a national church—originally a Theocracy. Their symbol was a single olive tree—"a good olive tree." Rom. xi. 24.

1. The Lamp-Bearer with its Fixtures.—Zechariah's first view takes in the entire vision—the lamp-bearer, and the olive tree, with its two branches. The prophet is puzzled with its complexity. Gabriel, discovering his embarrassment, begins to analyze the vision by solving each element of the two sets of objects. The solution of the first question belongs principally to the lamp-bearer and fixtures.

He touches the prophet that the rebuilding of the temple, commenced by Zerubbabel some years before, will be finished by the same visible agent (Zerubbabel), but that the visible human agents are powerless, unless aided by the invisible Jehovah; that man might construct the illuminating apparatus—the lamp-bearer, bowl, lamp and tubes; he might gather the fruit, bruise it in a mortar, press out the oil, and by tubes, convey it to the lamps, but the production of light was God's agency. The types taught the prophet that the re-establishment of the Jewish Theocracy was the work of the Divine hand, operating through, and guiding a visible human agency; and that to that end he had appointed, and would continue two orders of agents. Priests and civil rulers, as visible workers, while he, standing behind the priesthood and the throne would direct, and impart his Divine power.

Such appears to be the idea conveyed to Zechariah by the mystic lamp-bearer, with its fixtures, and the olive tree and its two branches.

In explanation of the two olive branches, with their fruit, press, oil, and oil tubes, the angel says, These the two anointed ones (children of oil), that stand by the Lord of the whole earth. As if God (by Gabriel his servant) had said, Zechariah, tell these despondding people to take courage. I shall remain faithful to my promises. Your sorrows are not to be perpetual (seventy years only). I shall restore from captivity a remnant; out of which I shall arect my nation. The temple, commenced, shall be finished; Jerusalem, now desolate, shall be restored, and rebuilt; and the nation; through many generations, shall prosper. This work I will surely accomplish, through two orders of officers typified by Joshua the high-priest, and Zerubbabel the prince.

We should keep in view the following propositions, which the Bible fully sustains:

"1. The Jewish nation was a Theocracy—a politico-ecclesiastical establishment. God raised up, sustained, and ruled that people through two orders of officiary:—(1.) the priesthood; (2.) civil governors, of which Joshua and Zerubbabel are in Zech. iv. presented as the illustrious types.

The Jewish nation was the body of Moses, over which Michael, the archangel, disputed with Satan (compare Zech. iii. 2, with Jude 9); so-called because they were governed by the laws given him by Jehovah. It was also the good olive tree with its two branches from which flowed the golden oil; or two orders of officers, sons of oil, anointed as guides and rulers of the nation. Rom. xi. 24.

For a similar reason the Christian ecclesia (congregation) is the body of Christ (Eph. i. 23; Col. i. 24), having Christ as its Law Giver, High Priest and Governor, and whose interests, spiritual and temporal, are under the management of two classes of officers—ministers of the word, and ministers of tables: or elders and deacons. We are a royal priesthood since we carry the name of our royal high-priest. I Peter ii. 9. This is our official position, in the church of God's temple, by virtue of our faith in the efficacy of the royal high-priesthood of his beloved Son. We are simply joint heirs with Christ to that royal inheritance which Jesus purchased by his own obedience, and by the shedding of his own blood.

We are in possession of that inheritance and its honors by faith; the time hastens when our faith will mingle with the ocean of full fruition. This vision of Zechariah, now under review, is not limited to the return and building up of a remnant nation from seventy years' captivity in Babylon, only as a type. It brings to view an antitype, that covers the most distant future. Such were all of these far-reaching, typical lessons. The lamp-bearers, and the olive tree are not limited to the Jewish times. They reach downward to the removal of the natural branches, and the grafting in of the wild olive branches; the grafting in again of the same olive branches, and the establishment of the temple service under Christ, the royal high-priest. That Gabriel had these distant times in view will appear from Zech. vi. 9-15. As this prophecy, in its types, point to the days when the fulness of the Gentiles comes in, it will now be in place to consider the imagery of that prediction.

The prophet receives from Jehovah, by his interpreting angel (perhaps), the following instructions:

"Take of (them of) the captivity (even) of Heldai, of Tobijah, and of Jedaiah, which are come from Babylon, and come thou the same day, and go into the house of Josiah the son of Zephaniah; then take silver and gold, and make crowns (a diadem of many crowns), and set (them—it) upon the head of Joshua the son of Josedech, the high-priest; and speak unto him, saying, Behold the man whose name (is) the BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord: Even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both. And the crowns shall be to Helem, and to Tobijah, and to Jedaiah, and to Hen the son of Zephaniah, for a memorial in the temple of the Lord. And they (that are) far off shall come and build in the temple of the Lord, and ye shall know that the Lord of hosts hath sent me unto you. And (this) shall come to pass, if ye will diligently obey the voice of the Lord your God."

The instructions to the prophet are in the form of a command:

"Take of the captivity:"—"Take silver and gold:"—"Make crowns:"—"Set upon the head of Joshua."

It is not stated that this was done by Zechariah; nor is such a record necessary, since it is stated by Divine authority what such acts should typify. It may be affirmed in truth, that this ranks among the most important of typical prophecies, since, under the type of the Branch, is shown the introduction of the Gentile into the true sanctuary. Let us analyze its elements.

The Captives.—What office do they fill in this typical representation?

Historic Facts.—At this time, the building of the temple had been in progress about five months. The Jews, still abiding in Babylonia, had been sending pecuniary aid to their brethren who were occupied in rebuilding the temple at Jerusalem.

TO JOEL A. SIMONDS.

BROOKLYN, N. Y., Oct. 7, 1881.

Respected Brother:

Please allow me your attention to the central doctrine and tendency of your article in THE RESTITUTION of Oct. 5th.

Our aim as Christians, is to get out "the word of the Lord." Its "entrance giveth light." Our great High Priest prayed, "Sanctify them through thy truth; thy word is truth!" John xvii. 17. (We both intend to please God and enjoy an "abundant entrance;" now it is becoming for us to aid each other as far as possible.) On this ground we are set apart to God and his service by "the truth," and the main point is determined and forever settled to the believer. It is not left to be argued out by us on the line of human wisdom, but the wisdom of God—the logos, made flesh—the truth personified—the Judge of quick and dead has said, "Before God, and for our instruction in righteousness—thy word is truth!" Amen.

It follows from these premises, that all that applies to Abraham and his seed has, or will become, reality, as absolutely as if it had already transpired. There can be no abasement as to the Abrahamic blessing. Rom. iv. 17; Gal. iii. 23-29; Eph. v. 32. St. Paul speaks of "Christ and the church."

But all of Israel are not Israel. Neither because they are the seed of Abraham are they all children; but in Isaac shall thy seed be called. Rom. ix. 1-8. However, "Ishmael, Zimram and Jokshan, Medan and Midian, Ishbak and Shua," had their place and portion from Abraham. Thus, "the word of truth" notices Isaac, the heir of special promise; and also every other of Abraham's eight zonal Both parts are alike true, or false.

But, Bro. S., you seem to argue one-sided and all along the one line of Isaac, etc.

Again, for brevity. Take the dispensational parables of the gospel age. "The harvest" disposes of both "wheat and tares!" You have the wheat as if without tares. The gospel net gathers of every kind; and when ashore, "the good" are saved; but "the bad are cast away." "The just and unjust" are surely there; though ignored by this labored argument.

Thus, "A man called his own servants and delivereth unto them his goods. After a long time the lord of those servants cometh and reckoneth with them." (Observe, the reckoning was only with "those servants.") "The good and faithful" are commended, rewarded, and officially honored.

All right, Bro. S., so far as with "Abraham and his seed." Gal. iii. 24-29.

But then, is it not all wrong to deny (adroitly and as if "aside") "the wicked and slothful," and his doom? Matt. xxv. 14-30.

If I see, you ignore the very principle of moral government, that embraces all ages, and the gospel age, especially; "for unto whomsoever much is given, much is required." Luke xii. 42-48. We all around us have manifold more than Mother Eve or Israel, and are responsible for it.

Nay more, "This is the condemnation that light is come and men loved darkness, and will not come to the light." John iii. 16-21. In chap. v. 17-29, the Judge proclaims their judgment, and the resurrection to it, "They that have done good unto the resurrection of life—they that have done evil unto the resurrection of condemnation." (Judgment—same word as chap. iii. 19.)

On this line there will be a resurrection of the dead, both of the just and unjust. Acts xxiv. 14, 15.

Hence we read, "God knoweth how to deliver the godly—and to reserve the unjust to the day of judgment to be punished." "The day of judgment and perdition of ungodly men." 2 Peter ii. 9; iii. 7.

On this range of all truth pertaining to moral government over the just and unjust. We read of "the second death"—four times over. They all belong to "those things that must be hereafter." Rev. iv. 1.

The climax. Adam, for a trifle lost his Eden dominion. Korah and company sunk in earthquake and fire for a little play of service to God, with "strange fire." The prophet delivered his miraculous message to Jeroboam; but for listening to an unauthorized prophet was slain by a lion. Kings xiii. And the Jews with faith in God and his general promise to Abraham did "die in their sins." John viii. 21-24. A departure from God has proved fatal, so far. "Let us then, brethren, take heed lest there be in us an evil heart of unbelief in departing from the living God." He says, "My counsel (not argument) shall stand and I will do all my pleasure." Isa. xlvi. 8-10. And his counsel is given as to "both the just and the unjust." Amen.

With regret for the occasion to write thus, I remain in Christian love yours for truth.

J. B. COOK.

Selections.

The Christian Herald and Signs of Our Times.

SOME OF THE SIGNS OF THE LAST TIMES.

DIONYSIUS.

The doctrine of another and better dispensation for the world, and consequently of "the last times" of this present disposition, is a necessary part of both Hebrew and Christian theology, if, for the moment, we may consider those as in any degree separate or distinct systems. It is also a very ancient doctrine indeed, for, on the authority of St. Jude, Enoch, the seventh in line of descent from Adam, prophesied to the reckless sons of wickedness that a day of judgment awaited them in "the last time." Jude 10, 14, 18.

Daniel the prophet speaks to us, in several places, of "the time of the end," and "the end of the days." Micah and the other prophets also proclaim the coming of "the last days," days of deliverance to the people of God, yet of awful condemnation to those who have rejected him. Several important chapters and prophecies of the New Testament are especially devoted to a consideration of "the last times," which indeed is a very cardinal element of the Christian's creed, and one to be more than ever remembered by him in periods of great discouragement and trial, such as those through which the Church is now passing. If the Christian man did not believe that the Judge of all the earth could not do otherwise than right, he would despair of any good, and lose his hope altogether.

There are many tremendous tokens of evil around us, and the long-suffering of God is, alas, being misinterpreted by a great multitude of people. Losing sight of man's free agency, such folk appear to think that if God had existence, he would by arbitrary interference, put a stop to the all-prevailing wickedness. St. Peter says they "wilfully forget" the history of the flood, and, while indulging in all sorts of lusts, mock at their own fears, and at the fears of others, saying, "Where is the promise of his coming? for, from the day that the fathers fell asleep, all things continue as from the beginning of the creation." 2 Peter iii. 4.

But this very attitude of the men of the last days is itself one of the "signs of the times," since it was predicted 2,600 before; and all these abounding evils and abounding signs, which seem to confirm the wicked in their wickedness, confirm the righteous in their faith. In one sense, the godly are patient with the patience of God, not willing that any should perish. In another sense they are eager for the world's restitution, and so cry, "Even so, Lord Jesus, come quickly."

EASTERN PROBLEMS.

Turning our eyes toward the eastern horizon, many tokens of the fast-approaching crisis of the end meet our gaze. We see signs in the "political heavens" above, and on the "subjective earth" beneath; blood and fire and vapor of smoke. Conspicuously prominent in those eastern heavens is a "great dragon" power; not, as of old, the "great red dragon" of Rome, awaiting the advent of the God-man with the intention of devouring him (Rev. xii. 3), but the "great green dragon" of "Ros, Meshech and Tubal" (Ezekiel xxxvii. and xxxviii.; Rev. xvi. 13, 14; xx. 2, 8), the claimant of eastern Rome's dominion, making itself ready to dispute with the saints of God for the possession of that kingdom which is so soon to be set up in the land of Israel.

The new Cæsar (Czar) has spoken his word. There is to be no retrogression in Russian schemes of ambition. The Sclave crusade is to be preached and pursued more actively than ever. Ignatieff, the statesman charged with stimulating the Sclavic outbreak in Bulgaria, which resulted in the last Russo-Turkish war, is placed at the head of affairs, and an active propaganda of Panslavonianism is almost certain to follow his promotion. Indeed, a new pamphlet with that very object in view has been already announced by advertisement in the Russian paper, the *Golos*, in May last, as follows:

"The glorious history of Tsargrad (Constantinople), with an account of the many prophecies concerning it, including one declaring that the time will come when Moscs and Medina will fall into ruins, and that this shall be brought about by a Christian Tsar named Alexander III."

Here is, indeed, "a sign of the times," not only for the people who are looking for the coming of their Lord, but, likewise, for certain statesmen, who are entrusted with the care of mighty interests in those regions.

THE OCCUPATION OF THE "HOLY PLACES."

Another sign in the eastern sky, of no little significance, is the joint, though jealous, occupation of the Holy Places at Jerusalem by the Frank, the Sclave, and the Moslem powers. Each one of these lays claim to the dominion of old Rome, and if either of the capital cities of Rome or Constantinople had formed the bone of contention, the jealousy would have seemed only natural; but why should they contend for supremacy at Jerusalem? No answer can be given to this question apart from the explanations afforded by the Apocalypse of St. John, and which point to Palestine as the seat of the next great empire. The two last Sclavo-Turkish wars have in their results furnished wonderful indications of this "Kingdom of the Stone" being close at hand.

At the conclusion of the Crimean war, the chief, if not the solitary result obtained was, by some mysterious providence, the emancipation of Palestine and the circumjacent regions. Those Holy Lands were, by a special firman, then declared free to colonization, and placed under the joint protection of the Great Powers. The termination of the more recent conflict was also signalized by another stage being accomplished in the redemption of that land which is destined to become the centre of Christ's kingdom, and the joy, once more, of the whole earth. This time a British Protectorate over the extensive and important peninsula of Asia Minor was established, with the island of Cyprus as its point, of rest, as a check to the threatened further advances of Russia in that direction.

THE LIMITS OF THE HOLY TERRITORY.

When God called Abraham, and assigned to him the fatherhood of a great and mighty seed, he allocated a region of the earth's surface for their ultimate occupation. The limits of the holy territory were accurately defined, and two great rivers designated as its principal boundaries. "To thee and to thy seed will I give this land, from the river of Egypt to the great river, the river Euphrates." Gen. xv. 18. Such was the promise, and is it not a striking sign of the times that the two natural boundaries so indicated should have come so suddenly into prominence in our days and after a sleep of centuries of neglect and indifference? A practical discernment of the wants of a time close at hand has prompted our engineers to single out the river of Egypt and the river of Mesopotamia as the two natural highways *par excellence* for that extended intercourse between the far East and the far West which is now seen to be inevitable. The land between these two highways is the Land of Promise—the inheritance of the saints. Surely in all these facts one must discern great "signs of the times."

But the acquisition by Britain of predominant influence over these two highways, and this, too, under the guidance of a Christian Prime Minister, yet of Hebrew origin and of Hebrew sympathies (so representing in himself, as it were, both the literal and spiritual Israel), is certainly the greatest sign of all these lately displayed in the Eastern sky. Nevertheless, it is a sign which was evidently not discerned at the time by a multitude of Englishmen, who, it is to be hoped, are growing wiser as the events on which the late Lord Beaconsfield based his policy become more and more developed. The Moslem power is visibly decaying. The mystic river Euphrates is becoming dry in its own bed. A successor to the Moslem inheritance must be found. Some of the sons of Britain seem to favor the ambitious claims of the kings from the North, while others, more discerning, would preserve the future for those "kings from the East," or sun rising, who, by the decrees of heaven, are one day to enter into possession.

THE ENERGY OF EVIL.

Many prophecies in the Divine Book attribute phenomenal events of the last days to the quickened action of the "Evil One," manifested through human instrumentalities. In that chief of prophecies, 2 Thess. ii., the "man of sin," in the days preceding our Lord's second coming, is declared to be the direct offspring of "the energy of Satan." In another prophecy, addressed to the peoples of the Roman world, the figurative "earth and sea," they are warned to expect woes, for that the devil would operate specifically upon them, having great wrath, because of there being but a short time left in the which to carry on his evil work. Rev. xii. 12. Further, the state of confederation, which would represent in the aggregate the evils of man's great rebellion and apostacy, is represented as ascending "out of the bottomless pit" (Rev. xi. 7; xvii. 8), and its government, or chief, as possessing "the power, the throne, and the great authority of the Dragon, or Satan." Rev. xiii. 2.

A vast enterprise of mischief, both individual and collective, is plainly indicated in these several declarations. Can I possibly err in saying that the active operation of Satan on the modern world has not only been privately felt, but publicly admitted by many great thinkers and writers for some time past? The proofs are abundant that we live in

AN AGE OF MONSTERS;

and no wonder, seeing how completely godliness has given place to licentiousness, whether of belief or of conduct. Satan never had such opportunities for action, at least, since the flood; for without God, what possible defence remains to man against his approaches? Let Carlyle give an answer to this question, for I have found one in his writings exceedingly appropriate:

"The five unexhausted senses will remain, the sixth insatiable sense (of vanity); the whole demoniac nature of man will remain, hurled forth to rage blindly, without rule or rein, savage itself, yet with all the tools and weapons of civilization, a spectacle new in history."

As the Divine restraints of religion and of heaven's laws are one by one removed, the powers of darkness break forth afresh, and occupy our land with every species of noxious evil. Vice is not only existing, it is rampant. Men are not content with committing wrong, but they must advertise and propagate it. Commenting on some of the more flagrant outrages our time, the *Times*, in a leading article, thus acknowledged in a manner the fulfillment of the Divine predictions:

"It looks like the reappearance of the mighty powers of wickedness that ravaged the earth, decimated its population, and threw back civilization itself at some former epochs."

Surely the Church may, with united voice and desire, pray that line of the Lord's prayer, as given in the Revised Version, "Deliver us from the evil one."

(To be Continued.)

THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, Dec. 7, 1881.

We have received a tract on *Christian Baptism* written by Brother H. V. Reed. It advocates baptism in the single name of Jesus Christ. We have several communications on this subject. As a great deal has been submitted to our readers on baptism during the past year, we defer these for a time.

Please only send stamps for fractions of a dollar. Also be careful to prepay all letters. We have had to send postage to Washington three times quite lately to obtain letters from the Dead letter Office. Small pieces of silver can be sent, but do not put them loosely in the wrapper; inclose them in something extra, for wrappers often get broken in the mails.

On the subject of *The New Heaven and the New Earth*, lately discussed at some length, we are in accordance with that class of our brethren who hold that the change will vastly affect the physical condition of our planet, as well as its political and moral state. We can draw no other conclusion from the Scriptures generally than that a fiery ordeal precedes the regeneracis of our earthly globe. At the same time we do not adopt the idea that this orb will become a *molten mass*.

The Directors made but little change in the management of THE RESTITUTION for the coming year. Its editorial responsibility is assigned to us for 1882. It will be our object to do our best for the subscribers and for the cause of truth. None can feel more sensibly than ourself that some one far better qualified for the important position ought to have the editorial charge. We ask the forbearance of our brethren and especially their prayers for the divine assistance.

The new Meeting House in North Township, Marshall Co., Ind., was dedicated to the worship of God on Sunday, Dec. 4, according to previous notice. The little church there have labored under disadvantage for some time for the want of a place to meet and hold forth the gospel of the grace of God. They have now a comfortable and commodious house in which to proclaim salvation through our dear Redeemer. Three persons were baptized on Sunday. Large congregations were in attendance at the different meetings, and all passed off very pleasantly.

WINTER.

The autumnal glories all have passed away.
The forest leaves no more its beetle red
Give glowing tokens of their brief decay,
But scattered lie, or rustle to the tread,
Like whispered warnings from the mouldering dead.
The naked trees stretch out their arms all day,
And each bald summ lifts its reverend head
As if for some new covering to pray.
—*Mrs. E. C. Kinney.*

The sun has gone to gild the heavens that overarch the chambers of the South, and to gladden, green, and beautify with floral loveliness the lands of another hemisphere. The birds of summer have taken flight from the leafless sprays, through which the north-wind moans its requiem over departed glories, to sing their blithesome songs amid flowering groves that bloom beneath the tropical skies. As change the seasons so changes human life. With many of us the spring-time of youth, the summer of mature years, and the sere witherings of autumn, have given place to the winter of existence. As change our lives so change the eras and dispensations of human history. The holy groves of Paradise, the holy faces of Palestine, and the Holy Spirit's Pentecostal effusions are all in the past, and the cold cheerless winter of earth's history has set in. But we wait the time—

"When the skies shall ever lighten,
Lighten never more to blacken;
When the flowers shall never brighten,
Brighten never more to fade."

THE EASTERN QUESTION.

The course of history has had all along the ages its "irrepressible conflicts." This happily coined phrase is only a laconic expression of the great truth enunciated by the Prophet almost 2500 years ago that "The Most High ruleth in the kingdom of men." Dan. iv. 25. The time has about come for Immanuel's land to be delivered from Islam's rule, and events are shaping for the speedy accomplishment of God's predetermined purposes. We subjoin these two extracts from the *Prophetic Times* to show the tendency of movements in the East:

RUSSIA AND TURKEY.

The separation of Armenia from Turkey, and its formation into an independent State, is declared by the Russian General Skilikoff, to be near at hand. Skilkoff is likely to know, because Russia has for many years devoted her energies to stirring up discontent in Turkey, treasonously hoping to discredit that power in Europe, and so profit by her fall. The Armenians, many of whom are very intelligent, constitute 70,000 of the 120,000 inhabitants of Tiflis, and they make it the headquarters of their agitation for Armenian freedom. M. Ararauil, a millionaire, devotes himself to promoting the movement by publications, and his party are now seeking to obtain practical self-government for Armenia under Russian protection. They affirm that Europe must before long resound with the noise of the Armenian question. We know from prophecy that the solution of the problem will be the separation of Syria, along with Armenia, from Turkey, and their establishment as an independent kingdom.

COLONIZATION OF PALESTINE TO THE JEWS.

This is assuming a new feature. Dr. Gordon, editor of *Havazzelet*, a Hebrew weekly of large circulation among his co-religionists, has written some enthusiastic and exciting editorials on the subject, which are exerting quite an influence in its favor. No definite plan has yet been formed for its accomplishment, but should it be favorably regarded by leading European Jews, which is not unlikely, plan and means will not be wanting to give it effect. Russian Jews driven by persecution from that land may be easily induced to turn their faces toward Palestine, which is already becoming an asylum for the free. With the aid and protection sought for and likely to be secured they would find it a more congenial home than any other land under the sun. And they would be speedily followed by thousands from all parts of the world, which would soon ensure their restoration to nationality again. An event which forms one main topic of prophecy and is certain of fulfillment in a very short time.

INFIDELITY.

We take the following communication from *Messiah's Herald*. As a prominent sign of the last days—"Evil men and seducers are waxing worse and worse, deceiving and being deceived." As it was in Noah's time—when "the earth was corrupt before God, and filled with violence"—so our Savior has said its moral state would be at his coming. The sinful condition of mankind in our days is a most fearful counterpart of the prophetic word. A depraved world hails with delight the harangues of the apostles of infidelity. "But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; how that they told you there should be mockers in the last time, that should walk after their own ungodly lusts."

CHRISTIANS, TO THE RESCUE!

DWIGHT SPENCER.

Infidelity is rapidly gaining ground in the West. To be convinced of this, one only needs to spend a few months west of the Rocky Mountains. What a scrambling for wealth and pleasure! All fear of God and all thought of a future have been flung to the winds. Mines and mining, theatres and dances, dresses and balls,—these are the general topics of conversation. All are eager for excitement, and whether it be found in the dramshop, the gambling saloon, or the low playhouse, does not matter. The coarser the play the better it will draw; the more impious the book the greater the number of its readers. Profanity is the rule rather than the exception, and in many instances the women swear worse than the men.

The few Christians, finding themselves powerless to oppose this tide of sin and iniquity, often fall in and float along with the current. Vital piety—old-fashioned, prayer-meeting religion—is hardly known. The vigorous, self-supporting churches west of the Rocky Mountains would hardly exceed two or three score. There are towns of five hundred people without a single church goer; and entire territories, numbering a hundred thousand inhabitants, where not one in a hundred statedly visits the house of God. In the great mining camps, and in many of the towns, six runs loose six days in the week, and holds high carnival on Sunday.

The reason for this state of things is not hard to find. The wonderful facilities for accumulating wealth which the West has afforded, have given the people the means for the gratification of their appetites and passions. Multitudes, who at home were kept temperate and chaste, either by poverty or social ties, coming here and finding relief from the one and freedom from the other, give way to their naturally evil tendencies, and follow the leading of unbridled appetite and lust. And when men become impure in life and beastly in practice, they dare want a God looking around, nor a future terrifying them with its retributions. Men first become bad and then infidels; they never say, "no God," till they have made themselves fools. A man with a red and scabby face came blustering up to me the other day, and with a drunken laugh said: "I understand that they have left 'hell' out of the Revised Testament."

This accounts for Ingersoll's great popularity in the West. His lectures, next to the cheap novel, are more widely read than anything else. Ingersoll is simply a product of the times. Some men would be great if born in any age, others owe their greatness to the age that produces them. The demand of the age was for a man who could amuse; and lo, Ingersoll! Frisky and frivolous, witty and wicked he was just the man for an easy-living, irreverent age. The people were bent on sinning, and he was just the man to make them believe that they could do it without running any risk. Men buy his books and attend his lectures for the same reason that a house-breaker employs a talented and witty lawyer: they want to get clear. Take the dishonest, the drunken, and the unchaste out of the ranks of his admirers, and there would not be any left. Every seducer, every Nihilist, and every bloody handed assassin is ready to throw up his hat for Ingersoll.

I know that the picture is a dark one, but it is not too dark. I have been over the ground, and know where of I write, and the picture, dark as it is, is one that American Christians need to look at. If we would retain our hold upon the East, we must save the West. We cannot have a Christian East and an Infidel West. Infidelity is vigilant and active; it is bent upon conquest. No half-hearted efforts will answer. The church must gird herself for a mighty struggle. We have for a long time been preaching self-denial, and practicing self-indulgence. We have well-nigh lost the meaning of the word sacrifice.

Last year the Mormon church with its hundred and forty thousand members, men, women, and children, contributed more for missionary work than was contributed by the whole Baptist church. When I think of this it makes me blush with shame. The Mormons might well send missionaries to us to preach to us the duty of giving. Five hundred new missionaries are needed to fully occupy this field. Shall they be forthcoming? Shall the West be saved?

Ogden, Utah.

News Items.

VIENNA, Dec. 1.—A shock of earthquake occurred at Agram on Wednesday, which was the severest that has been experienced since the great catastrophe in November, 1880.

SAN FRANCISCO, Cal., Nov. 29.—Australian papers report a heavy storm about Oct. 20. The steamer Brisbane was totally wrecked on the reef off Port Darwin. The steamer Balclutha, from Melbourne to Sydney, is supposed to have foundered. The schooner School Boy was wrecked near Jervis Bay, and all were lost.

About forty persons injured in the late gale are being treated in the London hospitals. It is feared that some of the cases will prove fatal. Fifty barges were sunk in the Thames. Extensive floods are reported in the Upper Thames Valley.

The Calf Rock Lighthouse, ten miles from Bantry Bay, was washed away in the recent gale which swept the Irish coast and a large part of England and Scotland. Several men are reported to have lost their lives.

The French have warned foreigners in Tunis to withdraw their movable property from the country districts, otherwise such property will be destroyed in the raids which the approaching French columns from Kairwand Gabes may make on the property of insurgent Arabs.

Advices received at Constantinople state that the cholera, probably disseminated by returning pilgrims, has appeared in Burum, Kabeilah and Chehr. A disease, which is supposed to be the plague, has broken out in the Wilze district of Lazistan, in Asia Minor. Five deaths therefrom have occurred in ten days. A cordon has been established, and doctors have been sent.

Latest advices from Mecca, in Arabia, report the rapid increase of cholera in that region. This is of special interest to Europe and America, for the reason that the epidemic of Asiatic cholera which periodically visits these countries always starts in Arabia and moves thence westward.

Pennsylvania Review.

THE FUTURE OF ISLAM.

The Mussulman peasantry, especially of the Ottoman Empire, are miserable, and they know that they are so, and they look in vain to their religon to protect them, as in former days, against their rulers. They find that all their world now is corrupt—that the law is broken daily by those who should enforce the law; that the illegalities of those who ruined them are constantly condoned by a conniving lady of the Ulema; that for all practical purposes of justice and mercy religion has abdicated its claim to direct and govern. They have learned, too, by their intercourse with strangers, and in the towns by the newspapers which they now eagerly read that this has not been always so, and that servitude is not the natural state of man or acquiescence in evil the true position of religion, and they see in all they suffer an outrage inflicted on the better law of Islam. I was much struck by hearing the Egyptian peasantry last year attribute the lighter taxes they were then enjoying to the fact that the reigning Khedive was a man who feared God." At the same time the learned classes are shocked and alarmed at the political decline of Islam and the still greater dangers which stare her in the face, and they attribute them to the unchecked wickedness and corruption with which the long rule of Constantinople has pervaded every class of society, even beyond its own territorial borders. They complain now that they have been led astray, and believe that the vengeance of heaven will overtake them if they do not amend their ways. In all this, I say, there is something of the spirit which once goaded Christians into an examination of the bases on which their belief rested, and of the true nature of the law which tolerated such great corruption.

Conference Report.

The Severance Conference met Oct. 9, and opened by Bro. Adams speaking from Acts viii. 35, urging the necessity of yet preaching Jesus.

Saturday morning was spent in singing, prayer, exhortation, etc. Saturday night "Our Hope" by Bro. Glover.

Sunday morning Bro. Adams spoke on the Object of Christ's Second Coming, followed by Bro. Pierson, in which he portrayed how Jesus the Lamb of God, will take away the sin of the world.

Sunday night Bro. Pierson spoke on the goodness of God in offering us terms of reconciliation, followed by Bro. Adams. In conclusion he read Bro. G. M. Myers' letter of greeting and salutation to the brethren in Kansas.

Before separating the ordinance of the Lord's House was attended to, we sang an hymn, and went out.

The visitors were, Sister Carrie Williams and husband from St. Joseph, Mo., Brother Adams of Jefferson Co., Sister Richards of Graham Co., Brethren Buckle and Goodrich of Atchison Co., and Bro. and Sister Pierson of White Cloud.

Audience good considering Sister Smith buried her darling little boy Dallas, two days before the meeting, and Bertie lay dangerously sick; and Brother Buckle's sister-in-law lay at the point of death, hindering his family entirely, and him part of the time. In addition an aged and much respected lady, mother Hopkins, formerly of Indiana, died suddenly of heart disease, the first night of meeting. Her daughter and son-in law, who were on their way home from Europe were telegraphed for many times before their whereabouts could be ascertained. Extra efforts were put forth to preserve the body till the arrival of her daughter, creating considerable sympathy in the community.

Now while the dark wave of death is passing over both the infant and old age, who would not desire the coming of the Just One, of whom it is said, he carries in his girdle the keys of death and hell. He will not judge after the hearing of his ears, or of the sight of his eyes, but in righteousness shall he judge. He will break the oppressor, and hear the poor when he crieth. Behold I make all things new; there shall be no more crying, no more pain, no more sorrow, no more death. Oh, what a glorious future awaits the overcomers!

Those who could and did attend the meeting, will be able to make one more days' journey towards the kingdom, safe from the allurements of this world.

Yours in hope.

J. P. BITNER.

Announcements.

I have moved from Hudsonville, Mich., to Ann Arbor, Mich., to get my children in schools. If there are any Adventists in this part of the state, I would like to hear from them. Expect to be here several years.

O. R. L. CROZIER.

Letter Drawer.

OSAWKEE, Kan.

Editor Restitution:

The new hymn book has now arrived, and after giving it an overhauling I must say I am highly pleased, and I feel very confident that it must fill a long-felt want, one that has pained us for years. Yet the book is not entirely free from objections. Neither does it come forth in plan just as I would have it. But the objections I regard as of little consequence, and the book as good as any one or two men could arrange. Some few of my favorites are left out, but I hope we may yet have some additions in some new edition, so that the final outcome will be a book every way commended by the brotherhood. And I do hope this little book will find a hearty welcome among all our friends. And as an evidence of our appreciation and true worth of the little book, we sold four copies yesterday—being the first day after we received it—and made but little effort at that. Why should it not meet with general favor when it comes, so neat, and so cheap to us, that it really seems like an old friend. We bespeak it many friends.

T. E. ADAMS.

BOYNTON, Mo.

Editor Restitution:

It has been some time since I wrote to you. When last I wrote I was totally deaf, but have recovered a little which is a great deal to me. While I have been unable to hear I could still see to read and study the word.

I have heard a great many preach, and have read several writers on the Rich Man and Lazarus, and the inward man and outward man, and I am scarcely satisfied with the views of any of them. For instance, on the Rich Man they say this portrays the final end of the wicked, and that Lazarus portrays the final end of the righteous. I think this smacks a great deal of the immortal soulism. I would like to ask one question, Is there anything in the divine record that says the rich man was a wicked man, or that the poor man was a righteous man? This rich man wore purple and fine linen. For what purpose were these vestures worn? Do they designate or mark a wicked man? I think not. Purple, if I do not mistake, in olden days was worn only by those having kingly power, thus being rich in this world's goods.

Now to the point in question. What does the fine linen designate in the wearer? Does it not mark a priestly office? Why was the fine linen chosen for the rich man? Was it not that he might minister to God in the priest's office? And is it one of God's high priests that all the Orthodox, and some I fear that are not styled Orthodox, are going to get into that great lake of fire and brimstone that they talk so much about?

But enough of this for the present. What is there that says that the poor man was a righteous man previous to his being taken to Abraham's bosom? If he was, what was the need of his being taken to Abraham's bosom? I merely give these questions to some of the brethren to look into the matter and give me an explanation of some of them.

I was engaged in a written discussion of about six months, with an Orthodox minister, and these thoughts came to my mind, and caused me to ask myself what lesson did the Savior intend to teach the Jews in the case of the Rich Man and Lazarus? I have my views all written out and thought I would offer them for publication, but as I differ from some of our best writers on the subject, I thought they might consider me egotistical. I think Christ intended to teach a very important lesson in his expression of the Rich Man and Lazarus, and that is the death of the Jewish nation, their burial as a nation and their resurrection to a national life. The bishops Bible says the Rich Man was buried in hell, and lifting up his eyes saw Lazarus, etc. Now those people that went to this unseen state as a nation, all had their eyes and could see, were perfect. None died a temporal death. If they died a national death at the destruction of Jerusalem, and were scattered amongst the Gentile nations, they must be raised to national life that they may again wear the purple and fine linen.

But I have written more than I intended on this, as I am isolated from any of our people. I moved away from where we had a congregation of about forty members. There is but one who believes the truth within 30 miles of me. My children have made my living for several years. I lost my health and hearing in the U. S. army, was surgeon; I am getting some better, and will pay up for THE RESTITUTION soon.

On Dec. 27, 1881, I enter into a public discussion with a Seventh Day Adventist. I would like some of the preaching brethren to come if possible.

Question: Does the Scriptures teach that the seventh day of the week is the Sabbath of the Lord, and is binding on all Christians.

Wm. Snow affirms, and O. C. Denslow denies.

The discussion commences on Tuesday, Dec. 27, at 10 o'clock a. m., in Greencastle, Mo., and continues three days. Can brethren Prosser, Callaway and Davis attend?

Yours in hope of the kingdom.

O. C. DENSLOW, M. D.

DENVER, Ind.

Editor Restitution:

Enclosed find $2. Please apply $1.50 on subscription to THE RESTITUTION, and fifty cents to the fund for sending brethren to administer baptism to applicants who live remote from any church organization. Much good could be done through an effort of this kind. Let a fund be raised through contributions from the friends of truth, as a brother has suggested; and, I would suggest, that the editor of THE RESTITUTION receive and disburse the fund, as applications for such service would most likely be made to him. Now, brethren, if an amount can be raised in this way equal to the amount paid annually by the brethren for tobacco, it will be sufficient. I believe that the amount will enable an efficient laborer to devote at least six months' time to preaching the gospel that inculcates holiness of life and purity of body and mind, for if we cleanse ourselves from all filthiness of the flesh and spirit it will not leave a stain of tobacco or even a smell of beer about us. O! ye that expect to associate with the pure and holy in the ages to come, do not neglect the cleansing of yourselves from the physical and mental polutions that will keep you out of the kingdom. Now to all who have so urgently solicited my labors let me say, I am trying hard to get in a condition to again take the field as a laborer in the Master's vineyard, and with the earnest hope that I may not leave it until the race is ended or the Master calls.

Yours in hope.

J. F. WAGONER.

OHNO, Wis.

Editor Restitution:

I bless God that I am still having my eyesight enough to read our much beloved paper. I am too old and feeble to attend church, and the weekly visits of THE RESTITUTION cheer me in my path as I walk down to the grave. Yet I enjoy the blessed hope that supports and gives consolation which all the world cannot give. O it is blessed to live by faith on the Son of God, and while we pass along in pain and affliction here, Jesus knows it all, and feels for us. O what a loving Savior we have. I have given all into his hands, and I feel the offering too small for all he has done for me. It seems that mankind is having but little faith in God's word, or they would heed its warning; and the day of the Lord will come on them as a thief. I see more and more the need of prayer and watchfulness; dangers on every side; no safety but in living for Christ. O may you, my brother, be ready to meet him in that glorious day, and have an abundant entrance into the kingdom.

I send you one dollar for my subscription another six months, and also ten cents in stamps for the new proposition I read in last week's paper; would be happy to send more if I could, but my prayer shall be to God that he may give hearts to support the paper that have abundance of this world's goods. It rests my old, weary limbs, to sit down and read the dear letters from those of like faith. May you have health and patience to perform the task of editor, and may the grace of God sustain and comfort your heart to the end. I send my respects to all the household of faith; and may we meet in that fair Eden home in the prayer of your unworthy sister in Christ.

HARRIET COVEY.

A Good and Cheap Kansas Paper.

We are in receipt of the WEEKLY CAPITAL, an eight-page, 48-column weekly paper, published at Topeka, Kansas, the Capital of the State, at One Dollar per year, to any address. It is brim-full of state news, correspondence, crop notes, markets, etc., and is, in every respect, a journal worth the money asked for it. Those who want to learn about Kansas should send for the CAPITAL. Address,

Topeka Daily Capital Publishing Company, Topeka, Kansas.

Sententious.

The only disadvantage of an honest heart is credulity.

A noble heart, like the sun, showeth its greater countenance in its lowest estate.

The reproaches of enemies should quicken us to duty, and not keep us from it.

Human history—what is it but a series of arrested towers of Babel.—*G. D. Boardman.*

I could not think God's nearness dears
As now when most incomplete most;
Rejoice that even in hopes, his rest.
—*Mrs. Browning.*

The right will prodnce more right, and be its own reward—in the end a reward altogether infinite: for God will meet it with what is deeper than all right, namely, perfect love.—*G. MacDonald.*

He who diffuses the most happiness and mitigates the most distress within his own circle is undoubtedly the best friend to his country and the whole world.

A man is not saved because he is better than other men, but because he is in Christ and Christ is in him. He who is lost is not lost because he is worse than other men, but because he is not in Christ and Christ is not in him.

THE GRACE OF GOD.

The grace of God in the heart of man is a tender plant in a strange, unkindly soil; and therefore cannot well prosper and grow without much care and pains, and that of a skilful hand, which hath the power of cherishing it. —*Leighton.*

What are another's faults to me?
I've not a culture's skill
To pick at every daw I see,
And make it wilder still.
It is enough for me to know
I've follies of my own,
And on my heart the cave bestow,
And let my friends alone.

Enough to know that we can grasp if we cannot fathom, the Deity; just as a child can grasp its parent's immeasurable love, and in the knowledge that he is loved, find rest and peace, and that is simple faith.

As the rose tree is composed of the sweetest flowers, and sharpest thorns; as the heavens are sometimes fair and sometimes overcast, alternately tempestuous and serene; so is the life of man intermingled with hopes and fears, with joys and sorrows, with pleasures and pains.

It is not the encountering of difficulties and dangers in obedience to the promptings of the inward spiritual life which constitutes tempting of God and providence, but the acting without faith, proceeding on our own errands with no precious conviction of duty, and no prayer for aid and direction.—*Livingstone.*

PROPHECY.

That miracles of power were ever performed can be proved, at a distant period, only by witnesses, against whose testimony cavils may be raised, or causes for doubt advanced; but the man who reads a prophecy and perceives the corresponding event, is himself the witness of the miracle; he sees that thus it is, and that thus by human means it could not possibly have been. . . . So admirably has this sort of evidence been contrived by the wisdom of God, that, in proportion as the lapse of ages might seem to weaken the argument derived from miracles long since performed, that very lapse seems only to strengthen the argument derived from the completion of prophecy.—*Bishop Horne.*

The ancient Romans would not suffer the figure or the name of Mors to be cut on medals or seals; but they died, nevertheless, as die other men. One may shut his eyes when falling down a precipice, but, if he were stone-blind, it would not hinder his being dashed to pieces. Queen Elizabeth of England, imperious in rebellion at some pitiless and unflattering effects of light, commanded the artist to paint her portrait without shadows; he complied, but the picture appeared without features. Life must be painted with death beside it.—*Charles S. Robinson.*

When a man grows desperate for pleasure, that which ordinarily would be a weak temptation becomes to him very strong. In Esau, appetite was stronger than duty or honor. He thought lightly of his place in the family, and was in little real sympathy with his people; and this he did, what was not really of a moment, but of a habit of mind and a state of heart he had been cherishing for years. Men come by different and gradual stages to commit great crimes. Small sins open the way for the greater that are to follow. Let sin be resisted at the threshold, and thus the way is blocked up against the commission of great sins afterward.—*C. D. W. Bridgeman.*

Poetry.

THE LIVING PRESENT.

Friends, let no slight nor pleasant spring
That babbles up in life's dry sands,
And yet be careful what good thing
We touch with sacrilegious hands.

Your blessings should be sought—not claimed—
Cherished, not watched with jealous eye;
Love is too precious to be banned,
Make with a reverence sleep and bird.

In all that lives exists the power
To avenge the invasion of its right;
We cannot bruise and break our flower,
And have our flower cities and bright.

Let us think less of what appears—
More of what is; for this, behold I.
It is the evidence for which we
That makes us live, or makes us die.

Trust heaven [illegible] power to prove
As I know [illegible] we call they seem;
Not dark [illegible] some glorious,
And hope [illegible] ope, and dream and stream.

Some days must needs be full of pain,
Yet must we use them as we may;
Talk less about the years to come—
Live, love, and labor more to-day.

Communications.

TO OBEY IS BETTER THAN SACRIFICE.

NEWELL BOND.

What has been written of late upon divorce, or a violation of the marriage contract, giving human law precedence over the positive law of Christ and his holy angels, meets with my full approbation. How men and women can, with the Bible before them, and their eyes open, expect to enter the kingdom of God, in violation of Christ's and St. Paul's positive teaching, is more than I can understand, human law to the contrary notwithstanding.

We will begin at the foundation, the evidence will appear as we progress. Scripture teaching is plain and conclusive, as to the manner of becoming a Christian there is but the one way taught in the New Testament—the gospel, the good news of the kingdom of God must be preached, heard and believed and obeyed. When this is done intelligently, being buried with Christ in baptism into death, like as Christ was raised up from the dead by the glory of the Father, so shall we walk in newness of life before him.

The question, Whose are we, or to whom do we belong? by what law are we to be governed? There is but one answer, viz., To Christ. Yet how shamefully is his law, precept and example ignored; and human law and Gentile custom practiced in its stead!

Let us illustrate; how would it look for a foreigner to become an adopted citizen of the United States subscribe to the Constitution, take the oath of allegiance to be true to the U. S. Government, but instead of obeying our laws he should continue in the practice of the Hottentot, or some other heathen nation. This would be no more absurd or inconsistent than for the man or woman who is a baptized believer of the gospel, to put away his wife, or a woman her husband, and be married to another, save for the case of fornication. This is the plain and positive law of Christ; it cannot be set aside, and the one who does it cannot enter the kingdom of God.

Some will say this is censorious judging. Not a bit of it. Are we under the law of Moses or under the gospel? The law and teachings of Christ take precedence, and must be fully observed and lived out by every member of the body, or we endanger our eternal life. We cannot plead ignorance; the word is plain and clear. We have a keen live conscience; we cannot plead, The woman then gave: to be with me, she gave me and I did eat; or that you agreed to the transaction, therefore I am not amenable to the law of Christ; and it is also the Gentile practice. Lowering the standard of Divine truth is the fatal rock, or the prime moving cause of the apostasy from pure Bible truth as held and practiced by the Church of God in the early days of christianity, when men loved not their lives unto death; who would burn at the stake, or be thrown to wild beasts rather than give up an iota of God's precious saving truth. How changed now! A man, yea a minister, a believer of the precious truths we cherish and hold so dear, can put away his wife because they do not agree, likely the one to blame as much as the other, and then wash his hands, Pilate like, in innocency, and marry another. Yea and plead human law and Gentile practice. If this was the only evil that afflicted the Church of God, we would spread the mantle of charity over the imperfections of poor fallen humanity; but, alas, it is not. Did you hear that poor man say of a brother in the faith, after he had dug in the ditch up to his hips in mud and water, from early morn till sunset, he offered me fifty cents for my day's work, but finally gave me seventy-five cents, and then "jewed" me two and a-half cents in making change.

Do you wonder that infidelity prevails and the love of many waxes cold? We might add more, but forbear; yet how true the enigma of the wise man: Dead flies in the apothecary's ointment sendeth forth a stinking savor. So with a little folly to him that is in reputation for wisdom and honor. Do we wonder that truth is fallen in the streets and equity cannot enter? Do we wonder at Paul's solemn charge to his son Timothy, that some shall depart from the faith, etc. Do we doubt this to be a covetous age, a money loving age; in a word, do we doubt the literal fulfillment of Christ's own words in this our day, as it was in the days of Noah and Lot, so shall it be when the Son of Man is revealed. "Behold I come as a thief: blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame.

Washington, D. C.

THE GREAT MULTITUDE OUT OF ALL NATIONS.

CHARLES BOARDMAN.

After these things, I saw and behold a great multitude which no man could number out of every nation and of all tribes and people and tongues, stood before the throne and before the Lamb arrayed in white robes and palms in their hands. This great company do not sing as it were a new song. But they cry with a great voice, saying, Salvation unto our God and unto the Lamb, etc. The 144,000 were out of one nation. These are they which come out of the great tribulation. When the prophet says, O sing unto the Lord a new song, it will be done at the right time. When he says, Comfort ye, comfort ye my people; speak ye comfortably to Jerusalem; it will be done at the right time, in the darkest hour, when Jesus was dead on the cross, a rich man with a new tomb came to the front. He went boldly to Pilate and begged the body of Jesus. When Jesus rode into Jerusalem the people shouted and the children sang Hosanna in the highest. If these should hold their peace the very stones would cry out. What prophecy calls for will be done, and done in the right time. Glory to God in the highest for what he has done, for what he has promised to do for our lost race. Amen.

Hartford, Conn.

LEONA, Mo.

Editor Restitution:

This is my first attempt to write a piece for publication. I am the only one here of our faith; there are no brethren nearer than fifty miles, but THE RESTITUTION is a great help to me; I would rather read it than any paper I have ever read. I love to hear from my dear brethren and sisters.

I am a poor man with a large family, eleven in number, and it keeps me a digging to live, as I am the only one that can plow. My subscription was out September 1st, but the good word still comes to me. I do not want to be without THE RESTITUTION if I can possibly pay for it; but I am in debt so much now that I can not get out this year. The severe drouth in these parts will cause hard times with me this year.

I was baptized in 1873 by Bro. Levi Skeels, in Big Creek, Edgar county, Illinois, south-west of Paris. A few months afterwards I moved into this land where I now dwell. I have been trying to preach for seven years to the people in my weak way and stammering manner. Last winter I went to Frederiektown (fifty miles) to see the brethren, where I found them strong in the faith. I preached and exhorted as often as the weather would permit. I organized the brethren, eight in number; Bro. John Miller was appointed their elder. Since then they sent me credentials to preach the gospel of the kingdom of God.

Bro. Joshua Bailey, a good old brother, had THE RESTITUTION sent to me for six months, and it keeps coming; I do not know who is paying for it. I will pay for it myself if possible I do not want to be without it. If I had some small tracts to give to the people I think it would do good work, but I am not able to get them.

Well, brethren in Christ, since I have been reading these good papers I have abstained from the use of tobacco. I had chewed and smoked for twenty-three years. On the 4th of last March I took my last chew of the weed; I feel better now than when I used tobacco. Tobacco is a poison, and yet some men will use it, and pay their hard earnings for tobacco, when they know it brings them to an untimely grave. But thanks be to the Lord for his goodness and his grace; he has helped me to be clean. I am looking for the soon coming of the Lord; for he that will come, will come and not tarry. Brethren, let us all be ready, for he tells us to be ready. Let us keep our garments white, and let our heads lack no ointment. Let us keep ourselves pure; let us be like a city which is set upon a hill, so the world can always see us. We must let our light *shine* before men that the world may see our good works, and glorify our Father which is in heaven.

Will some kind brother tell me through THE RESTITUTION how to organize a church, as I have seen some quibbling as to how it should be done? I wish one of our preaching brethren could come here and help me; I think we could soon have a church built up here and it will not take much to convert some of those Disciples so-called as there are plenty of them here. I give them THE RESTITUTION to read when I am through with them.

May the Lord bless and save his people is my prayer.

Yours in hope.

JOHN REIDER.

Exegetical.

[illegible] will strike a blow on the dry ground, and the water will flow out of it, and the people will drink. And it will come to pass in that day, that a great trumpet will be blown, and the lost ones in the land of Assyria come, and the outcasts in the land of Egypt, and shall worship the Lord before Jehovah on the holy mountain in Jerusalem. Isa. xxvii. 12, 13.

I regard every exposition of verse 12 which supposes it to refer to the return of the captives as altogether false. The Euphrates and the brook of Egypt, i. e., *the Wady-el-Arish* were the northeastern and southwestern boundaries of the land of Israel, according to the original promise—Gen. xv. 18; 1 Kings viii. 65—and it is not stated that Jehovah will beat on the outside of these boundaries, but within them. Hence Gesenius is upon a more correct track, when he explains it as meaning that "the Kingdom will be peopled again in its greatest promised extent, and that as rapidly and numerously as if men had fallen like olives from the trees." No doubt the word *Chabat* is applied to the beating down of olives in Deut. xxiv. 20; but this figure is inapplicable here, as olives must already exist before they can be knocked down, whereas the land of Israel is to be thought of as desolate. What one expects is, that Jehovah will cause the dead to live within the whole broad expanse of the promised land according to the promise in chap. xxvi. 19, 21. And the figure answers this expectation most clearly and most gloriously.

Chabat was the word commonly applied to the knocking out of fruit with husks, which were too tender and valuable to be threshed. Such fruits, as the prophet himself affirms in chap. xxviii. 27, were knocked out carefully with a stick, and would have been injured by the violence of ordinary threshing. And the great field of the dead that stretched from the Euphrates to the Rhinocolura, resembled a floor covered over with such tender, costly fruit. There true Israelites and apostate Israelites lay mixed together. But Jehovah would separate them. He would institute a beating, so that the true members of the church would come to the light of day, being separated from the false like grains sifted from their husks. "Thy dead will live;" it is to this that the prophet returns. And this view is supported by the word *Shibboleth*, which combines in itself the meanings of *flood*—Psa. lxix. 3, 16—and "ear"—of corn. This word gives a fine dilogy—compare the dilogy in chap. xix. 18 and Hab. ii 2. From the "*ear*" of the Euphrates down to the peninsula of Sinai, Jehovah would knock—a great heap of ears, the grains of which were to be gathered together "one by one," i. e. singly—in the most careful manner possible; Greek, *καθ' εἷς, κατ' ενα.*

To this risen church there would be added the still living *diaspora*,—*dispersion*,—gathered together by the signal of God—compare chap. xvill. 3; lx. 13. Asshur and Egypt are named as lands of banishment. They represent all the lands of exile, as in chap. xix. 23-25—compare chap. xi. 11. The two names are emblematical, and therefore are to be used as proofs that the prophecy is within the range of Isaiah's horizon. Nor is there any necessity for this. It is just as certain that the cycle of prophecy in chap. xxiv.—xxvii. belongs to Isaiah, and not to any other prophet, as it is that there are not two men to be found in the world with faces exactly alike.—*From Delitzsch on the Prophecies of Isaiah.*

Having removed from Pennsylvania to Carthage, Mo., friends will correspond with me at that place. Shall be glad to fill any appointment where possible.

W. S. PINN.

Selections.

MISCELLANEOUS.

A POSITIVE RELIGION.

The church of the present day needs members of clear and settled religious opinions and decided convictions, and needs men in the pulpit who are not "halting between two opinions," "not tossed to and fro, and carried about by every wind of doctrine." There is a liberality in both pulpit and pews, which is really a lack of piety, a lack of interest in religion, a failure to perceive and feel that a true faith is the "one thing needful," and is often a base and cowardly surrender of vital truths for the sake of obtaining the favor of men who to justify themselves in ungodliness and sin, oppose and reject the essential doctrines of the Word of God.

AN ANNIVERSARY PEACE MEETING.

A rather singular and interesting meeting was held last Sunday evening in Dr. Collyer's church, on the anniversary of the death of Lucretia Mott, in the exercises of which the "Universal Peace Union," recently revived under the leadership of Miss Sarah E. Fuller, participated. Dr. Collyer made the opening address, and he was followed by Mr. Alfred E. Love, the president of the National Peace Association; Miss Fuller, the president of the Universal Peace Union, and a young lady who recited an original poem in honor of peace and Lucretia Mott. One would suppose that the peace and good-will that inspire all our Christmas poems, orations and celebrations would excite enthusiasm, but it does not. Men and women talk of peace and rest as something desirable, but it is always in the future. They never appear to find the conditions right for it in the present; and it is because the elements of warfare are not only all around them, but in their own hearts. It is when we are nearing the grave that we really desire peace. War, however, as a means of settling difficulties is a relic of barbarism, and ought to be condemned and discredited by the practical, scientific and industrial spirit of the nineteenth century. The idea of setting people to work to cut each other to pieces who never saw each other, and who often do not even know what they are fighting for, is an outrage upon common sense. It does not, and cannot, decide questions from the point of view of right, but only from that of force, which is the argument of brutes and savages.

A recent manifesto from Mr. O. B. Frothingham, in the *Evening Post*, has excited a good deal of comment among his former disciples or adherents, among whom the most diverse opinions are expressed as to what it means. Some say it means nothing—that it does not indicate any change in his opinions, others that it simply means that he has returned to the bosom of the orthodox church, and will be followed by a public alliance with the church from which he seceded. What he said did not amount to this. It was in effect an avowal of his own distrust of his own teachings, and an admission that the Church of the Savior was built upon more solid foundations than any he had been able to lay for himself. This yearning (for that is what it seems like) for a faith of some kind or other cannot surprise those who were acquainted with the extremely vague and misty character of Mr. Frothingham's speculations. Convictions he had none; but his strength lay in his broad views, his liberable culture and fine intellectual art and taste. Professor Adler has succeeded where Mr. Frothingham failed, because he has strong convictions and sets people to work to carry them out. Mr. Frothingham saw too much and doubted too much, and, therefore, could not do anything, and could not inspire others to do anything. He will find more happiness in devoting himself to literature.

BURDENED LIVES.

Rich men are not to be envied, for they are objects of malign influences from all the baser portion of mankind, and life is made a torture instead of a pleasure to them. Who would care to have had the enormous fortune of A. T. Stewart, the burden of which killed what overwork and the pressure of tremendous anxieties had left of him? Who would want to be Jay Gould, whose life is threatened by unsuccessful stock operators, and who carries his own fortunes and those of thousands of others on the click of the telephone and the story which figures tell on a bit of tape? Mr. Vanderbilt is treated in the same way to constant threats if he does not give a fortune to one or put another in the way of making one; and as for letters, each rich man and woman in New York, and every one who is supposed to be rich, could build a new paper Babel with them. There is a cause for misery and for what money will do. Newspapers foster and feed this craving by the current exaggerations in regard to persons and society, and weak headed and hard hearted individuals see no reason why they should not share in the good which is enjoyed by others, thoughtless of the ability to honestly earn it for themselves. At least one of the rich widows in New York City are kept as hard at work as if they had to earn their daily bread answering letters, looking into reported cases of need, and distributing their resources as far as they obtain *possession of them.* In both cases there are a number of relatives to be cared for and dependants who have in some way or other generally through having been helped before established a claim. If these persons could all be paid so much and got rid of, there would be some prospect of relief, but to give them a sum of money, no matter how large, would be of no use; it would be absorbed, appropriated, wasted, gotten rid of, and the regular pensions required as before. The only way, therefore, is to keep accounts, and dole out month by month, or quarter by quarter, the sum assigned to each one. There cannot be much satisfaction in this, of course, for no gratitude is felt or expressed on the other side. Each one considers that their share ought to be larger, and have no scruples in saying so or asking for extra advances on any occasion which demands extra expenditure. What habit of dependence destroys self-respect; but no claim, if preferred by a relative, no matter how unworthy, can be denied, for a howl in the newspapers or a venomous paragraph would spread more poison than the faithful record of a lifetime could neutralize.

Washington Post.

THE RECEPTION OF SIMON WOLF AT CAIRO.

NEW YORK, Nov. 22.—A correspondent of the *Evening Post*, writing from Cairo, Egypt, under date of October 28, gives the following interesting account of the reception of the Hon. Simon Wolf, of Washington, United States Consul-General to Egypt, by the Khedive:

Last Saturday I was present at a ceremony that recalled what many an Arab or Turk would call the good old days of infidel persecution. I refer to the Khedive's formal reception of Mr. Simon Wolf, the newly appointed Diplomatic Agent and Consul-General of the United States.

At the close of the thirteenth century the Mameluke Sultan Muhammed Melek el Nasser ibn Kelaoon, the then ruler of Egypt, decreed that any Christian or Jew who was seen riding a horse or mule, wearing a white turban, or bearing a scimitar or other weapon, might be lawfully plundered and killed; that Christians and Jews should ride neither horses nor mules, but only donkeys, and with their faces to the animal's tail. Jews were detested by the Moslems far more than the Christians, and were regarded as so unclean that their blood would defile the sword. For this reason they were never beheaded, but hanged.

The decree of Melek el Nasser was not repealed until the accession of Mehemet Ali in 1801, who added force to its revocation by instituting the custom of presenting a handsomely caparisoned Arab stallion and a Damascus scimitar to every duly accredited diplomatic representative of a Christian power. As the trappings of the steed were often studded with precious stones, the American Government forbade its representatives to accept such costly gifts, with the exception of the scimitar, which was supposed to symbolize sufficiently the emancipation of Christians. All the representatives of other powers accept the horse and trappings also, and the ceremony of presentation is still rigidly observed, and takes place in the presence of the Khedive and full court in gala array. Last Saturday there was special significance attached to the ceremony, from the fact that the present Consul-General of the United States, Mr. Simon Wolf, is the first diplomatic envoy in Egypt who has happened to be of the Jewish religion since the days of the Pharaohs—since perhaps Moses, who was certainly a duly accredited agent to the court of King Menophtah of the XIX. Dynasty, who reigned, according to Brugsch, 1300 years before Christ.

In the action of the United States Government in confiding the Egyptian mission to a prominent American citizen of the Jewish religion has called forth the warmest approbation from one and all, including the Khedive, who thus sees and appreciates an example of religious liberty, and who, as his Highness himself stated in a recent conversation, now makes the United States his model in matters of conscience and toleration. The following is a translation of the address delivered by the Khedive upon the occasion of Mr. Wolf's reception, at the close of which a salute of twenty-one guns were fired from the Citadel:

"I attach all the more consideration to the signature on your letters of credence, inasmuch as it is that of an eminent man who fell a victim to a deplorable attempt at the very time when he was giving the most manifest proofs of an ardent devotion to his country. I can appreciate your feelings in recording this painful event, which has caused great emotion throughout the world—an emotion in which my country has joined, united as it is to yours in the bonds of a long and sincere friendship. It is, therefore, with true sympathy that I reply to your words, as well as to the good wishes you have been good enough to express in the name of the United States, and it will be with zeal that I will second your efforts to develop, under the presidency of the new President of the Republic, the cordial relations established between Egypt and the great American nation, which, young as it may be, has, some time ago, taken its place in the first rank of the most advanced in the paths of progress and civilization.

OBITUARY.

DIED—At Chicago, Ill., Nov. 19, 1881, Ethel May St. Clair, only daughter of William D. and Elizabeth St. Clair, aged three years and six months.

"Weeping may endure for a night, but joy cometh in the morning." Psa. xxx. 5.

About fifty people attended the services at their residence—421 W. Washington St.—on Sunday afternoon. Bro. Thos. Wilson preached the discourse, based mainly on Rom. v. 18, 19, showing that the remedy provided in Christ, was even greater than the curse.

Lift up those eyes my darling child and smile one more on me;
Oh, my beautiful, thy kissing eye I still would see;
Upon thy lovely face I still do weep the bitter, bitter tear;
O, come, dear May, and let thy thrilling voice my senses cheer.

Yes, papa and mamma, mine eye and smile then yet shall see.
For I "shall come again from the land of the enemy."
"Refrain (thou) thy voice from weeping and thine eyes from tears."
For Jesus, the "resurrection and the life," even now appears.

WM. H. WILSON.

DIED—Near Highland Station, Kan., Nov. 2, 1881, of diphtheria, Dallas, son of William and Emma Smith, aged three years.

Thus the dreadful enemy has laid claim on one more little darling. Comforting words were spoken by Brother Lott Clover. He showed clearly that though our little ones are torn from us by the fall of Adam, they will be restored to us again by the return of our Lord and Savior Jesus Christ. When we gazed upon that lovely and sweet face, and heard the sad sobs of dear father and mother, we thought what a blessed hope to know that the trumpet will soon sound, and our dear dead ones will be raised to glory and immortality.

Yes, he sleeps, but not forever,
There will be a glorious dawn;
He'll be raised to live forever,
On the Resurrection Morn.

M. V.

DIED—At her home in Marmont, Marshall Co., Ind., after a long and painful illness, of Consumption, Dorcas L., wife of Robert Barnhill and daughter of Samuel and Ann Medburn, aged 29 years.

"Asleep in Jesus, O how sweet,
To be for such a slumber meet!
In holy confidence to rest,
In hope of being ever blessed."

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Poetry.

GETHSEMANE.

ELLA WHEELER.

In golden youth, when seems the earth
A summer land for singing mirth,
When souls are glad and hearts are light,
And not a shadow lurks in sight,
We do not know it, but there lies
Somewhere veiled under evening skies,
A garden all must sometime see,
Gethsemane, Gethsemane,
Somewhere for our Gethsemane.

With joyous steps we go our ways,
Love lends a halo to the days,
Light sorrows call like clouds, afar,
We laugh and say how strong we are.
We hurry on, and hurrying, go
Close to the border land of woe
That waits for you and waits for me;
Gethsemane, Gethsemane,
Forever waits Gethsemane.

Down shadowed lanes, across strange streams
Bridged over by our broken dreams,
Behind the misty cape of years,
Close to the great salt fount of tears,
The garden lies; arise as you may
You cannot miss it in your way
All paths that have been or shall be,
Pass somewhere through Gethsemane!

All there who journey, soon or late
Must pass within the garden's gate;
Must kneel alone in darkness there
And battle with some fierce despair,
God pity those who cannot say—
"Not mine, but thine," who only pray,
"Let this cup pass," and cannot rise
The purpose in Gethsemane.
Gethsemane, Gethsemane,
God help us through Gethsemane.

Communications.

THE AMERICAN VERSION.

O. R. L. CROZIER.

I have not felt very enthusiastic over the Anglo-American Revision. As a version it is greatly superior to the King James; and I gratefully acknowledge the careful and arduous labors of the revisers. It is unfortunate that their freedom, and, perhaps, their fidelity, were restrained by the Canterbury rules, printed in their Preface. It was unworthy to require them to defer the version of 1611, the very thing they were to correct; better have made the translation of William Tyndale the criterion, as it was confessedly the basis of the King James and all other versions of that period, but infinitely better still to have required them to make the best translation possible with all the helps of the present time.

The English revisers were two to one of the American; so they ruled out the too faithful thinking of American Christian scholarship, but consented to put their rejected suggestions in an appendix to the Anglo-American Version.

The American version is the same as the Anglo-American except that the American preferences are incorporated into the text and the purely English are put in the appendix. The American Preface by the editor, Roswell D. Hitchcock, of Union Theological Seminary, New York, should be carefully read. Its golden thought is: "The most faithful renderings will finally be pronounced the best."

So we have the Anglican Revised New Testament, published in 1880, and the American, published in 1881; the former, however, not as the English alone would have made it, nor the latter as the Americans alone would have made—both are spoiled by compromise; and Mr. Hitchcock says, "Probably this revision will not be accepted just as it is, in either form," and seems to hint that a still more faithful revision is contemplated, so that, to use his words, "we who speak the noblest of living languages may soon have the Book of books in a form very nearly perfect."

May be that "perfect will be long delayed, and when it comes will yet be imperfect. Mr. Hitchcock says: "No book was ever translated perfectly;" and, "The very Word of God, from which there is no appeal, is in Hebrew and Greek."

Translations are of the nature of commentaries: they are opinions expressed in one language of what was said in another. The Hebrew and Greek becoming dead languages soon after the Divine word was spoken in them, the expression of truth is fixed in those languages, an unvarying standard of appeal.

The discussions of the last fifty years bear some fruit in the Anglican Revision, and more in the American. Public religious opinion has compelled and tolerates a more faithful expression of the Word of the Lord.

THE CERTAINTY OF FAITH.

S. ROXANA WING.

The faith of the Bible is not an ideal faith. It grasps substance. "It is the evidence of things not seen." It lays hold of the immutable promise of God: the promise that was confirmed by an oath. It does not say, "I do not care where the place is that God has prepared for me: be it Jupiter or Saturn or Mars, Jesus, when he comes, will take me there," but it lays hold of the hope set before it, making of it an anchor that is sure and steadfast, and which entereth into that within the vail. Abraham was called to go out into a place which he should after receive for an inheritance. That land was promised to him and to his seed for an everlasting possession, and the faithful and obedient ones grasp it by hope because of the word—"If ye be Christ's, then are ye Abraham's seed and heirs according to promise."

An ideal faith may rest upon an ideal land, but the faith of God's children is in a country that their fathers have seen, that their feet have pressed and the Savior redeemed.

In the regeneris of earth, they expect to be kings and priests unto God, and to reign over the nations with Christ.

When the kingdoms of this world become the kingdom of their Lord, they have full assurance of sharing in his glory.

When the tares are gathered out of the world, they as the children of the kingdom, are to shine as the sun in that same world out of which the children of the wicked one have been gathered. It is out of his kingdom at the time of the harvest that the offending things are taken.

The whole creation groans now, but it will cease to groan by and by. The curse is now upon the earth, but the time is coming when it shall be no more. Then the earth shall yield her increase and God, even our God, shall bless us.

"The nations shall be glad and sing for joy, for the Lord shall judge the people righteously and govern the nations upon the earth."

COLLATED SCRIPTURE.

T. FINN.

Speak thou the things which become sound doctrine. In all things showing thyself a pattern of good works: in doctrine shewing incorruptness, gravity, sincerity. Sound speech, that cannot be condemned. For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, and righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ: who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. Set your affections on things above, and not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. Mortify, therefore, your members which are on the earth, fornication, uncleanness, evil concupiscence, and covetousness, which is idolatry; for which things the wrath of God cometh on the children of disobedience. Let your speech be always with grace, that ye may know how you ought to answer every man. Forbearing one another, and forgiving one another; if any have a complaint against any, even as Christ forgave you, so also do ye. And let the peace of God rule in your hearts. Let the word of Christ dwell in you richly, in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do, in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father by him. Let nothing be done through strife or vain glory, but in lowliness of mind; let each esteem others better than themselves. Let this mind be in you which was also in Christ Jesus. Let no corrupt communication proceed out of your mouth, but that which is good to edify profitably, that it may minister grace to the hearers. If any of you lack wisdom, let him ask of God, who giveth liberally and upbraideth not, and it shall be given him; but let him ask in faith, nothing wavering. Be patient, therefore, brethren, unto the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it until he receives the early and latter rain. Be ye also patient; stablish your hearts, for the coming of the Lord draweth nigh. Grudge not one against another, brethren, lest ye be condemned; behold the Judge standeth before the door.

HEALDSBURG, Cal.

Editor Restitution:

I feel disposed to write a few lines for you to dispose of as to you seems best. The report of our Conference at Woodland, Cal., made by the Secretary, Bro. A. E. Hiddleson, has been published; and in addition I wish to say, the meetings were very well attended by the residents of the town and vicinity, as also by brethren and sisters of Yolo county. From what I could learn, much of the prejudice heretofore existing is that violently against us is gone; and many who attended our meetings for the first time were anxious to hear more. One of the papers of Woodland gave a voluntary notice of the meeting, telling its readers we were a "peculiar people having a peculiar creed," etc. In one discourse I endeavored to show that Christians are required "to be a peculiar people, zealous of good works," and that the Bible—our creed, is a peculiar book. Five ministers came to hear what strange things we believe. One old church member said we had no right to come to their town to preach our views, as the members of the several churches were satisfied with the preaching of their ministers, and had no desire to hear any thing new.

During the Conference, by request I went to Sacramento City and baptized two believers in the things of the kingdom and the name of Jesus Christ. I trust the influence from that meeting will be found in behalf of the truth. I have recently been in Lake county, about fifty miles north of here. Preached some in Kelseyville to fair audiences. Some said, "These things are reasonable, and are proven true by the Bible; but what difference does it make if we do not believe just as the Bible says?" And they go away to follow their own inclinations. Many cannot be led to see that to be a disciple of Christ they must not only believe the record God has given of his Son, but they must obey from the heart the form of doctrine delivered unto them, therein; that they must reduce the precepts to practice in their daily lives. A hall was engaged for me to speak in at Lakeport; and when the time came the audience did not; or at least but a very small one. The news had gone there that I was preaching such strange things, and their actions proved they were determined they would not hear. I made one more appointment, and by request preached upon the Sabbath question—When, to whom, and why given; also, that it is out by statute of limitation. This subject brought out a fair congregation, who gave good attention.

This closed my efforts in that place. I do not believe that very much can be accomplished where people have no disposition to hear or investigate for themselves.

While men and women are willing to allow others to read and understand for them, and only move at the bidding of their teachers, I do not know how to reach them. In some places the members are getting ahead of their preachers—by staying at home—claiming they are tired of hearing the old story of going to heaven and hell when you die—and then comes the contribution box, to gather money for the preacher, and to send to enlighten the heathen in foreign lands. Some have reached the conclusion that it will be better to enlighten the people of our own country first—then look after the welfare of others. I think covetousness is exhibited in many instances so clearly that there need be no guessing at it.

Very many love to go into popular churches, and gain notoriety with the aristocracy. I have been told that we ought to build a fine house—have a good choir, organ, etc., then we could get good audiences, and good pay. That may all do very well for the present to eulogize people, and be careful to not say anything about little immoral practices and tell them they can do as they please through the week, if they will put on a long face on Sunday—and contribute freely to the cause, they will come out all right. I desire it distinctly understood that I do not want any money for that kind of work. And if people will not hear me because I speak or write of things which Christ and his apostles have said Christians must not do, that is their privilege now. I think we ought to labor now in the manner directed and trust to him who has promised for the reward to be given at the resurrection of the just. I believe this will pay better in the end, than to get all the pay now—and that in dollars and cents.

If we are persecuted for adhering to the teachings of the word, and do not shun to declare the whole counsel of God—and live under the directions given in sincerity, we need have no fears as to the final result.

I am resolved to live with reference to the recompense of reward, whatever the consequences may be for doing so now.

As ever in hope.

RICHARD CORBALEY.

NOTICE.

The brethren in Michigan wishing my services can address me at St. Joe, Mich., as my future home will be near that place.

J. S. HAYCH.

Youths' Column.

Call Home the Children.

HELENA M. HUNT.

The world's long night is closing fast
In dark woe, doubt and sin.
Dear Father, o'er the day be past
Call all the children in!
So long they left their shelter here
To wander far and wide,
Have they found friends on life's rough road,
Friends true, and brave, and tried?

Have they found help in hours of need
Have they found rest from care?
Or have they vainly sighed for home
And longed for shelter there?
O God! Thou knowest—and our hearts
On thee can rest secure.
No earthly love is like thy love,
No earthly friend so sure.

We leave the children in thine arms
Two by two to bless,
O help them, guide them by thy power
Through life's dark wilderness.
The world's dark night is closing fast.
Soon will the day-dawn come:
Father, bring every wanderer back
Call all the children home.

WHAT WE OWE TO POOR CHILDREN.

The world owes some of its richest treasures to those who were deemed unfortunate in youth, and who looked to others at that unsheltered period for pity, protection and help. Our country was discovered by Columbus. He was a hard-worked boy, and often knew the need of sufficient food. We owe our freedom of religion, which has made our institutions what they are, to Luther. The reformer once sung ballads in the street to procure the means of an education. Our advances in science started with Franklin; yet the inventor ate his penny roll in the city of Philadelphia when a lad, and knew what it was to feel all alone in the world. We owe the beginning of our cotton mills to Sir Richard Arkwright. He was the youngest of a poor family of thirteen children, and his father was a barber. The curse of slavery was removed from our land by the pen-stroke of Abraham Lincoln. He ate the bread of hardship in childhood, and went as poorly clad as the humblest child in the streets of any country village to-day. President Garfield was once a poor, hard-working boy. The great missionary of the century is Dr. Livingstone. He learned Latin from a book on his loom while at work, and he once said proudly on completing his education, "I never had a dollar that I did not earn." Professor Heyne, one of the greatest scholars that Germany or the world ever produced, was a penniless child. "Want," said he, "was the companion of my childhood. I well remember my mother's distress when without food for her children I have seen her on a Saturday evening, weeping and wringing her hands as she returned home, having been unable to sell the goods that my father had made." A kind family helped him in his distress at school, and in so doing honored themselves and their country in a way of which they did not dream. Some forty years ago, there lived in one of the country towns of New York a slender little factory girl. She speaks of her early recollections of "noise and filth, bleeding hands, sore feet, and a very sad heart." She says, "I used often to rise at two o'clock in the morning, and do the washing for the family." She found friends. That girl was Emily Chubbuck Judson.

He who protects, assists, educates friendless children, makes the best contribution to the future that human resource can find. He builds himself a monument, not in marble, but in influence. Lips will call him blessed when the moss is filling the letters of his cenotaph. He lives for ends that do not terminate in himself.—*Hezekiah Butterworth, in Childhood's Appeal.*

N. Y. *Observer.*

A TIMELY LESSON.

FANNIE L. FANCHER.

A little ragged woeful-looking child came in one morn at our back door, begging for food.

"Please, ma'm, me 'nd the childera' a-starvin',—only a piece of bread," said he.

"Have you no father or mother, child?" asked I.

"Yes'm," and a look of shame mantled his hollow cheeks.

"Don't they work and earn money?"

"Yes'm,—little,—but they most allus spends it 'fore they gets home, at the 'Horn of Plenty,' on the corner."

Immediately my heart became adamant. The miserable drunken brutes: I'll not feed their children. Upon second thought, I remembered there was a very stale loaf of bread in the cupboard—scarcely fit for toast. I hastily rolled it up in a newspaper and gave it to him, very glad to get rid of it. He grabbed it eagerly, with a clutch that reminded one of the grasp of the drowning when they would fain save themselves.

Little Nellie, our seven-year-old darling, had been a silent spectator, but after the boy went away, she came up to me with inquiry depicted upon her spiritual countenance, saying:

"Mamma, if Jesus Christ had come, and said he was starving to death, would you have given him that awful dry loaf of bread?"

"Why, child," said I, "why do you ask such a question?"

"Why, when we give to the poor ought we not to imagine we are really giving to Jesus himself? Did he not say so when here upon earth? When papa gives me money for caramels or candy, I'd rather give it to Him, or the poor, barefooted children on the street, which I thought was just the same thing. Ain't I right, mamma?"

"Yes, Nellie," answered I, kissing her sweet, perplexed face; "I'll remember your lesson next time. Yes, indeed, Nellie, we whom the Lord hath blessed in our store would soon relieve suffering humanity if we gave our alms as if really giving to the blessed Redeemer."

"Nothing we have is too good for him.—Isn't, mamma?" said she, thoughtfully, as if thinking of that very dry loaf of bread.

"No, my precious child," replied I, clasping her to my heart, and thinking, "Out of the mouths of babes and sucklings has thou ordained strength."

Now that a hard winter is near at hand, and there are so many suffering all about us, let us one and all remember Nellie's timely lesson, giving our alms as if to him who said:

"Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

Interior.

Children's Laughter.

There are no sounds so sweet to a mother's ear, except, perhaps the first lisping of an infant's prayer. Children's laughter! How dull is the home wherein its music once so joyfully echoed, but now is heard no more. How still is the house where the little ones are all fast asleep, their pattering feet are silent. How easily the fun of a child bubbles forth. Take even those poor, prematurely aged little ones, bred in the gutter, cramped in unearthly homes, and ill-used it may be, by drunken parents, and you will find that the child nature is not crushed entirely out. They are children still, although they look so haggard and wan. Try to excite their mirthfulness, and are long a laugh rings out so wild and free as if there was no such thing as sorrow in the world. Let the little ones laugh, then; too soon, alas! they will find cause enough to weep. Do not try to silence them, but let their gleefulness ring out in gladsome appeal, reminding us of the days when we, too, could laugh without a sigh.

Dear Children:

Do you want me to write to you again?

I hope you have all been trying to be very good since last I addressed you. If you have, how happy you must be; how happy you have made your parents and friends; and most and best of all, how pleasing you have been in God's sight, and in the eyes of our dear loving Savior who when he was here on earth took little children in his arms and blessed them. He is the same loving Jesus to-day that he was more than eighteen hundred years ago.

Do you not love to think that he is soon coming back to earth again?

Yes, he surely is. This is the very happiest thought I have, that he is coming, and coming soon.

He will not come this time as he did at first. Then he came as a "Man of sorrows." When he comes again, it will be as a great and glorious King, to reign in truth and righteousness over the whole earth.

The Bible tells us that to them that look for him he will appear without sin, unto salvation. This means that he will save and bless eternally those who are looking for him. Surely you would all like to live forever on this earth, when all sin will be taken away and it will be as beautiful as the Garden of Eden, where our first parents were. Do not say you are too young. If you are not too young to understand what your parents and teachers tell you to do, you are not too young to do what the Lord Jesus tells you to do. If your papa should tell you that he was going away off to some far away country, where he would receive title and legal deeds to large, fine estates, and that he would surely come back again, and share with you his fine property, if when he came back he found you doing right, would you not wish to know what he thought would be doing right?

Of course you would want to know just exactly what he meant, or what he wanted you to do.

If any of your friends told you that your papa had left a book with all directions for you, telling you how you must think and feel and do, so that you might please him, would you not want to get hold of that book?

Yes, I am sure you would. You would be willing to sell your prettiest toy, whether it be a hand-sled or a doll, and buy one of those books, if they could be bought, so as to know all of what papa wanted you to do in order that he might think you worthy to have a part of his fine estates. I think you can understand this. Then let me tell you that this is just what our Lord and Savior Jesus Christ has done. He has gone away to heaven, to his Father God. His disciples saw him go up from the Mount of Olives, and the angels told them that he would come again just as they saw him go away, and that was in his glorified, immortal body, which God raised from the tomb.

For forty days after Jesus was raised from the dead, he was with his disciples, teaching them about his everlasting kingdom which he was coming back to establish on this earth. Now these disciples have written down the words which Jesus taught them, and these are found in the New Testament (the Old Testament gives the history of the creation, the deluge, the calling out of the the nations of the earth, God's chosen people, etc., and many prophecies of Christ's first and second coming). In the New Testament you will find it is told us, "He that believeth and is baptized shall be saved." And again when one of these disciples is preaching to a great multitude of people and they become anxious to know what they should do to be saved, or have a part in Christ's kingdom, he tells them to "repent and be baptized for the remission of their sins." And when Christ was sending out his disciples to preach the gospel, he said, "He that believeth and is baptized shall be saved."

Now, dear children, you cannot believe a thing of which you know nothing.

First, then, you must know.

Second, you must believe; and then you must obey.

Not only must we obey him by believing in his gospel and being buried with him in baptism, but we must think of him and love him every day, and measure our lives by the "golden rule" which he left us; that is, "All things whatsoever ye would that men should do unto you, do ye even so to them."

I want to say much more, but fear I might weary you. If my life and health are spared I will write to you again.

Yours in the faith of the gospel.

AUNT CARRIE.

St. Joseph, Mo.

Brevities.

S. S. Cox, who has just been there, says the Jews in Palestine are increasing rapidly.

A million of dollars in our gold coin weigh 3,686.71 pounds avoirdupois, and a million standard dollars in our silver coin weigh 53,928.57 pounds.

A new law with regard to the cemeteries in France, which was passed by the Senate after encountering serious opposition, is about to be put in force by the French Government. Hitherto, as is well known, French cemeteries have been divided into as many sections as there were religious communities in the surrounding district, so that persons of different religious belief should not be buried together. By the new law this distinction is abolished, and the available ground in each case will be open to all alike, irrespective of religious creed.

Cholera, which now prevails in Egypt, and which the authorities are endeavoring to check by enforcing strict quarantine restrictions, can only be adequately met by insisting upon rules of health which are always violated by the annual pilgrimage to Mecca. The water from the holiest well, for example, has been tested and proved to be the vilest sort of sewage; and yet this deadly stuff is carefully taken by the pilgrims and used in cases of sickness where the constitution is too enfeebled to resist disease-breeding germs.

At the late Archæological Congress, held at Tiflis, Professor Samokvasoff gave an account of his discoveries in the graves near Pyatigorsk. He excavated about 100 places of interest belonging to the stone, bronze and iron periods. In the larger graves bronze implements were found with stone ones. As there were in these graves, besides the bones of sheep, several split human bones not belonging to skeletons, he inferred that during the bronze period the people in that part of the Caucasus were man-eaters.

MORE EARTHQUAKES.

Capt. Mallett, of the bark Cherokee, of Liverpool, which arrived here on Saturday, Nov. 12, had an unusually interesting story to tell. Besides encountering severe gales in his voyage, he says, he and his crew felt the effect of an earthquake at sea. At about 8 o'clock in the afternoon on Aug. 6, when they were nearly in the middle of the Atlantic, and about in the latitude of the northern part of Newfoundland, two severe shocks made the bark tremble from stem to stern. The shocks were between five and ten seconds apart. Capt. Mallett says that in his long experience as a seaman this is the first time he has ever felt an earthquake shock at sea, but he has been informed that such shocks have been felt by vessels in the South Atlantic near the equator. Dispatches from Chios say that the earthquake shocks in that island have been renewed within a few days, and that one village seems to be sinking. The inhabitants are deserting their houses in alarm.

Alta California.

SIX HUNDRED VICTIMS OF WHISKY.

The Corwin landed on St. Lawrence Island, having orders to investigate the wholesale starvation of the natives. At the first village at which they landed all were dead; so, also, at the second, where fifty-four dead bodies were counted, nearly all full-grown males. At another place one hundred and fifty persons—men, women, and children—were dead. At the next settlement twelve dead bodies were found and at the following thirty were found. All the inhabitants on the north side of the island, where whisky traders sold liquor, are dead—not one escaping. The general starvation occurred two years ago last winter. Since then the presence of the Corwin in the Arctic has broken up this inhuman whisky trading. The empty whisky kegs were seen strewn all about. The total number of dead bodies found on St. Lawrence Island was over six hundred. The survivors say that white traders from Honolulu sold whisky which the natives bought and got drunk, remaining so during the season for laying in their winter supply of walrus and seal. Photographs of these groups of dead bodies, as they yet lie about, frozen stiff, were taken.

SIGNIFICANT.

About three hundred years ago, a body of Romish priests made a great fire in Earl streas, London, and burned every Bible that could be found, and then congratulated themselves that at last the Bible was destroyed. To-day, on the very spot where this fire was built, stands the great building of the British and Foreign Bible Society, where the Bible is printed in one hundred and seventy different languages; and it may also be said that an additional copy comes from the press at every tick of the clock.

THE SUN.

NEW YORK, 1882.

The Sun for 1882 will make its fifteenth annual revolution under the present management, shining, as always, for all, big and little, mean and gracious, contented and unhappy, Republican and Democratic, depraved and virtuous, intelligent and obtuse. The Sun's light is for mankind and womankind of every sort; but its genial warmth is for the good, while it pours hot discomfort on the blistering backs of the persistently wicked.

The Sun of 1882 was a newspaper of a new kind. It discarded many of the forms, and a multitude of the superfluous words and phrases of ancient journalism. It undertook to report in a fresh, succinct, unconventional way all the news of the world, omitting no event of human interest, and commenting upon affairs with the fearlessness of Absolute Independence. The success of this experiment was the success of the Sun. It effected a permanent change in the style of American newspapers. Every important journal established in this country in the dozen years past has been modelled after the Sun. Every important journal already existing has been modified and bettered by the force of the Sun's example.

The Sun of 1882 will be the same outspoken, truth-telling, and interesting newspaper.

By a liberal use of the means which an abundant prosperity affords, we shall make it better than ever before.

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In politics we have decided opinions, and express them in language that can be understood. We say what we think about men and events. That habit is the only secret of the Sun's political course.

The Weekly Sun gathers into eight pages the best matter of the seven daily issues. An Agricultural Department of unequalled merit, full market reports, and a liberal proportion of literary, scientific, and domestic intelligence complete the Weekly Sun, and make it the best newspaper for the farmer's household that was ever printed.

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"THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLA PROPHETS SINCE THE WORLD BEGAN."

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THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief in the gospel, repentance, and immersion as prerequisites to the forgiveness of sins, and a holy life necessary for final salvation.

Selections.

The Christian Herald and Signs of Our Times.

SOME OF THE SIGNS OF THE LAST TIMES.

DIONYSIUS.

THE DAYS OF NOAH.

Two of the evangelists record a prophecy of our Lord and Master himself, that one of the great signs of the "end of the days" would be a return of the times of Noah. Matt. xxiv. 37, 39; Luke xvii. 26, 27.

Have we then any existing evidence of the fulfillment of this prophecy in our own day? Are the times of Noah being repeated in this end of the nineteenth century?

The question is startling from its directness, and the answer to be given will be equally startling for its exactness. As will be seen at a glance, and while institute the comparison, the days of Noah were like the days in which we live; and can it therefore be ...sumption for those who recognize ...alize the analogy, to regard our ...as the last times and the very ...f the coming of the Son of ...

...gisteristic of the times ...lence of a prac... theism; and ... to that ... Eli... ...de... ...ia ... law ... Shalom... ...human soci... ...given laws for the ...reservation of soci... ...and that man cannot sup... ...efficiency. Only one last and ...rary expedient then remains— ...application of force. This is ex...ly what was tried in the days of Noah. Religion then set aside, and with it the divine restraints: men fell back on their own will. That will, not being unanimous, but quite the contrary, conflicting and diverse, men soon took to violating one another's liberty. The earth was filled with violence, not only physical violence, although that would follow, but moral violence; man in his thoughts and deeds working mischief to his fellow man, and bringing on the necessary retaliation, until the world was itself in a state of shipwreck and ruin.

The aspect of things in the British House of Commons is but an illustration of what is in front of us as a necessary result of our virtual atheism. The weak, to save themselves from the mere imposition of the will of the stronger, resort to the privileges of the House to defend themselves. The Nihilist who cannot hope to cope with a regiment of dragoons, resorts to the aid of dynamite, wherewith to defend what he calls his liberty. With no common standard of right and wrong to which authorities can appeal, what else remains but violence, and as a consequence of violence, the same results as happened in the days of Noah—a mighty shipwreck?

But our times resemble the times of Noah in one other respect, that is, in the utter indifference to all signs and to all warnings. A surprise is again in store for the worldly and the wicked, who despise the long-suffering of God, and who discern not the signs of the times, for "the day of the Lord will come as a thief." 2 Peter iii. 10.

MYSTIC DATES AND NUMBERS.

There are several dates and periods mentioned in the prophetic Scriptures. That they are in a sense mystic, and so in keeping with the rest of the hieroglyphical writings of which they form a part, admits of no doubt; but they must have been inserted for the purpose of being understood at least by some persons, at some period. Many conjectures have indeed been hazarded from time to time as to the proper application of these mystic figures; but beyond the establishment of what is termed the "year for a day," or year-day principle of interpretation, no further progress in their reasonable decipherment had been made until quite lately. One of the first mystic periods is mentioned in Dan. vii 25, viz. "a time and times, and the dividing of time," which is equivalent to three and a half days, each of 360 days: or 1260 days, that is, "year-days." A second mystic period is given in Dan. viii. 14, viz., "two thousand and three hundred days." In the last chapter of Daniel two other periods occur in the 11th and 12th verses, as 1290 days and 1335 days.

Some of these dates are repeated in the Apocalypse of St. John, as in chap. xi., "a thousand two hundred and three score days" (1260) verse 6; "a time and times and half a time" (verse 14); chap. xiii., "forty and two months," the equivalent of 1260 days, taking 30 days to each month. Verse 5.

All these dates seem to be consistently compounded of solar months, each of 30 days, and years of 12 such months. Thus 42 months multiplied by 30 equals 1260; one time added to two times added to half a time or year, equals 42 months. Such was the real ...mit of our knowledge until the discovery of M. de Cheseaux, a Swiss, who, in dealing with these apocalyptic ...ates, found them to be actual astronomical periods or cycles. These ...d cycles, M. de Cheseaux has ...elf defined as "periods which bring ...harmony different celestial revolu... ...ontaining a definite number of ...ch without remainder or fraction."

He furnishes an illustration of some interest: "315 years, a soli-lunar cycle, a quarter of 1260 years; i. e., after 205 days six hours, sun and moon ...e into conjunction, and in 406,205 ...ys 7 hours 28 minutes the sun has returned to its exact point on the ecliptic, a period of 1260 years, within an hour or two—from 2300 years (Dan. viii. 14), a cyclical period, deduct 1260 years, which leaves 1040, a cycle at once solar-lunar and diurnal, or terrestrial, of the most perfect accuracy."

I can only, by means of a few hypothetical or suggestive examples show the probable intention of their employment; that is, to mark the duration of historic periods or cycles during which certain orders of ideas work out to a conclusion their good or evil effects.

"The schools of heathen philosophy were closed by the edict of the Emperor Justinian, A. D. 529."—*Professor Jebb.*

This period, plus 1260 years, brings us to 1789, the date when the French revolution did, in effect, reopen the schools of Greco-Pagan teaching. Justinian constituted the Pope of Rome head of the churches A. D. 533, which, plus 1260 years, brings us to 1793, a year of vast significance in revolutionary annals, "the Reign of Terror." In 622 the Koran was published, and the Solave tribe penetrated into Russia and Poland, both memorable events affecting the history of the Roman empire and the Christian church; adding to this date 1260, brings us to 1882, and confessedly both the Solave and Mahometan peoples are hastening to a crisis of no little magnitude.

I will now conclude my necessarily brief collection of outside witnessing by quoting two paragraphs—one from a foreign, and the other from an English journal. The former is from an article in *Le Temoignage*, a Lutheran organ, and runs:

"Evidently a total separation of tendencies is at hand. Never was the Antichristian mind so deeply cunning, so decided, and so systematic as to-day. It is manifest that we are advancing toward a time when the so-called Christian world will separate into two camps, the Christian and Antichristian."

The following paragraph is furnished by a leading article in the *Times* of the 25th of December, 1875:

"The jealousies and divergences of two continents, indeed of all the world, the accumulated chickadee of two thousand years—all are seen in imminent collision as they never were seen before. There never was a time when the cup of iniquities was full to be fuller, or the cup of wrath so ready to be poured out."

Youths' Column.

All Things Beautiful.

JOHN KEBLE.

All things bright and beautiful,
All creatures great and small,
All things wise and wonderful,
The Lord God made them all.

Each little flower that opens,
Each little bird that sings—
He made their glowing colors,
He made their tiny wings.

The purple-headed mountain,
The river running by,
The morning, and the sunset,
That lighteth up the sky.

The tall trees in the greenwood,
The pleasant summer sun,
The ripened fruits in the garden,
He made them one by one.

He gave us eyes to see them,
And lips that we might tell,
How great is God Almighty,
Who hath made all things well.

Southern Churchman.

The Pet Lamb.

Far away in India, a bad man once wanted a fine sheep which belonged to another person. He went before the judge, and got other bad men to help him say the sheep was his. The true owner came, too, and brought the sheep, and his friends came with him and told the judge that they knew the sheep belonged to him. How could the judge decide? He did not know the men, and how could he tell which was telling the truth?

But he did know how the sheep are taught in those Eastern countries; so he said: "Let the two men go into those two rooms—one on the right side and the other on the left side—and let the one on the left call the sheep. But the poor sheep did not "know the voice of a stranger," and did not stir. The true owner heard the sound, and did not wait to be told what the judge meant. He gave a kind of "chuck," and the sheep bounded to him at once.

"The sheep knows his voice," said the judge; "let him take it away, for it is his."

If we are the lambs of the Good Shepherd, Jesus Christ, we will know his kind call and obey it.

N. Y. Witness.

Girls' Manners.

If our little girls greet their brothers and sisters, and perhaps even their parents boisterously, instead of "Good morning!" they cry, "Halloo, papa!" "Halloo, mamma!" and playmates in the streets in the same rough manner, who will be surprised if this style follows them as they grow up and appear as young ladies?

Referring to this unlady-like manner and mode of address, a gentleman writes that, passing two pretty, well-dressed, stylish-looking young ladies in the street, he was surprised to hear one meet the other with "Halloo, Sid!" and the other respond, "Halloo, Tude!" to her friend's greeting, and he remarks it was just what two lounging young men might have said, or stable-boys for that matter. It might not have been so much out of the way for the latter, but I confess it sounded very odd and offensive in what I supposed to be two well bred young ladies; as much as if had heard two beautiful gay and rose-colored birds begin to swear. It was so unnatural and out of place.

It may be the "style" for young girls or ladies to greet each other with a "Halloo!" but I can't like it or get used to it. These things may seem but a trifle, but they make all the difference between nice things and very uncommon things.

Simple Faith.

Johnny Hall was a poor boy. His mother worked hard for their daily bread. "Please give me something to eat, for I am very hungry," he said one evening.

His mother let the work that she was doing fall upon her knees, and drew Johnny toward her. As she kissed him the tears fell fast on his face, while she said, "Johnny, my dear, I have not a penny in the world. There is not a morsel of bread in the house, and I cannot give you any supper to-night."

Johnny didn't cry when he heard this. He was but a little fellow, but he had learned the lesson of trust in God's promises. He had great faith in the words of Jesus when he said, "Whatsoever ye shall ask the Father in my name he will give it you."

"Never mind, mother, I shall soon be asleep, and then I shan't feel hungry. But you must sit here and sew, hungry and cold. Poor mother!" he said, as he threw his arms about her neck, and kissed her many times to comfort her.

Then he knelt down at his mother's knee to say his prayers after her. They said "Our Father," till they came to the petition "Give us this day our daily bread." The way in which his mother said these words made Johnny's heart ache. He stopped and looked at her, and repeated them with tears in his eyes—"Give us this day our daily bread." When he got through he looked up at his mother, and said, "Now mother, don't be afraid! We will never be hungry any more. God is our Father. He has promised to hear us, and I am sure he will."

Then he went to bed. Before midnight he woke up, while his mother was still at work, and asked if the bread had come yet. She said, "No; but I am sure it will come."

In the morning, before Johnny was awake, a gentleman called who wanted his mother to come to his house and take charge of his two motherless children. She agreed to go. He left some money with her. She went out at once to buy some things for breakfast, and when little Johnny awoke the bread was there, and all that he needed.

Johnny is a man now, but he has never wanted bread from that day; and whenever he was afraid, since then, he has remembered God's promises, and trusted in him.

Let us remember the three Ps.—the Presence, the Power and the Promises of God; and this will help us to learn the lesson of trust. And in all our times of danger and of trial let us try to follow the example of David, when he said, "What time I am afraid, I will trust in thee."

Five Cents.

"Well, my boy," said John's employer, holding out his hand to receive the change, "did you get what I sent you for?"

"Yes, sir," said John, "and here is the change, but I don't understand it. The lemons cost twenty-eight cents, and there ought to be twenty-two cents in change, and there are only seventeen."

"Perhaps I made a mistake when I gave you the money?"

"No, sir; I counted it over in the hall to be sure it was all right."

"Then perhaps the clerk made a mistake in giving you the change?"

But John shook his head. "No sir; I counted that too. Father says we must always count our change before we leave a store."

"Then how in the world do you account for the missing five cents? How do you expect me to believe such a queer story?"

John's cheeks were red, but his voice was firm. "I don't account for it sir; I can't. All that I know is that it is so."

"Well, it is worth a good deal in this world to be sure of that. How do you account for the five cent piece that is hiding just inside your coat-sleeve?"

John looked down quickly, and caught the gleaming bit with a little cry of pleasure. "Here you are," he said. "Now it is all right. I could not imagine what had become of that five cent piece. I knew I had it when I left the store."

"There are two or three little things that I know now," Mr. Brown said, with a satisfied air. "I know that you have been told to count your money in coming and going, and to tell the exact truth whether it sounds well or not—three important things in an errand-boy. I think I will try you, young man, without looking any further at present."

At this John's face looked redder than ever. He looked up and began, but finally said, in a low voice, "I think I ought to tell you that I wanted the place so badly I almost made up my mind to say nothing about the change, if you didn't ask me."

"Exactly," said Mr. Brown, "and if you had done it, you would have lost the situation; that's all. I need a boy around me who can be honest over five cents, whether he is asked questions or not."

Military Ants of the Amazon.

The *Nineteenth Century* has the following:

The most astonishing insects, if not the most astonishing animals, in the world, are the so-called "foraging," or, as they might more appropriately be called, the military ants of the Amazon. They belong to several species of the same genus, and have been carefully watched by Bates, Belt, and other naturalists. The following facts must therefore be regarded as fully established.

Eciton legionis moves in enormous armies, and everything that these insects do is done with the most perfect instinct of military organization. The army marches in the form of a rather broad and regular column, hundreds of yards in length. The object of the march is to capture and plunder other insects, etc., for food, and as the well organized host advances its devastating legions set all other terrestrial life at defiance.

From the main column there are sent out smaller lateral columns, the composing individuals of which play the part of scouts—branching off in various directions, and searching about with the utmost activity for insects, grubs, etc., over every log and under every fallen leaf. If prey is found in sufficiently small quantities for them to manage alone, it is immediately seized and carried to the main column: but if the amount is too large for the scouts themselves to deal with, messengers are sent back to the main column, whence there is immediately despatched a detachment large enough to cope with the requirements. Insects or other prey, which when killed, are too large for single ants to carry, are torn in pieces, and the pieces conveyed back to the main army by different individuals.

Many insects in trying to escape run up bushes and shrubs, where they are pursued from twig to twig by their remorseless enemies, till on arriving at some terminal ramification they must either submit to immediate capture by their pursuers, or drop down amid the murderous hosts below.

As already stated, all the spoils that are taken by the scouts, or by the detachments sent out in answer to their demands for assistance, are immediately taken back to the main army or column by two smaller columns of carriers, which are constantly running in two double rows (one of each being laden and the other not) on either side of the main column.

On either side of the main column there are constantly running up and down a few individuals of smaller size, lighter color, and having larger heads than the other ants. These appear to perform the duties of officers, for they never leave their stations, and while actively running up and down the outsides of the column they seem intent only on maintaining order in the march, stopping every now and then to touch some member of the rank and file with their antennæ, as if giving directions.

When the scouts discover a wasp's nest in a tree, a strong force is sent out from the main army, the nest is pulled to pieces, and all the larvæ in the nest is carried by the carrier columns to the rear of the army, while the wasps fly around defenseless against the invading multitudes. Or, if the nest of any other species of ant is found, a similarly strong force is sent out, or even the whole army may be deflected toward it, when with the utmost energy the innumerable insects set to work to sink shafts and dig mines till the nest is rifled of its contents. In these mining expeditions these ants work with an extraordinary display of organized co-operation; for those low down in the shafts do not lose time by carrying up the earth which they excavate, but pass on the pellets to those above, and the ants on the surface, when they receive the pellets, carry them only far enough to insure that they shall not roll back again into the shaft, and, after having deposited them at a safe distance, immediately hurry back for more.

These ants have no fixed nest themselves, but live, as it were, on a perpetual campaign. At night, however, they call a halt, and pitch a camp. For this purpose they usually select a piece of broken ground, in the interstices of which they temporarily store their plunder.

Communications.

ORTHODOX RELIGION,

"Having their eare turned from the truth unto fables."

The following paper was offered for publication to the Washington *Post*, but declined. It was, I suppose, too strong meat for Orthodox digestion, though, as the reader may see, it was planted firmly on the word of God. As it may open the eyes of some honest enquirers, less scary than the *Post*, if you can find a corner for it in THE RESTITUTION, it may be of use, and hence I send it.

Faithfully Yours,
A. B. MAGRUDER.

Is It the Last of Earth?

In the *Post* of the 27th inst., you had an editorial paragraph, referring to the obsequies of the late President, with the words:—"The Last of Earth."

The phrase was first applied to death, as far as the writer knows, by the late ex-President John Quincy Adams who, falling from a stroke of apoplexy in the rotunda of the Capitol uttered the words: "And this is the last of earth! I am content."

As you seem to have accepted, in common with nearly all modern journalists, the conclusion embodied in the phrase, as true and descriptive of the drama of creation and the real solution of the problem of human destiny, will you permit at least one of the human family in his own behalf and in behalf of all others whom it may concern, with the Bible in his hand, to enter his modest but firm protest against a dogma so distressing to man and so distrustful and dishonoring to God's word.

Scarcely any man was more learned, farther advanced in the philosophy and science of his day than John Quincy Adams, yet had he been called upon to find proof or satisfactory authority for the dark and disheartening doctrine that the death of every man ends all or makes the grave "the last of earth," all his intellectual resources and acquisitions would have proved unequal to the task.

As a people who claim to be Christians and earnest believers in the Bible as the word of God and the guide and foundation of religious faith, and with that book before us, how can we presume to say "Death is the last of earth?" Do we not read there, in a hundred places, that the resurrection and judgment of the dead are events which follow death and have not yet occurred, and that this living again, by the resurrection, is of necessity to be on the earth, is indeed expressly so declared?

On that hypothesis how can the following statements of Scriptures be true and meet with fulfilment: "As in Adam all die, even so in Christ shall all be made alive." "The hour is coming in which all that are in their graves (not in heaven or hell) shall hear his voice and come forth." "There shall be a resurrection both of the just and the unjust." Job says, "I know that my Redeemer liveth, and that he shall stand in the latter day upon the earth." "And hast made us unto our God kings and priests, and we shall reign on the earth." "Blessed are the meek, for they shall inherit the earth." "Behold the righteous shall be recompensed in the earth, much more the wicked and sinner."

This is the Bible doctrine of human destiny and flatly contradicts the Orthodox and popular theory that men go to judgment and reward or punishment at death, which conclusion involves the obvious absurdity that men are to be rewarded or punished first, and tried, judged and sentenced afterward! What should we think of a human law which acquits or condemns before trial or judgment? Is the divine law less wise and reasonable? Death as the last of earth might naturally be the conclusion of unenlightened Pagans like Socrates, Plato, etc., but for Christians with the Bible before them, such vain philosophy is a reproach and a shame unto them.

When Paul preached the gospel at Athens to the Stoics and Epicureans, believers in the immortal soul theory they charged "him as a setter forth of strange gods because he preached unto them Jesus and the resurrection." They declared his doctrine to be new. It was the resurrection through Jesus that made the doctrine new and strange to them. If he had preached to them future life on the immortal soul theory, the going to heaven or hell at death, could they have called his doctrine new, seeing that that was their belief? Now as then, it is the resurrection and future life by means of the resurrection, that makes the doctrine in our day both strange and new.

"He that is of God heareth God's words."

ONE OF THE PEOPLE.

Editor Restitution:

May God speed the time when peace and harmony will prevail among the brotherhood. For one moment look at the condition of our leading men, such as J. M. Stephenson, J. A. Simonds, A. B. Magruder, C. M. Myers, and others. I ask to what conclusion will the honest reader come? One advocates the non-resurrection of the wicked, one a resurrection of the just only, and one a general resurrection of all the human species. Some want these topics discussed in our paper. Some want each to write his views in a book and have it circulated among the brethren. Now I ask, Why should their differences of opinion be written in a book, or why should they be so bitterly discussed in our paper? Are these views essential to salvation? With me it is not. Will the heathen be raised? or will the wicked be raised? but, Will I be raised from the dead?

Dear brethren, I remember a great many years ago, when I first embraced the truth as it is in Jesus, a writer in our paper by the name of Campbell, wrote an article on the non-resurrection of the wicked, claiming that those that believed on the resurrection of the wicked were as far from the truth as they that believed in the immortality of the soul. One of the above named men wrote a lengthy article holding forth the doctrine of the resurrection of the just only, and not of the unjust.

I then believed that through the disobedience of our first parents death came upon all men—righteous, wicked and heathen—that all lay in death without an arm to save or an eye to pity until God sends his Son to save the world from sin. I then understood that through the resurrection of Christ the world was, or would be, redeemed from death; that is, from the first death. What shall I believe now? After seeing these men change their views, would it not be well for me to say, What must I do to be saved?

Dear brethren, these are deep questions, and it is well enough to study them, but they should not cause us to quarrel about them. O dear brethren, we should all work to be united, to speak the same thing, to be of one mind, to build each other up. We should remember—

Dangers beset our pathway round,
While passing o'er enchanted ground,
And fierce temptations oft arise,
And darkest clouds obscure the skies.
In vain I hope for kind relief,
Till in the ears I tell my grief,
And cry, submissive to thy will,
I love thee Lord, I love thee still.

ABRAHAM PONTIUS.

It is harder to live day by day for Christ than once to die for him; and what the church needs is not so much an apostle, or a preacher, or a martyr, as a multitude of humble Christians who day by day, by the quiet action of their lives, show the example set by Christ to his followers.

THE RESTITUTION.

S. A. CHAPLIN, EDITOR.

Plymouth, Indiana, Dec. 14, 1881.

CONGRESSMAN S. S. COX has been recently making a tour in eastern lands. We give in this number a somewhat lengthy communication written by him for a New York journal which was kindly sent us by Brother T. Newman. It depicts the Jerusalem of to-day in a very graphic manner, and it will therefore, as we trust he will be welcomed by all our readers.

As some of our brethren hold what are known as the *futurist* views concerning the prophecies Revelations in particular—we give an article in this week's paper on that side of the question. We may be permitted in all kindness to say, however, that while we believe that some fearful acts of the great drama delineated in the Book of Revelations are still in the future, we are very far from accepting a statement like this which we copy from an exchange: "This age in which we live was scarcely noticed in prophecy; its initial and terminal events alone meriting the Seer's attention." It is a strange statement to us, at least, that the Heavenly Bridegroom regarded as unworthy of any notice the horrible sufferings of his Bride for 1800 years.

THE Association, through their Directors, has assigned the place of editor to us for the coming year. It is a place we never sought, and a place we have no desire to retain after some one more competent will undertake the responsibility. In order to pay indebtedness, we have served in this position for a compensation so meagre as to leave no room to envy us our place on this score. The first year was gratuitous and the allowance for the four years since has only a little more than paid our rent and wood expenses. We have been glad to serve the cause in this way without any complaint. We are making no complaint with regard to ourself now. We have to say to our brethren that all the indebtedness is now cancelled except something for books, which will be settled at the close of the year. To pay this indebtedness has been a heavy draft on our means, and we have our brethren to thank for the relief that they have so kindly sent for this purpose. We desire nothing but the low nominal pay accorded us for the year to come, and would serve one year more gratuitously if we could. Our list has been slowly increasing, but we have hardly a list yet to fully rely upon for all expenses. Now will all our brethren renew for the coming year, and also, when able, send out some extra papers, or send in something to make the paper their missionary to some extent. We will do, as we have been doing for years past, pay for some few copies for the benefit of others. We will do our best to make the paper worthy of the continued support of our kind friends and patrons. If all will bear with us for one more year, and extend the needed aid, we hope the paper will be in a condition to pass into the hands of some one far more competent to fill the editor's place acceptably, and we will gladly write our valedictory. This we hope to be permitted to do, if we live, in one year from the close of the present month. Our ambition has been to see the paper out of debt, and with a self-sustaining list. So, dear brethren, we go on for one more year trusting in God. While aiding the cause pray for us. It will help us far more than a fault-finding missile or a hypercritical complaint. May we all be more deeply imbued with the Spirit of Christ, and be found of him at last without spot and blameless.

We have been receiving requests from the the *Agent of the Department of the Interior* to furnish statistics with regard to the churches and brethren of the Abrahamic Faith. We have sent some information, and the names of some brethren in different States with whom the agents of the Census Office will correspond. We now copy a suggestion from the office in the language of its agent:—

"Perhaps a notice in the paper would be an advantage. The idea of the government is to secure a census of the *peace people*, and, to this end, we want every church to be represented in a list, with some name to correspond with. The various churches could advise me per postal card of their residence."

(Signed) HOWARD MILLER.

Now if some one of our brethren in every church throughout all the States will take a postal card and give the number in membership, in each particular church to which such brother might belong, something like a satisfactory result would be obtained. Address in full: Dr. Henry Randall Waite, Special Agent Census Office, Lewisburgh, Union County, Pennsylvania. Care of Howard Miller, Esq.

I WILL COME AGAIN.

Once more the Son of God is coming back to this world. He has not left God's dear children to a state of everlasting orphanage. He has not given up this fair province of the heavenly Father's empire to be always a scene of woe, suffering, and death under the endless control of the powers of darkness. What were his very last parting words to his disciples, as he pronounced his benedictions upon them when leaving them on the Mount of Olives, we have not been told. We know that as he stepped upon the bright Shechinah cloud, that was to bear him away to his Father's house above, that "he lifted up his hands and blessed them."

But the white-robed men said, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

"Earth, thou grain of sand on the shore of the Universe of God; then Bethlehem, amongst the princely cities of the heavens; thou art and remainest, the favored One amongst ten thousand suns and worlds, the Chosen of God! Thee will he again visit, and then wilt thou prepare a throne for him, as thou gavest him a manger cradle in his radiant glory wilt thou rejoice, as thou didst once drink his blood and his tears, and mourn his death! On thee has the Lord a great work to complete."

DETROIT, Mich.

Editor Restitution:

I have often noticed that writers, both in the past and at the present time, admit that Jesus was born about four years before the common era. And in the last RESTITUTION I see the writer of the article on the "Star of Bethlehem" has endeavored to show that the star appeared about that time. Now, if that be so, then Luke's statement, that Jesus was about thirty years old when he began (his work) is proven to be false. History says that Tiberius Cæsar began to reign A. D. 14, and Luke says that in the fifteenth year of the reign of Tiberius Cæsar the command came from God to John in the desert. John being six months older than Jesus, he would then be thirty years old himself—by law he could not commence until he was thirty years old. Num. iv. Now if you add A. D. 14 to the fifteenth of Tiberius Cæsar you have twenty-nine, and John being born six months B. C. would make him thirty, but if you then add four years B. C. for the birth of Jesus you would make Jesus to be about thirty-four years old when he began his work. Either Luke is wrong in the first verse of the third chapter, or in the age of Jesus, or Tiberius Cæsar did not commence his reign when history says he did, or else the writers who say that we have not the correct A. D. are wrong. Now, I am of the opinion (being perfectly satisfied that the gospel according to Luke is inspired) that we have the correct A. D., and that those who try to prove that the star of Bethlehem appeared four years B. C. will have to find some other star.

If I am wrong in any of my deductions, I am open to be shown. I am a disciple in every sense of the word, and I would thank you or any other one to give me light.

Yours in the hope.

JOHN HUDSON.

[The name *Pilgrim*, or *Star of Bethlehem* is simply a name given to a star that is supposed to appear periodically at equal, or nearly equal intervals. It is a matter of historical record that bright stars have appeared at certain times, and after shining with brilliant lustre for awhile have disappeared. It is said that the appearance of a new star B. C. 125, prompted Hipparchus to form his catalogue of all the principal stars. In A. D. 389 a star shone out suddenly as bright as the planet Venus. A bright star appeared A. D. 945, A. D. 1264, and A. D. 1572, and according to Chinese records B. C. 4. These are all supposed to be different appearances of one and the same star. If so, its reappearance is due in a few years. The intervals, proximately would be B. C. 4, A. D. 310-312, A. D. 628-630, A. D. 945, A. D. 1262, A. D. 1572-74 and A. D. 1883-1888. Now it is quite possible that it is not one star that has appeared at the dates B. C. 4, A. D. 945, A. D. 1262 and A. D. 1572-74. And again it is possible that one and the same star has appeared thus periodically, and Christ may have been born at the commencement of our commonly received Chronology. Should the looked for star appear some where in the eighties it would amount almost to demonstration that there is a wonderful star that appears and disappears at quite distant intervals, but of course its first appearance about B. C. 4 would not demonstrate that Christ was born four years before the commencement of the vulgar era. This is a difficult question to be settled by other chronological proofs. We gave the article in question as a historical and astronomical curiosity and submit it to all our readers as such. Notwithstanding the opinion of writers quoted in our article a very different star may have been the Star of Bethlehem.—ED.]

Communications.

GUITEAU.

J. F. GILLETTE.

I have heard what the prophets have said that prophecy fails in my name, saying, I have dreamed, I have dreamed. How long shall this be in the heart of the prophets that prophesy lies? yea, they are prophets of the deceit of their own heart.—Jer. xxiii. 25, 26.

As we journey through life we are expected by our Heavenly Father to be observant of the incidents and objects by which we are surrounded; for as in the physical so in the spiritual world, we learn by experiences and observation as well as by reading. In this respect I thought it might be profitable to consider the very wonderful moral phenomenon whose name heads this article and who has attracted the attention of the whole civilized world.

I suppose that it is generally allowed by thinkers, that notorious characters are more or less directly, the result of certain states of society at the time when they live: that the times produce the men by some law of generation too subtle to be well understood. I think this theory is well supported in the case of the great criminal now being tried in Washington for his life, and I also think that a great many lessons may be learned even from him.

The principal causes that have culminated in the hideous murder of the late president, has been the admixture in this character of erroneous religious (I apologize for the use of the word on the score of popular usage) and unlimited egotism, combined in an ill-balanced mind. To say that Guiteau is an exceptional case is an error; the results in his case are indeed exceptional, but there are many such that never come to the surface so prominently. In fact if the religious errors abroad in the world were not curbed by antagonizing forces of various kinds, such cases would be the rule and not the exception and the time has been when religious murder had the consent of Ecclesiastical power.

To illustrate the danger of false religious teaching, let us take for illustration the popular delusion that good or innocent people are, in the death state, consciously happy in a much superior state of existence. Now if such be the case, it is plain that there are certain states of existence, such as poverty, affliction, or mental distress of various kinds, that would make a change for the better, a consummation devoutedly to be wished, and it is only the under current of intuitive common sense, warring against superstitious error that saves the majority of mankind from destroying themselves and their friends. Yet there are many instances where the religious (!) sentiment does prevail with very appalling results even in our own day. We hear occasionally of mothers destroying their own children in order to better their condition and suicides are quite numerous, the unfortunate victims leaving notes in their pockets and elsewhere, stating that they are gone to the better country, etc. I confess my simplicity in not being able to perceive much lunacy in such a matter, except on the hypothesis that the teachers of such doctrines are afflicted with the disease, which I do not believe.

The mother that "removes" her children to a better abode, or the invalid that removes himself is merely reducing to absurdity the popular doctrine of inherent immortality. And observe the prisoner at the bar! he ever taunts his examiners with their own superstition, he affirms confidently in all his native impudence, that his illustrious victim is "happy in Paradise," and they dare not deny it; so that in fact, according to popular acceptation he deserves the thanks, instead of the execrations of an indignant nation.

Another great but popular error that has shown prominent in this man is his claim to inspiration. This is a very old error, as may be seen by the quotation at the beginning, and we have only to attend some forms of religious worship to see that the prophecy that "prophecy the deceits of their own hearts are not extinct. I hope it will be only necessary to mention some of the scenes of confusion called "the moving of God's spirit" without attempting to describe them in connection with that Great and Holy Being in whom we live, move and have our being and whose law is order. It will be sufficient to say that the men who indulge in religious eccentricities, such as loud shouting or wild gesticulation are "acting out themselves," and not the will of God.

It is hardly worth while, one would think, to stop and argue such a point; such conduct ought only to be seen to be understood; yet the men who practice these things, instead of being ostracised from civilized society, are treated with respect, with veneration, with superstitious awe. They are styled Holy Father and Reverend!

Here again the prisoner at the bar pleads inspiration. He takes his cue from popular errors.

Again we have in him an illustration of another form of religious error too common. The prisoner prides himself on his theology in the old-fashioned pharasaical style, only his conceit carries it to a ludicrous extreme. Conduct or propriety never seemed to trouble him any more than his beard hills. Gentleness and honesty had no part in his religion. Some wild theories were his hobby, and he rode them. The deceits of his own heart he had been taught to regard for the Spirit of God.

At the writing of this it yet remains to be seen if the jury will decide him irresponsible, but one thing is certain, if curious and absurd forms of religious belief are to be considered lunacy additional wings will have to be constructed on the asylums.

Letter Drawer.

HEALDSBURG, Cal.

Editor Restitution:

I preached to a good audience last Sunday at Geyserville. Subject:—"The birth of the Spirit." I endeavored to show from the Scriptures that the "birth of the Spirit," being "born of God," and "regeneration," mean the resurrection of the righteous dead, or the first resurrection. We must be born again in order to see the kingdom of God. And unless we are born of water and of the Spirit, we cannot enter into the kingdom of God.

At the first resurrection the righteous dead will live and (then) reign with Christ a thousand years, but the rest of the dead will not live again until the thousand years are finished. Conclusion:—

1. The wicked being left in their graves during the thousand years of the reign of Christ and the saints, cannot see nor enter into the kingdom.

2. After the conclusion of the time specified they will live and come into judgment; and all whose names are not written in the Book of Life shall be cast into the lake of fire; which is the second death.

Thus we see, that unfortunate class will fail to see, or enter into the kingdom and will be destroyed before the ushering in of the eternal world.

What a glorious privilege we now have of securing the right to immortality—eternal life, and not only may we see and enter into the kingdom of God; but we may have a position there and assist in the glorious work of subduing the world to bring about the grand consummation so graphically portrayed in the oracles of God.

But in order to success we must be vigilant in the discharge of present duties. May we meet in that great day.

As ever in hope.

RICHARD CORNALEY.

LINCOLNVILLE, Pa.

Editor Restitution:

I think of going out into the field and proclaim the glorious message of "the return of the Nobleman." "The restitution of all things spoken of." The return of the Jews to the promised land. God's oath and promise to be realized in the near future. Immortality to be put on by those who seek for it. The saints take the kingdom. The song to be sung, "We shall reign on the earth." David's and John's Amen, be realized, "when the whole earth shall be filled with his glory," and "Even so come Lord Jesus, and come quickly." The nations join in the glad refrain, and say, Come, let us go up to worship the Lord of hosts, for out of Mount Zion the law shall go forth, etc. The desert rejoice, and blossom as the rose. The watchmen all see eye to eye. The disciples' prayer ended. Thy kingdom come. Amen is my prayer.

Yours in hope.

JOHN T. OGLESBY.

P. S.—The Lord willing, and brethren desire, I will devote my time in the field again, after the commencement of the New Year. Address as above.

J. T. O.

Selections.

N. Y. Herald.

THE PRISONER OF THE VATICAN.

There is an affecting story in the cable dispatches which we print this morning. Two thousand pilgrims, gathered from every part of Italy, had come to Rome, and the Pope sat on his throne in St. Peter's to welcome and address them. There had been some little tumult in the streets as they passed, some shouts and hostile demonstrations, but not unprepared for these they had resolutely ascended the broad steps of the church, had passed up the isles which had witnessed so many historic pageants, and waited for the papal allocution.

Then Leo XIII., rising from his throne, pale and worn, spoke to them as none of his predecessors had spoken before; told them that he was a prisoner in his palace and dared not pass through the town with becoming state; lamented that the Church was overpowered with enemies, and, concluding, threw up his hands to heaven as though he were imploring divine aid.

Truly the condition of the papacy is pitiable. Its foes abound. Democrats are clamoring for its removal from the capital and the abolition of its guarantees. The government stands by, powerless to interfere, secretly hoping, it may be, that the Pope will abandon the Vatican and leave them free to pursue a liberal policy, unhindered by an institution which so many liberals have ceased to respect.

But where can he go? Neither Avignon nor Trent would be allowed to shelter him; neither Emperor William nor the Czar would give him a foothold in their dominions. England might offer him, not without some misgivings, a refuge in Malta, and the old thought of a great Western church in America might recur to him. But it is more probable that he will never willingly leave the seat of so many religious associations, preferring to fight to the last, as he says, for the safety of the Church, the independence of the Supreme Pontiff and the majesty of the Apostolic See.

TEMPERANCE ITEMS.

The students in Oberlin and Girard colleges and the Annapolis naval school are prohibited from the use of tobacco, and the board of visitors at West Point military academy recommend the adoption of a similar rule for that institution. The Boston *Traveler* is authority for the statement that at Cornell University nearly all the students have signed a pledge of abstinence from tobacco.

Can a nation, already enfeebled and effeminated by smoking, long endure the strain of strong drink? What kind of children will the next generation be? A man with an inflamed stomach, a swollen head, and unsteady nerves may know enough to turn off the gas when he goes to bed, but he will be exceptionally fortunate if his children have sense enough to do anything at all.—*N. Y. Herald.*

A Very Sad Story.

John B. Gough tells the following: "A minister of the gospel told me one of the most thrilling incidents I ever heard in my life. A member of his congregation came home for the first time in his life intoxicated, and his boy met him upon the door-step, clapping his hands and exclaiming: 'Papa has come home!' He seized the boy by the shoulder, swung him around, staggered and fell into the hall. That minister said to me: 'I spent the night in that house. I went out and bared my brow that the night air might fall upon it and cool it. I walked up and down the hill. There was his child, dead! There was his wife in strong convulsions and he asleep. A man of about thirty years of age asleep, with a dead child in the house, having a blue mark upon the temple where the corner of marble steps came in contact with the head as he swung him round, and a wife upon the brink of the grave! 'Mr. Gough,' said my friend, 'I cursed the drink. He told me that I must remain until he awoke, and I did. When he awoke he pressed his hands over his face and exclaimed: What is the matter? Where am I? Where is my boy?' 'You cannot see him.' 'Stand out of my way, I will see my boy.' To prevent confusion, I took him to the child's bed. As I turned down the sheet and showed him the corpse he uttered a wild shriek. 'Oh, my child!' That minister said further to me: 'One year after that he was brought from a lunatic asylum to lie side by side with his wife in one grave, and I attended the funeral.' The minister of the gospel who told me that is to-day a drunken hostler in a stable in Boston. Now, tell me what you will not do. It will debase, degrade, damn everything that is noble, bright, glorious and God-like in a human being. There is nothing drink will not do that is vile, dastardly, cowardly, sneaking or hellish. Why are we not to fight it until the day of our death?"

News Items.

The French army in Tunis is sadly in want of water during its marches in the interior. Water has to be carried on camels, as the Romans carried it during their campaigns against Jugurtha. To get water from the soil wells have to be bored fifty feet deep.

At the village of Murita, in Echizen, Japan, a field of 300 yards square was swallowed up during an earthquake and turned into a deep lake.

PERSECUTED AS A JEWESS.

PARIS, Nov. 28.—The position of Sarah Bernhardt, who is at present starring at Odessa, is anything but enviable. The mob insult her whenever she ventures out, on account of her Jewish origin, and it has been found necessary for ten Cossacks to serve her as a body-guard. Numerous arrests have been made in connection with this curious affair.

The chapters of recent losses of human life are fearful to contemplate. On the night of Dec. 8, a theatre was burned in Vienna, Austria. The following will give some idea of the extent of the frightful calamity:

VIENNA, Dec. 9.—The extent of the calamity has hitherto been much understated. One thousand one hundred and thirty persons are announced at the police bureau as missing, and, assuming that many of these will turn up, it is feared that the total will not be much less than 1,000 persons. It is now probable that there were 600 persons in the fourth gallery.

All the persons in the third row of the parquette perished.

The theatre holds 2,500. Every place was occupied except the parquette and boxes, consequently the total loss may be found to be nearly 1,000.

Three hundred and sixty tick[ets] were issued for the fourth gall[ery] seats for last night's performance. [Of] these people about fifty have b[een] found. They had made their esc[ape] from the inside only to find death [by] suffocation in the passage-way, [which] had no exit. The rest were, up [to] o'clock this afternoon, seen lyin[g] in the fatal gallery, vast barric[ades] human bodies.

About two o'clock the fourth ga[llery] fell in, and the firemen are carry[ing] out lumps of charred bodies wit[h] form, and far beyond the possibili[ty of] recognition. Who these victim[s] will not be known until their re[latives] shall have announced them as [be]ing.

Long lists of the dead and missing [are] appear to-night, filling nearly two pages. Among the missing are three professors and several students of the Fries Military Preparatory School, and among them is young Count Sigmund Fos.

Persons who have seen the dead in the fourth gallery describe the bodies as all lying as they and fallen—forward, backward, upward, bound together in convulsive clinging masses. They were unable to leave the gallery because the doors opened inward.

One of less magnitude but horrible enough, is noted in the dispatch below:

PITTSBURGH, Pa., Dec. 10.—Horrors in Pittsburgh follow close upon the heels of each other. Last evening a terrible explosion occurred in the Keystone Rolling Mills, in the Fourteenth Ward, but this morning comes another, which exceeds in horror anything that has occurred in this vicinity since the terrible destruction of life caused by the railway collision at 28th Street. This morning, between 2 and 3 o'clock, a frame boarding house located on the Pittsburgh and Lake Erie railroad, some seven miles below the city, was set on fire by the explosion of a lamp, and of forty persons known to be sleeping, only twenty-four escaped alive, and even they were more or less burned, and not one of them succeeded in securing their clothes, so rapid was the progress of the flames. The others were literally roasted to death, without the possibility of being rescued.

BERLIN, Dec. 11.—There is great commotion in the offices of the grand staff, owing to the theft of plans and papers of great strategical importance.

ST. PETERSBURG, Dec. 11.—Mrowinski, Tjaleff and Puresow, the police officers who failed to discover the Little Garden street mine, have been declared guilty and sentenced to Archangel for three years.

CONSTANTINOPLE, Dec. 11.—The Minister of Foreign Affairs informed the American Minister that the man who murdered Parsons, the American Missionary, died a year ago.

LONDON, Dec. 11.—The government balloon, in charge of Captain Templer, accompanied by Walter Powell, M. P., for Malmesbury, and Gardner, ascended from Bath, on yesterday, and descended at Bridgeport. The boiler struck heavily, and Gardner and Captain Templer were thrown out and injured. The balloon then rose with Powell, and was seen again to descend at sea. Nothing has since been seen or heard of the balloon or Powell.

BRUSSELS, Dec. 9.—An explosion has occurred in the Cockerell colliery, causing the death of sixty-six persons.

Sententious.

One trouble makes us forget a thousand mercies.

He who throws out suspicion should at once be suspected himself.

What we charitably forgive will be recompensed us well as what we charitably give.

There can be no perfect morality without some chemistry of the heavens in it.

> Bear Savior, when before thy bar
> All tribes and tongues assembled are,
> Among thy chosen may I be
> At thy right hand—complete in thee.

There is no truth that our young men have to learn more important than this—that to admire that which is right is one thing, but to do right is another.

Hope is the ruddy morning ray of joy, recollection is its golden tinge; but the latter is wont to sink amid the dews and dusky shades of twilight, and the bright blue days which th[ey] mer promises, breaks indeed, [in] another world and with another

> Oh, weak and wayward soul
> Who e'er hath the [cour]age
> Heed not their dar[k]
> But bravely b[ear]
> Resolved to [do]
> Fear [no]
> Fal[l]

> [T]
> [bi]
> [but] th[e]
> those who [ha]
> hearts have bur[ied]
> out of their ashes
> arison. No sea can drow[n]
> can wreck, no abyss can [sw]
> the ever living truth of God
> cannot kill goodness, and truth, a[nd]
> tegrity, and faith and holiness; the[y]
> that is consistent with these must be a
> way everlasting.

> I could not do the work the angels did,
> Or bind the golden sheaves that plenty yield;
> But I could follow by my Master's side,
> And catch the sacred fires I loved so well.
> Right in my path lie, many a shrouded ear,
> Which I could stoop and gather joyfully:
> I did not know the Master placed them there—
> "Handfuls of purpose" that he left for me.

Moral decay in the family is the invariable prelude to public corruption. It is a false distinction which we make between public integrity and private honor. The man whom you cannot admit into your family, whose morals are corrupt, cannot be a pure statesman. Whoever studies history will be profoundly convinced that a nation stands or falls with the sanctity of its domestic ties. Rome mixed with Greece, and learned her morals. The Goth was at her gates; but she fell not till she was corrupted and tainted at the heart. The domestic corruption preceded the political. When there was no longer purity on her hearth-stones, nor integrity in her senate, then, and not till then, her death-bell was rung.—*Robertson.*

A Good and Cheap Kansas Paper.

We are in receipt of the WEEKLY CAPITAL, an eight-page, 48-column weekly paper, published at Topeka, Kansas, the Capital of the State, at One Dollar per year, to any address. It is brim-full of state news, correspondence, crop notes, markets, etc., and is, in every respect, a journal worth the money asked for it. Those who want to learn about Kansas should send for the CAPITAL. Address,

Topeka Daily Capital Publishing Company, Topeka, Kansas.

Poetry.

BE TRUE.

W. I. CROCKETT.

"Whatsoever things are true." Phil. iv. 8.

Be true to God and those about you;
His wondrous mercies on thy way;
The sunshine of eternity,
Pours streaming down a life outwardly day.

Be true to him who died for thee,
Who ransomed with his blood the slave;
Be true, the meekliest duties
And all his praises to bless above.

Be true, for life is reality:
To trifle, to make [illegible]
And give it all to God and be.
At last the Conqueror of Death.

Communications.

REVELATION OF THE ANTICHRIST.

G. I. ROBBS.

An angel descends from heaven having the key of the bottomless abyss and a great chain in his hand.

Let the angel hold the chain! There is war in heaven. The archangel who disputed with Satan about the body of Moses prevails, and Satan is cast into the earth.

Before he tempted Eve, Christ saw him as lightning fall from heaven, since which he is called the "Prince of the power of the air," —the "Dragon," that old serpent, which is the "devil" and "Satan," the same who walked with God amid the stones of fire.

The fifth trumpet sounds, the "star" falls from heaven, and TO HIM was [illegible] the key of the bottomless abyss. [illegible] opens the abyss, the locust host [illegible] forth, and their king Apollyon is [illegible]. The locusts symbolize the [illegible]orses in the vision, the [illegible] darkness and perplex- [illegible] to symbolize [illegible] men and [illegible] love and [illegible] is re- [illegible] is an [illegible] dur- [illegible] months [illegible] tremendu- [illegible]ter half of the [illegible]y the act of taking [illegible] sacrifice in the midst of [illegible]nd placing the abomination [illegible] maketh desolate, by his ownership [illegible]d control of the seven mountains on which the women sitteth, by his slaying the two witnesses, by his sitting in the Temple of God at Jerusalem, by the act of marking his subjects for perdition coteinporaneously with the sealing of God's elect 144,000, by his persecution and slaughter of the saints, by the stroke of an axe, (thus shown to be an event of the future), and by the cotemporaneous event of the fall of Babylon the Great, as when God overthrew Sodom and Gomorrah, and yet he reigns! What heaven-darling audacity to deny the future of events which are yet pending before God for execution!

The sixth trumpet sounds—the angels of the Euphrates are loosed, and prepared for an hour, and a day, and a month, and a year, to slay the third part of men.

Satan is now cast down from his aerial domain of six thousand years, and in his great wrath, occupies his seat, and exercises his authority on earth, as commander-in-chief of the armies of the ten kings who make war with the lamb. Woe to the inhabiters of earth and sea! The abomination that maketh desolate stands where it ought not, in the holy place, and by the river Euphrates, in the North country.

Apollyon's host of two hundred millions of cavalry constitute the vanguard of the gathering host who come from a far country, from the end of heaven, even the weapons of his indignation, to lay the land desolate, and engage in the battle of the Great Day of God Almighty.

Apollyon is not yet bound, else there had been no war, no beheading of the servants of God.

The battle of the Great Day rolls on, the controversy between God and man must have an end, and this is the closing scene of earth's irrepressible conflict.

The blood is to the horse-bridles (fetlock), for the space of a thousand six hundred furlongs. The kings of the earth and their armies with Apollyon their king, in the madness of despair, engage in combat with the King of kings, and Lord of lords. The angel holds the chain! The conflict ends, and now the angel who came down with key and chain lays hold on Satan, the "Star" who fell from heaven, and cast the key and bound him for a thousand years.

Now, let us reason together. Apollyon the beast comes from the bottomless abyss, but he could not come from there until the bottomless abyss was opened. The bottomless abyss could not be opened until the Star had fallen from heaven. The Star could not open the abyss until he got the key. He could not get the key until the angel brought it down from heaven. If, therefore, the angel has come down from heaven with the key and chain to bind Satan for a thousand years, and if he has given the key to the Star that falls from heaven, and if the Star that falls from heaven has opened the abyss, and if Apollyon has come forth with his army of two hundred millions, and if that great battle of an hour and a day and a month, and a year has been fought in the North country, by the River Euphrates, the third part of men slain, the blood to the horse-fetlock for the space of a thousand six hundred furlongs; then Papal antichrists and Mahomedan antichrists have fulfilled all prophecy which has reference to the judgment of the Great Day. But if Christ is yet to be revealed, so shall the antichrist be revealed, and although there are antichrists many, yet there is but one who will be honored with the distinction of a personal revelation. Then shall that wicked be revealed, whom the Lord shall destroy with the spirit of his mouth, and by the brightness of his coming.

This revealed antichrist has characteristics which distinguishes him from all other antichrists. He comes with all power, and signs, and lying wonders. His mighty acts, foretold by many of the prophets, have no precedents in the world's history; his blasphemous utterances have no parallel in any language, and that emphatic declaration of inspiration: "He is the antichrist who denieth the Father and the Son," cannot be invalidated by vain assumptions. Why not impute the words and acts of "the antichrist" to all antichrists? Why did John say, "Ye have heard that the antichrist should come," unless to distinguish him from the many antichrists?

The little horn is identical with the beast of Rev. xiii. 1. To this nearly all agree. The Vile Person, the Prince that shall come, the Prince of the covenant, and the King who exalts himself above all Gods, is made identical with the little horn, by the act of taking away the daily sacrifice and placing the abomination that maketh desolate in the holy place, in the midst of the week.

This one week, the seventieth of the seventy, begins by the confirmation of a covenant by and between the Vile Person and many (Jews). His reign of forty and two months begins in the midst of the week, and ends with the end of the week. The week contains two thousand five hundred and fifty-six days. The vision of the daily sacrifice and the abomination that maketh desolate is 2300 days, and those 2300 days are of the latter part of the 2556 days of the one week, and thus all the tremendous scenery of executive judgment, under the forty-two months' reign of the antichrist are limited to the latter half of the one week of Dan. ix. 27.

The ram and the goat symbolized the kings of the Medes, Persians, and Grecians. Alexander's dominions were divided, and out of one of those divisions came forth the little horn, having eyes, mouth, and language. The angel explains that he is a king of fierce countenance, understanding dark sentences."

If the horns of the ram and the goat symbolized the kings of Media, Persia and Grecia, why is the little horn metamorphized into a kingdom dynasty or heirarchy? Some prefer the explanation of the angel. This king of fierce countenance comes out of one of the four divisions of the empire. Grecia was plotted from the list of nations centuries before Christ was born. No little horn had yet come forth, neither could, until the latter time of Grecia, and the latter time of Grecia which began in A. D. 1827, has brought forth no such king. His name is Apollyon, his revelation near to come.

Now, it is a fact that seventy weeks of years were given to the Jews to finish transgression, make an end of sins, and bring in everlasting righteousness, which cannot be accomplished yet:

Until the coming of Christ.

Until the end of the seventieth week.

At the end of sixty-nine of those weeks Messiah was cut off.

One week of the seventy remained. That one week begins by the confirmation of a covenant with the vile person. The vile person is a Roman prince. He came out of one of the four divisions of the Grecian empire, in the latter time of their kingdom. He is prince of the kings of the earth, who make war with the Lamb, after the division of the Roman empire into ten kingdoms answering to the toes of the image.

The vision of the daily sacrifice and the abomination that maketh desolate is 2300 days, and the 2300 days are a part of the 2556 days of the covenant week.

The time, times, and a half, and the forty-two months begin in the midst of the week, and end at the end of the week.

No year-day theory can be made to harmonize with the foregoing facts of revelation.

1. Because no such parties to the covenant named have yet appeared consequently no such covenant has been made.

2. Because the Jews have been without king, prince, ephod, teraphim and sacrifice for many days.

3. Because the prince that shall come, the little horn, has never taken away the daily sacrifice, nor placed the abomination that maketh desolate.

4. Because the event of placing the abomination that maketh desolate in the holy place, is in the midst of the week.

5. Because, from the midst of the week to the resurrection of the dead is but three days.

6. Because such an event could not take place save this side of A. D. 524.

7. Because there is no event named in the world's history that justifies any other interpretation.

8. Because the beast reigns and prospers till the consummation—till Babylon has fallen, fallen, and become a lake of fire.

9. Because the antichrist works miracles, and comes with all power, and signs, and lying wonders, calling down fire from heaven.

10. Because he cannot be revealed until the apostacy is taken out of the way, and then, and not till then, shall that wicked be revealed.

11. Because the gathering of all nations to Jerusalem to battle is an event of his reign of forty and two months, over all kindreds, tongues, and nations.

12. Because at the end of his reign of forty-two months he is cast into the lake of fire, and the false prophet with him, AFTER Babylon has fallen.

If the Papal hierarchy represents the beast and Mahomedans the false prophet, how many will escape the lake of fire.

Now let Jerusalem come into mind, for the beast, and the kings of the earth, and their armies shall be gathered together there. "Behold! the day of the Lord cometh" "I will gather all nations against Jerusalem to battle." "In that day I will make Jerusalem a burdensome stone for all people; all that burden themselves shall be cut in pieces." "And it shall come to pass in that day that I will seek to destroy all the nations that come against Jerusalem." Assemble yourselves and come, all ye heathen round about, and gather yourselves together round about." Multitudes, multitudes in the valley of decision, for the day of the Lord is near in the valley of decision."

The future gathering of all nations to Jerusalem to battle is an event so clearly set forth by the prophets that no man who believes God can even doubt it.

And now we inquire, Will that gathering of all nations to Jerusalem in which the vanguard of Apollyon numbers two hundred millions, be gathered there without a king? The fact that such a vast array of earth's armies as are gathered there, will have a king over them is beyond the reach of dispute. Of him what prophet hath not spoken! Clearly and distinctly we trace the Vile Person, the Prince that shall come, the Prince of the covenant, the Little Horn, the Idol Shepherd, the Beast, the Man of Sin, the Apollyon, who is The Antichrist, the king who shall exalt himself above all that is called God, or that is worshipped. Sitting in the temple of God, showing himself that he is God, with power over all kindreds, tongues and nations, who at his command shall be gathered together at Jerusalem, to make war with the Lamb.

WHAT IS TRUTH AS TO THE "UNJUST"?

Answered—"Thy Word is Truth!"

J. B. Cook.

If they speak not according to this word, there is no light in them. Isa. viii. 20. A prophet shall the Lord your God raise up unto you—him shall ye hear in all things—and every soul that will not hear that prophet shall be destroyed," etc. Acts iii. 22, 26.

Then, I ask, What saith the Scriptures of the end of those who under the gospel and gospel die unjust and will not know God?"

1. "In the day thou eatest thereof thou shalt surely die—dying thou shalt die. Gen. ii. 17. By one man sin entered into the world and death by sin: and so death hath passed upon all, because all have sinned. Rom. v. 12.

2. Those who disregarded the promise of salvation by "the seed of woman" perished. "The flood came and destroyed them all." Luke xvii. 29.

3. "When they knew God they glorified him not as God, but became vain—fools—and changed the truth of God into a lie! (as) God gave them up." Rom. i.

4. "God suffered all nations to walk in their own way." Acts xiv. 16; xvii. 30, 31. But he called out Abraham and raised up a special people in his posterity by Isaac, to be the depositaries of his word and cast forward "a shadow of good things to come."

5. "The law was given by Moses. It slew the blasphemer, the drunkard and murderous classes without pity, that all Israel might hear, and fear to do no more such wickedness. Ye shall take no satisfaction for the life of the murderer! He shall surely be put to death." Num. xxxv. 31; Deut. xiii. 6-11; xvii. 3; xix. 13.

6. Divine love came, and light shone as "the way of life"—the way "from death to life." John iii. 16-21; v. 24. Therefore, "this is the condemnation, that light has come and men loved darkness rather than light—(such) shall not see life" (the "everlasting life").

Hence we read that "God knoweth how to deliver the godly—and reserve the unjust to the day of judgment to be punished"—cut off—by "the second death." 2 Peter ii. 9; Rev. xx. 5, 6; xx. 12-14; xxi. 8

7. This six-fold trial for "life and death" that has prevailed in the Divine government, and confirmed by his most honored representatives from Adam to Abraham—from Moses in the law, to the Messiah in his gospel, finds its climax and crown in "the age to come."

The sin against the Holy Ghost hath never forgiveness—it shall not be forgiven—neither in this age nor in that which is to come—but is subject to eternal judgment. Matt. xii. 32; Mark iii. 29; Luke xii. 10; John iii. 16-36; Rom. vi. 21-22; Heb. vi. 4; 1 John v. 11, 12; Jude 7-15; Rev. xxi. 8.

Furthermore, we read of at least the primary stage of "the new heavens and new earth—the times of restitution—the thousand years"—that "the sinner an hundred years old shall be accursed." Isa. lxv.

To close, please observe. We can not ignore this all pervading truth of revelation; but by undermining Divine promise, as well. Both stand or fall on the credibility of Divine revelation. "The promise of life" has been forfeited; and the penalty of sin incurred, by wilful, actual unbelief—the recorded "end is death."

All nations have in some way employed the death penalty to prevent or restrain rebellion and wrong. It is so far the principle of the Bible. Deut. xxi. 9-21.

The resurrection of the unjust and their judgment — condemnation to "the second death," and not to perverted to mean preservation for a second probation and the endless life; for "not see life," can not mean "shall see life;" nor a probation for it.

A theoretic restitution of those whom no grace or goodness of God could instruct, nor any earthly society endure (like Korah and company, or the assassins of Jesus) seems simply a reckless disregard of the solemn charge, "Take heed, lest you, yourselves, come short of the promise." Heb. iv. 1.

The denial of this profound truth (however plausible it may seem from general texts in other relations and human sympathy) is but a loosening of the screws, and the unhinging of righteous government in both earth and heaven.

Please reflect, "Where much is given much is required." We are judged as "just or unjust" by the gospel standard. John iii. 19. "Those under law are judged by the law; but those who sin without law, shall also perish without law." Rom. ii. 12. "God's ways are equal—true and righteous altogether." Amen.

We read, "Thou that forsake the law (the word of God) praise the wicked; but such as keep the law contend with them." Prov. xxviii. 5; Psa. x. 3, Rom. i. 32.

Do we not read again, "Will ye save the souls alive that God says should not live? or strengthen the hands of the wicked that he should be confirmed in sin and so not return from his wickedness, by promising him life?" Ezek. xvi. 17-22.

Will the great husbandmen "gather the wheat" and take it to the barn, too? Matt. xiii.

No, no. We do not make void the law through faith. God forbid. Yea we establish the law. Rom. iii. 21-31. But I forbear: and "in the love of the Spirit" pray "Lord increase our faith" so that where God says "no remedy," we may believe him. When Jesus, his blessed Son was not exempt from "the curse of the law" (Gal iii. except on the ground plan by the resurrection, to die no more) how much less can they escape who "hate the light of life," and "take the way of death."

Bible Restitution.

I am not a regular contributor to your columns but I trust a few words from me to the household of faith may not be amiss, and in view of the commonly of errors that is being enacted throughout the world, I trust that by a word of mine some one may be strengthened to continue faithful in the lonely path the Master made, whilst he dwelt among us. I ask the question—

WHAT IS TRUTH?

In all fairness, dear brethren let us reason together. What saith the Scripture? Is it true that the resurrection is past already? A great labor is being performed by some who teach such doctrine, some who should be of the household of faith, but who are treading in the path of the tradition of men. Paul says to Timothy concerning Hymeneus and Philetus, "Their babblings are vain and profane and their word doth eat as a canker, who also do err concerning the truth, and have overthrown the faith of some, by saying the resurrection is past already."

"Is the harvest past? Is the summer over and gone, and we are not saved?"

"I charge you, O ye daughter of Jerusalem, by the roes and by the hinds of the field, that ye stir not up, nor awake my love, till he please." "Behold the Lord cometh."

He himself shall descend from heaven shouting with the voice of the Archangel, and the trump of God, and they which have fallen asleep in Christ shall be raised up from among the dead ones, immortal: then we mortals who have not died but who hold the faith shall be changed into immortals and altogether, be caught up through the regions of the Prince of the powers of the air to meet the Lord.

"Who are they that say, Stand by thyself, come not near to me; for I am holier than thou. * * * Behold it is written before me: I will not keep silence." And again, "Our God shall come, and shall not keep silence: a fire shall devour before him and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth beneath, that he may judge his people, saying, Gather my saints together unto me those that have made a covenant with me by sacrifice."

When men that claim to be expounders of God's word take such liberties with the Scriptures by wresting and mystifying plain statements of the Lord simply to maintain a favorite theory I cannot go with them. Shall the standard of the gospel be raised or lowered to suit the will of man? Are the declarations of God by his prophets to be changed or relegated to *limbo*, because they do not fit into a man made creed? We may as well believe the young Jew, who has lately claimed to be the Messiah in Jerusalem, and find in him all the attributes of the Christ of God, without his glory. If there are seats who call themselves Christs' who are looking for the appearance of a man who shall be Christ let them read from Matt. xxiv. 23-28 and follow their leaders if they will. But all Christians who are orthodox in every respect do agree with the apostle Paul.

"We shall not all sleep; but we shall all be changed in a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed;" "and we shall be kings and priests unto God, and we shall reign on the earth." 1 Cor. xv. 51, 52; Rev. v. 10. "Thy word is truth."

Yours in the blessed hope.

J. O. BARNABY.

Brooklyn, N. Y.

Monitory.

Solomon Ray, or Living for Self.

A hard, close man was Solomon Ray,
Who never a penny he gave to pity;
He hoarded and raved,
He pinched and starved,
And the more he gathered the more he craved.

For the hard-earned dollars he labored to win,
He cast him little exercise and pains;
For but little he spended
And all that he saved,
He locked and bolted with iron bars and chains.

Now, as such are the life of Solomon Ray,
The poor died by, and his body [illegible]
He [illegible] grave plain
And a soul within,
Given over to the dollars he labored to gain.

But he died one day, as all men must,
For he [illegible] and death is dust;
And [illegible] were gay,
As they said him away;
And that was the end of Solomon Ray.

And now they're scrambling, who [illegible]
For all of the [illegible] and [illegible]
And his hands were cold,
And his heart turned gold
When mostly to compass, as I am told.

Yet men will choose, and plead and [illegible]
Through all their years they must [illegible]
And their gold some day,
Will melt away,
Like the rotten carcass of Solomon Ray.

And if that was all, I could drop my pen,
And never would speak my lips again.
But sad to say,
There's a judge on day
For all who are acting like Solomon Ray.

For a terrible curse from the great white throne,
To all who live [illegible] for self alone,
Is words shall say,
On that dreadful day,
"Depart forever from me away."

National Baptist.

Bring the Flowers.

It is a beautiful thought that the "stars" with which God has garnished the earth have been chosen as the fittest means of attesting the affection of the living for the dead. But, has it occurred to any who thus with lavish fond have shown their sympathy, how strange it is to wait till the closed eye cannot see; till the cold form cannot appreciate, or the deadened senses perceive, this token of the heart's love? How many a tear is dropped over the grave, or sigh winged forth, as the slow procession turns mournfully away from those who in life had no time for sympathy or thought for another's woe? It is well to bring the flowers; but oh! where were the flowers scattered during life?

We sympathize when outward suffering demands this God-given characteristic of the human heart. But where are the flowers scattered on the daily pathway of the little ones of earth? How many a toilsome journey would be brighter and lighter for some gentle hand with a little flower, instead of a hard, closed hand disclosing only a thorn.

Yes, bring the flowers; but why wait till life is ended? It is the living who need them; their freshness and fragrance may cheer many a drooping spirit, or some poor neglected son of immortality.

Yes, scatter these harbingers of God's love now, and let the living know your kind regards. It is no waste to lay the garland on the casket or the tomb; but, oh! wait not for them, and only when they are tenanted, tell of your love. Bring flowers now, and let the richest treasure earth can give—its brightest buds, its sweetest perfume—be freely poured from loving hearts, and soon the funeral train will not be the only place where human sympathy will find room for display.

B.

Sowing Dragon's Teeth.

New England was recently startled by the tidings that a young man—hardly more than a boy—had shot and murdered his aunt, and then lodged a pistol ball in his own brain. Though his apparent healthfulness cast discredit on the latter portion of the story, yet in a few days a marked change occurred, and the murderer suddenly died from the effect of the bullet as was proved by a post mortem examination.

A short time before his death, he most positively denied having had any trouble or cause of quarrel with his aunt, and as his death put off judicial investigation, a strange mystery over hung the case; but from disclosures made by the prisoner, the sheriff is said to have authorized the statement that "the motive of the crime was to satisfy a morbid curiosity, which had been created by long continued vicious habits, and reading sensational, vulgar, criminal literature."

Four days before his death he was asked casually by an attendant if he ever read novels, to which he replied that he did; stating his preference in such a way as to show that a penchant for yellow-covered literature was the ruling passion.

These are only fresh instances of the demoralizing and damning effects of the circulation of the vile trash that is sent through all the land. The world has gone astray after lies. From the pious novels and Sunday School swash that pervert the taste of the young, to readers, and the romantic love-tales that ruin the morals and wreck the lives of giddy girls, down through all the reeking depths of brutal licentious abomination, which stupefy to robbery, outrage, murder, and outlawry, the trail of the serpent is on the literature of the age. And while people are neglecting the circulation of healthful reading matter, this ravenous stuff is going everywhere and carrying death wherever it goes.

Brevities.

M. d'Arsonvill, in the *Revue Scientifique*, is very sanguine about the future of electricity. He says that it will supersede all the motive powers used by man, and surpass them in every way, and he promises to prove in an early article that, whatever natural force may be employed, it is electricity alone which can store and transport it to any distance in a practical and economical manner.

A marble tablet has been placed in the ladies' waiting-room of the Baltimore and Potomac depot, at Washington, to mark the spot where President Garfield was shot. The tablet is of American statuary marble, and consists of a slab resting upon two corbels, outside of which are two pilasters representing the axe and fasces. Two draped flags form a canopy over the inscription in gold letters: "James Abram Garfield, President of the United States, shot July 2, 1881;" and the whole is surmounted by an eagle with outstretched wings holding in his talons a bundle of arrows and laurel leaves.

The St. Petersburg *Novoe Vremga* says: "The Chinese intend to fortify extensively the western frontier of Kuldja when they occupy that district next Spring, and to transfer 8,000 families from Kashgaria to replace those who immigrated to Russia. There have been two Musulman revolts in the course of the last four months against the Chinese garrison at Yang-Hissar. Two hundred Chinese were massacred. Four hundred rebels were subsequently beheaded.

Important, if true. It is said, on generally good authority, that the Porte has made (in principle) a grant of land in Syria to be allotted to Jews who wish to emigrate from countries where they are being persecuted. Another paper states that arrangements have been made, also, for this Jewish Colony to be governed by a Prince of their Own Race. We devoutly wish it may be true. The restoration of the people to the land would mark an epoch in history, and enable many a suffering saint to "Lift up" his head, as the "hour of redemption" would be, indeed, nigh.

A severe storm visited the British Islands on Sunday, Nov. 27th, causing many disasters by land and sea. The London *Times* says: "Fifty barges were sunk in the Thames. There was great damage to property at Brighton, Hastings, Dover, Folkestone, and Ventnor; also to the piers and parades at Southampton, Plymouth, Penzance, and Cardiff. The gale blew with great fury along the eastern coast, and throughout the midlands the damage was immense. Shipping casualties are heavy. Four ships are ashore near Chichester. Large steamers are ashore on the Isle of Wight. There is serious alarm concerning the troopship Orontes, which sailed on Saturday for the Cape." Many of the vessels which had sailed for this country are long overdue, and one or two that have arrived, report the heaviest storms ever experienced by old sailors, and several lives were lost, the victims being washed overboard.

Grave-yard thieves have been at work in Great Britain. A cablegram says: The body of the Earl of Crawford and Balcarres, who died in December, 1880, has been stolen from the Mortuary Chapel of Duncht House, Aberdeen. The footprints of three persons have been discovered near the mouth of the crypt. The Earl died in Florence, and his body was embalmed, transported to Scotland, and interred in the vault beneath the private chapel. After the burial the vault was closed by heavy stone slabs, six feet square, and then covered with earth and planted with flowers. The body snatchers unscrewed the outer casket and chiselled away the ends of the others. The remains of the Earl were dragged out feet foremost. The silver mountings of the coffin were untouched, the object of the violators being evidently ransom. It is conjectured that the robbery of the Earl's body was suggested by reports of the revival of the negotiations for the recovery of the body of Mr. A. T. Stewart, of New York.

Poetry.

BURIAL OF MOSES.

MRS. C. F. ALEXANDER.

By Nebo's lonely mountain, on this side Jordan's wave,
In a vale in the land of Moab
There lies a lonely grave,
And no man knows that sepulchre
And no man saw it e'er,
For the angels of God upturned the sod
And laid the dead man there.

That was the greatest funeral
That earth can ever see,
For the Lord Himself came down to be
And the darkness fell like solemn pall
Over mountain and plain and tree,
When the Lord Himself came down to be
At the burial of the dead.

The pilgrim host—the spring-tide
Of the young life of the free—
Were all there with their mighty leader
Out of the lonely wild,
Forward to the land of promise
Flowing like a living tide,
But when the warrior died,
His commander in the war,
With arms reversed, and muffled drums,
Follows the funeral car.
They show the mourners taken,
And after him lead his charger caparisoned,
While peals the minute gun.

Amid the noble of the land
Men lay the mighty to rest,
And give the hard an honored grave,
With costly marble drest—
In the great minster transept,
Where lights like glories fall,
And the sweet bells rings and the organ sings
Along the emblazoned wall.

This was the bravest warrior
That ever buckled sword,
This the most gifted poet
That ever breathed a word,
And never earth's philosopher
Traced with his golden pen,
On the deathless page truths he left there
As he wrote down for men.

And had he not high honor?
The hillside for his pall,
To lie in state while angels walk,
With stars for tapers tall,
And the dark rock pines, like tossing plumes
Over his bier be wave,
And God's own hand in that lonely land,
To lay him in the grave.

In the deep grave without a name,
Whence his uncoffined clay
Shall break again (most wondrous thought)
Before the Judgment-day,
And stand with glory wrapped around
On the hills he never trod,
And speak of the strife that won our life
With the Incarnate Son of God.

O lonely tomb in Moab's land!
O dark Beth-peor hill!
Speak to these curious hearts of ours,
And teach them to be still.
God hath His mysteries of grace,
Ways that we cannot tell!
And hides the deep like the secret sleep
Of him he loved so well.

Selections.

N. Y. Express.

THE CITY OF THE JEWS.

The Jerusalem of To-Day---Magnificent View From the Heights, and a Glimpse of the Mount of Olives.

S. S. COX.

JERUSALEM, Oct. 13.

I was courteously permitted by some of the aged Hebrews, in the intervals of their prayers, to look at their old and well-worn volumes. Most of them were the Lamentations of Jeremiah, and were chanted by men of clear, kindly, large eye. The picture of such patriarchs in Israel may be found in every gallery of Europe where art has caught the features of prophecy, and in the Daniel Deronda of George Eliot, where the genius of fiction has hallowed the devotion of ages. But let it not be said—to the honor of the Moslem custodians of the temple—that any public scorn and derision is permitted to insult this congregation in this outer sanctuary. These sad inheritors of the great prophecies and psalms of the great race are undisturbed in their luxury of grief.

After this exhibition, and in the full blaze of history, one cannot help but feel that this is especially the city of the Jews. Christians may fight for and hold its holy places; Moslems may guard from all other eyes the tombs of David and Solomon; the site of the temple on Mount Moriah may be decorated by the mosques of Omar and Aksa; but if ever there was a material object on earth closely allied with a people, it is the city of Jerusalem with the Jews. In all their desolation and wandering, was there ever a race so sensitive as to the city of its heart and devotion? All the resources, native and acquired, of this rare race, including its love of music and domestic devotion, have been called in to summarize and aggrandize the sorrows of its weeping and the tearfulness of its anguish over the fate of Jerusalem and the restlessness of its exiles

EMIGRANTS OF OTHER LANDS.

Imagine, for a moment, the exiled children or emigrants of other lands returning to their ancestral homes, with such patriotic and pious loyalty to the past. An Austrian refugee would not be found weeping about the Cathedral of St. Stephen's in Vienna, or a Norwegian over the tomb or well of St Olaf in Trondhjem: and if an American should be found dropping tears over the bones of Canute in Winchester Minster, or over the relics of the Plantagenets and Tudors in Westminster, the mockery would be as funny as that of the lachrymose Twain over the grave of Adam. There is only one people whose devotion to its old home can be compared with this of the Hebrew to Jerusalem, its temples, valleys and sepulchres. It is that of the Irish to their antique altars and beloved Isle. This unexampled devotion finds its expression in this wailing prayer.

ON THE HEIGHTS.

Finding the preparations for service in the synagogue incomplete, and desirous to get a glimpse of the city, from an elevation before nightfall, we were permitted to ascend to the roof of the synagogue. The picture enhanced the solemn and grand thoughts which are beginning to grow and supplant our first feeble impressions. Although not the best point of observation, yet from it the main features of the city can be defined. To the northwest are seen the domes of the Church of the Holy Sepulchre and the Church of Queen Helena, and beyond the walls and the Damascus gate are the tombs of the kings, to the north-east. Mount Scopus runs southward into the Mount of Olives, with its church and point of the Ascension on the east Between it and our view is the mosque of Omar, desecrating under its dome, and with its mummery of Mohammedanism, the site of the Great Temple. Scattered trees are about the sides of the Mount of Olives, and minarets aspire from Mount Moriah, where two mosques hide the sacred temple. Turning our eyes downward, to the south are the narrow streets of the Jewish quarter, upon whose roofs we see people preparing booths for the coming Passover; while beyond, in ever-enduring magnificence, is that exposure which first caught our vision here, the mountains of Moab, made enchanting by the dreamy evening lustre, and the attenuated and fairy scarf of distance! Jordan and the Dead Sea are not seen. Bare mountains of "the desert" are seen, intervening between Moab and this side of the Dead Sea. The house of Caiaphas, the Protestant cemeteries, and the tomb of David, a strange incongruous company of localities, are pointed out, just outside the walls. All about us are the walls, battlemented and antique walls, and without them, tombs—tombs in caves, tombs cut in solid rocks, tombs whose stones lie in flat and wretched disorder, on hill and on vale, tombs everywhere! To the south-west is Zion's gate. It seems to be the highest place. It overlooks many ancient and modern tombs, as well as the Montefiore cottages; and to the west the Armenian convent and its few palms, and even looks down into the Valley of Hinnom. The general impression of the city is that of square, whitish houses, with many domes. But what we see is not the ancient city and walls; it is the outer shell of shells. These are but the foundations for the "heaps" of two or three thousand years. To touch the sacred soil, you must do as many engineers and enthusiasts are doing, excavate a hundred feet or more. But where the rocks protrude, and in the great mosque, on the temple's old site, you find solid substance, which has defied the tooth of time and the vandalism of man. Retiring silently from this scene, we content ourselves for the present with a hurried visit to the Holy Sepulchre, *Golgotha*, and Calvary. The confusion of so many creeds and rites here, celebrating the divine benefactions and sacrifice, with the intricacies of the "places," jars upon the mind and soul. It renders this visit all too brief and unsatisfactory. It requires another and more exhaustive study.

THROUGH NARROW STREETS.

Following our guide through mazes of narrow streets, consciously going over the ground once familiar to prophets and saints, and threading the Jewish quarter, we make our exit from the Zion gate on the south-west, and thence due north, under the shadow of the western wall, gilded with a pensive light, we find rest from our first day's observation.

If at first we were disappointed at the small size and meagre aspect of the city, we are beginning already to wonder and worship. The very air, the very stones, the very dust—and especially the rocks—seem sacred. Here is the sepulchre, not of a nation merely, but of a Savior; not of dead, buried hopes, but of living and risen glories; not of an old and honored dispensation from Jehovah, but of a new and potential Evangel. Recalling some remarks in Congress apropos of the persecutions in Russia and elsewhere, and recalling my own picture, I felt an irresistible impulse to witness it, in spite of the painfulness of the spectacle."

JEWISH RESTORATION.

Perhaps the most serious object around Jerusalem is the "wailing-place" of the Jews. It is at the base of the wall of the temple. For many centuries the Jews have met there, bowed, prayed, to weep, undisturbed, for the fallen glory of their race. They there bedew with their tears the soil, through so many generations moistened with their blood. It is an old custom. With trembling lips and tearful eyes they chant from their Scriptures. "How long, O Lord, how long; how long wilt thou be angry with us forever!" And the wind comes back to them, in their doleful wailing, from the outer world—a world regenerated with the new and strange forces of steam and electricity; a new civilization born of progress and enlightenment, and dashing by their ancient haunts with a chariot more fleet and fiery than that in which their prophet ascended—"Not long, ye wandering ones of Israel. Your day of enfranchisement is nigh." If not in a physical, yet in a spiritual sense comes back the hymn, which new voices are raising the world over and around.

"Rise, royal city; Zion, rise!
Thy King's approach is nigh:
Long has thy night of mourning been
In sorrow's closing sky."

Whether it shall ever come to pass that this remarkable race shall repossess the land of their ancestors: whether the temple shall again arise within the walls of Zion: whether the teachings of their religion and all the elevated thoughts of their poets, prophets, and priests shall be sung even "within thy gates O Jerusalem!" one thing is to be conceded, that in America, under our free institutions, they are permitted unmolested to worship the Jehovah of their fathers! Here at least they have a highway out of Egypt into the promised land! Wherever may be their local habitation, from the summit of Mount Sinai still radiates the eternal lesson cut in stone; from the calcined soil and the sacred mountains of Judea goes forth an effluence to civilize, cheer, and bless. No one can be so darkened in his understanding as not to see the wonderful power of that little land through which the Jordan flows, with a population not larger than one of our own counties, which for two thousand years and more has held the world in thrall by its teachings and by its worship of the invisible Jehovah. Its people have carried the ark of their covenant into many lands and climes; and though bigotry may still be pleased to think that their dispersion as a people is a curse, still from their migrations humanity has been beautified, justice purified, and liberty glorified! Out of their rigid and austere code there springs and flows forever an influence as gentle as the dews that fell upon Hermon, and as potential as the quaking of Sinai, out of whose throes came the great moral law of mankind!

JERUSALEM, Oct. 14.

Since writing you, we have done what we could to "encompass" Jerusalem. Not only have we made excursions to Bethlehem, the birthplace of the Savior, and to Bethany, the place of his ascension, but have seen the "holy places" of his teaching and life, his sufferings and death. Of these I have written elsewhere. But how many delightful intervals of association lie between these lofty themes, in and around Jerusalem. The very streets—rough, dirty, and narrow, and covering the old ways with the accumulation of centuries—are nevertheless regarded as sacred. How can a person of sensibility stop to reckon the number of feet below which he walks as the place where the stations of the passion of the Savior are located? We have passed and repassed the *Via Dolorosa* and the arch of the *Ecce Homo*, where Pilate pointed out the Savior to the multitude. In fact, there are two arches where a staircase leads to the "Judgment Hall." Opposite is the alleged place where Christ was scourged. Some say it is the place where the crown of thorns was placed on the Savior's head. What matters it to fix in these mixed streets the actual scene of these agonizing associations? How much more comforting to do as we did, call on the "Sisters of Zion" opposite, and see what the good Sisterhood are doing in following the Master's advice? These places are now as familiar to our eye as home scenes. How can we dispute about the exact sites when we know of a verity that very near if not along this path he bore the Cross, that he met the virgin mother, he wiped the sweat from his brow, he fainted and fell, and at still another place, almost surely fixed he bore our sins upon the tree? Here Turkish soldiers in white attire, much more meek and courteous than those of Roman days who crucified him, saunter with nonchalance; and here money-getting still goes on, and money-changers and venders of doves still ply their trade; here within three jalousies and flowered lattices overhanging the narrow streets Arab women chatter about Christian dogs where once sad-eyed women wept over the humiliation and sacrifice of Jesus. But in spite of all this, and all the skeptic may say, good and devoted people of every rite are here, loving even the supposed footprints of their Savior, and ready to lay down their lives as martyrs of their faith. Here are those Sisters of Zion, teaching the young, and not omitting in their teaching the great transactions upon these hills.

THE POOL OF BETHESDA.

We visit the pool of Bethesda. It is full of benevolent, nay, angelic memories, for did not the angel here go down at a certain season and trouble the water, so that those who were diseased and waited along its five porches for the moving of the water should be made whole? Did not the impotent man here receive from the Savior his cure, for which he was reproached, it being the Sabbath day? Now, how changed! There is no water in the pool, save a little green pond in a corner. As we enter it the air is dusky and full of the cries of boys and men driving donkeys within, loaded with the refuse of the city, and whose basket panniers are full of dirt, to be emptied here, to make room elsewhere for buildings But to our mind it is not, as ever, blessed with the sweet waters of healing. An English engineer offered to the Government to clean it out, connect it with its olden cisterns, and fill it with pure water. The proposal was rejected. This tender shows that these sacred memories are not all dead, nor is the land altogether left desolate. It is said that one of the chief agonies of the Savior was, that "all forsook him and fled." So they did, and it was the bitterest drop in his cup of misery: but now, after two thousand years, his name is in the household of hundreds of millions of the race! Out of this desolation, sacrifice, and crucifixion, there is ascension for these millions, as there was for him! Who can describe the healing and consolation which have emanated from these scenes of suffering and salvation? Now, as then, there is the same deep meaning in the beautiful verse:

"God one, in secret bending low,
A dart in thy breast that the world may not know,
Wrestling, the favor of God to win,
Blessed of pardon for days of sin:
Press on, press on with thy prayerful cry,
Jesus of Nazareth passeth by."

If the streams, woods, grottoes, hills, and mountains of Greece were peopled by imagination, with mind and nymph, dryad and god, illustrating the aspiration of our nature after the spiritual beauty with which we are surrounded, and if these mythic haunts still allure us to arid, dead Greece by the fascinations of fancy, how much more entrancing the caves, pools, graves, mountains, and rocks about Jerusalem, which are instinct with that wondrous benevolence which lived to bless and died to save. There may be no romance in the dry and dead scenery here: Jerusalem, Nazareth, and Bethlehem may not be cities of palaces, like Vienna or Paris; they may have no flowing Propontis or Neva like Constantinople or St. Petersburg, but here there is a history, illumined like a sacred missal, and clasped in the everlasting rocks—for the vindication of which kings and Crusaders have fought, and good men like James, Peter, and Paul have died, and Chrysostom and Jerome have fasted, studied, and prayed. There is yet to be a better epic of "Jerusalem Delivered"—delivered, not from the Saracen or Turk, but delivered from the grossness which envelops it, so that its high estate on earth may correspond with the glory of its spiritual effluences!

A FINAL SURVEY.

Go with me for a final survey of these sacred spots. Around the walls let us go, in the pure air, and out of and aloof from the sores and sorrows of the poor, crippled denizens of the town. Would you see the Tombs of the Kings? Ride over rocks and rivulets, north of the Damascus gate, a mile or less. There, overlooking the head of the Valley of Jehoshaphat, you may go down into immense cisterns or areas, that now hold no water, and enter within the dark caves hewn by human energy thousands of years ago. There you will find not only the vast tombs, almost rivaling the pyramids, if not in solid magnitude, in historic interest and ingenious contrivance. The tomb of Helena, the mother of Constantine, is here located. On going down we perceive that some one has been cleansing the spot, although we are saluted by a sudden whirlwind of dust as we enter the broad, rock-hewn trench. We pass, stooping, under a low archway through a rock seven feet thick, into an excavated area nearly one hundred feet square. The walls are smooth rock. This leads to other chambers. There are evidences of sepulchral elegance, with carved grapes and garlands. On the southern side we go into the tomb itself. The door is small, and the rock has been shattered; but the ingenious arrangement to seal the tomb from lurking rascals would do honor to a Yankee. The door was covered with a heavy round slab running in a groove. This is only movable by a lever. The door looks like the solid rock, and there is another sliding slab at right angles to the one which bolted it. There is also an outer door still, so hung that if pressed from the outside it gave way, but immediately shut back and inclosed the sepulcher. Now it may be understood what is meant when it is said "the stone was rolled away from the sepulchre." Yet how insane and useless all the contrivances of kings or men to preserve their bodies from Time, the Despoiler.

Then we will convoy you through groves of olives, on "stony ground," into Jehoshaphat, and patiently hear you about the city. Many other tombs of prophet, saint, and prince, Zechariah, James, Jehoshaphat, and Absalom, are here on the left, cut in solid rock on the mountain-side while below them, by thousands, awaiting the final summons, are the thousands of buried Jews beneath the rude, dusty graves. Look up to that walled gate on your right. It is the Golden Gate, whose steps have been trodden by the Savior. They are now hidden by the "chaff." A little opulence of fancy and you may see the Man-God—he who was "acquainted with grief"—ascending and descending here—going to and from the porch of the Temple, where he was wont to walk and teach.

OFF FOR THE JORDAN.

Hearken! You hear the bells of the mules and the cries of their drivers; they are off for the Jordan, a stream sacred to your faith. They are bearing the luggage, under Bedouin conduct, of a camping party of archæologists. Above this is the village of Siloam. It is half in the rocks and half in stone huts. The bray of donkeys and the cry of children salute your ear. On the hill, above the tomb of Absalom, a sweet voice is rendering some Arab refrain. It approaches the edge of the cliff, two hundred feet above us. What is she singing or doing? Here is not a pleasant occupation, for she is picking up by feel and measure the chance dirt of the beasts which go that way to Jericho. Our donkey-boy answers her roundelay, and we momentarily forget, in the simple duet, sung from hill to vale, that these Arab children have a language and a music which, born of the Orient, echoed in these caves when the Savior and Apostles, with heavy hearts, wandered over this vale to Mount Olivet.

"What—what is the girl, and what is our boy, Hamed-Ewud, singing?" I ask of our guide. "O! my love is far, far away," he sings; and she responds, "I cannot come to you, my beloved!"

MONUMENTS OF THE PAST.

Are they improvising? What a simple romance, amidst these monuments of the great dead past! The tombs grow denser as we pass down the valley, as the Jews strive in life to locate their tombs as near in death to Mount Moriah as they can. Now we enter the dry brook Kedron. We see Arabs digging in the piles of gravel and rubbish for old pottery. What for? To pulverize, for cement. It makes rare and valuable cement, and thus the ruins of one age become the habitation and support of another. Then we turn down the rocky, meandering Kedron, to the Fountain of the Virgin. It is said that here the Virgin washed the clothes of the Child. Various rubbish is told about the Fountain, and various modes to account for the appearance of the water were given, until some little science was brought to bear upon the phenomenon of its irregular flow. We see many women here washing clothes in a most motherly way, and filling their goatskins for the irrigation of their little gardens below. We retrace our steps, and go up out of the cave into the sombre light of the valley. Tombs of the "Judges" and tombs of "Prophets," old and new, surround our steps. There are tombs on every side. Indeed, we begin to find the place populous with others beside the dead. There are waters flowing here, and some green results appear. Old Arabs in striped mantles appear also with antiques to sell, in the shape of coins in the time of Titus, and pottery in the age of Herod. We buy much doubtfully, for ever so little. Now, we are under the south-east corner of the Temple-plateau. How finely the battlements stand! This is indeed Jerusalem, and fills every expectation! From the village opposite comes the sound of a rude flute and the jabber of multitudes. The hills opposite are terraced and tenanted to their tops. In the valley below are some olives, some cabbages, and a cow! A few catalpa trees and many caves; a few vegetable plots and many donkeys From another point Siloam seems a larger village. We pass a well; there is a bronzed Rachel at it, filling her goatskins with water to irrigate her patch below in the "King's Garden." The lime-rock and soil are very white, and the dust and gravel very thick, and the wonder is that, even with water, anything can grow here. Here we are called on to examine some excavations recently made by a German palæontologist. He had found the old wall of the city, and was proceeding to take out of his inner consciousness the Temple, in all its parts and majesty of proportion, when the good Pasha called a halt on his enterprise.

☞We print the following letter from Dr. Cox from his speech in congress on the last of May.—Ed. Standard.

Announcements.

I have moved from Hudsonville, Mich., to Ann Arbor, Mich., to get my children in schools. If there are any Adventists in this part of the state, I would like to hear from them. Expect to be here several years.

O. R. L. CROZIER.

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No. 94.

J. P. WEETHEE.

Our position in the series of trumpets and woes we have shown by tracing the historic events of six trumpets; the first four belonging to the Western empire (Roman); and the fifth and sixth (two trumpets) being God's executive agents for the overthrow of the Eastern empire. The seventh is universal. Between the close of the sixth trumpet's sounding and that of the [illegible]th is a brief interval, called a "[illegible]Quickly," and "Voice of the [illegible]el." If the events belonging [illegible]ld have transpired in [illegible]rogressing, and if [illegible] the period are [illegible]ll be admitted [illegible] space. It [illegible]ese points. [illegible] period is [illegible]es. Be- [illegible] of their [illegible]re. [illegible]g and [illegible]d heard [illegible]ly two [illegible]per- [illegible] Rev. [illegible]phet [illegible]ds— [illegible] Man." [illegible]re the [illegible]ee with [illegible]. iv. 8, [illegible] the two [illegible]no God [illegible]ohn had [illegible] the lamp- [illegible]n candlesticks [illegible]ou sawest are Rev. i. 20; see

[illegible]ses are, therefore, said by [illegible]himself to be lamp-stands; but [illegible] says that the lamp-stands (seven [illegible]is only a number) are churches; therefore, the witnesses are churches.

The answer of the Superintendent of the churches who is also their Lord and Master, must be conclusive. But Christ says that his two witnesses are the two olive trees (branches). This was given in explanation of the witnesses, and must have been [illegible] stood by the prophet; as John was [illegible]quainted with the prophecies of Zechariah, this explanation was sufficiently explicit. That Christ alluded to the writings of that prophet, since the visions in their anti-types and symbols cover the same period, and events. They bring to view the same agents, human and Divine.

With these explanations we carry forward our investigations of Zech. vi. 9–15.

These returned Jews were poor and oppressed by their Gentile neighbors. Those sent from Babylon brought money to aid the workmen. This commission consisted of the following chief persons: Heldai, Tobijah, and Jedaiah, who lodged in the house of Zephaniah's son, Josiah. To those persons the prophet is commanded to go for sufficient gold and silver to make crowns (diadem with many lesser crowns). Only one diadem was necessary. Joshua himself was a type of the priesthood of the BRANCH. The order of the high-priesthood, of which Joshua stands the first in this representation, would not require a [illegible]rown, since Joshua had all that the [illegible]hood required, (he had a mitre [illegible]head, Zech. iii. 5). He sim- [illegible]diadem with many lesser [illegible]ify a royal high priest, [illegible]esthood, that the anti- [illegible] priest-king with many [illegible]—joint-heirs in a

A diadem composed of many lesser crowns was all that was necessary to make the type fit the anti-type. But it is said that the word translated Crowns is plural. The Hebrew is עטרות (*a-te-rooth*) *crowns*. Job says," I will bind it around me as crowns.' Job xxxi. 36 This crown is composed of many crowns—a crown of many crowns—a compound crown. It is said of Christ (Rev. xix. 12), *epi tes kephales autou diademata*—*koi epithru kepha lea autou diademata*—and upon his head many crowns—not separate crowns, but complex, or rather a crown composed of many lesser crowns; one for every kingdom subdued. The pope has a tripple crown, not three tripple crowns. Three kingdoms subjugated are represented. Joshua, the high-priest, for whom this crown was prepared, had then the full typical dress of the order of high-priests; "They set a fair mitre upon his head, and clothed him with garments. And the angel of the Lord stood by," and said, "Hear now, O Joshua the high-priest, thou and thy fellows that sit before thee: typical men; *for*, behold, I will bring forth my servant the BRANCH." Zech. iii. 5, 8.

As you are now dressed you typify the great High Priest, the anointed Messiah.

What head dress had the Jewish high-priest?

"And thou shalt make a plate (of) pure fine gold and grave upon it (like) the engravings of a signet, HOLINESS TO THE LORD." Exod. xxviii. 36.

We have the record of the fact of its construction in Exod. xxxix. 30, 31:

"And they made the plate of the holy crown (of) pure gold, and wrote upon it a writing, (like to) the engravings of a signet, HOLINESS TO THE LORD. And they tied unto it a lace of blue, to fasten (it) on high upon the mitre; as the Lord commanded Moses."

This plate, a holy crown of pure gold, belonged to the front of the mitre, which was "always to be upon the Priest's forehead." In Exod. xxix. 6, are these words:

"And thou (Moses) shalt put the mitre upon his (Aaron's) head, and put the holy crown upon the mitre."

That Moses obeyed appears from Lev. viii. 9:

"And he (Moses) put the mitre upon his (Aaron's) head; also upon the mitre, (even) upon his forefront, did he put the golden plate, the holy crown: as the Lord commanded Moses."

It will be seen that the pure gold plate, the holy crown, was an important part of the head dress of the typical high-priest, as ordered by Jehovah and was in the pattern shown to Moses in the Mount, since Moses was commanded to make all things according to that pattern.

Our application of these passages is this: In Zech. iii. 5, 8, Joshua is clothed in the complete priestly dress, and is called, in his priestly garb, a type of the BRANCH as the high-priest. The golden plate—the crown, though not named, must have been on the mitre since it was necessary to complete his dress as a type. Joshua has already been presented to the prophet as a priestly type; it remains that he be seen as a regal type. Till such a time it could not be said, "Behold the man whose name (is) BRANCH."

It is not said that two crowns were made, but crowns. Since "crowns" is plural it is inferred that two crowns were made, a priestly crown, and a regal crown; the word translated crown, when expressing the golden plate on the priest's mitre, is not the same in Hebrew, as in Zech. vi. 11. The original order was to make a thin plate of pure fine gold. It then said he made a plate—a crown of pure fine gold.

Plate is נזר-ציץ—*tsits, ne-zer*

tsitz. Holy crown upon the mitre, נזר קדקדש—*kodesh ne-zer*. The golden plate, the holy crown, נזר קדקדש *kodesh ne-zer*. Lev. viii. 9. The Hebrew word for high-priest's crown is *ne-zer*. The new crown that is put upon the head of Joshua, to fix him to typify the BRANCH (Zech. vi. 12) is called *a-ta-rooth*. This is not, therefore, a priestly crown, but a regal crown. Joshua must have looked upon this as the type of another, since the crown was promised perpetually to the house of David, and he had just been erected in his priestly dress as the type of Messiah.

From Ezek. xxi. 26, he would learn that the diadem was to pass from the house of David to the Messiah; and from Psa. cx. he had learned that the priesthood of Messiah would be like that of Melchizedek, a royal high-priest, as he in his own proper person and dress was a type of Messiah's priesthood, by the royal diadem, he would represent the Messiah in his two offices of priest and king.

Through the description which follows, Zechariah has a sketch of the birth and future life of the Messiah, and the building and glory of his temple and his dominion.

The duality of the types is the key to a proper interpretation of the imagery of the temple services of the Old and New Testaments—a royal high-priesthood, typical and anti-typical. The lamp-stands and olive trees typify, not only the Institution but its living Officiary.

That we may have a better understanding of the witnesses let us follow this revelation to Zechariah, the last one of the first night vision.

Zechariah sees Joshua dressed and crowned as a priest-king—one throne filled by one person, anointed to exercise all priestly and kingly power, and it is said, "See there a man whose name is Branch; out of his ground shall he spring forth, and build the temple of the Lord." Verse 12. The word Branch צמח —*tze-mech*, (see Gen. xix. 25; Isa. lxi. 11;) though used here as a proper name, has respect to its etymological import, out of his ground shall he branch out—sprout out—a sprout shall sprout out. He is born in obscurity, and grows up like a tender plant. See Isa. liii.

The whole history of Messiah from his birth to his triumphant reign is here brought to view in the type. His reign as a Royal High-Priest is the principal feature; as his dress, and the declaration: "And he shall build the temple of the Lord," signify. Zechariah is taught to look forward from the feeble efforts then in progress under the type to that glorious establishment under the anti-type. He shall build the temple of the Lord is repeated; and, therefore, of special interest. As it has particular bearing on the interpretation of Rev. xi. we shall inquire what temple is intended which the Branch (Messiah) shall build?

The Temple of the Lord.—Is it any visible structure? What is the central thought of the type, and the anti-type?

Having investigated the subject with considerable care and with some perplexity we are of the opinion that the Bible allows us the following statements:

1. The word temple (Hebrew, היכל—*hai-chal*; Greek, ναος—*naos*) is a house, or dwelling-place of the true God; also, of heathen, or false gods. Dwelling-place, is the central thought; whether that be in heaven; on earth; in a wilderness; in a tent; in a body of worshippers, or in a single person. It is called a house, after the name given to the abode of the father with his family. As a father provides some place where he may rear, instruct and abide with his family; so God is represented as taking up his abode with man as his Father. His first temple was the universe; then the earth—in Paradise. His dwelling-place continued with his children (seed of the woman). It was where Abraham, Isaac, and Jacob dwelt. Jacob, when a wanderer, slept in that house. Gen. xxxviii. 16, 17. God dwelt with the Hebrews in Egypt; went with them in a cloud by day, and a pillar of fire by night; made his abode with Moses, for forty days, on the Mount amidst thunders and lightnings and the sound of a trumpet; gave Moses a pattern of the house (tabernacle) which he proposed to occupy during the wanderings of his family through the terrible wilderness. In that dwelling he took up his abode between the cherubim, in the *she chi'-nah* (a globe of light with an atmosphere of cloud). This was God's sanctuary; his wilderness temple, where he, through his servants, instructed and disciplined his children.

When they became citizens in the land of promise, the original idea of the tent is amplified into the beautiful temple of Solomon. In its dedication Solomon says, The Lord said that he would dwell in thick darkness. I have surely built thee an house to dwell in a settled place for thee to abide in for ever 1 Kings viii. 12, 13 The word temple, in the Bible, usually means this visible temple, the one built by Zerubbabel, or the same reconstructed, enlarged, and adorned by Herod the Great.

But is such its import in Zech. vi. 12, 13?

2. Let us examine other passages where the primary thought is clothed with other attributes. A temple, as we have seen, is God's dwelling-place, visible or invisible; in the universe or on the earth; if on the earth, it may be visible or invisible. It may be on a mount, on the ocean, in any country where his children may be found, whether in tents visible or buildings, or in the howling wilderness. Wherever God dwells, is a holy temple. House and temple, when applied to God's dwelling-place, are synonymous. The universe is God's house or temple. John xiv. 2.

A visible structure or place is a house or temple, whether composed of water, land, wood, stone, or any inanimate matter or a living organism—if God dwells in it, it is a house, or temple; it may be a person, or a congregation of persons. Jesus, clothed in flesh, was a temple. John ii. 19, 20. God the Father dwelt in him, (he in me, and I in him). Every Christian is a temple. 1 Cor. iii. 16, 17.

NOTES ON THE REVISED VERSION AND ITS MARGINAL READINGS.

NUMBER TWO.

WILEY JONES.

Luke ii. 38. "And spake of him to all them that were looking for the redemption of Jerusalem." This brief sentence gives a bright and beautiful glimpse of the faith and hope of the early believers—they were looking for the redemption of Jerusalem in connection with Messiah's mission; for the Scriptures testify that "when the Lord shall build up Zion, he shall appear in his glory," Psa. cii. 16, and "Zion shall be redeemed with judgment," Isa. i. 27, when "there shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob." Rom. xi. 26. Thenceforth "there shall be no more utter destruction, but Jerusalem shall be safely inhabited, Zech. xiv. 11, for the Lord will return and build again the tabernacle of David which is fallen down, and will build again the ruins thereof, and will set it up." Acts xv. 16. "At that time they shall call Jerusalem the throne of God," Jer. iii. 17, "and the name of the city from that day shall be 'The Lord is there,'" which name, in the Hebrew tongue, is *Jehovah-shammah*. Ezek. xlviii. 35. "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and before his ancients gloriously."

But an apostate Church, forgetting the covenants of promise, and growing weary of that well doing that consists in "taking heed to the sure word of prophecy," 2 Pet. i. 19, has ceased looking for the redemption of Jerusalem, and has come to regard that city as hopelessly desolate and waiting only to be confounded at last in one indiscriminate molten mass of what certain pulpit orators in their mad rhapsodies are pleased to call "the wreck of matter and the crash of worlds."

Acts ii. 38. "Repent ye, and be baptised every one of you in the name of Jesus Christ, unto the remission of sins." The force of "unto" in this place may be seen by comparing it with the Revised Version's expression in Matt. xxvi. 28, "This is my blood of the new covenant, which is shed for many unto remission of sins." In both places it plainly has the force of "in order to."

How can any sincere person who is not blinded by denominational prejudice, fail to see this? Primarily, in the great plan of salvation, the blood of Christ is necessary to remission, but secondarily in the same great plan baptism also is necessary. The precious blood of Christ is the foundation of all pardon, and gives efficacy to the act of baptism, as also to faith, repentance, and whatever good we do. The great pardon was procured long ago by the precious blood, and is freely offered to all on conditions of faith and obedience. Now, the baptism of a proper subject is the personal or individual application of that pardon; in other words, the penitent believer of the gospel of the kingdom is "baptized into the death of Christ, Rom. vi. 3, and thus meets with the sin-cleansing efficacy of the precious blood poured out in that death.

To faintly and poorly illustrate this by "earthly things"—the bravery and blood of the revolutionary sires were instrumental in procuring many of the blessings of this free government, but yet an alien, in order to become personally or individually a recipient of those blessings, must comply with certain forms and conditions prescribed in the laws of naturalization. The Old Version's expression, "for the remission of sins," has been often twisted. I once heard a preacher attempt to define it as meaning "because your sins are remitted;" and he said the Greek would bear this construction. I was astonished at his audacity, but probably most of his audience, too indolent to search the Bible for themselves, regarded his allusion to the Greek as a valuable exhibition of true scholarship.

Acts viii. 12. "When they believed Philip preaching good tidings concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women." So then we have an infallible rule—the bright and illustrious example of the early church and the apostolic ministry for including "the good tidings concerning the kingdom of God among the things which must be believed before baptism. Even if there were no other testimonies on the subject this verse alone would settle that matter, on the principle that examples prevail where precepts fail.

What then is the condition of those professors who were immersed or sprinkled before hearing the good tidings of the kingdom? Was theirs a Christian or apostolic baptism, and was it an acceptable way of seeking the Lord? Surely not, for, as David says, they "sought him not after the due order." When David found that in moving the Ark he had not observed "the due order" he did not persist in his error through pride or for consistency's sake, but searched the law in the case, and conformed to it. 1 Chron. xv.

So ought every one to do in regard to the due order of baptism. This chapter of apostolic writing also indicates that although "multitudes," ver. 6, of "men and women" were baptized, no infants were. If after "men and women" the inspired penman had written "and infants," that half of a drop of ink would have saved volumes of controversy, and I, at least, would never say another word against infant baptism, but rather for it. But since the word of God leaves infants unbaptized, we have to stop where that stops; to go beyond that, even a hair-breadth, is to transgress, as the etymology of the word *trans-gress* implies. No, in all the oldest libraries, on dusty shelves, in dingy corners, among musty and crumbling manuscripts, the industrious infant-sprinkling translators have not succeeded in finding anything to justify them in adding "and infants" after the words "men and women" in Acts viii. 12.

Verse 37 of this 8th chapter is omitted as spurious by the revisers. As the people called Campbellites have been long using this verse as their pre-baptismal confession of faith, I would kindly urge them to now adopt for this purpose verse 12, and require candidates, before baptism, to confess not only the divine Sonship of Christ, but also to confess what the Bible teaches concerning "the kingdom of God."

2 Cor. iv. 4. "The light of the gospel of the glory of Christ." This is a very faithful translation of the Greek τον φωτισμον του ευαγγελιου της δοξης του χριστου It indicates that the gospel relates not only to the sufferings, death, burial, and resurrection, but also to the "glory of Christ."

Such was the gospel preached by the apostles when they spoke of the kingdom. And the prophets likewise testified "the glories," *tas doxas*, as well as the sufferings.

How can one preach the gospel of the glory of Christ without preaching concerning his coming in his glory to be seated "on the throne of his glory? Mark xxv. 31. Now, to preach of the throne is to preach of the kingdom; for, for a throne implies a kingdom as a key implies a lock.

2 Thess. ii. 2. "Be not quickly shaken from your mind, nor yet to be troubled, either by spirit or by word, or by epistle as from us, as that the day of the Lord is now present." To think the day had come and not brought the Lord with it was enough to shake their faith, and trouble them, just as Hymenæus and Philetus, in saying the resurrection was past, overthrew the faith of some. 2 Tim. ii. 18. The usual teaching of the apostles was that the day of the Lord is at hand, or near, and this announcement was not calculated to "trouble" believers, but to make them rejoice and lift up their heads, for they "love his appearing." Luke xxi. 28; 2 Tim. iv. 8.

In this passage, therefore, the Revised Version agrees with the general teaching of Scripture much better than the Old.

Rev. xxi. 7. "He that overcometh shall inherit these things." The Old Version says, "He that overcometh shall inherit *all* things; margin, or these things." So the Revisers merely rejected the textual and adopted the marginal reading of the Old Version, in this place. The pronoun "these" evidently refers to "the fountain of the water of life" and the "things made new," in verses 1 to 6, namely, the "new Jerusalem," the "new earth" under its heavenly constitution, etc. Then, in all its fullness, will be realized the promise, "Blessed are the meek, for they shall inherit the earth." He that in the beginning was the Author of earth's genesis will in the ending be the Author of its re-genesis. To him be glory through Jesus Christ forever. Amen.

THE CHILDREN'S PAPER.

S. ROXANA WINCE.

I have no little children of my own. My one dear lamb was taken away in infancy. But I can feel for, and work for other little ones. I want the children among us to grow up in the fear of the Lord. I want them to have the knowledge that saves. Better less of science and more of God, if they cannot have both, or if science must absorb all their thoughts and all our means for their improvement.

Brother Jones has taken the burden upon himself of issuing a paper for our children. If we would have it live we must do something now. Children are more interested in something of their own. They will read a paper that comes in their names, when they would not touch a larger paper.

Take hold of the work brethren. If you would all take it even at club rates, for your Sunday Schools, the work would move. Don't say you are too poor. You pay as much for two pounds of coffee, or a bit of ribbon, as the paper costs. The children can work. Let other papers go. Take our own.

A Good and Cheap Kansas Paper.

We are in receipt of the WEEKLY CAPITAL, an eight-page, 48-column weekly paper, published at Topeka, Kansas, the Capital of the State, at One Dollar per year, to any address. It is brim-full of state news, correspondence, crop notes, markets, etc., and is, in every respect, a Journal worth the money asked for it. Those who want to learn about Kansas should send for the CAPITAL. Address,

Topeka Daily Capital Publishing Company, Topeka, Kansas.

Announcements.

I have moved from Hudsonville, Mich., to Ann Arbor, Mich., to get my children in schools. If there are any Adventists in this part of the state, I would like to hear from them. Expect to be here several years.

O. M. L. CROZIER.

Sententious.

Pray more and worry less.—*D. L. Moody.*

All sunshine makes the desert.—*Arab Proverb.*

Of course, history is apt to be misleading, unless we take it in long ranges.—*Joseph Cook.*

There are but three classes of men: the retrograde, the stationary, and the progressive.—*J. Kasper Lavater.*

Man passeth away, but principles endure forever.

The highest position in life is the one next to God. His is true aristocracy.

Life is a book, whose lines are filling past.
Each week a moment, every year a page;
Till leaf by leaf, we quickly turn the last.
—*J. T. Trowbridge.*

That is the best part of beauty that a picture cannot express. The history of many a Christian has for its chief data his so-called holy resolutions.

The trouble with the skepticism of the age is that it is not thorough enough. It questions everything but its own weak foundations.—*J. Monro Gibson.*

Christ never asked us such busy labor
As leaves no time for resting at his feet;
The waiting attitude of expectation
He oftimes counts a service most complete.

Truth is the most powerful thing in the world, since fiction can only please us by its resemblance to it.—*Shaftsbury.*

It is easier and more popular to teach the beautiful doctrines of Christianity than it is to apply them to the hearts and the consciences of men.

Remember that the secret studies of an author are the sunken piers upon which is to rest the bridge of his fame, spanning the dark waters of oblivion. They are out of sight, but without them no superstructure can stand secure.—*H. W. Longfellow.*

Oh, small shall seem all sacrifice
And pain and fear,
When God shall wipe the weeping eyes,
For suffering gives the victor's prize,
The crown for cross.
—*Whittier.*

Not in publicity, but in retirement, and silence—in desert places—the spirit and teaching of Christ must be drunk in, if there is to rise a spiritual building of a holy life hid with Christ in God.—*W. R. Nicoll.*

Real and final judgment of character is a judgment based upon and determined by, the relation of the heart of man to God. The decisive test of character beyond which there can be no other, is the relation of the life to the living God.—*Newman Smith.*

The great purpose in the world's history is human redemption, and it is set forth in the earliest and oldest records of the race. The great hero of this history is Christ, and the earliest records sing to us the promise of his appearing. Four thousand years the heart of humanity was beating with the expectation of its Savior.—*Bushnell.*

We slight the gifts that every lesson bears,
And let them fall unheeded from our grasp,
In our great eagerness to reach and clasp
The promised treasure of the coming years.

Or else, we mourn some great good passed away,
And in the shadow of our grief shut to,
Refuse the lesser good we yet might win—
The offered peace and gladness of to-day.

A man may corrupt his taste and introduce an element of vulgarism into his expressiveness by careless familiarity with the foul and unlovely. There are a great many men that read books to understand human nature, who do not know that they are pouring filth into the currents of their souls. There are a great many men who, when they are abroad, go to see sights that human eyes ought not to look upon, except they be eyes of mercy looking to save men as brands from the final burning. A man at the center must be thoroughly and immaculately pure, if he would be at the circumference filled with fine sensibilities and delicate tastes so as to appreciate the nobly grand and the singularly beautiful.—*Joseph T. Duryea.*

There is a noise in building, but silence in growth. Jesus grew as the flower grows, that turns its face to the sun and travels all the arc after the light and lets the rays pour into it till its broad disc grows broader.

THE RESTITUTION.

S. A. CRAFLIN, EDITOR.

Plymouth, Indiana, Dec. 21, 1881.

ABSENCE from home on our own part, and a desire on the part of our printers to finish up the paper, compels us to forego writing much editorially. We will however say briefly that it is our hope that all our present subscribers will renew for the coming year. The year now about closing has been remarkable indeed. The year 1882 bids fair to be still more eventful in events that will startle the world. We shall do every thing on our part to keep our readers fully posted on whatever may transpire as indicative of the change of dispensations now evidently so near. Hitherto the Lord hath helped us. Slowly our list has been increasing in number. Some of our brethren are poor, but a little effort only is required to pay for three months at a time. Others can pay for six months without inconvenience. Some still better off can pay for a year and send an extra copy to some friend. Those that refuse to take a paper showing the fulfillment of prophecy will only do themselves the greatest injury.

THERE is some second sense in the following remarks made by an English Bishop on infidelity and fanaticism that we clip from a late number of the Manchester *Guardian* lately sent us from England by Brother B. Hayes. While the infidel's creed of negations, or belief in all unbelief, utterly severs the human understanding from all the holy light of divine truth, mesmeric fanaticism, to a no less degree, blights the human heart to all the sanctifying and spiritualizing influences of the inspiring spirit of truth. It is truth that enlightens—it is truth that sanctifies and saves.

THE BISHOP OF MANCHESTER ON ATHEISM AND MATERIALISM.

Preaching at St. Margaret's Church, Hollinwood, yesterday morning, the Bishop of Manchester said a kind friend had sent him a paper called the *Freethinker*, the tone of which might be a proper one for Atheism to adopt, but, he said advisedly, anything more horribly profane and blasphemous he never read or saw. It was an attempt to pour ridicule on the Bible in the most ribald, heartless, cruel way that could be conceived. Writers of that class, looking at the things allowed in the time of Moses on account of the hardness of men's hearts but forbidden now, said, "Here's the God the Bishop of Manchester worships." The God of the Bible was the God he worshipped, and if the righteousness of the Sermon on the Mount were practiced the world would be a great deal better than Atheistic teachers were ever likely to make it. He was afraid just now that some of the forms religion was taking among well-meaning and fanatical men were very far from the spirit of sobriety which pervaded the teaching of Christ. He would be sorry to say a word against the methods employed by any who were trying to bring souls to Christ; but when he read of excited meetings, where people cried out in a hysterical way and were found grovelling on the ground, shedding "hatfuls" of tears, it seemed to him nothing like the way in which Christ taught. If they told him the 19th century required something novel and startling, all he said was that he was afraid the effect of this startling excitement passed away almost as rapidly as it was produced. Six or seven years ago when two celebrated American evangelists visited Manchester, there was a great wave of excitement, and people said there was a great conversion. He wanted to know where now were the ten of thousands who rushed to hear those earnest men? He preferred to speak with men and women while reason held the reins firmly over their imaginations and passions. They must not suppose that because a man could say in a church in a season of great excitement "Glory, glory, hallelujah," that he was therefore converted and saved.

News Items.

CONSTANTINOPLE, Dec. 15.—There is now a firm conviction at the palace that an offensive and defensive alliance will shortly be concluded with Germany, that State having the commanding political influence England once possessed.

VIENNA, Dec. 15.—The workmen who are excavating in the Ring Theatre continue to come across corpses, the presence of which had not been suspected before. To-day's digging discovered nine charred bodies, three being apparently women, in one of the numerous recesses with which the labyrinth-like halls abounded.

MADRID, Dec. 15.—A sentry guarding the prison at Malaga noticed an Englishman walking around the wall and challenged him five times: the latter, not understanding the challenge, remained silent, and the sentry shot him dead.

LIVERPOOL, Dec. 15.—A fisherman yesterday saw Powell's balloon floating over the water off Cherbourg, France, only 200 yards distant. The weather was foggy, and it is believed Powell was lying exhausted inside the car.

BERLIN, Dec. 17. An American Jew, at St. Petersburg, performing in a circus, was ordered to quit on account of professing the Hebrew faith. He protested.

NORTH AMERICA.

TEXAS, Dec 17.—A violent hurricane Thursday evening swept away many tents, destroying telegraph lines, and demolishing a wall, killing twelve soldiers.

ATLANTIC, Dec. 17.—The storm of Thursday ruined the dams near Algiers, on the Gran railway, to burst, and the line is flooded. Many lives were lost. Several vessels foundered on this coast.

LONDON, Dec. 15.—A report has just been received that a terrible typhoon visited the country round Harfong and Pelley, China, raising the waters of the sea and driving them inland four miles. One town was entirely submerged and swept away with all its inhabitants, numbering three thousand.

Sir Moses Montefiore, the wealthy English Hebrew, wrote on his 97th birthday a letter to Mrs. Garfield in reply to one in which she thanked him for securing the prayers of the Jewish church for her husband at Jerusalem and elsewhere. Sir Moses at the same time sent his check for $500 to a friend in Boston, requesting him to distribute the money among the charities of the city in memory of President Garfield.

The *Jewish Messenger* says: "The harvest in Palestine is reported as having been an excellent one, and large numbers of vessels laden with the products of the country are constantly leaving Jaffa and Haifa for Europe. The exports are so extensive that fears are entertained that the price of wheat will be raised to a considerable extent, notwithstanding the excellence of the harvest."

LONDON, Dec. 19.—An explosion has occurred in a colliery at Bolton. It is reported that 150 lives were lost.

THE VIENNA DISASTER.

VIENNA, Dec. 19.—The official list of the victims of the theatre fire estimates the number of missing at 620.

ALGIERS, Dec. 17.—Fifty-four persons were drowned by the bursting of the dams on the Oran Railway.

LONDON, Dec. 18.—The Englishman who was sick dead by a sentry guarding the prison at Malaga, Spain, for failing to respond to a challenge that he did not understand, was Thomas Mitchell Young, ex-pilot of the Anchor Line steamer Tyrian.

A violent gale in Southern California burst upon the country surrounding Los Angeles, destroying houses, prostrating telegraph wires, and doing great damage to fruit trees.

The storms on the Atlantic for the last few weeks have been the worst for forty years.

Communications.

THE PUNISHMENT OF SIN.

With the above heading I select the utterance of John Milton, author of "Paradise Lost," in poem, who wrote the following about the year sixteen hundred and fifty:

After sin came death, as the calamity or punishment come upon it. Gen. ii. 17. In the day that thou eatest thereof thou shalt surely die. Rom. v. 12, death entered by sin, vi. 23, the wages of sin is death, vii. 5, the motions of sin did work in our members to bring forth fruit unto death.

Under the head of death, in Scripture, all evils whatever, together with every thing which in its consequences tends to death, must be understood as comprehended, for more bodily death, as it is called, did not follow the sin of Adam on the self same day, as God had threatened.

Hence divines, not inappropriately, reckon up four several degrees of death.

The first, as before said, comprehends all those evils which lead to death, and which, it is agreed, came into the world immediately upon the fall of man, the most important of which I proceed to enumerate. In the first place, guiltiness, which, though in its primary sense it is an imputation made by God to us, yet it is also, as it were, a commencement or prelude of death dwelling in us, by which we are held by a bond and rendered subject to condemnation and punishment. Genesis iii. 7. The eyes of them both were opened, and they knew that they were naked.

Lev. v. 2, etc. It shall be hidden from him he also shall be unclean and guilty. Rom. iii. 19. That all the world may become guilty before God. Guiltiness, accordingly, is accompanied by or followed by terrors of conscience. Gen. iii. 8. They heard the voice of God . . . and Adam and his wife hid themselves . . . and he said, I was afraid. Rom viii. 15. Ye have not received the spirit of bondage again to fear. Heb. ii. 15. Who through fear of death were all their life time subject to bondage. ix. 27. A certain fearful looking for of judgment. It is attended (even with the smallest guilt) not only with perfection and fear, whether results a diminution of the majority of the human species, and a conscious degradation of mind. Gen. iii. 7. They knew that they were naked. Hence the whole man becomes polluted. Titus i. 15. Even their mind and conscience is defiled.

Whence arises shame? Gen. iii. 7. They sewed fig leaves together, and made themselves aprons. Rom. vi. 21. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death.

The second degree of death is called spiritual death, by which is meant the loss of divine grace, and of that innate righteousness, wherein man in the beginning lived unto God. Eph. ii. 1. Who were dead in trespasses and sins. iv. 18. Alienated from the life of God. Col. ii. 13. Dead in your sins. Rev. iii. 1. Thou hast a name that thou livest, and art dead. And this took place not only on the very day, but at the very moment of the fall. They who are delivered from it are said to be regenerated, to be created afresh, which is the work of God alone. This death consists, first, in the loss, or at least in the obscuration to a great extent of that right reason which enabled man to discern the chief good, and which was as it were the life of the understanding. Eph. iv. 18. Having the understanding darkened, being alienated from the life of God through the ignorance that is in them. v. 8. Ye were sometime darkness. John i. 5. The darkness comprehended it not. Rev. vi. 10. They cannot hearken. John viii. 43. Ye cannot hear my word. 1 Cor. ii. 14. The natural man receiveth not the things of the spirit of God. 2 Cor. iii. 5. Not that we are sufficient of ourselves, to think anything of ourselves. iv. 4. The God of this world hath blinded the minds of them that believe not. Col. i. 13. Who hath delivered us from the power of darkness.

It consists, secondly, in that deprivation of righteousness and of liberty to do good, and in that slavish subjection to sin and the devil, which constitutes as it were the death of the will. John viii. 34. Whosoever committeth sin, is the servant of sin. All have committed sin in Adam, therefore all are born servants of sin. Rom. vii. 14. Sold under sin. viii. 3. What the law could not do, in that it was weak through the flesh. v. 7. It is not subject unto the law of God, neither indeed can be. vi. 16, 17. His servants ye are to whom ye obey, whether of sin unto death, etc. Eph. ii. 2. The spirit that now worketh in the children of disobedience.

Sin is its own punishment, and produces, in its own natural consequences the death of spiritual life.

The third degree of death is what is called the death of the body. The death of the body is to be considered in the light of a punishment for sin, no less than the other degrees of death, notwithstanding the contrary opinion entertained by some. Rom. v. 13, 14. Until the law sin was in the world . . . death reigned from Adam to Moses. 1 Cor. xv. 21. Since by man came death; that is to say, temporal as well as eternal death, as is clear from the corresponding member of the sentence, by whom came also the resurrection from the dead. Therefore that bodily death from which we are to rise again, originated in sin, and not in nature; contrary to the opinion of those who maintain that temporal death is the result of natural causes, and that eternal death alone is due to sin. The death of the body is the loss or extinction of life. The common definition, which supposes it to consist in the separation of soul and body, is inadmissible. For what part of man is it that dies when this separation takes place? Is it the soul? This will not be admitted by the supporters of the above definition. Is it then the body? But how can that be said to die, which never had any life of itself?

Therefore the separation of soul and body cannot be called the death of man.

(To be Continued.)

Selections.

The Messenger.

THE HIGH PRIESTHOOD OF THE LORD JESUS CHRIST.

CHARLES POUNDSTONE.

For such an High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself. Heb. vii. 26, 27.

In the matter of redemption we are passive in the hands of him who made it; but active in laying hold of eternal life in him, by faith, taking God at his word, believing what he has said, and expecting what he had promised. "This is a faithful saying, and worthy of all acceptation. That Christ Jesus came into the world to save sinners," and this he did once for all in the end of the age who offered up himself. To this the Holy Spirit bears witness, and also by his Divine operation in the exercise of faith, witnesses to our spirits we believing are the children of God. "If children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together."

Now, in the house of our pilgrimage we are in the midst of foes, subject to numerous and varied afflictions, temptations within and without, sorrows, bereavements, and death; and often, as a sparrow alone on the house-top, we watch. But, amid all, our eyes are ever towards the Lord; for he it is that plucks our feet out of the net; he it is that keeps us and will preserve us unto his heavenly kingdom; sustaining us in all our tribulations with the one blessed hope even the glorious appearing of the great God and our Savior Jesus Christ. What a consummation! Our emancipation will then be complete; the whole body of the church will then be glorified; will then partake of the glory which the Son had with the Father before the world was.

All will then be like him, and according to his word, sorrowing and sighing will be no more.

What a glorious future is the prospect of believers; those who, through the grace of God, believe in the perfect sacrifice, by the perfect one; and the perfect work of that atonement finished on the tree of Calvary, and see from hence the higher glories that await them, when he shall come to be glorified in his saints and be admired in all that believe. This was the blessed hope that sustained holy ones of old, for the spirit that was in them testified beforehand the sufferings of Christ and the glory that should follow. Thus we read Heb. xi. And so also were the martyrs sustained in this dispensation under the most severe trials and persecution, and have fallen asleep in him till he come; and so, all through the times that must be fulfilled, the children of God in this hour suffer and are sustained in all trials and temptations through which they may be called to pass. How vast and comprehensive is the mind of him who so ordains and controls all things, bringing light out of darkness and good out of evil, which in the end will harmonize with the Divine perfections of his works. Whilst darkness now covers the earth and gross darkness the people, in that day it will be that the glory of the Lord will cover the earth and great light the people, for the light will be sevenfold as the light of seven days. Isa. xxx. 26. Then will be fulfilled Isa. xlv. 17, 18.

Now, we read our Lord rebuked his disciples on a memorable occasion for their want of faith in the writings of the prophets that the Christ should suffer; and we know that the Levitical economy was ceremonial in types and shadows only till he should come, and at the time appointed (the fulness of time) all these things were fulfilled in him. Hence, we believe, he is the great High Priest (called of God an High Priest for ever after the order of Melchizedec,) even Jesus the Son of God, who is passed into the Heavens, and through whom we have been reconciled to God, and he is ever the merciful and faithful High Priest over the house of God, having an unchangeable priesthood. "We have not an High Priest who cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Wherefore he is able to save unto the uttermost all that come unto God by him, seeing he ever liveth to make intercession for them. Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way which he hath consecrated for us through the veil—that is to say, his flesh—and having an High Priest over the house of God, let us draw near with a true heart in full assurance of faith."

Now, the earnest expectation of every believer is Christ the hope of glory, who, as the forerunner, has entered into that which is within the veil, even Jesus the Son of God made an High Priest. "For Christ is not entered into the holy places with hands, which are the figures of the true: but into heaven itself, now to appear in the presence of God for us." Heb. ix. 24.

In contemplating the infinite in all his glorious perfections and works we stand on holy ground, and being ourselves finite, encompassed with sinful infirmities, and like a shadow that declineth, we could not approach but in a spotless righteousness; we could not stand in the presence of the Eternal and Omnipotent for a moment unless we had a merciful and faithful High Priest in that presence for us. Hence we see him who knew no sin becoming sin for us that we might be made the righteousness of God in him, and that we may draw near and spiritual when he shall judge the world in righteousness.

For it is he come, who was heir of all things, and who for the suffering of death was made a little lower than the angels, that he, by the grace of God, should taste death for every man. Hence we read: "He asked life of thee, and thou gavest it him, even length of days for ever and ever." But for whom did he ask this? Even for as many as the Father had given him to crucify a multitude. He alone was worthy to ask such a costly gift, and he alone was able to obtain it; for it must be by sacrifice, and that even of himself. He shrank not at the undertaking, for the love of God was in his heart, and he delighted to do the will of God. Hence he took upon him our nature, became the despised and rejected of men. He alone was able on the behalf of sinners to render that perfect obedience which none other could render in order to qualify men to live for ever in the sight of God, and enjoy his works in all their greatness and beauty and glory. Thus, through the blood of the everlasting covenant, he became the Author of eternal salvation to all them that obey him.

Contemplate him we may in his sorrows as the man of sorrows and acquainted with grief, in all his sympathy with human affliction, in all his holy tenderness in healing the sick and raising the dead, (and, to those who believed, his very presence was heaven to their troubled minds); but who can enter into the garden of Gethsemane when every follower forsook him and fled, and when Psa. xxvii. 2 was fulfilled? "When the wicked, even mine enemies, came upon me to eat my flesh, they stumbled and fell;" as it is written in John xviii. 6—"As soon then as he had said unto them, I am he, they went backward and fell to the ground." Who can portray the anguish of his righteous soul in suffering, the just for the unjust; the sweat of blood, and, lastly, laying down his life that he might take it again, that he might destroy him that had the power of death and give life unto the world. Here nature fails; but thanks be to God who giveth us the victory through our Lord Jesus Christ, for in all this he saw of the travail of his soul, and will be satisfied when all whom he thus redeemed shall partake of his resurrection, shall enter into his joy. "Who for the joy set before him endured the cross, despising the shame, and is set down at the right hand of the Majesty on high."

Three privileged disciples were once witnesses of his glory, and saw the manifestation of his kingdom on the Holy Mount, and in that exultant and ecstatic joy (though but for a moment) we can quite believe they desired to remain. Not yet. Though to our vision a long period of time has elapsed since then, yet how soon may be fulfilled Isa. xxvi. 19—"Thy dead shall live, my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs; and the earth shall cast out the dead." Then will the children of the resurrection not die any more, but will be as the angels of God in heaven. We conceive that to be that the whole body of the church of the first-born, whose names are written in heaven, will partake then in the resurrection, in immortality in the glory of the blessed One, and will have power to reign with Christ and rule over the nations.

Now, as we believe that our Lord arose from the dead, the Mighty Conqueror, having all power given unto him in heaven and in earth, so we wait for the full realization of Psa. lxviii. 18—"Thou hast ascended on high, thou hast led captivity captive; thou hast received gifts for men; yea, for the rebellious also, that the Lord might dwell among them." This latter clause will be fulfilled when he returns to restore all things; and as he is at the right hand of power until the times of restoration, so we believe the resurrection to be inseparably connected with his second coming in glory; and, therefore, according to his promise, look for new heavens and new earth, wherein dwelleth righteousness, and where sin and every evil and bitter thing will be destroyed.

Then will the face of the earth be renewed under the sceptre of the Prince of Peace, and earth, the scene of all his sorrows, will then be the scene of his glory, according to Isa. xl. 5—"The glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord hath spoken it." But what a day of rejoicing—

And up there no signs that the day of the Lord is nee? What are the rumors that have lately floated on the air? Our Lord has foretold us of these things, which will immediately precede his coming. "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself for a little moment, until the indignation be overpast: for, behold the Lord cometh." Isa. xxvi. 20.

And again—"Yet once more I shake not earth only but also heaven." Also, "the sea of nations with perplexity;" and have we not heard with what eagerness ambassadors have been seeking by any means to stem the tide or stop the current that will inevitably overthrow the wicked, crying peace when there is no peace?

Kings, potentates, and judges of the earth, who devise things not in righteousness, have long had their day—long have they abused the gifts of God and wasted the earth; and now they are beginning to tremble because a portentous crisis is at hand. They are, as it were, upon the brink of a huge precipice, hesitating to precipitate events, fearful of consequences that may ensue to the separate interests involved. For the moment this seems to have been spanned over and succeeded by a calm, and they think they have wisely settled these things; but we know that God will arise for the sighing of the needy, for the oppression of the poor, and for the patient abiding of the meek, and that he will come to reign in Mount Zion and in Jerusalem, and before his ancients gloriously, which an unbelieving world, in league with a professedly Christian church, does not believe or expect, nor yet desire.

As surely as God has told us in his Word that he will do these things, so surely will it come to pass, and at the moment appointed he will come, before whom will be gathered all nations and righteously judged according to their works; and then will be the Sabbath rest of peace. "Then will the earth bring forth her increase, and God, our own God, will give us his blessing." And as we see the day fast approaching, how ought we as believers (from the faith that animates us) to seek by brotherly love to manifest whose we are and whom we serve, to be "kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven us," and to walk in love as Christ also hath loved us and hath given himself for us, an offering and a sacrifice to God for a sweet-smelling savor.

Birmingham.

American Wesleyan.

POPERY IN POWER.

That Rome has had a covetous eye on temporal power in our government, no one who understands the deep, dark designs of "the beast," can for a moment doubt. Just how the reins of government were to be seized, has been the thoroughly studied problem by the potentates of this apostate church.

It will be a sad day, if such a day be possible, when Rome rules. The tocsin would sound again from the steeple of some St. Germain, and another St. Bartholomew's day return. Rome is to-day what she was when with one vengeful stroke she sought to annihilate the heretics and their faith. Secretly and stealthily she seeks to steal on her prey, by gradually and unsuspectingly working her way into power, that when once reached in measure to dare the stroke, it might fall with the old-time vengeful ire.

There is occasion for no slight alarm in the asserted fact that already one branch of our governmental affairs is in the hands of the Romish Church to the extent that Rome holds the most authoritive sway. It is affirmed, on what seems good authority, that the War Department of our government is in the hands and under the control of Popery. Mrs. Gen. Sherman is said to be the real center of authority in the War Department; and that she really controls the appointments to such an extent that Secretary Lincoln confesses that he cannot give a thousand dollar appointment; that he is but a figure-head and secretary but to sign his name. Mrs. Sherman is the Vicegerent of the Pope in America securing the appointment of Catholics to places of responsibility and power.

This is rather a critical aim of [illegible] government to become thoroughly Catholicized. It is known that the Pope has conferred upon her husband the highest possible testimonial of the present of the Golden Rose; supposed to be a gift of God's favor; supposed to be accorded to the elect of heaven alone.

If the chief representative of the Pope in this country controls the War Department, in the person of the wife of the general of the army, it is time for us to look to our bearings. We sound this note of alarm that the sword may not come on a people unwarned.

THE OLDEST CITY IN THE WORLD.

Damascus is the oldest city in the world. Tyre and Sidon have crumbled on the shore; Baalbec is a ruin; Palmyra is buried in a desert; Nineveh and Babylon have disappeared from the Tigris and the Euphrates. Damascus remains what it was before the days of Abraham—a centre of trade and travel—an isle of verdure in the deserts—as [illegible] capital," with mortal and sacred associations extending through thirty centuries. It was on the road to Damascus that Saul of Tarsus saw the light above the brightness of the sun; the street which is called Straight, in which it was said "he prayed," still runs through the city.

The caravan comes and goes as it did a thousand years ago, there is still the shriek of the ass and the water-wheel; the merchant of the Euphrates and the Mediterranean still occupy the streets with the multitude of their wares." The city which Mohammed surveyed from a neighboring height and was afraid to enter "because it was given to man to have but one paradise, and for his part he was resolved not to have it in this world," is to-day what Julian called the "Eye of the East," as it was in the time of Isaiah, "the head of Syria." From Damascus [illegible] damson, our blue plums, [illegible] delicious apricot of Portugal [illegible] asses; damask, our [illegible] cotton and silk, [illegible] mised upon a [illegible] the damask [illegible] land in the [illegible] Damascus [illegible] over for it [illegible] elasticity, [illegible] facture [illegible] ried the [illegible] beautiful [illegible] with [illegible] engine [illegible] dama[illegible] reaus, [illegible] is still [illegible] ters; the [illegible] silk of [illegible] the wilde[illegible]

Honeste[illegible]
S[illegible]

Life is [illegible] be our last [illegible] tumult and [illegible] If this truth [illegible] consciences, and [illegible] power in our lives, [illegible] meaning to our relations [illegible] it not make us far more tender [illegible] sometimes are? Would it not [illegible] times put a rein upon our rash and impetuous speech? Would we carry in our hearts the miserable suspicions and jealousies that now so often embitter the fountains of our lives? Would we be so impatient with the faults of others? Would we allow the trivial misunderstandings to build up a wall between us and those who ought to stand very close to us? Would we keep alive petty quarrels year after year which a word any day would compose? Would we pass old friends and neighbors on the street without recognition because of some real or fancied slight, some wounding of pride, or ancient grudge? Or would we be so chary of kind words, our commendation, our sympathy, our comfort, when weary hearts all about us are breaking for just such expressions of interest or appreciation as we have in our power to give?

BE TRUTHFUL.

CANON FARRER.

Whenever you see a wrong deed, and have the courage to say, "It is wrong, and I for one will have nothing to do with it," whenever you come in contact with a low and unchristian standard, or a bad, unworthy habit, and are man enough first to refuse to succumb to it, and then to do your best to overthrow it, you are a prophet; and, by acting thus, you can help to improve the moral judgment and raise the moral standard of the world.

Your words and deeds will breathe like fresh wind through the perfumed and polluted atmosphere of soci[illegible] Be brave, be just, be truthful, an[illegible] yet to the heart's core, and [illegible] your brother man, your F[illegible] and your Savior the Lord [illegible] the gospel he the example [illegible] this is the gospel, and [illegible] gospel.

Letter Drawer.

NEW CASTLE, Pa.

Editor Restitution:

Have been a subscriber to the RESTITUTION for a number of years. ... perusal of its pages has always ... a to myself and family a great ... of pleasure and information. ... theory are just now ... doubly interest- ... the last days ... expect- ...

... paper. ... ould the ... ider whether ... part may not be ... the ... if not in a great measure, of the infidelity and lawless- ... ness that stalks abroad everywhere ... th bold defiance hitherto unknown. ... ility finding men of ability and ... eminence to argue publicly in de- ... fense.

We are the salt of the earth, but ... continues Christ, if the salt has lost ... its savor, wherewith shall it be salted, ... etc., it is good for nothing. And cer- ... tainly to-day the whole world is in a ... state of acknowledged rottenness and ... pollution, hence the salt must have ... lost its savor, good for nothing.

... we are living in the days ... Christ says, "Shall I find ... faithful ones) in all the earth." ... a grave warning and ... sincerity of our faith in ... n." Let us examine ... we individually earn- ... for the faith once de- ... livered, so that the paths ... be commended to the ... best heart. Without an ... tion for the faith, there ... else of patience, no ... ling for the Lord," no ... ith and knowledge. Sit- ... urious idleness and quiet is ... se of patience. Faith with- ... is dead. Baptism is but the ... Christ," the "taking up ... the beginning of the race ... to expected individually ... the victory, when they ... the end shall be ... n by the wayside, ... to the mark of ... Jesus.

... loved ... got- ... that ... es ... That ... lim- ... self etc.

That if we suffer with him (like him) we shall also reign with him. And yet be foolish enough to believe that there is nothing left for us to do, but to assemble ourselves every first day of the week to break bread and congratulate each other on our own salvation. Is it not rather our duty, having been plucked as brands from the burning, to save others, knowing that God is willing that all should come to a knowledge of the truth and be saved, and that they cannot hear without a preacher? We are commanded to go without the camp (church) bearing his reproach.

It has been said "all are not preachers the gospel" but is it really possible that we are individually aspiring to the position of king, priest or ruler of the whole world in the age just at the door and yet confess that we cannot tell the simple story of redemption? Oh shame! Has our fear of men's indifference and vanity, not much or little with the fearless lawlessness that is settling over the land like a cloud of intense darkness threatening destruction.

Is it not a lamentable fact that many of our meetings go to pieces simply because they seek their own peace and happiness and not that of their fellows.

It is foolishness to assemble ourselves and expect others to come and hear, when Christ says they will not come in. We must go to their haunts, the lanes and highways, to the halt, the maimed, the blind, the rejected of mankind, with the water of life, without money and without price.

This can only be done by members of the church realizing the individual responsibility, and will go and do it, for Christ's sake.

Is there not too much fobbing of the hands amongst us, self-possession and assurance, leaving the cultivation of our part of the vineyard to brethren more able than ourselves? This is not working out our own salvation with fear and trembling, offering our bodies living sacrifices, a reasonable service.

Brethren, are we in the great race ... ernal life, or are we merely look- ... perhaps standing in the way of ...

We have no right in the ... at all unless we are a follower ... whose life business was a ... of righteousness and of him ... the mark of the Lord Jesus ... he was a preacher of the ... the world is no better now ... in the early days of Chris- ... the godly will suffer perse- ... Let us weigh ourselves in the ...

Have you got tired and ... preaching in the lanes and ... of every city in which you so- ... Remember, brother, the warn- ... any man draw back, my soul" ... have no pleasure in him." To ... p the contention means death. ... erased from the Lamb's Book of ... life.

Those who have not yet begun to earnestly contend for the faith, do so at once. Leave not your duty in the hands of others; no one can do it as well as yourself. You alone are responsible for the light you have. Let every man be faithful in the community in which he resides, that no man take his reward and crown. The signs of the Master's return are thickening; a little while and he will be one of ourselves. Think of the future glory; the life everlasting; the endless society of a redeemed host, with the angels of God.

Here's my heart and here's my hand,
To meet you in that heavenly land,
Where we shall part no more.
In the blessed hope.

WILLIAM RENNIE.

STOCKTON, KAN.

Editor Restitution:

I thought it would not be amiss to inform you that times are very close here, if not harder than last year. It will be close struggling for brother Daniel and myself to get through the winter with our large families—he has seven and we have six children to provide for.

The drouth was very severe in this part of Kansas. Corn is hauled from Nebraska, and from eastern counties, and retails at from 90c. to $1.00 per bushel, and other things are in proportion.

I suppose you wonder why we stay in such a country. I will explain and tell you the facts in the matter. Three years ago a great tide of emigration set in for this country on account of the exagerated reports concerning it, and the chance to get free homes on government land.

Our parents and other relatives came here, and we moved also, and secured a portion of "Uncle Sam's Domain." The soil is very good here, and if the seasons were favorable this would be a good place to live; but it seems that drouth is the rule and not the exception. Then we have no ... and could not well get away if we ...

sired to ever so much. But we shall make an effort to get away as soon as possible, the Lord willing.

We get some work, and raise a little, but not enough to supply us decently. This is a pretty good country for stock and sheep, for those who can invest.

I expect to "prove up" on my claim and get a deed ... next winter, and then I can ... [illegible]

We still continue to preach the word and exhort all brethren and the hope of eternal life ... as Christ, whenever opportunity offers. Have ... received ... in this country into the Christ. Pray for us that we may ... and that we may have ... to suffer ... and both Christ and the Lord ... to take us to a better country. Amen.

J. M. FAIL.

Youths' Column.

Conducted by Regina.

The Birth of Life.

[illegible]

Perhaps there's walk by the way, not busy,
Where children play, or old men with us,
And, while at work, with labor as their
As I view which the angels in an ecstasy wear,
Will lure you to deadly ...

Then go on the armor of God, my boy,
In the beautiful days of youth;
Put on the helmet and breastplate and shield,
And the sword that is polished and bright,
In the cause of right and truth.

And go forth to the battle of life, my boy,
With the purse of the gospel filled;
And remember life's heaven the highest reward
For the true and the good of heart
For the Kingdom and Crown of God.

One Step at a Time.

George Manning had almost decided to become a Christian. One doubt held him back. "How can I know," he said to himself, "that even if I do begin a religious life, I shall continue faithful, and finally be saved?" He wanted to see the whole way there before taking the first step.

While in this state of indecision and unhappiness, he one evening sought the house of his favorite professor—for he was a college student at the time—and they talked for several hours upon the all-absorbing topic. But the conversation ended without dispelling his fears or bringing him any nearer the point of decision.

When he was about to go home, the professor accompanied him to the door, and observing how dark the night was, prepared a lantern, and handing it to his friend, said, "George, this little light will not show you the whole way to your room, but only one step at a time; but take that step, and you will reach your room in safety."

It proved the word in season. As George walked securely along the path, bright-ned by the little lantern, the truth flashed through his mind, dispelling the last shadow of doubt, "Why can I not trust my Heavenly Father," he said to himself, "even if I can't see my way clear to the end, if he gives me light to take one step, I will trust *him*; I do trust him."

He could hardly wait till he reached his room to fall on his knees and thank God for the peace and joy that filled his soul.

Early the next morning, the professor was summoned to the door. There he found George Manning. With a beaming face he looked up to his teacher, and, as he handed him the lantern, said significantly, "Doctor, your little lamp lighted me all the way home last night."

Harper's Young People.

Newton's Childhood.

Sir Isaac Newton is the greatest of modern philosophers and mechanics.

When he was born, Dec. 25, 1642, three months after his father's death, he was so small and feeble that no one supposed he would live a day; but the weak infant grew to be a healthy, robust man, who lived until he was 84 years old.

He began to invent or contrive machines and to show his taste for mechanics in early childhood. He inherited some property from his father, and his mother, who had married a second time, sent him to the best schools, and to the University of Cambridge. At school he soon showed his natural genius, he manned himself with little ... and ... tools, and when his companions were at play, spent his time in making machines and toys. He made a wooden clock which he was twelve years old, and the model of a windmill and in his mill he put a mouse, which he called his miller, and which turned the wheels by turning around the cage. He made a water clock four feet high, and a cart with four wheels, not unlike a velocipede, in which he could drive himself by turning a windlass.

His love of mechanics often interrupted his studies at school, and he was sometimes making clocks and carriages when he ought to have been constructing Latin and Greek. His mind was so active that he easily caught up upon with his fellows, and was always fond of every kind of knowledge. He taught the school boys how to make kites, while he made paper lanterns to work them to school dark winter mornings and sometimes at night he would alarm the whole country round by raising his kites in the air with a paper lantern attached to the tail; they would shine like meteors at the distance and the country people, at that time very ignorant, would fancy them to be omens of evil, and celestial lights.

He was never idle for a moment. He loved to draw and sketch; made little tables and sideboards for the children to play with; watched the motion of the sun by means of pegs he had fixed on the wall of the house where he was then living, and marked every hour.

At last, when he was about sixteen his mother placed him in charge of a farm and every Saturday he went with his servant to Grantham market to sell his vegetables. But the affairs of the farm did not prosper; the young philosopher hid himself away in a room in a garret which he had hired, studying mechanics, and inventing a water-wheel on a new model, while the sheep wandered away, and the cattle devoured the corn.

Next he went to Cambridge University, and became a famous scholar. At the age of twenty-four he began his study of the spectrum, as philosophers call that brilliant picture of the colors of the rainbow, which is shown by the sun's rays shining through a three-sided piece of glass, called a prism. It is one of the most beautiful objects in science or nature, and Newton's study of its splendid colors led to his greatest discoveries of optics, or the science of the sight. In our own time the use of the prism and spectrum has shown us of what the sun and moon are composed.

One day, as Newton sat musing in his garden at his retired country home, an apple fell from a tree to the ground. A great idea at once arose in his mind, and he conceived the plan of the universe and of the law of gravitation, as it is called. He was the first to discover that law. He showed that the heavier body always attracts the lighter; that as the apple falls to the earth, so the earth is drawn toward the sun; that all the planets feel the law of gravitation, and that all the universe seems to obey one will.

Newton soon became the most famous of living philosophers. But at the same time he was the most modest of men; he never knew that he had done anything more than others, nor felt that he was any more studious or busy. Yet he never ceased to show, even in late old age, the same love for mechanical pursuits and the study of nature he had shown when a boy. His most famous work, the Principia, proving the law of gravitation and the motion of the planets, appeared in 1687. He made beautiful prisms of glass and other substances, and fine reflecting telescopes, the ... that were yet known. He wrote valuable histories and works. He was always a devout Christian and scholar. He died in 1727, and was buried in Westminster Abbey.

Thus the puny babe that was scarcely thought worth the care of his nurses, became an active and healthy boy and man, with the clearest mind of his time. He was stout, ruddy, healthy, and never, it is said, lost a tooth. But he preserved his health by avoiding all that was hurtful. He was a philosopher at twelve years old, and the world owes much of its progress to Newton's well-spent childhood.

Nature's Mighty Wonders.

How the Stars Praise God.

RICHARD NEWTON, D. D.

"Praise him, all ye stars of light."—Psalms cxlviii, 3.

We all love to look at the stars. It is a beautiful sight, when the sky is clear, to look out at night and gaze at them. What multitudes there are! How calm and still they seem! How beautifully they shine and sparkle! We never get tired of looking at them. How they set us to thinking! They make us wonder how it is that God, who has so many other worlds to think about, should ever take so much notice of such poor, sinful creatures as we are!

This is just the way it made David think and feel as he kept his father's flock in the fields of Bethlehem more than three thousand years ago. He often used to be put out in the field all night minding sheep. Then he would have a fine opportunity of watching the stars. And in that country the sky seems clearer and the stars appear to shine more brightly than they do with us.

I shall never forget the view of the stars we had one night, while traveling in the Holy Land. We had encamped for the night in a narrow gorge among the mountains of Judaism. The wind was blowing through the gorge all night with great violence. About one o'clock it blew our tent over. We were able to find nothing over our heads but the clear sky. And as I lay in my little couch and looked up I thought it one of the most glorious sights I had ever seen. The sky seemed so black as ebony, and the stars appear d to stand out and sparkle so brilliantly that I could hardly keep from clapping my hands and crying out "Oh, how beautiful!" And then I thought that is just the way in which the stars used to appear to David, as he gazed upon them. No wonder, then that as he looked up to the sky at night he should have used those words that we find written in Psa. viii. "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? and the son of man, that thou visitest him?" When we have been looking at the sky at night, perhaps there is not one of us who has not often felt inclined to make use of the simple words of the little hymn beginning, "Twinkle, twinkle, little star."

In old times, before telescopes were invented, people used to have strange notions about the stars. They thought some of them were wild animals. There is one set of stars that we see in the sky every night, something in the form of a plow, that people formerly used to represent as a bear, and which they called The Great Bear.

Now we know the stars are worlds. Some of them are very large. When we look at the stars with our naked eyes they look white, like the moon. But if we could look at them through one of the great telescopes which are used by astronomers, or men who study stars, we should find they are of very different colors. Some are red, some yellow, some green, some blue, and some purple. Instead of being all of one color, we would see as many colors among them as there are among the flowers of the garden. This must make the stars look wonderfully beautiful. Even from what he knew about them, David might well say, "Praise him, all ye stars."

The subject we are now to consider is—How the stars praise God.

When we look in the sky on a clear bright night, and see the stars there, the thing that we think about first is the great number of them. They seem to be too many to count; but it is not so. They can be counted. They have been counted. It looks as if there was no end to them; and yet there are only a few thousand that can be seen by the naked eye. But if we take a small telescope, and look at them through that, we shall see a good many more. If we take a larger telescope we shall see more still. And the more powerful the telescope is that we look through, the greater is the number of stars that we shall see. If you go out of doors some fine, bright night, and look up at the sky, you will see, right across the heavens, something that looks very much like a thin, long, narrow cloud. It is called The Milky Way. If we could look at this through a very large telescope, we should find that what looks so much like a cloud to our naked eyes, is really a great multitude of stars. There are as many of them, and they are so far off from us, that when we look at them the light that shines from them seems all to mingle together, so to appear like a bright cloud.

There are millions on millions of stars in that one cloud or company. And then there are a great many other clouds of stars as large as that in other parts of the heavens. Each one of these clouds has, it may be, as many millions on millions of stars in it as there are in the milky way. And when we come to put these all together, oh, what a multitude of bright stars they make!

And when we think of the number of the stars, it should teach us a lesson of trust. I want you to connect these two words together. Whenever you look at the stars, or think how many there are, let their number lead you to trust in God.

The God who can ... so ... many worlds at once, can do anything for his people that he sees will be best for them. It is worth while to trust in such a God. If we only learn to trust God properly, it will make us very happy. And looking at God's works should lead us to trust him.

Selections.

JEWISH NOTES.

The Jewish citizens of New York have decided to organize a Hebrew emigration society for the United States.

Recently a Jew-hating mob in Odessa, Russia, stoned Sara Bernhardt's carriage as he was driving from the theatre, on the ground that she was of Jewish descent. They also stoned her hotel, and stopped the performances at the theatre.

Jewish exiles from Russia are now arriving in Chicago faster than they can be cared for. During the last six weeks no fewer than 100 families have sought homes and employment there. They come from all parts of the Russian empire, but their common starting point is Brody, a city in Galicia, just across the line from Russia, whither the Jews flock to avoid persecution. The United Hebrew Relief Association hopes to be able to found a number of Jewish agricultural colonies in the West early in the spring.

N. Y. Sun.

Chanucka, which comes this week to gladden the Hebrew hearts, is the annual festival that commemorates the dedication anew of the Temple at Jerusalem after the sacrilege of the Syrian King Antiochus Epiphanes had violated it in 169 B. C. The anti-Semitic rioters of the present day might well adopt this persecuting monarch as their patron saint. He set up his own image in the Temple, sacrificed swine on the altar, made idolatry obligatory, sprinkled the Temple with the water from a kettle of boiled pork, and burned the Hebrew Scriptures. Circumcision was interdicted, and Sabbath keeping made a crime. But a bloodier hatred appeared in his slaughter of thousands upon thousands of Jews, and in his selling many more into slavery. At length the old priest Mattathias and his five sons made a stand against Apollonius, the King's General, and the people flocked to the deserts and formed an army. On the death of Mattathias, Judas, surnamed Maccab (the Hammer), or Judas Maccabeus, succeeded to the command, and his successive victories reconquered Jerusalem. We still see the festival which was established in honor of the cleansing and refitting of the Temple celebrated with the show of lights in Jewish homes, with dancing parties and tableaux, though more than 2,000 years have rolled away since the occurrence of these memorable events.

Jewish World.

THE JEWS IN RUSSIA.

Our correspondent forwards us the following:—A new form of outrage has been hit upon by the Jew-hating communities of South Russia. A few days ago a large and fairly heavy box, despatched by goods train, attracted the attention of the traffic superintendent at the Birnula station of the Odessa section of the Southwest Railway. It had been sent off from Poltawa, and was addressed to Odessa. It was opened by order of the official named, and inside was discovered the corpse of an old man, evidently a Jew. Subsequent examination elicited that the name of the unfortunate man was Chaskind, and that he was a native and townsman of Konotop, in the Government of Poltawa. Under the corpse was found a note, on which was written in the Little Russian language:—"If you Jews will not quit the country, living, we shall send you out dead." How the unhappy Hebrew came by his death has yet to be ascertained.

TOBACCO VS. BRAINS.

The physicians of Paris are waging a war on tobacco. They urge that it depletes the vital forces, and claim that the long-lived men of the world are not its slaves. For illustration, they are holding up the experience of such aged anti-tobacconists as Cremieux, Guizot, Thiers, Hugo, St. Hilaire, Gortschak ff, and others. The board of public instruction in Paris years since forbade its use by the pupils in the schools on the ground of depressing and deadening effects. Our own observation with young men associated in study in our family confirms the claim that the use of tobacco blurs the keen sight and quick feeling. Generally the young men who use tobacco cannot keep up with those who eschew it. The statistics on tobacco from Yale College, published in the Yale *Courant*, are just as we should have expected. The Yale classes are divided into divisions according to scholarship, the first division containing the best and the fourth the poorest scholars. In the first division only twenty-five per cent. use tobacco, in the second forty-eight, in the third seventy, in the lowest eighty-five. Does not this show that tobacco and brains, or the use of brains stand in inverse ratio?

Sir John Lubbock, one of England's scientific men, says that "anthropoid apes" must yield the second place in the order beneath man, for his friends, the "ants" must be placed there. "When we consider the habits of ants," says he, "their social organization, their large communities, elaborate habitations, roadways, their possession of domestic animals, and even in some cases of slaves, it must be admitted that they have a fair claim to rank next to man in the scale of intelligence."

Change of Address.

Please change my address from Sacramento, Cal., to Oleander, Fresno Co., Cal., and notify the readers of THE RESTITUTION of the same, and oblige.

Yours in Hope.

B. WILSON.

Having removed from Pennsylvania to Carthage, Mo., friends will correspond with me at that place. Shall be glad to fill any appointment where possible.

W. S. PINN.

A. B. MAGRUDER'S REPLY

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